The Complete EEBO-TCP *Unformatted* Puritan *and* Non-Conformist Collection *V-2.0*

Vol. 1
Adams pt.1

Compiled & Updated by
David Jonescue, Logan West,
& Alex Sarrouf 2022-23

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Project Note – V2 *This Work is Licensed Under 4.0 International (CC BY-NC-SA 4.0)*

The initial content of this document was downloaded from the Early English Books Online (EEBO-TCP) website. The books were transcribed in a character for character manner and since there was no standard spelling during that time, it can be a bit cumbersome to read, with variations such as "unlesse", "vnlesse", and "vnles" appearing regularly.

With that in mind, this project is intended to clean up those books as much as possible and make them more accessible to the interested reader. A list of variant spellings and their corrections was utilized to clean up the text, but this is only as comprehensive as the list itself. Because of the nature of the original transcription, some words have missing characters or places where the original language (e.g., Greek) was not transcribed. The original text also contained linked footnotes and these have not been incorporated. *Included in these works are some, but very limited text taken from other public domain sources.*

Although this is admittedly no substitute for a properly proofread and scholarly edition, we believe that the result is a body of work which is far more accessible, particularly for searching and reading, than its predecessor (though our thankfulness for EEBO-TCP cannot be expressed.) The documents have been cleaned and presented to the best of our present ability, in what we hope is a pleasing and useful format for the vast majority of Christian brothers and sisters who desire to access and read these spiritually nourishing works.

For the sake of this collection, it has attempted to take a traditional theological as well as historical approach to Puritan research, meaning that, while there were some Arminian Puritans, those have been omitted if observed, and also, while there were other Non-Conformists that were Catholic, Quaker, Brownist, Pilgrims, etc., this collection has tried to observe only works from theologically reformed Puritans; Baptist, Presbyterian, and Congregational Non-Conformists; as well as CoE or Anglican clergy that were sympathetic or assistive to the Puritan cause. Furthermore, this collection only contains works from the period between 1500-1700, not just because that is the standard historical period of Puritanism, but because this is also the limit of the works found on EEBO-TCP. This is not an exhaustive collection of Puritan/Non-Conformist works, but a collection of those pertinent works which were located on EEBO-TCP which enables the searching thereof by their conversion from facsimile to text. The reason the alphabetical flow of the authors in these titles are not perfectly in order, is because many names were added well into the compiling of these texts, and we had to choose between prolonging publication to start over, or continue and publish with the names somewhat out of order.

Finally, please forgive our eagerness in the midst of imperfection in offering such an errant publication. Given the sheer number of texts, time constraints, and other duties; this is the best we can offer for now; yet, knowing the spiritual treasures within these pages, we pray that this effort, though feeble, will still result in the edification of His Church, in the name of our Lord Jesus Christ, to the glorification of our Gracious God. ****All of the text and titles included in these works are in the public domain, and can be used in any way; for profit or otherwise, by anybody or entity. Only this specific derivative and creative work is bound by the creative common license listed above.* -- Soli Deo Gloria

David Jonescue	Logan West	Alex Sarrouf
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P-TA-1. A commentary or, exposition upon the divine second epistle general, written by the blessed apostle St. Peter. By Thomas Adams - Adams, Thomas, fl. 1612-1653.

A COMMENTARY OR, EXPOSITION UPON THE DIVINE SECOND EPISTLE GENERALL, WRITTEN BY THE BLESSED APOSTLE S$^{t.}$ PETER.

By THOMAS ADAMS.

1 PETER 5.10.

The God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you: To Him be glory and dominion, forever and ever, Amen.

[illustration] [printer's or publisher's device]
EX IGNE RESVRGIT VIRTVS

LONDON, Printed by RICHARD BADGER for IACOB BLOOME, MDCXXXIII.

TO THE TRULY NOBLE, AND WORTHILY HONOVRED, S^{IR} HENRY MARTEN *KNIGHT;* IVDGE OF HIS MAIESTIES HIGH *Court of the Admiraltie, and Dean of the Arches Court of* Canterbury.

Noble SIR,

THE Merchant that hath once put to SEA, and made a prosperous *Voyage,* is hardly withheld from a second *Adventure.* It hath been my forwardness, not without the Instinct of our Heavenly *Pilot,* the most Blessed *Spirit* of God, to make one *Adventure* before: For he that publisheth his *Meditations,* may be well called an *Adventurer.* God knows what *return* hath been made to his own glory: If but little, (and I can hope no less, though I have ever prayed for more) yet that hath been to me no little *comfort.* I am now *put forth* again, upon the same *Voyage,* in hope of better success. For my *Commission* I sue to *You:* who have no small power, both in the deciding of *Civil* differences, and in the disposing of *Navall* affairs, and matters of such commerce: being known well worthy of that *Authority* in both these *Ecclesiastical* and *Civil* Courts of Iudicature: That *You* would be pleased to bless my Spiritual *Trafficke* with *Your* auspicious *Approbation.* I dare not commend my own *Merchandize:* yet, if I had not conceived somewhat better of it, than of my former, I durst not have been so ambitious, as to present it unto *You;* of whose clear understanding, deep judgment, and sincere integrity, all good men among us have so full and confessed an experience. Yet besides *Your* own candid disposition, and many real encouragements to me *Your* poor servant; this may a little qualify my boldness, and vindicate me from an over-daring presumption: That my aim is *Your Patronage,* not *Your* Instruction; Not to inform *Your wisdom,* which were to hold a taper to the Sun: but to gain *Your* acceptation and fair allowance: That under *Your* Honor'd *Name,* it may find the more free entertainment, wheresoever it arrives: which (I am humbly persuaded) *Your*

Goodness will not deny. That Noble *Favor* of *Yours,* shining upon these my weak endeavors, will encourage me to publish some maturer thoughts, which otherwise have resolved never to see the light. The sole *Glory* of our most Gratious *God,* the Edification and comfort of his *Church,* with the true felicity of of *Your self* and *Yours,* shall be always prayed for, by

Your ever honor'd Virtues humble and thankful servant, *THOMAS ADAMS.*

AN EXPOSITION UPON THE SECOND EPISTLE GENERALL OF THE HOLY APOSTLE, Saint PETER. CHAP. I.

VER. I.

Simon Peter, a Servant, and an Apostle of *JESUS CHRIST,* to them that have obtained like precious Faith with us, through the righteousness of God, and our Savior *JESUS CHRIST.*

THE Books of the New Testament have been distinguished into three kinds: Historical, Doctrinal, and Prophetical. 1. Historical; such as contain the Birth, Life, Death, and Resurrection of our Blessed SAVIOR, with his Divine Sermons, and Miraculous Actions; written by the four Evangelists: Seconded by the memorable and famous Story of the *Acts* of his *Apostles.* 2. Doctrinal; such as concern our instruction in the knowledge of Christ, and teach us the way of salvation. These are the holy Epistles of Saint *Paul,* S. *James,* S. *Peter,* S. *John,* and S *Jude.* 3. Prophetical; such as foretell the estate and condition of the Church militant to the end of the World: of which kind is the *Revelation of S.* John *the Divine* Yet doth not this distinction debar the History from altogether meddling with Prophecy, nor the Prophetical part from touching upon History, nor the Doctrinal part from the use of both the former. So the Evangelists, that wrote the story of Christ, do nevertheless abound with heavenly Doctrines, containing in them the life-giving Sermons of that Supreme Bishop of our souls: Neither are they withou plentiful predictions; as of the destruction of *Jerusalem,* and the end of the world. So the holy Apostles, in their Epistles, together with their doctrines, by which they build up the Church, do also prophesy of future things: as S. *Paul* doth of the Calling of the Jews, and of the coming of Antichrist; and the last Chapter of this present Epistle, hath been aptly called, *Saint Peters Prophecy.*

Concerning which, there have arisen two ancient doubts, like clouds to obscure the light of the Truth. Some have questioned the authority of this Epistle: others, the Author. 1. For those that have contradicted the Authority of it, excluding it out of the number of the Canonical Books,*Eusebius,Nicephorus,Jerome,* and*Gregory,* make mention of them. They tell us of some such quarrellers, they tell us not their names: Such there were, but who they were, they do not say. Therefore, let their opinion be buried in the dust with them: for, this Book lives while they are dead. 2. For the Author, some have denied it to be S. *Peters:* and to this error, the supposed diversity of the style hath induced them. As if the same Author might not diversify his style upon due occasion, according to the difference of the matter, or argument upon which, or difference of the person to whom he writes. The Epistle to the *Hebrews* is of a more accurate style, than S. *Paul's* other Epistles: Yet by an universal consent it is agreed upon to be S. *Paul's.* Certainly, the Author of this must be some grand Impostor, if

he were not one of those three Apostles, that were present at Christ's transfiguration upon the Mount: where he solemnly professeth himself to have been. The three witnesses of Christ's Clarification there, were *Peter,* and *James,* and *John:* No man affirms *James* or *John* to be the Author of this Epistle, therefore it must be *Peter.* And if he were not the Author of it, with what impudence should another Secretary call himself *Simon Peter, a servant and an Apostle of Jesus Christ?* To allege, that *Paul,* writing to the *Galatians,* doth plainly testify, that he *withstood Peter to the face,* and that *he was to be blamed:* therefore it is not likely, that *Peter* would write so fair an *Encomium* of *Paul,& ita admirandum praedicare.* Such Critics are far from the sanctified spirit of an Apostle: for they, without respect to their private affections, or particular praises, sought only the truth of the Gospel, and the glory of their Master JESUS CHRIST.

The Majesty of the HOLY GHOST appears in every line of it; therefore the Authority is indubitate. The Name prefixed warrants it to be S. *Peters,* therefore we cannot deny the Author. It remains only, that we directly come to the matter: In which proceeding, the Spirit of Illumination direct me to write, and the Spirit of Sanctification direct you to read; that all of us, believing and living according to the holy Doctrine delivered, the Name of God may be glorified, and our dear souls everlastingly saved, through our Lord *Jesus Christ, Amen.*

Simon Peter, a servant, and an Apostle of *JESUS CHRIST,* &c.

WHerein we find a double description: 1. Of the Author, who sends; *Simon, &c.* 2. Of the Persons to whom this Salutation is sent; *To them that have obtained, &c.* First, the Author describes himself by his

- Name, *Simon Peter.*
- Condition, *a Servant.*
- Office, *an Apostle.*
- Master, JESUS CHRIST.

In nomine humilitas, in conditione sanctitas, in officio dignitas, in domino majestas. His Name shows him humble, his Condition holy, his Office gracious, by his Master who is glorious.

Simon was his proper name given him an his Circumcision. It is observable, that this *Simon* was commonly a happy name in the Scriptures. There was *Simon Zealots,* a zealous man: *Simon* a Tanner, this *Simon's* Host, a charitable man: *Simon* of *Cyrene,* that helped Christ to bear his Cross, a compassionate man: and *Simon Peter,* a sanctified man. Not that grace is tied to names; for there was a *Simon Magus,* a Sorcerer, a Witch, little other than a devil: but the favor of God makes any name as happy. No man hath now the mystery of his fortune written in his name. Names are not Prophetical, Much less magical. The Civil use of names is for distinction; *Nomen quasi Notamen:* the religious use hath by good antiquity been observed at our Baptism.

So oft as thou hearest thy own name, call to mind the Covenant between God and thyself in holy Baptism; when God promised on his part to be thy God; thou on thy part to forsake his enemies, and to dedicate thyself to his service. It is a wretched forgetfulness not to remember thy own name. What can he remember that forgets himself? It is pity the Sacramental water was ever spilled on such a face; as forgets himself to be a Christian.

Whatsoever thy name be, let thy heart be *Simon's.* It is said, to signify *Hearing,* or *Obeying:* so do thou confess, profess, love thy Master and Maker. Confess him *Ore,* with thy mouth: profess him *Opere,* with thy life: love him *Corde,* with thy heart. So, thou shalt have *Simon's omen,* though not *Simon's nomen.* Albeit thou be nor called *Peter,* thou shalt be saved with *Peter.* Thus shall Christ bless thy name with a good report upon earth:*The memory of the just is blessed;* with better reward in heaven, by*Writing it in the Book of Life.*

Peter, was his sir-name, given him by Christ himself, who was in this sense his God-father.*When* JESUS *beheld him, h•• said, Thou art Simon, the son of Iona, thou shalt be called Cephas, which is by interpretation a Stone,* or *Peter.* S. *Matthew* seems to insinuate that Christ gave him that name in allusion to that Rock of his confession.*Thou art Peter, and upon this Rock I will build my Church:* But then, *Peter* seems to be that Rock on which the Church is built? Not so; *Peter* in making this confession, *Tu es Christus; Thou art Christ, the Son of the living God;* either spake, *Prae caeteris,* as *Ambrose,* or *Pro caeteris,* as *Augustine;* before the rest, or for the rest: He was Prolocutor, or mouth of the rest. Therefore what was promised to *Peter,* pertained to the whole College of the Apostles. To this exposition runs the stream of the Fathers.*If thou confess with Peter, & tibi dicetur, Tu es Petrus: Petra, est quisque Christi discipulus:* If thou be Christ's disciple, thou art *Peter,* thou art a Rock*Petrus à Petra, non Petra à Petro: quomodo non à Christiano Christus, sed à Christo Christianus vocatur. Peter* is derived from the Rock, not the Rock from *Peter:* as Christ fetcheth not his name from a Christian, but a Christian from Christ. But,*we are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner-stone;* our foundation is in heaven. *Aristotle* said, that a man is *Arbor transversa,* a tree growing with the root upward: So the Church is, *Domus transversa,* a house turned upside down: for the foundation is above.*Other foundation can no man lay, than that is laid, which is,* JESUS CHRIST. *Peter* in this kind is not the Rock of the Church: time was, he seemed rather to be a wave, than a Rock, when Christ said to him;*Get thee behind me Satan, thou art an offense unto me.* Let *Peter* have his desire, and his Master shall not die; so *Peter* himself and the whole world had been lost. This defeats the Pope of his infallibility of judgment.

Thus *Peter* is a name of addition, imposed by our Savior on *Simon.* Diverse of the Papists have derived the authority of changing the Popes names from hence: Because the two chief Apostles had their names changed; *Saul* into *Paul, Simon* into *Peter.* But *Lorinus* the Jesuit denies this to be the ground of their mutation. Indeed there is a double difference, *in Authoritate & Effectis,* for Authority, the Apostles changed not their own names, but GOD; for effects, their natures were changed with their names: a Privilege that few Popes had the happiness to demonstrate. Though *Sylvius* elected Pope, could disclaim his wanton and idle books, and seem to promise future gravity: *Aeneam rejicite, recipite Pium;* forget *Aeneas,* and receive me a *Pious* father, yet the new names have not altered the old conditions: they have

proved the same men still. The first alterer of Popes names is held to be *Sergius* 2. whose proper name was *Os perci,* a Swines countenance: the name would have served, had he separated his swinish properties. Divers other followed, but they lost not their former vices. One of their own brings a testimony against them; that of all Christians Italians are the worst, of all Italians the Romans, of all Romans the Priests, of all Priests the Cardinals, and commonly the most lewd Cardinal is chosen Pope, yea, some have objected, and they stick not to grant; *Hominem non Christianum posse esse Romanum Pontificem;* a man that is not a member of Christ, may yet be head of his Church.

Though change of names import an excellency of grace, yet not a singularity, *James* and *John* were *Sons of thunder:* were none so but they? *Barnabas,* Son; of consolation; none so but he? *Peter* a Rock; no rock but *Peter? Israel* called so because he was *strong with God;* yet so was *Abraham,* and MOSES, whereas some observe that our Apostle puts in two words into the Epigraph of this Epistle, which he left out in the former; *Simon* and *Servant.* And that our SAVIOUR did usually chide him by the name of *Simon,* but commend him by the name of *Peter,* whence they observe, it was *Simon* that erred, not *Peter,* his Person, not his Office. So *Mark* 14.37. *Simon, sleepest thou?* And in his confirmation,*Simon thou Son of Jonah, lovest thou me more than these?* repeating that word *Simon* thrice. But they forget that *Matth.* 16. *Get thee behind me Satan;* not *Simon,* but *Satan.* Indeed *Peters* name was not changed, but only he had one added: he was still *Simon,* but withal *Peter. Abraham* was not afterward called *Abram,* but *Abraham:* But *Peter* still was called *Simon.* So here he stiles himself; *Simon Peter.* The Jesuits say, he was always after called *Peter,* I cannot call them the fathers of lies, that were to do the Devil wrong; but the sons of lying. I am sure, he is many times after called *Simon.*

But will they now disjoyne these two names in one man? I wonder, when *Simon* sinned, whether *Peter* was guiltless! If *Os porci* had been damned, what would have become of *Sergius secundus?* Thus the poor Shepherd said to the great Bishop of Coleine; admiring his Pomp as a Prince, when his calling was but a Bishop: some replied, that he wore not such robes as he was Bishop, but as he was Prince. I but, quoth the Shepherd; *Cùm damnatus fuerit Dux, quid fiet de Episcopo?* If the Duke should go to hell for pride, what would become of the humble Bishop? Their names cannot secure their persons, not though they were *Pii nominis.* And yet as their lives have commonly been ungodly, so the name of *Piety* hath been least usurped among them: for there have been but five *Pii. Res mira inter tot Pontifices solummodo quinque fuisse Pios.* Here observe three circumstances.

1 The Apostles did prefixe their names to their Epistles. Indeed neither did *Moses* set his name before his book, nor the Evangelists, *Matthew, Mark, Luke,* and *John,* before their Gospels: Because they *Praesentibus scribentes,* writing to those that were present, had no cause to put to their names. But the Apostles writing to those that were far off, could not well avoid it in their Epistles, but why then did *Paul* suppress his name writing to the Hebrews? *Quia non erant amico in Paulum animo:* that Apostle was not in their books, they had no good affection toward him: so that finding his name in the frontispiece they might haply have rejected the Epistle, and not vouchsafed to read it. The Apostles could not always instruct men by Sermons, as did the Prophets; nor by commentaries, as the Evangelists, nor

by Dialogue, as *Job:* but writing to remote persons and places, they were compelled to signify their mind by letters: and the form of an Epistle requires a prescription of his name that sent it. They prefixed their names therefore that it might be known, by what authority such letters were written, and with what certainty of credit they are to be received. For as *no prophecy,* so no Epistle *of the Scripture is of any private motion, Penna calamus, Scriba Apostolus, Dictator Spiritus Sanctus:* The pen a quill, the Writer an Apostle, but the Inditor the Holy Ghost. This binds us to believe and obey these sacred writings. *Qui scripta non credit, scripta sentiet:* He that will not believe what is written, shall feel what is written. *Lege historiam, ne fias historia:* Read the history, lest thyself be made an history, and an ensample to the reading of after-times.

2 The Apostles did prefixe, not suffixe their names, according to our custom in our familiar letters. Let no man herein tax them with a proud prelation: for where God's Spirit is the dictator, we must look for no complements. And though in themselves they were the most humble men upon earth, yet being to write *Apostolico jure,* in the name of JESUS CHRIST, and to signify themselves such as he had chosen to lay the foundation of the Evangelical Church; it was fit and necessary, they should premention their names and Office. *Paul* endured all reproach to his own person patiently, yet did still magnify his Office. *Ne contemptus Apostoli redundet in Evangelium:* lest the contempt of the Apostle should prejudice the Majesty of the Gospel.

3 They prefixed their names, though upon them stuck some bl•mishes; to show that albeit themselves were guilty of manifold infirmities, yet the Gospel they delivered was pure from all imperfection. The blots of the Writers were no blots to the things written. *Paul* was a great sinner, *Peter* a greater: Apostasy in *Peter,* was greater than persecution in *Paul;* the one a sin af•er knowledge, the other before; the one was done of ignorance, the other against conscience: yet *Peter* still speaks his name. Humane pens are dipt in the oil of ostentation, not Scriptural pens: they spit in their own faces. *Moses* wrote his own incredulity, *David* his own bloodiness, *Jonah* his own repining at that mercy without which he had been most miserable. As if they acknowledged themselves not only *humano more errâsse,* to have erred after the manner of men; but even *imp•o more peccâsse,* to have sinned after the manner of evil men. This they did; that none of GOD'S glory might cleave to their earthen fingers. Let this teach both you and us.

You of the Laity, not to patronize your sins upon the example of others: as if you would fortify your profaneness from the infirmities of your Teachers. *Lapsus Sanctorum ut non cadamus, non ut cadamus prabentur exempla.* The falls of the Saints are recorded, not as warrants to encourage our wantonness; but as cautions to prevent and retard our precipices. 1. Wicked men love that in the Saints, which the Saints never loved in themselves, vices: and shall a man make their foil his jewel, their shame his glory? 2. *Peccatum dicis, poenitentiam non dicis.* Thou speakest of their sins, but not of their repentance. When *Theodosius* excused a foul fact, because *David* had done the like; Saint *Ambrose* makes this answer; *Qui secutus es errantem, sequere poenitentem:* Thou that hast followed *David* in his exorbitance, follow him also in his repentance. Hath thy mouth denied with *Peter,* let thine eyes weep with *Peter.* 3.

They look on the evil of good men, whereas they should rather look on the good even of evil men. *Noah's* virtues are not *Chams* admiration, but his drunkenness is his sport. Like flies, that skip over all the sound parts of the body, and light upon sores and ulcers. The Cloud that waited on the Campe of *Israel,* was light towards themselves, dark toward their enemies; it saved them, drowned the Egyptians. Let every Christian follow the light part; that shall guide him, the other will deceive him. 4. By disregard of the Ministers person, they evacuate the force of this Doctrine. Therefore GOD usually plagueth the contempt of his Preachers, by the invaliditie of his own ordinance upon their souls.*When ye come to an house, salute it: and if the house be worthy, let your peace come upon it: but if it be not worthy let your peace return to you.* Let us rather take the best, than make the worst, of good men's lives.

Vs of the Ministry, to preserve zeal and humility. Take heed to thyself, and unto the doctrine. *Attend tibi & doctrinae: tibi, quomodo vivas; doctrinae, qualiter doceas:* To thyself how thou livest, to thy doctrine how thou teachest. But still after our best endeavors, to ourselves weakness and shame, to GOD the blessing and glory, *Cathedram habet in coelis qui corda docet:* he hath a pulpit in heaven, that teacheth the soul, that toucheth the conscience. It is he only that mellowes the heart, and softens it with fitness for the impression of any Sermon. Thus for his name; now for

His condition, a *Servant. Hugo* observes that he doth omit this Title in his former Epistles, which he inserts here: but I do not like his reason. Because, saith he, there he spake of persecutions and troubles, *quae non oportet serviliter ferri, cùm sint dignittates,* which ought not to be born with slavish cowardice, being rather honors than miseries. Indeed Christ's Cross must be borne *Heroico animo,* with a courageous mind: but still this sufferance rather insinuates, than exempts *Service;* for they properly belong to all those that faithfully serve God. All that will live godly in CHRIST JESUS, shall suffer persecution. They are laid on them, as it were by a fatal kind of destiny, because they are the LORD'S Servants. For outwardly, *Sunt prosperi peccatores, miseri Sancti:* there are generally in the world poor Saints, and prosperous sinners. Neither is a filial service *(Patientiae impedimentum, sed ornamentum, sed adjumentum;)* a thing that does hinder patience, but beautify it and help it. This reason then wants the weight to be received.

Yet I confess there may be something in it, and a cause may be rendered, why the Apostle here useth that formerly omitted Title. True it is, that when GOD dictates *voluntas facientis, ratio facti;* the will of the Writer is a sufficient reason of the scription. But *in sacris literis nil casu fit;* in the holy Scriptures nothing is done by chance: every word, syllable, point, hath the efficacy: no blot ever fell from the pen of the Holy Ghost. There be reasons, though our shallow understandings cannot reach them.

1 Perhaps this may be a reason: our blessed Apostle wrote this *Instante obitu,* knowing his dissolution to be at hand: as he confesseth, Verse 14. Knowing that *shortly I must put off this my tabernacle,* as our LORD JESUS CHRIST hath shown me. Therefore he comforts his own soul in this title, as old *Hilarion* did after him; *These seventy years and upwards thou hast served the Lord, therefore now go forth my soul with joy,* &c. Thou hast served the LORD in life, in death

he will crown thee. LORD, now lettest thou *Thy Servant* depart in peace, according to thy word.

2 Perhaps in regard of others he useth it: for he writes of the coming of CHRIST to Judgment; which time shall be a blessed day to those, whose consciences can witness with them that they have served GOD. When rebels shall be cast to the prison of rebels; then *Euge bone & fidelis Serve;* Come thou good and faithful *Servant,* enter thou into the joy of thy LORD. Then all hearts shall confess; It was not in vain, nor without profit, that we have *Served the Lord:* for they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that *serveth him.* Then shall ye return and discern between him that *serveth God,* and him that *serveth him not. Servit Christianus, Servat Christus;* man serveth GOD, GOD saveth man, when the wicked shall acknowledge the godly, with groaning and anguish of spirit; we accounted his life madness, and his end without honor: now he is numbered among the children of God, and his lot is among the Saints. Thus as on earth, *Serviens ad Legem, saepe fit Index;* the Sergeant at law is often made a Judge: so that ye that have followed me in the regeneration, when the Son of man shall sit on his throne, ye shall sit upon twelve thrones, judging the twelve tribes of *Israel.*

3 Perhaps because the time of his *Service* was almost now ended; and therefore he might more boldly style himself the Servant of Christ. For, let not him that puts on his armor boast, but he that puts it off. He may now look sweetly both ways, with comfort to his life past, with joy to his reward to come. *Pulchrum est ante obitum consummari vitam:* It is good for a man to accomplish his life before he ends it. *Beatus juvenis qui been vivit, sed magis beatus senex qui been vixit:* The Young man is happy that lives well, but the Old man is blessed that hath lived well. Praise the Mariner that brings the vessel safe into the Haven: Blessed Soul, that hath past the apprentiship of *service,* and is now gone to be made free in glory. There are two special observations involved in this Title *Servant,* Christ's excellency, and the Apostles humility.

1. This extolls the dignity of Christ, that so famous an Apostle creeps to him on the knees of lowliness; Lord, I am thy *Servant.* The world esteemed him without form or comeliness; and when they see him without beauty, that they should desire him. The Psalmist speaks in his person; I am a worm, no man: a reproach of men, and despised of the people. To the Jews a stumbling block, to the Greeks foolishness. But *Peter* stiles himself *Servum Crucifixi,* the servant of him that was crucified. Indeed the service of Christ is the honor of the Christian. Our Savior admitted and accepted this just honor:*Ye call me Master, and Lord;* and ye say well, for so I am. Many in the World arrogate great dignity to themselves, because so famous men are their servants. *Ahasuerus* might vaunt of his *Vice-roys,* the Turk of his *Bassau's:* But let all Scepters be laid down at the foot of the *Lamb,* all sheaves bow to the sheaf of *Joseph;* all crowns be subjected to him, that is crowned with unspeakable glory forever.

2. This is a clear remonstrance of Saint *Peters* humility; a famous Apostle; some have given him more, the primacy of the Apostles: yet what's his own Title, *a Servant of* JESUS CHRIST. The godly are no further ambitious, than to belong to CHRIST. There is great suit to be retained in the service of Princes: but the best is to serve the Prince of Princes. What need he

wait upon a channel, that may dwell by a whole River? Or serve him that serves, when he may serve him that reigns? A poor estimation of ourselves, gives us the richest estimation with God. When thou wast *little* in thine own sight, wast thou not made the *Head* of the tribes of Israel? When thou wast little I then made thee great. *Abraham* says, *non sum dignus:* I am not worthy, &c. God dignifies him to be *the Father of them that believe; Act.* 1.23. When the lot was to be cast for an Apostle to supply *Judas* room, two were appointed; *Joseph* and *Matthias. Joseph trinominis,* of three appellations: *Joseph,* the son of rest; *Barsabas,* and *Iustus,* sir-named so for his equity. Yea more, he was *Frater Domini* the LORD'S brother. *Matth.* 13.55. Are not his *brethren James and Ioses,* &c. that is, Christ's near kinsman. *Mathias* but twice named in the Scriptures; both times in that one Chapter, *Acts* 1. yet the lot fell upon *Matthias. Matthias* signifies a *little* one: so the Gospel appointed for the day of his feast and memory, commends little ones, *Mat.* 11.25. Thou hast hid these things from the wise, and hast revealed them to *babes,* to *little* ones. Notwithstanding the great titles and privileges of the other, GOD sent the lot upon the *little* one, it fell upon *Matthias.* He that seems little in his own eyes, is the greatest in GOD'S account. It hath been the humble and blessed acknowledgment of the Saints, that they are servants. Though we be new borne to our fathers Inheritance, yet now we are in our Nonage. The heir, as long as he is a *Child,* differeth nothing from a servant, though he be LORD of all. Men make difference of their friends, children, and servants; GOD none. His friends must *serve.* Ye are my friends, if ye do whatsoever I command you, children must *serve,* even the *Son* must serve him. Every Christian soldiers Scutchion must be Patience, and his motto, *I serve:* yea, not only Saints, but *Angels* are glad of this title. Are they not all *ministering* Spirits, sent forth to *minister* for them, who shall be heirs of salvation? when Saint *John* would have worshipped before the feet of the Angel, he replied, See thou do it not, for I am thy *fellow servant.* And let me go yet higher; the natural Son of GOD, and that by an eternal generation, put on him a serviceable nature; He took on him the form of a *Servant.* He was so formed, so habited to service, that he endured all sorrow, and fulfilled all righteousness. Art thou better than Apostles, better than Angels, better than the Son of GOD himself, Oh proud dust, that thou despisest the title of a *Servant!*

I cannot so briefly pass over that, wherein we must dwell all our lives, the *service* of GOD; let me consider in it three things; the liberty, the dignity the reward. The liberty must be weighed both in the will of the Agent, and in the freedom of the Action.

It is a voluntary *Service;* constrained obedience is not worth GOD-a-mercy. The wickedest reprobates, yea the very devils must needs serve GOD; but can expect no wages, but hell. We know there is a necessity, that shall draw him against his will, whom command cannot lead with his will. *A te fiet,* or *de te fiet;* but still *Fiet.* Either GOD'S will shall be done by thee, or be done on thee; but howsoever it shall be done in thee. Therefore the noble disposition is led, not forced: they are slaves, whom the fear of plagues only terrifies from rebellion. But this Servant willingly puts his neck into Christ's yoke: he denies his own lusts, his own gains, his own pleasures, his own self. Behold we have forsaken all, and followed thee. A good Servant hath these properties: a quick eye, a listening care, a ready foot, a working hand, an honest heart.

A quick eye; attending the least beck of his commander. As the *eyes* of servants look to the hands of their masters; so our eyes wait upon the LORD our GOD. *Paul* speaks of 〈in non-Latin alphabet〉 *eye service. Col.* 3.22. Servants obey your Masters, not with *eye-service,* as men-pleasers. This is a fault with men: but let us serve our GOD no longer, no further than he sees us: it is enough, his eye is never off our hands, our hearts, Whither shall I go from thy spirit? or whither shall I fly from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there: if I dwell in the uttermost parts of the sea, even there shall thy hand lead me: if I say, the darkness shall cover me, even the night shall be light about me. Heaven hath the presence of his glory, earth of his providence, the sea of his wonders, the darkness of his light, hell of his power; nowhere to avoid his sight. Heaven, earth, sea, hell; all places named but Purgatory; perhaps God is not there. If he fills all places, and not Purgatory; rather than doubt his Omnipresence, I will believe there is no Purgatory.

A listening ear; such a one as *Eli* taught *Samuel* to find, when God calleth; speak LORD, for *thy servant heareth.*

A ready foot: *Fidelis obedientia nescit moras;* an obedient servant makes no delays. God's spirit often useth the phrase of rising early: *Abimelech* rose *early* to tell his dream:*Abraham* rose *early* to sacrifice his Son: *Elkanah* and *Hannah* rose *early* to worship God: *Job* rose *early* to sanctify his children. We say with the sluggard; *Modo Domine, modo;* by and by, LORD: *Sed istud modo non habebit modum:* this same dilation hath no measure. *Gratia ab officio, quod mora tardat, abest;* the service shall find no thanks, that found no readiness. A good work, the longer it sticks in our fingers the less acceptable.

A working hand: the life of *service* is work, the work of a Christian is obedience. The Centurion describing his good *Servant,* said no more but thus, *Mat.* 8. I bid him do this, and he *doth* it. He that worketh not, is not God's laborer, but his own loiterer. We are all either Masters of servants, or servants of Masters; or servants to the State and commonwealth, or commanders of such servants: some may be all of these, all are some of these. We know what we require of our servants, what our Masters required of us. It were an easy thing to be a servant, if service consisted only in kissing our hands, in making curtesies, in taking wages and wearing liveries. Many wear Christ's livery, all live upon God's trencher: but most have gowty fingers, they will do no work in God's service. There is an habitual service; so the slave while he eats or sleeps, is in service still. But the actual service pleaseth God; which consists in holiness and righteousness before him. Many thus call themselves, but God doth not call them so. It is an everlasting rule, ye are his *Servants* to whom ye *obey.* There is much service in the world, but it is to a wrong Master; but such can God point out, and put out; and order it, like *Jehu;* when he inflicteth vengeance on the world; not one *Servant* of the Lord be among them. If any think to pass in the crowd, and press among God's servants, without their cognizance, the wedding garment, a question shall be asked them, whereat they shall stand*speechless; How came you in hither?*

An honest heart; and to make up this is requirable the accession of two things, Sanctitie and Resolution.

For Sanctitie; GOD that hath given thee a whole heart will not be served with a piece of it. Some make show *Servire,* when indeed they study *Saevire;* as *Herod,* let me come to worship the child, when he meant to worry the child. They are like the Philistines Temple; there is the Ark, but Dagon too. Or like the Temples of Egypt, fair without, but within full of Crocodyles. The eye is in the Pulpit, the heart in the Warehouse. Rotten kernels under fair shells: full of *Herod's* and *Naaman's* exceptives; In this forbear us. What show soever be made, *oportet aliquid intus esse,* there must be some hidden good within. The oake that is rotten at the heart, will never be good for building. Say to the hypocrite, as *Simon Peter* did to *Simon Magus;* Thou hast *no part* nor lot in this comfort: for *thy heart* is not right in the sight of God.

For Resolution; there must be no reasoning, no disputing; let no man dare to*speak to the Almighty,* or desire to reason with God. It is too far, if with *Jeremiah,* any man put him to his*Wherefore;* wherefore doth the way of the wicked prosper? *Abraham* told not his wife, when he went to offer *Isaac. Paulconferred not* with flesh and blood, when he went to preach among the Heathen. The Jesuits commend blind obedience: and call the Novices that examine their impositions *Quae ristas.* They exact a condition of their inferiors, as *Nahash* did of the *Gileadites,* that they may thrust out their*right eyes:* otherwise allow them no covenant of peace: yea they put out both the eyes of their people. To God this blind obedience is good taken in that sense, without asking a reason. When man commands, enquire *Quid,* not *Quis;* what is bidden, not who bids. When God commands, consider, *Quis,* not *Quid;* who charges, not what is imposed. Believe what God saith, though in our thought impossible: do what he commands, though in our judgment unreasonable. *Galerius maximus* seeking to pervert that blessed *Cyprian* to idolatry, wished him before sense of punishment to bethink himself; *Cave ne perias;* take heed, you do not cast away yourself. His answer was short, but resolute; *In re tam iusta nulla consultatio.* the case is so clear that it refuses deliberation. Say, goods, liberty, life it self is hazarded, yet God can reward all. The Apostles were cited by Christ to Jerusalem, and commanded not to depart thence, but to wait for the promise of the Father, to receive the Holy Ghost: They never allege; Is not this that Jerusalem which was a provocation to anger from the first building? the slaughter-house of the Prophets? the common sink or sewer of all sins: yet wet with the blood of our Master Christ? why Jerusalem? Is not any other place fitter? no, they dispute not, but go thither with joy, what danger or unlikely hoods soever might affront them, they put on the resolution of *Hester; Si pereo, pereo;* if I perish, I perish. But there can nothing be lost, that we piously trust God withal.

For the liberty of this Service, know that God's servant is the greatest Freeman. He that is called in the Lord, being a *Servant,* is the LORD'S *free-man.Bonus etiamsi serviat, liber est: malus etsi regnet, servus est:* The good man is free, though he serves: the evil is bond, though he reigns. Nor is the vicious person the slave of one man: but *Quod gravius est, tot dominorum quot vitiorum:* which is more grievous; he hath so many masters, as he hath vices. *Vis ut serviat caro tua animae tuae? Deo serviat anima tua: Debes Regi, ut possit regere;* Wouldest thou have thy

flesh servethy soul, let thy soul serve God; thou owest to thy King the right of government. Serve therefore willingly, and be free continually.

For the dignity of this Office, the Saints have ever had a holy pride in being GOD'S servants; there cannot be greater honor than to serve such a Master as commands heaven, earth and hell: *Non reputes magnum quod Deo servias, sed maximum, quod ipse dignatur te in servum assumere:* Do not think thou doest honor GOD in serving him; but think how GOD honors thee, in vouchsafing thee to be his servant. *David* could not study to give himself a greater style, than O LORD, truly I am *thy servant;* I am thy servant, and the son of thy hand-maid: and this he spake, not in the phrase of a human complement, but in the humble confession of a Christian. Yea, so doth our Apostle commend this excellency, that (if we note it) he sets the title of *Servant,* before that of an *Apostle:* first Servant, then Apostle. Great was his office in being an Apostle, greater his blessing in being a servant of Jesus Christ: The one is an outward calling, the other an inward grace: *Damnatur Apostolorum unus, servorum nullus;* There was an Apostle condemned, never any servant of God: *Judas* preached to others, not to his own heart; he healed their bodies, not his own soul; wrought miracles upon others, not upon himself; cast out devils, yet himself was cast out as a devil. All which justifies that of *Samuel,* To *obey* is better than sacrifice, and to hearken than the fat of Rams. Prophets have been excluded; many say, Lord, Lord, we have *prophesied* in thy name; to whom it is answered, I never knew you; depart from me ye that work iniquity. But never were *Servants* excluded; for the other, their book and clergy cannot save them; It will be demanded of them at that day; *Non quid legerint, sed quid egerint, non modo quid dixerint, sed quomodo vixerint. Bern.* Not what books they have read, but what life they have led; not what they have taught others to do, but what they have done themselves. God by this title commends *Job,* the greatest man of the East: Hast thou considered *my servant Job? Paul* calls *James* the Lord's *Brother, Galath.* 1.19. other of the Apostles saw I none, save *James the Lord's brother. James* calls himself the *servant* of Christ, *I am* 1.1. *James a servant* of God, and of the Lord Jesus Christ; quite leaving out the remembrance of that other style If it were such a noble privilege to be a servant to *Caesar,* and free of the Roman State; that the*Captain* confessed, with a great sum of money he obtained that freedom: what an honor is it to serve the King of kings? The good Emperor *Theodosius* held it more noble, to be *membrum Ecclesiae,* than *caput Imperii;* to be a member of the Church, than head of the Empire. It is better to be God's servant, than Lord of all the world. This is the Dignity; now for

The Reward, it is immense and glorious. Bread, correction, and work are for a servant. For bread, God gives us our *daily bread;* we are all at his keeping. For correction, *Heb.* 12. he *chastiseth* us, because he loveth us. For work, *Matth.* 21. he sends us to *work* in his vineyard: we have from him Protection and Provision. For protection, *Rom.* 8.31. If God be *with us,* who can be against us? For provision, *Luke* 15.17. Even the hired servants of my Fathers, have *bread enough,* and to spare. But what is all this to that future glory, which was from everlastingness prepared for those servants! I know, they do not ever speed best in this world: out of a related story let me draw this conclusion in earnest. A servant convicted of some misdemeanor before a magistrate, besought some favor for his masters sake. Why, whom do you serve, said the magistrate? I serve God, said the delinquent: with that his

mittimus was quickly made; away with him, he scoffs at authority: not long after a great Lord sends for enlargement of this his servant: the magistrate upon the receipt of the letters, sends in all haste for the prisoner; of whom he frettingly demands, why he told him not that he served such a Lord: The servant answered, because I thought you cared more for the Lord of heaven: you say, this is but a fable: you count him a fool that makes it a moral. *O utinam tantummodo fictum, non factum diceretur:* would God it were but a tale, and that our courses did not justify it well though our reward be short on earth, let us look for it with comfort in heaven. *Ambrose* said on his death-bed, we are happy in this, we serve a good Master. Where *I am,* saith Christ, there shall my *servant be:* and if any man *serve* me, him will my Father *honor.* If we have done good and faithful service to him, we shall hear him say to us; Well done *good and faithful servants,* enter into the joy of your Lord: and this joy be to us all. *An Apostle:* here he specifies his office. Where observe two things:

First, he joins together *Service* and *Apostleship;* and that for two reasons: 1. To distinguish and exemplify his calling: for every man that is a servant of God, is not an Apostle of Jesus Christ. No man taketh this *honor* to himself, but he that is *called* of God. There must be a Calling; or else Sin will answer when it is questioned, as Satan did when he was conjured, *Act.* 19.15. *Jesus* I know, and *Paul* I know, but who are *ye?* Christ himself did not preach publicly, till he was declared by God to be *Doctor mundi,* the great Prophet of the world: and had his confirmation from heaven, with *Hunc audit.* Neither is it enough to say, we are all Priests, *Revel.* 1.6. so we might say we are all kings, and turn rebels. There must proceed a mission and commission; or else whosoever runs abroad, had better have stayed at home. 2. To show that Apostleship was a matter of service; as an honor, so a burden. None are called into God's harvest, but laborers: Christ never bade us pray for loiterers and lookers on. As earthly Kings have some servants in ordinary, other extraordinary: all Christians are God's sworn servants extraordinary; so vowed in holy Baptism, to serve him all the days of our life. By professing the true faith we wear Christ's livery, and by exercise of charity, the cognizance of that livery. By this shall men know that ye are my *Disciples,* if you have *love* one to another. Princes and Preachers are God's servants in ordinary: the Magistrate is (as it were) a finger of God's hand, the Minister a Steward in his house. Though in a large sense all are the Lord's Ministers: and it is usually said to those three States, *Tu supplex ora, tu protege, tuque labora:* The Prince must govern all, the Priest pray for all, the people work for all. Yet strictly this office, as it hath especially the name of Ministry, so it hath the nature, for it consists in *Service.*

Secondly, it was the custom of the Apostles to magnify their office. So *Paul* to the Romans. Inasmuch as I am the Apostle of the Gentiles, *I magnify mine office.* And this they did the rather to weaken the credit of false intruders. Am I not an *Apostle?* am I not free? have I not seen Jesus Christ? Our Savior himself accepted this honor. Ye call me *Master* and *Lord,* and ye say well: for so *I am.* Is the term *[Minister]* contemptible to any? That Christ who must save you, or you shall never be saved, calls himself a *Minister, Matth.* 20.28. The Son of man came not to be ministered unto, but to *minister.* If therefore men must *Honorare bonum Dominum, etiam in malo servo,* are bound to glorify the good master even in the evil servant: and not

only to know them, but *to esteem them very highly* in love for their works sake: Then much more let the *Elders that rule well be* (yes they are, but also be) *counted worthy of double honor.*

Of Jesus Christ: here he declares his master, where three collections arise:

1. They were Apostles of Christ, for none ever called themselves Apostles of God the Father: because Christ himself only was *Apostolus Patris,* the Fathers Apostle. He had other pastors under him, but he was that *Great Shepherd and Bishop of our souls.* He sent others, but *Him hath the Father sent.*

2. Christ only hath authority to make Apostles: he chose them to the work, that could enable them to the work. Therefore none ought to take this charge upon them, unless they be either mediately or immediately called of God.

Some have no calling either of God or men, but run on their own errand.

I have not sent these prophets, yet they *ran:* I have not *spoken* to them, yet they *prophesied.* Let them that set them on work, pay them their wages. He that entereth not in by the *door* into the sheepfold, but climeth up some other way, the same is a thief and a robber. Either like the Sodomites they cannot find the door: or like the Jesuits they will not find the door. These later have run so far as the Indies, but who sent them? *Impiger extremus currit mercator ad Indos:* these merchants went not to fetch sheep to Christ's fold, but to sheere their wool and flay their skins. They were not Apostles, but Alchemists, they went to fetch gold. I have heard much talk of their miracles; if I had *all faith,* even to *remove mountains;* I could not believe them. But whatsoever their miracles were, I am sure their moralls were naught. The poor Indian refused (after all their commendations of celestial glory) to go to heaven, if the Spaniards should be there.

Some are called of GOD without man, by an immediate vocation. So were the twelve Apostles by CHRIST in his state mortal, *Paul* in his state immortal. *Acts* 9.

Some are sent of men without God: so *Iason* and *Menelaus* sought the Priesthood by unlawful means of *Antiochus:* so *Jeroboam* made his priests. Alliance, Favor, Simony have brought men of bad learning and worse living into the ministry. Which made one to say, that horses were more miserable than asses; in that horses went post to get asses preferment.

Others are sent of God by man; so *Joshua* was ordained of God by *Moses, Timothy* and *Titus* by *Paul,* the Bishops in *Crete* by *Titus.* For how shall they preach, except they be *sent?* They that in these days go without this warrant, climb in at the window: and that we know is no fair possession of the house. *Qui ingreditur per fenestras, ejicietur e soribus:* he that enters in at the windows, shall be cast out at the doors. God seals his approbation of the Churches calling, and answers it in the conversion of many souls. So that an industrious Pastor may say to his people; If I be not an Apostle to others, yet doubtless I am to you: the Seal of my ministry are ye in the Lord.

3 They came not in their own name, but in Christ's; an *Apostle of Jesus Christ.* We are Ambassadors *for Christ,* and GOD doth beseech you by us. We are sutors, not for ourselves,

but for him: desiring to espouse you to *one Husband,* and to present you pure and chaste virgins to *Christ.* We preach not ourselves, but *Christ,* neither our own glory, nor our own gain. Not our own glory: God is glorified in our infirmities. Woe unto us if we arrogate that, whereof God is so jealous that he will not give it to another. Not our own gain, we would then take any profession rather than this. There is no calling wherein a man may not live better, and grow rich sooner. A cluster of Law is worth a whole vintage of any other profession. Indeed in Rome, and throughout the Papal Jurisdiction, where respect of gains, not of pains, guides men's dispositions; where little learning, and less honesty will serve to bear up, and to bear out much worship, more wealth: there great riches is in Clericall hands: It is their main policy, by blowing up other states to enlarge their own. Like the floods that made war against the woods; let us subdue them all, and make us more countries. But for conscience; not a Pope preached these nine hundred years; yet I hope they have not been poor. They have not *Peters* net to catch the souls, but *Peters* hook to take all the fishes that have silver in their mouths. It is said of *Leo* 10. that whereas others were only Popes but whiles they lived, he was Pope many years after he was dead *Sacra sub extremâ si forte requiritis horâ, Cur Leo non potuit sumere; vendiderat. John* 22. left behind him two hundred and fifty tun of gold: so that one wrote of him, *Erat pontifex maximus, si non virtute, pecuniâ tamen maximus:* Whatsoever he was in piety, he was the chief Priest in money. They inveigh against us for providing for our own lawful wives and children: yet admire themselves for providing for their harlots, and bastards, and minions. They come into the Church, *tanquam ad auream messem;* as it were to a golden harvest. The Friers were so long willful beggars, that they had beggared all the Christian world. The Jesuits hate all other Orders but the *Capuchin:* because the *Capuchin* asks nothing, the *Jesuit* would have all. Their artillery hath been thus wittily described; the *Capuchin* Friers shooting from the purse, the *Franciscans* a little wide off it, the *Jesuits* hitting it in the midst. I know who said, If we have sown unto you *spiritual* things, is it a great matter if we shall reap your *carnal* things? yet let us win your souls, though we, never have your purses: the gain of one soul is greater than the Indies: For what is our hope, or joy, or crown of rejoicing? Are not even *ye* in the presence of our Lord Jesus Christ at his coming? yes, ye are our *glory* and *joy.*

To them that have obtained like precious faith with us, through the righteousness of God, and our Savior Jesus Christ. Here he comes to the persons to whom this Epistle is written: wherein consider six circumstances:

The

- Generalitie of the persons,
- Qualification of this generality,
- Excellencie of this qualification,
- Equalitie of this excellency,
- Means of this equality,

- Ground of this means,
- *To them,* all them.
- *That have faith.*
- *Precious faith.*
- *Like with us.*
- *Have obtained it.*
- *Through the righteousness of God, and our Savior Jesus Christ.*

To them, all them; here is the Generalitie of the persons, for the word is indefinite. This is called a General Epistle; not in a metaphorical sense, as *Paul* calls the *Corinthians;* ye are our *Epistle* written in our hearts, known and read of all men: or as one calls Christ, an *Epistle* sent us from God the Father. Or as *August. in Psal.* 90. *conc.* 2. calls the Scripture, God's *Letter* or *Epistle* sent us hither, *de illa civitate unde peregrinamur:* from that City to which we travel. But in a proper and usual meaning; a letter of a friend sent to his friends. It is called a general Epistle; not only: 1. Because the doctrine contained in it, is orthodoxall and catholic. 2. Nor because the use of it is general; even to us, as well as to those to whom it was written. But, 3 because it was not directed to any one man; as those of *Paul* to *Timothy, Titus, Philemon:* of *John* to the elect *Lady,* and *Gaius;* no, nor to one particular Church, as those of *Paul* to the *Romans, Corinthians,* &c. But to all the Saints, and worshippers of Jesus Christ, howsoever distressed, wheresoever dispersed, or whensoever despised; to all them that with humble faith, and sincere repentance secke our Mediator.

For with God is no respect of persons; Behold that Lamb, which takes away the sins of the world. Men and brethren, children of the stock of *Abraham,* and whosoever among you feareth God, to you is the Word of this salvation sent. There is no difference of country, of condition, of estate. All which are exemplified by our Savior Christ, *Matth.* 8. upon the Jew and the Gentile; the Leper and the Centurion. For Country, the *Leper* was a Jew, the *Centurion* a Gentile. For Condition, the *Leper* a man of peace, the *Centurion* a man of war. For estate, the *Leper* poor, the *Centurion* rich. I know the greater danger is to the rich, and the sweeter promises are made to the poor: yet let not the poor presume, nor the rich despair. The one may be *pauper in arca, pauperior in gratia;* poor in money, poorer in grace: the other may be *Dives in seculo,* yet *ditior in Domino;* rich for this world, yet richer for the world to come. There is neither Jew nor Greek, bond nor free, male nor female: for ye are all one in Jesus Christ. *To them all,* let no man deny his soul this comfort.

That have Faith. Here is the *Qualification.* The definition and excellency of this Grace I refer a little further. Here that we may a little conceive the nature of it, we find it often called a *Hand;* and that for two reasons: 1. As the hand fastens hold upon the object, to which the heart directs it: so faith apprehends Christ with his blessed merits, whereby we are only saved. 2. As the hand is fittest for operation, and doth execute that business which no other

member of the body can. So faith worketh godliness, and produceth those effects which no other grace in the soul can. For this purpose it hath an Instrument, *Galath.* 5.6. *Faith worketh by love.* The hand can receive a gift of it self, but it cannot cut a piece of wood without an Instrument: but by the help of that it can divide or fashion it to pleasure. So Faith can receive Christ into the heart, that most excellent*gift of God the Father:* but for the duties of the Law, Faith of it self cannot produce them. Join love to it, and then it can: for Faith working by love performs all duties to God and man. Now of this *Hand* there be five fingers, which for methods sake we may order according to the letters.

There is Fruitfulness, it is not barren: for faith without works is dead: Nudifidians are Nullifidians. We will never take her for a true Lady, that hath not her Gentleman-usher before, and her servants following after. If you see not Repentance going before Faith, nor works attending on her, know it is not she. *Opera pinguescunt fidem;* good deeds do batten Faith. *Fides appellata est ab eo quod fit.* Faith hath the appellation from doing. Two syllables sound when we pronounce *Fides. Prima est à facto, secunda à Deo.* The one is derived from Fact, the other from GOD. *Interrogo te utrum credas, dices Credo. Fac quod dicis, & fides est:* Doest thou believe? Yes, I believe. Do what thou sayest, and that is faith. We may call Faith a Vine, Virtues the Branches, Works the Grapes, Devotion the Wine. False faith is like a sandie earth; rain it never so much, no fruit ariseth.

There is Appropriation of CHRIST: by faith he is made ours, by love we are made his. It was a piece of the Philosoph•rs meditation, that *Totum in se habet homo, qui se habet:* the believer adds, *Se habet qui Christum habet; Christum habet qui fidem habet, & in Christum credit.* That man hath all in himself that hath himself, he hath himself that hath Christ, and he hath Christ that hath true faith. This is the victory that overcometh the world, even our faith: yea, more, it overcomes Christ himself. The world is overcome by faith, b•cause it cannot withstand it: Christ is overcome by faith, because he will not withstand it. Christ in a duel overcame the Devil, *Matth* 4. a Canaanitish woman so overcame Christ himself. He yielded, O woman, *great is thy faith; be it unto thee even as thou wilt.* This is able to smooth his countenance though it be frowning; to tie his hands though they be striking. The Lion of this woe•ld raged long, and still rageth, seeking whom he may devour. The Lion of the Tribe of *Judah* conquered him: now Faith conquers the Conqueror. *Quanta fidei vis, quae vincit Leonem, omnes & omnia vincentem?* How great is the power of faith, that overcomes him who overcame all? Thus is God pleased to let Faith have an holy victory over himself: he loves this sanctified violence, and bids Faith wrestle courageously with him, like *Jacob;* permitting his Almighty self *vinci, vinciri;* to be conquered and mani•led from executing deserved vengeance. So *Job:* Albeit thou kill me, yet I will trust in thee; and because (saith God) thou dost trust in me, I will not kill thee. It were honor enough for faith to*subdue kingdoms,* but to achieve the kingdom of heaven! enough to *stop the mouths of Lions,* but to vanquish that roaring Lion, and to*resist* him! enough to *quench the violence of* elementary *fires,* but to deliver from the eternal fire of hell! enough to *escape the edge of* men's *swords,* but to escape the sword of GOD'S Justice. O the matchless virtue of Faith!

There is Imitation of Christ: Faith hath two eyes; one looks to Christ's merits that we may be saved; the other to his righteousness that we may be sanctified. In Imitation there be two things, Action and Affection. Action, for it is not enough to commend and admire the pattern, but we must follow it. Affection, for it is not enough to forgive because we cannot revenge. This is no sufficient imitation of Christ's love; for he can, if he please, bruise sinners to pieces, and*break them*with a rod of iron. But we must forgive with a mind to forgive, and give alms with the mind of charity. Faith doth not think that heaven will fall into the lap, but endeavors to work out salvation, not without fear and trembling: and seeks to follow Christ to blessedness, the same way that he went thither.

There is trust in Christ; for there can be no faith in him without trust and dependence on him. This point thoroughly examined, would call in question many men's faith. The covetous worldling dares trust Christ to raise his body, and to save his soul, and to give him the Kingdom of glory hereafter: but he dares not trust him for his daily bread here. The fowls are fed, and the flowers are clothed by him; and will ye vex your souls with solicitous cares? If ye do, may not Christ say truly, that ye are*of little faith?* Shall we trust God with our jewels, and not with the box? As if thou durst not commit thy children to his protection; thou scrapest up wealth with the hazard of heaven and eternal peace: yet if thou be questioned concerning thy salvation, thou answerest, thy trust is in Christ. This is a false and deceiving faith; take heed, lest whiles he doth grant thee that wherein thou dost not trust him, worldly riches; he take away that wherein thou dost trust him, everlasting joy.

There is honoring of Christ: no man ever believed on him, but he desired to honor him. It is fit he should look for glory from us, so well as we look for glory from him. We honor the King under whom we enjoy our own with peace: we honor the Physician that preserves the health of our bodies: we honor the Soldier that defends us from our enemies: O how much more should we honor him that saves our souls! we are bought with a price, therefore let us *glorify him* both in our bodies and spirits, for they are *his.* These be the five fingers of *Faith,* let us lay hold on Christ in life, he may lay hold on us in death, and bear us up in his holy hand to everlasting glory.

Precious Faith; Here is the excellency of this qualification. As *Athens* was called Greece of Greece, so Faith may be called the Grace of Grace. It is *Precious* in regard of the Object, the Subject, the Act, the Effect, the Use.

In respect of the Object; which in a larger acception is the whole Scripture, whereof every parcel must be believed, without diminution or addition. Strictly this is Christ, who is not only the Word of God, but God himself in the Word. *I am the way, the truth, and the life. Non est quâ ease nisi per me:non est quô ease nisi ad me.* LORD, how shall we go? Thou art our way: whither shall we go? Thou hast the words of eternal life. There is no way but by him, no light but from him, no life but in him. CHRIST is a mutual hand; to the Father one, another to us. An hand to the Father, by which he reacheth us: an hand to us by which we reach the Father. The Fathers mouth whereby he speaks to us, our mouth whereby we speak to him: our eye to see by, foot to go by; our pillar of fire by night, and cloud by day, guiding us thorough the desert of this world. It is a *precious* faith that lays hold on this precious object. If thou confess

with thy mouth the LORD JESUS, and shalt *believe* in thy heart, that God raised him him up from the dead: (not only *dead,* for so the Jews believe him; but *risen* again, for that is the faith of Christians: if thou have this *faith*) I tell thee from *Paul,* and *Paul* from GOD, to the comfort of thy soul; thou art presently justified, and shalt be everlastingly saved.*For the Scripture saith,* (it is not the promise of man, but the assurance of GOD) *whosoever believeth on him, shall not be ashamed.* God forbid I should rejoice in anything, save in the Cross of our Lord Jesus Christ. There is nothing wherein men usually rejoice, but the faithful find it in Christ. Doth any man glory *in knowledge?* I desire to *know* nothing among you, but Jesus Christ, and him crucified. This is the blessed knowledge; for it is*eternal life.* Doth any man *glory* in *honors?* It is Christ that hath made us*Kings.* Doth another glory in *Riches?* Christ is *a treasure never failing;* and of *his fullness* have all we received. In liberty? CHRIST hath*Delivered us out of the hands of all our enemies.* In Princes favors? The King of Kings accepts us in him;*He made us accepted in the beloved.* All good things are to be found in him; therefore he is a *Precious* object, and this a *Precious* faith.

In respect of the Subject; the seat of faith is in the heart;*with the heart man believeth* unto righteousness. It is not placed in the mind and understanding only, but in the will and affections. Faith as *Notitia,* a knowledge, resides in the mind; as *Fiducia,* an assured persuasion, in the will. It is not a prattle of the tongue: *Herod's* tongue belies his soul.*Dicitis quod creditis, non facitis quod dicitis.* Men say what they believe, do not always do what they say, nor is it a floating opinion of the brain, a contemplative speculation of mysteries: but a certain persuasion of the heart. There is a forged faith, and a forced faith: forged in heretics; who will believe no God, but one of their own making. They believe all that they do believe, *Sua side, non ecclesiasticâ, non catholicâ;* with a faith of their own, not with the faith of the elect, of the Church. No oracle, no article of holy faith, but they will conceive it, and receive it, their own way, or not at all. *Hoc non fidei, sed perfidiae:* this is rather an art of treachery, then of faith. Forced in devils; they acknowledge from their own horror, and against their wills, that there is a GOD. It was the relation of a reverend Divine concerning an Atheist in England. A young man was a Papist; but soon fell in dislike of their superstition. He became a Protestant, but that did not please him long: England could not content him, he reels to Amsterdam: There he fell from one Sect to another, till he lighted upon the Familists: the first principle they taught him was this; There is no God. As indeed they had need fear up their conscience, and damme up all natural light, that turn Familists. Hereon he fell to a loose life, committed a robbery, was convicted, condemned and brought to die. At the execution he desired some stay, uttering these words; Say what you will, surely there is a GOD; loving to his friends, terrible to his enemies. Even the lewdest reprobates, that spit in the face of heaven, and wade as deep as Jesuits in blood, yet they shall have a forced faith. Though perhaps they say for the time, as *Nero: Verebor esse cùm faciam, Deum?* When *Seneca* reproved him for his vices, and bad him live, *ut facta superi comprobarent;* that GOD might approve his •ctions: He answered, *Stulte, verebor esse cùm haec faciam, deos?* Thou silly man, shall I fear there is a God, when I go about my villainies? But they shall one day believe and feel: there may be Atheists on earth, there are none in hell: no sooner come thither, but they know to their endless sorrow, that there is a GOD.*Bellarmine* saith, that the faith of

reprobates and devils, *est recta & vera fides ex parte objecti;* is a right and true faith in regard of the object. And*Augustine.* comparing *Peters* confession, *Matth.* 16.16. *Thou art Christ the Son of the living God:* with the devils acknowledgement *Mark* 1.24. *I know who thou art, even the holy one of God:* saith, that though *Peter* for this was commended, and Satan expelled: albeit the same confession was beneficial to the one, and not to the other: *In utrisque tamen non falsa, sed vera; non neganda, sed agnoscenda; non detestanda, sed approbanda.* Yet the faith in both was not false but true; not to be denied, but acknowledged; not to be detested, but approved. Let this faith be granted true, so far as it goes; yet as it hath many other differences, so this one especially. The faith of reprobates and devils is compelled *ex evidentia signorum,* by the demonstration of the signs; faith of the elect *ex evidentia Spiritus,* by the evidence of the Spirit. Theirs against their wills, ours from the ground of our hearts; for that is the seat and subject of all approved *faith.*

In respect of the Act, it believes on Christ. There be three degrees or faculties of faith, as the School speaks out of *Augustine.* First, to believe there is a GOD; and this is a faith incident to devils. Next, to believe GOD; to credit the history of the Gospel, and to assent that what GOD saith is true. This is called an Historical faith, and may be in reprobates. Last, to believe on GOD, which doth *ex duobus prioribus emergere;* or as *Chemnitz* says, *presupponit est includit:* ariseth from both the former, and doth presuppose and comprehend both the former. The faith of a reprobate is a true faith specifically; a spark of fire is true fire, though it be not able to warm: a drop of water is true water, though it be not able to carry a vessel: a little sprigge may be a true Cedar, though it be not yet fit for timber. That fig tree which our LORD cursed, though it bare no fruit, was a true fig tree. As the Israelites required to go three days journey in the wilderness, before they did offer sacrifice: so faith hath three degrees before it come to that perfection, as may justify the soul. Saving faith in a man hath this precious act, to rely on GOD'S mercy in Christ for his salvation. He disclaims not his part in Christ, as the devils; *Quid nobis tecum? Mark* 1. What have we to do with thee, thou *Jesus* of *Nazareth?* nor loseth it; as reprobates, *John* 3.18. He that believeth not, is condemned already. But he challengeth his portion in the blood of Christ.. I am my *Beloveds,* and my Beloved is *mine.* His body is in heaven, there I shall find it mine: his divinity on earth, there I do find it mine: his Gospel in my ear, to beget him mine: his Sacrament in my eye, to confirm him mine: his Spirit in my heart, to assure him mine. Angels are mine, to sight for me: Prince mine, to rule for me: Church mine, to pray for me: Preacher mine, to feed me. Whether *Paul,* or *Apollos,* or *Cephas,* or the world, or life, or death, or things present, or things to come; all are ours, and we are *Christ's,* and Christ is *God's.*

This faith doth not only with reprobates, believe the *Major* of the Gospel, that Christ is salvation; but the *Minor* with *Mary;* that he is my Savior. The devils believe much; but *Reconciliationem suam non credunt:* they cannot believe their own reconcilement. Therefore saith *James; horrentes credunt,* they believe and tremble. *Timor infidelitatis filius,* saith *Basil;* Fear is the child of unbelief. Why are ye *fearful,* O ye of *little faith?* why are the Apostles called, 〈in non-Latin alphabet〉, timorious, but because they were 〈in non-Latin alphabet〉, of little faith? But being justified by faith we have *peace* with God through Jesus Christ. In whom we have *bold nesse* and access with *confidence,* by the faith of him. A Traitor

condemned to death, knows the King, and his prerogative royal, that he is able to pardon: his disposition, that it is mild and merciful: yea, he knows that the King hath forgiven many such offenders. But now for himself, he hath no friends to the King, no word from the King to warrant his pardon: no hope, if he should entreat favor, that himself was a fit subject for this exercise of mercy. Still he trembleth; *Sentit se miserum, etsi noverit Regem misericordem:* he feels himself miserable, though he know the King to be merciful. So the reprobate knows God's omnipotency; Lord, if thou wilt, thou canst make me clean: he knows his infinite mercy, that it reacheth unto the heavens, and his faithfulness unto the clouds: he knows GOD hath forgiven many, *David* for adultery, *Solomon* for idolatry, *Peter* for Apostasy, *Paul* for blasphemy. But for his own part, he hath no friend to God, no mediator betwixt God and him, no Christ to speak for mercy: he hath no word whereby he can apply this mercy: no hope, that mercy would come upon his submission and seeking. He wants that justifying faith, to do this *precious* act of application. A man is deeply in debt, *non solvendo,* in no case to pay: he hears and believes, that his Creditor is an honest man, that he hath dealt mercifully with others; remitted a third, half, the whole debt. But he hath neither promise from his creditor, nor persuasion in himself, that he will deal so kindly with him: for all this, he fears arrest and imprisonment, without baile, main prize, or any hope of deliverance. The wicked is deeply run into God's debt by his sins: (yea every man is taught to pray,*Forgive us our debts*) for which he is subject to convention, conviction, condemnation. He knows how this Creditor dealt with a servant. *Matth.* 18.27. because *Non habuit unde;* he had not to pay, the Lord was moved with compassion, and forgave him the debt. But this reprobate, through want of applying faith, hath no promise, no security, no hope that he shall be freed: but he fears the prison, where if he be once clapt up under the hands of that cruel Iailour, the devil; he cannot depart thence till he hath paid the uttermost farthing. It is then a *Precious* faith, that hath this powerful are to believe a man's own reconciliation.

In respect of the Effect, because it hath *precious* consequents. Amongst many, consider five sweet fruits.

1 Peace with God, which is produced by that faith which justifies us. Receive peace, and be blessed: *Crede & accepisti,* believe and thou hast received it. Upon our apprehension of Christ by faith, follows his satisfaction for us; upon this satisfaction we have remission: upon remission, reconciliation: upon reconciliation, peace. There is no quarrel against us in heaven; nothing but peace and joy, because we have truly believed.

2 Peace with our own conscience. When that stern Sergeant shall take thee by the throat, and arrest thee upon God's debt, pay that thou owest: let thy faith plead, I have paid it. How? Produce thy acquittance, that bloody acquittance, sealed in the wounds of thy Savior, and given to thy faith. This shall turn the frowns of thy conscience into smiles: and that hand which was ready to hale thee to prison, shall now embrace thee with joy, encourage thee with kindness, and fight tor thee with conquest.

3 Victory, faith knows no other language but victory. I have kept the *faith,* now is laid up for me a *Crown.* It*subdueth kingdoms,* even *regnum Antichristi,* the kingdom of the devil, there's victory: *wrought righteousness,* though the world and sin withstood it, there's victory: raised

strength out of weakness, there's victory over nature: *turned to slight the armies of the aliens,* there's victor ie over malice and hostility: *raised the dead,* there's victory over the grave: with patience and greatness of spirit, it endured *mockings, scourgings,* &c. miseries worse than death, there's glorious victory. It overcomes the world, 1 *John* 5.4. it overcomes the Prince of this world; whom *resist steadfast in the faith.* It quencheth all the *fiery darts* of the wicked, *Eph.* 6.16. They are *darts* in respect of their sharpness, and *fiery* for their violence: one sin kindling another, drunkenness adultery, adultery murder. The whole world lieth wickedness; *Positus in maligno,* that is *in igne malo:* set on fire of the devil. Yet faith quencheth all: Though they were as fiery as the Gun-powder treason, yet this shall bear them off, beat them off, and infatuate their malice. It is a *Shield,* this faith: this shield covers all, head and heart; understanding and will: *ut non turbetur intellectus, ut non formidet affectus;* that neither the mind be confounded, nor the affection amazed. Yea, faith overcomes the King of heaven himself; appealing *a Deo irascente propter peccatum, ad Deum placatum propter Christum;* from GOD justly offended for sin, to GOD sweetly pleased for Christ. It is able to *remove mountains;* the great hills of distrust, the great heaps of iniquities; therefore *Precious.*

4 Good report: all those Saints *through faith* obtained a *good Report.* They say, *Non patitur ludum Fama, Fides, Oculus:* A man's credit, Faith, and his Eye, endure no just. Yet let thy faith be sound; and though injury wound thy eye, ignominy thy fame, yet thy faith shall make all whole. That man's righteousness, thorough all clouds, shall break forth as the Sun, and his integrity shine like the noon-day. All unjust aspersions are but as rubbish; they may seem to fully him for a while, that he may shine bright forever. *Frustrà condemnatur in terris, qui commendatur in coelis:* How little is that man hurt, whom malice condemns on earth, and God commends in heaven! Let the world accuse us, so long as our God doth acquit us.*I suffer these things, and am not ashamed: for I know whom I have believed.* For not he that commendeth himself is approved, but whom the Lord commendeth. Let God justify, and let all the friends on earth or in hell accuse.

5 It blesseth to us all other blessings: He that putteth his trust in the Lord, shall be *made fat.* Without this faith, we are accountant for everything we receive, to a bit of bread. There is no right to the creatures but by Christ, no right to Christ but by faith. Without this *Quantum honoris, tantum horroris:* as much horror, as honor: no less wretchedness than wealthinesse? But faith makes thy dignity comfortable, thy wealth helpful, thy wife, children, friends delightful: *Quia frueris in Domino, quibus uteris in seculo:* because what thou usest in the world, thou enjoyest in the Lord. Yea, it blesseth even crosses and curses: *Sine veste, non sine fide,* &c. Thou wantest a garment for thy body, faith gives thy soul a rich one, the righteousness of Christ: thou lackest a house to dwell in, thou dwellest by faith even in the Lord Jesus, and he dwells in thee. If thou want bread, it reacheth thee the bread of life: if friends, it assures thee the favor of God, and the inseparable company of the holy Ghost: if health, it performs to thee everlasting life. Let me say with *Seneca* in another sense; *Malo mihi successum deesse, quàm fidem;* I had rather want fortune, than want faith. Whatsoever worldly thing be lacking, faith can supply it: but if faith be lacking, who can supply that? Faith keeps us forever from that mourning note, *fuimus felices:* we shall never say, we have been happy.

In respect of the use; faith clears our ways as we go; cheers our hearts as we work; perfumes the places where we rest; and refines our actions from that dross and feculencie, which would else make them odious in God's sight. For *whatsoever is not of faith, is sin.* Faith, like *John* the *Baptist,* pointeth to the Lamb of God, that taketh away the sin of the world. Without this, God is no hearing God, no helping God, no saving God, no loving God at all. The Spirit shall convince the world*of sin,* saith Christ; *because they believe not in me. Infidelitati retinentur omnia peccata, fidei remittuntur.* All sins are retained to unbelief, remitted to faith. Faith is the nest of good works, saith our Church: let our birds be never so fair, our actions never so glorious, they will be lost, except they be brought forth in faith, This is the*nest,* where the Sparrow and Swallow may *lay their young,* to keep them safe; even *Faith,* which is close by *thine Altars, O Lord of hosts.* Heretics and hypocrites may produce many goodly acts, and honorable deeds: but wanting this nest of faith, they have nowhere to lay their young. Therefore as the Lawyers speak, *moritur actio cum persona;* their works are damnable with their persons. A Recusant in coming to Church against his conscience; rather to satisfy the Law, than to sanctify his soul; is guilty before God, because that work was not done in faith.

Now that a short corollary, or recollection of all these scattered branches to their root; *Faith* is *precious.* Conceive it some precious jewel, thy cheeks are comely with rouse of *jewels,* thy neck with *chains* of gold. *Gregory Nissen* makes one of those chains to be sound and religions faith, which is made of the pure gold of divine knowledge. And to this pure and golden chain he applies, *Proverb.* 1.9. They shall be an ornament of grace unto thy head, and *chains* about thy neck. This is the richest collar that can adorn any soul.*Omnibus semper ornatibus ornamento est; quia sine hac nihil tam ornatum quod ornare possit:* It is an ornament to all trimmings, for nothing is so garnishing and gracing, that it can become us without this. It is a jewel given us out of God's own treasury: *aeterna aeternus tribuit,* &c. Though faith be not it self eternal, yet it shall make all those blessedly eternal that have it. It is brought by the best messenger, God's. Spirit: not the worthiest man on earth, not an Angel from heaven, is dignified to bring this treasure: but only the Holy Ghost. It is laid up in the best coffer, in the sanctified heart: no treasure-house is good enough for this jewel; no cabinet but the heart. Lastly, it gives us the place it came from: it came from heaven, and it brings heaven with it. It is Christ's wedding ring; to whom soever he gives it, he gives himself with it. It is beyond all estimation *precious;* it brought us more lands and revenues than the whole Indies. This is *Mary's* choice, that better part that shall never be taken from us.

Like precious faith with us. I come to the Equality, or rather Parity of this Excellencie; *Like with us.* The faith of the poorest believer is as precious, as the richest. *Peter* is above them in office: in the effect and fruit of his office, they are like him. But *Peter* was thrice confirmed, and that by the mouth of Christ himself, to make him strong: how then could they have faith like him? The parallel is not drawn *à quantitate, sed à qualitate fidei: nec dicitur, tantum fidei, sed talem fidem:* The comparison is not of the quantity, but of the quality of faith: nor doth he say, they had obtained the same measure and degree of faith, which he had himself; but the same kind of faith: not so much, but such faith. The act of faith is to apply Christ to the soul: and this the weakest faith can do so well as the strongest, if it be true. A child can hold a staff as well, though not so strongly as a man. The prisoner thorough a hole sees the Sun,

though not so perfectly as they in the open air. They that saw the brazen Serpent, though a great way off, yet were healed. The poor man's, *I believe,* saved him; though he was fain to add, *Lord, help my unbelief.* So that we may say of Faith, as the Poet of Death; that *dominos servis, & sceptra ligonibus aequat;* it makes lords and slaves, Apostles and common persons all alike acceptable to God, if they have it.

I confess, that this excludes not the degrees of faith: there is a*little faith:* and there is a *Great faith;* O woman, *great is thy faith.* God deals in spiritual proceedings, as in natural; *ad extrema per medium;* to extremes by the mean. *Non nascimur senes;* we are not borne old men: but first an Infant, then a man, then old. We are conceived of immortal seed, borne of the Spirit, so go on to perfection. There is first a seed, then a plant, then a tree. We get not at one jump into Heaven, nor at one stroke kill the enemy. A little faith doth not a little good at sometimes: as in the beginning of conversion, or in the storm of an afflicted conscience. *Peter* was strong, *John.* 6.68. When he resolutely protested his in fallible adherence to Christ; Lord, to whom shall we go? Thou hast the words of Eternal Life. *Peter* was weak, when he sate by the fire in the High Priests hall, and denied his Master: and when he dissuaded Christ from suffering for us;*Bee it far from the Lord.* But where God gives great means, he looks for great measure: according to his portion of grace, he expects our proportion of goodness. It is enough for them that see only a glimmering of the Gospel, to be but dwarfes in bele fe: We have the Sun-shine, and therefore must have growth; and be higher by the head, as *Saul;* if not than all the children of Israel, yet than all the sons of Rome: whose faith is so hood winked with enforced ignorance, that they cannot see further than their popish Doctors will give them leave. Thus there may be degrees of faith; *Adauge nobis fidem;* Lord increase our faith.*Him that is weak in the faith, receive you.* Endevour that your*faith be increased.* Grow from faith to faith; yea, from one measure of faith to another. Yet the least faith, (shield it from weakness of truth, though it have truth of weakness) is as *precious* to the believers soul; as *Peters* or *Paul's* faith was to themselves: for it lays hold upon Christ, and brings eternal salvation. In this similitude of faith, we find three Observations:

1. The Universality of God's mercy without difference of persons; that admits all sorts of men without any acception or exception of sex, state, nation or condition; into the same covenant of mercy, and precious object of faith, that the glorious Apostles had. Here the unspeakable goodness of God is commended to our meditation: whereas he might in justice have left us in our superstitions and infidelity: of his infinite goodness he hath called us to the same profession of the Gospel; and to a faith *ejusdem pretii & praemii,* with his own choice servants:*In every Nation he that feareth God, and worketh righteousness is accepted of him.* Other lords cannot reward all their followers, as being poor and unable: or will not, as being base and illiberall. But our Lord is immense in Majesty, and propense in mercy: good in greatness, and great in goodness, of great goodness. Poor *Bartimaeus* begging, rich *Zacchaeus* climbing, old *Simeon* in the Temple, young *John* in the womb: covetous *Matthew* at the receipt of custom, the loving Centurion building a Synagogue, the people watching under the Cross, the thief hanging on the Cross; *This day thou shalt be with me in Paradise.* For, whosoever believeth on him shall not perish; *etiamsi crucifixerunt;* no not although they were of the number of his Crucifiers.

2. The Apostles humility and charity: he acknowledgeth the poorest Saints to have *like precious faith with himself.* Many *Miriams* are proud of the Spirit, despising their poor brethren: Saint *Peter* matcheth them with himself. They are as dear in the Masters blood, therefore as dear in the Servants love. *Gal.* 6.2. Bear ye one another's burdens. In other buildings, one stone lies upon another, all upon the foundation: so let us support the weight one of another; and the foundation CHRIST, support us all! The pebble must not envy the marble, nor the marble despise the pebble: the pin in the Temple serves for use, so well as the pinnacle. The members should have the *same care one for another:* Christian shoulders should bear the weakness of others. The rich and the poor are piled together in God's house: the burden of the poor is beggary, the burden of the rich his superfluous estate. Now if the poor lie upon the rich, and the rich be contented to sustain the poor: here the rich hath his burden lessened by giving, and the poor hath his burden eased by receiving. If a brother *be fallen,* do not you trample him down, but help him up; relieve and *restore such a one in the spirit of meekness.* When thou hearest thy brother to have lapsed into some grievous fault, pity him, pray for him, recollect him, saying, He fell yesterday, I may fall today. As *August.* when he saw a poor miserable man, took occasion to admonish himself and the company; *Aut sumus, aut fuimus, vel possumus esse quod hic est:* we have been, are, or may be, as wretched as he.

3 This comforts our fainting hearts: there are many gusts and storms, and floods that attempt the overthrow of our faith: be our house founded on the rock, it shall never be demolished. Sense of sin may be often great, and more felt than grace; yet not to be more than grace. A man feels the ach of his finger more sensibly, than the health of his whole body: yet he knows that the ach of a finger is nothing so much as the health of the whole body. The Sun under the clouds, is still a Sun: the fire in embers still fire: the sap is shut up in the root, and confined thither by the cold of winter; that it cannot show it self in production of leaves and fruits, as in the spring; yet is there still life in the tree. So in the distressed heart, during the storm of affliction, there is still *aliquid intùs,* some hidden grace; some spark of fire in the smoking flax, which the Lord Jesus will not quench. Though thou be wounded with God's own arrows, that seem to drink up thy blood: although thy own sins be presented to the eye of thy soul; though the Serpent (to increase thy terror) put forth his dismal countenance: yet canst thou believe? Take comfort, there is more health in the seed of the woman, than there can be venom in the head of the serpent.

That have obtained the like precious faith: here is the means of this Equality, they have obtained it. Not by our own merits; there was no congruity of nature to receive this precious treasure. *Non nascimur, sed renascimur Christiani;* we are not borne, but new-borne Christians. It is indeed natural to everyone, like *Simon Magus,* to think himself some *great man;* either *the man,* or somebody. *Luther* was wont to say, that every man by nature hath a Pope bred in his belly, too great an opinion of his own worth: we are *Narcissus*-like, enamored of our own shadows. *Injustitiae fere fola causa justitia est:* righteousness is almost the only cause of unrighteousness: righteousness in opinion, of unrighteousness indeed: we think ourselves so just, that we make little reckoning of Christ, for want of whom we remain unjust still. But the highest Mountebank in his proffers, is the lowest Dwarfe in his merits. Not by our own

purchase: many have so obtained Lordships and Mannors; as the Captain bought his Burgess-ship,*with a great sum of money.* Wert thou so glorious as an Angel, thy meat so good as Manna, thy garments richer than *Aaron's* Ephod, and thy breath sweeter than the perfume of the Tabernacle; yet all this could not get thee faith, nor give thee title to the kingdom of heaven.*Thy money perish with thee,* that thinkest the gifts of God may be bought with money.

But we obtain it by God's mercy: for it is *given* us for Christ's sake *to believe.* Faith is the fair gift of God; *Ipsum velle credere Deus operatur in homine.* Not only the grace of faith, but the very will of believing is God's work in us. If any ask, saith *August. Cur illi ita suadeatur, ut persuadeatur; illi autem non ita:* why this man is converted to believe, that man not convinced to believe. I answer with Saint *Paul, Rom.* 11.33. Oh the depth of the riches both of the wisdom and knowledge of God! *Cui ista responsio displicet, quaerat doctiores; sed caveat ne inveniat praesumptiores.* If any man dislike this answer, let him seek better: but beware lest he find worse.*By the grace of God I am that I am. Aug. Omne bonum nostrum vel ipse, vel ab ipso.* All the good we have, is either God himself, or what comes from him. *Bona mea, dona tua: ipsum minus est munus.* All my goods, O Lord are thy gifts. *Quisquis tibi enumerat merita sua, quid tibi enumerat nisi munera tua?* He that shall reckon to thee his merits, doth no more but reckon thy mercies.

Have obtained; 〈 in non-Latin alphabet 〉 *Sortiti sunt;* so the Original imports; they have obtained it by lot. So it is said of *Zacharias. Luke* 1.9. 〈 in non-Latin alphabet 〉 ; *Sortitus est munus faciendi suffimenti;* his lot was to burn incense, &c. So, *Col.* 1.12. that we read, *He made us fit to be partakers of the Inheritance; ad verbum,* 〈 in non-Latin alphabet 〉 ; *unto the part of the lot* of the Saints in light. Not that we draw these blessings by a lotterie, or imaginary fortune; but by the ordination of God; for though the *lot be cast into the lap,* yet the whole disposition thereof is of the Lord. It is therefore called our lot, because the Lord hath destinated it to be our portion. Though the land of *Israel* were divided by lot, yet the Lord had decreed in himself, and told *Joshua,* what lot and portion every tribe should have. There is a threefold lot belongs to the faithful. 1 The lot of the Saints is the sufferings of the Saints. The rod of the wicked shall not rest *upon the lot of the righteous.* It is their lot to have the rod, not the rod of the wicked: or if it salute them, it shall not dwell with them. All that will live godly in Christ, shall suffer persecution: it is their inevitable *lot* to be chastised on earth, it is their lot to be saved in heaven. 2 The lot of the Saints is not only that light and happiness they have in this world. *Psal.* 16.6. *The lot* is fallen to me in pleasant places, yea, I have a goodly heritage. When *David* sate at the sheepfold, the kingdom of *Israel* was given him by lot from God. But more specially *Faith,* Grace and Sanctification; which gives them just right and title to the Inheritance of glory. Thus heaven is their lot now, a lot drawn out of the bloody side of Christ; though not in possession, yet in succession. They have the earnest of it: let them grow up to stature and perfection, and take it. The Inheritance is the eldest sons lot, even whiles he is a child. 3 Lastly, they have the *lot of faith,* that they may have the lot of salvation. Hell is the lot of the wicked: Behold at evening tide trouble, and before the morning he is not: this is the portion of them that spoil us, and the lot of them that rob us. Therefore it is said of *Judas, Acts* 1. that he went *in locum suum,* to his own place. Upon the

wicked God shall rain snares, fire, and brimstone, and a horrible tempest; this shall be the *portion* of their cup. But the lot of the righteous is *faith,* and the end of their *faith* the salvation of their souls. God gives them heaven, not for any foreseen worthiness in the receivers: for no worthiness of our own can make us our fathers heirs. But for his own mercy and favor in Christ, preparing heaven for us, and us for heaven. So that upon his decree it is allotted to us; and unless heaven could lose God, we cannot lose heaven.

Here then consider how the lotterie of Canaan may shadow out to us, that blessed land of promise whereof the other was a type. The allusion may be led on through three principal passages; the Preparation, the Qualification, the Possession.

For the Preparation: Canaan was not a new made Country, out of barren and unhabitable deserts; but was already furnished to their hands: Nature had enriched it with commodities, and Industry beautified it with buildings and maturities; which were not done by the Israelites. They came to *goodly Cities* which they *built* not: to houses *full* of all good things which they *filled* not: to *Welles* digged which they *digged* not: and to *Vineyards* which they *planted* not. So heaven was prepared of old; *Mat.* 25. Inherite the kingdom *prepared for you from the foundation of the world.* That glorious City whose wall was of Jasper, and the fabric pure gold, the foundations of precious stones. *Rev.* 21. Was neither formed nor furnished by the Saints; but the *builder and maker was God.* So *Paul,* 2 *Cor.* 5.1. it is the *building of God,* an house not made with hands. GOD made it for his chosen; and as the Canaanites were cast out, that the Israelites might enter; so the LORD hath thrown the devils out of heaven, that elect men might dwell there.

2. For the qualification: as none had right to Canaan but the children of *Abraham* according to flesh, so none have right to heaven but the children of *Abraham* according to faith. This qualification stands in our Captain, and in our Combat. For the Captain they had *Joshua,* we have JESUS: though there were a Canaan, there would have been no lot, without a *Joshua:* though there be a heaven, there would have been no room for us in it without a *Jesus.* The lot of every Tribe was known to *Joshua,* the portion of every Saint is purchased by JESUS.*Joshua* had the City which *he asked* for himself: JESUS obtains whatsoever he asketh for us. *Psal.* 2.8. *Postula a me; Ask of me,* and I shall give thee; though thy demand be more than *Herod's* offer, half my kingdom; though it be the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession. For the Combat; Canaan was given to Israel by promise, yet they could not enter •ithout a combat: they fought many sore battles, before they were settled in a victorious rest. So must the kingdom of heaven *suffer violence,* before it afford residence: and we must be content to war with greater Giants than the Sons of *Anak,* even with Principalities and Powers, before we triumph. Let us bear the Country in our minds, and we shall find courage in our hearts.*Caleb* dares fight with the *Anakims,* if *Joshua* give him *Hebron:* and complaining *Ephraim* enlarge his territories, if *Joshua* promise them the wood-country. *Josh.* 17.18. If *Dan* complain of too*little room,* let him fight it out for more; let him conquer *Leshem,* and possess it. Christians must not pine and repine, that others exceed them in graces; but buckle on the arms of faith; and with a reverent courage strive for more. Nor is it a good argument that we share the lot of faith, if we strive only for ourselves;

Christians thus truly qualified seek also the salvation of others. The *Reubenites, Gadites,* and half the Tribe of *Manasseh* had their lot allowed already; yet were they not suffered so to rest; but*to pass before their brethren armed, all the mighty men of valor,* and to help them. Nor is it enough for *Peter* and *Paul* to comfort themselves in the security of their own salvation; but they must labor the conversion and confirmation of their brethren. Thus are they qualified, to whom the lot of faith, and of eternal life by faith, is ordained. Heaven is not for everyone, but for the Saints: would any man have a lot in Canaan, let him be sure he be a true Israelite. It is not the bare hope and probability of a little, that can give the soul the satisfaction of comfort. For a man to stand to the courtesy of his Minister, for all the knowledge which he requires in heavenly blessings: had been for an Israelite to take it upon trust of the Spyes, who were sent to view and report the goodness of the land; and never to enter it himself.

3. For the possession it self, no mortal eye hath seen it, nor ear hath heard it; blessed souls whose lot it shall be to enjoy it. But I leave this point to your meditation; for our Apostle speaks here of the preparing lot, not of the possessing lot. Let us get the lotterie of grace, and we shall be assured the lot of glory. But alas how slowly do we go about this holy business! *Joshua* was fain to chide the seven tribes; *Josh.* 18:2. for neglect of their Inheritance. *How long are you slack to go to possess the land, which the God of your fathers hath given you?* we may be all thus justly reproved; how long defer we to make sure our election, and to get the earnest of everlasting life?

Thus we have considered this *precious* Jewel of faith, and how we have obtained it: by no worthiness of our own, but by *lot:* that is, the free gift and disposion of God; who gives it, or denies it, according to his own good pleasure. If he have given thee this *lot* of believing, the thanks be to him: if thou draw a blank and doest not obtain it, yet he hath done thee no wrong: who shall command that ind•pendent proprietary to give away his own? *That have obtained it:* here is matter of correction, of direction. First, this corrects the errors of two sorts:

1. Such as have not obtained faith; who think that they may believe when they list: respecting only *Dei facultatem & facilitatem,* the sufficencie and indulgency of GOD: not regarding the obduration of their own hearts, and their indisposition to receive it. *Recipitur quicquid ad modum recipientis:* whatsoever is received, is received according to the measure and capablenes of the thing which receives. Stones and sand will not be leavened, but meal. There is matter in the rock to build a house of; not form and proportion till it be hewed out. Those five foolish Virgins, *Mat.* 25. thought they might get *oil* at their pleasure: but because their lamps were out, themselves could not be let in. Many think wheresoever they lost their faith, they shall find it on their death-bed. But *Nemo sibi promittat, quod non promisit Evangelium:* let no man promise himself that, which the Gospel doth not promise him. If they cannot find it in the Church, they will hardly find it in the chamber: if the ordinary means to beget faith have not wrought it, how shall it be taken when it is not offered? But saith *Augustine, Fides in potestate est;* faith is in a man's power: but that Father never meant that an infidel can believe when he list, but when God gives him that list, man's will is not compelled. As he adds, *Cùm vult quisque credit:* when a man's will is to believe, he does

believe: but whence hath he that will? the finger of GOD moves his will. *Fides est voluntaria certitudo absentium,* saith another: faith is a voluntary persuasion of absent things? But it is not of him that willeth, nor of him that runneth, but of GOD that showeth mercy. God must give the will, act, effect and all. The Fathers never averred, that an unbeliever can make himself a believer by his own power: but when God hath given him the power of faith, he can then believe.*Without me you can do nothing,* saith Christ: not *parum,* very little: but *nihil,* nothing at all. The members must be set in the body, before they can execute any offices for the body: neither are they members, because they are working; but are therefore working, because they are members. The tree brings forth the fruit, the fruit doth not bring forth the tree. Papists in their Congruities, and Libertines in their Potentials, run too much upon a very base figure, 〈 in non-Latin alphabet 〉 , the cart before the horse; merit before mercy. Do not think, *To believe,* so easy a matter: the death of Christ darkened the Sun, shook the earth, clave the rocks, opened the graves, and raised the dead; yet did not put faith into the Jews hearts. It was a great miracle, *Deum nasci,* for God to be borne of woman: a great miracle, *Virginem parere,* for a Virgin to bear a child, and still to remain a Virgin: but the greatest miracle of all is *Fidem haec credere,* for a man's faith to believe these things. *Bernard* makes this to be the most wonderful mixture and composition of the three. First, *Deus & Homo,* God and man, a strange union; that *hominem esse incipit, qui Deum esse non desinit;* He should begin to be man, who is God without beginning, without ending: Divinity and Humanity in one individual Person; this is very mystical. Next, *Mater & Virgo,* a Mother and a Virgin: *Quod Virgo esset quae peperit, & Mater esset quae Virgo remansit:* That she should be a Virgin still, which was now a Mother; that she should be a Mother, which remained a pure Virgin; this was singularly admirable: maternitie and virginity at once in the same individual person. Lastly *Cor hominis & fides,* man's heart and faith; a natural understanding, and supernatural objects mixed together. Fire and water would sooner be reconciled then these two, without the supernatural combining work of God's spirit. This is the most wonderful misture and mystery. This *Faith* is no easy thing to *obtain. Potes a te deficere, sed teipsum reficere non potes: ill reficit; qui te fecit. Augustine.* Thou mayest fall off, from thyself; not recover thyself: He only that made thee, can restore thee. Faith is God's gift; no man can *obtain* it, if he detain it.

2 Such as have obtained it, *ne Superbiant,* that they be not proud of it. What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it? Let not the most famous disdain the meanest nor the meanest repine at the mightiest. Insultation and malice are enemies to grace and faith.*Be not high minded, but fear.* Pride was the first sin that ever was in the world, and it shall be the last. As other infirmities decrease in us, so pride doth increase. *Mille virtutibus affluence, propter arrogantiam amisit faelicitatem,* saith *Chrysost.* on that Pharisee. *Luke* 18.11. Though he abounded with many virtues, yet he lost all by his self-conceitedness. *God I thank thee* (for he was not a petitioner, but a proclaimer) I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. Yet he was all these; an *Extortioner,* for in relying on his own merits, he did rob GOD of his glory, and extort that from him which he will not give to another. *Unjust,* in condemning the publican without due proof; so being himself a guilty person worthy to be

condemned, he usurps the office of a Judge, and censures another. An *Adulterer,* in being wedded to vain glory, and enamored of popular applause: leaving the humble and chaste love he owes to God he runs a whoring after his own proud inventions. Saint *James* calls them *Adulterers* that embrace the *friendship of the world.* Thus he did *verbis proferre virtutem,& factis destruere veritatem:* like a bad mill that keeps a great clacking, and grinds little. Howsoever all sins may be said to be in the devil *secundum reatum,* in respect of guiltiness: yet only pride is in him *secundum affectum,* in respect of his desire: saith *Thomas.* His darling sin, his character is *Pride.* Hens use to cackle so soon as they have laid their egs, & by this means they are instantly taken from them. The proud man may do some good works, but by his clacking and boasting he looseth them. The pharisaical Papists have haply laid some eggs, but they so cackle them that they quite mar their market. *Insolens faelix, infaelix.* Poor men advanced, and growing proud, are like clouds drawn up on high by the Sun; and when they are there, they darken the Sun that drew them up. God may say to them, as *Sara* spake to *Abraham* concerning *Hagar;* I have given thee my handmaid, and now *I am despised in thine eyes.* But it is certain; they have least faith that think they have all faith. Men that make themselves so sure of heaven, that they will scarce change places with the departed Saints; may perhaps wish themselves one day in the poor Publicans case and place; *Lord be merciful to me a sinner.*

Thus much for the reproof of those two errors; one in the defect, the other in the excess: neither whereof have indeed *obtained faith:* Now for direction to those that have obtained it: this twofold.

1 Learn to acknowledge the author Hast thou obtained that precious Jewel denied to thousands, be the more thankful. As *Thales Milesius* asked no other reward of his readers, but *ubi mea legeris, me agnosce;* Where thou readest me, acknowledge me So God requires of his creatures, that where they find the benefits, they thankfully acknowledge the Benefactor. God hath kept nothing to himself but his glory, and this he will not give to another: as *Pharaoh* gave all to *Joseph,* only excepting the throne: yet in this glory we are too forward to be sharers. When the Babylonians heard the music, cornet, flute, harp, &c. they fell down, and worshipped the Idol. So men when they hear the music of their own praises, Idolize themselves, and worship a golden calf. The wife is bound to be chastely reserved to her own husband; and not with a tempting dress to invite adulterers. Vain glory tricks us up, not for God our husband, but for strange lovers; he will acknowledge no such wife. *Joab* sent messengers to *David,* that he should bring in his forces, and take *Rabbah;* his reason was,*lest I take the City and it be called after my name:* not *Joab* thy servant, but *David* the King must have this honor. So God cannot endure that his creature should divide the glory with himself; give him all willingly, or he will have all in despite of thee. *Ascendat gratia tua, ut descendat gratia sua:* let thy thankful acknowledgement go up, that his great bounty may come down.

2 Learn to preserve what thou hast gotten.*That which you have already, hold fast till I come.* This was Saint *Paul's* happiness, that having finished his course, yet he had still*kept the faith.* The loss of faith is a dangerous*shipwreck:* if it be possible, save your vessels, save your goods, save your wares, save your bodies; but though you lose all, save your faiths, save your souls.

Imagine thyself a vessel; the sea this world, thy fraight *Faith:* there is a man of war against thee; the bark is Diffidence, the soldiers Atheism, Heresy, Schism, Prophanesse: the charged Cannons and ordinance are Pride, Lust, Hypocrisy, to which drunkenness is the master gunner, and gives fire. The Arch-pyrate is the devil, who so violently assaults us, and boards us with his temptations, that often we are fain to blow up our deckes, lose some of our necessary appurtenances; glad like the young man in the Gospel, *Relicto syndone fugere,* to save ourselves, though we leave our case behind us. There be also Rocks of persecutions, and Gulfes of errors; horrible gulfs in the *Sea* of Rome, dangerous swallows about Amsterdam. When opinion goes before us, it is a great question whether truth will follow us. Look to thy faith. *Perit navis, si pereat fides;* shipwreck thy faith, and drown thy soul. Cast *Judas* out of the ship, and take JESUS in: *Turbatur navis in qua Judas, servatur navis in qua Jesus.* That ship is troubled that harbours a Traitor: the ship is safe that hath in it the Savior: now he hath CHRIST, that hath faith. If therefore by faith thou be freed from the bondage of Satan; take heed lest by laying down this refuge thou be again captived. Let not the world like a crafty thief steal away thy faith: look to your faith ye covetous, forsake not the word to embrace the world. Be not like Plaices, which have a black side so well as a white: when their turns are once served by the white, they instantly, show you the black. Though the faith of Christ be in their mouths, the love of the world is in their hearts. Let no extremity of sorrows or sufferings enervate thy faith: When a lewd malefactor being condemned to die with just *Phocion,* raild at the Judge, the law, his enemies, and looked on death with terror and amazedness: he thus cheered him with encouragement: doest thou grudge to die with *Phocion?* O thou faint-hearted professor, dost thou grudge to die with Christ, or for Christ? keep thy shield of faith, and thou shalt victoriously march with the Saints on earth; and triumphantly sing with the Angels in heaven. Faith obtained, faith retained, shall without fail advance thy soul to eternal glory.

Through the righteousness of God, and our Savior Christ. Here is the ground of this means, the Justice of our redeemer. Some read these words *distinctim,* by disjoining them; *Dei, & Salvatoris; Of God,* and *Of our Savior.* This reading may stand where *Righteousness* is referred to God, as to the cause efficient: and to Christ, as to the cause meritorious. *Augustine* admonisheth us of the *Trinity* here and teacheth us to collect it from such places. *Sub Dei nomine Pater, sub Salvatoris Filius, sub Pacis & Gratiaevoce Spiritus sanctus exprimitur:* By the name of God he understands the *Father,* by Savior the *Son,* by Grace and Peace the *Holy Ghost.* But with Saint *Ambrose,* they are better read *Conjunctìm:* and this is plain from the Greek context, where all are contained under one article. *Aquin* thus: *Of* GOD, that is of CHRIST, *Secundum Divinitatem effective: Of our* SAVIOR, that is of CHRIST, *secundum Humanitatem meritorie.* But I leave that as too curious and take the words to be construed only copulatively: answerably to that of *Paul;* Looking for the glorious appearing *of the great God, and our Savior Jesus Christ.* Here can be no distinction of Persons thought on: for it is the *Great God* that appears in judgment, but no Person of the Deity properly appears in judgment at the last day, but JESUS CHSRIST. For the Father judgeth no man: but hath committed all judgment unto *the Son:* therefore CHRIST is there called the *Great God.* For the Mediator

betwixt God and man, is perfect God and perfect man; and yet not two, but one CHRIST. One not by confusion of substance, but by unity of Person, as *Athanasius.*

Here is then full testimony that CHRIST is God, against the Arians. But when I read that *Fevardentius* reports; how many of the Polonians have derogated from this eternal Deity of Christ, and that from the writings of *Calvin,* and other Reformed Catholics; I must sigh with *Polycarpus! O bone Deus, in quae me tempora reservasti, ut ista audiam!* Good God, what times do I live in, to read and hear such impious and impudent slanders! Let any indifferent man judge, whether they or we derogate more from our Savior Christ: we in resting our whole salvation upon him, or they in joining other Savior's with him. They say, that if God will bear half the charges in cooperation, we may merit our own glory, fulfill the Law, have works to spare for our neighbors: whereof Rome hath such store, that she can spare England some out of her super fluity, if we will pay for them. But that we think, as when one boasted how fair a she-slave he had bought for a pound, another answered that she was too dear of a groat: so if we should bestow our monies on such supererogatory stuff, every penny-worth would be worse than other. We teach that our best actions are full of sin, our satisfactions debts, that no merit can do us good, but the merits of Jesus Christ. Whether of us more wrongs our Savior? No, let them take their own egg out of our nest, we never laid it, we will never hatch it.*He is over all, God blessed forever: Amen.* He is the God of salvation, and he shall be found a God in judgment. *Qui negârunt in carne mortali, confitebuntur in igne immortali.* They that have denied it in their mortal flesh, shall acknowledge it in immortal fire. I cannot say logically, *Quid sit,* what he is; but *Quis sit,* who he is: there is no Logic sufficient to express Christ. *De lumine,non sine lumine:* No man can speak of the *Light,* but by the light. The best apprehension of him is negative: he cannot lie, he cannot die, he cannot deny himself. He is God of the Father, as a branch from the root, as fragance from the Pomander, as words from the soul, as light from the Sun. Man of the Virgin, by *over-shadowing* of the Holy Ghost, who withal hath cast a shadow over this mystery. Man, not by taking man's person into his own nature, but by taking man's nature into his own Person. But in all this, *Mallem ignorantiam humiliter confiteri, quàm scientiam impudenter profiteri;* I will rather humbly acknowledge my ignorance, than proudly profess my knowledge. Therefore, as the Philosopher sitting on the bank of a River, and observing it to ebb and flow seven times a day; because he could not by Philosophy find out the hidden cause, he threw himself headlong into it, with these words; *Quoniam ego non capio te, tu capies me:* Because I cannot conceive thee, do thou receive me. So I offer myself in all humility to Christ, God and man, my blessed Savior; *Quoniam ego non capio te, capias me.* O Lord I cannot comprehend thee, do thou therefore comprehend me, forever!

Through the righteousness, &c. Upon this ground let me build five instructions, or conclusions which are naturally deduced from it.

1 All grace to our souls, all good to our bodies; all peace that may concern this life or that to come, is derived to us through the *righteousness of Christ.* Whatsoever good descends from God to us, is granted through Christ; whatsoever good ascends from us to God, is accepted through Christ. We are elected in Christ, redeemed by Christ, engraffed to Christ, saved for Christ. God gives to all *Dona,* gifts; but they are only true comforts to those that enjoy them

through Christ. *David* out of the great love he bore to *Jonathan,* which was *passing the love of women,* was also loving to *Mephibosheth* the son of *Jonathan;* he set him at his own table, and restored him all the land of *Saul* his father. *Mephibosheth* was lame and decrepit, yet *David* loved him for *Jonathan's* sake. Infinite is the love of God to his own Son, therefore he is called *the Son of his love, Coloss.* 1.13. In whom he is *well pleased.* We are lame and deformed, warped, wicked, wretched; there is nothing in us that he should desire us: yet he restores us all the lands our Father *Adam* lost, yea, and ten thousand times more than ever he was owner of; and will one day set us at his own table, yea, in *his very Throne, Revel.* 3.21. and make us partakers of his glory: so did *David* to *Mephibosheth* for *Jonathan* his Fathers sake, so doth GOD to us for JESUS his Sons sake. Consider man in a four-fold estate; *Confectionis,* as he was made; *Infectionis,* as he was marred; *Refectionis,* as he was repaired; *Perfectionis,* as he shall be accomplished: and see how all mercy still came to us through CHRIST. First, GOD made man happy, because holy; without misery, because without iniquity. This I have found, that God made man *righteous,* and in that righteousness he had *the Image of God, Ephes.* 4.24. If a glorious Heaven above him, a fruitful Earth under him, command of the creatures below him, the guard of Angels about him, the peace of conscience within him: if all this could make him happy, he was not scanted. He was created thus through Christ:*By him* were all things created that are in heaven or earth, visible or invisible, &c. Secondly, man stood not thus long; he fell from his holiness, so from his happiness; he lost the favor of the Creator, the service of the creature; a curse fell upon him for his sins. Loe now, he lies weltering in his own gore, who shall heal him? God redeemes him through Christ; So he loved the world, that he gave his *only begotten Son;* he sent him to do it. Behold him hanging, bleeding, dying upon the cursed Cross to save us. Thirdly, a Redeemer is come, what is man the better for it, if he hath not power to believe on him? Faith he can have none, if it be not given him through Christ. It is *given* to you in the *behalf of Christ* to believe. Again, Lord help; for Christ his sake grant us a third mercy; make us believers, or we are never the better; we had as good have no Savior, as not have him our Savior: and ours he cannot be, unless himself make us his. Lastly, for the state of perfection and immortal blessedness, it is through CHRIST. There is laid up for me, saith *Paul,* a *Crown of righteousness;* and not for me only, but for all those that love his appearing. Who shall give this to us! *The righteous Judge;* and that is Jesus Christ. Thus all good comes to us *through Christ.*

Again, all our good is accepted only through the *righteousness* of Christ. Our very persons are *accepted in the Beloved: Ephes.* 1.6. if our persons, then our good actions. If we pray, he chargeth us to do it, *Nomine meo,In my name;* then we are sure to speed; *God will give it you. August. in Psalm.* 85. *Orat pro nobis, or at in nobis, oratur à nobis.* He prayeth for us, as our Advocate: he prayeth in us, by his holy Spirit: is prayed to of us, as our*Everlasting Father. Oramus ad illum, per illum, in illo:* We pray unto him, we pray by him, we pray in him. I am the Way, the Truth, and the Life. *Venitur per me, provenitur ad me, permanetur in me.* I am the *Way,* you come by me: I am the *Truth,* you come unto me: I am the *Life,* you shall dwell forever in me. He is the Beginning of Salvation, therefore the *Way:* the midst of Salvation, therefore the *Truth:* the end of Salvation, therefore the *Life;* saith *Ferus. Via incipientium, veritas proficientium, vita perfectorum.* The way of them that begin, the truth of them that grow

forward, and the life of them that are perfect. In matter of disputation with Atheists or Heretics, concerning God's Wisdom, Majesty, Power, &c. exercise all thy wit and industry, to convince the Adversary. But when thou comest into another school, to wrestle with the Devil, with the Law, with Sin and Death, in the matter of thy Justification; then fix thy eye upon no God, but the person of the God-head incarnate; Behold the Lamb of God, that takes away the sin of the world. God's seat is said to be compassed about with a Rain-bow, *Revel.* 4.3. The Rain-bow was a sign of his covenant made with man; here doth signify his perpetual mercy to us in Christ. If he should *mark what is done amiss,* who is able to stand? If he *enter into judgment* with us, no flesh living shall be justified. But here is our comfort; there is a Rain-bow about the Throne; he can look no way upon his Church, but thorough the *Rain-bow;* through Jesus Christ. Hence it is, not to us a terrible Throne; but a*Throne of grace,* so full of mercy, that we may *boldly come* unto it. Though, verse. 5. out of the Throne proceed *lightnings,* and *thunderings,* and terrible *voices;* though there be *seven lamps of fire burning before it:* yet all is well so long as there is a Rain-bow about it. Thus all good things come to us in Christ: that we may humbly acknowledge, and heartily sing with *Paul;Of him, and through him, and to him are all things:* to whom be glory forever. *Amen.*

2 The faith of a Christian is well grounded, *upon the righteousness of Christ* For other foundation can no man lay, than that is laid, which is Jesus Christ. That house of faith only shall stand, that is built on this*Rock.* Neither, the *Rain* that falls in whole showers of prosperity; nor the voluminous *Flouds,* that roar out persecutions; nor the adverse *winds,* that blow with the loudest violence of opposition; shall overthrow that house, *because it is founded on a rock.* Thou art *Peter,* and upon this *Rock* (which thou hast acknowledged to be the Son of the living God) *I will build my Church:* and the gates of hell shall not prevail against it. Though *Stephen Gardiuer* apostated did read that Text with the Popes spectacles, in the days of Queen *Mary;* and made the Pope supreme founder of *Faith.* Yet formerly in the days of King *Edward* the sixth, he preached it otherwise, that the *Rock* was only Christ. *Non agnovit Petrum esse Petram, sed Petri Dominum. Domus Dei credendo sundatur,* saith *Augustine.* The foundation of God's house in man's heart, is Faith. First, place the foundation, then rear up the building; the Instruments of which edifice are the Word and Sacraments. Here is no place for Traditions of men, or Constitutions of Popes: the ground of faith is the *righteousness* of Christ, not our own merits: if in thy garden any grace or good works spring over the wall, and saucily challenge to it self a prerogative of merit; deal with it as the Gardener doth with superfluous branches, prune it off: or as *Torquatus* with his over-venturous son; cut it down with the sword of the Spirit for daring beyond the commission. The Justice of Christ is the sole compass of faith: our adversaries oppose this both with pens and tongues, violently in the Schools, invectively in the Pulpits: but come they to their death-beds, to argue it between God and their own souls; then Grace and grace alone; mercy and only mercy; Jesus and none but Jesus. This their great Bel-weather is driven to confess: By reason of the uncertainty of our own righteousness, and the danger of vain-glory, the safest course is *Fiduciam totam in sola Dei misericordia & benignitate reponere;* to put our whole trust and confidence in the only goodness and mercy of God. But perhaps *Bellarmine* spake this as a •ee•e Jesuit; and afterwards being made Papable, he was willing to retract and unsay it.

God threatens, *Gen.* 6.5. to destroy the World with a Flood, *because the imaginations of man's heart were evil continually.* And *Gen.* 8.21. God promiseth no more to curse the ground for man's Take; *because the imaginations of man's heart are evil from his youth.* The same reason that is alleged why God will not spare the world; is also alleged why he will spare the world. It serves to prove, that not man's merit, but God's mercy is the cause why confusion is withholden. I am *the Lord,* I change not: *therefore* ye sons of *Jacob* are not consumed. Let them trust in their own works, our souls believe on this ground, the *righteousness* of JESUS CHRIST. This is the Faith, and thus grounded, that our Church commends, that God requires: in this we live, in this, and for this, (if need be) let us die, that we may live forever. Let the memory of her be blessed, even that our *Deborah,* whereof all true hearted English are glad to hear: She was truly the *Defender* of this true, ancient, Catholic, and Apostolic Faith: she reared up the Preaching of this faith, she maintained this faith, she lived in this faith, in this faith she died: applying to her own soul the mercies of God through the *righteousness* of Jesus Christ.

Let this teach every soul humbly to cast himself down at the feet of Christ, and to be beholding to him only for his salvation. Our best works are but blanks, and when they come before him, shall blush for shame. Let us then go out of ourselves, and know that we are only saved by the *righteousness* of our Lord Jesus.

3 We collect hence, that it is not *Faith* which properly saves us, but the *righteousness* of Christ whereon it is grounded. For *by grace* are ye saved *through faith:* by grace effectually, through faith instrumentally. The hand is said to nourish the body, not of it own nature and virtue, but because it is an instrument to reach meat to it. It was the blood of the Paschal Lamb, for which the destroying Angel passed over the Israelites houses; faith only sprinkles the posts. We are not justified for the only act and quality of believing: it is the Justice of Jesus that justifies us, which faith apprehends. Faith brings the Creeple to the Beautiful gate of the Temple, *Act* 3. to the Word are promises of the Gospel; and there it is able to receive (though with a sick hand, yet with an hand) the alms of grace, Christ's merits and mercies. It was the brazen Serpent that healed, not the eye that looked on it; yet without a looking eye, there was no help to the wounded party by the promised virtue.

4 Observe, that Faith had need of a good foundation, for it is an heavy and weighty building. All other virtues lie upon faith, as their *Basis.* Hope upon faith, for no man hopes for that which he not believes: *Patientia filia Spei, Spes Fidei.* As Patience is the daughter of Hope, so Hope is the daughter of Faith. Repentance lies upon Faith; for how should contrition for sin be admitted, if remission of sin were not believed. Charity upon Faith; why should we part with our goods for God's cause, if we believe not that God would with everlasting charity embrace us? Faith bears a great weight: yet the righteousness of Christ bears that and all. *Quanta vis fidei, quae tale sustentat pondus; quanta vis Christi quae talem sustentat fidem!* How great is faith that is able to bear up such a burden: how much greater is Christ, that is able to bear up faith?

Our sins are of infinite number and pressure: Doth any man extenuate them with a self-flattering mitigation; think that he hath but a few, and few shall not bring him to judgment? No, they are infinite in number, heinous in nature, swelling in measure: the sands of the sea,

hairs of our heads, stars of heaven, are sooner reckoned. No soul of it self is able to stand under them: the wicked shall one day find them so heavy, that they will think rocks and mountains far lighter; crying to the*rocks,* fall upon us; and to the *mountains,* cover us. Now Faith takes all this burden upon her shoulders, she brings it to Christ, and he takes it upon his shoulders: being confident of his fidelity, that it shall answer the invitation and promise of his mercy; Come to me all that are *heavy laden, and I will give you rest.*

Our miseries are many and mighty, dejecting us under the Load; we know not how to bear them. We bring this burden also, and lay t upon Faith, and Faith lays it upon Christ. Some are afflicted in reputation, [i] as *Susanna;* others in children, as *Eli:* some by enemies, as *David;* others by friends, as *Joseph:* some in body, as *Lazarus;* others in goods, as *Job;* others in liberty, as *John.* In all extremities let us send a messenger to Christ for ease; faithful Prayer. If Faith can but carry the burden to him, he will carry it for us, and from us forever.

Our cares are many and mighty; too great a load for ourselves to bear. Fear of what may come, expectation of what will come, desire of what will not come: no redress of all these in ourselves: what flesh and blood can support this burden? None; therefore Faith takes Christ's word, and lays all these doubts or sorrows upon his *righteousness. Vt qui invenit sollicitudinem in seculo, inveniat requiem in Domino.*That whosoever hath found trouble in the world, may find rest in the Lord.

Our sicknesses, our pains, our departures are heavy; *Sustulit Christus.* Christ hath *borne* our griefs, and *carried* our sorrows. We have all erred like sheep, and the LORD hath laid *on Him* the iniquity of us all. When death, that proud Champion; comes in his fearefullest shape to affront and affright us, faith hath recourse to the righteousness of CHRIST; and beseecheth him to help us with this burden; to ease the pangs, and sweeten the bitterness of death, and he doth it.

5 Lastly we infer, that our salvation stands sure in the Lord, because it hath this ground, the *Righteousness* of Christ. God doth not trust us with our own life, but hides it in his Son JESUS. Ye are dead, and *your life is hid with Christ in God.* Otherwise, if it were in our own hands, we should easily be tempted to sell it; as *Adam* did for an apple, and *Esau* for a mess of pottage. But *Ponitur in tuto, quia reponitur in Christo:* it cannot but be safe, which the LORD keeps. Happy soul, whose treasure is thus laid up; where no rust or mouth can corrupt it, no thief break through to steal it. An English merchant that trades in Turkey, does not build or plant in Turkey, but transports all for England. The Burgesses of heaven may admit some slight traffic in this world, but they lay up all for their own country. *Quae nam est haec stultitia illîc reponere, unde iturus es:& illuc non praemittere, quo iturus es!* what folly is this for a man, to hoard up his treasure there, where he is sure he must not continue: and not to convey it thither, where is continuance forever? If earth should vanish and nature dissolve; yea if heaven pass away with a noise, and the elements melt with heat; *ruat orcus, & ortus;* I will look to the righteousness of my Savior Christ, and stand upright. Let all our enemies do their worst, the devil tempt, the world afflict, sin menace, death affright; yet faith shall vanquish all through the righteousness of Jesus Christ. He is righteous that hath promised: it is a righteous thing with God, to recompense tribulation to them that trouble you: and to you

who are troubled, rest; when the Lord Jesus shall be revealed from heaven with his mighty Angels. Let no man dare to call the righteousness of Christ into question: woe unto him that shall make God a liar. Shall he say, *whosoever believes,* shall be saved, and shall we doubt? Shall we annihilate his Cross, evacuate his blood, run into the fire from whence we are ransomed, and die past hope? GOD forbid it, and the faith of our own souls forbid it; there is assurance of salvation through the righteousness of Christ.

Ver. 2. Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord.

THe Person saluting, and the persons saluted are considered, the salutation it self follows; *Grace and peace,* &c. This form of salutation is usual with the Apostles, and useful for us. Whereby they express the true exercise of their office, to bring Grace and Peace in their mouths. In the salutation consider:

The

- Matter, *Grace and Peace.*
- Measure, *Be multiplied to you.*
- Manner, *through the knowledge of God,* &c.

Grace and peace; this is the matter. It hath been an ordinary custom in the Jewish, Pagan, and Christian world, to begin their letters with salutations: and in these to wish their friends, that they thought the best good. Some wished prosperity, others health and Iovisance, others sum'd up all in a contented mind. Some wrote, *Cura ut been valcas:* others *Cura ut benê vivas.* One wisheth soundness to their bodies, another integrity to their lives. All those were far short of that true blessedness, which the Apostles saw to be in CHRIST JESUS: therefore *Grace* and *Peace* be to you; this *Satius,* and *Sa•is:* this was so good, there could be no better: this was so much, there need be no more. This is a short, but effectual prayer frequently used in the Scriptures, and not seldom in our Liturgy. Such are *Dominus vobiscum;* the LORD be with you, &c. Those over-devout and factious Pharisees, that love long prayers, and short good deeds, call these short ejaculations, shreddings. But one well answers them, that these shreddings and lists are of more value, than their northerne broad-cloth that shrinkes in the wetting.

We are here taught the Christian use of salutings, blessings, and gratulations: such godly complements are not to be neglected. It is the brand of the Churches enemies. They that go by say not, *The blessing of the Lord be upon you,* nor *we bless you* in the name of the LORD: therefore they are cursed; Let them all be confounded that hate Zion. Good men have ever used them: *Boaz* to the reapers,*The Lord be with you:* and they answered him, *The Lord bless thee.* A glorious Angel •hus saluted *Gideon.The Lord is with thee,* thou mighty man of valor. An Archangel to a poor virgin;*Hail thou that art highly favored, the Lord is with thee; Blessed art thou among women.* St *Paul* spends a whole Chap. in salutations; Romans •he last. What people had

not their own forms of saluting: the Idumeans *Dominus vobiscum:* the Ethiopians *Pax vobis:* the Hebrews *Ave,* the Romans *Salve.* Superiors must perform this duty to inferiors. Inferiors in reverence to superiors, all in love one to another. There is a Generation of men that teach, it is unlawful to salute men with good day, God be with you, or leave be to you. They will salute none with a good wish unless they know his business. As if every man's business required so little hast, as to tarry the leisure of their acquaintance. If all men should pledge them in their own cup, they might pass their whole life without a God speed. They say, we cannot tell whether he goes, or about what: it may be he's going to the Tavern to be drunk. It's but a peradventure that he is going to be drunk, but without all peradventure thou art not sober; that darest so rashly judge thy brother. It is a rule in law and love; every man is to be reputed honest till he be disproved.*Charity thinks no evil.* In Freesland there was a false Prophet, one *George David,* who called himself God's nephew; and said, heaven was empty, and that he was sent to choose some to fill it. We have some Separatists such mad Prophets, that will elect and damn whom they please. But as themselves say, the Pope hath no authority to make Saints: so we say, they have no authority to make devils. As many of the Popes Saints are reprobates in hell: so many of their reprobates are Saints in heaven.

But they object, that Christ for *Greeting* taxed the Pharisees;*They love greetings in the markets.* I answer; he taxed their ambition, not their gratulation, he blamed not their affection, but their affectation. It was the direct charge;*When ye come into an house, salute it.* But Saint *John* forbiddeth the *Elect Lady,* to give some men the good speed. For he that biddeth them *God speed,* is partaker of their deeds. The answer is easy, the Apostle spake, of some notorious apostates, and dangerous heretics: now to salute such might induce some familiar conference, which he would not have the good Lady admit. So *Cyprian,* let there be no commerce with them; but *simus ab illis tam separati, quàm illi sunt ab Ecclesia profugi* Receive them not to thy private house, that will not communicate with thee in God's house. She might be weak and simple, they strong and subtle. For there are some that creep into houses, and lead captive *silly women,* laden with sins, and led away with diverse lusts: and then the best way is to shut them out of doors. But is every man an heretic, that we should so blanch him? But they plead further; we know not every passenger to be a brother. The greater their pride, that think themselves too good to brother with them that are baptized into Jesus Christ. Charity would presume all those, that are washed in the same Sacramental water with ourselves, to be our brothers. Indeed to declare them truly they think no man their brother, that holds with Ceremony, decency, and discipline. But Saint *Paul* tells them, that the true bond of unity, is not one ceremony, nor one policy, nor one discipline: but*One God, one Faith, one Baptism,* &c. There is difference between another discipline, and another doctrine. But lastly they allege, that in these short passages, men talk of God, but think not of him, and so take his name in vain. Nay but is not this rather to take God's name in vain, to avouch so uncouth an error? why shouldest thou think, that men think not of God. For who knoweth the things of man, save the spirit of man which is in him? yield that there is sometimes less intention in these short blessings, then in settled devotions; what then, shall we forbid men to pray, because their minds are often wandering; or children to say grace, because they do not perfectly understand? Certainly it is good to inure the mouth to

gracious speeches. Thus *Elisha* dismissed *Naaman, Go in peace:* though he did not approve his fact, yet he bids him farewell;*Go in peace.* If thou doest wish this good to an evil man; thou art never the worse, though he be never the better. First say, *Peace be to this house:* if the son of peace be there, your peace shall rest upon it: *if not, it shall turn to you again.* So *David* prayed and mourned for his enemies; and though he could not be heard for them, he was heard for himself:*my prayer returned into mine own bosom.* If the saluted be going about some bad enterprise, yet our blessing hath more likely hood to reclaim the error of our brother, then to proclaim any error of our own. If God be with him, his bad purpose will be diverted from the execution: our prayers shall not further, but hinder his intended wickedness.

We are further taught here to use good forms in saluting; *Grace and peace,* gracious not grievous, holy not hollow, blessings not curses: not an execration instead of a benediction. There be idle, profane, and unrellishing complements: either through Curiositie or Curialitie, Christian salutations are thought gross. Instead of God be with you, I kiss your hand, I am your slave, &c. these are the elegancies of our times. Indeed there is one salutation left us, and frequent with us; good in it self, if it had the luck to light into good men's mouths; it is *God save you.* But as it hath been Satyrically observed, these days are not altogether uncharitable: for whereas God chargeth men to love others as themselves, many love others better than themselves. You shall have a ruffian salute another with *God save you Sir:* but after some strange attestations, swear away himself with *God damn me Sir.* So he wishes his friend saved, himself damned. How wretched is it, and unbecoming the tongue of a Christian, when a curse comes instead of a blessing? When a Master shall curse his servants; as if GOD'S curse could not come to his house, but through his own lips. But when it comes to this, that parents curse their children, O fearful! The child kneeles for a blessing, the father gives it a curse. If we wish the plague and such noisome diseases to them that live with us, how should we scape it ourselves.

Let us always therefore wish well to our friends; *Grace, peace,* and salvation: yea to our very enemies;*Bless them that curse you.* For if Grace comes, *Quamvis antea mali Inimici, jam nec erunt mali nec inimici:* though before they were evil enemies, now they shall be neither evil nor enemies. You see now the sweetness of the Apostles benediction: *Origen* thinks no whit inferior to the blessings pronounced by the Patriarchs: as the blessing of *Noah* upon *Sem* and *Japheth: Melchisedeks* upon *Abraham: Isaac's* upon *Jacob:* because they blessed by the same Spirit. For Saint *Peter* might say with Saint *Paul,I think also that I have the Spirit of God.* Only it was not usual in the Old Testament to use this blessing of Grace: for the Law was given by *Moses,* but *Grace* and *Truth* came by JESUS CHRIST.

Grace and *Peace:* this is the voice of the Ministers of the Gospel: so CHRIST directed them. *Luke* 10. *Peace* be to you. The Prophets began with *vae,* woe. *Esa.* 1. *woe* to a sinful nation. *Hos.* 4. The Lord hath a controversy with the land. *Amos* 1. For three transgressions, and for four, &c. But the Gospel begins,*Fear. not,* for I bring you tidings of great joy that shall be to all people. We have not received the Spirit of bondage to *fear again,* but the Spirit of adoption whereby we cry *Abba Father.* They come not with bitter violence, like those two hot Disciples, whom nothing could content but fire from heaven. But is there not a time to reprove, as well

as to comfort? yes, there is a season when that *still voice* that came to *Elijah,* the *voice* that thou hearest *behind thee;* those low whisperings can do no good. And then God is content, we should derive from his Throne thunderings, and lightnings, and louder sounds. *Revel.* 4.5. When *Israel* in *Moses* absence had turned-beasts, and calved an idolatrous image: *Moses* did not dance after their pipe, and laugh at their superstitious merriment: but with great zeal reproved their folly, and with indignation confounded their Idol. Behold, *the whole earth sitteth still, and is at rest:* the *people sit down to eat and drink, and rise up to play.* If this be the worlds state, we should be false prophets to cry nothing but peace. If your lives proclaim wars against God, we must denounce God's wars against you. We would fain at every Sermon say nothing, but *Peace* to this Audience, but our God says, *There is no peace to the wicked.* We would sing with the Angels, *Peace on earth, and good will towards men:* But how shall we sing the Lord's songs in a strange land? we have preached honor, and peace, and salvation, and an incorruptible crown of glory; and were not regarded. What remains then, but to preach fire from heaven, mists, and clouds, and darkness, and torments for days and nights, and eternal generations of years? We have sung, *With thee O Lord is mercy, that thou mayest be feared:* now we change our note, with thee is vengeance, that thou mayest be feared. If the spirit of gentleness can do no good, a rod must come. If the songs of Zion cannot mollify, the thunders of Sinai must terrify. A man is desperately sick, another tells him of great riches, of Lordships and mannors, and fair purchases; alas this is an unseasonable speech: he answers, first *Redde me sanum,* then *Fac divitem:* first restore me to health, then talk to me of wealth: me•s souls are sick of sin, and at deaths door; never tell them of heaven and an immortal kingdom, till they be first recovered from the jaws of hell, and delivered out of the snare of the devil: first humble them by the Law, then revive them with the Gospel *Videamus Lacrymas,* let us see your humiliation, your repentance; let us hear your groans, we will then give your comforts: we dare not apply the oil of consolation, til we have scowred your festered wounds with the sharp wine of reprehension. When we behold your cheeks blubbered with tears, your hands beating your breasts, your cries resounding at heaven-gates for mercy: then is the time to say *Grace,* and *Peace* unto you.

Grace. To omit the diverse acceptions of Grace, by it is generally meant, the receiving of the sinner into the Covenant of mercy, into God's favor by Christ. It is our second Birth: our first was *ex libidine Carnis,* of the lust of the flesh: our second *ex aqua & sanguine,* of water and blood by the *holy Ghost.* Thus are we changed into other men: as in the Resurrection we shall be the same and not the same; *Caro eadem & non,* the same in substance, not in quality. So in our first resurrection by Grace, a man is *Idem & non Idem,* the same and not the same: the same for constitution, not the same for disposition. For before our hearts were proud, now they are made humble: before covetous, now charitable: before set on worldly delights, now on the righteousness of Christ, and the invaluable riches of a good conscience.

Christian virtues are not natural: a man is not more borne with grace in his soul, then with apparel on his back. There is none righteous, no not one. If there were, what need was there of a *new creation?* The Philosophers said that Nature had *Igniculos & semina virtutum,* the sparks and seeds of virtue in it. But Saint *Paul* says, *Novi quod in carne non est bonum:* I know that in me (that is, in my flesh) dwelleth no good thing: but if there be any good in me,*by the*

grace of God I am that I am. The Rhemists quarrel with Saint *Paul,* for calling concupiscence a sin, which he proves to be a breach of the last Commandment. *Rom.* 7.7. For I had not known *Concupiscence,* except the Law had said, *Thou shalt not covet.* They have in their Catechisms put out one of the former Precepts, and to make up again the Decalogue, and number of Ten, they have cut the last Precept into twain. There to serve their turns, they make of the last Commandment, two; here to serve their turns, they make of it, none. They are great patrons of Nature in their doctrines, and enemies of Grace: yet Nature is not so much beholding to them neither. For they take children from mothers, obedience of subjects from Kings; care of preservation from a man's self; hurry them into damageable, yea, damnable precipices; and dissolve all natural combinations. Their *Jupiter Capitolinus* must drink nothing but human blood. Yet they are all for Nature, as if they cared not for Grace.

There is *Gratia gratis agens,* a grace that works freely, but not effectually; which may be had, and lost; and this is short of the Apostles wish. There is *Gratia gratum faciens,* a grace that makes him acceptable to God that hath it; this the Apostle wisheth, and it can never be lost. It is the living fire of the Spirit, that can never be quenched. *Mittam Paracletum in aeternum:* I will send you a Comforter, that shall abide with you *forever.* But how did the Grace of this Spirit abide in *David* and *Peter,* in the midst of those fearful lapses; which might be called in respect of Manners, plain apostacies? *Spiritus concussus, non excussus: gratia mota, non amota:* The grace was shaken in them, not shaken out of them: it was moved, not removed. There was *Gratiae remissio, non amissio:* A weakening, not annihilation of grace. This is that Grace, which makes our bodies the Temples of the Holy Ghost; whereas sin renders them the Devils kitchens.

Grace; what need the Apostle wish this to them that already had it: for all they that have received the Gospel, have also received grace? To this we answer diversely: 1. By Grace in these Apostolical benedictions, *Ambrose* only understands the remission of sins: *Tollet Donum animae,* a certain gift of the soul which makes men acceptable to God: but no gift of the soul can make it acceptable to God, but only his favor in Christ. The Poets took Grace *pro venustate,* for a delectable beauty, sightlinesse, or trimnesse of behavior. But Divinity teacheth us, that it is the favor of God towards us in his Son JESUS;*By whom we have access into this Grace wherein we stand;* that is, the favor of God. It is his*Grace,* wherein he hath made us *accepted* in the *Beloved.* And we have redemption through his blood, even the forgiveness of sins, according to the *riches of his Grace.* In a word, Grace is *Bifrons,* like *John the Baptist,* it looks two ways, and is taken so especially. First, for God's favor whereby we are made just: then for the Gifts of the Spirit, whereby we are made holy: that's the mother, these the daughters: that 〈in non-Latin alphabet〉, these 〈in non-Latin alphabet〉. Now then here is Grace taken in the effects: as *Paul, Ephes.* 6.24. *Grace be with all them that love the Lord Jesus.* Now all they that love the Lord Jesus, have the mother grace, that's the favor of God: therefore the Apostle wisheth the multiplication and confirmation of the daughters, the blessed effects of this favor. If any man object, What needs man more than the grace of God? I answer, the grace of God that justifies hath neither *majus* nor *minus,* admits no latitude, as being absolute and perfect in it self: for a man cannot be more than justified. But the grace of God that sanctifies, needs continual increasing: the Talents entrusted by the Lord to his

servants, *Matth.* 25.15. are Graces given: the husbanding, trafficking, and thriving with those Talents, is the improvement of those graces. I hope there is no man hath so much grace in his opinion, that he will scorn or refuse another's apprecation; *The Grace of Jesus Christ be with thee.*

This is one answer; that Grace may be very well wished to them that already have it. But that distinction which Saint *Paul* himself implies, *Rom.* 6. betwixt being in grace, and being under grace; doth yet more contentfully satisfy. For as *Augustine* said; It is one thing to walk in the Law, another thing to walk under the Law: so it is one thing to be *sub gratia,* and another to be *in gratia.* To live under grace is opposed to the state of the Law:*Ye are not under the Law, but under Grace.* To live in Grace is opposed to the state of Sin. *Vers.* 2. How shall we that *by grace* are dead to sin, live any longer therein? There are four differences:

Some are

- In Grace, but not under grace.
- Under Grace, but not in Grace.
- Neither in Grace, nor under Grace.
- Both in Grace, and under Grace.

1 Many Prophets and holy men of the first times lived in Grace, but not under Grace. They desired to see the day of Christ, and to hear such things as we have heard, and were not suffered, yet were they saved by faith in the redemption to come, and led their lives in the grace of Christ.

2 Many in our times live under Grace, but they live not in Grace: hearing the Gospel, and*receiving the Grace of God in vain.* They have *normam gratiae* in their heads, and *formam gratiae* in their dissembling professions, but not *veritatem gratiae,* the truth of grace in their hearts. They are in the light, but the light is not in them. They have accepted the show, but denied the power of godliness: they say, they are Grac's, but grace is none of theirs.

3 The unbleeving Gentiles were neither in grace, nor under grace. Not in it, for they *walked after their own lusts.* Not under it, for they were *without Christ,* and *strangers* from the covenant of promise. The Sun was not risen to them, they could not see it.

4 They that now believe are both under grace, and in it. Under it, as released *à damnatione peccati,* from the damning power of sin; for *no damnation* to them that are in Christ. In it, as delivered *à dominione peccati,* from the reigning power of sin; that they no more *obey it in the lusts thereof.* The God of all mercy be blessed, that hath given us this grace; and may our thankful hearts ever acknowledge it. For we are no more strangers and forrenners, but Fellow-citizens with the Saints, and of the household of God. Christ now speaks to us by the mouth of his Ministers, Come servant, *Intra in Domini gratiam;* Enter into thy Masters Grace: one day he will speak by his own mouth, *Intra in Domini gloriam,* Enter into thy Masters Glory.

Peace, is also diversely accepted: here I take it specially for the tranquility of conscience; that which follows righteousness. For the Kingdom of Heaven consists in *righteousness,* in *peace,* and joy of the Holy Ghost. Being justified by faith, we have *peace with God.* In the latitude it may comprehend all those things that conduce to our well-being. It is a sweet nature; *Pacem te poscimus omnes:* who loves not peace? If any man hate peace; his nighbour-hood, his company, his breath, his very sight is offensive to men.*My soul hath too long dwelt with him, that hateth peace.* If some particulars be divided, and lose their peace, the General mourns.*For the divisions of Reuben there were great thoughts of heart.* Let it be the Epitaph of Antichrist, *Discords common Incendiary,* as of Pope Sixtus. *Non potuit saevum vis ulla extinguere Sixtum: Audito tandem nomine Pacis, obit.* No war, no contention could kill *Sixtus:* but when he heard the name of Peace, he swooned and died. But let it be a *Simeons* song; *Nunc dimittis in Pace.* Lord, let thy servant depart *in peace.* There is Peace external, Peace internal, Peace eternal. An outward peace of the world. If it be possible, as much as lieth in you, *live peaceably with all men.* An inward peace of the mind, consisting in the tranquility of well ordred affections, and in the conscience of a man's own innocence; *men's sancta, pax sancita.* An everlasting peace of God; when the Holy Ghost dwelleth with us, and in us. This comes not alone, but hath before it *Iugum meum, Matth.* 11. Take up my yoke, and you shall find peace. And *Crucem meam,* take up my *Cross,* and you shall have peace. And *Luke* 2.29. *Servum meum,* he must be my Servant: and *Verbum meum,* follow my Word: and then he shall have *Pacem meam,* my Peace. And so I come from considering this sweet pair of Graces asunder, to join them again together, as I found them: whence derive we three observations:

1 It is not enough to wish grace to the souls of our friends, but also peace; that is, health to their bodies, and other temporal blessings? Nothing but Grace? Yes doubtless. *Paul* begins his second Epistle to the Corinthians with Grace and Peace: and ends it with a*Farewell; Valete Fratres.* Which demonstration of love extends as far as all manner of prosperity; for heaven or earth, for soul or body. Our Savior's Prayer was not only for Grace, *Thy kingdom come;* but also for *daily bread.* Saint *John* to his well-beloved *Gains,* wished *above all things that he might prosper,and be in health, as his soul prospered.* He that wisheth not well to his brothers body, never wished well to his soul. The good man's desire is for both; *Vt sit men's sana in corpore sano:* That there may dwell a sound soul in a sound body. And this not in a formal complement, but an inward heartiness. For there are some that speak peace to their neighbors, but mischief is in their hearts. And *Judas* had an *Hail* Master, so well as *Gabriel* an *Hail Mary.* We pray for you, only do you wish well to yourselves: cross not another's prayers for your own good.

2 The Apostle puts Grace before Peace: so Nature told us in the mouth of her great Secretary, *Aristotle;* that Justice, is the elder sister to Peace. Agreement in evil is not love, but conspiracy: such men have only *Metum & noxam conscientiae pro foedere:* The terror and guilt of conscience for their combination. The Scrip•ure tells us, that*Righteousness* and *Peace* have kissed each other. *Aug. Fiat justitia, & habebis pacem:* Live righteously, and thou shalt have peace. Depart from evil, do good, seek Peace, and pursue it: nay thou shalt not need to follow it, for it shall f•llow thee: Peace will come of it self to seek Righteousness. On the contrary, where is no love of goodness, there can be no goodness of love. We ask our Watchman, as

Jehoram did *Jehu; Is it Peace?* He must answer, Alas what peace, when there is no grace? There is many a *Dives* dreaming of nothing but ease and peace in his life;*Soul take thy rest, eat, drink, and be merry.* There is many a *Balaam* desiring nothing but peace in his death: but he must live in grace, that would die in peace. It is a vulgarisme; such a man died like a Lamb, though perhaps he lived like a Wolf. As though Consumptions might not spend men's choleric humors, Apoplexies stop the passages, which otherwise would not be fuller of pains than reluctations; as though palseyes might not take away speech, Lethargies dull, and Dropsies drown the vital spirits. There be many causes in Nature to make men die quietly, not sanctifiedly. *Sisera* after a draught of milk was no more sensible of *Iaels* hammer, than *Holofernes* after a tun of wine was of *Iuditha* sword. But true Peace will not sup, where Grace hath not broken her fast. Our peace below is a continual war against Satan: shall be above, an eternal victory over Satan. Be diligent,*that you may be found of God in peace, without spot and blameless.* You see the way to be found of God in peace; it is to be furnished with Grace, to be without spot and blameless.

3 The Apostle wisheth to us the best things, Grace and Peace. There be two Fiends that torment us, Sin and a bad Conscience. Now Grace delivers from Sin, and Peace doth quiet the Conscience. By these two mentioned, may all graces and blessings be Synecdochically understood: howsoever, where these are truly, the rest cannot be wanting *Jehoshaphat* gave all his children portions, and legacies, silver and gold: but he gave the kingdom to *Jehoram:* God gives the best to the best. Spiritual things from God in Christ are most to be desired of us, and they love us best that wish us these things. It is not pleasure our Apostle wished them; pleasures are like *Iairus* minstrels, music in a house of mourning: there is more need of *Lachrymae* and lamentations for our sins. Not security; for a wicked man's secure and untroubled mind is *mare mortuum,* like the dead sea; smooth and even at the top, but deep and deadly in the bottom. Not honor and advancement; this builds up many like Babels Tower, that their end might be confusion. Not riches; they are often like *Absalom's* hair, an ornament to hang himself: or an unruly Iade, that knocks out his masters brains, when he hath once cast him out of the saddle. No nor an outward pomp, and glorious pride of state and ceremonies: thus Rome hath lost the blood of her heart to paint her garments. These outward things may swarm together like those Idolaters to the house of *Baal,* 2 *King.* 10. But if you ask, as *Jehu* did there, Is there not a servant of the Lord amongst them? Is there not one grace among all that rabble and throng? No, never a grace: then must all the rest perish, as the worshippers of *Baal* fell by the sword of *Jehu.* None of these things our Apostle wisheth; but that which truly makes happy, and brings with it enough of other comforts, Grace and Peace. This makes men equal to Angels, and the want thereof casts down to devils. That which causeth a man to stand before Princes, is noble birth, honorable valor, abundant wealth, oraculous wisdom, eminent place and offices. But that which makes a man stand boldly before the Judgment seat of God, is only Grace and Peace, the free and eternal favor of the Deity in the merits of Jesus Christ. To conclude this; as we say we have grace, let us lead gracious lives: as we would have peace, let us decline unrighteousness which dissolves it. And then God shall fulfill in your hearts Saint *Peters* wish; the *Grace* of our Lord shall be with

you; and the *Peace* of God which passeth all understanding, shall preserve your hearts and minds in Jesus Christ.

Be multiplied unto you. I come from the matter to the measure of his wish; the increase and multiplication of these blessings. For the goods of this world the best point of Arithmetic is Division: *Beatius dare quàm accipere,* said our Lord Jesus. It is a better thing to give than to receive. But for heavenly and unperishing graces the best point is *multiplication.* As he that for worldly riches doth not divide whiles he lives, shall find an empty Quotient when he is dead. So he that for heavenly gifts doth not *multiply* in life, shall find his *Summa totalis* in death; poverty, vanity, vacuity. Here observe two inferences.

1 That there is no plenary perfection in this life, for we must still be in *multiplying* our graces. *Bern. Quomodo profitis, si jam tibi sufficis?* Who cares to thrive, that thinks he hath sufficient? The highest Saint on earth, is but like the Ark of the Covenant; a Cubite and a half high: perfectly imperfect when he begins, unperfectly perfect when he ends. When we have done all that is commanded us, we are not only confined to be, but also charged to call ourselves, *unprofitable servants.* There was a sect of Puritans, that thought themselves so full of grace, that they refused one Petition in the Lord's Prayer; *Dimitte nobis debita nostra,* Forgive us our trespasses. And *Philip Nerius* conceited himself so full of God, that he used to say, *Recede à me Domine;* Depart further from me Lord, for I am holy enough: perhaps he thought, if God should pour in more wine of Grace, it would burst the vessel; and that he was full before. He spake not with *Peters* intention, *Discede, quia sum peccator;* Depart from me, for I am a sinful man: but out of a plethory of pride; *Discede, quia sum sufficienter justus;* Depart, for I am sufficiently righteous. Nor as *Elias,* It is enough, take away my life from me, for I am no better than my Fathers: but, It is enough, take away thy hand from me, for I am better than all my fathers: cease thy bounty, stay thy hand from giving, I need no more. As *Cain* with his *Major iniquitas,* confessed his sin greater than GOD could forgive: so this man with his *Minor iniquitas,* esteemed his sin less than GOD need to consider. But as there is that maketh himself poor, yet hath much riches; so there is that maketh himself rich, yet is very poor. There is not a poorer wretch than Laodicea, that bragged, she*had need of nothing.* They that think to overcome God with a thousand of their good works, God will come against them with ten thousand of their sins; a huge army: and one thousand sins will bea• down ten thousand good works. *Cant.* 1.11. We will make thee borders of gold, with studs of silver. The worlds fashion is to gild silver with gold, and to put the best side outward: but the manner of the Saints is to overlay gold with silver, and to be like the*Kings daughter,* most *Glorious within. Moses* had a glorious countenance, but he covered it with a veil: these have base and deformed minds, yet boast a shining perfection.

2 That we seek to multiply our grace and peace. *Qui sat habet, nihil habet.* He hath nothing, that thinks he hath enough. If Christ have healed thee of the palsy, he chargeth thee not to stand still, but Take up thy bed, *and walk.* We must like the Israelites, every day gather Manna till the Sabbath comes; be multiplying graces until our eternal Sabbath in heaven. In my Fathers house are many mansions; thither must a Christian arrive, before he can sue out his *Quietus est.* Every thing now is either *Vinculum* or *Vehiculum;* a Chaine or a Chariot, an

hindrance or a furtherance. O happy soul that can make *vincula vehicula,* his thwarters that cross him, become his Porters to carry him, to the place of his rest. And can climb up by the ragged rocks of afflictions, to the victorious garrison of heaven. *Crescite & multiplicamini;* as God said to the man and to the woman when he put them into the world; increase and multiply: so he blesseth his graces, when his holy Spirit sows them in our hearts. *Qui requiescit tempore laboris, laborabit tempore quietis.* He that rests in the time of labor, shall labor in the time of rest. Let them both grow together, saith God, of the corn and tares, until the harvest. *Matth.* 13. Now if the tares grow so fast for the fire, let the good corn grow faster for the barn. The vessels whereinto Christ miraculated wine, were*filled up to the brim.* The vessels of God's grace, which by a greater miracle are made to hold a celestial nature, must be full up to the brim. It is said of *Steven,* that he was*full* of the Holy Ghost: full? so was Christ only. The School answers, there is three degrees of fullness; *Apta, AEqua, Cumulata.* An apt or fit and meet fullness; as when a house is well furnished, we say it is full. An equal or measurable fullness, when it is even with the content of the receiver; so a vessel is full to the brim. A cumulate or heaped fullness, when it overflowes the continent: such a fullness in Christ; in whom dwelleth *all the fullness of the God-head bodily.* This filled his humanity with fullness of grace, the oil of gladness *prae suciis;* above all his fellows, and for all his members: and of*his fullness* have we all received, grace for grace. Ours then is *Plenituao sufficientiae,* his *Superabundantiae;* ours sufficient, his superabundant. Now this same *Apt* plenitude we may have in this life, but that *Equall* plenitude is only to be expected in heaven.

Seeing this *multiplying* to fullness is required, let us not content ourselves with a vacuity, or with little more than will cover the bottom. There are some utterly empty, and *void of the Spirit. Quantum est in rebus inane!* What an emptiness of grace is in many men's hearts! There are some that turn this grace into wantonness: as if God were bound to fill the vessel so fast as they empty it; or to multiply their peace when they spend it in riot. You shall see everywhere a fullness of iniquity: a measure so heaped, and pressed, and thrust together, and yet running over: that *Non habet ulterius quod eorum moribus addat Posteritas;* No after generations can exceed them. Where is a vacuity of grace, must needs be a plenitude of sin. *Inopem me copia fecit,* too much fullness keeps them empty. They have hands full, eyes full, mouths full, houses full, hearts full. Hands full of *blood,* and bribes. *Isaiah* 1. Eyes full of *adultery* and covetice: mouths full of *cursing and bitterness:* houses full of *spoils:* hearts full of *impletie:* they multiply sins like the sands; but diminish Graces. Two sorts he•e reprovable.

1 Temporizers, that never *multiply,* but stand at a stay; neither ebb nor flow, but just standing water between Religion and profaneness. Neither hot nor cold, but luke-warm: heat and cold have their uses, but between both is good for nothing, but to trouble the stomach. They go about many things, but bring about nothing. *Omnia pro tempore, nihil pro veritate, Optat.* They are all for the Time, nothing for the Truth. Like a Toppe, that goes always round, but never goes forward unless it be whipt. Like a Mill-horse that runs about in a circle all day, at night you take him out where you put him in. Or like a door, that rides all day on the hinges, and keeps out, or lets in visitants; but it self is never the nearer home at night.*Ephraim* is a cake not turned: their cake is dough, it will never serve for bread at GOD'S board. One propounded to *Athenaeus* this riddle: How a man and no man, with a stone and no

stone, should kill a bird and no bird, sitting on a tree and no tree? He resolved it; that the man was an Eunuch, the stone a Pumise, the bird a Bat, the tree a Fennell. The Temporizer expounds that riddle in himself; for he is a Christian and no Christian, like that man and no man: his courage is no courage like the Pumise, which is a stone and no stone: his profession is no profession, like that Bat, which is a bird and no bird: (wherefore let him cast away either his wings or his teeth, and so become either a bird or a beast) his conscience no conscience; like the Fennell, a tree and no tree. His whole religion is like adulterated Wine, some of the Bastards; when the guest asks the drawer what Wine it is, he presently replies; Sir, what would you have it to be? his religion is the same you would have it. The Mustard hath the least seed, but grows up to the greatest tree: this man you would take to be the greatest tree, but his fruit is so small you can scarce see it. These time-servers love to prey upon novelties, as *Atalanta* on the golden apples, and lose the prize. Among the unclean fowls forbidden; *Levite.* 11. one is the Sea-maw, which we call the Gull. Unclean, saith one; *Quia sicut ales volat, & sicut aquatile nat at:* Because it flies like a fowl, and swims like a fish. Not unlike the Syriphian Frogge, *Mthi terra lacusque.* We have such fowls and unclean Gulls; that fly in England with the wings of hypocrisy, and swim in the sea of Rome with the sins of Idolatry. These be straglers, far from hitting the mark of salvation. When *Diogenes* saw a bungling archer about to shoot, he ran as fast as he could to the mark: the lookers on demanded the reason, he answered. I stand here to make sure work that he may not hit me: for this fellow never means to come near the mark. It will be hard for him that observes the time, to preserve the truth.

2 Revolters, that do not *multiply,* but subtract; growing worse and worse; so far from acquiring graces they had not, that they lose them they had. Like *Nebuchadnezzar's* dreamed Image, the head might be of gold, but the feet was of clay and dirt; they have a muddy ending. In the Roman Indictions, the first year they paid gold as to the Crown: the second year, silver for the soldiers pay: the third year brass, for armor. So some have been in persecution golden Saints, in peace silver professors, at last brazen or leaden worldlings. I have read of certain trees, that on the Monday have been growing in the Forest, and before Sunday following, under sails on the sea. Neere to *Calipolis* there are by report, certain trees, that shoot up apace, and grow in a short time to such height, as a man may from their tops see the City *Ilium;* and then they presently wither. These men spring fast at first, and seem tall Cedars in profession: but when once they come to the sight of the City of God, then they waste away: not like the good tree, *Psalm.* 1. that brings forth his fruit *in due season:* but rather when the season comes wherein fruit is to be gathered, they elude the Masters expectation. Rome, that was once so *famous for the Faith,* yet apostated; *How is that faithful City become an harlot!* It is a fearful saying; It is impossible for them who have been made partakers of the Holy Ghost, &c. if they fall away, to be renewed again by repentance. I suppose he means a moral impossibility; so great a difficulty, that setting aside the almighty power of the Spirit, they cannot be recovered.

Let us then be like the Sun and the Moon; without retrogradations. There was an ordinance for the Israelites concerning their entry into God's house: He that entereth into worship by the way of the North-gate, shall go out by the way of the South-gate: he that entereth in by

the way of the South-gate, shall go out by the way of the North-gate: no man shall go out the same way he came in. So the Wise-men were charged, to depart into their own Country, *another way.* Teaching us a straight course, to go continually forward. It is but a Poetical fiction, how *Orpheus* went to fetch his wife *Euridice* from hell; which was granted him on this condition, that he should not look back upon her, till he had brought her to heaven. But, *Flexit amans oculos, & protinus illa relapsa est;* he looked back, and lost her. It is a Scriptural truth, that *Lots* wife for looking back to her desired *Sodom,* was turned into a pillar of salt. Therefore, *Remember* that woman, saith CHRIST: that pillar of salt, *ut te condiat;* that it may season thee, saith *Augustine.* It is observable, *Ephes.* 6. That *Paul* describing the whole Armor of God, and numbering all the pieces; makes no mention of a back curet for the Christian soldier. There's a helmet for the head, a corselet for the breast, a shield for the fore-parts; but no guard, no regard of the back. It is a panoply, a complete Armor, yet no defense for the back. Teaching us that we must never show our back in God's wars: we must rather die than fly; continuing faithful to the end, not leaving the banner of Christ, till we have gotten the full victory. When *Bias* fell into the hands of his enemies, his soldiers flying, and crying: What shall we do? He answered with noble resolution; Tell ye the living, that I die fighting: and I will tell the dead that ye did escape flying. When *William* the Conqueror landed his Army in *Sussex:* he presently caused his ships to be sunk, that there might remain no hopes of running back again; they must stand to it. Let us all learn to multiply our graces: he that spends of the stock and never increaseth, shall come to beggary. Be not enticed with every vanity, to forsake your first love. Intemporall lendings, you think it scarce enough to have the surplusage of ten in the hundred: in spiritual things you think it enough and enough again to hold your own. You lend one money, if he comes and tenders the principal without interest, you grudge at it: yet God lends you grace, and you come at last, with *Domine ecce tuum;* Lord, behold thine own: You know the reward;*Cast that unprofitable servant into outer darkness.* No, but let him that is *righteous,* be righteous still: and let him that is holy, be more holy. Let us go*from strength to strength, till we all appear before God in Zion.*

Through the knowledge of God, and of JESUS *our Lord.* I have done with the matter, and the measure; nor come to the manner. 〈 in non-Latin alphabet 〉 . Which intends not*simplicem cognitionem, sed super agnitionem, sive posteram cognitionem Dei:* It is not a mere and simple knowledge, but an acknowledgement; a reflective and doubling knowledge. By 〈 in non-Latin alphabet 〉 they understand such a knowledge of God, as was in the Philosophers, Poets, and Naturalists; *Vi naturae congenita;* acquired by the light of nature.*That which may be known of God, &c.* But this 〈 in non-Latin alphabet 〉 is such a knowledge, as comes by God's word, which makes us wise to salvation. The word is accepted and read three ways. Ordinarily for *knowledge:* sometimes for *acknowledgement.* 1 *Cor.* 16.18. *Acknowledge* them that are such. Sometimes for *knowing again:* there is knowledge Mental, Sacramental, Experimentall. The first is by the light of Nature; the second is by the power of Grace, the third by the practice of life, and continual proving the favor of God: of this knowledge more largely hereafter: here only observe two things.

1 The means of multiplying grace and peace in our hearts is *knowledge* of God. This is eternal life to *know God,* and whom he hath send, Jesus CHRIST. They that *know* thy name; will put their trust in thee. The cause of sin and ruin is want of knowledge; *Hos.* 4.1. swearing, and lying, and killing, and stealing abound, because there is *no knowledge* of God in the land. Therefore Christ shall come in flaming fire, taking vengeance on them that *know not God.* The want of the Sun is the cause of darkness, the privation of knowledge the position of all ungodliness. Though it be true, that *Peccata scientium peccatis ignorantium praeponuntur;* The knowing offender shall be scouraged with sharpest rods: yet *multi ut liberius peccarent, libenter ignorant;* many affect an ignorance not necessary, that they may sin with the more security. *Nondum scient? aliquando sentient.* Will they not know? they shall feel.

2 There is something in grace and knowledge still wanting, that must be multiplied and increased: for we know but in part. Therefore a man should be often perusing and looking over his own evidence; as we review our assurances of worldly possessions; that he may be sure of the whole and every part of it: for it is dangerous to have any flaw or defect in our conveyance of salvation: which albeit it be ever sound on God's part, is not so on ours. The falls of a regenerate man much darken his knowledge: therefore when we have sinned, it is not enough to renew our repentance, but we must rub over and polish our knowledge. Men may know much in their understandings by thinking of it; but we must double this knowledge in our affections and hearts, by feeling it. For there is no knowledge so comfortable, as the experimental certainty of God's favor. Mans heart is like a vessel, the means of conveying knowledge to it is like a pipe: the Spirit of God like the wheel that pours the water into the pipe, the Minister is the servant that opens the cock. Now the reason why our knowledge is so small; is either because the cock always runs not, or not in that measure, or rather because our vessels be stopped, or it runs out by leakage, or it runs over, by reason of the former fullness; and repletion with the lusts of this world: man's heart is so full of crackes and flawes, that it cannot hold the water of life.

And of Jesus our Lord. There is no knowing of God with comfort, but through Jesus Christ. No man knoweth the Father but the Son, and he to whomsoever the Son will reveal him. Otherwise we may know him *Fortem ultorem,* a just and omnipotent avenger: in Christ only *misericordem Patrem,* the Father of mercies, and God of all comfort. No man can see me, and live; saith God to *Moses, Exod.* 33.20. Woe to that man, who removing Christ will attempt to comprehend God in his Majesty. Without Him he that increaseth knowledge, increaseth his own sorrow, his own torment. In him are hid all the treasures of wisdom, and knowledge. By the Son is the Father known: If ye had known me, ye had known my Father also. Other religions begin at the highest, the Christian at the lowest; *God manifested in the flesh.* He that will climb to heaven, must ascend by this ladder: begin therefore as Christ began; in the womb of the Virgin, at the manger, then get up to the Cross, and lastly mount up to the Crown. Wouldest thou know God? run first to the cradle, embrace the Infant; behold him sucking, growing, roaring, crying, dying: and thou shalt thus arise from knowing God in Christ by faith, to know him in himself by glory.

It is observable, that our Apostle often gildeth his Epistle with the name of JESUS, and CHRIST. Twice in the first verse, once again in the second, four times after in the Chapter. He runs upon this note, as *David* did upon mercy, *Psal.* 136. Little difference; for no mercy but through JESUS, and JESUS is all mercy. It is the sweetest music; *Melos in aure, Iubilus in cord:* Angelical melody in the ear, Evangelical harmony in the heart. Saint *Paul* in his Epistles mentions the name of JESUS four hundred and sixty times, and upwards. Neither is this repetition only of love, but of necessity: for it is impossible that grace and mercy should be to us, but by JESUS CHRIST. *Si scribas, non placet nisi legam ibi Iesum,* &c. If thou writest, I like not thy letters, unless I find them beautified with JESUS: if thou conferrest, thy discourse is without relish, if it be without JESUS.*Mallem non esse, quàm sine Jesus esse:* I had rather not be at all, than be without JESUS. A reverend Father was so ravished with the sweetness, and transported with the zeal of this name, that he professed; I had rather be out of heaven with CHRIST, than in heaven without Christ. But our heart is far too narrow to comprehend this infinitely sweet Savior, therefore I will end with that end of a divine sonnet; O CHRIST, I would fain receive thee; but

Now I want space, now grace: to ease all smart,

Since my heart holds not thee, hold thou my heart.

Now as all grace and peace is from our LORD JESUS CHRIST; so let us ascribe all honor and glory to our Lord Jesus CHRIST; forever and ever *Amen.*

Ver. 3. According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue.

THe Connection shall be forborne a little, and give way to the distribution. The whole Verse may be distinguished into two generals; the Fountain; wherein observe the

- Hope of the Petitioner; *According as he hath.*
- Ability of the Giver; *Divine power.*
- Liberty of the Action; *Hath given.*
- Necessity of the Receivers; *Unto us.*
- Universality of the Gift; *All things that pertain to life and godliness.*

Cistern; wherein observe the

- Water of life; wherein consider
    - Who; *God.*
    - What; *Hath called.*
    - Whom; *Vs.*

  - Whether; *To glory and virtue.*

- Pipe or Bucket to draw and derive all to us; *Through the knowledge of him.*

The whole being thus let fall into parts, let us proceed orderly to take up the first, and view it. This is the hope of the Petitioner; which with a remarkable de pendance knits this Verse with the former; and begetteth this doctrine from the Coherence. The experience of former mercy, works a persuasion of future mercy. The Apostle desired the multiplying of their grace and peace; and he grounds it on this hope, because the LORD hath already given them much. He hath begun, therefore he trusts that he will finish. There is no stronger argument of God's infallible readiness to grant our requests, than the experience of his former concessions. So *David* reasons. The Lord that delivered me from the Lion and the Bear, will deliver me out of the hand of this Philistine. This is *argumentum a priori,* the voice of a strong faith, that persuades the conscience God will be gracious to him, because he hath been gracious. The Prophet thus often comforted his soul: Thou Oh God, hast enlarged me, when I was in distress, therefore have mercy upon me, and hear my prayer. So *Psalm* 86.13. Thou hast delivered my soul from the lowest hell: therefore Verse 16. O turn unto me, and have mercy upon me. Let the Iustitiaries deduce arguments from their own present merits, my soul from God's former mercies. Thou, O Lord, madest me good, restoredst me when I was evil, therefore have mercy upon me miserable sinner, and give me thy salvation. Thus *Paul* grounded his assurance; because the LORD had stood with him, and delivered him out of the Lions mouth; therefore the Lord shall deliver me still from every evil work, and preserve me unto his heavenly kingdom. Hence was his *Novi, I know whom I have believed.* The Prophets distressed soul cried; Will the Lord cast off forever? is his mercy clean gone forever? hath God forgotten to be gracious? No, he recollects himself, Ver. 10. with the memory of precedent favors; I will remember the years of the right hand of the most High; I will remember the works of the Lord, and his wonders of old. Man useth to reason thus; I have been good to such a one, therefore he need not exact upon me, and over-burden my kindness. God thus; I have been liberal, therefore I will be liberal; *multa dedit, sed plura daturus. To him shall be given;* because the good he hath, is but an earnest of God's greater bounty. He takes up man's soul as a poor beggar at his door, strips off her tattered rags, gives her a suit out of her own wardrobe, adorns her with rich Jewels, and then as if all this were too little, loves her still better and better; lastly marries her to his own son, and so interests her to the inheritance of glory. You see the foundation of the Apostles prayer, the experience of God's sweet nature; who multiplies his graces. Let not this point part with us, till it hath taught us two things: to pray faithfully, and to live thankfully.

1 Let us pray in confidence that God will hear us, because he hath heard us. Come we boldly to the throne of grace, that we may obtain mercy. God's facility in his wonted grants, gives us strong consolation. A noble Princesse asked a Courtier, when he would leave begging: he answered, when she left giving. God never ceaseth to give, let us never cease to beg. Who can go with more courage to the King, than the man experienced of his goodness? But if we be so confident, how comes it to pass, that we sometimes fail of our suits, and return denied. I answer, the defect is in ourselves; God is the same in bounty, but we are not the same in

duty. We ask either *Mala,* or *Male;* either bad things to a good purpose, or good things to a bad purpose.

Evil things, either evil in themselves, or to the petitioners: in themselves one calls Prayer *Petitio decentium,* a Request of convenient things. What a good father will not give, let a good son not ask; not a serpent instead of a fish, nor a stone for bread. We must not beg a serpent, lest it should hurt ourselves, nor a stone, lest we should hurt others. *Non petitur in nomine Salvatoris, quod petitur contra rationem salutis. August.* That is not requested in the name of our Savior, that is requested against the rule of salvation. The Disciples asked many things, and had them: but when they asked fire from heaven, they had it not. If it be not fit f•r God to give•, it is not fit for us to ask. The Lord hears ever *Q•u•d finem,* though not ever *Quoad formam: audit ad sanitatem,* if not *ad voluntatem.* If our will be not according to our weal, God denieth the form of our requests, and gives us the end: he withholdeth the worse, and affordeth the better.*Paul* besought the Lord thrice that the thorn in the flesh might depart from him. God did not hear him in that particular, but heard him in the general; *my grace is sufficient for thee: my strength is made perfect in weakness.* He was not quite delivered from the temptation in himself, but he was fortified with the sufficiency of God. The man sick of the burning fever cries to his Physician for drink; he pities him, but does not satisfy him: he gives him proper physic, but not drink. So God, saith *Augustine, Non tribuit quod volumus, ut tribuat quod malimus:* he does not give us what we would have, but what we should have. Perhaps he crosseth us in our affection, but blesseth us in our salvation. The younger brother shall not have all his portion, lest he run to riot: nor the gallant ever enjoy health, lest he be too proud. *Saepe Deus facit opus quod non est suum, ut faciat opus quod est suum.* Thus a man is afflicted, that he may be humbled and many sores are on the flesh, that fewer sins may be in the soul.

Or when we ask good things, but to an evil purpose. So the envious begs honor, that he may revenge himself on his enemies. Young men ask health, that they may be strong for licentiousness. Others require great places and offices, and to have somewhat to do about the fire, that they may warm their own fingers. As if a man should be ambitious of the Pretorship in the City; that so with mulcts amercements, warrants, and bribes, he may maintain his family, and never go to his coffers for money. Some desire learning, that they may be factious: others riches, not to serve God, preserve the state, nor relieve the poor; but to grow fatt with idleness, and domineer over their neighbors. Ye fight and war, yet you have not, because you *ask not.* Ask not! alas we beg continually, yet cannot speed: the error is not in the want of asking. Where is it then? ye ask and receive not, because you *ask amiss.* Ver. 3. you fail in your manner of requesting, therefore God doth not satisfy your desires. You ask and miss, because you ask amiss. No, we pray as earnestly, and with as devout affection as others, yet speed not. Look a little further into the Apostles words, and your own hearts: ye ask, *that you may consume it upon your lusts.* Heres the reason, you beg good things to be wanton with them; silver and gold to give unto *Baal:* corn and wine to riot. Perhaps you may faintly pray against that sin, which you would be loath to lose. This is to pray in jest; as *Augustine* speaks of his unconverted estate; that he desired God to cool the fire of his concupiscence; but *orabat extingui, malebat expleri:* his tongue besought an extinction, his

heart desired a satisfaction; he had rather have it pleased, then expelled. He prayed indeed, but as if he were afraid lest God should hear him.

2 Seeing that God gives more where he hath given much, let us be thankful: for how should God bless us with that we have not, if we do not bless him for that we have. Let me be a little bold to enlarge this point of praising God: there is a six-fold manner of praising him; mental, monumental, chordall, cordial, vocal and actual.

There is a mental praise, when we bear in our minds the favors of God; I will *remember* the works of the Lord. It was the wretchedness of Israel to forget his wonders. They soon*forgot* his works. What can he remember, that forgets the mercies of God!

Monumentall, when we erect trophies, pillars, and monuments, to continue the memory of God's deliverances.*This shall be written for the generation to come,* and the people which shall be created, shall *praise the Lord.* Thus *Abraham* and *Jacob* reared diverse pillars, which were dumb catechisms to the posterities unborne: answering the charge of God, and the practice of Israel;*Our fathers have told us, we will not hide them from our children,* showing to the generations to come, the praises of the Lord.

Cordall, I call that praise which is framed to God upon Instruments. *Psalm* last. Praise him with the sound of the Trumpet, praise him with the Psalterie and Harp, praise him with stringed Instruments and Organs. For this cause, musical Instruments are retained in our Churches; that they may elevate our drooping affections, to bless GOD: Let all our music, like *David's* harp, resound his praises.

Cordial praise, is that which enlivens all the rest, and comes out of a pure heart: not hypocritically for fashion, but sincerely for devotion. This is that form of thankfulness God requires: if a man looks into a pure fountain, he shall see there a reflection of his own image: in the pure heart God beholds an image of himself. If *Caesar* requires his own image in his coin, shall not God expect his Image in thy soul! He loves little, that can tell how much he loves. Let all thy powers of body and soul do their best to bless God; but let thy heart exceed all; and what they want in expression, let that make up in affection. Bless the Lord all that is *within me;* all that is within me, and all that is without me; but especially that *within me,* bless the Lord O *my soul.*

Vocall, let our lips praise him, and let not our tongues lie still. *Sing to the Lord a new song;* show forth his loving kindness in the morning, and his faithfulness every night. God's glory will make a good man speak, even when terror it self hath commanded silence. *Luke* 11.14. Our Savior cast out a dumb devil and when the devil was cast out, the dumb spake, and the people wondered. Many are possessed with this dumb devil: their mouths open not to sound forth God's praises: to hear one of them speak in CHRIST'S cause, would make all the *people wonder.* I know that Satan's children are talkative enough: there are gaping devils; like *Demetrius,* that think to carry it away, with *Great is Diana of the Ephesians.* For this cause I think, they were first called *Rorers* whom Christ may well conjure, as he did that devil. *Mark* 1.25. *Hold thy peace, and come out.* But *Gregory* answers; He that sins horribly, and confesseth not heartily; though he roars much, yet holds his peace. To hear blasphemers wound and

tear the sweet and sacred name of CHRIST would make a dumb man speak. *Herodotus* writes of *Croesus* his son, being borne dumb, yet seeing his father endangered in a battle; on a sudden cried out, O spare him, he's the King. So when God's glory is in question; what • dumbenesse, what a dumbenesse is it, not to say, O spare him, he's the Lord. The tongue that yields not this defense, is tied by Satan, not loosed by God.

Actual, is when our lives praise God. Let your conversation be honest, that they beholding your good works, may glorify God in the day of visitation. So the master had taught the disciple, as the disciple taught us. *Matth.* 5.16. we, like blind *Isaac,* cannot see your hearts therefore we say, *Let me feel thee my son.* If your lives be rugged, like the hands of *Esau;* we will not trust your voices for the voice of *Jacob.* Have you righteousness? seal it, and deliver it as your act and deed. *Aug. Noli gloriari quia linguâ benedicis, si vitâ maledicis.* Never say you praise God with your words, when you dispraise him with your works.*Honor the Lord with thy substance,* this is substantial honor. GOD gave *Samuel* to *Anna, Anna* gave *Samuel* back again to God. Return part of thy riches to him, that gave all to thee. *David* loved *Mephibosheth* for *Jonathan's* sake: is *Jonathan* gone? yet we have many *Mephibosheths.* The Lord disposeth his part of thy substance to his ministers to his poor members: he increaseth thy part, for shame do not thou diminish his.

His Divine power: we come to the next circumstance; the Ability of the giver. Here is *Power,* yea *Divine power;* not only Great, but Good. For mercy and Majesty must meet together in the donation of all things that pertain to life and godliness.

It is *Power:* God is Almighty. Whatsoever the LORD pleased, that did he in heaven, and in earth, and in the *seas,* and in all deep place. But is there nothing that God cannot do? yes, he cannot lie, he cannot die, he cannot deny himself. He is for potent, not for impotent works. *Aug. Dicitur omnipotence faciendo quod vult, non patiendo quod non vult.* H s Almightiness consists in doing what he will, not in suffering what he will not. The doing of some things were an argument of weakness, not o• power. For herein is a remonstrance of our might; not that we have ableness to sin, but to withstand sin. Therefore, *Augustine* wisheth; *Vt potestas non detur nisi contra vitium;* that no man had any strength, but against wickedness. Let every man desire such power; *Vt potens sit in serpso, & miro modo adversus seipsum, pro seipso:* that he may be strong in himself, and (after a strange manner) against himself, for his own good. For a dominion over ones self is greater than the grand Seigniory of Turkey. To be strong to sin is no credit for man; as it is no discredit for GOD that he cannot sin. *Vae fortibus ad potandum. Esa.* 5. woe to them that are strong to drink. Dost thou pride thyself in this strength? thou shalt *howl* for that glory. This power is the greatest infirmity. There are that*oppress* a man and his heritage, because it is in the *power* of their hand. This *Potestas in malum,* strength to sin, is to be strong to go to hell. Commonly to beasts of the greatest power, is given the lest immanitie, and to those of the greatest immanitie the least power. The ox hath strength but tamenesse: the be wildness, but weakness. Either they have power to hurt, and not will: or will to hurt, and not power. This is happy for us, but it would be more happy in respect of our sins, if God should take away from us, *aut facultatem, aut voluntatem,* either our will or our ability to do mischief. They say, Lions do not prey on yielding things: that thou canst do

harm, and wilt not, is the praise of thy Innocence: that thou wouldest do harm, and canst not, is the praise of God's providence. *Saul* would kill *David,* and could not: *David* could kill *Saul* and would not. The two disciples would command fire from heaven, but could not: CHRIST could command fire from heaven, but would not. *Posse & nolle noble.*

It is *Divine* power, as for the mightiness, so for the mercifulness: his goodness doth sweetly temper his greatness. Not only a power; but a good, gracious, divine power. He abideth faithful,*He cannot deny himself.* If we desire worldly wealth, he may deny us, for that is not himself. If we desire preferment, he may deny us, for that is not himself. If we desire revenge, he may deny us, for that is not himself. But if we desire Grace, goodness, sanctity, mercy, he will not deny us, for that is himself; and he cannot deny himself.*No good thing will he withhold* from them that walk uprightly. Against this divine power there is no resistance: he is able to do whatsoever he will, yea he is able to do more than he will. Our God is in heaven,*he hath done whatsoever he pleased.* He can do more than ever he was or will be pleased to do. His divine power could have made many worlds, his divine will hath decreed but one. The passengers in mockerie bad CHRIST come down from the Cross: he was able to descend, and let the work of redemption alone, but he would not lose them to save himself, but rather lose himself to save them. The Father was able to have given him more than twelve legions of Angels for his rescue. *Matth.* 26.53. But he would not, but rather delivered up his son to his enemies, to save his friends. So *John the Baptist* to the bragging Jews, that pretended the father-hood of *Abraham;God is able* of these stones to raise up children to *Abraham.* His *power* is without limits, as his will is without injustice. His *power* teacheth us to fear him; his *Divine* and gracious power to love him: both together make for our humility and comfort.

The knowledge of GOD'S *Power* will humble the proudest heart: was he able to make thee of nothing; to bring thee back to worse than nothing; how darest thou displease him? It is a fearful thing to fall into the hands of the living GOD: yet there is no way to avoid it, but by falling into it; strive not to run from him by wickedness, but to run to him by repentance. Humble yourselves under the mighty hand of God: it is a mighty hand, humble yourselves under it, lest you be humbled by it. His power is so mighty, that it bootes not a man to strive with him, for he was never yet over-masterd. The wrath of a King is like messengers of death, and man quakes at his anger that can but kill the body: yet how little do we fear him that can destroy both body and soul in hell? *Do we provoke the Lord to anger? are we stronger than he?* saith the Apostle, do we challenge him that can confound us? we are like to get little by such bargains.*Let him take away his rod from me, and let not his fear terrify me; Then would I speak.* As if *Job* should say, there is no meddling with him so long as his sword is by him. First Lord take away thy weapons, and then let us talk together. It might be said of *Jove•, Si quoties peccent homines, sua fulmina mittat Jupiter, exiguo tempore inermis erit:* if for every sin of men he should send down a thunderbolt, either *Vulcans* one-eyed *Cyclops* would be soon weary, or his flock of thunder soon empty. *Mars ultor gal•am quoque perdidit, & res non potuit servare suas; Mars* his sword might be wrung out of his hand, and himself disarm'd. But who hath resisted the Lord? who hath entered the lists with this divine power, and not measured his length on the ground? It is time for the poor child to quake, when he sees his angry father come with the rod. There is no struggling with it; the best way is to yield ourselves, and be silent;*I was*

dumb, and opened not my mouth, because thou didst it. God tells revolted *Israel,* that in *quietness* they should be saved; not by fight, nor by flight. *Aaron* was sorry for his two perished sons; but when *Moses* told him that God would be glorified before all the people; *Aaron held his peace.Peter* was accused by the Apostles, for going in to the Gentiles: but when he made his defense, and rehearsed the matter from the beginning, *Acts* 11.4. proving that he was directed to that course by a vision, Verse 18. *They held their peace,* and glorified GOD.

The knowledge of this *Divine* and giving *power* may comfort the most dejected heart: it gives us many consolations. 1. Concerning the salvation of others and ourselves: how desperate so ever we judge their estates, by reason of their continual habit of sinning, yet this divine power is able to convert them. No man can seem to be further lost than the Jews, who are cut off from CHRIST through infidelity, *Upon whom the wrath of God is come to the uttermost,* and a malice of 16 hundred years burning is not wasted in them: yet saith *Paul,* even they may be grafted into the Olive again, if they abide not still in unbelief: and his reason is;*Because God is able to graff them in again.* But alas, I have been frozen many years in the dregs of worldly lusts, and I do not find my heart yet thawed: I know this is a fearful case for a man to lie so long under the tyranny of the devil: yet despair not, apply the means of thy deliverance, strive to extricate and unwind thy soul from this maze of destruction, break thy heart with compunction for thy iniquities: this *divine power* is able to implant thee to the true vine, and make thee a member of Jesus CHRIST. Thou shalt feel the*working of his mighty power;* which he wrought in CHRIST, when he *raised* him up from the dead, and set him at his own right hand in heaven. What was the *power* which he wrought in CHRIST? When malice had spent it self upon him on the Cross, and insulting death began to triumph over him in the grave; even then this *mighty power* raised him up. We are as dead in sin naturally, as any man in the grave corporally; can neither move hand nor foot: there was a *power* that raised him, there is a *power* that can revive us. All our care must be to find in ourselves the*Power of his resurrection.* 2. This comforts us in the midst of all afflictions; we are weak in ourselves, unable to stand under the lightest cross: but there is a *Divine power* that strengthens us. Though it doth not nullify our sōrrowes, yet it doth fortify our patience,*we are strengthened with all might through his glorious power,* unto all patience and long suffering with joy fullness. 3. This comforts us in prayer: there is no speeding prayer but that is made in faith, and it is no easy matter to pray in faith: now the foundation of our faith is this *Divine power* of CHRIST. Let us speak confidently with the Leper *Matth.* 8. LORD, if thou wilt thou canst make me clean. After the wisdom of heaven had abridged all our necessities into six petitions; he binds up our faith with a reason, and bids us wait confidently, for the blessings craved heartily; *For* (or because) thine is the *kingdom, the Power,* and (to thee be) *the glory* forever. 4. This comforts us against all oppositions, even those Principalities that wrestle against us; the assurance of this divine power. *Non timeat Inimicum fortem, qui amicum habet fortiorem.* Let not him fear a strong enemy against him, that hath a stronger friend with him. If God be on our side who can be against us? Let their force and malice strive which shall be greater, we shall overcome them all by the *blood of the Lamb.*

Ye are of God, and have overcome them: whom? all the adversaries of your faith and manners. How? *Because greater is he that is in you,* that is Jesus, Christ by his *divine power: than*

he that is in the world, that is, the malignant spirit of temptation. Though I walk through the valley of the shadow of death; a place full of horror and amazedness; yet will *I not fear:* why so? because thou O Lord art with me; *thy rod and thy staff do comfort me.* Lastly, let this hearten us to cheerful liberality; because whatsoever we lack or lose, there is a *divine power* able to requite, it. Thus *Paul* encourageth the Corinthians bounty; because*God is able* to make all grace abound toward them, that they having *all sufficiency* in all things, may abound to every good work.

Hath given. I come from the Faculty of the Agent, to the Liberty of the Action: he *Gives.* He doth not set, nor let, nor sell, nor lend, but *Give.* The covetous Land-lord sets his tenements, the griping Usurer lets his money, the wasting Prodigal sells his estate, the charitable Neighbor lends his goods; but the most liberal God *Gives.* Thus doth God, Satan, and man, dispose their things. *Deus donat, Diabolus vendit, Homo retribuit,* God gives, Satan sels, and man restores. God and Satan have two several warehouses: we come to the Devils warehouse, look on his wares, like them well, they have a fair gloss. The gloss of drunkenness is good fellowship: the gloss of adultery is good affection: the gloss of covetousness is good husbandry: the gloss of murder is good courage: the gloss of sedition is good reformation: the gloss of treason is good religion. To make good this gloss, his shop hath two false lights; man's law, and man's example. First, human laws; so we shall never be able to prove sin to be sin, unless we have an act of Parliament for it. Next, human examples; and by that reason we shall never prove sin to be sin, till all great men become good men, and that will not be this two days. Well, men thus liking the warts, they come to the price; that's everlasting torment: dear, very dear! The Devil is no such frank chapman, to sell his commodities for nothing. No, did he not offer Christ kingdoms upon free gift? *Matth.* 4.9. No, they had a price set on them; *Si cadens adoraver is me;* it must be a crouch of his knee, he must *worship* the Devil for it. He makes show of *Robin-Hoods* peniworths, and may forbear his debtors until death; but then lays an heavy execution on them, and condemns them to an everlasting prison. *Munera magna quidem praebet, sed praebet in hamo;* he puts forth large baits, but there be damnable hooks hid in them. A worldling is beset with exigence, he complains his wants, Satan promiseth ready help: *Judas* shall have money in his purse, *Gehazi* new suits to his back, *Nero* a crown on his head: but thus he possesseth their wretched hearts, from whence he is hardly ever untenanted.

In God's warehouse we find wisdom at the door, crying for customers, *Isaiah* 55. *Come ye to the waters,* come buy *wine* and *milk* without money; yea, verse. 2. *Bread* and *fatness.* Let us see the wares. First is *Water:* water? alas a poor and plentiful commodity: cheap enough; every chanell affords it. No, for first literally; water was of great use in Palestine, a dry Country. Poor *Hagar* with her little Boy, were almost lost with thirst: how did her heart leap, when*God opened her eyes, that she saw a Well of water? Isaac's* heard-men strove with the heard-men of *Cerar,* about waters; therefore he called the name of the Well *Esek,* that is Contention. Israel mumured for water, and were plagued for it. Water hath a manifold use; it serves for drink, for medicine, for washing, for purging, for boiling, for quenching, for fructifying. Water was held by some the beginning of all other things; *Aqua, quasi A Qua omnia.* It was esteemed a principal preserver of life, therefore called living, *Gen.* 26.19. *Isaac's* servants found a Well of

Living water: it is translated, *Springing;* but the original gives it, *Living* water. But it must be here understood in a spiritual sense; so the *Water* that GOD gives is Grace. With joy shall ye draw *Water* out of the Wells of *Salvation.* I will pour *Water* upon him that is thirsty, (which he expounds of Grace) *I will pour my Spirit upon thy seed.* Whosoever is a-thirst, let him take the *Water of life* freely. Next is *Wine;* Is this so good? *Vinum lac libidinis,* Wine is the nourishment of lust; the *Manichees* called it, *Fel Principis tenebrarum,* the gall of the Prince of darkness. No, Wine is good, hath manifold benefits: it helps the stomach, nourisheth the body, whets the wit, cherisheth the heart, and cheers the whole man. CHRIST'S first miracle in *Galilee* mentioned, was turning water into *Wine:* and the last thing he used in the Sacrament was Wine. It is said to*cheer God and man,* Thirdly, *Bread;* this is called the Strength of man's life. It was a great curse God threatened to Israel; *I will break their staff of bread.* Lastly, Milk; the Tartarians were said to live with milk: Canaan is praised to *flow with milk;* therefore*Desire the sincere milk of the Word.* Bread necessary for life, oil for ornament, water for use, milk for nourishment, wine for delight. These are good wares; the water of *Regeneration,* the wine of *Compunction,* the bread of *Life,* the oil of *Gladness,* the milk of the *Gospel:* Who would desire better purchase? We like them well, what's the price? *Nothing:* a very easy reckoning. The Lord *Gives,* and that better things for nothing, than Satan will sell us for our souls. Those thriftie men, that try all shoppes for the cheapest penniworths, why refuse they those rich blessings which GOD gives for nothing, and pay such a hard price for vanity and vexation? Men might pay nothing for the best of things; they do pay the best of things for nothing. In vain doth foolish man exchange good for evil, when he may exchange evil for good.

You perceive how God *Gives,* Satan sells; now see how man restores: for that bounteous hand which bestows much on us, requires some restitution of us. Man should not sell, as Satan: he cannot give, as God: but he ought to restore, that is his part: this he may do, this he must do. To whom? to God for his own sake, to man for God's sake. To God, what is that? Thanks.*Quid retribuam Domino?* What shall I render to the Lord for all his benefits? I will magnify, and bless his Name. That is not *Magnum facere, sed magnum significare:* Not to make his Name great, but to declare it great.*Sing forth the honor of his Name: make his praise glorious.* How can man make his praise glorious? by singing forth the honor of his Name. This is a plain restitution, yet goes under the name of a contribution. So willing is God to accept man's duty, that he takes it as his bounty. The *Giver* is more blessed than the *Receiver:* in all other things we are the receivers, and he is the Giver: only in thankfulness we are the Givers, and he is the receiver. Respiration and Expiration are in their vicissitudes alike: we can draw in air no longer than we send it out. If we return no grace, we receive no grace.

To man: and this in matters either of Equity, or Charity. Of Equity: If I have taken anything from any man by false accusation, I *restore* him four fold. This necessity *Nehemiah* imposed on Israel: first by entreaty; *I pray you let us leave off this Usury.* Next by command, *Restore* to them their lands and vineyards, and the monies of your exactions: then by an oath, he took *an Oath* of them to perform this. Lastly, by a Sacramental curse to the refusers, shaking the lap of his garment; *So God shake out every man from his house,* that performeth not this promise: even thus shall he be shaken out and emptied: and all the Congregation said, *Amen.* The very Barbarians abhor the neglect of restitution: A great Lady being a widow, called to

her an English Merchant, trafficking in those parts, with whom she knew her husband had some commerce, and asked him if there were nothing owing to him from her deceased Lord: he after her much importunity acknowledged what, and shown the particulars. She tendered him satisfaction, yea (and after his many modest refusals, as being greatly benefited by the dead Barbarian) she forced him to take of her hand the uttermost penny: saying thus; I would not have my husbands soul go to seek your soul in hell, to pay his debts. Here was a fire in a dark vault, great zeal in blind ignorance: they saw by the candle-light of Nature. What Saint *Augustine* delivers for doctrinal Truth, *Non remittitur peccatum nisi restituatur oblatum:* Where is no restitution of things unjustly gotten, there sins shall never be forgiven. Of Charity; for even this is but a restitution: Give me, saith GOD, of that I have given thee: *De meo quaero, non de tuo;* I ask not for thine, but for mine own: Give and restore; *Petimúsque damúsque vicissim;* If we do not give alms according to our power, GOD will sue us of an action of Detinie. *Quare non dedisti? meo jure, tua dispensatione, Matth.* 25. Why did you not give things that were mine by right, yours only by use and dispensation; whereof you were not proprietaries and Lord's, but accountant Stewards? *Cyprian. Improbi dant multa propter cruciantem Diabolum, nos reddemus nihil propter salvantem Dominum?* Reprobates will part with many things for a tormenting devil, and shall we restore nothing for our saving God? most men think when they give, that God and man is beholding to them: not so; *Non tribuunt de proprio, sed retribuunt de alieno:* They do not give of their own, but restore some of that GOD hath given them. For restoring they shall have recompense, for detaining vengeance.

I am fallen upon a point of *Giving;* therefore, me thinks, I should not be niggardly in it. God give me a tongue to declare it, and give us all hearts to practice it. Two things it readily teacheth us:

1 How to judge of all we have; as the LORD'S gifts, not our own merits. *Bona mea, Dona tua, Domine.* It is a wretched thing, *Vti datis, tanquam innatis:* To use those things that are added to us, as if they had been bred in us. What hast thou, that thou hast not received? If thou didst receive it, why doest thou glory, as if thou hadst not received it? GOD, saith *Bernard,* is the Author of merit; *Qui & voluntatem applicat operi, & opus explicat voluntati:* For he both applieth the will to the work, and disposeth the work to the will. Thou doest good works; so much as is good in them is not thine, but GOD'S. Man for these things, *Magis Deo debitor est, quàm Deus homini;* is rather a debtor to GOD, than GOD to man. Thou canst not so much as give GOD *Gratias,* Thanks; unless GOD first give thee *Gratiam,* the grace of thankfulness. Thou canst not be patient under his hand, except his hand give thee patience. Why do we boast then? Seeing that *Quae non fecimus ipsi, vix ca nostra voco:* We cannot call those deeds ours, which we have not done ourselves. I labored more abundantly than they all: yet not I, but the Grace of GOD which was with me. Still if we do good, we are beholding to GOD for it, not GOD to us.

2 To follow GOD'S example, in being evermore giving good things. Beneficence is *munus regale,* a royal office. It is a poor degree of comfort wherein many bless themselves, to do no ill: for *Bonum in effectu, non in defectu: non virtus in non officiendo, sed in proficiendo:* Goodness consists in the effect, not in the defect: nor is virtue glorious in being innocent from harm, but in being beneficial for good. I wonder what hope the oppressor hath to be saved; seeing

he doth not imitate GOD in giving, but the Devil in extorting? There are that give something to the poor, that they may take away more: *Haec venatio, non donatio:* This is not a charitable giving, but a subtle hunting. It is *foenerare beneficium,* to put a good turn to usury. But give; this is GOD'S precept, and must be thy precedent. Yea, though thou have little, give of that little. GOD esteems the little gift of a poor righteous man, above the great alms of a wicked rich man. And that for two reasons; *Quia de justo, quia de parvo.* First, because it is of that, is justly gotten: so *Zacchaeus;* Halfe *my* goods I *give* to the poor; and restore to them I have wronged fourfold. Observe his words; *Do ex meis, reddo ex alienis:* I restore other men's goods, but I give mine own. Secondly, because he gives of a little; as the poor Widow did her two Mites, even all her substance. When the Monks complained of want, and that their revenues fell too short for their maintenance; the Abbot replied, that two companions came once together, to sojourn in their Monastery; they were entertained: their names were *Date,* and *Dabitur;* Give, and It shall be given you. Whilest these two lived amongst you, you all thrived: now you have thrust out *Date,* Give; and *Dabitur,* (it shall be given) will not stay behind.

Unto us. I come from the bounty of the Giver, to the need of the receivers:

To us, that were

- Worth nothing.
- Worthy of nothing.

To us, that had nothing; miserable beggars. And indeed what should be the object of mercy, but misery? Present thyself, O poor soul! *Miserum ante misericordem;* a miserable creature before a merciful Creator. Say not with *Laodicea,* 〈 in non-Latin alphabet 〉 , but 〈 in non-Latin alphabet 〉 ; not,*I have need of nothing;* but, I have nothing. God doth not only forgive us, because *non solvendo,* we have*nothing to pay:* but he gives us, because *non habendo,* we have nothing to live on. There are three sorts of poor and miserable men: some sing and are miserable, some cry and are miserable; some curse and are miserable. As the Italian says; *Thus go a begging; the Germans singing, the Frenchmen weeping, the Spaniards cursing.* Some are poor in the world, yet sing care away. When *Augustus* heard that a Gentleman in Rome, concealing his broken estate, died so far in debt; he sent to buy the pillow whereon he slept. *Hi non sunt solliciti ut solvant, sed ut debeant.* They do not take care how to come out of debt, but how to come into debt. Thus poor are many; yet they sing in Tavernes, and dance in Theaters; though wretched beggars in heavenly graces. As it is in this world for temporal things, so for the world to come in spiritual things; *Cantant paupers, lugent divites:* poor men sing, and rich men cry. Who is so melancholy as the rich worldling? And who sings so merry a note, as he that cannot change a grote? So they that have store of grace, mourn for want of it: and they that indeed want it, chant their abundance. Others are poor and cry: so did *Esau,* because he could not recover the*Blessing,* though he sought it *carefully with tears.* These mad dogs bite the stone, without regard to him that threw it. Sorrow like a needle, runs thorough their hearts, but hath no thread of faith in it, to sow them to JESUS CHRIST. *Miseriores, non meliores:* they are worse in the state of this world, yet not better in the state of Grace. If GOD touch a *Pharaoh,* he will roar: you shall have him howl to his ending, not to his mending. The

cloud of a corrupt heart, when it is squeezed and crushed with adversity, will haply pour down some drops: but to shed repentant tears in the midst of prosperity; this is like rain in Sun-shine. He that mourns for the cause of his punishment, shall mourn but a while: he that mourns only for the punishment, and not for the cause, shall mourn forever. Lastly, others curse and are miserable, as *Job's* wife counseled him; Curse GOD, and die. This is a desperate poverty, when men defy him that should make them rich. They answer GOD, as *Daniel* did *Belshazzar;* Keep thy reward to thyself, and give thy gifts to another. They have a long festered ulcer; the Physician offers to cure it: but they madly thrust their nails into it; no, it shall not be healed. Such was our estate by nature: some were poor and insensible, others sensible, but disconsolate; others sensible and desperate. We were all poor beggars, and had nothing, therefore had need of a *Giver.*

To us, that deserved nothing: it is no wonder that GOD loved the Angels, for they obey him: that he loved the irrational and insensible creatures, for they do not contradict him: but that he should be good to us, *Neque capientibus, nec cupientibus;* neither receiving, nor conceiving, nor desiring Grace: that had not only a rebellion of will, but a will of rebellion; this was the wonder. This was not *Dilectio quoniam,* a love to us, because we first loved him: but *Dilectio etiamsi,* a love to us, though we hated him. He loved us, because he loved us: in our creation when we could not, in our redemption, when we would not love him.

All things that pertain to life and godliness. I come from the necessity of the receivers, to the *Vniversalitie* of the Gift. *All things that,* &c. This is that extent and latitude of his donation; who gives 〈in non-Latin alphabet〉 ,*to all life and breath, and all things.* No silver in *Benjamins* sack, till *Joseph* put it in: no good in man till God infuse it. Worldlings ascribe things to the goodness of their skill, or greatness of their pains. Is not this great Babylon, which I have built *by the might of my power?* They sacrifice to *their nets.* But indeed every good and perfect gift comes from above, even from the *Father of lights.* It is in vain that you rise up early, and go to bed late: for *so he giveth his beloved sleep.* All that pertain.

To life. Where we may either by life understand our natural life, together with all things that may preserve it. He put a soul to our flesh, gave birth to the child, nourishment after birth; bread when we were hungry, drink when we were thirsty, &c. To the wise-man his wisdom, to the strong man his might, to the wealthy man his riches: wisdom, *Bonum mentis,* the good of the mind: strength *Bonum corporis,* the good of the body: riches *Bona fortunae,* the goods of fortune. He gives all, let us give him praise for all.*He giveth all things richly to enjoy.* This is a large field to survey, let your meditations supply the defect of my speech. Who cannot say, Thou art he that took me out of the womb; thou didst make me hope when I was upon my mothers breasts. And because *vita* is not only *Vivere, sed valere;* not to live, but to live in health; therefore *Job* calls God, the *Preserver of men.* Bless him in all, for all, that gives all; he gives us all things that pertains to life, and reserves only this Quit-rent. But by life, here I rather understand our spiritual life; whereby we live to him, and in him, and whereby he lives in us.

To godliness; whatsoever conduceth to grace and glory. By his grace we come to godliness, and by godliness to life. He provides not only temporally for us, that we may live here; but

eternally, that we may live forever. The things hereto belonging are the graces and gifts of the Spirit: some think that these principal graces are but seven: because said, *Revel.* 4.5. There were *seven* lamps of fire burning before the Throne, which are the *seven* Spirits of God: prefigured by the*Stone* with *seven* eyes: by the *seven* Lamps of one Candle-stick, *Zach.* 4.2. by the *seven* Horns of one Lamp, *Revel.* 5.6. which are the *seven* Spirits of God. Some have numbered and deduced them from *Isaiah* 11.2. The Spirit of wisdom, of understanding, of counsel, of might, of knowledge, and of the fear of the Lord. But to make up the number, they put in *The Spirit of Piety;* for it is not there expressed; there are but six according to our account: we may say of them, as of the seven Stars; *Quas septem dicunt, sex tamen esse solent:* Men say they are seven, but they are wont to be but six. But it is certain, this seven-fold number is put for an infinite number; all graces that belongs to life and godliness. No good thing will he withhold from them that walk uprightly. This is an immense fountain; the Lord fill all the buckets of our hearts at this Spring: and give us capable souls, as he hath a liberal hand.

But now is there such a receipt, and must there not be an Account? Yes, To whom much is given, of him shall be much required. If there be *Acceptio,* there must follow *Redditio:* and that both *in Quali,* and *in Quanto;* in Portion, the same; or in proportion, something answerable to it. If the thing given be 〈in non-Latin alphabet〉, much; the thing required is not 〈in non-Latin alphabet〉, little: and this shall be exacted in obedience, or extorted in vengeance.*After a long time* the Lord of the servants comes, and *reckoneth* with them, though it be long, yet at last to a reckoning. Whether the talent be hid in idleness, or wasted in riot; it shall be spoken. *Give account of thy stewardship,* for thou must be no longer *steward.* GOD is not like *Pharaoh* and his Taske-masters; that allow no straw, yet exact the full tale of bricks. He is unjustly taxed, to reap where he hath not sown, and to gather where he hath not strewed, *Matth.* 25.24. No, but if he hath planted a Vineyard, and dressed it with careful cost, he looks for Grapes. If GOD fill *Joshua's* heart with his Spirit, he will fill his hands with business. If Saint *Paul* hath abundant Grace, he must have abundant labors. Every gift is obligatory; and whatsoever benefits us, *ipso facto* binds us. Now what shali we answer for the interest, that have misspent the principal? Have we received all, and shall we account for nothing? yes, the books shall be opened, and there are set down all the particulars of our receipts and expenses. There is Item received Strength, and laid out oppression. Item received riches, and laid out Covetousness. Item received Health, and laid out riot and drunkenness. Item received garments, laid out Pride. Item received Speech, laid out swearing and lying. Item received Sight, laid out lusting. Or perhaps your layings out are more. Item so many score pounds laid out in malice and suites at Law: so many hundreds in lusts and vanities: so many thousands in building great houses. Item to the poor in our will to be paid at our death. 40, shillings: to the Preacher for a funeral oration to commend us, half a Sovereign. Will this Bill go currant, when God comes to cast it up? no, if these accounts be not mended in this life, we shall never have our *Quietus est* in the life to come. Let us then be good in our office, and make our reckonings even: that it may be said to everyone of us. Well done good and faithful servant, enter thou into the joy of thy LORD. Thus he that gives

us all things that belong to temporal life and godliness on earth, will also give us all things that belong to eternal life and glory in heaven.

Through the knowledge of him that hath called us to glory and virtue. We have considered the Fountain, let us come now to the Conduit: the means or meritorious cause, through which all these precious gifts are bestowed on us. This everflowing, and overflowing Conduit is CHRIST;*in whom dwells all fullness.* Now for us, *Quantum vas fidei capacis afferimus, tantum gratiae inundantis haurimus.* The more capacious a vessel of faith we bring, the greater measure of grace we shall receive. In this Conduit observe two generals: the water of life, which is our effectual *calling to glory and virtue:* and the Pipe or Bucket to draw and derive it to us, *the knowledge of Christ.* In the former consider four circumstances; the Mover, the motion, the moved and the term: who, what, whom and whither.

1 Who hath called us, CHRIST: He only can call home sinners. *Luk* 19.10. *Mat.* 9.13. *I came to call sinners* to repentance; I, not Man, nor Angels. God only can make *filios Abrahami, ex lapidibus Iordani:* can of stones raise up children to *Abraham.* He that could turn stones into bread, can turn a stony heart into that mercy to give bread. He that could fetch water from a rock, can draw tears from our flinty hearts. Man may imprint a conceit, God only can work a consent. The Preacher may unfold the mysteries of the Gospel, and effect a knowledge in the brain: but *Cathedram habet in coelis qui corda docet;* he hath a pulpit in heaven, that preacheth to the conscience. To resign ourselves to the truth, here is the finger of God. You will say, it is easy to think; no, we cannot think a good thought of ourselves. Thought is free; no, the thought is God's bond-servant. It is easy to believe: no, for faith is the fair gift of God. Yet, it is easy to will: no, it is He that worketh in us, both *to will and to do,* at his good pleasure. *Phil.* 2.13. Mans will is a fugitive *Onesimus,* God must call home that runagate, subdue that rebel. Yet when we have begun, it is easy to continue: no, *perficit, qui efficit:* He that *begun* a good work in us, will *perform* it. *Phil.* 1.6. JESUS is the *Founder* and the *Finisher* of our faith, *Hebr.* 12.2. But we can suffer for him at our pleasure: no, *datur pati:* it is given to us to *suffer* for his sake, *Phil.* 1.29.*Without me ye can do nothing;* not *parum,* but *nihil.* But in him, and through him all things: I can do all things through him that strengthens me, *Phil.* 4.13. In ourselves we are weak Captives, in him more than Conquerors. But if ye consent and obey, you shall eat the good things of the land. *Esa.* 1.19. Yet is it neither of the willer, nor of the runner, but of God that shows mercy. *Rom.* 9.*With my whole heart have I sought thee:* Did he bend his own heart to it? No, but prays, O let me not wander from thy Commandments.*I will run the way of thy precepts,* but when? *when thou shalt enlarge my heart.* My Son, *keep thy heart:* yet it is the*Peace* of God that keeps the heart in CHRIST JESUS. God's imperative infers no potenciall, but an optative: *Da quod jubes;* Lord, give what thou biddest, and bid what thou wilt. *Lex imperat, fides impetrat;* the Law chargeth obedience, but faith obtains forgiveness. *Turn us, good Lord; so shall we be turned.* None comes to the Son, unless the Father draw him: and if the Father hath once given us into his hands, no devils in hell shall ever be able to pluck us out.

2 What is the Action; *Hath Called.* There was a time when Christ came personally to call;*He went out early in the morning to hire laborers into his Vineyard.* He went out; *liceat dicere, exiit à se, ut intret in te; imo ut te convertat in se. Pontan.* He went out of himself, that he might come into

thee, that he might convert thee into himself. He went out from his Majesty that is invisible, to his mercy that is manifested in his works. Now he calleth at divers times, in divers places, and after divers manners.

At divers times; all hours of the day he is calling. *Mat.* 20. At the first hour, the third, the sixth, the ninth, the eleventh. In all ages of the World; before the Law he called *Abel, Enoch, Noah, Abraham:* under the Law, *Moses, David, Isaiah, &c.* Under the Gospel, Apostles, Martyrs, &c. and now us, upon whom the ends of the world are come: this is *Hora novissima,* 1 *John* 2.18. The eleventh hour at the least. He called some at the first hour; *Samuel, John the Baptist,* sanctifying them from the womb. Others in the third hour, their youth: as young *Daniel* and Saint *John* the Evangelist. *Discipulum minimum Jesus amavit plurimum, Ieron.* That little Disciple CHRIST greatly loved. Other, in the sixth hour; as *Peter* and *Andrew:* others in the eleventh, as *Gamaleel, Joseph* of *Arimathea.* Some not only at the last hour, but the last minute, as that one malefactor upon the Cross. One so, that no man should despair: but one so, that no man should presume. Thus*All the day long* he stretcheth forth his hand to call us: woe unto us, if none of these hours can reclaim us; for then the night follows, wherein is no more calling to grace, but to judgment.

In divers places; some from their ships, other from their shops. *Peter* and *Andrew* fishing on the sea, *Matthew* fishing on the land. It is a great matter to convert a mariner forth of his ship: but a greater wonder to convert a Publican forth of his shop. Some from the market, *Matth.* 20.3. some from the hedges, *Luke* 14.23. *Paul* in his fury. *Acts* 9.1. breathing out threatenings and slaughter: *Henry* 8. in his discontent: the Pope denies his just divorce, hereon he justly denies the Pope. Let none despair; he can call Gallants at the Court, Ruffians at the Tavern, covetous merchants at their warehouses; yea he can call usurers at their banks. But indeed these last he seldom does call; those baptized Jews seldom repent. You have seen drunkards, thieves, and adulterers weep at a Sermon; you never saw an usurer shed a tear.

After divers manners. First, by the preaching of the word; and herein he useth two bells to ring us to Church: the Trebble of mercy, and the Tenor of judgment. Out of the Throne proceed lightnings, and thunderings, and voices. *Lightnings* that illuminate the dark air of the world: *thunderings,* the menaces against corruption and vices; lastly, the sweet *voices* of comfort that preacheth liberty to captives, and proclaims the acceptable year of the Lord. One said, our hearts are all of sin, but our ears are all of mercy: he that will please us with a song, must set it to the tune of the Gospel: we can hear nothing but *Pax vobis:* and see nothing but *Ecce Agnus:* as if the Law were of no further use, like an old Almanac out of date. But we know that *Moses* and *Christ* met upon the *mount, Matth.* 17. not the Law alone, nor the Gospel alone; but *Moses* and Christ, the Law and the Gospel are conjoined. Next he calls by his Iudgments: thus he heats our iron hearts in the furnace of afflictions: that *nocumenta* might be *documenta;* men's sufferings their instructions. *Quod leviter nocet, salubriter docet,* that which makes the body smart, makes the soul wise. Doth God afflict us? he calls us to repentance; for*Tribulation works patience.* Whilest we are thus exercised either *De malis illatis; vel de bonis dilatis:* with sorrows inflicted, or with hopes delayed; God calls us home to

himself. He often conveys holiness through the wounds of afflictions: the persecuted Church, *Cant.* 2.14. flies like a *Dove to the clefts of the Rock;* nestles her self in the wounds of Jesus Christ. Trouble is a messenger, that speaks thus to us; make your peace with God. Thou cmo plainest that thou art afflicted on every side, groanest under thy burden, after many changed sides criest out of unremedied pain: alas, thou repentest not: trouble came on this message, to teach thee repentance: give the messenger his errand, and he will be gone. Lastly, by mercies, thus we have him frequently calling; he sows mercy upon us with a liberal hand now the patience and long suffering of God lead us to repentance. *Romans* 2.4. God spares the sinner, but let not the sinner spare his sin. We have hard hearts, if the blood of the Lamb cannot soften them: stony bowels, if so many mercies cannot melt us. What was *Pharaohs* greatest plague? not the murraine on his beasts, nor the hail on his fruits, nor the blood in his waters, nor the blaines on his flesh, nor the first borne slain in his families; but *Durum cor,* a hard heart. They write of a northerne fountain, that turns all things it receives into stones: and a choleric stomach converts all meats into choler: so a hard heart turns even God's softest mercies into hardness.

Thus God calls; for Christ his sake let us go.*It is the voice of my Beloved;* Let us run to him. In the last and great day of the feast, Jesus *stood* and *Cryed,* &c. stood up, *ut conspiratur,* that he might be seen: cried *ut audiretur;* that he might be heard. He is audible in his word, visible in his Sacraments, in both he calls. I stand at the door and knock. *Revel.* 3.20. *Ostium est & ad ostium pulsat:* he that is our door of entrance, knocks at our door for entrance. It is fit we should knock at his door, not he at ours. But if he does knock, let not him stand without, till his head be filled with dew, and his locks with the drops of the night. He is *In via veriteas, in veritat via, in utraque vita:* He is the way in the truth, and the truth in the way, and in both the *life.* He calls, yet complains,*Ye will not come unto me* that you might have life. Go we then to him; *Reficieris si accesseris, Deficieris si recesseris. Aug.* Come to him and live, depart from him and perish. Let not Christ call in vain, nor his Ministers say; We have labored in vanity, and spent our strength for naught. Faith and repentance are two short lessons, yet Israel was forty years before they could learn them. If God call upon us, and men will not answer: they shall call upon him when he will not answer. God shall say to the reprobates. Be it to you according to your deserts. To sin is to depart from God; therefore*Depart* from me: you loved cursing, therefore depart *ye cursed:* the fire of anger, of malice, of lust hath burned in your hearts, therefore depart *into fire:* you would have sinned everlastingly, therefore depart into *everlasting fire:* you have harkened to the devils temptations, you must feel the devils torments; into fire *prepared for the devil and his Angels.* Abuse not his calling, lest he swear in his wrath that thou shalt never enter into his rest. He send for us friendly, freely, frequently: let us make no excuses, lest he vow that none of those bidden guests shall taste of his supper. Many cry, O Lord why hast thou forsaken me? to whom he replies, ô man why hast thou forsaken me! they say to the Almighty, depart from us, we will none of thy ways: therefore God shall say to them, depart from me ye that work iniquity. They that forget God calling on them in health, shall be rejected calling on him in sickness. The groaning reprobate shall say, *Veni Domine ad solatium,* come Lord to comfort: but God to him, *veni improbe ad judicium,* come sinner to judgment. Then as *Aeneas* for his lost wife *Creusa, Nec*

quicquam ingeminans iterúmque iterúmque vocabis; thou doubling thy cries, shalt call for him that will not hear. But to the faithful and obedient shall be a sweet voice*Come* for you desired to come; *ye blessed,* you loved blessing, and it shall be unto you, you have served, you shall reign; *Inherite the kingdom prepared for you.*

Whom hath he called? *Vs,* us miserable sinners; that were deaf, and could not hear him: Lame, and could not meet him: blind, and could not see him: dead, and could not answer him. *Vs,* far enough off, without God, without hope in the world. It was not sufficient, that he paid himself our debt in the blood of his own Son; and made a glorious Treasury of his inestimable merits; but he must also call us to the participation: otherwise Christ might have been rich enough in merits, and God in mercies; and yet we still beggars.

To what? *To glory and virtue:* some read *By glory and virtue,* other *To* glory and virtue, 〈in non-Latin alphabet〉, &c. The sense is good and receivable either way; a word or two of them both.

If we take it, *By* glory and virtue, the sum is this, CHRIST'S calling is so effectual, when he joins with the word of his grace, the grace of his word, that it shall work without control: it shall take *virtual* and *glorious* effects. God had a purpose to call the Gentiles, there were bars against it.*Go not* into the way of the Gentiles:*it is not meet* to take the children's bread and cast it to dogs. Yet when those children put from them the Gospel, and judged themselves unworthy of everlasting life, it came to the Gentiles: God did effect it by *glory* and *virtue.* God promised, *Romans* 11.26. that all Israel shall be saved: there were obstacles enough against it: the blood of Christ on their heads, they revile and curse him in their synagogues, they are wanderers on the face of the earth; yet they shall be brought to the fold, by *glory* and *virtue.* So it was with us, God had purposed the Gospel to England, sealed up many souls there to eternal redemption. Were there no impediments? Yes, *Queen Mary* made a stop, put out the light, smote the Shephards, scattered the sheep, burnt the professors, leagu'd with the Spaniard, yielded all to the Pope: all is now bung'd up in ignorance, the devil is jocund, men's perdition as cock-sure as he would wish it, saving only he must stay the time of their coming to hell. Yet shall there be no elusion of God's will; even then the Patronesse of superstition died; *Queen Elizabeth* of blessed memory was advanced into the throne, all the clouds of error were dispersed. God now lifts his Church out of her swoon, dilates his kingdom, to save our souls, our fathers before us, our children after us; which the mercy of God continue to us and ours, so long as the Sun and Moon endure: all this *by glory and virtue.*

To glory and virtue, according to the common reading. How hath God already called us to glory and virtue? In two respects: *quoad inchoationem* in present being, *quoad perfectionem* in hope. First, for our present estate we must understand by *Glory,* the honor of being Christians: by *virtue,* the good life that becometh Christians: to both these we are called:

To glory; is there any glory in this world belonging to a Saint? any account of a man so mortified to temporal things are we not the refuse, and off-scouring of all things? well, we have still a great *glory* by our calling, albeit carnal eyes cannot see it; or will not take notice of it. For if there were ignominy in thralldom, then is there *glory* in freedom. Stand fast in

the liberty, wherein JESUS CHRIST hath made you free. We are not borne free, but new borne free. It is great glory for us (naturally) slaves, to be made by CHRIST free-men: but greater glory to be made *Kings, Revel.* 1. So we that believe are truly noble, for brethren and sisters to CHRIST, and so of the blood royal of God. To as many as receive him, he gives right and privilege to be the Sons of God. O happy Christians! Let others boast their Generation, we our Regeneration. This is the best ornament of blood, the noblest part of the Scutchion, the fairest flower in the Gentleman's Ga•land. The youngest brother bears the arms of the eldest; so we of our elder brother CHRIST. Not my blood, but my Christianity makes me noble, said that noble martyr. Now this greatness is got by our littleness, the greatest glory comes by humility. *Si gloriam cupis, gloriam despice: sic omnibus eris gloriosior, Chrys.*If thou desirest glory, despise it: so thou shalt be most glorious. The world hath the godly in derision, and a proverb of reproach: count their life to be madness, and their end without honor: as the filth of the world, and the off-scouring of all things. But *Nemo miser alieno sensu, sed suo:* no man is miserable because another so thinks him, but because he so feels himself. But the Lord hath called us to glory: and made us sons to a King, *John* 3.2. brothers to a King, *Heb.* 2.11. heirs to a King, *Rom.* 8.17. yea even to the king of glory. He were a poor for, that would be ashamed of the alliance which the King should challenge of him: yea poor is even that king that is ashamed of the Son of God, offering his brotherhood. *Despicit mundus, respicit Dominus:* men are ashamed of thy kindred, the Lord Jesus hath called thee to *glory.*

To virtue, as well as to glory. For God hath not called us to uncleanness, but to holiness. *All things are yours;* not to abuse with riot, but to use with moderation, and to enjoy with comfort, 1 *Cor.* 3.22. Because (by faith) *ye are,* and by obedience you are known to be *Christ's, and Christ is God's.* The grace of God that brings salvation to us, teacheth us to live godly, righteously, and soberly: that is the virtue whereunto we are called; to despise the world, and please the Lord, *Magnae virtutis est cum faelicitate Luctari: magnae faelicitatis est a faelicitate non vinci, Aug.* Our virtue is to fight with vanity; and our great happiness not to be overcome of happiness. *Qui deficit sibi, ut adhaereat virtuti, amittit quod suum est, accipit quod aeternum est, Aug.* He that denies himself and sticks to virtue; loseth his own which he could not keep, and getteth that happiness which he cannot lose. Now CHRIST that calls us to virtue, gives it. Some body hath *touched me,* for I perceive that *virtue* is gone out of me. There is no virtue but it comes from him: the woman touched him, but it was not her finger, but her faith, that drew out that virtue. Nor was this virtue in his garments; for living they thronged him, dead they parted them, yet were never the better. So many now may *tangere panem Domini,* touch the bread of the LORD: yet not *contingere panem Dominum,* not touch that bread which is the Lord; because their faiths and their fingers go not together. Thou art called to this *virtue,* come and take it: throng upon CHRIST for it, let nothing keep thy faith back,*The whole multitude sought to touch him: for there went virtue out of him, and healed them all.* If the glory of virtue do not first enter into thee, thou shalt never enter into the virtue and triumph of glory.

Thus hath GOD already called us to glory and virtue, in respect of an inchoative fruition: hereafter we shall come to a perfect and plenary possession. The *virtue* there, is a pure white garment without spot: and the *glory* a golden crown of eternity. God's children have three

suits of apparel; black, red, and white. Here we are either in black mourning, or in red persecuted; there we shall be only in white glorified. A great multitude stood before the Lamb, *in white robes,* and palms in their hands. *White,* is *Symbolum innocentiae, laetitiae, beatitudinis;* is the symbol of Innocency, of Joyfulness, of blessedness: of Innocency, because it is neither spotted nor died: of Joyfulness, because opposed to black, which is the garb of sorrow: of Blessedness, because the state there is not subject to any change. It matters not what rags we were below, so we may be clothed with that *white* above: we now mourn in black; but those tears shall work a miracle through CHRIST, and change all our garments into *white.* Have *virtue,* if thou wouldest have *glory:* be we here conformed to CHRIST'S Image, and then he shall change our vile body, that it may be fashioned like his glorious body, by that mighty working whereby he subdues all things to himself. For the *Glory,* it is unspeakable: eye hath not seen, nor ear heard, nor have entered into the heart of man, the things which GOD hath prepared for them that love him, 1 *Cor.* 2.9. *August. Oculus non vidit, quia non est color: nec auris audivit, quia non est sonus: nec illa, intravit in cor hominis, quia cor hominis intrabit in illam.* The eye hath not seen it, because it is not color: nor the ear heard it, because it is not sound: nor hath it entered into the heart of man, because the heart of man must enter into it. *Enter thou into the joy of thy Lord:* for it is too great to enter into thee. If we durst pray with *Moses, Exod.* 33.18. LORD, *show us thy glory:* he would answer, *there is no man shall see me, and live.* Therefore Lord one day give it us: yes he will, for he hath called us to it. *Ibi vacabimus & videbimus, videbimus & amabimus, amabimus & laudabimus, esse quod erit sine fine.* There we shall rest and see, see and love, love and bless, that glory which is and shall be forever. *Quis alius noster finis, quam pervenire ad gloriam cujus nullus est finis?* what else should we propose for our end, than that glory which shall have no end?

Thus I have brought your meditations up into heaven, and now you say, *Bonum est esse hîc;* it is good being here, it is good leaving you there. *Satis,* enough and enough again; *Nunc dimittis in pace,* it is high time to bless you with a dismission, or dismiss you with a blessing: we have opened the Fountain, but you know the Cock is behind, that must derive the water of life to your hearts; *Through the knowledge of Jesus Christ.* I know this point is too ample for the small remnant of the fugitive time, and therefore a while I suspend it. And now you may say, the Sermon is done: and yet would to God you could say so truly, that it was done. But as a learned Divine observed out of *Veri-dicus Christianus,* the Christian Tell-troth. When a great Lady asked her servants, whether the Sermon were done or not; they answered, it was done: she pleasantly replied; *Dicta, non facta concio;* it was spoken, it was not done. CHRIST hath called you to *glory* and *virtue,* to godliness here and salvation hereafter: if now your hearts come home to him in obedience, then the Sermon is done indeed. But if you cleave to the world; and care more to bring wealth to your purses, then CHRIST to your consciences; the Sermon is spoken, it is not done. It is spoken and done by the Preacher. God grant I may say, It is answered and done by the hearers. O how beautiful were it to behold! your growth and stature in grace confessing, and recompensing, the spiritual food which you have received.

Verse 4. Whereby are given unto us exceeding great and precious promises, that by these you

might be partakers of the Divine nature, having escaped the corruption that is in the world through lust.

I Should come immediately to these words, but that in the former building there was a piece of timber left out now to be inserted. It was the *knowledge* of our Caller. Now this point of *knowledge* (to avoid multiplicity of discourse upo• the same argument) may fitly be considered in the word of connection, that knits the verses together; 〈in non-Latin alphabet〉, *whereby.* But first I will let the words fall into parts by distribution. In the whole verse we may observe:

A

- Conveiance, and herein the
    - Instruments, *whereby.*
    - Materialls, *Promises.*
    - Latitude of them for
        - Quantitie, *Great.*
        - Quality, *Precious.*
    - Form, a deed of gift; *Hath given.*
- Inheritance, *Partakers of the Divine nature.* This is qualitative, and may be exemplified in a seven-fold relation; as
    - Servants of a *Master.*
    - Subjects of a *King.*
    - Sons of a *Father.*
    - Fellowes of a *Society.*
    - Members of a *Head.*
    - Branches of a *Tree.*
    - Spouses of a *Husband.*
- Deliverance wherein consider the
    - Discoverie of danger, *The corruption that is the world through lust.*
    - Recoverie from that danger, *Ye have escaped it.*

Whereby. We begin first with the Instrument, and so are fitly met with the point which before escaped us. For this *(whereby)* stands like a *Ianus,* looking both to the matter past, and to come: the matter past was the *knowledge of Christ,* which was to this place reserved, that we

might have good occasion to perpend the virtue of it. *Whereby.* The sum of the point is this; The true knowledge of CHRIST is the means, *whereby* are conveyed to us all the promises of mercy. One was of opinion, that a Philosopher excels an ordinary man, so much as an ordinary man excels a beast: but every true Christian excels a philosopher as much as a philosopher does a dunce. They scarce knew God in his creatures, we know God in his CHRIST. *Ignoti nulla cupido;* as we say, uncouth, unkiss'd: we must look before we like, discern before we can desire. *Mine eyes have seenethy salvation,* says old *Simeon;* therefore *Nunc dimittis,* now lest thy servant depart in peace, My corporal eyes have seen thy man-hood, my spiritual eyes have seen thy God-head; which is *thy salvation: salutare suum,* as giving it: and *salutare meum, my salvation,* as receiving it. Neither is this *Salutare Singulare;* but whosoever hath seen and *known* this salvation, by his eye of faith, will earnestly desire it: as *Stephen* saw the Lord Jesus at the right hand of God, therefore longed to come to him, *video, venio.*

There is no pleasure so sweet as *knowledge,* no knowledge so sweet as that of religion, no knowledge of religion so sweet as that of CHRIST: for this*is eternal life to know God, and Jesus Christ* whom he hath sent. There is no entering into heaven without*doing the will of God:* there is no doing it without knowing it. If first *ye know* these things, happy are ye if *ye do them,* Ignorance is not then the mother of devotion, but the grandmother of irreligion. Let us never think that God will accept our verdict at the bar, when we give it up with an Ignoramus. Let us therefore use the means to get knowledge. 1. Read the Scriptures, that's God's will, there's knowledge, *John* 5.39. 2. frequent the Temple, that's his house, there's knowledge. I thought *to know* this, but it was too hard for me; *Until I went into the Sanctuary of God,* then I understood it. 3. Resort to the Communion, that's God's maundie, there's knowledge: this*shows the Lord's death till he come.* 4. Consult his Ministers, for the *Priests lips preserve knowledge:* there hear God's oracle: yet after all this, glory not in thy knowledge.

Quamvis Sceva satis per te tibi consulis, & scis,

Disce docendus adhuc.
Horat.

He that is proud of his knowledge, is a prodigy; for he hath the gout in the wrong end: others have it in their feet, he hath it in his pate. They that saw most of God, saw but his hinder parts: and in glory, when we shall see him face to face, it shall not be a *Comprehensive, but apprehensive knowledge.* It is not possible for men or Angels to know so much of God, as he knows of himself. Only the blessed Trinity fully knows it self in the unity of Deity. We have now *scientiam aptam* a fit knowledge: then *Scientiam adaequatam,* a knowledge proportionate to our perfection.

But every man pleads his knowledge; let him then show it in the effects. *Scientia conscientiam dirigit, Conscientia scientiam perficit,* knowledge directs conscience, conscience perfects knowledge. Abused knowledge will enhaunse judgment and punishment: for this, were the sins of the Jews, *caeteris paribus,* greater than the sins of the Gentiles: because *in Jury God was known,* and his *Name great in Israel;* it was *not so with other nations,* neither had the Heathen the knowledge of his laws. The sins of us Christians, other circumstances being matches, are

greater than the sins of the Jews, because our knowledge is more. They had but an *Aspersion;* line to line, *here a little and there a little:* we have an *Effusion, Acts* 2.17. I will *pour* out of my Spirit upon all flesh. Now after *you have known God,* how turn you again to those beggarly elements? will you swear, that know you should not swear? will you defraud, that know you should deal justly?*Ye have not so learned* CHRIST. If *Barbaria* wring her hands for knowing so little, beware least Christendom rend her heart, for knowing so much to so little purpose. Knowledge doth elevate or lift up the soul: but if it be abused, it shall give her the greater fall. Because the precipice is from on high, like stars that the red Dragons tail swoop'd from heaven; it shall fall like an Angel of light into utter darkness, *validiora exempla, quàm verba:* deeds prove more than words: never tell me your science, show to me the fruits of your good conscience. Albeit your words be never so loud, if your works be lewd: though you were sons of thunder; yet a crack in the Instrument will spoil the sound; as *Jupiter's* adultery did even among children discredit his thunder. Our knowledge without holiness is like *Uriah's* letters that contained his own death, 2 *Sam.* 11. To such they are letters of blood, commendations to Satan. As that servant in the Comedy; *Egomet tabellas detuli, ut vincirer?* Have I brought letters to bind myself? so these two, discoyned, commend a man to hell; *Go bind him hand and foot,* and throw him into utter darkness. Sin even in ignorance is a tallent of lead; but sin in knowledge is a millstone to sink a man to the lowest. *Bona noscere, et mala facere;* to know good, and do ill, makes a man's own mittimus to hell. Among arts the mathematickes are most commended, because they stand upon infallible demonstration, you think yourselves good artists in Christianity, and profess good knowledge in religion; let me see your mathematickes, some demonstration. *Shew me thy faith by thy works;* there's a demonstration. *Let your light so shine on earth,* to the glory of your Father in heaven; there's a demonstration. Feed the hungry, relieve the poor, there's another demonstration. Give me this mathematicall part of divinity, that consists in demonstration. *Non in fictis, sed in factis: non in lection sed in dilection, Aug.* This parcticall part is the object of man's eye: we cannot see the knowledge in your brains, but by the works of your hands. You must do, if you would be sure you know: and you must know if you would be sure of comfort.

Great and precious promises. From the Instrument we pass to the materials conveyed; *Promises.* This is the conveighance of the Gospel, therefore it is called a covenant; *Faedus promissionis;* the covenant of *promise.* The law gave monaces; the Gospel gives promises. It was the condition of the law, *Do this* and live: it is the *Promise* of the Gospel; *Believe* and thou shalt be saved. Indeed they had promises under the law, but not by the law: for whatsoever was promised in the Old Testament, belongs properly to the new. *Lex imperat, fides impetrat:* the law came by *Moses,* and by the Law death: Grace comes by JESUS, and by grace life, *Cajetan* says truly of the Law, that it does *claudere sibi subditos sub peccato; praecipiendo, non adjuvando;* That it shuts up all those are under it, under sin; by commanding, but not by helping. But the Gospel brings mercy; *Promittit, immittit; offert, affert;* to our houses, to our hearts. *Irenaeus,* to some of his time that asked, *Quid novi attulit Christus;* What new thing Christ: brought with him into the world; answered, *Illum cuncta renovasse;* That he had made all things new,*Old things are passed away: behold, all things are become new.* He fulfilled the old Prophecies by his new works: ceased the old Sacrifices by his new Sacrifice: abolished the old Sacraments,

those bloody ones of Circumcision and Occision, by his new Sacraments: gave us a new Commandment, a New Testament: puts in the room of old menaces, new *Promises.* And these new things are *Virtute majora, utilitate meliora, actu faciliora, numero pauciora;* For virtue greater, for profit better, for use easier, for number fewer. Our faith is more lightsome to believe *in Christum missum;* theirs, more obscure, *in Christum promissum, Kilius.But is the Law against the promises of God?* God forbid. For if there had been a Law given, &c. whereto then serveth the Law? yes, it hath a civil and a religious use: Civil, to restrain us from, and chastise us for sins: and for this cause it is honored even of the Politicians of the world, who though they will not themselves believe the Gospel, yet would have other men observe the Law, for their own peace and tranquilities sake Religious, for it is our *School-master* to bring us to Christ, *Galath.* 3.24. Now the office of a School-master is double, *Dirigere, & corrigere:* so the Law doth direct to good works, and corrects for evil works. *Aret.* It reveals sin, that as in a glass we see our misery, and the penalty due to transgression. It is a corrosive laid to an old sore, not to heal the sore, that's not the act of a corrosive; but to eat out the dead flesh, to make it alive and sensible, that so our wounds may be healed by the Gospel. Therefore is not the Law contrary to the *Promise; Subordinata inter se non pugnant;* Things that are subordinate one to another, have a mutual offi e of serving, not of contrarying one the other. *Ideo datur praeceptum, ut praecipientis quaeratur auxilium, Leo.* Therefore is the Law given, that we finding our own disability to keep it, might have recourse to the Law-giver; to the sufficiency of Christ. For the Law so humbles a man with the grief of sin, and terror of Judgment, that it sends him packing to Christ,*If any man sin,* and the Law tells us, we have all sinned; *we have an Advocate with the Father,* and this the Gospel shows us, even Christ the Propitiation for our sins. It makes a man sing with *David, Sweet, O Lord, is thy mercy.* The Law may *Exprimere peccatum,* but it cannot *Supprimere peccatum;* express sin, not suppress sin. For that were to invade the office of the *Promise:* the office of the Law is to kill, the office of the *Promise* to give life. Thus we have in the Gospel *Promissum vitae,* the *Promise* of life: the Lord give us faith to apprehend *vitam Promissi,* the life of the *Promise* through JESUS CHRIST.

Great and precious. Here is the latitude of these materials, in their quantity and quality. They are for quantity *Great,* exceeding great: for quality, *Good,* exceeding good, *precious.* Great, for they promise a thing no less than greatness it self; the love of GOD, an immense kingdom, the world invisible; in comparison of whose greatness this world it self is a Mole-hill: *Precious,* for if this temporal life be held so precious, which we know time must determine; how precious is that life which is equal with eternity? If that life be so estimable, which is obnoxious to sin, and waited on with misery; in so much that all riches and jewels are rubbish in comparison of it.*Skin for skin, yea, all that a man hath, will he give for his life;* a truth from the father of lies: how precious is that life, where a man shall see nothing but what he loves, and love nothing but what he sees! The best way to exemplify the *Great Price* of these Promises, is to instance in some particulars. Hereof the Word of Grace is abundant: but a man that would commend a Spring-water, needs not drink up the whole fountain, one or two draughts is sufficient. Take a taste from *Math.* 11.28. *Come unto me all ye that labor, and are heavy laden, and I will give you rest:* a great and precious promise; if we consider the Mover, the moved, and the motive. The Mover is Christ, Come unto *me;* not to the Mother, but to the

Son; *Non ad Dominam, sed ad Dominum,* Not to our Lady, but to our Lord. Send not others, but come yourselves: come to no other but to me. The moved, *all that labor and are heavy laden;* that labor in your actions, are heavy laden in your passions, *Ferus.* That do not carry sins like corke and feathers, lightly on your shoulders, but groan under the unsupportable weight, and send forth prayers mixed with tears for ease. Come, not on your feet, but your faith; not on your legs, but your lives. The motive, *I will ease you,* or give you rest. What; labor and grievous labor; a burden and an heavy burden; and yet I will ease you? a great and precious promise! The Physician cannot say to his patient, I will cure thee: but thus far, I will spare no invention of wit, no intention of will, no contention of power to help thee: only the great Physician of heaven can promise absolutely, *I will ease thee.* Cast thy burden upon the Lord, and he will *sustain thee.* Take another: *Rom.* 8.28. *All things work together for good, to them that love God.* All things, not only God's good things, but even our evil things. Afflictions that are most bitter, shall make us better: the sharpest Rue shall bean herb of grace. Yea, even our sins; for such is the goodness of God, that *quod in poenam dedit, in salutem vertit;* what at first he inflicted for a penalty, he turns to a mercy. *Peccatum tristitiam peperit, tristitia peccatum conteret, Aug.* Sin first wrought sorrow, now godly sorrow shall kill sin: the daughter shall destroy the mother: They shall *work,* not like idle indifferents that do neither good nor harm; but the first movers and makers hand sets them a working. *Together;* not singly and apart, lest their divided forces should drop and faint in their operation; but *vis unita fortior;* they shall 〈in non-Latin alphabet〉, co-operate work together, for the surer expedition of their intended business. Not *in nocuum,* to their hurt, as all things concur to the wicked; for as the sea receives many fresh rivers, and sweet springs into it self, yet remains salt and bitter still; so the ungodly are not made the better by God's good blessings. Nor *in neutrum,* neither to their good nor harm; but to the glory of God, and the dear salvation of their souls. Here is a *great* and *precious promise!*

Now seeing these *promises* are such, let us affie them, and apply them: they deserve our faith and application.

For Affiance, if God so promise, let us trust him,*He is faithful that hath promised:* Woe to him that shall call God's faithfulness into question. Yet there is a generation of men that object; what nothing but *promises? Promissis dives quilibet esse potest:* Everyone can be rich in promising, though he be poor and beggarly in performing. Who can live by promises? These must, with *Thomas,* feel, or they will not believe: they are led by sight and sense, not by faith: unless they have an ocular view, they care for no oraculous testimony, no miraculous power: here is nothing in hand, but *nudum pactum,* a bare and naked *Promise.* Thus stands the case with them; man hath a precious Jewel to sell, it is his Soul: God and the world come both to buy it. The world first steps in, and thrusts his bags into his hand, here is present possession. God comes and out-bids the world, for he offers Grace, and Peace, and Glory: but withal he craves day for the greater part of it, and gives nothing in hand but his *Promise,* his word, and some small earnest of the bargain. The worldling cries, a bird in hand is best, hugs his money that he hath: God he thinks not so good a customer, he dares not trust him, perhaps he fears he will break. Yet this same man will rather accept a reversion of some great Office or Estate, though expectant on the tedious transition of seven years, or on the expiration of another's

life, than in present a Sum of far lessevalue. What folly is this, rather to take the idle vanities of this world in hand, than faithfully to wait upon God's *promise* for the glory of heaven! O but we can satiate ourselves with the profits and pleasures of this life, and yet take God's word for the Kingdom of Heaven too. But I say, if a man, if a Minister, if a Prophet, if an Angel should tell you so, believe him not: for the Judge of heaven and earth hath said otherwise. *Ye cannot serve God and Mammon. Difficile est servare utrumque, impossible est servire utrique.* It will be very hard for a man to keep both, it is impossible to *serve* both. The two Poles shall sooner meet, than the love of God, and the love of money. The very possession of the world is not half so sure as God's *promise.*

For applying; seeing these promises are so precious, store thy heart with them: that which way soever the blow comes, *Impavidum non improvisum feriat;* it may assault thee without fear, not without foresight. Art thou molested with troubles? remember the *promise;* In the world thou shalt have tribulation: but be of good cheare, I have overcome the world. And*Call upon me in the day of trouble,* I will hear thee, and thou shalt glorify me. All days are troublesome; *Man is of few days, and full of trouble. Job* 14.1. but some are worse than other. That aged Patriarch-told the King or Egypt; *few and evil have the days of thy servant been:* he had many evil days, but some worse; when he lost *Rachel* his wife, *Joseph* his son. The *Thames* hath always in it water enough to drown a man, but sometimes it is more tempestuous and raging than at others. As all times have their incident trouble, so there is one main day of trouble: *Jerusalem* is threatened her *Day* of visitation. What shall we do when this *day* of trouble comes? remember the *promise; Call upon me,* saith *God;* I will hear and deliver thee. Do thy friends leave thee? mayest thou complain with *David,* my neighbors hide themselves, and my acquaintance stood afar off? Consider the Lord's promise; *Heb.* 13.5. *I will never leave thee, nor forsake thee.* What was spoken to*Joshua* in particular, the *Apostle* interests every Christian in general; the infallible *promise* of God's inseparable presence. Art thou tempted? remember the promise; God will not suffer thee to be tempted above thy strength. If God remove not *Paul's* temptation, he will give him an equivalent help; *my grace is sufficient for thee. Tentari sinet, superari non sinet.* Doth the Law threaten thee with death for thy sins? remember the promise; *there is no damnation to them that are in Christ Jesus, Rom.* 8.1. Answer with *Luther, Dominalex;* Lady law thou comest not in season, I have nothing to do with thee: thou art a bitter lady, but I have a sweet Lord. There is death in thy looks, but there is salvation in the face of Jesus Christ: who is *fairer than all the sons of men.* The Law is all red, nothing but blood, death, and fire in her looks: Christ is white and red, of the purest complexion;*My beloved is white and ruddy,* the chi fest often thousand. White in his own innocence, ruddie with the sufferings for our sins. Such is thy mercy, oh blessed Savior! let the Law do her worst, be thou a true S. *Christopher,* and bear Christ in thy heart. In the Law is the menace of death, in Christ is the *promise* of life: we may say concerning any sinner, what *Martha* said of her Brother; Lord if thou hadst been here, my brother had not died. Doest thou suffer affliction? remember the promise; *if we suffer with Christ, we shall also be glorified with him, Rom.* 8.17. The Saints are called from bleeding under the hand of persecution, to the marriage supper of the Lamb. Well may we endure a bitter breakfast, even to blood and death, considering that this supper of glory shall close up our stomachs. GOD makes his Church three meals, a breakfast,

a dinner, and a supper. The breakfast was in the morning of the world, that's the Law, somewhat sharp; though they had assurance of Christ to come. The dinner is in the worlds high-noon, that's the Gospel: here is good cheare the fat calf killed, the *Messiah* slain; yet like the Passover, not eaten without sour herbs; we are fain to mingle our drink with tears. The supper at night shall be sweet, it is eternal glory: fitly called a Supper, because then begins rest forever. After breakfast a man goes to his labor, so after dinner, but after supper to bed. The servants of GOD under the Law, the sons of GOD under the Gospel, must both labor, and work out their salvation with fear and trembling: but at the Supper of glory works cease. Blessed are the dead that die in the LORD, for they rest from their labors. Lastly, doth the inevitable hand of death strike thee, must thou die? remember the promise; *I am the resurrection and the life:* whosoever believeth in me shall not die forever,*John.* 11.26. Let me ask thy conscience, as Christ there did; *Believest thou this?* If thy heart can answer; *yea Lord, I believe, &c.* Send forth thy soul with joy, thou hast a promise that Jesus Christ will receive it. Commit your soul into the hands of a faithful Creator in well doing. Here be *great* and *precious* promises; though thy memory cannot retain all that the Gospel proposeth, yet be sure to hold fast some: be not without some oil in thy lamp when the Bridegroom comes. Rich men that love themselves well, will have antidotes for sickness; their Cabinets stored with hot and precious waters against swounings and sudden qualms. And lightly the poorest Cottager, though he cannot go to the price of the better extractions, yet will at least have some Aqua-vitae in the house. Now if thy heart hold not such store of these most *precious* promises as the richer Saints; yet be sure to have at all times Saint *Paul's* Aqua-vitae ready, 1 *Tim.* 1.15. *This is a true saying,* and worthy of all acceptation; that Jesus Christ came into the world to save sinners. But do thy best to fill the Cabinet of thy heart, thou shalt have need enough of all. Remember who hath promised:*All God's promises are yea and Amen in Jesus Christ,* may they be Yea and Amen in our believing hearts.

Are given to us. Here is the fourth circumstance of the Conveighance; the *Form* of it, which is a deed of gift, *Are given us.* All worldly things are but lent us: our houses of stone wherein our bodies dwell, our houses of clay wherein our souls dwell, are but lent. Honors, treasures, pleasures, money, maintenance, but lent. We may say of them all, as he said of his axe-head when it fell into the water:*Alas they are but borrowed.* Only spiritual graces are *given:* of those things there is only a true donation, whereof there is a true possession. Worldly things are but a Tabernacle, a moveable; heaven is a mansion: whatsoever becomes of the former, if thou canst keep the other, say *Perdidi periturum, servavi aeternum;* I have lost that I could not keep, I have kept that I cannot loose. Happy Christians, though they have the least share of things lent, they have the greatest portion of things given. *Nos nihil in terris, illi nihil in coelis:* we have little on earth, they have less in heaven. GOD shall say to the wicked, I have lent thee an Office, give account of it, for thou must be no longer Steward. But to the faithful,*My peace I give to you, not as the world giveth:* how gives the world? *Dat aliqua, ut surripiat omnia:* it gives a little, that it may take away all: but the *Joy* that I give you, *no man shall take from you, John.* 16.22. Whatsoever is freer than gift; it makes a new proprietary of the same things: such gifts are God's 〈in non-Latin alphabet〉, *without repentance.* He may repent that he made man, *Gen.* 6. that he made *Saul* King: but he never repents that he made a man

repentant, or that he hath given him grace in Jesus Christ. But saith of him, as *Isaac* said of *Jacob; I have blessed him, and he shall be blessed, Gen.* 27.33. Here the Lord's bounty requires of us some duty; this threefold.

1. Call upon the Giver, as the beggar frequents the gates of bounty; and that in faith,*Ask in faith,* without wavering: for *Desinat orare, qui non sperat exorare:* let him spare to speak, that distrusts to speed. Faith is to GOD as *Bethshebà* was to *Solomon;* so in favor, that the*King will deny her nothing.* And when thou movest this bounteous Giver, beg the best things, such as are well worth giving. When we put to sea, we pray for a good gale; when we have sown, for a good spring; when we reap for fair weather: we may have all these, and yet be cursed: let us entreat for grace, this will bless all. God ••es us no wrong in taking away our temporal things, for they are but lent us: *Retrahit sua, non abstrahit nostra:* he takes back his own, he does not take away ours. It is an argument of love in the Father; when he takes away the child's knife, and gives to him a book. We cry for riches, it is a knife to cut our fingers: GOD gives us a Bible the riches of verity, not of vanity. *Magnum magna decent:* great works become a great nature: let us not be afraid to ask him a kingdom; for how unworthy so ever we are of things so far beyond us, yet he gives things worthy himself. When *Alexander*gave a whole City to one of his Favorites, he modestly replied; It was too great a fortune for a man of so mean condition. But the Monarch answered; *Non quaero quid oporteat te accipere, sed quid deceat me tribuere.* I examine not what is fit for thee to receive, but what is fit for me to give.

2 Be thankful to this Giver; not only for spiritual, but even for temporal things. It is not enough to take the whole loaves, but let us even gather up the fragments. Lay up in the Ark of thy memory, not only the Pot of *Manna,* the *Bread* of life; but even *Aaron's* Rod, the very scourge of correction, wherewith thou hast been bettered. Blessed be the Lord, not only *Giving,* but also *Taking away;* saith *Job.* God that sees, there is no walking upon roses to heaven, puts his children into the way of discipline: and by the fire of correction, eats out the rust of corruption, *Psal.* 50.15. God sends trouble, then bids us call upon him; promiseth our deliverance: and lastly, the all he requires of us is to *Glorify him.* God giveth to all men liberally, and upbraideth not. Never upbraids? How then doth he condemn Israel by the Ox and the Ass? *Isaiah* 1.3. How tell *David* of his favors to him, in deliverance from *Saul,* and advancement to a Kingdom? I answer, God never upbraids, but when our ingratitude enforceth him. The widow of *Zarephath* to *Elias;* 1 *King.* 17.18. Art thou come to call my sin to remembrance? But it is our unthankfulness, that calls our sins to remembrance. *How is the faithful City become an Harlot?* God enquires not the means, but wonders at the matter. Vnthankfulnesse is such a fault, that men think it a vice, Angels a sacrilege, Devils a monster, God himself a wonder. Gratitude pleaseth him: of the Samaritan that *gave him thanks,* Christ took notice. Of the ten cleansed none were found to give glory to God, but the stranger. The Leper praiseth God, Christ praiseth the Leper: *Mary Magdalene* gave Christ an unction of thankfulness, he gave her an unction of a good name; a thing better than ointment; for*A good name is better than precious ointment.* That wheresoever this *Gospel should be preached,* her work should not be forgotten: *Mat.* 26.13. the whole world should ring of her. God gives all *gratis,* I mean in the adverb, not in the noune; for they are not all thankful persons that receive it. Some are not made better by God's gifts, yea, many are made worse.

Give *Saul* a Kingdom, and he will tyrannize: give *Nabal* good cheare, and he will be drunk: give *Judas* an Apostleship, and he will sell his Master for money.

But if God gives all to us, let us give something to him. What shall I give him? *Quid retributam Domino? non mea sed me;* Not only my goods, but myself. Say as that Widow might, I am poor and have nothing to give, but my two mites; my body and soul; take them, and take all. When thou comest to offer thy sacrifice of thanks; do as *Abraham* was bidden; *Occide unicum, charissimum peccatum:* Slay (not thy dearest son, but) thy dearest sin. If we give our soul to GOD; as *Abraham* did *Isaac,* he will restore our soul to us with joy, as he did *Isaac* to *Abraham:* and that, as he did there to him, so here to us, not without the *promises* of life. There are that think everything too much that God receives: as *Leonides* a steward told *Alexander,* that he bestowed too much frankincense on his gods. When *Mary* gave JESUS that ointment, *Judas* cries, *Ad quid perditio haec?* Why is this waste? he thought it lost. But he that hath given himself to God, will not stick at the rest. It is the Apostles argument of God's liberality to us;*He that spared not his only Son,* but gave him for us, will not deny other things with him. So if thou have given him thyself, thou wilt never grudge him thy purse, or thy praise. It is a good desire of the soul, with that Father; *Quicquid mihi vult dare Dominus, auferat totum & se mihi det;* Whatsoever the Lord would give me, let him deny all and give me himself. So God requires of us, not thousands of Rams, nor ten thousand rivers of oil; not the son of the body for the sin of the soul: but man, give me thyself. This *instar omnium, super omnia,* instead of all, above all. As *Seneca* writes of *Aeschines* a poor scholar, to his master *Socrates: Dono tibi unum quod habeo, meipsum;* I offer thee that one thing I only have, myself. Others have given much to thee, but they have kept more to themselves: but no man gives more, than he that keeps nothing back. *Socrates* kindly accepted and answered; I will take care, *ut te meliorem tibi reddam quàm accecepii:* that I may restore thee to thyself better than I received thee. So GOD deals with us, his return is better than our gift: we give to him ourselves sinful and wretched, he restores us to ourselves gracious and blessed.

3. Be not proud, arrogate not that to thyself which is God's gift. The Apostles restored a Creeple that was lame from his mothers womb: but least any of God's glory should cleave to their earthen fingers, they disclaim their own power and holiness, and give it to him that owes it, and will not give it to another;*the name of* JESUS CHRIST *hath made this man strong.* The blessed Virgin that was so full of grace, *in se* not *a se;* humbly acknowledged the fountain: even*God her Savior.* The Papists trust in out Lady, but our Lady did trust in our LORD. And albeit she was sanctified to be the mother of her Maker; though so good a woman that, *Non primam similem visa est, nec habere sequentem;* though all generations call her blessed; yet saith the, *Respexit humilitatem:* The Lord regarded the lowliness of his handmaid. They may tell us, that she doth, *Iure matris imperare,* but indeed she did *Fide filiae impetrare:* not command by the right of a mother, but obtain by the faith of a daughter. O praise the Lord! *make known his deeds among the people:* make known his works, but to his glory: for some make known his deeds, but to their own glory. Vain-glory easily creeps in even through the crack of our acknowledgement of God's goodness towards us. One says, such a Nobleman drank to me, shook me by the hand, discoursed with me: but hereby he insinuates to the hearers some worthiness in himself, for which he was so graced. So some in declaring GOD'S works

and favors to them, have a conceit of merit in themselves, deserving such respect. To meet with which pride, may seem CHRIST'S charge to the Leper. *Mark* 1.44. *See thou tell it to no man.* Which enjoined silence was not to smother God's glory, but to keep him from vain-glory.

Thus we have considered the Conveyance, in the

- Intent, *Whereby.*
- Content, *Promises.*
- Extent, *Great* and *Precious.*
- Patent, *Are given us.*

Now if all this be not a sufficient assurance, then give me leave to speak according to your capacity in the City; and to add-that it is signed, sealed, delivered, and bound with an oath, for your further confirmation. You are well acquainted with these words, with such deeds: I wish therefore, that as you know them in earthly things to your profit, so you may know them in heavenly things to your comfort.

They are signed, God hath put his hand to them in the Gospel. If a Noble man should send the gracious letters of preferment, and put his hand to them, thou wouldest credit it. If thy father taking a long journey, should first pen his own will, wherein he did make thee his heir, and bequeath to thee all his substance; and set his hand to it; thou wouldest joyfully and confidently embrace it. This Patent is the Testament and will of Jesus Christ. Father, *I will* that they whom thou hast given me, may be with me where I am. This he hath signed with his own hand: for the Evangelists were but the pens, it was the hand of Christ himself.

2. But it is not enough to have a writing signed, doth the law require sealing? These promises are sealed to us: there are two broad Seals, the two Sacraments. Baptism, whosoever believeth and is *baptized,* shall be saved: there is one broad-seal. The Lord's supper; whosoever *eateth the flesh* of Christ, and *drinketh his blood,* shall not perish; there is another broad-seal. For the Sacraments are not only *Signa, sed Signacula;* not bare signs, but Seals, so *Paul* called Circumcisiona *seal of the righteousness of faith.* There is also a privy seal, Miracles; wrought in the first rising of the Sun, but now in the glorious day of grace and knowledge, ceasing. Now we ask not for the privy seal of miracles; but the broad-seals of the Sacraments: herewith we are content, for by these instruments we receive Christ. *Verbum audimus, motum sentimus, modum nescimus, praesentiam credimus, Durand.* We hear the word, we feel the virtue, we know not the manner, but we believe the presence of JESUS CHRIST. The Romists abuse both these Seals: God's broad-seal in corrupting the Sacraments, God's privy seal in their false and lying miracles.

Is not this yet enough, to be signed with his holy hand, and sealed with his Royal arms, except still it be delivered? These are delivered to us:*Ye have received the spirit of adoption.* That you may be sure of this conveyance, it is put into your hands, into your hearts.

If yet the Subscription of GOD'S hand, and affixion of his sale, and delivery into your possession, be not sufficient; *Addidit & Iuramentum.* GOD willing more abundantly to show unto the heirs of promise the immutability of his counsel, *confirmed it by an oath.* That by two unchangeable things, in which it was impossible for God to lie, we might have a strong consolation. In which two verses, that stand like two Turrets, there are eight fortifications; which all the powers of hell shall never be able to overthrow. He doth not say, but show; there's demonstration; not sparingly, but *Abundantly;* Extention: To, not servants, but sons and *Heirs;* if so, never to be disinherited; there's Adoption: Of *Promise;* not of man's birth or merit, but of God's promise, who never yet brake his word: there's ratification. The *Immutability of his counsel; ego Jehovah non mutor:* friends are inconstant, riches are inconstant, the world is inconstant, but *I the Lord change not, Mal.* 3.6. there's Determination. He *interposed himself by an oath;* wonderful mercy, that the Creator should swear to his creature! there's confirmation. These be *two immutable things;* therefore without alteration, *In which it was impossible for God to lie:* well may he deny sinners, but he *cannot deny himself:* there's impossibility of retraction. Now for the Corollary, or use of all these invincible arguments, it is our *strong consolation:* so strong a fortress, that if we do not betray it ourselves, all the engines of hell shall never endanger it. How much are we beholding to God that he will swear, but how little beholding is God to us, if we will not believe him when he swears.

We see the stability of these gracious *Promises:* which (to shut up the discourse with application) should not pass us without some profitable use. From the stability of GOD'S promises to us, let us learn to be constant in the performance of our promises to God, and to man.

1 To God: we have all made a promise to him in our baptism; let not us forget that, lest God forget us. Did we then promise, and do we now stagger? The true Christian is fixed on the poles of constancy, not carried on the wheels of change. Let us*continue in the Faith* grounded and settled, and be not moved away from the hope of the Gospel. So grounded, that if an Angel from heaven should preach another Gospel, let him be accursed, *Gal.* 1.8. The inconstant professor is scarce a Christian, but like *A grippa almost a Christian.* His Religion lies in wait for the Parliament; neither ebbs nor flows, but is just standing water, betwixt both. As a noune, he is only adjective; as a verb, he knows no tense but the present. One part thinks him theirs, the adverse theirs, he is with both, with neither; not an hour with himself. He might get to heaven, but for his halting; but he knows not what he should hold, he knows not what he doth hold. He is sure to die, but not what religion to die in. He cannot tell whether is best to say his Pater noster in latin or in English and so leaves it unsaid. He that hath promised, and not performed, is in worse case then he that never promised. The fedifragous Christian speeds worse than the barbarous Infidel.

2 To man; promises are due debts. There might happily have been no sin in not promising, there is a sin after promise in not performing. There is more alliance, than affiance in the world: *Frater quasi fere alter,* keep thy word with him as with thyself. But how should he keep touch with man, that breaks with God, with his own soul! If this point seem obscure, there are too many in this City whose lives may comment upon it. *Curant ut debeant, non ut solvant.*

They take care to owe, they think they ought not to pay. These are worse than the Prodigal; he lived on his*own portion;* these like the *unjust steward* live on another man's portion. They bear the name and wear the livery, but have not the souls of Christians. A debtor that can pay and will not, makes himself uncapable of pardon. Such men think to set all on CHRIST'S score; and to say *Dimitte nobis debita nostra,* forgive us our debts, is sufficient: though they leave out the other part of the petition, *As we forgive others.* But God does not forgive spiritual debts where men have no care to pay temporal debts. Why but there is more virtue in the seed of the woman, than can be venom in the head of the Serpent; and repentance makes all reckonings even. But*be not deceived, God is not mocked.* If they mock him, he will mock them: he that sitteth in the heavens shall laugh, the Lord shall have them in derision: neither can there be repentance without restitution. A thief takes away thy purse, asks thy pardon, says he is sorry for it, but keeps it still: thou sayest he does but mock thee. If God could be coozened with tricks, how many political worldlings would go to heaven, whose portion is in the in fernall depth.

Well, let us learn to put away lying, and to speak every man truth to his neighbor, for we are members one of another. There is *vetitum,* a thing forbidden, *Lie not: Iussum,* a thing commanded, *speak truth: argumentum,* a reason for both, because we are *members* one of another. Let us be plain in promising, honest in performing. There are some that have double tongues, and speak their promises in a doubtful sense. Ambagious, equivocating terms; epicene and bastard phrases, as the devil gave his oracles; which must be true every way, certain no way. They beguile men's plainesse, but in plain truth they beguile their own souls. For they that will over-reach others with the sin of deceitfulness, shall be over-reached themselves with the deceitfulness of sin. They sing the song of *Curio, vincat utilitas;* let gain prevail: they had rather be sinners than beggars. Thus according to *Daniel's* prophecy, *Prosternetur veritas,* truth shall be cast down: covetousness hath got the advantage of ground, and*Truth is fallen in the street.* Thus these two wrestle on earth, and truth falls: but one day when they shall wrestle in heaven, *Cupiditatem prosternet veritas,* truth shall prevail. Wine is strong, Princes are strong, Women are strong, but truth is stronger than all, 1 *Esdr.* 4.35.

But now where is this truth? I will tell you an apologue: four friends parting inquired where they should find one another again: the water, the fire, the wind, and truth. Fire said, you shall be sure to find me in a flint stone: Water said, you shall be sure to find me in the root of a bulrush: Wind said, you shall be sure to find me amongst the leaves: but poor Truth could not appoint no certain place of meeting: for *Terras Astraea reliquit,* no place for truth, what say you to Westminster Hall? indeed there is room enough, but small room for truth. What say you to the exchange? there be fair walks, but they may exchange away truth. Where is she then, in your shops? that were strange to find truth in shops. Is she then in the Courts? we behold there always *Sedem veritatis,* the seat of truth; but not always *veritatem sedentis,* truth in him that supplies that place. Perhaps she lurkes in the Colleges of the Jesuits: Oh no, when the truth offered to come thither, equivocation repeld her. She could never abide their main Principles; *Iura, perjura, secretum prodere noli:* swear and forswear, rather than tell truth. Wha• is she *in Scrinio pectoris Papalis,* in the Popes breast, that we should run to Rome for her?

no Antichrist cannot be a friend to truth. Is she not ferried over to Amsterdam? no, truth will never follow those that run away from the Church. You would wonder to find her in a Courtier, in a Politician; whose element and position is, *Qui nescit dissimulare, nescit vivere:* he that knows not how to dissemble, knows not how to live. Or in a country man's budget, shut up with snaphance: no, you shall have as much deceit under russet, as under velvet, though a little more bungerly. No thanks to them, they would cozen as frequently, if they could do it as cleanely, you would smile to find her *in Pueris & Fatuis;* in children and fools: yet they say, children and foolestell truth. But if it be child-hood or folly to tell truth, I am sure we have but a few children, a few fools. Or in a drunkard; yet they say, *In vino veritas,* drink utters the truth. But take the Ale-bench without a malicious lie, or at least an officious lie; a very lie, or a merry lie, and make a Pew of it. Where then shall we find Truth? I hope in the Church, in the Pulpits: Oh God forbid else! yet often truth keeps only in the pulpit, and does not go down stairs with the man; but stays there till his coming up again. I hope in this scrutiny of truth you will not say, that I have favored ourselves: no, beloved, GOD give us hearts, to know that we are all untrue, deceitful upon the weights; and minds, to seek truth as precious treasure. *Omnis homo mendax,* God is true, every man a liar. There is no certain place to find truth, but in the word of God; there let us seek her, there we shall find her. Now the God of Truth give us the truth of God, in the knowledge of Jesus Christ.

That by these you might be partakers of the Divine nature. We are come to the second general part of the Verse; which we called the *Inheritance,* consisting in the *participation of the Divine nature.* And we may well call it so; for none can deceive us of it before we have it, nor deprive us of it, after we have it. It cannot be prevented; Fear not little flock, it is *my Fathers will* to give you a kingdom. *Ab initio decretum, diu secretum, plenitudine temporis perceptum:* determined from the beginning, concealed a while, possessed in due time: whatsoever our Lawyers distinguish between a free-hold in law, and a free-hold in deed; this is both. It is a free-hold in law, whereto even they have right, that have not yet possession. It is a free-hold in deed: on earth we have a purchase of the Inheritance, in heaven an Inheritance of the purchase.

That partakers, &c. Before I show you the vine, let me cut up two brambles: one whereof the *Manichees,* the other the *Familists,* planted (by force) on this ground: there went but a pair of sheeres between them: that of the *Manichees* was a dream, *Nos ex traduce Dei ortos,* that we came by traduction from the nature of God himself: and when this temporary life had run the course; we should return to the same ancient estate, and become a divine nature. They presupposed a commixion of God's nature with ours; as if they were mell'd together like wine and water. This is a blasphemous heresy, to think there is *Transfusio divinae essentiae in hominem, infinitae in circumscriptam:* a transfusion of the divine being into man, as if Infiniteness could be in a circumscriptable essence. A creature cannot be made of the essence of God, for it hath no parts, it is not divisible. The other is of some fanatical spirits, who think we do so pass into God's nature, that our nature is quite swallowed up of his. So they take *that place,* 1 *Cor.* 15.28. that at the last *God shall be all in all.* But certainly this delirement never came into the holy Apostles minds; that our natural being should be lost in the essence of God: they meant not that we should lose our nature, but the corruption of our

nature; and that by a sanctified renovation we should be made partakers of the Divine immortality and blessedness. Thus we are made *one with God, secundum modulum nostrum,* according to the capableness of our nature. The *Familists* say, we are deified: so as GOD became man, man becomes God: Their own words are, men are deified, and God hominified. These are new words, such as the ancient Fathers never taught nor thought. But those men thought it no treason to coin new words: and indeed it was necessary that they who would coin a new religion, should also coin new terms, new paradoxes. There were some held, that man's soul was part of God's own essence, *Virgil, Divinae particula aurae.* Indeed it is a breath of God, a work of God, not a part of God.

Things may divers ways participate others nature. *Omnes species sub eodem genere participant essentiam generis:* as Angel, devil, man, and beast partake the nature of a living creature. *Omnia individua sub eadem specie participant essentiam specici:* as *Peter* and *Paul* of a reasonable nature: Wolf and Lamb of a Brute: Cedars and Briers of a vegetative. But to come nearer home, and to detain you no longer in the suburbes or entrance.

God's nature may be participated two ways; *Secundum qualitatem, secundum Aequalitatem.* For equality, this *Trium personarum solum,* as *Aquin.* It is only proper to the three persons of the blessed Trinity, and not communicable to any other. Our Savior CHRIST partakes both the Divine nature, and the Humane. The Divine *per essentiae Identitatem,* by the Identitie of his essence. The Humane, *assumendo hominem in Deum;* by taking man's nature into God. *Non desinit esse quod erat, sed incipit esse quod non erat.* He did not cease to be what he was, but he began to be what he was not. And this assumption of man's nature to the divine, did not make it God: it did rarely beautify it, not properly defy it. For as he was man he had not the essence of the deity in him, but he was in it. Yet did he so glorify it, that all the Angels of GOD worship it.*When he bringeth in the first begotten into the world, he saith; let all the Angels of God worship him.* Our neighbors of Rome tell us, that CHRIST was often worshipped as man: they urge these places, *Matth.* 2 11. *Matth.* 8.2. *Matth.* 9.18. *Matth.* 20.20. But here we doubt two things: first whether this was religious worship or civil. Next, if it were religious, whether their eye of faith saw not him God, so well as their eye of flesh saw him man. Indeed the flesh of CHRIST is to be adored for the union of the deity, because they be inseparable: but the *Arians* worshipped CHRIST as a creature only, not as GOD and man. *Confitemur adorabilem in corpore, non secundum corpus.* We adore him in his flesh, not according to his flesh: as the honor redounds to the King himself, that is done to the Crown on his head. But I durst here conclude against the Papists; that if it be unlawful to worship Christ as he is only man, then much more unlawful to worship his Image.

Thus we see how CHRIST who is God, partakes of our nature: now consider how we by Christ who is man, partake of the divine nature. Here the wicked begin to clap their wings, and boldly to infer, that they partake God's nature, because GOD partakes their nature. But if this were enough to save men, because Christ took our flesh, call *Cain* and *Judas* out of hell, yea let hell it self be as imaginary as is Purgatory. A father hath ten sons, nine of them are sick: do they all certainly recover because the tenth is sound? yet they come all from the loins of one father. All the house of *Cis* are not kings, because *Saul* is one. It is not enough that Christ

comes near thee in the flesh, unless thou come near him in the spirit. Though there be sap in the vine, congruent and potential to bring forth fruit in the branches: yet doth not this vine communicate his sap to Oaks and briars, albeit these partake of the general nature of wood. Yea after that the very branches of the vine are broken off and dead, the vine ministers to them no more sap, though they retain the vines species and nature. So that it is not our participation of Christ's human nature, that makes us happy; but of his divine: that partaking is by flesh, but this is by faith. It is probable that some were lost, who were even kin to Christ in the flesh: yet it must needs be granted, that to partake of the same blood, is a degree nearer, than to partake of the same nature. *Matthew* and *Luke* set down Christ's Genealogy; the one, his line royal, the other, his line natural. But Christ himself sets down another Genealogy, a new one a spiritual one:*my mother and my brethren* are they which hear the word of God, and do it. He affirms these to be as near to him in the faith, as his own mother in the flesh. And she was more blessed *Percipiendo fidem, quàm concipiendo carnem;* in being the daughter, than in being the mother of Christ. The Jews thought it a great privilege to be *Abraham's* sons: yet one that called himself son of *Abraham,* fries in hell. The damned churl could say;*Father Abraham* have mercy on me: the flesh was not made after the Image of God, but the spirit: therefore God is not called *Pater corporum,* the father of bodies; but *Pater spirituum,* the father of the spirits of all flesh, *John* 3.6. That which is borne of the flesh is flesh: but that which is borne of the spirit is spirit. *Esau* was not blessed because he was of *Isacks* flesh, but *Jacob* was blessed because he was of *Isacks* spirit *Paul* is said to travail of the Galatians,*Till Christ was formed in them.* Thus men may partake of one nature in Christ and yet be cursed: but if of his divine nature, they are blessed.

This participation then must be only qualitative: by *nature* we understand not substance, but quality: by grace in this world, and by glory in the world to come. This communication of the *Divine nature* to us, is by reparation of the divine image in us. This is cleared by the analogy of other respondent places, *Hebr.* 12.10. That we might be *partakers of his holiness:* so that to partake of the divine nature, is to be *holy* as God is holy, *Eph.* 4.24. Put on the new man which *after God* is created in righteousness and the holiness of truth. To be *created after God,* is to partake of God's nature; and this consists in justice and holiness, *Rom.* 8.29. God did predestinate us to to be *conformed to the Image* of his Son: the conformity to God's image, is the participating God's nature. This was not wholly unseen to *Plato,* who said it was man's chiefest good, *Deo fieri penitùs conformem,* to be made like to God. The sweetness of this benefit, and the multiplicity of comforts arising from it, I defer a little further: and here proceed to exemplify the relations, which may in some measure shadow out to us this *partaking of the Divine nature.* For it is in no-wise to be understood really, but by renovation. I propounded in the distribution seven respects, to exemplify the benefit of this participation.

1 As servants of a Master; not merely as creatures, so all men partake;*We are also his offspring.* With outward things he maintains all; the whole world almost these six thousand years at his own proper cost and charges. He feeds •he Ravens, and the young Lions seek their meat at him. How few of the birds of the air lie dead at thy feet for want of provision! But alas as the *Canaanite:* old CHRIST; these like the *Dogs* eat only the crumbs; the faithful have the fat morsels; All our *Fathers servants have bread enough.* They are but servants, yet they have bread

enough. Thus we partake with God in being his servants, wherein indeed consists true liberty. For he that is called in the Lord, being a servant, is the Lord's freeman. Thou Israel art my *Servant* the seed of *Abraham my fr•end,* Vers. 9. *Thou art my friend I have chosen thee.* And this is a sure participation where can be no rejection. But how do GOD'S servants partake of these *divine* things? In five respects; in Liverie, Liberty, Dignity, Cognisance, Recompence. For their Liverie, it is the profession of the Gospel; that same *New man, Col.* 3.10. restored to the Creators Image. For their liberty, *Gal.* 5.1. *Stand fast in the liberty* wherewith Christ hath made us free. For their dignity, *John.* 12.26. If any man *serve* me, him will my Father *honor.* It is more credit to be a Porter of God's gate, than to command in the presence chamber of a King, *Psal.* 84.10. I had rather be a door keeper in the house of my GOD, &c. For their cognizance, it is both visible and invisible, visible in their Charity, *John* 13.35. By this shall all men *know* that ye are my Disciples. Invisible, as being sealed in their foreheads with the mark of the living God, *Revel.* 7.3. For their recompense: the world says,*It is in vain to serve God:* but they shall be *mine* saith the Lord, in that day when I make up my *Jewels:* of so high a value as his special treasure, Ver. 17. God does not, as great men commonly do with their servants; give them countenance, and let them shift for themselves. He gives not only protection, but provision: not only countenance, but maintenance. *Well done good and faithful servant,* enter into the joy of thy Lord.

This is the sweet: but not common to all. For all shall not have *Servorum omina* the rewards of servants; that have *Servorum nomina,* the name of servants. God hath many servants, but little service in the world. We do so trust and thrust his work one upon another, that still it is not done: they say, many hands make light work but is usually seen, that many hands make sligh t work. God's holy name is blasphemed, the hearer says, let the Magistrate look to it: the Magistrate says, let the Minister reprove it: the Minister says, let the hearer reform it: the company says, let the offender himself answer it: the offender says, *Curet nemo,* let no man mind it. The sea breaks in, all the borders contend whose right it is to mend the damme: but whilst they all strive much, and do nothing, the sea breaks further in upon them, and drowns the whole country. A Gentle-man having but one servant, thought him over-burdened with work, and therefore took another to help him: now he had two, and one of them so trusted to the others observance that they were often both missing, and the work was not done. Then he chose another, he had three; and was then worse served than before. Therefore he told his friend; when I had one servant, I had a servant: when I had two, I had but half a one: now I have three, I have never a one. GOD hath so many titular servants, that when his business comes to be done, not one of them can be found.

2 As subjects of a Prince, and thus we partake with the King of heaven in many benefits. We have *Defensionem legis,* the tuition of his Law; through a blessed Advocate. If any man sin, we have an *Advocate* with the Father, Jesus Christ the righteous. We are fain to sue *in forma pauperis,* therefore the great Judge of heaven hath appointed us a *Counselor* to plead our cause; Jesus Christ, we have *Tutelam Imperii,* the safe-guard of the Empire; not only the protection of the King, from which the wicked as out-laws are secluded: but also the keeping of Angels, to whom*He hath given a charge over us,* to keep us in all his ways. So nearly we participate of his *Divine* things, that we have his own guard royal to attend us. I know, that

Christ is king over all the world. *The Lord reigneth, let the people tremble.* This kingdom is material and formal. The material are his subjects, and these are both elect and reprobate: for all are under his kingdom, *sed diverso affectu, diverso effectu;* with a different desire with a different event. The will of the King *fit de malis, fit à bonis;* is done by the obedient, upon the rebellious. The form of his government is *Herile in illos, Paternum in istos;* to the wicked, the rule of a Lord over his slaves; to the faithful, the rule of a father over his sons. Accordingly he hath a double Scepter; there is *Virga Consolationis,* the Rod of consolation, *Psal.* 23.4. *Thy rod doth comfort me.* And *Virga confusionis,* the rod of confusion, *Psal.* 2.9. *Thou shalt break them with a rod of iron.* Christ's kingdom is eternal; he shall reign over the house of *Jacob forever,* and of his kingdom there shall be no end. And this not only *Formaliter,* in respect of the king: but also *Materialiter,* in respect of the subjects: for they*shall stand continually before him,* as the Queen of the South blessed *Solomon.* In the Persian army were ten thousand soldiers called *Athanatoi,* immortal: not indeed because they died not, but because that number was supplied, and continually made up. As a Divine handling a point of usury concerning a hundred sheep lent to a neighbor, with a certain rate or rent to be paid yearly for them, and the stock still at the years end to be made good; wittily called these *Immortal* sheep, for they never died to the owner, though to the borrower they all miscarried. But Christ says not as *Laban* did to *Jacob;* if any sheep die, thou shalt make them up *de tuo,* of thine own: thou shalt bear the loss of it, of thy hand I will require it. But rather like *David,* saves his sheep from the Bear and Lion, the world and the devil. As himself when he died, suffered not a bone of his own to be broken, and another put in place: so his subjects shall have no change:*those thou hast given me, I have kept, and none of them is lost.* Here shall be no *Interregnum,* not *Multi Principes;* nor is it enough to say, *Vivat Rex;* but oh king, live forever *Thine is the kingdom, power and glory forever and ever.* A King he is, yet he were but a poor king, if he had no subjects: but *they shall reign with him a thousand years, Revel.* 20.6. that is, forever. For if every day in heaven be as a thousand years, what is a thousand years of such days but Eternity?

He is our King, to make us blessed by his kingdom. *Augustus,* that day he had done no good to his subjects, in relieving their wants, said to his friends at night; *Hodie non regnavi;* I have not been a King today. It was proverbed of *Aurelianus,* that he was a good Physician, but he gave too bitter medicines. *Julian* used to stamp a Bull on his coin, whereupon the *Antiochians* inferred, that he purposed to goare the world to death. The breasts of some Kings have been stuffed with a thunder-cloud, their vapors always venting to the worlds terror. But we may say of our supreme King Christ, as (in due measure) of his Servant our royal Sovereign: if at least we may compare the peace of a Prince with the Prince of peace: as he is the fairest blossom that ever budded out of the white and red Rosary: so he hath brought together red and white; Christ hath reconciled Justice and mercy; anger red as blood, and compassion white as snow. He hath turned; our scarlet sins into white wool: and this by making himself ruddy in passion that was ever so white in innocence. My Beloved is *white* and *ruddy,* the chiefest often thousand. Thus we partake the blessings of his *Divine Nature* in being his subjects: let the heathen serve their tyrants, the Turks their *Mahomet,* the Romists their Pope, worldlings their lusts: Thou O Jesus Christ be our King forever.

3 As sons of a Father, thus we partake many things of the Divine Nature. 1. Children have from their fathers on earth Generation, we from our Father in heaven Regeneration;*We receive the adoption of sons.* We are not natural sons; so is Christ only: but naturalized, as I may say, made his own by adoption and grace. I will be a *Father* unto you, and ye shall be my *sons* and *daughters.* 2. We have nutrition, and that both natural and supernatural. *Isaiah* 1. I have *nourished* and *brought up* children. He gives bread to nourish, not stones to choke: *Beneficia, non veneficia;* Fishes not Serpents, *Matth.* 7. Thirdly, we have Education: earthly parents bring up their children to their own customs: *Rachel,* though she would go with her husband *Jacob;* yet would not leave her Fathers gods behind her*Our fathers worshiped* in this mountain; therefore so may we. That which comes by tradition, is held inheritance. *Videtur licitum, quicquid est consuetum:* That which is patronised by usualnesse, slips into the opinion of lawfulness. Thus many children are made Papists by the mothers side: and she is so her self, for no other reason but because her Grandame was so. Thus *materna sectantes, paterna perdunt:* whiles they follow the counsel of their mother on earth, they lose the blessing of their Father in heaven. But God brings up all his children after his own law: they are in a strange land, yet live after the laws of their own Country, their *conversation is in heaven.*

God deals with us, as *Bernard* observes, *Isaac* did with his son *Jacob, Gen.* 27. First, verse. 21. *Tangit manu approbationis;* Come near that I may feel thee my son. Then verse. 26. *Osculatur instinctu inspirationis;* Come near that I may kiss thee my son. *Cant.* 1. *Let him kiss me* with the kisses of his lips; that is, with his Spirit; for the Holy Ghost is *Osculum Patris,* the kiss of God the Father. Then verse. 27. *Benedicit,* he blesseth him; gives him a progress of grace, and that irrevocable; he shall be blessed. Lastly, he gives consolation, and full confidence, that we boldly cry,*Abba, Father.* This duplication, *Father, Father,* is pathetical and mystical. Pathetical; and so it insinuates our Certainty; we are sure that God is our Father: And our Fervency, that we be importunate, not taking a denial at out Fathers hands. So *Martyr.* Mystical, as *Aug. Paul* in using an Hebrew word and a Greek, signifies that there is no difference between Jew and Grecian; for the same Lord over all is rich unto all that call upon him. Every Christian in the world may go *boldly unto the Throne of Grace.* It is for a *Saul* to say, *Pray for me:* but he that is God's son, dares go himself without sending others: let no terrors keep us from our Father. *Ibo ad patrem,* I will arise and go to my Father. To such a commer Christ will communicate good things; *Daughter, be of good comfort, Matth.* 9.22. *Daughter,* a word of great familiarity: *Be of good comfort,* a word of great security.*I ascend unto my Father, and your Father.* To his Father? what's this to us? Yea, also to your Father. *Aug.* He doth not say, I ascend *ad Patrem nostrum,* to our Father; but to *My* Father, and *Your* Father: *Aliter meum, aliter vestrum: meum naturâ, vestrum gratiâ.* He is in one respect my Father, in another yours; mine by nature, yours by grace.

Infinite good things we partake, if we be sons; but all lies in the assurance of this filialitie. When God gives a man sanctity, he seems to say;*Thou art my Son, this day I have begotten thee:* when man apostates; Thou art not my son, this day have I lost thee. What say you to the covetous worldling? Is he the son of God, that is not charitable to the sons of God? King *Richard* the holy warrior, having taken a Bishop in the field in Coat-armor, was requested by the Pope to release him; *Dimitte mihi filium:* Send me my son. The King sends not the Bishop,

but his Coat-armor to the Pope, with this question; *An haec esset filii sui tunica;* Is this thy sons Coat? alluding to that of *Jacob's* sons, when they had sold their brother *Joseph,* and dipped his garment in Goats-blood;*This we have found, know now whether it be thy sons coat.* The Pope being ashamed, returned his answer; *Nec hanc esse filii sui tunicam;* That this was not the Coat of any son of his. God's sons are known by their coat, that is, Charity. Satan lays hold on the covetous oppressor, and makes him his captive: if God should now say, *Dimitte mihi filium;* deliver me my son: he would straight show God the oppressors coat; his Injustice and Extortion, *Haeccine filii tui tunica;* is this thy sons Coat? No, God's children wear no such kind of garments, let him either strip off such robes, or perish with them. Let others be ambitious of great and glorious parentages; only, Lord, make us thy sons and daughters in Jesus Christ.

4 As Fellowes, in due measure, with God himself, 1 *John.* 1.3. *Truly our fellowship is with the Father, and with his Son Jesus Christ.* We may have a society with man, this is requisite, for we are all of one mould: but to God, what all fellows? Yes, we have a fellowship with God; such is his mercy, not our merits. The proud Gallant scorns the poor Mechanicke; what, are you my fellow? Yet, *Mors sceptra ligonibus aequat,* Death takes away difference between King and beggar, tumbles both the knight and the pawn into one bag. Well, let the world despise us, it is enough the Lord doth not disdain our fellowship. The grace of the Lord Jesus Christ, and the love of God, and the *Fellowship* of the holy Ghost, be with you all. Diverse sorts of fellowships.

Consortes, such as partake a mutual lot, as fellow-merchants in their adventures. We have thus a fellowship with God. If we rejoice, he joys in us, with us, makes us indeed rejoice in him. For Christ rejoiceth in the Christian, whensoever the Christian rejoiceth in Christ. That repenting son was not more glad that he had found his father, than the father was glad he had found his son, *Luke* 15. If we suffer, he suffers with us. *Saul, thou persecutest me,* saith Christ. *Patitur in nobis, qui passus est pro nobis:* He that did once suffer for us, doth still suffer in us. The Usurer oppressing thee, takes away the goods of Christ; and shall be called to a strict account. There is *Consortium,* the word by most translations here used.

Contubernales, Chamber-fellows, such as lodge together,*Come my beloved, let us lodge in the Villages.* Where the chamber is a sanctified heart, the bed a pure faith, the pillow is the peace of conscience, the curtains like *Solomon's,* Azure, Purple, and Scarlet. *AZure* or sky-color, noting our heavenly conversation; *Purple,* our zeal to God's glory: *Scarlet,* our charity; so Love is praised to have a *thread of Scarlet in her lips.* Thus now God is thy chamber-fellow, and inhabites thy holy conscience: and hereafter thou shalt dwell together with him in everlasting rest.

Conviatores, fellows in a journey, and thus we have CHRIST'S company. Whilest they walked and talked, *Jesus himself drew near, and went with them.* They that will walk to Christ, shall have Christ walk with them. He is the Truth, the Way, and the Life: they that faithfully seek *viam vitae,* the way of life, shall find *vitam viae,* the life of the way. The Papists have great Pilgrimages to Shrines, Christ doth not travel with them: he hath no fellowship with them, that gives his honor to blocks and stones. Let my soul on the holy feet of faith and obedience, travel toward Jerusalem; then Christ will say, *Vade mecum,* thou shalt have my

company. The good Christian cannot in any Country travel alone, he is sure of the fellowship of his Savior.

Collocutores, such as confer together; so we *partake* with GOD in a sweet and familiar discourse,*Come now and let us reason together, saith the Lord.* Tell me your griefs, saith CHRIST. Are you pained at the heart with true compunction for your sins? I will heal the broken-hearted. Are you smitten with vexations? I will bind up your wounds. Thus it is our part,*Agnoscere,* to acknowledge: his mercy, *Ignoscere,* to forgive. We speak to him by our prayers, he speaks to us by his comforts. We pour our grievances into his bosom, he pours his graces into our bosom. Many cannot hear Christ speaking comfort to them; no marvel, for they speak not for comfort to him. Strangenesse doth lose acquaintance. We never came humble petitioners for grace to the Mercy-seat, but we sped: if the Lord hath at someone time been extraordinarily bountiful to us, shall we dis-wont ourselves from his presence, be proud of our own stock, as if we needed him not? This is the way to lose him, and all comfort with him. God loves to have us talk with him: if we forget to pray for good, why should not he forget to do us good?

Convivae, such as feast together; thus we *partake* with God, If any man open unto me, I will come in and *sup with him, and he shall sup with me.* Here is a mutual supper; the Confession of sins, that's our cheare: the Remission of sins, that's Christ's cheare. We give him meat and drink, he gives us meat and drink. Our dishes are all Sallets, Lilies, and fruits. My beloved is gone down into his Garden, to the beds of spices, to feed in the Gardens, and to gather Lilies, *Cant.* 6.2. the fruits of our righteousness. Our drink is penitent tears, though they be sharp to us, they are sweet to him. The tears of penitent sinners is the wine of Angels, says a Father: yea, wine for the Lord himself: not a tear falls, but he catcheth it in his own bottle: if we feast Christ, give him this drink. Let thy heart be a vine-grape, sorrow the wine-press, crush out this liquor, the Lord loves it. His meat to us is his own *Flesh,* his drink, his *Blood:* the bread of heaven, and the wine of blessedness. Who so eateth my flesh, and drinketh my blood, hath eternal life, *John.* 6.54. The Temple is his banketting-house, or wine-cellar; *He brought me to the banketting-house, Cant.* 2.4. There he broacheth to us the sweet wines of his Gospel and Sacraments. Here is another fellowship, and so are we fellow-commoners with Jesus Christ. Indeed all the good cheare is his: alas, what have we of our own to make such a guest welcome! He may safely discommend our provision: let us not say, as some do to their guests; welcome, but here is no good cheare for you, when secretly in their hearts they think there can be no better. Christ loves not so proud a mind when the tongue says, *Nihil est,* it it nothing: and the heart thinks, *Nimium est,* it is too much. But plainly acknowledge thy poverty: if thou have any grace to feast him with, thank him for bringing it, and say in this truly, that he is come to his own cost. Yet thus he is pleased to feed on his own provision, and to call it thine. He feeds on ours, *Cant.* 5.1. *I have eaten honey, and drunk milk:* we feed on his; *Eat O friends, drink abundantly O beloved:* drink liberally of it, for it is a Cup of *saving health to all nations.*

Convoti, sworn brothers: men, not brothers by nature of blood, are made so by vow of love. Here is another fellowship, Christ hath vowed himself thy brother. Both he that sanctifieth,

and they who are sanctified, are all of one: for which cause he is not ashamed to call them *Brethren.* Thou hast vowed thyself to Christ in Baptism, keep thy vow, make good thy fellowship, *ne sis foedifragas,* lest thou be a vow-breaker. Thy sin is no less than perjury, if thou become his enemy, to whom thou art a sworn brother.

Thus we *partake of the Divine Nature* (with all reverence be it spoken) as *Fellowes.* But not to deny the King his Supremacy; *Socii sumus in gaudio,* not *in solio: in loco regni, non in modo regnandi;* We are fellows with Christ in his joy, reserving the Throne to himself. Yet he is pleased to promise us a confession with him in his Throne: *To him that overcometh, I will grant to sit with me in my Throne, Revel.* 3.21. We have a partnership with him in the place of his Kingdom, not in equality of reigning. The King sets a subject at his own table: yet must this subject still acknowledge his Sovereign. Though we be co-heirs, let Christ be the elder brother. Though we be made *sicut Angeli,* like to the Angels; yet not *sicut Dominus Angelorum,* not like to the Lord of Angels.

The wicked know not, care nor for this fellowship: they do not like so divine company: they cannot be merry if God be by. Alas! none know the sweetness of this partnership, but the partners.*It is a new name, which no man knoweth but he that hath it.* But he that hath it is truly merry, and keeps *Hilary* term all his life. In thy presence is the fullness of joy, and at thy right-hand are pleasures for evermore, *Psalm.* 16.11. GOD'S company doth not only make us glad, but makes us good. *Seneca* said, that one special means to stay us from vice, was to think some grave men were in our company. *Semper eos tecum, quos verearis, habe.* But we have not only men and Angels, but even GOD looking on us, and associatingus. *Peter* swore like a Ruffian, and forswore like a Renegate, till CHRIST looked on him, and then he wept. There be divers fellowships in the world.

There is a generation of men, that lavish their estates; as we say, fling the house out at the windows; that call themselves Good-fellows. But they cannot be *Boni sodales,* that are *mali homines;* Good-fellows and evil men are incompetible. They are like *Simeon* and *Levi,* sworn brothers, but *fratres in malum,* brethren in evil. Perhaps they have more society than honest men, but not so good society. Briars and thorns twine more together than good plants. God is not in this fellowship; you shall meet him at the Church, not at the Ale-house. But Satan puts in for a part: sometimes one drunkard plays the devil with another; in stabbing, or over-loading with drink: but if there be not always a personate devil, there is always a personal devil; Satan himself stands by. In this fellowship, Riot is the host, Drunkenness the guest, Swearing keeps the reckoning▪ Lust holds the door, and Beggary pays the shot.

There is another fellowship, a mystical one, a mischievous one; the *Society* of Jesuits: yet they write themselves, *Ex Societate Jesus;* Of the fellowship of Jesus. What, no meaner? Would not *Peter,* nor *Paul,* nor *Francis* serve? No, none worthy of these men's company but Jesus. I persuade myself, he will give them little thanks for their familiarity. But do they not rather derive their names *à contrario?* Jesuits, not because fellows, but enemies to JESUS. As the Romans took names from their Conquests: *Scipio Affricanus,* because he conquered *Africa.* Call him not *Israel,* but *Jezreel:* call them not Jesuits, but Jebusites But *Peter* is the deputy of Jesus, and they are factours of *Peter:* indeed they uphold the chair of their imaginary *Peter,* and

blow up other states with Salt-peter. But sure Jesus was never a fellow-digger in their vaults, nor an Enginier in their fire-works.

Well, thus CHRIST to the faithful vouchsafes his fellowship: he is the*Rose of Sharon, and the Lily of the valleys:* not a Garden-flower enclosed, but he grows in the field; his company is easily had, if our faith invites him. If thou wilt be *concors,* of one heart; thou shalt be *consors,* of one fellowship with him. Let thy will and obedience agree with his Commandments; and then his sweet presence shall accompany thy conscience forever. Complaine not though other men blanch thee, so long as thou hast the fellowship of Jesus Christ.

5 As members of a Head, and thus we nearly partake of the Divine Nature. *Now ye are the body of Christ, and members in particular.* Christ is the head, the Church is the body, the faithful are the members. What doth the head impart to the body? 1. Sense: he gives us eyes, we see not the mysteries of salvation without him; *Lord enlighten mine eyes.* Ears; we may hear *Evangelium vitae,* the Gospel of life; but not *vitam Evangelii,* the life of the Gospel without him. *Lord, open mine ears.* Taste; for we may have the Cup of blessing held to our mouth, and yet cannot taste the sweets of grace without him: *Lord, make me to relish thy heavenly gift.* Feeling; man's brain is said to have no feeling in it self, yet to give feeling to all parts. But Christ hath a feeling of our infirmities, and gives us a feeling of our own. *Mortui non est sentire;* We are naturally dead, and cannot feel our misery: it is Christ our head, that gives the life of sense, and the sense of life. 2. *Intellectum;* the head is the seat of understanding; we can have no comfortable knowledge of God but by Christ;*Lord show us the Father, and it sufficeth us:* Do thou show us, we can see nothing but by thy light. This is the true light, that lighteth every man that cometh into the world, *John.* 1.9. Hence it is, that no member can be ignorant, because he is joined to the Head. Though they cannot *scire universa,* know so much as the Head: yet they shall *scire necessaria,* know so much as shall make them blessed. 3. *Motum;* Christ our Head gives us motion. When I am lifted up from the earth, *I will draw all men to me.* If the Head be gone before, the members must needs follow after. We have *Movere,* from God by nature, *Act.* 17.28. but *movere in bonum,* to move to that which is good, from God to Christ. 4. Lastly, *Vitam,* life it self; for we are members of his body, of his flesh, and of his bones. There is a quarrel between Philosophers and Physicians, about the principal seat of life; whether it be in the heart or in the head. But in Divinity the case is clear, for all our life is from our Head. *I live, yet not I, but Christ liveth in me: and the life which I live in the flesh, I live by the faith of the Son of God, Gal.* 2.20. *Vbi amat, ibi animat;* Our breath is in our bodies, the life of our souls is in heaven. Ye are dead, and your *life* is hid with *Christ* in God, *Col.* 3.3. *Corpore ambulantes in terris, cord habitantes in coelis, Anselm.* Our bodies move on earth, our hearts dwell in heaven.

Let us be sure we are members of Christ, then sure that we are partakers of the *Divine Nature.* Who is sure of that? Not the Adulterer; for he takes the members of Christ, and makes them the members of an Harlot; he hath lost the ligaments of purity. Not the Oppressor; he hath lost the ligaments of charity: for he that is not a good member of the Common-wealth, is not a true member of Christ. And if the Usurer can prove himself a good member of his Country, I will yield he may be a member of the Church. Not the Drunkard; he hath lost the ligaments of sobriety: our heavenly Head hath no staggering members. It will be very hard for a man to

reel into heaven. Not the Contentious; for he hath lost the ligaments of concord, and broken the *Unity of the Spirit,* which is in *the bond of peace.* That Religion that is derived from Christ, preserves unity with Christians. He that will not keep the peace of God, shall not be kept by the God of peace. Not the furious Striker; who if he receives *verbae,* words; returns *verbera,* wounds: he is no member of Christ, for one member doth not strike another. Not the Repiner; for the *eye says not to the hand, I have no need of thee,* 1 *Cor.* 12.21. The foot will not invade the office of the ear, nor the arms of the lips. The Magistrate will not administer the Sacraments, nor the Minister bench it. Not the Swearer; for he is no member that strikes the head. If we be members, the passion of others will work compassion in us.

6 As branches of a Vine, and so we partake of the Divine Nature. *I am the true vine,* saith Christ: a true Vine indeed: For, 1. He was set on a blessed ground, the womb of the Virgin, whom *all generations shall call blessed, Luke* 1.42. In this Fruit all nations are blessed. 2. He was cut and pruned, wounded for our transgressions; till there ran out the life with blood, that was to us the blood of life. 3. He was dunged, soiled with the filthy excrements of the Jews: his mouth prays for them, their mouths spit on him. 4. He was digged, his side opened with a spear, his hands and feet with nails; *Foderunt manus; Psal.* 22.17. *They digged my hands and my feet.* 5. As the vine is fastened to some wood or wall: so was Christ fixed to his Cross, till death and hell had done their worst. Yet there is still life in him, and he spreads this life to his branches, far and wide.*Sending out his boughs unto the sea; and his branches unto the river.* We are all naturally dry sticks, fit for nothing but the fire: but being engraffed into him, there is the living sap of grace derived to us. As the branch cannot bear fruit of it self, except it abide in the vine; no more can ye, except ye abide in me, *John.* 15.4. This saith Saint *August. Corda instruit humilium, or a obstruit superborum:* comforts the poor Publican, confounds the proud Pharisee. *Qui viret in foliis, venit a radicibus humor.*

Thus also we are partakers: there is a threefold divine union. 1. Essentiall, so God the Father is one with the Son and the Holy Ghost. 2. Personal, so God's son is united to human nature. 3. Mystical, so the faithful are united to Christ.*He that is joined to the Lord is one spirit.* This is infinite comfort: we cannot want Grace and felicity, unless Jesus Christ should want it. Whatsoever the *Divine nature* hath communicable to man, we participate by being branches of this vine. Perhaps he doth cut us till we weep and bleed;*he purgeth us,* but to do good purpose, that we might bring forth more grapes: for we are most fruitful under the Cross. Such is the piety of our heavenly father to us; that even his anger proceeds from mercy: he scourgeth the flesh, that the spirit maybe saved in the day of Jesus Christ, 1 *Cor.* 5.5. yea Lord, cut us even till we weep and bleed, so we may partake thy joy and glory in heaven.

7 As spouses of one husband, Christ: this is a near partaking.*A man shall be joined to his wife, and they two shall be one flesh.* The husband and the wife are one flesh, the believer and Christ are one spirit. This is an ineffable mystery, my heart feels it, no tongue can express it. Here all language is lost, and admiration seals up every lip: we may drowsily hear it, and coldly be affected with it; but let me say, principalities and, powers, nature and reason, men and Angels stand amazed at it. But what do we thus partake of the Divine nature, by this marriage to Christ. 1 We have *Oscula,* his kisses; and this is *arrha fidei & amoris,* the earnest of

love and faithfulness 〈in non-Latin alphabet〉 a kiss, of 〈in non-Latin alphabet〉 to love: whom God kisseth, he loveth: as the Father well-comed his returning son, *he fell on his neck and kissed him, Luke* 15.20. No token of affection more lively, more lovely than a kiss. 2. *Amplexum,* his embracings. His left hand is under my head, and his *right hand doth embrace me, Cant.* 15.20. God is said to have a right hand and a left, *Pro.* 3.16. with *Riches* and *Honors,* which are the gifts of his *left* hand, he lifts up my dejected head: with eternal life, which is the gift of his *right* hand, he *embraceth* my sides forever. Who so puts his trust in the Lord, *mercy embraceth him on every side.* 3. *Concubitum,* we sleep with him;*our Bed is green.* Make ready his bed, if thou wouldest have his company, sweep the chamber of thy heart from all the dusts of evil thoughts, and annoyance of lusts: give him fine linen, Innocence of spirit: a pillow of Charity, a covering of obedience to keep him warm; and let the down bed of thy faith be prepared; then he will lodge with thee. 4. He gives his spouse a Iointure or portion. As in the solemnising of a marriage on earth, the husband says to his wife; *with all my worldly goods, I thee endow:* so Christ endowes us with his riches of glory.*My beloved is mine and I am his.* Blessed exchange! he is ours, we are his: yea all ours are made his, all his is made ours. We brought him a portion of wickedness, of wretchedness; the fee-simple of sin, death and hell: he bore all those torments, and so took them that he took them away. He brings us another manner of Iointure or endowment; justification, sanctification, freedom, grace and peace on earth, glory and joy in heaven. Here's a blessed wedding: in our marriages we have these requirable things; the Bride-groome, the Bride, the Father to give the bride, the Priest to tie the knot, the witnesses, and the wedding ring. Here the bride-groome is Christ, the bride the Church, the giver God the Father, (who gives this poor beggar woman, man's soul to be married to this rich man, this Prince? God himself.) The Priest that makes the knot is the Holy Ghost, he is the sealer of this union: the witnesses are Angels, the wedding ring is our faith. Dost thou plead, thy soul is married to CHRIST? show me thy wedding ring, look well to thy faith.

The best way to reconcile two disagreeing families or enemy kingdoms, is to make a marriage between them: for the uniting of bloods ends all quarrels. We were all adversaries to GOD, and he was ready to fight against us with eternal death, how should peace be made but by a marriage! So *Hamor* persuaded the *Shechemites:* let us take their daughters to us for wives, and give them our daughters; so shall we have peace. Loe, the king of heaven gives his only son to mortal man's daughter, that is his soul; and though she were a miserable beggar, jointures her in his own kingdom. Be not then married to the world, its a misshapen stigmatic: not to lust, its a black and Leprous witch: not to the devil, he is a foul and ugly monster: run not a whoring after riches, pleasures, and wantonesses, remember thy chaste love to thy one and own husband.*I have espoused you to one husband, that I might present you a pure virgin to* CHRIST. Abhor bigamy, lest he divorce thee: have one husband; the bed brooks no rivalls. Raise thy affections above a common pitch, and let thy soul bear her self as the spouse of the great King. It is a wonderful joy that a man hath with the wife of his youth: *uxori non redditur aequivolens:* but it is a greater joy in being spouses to Christ; the faithful soul knows only the sweetness of his embraces. But the greatest of all is to be married to him in heaven; Blessed are they that are called to the *marriage supper* of the Lamb. Only that

marriage is the merry age, where shall be joy, great joy, eternal joy. Our music shall be the Choir of heaven, and our banket everlasting glory.

I have been over prolixe in this point of partaking the *Divine nature:* but it is tedious only to those that have no right in this participation. Let me excuse myself; my tongue followed my heart, and I could not but speak what was try comfort to feel. It hath given sweet content to my own spirit, God grant it may give no less consolation to others. This participation is not a transfusion of the divine essence or nature into us; but a communication of the manifold blessings wrought out by Christ. Of nothing, we have being, of being worse than nothing, we are restored to God's Image; formed with reason above the creature, and reformed with Grace above reason: now immortal in our souls, hereafter to be immortal in our bodies. What honor, what glory is this, that a man of dust, a worm creeping out of the mud; *audeat erectos ad sydera tollere vultus;* should look up unto heaven, and call the omnipotent God his Father! How gracious is this promise, how glorious this participation! Let not the blind judgments of the world trouble us: we believe and know, know and feel, feel and joy that we are partakers of the *divine nature.* We might here infer with*Athanasius,* that Christ is the same substance and nature with the Father; because they that are partakers of the Son, are also *partakers* of the *divine nature.* He says further, that the beginning of this partaking, is by the consignation of the holy spirit in our baptism.*Ambrose* refells the *Arians,* from this scripture, who condemn the voice of substance and nature in divine things: as if Christ could be the son of God, and not the substance of God. But if the name of substance or nature trouble them, let this text satisfy then. He adds, who can deny the Holy Ghost to be equal with the Father or the Son, when as it is his work whereby we get a participation of the divine nature.*Cyril* says, that the faithful communicant in receiving the Sacrament, is made partaker of the divine nature.*Leo* from hence takes occasion to exhort us to piety and holy life: remember whose thou art, the member of Christ, and temple of the blessed Spirit: *Noli tantum habitatorem pravis actibus de te effugare;*do not drive away so sweet an inhabitant by thy sins, and again subject thyself to the devils servitude. To the same purpose speaks *Cyrillus Alex. lib.* 4. in *Levite.* And *Origen* in *Levite. Homil.* 4. All of them striving to show us, that we by faith partake of Christ's flesh, by his flesh of his soul, by both of his spirit, by all of his Deity.

Thus you have seen the conveiance, and the Inheritance. In the one was *verbum Promissionis,* a word of promise: in the other *verbum promotionis,* a word of preferment. Now all these privileges we partake as we are true Christians. *Plato* said, he was beholding to nature for three things: first, that she had made him *Hominem non Brutum;* a man, not a beast: next, that she had made him *virum, non faeminam;* a man, not a woman: for *mulier quasi mollior,* or *mollis aer:* but *vires in viris, vera sedes virûm, sexus solet esse virorum.* Lastly, that she had made him *Graecum, non Barbarum;* a Greek not a Barbarian. Well, in all these preferments he acknowledged himself but beholding to nature: and for all these we so well as he, are beholding to the God of nature. But there is a fourth thing, for which as he to Greece, so we must be thankful to Grace: that we are not only men and not beasts, Greeks, that is knowing, and not ignorants; or Philosophers, and not fools: but yet infinitely more, that we are Christians, and not Infidels. By this only we partake of the *Divine nature;* only glory in this. Let not the wise man glory in his wisdom, nor the mighty man in his strength, nor the

wealthy man in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth me, saith the Lord. Nothing is more worthy thy pride, than that which will make thee most humble if thou hast it; that thou art a Christian. When an Ambassador told *Henry* the fourth, that magnificent King of *France,* concerning the King of *Spain's* ample dominions: first saith he, he is King of *Spain:* is he so, saith *Henry?* and I am King of *France.* But saith the other, he is King of *Portugal;* and I am King of *France;* saith *Henry.* He is King of *Naples;* and I am King of *France.* He is King of *Sicily,* and I am King of *France.* He is King of *Nova Hispanla;* and I am King of *France.* He is King of the West-*Indies;* and still, I am King *France;* He thought the kingdoms of France equivalent to all these. To what purpose is all this? yes, if thou apply it rightly. Another hath great learning and wit; well I am a Christian. Such a one hath great honors; I am a Christian. Another hath abundance of riches; I am a Christian. That man hath large dominions; well I have more in heaven, I am a Christian. He is of the blood royal, partakes the nature of kings; yet I partake of the nature divine, am of the blood royal of JESUS CHRIST, I am a Christian. Let them glory in their great and honorable relations, it shall content our souls that we partake of thy *Divine nature,* Oh JESUS CHRIST!

Having escaped the corruption that is in the world through lust. This is the third main point, our deliverance. It hath the last place in the words, not so in effect with us: we must first escape this *corruption,* before we can come to that divine *participation.* As you have seen what you are, Partakers of the nature of God: so now see what you were, soild with the corruption of lusts,*Such were ye, but you are washed,* &c. In this deliverance we considered two general parts; a discovery, and a recovery: a discovery of great danger, a recovery from that danger. The danger discovered was the *corruption of lust:* the deliverance is specified, an *Escaping.* In the danger or wretched estate wherein they naturally stood, consider. 1. The Infection, *corruption of lust.* 2. The Dispersion, *through the world.* For the Infection, conceive in it two things. 1. *Tumorem,* the *Corruption.* 2. *Humorem,* the *lust.* The one that is bred, the other whereby it is fed. In all we shall find, that the greatness of the danger commends the greatness of our deliverance.

Corruption; this is the Tumour; *morbus epidemicus,* an universal disease. *All flesh hath corrupted their ways.* This monster is not coagulated all at once: but *Gradatim spargere vires; Prorsus & ex multis unum coalescere morbum.* Stone after stone, *Babel* is built: stick after stick, the burning pile is made up: from the confluence of many diseases, ariseth death.

First, it gets into the thoughts; that the*Imaginations of the heart are evil.* This we think little danger; but when it hath got the Citadel, it commands all the sconces, and forts, and guards. The Heart is a Castle, the outward senses are the gates, when it hath got into the castle. The watchmen were to blame, that let the enemy in. *Turpius ejicitur, quàm non admittitur hospes.* These be *Partus mentis, Primogeniti Aegypti:* if thou canst not hinder the conception of sin, but it must be borne: yet like the midwives of Egypt, dispatch it betimes, lest it dispatch thee. For lust when it hath conceived, bringeth forth sin: and sin when it is finished, bringeth forth death. Spare not the little Babylonians, lest they one day grow great enough to vanquish Israel. Kill the young wolves, and secure thy flock: destroy the brood of the viper; let it never come to this, I would I had prevented it. Sin is easily committed in act, if

admitted in thought. Labor first to purge thy heart from this corruption: let not thy *vain thoughts lodge within thee, Jeremiah* 4.14. *Job,* though he were well persuaded of his children, in respect of their outward demeanour, yet he doubted their hearts, *Job* 1.5. It may be my sons have sinned, and cursed God in *their hearts.* Keep thy heart with all diligence: the hands and feet must be well guarded and regarded, but especially look to thy heart. Let thy thoughts examine thy thoughts: thy conscience must not only extend to deeds and words, but even to secret thoughts. They that are accustomed to evil thoughts, can seldom bring forth good words, never good deeds. As the corn is, so will the flower be: if the meal be bad, the fault is not in the millstones that ground it, but in the miller that put in such base corn. All thy senses and members are but the millstones, the heart is the miller: if thy words and works be ill meal, thank the miller thy heart for such corrupt thoughts. As the wood is, so will the fire be: if it be wet and stinking wood, look for an unsavory and unwholesome fire: if the wood be sweet and dry, it will perfume the room with a sweet and pleasant air. Such fuel as you lay on your thoughts, such fire shall you have in your actions. There is a knowledge projected, which only looks upon outward things: and even beasts do in some measure participate this with men. There is a knowledge reflected, that inwardly beholds a man's self. Many men know many things, but they know not themselves. Mans knowledge should not be a gadding harlot, whose feet cannot keep within doors: but a good housewife to stay at home. When *Dinah* would be rambling abroad, to see fashions, and to observe the Ladies of the land; she was deflowered by *Shechem:* if our affections be noctivagant, night-walkers, they will easily come home quick with child.

Next, this corruption gets into the senses. It passeth through the eye, *Ier.* 9.21. *Death is come up into our windows,* and is entered into our palaces, to cut off the children from without, and the young men in the streets. *Mors per fenestras;* it hath terrible effects: it invades the Palaces, the secret chambers of the heart: *abscindit pueros,* it cuts off the little masculine virtues of the soul: yea even the young men the graces that begin to get strength in us. Al this death coms in at the window, that is the eye. *Cur aliquid vidi, cur noxia lumina feci?* Mine eye hath betrayed my soul. *Epiphanius* gives an apt moral reason, why in the old law when a dead corps passed by any house, they were commanded to shut their doors and windows. When *opus mortuum,* a work of death, abhorred sin, is proposed; shut both the doors, your mouths; and the windows, your eyes. It is said that *Iudiths* pantofles ravished *Holofernes* eyes, *Iud.* 16.9. *Her sandales took him:* what good men tread under their feere, that wicked men are seduced by. Therefore says *Solomon,Look not on the color of the wine, when it moveth it self aright:* be not tempted with the color or dancing of it in the cup. *Nimium ne creed colori.* That sense is accessory to the sin; that opens the door, and lets the thief come in. Iniquity is the thief, the eye is the gate: therefore says *Job; Pepigi foedus cum oculis.* I have made a covenant *with mine eyes.* Adultery is such an ugly monster, that it could never enter the city of the heart, unless it did first corrupt the watch. *Advert oculos;* Lord turn away *mine eyes* from beholding vanity. The ear is another passage; through that door Satan often sends in his errand. *Vae mihi quia audivi;* woe is me because I have heard, that which made me either angry or guilty. Keep him our, and be safe: stop thine ears to his charms, so shall he not touch thy heart. But he cries

to the porter, let me but come in, I will desire no more: do but give him the hearing, it is sufficient to take thy soul.

It stays not wholly in the senses, but gets also into the tongue; and this must needs babble the corruption. *Democritus* called speech the Image of life: and another used to say; *Loquere ut te videam;* speak, that I may know what thou an. *Totum spiritum suum profert stultus;* the fool uttereth all his mind. As wise men carry their mouths in their hearts: so fools carry their hearts in th ir mouths. Fools first speak, and then deliberate, they bluster out their follies. A wicked man bears his words in his mouth, as a dog doth an arrow in his ribs; never rests till it be drawn out. He is pregnant of slander or blasphemy; and either he must be delivered, or he will burst. *Ex ore tuo,* saith God; O evil servant, *out of thy own mouth I will judge thee;* God doth judge, and man may guess. *Diogenes* said, you will choose men to service before you hear them speak; yet will not buy an earthen pot before you try it by the sound. A bell may have a crack, and you cannot see it; but take the clapper, and strike it, you shall soon perceive it is flawed. The damsel told *Peter,* sure thou art of Galilee, for thy *speech bewrayeth thee.* Many lap the water. *Curvatis genibus;* none but a right *Gileadite* can without lisping pronounce *Shibboleth.*

Lastly, you shall find it in the hands too, and there it exceeds it self: in the heart it is but corruption, in the hands it is eruption. *Ex ungue leonem;* you may know a covetous Wolf by his paws. A troubled fountain sends forth unpure streams: an evil heart hath a most evil hand. If the hand grope for a bribe, as *Felix* did of *Paul;* there is a most unjust heart. If the hand scramble for wealth, there is a covetous heart. If the hand be still striking and stabbing, there is a bloody heart. The actions of the hands are so many characters, whereby we may spell the meaning of the heart. *Manus loquuntur,* the hands speak a man. What a man does, I am sure he thinks, not evermore what he says. *Saul's* tongue could say, *Prastiti mandatum,* 1 *Sam.* 15. Blessed be thou of the Lord, I have performed the commandment of the Lord. But *Samuel* heard the language of his hands; *What means* then the bleating of the Sheep, and lowing of the Oxen in mine errs? Verse 14. *Corruptio, quae reponitur cordibus, exponitur manibus.* The corruption that is secreted in the heart, is declared by the hand. The deaf man would think the air quiet, but he that hears it thunder, knows it is troubled. Many look fair and sky-coloured in their profession; but *Fulminant operibus,* they thunder in their works. They imagine mischief, and practice it, *because it is in the power of their hand.* They have breath as sweet as Sirens, but their deeds leave a stink behind them.

Now swell all these corruptions into one impostumated head; and here is not only the *corruption of the world,* but a world of corruption. As the Prophet calls *Jerusalem* and *Samaria,* not only sinners but *sins:* Or as *Lucan* speaks of a wonuded body; *Totum est pro vulnere corpus;* the whole body was as one wound. A land over-flown with sea is said to be all sea. So a heart over run with sin, is all sin. That is land still, and this is a heart still: but by reason of this deluge we say, that is all sea, this is all sin. And this corruption is so pleasing to the wicked, that they think it health it self. Men take such delight in this bestiality, that as *Pliny* reports, *Grillus* being transformed to a hog, would not endure to be turned to a man again. When God

offers the drunkard to make him sober, no he thanks him, he is better as he is. Doth he undertake to let out the usurers corruption by charity? no, he had rather bean usurer still.

Diverse uses are to be made of this proposition; which are generally twofold; concerning others, concerning ourselves. Concerning others, that we fly the persons in whom this corruption rages; as being willing to avoid the plague, we do balk the house wherein the infection dwells, miserable folly! we hate the plague which may kill our bodies, we love the plague which may spill our souls. The condition of sin is better than the condition of sickness. For if a man lie sick in the streets, others are dainty and shun him, walking a loofe. But let a rich man be an adulterer, a swearer, an usurer; we close with him: yet only of these we have a charge, *De non tangendo,* not to accompany them. Which of these corruptions, in your own souls, do you think the worst? To see this corruption, the Lord give us eyes, to let out this corruption, prick our hearts, and from this corruption, save our souls.

Concerning ourselves; *Leviùs ignorare morbum, quàm remedium:* better not know our disease, than no means to cure it. For this purpose, something must be done upon us, something by us. The thing to be done to us, which may properly get out this natural corruption, is *Salting.* For salt doth not only preserve from corruption, but also eat out corruption. It hath diverse effects, fit to shadow out the work of the spirit on us for this purpose. First it preserves from corruption and rottenness: the Egyptians used to wrap their dead bodies in salt. All are corrupted, subject to rottenness, and need salting: the Ministers of the Gospel are the*salt of the earth.* It is not enough to have *Sales,* quirkes of wit, but *Salem,* soundness of doctrine. They that preach not only *Nove,* after a new method; but *Nova,* new things; swell your brains, but leave your hearts empty, they do not salt you. That is good salt, which keeps your souls from stinking before God. Secondly it is searching, and goes to the quick: there must be acrimony in salt, else it is not good. Do we cut, and fret, and trouble you: remember we are salt; *Quo acriùs, eo meliùs.* Indeed a man may over powder, and there is discretion in salting. There are some that have had too much salt, till they are ready to throw the Church out at the windows: the name of a Bishop frights them, a surplisse makes them run: they fear a cross worse than the devil does. These are over-powdred, but with ill salt; they are corrupted must be new salted. There is no medicine profitable, but it is sharp: our acrimony is good, though there by we endanger the loss of your loves. This should not make you fret at us, but at your own sins. I rejoice, not that ye were made *sory but that you sorrowed to repentance. Si haec audientes doleatis,* if you hear these things sorowing, give me thanks for it, saith *Chrysostom.* Shew yourselves *gratos non gravatos.* The Preachers reproof is like salt, it may bite: but better sharp corrosives, than festering wounds. I am most loved, where I am most salted, *Bernard.* At last you will say with *David:Blessed be the Lord God of Israel,* that God of all grace; *that hath sent thee to meet me this day;* with thy admonition. *Blessed be thy advice,* the doctrine thou hast preached: and *Blessed be thou which hast kept me this day from shedding blood:* even a benediction upon thy person, that hast been the Instrument of preventing my sin, by thy salting. There is nothing more against the grain of our affections at first: but when by this means we shall find ourselves preserved to heaven, where no corruption shall enter, for this salting we shall thank the Lord. Lastly, falt gives a taste or relish to another thing. *Nunquid insulsum sine sale edi potest? Job* 6.6. Can that which is unsavory be eaten without salt?

Corruption shall not inherit incorruption, 1 *Cor.* 15.10. Without this salt there is no taste in us. Vnsavoury meat is called foolish meat. *Ut sapiant fatuae fabrorum prandia betae, Martial. Lib.* 13. *Ep.* 13. One manner of God's entering into covenant, was called *Foedera salis, Numb.* 18.19. the covenant of salt, for the perpetuity of it. So were the sacrificers seasoned in the old Law, *Levite.* 2.13. so must every soul be relished in thr Gospel; *Mark* 9.49. *Everyone shall be salted with fire.* In that was *Foedera salis,* in this *Sal foederis:* there was the covenant of salt, here is the salt of the covenant. Love them best, that salt you most: had you rather stink than be salted, and so presented a service to God. The Sermon may delight us, but not better us, that hath no salt in it. *Nulla est in tanto corpore mica salis. Catull* If thou yet find no good by thy Pastor, yet love him *Spe futuri,* in hope of the good he may do thee.

Thus to get out this corruption we see what is to be done on us: now what is to be done by us? Two things; a vision of it, and a Provision against it.

First, we must endeavor to see it: Physicians say, if the disease be once known, the cure is half done. If we could see corruption in the true form, we would loath it. But as the conjured devil appears not to the necromancer in hideous and frightful shapes, but in some familiar representation: so vice shows it self in forms most delectable to flesh and blood. If half so much were known to man, as God knows, we would hang down our heads for shame. Mans heart is beyond all Geomerrie;*Deceitfull above all things, and desperately wicked; who can know it?* No man can measure it, but he only that spannes the heavens; *Lthe Lord search the heart.* It is a little piece of flesh, it will scarce give a kite her breakfast, yet fills the whole world with corruption. Therefore learn to see this corruption: sin in it self is not to be seen; therefore behold it *in concretis:* the Tyrant like a Lion, the Fraudulent like a Fox, the lustful a Goat, the drunkard a Hog, the oppressor a Wolf, the traitor a devil.

If we would see anything, it is requisite that the object be rightly placed; not behind us, not besides us. Not behind us, there we cannot see it. We hang other men's faults at the pummell of the saddle, put our own in the cloakebagge behind us. Like Barbars that trimme all men but themselves. Not besides us; if thou wouldest plainly behold an object on this side of the room, thou must go on the other side. Wouldest thou see the corruption of pride? thou canst never do it so long as thou art proud, thou standest on the same side. Go on the contrary side, that is to Humility, then thou shalt: chold Pride in her gaudy and ridiculous colors. Wouldest thou see the corrup•ion of adultery? thou canst not so long as thou art an adulterer; the harlot is on the same side with thee: go over the way to chastity, and there see the harlot in her proper and foul deformity. Desirest thou to contemplate the sordid corruption of drunkenness: thou canst never do it so long as thou art drunken; thou and thy cups are both of one side: go and stand *in opposito,* to sobriety; then thou shalt see a blear eye, a reeling foot, a stammering tongue; thou wilt abhor it. Wouldest thou grow into dislike of usury? never so long as thou art an usurer; go on the other side, to Charity; then see a covetous heart, an oppressing hand, an unquiet conscience. It is impossible to discern the tetricall and horrid countenance of sin, so long as thou sidest with it: set thyself against it by repentance, and thy dislike will be greater, than ever was thy love.

Next when thou hast discovered it, strive to expel it: this is not done by nature: for nature, according to the temperature of bodies, increaseth this corruption. The Italians have a proverb: If little men were patient, if great men were valiant, and red men were loyal; all the world would be equal. The same causes in nature that concur to such a constitution, concur to such a corruption. Therefore they say; from a white Spaniard, a black German, and a red Italian, *Libera nos domine,* good Lord deliver us. And we in England confess much trust or danger in men, according to their complexions. To a red man read thy read: with a brown man break thy bread: from a pale man still remove: from a black man keep thy love. But this is only according to nature: for grace can alter nature, and purge out this original corruption. When an Astrologer told a Cardinal, to what misfortunes he was borne: he answered, but I am new borne: and the good of my second birth hath crossed the bad of my first. Humours cannot be durable, because their prime matter is capable of so many forms and changes: but Graces having their root in the Deity, must needs be eternal, as is their author. Strive then to cast out nature by grace, corruption by CHRIST. Do not keep it in, but cast it out: a wicked man may restrain evil, as do the godly: but here is the difference; that man keeps in corruption, this kills corruption; only to refrain evil is to be evil still.*Haman* was angry for want of *Mordecai's* reverence, yet he smothered the fire of his wrath, which nothing but the last drop of every Jews blood could extinguish. The good man doth not only check it, but choke it. If he cannot *Ejicere,* yet so he will *Dejicere peccatum, modo non noceat, modo non placeat.* If he cannot nullify it, he will mortify it; that this corruption shall never hurt him, shall never please him. And when he hath gotten this upper hand of it, he never loseth it: for if it be forborne, it will return. Corruption is like a candle new put out, it is soon lighted again: if Satan but blow upon it, the own heat enflames it. Let us therefore always be tilling the paradise of our souls with good works, that God may delight to walk there. 8. Will Christ himself become *Ianitor cordis,* he will be as ready to be the door-keeper of our house, to keep out our enemies; as *David* was willing to be the door-keeper of God's house, to let in his friends. It is only the Lord, who with the sweet breath and perfume of his holy Spirit, doth cleanse the air of our hearts from this corruption. We see our duty, to cast it out: now let me add two circumstances; when, and whence.

First, when we must cast it forth, and that; 1. Whilest corruption is young. Kill the enemy whiles he is young; *ut virtus ejus elidatur in semine;* that he may leave no posterity to hurt thee, *Hieron.* Sin long customed, is hardly conquered; *Acta confirmant voluntatem, tam in malo quàm in bono;* Frequent actions constitute an habit, whether in good or ill. He that hath done well once, shall more easily do it the next time. He that hath done evil once, shall more hardly resist it at the next assault. There are *mala innata,* and *mala inseminata;* evils that naturally grow in us, and evils that we sow in ourselves. Whatsoever grows of it own accord, let us strive to kill; but sow none. *Contere caput serpentis,* suppress the beginnings of evil. Sin is like a Nettle, the older it is, the hardlyer killed. Well hath our Church ordered that preparative every Morning-prayer; *To day* if ye will hear his voice, harden not your hearts. 2. Whilest wear young: for Corruption grows the older the stronger, and man the older the weaker. *Iuvenis, admittis socium; Senex, habebis dominum;* Whom thou being young entertainest for thy play-fellow, when thou art old thou shalt find thy Master. Our Savior began the work

of our salvation whilst he was very young. The very first day, that great Prince was Courted in a Stable: he shed some blood in his Circumcision when he was but eight days old. And is it too early for us being young, to work up our own salvation? Shall Satan have the Rose-buds, and God only the stalk? Satan the veins full of blood, bones full of marrow, God a carcase? We vowed in our Baptism, all the days of our life to his service; for shame let us not, *Ananias*-like, keep *back part of the price.* If ye offer the blind for sacrifice, is it not evil? if the lame and sick, is it not evil? The governor of your bodies will none of it, will the Governor of your souls accept it? Serve God in old-age? a sweet piece of service! If God come in youth, and find no fruit, beware the fig-trees curse; *Never fruit grow on thee hereafter.* The sealing of a bond without a time set, makes the debt presently due. God doth not bid the drunkard abstain when he can drink no more: nor the Usurer leave oppressing when his bags be full. To leave sin, when sin leaves us, will never pass for true repentance.

Next, whence we must cast it forth; out of the heart. For as in generation, so in regeneration, *Cor primum vivit,* Life begins at the heart. Now to cast it quite out from thence, that no dregs remain, this is not possible on earth; but the strength and principality of it. As when many birds are caught in a net, if a Pelican or some great fowl can break the net, and get out; all the little birds follow. So cast out the grand-corruption, that is most predominant; as Lust in the Adulterer, Covetousness in the Worldling, Pride in the haughty; then all the inferior will follow. As if the master be dead, all the servants will attend the funeral. If it cannot wholly be now buried, it shall be one day: GOD suffers sin in his chosen till the last, that then they may have a full triumph. When the five Kings were hid in a cave at *Makkedah,Joshua* charged the soldiers to pursue their enemies and consume them: for the Kings he brought them out at evening, and then made his men of war set their feet on the necks of them. So at evening you shall set your triumphant feet on the necks of these tyrants, having first captivated them, and slain your enemies with the sword of mortification. Yea, GOD *shall shortly tread Satan* himself *under your seete,* and give you a full victory in CHRIST.

Lust; we perceive the tumour that is bred, now look upon the humor whereby it is fed: *Lust,* Concupiscence in it self, as it is a faculty of the soul, and gift of God, is not sin; but may be the hand of virtue, or the instrument whereby she works. Keep her at home, and set her on work, to light the candle, and sweep the house; let her be under the correction of grace, and she may prove a chaste Virgin, fit to meet the Bride-groome at his coming. Lust is in it self, as they write of the Planet *Mercury* in the Horoscope of man's nativity; if it be joined with a good Planet, it makes it better; if with a bad one, it makes it worse. There is a *Lusting* of the Spirit; for the *Spirit lusteth against the flesh.* But it is most commonly taken in the worse sense, and so two ways; Strictly, and largely, or in the full scope.

Strictly, it is taken for the sin of uncleanness; which albeit God hath in so many places threatened to confound; yet that filthiness hath the Bauds; Whores are not without their patrons. Such are first Libertines, and they will have Scripture for it. *Hosea* was commanded by GOD to take a wife of Whoredomes, *Hos.* 1.2. Som answer, this was *Fictum non factum,* a figure, not a fact; not an history, but a mystery. That God would cast off his old wife, the Church of the Jews for their Whoredomes, and choose a new one, even a wife of Fornications,

the Church of the Gentiles: that he might *sanctify* it, and *present* it to himself a glorious Church. So the not believing wife is sanctified by the husband, 1 *Cor.* 7.14. But grant it an history, yet was not the Prophet to be blamed, that *Ex impudica meretrice castam fecerit uxorem;* of an impious strumpet he made a chaste wife; but rather they that of chaste wives make impudent strumpets; which is the condition of those times. Howsoever, to the Prophet this act was commanded, to all us, the like is forbidden.

The other defenders of incontinency are the Papists; and that not only with arguments, but with authority. Their common plea is, that in hot countries they are necessary evils: but by their leave Israel was a hotter climate than Italy; yet*There shall be no whore of the daughters of Israel.* But they cite *Augustine, Aufer meretrices & turbarveris omnia libidinibus:* take away whores, and ware your wives; that were the way to make stews of your own houses. This might *Augustine* say, but Saint *Augustine* never said it. Such a gallant he might be in his unruly youth: but after that same *Tolle* and *lege,* when he lighted upon that Text, *Rom.* 13.13. no more *chambering and wantonness* now, but he put on the LORD JESUS, and disclaimed *the lusts of the flesh.* He confesses; Indeed I did once beg of God the gift of continency; but to tell truth, I desired that he should not hear me;*malebam expleri, quàm extingui:* I had rather it might then be satisfied, than mortified. But we justly abandon that remedy, that is worse than the disease. As an Emperor said of the means prescribed him to cure his Leprosy, which was the blood of Infants; *Mallem semper aegrotare, quàm tali remedio convalescere;* I had rather be sick still, than be recovered by such a medicine. Thus they that put away honest wives, and go to harlots; deal as wisely, as he that cuts off his own legs, to go upon crutches. *Causa patrocinio non bona pejor erit.*

This Lust is a sin hardly subdued: old *Lot,* whom all the fire that consumed Sodom could not touch, yet *uritur igne suo;* he was enflamed with his own heat. *Ambrose* saith of *Sampson; Strangulavit Leonem, non suffocavit libidinem:* He could choke a Lion, not his lust. Another of *Hercules; Lenam non potuit, potuit superare Leaenam; Quem sera non valuit vincere, vicit Hera;* He found the Lioness weaker than the Bawd, and no beast so savage as his Whore. Lust is an hellish fire, whose fuel is fullness of bread and idleness, evil words the sparks, infamy the smoke, pollution the ashes, the end hell. For this sin GOD rained fire and brimstone upon Sodom; *Gehennam misit e coelo,* He sent down Hell out of Heaven, *Salvian.* The delight is short, a minute determines it; the torment is everlasting, no worlds of ages shall end it. *Plutarch* writes of *Lysimachus,* who being besieged, himself and all his people ready to perish by thirst, gave up the keys of his City to the enemy for one cup of cold water; when he had tasted this cold comfort, he cried out, O that far so short a pleasure, of a King, I should be made a slave! So *Brevis est voluptas fornicationis, perpetua est poena fornicatoris, Hieron.* The pleasure of adultery is short, the punishment of the adulterer is everlasting. Consider this lust in the body, as a pot boiling on the fire: it may be two ways cooled.

First, by taking away the fuel: uncleanness is the daughter of surfeit. *Saturitati, tanquam matri, omnes ascribuntur libidines;* That Harlot breeds bastards, and lays them at the Rioters door; the soul stands charged to answer what the body does. When the mouth is made a tunnel, the throat a wine-pipe, and the belly a barrel, wantonness *bien venù, Rom.* 13.13. After

gluttony and drunkenness, follows chambering and wantonness. *Gregory* observes, that *Coquorum princeps,* the chief of the *Cooks,* which was *Nebucaradan,* first overthrew the walls of Jerusalem, and first put fire to the Temple. By the chief of the Cooks, he understands Gluttony; by the walls, our senses; by the Temple, our heart: Riot gives the first overthrow to all these.

Secondly, the pot is cooled by pouring cold water into it: only abundance of sorrowful tears can put out this unruly fire. The Amalekites had spoiled *Ziklag,* and taken their wives and their children prisoners: which when *David* and his people found, they wept till they could weep no more. *David* asked counsel of the LORD, and upon his direction followed them, and smote them from the twilight till the evening of the next morrow. So there escaped none, save four hundred young men that fled upon Camels. Conceive *Lusts* to be these Amalekites, they spoil our *Ziklag,* sack our City, captivate our wives and children, our Senses and affections: now let us cast cold water into this pot, weep till we can weep no more; lament we day and night. Then let us pursue these brutish Amalekites, so shall we overcome our untamed lusts, and smite them from the twilight of our youth, to the evening of our old-age. Some young men may escape, some vain words and unclean thoughts may remain in us: but for the old Amalekites, gross and foul faults, we shall conquer them. So recover we our wives and daughters, our affections so dear to us: and they that were the prisoners and drudges to Lust, shall now do good service to GOD.*The Land is full of adulterers,* and because of oaths it *mourneth.* Shall the Land mourn for the Inhabitants, and not the Inhabitants mourn for their sins? We have preventions, lawful marriages. The *Garamantes* of *Libya* have all their women common; wicked Infidels! No marriage, no chastity; we have marriage, but not chastity. *Intolerabilius peccatum, ubi tale remedium.* The more unsufferable their impiety, that have such a remedy. Though we cannot quench this fire, we will weep upon it; we will mourn for these lusts. Let the offenders use this remedy, and by God's assistance they shall get the victory.*Thou breakest the heads of the Dragons in the waters.* The heads of the Dragon are broken in the waters, great lusts are drowned in a flood of tears.*Moses* in zealous indignation did drown Israel's sin: he drowns the Idol, lest the Idol should drown the people: as the Philosopher did with his wealth; *mergam te, ne mergar à te;* so beat your lustful affections to dust, drown them in your tears, and let your souls drink those tears, as the Prophet says, *My tears*have been my drink day and night. These shall so blot Satan's accusation and bill of complaint against us; that the Court of heaven will not read it. There was an hand-writing against us, but it was engraven in brass; no *Aqua-fortis* of our tears could eat out that: only Christ's blood did expunge it, *Col.* 2.14. The Devil still puts up new declarations and quarrels against us, but they are written (as it were) in paper; if we weep on them, we shall easily blot them out. *Antipater* wrote to *Alexander* a long Epistle, containing accusations of his mother *Olympias;* to whom *Alexander* shortly replied; Alas, doth not *Antipater* know, that *Vna matris lacryma multas delebit literas?* That one tear of a mother will wash out many letters of an accuser? So one tear of the child of God, shall obliterate all the indictments of the Devil. Thus penitently, *Peccata dolere, est peccata delere:* for God esteems sin in deed repented, as if it had never been indeed committed. Weep therefore here, that thou mayest not weep

hereafter. One remorsefull tear shed on earth, is better than whole buckets in hell. Weep here, and weep never; weep there, and weep forever.*They that sow in tears, shall reap in joy.*

All this while we have considered *Lusts* in the narrowest bounds; as a particular effect of that grand beldame Concupiscence. But *Lust* is of a greater latitude, and is not only to be taken for the desire of fleshly company, but for the whole general corruption of our nature, prone to all sin. There is in the world the *Lust* of the flesh, the *Lust* of the eyes, and the pride of life: therefore it is called *Concupiscentia mundi;* the lust of the world. Saint *John* divides the world into three parts, and gives lust two of them there: all in the next verse; *The world passeth away, and the lusts thereof.* Whatsoever is in the unregenerate will of man, that is *Lust.* The works of the *Flesh* are manifest; that is, of *Lust,* it is all one. When they are conjoined, as *Lusts* of the *Flesh;* then flesh is as the mother, and lusts the daughters: when they are found in several places, know they are but diverse names of one and the same thing. *Paul* in reckoning them up, mentions many, and concludes more; with *And such like.* He says first they are so *manifest* that he need not, and last so *manifold* that he cannot reckon them all up. Now if Saint *Paul* numbering the sins of his times, was fain to break off his catalogue with an *& caetera;* how shall we in these days deliver up a true inventory of them? Alas, we have now those sins, to which they then wanted names. Theirs were Serpents, ours are dragons: the first were evil, but the last are worst of all. The consummation of times and sins are met together upon us. The world, like that Image, had a head of gold, there was some purity: his shoulders of silver, there the metal declines: his arms of brass, baser still: his legs of iron, yet more rusty; but now come to his feet, they are all of clay; nothing but earth, earth. And as commonly in a diseased body, all the humors fall down into the legs or feet, and make an issue there. So the corruption of all ages hath slided down into the present, as into the feet, and there *Lust* hath made an issue, to the annoyance of all the world.

This Lust is a friendly *Judas* within us, a familiar devil: She is indeed the mother of all wickedness; yield the father-hood to the Devil, Lust will challenge the mother-hood to her self,*When Lust hath conceived, it bringeth forth Sin: and Sin when it is finished, bringeth forth Death.* Saint *James* seems to speak of a womb; *Lust conceives:* of a Birth, *it bringeth forth:* of a Growth, *it is finished:* of a Death, it lastly kills, *brings forth death.* The Psalmist describes the bringing her to bed, *Psalm.* 7.14. First, she *conceives* mischief, and grows quick with child. Then, she *Travels with iniquity;* there's her labor. Lastly, she *brings it forth,* there's her delivery. The Prophet gives her a quicker dispatch;*She conceiveth mischief and bringeth forth iniquity.* She doth but conceive, and presently bringeth forth. Let me take leave to follow this significant allegory. We have found out the mother of sin, *Lust;* but can she be with child without an husband, or one instead of an husband! sin must have a father, so well as a mother: though it be an illegitimate bastard, it must have a father. You all know the Father of sin, that's the devil. We have now a father and a mother: the father begets, and the mother conceives: she is big with child: but how shall she do for a midwife? she cannot be delivered of her burden without a midwife. There is one ready at her call, that's consent. We have now a father, a mother, a midwife: suppose the child is begotten, conceived and borne; how shall we do now for a nurse? it will otherwise die for want of keeping. *Lust* is some great Lady, and scorns to nurse her own children. There is a nurse provided too, and that is, Custom. Here are all

things too fit and ready for the production of this monster. The devil is the father, *Lust* the mother, consent the midwife, and custom the nurse: if consent bring it forth, custom will bring it up. When sin was first brought forth into the world in that first human person that ever sinned, *Eve,* this was the proceeding. Concupiscence the mother kept company with the devil the father, and he suggested to her his seed, that was temptation. Presenting a fair fruit to her eye, and dissuading from confidence in the truth of God's charge: upon this seed she begins to conceive, *Gen.* 3.6. She saw it *pleasant* to the sight, and *desirable* to make one wise. After this conception in the thoughts, she knew not how to be delivered but by consent: *she did take and eat.* Now the child is borne, lest it should perish for want of keeping, *Lust* puts it forth to nurse. Dame *Custom* takes it to keeping, and promiseth to bring it up. And she hath been so good as her word; so nurse it, and nourished it, that it is now past a tender stripling: *Paul* calls it an old man, *Eph.* 4.22. *Put off the old man;* above 5000 years old, and yet it is not only alive, but lively and lusty to this day.

First, for the father of sin, whom all confess to be the devil,*When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.* CHRIST calls him the father of lies, not of liars, for *all men are liars.* Now as *Omne mendacium est peccatum,* every lie is a sin; so some have observed that *Omne peccatum est mendacium,* every sin is a lie: because it is done against the truth. If so, then he that is the father of all lies, is the father of all sins. And by a lie he engendered all sins. GOD had said, In the day thou eatest thereof thou shalt*surely die: Eve* first, receiving Satan's seed, reporting this, corrupts it; and says only, ye shall not touch it,*Lest ye die.* Satan says peremptorily, *ye shall not die.* So God's plain affirmation, *ye shall die;* was first turned to a dubitation, *lest ye die:* at last, to an impudent negation, *ye shall not die. Deus affirmat, mulier dubitat, diabolus negat, Bern.* God affirms it, the woman doubts it, the devil denies it. Thus he is the father of sin. In the devil there be some good things: *Substantia, immortalitas, fides, aliquando veritas.* Substance, for he is good as a creature, not as a devil God made him an Angel, he made himself a devil. *Deus non odit peccatum causâ diaboli, sed diabolum causâ peccati.* God does not hate sin for the devils sake, but he hates the devil for sins sake. Immortality; for he is a spirit and cannot die. Faith, the *Devills believe and tremble.* Truth; for they confessed *Jesus* to be the son of the living God. But these two last are enforced, not voluntary. His whole purpose is to beget sin, and by sin to beget death. God made not death, *Wisdom* 1. how then came it into the world? It entered by sin: how entered sin? by the malice of the devil. This Satan works in a double spite.

In a spite to man; because he is God's Image: he cannot hurt God, therefore have at his Image. Besides; man is to be advanced to that heaven, from which he is hurled down forever. If therefore he possibly can, he will pluck him to hell where himself must be forever. Thus Satan gave life to sin, that gave death to all the world. In a spite to Christ; for Christ and Satan were never friends. The Lion of *Judah,* and the Lion of this world, were never at peace. The devil doth what he can to bruise CHRIST'S heel, in hurting his members; and CHRIST hath thoroughly burst his head. In CHRIST'S birth Satan set hard to kill him by *Herod,* in the wilderness he tempted him, he never rested till he had brought him to the Cross: he had him then where he would. But as the devil came to destroy CHRIST, so CHRIST came to destroy the devil, [t] *For this purpose was the Son of God manifested, that he might destroy the works of the*

devil. But as Christ resisted him when his living body was on the pinnacle of the temple: so he overcame him when his dead temple hung on the pinnacle of the Cross. *Scaliger* writes, that the Cameleon when he spies a Serpent shading under a tree, gets up and lets down a little thread, not unlike a spiders, breathed out of his mouth: at the end whereof their hangs a little drop as clear as christall, which falling on the serpents head kills him. So Christ mounted on the tree of his Cross, sends down from his side a thread of blood, that fell on the old serpents head, and forever slew him. Now if thou wouldest prevent this generation, infatuate the father of sin, disable the devil. Allow him no bed of fornication in any member of thy body, or corner of thy soul. Would he beget adultery in thee? afford him not the bed of an unclean thought. Would he beget revenge? afford him not the bed of anger. Would he beget usury? allow him not the bed of covetousness. *Tolle concubitum,* debar this copulation, prevent this conception and thou shalt never have that bastard laid at thy doors.

We have had much ado with the father of sin, we shall yet be more troubled with the mother. I could not be blamed for accusing him, that accuseth all the world: neither must I be partial to the Beldam, *lust.* An old decrepit woman, growing on a pace to six thousand years, and yet she is not past children. This lustful mother is ready to conceive, as that devilish father is forward to beget.*Pugnabit primo fortassis, & (Improbe) dicet: Pugnando vinci se tamen illa volet:* she wrastles with a desire to be overcome. I will consider how this is done in some particulars;

An offense is done you, the devil comes, and joining with concupiscence, suggests the adulterous seed of anger: *lust,* the mother conceives malice, she travells with the pleasure of revenge, she grows big with conspiracy, and at the last, she brings forth murder.

There is beauty in a woman, God's admirable workmanship, rich colors upon a piece of clay. By some wanton look, lascivious speech, or light behavior, the devil suggests the seeds of unchastitie. *Lust* conceives desire, she travells with expectance of opportunity, grows big with immodestie, at last, brings forth adultery.

In another, the devil suggests the seed of Pride; *Lust* conceives it by thinking on honor, she travells in the imagination of high places: how great things she might do, how bravely quit her enemies, if preferred to some dignity: he grows big with an office, and at last brings forth scorn and tyranny: now still she runs upon *Pompey's* motto. *Semper ego cupio praecellere, & esse supremus.*

Satan suggests the seed of discontent: *Lust* conceives a child, like Ice, it begets the mother again. Wine begets lust, and lust begets a desire of wine. *Bacchus* and *Venus* are near neighbors; only voluptuousness hath a house between them.

This is the mother, and thus prone to the forbidden bed: what shall we do? because we know the dishonesty of the father, let us be sure to keep in the mother; restrain *Lust,* and so sue a divorce betwixt the devil and concupiscence. The only way is to put enmity between the seed of the serpent, and the seed of the woman: that though the devil be never so busy in suggesting, yet concupiscence may be kept from conceiving. There are two good herbs to make this woman barren, *Agnus Castus* and *Lettuce;* Prayer and fasting. If this kind of devil

have adulterated with *Lust,* he goes not out but by prayer and fasting. It is fasting spittle that must kill this serpent. If this take not effect, present to thy mind a spiritual crucifixe, *memoriam crucifixi,* the remembrance of him that died on the Cross for thee. Think thou doest see Jesus coming toward thee; his head crowned with thorns, his hands, his feet, his side, his heart bloody; his eyes full of tears. Behold him: 〈1 page duplicate〉 〈1 page duplicate〉 adultery sits not in those eyes: those feet were not made to please *Herod* with a measure: those arms were wonted to no wanton embraces; but to embrace the cross with patience, our souls with comfort. For thee, *Lust,* for thee have I died; thou only didst murder me: do not make these wounds bleed a-fresh: open not my side again, to let forth new streams of blood: pull me not from my throne in heaven to the grave again. Wouldest thou keep *lust* from the adulterous company ot Satan? set in the view of thy conscience, JESUS CHRIST crucified.

The next is the midwife, *Consent:* well might the child be conceived by suggestion, but without consent it could never be borne. The devil suggests into *Absalom's* heart pride, his *lust* conceives a crown, *Consent* of will is his midwife, and delivers him of treason. The devil suggests into *Demas,* gain; his *lust* conceives heaps of money, ease, the pleasure of the world: *Consent* of will is his midwife, and delivers him of apostasy. Satan comes to a young beginner, one newly set up for himself, and suggests the sweetness of being rich: *lust* conceives all ways of gain and propounds being one day an Alderman: *Consent* of will plays the midwife, and brings forth fraud and lying. If thou wouldest prevent the birth of sin, deny *lust* her midwife, *Consent.* My son, if sinners entice thee, *Consent thou not.* Could artisans and women master great difficulties *& tu non poteris?* saith *Augustine* to himself. It is no easy achievement: It was as great a miracle that *Joseph* in the arms of his mistress should not burn with *lust;* as it was for those three Saints to walk in the fiery furnace without scorching, *Luther.* If *lust* will yield, and sin must be bred, yet be sure to lock up the midwife; that it may be an abortive brood, stiffied in the womb, still-borne. He was a great Prince, that on the difficulty of his Queens deliverie; when the midwife put him to the choice, whether the mother or the son should be saved, seeing one of them must on necessity be lost: the king answered, save the fruit, though the tree fall; preserve the son, albeit you lose the mother. But in this case do the contrary; save the mother and let the child perish: kill sin, and preserve nature alive. Thou art tempted, *consent* not; allow no midwife, and the child shall never be borne. We have all *lust* about us; a very*body of death:* the father is ready, the mother is willing; keep away the midwife; that though sin be done upon us, we may have this comfort, we *consented* not.

The last is the Nurse, *Custom:* this feeds, sustains, and brings up the bastard. Though it be borne, it could not batten, thrive, and grow to stature, but by sucking on the breasts of *Custom.* The curse that the *Cretans* used against th ir enemies, was not fire on their houses, nor a sword at their hearts: but that which in time would bring on greater woes; *ut mala consuetudine delectentur;* that they might be delighted with an ill *custom.* If I have done this, if there be iniquity in my hands, &c. *Then let the enemy persecute my soul, and take it: yea let, him tread down my life upon the earth, and lay mine honor in the dust. Hugo Cardin.* on those words of the Psalm comments thus. *Let him persecute my soul,* by suggestion: *take it* by consent; *tread down my life* by action; and *lay mine honor in the dust* by custom. This is not only a grave to

bury the soul in, but a stone rolled to the mouth of it, to keep it down. Sin but now borne, *Iniquitas est; matura, natura fit:* when it is ripe, it becomes a nature. *Desinit esse remedio locus, ubi quae fuerunt vitia, mores sunt.* The disease is incurable, when vices are made manners. *Incipit esse licitum, quod solet esse publicum.* Custom is not only another nurture, but another nature. Lawyers say, *Quod est consuetum, praesumitur esse iustum.* That which is done by many, is at length thought lawful in any. Take an Apologue: four things meeting, boasted their comparative strength; the Oke, a Stone, Wine, and Custom. The oke stood stoutly to it, but a blast of wind came and made it bow; the axe felled it quite down. Great is the strength of stones, yet continual drops wear them; *Gutta cavat lapidem:* a hammer breaks them to pieces. Wine overthrows Giants and strong men, Senators and wise men; *& quid non pocula possunt?* yet sleep overcomes wine. But *Custom invicta manet,* remains unconquered. Many would not endure JESUS CHRIST, because he came to break their customs. The Masters of the *Pythonesse, Acts* 16.21. objected this against *Paul* and *Silas;* that they did *teach customs not lawful for them to receive.* For this cause was the up-roar in *Ephesus;* the coppy-hold of *Diana* was touched: and the town clarke had no means to appease the tumult, and deliver the Apostles; but by saying,*These men are no blasphemers of your goddess;* they come not to break your customs. Tell a Papist, that his two meals fast makes the third a glutton, he defies you for a breaker of his *customs.* Tell a country man that it is unlawful to keep his town-wake on the Sunday; he hates you as a Puritan, that comes to break his *Custom.* It is *Custom* that hath undone our Church: when the Pastor comes to demand his tithes; he is answered, as the man of Romney-marsh did his Minister from Scripture; *Custom to whom Custom.* But the Minister well replied; *The Churches of God have no such custom.* This is the nurse *Custom:* and so you have all four; the father, the mother, the midwife, the nurse. And here is the generation of that monster, sin: borne from the womb of that concupiscence, which my Text calls *Lust.*

Now God hath given us means to conquer all these. The father is Satan,*Whom resist steadfast in the faith.* Faith in the Lamb shall put this roaring Lion to flight. *They overcame him by the blood of the Lamb, Revel.* 12.11. For the mother, overcome her by mortification,*Mortify your members which are on the earth:* not only lay her a sleep, but lay her dead. The midwife is *Consent;* disable her, by resolution *not to obey her in the lust of the flesh,* Let not sin *reign* in your mortal body. He says not, let not sin tyrannize: but let it not *reign.* Be not sin's voluntaries: if you be only pressed against your wills; it is not you that offend, but sin that dwelleth in you. The devil will suggest, and concupiscence will admit, but take away the midwife, consent not. There will be *Sensus,* let there not be *Consensus.* When the fair *Lucrece* was ravished by *Tarquin, Augustine* observes; *Duo fuerunt, & unus adulterium admisit:* there were two persons, and but one adulterer: a conjunction of bodies, but a distraction of minds. A regenerate man's case is like that of *Lucrece;* sin is rather done on him, than of him. But lastly, let us all confess, that the father hath begot, and the mother conceived, and the midwife brought forth sin in us: we have gone too far in this birth: yet in the fear of the Lord let us not put it to nurse; not accustom ourselves to it: but break off sin by repentance; otherwise, *Lust when it is finished, brings forth death.*

That is in the world: we have seen the infection, let us now look upon the Dispersion; *Through the world.* The world is taken two ways; for the frame and constitution of the world: and for

the men and Inhabitants of the world. Now this corruption extends it self to both: the content hath corrupted the continent: men's sins have infected the world, as the plague in persons infect the very walls of the house. The latter acception is here strictly meant: yet let us see this corruption in both.

First, for the men of the world; for this is rather *corruptio morum quam elementorum:* a depravation of manners, rather than of elements.*The Prince of this world shall be cast out.* Not the Prince of the great world, for that is God; but of the little world, evil man: the wicked are his vassals, because they are sins vessels. The devil is called the*Prince of the power of the air, the spirit that worketh in the children of disobedience.Christ was in the world, and the world knew him not.* What world knew not CHRIST? The heavens knew him, for the sun was eclipsed at his death, and that *in Plenilunio:* the earth knew him, for it shook and quaked with fear: the stones knew him, for they rent and cleave in sunder The world that knew him nor, was man; not *substantia,* but *Incola mundi. Vnumquidque illud est quod amat:* everything is that which it loves: so the wicked are the world, because they affect the world. But if the world be ever taken in the worse sense, how then is it said; *Sic dilexit mundum;* So God loved the world? when *Donatus* opposed that, 1 *John* 5.19. *Positus est in maligno; the whole world lieth in wickedness: Augustine* answers him with, 1 *John* 2.2. Christ is the propitiation, not for our sins only, but for the sins *of the whole world.* And God was in Christ *reconciling the world to himself.* Here *Qui been distinguit, been docet:* a distinction shall make all clear. Where *world* is taken in an evil sense, it is meant of evil men, where in good sense, of good men. Where in a general sense of all men. The godly are called the world, but *medulla mundi,* the marrow of the world: when this marrow decays, the world will perish.*Help Lord, for the godly man ceaseth: and the faithful fail among the children of men.* If the godly be diminished, now help Lord. *Chrysostom* says, many things are spoken *De agro,* that shall not be fulfilled but *in horreo. Distingue tempora, & concurrent scripta.* But the wicked are properly called the *world:* for though they be reasonable men, and have souls from heaven; yet they are corrupted by and corrupting the earth There is a river in Spain full of fishes; but those fishes are corrupt and unwholesome, by reason the river runs three or four leagues under the ground: so the wicked though they had some sparks of natural goodness, yet by running through the earth, they become loathsome,*Many walk, that are enemies to the Cross of Christ:* if many in *Paul's* time, more now. For Satan who was then bound, is now loosed again out of prison: and*hath great wrath, because he knows he hath but a short time.* So tetricall and horrible is this, that a man would think the whole world were turned devil. Therefore pray we with *David;From men of the world,* good Lord deliver us.

Secondly, the world in the very frame and substance of it is thus corrupted; *all in vanity.* A man that would taste the saltness of marine waters, needs not drink up all the sea: it is enough for me to give you a taste of this world. In the creation of every days work, God saw that it was *good:* but in the sixth day, having done all; *Erant valde bona:* viewing all in the harmony, *They were very good.* The things of the world were made good for man, but he made them evil to himself: so that now *the whole creature groaneth under this corruption, Ro.* 8. So it labors, as if it desired release, and rest: so it is corrupted that it must perish. *Communis mundo superest rogus.* The heavens shall pass away with a great noise, &c. *Non minùs certum,*

quia dilatum: the differring doth not discredit the certainty. If the world it self be so perishable, what think you of all the pomp and vanities of it? *Corrupta sunt, & corrumpentia:* they are corrupt themselves, and corrupting others.*Love not the world:* what is this world? The Apostle expounds it to be *lust of the flesh, lust of the eyes, and pride of life. Beatus qui explicatur, miser qui implicatur.* Blessed is the man that is delivered out of them, wretched is he that is wrapped in them.

There's only one way left, not to admit

The worlds corruption; to be none of it.

Now shall I wrap up both these worlds into one bundle, and teach you how to loath it? This you will do by considering the villainy, misery, Inconstancy, Insufficiencie of it.

The villainy; *The world shall hate you,* saith Christ. Then Christ hath not told us truly, or the world will use us hardly. As *Tertullian* observes on *Nerva's* epistle to *Pliny:* he would not have Christians sought for, *quasi Innocentes,* as if he confessed them innocent: yet being found he would have them punished, *quasi reos,* as if he professed them guilty. Good men commonly find as much favor of the world, as *vitellius* shown *Julius* the. Senator: when the Emperor *Commodus* commanded he should be slain with the sword; *vitellius* in favor did beat him to death with cudgells. Plead what they can for their own innocence, the Wolf will answer the Lamb; Indeed thy cause is better than mine, but my teeth are better than thine, I will devour thee. There are not wanting, that like *Fimbria* of Rome, who meeting a Citizen that he hated, in the street, gave him a deadly thrust into the body with his sword: and the next day entered an action against him, that he had received but part of his blade into his body, and not all, as he meant it. *Sic nocet innocuo nocuus:* what can the Lamb expect else of the butcher? Indeed sometimes the world useth a man, as *Jerome* notes, the Praetor handled a soldier, to make him renounce CHRIST. First he imprisons him in his own house, allows him a chamber well furnished, soft lodging, dainty cheare, wine, music, all delights. When this course would not take, (yet Lord, how many are thus tempted to leave their Savior!) then he casts him into a dark dungeon, loades him with irons, starves him with the hungry allowance of husks and puddle-water. When nothing would do, he burns him. If the devil cannot win men to hell as he seems an Angel of light, he will strive to accomplish it as he is a spirit of terror; if not transformed to another shape, then deformed in his own shape.

The Miserie: so soon as CHRIST was baptized, and the Spirit descended on him, presently Satan had a-bout with him. No sooner do we give our names to CHRIST, and receive the holy spirit, but instantly the devil rages and roars against our poor souls with might and malice. If we begin to please God, we displease the world: if God be our friend, that will be our enemy, when we were come into *Macedonia,* our flesh had no rest, but we were troubled on every side: *without were fightings, within were fears.* When we once put our endeavors to godliness, expect no quiet. *Nunquam bella bonis, nunquam dissidia cessant: Et quocum certet, men's pia semper habet, Prosp.* Say we then with *David; Oh God my heart is ready. Paratum ad sublimia, paratum ad humilia: paratum ad prospera, paratum ad adversa, paratum ad universa.* Ready for good things, ready for evil things, ready for high things, ready for low things,

ready for all things, *Bernard.* 1 *Sam.* 6. The king of *Bethshemesh* might low after their calves at home, yet they kept one path, and turned neither to the right hand nor to left. So although we mourn for parting from our temporary delights; yet let us keep the way of truth, that will bring us to the end of our faiths, the salvation of our souls. Scrape not then on the dunghill of this earth for pearls, where nothing will thrive but toad-stools.*In me you have peace, in the world you shall have tribulation:* leave me to affect our own misery.

The Inconstancy: at most we can get but the figure or fashion of this world, and *Figura transit,* the fashion of it perisheth, *Ier.* 17.11. The Partrich may sit on eggs, and hatch them: but then (because they are none of her own) the true mother calls them, and they flieaway. The worldling is this brood-goose, hatcheth chickens, gathers riches: but when God calls them, they run away from him, and leave him *a fool.Thou fool, this night shall they fetch away thy soul from thee,* then whose shall these things be? Swallows will not build in houses ready to fall: yet we more unwise, build our nests in this perishing world. Sea-passengers have written, that about the Teneriffe there be certain Islands, called the flitting Islands: they are often seen, but when men come near them, they flitte away. The world it self is such, a flitting Island: today thou thinkest it *Tuum,* thine; tomorrow it shall not find thee *Suum,* his: thou art quickly gone from that, or that from thee. *Solvet amicititas mors ingratissima vestras.* O blessed place, where peace hath no change!

The Insufficiencie; it can never content us. They that have most, crave most: the richest usurers are the poorest beggars. He that loveth silver shall not be satisfied with silver. As the poor man cries, *Quid faciam, quia non habeo,* what shall I do because I have nothing? so the covetous cries as fast, *Quid faciam, quia habeo,* what shall I do because I have so much?*What shall I do because I have no room to bestow my fruits?* But whats this? have we any hope to cast out worldlynesse? No: indeed your judgments here can make no resistance, but your affections cannot be brought to it. Most men desire *Esau's* blessing, the fatness of the earth: they care, not for *Jacob's,* yet he went away with the Covenant. *Cain's* outlawed stock were yet excellent in worldly things; *Iabal* in cattle, *Iubal* in music, *Tubal* in brass and iron; they were the fathers of those professions. What worldly thing is there, but some reprobates have had it? For beauty, *Absalom* was very fair; and the daughters of men by beauty ensnared the sons of God, *Gen.* 6.2. For strength, *Goliath* was very potent; for swiftness, *Hazael* was a swift runner; for wealth, *Nabal* was very rich; for honor, *Saul* was a King: In man one dram of grace, from God one drop of mercy, had been better than all these.*There appeared a woman clothed with the Sun, and the moon under her feet, and upon her head a crown of twelve Stars.* The Sun is Christ, the twelve Stars the twelve Apostles, the Moon is the world, and that is under the Churches feet. We that have the earnest of the Spirit, and the first-fruits of salvation, while we are awake, know and acknowledge this to be the best of all. Yet if a little rest of quiet, or ease of health, or luggage of wealth be missing, we mutter as if God had done nothing for us, and are often ready to leave, the music of Zion, and to run back to the world. *Strabo* hath a tale of a Musician, that had got together many delighted hearers, whom with sweet charms he held by the ears; they praised his music, he was well pleased with their company. On a sudden the market-bell rung, away they ran all, and stayed not so much as to give him thanks: only one somewhat deaf stayed behind. The Musician heartily thanked him

that he would tarry with him, when all the rest went away at the ringing of the market-bell: why, but hath the market-bell rung indeed, says he? Yes, quoth the Musician; away trudges he too. You can apply it. Preach we never so well against worldliness, when the charms and chimes of the world ring, it is hard to keep your minds from running. O how difficult is it to conquer this world? yet faith can do it,*This is the victory that overcometh the world, even our faith.* Every true Christian is greater than *William* the Conqueror, greater than *Alexander* the Great, greater than *Pompey* the Great, greater than the great Turk. For they conquered in many years but a few parts of the world; but the Believer in one hour with one act only, subdues the whole world, with all things in the world. *Terra fremat, regna alta crepent, ruat ortus & orcus; Si modo firma fides, nulla ruina nocet;* Art thou a Christian? hast thou vanquished the world, that vanquisheth all the wicked? Bless God for this conquest: the King of Spain's over-running the Indies was nothing to it. Merchants would give much •o know a short cut to those remote places of traffic, without passing straits, or fetching bouts: the shortest cut to the riches of the whole world is by their contempt. Here is a short description of the worlds vanity, by reason of this corruption: but what can he expect that speaks against the world? When Christ himself came to dissuade men from the world, he had ill luck in that point. He might preach; Make to yourselves friends of the *Mammon* of unrighteousness: and verse. 13. You cannot serve GOD and *Mammon.* But *when the Pharisees that were covetous, heard all these things, they derided him, verse.* 14. he had but a flout for his labor. But let those that have hope of heaven, cease to love this world: and know that if Christ make us to deny this world, he will give us a better; we shall be no losers by him, he vouchsafes us the kingdom of heaven.*For if in this life only we had hope in Christ, we of all men were most miserable.* Take this corrupted world that like it; let that glorious world be ours.

Having escaped the corruption. We have considered the Infection, and the Dispersion, and therein the Discovery: now one word of the Recovery, we have *Escaped it.* I call this a Deliverance; for we have *Escaped;* not by our own power, but by his grace that hath delivered us. Our soul is *Escaped* as a bird out of the snare of the fowlers; the snare is broken and we are *Escaped.* The snare of the fowlers were the lime-twigs of this world: our soul was caught in them by the feathers, our affections: now indeed we are *Escaped,* but the Lord delivered us. We that were once taken captives of Satan at his will, are now freed. There is a four-fold manner of freeing captives: 1. By manumission, a voluntary making free of a bond-servant: so we are escaped from the service of Satan into the glorious liberty of the sons of God. If the Son shall make you free, you shall be free indeed. 2. By Commutation, we were prisoners by sin to Death. God therefore made a change with Death: Take thou my Son prisoner, give me my servants free. Death and Hell were forced to exchange: So they killed Christ, and we escaped. 3. By price; when a ransom is paid: now Christ*gave himself a ransom for all:* no silver or gold could serve; but the*Precious blood of that immaculate Lamb.* We are bought with blood, and this is the blood of God. So *Tertullian, Sanguis Christi non redemisset ecclesiam, nisi fuisset sanguis Dei;* No blood could have saved us, but the blood of him that was God. Here was mercy, great mercy: Christ to have mercy upon us, had no mercy upon himself: the price is paid, and we are escaped. 4. By violence; thou hast plucked my feet out of the snare, when they were too hard for me: with a strong hand and out-stretched arm, God hath delivered us

out of this Egypt. As *David* delivered his sheep from the Lion, so the LORD hath *delivered us,* 2 *Tim.* 4.17. *Ejecit daemonia;* CHRIST did cast out devils: like *Alexander,* he stood not to untie the knot, but he cut it. By all these ways we are escaped, may our thankful hearts give praise to our Deliverer Jesus Christ.

But did GOD all this for us, and shall we do nothing for him, for ourselves? Alas, we shall then soon again be entangled with the *Corruption* of this world. Here we learn the due and true use of Faith and Repentance; Faith to lay hold on the blood of CHRIST, to cleanse our souls from this *Corruption* of lust and Repentance by true remorsefull tears to purge ourselves continually. *Nulla dies sine maculis, nulla dies sine lacrymis;* No day is without sins, let no day pass without sorrows. These showers shall kill the weeds of lusts, and spring up the herbs of graces. When he over-waters earth, there follows temporal plenty: when earth waters heaven, there follows spiritual plenty. Let me now give you the picture of Repentance; which I desire not to be set up in your houses, but to be laid up in your hearts.

She is a Virgin fair and lovely, but sorrow seems to do violence to her beauty; yet indeed increaseth it. You shall ever see her sitting in the dust, her knees bowing, her hands wringing, her eyes weeping, her lips praying, her heart beating, her lungs panting. She comes not before GOD with a full belly, and meat between her teeth, but her soul is*humbled with fasting.* She is not gorgeously attired, Sack-cloth is her garment. Not that she thinks these outward forms will content GOD, but only are *moeroris Insignia,* the remonstrances of pure sorrow within. And indeed at that time no worldly joy will down; only pardon and mercy in JESUS CHRIST. She hangs the Word of GOD as a Jewel at her ear, and tyes the yoke of CHRIST as a chain about her neck. Her breast is sore with the strokes of her own penitent hands, which are always lifted up toward heaven, or beating her own bosom. Sorrow turns her *lumina* into *flumina, frontem in fontem;* her eyes into fountains of tears. The ground is her bed; she eats the bread of affliction, and drinks the water of anguish. Her knees are hardened with continual praying, her voice hoarce with calling to heaven: and when she cannot speak, she delivers her mind in groans. There is not a tear falls from her, but an Angel holds a bottle to catch it. The windows of all her Senses be shut against vanity: she bids Charity stand the Porter at her gates, and she gives the poor bread, even while her self is fasting. She would wash CHRIST'S feet with more tears than *Mary Magdalene*▪ and if her estate could reach it, give him a costlier unction. She thinks every man's sins less than her own; every man's good deeds more. Her compunctions are unspeakable, known only to God and her self, and to no creature else. She wisheth not only men, but beasts, trees, and stones to mourn with her. She thinks that no Sun should shine, because she takes no pleasure in it: that the Lilies should be clothed in black, because she is so appareled: that ths Infant should draw no breast, nor the beast take food, like the *Ninevites;* because she hath no appetite. She hath vowed to give GOD no rest, till he have compassion upon her, and seal to her feeling the forgiveness of all her sins. Now Mercy comes down like a white and glorious Angel, and lights on her bosom. The message which Mercy brings from the King of Heaven is this; *I have heard thy prayers and seen thy tears.* The HOLY GHOST comes with an hand-kerchiefe of comfort to dry her eyes. Lastly, she is lifted up to heaven, where Angels and Cherubims sing her tunes of eternal joy: and GOD bids Immortality set her in a Throne of glory.

Verse 5.

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge, &c.

THe former part of the Chapter is spent in comforting: Now he comes to exhorting. A father does not only promise his son, I will make thee mine heir: but withal imposeth on him some duties, by performance whereof, he may assure himself of Inheritance. If we should speak nothing to men Instructively, or reprehensively, but all comfortably; it were the next way to send them comfortably to ruin. *Sat Deus; at nobis quaedam facienda reliquit;* It is not fit that Heaven should take all the pains to bring Earth to it; Earth must do somewhat to bring it self to heaven. God's bountifulness is beyond our thankfulness: yet thankfulness is not enough, there is matter of labor and *Diligence* in it. He that lies in a dark pit, will yet offer his hand to him that will help him up. *Jeremiah* did put the cords under his own arms, that*Ebed-melech* let down to draw him out of the dungeon. If the Lord of a Manour have given thee a tree, thou wilt be at the charges to cut it down and carry it home. He that works first in thy conversion, hath in wisdom made thee a second. Thou seest God's bounty; Now look to thine own duty.

This is taught us by the

- Quality, *Diligence.*
- Quantitie, *All* diligence.

Give diligence: Here first for the Quality. There is no matter wherein we hope for good in the event, accomplished without *Diligence* in the act. He that expects a royalty in Heaven, must admit a service on earth. The good man is weary of doing nothing, for nothing is so laborious as Idleness. *Bernard calls* it a dull numbness of the soul, which neglects to begin, or is weary to prosecute any good work. Deny Sloth not only continuance, but countenance. *Quanto magis occupatum Diabolus invenit, tanto minus occupat.* Satan's employment is prevented, when he finds thee well employed before he comes. *Thomas Becket,* no good man, in no good cause, when he was admonished to be less stirring in State-matters; answered, that he sate at the stern, and therefore ought not to sleep. This is a Christians case, Is the world tempting, the Devil attempting, my flesh betraying, and shall I sleep? Do I steer the helme of my own vessel, wherein my soul is the passenger, and my hope of blessedness the fraught; and would you have me to sleep? *Jacob* complains, that the*sleep departed from his eyes:* so careful was he to make his reckoning even with his master. I am sure we have a greater charge, greater Master, greater account, and yet we sleep. *Lepidus* lies in Harvest under the cool shade, *Vtinam hoc esset laborare;* I would this were to take pains: so some*stretch themselves upon their Ivory-beds;* and invite their curious morsels with rich wines: and O that this were the way to heaven! *Augustus* hearing that a Roman far in debt, slept quietly during his life: sent after his death to buy his pillow. It is a strange pillow whereon some slumber, that owe so much to GOD and man. When the Oyster gapes, the Crab throws into her a little stone, which hinders her from shutting again, and so he devours her. Satan watcheth our idle gaping, throws in his bait; lust or drunkenness, and so preys upon us. It is observable, that albeit the Romans

were so idle, as to make *Idleness* a god; yet they allowed not *Illi ignavo numini Templum intra urbem;* That idle Idol had not a Temple within the City, but without the walls. It grieves me to think that our Suburbs abound with so many worshippers of this lazy Devil: yet I still pray that none may be within the walls. Let us deal with Idleness and wantonness, as *Philip* of *Macedon* did with two such persons; cause *alterum fugere, alterum fugare;* the one to drive the other out of our coasts. The old world snorted when the great shower came: Sodom slept, but her damnation slept not. It was *Gogs* presumption, I will go to the land of unwalled Villages, I will go to them that are at rest. So Satan presumes to set on the sluggish as an undefenced city, *Otia pulvinar Satanae;* the Devil shoots in a slug, and hits none so soon as the sluggish. The unjust Steward out of office, fore-casts,*I cannot dig, and to beg I am ashamed.* We have those can dig, yet are not ashamed to beg. Many one says not *Fodere nescio,* but *Fodere nolo.* It is mercy to give them three thing; correction, work, and meat. A generous spirit is of *Maximinus* disposition; *Quo major sum, eo magis laboro; & quo magis laboro, eo major sum.* Our gallants would not endure that father, that should charge his *eldest son to work in the vineyard. Jacob* got the blessing, but it was under the name of *Esau,* which signifies working, *Ambr.* We must have the hands of *Esau,* if we look for the blessing of *Jacob.* There are three marks and helps of *Diligence;* Vigilance, Carefulness, Love.

Vigilancie: a serious project, which we can hardly drive to our desired Issue, takes sleep from our eyes. The best plot is to be saved, to appease God's anger, to get remission of our sins: yet we are *supini* and *sopiti,* fast asleep, though this be undone. Christ said unto *Peter,Simon, sleepest thou?* Is *Judas* waking, the Pharisees walking, the soldiers banding, the devils urging, the Son of man betraying, the great work of redemption accomplishing; and Sleepest thou? So is Satan provoking, thy flesh ready to yield the fort, sin at the door, and Judgment not far off, and sleepest thou O Christian? When *Abraham* received the wofullest charge, that was ever given to father, concerning his only son; he*rose early* to do it. On the week-days every man riseth early to his trade; on the Lord's day, when the business of their souls is specially in hand, men usually sleep their fills.

Carefulness, *Eccles.* 5.1. Keep thy foot when thou goest to the house of GOD. Thou hast a foot, walkest with that foot, even to the Temple; but look to it. *Res est solliciti plena timoris amor:* If thou lovest GOD, thou wilt be fearful to offend him, careful to please him. *Gideon* smote the host of *Zebah,* and *Zalmunna,* and returned from the battle before the Sun was up. Satan finds us careless, smites us in the night of ignorance, and carries us away captives before we perceive it. The World says to a man, as the Priests and Elders did to the Soldiers; here is store of money,*We will secure you:* Money is able to make thousands secure. But, *Magna securitas, maxima tempestas.* The Spies of *Dan* returning, told them that the people of *Laish dwelt secure, quiet and careless:* so they took them, so they smote them, and burnt the City with fire, *Judge.* 18.7. No man perfectly knows his own heart: you think all well, this may be not assurance, but secureness. *Invadunt urbem somno vinóque sepultam;* When they shall say,*Peace and safety,* then cometh on them sudden destruction. Every man thinks ill of his sins, but perhaps he thinks too well of his good works: the servants of God mistrust their own righteousness.

Love: this *Diligence* must fetch the life from affection, and be moved with the love of virtue. They are most, whom fear correcteth from evil, they are best, whom love directeth to good, *August.* We refuse the dainty morsels of a churles table, because we have them not with love. GOD r•gardeth not the mammockes of our sacrifices, the scraps of our perfunctory obedience, when the awe and law of man brings us thither; not the love of GOD. Constraint makes a thing easy in it own nature, to become toilsome; love makes a difficult thing easy. He that is banished his native Country, thinks every step tedious: let his own will call him forth, his travel is pleasant; else men would nor cross the seas to see fashions. There was a man so well affected to his own City, that in fifty years he never went a league out of it; as if like a fish he must needs die, if taken out of his own element. Not long after his luck was to commit an offense; whereof being convicted, and liable to severe punishment; the favoring Judge, intending to mitigate it, because this was his first error; confined him on the pain of death to the limits of that City. Now what was to his opinion formerly a delight, becomes a bondage and vexation; nothing in the City pleaseth him, all his desire is to gad abroad. How many miles can we ride and run in a day to see one beast pursue another! The unevennesse of the way, the uncertainty of the weather troubles us not, because we have a love to the sport. If the charge of a Superior commands us to measure over so many miles, we soon complain of weariness. The Sabbath finds many in the fields, walking to the neighbor Villages, for wanton delights. If they were commanded to travel so far to Church, and to serve God, they would say with *Jeroboam,* it was too long a journey. All negligence in good things is from the want of love.

Well, God requires our diligence; *Vult & non vult piger, Bed.* He would have honor, but no labor: *Delectant praemia cum promittuntur, deterrent certamina cum praemittuntur;* The promises delight them, the combats affright them. O foolish man! thousand thousands stand about thee, and dost thou presume to sleep? *Bern. Mallem mihi esse male quàm molliter, Sen.* I had rather be sick than slothful: by that, the mind is stirred up, by this, effeminated. I use, saith that Philosopher, short sleep; it is enough for me to have forborne watching. *Aliquando me dormire scio, aliquando suspicor;* Sometimes I know I sleep, sometimes I suspect it.

But enough of *Diligence,* unless we were taught also rightly to dispose it. For there be many that weary themselves for very vanity. Even *Israel* would go back to Egypt for the Garlicke and Onions: Things, saith *Gregory,* that provoke tears in them that eat them. *Manna* makes the heart merry; but they must have Garlicke; as if they were weary of joy, and desired again tears and sorrow.*The Statutes of the Lord are right, rejoicing the heart.* But *Contemnunt habere unde spiritualiter gaudeant, & desideranter appetunt unde carnaliter gemant.* Men confess this world troublesome, yet love their own vexation, above the Peace of GOD, which passeth all understanding. Our minds are so scattered among these visible things, that we forget how the state stands within us. Like him that looks to the outside of his house, loames, washes, paints it, while the rotten timber drops down within. While men hunt after the worlds venison with *Esau,* they are in danger to lose their Fathers blessing.

I have given three helps of *Diligence;* let me yet add a fourth, Study; so some here translate 〈 in non-Latin alphabet 〉 , what good work can be done without study? Indeed the main is

confessed:*Study to show thyself approved unto God.* But we think inferior offices need no such studious diligence: what easier thing is there than to keep the peace? yet the Apostle says, *Study to be quiet.* Mans nature is so apt to revenge, that it is no easy matter to be peaceable, Says the Philosopher, *Te studeto,* study thyself. What is easilier known than a man's self? No, says *Job, Non novi animam meam,* I know not mine own soul. Mans self is a good book to study:*I am fearfully and wonderfully made.* Read this book in *Folio,* in thy prosperity: read it *in Quarto,* abridged by calamity: read it *in Octavo,* made less by penury: read it *in Decimo-sexto,* made contemptible by ignominy: read it *in Nihilo,* made nothing of this world by death. The Lawyer will not answer a declaration without study; or he builds more on his fortune and favor, than on his wit and fidelity. The Poet can tell the Gallant that buys Love-sonnets; I study for your pleasure. The Advocate studies his pleading, or talks idle. When a vain-glorious Orator asked his friend, How liked you my speech? and preventing the answer which he expected applausive; believe me says he, I did it on the sudden, without study: so I believe says the other, for it did not savor of the Study. For us, what dare we do without study? Perhaps you think not so; but that we come with the same preparation to speak, that you come to hear. So we might all be acaccused be accursed, for doing God's business negligently. You think, because it is easy for you to come to Church when the Bell hath tolled an hour, it is as easy for us on a nights warning to preach. If there be anything in the world that bewrays this Cities ignorance, this is it: I will tell you a paradox: I call it so because few will believe it, but it is true. It is more difficult to hear well, than to speak well. To hear, say you? I can hear the gravest Bishop in the Land, and never study for the matter: But I say, if thou wilt be so good a hearer as he is a Preacher, thou must study for it more than he. Good reason: he goes along with the meditations conceived in his own breast; thou must go along with his speech; he follows himself, thou must follow him. It is easier for a Hare to run her own course, than for an Hound step by step to hunt her out. Our SAVIOUR says, *Take heed how you hear:* there is a certain art or cunning in well hearing. In a certain Country, every man was to plead his own cause: he was allowed an Advocate to put his mind in good terms, but himself delivers it. One had his turn thus fitted, paid the Lawyer, took the copy, liked it admirably, studied it by heart. But after often reviewing it, he fell into dislike of it, and returned it back with his *Non placet.* The Lawyer asked him the reason why he now disliked that, which at first he so applauded: why says he, now I have read it often over, and find the weaknesses; at once reading it seemed very good. And, quoth he, shall the Judges hear it above once? Let this touch upon the infirmity of common hearers.

Beloved, you cannot hear well without studying how to hear; do not think we can preach well without it. Indeed there be enthusiastical Preachers, that run away with a Sermon, as horses with an empty cart: you are not worth your ears, if they cannot distingush. But to conclude, if no great work can be done without study, then surely not the salvation of body and soul without it. It is well, if with any study we may have it. When an Astrologer told *Agrippina,* that *Nero* her son should be Emperor; but first he must untie a knot by art, that was tied by nature: he meant, that he must artificially dissemble himself honest, though he were naturally a villain. She answered, he shall untie any knot to have an Empire. It is enough for us that we may have the Kingdom of Heaven, though we untie a knot by the art

of Grace, that was bound by the corruption of Nature. We are borne unclean, have made ourselves guilty; given to lust, avarice, pride; there's Natures knot: let us untie this by grace;*Such were ye, but ye are washed, but ye are sanctified;* and the Kingdom of Heaven shall be ours. To this let us give all study: some Astronomers have beaten their brains with much study, to find out the space betwixt Earth and Heaven: and have given it up for above three hundred thousand miles. How great was their study? how uncertain their account? how vain the fruit? know it is a great way, not a journey over to France, or to India; study how to get thither. For this we study to preach, for this study you to hear, let us all study to practice; and when we have given all *Diligence,* still LORD be merciful to us.

Give diligence; not a pragmatical business in others affairs; but rectify thy diligence, confining it principally to thyself. Dresse thine own garden, lest it be over-run with weeds, *Sen.* I know not with whom I had rather have thee be, than with thyself. *Vbicunque sum, mecum sum: rebus enim humanis me non trado, sed commodo;* I lend myself to other men's occasions, I give myself to mine own. We may say to Worldlings, as CHRIST to *Martha,* you are troubled about many things; but *one thing is needful,* mind that. They think when they have gotten store of riches, they shall then sleep in quiet; no then is least quiet of all. The rich man resolves when he hath filled his barns; then *Soul rest;* no, then Soul come to Judgment, to everlasting unrest; *Luke* 12. It is in vain, men rise up early, and go to bed late, and eat the bread of sorrows: for upon better conditions *God giveth his beloved sleep. Pyrrhus* boasted to his friend *Cineas,* that he would invade Italy, and hoped to achieve it: *Cineas* asked him, Sir, what will you do then? Then we will attempt Sicily, and so at last get Carthage and all Africa. And what then Sir? Then saith *Pyrrus,* we will rest and be merry. Alas, saith *Cineas,* may we not do so now, and save all this trouble? Then *Otium,* I will take mine ease? No, then *minus otii,* least ease of all: for besides hazard of blood in getting, there will be continual trouble in keeping. *Non minor ill labor, quàm quaerere, parta tueri. Eutrop•lus* in the Poet, to one that asked how he might be revenged on his enemy; gave this counsel; *Facito divitem,* make him rich; so lay on him *Sarcinam curarum,* a burden of cares. The rich Land-lord envied his poor tenant, because he heard him sing every day at his labor, that had scarce bread for his family; while himself wanting nothings was full of discontent. One advised him to convey cunningly into his Cottage a bag of money; he did so. The tenant finding this mass, so great in his imagination, left off his singing, and fell to carking and vexing how to increase it. *Crescentem sequitur cura pecuntam;* The Land-lord fetcheth back his money, the tenant is as merry as ever he was. God is our Land-lord, while we his poor tenants have but little, we are content with a little: but if riches increase, cares increase with them; and till our Land-lord take back his burden, we have no ease. We may say of worldly wealth, what*Solomon* of worldly knowledge; he that adds it, adds sorrow with it. *Diogenes* laid himself to sleep in his cell, and his purse by him; a thief spies it, and watches till he was asleep. About mid-night when he thought himself, he ventures to steal it. To whom the subtle Cynicke; *Tolle infaelix, ut facias utrosque dormire;* Take it wretch, so we shall both sleep. Thou couldst not sleep till thou hadst it, nor I till I lost it. The very Camel is glad to be eased of his burden: When *Aesop* with the rest of his fellow-slaves were put to carry burdens to a City; one chose to bear this merchandize, another that, everyone had his choice, and *Aesop* chose to carry the victuals. Everyone laughed at this, that

he being the weakest, had elected the heaviest burden. Away they went together; and after some miles they went to breakfast, his burden was the lighter by that. Then to dinner, it was lighter still: then to supper, now it was easy: the next day they had eaten up all his burden, and he went empty to the City, whither they being loaden could not reach. Let the covetous choose gold for his burden, the proud rich garments, the ambitious mountains of honor, every worldly his several luggage; let my choice be that of Saint *Paul,* If I have food and raiment, therewith to be content; I shall go the lighter to heaven.

All diligence: here's the quantity, *all:* and that for two reasons:

1 The working up of salvation is no easy labor; thereto is requirable *All* diligence. *Talis diligentia respicit tantam rem, tanta res requirit talem diligentiam.*Such a diligence respects so great an object, and such an object requires so great a diligence. Refuse no labor for such a reward, *Ieron.* The best things are the hardliest come by. *Qui cupit optatam,* &c. he must be frozen with cold, and sweltred with heat, that accomplishes so great a work. This equity must needs be granted, that if we cannot attain to worldly trash without labor, then much less to heaven without *all* diligence.*The kingdom of heaven suffers violence:* but rest alone, try if you can extort this by force. Spare no invention of wit, no intention of will, no contention of strength about it. If you will needs use violence, oppression, extortion, here violate, here oppress, here extort: wrestle for this though with *Jacob* you lame your limbs; get it though you lose your lives. When *Dionysius* saw what heaps of wealth his son had hoarded up in his closet; he asked him what he meant to let it lie there, and not to make friends with it to get him the kingdom after his decease? *O fili non est in te animus regni capax,* Son thou hast not a spirit capable of a kingdom. So knowing a rich man's piles of bags and whole countries of revennues; and finding no works of piety, none of charity; we may justly tell him; *Non est in te animus regni coelorum capax:* he hath not a soul capable of thy kingdom of heaven. In heaven there is*gold tried in the fire.* Will we adventure our estates, our lives; to find out new lands where may be gold: and spend no diligence for that where we are sure is gold, and such as cannot perish? In all other things the difficulty of obtaining whets thy mind, and spurs the actions forward: only for heaven which we confess best of all, we use labor least of all. It is a hard task, therefore give *all* diligence.

2 God requires *Totum hominis,* the whole duty of man; that is God's due. What nothing left for this world? yes, moderate providence; the saving of souls hinders not provision for bodies; but furthers and blesseth it. First seek the kingdom of heaven, then these things *shall be added to you, Matth.* 6. other things shall come into the bargain *Paul* calls them *Adjectanea,* CHRIST *Adjectiva;* there is no substance in them. *Sequere tu Christum, caetera sequentur te.* Follow thou Christ, the rest shall follow thee. The world says; *Insequeris? fugio: fugis? insequor.* Dost thou follow me? I will fly thee: dost thou fly me? I will follow thee. Besides there is a mass of corruption in us, *all* diligence is little enough to expel that. A tyrant boasted that he had turned a great stream in two days: yet quoth the Philosopher, but you have been turning another stream this twoscore years, and yet have not done it; your own evil disposition.

A Christian is like a common wealth; Grace is the Queen, religious thoughts the subjects, lusts the rebels: these war against the Queen*fight against the soul.* If they grow to a head, they

will make a mutine in our hearts: our best policy is to keep them bare and low: though we cannot take away *velle,* their will; yet let us prevent them of *Posse nocere,* power to hurt us. To this let us give *all* diligence, and the Lord give a blessing to that diligence.

Besides this, add, &c. Thus much for the addiction, now to the addition. Wherein we find a concession, an accession, that he requires; *Add.* You have done something, yet there is a *Praeterea,* a *Besides. Profectionem agnosco, Perfectionem requiro:* I yield a beginning, I ask a proceeding. Sit not down with your *Satis.* knowledge you have, and faith you have; yet there's an *Adhaec, Besides* these.*Leaving the principles, let us go on to perfection. Nihil praesumitur actum, dum superest aliquid ad agendum.* We cannot say, that work is finished, whereof any part remains to be done. None were fit to fight the battles of God, but they that lapped water out of their hands; (like the dogs of *Nile* for fear of the Crocodyles) still going forward, *Judge.* 7.5. As God himself is said to drink, *De torrente in via; of the brook in the way, Psal.* 110.7. this man *lifts up his head,* and goes on. Christ hath sprinkled all the way between heaven and earth with his blood, and hath made it a*living way:* like good hounds, let us trace him by the foot, and run*after him in the smell of his garments;* not resting till we rest with our Master. Thou hast done many good works, assurest thyself of some growth; yet *forget that is behind, and reach forth unto the things before, Phil.* 9.13. *Non sufficit Christum sequi, sed c•nsequi:* there is still a *besides.* They go from strength to strength, *till everyone appear before God in Zion.* When thy soul hath tasted some crumbs that fall from thy masters table, some drop of blood that ran from thy Lord's side; yet still think of a *Praeterea,* somewhat *besides. Beda* observes on *Num.* 33.29. *They went from Mithcah, and pitched in Hashmonah:* that *Mithcah* signifies sweetness, and *Hashmonah* swiftness. *Mithcah* and *Hashmonah,* sweetness and swiftness must be joined together. They that in *Mithcah* have tasted of the Lord sweetness, will remove to *Hashmonah,* come toward him with swiftness.

When the young man asked CHRIST, what he should do to be saved, he pointed him to the law,*keep the commandments.* But he replied; *All these have I kept from my youth up: what lack I yet?* Verse 20. yes, there is a *Praeterea,* a *besides* he never dreamt of; *If thou wilt be perfect, sell all thou hast and give to the poor.* This last *besides* almost put him beside himself. In natural things we still covet a *Praeter.* If we have wit, we covet more wit: we will seek to be more wise than we can be, though we be found less wise than we should be. But in worldly things our desires have an everlasting *Praeterea.* Hath *Ahab* a kingdom? yet *Naboth's* vineyard is another *Praeterea.* Hath he bought the Manor, he must have the poor man's cottage *besides.* The rich man had exceeding many flocks and herds, the poor nothing but one only Lamb; well this one Lamb is his *Praeterea,* he must have it. Hath another put out the hundred to usury? yet there's a *besides,* when the ten pounds come in for interest, out with that too. The widow had filled all her vessels with oil, yet she calls for another vessel, theres a *Praeter* still. The rich man, *Luke* 12. had his barns full before; but now he must enlarge them according to his desires; there's another *Praeterea: besides,* all this he must have more. O the insatiate desire of this world! but for heavenly things, a small scantling serves us. I believe that CHRIST died for me, I am sory for my sins, I hope to be saved; heres enough, no *Praeterea* now, no *besides* is thought on. Nothing satisfies us for this world, we are quickly glutted with Jesus Christ.

Besides this. GOD that hath done enough for us; leaves us somewhat-to do for ourselves. He hath given us *all things* that pertain to life and godliness, Verse 3. enriched us with *great* and *precious promises,* made us *partakers of the Divine nature,* Ver. 4. there's *Opus meum;* God's work. But *besides this add to your faith virtue:* there's *Opustuum,* thy work. The blood of Christ cleanseth us from all sin; yet he that haih this hope, purgeth himself, 1 *John* 3.3. there's thy *Praeterea.* Behold, I stand at the door and knock: if any man will open to me, I will come in, &c. *Revel.* 3.20. God knocks, thou must open, that he may enter: do thou open, that's thy part: God will enter, thats his part. *David* calls God his *Helper:* now as Saint *Augustine* observes; *adjuvari non dicitur, qui nihil sponte conatur:* he is not said to be helped, that never concurred with his endeavor. *Beza in loc. Non Trunci aut stipites sumus,* we are not blocks and stones: and withal he infers upon, 1 *Cor.* 3.9. we are *laborers together with God:* that we do *Gratiae primae* 〈 in non-Latin alphabet 〉 : and he that denies it, denies the efficacy of the first grace.

This we affirm without fear of falling into the Popish doctrine of free-will too. Three things concur in a sinners conversion; the word of God persuading, the spirit of God prevailing, and the will of man consenting. Thou art created without thyself, not sanctified without thyself. The father begot the child without the child's will: then it had none, for it was not: but he cannot bring this child to any art against his will. I will not dispute God's power; he can, but he will not save us against our wills. Some Romists strongly build their paper-house of freewill on such places: but a man may smile to read how bitterly they oppose us in the frontispice, and how consentingly they jumpe with us in the conclusion. *Castifica teipsum,* says *Fevardentius,* there is free will: yet he concludes, *Castificas te non de te, sed de illo qui habitat in te;* there's no free will.*Make strait steps to your feet,* and turn you to me, saith the Lord: therefore can they turn themselves? Here they cry out louder than oyster women in the streets, victory, victory: but they sing their own 〈 in non-Latin alphabet 〉 , put the crown on their own heads. But whats the conquest? they have gotten what we never denied. They prove here freedom of our will to add to our own endeavors: right, so say we to too: but they forget that God had made us first partakers of the divine nature: now *if the sun make us free, we shall be free indeed. Acta fit activa voluntas.* Did Saint *Peter* write this to wicked men, or to Saints? If they would prove that unregenerate men can will their own conversion by nature of themselves, it were worth their prize and praise: otherwise they have taken great pains for a thing not denied them. As I have heard of that wise man, who challenged his neighbor for impounding that very horse, which himself at the same time was riding on.

Indeed God chargeth us with a *Praeterea;* yet saith CHRIST,*without me ye can do nothing. Bonum debet esse ex integra causa;* and that is only God's grace. But we are not allowed to be idle, *Psal.* 132.11. God hath sworn in truth unto *David; of the fruit of thy body will I set upon thy throne:* there is God's covenant. *If thy children will keep my testimony:* there is our condition. *Lex data ut gratia quaereretur: Evangelium datum ut lex impleretur.* The law is given that we might have recourse to the. Gospel: the Gospel is given that we might be enabled to perform the Law. God is the principal Agent, but thou hast thy *Besides.* Implore his aide, put to thy own endeavors. *Qui instat praecepto, praecurrit auxilio.* Confidence of salvation, doth not contradict wariness of conversation. He that is most sure of heaven, is yet afraid to do that may deserve

hell. *Add* the oil of thy diligence to the kindled Lamp of God's grace, thy oil doth not enlighten the Lamp, but feeds it. *Frustra oramus, pro quibus non laboramus, Augu.* In vain we pray for that blessing, which our endeavors never seek. The Philosopher wanting shoes, and the King giving him leather; yet he thought it not enough unless the King would also put them to making. God is so beholding to some, that he must do all for them, if he will have them. But when he hath called thee to the truth, that might have suffered thee to die in ignorance and infidelity, thou hast thy *Besides.* Bee not so much thy own enemy, as to frustrate GOD'S mercy by thy sluggishness. Lose not, through want of some labor to amend thy life, the hope of eternal blessedness.

Add: we are fallen upon a point of Arithmetic; a special good point if it be confined to good things. Of the four main parts; Addition, Subtraction, Multiplication, and Division; the world embraceth three, and casts out a fourth, for worldly things: so GOD commands three of them, and casts out a fourth, for heavenly things. The world bars division, and God forbids subtraction. Give me leave to follow this metaphor so far, as it may give light to my present intention. Let us first see the worlds arithmetic, then God's.

Addition, especial of sin to sin is a frequent point. *Herod* had done many foul mischeefes; yet he had his addition;*He added yet this above all,* that he had shut up *John* in prison: yea afterwards he slew him in the prison, *Mark* 6.17. To Incest he added tyranny; to tyranny murder. That other *Herod* had such an addition:*He kissed James;* and because he saw it pleased the Jews, *he proceeded further, to take Peter also.* Many such additions; to*swearing* they add *Lying,* to lying killing, to killing stealing, to that adultery; until *blood toucheth blood.* Their reward shall be proportioned: because their (added) sins for length *reach up to heaven;* therefore GOD shall *double* unto them *double* according to their works.

Multiplication goes beyond addition, *Esa.* 56.12. *To morrow shall be as this day, and much more abundant, Eccl.* 7.17. *Be not over much wicked.* In youth men sow those cursed seeds in the ground of their hearts, in age they reap a multiplied crop. Let usury be a demonstration of this point: the usurer says to his monies, as God said once to his creatures; *Encrease and multiply.* A monstrous and unnatural brood: other cattle and plants have their appointed seasons to engender and bring forth: money brings forth today, and begins a new travel tomorrow. Yea, the young brood brought forth today, begins it self to bear tomorrow. Other creatures the sooner they begin to bear the sooner they leave off: usurious monies begin betimes, and multiply without end. It is an unhappy point of arithmetic multiplication by usury, and shall be punished, as God threatened *Eve;I will multiply sorrows.* But *vae accumulanti non sua;* woe to him that multiplies that which is not his, *Hab.* 2.6.*For three transgressions of Israel and for four, I will not turn away the punishment thereof.* Upon him that will multiply his sins, God will multiply his plagues.

Subtraction is another point of the worlds practice. They covet houses and fields, and *take them away* by violence. *Jezebel* was cunning in this point against innocent *Naboth;* she took away his living and life too. How could so many flantit in their caroches, but that they live by subtraction? the tenth and right of the Church maintains it. O the pity of God and man! that maintenance should be taken from the poor Minister who wants bread, and be given to feed

the unsatiate guts of pride and luxury. If a robber takes a purse, he dies for it: but let others subtract from the poor their commons, from laborers their wages, from the Church her endowments; and this Arithmetic passes. This made *Socrates* laugh, to see little thieves riding in carts to the galhouse; and great thieves in coaches to condemn them. *Minuta puniuntur, magna in triumphis feruntur.* A poor sea-captain being brought before *Alexander* for pyracie; thus confessed his fault. Indeed I am a pyrate because I robbed some few fisher-men in a cockeboate: but if I had scowred the seas as thou hast done, and spoiled all the world, with a Navy, with an army; I had been no pyrate, I had been an Emperor. The malefactor could say, I die for a few trifles of petty theeverie: but if I had robbed the poor by giving their bread to dogs; or the Church by Simony and detaining her tenths; or the commonwealth by ingrossings, inhauncings; I might have been a Justice of peace or an Alderman. Thus as in a throng, a dwarfe comes to be lifted up above the shoulders of the tallest, and made a laughing stock, that kept least a do: so in the crowd of this world, the least sins are exposed to the sharpest censures. Well, if any man will practice subtraction against the poor, God will use it against him, and take his name out of the book of life. *Si in ignem mittitur qui rem non dedit propriam, ubi mittendus qui invasit alienam? Augu.* If he be damned that gives not his own, what shall become of him that takes away another man's? If*Judgment without mercy shall be to him that shows no mercy;* where shall subtraction and rapine appear? *Psal.* 109.11. Let the extortioner catch all that he hath, and let the strangers *spoil his labor.* There is one subtraction; his estate, Vetse 13. let his posterity be cut off, and in the generation following *let his name be blotted out.* There's another subtraction; his memory, Verse 12. let there be none to *extend mercy* unto him, neither any to favor his *fatherless children.* There's another subtraction; a denial of all pity to him and his, Verse 7. Let his *prayer become sin:* there's another subtraction; no audience from heaven, Verse 8. Let *another take his office,* there's a subtraction of his place. Let his *days be few,* there's a subtraction of his life, *Psal.* 69.28. Let him be *blotted out of the book of the living,* and not be written with the righteous; there's the last, the subtraction of his soul. This is a fearful arithmetic: if the wicked *add* sins, God will add plagues.*Add iniquity unto their iniquity,* and let them not come into thy righteousness, *Rev.* 22.18. *God shall add unto them the plagues written in the book.* If they subtract from others their rights, God shall subtract from them his mercies.

Now let us come to GOD'S Arithmetic, and this principally consists in addition. Whosoever shall compel thee to go a mile, *go with him twain.* To give every man his own is but equity, but the addition of charity makes blessed. *I was hungry, and ye gave me meat, &c. Mat.* 25. *Come ye blessed, &c.* To remission add restitution, to restitution charity, to charity, piety. How oft says *Peter,* shall I for give my brother? till seven times? yea saith Christ, and more: to seven times, add seventy times. We must all give an account; blessed are they that can bring in this bill of reckonings; *Addition* of good to good. *Let us not be weary in well doing, Gal.* 6.9. there is our bill of reckoning.*Fear God and keep his commandments, for this is the whole duty of man:* there is our total sum. Now as Addition teacheth us to add grace to grace: so there is a multiplication required, to increase the effects of those graces, in a multiplicity of good works. *Non aucta scientia cessat:* knowledge not improved will be impaired. Hast thou faith, but no stronger than many years ago? Is not thy zeal more fervent, thy charity more compassionate, thy

humility brought lower?*Lord, thou deliveredst me five talents: behold! I have gained besides them, five talents moe.* To him that hath shall be given: but from him that hath not, shall be taken away that he seemed to have. If here be no usury, we shall lose the principal. God is a father that loves to have his children thrive: he gives them a stock, and looks they should not be unthrifts: if they do well, they shall have the whole inheritance. As in generation, so in regeneration, we must be growing up to a full stature in Christ, *Eph.* 4.13. As a traveler passeth from town to town till he come to his Inn: so the Christian from virtue to virtue, till he comes to heaven. God hath sown some good seeds in our hearts, let us manure the ground with repentance, and mature the fruits by obedience, that they may grow up kindly, to his honor and glory.

Now because I am moved to move your charity at this time; let me be bold to teach you another point of GOD'S Arithmetic; it is Division.*Give a portion to seven, and also to eight.* Geometricall division is Justice; to give everyone his own. There is an arithmetical division, Charity; to give somewhat to all that want: not all to one, this is no division: but some to all, this is to divide well. *Da omni petenti, non omnia petenti, Aug.* He that will not divide while he lives, shall find an empty quotient when he is dead. The bread of the poor is like the way of the rich; he that hords it from him is *a man of blood.* We find means of Division, but they are not good. Upon the least quarrel we divide all among the Lawyers: the Common-pleas and the Chancery drinks up the poor's portion. Among Ruffians a word and a blow; among civil men a word and a writ. I hear the proud neighbor speak of his equal; go to, I have a hundred pound to spend with him; I hear him not speak of the poor beggar, I have a hundred pence to give him. Even the Lawyers themselves count you mad: I have heard that a Lawyer dying bequeathed all his goods to Bedlam: saying, among mad-men I got it, and let mad-men spend it, *Luk* 12.13. There were two covetous brethren strove for the Inheritance, they strove not who should be most charitable. There are that divide a part to Tailors for strange disguises, a part to panders for their female damnations, a part to corrupt officers that sell truth for bribes; and if they have any left divide it among their children; but I find no portion left for the children of GOD.

What men charitably divide, they shall only find: of all, what I gave, that I have. This division is not loss but gain: it is sent before to be kept safe in the best coffer. The bread cast upon the waters, shall be found again after many days. The truly rich man is not discerned by his plate, nor bags, nor wardrobe; but bounty: not by multiplication but by division. Other men possess riches as sick men fevers which indeed rather possess them. Good alms are like Ambassadors, sent liegers abroad to secure the rest at home. We have many of Saint *James*'s Almoners, *James* 2.16. God bless you; but they bless you without a cross: would I were able to help you; able! herein they wish well to themselves only. As the Tenant said to his Land-lord; would I could give you this farm? what then said the Land-lord? you should never have it, quoth the Tenant. They wish themselves *Facultatem non voluntatem;* money not mercy. The poor may say to them as the beggar said to the Bishop: if such wishes were worth a halfepeny they would not be so liberal. Well, divide it thyself, or it shall be done for thee. *Accumulationem dissipatio sequitur:* the father could not be more cunning at the rake, than the son will be at the pitchforke. The moneys that were formerly chested like cag'd birds, will

wing it merrily when he sets them a flying. [c] *He begetteth a son, and there is nothing in his hand:* if at least they be not gone before he comes at them, *Luk.* 12.20. Thou fool, then *whose shall these things be?* yea, whose shalt thou thyself be? and that is the harder question. [f] When he dieth he shall carry nothing away: but death comes and there's a Division indeed. Read *James* 5.2. The moth shall divide his cloth, the rust his gold: this is not all; the world shall divide his goods, infamy his name, the earth his body, terror his conscience, and hell his uncharitable soul. Wilt thou not divide, O worldling? thou shalt be divided. Your twenty in the hundred will not believe this, but a hundred to twenty he shall feel this. But let us divide our goods by charity, and Christ will gather up our souls in mercy.

It follows; *Add to your faith, &c.* The motives are done, come we to the materials. Here be eight in number, all excellent in nature. Under this number of eight (though I put no divinity in numbers) the Scripture hath often commended to us the graces of God. So *Colos.* 3.12. The induments we must put on, are eight: first is the linings, *bowels of mercies;* next kindness, &c. *Paul* does not there begin with faitk, but he ends with *Charity,* as our Apostle here. So *Phil.* 4.8. he commends to us gracious qualities by the number of eight. *Whatsoever things are true, &c.* To both these gradations he propounds the same eminent corollary. *Col.* 3.15. *The peace of God,* and the *God of peace, be with you. Ezek.* 40.41. *There were eight tables whereon they slew their sacrifices:* upon these eight tables we must slay our sins, that we may make our souls acceptable sacrifices to God. *Ezek.* 40.31. The ascent to the Temple had *eight steps:* by these eight degrees we must clime up to heaven, or not come thither. There were but eight souls saved in *Noah's* ark: without these eight graces no soul shall be saved: Our SAVIOUR CHRIST prescribed eight steps for our ascending to blessedness, *Mat.* 5. his Apostle hath delivered the same number. *Eight* beatitudes, *beatus numerus.* It were no impossible thing to find our SAVIOURS text in his Apostles gloss. *Christ* begins with *Poorenesse in spirit, Peter* with *Faith:* this sees it self poor, and therefore apprehends *Christ's* riches. 2. *Christ* commends *mourning,* and *Peter, Knowledge:* now he that knows his sins will mourn for them. 3 *Christ* praiseth *Meekness, Peter Temperance:* it is no hard thing to find meekness in temperance; which is a virtue neither to distemper a man's self, nor to disturb others. 4. *Christ* blesseth the desire of *Righteousness, Peter* of *Virtue;* which is a rule to live righteously: *Christ* magnifieth *Mercy, Peter Charity:* and who are charitable but the merciful? 6. *Christ* persuades to *Pureness in heart, Peter* to *Godliness,* and godliness makes the heart pure. As it is true charity *esse misericordem,* to be merciful: so it is true piety *esse mundicordem,* to be pure in heart. 7. *Christ* exhorts to *Peace-making, Peter* to *Brotherly kindness;* and who can distinguish between *Peace-makers,* and those that are *Brotherly-kind?* As *Abraham* said to *Lot,* let us not strive, for we are *Brethren.* Lastly, *Christ* encourageth to suffer *Persecution for righteousness sake,* and *Peter Patience:* now*Tribulation worketh patience.*

Conceive all this a glorious house, the building up of a Christian. Let *Faith* stand for the foundation: *Virtue* for the walls: *Knowledge* the windows, that let in the light of God's truth to illuminate it. Let *Temperance* be the mortar, that keeps off the violence of wind and weather; for temperance diverts corruption. Be *Patience* the pins and stays that hold together the frame; for patience will not be moved. Let *godliness* be the perfect form or module of it, that the structure may mock the rage and resistance of hell. Set *Brotherly kindness* for the lodging

chambers, built to entertain friends. *Charity* is the roof, as Saint *Augustine:* says of God's house in man's heart; *Diligendo persicitur.* Thus as God brought *Moses* to the mount, *to the top of Pisgah:* and shown him the land of Canaan, *Deutronomy* 34.1. So I have brought your meditations to the top of the mount, and shown you the fruitful valley standing thick with the graces of God. Now to the first material.

Add to your faith virtue. Faith is the first, and I have drunk deeply to you in this cup before: yet I would have you sick of an holy ebriety, and still to thirst for this drink, *Cant.* 5.1. *Bibite & inebriamini,* drink abundantly of this cup. *To your faith,* I cannot omit four things naturally arising out of the words. 1. The necessity. 2. The singularity. 3. The propriety. 4. The society of *Faith.*

First, the necessity of *Faith:* our Apostle to build his house of Christianity, lays this the foundation. That would be a poor house that hath no foundation: the hope of too many, is a castle in the air, that wants the foundation of *faith.* Philosophy lays her ground in reason, Devinitie in *faith:* the first voice of a Christian is, I believe, *Ille apud Deum plus habet loci, qui plus attulit, non argumenti, sed fidei.* He• hath most respect with GOD, not that is wisest in reason, but strongest in faith. Now the necessity of *faith* appears in three respects; *Ration Dei, Diaboli, tui.*

In respect of God;*For without faith it is impossible to please God.* Every man's desire should be to please God, without faith it is impossible to do it.*How shall they call on him in whom they have not believed?* It was faith that made *Abraham* titled *God's friend.* He that thrusts into God's presence without faith shall be examined; *Quomodo intrasti; friend, how camest thou in hither?* Believe and welcome;*As thou believest, so be it done unto thee.*

In respect of the devil: he is a roaring Lion, we have no means to *resist* him but by being *steadfast in the faith,* 1 *Pet.* 5.9. He is too strong for thee if thou meetest him with thy virtue, or with thy good works; for he will object sins enough to outwaigh them, *Solon* cannot meet him with his justice, nor *Solomon* with his wisdom; every poor sinner can overcome him with his faith. This*quencheth all the fiery darts of the wicked.* Temperance is a good buckler, that he shall not wound thy body: honesty a good buckler, that he shall not wound thy name: patience, that he shall not disturb thy mind; but if thou want faith, he will for all these wound thy soul. This is an invincible shield against an implacable enemy.

In respect of thyself: thou art ignorant, there is no understanding of GOD but by *saith, Esa.* 1. The vulgar reads; *Nisi credideritis non intelligetis;* unless ye believe, ye shall not understand. *Quomodo capitur Trinitas,* how the Trinity may be comprehended in understanding, thou askest well: *quomodo creditor Trinitas,* how the Trinity may be believed in faith, thou askest not well. *Ideo been creditor, quia cito non capitur, Augu.* It is therefore to be believed, because it cannot be understood. Thou art originally co•rupt, naturally hateful to God: nothing canst thou do to please him, till thyself be first made pleasing to him. The doer is not acceptable for the deed, but the deed is acceptable for the doer. Hadst thou all the succeeding graces, and not this foundation of *faith;* whereby thy person is made *accepted in the Beloved;* when thou art judged, thou couldst not be saved. Nature may do works to glorify ourselves, *faith*

doth works to glorify God. We are not justified by the works of the Law, but by Grace, say we. But are not the works of the Law, the works of grace? yes, every good work of the Law is a work of grace; as every sin is a breach of the Law. Grace and the Law are not thus opposed, but grace and nature. In the root of a tree appears no beauty, no show of leaves or fruits: yet *Quicquid in arbore pulchritudinis est ex illa procedit:* what beauty so ever is visible in the tree proceeds from the root. So in the humility of *faith* we find small luster, no pleasure discernible to the eye of man: yet whatsoever luster or grace fullness shines in our works, is derived from that root. Thus *Faith* is the Queen that shall speed: let *Ahasuerus* be never so angry, to his *Esther* he will hold out his golden scepter. To this faith God allows entrance;*Let us draw near with a true heart in full assurance of faith.* As *Adoniah* to *Bethshabe,I know the king will deny thee nothing.* The Eunuch to *Philip, Acts* 8.38. See here is water, *what hinders me to be baptized. Believest thou? yes; then nothing hinders.* Upon the knowledge of my faith, I ask, what hinders me to be loved, what hinders me to be blessed, what hinders me to be saved? now as *Philip* to the Eunuch, so CHRIST answers us; *Nothing, Fiat tibi secundum fidem tuam:* be it unto thee according to thy faith. Look we a little further into the necessity of *Faith:* it is taken two ways in the Scriptures; either Objectively or Actively. Objectively or materially, *Pro veritate fidei,* for the truth of faith. Actively or Formally, *Pro vita fidei,* for the act of fai•h, which is the life of faith. For the object to be believed, and the act of believing.

The object or doctrine of faith is that, which GOD by his Prophets and Apostles hath delivered; or what is naturally and by good consequence deduced from this, or reduced to this. For inference and connection of Scripture is Scripture, as the root of a tree is the tree though it be hid in the ground. But to deliver rules of faith, no writing hath power but the Scripture: therefore none may speak authoritatively of the doctrines of faith since the Apostles: men's assertions have no power to oblige the conscience. What the Scripture forbids, fly it: what it affirms, believe it: what it reproves, mend it: what it commands, do it.*And as many as walk after this rule, Peace be on them and mercy, and upon the Israel of God.* There are some things *Libere credenda;* some conceive them this way, others that way: *Vnusquisque abundat sensu suo.* Some things are *Pie credenda;* as that of *Mary* lived and died a virgin, albeit it be not there expressed: for who durst touch that vessel which God had sanctified to bear his own son? Others are *necessario credenda,* all things revealed in holy writ, be they plain and easy, or dark and mystical. All I say, *in praeparatione mentis,* in the readiness and intention of the mind, when we shall come to understand them: as the mystery of the Trinity, CHRIST'S incarnation without sin, &c. Though we cannot conceive, we must believe. Now there is a difference of things objected *Fidei salvificae,* to our saving faith. *Primaria credendi,* such are the Articles of faith: *Secunda credendi,* whatsoever thereof is necessarily inferred. The want of this *faith* excludes from heaven; yet the having of it without further degree doth not bring all thither. *Athanasius* doth not say, whosoever doth believe this shall be saved: but whosoever doth not believe this shall be damned.

Therefore there is no binding men's faith to that the Scripture avers not. The Papists do bind to things. 1. *Citra fundamentum,* besides the foundation; as Traditions, untemperd mortar daubed on the walls of truth to hide it. 2. *Circa fundamentum,* to things about the foundation, such as endanger it: as denial of Scripture to Lay-men. This is a wretched sin, to obtrude for

matter of faith, that it is not lawful to read the Scriptures which are the rule of faith. 3. *Contra fundamentum,* to things against the foundation; as the sacrifice of the mass, distinction of mortal and venial sins, Justification by works, &c. What is against that which is necessarily to be believed to salvation, is against the foundation. But it is necessary to trust in CHRIST'S blood and merits only because there is*no other name given under heaven whereby we may be saved.* Therefore to trust in others, to let Angels or men share part of our faiths, is against the foundation. Indeed they boast, that they only hold the foundation: but*I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.* If you join your own merits with Christ's merits, he shall profit you nothing. Thus for the matter of faith.

As we see the necessity of faith, in respect of the doctrine to be believed; so see the necessity of it, in respect of the act of believing. The Schoolmen in defining this faith, are defective. First, they forget the name of CHRIST, who is the *special object* of faith: that light which makes the eyes of faith to see. Secondly, they leave out *Fiduciam,* Confidence or affiance; an immediate effect or act of faith. For *we have boldness to enter into the Holiest.* Thirdly, they make it a speculation, not a practice; but *Fides in agendo est,* Faith is operative and busy, in applying Christ, in lifting up the soul to Christ, in abhorring that many offend Christ, in doing that may please Christ. *Quo itur?* whither go we? to God. *Quà itur?* how go we? by Christ. *Quo pede?* on what foot? on our faith; for faith is still walking. There be three acts of faith concerning Christ, Prehending, Apprehending, Comprehending of Christ. Prehending of him is by knowledge; we know him a Savior: this is the first step, but not far enough, to heaven: the wicked know, the devils have this faith. Apprehending of him, by appropriation of his merits: we know him our Savior; *my* Lord, and *my* God. Comprehending of him is a full possession in the heart. The other often doubts; such a faith had *Peter,* when he cried out sinking,*Lord save me.* While he believed, he trode the sea safely: when he doubted he began to sink. When we*comprehend with all Saints,* and *know the love of Christ that passeth knowledge;* this is the fullness of faith, *Tit.* 1.1. *According to the saith of God's elect:* there is a faith of the Elect, therefore the reprobates may have a faith by themselves. Their belief is in the Elect, but the belief of the Elect is not in them. They may have *fidem veram,* a true faith; but not *fidem salvificam,* a saving faith. This is of necessity to heaven; and as it depends upon Christ, so it is given by the Spirit of Christ. Our Apostle says before, *Sortiti sunt fidem,* they *obtained it by lot. Jacob* prophesied the division of Canaan, yet was it done by lot. Faith is not gotten by wit or diligence, but by God's lot, that is, God's gift. If this lot be thine, thou hast drawn well, and shalt never look blank. The abridgement of all godliness, or sanctity in the root of sanctity, that's, this *Faith.* Now seeing (necessarily) we cannot be saved without it, in all our hearts good Lord plant it.

Secondly, we are to consider the Singularity: the Apostle says not *Faiths,* but *Faith.* He writes to many, but he speaks of no pluralitie of faiths,*One Lord, one Faith.* One *ration objecti,* which is Christ; not one *ration subjecti;* for every believer hath his own faith But his meaning is that all true believers have one and the same faith: *vestra fides, your faith.* There is but one faith in the Church, as but one Church in the faith. *Vna fides specie, non una numero;* One faith in nature, not one in number. We may say of faiths, as of faces: *Facies non omnibus una; Non diversa tamen;* One light, many rays: one fountain, many streams: one tree, many branches.

The Church is a Pomgranate, that hath many kernels: an ear of Wheat, that hath many grains. Every man hath his own faith, yet all have but one faith. *Paul* speaks of some that *have erred from the faith;* and of others *reprobate concerning the faith;* that have prevaricated from that faith which the Church in unity professeth:*Wherefore rebuke them sharply, that they may be sound in the faith.* Mans body, as Physicians say, is subject to two thousand diseases: the eye to two hundred: but faith, which is the souls eye, is subject to more. There be so many errors concerning the Faith, that they are not to be numbered. Almost so many Sects as Cities, so many Creeds as heads. Christ says, when he shall come to Judgment, that he shall *scaree find faith on the earth:* but if he come now, he shall find too many faiths. *Majorem inveniet quàm velit esse fidem;* I pray God the pluralitie of faiths among many, hath not brought a nullity of faith in the most. So our Savior's prophecy will still be true; *Inveniat inter tot fides nullam fidem:* among so many false faiths he shall scarce find any true faith. Not so much need to pray now with the Apostles, *Adauge no bis fidem,* Lord increase our faith; but *Diminue nobis fides,* Lord decrease our faiths. Lessen the number of our false faiths, increase the measure of our true faith. We know how some believe this year, we know not how they will believe next year. *Incerta fides, certa infidelitas;* Where belief is uncertain, unbelief is certain. The vanity of some men, the curiosity of many men, the inconstancy of all men, make many faiths. As the Levite served his ravished Concubine, *Judge.* 19.29. he divided her into twelve pieces, and sent her into all the coasts of Israel▪ so poor *Faith* hath been cut into twelve thousand pieces, and scattered all over the world.

The Papists exclaim so far as the world is Christened, that the variety of faiths sprung from us. *Ex uno Luthero multae fides;* Out of one *Luther* came many faiths: as out of the belly of the Trojan horse, an army of soldiers. They call us *Novangelicos,* new-Gospellers; and *Quinti Evangelii professores;* Protestants of a fifth Gospel. All their malice is to black and grime the face of our Church: which still, maugre all their spite, looks fair in the eye of her Husband *Jesus Christ.* All their aspersions and calumnies are but rubbish to scour us, and make us God's brighter vessels. A *fifth Gospel,* say ye? No, remember your own book, which the monks of Paris wrote, and called it *Evangelium Aeternum,* the Everlasting Gospel: there was a *fifth Gospel.* But the want of our union with the Pope, or unity with ourselves, doth not disprove the truth of our faith. *Sicut Dei una Jerusalem, sic Diaboli una Babylon, August.* As Jerusalem is at one, so Babylon is at one; the children of hell are at peace. Satan divides not his kingdom; one crow will not pecke out another crows eyes. *Omnis unitas non est veritas, omnis dissensio non est falsitas.* As every union is not truth, so every dissention is not falsehood. *Melius est dissidium pietatis, quàm pax iniquitatis;* Better are the troubles and differences of righteousness, than the peace of wickedness. *Non est veritas unitatis, ubi non est unitas veritatis;* There is no truth of unity, without unity of truth. Agreement in evil is not unity, but conspiracy. Indeed our neighbors of Rome are subtle, their quarrels are not in the streets, all their jars keep within doors. The Inquisition keeps Papists in the unity of heresy; Yet some of them secretly know their own errors, their own distractions. *Ludovicus Vives* writes of a great one among them, persuaded to go to one of their conventicles; who answered, Come, *Eamus ad communes errores, quia sic vultis:* Let us go to the common errors, seeing you will have it so. Where was their union in the time of their Anti-popes; when there were three at

once? which was the Head? Was it a body without a head? or a body with three heads? The one were defective, the other monstrous. What was the unity of their faith, when their heads were condemned heretics? some of them sacrificers to devils? Yea, even now they agree not in the *Faith.* The Dominicans abridge man's free-will, the Jesuits contradict this: this quarrel fills the world with books. The truth is, there are more differences of faith in the Romish religion, than in all the world besides. A reverend Divine of ours hath collected from *Bellarmine's* own pen, many hundred differences among them; yet these men boast their unity of *Faith.* But as no unity is so strong as that *Fidei,* of faith: so no dissention so violent as that *fideûm,* of different faiths. *Faith* is a whet-stone that gives edge to the instruments of war.

The Papists on the left hand: Their Divines conclude that none of us can be saved; one heaven cannot hold the Pope and *Calvin.* Some of ours say so of them: if Rome be Babylon, then all that have the mark of the Beast, must burn in hell. So plainly, *Revel.* 19.20. They instance in many particulars, wherein the Roman Church doth rase the foundation. Therefore they say, Babylon will be served, as she wished to Jerusalem, *Psal.* 137. She cried of that City, *Rase it, Rase it, even to the foundation:* her reward shall be proportionate; *her little ones shall be dashed against the stones.* But this may be too far on both sides; a Fever of zeal.

Schismatics on the right hand; for faith suffers, as Christ suffered, in the midst of her enemies. *Fides laceratur utrinque;* These invent a new Faith, a new Church. As the heathen made a piece of wood a god, and then adored it: so these set up a new creed of their own forging, and then worship it. If it be appealed, they cry louder than the Ephesians for their *Diana,* with such a noise; Great is *Diana* of the Ephesians. If they live among us, we ought to compel them to unity. A woman not contracted, must not be forced to marry, because she is free; but if she be willingly contracted, and afterward dislike, she may be justly forced by the Law. These are contracted to the Church, therefore may be justly compelled;*Compel them to come in, that my house may be full.* But can Faith be constrained? *Nil minùs est fidei quàm fidem cogere, Tertul.* It is against the nature of Faith to be compelled; *Probitate coactâ, Gloria nulla venit.* How then? *Quid jam nisi vota supersunt?* There is no help left but our prayers: let us desire that as at first, *Vniversa terra erat unius linguae,* the whole world was of one language; so that it were now, *unius fidei,* all of one faith. Let us beseech *Dominum fidei,* to send us *Dominam fidem:* pray our Lord of Faith, to send us our Lady Faith. That everyone may have faith in his own heart; and all our faith may be one in Jesus Christ.

The third point is the Proprietie; *Your* faith. The faith of all is one, as it reflects on our Savior Christ: yet every soul that will go to heaven, must have a particular faith in it self. All of us believe one thing, yet the act of thy faith cannot save my soul; it must be my own faith. No man can be saved by a common faith in any religion. *Vna fides cum reliquis Sanctis, tamen propria fides cujus{que} Sancti.* For the substance, it hath a community with the rest of the Saints: for the availableness, it hath a propriety to every believer. One bird cannot fly to heaven with another birds wings. Now it is called *Your* faith two ways, *Ex aequitate juris, ex proprietate usus.* By the right and interest you have in it, and by your proper use of it.

1 *Your* faith, because you have a right and interest to this faith. As Saint *Jude* calls it the*Common salvation,* so it may be called the *Common faith.* If no Christian be excepted from the right of salvation by Christ, then none is excepted from the right of faith in Christ. The faith that *God delivered to the Saints,* is *Your* faith: take your handful out of this sheaf, your portion is in this common stock. It is *Aeque pretiosa fides,* saith our Apostle, *verse,* 1. *Like precious faith:* not appropriated to *Peter* or *Paul* only, the rest secluded; but common to all the Saints. *Qui se excipit, se decipit: qui alium excipit, Christo injuriam facit.* He that excepts himself, deceives himself: he that excepts others, doth wrong to Christ. There is a woe to such;*Woe to you Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men.* They have a bridge over the gulf, whereby themselves are escaped; and then take it way lest it should help others. But*When thou art recovered, strengthen thy brethren.* Shew others the mercy thou hast tasted: teach them to escape damnation by that way thou hast escaped it. So *David, Psal.* 66.16. Come and hear all ye that fear God, and *I will declare what he hath done for my soul.* Woe to them that engross faith, that enclose God's Commons, that make that several and peculiar, which the Lord hath laid open, and made common. Thus the Pharisee despised the poor Publican; yet went home less justified. The Pharisees reproached them; Have any of The Rulers believed on him? *But this people who knoweth not the Law, are cursed:* but themselves were more cursed. Shut not the door of heaven against thy brother, lest God shut it against thine own soul, 1 *Cor.* 12.29. Divers gifts are appropriated to divers men; but faith is general to all the elect. There is a part of the body for seeing, a part for hearing, a part for smelling, a part for tasting, a part for walking, a part for speaking; but all are Feeling. The eye feels, the ear feels, the tongue feels, &c. Faith is like that sense of feeling, common to all. All are not seeing parts, nor all hearing parts, nor all smelling parts; but all are feeling parts. *Are all Apostles? are all Prophets? are all Teachers? are all workers of miracles?* Others may have particular graces, faith is a common grace to all. It is a devilish malice to grudge another man faith. When one wished that none might go to heaven, but himself, his wife, and his daughter, another replied, it were far better that none might go to hell, but thyself, thy wife, and thy daughter.

2 *Your* faith, because everyone must have a proper and peculiar use of faith. Thou canst not see CHRIST with another's eyes, nor walk to heaven on another's feet. Get true faith of thine own, though little, let it be true. If it cannot be so great as the best, let it be so precious as the best; a little piece of gold is so good gold as a great piece, excepting the quantity. Keep thy faith, though thou bear about in thy body the *marks of the Lord Jesus.* Where-soever thou art maimed, let thy faith be sound. If a man receive a wound, he is glad it is not to death, if he have sickness, that it is not mortal. So keep faith, and keep life: lose not thy faith, and thou shalt never lose Christ.

The fourth and last point is the Society. *To* your faith; *To,* implies some accession. Faith is a great Queen; it is base to let her go without a Court and a train The Queen shall be brought to the King in raiment of needle-work: *The Virgins that be her companions shall follow her.* The virgins are Virtue, Temperance, &c. *Nuda fides, nulla fides:* Let us not be Solifidians, as the Papists call us, lest we be Nullifidians, as they are. Faith is of *Rebecca's* humor; *Give me children, or else I die. Languescit fides fine bonis operibus, malis operibus moritur.* The want of good

works makes Faith sick, evil works kill her out-right. Good deeds are such things, that no man is saved for them, nor without them. Thou hast need of thy faith, or thou canst not be saved; Christ hath need of thy works, or he will not save thee. Not that he needs them for himself, *Psal.* 16.2. *My goodness, O Lord, extendeth not to thee:* but for his children, *ver.* 3. *But to the Saints that are in the earth.* So that in this respect, *Matth.* 20.3. Loose the Ass and the Colt, for *the Lord hath need of them:* unbinde your covetous desires, be free in the works of mercy; for the Lord hath need of them. You ask, why should I part with my goods, seeing my faith serves my turn, and is sufficient to save my soul? Yes, but the Lord hath need of them. Use for himself, because need for his; and what you lay out *to these little ones,* he takes it to himself, *he will pay you again.* Thus *Faith,* like that Queen of the South, comes not alone to *Solomon;* she brings her train after her. Faith is this Queen; let Repentance be her Usher to go before her; and good works the Court that follow her: so let her come to the King of Mercy, the Presence-chamber of Jesus Christ.

To your faith virtue.] We have laid the foundation, and are now come to the walls of this spiritual house. It were a foolish cost of a foundation without walls; then said in dirision, *This man began to build. Virtue,* this is a special material. It is fit, *ordiri à definitione,* to begin with the definition: but we must first see what is the virtue here meant, before we can define it. *Jeremiah* says that *Virtue* in the Scripture is sometimes taken for the great power of God; as the Prophet speaks, *Virtutes Domini nunciabit in Insulis:* And *Psal.* 46. he is called *Dominus virtutum.* The Philosopher called *Virtue, Bene vivendi formam & normam;* the rule or method of living well. *Psscator* understands *Virtue* here *Iustitiam erga proximum,* righteousness towards others, where-after they that live are called good men. In a word, *Virtue* is taken in a double signification. 1. In the Latitude; so for all graces and good endowments; as *Philip.* 4.8. *Whatsoever things are true.* &c. *if time be any virtue, any praise.* Thus understood here, it is but the *Genus* to all these succeeding graces; *Knowledge, Temperance,* &c. all are *Virtues.* 2. In a restrained sense, it intends some special habit, directing a man to lead a good life, *Tit.* 2.12. soberly, *ration tui,* righteously, *ration proximi,* godly, *ration Domini.* First therefore we will consider *Virtue* in the copious acception; and so we may deduce this general doctrine.

Faith without virtue can neither make a man good in himself, nor just before the Lord. *Faith, non otiosa, sed officiosa;* it must have virtue with it. God requires grapes of the Vine, (implanted to Christ by Faith) *in fidei nostrae testimonium:* not for his own diet, but in testimony of our faith. If faith have engraffed us into the Vine, we must be bearing branches. And though we shall not be rewarded *Propter opera,* for our works; yet *secundum opera,* according to our works: *Virtue* must wait at the heels of Faith. There is a great sea of difference between the Papists and us, about good works; which, God knows, are scant and cold among us all. We both agree that they are to be done; both our doctrines persuade to well-doing; but when they talk of merit in them, here we part company: they travelling to heaven by their works, we by our faith; which of us speed best, rests in the conclusion to prove. They cavil that we hold not good works necessary; we hold them as necessary as they, but in another kind of necessity. They in a necessity of priority, we in a necessity of posterioritie. They *in Demonstratione a causa,* we *in Demonstratione a signo.* They *Ut merita,* we *ut debita.* They to bind God to us, we as already bound to God. They to make him our debtor,

we in acknowledgement of a debt due to him: even our alms is not a gift, but a debt. Therefore it is said, that no man hath a right in his own, but only the use and disposition. As the wealth of the seven plentiful years, supplied the want of the seven barren: so the wealth of the rich is given to supply the necessity of the poor. *Tua superflua, aliorum necessaria.* Our alms brings not God accountant to us, but helps us in our account to God. The Papists hold them necessary, *Tanquam a servis merce nariis;* they look for wages for them: we *Tanquam a filiis ingenuis,* as of children disposed according to the nature of our father.

But if we be only justified by faith, why are we rewarded according to works? works are of two sorts; *Intrinseca* or *Infusa;* such as God works in us: these are here virtues, Theological or moral; as Patience, &c. *Extrinseca* or *Acquisita;* these we draw out of the former, or rather God out of us. The former are as the principal, these the interest. Now God doth not so much call us to account for that he gives us, but for the employment and increase of it that should be made to his use. Therefore he that buried his talent, was condemned, though he had it. The other were rewarded, not because they had their talents, but because they had employed them, and gained by them. One came with *Domine, ecce tuum;* yet he was answered with, *Cast that unprofitable servant into utter darkness.* But the other, *Lord behold, thy five talents have gotten five moe?* then; *Euge bone,* well done good and faithful servant; *Enter thou into the joy of thy Lord.* God calls him *faithful;* because he used his *Faith* to the producing of good works. So *Matth.* 25. not according to the internal habit of virtues or vices; but according to the works proceeding from them, is the reward bestowed. Christ says not, you have *believed,* but you have *done;* come ye blessed.

Two things fall necessarily here to be observed; The Invaliditie of merit in our *virtuous* works; The necessity and commodity of these *virtuous* works in themselves. Here is faith preceeding and works proceeding. *Antecedit fides justificandum, Opera sequuntur justificatum.*

1 The insufficiency of our virtues and their effects, which are good works; to merit or to justify our souls before God. It is a silly illation of the Romists; that because we must *add* to our faith *virtue,* &c. therefore faith cannot alone justify We do not commend a solitary faith, you see her required company. The eye alone of all parts of the body doth see; but the eye that is alone, or separated from the body, doth not see. We pronounce that to be no justifying faith which is without virtue and works. But that faith qualified with works, doth notwithstanding justify without works; this we maintain against men and Angels. We separate not faith and works in *Iustiticato, sed in justificando:* not in the person justified, but in the act of justifying. In fire though light and heat cannot be divided the one from the other; yet the one may be considered without the other. But how shall Saint *Paul* and Saint *James* be reconciled; the one saying, we are justified by *faith;* the other, by *works?* Is the spirit of unity and truth divided? No; the one speaks of a Justice of justification, the other of a Justice of testification. The one acquits before God, the other approves before man. The one is without us, lent: the other within us, inherent: the one we receive, the other we return. *Paul* like a Doctor in the Schools reading, *James* as a Pastor in the Pulpit preaching. The one establishing a real faith, the other confuting a verbal faith. *Piscator* doth thus clear it: he says that Saint *Paul* and Saint *James* did handle two diverse questions. *Paul; Quod fides justificat: James; Qualis*

fides justificat. The one, that faith doth justify: the other, what kind of faith doth justify. The one properly teaching Justification, the other sanctification.

Virtue as a servant follows *Faith* her Mistress, but when she comes to answer the Justice of God, *virtue* runs behind the door, with a Lord be merciful to me a sinner: and so leaves the burden on faiths shoulder, which only answers it in the blood of JESUS CHRIST. Faith is like *Rachel,* and *virtue* her maid *Bilhah:* though *Bilhah* supply the defects of *Rachel,* yet still let her remember that *Rachel* is her Mistress. CHRIST is our husband, and we his spouse: now it is fit the Bridegroom should be alone with the bride in the secret chamber; all the servants and attendants being shut forth: but when the door is opened, and the Bridegroom cometh into the waiting-room, then let all the servants and hand-maids attend: then enter *virtue, temperance,* &c. *Extra causam justificationis opera satis laudari non possunt: ad causam hujus admitti non debent.* Out of the point of Iustificati-works cannot be sufficiently commended: into the cause of Justification, they must not be admitted. *David* had a great army of soldiers at his back, yet he slew *Goliath* alone; had none to help him. Faith alone conquers Satan, but it hath an host of seconds with it. Faith like *John* that *beloved Disciple,* leans on CHRIST'S breast; good works with *Peter* follow CHRIST. The story of *Judith* proceeding with *Holofernes* may be here entertained for a fit similitude. *Bethulia* is in danger of *Holofernes,* the terror of the East; as we of the Justice of God. *Iuditha* undertakes for the safety of the *Bethulians,* faith for the safety of Christians. All *Bethulia* being too weak to encounter him, as all our obedience is too little to answer God. *Judith* goes accompanied with her hand-maid, *faith* with *virtue.* The hand-maid waits on *Iudeth* all the way: yet in the act of deliverance *Judith* is alone, and her hand-maid attends without the door. *Virtue* is ever waiting upon faith; but in the mighty act of deliverance she dares not come in, but lets faith alone with the whole business. It is she that goes to the throne of grace with confidence, and obtains mercy through the mediation of her sweet Savior Christ.

2 The necessity of virtuous actions. The law though it have no power to condemn us, hath power to command us. *Lex datur ut gratiae quaereretur, Evangelium ut lex impleretur.* The law sends us to Christ to be saved, and Christ sends us back again to the law to learn obedience. The former is plain;*The Law is our School-Master to bring us to Christ, that we might be justified by faith.* The other is as manifest:*If thou wilt enter into life, keep the commandments, Tit.* 2.11. *The grace of God that bringeth salvation to all men, hath appeared.* There is the grace of God, and salvation with it: whither doth it send us? *To the denial of ungodliness and worldly lusts,* that we should live soberly, &c. He that believes will keep the commandments. Now the keeping of the Law is twofold; legal, evangelical. Legal; so *Adam* might have kept it, so Christ did. Evangelical, Christ's righteousness imputed to us: he kept it for us, and we strive to keep it in him. That is true*faith, which worketh by love.* A man is a perfect Christian inwardly through faith before God, who hath no need of our works; outwardly before men by his works; for our faith profits them nothing. We call a painted man *aequivoce,* a man: some painters are so skillful in casting their colors, and can paint a fire so lively, that at the first blush you would think it to be a fire indeed. But try it by the effects, hold your hand to it, to feel some warmth, it is but a cold board or block. Many can thus lively paint their faith with the colors of profession: that God is their God; and though few be saved, they are sure to be of the

number; excellent fire! But let the poor come near to be warmed with works of mercy; or others look for the light of *virtue;* there's neither light nor heat in it; a mere painted fire. A Pigmaleons block; faced only like faith. But the Gospel that gives salvation, chargeth us with the laws obedience. *Esther* being brought up in her young years under *Mordecai;* though she was afterwards married to king *Ahasuerus,* and an Imperial crown of gold set on her head; yet was still obedient to *Mordecai,* as before.*She did the commandment of Mordecai, like as when she was brought up with him.* When he charged her to speak to the king, albeit with hazard of life; she obeyed; *if I perish, I perish.* We were under the rudiments of the Law, as she under *Mordecai:* now we are freed by the Gospel, married to the great king JESUS CHRIST; crowned with his grace, enriched with the royal apparel of his righteousness: yet still we must be obedient to the Law, as Queen *Esther* to *Mordecai. Epaminondas* gave his soldiers leave to feast and sleep, while himself walked and watched about the army. Christ will not deal so with us; but rather as *Abimelech* said to his soldiers;*what you see me do, do ye so likewise.* Though in Justification, *Fiat ubi secundum fidem tuam;* be it unto thee according to thy faith: yet in salvation; *Reddetur unicuique secundum opera sua;* every man shall be rewarded according to his works.*Blessed are the pure in heart for they shall see God.* They must lead *virtuous* lives on earih, that ever expect in heaven to see the Lord JESUS.

All this while we have considered *virtue* in the larger acception; comprehensive of all the rest. Strictly Saint *Augustine* defines it to be nothing else, but *Diligere diligendum;* to love that is to be loved. Thus it hath a sweet reference to all the graces following. *Id diligere, Scientia est,* &c. To love this is *knowledge;* not to be seduced from it by allurements, is *Temperance:* not to be removed from it by calamity, is *Patience:* to do this for God's cause, is *Godliness:* to communicate it to others, is *brotherly kindness:* to dilate it to all men, is *Charity. Ambrose knowledge* seeks *virtue, Temperance* finds it, *Patience* suffers for it, *Godliness* possesseth it, *Charity* communicates it. These are so linked together with a golden chain of harmony; like the Tabernacles curtains of blew silk; that pull one, pull all. Hath any man *virtue?* he must have *knowledge: In nesciente non est virtutis habitus:* the ignorant are not capable of the habit of virtue. If there be *knowledge, temperance* will follow: for folly is the mother of Surfet, and digges the own grave with the teeth: but abstinence is the daughter of wisdom. If *Temperance,* then surely there will be *Patience: Temperantia injuriam non facit, Tolerantia patitur.* Temperance doth no wrong, Patience suffers it. He that abhors to hurt others, will much less hurt himself. If *Patience,* there must needs be *Piety;* for the*Thanke-worthy patience* is that, which *for conscience toward God,* endureth wrongful grief. If we be content to suffer evil for God, surely we will do for God. If *Godliness* go before, *fraternall kindness* will follow after. For no man can love the invisible God, and hate his visible brother, If *kindness* to our *brother* in CHRIST; then *Charity* to all. A heathen will be kind to his friends, a Christian must be charitable to his enemies. This is a golden chain: the wicked have a chain, their *pride compasseth* them about as a *Chaine: Funas peccatorum,* the cords or chain of their sins; one end whereof reaches to hell. But this chain is tied to heaven by the one end thereof; fasten the other end to thy conscience, it shall draw thee up thither.

The Papists say, Images are the books of Idiots, but the Prophet calls them *Teachers of lies:* and all know that they are occasions of sin. Let me give you a Picture without the offense;

behold an Image without sin. It is of *Virtue:* you shall not sooner see the medalls but you will strait know the face. Conceive her a virgin *Intemeratae pudicitiae,* of an unspotted chastity; fair, yet never courted with a lascivious language. She hath a face white as is heaven mixed with some lovely red; White with her own innocence, ruddy with blushing at others naughtiness. Of her Savior's complexion;*My beloved is white and ruddy.* She hath a brow clear as Crystal, wherein God hath written *Sapientia, Wisdom.* This is her courage; she may be affronted, she cannot be affrighted. She hath eyes that never sent out a wanton look: those casements were never opened to let in vanity. She is not poring with them on the earth; but *Nititur erectos ad sydera tollere vultus;* directs them to heaven where they shall one day see her desire, even the glory of GOD,*Thou hast ravished my heart, my spouse, with one of thine eyes.* The LORD loves those eyes. She hath *lips* like *a thread of scarlet, and her speech is comely, Cant.* 4.3. She hath the tongue of Angels; when she speaks, she ministers grace to the hearers. She discourseth the language of Canaan most perfectly: and never opens but the first air she breaths, echo's with the praise of her maker. Her ears are like the *Sanctum Sanctorum* of the Temple; none but the high Priest must enter there. They are stopd to the songs of any Siren, open to the mournings of any poor. What gracious words she receives in at those doors, she sends them like Jewels to be laid up in the Cabinet of her heart. She hath two hands; one of equity, another of of charity, none for injury. She gives everyone his due for Justices sake, some more than their due for mercies sake. She gives, forgives, does that to others which she expects at the hands of CHRIST. She hath bowels of mercy; the members of Christ are as dear to her, as her most inward and vital parts. She feeds them, as considering what it were to have empty bowels her self. Her knees were never stiffened with pride: she can easily bow them to give her Superior homage: but throws them down at the foot-stool of her maker: yet still her heart is lower, and she never riseth without a pardon. Her feet are still travelling the ways of piety, and running the race of salvation. She knows this life is a journey, and no time to stand still, therefore she is shod for the purpose, with the *Preparation of the Gospel of peace:* she never rests, till she is gotten within the thresholds of heaven. She hath a white silken garment, the snow of *Lebanon* is black to it: not woven out of the bowels of worms, but out of the side of her Savior. She is clothed all over with his righteousness, which makes her beautiful in the sight of her maker. She is girt with the Girdle of *Truth:* and sins not, not because she cannot, but because she will not. For *virtus non est non posse peccare, sed nolle; Augu.* She hath a Crown promised, blessedness: her Redeemer, even the King of heaven, did bequeath it her in his will, and she shall wear it in eternal glory, And let every soul, that knows and loves her on earth, or hopes to enjoy her reward in heaven, call her Blessed.

To your virtue, knowledge. Virtue without knowledge were like a beautiful damsel blind: or a fair house that hath not a window in it, virtue is like a pearl in the shell; there must be knowledge to break the shell, or we cannot come at the pearl. Ignorance is dangerous: *Non repugnant, qui impugnari se nesciunt.* Thus the devil carries many to hell, as falconers carry their hooded hawks, without baiting. *Quis non senserit illum miserabilem, qui se nunquam sensit miserum?* There is no wretchedness so pitiable, as that which is not known to the sufferer. *Qui Dominum nesciunt, a Domino nesciuntur:* If men will not know God, God will not know them. *Scire Dei, est approbare; nescire, reprobare.* Therefore he sends away the wicked with a *Nescio*

vos, I know you not: but *Novit qui sui sunt;the Lord knows them that are his, Hos.* 8.4. *They have made Princes, and I knew it not:* that is, I did not approve of it: wilt thou not know? thou shalt not be acknowledge•d.

The work of regeneration begins at illumination. The first thing that sunk in our first parents, was *knowledge:* now where the wound began, there must begin the medicine. Thou seest in a tree buds, leaves, flowers, and fruits and bark and pith: yet all these are but the juice diversely digested and sent forth. So here in a Christian, *Faith, Virtue, Temperance, Patience, Charity, Godliness:* yet all these are out the *knowledge* of Christ diversely concorded: *knowledge is lux virtutis.*

The Papists indeed magnify Ignorance: good reason, for Ignorance magnifies them. Our way to heaven is *knowledge,* perhaps they have a way by themselves. Like Owls, they keep a whooting in the dark, but are blind in the broad day; never ask them poor souls, as *Philip* the Eunuch; *understandest thou what thou readest?* but doest thou read at all? No, we may not be suffered to read. It will be very hard for a man to stumble over the threshold of heaven, or to go blindfold to salvation.

Concupiscence though ever sinful, yet could not bring forth sin without the consent of reason: and this would never consent so long as the eyes were open. For sin is a thing so ugly and deformed, and so like the father the devil; that it is unreasonable for a man's soul to yield to it. Hence *Paul* calls sin a *work of darkness:* for Satan doth hide it from us in the *Birth,* and would hide it from us in the *Growth,* only on our death-bed and anguish of soul, he shows it us in the *Fruit.* In this sense, that may rightly be understood, *Nemo sciens peccat;* that no man sins knowingly, at the very instant of the committing. Though he have the habit of knowledge in the general, yet hath he lost it in the particular. As we say of the Coward; There is fear in his heart, even while he feareth not; in regard of the habit. And the slave hath an habitual service upon him, even when he sleeps: he serves though he takes his ease. There may be the habit of *knowledge* in the mind, yet not the use of it in some special act. The devil to utter his damned commodities, dealeth as some trades-men about their bad wares; puts out the true lights, and sets up false lights in their stead. In the time of Superstition he put out *verbum Praedicatum,* the word preached; that man did scarce know sin in general. In these days of profaneness, he puts out *verbum applicatum,* the word applied, that few consider what sin is in practice. So that now, he that coming from the mount as *Moses;* and hearing the worlds confused noise; would think it the noise of war; conquering or conquered: but being among them, he finds it the noise of joy and dancing, revelling and roaring. Not because men do not know these sins in general: but they will not know them in these particular facts. Lust like a thick smoke dimmes the eye of *knowledge.*

Now the means to prevent this wickedness, is to keep open the eye of *knowledge.* This is done both by the doctrine of *Truth* in general: and the application thereof in special. The general knowledge of truth is more easy; for which of us is ignorant what sin is *knowledge* while she walks in generals, is in her own Jurisdiction: sense and affection hath nothing to do with her; but she may freely give her sentence. Loe then she dares calls usury, usury; and not a moderate improvement of money: Pride, pride; and not handsomenesse: Covetousness by

the own name, and nor thirstinesse. But when she descends to particulars, wherein all actions do consist and disputeth whether this or that special act be sin or not; here sense and aff ction put in for a part, chalenges an interest, and oversway. And as it is in an ill pick'd (or as we say) pack'd Jury; whereof there is one wise man, another honest man, five knaves and five fools: the greater part over-rules the better part, these ten over-bear those two. The five senses, and as many Affections, are the knaves and the fools; Science is the wise man, Conscience the honest: now neither Science the wise, nor Conscience the honest, can be heard, nor give in their verdict; but all goes with the mad senses and frantic affections.

Here we see the use of Preachers, who may speak freely, and help us to retain the truth in particular. Admonition is called by the Greeks 〈in non-Latin alphabet〉; as it were a restoring or putting of the mind in order. When the understanding is (as it were) besides it self, and out of joint; transported with some sudden passion, or prevented by an evil custom, this repaires it. So *Paul* delivers the use of it, *Eph.* 4.12. 〈in non-Latin alphabet〉; the putting again in joint of luxate members. This continual public Preaching is necessary; as a Taper set on the table to give light to all in the house. If this light wast it self, what hurt does it to thee? yea if it go out in the own stench, yet it lightens thee so long as it lasts. But thou sayest; *Consilium mihi non det, qui sibi non dat:* let not me take counsel of him, that gives none to himself. Yet he might build an Ark for *Noah,* that was himself drowned in the flood: he may light thee to heaven, though himself go darkling to another place. *Woe to him if he do not preach:* if he do preach, take thy portion. *Quod been dicit, tuum est; quod male vivit, suum est.* But if he preach not, thou mayst perish. Where if you had good eyes and thankful hearts, you would see and acknowledge how God hath blessed you more than the Romanists. The devil was feigned to send a letter of commendations to the Popish Clergy. Amongst many other things he thanks them for their ignorance; but especially for their silence. For settling our estate we require a learned Lawyer; for our sick body a learned Physician: and for the soul that is most precious, shall we not desire a learned Divine? In law thou canst but hazard thy estate; in Physic thou venturest but a mortal life: but here thou mayest lose thy soul. The body dies, the Physician is paid: let the state be lost, thy Lawyer hath his Fees before. But if the Minister save thy soul, yet he is not regarded, not rewarded: if he lose it by willful negligence, he hath lost himself. Thus requisite are Preachers to give the light of *Knowledge.* But yet if in this night of sin we will do any profitable work, we must either ourselves have a particular light of our own in our hands; or if we cannot, we must get another to hold the candle to us, that we may see the deformity of sin; lest *Knowledge* being blinded, and Lust leading the way, we both fall into the pit of destruction. *John* the *Baptist* was Christ's Harbenger, and went before him, that is the glory of heaven. *Knowledge* is like *John,* that shining Lamp, without that, we cannot find the way to the glory of heaven, nor be brought to CHRIST. Thus in general; now let us further observe five conclusions.

1 That by *Knowledge* is here meant an insight into heavenly things. Indeed *Augustine* distinguisheth between Knowledge and Wisdom; *Ad Sapientiam pertinet aeternarum rerum cognitio intellectualis: ad scientiam temporalium rerum cognitio naturalis:* Wisdom, saith he, is an intellectual apprehension of eternal things: *Knowledge* a natural apprehension of temporal

things. But there is no true *Knowledge,* but that which can make the knowers blessed. Christian wisdom seems the worlds folly, *Greg.* What is more foolish than *mentem verbis ostendere,* to declare a man's meaning in his words? to bless them that curse us? *Mala libentiùs ferre quàm sacere,* to suffer rather, than to do evil? not to resist our oppressors? Yet this is Christ's commended wisdom; and he that is *Sapientia Patris,* the *wisdom of the Father,* shall one day crown it: Yet there may be a holy knowledge in th•se lower things. *O would to God thou wert wise, and wouldest understand and know the last things! Vt Saperes quae Dei sunt, intelligeres quae mundi sunt, praevideres quae inferni sunt, Bern.* That thou wert wise in the things of God, wouldst understand the vanities of this world, and fore-see the torments of hell. *Profecto Inferna horreres, superna appeteres, quae ad manum sunt contemneres.* Thou wouldest abhor the plagues of hell, desire the joys of heaven, despise the temptations of earth. The great affection we bear to the world, shows that we *know* it not.

2 The Apostles earnest exhortation to *Knowledge,* Intimates that naturally we want it. *Aristotle* compares our wits at the beginning to a fair table, whereon is nothing written, but it is apt to receive all forms and figures. But he is deceived, for it is a dark vault, wherein is no light of Grace, and no more of the light of Nature than the little spark or snuff affords.*The natural man receiveth not the things of the Spirit of God.* By nature he is subject to two enemies of knowledge, Ignorance, and Error. By Ignorance we know not things necessary, by Error we know them falsely. Ignorance is a privation, Error a positive obliquitie. All ignorance cannot be helped, all errors cannot be escaped. From ignorance comes vice, from error Heresy. Many striving to expel ignorance, fall into error: as an Empiricke to cure one disease, causeth a worse; so quenching thirst with a draught of poison. Some are *tantae fatuitatis,* so deeply possessed with folly, that they scarce differ from beasts. Hence we see that *Knowledge* is not easily had; *Veritas in profundo latet.* In the West-Indies, they that by digging, follow the veins of gold, run under high mountains and stony rocks, many miles: yet the interest of Oare sufficiently defrayeth the expenses of labor. But knowledge is attained not without greater difficulty: for the soul in the body, as a prisoner in a dungeon, takes in nothing but thorough the grate; sees only thorough windows and cloudy spectacles.*The wisdom of the world is foolishness with God.* Therefore the first way to *Knowledge* is, *Scire quod nescias,* to know thine own ignorance. *Qui se diligit stultum, non proficiet ad sapientiam: nec fiet quisque qualis esse cupit, nisi oderit qualis est, August.* He that doates on his own folly hath no hope of wisdom; nor can a man become what he would be, unless he hates being what he is. They can never come to true wisdom, whom the opinion of their own false wisdom deceiveth. Let no man deceive himself, 1 *Cor.* 3.18. *If any man among you seemeth to be wise, let him become a fool that he may be wise.* Confess thy Ignorance, this is the way to get knowledge.

3 That Knowledge is not the cause of sin, but Ignorance: for *Virtue* is begotten and nourished by *Knowledge. Scientia praecedit virtutis cultum, Chrysost.* Knowledge must go before virtue: for man desires not that he knows not: *Et malum nisi cognitum non timetur;* Vnknowne evil is not feared. Indeed there may be a disjunction of these two in respect of their moral parts. So there may be *Virtus sine scientia,* and *Scientia sine virtute.* The Heathen had virtue without knowledge, and we have knowledge without virtue. But as theirs was not true virtue, *absent sapientiâ,* without knowledge; so, nor is ours true knowledge, *absent virtute,* without virtue.

There may be a servant that knows his masters will, and doth it not. And this shall ggravate his wretchedness; *Scire quod sequi debeat, & nolle sequi quod sciat;* To know that he should follow, and not to follow what he doth know. The Sun does not heat all men to whom it shines; nor doth knowledge, when it hath taught men, *Quid sit faciendum,* What is to be done; *Continuo accendit ad faciendum,* presently inflame or enable them to the doing of it. *Aliud est divitias scire, aliud possidere: nec facit divitem cognitio, sed possessio;* It is one thing to know where riches are, another thing to be master of them. It is not the knowledge, but the possession of them, that makes rich. But to say that knowledge is a spurr to wickedness; is all one as if a father training up his son to be an archer; another should tell him that by aiming most fairly, he should miss most foully. No certainly; there is no *Virtue* can batten or thrive, but that which sucks on the breasts of *Knowledge.*

4 Seeing we must join with our *Faith Knowledge,* it is manifest that an ignorant faith is no faith. The Papists stand hard for their implicit faith; it is enough they say. Their proof is *Matth.* 8.26. *Why are ye fearful, O ye of little faith!* As if there were no difference betwixt *Exiguam & Implicitam fidem;* between a little faith, and an implicit faith: between a little man and a great Elephant: the little one is a man, and the great one is a beast: Between a little Star, and a great cloud: that is true light, this is very darkness: that turns to water, this remains fire still. A little faith with knowledge is true and saving: a great presumption with ignorance is damning. A small tree is better than a great shadow: that may bear fruit, this is nothing. A Iuggler could never show more tricks, than they with this involved faith: they are very like; for these also cast a mist before men's eyes, and juggle away their souls, when the Devil comes with his firy darts, their shield of faith is so wrap'd up that they cannot find it. It is like ware in a Pedlers-pack, mislaid; he hath it, but he knows not where it is. It is truly called *Fides carbonaria,* the Colliers faith: the Devil catechiseth him; how doest thou believe? I believe as the Church believes. How believes the Church? as I believe: this man was saved, say they; but for all that, I do not think that the Devil and the Collier so soon parted. Sure if he had no better weapons, Satan would have another boat with him, and such a one as would cost him his soul. Believe as the Church believes, we ask you no more: this and the sign of the Cross is sufficient: O the multitude of souls they thus beguile! But add to your faith *Knowledge: Fides nescia* is *fides nulla:They that know thy name, will trust in thee.* They that know not what they should believe, cannot believe to their own comfort.

5 Lastly, this *Knowledge* must be added to *Virtue* also. The Romists love all blind graces: they commend *Caecam fidem, caecam obedientiam;* A blind faith, a blind obedience, a blind devotion, whose mother is ignorance. But the Apostle bids us add *Knowledge* to these: and *Virtue* it self, luster it with what gloss of obedience and devotion they can, I say not, *Pede claudicat uno,* goes halting toward heaven: but *Oculis orbatur utrisque;* is like a sicled Dove, it would mount to heaven, and hovers upward; but strikes at a tree, and falls; if it want knowledge to direct it. But why should I say, *Virtue* without *Knowledge* is blind, when indeed it is not at all. A man may do *Bonum,* good, and not know it: but not *Bene* well; true virtue is not without knowledge. But as some do ill, and yet think it good: so others do good, and yet think it ill. For the former,*Whosoever killeth you, will think that he doth God service.* For the latter, *Joseph's* mistress meant him a shrewd turn in betraying him to prison, which was *Joseph's* step to

promotion. Or as the thief wounded a passenger, and intended to kill him, yet with his stroke cut and let out an ulcer, whereof he was ready to die: neither of these can be called virtue. For good and well must in all actions meet: wicked is not much worse than undiscreet. *Knowledge* without *Virtue,* makes a man's *Mittimus* to hell.*If ye were blind, you should have no sin: but now you say, we see, therefore your sin remaineth.* Like the woman, *Luke* 15.8. that hath a *Candle in her hand:* but as the Romish vulgar did read it, instead of *Domum everrit, Domum evertit:* so these, instead of sweeping the house, pull it quite down. So much light abused on earth, so much darkness inflicted in hell. *Virtue* without *Knowledge,* is either like*Laodicea,* proud, and knows not whereof; or mad, and knows not what to do. I conclude, *John.* 9.6. Christ made a medicine for the blind man's eyes, of his own spittle, and the earths clay. The first, signifying the knowledge of Christ by his Word, that comes out of his mouth: the other, the knowledge of ourselves, who being made of earth, do naturally favor of nothing but clay. Now of both these materials Christ made one lump, tempering them together: so both these knowledges must be so mell'd together, that they be not severed. To have the *Clay,* knowledge of ourselves; without the *Spittle,* knowledge of Christ; were to cast us down to desperation. To have the *Spittle,* knowledge of Christ; without the *Clay,* knowledge of ourselves, and our own unworthiness, would puff us up with presumption. Both do well together, that we may know our own selves in ourselves wretched; yet in the grace and comforts of God, everlastingly blessed.

Will you now take a short character of the *knowing* man? He desires to know all things, but first himself; lest having acquaintance in every place, he should die a stranger to his own heart. And in himself, nor so much his strength as his weakness. To know our own virtues makes us proud; our own vices humbleth us. Both his eyes are never at once from home: one keeps house, while the other goes abroad for intelligence. He is blind in no man's cause, but best sighted in his own. He confines himself to the circle of his own affairs, and thrusts not his finger into needless fires. His hearts desire is to know God; and he knows there is no better way to know him, than through Jesus Christ. Herein consists his happiness, for so he makes sure-work for his soul. It is the best, and therefore first regarded; and he never rests til his faith be built on assurance, that God hath pardoned his sins, and given him a place in heaven. The world he so far seeks to know, that he may abhor it. He sees the falseness of it, and therefore learns to trust himself ever, others so far as not to be damaged by their disappointment. He knows this to be a short and miserable life, and therefore studies the way to a blessed and eternal one. That this world shall perish, therefore is loath to perish with it. That money may make a man richer, not better; and therefore chooseth rather to sleep with a good conscience, than a full purse. He had rather the world should account him a fool, than God: therefore desires no more wealth than an honest man may bear away. He knows this worlds delight consists of crotchets and short songs, whose burden is sorrow: only heaven hath the best music, where glorious Angels and Saints sing forever to the Lord of Hosts. He knows his own ignorance, endeavors to science; and for what he cannot apprehend, he begs wisdom of God; not of everything, but only of so much as may make him blessed. He knows how to make his passions, like good servants, to stand in a diligent attendance, ready at the command of Reason, of Religion. If any of them forgetting their

duty, be miscarried to rebel; he first conceals the mutiny, then suppresseth it. He will not see every wrong done him, knowing he hath done more to his Maker. After continual acquaintance with the Scriptures, and humble familiarity with the Holy Ghost; he knows the way to heaven perfectly, and runs apace till he gets into the arms of his Savior.

Verse 6.

And to Knowledge, Temperance.

THis grace of *Temperance* may be here diversely understood:

1 For such a discretion as may season all these graces: so taken it is, *Sal omnium virtutum,* the salt of every virtue. Devotion without discretion, is like an hasty servant that runs away without his errand. Profession of *Faith* without Temperance, is turned into hypocrisy, or such a preposterous zeal; that is, like fire not on the harth to warm, but in the top of the chimney, to set the house on a flame: *Virtue* without it is folly: *Virtus cum indiscrete tenetur, amittitur:cum discrete intermittitur, plus tenetur;* A man may so indiscreetly hold Virtue, as to lose it: another may so discreetly forbear meddling, that he doth more firmly hold it. *Patience* without discretion wrongs a good cause: a man must bear his own injuries patiently, but not GOD'S nor the Churches. *Moses egit causam populi ad Deum precibus & lacrymis, causam Dei adversus populum gladio & vindictis; Moses* pleaded the people's cause to GOD with prayers and tears; but GOD'S cause against the people with sword and vengeance. *Godliness* without Temperance, is Devotion out of the wits. *Gregory* observes on the vision of the four Cherubims, *Ezek.* 1.10. That the first proportion of those creatures faces, was *vultus hominis,* the countenance of a *man,* which saith he did *Rationem denotare;* signify discretion or this temperance. See them allegorized: the Just man by mortification of the flesh becomes a *Calf* ready to be sacrificed: by fortitude in his spiritual war, *fi• Leo vincens,* he is a conquering *Lion:* by contemplation of the celestial glory, *Aquila triumphans,* he is a triumphant *Eagle: Per rationem Temperantiae homo exemplaris;* By reason of his Temperance, he is an exemplary *Man. Brotherly kindness* without Temperance, is brotherly dotage. So kindness runs into cruelty: thou feedest thy friends sensual appetite, flatterest him in his lusts, concealest his faults, followest his humors; all in kindness: this is to spill his soul in kindness. *Charity* lastly, without Temperance, is Prodigality: it gives *Expansâ manu, sed caeco oculo,* with an open hand, and shut eye; and so a man may for his charity go to the Devil, when instead of God's friends, he rewards his enemies. Thus hath Temperance relation to all these graces.

2 For such a Discretion as may moderate *Knowledge;* and qualify that heat to which it is addicted.*Knowledge puffeth up.* Some men so bluster on their knowledge, that they hold all the world dunces besides themselves. There is somewhat of poison in it, without the Corrective of Temperance. Hence comes singularity of opinions; Some conceit themselves so wise, that all the sober and peaceable spirits of the Land are mere fools to them. Poor souls! Who does not pity their blind madness? One cries, *Secreta mea mihi;* My mysteries be to myself: another replies, *St•ltitia tua tibi;* thy foolishness be to thyself: the former is the Schismatic, the other the Libertine. An indifferent man might decide; *Nec uni, nec alteri, sed*

dividatur: let not all the folly be to one, nor all to other, but let them both part it betwixt them. One is so wise that he cares for no Preacher at all; another wills that such a factious one shall teach him, and nobody else. Whether is the madder of the two; he that will altogether fast, or he that will feed on nothing but bones? *Modus rei tribuit decorem, ordo modum, discretio ordinem.* The grace of an action is the Manner, the grace of the Manner is Order, the grace of the Order is Discretion. Temperance is not so much a virtue it self; as *Quaedam moderatrix & auriga virtutum;* as a Marshall or Moderatour of virtues. It is not enough to do a good work; *Nisi illud suo loco, modo, tempore feceris;* unless the due place, fit manner, and convenient time, be observed. If not in the right place, it is as a man lights a taper, and puts it beside the candle-stick. If not after the right manner, it is as one that is gone a good part of his travel; but must come back again, because he hath mistaken his way. If not in due time, it is like him that would never water his garden, but when it rained. If not to the right person, it is like a man that forgetfully salutes his friend ever by the wrong name. If nor to the right end, it is like *Julian,* that never was bountiful, or did a man a good turn, but to damn his soul.

3 It is taken for such a moderation of the mind, whereby we so demean ourselves, as neither to surfeit on fullness, nor to despair on want. Not that the most temperate man can so master his passions, but that at sometimes he may over-joy his content, or over-grieve his trouble. When the most equal weights are first put into the evenest balances, there is a little swaying on both sides, and appearance of some inequality: yet after a little motion they settle themselves in a just poise. This Temperance is a steady and habitual firmness, that hath no critical sins. The frantic, though he be sober eleven moons, if he rage one, cannot avoid the imputation of madness. When there is no disturbance, to be quiet, is not worth God-a-mercy. The husband told his wife, that he had one ill quality; he was given to be angry without cause: she wittily replied, that she would keep him from that fault, for she would give him cause enough. It is the folly of some that they will be offended without cause, to whom the world promises that they shall have causes enow.*In the world ye shall have tribulation;* when this cause of disquiet comes, then to be resolved and peaceful, this is *Temperance.* The balances that are most ill matched in their unsteddy motions, yet come to an equality, but stay not at it. The perverse worldling may restrain his passion; yea, may be so well composed, that ordinary things shall not stir him; but when a new and unlooked for cross comes, then he is out of *Temper,* hath lost *Temperance.* Like a Fencer, that stands upon his usual wards and postures, and plays well in his school: but abroad he meets with a new trick, a blow that quite puts him from the rules of his art, and so is beaten with shame. Indeed the best man's *Temperance* may fail in one particular act, but this doth not take away the habit from him.

This *Temperance* must guide our conversation.*God's Sacrifice* and *Service* must be *Reasonable. Cum fervor discretionem erigit, & discretio fervorem dirigit, Bern.* Let Zeal inflame Temperance, and Temperance qualify Zeal. *Nimia remissio nutritiva criminum, nimia districtio parricida virtutum.* Too much remissness nourisheth vices, too much strictness killeth virtues. Without this moderation, Fear passeth into Despair, Griefe into Bitterness, Love into Flattery, Hope into Presumption, Joy into Dissolutenes, Anger into Fury: The want of *Temperance* instead of

cherishing, destroys: like the Idolater so rap'd with the fair Image of the Goddess, that coming to kiss it, he bit it. It altogether over-does.*Be not righteous over-much, neither make thyself over-wise. Qui plus posse putat sua quam natura ministrat: Posse suum superans, se minus esse potest.* But enough of this kind of Temperance; men are not so hot that we need to cool them; but rather so cold that we had need to heat them. Few among us are so over-zealous to out-run Christ, it is well if yet we will follow Christ. We need not so much add temper to your zeal, as zeal to your temper; and wish you so much of both, as may bring you to salvation.

4 Lastly, *Temperance* is taken for a moderate use of outward things; and comprehends in it Abstinence, 〈in non-Latin alphabet〉: when we eat no more, drink no more, go no braver, than natural equity and moral decency requires. Now if the first degree to Virtue be *vitium fugere,* to avoid the contrary; behold the beauty of this fair grace, by viewing the blackness of the opposite sin, Intemperance. Generally it extends it self to all immoderations; but especially it is appropriated to four. There is Intemperance: 1. In Lust, so it is called Incontinence. 2. In apparel, so it is called Pride. 3. In meats, so it is called Gluttony. 4. In drinks, so it is called Drunkenness. All which are but the effects of *Intemperance.*

First, Incontinence: to this Intemperance all are naturally prone, but in a different sort. Some quite expel and mortify this desire by grace: for he that is*One spirit with Christ,* will scorn to be *one flesh with an Harlot.* The virginity of the body may be lost, and yet the soul preserve her maiden-head.*These are they which were not defiled with women, for they are virgins.* This is not intended against marriage, there is no defilement in that. *Marriage is honorable among all men, and the bed undefiled, Hebr.* 13.4. Our Adversaries call it a Sacrament; what, and a defilement too? Do they use to make Sacraments of pollutions? They might be married, yet not *defiled with women;* neither with carnal nor spiritual harlotrie, nor with adultery nor idolatry; and so remain spiritual *virgins.* Others there are that keep in this corruption by civil modesty; they will not express it, yet have it. Many heathens could thus suppress their corruption, not mortify it. Their Intemperance is to them like a mad-brained wife to a sober man; he locks her up, and goes abroad without trouble; but when he comes home he is wearied with her scolding. Others there are that care not to let their Intemperance burst out, but they want opportunity: now the thief cannot rob till he come at a bootie. So the sin is in them, even while they forbear the act, and they are intemperate persons. There is a sort that shame not the eruption of this sin, without respect (I say not of conscience, but) of credit: *Quorum luxuriae meretrix non sufficit omnis;* That in the lust of*fed horses neigh* after women. The means to avoid this Intemperance, is:

1 By subduing the body to the soul;*I keep under my body, and bring it into subjection.* The body is that part, which is against the LORD. The body will beg, but let a shameless beggar have a shameless denial. When the body does what the good soul dictates, there is a breathing Saint: when the soul consents to the bodies appetite, there is a blind man led by his dog. Because the Serpents head had led the way so long, now the repining tail would needs lead; but then the whole ran into mischief. When lust undertakes to guide a man, and reason is fain to follow, there is a precipice to destruction.

2 By debarring the flesh all lust-provoking meats and drinks. It is wretched to have this noisome fire, wicked to feed it with fuel. *Sodom* found that *Fullness of bread* was the mother of unnatural filthiness. High diet is adulteries nurse: *Raro vidi continentem, quem non vidi abstinentem, August.* You shall seldom see a man continent, that is not abstinent. The heat is taken at a Tavern, that is, laid at a brothel-house. Abstain then, for it is fasting-spettle that must kill this tetter. He that will ever be running for fuel, never meant to put out the fire.

3 By avoiding beautiful temptations.*Flee fornication:* Resist other sins, flee this. Stand not to try thy strength, but run away. *Parthus tutus ab host suga est. Joseph* stood not to bandie terms, and dispute with his mistress, but fled from her. If thou wilt endure conference with an Harlot, she will conquer. Like *Vlisses,* stop thine ears, her charms shall not take thee. *Many have run out of their wits for women,* 1 *Esdr.* 4.26. Satan having conquered the woman, never came at the man, but left the woman to do that; he thought she would be devil enough to tempt man. *Solomon* with all his wisdom, *Sampson* with all his strength, were thus master'd. One overcame a Lion, yet a Lioness overcame him. The other could find out the Harlot from the true mother; yet a Harlot found out him, and made him forget his Maker.*The people began to commit whoredom with the daughters of Moab.* The daughters of *Moab,* light by nature, for they were begot in Incest. *Lots* daughter lay with her own father while he was drunk, and called her son *Moab;* which signifies, The *son of her father.* Impudent strumpet, not to be ashamed of so foul and horrible a fact! Thus they were light, and that by nature; they had it by kind, it cost them nothing. Even the *sons of* GOD were tempted to folly by the *daughters of men, Gen.* 6. A woman fair is man's snare: think them thy she-devils, sent and taught to seduce and spill thy soul. *Meretrix quo pulchrior, eo perniciosior, Aug.* A Harlot the more beautiful, the more baneful. *Rara concordia formae & pudicitiae;* It is rare to see a woman chaste that's poor and fair. *Stat quaevis quavis meretrix mercabilis art.* Bring gold enough, a little cunning shall serve for whoredom; the Devil makes his high-ways easy. Perhaps all do not sell their bodies, that sell their souls; some sin, but set no price on it. I am persuaded that no one Inducement so soon turns women to Popery, as their Indulgence to this sin. *Venialia dicunt, sed vaenalia sunt;* If God would afford pardons on the Popes rates, this sin would be infinite. But *non sic respondetur Domino:* His Justice will not be so answered.

4 By meditating on the punishment. If in the act of thy lust thou couldst see into the dark doors of hell, and behold the adulterers and their harlots embracing flames, quenchlesse flames; howling, and shreeking, and cursing their glasses, their tires, their Bawds, their Panders; bound to eternity of insufferable horrors: this would cool thy heat. For lustful kisses, kissing of fire; for soft beds, beds of despair; for wanton songs, gnawing their tongues; for heating delicates, everlasting famishment; for silken curtens, to wish a*Rock* for their pillow, and a *Mountain* for their coverlet: this, O this would slacken thine intemperance. What men think most pleasing, is most plaguing; to have their *lusts* granted:*So I gave them up unto their own hearts lust.* They desired it, they had it; this was the greatest plague. Think thou seest beyond thy beauty old-age, beyond old-agd sickness, beyond sickness death, beyond death Judgment, beyond Judgment hell, beyond that no limits of time or torments, but all easeless, endless. Thou criest, God be merciful to me; but be also merciful to thyself: weep for thy sins, and beseech God to mortify thy lusts by the death of Christ.

2 The second kind of Intemperance is in Apparel, Pride, Pride? why there is no such sin, all is but fashion. Indeed Pride hath lost it self in the name of Fashion. This was wont to be called the woman's sin:*The daughters of Zion were hautie,* &c. there is Pride and her wardrobe. But now it is a question whether the women keep their Charter still: the men have endeavored to be as proud as they; not that the other are excusable: innumerable are their boxes, and powders, and paintings; how they daub their mud-walls with Apothecaries mortar! It is a sign that they love a vizzard better than a face.*God shall smite thee, thou painted wall:* painting is for walls, not for faces. If Natures defects and furrows cannot be filled up with these colors, yet art shall supply all with rich attires. As that Painter should have drawn *Venus* very beautiful: but when his cunning failed in her face, he drew her in exceeding rich apparel: *Pulchram non potuit, divitem pinxit;* Because he could not make her fair, he made her rich. They die their hairs too; but this seems to be no new fashion. For *Cyprian* writes of it in his time: *Foeminae crines suos inficiunt malo praesagio: capillos enim sibi flammineos auspicari non metuunt.* They got a flame-coloured hair, an ill presage; it is not safe coming so near to that color. They spend more time betwixt the comb and the glass, than betwixt their family and the Church. They metamorphose their heads, as if they were ashamed of the head of God's making, proud of the Tire-woman's. Sometimes one tire is half the husbands rent-day. This is the monstrousnesse of our pride;*and what shall we do in the end thereof? Jezebel* was the daughter of a King, the wife of a King, the mother of a King, yet her painted face and proud heart threw her out at the window, and she was trampled under horses feet. But *Jehu* would bury her; no, the dogs had done it to his hand. O the greatness of our lands Intemperance this way! we have learned all things of our neighbors but this, to be proud good-cheap. Hospitalitie and noble attendance is changed into a vessel that runs on four wheels: It is a fashion to build great houses, as the Estriches lay eggs; and then to leave them. When the poor come thither for relief, there's none but Daws to chatter to them; the Lord or the Knight is at London; their Mercers and taylors share the poor's due. Great men gather up their wealth and their credit nearer about them, than in former times. Then it consisted in good house keeping and many servants: now in two or three trunkes of apparel and a boy to brush them. Many follow *Absalom's* fashion, to carry a forest of hair on their heads: as if that were their grace, which God hath forbidden as ungracious. CHRIST says, the *body is more worth than raiment:* but some strive to make their rayments more worth than their bodies: like birds of paradise; their feathers are better than their carcases. To pull down, if it were possible, the height of this pride, consider.

1 Thy beginning; *remember the rock from whence thou wert hewn.From following the ewes great with young,* he brought him to feed *Jacob* his people: *David* was not ashamed of his beginning. Say thou art borne noble; yet art thou not made *de meliore luto,* of any finer clay or metal than the meanest. We have all one common mother: and the proudest dust once dead, shall putrefy and stink for all his perfumes so soon as the poorest. Though all have not *vestem communem,* yet all have *Cutem communem.*

2 Thy progress: what can thy brave rags better thee? a golden bridle makes not the better horse. If thy coat be made of wool, the sheep wore it before thee: if of silk, the silly worm may pull down thy pride. The bowels of worms hath clothed thee, and thou shalt feed the

bowels of worms. Because thou flourishest with the flags of vanity; thou thinkest it is thyself, like the fly on the coach wheel, that makes so glorious a dust: so let *Heliogabalus* boast of his silken halters.

3 Whatsoever the outside be, look to the linings. *Men's cujusque is est quisque.* The *body is more worth than the raiment;* therefore the soul is more worth than the body; for the body is but the raiment of the soul. Why despisest thou thy poor brother? I have more lands: haply, and more sins. I have braver apparel: a neat outside, and a sluttish inside. I am fairer; perhaps in face, and fouler in heart. Thou art rich in the poor commodities of this world: and poor in the rich commodities of the other: peacocke look down to thy feet.

4 There is only one garment worth having and saving.*Put you on the Lord Jesus Christ:* this is *Stola prima,the best robe.* The Papists buy the beggarly righteousness of sory Saints, and neglect this. We have worn our own innocence to rags, let us put on Christ's. Though our garment of inherent righteousness be very thin; yet if it be lined with Christ's imputed righteousness, it shall keep us warm: if embroidered with his, it shall make us acceptable to God. If we love a silken garment woven out of the bowels of a worm: how much more should we love the garment woven out of the bowels of Jesus Christ! Thus hath God allowed to some a great measure of honor, a great measure of riches, a great measure of prosperity; but to none one dram of pride.

The third kind of Intemperance is in meats; in making those things *Detrimenta corporis,* injuries to the body; which God ordained to be *Nutrimenta corporis,* conservatives of the body. Good meat which is the creature of God, is offered to the art of the Cook, who makes work for the mouth, which makes work for the stomach, which makes work for surfeit, which makes work for death, which makes work for the devil. A sin so genuine and natural to this nation; that pride is not more proper to Spain, nor lust to France, nor drunkenness to Germany, than gluttony is to England. For methods sake, let me deswade you from it, by considering the manner, the measure, the matter, the Effects, the End of it.

1 For the manner, this is merely circumstantial, and may thus be expressed. Too soon: too late, too daintily: too fast, too much, Is gluttony Too soon Woe unto thee Oh Land, *When thy Princes eat in the morning:* but blessed art thou Oh Land, *When thy Princes eat in due season, for strength and not for drunkenness.Woe unto them that rise up early in the morning* to follow riot. Their mattins is their Iunkets, and their morning sacrifice is offered to their belly. Too late, such are midnight revells: *Nullum tempus occurrit ventri:* Intemperance makes no difference of times. Too daintily; above the estate: and herein the poor may fault as soon as the rich; *Tam late,* if not *Tam laute.* Indeed men have *Talem dentem, Qualem mentem.* Everyone hath an *Eves* sweet-tooth in his head, that longs for forbidden things. Too fast, that is with voracitie; we call it *Caninum appetitum.Greedy dogs that can never have enough.* Too much: *Qui minus tradit corpori quàm debet corpori, civem necat: Qui plus tradit corpori quàm debet corpori, hostem nutrit.* He that allows his body less than he owes it, kills his friend: he that allows his body more than he owes it, frankes his enemy. Give it *Quantum sufficiat naturae,* not *Quantum place atgulae.* The wise man will distinguish between his body and the lust of his body: his allowance therefore shall be such as may preserve nature, not please intemperance.

2. For the measure; it is an insatiate desire of delicacies. So the rich man said;*Soul eat, for thou hast, &c.* not only body eat, but soul eat, and satiate thyself. The belly is no troublesome creditor; it is contented with a little: *si das quod debes, non quod potes, Sen.* If thou givest it what it should have, not what thou canst give. It is not the constitution of nature, but the concupiscence of lust, that longs for abundance. This invented sawces; *Non tam condimenta, quàm blandimenta.* Here is a study to be sick, when men are cunning in gluttony. *Vt saturitas transeat in esuriem, natura mutatur in artem.* This made *Philoxenus* wish his neck so long as a Cranes; to prolong the sweetness of his meats. This is not *Necessitatem supplere, sed aviditatem explere.* Such are to be reckoned in the number of living creatures, not of men, *Seneca.They make their belly their god:* for that they like best, and love most, is their god. The heathen had a god of drunkenness, but I never read that they had any of gluttony. To make the belly a deity; how base is this Idolatry! yet *Hugo* thus describes their luxurious worship. The belly is their god, the kitchen their Temple, their lungs the organ-pipes, the Altar their table, the cookes are their priests, flesh roasted, boiled, or broiled, their sacrifices, and their Incense, the odour of their sawces. But this sacrifice is to the devil; whose belly is filled with the froth of luxurious gluttons; instead of graces, sawces: instead of praising God, belching blasphemies. They have these virtues our Apostle speaks of, but in a strange way They have *knowledge;* which dish best pleaseth their appetite. *Patience;* to sit four hours at one meal. *Fortitude;* to encounter with an Ox ready prepared. *Peace;* till they have filled their stomachs. Yea faith, hope, and charity too; their faith warms in their kitchen, their hope lies in their mess, and their love boils in their kettle. This is the measure of gluttony, which indeed cannot be measured. All is to satiate curiosity; to fill more than the belly, even their eye. But as too much rain drowns the fields, which moderate showers would make fruitful: so this plethory of diet instead of conserving nature, confounds it.

3 For the matter, it is great feasting. *Jerome* wrote to *Eustachius* in the desert; If I did eat anything boiled, *Luxuria fuit;* so great was his temperance, All our art is too little to please our palates: we have piles of dishes to make barricadoes against the appetite. Feasts indeed have their just allowance: our Savior himself honored a great feast, with his presence and miracle, *John* 2. But they must not be unseasonable. as to feast whence need to fast; when God calls to mourning, then to revel, *Amos* 6. GOD threatens plagues, they fall to dances; therefore Verse 7. *the banket* of these joviall fellows shall be *removed.* Not excessive: *Nabal* the churie made *a feast like a King;* you know a churles feast. He feeds his family with the mouldie remnants a month after. Not profane, such was *Belshazzars,* when the temple was ransack'd to furnish his cupboard of plate. *Nehemiah* read the Law of God every day of the feast: if men did think of that Law, they would not make God and *Belial* meet at one board; *Joseph* and *Mary* went up to *Jerusalem* to the great feast with *Jesus,* but there they left *Jesus, Luke* 2. Twelve years they could keep him, yet at a feast they lost him. *Beda* says; the men went in one company; the women in another: the children sometimes with the father, sometimes with the mother: betwixt them both CHRIST was lost: so easily is CHRIST lost at a feast. It is observable, Verse 46. that in the Temple they found him: they lost him at a feast, but they found him again in the Church. The end of such feasts is commonly the beginning of a fray. Upon the Sodomites feasting, heaven rained down fire and brimstone. Upon *Job's* children

feasting the house fell down. Against *Belshazzar* feasting, the finger on the wall wrote characters of destruction. What *Dives* hath dined, the devil takes away. If gluttony be the founder, Satan is the confounder. The host provides meat for the belly, the guest a belly for the meat: death destroys them both.*Meats for the belly, and the belly for meats: but God shall destroy both it and them. Paul* says, *Phil.* 3.19. that *their end is damnation.* It is heavy, that their end is damnation; but it is worse, that their damnation is without end. Let us evermore suspect these riotous meetings; among them that*Feed themselves without fear.* It is written of good *Job,* that he feared his children at a feast.*It may be that my sons have sinned, and cursed God in their hearts.* Let us be like the deer, who are ever most fearful at their best feeding. Beware lest *Indulgentia gulae,* be *Suffocatio gratiae;* be jealous of a great feast. But I shall hold you too long at a feast, unless my cheare were better: I therefore pass to

4 The effects; which are manifold and manifest. The throats pleasure did shut up Paradise, sold the Birthright, beheaded the Baptists; and it was the chief of the Cooks; *Nehuzaradan* that first set fire to the Temple, and rased the City. These effects are, 1. *Crassitudo,* grossness; which takes away agititie to any good work: which makes a man move like a Tunne upon two pottle pots. *Caesar* said he mistrusted not *Anthony* and *Dolabella* for any practices, because they were fat: but *Casca* and *Cassius,* lean hollow fellows; who did think too much. The other are the devils cramm'd fowls; like *Esops* hen, too fat to lay. Indeed what need they travel far, whose felicity is at home? placing Paradise in their throats, and heaven in their guts. 2. Macilencie of grace: for as it puts fatness into their bodies, so leanness into their souls. God fatted the Israelites with quail, but withal*sent leanness into their souls.* The flesh is blown up, the spirit doth languish. They are worse than 〈in non-Latin alphabet〉, for 〈in non-Latin alphabet〉: they put a plurisie into their bloods, and an apoplexy into their souls. 3. Consumption of their estates: for it is *regius morbus,* a costly disease: it makes way for either a writ or a mittimns. *Gula gurges,* their patrimony runs through their throat. Man that is the Lord of all creatures, hath the least mouth of all creatures: *malum non imitari quod sumus.* When *Temperance* that just steward is put out of his office, all runs to decay and ruin: if satiety go before, beggary will follow after. 4. Sickness to their bodies: they wrap up diseases in their full morsels, as pills in pap. Men desire strength of body, and length of days: *sed prohibent grandes patinae.* Gluttony was always a friend to *Aesculapius.* But for the throats indulgence, *Paracelsus* for all his *Mercury* had died a beggar. Aches and ay-me's are incident to intemperate houses: Gowtes, plurises, dropsies, &c. *Quae nisi divitibus nequeunt contingere mensis, Horat.* We complain the shortness of our lives, yet take the only course to make them shorter.

5. Lastly, the end is rottenness and death: why dost thou feed that flesh so fat, that must feed the worms? The daintiest of flying, swimming, or running creatures *nostris sepeliuntur ventribus;* are buried in our bowels. *Seneca. Quaeris car tam subito morimur? ex mortibus vivimus.* Dost thou ask why we die so soon? we live upon deaths. The best diet shall leave thee *Putidum & putridum cadaver.* The finest food shall make no better dust. When moderation it self cannot avoid dying, how thinkest thou to prop up thy tabernacle wiht surfeit? lay hold on *Temperance:* the Physician says, nothing is better for the body than *temperance:* the Lawyer says, nothing is better for the estate than *temperance:* the Philosopher says, nothing is better

for the wits than *temperance:* the Divine says, nothing is better for the soul than *temperance.* It is good for the body, good for the brain good for the estate, good for the soul: readily therefore admit *temperance.* For further help against Intemperance, take these four considerations.

First that abstinence is man's rising, as Intemperance was his fall. We that have lapsed from the joys of Paradise by meat, let us recover it again so well as we can by abstinence, *Gregory.* I speak not here for fasting only; though that have the due use, the due place. It hath a time and place in the midst of sorrow: for Repentance comes not before *God* with a full belly, and meat between the teeth. The use of it, is to prepare the soul for goodness, not to merit by it. The Papists hold it not *Tanquam adminiculum,* as a help of piety; but an immediate part of God's worship; to be satisfactory. But I commend in abstinence three rules. 1. That it be not too much, for it is better to abstain every day a little, than some days wholly. They are moderate showers that make the ground fruitful. And easy shaking roots the young plant faster; an hard shaking roots it up. 2. Remember the poor in your abstinence.*Wherefore have we fasted, and thou seest it not?* complain the hypocrites: God answers, *because in your fasts ye exact your debts;* you show no mercy to the poor *Iejunium quod te affligit, alterum laetificet.* Let the abstinence that makes thee look pale, beget blood in another's cheeks: let thy fast be the poor's feast, *Am.* 6.4. They eat the Lambes out of the flock, and the calves out of the stall: that's sometime bad enough, but Verse 6. *they forget the affliction of Joseph;* that's worse; this enhaunceth their damnation. Your tables abound with dishes, their bowels sound like shawmes: take away here, and bestow it there. Bate a mess at thy table, and send it to the poor's table. *Nehemiah* allowed some liberty to the rich, so it were joined with liberality to the poor*Go your way, eat the fat, and drink the sweet: but be sure to send portions to them, for whom nothing is prepared.* Think it is CHRIST that hungers, while thou riotest. *Godfrey* of Boloigne would not be Crowned with Gold in that place, where his Master had been Crowned with thorns. Do not thou pamper thyself, when CHRIST starves. CHRIST is hungry, and he must satisfy you: It is CHRIST that begs of you, and he must give you: it is Christ that lies at your gates, and he must let you into the gates of heaven. *Advocatus pauperum, qui Iudex divitum.* True feasts of charity are not only *Convivia,* but *Sacrificia; withsuch sacrifices God is well pleased.* 3. Abstain from all sin; *Commendatio Iejunii, emendatio vitae:* the praise and crown of abstinence is amendment of life. When you fasted and mourned, did yet at all fast unto me, *even to me,* saith the Lord? *Zech.* 7.5.

2 Consider, it is God's blessing that makes fat, and not meat.*Man lives not by bread, but by the word of God. Daniel* looks as fair with his pulse, as the rest with their liberal portions of the kings meat. If God's blessing be separated from those edible materials, they yield no nourishment. He that could turn stones into bread, can turn bread into stones: and make wine infatuate, not exhilarate. He can rot the grain in the clods, blast it in the ear, wither it in the blade, consume it in the barn: yea when it hath past the flail, the mill, the oven; he can make it gall in the palate, in the stomach poison. He can either give thee meat and no stomach, or stomach and no meat. Be temperate then, and bless God; for every creature is*sanctified by the word of God, and prayer.* Passe not by his blessings with shut eyes, as not

glorifying the creator, nor look on them with doting eyes, as too admiring the creature. Commend moderate meat to thyself, and thyself to the blessing of God.

3 Consider, that if it be so wicked to devour meats gluttonously, what is it to devour men? to*swallow up a man and his house, even a man and his heritage?* Such devourers were the Pharisees; and under the color of long prayers. These are monstrous Epicures: the poor man's bread is his*life;* and he that takes it from him is *vir sanguinum,* a bloody man. The usurer keeps a slender diet, but his stomach holds abundance of morgages, forfeitures, and is oppressed with such oppressions. *He hath swallowed down riches, but he shall vomit them up again: God shall cast them out of his belly, Job* 20.15. God shall one day say to such men; *Reddite quod devorastis;* restore what you have devoured. When the Chirurgian opens the Epicures dead body, he finds undigested crudities: when God shall unrip the oppressors dead conscience, there will be found five or six impropriated Churches, there a depopulated town, there thousands of acres of decayed tillage; there the lands of Orphants, and the dowries of widows. *Multi in hac vita manducant, quod postea apud Inferos digerunt.* They devour that on earth, which they shall digest in hell.

4 Lastly if thou wilt riot, let me show thee a banket,*He brought me to his banketing house, and his banner over me was love: Eate O friends,* &c. *John.* 6.58. This is that bread which came down from heaven: he that eateth of it, shall never die. This is *Panis verus,* though not *Panis merus.* As he is both the Physician, and the medicine in respect of his blood: so he is both the Pastor, and the food in respect of his body. He feeds his Lambes, not on his grounds, but on his wounds. All men eat *Panem Domini,* the bread of God: the Saints *Panem Dominum,* the bread that is God himself. They that have ransacked sea and land, for rarities, never found such a dainty. Here satiate, here be intemperate: think your souls can never feast enough on this dish: with this only immoderation GOD will never be angry. Blessed are they that hunger and thirst after righteousness: for they shall be satisfied. CHRIST is *vita quâ vivimus,* and *vita quam vivimus:* the life whereby we live, for *in him we live, move, and have our being, Acts* 17.28. And the life which we live; *Now live not I, but* CHRIST *liveth in me, Gal.* 2.20. Let Epicures boast their delicacies, this be the food of our souls.

I come to the last kind of Intemperance: and this in drinks, we call it drunkenness. My theme is still *Temperance:* wherein I confess, that as Physicians coming to their patients, often catch some of their diseases: so you may say, that I fall into the vice I reprove, and that against excess, I speak excessively. But it is a sin, I durst not lightly or slightly pass over: a disease the whole world is sick of, and I would also put in my Ingredient to cure it. All drunkenness is not with wine,*They are drunken, but not with wine: they stagger, but not with strong drink.* There is a threefold ebriety. 1. Of wine; *Eph.* 5.18. *Be not drunk with wine wherein is excess.* 2. Of forgetfulness, *Esa.* 29.10. *God hath poured on them the spirit of deep slumber.* 3. Of lust to sin, *Esa.* 28.7. *They have erred through wine:* which I take there not so much to be intended against this corporal, as that spiritual drunkenness: for it is said, *They were in vision, and stumble in judgment.* I am not to deal with that dry drunkenness; but only with the first, and haply the worst.

Man hath a threefold appetite: Natural, which is common with plants: this insensibly covets nourishment. Animall, common with beasts: this sensibly desires needful nourishment. Rationall, proper to man: this reasonably desires fit and proper nourishment. All these appetites desire drink: without which the spirits natural, vital, animal, would consume the firmamentall heat; that would wast up the primogeniall humiditie; and so the spark of life would burn out; as the Lamp is extinct without supply of oil. The veins suck the stomach dry of moisture; hence comes emptiness; upon that sense of that defect; upon that, the desire of repletion; and this is Thirst. Drink is the good creature of God, whether it be wine, &c. It serveth Alimentally for the bodies strength,*Drink no longer water but use a little wine for thy stomachs sake, and thine often infirmities.* Physically, to refresh body and mind.*Give strong drink to him that is ready to perish: and wine unto those that be of heavy hearts. Vinum moderate sumptum, medicamentum: plus justo, venenum, Augu.* moderate wine is physical; immoderate, baneful. *Iucunditati, non ebrietati creatum est.* It is made for pleasure, not for fullness. It is giventо *make glad the heart of man.* Civilly, for show of honest gladness, and maintenance of amity. So our Savior supplied the want of wine at a wedding, *John.* 2. *Nehemiah* bids the people at their feast; to *eat the fat, and to drink the sweet, Neh.* 8.10. It was ill done of *Lycurgus* to cut down all the vines: and false of *Mahomet,* to say that in every grape there is a devil. Only in temperance makes the sin, abuseth the creature, offends the Creator: only against this bends my discourse. Herein for method, I desire only to consider two things; the damme and the Littour. Yet first before I show what brood this monstrous mother brings forth, consider how she is bred her self.

Drunkenness is produced from the concurrence of many causes. The main is an inordinate desire of drink: the original of all vices is from ourselves: there is a harlot within, which commits all these whoredoms a broad; concupiscence. Not he that drinks wine, but he that inordinately loves wine, is the drunkard.*They count it a pleasure to riot in the day time.* Their soul danceth in the cup, and their eye delights in the color of the wine, *Prov.* 25.31. now *Vbi amor, ibi oculus.* Their life is the life of frogs; like flies, *suctu vivunt;* they live by sucking. As it was said of *Bonosus, Non ut vivant, sed ut bibant nati:* they are not borne to live, but to drink. They drink not for necessity, but luxury; not for society, but for satiety: indeed not for their friends sake, but for the drinks sake. He is not so much a drunkard, *qui de improviso cadit,* that is overtaken unawares: as he that loves and frequents it, though he carry it away more strongly. Not he *qui potu vincitur, sed qui potibus vincîtur,* that is tied to his cups. Therefore, *Esa.* 5.22. *Vae fortibus ad potandam;* woe to them that are strong to drink: a strong body without strong grace, is stronger to sin; *Fortior in viribus, fortior in vitiis.* Thus the strongest is the weakest; strong to commit sin, weak to resist sin. They drink not once against dryness, nor a second time against sadness, but continually for madness. This love of drink is the Beldam, there are also other concomitances. Evil company;*Come, I will fetch wine, and we will fill ourselves with strong drink.* They will urge a man with 〈 in non-Latin alphabet 〉 : but God dischargeth such men our society. 1 *Cor.* 5.11. And healths; *Accusationis causa est, per adjuratum Caesarem non frequentius bibisse, Ieron.* He that will not be drunk for the King, is no friend to the king. Here is a professing from the bottom of his heart, to the bottom of the cup, that such a great man's health shall be pledged, perhaps it must be done on the knees;

rank idolatry! wherein men make gods of others, beasts of themselves. For this purpose they have their she-saints, their mistresses, sometimes little better than strumpets. Here's the little difference betwixt a Papist and a drunkard: the one hath his will worship, the other his wine-worship. It was a noble answer of a Prince, when one told him how deep a health he had pledged for him; Do not, saith he, drink my health, but pray for it.

Look now upon the damme, drunkenness. *Aquinas* disputing whither drunkenness be a sin or not, objects that no vice is opposed to it: as to temerity cowardice, to prodigality avarice; therefore it is no sin, but he answers, that there is a vice opposed to it, though it wants a name, because it is so unusual: as the forbearing of all sustenance. It is questioned also whether a sick man may drink medicinally for his health, and be drunk with it: but we may affirm, that there is no medicinal cup to the body, that is poisonfull to the conscience. It is folly to think, that the cause of many sicknesses, should be physic for one: or that the endangering the soul can be good physic for the body: no good physician will prescribe it, no divine will allow it: say with *Constantine; Mallem semper aegrotare, quàm tali remedio convalescere.* It is better to be still afflicted with our disease, than be recovered by such a medicine. This vice is the plying of the pot: *Nocturno torpere mero, torpere diurno. Mantuan* the poet, *Eccl.* 9. rehearseth the drunkards seven draughts.

Funde iterum: potare semel, gustare: Secundus

Calluit os potus: calefacta refrigerat ora

Tertius: arma siti, bellumque indicere Quartus

Aggreditur: quintus pugnat: victoria Sexti est:

Septimus (Oenophili senis haec doctrina) triumphat.

The first draught doth but taste the wine: the second washeth the mouth: the third cooleth it: the fourth threatens war against thirst: the fifth fights with it: the sixth overcomes it: the seventh triumphs over it. All this is taught by *Oenophilus,* a lover of wine, an old drunkard; this is the drunkards doctrine. Let us hear the Philosopher somewhat more sober and stayed. *Aristotle* makes seven degrees of it: 1. Necessity, a man must drink. 2. Commodity, man should drink. 3. Pleasure, he may drink. 4. Fullness, he may not drink. 5. Satietie, and that is bad. 6. Ebriety, and that is worse. 7. Madness, and that is worst of all. Here be the deadly draughts, to which drunkenness runs headlong. *Fertur equis auriga, nec audit currus habenas.* The sea knows his bounds, but not the deluge of drunkenness. We see the Damme, let us look upon the Littour or effects; which are many and hideous.

1 It makes room for the Devil: all sins break in at the loss of the Sconce or Capitol; Reason: thence the enemy commands the whole Town. The eyes are wanton, the tongue blaspheming, the hands stabbing: all mischiefs. *Invadunt urbem somno vinóque sepultum.* So were the Trojans conquered: and for this cause, I think, ever since, drunkards are called true Trojans. It is a *mare mortuum,* no fish can live there, no virtue thrive here. It is the root of all evils, the rot of all goodness: The Devil could find no rest*in dry places:* he loves the low

countries, the wet ground; moorish and marish souls. The great *Behemoth* loveth the*Fennes.* Of all reasonless creatures, he chose the drunken Hogs, *Mark* 5.

2 It overturnes the estate: *The drunkard shall come to poverty, Prov.* 23.21. He consumes more in a day, than he earnes in a week. He lies open to others plots, and hath no rule of his own spirit, but *is a City without walls, Prov.* 25.28. He is his own thief, he needs no other oppressors, for he is a caterpillar to himself. He rails on cormorants, yet devours himself. He throws his house out of the windows, it is fit his house should throw him out of the doors.

3 It poisons the tongue; swearing and lying are the ordinary effects of it: *The drunkards made songs upon David.* It thinks it self a *Caesar,* and falls a taxing all the world: *Quicquid in cord sobrii, in lingua ebrii, Fulgent.* O but *In vino veritas:* it is false, for no man's good name is spared. If he be *multa bibens,* he is sure *Plurima dicens:* he often utters that in a moment, whereof he is driven to repent all his life. *Arcanum demens detegit ebrietas:* A drunken inveigher against King *Pyrrhus,* being brought to his answer for those criminations, said; We spake all that is objected, and would have spoke more if the wine had not failed us. Such a one will speak of God most, when he thinks of God least: but the mouth inured to blasphemous or scurrilous speeches, is no fit trumpet of God's praises.

4 It intoxicates all reason. *Bacchus* was called *Liber pater;* but his sons are not *Liberi,* Free-men, but slaves; bound to sleep.*They are out of the way with strong drink:* they are either out of the way, or reeling in the way. Wine and women will make men of understanding to fall away: *Apostatare facit sapientes.* We keep our doors shut against thieves: yet let in this thief that is worse. O that a man should voluntarily let a thief in at his mouth, to steal away his wits! Young *Cyrus* refusing to drink wine, gave this reason to his grand-father *Astiages;* I took it to be poison; for I have seen it spoil men of wit and sense. *Alexander* that overcame all, was overcome by wine, *Aug.* If the body chide the foot for stumbling and hurting it, the foot may lay the fault in the head for not guiding it.*The people sate down to eat and drink, and rose up to play.* We have them that sit down to drink, till they cannot rise to play: they must sleep as they lie. *Sine timore, non sine periculo:* they are a*she that lieth down in the midst of the sea, or sleepeth on the top of a mast.*

5 It enervates the strength: *Vinum ab implendo venas, Isidor.* Instead of filling them with blood, it drowns them. It brings rotten teeth, stinking breaths, trembling hands, running eyes, gowts and dropsies. All these are the waiters on drunkenness: all strive which shall bring a man soonest and lothsomest to the grave. He is gone in his standing, gone in his understanding, gone in strength to help him self: we commonly say of the drunkard, he is gone. *Cum absorbet vinum, absorbetur à vino, August.* If his belly be made a tomb of drink, drink will make his body a sepulcher of his soul. *Crebro ebrii cito senescunt;* It is somewhat, that it alters the complexion: *Vino forma perit, vino corrumpitur aetas.* But worse, that it dissolves the constitution: for how should his firmamentall lamp burn, that is ever drowning it in deluges of riot!

6 It is the bawd to incontinence, *Rom.* 13.13. After *Drunkenness* follows *chambering and wantonness. Pro ordine membrorum, ordo vitiorum, Hieron. Ambrose* says of Lust; that it is fuelled

with junkets, enkindled with wine, inflamed with drunkenness. It is *Fomes libidinis: Vina parant animos veneri, Ovid Nunquam ebrium putabo castum, Hieron.* I will never believe the drunkard to be chaste. Drunken *Lot* became incestuous *Lot:* hence sprang the Moabites and Ammonites, those mortal, almost immortal enemies to the Church. Whom the vices of Sodom could not taint, Lust infected. *Vritur ebrius flammis mulierum, quem sobrium sulphurea flamma non attigerat, Origen.* The flames that destroyed Sodom, hurt him not; his own fire scorched him. In this sense it may be said; *Vinum lac libidinis.*

7 It is an Incendiary to quarrels and homicides. *Bacchus ad arma vocat.* Drunken *Alexander* killed *Clitus,* for whom sober *Alexander* would have killed himself. The Danes and Norwayes once purposing for England, fell drunk on shipbord, and so slash'd one another, that there was the end of their voyage. We often hear of such riotous meetings, that *In praelio trudit inermes;* Some dropping dead in the midst of their sins. Be they never so protesting their kindness; yet *Tutius est ebriis abstinuisse locis:* They may be kind at first, will be cruel at last. Drunkards kiss when they meet, and kill when they part; *Haec faceret non sobrius unquam.*

8 Lastly, besides all other plagues, it is a woe to it self.*Who hath woe? who hath sorrow? who hath contentions? who hath wounds without cause?* The merry madness of an hour, is paid with the afflictions of a tedious age. *Woe to them,* saith the Prophet, *Isaiah* 5.11. *Woe to the crown of pride, to the drunkards of Ephraim, Isaiah* 28.1. *Cùm infunditur, grave; cum turbat stomachum, gravius: cum refunditur, gravissimum:* When the carowser powers in his wine, it troubles him; and he would give somewhat to avoid it: when it offends the stomach, it troubles him worse: when it comes up again, it troubles him worst of all. One *Fornerius* writes of a Monk at Prage, who having heard at shrift the confession of drunkards, wondered at it, and for experiment would needs try his brain with this sin; so accordingly stole himself drunk. Now after the vexation of three sick days, to all that confessed that sin, he enjoined no other penance but this; Go and be drunk again. Sure his meaning was like *Seneca's; Sceleris in scelere supplicium;* It is a torment and affliction to it self. You see the Damme and her littour, learn we now to avoid it, because we are men, because we are citizens, because we are Christians.

Because we are men: while the wine is in thy hand, thou art a man; when it is in thy head, thou art become a beast. The drunkard cries to his fellow; Do me treason: but the drink answers, I will leave thee no reason; scarce so much as a beast, for they will drink no more than they need. *Diogenes* being urged to drink immoderately, cast the drink on the ground; being reproved for that loss, he answered, If I had drunk it, *non solum liquorem, sed meipsum perderem;* I had lost both the drink, and myself.

Because we are citizens, and therefore should lead civil lives: drunkenness is an uncivil exorbitance. It was a good Persian law;*That no man was compelled but every* one did *according to his own pleasure.* Here was no compulsion, but it was left arbitrary, *Vt bibat arbitrio pocula quisque suo.* It were somewhat if but so much moderation were observed at our feasts: *Vt qui inebriari abhorret, in compulsus discederet incompulsus discederet.* We fault in those very Ethnicke observances; and think it a discourtesy not to be intemperate for company.

Because we are Christians,*Thou, O man of God, fly these things.* The grace of God that brings salvation, *teacheth us to live soberly, Tit.* 2.12. We are children of the *Day,* let us cast off that *work of darkness, Rom.* 13. The *Rechabites* forbore wine in awe of their earthly Father, *Ierem.* 35. And shall not we forbear drunkenness in awe of our heavenly Father? Yes, lest that curse fall on us, that*our table be made a snare before us:* yea lest we be not admitted *into the kingdom of God, Gal.* 5.21. Let not your hearts be over-charged with surfeiting and drunkenness, and so that day come upon you unawares: drink every draught, as if it were thy last draught. The poor woman would appeal from drunken King *Philip* to sober King *Philip;* so will any man from a drunken Christian to a sober Heathen.

Thus in some poor measure I have described this monster of Intemperance. A sin so odious, that it is abhorred of God, despised of Angels, derided of men, pleasing only to devils, *Aug.* Yet have we small hope to subdue it; for it is insensible:*They have beaten me, and I felt it not. Bernard* calls it a gross Devil; he that is possessed with it, *falls into the fire, and into the water,* gnasheth and fometh, *Matth.* 17.16. Now as all the Disciples could not cast out that Devil; so nor all the Preachers this. It is an habit hardly put off. When a Gentleman heard that his son was given to dicing, he answered, the want of money will make him leave it. After he heard that he was given to whoring; yet saith he, marriage or old-age will allay that fury. But when he heard that he was given to drunkenness, he was hopeless; for he knew that sin would increase with years. A gamester will hold so long as his purse lasts, an adulterer so long as his loins last, but a drunkard so long as his lungs and life last. A Philosopher once chancing into a company of drunkards, where a Musician ruled the lascivious riot; presently charged him to change his harmony into a Dorion. By this means he so wrought them, and brought them to sobriety; that casting away their garlands, they were ashamed of all they had done. But our drunkards have not the patience to hear such music. *Saul* was vexed with an evil spirit, but *David's* Harp expelled him. O that we knew that Instrument or lesson, which could work such a reformation! We would double and treble that note, which might effectuate such a cure. But the drunkards noise is louder than the Preachers voice: the sound of the pot drowns all reprehension.

Verse 6.

To your Temperance add Patience.

PAtience is that virtue, *Quae mallet mala non committendo ferre, quàm non ferendo committere, August.* Which had rather suffer evil and do none, than do evil and suffer none. It hath these degrees; It does not wrong; it receives it, not with stupidity but sense: it does not vex him that offers to vex it: it returns not wound for wound: it does not hate the offender: it loves him: it does good unto him: it intreats God for him, *Chrysost.* For *Patience* consists not only in bearing injuries, but in forgiving the injurers.

But why doth the Apostle next to Temperance annex *Patience? Quos delitiae non emolliunt, saepe injuriae frangunt.* Temptations of pleasure move not in many, whom the sense of injuries enrageth. Men may refrain from hurting others or themselves; therein is

Temperance: but others will hurt them, to bear this with a quiet mind is *Patience.* A Christian may live without doing wrong, not without receiving wrong. *Objectum malitiae est non malus.* The Wolf will not worry a Wolf, so long as there is a lamb in the field. This virtue is better understood than practiced: like *Cassandra,* better known than trusted. Therefore admitting that you understand it, I will apply myself to the affections, that you may embrace it. This let me endeavor by leading you thorough certain gradual considerations.

1 That it is the condition of mankind to suffer. When thou considerest thyself, there is presented to thee a man, a naked man, a poor man, and a miserable man, *Bern. Luges hominem, erubescis nudum, contemnis pauperem, doles miserum, lacrymas miserabilem;* Thou mournest thy mortality, blushest at thy nakedness, despisest thy poverty, weepest for thy misery. Now, *quod ferendum est, feras;* what thou must bear, bear patiently.

2 That miseries are not only incident to men, but more proper to Christian men,*All that will live godly in Christ, shall suffer persecution.* This was Christ's prognostication; *In the world you shall have sorrow, John* 16. This the Apostles prediction; *Through many tribulations you must enter the kingdom of heaven, Act.* 14. What Saint was ever crowned before he had combated? *Jerome.* Search the whole Bible over; *Et quem legisti in coelis triumphantem, quem non legisti priùs in terris tolerantem?* But it is said;*The Churches had rest thorough-out all Judea,* &c. And there was peace in the days of *Solomon;* peace in the days of *Constantine;* peace in the milken times of Queen *Elizabeth;* and yet still greater peace under the reign of our present Sovereign, that King of peace. Yet though we be freed from public oppressions inflicted by Magistrates, not from private molestations. In the most Halcyon days we find bitterness: *Sine miseria vixisse miserrimum est.* If there be not an *Esau,* there will be an *Ishmael:* if the hand of mischief cannot reach us, yet *Penetrabunt spicula linguae;* The arrows of slander and contumely will stick in our ribs. All men are necessitated to miseries, that bend their course toward the kingdom of heaven, *Aug.* Hence it is that S. *Paul* gives a piece of armor to the feet.*Let your feet be shod with the preparation of the Gospel of peace.* Our feet are naturally tender: if they be bare, clods, flints, thorns will gall them. Our affections, if they be not shod with *Patience,* will be so pricked with crosses, that we shall be weary of our journey to heaven. It is no unusual stratagem in war, to stick the way full of thorns, and ends of pikes, to wound and dis-rank the adversary. So the Devil besets our way of peace, that we had need of leg-harness, *Patience.* Though all parts be armed, yet if the feet be naked, Satan will wound us there: as *Achilles* was wounded in the heel, when all other places of him were invulnerable. Thus was *Job* armed, *I am.* 5.11. S. *John* speaking of great war, and greater victory, concludes;*Here is the patience of the Saints.* Therefore *Paul* expressly, *Hebr.* 10.36. *Ye have need of patience, that* &c.

3 That all afflictions come by a supreme providence, therefore be *patient.Shall we receive good at the hand of God, and not evil?* What ever be the Instruments, he looks to the high Agent; *Deus abstulit;* The Lord hath given, and the Lord hath taken away; *Blessed be the Name of the Lord.* So *David,* Remove *thy stroke* from me; I am consumed by the *blow of thine hand.* Whatsoever is the weapon, it is *thy blow.* So he snibbed the sons of *Zerviah,* concerning the blaspheming of *Shimei;* it may be *the Lord* hath said to him, *Curse David,* 2 *Sam.* 16.10. *Deus jussit.* So our Savior told Pilate, Thou couldest have no power at all against me, *except it were given thee from above.*

GOD'S providence is *mater necessitatis,* the mother of necessity: now *Patience* makes a virtue of this necessity. Other creatures modestly and silently obey, and shall man vex himself with impatience? *Quicquid Superi voluere, peractum est;* To wrestle with Fate, is to provoke Fate to wrestle with us; and then who falls? Who is he that saith, and it cometh to pass, when *the* LORD *commandeth it not? Lam.* 3.37. Murmure not my son, thy Father did it. We strike at God, and he says to us, as *Caesar* said to *Brutus;* Is it thou my son? Well may he strike us, and let us only say, *Tu Pater,* it is *Thou my Father,* and be silent.*These things hast thou done, and I kept silence,* saith the Lord. Wicked men strike the just God, and he holds his peace: the just God strikes wicked men, and they murmur.

4 Think thy crosses meant for thy blessings: punishments are good for none but the *Patient,* to them only they are signs of favor. *David* not only concludes thus;*By this* I know thou favourest me, *because mine enemy triumphs not over me:* but also thus; *Because thou hast afflicted me,* therefore I know thou lovest me. If ye be without chastisement, *then are ye bastards, and not sons, Hebr.* 12.8. This only frees us from bastardy; or rather secures us, for indeed Adoption frees us. Whom God smites not, he loves not, *Aug.* Let the Christian understand; God his Physician, tribulation his physic: being afflicted under the medicine, thou criest, *Non audit medicus ad voluntatem, sed ad sanitatem;* The Physician hears thee not according to thy will but thy weal. Thou canst not endure thy malady, and wilt thou not be patient of the remedy? Let it not be true of us, that *Nec mala nostra, nec remedia ferre possumus.* A man is sick of a Pleurisy, the Physician lets him blood, he is content with it: the arm shall smart, to ease the heart. The covetous man hath a Pleurisy of riches; God lets him bleed by poverty: let him be patient, it is a course to save his soul. These are not *in vindictam, sed in medicinam: Pereat voluptas carnis, ne amittatur eternitas salutis.* When we are judged, we are chastened of the Lord, that we should not be condemned with the world. We speak for the flesh, as *Abraham* did for *Ishmael;* O that *Ishmael* might live in thy sight! No, God takes away *Ishmael,* and gives *Isaac:* He withdraws the pleasure of the flesh, and gives delight to the soul. God threatens not to punish the wicked: I call it a threatening, for promises come from mercy, but that is a grievous punishment.*Why should you be stricken anymore?* Let me have none of that mercy! Art thou afflicted, why complainest thou? that which thou sufferest, is not thy damnation, but thy castigation. Refuse not the rod, as thou wouldst embrace the inheritance, *Nec attendas quam poenam habeas in flagello, sed quem locum in Testamento.* Regard not so much what portion thou hast in the punishment, as what interest thou hast in the Covenant. He that knows he shall reign in heaven, will patiently suffer upon earth.

6 That all crosses are deserved, and come not upon us against equity. Equity, I say, considered in respect of God, not in respect of men: they come from a just Author, though from an unjust instrument. Thy sins have procured it:*Thy way and thy doings have procured these things unto thee: Nulla homini noceret adversitas, si nulla dominetur iniquitas;* No misery had afflicted us, if no sin had first infected us. Wherefore doth a living man complain, a man for the punishment of his sins? *Lam.* 3.39. That man may well suffer patiently, that knows he suffers justly. *David* felt the spite of his enemies, *Psa* 38. yet he acknowledgeth his sin the cause; ver. 18. *I will declare mine iniquity, I will be sory for my sin.* For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it,

ye take it patiently, *this is acceptable with God.* But a man is often punished for that he never did? I answer, in that act for which he suffers, he may be innocent; yet in others, guilty. *David* could clear his innocence in respect of *Saul,* not in respect of God. For *Saul,Lord, if I have done this, if there be iniquity in my hands.* But for God; *If thou shouldest mark iniquity, Lord who shall stand? Psal.* 130.3. Let them be evil, be sure thou suffer either for, or (at least) with a good conscience. For he refuseth to be an *Abel,* whom the malice of *Cain* doth not exercise, *Greg. Rosa quae redolet, crescit cum spina quae pungit;* The sweet Rose grows among sharp thorns:*As the Lily among the thorns,* so is my love among the daughters.

Therefore overcome evil with good, *Rom.* 12.21. Be so far from snatching God's weapons out of his hand, that thou rather master unkindness with kindness. This Saint *Paul* makes to be the work of *Patience; See that none render evil for evil,* 1 *Thess.* 5.15. We think it ignominy and cowardice, to put up the lie without a stab, a wrong without a challenge. But *Solomon* says, (to whose wisdom all wise men will subscribe) that *It is the glory of a man to pass by an offense.* It is more honor, *Injuriam tacendo ferre, quàm respondendo superare, Gregor. Satius & tutius injurias perferre, quàm infer aut refer.* The greatest magnanimity is *Patience.* Yet, O into what infortunate times are we fallen, when every wrong must be answered with blood! How hath the Devil bewitched us to glory in our shame! That the wretchedest and basest cowardice should ruffle it out in the garb of valor! Yet if the gravest Bishop in the Land do preach this, our impatient gallants will not believe it. Indeed how should they credit man, who will not be persuaded by God himself! O yet that our tears could wash off the guilt from men's souls, as easily as we can convince them by arguments! we would then with *Jeremiah,* wish our heads fountains, and our eyes spouts; to cleanse our Land from the blood thus shed, and the brave opinion of shedding it. *Apud Christianos non qui patitur, sed qui facit injuriam, miser est, Hieron.* Among Christians he is only the wretched man that does wrong, not he that suffers. It is a great virtue not to hurt him that hath hurt thee; *Magna gloria, si cui potuisti nocere, parcas, Hugo.* This was in those days truly noble; now nothing but revenge. *Job* is counted a fool, and *David* a coward. With them it was valor, *Audire noxia, & respondere placita;* To bless those that cursed them: we think that *Degeneres animos patientia arguit;* that patience is an argument of baseness. What is the difference? *There was the faith and patience of the Saints:* here is the infidelity and impatience of sinners. Let such men know:

1 That God shall condemn them for invading his office; for *vengeance is His:* and that they call courage, he shall judge outrage. Then it will be but a poor plea, to say such an one wronged me: who gave thee leave to quit thyself? Is not God able to punish? Thou art cruel, and wilt carve too deep: let God alone he is merciful and just.

2 To what purpose are Magistrates, if every man may be his own judge? Thou mayest complain to the deputy, not with thine own hands punish the injury.*If a man have matter against another, the Law is open, and there are deputies; let them implead one another. Sic certent causae, ut non certent pectora;* Let men's causes fight a while, that their souls may be in peace forever. *There is utterly a fault among you, that ye go to law one with another,* 1 *Cor.* 6.7. That is a fault: but some so abuse the Law, that *Quae datur in conpensationem injuriae, vertitur in injuriam:* That which should redress wrong and mischief, is perverted to be the greatest

wrong and mischief. Whom their hands dare not strike with blows, their purses shall vex with suits. We may say of such Citizens, as it was of some Popes; they are not *Vrbani,* but *Turbani.*

3 Remember that the LORD JESUS shed his blood to make thee friends with GOD, and wilt not thou be friends with thy brother? Cannot the blood of CHRIST, that bought a whole Church, of GOD, buy the forgiveness of one wrong at thy hands? Take heed, lest for not showing mercy, thou find no mercy.

4 GOD is patient towards thee, though *he be provoked every day. Ad Patientiam vocat, qui patientia est;* He invites us to be patient, that is, *Patience* it self. *Sustine tu,sustinet Deus;* Do thou bear with others, God bears with thee. Is there a Too much, which thou canst suffer for so patient a Lord? How wouldest thou endure wounds for him, that canst not endure words for him? A man reviles thee, thou art impatient: how wouldst thou afford thy ashes to CHRIST, and write *Patience* with thine own blood?

5 The examples of the very Heathen may put such impatient Christians to the blush. When that *Tarentine* was angry with his faulty servant; *Sumpsissem inquit supplicium, nisi tibi iratus essem:* I had stricken thee, had I not been angry. He had rather *Impunitum dimittere, quàm per iram plus justo punire. Xenophon,* to one that railed on him, replied; *Didicisti tu maledicere, ego maledicta contemnere;* thou hast learned to reproach, and I to contemn thy reproaches. When *Metellus* inveighed against *Tacitus* in the Senate, he answered; It is easy to find fault with him that is not willing to reply. *Potentia tua, non Patientia mea, accusanda est;* The blame lies on your malice, not on my patience. When one told *Diogenes, Vituperant te multi;* many 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 despise thee; he returns; So wise men must suffer of fools. *Lingua illum meliorem esse indicat, quem carpit.* The same envious tongue that would speak a man worse, doth indeed confess him better: for the object of entire is goodness. Another being reproved by his friend, because he did not correct his provoking servant answered, *Quia alium, quem potius castigarem, inveni:* because I have found one I have more reason to correct, that is, myself. Thus for morality they excellently commended this virtue: we have the seal of God put upon it,*Be shod with the preparation of the Gospel of peace.* Nothing but the Gospel of peace can give true *patience.* Theirs was an opinion to stupefy men's senses: *Minùs im patienter, non minùs infaeliciter ferre:* but the knowledge of peace in heaven is the soul of *patience.* Hereby we have a resolution that nothing shall hurt us: for sin is the sting of all troubles; pull out the sting, and deride the malice of the serpent. Sin makes our burden heavy: take away that, all is tolerable. Sin turns the grave into a dark dungeon; which remitted, is a perfumed bed of quiet rest. Sin shows the Devil horrible, God a severe Judge: let the Gospel remove that, God is thy Father, the devil his and thy slave. Therefore the Prophet well annexeth *Blessedness* to the *Remission* of sins. Blessed is he whose transgression is forgiven. And our Savior says to the man sick of the Palsy;*Be of good cheare;* for *thy sins be forgiven thee,* yea more, we are resolved that *all things shall work together to our good:* All things, then even our sins. Not that sin is good in it self: but as *Bernard; Miro quodam modo etiam ipsum peccatum justo in Iustitiam operatur.* The miraculous hand of God disposeth our very unrighteousness, to help us to righteousness. And that first

in respect of God, manifesting and magnifying his mercy in forgiving it: *where sin abounded, grace did much more abound, Rom.* 5.20. And in respect of ourselves; working in us a sorrow of repentance, not to be sorrowed; an humility to be honored, a faith to be crowned. *Humiliores efficimur & cautiores, Bern.* Thus God casts us into the fire, not to be consumed as dross, but refined as gold. That at last we may resolve, not only to die in the Lord, but for the LORD JESUS.

6 Consider that all sufferings shall have an end. The rod lies now on the godly, but it is not in the right place, *ubi manendum est* At last CHRIST shall lay it where it shall abide even on the wicked, there it must rest forever.*The rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity. So Abraham* told *Dives* of an exchange: before *Lazarus* had sorrow, thou hadst pleasure: now therefore you have changed turns, and places; *he is comforted and thou art tormented, Luk.* 16. To the godly ease shall come; *Patientia filia Spei.* Hope is the Mother of patience. The *Wise man* rejoiced to find the *Star,* the woman to find her piece of silver, our Lady rejoiced to find our Lord: Christ always returns with increase of joy. *The righteous is delivered out of trouble: and the wicked cometh in his stead, Prov.* 11.8. Here is the vicissitude.*The wicked shall be a ransom for the righteous, and the transgressor for the upright.* Here is the redemption or ransom; misery like a Vulture, must have somebody to prey upon; the world destines the, righteous to it, and for a while they suffer: but God ordains the unrighteous to it, and they must suffer forever. GOD shall speak to sorrow, deliver me my servant, let that man go whom thou now afflictest; and take this reprobate in his stead, torment him forever, *Hebr.* 10.36. *Ye have need of patience;* why should we be patient? Because ye have so short a time to suffer, Verse 37. *Yet a little while, and he that comes, will come, and will not tarry.* Why, what shall he do when he is come?*I will see you again, and your heart shall rejoice; and your joy shall no man take from you. The Lamb shall lead them to the fountain of living waters; and God shall wipe away all tears from their eyes, Revel* 7.17. But how are we sure of this? Because *it is a righteous thing with God,* to recompense tribulation to them that trouble you: and *to you who are troubled, rest with us,when the Lord Jesus shall be revealed from heaven with his mighty Angels. Jacob* served seven years patiently for his wife *Rachel;* and shall not we serve longer for our dear husband Jesus? *Love suffers all things,* 1 *Cor.* 13. he loves not the Lord, that will not suffer for him. *Omnia passus amor, nec se vult dicere passum.Be patient therefore unto the coming of the Lord: lift up your heads, for your redemption draweth near, Luke* 21.28. If these meditations could sink and soke into our hearts, they would be mollified with *patience.* It is truly said concerning the wicked; *Breve est quod delectat, aeternum quod cruciat:* their pleasure is short, their pain everlasting. The contrary is as true concerning the faithful: *Breve est quod cruciat, aeternum quod delectat:* their pain is short, their joy eternal. The hope of the righteous shall be gladness: but the expectation of the wicked shall perish. Upon *Shimei's* execration, *David* thus comforted himself; *It may be the Lord will look on mine affliction, and will requite good for his cursing this day,* 2 *Sam.* 16.12. *David* suffered much of *Saul,* before he wore the promised Crown: no matter what we suffer on earth, so we may be crowned in heaven.

Lastly, consider that CHRIST our LORD suffered all patiently for us: that Lamb was dumb before the fleecers and Butchers. Such Lambes must we be, that have neither horns to dash

nor nails to tear, nor teeth to bite, nor flight to escape; but patiently to submit ourselves to the will of our shepherd. Such Lambes were the Martyrs; their persecutors were more weary *feriendo,* with striking; than they *Ferendo,* with suffering. But none ever suffered like the Lord Jesus: *Iustus pro iujustis, ab injustis,* 1 *Pet.* 2.21. He is not only our Redeemer, but our example he taught us both in his doing, and in his dying.*Ought not Christ first to have suffered these things, and to enter into his glory?* As he was *Unctus oleo laetitiae prae sociis,* so *oleo tristtiae prae caeteris.* As he was anointed with the oil of gladness above his fellows so first with the oil of sadness above his fellows. Indeed the Deity suffered not, yet he that is GOD suffered. *Deitas in Dolente,* though not *in Dolore.* Now all this is to teach us patience, *Hebrews* 12 2. Let us look unto Jesus the founder and finisher of our faith; who endured the cross and despised the shame, and is now set down at the right hand of the throne of God: therefore *Let us run with patience unto the race that is set before us.* By death Christ came to us, by death let us not grudge to go to Christ.

Patience you see, is an excellent virtue; you have heard many commendations of it: if it had no other, this were enough to praise it, that it easeth our griefs. Many cannot away with other graces; because *voluptatem prohibent, voluntatem cohibent;* they curb the will, and abridge delight, and impose hard things to the flesh. They cannot away with *Charity,* because it takes out of the purse: nor with *Abstinence,* because it restrains the appetite: nor with *Himilitie,* because it abates pride: nor with *Chastity,* because it debars lust. But me thinks each man should love *Patience,* because it easeth his pains, and mitigates his sorrows. Natural men care no more for virtue, than that cruel Judge did for equity: yes if they knew a virtue that would ease their burdens, and qualify their griefs, they would love it. Me thinks, even wicked men should use this virtue, and make much of it: though for no other purpose than *Pharaoh* used *Moses;* to remove the Judgments. Our proverb hath it; Of sufferance comes ease: let us be *patient* then, if but for our own benefits.

VERSE 6.

And to patience, Godliness.

BEfore we come to the definition of Godliness, let us conceive some reasons of this connection, and immediate adding of *Piety* to *patience.*

1 Because the pillar of *patience* is *godliness;* it cannot stand without it, 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 it is firm being upheld by it. For true *Patience* cannot befall a reprobate; (stupidity may as to *Nabal*) not by an absolute impossibility, but by the indisposition of his heart to receive it: as a spark of fire falling upon water, ice, or snow, presently goes out: which fasting on wood or such combustible matter, kindles and burns. The food whereupon true patience lives, is faith in the Gospel of peace. *Saul* was a moral man, yea a zealous man, while he was *Saul,* and *Gamaliels* scholar but when he was made a Christian, he was called *Paul;* he was not a *Paul* before. So *Patience* in Ethnikes is not rightly named: as *Silvius* when he was chosen Pope said; *Aeneam rejicite, recipite Pium:* forget *Aeneas,* and accept me your *Pius.* So to suffer before conversion, was but stupidity in

quiet: now *mutato homine, mutato nomine,* the persons being changed, change also the name; call it *Patience.*

2 Because *Godliness* teacheth a man patience: it is the Imitation of God and our God is patient. Now if we feel this mercy from God, let us show it to them that are his. He that will not tolerate man, *tolerari a Domino se facit indignum;* makes himself unworthy to be borne with of God. *Deus habet in manu vindictam, mavult in usu patientiam.* God hath in his hand vengeance, in his heart patience. We pray for pardon as we give pardon: we would be loath to have our own lips condemn us.

3 Because patience will do the soul no good with *godliness:* the glory and comfort of all suffering, is gods cause. Neither is the reward given for suffering, but for suffering well.*This is thank-worthy, if for conscience toward God, we endure grief.* Tribulations are the marks of CHRIST; but then they must be borne for CHRIST: herein *Paul* delighted himself;*I take pleasure* in reproaches, in necessities, in persecutions, in distresses, *for Christ's sake.* Thus being prouder of his iron fetters, than a bragging Courtier of his golden chain. The departures of the Saints are not *Mortes, sed Immortalitates.* If *Julian* so honored his soldiers dying in the wars; *celebri potius laude, quàm luctu:* how much more shall CHRIST honor his! *Precious in the sight of the Lord is the death of his Saints, Psal.* 116.15. such as undergo in Christ's cause Christ's Cross. No death is comfortable, *nisi in Domino, vel pro Domino:* and that man's life is well bestowed in suffering death, when to *Patience* is added *Godliness.* Our life is the Lord's by many dear titles: therefore not too good for him when he requires it. Thou art a depositary, to whose trust is committed a precious Jewel: perhaps thou hast much ado to keep it from the subtleties of tempters, and violence of attempters: yea hast a corrupt desire, unthriftily to spend it upon profits or pleasures, surfeits and vanities: and thou never art in true quiet, till he that delivered this Jewel, thy life to thee, doth reassume it. But then thou must tarry till he calls for it: for God refuseth the soul that comes to him before he sends for it. When the Indians, to avoid the Spanish slavery, grew to a practice of killing themselves: the Spaniards dissembled a killing of themselves also: threatening upon their meeting in another world to afflict them there more than before. Indeed, if the troubles and anguishes of this world so despair thee, that thou castest away thy own life: those very same in a far heavier measure shall find thee out in the other. *Miseriam non effugis, sed adauges.* There is no comfort in suffering death, except *Godliness* bless our patience. *Aelian* writes that among the Grecians there was a Law, that if a sick man drank wine without the advice of his Physician; though he saved his life by it, he should be put to death for it; because he did that was not permitted him. Bitter then must be their punishment, that take not wine but poison: that precipitate their lives into certain destruction: having no command from God, that he requires it; no promise that he will reward it. Our Savior teacheth us, *being persecuted in one City, to fly into another:* if we willfully run into unnecessary death; he will say *who required this at your hands?* who bad you run from England to Rome for poison; and from Rome back again to England with treason? you may have *Patience,* but here's no *Godliness.* The good sheep knows the voice of his Shepherd, and stays for his call. Those glorious Martyrs that now have a permanent triumph in heaven, were not so madly prodigal of their bloods, as to throw them away without a warrant. They that possess this Lawrell, *washed their garments,*

not in their own bloods only: so they might have been still red and stained: but *in the blood of the Lamb,* that changes them into *white.Therefore they are before the throne of God, and he that sitted on the throne shall dwell among them.* That sinful *Mary* wasted and bathed herself, not in her own blood but in her tears: saith *Chrysostom.* And of Saint *Peter* he asks this question; when he had denied his Master; *Nunquid sanguinem fudit?* did he shed out his own blood? No, but his tears, and so washed away his sins. We are not sent into this world to suffer, but to do, and when we do suffer, to add to Persecution Patience, to Patience *Godliness.* The way to triumph in secular arms, was not to be slain in the battle, but to keep their station. In the Roman warlicke discipline; *Ius legionis facile; Non sequi, non fugere:* this was the rule; not to follow desperately, nor to fly basely. So it is in our Christian battle; not to invite danger, not to shrink from it. Indeed God betimes in the world called for this bleeding witness: he sealed his acceptation of *Abel's* sacrifice, by accepting *Abel* for a sacrifice; who before all example, first dedicated Martyrdom, *Chrysost.* And as soon as CHRIST came into the world, after the receiving of the wise men's oblations; he would immediately be glorified with that hecatombe of Innocents. But to offer this without God's asking, shall bring but a poor reward. For while piety is not preserved, the Crown of patience is lost. Wherefore let them that suffer *according to the will of God,* commit the keeping of their souls to him *in well-doing,* as unto a faithful Creator. Put not *Piety* from thy *Patience,* thy wounds shall be healed, and thy soul rewarded.

4 Because patience without *Godliness,* when it receives injury of man, may do more injury to God. Let us write the wrongs to ourselves in the dust, to forget them; that is *Patience:* the wrongs we have done to God in marble; to remember them; that is *Godliness.* To bear meekly with thy persecutors, is commendable patience: to be silent at God's dishonor, is condemnable baseness. It is no less than treason; thy silence makes thee guilty. Thou pleadest thyself to be the son of God: he is a very bad son, that can hear his righteous Father blasphemed with patience. Cursed is that *Patience,* that hinders a man from *Godliness.* CHRIST is thy brother, he bought thee with his blood, thou art his coheire: canst thou behold him gored with new wounds, and hold thy peace? Thou believest not; for then thou wouldest speak: as the Psalm hath it: *I believed and therefore I spake:* no defending of faith, no faith. The *Inhabitants of Meroz* took not part with God's enemies, yet were they cursed for not taking part with friends, *Judge.* 5.23. Indifference in God's cause is damnable: not to oppose them, that oppose God, is to be his enemy. How easily are we moved at our own injuries? how patient at God's? Let our own credits or riches be troubled, we rage like Lions let God's honor be questioned, we are as tame as Lambes. If the aspersion of scandal lights upon our names, there is suite upon suite, from Court to Court; all to beggar the raiser of it. Let the Lord's dreadful *Name* be blasphemed, we are so far from spending a penny, that we will not speak a syllable. Like *Jonah,* we are more moved for the loss of a gourd, than for all *Nineveh. Moses* can brook *Miriam* despising him, and go away silent, because himself only was interested, *Numb.* 12. But when the people had Idolatrizd, he brake the sacred Tables in passion, burned the Calf, scattered the dust on the waters, and in detestation of their wickedness made them drink it. We have patience enough, but *piety* is thrust out of doors. Such infortunate and apostate times are we fallen into, that to uphold God's honor is held

uncivil tartneste: such men are saucy, and such sauce is too sharp for proud and vicious stomachs: this dissolves the knot of friendship. Let it; *Ideo misit Deus bonam separationem, ut malam rumperet Conjunctionem:* better a holy discord, than a profane concord. Care not for that mirth, which must grieve the Holy Ghost: disclaim that peace, which must be at war with Christ. If they refuse thee, thou knowest who will receive thee, *John.* 9.35. When they had excommunicated him, CHRIST welcomed him. *Fear not them that kill the body,* &c. It is worse losing the Lord's favor, than thy Land-lords: better part from thy cottage in earth; than thy Inheritance in heaven.

Necessary therefore is the accession of *Piety* to Patience. It is an abhorred sin to temporize: when a Chaplain must measure his speech by his Lord's humor, the truth of the Lord of hosts is abused. Against oppression he dares not speak, because it is his Lord's fault; not against Pride, because it is his Ladies: not against riot, because it is his young Masters. He must not meddle with the ulcers that stick on his great ones conscience: hell will take that patience. Let them be ashamed of Christ, that care not for his being ashamed of them. For us, let us plead God's cause, for his sake that pleads our cause in heaven.

Godliness is taken by the Philosophers in a threefold relation. For Religion towards God, which they held a devout adoration of their Idols. For religion towards their country: when any died for their country, they were said *Pie mori.* For religion towards their parents: so *Aeneas* was called *Pius:* and for this they gave those additional names of *Pii.* Our Apostle meant it not in this latitude: it must here import some particular grace, as appears by the rank. Yet let us a litttle consider it in the larger acception. So it is such a gracious habit, as prefers God's glory before all things, and refers all things to it.

For the former, *Godliness* aims immediately at the Lord's honor, *Matth.* 8.21. There was one following Christ, but hearing of his Fathers death, he first desire leave to bury him: perhaps he gaped for an executorship, or meant at least to thrust in for an administration. No saith CHRIST; *let the dead bury their dead:* thou hast a living father, (let the dead go) that can give thee a better inheritance. But to bury ones Father is *Godliness:* yes, but saith *Jerome; Pietatis genus est, impium esse pro Domino:* to neglect our very Parents when God requires it, is piety. Himself testifies; he that loves father or mother better than me, is not worthy of me. This falls heavy on some: the voluptuous loves his wife better,*I have married a wife, and therefore I cannot come. Vxori plus datur quàm Christo:* the uxorious husband obeys his wives precepts, sooner than God's. The covetous parent loves his child better than the Lord: oppressing God's children to enrich his own. So his young ones be warm in the nest, let CHRIST shake with cold. Love the Lord, and love thy children, or friends: but if necessity enforce the loss of one; *In suos odium, est pietas in Deum, Hieron:* whatsoever thou losest, lose not the Lord Jesus. Another said, Lord I will follow thee, but let me first go bid them fare-well that are at home, as if any friend were to stand in competition with CHRIST. But we have always somewhat to do when we should follow him: as *Elisha* said to *Elijah;* let me first kiss my father and my mother; then will I follow thee, 1 *King.* 19.20. *Uriah* was so earnest of fighting the Lord's battle; that he would not go down to his house, nor sleep with his beautiful wife. Such a zeal, as prefers God's service before all other things, that is *godliness.*

For the other; it refers all to God's honor: in all things that it does, speaks, or suffers, it declares a purpose of heart to glorify the Lord. All things and actions are *Ordinabilia ad deum: deus finis,* all else *ad finem:* what should man desire more than to serve that God who preserves him?*Whatsoever ye do, do all to the glory of God.* This is the end of our creation, the beginning of our salvation, the perfection of our happiness. Hast thou wisdom? refer it to the glory of thy maker: otherwise like the Moon, when thou art lightest to the world thou art darkest to heaven. Hast thou strength? use it to resist Satan, to conquer (nor another, but) thyself. *Vae fortibus ad peccandum;* woe be to them that are strong to sin. Hast thou old age? let thy life grow white with thy hairs: lest thou be *Satur Dierum,* full of days and fuller of sins. Hast thou honor? employ it to honor him that hath honored thee. Hast thou authority? draw not this sword in thy private wrongs, let it not be sheathed in the Injuries of the Gospel. Hast thou riches? spend them upon *Godliness; Pro Pietate sumptum facere, lucrum est.* Say not with *Judas, Why is this wast?* but with *David;I will not offer to the LORD of the which costs me nothing.* To this general *Piety* there are two enemies, Profaneness and Hypocrisy.

Profaneness: there are two characters of a man truly *Pious;* understanding and will: the one in his Science, the other in his Conscience: commonly this vice bewitcheth them both. As thou dost see thy own face in thy heart, so others do see thy heart in thy face. If a drunkard dare number his ebrieties: the lascivious, how often he hath been at the house of sin; who can blanch this ungodliness! But indeed wicked men have more boldness to appear ill, than the godly have to appear good, For *he that departeth from evil, maketh himself a prey;* or as the original imports, *is accounted mad.* Any man that carries his face toward Zion, is held an hypocrite: he that is ashamed to do ill, shall be ashamed for his good. This is not a grain of ungodliness, but ungodliness in grain. Can you lament your losses on the seas, the wrack of goods in your ships; and not the shipwreck of a good conscience in your shops? The spider never builds, but where are flies: Satan never placeth his nest, but where is store of these ungodly lusts. Let them banish profaneness, that ever expect the comforts of piety.

Hypocrisy;*Have not I chosen you twelve and one of you is a devil?* I, not another; emphatically, I, 〈 in non-Latin alphabet 〉 , the very *Wisdom* of GOD. *Chosen,* not entertained offering your service, nor admitted as sutors, but *Chosen. You,* not the refuse people out of the high ways, nor the great Personages of the Land; but you, whom I have elected to propagate my Gospel, how many? *Twelve;* a little number: Christ's is the least College. *Yet one of you is a devil;* lay these particulars together, and sum up a hypocrite. *The congregation of hypocrites shall be desolate, Job* 15.34. The hypocrite is like *Hose's* dough-bak'd Cake, *Hosea.* 7.8. Only hott on the visible side. Seeing the fire of GOD'S Altar, the zeal of the Temple cannot heat them, they are reserved to be baked thoroughly in the Oven of hell.

Endevour then to store thy heart with *Godliness:* for worldly things, say as he did of Eloquence: *Si adsit, non sperno: si absit, non desidero:* if they be present, I will use them, it they be absent, I do miss them. *Sequere tu Pietatem, caetera sequentur te:* follow thou *Godliness,* other things shall follow thee.*First seek the kingdom of God and his righteousness,* then shall *all these things be added to you.* While a man hunts after his own shadow, his back is upon the sun, and still his shadow is unovertaken before him: let him turn his face to the sun, and travel

toward it; his shadow shall follow him. The profits and delights of this world are but a shadow, while a man hunts after them his back is upon Jesus Christ, that *Sun* of righteousness; and he can never overtake them: if he could, yet they are but a shadow. Set thy face and thy faith toward Christ, all these shadows shall wait upon thee. A Painter had drawn *Jove's* picture, *Juno's,* and another man's that was his friend. That friend cheapned the other two, and last of all, his own. Nay, says the Painter, buy the other two, and take the last into the bargain. Be sure of *Godliness;* riches, honors, and pleasures; all those counterfeits of true happiness, shall come into the bargain.

Our discourse hath thus far dwelt on *godliness* in the latitude. In a stricter acception, I find it especially consisting in two things; Adoration and Imitation of GOD.

Adoration of the true God in a right manner, is *Godliness.* Nature hath written in every heart, that a Superior power is to be worshipped; though it could not declare, *Cui debitum;* what power that was which might challenge it. Out of this Ignorance sprung that multitude of imaginary gods; which Saint *Paul* calls *Dumbe Idols.* Now he that is dumb, is also commonly deaf: they could neither speak nor hear, *Psal.* 115.5. *They have mouths, and speak not: they have ears, and hear not.* To avoid this sin, God gave an express Law; *Thou shalt have no other God's but me.* Which negative precept especially forbids four things. 1. The having no God at all, as the Atheists;*The fool says in his heart, There is no God.* 2. The having strange gods, and not the true; as had the Gentiles: gods *according to the number of their Cities:* every twinkling star was held a deity; yea, many so gross and base gods, that there were not worse creatures in the world, except themselves. 3. The having strange gods with the true, as had the Samaritans; *They feared the Lord, and served their own gods,* 2 *Kin.* 17.33. they *sware by the Lord, and they sware by Malcham, Zeph.* 1.5. They choose new gods; then was war in the gates. 4. The having the true God, but not a-right, according to his will and Word, as Heretics. For this is the main difference between Heresy and Idolatry, that serves the true God with a false worship, this serves false gods with a true worship: Both hateful.

Now seeing the principal part of our *Piety* stands in the due and true worship of God, it is Satan's main stratagem to subduce it. If it were possible, he would have it himself, and draw us *A Cultu dei debito, ad cultum suimet indebitum.* He is proud still: *amisit celsitatem gloriae, non superbiae;* He hath lost the height of his happiness, not the height of his pride. He would be a god, though a hellish god: a Prince, though it be a prince of darkness. Good Angels refuse to be worshipped; when *John* fell at the Angels feet to worship him; he said to him,*See thou do it not.*

But evil Angels desire it: to this the Devil persuaded Christ; *to fall down and worship him;* he durst be so bold with the Son of God himself. Devillish impudence! to request him that is worshipped of the Angels of light, to worship an angel of darkness. But Christ soon choked him; *Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Mat.* 4.10. But howsoever he cannot bring men to worship himself immediately, yet he effects this often mediately. If Israel will but make a golden Calf, the Devil finds his own worship in that: If a Papist bows to his crucifix, even here finds himself honored. Albeit they say, we give the Image no worship, think it no god: no more did the Israelites think that

Calf their deliverer out of *Egypt;* yet was this a cursed sin. They say, they worship God before the crucifix; but God rejecting that worship, it stays in the crucifix. Such another policy had the devil to wound Israel; when he presented to them the whores of *Moab, Numb.* 25. Was only Adultery his aim? No, but Idolatry also. *They have beguiled you in the matter of Peor, and the matter of Cozbi, ver.* 18. The matter of *Peor* was wrought by the matter of *Cozbi;They went to Baal-peor, and separated themselves to that shame. They joined themselves to Baal-peor, and did eat the sacrifices of the dead, Psal.* 106.28. *Baal* was the Moabitish Idol, *Peor* a mountain: there they worshipped, and feasted, and ate the offerings of the dead. Not of dead men, but of Idols, which are dead things: for God is 〈in non-Latin alphabet〉, *the living God.* But could Satan effectuate this Idolatry in such a people? We read, *Numb.* 24. *Balaam* itching after *Balaks* gold, hereon he practices, and shifts ground; as gamesters do their standings for better luck; and would fain curse; but spite of his teeth he blesseth. Now he sees, there is no way to make God forsake his people, unless they were first brought to forsake him. Therefore it is likely that upon *Balaam's* advice, the daughters of *Moab* and *Midian* were brought before the Israelites; light houswives, dancing, frisking, and flaring; their carriage promising tractablenes enough, if the other would come on: so were they tempted to wantonness with those professed strumpets, and by that means to offer up to *Baal-peor.* This was the devils trick to effect that *Art,* by fraud, wch he could not *Marte,* by open war. Let me a little increase your detestation of idolatrous worship, that you may more sincerely worship God.

1 It is a pleasing sin, therefore more pernicious: few that love it, can be brought to acknowledge it. A Turk believes nothing less, than his Alcoran to be Idolatry. A Monk at his Mass is so far from thinking himself an Idolater, that he calls himself a Spiritual man. Though nothing be more reproved in God's Word, and punished in his works, than Idolatry; yet there is in corrupt nature a strange proclivitie to it. The Prophet calls Idols,*Delectable things: Their delectable, or desirable things shall not profit them.* The Idolater is like a woman inflamed with love toward some proper young man: her affection is so set, that forgetting all modesty, she sends for him, and brings him to the bed of love:*Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.* Such a whore is the Church of Antichrist, *Revel.* 17. Whose doctrine like the wine of fornications, goes down merrily, to the intoxication and poison of souls. Only the Gospel hath brought this Land a remedy, no other than the blood of Christ to purge it.

2 It is an impudent sin, and goes to the furthest line of condemnation. It sticks not to take God's blessings with the left-hand, and gives them away to his enemies with the right. So the Israelites received of God Manna, food from heaven; and then sacrificed it to Idols. For it is likely that in the Desert they had no better cheare to feast the Devil with, than Manna and water: their beasts being hardly sufficient to maintain their daily sacrifice to the Lord. God gave them Jewels from the Egyptians, as wages for their service; they melt them to make a *Calf.* Yea, Children, that are the chief Inheritance on earth;*Happy is the man that hath his quiver full of them:* they shall not be ashamed, when they speak with their enemies in the gates: children, the divided pieces of themselves; so dear, that *Rachel* mourn for them, and *would not be comforted, because they were not:* even these they sacrifices to *Moloch:Yea, they sacrificed*

their sons and their daughters unto devils; and shed innocent blood of their sons and daughters, whom they sacrificed unto the Idols of Canaan: and the Land was polluted with blood. But, *what will ye do in the end thereof? Ier.* 5.31. What? *Therefore was the wrath of the Lord kindled against his people; insomuch that he abhorred his own inheritance, Psal.* 106.40. *Ephraim* is joined to Idols, *let him alone, Hos.* 4.7. Let him alone? O fearful: when God takes away correction, damnation enters the doors. Sin shall now be the wages of sin, that death and destruction may be the wages of both:*Because Ephraim hath made many altars to sin, altars shall be unto him to sin.* This is fearful; therefore I conelude this point, as Saint *John* doth his first Epistle; *Babes, keep yourselves from Idols:* Yea, Lord keep us all from them by the grace of thy Spirit.

You see the danger of will-worship, let this contain us in the true adoration of God. Worship is twofold; Civil or Religious. Civil, to men, in respect of their degrees in the Church, Common-wealth, or private family. In regard of Age, give reverence to the gray-head: of gifts, so *Elisha* reverenced *Elijah:* of place; in Church: so Ministers are to reverence their Bishops: in Common-wealth, so subjects must give reverence to Magistrates: in private family, so children owe reverence to their parents, servants to their masters. To God only is due religious worship: they write that to the King of *Benin* the people give such reverence, that we scarce give more to God. They fall flat on the ground before him, covering their faces, and depart without turning their backs. But to all men give *Summa, sed Sua:* to God only religious worship; who is so jealous of his honor that he will not give it to another. Be ye never so great, stoop to the Lord: honor him that hath honored you: it is no discredit to your worships to worship God. Christ stooped low for our sakes;*He made himself of no reputation, but took upon him the form of a servant, and was made in the likeness of men.* What the Barbarians dreamed of *Paul* and *Barnabas, Act.* 14.11. *Dii descenderunt similitudine hominum;* The gods are come down to us in the likeness of men. We found true in Christ; *God is come down among us in the likeness of man;* Yea, indeed, a true man. GOD said once, *Gen.* 3.22. in derision of our folly; *Behold! the man is become as one of us.* But we may say truly, GOD is become as one of us. He that was so low, is now and was ever the most High: Let us adore that blessed JESUS. The LORD saith, when he bringeth in the first begotten into the world;*Let all the Angels of God worship him.* Do the blessed Angels of heaven, and shall not men on earth worship him? I speak not only of a corporal adoration, though that also be due.*At the Name of* JESUS *should every knee bow, of things in heaven, in earth, and under the earth.* Neither do I think the bowing of knee, at the Name of JESUS, to be a fruitless but harmless ceremony. As for their exception, that the bowing more at this, than at other Names of GOD, may breed an error of advancing the Son above the Father and Holy Spirit. We answer, that the truth of the Sons equality with the Father and the Spirit, is a mystery so hard for mortal wits to apprehend; that of all errors, that which may give them the most honor, is less to be feared. *Bellarmine* observes, that most Heretics have denied the Son, none ever denied the Father to be God. But why not bow we as well at the name of Christ? if any name be greater than other, it seems to be Christ: for he is called *Domini Christus, Luk.* 2.26. *The Lord's Christ. Bernard* answers; Of all names given to him, still JESUS is the sweetest. Other are names of Majesty, this of Mercy: the *Word* of God, the *Son* of God, the *Christ* of God; all titles of glory; JESUS, of Grace and Redemption. The contemptible name, which *Pilate* so scoffed at; JESUS of

Nazareth, is so preached and praised; that against all Infidels it hath gotten the preeminence above every name. The condemning then of this honor due to JESUS, is rather an argument of spite, than an evidence of the Spirit; as it hath been said truly. To this *Name* all shall bow: in heaven, Angels and glorified Spirits: on earth, Men: under the earth, those that be now dead: for all shall appear before his Tribunal with bended knees. Perhaps by *under the earth,* are meant even devils and damned spirits: though they bow not *spontaneae genua;* yet they shall give an extorted adoration. Glorious Angels, blessed Spirits, and good Men, have a voluntary geniculation: but the wicked on earth, and fiends in hell, shall be forced to it against their wills. So was *Judas; I have sinned in betraying the innocent blood.* So *Julian; Thou hast over come, O Galilean!* So the devils; *What have we to do with thee, Jesus thou Son of God? Matth.* 8.29. That evil spirit said; *Jesus I know, Act.* 19.15. for even the devils believe and tremble. Wicked men now trample his blood, but shall one day submissively acknowledge his Dominion; *Lord, when saw we thee hungry,* &c. *Matth.* 25. But this extorted Confession shall be to their Confusion; *Depart ye cursed.* Thus as every knee should bow, so every knee shall bow; if not out of faith, yet out of fear.*I have sworn by myself: the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, Rom* 14.11. *He is God, and shall be worshipped.*

This I thought good to urge, because as if we had been taught to be proud, there is little reverence among us: I am ashamed to speak it; many sit in the Church as at a Theater: their hands are too idle to uncover their heads, their knees too stiff to bow to Christ. Even to the Gospel, which must save them, or they shall never be saved, their regard is little better than contempt. For shame of men, and Angels, where is our reverence? Do you come hither to give God a blessing, or to take it? Will a Petitioner sue to a Peere with a covered head, or an unmoved knee?*Ye shall reverence my Sanctuary, I am the Lord.* If the Law challenged such reverence, what doth the Gospel? If the blood of goats had such respect, what requires the Lamb of God, the blood of our Lord *Jesus?* What is this, but to *give the sacrifice of fools? Eccl.* 5.1. God will dwell with him, *that trembleth at his Word, Isaiah* 66.2. We tremble like mountains; yea, *the mountains quake at God's presence,* saith the Psalmist: we are not moved. But as for me, I will come into thy house in the multitude of thy mercies;*and in thy fear will I worship toward thy holy Temple* O for one dram of this reverence! But indeed it is in vain to bend the knees, with unbended souls: it is a poor worship, to move our hats, not our hearts. But he doth best, that expresseth before men his zeal by his reverence, and commends before GOD his reverence by his zeal. It is fabled, that when *Juno* on a day had proclaimed a great reward to him that brought her the best present; there came in a Physician, a Poet, a Merchant, a Philosopher, and a Begger. The Physician presented a hidden secret of nature; a prescript able to make an old man young again. The Poet an Encomiasticke Ode of her bird, the Peacock. The Merchant, a rare hollow Jewel to hang at her ear. The Philosopher, a book of strange mysteries. The poor quaking Begger, only a bended knee, saying, I have nothing worth acceptance; *Accipe meipsum,* Take myself. Some come hither with prescripts of their own; they have receipts enow already, they care for no more. Other like the Poet, come to admire Peacocks, the gawdie Popinjays, and fashionists of the time, blustering in their painted feathers. Other like the Merchant, present Jewels; but they are hollow: come with

critical or hypocritical humors: like Carpes, to bite the net, and wound the Fisher; not to be taken. Some like the Philosopher, bring a book with them; which they read without minding the Preacher, saying, they find more learning there, than he can teach them. But *blessed are the poor in spirit;* that like the Begger, give themselves to God. *Juno* gave the reward to him, God gives the blessing to these.*He hath filled the hungry with good things, but the rich he hath sent empty away.* A reverent heart shall carry away the comfort: *Godliness* in the humble dust of Adoration, shall be lifted up by the hand of mercy.

Imitation of God follows: for what else is *godliness,* but to be like God? We were all made after his Image; that was lost: now our regeneration is nothing else but the repairing of that Image.*Be ye therefore followers of God, as dear children.* True children will imitate their parents: if we do not follow God, we are bastards. Follow thy Father, as *Ascanius* did *Aeneas,* though *non passibus aequis. It is written, Be ye holy, for I am holy,* 1 *Pet.* 1.16. By nature a *Noah* may beget a *Cham; Abraham an Ishmael:* but in grace, the most Holy begets no children but Saints.*He that saith he abideth in him, ought himself to walk even as he walked.* He is no member that walks a contrary way to his head. If *Jesus* go unto the Mount to pray, and *Judas* to the Pharisees to betray, he is no Apostle, but an Apostate. This is *my* way, saith Christ, the *light of Truth:* if you will go by *darkness, because your deeds are evil;* we shall never meet, till we meet in judgment.*Be you merciful, for your Father in heaven is merciful.* God loves mercy; they that love it not, are not *Godly.* I wonder what hope; oppressors of their poor tenants; Usurers with their forfeitures; contentious men with their Law-vexations; the malicious with their injuries, can have? The Father of mercies hath no children but the merciful. *Judgment merciless shall be to him that shows no mercy, I am.* 2.13. The poor man that hath smarted with their cruelty, may taste the sweets of God's mercy: Wretched they! this cup shall never touch their lips. Have mercy on me, says the poor wretch to his living oppressors; no. Have mercy on me, saith the dying oppressor to God: No, *Go ye cursed; you* had no mercy on others, there is no mercy for yourselves. If thou seen a man unmerciful, be bold to say he is *ungodly.*

Thus Piety consists in the imitation of God: *Pii nomen non meruit, qui Dei exemplum non coluit.* Indeed this name is often usurped, seldom justified. There are some things, wherein it is no *Godliness* to ambigate a likeness to God. Contend not to be like him in the Arm of his power, for this *Nebuchadnezzar* lost his kingdom: nor in the finger of his miracles, for this *Simon Magus* was cast down, and broke his neck: nor in the face of his Majesty, for this *Lucifer* was thrown out of heaven: nor in the Brain of his wisdom, for this *Adam* was driven out of Paradise. But in the bowels of his mercy; according to this we shall be everlastingly rewarded. Never did, or shall, Man or Angel offend, in coveting to be like God in meekness, in goodness, in charity, in mercy. Imitate his Morals, not his Miracles.

To conclude, let me set this mark upon *Godliness:* Prove yourselves *Content* and I will assure you *Godly. Godliness with contentment is great gain,* 1 *Tim.* 6.6. The Apostle seeing such universal labor for small gain, thought to win men with *great* gain. But what is that? *Godliness?* Here's a paradox will hardly be received: he had need of good Logic, for this is a hard position. The whole world thinks gain to be godliness, and doth *Paul* say Gcdlinesse is gain? *Michaiah* had not so many opponents, four hundred to one, 1 *King.* 22. He shall have merchant with his

adventures, Land-lord with his fines, Patron with his Simonies, Usurer with his obligations, Lawyer with his cases; all striving to confute this, crying out for gain, as the Ephesians for their Goddess; Great is *Diana* of the Ephesians. Indeed*all men cannot,* and many men will not, *receive this saying. You will not believe it, though it be told you, Habac.* 1.5. This saying may, like the *Lord, Psal.* 14.2. *Look down from heaven, to see if any will regard it:* None, no not one. It may go from Court to City, from City to Country, and scarce one of a thousand will yield to it. But as the Bride was decked for her Beloved, *Psal.* 45. in garments of needle-work, and a vesture of wrought gold, with jewels and ornaments: So God trims up *Piety,* sweet and beauteous in her-self, with rich endowments of honor, pleasure, peace, and happiness; as it were Letters of Commendations, that all might love her. No worldly gain can satisfy man's heart: Israel murmured as much when they had Manna, as when they had it not: and rich men are as troubled with that they possess, as poor men for that they want. *Jacob* gave *Reuben* a bless;ing, but added, *Thou shalt not be excellent, Gen.* 49. So God gives the worldling riches, but says, *Thou shalt not be safisfied.* But when Piety cometh, Content follows it: you found small peace in the world, you shall have great peace in conscience. When Christ brought salvation to *Zacchaeus,* his mind altered: before he did nothing but scrape, now he was all for giving. This was not the first day that he seemed rich to others, but this was the first day he seemed rich to himself. Riches bring contention, *Godliness* brings contentation. Gaine hath often hurt the getters, Piety is profitable to all men. Wealth comes, and a man is not pleased: honor comes, and yet he is not pleased: the lusts of the flesh are fulfilled, and yet he is not pleased: but when *Godlines* comes, his cup is full:*The lines aye fallen unto me in pleasant places, I have a goodly heritage.* As *Philip* said, *Lord, show us the Father, and it sufficeth, John.* 14.7. So Lord, give us *Godliness,* and it sufficeth. What the rich man falsely usurped, this certainly affordeth; *Soul rest, sat habes,* thou hast enough.*If the Son make you free, ye shall be free indeed:* If *Godliness* make you rich, ye shall never be poor.

Verse 7.

To Godliness Brotherly Kindnesse.

FOr better method of proceeding in the description of this next Grace, let me guide my discourse and your attention through these five particulars. The Connection, Definition, Distinction, Conclusion, Application.

First, for Connection and Dependance, we must consider the reasons why the Apostle joins immediately to godliness, *Brotherly kindness.* We have three reasons.

1 Because *Brotherly kindness* is the daughter of *Godliness.* He that loves God for his own sake, will love his brother for God's sake.*Peter lovest thou me? feed my lambes.* What you have done to these little ones, ye have done to me, *Mat.* 25. *Ille been agit quae justa sunt, qui novit priùs servare quae pia sunt, Greg.* He may best be good to his brother, that hath first learned to be good to his Father. *Rivus charitatis ducitur de fonte pietatis.* The river of charity springs from the fountain of piety.

2 Because *Brotherly kindness* is the moderatour of *Godliness.* Some men's piety runs an impetuous pace; so fast that it forgets to salute their brother by the way. Those two Disciples were so hot for Christ, that they would needs have fire from heaven upon their brethren. As *Judas* would have hindered *Mary's* piety by show of Charity: so the Pharisees overthrew Charity with the shows of Piety,*They devour widows houses, and for a pretence make long prayer.* God loves not such mad zeal, that so fixeth the eyes on heaven, that it despiseth to look on their poor brother on earth. Indeed when such an opposition meets us, that either we must forsake Christ, or our brother; then himself teacheth us to leave all, and so follow him. But when there is no such necessity, God is often contented to depart from his own right, that we may succor our brother. *Go learn what that meaneth; I will have mercy and not sacrifice, Matth.* 9.13. Merciful works to thy brother, are *Pro sacrificiis, Heb.* 13.16. and *Prae sacrificiis, Hos.* 6.6. God will forgive the omission of piety, upon good cause of fraternall charity. He will spare the wife from Church to comfort her sick husband; the mother, to relieve her distressed child. We have those will run so fast to a Sermon, that they will not stay to give a poor orphant a penny. The true Catholic hath a catholic care: and sets not the two Tables at variance; both which look to God's obedience, as the two Cherubims to the Mercy-seat. I know there is a Great Commandment, and another (but) like unto it, *Mat.* 22.38. But let not sacrifice turn mercy out of doors, as *Sara* did *Hagar:* nor the flames of Zeal consume the moisture of Charity, as the fire from heaven drunk up the water at *Eliahs* sacrifice. Godliness works by *brotherly kindness, Gal.* 5.6. No man must look so high, that he overlook his brother, *Isaiah* 58.3. You fast and mourn, and I regard it not, saith the Lord; *because ye exact upon the poor: Pietatem hanc ego nolo;* Charity is the Kings high-way to heaven: Zeal like *Cushi* runs apace, but love like *Ahimaaz,* gets first to the King, because it *runs by the way of the plain,* 2 *Sam.* 18.23. Only that *Godly* man which is *kind* to his *brother,* comes with best speed to his Maker.

3 Because *Godliness* is proved by *brotherly kindness;* this is our demonstration that we love GOD. With one and the same Charity we love both GOD and our brother: the difference is in the degrees and respects; God for himself, others for him, and in him. There is nothing more easy than to ostent the love of GOD; but the lack of charity, is the conviction of hypocrisy, 1 *Cor.* 13.1. There be many donations of the Spirit: *Though I spake with tongues of men:* so many tongues as that divine Poet wrote of Queen *Elizabeth:*

That Rome, Rhine, Rhone, Greece, Spain, and Italy;

Plead all for right in her nativity.

Yea, *of Angels, Si quae sint Angelorum linguae, Ieron.* If at least the Angels have any language. Yet *if we have not charity, we are as sounding Brasse or a tinkling Cymball.* Like *Balaam's* Ass, that spake to better her master, not her self. Or the Sermon-bell that rings others to Church, while it self still hangs in the steeple, and hears nothing. *Though we had the gift of prophecy;* so *Balaam, Saul, Caiaphas* prophesied; yet wanting Charity; the first loved gold more than God: the second, his lusts more than his obedience: the last condemned JESUS CHRIST. *Though we had all knowledge,* yet wanting Charity; we might like the Pharisees, open the door for others, and not go in ourselves. *Without Charity we are nothing;* nothing *In esse Gratiae,* how great

soever *In esse Naturae, Aquin.* Yea, *though we gave our bodies to be burned;* though we not only speak but suffer; not do, but die. Of all sufferings death is the most terrible, of all deaths, *Burning.* Now *Si tradidero,* If I *give;* not by compulsion, but of mine own accord; as it is said of CHRIST; *Tradidit seipsum, Ephes.* 5.2. *He gave himself. Si tradidero corpus,* If I give my *Body:* not only suffer loss of goods, and that is much;*To take joyfully the spoiling of our goods:* but calamities in our *body;* as the father of lies spake truly in this: Skin for skin, yea, all that a man hath, will he give for his life, *Job* 2.4. *Si tradidero corpus Meum,* if I give *My* body: not my childes body, as *Abraham* offered *Isaac's,* not only flesh of my flesh, but flesh that is *my* Flesh. *Si tradidero morti;* If I give my body to *Death,* not only to pain and passion. Yea, not to a natural death, this law must pass upon all men; but to a violent death. Lastly, to a death so violent, that there is not a greater torment; to be roasted and consumed in the fire; *to be burned.* Here be many acts of patience, of Piety; yet if we hate our brother, all is lost. Therefore *Stephen,* when he died for *godliness,* forgot not *brotherly kindness.Lord lay not this sin to their charge.* As if the want of this would discredit the cause, or endanger the reward. So did other Martyrs, fetching this example from the Head: *Father forgive them, for they know not what they do, Luk.* 23.34. Thus necessary is this connection: he that saith he is in the light, *and hateth his brother, is in darkness still.* If there could be a *godliness* destitute of this, it should never be welcome to Christ.

Secondly, for the definition of this *Philadelphia;* It is a love to the faithful; to such as profess the same faith with us, and by that faith are adopted heirs to the same God, through the brother-hood of the same CHRIST. It is distinguished from charity by the nearentsse and dearness. By nearenesse, I mean not local, but mystical: *Charity* hath a great latitude, and is like the heaven that covers all: *brotherly kindness* like the sun that shines upon the one half at one. The firmament sends influence to more than the sun, but the sun comes nearer to that object it blesseth, than the firmament. By dearness, for the bond of nature is not so strong as the bond of Grace. Our creation hath made us friends, and given us amity: our Redemption hath made us brethren, and given us unity, *Gal.* 3.28. *We are all on in Jesus Christ.* Therefore though we are formerly bound, *to do good to all;* yet here by a new bond, *especially to them that are of the household of faith.* Be good to every man, more good to a Christian, most good to a faithful Christian; for thou art tied to him in the bond of the nearest fraternity.

Consider then here the ground of this *Brother-hood,* which is the bond of Adoption. Which if it have power to bind God to man, and man to God; then much more to bind man to man. Religion is a binder, *Evangelium colligit:* the Gospel hath a combining power, to gather into one fold all the sheep of CHRIST, wandering on the mountains of the broad earth. Friendship is a great uniter; it knows no other language but *Tuus sum totus;* I am wholly thine. It is ready to exclude those possessives, *Meum* and *Tuum,* from being any parts of speech, and to drown all propriety. Marriage is a great uniter, stronger than friendship, by God's ordinance: it knows no other method but composition. Among Pagans it brought two into one lawful bed: the bride could challenge on her wedding day of the bridegroom; *Vbi tu Gaius, ego Caia;* where you are master, I must be mistress. Among Christians it goes further; not only to bring two into one house, but two into one flesh. As God by creation made two of one, so again by marriage he made one of two. But the principal attractive, congregating, and combining

power in the world, to draw together heaven and earth, sea and land, East and West, Jews and Gentiles; and to make one of two, of ten, of thousands, of all, is the Gospel; the bond of our Christian covenant; which makes us all one in the LORD JESUS. Thus we are compact under the government of one Lord, tied by the bond of one faith, washed from our sins by one layer, nourished by the milk of one Gospel, feasted at the supper of one and the same Lamb, assumed by one and the same spirit, to the Inheritance of one and the same kingdom, and shall be brought all to one and the same salvation.

In the third place we come to the distinction: there are three sorts of *Brethren;* by Race, Place, and Grace.

By Race; and: that either by Birth: such as have the same parents; so *Jacob* and *Esau* were brethren. Or by blood; so *Abraham* and *Lot* were called brethren, *Gen.* 13.8. So our blessed Savior was said to have brethren and sisters, *Mark.* 6.3. *Mary* his mother was a pure virgin, as well as after his birth, as before his conception. *Hebridius* the heretic abusing that Text, *Matth.* 1.25. *He knew her not, till she had brought forth her first borne son:* held that *Mary* had more children because Christ was called her first borne. But so, *Hebr.* 1.6. He is called *Primogenitus Patris,*the first begotten son of the Father: yet, *John.* 3.16. he is *Vnigenitus Patris,* the oney begotten son of his father. So he is called the first borne of his mother, not that she had: any child after him, but because she had none before him. This word *[Until]* only doth negatively exclude the time past, no ways affirmatively insinuate the time to come. So *Matth.* 28.20. I am with you always, even *Till* the end of the world: he doth not mean to leave us then, but to be with us forever *Act.* 3.21. The heaven must receive Christ, *until* the times of restitution of all things: what no longer? yes, and after that restoring also, 2 *Sam.* 6.23. *Michal* had no child *until* the day of her death; and it is certain that she had none afterward. Therefore *James* and *Ioses, Judah* and *Simon,* were Christ's brethren *Cognatione,* by kindred, *Gen.* 29.15. *Laban* said unto *Jacob; because thou art my brother, &c. Laban* was his Master, his Vnkle, his Father, yet he also calls him *brother.* This is one kind of fraternity.

By Place, such as are of the same nation, *Deut.* 17.15. Thou shalt choose a king from among thy *brethren,* that is of thy own nation; not a *stranger, Deut.* 23.20. unto a *stranger* thou mayest lend upon usury, but not unto thy *brother, Rom.* 9.3. I could wish myself separated from Christ, *for my brethren, my kinsemen according to the flesh.* So all Englishmen are brethren; all in nation, not all in affection. For some of them were so brotherly kind, that they would have powder'd us: and they have left their spawn behind them; that if their power were answerable to their will, they would, in kindness, cut all our throats.

By Grace; and this is either common or special, that is spiritual; by generation or regeneration. In the former respect all men are brethren:*God hath made of one blood all nations of men.* We are brothers by the mothers side, they call it the surer side: all our bodies are from the womb of one earth, returneable to the bowels of one earth. Brothers by the fathers side; all our souls are from heaven, inspired by the breath of one Creator. In the latter respect, we are all brethren in Christ. By creation we have a brother-hood with the creatures; so *Job* calls the worms his *sisters, Job* 17.14. By renovation we have a brother-hood with the Angels.

You see the kinds of this *Fraternitie;* let us now come to the fourth point of the method; to draw some conclusions from it. Here consider two things, the necessity and the practice; wherefore we must have it, and wherein it consisteth.

The necessity is great: our Apostle would not have given it a room among these principal graces, if he had not found it, *Et in se dignum, & aplerisque dedignatum;* worthy in it self, andyet generally neglected. It is worthy in it self: that virtue which is ranked with *Godliness,* must needs be honorable. Here behold God's great goodness and mercy; who doth not only provide for his own glory, but man's good. A man would think, so long as he is served by *godliness,* what should he care whether we serve one another with kindness? yes; he esteems no man his servant, that is not his brothers friend: if we be not kind to our brethren, he values not our *kindness* to him. *David* would little respect the peace-offers of the Ammonites, who had so villainously entreated his servants, 2 *Sam.* 10. God abhors the Israelites challenge of his paternitie, when they had beaten his servants that demanded his rent, and slew his son. Our *Faith, knowledge, temperance, patience,* concern ourselves: our *Virtue* and *Piety,* God: only these two last. *Brotherly love* and *Charity,* hath he put in for men. See his goodness: of eight he hath given four to thyself, allowed two for thy brother, and hath reserved but two immediately for himself, that owes all. Now albeit this grace be worthy in it self, yet we are apt to neglect it: therefore our Apostle in his two Epistles urgeth it four several times, 1 *Pet.* 1.22. Chap. 2.17. *Love the brother-hood.* Chap. 3.8. *Love as brethren;* and lastly here in my Text. Saint *Paul* in his writings thrice, *Romans.* 12.10. *Bekindly affectioned one to another with brotherly love,* 1 *Thes.* 4.9. *Hebr.* 13.1. *Let brotherly love continue.* Diverse of the fathers in their several Apologies highly commended this virtue. This inculcating doth insinuate both the precious nccessitie, and the common disestimation of it. All ages have complained the want of it The Poet wrote long since; *Fratrum quoque gratia rara est.* The Prophet;*Take ye heed everyone of his neighbor, and trust ye not in a brother: for every brother will utterly supplant, Ier.* 12.6. *Even thy brethren, and the house of thy father, have dealt treacherously with thee.* Our Savior; *The brother shall betray the brother to death, Mark.* 13.12. The Apostle; 1 *Cor.* 6.8. *you do wrong, and defraud, and that your brethren, Gal.* 2.4. He tells them of *false brethren, privily coming,* &c. He reckoneth it as none of the least exigence he was driven to, to be *in peril of false brethren,* 2 *Cor.* 11.26. now what is so frequently taught, at last let it be learned.

Let us come now to the practice, wherein this *Philadelphia* consisteth; and this we must consider negatively and positively; *in non officiendo, in proficiendo.* First, what it forbids and debarres, as opposites to it, and murderers of it.

First, contentious litigation, 1 *Cor.* 6.6. *Their is utterly a fault amongst you, that brother goeth to Law with brother.* How unnatural is it, for one hand to strike another. Hath CHRIST made thee friends with God, and wilt thou not be friends with thy brother? *Non erit tibi concordia cum Christo, si sit discordia cum christiano.* So *Abraham* entreated *Lot;let there be no strife between us for we are brethren.* So *Moses* endeavored to pacify the two Hebrews, *Act.* 6.28. *Sirs, why do ye wrong one to another, for ye are brethren?* Art thou a Christian, and seekest to undo thy brother? It's one of the *Abominations,* which God's very *Soul hateth, Prov.* 6.19. But the more

busy such devilish engines and Incendiaries are to separate us, the more constantly let us hold together.

Secondly, an inveterate hatred; which is a most degenerate passion; to hate the son of a man's own mother? As *Joseph's* brethren *hated* him, because his father *loved him, Gen.* 37.4. a fault that cost them dear afterwards. God loves all his children, wilt thou hate him that God loves? *My delight is in the Saints,* saith that royal Prophet, *Psal.* 16.3. Let all brother haters know their wretchedness; *he that hateth his brother is in darkness.* That is miserable enough, to live in darkness, hellish darkness: but this is not all; for he lives in death, 1 *John* 3.15. *whosoever hateth his brother, is a murderer:* and a murderer cannot enter into the kingdom of heaven. So that, whosoever hates another, condemneth himself: and is lost in a voluntary blood-guiltiness.

Thirdly, even anger it self is a traitor to this virtue: for as hatred is a long anger, so anger is a short hatred malice is nothing else but inveterate wrath.*The causles anger is in danger of Judgment.* A choleric disposition is no excuse: for as every man is either a fool or a physician: so every Christian is either a mad-man or a Divine: a mad-man, if he gives his passion the rains, a Divine if he qualifies it. When a railing fellow reviled *Pericles* all day, and night in the same tune followed him home to his gate: he all this while not returning a word, now commanded one of his servants with a toarch to light the brawler home to his house. Thus did an Ethnicke: therefore if a brother offend upon ignorance, neglect it: if upon infirmity, forget it: if upon malice, forbear it: upon what terms so ever, forgive it, as thou wouldest be forgiven of God.

Fourthly, oppression is a horrible breach of this *Fraternitie.Let no man over-reach or oppress his brother.* Even the Jew that might take usury of a heathen, might not take it of *his brother.* Thus our usurers common distinction is taken away: for all Christians are *brethren,* and I think they deal not with Infidels. Unless they help themselves thus, that they may take usury of Christians because themselves are none.

Lastly, a proud dedignation and contempt of their *brethren.Thou sittest and speakest against thy brother, thou slanderest thine own mothers son.* So the Church complains, *Cant.* 1.6. *My mothers children were angry with me.* Wilt thou despise him that is CHRIST'S brother? Is he vile in their eyes whom the Lord Jesus bought so dear? We all grow up together a perfect *man, unto the measure of the stature of the fullness of* CHRIST, *Eph.* 4.13. The poorest soul of this brother-hood must concur to make up the perfection of CHRIST. Comfort thyself thou faithful spirit: they blush at thy acquaintance, scorn thy company: but the Lord thinks himself not perfect without thee.

Thus privatively, now positively. This *brotherly kindness* is shown in reprehending those we love. *Non minima pars dilectionis, reprehendere delictum.* Thou shalt *rebuke* thy brother, and not suffer sin upon him; thou shalt not *hate* him in thine heart. So that not to rebuke him, is to hate him. *Non fratri irascitur, qui peccato fratris irascitur, Aug.* He is not angry with his brother, that is angry with the sin of his brother. Hate not *virum* but *vitium.* The best brotherly love is to the soul: love to his body is but the body of love: the soul of love is the love of his soul.

Why did *David* so mourn for *Absalom,* wishing to have died for him; but in love to his soul? Now much of this love stands in a mild reproof: so let us live brothers on earth, that we may forever live together brothers in heaven; and be so kind as to help forward one another's salvation. There are many other offices of this brotherly love, but they are no strangers to you; it is enough to have named them. Such as helping their poor estates: for the *love of God is not in him,* that hath, and refuseth to give to him that hath not. All are for the brother-hood, but few for their brothers good. Praying for them; this the very first words of the LORD'S prayer teacheth us; *Our Father;* not *my* father, but *our:* we desire others should fare as well as ourselves. Some only pray for themselves and their families; as the Athenians offered sacrifice for none but themselves, and their neighbors of *Chios.* But we have all one father; and therefore he that speaks must plead the cause of the rest of his brethren. *I pray not for these alone,* saith Christ, *but for all them,* &c. *John.* 17.20. Pray we for others, others for us, as Christ doth pray for us all.

I come to the last point, that is the application; let this *Philadelphia* dwell ever among us. There be diverse brother-hoods.

The Papists have their fraternities, yea their paternities, their maternities, and their sister-hoods. Jesuits will not be called *Fratres,* but *Patres;* holy fathers. But in mean time they neglect their own fathers, they must not know them, nor call them so. They say to him that enters their order; *Quid tibi cum patre?* what hast thou to do with thy father? thou hast no father but the Pope *Quid tibi cum matre?* what hast thou to do with thy mother? Thou hast no mother but the Church of Rome. *Quid tibi cum fratribus?* what to do with thy brethren. Thou hast no brethren but these of the same order; or haply the Friars, &c. *Quid tibi cum sororibus?* what hast thou to do with thy sisters? these now are only the Nuns. Here's a brother-hood.

The Schismatics have a brother-hood, and they hold themselves the only pure brethren in Christ: but they have ill luck in it, for nobody else holds them so. It seems they dwell by neighbors that have little cause to love them, who are thus fain to commend themselves. They are so brotherly kind, that they turn charity quite out of doors. They will feed at your tables, though they will not brother with you; and they have scripture for it; that *Elias* refused not the meat brought by an unclean raven. But if all rich men (for those burrs stick to no others) were of my mind, such pure, proud, factious and scornful brethren should go seek their dinners. Albeit they take us for Ravens, I am sure they are no *Elijah's.* You shall never come to taste their dishes; and they have Scripture for it, *Not to communicate,* not to drink with them that are not their brethren; (they mean) at home, and at their own cost. He that cannot rail against Church government, is not a guest for their tables. Every morsel they cut, they wish it were a bishopric. Here is a brother-hood, but it is a bad one, a mad one. These are *Nigri fratres,* that love to foot and grime the face of their mother. They are so linked to the fraternity, that let another man fall into their hands, there is no mercy to be expected. Forfeitures fall to them by providence; and it is the man's unworthiness for which they undo him. Impudent wretches, that dare father their wickedness upon God's allowance! But they that thus despise the brother-hood of Christians, shall be found no brothers to CHRIST.

Libertines and profane persons have a brother-hood too: but commonly it is an ale-house brother-hood, and their kindred comes in by the pot. And this is no wonder, for briars and thorns embrace and twine more together than good plants. Saint *Peter* says, *love brotherly fellowship:* but these two, brother-hood and fellowship have ill luck, they are continually seeking one another, but they seldom meet. For most men are either brothers and not companions, or companions and not brothers. Schismatics are all for the brother-hood, and nothing for society: Libertines are all for society, and nothing for brother-hood. Neither of these do well asunder, happily well both together.

I might touch upon diverse other brother-hoods brothers of the *Rosy-Cross,* Brothers of the *Reconciliation,* brothers of the *Elixar,* chiming, cheating, rather couzens than brothers, more foolish than Popish, and more knavish than either. But let them be buried in oblivion, whose very names make a stink.

If all these have their brotherhoods, let not us Christians be behind them. We have all one father, *Mat.* 23.9. *Call no man father, for one is your Father in heaven.* All one mother*Jerusalem above is the mother of us all.* All one elder brother*Who is the first borne among many brethren.* For our Fathers sake, for our mothers sake, for our brothers sake, for our own sake, let us hold together as brethren I cannot say with *Paul,Touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another.* There is two much need, there was never more Saint *John, Revel.* 3.7. mentions a whole Church, called *Philadelphia,* brotherly-love Saint *Augustine* thought it a fit name for all christendome: for how far so ever believers are dispersed, they are all brethren. All are brethren, but we that live together in one country, are twins. It is therefore a most fit name for England and the Lord make England *Philadelphiam;* that everyone of us may love another, and Jesus Christ may love us all.

To brotherly kindness, Charity.] We are now gotten to the roof of this spiritual house, *Charity.* This is the highest round of the ladder: there be eight steps, this is the uppermost; as nearest to heaven. It hath a further extent than *Philadelphia;* that is only to brethren in the same faith, this is to all, even to our enemies, *Matth.* 5.44. All men love their friends, but Christians love their enemies, *Tertullian. Beatus qui amat te, & amicum in te, & inimicum propter te. Aug.* It is greater than *faith,* and hope, 1 *Cor.* 13. Faith shall bring in vision, vision shall thrust out faith: Hope shall lead in possession, possession shall cast forth hope.*Above all things put on Charity:* here are three particulars; the Action, *put on:* the Affection, the robe of *Charity:* the preeminence; *Above all.* We find a preeminence, if we read *Super haec omnia, above all:* a necessity, if we read *Ad haec omnia, To these all.* Put it on, as either clothes for covering, or armor for descending. It is a good armor against Satan's temptations to sin, or accusations for sin. Of all men, seldom is any great sin fastened on the charitable: how should he speed ill, that hath so many prayers! It is a good covering, *Job* professes that he had *warmed the poor with the fleece* of his sheep, *Job* 31.20. That charity which keeps the poor receivers body warm, keeps the givers soul warmer. Whether it consists *in donando,* or *in condonando:* in bearing and forbearing, in case of wrong: in beneficence and giving, in case of need. *Put it on:wisdom and treasures hidden are unprofitable;* this must not be hidden as a night-gown, or closset-robe, but worn: Yea, *keep it on;* it must not be a loose garment, soon on and soon off. Charity, some

think, is a vesture that will quickly be worn out; therefore they seldom wear it, unless it be on high days, and then they give a little to a collection. But it should be rather like the Israelites clothes in the desert, lasting forty years. If this grace be wanting, all the former are lost: *brotherly love is not, Godliness* vanisheth, there is no place for *Patience, temperance* is worthless, *knowledge* is obscured, all *Virtue* pineth away. Oh that now your hearts, like those two disciples going to *Emaus,* had this doctrine of *Charity,* burning within you. Here for methods sake consider we the motives to it, and the materials of it. The motives are deduced from the necessity, the dignity, the commodity, the danger of neglecting it. The necessity must be considered in respect of God, of ourselves.

The necessity of it in respect of God, appears by his charging us with it, both in the Law and in the Gospel, *Levite.* 19.18. *John* 13.34. But how then does CHRIST calls it a *New Commandment.* It is answered; *vetus ration veritatis, novum ration usus.* It is old in regard of the truth, new in regard of the use. Papists think it too new; they will be brotherly kind to their own tribe; love none but those that love them. They affect some new things, dethroning of Princes, &c. but not this. Sectaries think it too old, they will none of charity: they love no old thing, but *Adams* old sin of disobedience. Poor charity cannot find a bosom to rest in; it is too new for some, and too old for others. *Paul* bids us *put it on;* but some think it too costly a garment, and will not become them. The Poet hath a fable, that an old man travelling with his little son, and having but one beast between them; the father did ride and the child went a foot: then the people exclaimed and said he was an unkind father, who being of able limbs would take his ease and put his tender form to trudge by him. Hereon he set up his son, and went a foot himself: then they called him kind dotard, that would let a young boy ride, while his aged father travelled by him. Hearing this, he got up with his son, they did both ride: now the people railed on him for an unmerciful man to his beast; saying, they might ride by turns. Then they lighted both, and would neither ride; now the people began to laugh at them, that both would lead an empty beast, and go on foot themselves. Lastly when he saw that nothing could please them, he went and drowned his beast; and loe, now he was derided most of all. This is *Charities* luck: the old man tells the young that he ought to be charitable, because he is coming into the world, and hath his fortunes before him. The young man, tells the old, that he ought to be charitable, because he is going out of the world; that he may well spare his clothes that is going to bed. The father and son conclude, that if they should both be givers, this were the way to over-load charity; to make others rich, and themselves beggars. When neither of them gives, but leave charity empty, the world curses them for miserable wretches. Lastly, they consent to drown poor charity in the gulf of covetousness: and make open profession to the world, that they will not be troubled with such a virtue. Because thou canst not content all men, wilt thou refuse to please God?

The necessity of it follows, in respect of thyself. Things of greatest use should be of greatest estimation. Thou wouldest know if thou breathest Christian; the sign of it is thy *Charity.* This is the pulse of *Faith;* Saint *James* his demonstration:*Shew me thy faith by thy works.* This is the best testification of thy love to God, saith Saint *John.* True religion must be considered both *Quoad extra,* and *Quoad intra:* so it is defined, *I am.* 1.27. *Pure religion and undefiled before God is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the*

world. Here is a description of it; *Quid in se, quale in alios.* In it self it is *Religion,* a binding quality; and hath three proofs: by nature, it is *Pure:* by quality, *undefiled:* by object, *Before God.* Now *Quoad extra,* for the effects; these are two: *Innocence* in ourselves, *Charity* towards others; relieving the widow and Orphant. Religion is not only contemplative; but the greater part of it, like the Mathematickes, is in demonstration. There can be no assurance to thy soul, that thou art in GOD'S favor without *Charity.* Indeed faith is the life of a Christian; but the breath whereby he is known to live, is *Charity,Though I bestow all my goods to feed the poor, and have not charity, it profiteth me not nothing.* But may there be a giving away of our goods to the poor, without charity? Yes; observe in those words five degrees: 1. *Si impertiam,* it is a good man's part to lend, *Psal* 37.26. *He is merciful and lendeth:* but here *though I give;* whereas most men open their hands only to take: *give,* and give freely without expectation of repayment. 2. *My own,* not another's: for many will cut large shivers of another's loaf: but *my* goods, *Eccles.* 11.1. Cast *thy* bread on the waters. 3. *All* my goods; not a little superfluity, not a competent portion, no nor yet a great sum; but *all, Mat.* 19.21. Behold, we have left *all,* and followed thee. 4. Not to the rich, but to *the poor,* such as have need, with a discreet election of objects for bounty, *Isaiah* 58.7 Break thy bread to *the hungry.* 5. *To feed* the poor, not to feast them; not superfluously, but necessarily. Yet a man may do all this out of ostentation, curious ambition, or idle prodigality; and not from the internal habit of charity, which is a gracious love to Christ and his members: and the *Hoc aliquid, hoc multum, hoc totum nihil est:* This somewhat, this much, this all, is nothing at all with God. Thus necessary is Charity, without which *Aut non habentur caetera, aut frustra habentur omnia;* A man hath nothing in substance, or all things without comfort. A certain King of Northumberland in that great controversy about Easter; some alleging for *Peter,* others for *John;* bethought himself that *Peter* was the Porter of heaven-gate; therefore resolved to take that side, saying, he would make the Porter his friend, that when he came thither he might be sure to get in. Whatsoever he dreamt of *Peter,* do thou by Charity make Christ thy friend: he is *Ianua vitae,* the door of everlasting life; he must let thee in, or there is no entrance for thee. Yea make him thy friend, for he is the Lord of the kingdom. Thus also are the poor made*thy friends,* ready to *receive thee into everlasting habitations.*

The Dignity follows. It is *munus regale;* yea, *opus divinum*▪ a royal office, a divine practice. Mercy or charity is the sole work communicable to man with God. The Lord is content to acknowledge himself the charitable man's debtor; *He hath lent to the Lord, and he will pay him again, Prov.* 19.17. But still this payment is not deserved of man, but conferred of God. It must needs be an excellent thing, that brings God to an acknowledgement. There is an Usury in the world much applauded, more defended, most of all practiced; the very shame of Christendom. It was a shame for a Galatian to be a circumcised Christian: it is more shame for a Christian to be a baptized Jew. It is a Jewish sin, send it back to the owners: we traffic many things, it were a blessed ship that could quite transport Usury. I will tell you of a lawful Usury, (not that the world runs mad upon, but rather runs from) a practice that needs no patron to defend it, it will reward and protect it self. *Foenerare, non fratri, sed Domino: hae enim usurae regnum, illae gehennam praparant, Chrys.* Put forth thy goods for usury to God, not to thy brother: that Usury shall bring thee a kingdom of peace; the other shall procure thee

a place in torment. Below perhaps thou contentest thyself with ten in the hundred, above thou shalt have an hundred for one. Now if it be true, that*the borrower is a servant to the lender;* then by lending to him, in charity to his, after a sort we have a hand upon God himself. And this is the dignity of charity, the great acceptation with God: so Christ honors it, *Matth.* 25. *Come ye blessed* &c. excellent grace, that is so gracious with Christ!

The Commodity of it follows; It secureth all, it increaseth all, it blesseth all. It secureth all; like an Ambassador by lying Lieger abroad, it makes all safe at home. It deriveth from the poor this prayer; God bless your store: it deriveth from God this blessing,*I will abundantly bless thy provision.* It increaseth all: it makes friends; praying friends; as they beg of thee, so they beg of God for thee. For a benefactor is a petty creator: thou givest a penny, it is his patrimony. Their devotions are sent up to heaven for thy blessing: and as the Bishop told *Monica* weeping for her seduced son; *Fieri non potest, ut filius istarum Lacrimarum pereat:* It cannot be that the son of those tears should ever perish. So be comforted in thy charity. *Fieri non potest ut filius istarum precum pereat;* It cannot be, that they for whom are sent up so many prayers, should ever perish; it leaves behind thee an everlasting memory; living thou art honored, dead well reported; *He hath given to the poor,his righteousness endureth forever.* Thus Charity, says *Chrysostom,* is *Ars quaestuosissima,* the most gainful art; it is a field sown, the crop is thine.*He that sows bountifully, shall reap bountifully:* How bountifully? Christ answers; a measure heapen, and shaken, and pressed together, yet running over. It blesseth all: a main act of piety in the Law was Sacrifice, a main act of piety in the Gospel is Charity. This is an Evangelical *Sacrifice, with which God is pleased, Heb.* 13.16. Now the poor are the altar whereon we must offer this sacrifice. Charity sanctifies all: *Give, and all shall be clean to you:* you shall have *new bags,* which wax not old, *new garments,* which shall never be worn out, *new gold,* which cannot be rusted, *Luke* 12.33. God is loath thou shouldest lose thy wealth, therefore bids thee trust him with it: *Non erit remotius, sed certius;* It shall not be further from thee, but surer to thee: The Omnipotent shall keep it for thee that art impotent: no thief can break into heaven, to steal it from thee: it is out of the reach of the most merciless oppressor. Thou sayest, I trust in Christ to be saved: now darest thou trust him with that precious jewel, thy soul; and not with thy base worldly trash?

Lastly, the danger of neglecting Charity, is the Curse; *Go ye cursed,* you did not relieve me, *Mat.* 25. If thou being rich wilt not give to the poor, he that is the most *Rich* will give nothing to thee. He that stoppeth his ears at the cry of the poor, shall cry himself and not be heard, *Prov.* 21.13. *Shouldest thou not have had compassion on thy fellow servant, as I had pity on thee? Matth.* 18.33. There is judgment merciless to the unmerciful, *I am.* 2.13. If any man think the omission of this duty to be too severely judged; *Chrysostom* answers, that as it is a kind of homicide to take away from the poor; and he that doth it is *vir sanguinum,* a man of blood. So not to give to the poor is little less: for two ways is a lamp put forth; either by blowing it out, or by not pouring oil into it. He that can save, and will not, kills: so that the very want of charity is murder. This danger will be found great, *Matth.* 25. they are not arraigned for want of justice, nor for want of wisdom, nor for want of temperance; but for want of *Charity.* Now when a scholar is to be opposed for his degree, and but one question to be asked him; if he knew it before, he would perfectly study that. We know that one question will then be asked

us; it is concerning our *Charity;* let us study that thoroughly, that we may answer it well before the Judgment-seat of Jesus Christ.

I come from the Motives, to the Materials, wherein this external and practical part of *Charity* consists. They are these; who, what, to whom, whereof, and how.

Who must give charitably: it seems this charge belongs only to the rich.*Charge them that are rich in this world,* &c. There is none simply rich, but God. *Crassus* thought himself not rich, till all Rome was poor to him: yea unless *Ex fructibus,* he could maintain an army of forty thousand men, out of the very revenues and surplusage of his estate. But as *Nemo miser nisi comparatus;* So none is properly rich, but in regard of the poor. Some think they are called *Divitiae Iniquitatis, quasi Inequalitatis;* The riches of Iniquity, that is, of Inequality: some have more, some less: let them that have most, give most; let them that have little, give of that little. A rich Pharisee may give abundantly, but the poor widow must cast in her two mites. A man may be, not *Dives in seculo,* yet *dives in Domino.So he is that layeth up treasure for himself, and is not rich towards God:* Whereas other may be *rich in good works,* 1 *Tim.* 6.18. If there be a willing mind, it is accepted according to that a man hath, not according to that he hath not, 2 *Cor.* 8.12. Therefore the laboring-man is not privilege'd from this duty;*Let him labor with his hands, that he may give to him that needeth.* Though he may plead, that wife and children are bills of expenses; yet *Luke* 3.11. *Let him that hath two coats, impart to him that hath none:* Not one out of a whole wardrobe, but one of two. If thou have little, be not afraid to give according to that little, *Tob.* 4.8. Thy family shall not want, but be kept warm with the blessing.

What must be given, not words, but deeds: a charitable heart hath a helpful hand. The good man's charity should dwell, as it is said of the Dutch-man's wit, at his finger-ends. They for exquisite works, we for merciful works. To good deeds only stands open the gates of Heaven.

To whom extends our charity; this munificent part of it to the poor. We favor and feast those who are recommended to us by their own greatness: Who feasts those that are recommended by CHRIST? When thou makest a feast, call the poor, lame, blind; and thou shalt be blessed, for they cannot recompense thee: but God will, at the resurrection of the just. *To do good to them that do good to us, Luke* 6.33 Such kindness a man may take up in the streets of Turkey. But how if they be vagrants and lewd persons? yet be charitable to them, for these reasons: 1. It is better one unworthy creature should receive, than ten worthy should miss. The gracelessness of some beggars is too true, but many make this a general excuse to spare their purses. Thy own conscience in this is thy best guide. 2. Thy reward is not lost, though thy gift be fallen like good seed upon bad ground. Thy harvest is not in the man, but in Christ; not on earth, but in heaven. As our Savior said, *Luke* 10.6. When ye come to an house, say, Peace be to this house. If the Son of Peace be there, your peace shall rest upon it: *If not, it shall turn to you again.* So if the poor man be good, thy alms shall do him good: if not, thy charity shall turn to thee again. Howsoever the man be evil, yet the Lord is good. The unworthiness of the receiver, takes not away the reward of the giver. When they were sick, I humbled my soul with fasting; *and my prayer returned into mine own bosom.* I prayed for them, I was heard for myself. If thy charity do them no good, it shall do thee good. 3. Duty binds us to give obedience to evil Princes, in conscience of GOD'S ordinance.

And as an evil subject serves GOD for his Princes sake, so a good subject serves his Prince for GOD'S sake. Thus obedience is given, if not *Principi,* yet *Principatui;* If not to the Person, yet to the Office. So because GOD commends and commands charity, we must give though to evil men: *Do homini, non moribus:* We give to the man, nor to the manners. He is a man, his Maker will requite me: he is a Christian, I know where to fetch my reward.

Whereof must we give, not evil gotten things, but our own. *Quod dedistis, dicitis; non quod abstulistis. Quaerit Deus dona, non spolia, Ambros.* You talk of what you have given, not what you have taken away: GOD requires gifts, not spoils. As the Jews bought a burying place for strangers with the blood of CHRIST: so many build Hospitals for children with their fathers bones. Thus one laughs that receives, but another weeps that loses: And perhaps his imprecations that is impoverished, will come sooner to God's ears, than his apprecations that is relieved. I would not have one poor man's just curse, for many poor men's good prayers.*The cries of the poor* against their oppressors, *enter into the ears of the Lord of Sabbath.* This cry comes from the more sensible soul; not always from the spirit of bitterness, but from the bitterness of spirit. When the oppressor hath built his Alms-house, and hopes by their perfunctory devotions to be admitted to heaven; the curses of the undone wretches knock him down to Hell.

Lastly, how we must give, and this may be considered in five circumstances.

1 Cheerefully; *As thou hast gotten, give with a cheerful eye, Eccles.* 35.10. A good countenance refresheth the poor man's mind, as well as the alms doth his body. Those liquors of oil or wine that pour out themselves, and drop of their own accord and maturity from their native places, are better than they that are pressed, and squeezed out by violence. Give without pressing; *the* LORD *loves a cheerful giver.* This is *Duplex eleemosyna; & quia damus, & quia hilariter damus:* The good is doubled by cheerfulness.

2 Discreetly, not with confusion. *Quod quotidic fit, moderate fiat, Sen.* Give so today, that thou mayest give tomorrow. Confine not thy charity to the twelve days. The charitable man keeps Christmas all the year; gives so at once, that he may give still: as we sow the furrow, not by the bushel, but by the handful,

3 With a right intendment; not for thy glory, but for God's glory, *Chrys.* The Pharisaical giver, *Dat sibi, non Domino;* gives to himself, not to God: he aims at his own praise: what reward can he look for? Let him pay himself.

4 Opportunely: for *Quantum morae addis, tantum dono detrahis, Sen.* The more delay in giving, the less honor in the gift. It is an uncharitable charity, when men will give nothing to the poor, but what they cannot make use of themselves. The mouldinesse gives their bread, the Fly gives their meat, the Moth gives their garments. CHRIST hath not their *Superflua, sed reproba:* though it be course, let it be wholesome; know thy best things come from Christ.

5 Lastly, before thou give thy goods to the poor, give thyself to God. No man's works can please God, unless the person of the worker be first acceptable to him. So *Cain* offered to God *Suae non se,* his goods not himself. *Non tua des, & teipsum detineas:* do not afford thy riches, and

with-hold thyself. *Ananias* kept back part of the portion, he had better have given nothing. He could never find in his heart to bestow his estate on the poor, that denies to consecrate himself to CHRIST. Some pretend that they have given themselves to GOD, but they will not part with anything of their estates: but the Devil confutes them, *Job* 2.4. Thy riches are nothing to thyself: spare one, spare both. By charity, give part of thy wealth to the poor, by faith, give thy whole self to Christ.

Now shall I live to eat the labors of mine own hands, to see this Sermon performed? I will not flatter you with the worlds age, as man doth himself with his: but say, it is old, exceeding old, white hairs are upon it. Why? *Charity is cold.Give them, O Lord; what wilt thou give? Give them dry breasts and a miscarrying womb.* We have dry breasts, there is no milk of charity in them: and a barren or miscarrying womb, not able to bring forth the comfortable issue of good works. *Charity* is a new commandment, and most men think it a new fashion. The Jesuits say we have translated *Charity* out of our Bibles: but this is their old figure of lying; we find it frequently in our Bibles: I would to God neither we nor they had translated it out of our hearts. The Romist have a She-Saint, called Saint *Charity:* they beg for her, and get fair Ditions and Additions of patrimonies to her Temple, or rather indeed to themselves. Let me beg for *Sancta Charitas,* no woman but a divine and heavenly grace, and that not more for her selves-sake, than for your own souls. We build great houses, but not for Charity: many build as *Vacia* did, a corner for himself, desolate places where they may *Latere,* not *Vivere.* Great men convey their charity out of the Country, in a Caroch up to the City: and here contrive it into three or four inhospitable rooms. Perhaps they keep solemnly their own birth-days, like *Herod:* but at Christ's Birth-day they are gotten aside. They honor their own memories, whose lives are not worth a smile: but not his without whom they had better never been borne. *Rapit aula, rapit alea:* Yea, with some the chimney of Charity is made a moveable, and carried in their pockets. *Charity* is dead, yet let us mourn for her, though it were us *Rachel* did for her children, not to be comforted because she is not. And albeit she never return, let us give her a Fare-well; *Vale Charitas,* Fare-well sweet Charity. Though we never see thee again on earth, we shall one day meet thee in heaven, and find thee in the bosom of Jesus Christ.

VERSE 8.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful, in the knowledge of our Lord Jesus Christ.

Our Apostle hath led us from virtue to virtue, as one directs a traveler from rowne to town, till he comes to the desired City,*They go on from strength to strength, till everyone of them appeareth before God in Zion.* H hath shown us a golden chain, the first link whereof is *Faith,* and the last is *Charity.* Now we say that we have them all: have you? then know that *If they be in you, and abound,* they shall keep you from *unfruitfulness* in your profession. To prove *Sanctimonium cordis,* being *Testimonium operis:* let your outward life witness your inward grace.

Me thinks, I find in this verse three mystical members of a Christian: his *Heart,* his *Hand,* and his *Head.* 1. *If these things be in you and abound;* there is his Heart. 2. *They make you that ye shall not be barren nor unfruitful:* there is his Hand. 3. *In the knowledge of our Lord* JESUS CHRIST: there is his Head. His Head conceives CHRIST, his Heart contains CHRIST, his Hand brings forth CHRIST. 1. His Head, like *Mary,* coneeives the *knowledge* of devotion; being illuminated by the Holy Ghost. 2. His Heart travells in birth of it, growing in grace, and growing in spirit, till he be delivered. 3. His Hand, that is his life; like a mid-wife, helps him to bring forth that blessed issue. His Head is enlightened, his Heart is enlarged, his Hand is enlivened.

If these things be in you and abound. I will not Martyr the Text, but begin as the Apostle begins, with the Heart. Wherein I coneeive four particulars; the seed, the ground, the sowing, and the growing. 1. The seed, 〈in non-Latin alphabet〉, *these things.* 2. The ground, 〈in non-Latin alphabet〉, *In you.* 3. The sowing, which makes them 〈in non-Latin alphabet〉, to *Be* in you. 4. The growing, 〈in non-Latin alphabet〉: so in you that they *abound* and thrive. First, for the seed, and herein observe two things.

First, we make choice of our seed, and allow it good; or else expect no good harvest. He that sows cockle, looks not for wheat: of tares cast into the ground, we think it impossible to find barley.*Whatsoever a man sows, that shall he also reap.* Who can wonder to see him reap a curse, that hath sown a curse! Thus it often cometh to pass, that the matter of sin is read in the punishment; as the crop is a remonstrance of the seed. Doth *Adam* sow the seed of ambition, aspiring above a man? he is brought so low as to be beholding to the beasts for apparel; there's the crop. *Cain* would not offer *Abel* a reasting place on earth, therefore the earth shall allow him none. *Rehoboam* would make his finger heavier than his fathers loins: therefore his loins shall be made lighter than his fathers finger. *Samuel* hewing *Agag* in pieces, shown him the harvest of his own seed: As thy sword hath made woman *chidlesse,* so shall thy mother be *childless* among women. If *Gehasi* will take *Naaman's* iniquity he shall take *Naaman's* leprosy, *King.* 22.38. The dogs licked up *Ahab's* blood; why? *Ahab* had so served *Nabaoth, Hos.* 4.12. You have gone a *whoring* from your God; therefore, Ver. 13. Your daughters shall commit *whoredom,* and your spouses *adultery.* When they shall say, wherefore doth the Lord these things unto us? they shall be answered; as in their *own* land they did worship *deos non suos, strange* God's: so they shall worship their *own* God *in terra non sua,* in a *strange* land. Whosoever sows evil seeds, either *in Quali* or *in Quanto* shall reap evil fruits.

Therefore the seed must be *these things:* let us sow holiness of life, that we may reap the life of holiness. It is God's mercy that every sin is not *Benoni,* the death of the mother; that the seed of lust does not burn up the ground: that earthinesse does not like a grave bury the soul: drunkenness like a deluge, drown the spirits; and Epicureanism like an infected air, choke the vital breath. It is a wonder that the very element of God's fight not against him, whose sins fight against the maker of elements. *Paul* tells us, 1 *Cor.* 15. that we must all die, and all rise again: and compares us to seed sown in the spring that is reaped in the harvest. If therefore thou wouldestf reap a glorious body, sow a gracious body. *These things.*

Secondly, we must have *These, All* these; not one or two but all. It is not enough to have faith, and leave out virtue; not knowledge without temperance, nor piety without charity. If thy journey be eight miles, and thou give over at the second or third; thou wilt fall short of heaven. Many will be contented with some, but few will embrace all. Men deal with God, as for their Tythes, so for their lives, Let him that is taught communicate to his Teacher, *in all his goods.* 〈 in non-Latin alphabet 〉 ? *In all?* nay put out *(In omnibus)* this *In all,* and we will compound with you, *Deut.* 5.33. You shall walk in *all the ways* of the Lord. In *all?* nay put out this same *(All)* and we will consent to you. There are few that say;*All that thou commandest us,* we will do. *Vende omnia,* Sell *all* thou hast, and give to the poor; this the world thinks most unreasonable. He that hath not all saving graces in some measure, hath none in any measure. The Romists are so slaved to their superiors, that they will do all they are commanded by them. As a desperate Roman said of *Catiline;* whatsoever he bids me, I will do. But says another, how if he should bid thee fire the Capitol? he answers, *Catiline* will not bid it; but if he should, I will do it. So they must do all the Pope chargeth them: but how if he bids them fire the Senate, blow up the Parliament? they secretly reply, he will not command it; but if he should we will do it. They give not this obedience to God: he chargeth them not to *touch his anointed ones;* against this they have their exceptives. But against the Popes *mandamus,* there is no question, no exception, and from it lies no appeal. How insatiable man's desires are of this world! give *Alexander* kingdom after kingdom, he will not rest till he have all. If a covetous man had all the houses; if a City given him, he would rifle for the goods in them: if he had all the Gold and Jewels, he would also require the garments: if he had the City, he would also challenge the suburbes: yea, All could not satisfy him. But how little grace contents us; one or two, as *Joash* stroke the earth but thrice. 2 *King.* 13.18. we take insatiably of earth, very moderately of heaven; as if we were afraid to have too much grace, and that it would but trouble us.

In you. We see the quality of the seed, now let us consider the nature of the ground. Mans heart is the ground for God's seed: holy seed requires holy ground. This seed is cast in by the ear: for *Nisi prius Deus fuerit in aure, non erit in ore, non in cord:* unless God first come in by the ear, he will not be in the mouth, nor in the heart. But if it stay in the ear, and go no further, it will not fructify, *Math.* 13. The ear is like a pipe, made to convey water, not to contain it. The heart is that home where it should dwell: as *Mary* laid up CHRIST'S sayings *in her heart.* But as *cord mobili nihil mobilius:* so *cord nobili nihil nobilius:* an inconstant heart is the basest of things, a faithful heart the noblest. Every heart is not fit ground for this seed: therefore (seeing I am fallen upon the metaphor) be pleased to consider how this ground is prepared: and to speak in the phrase of husbandry; it must be fallowed, stirred, and laid up, before it be sowed.

It must be fallowed: the word preached is the plough to break it up. It is broken up by the Law, sowed by the Gospel: break it up by *Moses;* sow it by JESUS. There is by nature grown over every heart a thick and hard crust: the menace of judgments must break this rough and tough mould. To this purpose, there is an Information by doctrine, and a reformation by discipline. There are some tender hearted; as *David* was snibb'd with a word, *Peter* with a look. Some are quickly corrected; soft hearted children that weep at the least chiding.

Others are harder, like nettles; if you touch them gently, they will sting you. Therefore if the golden scepter cannot win them; the iron scepter must break them. But as we plough upon the fallowes, so we must cautelously take heed of plowing where the harrow hath gone before, so faith the Prophet; *Break up the fallow ground;* the unbroken heart: but spare the already *broken spirit. In you,* in yourselves: some can plow furrows on others backs: so do persecutors on the Church.*The plowers plowed upon my back: they made long their furrows.* The slanderers harrow men's good names, *Psal.* 50.20. They sit and speak against their brethren, and slander their own mothers sons. Usurers harrow the estates of the poor; yea harrow and *grind their very faces.* Arrant and arrogant hypocrites harrow and furrow their neighbors simplicity: but the Pharisee is no fit husband-man to plow up the Publican. But plow thyself, find some corner of thy heart to break up still. Satan is founderd, and cannot walk upon rugged ground. The fallowed or or broken heart he cannot abide; but God respects it.*A broken and contrite heart, O God, thou wilt not despise.*

It must be stirred. Our backwardness requires continual provocations. To be good is a thing hardly gotten, quickly forgotten. The art of bringing men's hearts to God, hath many passages, takes many courses, tries many experiments: as indeed there are many sorts of servants. A Land-lord had summoned his tenants to do him some service: yet being done, and they all present, the steward demands, which of them came for love, and which for money. They that came *gratis* for love, were feasted in the Parlar, they that came for reward had courser fare in the Hall. One amongst the rest would choose neither of these places, but walks by himself. The steward asked him his motive of coming, whether, for love or money; that his placce might be assigned accordingly. He replied; I come for neither love nor money, but for plain fear, and therefore I choose a place by myself. Thus some approach to God for reward, as *Saul* loved him for his kingdom. Some for love, as *Mary* that brought CHRIST a precious unction because she loved. him. Others for fear, *Ahab* was humbled under fear of the vengeance. Now all our endeavor is to plant in men's hearts the love of God; that they might say with *Peter; Lord thou knowest that I love thee.* But this is effected, sometimes by promise of reward, that they may be led by profit, *Esa.* 1.19. *If ye be willing and obedient, ye shall eat the good of the Land, Rom.* 2.20. There is glory, honor, and peace, to every man that worketh good. Sometimes by threatenings, that they may be won by fear, *Rom.* 2.9. Tribulation and anguish upon every soul that doth evil, *Hebr.* 12.29. *Our God is a consuming fire.* Now though perfect love cast out servile fear; as Saint *John* speaketh: yet filial fear brings in perfect love, *There is mercy with thee O Lord, that thou mayest be feared.* It hath been said of base fear; *Degeneres animos timor arguit;* that it is an argument of a base and cowardly spirit. But of this fear it is true; *Regeneres animos timor arguit;* that it is the argument of a regenerate and gracious spirit. He never loved God, that fears him not. With some of these the heart must be continually stirred.

It must be laid up, that is the husband-man's next course. Now the heart is laid up by faith: when a man believes, he is then fitted to receive any seed of goodness. As the Eunuch said;*I believe, what hinders me to be baptized?* So I believe, what hinders me to be loved, what hinders me to be blessed, what hinders me to be saved? Not; *be it to thee according to thy faith.* Humility, patience, charity, are now sown with fortunate success: faith hath laid up the

heart, *Cor paratum,*says *David:* speak Lord, for my ear is open; sow Lord, for *my heart is ready. Paratum ad prospera; ad adversa, ad diversa, ad universa.* If adversity comes, sow any heart with patience: if thou take back the goods which thou once gavest me, sow it with contentedness: if prosperity comes, sow it with thankfulness: if sin, sow it with penitence: against Satan's temptings, sow it with piety: against all malicious courses, sow it with charity. As wax to receive the impression of a seal, so the heart is softened and tempered to receive the Image of GOD. Blessed is the ground, which the Lord hath enclosed for his own garden.

Be in you: this is the sowing; GOD must first prepare the ground, and then sow his seed in it. It is he that unlockes the heart, to entertain these graces. There are six keys whereby things are opened or shut, that GOD hath entrusted into the hands of no other, Angel or Seraphin. The key of rain, *Deut.* 28.12. The Lord opens the heaven to give rain to the Land in his season. The key of food, *Psal.* 104.28. Thou openest thy hand, and they are filled with good. The key of the womb, *Psal.* 113.9. He maketh the barren woman to be a joyful mother of children. The key of the Grave, *Revel.* 1.18. *I have the keys of hell and of death.* The key of the mouth, *Psal.* 51.15. *O Lord open thou my lips.* The key of the heart, *Act.* 16.14. The Lord opened the heart of *Lydia.* In all these he openeth, and no man shutteth: he shutteth, and no man openeth. Now when he hath thus opened and prepared the heart, he sows in it this spiritual seed. Graces like good herbs, will not grow of themselves: vices like weeds, need no sowing. Man is no more borne with virtues in his soul than with apparel on his back. It is not generation, but regeneration that sows this seed. The seed is good, the sower is God, *Gal.* 5.22. Indeed there be ministerial deputies; so *Paul* plants, and *Apollo* waters, but still God gives the increase. This takes away from our best works all possibility of merit. A meritorious work must be *Ex proprio,* and *Ex indebito.* First, it must be our own: but every good gift is from the *Father of lights, I am.* 1. *Omne bonum nostrum, vel ipse, vel ab ipso.* Secondly, it must be beyond our duty and debt: but alas, having done our best, we are unprofitable servants. Heaven is indeed often called a Reward; not factive, but pactive; of covenant, not of merit: God gives it us, not because we have earned it, but because he hath promised it. *Iustitia nec vestra, nec vera:* woe to us if we had no more comfort than we deserve, *Matth.* 20. The last received, as the first, *every man a penny.* Not because they wrought harder, that came in later: as *Paul* that came in after the rest, yet abounded in labors above them all. But to show that God respects not *Quantum* but *ex quanto;* the love, more than the work. And that the reward is not of merit, but of mercy: for if it were of merit, he should have begun at the first: if it be of mercy, he may begin where he will. Thus he gives all grace to us, that we may give all glory to him.

In you, not about you, not on you, but in you. Not behind you, as Libertines that *cast God's laws behind their backs.* They run so fast to the *Samaria* of riot, that they leave Jerusalem behind them. As CHRIST said to *Peter, get thee behind me:* so these to goodness, keep behind me, I love not to see thy face. Not before you, as worldlings that send religion afore them to threescore, but never overtake it. It keeps before them indeed, but the length of Gracious-street; and they like *Solomon's* fool never come nearer it than the Stockes. *Moses* saw Canaan before him, and desired it: these see it, and desire it not; they like the world better. Not about you; as profane persons in holy places; *inter sanctos non sancte;* live in the midst of virtues without virtue. That proverb is too often justified; nearer to Church, further from

God. It seems to be taken from the Jews; who having the greatest light, had the darkest life: the nearer they were to the Sanctuary, the further from sanctity. Such a man may say, *Inopem me copia fecit:* like foolish Indians, that have store of Gold, and trucke it away for rattles. An empty vessel bung'd up close, though you throw it into the midst of the sea, will receive no water. The Monastery is a place of devotion, the Monk is in the Monastery: yet perhaps the Monastery it self, as soon as devotion, may enter into the monk. A man may be in a holy place, yet if holiness be not in his heart, it is not where it should be. *Ishmael* was an unbeliever in the house of Faith, the family of *Abraham.* Not on you, as hypocrites; that have a show of sanctity on them, but no substance of sanctity in them. Outwardly lambes, there is innocence *on them:* inwardly Wolves, there's no innocence *in them.* Hypocrites cover their spotted hides with the Lions skin of *Judah,* Sanctimony; so they beguile their brethren. They are always proudest, that have the least cause. The utmost ambition of *John* the Baptist, was but to untie Christ's shoe: of that other *John,* the beloved Disciple, but to lean on his breast: but *Judas* the traitor will dippe with him in the dish, yea kiss his sacred lips. But there was never holiness without humbleness. Dyers can set on their colors the fairest glosses with Logwood, but they will not hold; when a shower comes, the gloss is gone. The gloss of profession without sincerity will off in a storm; we must be died in grain to hold, and have these graces *in us.* The parts of ostentation are like loose corn, which the fowls pecke up. As *Jerome* said of the Scripture, so I may say of godliness: It is not *In superficie & verborum foliis, sed in medulla cordis:* not read in superficial leaves and letters, but in the marrow and substance of the heart. An Hypocrites profession is in *Folio,* but his sincerity is so abridged, that it is contained in *Decimo-sexto;* nothing in the world to speak of.

But *In you;* what indeed hath a Christian to enjoy, but that which is in him? He may use the world, and that's without him; but he enjoys the Lord, and he's within him, 1 *John.* 4.16. Hast thou Christ? then he is within thee:*Jesus Christ is in you;* or you are reprobates. Hast thou the Spirit? He is within thee, 1 *Cor.* 3.16. *Know ye not, that the Spirit of God dwelleth in you?* Hast thou peace or joy? *Rom.* 14.17. they are within thee; little without. Have ye the Kingdom of Heaven? Christ says, it is *within you.* The heaven that is on earth, is within us; though the heaven that is in heaven, be too great to enter into us. Therefore is it said; *Enter thou into the joy of thy Lord:* for it is too immense to enter into thee. Yet so much as thou art capable of, shall be *within* thee. Many presume there is much goodness within them, but through their own blindness they are deceived. One writes of a widow, that being thick-sighted sent for a Physician to cure her: he promised her good sight, she him, good money. He comes and applies medicines, binding them over her eyes: and still as he departs, he carries away with him some of her best goods. Thus he continues her pain, till he had robbed her house of all her substance. At last the cure being done, he demands his covenanted pay: but she looking about her house, replied that he had not cured her: For whereas before she could see some goods of her own, now she could see none: before she was thick-sighted, now poor-blind. It is so with us; while we were dim-sighted, we imagined many goods of grace in us: but now being truly enlightened, we confess ourselves poor: and hence fall on our knees to the Father of mercies, to supply us with his saving graces.

And abound:] this is the Growing; 〈 in non-Latin alphabet 〉 . After the ground is prepared, and the seed injected, by the Spirit of Grace fructifying is expected: they must increase, multiply and *abound.* Where two things are necessarily implied:

First, these things must *be in us,* before they can *abound,He that hath my Commandments, and keepeth them,* saith Christ, we must first have them, before we can keep them. Therefore auditors in hearing Sermons, should bring intention. It is ordinary with many, to commend the Lecture to others ears, but few commend it to their own hearts. It is morally true, what the Christian tell-troth relates: A servant coming from Church, praiseth the Sermon to his master; he asks him, what was the Text: nay quoth the servant, it was begun before I came in: what then was his conclusion? he answered, I came out before it was done. But what said he in the midst? Indeed I was asleep in the midst. Many crowd to get into the Church, but make no room for the Sermon to get into them. Open thy heart so well as thine ear: if this seed be not sown there, it will never *abound* with fruits to everlasting life. You come not to a banket to look on, but to eat: hither God calls, but then *Eat O my friends, Cant.* 5. they are sullen guests that depart away hungry. *Ezakiel* was bidden to *eat the roll, Chap.* 3. You may *taste of the heavenly gift, Hebr.* 6. and feel no sweetness; but eat it down, and it will be pleasant. Worldly things we seek to swallow down: therefore Christ calls the riches of the Pharisees; 〈 in non-Latin alphabet 〉 , things within them: he hath swallowed down riches. But instead of nourishment they have taken a vomit. The adulterer lays lust next to his heart; the covetous lays usury, the malicious hatred next his heart.*Their inward part is very wickedness.* But for spiritual things some Out-house serves; as Christ himself could be allowed no room in the Inn; the stable is held sufficient. But do you afford better things better places; let them *be in you.* Not only in your books: (and yet if these things were in the worldlings books, he would burn his study) nor only in your heads; for some have much science, little conscience. Not in your mouths only, for many have *Gravitatem in sermonibus, pravitatem in moribus;* an ill course of life, with a good discourse of language. But in your hearts, a holy closet fit for such heavenly Jewels. Be sure first you have them, then next that you have increased them.

Secondly, it is not enough to have them, but to have them in *abundance.* The heart is but a little piece of ground, yet hath room enough in it for many seeds. God calls for this increase, 2 *Cor.* 9.8. *Rom.* 15.13. *Ephes.* 4.15. *Vera virtus tempore non clauditur, semper justior esse contendit, Bern.* true virtue is not temporal, but is still ambitious of improving it self. The Spouse of Christ must have many jewels, *Cant.* 1.10. A jewel at the ear, attention to the Word: a jewel at the foot, Humility: a jewel on the for-head, Modesty: a jewel on the hand, Charity: a jewel on the head, Constancy: a jewel on the heart, Fidelity. He that hath a good number of these jewels, shall be admitted into the number of God's jewels:*They shall be mine in that day, when I make up my jewels.* Take the *whole armor* of God, *Ephes.* 6. one piece will not secure us; we know not which way the blow will come. If we have only *Brest-plate,* the blow may light on the head: if only the *Helmet* of salvation, it may light on the breast. Therefore take *the shield of faith,* that covers and defends all. *Mars* was called *Gradivus:* every Christian soldier should be *gradivus;* go to heaven by degrees.

For our bodies, no *care* can add to their stature, *Matth.* 6. But we may add to our spiritual stature, *Ephes.* 4.13 growing up *to the measure of the stature of the fullness of Christ:* for God's family admits no dwarfes. The rich man grows easily richer, the good man easily better. Rivers at the first head may be covered with a bushel, which after a few miles fill large channels. A drop of true grace works it self to*Rivers of living water.* So is it said of our Savior, *Luke* 13.32. *The third day I shall be perfected:* Perfection it self grows to perfection; and shall not we that are imperfect strive toward it? *In my Fathers house there are many mansions:* not in the wilderness, not in *Horeb,* not on the Mount, where *Peter* would build Tabernacles, nor in any part of this life; but in heaven: therefore still labor to grow and *abound,* till you come thither. If a man cast a stone into the water, circle begets circle; so one true grace will beget many. We reckon of a Physician that hath *abundance* of medicines; a Lawyer that hath abundance of tricks, an Usurer that hath abundance of monies, a Merchant that hath abundance of wares: we affect *abundance* in all perishable things: O then let us *abundantly* love grace, that Christ may *abundantly* love us.

They make you, that ye shall neither be barren nor unfruitful. I come from the Christians Heart to his Hand; wherein we perceive the efficacy of *Grace: Shall make you.* Not persuade, nor entreat, nor move, nor allure, but *make you* fruitful, by a lively and strenuous operation. If *Patience* be in you, it will *make you* overcome injuries. If *temperance,* it will *make you* abhor riot. If *Faith,* it will *make you* believe above sense. If *Charity make you* beneficial to the poor. Evil may show the good they have not, but good men cannot hide the good they have. It is like fire within us, it will *make us* speak *Psal.* 39.3. So powerful, that it can neither be suppressed nor expressed. This seed shall *proferre fructum;* one blessing is the father of another; therefore Christian every blessing *Joseph,* upon *Rachel's* faith and argument;*God will add to me another son.*

Here is a kind of certainty in this (〈 in non-Latin alphabet 〉) constitution: as sin will make a man fruitful in naughtiness, so piety in holiness. As there is a relation betwixt this life and the next, by an unchangeable ordinance of God. Mischiefe in this world, misery in the world to come: no repentance here, no salvation there: a devil on earth, no Saint in heaven. But holiness in the seed, shall have happiness in the harvest: if the course be gracious, the end shall be glorious. Whatsoever good thing any man doth, the same shall he receive of the Lord. So there is a relation in this life betwixt the disposition and the actions. If the heart be full of lust, the tongue will be a trumpet of impudence, the eyes windows of temptation, the gestures so many remonstrances of ready prostitution: all the wheels being like apt enginers, employed on the wills business. If avarice sit in the heart, like an Epicure to feast on gold; oppression shall be the purveyer to provide it, Brokage the Cater to fetch it in, Usury the Cook to dress it, and destruction the stomach to digest it. What evil seed is within, will appear without. And so if grace have *Existentiam,* a being: it will have *apparentiam,* a manifestation. Hath *David* Hope? he will wnite for a kingdom in the extremity of persecution. Hath *Abraham* faith? he will not deny to God, his only son. Hath *Job* patience? he will brook all crosses with an unmoved quietness. Hath *Daniel* temperance? he will not be enticed with the Kings dainties. Hath *Joseph* chastity? he will never come near his mistresses chamber. Hath *Paul* fortitude? he dares fight with beasts at *Ephesus.* Hath *Stephen* a faithful

resolution? he will be content to die for CHRIST, and be rained to death with a shower of stones. Needs must that virtue be *fruitful* that is stirring, and needs must that be stirring that is living, and needs must that be living that is quickened by Jesus Christ.

Neither barren nor unfruitful: here is a double effect; expressed negatively, but implying an affirmative or positive consequent; Pregnancie and fertilitie. 〈in non-Latin alphabet〉. For if those privatives, barrenness and unfruitfulness be taken away; there will necessarily follow a position of those contrary habits. It may be they both signify one thing, I am sure they intend both one sense. Yet I will take leave to resolve, them into a double metaphor; Pregnancie ot the womb, fertilitie to the ground.

Not barren; the barren womb hath ever been held a curse and a reproach. So *John's* mother insinuates: The Lord hath looked on me, to take away *my reproach* among men. When *Rachel* bore *Joseph,* she said, *God hath taken away my reproach, Gen.* 30.23. Whether carnal barrenness be a curse or not, I am sure spiritual is no less.*Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts.* When God gives salvation, he is said to take away barrenness. *Sing O barren, thou that didst not bear, Esa.* 54.1. Now only GOD can open both the wombs; of *Rachel's* flesh, and of *Lydia's* heart, *Gen.* 30.22. *Act.* 16.14. If the Lord propagate *Abraham's* carnal seed, much more his spiritual; who are borne, not of blood, nor of the will of the flesh, nor of the will of man, *but of God.* It is often observable in the scripture, that the children of women long barren proved most famous and excellent. Of *Sara, Isaac,* from whose loins such multitudes were deduced. Of *Rachel, Joseph,* that wonder of men and Angels. Of *Anna Samuel,* that great Prophet and Priest of the Lord. Of *Elizabeth, John.* the *Baptist;* of whom the Lord himself testifies;*Among them that are borne of women, there hath not risen a greater.* So these Saints that have been begotten of spiritual barrenness, and converted *from a sinful* life wherein they were habituated; have proved most notable instruments of God's glory. As *Mary* Magdalene that was dispossessed of seven devils, was so honored as to preach the first Sermon of CHRIST'S resurrection, and to have her memory propagated with the glorious Gospel, *Matth.* 26.13. *Zacchaeus,* a Publican, an extorting Publican, a rich extortioner; yet how gracious was he to CHRIST, yea how gracious was CHRIST to him! *Luk.* 19. *Paul* borne out of due time, 1 *Cor.* 15. yet outstripped the rest; and was *in labors more abundant than they all, ver.* 10. Thus *ultimi* have been *optimi,* as the last grapes make the sweetst wine. When GOD opens the barren womb, he brings forth the excellentest children to CHRIST. Many that are first, shall be last, and the last shall be first. The last of all prove not the least of all, yea often the best of all.

Now to take away barrenness from the spiritual womb, there is required this proceeding: by preparation, by conception, by pregnancie and by birth.

First, the womb must be prepared: for barrenness is upon all souls by nature. Therefore let us desire of God, as *Rachel* begged of *Leah:give me, I pray thee, of thy sons mandrakes.* Little *Reuben* had gathered sweet flowers in the field: *Rachel* hath a mind to them: *Epiphanius* thinks, to help her barrenness. *Pererius* observes out of *Avicen,* that the seed of it doth purge *Locum conceptionis.* Some have taken those mandrakes for Lilies, and some for Violets: but certainly they were amiable flowers, such as they wont to strew on the bridal beds. Beseech

we the Lord to strow the beds of our hearts with such mandrakes, *Cant.* 7.13. *The mandrakes give a smell:* those holy seeds of grace will take away our barrenness, and prepare our souls for a holy conception. Yea CHRIST must intercede for us, as *Isaac entreated for Rebecca, because she was barren:* and the *Lord will be entreated of him, Gen.* 25.21.

In the second place follows conception, and this is by illumination and sanctified knowledge. Ignorant Papists gloriously boast their famous progeny of good works: but can a woman bring forth before she hath conceived? Such a progeny were a prodigy. Therefore first,*Teach me thy way O Lord,* and then *I will walk in thy truth.* And *Psal.* 119.27. *First, make me to understand the way of thy precepts: so shall I talk of thy wondrous works.* If they were examined as *Philip* questioned the Eunuch, *Act.* 8. *Vnderstandest thou what thou readest?* their negative answer would declare their soul not to be with child of grace. Thou mayest have a swelling, as the Pharisee, (*Luke* 18. *I am not as other men,* &c.) imagine thyself pregnant, pro•ide thee a midwife, that's ostentation, to deliver thee; and Gossips, flatterers, to witness for thee: but all is but a Timpanie: when death, that infallible midwife comes; thou art delivered of nothing but wind, vain-glory. CHRIST calls himself the *Way,* the *Truth,* and the *Life.* He that by understanding conceives not the *way* cannot in heart bear the *truth,* shall not in success bring forth everlasting *life.* You shall have a Pharisaical Benefactor call together his Gossips*with a trumpet in the Synagogue,* as if he would ring them to Church with a Saints-bell; to behold what? his deliverie: of what? of alms. Alms? very well; let us have some more such travails: nay, all is but some windy exhalation. Perhaps he hath got in some desperate forfeiture, and now he will glase a Church window with it; and that's all. *Spectatum admissi risum teneatis?*

Thirdly, after conception appears pregnancie, Grace is borne in the heart by faith and is sensibly felt. If therefore thou hast conceived it, thou shalt feel it move in thy soul: as *John* sprung in the womb of his mother at the salutation of *Mary, Luk.* 1.41. The pregnant woman hath many qualms; the soul in this plight feels many pangs; and is in *Rebecca's* case, when the twinne-brothers *struggled together within her.* If *Esau* had been there alone, there had been no contention: but when she hath also conceived a *Jacob,* that is Spirit; *Esau* the flesh will oppugn it. Nature can agree with it self, but not with grace. The *flesh* lusteth against the *spirit,* and the *spirit* lusteth against the *flesh:* and these are contrary the one to the other. No soul bears grace without sorrow, and compunction of heart for her sins.*A woman when she is in travail hath sorrow.* Mans first and second birth begins in crying, *John* 3.3. *Except a man be borne again, he cannot see the kingdom of God.* Except a man be once borne, he never can see the light on earth: except he be twice borne, he never can see the light of heaven. There is *Dolor in utroque partu,* but here's the difference: after the sorrow of the first birth, comes more sorrow: after the sorrow of the second, comes eternal joy, *Gal.* 4.19. My little children, of whom *I travail in birth again,* till CHRIST be formed in you. *Dolet Pater ministerialis,* &c. Thy spiritual father hath pain in begetting, thy spiritual mother in bearing, and dost thou the child borne expect indolencie and immunity from sorrow? yea all plead conception, I ask you for your pangs: when stood your eyes full of tears, your hearts painting with groans, your prayers beating at heaven gates with importunities? Shew your *maternos nixus:* mothers have *timores, ante partum, dolores, in partu, languores post partum;* fears before their deliverie,

sorrows in their deliverie, languishments after their deliverie. *Mary* Magdalens soul had no sooner conceived grace but she wept, and washed Christ's feet with her tears.

Lastly, comes the production or bringing forth, which is done by active obedience. Conception is *Gratia infusa,* Pregnancie is *Gratia diffusa,* bringing forth is *Gratia effusa.* Dost thou presume in thy soul the conception and pregnaneie of grace, and yet leadest a profane, covetous, or dissolute life? Thou sai'st no; I have thy word to the contrary: but thy life says yea, I have not thy work to the contrary: whether thou say, No or yea, God and thy own heart knows the contrary. Shall we say with the Prophet; *It is brought to the birth, and there is no power to bring forth?* No, though it be often so with the body, it is never so with the soul: if the heart have conceived, it will bring forth. The penitent malefactor on the Cross no sooner had his barrenness taken away, but presently he brought forth fruit: he condemneth himself, reproveth the other, justifieth CHRIST, glorifieth God. Store of good children are not naturally borne on the sudden: but*shall I bring to the birth, and not cause to bring forth, saith the Lord?* Saving grace hath more validity than nature he that gives strength to conceive, denies not strength to bring forth: that soul shall*be a joyful mother of many children.* Yea God can give *Partum sine dolore,* birth without pain, *Esa.* 66.7. *Before she travailed, she brought forth: before her pain came, she was delivered of a man child.* We read of *Cornelius* his good works, we read not of his tears, *Act.* 10. Indeed this is a great wonder, *Esa.* 66.8. *Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day, or shall a nation be borne at once? for as soon as Zion travelled, she brought forth her children.* Nor ear hath heard, nor eye hath seen the like: yet God is the worker of such miracles. That a soul which hath long been barren, shall in one day be set a teeming, and produce gracious fruit to CHRIST.

But where not be our Births! *Leah* in her old age groweth barren, and ceaseth to bring forth children to her husband CHRIST. Our Savior delighteth himself with his *Rachel,* the Church triumphant in heaven, now almost complete. *Leah* the Church militant ceaseth to bear, and will so continue; except she give her sons mandrakes for her husbands company, *Gen.* 30. for sake her worldly pleasures wherewith she is surfeited. I confess, these are breeding days: and as we say, that the means of begetting hath more increased mankind, than the end: so there be spiritual births enough, but they are bastards: our sons are our sins. As one writes of the Popish Clergy; who refuse a lawful wife, to abuse an unlawful harlot: *Deus in ira abstulit filios Diabolus in nequitiâ dedit nepotes.* God in his just anger took away their children, the devil in his wickedness hath given them bastards. So also are we barren souls to produce *Natos,* lawful children, good works: plentiful to produce *Nothos,* unlawful fruits, wicked sins. Legitimate works are few, illegitimate many. The Romans had their *Nothîa.* Legacies and inheritances given to their bastards: so we dedicate and bequeath all our desires, and delights, and means, to our iniquities.*Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Lust when it hath conceived,* [there is the Conception of sin] *bringeth forth sin,* [there is the Birth of it.] *Sin when it is finished,* [there is the Growth of it] *bringeth forth death,* [there is the End of it.] It hath a father, a mother, a mid-wife, a nurse. The Devil by suggesting, begets sin as the father: Lust, by imagining, conceives sin as the mother: Consent, by agreeing, brings it forth as the mid-wife: Custom, by indulgence, brings it up as the nurse. Here is now no barrenness! The Devil was never more busy to beget sin:

Concupiscence never more pregnant to conceive it: Consent never more ready to act it: Custom never more strong to continue it. Such a brood you have, *Psalm:* 7.14. There is longing, conception, birth. Such another, *Job* 15.35. *They conceive mischief, bring forth vanity, and their belly prepareth deceit.* Here is a quick dispatch; they are no sooner delivered, but their *belly prepares deceit;* to it again incontinently. These are monstrous births; it is pity that they are not abortive, and never suffered to see the light. Such a mother may curse the fruit of her own womb.

You see we are not *barren:* but better no light than that which burns us: better no children than bastards. Let us never give life to that, which gives death to us. *Leah* said of *Reuben, This son shall comfort me:* We may say of our iniquity, This sin will afflict me. Many souls are pregnant, but they bring not forth a son of grace, but a daughter of the flesh: it is a daughter, not a son. The Jews have often been deluded in expectation of their *Messias:* among the rest I have heard this story reported for one. A Christian was exceedingly in love with a Jews daughter; who also so over-affected him, that though she might not marry him, yet suffered her self to be begot with child by him. This being perceived, according to their law she must be put to death for it. Her betrothed lover desiring to save her, addrest himself like a shining Angel, and taking the benefit of the Moon, called to them in a shrill voice, to spare her: affirming that she was with child of the *Messias.* This was easily credited, her fault acquitted, her life spared. Now when the time of her delivery approached, the expectant Jews swarmed thither in multitudes. Delivered she was, but to their mockery and shame, not of a son, but of a daughter. At nine months end, that virgin-Iewesse was brought to bed of a Florentine daughter. After such a manner many timpanous spirits in the world do travail; but when the child is borne, it is not a Son of the Spirit, but a daughter of Concupiscence. *Parturiunt montes, excurrit ridiculus mus.*

If this be the progeny, barrenness is rather blessedness: God make us all *barren* of sins, but *fruitful* of graces, pregnant of salvation: that we may conceive, bear, and bring forth Christ. Indeed he had but one carnal mother, but many spiritual.*He that doth my Fathers will, is my mother.* Indeed this is a conception which the world never conceived; but it is true from the mouth of Truth it self. Doest thou believe and obey? thou art Christ's mother. When a woman said, *Luk.* 11.27. *Blessed is the womb that bare thee, and the paps which thou hast sucked:* he answered; *Yea,* thou sayest true, she is blessed indeed, and all generations shall call her blessed. But I will tell thee *who are rather blessed; They that hear the Word of God and keep it. Mary* her self was *Beatior percipiendo fidem, quàm concipiendo carnem Christi, Aug.* She was more blessed in receiving the faith of Christ, than in conceiving the flesh of Christ. Otherwise he might have been her Son, and not her Savior.

Not unfruitful. Fruitfulness is that inseparable effect, which GOD expects from every tree planted in his Garden. Is Zion his ground? it must be fruitful, *Isaiah* 5. Is the man of Judah his plant? he must be fruitful? Is the Church his Vineyard? He goes thither to gather fruits. The effect of sanctified knowledge, is fruits, *Phil.* 1.11. Art thou the Spouse of Christ? thou art fruitful, *Rom.* 7.4. *We are married to Christ, that we should bring forth fruit unto God.* Hast thou the Spirit? it appears in the fruits, *Gal.* 5.22. *The fruit of the Spirit is love, joy, peace,* &c. Hath a man

known Christ? it is seen in the fruits, *Luke* 6.44. *For every tree is known by his own fruit.* Good works are compared to fruits, for two special resemblances; Odor and Taste.

For Odor, God is pleased with the smell of our graces.*See, the smell of my Son is as the smell of a field, which the Lord hath blessed, Cant.* 7.13. *The Mandrakes give a pleasant smell.* Not that our good works smell fragrantly of themselves, but in the merits of Christ, *Cant.* 1.3. The virgin souls espoused to Christ, get their husbands flowers: his perfumes make them sweet.*All thy garments smell of Myrrh, Aloes, and Cassia.* Thy *Garments:* our clothes hide but a rotten carcase, perhaps a rotten conscience: Christ's garments are truly sweet. *Thy* garments: our best *righteousness* is loathsome rags, *Isaiah* 64.6. *All* thine, thy justice, thy mercy, thy grace, thy satisfaction, thy obedience: *All;* there is not a hem of thy vesture, but if it be touched with the hand of faith, is healing and saving. They *smell of Myrrh, Aloes, and Cassia:* they are confortative, *Psal.* 94.19. *In the midst of my sorrows thy comforts delight my soul.* Purgative; *Heb.* 9.14. they *cleanse our consciences.* Sanative; 1 *Pet.* 2.24. *By his stripes we are healed.* In his merits our Mandrakes give a pleasant smell. Now that this sweet Odor may be in our works, we must be sure to take out the sent of *Adam,* the ill savor of our native corruption. Our prayers are as *Incense, and the lifting up of our hands, as an evening sacrifice:* Yet, *Non speciosa laus in ore peccatoris;* Praise is not seemly in the mouth of a sinner. It is like *Samson's* honey out of the mouth of a dead beast. if you walk contrary to me,*I will not smell the savor of your sweet Odours* But if it be sanctified, it is *an odour of a sweet smell, a sacrifice well pleasing to God, Phil.* 4.18. If charity toward some, be separated from equity towards others; That sacrifice of alms is mingled with blood; as *Pilate* served those, whose *blood he mingled with the blood of their sacrifices, Luke* 13. The form of a work is the life of it: and God may say, as the Poet did to the harsh repeater of his verses; *Quem recitas meus est,* &c. The good matter is mine, the corrupt manner is thine.

For Taste, some fruits have a sweet smell, but a bitter relish. The actions of the Pharisees smelt well, but when they came to be tasted, they were Rue and Worm-wood. The Gospel calls for relishable fruits; not such as impiety produceth, *Rom.* 6.21. *What fruit had you then in those things, whereof you are not ashamed?* But *verse.* 22. *fruits unto holiness,* the *end* whereof is *everlasting life.* It is not enough to avoid *barrenness,* but to manifest *fruitfulness,* 1 *Pet.* 3.11. *To eschew evil,* that is the first lesson of Christianity, but not all: *to do good,* is the perfection, 2 *Tim.* 2.19. *Let everyone that calls on the name of the Lord, depart from iniquity:* that is one step, but not high enough: we must also *do the will of our* Father. The forbearance of sin doth but bring Christ unto our doors; it is *fruitfulness* in good, that settles him in our hearts.

In the knowledge of our LORD JESUS CHRIST. It is saving knowledge that takes away *barrenness,* and makes us *fruitful* in the works of obedience.*Who planteth a vineyard, and eateth not of the fruit thereof?* We expect this of the earth that hath only nature: and shall not God expect it of us, who have sense to govern nature, reason to govern sense, grace to govern reason, JESUS CHRIST to govern all? The knowledge of our blessed Savior is sweet and public: now after this confessed sweetness, how bitter would that question be, if I should dispute whether this knowledge be truly in us or not? We say, we know him: but*Hereby we know that we know him, if we keep his Commandments.* And now the question grows bitterer and bitterer; from Worm-

wood to Gall. Let us appeal from men's lips to their lives: he that obeys him not, knows him not, 1 *Cor.* 2.8. *If the Princes of this world had known, they would not have crucified the* LORD *of Glory.* If we know him, we will not again crucify our blessed Savior; and take upon us their office, whom we so condemn; *Judas* his to betray him, *Pilate's* to condemn him, the soldiers to crucify him, *Heb.* 10.29. If he that despised *Moses* Law, died without mercy; what punishment is he worthy of, that *treads underfoot the Son of God?* Profane Christians are worse than the Jews: they threw CHRIST down, but did not tread upon him: these tread under feet that sacred blood. When the Jew wounded him, out came blood: when the Gentile wounded him, out came blood and water: when the Christian shall wound him, out will come blood and fire. *Paul* calls Christ *That Rock:* when *Moses* smote the rock, out came water: if we strike it, out will come bloody water: not to purge us, but to judge us; at that day when we shall see him whom we have pierced. We attain that now by the Spirit of the Gospel, which we could not by the letter of the Law. The Apostle calls that a *killing letter;* so it was *mortua,* dead: and *mortifera,* deadly: for sin was by the Law, and death by sin. But if faith do not give us Christ, we are still under the Law; and if our obedience do not testify our faith, the Law was not more deadly than is the Gospel to us: for it enhaunceth our condemnation, *Matth.* 21.44. Christ calls himself *That Stone:* we may be built on it, we may be spilled by it, according to our usage of it.

Circumstances of a sin give aggravation to it; *Non quod dissimilis res sit, sed persona;* The action is varied according to the person. We expect better things of well-promising professors, than of impudent and prostituted libertines. Shall an Officer that reformes the Tap-house, be himself found in a Brothel-house? Were it not strange that the Witch should tell the Iuggler, he hath a bad conscience? Or that the Hypocrite should rail at the Player? Or the Usurer challenge the thief? Or the Lay-Parson with his sacrilegious Impropriation, blame the poor Vicar for looking narrowly to his poor remnants? It is all one as if he that hath taken away my house, should find fault with me for putting on my cloak. The dissolute shall speed better than the hypocrite; and lukewarmenesse is more offensive to God's stomach than frost-coldness. The Thistle in the forest shall not fare so ill, as the barren Fig-tree in the vine-yard. Therefore,*though Israel hath played the harlot, let not Judah transgress.* The offering brought with unhallowed hands, is worse than none at all. *Sole & Sale nihil utilius;* Nothing more useful than Ligh• and Salt. Yet for the *Light, Matth.* 6.23. *If it be darkness, how great is that darkness!* And for *Salt, Matth.* 5.13. *If it have lost the savor, wherewith shall it be salted?* Though men be never so profound in knowledge, if they be profane in conversation, their Salt is lost. Salt keeps other things from putrefaction, but if it be putrefied it self, what should season it? A sweet singer delights us all: but *Quis medebitur cantatori à serpente percusso?* If a Serpent hath stung him, who shall recover his voice? If the eye be out, what shall look to the eye? The Manna kept, and not spent, rotted: good gifts smothered will come to nothing. *Sampson* lost his strength in *Delilah's* lap, the strength of grace is lost in idleness. If Jerusalem forget her first love, presently *her right-hand forgets her cunning, Matth.* 5.13. There are three things observable in the infatuated Salt. 1. The difficulty to be recovered, *Wherewith shall it be salted?* 2. The unprofitableness; *It is good for nothing.* 3. The contempt and scorn, *It is cast out and trodden underfoot of men.* Neither is the unprofitable Minister only this unsavory salt; though

Christ directed that speech to his Apostles. If they be *tenebrosae lucernae,* dark lanternes; if any fault be in those lights, the whole Parish is full of snuffers: But also even every professor of godliness, that hath *denied the power thereof,* 2 *Tim.* 3.5.

Such an one like lost salt, is *good for nothing.* For, *Ad nihilum valet, quod non valet ad finem suum;* That is good for nothing, that is, not good for the end and purpose why it was made. If a knife be not good to cut, we say it is good for nothing: yet it may be put to some other use. If a plough be not good to break the ground, we say it is good for nothing; yet it may stop a gappe. If a hound be not good to hunt, we say he is good for nothing; yet he may in the night give warning of a thief. But if a Professor be not good for honesty, he is indeed good for nothing. *Corruptio optimi pessima:* The dead body of a man is more offensive than the carcase of a beast. Putrified flowers stink worse than weeds. A surfeit of bread (though it be the staff of life) is the most dangerous surfeit.*Son of man, what is the Vine? Shall the wood thereof be taken to do any work? or will men take a pin of it to hang any vessel on?* The Vine fruitless, is of all trees most useless. Though it be compared to divers noble and worthy things: the Tribe of *Judah* is called a *Vine, Isaiah* 5. The good woman a *Vine, Psal.* 128.3. *Vxor tua sicut vitis abundance;* Thy wife shall be as a fruitful Vine. The best man a *Vine, John* 15.1. *Ego sum vitis:* though it be the Vine that *cheereth the heart of God and man, Judge.* 9.13. Yet if this Vine be fruitless, it is good for nothing, not so much as to make a pin to hang a hat on. Oaks and Cedars are good for building, Poplars for pales, very bushes for hedging, doted wood for firing: but the fruitless Vine is good for nothing.

It is observable that the refuse of other things have their uses. Sour wine will make vinegar; old rags paper; lees are for Dyers; soil and rubbish is good to fat the ground; pot-sheards and broken tiles to mend high-ways; yea, they offer to sell combing of hairs; Ladies and Gentle-women know, if they be good for any purpose. But the fruitless Vine, the savourlesse salt, the lightlesse lamp, the graceless Christian, is good for nothing. Let all yield to him, if he be *fruitful;* let him yield to all, if he be *barren.* The daughter of Zion would never have been so notorious a harlot, had she not been first so rare a virgin. *Julian* had been less damned, had he never been a Christian.

Consider the fearfulness of their judgment, *John* 15.2. and 6. where you find seven degrees of their fall: 1. *They bear no fruit,* this is their first step to hell. 2. Bearing no fruit, *They are cut away from the Vine:* Insition is blessed, but Abscission most wretched.*Cut it down, why cumbreth it the ground?* To be excommucated from JESUS CHRIST, is most accursed. 3. Being cut from the Vine, *They are cast out of the Vineyard:* The prayers of the Church are not heard for them, nor are they suffered to*suck on the breasts of her consolation.* 4. Being cast out of the vineyard, *they wither:* needs must that branch wither, that receives no life of sap from him, that gives the sap of life unto all. 5. Being withered, *they are bound into fagots,* like the *Tares* into bundles, *Matth.* 13.30. Not all knit into one, but many several fagots. An adulterer with his adulteress make one fagot. A drunkard with his pot-companion, another fagot. A Seminary with a traitor, another fagot. The Extortioner and his Broker, another fagot. The Whore-master and his Pandar, another fagot. All shall not be punished in the same degree, albeit in the same torment. 6. Being thus fagotted and coupled together, *They are cast into the fire;* the

most terrible of all tortures. 7. Lastly, being cast into the fire, *they burn and frie* in those quenchlesse flames, *Mark* 9.48. *Where the worm dieth not, and the fire is not quenched.* In comparison whereof, our earthly fire is no more than if it were but painted. They are ever frying, never dying: in universal and eternal anguish. Universal upon every part of body and soul. For the body, *Matth.* 22.13. They are *bound hand and foot,* and *crowded into a prison of outer darkness:* like bricks in a firy furnace, not able to wrinch; having not so much as a chinke where any cool wind may enter in to refresh them. Their seeing, affrighted with ugly Devils and darkness: their hearing, with hideous outcries: their smelling, with the odious stenches of the filthy bodies under torture: their taste, with a raging thirst: (begging one drop of ungranted water, *Luke* 16.24.) and a ravening hunger, biting their tongues for anguish: their feeling, afflicted with insufferable torments,*In a lake of fire burning with brimstone.* And now if the pain of the body be but as it were the body of pain; the soul of torment is the torment of the soul. The fantasy distracted with horride imaginations, like a melancholy man's frightful dreams, *Wisd.* 17.3. *Being horribly astonished with strange apparitions; sad visions appearing to them with heavy countenances.* The will is vexed, that it must have the will in nothing. The memory with a fixed recordation of passed things; what it once enjoyed, what it now suffereth, and what it must suffer forever. It can think of nothing to administer comfort: that it was once happy more afflicts it. Now as the reprobates *commit two evils, Ierem.* 2.13. forsaking the fountain of living waters, and fall to the broken cisterns of their own digging: as there is in sin an aversion from the Creator, and a conversion to the creature: so there is in punishment; for aversion, *Paena damni,* the punishment of loss, a privation of all blessed comforts; for conversion to the creature, *Paena sensus,* a punishment of sense, a position of all possible plagues. This is manifest by the rejection, *Matth.* 25.41. *Depart from me;* from me your Redeemer, from me that made myself man for your sakes, from me that received such wounds for your remedy, from me that invited you with pardon, but you would none. Therefore depart from *Me,* from my friendship, from my protection, from my presence, from my Paradise, from my kingdom, from my sight: and from all those that go with me, Quires of glorious Angels, communion of blessed Saints: this is the privation. *Into everlasting fire,* theres the postion: a fearful place! God grant we may never know more of it than by hearesay. I have been content to urge the danger of unfruitfulness, that you may prevent it: as *Nineveh* overthrew the message of her overthrow by her repentance: her sins were destroyed and her self stood. So may our provision of those torments in thought, be the prevention of them in sense! *Saepe Deus minatur quod faciat, ut non faciat quod minatur.* God, in his mercy, threatens before he punish; that he may not punish as he threatens. What *David* said of his enemies,*Let them go down quick into hell;* we may in another sense wish to ourselves, our best friends. Descend we every day into hell by meditation, that at the last day we may not descend thither by condemnation. Let us often go to hell while we live, that we may not come thither when we are dead. Recollect we ourselves, and become fruitful trees; that when GOD transplants us from this nursery, he may set us in his own glorious garden. The fruits of the earth spring, bud, grow green, grow ripe, and then wither: but the fruits of the spirit shall never decay. If they have filled GOD'S vineyard on earth, they shall flourish in his Eden of heaven forever.

In the knowledge of our Lord Jesus Christ. The object of our knowledge here is our blessed Savior comfortably described to us in four Attributes. 1. *Our.* 2. LORD. 3. JESUS. 4. CHRIST. *Vt Dominus potest, ut Jesus vult, ut Christus facit, ut noster debet.* As he is LORD he can, as he is JESUS will, as he is *Christ* he doth, as he is *Our* he should, save us. *Lord, ecce potestatem,* consider his mightiness. *Jesus, ecce suavitatem,* consider his sweetness. CHRIST, *ecce voluntatem,* consider his willingness. *Our, ecce bonitatem,* consider his goodness that gives us interest in himself, and vouchsafes us to challenge his mercy. *Lord, ration Dominionis,* in regard of his Dominion,*The Lord reigneth let the people tremble:* he sitteth between the Cherubims, let the earth be moved. *Jesus, ration salutis,* in regard of his salvation;*He that is our God is the God of our salvation;* who came into the world to *save sinners. Christ, ration Promissionis,* in regard of the promise. God did promise him, and the Jews expected him under the name of *Christ, John.* 7.26. *Do the rulers know indeed that this is the very Christ? ver.* 41. *This is the Christ. Our, ration appropinquationis,* in regard of his appropriating himself unto us, not taking on him the nature of Angels, but the seed of *Abraham, Hebr.* 2.16. He took our flesh, that we might take of his spirit; and thus gave us an interest in himself. *Our* Advocate, 1 *John.* 2. *We* have an Advocate with the Father, Jesus Christ the righteous: *Our* LORD, *Our* JESUS, *Our* CHRIST. Again *Jesus in facto, Noster in pacto. Lord* in his power, his works declare him to be the Lord; who doth what he will in heaven, in earth, in the sea, and in all deep places, *Psal.* 135.6. The same works that the father doth, doth the son also. *Jesus* in being made; he that is the LORD the Creator, was made Jesus a creature, *Gal.* 4.4. *made of a woman, John.* 1.14. *The word was made flesh. Verbum, quid potentius? Caro, quid impotentius? factum, quid mirabilus?* The *word,* what more powerful? *Flesh* what more feeble? *Made,* what more wonderful? Christ, in being sacrificed and crucified for us: *broken for our transgressions,* 1 *Cor.* 11.24. *Take, eat, this is my body which is broken for you.* The Israelites did eat *Agnum assum,* a Lamb roasted: we *Agnum passum,* the Lamb of God crucified. He was *broken* for us: breaking is taken from an alteration of the good estate of the body. So it is said, age breaks a man. *Moses* was 120. years old when he died, yet was not his natural force broken, *Deut.* 34.7. It was recorded as a matter of admiration, *Psal.* 38.8. *I am feeble and sore broken:* sorrow breaks a man. Our Savior though he was young, and of a most excellent constitution, yet was thus *broken. Nec color nec decor in eo;* no form or comeliness in him; why because he was *Vir dolorum;* a man of sorrows, *Esa.* 53. But what is age, sickness, and sorrow, to the hand of God? *The Lord did break him, Job* 13.25. *Wilt thou break a leaf driven to and fro? As a Lyon,so will he break all my bones, Psal.* 51.8. make me to hear of joy and gladness; *that the bones which thou hast broken may rejoice.* Christ was broken in all parts of his flesh, his head with thorns, his back with scourges, his hands and feet with nails, his side with a spear: only (that the scripture might be fulfilled) *not a bone of him was broken. Our* in respect of the covenant, *Novum faedus, Hebr.* 8.10. *Ero Deus vester,* I will be your God, and you shall be my people. Infinite mercy; the*Lord's Christ.* is become *our Jesus.*

The sum of the Instruction is to teach us how to know our Savior; as *Lord* as *Jesus,* as *Christ,* as *Our* LORD JESUS CHRIST. He is LORD, let us know his Majesty: *Jesus,* let us know his mercy: *Christ,* know his Office: *Ours,* know our own interest in him.

LORD, in this title consider his power: know him *Hominem verum,* but not *Hominem merum, Rom.* 9.5. He is of Israel *concerning the flesh,* but also *over all, God blessed forever, Amen. Col.* 1.2. *Grace from the Lord Jesus;* from him as God, as the Fountain of Grace, 2 *Pet.* 1.1. Grace and Peace *Through the Lord Jesus;* through him as mediator, as the Conduct-pipe to derive it to us. LORD, this title is given him to distinguish and declare his power: as in weighty Proclamations Kings set down their names with their titles. So *Exod.* 34.6. *The Lord, the Lord God, merciful, gracious,* &c. Whatsoever the father did to us, Christ did also, to prove him, LORD. Did the father create us? so doth the son, *Col.* 1.16. *By him* were all things made; by *him,* that is there called the *Image of the invisible God,* and first borne of every creature. Doth the father uphold the world by his providence? so doth the son, *Hebr.* 1.3. *He upholdeth* all things by the word of his power. Doth the father regenerate us? so doth the son, *Col.* 2.13. Doth the father raise the dead? so doth the son, *John.* 5.21. As the *Father quickeneth* them, so the *Son quickeneth* whom he will. Therefore is the son called *Pater aeternitatis, Esa.* 9.6. *The everlasting Father. Deus tantus in filio, quantus in seipso.* God is as Almighty in his Son, as he is in himself. This is a mystery; *Praesumptio inquirere, pietas credere, aeterna vita cognoscere.* To search too far into it, is presumption: to believe it, is godliness: to know it, is everlasting blessedness.

JESUS, in this contemplate his mercy, *Mat.* 1.21. He hath not name for no cause: the Angel gives the *For:* Thou shalt call his name JESUS; *For* he shall save his people from their sins. JESUS is his name, and *salvation* is with him. He that truly knows this JESUS, knows him both God and man, one Person, our Savior. The word JESUS hath but three terminations among the Latins; JESUS, IESU, IESUM. Take the three last letters, and they make *SUM,* I Am, the incommunicable name of God. Therefore as the Apostle did in their Epistles, so let us in our hearts, evermore join JESUS with God the Father. 1. Because he that *honoreth not the Son, honoreth not the Father:* he that dishonors one Person of the Trinity, dishonors all. 2. Because all good from God to us is by JESUS: for otherwise we may have riches, and honors, and worldly possessions; but not have them as mercies. No man comfortably knoweth God but by *Jesus:* there is no fafe venturing on that infinite Justice, without mercy at the right hand of it.

CHRIST, in this, meditate on his office, and the purpose of his coming, which was to redeem us. For God sent not his Son to condemn the world, but that the world through him might be saved, *John.* 12.47. *I came not to judge the world, but to save the world.* For this end he was appointed and anointed, *Luk.* 4.18. *The Lord hath anointed me to heal the broken hearted,* &c. Now let not God's purpose be frustrated: *Deus misit quem promisit:* do thou entertain him into a pure heart. When *Martha* told her sister *Mary* secretly; *The Lord is come;she as soon as she heard it, arose quickly, and came unto him.* The *Messias,* the Christ, the Redeemer is come; that blessed high Priest that offered up himself an expiatory sacrifice for us; now arise, let us go and meet him.

Our Lord Jesus Christ, in this observe his performance, and free donation of himself to us. He is not only The Lord, and the Jesus, and The Christ, but *Ours.* Whatsoever he did or suffered, was for us, *Dan.* 9.26. *The Messiah shall be cut off; but not for himself:* not for devils, not for Angels, not for himself: for whom then? for us men and for our salvation; the lost sheep, the

sinners, the rebels, *Esa.* 9.6. *To us* a son is given, *Luk.* 2.11. *To us* a Savior is borne. This *Our,* is a possessive: in knowing him a Lord, there is fear: in knowing him a Jesus, there is comfort: in knowing him a Christ, there is hope: in knowing him *Ours,* there is assurance.

Our; God loves these appropriations of mercy, if they be of the breed of Faith. So he taught us to pray, *Our Father:* not by an epithet; Holy Father, Righteous Father, Omnipotent Father; but by a pronoun, *Our Father.* Yea he admits every particular hand of faith, to take his own handful out of this sheaf, and to turn *Nostrum in Meum, Our* into *Mine.* Though he be the God of all, yet *Paul* says; *My God, Phil.* 4.19. *My God* shall shall supply all your need. Though he be Lord of all, yet saith *Thomas, My Lord, John.* 20.28. Though he be the Savior of all his people, yet saith *Mary, My Savior, Luk.* 1.47. My soul rejoiceth in GOD *My Savior.* Though he be the Father of the spirits, of all flesh; yet he chargeth a faithful soul, *Ier.* 3.19. *Thou shalt call me, My Father.* If God say unto thy soul, *I am thy salvation;* why mayest not thou say to him, *Thou art my God?* The Romists challenge us of over-boldness, and peremptory arrogance, to say *My God,* as if we did engross Christ; but indeed, they engross him, that confine him to Rome. But why? because the frantic Merchant stands on the Key, and cries, All the ships are mine: may not therefore a sober merchant stand there, and say, This ship is mine? Is there no *Jesus* to be had unless we fetch him from Rome? The Lord commands this voice of faith, *Hos.* 8.2. Israel shall cry unto me, *My God, Psal.* 118.28. *Thou art my God,* and I will praise thee. *Non est praesumptio dicentis, ubi est authoritas jubentis.* There is no presumption in the speaker, where there is authority of the commander.

But now that we may assure him *Ours,* let us assure ourselves his. *Marce, ut ameris, ama.* The best demonstration of our possession of him, is to find his possession of us.*My beloved is mine, and I am his:* wouldest thou know the certainty of this marriage, and uniting of thy soul to Christ? when there is doubt made concerning a marriage, we search the Register, and take out a certificate or testimony under the Curates hand; and that satisfies the Court. So here go to the Register, thy Heart: there it is recorded, if it be at all, under the hand of the Holy Ghost: for, *Rom.* 8.16. *The Spirit witnesseth with our spirit, that we are the sons of God:* exhibit this in the Court of thy conscience, and all the doubts are cleared. Are thy affections knitte to Christ? art thou where thou lovest, rather than where thou livest? is the desire of thy soul with God? this is a blessed fruition!*A bundle of myrrh is my well beloved unto me, he shall lie all night betwixt my breasts:* let him lodge in thy heart forever. When thou art thus ravished with him, he will be also ravished with thee, *Cant.* 4.9. *Thou hast ravished my heart, my sister: thou hast ravished my heart.*

The Instruction is cleared to our faith, how we ought to know our Savior; as Lord, as Jesus, as Christ, as *Ours.* Now for our affections, let us make some use of it, and so conclude with application. For use, the true knowledge of Christ according to these four terms, meets with four temptations. 1. *Lord,* meets with our pride. *Si sis sub Domino, quare abuteris ministerio?* If thou be under a supreme Lord, why dost thou insult and domineer as if thou wert no servant. 2. *Jesus,* meets with our despair. *Nil desperandum Christo duce, & auspice Jesus.* Who can despair that knows he hath this Jesus for a Savior. 3. CHRIST, meets with our disregard and neglect of his hests: if he be the Holy one of GOD, let us reverence him. 4. *Our,* meets with our

covetousness and worldly affections: let us not fly from that which is ours, and fly after that which is none of ours.

LORD. Art thou provoked to pride and presumption? humble thyself, there is a Lord above thee. When the Apostles strove about matter of superiority, Christ rebuked them, *Luk.* 22.31. *And the Lord said to Simon,* &c. He is not (there as in other places) called Jesus, but *Dominus, The Lord.* But why was his speech direed to *Simon?* because he was most likely to be too confident, having most audacity, and being the chief speaker. The greatest gifts most endanger a man to pride. A father loves all his children well, but is most tender to the sickest child: perhaps *Peter* was most sick of this disease; I am sure his usurping successors are incurable. Humble thy haughty mind, there is a Lord above thee: and such a Lord, as *resisteth the proud,* and giveth grace to the humble, 1 *Pet.* 5.6. *Pharaoh* cries, *Quis est Dominus,* who is the Lord? who? even he that drowned *Pharaoh* in the red sea. The slave durst not boast himself, if he were sure that his Lord heard him. When a great Prelate durst write, *Ego & Rex meus;* I and my King: the King subscribed in act; *Ego & servus meus,* I and my slave: and quickly took down the main mast of his ambition. To question the Titles of Kings, hath ever been held treason: why then dare any presumptuous spirit oppose the word of this LORD? No, *Dic verbum Domino, Matthew* 8.8. Say the word, O Lord, and my servant shall be healed.

Jesus. Art thou tempted to despair? *Jesus* is a name, *in quo nemini desperandum,* in which a faithful soul vanquisheth desperation. Despair is a sin that never knew *Jesus.* The drowning man would never sink, if he knew and felt an infallible stay in his hand. Desperation is like that beast, *Dan.* 7.7. that had no name given it. There were three specified, a Lion, a Bear, a Leopard: but the fourth hath no denomination. To those four terrible beasts are likened four heinous sins: Presumption to the Lion, Persecution, to the Bear, Oppression, to the Leopard: and to the nameless fourth, desperation. The Lion, presumption hath been conquered, in *Mary* Magdalene. The Bear, persecution subdued, in *Paul.* The Leopard, oppression tamed, in *Zacchaeus.* But desperation without distinguishing the kind; is *dreadful and terrible, and exceedingly strong: it had great iron teeth, it devoured and brake in pieces, and it had ten horns.* It hath horns enow to push at God with blasphemy, at man with injury, at the own soul with distrust of mercy. Other sins are fearful enough and have the rage of Lions and Bears and Leopards, to make man's soul miserable. But the final ruin never to be recovered while there stands a seat of justice in heaven, is desperation. Well, yet before any man fall into this gulf, let him look up and know JESUS, *John.* 1.19. *Behold that Lamb of God, that takes away the sins of the world.* Behold the Lamb of GOD, ye that are Lions to your own souls! hath his death put sense into rocks and stones, and can it not persuade you? Is the blood of *Jesus* shed for you, and will you in an impatient fury throw your own blood into the air with *Julian,* or spill it on the ground with *Saul,* or sacrifice it on a tree with *Judas?* Shall he open heaven, and will ye shut it! He pull you out of the fire, and you run into it again? He drunk to you in a cup of Passion, and you should pledge him in a cup of salvation; singing with that melodious Prophet, *Psal.* 116.13. *I will take the cup of salvation, and bless the Name of the Lord.* Will you then take a cup of death and despair, blaspheme his name, evacuate his merits, tread his blood under your feet, and die past hope? God forbid it; and the prayers of your lips, the tears of

your eyes, the groans of your hearts, and the hope of your souls heartily forbid it. No man can despair, that truly knows our good Lord Jesus.

CHRIST. Is not the great benefit of redemption yet thoroughly apprehended of thy soul? art thou tempted to distrust or disregard a work of such infinite price? Behold him, he is *The Christ,* the expectation of the Jews, the consolation of the Gentiles, the salvation of all.*A light to lighten the Gentiles, and the glory of thy people Israel.* The creation by God's hand, was *magnum opus,* a great work; but the Redemption by CHRIST'S death a greater work. In the Creation he made man like himself: in the Redemption he made himself like man. *Granat. Illic participes nos fecit bonorum suorum: hîc particeps est factus malorum nostrorum.* There he made us partakers of his good, here he makes himself partaker of our evil. There he only *Spake the word:* here *Dixit magna, fecit mira, pertulit dira: passus est dura verba, duriora verbera:* he did not only speak words, but suffered wounds: he wrought wonders, he endured thunders; what heaven, earth, and hell, could inflict upon him. There man was made in the Image of God, here God is made in the Image of man. The creation was a work of his finger, *Psal.* 8.3. When I consider the heavens, the work of *thy fingers.* Redemption a work of his arm, *Psal.* 98.1. His *holy arm* hath gotten him the victory: yea it was a work of his heart; even that bled to death to accomplish it. Now if it be true what the school speaks: *Bonum Gratiae unius majus est quàm bonum naturae totius universi, Aquin.* If the saving of one soul be greater than the making of the whole world; and the goodness of Grace doth so far transcend the goodness of nature. Then be thankful to God for his Creation, but much more bless him for his CHRIST. *Si totum me debeo pro me facto, quid jam addam pro me refecto? Bern.* If I owe my whole self for my creation, what have I left to pay for my Redeemer? I will serve thee O Lord, because thou hast given me myself: but much more honor thee because thou hast given me thy Son Christ.

Our. Are we led aside with worldly affections, and a having covetousness? know, nothing is *Ours* but JESUS CHRIST.*I determined not to know anything among you, but Jesus Christ, and him crucified.* This was that blessed Apostles resolution. Love him above all: *nil contra eum, nil supra eum, nil sicut eum, nil praeter eum, nisi quod propter eum.* Affect nothing against him, nothing above him, nothing like him, nothing besides him, but what only for him. Behold, saith *Peter, we have left all and followed thee, Matth.* 19.27. they lost nothing by it, *Uer.* 28. *When I sit on my throne, ye shall sit on thrones with me.* If CHRIST, be *ours,* all is *ours,* 1 *Cor.* 3.22. *All things are yours; whether Apostles, or the world, or life, or death, or things present, or things to come. All are yours, and ye are Christ's, and Christ is God's.* In this heavenly conveyance, there is. 1. The Tenure, of great Latitude; *All things.* 2. The Tenants, of great happiness, *Ours.* 3. The Heir, of great excellency, CHRIST. 4. The Land-lord, of great majesty, *God.* It is said of the wicked, *Ion.* 2.8. that they *forsake their own mercy.* Their own, as proper to them, more certain than the skin to their flesh, if they would have kept it: but as Christ said to the Jews, *Noluistis, you would not. Qui relinquit suum, ut arripiat alienum: retinebit nec alienum, nec suum.* He that forsakes his own to snatch away another's, shall neither keep another's nor his own. See what you do ye covetous: you leave *your own* CHRIST, for the world that is not yours; the substance for the shadow: and you shall lose both shadow and substance. *Ours:* this is the encouragement of faith and obedience: why do we so labor to be *his,* but because we are sure he is *ours?* every man loves his own; let us never forsake *our own* Jesus.

You see now the use of this fourfold knowledge of our Savior. *Quosdam sua confidentia fert ad praesumptionem; agnoscant Dominum. Quosdam sua diffidentia fert ad desperationem; agnoscant Iesum. Quosdam sua temeritas fert ad dedignationem; agnoscant Christum. Quosdam sua cupiditas fert ad tergiversationem; agnoscant Nostrum.* Some men's pride lifts them up to presumption; let them acknowledge him a Lord. Some men's distrust casts them down to desperation; let them acknowledge him a JESUS. Some men's carelessness lulls them in security; let them acknowledge him a CHRIST. Some men's covetousness drives them to apostasy; let them acknowledge him *ours.* Consider him *Lord,* and be not proud: consider him JESUS, and be not desperate: consider him CHRIST, and be not dissolute: consider him *ours,* and be not runegates. Thou hast made thyself *ours,* make us all *Thine,* O dear Savior of the world.

Now for application, to bring all yet nearer home to our consciences? He is LORD, give him obedience. He is JESUS, and requires our Hope. He is CHRIST, and requires our Faith. He is *Ours,* and requires our Charity.

Lord: this challengeth our obedient service, *Hunc audit, Matth.* 17.5. *Hear him, Act.* 3.22. He is that great Prophet of the Lord, whom we are bound to *hear in all things. Swear not:* who commanded it? *The Lord, Matth.* 5.34. *Bee not angry* unjustly: who forbad it? *The Lord, Ver* 22. *Be merciful* who imposed it? *The Lord, Luk.* 6. Who obeys this *Lord?* now this Lord forgive us.*If I be a Lord, where is my fear?* He may ask indeed, where is it? and who can answer him with a demonstration? The Lion Roares, but who trembles? *Qui non timebunt in verbis, dolebunt in verberibus.* He that will not*tremble at his words,* shall feel his wounds. But if he be our *LORD* to govern us, he will not be our JESUS to save us.

JESUS: this requires our Hope: for in whom is our hope but in Jesus. When we are exercised with worldly troubles, with great molestation, we labor to extricate ourselves, and faintly say, we hope in Jesus: but concerning heaven, we all hope well enough for that. Yet when death comes with his offer to help us thither, where is our hope? alas amazement hath mated it. We are like little children, that all the day complain, and yet when the medicine is brought them at night, they are not sick. Or like those that run all the week up and down the house, crying out of the pain of their teeth: and at last seeing the Barbar come to pull them out, presently feel no more torment. Or as tender bodies in a pricking pleurisie, call and cannot stay for a Surgeon: and yet when they see him whetting his Launcer to help them, pluck in their arms, and hide them in the bed. The true reason hereof is want of hope: but he that knows his Jesus, is comforted in hope. If in this life only we have hope in Christ, we are of all men most miserable. For this life and forever, repose we our hope in Him.

CHRIST: this term exacteth our faith: knowest thou Christ? thou wilt trust him.*They that know thy Name, will put their trust in thee.* Knowledge of Christ, and faith in Christ, are inseparable. *I know whom I have believed,* 2 *Tim.* 1.12. My faith is not built upon ignorance, I know him well. Indeed though salvation belong to all men, yet all men do not belong to salvation. None pertain to it, but such as take benefit by it: and none take benefit by it, (no more than they did by the brazen serpent) but they that fixe the eye of their faith upon it. He is Christ, the Lord's anointed, sent for that end, to save us: how great an injustice is this, not to trust to our salvation on him, that was from all eternity appointed for that purpose.

Ours: therefore let us give him our love: the knowledge of a propriety challengeth an earnest affection. The good son loves his own parent, the brother loves the son of his mother: the chaste wife loves her own husband. Christ is *our* Father, *our* Brother, *our* Husband: *ours,* let us love him. *Whom have I in heaven but thee, and on earth, none besides thee?* Let me lose all, so I may reserve thee. A Philosopher could thus comfort himself when the Tyrant threatened him: I will take away thy house; yet thou canst not take away my *peace.* I will break up thy School; yet I shall keep whole my *peaee.* I will confiscate all thy goods: yet there is no *premunire* against my *peace.* I will banish thee thy Country: yet I shall carry my *peace* with me: for the wise man's home is wheresoever he is wise. So let the world ta•e from us our riches, yet we have *Christ:* let it take from us our friends, yet we have *Christ:* let it take from us our liberty, yet we have *Christ:* let it take from us our wives and children, dear comforts; yet we have *Christ:* let it take from us our life, yet we have *Christ;* that is, to us both in life and death *an advantage.* When *David* said to *Mephibosheth; Thou and Ziba divide the Land:* he answered; *Yea, let him take all, seeing my Lord the King is come home in peace,* 2 *Sam.* 19.30. Thus let the world take all, so we may enjoy *Jesus Christ.*

The sum and heart of the Text concerns the fruitfulness of our knowledge of Jesus Christ. What Nation ever had the knowledge of him more abundantly propagated? I may say to you, as Christ said to his Apostles: Blessed are your eyes, for they see: Blessed are your ears, for they hear: but I cannot say, Blessed are your feet, for they walk; blessed are your hands, for they work: blessed are your hearts, for they embrace. Our eyes and ears do their office, all the fault is in our hearts: now the Lord open our hearts. We have knowledge, and it costs us nothing: bestow but the gathering of your Manna, and it is yours. *Aaron's* bells give you music by day; as your City-waits by night: music in the streets, whereof they partake, that pay nothing for it. A man needs not say to his brother, *Know the Lord: for all shall know me, from the least to the greatest.* Our knowledge is universal, or at least should be universal, for God hath not scanted the means, *Act.* 2.17. God hath poured out his Spirit upon all flesh: our sons and our daughters prophecy, our young men see visions, and our old men dream dreams. They see visions, and tell you the visions they see. Your wise-men desire not, like deep streams, to run silent to themselves; but in a sweet murmur sing you the songs of Zion. We have knowledge, and need not travel for it: you wander not from sea to sea, nor run from North to East, to seek the Word of God. To run to Rome for accomplishment of knowledge, is to go into an infected house, to fetch out a rich suit: or to put the finger into a firy crucible to take out the gold. What travel our young Gallants for? to hear news: *Tully* said he could better hear the news of Rome at *Antium,* than at Rome. *Paris* cannot tell more news of France, nor *Madrid* of Spain, than your Exchange in London, of both. I am sure that England stands as near to heaven as Italy: and the good tidings of Zion is here safer and sooner, and sounder learned. It is then for knowledge: they that cross the seas to fill their brains with knowledge, travel Northward for heat, and seek the candle that they carry in their hand.

The Cimerians that live in perpetual darkness, though they deny a Sun, are not condemned of impiety, but of ignorance. But *Anaxagoras,* that saw the Sun, and denied it, is condemned not of ignorance, but of impiety. How great is our condemnation, if we know the light, and yet choose darkness? *John.* 3.19. Former times were like *Leah,* blear-eyed, but fruitful: ours

like *Rachel,* fair, but barren. We give so general acclamation to the Gospel, and the salvation by it, that we forget to observe the Law. As upon some solemn Festivall, the bells in all steeples are rung, but then the Clockes are tied up: there is a great untun'd confusion and clangour, but no man knows how the time passeth away. So in this universal allowance of Liberty by the Gospel, (which indeed rejoiceth our hearts, had we the grace of sober usage) the Clockes that tell us how our time passeth, Truth and Conscience, which show the bounded use, and decent form of things, are tied up and cannot be heard. Nay, there is rather a general acclamation to licentiousness, than true liberty, *Act.* 19.34. *All with one voice for two hours together cried out, Great is Diana of the Ephesians.* They cry só loud for their *Diana's* gain, that *Paul* the Preacher cannot be heard; he must be put to silence. *Moses* and *Joshua* heard a noise;*It is not the voice of them that shout for mastery, nor of them that cry for being overcome: but I hear the noise of them that sing.* You would think it the Praising of God, no it was the blessing of an Idol, *Cant.* 2.12. *The flowers appear on the earth, the time of the singing of birds is come, and the voice of the Turtle is heard in our Land.* Peace and Prosperity are our *Flowers,* and we *sing* like birds; but *Non audita est vox Turturis,* the voice of the *Turtle* is not heard among us. All are merry, but who mourns for the abominations of Israel? All this while the Lord is angry, and would destroy us, as he once threatened Israel; had not *Moses* then, did not JESUS now, stand in the *Breach* for us.

Alas! where is our *fruitfulness?* we so confidently hope for our salvation by faith, that there is little honesty or true dealing amongst men. We have either left *Faith* naked, as Idolatry stripped the Israelites, *Exod.* 32.25. or cut off half her garments, as *Hanun* served *David's* Ambassadors, 2 *Sam.* 10. left her a rag of perfunctory service at Church, but cut off obedience as superfluous. Or if we have left her any covering, it is such as *John the Baptist* wore, a coat of Camels hair, some refuse and cheap outside; and a *Leatherne-girdle,* a string of hypocrisy to hold it together: her food is *Locusts,* mere speculation; and *Wilde-honey,* only table-talk. Some only care, *Quid faciunt, non quid credunt;* What they do, not what they believe; they are Natures Moralists. Others care only, *Quid credunt, non quid faciunt;* What they believe, not what they do; and these are most frequent. We all plead ourselves, by faith to be Christ's sheep, but where is our wool? In a good sheep we require not only flesh to feed on, but also wool to keep warm. In a Christian we require, not only faith for himself to live on; but also good works, a fleece of charity to warm others. You shall have a Country-man profess conscience, but he dares not wish *Job's* wish, *Job* 31.38. *If my land cry against me, or the furrows thereof complain: let thistles grow instead of Wheat, and cockle instead of Barley.* You shall have a Courtier profess integrity: but if he should say with *Job, verse.* 26. *If I beheld the Sun when it shined, or the Moon walking in brightness: or if my mouth hath kissed my hand; this were to deny the God that is above:* sin enough to decourt him. You shall have a Citizen profess charity, but dares he say with *Job? verse.* 19. *If I have seen the poor without covering, and have not clothed him: if I have lift up my hand against the fatherless: Then let mine arm fall from my shoulder, and be broken from the channel-bone.* If all should make such wishes, and have them granted, I fear the whole City would be an Hospital. It is no great wonder to see a*Fruitful Land turned into barrenness:* but it is a miracle of mercy to see *Dry ground turned into water-springs:* to see our barren lives made fruitful of good works. He only that can turn stones into bread, can turn

our stony hearts into that mercy to give bread, *Psal* 148. *Praise the Lord mountains and all hills, fruitful trees and Cedars.* I make no question but fruitful trees will praise him; but Cedars and mountains? Yes, if stout Cedars be bowed to obedience, and proud mountains to humility; they shall *praise him.* Yea, *verse.* 7. *Dragons and all deeps:* The very Dragons of our oppressions being turned to mercies, shall praise him. *The Dragons and Estriches, the beasts of the field shall honor me, Isaiah* 43.20. *The deeps,* even the deeps of our stratagems being turned to simplicity and innocence, shall honor the Lord.*Saul* did not more speak against Christ, than *Paul* speaks for Christ. Thus we that were dry sticks by nature, fit for nothing but the fire, may be made fruitful trees by grace, *to keep his commandment without spot unrebukeable, until the appearing of our Lord Jesus Christ.* Which he work in us, *who is the blessed, and only Potentate, the King of Kings, and Lord of Lord's: who only hath immortality, dwelling in the light which no man can approach unto: To whom be honor and power everlasting. Amen.*

VERSE 9. But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

YOV have seen their honor and happiness, that beautify their faith with good works: that as by the one GOD justifies them, so by the other they may glorify GOD. Behold now their miserable •estate, that boast of a naked and lean faith: *He that lacketh these things is blind,* &c. *But,* the Apostle dis-j•ynes them from fruitful professors, by a word of Exception or separation; *But.* Whom doth he reject? *Cui haec non adsunt,* The man that *Lackes* these things. What if he wants one or two of those graces? They may come in time: but if he lack *These, All* these. In what state is he? *Blind;* his eyes be not like the Eagles, but the Moles. Is he stark blind? No, perhaps he may see, *quae ante pedes sunt,* things fast by him; but not *Far off:* he wants the Optickes, to see so far as Heaven. How is he proved to be thus thick-sighted? Because he *hath forgotten.* Why, they that are blind, have commonly the best memories? This is true indeed, concerning secular objects, the natural things of this world: but willful spiritual *Cecitie* is punished with *Oblivion.* But there is a good *Forgetfulness, Philip.* 3.13. *I forget those things that are behind:* Nay, but this man hath forgotten his *own purgation,* how he hath been formerly cleansed: as the Swine when she runs to the mud, forgets that she came out of the clear streams. Wherein consisted that *purgation?* He was washed *from sin,* the most sordid pollution and feculencie. What, from all sins? No, but *from his old sins:* for he commits new ones that bring him to the speedier damnation. Now as Saint *Augustine* calls *Psalm.* 41. *Scripturam pauperis,* the poor man's Scripture, and 1 *Tim.* 6. *Scripturam divitis,* the rich man's Scripture: and *Luke* 18.11. the proud man's Scripture: and the book of *Job,* the afflicted man's Scripture: so this Text may be called *Scriptura coeci,* the blind man's Scripture. Who is described by his

- Penury, *He lacketh these things.*
- Cecitie; *He is blind and cannot see afar off.*
- Apostasy; *Hath forgotten,* &c.

The Sum is: whosoever shall trust his salvation upon a starved faith, and not order his life by the pre-mentioned rules, errs in darkness, and holds not that way which the light of the Gospel hath directed him. He that hath the true knowledge of Christ will be *fruitful, verse* 8. He that is unfruitful, vainly presumeth the knowledge of Christ, *verse.* 9. So from the connection of both these verses, we find that true knowledge must precede sanctity of life. He that hath not these things is *Blind:* and he that cannot see well, cannot walk well, 1 *John* 2.4. Ye obey not, why? because ye know not, 1 *John.* 3.6. *Whosoever sinneth, hath not seen him, nor known him.* You sin, why? because you know not, 2 *Tim.* 3.6. Why are they *laden with sins, and led away with divers lusts?* Because they *know not the truth, Ephes.* 4.18. Why are they *strangers from the life of God?* Because *their understanding is darkened.* The Romanists pretend, that they will help men to heaven by ignorance, and by ignorance they shut them out. They keep the keys, and neither enter in themselves, nor admit others. Every Christian in his Baptism hath taken press-money of Christ, to be his soldier, and to serve him in the field of this world, against his and our enemies: now he will fight poorly without weapons: he must have *Gladium verbi,* and *Clypeum fidei;* the Sword of the Spirit, and the Shield of Faith. And he must have these in his own hand: for he shall be smitten in his own person, therefore should resist in his own person: now shall he be content to bear the blows, and let another wear the sword? But, say they, there are many hard things in God's Word, past common reach: true, and many easy enough, within their reach: there is milk for weak stomachs, and strong meat for abler digestions: there are fords for Lambes, and depths for Elephants. In the most champian places, some mysteries are as hillockes, higher than the rest: in the steepest hill there is some footing, whereby we may come to that height, to discover the Land of Canaan.

But, say they, this takes away the glory of the Church, when every man may control his Teacher. Nay, rather let them know the truth, that they may avoid such as teach against the truth. Because some have been seduced; shall all be deprived? Then away with Preaching, for it is the savor of death unto many: away with the Sacraments, for some eat CHRIST'S flesh to choke them: away with CHRIST himself, for he is the*fall of many in Israel:* and a *Stone* to crush their bones to perdition. Then let the Lamb cast off his fleece, because the Lion hath worn it: Because some quarrel in the army, therefore let no soldier have a sword. Then put out the candle, lest it burn the house. But, say they, put not knives into the hands of children: but the Scripture admits no such comparison: we rather put good swords into the hands of men. Discharge us of the Lord's service; or it is against the law of arms to take away our weapons. Indeed there is cause to commend the policy of their Clergy, but not the honesty. For how should they have sold their bad wares, unless they had first put out the people's eyes! As thieves first out with the light, that they may rifle the house more safely in the dark. Otherwise the merchandize of Masses could not so easily have been vented abroad, but would have lien rotting upon their hands at home; if men were suffered to bring the light of truth into their pack-houses. But, say they, we have kept it from hogs and dogs; yea, and from sheep and lambes too. Besides, all that have some uncleanness in their lives, are not to be reputed hogs and dogs: this is their mercy, but the mercy of GOD is more. They have a contrary spirit to CHRIST: for he often preached in the known hearing of dogs, the Scribes and Pharisees: and would do so, rather than the children should want their bread.

But, said they, some by searching the Scripture diligently, have erred shamefully. This is as good a reason, as if one training up a child to be an Archer, should give him this principle and rule; that by aiming at the mark most fairly, he should miss most foully. No, *John* 5.39. *Search* that you may not err: not, be content to err, rather than search. But now at last being ashamed of this, and convinced by common equity, that the truth is not wholly to be withheld; they have published a part of it, the New-Testament, with their Rhemish Commentary: Not, say they, upon any absolute necessity, but to avoid corruptions by reading other translations. They found the people would no longer be made such fools, as when that universal mist was over the face of the earth: therefore they gratify them with a parcel of it. But as the people's curses before ran thorough their ears into their souls, for ingrossing into their hands the grain of life: so their curses follow them still, for selling them such musty and mildewed corn. Their wickedness is no less now in poisoning them, than it was before in starving them. How blessed are we that freely enjoy that Gospel, which can take away blindness, and give us the saving knowledge of JESUS CHRIST!

But.] Here is the Diversitie; this dis-joins these blind and barren professors from the former, by a manifest opposition. As the future life shall put an everlasting difference between the elect and the reprobate, *Matth.* 25.46. the one going to eternal pain, the other to eternal peace. Here they are scarce distinguished; but then there shall be a*great gulf fixed* between them. So even on earth the Scripture dis-joins them with a *But.* The adversaries of *Stephen* gnasted on him with their teeth, *Act.* 7.55. *But* he himself was *full of the* HOLY GHOST: *Stephen* was under them for outward condition, but far above them for inward consolation. The waves may foam against the rock, and exercise their vain malice, but the Rock is immovable, *Psal.* 1.6. The LORD knoweth the way of the righteous: *But* the way of the ungodly shall perish, *Psalm.* 32.10. Many forrowes shall be to the wicked: *But* he that trusteth in the *LORD,* mercy shall compass him, *Psal.* 5.11. Destroy thou the wicked: *But* let all those that trust in thee, rejoice. There was darkness in Egypt, *but* light in Goshen. The Tares are suffered to grow up with the Wheat; *but* in the harvest they shall be severed. *Slay utterly* old and young;*But* come not near them that have the *mark, Ezek.* 9.6. In the tenth of the *Proverbs,* the first fourteen verses, have their *medium* distinguished with this *But.* Indeed most of them are but paires of cross and thwart sentences, manifesting the contrariety of good to evil: 1. This is both in regard of a former ordination, *Rom.* 9.13. *Jacob* have I loved; *But Esau* have I hated. Some are of old ordained to condemnation, others to life. 2. And in regard of a present disposition, for the faithful love the things above, the wicked dote upon terrestrial objects. The Saints would but lodge in Samaria, their faces are toward Jerusalem: the ungodly do but lodge for a night in Jerusalem, their faces, their hearts are toward Samaria. 3. And in regard of their future condition; the wicked are brought to a destructive end in a moment, *Psal.* 73. *But* mark the upright man, and behold the just; for the *end* of that man is peace. This is a secret and unseen distinction; there is little difference in outward show: vessels of dishonor have often the most credit; whereas the vessels of honor, elected to shine as stars in heaven forever, are here sullied and kept under. Yet there is an invisible difference; *But* between them. Among men where all reputation is measured by the acre; *melior qui ditior;* we enter

rich men into our books, but refuse to trust the poor. But God in his book records *Lazarus,* and forgets the Rich-man's name.

He that lacketh these things. It is a received maxim, that God and Nature hath wrought nothing in vain: no part or faculty of the body can be well spared. Thou hast two eyes, two ears, two hands, two feet; thou canst spare none of them. Man hath five senses, if he lose any of them, the very want will tell him the worth of the habit. The father that should sell one of his children, to buy bread for the rest, and redeem them from famine; looks over them all, and at last concludes he can part with none. What part of thyself after much study couldst thou lose? yet a man may lack some, and be saved too, *Mark* 9. with loss of a hand, foot, an eye, he may enter into heaven. But what speak I of our members; we are loath to spare the superfluities of this world: those same *Adjectiva,* as Christ calls them; *Adjectanea,* as *Paul* says. Our very delights have their set vicissitudes, and not one is omitted for fear of b eaking the rank. Covetous worldlings will hardly spare the poor some of their fire to warm them, some of their water to drink, some of their ground to lodge on; though it were no more hurt to them, than the lighting of a candle at their torch. We can lack nothing for this world; but for heaven, O the mercy of GOD! *Quantum est in rebus inane!* We can quietly lack things that conduce to our eternal peace. What is the reason? *Superna in fastidio, terreas in desiderio. Ignoti nulla cupido:* A man never misseth what he cares not for. If a man *Lacke* riches, he complains; *Who will show us any good?* If he *Lacke* honor, he is glad to hear a friend in the Court say to him, as *Elisha* to the Shunamite; wouldest thou be spoken for to the King, or to the Captain of the Host? Few would answer with the Shunamite; *I live among mine own people;* I had rather dwell at home. If he *Lackes* children, he is ready to say with that Patriarch, *Genes.* 15.2. *What wilt thou give, seeing I go childelesse?* If an *Ahab* have a whole Manour, yet he *lacks Naboth's* Vineyard; that very nooke disfigures his Lordship. If *Haman* have *Ahasuerus* favor, yet he *lacks Mordecai's* knee and cappe; and is angry that other men thinks him not so good as he thinks himself. Though *Joab* have renown with *David,* yet a word of disgrace from *Abner* troubles his stomach: he can neither swallow it down, nor vomit it up. Because another is not his friend, he resolves to be his own enemy. Let the Engrossers barns and granaries be never so full of corn, yet if he *lacks* price for it in the market answerable to his desire, he is ready to hang himself; and be epitaph'd on as that Pope; *Vixit lupus, moritur canis.* He that desires much, wants as much as he that hath nothing. The drunkard is as dry as the sweating traveler. The Apostles said, *Silver and gold have we none, Act.* 3.6. The Devil says; *All these are mine, Luke* 4.6. And the Rich-man, *I have much goods laid up for many years, Luke* 12 19. Now take thy choice; whether hadst thou rather *lack* with those Saints, or abound with these Devils? Say with *Paul, Philip.* 4.19. *My* GOD *shall supply all my need:* And as *Abraham* answered *Isaac,* complaining for a sacrifice; GOD *will provide.* LORD, *thou art my portion:* and he is too covetous that JESUS CHRIST cannot satisfy, *Psalm.* 23.1. *The* LORD *is my Shepherd, I therefore can lack nothing.* A man may lack outward things, yet come never the later to heaven; yea, the sooner, the surer: but woe to him that *lacks these things.* This is the want now least feared, and this shall be the want most lamented, *Matth.* 6.33. First seek the kingdom of heaven, then other things shall come in due place and time. *Sequere tu pietatem, te caetera squentur pium.* Follow thou righteousness, the rest shall follow thee. There was a young man that

thought well of himself, *Matth.* 19.20. All these have I kept: *What lack I yet?* What? it is answered, *verse.* 21. *If thou wilt be perfect, give all to the poor:* it is better lack all the rest, than lack Charity. Terrene opulency is a mere titular thing: as *Petrus Blesensis* wrote to *Innocentius,* Bishop of Rome, concerning an Ecclesiastical dignity in England; *Draco non habens vnde possit vivere, nisi à vento;* A preferment standing upon naked and pure supposals. But grace is solid and real; for the*Blessing of God maketh rich, and he addeth no sorrow with it.*

Pray then to him that is only able to supply these wants; as *Paul,* 2 *Cor.* 12.8. *For this I besought the Lord thrice.* What then? *Si ter pulsanti nemo respondet, abito?* If after thrice praying, we feel no full concession: shall we give over? No, pray still, and GOD will answer; *My grace is sufficient for thee.* What is wanting in our endeavors, GOD shall make up with his sufficient mercies. We have need to sacrifice: Do we lack fuel? the LORD supplies us with penitence and patience, faith and love. Yet we lack fire: he gives us Zeal, an immortal fire from heaven. Yet lack we an altar? he gives us a *pure heart.* Is there yet wanting a sacrifice? *Immola teipsum;* offer up thyself.*He will fulfill the desire of them that fear him.* The Lions do lack, and suffer hunger: but they that fear the LORD, shall*not lack any good thing.* Then *Domine, tolle omnia, & da mihi teipsum:* Lord take away the rest, and give me thyself. If we can hold Christ, *No good thing shall be withholden from us.* Whatsoever we lack, let us not *Lacke these things.*

Is Blind.] We come from the Penury and want, to the Cecitie or Blindness, wherein his understanding suffers. Blindness is nothing else but a privation of sight; so ignorance is a destitution of knowledge. The School makes three sorts of this spiritual Blindness. 1. Ignorance negative, that is, *Purae negationis,* or *nescientia.* The not knowing of impertinent things is tolerable: as we need not know how oft we have breathed, &c. To this knowledge we are not obliged. 2. Ignorance privative, which is *Merae & simplicis Privationis;* and *carentia scientiae debitae inesse.* This is considered in necessary things, and concerning ourselves. And is *Non tam peccatum, quàm supplicium: miseria potius quàm transgressio;*It is not so much our sin, as our punishment for sin: an affliction as much as a transgression. 3. Ignorance corruptive; which is *perversae dispositionis;* a refractary and desperate averseness from knowledge: the other was *morbus mentis,* this is *morsus serpentis.* This is wretched, for a man to be ignorant of his own ignorance: *Laodiceas* disease, *Revel.* 3.17. to be blind as *not to know her own blindness.* Such an eye is not dark, in the concrete; but darkness it self in the abstract. Now if the light be darkness, how great is that darkness! *Matth.* 6.23. It is both a sin and a punishment, a sin, *Matth.* 15.14. *Esa.* 56.10. a punishment, *Deut.* 28.28. *Esa.* 59.10. Blind are we all by nature; like the man that sate by the way side begging, *Luk.* 18.35. sitting by the way, not seeing the way: begging but he knows not of whom. Now there is also a contracted blindness, an affected ignorance: and there are diverse causes, as of the corporal, so of the spiritual cecitie.

By abundance of rheum the eyes are harmed: so factious singularity is a hot scalding rheum to blear the eye of the soul. *Qui sapere voluut ultra rationem, insipere solent ultra moderationem.* We have many such rheumatic spirits, that will go a new way, or no way. They care not for *Noah's* Ark, the Church: but climb up to a mountain apart, a private conventicle by themselves. They are blind, and see not the danger of the Flood.

By a violent blow, or such accidental hurt. The eye is tender, and therefore hath two lids to defend it. *Non patitur ludum, fama, fides, oculus.* The devil blinds this intellectual eye by a sudden blow given to the soul, 2 *Cor.* 4.4. *The God of this world have blinded their eyes that they believe no.* How is this? *Rom.* 1. by filling them with vain imaginations and turpitudes? lusts darken the mind.

By dust thrown into them: the dust of this world makes many blind. They dignity like moles into the earth and there lose the sight of heaven. *Gifts blind the wise.* Such men may sit on benches, be taken into councils, have their eyes of policy quick as Eagles; and yet be blind. Perhaps they have the proud scorn of the Pharisees;*Are we blind also?* To whom it is answered; *If ye were blind, ye should have no sin: but now ye say, we see; therefore your sin remaineth.* These that have so much knowledge to heap up wealth, who dares call them fools for heaven. He that dares justify it, *Luk.* 12.20. *Thou fool;* this night shall thy soul be taken from thee. He could see to *fill his barns* but not to get salvation. The devil labors to keep men *blind* during the presumption of their lives: and only opens their eyes in the desperation that waits on their deaths: like the *Syrians,* whose eyes were never opened till they were in the midst of their enemies. *Oculos, quos culpa clausit, paena aperit.* Sin shuts up men's eyes, but punishment opens them. For he that will be *Caecus in peccato,* blind when he sins; shall be made *Sapiens in supplicio,* wise when he suffers.

The sum is this; he that lacks Grace, lacks knowledge: *Qui malus est moribus, caecus est oculis.* They that wander in by-paths declare themselves ignorant of the right way: so if a man be lewd in his manners, we conclude him *blind* for the way of salvation, *Rom.* 3.16. If their works be full of cursedness, murder, and destruction, we infer; *The way of peace they have not known.* O the infinite number of *blind* souls? if all that be ungodly, live in darkness, how few of this world have eyes! or if they that have, they see not, *Esa.* 43.8. *Bring forth the blind people, that have eyes.* Everyone indeed is ready to tax another's ignorance, not his own. If two blind men rush one upon another in the way either complains of others blindness; neither of his own. O that this *blindness* were a little removed, that by a self-inspection we might see our own hearts. If the sinner would look into that secret cloisture, how would the spectacle amaze him! He should find a will more warped than a bow: affections more perverse than an unbroken dromodary: a soul bleeding with unstanched wounds, a chamber full of fiends; one holding down the reason, another dulling the memory, a third tempting the will, a fourth fearing the conscience. Thus they possess the Citadel, his heart; possessing they vex it, vexing they laugh at it, laughing they destroy it, and after destruction they torment it. How lies the poor ravished soul panting under these adulterers; slaved in the chains of a most miserable bondage; where the bread of life, and blood of CHRIST is kept from her: beholding with *Ruth* her dear children, her affections, faculties, and addictions to good, butchered before her eyes; expecting the fatal hour, when her self must be hailed to the great tribunal, and receive her eternal doom Let us all therefore now look inward; be not longer *blind* at home, strangers to our own bosoms. Now he that opened the eyes of *Paul,* open ours; and rescue our soul from destructions, our darling from the Lions; and ourselves from the hour and power of darkness.

And cannot see a far off. The original is 〈 in non-Latin alphabet 〉 , *Lusciosus,* thick-eyed. It signifies *Pati affectum* 〈 in non-Latin alphabet 〉 , and that is derived *quasi* 〈 in non-Latin alphabet 〉 : *claudereoculos non penitùs, sed parumper.* Some translate it, *Connivere oculis,* to wink, *Prov.* 6.13. *he winketh with his eyes.* Others thus; *Oculos aperire non valens;* one that cannot open his eyes. But to take it, as we here read it; *one that cannot see a far off.* Now to the former word, 〈 in non-Latin alphabet 〉 , this seems to be subjected *per quandam correctionem:* he is *blind, aut si non prorsus caecus, caecutit tamen instar lusciosi.* It is a voluntary darkening the eye to heavenly things. *Lusciosus* is such a one as sees a little at the day dawning, worse after the sun rising, never a whit after the sun setting.

A far off. What are those things *a far off,* that he cannot see? He sees the Sun, the Moon, the Stars; and these are a far off So do the beasts, and some of them more clearly. What, is it meant of a physical remoteness; that he cannot see *In ultima naturae,* into the deep secrets of nature; not perceive how to derive benefits *a fonte,* from the fountain head? If he would have bread, does he not know to deduce it by a natural course? As first to till his ground, then to sow his seed, then to reap and carry it into his barn: and when he hath it there, to bring it under the Flaile, the Fan, the Mill, the Oven, and so to perfect it into bread. If he would have clothe, and not to go to the shop for it; knows he not to sheare his sheep, to spin his wool, to weave, full, and color it, and to fit it to his own wearing? Or, is it meant of terrene objects, distanced off by a local interjection. Why he hath then a perspective glass, to represent a remote thing, as it were at his foot. Or some opticke instruments, to stand on a Tower and read a book lying in the streets. Or some political eyes, that by intelligence he may know in his chamber, the state affairs of foreign kingdoms. Or demoniacke eyes, whereby he can see in a glass things as far as *Iudia;* by a cunning delusion. So *Saul* was persuaded that he saw *Samuel;* who indeed was as far off him as heaven from earth. What, is it then meant for a searching into the secret purposes and fetches of men?*But the heart of man is deceitful above all things, and desperately wicked; who can know it?* The worlds principal study is to keep their meanings a far off, as the Fox preys furthest from home. The Labyrinth had a way out, but man's heart is more intricate, and fuller of windings than *Meander.* You may travel with a man as far as the Indies, and yet still find the way into his heart a farther Journey. These things are *far off,* but we must look further: not to the things *beneath,* but to them *above, John.* 8.23.

Those remote things which this man cannot see, are such as be separated from human sense; whereof flesh and blood was never an eye witness. *For we walk by faith, not by sight,* 2 *Cor.* 5.7. The natural man receiveth not the things of the spirit, neither can he know them, because they are spiritually discerned. He may see *Carnalia mundi, quia praesto sunt;* the sensual things of this world, for they are at hand but not *Magnalia Dei, quia procul sunt;* not the great mysteries of Godliness, for they are far off. But doth not the Gospel bring heaven near us? and doth not CHRIST say *Matth.* 12.28. *The kingdom of God is come unto you?* Yes, it may be near to men, and yet men far from it. Indeed the Saints that were once by nature *far off, are made nigh to him by the blood of Christ, Eph.* 2.13. But unbelievers, and impenitents are far off still.

Heavenly things are *far off* from carnal sense: he that will believe no more than he sees, shall be forever *blind.* The best things are *Invisible* to human eyes: *Invisiblis Deus, Heb.* 11.27. *Moses* saw him *who is invisible. Invisibilis Lux,* 1 *Tim.* 6.16. God dwelleth in the *Light, which no man hath seen, nor can see. Invisibilis Christus, John* 14.19. *Yet a little while, and the world seeth me no more.* It was a great miracle that dying *Stephen* should see him at the right hand of his Father: and so wonderful a vision to *John,* to behold him in that glorious majesty, that *he fell dead at his feet,Invisibilis Spiritus,* like the *wind,* the sound whereof we hear but see not whence it cometh, nor whither it goeth. *Invisibilis potestas,* His *Power* and *God-head* are called the *Invisible things* of God. *Invisibile Regnum, John.* 3.3. Except a man be borne again, *he cannot see the kingdom of God.* The best eyes see but in a riddle, 1 *Cor.* 13.12. *We see now through a glass darkly.* Here faith supplies all defects; For *fides est credere quod non vides,cujus merces erit videre quod credis.* It is the office of faith to believe that we do not see, and it shall be the reward of faith to see that we do believe, *John* 20.29. *Blessed are they, that have not seen, and yet have believed.*

These are the remote objects: in every pious thing there is somewhat *affare off,* to human eyes. In devotion or worship of God, the prostration of the body is seen, not the humility of the soul. *Eli* could see *Hanna's* lips pay their tributes to God, he did not see the zeal of her heart: but *she spake in her heart,* and *Eli* thought she was drunk. In the sacrament, bread and wine are seen of reprobate eyes, but there is an invisible thing *far off* to them; the body and blood of CHRIST, that nourisheth the soul to everlasting life in the Gospel, how near is the history, how *far off* the mystery! In the word preached, the world perceives, *Sonum, non sensum,* the audible sound, not the profitable sense. As an ignorant man sees the painted Images of virtues; he says they are goodly pictures, but he knows not what they mean; the moral is *far off* from his apprehension. As little children, who look upon the babies in a book, regard not the matter therein contained. Concerning a Christian, the world can see his house well furnished, his grounds well stocked, his barns well filled, his purse well money'd, if these things be: but the joy of his spirit, the peace of his conscience, the grace of his heart; these are things *afar off* from the world. The peace and prosperity that accompanies the Church, they delight to see and taste; that every man may sit under his own fig tree, and drink the milk of his own flock: but the remission of sins, the effusion of grace, the Communion of Saints, the possession of comforts; those spiritual privileges, more glorious than the States of kingdoms, are invisible and too *far off.* Let us not look at the things that are seen, but at the things that are not seen: *for the things that are seen, are temporal: but the things that are not seen, are eternal.*

O that your eyes could look a little beyond the earth: there are two several countries *afar off:* they lie beyond the Poles; yet undiscovered, farther than the Glass of the Scripture presents to the eyes of faith. The Countries are Heaven and Hell: there are two ways to them, which be near and Visible, Piety and Profanesse. There are two doors to pass, before men arrive to either of them; Death and Judgment. Many think these *far off, Amo.* 6.3. *They put far away the evil day:* and say,*The vision that he seeth is for many days to come, and he prophecieth of the times that are far off.* Men oppress, riot, lust, blaspheme, as if the Judgment were *far off:* as that malefactor being asked by whom he would be tried, answered deridingly, By CHRIST and his twelve Apostles: it was replied, that they were in heaven: no hast, quoth he, I am content to

tarry till they come. But the *End of all things is at hand,* 1 *Peter* 4.7. And let them read and tremble, *Revelations* 22.12. *Behold, I come quickly, and my reward is with me. Serior esse solet vindicta severior.*

If you could see so *far off* as Hell below: if the smoky gates of that bottomless pit were opened to give you but a glimpse of the damned spirits under torture; those flames, those shriekes, those fears and horrors; that palpable darkness mixed with unquenchable fire: the reprobates ever boiling, never consumed: ever dying, never dead: ever crying never pitied. Where the covetous Churl, that would not give a bitte of bread, begs as fast for a drop of water: yet if rivers should run into his mouth, what were it to quench those rivers of brimstone that inflame it? where there is no intermission of complaints, no breathing from pain; after millions of sorrowful years, no possibility of comfort. If the stroke of a temporal misery be so smart, that often death is wished to ease it; what is the full violl of God's wrath? If the rack of a gout, convulsion, or strappado be so cruel, what is everlasting torment? If this sight so *far off* might be admitted us, how would we weep and bleed for our sins, how incessantly pray for pardon, how rectify our crooked and cursed steps; that we might never come to such a place, as to *see Abraham afar off? Luk.* 16.23.*O that we knew these things in this our day:* but alas, *they are hid from most* men's *eyes.* If men's fore-sight were but half so sharp as is their sense, that would be their greatest fear, which is now their chiefest pleasure. Let *Dives* come out of hell to his former riches, the sensible world shall admire his charity. Let *Judas* be ransomed out of hell, he will no more betray. Let *Esau* find that favor, he will never again sell his Birthright. *Nabal* then would no longer be a churl, nor *Achitophel* a false counselor, nor *Ahab* a bloody tyrant, nor *Cain* fratricide. There is not a piece of a line in the Scripture, which speaks of that lake of fire and brimstone, but by a hundred thousand parts it importeth more than it expresseth. Believe that you cannot see, lest you feel that you would not believe.

If you could see so *far off* as heaven above, or might be admitted to look into that glorious house! Kings use not to dwell in cottages of clay, but in royal Courts fit for their Majesty: what is then the Court of the King of Kings! This world seems glorious, such a Carbuncle as the sun to luster it, stars far more precious then Chrysolites, a pavement checkerd over with various colors, adorned with innumerable delights: now if God hath provided such an habitation for his enemies; what a one is that he hath ordained for himself, and his friends? Earthly Princes have dwelt in Cedar and Ivorie: but the palace of the highest hath a wall of Jasper, a building of gold, a foundation of precious stones, and gates of pearl. We see now but the pavement of it: O how goodly is it stuck full of lights, more sparkling then diamonds? Did the Centurion say, *Non sum dignus, ut tu,* &c. *Matth.* 8.8. I am not worthy that thou shouldest come under my roof: and yet CHRIST was than but in his humbled estate? Do thou say, *Non sum dignus ut ego;* I am not worthy to enter into thy shining and glorious house. It was said, he that hath been once at *Ormus,* will never love his own country again. He that hath had a glimpse of heaven, how poorly will he think of this earth, which many lose their own souls to purchase? LORD, lift up our eyes to see thus *far:* let the scales of earthly affections quite fall off; carry us up to thy glory. Thou that didst lay clay upon the blind man's eyes, and so open them: take away this clay of earthliness from our eyes, whereby they are shut. Cast into us the beams of that celestial glory: and because we cannot yet ascend to that, let that come

down upon us. Ravish our eyes with thy own beauty, that like Eagles, we may disdain all objects but the sun. Thou that hast prepared heaven for our souls, prepare also our souls for heaven, *Act.* 17.27. *Thou art not far from everyone of us:* thou art near to us, bring us also near to thee O God, show us thyself, and we shall love thee: let us see thee, O blessed JESUS, now with the eyes of grace, and hereafter with the vision of perfect glory.

And hath forgotten that he was purged from his old sins. We see the curse that lies upon his understanding; *he is blind:* now for that lies upon his memory; *he hath forgotten.* To pull the words a sunder, were to martyr the sense: they must be considered *Sensu composito,* in composition. As they are, they describe a wicked Apostate: lyet separate them, and all signify good. There is a *forgetfulness,* this may be good, (as to forget a wrong:) there is a *purging,* this may be better: there is a purging *from sins,* this may be best of all: but put them together; he hath *forgotten* that he was *purged* from his sins; there is the misery. The earth, water, and man, are all safe while they keep *Loca sua,* their own proper places, but when the water overwhelmed the earth, there was evil to man: the mixture and confusion spoils all. Good simples are often marred in the compounding, a good sentence lost in the mispointing. So here, *purgation,* and purgation from *sins,* and purgation from sins by the blood of CHRIST; all lost by the ingratitude of *forgetfulness.* This same *(he hath forgotten)* is the confusion of all the rest. It is said of *Achitophel,* that seeing his counsel neglected, *he sadled his Ass,* and *rose;* he prepared himself for a return; that was well: *he gate him home to his house* that was better: *he put his household in order,* that was best of all: but when he *hanged himself,* and became his own executioner, preventing the mercy of *David,* the mercy of God; this was the bane of all. If after *purging* from *old sins,* this man had preserved the mercy in memory, and answered it in piety, he had been happy. But he gets new corruption, and forgets his former purgation: therefore God forgets his righteousness, and takes him away in his wickedness, *Ezek.* 18.24. *In the sin that he hath sinned, he dies.*

Forgotten; the original is *ad verbum,* 〈 in non-Latin alphabet 〉 , *ut qui oblivionem ceperit:* one that did voluntarily attract forgetfulness to himself: the author of his own mischief; courting his own destruction: forgetfulness did not so much take him, as he did take forgetfulness. The Poets wrote of *Lethê,* a certain Stygian river; that whosoever drank of it, forgot presently all passed things. He willfully ingurgitates this Lethean drink, and calls in *oblivion* to lodge in his heart. The ungodly as if they were impatient at the delay of their own vengeance, hasten to have their*sins go before unto judgment.* They scarce stay the devils leisure to tempt them, therefore do it themselves. They tarry not till oblivion and ingratitude be offered to them, but they snatch it like revenous stomachs, that will not endure till their meat be dressed. This forwardness is expressed, *Prov.* 1.16. *Their feet run to evil, Mic.* 2.1. *They rise early to put it in practice, Esa.* 5.18. *They draw it on with cords and cartropes.* They do not accept it as being offered, but extort it as being prohibited. This saves the devil a labor, when men call iniquity to themselves. *The soul of the wicked desireth evil:* if it comes not, they will fetch it, fly to it: but they had better have crept like snailes. For mischief comes soon enough, there is no need to seek it: it is more easily found, than avoided, *I am.* 4.7. *Resist the devil, and he will fly from you.* Give to God obedience, to the Prince allegiance, to our Superior reverence, to the weak assistance; only to the devil and sin *resistance, Eph.* 4.27. *Give not place to the devil:* for the devil

hath no place but where it is given him. I like not that Jesuits humility, that sitting in a chair, and seeing the devil approach, rose up to give him his seat; because he said, he was more worthy of it than himself. But *Give him no place,* saith Saint *Paul:* admit no conference with him. He was a fool that went up and down the earth to find *Senectutem,* old age: which, if he sate still at home, would be sure to find him. Sin will come fast enough; let us not hunt it, nor snatch it: but rather strive to resist it, to expel it.

The points I am to speak of are four: there is

- The corruption of the heart *Sins.*
- The danger of that coruption *Old* sins.
- The deliverie from that danger *Purged.*
- The unthankfulness for that deliverie *Forgotten.*

The greatness of his Miserie, (*Sin* Inveterate) commends the goodness of God's mercy (that had *Purged* him) and condemns the vileness of his ingratitude (that hath *Forgotten* it.) There is. 1. a Sickness. 2. a Lightning. 3. before death*Old sin* was a lingering sickness: *Purging,* that is his lightning: but *Forgetfulness* of it, is his death.

First, for the corruption, *Sin:* this is the most sordid feculencie in the world. *Lazarus* lay full of sores at the rich man's gate, yet was he not so foul and noisome as the rich man himself within doors. Death takes away the bodies filthiness; and CHRIST shall *change our vile body,* that it maybe like his own *glorious body,* but he that dies in his *sins,* shall find his sins ever living in himself. Blessed is he whose sins die before his body: death can do that man no harm, though it rot his flesh to dust. The traveler that is pursued by a Lion, throws off his cloke, and runs nimbly into his house, from the window whereof he beholds the Lion tearing his garment, but rejoiceth that himself is safe. Death can but tear thy coat, and bloody it, as *Joseph's* was, but they self art safe. There are many things we loath which are not detestable; as our brothers Leprosy, &c. but that which is indeed most odious, is held most delectable. We shun sickness with hate, we follow wickedness with joy. Which consideration caused *Nazianzen* to say, that *Melior est conditio vitii, quàm morbi:* Sin is in a better condition than sickness. For at a *Lazarous,* Leprous, diseased man, we stop our nostrils, and turn away our eyes; yet here is God's Image. But to a Prodigal drunkard, a rich usurer, a proud courtier, we insinuate ourselves: yet only for these we have a charge, *De non tangendo;* and there is the Image of the devil. A man will not enter the house where he knows the plague is, for fear of infection: yet he will venture on the place where GOD is blasphemed, and never prepend the danger, saying with *Abraham, surely the fear of God is not in this place;* Saint *John* would not tarry in the bath where *Cerinthus* was: there is no pestilence so deadly a sin. What a blessed turn is it then to be purged from sin? *Psal.* 51.2. *Wash me thoroughly from mine iniquity, and cleanse me from my sin.* The breaking of his bones, the sorenesse of his flesh, he complained of; but nothing so troubled him as his sins. Therefore there is no such comfort as the remission of sins: *David* entitleth the 32. *Psalm* his *Learning; Maschil,* or *Giving instruction.* Why, what great learning is in it? Yes, the *remission* of sins *ver.* 1. *Blessed is the man whose sin is*

forgiven: there is no learning more sweet and blessed. For this CHRIST taught us to pray continually; *Forgive us our sins.* The Lord's prayer in that one petition teacheth, *Nos esse quotidianos peccatores,& ut tota vita sit paenitentia;* that we are daily sinners, and that our whole life should be nothing else, but a Lent to prepare ourselves against the Sabaoth of our rest, and the Easter of our Resurrection. The *Creed* teacheth us to believe the *Remission* of our sins; and that God will *blot out all our transgressions.* Yea, that they are so remitted, as if they never had been committed. The Lamb of God takes them away. *Dimittendo quae facta sunt, & adjuvando ne fiant, & perducendo,ad vitam ubi omnino fieri non possunt:* by pardoning sins past, and preventing sins to come, and bringing us to that place where sin can be no more: ô blessed place where is no sin! *Coelum est,ubi cessat culpa.* Heaven begins, where sin ends. We cannot be so quit of it yet: it is well, saith *Luther,* if as God told *Rebecca; Major serviet minori:* the elder shall serve the younger. Our enemies are older, our sins greater than we, yet they shall serve for our good: for they must needs be comprehended within that universal and indefinite number of *All things,* that shall work together to our best, *Ro.* 8.28. Thus if we could see the irksome filthiness of our sins, we would think our *Purging* the greatest happiness. As *David* of his enemies, so let us comfort ourselves concerning our sins, *Psal.* 118.12. *Though they compass us about like bees, yet in the Name of our Lord Jesus we shall destroy them.*

Secondly, consider further the danger of this corruption; *Old sins.* That we translate, *A veteribus peccatis;* 〈 in non-Latin alphabet 〉 ; must be thus supplied; 〈 in non-Latin alphabet 〉 *a peccatis jam olim commissis;* from sins that he hath done *of old.* This aggravates the danger of corruption; for an old ulcer is hardly cured. Long nurture is another nature. When a certain man had brought his possessed son to the Disciples, and they could not cure him; he comes to Christ himself: and he demands,*How long is it ago since this came unto him?* The father answers, *Of a child;* therefore, *Sipossis aliquid;* If thou canst do anything, pity us, and help us. A disease bred from a child is hardly cured; a sin of long continuance hardly purged, *Psal.* 129.2. *They have afflicted me from my youth up, yet they have not prevailed against me.* If sin have infected us from our youth up, it is a great wonder that it prevails not still against us. The Physician coming to his patient, enquires *Decubitum,* the time when he took his Layre; if he have been long infected, it poseth his skill, *John.* 9.1. There was a man *blind from his birth:* but if so long blind, none can cure him but CHRIST, *verse.* 32. It was never heard since the world stood, that any man save CHRIST, opened the eyes of one borne blind. The same Physician found a patient sick of an infirmity eight and thirty years: he comes to him with a *Visne sanari, Wilt thou be made whole?* Alas, he despairs it: yet Christ performed it; *Rise, take up thy bed, and walk.*

Old sins. How far must we look back to find out this antiquity. First, as far as the time of their perpetration; *old sins,* because done long ago, in the wilderness of youth, *Psal.* 25.7. *Remember not the sins of my youth, Job* 13.26. Thou writest bitter things against me, when thou makest me to *possess the sins of my youth.* Youth hath a hotter aptitude and proclivitie to sin: their blood is sooner stirred to choler, their heat to lust, their strength to intemperance. *Nequitiae cursus celerior quàm aetatis:* their sins out-run their years: and they are discerned to be the children of *Adam,* before their faces have discovered their sexes. Therefore it was the Wiseman's counsel;*Remember thy Creator in the days of thy youth:* And S. *Paul* charged *Timothy,*

to *fly youthful lusts.* The new earthen pots will retain the savor of their first seasoning, *Prov.* 22.6. Season their youth with the fear of God, as *Obadiah* said,*I fear the Lord from my youth.* As *Timothy knew the Scriptures from a child,* 2 *Tim.* 3.15. *Quae fuerunt inania juventutis gaudia, haec sunt acerba senectutis gravamina.* The vanities of youth, prove the vexations of age, and if there be any grace in us; that is now matter of repentance, which was then matter of jovisance. It is enough to terrify the soul, the respection into *old sins.*

Yet let us look a little further back, to find this *age of sin:* even as far as the original, from whence comes all the copy of imitation. Be they never so new in act, they are *old* in example, *Psal.* 106.6. *Peccavimus cum patribus nostris;* We have sinned with *our fathers.* God tells them, they had rebelled of old, *Act.* 7.51. *As your fathers did, so do ye.* Antiquity is no infallible argument of goodness: though *Tertullian* says, *Perfectiora quae prima;* the first things were the best things: And *Quo minus ab ortu aberrant,* the less they distanced from the Beginning, the purer they were; but he must be understood only of holy customs. For Iniquity can plead antiquity: he that commits a new act of murder, finds it *old* in the example of *Cain:* drunkenness may be fetched from *Noah;* contempt of parents from *Ham;* women's lightness from the daughters of *Lot.* There is no sin but hath white hairs upon it; *& valde senescit,* is exceeding old.

But let us look farther back yet, even to *Adam;* there is the age of sin. This is that Saint *Paul* calls the *Old man:* it is almost as old as the root, but older than all the branches. Therefore our restitution by Christ to Grace, is called the *New-man.* There is a relation, or rather an opposition, between the *Old-man* and the *New,* 1 *Cor.* 15.22. *As in Adam all die, so in Christ shall all be made alive.* The first *Adam* was made a *Living soul,* the last *Adam* was made a *Quickening Spirit.* Therefore he that makes all things new (*Rev.* 21.5. *Ecce, nova facto omnia*) can also make us new.*That as we have borne the image of the earthy, so we may bear the Image of the heavenly.Adam* was made in God's Image, but he begat a son in his own image, not in God's. The corruption of our nature is the image of the *old Adam;* the renovation of our minds is the Image of the *New.* Therefore, *Put off the Old-man,* and cast it away; as *Joseph* forsook his coat rather than his faith: or as the young man, that *Relicto syndone aufugit,* left his linen garment and fled. For, *Meliùs perit tunica quàm anima;* Better lose generation, than regeneration; better part with thy old corruption, than miss thy new hope of salvation.

Of *Old* things, some are pleasant, some unprofitable, some pernicious. Pleasant, is an *old* friend, *Proverb.* 23.10. *Thy old friend and thy Fathers friend forsake not:* A good old servant, an old monument of honor, old truth, the*old way,* unprofitable; an old tree past bearing, an old house past inhabiting, an old ship in danger of sinking, an old garment past mending, an old ill custom past curing. Pernicious; such is Satan, that *old* Serpent, *Revel.* 20. *Old* sin, *Nah.* 2.11. The *old Lion* devours terribly, an old dog bites sore, that old Serpent stings deadly, 2 *Esdr.* 5.53. A woman when she is old, brings not forth so goodly children, as in her youth: she ceaseth teeming. But Concupiscence, the older she grows, the stronger she is to bear the children of unrighteousness. The world is *old* and weak, man *old* and sick, sin *old* and more infecting, the Devil *old* and more prevailing. The only way to evade their danger, is to become new; to talk with *new tongues, Mark* 16.17. and walk in *new ways, Matth.* 2.12. then

shall we have *new names, Revel.* 2.17. put on *new garments,* and have a portion in the *new Jerusalem.*

That he was purged from his old sins.] We have considered the corruption and inveteratenesse of sin; now observe what measure of mercy was extended to him in the delivery from it; *He was purged.* This place seems not so easy at the first blush, as upon better search it will appear diffcult. *He was purged,* yet he is granted an ungodly person: Now how can a reprobate be said to be purged from his sins? For this is a sure ground; *Deus remittit omnia peccata, vel nulla:* If God remit some sins, he retains none: if no sin be remitted, that man is not purged. If he be *purged,* how can he *forget* it? If he have *forgotten* it, how was he *purged?*

Some understand it thus; that this purging is meant by the shedding of CHRIST'S blood, whereby the whole world is purged, *John* 1.29. But that all men are purged by CHRIST'S blood, is neither a true position in it self, nor a true exposition of this place. The blood of Christ only purgeth his Church, *Ephes.* 5.26. And there are none admitted to stand before the Throne, but such as have *washed their roabes, and made them white in the blood of the Lamb.* If any soul be thus washed, he shall never be confounded. If this man were thus *purged,* how could he forget it? *God was in Christ reconciling the world to himself.* Yet no man thinks that the whole world shall go to heaven; for then were hell mad to no purpose. *So God loved the world, that he gave his Son;* yet *the whole world lies in wickedness.* Thus it is clear; Expiation was offered for the world, and offered to the world; but those that are blessed by it, be separated from the world, *John.* 15.19. *I have chosen you out of the world.* Salvation may be said to belong to many, that belong not to salvation. Now the reprobate forgets, that a purgation was made for him, by the shedding of the *Messiah's* blood, which is a wretched thing, to forget so great a ransom?

Go to the Garden, and there behold thy Savior groaning under the weight of sin, heavy enough to have pressed to death millions of Angels, legions of men, the whole world; sweating drops of blood, as if he were cast into the furnace of God's wrath that melted him. Behold him offering that mouth, which spake as never man or Angel spake, to a traitor to kiss. *Quod Judas vendidit, & Iudaeus emit;* What the traitor sold, and the murderer bought, thou hast obtained: he is thine, not the Jews that purchased him: now hast thou gotten him, and yet forgotten him? That which tickles thy heart with laughter, made the heart of thy Savior bleed; and hast thou forgotten it? His soul was pressed to death with the sins we never shrink at: his eyes wept tears of blood, ours flow with tears of laughter: he felt those torments we cannot conceive: we cannot understand what he did stand under. Were we so foul, that nothing but his blood could *purge* us, and do we *forget* that *purging?* Do we forget that cry, whereat heaven and earth, men and Angels, stood amazed, *My* GOD, *my* GOD, *why hast thou forsaken me?* The very senseless creatures did not forget it: the heavens were hung with black, the Sun did hide his face like a chief mourner, and durst not behold his Passion. Now, *Solus homo non compatitur, pro quo solo Christus patitur?* For man alone was all this passion, yet in man alone is least compassion. I know thou condemnest *Judas,* and that worthily; who sold CHRIST a man, there was murder: CHRIST his Master, there was treason:

CHRIST his Maker, there was sacrilege. Murder is a crying sin, Treason a roaring sin, Sacrilege a thundering sin.

Thou condemnest the Jews for buying him: they bought him not to possess as their own; they should so have made the best purchase in th world, to have bought Him that bought them. But they bought him to sell him again, as *Simon Magus* would have bought the HOLY GHOST; given money for him, to have got money by him.*Buy the Truth, and sell it not.* They bought him to bind, abuse, mock, spit on, scourge, crucify him. Thou condemnest these; and shall not these, and the GOD of all condemn thee, if thou use thy SAVIOUR after the same manner? They crucified *Iesum humilitatum,* Christ in his mortality: thou crucifiest *Iesum glorificatum,* Christ in his immortality. Thy sin is, and thy judgment shall be greater; because thy knowledge, and his glory is more.

Hath he suffered all this to purge us, and will we not yet let him alone? Shall we not suffer the Son of God to be at rest in his heaven? Shall we blaspheme and swear him quite over, open his wounds with our oaths, give him new potions of gall with our drunkenness, pierce him again with our oppressions, defile him again with our lusts, run him into the heart with our homicides; and still *forget* all this? Take we heed, for he feels it, and therefore does not forget it: the lewd Christian may come to see him, even whom himself hath pierced. Do we offer violence to that glorified SAVIOUR; and with a presumptuous hand lifted up to the heaven, pull him down from his Throne to his Cross? Is it not enough that he died once for us? Are those pains so light, so slight, and have we so soon *forgotten* them, that every day we should redouble them? Is this the recompense of those infinite torments? In vain thy tongue cries *Hosanna,* when thy hand crucifies him. How darest thou receive the Sacrament with that hand, that is so imbrued in his blood whom thou receivest! He that sells that for a little pleasure, which CHRIST bought with so much pain; *Stultum reputat Christum mercatorem;* Thinkes CHRIST but a foolish buyer, and that he had a hard penny-worth: but indeed *Stultum se praebet venditorem;* he proves him a foolish seller; and with *Esau,* will repent his bargain.

Now hath Christ done so much to purge us, and can we forget it? Can such a benefit die in our memories? No, *Toto nobis figatur in cord, qui totus pro nobis fixus in cruce, August.* Let every redeemed heart, remember his Redeemer. Forget not the Passion of thy Savior, O my soul: but *Totus sit fixus in me, qui totus est crucifixus pro me;* Let him be wholly fastened in me, that was wholly fastened to the Cross for me.

Some understand by this *Purging,* true Regeneration: in this Exposition the Romanists are confident and peremptory. But so taken, it is mistaken: for if he were regenerate, he could never forget it. Upon this collection they build, that a man may fall away from grace, and that without distinction, even totally and finally. Here they cry *Vicimus,* we have conquered; the Calvinians are confuted, confounded: but this trumpet might be blown with a straw. Their Logic is too hasty; they force theit conclusion to ride post. As in their Indulgences and Pardons they move men to presumption: so in this they drive them to desperation; any way serves their turns to deceive. If this their position were true, they must needs be false, *John.* 13.1. *Whom he loves, he loves to the end:* and that *Rom.* 8.38. *Nothing can separate us from the love of God in Christ:* And *Heb.* 13.8. then were Jesus Christ *not the Same, yesterday; and today, and*

forever. But the Spirit of Adoption is an *everlasting Spirit:* and God's mercy, like his Majesty, endures forever: and the gifts of grace are *without repentance:* God will never retract them, for he is no changeling. *I the Lord change not.* Man is inconstant, riches are inconstant, honor is inconstant, friends are inconstant, a wife is inconstant, the world is inconstant: only *Ego Jehovah non mutor;* I the Lord change not. He doth not today love dearly, and tomorrow hate deadly; but whom he blesseth,*shall be blessed.* CHRIST will not quench the smoking flax, but inflame the least spark of grace. *Fides concussa, non excussa:* the light may be eclipsed, not extinguished. But they object, *Matth.* 18.32. *I forgave thee all the debt:* yet *verse.* 34. he cast him into prison, *till he should pay all that was due unto him:* The debt remitted, is again required. I answer, that the scope of that parable is to show, that God will no otherwise forgive us, then we forgive others. For certainly if a man be once acquitted, he can never for that debt be damned. God's covenant depends not on our obedience, but our obedience depends on God's covenant. We are not therefore loved, because we are holy: but we are therefore holy, because we are loved. If this *purging* had been absolute Regeneration, it could never be *forgotten:* for *all the promises of God are Yea and Amen in Jesus Christ.*

Some expound it thus; *he was purged,* that is, he thought himself purged: he was only clean in his own opinion. So CHRIST calls the Pharisees *Just,* because they justified themselves, *Luke* 15.7. This opinionative *purging* easily revolteth to profaneness: he that never had but the case of a sheep, may very well be a Wolf. They slumber, and suppose themselves good Christians: their faith is but a dream, their hope but a dream, their charity but a dream, their obedience but a dream, their whole religion but a dream; and so their assurance of salvation is but a dream. They have regeneration in conceit, repentance and righteousness in conceit, they serve GOD well in conceit, do the works of piety and charity in conceit, and they shall go to heaven only in conceit. Get better assurance than only to think thyself good: pure and naked supposalls bring no man to eternal life.

Others; as *Luther,* refer this *Purging* to Baptism: which exposition may carry a probable and profitable sense. This Saint *Paul* calls the *Laver of Regeneration;* but *Metanimice;* he means the sign or seal of it. Our purgation by CHRIST'S blood is not only granted to us in the Charter of the Gospel, but also confirmed in the Sacramental Seals. In the Old Testament there was Circumcision, *contra peccati reatum:* and Occision, or the Passover, *contra peccati poenam;* as the School speaketh.

Answerable to these we have Baptism and the LORD'S Supper: now it is the general consent of the Fathers, that in the most complete Baptism sin is not so taken away, *Quod non sit, sed quod non obsit: non quoad actum, sed quoad reatum;* Sin is still within the faithful, but it shall not be destructive to them in whom it is. Indeed if we consider the inward baptism of the Spirit with the outward, there is a true purging. The laver of regeneration cleanseth from the guilt of all sins, *quae vel humana traxit nativitas, vel contraxit iniquitas, August.* So *Lactantius* sings of the baptized Infant: *Candidus egreditur nitidis exercitus undis: Atque vetus vitium purgat in amne novo. Aquinas* says, this Sacrament is a Commemoration, a Demonstration, a Prognostication: a Commemoration of Christ's Death, that is past: a Demonstration of CHRIST'S grace, that is present: a Prognostication of CHRIST'S Glory, that is to come. Thus can the GOD of Power

effect his will by weak means: as the aspersion of blood on the doors without, shall save the effusion of blood in the house within.*Naaman* must wash in Jordan, the blind in *Siloam,* the lame in *Bethesda,* we in the sacred Font. As none entered the Sanctuary, but they first washed in the golden laver: so ordinarily none enter the Church, but they are first washed in this holy fountain.

Now to this, outward Baptism is necessary, *necessitate conditionata,* with a conditional necessity: inward, *necessitate absoluta;* with an absolute necessity. Baptism *purgeth* not,*Vt pharmacum, aut opus expiatorium, sed ut Sacramentum, foederis obsignatorium;* It healeth not as a medicine, by it own inherent virtue; but as a seal of his mercy, by whose grace we are saved. Not *necessitate medii, sed mandati;* the necessarinesse of it is derived from the Commandment of GOD. A man may have it, and yet be lost: as *Magus* had *Sacramentum virtutis,* but not *virtutem Sacramenti;* the Sacrament of grace, but not the grace of the Sacrament. Another may want it, and yet be saved: as that penitent malefactor was never washed in Jordan, yet received into Paradise. Sacraments then save not, *Efficienter, sed efficaciter;* not necessarily, but ordinarily. *Vnde tanta vis aquae, ut dum corpus lavet, cor abluat? non quod dicitur, sed quod creditor, August.* Whence hath the water such virtue, that washing the body, it should purge the soul? Not because it is so said, or, so sprinkled; but because it is so believed. It is not therefore enough to have *Sacramentum fidei,* but *Fidem Sacramenti;* Not to have the Sacrament of faith, but the faith of the Sacrament. *He that believes, and is baptized, shall be saved.* He that is thus baptized, is truly *purged:* and as upon CHRIST being baptized, the HOLY GHOST descended: so the Spirit, which once *moved on the face of the waters,* shall work with the water upon his soul. And as there came a voice to CHRIST from heaven; *This is my beloved Son, in whom I am well pleased:* So doth GOD the Father secretly spake to the baptized Infant; Thou art my beloved child; with whom (though before I was angry) I am now well pleased. Before thou wast a child of wrath, an heir of perdition: but now*thou art my son, this day have I begotten thee.*

If this wicked man had been so *purged,* he could never have forgotten it. But he had only *Baptismum Fluminis, non Flaminis;* The Baptism of water, not of the Spirit. And is not this a miserable and damnatorie sin, to forget a man's Baptism? Not to remember that his name is Christian? It is pity that ever the water of Baptism was spilled upon his face. Wert thou borne in sin, *non prius natus quàm damnatus;* A stranger to the life of GOD? And loe, then did thy parents bring thee to the sacred Font; and when thou couldest not answer for thyself, was not GOD pleased to take sureties for thee, witnesses of thy future obedience? Did the Church open her bosom to receive thee to her Mother-hood, GOD to his Father-hood, CHRIST to his Brother-hood, Angels to their guard and society, all the Elect to their prayers and charity; and canst thou forget all this? Wilt thou disclaim Christians, despise the Angels, deny thy Brother, defy thy Mother, reject thy Father, and run a course c•osse to piety and eternal life? Shall not, at that great day, men forsake thee, devils accuse thee, Angels repudiate thee, the Church be ashamed of thee, thy Father disinherite thee, yea, even thy Brother now become thy Judge, the LORD JESUS condemn thee? What can save thee, if thou forget thou wert a *purged* Christian?

Beloved, think of the end of your washing; it was that you should no more foul yourselves, *Acts* 22.16. *Bee baptized, and wash away your sin, calling on the Name of the* LORD. The *Eunuch* being baptized, became a Saint: *Descendit Ethnicus, resurgit Christianus:* He went down into the water a Heathen, he came up a Christian. The cruel Gaolor, baptized, became a zealous professor. Baptism is *in poenitentiam, Matth.* 3. *to amendment of life.* Therefore say with the Spouse, *Cant.* 5.3. *I have washed my feet, how shall I defile them?* Forget not that Sacramental vow made to God, in the presence of men and Angels. Did it fly up to heaven, and does it not stay there to testify against thee? Thou vowed'st thyself a soldier, not a neuter: to fight for the Lord, not to stand still and look on; much less to fight against him: for *Cursed is he that takes not the Lord's part.* Thou must fight: thou doest fight; but against whom? not against the world, thy own lust, the power of Satan; but against thy brethren. Upon every slight occasion we must to Law: like Cockes of the game; that fight neither *pro patria,* nor *pro domo:* so we contend not *pro cure, jure, thure;* not for the title of inheritance, not for the right of the poor, nor for the cause of Religion: but *Quia alter alteri cedere non vult;* but because one will not yield to another. Turbulent Lawyers are the abettors that set them on; the Cock-pit is Westminster-Hall; and when they have pecked out one another's eyes, they pull their feathers. Is this to fight the LORD'S battle? No, it is to be on the Dragons side. Do we war against the world? No, we fight not like *Alexander,* to subdue it to ourselves, but to subdue ourselves to it. Run thorough the shoppes of this City, and you may know by their weapons; false measures, false balances, false lights, false tongues; what they fight for. O the mercy of GOD! Have we forgot our names? Is there no memory of our Christianity left? We had but some prints and relics of it at first; and may we now say, as of Jerusalem; *Etiam periere ruinae?* Is there no ruin nor stone left, to tell a man's self; This building was a Christian? It is reported of *Orbilius,* a Grammarian, that he forgot not only the letters of his book, but even his own name. We forget both the prints and letters of the Gospel, and withal our own names; that we are Christians. As GOD said to that evil servant; *Ex ore tuo te judico;Out of thine own mouth I will judge thee:* So he will speak to this Apostate, *Ex nomine te damno;* By thine own name will I condemn thee: Thou namest thyself Christian, yet shamest the profession. Now the Spirit of God *purge* us from this forgetfulness, and grant us never to *forget* our purging. Let us never forget such a benefit, that we may never be forgotten by the Author of it.

He hath forgotten that he was purged. Here is his unthankfulness for this deliverance. What, *blind,* and *forgotten* too? How comes this to pass? Blindness should ever have the best memory: what is taken from one sense, is divided among the rest. The ear retains what it is entrusted with, the better; when the eye wants occasion to direct it. The memory is like a cage, the ear is the door of it, the eye the window: good doctrines are put like birds in at the door, and fly out again by setting open the window. Indeed the defect of corporal sight hath often mended the memory; but it is not so for spiritual, *Mark.* 8.18. *Having eyes, see ye not? and do ye not remember?* They neither saw, nor remembered. A carnal heart is blind to conceive, ready to forget, 2 *Timoth.* 3.7. *Ever learning, never able to come to the knowledge of the truth:* slow to get, apt to forget. As *Nescitis, know you not,* was a word often used by Saint *Paul:* so, *Do you not remember,* was frequent from our SAVIOUR CHRIST, 2 *Tim.* 1.13. *Hold fast the form of sound words; that good thing which was committed to thee, keep.* An auditor should not be like the

spunge, that holds all water both good and bad: nor like the sieve, that holds no water, neither good nor bad: nor like the boulter, that keeps in the course branne, and throws out the fine flower: but like the scrie, that keeps in the good seed, and casteth out the dust and unprofitable darnel. One said of our Country, that it had fair houses, but bad chimneyes, because they have so little smoke of hospitality: so we have excellent ears, but bad memories: quick conceptions, brittle retentions: not a Nation under heaven hears so many good Sermons; not a Nation under heaven sooner forgets them. Many arts are taught among us, of quick reading, of short writing; where by brachigraphical characters they will take a Sermon *verbatim.* But there is one art, I would some good body would teach it us; it is the art of memory. That as Sermons are taken word for word in our papers; so they might be written sense for sense in our hearts

Now if my power were answerable to my will, I would teach you this art. *Posse mihi Is tribuat qui mihi velle dedit.* To dispose this discourse of memory into some method, lest it be confounded in that should teach it. The object of memory specified in the Text, is double; the estate of *sin* wherein we lay polluted, and the estate of *cleansing* wherein we stood recovered. So that the point is here confined to sins or good works. For our *sins,* let us first learn how to remember them, and then how we may forget them.

First, for their remembrance; *Chrysostom* says, nothing more helps us forward in a good course, than the frequent recognition of our sins. *David* specially entitleth the 38. *Psal. a memorandum. A Psalm of David to bring to remembrance.* Upon good reason saith *Euthymius,* because he made it when he called his sins to remembrance. *Cum commissa olim a se delicta memoria repeteret, Uer.* 4. *My iniquities,* &c. *Paul* thus remembers his former sinfulness of life;*I was a blasphemer,* &c. and so he became more zealous to save sinners than before he had been furious to kill the godly. *Quod fecit Saulus, patitur Paulus:* of a violent persecutor, he became a valiant sufferer. Our sins are innumerable,*who can tell how oft he offendeth.* Thou rememberest not the sins of one day, how great a mass have many days made up! too great a bottom for one hours sorrow to ravell out. *Have you forgotten the wickedness of your fathers, and your own wickedness that you are not humbled even unto this day?* If we forget our sins, God will remember them. The wicked man would put out the eye of knowledge, & stupefie the memory of infinite comprehension:*He says in his heart, God hath forgotten.* But, *These things hast thou done, and I kept silence: therefore thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes.* The forborne debtor may forget, but the forbearing Creditor remembers: every parcel is set down in his book. *Ahab* had forgot *Nabaoths* blood, but God remembers it. *Joab* had forgot the murder of *Abner* and *Amasa;* but *David* chargeth *Solomon* to remember it:*Let not his hoary head go down to the grave in peace.* But if we remember our sins in the day of repentance, God will forget them in the day of vengeance. He will answer as *Cato* to him that stroke him in the Bath, and afterwards submitted himself to his mercy; *Non memini me percussum;* I do not remember that I was smitten. *Ananias* pleaded against *Paul, Act.* 9.13. Lord remember how *much evil he hath done to thy Saints:* but the Lord answers, *Oblitus sum,* he is my *chosen vessel.The times of this ignorance God winked at,* but now he commandeth all men everywhere to repent. Repent then, and all shall be forgotten. *At what time soever,* what *sinner* soever, shall *turn* from what *sin* soever,

heartily; I will put all his wickedness *out of my remembrance:* the Lord will forget it, *Heb.* 8.12. I will be merciful to them, and *their sins I will remember no more.* But it is the Holy Ghost,*that brings all things to our remembrance.* Now this holy spirit of memory, teach us thus to remember our sins: that we may think of them with penitent sorrow, and God forget them to our eternal joy.

There is a way also for us to forget them: as we remember them to repentance, so we must forget them in respect of continuance. Otherwise the memory of them doth not reduce us to life, but forward us to death. This is to fetch poison out of a dunghill formerly cast forth. He that remembers his sins in sorrow, falls like *Abraham,* forward on his face to God: he that remembers them to practice, falls like the Jews, backward from JESUS CHRIST. If thou be on the mountain, have no love to look back to Sodom. If thou be in the Ark, fly not back to the world, as the Raven did. If thou be set on for Canaan, forget the fleshpots of Egypt. If marching against *Midian,* forget stooping to the waters of *Harod. Judge.* 7. *Mark.* 13.15. If on the house top, forget that is below thee: *Luk.* 9.62. If thy hand be put to the plow, forget that is behind thee. *Themistocles* desired rather to learn the art of forgetfulness, than of memory. Philosophy is an art of remembering, Divinity includes in it an art of forgetting. The first lesson that *Socrates* taught his Scholers, was *Reminiscere,* Remember: for he thought that knowledge was nothing else but a calling to remembrance of those things the mind knew, ere it knew the body. But the first lesson that Christ teacheth his Scholars, is *Obliviscere;* Forget, *Psal.* 45.10. *Forget thine own people, Matth.* 4.17. *Repent,* 1 *Pet.* 3.11. First, *eschew evil*

They which die cloth, do not immediately change one contrary into another; but first turn white into an azure, then make it a puke, &c. so we can never hold color, or have our integrity died in grain, but by mediate degrees. *Nisi dediscimus been, quod dicimus non been, Lirinens.* What we did ill get, we must well forget: and happily unlearne what we did unhappily learn. They that work in wax, cannot form a new impression, but by defacing the old: till Satan's image be extinguished, CHRIST'S cannot be imprinted in us. We must forget the wilderness, that we may dwell in Canaan. Faith is that fair *Helen,* which drinks to us in a cup of *Nepenthe,* and says;*There shall be no more sorrow;* for *vetera transierunt, the former things are passed away.* The hearty draught of the living fountain, shall make a man not to *remember the days of his life; because God answereth him in the joy of his heart.* The Scripture is full of this language, *Esa.* 43.18. *Remember not the former things, neither consider the things of old.* There are some dissolute persons, that laugh at the memorial of their sins: shall they not weep tears of blood for those smiles? *Woe be to them that thus laugh, for they shall weep.* When they are past committing, they applaud themselves in recounting, in reporting their aspersions of fraud, blood, or lust:*they glory in their shame.* They remember that on earth laughing, which they must remember in hell howling. This is a cursed commemoration; when an old man shall glory in his former whoredoms, boast his homicides; yea perhaps (if it be possible) make himself worse than ever he was. Some men lie to save their credits; and that is as if one should wipe his mouth on his sleeve to spare his napkin. But this man tells lies to increase his discredit; and to fill up the measure of his torments. As if his damnation could not otherwise be heavy enough, his tongue shall make up the weight which his hands failed to

accomplish. Here is a damnable remembrance of sin; not by penitence to cleanse the soul, but by impudence, more to foul it, *Psal.* 52.1. *why boastest thou thyself in mischief.*

No, but if thou hast had a fluxe of malice, as that woman a fluxe of blood, 12. years; now being cured, forget that bloodiness. If thou hast been depressed with worldliness, as another woman with a *spirit of infirmity,* 18. years. Now being rectified, forget that crrokednesse. Though *blind from thy birth,* as the man,*John.* 9. now having thine eyes opened, forget thy former cecitie. Though formerly deaf and dumb, upon CHRIST'S *Ephata,* forget those orbities. Though thy charity were dried up, like that man's *withered hand, Matthew* 12.10. yet now upon the restitution of it, forget all dryness and niggardice. Though thou wert a creeple from the womb, yet now being recovered, forget all limping and halting with God. Though buried in the grave four days, yet now being revived, forget all deadness in sin. Though before tormented with seven devils, as *Mary* Magdalene; yet being dispossessed, forget the devil and all his works. Forget Babylon, but remember Jerusalem, *Psal.* 137.5. *If I forget thee, O Jerusalem; If I do not remember thee;* let both my hand and mouth miscarry, and forget their offices. Forget thy old sinful life;*So shall the King greatly desire thy beauty.* Forget not the mercies of God, lest *God forget to do you good:* but forget all the injuries of men: write the wrongs in their dust, and cover all offenses done to you with a mantle of charity. The Sum of all is; remember your sins to repent of them, forget to practice them: that God may forget them in judgment, and remember you in mercy and salvation.

This be the method of memory in respect of sin; now for the works of grace; I do not mean such as GOD hath wrought in us, but such as ourselves by his grace have done. There is a rule how they may be remembered, and how they must be forgotten.

Our virtues and good works may be after some manner remembered. *Quàm immensa est laetitia de recordatione transactae virtutis!*Our conscience is exceedingly comforted by the memory of our zealousnesse to serve God. The kingdom of God consists in righteousness, peace, and joy in the Holy Ghost. Now, if there be *knowledge* of righteousness, then certainly there will be peace of conscience; and these cannot be without joy of the Holy Ghost. *Job* hath a whole Chapter of these holy remembrances. Chapter 31. *If I have walked,* &c. and he concludes; *My heart shall not condemn me for my days.* So sick *Hezekiah* cheered himself.*Lord, remember how I have walked before thee with a perfect heart.* So *Obadiah* after a sort justified himself to *Elias,* 1 *King.* 18.13. Diddest thou not hear, how I saved the Prophets of the LORD from *Jezebel?* The purpose of this repetition, is not to boast merits, but to seek mercies. Neither must this line of remembered goodness be there cut off, but extended forth still: like a man that counts his miles past, but yet goes on his journey. *He that is holy, let him be holy still, Revelations* 22.11. The further men fetch their careere backward to take their run; the further they leap forward when they have run. So a sober recognition of our former obedience, remembering what peace of conscience we had in that service, encourageth our future constancy. There are some who looking to this Record, find their own names blank. What, no good deeds yes, but they have lost their memories: they cannot call to mind where, or when, or how they performed them. Like the drunkard who sought all the Inns in the town for his horse, when indeed he came thither on foot. These men may blame their bad

memories, but the fault is in their bad hands and hearts. Some have their good deeds written upon Hospital walls; perhaps lest God should forget them. But we will charitably construe it; that they were recorded there rather by the gratitude of the receivers, then by the popular desire of the contributers. Howsoever, it is somewhat that they have good deeds to remember. But too many have none at all: will you blame their memories? no, God amend their lives.

In another course, our good works are to be forgotten, and not mentioned: let them be remembered to enliven our obedience, and comfort our conscience: but rather than we should arrogate merit by them, oblivion take them. He that in pride remembers his virtues, hath indeed no virtues to remember; because he wants the mother virtue of all, humility. Here is one difference between good and evil men: both remember virtues; *Pii aliorum, impii suas:* good men remember the virtues of others, evil men their own. They think on others virtues as ensamples to imitate, these on their own as miracles to wonder at. The way to have God remember them, is for ourselves to forget them. *Abraham* was content to offer up *Isaac,* but then he forgets it, therefore God remembers it, *Gen.* 22.16. *Because thou hast done this thing:* there is the general: what thing? the particular follows, *And hast not withheld;* not thy servant, but *Thy son:* and not only thy son, but thy *only son;* therefore in blessing, I will bless thee. *Mary* shown to CHRIST great kindness; but when she had done, she thought it not worth remembrance: therefore CHRIST repeats it, and amplifies it from point to point. *Simon,* thou gavest me neither water to my feet, nor kiss to my mouth, nor oil to my head; but she hath washed me with tears, kissed with her lips, and anointed my very feet.

Who dare boast himself to God! If in a brave theomachy, thy memory produceth a thousand good works, God's memory will bring forth ten thousand of thy sins, to knock thee down. Therefore let us cast down our most flourishing*branches,* and our most glorious*Crowns* at the feet of CHRIST. If *Sennacherib* have conquered kingdoms, you shall hear him crack it, *Esa.* 37.13. *Where is the king of Hamach, &c.* If *Nebuchadnezzar* have built a stately palace, he must brag of it; *Is not this great Babylon, I have built for the honor of my majesty? David* himself could not be content with the multitude of his people, but he must needs *number them,* 2 *Samuel* 24.2. If *Hezekiah* have rich treasures, he must needs *show them,* 2 *Kin.* 20.13. victorious *Sampson* must glory in his conquests, *Judge.* 15.16. *With the jaw of an asse have I slain a thousand men.* But for us, though we give alms, let us sound no *trumpets, Matth.* 6.2. though we fast twice a week, let us make*no words of it.* God best likes of those good works, that be covered under the fleece of humble silence. So the Lord that seeth in secret, will reward openly, *Matth.* 6.4. *Humilitas animi, sublimitas Christiani.* The Christians glory is his humility. Saint *Paul* was *in nothing behind the very chiefest Apostles;* yet he accounts himself *nothing,* 2 *Cor.* 12.11. *I labored more abundantly than they all,* 1 *Cor.* 15.10. yet he forgets it. *I speak with tongues more than you all.I speak wisdom among you that are perfect,* 1 *Cor.* 2.6. *I fought with beasts at Ephesus after the manner of men,* 1 *Cor.* 15.32. yea he calls all the former sufferings, *things without:* he had a thing within that troubled him;*The care of all the Churches.* He was wrapped up to the third heaven, and perfected his knowledge among the Angels. Yet he esteems, *hoc aliquid, hoc magnum, hoc mirum, hoc totum, nihil;* He forgets all this in regard of merit, as if it were nothing. Whereas we, if we have done one thing well, or at one time well, think we have

done enough. *Orpheus* going to hell to fetch out his wife *Euridice,* had her granted him on this condition, that he should not turn back to look upon her till he had brought her forth. But being forward a good way, in an excessive love, *Flexit amans oculos, & protinus illa relapsa est:* he looked back and so lost both her sight and her self: but perhaps when he considered better of the matter; he was willing to be rid of her. This fiction is not without the moral, if we have any virtue, though it be as deer as a wife unto us, let us not dote on it with a self-loving admiration; lest by too much looking, and too well liking, we lose it▪ let us not be too memorious of our good works; it is enough that God will not forget them.*This deed shall be told for a memorial of her.* We had better have one written in heaven, than a thousand in earth: whosoever forgets them, the comfort is, they shall be remembered of Christ.

The sum of all is this; unthankfulness is even forgetful. This is the first degree of apostasy.*They forgot his works, and remembered not his hand,* nor the day when he delivered them from their enemies. *Nathan* taxed *David* with this forgetfulness, 2 *Sam.* 12.8. How much hath God done for thee, yet hast thou forgotten it, and despised his Commandment? So *Pharaohs* officer forgot *Joseph,* when he came to his preferment.*Joash the King remembered not the kindness of Iehojada, but slew his son.* Hath God delivered, purged, blessed us, and can we forget it?*Beware lest thou lift up thine heart, and forget the Lord. David* would not suffer the blessings of God to lie *in tenebris,* unseen of men, unremembred of his own heart, but he proclaims them, *Psal.* 66.16. Come all ye that fear the Lord, and *I will tell you what he hath done for my soul.* Let others write the kindnesses of their friends, I will relate to you the mercies of my God, *Psal.* 40.10. and 71.15. Of all faculties of the soul, the memory is most delicate, tender and brittle, and soonest decayeth: and of all objects of memroy, *Primum senescit beneficium,* a benefit soonest grows old. Yet it is an easy work of memory, to think on him that made us: here is no over-charging it with numerous objects; to remember only one thing, the mercy of thy God. It is no weakening to thy body, no decay to thy store, no emptying to thy purse; O then be thankful! And yet all thy riches, thy fatlings, thy first fruits, thy best oblations are not so acceptable: it is more welcome than the *Bullock that hath horn and hoof, Psal.* 77.9. *Hath God forgotten to be gracious?* He hath then left his old wont: No, *David* had forgotten the richnesse of his mercy; therefore he recollects himself, *verse.* 10. *This is mine infirmity; but I will remember the years of the right hand of the most High.* Not the moments, nor the hours, nor days of a few short afflictions; that his left-hand hath dealt to me: but the *years* of his *right hand;* those long, large, and boundless mercies wherewith he hath comforted me.*When they forgot the Lord, he sold them into the hand of Sisera, and to the Philistines*- They that forget the Lord, shall be delivered into the hand of *Sisera,* Captain of the enemies host, that is, Satan; or to the Philistines, the Lusts of the *Flesh;* or to *Moab,* that's the *world.Consider this ye that forget God:* though you forget your own country, and your fathers house: though you forget the wife of your bosom, and the fruit of your own loins: though you forget to eat your bread, and take your sleep: yet remember your sanctification, forget not that you were purged by the blood of CHRIST. If you have treasures and Iemmes, you desire a Cabinet to put them in: I have shown you a Cabinet for all the Jewels of grace you have gathered, the *memory.* If you have received any good, there preserve it. *Paul* tells the Hebrews, *Hebr.* 12.5. *You have*

forgotten the exhortation: let it never be said of you, that ye have *forgotten* the exhortation spoken to you.

Forgotten that he was purged. There remains yet one degree more of application and amplification of this point. Consider we the price of our *Pargation,* and we shall more willingly part from our corruption. If the blood of God's son was spil• and spent to discharge us of sin; how odious should sin appear to us! Oh let no sin be held so dear as to be retained, when God retained not his dearest son for us. When *Abraham* offered up *Isaac,* God said; I see *thou lovest me:* but when God offered up his son for us, (that were, not as God to *Abraham,* a friendly Creator, but) enemy creatures, we may well say; LORD, we see that thou lovest us. *Abraham's* offering *Isaac* was a grievous trial; both for the matter and the manner: that *Talis, Talem, Taliter.* 1. That the sacrificer should be a father. It is contranaturall and execrable for a son to slay his father; to give death to him, that gave him life. *Herodotus* writes of some that held it unpossible for a son to kill his father. A great law-giver made no Law for it, as a thing never to be done. If any were suspected or accused for it, they would conclude that either he had not done it, or that he was a bastard; they could not be persuaded that any son would commit parricide. But now it is more strange for a father to slay his son: for love more descends than ascends. We have read of young ones that killed their own damme, we never read of a damme that killed her own young ones. But here *Isaac* is doomed to die, not by the hand of an enemy, not by a stranger, not by an executioner, not by a murderer; but by a father; a mild, gentle, holy, loving father. *O utinam tantummodo moriturus, non patris manu moriturus! Abraham* might say, Oh that it were only his destiny to die, and not to die by the hand of his father. 2. That the sacrifice should be his son, his *Isaac,* his joy: not only his son, but his only son. Not one of many; yet *Jacob* cannot spare one of twelve, he weeps for *Joseph,* he is grieved to part with *Benjamin.* Yea, that it must be that son, from whom the *Messiah* was to come; the hope of salvation to himself, and all the ends of the earth. 3. That he must die after such a manner: a sacrifice to GOD, who delights not in the blood of men: and this himself not standing by, but with his own hand. Since he must die, ô that *alienâ manu, non propriâ;* that another hand might do it, and the father not see it! *Si fleres filium mortuum, quid si jussus occidere?* doest thou lament thy son dying, what wouldest thou do if thyself were commanded to kill him? God remembers this faithful service with an oath. *By myself have I sworn,* that I will bless thee for it. Sure he was loath his tender son to kill: but much more loath to break his fathers will.

But now to what purpose is all this? Yes, *Abraham* puts us in mind of God the Father, *Isaac* was a type of CHRIST: either gives up his only son, but with great difference: *Abraham's* duty was but a shadow of God's bounty. 1. *Abraham* at God's command was bound to do it, as a creature to his maker; but who could command God? Children are commanded by parents, their parents by magistrates, those magistrates by Princes, those Princes by God, God himself by none. 2. *Abraham* did this for a loving friend, God did it for hating enemies, *Rom.* 5.10. *When we were enemies, he reconciled us by the death of his Son.* 3. *Abraham tradidi filium moriturum, Deus filium immortalem morti. Abraham* offered a mortal son sure to die, God offered an Immortal son to death indeed. The one must have died though his father should

never kill him: the other could never have died, unless the father had delivered him to death. Besides, he that was mortal scaped, he that was immortal died.

Now wherefore did God all this? to *purge* us from sin. *Sic filium crucifixit, ut peccatum occideret:* so he killed his son, that he might kill our sin: he was crucified that iniquity might be mortified. Ponder them, and weigh the reasons why our Savior died: *Sampson* suffered his heir, his strength, to be lost for *Delilah:* CHRIST suffered himself to be betrayed and murdered for us. *Jacob* endured fourteen years service for *Rachel.* CHRIST above thirty years passion for us. *Rachel* was fair, therefore *Jacob* loved her: we were foul and polluted, yet CHRIST loved us. *Tollere peccatum mundi, intermisit gloriam caeli:* he did descend from his own royalty, to deliver us from misery. Diverse Kings have left their regal seats for a monasterie: CHRIST forsook heaven for earth, a crown of joys for a crown of thorns. *Exemplum sine exemplo!* Many refuse heaven for earths sake, because they know not those supernall joys; CHRIST knew heaven, for it was his own. All this for sin: fie filthy sin, that any soul should hereafter love thee! for this cause turn from iniquity to righteousness: do thou for GOD'S sake not spare thy dearest sin; when GOD for thy sake did not spare his dearest Son. Fall not back to wickedness and pollution; remember thou art *purged by Jesus Christ.*

VERSE 10. Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

THe scope of this verse is persuasive and hortatory: wherein the Apostle labors to reduce Christianity to practice; That as men have a plentiful hope of salvation, so they may show a liberal argument of sanctification. *For everyone that hath this hope purgeth himself.* 1 *John.* 3.3. And he that is freed from damnation *walks after the spirit, Ro.* 8.1. Neither can there be a sound testimony of conscience, that we are in God's favor; if it be not joined with the integrity of life. That which from everlasting stood sure in heaven by God's decree of election, this make sure to yourselves on earth by your conversion from evil, and conversation in goodness. As God hath his *Statutum est,* so must you have your *Probatum est.* CHRIST hath bequeathed to all believers a legacy of glory, entitle yourselves to it by your faith and holiness; *make your election sure.* It was ever sure in GOD'S prescience, now make it sure to your own conscience. Which when you have done, be stablished in your hearts; *Ye shall never fall.* He that hath a grant from the King under the broad-seal, and hath also interested and strengthened himself in this grant *Robore Legis,* and hath approved himself *Coram facie Iudicis;* wants now nothing but possession, which the Sheriff cannot deny him. So the Christian having both these made sure to him, when death shall manumitte him, the Angels shall bring him to the Inheritance, and the gate of glory shall give open way, the Porter not being *Peter,* but the LORD JESUS himself. A man in your City is to be made free by his fathers copy: you demand proof that he is such a man's son: he proves it by testimony, you cannot deny his freedom. The Father of heaven makes all Christians free by CHRIST'S copy, *John.* 8.36. *If the Son make you free, shall you not be free indeed?* Thou comest and demandest thy freedom: where is thy testimony that thou art such a fathers son? here, my

faith and some measure of obedience. Christ will answer, *Matth.* 25.21. *Well done thou good and faithful servant:* enter thou into the joy of thy Lord.

Wherefore the rather brethren, &c. The whole Verse may be distributed into:

- An Exhortation; *be diligent to make your election sure.*
- An Confirmation; *If ye do ye shall never fall.*

The Exhortation contains in it:

- An Induction; *Brethren, be diligent.*
- An Instruction; *Make your calling certain.*

In the former there is a word:

- Of Connection; *Wherefore.*
- Of Affection; *Brethren.*
- Of Direction; *Give diligence.*
- Of Election; *Rather,* to this than other things.

In the other is considerable:

- The Matter expressed; *Make your calling and election sure.*
- The Manner implied; How it may be made *sure.*

The Confirmation offers to be considered by:

- A Qualification; *If ye do these things.*
- A Ratification; *You shall never fall.*

The first branch of the first particular of the first general, is the word of connection;*Wherefore.* This word infers a consequence on the premisses, or is a reason of the precedent speech. The Apostle had formerly discovered the danger of such as *forget their own purging.* But there are many that forget not that they were purged by the redemption of Christ, but remember it too much: and from this derive encouragement of a licentious life, quitting themselves from all sins by his passion. But *Non sic didicistis Christum, Eph.* 4.20. You have not so-learned Jesus Christ. Was your first lesson Christ's Cross, and did you so conster it, *Rom.* 6.1. *Shall we continue in sin, that grace may abound?* He that thus spells Christ, hath but small literature of religion.*Thou art made whole: sin no more lest a worse thing come unto thee.* Here is a Cure, a Dyet, and a Danger. *Thou art made whole,* there's the cure. *Sin no more,* there's the diet. *Lest a worse thing come unto thee,* there's the danger. Let everyone that calls on the name of the Lord Jesus, depart from iniquity, 2 *Tim.* 2.19. Art thou a Christian? *Sit illi dominatio, a qu• denominatio:* acknowledge him thy Lord, of whom thou hast thy name and

title: do not usurp that name unless thou lead an answerable life. Otherwise though thou carry a while the name of a Christian: thou wilt find at last the reward of an Infidel. *If ye call God, Father;* pass the time of your sojourning here in fear, 1 *Pet.* 1.17. Shall we acknowledge a Father, and deny him honor? The end of our conversion, is to amend our conversation: and that word which sounds peace and joy and remission of sins; leaves this lesson behind it; *Sin no more.* As upon a general pardon granted at a Royal Parliament, the prisons are emptied; yet the prisoners and malefactors have three memorable words spoken to them; *Exite, gaudete, Cavete;* Go forth, rejoice in your liberty, but beware lest your sins bring you back again. He that draws arguments of presumption and riot from CHRIST'S death and passion; hath not perhaps *forgotten* his Savior, but remembers him to the improvement of his own damnation.

Brethren. This is a word of relation, betwixt the persons to whom, and the persons from whom, this admonition is sent. This declares in the Apostle two virtues; his Humility, and his holy Policy: both attribute to us some dignity, and require from us some duty.

For his Humility; he prefers not himself to the rest of God's Saints, but calls them all *Brethren.* How contemptibly would he judge of the Popes arrogated Primacie! What sacrilegious pride would be take it, to be called *Pater omnium,* the Father of all men; which is incommunicably proper to GOD himself? Indeed GOD bestowed upon *Abraham* this title; to be called *The Father of all them that believe.* But this was *Paternitas exempli, non causae;* A father-hood of example only. He might be a Father in respect of generation to the Jews; he can be Father in respect of regeneration to none. Himself was the son of Faith, though called the *Father of believers.* But *Isaiah* 63.16. *Doubtless, O* LORD, *thou art our Father, though Abraham be ignorant of us.* And this our title, to the Father-hood of GOD, and brother-hood of Christians, is through CHRIST: who is both *Pater noster,* and *Frater noster;* Our Father, *Hebr.* 2.13. *Here am I, and the children which thou hast given me.* Our Brother, *Hebr.* 2.11. *He is not ashamed to call us brethren.* See here then, the different Spirit of Saint *Peter* and the Pope: one calls himself the *Brother,* the other the *Father* of the Saints. Indeed the Pastor may call his people, Children; and *Paul* calls *Timothy* his son, when he commends himself to him, 1 *Tim.* 1. *Unto Timothy my own son in the faith:* when he commends him to others, he calls him *Brother, Hebr.* 13.23. *Our brother Timothy is set at liberty.* But, saith our Savior; *Call no man father; for one is your Father in heaven.* Christ doth not there forbid natural, civil, moral relations. Not natural; *Jacob* may call *Isaac* Father. Not civil; the servants of *Naaman* spake unto him; *My Father.* Not moral; as *Elisha* said to ascending *Elijah; My Father, my Father,* 2 *King.* 2.12. Things that are subordinate one to another, do not oppose one another: we have one Father in heaven, yet may have many ministerial fathers upon earth: but none in that sense that GOD is our Father. *Pater Ecclesiae,* the Father of the Church, the Pope cannot be called without wrong to GOD. This title he challengeth in Saint *Peters* right; but Saint *Peter* himself thinks it wrong. CHRIST, say they, meant to turn over his right to *Peter;* as if he were to be his only heir; *Upon this rock I will build my Church.* But the Church had a foundation from the beginning of the world; I hope *Peter* was not it. He calls us *Brethren,* to show that he had but the privilege of a brother, and did no otherwise than all the rest; bear the arms of the elder; he gives them all equal privilege. The Old Testament began in fraternity; *Moses* and *Aaron:* so doth the New; *Peter* and *Andrew, James*

and *John, Simon* and *Jude, Philip* and *Bartholomew* are also taken to be brethren: so among the twelve Apostles, to be four pair of brethren. *Ex aequo fundavit Ecclesiam.* And as CHRIST took them from an humble condition of estate, so he gave them an humble opinion of themselves. For condition; he took no Gymnosophists from Indy, nor Philosophers from Athens, nor Orators from Rome, nor Rabbi's from Jerusalem; but men of no learning. When he purposed to bring down the proud hearts of men; *Non per oratorem quasivit piscatorem, sed per piscatorem lucravit Imperatorem;* He did not choose Orators to persuade Fishers; but Fishers to convert Emperors For disposition; though they were dignified to be Apostles, yet they remain still humble *Brethren* to the poorest. *Non principandi superbiam, sed providendi vigilantiam tenent;* They had not a lust of Soveraigntie, but a zeal of charity. If therefore *Peter* had any Primacie, it was *non dignitatis, sed ordinis;* not of honor, but of order. Howsoever as *Matthias* for succeeding *Judas* the Traytour, was never the worse: so the Pope for succeeding *Peter* the Saint, is never the better.

For his Policy; he desires to win their souls, and therefore insinuates himself into their loves. We begin our letters to men of honor with, Honorable: to kindred, with titles of Affinity: to friends, with terms of Amity: the Apostles with the best band, *Brethren;* beloved in the best Beloved, Jesus Christ. The phrase of *[Brother]* begins almost to be worn out: whether through Curiositie, or Curialitie, such Christian salutations are thought too gross. But the Apostles wonted to let in their holy counsel by the sweetness of their affection. Notwithstanding their Apostolical authority, and beauty of graces; yet they took all courses to insinuate and work into their hearers hearts. Even when they came with a rod, yet was it not without the Spirit of meekness. In reproving of sins, they did it without passion, not without compassion. You may therefore well pardon us, if with points of Humanity, we illustrate points of Divinity: if according to your capacities, from earthly things we reason to heavenly. So did our Savior; *If ye being evil parents, can give good gifts to your children; how much more shall your heavenly Father give good things to you?* Philosophers were enemies to the Gospel; give us leave to confute them with their own reasons; to cut off *Goliath's* head with his own sword. All this while we give to secular learning praise, but no more than it deserves. It is a learned ignorance; yet if we can make it, like *Balaam's* Ass, speak to purpose; you have no wrong. In all our courses we seek, *non vestra, sed vos,* not yours, but yourselves: we love your souls, let your souls accept of our loves. If you will answer God in obedience, you answer us in the desire of our hearts.

Brethren: this title ascribes to the people some dignity; that by faith in Christ they become *Brethren* to the very Apostles, and have the fraternity of the heavenly Saints. Alliance to Princes is held a noble happiness: but let us bless him that hath by the cement of his blood, allied us to those glorious and triumphant Saints in heaven. Be thou never so poor, if a true believer; *Peter* and *Paul,* yea, JESUS CHRIST himself is thy *Brother.*

Again, this term is not without some requirable duty. Is the Minister thy *Brother?* hear him. If God had spoken only by Angels, or by some raised from the dead, or by himself in thunder; this had been terror: but by thy *Brother;* this is the sweetness of familiar mercy. *The Lord doth raise up unto us Prophets of our own brethren, Act.* 3.22. But take heed lest God's gentleness be abused by thy contempt: it is the Word of thy Judge and Maker, though *in ore fratris,* in the

mouth of thy brother. I know that worldly greatness doth easily run into this scorn; what, shall such a poor man reprove me? Yes, *Ier.* 1.10. *I have set thee over nations and kingdoms, Act.* 9.15. I have chosen him to bear my Name *before Gentiles and Kings. Revel.* 10.11. Thou shall prophesy *before people, and nations, and Kings.* If thou be the Shepherd, suffer none to pollute the fountain whereof the sheep should drink. I know that the poorer sort are presumptuous enough, but they want teeth and horns: *The sons of Zerviah are too hard for us.* If our conscience and the salvation of our souls lay not upon it, it were better for us to hold our peace. I speak not only concerning the pains: if a man knew the burden, it would take away his stomach. *Jerome* on those words of *Paul,* 1 *Tim.* 3.7. *He that desires the office of a Bishop,* &c. Alas, who doth not desire it? But to be a Bishop, was then the first step to persecution: if it were still so, to be prick'd for death, few would so much affect it. But I speak concerning the opposition of malice, rather than the imposition of labor; herein consists our sorrow and trouble. The shepherd having a lamb stolen out of his flock, vowed to God if he could find the thief, to sacrifice a Ram to him. But when in the pursuit he found a Lion preying on it, he made a new vow; that if God would deliver him from the Lion, he would not only content himself with the loss of his lamb, but also s•crifice a Bull to him. If a sheep be endangered, we vow sacrifice of thankfulness, if we may recover it: but seeking the lost lamb, we meet with a Lion, some great Tyrant, that hath perverted him to feed his own humor, and sensual lust: we are now fain to return without our lamb, and glad to escape the Lion. The sick man loathes the cup wherein the potion was brought him, though it qualified the malignancy of his disease: so many for private quarrels hate the vessel, the Minister, though he brings them the water of life. It is Satan's master-piece, or special trick; to put jarre betwixt the Pastor and the people. Our *feet* should be *beautiful,* and we do what we can to gain your affections, to draw you on with sweet allurements to everlasting peace: yet still, as the Prophet speaks, there are some that will *contend with the Priests.* You give the Physician leave to tell the disease of your bodies: the Lawyer to show you any flaw in your estates: your horse-keeper shall tell you the surfeits of your horse: your huntsman the surrances of your dogs: only we must dissemble, and conceal from you the sickness of your souls. We will not do it; we will pray for you, and honor you, and love you: but your sins we will reprove, and what God hath bidden us, that we will speak. And for you that come hither, to fetch seeds of lust from the Temple, to seek out the Devil in God's house, as if you could not find him in the places of prostitution: you that come hither to detract and tra••ce, and think to enhaunce your credits of learning and wit by disgracing the Preacher: you come not as *Brothers* and Saints, but as enemies and worse. If there be any such present, my admonition is well spent: if none at all, it is well and happily 〈◊〉 .

Give diligence. Studete, Satagite, 〈 in non-Latin alphabet 〉 . Terrene profits, though *tanto non digna labor,* come not without diligence. Doth a man reap without sowing? The Apostle says, *Ephes.* 4.28. *Give to him that needeth:* and *Above all things put on charity:* yet he says withal; *He that labors not, let him not eat.* Doth he here put off that charity, which he bids us put on? No, *indulget viro, non vitio:* he would have us favor the person, not the fault: and relieve *Egentes,* such as want; but withal *Agents,* such as work. The Philosophers thought the world was immortal and eternal; for otherwise, say they, God were idle, and should have had nothing

to do before the creation. They knew not the divine contemplation of his own Essence in three Persons; they considered not that incomprehensible delight; nor that infinite business of rest, and rest of business, that he had in himself. They were deceived in that, but not in this; that Idleness is not incident to God. How much less should it be in man, his servant; that begs of this God his daily bread? Until we come to the threshold of heaven, there is no rest of travel: but then we shall *rest from our labors.* The idle person may seem to be God's outlawry: slothfulness is a *Remora* that sticks to our sides, and hinders the Bark from the voyage of bliss. God built his Temple on a *Threshing-floor:* there must be labor in that place, though after a different manner. As Christ did not wholly put his Apostles out of their trade: *Non mutatur piscatio, sed intentio;* He made them still fishers, but of souls.

It is a true maxim in Philosophy, Art and Nature bring forth nothing suddenly: and is it not so in Divinity? Doth any man think, that hath lived all his years profane, to be made at his last hour a Saint? Never tell us, that one malefactor sped so; for then we tell you, that one Ass did speak: yet never was Ass or Ox heard speak since: *Gratia semet sumpta, ne sit semper prasumpta;* Grace that is presumed, may be missed. You have not wealth from the clods without digging, and would you have blessing from the clouds without working? The labor of our bodies for this world, was but a curse; the labor of our souls for heaven, is a blessing. We may ignorantly give our bread to the slothful: God hath too much knowledge to give salvation upon such terms. If the righteous scarcely be saved, where shall the ungodly appear? He that gives all *diligence* to enter into heaven, finds great difficulty; but he shall get in: but he that lies sleeping in his sins, must tarry without. The foolish Virgins knock at the door, but were denied entrance, *Matt.* 25.12. Would you needs sleep? sleep your last. When *Jupiter,* in the Fable, had invited all living creatures to a banket, the Tortoice came at the taking up of the table; whereat he storming, the Tortoice excused himself, that his house troubled him: hereupon angry *Jove* adjudged him forever to keep in his shell. So when God calls, we have an house that hinders us; some lower, domestical, and earthly content; beware lest all our happiness be confined thither.

Give diligence. This exhortation, presupposeth no proper strength of our own to do this; for it is God's work in us. *Augustine* says, Sometimes I would have done this or that good thing; and I had will, but I wanted power: and again I had power, but then I wanted will: either *voluntas* or *facultas* were missing. Will and Power, like the Sun and Clouds, would fain meet: the Clouds strive to come to the Sun, but they are too weak and soluble, and melting: the Sun would embrace the clouds, and call them near to himself; but then his beams are so hot, that they disperse them: these two could never meet till they were brought together by the wind. So our Will to goodness, and our Power of performance, cannot meet, till they be brought together by the Spirit, that holy *Wind which blows where it listeth.* The wheel runs round, not because it is made round, but because it is moved round. In the Commandment, perceive what thou oughtest to have: in Sin, perceive what thou hast not: in faith and prayer, perceive where it is to be had which thou desirest, *August. Psal.* 119.32. *I will run the way of thy Precepts, when thou hast set my heart at liberty.* By nature our feet are tied with the fetters of corruption, we cannot run. Wilt thou run with thy feet, before thou have eyes? Or with thy eyes and feet, without thy heart? Or with thy heart, before God hath freed it? Canst thou run

the way, without *the way,* which is Jesus Christ? We know whither our *Diligence* must run for help: entreat Christ to entreat his Father: for he is delighted with his prayer, and requires it of him. *Postula à me, Psal.* 2.8. *Desire of me, and I will give thee.* It was but hyperbolical in *Trajan,* it is true in our God: *Citius esse desinit, quàm benefacere:* He can as soon cease to be, as to be good to his. God's hand was never shut from gigiving, if man's mouth be not shut from asking. Misery is the best orator for mercy: God loves to be solicited; *Call upon me in the day of trouble, I will deliver thee.* He that inviteth all to come in mercy, will receive all that do come in justice. Yet cannot our petitionary *Diligence* deserve this: it is obtained not *Prece, sed Pretio;* by the precious blood and merits of Christ.

Rather, 〈 in non-Latin alphabet 〉 , *Potius.* Let not the goodness of God, which without your desert hath chosen and called you to the profession of CHRIST, forgiving and purging your former sins, make you idle and careless. But *rather* strive to answer this mercy in your faithful conversation: lest you fall into that pit of destruction, from whence by his death he hath redeemed you. *Ambite benefactis Dei;* let your obedience consent in a sweet harmony with God's mercies, that you may be capable of his promises; and not cut off like withered and fruitless branches. *The rather.* He doth seem to encourage this endeavor, *A Beneficio, à Periculo, à Praemio:* Partly by the Benefit, partly by the Danger, and partly by the Reward. The first whereof incites our gratitude, the next our fear, the last our hope. 1. *The rather,* because you have received such a benefit, as cleansing from sin by CHRIST'S blood. O what sin should be so dear to us, as God's only Son was to him! 2. *The rather;* for fear lest a recidivation overthrow all your happiness. As *Demas* lost himself, by *loving this present world,* 2 *Tim.* 4.10. Seven worse spirits may make a re-entry, when upon the expulsion of one there is found a vacui••e. *Lots* wife had as good have dwelt in Sodom still, as to look back after her deliverance, *Ezek.* 18.24. If the righteous turn away from his righteousness; in the sin that he hath sinned, he shall die. A man hath been dangerously sick, is now something recovered▪ if by misgovernment he fall into a relapse, he exasperates the disease. The first sickness of the body feeds upon ill humors, the relapse on the vital spirits. For a wound half cured, to come to a new incision, is more paineful than ever. It would grieve a traveler, got half-way forward his journey, losing all that, to return, and begin again, *Gal.* 3.3. *Are ye so foolish, that having begun in the Spirit, ye will be made perfect by the flesh?* No, *rather give all diligence* to continue: and call upon God for perseverance; who alone can keep us from the griping paws, and grinding jaws of that roaring Lion. It is said, *Zach.* 4.9. that *the hands of Zer••b••did lay the foundation of the house: and his hand shall also finish it.* So it is God that begins the good work in us, and God that accomplisheth it. Indeed he chargeth us to give *diligence, Psal.* 68.28. *Thy God hath commanded thy strength:* but he may command and go without, unless himself effectuate it, as it follows; *Strengthen, O God, that which thou hast wrought for us.* I know that God's elect may for a time lose some good means, and some great measure of grace; many have fallen foully, and fully, none finally. It is only God's mercy that up-holds us; giving us grace prevenient, subsequent, co-operant; grace before grace; grace after grace. It is not of ourselves, that we persevere to the end, and in the end; but*but we are kept by the power of God unto salvation.* 3. *The rather,* in respect of the reward: thus shall you be sure that you are written in heaven, never to be blotted out. There is no assurance in this world like it: wert

thou sure to enjoy more kingdoms than ever the devil shown Christ; to be more healthful than *Moses,* to live longer than *Methushalem:* yet this is the end; *Misero dormire sepulchro,* to lie hidden in the silent dust. Plot and project what you can; the best plot of all is salvation; and the best assurance, to live with Jesus Christ forever.

To make your calling and election sure.] We have done with the Induction, and are now come to the Instruction: and herein first to the matter expressed; the making sure of our election and calling. Which we will first look upon; *Quoad ordinem,* then *quoad cardinem,* if I may so speak: first what is their order, then what is their dependence. For the Order, the Apostle puts Vocation in the former place, which yet in propriety is the latter. For Election is before all time, Vocation in time, 2 *Tim.* 1.9. *His purpose was toward us in Christ Jesus, before the world began.* Calling comes afterward, 2 *Cor.* 6.2. *This is the accepted time, now is the day of salvation.* But this is a right form and method of speech; *Vt subjiciatur quod praeponderat;* To set that last, which is worthiest and weightiest. Besides we pass by things nearer, to things more remote; first, we must look to our *Calling,* and by our calling come to assurance of our *Election.* For Dependance, we must know that our calling depends upon our Election.

The determinate counsel of God doth not take away second means, but disposeth those passages into order. These two, *Election* and *Vocation,* are like *Jacob's* Ladder, whereupon the Saints ascend like Angels to God: *Election* is the top, *Vocation* the foot. *Jacob* wrestled with the Angel at the foot of the Ladder, we must not be so proud as to wrestle with him at the top. To the height of *Election* there is no climbing, unless we begin at *Calling,* which is the lowest round. To say, If I be saved, I am saved; without further care, is the Devils divinity. There is no certainty in that: look to thy *Calling,* thus it is *made sure.* Otherwise to presume, is to pull down the Ladder, and think to jumpe into heaven: never had man yet such luck. *Frustra creditor, quod nunquam conceditur;* If *Magus* offer to fly up to heaven, there is a Spirit to cast him down head-long. When our Savior was on the pinnacle, Satan thought with a *Scriptum est,* to break his neck, *Matth.* 4.6. *It is written, He shall give his Angels charge concerning thee,* &c. But he left out a material point; *In omnibus viis tuis; In all thy ways.* That the people might know him to be the *Messias,* he persuades him to show them an unwarrantable miracle, to cast himself down in a bravery: but that was none of *his ways:* he might descend by the stairs without such a precipice. This cunning he still practiseth on his members: he sets them upon the high pinnacle of Predestination, and persuades them there to a desperate precipitation; with *If I am elected, I am elected,* &c. But this is none of GOD'S ways, or prescribed means, whereby we may be acquainted with our own *election. Hosea* 2.21. *I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, wine, and oil; and they shall hear Jezreel.* There is a course and order for fruitfulness. So *Election* in heaven calls to *Vocation* on earth; Vocation calls for corn, wine, oil; that is, the fruits of a good life; and these tell our hearts with comfort, that we are elected. God works by Christ, Christ by his word, his Word by his Spirit, the Spirit certifieth our hearts, our hearts stand fast by faith, faith lays hold upon Christ, and now back again, Christ presents us to God.

There are six ascents to heaven, as there were to *Solomon's* Throne. The first and lowest is *Vocation, John* 6.44. *No man can come to me, except my Father draw him.* The second is *Repentance;*

when God hath called the heart from sin, it melts into tears, and is smitten with a holy remorse. The next is *Faith,* which believes the pardon of repented sins, and the adoption through Christ to peace. The Fourth is the *Testimony of the Holy Ghost, Rom.* 8.16. *The Spirit beareth witness with our spirit, that we are the children of God.* Albeit this Spirit works before, and begetteth the former graces; yet now it is especially felt. The next is *Peace of conscience;* all the clamours of sin, and terrors of the Law, being quieted:*Being justified by faith, we have peace with God.* The last is *Good works,* the fruits of a sanctified obedience, and effects of the former graces, which concur to the making up of this *Assurance.* Thus here is, as in some great Princes Court; first the Gate, that is *Vocation:* then secondly, we must come to the Fountain; *Repentance,* to be baptized in our penitent tears. Then thirdly, to the Common-hall; *Faith,* which gives us entrance to the Throne of Grace. Fourthly, we come to the Kings special Favorite, his bosom counselor, the *Holy Ghost.* Fifthly, to the Presence Chamber, *Peace* and *Security* of soul. Lastly, having passed all these, we come to the Glorious Chair of Estate, the *Presentiall Majesty* of JESUS CHRIST: thus by degrees we enter the doors of joy.

We know there is a Sun in heaven, yet we cannot see what matter it is made of, but perceive it only by the beams, light, and heat. *Election* is a Sun, the eyes of Eagles cannot see it; yet we may find it in the heat of *Vocation,* in the light of Illumination, in the beams of good works. It is a principle in reason; a perfect action is not received at first but imperfectly; an habit is not gotten at the first; salvation is not wrought on a sudden. The path of the just is as shining light,*That shineth more and more unto the perfect day.* Saint *Paul* considers the chain of our Salvation, depending on four links,*Election, Vocation, Justification, Glorification:* the first whereof hath no beginning, the last no ending. Here is the kindness of a Father, that singles out some special children, to whom he bears greatest affection, and intends most good; and in this consists *Election.* In good time he declares his affection, and makes his love manifest to them; there is *Vocation.* Then he conformes them to his own Image, gives them place in Court, the honor of children, the earnest of his Spirit, in token of *Assurance:* there is *Justification.* Lastly, he bids them enter into their fathers joy, makes them co-heirs with his eldest Son in the possession of bliss; there is *Glorification.* God hath chosen us before the world, created us with the world, called us from the world, justified us in the world, and he will save us in the world to come. He that chose us when we were not, and called us when we were naught; and hath justified us being sinners, will glorify us being Saints. The Husbandman of heaven chooseth out a plot of ground at his own pleasure; there is *Election:* he sows this with the immortal seed, by his Word; there's *Vocation:* he waters it with the dew of *Hermon,* the graces of his Spirit; there is *Sanctification:* when it is ripe, he reaps it from the earth, and carries it into the Barn of heaven; there is *Salvation.*

The head of *Nile* cannot be found, they say; but many sweet springs issuing from it are well known. The head of our *Election* is too high and secret to be found; yet we may taste the springs, our *Calling, Holiness, Justification* and *Vpright life:* and he that runs along by the bank of these rivers, shall be brought at last to that fountain head, even the place and Book wherein his own Name stands written. *Joseph* may be a fit type to us of our spiritual deliverance. Consider him sold into *Egypt,* not without the determinate counsel of God; who preordained this to good: *God did send me before you to preserve life.* Here is the difference; the

brethren sold *Joseph,* we sold ourselves. Consider us thus sold unto sin and death; God had a purpose to redeem us; there is *election. Joseph* was delivered out of prison, and we ransomed out of the house of bondage; there was Redemption. *Joseph's* cause was made known, and himself acquitted, We could not be found innocent in ourselves, but were acquitted in Christ; wherein consists our justification. Lastly, *Joseph* was clothed in glorious apparel, and adorned with golden chains, and made to ride in the second Chariot of Egypt, So our last step is to be advanced to high honor, even the glory of the celestial Court, *Such honor have all his Saints.* The creation of the world is a shadow of the regeneration of a Christian. First, there was an earth without form, void; and a darkness upon the face of the *deep.* Predestination is this great deep, which cannot be discovered or discerned. There the light was separated from the darkness; here knowledge is separated from ignorance in the soul; there is *Calling.* Then was the Sun created; so here the bright beams of grace are diffused into our hearts, which fill us with spiritual joy; there is sanctification. Lastly, *Adam* was created after the Image of God, and placed in Paradise: so the new man is conformed to the Image of CHRIST, and shall be reposed in the Paradise of everlasting glory.

1 But if election stand wholly and only in the will of God; [Objection.] and that purpose be so long since and irrecoverably past; then cannot I alter it. Therefore if I be *elected* to salvation, howsoever I live, I cannot frustrate it: and if I be appointed to confusion, what care soever I take, I cannot prevent it. A devilish speech, not to be uttered with mouth, nor harboured in heart! God is not the cause of thy condemnation, but thyself, *Wis.* 1.13. God made not death, neither hath he pleasure in the destruction of the living. *Bis interimitur, qui suis armis interimitur.* No, the surest way to the Sea, is to take a river by the hand. If a man would know whether the Sun shine or not, he need not climb up to the sky; for he may behold the beams on earth. So wouldest thou know whether thy name be written in heaven, never assay to get the view of God's own book, thou shalt find the beams of that grace in thyself Consecrate thy ears to hearing, thy tongue to praying; thy hand to working, thy heart to desiring, thy body and soul to obeying; this is the course to make it *sure.* Yet are not these the efficient causes that make it to be decreed, but the means that make it certain to thyself. So *Ambrose; Neque merito suo qui salvantur,* &c. Not by the merits of them that are saved, nor by their worthiness by whom they are called; but this is done only by the mercy of God in Jesus Christ.

It is a true rule; God that hath predestinated the means, hath not left out the end: *Uno proposito utrumque:* with one and the same purpose he determined them both. Though man lives not by bread only, yet he that will not eat, shall not live. There was a son that held his desperate opinion, to the great grief of his parents: one day he came to his father to borrow a horse, saying that he must be at Rome by such an hour. The father replied, if you must be there, you shall be there though you stir never a foot. Whereby he convinced him, that if he could not get to Rome without a horse, how should he get to heaven without motion? There is another story of an *Italian,* so opinionated of Predestination; If I be elected, I shall be saved; if rejected, I shall not be recovered. He received a dangerous wound, and sent to the Surgeon to help him. The Surgeon being made acquainted with his impious assertion, told him; It shall be needless for me to use any means for you: for if your time be not come, you shall escape without medicine: if it be come, medicine cannot restore you. The Patient

smarting with grief, and seriously pondering the Surgeons speech; that God sends no help without means; penitently recanted his error, humbly submitted himself to means, and so was cured of body and soul at once.

The Rhemists object; We believe our salvation *sure,* therefore it is madness in us to pray for it. For were it not madness to beg the creation of the world, which we know to be past already? Yea, it were madness not to pray for salvation: for the creation we know our own election we know not but by our assidual prayers for the assurance of it. If we neglect this duty, we lose all certainty. *Ad Deum omnes ire volunt post Deum pauci.* All men would come to the glory of God, but few will follow after the grace of God. *Beatus vult homo esse, etiam non sic vivendo ut possit esse.* Men would come to happiness, even by running that course which directly leads to wretchedness. He must be a Saint, that will enjoy the communion of Saints. If thou wilt be saved with those that are saved, thou must be sanctified with those that are sanctified. Take thy Journey by holiness, if thou wilt come to happiness. Keep the coast of faith, if thou desire to arrive at the Holy Land.

2 But this makes a man slothful in God's service, the *certainty* of his own *election.* What need the heir take so much pains, that is borne to the Inheritance; as the hired servant? Nay, but rather this spurs him up to an extraordinary carefulness saith; as the Apostle saith; *The rather give diligence.* Doth God tell me; I shall never know mine own *election* without piety of life; then if I neglect piety I make myself uncapable of *assurance.* I am sick, I fain would know of the Physician whether I should live or die: he tells me, that if I refrain such unwholesome diet, and take such a prescribed course, I shall live.

If *Eve* fly to the forbidden fruit, she is sure to die for it. My father hath determined that I shall be his heir: he will not tell me so much in express terms, yet gives me a sign how I shall know it, by-observing him with obedience. So God elects some men to be his heirs, this purpose he conceals in his own bosom: yet allows them certain signs and remonstrances whereby they may apprehend it; as faith in CHRIST, obedience to the Gospel, &c. If we obey his will, and prove those effects of *Election* in our consciences; we make that *sure* to ourselves, which was *sure* before in his decree through Jesus Christ.

3 But suppose a vicious person assumes, or rather presumes; I am sure of my election? Indeed there cannot a greater honor be done to God, than giving confidence to his promise. But what? demonstration of ungodlnesse, and evidence of salvation, found together at once? This holds like a sick man's dream. The wicked man's tongue may say this; but there is a bird within sings another note; the Conscience. It is impossible for an ill liver, to retain any *sure* hope of his *Election.* The hypocrite is divided, and lives not together: his tongue walks Gracious street, but his heart is a Pest-house. His profession is like *White Chapel;* but his conscience is as foul as the common Sewer. His talk gives him rich in grace; but mark what gold comes out of his coffer; none but slip-coin; light or counterfeit metal. He is just as sure of heaven, as a galley-slave is of the Empire of Turkey.

4 But now alas, saith the humbled soul; my godliness is so small, that I even despair of *assurance.* Be comfortest; strive against thy corruptions, and by the spirit of Jesus Christ,

thou shalt overcome *Paul* was sanctified man; yet he complains, *Rom.* 7.15. *What I would, that do I not: but what I hate, that I do. O wretched man that I am who shall deliver me from the body of this death?* Albeit he groaned under the weight of his infirmities, and felt the buffets of Satan; yet he knew that nothing could separate him from the love of God in Christ, *Rom.* 8.39. Thou canst *velle bonum,* will that which is good; then hear God speak comfort, 2 *Cor.* 8.12. *If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* Indeed where there is want of grace, content in that want, love of that content, indulgence to all these; there is neither ornament nor sanctification, nor argument of salvation. But doest thou feel thy wants; hath that feeling bred sorrow? that sorrow desire? that desire prayer? that prayer increased faith? faith shall bring down mercy. In thee there is the sense of infirmity, in the other is the infirmity of sense. The feeling of sin doth not annihilate the *assurance* of salvation. We feel the ach of a finger more sensibly than the health of the whole body; yet is the health of the whole body far more than the ach of a finger. Sanctification is it self, though joined with some imperfection. He that desired help for his unbelief, was accepted for his faith. Thus *Ahijah* answered *Jereboam's* wife concerning her sick son. 1 *King.* 14.13. He only of *Jeroboam* shall come to the grave, *because in him there is found some good thing toward the Lord.* Some good thing, some grace, though it be no great measure, shall be accepted. God regards not so much the Quantitie, as the quality: not how much, but how true. Though our Savior did chide his Apostles for their *little faith,* yet he never rejected them that had any at all. Indeed if a man be not best at last, h• was never truly good: therefore increase the oil in thy lamp, and then be sure to enter into the Bride chamber of Jesus Christ.

5 But if one man may know himself elected, why may not another know himself reprobated? *Resp.* No, for God hath prescribed rules for the one, not for the other. Diverse Saints knew themselves written in the book of life, no man ever knew himself rased out. But did not *Cain* know this, when God set a *Mark* upon him? I do not think on the one side with *Josephus,* that this mark was a token that God was appeased by *Cain's* sacrifice, and for gave the punishment of his fratricide▪ that is frivolous. Neither do I think on the other side, that this was a sign to himself of his eternal damnation. But only a mark of God's evident curse for this life; to deter others from such bloody attempts. I know that despair is ever ready to judge it self reprobated: but this is to requite God's mercy to thee, with unmercifulness to thyself. Turn over thy book of his revealed will; if thou canst find thy name there written reprobate, believe it: but believe it not til then He hath shown thee how to assure thyself of heaven; he never told thee that thou art doomed to hell. Though his Justice be equal to his mercy, yet he is pleased to magnify his mercy over all his works. We are commanded to believe, 1 *John.* 3.23. *This is his Commandment, that we should believe on the Name of Jesus Christ.* Now to believe, it not only to put affiance in him, but to trust that we are justified by him: if we be justified, we shall be glorified: if we be glorified, certainly we are elected: for *Election* is the foundation of all the rest. And this faith is not left arbitrary to our choice, but we are commanded to have it. We are bound to believe our Adoption, if our adoption, then our *Election:* for the elect are predestinate to the adoption of children.

God knows those that are his, yea and he makes them to know it. Satan knows not who are his, nor can themselves otherwise than conjecturally know it. The Judgment of a reprobate

belongs not to man, but upon special revelation. So *David* in the 69. & 109. Psalms, prays not only against their sins, which we may do: but also against their persons, which we may not do. So *Paul* against *Alexander* the coppersmith:*The Lord reward him according to his works.* And Saint *John* seems to allow the Church such a judgment;*there is a sin unto death; I do not say that he shall pray for it.* And *Paul,* 1 *Cor.* 16.22. *If any man love not the Lord Jesus, Anathema Maranatha.* And the Primitive Church with one consent prayed against *Julian* the Apostate. But this is to be done exceeding rarely; for who knows them that sin unto death? And never absolutely; for they may repent, and turn to the love of Jesus Christ. There is no prescribing to God's infinite merry: it is true indeed, that the Scriptures threaten damnation to continued sin; yet the Gospel promiseth mercy to repentance. God often saves *inter pontem & fontem;* and turns ravening Wolves into mild and gentle Lambes.

To conclude; in *Election* we behold God the Father in choosing: in *vocation,* God the son teaching: in Justification, God the Holy Ghost sealing: in salvation, the whole Deity crowning. God chooseth of his love, CHRIST calleth by his word, the spirit seals by his grace: nowithe fruit of all this; of God's love choosing, of Christ's word calling, of the spirits grace sanctifying; is our eternal glory and blessedness in heaven. In *Election* God bestows on us his love, in Calling he grants the blessing of his word, in Justifying he communicates to us the sweetness of his spirit; in Glorifying he doth wholly give us himself. We see fa•re with our bodies eye, sense: further with the minds eye, Reason; furthest with the souls eye, Faith. The Rationall eye doth not so far exceed the sensual, as the spiritual exceeds the rational. *Calling* illuminates the mind with knowledge; Sanctifying seals up the heart with spiritual comfort: salvation crowns all, even the soul with immortal bliss. This gradation of *assurance* is sweetly contracted by Saint *Paul, Rom.* 8.30. Whom he did predestinate, them he hath also *called:* whom he hath *called,* them also he *justified:* and whom he *justified,* them also he *glorified.* Wherein the Fathers have found the four causes of our salvation. In predestination the efficient cause, which is God's love. In calling the material cause, which is Christ's death, delivered in his word that doth call us. In Justifying there is the formal cause, a lively faith. In glorifying there is the final cause, that is everlasting life. Paradise had four rivers that watered the earth: these four springs come from the *Eden* of heaven, and ru••e through the earth: and howsoever neglected by many, they *make glad the City of God.* So *Bernard* sweetly. *Conceditur in Praedestinatione, promittitur in vocatione est ••••tur in Justification, percipitur in Glorificatione.* Eternal life is granted to us in Election promised in our Vocation, sealed in our Justification, possessed in our Glorification▪ Conclude then faithfully to thy own soul; I believe, therefore I am justified▪ I am justified, therefore I am sanctified: I am sanctified, therefore I am called: I am called, therefore I am elected: I am elected, therefore I shall be saved. O settled comfort of joy, which ten thousand devils shall never make void! So I leave you to th••, which can never leave you; the certainty of this comfort.

These questions being resolved the Doctrinal points that follow are two: first, that our election may be *assured:* secondly, how it may be *assured.*

First, that it may be *made sure:* there is a Rule, *Nemo tenetur ad impossible:* no man is bound to an impossible thing: the Apostle would never set us about th•• work, which could not be

done. It were uncharitable tyranny to impose that task, whereof there is no possibility of performance, The ground of this assertion is the stability of God's purpose, *Rom.* 9.11. *That the purpose of God according to election might stand.* But how then is it said, *Revel.* 3.11. *Hold that fast which thou hast, that no man take thy Crown.* Now saith, *Augustine; Si alius possit accipere, tu potes perdere.* If another may take it, thou mayest lose it. The answer is easy; the Crown of outward profession may be lost; but the Crown of eternal *Election* stands immovable, to whomsoever it is decreed. The*Soul that is bound up in the bundle of life with the Lord,* cannot be lost. To say the elect may fall away, and be damned, is a comfortless doctrine, *Luk.* 10.20. *Rejoice because your names are written in heaven.* Saint *Paul* speaking of *Hymenaeus* and *Philetus,* who were fallen from the faith; lest the Church should be discouraged by the apostasy of two such notable pillars, as they were thought; comforteth them thus, 2 *Tim.* 2.19. *Nevertheless* (albeit those men fell off from Christ to their own damnation, yet *Nevertheless) the foundation of God standeth sure, having the seal, the Lord knoweth them that are his.* His *Election* is a foundation that shall never be removed. But *Paul* calls the *Thessalonians, Elect;* yet they fell away, I answer; they are called elect, not from the greater, but the better part. It is called an heap of corn in the barn, though the bigger part of it be chaff. Again, by the Law of charity we grant all those that profess Jesus Christ to be elect. But *David* prays, *Psal.* 69.28. that his enemies may be blotted out; *blot them out of the book of the living.* This was not *Precantis votum, sed Prophet••tis vaticinium:* not the desire of a petitioner, but the knowledge of a Prophet: blot them out, that is, I know they were never written there. But *John.* 6.70. *Have* ⟨◊⟩ *I chosen you twelve, and one of you is a devil?* This is to be understood of and election, not to everlasting life, but to the office of Apostleship, which was changeable and temporary, 2 *Cor.* 13.5. *know you not your own selves, that Jesus Christ is in you, except ye be reprobates?* Whence two things necessarily follow: first, if Christ be in ⟨◊⟩, we are no reprobates: secondly, we may know this; *know you not.*

The Certainty of *Election* is a point wherein Rome makes some show of coming near to us; yet there is a great difference. They say, a man may know it by divine revelation, so say we. They say, that men may have a certainty of hope, we stand for a certainty of faith. Theirs of hope is conjectural, ours of faith is infallible. Hope is an affection of the will, faith is a persuasion of the mind. Whatsoever God commandeth in the Gospel, that a man must and may perform: but God commandeth a Christian to believe his own salvation; therefore he may, yea ought to believe it, 1 *John.* 3.23. Indeed the Law did command that which we could not do; but this is the difference between the Law and the Gospel; the Law did impose duty, but gave no power of performance: the Gospel *imperat & impetrat;* commands and assists, gives grace whereby it may be obeyed, *John.* 6.63. *The words that I spake to you, they are spirit, and they are life.* Again, that which God hath charged us to pray for, he hath charged us to believe: but we are bound to pray for everlasting life, therefore we are bound to believe it, *Mark.* 11.24. *What thing, so ever ye desire when ye pray, believe that ye receive it, and ye shall have it.* In every petition there are two grounds; *Mandatum, quod jubet facere; Promissum, quod jubet credere;* the Precept that binds us to ask, and the Promise that binds us to believe: otherwise to what purpose do we conclude our prayers with *Amen?* Again, he that is the member of

Christ, can never be cut-off: if this could be, then should there follow a second Baptism: for Baptism is the Sacrament of Ingraffing.

Against the undoubted truth of this doctrine our adversaries bring two objections: first say they, where there is no promise, there is no faith; for these two are relatives but there is no particular word to assure any individual person, therefore no faith. We answer, that there is a general promise: indeed God says not, believe thou *John* or *Thomas,* and thou shalt be saved: but he says; *Whosoever believeth and is baptized, shall be saved;* which is as good. The promises are indefinite, and the minister in CHRIST'S stead applies them to every particular man's heart, *John.* 11.40. *If thou believest, thou shalt see the glory of God.* Hereupon our faith and obedience echo's to God, *Psal.* 27.8. *when thou said'st, seek ye my face; my heart said unto thee, Thy face O Lord; will I seek, Zach.* 13.9. *I will say, It is my poople: and they shall say, The Lord is my God* Secondly they object; we are taught to pray for the pardon of our sins daily; this were needless if we be sure of our *Election.* I answer; we pray for the pardon of our sins, not because we have no assurance, but because our assurance is weak. The heart of a Christian is like a vessel with a narrow top: being cast into the sea, it is not filled suddenly, but by drop after drop. God throws us into the sea of his infinite mercy: if we had a capable nature, we should be suddenly filled; but this grace is received according to the measure and capacity of the receiver. Let it then stand firm against the gates of Rome, against the gates of hell; that our *Election* may be made sure. *Non erit praesumptio credentis, ubi est authoritas jubentis.* There can be no presumption of the believer, where there is authority of the commander. God never broke his word with any soul.

Now we come to the manner, how this may be assured. There are but two ways for a man to know it; *Ascendendo in coelum, descendendo in seipsum:* either by going up into heaven, or by going down into himself. In the one there is presumption and danger, in the other is security and peace. Have we recourse to Saint *Paul* for his direction? and see how he consents with Saint *Peter:* the spirit of God can best declare himself, *Rom.* 8.16. *The spirit it self beareth witness with our spirit, that we are the Children of God.* Here are two testimonies, not God's spirit alone; there may be presumption: not our spirit alone; there may be illusion: both must 〈in non-Latin alphabet〉, *Contestari,* witness together; concur to make up this certificate. There is some question what this testimony of the Spirit is. Some take it to be an Enthusiasme, or extraordinary revelation; but then were it rare, and to few. Some take it for the affection of the mind obedien to God, *non ex timore; sed ex amore,* not out of fear, but out of love, *Origen.* But our spirit alone can testify this, what need is there of God's Spirit to it? Some refer it to the Imitation of God which makes us like him. But this testimony ariseth not from any act in ourselves, but from the divine spirit. Others think that this inward testimony proceeds from our good works. *Cùm spiritus noster per spiritum sanctum bona agit.* But the testimony that riseth from the effects, is rather our conclusion, than the Holy Ghosts proposition. Some by this witness of the spirit understand Holy Doctrine, *Theodor:* and the truth of the catholic faith, *Lyranus.* But the Apostle speaks not of any outward sign, but of an internal testimony. Therefore saith *Chrysostom; Non vox charismatis praestiti, sed praestantis; non gratie donatae, sed donantis.* The testimony comes not from the effect, but from the efficient; not of grace given, but of him that gives it.

This is then that inward assurance of the spirit, whereby we know ourselves to be children of God. *Perhibet testimonium incorde per occultam Inspirationem. Caiet••* says, it is not a testimony *de possibili,* that it may be; but *de facto,* that it is. This may be formed like a practical syllogism: the proposition is made by the Gospel; Whosoever believes in CHRIST is chosen to life everlasting: man meditates upon this blessed promise, and sucks sweetness to his soul from it. Then comes the spirit, illuminates the mind, opens the heart, begets a true faith; so that with freedom man's spirit makes the assumption; I believe in CHRIST, I renounce myself; all my comfort and affiance is in him: flesh and blood cannot say this, it is the operation of the Holy Ghost. Last comes the blessed conclusion, which is the testimony; therefore thou art the child of God. The proposition is grounded on the promise of God, that is *Objectum fidei quod creditor,* the object of faith, which is believed: the assumption out of the former, is *Actus fidei quo creditor,* the act of faith whereby we believe? Our assurance therefore is not, as *Aquinas* and *Lyranus••* speak; *Non scientiae, sed conjecturae; non rei sed spei:* for children call upon their fathers, not with a conjectural persuasion, but with a confident assurance. This certainty is true; for though faith be of things believed not perceived, yet faith it self is a thing perceived not believed. There is a threefold assurance, first of opinion, when a man deceiveth himself by his own imagination. The second of persuasion, as the devils know the Articles of faith without any comfort. Thirdly of Resolution, which is not only in the truth of such an Interest, but of our Interest in such a truth. The first of these is in the will only, without the understanding; the second is in the understanding only, without the will: the last is both in the understanding and will. Now the testimony of our spirit must concur to this: *for if our heart condemn us not, then have we confidence toward God,* 1 *John.* 3.21. This is the witness of a heart purified and sanctified in the blood of CHRIST, *Prov.* 27.19. *As in water face answereth to face;* or the pure Crystal glass lively represents the Image set before it: so here the witness of our sanctified spirit answers the sanctifying spirit.

This testimony may be perceived by many effects; especially take one: it is the right estimation of our sins. Now this estimation must be in respect of their terms; as they are past, present, or to come. We must find in ourselves, for sins past *Dolorem,* grief: against sins present, *Praelium,* combat: concerning sins future, *Odium,* hate and resistance. First we must be grieved for the sins we have done. *Godly sorrow worketh repentance to salvation not to be repenetd of* where is *Efficax, Effectus, Qualitas, Finis:* the thing operating, *godly sorrow:* the *Effect, Repentance:* the *Quality,* ⟨◊⟩ *to be repented of:* the *End to salvation.* There be two sorrows, and they differ much: for worldly sorrow *Deum intuetur iratum,* beholds God justly incensed, godly sorrow *Deum intuetur pacatum,* beholds God sweetly pacified. They also differ causally: the former grieves for the punishment, not for the sin: the other grieves for the sin, not for the punishment: this would be sorrowful for sin, though there were no hell to punish it. *Cain* groans under the penalty, *David* grieves for the iniquity. The one trembles as a slave, the other fears as a son. These penitent tears,*Cor maculatum lavant, oneratum levant, contritum laetificant;* they purge the heart from the foulness of sin, ease it of the burden of sorrow, and give it the cheerfulness of comfort. Therefore no Repentance, no testimony. Secondly, for sins present, there must be in us an holy and valiant combat against them, *Gal.* 5.17. *The Spirit warreth against the flesh,* as well as the *flesh against the Spirit.* This combat can only befall

the elect; whose soul is in the state of *Rebecca's* womb, when the twins struggled within her: *Esau* will not let *Jacob* rest, nor *Jacob Esau.* Two enemies in a Country are too near; two in a City dangerous, two in a house worse, but two in a bosom smartest of all. And yet unless this strife be in a man, he can have no peace with God. Indeed for natural things, war and peace are contraries; yet this spiritual war is the only means to our eternal peace. The Saints in heaven have no such strife, for they are wholly spiritual: the reprobates on earth have no such strife, for they are wholly carnal: only the regenerate believers in the militant Church, maintain this battle, and feel the bitterness of this conflict. The pressure of native corruption is heavy: as in the Ephi•ltes or disease called the Night-mare, a sleeping man thinks he feels some heavy weight lying on his breast, and holding him down; he groans and strives to remove it, but he cannot. So this inborne corruption lies on the heart of a Christian, and he would fain be rid of it, he fights against it, and complains that he is forcibly over-borne by it, to do the evil he neither would nor should: but let him be comforted, Christ shall one day give him a full deliverance. No combat, no testimony. Lastly, concerning sins to come, we must find in ourselves hatred and resistance: *We know, that whosoever is borne of God, sinneth not.* He is always fixing his eye upon that rule, *Philip.* 4.8. Whatsoever things are *true,* and *honest,* and *just,* and *pure,* and *lovely,* and of *good report:* if there be any *virtue,* if there be any *praise,* he thinks on *these things.* So that, *Sanctimonium est Testimonium,* our Sanctimonie is this Testimony: 1 *John.* 2.5. *We know we are in God, by keeping his Word.* Hence it is that some books have read, 〈in non-Latin alphabet〉; make your election sure *Through good works:* so *Beza* says, he found it in two Greek manuscripts. This is a good witness, when a man reasons from the proper effects to the proper cause, 2 *Tim.* 2.19. *The foundation of God standeth sure:* it is granted; God is sure of it, but how may I be sure of it? *Paul* there answers; *Let everyone that nameth the Name of Christ, depart from iniquity.* Happy soul, that comes with this certificate, under the hand and seal of the holy Spirit, to the gate of heaven. He may justly challenge mercy; *Feci quod jussisti, red quod promisisti;* I have done what thou hast commanded, perform to me what thou hast promised: I have worn the short white robe of Innocence, give me the long white robe of Glory. There is a private mark, and a public mark; Go thorough the City, and set *a mark upon the forheads* of them that mourn for the sins of the times: there is the Private mark, *Well done, thou good and faithful servant,* &c. there is the Public mark.

Thus we see, it may be made *sure,* now therefore let us go about it, and that with *diligence.* If you purchase lands, you buy the strength of law to make sure the tenures: if you drive a bargain, you will have earnest for assurance: if you let money to interest, you will not do it without good assurance. The common voice of all the Usurers about the town, is Assurance: the very Stage knows them by no other names, but Security and Assurance. You bind a debtor to you surer, than the Philistines bound *Sampson:* and if he cannot loose himself, you put out his eyes, set him to grind at the mill, while you eat the flour. All is made so sure, that neither the corrupt man of law, nor the Devil himself, can find a trick to untie it. But now for heaven and salvation, you play at fast and loose: the last thing that ever is assured, is your eternal bliss. Beloved, I would this were a slander, and that you could nobly confute my jealousy with your actual piety. O that upon so good terms I might be brought hither again, to recant it: for you are sure! when did you ever take so much pains, to be sure of the pardon

of your sins, as you do weekly to make sure your debts? The want of that assurance hath often broke your sleeps, when did the want of this disquiet you? I will tell you; the purchase of your lands, the leases of your houses, the bonds of your monies, the care of your books; shall all at the day of Judgment, be bills of accusation, and indictments against you. A man apprehended for a robbery, is convicted, condemned; yet by suit of friends reprived, till they can get a pardon for him. In the mean time come some of his acquaintance, and will him to be of good cheare; they sing, dance, and drink with him: he answers, I am condemned, the sentence is past, the execution is ready; how easy it will be to get a pardon, I fear: if I were sure to escape, I could be merry with you; till then, I must say to laughter, thou art mad; and to jovisance, be thou a stranger to me. Thus stands the case with us; the Law hath condemned us for transgression, the devils are ready executioners to hasten Justice; show me my pardon, assure me that the great King of heaven hath forgiven me; I can then rejoice; till then, no comfort can down with me. There is a tale of a covetous man, that had nothing in his mouth, but *It is good to be sure.* If his servant went to sow his land, he would follow him; why? O it is good to be sure. Though himself had locked the door; yet he must needs rise out of his bed in the cold, to feel it fast: why? O it is good to be sure. Let him have told his money often over, yet he will tell it again: why? O it is good to be sure. It came to pass that he fell very dangerously sick; and his servant perceiving little hope of life in him: asked him, Master have you said your prayers? Yes, I have said them: nay, but say them again master; you know it is good to be sure. No, says the worldling, it is more than needs, for I am sure enough of that. He bids his servant open his chest, and bring him all his gold in it, to look upon. The honest servant, willing to work his master to repentance, having opened it; told him; Master, the Devil is in the chest, he lays his paw upon all the gold, and says it is all his; because it was extracted out of the life-blood of widows, orphans, and poor wretches. Says he so, quoth the Extortioner? Then bring me the gold, the chest, the devil, and all; It is good to be sure. Perhaps from hence came that by-word; that the covetous worldling gets the devil and all.

O the vain assurance of these fugitive things! *Vel sequendo labimur, vel assequendo laedimur.* No, I will hold me fast by the LORD, for that is sure. *They that trust in the* LORD,*shall be as mount Zion, which cannot be removed, but abideth forever.* The Dove makes moan to her fellow-birds, of the tyranny of the Hawk. One counsels her to fly aloft, but the Hawk can mount as high as she. Another adviseth her to keep below, but the Hawk can stoop for his prey. Another, to shroud her self in the woods, there she shall be sure: but alas, that was the Hawkes manour, the place where he kept his court. Another bids her keep the Town, there she was sure from the Hawk: but so she became a prey to man, and had her eyes put out to make the Hawk sport. At last one bids her nest her self in the hole of a Rock, there she should be safe, violence it self could not surprise her. The Dove is man's Soul, she would gladly be secured from Satan: come to me, saith Riches, here thou shalt be sure? No, wealth is the Devils stirrup whereby he gets up, and rides the covetous. Come to me, saith Pleasure, here thou shalt be sure; as if she were not as very whore as *Delilah,* to betray thee to that Philistine. Honor says, Come to me, here thou art sure; as if the Devil durst not come near the Court-gates; or Greatness were a Supersedeas to sin, or a protection against the arrest of

judgments. No, there is no *Surenesse* in thy lands, none in thy monies, none in thy honors, none in thy pleasures: neither Court, nor City, nor Country; neither Castles nor Forts can save thee; yet there is a Rock for this Dove,*O my dove that art in the clifts of the Rock.* The clifts of this Rock are the wounds of Jesus Christ; fly thither, O my soul, and be safe! *Psal.* 55.6. *O that I had wings like a Dove, then would I fly away and be at rest.* Thy wings are faith and prayer; hye thee to this Rock, there only thou art sure; all the devils in hell shall not pluck thee from the merciful arms of Christ, *John.* 10.28. *They shall never be plucked out of my hand.* How are we sure that we are in his hand? if his Spirit be in our heart. It was a good argument of *Manoahs* wife, *Judge.* 13.23. *If the Lord were pleased to kill us, he would never have accepted of our sacrifice.* So conclude thy own conscience; If the Lord were pleased to reject me, he would never have given me his Spirit. If I were a vessel of wrath, such a Comforter should never have come within my doors, *Psal.* 41.11. *By this I know that thou favourest me, because mine enemies doth not triumph against me.* If Satan prevail not, sure then I am in favor, and the Lord JESUS hath reserved me to his eternal Kingdom.

Your calling. Calling hath divers acceptions; it is here meant of that spiritual and inward calling, wrought by the Spirit in the ministry of the Gospel. *August. Non quacunque, sed quâ vocatione sit credens;* Not every kind of vocation, but only that whereby a man is made a believer, *Act.* 16.14. *Lydia* attended to the things that were spoken, and the LORD opened her heart. *She attended to the Word;* there is the outward calling: GOD *opened her heart;* there is the inward calling. In the trial of this *Vocation,* I should consider, *Vnde nos vocârit Deus,* and *ad quae vocârit;* from what we are called, and to what. Saint *Jude* says, we are *sanctified by* GOD *the Father, preserved in* JESUS CHRIST, *and called.* To be brought into the Church, is *Vocation* external: to be sanctified, is *Vocation* internal: to be preserved in CHRIST, is *Vocation* eternal. Here are the three parts of our Incorporation to CHRIST; *Vocation* by GOD the Father, Sanctification by GOD the Son, Preservation by GOD the HOLY GHOST. *Vocation* is the fruit of *Election, Rom.* 1.7. *To all that be in Rome, beloved of* GOD, *called to be Saints.* First, beloved of GOD, then called to be Saints. You have heard before, that Calling is the way to assure Election. But now you would be sure of your true Calling: good reason, otherwise your journey to heaven would be like *Hannibals* on The Alps.

There are many signs, like hands in a cross-way, to tell us the right, *Isaiah* 30.21. Thou shalt hear a word behind thee, saying, *This is the way, walk in it.* I could tell you of Love to the Word preached, a sure effect of true *Calling.* He that is called, loves the lowest stair of the Pulpit, better than the highest stair of the Tribunal. One loves the Tavern, whiles another runs to the Temple; What is the reason? This man is called, rather than the other. I could also tell you of a sincere and devoted affection to Christ; when we desire his company above all things, and love the place where his Honor dwelleth. *Vbicunque fueris Domine Jesus, sive in patibulo, sive in sepulchro, sive in inferno;* Wheresoever thou art, O blessed Savior; whether on the Cross, in the grave, or in hell, I care not, so I be with thee, so I find thee my Savior. This love should be to Christ, not so much for his bounties sake, as for his own sake. This holy affection produceth our love to Christians: *Diligo (quia) dilectos;* I love them, because God loves them, 1 *John.* 3.14. *We know that we are passed from death unto life, because we love the brethren: Eos qui sunt fratres, & quia sunt fratres:* We love them that are brethren, and because

they are brethren. What is true of this blind affection in the blood; that it ariseth often, not *Ex virtute affectae, sed ex voluntate afficientis;* Not from any merit in the affected, but from the lust of the affecter: therefore the Poets have called *Amantes Amentes,* Lovers mad-men. This is here made good of divine love in the Spirit: I affect that man, not because he is good to me, but because God is good to him.

I might add another sign, that *Vocation* testifieth it self in a plenary obedience, at least in respect of Resolution. This must be *Ad totum, per totum, de toto;* To the whole Law, during our whole life, with our whole heart. To the whole Law, *Psal.* 119.6. *I have respect unto all thy Commandments.* During our whole life, *Luke* 1.75. *In holiness and righteousness before him, all the days of our life.* With the whole heart, as *David* speaks, *With my whole heart have I loved thee.* Otherwise GOD will come against us with a But, *Rev.* 2.14. *But* I have a few things against thee. With a Nevertheless, *Revel.* 2.4. *Nevertheless* I have somewhat against thee. With a Notwithstanding, *Revel.* 2.20. *Notwithstanding* I have some things against thee. All these exceptives; But, notwithstanding, nevertheless, are against us. I know, I must offend; I must suffer many sins, I will allow myself no sin.

I could also add another sign, how we may be sure that we are effectually *called;* that is, our dislike to this world. He that despiseth not earth, was never yet inwardly called to heaven. If the love of this world cannot stand with the comfortable assurance of our heavenly *calling,* let us divert our desires, and elevate our affections from *things on earth, to things above, Coloss.* 3.2. But if none be called to heaven, but such as be sanctified and separate from earth, I fear that the greater number takes the broader way: It is your method in the City; you say, there be more of the Company, than be of the Livery: but for heaven, and the profession of the Gospel; there be more of the Livery, than be of the Company; *Many are called, but few are chosen.*

To conclude, let me now characterize to you the man, in whose heart there is this assurance. He stands like an impregnable Fort, upon whom misery and malice would spend all their shot: much they do, to their own shame, to his glory. Sin like a flattering neighbor, hath often knocked at his door, and would have come in, but found cold welcome: and if it was importunate, was sent away not without repulse and blows. Perhaps it lurkes about his out-houses, and spite of him will be his Tenant, but shall never be his Land-lord. He hath some faults, but God will not see them. He meets at every turn with his railing and accusing adversary, Satan: but he stops his throat with a pardon sealed in the blood of Jesus Christ. He is never out of war, never without victory. Those roaring fiends set upon him proudly, and he beats them down triumphantly. The shield he always bears with him, was never pierced, Faith. He hath been often tripped, once or twice foiled, was never vanquished. His hand hath been scratched, his heart is whole. Tyranny bends on him a stern brow, but could never dash him out of countenance. Is he threatened the Surgery of the sword? he sees *Isaiah* under the Saw, *John* in *Patmos* cutting in pieces. Is he threatened drowning? he sees *Jonah* diving into that inextricable gulf. Burning? he sees those three Servants in their firy walk, and the Son of GOD amongst them. Is he threatened devouring? he sees *Daniel* in that sealed den of terrible Lions. Stoning? he sees that Protomartyr of the Gospel sleeping in peace under so

many grave-stones. Heading? he sees the *Baptists* neck bleeding in *Herodia's* platter. He is sure, that the God which gave them such strength, is not weaker in him: what could they suffer without God? what cannot he suffer with God? If he must endure their pain, he looks for their faith, their patience, their strength, their glory. The terrors of death amaze him not; for first he knows whom he hath trusted, and then whither death shall lead him. He is not more sure to die, than to live again: and out-faceth death with his assured resurrection. Like *Enoch,* he walks every day with God, and confers familiarly with his Maker. When he goes in humbly to converse with him by meditation and prayer, he puts off his own clothes, and takes a rich suit out of the wardrobe of his Redeemer: then confidently he entereth the presence-chamber, and faithfully challengeth a blessing. He hath clean hands, and a white soul, fit to give lodging to the Holy Ghost: not a room is reserved for the enemy: he that gave all, finds all returned to himself. He is so certain of his eternal election, and present justification, that he can call God Father, his Savior Brother, the Holy Ghost his Comforter; the Devil his slave, earth his foot-stool, heaven his patrimony, and everlasting life his inheritance. Those celestial spirits do not scorn his company, nor refuse to do him service. His heart is so devoted to Christ; that if misery, if death, if torments, stood in his way on the left hand: if parents, children, friends, wife, inheritance, stood in his way on the right hand; he would disdain all obstacles, and break thorough all difficulties, to come unto him whom his soul loveth. He fixeth his spiritual eye upon the*eternal things, that are not seen*▪ others see that is present, he that is to come. He walks upon earth as a stranger, his heart is at home. He hath laid up a sure treasure in heaven, a portion that shall never be taken away. He vexeth not himself with cares, he knows that he lives not at his own cost. Without omitting good means, he rests on a *Providebit Deus,* the Lord's providence. Without the warrant of GOD he dares do nothing, with it anything: nor is his faith more valiant, than his bowels are compassionate. He hath tears plenty, bot• for his own sins and others sufferings. He is no niggard of those showers on earth, he is sure never to weep hereafter. When he departs this life, his body sleeps in a peaceful grave: and those glorious Angels bear his soul with triumphant songs to the glorified Saints; where it is married to the Bridegroom JESUS CHRIST forever.

For if ye do these things, ye shall never fall. The doctrine of election, as it is to the faithful the sweetest assurance, so to the proud an occasion of presumption. *Nihil dulcius quando sobrie assumitur, nihil periculosius quando superbe praesumitur.* A man may be so bold of his predestination, that he forget his conversation: so he may dream himself in heaven, and waken from that dream in hell. Presume not therefore, that thou art so surely *Electus,* chosen; that thou become, *Elatus,* proud. Pride is no better an argument of an elect soul, than a tumid swelling is of a sound body. A Proclamation is read, wherein a Christian King grants honor and wealth to certain of his subjects; with assurance of donation upon their just demand. One among the multitude leapes at the news, springs away and stays not to here it out: there is a condition following, provided first that they put on arms, and expel the Turk, which infests some part of his dominions. This man comes one of the foremost to demand the promised honors: he is asked for a testimony of his valor and service in such wars. Alas! he never tarried to hear that condition, and therefore lost the retribution. GOD so promiseth

eternal life to men; but withal chargeth them to believe in Christ, and to do him faithful service against the devil, that great enemy to this kingdom. But how many are quite lost, for not staying to hear the proclamation of the Gospel out? they run away with opinion of sufficient belief, and never think of obedience. But to prevent such false hopes, there must be *Doing; For if ye do these things, &c.*

In which words we considered two parts; the Qualification, and the Ratification. *If ye do these things,* there is the Qualification. *Ye shall never fall,* there is the Ratification. There is a Condition premised, and a Reward promised. If you for your part, be doing; GOD for his part will keep you from *falling.* That is your obedience, and this is GOD'S recompense. Your devotion goes before, and his retribution follows after. First, to take the Qualification asunder, here be three circumstances; from the Order, *If First* ye shall perform; there is the Condition: *Ye do,* not say or purpose, but *Do;* there is the Practice: *These things,* not what you lust, but what the Lord commands, there is the Sincerity. Thus it lies taken in sunder, then being put together again, we shall find this the sum; the necessity of our active obedience.

For the Condition, we must first do and then have, not first have the reward and then do. Indeed we must first have *Vnde,* grace whereby to do before we do: but not the reward till we have done. Among men he first serves, that deserves: for God, we can merit nothing by doing, yet we shall have nothing without doing. The good man says, *Non mereor gloriam, sed vereor vindictam:* I deserve not reward for my goodness, but I fear punishment for my sinfulness. Let me look to my obedience, let GOD alone with my recompense. The tenor of the Scripture doth always set the work before the wages, *Luke* 19.17. *Well done good servant:* then *Enter into thy* LORD'S *joy, Matth.* 20.8. First call *the Laborers;* and if they have labored, then *Give them their hire, Rev.* 22.12, I come and my reward is with me; *to give every man according to his work.* First, we must arm, then fight: first fight, then conquer: first conquer, then triumph. *Isaiah* 62.11. *His reward is with him, and his work before him.* His work is before him, but his reward he brings with him. *First, seek the Kingdom of heaven:*first seek it, then find it. There is none among us, but looks for eternal blessedness: but where is our precedent obedience? GOD is not such a Prodigal, to deal his treasures among them that never sought to please him. *Quidam luxuriantur in Christo.* Some are too bold with CHRIST, they spend too fast upon his stock: indeed through their own default, his riches mal• them poor. The conceit of his sufficiency causes them to neglect their own deficiency: they will fail in doing, yet CHRIST must not fail in Crowning. They forget their first, yet expect God's last. They are deceived; if they will not first do these things, they shall *fall.* It was a prayer of the Jews every morning; *Puram animam, quam mihi dedisti, da ut tibi restituam:* so let it be ours, Lord, as thou gavest me an undefiled soul, so grant I may return thee an undefiled one again. Let us spend this short time *in agendo quae ad gratiam,* in doing the works of grace; that we may spend that eternal time in *habendo quae ad gloriam,* in possessing the riches of glory.

For the practice or fruitfulness in good works; *If ye do:* not think or say, but do. Idleness never had the testimony of God's acceptance: it is a vice that damnes it self. The idle person seems to be God's outlawry; out of the compass of his protection. Art and nature bring forth nothing suddenly: there must be growing degrees in the one, and intervenient labors in the

other, *Matth.* 20.8. The *Penie* had never been theirs, if they had stood in the market idle till Sun-set. The Philosopher said, that a man should give a lazy beggar a bit and a blow: a bit to relieve his body, a blow to correct his mind. Nothing better pleaseth God, than the sweet composition of a man's hand with his heart. When the one doth *Prop••ere quid agendum,* the other *Exponere quid propositum:* When the heart doth direct what the hand should do, and the hand doth do what the heart directs. For the hand is the best commentary of the heart: what a man does, I am sure he thinks; not always, what he speaks. We must serve God, as one said he would marry, *Pro amore,* for love. Now there are four things comprehended in that word, and they are found by cutting off the first letter. *Amore,* with love: as life in the body, so devotion in the soul, begins at the heart. *More,* with the conversation, practical obedience, doing that which is good. *Ore,* with the mouth, setting forth God's praise. *Re,* with the estate; when we do not offer sacrifice to the LORD, of that which cost us nothing.

There must be hearty love, lively practice, kindly thanks, costly service. When the good works of our ancient fathers and progenitors in this land are mentioned, presently the malicious cry out; Tush, they were Idolaters. Were they so? then a man may well say, that those Popish Idolaters were better than these Puritan Saints. If their superstition set up Churches, I am sure that these men's zeal pulls them down. Let them show us some *Doing* of good: *verae dicuntur res, quae apparent quales sunt, Aug.* Things are said then to be true, when their appearance doth manifest their being. If a man have a righteous hand, I will believe him to have a righteous heart. Physicians judge of the bodies health, not by the color of the face, nor by the quickenesse of the eye, nor by the glibnesse of the tongue; (though these also may give some symptoms) but by the pulse of the arm. It is not the lifting up of the eye, nor the bowing down of the knee, nor a demure and affecta•• manner of speaking, nor the Bible under the arm, nor the hearing of four Sermons a day; that justifies the sincerity of a Christian; but *If ye do th•se things.*

For the Syncerity, *These things:* not what gain prompts, or lust suggests, 〈◊〉 what God commands. What are they? Such things as appertain to knowledge, 〈◊〉 virtue, to godliness. Every worldling is left-handed: he will be doing, but he 〈◊〉 no thanks for his pains. They that lay baits to entrap and enwrap their neighbo••• are still doing, to keep their hand in ure: but this left-handed action is cursed. The rich Saint makes a feast, so doth the rich sinner, but with great difference: the 〈◊〉 of the former are the poor, who can return no recompense: the guests of the other are the rich, who are likely to bid them again; so they toss the ball of courtesy to such, as are able to toss it back to them again. There is a right-handed charity in those, a left-handed respect in these, *Luk.* 14.12. *As we have opportunity,let us do good to all men, especially unto them who are of the household of faith.* Rich worldlings will do good, not to all men, but to some men: and of those, not to the household of faith, but after a sinister sort to the household of *Belial;* to flatterers, to pandars, to drunkards, *Phil.* 4.8. There is a perfect rule of this 〈 in non-Latin alphabet 〉; whatsoever is true, honest, just, pure, lovely, and of good report. *Those things which you have learned and received and heard and seen in me, Do. Martha* had a busy hand, but not about *these things. Cain* had a working heart, *Achitophel* a working head, *Joab* a working hand: but *Cain's* heart, *Ahithophel's* head, and *Joab's*

hand, are ill met in one man. Thou expectest *eandem mercedem,* the same reward that the Saints had: therefore thou must perform *idem opus,* the same work that the Saints did. *These things.*

Now to reduce all these branches to their root, and as we have taken the words a sunder, so to put them together again; all the particulars unite their forces in this one sum, or general Doctrine. The mercy of God in our salvation requires our actual obedience; we must *do these things.* All the bells of *Aaron* ring this peal, *Deut.* 4.1. Hearken unto the statutes and Judgments which I teach you, *for to do them, Gal.* 3.10. Cursed is everyone that continueth not in all things written in the Law, *to do them.* Not sufficient to know them, but to *do* them, *Rom.* 2.13. not the hearers of the Law are just before God, but the *doers* of the Law shall be justified. There was a woman, *Luk.* 11.27. that blessed the womb which bare CHRIST: but he replied, *Yea, rather blessed are they that hear the word of God and keep it.* Yea, that thou sayest is true, she is blessed indeed, and all generations shall call her blessed; but there are others also blessed, even as many as hear the truth, and *do* it. Blessedness is desired of all, but few will go to the price of it, *Psal.* 106.3. *Blessed are they that keep judgment, and do righteousness:* that keep within the bounds of the one, and live in the practice of the other: the one being as it were their ore, the other their compass. *Be ye followers of God as dear children, Eph.* 5.1. *Summa religions est imitari quem colis:* the abstract of religion is to imitate him whom thou dost worship. Such a one hath done me insufferable wrong, how can I forgive him? God would. Another is gotten into my debt, and abuseth my patience, how can I forbear him? God would. Be thou a follower of God in grace, that thou mayest ascend to his glory. A man is travelling to this City; at least in his own opinion he thinks so, and tells all he meets that he is going to London; yet still he keeps his back upon it, and bends his course the contrary way. So ridiculous a thing is it, for men to profess that they are going to heaven, when their whole life is directly forwarding themselves to hell.*Omnes ad Deum ire volunt, post Deum pauci:* all men would come to God, few will be persuaded to follow after God, *Matth.* 7.21. *Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven.* For many call CHRIST their LORD, yet serve the devil.

He that hath my Commandments, and keepeth them, he it is that loveth me, John. 14.21. *Aug. Qui habet in memoria, & servat inevita: qui habet in sermon••••, & servat in moribus. Qui habet andiendo, & servat obediendo:* or *qui habet f•ciendo & servat perseverando. Qui habet lection, & servat dilection.* We must have the Gospel in our hearts, and keep it in our lives▪ have it in •earing, keep it i• obeying: 〈◊〉 understanding must contain i•, ou• actions express i•. *Scripture* 〈...〉 *i• opera vertere, & non modo dicere sancta, sed fa••••, Hieron.* Let u• endeavor to 〈◊〉 the Scriptural words into works, and not only to speak holy things, but to *do* them. For *Frus•rà Script•ra lec•• nisi intellectua; frustrà intellect•• nisi* 〈◊〉*:* in •aine we read the Scripture if we understand i• no•, in vain we understand it if we obey it not, *I am.* 1.22. *Be ye doers of the word, and not hearers only, deceiving your own selves.* We must first be hearers: for *David* hath branded the wicked man with this mark; *Noluit intelligere ut been ageret:* he would not hear nor understand, that he might do well. A man may know the will of God, and not do it: but he cannot do it unless he know it. Then not hearers only, but *Doers;* and th•• without any plea, or excuse, or fear of

danger by holy obedience. The dove will not leave her flight because there are some ravens in the air: so the good Christian will always keep obedience upon the wing, *Psal.* 34.14. *Depart from evil;* what and speak good only? No, but *Do good. De virtute loqui minimum, virtutibus ⟨◊⟩ ; Hic labor, hoc opus est, Persi.* To speak of virtue is nothing, the labor is to show the power of in it virtuous actions. *Magna dicere Golia sonus est: magna facere Sampsonis opus est, Tertul.* To speak bravely, this is but the sound of a swelling Giant: but to do heroically, this is the work of a valiant champion. It is not enough to say, as it is in the *Psalm, Credidi, & ideo locutus sum;* I believed and therefore I spake: but *Credidi, & ideo operatus sum;* I believed, and therefore I wrought. No man can work unless he believes: no man can believe unless he works. Christian Religion is more practical, than theorical: rather an occupation, than a mere profession; dwelling like the Artisans wit, at the fingers ends.

Let this be understood to the confutation, to the confusion of hypocrisy; which turns Religion into a vizard: it hath mouth, and eyes, and nose; all but painted. Hypocrites are not like the heathen Idols, save in one thing, *Psal.* 115.5. *They have mouths, but they speak not: eyes, but they see not, &c.* These have mouths, and they speak: eyes, and they see: ears and they hear; noses, and they smell: feet, and they walk: they have hands, but they do not work. *Plutarch* hath a tale of the Moon, that she entreated her mother to make her a coat fit for her. Her mother answers, my daughter, it is impossible to fit thee with a coat: for thou sometimes waxest, sometimes wanest: art now in the full, by and by changing: today bigger, tomorrow less. The hypocrite is such a man in the moon; sometimes a giant, sometimes a dwarfe: now great, presently small; evermore so changing, that no coat can fit him. Hypocrites are like pictures on canvase they show fairest at farthest. Hear them speaking, and see them not doing, and you would think them Angels: but see them doing, and hear them not speaking, and they are devils. Or at least, as you would Judge of dancers, when you hear not the tune of their music; leaping and turning, in all points like mad-men. Their voice is the voice of *Jacob,* but their hands are the hands of *Esau. Tace linguâ, loquere vitâ:* let thy life speak, and thy tongue hold her peace. Hypocrites have the running gowte, but it settles most in their fingers; *Chiragrâ laborant.* A beggar being reproved for his lasy life, answered that he had a secret disease lying in his bones, which for modesties sake he must not declare: they believed him and relieved him. One among the rest being unsatisfied, would needs know of him what that secret sickness was; seeing that he appeared so well outwardly: he told him plainly; it is within, a disease lying in my bones; some call it *Idleness.* Tell an hypocrite, (whose zeal is so pepper-hot at the tongues end) that his works be cold: Oh he hath a secret disease in his bones; a scurvy dissembling humor, settled in his heart, and creeping through every joint. If you will, you may call it Idleness or Hypocrisy; for I understand them as convertible terms. It must be very strong physic that purgeth this humor. They are only good, when on the Sabbath day they are fowing tap-houses, and scouring the common sewers and sinks of sin. But *mendacia fallax Damnat, & in mach•• gladiu• distringit Adulter.* Adulterers punish wantons, and presumption judgeth weakness. Is not this to be *doing?* yes, they do till they undo a man: they do, but not *these things: Omnium libidinum servicos puniunt qu•• imitantur; Plin.* They condemn that in others, which they applaud in themselves. But let us do what we should, that •e may receive what we would, 1 *Tim.* 1.5. *The end of the*

commandment is charity, not of a pure heart, and of a good conscience, and faith unfeigned. Th••may we expect the reward *well done good servant:* not well professed, but well expressed: not well known, nor well spoken, nor well purposed, but *well done.* This is the perfect rule, *Gal.* 6.16. *And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.*

Ye shall never fall. I come to the Ratification: these words are diversely read: *Non impingetis, non offendetis, non cadetis:* this is the best, 〈 in non-Latin alphabet 〉 : *Ye shall not fall.* The original *ad verbum,* ye shall *not fall forever,* that is, *ye shall fall never.* Such a phrase you have, *John.* 13.8. *Thou shalt not wash my feet forever,* that is, *Thou shalt never wash them.* This seems to be derived from the, *Psal.* 15.5. *He that doeth these things, shall never fall.*

But here the Apostle seems to attribute something to our works; as if the merit, of our *doing,* should preserve us from *falling.* No, he speaks not *De causa misericordiae, sed de via gratiae;* not concerning the cause of mercy, but the way of grace. Our own works do not uphold us, but assure us by a token that we are upholden of God. *Sunt testimonia electionis quâ fulcimur:* they are the inseparable effects of that grace, by which we are kept from falling. So long as we feel thy pulse beating, we are sure thou livest: yet the beating of thy pulse is not the cause thou livest, but a sign by the effects. *Bellarmine* observes, that CHRIST says not definitively; *you are unprofitable servants, Luk.* 7.10. But when ye shall have done all that is commanded you, *Say,* we are unprofitable servants. *Dicite, say* so, for good manners sake, and the acknowledgement of humility. Nay, but rather subscribe to verity; *say* so, and say the truth: for CHRIST might give something in charge, *Propter humilitatem,* to beget in us humility; but nothing *contra veritatem,* never anything against the truth. The God of verity never bad us lie: say so then, and say truly, that we are unprofitable servants: for God is a loser even by the best of us; if we consider and compare the cost he hath been at with us, with our fruits. The earth restores us four for one, we scarce return to God one seed of four. Usury brings us back one above our ten by interest, we hardly restore to the Lord one of ten, of his principal. We know no merit but CHRIST'S; therefore we pray, forgive us our trespasses, and give us our daily bread. *Qui misericordiam petit, meritum negat:* he that beggeth mercies, boasts no merits: if thou ask an alms, never plead thy worthiness. As the Servants to Princes make their gifts better than their wages: so let us that serve God, stand upon his gifts, not upon our wages. We are not upholden by our piety, but beholden to God's pity; we are kept from falling only by the grace of Jesus Christ.

Shall never fall. Falling is twofold, of Infirmitie, and of Apostasy; the one is a falling into sin, the other a falling into the state of damnation: there is weakness in the one, there is presumption and obstinatenesse in the other. The former of these falls may befall the faithful, but not the latter: for there is no damnation to them that are in Jesus Christ, *Rom.* 8.1. Indeed he may fall into diverse sins, but never into that sinning sin: they be slips, not foils: or if foils not falls: or if falls, yet falling forward to repentance, not backward from mercy. The faithful shall not fall into apostasy; from the Lord: the reason is, because God establisheth his goings, *Psal.* 40.2. *The Lord will preserve him, and keep him up.* If that were understood of sin, that *Solomon* speaks; *The just man falleth seven times a day;* yet it implies his repentance: for he could not properly be said to fall seven times, unless he had rose six

times. *Toties resurgit paenitendo, quoties cecidit peccando;* he doth not more often fall by sinning, than he riseth again by repenting. Thus he may fall into infirmity, but he shall never fall into apostasy.

And this is a sweet comfort, that those which are upheld by God's power, shall never fall away from JESUS CHRIST. *Eli* was Priest of the Sanctuary, yet he fell: *Adam* was in Paradise, yet he fell; Lucifer was in heaven, yet he fell: but whosoever is in CHRIST, shall *never fall.* Indeed he may fall into affliction, but not into destruction. *Subjicitur miseriis, non rejicitur cum miseris:* he is laid under the rod of calamity, but he shall never be forsaken with the miserable. Death may trip down his body, Satan cannot get down his soul; *In abyssum non cadet.* His name is written in heaven; and until that name fall, which will not be though heaven fall, himself shall never fall. Though he wrastles with Giants, against *Principalities,* and *Powers,* and *wicked spirits in high places;* yet he shall stand. Though death lay his body in the dust, yet it hath no power to touch his soul; he shall stand. The poor Philosopher dying said; *Anxious vixi, dubius morior, nescio quo vado:* I have lived uncertain, I die doubtful, I know not whether I go or what shall become of me. The blind reprobate, what he would not credit presuming, he shall see then despairing; the gates of hell wide open, and a bottomless gulf ready to swallow him. The resolved Christian knows, that the mouth of the pit is shut against him, that the gate of glory stands open for him; that he is *elected,* not to fall, but to rise. No descent doth fear him, but his ascent doth cheare him, *I go to him that is above.* Now the mercy of God keep us from *falling,* and give us a blessed rising at the Resurrection of the Just, through the merits of Jesus Christ. *Amen.*

VERSE 11. For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our LORD and Savior Jesus Christ.

THe dependence of this verse with the former, we shall in due place be fitly occasioned to consider: first, therefore to the distribution. It may be distinguished into two main parts.

The

- Passage; *For so an entrance shall be ministered to us.*
- Palace; *Into the everlasting kingdom of Christ.*

In the passage are observable these four Properties

- *Certitudo,* the Surenesse; *So shall be;* without fail.
- *Promptitudo,* the Readinesse; *An entrance;* without trouble.
- *Aptitudo,* the Fitnesse; *shall be ministered;* without let.
- *Latitudo,* the Easynesse; *Abundantly;* without pain.

In the Palace consider two things: The

- Royalty; it is the *Lord's* own *kingdom.*
- Eternity; it is an *Everlasting* kingdom.

In the Surenesse we find two circumstances; the Reason by way of connection, in the word *For:* and the means by way of relation, in the word *So.*

For. This is a binding word that knits the discourse together with a natural dependence. As if the Apostle should thus declare himself; There are some *blind,* and *forget* the way of truth: what then? *Therefore* make your election sure: why? for if ye do so, ye shall *never fall:* how are we sure that we shall not fall? *For so* you have a full entrance to blessedness. If you study in mind, affect in heart, and strive in hand, to do these things; God will help *Per opem suam operam vestram,* your endeavor with his grace, you *shall enter* into his glorious kingdom. Plain and simple averring of the truth is sufficient in holy Scriptures, which bind the conscience *authoritative.* God's, *Sic facite,* or *Hoc credit;* do this, or believe that; is enough without any reason. For as in men's commands, we examine *Quid, non quis,* what is enjoined, not who imposeth it: so in these we examine *Quis, non quid;* who it is that chargeth us, not so much what we are charged. The precepts of Superiors are sometimes evil, therefore we obey them only in good: but when the Lord commands, we do not examine, but execute, 1 *Sam.* 3.18. *Dominus est, It is the Lord.* Yet as CHRIST led the Jews *Tam oculo, quàm oraculo;* as well by his Miracles amazing them, as by his Oracles instructing them. So his Apostles persuade us, *Et argumentis & ornamentis;* and do not come evermore with a *Mandamus.* As the father to bring on his child a long Journey, wins him by fair promises, lifts him our hard passages, holds him by the hand all the way: so the Lord doth allure us by gracious affordments, persuade us by arguments; and rather than we should be weary of well doing, encourageth us with reasons; *For* so you shall enter, &c.

So. This is a description of the means, and hath a relation to the former counsel. As if he should say, make your election sure; and by living soberly and righteously endeavor the ascertaining to your own hearts, that God hath decreed you to salvation: for *So* you shall have a free entrance into the kingdom of CHRIST. That is the only means whereby you may be admitted, and without that you shall be excluded. There be numbers that would enter the kingdom of Christ, but they fail in their *Sic,* they will not *So* enter, *Luk.* 10.37. When Christ had made the Lawyer tell himself, who was the good neighbor; *He that shown mercy on him:* he presently upon it chargeth him, *Go and do thou likewise.* Wouldest thou arrive at heaven? set their Precedents, who are now in heaven, before thine eyes; *Go and do thou likewise.* So *Paul* left it in charge behind him, *Phil.* 3.17. *Be ye followers of me, and walk so as you have us for an ensample.* If you would come to the place where we are, you must follow us in the works which we have done: *So* you shall have an entrance. *Sic,* whatsoever is a *Non sicut,* dissonant from this *So,* is an hindrance. God sets us, as *Moses* on *Nebo,* upon the mount of a sanctified speculation, and shows us Canaan, with the way to it; *So* you must enter it, or not at all. One minds nothing but his cups, another nothing but his purse, a third only his courtesan; yet all these point to meet at heaven: but they fail in their *So;* for this is not the way thither, 1 *John.* 2.16. *The lust of the flesh, the lust of the eyes, and the pride of life;* is a broad way, but not to

salvation. Of all the manuductions to the City of God there lies no way by three signs; the sign of the Pot, the sign of the Purse, and the sign of the Punke. Therefore we say, the drunkard is a man out of the way, the worldling crosses the way, the adulterer dammes up the way. All these fail in their 〈 in non-Latin alphabet 〉 , therefore shall miss in their 〈 in non-Latin alphabet 〉 , the desire of their hearts. One presumes himself a *David,* and thinks to conquer the *Goliath* Satan with *Saul's* armor; not *So,* but in the *Name of the Lord of hosts,* 1 *Sam.* 17.45. The Seminary asks the Pope, as *Abishai* did *David,* 1 *Sam.* 26.8. *Shall I smite the king?* Not *So,* for who can stretch forth his hand against the Lord's anointed, and be *guilt-less?* Treason is not the way to heaven. Covetous men like those stronger soldiers, will not give the faint and poor any of their spoil: not *So* saith *David,* 1 *Sam.* 30.23. *You shall not do so my brethren, with that which the Lord hath given us.* There is another *So* to salvation; and blessed is the servant, whom his Master findeth *So doing, Matth.* 24.46. This is the surenesse; if you go by the means, you shall come to the end. *So* you shall have an entrance; an infallible rule, if you walk *So,* you shall not miss it.

An entrance shall be given you; I call this the Readinesse of the Passage. The way is not hedged up with thorns, nor barricado'd with bulwarks, nor maz'd like an intricate labyrinth; *Patet,* there is an *Entrance.* In the tractation of this doctrine, because it is the heart of the Text, I will consider three things. First, the proposition, that the way to blessedness is open: next, I will clear the way from certain obstacles, that may seem to cross the truth of this assertion: lastly, I will declare wherein this *Entrance* consists.

The passage to grace and mercy is open, and ready to entertain all entering feet. From the first fall, sin had shut it up, but now CHRIST hath opened it, *Revel.* 3.7. *He that hath the key of David openeth, and no man shutteth.* The Pope presumes he hath that key, and lets in whom he pleaseth: Oh miserable man, why doth he not then let in himself? Idolaters, Sorcerers, Adulterers, Heretics, have had that imaginary key; yet could they get no entrance into heaven. Only CHRIST opens that gate, and gives *entrance.* Thrice was heaven opened to himself: at his Baptism, *Matthew.* 3.16. at his transfiguration, *Matth.* 17.5. at his ascension, *Act.* 1.9. I know that the apertion of heaven doth often mean a manifestation of God's glorious power only: but in these places it signifies *visibles caeli scissuram, ut aliquid planetis & astris superiùs perspiciatur;* a visible fissure of heaven, that something might be seen far transcendent to the stars and planets. Such an apertion was to Saint *Stephen, Act.* 7.56. *Behold, I see the heavens opened,* and the Son of man standing on the right hand of God. *Praevidebat Stephanus, quod Stephano providebat Dominus.* The Lord afforded him a vision of that, whereof he was instantly to have the fruition. The like patefaction was to *Peter, Act.* 10.11. *He saw heaven opened.* Those visible scissures were figures of this invisible entrance. Into the *Sanctum Sanctorum,* the type of heaven, went only the high Priest once a year: but CHRIST at his death rent the veil of the Temple, to signify that he had made now a clear passage for all believers, *Hebr.* 9.8. *The Holy Ghost this signifying, that the way into the Holiest of all, was not yet made manifest, while as the first Tabernacle was standing.* Indeed it is true, that from the beginning heaven was not shut to the faithful; for how then did *Abraham* enter into blessedness? *Non clausum fuit Iudaeis, sed non apertum fuit omnibus.* As it was not shut to the Jews, so it was not open to the Gentiles. For they were *aliens from the common wealth of Israel,*

and so *strangers from the covenants of promise, Eph.* 2.13. *But now ye which were sometimes far off, are made nigh by the blood of Christ;* who hath broken down the middle wall of partition between us. The Gentiles were esteemed as dogs; and the children's bread is not given to dogs, *Mark.* 7.27. But he that could make *ex lapidibus filios,* children of stones; can also make *ex canibus servos,* of those dogs servants. The gate then stands wider open *Per Christum missum,* than it did *Per Christum Promissum;* by a Savior borne, than it was by a Savior only promised to be borne. That to the Holiest, was a typical entrane, this is a topicall entrance. Therefore, *Our salvation is now nearer:* for we do not go to the gate of heaven, but rather the gate of heaven comes to us, *Rev.* 21.2. *I saw the holy City, new Jerusalem coming down from God out of heaven.* Because we could not ascend to it, it doth ascend to us. CHRIST calls himself *The door, John.* 10.7. which place being compared with *Revel.* 3.20. *I stand at the door and knock:* we find that *Ostium est, & ad ostium pulsat:* he is the Door and yet he knocks at the door. He that hath a suit to the King, concludes with himself; I must go to the Court, for the Court will not come to me. Yet *Matth.* 21.5. *Rex tuus venit ad te; Thy king cometh unto thee. Petit tua limina virtus.* Thus Christ promised the penitent malefactor; *This day thou shalt be with me in Paradise. Sanguis Christi clavis Paradisi.* The blood of Christ is the key that openeth Paradise,*Eph.* 2.18. *Through him we have an access by one spirit unto the Father.* Thus the doctrine is cleared, *Heb.* 10.19. *We have boldness to enter into the Holiest by the blood of Jesus: By that new and living way which he hath consecrated for us, through the veil, that is to say, His Flesh.* He is the *Way,* and the *Truth,* and the *Life:* there is no way but by thee, no truth but from thee, no life but in thee, Oh dear Lord Jesus.

In the second place, let us proceed to the removal of such impediments as might hinder this passage. There is no glory of entrance, where is no hindrance. Sin was the first obstacle, *Gen.* 3.24. *So he drave out the man.* It shut him out, and kept him out: Angels that were his friends, were set to with-stand his re-entry. This taught him, that as sin cast him out of Paradise, so it would also shut him out of heaven, but for the mercies of God in the merits of a Redeemer. There are many enemies, backed by the malice of sin; but because they are numerous, and must be ranked to some Generalls, I will reduce them to four.

The world is none of the least; and in this there is a double opposition: on the left-hand Indigencie, on the right-hand opulency. They are both removed by Christ; *Qui omnia bona terrena contempsit, quae contemnenda docuit: & omnia mala sustinuit, quae sustinenda pracepit;* The good things of this world he despised, that he might teach us to despise them: the evil things he bore, that he might teach us to suffer them. 1 *John* 5.4. *Whosoever is borne of God, overcometh the world:* We so cast away this hindrance, whether of prosperous or adverse things; *Vt nec in illis quaeritur foelicitas, nec in istis timetur infoelicitas;* That we neither seek to be blessed in the one, nor fear to be cursed in the other, *August.* Faith is the principal in this victory: good works are underling soldiers, but Faith is the Captain, which commands all under the great General, JESUS CHRIST. *Opera bona vincunt executive, sola fides imperative;* Is want an hindrance? No, *Matth.* 6.20. There is *Treasure* enough to be had in heaven. Is dearth? No, *Prov.* 15.15. For a good conscience is a continual feast. Is exile? No; for the home we seek, is a *City to come, Hebr.* 13.14. Doth prosperity assault us? Indeed this is a sore bar to our entrance; for one man could foil the Devil in his misery, whereas many have been foiled by the Devil in

their felicity. *Isaiah* 38.17. *In my peace I had great bitterness.* The Churches estate, saith *Bernard,* was *Amara in nece martyrum, amarior in conflictu haereticorum, amarissima in moribus domesticorum;* bitter in the loss of her children's blood, more bitter in the oppugnations of her doctrine, most bitter in the vices of her professed friends. Thus the world hinders our entrance, worse by his courtesies, than he can by his crosses. Yet let him do his worst, faith follows Christ, and he is that great Martial that makes way for us thorough the world, *John.* 16.33. *Be of good cheer; Ego vici mundum; I have overcome the world.*

The Flesh steps in next to bar up our entrance; this is a *Delilah* in *Samson's* bosom, that seeks to cut his throat: It is like the moth in the garment, that breeds in us, and feeds on us. There is no man hath a worse friend than he brings from home. An unfaithful servant is mischievous, an unfaithful friend more mischievous; but *Infida uxor,* an unfaithful wife, most mischievous. It is ready to prompt us, as *Job's* wife tempted him, *Job* 2.9. *Curse God and die.* This *Clitemnestra* for the love of her adulterous friend, Satan, will betray her own betrothed *Agamemnon.* The only course is to be bold with it; and *Reprimere ne pereat, supprimere ne perimat;* To restrain it, lest it kill it self, and to mortify it, lest it kill us. This obstacle hath also Christ removed; not but that it still offers to withstand us, but that it shall never hurt us. Christ's assistance is stronger than her resistance: in Christ she is *mortua,* dead, though in her self she be *mortifera,* deadly. Christ's innocent flesh was crucified, that this sinful flesh might be mortified, *Ro.* 7.25. Let her do the worst to hinder my entrance, yet I shall enter: and for this *I thank* GOD *through* JESUS CHRIST.

The Devil is a master antagonist, a watchful and a wrathful enemy. His weapons are *Tentations,* whereby he makes men sin: and *Accusations,* whereby he makes them despair for sin. But this hinderer is mussell'd, *John* 16.11. *The Prince of this world is judged: John* 12.31. *The Prince of this world is cast out.* He is *mortuus in lege,* condemned himself, therefore unable to condemn us. He is excommunicated, therefore his testimony is nothing worth. Doth he fright thee with thy sins? Answer him that the Lamb of God hath taken them away. Perhaps the politic Serpent quiets thee in the settled opinion of thine own righteousness. Oh Devil! wouldst thou have me turn Iuditiary, and trust to mine own righteousness? I am a sinner, or else what needed I a Savior? *Matth.* 9.12. *They that be whole, need not a Physician, but they that are sick.* I have infinite sins, but there is an infinite ransom paid for them.*He was made sin for me, who knew no sin, that I might be made the righteousness of God in him. Factus est peccatum propter nos, qui fuit ipsa justitia: ut nos facti simus per eum justi,in quibus fuit ipsa malitia;* He that was righteousness, was made sin for us; that we who were unrighteous, might be made righteousness in him. Satan do thy worst, we have an abundant entrance through JESUS CHRIST.

Death is the last enemy, but not the least enemy. Albeit it be hateful and hurtful to the wicked, because it ends their short joys, and begins their everlasting sorrows. Yet to the faithful, that fiend is a friend; *Dum egressum properat, ingressum praeparat:* while it hastens their going out of this world, it prepares their going into the world to come: *Philip.* 1.21. *To me to live is Christ, and to die is gain.* That which meant us the greatest damage, procures us the greatest advantage. The Lord Jesus hath *Led captivity captive,* and *swallowed up death in victory,*

1 *Cor.* 15.54. *O death where is thy sting? O grave where is thy victory?* Out of that *Strong one* he brought *honey:* Out of that *eater* of all flesh, *meat* for all spirits. Thorow the jaws of cold death, he hath opened the gates of eternal life. *Mors, quae perpetuo cunctos absorbet hiatu; Parcere dum nescit, saepius ipsa favet;* While death strives to bar the way against us, it doth make way for us, into this everlasting kingdom.

Thus the hindrances being removed, we come to consider the matter of this *Entrance,* wherein it consists. and how we are here said to have it. It stands in two things; our Union with Christ and our Communion with the holy Ghost.

First, for our Union with Christ; for if the head be entered, the members cannot be denied. The personal union of the Son of God to our nature, was a great mystery, 1 *Tim.* 3.16. *Without controversy, great is the mystery of godliness; God wa• manifested in the flesh.* Yet let me boldly say, in respect of us, there is another nearer conjunction required to this *Entrance,* 1 *Cor.* 6.17. *He that is joined to the Lord, is one Spirit.* First, that hypostatical union was the conjunction of God's Nature and man's nature in general: but this is an union of the Son of God's Person, and the believers person in special. Secondly, though Christ took our nature upon him, and that with all human infirmities, yet clean void of all sins: in this he takes to him the believers person with all his sins: though we be full of wickedness, he knits us to his holy and glorious self. He is the Head, we are the members: but some tyrant may cut off the members from the head. He is the Husband, we are the wife: but death divorceth man and wife. He is the Vine, we are the branches: but man may slip off a branch from the Vine. He is the Corner-stone, we the building: but a foundation may be bereft of the edifice; and come to the Temple of Jerusalem's case; *Non lapis super lapidem;* To have not one stone left upon another. But when it is said, we are *One Spirit* with Christ, here can be no separation: spirit may be parted from body, not spirit from spirit, never from it self: not two, but *one spirit, Cant.* 8.6. *Set me as a seal upon thine heart, and as a seal upon thine arm.* The arm is the Instrument of power; and the heart is the fountain of life, the first that lives, and the last that dies. If therefore we be set there as seals, there can be no disjunction: unless we could be plucked from his arms that is Almighty; unless his heart could die, which is life it self. *Set me as a seal,* &c. That Petition is now a Position; what the Church then desired, it hath now enjoyed: their wish is o•• Article, their *Pater-noster,* our *Creed.* Were we not deeply engraven on his heat, when his heart was divided with a spear for us? When in a manner he seemed forsaken of his own Father for a time, rather than his Father should forsake us forever. That Evangelical Prophet testifies it, *Isaiah* 49.16. *Behold, I have graven th•• upon the palms of my hands.* Were we not engraven there, when his hands were pierced for us? *Foderunt manus, Psal.* 22.16. *They digged my hands and my feet.* And they digged them so deep, that the very prints remained after his Resurrection, *John* 20. and their fingers were thrust into them for evidence sake. Some have thought that those scars remain still in his glorious body, to be shown at his second appearing; *They shall see him whom they have pierced.* That is improbable, but this is certain; There remains still an impression upon Christ's hands and his heart; the sealing and wearing of the elect there, as precious Jewels. For the same affections he had on earth, he hath carried up with the same body to heaven. He cannot there *Pati,* but he doth *Conipati; Saul, why persecutest thou me?* He that remembered us on the Cross, will not forget us in the Crown: as *Pharaohs* officer forgot

Joseph when he came to his preferment. For this that penitent malefactor prayed; *Lord remember me when thou comest into thy Kingdom.* As if he should say, now happily thou thinkest on us, because thou art in the same fashion and passion with us, suffering the same torment, subject to the same death; perhaps thou feelest more grievous things than we. But when this passion is over all, thy sufferings past; when thou art exalted to glory, when thou comest to thy Kingdom, *Lord, remember me* then. He did so, *This day thou shalt be with me in Paradise.* He remembers us now triumphing, so well as he did then suffering. The affection of love is noted to be most vehement in women: *David* spake of a transcendent and incomparable love, when he preferred it above the love of women. 2 *Sam.* 1.26. *Thy love to me was wonderful, passing the love of women:* because they are naturally most tender and affectionate. Therefore Christ, that he might wonderfully love us, was made of a woman. *Gal.* 4.4. *God sent his Son made of a woman.* But because sin can harden the heart of any woman, therefore he took it of a pure virgin. And because every virgin is originally conceived in sin, to make it more pure and tender; he took it of a woman, of a virgin, and clear from all sin. Now this affection he took with him to heaven, and set it at the right hand of his Father there.

Thus *Aditum per vulnera pandit:* His side was opened, thorough that breach we have *entrance.* His heart was pierced, thorough that heart we have *entrance:* every wound is a passage. Who *condemns?* It is *Christ that justifies.* Who shuts? It is the Lord JESUS that opens. Death seems to dissolve this union, but doth not: for look what was Christ's condition in the grave, such is the condition of all his members. In death the soul of Christ was severed from his body, as far as heaven is from earth; for his body was laid in the Sepulcher, and his soul was in the hands of his Father: yet was neither of these separated from the God-head. *Chrysostom* gives a familiar similitude to explain this: A man holds a sheathed sword in his hand, he draws out the sword from the scabbard, holds the sword in one hand, the scabbard in the other; here the sword and the sheath are parted one from another, but neither of both are parted from the man, for he hath them both in his hands still. So the Deity took Christ's soul from his body when he died, as a sword drawn out of the scabbard, but held them both in his hands, and at his Resurrection put them together again: the soul was separated from the body, neither of these from the Lord. So it is with us; Death, whether natural or violent, may rend the soul from the body, it can take neither from Christ. But why then is not the body quickened in the grave by his virtue, and by the inseparability of this union? As when an arm is taken with a dead palsy, it receiveth little or no heat, sense, motion, or life from the body; yet it still remains a member of the body: because the flesh and bones abide still tied with ligaments to the body. Our bodies in the grave are but taken with a dead palsy, they are still members of Christ, and shall by his virtue be revived: when again the soul shall be wedded to the body, and both body and soul to everlasting glory.

Thus we are sure, if Christ be entered, that our *entrance* is easy. *Es•h.* 5.2. We have *obtained fev•nt in the sight* of the great *King, his golden Scepter is held out unto us,* let us enter, *Hebr.* 4.16. *Go we boldly unto the throne of grace:* there is no quarrel against us in heaven, all is peace through Christ; let us enter. It is the voice of the King himself, *Matth.* 25.23. *Enter into the joy of your Lord.* All excuses of our not entering into this kingdom are taken away. It is storied of a great Conqueror, that when he had vanquished his enemies, after a long siege laid to the

Castle wherein they had fortified themselves; and had opened that inaccessible Palace; he sent some of his Garrisons to enter and keep it for him. They, ignorant of his victory, excuse themselves; There be Giants; he answers, I have slain them. Thereb• Dragons about it; I have chained them fast. There is a deep trench, how should we pass over it? I have dammed it up. There are brazen-gates, strongly guarded▪ I have set them wide open. There wants room for so many as thou sendest: No, there is room enough: it is as large as a City; therefore go in, and possess it. So when God sends men to enter this Kingdom, they cowardly excuse themselves, as Israel did; There be Giants, the sons of *Anak;* there are Principalities and Powers to withstand us: CHRIST answers, I have stain them on my Cross. There is a great red *Dragon;* I have chained him fu••e enough, *Revel.* 20.2. Th•• blessed *Angel, with the key of the bottomless pit,* and the *great chain in his hand;* hath *bound the Dragon that old Serpent* forever. But there is a Fortification of ⟨◊⟩ Law against us; saith Christ, I have scaled that Fort, performed full obedience •o the Law, and given satisfaction to the Justice of God for you. But there is a deep trench, *a sea of glass before the Throne, Revel.* 4.6. How shall we get over tha• to the Kingdom? *John.* 16.33. *Be of good cheare: Ego vici mundum; I have overcome the world.* But there is an high wall, and mighty gates, *Revel.* 21. too high to climb over, and too thick to break thorough. You need not attempt such a course, for the ga•• are set open, *Vers.* 25. *The gates of it shall not be shut at all.* But there wants room ⟨◊⟩ so many as thou invitest to this Kingdom. No, *John.* 14.2. *In my Fathers house* ⟨◊⟩ *many mansions,* there is room enough for you all. Thus is this *Entrance* ready ⟨◊⟩ us, God grant we may be ready for this *Entrance.*

Secondly, this *Entrance* consists in our Communion with the Holy Ghost, 2 *Cor.* 13 14. *The communion of the Holy Ghost is with us.* When two Princes would establish peace together, either sends his Ambassador to other, as a pledge or earnest of that truce. So God, to confirm an everlasting league between himself and our souls, sends his Lieger; the Holy Ghost to us; and we send our Lieger, our Savior Christ, and our Fidelitie with him, unto God: 2 *Cor.* 1.22. *He hath sealed us, and given the earnest of the Spirit in our hearts.* An earnest seals the bargain, as a handful of corn is given to assure the whole field. We have begun to reap, therefore it is truly said, we have made our *Entry.* This *Entrance* consists in many felicities communicated to us by the Spirit, but I principally apply myself to that of Saint *Paul, Rom.* 14.17. *The kingdom of God is not in meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Paul* calls it the *Kingdom of God;* so doth *Peter* in this place: *Paul* saith, it is participated in this *life;* so *Peter,* that we have here an *Entrance* into it. It must be understood of that fruition which we have of the Kingdom of God in this life; for otherwise why should he mention and exclude meats and drinks; *Quae in Regno gloriae non erunt necessaria;* Which have neither use no• place in heaven? *Chrysostom* and *Haymo* construe it thus; That meats and drinks are not *in coelum introducentia,* of any power to bring us to heaven. But *Peter Martyr* calls this *Alienam interpretationem;* for so neither is *Righteousness* any cause, ⟨◊⟩ beginning of this Kingdom. Saint *Augustine* mentions one *Vrbi•us,* who by this Text would prove, that Christians ought to fast on the Saturday, the Jews Sabbath, because the Kingdom of Christ is not in meats and drinks. But then it would follow, that at other times, as on the Lord's day, or when we fast not, we should ••pertain to the Kingdom of Christ. But to our purpose, if it consist in *Righteousness, Peace, and Spiritual joy;* then having these, we have an *Entrance* into it. If I seem

too tedious in this instance, I answer with Saint *Peter: Bonum est esse hic: adif•• ⟨◊⟩ tria tabernacula, Matth.* 17.4. *It is good for us to be here; let us build here three Tabernacles;* One for *Righteousness,* another for *Peace,* and a third for *Joy in the Holy Gho••.* Where can we be better than in the Kingdom of Jesus Christ.

For *Righteousness:* this is not to be understood of a particular Justice, *Tribuere cuique suum;* with *Gorrhan.* But it is the imputed righteousness of CHRIST, and our inherent righteousness proceeding from it. There is *Iustitia operata pro nobis,* A Righteousness wrought for us; whereby of evil men we are made good: and *Iustitia operata in nobis;* a Righteousness wrought in us, whereby of good men we are made better, *Rom.* 6.18. *Being made free from sin, we become the servants of righteousness.* So far then as we are righteous, so far have we made our *entrance.* Where our desires are, there ourselves are: but we desire to be dissolved, and to be with Christ: therefore we are there with him; *Vbi amamus, potius quàm ubi animamus;* Whither our conversation is entered, ourselves are entered: but our *conversation is in heaven, Phil.* 3.20. Therefore we are there; not locally, but spiritually. *Israelitico more vixisse, est in Israele esse;* To live after the manner of Israel, is to be in Israel, saith a Father. If heaven be in us, then are we in heaven: but *Gal.* 2.20. *We live not in* ourselves, but *Christ liveth in us;* and the *life which we now live in the flesh, we live by the faith of the Son of God.* He that hath the faith of eternal life, hath eternal life in his faith, *John.* 5.24. *He that believeth, is passed from death unto life.* A Christian is like *Jacob's* Ladder, while his body, that lower part, stands on the ground, the top, his higher and better part, is in heaven: *Ephes.* 2.6. The Apostle speaks of a thing already done, *He hath made us sit together in heavenly places in Christ Jesus.* If a stranger be but come into your Suburbs, you say commonly, he hath entered the City. *Sequitur vita Angelica, ubi praecessit Evangelica;* If we now live like the Saints, we shall hereafter live like the Angels.

The next is *Peace; Pax filia Iustitiae;* Peace is the daughter of Righteousness, *Rom.* 5.1. *Being justified by faith, we have peace with God: Peace* and *Righteousness, Invicem osculantur, Psal.* 85.10. *do kiss each other.* But how is it said then, *John.* 16.33. *In the world you shall have trouble?* How can trouble and peace stand together? It is true indeed that the wicked will molest us, but we must still go forward. Navigation is not to be lost, because there are some sea-rocks: Doves forbear not flying home, because there are some Kites abroad in the air. God did not destroy all the Canaanites, lest the wild beasts should break in upon Israel. A country of *India* hath a law, that no man shall kill any Ravens; they are let alone to devour the carrions, which else would corrupt the air. We have disturbers enough; some, *per pravitatem operis,* by mischievous acts, against our lives, our wives, our children, our estates. Some, *per falsitatem sermonis,* by scandalous speeches; such are calumners, slanderers, flatterers. Others, *per perversitatem cordis,* by malicious envyings; as unfriendlinesse, suspicions, jealousies. Malice works mischief at home, and Envy sends it in from abroad. *Summa petit livor ut ignis;* Our happiness is their eye-sore. Envy hath *Os sublime,* a lofty look, but *non in coelum tueri,* not to look up unto heaven. There are *Dogmata transalpina,* Italian tricks, *Revel.* 13.1. There was a beast risen out of the Sea, *having seven heads* and *ten horns,* and upon his heads the name of *Blasphemy.* A savage beast, that first deposeth Kings, and then exposeth them to death. A murdering point of religion; he that first invented it, was *vir sanguinum,* a bloody wretch. But from the Devil it came, and to the Devil let it go. These be our greatest peace-breakers; *Facile*

est movere regnum, sed Dei solius quietare: These may easily breed commotion in a Kingdom, but God alone can pacify it.

I know there are home-bred mischiefs enow: and many an *Ahab* doth trouble our Israel. The pestilent Usurer, whose words are as soft as his Fox-furre, is a licking dog that bites sore. The Mouse told her young ones in the Fable, that they should not fear the loud crowing Cock, but the still Cat. Loud and lewd wantons disquiet us, but the oppressor doth more hurt sitting silently in his cash-house, than the other with all their noise in the streets. *Caesar* said, he feared not *Anthony,* because his heart was in his tongue; but *Cassius,* because his tongue was in his heart. If all this be, where is our peace? Yes, *Patientia filia spei;* Patience is the daughter of hope: in their wrongs is seen our patience, in our patience our hope, in our hope, our peace. We have peace in the world, though we have no peace with the world. Our troubles are seen without, our peace is felt within. Travelers write of a certain Island, they call *De Fierro,* where no fresh water is to be had: yet there is a certain tree in it, which drops so abundantly, that it satisfies all men and cattle of the Country. Our exigence and indigence are great, but there is an inward peace of conscience, that satisfies us all with the precious liquor of content. The Lord lays all that blustering wind, all the thunder and lightning of menaces, all the storms and tempests of persecution, with one sweet and peaceful shower of comfort. Thus though we have not yet *Pacem coeli,* that Peace of heaven; yet we have *coelum Pacis,* a heaven of peace, that is, assured remission of sins, and reconciliation to the God of peace. Satan, the World, Sin, all fight against us; that war is our peace. If the happiness of that place, as *Augustine* speaks, be Peace i• eternal life, and eternal life in peace; then have we some present entrance into it, for the *Peace of God that passeth all understanding,* and surpasseth all commending, doth *preserve us.*

The last material is *Joy in the* HOLY GHOST; which ariseth partly from the hope of future reward, and partly from the sense of present comfort. For if there be such sorrow in the contrition of sin, what is the joy in the remission of sin? *Rachel* wept for her children, *because they were not:* we might have wept for our souls, because they were in worse case than if they had not been: No womb but a *Rebecca's,* feels those conflicts, *Psalm.* 6.6. *Every night wash I my bed,* saith *David, with my tears:* We might have so washed our eternal beds. *Mary Magdalene* wept, as if she poured forth water, not by drops, but by floods; *Peter bitterly.* This Winter lasted not long, the Spring-Sun shone out with beams of comfort. Now one dram of their present joy, did out-value all the loads of their former sorrow. Like men over-burdened, we feel such ease when the Cross of Christ takes all this weight from our shoulders. When sin is remitted, nothing afflicts, *I am.* 1.2. *My brethren, count it all joy when ye fall into divers temptations.* What, joy in trouble? Will the world believe you, Saint *James?* They answer, take you such joy, we will not meddle with it. Yes, he that prescribed it, proved it; he found affliction turn to his profit; he learned this benefit by good experience. As we say, *Quae fuerunt laboriosa juventutis studia, haec sunt jucunda senectutis otia;* Humane learning is men's pains in their youth, their recreation in their age. So what was the greatest sorrow to the heart penitent, proves the greatest joy to the heart pardoned. Who would not give the iron fetters of his thralldom, for the weight of gold in freedom? It is a false accusation, that the Word of God brings with it sullenness and discontent: for *Psal.* 19.8. *The Statutes of the Lord*

rejoice the heart. It is the tidings of joy, of great joy, of such joy, that the mountains skip like Rammes, and the little hills like young sheep. So far as this holy *joy* is entered into us, we have entered into the everlasting Kingdom of Jesus Christ.

Shall be ministered unto you.] I come to the third point; the Fitnesse or preparation: we are not beholding to ourselves for this *entrance,* it is *ministered to us. Vt ne• bonum quod, sic nec bonum per quod;* as neither the good which we would obtain, so nor the good by which we do obtain, is our own. The means is *ministered,* therefore it is called the *ministry* of the Word, the *ministration* of the Sacraments. The apprehension of this means is *ministered,* for it is *given to us to believe, Phil.* 1.29. The object of this apprehension is *ministered; Eternal life is the gift of God through Jesus Christ, Rom.* 6.23.

Admire the mercy of God, which doth not only prepare a kingdom for us, but also prepare us for that kingdom. In the world there is no mercy to a sinner: it hath commonly been the fault even of men entered into this kingdom, to shut the door after them, and to keep out others, *Luke* 13.14. The Ruler of the Synagogue could not endure, that the people should be healed on the Sabbath day, *Matt.* 20.31. When the blind men cried to Christ; *O Lord, thou Son of David, have mercy* 〈◊〉 *us: The multitudes rebuked them, because they should hold their peace.* This is a malicious and uncharitable sin, when men are passed over the deep pit by a bridge, to pluck it up, and suffer none to follow them. Thou sayest, such a one is a refractary and dissolute offender; what then? therefore shut the Church door against him? this is thy mercy, but God's mercy is more; to repentance he *ministers* an entrance. Yes, saith the malevolent repiner; he seems to repent, but he is only humbled in hypocrisy: but what window hast thou into his heart? It is worse in thee to be so critical a censurer, than in him to be so hypocritical a sinner. The Lawyers say, *Semel malus, semper malus:* once bad, never good. The *Cathari* did use to excommunicate *forever:* if a man were once revolted, never to be received: but this was but a Puritan trick. Or if upon undeniable contrition, and humble submission, they admitted such a one to their outward service, yet they held him a reprobate: as the Gibeonites were permitted in the Tabernacle, but with disgrace. The *Brutii* in Italy, for their revolting from the Romans to *Hanibal,* were upon their submission received again into the Roman protection, but might never be trusted for that trick. *Paul* says, 1 *Cor.* 6.9. *Neither Idolaters, nor Adulterers, nor thieves, nor drunkards, nor extortioners, shall inherit the kingdom of God.* Yet was *Solomon* an Idolater, *Mary Magdalene* an adulteress, the malefactor on the Cross a thief, *Zacchaeus* an extortioner, *Noah* drunk: yet did all these enter into the kingdom of God. The Apostle adds, Verse 11. *Such were ye;* you were, but you are not: neither did they enter into heaven, Idolaters, or Adulterers, or Extortioners, but they became new creatures: they were *washed, sanctified, justified,* in the Name of the LORD JESUS and by the Spirit of GOD. *Tu muta sententiam tuam, Deus mutabit suam.* Do thou turn from wickedness to piety, GOD will turn from Judgment to mercy.

One of the Puritans told *Constantine* the great, the strictness of their opinions; to whom he answered, *Erige tibi scalam, caelumque ascendito solus:* set up thyself a ladder and go to heaven alone. The Jews were such absolute malecontents, grudging the Gentiles any mercy. This envious fault is too common, and there is still some of this Puritan blood that runs in many

men's veins. That man thinks he loses, what another gains: it is not enough for him to have a place in heaven himself; but he must be Porter, or rather householder, to direct who shall come after him; to let in whom he please, his friends and acquaintance only, *Act.* 13.45. When the Jews saw that a great audience was at *Paul's* Sermon, *they were filled with envy,* and fell to contradiction and blasphemy, *Luk* 15.28. When the elder brother heard the sumptuous and joyful entertainment of his lost brother; *he was angry, and would not go in.* So Rome thinks that the Gospel's rising, must needs be her falling. Therefore she cannot endure like a sister to communicate with us, but like a tyrant to excommunicate us. They think it is with them and us, as the Poets imagined it to be with *Castor* and *Pollux;* when the one lived, the other died. Or as when the day comes, the night must end: or as two buckets in one well; one dryeth while the other dippeth. Or as the Jews might fear, when *Agrippa* built *Cesarea,* and removed all the ornaments of Israel thither; that the flourishing of that City would be the drooping of Jerusalem. Envy is sick, if her neighbor be well.

But let this malicious heart hear God's argument and eviction. *Is thine eye evil, because I am good?* This was the Prophet *Jonah's* discontent. chap. 4.1. When the Lord would not destroy them according to his threatening; *It displeased Jonah exceedingly.* God means to spare *Nineveh, Jonah* would not have it so. God thought it best, the man is of another mind. Here is an opposition of two, but the match is very unequal. I am certainly persuaded, that no man is like to gain much by such bargains. The Poeter is on the one side, and the pot-sheardon the other. Fire, thunder, lightning, says it shall be so, flax and tow says, it shall not be so. Yet is weakness angry that he may not bear away the bucklers. Therefore he proceeds to argue the matter with God, Ver. 2. But as *Tully* said of *Romulus* pretending a Law to kill his brother *Remus;* It was a fault by the leave of *Romulus:* so if *Jonah* pretend reason why God should overthrow penitent sinners, this was a fault by the leave of *Jonah.* The Disciples were not free from this error, *Matth.* 19.13. When they brought little children to Christ for his blessing; *the Disciples rebuked them.* They that have part in the kingdom, grudge it to others. Only Jesus spoke for them: it is his goodness to answer for that is not able to answer for it self. *Suffer them and forbid them not:* he doubles his charge, both affirmatively, *suffer them:* and negatively, *forbid them not.* As in the kings writ there is not only a *Capias,* but a *Nullatenus omittas. Abundance cautela non nocet. Let them come unto me:* If I have given them a kingdom, will you not let them come to the King? Let this teach us to yield a joyful consent to God's doings: we must not dislike his will though it be to destroy: but when it is sweetened with mercy, let us vehemently love it. When *Joshua* told *Moses* of *Eldad* and *Medads* prophesying in the campe, *Numb.* 11.28. *My Lord Moses, forbid them:* he answers, *Enviest thou for my sake? would God that all the Lord's people were Prophets, and that the Lord would put his Spirit upon them.* When *Paul* was called to be an Apostle, those *Pillars* envied not, but *gave him the right hands of fellowship, Gal.* 2 9. They that went to heaven by the bloody way of Martyrdom, prayed for others an easier passage even their persecutors and murderers had their prayers. As *Fulgentius* notes on *Stephen* and *Paul;* whether *Stephen* went before slain by the stones of *Paul* thither *Paul* followed after helped by the prayers of *Stephen.* Let this comfort us in the mercies of our God; whosoever grudgeth, whatsoever hindereth, the Lord doth *minister an entrance unto us.*

Abundantly. I come to the latitude or broadness of this passage. Faith and a good conscience finds an easy entrance to blessedness. *Abundantly,* It is demanded then, how the word of God makes the passage so straight, and so narrow, *Luk.* 13.24. *Strive to enter in at the strait gate; for narrow is the way which leadeth unto life,and few there be that find it.* The answer is easy, the gate is not narrow in it self, but inrespect of the unqualifiede nterers. It is too low for lofty and aspiring ambition, too narrow for impostumated pride, too strait for gowtie covetousness: but to faith it is broad. As it is *Speciosa* for the gloriousness, so *Spaciosa* for the easynesse: it is both a Beautiful gate, and a Bountiful gate. But this bounty is only to the poor, *Luk.* 1.53. *He filleth the hungry with good things, and the rich he hath sent empty away.* Rich men scorn to be beggars, their dition admits no such condition. This gate is open, not *Potentibus,* to mighty usurpers; but *Petentibus,* to humble petitioners. *The Lord is rich in mercy: to all?* No, but *to all that call upon him faithfully.* And *apud eum copiosa redemptio* with him is plenteous redemption; it is all one, *abundant entrance.* But, *Matth.* 11.12. *The kingdom of heaven suffers violence:* true, but it loves that violence that it suffers: as GOD was well pleased to be overcome of *Jacob.* This violence doth not take away the facility of *entrance,* but rather notes the faculty of them that enter.

It is true, that there are many oppositions, yet is there still a sufficient *entrance.* We may say of it, as Saint *Paul* speaks of his occasion of preaching the Gospel, 1 *Cor.* 16.9. *Lata porta, sed multi adversarii: a great door and effectual is opened, but there are many adversaries.* Saint *Paul* himself was a little feared with the apprehension of this difficulty; when he prayed *thrice* against those buffetings of Satan, 2 *Cor.* 12.9. But he was confirmed in the Lord's answer; *My grace is sufficient for thee.* Indeed *flesh and blood,* in the natural corruption of it, *cannot enter the kingdom of God,* 1 *Cor.* 15.50. no more than a cable rope can be brought through a needles eye. While it is whole it cannot pass; but untwine it, and lay it thread by thread, and then you may easily draw it all through. If the worldling would untwist his riches by charity, and the sinner untwist his sins by repentance, they may *abundantly enter.* There is an *Abundanter* that shuts many out; abundance of worldly riches, and lusts of covetousness: for, *Luk.* 12.15. *Mans life consisteth not in this abundance.* And if not his natural life, much less doth his spiritual life, consists in it. There is an *Abundanter*that lets many in, *Tit.* 3.6. It is the grace of God *which is abundantly shed on us through Jesus Christ.*

But our Apostle himself makes it a difficult thing to be saved, 1 *Pet.* 4.18. *If the righteous scarcely be saved,* &c. The Apostle doth not intend any difficulty in respect of God's election; but in regard of our affliction; because through a *fiery trial,* and *through many tribulations we must enter into the kingdom of God, Act.* 14.22. So *scarcely saved,* that by reason of their miseries they seem to the world not to be saved at all. *Through much tribulation, they must enter,* but howsoever they shall enter. This doth not hedge up the way, but enlarge it: *Stephen* saw great happiness by Christ in his peace, but under the stones he saw heaven it self open, *Heb.* 12.6. God doth *receive,* not reject, the son whom he doth *scourge. Dignus amore non eris,si dignus castigatione non censeris:* if God do not think thee worthy of his rod, he will never think thee worthy of his Crown. Doth any man find the way to blessedness difficult? himself is in fault. Doest thou complain the gate is shut? No, but thou art not habited for *entrance.* None might come to *Ahasuerus* court in sackcloth, but they that come so are best welcome to God. It is

said of the virtuous wife, *Pr.* 31.21. that all her household are *clothed in Duplicibus, in double garments.* All gods servants have double garments; a black mourning garment of penitence, and a white robe of Innocence. Either of these must be *vestis Talaris,* down to the heels, even to the end of their life.

If men be foul and impure, no marvel though there be strait entrance; for there is no entrance, *Revel.* 21.27. *Is no wise shall any unclean thing enter into it.* But otherwise, *Invia virtutis nulli est via.* Art thou wrap'd in thy sins, and safest the passage is narrow? It is *abundant,* but not to thee. Vnlode thy conscience by repentance, and those *everlasting doors* shall give thee entrance *abundantly* to the *king of glory.* It may seem hard at the first, because there is weeping to part with beloved sins; much ado to keep the eye from Sodom; but endeavor, and thou shalt find it easier, and easier. *Capta vides sero Pergama, capta tamen, Revel.* 22.25. *The gates of it shall not be shut by day:* by day, well; but yet they may be shut by night: neither, *for there shall be no night there.* The Prophet intreats God to *Spread the heavens as a Curtain:* now he did spread them wide, when Publicans and harlots were converted, and did enter into the kingdom of heaven. I conclude.

This *abundant entrance* is given to us by CHRIST: our own debts did make it narrow, his payment hath made it wide, *Phil. ver.* 10. As *Paul* pleaded to *Philemon* for *Onesimus,* so CHRIST to his father for us. *I beseech thee;* CHRIST mediates, intercedes for us. *For my Son,* saith *Paul;* for my children, saith Christ. *Whom I have begotten;* CHRIST hath begotten us again of *water and the Spirit;* not only *In my bonds:* but in my blood. *Which in time past was to thee unprofitable, but now profitable to thee and me.* So CHRIST; they were, O father, useless and rebellious enemies, but now I have made them useful and profitable for thy glory. Verse 12. *Whom I have sent again:* we were all run-awayes from God and goodness, CHRIST hath sent us back again. *Thou therefore receive him, that is in mine own bowels.* Receive them oh Father: shut them not out, but open thy everlasting doors of mercy to entertain them; and that so near, as unto thine own *bowels, John.* 17.21. *As thou art in me, and I in thee, so let them be one in us,* Verse 16. *Not now as a servant, but above a servant, a brother beloved, specially to me.* I have made them a degree above servants, even friends, *John.* 15.15. *I call you not servants, but friends.* Yea, a degree above friends; *Brothers to me, Hebr.* 2.11. *He is not ashamed to call us, brethren; Beloved to me,* whom I bought with my own blood. Verse 17. *If thou count me therefore a partner, receive him as myself.* As I of my glory, so let them participate of our glory, *John.* 17.22. *The glory which thou gavest me, I have given them.* If thou count me a *partner,* that *think it no robbery to be equal with thyself;* receive them as myself; admit them to thy own blessedness. Ver. 18. *If he hath wronged thee, or oweth th•• ought, put that on mine account:* so saith CHRIST, *Si quid debent, ego solvam;* whatsoever they are indebted to thy Justice, I will pay it: put it on mine account, take my reckoning on the Cross for it. Verse 19 *I Paul have written it with mine own hand, I will repay it.* I JESUS have written it on the paper of the Cross, with the Inke of my blood, the pen being a spears point; I will pay all. And his payment was good, who had *Potentiam ad satispatiend••,* and *Iustitiam ad satisfaciendum,* power to suffer enough, and righteousness to satisfy enough. All this was to give us an *abundant entrance:* what shall we then do, but as *David, Psal.* 116.13. *I will take the cup of salvation, and call upon the Name of the Lord.* Hath Christ made us way? let us then enter in, and bless the Name of the Lord.

Into the everlasting kingdom of our Lord and Savior Jesus Christ. Some copies have read *Dei & domini, &c.* so the vulgar latin. *Idacius Clarus* against *V••imadus* the Arian, from hence proves, *Idem esse Patris & Filii Imperium,* that the Son hath the same kingdom with the Father: and that in nothing he is unequal or inferior to him. *Ambrose* so reads it, and from it demonstrates against the Arians, *Unitatem Substantiae aeterni Filii cum Patre. For every kingdom divided against it self, is brought to dissolution, Matth.* 12.25. If the kingdom of the Father, and of the Son, were divided, how could they stand? If any man should distinguish a kingdom of Christ only, and so conceive a difference betwixt God's power and Christ's; *Is tamen fatebitur;* yet that man shall confess that Christ hath a *kingdom,* and that an *everlasting* kingdom. But how can his kingdom be called *everlasting,* when as it is said, 1 *Cor.* 15.24. that Christ *shall deliver up the kingdom to God the father?* and Ver. 28. *the son also himself shall be subject to him?* we must know that God did commit the government of the world to Christ, and therefore he is called by Divines, *Patris vicarius:* not that the father could be idle, but Christ was his *Counselor.* Now this government given to Christ's mediatorship shall end: his mediation and interceding office shall cease. He shall reign no longer as the Son of man in the midst of his enemies; but he shall reign over them being vanquished, as God. Through the subjection of his human nature, the glory of his God-head shall more fully appear, such and the lame it was before eternity, neither shall this diminish, but rather increase the glory of his humanity; when we see it personally united to the son of God forever. Thus we are sure that Christ hath himself, and will give us, an *everlasting kingdom:* for the love of GOD is from eternity in respect of our predestination, and unto eternity in respect of our glorification.

In this Palace or court I consider two things; the Royalty of it, in that it is a *kingdom:* and the Perpetuitie of it, in that it is an *everlasting* kingdom. Which give it two excellencies above all other Principalities. First, in regard of the Majesty which it hath from the king, who is above all kings. *Non locus hominem, sed homo locum:* the place makes not the man, but the man makes the place. Neither doth the kingdom honor Christ, but Christ honors the kingdom. Next, in respect of the Immutability: the honor of earthly Princes is often laid in the dust; but this is an Eternal kingdom. The Royalty of Christ is absolute, undependant, universal, and everlasting. *Luk.* 1.33. *He shall reign over the house of Jacob forever, and of his kingdom there shall be no end.* The Angel assures the virgin that Christ shall have the *Throne of David; And* therein he shall reign forever, *And* of his kingdom is no end. This 〈 in non-Latin alphabet 〉 , *And,* is not redundant, but expository. Here be two terms that signify an interminable thing; *For ever,* and *No end:* a double universalitie, of Place, and of Time. *Nullus terminus, ad Tempus;* it is *For ever: Null•s ••nis, ad locum,* it hath no limits, but extends over all; *No end.*

Now it is fit that he should be so honored, that was so humbled. Our 〈◊〉 brought him exceeding low, let his own righteousness exalt him exceeding high *Mirror Deum in mero;* 〈◊〉 *ip• tentem in cunabulis.* He that thundereth in the clouds was lying, perhaps crying, in the clouts. He had a kingdom even while he f•••ell and Pilate could not undo, what he had ignorantly done; not alter his Title; *Jesus of Nazareth king of the Jews, John.* 19.14. He saith unto the Jews, *Behold your King.* They spake truth in their mockerie, *Mark.* 15.18. When they began to salute him, *Hail king of the Jews.* If his kingdom had depended upon their lips, it had soon

perished with himself. For now they gave him Palms, and presently Thorns: Once *Ecce Rex noster,* behold our King: and again, *Non habemus Regem nisi Caesa•em, John.* 19.15. *We have no king but Caesar. Simeon,* told his mother, *Luk.* 2.34. This child is *set* for the rising and fall of many in Israel, 〈 in non-Latin alphabet 〉 ; *and for a sign that shall be spoken against.* He shall be *set:* he was *set* for, *set* against, *set* at •aught, but not *set* by. He was *set,* by intention for all, by occasion against many, by apprehension for many, by permission for a sign that should be contradicted. But he that was a Lamb, is now a Lion: *Flos campi fit ferrea virga: qui lux radians, •gnis consumens:* that shining light is also a consuming fire. He that was a servant, is a king: not indeed of this world is his kingdom. *John.* 18.36. *My kingdom is not of this world:* in it, not of it.

Here we may well consider these points; the Supremacy of the king, the Security of the subjects, and the eternal felicity of the kingdom.

For the former, by comparing earthly things with heavenly, we may observe the excellency of that Regiment in which we stand: it is a kingdom; and the Dignity of the governor, he is an eternal king. *Unto the king eternal, immortal, invisible,the only wise God, be honor and glory forever.* All inferior kingdoms are derived from him, and subordinate to him. *Non eripit mortalia, quiregnadat caelestia:* he doth not take away temporal kingdoms, that gives an eternal kingdom. *He who is the blessed and only Potentate, the king of kings, and Lord of Lord's;* is content to distribute some honor among certain men. Of whom it is too presumptuous to say, *Divisum imperium cum Jove Caesar habet:* but *Imperium summum sub Jove Caesar habet.* The Papists indeed more esteem *Monachum quàm Monarcham:* with them *Magus* is more than *Magnus;* the Priest is above the King, But there is no greater calling under heaven, than a King. *Rex omnibus major, Deo solo minor.* The King is above all, only under the Lord: he hath no Peere in his dominions. The power of a Master over his servants, of a Parent over his children, of a Shepherd over his Lambes, of a Prince over his subjects, of a good man over himself, all these concur in a good King, all are eminent in our great King JESUS CHRIST. *John* 10.34. *I have said, ye are gods.* There is *Deus naturaliter,* a God by nature, the one only God himself. *Dii opinative,* gods in opinion, such are Idols: *Dii participative,* gods by participation, such are kings. *Deus est immortalis Rex, Rex est mortalis deus:* God is an immortal king, the king is a mortal god. In Greek 〈 in non-Latin alphabet 〉 signifies a foundation; 〈 in non-Latin alphabet 〉 , People: hence comes 〈 in non-Latin alphabet 〉 , a King; the foundation of his people. But CHRIST hath made us all kings, *Revel.* 1.6. Spiritually, not civilly. *Rom.* 13.1. *Let every soul, be subject unto the higher powers.* Spiritual kings have a dominion over sin, temporal kings over them. Princes and other men are *Pares in esse naturali, impares in esse morali:* equal in regard of natural being, unequal in regard of civil and moral being. The common golden coin, the golden Candlestick, the golden Snuffers, the golden Chaines, and the golden Crown; are all made out of one lump of the same Gold; yet is the golden Crown more honored than the rest. The common coin is the People: the golden Candlestick that bears the light, is the Minister: the golden Snuffers, to cleanse those lights if they burn dim and foul, are the subordinate Magistrate. The golden Chaines are the Nobles for ornament, the Senators for government. The last and best is the golden Crown; this the King only wears, and all the rest

are subject to it. One piece of gold is under another in value, all are under the Sovereign, the golden Crown. This world is the possession of men, men the possession of kings, kings the possession of God. *Psal.* 18.51. Great deliverances giveth he to *His King:* he is the Lord's King. There is a double relation, between the Kings God, and God's King. All men are his by a common right, but kings by a special prerogative; *Touch* 〈◊〉 *Mine anointed.*

Thus by comparative and ascending degrees, we come to percieve the grea•nesse of our Sovereign, JESUS CHRIST. He made Kings on earth to have honor above all men, that himself might have the honor above all Kings. O•• neighbors of Rome cannot endure the Supremacy of Princes: the Pope is the man. Kings must be his vassals, to hold his stirrup, to bear his canopie; to be exposed, deposed, disposed at his will; if they be not composed to his will. All royalty is confined to that Chair, which the lateran Counsel calls, *Regale Pontific•• Romanorum genus;* the Royal race of Roman Bishops. His Titles are, *Christia•• reipublicae Monarcha, Pontificae omnipotentiae assertorinvictissimus.* But these Attributes that he would have, ascribe that to him which he should have, and prove him Antichrist for his labor: whom *Paul* says we shall know by this mark. 2 *Thes.* 2.4. that *he exalteth himself* 〈 in non-Latin alphabet 〉 ; *above all that is called God, or is worshipped;* above all Augusteitie. To manage outward affairs was ever *Ius regale,* the Kings right. *Solomon* the King deposed *Abiathar* the Priest; would it not be strange now if the Priest should depose the King? *Optatus* against the *Donatists; S•per Imperatorem non est nisi Deus, qui Imperatorem fecit:* above the King is none but God, who makes Kings. *Strabo* writes of a high Priest in *Pontus* that wore a Crown, whose subjects were called *Hieroduli;* but he was a Pagan. The Romists will be Pagans, *Donatists, Anabaptists;* anything, what you will, so they be no subjects. They that ascribe so much to the Fathers, me thinks should give credit to Saint *Chrysostom.* Were he an Apostle, a Prophet, an Evangelist, a Bishop, a Priest, a Monk? saith he. But say they, among all these he names not the Pope. Why, is the Pope no Priest, no Bishop? well, let us hear him on; *Sive quisquis tandem fuerit,* whether cardinal, or Pope; what cloth soever his coat be made of; *the King is above him. Nicephorus* writes of a King that going in his Barge, his Crown fell into the water: a bargeman leapt in after it, and taking it up, he put it on his head as he swam till he recovered the Barge. The King gave him a talent for saving it, but cut of his head for wearing it. Our Seminaries have done more than reach at the Crown to save it, for they have endeavored to steal it: and, if they were suffered, they would sink it, drown it, destroy it. But saith CHRIST, *Give unto Caesar* the things that are *Caesars,* and to God the things that are God's: Let *Caesar* have his kingdom, and let CHRIST have his kingdom. We distinguish between the eternal GOD, and the temporal LORD: but we obey the temporal LORD, for his sake that is the eternal God. And certainly he that refuseth obedence to the temporal King, hath yet made no gracious entrance into the everla- kingdom of Jesus Christ.

Thus by degrees of comparison, and by arising from things inferior to things higher; if a kingdom of substitution under Christ be so great, what is the eminence of Christ's own Supremacy? Kings are above other men, Christ is above all Kings, above all things. Now in the second place let us consider our own safety and security under him. We have a King to rule us; a King of Majesty, a King of mercy. It is an happiness to have a King: as the people said to *David,* 2 *Sam* 18.3. *Thou art worth ten thousands of us;* and *thou art the light of Israel.* Any

King is better than no King, Tyranny is better than Anarchy. *Judge.* 17.6. *In those days there was no King in Israel, but every man did that which was right in his own eyes..* In the reign of a bad King, no man can do the good he would; but under no King every man doth what evil he list. The Israelites would have a King: their very first was a tyrant; yet were they then in better case than when they had none. Christians are safe, they have a King. It is a greater happiness, that they have a good King: a• evil Prince is a plague to the people for their sins; *Vt malos puniat malus,* that one evil man may punish another. *Rom.* 13.4. *He is a revenger to execute wrath upon him that doth evil.* They hurt much by their unjust commands, but more by their bad examples. For the Common-wealth, like a fish, first rots at the head. It was the King of *Syria's* charge to his Captains; *Fight neither against small nor great, but only against the King of Israel. Skanderbeg* would aim at none but the General: he said that he never knew body could move without a head. A Prince falls like a great tree, that quasheth down all the under-wood about it. Sometimes the people sins, and the Prince smarts. God charged *Moses* to *Take the heads of the people, and to hang them up before the Lord, Numb.* 25.4. The hand steals, the throat drinks, the head pays for it. Such was our King to us: we offended, he was plagued. *Isaiah* 53.6 *We like sheep have gone astray, and the Lord hath laid on him the iniquity of us all.* It is reported of a certain King, who knowing that either himself must perish, or all his people; disguised himself like a mean soldier, entered the thickest troupes of the enemy, invited danger, and was entertained with death. So Christ our King, having the choice put to him, that either himself must die, or the whole world perish; disguised himself in the humble habit of mortal flesh, for otherwise they would not have killed him. 1 *Cor.* 2.8. *For if they had known it, they would not have crucified the Lord of glory.* Sometime the King sins, and the people smarts: *Delirant reges, plectuntur Achivi; David* commits the sin in numbering the people, and the people are plagued. The head plots mischief, the back or neck pays for it. To a Common-wealth, the King is either the greatest blessing, or the greatest curse: Therefore, *Minimum libere decet, cui plurimum licet;* a man should not show himself in the confines and extremity of his power: to can do ill, and will not, is noble. But we are under such a King, as can protect us from evil, and will supply us with good. Some doubt of his power: *Mark* 9.22. *Si potueris; If thou canst do anything, help us.* Others doubt of his will, *Matth.* 8.2. *Si volueris; If thou wilt, thou canst make me clean.* But his power is infinite: *Psal.* 135.6. *Whatsoever the Lord pleased, that did he in heaven, in earth, in the seas, and in all deep places.* He can do, what he will do, everywhere. All places there named, but Purgatory; perhaps he can do nothing there, but leaves all that work for the Pope. His mercy is also infinite: it was but hyperbolical of *Trajan,* it is true of Christ; *Citius desinit vivere, quàm benefacere;* He can sooner cease to be, than to be good to his. It was nobly said of *Augustus;* that when he had done no good to his subjects any day; *Hodie non regnavi;* I have not been a King today: there is no such day passeth by our King, JESUS CHRIST.

Now lastly, let us come more narrowly to examine the Felicitie of this Kingdom: *Cujus lex veritas, Rex Trinitas, modus aeternitas* The Kingdom of heaven is taken divers ways: sometimes for the life of the Just, under the similitude of the marriage of men, and of the carriage of men. So *Matth.* 22.2. *The kingdom of heaven is like unto a certain King, that made a marriage for his son:* The elect are the guests bidden to the wedding; *Matth.* 25.1. *The kingdom of heaven is*

likened unto ten Virgins: Not that only Virgins shall enter the kingdom of heaven. For as *Paul* says, *Gal.* 6.15. *In Christ, neither circumcision availeth anything, nor uncircumcision, •ut a new creature.* So, neither marriage is anything, nor virginity, but chastity. *Chrysostom,* who was a great admirer of virginity, could say; *Primus gradus castita•is est sincera virginitas; secundus, fidele conjugium.* The first degree of chastity is •potlesse virginity; the next, faithful wedlock. Christ was conceived in virginity, •nd borne in marriage; to show that *Coelibarus* is not only *coelo beatus;* whether single or married, if faithful, they are admitted to this kingdom. Sometimes the kingdom of heaven is taken for the Church militant, mixed with good and bad, *Matth.* 13.24. *The kingdom of heaven is like unto a field,* that had in it both wheat •nd tares, *verse.* 47. *The kingdom of heaven is likened to a net,* that gathered of every •inde. In a Kingdom there be divers subjects, some true, and some false: so in the Church, some be loyal, and others hypocrites. Therefore the course of Christ in •is kingdom is such, as good Magistrates should take in Common-wealths; *Vt bo•i invitentur praemiis, ut mali dent poenas:* to reward the good, and to punish the wicked. In this present state, among men the best are regarded least. *Jacob* is bound prentice, while profane *Esau* rides a hunting. But in the future estate, *Major serviet minori;* The greater shall serve the less. Sometimes it is taken for Christ himself: *Matth.* 18.23. *The kingdom of heaven is likened to a certain King. Regnum est ipse Rex. Tuum est regnum; Thine is the Kingdom, the Power, and the Glory:* In respect of that kingly order whereby he governs it; *Mat.* 20.1. *The kingdom of heaven is like unto a man;* for Christ *Quatenus homo;* as man, is also a King. In that state he shall Judge, in which he stood before a Judge: he bought that right and title in his manhood. Now can there be a sweeter government, than under our Savior; that purchased his subjects with his blood? He was humbled, therefore, *Philip.* 2.9. *God hath exalted him, and given him a Name which is above every name.* Lastly, it is taken for the glory of Christ in heaven. Dost thou love riches? seek it where it can never be lost. Dost thou love honor? seek it where no baseness is. Dost thou love health? seek it where no sickness is. Dost thou love life? seek it where no death is. *Bernard* describes the glory of this Kingdom, from that allegory, *Revel.* 12.1. *Corona duodecim Stellarum;* The *Crown of twelve Stars.* Into this little ring let us bring the discourse of that infinite glory.

1 Let the first Star be; Memory without forgetfulness: here we forget what we should remember, and remember what we should forget. We forget benefits, and remember injuries. There we shall have a perfect memory: *Gregory* sticks not to say; even of our very passed miseries and faults: But how? We shall remember them, not with sorrow to distract us, but with joy of deliverance to confirm us: it shall be our sense, not our offense. When we remember how wretchedly we once lay, under the torment of such a sickness, under the tyranny of such a foe, and which was worst, under the pressure of such a sin; and now find ourselves delivered and safe forever; how unspeakable will be our joy? *Olim haec meminis. se juvabit.*

2 The second Star is, Reason without obscurity, understanding without error. 1 *Cor.* 13.12. *Now we see thorough a glass darkly, but then face to face: Now we know in part, but then we shall know even as we are known.* The mist which sin brought over this intellectual light, shall be removed. 1 *Cor.* 2.9. *Eye hath not seen, nor care heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* As Saint *Augustine* says, *Fide non*

capitur, &c. Faith cannot contain it, nor hope comprise it, nor charity comprehend it: it transcendeth the reach of all our thoughts. *Acquiri potest, aestimari non potest:* it may be obtained, it never can be sufficiently esteemed.

3 The third Star is; a perfect will of Good without perturbation. This is a main difference betwixt Paradise and Heaven. There was *Posse non peccare,* a power not to sin: here is *Non posse peccare,* no power at all to sin. The regenerate man on earth hath a will not to offend, shall have there no will nor possibility to offend. Here he hath *desiderium quietis,* a desire of rest; there *quietem desiderii,* the rest of desire.

4 The fourth Star is; the Clarity and Impassibilitie of the body. *Phil.* 1.21. *Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.* This mutatio• is not by any propenseness of nature, but by the operation of Christ. This consi•• in four properties; in Claritie, in Subtlety, in Impassibilitie, in Incorruption. For Claritie, *Dan.* 12.3. *They that be wise shall shine as the brightness of the firmament, and as the Stars forever.* Christ as the Sun, it is enough for us to be as Stars. 1 *Cor.* 15.41. *There is one glory of the Sun, another of the Moon, another glory of the Stars.* Christ the Sun, gives glory to the Moon; the Moon, that is, the Church, ha•• a great glory: and the same glory is to every particular Star. When Christ w•• transfigured,*His face did shine as the Sun, and his raiment was white as the light.* Such glory shall our bodies have, as is able to lighten the darkest corners of hell. ⟨◊⟩ *sown in dishonor, it is raised in glory.* For subtlety and agility; *Secundum mobilitatem cogitationum nostrarum;* It shall be made moveable according to the quickness of our thoughts. As CHRIST'S body being risen, was suddenly out of one place into another. *Luke* 24.36. *As they spake, he stood in the midst of them.* Christ says, They shall be like the Angels, who are said to have wings, in respect of their speedy removal. 1 *Cor.* 15.44. *There is a natural body, and there is a spiritual body:* a spiritual body is as quick as a Spirit it self. For impassibilitie; *Quamvis spissum & solidum, tamen impenetrabile;* Though it retains solidity, yet it remains invulnerable. Every thing now vexeth it; a sword, an ague, a thorn; then no violence can dint or daunt it. Though the body stood in the midst of an army, it could not be hurt. The violent, murderous, and massacring Cannon, which now makes a lane where it spits; cannot then wound our impenetrable breasts. Here our bodies have heaviness and weakness, there lightness and power. *It is sown in weakness, it is raised in power:* so that it can powerfully move from place to place. It shall be strong as a spirit, and one spirit is able to conquer many men. For Incorruptiblenesse; the body is so corrupt now, that it is fain to have *Animam pro sale,* the soul instead of salt to preserve it. Then it shall be clear, and shine pure as the Sun, which at that time shall also exceed it self in glory. This is the glory of the body, which is but the body of glory: besides the soul of glory, which is the glory of the soul.

5 The fifth Star is, the Renovation of all things, *Revel.* 21.1. *I saw a new heaven, and a new earth.* Not that there is an abolition of the old, but an alteration of them from being old. *Manebunt vetera, non ut vetera;* The same things may remain, but not in the same state. Fire shall purge out the corruption, and all things shall be restored to their first majesty; *Vbi nec fallit quisquam, nec fallitur;* No man can deceive, or be deceived.

6 The sixth Star is, universal charity without envy. Everyone shall be a King, and possess a kingdom, yet shall there be no repining. *Non minuitur copia possessorum, nec fit angustior numerositate cohaeredum, Aug.* Though it be imparted, it shall not be impaired: the number of heirs shall not impeach the Inheritance. *Tanta multis, quanta paucis: tanta singulis, quanta omnibus;* That glory shall be to all, that is to some: everyone shall have as much as any one. An earthly kingdom like the Zodiac, admits but one Sun: in this all are Kings, and everyone hath his crown. 2 *Tim.* 4.8. *There is laid up for me a crown; and not for me only, but for all those that love the appearing of Jesus Christ. Nobile perpetua caput amplectente corona. Revel.* 4.4. *About the Throne were four and twenty seats, and on the seats four and twenty Elders, that had on their heads crowns of gold.* By which number is signified the whole Court of the Saints. On earth the ambition of a Crown brooks no rivality: breach of faith to get kingdoms is held no sin; but this shall never get the kingdom of heaven. A kingdom made *Absalom* a Parricide in will, *Abimelech* a Fratricide in deed; that he murdered seventy persons, his brethren, the sons of *Ierubbaal,* upon one stone. This hath made some traitors to their dear friends, that would have died for them: to their dearest friend that hath died for them: friends to their enemy, Satan, that will torment them: they are worthy of kingdoms that pay so dear for them. Here it is otherwise; different glory, perfect charity.*In my Fathers house there are many mansions.* Now saith *Gregory,* If there were no difference in degrees of glory, Christ would have spoke of *one* mansion, rather than of *many. They received every man a penny.* But he says, *Many mansions,* because there are distinct orders of Saints: and *One penny,* because *Vnica cunctorum gloria;* there is but one and the same glory of them all. *In terra distinctio operum, in coelo discretio dignitatum;* On earth there is a difference of works, in heaven there shall be a difference of honors. So much as one doth here excel another in grace, so much he shall there excel him in glory. But howsoever there be not to all the same dignity, there shall be the same felicity. There can be no repining at another's more glorious clearnes, where shall reign in all one most gracious dearnes.

7 The seventh Star is, the common and universal joy, an effect of the former: where all love others in pureness, all rejoice in their happiness. Besides, the joy in our own salvation, it shall be also unspeakable in the salvation of others. Not only of wife, children, or former friends: for there all shall be equally dear and near unto us. What abundance of joy is this? When *Quod in se quisquam non acceperit, hic se accepisse in alio exultet;* It shall rejoice a man to behold that measure in another, which he hath not in himself.

8 The eight Star, is a love of ourselves, *Tantummodo propter Deum;* Only for God's honor. The glory of God shall so swallow us up, that it cannot be so great for our own salvation, as for his glory in our salvation. It is much on earth, if a ma• love God for his own sake; but in heaven he shall love himself for God's sake. It shall ravish him with delight, to see God honored in himself, whose Image he shall then bear in perfection.

9 The ninth Star, is the Beatifical vision of God, when there shall be no marks to keep us from the Mount of the Lord, no bounds to separate us from that border of glory. When it shall no more be said, *Whosoever toucheth the mount, shall surely die.* But the contrary; Whosoever toucheth the mount, shall surely live. *The sight was then so terrible, that Moses said,*

I exceedingly quake and fear. This sight shall be so comfortable, that everyone shall say, I exceedingly rejoice and love. We shall see the Deity so glorious; even the Lamb advanced in our flesh to be one Person with God. How we love to behold the majesty of Princes, in all the state, magnificence, and pomp of their Courts? But this heavenly vision for one hour is worth a thousand years speculation of their glory. This is the Diamond of the Ring, the precious stone of the gate, the brightest Star of all, to behold the glorious presence of God.

10 The tenth Star is, the Fullness of pleasures. *Psal.* 16.11. *In thy presence is the fullness of joy,and at thy right hand there are pleasures for evermore. Festivitas sine tabe, tranquilitas sine labe, ferenitas sine nube.* Corrupt flesh reasons; what is there to do in heaven? The lascivious thinks there is no other heaven, but amongst his fair Paragons: O poor and unblest understanding! what is a mortal piece of painted dust, to those glorious bodies out-shining the Sun in his greatest splendor? These we shall there see, these love, admire, and rejoice in forever. There is not a thought can bring other than pleasure. *Electos in futuro tria manent: Externa societas, interna satietas, aeterna jucunditas, Bern.* Look we outwardly, there is joy in the society: look we inwardly, there is joy in our own felicity: look we forward, there is joy in the eternity. This is the chain of delights; *Certa securitas, secura tranquilitas, tranquilla jucunditas, jucunda foelicitas, foelix aeternitas;* There is a secure safenesse, a safe peacefulnesse, a peaceful pleasantness, a pleasant happiness, an happy everlastingness.

11 The eleventh Star, is the continual praising of God for his glory; *Blessing and glory,and thanksgiving and honor, power and might, be to our God forever and ever.* This is *Perpetuum carmen,* an everlasting song. *From new Moon to new Moon, and from one Sabbath to another, all shall worship the Lord.* We shall incessantly sing to God in the Temple, which is God himself the Temple. *I saw no temple in it: for the Lord God Almighty, and the Lamb, are the Temple of it.* There shall be no weariness of this merrinesse. How meanly soever we judge, and rarely practice this duty on earth; there is no joy or delight in heaven shall more content us.

12 The last Star of this Crown, is the last passage of my Text; which is the eternity of all, it is an *Everlasting kingdom.* The Monarchies of the Chaldeans, Persians, Grecians, Romans, those four tyrannous beasts. *Subversa corruerunt,* are brought to nothing.*Vers.* 12. *Their dominion was taken away;* but *verse.* 14. *His dominion is* 〈◊〉 *everlasting dominion, which shall not pass away: and his kingdom that, which shall not be destroyed.* The Heathen rage, and the Kings oppose; but let them do their worst. *T•• have I set my king upon my holy hill of Zion.The gates of hell* (that is hell-power, for their gates had strong fortifications: or hell-policy, for they held their council in the gates) *shall not prevail against this kingdom.* Ye shall not sow, and others reap, ye shall not plant vineyards, and others drink the wine; this was promised as a blessing to Israel. But this Land of Promise is sure, and abides forever. Why doest thou fear or doubt, because thou seest earthly kingdoms to perish?*Ideo tibi coeleste promissum est, ne cum terrenis perires.* Therefore is the kingdom of heaven promised to us, that we might not perish with earthly kingdoms. This is the Crown of twelve Stars, wherewith the God of mercy crown all our heads in the everlasting kingdom of JESUS CHRIST.

VERSE 12. Wherefore J will not be negligent to put you always in remembrance of these things, though you know them, to be established in the present truth.

I Acknowledge to your comfort, that you know and perform in some measure these commended duties; and have made a good progress in them. Yet though you be confirmed, I will not so give you over, and leave you to yourselves; for there is danger of relapsing, but will diligently solicit your memories, and incite your affections, to a more zealous observation of them. I do not confirm you, as if you were wavering; but only admonish you, as being established in the truth. The gravity and weight of the business requires it: in a matter of such consequence, admonitions are never superfluous. *Abundance cautela non nocet;* Therefore let it not seem tedious unto you.

This verse is spent upon the Pastor and the people: and therefore to be applied to the Preacher and the Parish. *I will not be negligent to remember you of these things;* there is the Ministers duty. *You must know them, and be established in the truth;* there is your duty. It is easily distinguished into the Pastors *Informing,* and the Peoples *Performing:* his Preaching, and their Practising: his Diligence, and their Obedience.

In the former we may note his

- Piety; desirous to bring them to the prementioned kingdom.
- Vigilancie; admitting no neglect of their souls; what discouragements soever affront him.
- Modestie; professing, that he doth rather remember them, than teach them.
- Fidelity; he will do it *Always,* without weariness of that may tend to their edification and comfort.
- Sinceritie; he doth not incite them to vain and unnecessary things, but *These things* that build them up to salvation.

In the other part, which is their Proficiencie, we have commended their

- Illumination; *They knew these things.*
- Confirmation; *They are established in the truth.*

Wherefore, 〈 in non-Latin alphabet 〉 , for this cause: this the first praise of his Diligence, the foundation whereon it is grounded; which is derived from the precedent verse. Because the foundation of eternal life is to be laid here, and in this life an entrance must be made to •hat everlasting kingdom, or there will be no fruition hereafter: *Therefore* I will •ache all possible pains to prepare your souls for it. Now it is certain, that the foun•ation of Eternity is to be laid in this life: the proposition is proved by Saint *Paul, Laying up in store for themselves a good foundation against the time to come,that they may lay hold on eternal life.* The state future follows the former; as the upper building follows the foundation. If we live ill, that is a bad

foundation: if we live well, that is a good foundation. *Luke* 19.9. *This day is salvation come to this house. This day,* for it must come in the day of Grace, or it will not come in the day of Glory: now, or never. The penitent malefactor might say to Christ; *Hodie es mec•• in Patibulo;* To day thou art with me on the Cross: and Christ says to him, *Hodie eris mecum in Paradiso;* To day thou shalt be with me in Paradise. If Christ first be with us below, then shall we also be with Christ above. The Kingdom of God must first come into thy heart, before thy heart can come into the Kingdom of God. A wicked life doth (even on earth) make an entrance into that lower kingdom of darkness. Interiour darkness begins exterior darkness, inferior darkness. *John* 3.18. *He that believeth not, is condemned already. Act.* 8.23. *Thou art now in the gall of bitterness, and bond of iniquity.* As God said to *Abimelech, Gen.* 20.3. *Thou art but a dead man.* Sin is the very threshold of hell, and the Fewell of that unquenchable fire: her very *steps take hold on hell.* Mis-livers, and mis-believers; next them stands hell. So faithful goodness hath one foot already in heaven: therefore look to thy life; for he must go out of this world by the mortification of the flesh, that shall come to heaven by the vivification of the Spirit. Such is God's mercy to us; that we who have deserved punishments external on body, internal on conscience, eternal on both; should not only scape these, but have in present a gracious entrance into blessedness. But alas, we see our wretchedness, we do not see our blessedness: we know that a picture but begun, is not of perfect beauty: let us tarry till God hath finished his work.*We are now the Sons of God* in grace and peace, we shall be the sons of God in glory.

I will not be negligent.] 〈 in non-Latin alphabet 〉 . This is the second praise of his diligence: i• is well furthered by his Sedulity. Negligence of good duties is in all men damnable, in a Minister execrable: in others robbery, in us Sacrilege. *Cursed is he th•• doth the Lord's business negligently,* saith the Prophet. God was so careful to avoid negligent Ministers under the Law; that the Levites were to bear no office till five and twenty, and to cease again at fifty: not sooner than the first age, *Propter imbecilitatem mentis;* For the disability of their mind: not longer than the latter term, *Propter infirmitatem corporis;* For the infirmity of their body. There is not a Calling of a greater labor: *Qui temere eligit, non intelligit;* He that rashly chooseth it, never understood it. If a man knew the weight of it, it would take away his stomach. It brings a man from a quiet, to a laborious life: I have much ado to look to my own soul, how shall I look to the souls of others? It is indeed lawful to s•e to be in the Ministry; as *Paul* says, *If any man desire the office, he desireth a good work:* it is then lawful to desire, therefore lawful to express that desire. But let him think of the Account:*To watch for souls, as one that must give account.* Some have observed upon CHRIST'S calling of those four Apostles, in the 4. of *Matthew; Simon, Andrew, James, and John.* That *Simon* signifies *Obedient; Andrew, Couragio••, James, a Supplanter:* and *John, the Grace of God.* And that a Minister of the Gospel should be accordingly qualified: he must be obedient as *Simon,* courageous as *Andrew,* and a supplanter of sin as *James,* and manifest the power of the grace of God as *John.* There belong to him, Infusion, Diffusion, Effusion, and power of Confusion. Infusion of knowledge, diffusion of grace, effusion of doctrine, confutation of error. Saint *Paul* was so diligent in this office, that he was called *The wing•• Husbandman:* one writes of him, that *Terra citius deficeret; quàm studium praedica•di:* the earth might sooner have wanted room for him, than he neglected through the earth preaching. Now, too many make the Ministry, a matter of Policy to raise

themselves; and once gotten up, though no Bishop suspend them, they p•• themselves to silence: ambition shuts up many lips. They see and say, that a pai••full Teacher seldom comes to preferment. Therefore they will only raise themselves by silence. When *Aristodemus* bragged how great a fee he had got for speaking *Demosthenes* answers; say nothing fool, I had more for holding my peace. Th••such an one thinks to speed; and therefore his motto is, *Sibi & musis.* But a good Minister is not negligent, either in his pen or tongue, his tongue is the pen of a ready writer, and his pen is the tongue of a ready speaker. It is the negligent fashion, *Ditescere, pinguescere, segnescere:* to grow rich, to grow fat, to grow lazy. When the fish is caught, to cast away the net: to starve the flock, when they have shorn the fleece. But negligence can never befall him that is truly called of CHRIST.

To put you in remembrance:] this is the third praise of his diligence, to fasten it in their memories. We must often be stirred up; *Line* added to *line,* and *precept upon precept: here a little and there a little.* Some would have rare Sermons, and those excellent ones: yet they can receive the doctrine but by drops, not by floods. For whatsoever is received, is received according to the capacity of the receiver. Others would have frequent Sermons though they be meaner. And this course is better, for we need continual remembrancings. It is no hard matter to produce, *Eliphanti partum,* a years bird; to study up one rare Sermon in three months: such Sermons are for Courts. The Emperor that gave silver to his soldiers, was taxed by others that gave gold: but he answered, I did it of purpose, that all might have some: for it is better all should go away with pieces of silver, than a few only with pieces of gold. Indeed every minister is not a Preacher: all cannot say with *Paul,* 1 *Cor.* 1.17. *I was not sent to baptize, but to preach.* To the building of the Tabernacle there went not only purple, but goats hair; yet are all *Remembrancers* of us in their places. We have many remembrances, God bless us in the honest use of them. Other countries have larger bounds, goodlier buildings, stronger bulwarks, richer soils, only England hath the best Pulpits. O that I could also add, that England hath the best conversations! could I what street pass through, but some monstrous and manifest sin would give me the lie? We have many that hear the word all their days: yet being questioned concerning their faith on their death beds, they answer as *Ahimaaz* to *David,* 2 *Sam.* 18.29. *I saw a great tumult, but I knew not what it was:* so they would say; I heard a great noise, but I never knew what it meant. Some know the way twice on the Sunday to Church, yet hardly learn there to know the way to heaven. But to your duty anon, first look we to perform our own. For a Minister to neglect this office of *Remembrance,* is to make the devil beholding to him: the negligence of the Priest is the injury of the people, *Hieron, Detrimentum pecoris, ignominia Pastoris.* As the damage of the flock, is the shame of the Shepherd. Now the Lord remember us to remember you, and remember you to remember him; and forgive the forgetfulness of us all.

Always to remember you. This is the fourth praise of his diligence, which shows it to be well followed; wherein we noted his Fidelitie, in the assiduity of his Preaching. Now this duty cannot be performed by any Minister of the Gospel, without a constant abiding among his own. When we learn, that a president should be Resident. Some have their Poole lying in the Country, yet they are still angling about the Court. But they answer it with the Proverb; no fishing to the sea, no service to the King. Indeed the Apostles were Vbiquitaries, but

Ministers must be Residentiaries. Now there is a distinction of parishes and charges: therefore let every man *Take heed to that flock, over which the holy Ghost hath set him, Act.* 20.28. And *Paul* left *Titus* in *Crete, to ordain elders to every City, Tit.* 1.5. Residence is twofold; Personal and Pastoral. It is not so much the Personal, as the Pastoral residence, that is required *Iure divino.* A Minister may be Pastorally resident, though not Personally; in watching over the people's souls; and feeding them immediately by himself so much as he can, and mediately by as good as himself when he cannot. Another may be Personally resident, yet not Pastorally; when he is amongst them, and doth not diligently preach unto them. There may be a just non-residence, when the Church hath employed a man about public business. Yea, it may be also just; when it is necessary; *Pro vita & viatico;* for the recovery of health, or needful maintenance, to keep himself from hunger and unrelieved penury: nature it self allows it. Herein every man's own conscience is his best direction. But they that preach altogether by an Attorney, are like to be saved altogether by an Attorney. As they wholly feed the flock *Per vicarios,* by their deputies: so shall they go to heaven *Per vicarios,* by their deputies. Some cannot endure to be resident in any place: but he that loves to be a runagate, not seldom proves a runagate: the wandering star is swoop'd down by the dragons tail, not fixed by the hand of CHRIST, *Always.* The business of a Minister is like the Husband-man's, and that is compared to a ring, because it is endless. *Esa.* 62.6. *I have set watchmen, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence:* for Jerusalem's sake we have no rest. *Paul* adjures *Timothy* to preach *opportune, importune: ut obsecret, increpet,* 2 *Tim.* 4.2. i• season, out of season, to reprove, rebuke, exhort, with all long suffering. We read *Matth.* 13.25. that *while men slept, the enemy came and sowed tares.* Let the Preachers but sleep a little, how quickly will Satan cast in the seed of errors! Let *Moses* be non-resident forty days, though he went to fetch the Law; yet in this while Israel hath calved an Idol. There is nothing more easy than to decline, if Christ set not watch-men over us, to *put us always in rem••brance.*

Of these things.] 〈 in non-Latin alphabet 〉 . This is the last praise of his diligence; whereby he hath fitted, directed, and applied it to matter of the best consequence. Herein we observed his Syncerity; *These things,* that is, such as may save your souls. He aims at nothing, but that concerns their salvation. The Minister must not labor *Pro stolida aurâ, nec pro solido auro;* neither for praise nor for purse, but for conscience. *Oportet esse Piscatorem, non decimarum, sed animarum:* he must fish for souls, not for riches. Some fish without nets, some with broken nets, some with whole ones but not clean, some have nets, whole, and clean, but cast them not: others have nets but not clean, and do cast them, but not on the right side; They like well to fish, but only where they are sure with *Peter,* to draw up a fish with silver in the mouth. These are far short of Saint *Peters* Integrity: they mind many things, but not *These things.* There are three things in the Ministry; Work, Reward, and Honor: the good Minister embraceth the first, minds not the other, only refuseth them not if they come. To desire it for the Honors sake, or for the wages sake, is not good. There is *Desiderium boni,* and *Desiderium bonum:* a desire of good, and a good desire. The thing may be good, yet is ill to desire it, if it be not fit for us, or we not fit to desire it. *Simon Magus* had a desire of good, but not a good desire; when he offered coin for the Holy Ghost. His intention damned his

petition: which was to give money for it, that he might get money by it. *Appetere ut praesis, malum est: appetere ut prosis, bonum est.* To desire this office that we may be honored in it, is corrupt: to desire it that we may do good by it, is honest, *Bernard. Quoties praeesse desidero, Domino praeire cupio.* So often as we seek glory and greatness in the ministry, we both mistake the office, for to be a minister is to serve; and we strive to be better than CHRIST, for he served. *Indicitur ministratio, interdicitur dominatio.* We are commanded to serve, we are forbidden to domineer.

Indeed there are too many that seek *Opes* not *Opus:* not *Officium* but *Beneficium;* rather the Church-goods, than the Churches good. But let us aim at God's glory, not our own praise: let none of his honor cleave to our earthen fingers. Though spiritual fishers catch many souls, yet they must not ascribe it to themselves. This were, as the Prophet speaks. *Hab.* 1.16. *To do sacrifice to their net.* Let us only mind *These things:* an honest heart is required in all men, especially in a Minister. When the Apostles were to choose a twelfth into *Judah's* room, from which he had fallen by treacherous apostasy; they put it to God; *Quia novit corda,* because he knew the hearts of men. *Act.* 1.24. *Thou Lord, which knowest the hearts of all men, show whether of these thou hast chosen.* They spake not of understanding nor memory, nor learning nor eloquence: but insisted only on the heart. Indeed the principal in Minister is an honest heart. A good wit for invention, doth well: a good Judgment for disposition, well: a good memory, a graceful pronunciation, a comely presence, all do well: but the chief of all is a good heart. Diligence and painfulness, and patience are good; but it is the sincerenesse of heart that commends the rest. *These things!* I could be *negligent,* and not *remember* you: or remember you, and not *Always?* or remember you always, but not of *These things:* but this is the perfection of his holy diligence; 〈 in non-Latin alphabet 〉 , to remember you always of *These things. Phil.* 4.8. Whatsoever is *true,* or *honest,* or *just,* or *pure,* &c. let us all be diligent about these things. *Luk.* 2.8. *The shepherds were a biding in the field, keeping watch •ver their flock by night.* As CHRIST at his first coming found the shepherds tending their flocks: so the spirit of God guide us, that we the Shepherds may be found well leading, and you the Flock well following, at the second coming of Jesus Christ.

Though you know them, and be established in the present truth.]

The Apostle takes it as granted, that they understood these things already, and were constant in the assurance of the truth of them. A happy progress! Oh that we could say so to our auditories: and as *Paul, Rom.* 7.1. *Scientibus legem loquor, I speak to them that know the Law.* But *Nescitis? know you not?* is a word often used by Saint *Paul. Rom.* 6.3. and in many other places; *know you not?* Is it possible that you have heard so much, and still remain ignorant? Well, suppose you know; but are ye *established* in your hearts? If yes; Oh you are worthy to be commended, I will not withhold your just praise and acknowledgement. 1 *Cor.* 11.2. *Now I praise you brethren.* Other grounds have received showers, and conceived thorns, *whose end is to be burned. Hebr.* 6.9. *But we are persuaded better things of you, such as accompany salvation.* Faine would we be so persuaded of you also: but I fear then, our persuasion were better than our experience. 1 *Cor.* 15.34. *For some have not the knowledge of God; I speak this to our shame.* It were to our shame indeed, if we did not know God. As in countries where be the greatest

plenty of fruits, they have the shortest lives; they do so surfeit on their abundance. So we have the greatest plenty of spiritual food, but we turn the fullness into loathing and contempt. We have the best Pulpits, but I cannot say we have the best lives. The Indians were the most beggarly and naked people, amongst whom was all the gold: so in the midst of God's mercies, and the riches of grace; we are the most poor, naked, and miserable in our conversations. Which being true, our commendation must be turned into Commination: Our, *In this we praise you;* into, *In this we praise you not,* 1 *Cor.* 11.17. *In this that I declare unto you, I praise you not.* But if your mind be established in understanding, your heart in affecting, your life in obeying, blessed are you; your Minister shall praise you, the Church your mother will praise you, the Angels praise you, yea you shall be praised of CHRIST himself.

I come to the conclusion: this concession makes way for a further imposition. *Though you know* these things, and *be established,* yet you must admit a further confirming. So *Paul* insinuates to the Romans, Chap. 15. Ver. 14. *I myself am persuaded of you, that ye also are full of goodness, filled with all knowledge, able to admonish one another.* Well, be it granted, Ver. 15. *Nevertheless I have written the more boldly to you, as putting you in mind. Bene etiam currentibus addenda sunt calcaria:* no man runs so fast, but he may need some spurring. *Quamvis Sceva satis per te tibi cons•lis, & scis; Disco docendus adhuc.* There is still something, that he would teach, and they should learn. So *Ambros. Per hunc laudem provocat ad meliora:* by praising the goodness they have, he provokes them to a greater degree and measure of it. *Lai•da•sque virtus Cresci•, & immensum gloria calcar habet;* saith the Poet. Virtue thrives by commendation, and glory is a spur to do well.

Acer & ad palmae po• 〈◊〉 sutus honores,

Si tamen horteris, for••• ibit equas.

The horse that would run well of his own metal, doth yet mend his pace by the riders encouragement. The Apostles commendation is not to quiet them in the conceit of their own sufficiency, but to incite them to a further degree of sanctity. The cessation of remembrancing may easily lapse us to forgetfulness. *Thomas* got such incredulity by a little absence, that he was hardly brought to believe an evidence. Albeit his speech was *Dubitantis,non negantis,* the voice of one that doubted, not of one that denied: yet we see when illumination is but a little dusked, how good men fall into blind errors. The Italians have a proverb; It is good to be born wise, or bo•• twice. Surely we are first borne, in respect of heavenly wisdom, fools: therefore we had need of a second birth: borne once to come into the world, and then borne again to overcome the world. This is not done without continual warring, ••d not that without continual encouraging. We vowed in our Baptism, not only 〈◊〉 be CHRIST'S soldiers, and to fight manfully; but so to fight perpetually and 〈◊〉 continue this war *unto our lives end. Aut sors, aut mors.* When *Agamen•••* said; *victor timere quid potest?* What can a conqueror fear? *Cassandra* answered, *Quod non timet;* That he doth fear. If the Minister do not ring continually this alarm bell, you will forget to fight. Though you be *established,* you must think there will be some offering to shake you. Therefore a Christians resolution should be like king *Alfred's:*

Si modo victor eras, ad crastina bella pavebas.

Si modo victus eras, ad crastina bella parabas.

If we conquer today, let us fear the skirmish tomorrow: if we be overcome today, let us hope to get the victory tomorrow. When you have fought the main battle, gotten the conquest, and are crowned with that triumphant wreath in heaven; as you bless God for many things; so you will bless him for this, that he gave you a good *Remembrancer* upon earth; such a Preacher as did always set you forward to your eternal rest. The Lord fail not us and ours of such *Remembrancers,* till we all meet together in that high and everlasting glory.

VERSE 13. Yea, I think it meet, as long as J am in this tabernacle, to stir you up, by putting you in remembrance.

THe Apostle had formerly professed a good resolution; faithfully to sow i• their hear us the seed of life. Now lest any man should think his carefulness a meritorious or supererogative work, himself confesseth it to be 〈◊〉 more than just. *Iustumasse arbitror,* it is but the payment of a due debt. And this n•• due for a while, but during life; *So long as I am in this tabernacle.* But it is granted, a••• they know the truth, and live in the faith; yet they may be a-sleep; I will therefo••*stir them up,* for living men may sleep. But what, is there a new lesson 〈◊〉 be given them? No, that I need not, but even rub over the old, *by putti•• them in remembrance.* Here he seems to back his diligence by certain arguments; they are four in number, and forcible in nature; derived *Ab*

- *Equitate vocationis;* I think it meet.
- *Opportunitate Temporis;* As long as I keep this tabernacle.
- *Securitate Hominis;* To stir you up.
- *Necessitate Monitionis;* By putting you in remembrance.

The consideration of his own office and calling moves him to it: it is a *meet* and •ust thing for him to observe it, and the neglect were to do a manifest injury to God, •o his Church, and to his own conscience. Secondly, the opportunity of the time moves him; for this life is but a *Tabernacle,* and will not stand long; and therefore he resolves to apprehend occasion as it is offered, and to thrust in his sickle while the harvest lasts. Thirdly, the Security and dullness of men moves him; who •re naturally so averse and stupid, that they had need be stirred up, roused from their •lothfull couch, and by all instigations be set forward to religion. Lastly, it is the •se of his office, and due exercise of his calling, always to put them in mind of •heir last reckoning: and he cannot answer the neglect of it to the Justice of God, who hath set him over them for that purpose,

I think it meet.] This is the first argument or motive: the nature of his office binds him to it *Aequum est agere, quod Personam & conditionem deceat:* but this is imposed upon us, by him that sent us; therefore it is most unjust to with-hold it, *Esa.* 62.6. *Ye that are the Lord's*

remembrancers, be not silent. The precept is negative in sound, affirmative in sense. For this *[Not]* excluding the privation of speech, answereth after a sort to an *Infinitans:* in logic admitting anything rather than silence. *Be not silent,* is not only, *Speak;* but implies a continual speech: for when a man ceaseth to speak, he is silent. 2 *Tim.* 4.2. *Be instant in season, and out of season.* Not that *Timothy* should break through the rules of discretion, to preach at all times in themselves unseasonable. For there is a time to keep silence. *Eccl.* 3.7. *There is a time to speak, and a time to keep silence.* But *opportune volentibus, importune molentibus: in season,* to them that will hear: *out of season,* to them that will not hear. *Bee not silent,* hold your peace: hold the truth, hold your faith, hold your profession, hold your zeal, hold your innocence; hold not your peace. *Tenuisse silentia clerum;* Oh it is the basest Tenure any Minister can hold his living by.

But it may be objected, that it is wisdom to be silent. Many have surfeited by eating, none by forbearing: many have sinned by speaking, no man by holding his peace. God shall judge many a one *Ex ore suo,* out of his own mouth. And, *I am.* 3.2. *If any man offend not in word, the same is a perfect man.* Now he that says nothing, offends not in word. But we take not silence in a metaphysical consideration; as a mere privation. *Non entis nullae sunt operationes:* that which hath no being, hath no working: and he that says nothing, says no harm. But we take it in a legal consideration; as a cursed omission; or neglect of that should have been performed. As he that is bound to work, shall give an account of his idleness: so he that is bound to speak, shall answer for his silence. As the darkness in Egypt, was a darkness that might be felt: so silence in a Preacher, is a silence that will be felt: it shall smart to the quick. There are graces Personal, and graces Ministerial. Personal graces are essential to a Christian, accidental to a Minister; as Faith, Hope, Charity, Temperance, and the like. And these serve especially for the good of the receiver, the person in whom they dwell: in a second degree for the good of others. But Graces ministerial; as Preaching, exhorting, comforting, discerning of errors; confuting them, &c. respect him that hath them in the last place and principally tend to others benefit. 1 *Corinthians* 12.7. *The manifestation of the spirit, is given to every man to profit withal.* If we hold our peace, we first wrap ourselves in a criminal mischief: because silence directly crosseth our vocation. A silent Preacher implies as harsh a contradiction; as a dark light, a dumb crier. Next in a Penall mischief: and that either of the greatest privation or loss in this life; the tabe and consumption of our graces and gifts. *Zach.* 11.17. *The Idol shepherd that leaveth the flock, shall have his arm clean dried up, and his right eye utterly darkened. Matth.* 25.28. *Take the talent from him.* Or of the most grievous position of pain, and vexation of sense forever; the blood of the lost being required at their hands, so long as there is a seat of Justice in heaven. Therefore saith *Paul; vae mihi, si non evangelizavero;* Woe unto me if I preach not the Gospel. The Ministers silence doth encourage the people's going to hell, *Lam.* 2.14. *Thy Prophets have seen for thee false burdens, and causes of banishment: but they have not discovered thy iniquity, to turn away thy captivity.* It is a maxim in the civil Law; *Qui* 〈◊〉 *improbat, probat: Consentit, qui tacet;* he doth allow that doth not disallow; and he that holds his peace, gives his consent. There is a case. The father that hears his daughters vow, wherewith she binds her soul, and holds his peace; consents that it shall stand. A mute indeed is no vowell, but a mute among vowells cannot avoid the office of a consonant.

Certainly a disable Minister is a grievous plague to the people. *Whe•• is no vision,the people perish. Tot homines quotidie occidimus, quos ad mortem ire ta••tes videmus.* We kill daily so many men, as we see going to destruction, and say nothing to. *Act.* 20.20. *Paul* protested that he had *kept back nothing which was profitable* to the Church: and from hence inferreth, Ver. 26. that he was *Pure from the blood of all men. Mundus ergo a sanguine eorum non fuisset, si eis Dei consilium ••nuntiare noluisset, Gregor.* He could not therefore have been *pure from their blood,* if he had not diligently taught them the Gospel. So, Verse 27. himself gives the reason of this *Pureness; Because I have not shunned to declare unto you all the counsel of God. Ezeck.* 3.18. The unwarned sinner shall die in his iniquity; *but his blood will I require at thine hand.* So that to be guilty of silence, is to be guilty of murder. Lord, we cannot speak so well as we should; yet always give us grace to speak so well as we can.

So long as I am in this tabernacle.] This is his second argument or motive; the opportunity of the time urgeth him. I cannot rise from the dead to admonish, therefore I will do it in the time of life, which is the due and afforded season. There is no preaching in the grave, therefore *Quamdiu sum in hoc tabernaculo.* Here observe three things.

First, everything hath the time to be done. *John.* 4.23. *Hora est nunc; The hour cometh and now is, Psal.* 1.3. The tree planted by the rivers of water, brings forth his fruit *Tempore suo, in his season, Eccl.* 7.17. Be not overmuch wicked; why shouldest thou die *Tempore non tuo, before thy time,* 2 *Thes.* 2.6. Antichrist shall be revealed, *Tempore suo, in his time, John.* 2.4. *Nondum venit hora mea; my hour is not yet come;* I must do my works, *Tempore meo,* in my own time. *Gal.* 6.9. *In due time we shall reap.* If this be neglected, the Angel swears, *There shall be no more time, Rev.* 10.6. Few men do mark what time is more than your Usurers: they marry Time and Mony together, and so breed an everlasting generation of Interests.

Secondly, that therefore every man must do good in his time. *Gal.* 6.10. *While we have time let us do good to all men.* Let us hear the great Shepherd and Bishop of our souls. *John.* 9.4. *I must work the works of him that sent me, while it is day: the night cometh, when no man can work. Opportunitate nihil faelicius, amitti nihil faci•us.* Occasion is happily taken, easily lost. While a Minuter is in his *tabernacle,* let him preach: he is now a moveable, hereafter he shall be fixed. There shall be no Sermons in heaven, for there all are full of grace: there shall be none in hell, for there all are past grace: therefore 〈 in non-Latin alphabet 〉 , *So long as I am in this tabernacle* I will preach. *Psal.* 88.10. *Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?* But if there be no preaching in hell, how then is it said. 1 *Pet.* 3.19. that CHRIST *went and preached to the spirits in prison?* I answer; there is no •••tiation of the Gospel; howsoever there may be a proclamation of judgment, and a declaration of CHRIST'S power; a publishing of what the reprobates have lost by not believing on him. *Augustine* objects; if there be any preaching in hell, what needed so much regard to it upon earth? Preaching on earth is to beget repen•ance: if there could be any in hell, it were but to increase vengeance. Therefore •emember thy *Quamdiu:* preach while thou mayest, lest God stop thy mouth •efore thou wouldest. Tremble at that fearful Judgment, *Revel.* 16.10. *They •nawed their tongues for pain.* Their tongues were once tied up with gains, there •hey shall be loosened with pains.

Flattery made them (like that shameless Sy•ophant, that licked up the Emperors spittle) to lick the sores and vices of their maintainers, therefore they shall *lambere flammas,* lick those unquenchable flames.

Thirdly, observe, that the Apostle compares his life to a *Tabernacle;* a little ••ed or tilth, wherein the immortal soul dwells. The metaphor is taken from •ouldiers, Pilgrims, and Shepherds: who for the better expedition of their affairs, •re said to have *Sedes non fixas,* moveable seats. We are Soldiers, and must dwell •n tents, till we have got the victory. We are travellers, and must sleep in Pavil•ons, till we come to our City. We are shepherds, and must lodge in the fields, •n the folds, to look to our flocks: till *the drought consume us in the day, and the •roast by night; and our sleep depart from our eyes, Gen.* 31.40. This teacheth us the ••ailenesse of our life; which is still moveable from one part of the earth to another, ••ll it be removed to heaven, there it shall abide immovable forever. *Nihil firmum ••fra firmamentum:* There is nothing firm under the firmament: but above there is *•mmobile regnum; A kingdom which cannot be moved, Hebr.* 12.28. Why art thou •roud, O man, that considerest thyself? *Cujus conceptus culpa, nasci miseria, vivere •oena, mori angustia;* Whose conception was sin, birth a misery, life a punishment, •nd death a torment. The soul indeed that dwells in this *Tabernacle,* is an immor••ll guest: *Dei inspiratione condita, similitudine insignita, cruore redempta, fide decorata, ••iritu adoptata;* Created by God's hand, formed to his likeness, redeemed with his •loud, beautified with his grace, and adopted by his Spirit. She requires not soft •odging, and curious food of thee; but thy bodies obedience to her, that she may give •bedience to Christ: that she be not forced to serve, which should rule: *Dominam ••cillari, ancillam dominari;* For the servant to rule, and the mistress to serve, is a pre•osterous overture.

Men live without considering themselves; *Vnde, ubi, quomodo, quo;* whence •hey came, where they are, how they do, whither they go: that all these Mathe•aticall lines have earth for their center. Whence came we? from the earth. Where •re we? upon the earth. How live we? unworthy of the earth, or any blessing in it. Whither go we? to the earth: *Terram terra tegat;* Earth to earth. We are compo•ed of four Elements, and they strive in us for the mastery; but the lower gets the •etter, and there is no rest till Earth have the predominance. Yet wicked men live, •s if there was no earth to devour their bodies, nor gulf lower than earth to swal•ow their souls. Mans life is a spark, a breath, a smoke: a spark in the heart, a •reath in the mouth, a smoke in the nostrils. A drop of water will quench that •parke, a little hair can choke that breath, a little air take away that smoke. Look •o thy ways, thou livest in a *Tabernacle,* quickly dissolvable: the Dart may light up•n thee next. When *Harrald,* King of Denmark, made war upon *Harquinus,* and •as ready to join battle; a Dart was seen flying into the air, hovering this way •nd that way, as though it sought upon whom to rest. When all stood wondering to •ehold what would become of this strange prodigy, every man fearing himself; •t last the Dart fell upon *Harquinus* head, and slew him. This Dart of Death is ever •overing; watch, for thy turn will come.

To stir you up.] This is the third motive to his diligence; an argument fet•hed from the security of men; who sleep till they be wakened, and when they •re wakened, sleep again: therefore they need *Stirring.* Wicked ones are dead, weak ones sleep, even the best have their

naps. To the first you may cry as loud •s the Idolatrous Priests did to *Baal;* but they will not waken. To the second, though we call once and again, they will not stir; but let us give them no rest. He that to such a one knocks not mainly, knocks vainly: at last they will rise. *Luke* 11.8. *Because of our importunity they will rise.* To the last an easy *stirring* serves: his nap is not so long, nor his sleep so deep; but *Cor vigilat. Cant.* 5.2. *I sleep, but my heart waketh.* An Ox hath strength enough, but dullness withal; there must be a goad to prick him on. The spirit is ready, but the flesh is heavy: we must be *stirred* upward, and spurred forward. Every good Sermon hath in it two things; a Bridle, and a Spurre. To meet with two dispositions in men; Inclination to evil, averseness from good. For the former precipice; there is a bridle, for the latter; dullness a spurr: *hi pressi, illi repressi;* these must be strained, those restrined. Some run so fast as they can from Christ's Ensign, and treacherously confederate with his adversary Satan; these be desperate offenders. Others will not oppose him, so, nor take part with him, but cowardly stand and look on. Like the cursed inhabitants of Meroz, *Judge.* 5 23. *that came not to the help of the Lord against the mighty.* If a ma• could borrow of the one a little swiftness, to quicken the others laziness: and of the other a little coolenesse, to allay the formers heat: this might make up a reasonable and indifferent temper.

Upon the whole face of the earth there is an universal slumber: as *Sardi though she lived, but she was dead:* So men dream they are awake, but indeed they are fast asleep. I do not say, the Usurer, Drunkard, Oppressor, the sacrilegious are asleep; for *mortui sunt,* they are dead. But I see professors of religion slumber; *acquiescere lucro;* over-give themselves, though not give over themselves, to the world: Do you think they will ever be brought to heaven without *stirring?* No, it is well if perpetual punction can drive them to compunction: if often repea••• rules can work any amendment. We call, and cry, and thunder; yet still complain• as *Aeneas* for his *Creûsa: Nec quicquam ingeminans, iterúmque, iterúmque voca•i. Rom.* 10.21. *All the day long* have we stretched forth our hands, and lifted up our voices. *Paul* told his *Thessalonians,* that he *had no need to write unto them* touching some duties, 1 *Thess.* 4.9. O that we could say so of our people. *Eccles.* 12.11. *The words of the wise are as goads:* now the Spirit of God infuse into us that wisdom, that our words may be as goads, to provoke and *stir you up* to your own salvation.

By putting you in remembrance. This is the last motive, drawn from the necessity of often preaching and writing; otherwise how should they be *stirred up?* wherein we may consider two things; the necessity of the ministry, and the nature of that duty.

For the former, there must be Remembrancers, that by them salvation may be conveyed to us: by them as Instruments, not of them as Principals. *Illi non tribuunt, quae per illos tribuuntur;* They do not give that of themselves, which the Lord doth give by them. *Luke* 15.22. *Dixit Ministris, Proferte stolam: He said to his Ministers, Bring forth the best roabe.* Though GOD gives you the roabe of salvation, yet by their hands. But you think, you have pick-locks to open heaven doors, though they be not opened by us. *John* is the *voice of the Cryer,* CHRIST is the *Word* that doth cry: he that despiseth *vocem clamantis,* the voice of the Cryer; despiseth *verbum clamans,* the Cryer himself. Now this necessity is not *Infallibilitatis, sed ordinis;* Not of infallibility, but of order: GOD can save us without it, but he doth not. *John the Baptist* must

give water, or CHRIST will give no blood. *Rom.* 10.14. *How shall they believe on him, of whom they have not heard? And* 〈◊〉 *shall they hear without a Preacher?* They must needs forget, that have none to p•• them in remembrance. A people is never nearer their woe, than when they suspe•• their Preachers. *Mic.* 2.6. When they say to their Prophets; *Prophecy not.* The City is in hazard, when they have tied up the alarm-bell. News came to a Town once and again, that the enemy was approaching: well he did not approach. He••upon in anger, they enacted a law, that no man on pain of death should bring agai•• such rumors, as the news of an enemy. Not long after the enemy came indeed; besieged, assaulted, and sacked the Town. Of whose ruins nothing remain••but this proverbial Epitaph; Here stood a Town, that was destroyed with silence. We have too many such towns; God keep them from such a destruction.

For the other; every true Minister is a *Remembrancer.If thou put the brethren •n remembrance of these things, thou shalt be a good Minister of* JESUS CHRIST. *Of these things put them in remembrance.* It is a civil term, proper to civil officers.*Jehoshaphat the son of Ahilud was Recorder.* There is mention made of *Ioah the son •f Asaph the Recorder.* The Recorder is a prime Office, well known in this City. This the Apostle here naturalizeth to the Church, and signifies Ministers to be *Re•orders.* This *Remembrancing* or Recording, is not a publication at random, but 〈◊〉 Commemoration; or a fetching back of some forgotten thing. The proper principle from whence it proceeds, is no other faculty of the soul, but the memorative. The proper object is not occurrence of all sorts, but occurrence past.

You see now a Preachers errand: it is not a new invention, but an ancient Record enrolled in the memory. As Saint *Jude* speaks. *Verse* 3. *Of the Faith which was once delivered to the Saints.* Once, not so much *Ration temporis,* at one •eason: as *Ration perfectionis,* in respect of the perfection: so given *once,* that it •eeds never be given again. We invent no novelties, but remember you of that which was delivered to us. *That good thing which was committed unto thee, keep.Quod tibi creditum, non quod à te inventum: quod accepisti, non quod excogitasti: cu•us autor non esse debes, sed custos;* That which was entrusted to thee, not invented by •he: which thou hast received, not conceived: whereof thou art not a founder, but a keeper. Yea, CHRIST himself added no new precepts to the Law, but revived and explained the old. Therefore he used to say, *It is written;* and that writ•en Law he expounded. But it is objected. *John* 13.34. *Novum mandatum; A •ew Commandment give I unto you.* This was not *Nouum, sed novatum;* not new in •t self, but rather renewed: there being the addition of a new Spirit, that helps our infirmities. For, 1 *John* 2.7. *I write no new Commandment unto you, but an old Commandment which you had from the beginning.* But the preaching of faith is cal•ed *Nova Iustitia,* a new Righteousness. I answer, It is not a contrary Righteousness to that the Law required, but a different conveyance of Righteousness. Both •equire a Righteousness; the Law an inherent, the Gospel an imputed Righteousness. The Decalogue, without contradiction, is still that *Magna Charta;* to which as their common Principle all doctrinal conclusions are reducible. *Eccles.* 12.13. *The conclusion of the whole matter, is, Fear* GOD, *and keep his Commandments; for therein is the whole duty of man.* In Arithmetic, when we once pass •he number of ten, the latter numbers, though multiplied to millions of millions, •re but compounded resumptions and repetitions of the former. When the works of GOD were crowned with their Makers approbation; *Behold, it is very good:*•ll the inventions of men were but surveyes and

discoveries, all actions but imita•ions; *Nil novi sub sole; There is no new thing under the Sun. Eccles.* 1.9. *The thing •hat hath been, it is that which shall be. Is there anything whereof it may be said, See, •his is new? It hath been already of old time before us.* All are but remembrances of •is work, but rehearsals of his praise. So after the full and perfect delivery of GOD'S Word; all praises are but like the hundred and fifth, the hundred and sixth, •nd the hundred and seventh Psalms; Rehearsall Psalms: or as *David* especially •ntitleth the eight and thirtieth Psalm, *Memorandum; A Psalm of David to bring •o remembrance.* All prayers, but like the Levites in the ninth of *Nehemiah;* Re•earsall prayers. All Sermons, but like *Stephens* in the seventh of the *Acts;* Re•earsall sermons.

But there are some, that think to disparage all Sermons, and shift off hearing, with this objection; *Nil dictum, quod non dictum prius;* nothing can be said, but that hath been said. And when any good Instruction is commended, they think by •his exception to disgrace it. Grant that all is the same for the matter; yet for the method, I am sure there are many things now spoken, that were never spoken before. Some of later times have averred, that all manner of Usury is lawful: this was never said before. The Devil himself durst not have been so impudent, as to have broached this in those ancient and purer times. Others have published, that Tenths are not due to the Church, *Ex jure Divino:* now for fourteen hundred years after Christ this was never spoken. The Church would have denied her blessing to such a son, yea, refused him for her son, that should have said it. As Christ said in the case of unjust Divorce, *Matth.* 19.8. *Non fuit sic ab initio; From the beginning it was not so.* We see opinions newly broached, that were never heard of before. There are daily productions of new acts, never done before. The blowing up of a State with Gun-powder; whosoever speaks of it, speaks of a thing never spoken of before. Can yourselves think new thoughts, speak new words, execute new acts; and yet cannot we preach new Sermons? Is there a necessity, that all suggestions of God's Spirit, and contemplation of man, must be disgraced for being old? Indeed we desire to tell you of the old Righteousness, but we are fain to wi• your nice and curious attentions by new forms and methods. *Matth.* 13.52. The good Scribe bringeth out of his treasure things *new and old.* What careth a wise man whether the Balm be new or old, so his wound be cured by it? Let it be old or new, a present instruction, or a repetition, it is sufficient if it may profit your souls.

To conclude, all our Sermons are but *Remembrances,* and ourselves *Remembrancers.* We can do no more, we can do no less. *Act.* 4.20. *We cannot but speak the things which we have seen and heard.* We cannot; not that it is absolutely impossible: but first for Outward congruity of reason and law: for *Id possumus; quod jure possumus;* We can do, what we may do. And then for Inward resolution; the Word being as *burning fire shut up in our bones,* that makes us *weary of forbearing, Ier.* 20.9. Or like new wine, which if it have no vent, will burst the vessels, *Job* 32.18. I cannot, that is, I will not: love as strong as death, necessitates me: *Mori possum, tacere non possum;* I can die, I cannot hold my peace. *Esth.* 4.16. Howsoever I will speak; *If I perish, I perish.* There is great need. Satan's remembrancers are abroad in every corner: mark how they vouch their precedents. *Ezra* 4.15. The adversaries of Jerusalem slander her to *Artaxerxes,* that she is a *rebellious City, Seditious,* and *hateful to Princes and Provinces. John* 19.7. The Jews coloured their murder with a legal proceeding; *We have a law, and by our law he ought*

to die. These Instruments of the Devil speak, and shall we hold our peace? Do they remember you of carnal things, and shall not we remember you of the LORD JESUS? The silence of a Remembrancer in the Kings Exchequer, may diminish the Kings Revennews: and by the same fault, we may shorten the Lord's comings in. It is true indeed that his glory can find other issues; but to our shame. *Esth.* 4.14. *If thou hold thy peace, God will send deliverance another way; but thou and thy fathers house shall be destroyed.* No, pray you for us, that the door of utterance may be opened unto us: yea, Lord, do thou open our lips, and our mouth shall show forth thy praise. Our hearts shall meditate, our lips shall speak: and may the words of our lips, and the meditations of our hearts, be always acceptable in thy sight; *O Lord our strength and our Redeemer.*

VERSE 14. Knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath shown me.

THe Apostle proceeds to amplify the reason, why he so plyed them with the remembrance of these things. My life is but *short:* Why so? because I am old: yet an old man may wear out some years; nay, but I know it is *short:* How can this be known? Yes, by God's revelation; *As our Lord Jesus Christ hath shown me.* I must *die,* I must die *shortly,* I *know* I must die shortly: my Savior Christ hath *told* me so. Therefore pardon me, though I inculcate, and beat so much upon one string; it is a lesson worth your learning, and I have but a small time to teach it you. *Knowing that shortly I must* &c.

I know;] not perhaps precisely the day, or the place, or the manner. But Death is not a stranger to my thoughts; my account is cast up, I am ready. *I know.*

That I must put off, or *lay down;]* willingly, not on compulsion: not pulled down; but laid down. It is a metaphor drawn from a wager; *Depono tecum;* the faithful man doth wager, and pawn his soul to God.

This my tabernacle;] not my castle, or strong tower, or standing house; but a Tent, a moveable, a Tabernacle.

Shortly:] The time is not so far off that I dream not of it: not, likely to happen in another age, and creeping on by slow degrees. The Sun is not descending, but ready to set: the messenger knocks at the door: the clock runs upon the last minute: the Epilogue is on the stage: the taper at the last glimpse: the oake falling under the latest blow of the axe: *Instat tempus; Shortly.*

As the Lord Jesus Christ hath shown me.] I dare take his word: he that died for me, hath told me that I now shall die for him. It is a shame for me to be unprepared, when such a Prophet hath certified me; both in prediction, and example; *Monstrante viam.*

He speaks of an assurance; *I know.* What doth he know? that I must die; *part with this tabernacle.* How must he part with it? *Put it off.* When must he put it off? *Shortly.* How is he sure of that? *The Lord Jesus Christ hath shown me.* The whole may be distinguished into three generals: A

- Resolution; 〈 in non-Latin alphabet 〉 , *I know.*
- Dissolution; *I must shortly put off this my tabernacle.*
- Revelation; *As our Lord Jesus Christ hath shown me.*

The Resolution is entire in it self; an infallible certainty of inevitable death: which is manifest to him, both by the common condition of nature, and a more sensible impression of vicinity: a thing that grows fast upon him. *I know.*

The Dissolution is observable in divers circumstances: It is

- Personal; *I,* though an Apostle of Christ.
- Necessary; *I must,* there is no remedy.
- Voluntary; *Put off,* willingly, without snatching from me.
- Instant; *Shortly,* the decree cannot be suspended.

The Revelation or Premonition of his death, is referred either, *Ad*

- *Genus mortis,* The kind and manner of his death.
- *Tempus moriendi,* The time prefixed of his dying.

Knowing:] This is his Resolution. The assurance of unavoidable death, is a doctrine well known: everyone can say with *Peter; I know. Nil dicitur frequentius, nil creditor facilius;* Nothing is more frequently repeated, nothing is more readily believed. *Bern. Cogita te mortuum, quem scis necessitate moriturum.* Think thyself, as it were, already dead; whom thou knowest necessarily to die. *Bed.* It is fit that Death should effect death: the spiritual, a corporal: the death of sin, a death of punishment: a voluntary death, brings a necessary death. Therefore, saith *Chrysostom,* Let us make a virtue of necessity; *Offeramus Deo pro munere, quod pro debito tenemur reddere;* Let us offer God that for a gift, which we are bound to pay as a debt. This is an hard and woeful necessity, saith *Anselm; Perdidit homo beatitudinem ad quam factus est, & invenit mortem ad quam factus non est.* Man lost that life to which he was ordained, and found the death to which he was not ordained. All men die in time, some before their time. *Eccles.* 7.17. The overmuch wicked dies before his time; *Tempore non suo;* in a season which the constitution of his nature doth not threaten. Thus sometimes die the godly, that they may be no longer vexed of the guilty: often the guilty, that they may no longer vex the godly. This necessity all must undergo, *Sed diverso fato* with a diverse event. To the wicked, death is the beginning of sorrow: to the Elect, the end of pain. The death of the wicked, saith *Bernard,* is, *Mala in mundi amissione, pejor in carnis separatione, pessima in ignis combustione;* Evil in the loss of this world, worse in the separation of life, worst of all in the torture of quenchlesse fire. Death to the godly is, *Bona propter requiem, meli•• propter novitatem, optima propter impassibilitatem futuram;* Good in the cessation of pains, better in the renovation of all things, best in the immutability of happiness. Therefore the Saint that desires to be dissolved, and

to be with Christ, *Non patienter moritur; sed patienter vivit, & delectabiliter moritur;* That man doth not only die patiently, but he lives patiently, and dies joyfully. He loves Jesus Christ but a little, that doth not rejoice to go unto him.

But in this point, in vain I spend my breath, to tell you that I and you all shall lose our breath: you know it. Tell the Oppressor, *Thou shalt die;* he answers, I *know* it. Dost thou know it? and wilt still live like a Christian Jew, extorting from thy brother? How shall Christ, (whom thou supposest thy brother) give thee *Spem tuam;* thy Hope; when thou takest away from him *Rem suam,* his Substance? Tell the worldling, *Thou shalt die;* he says, I *know* it. Dost thou know that thou must leave the world, and yet dost cleave to the world? Dost thou know, thou must lose the possession of earth, and wilt thou not assure to thy soul the fruition of heaven? The Drunkard says, he *knows* he must die, he can sing you songs to that purpose. Doth he know it, and yet keep his body so perpetually drunk, that his soul hath no time soberly to bethink it self? Is the gate of heaven so broad and wide, that he can reel into it? Drunkenness is no way to blessedness; as the Poet wittily epitaph'd upon a dead drunkard: who lived in the love of wine, and died in the strength of it:

If by the pot, to heaven he got,

This I dare boldly say;

He was the last which that way past,

And first which found that way.

Tell the Contentious, *Thou shalt die;* he answers, I *know* it. And yet wilt thou reserve, *Bellum cum proximo, pacem cum Diabolo;* War with thy neighbor, peace with the Devil? Shall a turbulent spirit ever enter that City of Peace? Tell the Deceiver, *Thou shalt die,* with all thy frauds; I *know* it. Dost thou know it? Why then is thy tongue Satan's anvil, whereon he sits forging his lies? Why dost thou swear away thy salvation before thou hast it? Tell the Adulterer; *Thou shalt die;* I *know* it. Why then wilt thou be one flesh with an Harlot, which must both rot under the clods; and not rather one spirit with Christ, who reigneth above the clouds? Do we know, we must die, and yet run such lewd courses? We know that we must die; let us so live in faithful obedience, that we way know we shall live for evermore with ISESUS CHRIST.

Shortly I must lay down this my tabernacle.] This is the Dissolution, wherein I considered four circumstances. First, the Personalitie; *I,* though a Preacher, though an Apostle, one that have seen the Lord Jesus in the face; *I.* Next, the necessity, I *must,* there is no evasion, no prevention: I must lose a tabernacle, no mansion, a thing not worth keeping. Thirdly, the Liberty, voluntariness, and willing heart of the Apostle to do this; which he calls a *Deposition,* or *Laying down* of his Tabernacle: it is not a thing violently extorted from me, but laid down with a quiet and temperate mind. Lastly, the Instance and vicinitie of it; It is not long a coming, but approaching so near, that I see it and feel it: the sands are almost out of the glass: but a few moments, and I depart; *Shortly.*

I must; it is Personal; *I.* The Apostle out of that general necessity wisely collects a particular, a proper conclusion to himself, *I.* These singular deductions out of universal propositions, are profitable to men, and acceptable to God. All men are sinners; and *I am the chief,* saith *Paul.* All men are mortal, and *I must shortly* die, saith *Peter.* No degree of men is privileged from death: not a Patriarch, not a Prophet, not an Apostle, could plead exemption. *Zach.* 1.5. *Your fathers, where are they? and the Prophets, do they live forever? Abraham* a great Patriarch, *Moses* a great Prophet, *David* a great Prince, *Samuel* a great Priest, *John* a great Evangelist, *Peter* a great Apostle; where are they? their souls live in bliss, their bodies are dead in the grave. God doth often take away his Ministers, and that for three reasons:

1 For their own sins; as *Nadab* and *Abihu. Lev.* 10.2. *They offered strange fire before the Lord, and there went out fire from the Lord that devoured them.* They offered strange fire, and they suffered strange fire. They sent up hellish impiety toward heaven, therefore hell came out of heaven upon them. So *Hophni* and *Phinehas,* those uncorrected sons of *Eli.* 1 *Sam.* 2.34. *In one day they died both of them.* They desperately offended, the father too mildly reprehended, they harkened not, *because the Lord would slay them,* Ver. 25. So *Zach.* 11.8. *Three shepherds have I cut off in one month; my soul loathed them, and their soul also abhorred me.* This God doth for the good of the people; *Vt illi pereant, ne caeteros perimant:* that such might perish themselves, and not destroy others by their bad examples, and unclean course of life.

2 For the sins of the people. As Solomon says; *Propter peccata populi erunt multi Principes:* so we may say, *multi sacerdotes. For the sins of the people there shall be many Princes:* so for the sins of the people there shall be many Priests. God smites the Shepherd, when he means to scatter the sheep, he puts out the light, when he purposeth to leave men in the dark. This was *Paul's* resolution, *Phil.* 1.24. *To abide in the flesh is more needful for you. Propter vos;* for myself it is better to be dissolved, and to be with CHRIST: but to remain in the flesh, is better *Propter vos,* for you. This may be better for my wife, for my children, for my friends, for those that depend upon me: but I mind none of those; but *Propter vos,* it is better for you.

3 For his own glory, lest what belongs to God, should be ascribed to man. CHRIST cannot endure, that that should be attributed to *Paul* and *Barnabas,* which pertains to him, *Act.* 14.12. As the superstitious Lystrians, that called *Barnabas Jupiter,* and *Paul Mercury;* when they brought garlands, and would have done sacrifie to them. Princes use to change their deputies often, as the Turk does his Bashaw's; lest continuance should bring them to be taken for Princes. So God takes away often a good Minister; lest *Assueti servo, obliviscerentur Dominum;* they being too confident of the servant, should forget the Lord. There are some Sectaries, that think of their Elders, as *Simon Magus* thought of the Apostles; that they can give the Holy Ghost. They arrogate to the in instrument, and derogate from the agent. Let him speak the abortive figments of his own brain, yet their superstitious applause is, *Vox Dei; It is the voice of a God, not of a man, Act.* 12.22. Let another deduce sound conclusions from the sacred truth, and justify his sober assertions from the undeniable scriptures: yet because the man is not according to their humor, the doctrine shall not have their honor. They must choose for themselves, a Minister of their own faction: whereas neither Prophets nor Apostles were chosen by the people: the sheep used not to choose their own shepherds. Thus

these professors out of their wits, hate Rome worse than hell; yet meet it, and congratulate it, in the same rank superstition another way. As they think it enough that *Papa sanxit;* the Pope hath decreed it: so these think it enough, that *Praesbiter dixit,* their Elders hath affirmed it. Thus the people, made Bishop, and their Elder a Pope. When men shall thus defy their Minister, no marvel if God nullify the man.

Now, seeing we must die, do you pray for us, that we may do your souls good while we live. *Eph.* 6.19. *Pray, and make supplication for all Saints: And for me, that utterance may be given unto me.* Where the Clergy may learn humility, and the people charity: we humility, that we need your prayers: you charity to pray for us. Weak ones pray with us, malicious ones pray against us, covetous ones prey upon us, few pray for us. Examine your consciences; how seldom do we find place and memory in your prayers! Perhaps, Morne and Even you remember yourselves, but when is the Preacher in your thoughts? Sure you have not found sweetness by him, or else you could not forget him. If we forget you, let our right hand forget her cunning. We will pray for you, do you pray for us, and our mediator Jesus Christ pray for us all.

Again, seeing our life is so short, do you apprehend the means while it lasteth. *Zacharias* may be stroke *dumb:* sickness may suspend us for a season, but death doth silence us forever. Hear therefore while the voice soundeth; *To day if ye will hear my voice hearden not your hearts, Hebr.* 3.15. Though I trust, God will never fail you successively of a diligent Pastor: and we wish that those who in time come after us, may in worth go before us: that as they succeed us in place, they may exceed us in grace. But because certainly, either death must take us from you, or you from us: as it is our part, *dum vires annique sinunt, tolerare labores:* while we keep on our tabernacles, to take pains: so let this be your part; while you have ears to hear, hear: while you have hearts to believe, receive: while you have hands to work, obey; that while there is a Savior in heaven you may be blessed.

I *must;* it is necessary, there is no remedy but I must lay down my Tabernacle. If heaven were to be had upon earth, Saints should not dwell in tabernacles. But it is observable of our Apostle, Saint *Peter,* at the transfiguration of CHRIST, *Matth.* 17. even whilst he had not knowledge enough to discern of CHRIST'S kingdom, that it was in heaven: and was mistaken in the place; *(It is good for* ⟨◊⟩ *to be here:)* yet he knew thus much, that eternity was not to be had upon earth; and therefore he spake but of tabernacles; *Let us build here three Tabernacles.* Let us build; well, men may build: yea let us build here; but what? not mansions, but tabernacles. Even in the midst of that unspeakable glory, that little map of blessedness, that abridgement of joy, and glimpse of heaven; he speaks but of tabernacles: putting a difference between mount *Tabor* and mount *Zion.* 2 *Cor.* 5.1. *If our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens.* He calls it not the *Man,* but the *House:* not of stone, but of mud-walls, *Earthly:* not a mansion, but a *Tabernacle:* not such as God made, but ourselves marred, *Our* house: not abolished, but *Dissolved;* then we *have,* not expectantly many years after our dissolution, but we presently *have:* not a tabernacle, but a Mansion: *aedificatum, non adificandum;* not to be built, but *Built* already: not by man, but by God; a *Building of God, made without hands:* not transient, but

Eternal: not on earth, nor in the air, but in the supremest place; the heaven of *Heavens.* This leaving the Tabernacle, signifies a migration; not only *Vnde,* from the earth, but *Quo,* to the heavens. The loss of mortality precedes, the gain of immortality follows. *Job* 14.14. *If a man die, shall he live again? All the days of my appointed time will I wait, till my change come.* The book of *Job* plentifully abounds with two things; Impressions of mortality, and Instructions of morality. It teacheth us that we must die, it teacheth us how we should live. Both are propounded and compounded in that verse. A man *must die and live again,* there is mortality: therefore *all his appointed time, let him watch,* there is for morality. There are four remarkable circumstances in it; A Dissolution, Restitution, Resolution, Revolution. *If a man die,* there is a Dissolution: *he shall live again,* there is a Restitution: *all my days will I watch,* there is a Resolution: *till my changing come,* there is a Revolution.

Man is by generation dust, by degeneration the ashes of that dust; mere rubbish. The soul in the body, as a prisoner in a dungeon, receives all through a grate. The body is but like Saint *Peters* Prison, and death as the Angel that frees us. *Luk.* 12.32. *Fear not, little flock; it is my fathers will to give you the kingdom.* Fear not; though you be now tossed about in tabernacles, I will gather you to a kingdom. Israel was a flock removed often, from Canaan to Egypt, from Egypt to the wilderness, but was at last folded in *Judea.* We are now often removed in tabernacles, we shall have an abiding place. *John.* 16. *Nunc vado ad Patrem,* saith CHRIST: *Now I go to the Father:* CHRIST led us we must follow him. He went to his father three ways. 1. *Viâ Passionis,* the way of his Passion; a sorrowful way. 2. *Viâ Resurrectionis,* the way of his Resurrection, a joyful way. 3. *Viâ Ascensionis,* the way of his Ascension, a glorious way. *Psal.* 47.5. *God is gone up with a shout, the Lord with the sound of a trumpet.* All this was for our sake. *Hebr.* 9.24. *He entered into heaven, to appear in the presence of God for us.* By those three works of CHRIST, we have three special benefits; all expressed by *Paul, Eph.* 2.5.6. By his passion he hath *quickened us,* by his resurrection, *raised us up:* by his ascension, *Made ut sit in heavenly places. Now I go to the Father; Now,* there is the brevity of this life, it is but a *Nunc,* Now. *I go,* there is the mutability of the world, *Vadit,* it fades like grace. *To the Father,* there is the glory of future blessedness, to be with God himself forever.

Indeed to the wicked death is more than a dissolution, even a destruction of the Tabernacle. *Eccl.* 41.1. *O death how bitter is the remembrance of thee, to a man of prosperity!* It is terrible, not only for the separation of his delights, but for the not separation of his sins. Beholding his sins with amazed eyes, he cries to them, Oh give me one hours liberty; when he shall say to his lusts, covetice, pride, drunkenness; Depart from me: and they shall answer; No, *Tu nos egisti, opera tua sumus:* thou hast made us, we are thy creatures; we will go with thee to judgment, we will dwell with thee in torment. *Ejus est mortem timere, qui ad Christum nolit ire: ejus ad Christum nolle ire, qui non sperat cum Christo regnare.* Let him fear death, that desires not to be with Christ: and let him refuse going to Christ, that hopes not for mercy of CHRIST.

But to the faithful, the grave is but a *Chamber. Esa.* 26.20. *Come my people, enter thou into thy Chambers.* But a *Bed. Esa.* 57.2. *They shall rest in their beds.* A very parlor, where the Lord shuts up our bodies with the key of Peace, and opens them again with the key of Resurrection. Unto this hope the Apostle lifts up our hearts by his own example. It is observable that to the

two chief Apostles, *Paul* and *Peter,* God did afford this privilege; in this mortal life to have a taste of heavens joys; that they might more feelingly and effectually raise up our affections to that supernall City. *Paul* was wrap'd up to the third heaven, and so ravished with this joy, that he knew not whether he had his body about him or not. 2 *Cor.* 12.2. *Whether in the body, or out of the body, I cannot tell.* And me thinks, when he comes down again out of heaven, he writes so contemptibly of these worldly things; that he calls them very dross and dung. Such respect hath any man of all things under the sun, that hath but tasted the sweetness of Paradise. So *Peter,* together with *James* and *John,* on Mount *Tabor,* saw a glimpse of heaven. They beheld it, that they might preach it, preaching: lift up our hearts to it: and our hearts being lifted up to it, might be blessed in it. On purpose they were shown this glory, that they might enflame our affections with it. Imagine that it were possible for the most worldly soul here, to be lifted up so high as *Paul;* be admitted to look into Paradise: to see that glorious society of Saints and Angels, and so much of that Beatifical vision as their nature is capable of: and from thence to look down again upon this earth, hanging like a little clod in the midst of the world: and see so many millions of men busied about nothing, like Ants on a molehill, or flies in a sun beam: how basely would he esteem this world, and contemn that which is now his glory, and for which he is content to venture his soul! Do you now wonder, that we so much commend that blessed rest? when one gazed long on *Minervas* picture another asks him the reason of such curious speculation: he answered, *O, si me•s haberes oculos:* Oh that thou hadst my eyes! So, ô that you had Saint *Peters* eyes; you would not admire our admiration.

Put off, or *Lay down.* It is also *voluntary; Depono.* The Apostle calls himself a depositary, that hath a jewel committed to him on trust, which he is willing to surrender. A man that hath some precious treasure entrusted to him, is not only anxious to defend it from the violent attempts of others, or from their subtle underminings: but is also troubled in himself, with some invasion upon his own honesty, by a corrupt desire to possess it, and employ it at his own pleasure: and never finds full peace from these reluctations, till the proprietary resume it. So for this sparkling Jewel, our soul, which lightens our night of ignorance, and dark body of earth, lodging in our flesh: we are exercised with a continual trouble to preserve our life from sicknesses, and other offensive violences: and are tempted with covetousness to enlarge our term, to strengthen our tenure and state in it; and to make it so much our own, as to spend it unthriftily upon lusts and surfeits: and we have no perfect peace till the giver receive it back: *donec deposuimus a nobis, & reposuimus in Domino;* till we have *put it off* from ourselves, and laid it up in God.

He doth *lay it down* being called for, not cast it away without bidding: that were not to lay it down, but to run away from it. God says, *Thou shalt not kill: si non alium, multo minus teipsum:* if thou mayest not kill another than much less thyself. *Sapiens non fugere debet e vita, sed exire, Sen.* The wise man doth not run out of his life, but maturely go out. This life is a warfare, where God hath placed some in the foreward, some in the Rere, some in the wings, others in the main battle: every man hath his station, and must not depart from it without his *Nunc dimittis,* without his Passport. Neither light of nature, nor light of grace, directs a man to put out the light of his own life.

Not nature: *Paul* calls death an *Enemy:* Now, no man loves an enemy properly, and for his own sake, *quatenus inimicus,* so far as he is an enemy. *Homicida in se, insepultus abijciatur,* saith *Seneca.* It is pity any hands should bury him, whom his own hands have slain. We may say of a self-murderer, as it was said of *Cato; Occidit se, ne dicat, Caesar me servavit:* he slew himself, rather than he would say, *Caesar* hath saved me: so that man kills himself, lest CHRIST should save him. *Cleombrotus* read *Plato's Phaedo* unadvisedly; otherwise he would not have destroyed a mortal body to make way for an immortal soul. *Scripta Platonis non ita erant animo percipienda tuo.* The poet by that natural light condemned such attempts, *Qui sibi lethum, Insontes peperere manu,* &c. *Quam vellent aethere in alto, Nunc & pauperiem & duros perferre Labores!* Those that have extricated themselves from misery on earth, by an unnatural violence upon themselves; if they might be restored to life again, they would endure ten thousand times more with patience. God hath tied the soul and body together with such a passionate love, that they cannot part without grief. Man is borne with little insensible pain, but dies with extreme anguish. If the wisdom of God had not interposed that let to timorous nature, there would have beeney many *Lucreces, Cleopatra's, Ahithophel's;* so many willful funeralls, that good Laws should have found small opportunity of execution. But as God would have our birth bitter to our mothers, that they might love us the dearer: so he would have our death bitter to ourselves, that we might the more fear to hasten it. Man saith; it is a miserable privation for him, that hath seen the stars, the sun in his glory, and the heavens reconciled with the fruitful earth, both sympathising in our benefit: for that man to be tumbled into a silent grave, neither seeing nor seen, uncapable of comfort! now what nature loathes, thy own sober heart dislikes, and God detests, do not accomplish.

Not Grace, for all such in holy writ have their brands; as *Achitophel, Saul, Judas.* They slew indeed *Malos, sed Male;* evil men, but after a worse manner. Our Savior's direction was; *When you are persecuted in one City, fly into the next.* He says not, dispatch yourselves lest your enemies triumph over you; nor get others to do it that you may escape further torments: but save yourselves by flight, run •ot out of your own lives. *Non recipio animam, quae me nolente egreditur de vita.* God will refuse that soul, which leaves the body before himself call for it. It is objected, that

Sampson did this, yet he is reckoned in the Legend and kalendar of Saints, *Heb.* 11. But his fact cannot be excused, but that by divine revelation it was warranted. *Nisi quia latenter Spiritus hoc jusserat;* unless the Spirit of God did infuse this into him, who purposed to work miracles by him, *Aug.* He prayed to the Lord, he was heard of the Lord: therefore I doubt not but his motion was divinely inspired. For God after that his strength was departed, assisted him in the act. Therefore as *Augustine* says of *Abraham's* offering up of *Isaac;* That which without God's command had been no less than madness; when GOD commands it, proves obedience.

But *Rhasis* is commended for this. 2 *Maccab.* 14.42. *He fell upon his sword, choosing rather to die manfully,* &c. Even that commendation is warrant enough, to raise the book out of the Scriptural Canon. But he *called upon the Lord of life and spirit to restore his bowels again:* alas, this shall be common to the very reprobates. Yes, but he died nobly: it had been a better report

to have died humbly. He did it saith the Author, *manfully:* and I do not say, that he did it *womanly.* It was *Magne,* but not *Bene factum:* far more Roman, than Christian.

But those Virgins in the sack of Rome, that to prevent the Ravisher slew themselves, are praised. Saint *Augustine* refutes those praises; It is an error to think, that whatsoever is done on us, is also done of us. For then were chastity a virtue of the body, not of the mind. The polluted mind makes the body stained, though it did never act: but the body abused by violence cannot make the unconsenting mind guilty. Was *Tamar* to be condemned, because *Amnon* did defile her? It is Consent, that maketh the sin: as *Augustine* said of *Tarquin* and *Lucrece. Duo fuerunt, & unus adulterium commisit:* there were two persons in the action, yet but one offender; the other being not an actor, but a sufferer. Why then did *Lucrece* kill her self? If she were unchaste, why is she honored? if she were chaste, why was she murdered? *Si non est illa impudicitia, quâ invita comprimitur; non est haec justitia, quâ casta •unitur.* If that were no unchastitie, where a woman is ravished: then this is no justice, wherein a chaste woman is punished. But saith the Matron or Virgin, If I be ravished and surviue, the world will say, it was done with my will, what world? that which *est positus in maligno,* knows nothing else but *wickedness.* Howsoever, *David's* testimony is sufficient; *Lord, thou knowest mine innocence.* But it is opposed, that the fear of death and cruelty may make them consent to these constuprations. How can they tell, what extremity may work upon them? What then? *Satius certum homicidium in praesenti, quàm incertum adulterium in futuro?* Is it better to commit a present murder, than hazard a future rape? Shall we perpetrate a certain sin, to prevent an uncertain shame? Shall we do that we cannot live to repent, to avoid that we may live to repent? Oh let them, and *let themselves alone that they may recover themselves; before they go whence they shall not return, even to the land of darkness and shadow of death, Job* 10.20. Saint *Augustine* decides it; *Non sit vobis vita vestra taedio, quamvis fuerit hostibus castitas vestra ludibrio.* Do not you make havoc of your souls, because others have abused your bodies. *Paul* was in a *strait betwixt* this double choice, of life or death. *Phil.* 1.23. Though he was desirous to die, yet he was content to live. *Quasi sapiens amplectitur mortis lucrum, tamen quasi so vus non refugit vitae obsequium, Ambros.* In his wisdom he could choose the gain of death, yet in his obedience he refuseth not the service of life.

But to do this argues a stout and valiant mind, fearless of death. Indeed such may be more admired for stoutness of mind, than commended for soundness of wisdom. But that is not magnanimity, but rather the greatest cowardice. Nature it self teacheth, that there is more valor to endure a miserable life, than to embrace a wretched death. That is far the greater mind, *quae vitam arumnosam potest magis ferre, quàm fugere.* There is no sorrow, no shame, no misery; that should force a Christian to so desperate a prevention. The servants of God never did this, when their souls were heavy to the death: their bodies in *Job's* plight, when a prick could have ended all his woes: when the pulling away of the pillow would have eased all their griefs. They never paid the debt of nature, till their creditor called on them for it: which time they would never have stayed, if the service of their own hands might lawfully have released them. But as we cannot live without a *Permittis,* so we must not die without a *Dimittis.* Some that enjoy the worlds Paradise, desire to live: others that endure the worlds Purgatory, desire to die. Saint *Augustine's* rule is good for both. *Si habes vitam in desiderio,*

habet mortem in patientia: habet vitam in patientia, si habes mortem in desiderio. Though thou desire life i• thy election, yet embrace death in thy patience and admit life in thy patience, though death be in thy desires. When God calls, be not troubled to *put off thy Tabernacle:* till God calls, be not troubled to keep on thy Tabernacle.

The causes of this unnatural sin, are many. 1. Impatience of crosses: if they cannot have their will on others, in a cursed heart they will have their will on themselves. And so leap like some fishes, out of the boiling caldron into the broiling flame. As Dido; *Sic, sic juvat ire sub umbras.* 2. Ambition of a name, and to be famoused in the world for Heroicall spirits. Yet alas, they are plagued in that they affected, for their memories stinks above ground. Such a fire was in the blood of *Rhasis.* 3. Preservation of chastity: so *Pelagia* at fifteen years old. This is a grievous folly to save the body from deflouring, by deflouring the soul. 4. Infidelity; when they have no faith in God, nor hope of good issue out of troubles. Thus did the younger *Cato,* to avoid the tyrrannie of *Caesar.* God holds it a great indignity to him, not to be trusted: therefore justly plagues diffidence with desperateness. 5. Pride; when a man will not submit himself to God's will: but will choose not to be at all; unless he may be as he list himself. 6. Crueltie to others. *Nero* that was so artificial in cutting throats, at last runs on his own sword, saying: I have lived dishonorably, I will die shamefully. *Saul* being so bloodied against *David* and the Priests, became as unmerciful to himself, to wreake his teene on his own bowels. *Judas* that was so cruel against the innocent blood of his Master became as cruel against the nocent blood of himself. *Achitophel* thirsting after *David's* life, became as ill minded against himself. He that is thus savage and merciless to himself, to whom will he be merciful? Let no man think him a friend, that is his own enemy. Trust not such a one: who spares not his own blood, will never spare mine. 7. Desperation; when a man thinks that all the doors of mercy are shut against him; and there is no goodness enough for him in JESUS CHRIST.

But I forget myself, and hold you too long in disputing a question, which many a one hath disputed against himself in a moment of time, without reply: not with tongue, but with hand: not with sharpness of wit, but of sword. I will pronounce nothing determinatly of any particular person: but we shall find it to be the end of usurers, murderers, traitors, and such branded wretches. I know the mercy of God may come, *Inter pontem & fontem, inter gladium & jugulum;* betwixt the bridge and the brook, betwixt the knife and the throat: and repentance may be suggested to the heart in a moment; in that very instant. But this only may be: there is no promise for it, many threatenings against it, little likelihood of it. It were madness for thee to break thy neck, to try the skill of a Bone-setter. Tarry, till God calls, patiently, and then lay down thy tabernacle cheerfully, and the Lord *Jesus* will receive thy spirit in mercy.

The use of this point serves to reprove the hasty wishers for death. In the least extremity; let me die. Some of the Saints have not escaped this infirmity. *Elias,* 1 *King.* 19.4. *He arose, and went for his life to Beersheba;* and after that *a days journey into the wilderness;* all to scape *Jezebel:* yet when he was there, *he requested for himself that he might die. It is enough, now, O Lord, take away my life: for I am not better than my Fathers.* In the morning he fled for his life: at evening being a little weary, he prays for death. So *Jonah;* first cries earnestly for life, *Chap.* 2. *Out of*

the belly of hell I cried, and thou heardest my voice. Some days after he begs and sues for death, *Chap.* 4.3. *Take, O Lord, I beseech thee, my life from me: for it is better for me to die than to live.* Because *Jezebel* pursues him in the world, therefore *Elias* must needs out of the world: because the *Ninevites* did not die, therefore *Jonah* will not live. If they had then departed, the one had died fainting, & the other had died chafing. They that desire death in passion, desire it only for fashion. For when sickness, Deaths messenger comes, *Medici adducuntur, munera promittuntur;* Physicians are consulted, rewards promised, prayers conceived, vows offered, that death may be deferred, *Aug.* You remember the Fable of the old man with the burden of sticks; wherewith being overloaden, and weary of his misery, he calls for Death to come to him. Death came, took him at his word, and asked him what he would with him. But he answered, quickly turning both his mind and language; I desire thy help to bear my burden of sticks for me. Young *Clitipho* in the Comedy, being abridged of his lusts, had nothing in his disconted mouth, but *Emori cupio,* I would fain die. The wiser father replied; My son, *Priùs disce quid sit vivere;* First learn what it is to live. Desire life with aged *Simeon,* till thou hast got the Lord *Jesus* in thine arms: without whom the first death will be terrible, the second death intolerable. *Bern. Tu quomodo exibis anima misera, quae ducem itineris Dominum Iesum non nosti?* Miserable soul, with what courage canst thou set on thy way, which knowest not the guide of the journey, *Jesus* Christ? If a man should live as long as *Methushalem,* if his head were as white as snow, yet it is not fit to melt till he have known Christ. Though his skin were as writhled as parchment, yet it is not time to be folded up, till his soul be ripe in the faith. If he knows not *Jesus,* he is not fit to die. Let us then desire to *put off this Tabernacle,* when we are sure of that immortal clothing. 2 *Cor.* 5.4. *We do groan in this Tabernacle, not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.* Then let us wish to leave the earth, when we perfectly know the way to heaven. Desire to live till you are inspired with grace, desire to die when you are assured of glory.

Shortly] I must put it off; this is the last circumstance; the Deposition is instant. How the Apostle was assured of his approaching dissolution, I will not yet examine; but refer it to the due place, which concerns his Revelation. That which I here only observe, is his principal intention; to express his own diligence, and to convey into their hearts a more powerful acceptance of his holy counsels, because his time is *short. Velox depositio.*

First, to strengthen his own diligence; *Quo brevior operandi opportunitas, eo major operandi sedulitas;* The less space a man hath allowed for his business, the more he should plie it. *Pancioribus diebus, potioribus argumentis;* The fewer days the fruitfuller lessons! *John.* 9.4. *I must work the works of him that sent me, while it is day.* Neere to his end he washed the Disciples feet, preached Sermon upon Sermon, of humility, charity, fervency: revealed many things before secreted: *Haec ab initio non dixi vobis; I told you not these things from the beginning. Jacob* gave his best blessing in his last Will: *Moses* made the best Sermon to Israel near his end: *David* gave the best counsel to *Solomon* on his death-bed. *Peter* plies his preaching and writing, when he knows there follows instant silence. *Rev.* 12.12. *The Devil hath great wrath, because he knoweth that he hath but a short time.* As he is never idle, so then most busy, when he perceives his term of rage expiring. Therefore let not God's Ministers be negligent, for they have but their

time, and that is *short.* May we all spend it to the peace of our consciences, the good of the Church, and the honor of our Maker?

Secondly, to beget zeal and embracing of his doctrine in our hearts. The words of dying-men have been most emphatical, most effectual. We remember what our Fathers or friends spake last, because we hear them not speak again. The last words of good men are best: as the last glimpse of the candle is the most bright: the last glare of the Sun going down most clear: the last speech of a dear friend parting with his friends, and departing out of the world, is usually most compassionate and pathetical. An admonition uttered by such a Teacher, and at such a time, and to such an auditory; challengeth good attention, great devotion. *Phil. ver.* 9. *For loves sake I beseech thee, being such an one as Paul the aged.* This was his adjuration of *Philemon,* to grant his request for *Onesimus.* He is a Preacher of Christ, hear him: an Apostle, hear him: a dying Apostle, O now or never hear him. We preach today, perhaps not be able tomorrow: this Sermon may be the last Sermon: therefore hear while you may, lest you desire it when you may not. He that will be good at last, must begin at first. Occasion is like *Manna,* it must be gathered before the Sun is up: or like the pool of *Bethesda,* we must enter as soon as it is stirred by the Angel. If we preach, must you not hear? If we preach today, ought not you hear today? I mean not only with your ears, hear us with your hearts. Shew us not only our Sermon in your Tablets, let us see it in your hands: work it, and so preach it again over with your fingers. Be not mere earthly merchants, to fill your sails, and fill your ships, and fill your shops, and fill your houses; and cannot fill your souls. They write of some Traffickers on the coast of Lapland, that they often buy their winds of the Devil. Take heed, you that grow so rich in purse, and poor in conscience, lest you buy your wealth of the Devil. The learning of most Preachers in the Land, at one time or other, in one place or other; doth empty it self within your walls. Yet, the wickedness of the greater part, hath brought a scandal on the better part. And it is a Country prayer, God bless us from the Citizens of London: they will hear three Sermons a day, but deceive ten plain men in an hour: they have so much preaching, that they are the worse. Poor souls, they are mistaken in this: men's wickedness comes not by too much preaching, but by too little practicing. The Lord work in us a conscionable obedience, that we may not hear to our condemnation, but comfort. *Nostrum est dicere, vestrum agere, D•• perficere, Cyril.* It is our part to preach, yours to practice, God's to accomplish.

Even as our Lord Jesus Christ hath shown me.] This is the Revelation or Premonition of the Apostles death. Some refer this *ad genus mortis,* to the kind and manner of his death: Others, *ad tempus moriendi,* to the time of his dying. Some say, 〈 in non-Latin alphabet 〉 signifies *modum obitus sui,* the manner of his departure; that he shall *So* die as Christ *shown* him. Others understand by the word 〈 in non-Latin alphabet 〉 , *velox;* that he was to die *shortly,* because the Lord had revealed the instance of his departure. I know that I must not abide long upon earth: for Christ's Word, *Oraculum veritatis,* hath spoke it: and I am sure to find *veritatem oraculi,* to suffer it.

They that refer it to the Manner, conceive this Revelation to be given him. *John.* 21.18. *When thou wast young,* &c. It is added, *ver.* 19. *This he spake, signifying by what death he should glorify*

God. So that if this be the ground of the Revelation, certainly it intends rather *quomodo* than *quando,* rather the manner, than the time. So *August. Extendes manus tuas, hoc est, Cruci; Thou shalt stretch forth thy hands,* that is, to the Cross. *Tunc Petrus ab altero cingitur, cum cruci astringitur, Tertul.* Then was *Peter girded by another;* when he was fastened to the Cross. That *Peter* was crucified, is the current and universal consent of History. First, *verse.* 17. *If thou lovest me, feed my sheep:* Christ told *Peter* in what vocation he should live: then in the next verse, after what manner he should die, which questionless must be a violent death, of martyrdom, though the particular kind be not specified. At last he concludes and alludes to both; *Follow me. Theophil. Aret.* Be thou such a Pastor in feeding my sheep, such a Pastor in suffering for my sheep, as I have given thee example, *John.* 13.36. *Peter* asked his Master, whither he went. JESUS answered; *Whither I go, thou canst not follow me now: but thou shalt follow me afterwards.* JESUS remembering this conference, together with his question; *Why cannot I follow thee now?* and his Resolution, *I will lay down my life for thy sake;* tells him, *John.* 21.18. *When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest, Rupert. Maldonat.* When thou wast a youngling in the faith, and didst gird thyself with thine own strength; it was thy folly to think thou couldst follow me whither I went. Therefore by denying me thrice, thou didst prove my words true; *Whither I go, thou canst not follow me now. But when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and carry thee whither thou wouldest not.* When thou shalt feel the weakness in thyself, and grow strong in the Lord, my other saying will prove true; *Thou shalt follow me afterwards* They that say this, *[Follow me]* intends the manner of his death, that he should follow him in being crucified as Christ was; have strange eyes. It is not good to find out more in Scripture; than God meant should be found there.

Some contend that this Revelation here mentioned, is not that *John.* 21. for they say, it was not given at Jerusalem; *à Christo jam resurrecto,* by Christ immediately risen again: but at Rome, *à Christo jam ascenso,* by Christ after his Ascension. So *Ambrose* and *Gregory* cite this history from *Linus,* upon the Acts of *Peters* Passion. But *Origen, Tom.* 7. *in Johan.* referreth it to *Paul,* and that a great deal more probably than to *Peter.* The story is this: *Peter* being at Rome, imprisoned by *Nero,* and sentenced to death; by the importunity of the people, persuading him to save himself; and by the opportunity of *Processus* and *Martinianus* concession, who were governors of the watch; was over-ruled, and fled. Comming to the gates of Rome, there Christ met him. *Peter* asketh him, *Domine quo venis? Cui Christus, venio iterum crucifigi;* Lord, whither comest thou? Christ answered, I come again to be crucified. Now *Peter* knowing that Christ had an impassible and immortal body, *Intellexit Dominum crucifigendum in servo;* Presently apprehended, that the Lord was to be crucified in the servant. Hereupon he came back, and died on the Cross to honor Christ, that had died on the Cross to save *Peter.* Our credit answers this Story, as country-men do the report of Travelers; They will rather believe it, than go to see it: *Mallem admittere, quàm quaerere.* Whether *Peter* were crucified at Rome or not, we are not certain: but that *Peter* is dead, we are certain: on this let us rest, that we may rest with *Peter.*

They that refer it to the time of his dying, understand it thus. *Calvin.* That *Peter* should die, he knew in general; that he should die a Martyr, he knew in particular. *John.* 21.19. *Signifying*

by what death he should glorify God. But that he should die *Shortly,* he could not know, except by some later revelation in special. It is probable, that where *Peter* wrote this Epistle, even there he received this Revelation. But it is manifest that he wrote this Epistle at *Babylon:* for he wrote the second, where he wrote the first; *Chap.* 3 *ver.* 1. but he wrote the former at *Babylon,* 1 *Pet* 5.13. *The Church that is at Babylon elected, together with you, saluteth you; and so doth Marcus my son.* Therefore it is more likely and consonant to reason, that *Peter* died at *Babylon,* than as the Papists say, at *Rome.* Here they will distinguish, though thereby they destroy. They say directly, that by *Babylon* is meant *Rome;* even that *Babylon. Rev.* 17.5. *The mother of harlots and abominations of the earth, is Ipsa Roma,* very Rome. So *Papias in Euseb.* To have some proof that *Peter* was at *Rome,* they are content to allow that *Rome* is *Babylon.* So that *Babylonis fuisse,* is all one with *Romae praefuisse;* for *Peter* to be at *Babylon,* and to be Bishop of *Rome,* there is no difference. The infamy of that damnable name doth not deter them, so they may have some pretence of their Apostolical title. Indeed they do not so much care for Christ, *Modo Petrus illis relinquatur,* so they may enjoy *Peter. Calvin.* Let them but retain the name of *Peters* Chair, *Suam Romam in profundis Inferis collocare non recusabunt;* They will not refuse to seat their Rome in infernal *Babylon.* Much good do it them: if they will not stick to call their glorious Church, stigmaticall and accursed *Babylon;* surely we need not stick much to allow them that *Peter* was at *Rome.* But hear we further.

We say, that this local *Babylon* was not *Rome,* but that great City in Egypt, now called *Cayr* or *Alcayr;* which they say to be thirteen or fourteen Germane miles about. For *Babylon* is typical *Rome,* not *Rome* topicall *Babylon.* The Apostle did not speak *aenigmatice,* by a Riddle: he did not date his Epistle from a place so called in an allegorical sense. Letters are dated from Cities or places so usually called. Indeed *Rome* in the *Revelation,* is called *Mystical Babylon:* but this was not the first *Rome, Qualis erat sub Christo,* As it was in the days of Christ: but the last *Rome, Qualis erat sub Antichristo;* Such as it should be under Antichrist. But Saint *Peter* writing at and from *Babylon,* doth yet handle no point concerning the seat and rule of Antichrist there. Which plainly showeth that Antichrist should reign, not in material; but in mystical *Babylon.* Thus they have gotten it allowed, that *Rome* is *Babylon:* but it still remains to prove, that *Peter* was at *Rome* when he was at *Babylon.*

The Apostle says that *Mark* was with him, 1 *Pet.* 5.13. *My son Marcus saluteth you.* Now *Mark* is said to be constituted the first Bishop of *Alexandria* in Egypt; where he was put to death, and buried, *Nicephor.* But these adversaries affirm, that *Peter* was at Rome five and twenty years: now if *Mark* kept his Episcopal seat in *Alexandria,* how could he be with Saint *Peter* at Rome? Who can untie this knot? Admit that *Peter* was at *Babylon;* and then *Mark* might easily be with him; for both those Cities were in Egypt.

Divers have opinioned that *Peter* died at Jerusalem, by warrant of that place, *Matth.* 23.34. *Some of them shall ye crucify: Ye,* that is, the Jews. Now if any of the Apostles were crucified there, it must be *Peter:* for none of the rest was crucified in Jerusalem.

Lastly, it cannot be proved, that *Peter* was at Rome, at all. For first, *Paul* fourteen years after his first coming to Jerusalem, found *Peter* there: as it is undeniably evident, *Gal.* 2.1. and 9. At which time they celebrated that Apostolical Council, *Act.* 15. *Giving the right-hands of*

fellowship, that *Paul* should preach *to the Heathen,* and *Peter to the Circumcision.* If any say, that *Peter* came from Rome to the Council; what time then had he to visit *Antioch, Galatia, Cappadocia, Asia,* and *Bithynia,* to all which Churches he preached? 2. When Saint *Paul* wrote his Epistle to the Romans, Saint *Peter* was not at Rome: otherwise he would not have forgotten so great a *Pillar* in his liberal salutations. *Chap.* 16. He mentions many, but no word of Saint *Peter.* 3. When *Paul* came to Rome, *Peter* was not there: he sent Epistles from Rome, and many commendations from the Brethren: as appears, *Col.* 4.10. *Philem. ver.* 23. but no remembrance from *Peter.* If *Peter* had been at Rome, *Paul* would not have forgotten to send greeting from him. Yet more plain, 2 *Tim.* 4.11. *Only Luke is with me:* then *Peter* was not there. *Ver.* 16. *At my first answer* ⟨◊⟩ *man stood to me:* had *Peter* been there, he would not have forsaken *Paul.* 4. It was fitter for *Peter* to be at *Babylon,* (for *Gal.* 2.7. *The Gospel of Circumcision was committed unto him*) that he might follow the Countries most frequented with his own people.

I conclude this point; if *Peter* received the oracle of his death so near, at *Babylon;* he must fly over seas and mountains if he died at Rome. But howsoever, the Romists will have it so: and rather than not domineer over all the world with the Chair of *Peter* at Rome, they will sink down to hell with cursed *Babylon.* Albeit S. *John Lateran* challengeth *Peters* head, *Poytiers* in France his nether jaw with the beard on it; *Triers* many of his bones, *Geneva* part of his brain, which was found to be a Pumice stone; yet still Rome must have his body, and boast of his Sepulcher. Let them have it without our envy, so long as we keep the true and only Head, the LORD JESUS CHRIST.

Now to speak to ourselves more usefully: howsoever our Apostle had some special premonstrance of the nearenesse of his end, yet this is not common. So had *Aaron, Num.* 20.26. *Aaron shall be gathered to his people, and die in Mount Horeb, Deut.* 32.50. *Moses* knew that he should die in Mount *Nebo. Luke* 2.26. *Simeon* had a revelation by the Holy Ghost, that he should not see death, before he had seen the Lord's CHRIST. Though old age and consumptions be *Prognostica & indicia vitae brevitatis;* Certain signs and forewarners of approaching death: yet the condition, manner, and hour of our departure; is always kept secret from us.

Howsoever, it is observable that this Apostle died in a good age; an old man. *John.* 21.18. *When thou shalt be old, thou shalt stretch forth thy hands.* Long life is given as a blessing to such as preserve obedience. *Honor thy father and mother, that thy days may be long in the Land. Prov.* 3.16. In the *right hand* of *wisdom,* is *length of days.* But disobedience shortens our time. *Psal.* 55.23. The wicked men shall not *Dimidiare dies suos; live out half their days. Psal.* 109.8. *Let his days be few. Eccles.* 7.17. The sinner shall die, *Tempore non suo, before his time.* It was threatened to *Eli,* 1 *Sam.* 2.32. that there should not be an *old man of his house.* It is not evermore a curse to be barred of old age. *Josiah,* whose name is sweet, as music at a banquet of wine, died young, that he might not see the evil to come. A son of wicked *Jeroboam* was promised this for a favor, *because there was found in him some good thing toward the Lord,* 1 *King.* 14.13. It is a mercy, when the Lord takes away his children so young, that they be neither affected with the evil of action, nor afflicted with the evil of passion. A man lives too long, if until *Non*

desideratus, that nobody desires him to live any longer. The world is soon weary of an old man, especially of an old Minister. Can he no longer answer their expectation? turn him out of his place: this is their mercy. The Levite might not serve after fifty: what then, must he lose his maintenance? no, he had the same provision still. A man will not cast away his Dog being old, because he hath done him service.

Let not the young Minister despise the old: when one said to his friend, while he was looking on an old man; You see not *Hominem sed umbram,* not a man, but the shadow of a man: it was answered, that an old man's shadow was oftentimes better than a young man's whole body. *Athanasius* was very old: yet upon his shoulder, our Mother the Church leaned, in her sharpest persecutions, to take her rest. Nor yet let the old despise the young. The Spirit of God is not bound to age, nor is wisdom tied to years. It is not with senses, as it is with wines, the older the better. There may be a young man of sixty, and an old man of twenty years. Young *David* may excel his teachers: *Daniel* was a young Prophet, *Solomon* a young King, *Samuel* a young Priest, *John* a young Evangelist, *Aquilinus Discipulus; Timothy* a young Bishop, *Timothy* was so young, that *Paul* calls him *Son:* yet *Timothy* was acquainted with Christ, before *Paul* was acquainted with *Timothy.* 2 *Tim.* 3 15. *He knew the Scriptures from a child, which made him wise unto salvation through faith which is in Christ Jesus.* Yet *Paul* is called his Father; first, because he did instruct him more perfectly: so they were called the *Sons of the Prophets,* whom the Prophets taught. And because he did minister to *Paul,* as to a father. Now though he was *Aetate filius, tamen dignitate Episcopus;* For age a son, yet for dignity a Bishop. Some say he was chosen to such a place, *Ob penuriam temporis;* but they manifest *penuriam ingenii.* No, saith *Ambrose; Iuvenis ill nil juvenile habuit;* That youth retained no youthful humors. A young man with his undowned chin, whose face hath not yet discovered to the world of what sex he is; may be old in the gifts of the Spirit. It is an old proverb; *Cucullus non facit Monachum;* A well shooted beard striving for length with the cassocke, makes not a Priest. Ministers must be young before they be old: *Ordinate ad ordinem, non saltando, sed ascendendo;* proceeding orderly, not by jumpes, but by degrees. First, they are tried with a less charge: For, *Qui non been regit naviculam in fluvio, non reg•• navem in oceano;* He that rules not well a small vessel in the river, trust him not with a ship in the sea. A young man may often say, My youthful affections are dead, and I live; when an old man shall have passed many years in the world, and yet is scarce a day old in Christ.

Now seeing I am fallen upon the point of old-age, let me consider two things: the miseries by nature incident, and the comforts by grace accident to it.

The miseries are many, partly mental, partly corporal. Mental are the worst: *Sordities, ira, nummorum copia mira: His natura senis tribus est infecta venenis.* They will covet, as if they were to begin a new race of four-score years. *Quo minùs via restat, eo plus viatici quaerunt;* The less journey they have to go, the greater provision they make. *Plautus* quoteth it as a wonder, to see an old man bountiful: *Benignitas hujus sicut adolescentuli est.*

Multa senem circumveniunt incommoda; vel quid

Quaerit, & inventis miser abstinet, ac timet uti.

Many miseries wait upon old men: first, they greedily seek, and then they miserably forbear, what they have found. Ignorance and Arrogance meet in unsanctified old age. For Ignorance, *Hosea* 7.9. *Gray hairs are here and there upon him, yet •e knoweth not. Senescit,* being cut into two words, is *quasi Se nescit,* or *nescit se:* as if *Senescere,* were all one with *Se nescire.* For Arrogance; it takes away wisdom from the young, and all true knowledge, as if they were weifts and strayes, proper only to it self, as Lord of the soil; and conjures all learning into the circle of its own night-cap. This is the first and the worst misery of old age; when a man is just come back again to a child. When he is only *Laudator temporis acti, se puero;* praising the ancient times so vehemently, as if he would sell them, and forgetting the present days to use them.

Corporal miseries are innumerable; *Morbúsque est ipsa Senectus;* Even old age it self is a disease. Sometimes it hath been without any great decay of senses. It is said of *Moses, Deut.* 34.7. *When he was an hundred years old, his eyes were not dim, nor his natural force abated.* So *Joshua* said of himself, *Josh.* 14.11. *As yet I am a• strong this day, as I was when Moses sent me. Eccles.* 46.9. *The Lord gave also strength unto Caleb, which remained with him unto his old age.* But the strength of old age is not a certain and infallible argument of God's favor: his grace is not to be sought in outward blessings. Most commonly it is a feeble estate: *Eccles.* 12.5. *The very Grasshopper is a burden to it.* Even the old man himself is a burden, *Vxori, natisque, sibíque;* to his wife, to his children, to himself. As *Barzillai* said to *David,* 2 *Sam.* 19.35. *I am fourscore years old, and can I discern between good and evil? Can thy servant taste what I eat? Can I hear anymore the voice of singers?* Old age, we say, is a good guest, and should be made welcome; but that he brings such a troop with him; blindness, aches, coughes, &c. these are troublesome, how should they be welcome? *Psal.* 90.10. *Their strength is labor and sorrow:* if their very strength, which is their best, be labor and grief; what is their worst? Hast thou Senses? use them to God's glory: hast thou ears? hear: eyes? read: tongue? pray: hands? work that which is good. Use thy members while thou hast them, because they will fail. Are they defective? be patient, and say with the Prophet, *Non sum melior patribus meis; I am not better than my Fathers.* Art thou blind, and canst not behold something thou wouldest see? yet for amends, thou escapest something thou wouldest not see. When *Julian* upbraided a Bishop being blind; Why doth not the *Galilean* help thee; he answers, I am glad that I am blind, and so cannot see thee the Monster of men. All these infirmities bring us to the grave, but we shall leave them there. Thou sayest, this stitch will bring me to my grave, yet shalt thou then bid it farewell: thou shalt rise without gowte or blindness or any other imperfection. Doest thou feel a declining of thy senses by age? know that death cannot be far off. Death is as near to the young, as to the old: here is all the difference: death stands behind the young man's back, before the old man's face. *Senibus mors est in januis, Iuventuti in insidiis, Bern. Iuvenes cito mori possunt, Senes diu vivere non possunt.* Young men may soon die, old men cannot long live. They must go speedily; that they may go comfortably, let them make sure to themselves the favor of Christ.

Thus much of the Inconveniences, now of the comforts of old age: which are *Scientia Christi, & conscientia been peratae vitae;* the true knowledge of CHRIST, and the comfortable remembrance of a good life spent in his service. Let us be sure to live *been,* well; no matter

Quam diu, how long. Let us not be greedy of old age, but say? *Here am I, let him do with me as seemeth him best.* God will not judge us how long, but how well, we have lived, *Hieron.* But betwixt him that hath lived twenty years, and him that hath lived twenty score years, what is the difference? *Nisi quod senex magis onustus peccatorum fasce proficiscitur:* unless that the old man goes away more loden with the burden of his sins, *Sen.* One man eateth more, another less; what matters it, when either is full? He drinks more, I less; but neither of us thirsts. *Ille pluribus annis vixit, hic paucioribus; quid refert? Si tam illum multi anni beatum fecerunt, quàm hunc?* That man hath lived many years, this man fewer; what is the difference? If the few years of the one hath made him as blessed, as the many years of the other? Look rather to the goodness of thy life, than to the length: *Longum aevum habuerunt plurimi, pauci faelicem, Sen. Ante senectutem curavi ut been vivam, in senectute ut been moriar.* While I was young, my care was to live well: now I am old, my care is to die well.

Old age may be good three ways. Naturally, when it is accompanied with sense, and not overtaken with decay of those necessary Organs. *Barzillai* had an old age, but not a good old age. Morally, when it is led by the line of virtue; when Justice hath balanced it, fortitude quickened it, Temperance dieted it, and Charity quieted it. Constitution and country may make it naturally good: but it is then morally good, when a man likes it so well, that he would not wish it to begin again. Spiritually good; and this is best when a man can look both ways: backward with comfort to his life past, forward with joy to his reward to come. *Pulchrum est ante obitum consummari vitam.*

Will you know when old age is a blessing? principally, when a man hath sure handfast of CHRIST; as *Simeon.* He desired not to die sooner, he desired not to live longer: *Nunc dimittis, now Lord send away thy servant in peace.* It was promised *Abraham, Gen.* 15.15. that he should go to his *Fathers in peace, and be buried in a good old age.* Now there is no peace without CHRIST: whoever dies in peace, he dies in CHRIST the Prince of peace. *Abraham* died many hundred years before Christ was borne; yet *John.* 8.56. *Abraham rejoiced to see my day: he saw it, and was glad:* he saw him with the eyes of faith. *Gen.* 25.8. *Then Abraham gave up the ghost, and died in a good old age, an old man and full of years.* There is *Mortis facilitas, aetatis faelicitas, vitae satietas: He gave up the ghost,* willingly surrendered it; it was not rent from him; there is the easiness of death. *In a good old age,* not tempest-beaten with troubles, and wearied out with vexations; there is the happiness of age. *An old man and full of years,* like corn ripe and white for the barn of joy; there is the fullness of life. When a man is assured of peace in heaven, he is then, *Satur dierum full of days.*

Again, when a man is old in knowledge and obedience, his age is blessed. *Prov* 16.31. *The hoary head is a Crown of glory, if it be found in the way of righteousness,* If we may say of it, as *Boaz* of *Ruth, Ruth.* 3.10. that it is *better in the latter end, than at the beginning.* The Israelite gathered every day a Homer full of Manna: but on he day before the Sabbath two Homers full. Be gathering in youth every day a little; but in old age twice so much, because thy Sabbath is near. Old men are busy to gather goods for their posterity, but their fittest employment should be to gather grace for themselves. It is thy last time of gathering, therefore plie it. *Gen.* 18.12. As *Sara* said, *Shall I lust now I am old?* So shall I covet now I am old? shall I be drunk

now I am old? shall I lie now I am old? Those courses are reprovable in youth, damnable in age. *The gray head is a shame, if it be found in the way of wickedness.* As our bodies decrease in strength, our souls must increase in grace: mending the unsoundness of our limbs, with the soundness of our lives: recompensing a weak body with a strong faith. No marvel if thy Ages reverend flood ebbs into air, when thou art old, not good! where thy moral corruption is greater than thy mortal corruption: and the conscience is more rotten than the carcase. It is a common saying; He that will be old long, must be old while he is young. Express the sobriety of age in thy youth, that the remembrance of thy youth may sweeten the bitterness of thy age. A young Saint, an old Angel? So then let us spend our life in the thriftiness of grace; that when youth hath ended infancy, age ended youth, and death ended all; we may be young again in heaven. Into which eternal doors old age shall never enter: but everybody shall be made young forever, strong forever, healthful forever, beautiful forever; fashioned like to the glorious body of Christ, and in that glory be preserved forever and ever.

Even as our LORD JESUS CHRIST *hath shown me.* I am still in the same text, and not out of the same subject; mortality: to teach you a comfortable deposition of your Tabernacle. Oh that you would hear me so well this once, that of the same matter you need not hear me again. Let me encourage your attention thus far, that in this very Theme, as *Seneca* said in his travells, I shall be *Semper novus;* always new. *Peter* had a revelation concerning his death: somewhat was told him of the time of his death, somewhat of the manner, somewhat perhaps of the place. Yet by no collection is it found, that he knew for time the day; nor for manner, the direct quality and kind; nor for place, punctually such a space or plot of ground. He knew much, we are not allowed it: therefore ought we to have the more preparation, by how much we have the less revelation. For methods sake, that I may not lose your attention, nor your attention lose me; that we may draw all to a Sum; Consider somewhat for substance, somewhat for circumstance. For substance, that *Abeundum est nobis,* we must die: for circumstance, *Vbi, Quomodo, quando;* How, Where, and When. To all these we resolve an answer like the Grand Jury: to the former we say, it is *Billa vera:* for the other we give up an *Ignoramus.* We know that we must depart; this is a true Bill: we know not how, where, or when; this is our *Ignoramus.*

For the Resolution; men must die; and the Apostle calls death the Dissolution of life. For the marriage of the soul to the body is the bond of life, the dissolution of this bond is death. This divorce must be suffered, one husband must be lost: happy are we if we find another in heaven, Jesus Christ. *Morieris, non quia aegrotas, sed qui vivis;* saith the Philosopher. Thou shalt die, not because thou art sick, but because thou art alive. *Cui nasci contigit, mori restat, Sen.* He that comes into this world, must go out of this world. It is no new thing to die, for life it self is nothing else but a journey to death. *Quicquid ad summum pervenit, ad exitum properat.* Whatsoever hath aspired to the highest, must descend to the lowest. *Hebr.* 9.27. *It is appointed unto men to die once:* it is a Statute-law decreed in the high Parliament of heaven. God so threatened *Adam, Gen.* 2.17. *In the day that thou eatest thereof, thou shall• surely die.* But *Adam* lived above 900. years after? yet was there no delay nor evasion of God's doom; for he presently became mortal, and fell into a consumption, that never left him till it had brought him to the grave. *Quisquis queritur hominem mortuum esse, queritur hominem fuisse, Sen.*

Whosoever complains that a man is dead, complains that he was a man. Thus for the certain substance; now for the uncertain circumstance.

We know not the manner of our departure, or how we shall die. *Vnus intro•tus, innumeri exitus.* There is but one way to come into the world, a thousand ways •o go out. What matters it, whether by an enemies sword, or by the fit of an •gue, seeing we must depart. *Job* compares man's life to a *Flower, Isaiah* to *Grass, •ohn Baptist* to a *Tree,* the *Preacher* to a *Passenger.* Is it any matter, whether the flow•r be crop'd, or the grass mown, or the tree hewn down, or where the passenger shall lie next night? We know whither our spirits shall go, we know not in what manner our soul shall be taken from us. This happens alike both to good •nd bad: wicked *Ahab* and good *Josiah* are both slain by war: The pestilence takes •way the righteous as well as the sinner: wisemen may die the death of fools. Both •ravell together in this Thorow-fare of life, both lodge in one Inn of the grave: •ut in the morning their ways part: *Partes ubi se via findit in ambas.*

We know not the place: *Rachel* dies in the high way, as *Jezebel* in the streets: *•aul* and *Jonathan* are slain in one battle, and their bodies hung up as trophees of a •loudy victory. In the mathematickes, the circle is equally distant in every point of it from the Center. Conceive earth to be this worlds Center, Heaven the Circumference: now from all points of this center, there is an equally distant remoteness or nearness, to the circumference, heaven. Let a man die in England, in Spain, in Turkey, or in the Indies; his body is neither nearer nor further off from heaven. Say the bodies of men are entombed in the entralls of beasts, or mawes of fowls, or their dusts scattered on the waters; yet can no dust be concealed. What hurt was it to the Christians in the sack of Rome, whose bodies lay unburied in the earth, when their souls were received to heaven? *Nec vivorum culpa, qui non potuerunt sepelire: nec mortuorum poena, qui non potuerunt sentire, Aug.* The living committed no sin, in that they could not bury them: the dead felt no pain, though they were not buried. The Cynicke desired to have no other Tomb over him but heaven; he admired that for the most glorious monument. Another replied, but then the fowls of the air will devour thee: he answered, shall I feel them? No; then *Vbicunque moriar, me tegat coelum;* wheresoever I die, let earth be the pavement, and heaven the roof of my Tomb. But only for the livings sake, there was no Sepulcher like it. If there was a place, which could hide from God, I would not die there. But *Psal.* 139. On the earth, in the sea, in the dark, in hell, in heaven; the Lord is everywhere: all places are specified but Purgatory; because none are found there. Be therefore always ready; *Incertum est quo loco mors expectat te, itaque tu omni loco expecta mortem.* Thou art not sure in what place death looks for thee, therefore in all places do thou look for death. It watcheth us like an Enemy, *Insidiando:* when it comes, we may say as *Ahab* to *Elijah; Hast thou found me O thou mine enemy?* Thou hast found me, and wilt conquer me; but *Thanks be to God, who giveth us the victory through* JESUS CHRIST *our Lord.*

We know not the time. Christ says that the son of man himself knows not the day of judgment. What, doth not CHRIST know it? Without question he knew it as he is God; though as man he might be ignorant of it. For he said, none knows, *No not the son of man;* but the Son of God knew it. He knew it not, not because he could not, but because he would not. *Ne illam*

molestiùs feramus ignorantiam, quae cum Christo & Angels nobis communis est, Bern. That we might contentedly bear that ignorance, which is common to us with CHRIST and the Angels. But men sick of lingering consumptions do know their time: No, but still they languish in hope, and know not the hour of their dissolution. But *HeZekiah* was promised the addition of fifteen years; therefore he knew how long he should live. We answer, this was by special revelation, and who else was so ascertained? Yea, rather this was a conditional and limited promise, depending on the order of second causes. For *Hezekiah's* body was not impassible, nor incorruptible: but God did repair the defects of nature, and extend it to the possibility of fifteen years; upon the implicit condition of repentance. No man knows his appointed time. *Ne inquiras prohibitum, ne perdas concessum.* Inquire not after that which is concealed, lest thou lose that which is granted. *Tutum est nescire quod tegitur:* a man may safely be ignorant of that, which he is not bound to know. They are wretched men, that run to Sooth-sayers for such predictions: *Periculosa disquisitio,* when God hath locked it up, to offer to pick it with a false key. Some depart in youth, others in age: some fruit is plucked violently from the tree, other drops down with mature ripeness; all must fall. The corn is sometimes bit•• in the spring, often trod down in the blade, never fails to be cut up in the ear, whe• it is ripe. *Mori nil certius, quando, nil incertius.* There is nothing more sure that death, nothing more unsure than then time of death. *Moses* and *Aaron* were certain to die, and never to enter into Canaan: but they were not certain when they should see Canaan from the mounts, and so die. It is a common fault, to run ill courses in health; and to allow themselves the time of a lingering sickness, to make ready for death: as if God were bound to give them so long warning. But he often disappoints them: and deaths properation, prevents their preparation. *Job* 21.13. *They spend their days in mirth, and in a moment go down to the grave.* This was that Cosmopolites presumption, *Luk.* 12.19. *Soul, eat, drink, and be merry:* but he reckoned without his host. *Corah* was suddenly swallowed, *Ishbosheth* slain a sleep, 2 *Sam.* 4.7. The house fell upon *Job's* children at a banket. *Ananias* and *Sapphira* were put out like a candle new lighted, and that in stench. *Job* 24.24. *They are exalted for a little while, and cut off as the tops of the ears of Corn.* When the thought of death is furthest, the stroke of death is nearest. *Caesar* desired a sudden death: as he desired, as he deserved, so he had it, Naturalists that love the avoidance of pain, and have no hope of future blessedness, desire a sudden dissolution. For my part, my prayer shall be with our Church. *From battle, and murder, and from sudden death, Good Lord deliver me.*

Thus we see, the time is unknowen to us, whether in youth or in age: often i• youth the bud is cropped. *Homo per nativitatem viret in carne, per inventutem c•descit in flore, per mortem aret in pulvere; Greg.* In birth we are green in the bud, i• youth we are white in the flower, in death we wither in the dust. Death like a fishnet catcheth at one draught, not only the grown fishes, but even the little frie. The Poets have a fable, that Death and *Cupid* lodging together at one Inn, interchanged each others arrows. From that day to this it comes to pass, that sometimes old men dote, and young men die. *Sic moritur Iuvenis, Sic moribundus amat.* Therefore let me be bold with CHRIST'S words, *Luk.* 7.14. *Young man, I say unto thee, Arise:* raise up thy soul to grace, thou knowest not how soon thy body shall fall down to dust. Perhaps thy imagined wisdom makes thee believe, that thou art early ripe: and so like a blossom that prevents the spring, thou wilt dare to look forth upon Februrary sun, but thou

mayest soon be nipped with a frost. And if youth be but so weak a taper, quickly put out by death; how careful should parents be, with what oil they supply those young Lamps! Vsually they provide fair estates for their children's bodies, nothing for the estate of their souls: to show that they are parents of their bodies, not of their souls. *Zeuxes* having artificially painted a boy, carrying grapes in a hand-basket: the birds came, as if they had been true grapes, and pecked at them. Hereupon he was wondrous angry with himself and his art; saying, If I had painted the boy, which was the chief part of my picture, so well as I have done the grapes, which were but a by-accident; the birds durst never have been so bold. Were parents as careful for their children's good nurture, as about their appendant trifles; those ravenous kites, evil companions, durst not venture upon them, could not so easily corrupt them.

For Age, then death is looked for: young men know they may die, old men know they must die. The youngest is old enough to die, the oldest too old to live long. *Iuvenes mortem à tergo, senes ante faciem.* There are three messengers of death; Casualtie, Sickness, Age. Hath not the first messenger spoke with thee? yet the •econd. Hast thou escaped the second? yet the third will not fail. *Am.* 5.19. *•s if a man did flee from a Lyon, and a Bear met him; or went into the house, and a ser••nt bit him.* While a man runs from the Lyon, the Bear assaults him: if he scape ••em both, yet death (that *Serpent*) will find him out. Child-hood is our mor•ing, middle-age our high noon, old age our evening, death our sun-set. One •old have young men saluted with, good morrow, or welcome into the world: ••en of middle age with good day: old men with good night, because they are going •ut of the world. It is miserable for an old man not to be prepared for death: •eath shakes him by the hand in the palsy, yet no acquaintance? he hath one •ote in the grave; and yet no thought of dissolution? he is come to the thres•old of his long home; yet still worldly minded? But the good old man ••inkes this life, like a throng in a narrow passage: the sooner out, the so•er at ease.

Seeing our dissolution is so certain, the time so uncertain; the very mention •f it bids us be prepared. Put not off your amendment; *ne quod diu differatur, in per••tuum auferatur:* lest what you differre for a long time, God take away forever. •or it is just, *ut moriens obliviscatur sui, qui vivens oblitus est Dei:* that he who living •orgate God, dying should forget himself. Many serve God, as they do their ••rvants, with Reversions, *in ultimis diebus mortis:* but he looks to be served with •resent obedience, *in omnibus diebus vitae. Latet ultimus dies, ut observetur omnis dies: •t dum semper ignoratur, semper proximus esse credatur, August.* We know not our ••st day, that we might watch every day: we cannot tell how far it is off, there•ore let us believe it to be very near. God allows man a liberal time, a whole day: •ow a day consists of 12 hours. *Are there not twelve hours in the day?* saith CHRIST. What enemies are we to ourselves, that of those twelve hours, which God allows us, we allow ourselves not one! Many men post off their con•ersion; and at twenty send Religion afore them to thirty: then put it off to forty: •nd yet not pleased to overtake it, they promise it entertainment at threescore. At ••st death comes, and he allows not one hour. In youth men resolve to afford them•elves the time of age, to serve God: in age they shuffle it off to sickness. When •icknesse comes, care to dispose their goods, loathness to die, hope to escape, mar•yrs that good thought: and their resolution still keeps before them. If we have •ut the lease of a Farm for one and twenty

years, we make use of the time, and •ather profit. But in this precious farm of Time we are so bad husbands, •hat our lease comes out before we are one penny-worth of grace the rich•r by it.

They that have lived ill; *quando anima in extremis labris,* when the soul sits on •heir lips ready to take her flight, then they send for the Minister, to teach them to •ie well. But as in such extremity, the Apothecary gives but some opiate physic: •o the Minister can give but some opiate Divinity; a cordial that may benumb •hem, no solid comfort to secure them. Here is no time to ransack for sins, to •earch the depth of the ulcer: a little balm to supple, but the core is left within. Let men repent while they live, that they may rejoice when they die. You tell me that one malefactor went from the Cross to Paradise: but we must not hide from you, •hat God opened the mouth of one Ass: yet every asse is not thereby privileged •o speak. Let us be liberal on God's part; He that truly repents one day before he dies, shall surely be saved. With greediness you hear this, but abuse it not: trust it, but trust not yourselves. He that gives pardon to repentance, is not bound to give repentance to sinners. Be sure thou repentest, that one day before thy death: but hereof thou canst not be sure, unless thou repent every day. The Lord hath made a promise to repentance, not of repentance. If thou convertest tomorrow, thou art sure of grace: but thou art not sure of to morrows conversion. For three reasons God conceals from us the time of our death. 1. Because in nature, *Terribilor morte timor ipse mortis,* the fear of death is more terrible than death it self We know that we must die, to avoid all doubts: we know not when, to qualify our fears. 2. To preserve men from despair. *Vt nec impii desperent, quasi* ⟨0⟩ *tempus relictum paenitentiae: nec boni, quasi longum tempus patientiae, Basil:* That neither the ungodly should despair, as if they had no time allowed for repentance: neither the faithful be cast down, because the time was too long of exercising their patience. 3. That we might be evermore armed with expectation, to encounter death. Because we know not when we shall die, let us learn with Saint *Paul, to die daily.* The worldling would weep, if he knew that he had but a month to live: yet he leapes and sings, and securely rejoiceth, when perhaps he hath not one day.

Fleres, si scires unum tua tempora mensem:

Rides cum non sit forsitan una dies.

The Sum of all, is the certainty of inevitable death. A mortal father ca•not beget an immortal son. If they that brought us into the world, have themselves gone out of the world, we may conclude our own following. He that may say in life, I have a man to my father, and a woman to my mother; shall say in death, *To corruption, Thou art my father: to the worm, thou art my mother, and my sister, Job* 14.17. There is not one in the cluster of mankind, but *eodem modo & modo vi•ctus & victus,* is liable to the common and equal law of death. *Methushalem* lived nine hundred threescore and nine years; yet he was the son of *Enoch,* who was the son of *Iared,* who was the son of *Maleleel,* who was the son of *Cainan,* who was the son of *Enos,* who was the son of *Seth,* who was the son of *Adam,* who was the son of *Dust.* Ask the woman that hath conceived a child in her womb: will it be a son? she answers, peradventure so. Will it be fair? peradventure so. Will it be witty? peradventure so. Will it be rich? peradventure so. Will it be long lived? peradventure so. Will it be mortal? yes, this is without peradventure, it will

die. As the philosopher hearing that his son was dead, answered without astonishment; *Scio me genuisse mortalem,* I know that I begot a mortal man. Mans body, so well as the ice, expounds that riddle; that *Gignit filia matrem,* the daughter begets the mother: dust begat the body, and the body begets dust. Our bodies were at first strong Cities, but then by transgression we made them the Fortes of rebels: whereupon our offended Soveraine sent his Serjeant death to arrest us of high treason. And though for his mercies sake in CHRIST he pardon our sins; yet he suffers us no more to have such strong horses; but let us dwell in thatched cottages, paper walls, mortal bodies. Therefore *Paul* calls the body *Our* house; not such as God created: he may say of our bodies, as the Poet spake of his verses. *Quem recitas meus est, ô Fidentine, libellus sed ma•• dum recitas, incipit esse tuus.* Thy body Oh man! while it was holy and immortal, it was my work: but now it is sinful and mortal, it is thy work. An old man is said to give *Alexander* a little Jewel; which he affirmed to be of this virtue. So long as it was kept bright, if it were put into the balance with the choicest gold or most precious stone, it would out-poise and out-value them all: but if it once fell into the dust, and took rust, it would be lighter and slighter than a feather. What meant the Sage, but to moralize to that great Monarch his own *Life:* which being kept bright and healthful, commanded the world; but once fallen to the dust, even Groomes would despise it. For Hares dare pluck dead Lions by the beard. *Luci••* hath a fable, the moral is good. *Menippus* meeting *Mercury* in the Elisian fields, would needs know of him, which among all the ghosts was *Philip* that great King of *Macedon. Mercury* answers; He is *Philip,* that hath the hairelesse scalpe: *Minippus* replies, why they have all bald heads. *Mercur.* Then he with the flat nose. *Menip.* they all have flat noses. *Merc.* Then he with the hollow eyes. *Menip.* they all have hollow eyes: all have naked ribs, disjointed members: all are carcases. *Mercur.* Then *Menippus,* in death there is no difference betwixt the King and the beggar. *Mors dominos servis, & sceptra ligonibus aequat: Dissimiles simili conditi••ligans;* Men upon earth, as in the game at Chesse, supply different places: one is a King, another a Queen, another a Bishop, another a Knight, another a Pawn. But when the game is done, and they are shuffled into one bag; all are alike.

What mean worldlings then to be so covetous? *Natura excutit redeuntem, sicut intrantem;* In our birth we had but swaddling clouts and a cradle: in our death we shall have but a winding-sheet and a coffin. *Alcibiades* brags of his •ands, *Socrates* reacheth him a Map; bids him demonstrate where they lie: alas he could not find them, nor scarce discern *Athens* it self; it was so small a point in respect of the world. *Ecce vix totam Hercules implevit urnam;* The dusts of mighty *Hercules* can scarce fill a pitcher. The Philosopher said of *Alexander;* Yesterday the whole world did not content him; now ten cubits contain him. I will not deal so sparingly with you, ye landed-men. You shall have some land in death, and you can have no more; even so much ground, as will hold your carcases. Why do you covet? Were you owners of more land, than ever the Devil shown CHRIST; yet call no more yours but the grave. This is *Terra mea,* and *Terra tua;* My land, and thy land. Purchase there, where is true possession: or rather get that by faith which JESUS CHRIST hath purchased for you. *Lay up your treasure in heaven. Quaenam est haec stultitia, illic reponere unde itürus es, & illuc non praemittere quo iturus es?* What folly is it to lay up our treasure there, whence we must depart: and not to send it afore thither, whither we must go, and where we shall live forever?

What means the Epicure so to pamper his body? A fat corps is but a fat supper for the worms. 1 *Cor.* 6.13. *Meat's for the belly, and the belly for meat's: but God shall destroy both it and them.* Let us eat to live, not live to eat. When we have devoured the most delicate creatures, the worms shall devour us.

What mean the proud? the soles of their feet must not touch the ground: they fly betwixt heaven and earth on their four wheeled wings. But they must have other Porters,; to the grave they must. After all their painting, the earth will spoil their colors. The fairest woman, that says, Touch me not, I am of purer mould; as if *Praecordia Titan de meliore luto finxit;* must lie blended in the forgotten dust with the poor bondwoman.

What mean we all so foolishly to forget our latter ends? *Adam* could call all the beasts by their names, but his own name he forgot; *Adam,* the son of earth. Such fools are we, to forget our own names; that we are the sons of *Adam,* the sons of dust. *Stultum est timere, quod non poteris vitare;* It is no wisdom to fear that we cannot avoid: *Mortem non effugit, qui etiam distulit, Sen.* I shall die neither the first, nor the last: *Omnes qui me non antecedent, sequentur;* They that go not before me, shall follow me. *Hac conditione intravi, ut exirem;* Upon this condition I came in, that I should go out. We must fall, and as the tree falls, so it lies: and commonly it falls to that side, which is most loaden with branches and fruits. They that abound most with the fruits of obedience, shall fall to the right hand, life; eastward, to salvation: they that abound with wicked actions and affections, to the left hand, death; westward, to destruction.

What mean the faithful to be so much cast down in the apprehension of death? To them it is, though *Poena nascentis, gloria renascentis;* The punishment of the first birth, yet the glory of the second birth. *Non obitus, sed abitus:* Not a dying, but ⟨◊⟩ departing. *Praemissa est anima, amissa non est. Duriùs seponitur, meliùs reponitur.* Life is with some sorrow laid off, but with much joy laid up. Though every man •hat hath his *Genesis,* must have his *Exodus:* yet *Profectio est quam putas mortem;* It •s but a journey, which they call a death. 2 *Cor.* 5.1. *Paul* calls this life an *Earthly House,* Heaven a *new Building.* Death is but the pulling down of at old house, that ⟨◊⟩ new one may be set up. Or as a Clock that is grown rusty, is taken asunder by •he makers hand; disjoined wheel from wheel, and pin from pin: not to be lost, but to be repolished, and put together again, that it may go clearly. So Death doth pull the clock of our life asunder, when it hath struck the last stroke of breath: wheel from wheel, limb from limb, joint from joint, member from member; all to dust and pieces. But then the omnipotent Maker takes it into his own hands, sets it together again at the Resurrection, and it shall go well in glory forever: bearing a part in those celestial Chimes, which the blessed Angels, the Quoristers of Heaven, sing to the King of Kings. For *Rom.* 6.23. Though the *wages of sin be death; yet eternal life is the gift of* GOD *through* JESUS CHRIST *our* LORD. *Amen.*

VERSE 15. Moreover, J will endeavor, that you may be able after my decease, to have these things always in remembrance.

SEeing my life is so short, and with it my ministry must cease; therefore I will take advantage of the time, and yet again remember you of these things. This I have done

hitherto, *viva voice,* with my living voice: but my care ends not with my life; I will strive that even after my death you may remember them. So often as you turn over the leaves of my Epistles, you shall (though not hear, yet) see me preaching to you *these things.* You shall hear me while I live, and read me when I am dead. I die that spake these words, but the words spoken shall not die in your memories. As it is said of *Abel; Defunctu loquitur.* So it pleaseth GOD that I should preach to his Church even to the worlds end.

This is the Sense: for method of discourse, many things inherently natural to these words, have been pretractated on just occasion, *Verses* twelve and thirteen. I am loath to fall into a coincidence of argument, and therefore willingly abridge myself of some necessary matter. But to rest content with what is behind, and to give you the gleanings of the former vintage: there are some scattering grapes, which well pressed may afford you a cup of good wine. First, the Apostle moves them to embrace his doctrine, because he is old, and hath but a short time to tarry amongst them. Then he comforts them, that he will strive to leave an impression of his Doctrine behind him in their hearts.

The grave exhortations of old age are to be ponderously received. There is somewhat in the Person, that procures attention to the Doctrine. A reverend Bishop is heard *Tanquam Pater Ecclesiae,* as a Father of the Church, saith *Augustine:* his speech may be *Brevis, sed gravis;* short, but effectual; leaving a deep impression in the hearers. Saint *John's* short Sermon in his old age, *[Little children, l••e one another.]* so warmed his Disciples hearts with the fire of charity: that their head was turned into a Limbecke, and did distill down water at their eyes. The same weight of doctrine doth not feel so weighty in a young man's mouth, as in the gravity of reverend old age. Not that the truth of God depends on the regard of persons: but because men's affections sooner melt at his speech that is stuffed with experience; than at theirs who only aver the theorical truth. But for us, whether he be a young *Timothy,* or an old *Peter,* that tells us the truth in Christ; the Spirit of God work in our hearts a faithful obedience!

Well, I am old, and must leave you: yet I will leave that behind me, which shall remain with you. In the whole *Verse* we find two generals: The Content, and the Intent: his Practice, and his Purpose: his Labor, and the end of his Labor: the thing he does, and the thing he seeks. *I will endeavor;* there is his labor, practice, and the thing he does. *That you may be able after my decease, always to remember these things;* there is his purpose, the end of his labor, and the thing he seeks. For the former.

I will endeavor. I can do no more, I must do no less. Now a Ministers *Endevour* consists in three especial things: he must endeavor by learning, endeavor by life, endeavor by labor: none of these must be wanting.

The first thing required to this endeavor is Learning. The Bishop of *Traiectum* in Germany, said that he would not admit Asses to holy Orders. One replied, that he must not now look for *Ambroses* and *Cyprians.* He answered, *Cyprianos non requiro, sed asinos non admitto;* I do not expect *Cyprians,* but I will not admit Asses. There are some that never knew, nor cared to know, the Schools of the Prophets; yet they send themselves into the Harvest; they pen their own commission. But says the Church; *Quid agitis in meis, non mei?* What make you in my

work, that are none of my servants? They are sons without a father: their own creators, and own creatures too. *Matth.* 22.12. *Friend, how camest thou hither, not having a wedding garment? Quomodo intrasti, non habens vestem Sacerdotalem?* How didst thou get into the Priest-hood, without having a ministerial garment? *Periculose docent, qui priùs non didicerunt;* They are dangerous Teachers, that never were learners. *Dum discipuli veritatis non erunt, magistri erroris sunt;* While they will not be •chollers of truth, they become masters of error. For all CHRIST'S *Faciam vos; I will make you fishers of men;* Yet they went not presently out of the Boat into the Pulpit: He was three years instructing them. CHRIST commanded them to stay at *Jerusalem,* till the Holy Ghost descended on them, *Act.* 2. They must not *Simul recipere & effundere;* not receive in; and pour out at once, *Hieron. Heri catechumenus, hodie Episcopus.* Like *David's* messengers, they must tarry till their •eards be grown: not Lapwing-breed, to run away with the shell on their head. They must know their winds, ebbings and flowings, creekes and sea-marks, that will be Fishers.

Wherein consists this learning? Not in a theory of divers arts; but in the so•er use and discreet application of Divinity. *Cant.* 1.11. *We will make thee borders of •old, with studdes of silver.* Divinity is that border of gold, human learning the •tuddes of silver. A garment to have here and there a fringe, or button, or jewel, •s comely: to be nothing but buttons is ridiculous. *Quaero documenta, non ornamen•a;* Give us lessons, not laces. When *Solomon* made preparation for the building of the Temple;*He had threescore and ten thousand that bare burdens; and fourscore •housand hewers in the mountains:* there was hewing and knocking in the mountains. But when the House was a building, there was *neither hammer, nor axe, not any •ole of iron heard in it,* 1 *King.* 6.7. The study of arts must go before, but not •ee too busy in the edification. That which moves the conscience, and saves the •oule, is the Word of GOD; yet attendant to this Queen, are certain maids of ho•our; Arts. I cannot say they are commanded; I dare not say they are for•idden. Indeed a flourishing and meretricious eloquence puffed up with these, 〈◊〉 unprofitable. GOD affects not Aulicismes, and Courtly terms. It is like a •reat deal of painting in a Church-window, to keep out the light. What be•efit is in a gilt armor? it is the armor that defends, not the gilt. Or to what •urpose is a golden key, if it will not open the door? If a wooden key will open 〈◊〉 it is better for me. Neither would I have the truth stripped of her ornaments, ••d set barely forth; this is a kind of treason. There is a learning, no man can be good Preacher without it. *Matth.* 13.52. *Every Scribe instructed unto the king••me of heaven, bringeth out of his treasure things new and old.* The New Testament, and the old: to the broken hearts evangelical comforts, to rebellious spirits legal menaces. *New and Old,* new before old: because the Gospel was promised, before the Law was printed.

Some think a Minister hath no great need of Learning, because he is to speak to the unlearned. But as, *Hebr.* 5.11. We have many things to say, and hard to be uttered; *seeing you are dull of hearing.* For, when for the time ye ought to be *Teachers,* you had need *be taught* again the first Principles of the Oracles of God; and had need of milk, and not of strong meat. So, 1 *Cor.* 2.6. *We speak wisdom among them that are perfect.* Such is our unhappy exigent: if we preach learnedly, they think us mad: as *Festus* told *Paul, Act.* 26.24. *Thou art beside thyself, much learning doth make thee mad.* We seem mad, but only to those that are mad. As *David* seemed a fool, *Sed Regi Achish,* to King *Achish,* that was a fool. To common simplicity, Divinity

seems a kind of heresy; and Ministers a kind of Conjurers. It is with Learning as it is with Language: let it be strange, be sure it will be ridiculous. *Hos.* 8.12. *I have written to them the great things of my Law, but they were counted a strange thing.* Art hath no other enemy, to speak of, but Ignorance. *Licinius* can make a decree against Learning, though he want so much learning as will serve to write his own name, and to subscribe to it. But not to torment him here, that is tormented enough elsewhere; we have too many ignorant censurers of Learning: they cannot understand us, they can with-stand us. No wonder! for who can distinguish right from wrong, that hath not either a Rule in his hand, or some notion of a rule in his head. *Iudicare quis sit sapiens, vel maxim videtur esse sapientis, Tull.* To judge who is a wise man, is only the office of a wise man. But *Mat.* 11.19. *Wisdom is justified of her children.* If it were not for this justification at home, poor Wisdom would speed ill. Either the Temporal Law would non-suit her for want of evidence: or the Ecclesiastical would excommunicate her for want of compurgatours. Such fortune hath Wisdom among barren and unblest understandings; that the common opinion of learning is no more but this: It it a pretty shift for a younger brother to live by. This entertainment gives the world to her and her hand-maids, which hath most need of her and all her hand-maids. But, 1 *Cor.* 2.14. *The natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned.* He *knows them not;* there is a denial of the Act: nor *Can know them,* there is an excluding of the Habite. Howsoever you judge, yet this is the truth: a man may as well saw down a tree with his nails, as be a profitable Minister without learning. You will not venture your estate with an unlearned Lawyer, nor your body with an unlearned Physician; and will you venture your soul with an unlearned Pastor.

The next thing required to this *Endevour,* is an honest and religious life. If this have been bad before thy calling, redeem it now. *Aeneas Sylvius* having wrote wanton books; when he came to be bishop of Rome, accepted the name of *Pius. Aeneam rejicite, recipite Pium;* Forget *Aeneas,* and receive *Pius.* Though thou alter not thy name, yet alter thy nature. The Minister that spends himself like a Taper to light others, must not himself go out with an ill savor. It is preposterous for a Divine to trouble himself too much with secular things. For there is commonly, *Otium in sacris,* Idleness in holy matters: where is *Negoti•• in profanis,* Too much business in the worlds employments. *Mat.* 5.19. *He that shall break one of these least Commandments, and* (though but by his example) *shall teach m•• so; shall be called least in the kingdom of heaven: Minimus,* that is, *Nullus,* saith *Theophylact.* All in a Minister should be *Vocalia;* his very conversation must preach: a•*Noah* was called a *Preacher of Righteousness,* because his life was an actual Sermon. An innocent and unrebukeable Life is a silent testimony of a good Minister. *Efficacius est vitae, quàm linguae testimonium, Cyprian.* A good work persuades much more, *quàm ineffectum verbum,* than an unperformed speech, *Nazi••* This was the cause why the Indians refused the Gospel brought by the Spaniards; because their lives were more savage than those Savages. Heaven it self was despised, for fear of those men's company there that did promise it. Common auditors receive not a doctrine in the abstract, only minding what is taught: but in the concrete, with reference to the person that teacheth it. Therefore, if your credit be cracked, it is as bad as if your brains were

craz'd: you may preach of heaven and hell until Doomesday: and truth will be truth in your mouths, not in their hearts.

Tunc etiam fatis aperit *Cassandra* futuris

Ora Dei jussu non unquam credita.

I do not say that holiness is an essential grace of a Minister: personal offenses suspend not the power of the Holy Ghost. Suspend it not, I say, directly; yet may occasionally: through the infirmity of simple men; who were not then simple men, if they did only adhere to the doctrine. His life is bad, therefore his doctrine is false? O this is an harsh *Non sequitur.* Yet is it a thousand times better, that our good lives should prevent it, than our great learning be driven after to confute it. *Psalm.* 50.16. *Unto the wicked God saith, What hast thou to do to declare my Statutes?* Though it be truth thou preachest, yet thou art not fit to preach it. Christ reproved the Devil, even confessing truth, *Mark* 1.24. *I know thee who thou art, the holy one of God.* This was truth, yet saith JESUS; *Hold thy peace,* keep thy breath to cool thy torment. The true Prophet is he; *Cujus in ore verbum vitae, cujus in more vita verbi;* In whose mouth is the Word of life, in whose behavior is the life of the Word.

Otherwise men seem to propound doctrines impossible to be kept. *Act.* 1.1. *Of all that Jesus did both do and teach.* It is said of Christ, that he did first *Do,* and then *Teach.* The question to the Minister shall be at last; not how many books he hath read, but what life he hath led: not only how he hath preached, but how he hath lived. They must not be like scribbling school-boys, that write fair with the fore-finger, and blur it with the hind-finger. Indeed rank hypocrites often mask in sheep's clothing: and as Physicians that would minister a draught of bitter potions to children, anoint the brims of the cup with honey, or some well tasted liquor. So these paint the exterior apparance, that men may more easily swallow their drugs and dregs of heresy. But we may soon discern these wolves in lamb-skins; for sheare them, and their wool will grow no more. Yet must not the lamb put off his fleece, because the wolf hath worn it. Lest he divert *Dispensationem in dissipationem;* his office of gathering the flock together, into a scattering them asunder. Every Shepherd hath a Scrip, a Staff, and a Whistle: so a Minister must have Maintenance to live on, Sanctimony to live by, Doctrine to enliven others. Worldlings that mind the purse, and neither preach fervently, nor live charitably; have lost the Staff and the Whistle, and only keep the Scrip: Neither doth well asunder, all do very well together: yet what ever becomes of the Scrip, keep we a good Staff, and a good Whistle: that we may out-preach sin; out-live sin; and be our reward in the hands of *Jesus* Christ.

The last thing required to perfect this *Endevour,* is constant Labor. There is nothing more wretched, than for a man to live without care, when he hath gotten a Cure: *Sine cura, cum pervenerit ad curam, Bern. Matth.* 9.38. *Pray the Lord to send forth Laborers,* not loiterers, *into his Harvest.* But there is no need to follow this point: You in this City will look to it well enough, that your Ministers shall labor: you have here the law in your own hands; if he will not labor, you will keep him fasting. Yet it is to be feared, that as curious as you are to set us on work, and watch us with continual labor; you relish none of our fruits, you will be never the better

for it. You send us a hunting, as *Isaac* sent his son: but when with *Jacob* we say,*Sit and eat of our Venison, that your souls •ay bless no•:* You question, *how we came by it so soon?* We answer; *The Lord brought it to our hands.* You look upon it, and say, It is good Venison, a good Sermon: but still you go away fasting. Thus we are forced to labor in vain. *Isaiah* 49.4. *We have labored in vain, and spent our strength for naught.* That we may hereafter labor to purpose, Lord knit your hearts unto our lips; *Prosper thou the works of our hands upon us, O prosper th•• our handy work, Psal.* 90.17.

Observe further, that all a Minister can do, is but his *Endevour: Paul* can but *plant,* and *Apollos water;* it is *God* that *gives the increase. Nostrum est dare operam, D•i dare operationem.* It is our part to *endeavor,* the Lord's to bless it with success. Preachers are called *Savior's, Obad. verse.* 21. *Savior's shall come upon mount Zion:* yet is there but one Savior of us all, JESUS CHRIST. They are called *Lights, Vos estis lux mundi:* yet there is but one *Light, John.* 1.8. Christ is *that true Light, which lighteneth every man.* They are called *Reconcilers,* yet Christ is the only *Reconciler,* 2 *Cor.* 5.19. *God was in Christ, reconciling the world to himself:* and we have but the *ministry of this reconciliation. Aliud est docere, aliud flectere;* It is one thing to teach, another thing to convert. Well may the Minister move his tongue and his lips like Organ-pipes; but if there be no breath of God's Spirit with them, it is to no purpose. Lift up your hearts to heaven: he hath a Pulpit above the clouds, that preacheth to the conscience. *Act.* 3.16. *It is the Name of* JESUS, *through faith in that Name,* which converts us: let none of his glory cleave to our earthen fingers. You think it enough to commend us: no, bless the Lord, whose power is magnified in our weakness. When we have done all, it is but our *endeavor;* we would have saved you. And be it to our comfort, our endeavor shall be accepted. 2 *Cor.* 8.12. *If there be a willing mind, it is accepted according to that a man hath, not according to that he hath not. Non secundum quod valuimus, sed quod voluimus,* shall our reward be. We endeavor to save you; do you endeavor to be saved: and the Spirit of God bless both our endeavors. That though the Minister part with his people on earth, they may all meet together in heaven.

That you may be able.] All is *Propter vos,* for your sakes: this preaching, this remembering, this writing, all *propter vos,* for you. 1 *Cor.* 3, 22. *Whether Paul, or Apollos, or Cephas, all are yours.* You may say to your Ministers, as the Poet of Oxen; *Sic vos non vobis, fertis aratra boves;* They labor in the plough, not for themselves, but for your souls. 1 *Thess.* 1.5. *Ye know what manner of men we were among you for your sakes:* 〈in non-Latin alphabet〉 : *inter vos, propter vos. The bellows are burnt, the lead is consumed of the fire:* yet *the Founder melted in vain, for the wicked are not plucked away.* He had burnt a hole in his bellows, gotten the consumption of the Lungs, exhausted his spirits; and all for the people. *Phil.* 1.24. *Nevertheless,* though it were better for me to be dissolved; yet *to abide in the flesh is more needful for you.*

After my decease. Some have read, instead of *Dabo operam, ut post obit•m meum; Et post obitum meum:* I will endeavor even after my decease, that &c. So they give to Saint *Peter,* and other Saints, a provident care over us still. If they would extend it no further, then that the Saints in heaven pray for us on earth, we would easily grant. Or that their Sermons once preached still do us good, we assent. What then? because we reverence their words, must we therefore worship their bodies, or relics? Yet such is the fond collection of *Fevardentius* on this place.

He urgeth it from, *Rom.* 10.15. *How beautiful are the feet of them that preach the Gospel!* If their feet be beautiful, how beautiful then are their hands and join•s, and tongues and lips! If the shadow of *Peter,* and the hand-kercher of *Paul,* could cure the sick: why may not the body of that shadow, and the hand of that hand-kercher, effect as much? why should not these be worshipped? We honor their writings, how much more their relics! This ridiculous stuff needs no other confutation, but derision. There was read in the *Nicen* Council; by the Monk •••*phanus,* out of the book of *Sophronius,* this Legend. A Monk was continually troubled with a devil: at last being very of his guest, he did pray the devil in fair and friendly terms, to let him alone. (And was not this religiously done, to pray 〈◊〉 the deville, Satan answered, that if he would promise and swear to satisfy hi• 〈◊〉 one thing, he would forsake him. The Monk swore a deep oath; then quoth the devil: Thou shalt never hereafter pray anymore to such an Image of our Lady, holding her child in her arms. But the Monk was too crafty for the devil: for the next day he went and confessed himself to the Abbot, and he dispensed with his oath, upon condition that he should continue praying to that Image. And is not this an excellent proof of praying to Saints, which is borrowed of the devil? But what is this to Relickes? yes, they that speak so much for the Image of Saint *Peters* head, what will they say for the head it self? *Fevardentius* adds; The dusts, the rags, the shoe, the nail of a Saint is venerable. This is the drunken doctrine of Rome, that adores the relics, but regards not the lives of Saints. Neither *Peter* nor *Paul* shall teach them by their writings, they will be taught by their relics.

To have these things in remembrance.] The Apostles did not only preach to us vocally while they lived: but even now also exemplarily by their former conversation, and still doctrinally by their holy rules. The words of a Preacher die not with him; but live in the hearers hearts: and shall either convert them here, or convince them hereafter. *The word that I have spoken,the same shall judge him in the last day.* Thou hast forgotten such a Sermon; but this Sermon shall not forget thee, *Zach.* 1.6. The Prophets are dead: but the words that I commanded them to speak, *did they not take hold of their fathers?* If it take no hold in thee by due obedience, it shall take hold on thee by deserved vengeance. A Prophet comes to *Jeroboam,* and says,*Oh altar, altar, thus saith the Lord; Josiah shall offer the priests of the high places upon thee: and upon thee shall men's bones be burnt.* That Prophet died, yet his word came to pass; *Josiah* did accomplish this. 2 *King.* 23.17. and was shown the Sepulcher of that man of God, which had *proclaimed these things* that he did. It is said of *Samuel.* 1 *Sam.* 3.19. that the *Lord did let none of his words fall to the ground. Stephen* foretold the Jews of their future desolation by the contempt of CHRIST: they confute him with hard arguments, stop his mouth with stones: *Stephen* dies, but *Stephens* Sermon dies not. We tell the usurer, that the third generation shall rue all: we die, but our words come to pass. We tell the Impropriator, that his robbing God of his due, shall make his posterity like *Achan,* accursed: we die, but this saying is fulfilled upon them. We tell the proud officer, that his suites are the suites of *Gehesi,* cut out of bribes; and will engender a leprosy in his issue: we die, but this event follows. Our Sermons shall be thought on: even when we are dead you shall remember them: God grant you may remember them to your comfort.

To conclude, we have Saint *Peter* still preaching among us. As it is said plainly, *Act.* 15.21. *Moses* was preached, by *being read in the Synagogues every Sabbath day.* While the writing of *Peter* is read, the voice of *Peter* is heard. The Apostles are dead, their holy Sanctions live with us. But now what entertainment have they found in our hearts? you shall see that by our lives. If you have digested those excellent rules, Lord what a change they will work in you! you will be as men that dreamed, wondering at your former loves: your fair *Herodias* of this world will appear a stigmatic Gypsie. All the toile and cost you have been to get riches, will appear as ridiculous, as if a country man should anoint his axletree with Amber-greece; or a traveler should liquor his bootes with *Balsamum.* You that have run by the Church as a Pest-house, would now continually wait at her doors. Then if you know that finger, which but itched to be accessory to any corrupt dealing, you would cut it off: and bite off that lip which but lisped out any equivocation: and pluck out those eyes, that lusted after adulterous mixtures; Let Religion be held a Fable, and Ministers false Prophets, if you find not in yourselves a wonderful change. But alas, where is this change? where is the fruit of such plentiful Preaching? There is a cursed devil that mars all, called covetousness. It was once said of this Island; *Lûc• Britaniad•ves,* England is rich in •ight; alluding to the long days, and short nights. It may truly be said of her in respect of the Gospel; that she is *rich* in the best *light:* but the darkness of this worldliness hath almost overcast it. This Land hath been four times conquered, say our Chronicles: but by the Chronicles leave I will add a fifth conquest. First, it was possessed by the Britain's, the Romans conquered the Britain's, the Saxons conquered the Romans, the Danes conquered the Saxons, the Normans conquered the Danes: but now covetousness hath conquered all. I know you have ears judicious enough; I hear you extolling the learned, praising Preachers, magnifying Sermons: yet and more, England gives preferment to her Ministers. But beloved, there is one preferment behind, and that most proper to Preachers; a preferment in the hearts of the hearers. Let the rest go, give us this. Though I have no hope to attain to any preferment in this world, yet I shall rest joyfully contented with this; if I may find preferment in your consciences.

That after my decease, you may have these things always in remembrance.] There are two material points in this verse, which I durst not pretermit. The first is; what the proper intention of all Preachers and Sermons is; they are but *Remembrances.* The other is a method, how we may remember the Apostles preaching after their departure; which is by a diligent and frequent reading of their writings.

That you may beable to remember. There are two offices of the holy Spirit; *Docere & suggerere,* to *Teach* and to call to *remembrance.* Both are expressed. *John.* 14.26. *The Holy Ghost* when he comes, *shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* Suppose that the fundamental articles of faith may be taught, within less than the term of a Preachers life: which (curious speculations, and idle digressions, laid a side) I conceive not impossible. In the remainder what shall he do? Either he must preach the same over again, and so be a Remembrancer: or else be silent, and so be no Preacher. It is too true that, who hath not an *Athenian ear?* We long for novelties, and would have men preach not only *Nove,* after a new method; but *Nova,* new doctrines. But Christ's *sheep* love not only his name, but the Echo of his name: they hearken to his voice, and to every reflection of his

voice. Were your sanctification absolute, continual obedience to his Word would no more trouble you, than the everlasting aspect of his countenance doth trouble the Angels. Therefore answerable to the degree of your regeneration, must be the degrees of your attention. Likewise causeth liking. 2 *Cor.* 3.18. *We with open face beholding as in a glass the glory of the Lord, are changed into the same image.* If you be changed into that Image, you will desire to behold in the Gospel, as in a glass with open face, that Image into which you are changed.

When we hear an excellent lesson on an Instrument, we call for it again, and again. If God's peace dwell in our hearts, we love the songs of *Zion* rehearsed; *Decies repetita placebunt.* All our Sermons are but Rehearsalls of that old Sermon. *Gen.* 3.15. *The seed of the woman shall break the head of the Serpent.* All the sum of the New Testament is but the repetition of that one Prophecy. What are the Father writings, but expositions of the Apostles? the Schoolmen, but abridgements of the Fathers? It is an usual adage in the School, that the soul of *Augustine* was pythagorically transfused into the body of *Aquinas.* The Jesuit is nothing else but a• old School-man bound up in a new cover. As one observed wittily; The School-man is Philosophical in his Theology; the Jesuit. Theological in his Philosophy. As *Augustine* wrote of his bastard *Adeodatiu•; Ego in illo puero prater delictum* ⟨◊⟩ *h•bebam;* I had no share in that boy, but only sin. So the Jesuits may confess of their books; that there is nothing in them of their own, but that which is had▪ The good stuff is the fathers, only the lace and pinking is their own. As it is said of a Cimnell, that it is but bread upon bread: so we may say of the Jesuit; it is but *Aquinas* they lick him over, and let him go. As *Galaton* painted *Homer* vomiting; *reliquos vero poetas ea quae ipse evomuisset haurientes;* and all the rest of the Poets licking up what he had vomited, *Aelian.*

All is but *Remembrance:* thrice in these four verses doth our Apostle press it; *Paul, Phil.* 3.1. *It is not grievous to me to write the same things unto you: but for you it is safe;* a most sure course. Unregenerate hearts are termed *Stony hearts:* if they were brazen, they might be melted: if iron, they might be wrought: but hearts of stone must be broken with continual hammering. The blood of CHRIST must be often dropped upon these adamantine hearts to mollify them. *Gutta cavat lapidem, non vi, sed saepe cadendo. Deut.* 32.2. *My doctrine shall drop as the rain, and my speech distill as the dew.* If all the world were Paradise, the sower might sow but once for all. Or if it were like the land of *Albanoises,* he need to till it but once in three years. Or if it were so fertile, as some soil is said to be under the Northern Pole; he might sow in the morning, and reap in the evening. But sin hath made the ground full of thorns, and much seed falls among these thorns, *Matth.* 13. Some is trampled under feet with the vulgar tract: other washed away with the common stream of the time: the rest pecked up by the fowls of the air: there is need therefore to sow even often the same seed, and always *to put you in remembrance,* not of other, but even *of these things.* We have brittle memories, weak retentions; therefore there is need or frequent and hearty incitations. *Esa.* 28.10. *Precept* must be *upon precept: line upon line: here a little and there a little.* The Scripture often ingeminates the same word, the samething, to give strength to the declaration of it. *Esa.* 28.7. *They have erred, they are out of the way, through wine:* the phrase is repeated seven times in one Verse; to villify drunkenness. So Ver. 21. *The Lord shall do his work, his strange work: and bring to pass his act, his strange act.* So Ver. 23. *Give ear, and hear my voice, hearken and hear my speech;*

that the ear might be thoroughly charmed. *Psal.* 62.11. *God hath spoken once, twice have I heard it. Prov.* 4.14. *Enter not into the way of the wicked, go not in, avoid it, pass by it, turn from it, and pass away. Prov.* 31.2. *My son, the son of my womb, the son of my vows. Ier.* 22.29. *Oh earth, earth, earth, hear the word of the Lord!* Our Savior thrice questioned *Peters* love, and thrice urged his duty. *Esa.* 6.3. The Lord is thrice called *Holy. Vanity* is thrice called *Vain,* to show the vileness of it. In these and such like places, so fraught with repetitions; as it is with Numeration in Arithmetic: the figure in the first place stands for it self; in the second place for ten-times it self; in the third for a hundred times it self. So when the Scripture condemns a sin; as it proceeds in iteration, it riseth in aggravation.

Oh the infallible power of the word! heaven and earth shall pass, it shall never fail. Time may fail, speech may fail, audience may fail: but the matter of that abundant treasure shall never fail. It may be, *Samuel* knows not God's first call, nor his second, nor his third; yet at last, *speak Lord, for thy servant heareth.* It may be as *Peter, Act.* 10.16. in his vision; *Arise, kill, and eat;* he excuseth himself; *Not so Lord, for I have never eaten any unclean thing.* But when *this was done thrice,* he is resolved. So when the Lord's voice comes to us once, *Arise and eat;* it may be we excuse ourselves; Not so Lord: but when it shall be spoken *thrice,* often; there is some hope that we will hear at last. It may be according to the sign that God gave *Hezekiah, Esa.* 37.30. *This year ye shall eat such as groweth of it self: the second year, such as springeth of the same: but the third year ye shall sow and reap.* So the first time we hear the doctrine of salvation, it is without profit; and it breeds no meditations in us but such as grow of themselves. The next time, such as spring of the former, thoughts of flesh and blood. But yet the third time, it may work us, to a more industrious cogitation of heavenly things. *Paul* in the 17. of the *Acts; three Sabbath days* together handled one doctrine.

Good things are not wearisome in their continual use. Our *daily bread,* though daily received, is daily craved. The light of the Sun would displease none but some lover of darkness, though it never went down in our coasts. The perpetual use of necessary things can never offend us though they never forsake us. Shall then the doctrine of life, the restorative of our fainting spirits, through the often repeating discontent us? No, here *the eye is not satisfied with seeing, nor the ear with hearing.* Yet many use themselves in the hearing of beaten points, as they do in drinking of wines: the first draught is for necessity, the second for pleasure, the third for sleep. If they hear you once, that's enough: if a second time, that's too much; but if you come with the same a third time, fare you well, they must go sleep. When *Paul* preached at Antioch,*The Gentiles besought him that those words might be preached to them again the next Sabbath.* 〈 in non-Latin alphabet 〉 ; the very *same words. Gal.* 4.19. *My little children, of whom I travel in birth again, until Christ be formed in you.* Now the ripening and perfitting of a child in the womb, requireth nine months at the least.

The time then, is not idly spent, that calls to mind fore-recited principles. If you ask us, *Quousque eadem?* how often shall we hear the same? we would to God there were no need of repetitions. But it is true what *Elihu* speaks in *Job.God speaketh once, yea twice, but man perceiveth it not.* Yea, Ver. 29. *God doth work it twice and thrice, often times with man.* Let us answer, as *Augustine* did the Donatists; being enforced to some iteration; Let those that know

it already pardon me, lest I wrong them that are ignorant. It is better to give him that hath, than to turn him back that hath not. If it were true of *Homer,* or may be true of any man formed of clay; One *Homer* never cloyed any man that read him. Then certainly it must be true of truth it self; One JESUS CHRIST in his Gospel never satiated any that read him. To conclude, for your part;*Let the word of* CHRIST *dwell in you plenteously.* The word of grace hath been often offered unto you: whither it hath gotten house room in you or no, I cannot tell. Perhaps it is but in the Nature of a Passenger to you; and your bosom the Inn to give it only a bait and away. Perhaps as the Levite, that sate in the streets, and no man received him to house, *Judge.* 19. it hath sounded in your Churches, but none bade it to dinner in their consciences. Perhaps it hath gotten admission by force, as they let down the sick man by the tiles of the house: the doors of your hearts being pester'd with a throng and crowd of worldly business. But now let it be no stranger, but like a brother *dwell* with you, never to depart: not in a corner, as if it were pinched for want of room, but *Plenteously:* not with in-mates and chamber-fellows, as lusts and evil affections; but *in your hearts,* alone. Yea *in cord cordis,* in the very heart of your heart. *Psal.* 40.8. *The law is within my heart, in the midst of my bowels.* Not unconceived or misconceived, unapplied or misapplied, but *in all wisdom.* And the God of all wisdom bring you by it to the end of your faith, even the dear salvation of your souls!

The other point is the method of our memory, the means how we may remember them: which is indeed, frequently to read them. *John.* 5.39. *Search the Scriptures.* Honor and admire the depth and secrecy of God's word; yet fail not in thy diligence to *search* it. The Scripture is not like a kalendar, to die with them for whom it is written; but serves for us, in what climate soever we breath. What *Paul* wrote to the Romans, Corinthians, &c. serves also for the meridian of England. What is written, is ever ready to be read; if men would be at leisure to read it. CHRIST repells all Satan's assaults with his own weapon; *It is written. Him discamus omnes arma nostra esse sacras Scripturas* saith *Cajetan.* From hence let us learn that all our weapons are the holy Scriptures. It is like the *Tower of David built for an armory, whereon there hang a thousand bucklers, all shields of the mighty men.* There are shields for defense, and swords for offense. As *Laban* deceived *Jacob* in the night, giving him instead of fair *Rachel,* blear-eyed *Leah.* So Satan in the darkness of our ignorance cozens us: only the Scriptures day-light can discover *Leah* from *Rachel. Cant.* 5.12. *His eyes are like the eyes of doves by the rivers of water.* The dove sitting by the rivers, discryeth a far off the shadow of the hawk, her mortal enemy: so either escapes by flight, or by hiding her self under the banks, He that sits by the bank of these living waters, can discover the practices of Satan, by them he can sound him, and wound him. This is that *Sword of the spi•it:* not the wooden daggar of fabulous stories, nor the rusty scabbard of old Tra•itions; these are blunt: but the *two-edged sword of the Spirit. Scriptum est, It is writ•en,* this is the voice of CHRIST. *Traditum est,* it is by Tradition, this is the voice of Antichrist.

We appeal to your consciences, we feed not your eye with pictures and babbles, •or your ear with Legends and fables: no holy water from the font: but *It is writ•en:* This is that sacred water which is cast in the devils face, and stops his mouth. *Rom.* 15.4. *Whatsoever things are written, are written for our instruction. Paul* says, •he Scriptures are the people's instruction: the

Romists say, they are the people's de•truction. *Paul* says,*It makes the man of God absolute;* the Romists say, it makes him dissolute. *Paul* says,*They are written to admonish us:* they say, they are writ•en so difficult that in a known language they rather seduceus. CHRIST bids •s to *Search the Scriptures, for there is eternal life:* take heed, say they that forbid us, •or therein is eternal death. *Esa.* 8.20. *To the Law, to the Testimony:* no say they, *Ad Traditum, ad decretum, ad Papam;* To traditions, to decretalls, to the Pope. *Psal.* 119.105. *Thy word is full of light:* no say they, It is full of darkness. Thus •hey cast a mist before men's eyes, that they cannot see their Juggling. They blind •he people, and buffet them: and then ask them, as the Jews asked CHRIST; *who smote them?* These are they that compare the Scriptures to a nose of wax, formable to what proportion the handler pleaseth. They make the Fathers their children, •nd the ancient Doctors their puny Scholers; that they shall only speak what they would have them. It is nothing with them to abuse the sacred Writ. *Non scrip•uras ad materiam, sed materiam ad Scripturas excogitant, Tertul.* First they make their Sermons, and then look for a Text. Thus that vision, *Act.* 10.13. *Rise Peter •ill and eat;* is made warrant enough for the Pope to design the killing of any Prince. Sometimes they cite the beginning without the end, as the devil served CHRIST; sometimes the end without the beginning: sometimes they take the words against the meaning; often they make a meaning against the words. So in sum, they do not keep the old Scripture, but coin a new. Either they suppress the word, or not express the sense: as if they would convey away the gold, and throw us the bag.

But we have the Scripture, let us read it: not the bare words only, but the •ense, The Scripture is like *Ezekiel's Roule, written within and without:* without in •he outward sentence, within in the inward reference. It is the golden pot of *Man•a;* the words, that is the golden pot: the sense, that is the *Manna.* It is not enough to take what offers it self at the first proposed; but to dignity deep. God that •s rich in the veins of nature, is not poor in the veins of Scripture: excellent in •he history, more excellent in the mystery. The Scriptures are not *in superficie sed in medulla: non in verborum foliis, sed in radice rationu, Chrysostom.* It is not the letters and words, but the sense and heart of the Scriptures, whereupon our faith depends. *Revel.* 1.3. *Blessed is he that readeth, and they that hear.* We must not only read, nor only hear, nor only meditate, but all. *Lectio sine meditatione arida, meditatio sine lection erronea.* Reading without meeditation is fruitless, meditation without reading subject to error. Meditate, to profit by reading: and read to rectify meditation. Otherwise it may be said, as of the Delphicke oracle; *Quoties legitur, negligitur:* it is not soon gotten, than forgotten. *Col.* 3.18. *Let the word dwell plenteously in you.* The word must *dwell in us,* therefore the Bible must be in our house. It must dwell *plenteously,* therefore we must read it daily. The word doth dwell plenteously among us, God grant it may dwell plenteously in us. It is but a shift now, and will be no good answer at the last day; I am no Divine, this is none of my profession, to be busy with the Scriptures. Yet you would be Christ sheep: but*his sheep know his voice.* You should be thought honest men; but is there anything except *God's word can make thee honest, Mic.* 2.7. You would not be thought unclean: but*Wherewithall shall our way be cleansed, but by the word?* you would all be made blessed: but *Blessed is he that delighteth in the Law of the Lord, and meditates in it day and night, Psal.* 1.2. But ô the profaneness of this age! reading this book is thought a fit of melancholy; deductions out of this book, Paradoxes, and the Language of this

book a *Shibboleth,* which all the world besides pronounceth not. *Alcibiades* coming into a School, and asking the School-master for one of *Homers* works, when he answered that he had none: he knitting his fist, smote him on the ear. If God come to visit thy house, and find thee without a Bible, the book of thy fair profession; *God shall smite thee thou whited wall,* thou shalt feel the weight of his hand.*The barbarians shown Paul no little kindness,* God forbid we should use him as a Barbarian. Other books, Histories and Poems, we read and remember: but let a Text of Scripture be pressed, and we say not;*Jesus we know, and Paul we know.* But *Quis novus hic nostris successit sedibus hospes?* The *Fairy Queen* we know, the *Arcadia* we know, the book of Statutes we know, the Chronicles we know; *but who are ye?* The LORD of his infinite mercy, lay not this neglect to our charge: but bind the Bible to our consciences, and our consciences to the bible. That our faith may embrace the comforts there; and our eyes one day see the joys we have believed, in the blessed kingdom of JESUS CHRIST.

VERSE 16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our *LORD JESUS CHRIST,* but were eye-witnesses of his Majesty.

THe Apostle proceeds to another argument, why these things should be fixed in their hearts: because they know that their labor is spent upon a certain thing. What should more animate our constancy, than the infallibility of prosperous success in our calling! If the Divinity we preach, were built upon the fennish and hollow grounds of human fancies. Wherein men show more wantonness than wit, more wit than learning, more learning than conscience. Or if it were like some oracles of the heathen Idols which were *aliquo modo vera, nullo ••do certa;* true some way, certain no way: if the event did not answer the prediction, they would make the prediction answer the event. Or like the spurious, e••cene, and bastardly equivocations of our Jesuits: who have a trick to swear and not to swear, to lie and not to lie: and so are Saints and no Saints, holy in appearance, devils in existence. But we preach that which is *indubiae fidei,* which the faithful do feel on earth, and the unfaithful shall feel in hell. The former find here, the truth of God's mercies, the other shall find there, the truth of his Justice. We bring no fables, but things known to us, and made known by us. That the LORD JESUS did *c••e* in the flesh, dwelt with us in the flesh, suffered for us on the Cross, rose again from death. That he came not in weakness, but *in power; with signs and great wonders:* to the terror of the bad, to the comfort of the good, confirmation of the weak, conviction of the proud, admiration of all. Neither received we this by tradition or hear-say, but *were eye-witnesses* of it: *That which we have seen and heard, we declare unto you.* Therefore receive us, believe us; yea, receive •he truth, believe the truth, the sound doctrine of Christ.

For method •n tractation, con•ider three principal passages: A

- Disclaiming of all fabulous mixtures with the sacred Truth. *We followed not cunningly devised fables.*
- Proclaiming of the virtue and Excellencie of Christ. *When we made known to you his power and coming.*

- Testifying of this, and that from the surest witness: *Ab oculato testimonio; We were eye-witnesses of his Majesty.*

These be the general and doctrinal roots; there are some sub-distinguished branches, which we refer to their own places.

We have not followed cunningly devised fables.] This is the thing he removes and disclaims: 〈in non-Latin alphabet〉. *Art compositas fabulas,* according to *Erasmus. Calvin*•ayes, it intends *Subtile artificium.* But because 〈in non-Latin alphabet〉 doth not only signify a *Fable,* but also *Orationem,* a Rhetorical discourse: the Apostle condemns both poetical fictions, and oratorie eloquence: the Sophistry of Logic, the painting of Rheto•icke, and the meretricious figments of poetry; when they shall stand in competition with Divinity, and presume of their own power to help a soul to Jesus Christ. The embroidered orations of the one, and the gaudy tinctures of the other, are all out Fables. To omit those that regarded rather *Sonum* than *Sensum;* the cadence of •anguage, rather than the substance of reason; the very best did but fabulize.

For the Philosophers, *Coloss.* 2.8. *Beware lest any man spoil you through Philoso•hie and vain deceit.* First, it taught devilish things, as Magicke, Conjurings, a great •art of Judicial Astrology among the Pagans. This 〈in non-Latin alphabet〉, a *fable.* Secondly, •t taught doctrines; of the Eternity of the world, of the mortality of souls, of a Purgatory-fire out of *Plato,* of the Stoicall fate; all which diametrally oppose the •ruth: all were *fables.* Thirdly, it taught principles, which in themselves, and their •wne nature are true; but in Divinity false. Such were these maxims; *Ex nihilo •ihil fit;* Of nothing can be made nothing: this is true in second causes, but in respect of God's omnipotence in the creation, a *fable.* For God can constitute something of •othing, and reduce something to nothing, at his pleasure. So it is said; *A privatio•e ad habitum non datur regressus;* There is no returning from the privation to the ha•ite. This is true *Physice,* naturally: but if it be referred to the Resurrection, it is *Fabula mendax;* a lying *fable.* That a virgin remaining still a virgin, cannot conceive; • true in the ordinary course of nature; but to deny this to be once done by the su•ernaturall work of God, is a *Fable.* Even the best of them in their most serious •isquisition of heavenly things, were but as hounds, swift of foot, but ill of sent. They •unted an object strongly, but took the wrong course; so spent their mouths and •ourses in vain. Like wandering Empiricks, which make great ostentation of Cures •rawne out in pictures and tables: but he that comes to try their skill, hath not a worse disease belonging to him, than the Physician. If *Seneca* had had grace to his wit, he had been the wonder of men. This praise he deserveth and hath; never any Philosopher wrote more divinely: he hath not lost his commendation, but he lost his •opes. Certainly, as a worthy Divine said; If I had no other Mistress than Nature, would wish no other Master than *Seneca.* But neither Athens nor Rome could teach his doctrine, but Jerusalem. In the end of his book *De Tranq.* he allows drunkenness: his was a *fable,* fit neither for Philosopher to prescribe, nor honest man to practice.

For the Poets, their writings were but *Fables.* Innumerable such: whole books •f Metamorphoses; it is all one, whole books of *Fables.* They did but fabulize an •pish imitation

of God's truth. Must *Abraham* sacrifice his son to the GOD of •eaven? *Agamemnon* must sacrifice his daughter to the Prince of darkness. *A Ram*redeemes *Isaac,* so a Hind redeemes *Iphigenia:* this was a *cunningly devised fable. Noah's Flood* shall be quitted with *Deucalions* Deluge. For our *Noah* they have a *Ianus,* for our *Sampson* an *Hercules;* for our Babel-builders, such as lay *Pelion* upon *Ossa,* Giants. If *Lots* wife be turned to a Pillar, their *Niobe* is metamorphosed to a Stone. Let God historifie his *Jonah, Herodotus* will say more of his *Arion.* But saith Saint *Augustine,* we may justly suspect, that the Greek tale of the one, mean• the Hebrew truth of the other. The Devil strives to be God's Ape. If the Lord *thunders from heaven, hail-stones and coals of fire:* the Red Dragon also *maketh fire to come down from heaven in the sight of men, Revel.* 13.13. God delivered his truth; Satan had his imitating fables, to seduce and divert men's minds from the substantial truth, to enervate the credit of goodness, and to amaze men's hearts with the counterfeits. Their writings were *fabulous;* they held it as their Patent with Painters, *Quidlibet audendi aequam potestatem;* an equal power to fain anything. Some were scurrilous and obscene, most of them impious and profane. They durst make their gods murderers, whore-masters, malicious, contentions, unjust, cruel. And *Ovid* confesseth; *Ignoscite fasso, Sollicitor nullos esse putare deos.*

But if all these were *fables,* and *Peter* disclaims them in delivering the truth of the Gospel; why then do Preachers make use of them in Divinity? I answer. There is a difference betwixt the venom in a material, and the wholesome virtue. Saint *Paul* that condemned the one, often used the other: there may be honey in a nettle. As in the Law of a beautiful woman (*Deut.* 21.11.) that was a captive: he that *desired her for his wife,* was first to *shave her head, and pare her nails.* Humane learning is the Grecians *Helena,* full of admirable beauty: but must not be admitted into the Divinity Schools, till her head be shaved, and her nails pared. But from her take her abominable figments; shave and pare off what is dead, idolatrous, voluptuous, fabulous, those superfluous excretions of sin; of a Moabite make her an Israelite, and then accompany with her: she shall bring forth fair children to the Lord of Hosts. As *Hosea took Gomer the daughter of Diblaim,* a wife of whoredoms; who yet bare him *Iezrael,* the *Seed of God, Hos.* 1.4. They were adversaries to the truth: their ingenie was great, their industry greater, but against the truth, *Aug.* Therefore cut off *Goliath's* head with his own sword, *Hieron.* The Word of God is the Bread of life, human inventions but for gloss and ornament; hanging gold and jewels upon our apparel, as the Israelites did on their garments. *Ab illis inginua animi delectatio, ab his sanitas & vita petitur.* Those like the *Aliptae,* may put blood in our face, and mend our color: this is the nourishment that maintains our life. Without this, all that grows in the green fields of Philosophy is but *Toxic••,* baneful: *mors in olla,* there is death in it; the Word of God is that *Salt* of *Elisha,* that sweetens the broth. The wood of the Cross is that wood of life, which rellisheth the *Marah* of Gentile-learning. *Jerome* was buffeted by an Angel, for studying Heathen Authors too much: and Saint *John* had a book of this given him to swallo• down. Yet I would not have men to rail down arts, and use them as the King of *Ammon* did *David's* messengers; to grub their beards, yea, their very chins. As if the captive woman were to be slain, not shorn: as if *Hagar* stood *Abraham* in no staed for procreation, and all learning were but coozenage. Though they happily can reach to the top of preferment, and never climb by the stairs: seem Giants in Divinity, while they profess war to Philosophy; yet I

would not have them teach their nurse to suck. It is blasphemous to preach *fables,* for truth: but it is not honest•• condemn all learning for fables. *Moses* rod was a common rod, yet it wrought great miracles. It is the rod that does the miracle, yet *Moses* must be learned to handle it.

The Sophistry of Heretics is another disclaimed *Fable:* for whatsoever contradicts the truth, is a fable. The Devil sped so successefully in disputing with our mother *Eve* in her estate of innocence, that he doubts not to prevail over her ••cent children. I speak not here of the Jews *Talmud,* a bundle of most fabulous and ridiculous lies, too vile for a Christian ear. Nor of the Turkish *Alcoran,* a fa•••of foolish impossibilities: as the stories of Angel *Adriels* death, *Seraphuels* Trumpet, *Gabriels* Bridge, *Horroth* and *Marroths* hanging, the Moons descending into *Muhammad's* sleeve: the Littour wherein he saw GOD carried by eight Angels: their swinish Purgatory: *Fables* fit for none but beasts or mad-men. The Papists have innumerable volumes of Fables, Legends which they equal to the sacred History. That Saint *Francis* carried a thousand out of Purgatory with him to Heaven, when he went thither. That Saint *Dunstane* held the Devil by the nose with a pair of pincers. That Saint *Anthony,* when a Toad was served to his table, and a Text cited by his Host; *Eat of everything that is set before thee:* he presently with the sign of the Cross turned it into a Capon ready roasted. That Frier *Andrew* should make roasted birds fly away by the same conjuration. I speak not of their monstrous miracles, and shameless wonders; their very Doctrine is fabulous. That CHRIST'S body should be locally circumscribed in heaven, yet wholly present in ten thousand places at once on the earth; this is a *Fable* against the fundamental truth of his Humanity. That there is a Purgatory, is a *Fable,* (and that a *cunning* one) against the truth of CHRIST'S sufficient satisfaction. Their School-men have invented a doctrine of *Fables, cunningly* devised: and the Friers had crochets enow, but the Jesuits put down all. As the Instruments of battery which the Ancients used in the wars, were more able to ruin and demolish than our new inventions; but were not so maniable, and apt for transportation. So the arguments of the Friers and School-men of the Romish Church, had as much force against the truth, as the subtleties of the Jesuits: but these are apter for conveyance and insinuation, than those cloisturall Monks. For there are some poisons that will not work, except they be ejaculated from the live creature that possesseth them: his personal malignity must concur to it. For this purpose these Vbiquitaries have the advantage. For otherwise as Rhetoric is like the hand open, and Logic like the hand shut. So the Frier is an open Jesuit, and the Jesuit a close Frier. Or, as gallopping is but a lofty amble, and ambling a soft gallop: so the Frier flies •ut in larger fields, and the Jesuit like a cunning waggoner, turns in a narrower compass. They are such as will distinguish of any truth, till they extinguish all truth. They say, there is an Idolatry which is bad, and an Idolatry which is good. *Hoc* in Grammar and Logic demonstrates *this thing:* yet in Christ's Word, *Hoc est corpus •neum,* it demonstrates nothing. All their positions are like that swinish breakfast; many dishes made *ex Sue mansueto,* of a tame Sow. No marvel, when a Pope him•else called all Christianity a *Fable, Quantum nobis profuerit ista de Christo fabula!*

Astrologers are other fabulists: who gather out of the conjunction of Planets, •nd position of Stars; the ruins of public weales, and misfortunes of private families. If *Sol* be in opposition

to *Mercury,* then the Lawyers shall have a bad Terme. If *Mars* meet with *Venus,* great custom is promised to the Stews. As if •hey were Bauds to the celestial bodies; Doctors to cast the water of the heavens, •nd knew of what disease they were fick. In a common Almanac, the Prognostica•or out of his deep judgment says, that such a day shall be something differing •rom indifferent. What weather is that? Be it hot or cold, wet or dry, fair or foul; it •t still something differing from indifferent. Astrology at the best is but conjectural, •t the worst coozenning and diabolical. *Basil* calls it *occupatissimam vanitatem,* a most •usie vanity. *Conservam creaturam adversus Creatorem seditiose concitat, Naz.* It pro•okes the creature against the Creator. Themselves laugh at those, who, *vel adeunt •el audiunt,* either go to them, or hear them. They smile how they fill their ears with *Fables,* their own purses with moneys. *Bion* condemned them that professed to now *Pisces in Zodiaco,* the Fishes in the Zodiac: yet did not see *nantes in oceano,* the ••ishes that swim in the sea- The events have fooled them: *Manfridus* told *Ordelaphus* Prince, that he should have a long and happy life; ye he was both married and bu•ied the same year. *Henry* 7. in derision of Stargazers, asked one who had prophe•ied of his death; What shall betide me this Christmas? the prophet answered, he could not tell. Then what shall become of thyself this Christmas? he still answered, I cannot tell. Then I know more than thou, saith the King: for I know thou shalt presently be sent to prison for a juggling companion. How they have been extremely troubled about this last Comet! whether it threaten Spain or England; or the rising of new Sects: whether it portend War, or Plague, or Famine: whether to Princes, or to people; as if God had made them his Secretaries? Particular conjectures are but *Fables:* God knows what he hath to do. And if this did premonstrate a rod to scourge us, let us like *Nineveh* repent, and pacify the LORD'S wrath before the blow comes. Let us beseech him, *Talem nobis aevertere pestem:* and the Star shall leave behind it, not a curse, but a blessing, to all those that sincerely love and obey the Truth.

For use of this point to ourselves; let us turn our minds from *Fables* to serve the living God. The world indeed is too much addicted to fables. *Mic.* 2.11. *If a man walking in the spirit of falsehood do lie; he shall even be the prophet of this people.* If a man tell you that the keeping of the Sabbath is but a ceremonial office, this is a *Fable;* yet you embrace it. If another tell you, that all dues belonging to the Church are arbitrary: that no Tithes are requirable, but a Benevolence; this is a *cunningly devised fable:* yet received with that impudent precipice of judgment, that it is given out bravely, there is not a Minister in England can disprove it. Alas, what arguments should poor Ministers give, when the plain Text of that GOD who shall judge them, is despised! Let GOD and man say what they will; they have extorted our means, and they will keep it. Let it be told you, that you shall never give account of your unjust and usurious gains, though you never make restitution; this is a monstrous *Fable,* yet readily believed and admitted. For the Stage-fables, how lawful or unlawful they be, I will not here determine: he that goes to see a Play, intends not to see a Truth, but a *Fable:* a moral presented to his eye, that should convey some profitable document to his heart. But that some should say, they can learn more good at a Play, than at a Sermon; this is a wretched blasphemy, able to rot out the tongue of a Christian. The true purpose of Poems and Fables, is both *Delectare & prodesse,* to refresh the mind with delight, and to be•ter it with profit.

When one accused the Comicall Poet, that he brought a lewd and deboish'd Ruffian on the Stage, and so gave bad example to young men. He answered; True, I brought such a man on, but I hanged him before he went off: and so gave good example to young men. Saint *Augustine* doth exceedingly condemn the stage of the Heathens; and upon good cause, for it was bloody; the Actors slaying and butchering one another. So as *Abner* said to *Joab,* 2 *Sam.* 2.14. *Let the young men arise, and play before us.* He called it *Playing,* when everyone thrust his sword in his fellows side. For them that seek to defend it thus: because Cities are populous, and where are many men, are many lewd men: if their time were not spent so, it would be spent worse. As when the Tyrant objected to the Player his sawcinesse, that he durst personally tax men on the stage; he made him this answer; Be content for while the people laugh at our foolery, they never mind your villainy. But this is no good argument, to excuse sin by sin: to prevent an evil not allowable, by allowing an evil that is preventable. In a word, that wch makes a man evil, is his own evil mind.

But to conclude, you will say, that we are here forbidden to use *Fables* in the Pulpit; and taught barely to preach CHRIST'S power and coming in the evidence of this Spirit. Beloved, I would to God your hearts were so sanctified, that your ears need not be delighted: and that we could save your souls without pleasing your senses. But to what purpose do we interpose a *Fable?* To make you believe that it is literally true? No, but to work an impression of the moral use into your hearts. If we tell you that *Aesop's* Dog lost the substance, by catching a the shadow; you apprehend our meaning, that men lose God by catching at *Ma•mon.* Or, that the fly on the chariot-wheel gave out that she made all that glorious dust; you know we mean, that a vain-glorious man brags more than does. When *Jotham* told the *Shechemites, Judge.* 9. of the confederacy of the trees to choose them a King, which the *Bramble* accepted: they understood him of *Abimelech,* and their •o kindness to *Ierubbaal.* These fables then have their use, by a near and familiar way to derive instruction to the heart. *Profanalegimus, Sacrísque interteximus;* With the holy things they become holy. When God gave that great deliverance to Israel, from *Pharaoh* and his Host by dividing the Red-sea; he commanded a *Song* to be made of it, *Exod.* 15. knowing that when they had forgot both Law and Prophe•ie, yet they would still keep the Song in memory. So when you forget the better doctrine, you are helped to recall it by the Parable.

Receive not those then, that would cast away all learning as a *Fable.* Some there •re that purely pretend themselves, to preach nothing but Christ crucified: and •hese men have not stuck to boast, that all the flower of the Land is of their boul•ing: we are so full of Latin, of Fathers, of Poets, that there is nothing in us but •ran. What, is all theirs? New *Palaemons,* to cry, *Nobiscum natae, nobiscum peritu•ae litera?* Must all *wisdom die* with *Job's* friends? Hath *Philip* gotten so much, that •e hath left nothing for *Alexander* to conquer? Have these mowers carried all into •heir barn, and not left us so much as the gleanings after their full carts? Can the *Amnons* of the people eat no cakes, but such as are of *Thamars* baking? It is the mad merchant that cries from the Key, All the ships are mine. They speak of us, as the people did of *Saul; Is Saul among the Prophets?* Alas, we may then say with *Peter;* We have fished all night, and caught nothing. But certainly God hath abundance of Spirit, and gives not all to one man. But saying aside pride, prejudice, scorn, malice; •et us all labor to turn men's souls to

Christ; and do you with a good conscience •ear us: that God's Name may be honored, our office discharged, your understan•ings enlightened, and all our souls everlastingly saved, in the day of our Lord Jesus.

When we made known unto you the power and coming of our Lord Jesus Christ.] This is the Proclaiming, wherein are considerable two things; The manifestation it •else; *We made known to you.]* And the things manifested; 〈in non-Latin alphabet〉; *the Power •nd the Presence of Christ.*

We made known to you.] The Apostles did not hide the mysteries of salvation: •evealed to them, *Rom.* 16.25. *The revelation of the mystery, which was kept secret since •he world began; is now made manifest, and according to the commandment of the everla•ting God, is made known to all nations for the obedience of faith.* Not that it was ut•erly unknown before: for it were strange to think, that the Prophets knew not of •hat Messias they fore-told: but the light of it was not so clear and manifest. Christ •efore his coming was known to many, but obscurely: after his coming he was known *Pluribus & clariùs,* to more, and more clearly; after his Ascension, to •et a far greater number, and more manifestly; he shall be known in heaven face •o face, *Ephes.* 3.5. *In other ages he was not made known to the sons of men, As he is •ow,* in the same manner and measure, *as he is now revealed.* They saw thorough a veil, •o us the cutten is drawn. *Tunc patuit Iudaeo, latuit mundo: jam patet mundo, latet In•aeo;* Then the Jews knew him, and the world was ignorant of him: now the Jews •re ignorant of him, and the whole world acknowledgeth him. The clearness •s greater, *Ex Christo misso,* that it was *Ex Christo promisso.* The *Sun of Righte•usnesse* did then cast up some beams; now it is more glorious, as riding in the midst of heaven. *Psal.* 19.5. *Comming as a Bridegroom out of his chamber, and rejoy••ng like a strong man to run his course. And nothing is hid from the heat thereof:* No•hing? Yes, uncharitableness, that lives under the frigid Zone, Ice that cannot be •hawed; an hard heart, nothing but hell-fire can melt it. Affected Ignorance will••lly hides it self from it. *John.* 3.19. *Light is come into the world, and men love darkness •etter, because their deeds are evil. Oderunt crucem pendentis, oderunt lucem splenden••.* The world hates both the Cross of him that suffereth, and the Light of him •hat shineth. *Their minds being blinded by the God of this world, that the light of the •lorious Gospel of Christ should not shine unto them,* 2 *Cor.* 4.4. But, *If it be hid, it is hid to them that are lost, verse.* 3. Such are the muffled Papists, that love like Owls, only to keep a whooting in the dark. *John* 7.39. *The Holy Ghost was not yet given* to the Apostles, *because Jesus was not yet glorified.* The Apostles had the Spirit before; but *Non Taliter, nec tantum;* Not after the same manner, nor in the same measure. But he that *winked* at the former times of *ignorance, now commandeth all men everywhere to repent, Act.* 17.30. This is the tenor of the new Covenant, *Hebr.* 8.11. *I will write my Laws in their hearts:* and they shall not teach one another, saying; *Know the Lord: For all shall know me from the least to the greatest.* As light, so the participation of God's light is communicative: his will must be known on earth, that it may be done on earth: as it is known and done in heaven. Before, *God was well known in Jury, and his Name was great in Israel;* but the *Heathen had not the knowledge of his Laws;* much less of this Gospel, of his Christ. But *now his way is known upon earth, and his saving health among all nations, Psal.* 67.2.

This doctrine makes to the conviction of them, that conceal the way of the Lord. *Rom.* 1.18. *The wrath of God is revealed from heaven against them, that withhold the truth in unrighteousness.* Here the Romish Priests have cause to tremble; that play at blind-man's-buffe with the people; smite them, and bid them prophecy who did it. Our Savior denounceth a *Woe* unto them, *that shut up the kingdom of heaven against men, Matth.* 23.13. The Romists think it their best policy, that the blinded Laity might not see their impostures. They resolve, Woe unto us if the people should know it: but indeed woe unto them, because the people do not know it. Like Iugglers, if they did not cast a mist before men's eyes, their tricks would be nothing worth.

This reproves them also, that content themselves with their ignorance, and never labor for knowledge. We dare *take you to record, that we are pure from your blood: because we have not shunned to declare unto you the counsel of God, Act.* 20.26. But we may say of you, as it is said of the miser, when he is moved to give alms; you cannot hear on that ear. We have told you the wickedness of professed Usury, made known God's will in that point: we have told you the necessity of restitution, reproved the excessse of drink, of apparel: we urge that holy duty; *If any man ca• on the Name of Christ, let him depart from iniquity:* that if you do not amend your lives, Christ will not save your souls: yet these thing you will not *know.* How often have you been told; *Make you friends of your unrighteous Mammon:* you will not know it. You will make a friend of it, not make Christ your friend by it. *Amicus Christus, amicus Christianus, sed magis amicus mundus;* You say, Christ is your friend, and the Christian is your friend, but the world is your best friend. As the evil spirit said, *Act.* 19.15. *Jesus I know, and Paul I know; but who are ye?* So your whole life speaks; Money we know, lands we know, security we know, commodity we• know; but for Christ and his poor members; Who are ye? The world is the God they worship. As the popish dolt boasted of his picture of Saint *Francis,* curiously painted in his Closet; They talk of the Rood at Rome, and our Lady of *Loretto,* and *Catherine* of *Sienna,* and *James* at *Compostella;* but I have a picture at home worth ten of them. So the worldling hears us preach of Christ, his precious merits, grievous passion, gracious redemption, glorious reward; but still his Closet-picture he thinks better of than all these. Thus we can but preach it, and y•• hear it, only God must give you hearts to *know* it. Pray and beseech the God of knowledge, to give you the knowledge of God, in the ways of salvation.

The power and coming of our Lord.] This concerns the matter manifested: wherein the Apostle intends the Sum of the Gospel, and the full salvation that is given us by Christ, in whom are all the treasures of blessedness. Of this he makes two distinct parts. First, that Christ *came* in the flesh, suffered for our sins, and rose again for our Justification. Secondly, the virtue and efficacy of this in our hearts, when we manifest the fruit of it in our well living, and well believing. He• came to suffer for our offenses, to deliver us from Satan, Death, and Hell; to reconcile us to God, to consecrate us holy Temples of himself, and to give us everlasting life. Now when we feel these gracious effects wrought in us, killing lust, quickening goodness, conforming us to obedience, and confirming us in faithfulness; this is to be benefited by the *power and coming of our Lord Jesus. Iustus venit •ad peccatores, ut ex peccatoribus faceret justos: humilis venit ad superbos, ut ex superbis faceret humiles, Ambr.* He that is righteous came to

sinners, that he might make sinners, righteous; he that was humble came to the proud, that of proud he might make them humble. Here observe many things.

First, that the *Comming* of CHRIST was in *Power, Esa.* 64.1. *Oh that thou wouldest rent the heavens, and come down; that the mounntaines might flow at thy presence.* Alas, how could this be when as he came in such baseness! *Esa.* 53.2. *He hath •o form nor comeliness, and when we shall see him, there is no beauty that we should desire him.* Therefore when *he came unto his own, his own received him not, John* 1.11. His Palace was a stable, his Courtiers beasts, his chair of state a man•ger, his royal robes a few rags. No bells ring, no bonfires proclaim his birth through the popular streets: no great Ladies came to visit his mother. Instead of thundering in the clouds, he lies crying in the cloutes▪ for beating down his enemies, he is glad to flee from their faces into Egypt. Where was then his glorious *Power,* or how appeared his majesty? Yes, his *coming* was in great *Power:* for if all the devils in hell could have hindered it, he had been stayed. Yea for this he came, *•o dissolve the works of the devil.* If our sins could have letted it: yea, they rather brought him. *De caelo traxerunt non merita nostra, sed peccata, Aug.* It was not our merits, but our sins, that drew him from heaven. The tyranny of *Herod,* and that butcherly Inquisition bloodied in the deaths of so many Infant Martyrs, could not cross it. *Psal.* 2. *The Kings* of the earth *conspire,* and take *counsel together* but *nec arts nec martes,* neither their power nor policy could withstand it. Neither was the glory of Christ wanting, though it conveyed it self in a less public for me. He had a famous Harbinger to go before him, and to prepare his way; *John* the *Baptist,* than whom *there rose not a greater, among them that were borne of women.* His bonfire was in heaven, a Star directing the wisemen to him. The bells that rung for joy, were armies of Angels; *an heavenly host praising God, Luk.* 2.13. His Palace heaven, his regal Throne man's conscience, his robes his own merits, richly adorning us: there was majesty in his humility. Thus came the Lord of life to the children of death. *Non liberatum fuisset humanum genus, nisi Sermo Dei dignatus esse humanus, Aug.* Mankind had not been redeemed, unless the word of God had been hominified. If we say that he hath humanity in him, that receives a man into his house; *Quàm humanus ill qui suscipit hominem in seipsum;* how full of humanity is he, that receives manhood unto himself! His coming was like a Lamb in meekness, yet he triumphed like a Lion in powerfulness; *leading captivity captive,* and free•ng all his children from eternal bondage.

Secondly, observe that the Gospel is no weak thing, but comes in *Power:* for CHRIST. *Comming* hath yet further Latitude. He came once unto men, he comes still into men: that was in the flesh, this is in the Spirit. The Law indeed did more amaze the conscience, and was delivered with greater terror, that it made *Moses* himself *quake and fear.* (Now if there was such thundering at the Law giving, what would have been at the Law breaking?) The Law came with more terror, but the Gospel comes with more *Power.* For that could not turn his heart that bare it in his hand: but the Gospel is able to change the man. *It is the power of God unto salvation, Rom.* 1.16. The Law may set before us our wretched estate by sin, but there leaves us desperate: it discovers our disease, prescribes no cure: it doth express sin, but cannot suppress sin. It is the glory and bleeding spectacle of *Jesus* crucified in the Gospel, that heals the soul. 1 *Cor.* 1.18. *The preaching of the Cross unto us that are saved, is the power of God.* If there be no feeling of that *Power,* there are no sparks of salvation yet kindled. *Peters* Sermon took

little effect, till he came to this point. *Act.* 2.36. *The same Jesus whom ye have crucified, hath God made both Lord and Christ. Cum audiverunt hoc.* Ver: 37. *When they heard this, they were pricked in their hearts; What shall we do? Paul* and *Silas* might have given the Iailo••• good words, fair entreaties, and the most valid argument of all, monies, yet all this could not keep them from the dungeon. But when the *Power* of God had shaken the foundation of the prison, and *Paul* began to preach *Jesus;* then he was baptized, rejoiced, and believed in God with all his house, *Act.* 16. Let men come with oratory and the *enticing words of man's wisdom;* those floods do but beat upon surd rocks: but if*in the power of God,* this shall turn those rocks into soft and fleshy hearts. Let the naturalist with all his eloquence, dissuade the covetous worldling from his greediness; alas, one ounce of Gold waighes down all his reasons. Offer to stay a furious man from anger with arguments, he hath not the patience to hear them. Could the Poet detain the lascivious from his harlot, though he tell him that she is a quick-sand to swallow him alive? alas, one smile from her is stronger with him than all reason. But now come with the Gospel, and urge them with the heart-blood of JESUS CHRIST, shed to save their souls from hell, and to satisfy for their sins. This is that *powerful* pleading which makes good men confess their *hearts to burn within them:* and bad men, even an *Agrippa* to say; *I am almost persuaded to be a Christian, Act.* 26.28.

Thirdly, collect we hence, that the word of God hath more *power* than all men's edicts. Men in their writings are at much cost in adorning their style, and reducing their words to number, weight and measure; interlacing many rhetorical figures to beget attention. But on the contrary, the Scriptures in a plain simplicity, accommodates it self to the capacity of the weakest. Yet under this simplicity is included a strange majesty, and gravity of speech. As great Princes in their Edicts use no figures to their subjects, but plainly and briefly set down their commands: so God absolutely imposeth his will without debating the matter. Yet in persuading, moving affection, and posing the deepest apprehension, they have a *Power* beyond all writings. Read the first Chapter of *Esays* Prophecy, and compare it with the best Oration of *Tully.* Read the History of *Joseph,* and confer it with any tale of *Aeneas.* Read the acts of *David,* and weigh them with the wonders of *Tamberlaine.* Read the Gospel, which is the History of the life and death of Christ; and you will think the saddest stories of any human pens mere counterfeits to it. Let the Scriptural Psalms and Hymns be balanced with the most accurate and pathetical poems; alas, when these vanish with their air, those shall ravish the ear, and withal take the conscience. *Josephus* was a man admired for eloquence, yet how he halts in his imitation! concerning *Abraham's* sacrificing of his son *Isaac,* he makes a large rhetorical discourse: the Scripture is brief and plain. *Take now thy son, thine only son Isaac, whom thou lovest:* He took him, and the *wood of the burnt offering,* land laid on his son, as Christ bore his own Cross. *Behold,* saith the child, *the fire and wood: but where is a Lamb for a burnt offering.* The Father answers, *My son, God will provide himself a Lamb.* There be two lines able to wring tears from the Reader, whereas *Josephus* with his ample illustration moves nothing. It is recorded of one *Theodectes,* who would have brought some of the Bible into a Pagan tragedy, that he was stricken blind, till falling to repentance he was restored.

Lastly, the invincible power of the Gospel is manifested in throwing down those bulwarks raised against it. When the waters of life began first to flow, what strong flood-gates,

rampires, and dammes, were set to stop their sourse. All the learning, power, and policy of men, with the help of infernal spirits were bent against it. *Demosthenes* and *Tertullus* for eloquence, *Solon* against *Solomon, Plato* against *Moses, Aristotle* against *Paul, Alexander* and *Caesar* against CHRIST: but whatsoever contenders opposed the truth, they discovered the invaliditie of their arguments, with the confusion of their own persons. Christ sent a few fishermen to the sea of this world, with the nets of faith; and they enclosed multitudes of •ishes, of all sorts and sises; *tanto mirabiliores, quanto rariores,* even Kings and Philo•ophers themselves, *Aug.* He sent not kings and Philosophers to persuade fishermen; but fishermen to convert Philosophers and kings. They that had no autho•ity to countenance them, no friends to side them, no oratory to second them, no •iches to maintain them: yet went abroad preaching the disdained Gospel of the •rucified *Jesus.* And even when the *kings of the earth did set themselves against the Lord, •nd against his Christ:* yet even then God did *give him the heathen for his inheritance, •nd the uttermost parts of the earth for his possession. Psal.* 2.8. Emperors and Monarchs •ave thrown down their Scepters at the feet of the Lamb, as the*Elders cast •own their Crowns before the Throne;* embracing the faith, and yielding to the Sove•aigne supremacy of JESUS CHRIST. Then was that Prophecy fulfilled. *Esa.*•1.6. *The Wolf shall dwell with the Lamb, the kid with the Lyon, and a little child shall •ad them. Nero* and *Domitian* study strange deaths, to afflict the Saints, and to •ppresse the Gospel: yet the Church groans and grows, bleeds and battens: eve•y drop of blood that ends one Christian, begets a thousand. Those men who at •he first, *Timebant in verbis, postea gaudebant in verberibus;* trembled at threatening words, afterwards embraced killing swords, for the testimony of *Jesus.* You had ••nce ten Apostles flying, one denying, yet afterwards all rejoicing, to suffer for •im that suffered for them. *John.* 16.8. *When the Spirit is come, he will convince the •orld of sin, of righteousness, and of judgment.* How shall he convince it? not •mmediately by himself, but mediately by his Apostles, and Ministers; who otherwise durst never have been so bold. Neither was this a Personal promise, but re•ll to the Church, unto the end of the world. Now if this had been a *cunning fable,*•ome tale of Jupiter or Apollo, it could never have effected such a content of consci•nce, in forsaking of lands, liberties, wives, lives; in exposing us to calumnies, calamities, torments. Tell a Turk, the worshipper of a *Mahomet,* concerning riches, •onours, and carnal satisfactions that come to him by his Prophet; this pleaseth •is flesh and blood. But tell him of persecution, anguish, contempt, and death, which •is profession must call him to; he will none of that for any Idols sake. Yet preach CHRIST to the conscience, the value of the price he paid to redeem us: and then •et a thousand dangers stand in our way; prison, hunger, tyrants, torments, deaths, di•else; we run through them all with patience, and overcome them with confidence. In •hese latter times, when the deluge of Popery overflowed; all piety was drowned, •itie and mercy lost, the *Woman fled into the wilderness,* Antichrist in his highest •uffe, Kings kissing his feet; when it was death to think of restoring the light. Yet •gainst all clamours of Friers, excommunications of Popes, execrations of his Priests •ppositions of Princes by sword and fire: the *Truth* was delivered from the jaws of •rror, set in a white chair of crystal sincerity, and most *powerfully* lodged in a bed •f peace. Where she reacheth forth to us her milken hand, guiding us to those •verlasting doors, whereinto heresy and darkness shall never enter. O may this Sun shine to us, and our children after us, so long as the sun and moon in heaven en•ureth! *Amen.*

To apply all to ourselves; The *power and coming of* CHRIST, •s the kingdom of CHRIST: let us all pray; that this *Power* may come •n our hearts: LORD, *let thy Kingdom come.* Now what we pray with •urlippes, we must endeavor with ourlives. Shall we desire the removal of all •indrances to this kingdom, and most of all hinder it ourselves? If we obscure •hat glory, which we apprecate our own tongues and hearts, and the tongues and •earts of all under heaven, shall rise up in witness against us. He that makes such a •eeming prayer, and retains such a sinning desire, doth beg consuming vengeance •n himself. Tremble at this ye wicked; you may as well spit upon CHRIST, •s come to Church and say, *Thy kingdom come;* and yet actually uphold the kingdom of the devil. Let us take heed of withstanding the *coming* of this *Power:* CHRIST preached to the Jews, they would not receive him. *Behold; their house is left unto them desolate. Noah* preached to the old world: *Lot* to Sodom: *Gildas* to the Britain's; they despised it; their land was destroyed, and given to others. *John wickleffe* was raised up to this office, himself was burnt, and his books: what followed? they slew the next king, set up three usurpers, the nobility was butchered, the land havocked. The contempt of this *Power* hath brought on infallible desolation.

What this sin may work upon us, only the Lord knows, and knows to prevent. Comets may threaten, and rumors of wars sound in our ears: none of these destroy us, but our own sins. Let us not hurt ourselves, none shall hurt us. I• we be false to God, let us not blame others for being false to us. It was Christ's complaint over that apostate City, *O Jerusalem, thou that killest the Prophets, and sto•• them which are sent unto thee!* If we retain their sins, there remain for us their plagues. We use to arraign and judge our prophets, whose Ministry is to arraign and judge us, that we may not be judged of the Lord. The Jews killed their Teachers, do not we so when we withhold their life blood from them, and stand 〈◊〉 justify it? Is it not all one, to cut a man's throat, and to take away the sustenance whereby he lives, and without which he must needs famish? Certainly, of both it is the greater mercy, or (at least) the less cruelty, to dispatch him quickly. It is their work to mortify and kill our sins, and shall we kill them? that our sins may live? Oh there is a cursed devil that bewitcheth us! God that suffers this, means thereby to suffer this lands destruction. There were not (let not envy here me) so flourishing a Church under heaven, if this sin of Sacrilege were taken from it. But this effect hath followed it; that the profession of the Gospel in many places comes upon the stage, to help to make up the play, and to minister matter of mirth. And the Law doth domineer over the Gospel, as *Pilate* sate to Judge JESUS. If this land should ever come to the danger of destroying, (which God avert) those deriders of the poor Ministry will run into holes, that have already buried their talents from ever doing good. And then the poor clergies prayers will prevail more for mercies, than all their proud arrogated glories. But alas, how should Christ *come in power* to help us, whom we have rejected *coming in power* to convert us! Do•• he *come* now, and we will not know him; and can we hope he will *come* then when we call him? Open your hearts, all ye that fear the Lord, and let him in. As it is his own promise; *Behold I come quickly:* so it is the Churches prayer, *Come Lord Jesus, come quickly.* Wickedness is powerful, the devil is powerful, covetousness is powerful, lust is powerful: and hath the Gospel of Christ lost the powerfulness? No, if it have not power to convert us, it will have power to confound us. If Christ be not suffered to come unto us, he will not be hindered from

coming against us. Oh let us come unto him, that he may come unto us: subject we our hearts and lives to the obedience of his Gospel; that we may he found holy and blameless at the second *coming* of the Lord Jesus. It shall be *powerful* then, when the heavens shall pass away with a noise, and the elements shall melt with heat, and the earth with her works shall be burnt up. Let us now honor him when he *come* i• grace, that he may honor us when he *comes* in glory.

And were eye-witnesses of his Majesty. This is the testification. Our Savior intending that the Apostles should lay the foundation of his Church; upon that *Corner-stone* whereupon themselves and we all are built; he furnished them with all fit provision for it. He declared his will to their ears, presented his works to their eyes, fixed his truth in their hearts; and sent them not to publish riddles and paradoxes and fabulous reports; but real and actual things which they had seen and heard. So might they from infallible experience give a well grounded testimony. The Sum is this; Christ made himself manifest to them, that they might manifest him to us. He let them see, that they might teach us to believe. *The things which I have received of my Father, I have made known unto you.* They must needs be scribes well fitted for the kingdom of heaven; when such a Master read unto them the oracles of Truth. He that is the life of the Gospel, taught the Gospel of life. It did not hold, that he must needs be a good scholar, that had *Socrates*•o his Master. But he must be a good Disciple, that hath *Jesus Christ* for his Tutor. *•e are* not reporters, but *witnesses:* not ear-witnesses, but *eye-witnesses:* not only of •is Humility, but *of his majesty.*

We were witnesses.] But *Non eget testimonio hominis, John.* 5.34. *I receive not te•imonie from man. He is the Way, the Truth, and the Life:* the way to the truth, the •ruth of the way, the life of both, of all: therefore a sufficient testimony to himself. Yet he saith, *John.* 5.31. *If I bear witness of myself, my witness is not true.* And of •he contrary. *John.* 8.14. *Though I bear witness of myself, my witness is true.* These •woe places seem at the first view, contradictory. But are easily reconciled: in the •ormer, CHRIST did accommodate himself to the capacity of the hearers, who •cknowledged nothing more in him then Humanity: in the other, he sets forth his Divinity, and discovers another nature in his own Person: that howsoever they •ight vilipend the testimony of the one, yet were convinced by the testimony of ••e other. But this answer seems not to satisfy; for CHRIST as he was man, was •ithout error, and could not give a false testimony how then could he say, *My •itnesse is not true?* I answer; *My witness is not true,* that is, it is not effectual, nor •old be accepted as true by the Jews, though it was most certainly true. Though • be *true secundum rem,* according to the matter testified: yet not *true secundum accep••tionem,* according to their acception. To the other it is objected, *My witness is ••ue:* that according to the Law no man's witness is accepted for himself. And, *Pro.*•7.2. *Let another man praise thee, and not thine own mouth.* But CHRIST is *the ••ght of the world:* now the light doth not only help us to see other things, but all•o to discern it self. But further, if CHRIST *receives not testimony for man,* why •oth he admit of *John's* witnesses? *John.* 5.33. *Ye sent unto John, and he bare witness •nto the truth. John* did not intrude himself into this office, but the Jews required •im to it; *Ye sent unto John.* This appears, *John.* 1.19. *This is the Record of John, •hen the Jews sent unto him to ask him, who art thou?* now Christ admitted of *John's*•estimonie for their sakes; as he declares himself; *That ye might be saved.* I re•eive not man's witness, *Propter indigentiam*

meam, for any need that I have of it: *•d recolo propter salutem vestram,* I suffer it for your salvation, that you might be in•uced through a *witness* of your own choosing to believe on me. I receive not *the •itnesse of man,* as it is merely man's, and of no further authority than flesh and •loud: but as it is inspired by God, I entertain it.

Our blessed Savior accepted of many witnesses, which I will but touch, •s being not in the center, but not out of the circumference of this argument.

1 God the Father. *John.* 5.37. *The Father himself which sent me hath borne wit•esse of me.* The substance of his testimony was delivered in an audible voice; *This ⟨◊⟩ my beloved Son, in whom I am well pleased.*

2 *John* the *Baptist. John.* 1.8. *He was not that light, but he was sent to bear witness •f that light.* The Testimony of *John* was *Inducens,* persuading: but the testimony •f the Father *compellens,* prevailing.

3 The works of Christ. *John.* 5.36. *The works that I do, bear witness of me.* This is *Testimonium majus Iohanne;* a greater witness than *John's;* against this wit•esse there is an exception: if Christ might be known sufficiently by his works to •e the Messias: the same testimony might be given to the Apostles, who wrought •s great miracles. It is answered, that Christ when he wrought these works de•lared himself to be the Messias: the Apostles when they wrought them, declared •hemselves not to be Christ, but the servants of Christ: and that they effected all •nely through his name and virtue. When the disciples of *John* came to Christ to •e satisfied, whether he were he that should come or no; he refers them to no o•her testimony but his works. *Luk.* 7.22. *Go and tell John: what things you have ••ene and heard: that the blind see, the lame walk,* &c. *Magnum magna decent:* he proves his goodness by his good works. It was this that preferred *Corazin* and *Bethsaida* before *Tire* and *Sidon* in torments: because *mighty works were done among them, and they repented not, Matth.* 11.21. *Opera virtutis, mighty works. Luk.* 24.19. He is called a *Prophet mighty,* not only *in words,* but *in deeds.* Neither were the Jews only convinced, with a *Nunqnam locutus est homo sicut iste, John.* 7.46. *Never ⟨◊⟩ spake like this man.* But also with a *Nunquam operatus est homo, sicut iste;* never man di•like his man; *We never saw it on this fashion, John.* 7.31. *Will Christ when he comes, ⟨◊⟩ more miracles than this man hath done? John* 9.32. *Since the world began* the like was never heard before. What is inferred on it? Ver. 33. *If this man were not of God, he could do nothing.*

4 The Scriptures, *John.* 5.39. *Secarch the Scriptures, and they are they that testify of me.* All or them, like so many Mathematical lines meeting at that one comes. Every page, like a *John the Baptist,* pointing us to the Lamb of God that takes away the sin of the world. *Nil fere continet verbum Domini, nisi verbum Dominum.* The word of the Lord contains almost nothing else, but the Lord, that is the word. *Act.* 10.43. *To him give all the Prophets witness.* They by predictions and figures, the Apostles by demonstration, and truth. The first, of these Testimonies was pronounced, the second, inspired, the third, exhibited, the last, written.

5 Angels; they witnessed his conception, *Luk.* 1.31. His nativity, *Luk.* 2.10. His Majesty. *Matth.* 4.11. *The Angels came and ministered unto him.* His Resurrection, *Luk.* 24.5. His Ascension, *Act.* 1.10.

6 The creatures; In his nativity a *Star,* a burning Lamp set in the heavens: *Lucifer ante solem;* a day-star before the sun. In his life, the winds and the sea answer his commands, *Matth.* 8.27. *What manner of man is this, that even the wi•• and the seas obey him!* The sun was darkened at his death, the veil of the Temple rent, the earth did quake, the stones clove; and the graves were opened. At his birth the heavens did witness that he was come down to earth: at his Resurrection, the earth did witness that he was ready to go up to heaven. The sea was his path to walk on, the clouds his chariot to ride on.

7 His very enemies: neither Pilate nor Herod could find fault in him, *Luk.* 23.15. Ye have brought this man to me, I have examined him, but *can find no fault i• him; No, nor yet Herod. Pilate's* wife justfies him to her husband. *Matth.* 27.19. *H•• thou nothing to do with that just man.* They that came to ensnare him, depar•••mending him. You have, *Matth.* 22. Pharisees, Sadducees, Lawyers; all apposing him, all convinced, and *astonished at his Doctrine.* The Centurion at his death acknowledgeth; *Truly this is the Son of God.* The very devils acknowledge him, *Mark.* 1.24. *I know thee who thou art, even the holy one of God, Act.* 19.15. *Jesus I know.* O powerful Christ, that couldest *Ex ore inimicorum,* out of the mouth of thy professed enemies derive thy praise? How should thy friends, bought with thy precious blood, glorify thee: when thy very enemies thus honor thee! *Deu.* 32.15. *Their Rock is not as our Rock,even our enemies themselves being Judges.* Even the Jews that crucified him, and *All bare him witness, and wondered at his gracious words.*

8 Lastly, the Apostles were especially designed for this Testimony, *John.* 15.27. *Ye shall bear witness, because ye have been with me from the beginning.* There are twelve Apostles, a whole Jury of these witnesses: and when one of them aposta•• by transgression, and the room was void, they cast lots to supply the place with a new witness, *Act.* 1.22. *One must be ordained to be a witness with us of his Resurrection.* There were twelve Patriarchs in the Old Testament, twelve Apostles in the new. *Solomon's* twelve Officers, 1 *King.* 4.7. *Moses* his twelve Pillars, *Exod.* 24.4. The twelve cakes of Shewbread, *Levite.* 24.5. The twelve stones in *A••••* Pectorall. The twelve stones that *Joshua* took out of Jordan, The twelve Spies, the twelve Tribes, the twelve Stars. *Revel.* 12. The twelve foundations, twelve g••s, twelve Angels, *Revel.* 21.14. *The wall of the City had twelve foundations, and in them the names of the twelve Apostles.* These twelve were to lay the foundation of the Church. *Eph.* 2.20. *We are built upon the foundation of the Prophets and Apostles Jesus Christ, himself, being the chief corner-stone.* We are built on them; they and we •ll Jesus Christ. But were there no more than twelve of these especial witnesses? What say you to *Paul* and *Barnabas;* were not they Apostles? were not they wit•esses? Yes, they are both called *Apostles* and *Witnesses, Act.* 14.4. *Part held with the •postles:* now at that time in *Iconium* were no Apostles, but *Paul* and *Barnabas;*•erefore they were. *Vers.* 3. *God gave Testimony to the Word of his grace* by them *in ••gnes and wonders:* therefore they were *Witnesses,* 1 *Cor.* 9.1. *Am I not an Apostle?*•ith *Paul.* Yea, 2 *Cor.* 11. They are Apostles; *Nonne ego plus? I am more.* He is ••lled the Apostle: when we speak of an Apostle, and distinguish him not by name, ••e commonly mean

Saint *Paul.* But he calls himself *Abortive,* 1 *Cor.* 15.8. *One ••rne out of due time.* One is said to be abortive three ways. First, either *Extra ••mpus debitum,* when he comes not in the due and expected time. Secondly, when •e is forced from the womb of the mother. Thirdly, when he comes not to full •erfection. *Paul* may be said abortive two ways, not the later: for *he labored •ore abundantly than they all.* Ingenuously he confesseth, that he *was not a whit behind ••e very chiefest of the Apostles.* There is a three-fold difference betwixt the rest of the Apostles, and S. *Paul.* 1. The Twelve for twelve years preached only to the twelve Tribes of Israel: *Paul* went presently after his calling to the Gentiles. 2. The Twelve •ivided the world amongst them, *Paul* took the whole world for his Parish. 3. The •est were called (all but *Matthias) à Christo mortali,* by Christ in his mortality; *Paul Christo immortali,* by Christ in his immortality. The rest, by Christ humbled: *•aul,* by Christ glorified. Though this difference be in their Apostleship, there is •o difference in their *Testimony:* they all witnessed the same LORD JESUS.

This *Witnessing* was one of the Apostles prime excellencies and privileges above •thers. The first privilege was their Mission, which was immediately from Christ •imselfe, *I send you:* whereas we are sent from him mediately by others. The se•ond, was their Commission; *Preach and Baptize,* &c. They were sent to plant the Church, whereas we build upon their foundation. The third, was their Authority, *••h.* 20.22. *Christ breathed on them, and said, Receive ye the Holy Ghost.* There was number of ceremonies to make up a Levitical Priest; annointings, washings, &c. •ut to make up an Evangelical Priest, Christ only *breathed* on them: thus in a great •easure they received the Holy Ghost, *Act.* 2.3. *There sate upon them cloven tongues, ••ke as of fire.* Such a fire was kindled on that day of Pentecost, that the whole world •ath been the warmer for it ever since. Therefore *Chrysostom* calls the Apostleship, spiritual Consulship, which was the greatest office in the Roman Government. •he last privilege is their *Testimony,* and Election to this testimony. God raised up Christ, and shown him openly; *Not to all the people, but to us Witnesses, chosen before* 〈◊〉 *God.* The Lord sent them forth *ad testificandum,* to bear witness of Christ.

In witnesses there are three things especially required: 1. That they be *Bonae ••mae,* of good report and repute: for a bad and vicious life enervates their testimony. •ut these were holy men: he that sent them to give testimony, did not deny them ••nctimony, *John.* 17.17. *Sanctify them through thy truth. Nihil est puero teste certius, •idor.* No witness is surer than a child's: when he is come to those years to under••and, and not to those years to dissemble. Thus doth God *Ex ore lactantium,* out of •hildrens mouths magnify his own praise. The witnesses were not children in un•erstanding, but in simplicity and innocence of heart. They might be reproved, they •old never be disproved. 2. That they be *Oculati testes, Eye-witnesses:* so were these, we shall hear. 3. That they be *Concordes,* 〈in non-Latin alphabet〉, to agree in their Testimony. •alse witnesses are easily found out, by being examined sunderly; unless they have ••nningly digested their tale; and then their mischief is more pernicious. But these •itnesses, when they were dispersed over the face of the earth, did *Vnum sentire, •um dicere,* mind one thing, and speak one thing: they delivered the same, wrote ••e same, wrought the same, witnessed the same truth even with their bloods. There••re were in all points *Idonei testes,* sufficient witnesses.

This Apostolical Testimony was not without some opposition: for there were others that came in the name of CHRIST, who had nothing to do with him. *Simon Magus* bewitched not only the Samaritans, but also the Romans. *Claudius* set up a brazen Image on Tyber bridge, with this blasphemous Inscriptions *To Simon the great god.* But while he sailed in the air *Remigio daemonum,* he fell down to the earth, and burst his neck. One *Manes,* admired of the Persians, took twelve men, whom he called his Apostles, and styled himself the Comforter of Israel. But undertaking to recover the Kings son, who was dangerously sick, and failing in the cure, he had his skin pulled over his ears. A Romish Doctor, called the Oracle of India, gave out that he was more holy than the Apostles, yea, than the Angels: yea, that God made him a proffer of hypostatical union, and assumption into the fellowship of the Deity; but the modest man refused it. That he was the worlds Redeemer, *quoad efficaciam,* in respect of efficacy; as Christ performed it, *quoad sufficientiam,* in respect of sufficiency. Horrid and unpardonable blasphemy! So one *Postill,* a Jesuit, under the name of mother *Jane,* printed a book called the *Victory of women:* Maintaining, that as CHRIST redeemed the superior world, Man: so mother *Jane* saved the inferior world, Woman. Here Saint *Paul's* Prophecy was fulfilled, 2 *Thess.* 2.11. *For this cause* GOD *shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.* They would none of Christ, let them welcome Antichrist. *John* 5.43. *I am come in my Fathers Name, and ye receive me not: if another shall come in his own name, him will ye receive.* He that will not believe these witnesses, shall everlastingly perish.

For as, *Seeing we are compassed about with so great a cloud of witnesses,* let us believe, 1 *John* 5.7. *There are three that bear record in heaven: the Father, the Word, and the Holy Ghost; and these three are one.* The Father bare witness to CHRIST, at his Baptism, *Matth.* 3.17. at his Transfiguration, *Matth.* 17.5. at a manifest and glorious Revelation, *John* 12.28. *There came a voice from heaven,* &c. The HOLY GHOST bare witness to CHRIST, in descending first upon himself, *John* 1.32. then upon his Apostles, *Acts* 2.4. making them also to bear witness, *John.* 15.26. Both *he shall testify of me, and make you testify of me.* The WORD bare record of himself, *John* 10.25. When the Jews put him to it; *If thou be* CHRIST, *tell us plainly:* He answered, *I have told you*▪ When *John's* Disciples asked him; *Art thou he that should come?* He witnessed, *I am he. Matth.* 14.62. When the high Priest questioned him; *Art thou the* CHRIST, *the Son of the Blessed?* JESUS said; *I am,* Thus he witness to the blind man whom they had excommunicated, *John.* 9.37. *Who is the Son of God? It is he that talks with thee;* I am he. This he testified to *Paul, Act.* 9.5. *I am* JESUS *whom thou persecutest.* And *these three are one; Non tantum in testimonio, sed* ⟨◊⟩ *essentia;* Not only in their witness, but in their essence, *Ardens. There be three th•• bear witness in earth; the Spirit, and the Water, and the Blood: and these three agree to one.* The Spirit of God, or of man inspired with that Spirit, applying to his comfort the water and blood that came out of Christ's side. Water being a sign of o•• Sanctification, Blood of our Justification. These three are one, saith *Augustine, I• mysterio, non in natura;* Not in nature, but in mystery: they *agree in one* Testimony. *Si qua in aquâ gratia, non ex natura fluminis, sed ex praesentia Flaminis;* The virtue that is in the water, is not of the water, but of the Spirit. Thus if *in the mouth of t••• three witnesses every word be established;* How strong should be our faith, that is confirmed with so many and so great witnesses? The intent of all is that we should believe, *John* 19.35.

He that saw it, bare record, and his record is true, that ye mig•• believe. Not to give credit to all these witnesses, is (so far as in us lieth) ⟨◊⟩ make GOD lose his purpose. Therefore these shall either witness to us, or ⟨◊⟩ day witness against us.

Eye-witnesses.] One eye-witness is better than many ear-witness. They spake not by tradition, or what curious relaters have buzzed in credulous ears: but oppose their own knowledge against all fabulous reports; *Vidimus,* we have seen.*That which we have heard, and seen with our eyes, which we have looked upon, and our hands have handled of the Word of life. That which was from the beginning:* Not of •ate days, no new sprung up noveltie. *Which we have heard,* immediately speaking in the world, as well as mediately speaking in his Word. He spake to our Fathers by the mouth of all his Prophets from the beginning: but in our days, by his own mouth: our ears have heard his Sermons. *Which we have seen with our eyes:* Behold him working miracles, raising the dead, casting out devils. *Which we have looked upon;* not having only a glimpse of him, but intentively looked upon him: as *John* pointed to him with the finger, *Behold the Lamb of* GOD. *Our hands have handled* his precious body, both before his death, and after his Resurrection. Doubtfull *Thomas* would not believe, and that *Ex professo;* till he saw the prints of his nails, and thrust his hand into his side; and then he cries, *My* LORD, *and my* GOD. *Handled of the Word of life:* How can this be? Though this being very GOD of very GOD, is neither visible nor palpable: yet in respect of the personal union of the two Natures in him, we say again; *That which we have heard, seen, and handled.* The Apostle Saint *John* doth especially of all the rest press this point; 1 *John* 5.10. *John* 20.31. *John* 21.24. This is that beloved Apostle, Evangelist, Martyr, all. Saint *Peter* was an Apostle, not an Evangelist. Saint *Mark* an Evangelist, not an Apostle. Saint *Matthew* both an Apo•tle, and an Evangelist, not a Prophet. Saint *Augustine* a Doctor, not a Martyr. Saint *Laurence* a Martyr, not a Doctor: but Saint *John* was all these, *Dyez. Pontan.* In his Epistles an Apostle, in his Revelations a Prophet, in his Gospel an Evange•ist, in his faith a Confessor, in his preaching a Doctor, in his chastity a Virgin, in his readiness to die for CHRIST a Martyr? suffering for him under the Cross, whom he saw suffering for him on the Cross. *This is the Disciple, that hath testify •hese things, and we know that his Testimony is true.* Saint *Paul* doth also earnestly •rge it, 1 *Cor.* 15.5. *He was seen of Cephas, then of the Twelve: he was seen of above ••ve hundred brethren at once: he was seen of James, seen of all the Apostles; and last of •ll seen of me.* And Saint *Peter* here confirms it; *We were eye-witnesses of his Majesty.* Now as *Aristotle* said; If *Timothy* had not been, we had not had •o much sweet music: but if *Phrynis (Timothy* his master) had not been, we •ad not had *Timothy.* So, if these Apostles, *John, Peter,* and *Paul* had not been, •e might have wanted such witnesses: but if JESUS their Master had not been, we had wanted such Apostles. They saw with their eyes, we hear with our ears, •ORD grant us all to believe with our hearts, the *Majesty of* JESUS CHRIST. So it follows.

Of his Majesty.] The Apostles saw not with such eyes as the world. The world saw neither *for me nor comeliness, nor anything desireable in him, Isaiah* 53.2. The Apostles saw his *Majesty.* The world saw him as a dejected, rejected man; *••h.* 19.5. *Behold the man:* the man loden with sorrows, and overwhelmed with mi•eries. The Apostles saw him *white and ruddie,* of the purest complexion, *the chiefest •mong ten thousand, Cant.* 5.10. Whiter than the Lilies of the valleys, redder than ••e Roses of *Sharon.* Were our eyes opened, to behold the incomparable

virtues of •ur blessed Savior; as *Plato* said of *Virtue;* he would ravish our souls with an un•xpressible love. He is a spiritual, Intellectuall Sphere, whose circumference is eve•• where, his Center nowhere. His *Majesty* is infinitely puissant, the chiefest of ten ••ousand. The Jews have a Pradition, that the *Messias* appeared to them at the ••d sea, like a man of war, delivering them from the Egyptians. For this they ••d a Song, *Exo.* 15.3. *The Lord is a man of war.* It is prophesied of him, *Isaiah* 53.12. ⟨◊⟩ *he shall divide the spoil with the strong.* His *Majesty* is infinitely great, his mercy is ••finitely sweet. *Cujus aspectu dispellu•tur tenebrae, cujus effectu liberantur animae;* His •okes dispel all dar•nesse, his power delivers our souls. Come now, and *behold him with the Crown wherewith his mother crowned him in the day of his espousals, in the day of the gladness of his heart, Cant.* 3.11. There is no peace but from him, no life but by him, no bliss but through him, no comfort but for him, no joy but in him; O blessed eyes that see the Lord *Jesus.*

How, when, where, and wherein, the Apostles were *Eye-witnesses of his Majesty,* the ensuing verses challenge to instance. Only learn we now, to make CHRIST the Object of all our eyes. Our carnal eyes cannot now see him: we must wait for that day, when *with these our eyes in our very flesh* we shall behold him, *Job* 19.27. Our spiritual, intellectual, faithful eyes may now see him. As the Israelites, when they were stung with those firy Serpents, looked upon the *Bre••• Serpent,* and were healed. So we that are stung with our sins, must look upon *the Son of man lifted up* to his Cross, *that we may not perish, but have life everlasting, John* 3.14. No contemplation of him, no benediction from him. As *Peter* said to the Creeple, *Act.* 3.4. *Look on us:* and he gave heed to them, expecting to receive something of them. So we must *look steadfastly on Christ,* or shall receive no alms of comfort. Behold him in faith, that God may behold thee in him, 2 *King.* 2.10. When *Elias* was to be taken up, *Elisha* begged of him, that a double portion of his Spirit might be upon him: he answered, Thou hast asked a hard thing; nevertheless, *If thou see me, when I am taken away from thee, it shall be so unto thee: but if not, it shall not be so.* A sinner doth desire of Christ, to be made a Saint, and to have his holy Spirit put upon him: Christ answers, *Thou hast asked a hard thing;* nevertheless, if thou canst see me with the eye of Faith, thou shalt have thy request, thou shalt be saved.

But before we come to behold his Majesty let us first look upon his misery. Let our meditations follow him, from his agony in the garden, all the way of his Passion, by the tract of his Blood, till we find him dead on the Cross. Behold the scourge fetching blood from his sides, the thorns harrowing his sacred head, his life-blood issuing out by the wounds of the nails. And as if all that were too little, a soldier opening his side with a spear after his death, and broaching out blood and water, *Lament.* 1.12. *Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like unto my sorrow.* Sorrow is a thing of that nature, it calls for *beholding:* and humanity cannot choose but yield an ocular pity. Every good eye will turn it self, and look upon them that are in distress. Those two merciless men, *Luke* 10. that went by the wounded man; though they helped him not, yet before they passed, they looked upon him as he lay. Our Savior being advanced on the Chariot of his Cross, unless we purposely turn away our eyes, we must needs be eye-witnesses of his sorrow. *Look upon* JESUS, *the Founder and Finisher of our faith, Hebr.* 12.2. Think of the torments he suffered, of the mercies he proffered, of the sacrifice he offered: and then, as there was never grief like his grief; so

there was never love like his love. When the Jews beheld Christ *weeping for Lazarus,* they said, *Behold, how he loved him! John.* 11.36. When we see CHRIST bleeding, weeping streams of blood for us, we may well say; *Behold, how he loved us!*

We cannot now with *Zacchaeus,* see his face, yet we may behold his mercy. We cannot with the sick woman, touch his hem, yet we may touch him. We cannot hear *Verbum Dominum;* we may still hear *Verbum Domini.* We cannot behold him dying on the Cross, yet we may contemplate the efficacy of his Cross, and the price of his sacrifice. His Blood is like the widows oil, •*King.* 4. Enough to pay all our debts, and to spare, for ourselves to live upon be••i•. *Luke* 10.23. *Blessed are the eyes which see the things that ye see.* Blessed eyes, ⟨◊⟩ with faith and love see the LORD JESUS. *John* 8.56. *Your Father Abraham ••joyced to see my day: he say it, and was glad.* He saw it in hope, we see it in faith. H•• saw it and rejoiced: who can behold, the day of CHRIST, that is, the day of salvation and not rejoice? Indeed we are naturally *borne blind, how then shall* ⟨◊⟩ *•me to see? John.* 9.19 Only JESUS must open our eyes, that we may see him•••fe. *John.* 20.29. *Thomas, because thou hast seen me, thou hast believed. Blessed are ••ey that have not seen, and yet have believed. Tanto magis beati in credendo, quanto mi••s expediti in videndo;* Our faith shall have so much the more commendation, as our ••es have been permitted the less vision. It is held by Divines a principal part of ••r glory in heaven, to see JESUS CHRIST. They that are in the Courts of ••inces, behold gorgeous apparel: at rich men's tables, we see costly delicates: on ••e sea men see strange wonders: on the land, glorious Palaces: yet *Peribit visus & ••sum;* the eyes shall be stopped with dust, and the objects burnt with fire. The •ost blessed sight, is to see God in peace: though we lose all the spectacles on earth, *••do videamus te,* Lord Jesus let us see thee to our eternal comfort. Bless us, O Fa••er of lights, with that everlasting vision, where no clouds nor darkness shall hin••r our speculation. O may we spend that eternity never to be spent, in the joyful ••ght and peaceful enjoying, of Thee our Maker, thy Son our Savior, and that ho•• Spirit our Comforter; to whom be glory forever. *Amen.*

VERSE 17. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory; This is my beloved Son in whom J am well pleased.

THe Apostle might seem to have delivered a wonder, a paradox, an incredible mystery: he must now stand to it, and declare the wonder, explain the paradox, unfold the mystery. What was it? that they had *Seene the •ajestie of Christ.* His Majesty? This is that wonder, that paradox, that mystery. •he world had seen his pain, his contempt, his poverty; but his *Majesty?* It had ••ene him come thirsty to the fountain, hungry to another's table, weary to his re••se, desiring entertainment where he found it not: but his *Majesty?* It had seen ••m crowned with thorns, bleeding with scourges, forsaken on the Cross: but his *•ajesty?* It had seen him in the form of servant, full of ignominy, full of misery; •ut full of *Majesty?* It never saw that. Well then, this *Majesty* doth our Apostle de••are: he hath said it, he will prove it. *For he received from the Father honor and glo••e.* We say, that honor conferred by the King, is died in grain, and will hold co••ur: yet it hath the change, for though the color hold, the garment it self will •ear out. Now when the garment is tottered to rags, farewell color: so when the •ody

is consumed to dust, farewell honor. But when the King of heaven gives ho•our, it will hold indeed:

—hunc nec Iovis ira, nec ignis,

Non ferrum poterit, nec edax abolere vetustas.

•s *Isaac* said *Jacob, I have blessed him, and he shall be blessed:* so God saith of that •an, I have honored him, and he shall be honored.

He received from God the Father, &c.] You see, the form of the words is Re••ptory; *He ••ceived.* The •arcels are •ive:

- Who, Christ; *He received.*
- Of whom, God; *Of God the Father.*
- What, *Honor and glory.*
- When; *When the voice came from the excellent glory.*
- How; *This is my beloved Son,* &c.

There could be no Testimony, *Plenius vel planius, manifestius vel magnificent••* more perspicuous, or more glorious. Honor requires reverence: God hath honored his Son, let us honor the Father, and give the devout reverence of humble hearts to the whole Trinity.

He received.] This is the first Circumstance, the person to whom this honor is given. *He received,* but Receiving implies want; now is there any want in Christ? *Coloss.* 1.9. *It pleased the Father, that in him should all fullness dwell. The oil of gladness* did so fill him, that it ran over the brinks of his Humanity, and fills us 〈◊〉 members. *Of his fullness we have all received, grace for grace, John.* 1.16. The Plenitude of Christ was not *Plenitudo sufficientiae,* a sufficient fullness, enough to serve his turn: but *superabundantiae,* an over-flowing fullness; a sea of grace, able to fill all 〈◊〉 channels. Not *Transitionis,* a passing or vanishing fullness; as a Cistern may be•••l, and emptied again by cockes: but *Habitationis,* a permanent and inexhaustible fullness: it dwells in him. How then is he said to *receive?* Could there be addition, where is no defect? Can a thing be more than full? This receipt doth in nothing prejudice the immensenesse of the Deity: for Christ must be considered two ways, as he is God, and as he is man. He that mediates between both, must be both. He•• then the answer is easy; It is God that gives, and it is man that receives. The Father hath not more glory, omnipotent, or perfection, than the Son, as he is God; b•• as this Son of God is made the son of man, he *receives* grace and glory. God gives to man, and receives nothing of him: man receives of God, and gives nothing to him. Hear him speak as God; *All thine are mine, John.* 17.10. Hear him as man, *Vers.* 9. *They whom thou hast given me, are thine.* As man he receives of the Spirit, *Luke* 14.18. As God he communicates to the Spirit, *John.* 16.14. *He shall receive of mine.* The Son takes of the Father, and the Spirit takes of the Son, *verse.* 15. Yet so that what is of one Person, is of the whole Deity; excepting only those personal and individual proprieties; as the Father to be the

Father, and to beget; the Son ⟨◊⟩ be the Son, and begotten, not to beget; the Spirit neither to beget, nor to be begotten, but to proceed. So the Son only to be man, not the Father nor the Spirit. As God he had no beginning, as man he received a beginning in time, *Galath.* 4.4. As man, he was made of his mother; as God, his mother was made by him: so he is both *Mariae Factor, & Filius,* the Father of *Mary,* and the Son of *Mary.* As God, he chargeth us to *Continue in verbo suo, in his own Word, John.* 8.31. and *verse.* 51. *If a man keep my saying,* he shall never see death. As man, he confesseth, *John.* 7.16. *My doctrine is not mine, but his that sent me.* As he*honors* the Father, so he receives *honor* of the Father, *John.* 13.32. God doth *glorify* him, and is *glorified* in him. As God he says, *I have of mine own:* as man, *All things are delivered unto me of the Father.* As God, *he doth what he will in heaven, and earth, and all places:* as man; *A• power is given to me in heaven and in earth, Mat.* 28.18. Thus is this doctrine clean; that CHRIST, who as GOD gives all things, as he is man receives something here, *Honor and glory.*

Now for whom doth Christ come to be a Receiver? For whose sake did eternity admit an estate to receive in time? Perfection it self to grow in stature? Wisdom it self to increase in knowledge? not for himself, but for us. *Contentus ••pere, ut posset tribuere;* He would take of God, that we might take of him, *Gen.* 13.2. *Abraham* was wealthy, *exceeding rich in cattle, silver, and gold:* yet when he recovered the spoil of Sodom, and it was re-offered him by the King; he took somewhat: but how much? no more than he meant to give away, *Gen.* 14.23. *I will ••• take away anything from thee* for myself, lest thou shouldest say, *I have made Abra••• rich:* but I will accept a portion for the young men that went with me. Christ was so rich, that he need not receive honor and glory: yet was he content to *receive* it of his Father, that he might give it to us his children.

From God the Father.] This is the second Circumstance, of whom he received it. Here observe the manifest distinction of Persons in the Deity. The Father •ives honor, the Son receives it. The Father speaks from heaven, the Son •ears it. *Personae non confundendae, sed suis proprietatibus secernendae, Aug.* There must be no confusion of the Persons, but a distinction of their proprieties. We be•eeve, there is a Father, *Eo quod habet filium,* because he hath a Son: we be•eeve there is a Son, *Eo quod habet Patrem,* because he hath a Father. We believe here is an Holy Ghost, proceeding from the Father and the Son, coequal and •oevall with the Father and the Son. Because he is a Divine Person, and neither the Father nor the Son. *Non confusa in una Persona Trinitas,* against *Sabellius: non digisa in natura Divinitas,* against *Arius.* The father is not greater than the Son, nor •he Son than the Spirit: *Eadem aequalitas, eadem aeternitas.* But the father is said to •end the son, and the son to send the Spirit: this seems to imply some superio••tie of the sender to the person sent? The Father sends, and is not sent: the •onne sends, and is sent: the Holy Ghost is sent, and sendeth not: yet is •here no inequality. There are three ways of sending. 1. *Per authoritatem,*•y authority, so a superior sends an inferior. 2. *Per consilium,* by advise •nd Council: so the less may send the greater. As the privy Council may •end the king to take the air, or to lead an army. So an equal may send his •quall; as *Act.* 15. the *Elders* sent *Paul* and *Barnabas* to Jerusalem. 3. *Per originem,*•s the fountain naturally sends forth the spring. So the Father sends the Son, the Son sends the spirit. The father as the fountain begets, the Son is begotten, the Holy Ghost proceeds. CHRIST is said to be sent in respect of his acception of •nother nature. *Gal.* 4.4. *When the fullness of time was come, God*

sent his Son made of woman. The man confesseth; *My Father is greater than I:* yet in regard of his Person, *I and my Father are one, John.* 10.30. And Saint *John* adds to them the Holy Ghost, and concludes; *These three are one.*

The word Trinity, say our Papicolists, is not found in the Scriptures: yet the •ubstance of the word is apparent, *Matth.* 3. At the Baptism of CHRIST, there was a manifestation of the three Persons. *Patris vox auditur,* &c. the voice of the Father is heard, the Humanity of the Son is felt, the visible sign of the Holy Ghost is perceived. Who spake of his Son, but the Father, who was baptized and •poken to, but the Son? Neither of these appeared in the form of a Dove, but •he Holy Ghost. A Trinity did begin both the world and the word, that is the Scripture. *Gen.* 1 *Creavit Elohim coelum & terram.* The verb is singular, *Creavit;*•oting the most simple essence of God. The substantive plural, not *El,* but *Elohim,*•o show the pluralitie of Persons. It is observed on, *Deut.* 6.4. *Dominus noster De•s unus est Dominus. The Lord our God is one Lord.* Why doth *Moses* thrice mention the name of God, but to show the distinction of three persons? Why doth he apply the word *Vnus, One,* to all of them, but to show the unity of essence? Why is *Noster, Our,* put in the second place; not in the first, nor in the last, but in the middle or second place; but to show that the second person should take our nature upon him? *Aug. Esa.* 6.3. *Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory. Ter Sanctus,* thrice is God called *Holy, to* note unto us the three persons. *Dominus non domini, deus non dii;* once *Lord,* once *God:* and the earth is full of *His glory,* not *Their glory;* here is the unity of the essence. *Gen.* 1.26. *Let us make man in •ur Image, Faciamus,* let *Vs* make; there is a Pluralitie of Person. *Ad imaginem nostram,* to our *Image,* not Images; there is the unity of the Essence. *Matth.* 28.19. *Baptism in the name of the Father, of the Son, and of the Holy Ghost.* The Father, Son, and Holy Ghost; there are three distinct Persons: *in Nomine, non in nominibus;* in the Name, not names; there is one Essence. The Holy Ghost is called the finger of God, CHRIST the Hand of the Father: now as the finger is in the hand, and the hand in the body: so of one and the same most pure and simple essence is the Father, Son, and Spirit. But as it was reported of *Alanus,* when he promised his auditory to discourse the next Sunday, more clearly of the Trinity, and to make plain that mystery: while he was studying the point by the Sea-side, he spied a boy very busy with a little spoone, trudging often between the sea and a small hole he had digged in the ground. *Alanus* asked him, what he meant: the boy answers, I intend to bring all the Sea into this pit. *Alanus* replies, why doest thou attempt such impossibilities, and misspend thy time? The boy answers; So doest thou *Alanus:* I shall as soon bring all the sea into this hole, as thou bring all the knowledge of the Trinity into thy head: All is equally possible: we have began together, we shall finish together: saving of the two, my labor hath more hope and possibility of taking effect. I conclude with *Bern. Scrutari temeritas, credere piet••, praedicare securitas, noscere aeterna faelicitas.* It is rashness to search, godliness to believe, safenesse to preach, and eternal blessedness to know the Trinity, yet let us know to praise the Trinity. In the words of our Church; *Glory be to the Father, to the Son, and to the Holy Ghost,* And let all answer; *As it was in the beginning,* ⟨◊⟩ *now, and ever shall be world without end.* Amen.

Honor and Glory.] This is the third circumstance, the matter what he received Observe we here three collections.

1 CHRIST would receive honor of his Father. The devil would have given him glory: *Matth.* 4.8. When upon a high mountain he shown him all the kingdoms of the world, and the glory of them: *All these will I give thee, if thou wilt fall down and worship me.* Where was *Promissum* and *Pactum:* his promise, *all these will I give thee:* his Covenant, bargain, or condition, *Si cadens adoraveris •t. If falling down thou wilt worship me.* This seems to be a fair match; for one crouch of his knee, to have so many Crowns for his head: for a little prostration, so great promotion. If the devil had proffered this to Alexander, or to Caesar; it had been a bargain. When he made this offer to the Hierarchy of Rome, they presently took him at his word. But our Savior would none of it: he knew that Satan could give no honor to another, that had none himself: that this glory would dishonor him, and his Father also. Therefore he requited him with, *Get thee hence Satan.* Men would have given him honor: they purposed to have Crowned him King. *John.* 6.15. but he refused it. *I receive not honor from men, John.* 5.41. Divine and religious honor he refused not: they worshipped him, this he suffered. *He that honors me, honors my Father;* this he preached. But human and temporary honor he rejected; and would none of their hasty coronation with carnal hands. *John.* 18.36. *My kingdom is not of this world.* Yea more, he sought not to honor himself. *John.* 8.50. *I seek not mine own glory.* Verse 54. *If I honor myself, my honor is nothing.* Teaching us to accept praises from others lips, not to be our own trumpets. But when the *Father* gives him *Honor,* this he *receives,* this is only worth acceptance. 2 *Cor.* 10.18. *For not he that commendeth himself is approved, but whom the Lord commendeth.* For this he prays. *John.* 12.28. *Father, glorify thy Name.* The Father in honoring the Son, honored himself. As CHRIST said; *He that hath* seen me, *hath seen the Father:* He that believes in me, *believes in my Father:* He that receives me, *receives my Father:* so he that honoreth me, *honoreth my Father.* But *Honor in conference, non in accipiente;* honor is in the Person giving it, not in him that receives it: but Christ that *received* it, was also God the giver of it. It is he that gives honor and glory, and it is he that takes honor and glory, and to him he honor and glory forever.

2 All honor and glory is CHRIST'S; as being delivered to him by the Father, *Luk.* 10.22. He is *Primogenitus,* the first begotten, the only begotten of God; only worthy of the kingdom. *Rev.* 5.12. *Worthy is the Lamb that was slain, to receive power, and honor, and glory.* Worthy; when he takes it, he doth not *I•••dere alienum,* or *arripere indebitum;* arrogate that to himself which is not his own right: but *Dignus est,* he is *Worthy.* It is his own propriety; yet he is content to communicate and impart it. *The glory which thou gavest me, I have given them, John.* 17.22. The same glory *Qualiter non Aequaliter:* the same glory, not the same degree of glory. *Eandem in natura, non in mensura:* the same in nature, not so much i• measure. Let the privilege of Primogeniture be reserved to himself. 1 *Cor.* 15.•1. *There is one glory of the Sun, another glory of the Moon, and another glory of the ••rres.* Christ is that Sun which gives glory to us the stars. *Of his fullness we have received grace for grace* here, glory for glory hereafter. On earth the glory that divided, seems to be diminished: and one think that, so much honor is taken ••m himself, as is added to another. But in heaven the glory of Christ shall not abated to himself, though it be communicated to millions. Nor shall ones glo••• eclipse another's: *Tanta singulis, quanta omnibus:* such shall be to everyone, as is any one. We see to whom we are behold• for our honor. 2 *Sam.* 9.7. *David••aced Mephibosheth,* set him at his own table, teste••ed him all the

land of his grand••there *Saul;* and all for the love that he bare to his father *Jonathan.* So God honou•••h us, *sets us* at his own table, yea*with his Son in his Throne;* restoreth to us all the ••heritance which our Grandfather *Adam* lost, yea more than ever •e possessed; and 〈◊〉 this for his Son, and our Father, JESUS CHRIST his sake. King *Pha•••h,* honored the Eleven Patriarchs for *Joseph's* sake, gave them the fat of the •nd of Egypt, and highly enriched them. So GOD honoreth us with his his grace this life, and with his glory in the life to come, and all for Jesus his sake.

3 All true and blessed *honor* comes from God, and is to be sought there. *Job•••*es, it is *He that girds on the kings girdle. Promotion cometh neither from the East, ••r from the West;* from North nor South, but only from the *Lord;* saith the Psal•ist. It is true that worldly honor is often arrogated: and *Datur indigno dignita•. •ignitas a do, non Indignus:* the honor is of God, not the us worthy person that •••th it. He always gives *Principatum,* the dominion: not always *Principem,* the •overnour: for he may come to it by Intrusion, and hold it by usurpation.

The honor of this world is merely titular. Either infeoffed to the blood: ••d what glory is it to the degenerate son, that such a noble Father begot him? •ll greatness had a beginning, and the beginning of that greatness was Desert. Am noble? let me know, this Noblenesse is the lest part of mine: my fathers won it •y their virtue: they had the glory, I enjoy but the Titles. This privilege of blood, •ithout respondent virtues, is but an empty conduit pipe: it is a pipe still, but it hath •o water in it. Another by his just merit hath gotten honor: it is derided, because is not derived: yet is that man more truly honorable. For the other wears •ut the shadow of his Predecessors triumphs: this man wears the substance of his •wne. *Et que non fecimus ipsi, vix ea nostra voco.* It was a witty answer, that a young •entleman gave to *Arn•bius,* one who disgraced his honor because it was of •he first head: my Genealogy. is a shame to me, but thou art a shame to •y Genealogy. Or, as a Prelates son said to a noble heir, who twitted •s upstart Gentry: *Ego sum ortus domus meae, tuos casus tua:* I am the East or ri•ng of my house, thou art the West, and falling of thine. It is a shame for a man •o think, that the book of his Pedigree, and his Fathers Seal-ring, are sufficient •mblemes of honor: that he is glorious enough, because he is •attered. Or, it may •ee, there is an honor entailed to riches as in the City, credit grows just as fast as money: and in the country, reputation is measured by the acre. Then honor must •e overtaken, when it cannot be met. And now some honorable progenitor must •e found out, that either was dead many hundred years since, or never was noble 〈◊〉 perhaps never was at all. *Moses* condemned it for a heinous sin to steal children: •ut we have those that think it no sin to steal parents. This is a popular, ticular, ridi•ulous honor. If thou wouldest know such a one, *Nudum i•spice,* loo•e upon him ••ked, saith *Seneca. Depona• patrim••nd,* let him put off his patri•io•ie, let him 〈◊〉 •ff the vain acclamations of the multitude, let him put off his popularity, let him 〈◊〉 of his opulencle; *& all•• fo•tui•••dudaci•,* and all the other const•••ties of 〈◊〉 ••une: *corpus ipsum exuat, animum intuere:* let him put off his very body, look 〈◊〉 •••o his soul. Then thou must see, *Quia•••i•l qua•t n•f••, •••no* 〈◊〉 *••gnuo;* how noble he is, by observing how good he is w•ither he •well with ••there man's subtance, or stand upon his own worth. A good man will not follow honor, but is all if he let

it overtake him. *Honorem Cato non debuit petere, sed civit •s ob v•t••• non petenti reddere, Aug.* It was not for *Cato* to beg honor of the City, b••• the City to give him honor for his virtue.

Quintus C••i••e writes of a Gardener, a very poor man rich in all plenty, ••cept plenty of riches. *Alexander* of *Macedon* proffered him the kingdom of *S•••* but he refused it with this answer. *Nunquam erit mihi curiae perdere, quod* ⟨◊⟩ *erat mihi curae potere.* That shall never trouble me with care to lose, which did •ver trouble me with care to get. Memorable and worthy, and such a proced••• may cast a blush on the cheeks of Christians: for we are all too greedy ⟨◊⟩ honor.

Well if we would be honored, let us honor CHRIST: for in is, and ⟨◊⟩ him comes, all *Honor.* The most noble deriving of ourselves, is from Christ: the ⟨◊⟩ Nobility is the nobility of Faith, and the best Genealogy the genealogy of g••• works. Men's earthly glories are like their shadows in the Sun: the bodies •••dow is at morning before us, at noon beside us, at night behind us. So their ho•••• is at morning before them, in a goodly luster: at noon in the full beside them, wi•• a violent heat: at evening in the wane behind them, with a neglected pity. Only some differ in their noon or meridian of greatness: for instead of having their ••nour besides them, they are besides their honor. 1 *Sam.* 2.30. *Them that honor me, I will honor: and they that despise me, shall be light esteemed;* saith the Lord. H•• that shall seek the Lord's honor, and neglect his own: shall find his own hono•• in the Lord's. A man while he hunts after his own shadow, flies from the same and his shadow is still unovertaken before him: but when he turns his face to the sun, and follows that, his shadow will follow him. He that seeks honor, a•• turns his back upon CHRIST, cannot reach it; it is too swift of foot for him let him turn his face to CHRIST, and follow him; behold, honor ways a•• his back, and will never fail to attend him. Now seeing we look for all hono•• and glory from CHRIST, let us ascribe all honor and glory to CHRIST, singing that heavenly Hymn, *Revel.* 7.12. *Blessing, and glory, and wisdom,* ⟨◊⟩ *thanksgiving, and honor, and power, and might be unto our God forever and e••.* Amen.

When there came such a voice to him from this excellent glory.] This is the fourth circumstance, the time when; the Apostle *Beheld,* and their Master *record,* this glory and Majesty. For to this we must restore the last clause of the former verse: *They were eye-witnesses of his Majesty:* when? at this time, *when there come such a voice from the excellent glory.* Considering therefore together, their ⟨◊⟩ Testimony, with his audible assurance from the supreme glory; we may justly conceive here three things:

A

- Spectacle, with the time of it; *When* they saw it.
- Oracle; *Such a voice from heaven.*
- Miracle; that a uoice should be heard on earth, which *d•••e, from* ⟨◊⟩ *excellent glory.*

So there is in the words, *Quando, Qu•••ando, inde* When it was; at the ⟨◊⟩ of his glorious testification. How, by *a voice, such* a voice. From whence, *s••• ⟨◊⟩ excellent glory.*

When •b•ir come.] The precise denomination of the time and place of ⟨◊⟩ glorious revelation, but all••e questionable, but without all doubt it we ⟨...⟩ figuration no the •o••t i• for so the Apostle declares himself in the next verse. ⟨◊⟩ but his Majesty might appear also at other times, and in other matters, yet ⟨◊⟩ most conspicuously.

For they speak not •er• of Christ's ••ding in triumph to Jerusalem, ⟨...⟩ ⟨◊⟩ . When the people gave the acclamation of *Hosanna,* and *Blessed is he that ⟨◊⟩ ••th in the Name of the Lord;* they then saw his Majesty. Ver. 5. *Tell ye the daugh••• of Zion, Behold, thy king cometh.* Though *meekly, sitting upon an Ass;* yet *thy ••ng.* The veil of his humility was so far lifted up, that they might see his *Ma••stie.* But the Apostle speaks of a sight, not common to the people, but peculiar to ••emselves.

They speak not here of his miracles, wherein also appeared his *Majesty.* When •e quieted the winds and seas, walked on the waters, raised the dead, cast out divelsl ••re was *Majesty.* When, *Matth.* 21.12. he went into the Temple, cast out all them ••at bought and sold in it, and overthrew the tables of the money changers. *Jerome*••nceives this to be the greatest of all his miracles. His wonders did evidently prove ••s majesty. Now these were of two sorts; such as he wrought upon the bodies of •en, which we most admire because they are most visible, and subject to sense. And ••her, that he wrought upon the minds of men; *Quantum ad immutandas interiores ••res,* as the School speaks; to the change of the inward power: and these were ••e greater miracles; but because they were not so visible, therefore not so remar••ble. *Act* 4.13. The Jews hearing the words, and seeing the wonders, wrought ⟨◊⟩ *Peter* and *John* and perceiving that they were unlearned men; *Admirabantur,* they •ought it a miracle: and conclude, *that they had been with* JESUS. If this mira••e be wrought upon a man, that his conscience be sanctified, sure he hath been with *••sus,* or *Jesus* hath been with him. *Matth.* 9.9. CHRIST finds *Matthew* at the ••ceite of custom; and says but, *Follow me, and he arose and followed him.* Though •e sate at the custom house, like an Usurer in his broking house, yet upon his call he ••llowed him. *Fulgur divinae majestatis videntem ad se traxit.* Some strange light••ng of *Majesty* appeared in his looks, and miraculously drew a worldling unto ••m, *Luk.* 4.29. They brought him to the brow of a steep hill, purposing to cast, ••m down headlong; *But he passing through the mids of them, went his way. Stare in ••edio insidiantum, & non apprehendi;* to stand in the midst of his enemies, and no •an able to lay hands upon him; here was a great majesty, *Chrys. John.* 18.6. The •ind rabble came *with torches,* the cowards *with swords,* a traitor *with a band of men;*••d as if multitudes were not sufficient, there must be *Officers* among them: but •hat was the issue? *As soon as he said unto them, I am he, they went backward, and fell to •e ground.* With the breath of two short words, sweetly and kindly spoken, *Ego ••m, I am he;* they were repelled. *Quid faciet judicaturus, qui hoc fecit judicandus? Quid regnaturus poterit, qui hoc moriturus potuit? Aug.* What can he do when he shall ••dge, that did thus when he was to be judged? What shall be his power reigning, •hen such was his power even dying? Here was *Majesty.* But of all, that *Matth.*•1.12. did far transcend in expressing his Majesty. That one man

unarmed, with•ut guard of soldiers, without a Commission from Herod or Caesar: in despite •f the Scribes that hated him: of the people that contemned him: should *cast forth*•en, tradesmen, covetous tradesmen! How *Demetrius* would have stormed to see •is occupation of silver shrines endangered, endamaged; and cried out two hours •ogether; *Great is Diana of the Ephesians!* Yea, that he should cast forth abundance •f them; such a multitude of men and cattle, that a pretty army could hardly have •erformed it. And that with a little *Whip,* without noise, contradiction, or tumult! Oh here was *Majesty. Igneum quiddam & Sydereum radiabat in oculis ejus. •ieron.* Something more bright than the fire or stars did certainly shine in his •yes. Such a Majesty of Divinity appeared in his looks, that none durst resist him. *•rigen.* This was a greater miracle, than turning water into wine: there *Inanimata •ateria,* a matter without life doth yield unto him: but in this, *Tot milium hominum •omantur ingenia;* the refractary and perverse hearts of many thousands of obstinate •en are convinced. Here they might manifestly see his *Majesty:* but of this our Apostle discourseth not.

Nor yet of that visible scissure of heaven, *Matth.* 3. Where was manifest the •eavens apertion, the Spirits descension, the Fathers testification; *This is my beloved Son.* There was a *voice,* and a voice *from heaven,* and witnessing the same thing th•• here: even there they were *eye-witnesses of his majesty:* but neither is that pla•• meant here.

Now is it understood of that testimony, *John.* 12.28. There was also a *vi•,* and a voice *from heaven* and from *the Father* in heaven; and a voice that *ho••* CHRIST, *I have both glorified it, and I will glorify it again.* The people said, i•*Thundred,* others that an *Angel spake;* CHRIST, says plainly, that *the voice came for their sakes.* Ver. 30. Here also were they witnesses of his Majesty: but ••ither to that testimony hath our Apostle here a reference.

Nor is it meant of his Resurrection from death, worthy of all admiration. When out of a Sepulcher, a sepulcher not of earth, but of *Stone,* one entire stone without any seam or fissure in it: another stone rolled to it, that stone sealed th•• seal guarded: the Lord arose, bursting the bands of death, and triumphing over the grave: manifesting himself to one, to two, to ten, to more than five hundred brethren at once, and thus dwelling on the earth forty days! Here was a clear demonstration of his powerful *majesty.*

Lastly, it is not referred to his triumphant Ascension; when he *led captivity captive,* and went up gloriously to the place whence he came. At this the Apostles were present, *beholding while he was taken up, Act.* 1.9. *He was received out of their sight,* therefore till that moment they had the sight of him. They saw the Angels the testified it; *Why stand ye gazing up into heaven? This same Jesus shall come from heaven, in the like manner as ye have seen him go into heaven.* They saw him, *and they worshipped him, Luk.* 24.52. Here was also an apparent manifestation of his *majesty. Act.* 1.8. *Ye shall be witnesses unto me.* Himself told them immediately before, that they should be witnesses of this: and here was a sufficient *Majesty* for their testimony, and they gave a sufficient testimony of that *Majesty.*

But yet Saint *Peter* intends another, and that a more especially instance: ⟨◊⟩ seen to the people, as were some of the former glories: nor to all the Apostles, a• were the rest. But particularly to three, whom the LORD JESUS chose one. *Matth.* 17.1. *Jesus taketh Peter, and*

James, and John, and bringeth them up into a high mountain apart: And was transfigured before them. Why this revelation was given to them three only; *Non qui legit, sed qui elegit, novit:* not he that reads it, but he he that chose them knows. So far as we may soberly, and with due reverence search the next verse will fitly call on us to consider.

But why did the Apostle single out that Time and Place, more than any other, to exemplify CHRIST'S Majesty, and the honor conferred on him by the Father. 2. Because *Moses* and *Elias* appeared to him there: in all the rest of his miracles he had no company but men on earth, now he had a testimony from two glorious Saints in heaven. His command was known to be great over the creatures below, this was every day conspicuous: but that now it should extend to heaven, but was an ample show of *Majesty.* 2. But especially because he was *caelesti gloria ••tus; his face shining as the Sun, and his raiment white as the light. Nil terrenum ••spiciebatur, sed caelestis undique refulgebat Majestas.* Nothing of earth was seen, but a divine and heavenly Majesty appeared. For this was a little map of heaven, a glimpse or abridgement of that infinite glory. Before his power might appear, 〈◊〉 under the veil of his mortal flesh: now the manhood is become glorious. As the fire makes everything that is cast into it, like it self: so the glory circling him, and inherent upon his body, *similem sibi reddidit humanitatem,* made his humanity gloririous like it self.

This was then the most magnificent demonstration of his *Majesty;* where heaven was brought down to earth to illustrate it. He rose from the grave to the earth of the living, there was *Majesty, Rom.* 1.4. For in this *he declared himself to be the Son of God with power, by the resurrection from the dead.* He ascended from the earth to heaven, there was *Majesty.* But here he commanded heaven to come down 〈◊〉 him, this was the greatest declaration of his *Majesty.* Now he sits in heaven with •ajesty, *Hebr* 8.1. *On the right hand of the Throne of the Majesty in the heavens.* He ••all one day come to judge the world with *Majesty.* The Lord hath given him this *•onour* and *Majesty; A Name which is above every name.* Let us ascribe glory to that •ajesty, and blessed be his Majesty forever! Here now it is plain, what the Apo••es saw: the world was eye-witness of his misery, they, of his *Majesty.* The •orld beheld him in the form of a Servant, they as their Master and Maker. The •orld, as a worm, not a man: they, as the *King of glory.* The world, as a thing •ot desireable: they, as *Fairer than all the children of men, Psal.* 45.2. Blessed eyes ad••tted to this vision! It was Saint *Augustine's* wish to have seen three things: Rome •her glory, *Paul* in the Pulpit, CHRIST in the flesh. That is now past hope •re on earth, our labor must be to see him hereafter in Heaven. *Isaiah* 33.17. *Thine ••es shall see the King in his beauty.* LORD give us this vision, this fruition, and we •e then blessed forever.

Such a voice.] This is the second point, the manner how God testified, con••rning the honor of his Son: by a *voice,* his own voice. The Logicians di••inguish between *Sonus, Vox,* and *Verbum;* a Sound, a Voice, and a Word. Sound of insensible things, as Lute, Organ, &c. Voice, of sensible, but irrational, as •easts: a Word, of that which hath both sense and reason, man. Here is a *Voice,* at a *Word* with it. A word is first conceived in the heart, and then uttered by the •oice: yet we hear the voice before we know the word. *John* calls himself, *The ••ice of a Crier:* CHRIST the eternal *Word,* was before *John,* and all other voi••s. For, *John.* 1.1. *In the beginning was the Word:* and that beginning was before 〈◊〉 beginnings, without beginning; *Principium sine*

principio: yet the world knew not •e *Word,* till it was preached by the *voice* of men and Angels. The word in it ••lfe is before the voice, yet to us the voice goes before the word, *John* 1.15. *He ••at cometh after me, was before me. Tully* commends voices, *Socrates* for sweetness, *••sias* for subtlety, *Hyperides* for sharpness, *Aeschines* for shrilnesse, *Demosthenes*••r powerfulness. Gravity in *African,* smoothness in *Laelius;* rare voices! In ho•• Writ we admire a sanctified boldness in *Peter,* profoundnesse in *Paul,* loftiness in *••hn,* vehemency in him and his brother *James,* those two sons of Thunder; fer••ncie in *Simon* the zealous. Among Ecclesiastical Writers, we admire weight in *•ertullian,* a gracious composure of well mattered words in *Lactantius,* a flowing ••eech in *Cyprian,* a familiar stateliness in *Chrysostom,* a conscionable delight in *Ber••rd,* and all these graces in good Saint *Augustine.* Some construed the Scriptures ••egorically, as *Origen:* some literally, as *Jerome:* some morally, as *Gregory:*••hers pathetically, as *Chrysostom:* others dogmatically, as *Augustine.* The new •riters have their several voices: *Peter Martyr* copiously judicial: *Zanchius* ju••ciously copious. *Luther* wrote with a cole on the walls of his chamber: *Res & ••rba Philippus, res sine verbis Lutherus, verba sine re Erasmus, Nec res nec verba Ca•lostadius. Calvin* was behind none, not the best of them, for a sweet diluci••tion of the Scriptures, and urging of solid arguments against the Antichristi••s. One is happy in expounding the words, another in delivering the matter, a ••ird for cases of conscience, a fourth to determine the School-doubts. But now ••t all these together: an hundred *Peters* and *Paul's,* a thousand *Bernard's* and *Au••tines,* a million of *Calvin's* and *Melancthons:* let not their voices be once na••ed with this voice. They all spake as children, this is the voice of the *An••ent of days, John.* 7.46. *Never spake man,* as GOD himself speaketh. *Herod,* it ••emes, had a pleasing voice, when he drew to himself such an acclamation, *Act.••.*22. *It is the voice of a god, and not of a man.* But the Angel proved to *Herod's*••nfusion, that acclamation to be the voices of men, not of God. But this voice that ••me from heaven concerning this God and man, was the *voice* of God, not of man. •he Angel that talked with *Zacharias,* spake *Debarim tohim, debarim nehummim, •ach.* 1.13. *Good words, and comfortable words.* But this voice is the voice of Power, the voice of comfort, the voice of love, the voice of life. Man hath *virtutem ••cis,* power to speak: but God reserves to himself *vocem virtutis,* to speak in power, *Psal.* 67.33. *Loe, he doth send out his voice, and that a mighty voice.* Saint *Paul* had a powerful voice, when he said to the Creeple *with a loud voice, stand upright on •y feet: And he leaped and walked, Act.* 14.10. In so much that when the people saw it, they cried; *The gods are come down to us in the likeness of men.* S. *Peter* had a power full voice, when he persuaded three thousand souls at one Sermon. But this *voice* of power gave power to all their voices. *Herodotus* tells us of an Egyptian, that had in shrill a voice, that From the Promontory of *Hister* he was heard by *Histaeus,* Admiral of *Darius,* being then at *Miletum.* But this is the *voice,* that shall one day be heard from one end of the world to the other. Christ here heard the *voice* of his Father, we shall all hear the voice of Christ, *John.* 5.28. *The hour cometh, in the which* ⟨◊⟩ *that are in the graves shall hear his voice.* This shall be a wonderful voice, terrible ⟨◊⟩ the wicked. When *Joseph* revealed himself to his brethren; *I am Joseph, Gen.* 45.3. *they could not answer him, for they were terrified at his presence.* But when he added, *ver.* 4. *Frater vester,* I am *Joseph, Your brother,* they were then comforted. When Christ shall say to the reprobates, I am *Jesus; Jesus* whom ye contemned, scorned, persecuted, sacrilegiously robbed; whose servants ye have hated; they shall be confo••ded. But when he adds to the faithful, *Frater vester,* I am *Jesus, Your Brother;* they shall

be with heavenly peace rejoiced. Will you consider the power of the Lord's voice? Look *Psal.* 29. *The voice of the Lord divideth the flames of fire.* The Nightingale hath a sweet voice, but a lean carcase: *vox & praeterea nihil;* a voice, and nothing else but a voice: and so have all hypocrites. But the Lord's voice will be against them with a *Woe, Heb.* 3.15. *To day if ye will hear his voice, harden not your hearts.* Let us now hear his voice with obedience, lest we one day hear it with a vengeance. *Non* ⟨◊⟩ *hominem sonat, O Deus certe.* It is not an ordinary voice, but *Vox hujusmodi, Such a voice. Saul* said to his subject, 1 *Sam.* 24.16. *Is this thy voice, my son David?* Well• may we say; Is this thy voice, O Lord our King? We will then obey it, *Psal.* 85.•. *I will hear what the Lord will speak, for he will speak peace to his people.* The Lord, apply this *voice* to our hearts, and our hearts to this *voice.*

From the excellent glory.] This is the last circumstance, the place whence it came. There is a great distance between Mount *Tabor* and heaven: yet was a voice hear in the hill, which came *De magnifica illa gloria,* From that excellent glory. There be *glories* in the world, but they are not *Excellent.* Israel ascribes glory to *Reuben,* but he ddes an instabilitie to it, *Gen.* 49.4. *Reuben, the excellency of dignity, and the excellency of power; but unstable as waters, thou shalt not excel.* Vnstable as waters, that is, a fluid glory: Thou shalt not excel, there is a bar in the Arms. Such a the condition of all worldly glory; but the *glory that shall be revealed in us,* is an *exceeding and eternal weight,* 2 *Cor.* 4.17. This *Glory* is admirable in four excellencies: for the Dignity, for the Clarity, for the verity, and for the Eternity of it.

1 For Dignity, it is a *glory:* and this hath been the scope of most men's endeavors and reaches. There is not the silliest Artisan, Manuary, or Mechanic, but would be glorious for something. *Mutius Scevola* burnt his own hand for striking amiss. *Curtius* in glittering armor, mounted on his horse, cast himself headlong into a gulf, to deliver his country from the plague: *Vicit amor patria, ••dúmque immensa cupido.* If they did thus for a puff, what should we do for this *excellent glory! Esa.* 23.8. The Citizens of Tyre are said to have been *compa••• unto Princes:* but in this glory, every Citizen is a crowned King: none but King ⟨◊⟩ free men of that Incorporation. Where a man shall *videre ad voluntatem, habet* ⟨◊⟩ *voluptatem, frui ad securitatem;* see what he liketh, have what he delighteth, and enjoy it without envy, without end. *Non est timor in finibus tuis, quia Dominus posuit fines tuos pacem;* There is no fear in the borders of it, for the Lord hath compa••• it with peace forever.

2 For Claritie, it is not a hidden, but as Saint *Paul* saith, a *Revealed glory.* ki••now indeed hidden; but *when Christ our life shall appear, then shall we also appear with him in glory, Col.* 3.4. Clear, both for *Condition,* it shall be *excellent:* for *cognition* and apprehension, it shall be *seen* in the full excellency of it. It is *Perenne solstitium: nec •ongitudo terminum, nec claritas occasum, nec satietas fastidium habebit, Bern.* It is an everlasting Solstice; the length is interminable, the brightness unchangeable, the fullness unweariable. Our very bodies shall be made glorious; *The righteous shall shine as the Sun. Qualis erit splendor animarum, quando solis splendorem habebit lux cor•orum? Bern.* What shall be the glory of our souls, when the Sun it self shall not equal the glory of our bodies? If the glory of the body be but the body of glory: then the soul of glory is the glory of the soul. Yea, then the Sun shall septuple his own glory, and we shall centuple the glory of the Sun. It is a glory to the Firmament, that it is stuck full of such

shining lamps; a thousand times excelling the luster of precious stones. O then think what it will be, to walk in the Courts of heaven, and to behold so many millions of Stars; spiritual and intellectual Stars: a sight able to ravish us! If they that dwell in the Courts of Kings, make such a glorious show with their garments, borrowed from worms, or from the earths excrementall bowels: what a delightful a sight will it be to behold the splendor of God's own •mmortall Courtiers!

3 For verity, it shall be indeed, not in show only, but upon us. The worldling is all glorious without, but the *Kings daughter is all glorious within, Psal.* 45.14. That is a shadow, this a substance. Civil honor, says the Philosopher, is not in the person honored, but honoring: the worldlings glory depends on the possession of vain matters, and the breath of vain men; therefore hath no true being. But this is a true and substantial glory, because affixed to him whose glory is immutable, 2. *Cor.* 4.17. *Our light affliction, which is but for a moment, worketh for us an exceeding and eternal weight of glory.* The cross is light, the crown weighty. The cross but for a moment, the crown forever. The *pleasures of sin* are but *for a season;* therefore nothing, being compared with that infinite weight of eternal wrath. But as the seven years of famine in Egypt, did quite eat up the seven years of plenty: so the reprobates endless pains shall eat up their short pleasures. On the contrary, there is a •ime to weep, and a time to laugh: the good man *shall not much remember the days* of his sorrow, *because God answereth him in the joy of his heart, Eccles.* 5.20. not much remember it, not all. Therefore *Non quaeras in via, quod tibi servatur in patria, Aug.* Let us not seek for that in our journey, which is only to be found in our country. Let the world take these shadows; it is a portion my soul desireth not, only may •he be sped of this substantial glory through Jesus Christ.

4 For the Eternity; if it had an end, it were not *excellent.* We see commonly, that high glories here waste themselves, and go out in stench; like great candles in windy houses: that can be no excellent glory. If we love this life, which we feel to be miserable, and and know will end: how should we love that life, where is no fear, either to die, or to live in trouble. Nothing but happy eternity, and eternal felici•ie, *John.* 14.2. *In my Fathers house are many mansions:* here *we have no abiding city,* but dwell in Tabernacles, set up today, and pulled down tomorrow. Our best houses on earth, let them be never so glorious: if it were possible; let their walls be of gold, and their windows of Sapphire: yet they are no better than Inns for strangers. But our mansions in heaven abide forever. *I go to prepare a place for you,* saith Christ: but •t is said, *Matth.* 25.34. *Inherit the kingdom prepared for you from the foundation of the world.* These were *prepared before;* now then did Christ go to *prepare* them? Saint *Augustine* answers; They were prepared from everlasting, but the men that should •nhabite them were unprepared. *Parat quodammodo mansiones, mansionibus parando mansores;* He went first to take possession of this Kingdom, and there sets open the •oores of those prepared mansions for us.

Here is then the figure of heaven: it is *glory,* therefore *excellent:* yea, substantial glory, more *excellent:* yea, a Crown of glory, most *excellent.* It is a Kingdom, and *Immobile regnum,* a kingdom that cannot be *moved.* It is an Inheritance, and ann immortal inheritance; all *excellent.* It is *excellent,* and a *Glory;* yea, *The excellent glory.* What wouldst thou have? Is anything better than life? Is any life better than a life of glory? Is any glory better than a

kingdom of glory? Is any kindom surer than the Kingdom of Heaven? Yet this Kingdom, this Life, this Glory, this excellent Glory, is prepared for us. The Lord hath prepared this excellent glory for us; the Lord prepare us for this excellent glory!

This is my beloved Son, in whom I am well pleased.] This is the last general Circumstance of the Verse; the matter and substance of the Testimony from the Father. *This;* the word shows him to be that *Messias,* long before prophesied, presently after the fall promised, ere the world was purposed, and now manifested. *This,* singularly; not another, but this is *He. My Son,* consubstantially, because begotten of mine own substance. Originally *mine,* by union of nature: though in him other be made *mine* also, by adoption of grace. *Beloved, Eternaliter;* not in time accepted, b•• before all beginning begotten. *In whom I am well pleased,* and never was offended: all other men were the children of wrath, I could not be pleased with them: but in thi•*Son* I rest. He pleaseth the Father by himself, all other only by him. Here is *Propriatas Personae, unitas naturae, Dignitas gratiae, Foelicitas meriti; This is,* there is the Propriety of Person: *My Son,* there is the unity of nature: *Beloved* son, there is the Dignity of grace: *In whom I am well pleased,* there is the Felicity of merit. *In him well pleased;* in all with him, in none without him: in Himself without all, before all, above all. Here is the Testimony; *This is my beloved Son,* &c. For methods salt we observe in this heavenly *voice* three notes:

- Distinctionem Personae. This is my Son.
- Dilectionem Distincti. *My* Beloved *Son.*
- Sufficientiam Dilecti. In whom I am well pleased.

This is my Son.] Son, this distinguisheth his Person: Father and Son are relatives, one depending necessarily on the other, *Luke* 1.32. *He shall be great, and shall be called the Son of the Highest.* With this Christ opposed the Jews, that questioned him concerning the Son of *David. If David called him Lord,* he must needs be the Son of God. Now he is the Son of God two ways: First, by Nature, of the Eternal substance of his Father: not after a carnal manner, for he departed with no substance, nor suffered any change, loss, or diminution. Secondly, as he was the Son of *Mary:* and this other Sonship in regard of God, was not by nature, not by adoption; for then there had been a time when he was not the Son of God: but by Personal union. The man Christ never was a Person of it self, but was at the first Personally united to the Son of God. The Son of *Mary* was ever the Son of God, but the Son of God was not ever or always the Son of *Mary.* This was necessary, saith *Augustine,* that the Mediator between God and man, should be of the Natures, both of God and man. *Ne in utro{que} homini similis, longe esset à Deo: vel in utro{que} Deo similis, longe esset ab homine;* Lest being in every respect God, he had been too great to suffer for man: or being in every respect man, he had been too weak to satisfy God. *Non ••ter à Patre, alter à virgins: sed aliter à Patre, aliter à virgins, Eus. Emiss.* God of God, God the Son of God the Father. *Fulgent. Alter in Persona, non alius in natura;* If •e were the same Person, how is he here called *Filius,* a *Son?* If he were not the same Nature, how is he called *Meus, My* Son? *Son,* thou art therefore another Person. *My* Son, thou art therefore the same God.

This filiality doth not challenge him of inferiority to God. But *Phil.* 2.6. he is said to be *In the form of God:* yet it is added, *He thought it no robbery to be equal with God.* So it is said, *Vers.* 7. that *he took upon him the Form of a Servant. Si forma ser•• est natura humana, forma Dei est natura divina;* If the form of a servant be the nature of man, then the form of God is the very nature of God. This the Jews could easily interpret;*He said that God was his Father, making himself equal with God.* When he called God his Father, they could presently infer, *Illum se fecisse parem Deo;* That he made himself equal with God: and that is no other thing, than to be true God in nature and subsistence. *Semper apud Patrem, semper cum Patre, semper de Patre, semper in Patre. Filius ex ipso, cum ipso, hoc quod ipse, Lomb.* Always with the Father, always of the Father, always in the Father, always the same God that the Father. So also very man of man's flesh, according to man's nature, for man's sake, above man's condi•ion. *Psal.* 2.7. *The Lord hath said unto me, Thou art my Son, this day have I begotten thee.* This might be said by God to *David* in type, but only agrees Christ in truth. *David* indeed was God's son, as he was a man, as he was a King, as he was a Saint. 1. As man; so are all men, *Act.* 17.28. *We also are his offspring.He made us, and not we ourselves,* therefore we are his sons, *Deu.* 32.6. *Is not he thy Father that made thee?* 2. As King, for all Princes are the *Children of the most High, Psal.* 82.3. Lastly, as a sanctified man; for he that is new-borne is the son of God, 1 *John.* 3.9. *He cannot sin because he is borne of God.* But this title most properly belongs to Christ, and that in respect of his generation temporal and eternal. Some construe it of his temporary birth, because *Hodie* in the Scripture signifies this present life, *Heb.* 3.13. *While it is called To day.* Thou art my Son *today* have I begotten thee: that is, *To day* I have brought my begotten Son into the world. So *Hebr.* 1.6. *When he bringeth in the first begotten into the world.* Begotten before all beginning, but made flesh in time; proposed to the world in human flesh, at the decreed fullness of time. Others understand it of Christ's eternal generation: *My Son;* others are my sons improperly, but thou art properly my Son; my natural, singular, substantial Son. A Son, not by creation, as the whole world is: not through adoption, as the whole Church is: but by nature and incommunicable generation, as himself only is. *Primogenitus, Vnigenitus,* the *express character of his Person,* and brightness of his glory. But there is then exception against the Word *Hodie:* why *To day* my Son, when as forever his Son? *Aug. Apud Deum nunquam crastinus, nunquam hesternus dies est, sed semper Hodie;* With God it never is Yesterday, nor To morrow, but always To day: all times are present with him. *Vbi dies nec hesterni fine inchoatur, nec initio crastini terminatur, semper hodiernus est;* Where never was, nor can be night, must needs be eternal day.

My Son.] This Flesh that stands before you, is the natural Son of God: which gives us to understand, the infinite honor that belongs to Jesus Christ. Though our nature was once poor and wretched through our degeneration, yet now it is made noble and blessed through this Personal union. And the Lord *Jesus* did habitually honor it, even above the nature of Angels, *Hebr.* 2.16. For Christ in his very birth, was the most excellent and noble man that ever was: and that both by Fathers side and Mothers side. By Father, being the Son of Almighty God: by Mother, descending of the Patriarchs and renowned Kings of Judah. A truly great Prince! wherein consists a kingdom? In authority? *Psal.* 135.6. *He doth whatsoever he will, in heaven, in earth, in the sea, and all deep places.* In Power, *Mat.* 8. *The winds and the seas obey*

him. In multitude of subjects? Angels, Saints, and all Kings are his Subjects; either voluntary, or against their wills, *Psal.* 82.1. *He standeth in the congregation of the mighty, and judgeth among the gods.* In abundance? *Psal.* 16.11. *In his presence is the fullness of joy.* In continuance? *He shall reign over the house of Jacob forever,and of his Kingdom there shall be no end.* In amplitude and largeness? *The heaven is his, and the earth is his, and the fullness of them both.* In subduing enemies?*Bring those mine enemies, that would not have me reign over them, and slay them before me.*

The faithful do not hold Christ in small account, because of his poor estate in this world; but prefer him to Nobles and Kings. They had no such Herald, to blazon their Arms as he: even *John* the *Baptist,* not a greater borne of women. Yea here, even God himself with a voice from heaven proclaims it. They have no such memorial of their antiquity, as he, whom S. *Luke* lines from *Adam,* S. *Matthew* derives from *David* and *Abraham.* It is impossible for them: for there is no such Instructer of antiquity, or Recorder of Genealogy, as the Holy Ghost. Great Monarks have long and tedious titles: Christ is short in sound, but Eternal in sense; *This is my beloved Son.*

This gives comfort to us: for CHRIST being so royal, and taking our flesh, conveys part of his nobleness to us. Men stand much on their blood, and the pedigree of their Ancestors: as if nobleness consisted in that which descends from, man to man. All true and weighty honor is fetched from CHRIST: Not my Birth, but my Christianity, makes me noble; said that noble Martyr, *Romanus. To so many as received Christ, he gave power to be the sons of God, John.* 1.12. This engraffing to *Jesus,* is the dignity, true blood Royal of God Himself. Not Generation, but Regeneration is truly noble. Sanctification is the best ornament of blood, the worthiest part of the Honorable Scutchion, the fairest flower in the Goodmans Garland. It is no discredit to men's honors, to honor *Him.* We love to peruse the Genealogy of Princes, and succession of States: but what are these to us? we are not heirs to those honors. But if CHRIST'S Title be good, ou• is good in him. Thus we are enriched with the whole world. *Cor.* 3.22. *Whether the world, things present,* yea *or things to come; All are yours, and ye are Christ's, and Chr•st is God's.* But because the wicked have this world, that have no right unto it therefore *Fear not little flock, it is your fathers will to give you the kingdom, Luke* 12.32. Bee we never so poor, even the contempt of this world; rich men sco••• our acquaintance; yet he that is the only Son of God, *is not ashamed to call us brethren, Heb.* 2.11. An earthly Prince may honor much; by enrobing a subject with Princely apparel, investing his head with the Crown Royal, and mounting his person in the Kings own Chariot, *Esa.* 6.8. But Christ doth honor infinitely more; by adorning us with *white garments, Palms* in our hands, and *Crowns* on our heads, and that before the Angels in heaven. *Psalm.* 149.8. *Such honor ha•• all his Saints.*

This is my Son;] This is he, which the Prophet, presignified, the types prefigured, the Lord himself promised, the Gospel presented, and is now universally preached; This is he. *Elias* was a great Prophet, but not *He: John the Baptist* was more than a Prophet, but not *He. John.* 1.8. *He was not that light, but a witness of it. This is He.* He that fulfilled all the prophecies, performed all the promises, ended all the Ceremonies; This is *He. Hager* and *Ishmael* were kept in *Abraham's* house, til•*Isaac* was borne and weaned: so were ceremonies reserved in the

Church, till Christ was dead and risen. They were like a mould, whereinto we cast a bell: when the metal is run, and the bell made, we throw away the mould. He that was crucified himself, crucified all these. The Philistines ask for *Sampson;* who is he that hath given us so many overthrows, triumphed in our ruins? This is he. So, who is that strong God, that could say to the gates of death and hell, *Eph••,* be ye opened? *This is he.* Who is he that conquered the devil, foiled death in his own Throne, led captivity captive, overcame sin that overcame the whole world; that pacified an infinite wrath, that made way to an infinite glory; who? *This is he; this is my beloved Son.*

Beloved Son.] God's love to his Son is eternal, infinite, inexpressible. *I••.* 3.35. *The Father loveth the Son, and hath given all things into his hand. John.* 17.24. *Thou lovest me before the foundation of the world. Col.* 1.13. *Transtulit nos in reg•• filii dilectionis suae: his dear Son; the Son of his love.* 1. Because he is most worthy of all to be loved: as *Judas* is called the *Son of perdition,* because he was 〈◊〉 worthy to be destroyed. 2. Because he was begotten of his Fathers love from everlasting. 3. Because he is infinitely filled with this love. So they are said to be *children of the Bride-chamber,* that are full of joy in respect of the wedding. 4. Because he makes other sons to be beloved. *Filius dilectus, qui facit dilectos.* 5. In respect of his human nature; For God poured his love upon him with gifts beyond measure, wherewith that nature is admirably qualified. *Beloved:* here are two scandals taken away by this word. First, that we may not think Christ to be sent in the flesh *ab irato Patre,* from God the Father being angry: for he is his *Beloved sin.* N••, that when we are afflicted, we should not think ourselves *minus a Deo diligi,* to be the less beloved of God, for he loves the Son, whom he scourges.

But how appears this love, when God did so cast him down that he seemed •ven to hate him? *Law•.* 1.1•. *Vindemiavit me Dominus; The Lord hath afflicted me* 〈◊〉 *the day of his fierce anger.* God afflicts some in mercy, but this was in *wrath.* In •is wrath God is not a like to all: some he afflicts more mildly; but this was in his *•ierce* wrath. His sufferings, his Sweat, and Cup, import so much: they could not •ome, but from a wrath whereof never was the like. Two things especially may •eeme to abate the Fathers love to his Son. First, his sweat in the Garden. *Luk.•*2.44. *Which was as it were great drops of blood falling down to the ground.* When •o manner of violence was offered him in body, none touching him: in a cold night, •or they were glad of a fire within doors: lying abroad in the air, and upon the •old earth; to be all or a sweat, and that sweat to be blood, and that not a thin ••int one, but *Gr•mosus,* of *great drops;* and those so many as went through his ap•arell, and streamed to the ground in abundance: never was the like sweat. But se•ondly, to be in this distress, and then to want comfort! This was his most sorrow•ull complaint; not that his friends on earth, but that his Father from heaven had •orsaken him. So that between the passioned powers of his foul, and whatsoever might refresh him, there was a Traverse drawn: *My God, my God, why hast thou for•aken me?* Martyrs in their most exquisite pains had some cheerfulness. *Augustine•*nswers *Martyrs non •ripuit, sed nunquid deseruit?* God did not deliver them, but •id he forsake them? He freed not their bodies, he left not their souls. But here, *Direliquisti me,* thou hast forsaken me. How then was he beloved? *non solvit unio•em, sed subtraxit visionem.* The influence was for the time restrained, the power •f darkness let loose to afflict him, and the vision of comfort not permitted to re•eeve him: yet still the Lord loved him. But this shows how immensely God

lo•ed us: when he seemed to forsake his Son for a time, that he might embrace his •ervants forever. Yea, how much CHRIST loved us; that would be content to •uffer a sense of this desertion for a while, that we might not be eternally lost. Thou wast forsaken for us, let not us forsake thee, neither do thou forsake us, oh blessed Jesus!

In whom I am well pleased.] This was a voice never heard since the fall of man, ••ill that instant. That God was justly angry with the world, it was manifest: but to •ave him now pleased with the world, or any man in it, this was rare and sweet. Never was man borne before of woman, that had this grace. Though it were said to *Mary, Hail thou art highly honored,* or much graced; yet this was for her sons sake. *Propter filii meritum, mater in enit gratiam:* the honor done to the mother, was for •he merit of the Son. The Father took all delight in the Son. *Esa.* 42.1. *Be•old mine elect, in whom my soul delighteth.* And in him only, he is delighted with •s. Cursed is that Religion, that makes him but a chief Savior, and requires o•her concurring helps: we must have only CHRIST, and wholly CHRIST. Our prayers are heard only through him, our wounds healed only by him, our souls •aved only in him. To what end should we join others with him, seeing all are be•oved only for him? Let this make all sin abhorred of us, for if we displease the Son, how shall we please the Father? The Father will be pleased with none, but for the Sons sake. Oh then let us always seek to please the Son. *Kiss the Son lest he •ee angry, and so ye perish, Psalm.* 2.12. Oh dear Savior, give us hearts to •ove thee, and faith to trust thee, and grace to please thee, that God may be pleased with us in thee.

This Son of God hath made us also sons: God hath right to us *Iure Proprie•atis,* so hath the Father, Son, and holy Spirit: and *Iure Propinquitatis,* so hath CHRIST only, for he was a kin to us. CHRIST is both our brother and our Father. Our Father as he is God; our brother as he is man. *Hebr.* 1.11. *He that sanctified, and they who are sanctified, are all of one: for which cause he is not ashamed •o call them brethren.* This is the Son, that makes us sons. *John.* 1.12. *To as many as receive him, he gives power to become the sons of God.* Christ is *Filius Dei,* ⟨◊⟩ *Trinitatis; nos filii Dei & Trinitatis:* he is the Son of God, but not of the Trinity we are the sons of God, and of the whole Trinity: he by nature, we by grace it was the ambition of the heathens, to forget their own parents, and to derive themselves from the parentage of some god; as *Alexander* from *Jupiter,* &c. Behold, a• Christ hath honor naturally, so we graciously in him, to be called the sons of God. How great is this happiness, to be the Almighty's sons? but perhaps there are diverse younger brothers, landlesse; No, they are all *heirs:* there is not a child of God's, but shall inherit the kingdom. *Quid Pater negabit filiis, qui hoc dignatus* ⟨◊⟩ *ut sit Pater?* What will the father deny to his children, who hath already thus far honored them, to be their Father. *Rom.* 8.32. *He that spared not his own Son for us, how shall he not with him also freely give us all things? Nonne dabit sua, qui non ••it nuit se?* Will he deny us his goods, that hath given us himself? *Qui dabit se in••• ritum; dabit & suaii• premium.* He that parted with himself to merit for us, will n•• with hold his mercies to crown us. As *Abraham's* servant said of *Isaac* to *Reb•••. Gen.* 24.36. *He is my masters only son, and to him he gives all that he hath.* So i• God give us his only Son, he will give us all things with him. Therefore wa• the Son of God made the Son of man; that the sons of men might be made the sons of God.

All love that comes from God to us, is through his Son, *John.* 17.23. That the world may know, *that thou hast loved them, as thou hast loved me.* Christ define•• it, the Father will not deny it. Christ is God's beloved, and we are Christ beloved. *All things are ours, because we are Christ's, and Christ is God's.* When we consider, how infinitely God loves Christ, and how infinitely Christ loveth us, we cannot despair. *Pater & filius sunt duo in persona, unum in desiderio.* The Father and the Son are two in Person, but one in desire. It is not possible, that he should be hated, for whom Christ suffered. Hence it follows, that God will not fail to lift us up to the place where his own beloved is. *John.* 7.24. *Father, I will that they also whom thou hast given me, be with me where I am. Rom.* 8.17. *We shall also be glorified together with him.* It had been a great favor to be admitted for door-keepers in his house: great satisfactions to have our sins pardoned and that the Lord would be friends with us, considering our rebellion. But to be restored to that Paradise which *Adam* lost; this had been more: but to be advanced further and higher than ever *Adam* was; even to the Lord's own throne; this is most of all. If all men's hearts were one heart, it could not comprehend the measure of this love. God hath life, for he is the fole fountain of it: but how shall we come at it? *Esa.* 33.14. Who shall approach *the devouring fire? who amongst us shall dwell with the everlasting burnings?* Yes, the blood of the Son hath qualified this fire, and quenched the wrath of the Father: thus that life is made ours. 1 *John.* 5.11. *God hath given us eternal life, and this life is in his Son. In dilecto, cum dilecto, pro dilecto.* Excellent favor, not only to give us place and grace with the Angels; but even with his own Son! We are made Lord's of all creatures but the Angels: and our head [JESUS] is also head of the Angels. *For his sake they are all ministering spirits, for the good of all those that are the heirs of salvation.* If we be thus loved in the beloved, we may be sure of all necessary things. For howsoever God hath distinguished the things of this world i• a propriety: yet we have such interest in them, that the Sun should not shine, not the world stand, but for the elects sake. The wicked are excluded from the Tree of life, and therefore from all things that should maintain life: and through they be ••t on earth yet they shall have double torment for their single merriment. For they are never in their own house till they be in hell, *Act.* 1.25. For us, they shall be as well able to save themselves without God, as to hurt us having God: and the worst they can do, is but to send us to GOD; and our desire is to be with GOD forever.

To conclude, Christ was God's Son, his only beloved Son: we servants, •••s•ll servants: yet was this Son borne and slain for these servants. This is the •oint we are bound to consider! how far God suspended his love to his Son, and •ttended his love to his servants: even so far, that this Son of love died for those sons •f wrath. Here me thinks we should even stay and wonder. 1 *John.* 3.1. *Behold, what •anner of love the Father hath bestowed upon us that we should be called the sons of God.*•his is a depth that cannot be sounded: cold language may utter it, and regardless ••tention hear it; but men and Angels stand amazed at it. That the Creator should ••e for the creature: that this *Filius meus,* the Son of God; and *Servus tuus,* the ••rvant of man; should meet in one person. That the same, who is *Dominus omni•m,* the Lord of all; should be made *Sacrificium nostrum,* our sacrifice: that the •on of love should die for the sons of wrath! There have been many demonstrati•ns of love in the world, *Gen.* 42.37. *Reuben* yielded much to his Father: *Slay my two ••ns, if I bring him not to thee:* it was in the behalf of *Benjamin.* Here were two sons •o be lost; *Si If* their uncle was lost. His own sons were dear to him, as the

ob••cts of of a descending love; but entrusted to their Grandfather, whose love come•only transcends an immediate Fathers; *Judah* tenders more for *Benjamin, Gen.* 43.••. *I will be surety for him; of my hand shall thou require him:* he engaged himself, but it •as a son ventured upon the mercy of his Father, *Gen.* 44.33. He goes further •hen *Joseph* offered to detain *Benjamin,* for whom *Judah* had thus interpossed him••lfe; he tenders his own person for redemption. *I pray thee let me abide instead of ••e Lad, a bondman to my Lord: and let him go home with his brethren.* Yet he would •e but a bondman, and that for his brother, and that in respect of his Father; and ••l to save all from the destruction of famine. Therefore this is a poor pattern to •atch with the love of God, that did not *tradere filium pro patre, vel ex necessitate;*•eliver up a son for the fathers sake, or compelled by any exigent: *sed pro hostibus,* ⟨◊⟩ *ex voluntate;* but for his enemies, and that with a voluntary donation. The Po•• speaks of a great love betwixt *Nisus* and *Eurialus; me, me, adsum qui feci, in me •nvertite ferrum: Mea fraus omnis, nihil iste nec ausus, nec potuit.*

Two friends are said to come into *Vulcans* shop, and to beg a boone of him: it as granted. What was it? that he would either beat them on his Anvil, or melt •hem in his furnace, both into one. But without fiction, here is a far greater love CHRIST: for he would be melted in the furnace of wrath, and beaten on •e anvil of death, to be made one with us. And to declare the exceeding love: here •ere not both to be beaten on the anvil, or melted in the furnace: but without us, he •one would be beaten on the anvil, he alone melted, that we might be spared. *Esa.*•3.6. *The Lord hath laid on him the iniquity of us all.* They talk of an Athenian King, ••at offered his own life to save his people. And no doubt, the zeal of *Moses*••d *Paul* was great, when they desired *Perire pro pereuntibus,* to perish themselves for ••e redemption of others. *Jonathan's* love was great to *David,* hazarding his own ••fe for him, 2 *Sam.* 1.26. *Thy love to me was wonderful, passing the love of women. •avids* love was great to an evil son, 2 *Sam.* 18.33. *Would God I had died for thee, •h Absalom, my son, my son.* Alas, all these copies are short of this original: •ome we yet nearer. *Abraham* had but one son, the son of his old age, likely to have no •ore: *Filius rei, filius spei;* the heir of his estate, the pledge of the promise of his ••lvation: yet in love to his commander, he suffered him not to be banished, but ••lled: not behind his back, but before his own face: not by another, but by his •wne hand. This was much: yet it was but to lose a son for a Father, a mortal ••nne for an immortal Father; that could give him more sons, or raise up that son •gain to life. But here God did give a Son, not for an immortal father, but for •ortall enemies. He loved him ten thousand degrees better than *Abraham* could ••ue *Isaac:* yet he gave this Son, not by command as *Abraham,* but willingly: not to the hands of them that sorowed to kill him, but to butchers that delighted to ••rment him: not for his friends, as *Abraham* did, but for traitors that would have •alled him out of his Throne: not to a death that only parts body and soul, and instantly directs to heaven, as *Isaac's* should; but to a death cursed and detestable: this not to be done in a secret place, as *Abraham's* was appointed; but before all his scornful enemies: not to die as an innocent, like *Isaac,* but to hang as a notorious sinner; hi• accusation being no less than blasphemy; to have a murderer preferred before him in the people's opinion: to be scorned of the basest,*whose fathers he might disd••• to set with the dogs of his flock.* Yea, and which is yet most; while all this is doing on earth, that even then his Father should arraign him above: that he should take

off the burden of vengeance from the head of his adversaries, and lay it all on his Son. The comfort of all comforts is from above: let all forsake me, but let 〈◊〉 my Father leave me: but the *Lord afflicted him.* The high Priest took him to be an offender in his own Person, but God took him to be an offender in our person. He that deserved no sorrow, felt much; that we who deserved much, might feel none: by his wounds we are healed.

Now take the Person upon whom as one Center all these sorrows met my Te•• says, *It is my beloved Son. Son;* this is enough: man loves his own son, the walking Image of himself. *Mine,* that is more, the Son of God: as is the person, so is the passion. *Beloved,* if possible, yet more: for the love of God far transcends all love of man. If he had been but as Pilate said, *Behold the man;* it was much, we pity a dumb creatures suffering this, much more a man. Yea, but he was *Ins•• homo,* says the Judges wife, *a righteous man:* now we pity malefactors, much more the innocent. Yea besides his integrity, he was *Magnus & nobilis,* a noble person, a Royal Prince: for whom men might justly complain; Alas, *that noble Prince, Ier.* 22. All these are short: this *Ecce homo, ecce agnus, ecce magnus;* behold the man, behold the Lamb, behold the Prince; are true, but not enough. Here *Ecce filius ••us,* behold *my son;* as the Centurion acknowledged, *Truly this is the son of God;* is above all gradation. If he had not been the son of God, it had been impossible for him to sustain it: and yet being thus, he was brought so low that an Angel wa• dispatched from heaven to comfort him. Here all words forsake us, we bless the Lord, and hold our peace.

Take the sum of this application: we have heard much of God's Son, and of his dearness to the Father. Now join with it another Text, *John.* 3.16. *So God love the world that he gave this only begotten Son.* Here meditate, wonder, and weigh the setence; Who, what, how, to what end. Who *loved; God;* that made us his friends by creation; whose enemies we made ourselves by prevarication. What did he love? the *world,* a bad world, a mad world, a blind world, a bloody world; that *hated him* and *all his, John.* 15.19. It was no wonder, that he should love the Angels, for they serve him: or the very reasonless creatures, for they obey him: but that he should love the rebellious and hateful world, this is boundless mercy? How d•• he love it? *So that he gave his only begotten Son.* If like *Gideon,* he had had *threescore and ten Sons, Judge.* 8.30. it had been much to part with one of them; be his only son. *Jacob* rent his clothes, and went mourning in sackcloth many days for losing one son of twelve, *Gen.* 37.34. Even an harlot pitied the fruit of her womb, and her *bowels yearned upon her son.* 1 *King.* 3.26. *Oh my* LORD. *give her the living child, and in no wise slay it:* but GOD gave the only Son of his love. To what end? *That whosoever believeth in him, should not perish but have life everlasting.* Where observe two things: the felicity that is goo•, and the facility to get it. The felicity consists of two things; a deliverance, and an Inheritance. *He shall not perish,* there's the deliverance. *He shall have everlasting life,* there's the inheritance. For the facility; it is not to keep the Law, but only to believe. *Psal.* 8.4. *Lord what is man that thou shouldest so regard him!* Yea, that to regard him, thou didst not regard thyself? It is reported of a great Soldier, that the very gingling of his spurr was a terror to his enemies. So the very sound of this Te••• makes all the devils in hell roar, all the foes of man's salvation to quake. This is the Christians armory, *that Tower of David, whereon there hang a thousand bucklers a shield of mighty men, Cant.* 4.4. If thy conscience be assaulted with guiltiness of thy ••ns, remember first, that this CHRIST was the *Son* of God:

and then that this •onne was given for the world. *Dedit filium, non servum suum, non alienum; unige•tum, non de multis unum.* God gave not a servant but a *Son:* not another's but his *•wne* Son: not one of many, but his *only* Son. If Satan now object; Yes, but he ••ve him only for the holy and just; answer, nay, *So he loved the world; mundum •mundum: mundum* therefore *mundanum:* he gave him not for the righteous, but ••r sinners. I am of that number, therefore I have my part in that favor. *Paul*••ies *Eph.* 6.11. *Put on the whole armor of God:* and *Rom.* 13.14. *Put on the Lord*•ESUS CHRIST. In the one place, all those pieces of armor is but the Lord ••sus taken asunder: in the other, the whole armor is but the Lord Jesus put toge••er. *Psal.* 2.12. *Kiss the Son lest he be angry.* To make peace with the Father, kiss •onne. *Cant.* 1.2. *Let him kiss me,* was the Churches prayer: let us kiss him, that •e our endeavor. Indeed, the Son must first kiss us by his mercy, before we can ••sse him by our piety. Lord grant us these mutual kisses, and interchangeable em••aces now: that we may come to the plenary wedding Supper hereafter. When ••e Choir of heaven, even the voices of Angels, shall sing *Epithalamiums,* nuptuall ••ngs, at the bridal of the spouse to the Lamb.

VERSE 18. And this voice which came from heaven we heard, when we were with him in the holy mount.

THis is a clear description of the place, where they had that heavenly vision; *the holy mount.* Before he professed them eye-witnesses, now also ear-witnesses. This voice came not in secret, it was no whispering voice: not in •error, it was no thundering voice: not in a strange language, it was no unintelligible •oice. It was not like the voice at *Babel,* confused. At the building of *Babel* there •ere strange tongues, that one could not understand another: at the building of *Zion* were also strange tongues, but readily understood, *Act.* 2. This voice heard, this they •nderstood, this they declared.

The body of this verse reflects upon the transfiguration of CHRIST, where•f we shall find many considerable members. But first let us look upon the outside •f the Text, and the garments it wears. There is.

Quiddam

- *Vocale;* a Voice; *This voice which came,* &c.
- *Locale;* a Place; *In the holy mount.*

There are two annections to these two circumstances.

To the

- Voice, audience *This voice we heard.*
- Place, presence: 〈 in non-Latin alphabet 〉 ; *we were with him.*

This voice which came from heaven.] First for the vocal part; we have alrea•y considered: what this voice was, and from whence it came. Here is only some •ariation of the latter phrase:

there it was 〈 in non-Latin alphabet 〉 , *from the excellent •lory:* here it is 〈 in non-Latin alphabet 〉 , *from heaven.* Now as. 2 *Cor.* 12.2. &. 4. When *Paul*•peaking of his rapture and revelation, says in one place that he was caught up *to the •hird heaven:* and in another, *into Paradise:* we may safely infer, that Paradise is heaven, a place of infinite joy. So finding that here called *heaven,* which was before called *glory;* we conclude that it is a place of infinite glory. The earth had many cities, only Jerusalem was the holy City: many mountains, but *Zion* was the mount of joy. *Psal.* 48.2. *The joy of the whole earth is mount Zion.* The Courts of Princes have glorious shows, only the Court of God hath the *Excellent glory.* The *Athenian* thought all the world, as barbarous in knowledge, so infamous in honor, in respect of *Athens:* therefore they would go heavily forth, but make 〈◊〉 home. We know that to be true of our country, what they dreamed of *Athens:* the pride of the world is vanity of vanities, the meanest of heaven is glory of glories.

Good things are known by their contraries, where they cannot be seen in their own perfections. To contemplate this glory, let us look lower than heaven, upon earth; lower than earth, upon hell; and so learn to judge of heaven.

Look upon this world, what is found in it but vanity, which is evil: misery, which is worse: iniquity, which is worst of all. For vanity, there have you some building houses, as the Estriches lay eggs, or as children make ovens, to bake no bread in: there is vanity. Another wastes his time, brains, means, to find our ridiculous projects; only studies tricks: as if his soul could be made happy by a trick there is vanity. Another sweats, *non pro solido auro,* not for riches, which is also vain: *sed pro stolida aura,* but for the barren air of empty commendation, which is most vain. The world it self is vanity, and a mistress that makes her Idolaters most vain. *Blanditur oculis, seducit osculis:* if you look upon her, she will beguile you if you kiss her, she will bewitch you. For miseries, one shakes a pained head, another roars for the torment of his reins, a third complains the racking of his gowtie joints, another is half dead with a Palsy: that it may be said of him more truly than of sea-farers: he is neither amongst the living, nor amongst the dead. Which of this whole multitude can say he is so well, that he feels no distemper: Shew me the man that says, he ailes nothing: and I will answer, that he is in most danger: the proximity to death is the insensibilitie of sickness.*Ingressus debilis, progressus lebilis, egressus flebilis.* Our entrance is full of weakness, our proceeding full of wickedness, our departure full of wretchedness. If thy body be healthful, doth nothing about thy estate, thy friends, thy neighbors, thy children, trouble thee? lastly for iniquity; this is a moral corruption, worse than that mortal corruption. There fly a crew of oaths, like night-ravens: there stalkes pride, blustering through the streets; the language of whose pace is, *Who makes me?* drunkenness is reeling to the ground, and uncleanness strives to hold it up, Hypocrites dare lie God in the face, as if he had no window into the heart: or he that hath eyes like a flame of fire, could see men no otherwise from heaven, than the half cured man in the Gospel, that saw them walking like trees. Profane persons swear, as dogs bark: *non semper pro feritate, sed pro consuetudine;* not ever for curstnesse, but for custom. If these external offenses did not vex thee, yet thou hast enow at home: ever sinning, before, after, yea even while thou repentest; none of these conveniences

are in heaven, *Revel.* 21. No misery, but *habitation with God,* near whom sorrow can never come. No vanity, *for the former things are passed away.* No iniquity, for God *shall make of things new. Revel.* 19.9. *Blessed are they that are called to marriage supper of the Lambs.* Feasts have more than ordinary diet: marriage-feasts more than common abundance. This exceeds all; new wine, pure Manna, great cheare, and an answerable welcome. *Cant.* 5.1. *Eate Oh friends, drink, yea drink abundantly and be merry. Of beloved.*

Look yet lower, and consider the infernal pity, full of horror and amazedness: Where is no remission of sin, no dismission of pain, no intermission of sense, no permission of comfort, *Bernard.* Where friend shall cry to friend; *Percute, dilacera; infer prunas, & ebullientibus impone lebetibus.* That Parisian massacre was but a sense-school to this bloody field: yet think of that dismal cry there; of enemies insulting and butchering, kill, kill; of innocents suffering and dying, save, save. But *Matth.* 8.12. *There shall be weeping and gnashing of teeth. Flet us ob ignem qui non extinguitur, stridor ob vermem qui non moritur, Bern.* Weeping, for the fire that shall never be quenched: gnashing of teeth, for the gnawing worm that shall never be satisfied. *Fletus oculorum ex dolore, stridor dentium ex furore, Gregor.* Weeping of eyes, the effect of a passive agony: gnashing of teeth, the effect of an impatient fury. *Illic dentes stridebunt, qui hîc de edacitate gaudebant;* If the rod of affliction which scourgeth the dear ones of GOD, be so smart: what are their plagues, in whose righteous confusion GOD insulteth; *I will avenge me of mine enemies! Isaiah* 1.24. *Bernard* observes on the 25. of Saint *Matthew.* That the *blessed* are first called to the Kingdom, before the *cursed* be cast into thralldom. *Vt •sti acrius doleant, videntes quid amiserint: illi foelicius gaudeant, noscentes quid evase•int;* That the ungodly may be the more vexed, seeing what joys they have missed: and the faithful the more solaced, seeing what sorrows they have escaped. If our mortal eyes were suffered to view the horrors of that lake, how would we loath sin which only can endanger us thither!

Thus because I cannot tell you what heaven is, I have shown you what it is •ot. For the pleasures of that place, let us not so much stand to examine what •hey be, as whether they belong to us. Enquire not too curiously of them, •s *Manoah* did for the *Angels name, Judges* the thirteenth *Chapter* and the eigh•eenth *verse.* Lest thou receivest such a snibbe: *Why askest thou thus after my •ame, seeing it is secret?* It is Secret, or Wonderful: the original signifies both. •o this *excellent glory* of *Heaven* is both wonderful and secret. When a servant was carrying a covered mess, another was inquisitive what might be in it: the bea•er answered, To what end then was it covered? The covering of this mystery, as 〈◊〉 denies intelligence, so it forbids inquisition. There is now no window to look •nto it; there is a door for our foot to enter into it: let us take it at a venture, it is •e best match we can make; and the LORD bring us to it through the merits of JESUS CHRIST.

We heard this voice.] The circumstance annexed to this vocal part, is Au•ience; *We heard.* Formerly there was provision for the eye, now GOD sup•lies the ear also. There we have *Seene* his Majesty, here we have *Heard* his Testimony. The object to the eye was *Gloria Testati,* the glory of the Person ex•ibited: the object to the ear was *Vox Testantis,* the voice of the Person witnessing. These are the two principal organs of Sense: and the wise love of God by the ex•rcise of them both, brings us to a certain persuasion of these holy mysteries. It a

Philosophical question, whether of these senses be better in it self. To answer •ccording to nature, certainly the sight is most excellent: both for celerity, and per•icacity; quickness and sharpness. *Segnius irritant animos dimissa per aures.* But ac•ording to grace, for the benefit of the soul, Hearing far excelleth: and that both for •mplitude and Altitude. 1. For Amplitude, we see not many things in comparison 〈◊〉 them we hear. Few can say, *I have seen all the works that are done under the Sun, •ccles.* 1.14. Unless he mean by All works, all kind of works: or by Vision, •onsideration; as there certainly *Solomon* doth. But we have heard what *Solomon*•w; a large Inventory of worldly things, the total Sum whereof is *Vanity.* The •ctions and events of former times, are brought home to us by Hearing: whose au•ors and agents went to darkness, before we came to light: we have heard far more •an seen. 2. For Altitude, we have heard higher things than we have seen. The eye •ay reach almost to the Sieling of this lower world, but it cannot pierce the pave•ent of heaven. The ear hears what is done within those everlasting doors: that •od beholds our thoughts, and accepts his Sons Intercession and merits for us. *Psal.* 8.8. *As we have heard, so have we seen in the City of our God:* first heard, then after•ards come to see, *Psal.* 132.6. *Loe we heard of it at Ephrata,* a strange land: but *Vidi•us in monte Zion;* We only shall see it in mount *Zion,* in the glorious kingdom above. Let a deaf man see some new and strange object; the husk, color, and visible part is only apprehended by him: let his ear be open to discourse, and relation shall give him the intelligible sense.

The Queen of *Sheba's* eye was pleased with *Solomon's* royalty, but her ear was more ravished with his wisdom, 1 *King.* 10.7. I believed not the report of thy glory, *until mine eyes had seen it:* there she saw. But *verse.* 8. the thing she most admired and blessed, was his wisdom, let into her soul by her ear; *Happy are they that hear thy wisdom, Matth.* 13.16. *Blessed are your eyes, for they see:* that was proper to the Disciples: *Blessed are your ears, for they hear:* that blessing is left to us. But blessed are the hearts that understand and embrace, this is the height of blessedness, *John.* 20.29. *Blessed are they that have not seen, and yet have believed.* We may beleve without seeing, but how shall we believe without hearing? For *Faith cometh by hearing, Rom.* 10.17. But saith *Augustine, Seeing is applied to all the Senses.* To Tasting, *Psalm. Taste and see how gracious the Lord is.* To Touching or Feeling, *Psal.* 16.10. *Thou wilt not suffer thine holy one to see corruption:* that is, to *Feele* corruption, *John.* 8.51. He that keeps my sayings, *shall never see death,* that is, feel destruction. To suffer is sensibly to Feele, yet called, to See, *John.* 20.27. *Tange & vide; Reach hither thy finger, and see my hands.* Had *Thomas* his eyes in his fingers! if not, then Seeing is Touching. To Smelling: *Olfac, & vide quàm been oleat;* Such and See how sweet the Flower is. *Gusta & vide, quàm been sapiat:* Taste and See how well the fruit rellisheth. *Tange & vide,* Touch and See how I am wounded. 〈◊〉 *Audi & vide,* Hear and See how pleasant the music is. The phrase is not unknown to the Scriptures, *Rev.* 1.12. *I turned to See the voice that spake with me.* To see the voice, for the Person that ought it. Or else, *video* is put for *Intelligo:* I see mentally, not elementally.*The man of wisdom shall see thy Name,* that is, understand it.

The eye as a mere Organ of sense, must give place to the ear. Therefore it is wittily observed, that our Savior commanding the abscission of the offending hand, foot, and eye; yet never spake of the ear, *Mark* 9.43 *If thy hand, thy see or thine eye, cause thee to offend,* deprive thyself

of them: but part not with their ear, for that is an organ to derive unto thy soul salvation. As Christ says there; a man may enter into heaven, lamed in his feet, as *Mephibosheth* blind in his sight, a *Barzillai,* maimed in his hand, as the dry-handed man in the Gospel: but if there be not an ear to hear of the way, there will be no foot to enter into heaven. *Si des non prius fuerit in aure, non erit in ore, nec in cord;* If God be not first in the ear, it is neither sanctifiedly in the mouth, nor comfortably in the heart. The Jews has eyes to see Christ's miracles, but because they had no ears to hear his wisdom, therefore they had no feet to enter into his kingdom. The way into the house is by the door, not by the window; the eye is but the window of the heart, the ear is the door. Now Christ *stands knocking at the door,* not at the window, *Rev.* 3.20. And he will not come in at the window, but at the door. *He that entereth in by the door, is the shepherd of the sheep, John.* 10.2. He comes now in by his oracles, not by his miracles, *John.* 10.3. *To him the porter openeth, and the sheep hear his voice.* The way to open, and let him in, is by the ear; to *hear his voice.* There was a man in the Gospel, Blind and Deafe: blind eyes, is ill; but deaf ears, worse. It is bad 〈◊〉 have the eyes sieled, but worse to have the ears sealed up.

Open your ears therefore to this *heavenly voice. Bernard* hath this description of a good ear: *Quae libenter audit docta, prudenter intelligit audita, obedium agit intellecta;* Which willingly hears what is taught, wisely understands what heareth, and obediently practices what it understandeth. O give me such an 〈◊〉 and I will hang on it jewels of gold, ornaments of praises, *Psalm.* 85.8. *I will* 〈◊〉 *what the Lord will say: Quid loquatur Dominus.* We have those will hear what tempting harlot can say for Luxury, what a false prophet can say in the behalf Usury, what a Lawyer can say in the behalf of Sacrilege, what a factious Schi•maticke can say for Separation, what a Jesuited Seminary can say for Treas••Christ promised his presence to all those that are assembled *Nomine suo,* in his Name: •hese meet not in the name of Christ, but of Antichrist. Where instead of the •owers of God's Garden, they gather the poisonous weeds of the Forest: and the Devil gets in at the Lord's door. I may say of these Convents, confederating to mischiefs; what *Chrysostom* said of the virgin possessed by the Devil at a Theater. When God rebuked him, *Quomodo ausus es ingredi domum meam?* How durst thou •e so bold as to enter into my House? Satan answers, *Inveni eam in domo mea;* because I found her in my House. In the Congregation of Saints, the Holy Ghost ••ters in, and the Devil is cast out: but in these houses of sedition, and places of •alicious error, the company of sinners and seducers; the Holy Ghost is shut out, •ad the Devil is let in. I know that the common streets are not free from offenses 〈◊〉 honest ears; but it is one thing, *Audire non quaerenda;* To hear things that are to 〈◊〉 hated: and another thing, *Quaerere non audienda,* to listen after things that are not 〈◊〉 be heard. Between *Odio invenire,* and *ultro convenire;* finding evil against our •ills, and seeking evil with our delights; there is great difference, *Psal.* 120.5. *Woe is •e that I sojourn in Mesech; that I dwell in the tents of Kedar.* Bless yourselves from *Mesech,* but love Mount *Zion:* there are the songs of peace. Thus after hearing the *•ice* of God *from heaven,* you shall come to hear the voice of God in heaven. You •ave heard *Hosanna's* you shall hear *Hallelujahs:* here, God praised by his Mini••ers: there, praised by his Angels. There we shall both hear others, and bear a •rt ourselves, in the everlasting praises of God, and our Savior JESUS Christ.

When we were with him on the holy Mount.] We are come to the Local part: •hat this *Mount* was, and how *Holy,* we shall hear presently. First, consider the •jacent circumstance; *We were with him.* The Voice had their Audience, the Mount •eir Presence: 〈 in non-Latin alphabet 〉, *with him:* O blessedness to be with Christ! What meant *•ter* to be ashamed of this, when the Damsel said, *This man was with Jesus? Mat.* 6.71. What, deny to be with JESUS? Alas, it was his weakness then: after•ard he was so glad to be with him, that he was content to die for him: he refused •t the sharp and bloody way of martyrdom, to be with JESUS. What meant *•icodemus* to be with him only by night? as if he feared to be seen in his company 〈◊〉 day? Shall a man fear his joy, his comfort, his salvation? *Mary Magdalene* so •nged to be with him, that *non erat ubi erat,* she was not where she was, for her whole •art was with him. *Mallem non esse, quàm sine Christo esse:* I had rather at all not 〈◊〉 than to be without Christ. It is impossible to be with him, and to be without •mfort, *Act* 4.13. When they saw their boldness, and miraculous working, they •arvelled, and took knowledge of them, that *they had been with Jesus.* If there be •urage of zeal, and peace of conscience in men, we may well conclude, they have •ene with JESUS. When *Gehesi* went from *Elisha,* he presently fell into sin: so •e all they that keep not with Christ. With him is comfort and peace, *John.* 6.68. *•rd, whither shall we go from thee? Thou hast the words of eternal life.*

When we were with him on the holy Mount.] Our Savior had fore-told the great •ory and power of his second coming: to the comfort of his servants, to the ter•r and conviction of his enemies, *Matth.* 16.27. *The Son of man shall come in the •ry of his Father, with his Angels: And then shall he reward every man according to his •rkes.* There is his Justice, and the distribution of his justice. *He shall reward every* 〈◊〉, there is his Justice: 〈 in non-Latin alphabet 〉, *according to his works,* there is the distribution •his Justice. It is distinguished plainly, *Matth.* 25.46. To them that have done ill, *•erlasting punishment:* to them that have done well, *life eternal* Now lest his Disci•s should doubt of that glory, which he hath ascribed to himself at his second ap•ring; and stagger at the ignominy of his present estate: immediately upon it, he •kes them a promise, that they should see it, or at least a glimpse and abridgment of •hat so enjoying this vision, they might more confidently and authoritatively give •r testimony to it. *There be some standing here, which shall not taste of death, till they •he Son of man coming in his kingdom.* And this promise is prefixed by the three Evangelists, that record this story, immediately before CHRIST'S Transfiguration on the Mount, *Matth.* 16.28. *Mark* 9.1. *Luke* 9.27. Which words of Chil• have divers expositions. Some take it meant of his glorious Resurrection, as if the sense were thus. *There be some standing here,* that shall not die, till they see the So••• of man in his glory, and conquest of sin and death. *Some,* not all, for this 〈◊〉 exclude *Judas:* all the rest of the Apostles, but only *Judas,* did live to see it. 〈◊〉 and some others take it, *Pro Ecclesiae dilatatione,* meant for the enlargement of 〈◊〉 Church. As if this were the sense; There be some standing here, that shall live 〈◊〉 see my Kingdom flourish, and spread powerfully over the face of the earth; 〈◊〉 the despised Name of JESUS to command the Scepters of Kings and reign ov•r the Dominations of the earth. Some understand by it, the last coming to Iud•meant: as if there were some Apostles yet living, and that should live unto the 〈◊〉 day; because he says, *Some stand here that shall not die,* till they see this glory. 〈◊〉 that opinion as

frivolous, hath always been exploded, excluded. The last, 〈◊〉 and most agreeable to the History, and context of the Scripture; is to understand•••*De clarificatione Christi,* concerning his Transfiguration, which immediately follows. Of this there was *Promissio clara, exhibitio manifesta, occultatio jussa;* It 〈◊〉 clearly promised, manifestly performed, and the concealment of it for a time commanded, *Matth.* 17.9. This Christ promised under the form of an oath; 〈◊〉 *verily I say unto you.* There are certain circumstances of this Transfiguration 〈◊〉 rent in the Text; other adherent to it, which we will borrow from the Evangelists, and so make up the discourse. The points are, The

- Time, when this was done.
- Place, where this was done.
- Manner, how this was done.
- Witnesses, before whom this was done.
- Event, that followed this being done.

The time, to expound our Apostles *When,* is expressed, *Matth.* 17.1. and *M••* 9.2. *After six days.* Only Saint *Luke, Chap.* 9.28. seems to differ from them: for 〈◊〉 says *Eight days after.* Now between six days, and eight days, there seems to 〈◊〉 some difference of the time. Saint *Jerome* easily reconciles them thus. *Matthew* 〈◊〉 *Mark, Ponunt dies tantum intermedios;* speak only of the intervenient days, 〈◊〉 went between the promise and the performance. *Lucas addidit & primum in qui* 〈◊〉 *misit, & ultimum in quo solvit. Luke* adds both the first day in which he promise 〈◊〉 and the last day in which he performed it. Eight days Exclusively; six days Inclusively. Some mystically, by these *six days* understand the six ages of the world, 〈◊〉 they call them; which being past, we shall come to that glorious vision of our Lord Jesus in heaven. But why did not Christ presently vouchsafe to his Disciples 〈◊〉 Sight, but defer the performance of it, till six days after the promise? *Chrysostom* answers; *Visionem distulit, ut eam vehementiús appeterent, & gaudentiús acciperent.* 〈◊〉 deferred it to increase their desires before it came, their joys when it came. To 〈◊〉 flame their desires, for *Cito data vilescunt,* things easily come by, are little set by. 〈◊〉 increase their joys, for *Dulciús obtinetur, quod diu detinetur;* That which hath 〈◊〉 long detained, is at last more sweetly obtained. Moreover, if Christ after the pro••• of this vision, had immediately singled out some to the participation of it, this 〈◊〉 have bred envy and grudging in the rest, who were apt enough to quarrel about 〈◊〉 businesses. That extraordinary gracing of some, would have been held a dispar••meant to all the rest. Therefore as Christ concealed their names in the promise, 〈◊〉 *of these,* not naming who they were; so for six days he deferred the perform 〈◊〉 That without emulation of the rest, he might give satisfaction to them he had 〈◊〉

The Place is delivered in the Text, *the Holy Mount.* Saint *Matthew* say• was *Mons excelsus,* an *high* Mountain: Saint *Peter, Mons Sanctus,* an *Holy* Mountain. By common consent this Mountain was *Tabor,* thought it be not no••tively expressed in Scripture. A fair Hill in the territory of Galilee, *Mira••• tate ex omni parte aequaliter finitus;* Of so wonderful a roundness, that you ⟨◊⟩ think rather Art than Nature had fashioned it: the ascent of it was thirty furlongs, •t was a Sea-mark to Mariners; It was full of herbs, fruits, flowers, fountains. Thus it was high and conspicuous for situation, fertile by condition, and lastly, *Ho•y,* by this most holy apparition, *Hieron.* True it is, that all places are of their own •ature equal: *Nec alter altero dignior,* Nor is one more worthy, or more holy than •nother: but by the accession of some special blessings and privileges. Whither •ever the Lord comes, that is the fountain of holiness, such is the odour and per••me of his gracious presence, that he sanctifies the place. It was his presence which cause *Jacob* to turn *Luz* into *Bethel, Gen.* 28.17. *This is none other, but the •ouse of* GOD, *and this is the gate of Heaven.* So GOD himself testified to *Moses* ⟨◊⟩ *Horeb, Exod.* 3.5. *The place whereon thou standest, is holy ground.* And the Cap••ine of the Lord's host to *Joshua, Josh.* 5.15. *Loose thy shoe from off thy foot, for the •lace whereon thou standest is holy.* Thus became this Mount *holy:* there being God, *•ater sanctitatis per vocem auditam;* The Father of holiness heard speaking: Christ, *•anctus Sanctorum, per carnem ad tempus glorificatum;* That Holy of Holies by his •ody for that time glorified: *Moses* and *Elias,* those holy Saints: *Peter, James,* and *John,* those holy Apostles: needs must this Mount be *holy. Nicephorus* writeth, •hat *Helena* built upon that hill a Cathedral Church, and dedicated it to Saint *Peter.* And in process of time, others also added two Monasteries, endowed with fair •evenewes: in allusion or answer to *Peters* desire, *Let us build here three Tabernacles.* But now *etiam periere ruinae,* there is not left any (so much as) ruin, to tell the pas•enger, here stood such monuments: and that *holy* Mountain is become an habitati•n for Wolves and Foxes. *Jerome* upon *Hosea,* writes liberally of this Mount, and •alls it *Thabor, Psal.* 89.12. *Tabor and Hermon shall rejoice in thy Name.* It had cause ⟨◊⟩ rejoice, when it bore the glorious Person of JESUS CHRIST. He inter•rets it to signify, *Lux veniens,* Light coming. Not unfitly, that CHRIST, •ho is *the light of the world,* upon a mountain of light, should give remonstrance •f that glorious light of his Majesty. But why did our Savior choose a moun•ine for this apparition, why not rather a valley? True glory is not to be sought ⟨◊⟩ *Profundo hujus seculi,* in the low bottoms of this world: but on high; *Set your •fections on things above,* where CHRIST sitteth on the right hand of GOD. All •at come to GOD'S glory, must ascend on high, *Psalm.* 24.3. *Who shall ascend into •e hill of the* LORD? The Devil took CHRIST into a mountain, when he •ewed him the kingdoms of the world, and the glory of them. So our Savior •oke his Apostles up into a mountain, when he shown them the kingdom of heaven, and glory of the world to come. *Moses* went up to a mountain, to speak with •e Lord: now the Lord goes up to a mountain, to speak with *Moses.*

The manner is set down, *Matth.* 17.2. *He was transfigured before them, and his •ce did shine at the Sun, and his raiment was white as the light.* Some are of opini•n, that this clarity was *In aere circumfuso, non in corpore Dominico;* In the air about •m, not in the body of Christ: But that that is false, for *Himself* was transfigured, •t the air about him. Some have said that his very substance was changed from •ortalitie to Immortality for the time. But that is false: for Transfiguration is •operly *Transitus de figura ad figuram;* from one figure to another: not *De*

natura ⟨◊⟩ *naturam;* not from one nature to another. Some say, this Transition was not *Se•ndum mutationem, sed secundum manifestationem;* Not by any change into that •hich was not before, but by a manifestation of that which was (not revealed) •efore. These affirm, that CHRIST took from his mother an immortal •d impassible body: but this is a most impossible opinion. How then could this ⟨◊⟩ ? If CHRIST reserved mortality, how was he capable of glory? If he took •mortality, then was there a change of his substance. Neither, but only a change •his form. And why is this impossible to his miraculous hand? *Qui cicatrices osten•• in corpore immortali, quare non splendorem in corpore mortali?* He that could show his •rs in a body immortal, why not also his glory in a body mortal? *Luk.* 9.29. *The Fashion of his countenance was altered.* There is a change, not of his Person, but of his look: nor yet is it said, *Vultus, sed species vultus:* not his *Countenance,* but the *Fashion* of his countenance: not *Alia, sed altera,* that is, *Alterata.* This was done by the Clarity that was in his body, *ut in subjecto,* as in the very subject. This splendor was *Aliter in corpore, aliter in veste;* After one manner in his body, after another ⟨◊⟩ his garment. In his body intrinsically *& inhaesive,* inherently: in his garment ⟨◊⟩ *exteriori, & supereffuso candore;* By an external whiteness poured upon it. *His fa•• did shine as the Sun. Sol est causa splendoris;* The Sun is the cause of Shining; ascribing to Christ the greatest degree of splendor, that our understandings can a•prehend. *Non ut splendor solis, sed ut sol splendoris;* Not as the brightness of the Sun, but as the Sun it self. *His garments were white as the Light. Lumen causa candori.* The light is the cause of whiteness, and whiteness is received and perceived by the benefit of light. Saint *Mark* says, they were *white as snow;* and what can be whiter? Thus our Lord *Jesus* put off his despicable form, wherein he was conte••• of the world; and the veil of his humble mortality, wherewith his glory was ••dowed: yet as he retained the same garments, so he put not off the same substance. Only he put Majesty upon his countenance, his habit, his whole body; that ⟨◊⟩ might give his Apostles a show of their future glory. So shall the faithful one day shine; as the *Stars, Dan.* 12.3. as the *Sun, Matth.* 13.43. For *Christ shall change our vile body, that it may be fashioned like his own glorious body, Phil.* 3.21.

The witnesses before whom this was done, were of two sorts: some that Chri•• took with him, others that met him. The Disciples he took with him were three, *Peter, James,* and *John. Numerus in se perfectus, & in testando integer;* A number a•• to give a sound and sufficient Testimony. Here two questions are moved; first, why Christ chose but three: secondly, why only these three. Why three and no more, why these three and no other? First, why but three? To show unto us, that *Paci electi; Few are chosen:* God doth not reveal his glorious mysteries to all; ⟨◊⟩ some whom his own good pleasure calleth and culleth out, *Act.* 10.41. God ⟨◊⟩ show him openly, *not to all the people, but to us witnesses chosen before of God.* Beside three can give a sufficient testimony, *Deut.* 19.15. *Matt.* 18.16. *In the mouth of* ⟨◊⟩ *three witnesses every matter shall be established.* Next, why these three, and none of the rest? 1. I do not answer with *Feverdentius,* because these three were *Flos totius* ⟨◊⟩ *Christi, & Principes novi Testamenti;* Because they were the flower and prime of a Christ's Apostles, and the Princes of the New Testament. I never read that Christ gave unto them any such prerogative or superexcellencie above the rest. 2. ⟨◊⟩ do I fetch an answer from the mystery of their

names, with *Gorrhan.* He that will see the glory of God, must be a *Peter, agnoscere per fidem,* to acknowledge Christ 〈◊〉 faith: a *James, supplantare peccatum,* to supplant sin: a *John, operari per gratiam,* 〈◊〉 work good by the grace of God. For in these three, *Credendo verum, extirpando ••lum, & operando bonum;* To believe that is true, to root out that is evil, and to practice that is good; he placeth all perfection. 3. Nor yet do I answer, because these three were more eminent in virtue and graces than the rest. Three sorts 〈◊〉 men are qualified to see God: Such as *love* him, *John.* 14.21. *If a man love me,* I will love him, and *Manifestabo ei meipsum; I will manifest myself to him.* Such as are *H••ble, Matth.* 11.25. Thou hast hid these things from the prudent, and hast 〈◊〉 *them unto babes.* Such as are of a pure heart, and clean life, *Matth.* 5.8. *Blessed* 〈◊〉 *the pure in heart, for they shall see God. Psal.* 50.23. *To him that ordereth his corruption aright, will I show the salvation of God.* These are all gracious qualities: and with them were the rest of the Apostles as truly sanctified, that were not here admi••• 4. What, was it then because Christ did love these three above the rest? 〈◊〉 his love was great to *John;* and therefore among all his honorable Titles, he mentioneth that ever in the first place; *The Disciple whom Jesus loved.* But his loves *John* was greater *Extensive, non Intensive;* by way of Extention, not by way intention. He shown more signs of familiarity to him, than to the rest of the company: but he equally loved and prized them all. 5. Because the wisdom and unquestionable goodness of God chose them out, *& secretioribus suis adhibuit,* accepted then to the participation of his secrets. Thrice he called out those three, and made them witnesses to three great works. The first was to the raising of *Iairus* his daughter. *Mark.* 5.37. *He suffered no man to follow him, save Peter, and James, and John.* He did put forth the mourners, the musicians, the people, and left behind the lest of the Apostles; only these three he admitted. The next election was to this •lorious transfiguration; singularly the same three again. The last was to his A•onie in the Garden, *Mark.* 14.33. He charging his Disciples to stay, *took with him Peter and James and John, and began to be sore amazed.* He made them three particu•arly witnesses; in the first work, of his Power: in the second, of his Majesty: in •he last, of his Agony. 6. Lastly, if men may give any reason of the Lord's actions, •hose wisdom is unsearcheable; I do not think that CHRIST chose them, because they were more excellent than the rest, but because they were rather •ore weak than the rest. It was *subvenire infirmitati eorum,* to help their •firmitie, and to strengthen them in the assurance of their Master and Savi•urs glory.

The company that came from heaven, were *Moses* and *Elias.* Some have thought •hat these did not appear *Vere & Personaliter,* truly and personally; but Angels in •heir likeness: but that is a manifest error; for *themselves appeared,* not Angels in their •militude. Some are of another opinion, that they did not only appear personally, •ut that in their very bodies with their souls. Because it is said that *Elias* was taken •p, and no man knew what became of *Moses* his body: which occasioned that •isputation betwixt the Archangel and the devil. But it is most plain that the body •f *Moses* was buried. *Deut.* 34.6. *in a valley in the land of Moab, over against Beth•eor:* though *no man knoweth of his Sepulcher unto this day.* Neither are all of that •pinion, that the very body of *Elias* was taken up into heaven; some be persuaded, •ere is no human body in heaven, but the body of our Lord JESUS only. *John.*•.13. *No man hath ascended up into heaven, but he that came down from heaven.* But •ere it is questioned, why did *Moses* and *Elias*

appear, rather than *David* and *Abra•am,* from whose loins CHRIST JESUS came and who were so famous among the people? Reasons.

To omit, that those three great fasters met together, *Moses, Elias,* and CHRIST: each of them having fasted forty days, and forty nights.

1 To manifest a difference between the Lord and the servants. *Moses* and *Eli•s* were of high esteem with the Jews, CHRIST not regarded, a man of no •epute among them; therefore he would now show that he was the Lord, and they •ut the servants to wait upon him. That he was not *Elias,* but the God of *Elias:*•ot *Jeremiah,* but he that sanctified *Jeremiah:* not *unus ex Prophetis,* one of the Prophets, •ut the Lord of the Prophets, that sent them.

2 If it be granted that *Moses* was dead, and that *Elias* died not: this declareth •at CHRIST is the Savior of both quick and dead: whether of men living with *Elias,* or dead as *Moses.* To manifest that he hath the power both of life and •eath; *Adducitur Moses mortuus, & Elias vivus;* both living *Elias,* and dead *Moses*•re brought; both saved by this Jesus Christ.

3 To come nearer home; *Moses* was called the Law-giver, and *Elias* was (af•er a sort) the Law restorer; now the Jews traduced CHRIST for a Law-brea•er. Their common Imputation against him was, that he transgressed the Law, and •as contrary to the Prophets. Therefore he was content to be put to his purgation •nd to Iustifie himself. *Matth.* 5.17. *Think not that I am come to destroy the Law or •e Prophets: I am not come to destroy, but to fulfill.* And for a further testimony of •is *Moses* that brought the Law, and *Elias* that revived the Law, witness that he •as obedient to the Law. *Gal.* 4.4. *God sent forth his Son made of a woman made un•er the Law to redeem them that were under the Law.*

4 They meet that brought the Law, with CHRIST that brought the Gospel; to show that Law and Gospel must be joined together. But we are freed by CHRIST from the Law? I answer, there is a double obligation of the Law: the obligation of penalty, and the obligation of duty. We are freed from the obligation of penalty, but not from the obligation of duty. 2 *Tim.* 2.19. *Let everyone that nameth the Name of* CHRIST, *depart from iniquity.* He hath taken from the Law. *Damnandi potestutem,* all power to condemn us: but not *Dominandi authoritatem,* all power to rule us. We must still serve God according to his Law, or he will ⟨◊⟩ save us according to his Gospel. Our faith in the Lord JESUS, and our obedience to the Law, must be joined together: as *Moses* and CHRIST met upon the mountain. *John.* 1.17. *The Law was given by Moses, but grace and truth come by Jesus Christ.*

5 To show that this was the true Messias, to whom both Law and Prophets bare witness. *Moses* in the Law, as it is cited by Saint *Peter, Act.* 3.22. *A Prophet shall the Lord your God raise up unto you among your brethren, like unto me: him shall ye hear in all things.* And *Elias* instead of all the Prophets, who was *Prophetarum clarissimus,* the clearest of all the Prophets. Now *Suspecta est veritas, quae sola se •••tur, Ambr.* That truth is suspected, which barely testifieth of it self. Therefore as CHRIST had three witnesses from the earth; *Peter, James,* and *John.* So he ⟨◊⟩ three from heaven; the voice of the Father, *Moses* and *Elias.* That now he which fulfilled both the Testaments, might enjoy both the Testimonies.

6 Lastly, CHRIST proposed two such famous men, as *Moses* and *Elias* to his Apostles for patterns: that their spirits might be well tempted in them. *Moses •i•mitissimus,* a man most meek on the earth: *Elias* a man exceeding zealous. Twice he doubles this testimony of himself. 1 *King.* 19.10.14. *I have been very jealous for the Lord of hosts.* He had such a sacred fire of zeal in his heart upon earth, that God advanced him in a chariot of fire into heaven. Therefore are these two brought hither, that the Apostles might learn to mixe *Moses* his meekness, with *Elias* his ferventnesse. Yet this rare and excellent composition they forgot, *Luk.* 9.54, When they could not be entertained in a Samaritan village, say *James* and *John;* (and that as it seems, not long after their descending from the mount.) *Lord, wilt thou that we command fire from heaven to consume them, as Elias did!* There they thought of *Elias,* but forgot *Moses:* they had too much of the ones fire, but too little of the others water: zeal enough, but without the mercy of meekness. Again at the apprehension of CHRIST, when *Peter* denied him, and all the rest fled from him; there they had too much of *Moses,* but forgot the spirit of *Elias:* they had meekness enough, but wanted zeal: both together make a good temper.

The event or consequents of this transfiguration, are these. First, the testimony of the Father from heaven; which came *out of a bright cloud overshadowing them.* ⟨◊⟩ was from a cloud, saith *Chrysostom,* that they might the more confidently receive ⟨◊⟩ for the voice of God, *qui solitus loqui Patribus in nube;* who was wont to speak to their fathers in a cloud. *This is my beloved Son,* &c. They could formerly see his mother poor, his supposed father laboring for his living, CHRIST himself hungry, thirsty, weary, despised. Therefore now they hear a voice from heaven to make amends for all: recompensing his supposed baseness, with Attributes of great glory. God speaking that to him, which he never spake to any; *This is my Son.* Not to the Angels, *Heb.* 1.5. *Unto which of the Angels said he at any time, That* ⟨◊⟩ *my Son?* Christ was shortly to die, and to suffer hard and unjust usage of his enemies; and all this in humility to bear. Therefore now he shows *Potentiam* ⟨◊⟩ *passionem, gloriam ante injuriam, honorem suum ante horrorem suum:* his power before his passion, his glory before his injury, his honor before he come to feel his horror. That when they should afterwards see him taken, bound, scourged, Sco•••, crucified, buried; they might then know and say, that this was effected not ⟨◊⟩ *potentiam eorum, sed propter patientiam suam;* not by reason of their power over him but by reason of his patience under them: not because they could inflict it, but be•ause he would suffer it. *Non miseranda necessitate, sed miserante voluntate:* not by a miserable necessity, but by his own gracious mercy.

Another event was Saint *Peters* counsel. The point whereof *Moses* and *Elias*•onferred with CHRIST, was *De Excessu ejus,* concerning his *decease, which •e should accomplish at Jerusalem. Peter* hearing this news of his masters death and •hat by the testimony of two such famous Prophets: he thinks it good to provide •etimes for his safety. Such a course he had formerly attempted. *Matth.* 16.22. *•ee it far from thee Lord, this shall not be unto thee.* But CHRIST'S rebuke was •en so sharp, *Get thee behind me Satan;* that *Peter* durst no more in plain terms, •dvise him again to that favoring of himself. Therefore now he doth it *aenigma•ce,* covertly, and by involved insinuation. *Lord, it is good for us to be here:* we are •ow in a safe place; a mountain high, sure, solitary, pleasant: guarded by the come•any of two such potent men; a cloud to

compass; us glory to sustain us, delight 〈◊〉 content us. Let us tarry here, where no harm can find us out. Were it not •adnesse to leave a place of such security, and expose thyself to the fury of thine •dversaries? *It is good to be here:* but alas it was his error: for if this were to have •eene a permanent and durable glory; *Peter* should not have called for *Tabernacles,*•ut for mansions. *Let us build here three Tabernacles,* moveable tilths? No; fun•amentall and constant habitations. *Quid dicis Petre? mundus perit, & tu montem •tis, Aug.* Doth the whole world perish, and must fire burn it all, and callest •ou only for a mountain? His error was both ways culpable: either to seek *in •ia Patriam,* or *in patria Tabernaculum;* his country in the way, or a Tabernacle in •is country. If he knew this to be but the earth, why doth he seek for heaven up•n it? if he took this to be heaven, why doth he call for an earthen Tabernacle? *•ne for thee, another for Moses,* &c. Why not, one for me, another also for *James,*•nd *John?* No, he mentions none for them, for he hoped that CHRIST himself would be their Tabernacle. *Triaquaeris, factria, Bed.* Thou seekest three, make •hree, one for the Father, another for the Son, another for the Holy Ghost; none •or *Moses,* none for *Elias:* do not join the Servants with the Creator. Mystically •here be still three Tabernacles: *Exterius, Ecclesia: Interius, Conscientia: Superius, •aelestis Patria.* One outward, which is the Church: another inward, which is the •onscience: the last upward, which is the kingdom of heaven. Let us dwell faith•ully in the former, let God dwell spiritually in the other; that we may all dwell to•ether comfortably in the latter; that is forever in the peace of glory.

Lastly, this glorious vision and voice from heaven, amazed the Disciples; that *•hey fell on their face, and were sore afraid.* CHRIST with the *Touch* of his hand •ecovered them; *And when they had lift up their eyes, they saw no man save Jesus only, Matth.* 17.8. Because indeed he was that Person *only, to whom both Law and Pro•hets bare witnesses.* They have done their office, and then they vanish, that Christ •ay be all in all. There is only one mediator, Christ: it is he only that satisfies •he Law, and sanctifies the conscience: he only, that reconciles us to God. Let *Moses* and *Elias,* and all others disappear to the work of our salvation; *Da modo •bis Iesum; Only* give us Jesus Christ. This testimony they heard, but might not •resently utter, for Christ forbad them. *Tell the vision to no man, until the Son* 〈◊〉 *man be risen again from the dead, Matth.* 17.9. The reasons of this interdiction •ay be. 1. Because the Jews were to have no sign, but the sign of the Prophet *•nas:* they had seen enough to leave their unbelief without excuse. 2. Because •mong the rude, after the publication of such a glory, *Crux scandalum pareret,* the fol•owing Cross would have bred scandal. If he were invested with such glory, why •old he not keep himself in it. 3. Because till his resurrection had made way for 〈◊〉, the world would never have given credit to this wonder. But perceiving his •ower in raising himself from the dead, they might easily embrace the faith of that •arification. Lastly, according to that, *Eccl.* 11.28. *Neminem laudaveris ante mortem;*Judge no man blessed before his death. Then they witnessed it, then they preached it, then they wrote it, we hear it, let us all believe it, that we may one day enjoy it, in the everlasting kingdom of *Jesus Christ.*

I conclude; *Peter* and the rest knew *Moses* and *Elias* on the mount, whom they never saw before: they being departed many hundred years before the other were borne. Yet *Mosen ab Elia, Eliam a Mose, utrumque a Christo potuerunt discernere.* They could distinguish one from

another; and say, this is *Moses,* this is *Elias,* and that is Christ. This is a lively type and shadow of that glory in heaven; where every Saint shall perfectly know all. Not *Abraham* nor any of the Patriarchs, not *David* nor any of the Kings, not *Elias* nor any of the Prophets, not *Peter* nor any of the Apostles, not *Stephen* nor any of the Martyrs, not any of our friends, kindred, acquaintance, none of the now unknown believers scattered on the face of the broad earth shall in that place be stranger to us. Our knowledge shall extend to every individual person: all shall know everyone, and everyone shall know all. Now let us love one another, pray for one another, do good one to another; then and there we shall know one another, and all be eternally known and loved of our blessed God.

VERSE 19. We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

THe Apostle had formerly delivered a certain truth: such as both their ears had heard, and their eyes seen: and by many strong arguments confirmed it. Yet because the Jews to whom he wrote, did much adhere to the Prophets, he refers them thither; to compare the events manifested, with their predictions. As if he did answer a challenge, with *Paul* to his Corinthians;*Since ye seek a proof of Christ;* You shall have one more; in it self profitable, and to you plausible, *a word of Prophecy.* That as *Festus* said to *Paul, Act.* 25.12. *Hast thou appealed unto Caesar? unto Caesar thou shalt go.* So *Appellastìsne Prophetas? •ad Prophetas ibitis:* have you appealed to the Prophets? to the Prophets you shall go. They also shall witness to you the same Christ.

You see, the Apostle comes to a new manner of testifying the former truth. *We have a word.* A word, what's this? so we had before. Nay, but a word of *Prophecy.* Why, what strength hath this above the other? Yes, it is *more sure.* Well say it be more sure, what is this to us? we heard it not. Yes *we have* it, visible to our •yes. But men may have it, and not regard it: as the Indians that were owners of all he gold, yet were the poorest beggars. Nay, but *we take heed to it,* attend it. Say we should, is this a thing so commendable? may we not rest satisfied with your word and assertion, that saw these things? Nay, but *Bene facitis attendants, Ye die very well* in taking heed to it. Well, say we should observe it, what shall we find it to be? Not an obscure and involved matter, as it was before the completion; but *a light.* What need have we of a light, that live in the broad day of knowledge? Nay, but the world is full of darkness; and *in a dark place* a light is comfortable. But this may be some dim candle, that can cast us no rays or beams of illumination: No, it is a *Shining* light: like *John the Baptist, a burning and a shining light. A light that shineth in a dark place.* How long shall this light continue? *Untill the day down,* till the glorious presence of our Lord Jesus Christ be fully manifested to us and that we see no longer through a window or spectacles of faith; but behold with clear eyes the Sun himself. We shall then say of this light of knowledge here, compared with that; as *John the Baptist* said of himself compared with Christ; *He must increase, but I must decrease, John.* 3.30. Or as *Paul,* 1 *Cor.* 13.10. *When that which is perfect is come, then that which is in part shall be done away.* Then that same *Day star* of blessedness shall arise, and tell us that the night is quite

past, the day is come, the Sun of righteousness appears, and that *we shall appear with him in glory.* Let us all therefore first walk faithfully in the light of grace, that we may walk joyfully in the light of glory forever.

We have also a more sure word, &c. The whole verse may be distinguished into four general parts:

- A Conference; wherein he compares the Prophetical prediction, with the Evangelical predication; ascribing to it some greater certainty; *We have a more sure word of Prophecy.*
- A Reference, whereto he refers their scrutation, and commends their attention; *Whereunto you do well that ye take heed.*
- A Preference, wherein he prefers that excellent light to the common darkness of the world. For the comparison is not between the Prophetical and Evangelical light; but between the light of the Scripture, and the darkness of nature. *As unto a light that shineth in a dark place.*
- A Difference; wherein he gives that future day light a transcendency to the former candlelight: that being but like a lamp in a dark night, this like a star that brings in the day. *Until the day down, and the day star arise in your hearts.*

The word of Prophecy.] There are four sorts of Prophets. 1. Some write of things past, as *Moses. In the beginning God created the heaven and the earth:* penning an Hexameron many years after the world was made. The Samaritan woman hearing Christ relate unto her the things which he had done, concluded; *Sir, I perceive that thou art a Prophet, John.* 4.19. 2. Some prophecy of things to come. *As God foretold by the mouth of his holy Prophets.* Those did *Dicere facta,* these *Praedicere facienda:* the one was a relation, the other a prediction. 3. Some prophecy of things present: such a Prophet was old *Simeon,* whose eyes saw that present salvation. Thus *John* the *Baptist* was a Prophet, and more than a Prophet. A Prophet, because he did point him out with the finger that was all the Prophets aim: *Behold the Lamb of God.* More than a Prophet, because he baptized *Dominum Prophetarum,* the Lord of the Prophets, *Ier.* 4. Those that expound the Prophets: an Evangelical Preacher is called a Prophet. 1 *Cor.* Chapter 14. Verse 1. *Desire spiritual gifts, but rather that ye may prophecy.* Chap. 13.9. *We know in part, and we prophecy in part.* He that interprets the Prophets, is called a Prophet, *Aquin.* But here the Apostle intends principally that sort, which foretold future things. Some of their words were more dark, some more plain. *Daniel* and *John* wrote darkly: the reason is given, because they wrote in times of persecution. So that if they had done otherwise, themselves and their books had been burned. The events were the clearest expositions of them. It is the property of a Prophecy, *Compleri priusquam intelligi,* to be fulfilled before it be understood, *Augustine.*

A Prophet is called of the Hebrews, *Naba, vates:* and *Roeh, videns,* a seer. Of the Grecians, 〈 in non-Latin alphabet 〉 : such as did foresee and foretell the purposes of God. Of the Latins, *Vates,* that is *Fates:* for *Vaticinatio,* is *Faticinatio, Fatum canere,* to *preindicate* an inevitable

event. The words they spake, come to them *Ex divino afflatu,* by a divine instinct. *Numb.* 24.13. *I cannot go beyond the commandment of the Lord: but what he saith, that will I speak.* So soon as ever the Lord had appeared to *Samuel,* presently the people took notice of him for a Prophet. 1 *Sam.* 3.20. *All Israel knew that Samuel was established to be a Prophet of the Lord.* They cannot know God's will in future things, but by his relation or revelation. *Psal.* 139.6. *Such knowledge is too wonderful for me: it is high, I cannot attain unto it.* A vision of their own heads, a fiction of their own brains, were accursed. He that coines money out of base metal, though he stamp upon it the image of the Prince, is a traitor. So is he, that to his own invention shall put a *Dicit Dominus,* the Lord spake it. The prediction that comes not by divine instruction, is but a delusion: for none can *praenoscere,* fore-know; but he that did *proponere,* forepurpose.

Devills and men may guess by observation, and collection of causes probable to beget such events: only God knows, *Esa.* 45.11. *Ask of me things to come.* If men could tell as much, *aequiparent Iovi,* they would be even with God. How wise were God, if he should write the secrets of his will on the top of his gate, the doors of heaven! yet your Astrologer presumes, *Ex stellis, tanquam tot stillis & literis: ex syderibus tanquam tot syllabis: ex constellationibus, tanquam tot verborum conjunctionibus:* to know all things by the heavens: as if the stars were so many letters, the planets syllables, and the constellations express sentences. So they make the whole heaven a *Syntaxis* or discourse of God's purpose. Will any King engross the secrets of his Counsel on the door of his Palace? That late character which was set on the brow of heaven, did certainly mean the world some news. But who could undertake to translate the letters of it, or expound the meaning? To break into God's Counsel chamber, will be dangerous treason: only the hand that wrote it, can interpret it. If men could by their own wisdom prophecy; they were not only *Sapientiores filiis lucis. Luk.* 16.8. *Wiser than the children of light:* but as wise as *Ipsa lux,* even self. The very devils that hover in the air, (*uti Adam prope suum Eden,* like *Adam* who being cast out of *Eden,* dwelt so near it as he could) and by reason of their vicinitie to the stars, can read them better than mortal men, sundered from us so far as earth: yet are they all dunces in respect of Prophecy. They can tell you what may happen, never what will happen. Therefore they delivered their oracles in a doubtful and bastard language: that if the event did not answer the prediction, they might then expound the prediction according to the event. Only God can make Prophets, and put into their mouths the foretelling of future things. *Ezek. Son of man, I have made thee a watch man over the house of Israel: therefore hear the word at my mouth, and give them warning from me.* It is God that *speaks in ore Prophetarum, by the mouth of his holy Prophets, which have been ever since the world began.* He speaks by the Prophets for the good of our souls, let us hear his Prophets for the honor of his holy name.

A more sure word of Prophecy.] 〈 in non-Latin alphabet 〉 . Why, was not the Apostolical Testimony sure enough? could there be more than ocular and articular witness? The Prophets foretold what they never saw, the Apostles saw what they told. Besides, did not one and the same God speak by them both? *Hebr.* 1.1. conferred with, *Matth.* 10.20. plainly demonstrates: that the same God who *spake unto the Fathers by the Prophets;* spakes also by the Apostles, *For it is not yet that speak, but the spirit of your Father which speaketh in you. How then can this be Certior Sermo, a more sure word.* Seeing the Prophets be a dark lantern, which

himself here confesseth hard to be understood. This point hath troubled many expositors: it was some trouble to me to find it, let it be no trouble to you to read it.

1 Some answer, that here a comparative is put for a positive; *More sure,* for *Sure:* or for a superlative: 〈 in non-Latin alphabet 〉 , for 〈 in non-Latin alphabet 〉 ; *more sure,* for *Surest.* A place is instanced, *Act.* 25.10. *Paul* cleared himself to *Festus;* To the Jews I have done no wrong, *as thou very well knowest.* The word is not 〈 in non-Latin alphabet 〉 , but 〈 in non-Latin alphabet 〉 ; not *Well,* but *Better:* the comparative for the positive; as *Thou better knowest.* This same *Enallage graduum* is not rare among the Greeks and Latins. The French write *Tresnoble* for Noble: we *Most Honorable,* for Honorable: and some, To my *Worthyer* friend, for Worthy. But this answer satisfies not: for first I do not see but that speech of *Paul* might very well be translated, as *Thou better knowest.* For *Festus* being a Roman Judge did *better* know, that *Paul* had not done nothing against the Roman Laws, than could the Jews. But it is objected, that *Paul* appeals to *Festus* his knowledge, that *to the Jews he had done no wrong.* True, and why might not the Judge *better* discern of the cause than the Plaintiff? Every man is well affected to his own cause, and the Jews were blinded with malice, charging *Paul* with many things, but proving nothing. *Festus* therefore seeing their malice, and *Paul's* innocence; did *better* know that he had done them no wrong, than themselves. Besides the Context manifestly intends a comparison; it must be admitted *Certior sermo,* to be a *more sure word.*

2 *Beda,* with some other, answer; that this may be a *Surer word,* not simply and absolutely; but in respect of the Gentiles: who might haply calumniate the vision of the Apostles, but durst not the oracles of the Prophets. As if *Peter* should say; You may perhaps doubt that particular sight we had in secret, but none will contradict the Prophecies manifested in public. Infidels being so well acquainted with Necromancie, might ascribe this voice to magick. As *Psaphon* was accepted of the *Lybians* for a great God, because certain birds had been first taught to sing this lesson, and afterwards being let loose into the air, did sing it; *Magnus deus Psaphon.* Or as *Mahomet* got the reputation of a great saving prophet, by a Pigeon trained to come to his ear, and there pick out corn, which his credulous followers believed to be the conference of the Holy Ghost: and by a Bull taught and tamed to carry the *Alchoran* on his horns. To prevent any such suspicion here, the Prophets are brought in, who did fore-tell all these things long before Christ came himself. *Nunquid Magus Christus antequam natus?* Could Christ be a Magician before he was borne? Thus there was a Celestial Word, whereby believers are confirmed: and a Prophetical Word whereby unbelievers are convinced. But this answer falls also short of satisfaction: for Saint *Peter* wrote not to Infidels, but to Believers; such as had already embraced the truth of the Gospel.

3 There is another Solution. *Aquin. Lyranus. Hugo, Catharinus, Calv.* The Apostle speaks this in respect of the Jews unto whom he wrote. Here the truth of the Gospel is proved by a double testimony: *Patris Elogio, Prophetarum vaticinio;* by the assertion of God, and by the prediction of the Prophets. Now this were an absurd thing to imagine, that the Prophetical witness should be *Surer* than the Divine and Paternal. First, because their Word did merely depend upon the authority of the same God. Secondly, because Christ's coming had performed what they promised. Now if either of the two can challenge the greater firmness, it is the latter:

for let a promise be never so sure, yet the performance is surer. *Cedant dicta factis;* It could not be more sure in their Prophecy that Christ should come, than in the Apostles sight that he was come. *Coram quem quaeritis adsum; He came unto his own,* he dwelt among us; there could be nothing surer; than he only promised, now he hath paid the debt. Well yet, albeit God's Testimony were most sure with the Apostles, yet the Prophets *Word* was *more sure* with the Jews. They knew them to be the lawful Ministers of God, they were brought up in their Schools; of their words there was no suspicion. *His avi, atavi confiderunt: & vetustas ipsa aliquid reverentiae secum trahit;* Antiquity it self challengeth reverence. God here said, *This is my beloved Son:* This they had read before in the Prophets, *Psalm.* 2.7. *I will declare the decree: the* LORD *hath said unto me, Thou art my Son, this day have I begotten thee,* Thus was it a *Surer Word,*not in it own nature, nor to the Apostles, but to the Jews. To this consents *Augustine; Certiorem dici, non meliorem, non veriorem;* It is not said to be Better, nor Truer, but only *Surer.* This testimony was as good as that, as true, as useful: but in this respect, that is *surer,* because it makes more strongly to confirm such hearers. If you will not believe me, have recourse to your Prophets, *John.* 5.39. *Search the Scriptures,* they all testify of JESUS CHRIST.

4 Some by this *Word of Prophecy* would understand only the preaching and writing of the Gospel: and extend it all no further than Evangelical prophecy. But the Context will not bear such an exposition, for the Apostle speaks of fore-written Prophecies, *Vers.* 20. *Prophecy of the Scripture.*

5 Some would have this *Word of prophecy,* to be the very testimony of the Father concerning his Son. But there is no such trajection of phrases in the Scripture. We find Christ to be called the Prophet of God, not God to be the Prophet of Christ.

6 Some read it thus, *More sure than the Prophets;* in the Genitive case plural: but no Copy so hath it.

7 *Bradford* resolved it thus, in his answer to this, among other questions put to him by the Papists. That the Apostles in this did humble themselves; as if men not giving credit to their private testimony, would yet with all reverence receive the Prophets. But if they should thus disable themselves, who would believe them? whereas, they were to write *Iure Apostolico.*

8 Lastly, the answer that seems to me most probable and profitable; and wherein I have few or none before me, doubtless many will follow me; is this. The foundation is ever more surer than the building: that being sound, though the edifice it self should fall, will firmly stand. Now the New Testament was not yet written; I mean the Gospel of the four Evangelists: nor was it collected into a volume till eight and twenty years after. But the Prophets were extant, and their writings miraculously preserved: these the Jews readily had, and might peruse at their pleasure. Therefore the mere and naked report of Christ's glory on the Mountain, was not so sure as the Prophecy inspired by God, and engraven in the tables of their hearts. And this authentical proof was the surest, *until the day* did fully *dawn,* and the divine hand had made the Gospel known and visible. Thus were the things related never so true in themselves, the question here is not concerning the Truenesse, but the Surenesse:

and certainly thus far, the Scriptures of the Prophets were surer to the Jews, than the unwritten doctrines of the Apostles, or the naked delivery of their particular visions.

Now whatsoever may be said for exception. That the Prophets had only involved promises, not understood till they were fulfilled. In a promise there are many doubts: men's minds may change, occasions divert, their power be defective: but in a performance there is nothing wanting: now the Gospel was established by the ministry of the Senses. It is true that in the Scripture, there is no difference concerning the truth and certainty of all places and parts of it: but there may be some difference in the material and formal parts: for things may be more plainly, more comfortably set down in one place than in another. Therefore *Augustine* gives this praise to the Gospel, in allusion to that miracle of turning the water into wine, *John.* 2. That Christ did turn the Prophetical *water,* into Evangelical *wine.* There have been some, that through disability to clear this doubt in my Text, have thrust the whole Epistle out of the Canon; and it was four hundred years almost, before it was received, as *Eusebius* testifies. This was like *Alexander,* when he could not undo the Gordian knot, to cut it. That was to make quick, but sacrilegious dispatch. There is no such need; to put out the light, because we are blind and cannot see it.

But to conclude plainly; Christ had not yet gotten so much credit with the Jews, as had their Prophets: for their common opinion was, that all *Jesus* did was by Magicke. This they expressly objected, when he had cast out a devil, *Mat.* 12.24. *This fellow doth cast out devils, but by Beelzebub the prince of the devils.* And when the voice of such a glorious testimony came from heaven; [h] *The people that stood by, and heard it, said, that it thundered.* They would not believe it to be the voice of the Father. Do you speak of a *voice from heaven?* Who heard it? Do you tell us of his rising from the dead? who saw him? Therefore the Apostle refers them to the Prophets, those Ancients: whose Word was (as it were) the foundation of the Gospel, *Ephes.* 2.20. *We are built upon the foundation of the Prophets,* as well as of the *Apostles:* the same *Jesus* Christ, the Center of them both, *being the chief corner-stone.* Now the foundation is surer than the house: antiquity, the foundation, is *more surely* received. Thus the Scriptures of the Prophets stop the mouth of the Jews, who referred all the actions of Christ to a bad spirit. We call that *most sure,* that can give best satisfaction to the scholar: we are late reporters, but the Prophets are ancient. Therefore their Word is *certiùs judicio vestro,* surer in your judgment, though not in it self, *Aug.* Christ is an infinite mass of gold, but they were so tired with expectation, that when it came, they were not able to finger the money; therefore he refers them to the Prophets; that comparing both these together, they might be more assured.

To conclude. All this doth serve to manifest that usual government, whereby God will guide his Church: this is not by visions, but by the *Word.* He hath appointed us to be sons and daughters of Faith, not of Sense. He that will not believe without a miracle, is himself a miracle: yea, and it will be a miracle, if ever he be saved. When that Rich-man in hell requested a Sign for his brethren, he was answered; *If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.* Thus the Prophets had the *more*

Sure Word, until the Gospel was written. But now it being written, let us ask for no shadows, that have the Substance: demand we no signs, that have *Jesus* Christ.

Amore sure Word of Prophecy.] this may seem to ascribe some more credit to the Prophets, than to the Gospel? No, they were all written by divers men, in divers ages, at divers places, on divers occasions: yet *eadem veritas, eadem authoritas;* they all have the same truth, the same authority. Though the Jews acknowledge the Old Testament, abhor the new: though Turks disclaim both, Atheists despise both, sinners neglect both: yet as the Disciples had but one Master, and were all brothers: so the books have but one Father, and they are all sisters. One Lord is original and Subject of them, one Spirit indited them, one blood of the Lamb sealed them, one truth is maintained in them, one Spouse of Christ hath with an impartial respect equally received them, and miraculously preserved them: and rather than any rent or maim should be made in their sacred body, she hath sent her members dismembered, and bereft of their dearest blood, into heaven. These are the Gages of our Savior's love, God's royal Covenants, the oracles of his Sanctuary, the key of his revealed Councils, milk from his sacred breast, the light of our eyes, the joy of our harts, the pillars of our faith, the anchor of our hope, the evidences and deeds of our eternal blessedness. It is true that one Star differs from another in glory, and the rule of the day is given to the Sun, of the night to the Moon. The Captains of the sons of *God* may hear an unequal report, 1 *Chro.* 12.14. *The least could resist an hundred; the greatest, a thousand.* And no wrong was done in that Anthem, 1 *Sam.* 18.7. *Saul hath slain his thousand, and David his ten thousand.* One *Plato* may be more of value, than a thousand vulgar men: and our Savior prefers the old wine to the new, *Luke* 5.39. *The old is better.* But the whole Scripture, as it came by the inspiration of one Author, so it preserves the equality of one honor. *Moses* is no better than *Samuel, Samuel* than *David, David* than *Solomon,* the father than the son: *David* a King, than *Amos* an heard-man, *Peter* first chosen, than *Paul* borne our of due time. Some portion of it sometimes, lend more useful application to our souls: but all of it is like Manna, which rellisheth to every faithful conscience, as his heart desireth. Oile is best at the bottom, wine at the midst, milk at the top; but the Fountain-water is all alike. This is the Spring-water of life; clear, cooling, healthful, helpful in every part. One part is not surer than another, but all is so sure, that it is sealed by him that is *Yea* and *Amen: These words are true and faithful.* They are *Sure* in God's promise, *Sure* in Christ performance, may they be *Sure* in our believing hearts forever!

We have a more sure Word.] I come to the third Circumstance, the Persons to whom these Prophecies were committed: the Apostle joining himself with the Jews; *We have.* The Jews might well attend to the word of Prophecy, for they *Had* it. They had many privileges, but this was the chiefest, *Rom.* 3.2. *What advantage hath the Jew? or what profit is there of Circumcision? Much every way: but chiefly, because unto them were committed the oracles of God* They had the Patriarchs, the Sacraments, the Sacrifices, the Promise of the Messias; but *Chiefly* the oracles, as comprehending all the rest, *Act.* 7.38. *Moses received the lively oracles, to give unto us.* He received *oracula viva,* the lively oracles: to what purpose? *To give unto us; we have* them. They were not *Alienae rei deposita,* but their own proper treasure. And indeed they were faithful keepers of them, preserving them from falsity and corruption: and to this day *servant, etsi non observant;* they keep them in custody, though they keep them not in

obedience. Therefore in our Savior's days, when many corruptions both of life and doctrine were objected against them; yet they were not charged to be falsifiers of the Scripture. Therefore well might the Apostle say, *We have* them: for *to them pertain the Covenants,Ro.* 9.4. To them it was credited, to them it pertained, they had it, they kept it, and from them we receive it. *Lex e Zion: Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.* So Christ himself testified; *Salvation is of the Jews.* This was *Paul's* Farewell to them, able to have melted their hearts, who had been keepers of that sacred Word of so many hundred years. It was necessary that the Word of God should first be spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life: *Loe we turn to the Gentiles.*

Thus they *had,* but now they have lost; not the Letter, but the Spirit and life of this prophetical Word. *Deus misit, Iudaeus amisit;* God gave it, and they lost it. And as it is fit, he that condemns the Sun, should not have a Star to light him: so they that refused *Solem justitiae,* that Sun of righteousness; should not retain *Lumen Prophetiae,* the light of Prophecy. *Esau* hath sold his Birth-right to *Jacob:* the Jews are to us Christians; *Imprecatores in cordibus, suffragatores in codicibus:* Enemies in their hearts, but friends in their books. They have only the word prophesying, we have the word prophesied: they the Prophetical shadow, we the Evangelical truth, *Jesus* Christ. This Word is now devolved to us, *we have it, Rom.* 15.4. *Whatsoever things were written afore-time, were written for our learning; that we through patience and comfort of the Scriptures might have hope.* The letter for our eyes, the history for our tongues, the mystery for our heads, the comfort of all for our hearts. God grant we never inherit the sins of the Jews, with the Scriptures of the Jews. Like *Gehazi,* that could not take *Naaman's* money, but must also take his Leprosy. Or *Nadab,* that succeeded *Iereboam,* both in his Crown, and in his sin. Or as Satan offered Christ, Glory, but Idolatry withal. No, the Lord that hath given us their light, keep us forever from their darkness! We will be content with *Esau's* Birth-right and his Blessing, we will none of his *Profaneness.* While these Oracles were with them, they were like jewels in an infected house, or the precious stone in the Toads forehead, we might say of them, as it was proverbed of *Galba's* wit; *Ingenium Galbae male habitat;* the Romans loved his policy, but not his company. The Prophets foretold things they could not see, the Jews beheld things they would not see. Our Savior made distinction between the Pharisees doctrines and doings: *whatsoever they bid you observe, that observe and do: but day not after their works.* So we say to them still; Give us your doctrines, we will none of your deeds: you rejected that *Jesus Christ,* whom your prophecies teach us to embrace. When a deboish'd Limner had drawn an exquisite Piece, many desired the picture, but all disdained the Painter. *Pulchrum hominem pinxisti Pictor fadus;* The Jews had *verbum propheticum,* the *word of prophecy:* not *fidem propheticam,* the faith of prophecy. They were the most miserable men, for whose sake there was so much cost and pains to make them happy. God in his good time turn their hearts: that *Sanguis essu simit,*which was to them *Sanguis Confusionis;* The blood of Christ which they shed, may be to their seed *Sanguis Perfusionis,* the blood of redemption. That they may be saved by him, whom their Fathers condemned; *Jesus* Christ.

And for us, let us remember Saint *Paul's* caution, *Rom.* 11.20. *Because of unbelief they were broken off, by faith thou standest: Be not high minded, but fear.* We have the same means to be saved, yet we see it is no impossible thing to go to hell. *Micah* thought himself so sure, when

he had got a *Levite to his Priest,* that God must needs bless him, *Judge.* 17.13. So we think it enough to have the Bible in our house: yet we may come to complain, as *Micah* to the Danites; *Ye have taken away all that I have.* Or as Christ threatened the Jews; *The kingdom of heaven shall be taken from you,* and given to nations that will bring forth answerable fruits. Or you shall call the fruit of your sin, as *Phineas* wife called the fruit of her womb; *Ichabod, because the glory is departed from you,* 1 *Sam.* 4.22. If the naked habit of the truth in our understanding, or approbation; *vel sensu, vel assensu;* could save men; who would go to hell? We see it, we know it, we confess it, we profess it, we do it not. Those are wretched and perverse men, and show that the Sacramental water was spilled on their faces; that curse the Scriptures, and bless their sins. That had rather (*Execrare legem, quàm emendare vitam;* and *O disse praecepta, potius quàm vitia;*) cast the law behind their backs, then not foster their lusts in their bosoms. I hope there are few so bad; but, O that men were so good, as truly to expound the Prophets by their lives. A Christians good conversation, is the Scriptures best Comment and exposition. We do expound them in our words, do you expound them in your works. Be you a counterpaine to that blessed original: O that their lines, and our lives, did consort and match together. God hath given the Word of life to us, O let him find the life of the Word in us.

But alas! this is our fault: we have the Scripture in our houses, we have it in our Churches, we have it in our hands, we have it not in our hearts. What shall we answer to the Lord for all his means to make us good? Our God is good, our time is good, our health is good, our peace is good, our truth is good, our preaching good, all good; we are not good. We have this *Word,* we have it to show: so that evil servant had his *talent,* and he could show his talent. We call it our Evidence of God's favor toward us: and we dare say, *By this we know that thou favourest us, Psal.* 41.11. It is an evidence that God doth love us, let it not be an evidence whereby he shall judge us. All is made *ours,* saith *Paul:* The Prophets ours, the Evangelists ours, the Apostles ours, the Fathers ours, the Promises ours, the Sacraments ours, things present ours, things to come ours: O let us be Christ's, for Christ is God's. They were written for our learning, they are preached for our living: let us believe them with resolution, and obey them to our salvation, through *Jesus* Christ. *Amen.*

Whereunto ye do well that ye take heed.] I come to the Second General, which we called the Reference. Seeing this Word of Prophecy is so *Sure* and authentical, that no exception can be taken to the truth of it; I refer you to it. Try and peruse it: you shall find it speaking the same, that you have heard from us. There is no disparity in their Prediction, and our Predication: in their *Sic erit,* So it shall be, and our *Sic est,* So it is. The Apostles argument is strongly persuasive: all men will give affiance to a *Sure* thing; but the Word of Prophecy is sure: therefore let us adhere to it. What he propounds, is by demonstration: what he assumes, is by concession: what he concludes is by justillation. *Attendite certo, Give heed* to a thing that is *Sure.* There is no worldly thing sure, yet *Attendimus his,* we give heed to such things.

No riches: God so *hedged Job in on every side,* and made such a sense about him, that the Devil himself knew not where to break in upon him, *Job* 1.10. Yet the Lord again took down the

pale, and *Job* became poor to a proverb. Yet to wealth we take heed our eyes are still open to watch it, our hands open to catch it: and when we have it, we house it: with as great affection, as the Spouse did her beloved. *Cant* 3.4. *I held him, and would not let him go, until I had brought him into my mothers house, and into the chamber of her that conceived me.* Men hold it, and will not let it go, but rather bury it in the earth, *Domo matris suae,* that *house of their mother.* The covetous, as if they would revenge *Corahs* death, seek to swallow up the earth, that swallowed up him. But alas, they take need to a thing most *unsure. Antequam cupidus aliquid lucrife cerit, seipsum perdidit, Aug.* Before the covetous man can gain anything, he loseth himself. Therefore *Paul* charged *Timothy,* to charge us. 1 *Tim.* 6.17. *That we put not our trust in uncertain or unsure riches.* If we do, we are *sure* to be deceived.

Pleasure is not *sure;* alas nothing is more unsure. Not only in respect of continuation, but even of present fruition. It is a question whether the carnal man doth truly joy, when he smiles: or whether a merry heart he declared by a jesting language. For there is a joy like Romney marsh: in summer of prosperity bad, in winter of affliction mad, never good. *Prov.* 14. Verse 13. *Even in laughter the heart is sorrowful: and the end of that mirth is heaviness:* gone, ere you can say, It is here.

Honor is not *sure,* it comes with a breath, and goes with a breath, and goes with a breath: as a boy that can blow up a bubble unto air, and presently blow it into air. *Caesar* goes an Emperor to the Senate, is brought a corpse home. Pompey was great, yet he was beg'd. Opiniative honors are like curious peals on the bells, rung with changes: there may be sweet music in the change, but they are presently out of it. The devil taking CHRIST up into a high mountain. *Luk.* 4.5. *Showed him all the kingdoms of the world in a moment of time.* In a moment? How all the kingdoms of the earth should be shown in a moment, is a question and wonder; though one stood in the body of the Sun. Therefore this must be done by representation; which is indeed more capable of admiration, than of demonstration. But why in a moment? to teach us that all the glory of this world is but for a moment. In a moment of time there is neither *Prius* nor *Posterius:* and this is the term of all worldly glory. *Dum exaltarentur, dejecisti eos,* saith the Psalm. In the midst of their lifting up, thou didst cast them down: not afterward, but even then: *in articulo exaltationis Ostenduntur ista res, non possidentur: & dum placeant, transeunt, Sen.* These things are only shown, not possessed; and while they please us they pass away from us.

Not friends, alas even they are *unsure:* our Savior found his *Hosanna* turned to a *Crucify him.* Doth any ask him, how he came by his wounds? *Zach.* 13.6. he answers, *Thus was I wounded in the house of my friends, Psal.* 41.9. *Homo pacis mea; Yea my own familiar friend, in whom I trusted,* conspired against me. Thus were *Paul* and *Barabbas* served, *Act.* 14. The same people become ready to kill them, that were a little before ready to kill sacrifice to them. There are still innumerable such *Lystrians,* that are always in extremes; either they will defy, or defy. *Matth.* 10.36. *A man's enemies shall be they of his own household.* Whom today thou lest it *Fidum,* a Counselor; tomorrow thou shalt find *Perfidum,* a Traitor. Be not too bold in trusting thy secrets to another: he that now loves thee dearly, may come to have thee deadly.

Not life; alas nothing is more uncertain. *Belshazzar* is sitting at a feast, on a sudden comes death like avoider to take him away. Hereupon, his face so coloured with the wine, begins to look pale and gastly with fear. His hands, that lifted up the massy goblets in defiance of their owner, tremble like a leaf in a storm. His knees, that never stooped to his Creator, are loosened with a sudden palsy of terror. All, because death hath written him a challenge on the wall, and he dares not answer it. As *Noah's* Dove went out of the Ark, and came into the Ark, went out again, and came in again; at last went out, and came in no more. So it is with our breath; it goes out, and comes in, comes in and goes out, at last goes out and comes in no more.

There is no *Surenesse* in all these things, yet is our affection too strongly set upon them, *Ion.* 2.8. They are all *lying vanities.* If they promise you any certainty, they *lie* unto you. All is unsure, only the *word* of God is *sure.* The heavens are a lasting piece, and the *earth abideth forever, Eccl.* 1.4. Yet they are all unsure in respect of the Lord's word. We may say of all that wrote his will, as of *Samuel; None of their words ever fell to the ground.* 1 *Sam.* 3.19. Riches are inconstant, friends inconstant, pleasures, honors, life, the whole world inconstant: only *Ego Jehovah non mutor. Mal.* 3.6. *I the Lord change not, Psal.* 19. The commandment of the Lord is *pure,* enlightening the eyes. The testimonies of the Lord is *sure,* making wise the simple his word is both *pure,* and *sure,* and so shall be forever.

Whereunto ye do well that ye take heed.] In this branch there are two things considerable.

The Attention, 〈 in non-Latin alphabet 〉 , *Ye take heed,* intend, observe.

The Commendation, 〈 in non-Latin alphabet 〉 , *Ye do well* in this attention.

Ye take heed.] It is a special means to settle our faith, by conferring the Prophets with the Evangelists. *Take heed to the word of Prophecies.* This is a sure and convertible rule: nothing was done by CHRIST, which was not foretold by the Prophets: nothing was foretold by the Prophets, which was done by Christ. It would take up a life to observe all the analogies, and exact cadences of the events to the predictions: and to compare the Prophecy with the History. The Sum whereof is, *Vt impleretur, That it might be fulfilled.* This is the music of that sweet harmony, the Terme wherein they meet. *Matth.* 21.4. *All this was done, that it might be fulfilled which was spoken by the Prophet.* One said, that *Plato* was nothing else but *Moses* translated out of Hebrew into Greek: and *Virgil* nothing but *Homer* versed out of Greek into Latin: so the New Testament is but an exposition of the old. Divines make the same difference between the Law and the Gospel, that Philosophers did between Logic and Rhetoric: the Law like the Fist shut, the Gospel like the hand open. *Evangelium revelata lex,Lex occultum Evangelium. Invetere novum latet, in novo vetus patet.* The Law is a concealed Gospel, the Gospel a revealed Law. The New Testament lies hidden in the old: the Old Testament lies open in the new. They go arm in arm, like inseparable friends; the two daughters of the great king: with their faces, like the Cherubims, one toward another, and both toward the mercy-fear. Though the Jews deny the Scriptures of the Christians, yet the Christians will hold the Scriptures of the Jews to the death.

Now that we may know how to take heed to the Prophets, we will consider this Reference in some particular instances, *Prophet.* That CHRIST should come in the flesh. *Gen.* 3.15. completion, *Gal.* 4.4. *God sent his Son made of a woman:* and *Job.* 1.14. *The word was made flesh, Prophet.* That he should be borne of a Virgin. *Esa.* 7.14. *Compl. Luk.* 1.27. *A Virgin espoused to a man.* That *Rod* of *Aaron,* which without the common generation of Plants, *Frenduit ac floruit;* flourished and fructified. *Prophet.* That he should be God and man expressed in his name, *Immanuel, Esa.* 7.14. *Compl. Rom.* 9.5. That person came in the *Flesh, who is over all, God blessed forever.* The Prophet describes the time of his coming, *Gen.* 49.10. Upon the departure of the *Scepter from Judah.* The *Completion* answers, *Luk.* 2.1. *Augustus Caesar* had set *Herod* an Alien upon the Throne of *David. Prophet* points to the place of his birth. *Mic.* 5.2. *Thou Bethlehem in the land of Judah.* The Gospel verifies it. *Matth.* 2.1. JESUS *was borne in Bethlehem,* and without all evasion, that same *Bethlehem of Judah.* The Prophets foretold his miracles and wonders. *Esa* 35.5. *The eyes of the blind shall be opened, the deaf shall be made to hear the lame, man shall leap as an Hart, and the tongue of the dumb shall sing.* This was fulfilled, *Matth.* 11.5. in the presence of *John's* Disciples, that they might know him the very CHRIST. His Precursor was specified in the Prophet, *Esa.* 40.3. *The voice of him that crieth in the wilderness.* It is fulfilled, *Matth.* 3.3. He must be apprehended; it was *Prophecied* by *Jeremiah; The Lord's anointed was taken in their* ⟨◊⟩ . But how? he must be *sold:* for what? *Thirtie pieces of silver:* what must those do? *Buy a potter-field, Zach.* 11.12. By whom must he be taken? by that child of perdition: what was he? *His familiar friend, whom he trusted,* his steward, his Almoner? it was prophesied, *Psal.* 41.9. What shall his Disciples do? Run away: so it was prophesied. *Zach.* 13.7. *I will smite the Shepherd, and the sheep shall be scattered.* What must now be done to him? he must be scourged, spit upon: it was prophesied; *I hide not my face from shame and spitting.* Those filthy excrements of his enemies, fell not upon his face without a Prophecy. What then? he must be led to death: it was prophesied. *Dan.* 6.26. *The Messiah shall be cut off.* What death must be suffer? *Crucifying,* prefigured by the lifting up of the brazen Serpent. Whither must he be lifted up? to the Cross; hanging on a Tree, saith *Moses.* How, he must be nailed to it: it was the Prophecy; *Federunt manus, Psal.* 22.16. *They pierced my hands and my feet.* With what company? Two malefactors: it was the Prophecy. *Esa.* 53.12. *He was numbered with the transgressors.* What becomes of his Garments? the Prophet tells. *Psalm.* 22.18. *They part my garments among them, and cast lots at my vesture.* They cannot so much as throw the dice for his coat, but it is prophesied. There was not a bone broken of him: it was plainly presignified in his Type, the *Pascal Lamb, Exod.* 12.46. Not a bone broken? what hinders? Loe there be hangs neglected, at their mercy: yet not all the raging Jews, nor roaring devils, could break one bone of him. What then follows? he must be pierced in the side: the spear could not do this, but directed by a Prophecy. *Zach.* 12.10. *They shall look upon me whom they have pierced.* His very words were not unforetold: the resignation of his Spirit into the hands of his Father. *Psal.* 31.5. His prayer for pardon to them that killed him: that same, *Father, forgive them, for they know not what they do, Luk.* 23.14. It was prophesied by *Isaiah, he prayed for the transgressors* There is one yet behind. *John* 19. Verse 28. *Sitio, I thirst.* Thirst? this is strange, that a dying man should complain of thirst. Could he endure those tortures of body, horrors of soul, the curse of our sins, the unsupportable wrath of God; and yet shrink at thirst? It was surely, not the necessity of nature, but the necessity of his Fathers decree, which drew from him that *Sitio, I*

thirst. He could have borne his draught unsatisfied, he could not bear his Scripture unfulfilled. They offered him drink before, he refused it, now he calls for it, now he receives it. *Psal* 69.21. *In my thirst they gave me vinegar to drink:* the very quality and kind of his drink is prophesied. His triduan sepulture was prefigured in *Jonah, Matth.* 12.40. His glorious resurrection, and conquest over death. *Psal.* 16.10. *Thou wilt not suffer thine holy one to see corruption.* So *Paul* derives it from *Hosea.* Chap. 13.14. *Oh death I will be thy plague: Oh grave: I will be thy destruction.* His Ascension was prophesied. *Psal.* 68.18. *Thou hast ascended on high, thou hast led captivity captive.* The vocation of the Gentiles was prophesied. *Hos.* 2.13. *I will say to them that were not my people Thou art my people.* His coming to Judgment prophesied: his first coming was as a Lamb, without *crying,* or having his *voice heard in the streets.* Ver. 2. His second coming as a Lion. Ver. 13. *The Lord shall go forth as a mighty man.* Thus in reading the Scriptures, let us still have an eye to CHRIST. They are a *field,* and the *precious Jewel* hid in it, is *Jesus Christ.*

Can there be now any *Jew,* that will move that question. *Matth.* 11.3. *Art thou how we should come? or do we look for another?* Or that will keep in the old 〈◊〉 of that tempting devil; *Si Filius Dei es. Matth.* 4.3. *If thou be the Son of God: If.* Certainly he hath upon him the brand of that old stife-neckednesse, that will not relent with the yoke of sixeteene hundred years conviction. Let them show one Prophecy unfulfilled: one other in whom they can be fulfilled. It was the great question of the world, who is that CHRIST? It is the great question of the Church; who is that Antichrist? In both these are the Jews ignorant. Let them beware their doom: *Lu.* 19.27. *Bring those my enemies that would not have me reign over them and slay them before me.* But I would to God there were no vipers of this monstrous generation among us: no compounded gallimafrey of Religions; a Christians face, Jews heart, a worldlings foot, an Atheists hand. That confess a God, and know him not: profess a CHRIST, and believe him not. The worst kind of fools, *Psa.* 14.1. In this worse than the devils: for they could say, *Act.* 19.15. *Jesus I know.* Oh God, that after so many miraculous confirmation, thousands of Martyrdoms, glorious victories of truth, confessions of Angels, of men, of devils, universal contestation of all ages? that there should be any spark of this damned Infidelity left? whom have the Prophets foreshowed? what have they foreshowed, that he hath not fulfilled? who could foretell them but the Spirit of God? who could fulfill them but the Son of God? he hath prophesied, he hath accomplished; one true God in both. No other wisdom could say, this shall be done: no other power could make menifest, this is done. The Law was 〈 in non-Latin alphabet 〉 , a word Prophesied: the Gospel 〈 in non-Latin alphabet 〉 , a word pronounced. CHRIST is the *Alpha* of the Prophets, the *Omega* of the Evangelists; *All in all.* Therefore *If any man love not the* LORD JESUS CHRIST, *let him be Anathema Maranatha.* 1 *Cor.* 16.22.

For ourselves, let us be confirmed by this Reference, and persuaded in conscience, that the Scripture is the book of God. If *Ptolemy* was amazed at the seventy Interpreters; because they being placed in sundry rooms, never conferring, nor seeing one another; did yet upon the same Text write the same thing, not only for sense of matter, but even for sound of words; as *Augustine* reports. How should we be moved with the Divine concordance between the

Prophets and the Apostles who wrote in diverse ages and places, yet so agreeing in one, that they seem not diverse penmen, but diverse pens of one writer. The devil raged, the Pharisees stormed, *Herod* and *Pilate* vexed, *Caiaphas* prophesied; all intruded against the Lord's anointed. Yet they all did against their wills; as no more than God determined, so no less was than prophesied. For the determination, read, *Act.* 4.28. *They did what thy counsel determinrd before to be done.* For the prediction, read, *Act.* 13.27. *They not knowing the Prophets, fulfilled them incondemning him.* Even by this also we know him to be the right promised *Jesus Christ.*

Ye do well.] I proceed to their commendation; the Apostle praiseth them. Goodness deserveth praise, and let it have the merit: let no man be afraid to bless, where God hath blessed. If *Mary* be *blessed* of God, all generations shall call her blessed. 1 *Cor.* 11.2. *Now I praise you brethren.* Our Savior praiseth *John* the *Baptist. Matth.* 11. *Among them that are borne of women, there hath not risen a greater.* If *Alexander* so envied the happiness of *Achilles, qui virtutis praeconem Homerum invenerit;* that found such a trumpet of his honor, as *Homer:* what glory was it for *John,* to be commended by CHRIST, who neither would flatter, nor could falter? Indeed adulation is dangerous; *Plus nocet lingua adulatoris, quàm gladius persecutoris, Greg.* The word of a flatterer is worse than the sword of a persecutor. A malicious enemy often doth us good, by telling our vices: but a fawning friend doth us hurt, in telling our virtues. This is *Simonia linguae,* verbal Simony: to commend what we have not, or to extol too much what we have. *Col.* 4.6. *Let your speech be always with grace, seasoned with salt.* There must be salt in our language, so well as honey, *Plant.* The Parasite hath bread in one hand, and a stone in the other: using a man, as the Jews did CHRIST; carry him up to the top of a hill, and then strive to throw him down headlong, *Luk.* 4.29. But withal, as even beasts will draw better, or ruin faster by being encouraged: so just praises upon due deserts, are spurs to virtue. When God had given such an approval of *Job,* that he was a *perfect* and *upright* man, one that *feareth God,* and *escheweth evil:* who but a devil would pick quarrels against him? It is a breach of that Justice, which is due from man to man, *Rom.* 13.7. *Render to all their dues, honor to whom honor belongeth.* The whole time is not to be spent in reproof of evil, there is some to commend what is done well. That you do *attend* to Sermons, in this you do well; I fear not to praise you. But then be sure you are such hearers! *Sophocles* ever made women good in his plays, *Euripides* ever made them bad. *Sophocles* being asked the reason of this disparity, answered I make them such as they should be, *Euripides* makes them such as they are. When I tell you of attentive auditors, I speak of such as you should be: when I mention negligent and forgetful hearers, I speak of such as you are. First come hither mended, then depart commended.

But what is the virtue here praised in them? *Attention to the Scripture.* This is *Speculum & regula vitae, Luk.* 10.25. When the Lawyer asked CHRIST, what be should do to inherit eternal life? he answered, *what is written in the Law? how readest thou?* This was *Abraham's* answer. *Luk.* 16.29. *They have Moses and the Prophets, let them hear them. Esa.* 8.20. *To the Law, to the Testimony. De rebus fidei suadeamur ex literis fidei, Tertul* It is an old proverb: the letters of Princes are to be read thrice: but the Epistles of the King of Kings would be read over seventy times. *Nocturna versate manu, versate diurna, Horat. Meditate in this Law day and night, Psal.* 1.2. And in this let us apply ourselves more, *Ad sensum rei, quàm ad finum vocabuli;* to the sense of the matter, that sound of the letter. 2 *Cor.* 3.6. *The letter killeth, the Spirit giveth life.* The letter not

understood kills, but being understood helps. One sharply reprehended an ignorant Priest: thou hast taken heed, *Ne te ulla occidere possit litera, non ulla est litera nota tibi.* The nobles of *Berea* were praised for *searching the Scriptures daily, Act.* 17.11. I would to God, this just praise would be inherited with the Gospel: we have the same happiness to hear, but not to consider.

Give me a man that *takes heed to the word.* They that settle themselves to their cups, as if they meant so much love to the wine, that they are content to make themselves sick with it: do not take heed to the word. *Eph.* 5.18. *Bee not drunk with wine.* The fury of the Law, I do not say the Lawyer, that sits in his study like a Fox in his borrow, glad to spy a goose that hath feathers on the back; (such a one as will be content to part with a wing, so his adversary may lose a quill:) and will sell truth and conscience for a fee; takes not heed to the word; *buy the truth, and sell it not.* The miserable trader, that did shut up the fear of God, the same day he first opened his shop: that married his wife and the world at once, to save the charges of a double wedding: that bids a good conscience farewell for thirty years, and chargeth it to meet him again when he is Alderman: that took one and the same oath, to be the Cities-free man, and monies bond-slave: this man takes no heed to the word. 1 *Thes.* 4.6. *Let no man go beyond or defraud his brother, for the Lord is the avenger of all such.* The griping usurer, who proclaims with a *Noverint universi,* that he hath money to let, and a soul to sell, which Interest shall buy: who though the husbandmen cry for rain, or the merchant for fair weather; though the shepherd complains of the rot, the Grasier the drought, and every man that depends upon God's blessing, sustains loss: yet he hath a trick beyond God, and beside heavens leave to be rich: he *takes no heed* to the fifteenth *Psalm,* which denies his soul any *Roome* in heaven. The proud painted woman, whom the devil hath dressed up for temptation that, gives occasion to other of lust, albeit she intends it not: yet is like a man that shoots an arrow at a ventures; a fool comes in at the moment of emission, and it kills him: he did it not by his will, yet the sting of conscience doth not so leave him: he could wish that he had not shot. *Etsi tu non perit ••men tu perdis.* Though the alluring woman do not perish her self, yet she destroys another Into the Church everyone should come with preparation to die: painting is no sign of preparing for death, but filling up the wrinkles of age. These take no heed to the word, *Give no occasion of evil:* the oppressor that undoes many hundreds, and helps two or three: like a Tyrant, that hath robbed and killed the Father and mother, and then gives the child a coat: that like *Socrates,* wills his executors to offer a cock to *Esculapius;* perhaps lest be should die in the devils debt, and be impleaded in hell: he takes no need to the word, *Rom.* 13.8. *Owe nothing to any man:*do thou restore according to equity, or the Lord will not restore thee according to mercy. We are not heedy, but heady: we do not tarry for the direction of the word.

But as the Architect without his rule will never build a good house: nor the traveler come to the end of his journey, that neither knows nor asks a step of the way. So there is no hope of salvation without submission to the rule of eternal truth. As it is in the fable of the golden chain; men and gods were not able to draw *Jupiter* down to the earth: but *Jupiter* was able to draw them up into heaven. As we must submit our reason unto faith, not faith to reason: so we must subject our affections to God's word, not God's word to our affections. The word of God is that Herb of life, able to cure all diseases of the conscience. A Sage observing that

many passing by an unseen Cockatrice, fell down dead: only a shepherd with a Garland of herbs and flowers went by unharmed. He called the shepherd to him, and begged his garland: then sent him back to the place from whence he came. But by the way the serpent stroke him dead, infecting his visory spirits with her unprevented poison. The old man hastened to him, and began to rub his eyes with one herb of the garland; that failing, with another: and so continued, till he lighted upon that herb which effected his recovery. Thus he came to know the herb, preserved it, prescribed it, and defended all that had such. Such a saving herb is the word of God: when that old serpent the devil hath killed men, and laid them dead in sins and trespasses; yet if their hearts be rubbed with this flower, it shall receive them, *John.* 5.25. *The dead shall hear the voice of the Son of God, and they that hear it, shall live.* Now the Spirit of God fill the gardens of all our consciences with it; that the poison of this world, the venom of Satan may not hurt us: but that obedience and faith may bring us to the Paradise where it grows; even that Eternal *Word* of GOD himself, who sits at the right hand of his Father in heaven.

As unto a light that shineth in a dark place.] This is the third General; the Prelation. We have heard how the word of Prophecy is said to be the *surer;* because that was written, visible, legible, the known will and word of God, whereunto they have an universal consent and attestation: whereas the Gospel was not then committed to writing. Now further we must not think here is any comparison made between the Law and the Gospel: but as formerly, between the written Scripture and their particular revelation: so here between the said extant and manifest *light,* and the *darkness* of this world. For all men that are not acquainted with the word of CHRIST, wander in darkness. *Rom.* 1.21. *Their foolish heart is darkened.* And no otherwise doth he *shine* unto us, then as we look on the *light* of his blessed truth. Now to a man shut up in a dark prison, and cooped about with a black night, nothing is more comfortable than a *light.* So from the caliginous shades of error and ignorance we cannot be extricated, but by this manduction, the Lamp of truth, maintained by the oil of love which is the blood of *Jesus Christ.*

Me thinks, the parcels of this point may be distinguished into *Egypt* and *Goshen;* in the same state they stood. *Exod.* 10.23. *In Egypt they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.* The world is great and spatious, in respect of the Church: so was Egypt a large country, *Goshen* but a corner of it. Yet it was day in *Goshen,* when it was night in Egypt: so the Church seeth clearly in the broad day, when the world gropes in the dark night; darkness is an orbitie and privative thing, that necessarily follows the absence of light. Man hath seen light, who could ever see darkness? Yet let us take this *light* in our hands, and by it we shall discern this *dark place.* First, let us consider this Egyptian *darkness,* and then come to the *light of Goshen.* There is a sixefold darkness; all expelled by this blessed light.

1 *Caligo naturae,* natural darkness; caused by no positive thing, but necessarily following upon the secession or absence of the Sun; and again dispersed by the succession of the next light, *Wis.* 17.21. Over them was spread an heavy night, *Imago tenebrarum quae ipsos erant susceptura, an Image of that darkness which should afterwards receive them.* Such was the

judgment upon *Elymas* the Sorcerer, *Act.* 13.11. *Thou shalt not see the Sun:* and then necessarily and *immediately there fell upon him a mist of darkness.* We all know this darkness, God bless us from ever knowing a worse. If that darkness be tedious to our unsleeping eyes, which we know after few hours will have a morning, and to which God hath promised a rising Sun: how intolerable is that darkness which shall never be enlightened, where men shall wish in vain, *Phosphere red diem?* Therefore said the wiseman, every night is an image of that swallowing darkness. Me thinks then, we should not dare to put out the light, till we had made our peace with the God of mercy: lest his Justice throw us from this short, to an eternal darkness. Consider the horror of Egypt in that thick and sick night? As the Grashoppers had lately taken from them the sight of earth, so now this gross darkness takes away the sight of heaven. Other darkenesses were but privative, this real and sensible. They thought this a long night: alas how should they choose, when it was the space of six nights in one? *Joshua* and *Hezekiah* had the longest days, but *Egypt* had the longest night. God enlargeth the day to his friends, the night to his enemies. No man could rise to talk with another, but was necessarily confined to his own bed and thoughts. One thinks the fault in his own eyes, which he often rubs in vain. Another, that the firmament hath quite lost the Sun, and that it is set forever. Another, that all things are returning to their first confusion. All think themselves past remedy miserable: and wish, whatsoever had befallen them, they might have had but light enough to see themselves die. Now joyfully do we look up to heaven after a tedious darkness? *Eccl.* 11.7. *Truly the light is sweet, and a pleasant thing it is for the eyes to behold the Sun.* Yet how forgetfully do we omitte praise to him, that hath both placed the light there, and given us eyes to see it! We look on it, yet we do not duly prize it, or if we prize it, we live not worthy of it, by neglecting to bless him that gives it.

2 *Caligo miseriae,* the darkness of calamity and trouble: for so the Hebrews took it, and by *light* the deliverance from it, the comfort that doth follow it. *Sorrow lasts for a night:* that is, misery: the effect is put for the cause, the daughter for the mother: but *Joy cometh in the morning, Eccl.* 11.8. Though a man rejoice many years, yet *let him remember the days of darkness for they shall be many:* that is, the days of sorrow. So many days of trouble, so many days of darkness. *Psal.* 91.5. *Thou shalt not be afraid for the terrors by night.* This same *Pavor nocturnus,* is of all fears most terrible. *Pray that your flight be not in the night;* it was CHRIST'S warning to the Jews. Nothing is more without comfort than darkness, nothing more without joy than calamity. Hence it is that comforts in holy writ be let down. *Nomine lucis,* under the name of light. *Psal.* 112.4. *Unto the righteous there ariseth light in the darkness;* that is, comfort in trouble. *Job* 18.5. *The light of the wicked shall be put out, and the spark of his fire shall not shine:* all his joy, comfort, hope shall be extinguished. So miseries are called *darkness: David* in his afflictions complains, that *the darkness had covered him.* Hereupon some have derived *Lugere, quasi luce egere.* The godly are called the *Children of light, Luke* 16.8. Now can the children of light mourn, while the Sun of comfort is with them? No more, than the children of the Bridechamber, in the presence of the Bridegroom *Matth* 9.15. He is mad that can be merry in darkness; he is worse than mad that can laugh and sing in wretchedness. *Eccl.* 3.4. *There is a time to laugh, and a time to weep: there is a time of light, and a time of darkness.* There is a time to laugh, and that is he time of light: there is a time to weep, and that is the time of darkness,

Psal. 137.4. Do you require of us a Song *in our heaviness? How shall we sing the Lord's song in a strange land?* The captivity in Babylon, might well mar the mirth of Jerusalem. When God troubles the state of our peace, he would trouble the eyes of our heads: as when the thunder shakes the air, the clouds weep to still it. Shall we compassionate others miseries, and not our own? As *August. Confess.* 1. *cap.* 13. *Ploravi Didonem mortuam, non me à Domino morientem;* What is more wretched than he that pities not himself? that can lament the death of *Dido,* which came by overloving *Aeneas,* and not lament his own death, which comes by not loving the Lord? *Psal.* 23.4. *Though I walk thorough the valley of the shadow of death, I will fear none evil.* Calamity is this shadow; there is no comfort in it, but only the light and presence of CHRIST.

3 *Caligo Ignorantiae,* the darkness of Ignorance, the worst kind of cecitie. The seeing man says in the night; *Adsunt mihi oculi, sed deest lumen;* The blind man says in the day; *Adest lumen, sed desunt mihi oculi;* The blind Papist among Christians may say, Here is light, but I have no eyes. The believing Christian among Papists must say; I have eyes, but here is no light. The Infidel fails in both; he hath neither an eye for the light, nor light for the eye: neither the Truth visible, nor an understanding capable; this is a wretched darkness. Pagans have *Lucem nullam,* a darkfull night: Papists have *Lucem dubiam,* a doubtful light, we call it Twi-light: we have *Lucem lucidam,* the broad day. Our *eyes have seen thy salvation, Luke* 2.30. When I considered well that same Popish doctrine, how they extol and obtrude ignorance to their people; yea, justify it to the world, and commend it as the special means to hold them to the line of obedience, and within the lists of God's service. Me thought I did wonder, which of Satan's transformations had brought Rome to this inextricable darkness. First, he came like a Lion, roaring out Persecution, and blood: there he tried the Patience of the Church, *Revel.* 13.10. *Here is the patience of the Saints.* Then he came like a Serpent, winding himself in by Heresy: there he exercised the wisdom of the Church, *Rev.* 13.18. *Here is wisdom: let him that hath understanding,* &c. Then he came transformed like an Angel of light: for he could work nothing upon us, if he should profess himself *Id esse quod est,* to be the very same that he is: there he exercised the Faith of the Church: whether renouncing all aberrations, we would adhere to the manifested will of God. *Try the spirits;* and then this spirit of borrowed light, will prove a spirit of very darkness. But what shape or semblance took he, what kind of devil was he, when he came to persuade men to ignorance? O impudence! he durst then, *Se profiteri quod est,* profess himself to be what he is, a spirit of darkness. Ask him, what art thou? he answers plainly, I am the Devil, and come to put out thine eyes. Oh who but a bewitched Romist will thus entertain him? *Mica* 3.6. *Therefore night shall be unto you, and it shall be dark, that ye shall not have a vision: the Sun shall go down over the Prophets, and the day shall be dark over them.* O fearful! The Sentinel perceives a passenger; Who goes there? A Friend. Give the word. *Lux Christi;* I am for the light of the Gospel: though he be a false friend, yet the word admits him. But the Sentinel, asking, Who goes there? it is answered, a Friend. Give the word: *Tenebrae mundi,* I am for darkness and Ignorance. Shall he pass, he is a friend to the Pope? As *Demosthenes* got more by silence, than other Advocates by pleading: so the Pope hath got more by darkness, than any Bishop of the Christian world by light. Others get only heaven, but he hath got heaven, and earth, and Purgatory, (and perhaps hell) to boot.

Simplicity, sometimes a sin Personal in the Lay-people, is now become a sin Cathedral in the Teachers. But though the people may not read the Scripture, yet they preach Scripture. But alas, how should the people know whether they preach Scripture or not? who can discern a wolf from a sheep, without some light? They tell you the miracles of such a Block, the wonders of a Crucifix, what prayers you must number to Saints. They make Sermons, as they did their Church-windows: so much painting in them, that they quite keep out the light. And in conclusion, they persuade the people to love darkness: for this will bring them to devotion; just as sure as the Devil would bring them to salvation. Consider and pity their estate: exterior darkness hath caused interior darkness. When the heavens are shadowed with thick clouds, the glorious Sun retired to his descent, the Moon afraid to put forth her silver horns, the Stars not able to twinckle in their spheres; not a little candle, not a spark of fire to be gotten: O uncomfortable confusion! Ten thousand times more wretched is the souls estate in this spiritual darkness: what are the companions of it, but error and terror? First, as in the night all things have lost their colors, in respect of our apprehension. Who could know the blew Friers from the gray, or the white from the black, or *Nicholas Clarkes* from either? So the darkened soul thinks blessing and cursing all one: to worship our Lady as good as to worship our Lord, *Eccl.* 9.2. *To sacrifice, and not to sacrifice: to swear, as to fear an oath.* Again, as in the night a man is often amazed and affrighted, his hairs staring, and his thoughts distracted with fear. So there is nothing but dread and perturbation of conscience in this inward darkness. They know not whether they shall be saved or damned, till they come to heaven or hell. O fearful death, when souls depart to know; whether there be a heaven or hell, or no. Suppose they do slumber in this darkness, yet it is not without starting. All the glimpse of their hope consists in some perfunctory prayers to our Lady: this is the main Popish light. Whereof an Hermet tells us in good earnest; that he saw a great light descending from heaven, like unto fire, and lighting upon her Church at *Loretta.* It was, saith he, twelve foot high, and six foot broad: and this was concluded by the loving Divines at *Lovaine,* to be our Lady; who came down in her own person to see her Feast solemnized. For this, you must note, happened on the eight of September, the very day of her birth: in those days when beasts spake, and houses did fly: and then the cock crew, and it waxed day. This story for demonstration, is written in the Church of *Loretta:* let us there leave it. And for them poor souls, led in blindness, let us pray, that the Lord would *translate them out of darkness, into the kingdom of his dear Son, Col* 1.13.

4 *Caligo malitiae,* the darkness of iniquity: sins are called *opera tenebrarum,* the works of darkness, *Rom.* 13.12. *Eph.* 5.11 *Have no fellowship with the unfruitful works of darkness.* When that great sin was a committing, the murder of the innocent Lamb *Jesus, there was a darkness over all the earth, Luke* 23.44. To show that this was a great work of darkness, the hour of darkness, and power of darkness, consented and convented to assist it. The black Night-raven will foster her own bird: the mother darkness makes much of the daughter. There was an hellish dance led by five, the men of darkness, a deed of darkness, hour of darkness, power of darkness, and the Prince of darkness, to make up number and measure. The Sun was darkened, as if shame would not suffer it to behold so black a deed. A heathen observing it, concluded; Either that God suffered, or the world perished. There was no interposition of

the Moon betwixt Sun and earth, to make a natural eclipse: but the invention, intervention of a foul and cloudy sin. Men could endure to do it, the Sun could not endure to behold it. Men's eyes have dazzled to behold the Sun; but now the Suns eyes dazzled to look upon men. The Sun is called *Oculus mundi,* the eye of the world: that eye winked and was shut; lest beholding their dark and dismal work, it should have drop'd from heaven, set the world on fire, and burnt it up to ashes. The whole Canopie of air was drawn, and all the face of the sky hung with black, to witness their compassion, like mourners at the Funeral of their Maker. This malicious darkness is terrible: the other is a blind and passive, this an active, operative darkness.

Now 2 *Cor.* 6.14. *What communion hath light with darkness?* Let a child of light be brought into the ring or circle of these darklings; who are indeed the Epitome and abridgement of that greater world *which lies in wickedness:* and they conspire to afflict his eyes with unchaste and horride visions, his ears with fearful oaths, his unwilling appetite with drunken salutations. And if they can, like that Babylonish Harlot, make him taste *in calice aureo venenum,* poison in a golden cup, wrap him in a mist of darkness; they presently sing, *vicimus;* and rejoice as in the division of a spoil; that they have drenched sobriety, and blinded the light. He may be a good taper, but they will ever after become his snuffers. But let such an error be thy mirror: see thy weakness in that glass, and trust no more the company of sinners. Let this Antiparistists recover the more zeal: *Nec tu cede malis, sed te melioribus offer;* Think not that counsel available: *Noctem peccatis, & fraudibus objice nubem;* The mantle of night shall cover them. For an ill companion is like a Promooter, that in Lent eats flesh at thy table, and yet is the first that accuseth thee to the Magistrate: so he will drink of thy cost, and then whisper thee abroad for a drunkard.

Beware these night-works, 1 *Thess.* 5.7. *They that be drunken, are drunken in the night.* Noctivagants are negligent in their habits: an old gown will serve the turn; neither decency, nor hardly modesty is respected. But in the day men desire to go handsome, according to their quality. So let us put off our night-clothes, and put on apparel fit for the day. The drunkard is in his night-gown, as if God could not then see his luxury. The adulterer is in his night-gown, he presumes that the dark shall cover him. The hypocrite is in his night-gown; he looks like day, but he lives like night. The fraudulent trader is in his night-gown, he loves either no light, or a false-light. The profane ruffian is in his night-gown, not dressed like a Spouse for Christ. The Schismatike in his night-gown, he cannot abide that comliness and order which the day requireth. The thief is in his night-gown, *Job* 24.16. *In the dark they dignity thorough houses, which they had marked for themselves in the daytime.* All these *Tenebriones* are night-attired; and unless timely repentance help them, they will be benighted ere they come to heaven.

5 *Caligo mortis,* the darkness of death. Death is a putting out of light, and a committing to darkness. *Psal.* 88.12. *Shall thy wonders be known in the dark?* shall thy loving kindness be declared *in the grave? Job* calls it *A land of darkness,* without any order, *where the light is as darkness, Job* 10.22. *Remember the days of darkness, Eccl.* 11.8. Heaven is the place of light, the bowels of the earth the place of darkness. Mans life is in the mid-way between them: he sees

whither his soul may go, whither his body must go. There is an old Apologue: a man going out of his beaten and directed way, to gather unlawful fruits, fell into a deep pit. In his fall, he caught hold on the arm of a tree growing in it. Thus he hung in the midway, betwixt the upper light from which he fell, and the lower darkness to which he was falling. He looks down ward, and sees two worms gnawing at the root of this tree: he looks upward, and spies on a branch a hive of honey: he climbs up to it, and fits feeding on it. But in mean time the worms did bite in sunder the root, and down falls man, and tree, and all into the bottom of the dark pit. Man himself is this wretch, who straying from the way of God's commandments, fell to eat of the forbidden fruit: instantly he fell. The pit over which he hangeth is the grave, the tree whereby he holdeth is this mortal life: the two worms are day and night: the hive of honey is the pleasures and lusts of this world. Hereupon he greedily feeds: until the two consumers, day and night in their vicissitudes, have eaten asunder the root of life. Then down drops earth to earth, *Corpus putidum in locum putridum.* There it must lodge in the silent grave, neither seeing nor seen, blended in the forgotten dust and undistinguished mould; till it be wakened by the Archangels Trump in the great day of Christ.

6 *Caligo Inferni;* The last is the darkness of hell, *Jude* verse. 6. The lost Angels are *reserved in everlasting chains under darkness, Matth.* 8.12. *They shall be cast into outer darkness.* Whereby a man may conjecture, that hell is not the air: for in the air shall be light, the splendor of the Sun being septupled: but hell is called 〈in non-Latin alphabet〉, *outer darkness, Matth.* 25.30. This is the place where sin began, where it shall end: it came from hell, and to hell it goes. It began from Satan who is the Prince of darkness: it ends in hell, which is the place of darkness. There is a natural propensity of heavy things downwards: sin is heavy, therefore it sinks downward, *The way of life is above to the wise, that he may depart from hell below.* Oh that is a place of intolerable darkness: here we are allowed a candle, though the Sun be set, and the Moon not risen: there is not a spark of light in hell. Those upon earth that are said to have half a year night; yet not without some trajection of light, and diffusion of the Suns reflective rays, though he be not risen above their hemisphere. Yet if this be tedious, what is that everlasting darkness, which will continue so long as God is just? This is that common Sewer whither the sink of all darkness runs: darkness external, darkness internal, both run to darkness infernal, and there make up a darkness eternal. But there shall be unquenchable fire; shall not that fire give some light? No, *Vltrix flamma concremandi, non illuminandi, vim habet, Greg.* There shall be no vision, but all division: the sense must feel what doth torment it, the fight must not behold what may refresh it. That horror hath in it two things, *Mat.* 8.12. *Weeping, and gnashing of teeth. Fletus de ardore, stridor de frigore, Greg.* Weeping proceeds from heat, gnashing of teeth from coldness. This is a strange compound; unquenchable fire, unlightable darkness! But how then shall they know one another in hell? If there be any light, it shall be a glimpse to aggravate torment: as the fight of their partners in sin, to be partakers in punishment. But though their bodies see not, their understandings may discern; their ears shall hear their shriekes, and reprobates may be distinguished by their cries. But let us not be curious, *Scire,* to know; what we so abhor, *Sentire,* to feel. It is a dark,

desolate, disconsolate, torturing place; where is no hope of light, nor light of hope. Now the blood of our blessed Savior deliver us all from it forever.

Thus you have the description of many darknesses, and haply have thought yourselves in the mist of darkness all this while. Egypt hath been too tedious to you, you ask for *Goshen:* indeed you have been all this time in the light, that you have looked upon darkness. For darkness could never be seen by it self, but by the light, *Eph.* 5.13. *All things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light.* But now, would you see all these black clouds dispersed in a moment? Behold the *light* that doth it, the true knowledge of Jesus Christ. The Sun doth no sooner show his face, but *evanescunt tenebrae,* the darkness vanisheth. *Caesar* did no sooner look upon his enemies, but they were gone; *vill, vici.* Egypt swarmed with Locusts till the West-wind came, that left not one. *Sennacheribs* army was innumerable, yet the Angel arose and struck them; and behold, they were all dead corpses, *Psal.* 68.1. *Let God arise, and his enemies be scattered: but shall drive them away like smoke.* It is the light of the Gospel that dispels all these shadows. Our air is full of this light: our air, I say; if our hearts be full also, we are blessed forever!

For the darkness of Nature, it must indeed have the due course by creation, *Gen.* 8.22. *While the earth remaineth, day and night shall not cease.* So the Makers hand hath disposed it; and by the vicissitude of time, and alternation of the wheeling heavens it continues: until all men arrive, either at that eternal day in heaven, or eternal night in hell. As that Spanish Bishop, staggering in the question whether *Solomon* was saved or lost; caused him to be pictured in his Chapel, the one half in hell, the other in heaven. Or as *Proserpina* was censured by her father *Jupiter,* to live half the year in heaven, and the rest in hell. So we spend half our time upon earth, in light, and half in darkness. But if this *light* be in us, our night shall be turn in day, *Psalm* 139.12. *The night shall be light above us, and shall shine as the day.* What darkness can offend, where the *Father of lights* shineth? Or what 〈◊〉 can keep off that *Sun of Righteousness?* 2 *Sam.* 22.29. *Thou O* LORD 〈◊〉 *lighten my darkness.* No darkness shall afflict thy body, while there is this 〈◊〉 *light* in thy soul.

For the darkness of affliction, true it is that the brightest day hath the 〈◊〉 most quiet mind her disturbance. Our best estate hath ague-fits; but he that 〈◊〉 *ter luminum* beholds us, *Psal.* 31.7. *Thou hast known my soul in adversity.* This 〈◊〉 forts us in misery, as the suffering child that knows his father seeth: *Make thy* 〈◊〉 *to shine upon thy servant, and save me for thy mercies sake.* We cannot be so broken, but the *light of his countenance will make us whole. Peter* was in hard bondage by *Herod, Act.* 12.6. *Sleeping between two soldiers, and bound with two chains:* yet even then a *light shined in the prison.* Say that thou liest between usury and oppression, as *Peter* between two soldiers; bound with two chains of debt and penury: yet if the comfort of this *Light* shine in thy heart, thy prison shall be an heaven, thy keepers Angels, thy chains thy glory, and thy deliverance salvation.

For the darkness of ignorance, indeed it is tetricall and dangerous. Whether it be intrinsical by an indisposition in the Instrument, natural or accidental: or through want of *Medium,* which may transmit the object to the sense Knowledge is to these as the Sun to the blind, or

a crack of thunder to the deaf. But now there is no darkness so invincible, but the Lord can enlighten it, *Matth.* 4.16. *To them which see in the region and shadow of death, light is sprung up:* Thou wantest knowledge, despair not: he hath none that says he hath enough, *Psal.* 25.14. *The Lord will show them his covenant: I am.* 1.5. *If any man lack wisdom, let him ask of God that will give him.* For direction, two words are as good as twenty: *Ora, labora.* Pray for it, and use the means to get it. Love the light, and have the light. It is more true of God's Truth, than it was of that Greekish beauty: no man loved her that never saw her; no man ever saw her, but he love her. Hear attentively, pray intentively; and doubt not but God will send thee *light* enough on earth, to bring thee to the *light* of heaven.

For the darkness of sin, indeed it is fearful for the wicked: but this *shining light* shall expel it out of thy heart, *John.* 1.5. *That light which shineth in darkness, and the darkness comprehendeth it not. Isaiah.* 8.22. The wicked shall fret themselves, and curse their king, and their god: and *when they look upon the earth, behold trouble and darkness.* When others curse their darkness, thou shalt bless this light. As the wicked have a prelibation of that darkness they shall go unto hereafter: so have the faithful an earnest of that light which is prepared for them. The light of heaven must first enter into a man's soul, before his soul can enter into the light of heaven.

For the darkness of death, know it is but dust and ashes that suffers it, which is insensible of the privation. It is but like the laying up of thy garment in a trunke: what matters it, so long as thy soul hath the light of blessedness? *Lord lighten mine eyes,* the eyes of my soul, *that they sleep not in death:* it is sufficient.

For that infernal and eternal darkness, *it shall not come nigh thee.* Keep thy face of faith still toward the Sun, and thou shalt leave that darkness behind thee, *Rom.* 8.1. *There is no damnation to them that are in Jesus Christ.* He shall deliver us from the error of darkness, and from the terror of darkness; from the valley of the shadow of death; and advance us to that *light wherein himself dwelleth:* and that Lord send us all the light of heaven.

Until the day dawn, and until the day-star arise in our hearts.] Some refer darkness here, to that shadowy, misty, or at best mystical time, which was under the Law. When they saw their Redemption only in figure, the blood of Christ in the blood of lambs, the performance in the promise. And during that darkness, the Word of Prophecy was of singular use. Thus by faith they beheld *Messiam missum, quamvis* ⟨◊⟩ *nisi promissum;* The Messias that was to come, as if he already was come. *John.* 8.50. *Your Father Abraham rejoiced to see my day, and saw it.* Christ was come when *Father* wrote this; but because he was yet a stranger to their minds, and had not gotten sufficient credit in their hearts, he commends their attention to the Prophets. For they spake concerning Christ's birth and passion, as himself spake concerning his rising and ascension: *These things I have told you, that when the time shall come,you may remember* the prediction. When we know the way the King will come; and have his ⟨◊⟩ imprinted in our minds, whereby we may discern him when he is come we shall ⟨◊⟩ more readiness welcome him, with less doubt. Thus *Zacharias* sung,*The day-spring from* ⟨◊⟩ *high hath visited us.* This was that day dawning, and morning-star; ⟨◊⟩ that great Sun of Righteousness had

newly risen from the womb of the Virgin, and began to cast abroad his saving beams. For *Non citius factus, quàm patefactus;* He was not sooner made, than made manifest. The Wise-men saw the Star that waited on the Sun, and worshipped that *Sun* that made the Star. The Angels proclaimed it to the Shepherds, the Shepherds divulged it to others: and *made it known all abroad, Luke* 2. *Herod* hears and fears: he suspected that the day would be his night: therefore would have put out the light in the morning of it: but he could with more ease have plucked a fixed Star from heaven. Christ's may hide the Sun, nothing can hinder the Lord of Glory, when he purposeth to shine in his Majesty.

But they that thus understand it; by *Darkness,* that time which preceded the clear, knowledge of Christ: and by *Day,* a free and liberal apprehension of him; come too short. For this were a very cold commendation of the Prophets, to be regarded no longer than until Christ be manifested to us in the flesh. But it is objected, *Matth.* 11.13. *All the Prophets prophesied until John.* True, for what 〈◊〉 they further prophecy *Affuturum qui adest;* Him to come that was present? But doth the use of their prophecy last no longer to us? Yes certainly; *Mortai* 〈◊〉 *Prophetae, non Prophetiae;* The benefit of the Prophets died not with the Prophets. There is no end of the use of their saying, till there be an end of the worlds being. This is then the Sense we settle upon; that this full *Day* here spoken of, is the plenary and perfect light which shall be given us in the kingdom of heaven. For as the former *Darkness* is to be extended to the whole course of our life: so this *Day-dawning,* and *Day-star arising,* is our entrance into the celestial glory. For in the other acception there would follow absurdities; as that the Prophets should be idle and superfluous to those that knew Christ, which are necessary to the worlds end. But how can that glory be called a Day-dawning, or Day-star? Not that that clarity hath any morning in it self, but in regard of us that newly arrive to it. The world is five thousand years old, in the very evening: yet to the child new-borne it is but a morning. Certainly, so long as we are pilgrims here, *we see thorough a glass,* 〈◊〉 there our hearts shall be filled with that glorious light of perfection: and we that were dwarfes below, shall be made tall men in Jesus Christ, *Ephes.* 4.13. *When we all meet in the unity of the knowledge of the Son of God, to a perfect man, and to the measure of the stature of the fullness of Christ.*

They that object against this Exposition, say that the word *Donec, Until,* is not always taken *Terminatim,* limiting, bounding, or confining a set time. So that the Word of Prophecy may *shine like a light in a dark place, until* the promulgation of the glorious Gospel; and yet not then be rejected as useless; but remain 〈◊〉, though a dim light in respect, yet a light. So *Matth.* 28.20. *I am with you* 〈◊〉 *the worlds end.* What, will he leave us then? No, but as spiritually he is with us here, so locally and personally we shall be with him hereafter, *Acts* Chapter third, twenty one verse. *The heavens must receive Christ, until the restitution of all things.* Shall heaven lose him then? No, he sits on the right hand of Eternity forever, *Psal.* 112.8. The faithful man *shall not be afraid, until he see his desire upon his enemies* 〈◊〉 I hope, he hath less cause to be afraid afterwards. God saith to *Jacob, Gen.* 28.15. *I will not leave thee, until I have done what I have spoken to thee:* When this was performed, God did not forsake the seed of *Jacob: Matth.* 5.18. The Word of God 〈◊〉 not pass, *until heaven and earth pass:* no, not then neither, *Psal.* 57.1. *under the shadow of thy wings will I make my refuge, until these calamities be over-past.* Did he 〈◊

〉 to leave that refuge after his deliverance? No, *Thou art my rest forever, Cant.* 3. 〈◊〉 *held my Beloved, and would not let him go, until I had brought him into my* 〈◊〉 *house.* Did she let him go then? No, she held him fast in her nuptiall bed of 〈◊〉 forever, *Cant.* 2.7. *Waken not my Love till he please.* Disquiet not my Savior 〈...〉 grieve his Spirit, nor dishonor his Name, not by any provocation of 〈...〉 his peace, *Till he please:* but he will never be pleased with such a 〈...〉 The reprobate shall not come out the prison, *Matth.* 5.26. *Till he hath paid* 〈...〉 *most farthing;* and that will be never. But again, sometimes, until, excludes the time past; doth not infer the time future, *Matth.* 1.25. *Joseph* knew not *Mary, until she had brought forth her first borne son:* it doth not follow that he knew her afterward. So CHRIST is called her *First borne:* yet this insinuates no probability of consequence, that she had more forms. *Quia* 〈...〉 *est eam* 〈◊〉 *ere, quae sanctificata* 〈◊〉 *Deum parere.* Who durst touch that sacred vessel, which God had hallowed to bear his own Son. 2 *Sam.* 6.13. *Michal had no child* 〈◊〉 *the day of her death:* and it 〈...〉 , she had none afterwards. But now, when *(until)* is used by way of Precept, it always defines, and determines. *Ambala donec vlam persolveris,* then thou shalt rest. *Pugna dones viteris,* fight till thou overcome, then have peace, *Rev.* 2.25. That you have already, *hold fast till I come, Eph.* 4.13. The Lord sends Preachers to *edify the Church, until we all mere to a perfect mine:* then shall that office cease. So here, attend to the *light of Prophecy, until the day down,* until you come to that full day of glory in heaven. So that the point of doctrine intends the difference, between that measure of knowledge which God's grace also Jesus in our pilgrimage: and that measure which his glory shall endue us with in the kingdom of heaven. For method of tractation, first let us consider the *light* in general; and then pass through the degrees of it, till we ascend to the perfection.

The *light* was made three days before the Sun: *Junius* thinks, that light was the Element of fire. *Nazian.* and *Theodor* a light without a subject, afterwards dispersed and fastened to diverse bodies; of Sun, Moon, and Stars. So *Mercy,* those light some bodies were made the receptacles of the former created lights. But if God created the light, it seems that he was before in darkness. No, he needs not a temporal and created light, that is himself a spiritual uncreated light. But if God made the light, who made darkness? darkness is nothing, it need no creation, being but the absence of light, and nakedness is the want of clothing. But God saw that *the light was good,* therefore he knew it not before. It follows not: his approval of it being brought forth in action, doth not prejudice his foresight in intention. *Matth.* 8.10. CHRIST *marvailed,* and wondered at the *Centurions faith,* which indeed himself wrought in him. Thus did God begin with the light, to show that he is *Pater luminum, I am.* 1.17. *That father of lights,* in whom is *omnis Praestantia & compositus ordo.* The Persian *Magi* used to call their god, *Oromasten.* 1 *John.* 1.5. *God is light, and in him is no darkness at all.* None, not actively to deceive, not passively to be deceived, *John* 1.9. CHRIST is called *That true light, which lightneth every man.* But as he calls himself, so also his Apostles, *Lux mundi, the light of the world:* but with a difference. CHRIST is the fountain of lights, *Luminare majus,* that greater light. The Apostles shine *Lumine mutuato,* with the borrowed light of the Sun; are *Luminare minus,* a less light. *Lux* 〈 in non-Latin alphabet 〉 *dicta:* 〈 in non-Latin alphabet 〉 the ancient Greeks understood for the first light, or early morning. So the Apostles were *Aurora*

Solis, being sent to preach the light: as *John the Baptist* was *Praenuntius lucis.* Indeed in respect of their successors they were great lights. First, by a transcendency, as *Lux reipublicae,* &c. We call an eminent man the light of the State; the light of religion; *Lux poetarum.* So *David* was called the *Light of Israel,* 2 *Sam.* 21.17. *Propter vitae sublimitatem cateris universis aspectabiliores:* in respect of their life and doctrine they were more famous lights, than any that followed them. Then because like blessed lights, they did not only instruct us by their doctrines, but direct us by their doings. But now in respect of God, they were dim: we say of them as *Judas Baptist* said of himself. *John.* 1.8. *They were not that light, but sent to bear witness of that light;* 1 *Cor.* 25.41. *There as one glory of the Sun, another glory of the Moon, and another glory of the Stars.* There is *Lux illuminant, non illuminata;* a light that doth enlighten, is not enlightened; as the Sun, *Vehicutum lucis,* that carries about with him the light of the world. The heathens lay of the Sun, that he doth 〈...〉 •••*vem.* There is *Lux illuminata non illuminunt;* a light that doth not enlighten, but is enlightened, as the Firmament. There is *Lux illuminata & illuminans*a light that is enlightened, and doth enlighten; as the Moon and Stars. The faithful are such lights, *Phil.* 2.15. *They shine as lights in the world. Absent* 〈◊〉 *, luna lux:* in the absence of the Sun, the Moon is a great light. A touch 〈◊〉 light it self, yet being kindled is able to give light to others: so no man can illuminate himself, yet being illuminated by that *Sun of Justice,* he can give a light of direction to others. Therefore the Church is compared to heaven, *Revel.* 12. 〈◊〉 *get Ecclesia Doctoribus, sicut calum fideribus:* the Church shines with Teachers, as the heaven with stars. They are lights, both *Ministerio conversionis, & exemplo conversationis;* both with the ministry of conversion, and the example of conversation. In the one is *verbum vita,* the word of life; in the other *vita verbi,* the life of the word. The light in the window doth not only give light to them that are in the house, but also passengers in the street. The other ships guide their course, 〈◊〉 only by the star in heaven, but also by the light in the Admiral. So there is the light of life in doctrine, the life of light in exemplary conversation. *John* was a *burning* and a *shining light, John.* 5.35. Lights burning and not shining, are like hell fire lights shining and not burning, like Glo-worms. Our God is not only a 〈◊〉 *fire* but also a *shining light;* both *Formaliter and Effective. Psal.* 50.2. *Out of Zion the perfection of beauty, God hath shined.* Such a light is his sacred truth, able to illuminate all the dark corners of the world. There is a four-fold light.

1 *Lux naturalis,* the light of nature; this was goodly in *Adam, Job* 24.13. *They are of those that rebel against the light;* that is, against the light of nature. 〈◊〉 was of opinion that every soul had this light till it came into the body; and by that mixture it was only mufled and blinded. Hence was that his maxim; that 〈◊〉 , to know, he was nothing else but *Reminisci,* to remember. But this opinion presupposeth a Seminary or Promptuary of souls, from whence they are derived to their bodies; which is false. The Scripture saith, *God formeth the spirit of man within him, Zach.* 12.1. *Infundendo creatur, & creando infunditur:* it is created with infusion, and infused with creation. Yet when the spirit and flesh meet, and man is made, this light is defaced; for *Anima cùm infunditur, inficitur:* the soul even when it is infused, is infected.

2. *Lux Evangelica,* the light of the Gospel. *John.* 8.12. *I am the light of the world: he that followeth me, shall not walk in darkness, but have the light of life.* This was the intent of our Savior's

coming, *To give light to them that sit in darkness, and in the shadow of death, and to guide their feet into the way of peace, Luk.* 1.79. It is true, that the Law was a light; *lex est lux:* but like a lamp, far short of the day which comes by the rising of the glorious Sun, JESUS CHRIST. *Thy word is a light to my feet, and a lamp to my paths:* but thy CHRIST is a Sun, that hath *saving health under his wings; Mal.* 4.2. In the night a man is glad of the light of a candle: so was the word of Prophecy a great help during the darkness which oppressed the whole world. But now the day is broken, and the splendor of the Sun shines in our faces. There is in the world, *Psal.* 91.5. *Pavor noctornus, terror by night,* the trouble of a vexed conscience. *Sagitta per diem* ⟨◊⟩ *the arrow that flieth by day,* the temptations of Satan in prosperity and peace. *••stie in caligine, the pestilence that walketh in darkness,* heresy to pervert the ⟨◊⟩ *Lues in meridie, the destruction that wasteth at noon day,* profaneness to ⟨◊⟩ the affections: none of these shall destroy us, because we have the light of the Gospel to avoid them. This light shall defend us from all dangers; *apertis, opertis,* open or hidden, external or internal, corporal or spiritual. *Esa.* 8.20. *To the Lux, to the Testimony: if they speak not according to this word, there is no light in there.* He that doth not direct us by that rule, we can see there is *no morning* in him. Some have God, and know him not; as Infants. Some know GOD, and have him not, as baptized reprobates. Some neither have him, not know him; as Pagans. Others have him, and know him, as all faithful Christians.

3 *Lux Gratiae,* the light of Grace. Thus we are made *Partakers of the inheritance of the Saints in light, Col.* 1.12. This is wrought in us by the light of the Gospel, the holy Spirit opening the window of our heart, that this day might shine into it. For men may be in the light, and yet the light not be in them: and it is one thing to have the light in a man's head, another to have it in his *heart.* The light of knowledge may illuminate the brain, and yet leave a man unblessed: but they are Saints, in whose *hearts the day star is risen.* That man knows the good he hath not done: this man doth the good he hath known. They say, he plays best that wins; but I am sure he knows best that does. When the Apostles prayed for that decision, *Act.* 1.24. That God would be pleased to show whether of the two, *Barsabas* or *Matthias,* he had chosen into *Judas* his Episcopal room; they said. *Thou Lord, which knowest the hearts of all men.* Not the heads, but the hearts: many have lightened heads, but dark hearts. *Rom.* 1.21. *Their foolish heart was darkened.* The Apostle there saith *they knew God,* there was light in their heads; but darkness was in their hearts. Never had age more light in their understandings than ours; I fear never less light in their hearts. *John.* 3.19. *This is the condemnation, that light is come into the world, and men love darkness rather.* The day star is risen, and *shineth,* and we see his glory; *as the glory of the only begotten of the Father, full of Grace and Truth:* GOD grant withal, that he be risen *in our hearts.*

4 *Lux Gloriae,* the light of glory. *In thy light shall we see light,* saith the Prophet. When they shall *need no candle, nor the light of the Sun, for the Lord God giveth them light, they shall reign forever and ever, Revel.* 22.5. The light of nature is like a spark, the light of the Gospel, a Lamp, the light of Grace a star, but the light of glory the Sun it self. The higher our ascent, the greater our light. 1 *Tim.* 6.16. *God dwelleth in the light which no man can approach unto.* No man, while he carries mortality and sin about him: but when those two corrupt and uncapable qualities

shall be put off, then shall we be brought to that light. We are now glad of the Sun and Stars over our heads, to give us light: what light and delight shall that be, when these shall be under our feet! That light must needs as far go beyond their light, as they now go beyond us. But alas! they are only able to discourse of that light, that do enjoy it, to whom that eternal *day is risen:* not we that live in the humble shade of mortality, and natural dimnesse. I leave it therefore to your meditations: it is a glorious light which we do well, often to consider, considering to admire, admiring to love, loving to desire, desiring to seek, and finding to enjoy forever.

Until the day dawn, and the day star arise in your hearts.] The Kingdom of Grace, is both an entrance to, and a resemblance of the Kingdom of glory. This Evangelical day on earth, is a glimpse of that Angelical day in heaven. And CHRIST is our *day star* here, in respect of his gracious light: as he will be hereafter, in respect of his glorious light. CHRIST hath been often called a *Star,* and that without disparagement to him, that is the *Sun* himself. It was given him both by Prophetical prediction, *Numb.* 24.17. *There shall come a star out of Jacob.* And by Evangelical ascription, *Revel.* 22.16. *I am the root and offspring of David, and the bright morning Star.* CHRIST hath in the Scripture, diverse names of light given him, according to the different degrees of his emication. Sometimes he casteth forth a scanter became, and then he is called the day-dawning. Sometimes he gives so much light, as only presignifies a bright day at hand; then he is called *Lucifer,* the morning star. Other times he diffuseth his knowledge, then he is the *light,* and the *day:* then he shines out in his glory, and is the *Sun* himself. This is the Star we sail by, over the sea of this world: other stars are under us in service, though they be above us in situation. *Psal.* 8.6. *The heavens, Moon and Stars, Omnia subjecisti; Thou hast put all things under his feet.* If it be true that *Astra regunt homines,* the Stars govern men: yet it is more true, that *Deus astra regit,* God governs the stars: this *Star* commands all. Here the trouble and Philosophical *Quaere,* concerning the morning Star is decided. *Plinnatur. Hist. lib.* 2. *cap.* 8. Some take this Star to be *venus,* some *Isis,* some *Juno's,* some the mother of the God's. We need not trouble our heads about it; our morning star is JESUS CHRIST. That *Babylonian Monarch* was called, *Metus Aurora, Esa.* 14.12. *Lucifer, Son of the morning.* A morning star, but falling star: he rose against this *Day-star,* and therefore was turned out of his high or be, wherein he had advanced himself above the kings of the earth. So tread down all thine enemies, Oh Lord: but to thy Church give this *day-star,* Christ forever.

This gracious *Day* hath dawned unto us, and shineth upon us: but it will not last ever, it must have an evening. *Are there not twelve hours in the day,* saith CHRIST! If no more, certainly the last hour will come. *John.* 12.36. *While you have light believe in the light, that your may be the children of light.* We all say, we are *Filii luci,* the children of light: but we make not *Lucem Ducem,* the light our guide. So the Jews said, we have *Abraham* to our Father, yet shown themselves degenerate bastards. 1 *John.* 1.6. *If we say we have fellowship with God, and walk in darkness,* ⟨*o*⟩ *lie.* It is as if a clod of squalid earth should boast it self *Filiam Ignis,* to be the daughter of fire. 1 *John.* 2.9. *He that saith he is in the light, and hateth his brother, is still in darkness.* But no man will be thought *odisse fratrem,* to hate his brother. He will scorn his brother, strike his brother, bely his brother, oppress his brother, undo his brother: yet forsooth, he will not hate his brother. Palpable darkness; if he knows not this, in his head: if

he knows it then in his heart. *Esa.* 5.20. *Woe to them that put light for darkness, and darkness for light.* If such a man persist, he shall go to bed at noon, and drop down to hell like a meteor, when all the stars remain in their glory. For it is just with God to take the light from thine eyes, when thou hast taken thine eyes from the light.

This day is ours, let us be the days. Let us not be noctivagants, straying abroad with *Dinah,* lest our chaste soul come home de floured. Or, as the Poets say of *Proserpine;* that while she was gadding abroad with her mother *Ceres, Pluto* rap'd her to hell. So if men willfully run from the light, they may be violently ravished by the Prince of darkness. A Virgin being tempted by a dissembling lover, followed him: in this pursuit of her vain desires, she scapes many unsuspected dangers, and found expected deliverance. For though her lover led her over deep pits, and deadly snares, purposing to ravish her, and destroy her: yet still an Angel was present to defend her. A glorious show had attracted her eyes, she thought him a person of all delights: and still as she went, she found scattered gold, which she gathering minded not whether she strayed. When he had brought her to his cave, and was even ready to defloure her with violence, and to wound her to death; the Angel steps in, and puts him to flight. He discovers himself to be an Angel of light, and the other an Impostor and Traitor to her. He brings her to the gulfs side, and shows her the bottomless depth of the pit, which she scaped; and the Serpent that was ready to devour her. He bids her examine the gold, loe it was base metal, counterfeit and venomous dross. Tells her what loss of a faithful betrothed lover she hath hazarded. Hereupon the Virgin breaks forth into lamentations and bitter tears: begins to sown with despair, and dares not look up to that light she hath so offended. The Angel lifts her up, revives her spirits, promiseth to bring her too fountain, that shall wash off all her defilements. Being thus washed, he shows her true husband coming towards her with a gracious aspect. He takes her in his arms, wipes her eyes, dryes her tears, and seals on her cheeks millions of kisses. Loe now she begins to recover, on her bended knees she intreats his constant love to her, and promiseth chaste adherence to him forever. This virgin is man's soul her false lover the devil, her betrothed husband CHRIST, the Angel is the Gospel, the night wherein she wanders is ignorance, the gold profit or pleasure, the sea is this world, the pit hell, the bridge whereby she escapes is God's mercy. Satan transformed like a friend woos her, gets her good will to follow him. If she will admit of this or that sin, at every step she shall take up Gold, have her desires satisfied. This golden temptation so strongly takes her, that she runs from vice to vice, from error to error; thinks all is safe, and that she is in the company of one who dearly loves her. At last she is brought to some foul and capital offense, to the very doors of hell, ready to be turned in. But behold then, he that never forsakes his, sendeth an Angelical, Evangelical *light,* opens her eyes, unhands the devil, and sets her at liberty. The *day dawnes,* and the *day-stars arise in her heart:* and now observe the course is taken to bring this poor soul to salvation. First, the Gospel shows her, that the lover she so doted upon, was an Adversary, Satan; not the spirit of light, but the Prince of darkness. Oh how ugly does this monster appear in her eye! how doth she hate her self for loving him! Next, it discovers the counterfeit gold, that all the vanity of this world is but slip-coin; so far from making man rich or blessed, that it is the devils poison to make him cursed. Then it brings her to the deep gulf of perdition, which she passed over without fear

because without knowledge. Wherein she had been drowned forever, but for the saving bridge of God's mercy; who was good to her, even while she was so bad to him Lastly, it describes to her the beauty and perfections of that husband she had forsaken, the Son of glory, *fairer than all the children of men; white and ruddy,* of the purest complection, *the chiefest among ten thousand.* Hereupon she breaks into amazed complaints; wretch that I am, what shall become of me? there is nothing but death and damnation due unto me. I dare not look up to that heaven I have so offended, nor speak to that Father I have so provoked, nor hope for that husband I have so wronged. Did by redemption cost him the dear blood of his heart, and do I sell myself to Satan for gold, for vanity, for nothing? *Oh look not upon me ye daughters of Jerusalem, for I am black,* swarthy and polluted. Time was that *the King did greatly desire my beauty, Psal.* 45.11. But now I lie defiled in my own blood, my shame is upon me, and my confusion hath covered me. I am sick, my heart strings burst, let be groan and die. Now steps in this blessed light of the Gospel, takes the sowning soul by the hand, lifts her up from the dust of despair, and puts into her mouth that song, *Psalm.* 27.13. *I had fainted, unless I had believed to see the goodness of the* LORD *in the Land of the living.* This brings her to a fountain, yea brings a fountain out of her: her heart bleeds the tears of compunction, and they run not by drops, but by floods from her eyes. She weeps like *David, Until she can weep no more,* 1 *Sam.* 30.4. But lest this shower should melt her to nothing, the Sun of mercy comes to stay it: and now this light directs her in the voice of *John; Behold the Lamb of God, which takes away the sins of the world.* She lifts up her eyes of faith, and sees him come *leaping upon the mountains, and skipping upon the hills, Cant.* 2.8. She runneth to him, throws her self in the dust at his feet, bathes them with her tears like *Mary;* and with an humble heart and suppliant voice beseecheth him; *Lord, be merciful to me a sinner.* She takes hold of him, as *Jacob; I will not let thee go till thou hast blessed me.* The Lord takes her in his arms of mercy, puts *his left hand under her head, and with his right hand embraceth her, Cant.* 2.6. He speaks peace and comfort to her conscience, heals all her wounds with his own blood, promiseth to mediate for her to his Father, and to make her peace in heaven. She kisseth his hand with faith, he kisseth her cheeks with blessings. There is a betrothing of fidelity, and constant love of either to other. She prays, Lord forsake not the soul which thou hast redeemed: he promises, *Fui tibi in meritum, ero tibi in premium;* I was thy redemption, I will be thy salvation: nothing shall separate thee and me. Oh blessed *Light,* whereby that darkness is expelled: O blessed soul, by this light delivered: O blessed Savior that sent this light: Oh blessed Father that sent this Savior: O blessed Trinity, that blessest all unto us; mayest thou be blessed of us and in us forever and ever. *Amen.*

VERSE 20. Knowing this first, that no Prophecy of the Scripture is of any private Interpretation.

VERSE 21. For the Prophecy came not in old time (or, at any time) by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

THe Apostle had formerly commended reading of the Prophets *ab utilitate,* by the benefit of them: how in reading them he gives warning *a difficultate,* from the difficulty of understanding them. There are things in them hard to be understood: the history is not without the mystery: and there often lies a deep and hidden sense, under a familiar and easy sentence. Let not men rush into their exposition, like hasty soldiers into a thicket, without seeking direction from the Captain. When we come to read them, we must throw away the sense of flesh and blood, and subject ourselves *Magisterio Spiritus.* Some copies have read 〈 in non-Latin alphabet 〉 , which signifies, *Quidam Impetus:* then the sense were thus; *No Scripture is of any private motion.* But the most and best read, 〈 in non-Latin alphabet 〉 , *Interpretation.* Now let him that gave the proposition, give also the exposition: the Spirit which inspired the Prophets, can only declare the prophecies. We grant this to men, giving everyone leave to be his own Interpreter, and to expound his own meaning. Deny not this to the Holy Ghost: that which God's Spirit hath indited, must be by the same spirit interpreted.

This impossibility of true and sound interpretation without God's Spirit, occurs not to some Scriptures, but to all. 〈 in non-Latin alphabet 〉 : to the letter, *All Prophecy is not of any private interpretation.* An Hebraism, for, *No prophecy is of any,* &c. Such a phrase there is, *Ro.* 3.20. 〈 in non-Latin alphabet 〉 , &c. *All flesh shall not be justified:* for, *No flesh shall be justified.* As the Prophets durst not *Proferre dictamina sua,* broach their own inventions, so we must not *Ingerere acumina nostra,* crowd in our own constructions. But beseech him that decreed them to tell us the meaning of them. *Samson's* riddle could not be dissolved, but by *Samson's* own mouth. The Jews came to the Prophet: *Wilt thou not tell us what these things mean?* This was the Angels proclamation. *Revel.* 5.2. *Who is worthy to open the book, and to lose the seals thereof?* Who? Verse 3. *No man in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon.* None *in heaven,* not the Angels none *in arth,* not living men: none *under the earth;* this could not be meant of devils or damned spirits; for they of all have no worthiness to open this book. Therefore most probably, it is meant of the Saints, who as touching their bodies sleep in the graves; whom he speaks of in respect of that part which comes nearest to our sense. *Jacob* says, *Gen.* 37. Verse 35. *I will go down into the grave unto my Son.* I, yet was it but his body that could go down thither. So that the place is too cold to kindle the fire of Purgatory. Who then? *Vers.* 5, *The root of David hath prevailed to open the book: none* but the Lamb can do it. All doth *modulum nostrum superare,* we can say nothing but what the Lord doth tell us. By his help and instinction only, we preach and expound the Prophets. He did write by all the Prophets and Apostles. By him did the Fathers interpret them to us, by him we do interpret them to you; only the HOLY GHOST himself interpret them to us all.

For methods sake, I desire to lead your attention thorough these three principal passages. The Suggestion, Conscription, and Exposition of holy Scriptures. There be certain adjacent Circumstances which shall find their due places.

The

- Inspiration from God, it was not a vision of their own heads; but they *spake as they were moved by the Holy Ghost.*

- The Conscription; which albeit it were *not by the will of man,* yet was it done by the hand of man. They were *Men, Holy* men, holy men *of God.*
- The Exposition, which is by no private spirit, but by the *Holy Spirits* illumination of man's mind, and directing the Church. For as the Invention of them *came not by the will of man,* so neither doth the exposition of them come *by the wit of man.*

The Prophecy came not by the will of man, but men spake as they were moved by the Holy Ghost.] This is the first point; their Indictation, Inspiration, Suggestion. Saint *Augustine* from this place, condemns their damnable heresy, that esteemed the Holy Ghost less and inferior to the Father and Son: *Aut quod sceleratius est, ministrum potius quàm Deum;* But, saith he, shall we call him a creature, *qui carnem Domini creavit,* who created the humanity of CHRIST? *Qui Filium Dei misit;* Who sent the Son of God? *Luke* 4.18. *The Spirit of the Lord hath sent me to heal,* &c. *Qui plane Deus,* Who is plainly called God? *Act.* 5.4. *Thou hast lied to the Holy Ghost:* What is he? the Apostle directly explains it, *Thou hast lied unto God,* 1 *Cor.* 3.16. *You are the Temple of God, and the Holy Spirit* (who is that God) *dwelleth in you.* Here that Spirit speaketh in the Prophets: *Matth.* 10.20. he speaketh in the Apostles. *It is not ye that speak, but the Spirit of your Father which speaketh in you.* Who is he that doth all this? 2 *Tim.* 3.16. *All Scripture is given by inspiration of God:* it is God himself. Will you consider with me some reasons, arguments, and demonstrative proofs; whereby our faith may be confirmed, that all Scripture cometh by the inspiration of God.

1 Consider the infallible completion of things long before prophesied, in their due seasons, 1 *King.* 13.2. *Behold, a child shall be borne unto the house of David, Josiah by name,* &c. A man was named five hundred years before he was borne. A right famous man may in that space be easily forgotten upon earth: but to tell now who shall live, or what such an one shall do, a thousand years hence: this can be done by none, but only by him who *uno intuitu,* with one look beholds all things: with whom nothing is past or to come, but all present.

2 Consider that their being hath continued from *Moses* unto this day. This is miraculous, that in so great hurly-burlies and alterations, they should not be lost! We must yield, that the Devil would fain have extinguished their light forever; and his instruments were not backward to attempt it: the same Almighty hand that made it, preserved it, and will not let it perish.

3 That the scope of it should be to build up no worldly thing, but only the kingdom of heaven, and to direct us to Jesus Christ, *Gal.* 3.22. *The Scripture hath concluded all under sin,* to make way for the *promise of faith by Christ.* It condemns sin in all, and all for sin; that only such might be saved as trust in him that died for their sins.

4 That it should pass with credit thorough the whole world, and find approbation of all languages, nations, and places. And where it meets with oppositions, should make way thorough them, as thunder thorough the clouds.

5 That the Hebrew tongue, wherein the Old Testament was written, doth so excel all tongues, in Antiquity, Sanctitie, Majesty. *Gravitas in sensu, modestas in dictis, Ambros.* He *knew her,* or *went in to her,* or *slept with her.* Such is the gracious modesty of the sacred Scriptures.

6 The majesty of the style, which yet is not only powerful in words, but effectual in working: renting the heart, *Piercing even to the dividing asunder of the soul and spirit, of the joints and marrow, Heb.* 4.12. When I read them, me thinks they are not *verba,* words; *sed tonitrua,* but thunders, *Hieron.* Other Authors, sweet like Mer-maids, had enchanted my Intellect; *Blandiebatur virgilius,* &c. But *Dulcius mihi nunc immurmurat Filius Jesse;* Now the Son of *Jesse* is more pleasant than all, *Bern.* We have heard the writings of Poets ancient and new so commended, as if Wisdom it self had lived and died with them. And it may be, this is the sin of our *Samaria,* to commit idolatry with such books. The Turkish History, *Herodotus* lies, Poetical fictions, scurrilous pamphlets, have thrust the Bible out of our windows. As *Angelus Politianus* preferred *Pindarus* his Odes, before *David's* Psalms. But *Jerome* otherwise to *Paulinus;* They may talk of *Simonides, Pindarus, Flaccus,* and the rest: *Horum instar omnium David Psalmist a nobis;* One *David,* that sweet singer of Israel, is to us more worth than all those. 1 *Cor.* 2.2. *I determined not to know anything among you, save Jesus Christ, and him crucified.* Mee thinks there is no Text but *Crux,* Christ's Cross: no Theme but the hole in his side: no Inke but our Savior's Blood, no Conference but his Merits, no Object but his Obedience, no Oratory but love the Lord *Jesus,* no Music but bless our God for evermore. We should choose music, as he chose his friend: not him that would be plausible to his humor for a day, but him that should be profitable to his mind during life: so not that music which to flesh is sweetest, but that which lasteth longest. This is the song of *Hallelujah,* Praising the LORD: this music shall continue forever.

7 From the very baseness of falsehood, we learn to admire the luster of truth. Consider Satan's ambition, though he be the father of lies, to imitate the Scriptural truth. He had his Sorcerers in Egypt, to follow *Moses* in his wonders; albeit *non passibus aequis,* they came far short of him. To disgrace and weaken the credit of the Scriptures, he had his Poets and Fabulists, whose Mythologies were obtruded for true reports. But there are three main differences between them: First, there dross was mingled with the gold, water with the wine: happily it was truth, but wronged in the reporting, as a good tale is marred in the telling. That the great Army of *Sennacherib* was destroyed, both *Isaiah* and *Herodotus* agree. But *Isaiah* says, it was by the Angel of God; *Herodotus* says, it was by an infinite number of Mise, which in the night-time did eat up the leathers of their armors, targets, and bridles, and hereupon they fled. Secondly, that is said to be derived from the Gentiles to the Jews, which indeed came from the Jews to the Gentiles. *Plutarch* says that some of the Jews Feasts, yea, their Sabbath-day, and the word *Sabbos,* was derived from the Feasts of *Bacchus.* But indeed the solemnities of *Bachus* came from them, being nothing so ancient as *Moses.* Thirdly, there have been like reports, but under borrowed names, as *Augustine* observes. In allusion to the true History of *Jonah,* his swallowing and egestion by the Whale; *Herodotus* writes of one *Arion;* who for his money being thrown over shipboord, a Dolphin took him on his back, and being delighted with his music, carried him to *Tanarus,* from whence he went to *Penander* at Corinth, informing him of his received injury, and strange deliverance. But we may justly

suspect, that the Greek tale of the one, meant the Hebrew truth of the other. Satan knowing that it was prophesied of CHRIST, *Isaiah* 42.7. that he should open the blind eyes, unstop the ears of the deaf, make the lame leap like Harts, and the tongues of the dumb to sing, *Isaiah* 35.6. He feigned an *Aesculapius,* and gave on as strange wonders of him: and for better facilitating his purpose, he called him the Son of God. Now to wound the Devil with his own weapon, even this argument proves the Divine and indubitate verity of the Scripture. For counterfeits do ever presuppose that there is ever some such thing, as they attempt to resemble. *Perkin Warbecke* in England, that pretended himself to be *Edward* the fifth; did manifestly declare that there had been one of that name. Coyners of false metal, imply by their art, that there is some of that stamp good and currant. Alchemists that labor to make gold by projection, intend that there is natural gold. Painters, though they have the liberty, *Quidlibet audendi;* yet account their art to be a resemblance of that which is, or hath been. So the affected imitation of holy stories is a clear remonstrance, that the subject which they take for pattern, is of justifiable truth, and without exception.

8 Lastly, this is an argument of the finger of God, and supernatural power in holy Writ; that the Penners of it renounced all affection, and delivered the true message even against their own reputations. So did this Holy Spirit over-rule their pens, that they depress and disgrace themselves, and remain exposed as wonderments to all succeeding ages; that all glory may be the LORD'S. If they did amiss, their errors are recorded either by themselves or their friends. The faults of *Noah* and *Lot,* are not concealed by him, that honored the memory of *Noah* and *Lot. Luke* loved *Paul* and *Barnabas,* yet writing their Acts, he speaks of an unbecomming strife between them; which grew so *sharp* and hot, that *they parted, Act.* 15.39. *Moses* in his five Books, as he spared not his brother, nor his sister, nor his wife; neither *Aaron, Miriam,* nor *Zipporah;* when they came in his way: so he least of all spared himself. That God had almost slain him for neglect of Circumcision; that when the people murmured, he was one: that he was only permitted to see, not to enter into Canaan: all this he writes of himself. *Jeremiah* records his own impatience, *Ier.* 15. *David* is own blood-guiltiness: *Jonah* his own uncharitableness, frowardness, and repining at God's mercy. He was the writer, that was the offender; yet he reports the fault as if it had been of a stranger. He sets aside affection to his own credit, runs not into a bush with *Adam:* but writes his fault on his brow, points the finger at the transgressor under his own proper and individual name. He tells such a tale of himself, that if all his enemies had studied to lash him, they could not have matched it. Men are naturally ambitious, desirous either to blaze their own virtues, or to blanch their own errors. Look upon human pens, how they are dipped in the oil of ostentation! They profess to chronicle the truth; but this friend, or that faction shall have a partial favor. They will not detect the evil that is, but insert the good that is not. But that one should in sobriety write a Treatise, to declare his own faults; this is not found in any Heathen. *Tully* will not have it buried, that Rome was beholding to him in the cause of *Catiline. Plutarch, Aristotle, Plato, Socrates,* may write much in their own praise: I never read in them one line of their wickedness. *Dion* will have the world know, that he was a man employed in matters of State. *Josephus* is abundant in relating his own stratagems. *Horace* says of his Poems, that he had set up *Monumentum are perennius, regale situ pyramidum altius.*

Ovid of his Transmutations; *Iamque opus exegi, quod nec Iovis ira, nec ignis,* &c. And *Ille ego sum nulli nugarum laude secundus. Muhammad's* writings extol him for an only Prophet; that he received oracles from heaven: that he shall rise from the dead, but eight hundred years after; a prettie time to try a conclusion in; but there is not a syllable of all his damnable vices. Thus men will be men, humorous, ambitious, self-loving. This cannot be refrained, nor restrained; but that directly or indirectly it will break out. But those whom God employs, cast dung on their own faces, publish their own errors to the ends of the world: that every eye may see, and every tongue confess; All men are sinners; God is only good, and wise, and holy; who is blessed forever. *Amen.*

Holy men of GOD *spake.]* This is the second General, the Conscription of GOD'S Word. GOD would have his Word written: though it be here said, *they spake;* yet that they spake is called *Scripture,* a thing written, *Rom.* 15.4. *Whosoever things were written afore-time, were written for our learning.* Wherein observe the Authority, Antiquity, Utility of the Scriptures. *It is written,* there is the Authority. *Afore-time,* there is the Antiquity. *For our learning,* there is the Utility. The voice is vanishing; ask for the voice, and find it *in aure,* in the ear: ask for the Scripture, find it *in aere,* written for the eye to look upon. Therefore would God have it written in books, that the syllables might be always in our eyes, so well as the sound in our ears. Hereby we may come to *exercise ourselves in it day and night, Psal.* 1.2. By this means no man shall add to it, or detract from it. *Deut.* 4.2. Though the *Sound* of the thundering Apostles *went into all the earth, and their words unto the ends of the world, Rom.* 10.18. Yet the holy Ghost would have a *Treatise written of all that Jesus did and taught, Act.* 1.1. And this shall be intitled *The book of the generation of Jesus Christ, Matth,* 1.1. The Scripture is a Bible, because it is written: and *The* Bible, because it excels all other books, both for the matter, and the maker. God would not have his Instruments only *Nepthali's,* to give *goodly words, Gen.* 49.21. But that his will be committed to *Zebulun, the handler of the pen, Judge.* 5.14. *Oh that my words were written, oh that they were printed in a book! Job* 19.23. What would he have written? the words of his passion? No, but the words of his faith; even the truth of God; *I know that my Redeemer liveth.* Schismatics are all for a Speaking Scripture: Anabaptists all for an infused Scripture: Papists are all for a Painted Scripture: they love *Testes fenestras;* with them no lease of the Bible is so authentical as the Painters work in the window. But all true Catholics are only for the *written Scripture:* And the Lord make this our light and delight to the end.

The Persons that are the Manuaries, directed by God, as a School-master guides the hand of a young writer, have here a threefold description. They are *Men,* men *of God, Holy* men of God. *Men,* there is their Condition: *Men of God,* there is their Dispensation: *Holy men of God,* there is their Qualification.

Men; Why did not God choose some other nature of greater authority and credit? 1. That no glory might be ascribed to the means, 2 *Cor.* 4.7. *We have this treasure in earthen vessels, that the excellency of the power may be in God, and not of us.* When *Sampson* with the the jaw of an Ass slew so many; the weaker the weapon, the stronger the man. The infirmity of the instrument makes for the glory of the Agent. 2. In commiseration of man's weakness, *Exod.* 20.19. *They said unto Moses; Speak thou with us, and we will hear: but let not God speak with us, lest we die.* The

voice of the Lord is like thunder, it will shake in pieces the timorous heart of flesh. 3. For the security of our souls: if our Preacher were an Angel, Satan could transform himself into that show. If one from the dead, the Devil can appear in the shape of *Samuel.* If by miracles, *Iannes and Iombres withstood Moses;* and Antichrist shall do wonders. If by visions, the Pagans had their apparitions. 4. In fit respondence to the work of our redemption: a man died for us, therefore is a man fit to preach this to us, *Act.* 3.22.

Men of God.] This is an ancient attribute; *Viri Dei, Sancti Dei, Nuncii Dei, Prophetae Domini, Prophetae Altissimi,* 1 *King.* 17.18. 1 *Tim.* 6.11. 2 *Tim.* 3.17. *Men of God.* Men not only in request living, but even dead: Princes over Princes: these reign but during life, those even after death: But especially they are called *Men of God,* because their dispensation comes from God, 1 *Cor.* 2.13. *We speak in the words, we which man's wisdom teacheth, but which God teacheth.* So the Prophets came, *Os Domini locutum est.* The mouth of the Lord hath spoken it, 1 *Cor.* 11 23. *Quod accepi à Domino;* I received of the Lord what I delivered unto you, *Matth.* 22.43. *David to Spirit* called him *Lord, Psal.* 45.1. *My tongue is the pen of a ready writer; Calamus Scriba,* that is, the pen of the Holy Ghost, *Psalm.* 85.8. The vulgar reads; *Andiam quid in me loquatur Dominus;* I will hear what the Lord will speak *in me.* Hence was it that the Lord did not manifest all things to them, *Semper & Simul,* together: but as *Paul* said to the Church, so God to *Paul, Act.* 20.20. *I have kept back nothing; vobis necessarium, that was profitable to you. Elisha* know the king of *Syriah's* stratagems and plots, which he consulted in his bed-chamber, 2 *King.* 6.12. Yet he did not know at first the purpose of the Army to *Dothan;* until his servant told him. He could foretell to the *Shunamite,* that she should have a son; yet the death of that child was hidden from him, 2 *King.* 4.27. *The Lord hath hid it from me, and hath not told me.* He did not presently resolve the three Kings concerning the event of the war; but called for a Minstrel, 2 *King.* 3.15. *And when the Minstrel played, the hand of the Lord came upon him.*

Holy men, the LORD that sent them, qualified them. But was this a necessary and inseparable annexion to all the Secretaries of GOD, *Holiness?* was not Prophecy (without this) incident to some reprobates? Indeed some transient revelations might pass through them, themselves mean-time remaining as wise as Trunkes. *Balaam* is called a *Great Prophet;* God opened his mouth: yet did he not in this more favor him than his Ass: he made them both to speak his glory, and *Balaam's* shame. *Saul* does prophecy; *Nunquid Saul inter Prophetas?* Yet he was as far from the Grace of God, as he was from the God of Grace, when he had cast him off. *Caiaphas* could prophecy the expedience, that one should die for the people, *John.* 11.51. *This he spake not of himself: but being High Priest that year, he prophesied that* JESUS *should die for that Nation.* His Office prophesied, rather than himself. *Matth.* 7.22. They shall say in the latter day, *We have prophesied in thy Name;* yet be rejected with a *Depart from me, I know you not.* But it is on all sides consented, that God's public Notaries, the Canonical Writers, were all regenerate and *Holy,* the children of light and life: once gracious Saints on earth, now glorious Saints in heaven.

Thus are they qualified: one may be a *man,* yet not a man *of God:* a man of God, yet not *Holy.* To be a man is noble, an emphatical word, *Act.* 1.11. *Men of Galilee. Act.* 2.14. *Men of Judea. Act.* 17.22. *Men of Athens. Act.* 19.35. *Men of Ephesus.* 1 *King.* 2.2. *Shew thyself a Man. Multi homines,*

pauci vtri; One may be *Adam,* not *Ish; Homo,* not *Vir.* As *David* said to *Abner,* 1 *Sam.* 26.15. *Nunquid tu Vir es? Art thou not a valiant Man?* But to be a *Man of God,* this is more noble; to be entrusted with the secrets of heaven, the mysteries of Salvation. The Ambassador of a King is of no small account; but these are *Legati à latere Divino,* the Lord's Legates: Whosoever harmed them, *Protinus Deum sensit ultorem;* Found God himself their avenger, *Matth.* 10.16. *He that despiseth you, despiseth me.* Yet there be some that dare, and that in extremity, do it, though they are sure to be condemned for it. But lastly, to be *Holy,* this is most noble. Prophecy shall cease, Preaching cease, ministration of Sacraments cease, *Holiness* shall never cease. There are divers gifts, 1 *Cor.* 12.31. to be an Apostle, to Prophecy, to teach, to work miracles, to speak with tongues; *But let us covet earnestly the best gifts;* even our Sanctification. The rest are needful for you, this for ourselves: they bring you to heaven, this must bring us to heaven. That blessed Spirit which hath made us *Men,* and men *of God,* make us also *Holy men;* that our *Nazarites may be whiter than the snow, and our Priests purer than the Sapphires.*

No prophecy of the Scripture is of any private Interpretation.] These *Holy men* were the Sacraries and Secretaries of GOD, the Registers of his Royal Covenant. Now as they could not speak or write, but by the Spirits inspiration; so neither can we expound what they have written, but by the same Spirits Interpretation, 1 *Cor.* 12.10. *Interpretation is given by the Spirit.* He that expounds the Scripture upon the warrant of his own spirit only; doth lay the brands of the fire together without the tongs, and is sure at least to burn his own fingers. *Solomon* confessed that he studied for his Doctrines, *Eccles.* 12.10. *The Preacher sought to find out acceptable words;* yet was he the wisest man. *Daniel* was a famous Prophet, yet he desired respite to expound. *Nebuchadnezzar's* dream, *Dan.* 2.16. Is the Scripture lighter than a dream? or *Nunquid tu sapientior Daniele? Art thou wiser than Daniel?* It is true that all right and sober exposition is of God. *Dan.* 2.28. *It is God in heaven that revealeth secrets.* But the Lord doth not now reveal this to us in visions and dreams: but sets us to ordinary means; conferring with orthodox writers, turning over many books, zealous invocation to the Father of lights, studious observing the context of Scriptures. You think our preaching and expounding the word to be very easy; indeed so it might be, if we should do with our Sermons, as you do with your moneys. They are not Sermons, that come forth like untimely births, from uncircumcised lips, and unwashen hands. I know there are some, that think scorn to bring a premeditated Sermon: that were to tie the Holy Ghost to an inkehorne: No, turn the Cock, and let it run. They say, they bring Sermons of God's own making, because they took no paints in the composing. As if this were to preach in the *Evidence of the Spirit,* and demonstration of power. But as every sound is not music, so every Sermon is not Preaching. Speaking is from custom, but saying from Art. *Psal.* 45.1. *My heart is inditing a good matter:* It was *Sermo natus in pectore;* a speech first conceived and borne in his heart. *John the Baptist* went before CHRIST to prepare his ways: so our heart must go before our tongue to prepare our words. We must hew the stones before we bring them to the building, or they will never couch in order. He that cometh wildly to this holy work, shall be driven to beat the air, and to seek up and down for matter, as *Saul* sought for his fathers Asses. As we study for your good, so do you pray we may study to your good; that we may bring you to the Scripture, and the Scriptures bring you to salvation.

I conclude; the Sum of this whole Chapter hath been a sweet Garden of Grace and mercy. The first Flower, was a *Salutation,* and that is a wish of mercy. The second, a *Promise,* and that is a word of mercy. The third, a *Consolation,* and that is a work of mercy. The fourth, an *Exhortation,* and that is the way to mercy. The fifth, a witness of our *Election,* and that is an Assurance of mercy. The sixth, an *Induction* to heaven upon earth, and that is an high degree of mercy. The seventh, a *Testimony* from heaven, and that was the voice of mercy. The eight, a *Word* of performed Prophecy, and that was an argument of mercy. The ninth, an *Illumination* of the Gospel, and that is a light of mercy. The last, is the glory of heaven, and that is the full day and perfection of mercy. Through these blessed degrees my discourse hath brought you: first we begun with *Peace,* then dwelt long with *Grace,* and lastly are come to *Glory.* This Peace possess your consciences, this Grace beautify your hearts, and this Glory crown all your souls. *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy: to the only wise God our Savior, be glory and Majesty, dominion and power, now and forever.* Amen.

AN EXPOSITION UPON THE SECOND EPISTLE GENERALL OF THE HOLY APOSTLE, *Saint* PETER. CHAP. II.

VER. I.

But there were false Prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

THe conclusion of the former Chapter was in a sweet color of truth, the Induction of this begins with a discovery of error. Damnable doctrine bound up in a fair cover; resembling that Romish practice, of poisoning an Emperor in the Sacrament. Here is a true Prophecy of a *false prophecy:* I tell you truly, that some shall come to teach you falsely. The Church of God cannot escape this danger, so long as there is a sheep-skin to be gotten for a Wolf to mask in: or a Sorcerer, *Elymas* can put on the name of *Bar-jesus, Act.* 13.6. These have been, these will be; *As it was then, so is it now, Gal* 4.29. And so it will continue until time hath housed all God's friends, and imprisoned all his enemies; till it hath melted the world in a furnace, and cast it in a new mould. You have a *Sure word,* sit fast in your adherence: there will come furious champions to thrust you from your handfast; beware that they do not weaken your faith in *Jesus* CHRIST.

There *were Prophets* indeed, but durst there be *false prophets?* Yes, *false prophets.* But it may be they were among uncircumcised Pagans, not in Israel: yes 〈in non-Latin alphabet〉, *among the people,* that People, emphatically; chosen for the Lord's own Peculiar. Well, but that danger is past, they are condemned and gone: Nay, be not too secure, *Erunt, there will be still false teachers.* The devil loves no vacancy; if he can help it with supply, the chair of

Antichrist shall never be empty. Indeed these may be admitted amongst the heretics of their own tribe, in that land of darkness where the truth is forgotten: but they will not presume into the light? Yes, 〈in non-Latin alphabet〉, *among you;* that know the truth, and to whom the glorious Sun shineth. They will venture to vent the devils commodities *even among you.* What are those wares? *Heresies:* alas, that is but their own election or opinion, and can do little hurt. Yes, they are *damnable* heresies, 〈in non-Latin alphabet〉, exitiall, of *destruction.* If they do, I hope we shall easily distinguish them: howsoever, they *will bring them in,* speed as they can But the Church discerning it, will shut her doors against them: nay, but they will do it *Privily,* cunningly, steal them in. Oh what pernicious malice are those Impostors? So impudent, that they dare *deny the Lord,* their Maker; *the Lord that bought them,* their Savior. What shall be their end? *Destruction.* How long shall it be deferred? not a jot, it shall be *Swift* and sudden. How shall it come? it shall be *brought.* Who shall bring it? *Themselves* upon themselves. *They bring upon themselves swift destruction.* This is the Exposition, now for the disposition of these words. Three Generalls; A

- Narration; *There were false Prophets,* &c.
- Caution; *There shall be false Teachers.*
- Description, how to know them; *They shall privily,* &c.

In the narration consider these particulars, The

- Connection of the words; *Also.*
- Corruption of the persons; *False Prophets.*
- Intrusion of their mischief; *Among the people of God.*

In the caution we observe three other branches, by which we perceive and Find

- Who they be that assault us, *False Teachers.*
- Whither they press; *Among you,* even Christians.
- The unavoidable necessity of them, *Erunt, they will be with you,* you cannot help it.

In the description, they were declared to us by three mischiefs or evils: One

- That issues from them, *Seminale malum,* noxious to others. *They bring in damnable heresies.*
- That abides in them, *Criminale malum,* making themselves guilty; *Denying the Lord that bought them.*
- That falls upon them, *Paenale malum,* their own plague; *They bring us themselves swift destruction.*

In the former mischief or evil, consider two things: Both

- What they bring in; *Damnable heresies.*
- How they bring them in; *Privily.*

The second evil is aggravated by a threefold gradation: That

- They do not only neglect, but *Deny him.*
- Not a man, not a King, not an Angel; but *The Lord.*
- Not only their Creator, but Savior; *That bought them.*

The last evil is described by The

- Measure, it is no less than *Destruction.*
- Manner, it is *Swift,* sudden, unprevented.
- Author, even *Themselves. They bring on themselves.*

There were false Prophets also among the people.] I begin with the narration, which hath recurrence to those past times, the state of the Church under the Law. Who being the beloved people of GOD, yet were not exempted from that exercise of their faith, by the seducements of false Prophets. To proceed in order.

There were also. This is the connection; 〈in non-Latin alphabet〉, *Also,* implies that there were always true Prophets; such as he formerly had specified: otherwise he could not say here; *Also* false prophets. Where behold God's careful indulgence to his children, that never leaves them without Tutors. *Zach.* 1.5. *The Prophets do not live forever:* there is no *everlasting Priest* but JESUS CHRIST. *Moses* and *Samuel* are dead, *Paul* and *John* have laid down their Tabernacles. Yet still the Lord raiseth up Ministers to stand before his Alter, and to keep the holy fire of the Sanctuary from going out. Some have observed that *Jonah* began his Prophecy with *And,* or *Also.* Which intends a conjunction, either of *Jonah* with other Prophets, or *Nineveh* with other Cities, or of the business related with other affairs: as if it began a book without a beginning, and continued a course of some precedent dealings. When one Lamp is spent, God will *also* send another: when one star sets, another rises. The Church shall be no more destitute of Ministers, than the Firmament can be without stars. God will not leave his house without builders, till the edifice be perfectly finished. *Eph.* 4.13. He placeth Pastors and Teachers, *to the edifying of his body, until we all meet unto a perfect man.* This comforts us, that if our sins cause not God to remove our candlestick from us, we shall have shining lamps in our Church, until we be all lighted to the kingdom of heaven. The Greeks of Constantinople had store of wealth, but because they would spare none of it to the reparation and defense of the City, they lost all to the Turks, which afterwards no money could recover. The foolish virgins, to spare a shilling, bought no oil: but when their lamps were out, and the Bridegroom came, what would they have given, what would they not have given, for a little oil? I pray God this prove not the unfortunate case of this land: we have store of lamps to light us to heaven, but we are so niggardly of oil to feed them, that they

must needs at last go out, and leave us darkling. It is no wonder, if God take from us *Altaria,* our Altars; who have taken from him *Altaragia,* his Tythes and offerings. *Psal.* 74.8. *They have burnt up all the Synagogues in the Land:* if men do so, no marvel though they complain, as it is in the next verse. *We see not our Signs, there is not one Prophet among us.* We have done our best, or rather our worst, to make our souls one day complain; there is not a Prophet left among us.

There were false Prophets.] Falsehood is an aberration from the Truth: they are false Prophets that teach false things. *Matth.* 7.15. *Beware of false Prophets.* The master there, as the servant here, having first shown the right way, cautioneth us of things hurtful in the way. Beware of heresy, which corrupteth the pure fountains of holy faith. False Prophets may be taken in a threefold sense; literally, mystically, or as they are taken here.

Literally, so are tell-tale Astrologers, who have learned in the devils Academcy to cozen the world with false alarms. *Aures verbis divitant alienas, ut opibus domus locupletent suas.* Alas, how can they tell another's end or infelicity, that are ignorant of their own? *Qui sibi nescius, cui praescius?* CHRIST bids us beware of false Prophets, what will he judge of those that run to them? A thief hath stolen thy beast, and thou in going to the wizard, runnest after him with thy soul. Thus when one takes away the child's apple, he throws the bread after him. Will not the devil laugh to see two such thieves meet together in his kingdom? *Levite.* 19.31. *Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them.* Regard them not, if you do, the LORD will not regard you.

Mystically, the devil is a false Prophet: he calls evil good, and promiseth to bad attempts good events. Either he conceals the end from the way, or the way from the end. Thou mayest travel the way of lust, yet not come to the end of it, damnation. Or thou mayest come to the end of thy hope, salvation; yet never limit thyself to the way of grace. These are all false prophecies, and this is that false Prophet which coozens the world. He sped so unhappily with our first parents: you may *eat* of the forbidden tree, yet *be like God's:* it was false, for he knew that so eating would make them like devils. The world is such a false Prophet, like those lying spirits to *Ahab. Go up to Ramoth Gilead and prosper,* 1 *King.* 22.12. It promiseth like a Lord, as the Lord of it did to the Lord of all; *All these will I give, Matth.* 4.4. It was false, for all this glory is but a shadow; *umbra transit,* and leaves the substance of bitterness behind it. The world says; *Your houses shall continue forever:* it is a false prophecy; for *man abides not in honor, Psal.* 49.12. The world says your gold shall make you blessed: it is a false prophecy, it rather makes men cursed.

The flesh is a false prophet. *Psal.* 14.1 *The fool hath said in his heart, There is no God:* false, for he shall find a God to judge the earth. Every affected sin is a false prophet to the soul. Falsehood, if it cannot deceive another, will deceive it self: as *Chrysostom* observes on the Psalm. *Mentita est iniquitas sibi,* wickedness lied to it self, *Luk.* 12. Worldlinesse flattered the rich man with immortality in his barns false, for his passing-bell went that night. Presumption of health whispers that thou art at a league with death: false, for death is at no league with thee. Be not beguiled, as *Alexanders* flatterers would have gulled him with the title of *Jupiter's* son: least being wounded, thou cry to thy flesh, as he did to his friends; this is

the blood of a man, not such as issueth from the gods. Love of wine prophesies to the drunkard; *To morrow shall be as today, and much more abundant, Esa.* 56.12. False, for *Joel.* 1.5. *Awake and howl ye drunkards, for the wine is cut off from your mouth.* Ambition flatters the haughty. *Esa.* 14.13. *I will exalt my throne above the stars of God,* I will arise out of the dust to sit with Princes: false, for thou *shalt be brought down to the grave, and to the sides of the pit:* thou shalt fall from the throne to the dust. Infidelity persuades, there shall be no reckoning, epicurisme dreams of no future life; false, for the *Lord shall take them away as with a whirl-wind:* so that a man shall say, *Verily there is a God that judgeth the earth.* Pleasure says like Babylon, *I am a Queen, I shall see no mourning:* false, for the day of lamentation comes, worse than the wailing of *Hadadrimmon* in the valley of *Megiddo.* Pride whispers the beautiful; natures colors will last; if not, artificial ones shall help: false, for art it self shall make a fool of nature, time make a fool of art, death make a fool of all. But presumption says, God will have mercy upon all: false, for a *small number is saved.* But CHRIST'S blood paid for all men's sins: false, for some tread that sacred blood under their feet. But if the worst come, says carnal hope, I will be sure to repent: false prophecy, for thousands are in hell that promised themselves this evasion: thou hast no patent of repentance.

Thus Satan is a false Prophet, in making sour to seem sweet, this is *deceptio gustus.* The world a false Prophet, in making shadows appear substances, this is *deceptio visus.* The flesh a false Prophet, in calling frail things durable, this is *deceptio auditus.* In a word, every man is naturally a false Prophet to himself, lying to his own soul. *Vis tollere mendacem? tolle teipsum.* Wouldest thou punish a liar? punish thyself. Do not kill thy life, but kill thy lust: mortify thy false-hearted affections, *ut tu vivas,* that thyself mayest live. *Moriatur iniquitas, ne moriatur iniquus:* let the sin be mortified, that the sinner may be saved. Thou needest no falser a prophet, than thou art to thyself. *Psal.* 140.1. *Deliver me O Lord, from the evil man. Augustine* studiously considers who this *evil man* should be: he knew that he had many enemies, perhaps Satan might be that evil man: at last he lights upon the evil man, and that was himself. *Domine, libera a me;* Lord deliver me from myself; deliver *Augustine* from *Augustine.* Let me ask my soul this question. *Gal.* 5.7. *Who did hinder me, that I should not obey the truth?* Who? *mihi obsto,* I have been false to myself. *Qui sibi nequam, cui bonus?* Hence there is so little fidelity of man to man, because there is so little faith of man to himself. He that is not true to his own soul, will never be good to me. An oppressor gaping for a young Gentleman's estate lately mortgaged to him, sent him in pretence of love a loose fellow to accompany him, and increase his luxury: he smelt it, and wittily returned his answer; I thank him for his care to set me forward: but tell him, I can spend my estate fast enough myself, I need no help. So what need Satan send false Prophets to them, that are false Prophets to themselves? If we desire to prevent all instruments of error from working upon us, let us be faithful to ourselves, in being faithful to Christ.

The last sort of Prophets false, are these meant here, which are of two sortes. 1. They that came in the name of God, but were never sent from God, *Ier.* 23.21. *I have not sent these Prophets, yet they ran: I have not spoken to them, yet they have prophesied.* Therefore is it said, *The word of the Lord came to Jeremiah, came* to all the true Prophets: it was of the Lord's sending, not of their own fetching. *Rom.* 11.34. *Who hath known the mind of the Lord at any time?* surely

none but they to whom he taught •t. *I received of the Lord,* saith *Paul:* God must infuse, before we effuse: the springs of our hearts must be filled from that ocean, before we can derive drink to the thirsty. Christ must give us this bread, and then we *cause the people to sit down,* and we *break* it unto them. *Moses* would not go to *Pharaoh,* till he had learned his lesson of God. *Esa.* 40.6. *The voice said, cry:* the Prophet replied, *What shall I cry?* he will not trust his own invention, but take his Text at the mouth of the Lord: what was it, *All flesh is grass.* They that preach the visions of their own heads, have their woes shadowed out, and yet but shadowed, with wormwood and gall. *Ier.* 23.15. *I will feed them with wormwood, and make them drink the waters of gall.* Their cup is so tempered by *Ezekiel,* the head and foot of their curse being full of unhappiness, their welcome a *Woe,* their farewell an *Anathema. Ezek.* 13.3. *Woe unto the foolish Prophets, that follow their own spirit. ver.* 9, *They shall not be written in the writing of the house of Israel.*

Secondly, they that come in God's name, and are sent, but deliver a false message when they are come. They are called *False,* because they be falsifiers of God's holy word; like the cunning lapidary, that sells a Byrall for a Diamond. No messenger of the Lord must go beyond the bounds of his commission, by adding his own devices: nor come to short of it, by keeping back his Masters counsels. It is a fearful protestation in the end of the Bible, summing and sealing up all the curses and woes that went before. *Revel.* 22.19. *If any man* shall *take away* from the words of this book, God shall *take away* his part out of the book of life. If any man shall *add* unto these things, God shall *add* unto him the plagues, that are written in this book. It hath terror enough to amaze all those, that dare set their sacrilegious hands to these nice and religious mysteries. He that ventures to broach the dregs for wine, traditions of men for the constitutions of God; unwritten truths, untrue writings, for those sacred sanctions, to father lies on the Father of truth; and teach the bastards of his own brain to call the wisdom of heaven Father: *He hath said it,* when he said it not; this is the *false Prophet.* This was Saint *Paul's* earnest charge to *Timothy. I give thee charge in the sight of God who quickeneth all things, and before* JESUS CHRIST, *who before Pontius Pilate witnessed a good confession.* 1 *Tim.* 6. *Keep that which is committed to thy trust:* doubling his charge with intensive adjuration. *Keep it,* for enemies watch to purloine it: *Quod tibi creditum, non quod a te inventum:* a thing entrusted to thee, not invented of thee: a matter not of thy wit, but of thy learning; whereof thou art a Scholar, not a Master. How keep it; as the miser keeps in his corn? No, feed the poor with it, divide it in right order and matter: thou hast received gold, return gold: be sure to impart the same, neither more nor less, but just weight: *ut cum dicas nove, non dicas nova;* though thou speak in a new method, let it be old substance. Some have too many fingers on their hand, like the Giant of *Gath:* some too few, like those whom *Adonibezek* maimed: some offend in excess, some in defect. But keep thou a steady flight: so did a bad Prophet against his will; when his fingers itched for the gold,*Numb.* 24.13. so did a good Prophet resolutely; *What the Lord saith unto me, that will I speak.* If men add to that word, he that hath power to add plagues while everlastingness can add years, shall increase them to a thousand fold. If they diminish, he that can diminish blessings so low, that not the least dram shall remain, will retaile their doings into their own bosoms.

Among the people:] this is the intrusion of these false prophets, even among the people of God. But durst these black impostors press into so famous a light, and not fear discerning? Yes, examine, 1 *King.* 18.9. and 1 *King.* 22.16. they come by the hundreds. *Corah* had his confederates, who would with violence have snatched the Priests office out of their hands. *Nadab* and *Abihu* had their strange fires. *Deut.* 13.2. *Eamus & sequamur deos alienos:* was this charge in vain? were there never any such? These unblest tares have ever sprung up in God's field: and no man can doubt of such prophets on earth, that knows there is a devil in hell. It hath been his impudent malice, thus ever to oppose himself against God's omnipotence. God had his true Prophets to instruct the people, Satan had his false prophets to seduce the people. As the Lord had *Angelos majestatis suae,* Angels of his Majesty: so had Satan *Angelos crudelitatis suae,* angels of his cruelty. God had his laws written in two Tables, Satan had his counterfeit laws in twelve tables. God had *Ponifices suos,* Satan had *Flamines suos.* He had his Temples, Sacrifices, Altars, Oracles, in a bravery so well as God. If God's people sing, *Great is the Lord, and greatly to be praised:* the devil hath his people that can cry loud enough two hours together, *Great is Diana of the Ephesians.* God had his Levites to keep the fire perpetually alive on his Altar; Satan had his vestall virgins, *Sacri ignis sempiternae custodes.* Neither had he these false Instruments abroad only in the wild forest of the world; but he brought them into God's own garden. He that durst presume to be proud in heaven, and to play the devil in Paradise; trust him not in his own walk and Regiment. Well we may do our best to bar them out, and beseech him that keeps Israel to shut them out: but in they will come, into our doors, the HOLY GHOST keep them out of our hearts forever. I conclude.

It was thus with them, in it we may see, our own case. *Cernimus in prisco jam nostra pericula mundo.* They say, it is half a protection to foreknow a danger: behold the Apostles fidelity, and therein God's mercy, we are forewarned. Precedents give light to succeeding times: we see further than the Fathers; because like dwarfes we get up on their shoulders; we see with eyes and our own also. So *Diogenes* might brag that he had more wit than his mother; because he had his mother-wit and his own too. There is no treasure so much enricheth our mind as learning: no learning so appliable to our life as history, no history so directing as Example, no example so worthy our observing as that is written by God's own finger. It was an old saying, *Optimum est alienâ insaniâ frui:* to get knowledge by another's expense and experience, is as it were to feed fat on another's man's cost. Israel was God's people so well as we; yea in respect of their faith, our Fathers: therefore if they were tempted by false prophets and sinned, if they sinned and were punished: let not us having the same danger, and erring in the same manner, think to escape the same punishment. 1 *Cor.* 10.11. *All these things happened unto them for ensamples, and are written for our admonition.* God hath set up these sins as crocodyles to terrify us, and we entertain them as Sirens to seduce us. Ver. 7. *Be not ye idolaters, as were some of them. Paul* like a *good scribe,* brings out of his treasure *things both old and new:* there is both an historiall narration, and a theological application. Now *lege historiam, ne fias historia:* read the history of others, lest thou be made a history to others. If the errors of former ages cannot teach us for the time present, our delinquishments wherein we perish shall teach the succeeding ages for the time to come. Cannot the example of *Judas* teach thee to be no traitor? of *Elymas,* to be no Sorcerer? of *Gehesi,* to be no bribe-taker? of

Achan, to abhor Sacrilege? of *Nabal,* to be no Churl? Then the wretched exorbitances coupled with God's fearful judgments, shall teach others hereafter, 2 *King.* 1.14. The third Captain seeing the two former miscarrying in the business, could learn to humble himself; *Let my life be precious in thy sight.* They were miserable, that thou mightest be happy: if thou will not repent, others shall be made happy by thy being miserable. This a very *Jezebel* could oppose to *Jehu,* 2 *King.* 9.31. *Had Zimri peace, which slew his master?* As if she had concluded; Seeing thou wilt not take example by *Zimri,* thou shalt be example to others. The Lord left not Israel without true Prophets:*Yet he sent Prophets to them, to bring them again to the Lord, but they would not give care:* therefore he suffered false prophets, and to them they hearkened. Behold now their example exposed unto us: God sends us Preachers that declare the right way of salvation, delivering their message from his own Word: for *Scriptum, Praescriptum,* the Scripture is their Theme. They say, Give obedience to Kings, *Let every soul be subject to the higher powers:* there be others that say, An heretical King (and he must be so that an heretical Pope so pronounces) can challenge no faithful allegiance: are not these false prophets? The true Prophets say, Of all that thou hast thou shalt give me the tenth; this is a *Dixit Dominus,* the Lord's reservation. Some say, thou art bound neither to give tenth nor twentieth, but what thou list; is not this a *Dixit Sacrilegus?* Is not this a false prophet? As the former absolve subjects of their duties to Kings: so these latter absolve men of their duties to the Church. The true Prophets say, Thou shalt not take usury of thy brother: some say, thou mayest, if not above ten in the hundred: are not these false prophets? Observe how Israel sped:*In the time of this distress did he trespass yet more against the Lord: this is that King Ahaz. That,* emphatically, that infamous, that impious King; branded with a note in the margent, a dash of the Holy Ghosts pen; like a sea-mark to point out a shelf, that no vessel be spilled by such a wickedness. What did he? *He sacrificed unto the gods of Damascus, which smote him.* Frantick idolatry, to do service to Idols that smote him! Then he turned to the *gods of Syria:* he would take no warning: they kill him; *They were the ruin of him, and of all Israel:* when you follow other gods, is it a wonder if God destroy you? Did he not for this cause cast out the nations before you? were not they your precedents? So saith Christ,*Remember Lots wife.* These things are recorded in holy Writ, not for imitation, but for prevention. When the comicall Poet was accused, because he brought a profane fellow upon the stage, and so gave bad example to young men: true, replies he, but I hanged him before he went off, and so gave good warning to young men. Having such a caution, if we fall into the same transgression, we shall be rewarded with a double affliction: *Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.Therefore;* because *Cain's* example of murder went before, so *Lamech* concludes to his wives, *If Cain shall be avenged sevenfold, then truly Lamech seventy and seven-fold.* Now the Lord give us wary hearts, that being warned of sin, we may be armed against sin. That dangers of others may make us circumspect, the troubles of others strengthen our patience, the sinfulness of others quicken our penitence; that the pride of others may make us humble, and the miseries of others occasion our eternal blessedness.

Even as there shall be false teachers among you.] Do not you think to speed better than God's beloved Church of Israel: for this is that kind of temptation wherewith he is wont to exercise his children. There is no other condition of the Church under Gospel, than was under the

Law. When this trial comes, let not the noveltie of it molest you: what was common with them, let it not seem strange to you. But the Prophets did promise solid peace, clear light, and the perfection of all good things at the coming of Christ; *The wolf shall dwell with the lamb,and the child shall play at the hole of the Asp: They shall not hurt nor destroy in all my holy mountain.* To him was reserved that honor; That though *the Law was given by Moses,Grace and Truth came by Jesus Christ.* Therefore there is no disquietness expected in the state of the Christian Church. But there was no promise of such a peace, as should utterly acquit the faithful from combats and conflicts. There is peace from the dominion of sin, damnation of the Law, and terror of conscience. But there is still a Devil, and a serpentine breed; who finding that the Gospel hath given a wound to the peace of hell; are the more busy to give a wound to the peace of the Gospel. Let us quiet our hearts in the remembrance of this, which the Spirit of God hath pronounced; there must be expected on earth no immunity from this intestine evil. The same trial abides the children, which set upon the fathers: *Non sum melior patribus meis,* I am not better than my Fathers: *Erunt, there shall be,* an indefinite word comprehending all future times: so that no age hath had a vacation from these turbulent falsehoods. He speaks of them generally, and doth not paint them out in their particular kinds and colors: but *Erunt, They will be:* and *Inter vos, among you,* among us, God grant they be not of us. Now because these evil spirits threaten to haunt the house of Christ, and to run like familiars up and down the earth, to do the devils errands, that their purpose may be infatuated, let us unmask their faces. For I called this second general point, the caution or premonition: and I desire to method my discourse into these three circumstances: 1. Who they be that assault us. 2. Whither they press. 3. Their unavoidable necessity: the use of all which is in conclusion, how they may be discerned and eschewed.

False teachers.] What this falsehood is, you have formerly perceived; observe now how it insinuates it self: this is always in the semblance of Truth. For Error is so foul a hag, that if it should come in the own shape, *nuda facie,* all men would loath it. If *Jezebel* had not painted her self, she had not gotten so many doting adulterers. Those *Wolves* come evermore *in sheep's-clothing: Sub pelle ovina Lupus rapax.* As the fowler by the benefit of his stalking horse murders the fowls: who but for their familiar knowledge of the beast their friend, would mistrust the man their enemy. *Mary,* saith Christ,*shall come in my Name: Nomine meo, non suo;* not in their own name, for then their words would not be taken. The sects of former ages came in other names: as the name of Stoics, of Peripatetics: and in the Church, the name of Pharisees, the name of Sadducees: but since Christ all come *Nomine meo,* in his Name. *Sub specie veritatis veritatem vulnerant;* They wound the Truth in her own coat: as *Jacob* put on the garments of *Esau* his brother, to deceive *Isaac* his Father: so these in the apparel of their elder brother Christ, seek to beguile the Church their Mother. It is no wonder if there be false Teachers, when there shall be *false christs.* Strong impudence of men, that they dare call themselves by his Name on earth, that sits on the right hand of Majesty in heaven. Now that this Prophecy of our Savior was true, experience hath justified. Among the Persians, one *Manes,* with his twelve Apostles, called himself the Comforter of Israel. *Bencosben* was received of the very Rabbi's for thirty years together, as their Messias. *Stella in Luc.* reports that in *Setuvall,* in the kingdom of Portugal, in our time, arose one that called himself the

Messias. Your selves have heard of *David George,* and of ungracious *Hacquet,* with his two prophets of mercy and justice, who impiously usurped that incommunicable name of the Messias

But what say you to our Pope-holy catholikes; dare not they obtrude a thing that shall say, *Ego sum Christus, I am Christ?* Yes, if it could speak; but because it cannot, they will speak for it. Every Easter-day early in the morning the Priest fetcheth his wooden Crucifix out of the Sepulcher; and after walking about the Churchyard in solemn procession, goes to the Church-door, where he knocketh, and saith; *Open O ye gates,and be ye set open ye everlasting doors, that the King of glory may come in.* The Sexton knows his qu, attends within, and replies; *Who is the King of glory?* The Priest holding up his Crucifix, answers; *This is the King of glory: the Lord strong almighty in battle;this is the Lord of glory.* Is not this just according to our Savior's prediction; *Some shall say, Loe, here is Christ?* Alas, that is not a glorious King, but an inglorious Idol, unable to wipe the dust from it own face. Among them, who can make the well-favouredst god, is the best Catholic. The Baker and the Painter contended who should make the best christ: *Hîc fuco doctior, ill foco. Paint.* I can make a fair god with my colors. *Bak.* No, thou makest but the shadow; it is I that make the substance. *Paint.* Thy god is torn with men's teeth. *Bak.* And thine is gnawed with worms. *Paint.* My god lasteth many years, whereas one hour swallows an hundred of thine. *Bak.* Thou canst scarce make one god in a month: I can make a thousand in half an hour. Hereupon the Mass-priest came in as moderatour, fretting; I am sory sirs, you are no wiser: Who can make god? none but the Sacrificer. But we say of such gods, as *Clemens Alexander. Ego didici terram calcare, non adorare;* I have learned to tread upon the earth, not to worship it.

Thus doth false teachers come in the counterfeit of truth. Indeed the Jews were apt to embrace any that came *Nomine proprio;* in their own name, *John.* 5.43. *If one come in his own name, him will ye receive.* It is not so now: the world is wiser, therefore the Devil must double his subtlety. And if he would bring men to the kingdom of hell, he must make them believe that he is altogether for the kingdom of heaven. 2 *Sam.* 16.18. If *Hushai* had not said, *I am for Absalom,* and whom Israel chooseth, *his will I be:* He had not disappointed the counsel of *Achitophel,* which was then like the oracle of God; nor re-established *David* in his kingdom. So if these false doctors should not say, we are for Christ; they could not with-stand the true Ministers that deliver the words of God, nor in throne Antichrist in the Seat of Christ. Thus in our time, the Romish heretics cry, The Church, The Church: and the Schismatikes in their invective Pamphlets usually make bold with the Prophets words; *For Zion's sake I will not hold my peace.* But the one seek to bring upon God's Israel a tyranny; the other an Anarchy; both meet in one *Tertio,* corruption of doctrine, and destruction of conscience. *Pro Ecclesia clamitant, & contra Ecclesiam dimicant, Cyprian.* They both cry for the Church, yet fight against the Church. *Omnes amici, omnes inimici, Bern.* Their pretences are friendly, their intentions malicious. You see how they come, and but for so coming, their powder would not take: if the cup of their poison was not rubbed with honey, it would not down. There be two defects which make a man either an unfit Teacher, or a false Teacher. When either they have not learned their lesson before they come, and so lack ability: or do not deliver it faithfully when they are come, and so lack honesty.

1 They that want aptitude and requisite graces: God touched *Esayes* tongue with a *live-coal* from his Altar: gave *Ezekiel a roll* to eat: shut up that sacred *fire* in *Jeremiah's* bones: teacheth the lips to *preserve knowledge: to minister a word in due season to him that is weary, Isaiah* 50.4. So ordering the words, that they shall be like *Apples of gold with pictures of silver, Prov.* 25.11. There is no ability to preach without God, *Mic.* 3.7. *They shall cover their lips, for there is no answer of God.* We look now for no enthusiasms, nor venture our Sermons upon extemporal rhapsodies; with a *Dabitur in hora;* no more but turn the cock, and let it run. It may run indeed, but still we complain as they did of the waters of *Jericho: The water is naught, and the ground still barren.* It may run, and run apace, because like *Ahimaaz,* it runs by the way of the plain. For this cause are Schools and Universities erected, to be *Ecclesiae Plantaria,* the nurseries of learning. Being like that Persian tree, which at the same time doth bud, and blossom, and bear fruit. Some are in the bud of hope, others in the flower of knowledge, others ripe for practice. *Moses* was learned in all the wisdom of the Egyptians, *Act.* 7.22. *Paul* was brought up at the feet of a great Doctor, *Act.* 22.3. *Timothy* knew the Scriptures of a child, 2 *Tim.* 3.15.. *Augustine* was beautified with variety of gifts; *Jerome omnium trium linguarum peritus;* Excellent at the three most famous Languages. The Apostles themselves went not immediately out of the Ship-boat into the Pulpit: they were first Christ's Scholars, before they became the worlds Teachers, *Matth.* 11.19. *Wisdom is justified of her children.* If they come without this qualifying, they are the worlds own changelings, wrongfully laid at *Wisdomes* doors. They enter in at a *Non licet*gate; and they that admit them, suffer wise-men's rights to be entailed to fools While barbarous ignorants steal into the Church, the same way that *Totilas* entered Rome; *Porta asinaria.* As Pope *Adrian* inscribed his College; *Trajectum plantavit, Lovanium rigavit, Caesar autem incrementum dedit;* The Bishop of *Trajectum* planted, of *Lovaine* watered; but *Caesar* gave the increase: no more. Another therefore in scorn subscribed; *Hîc Deus nihil fecit;* here God did nothing. So Simony planted, Ambition watered, and Covetousness gives the increase: but let them take heed lest they find this under-written; *Hîc Deus nihil fecit;* Here the Lord had no hand, here he will give no blessing.

2 They that have gotten knowledge, but want honesty; and these are the most dangerous seducers, 2 *Cor.* 11.13. *Such are false Apostles, deceitful workers, transforming themselves into the Apostles of* CHRIST. When *Ahithophel's* head stands upon *Simon Magus* his shoulders, there is a world of mischief towards. A will bent to do harm, and a wit able to prosecute it; like Cannon-shot makes a lane where it goes. Such a Prophet was *Balaam,* he could not make Israel cursed by his Prophecy, therefore he tries to effect it by his policy. He sends a troop of Moabitish whores among them: that so they might be tempted to offend GOD, and GOD might cease to defend them. He had confessed before, *Numb.* 23.23. That there could be no *Inchantment nor witchcraft against Israel.* No devils, but those she-devils could do it. A whore is that damnable witch that often brings a Saint in danger of a curse. In this rank is that rank rabble of Jesuits: they have fired their brains at *Machiavels* forge, and cast their hearts in the mould of Antichrist; and now they are fitted to steal away souls from JESUS. These are Satan's Emissaries, the Popes Seminaries, the Lands Incendiaries, the worlds Voluptuaries, the bane of a kingdom that habours them. The cruellest murderers. He that lets out the blood, the body kills: But he that breaks hearts-peace, the dear soul spills. O that these Foxes

were un-earth'd from their theevish boroughs, and our Land preserved from that kind of false Teachers! Their very mercies are cruel; we know their bloody purposes both to souls and bodies. The Lord or his mercy cast them forever far from us; and let all people, that have, or desire to have, in themselves and their Posterity, the heads of good subjects, and the hearts of good Christians, say *Amen.*

Among you.] This is the second point, the Place whither these false Teachers come; *unto you,* to the Church. So *Mat.* 7.15. *Beware of false Prophets which come to you.* Not to the Turks, or Gentiles, or other heretics only; but to *you,* that have the Gospel. They seem to come unto you, but indeed they come against you: they promise your good, but they perform your hurt. Here may be demanded, why GOD doth suffer such in the Church? For *Paul* saith, 1 *Cor.* 11.19. *Oportet heresies esse; There must be heresies among you.* Now there is an *Oportet* of necessity, and of duty: in respect of the latter, *Oportet heresies non esse;* saith *Augustine;* There must not be heresies. This is an *oportet* of consequence: the Apostle concludes it necessarily, upon the presupposition of Satan's malice and man's wickedness. Neither is this prediction any cause of it: a man sees some loose companions set close to drinking: hereupon he says, These men will be drunk: the necessity is not because he said so, but because they will do so. Another sees men quarrelling, and multiplying incensive terms, he says, These men will fight; he doth not cause their combat: they would have done it, though he had never said it. So we perceive the air cloudy, the weather muddy; we say, it must needs rain: it doth; yet never the sooner because we spake it. So *Peters Erunt,* and *Paul's Oportet,* do not cause this false teaching, but premonish it.

First, God suffers these for the trial of our faith, 1 *Cor.* 11.19. *There must be heresies, that the approved among you may be made manifest. Deut.* 13.3. When a Prophet or Dreamer shall say to us, Come let us go and serve other gods; hearken not to him; for *now the Lord proveth you.* Many pass for gold, whom this touchstone often proves counterfeit. A man is what he is, when he is tried: *Accedit, te•••, quasi interrogatio;* A temptation is like a question; that examines what is in a man. *Joseph's* Chastity never shone out so fairly, as when he fled from the arms of his tempting mistress. He that hears the Sirens sing, and with an holy ⟨◊⟩ comes off fairly, God seals him up with a *Probatus est.* Thus was *Balaam* lost, when *Balak* told him; *Am not I able indeed to promote thee to honor? Numb.* 22.37. But not so *Moses* who *chose rather affliction with the people of God, than the pleasures of sin for a season, Hebr.* 11.25. Yet he well enough knew the delights of the Court, being the place where he had his education.

Secondly, God suffers them, that the true Pastors might more painfully and patiently exercise their knowledge. If *Arius* and *Sabellius* had not vexed the Church, the deep mysteries of the Trinity had not been so accurately cleared by the Catholic Doctors. Heresy makes men sharpen their wits, the better to confute it: as Worm-wood is bitter to the taste, but good to clear the eyes. *Paul* foretelling this danger, gave an earnest charge, *Act.* 20.28. *Take heed to yourselves and to all the flock, over which the Holy Ghost hath made you overseers.* Why? *For after my departing grievous Wolves shall enter in among you, verse.* 29. For this cause we root up the weeds of Rome in our Sermons as we go, because we fear that their pestilent seeds-men have

cast them in. As *Absalom* said to *Tamar; Hath Ammon met with thee?* 2 *Sam.* 23.20. So hath the false Teacher met with thee? beware a ravished soul.

Thirdly, God permits them for men's ingratitude: because *Ahab* will not believe *Micheah;* therefore a lying spirit shall deceive his Prophets, to deceive him, *Mic.* 3.10. *They shall build up Zion with blood.* Because the true Prophets might not be suffered to build up Zion with good, therefore the false ones shall build it up with blood, *Mic.* 2.6. They had forbidden the sober Prophets to *Prophecy;* therefore they shall have drunken prophets, that shall *prophecy of wine and strong drink, and walk in the spirit of falsehood, verse.* 11. This is a sure, but a sore judgment, 2 *Thess.* 2.10. *Because they received not the love of the truth, that they might be saved: For this cause God shall send them strong delusion, to believe a lie.* Will they not adhere to the God of Truth? they shall be turned over to the father of lies. Tremble at this judgment, lest God deliver you up to erroneous teachers, who have despised his true Ministers.

Lastly, these false teachers intrude themselves; as sometimes a gamester being flesh'd with his luck: and they meet with three encouragements: 1. *Auditorum frequentia & applauses;* the numbers and applaudings of their auditors, *Ierem.* 5.31. *The prophets prophecy falsely, and my people love to have it so.* They tell you lies, and you thank them for it, *Psal.* 73.9. *They set their mouth against the heavens, therefore the people turn in thither.* And commonly, *Major numerus, pejor populus;* the more crowd, the worse men. 2. *Favor & honor;* the honor and respect that is done them. *Baal* had 450. prophets, while God had but one apparent: they were fed at the Queens table, while *Elias* was glad to be served by the Ravens. These are in favor with *Ahab,* while he says of good *Micheah, I hate him,* 2 *Chron.* 18.7. True Prophets are not for evil Princes Courts; they have chaplaines in ordinary to forbid them, *Amos* 7.13. *Prophecy not at Bethel, for that is the Kings Court,* said *Amaziah,* the Priest of Bethel. 3. *Munera & ampla commoda;* Large gifts and riches; *Everyone for his gain from his quarter, Isaiah* 56.11. Like soldiers in a Campe, or like cheaters in the City, they know their quarters. Rather than fail, they will be such as are spoken of, *Mic.* 3.5. Mouth prophets, trencher-chaplaines, held in by the teeth: and out they will not go, so long as their teeth can hold them in.

False teachers shall be among you.] The last point is their unavoidable necessity; they will press in, and we cannot easily stave them off. Therefore let me reflect this point upon ourselves, by way of use. Seeing we know there shall be such, be it our principal care to prevent them. To fore-know evil, and to prevent it, *Sapientia est,* is wisdom: not to foreknow it, when God hath foretold it, *stultitia est,* is foolishness: to foreknow it, & not to prevent it, *socordia est,* is slothfulness: to foreknow it & cannot prevent it, *Desperatio est,* is desperateness. Here is no such extremity; for God that doth *Praedicere prognostica,* fore-tell the signs; doth also *Praescribere remedia,* prescribe the remedies. The particular notes I refer a little further: only now in sum; it is Jesus Christ that must enlighten our hearts, to decline these false teachers. All wisdom cometh from him, that is called *the wisdom of the Father.* In him is the fountain of all spiritual knowledge, as all the senses are in the head, *Zach.* 4.12. There were *two Olive branches, which thorough two golden pipes did empty the golden oil out of themselves.* The oil that was in the gold, came from the two golden pipes: that which passed thorough the two golden pipes, came from the two Olive-trees: these two Olive branches were the two anointed ones;

and they stood before the Lord of the whole earth. What knowledge soever, thorough what Instruments soever, we receive, it proceeds originally from Christ: *In whom are hid all the treasures of wisdom and knowledge.* As at the creation, the light which lay diffused abroad throughout the rude mass of the world, was afterwards aggregated into the body of the Sun; that from thence it might be communicated to the creatures. So that Wisdom which spake in the Prophets and other holy men of God, may seem to concenter all in Christ. Now the means whereby Christ teacheth us, is the Scripture, *Which is able to make us wise unto salvation,* 2 *Tim.* 3.15. Here is the Sun and the beam, the Spring and the stream, Christ and his Gospel. The one the matter and end, the other the manner and means, of all saving revelation. On then, pray earnestly for the Spirit of Christ: but what success, if we do? Yes, we have it already promised, *Luke* 11.13. *Your heavenly Father will give the holy Spirit to them that ask him.* Christ's Spirit will more surely teach you to confute Christ's enemies; that learning and gold could teach *Tertullus* to plead for his own friends.

This shall instruct us to destroy and defy Impostors: and though heresy hath crept in like a Serpent thorough secret holes, and by subtle insinuations, scarce leaving a print behind it: yet if we find not the entrance by some slime or tract; wheresoever we do find it, we shall abhor it. Our knowledge so abounds, that scarce ever had nation more means to avoid false Apostles. That as *Paul* said, 1 *Cor.* 9.2. *If I be not an Apostle to others, yet doubtless I am to you.* So Christ may say to us; If I be not knowledge unto others, yet doubtless I am so unto you, *Josh.* 15.15 Mention is made of *Kiriath-sepher,* which signifies a City of books: sure this our Country may be called *Kiriath-sepher:* for 1 *Cor.* 2.6. *We speak wisdom among them that are perfect.* If not perfect in all degrees of knowledge, like the Gospels Champions: yet perfect in all parts of knowledge, like the Gospels children. Our eyes be good, we know: our hands be good, we can: God grant our hearts be good, that we will, defend Christ his cause. But as it is reported of a Roman Senator, a man somewhat over-matched by his wife; after he had discharged *Catiline* his house, and forbidden her to entertain him, which she obeyed not; he said of her, *Opulentia valet, ingenium valet, lingua valet, animositas valet; tantum voluntas aegrotat;* Her wit is in health, her purse is in health, her tongue is in health, her courage is in health; only her will is sick. And that is one reason why women are not suffered to make their Will when they die, because they had their will so much while they lived. So God hath charged our souls, his Spouse; not to admit his enemies, spiritual adulterers, false teachers; but to keep them out of his House, the Church. We have hands able to do it, stomachs able to do it, wits able to do it, wealth and means to do it: only our hearts are sick, we want wills to do it. What fools are we, when God hath shut our foe out at the gate, to let him in again at the Posterne? He that entertains a Seminary of heresy into his house, whereas God by his command, and the municipall Laws of the Prince, hath excluded him: will speed at last, as he that betrayed a City to a Tyrant; which when he had conquered, he first hanged up him that helped him to it. They that let in the Romish Enchanters, contrary to their express bond of allegiance, meet with the first bane themselves; the poison working to the very rupture of their heart-strings, and without extraordinary mercy, to the perdition of their souls. God tells them, such shall come; and they rejoice that they are come: now the Spirit of grace open our eyes, and fortify our hearts, that neither principalities nor powers, neither height nor depth, neither false

Prophet, nor false Apostle, nor false Angel; may ever separate us from the love of God, nor from the truth of God, that is in Christ Jesus.

And let not this trial discourage us, nor discomfort us. *Revel.* 20. *The devil is let loose for a season. For a season,* to try the patience of the Church: and *but for a season,* to fortify the courage of the Church. *Revel.* 2.10. *The devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. Into prison,* why not unto death? no thanks to Satan; he would fain kill them. *Some of you,* why not all? no thanks to Satan; he would destroy all. And *for ten days,* why not longer? no thanks to Satan, he would enthrall them forever. There are three limitations to his power and malice: for time, but *ten days,* not ten months: for number, *Some,* not all: for extremity, *into prison,* not to death: they shall feel *tribulation,* not destruction: that *they might be tried,* not overwhelmed. These false teachers may prevail for a time; but we shall say truly by inversion, what the Aramites spake by supposition, 1 *King.* 20.23. *Upon the hills they are stronger than we, but let us fight against them in the plain, and surely we shall be stronger than they.* On the contrary, they are to hard for us in the plains, but we shall be too hard for them on the hills. they prevail against us in this valley of tears, we shall triumph over them in the mountain of blessedness. Let falsitie vomit her poison, we shall find saving health in the truth of Christ.

Who privily shall bring in damnable heresies, &c. We come now to the description of these pernicious liars; concerning whom we find a threefold mischief. One that issues from them, another that abides in them, a third that is inflicted on them. Here first we are to consider their seminary mischief, offensive and noxious to others. *They shall privily bring in damnable heresies.* Here observe two circumstances, the Matter and the Manner, The matter, what they bring in; *damnable heresies,* the manner, how they bring them in, *Privily.* In the matter conceive four things. The Notion of the word, *Heresy:* the number of them, which is plural, indefinite, multitudinous, many *heresies:* the necessity of their being, they shall be *brought in:* lastly, the effect and malignancy of them, they are *damnable.*

Heresy was at first taken in a good sense: it signifies Election, and was referred both to good and bad Sects. It seems to be taken from the Schools of Philosophy, wherein everyone chose a faction to which he sided. Among the latines, it was called *Secta, a secando:* because that part did single out it self, and was *ab aliis resecta & separata,* cut off and separate from the rest. *Tertullian* used the word for true Religion, and a confession of the Christian verity. *Lib. de Fuga.* And *Cyprian. Eph.* 23. *Celerinus confessor, timore nostrae Sectae verecundus,* &c. Saint *Paul* is not afraid to use it, *Act.* 24.14. *After the way which they call Heresy, so worship I the God of my fathers:* yet he does not altogether justify it, because *Tertullus* had put a scandal upon it. Verse 5. *a ringleader of the sect of the Nazarens, Act.* 26.5. *After the most straitest sect of our religion, I lived a Pharisee.* In like manner, *Magi* at the first were but sages: but time adulterated the word, and made it magic. So that Heresy is now taken for that, which doth diametrally oppose the truth, and sets up an opinion against it.

There is difference betwixt Error, Schism, and Heresy. Error is when one holds a wrong opinion alone: schism, when many consent in their opinion: heresy runs further, and contends to root out the truth. Error offends, but separates not: Schism offends and

separates: Heresy offends, separates, and rageth; making the party good *vi & armis;* if not with arguments of reason, yet with arguments of steel and iron. Error is weak, Schism strong, Heresy obstinate. Error goes out, and often comes in again; Schism comes not in, but makes a new Church: Heresy makes not a new Church, but no Church. Error untiles the house, Schism pulls down the walls, but Heresy overturnes the foundation. Error is as a child, Schism a wild stripling, Heresy an old dotard. Error will hear reason, Schism will wrangle against it, Heresy will defy it. Error is a member blistered, Schism a member festered, Heresy a member cut off. He that returns quickly from error, is not a Schismatic: he that returns from Schism, is not an Heretic. Error is reproved and pitied, Schism is reproved and punished, Heresy is reproved and excommunicated. Schism is in the same faith, Heresy makes another faith. Though they may be thus distinguished, yet without God's preventing grace, one will run into another: error will prove a Schism, and schismatical follies will prove stigmaticall furies. When *Augustine* said, *Errare possum, haereticum esse non possum;* I may err, I cannot be an Heretic: it proceeded from the confident persuasion of God's mercy, and the resolution of his own heart, to adhere constantly to the truth. The Heretic exceeds the Schismatic: the one hates only peace, the other hates truth. *Psal.* 120.6. *My soul hath long dwelt with him the hateth peace.* But, *Psal.* 139.21 *Do not I hate them, O Lord, that hate thee?* He may dwell with them that hate peace: he will not endure them that hate the truth. All faults are not of the same degree; there is a moate and a beam, there is stubble and lead. 1 *Tim.* 6.3. *If any man teach otherwise, and consent not to the words of Christ,* If he *consent not,* that is Schismaticall: if he *Teach otherwise,* that is Heretical. *Matth.* 5.19. *Whosoever shall break one of the least Commandments, and teach men so,* &c. If he *break* the Law, that is a personal sin: but if he *teach so,* that is a pestilent sin. To teach, *pulchrum est,* is a commendable: *Docere diversum,* to teach that which is incongruent, is dangerous: *Docere adversum,* to teach that which directly contradicts the truth; *haereticum est,* is heretical. *Si quis aliud senserit,* if a man be opinioned against the truth, this is not answerable: *Si quis docuerit,* if a man teach such a doctrine, this is abominable. Let them *Teach,* but not *Otherwise:* for otherwise they had better hold their peace. We may say of doctrines, as *Jeremiah* said of his *Figs, Ier.* 24.3. Than the good and true, nothing can be spoken better: than the bad and false, nothing is more perilously worse. None sing more sweetly than the true musicians of Israel. None howl more tetrically than the dogs of Baal, of Babel, of Belial; that often the devil himself cannot roar out a more detestable cry, above ground, whatsoever he doth in hell. As the doctrine of murdering Princes, &c. Satan is then the most dangerous tempter, when he comes as he came to CHRIST, with a *Scriptum est,* It is written: and Heretics, while with this sound they tickle the people's ears; often for want of true discerning suck the blood of their souls. Lord, give not over our souls a prey to their teeth; but *rescue them from destructions, our darlings from the Lions, Psal.* 35.17.

Heresies, in the plural, to point at a multitude. The troubles of the Church seldom come single: but either they unite their forces, as the five Amorite kings combined against *Gibeon,- Josh.* 10.5. Or separately and a part, they vex her on every side; as *Solomon* was assaulted with *Hadad* the Edomite, *Rezon* the Syrian, and *Jeroboam* the Ephrathite; finding that true whereof his Father complained, *Men enemies compass me in on every side,* 1 *King.* 11. We read, 1 *Sam.*

13.17. That out of the campe of the Philistines, came three regiments, all with a purpose to destroy, yet all taking several ways: one *company of spoilers* to *Ophrah,* another to *Bethern,* and the third to *Zeboim.* This is too true a portraiture of the Churches condition: as Israel then was temporally wasted, so the Church is now spiritually assaulted; and will be so used, until hell hath swallowed up all her enemies. For these Egyptians will not cease pursuing Israel, till they all be drowned in the deep. There is a treble band of them, all bent to murder several ways. The licentious by his scandalous life, the persecutor by his drawn sword, the Heretic by his pestilent doctrine And everyone of these blows his trumpet to sedition, with *Shiba* the son of *Bichri; Every man to his tents, O Israel,* 2 *Samuel* Verse 20. Our case is not unlike theirs: there was three garrisons of enemies, all armed with all manner of weapons for offense: yet against all these, the Israelites had but two swords for defense: yet it pleased God that those two were enow. One is the sword of the Spirit, that is Doctrine; the other the sword of the Church, that is Discipline. That as *Peter* said, *Ecce duo gladii; Behold two swords.* But two swords for so many, and against so many? a word of extreme want. *Satis est,* saith CHRIST; *It is enough,* those two shall suffice; a word of supreme mercy. Mercy to them, comfort to us; that our God can defend us with small meaens, with no means. The sword of the Spirit shall overcome Satan's fiery darts; though the sword of the Church prevail not against their bloody fauchions. 2 *Tim.* 3.1. *In the last days shall be erilous times; men shall be lovers of themselves, covetous,* &c. O what a rabble is there! you may say they are *Legion;* as the devil called his name. *Luk* 8.30. *Legion,* they are so many. Or *here comes a company,* as *Leah* said at the birth of *Gad; A troop cometh, Gen.* 30.11. Be they never so many, we weigh not their numbers, so long as CHRIST is with us. It is his good spirit that can stanch the wounds, and dry up the festerd blood wherewith our *Syrophenician* woman, the Church hath been so long vexed. Indeed we must spend the Inke of our pens upon these creeping ring-worms: but be God only implored to cure the Lazar of his inveterate sore. They have not so many swords, as he hath shields: there cannot be so much venom in the seed of the Serpent, as there is Antidotes in the seed of the woman; saving health in *Jesus Christ.*

They shall bring in;] here is the necessity, as the Apostle told us before of these Impostors; *Erunt* they *shall* be. Shall, though provision spend all her wit, and prevention all her strength; yet no avoiding it. Saint *John* tells us, that many spirits are gone abroad into the world, that would be tried before they be trusted. 2 *Tim.* 3.6. *They creep into houses, and lead captive silly women laden with sins, and led away with diverse lusts, Iud. ver.* 16. You have the picture of them drawn to the life. Do you think it impossible for the truth to forsake some private breasts, yea even whole regions? This were a Popish conceit; so they give out of their infallible Rome; that she hath clipt the wings of Truth, as old Rome did once the wings of victory, that it might not flee away. This were to imagine the Holy Ghost bound to every Pulpit, as they bind him to their Chair. No, there shall be some perverters: some? yea too many. There be some yellow seeds that abound; we might well spare them, they mar the field. We daily pray for laborers in the Lord's great harvest: but for such as labor for the Lord, not against the Lord. For such as row us in the vessel of the Church toward heaven; not such as hurry us in a man of war to bondage. For then we should complain of multitudes; *Ier.* 12. Verse 10. *Many pastors have destroyed the vineyard.* They were pastors, and *pastores multi,*

sed stulti; many pastors, but evil ones: what do they? *Diripuerunt vineam meam,* they destroy my vineyard. We say not then, the harvest is great, and the laborers are too few: but the harvest is great, and these labourrers are too many. Would they all labor for CHRIST; but when will that be? Oh it were special news to be told in *Gath,* and would sound terribly in the streets of *Askelon;* it would go cold to the heart of the devil, and shake the gates of hell: that the Church had escaped the ingenious solicitations of these fiends, who not only trouble the waters of her peace, but poison her very springs of life. *They shall bring them in,* the Lord of his mercy cast them out.

Damnable heresies.] This is the last circumstance, the malignity of them; 〈in non-Latin alphabet〉; they are corruptive, destructive, *damnable* heresies: doctrines of Perdition. 1. Because they are reprobated of God; so *Judas* was called the Son of Perdition, because God for his sin had rejected him. A wicked person is called the Son of Belial, because Belial had bred him up. The Son of strife, because contention had begotten him, and he begotten contention. So here the Heresies of damnation; because damnation did bring forth them, and they bring forth damnation. 2. Because they are exitiall and pestilent to the kingdoms and nations where they are admitted. How great a plague did Arianism bring to the East, Pelagianism to the west, now Papism to all the world. 3. Because they bring destruction to all their followers and defenders: sometimes temporal. *Deut.* 18.20. *That Prophet shall die.* Sometimes spiritual; the Lord *turning their rivers into blood,* that no man can *drink of their waters* to comfort: the *increase of their labors being given to the locust,* and all their vines destroyed with hail. *Psal.* 78.64. *Their Priests falling by the sword:* slain (if not with the sword of others) with their own malice: *and their widows making no lamentation:* no widows, or but one at the most, to make lamentation. For who can pity them that hate the truth? the wickedness of their cause drowns all compassion of their case. The last of all is the worst of all; their eternal perishing; for those *transformed Ministers shall receive an end according to their works,* 2 *Cor.* 11.15. For how should the Cross of CHRIST be a friend to them, that are enemies to his Cross? *Phil.* 3. Verse 19. *Their end is destructino,* that's much: but their destruction is without end that's more. There is nothing but damnation in their ways. *Mic.* 3. Verse 10. *They build up Zion with blood. Hos.* 6 9. *As troops of robbers wait for a man: so the company of Priests murder in the way by consent.* A robber waits for his prey, but being single he may either be avoided or conquered: but here are many *robbers.* Yet their divided forces may be subdued; Nay, but they join themselves in *Troopes.* Thieves may do thus, that profess not God; Nay, but even apostated *Priests.* It is much that they fall to robbery, but I hope, no further: Yes, even to *murder.* The Priest and Levite are condemned that did not succor the wounded man; what shall become of them that give wounds, yea murderous ones? It may be there is someone such reprobate; Yea, they do it *by consent:* or were it but one act; nay *agendo agunt:* they *commit* it, it is their practice. Let us all then pray with our Church from sedition and privy conspiracy, from all false doctrine and Heresy. Good Lord deliver us! *Amen.*

We see what kind of Heresies shall be; consider we then (pardon it, if it be a digression) what may be the causes that produce such inevitable effects. The efficient cause is double; *Prima & remotior* is the just will of God; who hereby proveth his friends, as some of the Canaanites were left to teach the Israelites war, *Judge.* 3. and punishtth his enemies. *Secunda &*

propinquior; the natural rebellion, ambition, and cecitie that is in men. The end is double; that the good might be made good by their trial. 1 *Cor.* 11.19. that the evil might be left more evil. 2 *Thes* 2.12. *That they all might be damned which would not believe the truth.* The form is *Ipse error,* error it self. The matter, *articulus ill in quo peccatur,* the very point of their prevarication. The main fountain whence they are all derived, is the devil, that Father of lies, and depraver of all goodness. But seeing he cannot well effect this immediately by himself, how may he facilitate his plot? by corrupting certain Instruments. But what seeds of hell can he plant in their hearts, that should grow up to such pernicious fruits? For the devil can work no man to do evil to another, unless he hath first wrought him to admit evil in himself. No reprobate will serve Satan turn for nothing: but there must be some end propounded to his lust, for the satisfaction whereof he precipitates himself to such a hellish course. What may those infernal fires be, wherewith he sets them on burning, and with which they madly run like a rotten inflamed vessel among the whole Navy? Let us a little examine the motives to this pestilent sedition.

First pride, for that loves at all hands to be foremost. Heresies are set on foot by men that thought well of themselves; and perhaps had some cause so to do, if they could have done it within any good compass. Never mean parts set Schisms abroach against CHRIST: the stronger wit, the stronger Heretic. Excellent gifts bind to excellent modesty; *in humilitate Sapientia;* wisdom is seen in humbleness. They that blow abroad their own praises, justly incur the suspicion of windiness. *Alienum laudet te, non os tuum;* thy praise would sound better in thy neighbors mouth. Virtue never was a gadding *Dinah,* that runs abroad to be seen of the daughters of the land. But rather an *Elizabeth,* that hid her self six months together: loe, then was she fruitful, and bred child, and that so famous a one as *John* the *Baptist.* Stand further from me, *I am purer than thou,* this is *vox superbientis,* the voice of a proud sinner: *Depart from me Lord, for I am a sinful man;* this is *vox paenitentis,* the voice of a penitent Saint. The wise man never wrote upon his doors, here dwells wisdom: nor did goodness ever dwell at the sign of ostentation. It is for hypocrisy to declare the own worth, otherwise it would never be under stood for Sincerity. As the foolish Painter having pictured a Lion, so rudely and without such due shape that no passenger could know it: he was fain to help his apt with underwriting, This is a Lion. So it is for pride, when she cannot make her charity understood, to proclaim it her self, This is charity. Sincere ministers *Nec pugnas narrant, nec cicatrices suas,* never publish their own sufferings and virtues: it is enough for them if they be found one day among those, *In quorum ore non est inventus dolus, In whose mouth was found no guile, Revel.* 14.5. That is, according to Saint *Augustine's* gloss; who confessed meekly that they were sinners, and sought no other glory then Humility. Whereas Pride, saith *Cyprian,* is ever looking in her glass: *Speculum consulitur: Cur? nisi quia timet ne sit ipsa:* at least the glass must say she is fair: yet is, this *Jezebels* paint no better than the plaster of a leprous countenance, *Rom.* 1.22. Thus *professing themselves to be wise, they became fools!* A just judgment to light on them, that thought it nothing worth to be counted wise, unless the whole world were fools besides. None more thrust themselves forward into the battle, than these dwarfes and demilances; mere *atomi* in true being, yet big as Giants in their own opinion. But indeed, if only Artists might censure arts, and the common people were admitted no Judges in the Court of

Faculties; never was dumbenesse more incident to him that is borne deaf, than ignorance is to heresy. 1 *Tim.* 6.4. *He is proud,* or a *Fool;* 〈 in non-Latin alphabet 〉 : the word signifying, both, as if it would teach us, that every proud man is a fool: and 〈 in non-Latin alphabet 〉 , *knoweth nothing.* Alexander would be drawn in colors by none but *Apelles,* and graven by none but *Lysippus,* both excellent in their qualities. God will have none meddle with his Scriptures, but holy and illuminate minds; and they are most humble and circumspect. The most blind are the most proud, and soonest venture on the deepest mysteries. Of the two bad states, to be a Phatisie is worse than to be a Publican: to be proud of good endowments is worse than to have neither pride nor good endowments. *To be proud* then, according to Saint *Paul's* method in ranking their attributes, is the first brand of the Sectary: that same radical cause of every sin, especially of Schism. This is the common proceeding: first the devil brings in Pride, then pride brings in singularity, and singularity brings in heresy.

The next cause is envy and malice: if this fury be in the heart, the devil may save a labor of driving. As they talk of a coach that moves without horses, being set forward by some vices and devices within, certain wheels and weights: so malice hurries away it self, and tarries not for the *Auriga,* or driver. All Heretics are malicious, and carried with a rancorous hate to pervert others. As *Ar•hytas* took no pleasure in viewing heaven, with all the celestial beauties, unless he may have one to tell it to again: so the Sectary takes no pleasure in his error, unless he can work others to the same faction, *Matth.* 23.15. The Pharisees would *•ompasse* sea and land to make one Proselyte: it was but a trick of their Father, the •ivell *compasseth* the whole earth to spill a soul. Like men sick of the plague, they have an itching desire to infect others. *Hoc fonte derivata clades,* that does *in patriam •epulúmque fluere:* this is the head from whence springs all mischief. If *Ahab* must be deceived, there is no fitter means to deceive him by, than *Spiritus menda•i,* a lying spirit. Generally all the corruptions of Israel are fatherd upon the tongues of false prophets: their responsive oracles being not *Dictum Domini, sed fictum cordis sui,* not God's word, but their own conceit. This God acknowledged, that their sour grape had set the people's teeth an edge: and they might excuse themselves with *Eve;* The Serpent gave it them, and they gave it the people. But it was an old saying, *Execrabilis ill qui ininxit in torrentem,* cursed is he that poisons our current. The Jews did so once in England, and would have spilled lives: the emissaries of Rome strive still to be the Jews successors, but with a worse even for they spill souls. Now when the spring by the high way is poisoned, the poor traveler that drinks of it, dies for it. *Psal.* 104.11. Such a place is to *give drink to every beast of the field,* and there *the wild asses quench their thirst.* Now that being envenomed, infecteth all the beasts of the forest, all the birds among the branches, and especially the wild Asses, that there quench their thirst. *Quid meruistis eves?* Alas what have the poor Lambes deserved, that they must be thus deceived? alas, that they cannot be content to go to hell alone? He that hath once made himself a villain, studies how to make all others fools. *Abner* calls it *Play,* though it be with edge-tools: *Samson's* foxes make a sport to toss firebrands, though they burn corn fields. The skittish kine care not what becomes of the Ark, so they may be frisking. If the Church finds them, and smites them, strait they complained persecution: but indeed it is not the Church, but they that persecute. *Hagar* bears *Sara,* not *Sara Hagar,* though you would think it otherwise when you read the story.

Hagar hath gotten a great belly, and now she domineers over her mistress: *Sara* doth but just, to strike when she is provoked. Thus the Jesuits come against us with new *malice,* though with old arguments: they cannot leave their old and own figure, *Pseudologia.* Therefore concerning their Tenants, let us not so much weigh *virus,* the malice; as *vires,* the validity and force. For they dip their pens in the gall of the red dragon, and write bitter things; as if they loved cursing, *Psalm.* 109. Verse 17. But LORD let blessing be the prayer of our lips, blessing the desire of our hearts, and blessing the end of our hopes, and crowned our heads forever.

Another cause or motive is discontent. He is not fed with such broth as he loves, finds not preferment as he would, and thinks himself worthy of, but nobody else thinks so. Hereupon he inveighs most lewdly and lowdly, against them that scorned, and happily had good cause to scorn, to set his Fathers or his fathers fathers with the dogs of their flock. Now the Trumpet of *Moses* is made a trunk to shoot pellets at truths, and *Moses* his friends. And the characters of slander must be drawn in the oil of the Tabernacle, to the abomination of God and man. *Arus* driving ambitiously at a Bishopric, was prevented by *Alexander* his competitor, the worthier man, though not esteemed his match for heat of zeal. Upon the missing his suite, he pursued his spite, by broaching an Heresy: that after the repulse he might seem somebody, and draw a world of mal-contents after him, *Theod. Eccl. Hist. lib.* 1. *Cap.* 2. How many hath this motive sent oover to Rome!

Another cause is confidence of power and numbers. *Seneca* reports that the Senators of ancient Rome ordained, that the slaves should go distinguished from the free borne in apparel: as it might be the cap which made a difference between a slave and a Citizen. But at last they perceived that there might be inconvenience in this: for the slaves might chance to fall a numbering their own side, and upon the understanding of their own strength, might break forth into open rebellion, and shake off the yoke of servitude. So let every man do as he list, and every assembly assume what fashion it list; it will be at last considered who have the most of their side. And where is *Major numerus,* will follow *Pejor populus:* they will be followers of the campe, partly for company, and partly for bootie. So they will come to perform indeed, what *Hushai* dissembled in word, 2 *Sam.* 16.18. *When the people choose, his will I be, and with him will I abide.* Thus the ring leaders begin, not only to vaunt of their virtues, but to crack of their forces; and that by the hundreds and the thousands. But yet numbers should not, shall not prevail against the right. It was God's charge, *Follow not a multitude to do evil.* You have often a multitude of the simple led by one that is subtle: but one good man will not be led by a bad multitude. Error steals in at a little hole, through wantonness and neglect of order. Therefore to prevent it, Saint *Paul* did heartily charge us to observe order, 1 *Cor.* 14.40. *Let all things be done decently, and in order. For God is not the author of confusion, but of peace. Coloss.* 2.5. *I rejoice in beholding your order, and the steadfastness of your faith.* Such is the excellency of order, that the Apostle ranketh it with Faith. *Cant.* 6.10. The Church is compared to an *Army;* because of the goodly array and equipage wherein she marcheth. Without this so many assemblies, so many rents in Christ's garment: so many congregations, so many distractions. *Quot capita, tot Schismata, Jerome.* It is not well to see a Church like *Jeremiah's speckled bird, Ier.* 12.9. a bird of divers colors.

They shall privily bring them in.] We have done with the matter, let us come to the manner of this Induction. *Latenter,* under-hand, *Privily.* Which word notes to us their subtlety, their vigilancy, their hypocrisy.

First, their Subtlety and political craft, whereby they insinuate their unseen poisonous seeds, *Ephes.* 4.14. *Paul* calls it the *Sleight of men, and cunning craftiness, whereby they lie in wait to deceive.* As scandalizers scatter their libels, if it be liked, they know the authors: if it be dangered to penalty, it is none of theirs. Sins agents are brought up in her own house, and taught the rudiments of her own discipline: as your Dequoyes teach young practitioners their trade of cheating. It is the brand of sin, to be deceitful, *Hebr.* Chap. 3. verse. 13. *Take heed lest you be hardened through the deceitfulness of sin.* This art of coozenage she teacheth to all her littor: O it is the subtlest Damme that ever the Devil engendered withal, and most pregnant in generation! He was in the Serpent when he begat iniquity on man; but now he hath made sin more subtle than the Serpent, *Eccles.* 21.2. We see the craftiest politicians over-reached by sin: they have tricks beyond all men, Sin hath a trick beyond them. Sin like the Fencer, may teach his scholars many postures, and wards, and tricks; but still reserves one for himself. They can cozen other men of their estates, but Sin can cozen them of their souls. Let us therefore pray for that blessed illumination, to find out the deceits and cunning of sin: that albeit it once deceived us of our *Birth-right,* it may not now deceive us of our *Blessing.* It stole from us the happiness of *Nature,* let it never steal from us the happiness of *Grace.*

Secondly, their vigilant care to spy out the opportunity, how they may *privily* bring Heresy in. She that will lay her bastard at an honest man's door, must watch the time when the whole family is either far enough without, or is fast asleep within. Never was more watchfulness, than where is most purpose of wickedness. The ungodly *cannot sleep unless he do mischief, Mic.* 2.1. *They devise iniquity on their beds, and when the morning is light they practice it.* They lie waking all night, that they may be working in the morning. *Luke* 16.8. *The children of this world are Sapientiores,* Wiser: yea, and *Vigilantiores,* Watchfuller; *than the children of light.* You seldom hear of them that watch all night to prayer, and the service of GOD, *Job* Chap. 24. verse. 16. *In the dark they dignity thorough houses, which they had marked for themselves in the day.* They spy their opportunity by day, but act their villainy by night. That is the *private* and secret season of bringing in their damnable traffic: they have found the key, and when all are asleep, they land their merchandize. The biting cur barks not beforehand: nor did he that meant to rob, send a messenger before to tell the passengers, Ware the thief. These repentine, serpentine mischiefs sting before they hiss: and like the Musket, kills dead before it gives the report. The Lion first roars and then preys; the Wolf first preys, and then roars: the Heretike preys, but roars not at all. As the woman that loves credit more than conscience, will sin, so it be in private: so this Incendiary resolves to adulterate the truth, and to prostitute his soul to falsehood; but his hope and help is in the the shadow of darkness; *Privily.* When all is cock-sure, (the *good-man* absent) GOD not preventing, (the *good-wife* suspectless) the Church without mistrust, *(the servants asleep)* the Ministers retired; then doth this incarnate fiend begin to work upon the children. And in confidence of his two confederate thieves, Place and Occasion; he so bestirs himself; that from poor innocent souls

he often steals the best of blessings, a good conscience. Never did opportunity meet with one that makes more use of it: he will husband it to proof, and like a cunning antagonist, lose not an inch of his advantage. The diligence of such is admirable: the Pharisees would take great pains to *damn a Proselyte, Matth.* Chap. 23. verse. 15. The children of light are not always the forwardest in their generation. Besides, they have many obstacles, 1 *Thess.* Chap. 2. verse. 18. *We would have come unto you once and again, but Satan hindered us.* Our way is like *Cushi's,* full of rubs: but they like *Ahimaaz,* take the *Plain* way. Mischiefe is nimble, and he that intends evil, will break his sleep to do it, *Matth.* Chap. 13. verse. 25. It is the Servants that sleep, it is the enemy that watcheth to sow tares. I would we had their wings and speed, I wish not their tallons nor their flight. If *Hazaels* feet did belong to *Solomon's* head, and both these to *David's* heart, O there was a man for God, a man of God! The shepherd watcheth to guard his flock, the Wolf watcheth to destroy his flock: the Wolf hath the advantage, for he may sleep out of fear: but whensoever the shepherd sleeps, the flock is in danger. Our comfort is, that though the wolf be waking, though the lambes sleep, though the shepherd sleep, though the Church sleep, yet he that keepeth Israel neither slumbers nor sleeps; and this Keeper watch over us evermore.

Lastly, their hypocrisy, with the covertly carriage of their intended plagues, *Rom.* 16.18. *By good words and fair speeches they deceive the hearts of the simple.* Without this there could be no *Privily:* appearance would condemn them. Vice dares not walk without a borrowed shape: like an old courtesan, guilty of her own witherednesse, she never goes without a mask. Countenances furthest from native beauty, love artificial shadows. Never ill would appear it self, if it could be hid. Hypocrisy is the usher of Heresy, a marshall that makes way for her, and cries Roome, here comes my Lady. Like the wench that led Saint *Peter* into the high Priests Hall; but not with the same purpose, to declare him. Ignorant people are beguiled with glosses and colors, as boys with babies, and Indians with rattles, and such pretie toys. Satan himself seems fair, when he is dressed up like an Angel of light: and a Wolf cunningly appareled in a sheep-skin, coozens the poor lambes. That damnable Heretike *Pelagius,* was a man of austere conversation: and false prophets come with a rough garment next their skins, like a Gibeonite in his old shoes. Therefore we must learn to distinguish between *Samuel* and the Devil, which the Witch of *Endor* suborned in his likeness: and we may easily do it, by his ascending out of the earth. Hypocrites think, as *Brutus* said when he was dying; that virtue it self was but a name; that all piety is but a name, and that name they get. Who were they that opposed *Paul's* Sermon at *Antioch? Act.* Chap. 13. verse. 50. *Devout and honorable women, and the chiefemen. Devout;* that they were honorable persons, no wonder: that they were wise after the flesh, no wonder: that they were mighty, no wonder. For, 1 *Cor.* 1.26. *Not many wise after the flesh, not many mighty, not many noble are called.* But that *Devout,* religious, zealous persons should resist the truth; this is strange, yet true. *Corah, Dathan, and Abiram,* those three resisters of *Moses,* were the most famous and eminent men in the congregation. Let us therefore pray God, that they may be either inwardly Lambes, as they are not: or appear outwardly wolves, as they are: either to turn their hearts from their wolvish condition, or to pull their sheep-skin over their ears: that no jugglers may *privily* by their mists and mysteries, pervert the flock of Jesus Christ.

Who privily shall bring in damnable heresies.] I am not yet quite wound out of this Labyrinth of heresies: I could wish myself well rid of them, wish you all well rid of them, wish the Land well rid of them, wish the world well rid of them. But O that I could as soon turn them out of the Church, as I can out of my discourse. Now at most they do but trouble your ears; let them pass undiscovered, and they will trouble your hearts. All I have done, is but to show you the mazes and windings of error; and now I am ready to lead you out, and with due speed to bring you to a clearer coast. That remains is for application; to denominate those birds of this feather, whereof we at this present are in danger. I will discover to you three sorts; one that would disturb your peace, another that would pervert your faith, a last, that would corrupt your manners; all of which would wound your consciences.

They that would privily wrong your peace, are seditious Schismatics: who, when the bread of life is broken to the people, throw in crooked pins to choke them. These are they that vellicate authority, that calumniate our Service-book, because the form is uniform. When we beseech Christ by his *Agony and bloody Passion;* this they call conjuring: when the Minister to the penitent pronounceth absolution, this they call a Popes pardon. When we pray for all men, this they say is against God's Election. When we pray for all those that travel by land or by water; this they say, is to pray for thieves and pyrates. When, against lightning and thunder; this prayer they would have used only in Summer: otherwise they say, we pray against sparrow-blasting. When we pray that our forefathers sins may not be laid to our charge; this they say is to acknowledge Purgatory. Thus they have made our Service to stink in the nostrils of men: but our comfort is that it smells sweet in the nostrils of God. Our Surplisses and Vestments, they say, are not made of the Camels skin, but of the Dragons tail. Take heed of these, who privily bring in offenses to your peace. And *Bonum pacis martyrio praeferimus, Liber.* Indeed they are zealous against all errors but their own: but Saint *Augustine* would not have men such confuters; *ut error vincat errorem, & quod pejus est, major minorem;* that one error shall be convinced by another, and the less by the greater. Is this holiness, to be always finding faults? Is this zeal, to like nothing but their own inventions? I remember what *Augustine* said to *Julian* the Pelagian; *Cum animositatem viceris quâ teneris, veritatem poteris tenere quâ vinceris;* When thou shalt master that stomach whereof thou art possessed; thou shalt possess that truth wherewith thou art mastered, *Rom.* 16.17. *Now I beseech you brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned, and avoid them:* for their conviction, and your own security.

They that would privily bring in corruptions to your faith, as the Papists. Here Antichrist had cause to be angry, and plead that he had not his right, if he were not brought in for the ring-leader: whose profession is to make your souls drunk with the wine of his fornications, *Rev.* 17 2. Beware of these Romish agents and instruments: all their desire is to intoxicate your hearts, and proudly to tyrannize over your consciences. He is that man of sin, that man of pride, that *opposeth and exalteth himself above all that is called God, or that is worshipped;* 2 *Thess.* 2.4. He rose first above Bishops, then above Councils, then above Kings, then above Scriptures, and now so far as it is possible, above God himself. All that are not dead in sense, know his malice; *Killing all those that worship not the image of the Beast, Rev.* 13.15. Saint *Paul* tells us; *All things are yours;* if all be ours, what unsufferable wrong doth he to us, that takes

away from us half a Sacrament, the whole Scripture? For what purpose sends he over his Seminaries, those flies that come humming out of the Larder of Hell? They envy, they inveigh, they write, they rail. But as the Jews did with *Stephen;* when they could not confute him with arguments, they did it with stones: so what they cannot evince by the Word, they will convince by the sword. They have always powder in the panne; and when they spy their time, they will turn their pens into pen-knives, and their ink into blood. O but now they plead Kings truce: yet as in France, when it was said there should be a consultation at *Paris,* to hear complaints, to redress wrongs, and set all things even: and that the Protestants should have free access to declare their grievances, and safe-conduct to return: one answered, Promise what they list, for Saint *Bartholomew-Eves sake* I will not trust them. So how ever they show themselves, looking smoothly, and speaking-fairly: yet for the *Fifth of Novembers sake* let us never trust them. Only bless we our GOD, that though they do so much mischief as they can, yet they cannot do so much as they would. And if our sins provoke him not, Christ will preserve his flock from being a pity to their teeth forever.

They that infect our manners are evil companions; Satan's agents: who is still scattering his *firy darts* among the Army of Israel. And when they light upon wood they kindle, when upon flax they flame, when upon gunpowder they blow up all. Infirmitie is as the wood; desire to sin, that is the flax; delight a sin, that is the powder. If we be naked, or only clothed with hypocritical our sides, or with the thin coat of reason, these darts will wound us: only the shield of faith rebates the points, and quenches all the fire. Some are afraid of meeting the Devil in a dark night: alas, he will not scare thee from himself: what should he get by that? No, it is worse meeting him like an Angel of light: by an Orator persuading, by a Poet delighting, by a friend flattering, by a wife seducing: thus is the Devil often brought in like concealed ware. Some make question whether there be a Devil or no, because they never saw any: but thou mayest see him in his effects, tempting thee to lewdness. In the time of Superstition, the Devil did often appear in some bodily shape, and he had reason for it; for by that means be drave men forward to desperation, to which in those days they were most inclined. But in these times of profaneness, he will not appear in his likeness, lest he should hold men back from presumption, to which they were running head-long. For he is never a worse devil, than when he comes lap'd up in *Samuel's* Mantle; *privily* under the cloak of holiness! so that now all the wisdom is to see the Devil. If a man's eye be too near the object, the beams of his sight will be confounded; there must be a mediocrity of distance. As in the Optickes, if a man would perceive the art of a perspective picture, he must go a distance from it, and then look on it with artificial eyes, or spectacles fitted for the purpose. So if a man would apprehend the prospects of Satan, with all his shadowings and deep deceits; he must not stand too nigh him, but go further off. And then he must look, not with the eyes of nature or reason, so he shall never descry him: but with the eye of faith in the glass of the Scripture; this shall plainly represent him.

Fear Satan then most, when with the fairest pretences of good, he seeks to justify evil. When the woman of *Tehoah* with a subtle parable procured *Absalom's* repeal from banishment, 2 *Sam.* 14.19. *David* replied, *Is not the hand of Job with thee in all this?* When thou beholdest Sacrilege coloured under the title of an impropriation. Is not the hand of the Devil in this?

When oppression passeth under the name of reasonable and allowed Interest: Is not the hand of the Devil in this? If you see secret malice strike under the semblance of Justice: Is not the hand of the Devil in this? If covetous worldliness pass for honest thriftiness: Is not the hand of the Devil in this? If flattery creept up to preferment, under the title of humility: Is not the hand of the Devil in this? If plumes, painting, gawdie purfles, the ornaments of Popinjays, to the inversion of nature, and destruction of modesty; march all under the colors of comliness, and going according to their state: Is not the hand of the Devil in this? Let us find out this privy inductions of these damnable heresies, and resist him there, 1 *Pet.* 5.9. *Resist him steadfast in the faith:* this wrings his sword out of his hand; he and all his adherents shall fall before us, *John.* 12.31. *The Prince of this world shall be cast out:* What folly is it for the wicked to fight on his side, that is sure to be vanquished? Fear thy sin, never fear Satan? let him not have Lust that secret factor in thy city, that Intelligencer in thy soul; and he can do thee no harm. Through sin only is their force and fury so terrible to us, *Ephes.* 6.12. *Spiritual wickedness,* or *wicked spirits:* but spiritual wickedness is more to be feared than wicked spirits. But *the God of peace shall shortly tread Satan under our feet, Rom.* 16.20. Now the Lamb that hath the key of the bottomless pit, and the great chain in his hand, bind that Dragon with everlasting darkness. But for thy Church; send forth thy mercy and truth, and save us; and let thy face shine upon us forever.

Denying the Lord that bought them.] This I called their Criminall evil, a sin that seems to keep the circle of their own selves; and not to extend to the mischief of others, but only by the force of example. In handling whereof, I will first consider the general doctrine; what it is to deny Christ; and wherein these false teachers deny him: and them the application of it; who they be that in these times deny him. In special we find the aggravation of their apostasy in three heinous ascendings. First, They *Deny:* it were bad enough to slight him, worse to forget him, yet worse to forsake him: but to *Deny him,* this is fearful. Secondly, *The Lord:* not a creature, not a man, not a Father, not a friend, not an Angel, not themselves: but *the Lord,* this is more fearful. Thirdly, *That bought:* it is much to deny a benefactor, more to deny a Parent, more to deny a Creator: but yet there is a step higher, to advance this blasphemy to the full altitude; to deny a Redeemer; *Him* that with the precious blood of his heart *Bought them;* this is most execrable.

Denying of Christ.] is of two sorts: either in Judgment or in practice: denial in faith, or denial in fact. The latter is of infirmity, the other of infidelity. 1 *Tim.* 1.19. *Some have put away faith and a good conscience; and concerning faith have made shipwreck.* There is a denial of faith, 2 *Tim.* 3.5. *Some having a form of godliness, deny the power of it, Tit.* 1.16. *They profess that they know God, but in works they deny him.* There is a denial of fact. The former makes a man no Christian: the other makes him *non nullum, sed malum;* not no Christian, but an evil Christian. The denial of Christ in judgment hath many degrees. 1. Apostasy, a falling off from Christ, and from the known truth into willful errors. *Heb.* 3.12. *Take heed lest there be in any of you an evil heart of unbelief, to depart from the living God.* 2. A violent opposing that truth which they have rejected, both with tongue and hand: justifying and defending their own mischievous opinions against the Gospel of Christ, Lastly, the sin against the Holy Ghost. First men forsake Christ, then deny him, lastly blaspheme him. This is indeed that which truly rents a

man off from Christ, and deprives him of all hope to be saved. The denial in fact is a dangerous pit, yet the mercy of God hath helped some out of it. So was *Peter* delivered; *Servus negavit Dominum, sed Dominus amavit servum;* The servant denied his Master, but the Master loved his servant. *Paul* did not only deny him, but persecute him; yet he *obtained mercy,* 1 *Tim.* 1.13. Many of the Jews did not only deny him, but crucify him, *Act.* 3.14. *Ye denied the holy one, and the Just:* yet were they pricked in heart at *Peters* Sermon; *gladly received his Word, and were baptized, Act.* 2.41.

Every action that gives way to God's dishonor, and heartens others to superstition, is a denial of Christ in some degree of fact, 1 *Cor.* 10.20. *The things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.* He that tasteth the meat offered to Idols, *Gustu negavit Christum,* hath denied Christ with his tasting. If he doth not so, yet let him but touch those things with pleasure, *Tactu negavit Christum,* He hath denied Christ with his touching. Though he doth not touch, yet if he stand to look upon the Idolatry, *Visu negavit Christum,* He hath denied Christ with his eyes. Though he forbear to look, yet if he listen to those charms, *Auditu negavit Christum,* He hath denied Christ with his ears. Though he omit all these, yet if he smell to the Incense, *Odoratu negavit Christum,* He hath denied Christ with his smelling. He may be denied *voice, veste, vultu, victu;* with the voice, when men speak to dishonor him, though inwardly they reverence him: with the garment, when they wear idolatrous fashions of attire to escape notice: with the countenance, when they seem delighted to behold the breaden god carried in a box: with the diet, when only to give content to some popish spirits, they will forbear certain meats on certain days. These be all degrees of denial in them, that rather seek to please men, than to be the constant servants of Christ.

He that dissembles a false faith is thus guilty. Faith may be feigned; *ex parte objecti,* when it doth not credit all the Word: *ex parte subjecti,* in respect of the false heart of man: *ex parte exterioris actionis,* when a man keeps the true faith of Christ, but dares not profess it. *Nichodemus* had a good mind to Christ, but he durst not be known of it: now in that he did not openly acknowledge him, he did in a sort deny him. It is objected, *Rom.* 14.22. *Hast thou faith? have it to thyself before God.* Therefore a man may conceal his faith. But the Apostle speaks not there *de fide necessariorum,* concerning the faith of those things we must necessarily believe: but *de fide adiaphororum,* concerning the faith of indifferent things. Shall I change any faith in these? No, do not change it, but hide it. Shall my faith then be quite concealed? No, God sees it. To what purpose have I faith, and not to show it? Yes, show it to God. Thy faith is to be concealed, not cancelled. But then a man may hide his faith in time of persecution, and be present at idolatrous services? No, for the Apostle speaks not of that faith, *Quae ad dogmata pertinet, sed de rebus medis;* but only of things indifferent, and therein sometimes to hide our faith is not to offend, *Chrysost.* Our own faith, I say, for a man may sometimes *dissimulare fidem propriam,* dissemble his own faith: but he must never *simulare fidem alienam,* counterfeit a strange faith.

Here may be questioned, whether it is lawful to be present at a Mass, so long as we reserve our own faith; and whether this be to deny Christ in any sort. The Apostle clears it, 1 *Cor.*

10.14. *Flee from idolatry.* This exhortation he strengthens with two special reasons; the one *verse.* 20. *They that partake of things offered to Idols, have fellowship with the devils.* The other, *verse.* 21. *Ye cannot be partakers of the Lord's Table, and of the table of devils.* Besides offending of the weak Christian, and confirming the strong Papist. A Protestant cannot possibly communicate with the Papists, without sin: yet they may communicate with us, without sin. Our Service is without all fear of idolatry, even themselves being judges: so that a Papist remaining a Papist, may communicate with us: and it is rather out of pride, than conscience, that they refuse it. Yet it sticks upon the stomach of some toy-headed Professors, that they may lawfully see a Mass, going with their kindred, for sport; and rather than want excuses, that they might more detest it. But *Paul* cuts off all these reasons, 1 *Cor.* 10.22. *Do we provoke the Lord to anger? are we stronger than be?* God shall condemn all colorable shifts, and expose thee to his wrath. To exhort this allowance, nothing is more commonly cited than the example of *Naaman,* 2 *King.* 5.18. *When my Master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow in the house of Rimmon; the Lord pardon thy servant in this thing.* To which *Elisha* doth seem to give approbation; *Go in peace.* This place is their opinion doth prove it, when indeed this place makes most strongly against it. First, *Naaman* speaks of a civil worship to his Master, not a superstitious one to the Idol: the King *leaning on his hand;* either *Majestatis* or *infirmitatis gratiâ;* whether for weakness or for State. Secondly, He professed the resolution of his heart to worship only the God of Israel, that had healed him. Begging earth to make an Altar, erecting an Altar for sacrifice, and sacrificing that he might be thankful. Thirdly, He puts the doubt of his own weakness, that notwithstanding his resolved sincerity; yet being with his Master in that cursed place, he did not know how temptation might work upon him; therefore he says, *God be merciful to me in this;* Pray for me that I may not fall, pray for me that I may find mercy. Fourthly, Some think that *Elisha* did not *approbare, sed tolerare;* not approve, but suffer *Naaman's* fault; but there is no dispensing with sin. Fifthly, *Go in peace,* is as much, as God be with you Sir; a valediction: not the words *concedentis postulatum,* of one that granted a request: *sed dimittentis abeuntem,* but of one that gave him license to depart. Sixthly, Indeed the Prophets meaning was to comfort the Syrian in God's mercy; whose strength should be glorified in his weakness. Who would either wholly keep him from idolatry, or if he fell upon infirmity, afford him gracious forgiveness. If such a thing happen; but either thou shalt die, or thy Master die; howsoever God will prevent it; *Go in peace.* Seventhly, *Naaman* did confess that the bowing in the house of *Rimmon* was a sin, or else he would not have begged pardon for it. When I go to mass, I reserve my heart unto God: so did *Naaman,* yet he cried, *Lord be merciful to me in this.* He desired mercy, as fearing before hand: we have those that will do it, and never beg mercy afterwards; that never say, In this Lord pardon me. Thus they have a fair warrant from this place: for *Namaan* condemns it, and yet they would by his example find arguments to allow it. If it were not a sin, why doth he crave pardon for it? if it be a sin, why do we seek to justify it? But we go to behold it as a Player: but plays are for stages, not for Churches. Darest thou go to a Temple, to see religion made a mockerie, and the Name of thy God a lest. But we would see it, that we may confute the absurdities of it. But would any sober man go to a drunken meeting, that he might learn to condemn drunkenness? he knew it was bad enough before. But we would go to convert others: goodly! as if the wool should undertake to turn the pitch white by

touching it; will not the pitch rather black the wool? *Peter* durst abroad draw his sword against a whole troop, in defense of his Master: yet after all his protestation of inseperablenesse from CHRIST, he was infected with the air of the high Priests hall. But yet we would see it, that no longer by report, but by ocular testimony we might hate it. But would any man desire to see murder or incest, that he might more loath it? All reasons are lost that make for sin: therefore resolve against this danger of temptation, lest you be found to deny CHRIST.

This for the general doctrine; now for the application, that we may perceive who they are which in any measure or degree deny JESUS CHRIST.

1 The Jews and Turks. For the Jews, their refusal of him more strongly approves him: neither could he be justified to be that Messias, if they rejected him not. Loe now how the Lord hath requited them: they denied him, and he hath denied them. Their sin is capitally written in their long and desperate ruin. If they would compare their former captivities with their former sins; they should now find that they have committed some sin more heinous than all former sins, because they suffer a plague more grievous than all former plagues. This sin was the denial of CHRIST, and this plague for that denial. For the Turks they have taken the name of Savior from CHRIST, and given it to *Mahomet* that coozning Arabian. Their malice is not only to deny JESUS, but to murder him; and by all stratagems seconded with bloody violence to wast christendome, and to bring his name to nothing. But arise ô LORD, thou and the Ark of thy strength; convert or confound thine enemies, and *Remember* those Tyrants that say of thy Jerusalem; *Rase it, rase it, even to the foundations thereof.*

2 The Greekish Church of the Ruffes and Muscovites have reserved from forgetfulness the name of CHRIST, but in the foundations of their religion have denied him. They are the basest dregs of all Christians, and so to call them 〈◊〉 to allow them the most favor that can be. They will admit none of the Christ an world to their font, but such as solemnly renounce, spit at, and abjure their former God, religion, baptism. They are as ignorant as Turks, as idolatrous as Pagans, as obstinate as Jews, and more superstitious than Papists. If the worst of the Roman, and best of the Russian, were compared, it would be hard to judge which were least evil. They give more honor to Saint *Nicholas,* if at lest he was a Saint, if an honest man, than they do to CHRIST. They usually put a scrole into the hands of their dead, when they bury him; it is this, *A Russe of R•ss••;* which they call a certificate to Saint *Peter.* It is their wickedness and infelicitie to have denied Christ.

3 Such other Heretics as have kept the name of Christians, yet have spoiled the just honor of CHRIST. These differ from the other, and are not properly called Religions, but Opinions. Every Heresy though fundamental, makes not a religion: we say not the Religion of the *Arians, Nestorians, Sabellians, Macedonians;* but the Sect or Heresy. Not to discuss the propriety, no opinion challengeth the name of a Religion in our usual speech. Such were the *Valentinian* and *Manichean* heresies, that denied CHRIST'S Humanity. The *Arian* and *Samisetanian,* that denied his Divinity. The *Nestorian,* that distracted him into two persons. *Eutychian,* that confounded the two natures. The *Sabellian,* that mind him with the Hypostasis of the Father. *Donatus,* that denied his kingdom, that is his Church to be perpetual and catholic. *Pelagius,*

that denied him to be the Redeemer of little ones in baptism. *Novatas,* that denied his grace and mercy to sinners fallen. There were innumerable such whom the Lord with his fan hath cast out, purging his Floore from such damnable chaff. The same gracious hand purge it still; that all men may come with heart and tongue, to acknowledge one true God, and one blessed Savior, *Jesus Christ.*

4 The religion, or rather faction of Papism. It is most wonderful to read, how *Feuardentius* and others of them upon this Text, do challenge us for the principal men that deny CHRIST. But when we come to examine the weight, their very arguments against us do strengthen us, and we find ourselves the more comforted in being so scandalized. Let indifferency be judge! we adore and trust upon CHRIST for our only Savior, and ascribe to him the whole of our redemption: they join other Savior's, other mediators with him; now which of us do most deny CHRIST? do you look for more evidence? you shall have it that both the cold neuters who treat of a reconcilement between us; and the hot separatists that say we have not left them at all because we retain some ceremonies which they use; may be at once satisfied and ashamed. It is not matter of order, but matter of faith that hath divide us; nor ceremony, but substance: not a bush, but a wall of stone, that we can scarce imagine the separation greater which divided *Abraham* from the rich man in hell. 1 *John.* 2.2. *Who is a liar, but he that denieth that Jesus is the Christ? he is Antichrist that denieth the Father and the Son.* But they deny not the Father, albeit the Son: yea, in this they have denied the Father: where CHRIST is but half a Savior, God is but half a Father. Verse 23. *Whosoever denieth the Son, the same hath not the Father.* They worship images, adore relics, invoke Angels; here they deny Jesus. They sacrifice for the sins of quick and dead with a wafer cake, hold a Purgatory for the scouring up of souls, as I CHRIST'S blood was not able to do it; here they deny Jesus. They tread down the deputies of God from their Thrones, and set up an usurping Prelate, whom all ages have acknowledged a vassal to Prince; here they deny *Jesus.* They take away Scriptures, mangle Sacraments, license Stews, condemn marriage, wrap up the obsequies of our conscience in the strange liverie of an unkowne language; sell pardons for sixepence; open heaven where Christ shuts it, and shut heaven where Christ shuts it, and shut heaven where Christ opens it; here they deny Jesus. They mingle the blood of Martyrs, yea of traitors, with the blood of the Lamb of God which is spotless; which only taketh away the sin of the world, only quencheth the wrath to come, only abateth the edge of his Fathers Justice, even that sword cherubicall which glitters before Paradise: this, this is to *deny the Lord that bought them.* They are all for Traditions, we for the Scriptures: the goods of our Father are in question, whither shall shall we go but to his will and testament? thither we fly, we do not deny thy word, ô Lord, we do not deny thee: but they that deny the word of Christ, deny Christ himself.

Under this rank of deniers come those whilome professors of Religion, that have now accepted the mark of the beast who are so foolish, that having begun in the Spirit, they will now be made perfect by the flesh, *Gal.* 3.3. They despise the chaste spouse of their Savior, and are bewitched with the painted beauty of an ill favored strumpet. They that have seen her in her gavest dress with Christian eyes, have loathed her: others have looked on her with the eyes of flesh, and adored her. Diverse have come to Rome with a purpose to be confirmed Papists: by hearsay they magnified her; they came, saw, and scorned her. They

looked for religion, and found rank idolatry: the fire of their zeal brought them to the flames of martyrdom. We have some that suffer their zeal there to die, where those good men's zeal began to live; and delight to live, where they would but die. Our mother weeps for them, not for need, but for pity, for piety, for love. Troopes of better informed souls flock daily into her bosom, disdaining their late Antichristianism, and embracing her knees on their own. The mighty one of Israel, that leaves the ninety nine to reduce one lost sheep; fetch them home to his fold, though with shame, though by death. That they may shame the devil, forsake that harlot, love their own mother, bless their own Father, and lastly save their own souls.

5 The Renegate, that being once baptized unto CHRIST, is afterward circumcised, unto *Mahomet.* It is in vain to charge them with *Paul's* Testimony. *Gal.* 5.2. *If ye be circumcised, Christ shall profit you nothing:* for they desire not that CHRIST should profit them. Miserable men, that forsake the blood of their Savior, to accept the tyranny of an Impostor! I have read of a Christian, that to save his life turned Turk; but it could not save him: for they presently in derision hanged him up, with these words; *Morieris in fide Turca;* However thou livest, thou shalt die a Turk. They are so conscious of their own great Prophets weakness; that if any man deny Christ, they will never trust him in the acknowledgement of *Mahomet.*

6 The Neuter, that is of either side, of neither side; today a Romist, tomorrow a Protestant, next day no man can tell what, nor himself; this man *denies* Christ. They think him theirs, we think him ours, his own conscience finds him neithers. O but our differences trouble him: but shall a man *deny* Christ, because his coat is divided? In religion and faith there is no wavering: he that doth not believe and profess the truth, *denies it.* There is no *medium:* we must be either for it, or against it. *Judge* 5.23. *Curse ye the inhabitants of Meroz, because they came not to the help of the Lord against the mighty.* They did not fight against him, but because they did not fight for him they are cursed. Let us say, as that Martyr answered, when he was offered both torments and rewards; rewards if he did *deny* Christ, torments if he would not; with time of deliberation. *In re tam justa nulla consultatio:* the case is so clear, that I need not study about it. Let us much rather lose ourselves, than our Savior Christ.

7 The Separatist, that speaking of his country, cries he is fled out of Babel, he hath forsaken his mother, therefore *denied* his Father. And whither runs he? out of the free and clear air of the Gospel, into the stench and irksome mixture of Jews, Arians, Anabaptists. Who but a mad man would forsake the Church of England, which Rome envies, all the world admires; to go to *Amsterdam?*It is their delight to be thwartingly peevish: and where the gate stands open, to be ever seeking for a style. They will be cross, though they be absurd: and because the Law enjoins abstinence on some certain days; therefore their greatest seals shall be on frydayes. Like certain Ilanders near to *China,* that salute by putting off their shoes, because the men of *China* do it by their hattes. He that wrongs the wife, is no friend to the husband: in refusing the Church, they have *denied Christ.*

8 The Persecuter, that invades the liberty of those who love the Lord Jesus, *denies Christ, Joab* smote *Absalom's* body but therein *David's* heart. The rebel says, he means no hurt to the person of the king: but because he doth it to the subjects, he is therefore a traitor: so he that strikes the Christian, strikes Christ. Such shall not escape unpunished, either here or

hereafter. Not even *Paul* himself was transmitted, without feeling what he inflicted. Examine his own testimony, 2 *Cor.* 11.23, &c. Did he *make havoc of the Church?* the world made havoc of him for it. Did he *hale men and women to prison?* himself was often claped up for it. Did he help to *stone Stephen?* himself was *stoned* for it. Did he afflict his own countreymen? his own countreymen afflicted him for it. Did he lay stripes upon the Saints, the *Jews laid stripes upon him* for it. Was he weary, painful, diligent to beat down the Gospel? he was *in wearynesse, painfulness, frequent watchings and fastings; in hunger and thirst, cold and nakedness,* to defend the Gospel, 2 *Cor.* 11.27. Thus *Quod fecit Saulus, patitur Paulus:* he endured when he was *Paul,* what he inflicted as he was *Saul.* They that persecute Christians, and escape judgment here, shall find everlasting judgment hereafter. Let this point bind us all to the good behavior, that we do good to them who love the Lord Jesus.

This is the superior and more immediate manner of denying CHRIST: there is also an inferior and more remote manner. Which is of such as turn the grace of God into wantonness, and evacuate to their own souls the virtue of his cross: who being redeemed to serve Christ, deny that service: there is a world of these. *Tit.* 2.11. *The grace of God that bringeth salvation to all men, hath appeared: Teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, godly to this present world.* It persuades to holiness by this token, that it brings salvation with it. It is *grace,* a sweet nature: *that brings salvation,* ô more sweet, most welcome but it might lie hid in unknowen obscurity, nay it *Appears:* not to *Paul* or *Peter* only, but *To all men.* Deliverance from danger binds to gratitude: this was *David's* security to *Bethshabe* concerning the succession of *Solomon: As the Lord liveth, that hath redeemed my soul out of all distress,* 1 *King.* 1.29. But advancing to great preferment bindeth more: this was *Joseph's* apology to his tempting mistress: *My Master hath entrusted all to my hand; there is none greater in his house than I: how then can I do this great wickedness? Gen.* 39.9. We were all justly condemned for treason, to hell; the stroke of damnation was near us: at an instant and exigent cometh our pardon; not by the hand of an Angel, God's special courtier, but in the hand of a mediator; not written with ink, but with blood; not vulgar blood, that runs in common veins, but blood royal; no meaner than ran from the side of his own Son. Now our Sovereign Creator commends a suite to us; that we would serve him; by this Token, that he hath redeemed us at such a prize. If we break the covenant, vilipend the mercy, refuse the service, trample under our prophet feet the precious token, *deny him that bought us;* what remains but a fearful expectation of judgment, and firy indignation to devour us? *Hebr.* 10.27.29. under this kind I will touch but four offenders.

1 The dissolute and scattering rioter, that draws his patrimony through his throat; he denies CHRIST, will be not believe it? let him read, 1 *Tim.* 5.8. *If any provide not for his own, he hath denied the faith, and is worse than an Infidel.* Where is no humanity, there can be no piety: he that is not a good moral man, will never be a good Christian. He is worse than an Infidel, because he transgresseth name, which teacheth us all providence even the very beast, much more man. He sinneth •gainst the knowledge he hath received, therefore is the worst offender. The pu••st ivorie is turned by the fire into the deepest black. We use to extenuate the ••fullness of such a one; He hath no fault, but a little too kind hearted: it is 〈◊〉 one; He

hath no fault, but that he hath *denied* the faith. He is no man's foe but his •wne; yes he is his Posterities foe, and no friend unto Christ.

2 the oppressor: *Paul* says directly, *They have erred from the faith,* 2 *Tim.* 6.10. ••a the very uncharitable. *Matth.* 25.40. *In that ye have denied it to my brethren,*••e have denied it to me; saith CHRIST. Little thinks the Engrosser, that he ••*nyes* CHRIST: what, to take advantage of the Law, is this to deny the Gos•ell? Yes, the poor hath lost their right, thou hast multiplied unjust gain; prefer•d Mammon before the Lord; thou hast *denied him that bought thee.* But that who••ever refuseth to do mercy to the poor, denies CHRIST; this is a point of •octrine which the world will not receive; let God say what he will. But he that ••d; *Whosoever giveth you, giveth me:* hath said also, whosoever denieth you, de•yeth me. I send to my friend for a poor courtesy in his easy power, that have ••ne him many great favors; he denies it, it is all one, he denies me ••r his friend. 1 *John.* 3.17. *He that hath the worlds goods, and takes no compassion on him ••at hath none of them; how dwells the Love of God in him?* He that being able, gives not 〈◊〉 them whom the Lord hath bought, *denies him that bought them.*

3 The blasphemer denies CHRIST; for doth any man love him, against •hom he inveighes? *Matth.* 12.30. *He that is not with me, is against me* Indeed, ••e greatest denial of all is verbal, and the greatest sins against God are words. •bliquities in speech offend more than those of action: therefore the sin never to ••e forgiven, is called *Blasphemy against the* HOLY GHOST, *Matth.* 12.31. He •at commits a sin, offends the Law: he that blasphemes, striketh God himself. •here is no greater grace than thankfulness: no greater grace than thankfulness: 〈◊〉 greater sin than blasphemy. I would the common swearer would think of •is, that rashly, yea rancorously blasphemeth that sacred side, those wounds, that •oud, whereby our souls are redeemed: he doth in this *deny the Lord that •ught him.*

4 The desperate, that rejects the offer of salvation by Christ; this is a fearful •enyall. Let all the rivers and streams that make glad the City of God, run un•• it, they are driven back: there is no entrance for the graciousness of God, •ough it be preached a thousand times. When the Lord like a loving Physician •romiseth to cure the sore, the desperate patient thrusteth his nails into it; Nay, it •all not be healed. What can be more derogatory and injurious to Christ, then 〈◊〉 change his truth into a lie, and Satan's lies into truth, and to justify the devil •ore than God? When God on the one side shall bind by promise, confirm by ••th, ratify by seal, exhibit by the blood of his only begotten Son; pardon ••d mercy to all accepting Penitents: that though he hath broken, he will bind up; ••ough he hath made a wound, he will heal it; though he hath killed, he will give ••e: yet he is not believed. When Satan on the other side shall suggest, that the ••stice of God will never be satisfied, the haynousnesse of sins cannot be pardoned, ••s if he had lost the name of being the Father of lies) he is credited. God hath •ade a decree in heaven, it belongs to the New Testament, sealed by the death of ••e Testator, witnessed by three in heaven, and as many on earth, never to be altered:

At what time soever a sinner shall repent of his wickedness heartily, I will forgive him. 〈◊〉 heaven before heaven, and he that denies it finds hell before hell, and damna••on before his time. The greatest sins are those that are opposed to the three The•logical virtues; Faith, Hope,

and Charity: such are Infidelity, Hatred, Desperati•n. The other be monstrous sins, to the denial of God's justice; but desperation 〈◊〉 this is the worst, because it denies his mercy; and his mercy is over all his works. •ehold the Lamb of God, accept your remedy, *deny not him that bought you.*

Denying the Lord that bought them. We have considered the general Doctrine, let us come to a particular examination of the words, and an aggravation of their wickedness. Which discovers it self in three degrees.

The Quality of their Act; *They denied.* So far from fearing or loving, that they fall to *Denying.*

The Excellencie of the Object; no mean person, not a servant, not an equal, but their Master; *The Lord.*

The near relation that was between them, and the right that he had in them, by purchase; *That bought them.*

They denied.] It had been very much not to have feared him, especially seeing himself so warned us. *Luk.* 12.5. *Fear him that can cast into hell.* The wrath of a king is frightful, we fear an ague, wonder at a Comet, tremble at thunder: and fear we not God the commander of all these? Oh he is of infinite majesty! Mathematicians wonder at the Sun, that being bigger than the earth, it does not burn it. But this is the wonder, that God being so infinitely great, and we so infinitely wicked; we are not confounded. *Amo.* 4.13. *He formeth the mountains, createth the wind, makes the morning darkness, and treadeth upon the high places of the earth:* can he do this, and not punish sinful man? *To fear* him is *Totum homini,* the whole duty of a man: not to fear him, is the way to be left worse than if we never had been. To want this fear is a wretched orbitie, but to *deny* him, this is worse 〈◊〉 had been very much not to have believed on him, considering the oracles that he spake and the miracles that he wrought. They that hated him, were forced to testify bo•• these of him;*Never man spake as this man doth:* and *we never saw it on this fashion:* Ye, *This ye have seen, and believe not.* They saw, they heard, they wondered, they were convinced, yet they not believed. Their own eyes in seeing, their own eats in hearing, their own hearts in wondering, their own convicted reasons, shall witness against their unbelief, *John.* 16.9. The Holy Ghost shall reprove the world of 〈◊〉 *because they believe not on me. Accedente fide discedit peccatum, accedit peccatum discedente fide.* If faith comes, the guilt of all sin departs: if faith departs, the god of all sin remains. Israel had gross sins, as tempting of God, unthankfulness, adultery with *Moab,* idolatry with *Baal-poor:* everyone able to have kept them out of Canaan, to have swept them out of the world: yet *Paul* imputes all to their want of faith, *Hebr.* 3. Verse 19. *They could not enter in because of unbelief, Rom.* 11. Verse 20. *Because of unbelief they were broken off.* There is destruction enough wrapped up in this, not to believe on *him that bought us:* but to *deny him,* is yet worse.

It were very much not to have loved the Lord, who is every way so beautiful, that no soul can behold him, but she must needs affect him! But the wicked never saw him, they look after him with carnal eyes, which are no more able to discern him, than a blear eye can look upon the Sun: their spiritual eyes, and intellectual faith never saw him. They behold him

pendentem in patibulo, dormientem in sepulchro, not Sedentem in throno; as a man of sorrows, forsaken of his friends, afflicted by his enemies, exercised with terrors, killed with torments; yet even that he was lovely. But look upon his innocence, that *immaculate* Lamb; upon his righteousness, Christ the *Just one:* behold him waited on with Angels, worshiped with prostrate knees, holding out a white hand of mercy, speaking gracious words to penitent sutors, smiling upon his Saints, kissing the souls he bought: Loe, 〈◊〉 his beauty! If any ask the Church; *What is thy beloved more than another beloved? Cant.* 5.9. She answers that knoweth; *My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine Gold,* &c. *Si pars, quid tum?* If every member of him be so beautiful, how excellent is the whole composi ion? *He is altogether lovely.* Take your choices where you will; *This is my beloved, and this is my friend.* Ver. 16. This is my choice. *Psa.* 45.2. *Thou art fairer than the children of men:* all that are fair, are fair only in thee. *Therefore do the virgins love thee, Cant.* 1.3. Suppose in a Country there is a young Shepherd, whose face hath but newly discovered to the world of what sex he is: his exquisite proportion and admirable beauty far transcending all the rest. The Virgin Shepheardesses desire his company, are glad to be in his sight, to do him any service, to tend his flock; and all for a kind word or a smile: striving like rivals one with another, who shall be most near him: and if it were possible, would everyone enjoy him. So ten thousand times fairer than all the sons of men is the Shepherd of our souls, Jesus Christ: all the virgins love him, every good soul seeks him, and *remembers his love more than wine,* striving in a holy emulation who shall be most acceptable to him: they will do him all service and worship, honoring his Name, feeding his flocks, making much of his followers; glad of a smile, but ravished with a kiss of his lips: all would possess him, and loe, all shall possess him that truly believe on him. On earth one husband is for one wife, but our infinite Savior is a husband for all faithful souls. So many as believe on him, he makes the sons of God, *John.* 1.12. Christ being thus sweet, it were much not to love him! *They that love not thee, O Lord, shall be written in the dust. If any man love not the Lord Jesus, Anathema maranatha,* 1 *Cor.* 16.22. But now to *deny him,* &c.

It was very much not to acknowledge Christ. *Tacere laudes Dei,* to hold a man's peace when his honor is in question, is to mistake the end of our redemption, 1 *Cor.* 6.20. *Ye are bought with a price; therefore glorify Christ in your body and spirit, which are the Lord's.* Now he is poorly glorified, when his Name is concealed. It is said of *John the Baptist, John.* 1.20. That *he confessed and denied not.* If he confessed, it might seem a Pleonasme to say, *He denied not:* but this declares that whosoever doth not openly confess Christ, doth secretly *deny* Christ, *Judge.* 5.23. The Merozians opposed not, they denied not, they only stood still, did nothing, said nothing: they were *cursed.* Think of this ye that hide Christ, as the woman of *Bahurim* hid the Spies, in the deep well of your hearts, and cover the mouth of it with corn: that would keep in with Christ, and yet not fall off from the world. *Rom.* 10.10. *With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.* Confession is the effect of faith; *I believed, and therefore I spake. Si sufficeret fides cordis, non creasset tibi Deus os, Chrysost.* If it were enough to believe in the heart, to what purpose did God give thee a mouth? If it be sufficient for thee to know Christ, and not to acknowledge him thy Lord: then it shall be sufficient for Christ to know thee, but not to acknowledge thee for his Servant. *Christum*

deseret, qui se Christianum non asserit; He *denies* Christ, that doth not profess himself a Christian. Nor is it any help for thee, to say that Silence argues consent: for thou art bound *Consentire & confiteri,* both to consent and to confess: and indeed here *Tacere* is *negare.* Christ loves this free and humble acknowledgement, and commands it. 1 *Pet.* 3.15. *Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and reverence:* Thus you *sanctify the Lord God in your hearts.* Doth the persecutor question thy faith? *Fear* him not: what then? *Sanctify the Lord in thy heart:*•ow? *by giving an answer,* not silence: to whom? not only to the Magistrate, but *to every man that asketh,* whether friend or foe, home-borne or stranger: of what? *the reason of thy hope,* the ground of thy expectation of eternal bliss: where and when? not only in time of peace, and assembly of Saints, but *Always,* be ever ready to do it. Christ no sooner said to her, *Mary;* but she presently confessed him; *Rabboni.* It was but one word, to him that is the Word, it was taken for an acknowledgement. And •an it be that we should not acknowledge our Savior? He that will not confess a benefit, hath arrived at the utmost confines of ingratitude: but he that denies his Benefactor, is fallen so low, that he can fall no lower, except it be into hell. It may be we have not feared Christ with due reverence, nor believed with true confidence, nor loved him with sincere affection, nor acknowledged him with free confession; but Lord keep us from denying him: let us never *deny the God that bought us.*

The Lord.] One that by just right callengeth their service. Not a creature, yet the natural man will not deny his own horse or dog that hath done him service. A man will not deny his own house: wilt thou *Agnoscere domum, & rejicere Dominem;* Acknowledge thy house, and deny thy Master, thy Maker? Not a servant: *Philemus* would not deny *Onesimus* a runagate servant, when *Paul* had written for him: wilt thou *Praeponere servum tuum Domino tuo;* Prefer thy servant before thy Lord? not a friend: he is a prodigy that denies his friend. *Nabal* was branded for a Churl, because he shown not kindness to *David* his friend: and such a friend as protected him, his whole family, his substance, 1 *Sam.* 25.15. It goes near when a man's own familiar friend shall do him a mischief; This *Absalom* objects to *Hushai; Is this thy kindness to thy friend?* Indeed men are sometimes so drunk with the honors of this world, that they forget their friends. Like as I have heard of a Lawyer, that pleaded a case very strongly on the one side, yet before the trial of it being advanced to the Bench, adjudged it on the other: yet thus answered all imputation; I spake then as an advocate for my client, I speak now as a Judge of the cause. Or as when another challenged his friend; You were wont to visit me every day, now you keep at distance: he plainly answered; I then needed you, now I am afraid you will need me. A good man would not thus use his friend, but is there any friend like the Lord? Not a Father, how unnatural is it for the fruit to deny the tree? and to forget *the rock whence he was hewn? Solomon* a King did not despise his mother, but set her at his right hand. There is nothing but the love of the Lord *Jesus* must make a man leave his parents, *Luke* 14.26. Indeed a man is bound to forsake his father and mother to adhere to his wife, *Mat.* 19.5. But this is to be understood with a limitation, if the competition be unpossible. But for Christ, *Hearken O daughter, forget thine own people, and thy fathers house, Psal.* 45.10. But otherwise how cursed a thing is it to deny parents? Let them that glister like the Sun, and deny to their poor obscure parents part of their superfluities, remember the

doom. *Prov.* 30.17. *The Ravens of the valley shall pick out that eye, and the young Eagles eat it.* But what is the father of our flesh, to the Father of our spirits? Not a wife, and yet she is not to be denied but in case of known adultery, *Mat.* 19.9. Hath God made you one of two, and shall one deny the other? Deny yourself? no man doth this, but he lapseth into fornication; denying a chaste wife, to embrace an unchaste harlot. Not a Sovereign: Rome only hath broached those Lees of rebellion, and unloosed the bonds of allegiance? And no marvel though she hath denied God's deputies on earth, which hath first denied God himself in heaven. If Kings do not serve her, she forbiddeth all subjects to serve them: she excommunicates them as profane. Yet *Saul* himself, though he had not sanctity of life, had sanctity of calling. Therefore *David, honoravit vivum, vindicavit ••scissum;* Both honored him living, and avenged him being dead, *Aug.*

These be all sinful denials in their several degrees: but now to *deny the Lord* that is the supreme apostasy. If it be ill to deny the creature, what is it to deny the Creator? If to deny a servant that fears thee, what is it to deny a Master whom thou shouldest fear? If ill to deny a friend that may change, what is it to deny Christ that is the *same yester-day, and today, and forever?* If to deny a father that begat the body, what is it to deny God that created the soul? If to deny a wife with whom thou art made one flesh, what is it to deny the Lord with whom thou art made *one spirit?* 1 *Cor.* 6.17. If to deny a Sovereign be treason, what is it to deny the King of Kings? We are subject to the Prince *propter Dominum,* for the Lord, to the Lord *propter seipsum,* for himself. The very word the Apostle here useth is 〈in non-Latin alphabet〉, and not 〈in non-Latin alphabet〉: *Lord* hath reference to a Bondman, *Master* to a free-man, *Varin.* Intimating in the very propriety of syllables, that man is a very bond-man under the despoticall power of God.

Here is then the second aggravation of their sin; 〈in non-Latin alphabet〉. The LORD that hath given them his liverie, allowed them maintenance, to whom they have vowed homage, and who can pour on them vengeance. 1. His livery, they take and wear. Question them, as the mariners did *Jonah;* What art thou? they will answer with him; *I fear the* LORD GOD *of heaven.* Yea, they will profess with *David, Psalm.* 116.16. *O* LORD, *I am thy servant.* But, alas, they put on this cloak that they may be the more securely wicked under it: and if you trust them not, you shall be sure they will not deceive you. But how can they profess him, and deny him too? Yes, they may profess him in words, and deny him in works. They bear *Caesar's* stamp upon base metal. There was one condemned for coming to the marriage without his wedding-garment: these have the garment, but they come not to the wedding: God shall pluck their coat over their ears. Secondly, his maintenance they take and live on: the bread they eat, the air they breath, the clothes they wear, all are his: they are maintained only at his cost and charges: yet they *deny the Lord* that feeds them. We are to worship God, *ration immensi Dominii, impensi beneficii;* both for his glorious Sovereignty, and gracious bounty. *Si non colis, iniquus es: si negas, ingratus es;* If thou do not worship him, thou art unjust; if thou denyest him, thou art unthankful. Me thinks thou shouldest fear, that the bread should choke thee, the air infect thee, the water drown thee: when thou considerest, I have *denied the Lord* of all these. Think of his ye that forget God and his benefits: he that

riseth from the table without giving of thanks, goes his way and owes for his ordinary. And because he will not pay God in his thanks, God will pay himself in his torments. Shall I take my Masters food, and deny my Master? Thirdly, they have vowed homage to him, and faithful adherence: Christ covenanting with his blood to wash away their sins; they to forsake his enemies, and continue his faithful soldiers and servants to the end of their lives. Now what kind of soldier is he that runs away from his Colours, and denies his General? Fourthly, they deny that Lord, who can destroy all those that rebel against him, *Luke* 19.27. *Those mine enemies that denied me to reign over them, bring hither, and slay before me.* They have not refused a weak, titular, mortal Lord, but the Lord of heaven and earth; that spake the word and they were made, that can speak again and they shall be mar'd. *Psal.* 18.7. *The earth trembled, and the foundations of the hills were moved, because he was wroth.* It was this Lord, *Isaiah* 30.33. *Tophet is ordained of old, the pile thereof is fire and much wood, and the breath of the Lord, like a stream of brimstone, doth kindle it.* It was this Lord, *Matth.* 18.34. *The Lord was wroth, and delivered him to the tormentours.* It was this Lord. A Lord that is everywhere to see his wrongs, that hath a just hand to requite them, and an almighty power to revenge them: from the wrath of this Lord, the Lord himself deliver us. *Lord,* who knows thy greatness, and dares deny thee? who knows thy goodness, and will deny thee? who knows thy mercy, and can deny thee? Thou art our God, and we will praise thee: thou art our Lord, and we will serve thee: thou art our Father, and we will honor thee: thou art our Judge, and we will fear thee: thou art our advocate, we will not *deny* thee: thou art our hope, our joy, our blessedness, our salvation, and we will love thee forever.

That bought them.] This last aggravation is derived from the consideration of the unspeakable good which this Lord hath done them: in that they were delivered by the most excellent benefit that ever came to mankind, which is Redemption by the blood of Christ. For howsoever it was a singular work and favor of God, to give us by creation a blessed being: yet was it no otherwise given us, than with a possibility to keep it or lose it. But Redemption hath instated us to a blessedness never to be lost. Here then is a doubt to be resolved: how they may perish from Christ if they were redeemed; how were they redeemed if they can perish?

First, we must lay this ground of truth: that no soul which Christ hath truly bought can perish eternally. *This is the Fathers will, that of all which he hath given me,I should lose nothing.* But all they are given to Christ, whom he hath purchased. *John.* 10.28. *I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands.* If I give them eternal life, nothing shall bring them to eternal death: and to *pluck* them out of his *hand* that is Almighty, requires an adversary stronger than himself. And our Savior there adds, *Vers.* 29. *My Father which gave them me, is greater than all: and no man is able to pluck them out of my Fathers hand.* Hereupon *Paul* makes a free challenge to all the actors, and pleaders, and powers that ever damnation had. *Rom.* 8.38. *Neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depts,* (and if all this be not enough) *nor any other creature, shall be able to separate us from the love of God in Christ Jesus:* none can do it. And whether they be Romish or Arminian, that seek to weaken the grace of God,

and permit the redeemed ones of the Lord to perish; let us know them for the brokers of Satan, the Seminaries of despair, and *Denyers* of Christ.

But against this Doctrine is opposed, *Rom.* 14.15. *Destroy not him with thy meat, for whom Christ died.* 1 *Cor.* 8.11. *Through thy knowledge shall thy weak brother perish, for whom Christ died.* But those places may be understood not 〈in non-Latin alphabet〉: not that they can perish through thy default, but that thou dost what thou canst to make them perish. But here it seems most plain, that they may be lost in *Denying* Christ, *whom he bought.* To clear this, we say that Reprobates may be said to be redeemed in divers respects.

1 *Secundum sufficientiam pretii;* In regard of the all-sufficient price paid for them. So Christ is said to be *that Lamb which taketh away the sins of the world.* Though he meant not to save all, yet he died for all, *quod suum erat adimplens,* performing his part, *Chrysost.* For he doth not really take away all sin from the world; and this himself declares by not praying for the world, *John.* 17.9. *I pray not for the world.* Otherwise the two main parts or offices of his Priesthood were disjoined; and he should sacrifice for them, for whom he doth not supplicate. Now for his mediation, concludes his own in it, excludes the world out of it, *I pray not for the world.*

2 They are said redeemed, *secundum apparentiam,* in respect of outward appearance. So all the Jews were called the elect people of God; yet *Paul* saith expressly; That *with many of them God was not well pleased, and they were destroyed,* 1 *Cor.* 10.5. Now, *Electorum si quisquis perit, fallitur Deus;* If any of the elect perish, God is deceived; but God cannot be deceived, *Aug.* They were then of his Court, they were not of his Council; I mean, not of that number which in his eternal Council he decreed to save. Inward sincerity is not without external profession, but external profession may be without inward sincerity. If the form of godliness could save, hell should be filled with none but Pagans and Infidels; not a Christian should come thither. But we know that a man may unhallow that blood wherewith he was *hallowed;* and so deserve *sorer punishment, Heb.* 10.29. And a wicked spirit rejected, may make his re-entry with seven other worse than himself, *Mat.* 12.45. And their fire in hell shall be hottest, that re-admit a devil, which the grace of God had once cast forth. As the wicked here say of the elect, That *his life is madness, and his end to be without honor:* in regard of their estate so outwardly miserable. So the elect judge of the reprobate; *We number him among the children of God, and think his lot to be among the Saints:* in regard of visible appearance. At last they find him *cast like an unprofitable* and hypocritical *servant into outer darkness.*

3 They are said to be redeemed, *Secundum ipsorum opinionem,* in respect of their own opinion: they thought themselves to be redeemed, and did apportion Christ. There is a temporary faith, *which for a while believes, and in time of temptation falls away, Luke* 8.13. neither should it be said, *Be thou faithful unto the death,* unless there was a faith that might fail before death, *Rev.* 2.10. S. *James* says, there is a faith without charity: which indeed *Potest esse, non potest prodesse,* saith *Augustine,* may be, but never be good. This faith is like an high ladder; if men have got up many rounds, and then let go their hold, they take the greater fall, *Heb.* 6.4. Some reprobates may *taste the heavenly gift;* and yet fall so far away, that *no repentance to renew them.* They tasted it, but it seems they took it but upon liking, and could not digest it.

Some are so impudently bold of their salvation, and presume themselves so familiar with God, that they dare challenge him to talk *ex tempore* with him. They may think themselves God's darlings and favorites, that never had their names registered in his book.

4 They seem to be redeemed, *Secundum charitatis judicium,* in respect of the judgment of charity: which holds all men partakers of redemption, that are of the profession. We must cast off none, until we are sure that the Lord hath cast them off. Let us not abridge or limit God's mercy: how often have our sins deserved his wrathful doom, which yet our prayers and tears have reversed? How often hath the scroll of divorce been drawn and signed; and yet again with-drawn and cancelled upon our submission? Let us not grudge others that mercy we have found: Why is man cruel, where God relents? If the Creditor be pleased to forgive the debt, do standers by complain? Well then, we hoped that these men were redeemed, they were not: we desired it, we endeavored it: our charity did them no good, it did ourselves good:*Our prayer returned into our own bosom.*

This truth then remains, that Christ only bought his Church, and salvation for his Church. *Act.* 20.28. *Feed the Church of God, which he hath purchased with his own blood. Ephes.* 5.25. *Christ loved the Church, and gave himself for it. Matth.* 1.21. *His Name is Jesus, yet he shall save* only *His* own *people.* For the rest, 1 *John.* 2.19. *They went out from us, but they were not of us.* Howsoever; the price was paid for them, and there was a sufficient ransom in the blood of Jesus, if their faithful apprehension had made it theirs. The King hath granted a Pardon for all malefactors at the Parliament; we say, they are all pardoned: yet perhaps some afterwards are condignely punished, because they never sued out this pardon, nor took the benefit of it. First, therefore consider what God hath done for them, then what they have done against him: the height of his mercy adds to the weight of their iniquity.

God in his love redeemed us by the blood of his Son: Now there are four kinds of redemption: First, when a slave, *gratuito manumittitur,* is freely released to liberty: we could not be so discharged; for besides that God is just, and his debts must be paid; Satan would not so part with us. Secondly, when a man is set free, *per mutationem alterius,* by commutation or exchanging another into his room: we could exchange no creature to supply our servitude. Thirdly, when a man is rescued, *violentâ ablation,* by a forcible surprisall; as *Abraham* redeemed *Lot:* but herein God was far too strong for us. Fourthly, *Dato pretio,* by a price paid; and thus were we bought with a price, even the blood of that unspotted Lamb. His payment consisted *in Patiendo* and *Faciendo;* in suffering for our delinquishments, and in performing a sufficient obedience to God for us.

Here admire we the infinite love of God! The Egyptians in their Hieroglyphickes, or expressions of morality by pictures; used to paint *Love* naked, *Minerva* veiled: to show that wisdom may be concealed, love cannot be smothered. The Cherubims covered their faces, which is the seat of wisdom: but not their breasts, which is the seat of affection. *David* by his dissembled madness, kept his wisdom unseen from *Achish:* but spying *Bethshabe* from the battlements of his Palace, he could not smother his affection. God reserves his wisdom to himself, and the reason of his actions: but his love is visible, breaking forth, and read by every running eye, *Cant.* 8.7. *Many waters cannot quench love.* It is an unsuppressible fire; much

water cannot quench it; water and blood could not put it out. Now whom did GOD thus love? The *World:* not the frame of heaven and earth, but the little world, Man: the *compendium* and abridgement of all creatures. That whatsoever is imprinted with capital letters in that large volume, as in *Folio,* is sweetly and harmoniously contracted in *Decimo sexto,* in the brief Text of Man, who includes all. Planets have being, not life; Plants have life, not sense; Beasts have sense, not reason; Angels have being, life, reason, not sense: Man hath all; being with Planets, life with Plants, sense with Beasts, reason with Angels. Therefore he is called the *World.* This world God loved, *affective* before all time, *effective* in time.

But what good could man do to him, to induce this love? None: *Our well-doing extendeth not unto him, Psal.* 16.2. When we were made, we added nothing to God: if we were dissolved to nothing, we take nothing from God. That which the Lord saw in us, was apostasy and rebellion. Every creature obeys God, in running that course which he disposed to them. But how was this true: when the Sun being appointed to move his incessant race, did yet stand still in *Gibeon?* When the sea being charged to keep within his bounds, doth yet burst out with inundations? I answer; God bade them do so, dispensing with his former command, and they obeyed him. Well, yet man, rebellious man he loved: What did he give for him? Paradise, large kingdoms, or mines of gold? No, they are but a farthing token to the price of this purchase. He gave *his only begotten Son:* as he says, *What could I do more for my vineyard?* so, what could I give more for my vineyard? This Son he gave *pro ingratis,* for unthankful men, that said not so much as God-a-mercy for him: *pro injustis,* for unrighteous men, that denied him that was not denied to them. Here was a *Sic dilexi,* no man could ever find a *Sicut* for it. *Augustine* supposeth that some great Prince had a poor desertlesse subject, maimed in mind, without reason or honesty; leprous is body, without any soundness; yea, so full of stench that none could endure him: yea, more than all, so arrant a traitor to the same Prince, that he would vex him, kill him. He hath one only son, a sweet and hopeful Prince, the joy of his heart, the light and delight of his eyes, the singular heir of his kingdom. Yet when nothing will cure this forlorn wretch of his leprosy, but only this young Princes blood, he freely gives that to bathe and cleanse him. This is much, and such as never was found, yet still short of this precedent. For if the life of a Prince was given for a gnat, it is not so much as for God's Son to be given for man. He is worth ten thousands of us, more worth than all: O unspeakable love, gift, price!

Saint *Peter* tells us what was the price of this purchase, 1 *Pet,* 1.19. *The precious blood of Christ, a Lamb without blemish.* Had he emptied the veins of the earth, and spoiled them of their richest oars: had he plucked the spangles from heaven, and impoverished the firmament of her sparkling beauties: had he given the whole inheritance of the world; yet all had been infinitely less. When *David* said to *Mephibosheth; Thou and Ziba divide the Land:* he answered; *Yea, let him take all, seeing my Lord the King is come again in peace.* This was much, yet *Mephibosheth's* content was for *David,* a friend, a King: but God parts not with an Inheritance, but with his Son; and this for man, an enemy, a servant. Let death seize on my Son, that *my servant* may come again in peace. O never was so poor a purchase at so high a price! That he might show love to us, he forbore love to himself. Now see, O renegate, whom thou refusest: *Nescis temeraria, nescis, quem fugias, ideóque fugis;* Thou knowest not whom thou denyest,

therefore thou denyest. If thou hast bought honor by thy valor, thou callest it Thine: if endeared a friend by thy loyalty, thou callest him Thine: if purchased an house with thy money, thou callest it Thine Christ hath bought thee with his blood, and yet thou denyest to be his. This ransom is paid, and now in a merciful offer he tenders it to thee; wilt thou in a peevish sullenness refuse it? Conceive this dialogue between the Redeemer and the Denyer. *Red.* Open to me. *Den.* No, I know not whence thou art. *Red.* Rise and see. *Den.* No, I am in my warm bed of pleasures and carnal satisfactions, I will not rise: who art thou? *Red.* I am JESUS, thy Redeemer: wilt thou still swear and for swear, I know none such? I bought thee, thou art mine: I come to embrace thee, deny me not. *Den.* Yes, take me, when all other delights forsake me: let me be thine when I am not mine own: till then keep thy cheare to thyself, I have married my pleasure, and *I cannot come.* O obstinate hearts, whom the King of heaven must buy with his blood, woo with his grace, wait upon with his patience, enrich with proffers of mercy; and yet at last be denied? LORD turn to sad as love thee, we deny not thee, deny not us, O good LORD JESUS. *Amen.*

This is the latitude and dimension of their wickedness; wherewith I will have done, when I have declared the Penaltie of it. Their punishment is proportioned to their fault: they denied him that bought them, and he that bought them will deny them, 2 *Tim.* 2.12. *If we deny him, he will also deny us.* How, where, and when will he deny them? They surfeit on pleasures, and enjoy the wish of their own hearts; how then doth he deny them? Doth not God bless whom he loves and love whom he blesses? *Alas,* those blessings to such men prove curses: *Conceditur opulentia, abscinditur misericordia:* wealth is granted, but mercy is withholden. The earth seems their own, the world applauds them; and is not *Vox populi, Vox dei;* the voice of the people, the voice of God? No, for the *whole world lieth in wickedness:* but here they are honored, where then shall they be denied? The echo answers, Here: even where *Saul* would be honored, there was he denied, *before the people.* They spend their days in peace, their minds are not troubled, they sit not sighing and blubbering for their offenses, sure God is not angry with them; when shall they be denied? Now, even in that they lament not, their case is most lamentable: their pulse hath left beating, this argues God's direliction; that their life breath is painted out, and they have given up the (Holy Ghost.) Will you hear how, where, and when? Take it from CHRIST'S own mouth. *Matth.* 10.33. *Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.* For the manner, How; *I will deny him,* not conceal him, nor excuse him, not hold my peace and silence it, but *deny* him. For the place where; *Before my Father,* where my word will be taken: for I have the key of heaven, to let in and keep out whom I please. *Coram Patre,* who hath *committed all judgment to me,* and set me to sentence every man according to his works. *Coram Patre,* if it had been only. *Coram hominibus,* before men, where thou denyest me, they would approve my justice: if *Coram daemonibus,* before the devils, they would be glad of thy company, and with a hasty rape hurry thee to perdition: if only, *Coram Angels,* before the Angels, (which is also expressed, *Luk.* 12.9. *He that denieth me before men, shall be denied before the Angels of God.*) They would witness how often I have sent them to guard thee, how little thou didst regard me. But what is the detestation of men, the rejection of Angels, the derision of devils, to the loss of my Fathers love? This *Coram Patre,* shall strike thee with horror *Matth.* 21. Ver. 37. When

the Father sent CHRIST, he said, *Sure they will reverence my Son:* but they conspired, *This is the heir, come, let us kill him.* Reject them ô Father, for they rejected me. Away must their faces be turned, from joy, from light, from blessedness; to wander in horrid darkness, to lie bound in the chains of torment; where unquencheable fire, and insatiable death shall not be denied them, that denied everlasting life. For the time when; *In heaven:* when they knock with hope to be let in at that gate, when they shall see millions of confessors enter in and be made welcome: *In heaven* I will deny them, that is in the day of judgment. On earth they spake their pleasures, their tongues were their own, they denied me without control: but when I have denied them in heaven, and they have acknowledged me in hell, then *shall they gnaw those tongues for pain,* and wish that they had been borne dumb, never to have *denied him that bought them, Revel.* 16.10.

This is a fearful plague, when God will suffer men to fall off from CHRIST, and to reject their Redeemer: alas, they do no less then split and sink that Ship in the midst of the sea, which alone should save them. Whom shall they trust to make them righteous? none can do this but CHRIST, and they have denied him. *Rom.* 6.33. *Who shall condemn? it is* CHRIST *that justifieth:* so who shall justify, when CHRIST condemneth? They have sinned, and God is offended, who shall make an atonement for them? Only CHRIST can do this; *If any man sin, he is our Advocate and propitiation:* and this Advocate they have *denied.*Whom shall they call upon for love and favor? there is none to be had but in CHRIST, and him they have *denied, Revel.* 2.4. *I have somewhat against thee, because thou hast left thy first love.* He that hath once broken his faith, will not easily be trusted. Him, that hath once vowed love to a virgin, and after fallen off with breach of covenant, no wise maid will ever admit within distance of liking. They wax wanton against CHRIST, *having damnation, because they have cast off their first faith.* Whom shall they call upon in the day of trouble? the Lord. This was the voice of *Elias* in his agony, of *Jonah* in his fury; *Lord, take away my life.* Of the Apostles in their fear. *Matth* 8.25. *Lord save us, we perish.* Of the malefactor dying on the Cross. *Luk* 23.42. *Lord, remember me in thy kingdom.* Of *Stephen* under the stones, *Act.* 7.59. *Lord, into thy hands,* &c. Of *Saul* cast down from his horse. *Act.* 9.6. *Lord, what wilt thou have me to do?* This is the echo of misery, the suppliant for mercy: but alas how shall they call on this Lord, that have *denied* him, *Rom.* 10.14. *How shall they call on him, in whom they have not believed:* Yea, whom they have *denied?* What wonder is it, if God doth not hear, where he hath not been heard? if he shut against them, that would not open to him? complainest thou, *Why hast thou forsaken me O Lord?* he replies, why hast thou *denied* me ô servant? There is grievous punishment for them that fear not God: *Pour out thine indignation upon them that fear thee not,* saith the Prophet. Grievous, for them that seek him not. *Psal.* 10. *The wicked will not seek after God,* therefore are lost *in the devices of error.* Grievous, for them that call not on him; for he will be a stranger to their acquaintance. Grievous, for them that trust not on him, for they shall be left to themselves. Grievous, for them that love him not, for they *shall be written in the dust.* But most grievous for them that *deny* him here, for they shall be denied forever hereafter.

The use that we are to make of it, is by this consideration to fortify our faithfulness and loyalty to CHRIST. Let us not deny him, yea let us deny all things for him. For saith *Jerome;* if necessity require it, *Odium in suum, est pietas in deum;* it is godliness to hate our own delights

in respect of the Lord. What good thing can be lost by our profession, which Jesus requites not in himself? lose we riches? *In him dwells all fullness.* Liberty? *The Son makes us free indeed.* Wife? he is a husband. Children? he is a Father. Life? *Ego sum vita,* he is the true life. Therefore is he called *All in all: ut qui omnia propter Christum dimiserit, ⟨◊⟩ pro omnibus inveniat, & libere clamet, Pars mea Dominus, Hieronym.* That he which hath left all for CHRIST, many find CHRIST instead of all, and sing cheerfully, *The Lord is my portion.* Why should we *deny* him? he never denied us. Not to the Pharisees, *Matth.* 9.12. *Why eateth your Master with Publicans and sinners?* this was their question. *I came not to call the righteous, but sinners to repentance:* this was his answer. Not to *Pilate.* 1 *Tim.* 6.13. *Before Pontius Pilate he witnessed a good confession.* Not to the Angels, for he makes them *Ministring spirits for our good.* Not to GOD the Father himself, *John.* 17. *They are all mine, and thine.* When he was betrayed and tken, he denied us not to *Judas; Ego sum,* I am he. When he was scourged, he denied us not: when he was condemned, and nailed to the Cross, loe, he did not then deny us, Though enemies denied mercy, by-standers denied him pity, Angels must deny him help, God himself seemed to deny him ease and comfort; so he cries, *My God,* why hast thou denied me? yet even then he did not deny us. But he confessed us to the death, *Luk.* 23.34. *Father, forgive them:* and after death, as appears by his charge to *Peter, Feed my sheep:* and forever, *Matth.* 10.32. *Whosoever shall confess me before men, him will I confess before my Father in heaven.* A way then with all excuses of denial: there are two temptations or causes of it; Infirmity, and Infidelity. Infirmitie rise•h from fear of pain, Infidelity from love of pleasure. Is any pain like the separation from CHRIST? think of that *Discredite, Matth.* 25. *Depart from me ⟨◊⟩ cursed.* Is any pleasure like the *pleasures at the right hand of God forever?* Away with that coldness of heart, that like Northern cloth shrinkes in the wetting, I mean in the floods of persecution. Away with that thin-danw'd profession, that like mown grass withers in the sun, with the heat of prosperity. Let us deny our own worth, and become nothing in ourselves, that we may be wholly all in CHRIST. The poor man depends not upon the relief of others, till he find nothing at home. Until our hearts be purged of pride and self-love, we never depend on the favor of God. Be everything denied that is not *in ordine ad Deum,* and hath no relation to Jesus Christ. Let us deny our pleasures, deny our lusts, deny our wills, deny our covetous desires, deny our seducing friends, deny ourselves: but let us never *deny the Lord that bought us.* To this blessed Lord of our redemption, with the Father of our creation, and the Spirit of our adoption, three Persons and one most holy God, be praise and glory forever, *Amen.*

They bring upon themselves swift destruction. We have anatomised the fault of •hese false teachers, in denying their Redeemer. Which haply was not with an open and manifest recusancie, for then orthodox Christians would have refused conversing with them, and the Church excommunicated them. But rather, because such a denial did arise by just consequence out of their dogmatical, stigmaticall assertions. For if we understand Saint *Peter* by Saint *Jude;* the very parallel •nd harmony one of the other: we find these heretics challenged for *Turning the grace of God into licenciousnesse, Iud. ver.* 4. Whereupon is inferred, that *they deny the only Lord God, and Jesus Christ.* So that to turn Grace into wantonness, is to deny CHRIST. Neither was this only exemplary in their practice, but also doctrinal in their pofession. For he that calls himself Christian, and teacheth that in CHRIST is granted liberty

of sinning, denies the Redeemer. *Luk.* 1.74. *We are delivered out of the hands of all our enemies, that we might serve him without fear.* That we might serve him without fear, not sin without fear. CHRIST came to unbinde us from Satan, and to vex him at our new goodness, not to make him laugh at our wickedness: that we should sin less; not sin more, and more securely. *Rom.* 6.1. *Shall we continue in sin, that grace may abound? God forbid. An sit, quia sit? absit.* Shall there be presumption in sin because there is abundance of grace? God forbid. This is a true position: *Quicquid Christus operatur pro nobis, hoc •peratur in nobis.* Whatsoever the Lord Jesus worketh for us, that he also worketh in us. If he hath freed us from the damnation of sin, then also from the dominion of sin. If with his blood he hath quenched the fire of hell for us, he hath quenched the fire of lust in us. They are miserable men, *qui luxuriantur in Christo,* that are wanton in Christ: as if the Law had lost it self in the Gospel: and the Statutes against blasphemy, adultery, idolatry, covetousness, were now repealed, to stand in no more force: but like an Almanac out of date, to be sacrificed to forgetfulness. This is a left-handed taking of Christ: *Non consolatur Christi infantia garrulos, non Christi lacrymae cachinnantes, non panni ejus ambulantes in stolis, non praesepe amantes primas cathedras, Bern.* Christ's humility doth not comfort the proud: his patience shall do no good to the revengeful: nor his love to the uncharitable. He was a prodigal young heir that encouraged his companions; come let us drink, revel, throw the house out at the windows; the man in the scarlet will pay for all; meaning his father, who was a Judge: but he adjudged the patrimony from him to one of his younger sons more obedient. So say the luxurious; let us swear, oppress, abuse, be wanton, be merry, be mad; the man in the Scarlet hath paid for all; meaning Christ, that he is in his Scarlet and bloody robes shall justify and acquit them. But be not deceived; as good men as we, and as jolly they were, that stood upon the *Fatherhood* of *Abraham.* (We may put away our wifes, we may swear, we may hate our enemies. We may kill the Prophets, subject God's word to our Traditions, and follow our own ways. Why? *Abraham is our Father, John.* 8.39.) But by their leave, Christ calls them bastards, and finds out another father for them. *Ver.* 44. *Ye are of your father the devil, and the lusts of your father ye will do.* So ye profane wretches, bear yourselves so long as you will upon CHRIST, and flesh your lusts on his merits; if you think to take willful sin in one hand, and Christ in the other, you shall find both your hands full indeed, b•• Christ in neither of them: the one being full of wickedness, the other full of vengeance; you have *denied the Lord Jesus.*

They bring on themselves swift destruction.] This is the punishment. The•• are plagues enow, that wound the flesh, and fetch blood of the soul, without perishing; but this the utter ruin, *Destruction.* But yet this may be far off, and happily doth wait the succession of ages, and intervention of many years: and when it cometh, it shall give warning of the approach, like a Porcpose before • storm: nay, it comes on a sudden, it is *Swift* destruction. But who shall inflict this, that they may fortify themselves against it? Themselves: here need no e•gines, no enemies, no invasions; 〈 in non-Latin alphabet 〉 , *Superinducunt sibi, Themselves* bring it, or, *They bring it on themselves.* So that their punishment is described, by the Autho••, Measure, and Manner. The Author, *Themselves:* the measure, no less than *Destruction:* the manner, *Swift* and sudden.

They bring on themselves.] Very kind men! what would they do with others, that destroy themselves? *Cui bonus, qui sibi nequam?* He that is evil to himself, 〈◊〉 whom will he be good? Every man thinks, that he loves himself far better than his enemy: yet while he affecteth sin, he loves his enemy better than himself,*Vnusquisque vult esse beatus, etiam sic vivendo ut sit miserrimus.* All men would be happy, albeit most men take the course of infelicity. We hate our foes; thou hast no worse foe than thyself: hate thy sinful self. If there were no harlot, no drunken associate, no thief to cry, *Cast in thy lot with us;* no devil to do his office; wicked men would beget destruction on themselves. *Accersunt,* so some read; *They send for destruction;* as a man dispatcheth messenger after messenger, because the expected party delays his coming. So as if damnation were leaden-heeld, they send anger to fetch it to them, after that malice, after that murder, a bloody messenger. So worldlings send covetousness for it, after that lying, after that swearing, after that Usury, after all oppression. Lest vengeance should be too slow, & forget it self, these be the messengers to bring it. *Hos.* 4.2. *By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every inhabitant languish.* Now whe• the plague comes, and says, *Ecce adsum,* Here I am: they cry as the devil did to CHRIST, *What have we to do with thee: why comest thou to torment us before* 〈◊〉 *time?* Before your time, replies destruction? Why, did you not send for me? was not pride rapping at my door, blasphemy thundering in mine ears, Sacrilege pulling me by the hand? all crying, vengeance come away, thou art sent for? And especially, when sacrilege hastened me, it was high time to come. As *Aha•i•* three Captains and their fifties that were sent to fetch *Elijah:* one said, *come down:* another, *come down quickly:* the last *on his knees* entreat; loe then God saith *g• down with him,* 2 *King.* 11.14. Wickedness says, *wrath* come down: presumpti•• says, come down quickly: but rebellion begs it without nay: and then G•• saith, *Go down with it.* Yea, as if *sending* for it were not speedy enough, and th•y would not in this business trust a messenger; they put off all state, and go themselves to fetch it. *They bring it on themselves, Isaiah.* 5.18. *They draw iniquity* 〈◊〉 *cords of vanity, and sin as it were with a cartrope.* That same threefold cord, 〈◊〉 easily broken, that Saint *John* speaks of, 1 *John.* 2.16. *The lust of the flesh, the last* 〈◊〉 *the eyes, and the pride of life;* this draws it home. But lest all these cords shall 〈◊〉 hold, hard-heartednesse is the cartrope that shall fetch it with a mischief. *W•• then doth a man complain for the punishment of his sins? Lam.* 3.39. Punishment reassons with the wicked; why doest thou murmur in thy sufferings? Hast th••been so many years a bringing me, sent so many messengers for me: and now I am here complainest thou? I was long a coming, I will be longer a departing. *Ne•o fit repent miserrimus:* no man becomes miserable on the sudden; such is God's patience: but being once made miserable, it is long before happiness returns; such •s God Justice. Miserie comes come on horse-back, but goes away on foot: sin quickly brings her, long repentance must drive her gone. From this point of doctrine may be deduced three collections.

1 That the wicked are the causers of their own condemnation. *Esa.* 50.1. *Which of my creditours is it to whom, I have sold you? Behold, for your iniquities ye have •old yourselves.* I took no money saith God, no price of any creditors for you; •ee have sold yourselves. *Prov.* 5.22. *His own iniquity shall take the wicked him•else:* there need no ginnes nor snares, nor plots to surprise

him; his own sins •hall do it. Thou mayest say of thy sin, (as of thy son:) it is a child of •hine own begetting: concupiscence the mother lays it to thee, and thou must fa•her it. *Psal.* 64.8. *They shall make their own tongue to fall upon themselves.* Let •here be no plaintiffes to endite, no devils to accuse, their *own tongues* shall condemn them. *Ier.* 2.17. *Hast thou not procured this unto thyself?* Self do, self have. *Procuring* is a diligent laboring of a business: so they study to bring evil on themselves. *Mic.* 2.1. *They meditate mischief;* study to be naught. Let our •rovidence be never so vigilant, our circumspection heedful; sorrow will come: •ut these men study for it; they beat their brains, and break their sleeps, plot, consult, contrive; and all to *bring on themselves* swift destruction. It is true, that •his is not their immediate proposed end, but it is a necessary consequent. He that •o dignity for some hidden treasure undermines the foundation of a house; his end •s wealth; yet he knows the whole building will fall on his head, and quash him to pieces: if he do perish, let him thank himself.

2 Observe that God is not the cause of man's transgression or damnation. *I am.•*.13. *Let no man say when he is tempted, I am tempted of God. Seneca* hath a saying not •nlike of the gods; *Hii nec habent, nec dant malum.* But it is objected; It is God's will that I should thus sin, and thus fall. *Rom.* 9.19. *Why doth he yet find fault? who •ath resisted his will?* My will is borne by the stream of his inevitable will, I sin by •ompulsion; why doth he then complain? ô detestable speech, that charges God with our iniquity; than which the grand devil could not roar a worse above ground. Consider their *dilemma:* evil is done, and God doth suffer it; whether then doth •e suffer it against his will, or with it? If against his will, this takes away his omni•otence: if with his will, than he willed it. For answer, the will of God is partly •ecret, wholly just: it is two ways considered. First as it is *Signata,* written in tables •ublished by a trumpet, seconded with blessings, curses, Then as *Reservata,* con•ealed, written in another book, wrapped up in the counsels of his own breast. What God formerly wills, is not done always, yea is done seldom: what in the •there respect he wills, is infallible. *Sennacherib* is a fool to challenge to himself; *What God can deliver out of my hand? Nero* to plead; my authority gives me license •o do all things. Rome, to challenge to her chair an impetuous, imperious, and •asterlesse will; to whom no man must say, as to the Lord, *Cur ita facis, why doest •hou so?* Thus they ground it. *Esa.* 10.15. *Shall the saw magnify him that shaketh* 〈◊〉 ? The saw must not lift up it self against him that moveth it; *ergo* let no man •udge the Pope. But they shall find to their woe, that this is only true of God; who •oeth whatsoever he will. If we press further into his secrets, we are bid stand back. *Adam* was driven out of Paradise for affecting too much knowledge: the Israelites •ad died the death, had they past their bounds, and climbed up to the Mount. Fifty •housand threescore and ten men of the Bethshemites were slain for looking into •he Ark. 1 *Sam.* 6.19. There are some unsearcheable mysteries, as high as the •ighest heavens, covered with a curtain of sacred secrecy, not to be drawn till the •ay come, wherein we shall know as we are known. Now when men have spilled blood, defiled the marriage bed, provoked heaven with rapes, treasons, depopulations, blasphemies; what, have they then done the will of God? Indeed, in respe•t of his hidden purpose they have done his will, spite of all their malicious 〈◊〉 sworn contradictions. For *De his qui faciunt quae non vult, facit ipse quae vult.* Upon them that will not do as he would have it, he will do himself as he would 〈◊〉 it. But

in respect of themselves the wicked have done what God willed not, for ⟨◊⟩ commanded the contrary; and hath expressed that will in his word.

But yet he wills their destruction, therefore they *bring it not on themselves?* G•• found them revolted to sin, indisposed to believe, and so he leaves them: he ⟨◊⟩ not give them faith, he needs not, he is not bound to it. This is God's hardeni•g *Nolle emollire,* when he will not soften. His making blind is *Nolle illuminare,* whe• he will not enlighten. His casting off is *Nolle vocare,* when he will not call ho•• Neither is this only a mere permission; for their is a degree of some forwarder disposition in God concerning the actions of unrighteousmen, than a bare toleration There is great difference between these speeches; *Non vult,* and *Vult non:* between he hath *not a will* to do it; and, he hath *a will not* to do it. The former arg••• ⟨◊⟩ careless neglect, this a bent and resolved decree. A poor man asketh alms, so•• are *not willing* to relieve him, as not waighing his necessity: another hath a *will not* ⟨◊⟩ do it, a determinate refusal of mercy. This is then the conclusion; *Multi* ⟨◊⟩ *laberentur detenti, nulli ut laberentur impulsi:* God lifteth many up, there are ⟨◊⟩ whom he properly casteth down. *Ab illo est quod statur, a nobis quod ruitur:* b• him we stand, we fall off ourselves. *O Israel, thou hast destroyed thyself;* if the•• be any *help,* it is *in me.* Indeed it is my hand of justice that strikes, but thou by thy wickedness didst draw out the sword, and put the arrow into my bended bow: thy pestilent and stinking sins have conflated the plague wherewith I strike thee. Go• would have spared them, they would not be spared; *Accelerant sibi; They bring destruction on themselves;* and still *Thou continuest holy, Oh thou worship of Israel.*

3 Observe that themselves bring it; therefore not any fatal necessity out of themselves, but their own malice within them. There be some that say, It is ⟨◊⟩ destiny to do this or that sin, the stars have signed it. *Mercury* committed the theft, *Mars* the murder, *Venus* the adultery. This is a barking at God's Justice indirectly, involvedly, and somewhat afar off, to charge the influences of heaven. As if forsooth, God did not instigate them to sin immediately by himself, yet by other instruments. Thus *Adam* insinuated an imputation upon God; *M•li•• quam tu mihi dedisti; The woman which thou gavest me:* as if God had given him ⟨◊⟩ woman to tempt him. *Sed haec ruina est maxima, Deum putare causam ruinae:* this i• the fearefullest ruin of all, to accuse the Lord for the cause of our ruin. There i• no fatal necessity from above, that drives man to sin. Saint *Augustine* confi••• them that used to charge the stars with their impiety. A woman was given to ⟨◊⟩ , and often played the harlot: which when her husband found, and objected to her she excused her self, and pleaded that it was *Venus* which caused her to do so. H•• upon he took a staff, and cudgell'd her for it: then she complained of his un••••ralnesse, to strike his own flesh: that she was his wife, dear unto him, and he o•g•• not to beat her. He replied, it is not you, wife, that I strike but *Venus:* declari•• that as it was not she that played the whore, but *Venus* in her: so it was not she ⟨◊⟩ he did beat, but *Venus* out of her. A thief hath stolen thy goods, thou takest ⟨◊⟩ in the manner: he cries, let me alone, and charge *Mercury* with it, he stole•• goods. No wise Judge would indite or arraign *Mercury,* call a star from •••ven; but cut off an ill member from the earth. Thus neither can the wicked ch•• the stars or any other creatures with their destruction. True it is

that God ⟨◊⟩ their instrumental means often in executions. *Judge.* 5.20. *They fought from he••• the stars in their courses fought against Sisera.* In the days of *Noah the windo•* ⟨◊⟩ *heaven were opened* so wide, that they drowned the world. 2 *King.* 1.10. *Fire* ⟨◊⟩ *down from heaven,* and consumed those that came to apprehend the Prophet. But there could be no destruction about us, if there were no corruption within us, 1 *Pet.* 3.13. *Who,* or what *shall harm you, if ye follow that which is good?* nothing. It is our wickedness that makes the earth barren, the air infectious, the influences of heaven unkindly. If *Pharaohs* heart had not been hard, all those plagues had fallen besides him. Let us go into ourselves; the head aches, the members are sick, but the stomach is in fault. Neither man nor devil could destroy us, if we did not destroy ourselves. GOD makes a wicked man *Heautontimoreumenon,* a self-troubler▪ it is a sore pu•ishment, when men are forced to punish themselves. The whip that must scourge the wicked, is of their own making; every cord whereof they have curiously •wisted. The potion of bitterness which they must drink off, hath all the ingredients of their own putting in. Indeed, saith the Psalm; *The Lord hath mixed it;*•e may compound it, but of their materials: he need not put in a dram more, •or they afford themselves destruction enough. *Psal.* 109.18. *As he clothed him•else with cursing, like as with a garment, so let it come like water into his bowels, and like •yle into his bones.* He made cursing his clothing; it is fit he should wear his own garment. Indeed Hell was not made for nothing, and *Tophet* was prepared for them: •ut they should never feel it, till they had prepared themselves for *Tophet.* GOD in his Justice would not bring them to destruction, unless they first by their wic•ednesse did bring destruction to themselves. We see the punishment of denying Christ: O let us never be such enemies to ourselves, that have so good a friend as I•SUS CHRIST.

Destruction.] This is the measure of their punishment. O yet if the Justice of God would but chide them, not beat them: or if it did beat them, yet with rods, •ot with scourges: or if it did scourge them, yet with whips, not with Scorpions: or •f with Scorpions, yet not with burning flames: or if with burning flames, yet not with unquenchable flames: Oh yet it anything might serve but utter and endless •uine; *Destruction!* This is an indefinite word, of full latitude, that knows neither measure nor cessation; but comprehends all plagues, external on body, internal on •oule, eternal on both: a punishment of extremity, of universalitie; *Destruction.*

God concealeth the m•nner, but denounceth the measure. *Destruction* is either •emporall in this world, or eternal in the world to come. If we first consider it •emporally, we shall find it heavy enough: *Incerti generis, sed certissimi ponderis. •onas* 3.4. *Yet forty days, and Nineveh shall be destroyed.* He lets them know of a de•ruction, but he tells them not how: the quantity is plain, the quality is hidden. *•iniveh* might have been plagued many ways, and yet stood upon her foundation •ill. With want of rain, as *Samaria* in the days of *Ahab:* with want of bread, •at women did eat their own children, as in the days of *Jehoram:* with pestilence, •s in the days of *David:* with the siege of enemies, as was *Betulia:* with the ty•annie and exaction of her own Kings, as once was Rome. But these are all too •ght in GOD'S balance, and nothing will satisfy his Justice, but her final subver•on. So is it denounced against the wicked, *Hosea* 7.13. *Destruction unto them, be•use they have transgressed against me. Prov.* 16.18. *Pride goeth before*

destruction.•hus they understand the general, not the special: this holds them in suspense, •d adds to their fear, when they know not what they should study to prevent. •OD hath always enow to do it; *Mille nocendi arts;* he speaks of four grie•ous plagues, *Ezek.* 14.21. *The sword, the famine, the noisome beast, and the pestilence.* ⟨◊⟩ he should particularly threaten the famine, how would they hoard up corn, like *•seph;* fill their barns, their grainars, penuaries, and store-houses? If the *Beasts,*•ow would they be provided of engines to kill them? If the *Pestilence,* how would ••y shift ground, and run from their country, as vermin from an house on fire? If •e enemies *Sword,* what mustering of men, scowring of armor, preparing of muniti••, levying of forces, exercise of arms, would there be? Cities would be victualled, •piers repaired, Holds fortified; art and labor would study the best prevention, at least so far as their wisdom reached. Though indeed the best is flying to God by penitent supplication. *Amos* 4.12. *Thus will I do unto thee, and because I will do th••, Prepare to meet thy God, O Israel.* Divers plagues are threatened in that Chapter; from which the prophet proves there is no evasion, but by repentance. Yet are men so averse from goodness, that as a guilty person before the Magistrate, seeks not ⟨◊⟩ amend his fault, but to know his accuser, and to be quit with him. Which of these shall be it, God knows: the least will serve, what havoc will the greatest make.

Destruction.] there is nothing to be bated of total ruin. *Ier.* 49.9. *If Grape-g•therers come, would they not leave some gleaning grapes? If thieves by night, they will* ⟨◊⟩ *till they have enough.* This justice will leave none, but the wicked shall be preyed upon by insatiate judgment, till nothing be left. *Mat.* 18.25. *His Lord commanded him to be sold,* &c. That servant ought ten thousand talents; what had he received? But to pay this debt, *non habuit unde; he had not wherewithal. Nec aurum, nec arvum, nec amic••;* No works, no prayers, nothing. *Then the Lord commanded him to be sold, and his wi••, and children, and all that he had, to make payment.* He might have been sold *Hims•••e▪* but his *wife?* Or, himself and his wife, but his poor *children?* Or, if himself, wi••, and children, yet also *All that he had?* Nothing to be left him, not so much as bread ⟨◊⟩ sustain him, nor apparel to hide his nakedness? No, all must be sold, that all may be paid; here is utter *destruction.* God's judgment like a canker on a tree, first ears ⟨◊⟩ the leaves; but leaves not there; at last consumes tree and all.

Let this teach us how to think of our sins, and their violent precipitating ⟨◊⟩ to *destruction.* Unless we value the wealth of our country, the health of our friends, the peace of our consciences, the life of our bodies and souls, at so low a rate: as *H•••rius* lying quietly at *Ravenna,* prised Rome. When he heard that Rome was taken, he looked pale, fearing it had been his Hen, called *Roma:* but understanding it •o be no worse than the Cities loss, he laughed at the news. So except we esteem our own lusts and vanities, more than the well-fare of the whole Land, and think the loss of all no more than if a Fly were taken in the web of a Spider: let us confess and redress our sins. Do we marvel in this rebellious age, why the barren turfe yields pale and hungry grass, if the hail spoil the Vine, whirl-winds the Olive; if pestilent breaths corrupt the air: let us look to our sins, and ce•se marvelling. Not that there is destruction, but that there is not destruction, is the wonder. No marvel if miseries come, the marvel is that they stay so long. Let it not be so with us, as *Josephus* thought of *Jerusalem;*

that if the Romans had not invaded them, the very earth would have swallowed them. Let us fall to our seasonable deprecation, that the LORD destroy us not. *Ierem.* 3.22. *Return* ⟨◊⟩ *backsliding children, and I will heal your backslidings. Behold, we come unto thee, f•• thou art the Lord our God.* Be our sins less, and our prayers more, that we may find mercy.

We have yet but lightly weighed the unsupportable lode of their punishme••, and confined it to the circle of this present world. Now this wound will be deep enough, especially when an almighty hand shall give it. *Ezek.* 21.27. *I will ov•rturne, overturn, overturn it, and it shall be no more.* If the first subversion serve n••, the second shall effect it: if they both leave anything undone, the third shall acco•plish it. *Overturne* his Diadem, (for there it is spoken of the evil Princes cro••• yet he remains a man: *overturn* his life, yet there is hope of another: nay, ⟨◊⟩ *overturn* his soul, here is *Destruction* in her extremest spoil. So *verse.* 14. *I•* ⟨◊⟩ *sword be doubled the third time;* if the two first blows should leave any life be•••• them. *Joel.* 1.4. *What the Palmer-worm leaves, let the Locust eat: what the Locust* ⟨◊⟩ *let the Canker-worm eat: what the Canker-worm leaves, let the Caterpillar devo•re.* ⟨◊⟩ the sword have left ought, the plague shall consume it: if the glutted plague ⟨◊⟩ any scrappes, the famine shall eat them up. So *Exod.* 10.15. what the *hail h••* ⟨◊⟩ that the *Locusts* devoured. Punishment shall grow like a gangrene, and never rest ••••ling, till all be festered. *Isaiah* 1.5. *Why should ye be stricken anymore?* He smites ⟨◊⟩ when there shall be no need of a second blow. *Nah,* 1.9. *He will make an utter end: affliction shall not rise up the second time.* Here destruction is like Sodom fire, that left nothing behind it: they were stricken but once, that once was enough. As *Abishai* said to *David* concerning *Saul* in the trench, 1 *Sam.* 26.8. *Let me smite him with the spear even to the earth at once, and I will not smite him the second time.* Let this destruction take away their friends, yet they can live of themselves: let it take away their riches, they can begin the world again, and set up their trade afresh, though they were broken. Let it take away their liberty, they can beg thorough a grate: let it take away their life, they are then *destroyed.* This is part of their potion, one bitter ingredience of their Cup, *Psalm.* 75.8. *In the hand of the* LORD *there is a cup, and the wine is red: it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out, and drink them.* It is a *Cup;* well, there is a cup that *David* thirsts for, *Psalm.* 116. *I will take the Cup of salvation.* There is *Wine* in it, better: for wine cheers the heart, and puts alacrity into the spirits. That wine is *Red,* better still: so it should be, this argues the luster and goodness of it, *Prov.* 23.31. *Look not upon the wine when it is red, and gives the color in the cup:* the color adds to the pleasure. But now it is *Full of mixture,* alas this mixture spoils all: it is compounded, brewed, made unwholesome: this changeth the condition of the cup, of the wine, of the color, of all. It is mixed with the wrath of God, malice of Satan, the anguish of soul, the gall of sin, the tears of despair: it is *Red,* that is, of a sanguine color, the wine of blood. But yet so long as it is in the cup they need not meddle with it: nay but the Lord will *pour it out,* he shall hold their mouths to it, and make them *drink it:* the rankest poison in the world, the gall of Dragons, and venom of Asps, is pleasant and healthful to it. Yet be it but a little of the top, let them but taste it: nay they must *drink it off,* to the very bottom, the sediments, dregs, lees and all; even the very filth of vengeance. And lest any drops should be left behind, they shall *wring them out,* and suck them down to

their confusion. The Cup is all bitter, and full of sorrow, saith *Augustine:* the godly do often taste the top, and feel the bitterness, but then it is suddenly snatched from them: but the ungodly shall drink the very grounds, and extremest poison. *Prov.* 16.5. *Though hand join in hand, they shall not be unpunishmed.* Though head be laid to head for council, and hand knit in hand for strength, yet shall there be no prevailing against it. Though *Achitophel* side with *Absalom, Herod* conspire with *Pilate, Dathan* confederate with *Corah:* though the drunkard join hands with the blasphemer, the blasphemer with the adulterer, the adulterer with the Idolater, the Idolater with the persecutor, the persecutor with the traitor, the traitor with the Jesuit, the Jesuit with the Devil; yet they shall not escape unpunished. *Destruction* shall stick as faithfully to them, as the skin to their flesh. Our sins deserve *destruction,* our repentance is no satisfaction; it is only God's mercy in Christ that gives absolution.

Yet is all this but a temporal or corporal subversion, there is more behind, even eternal perishing. This is the sore extent, which reacheth to hell it self. Therefore we find these two, *Hell* and *Destruction,* most commonly united, *Prov.* 27.20. *Hell and destruction are never full. Phil.* 3.19. *Their end is destruction,* that is miserable: their destruction without end, that is more miserable. If man only smarted with the dislodging of his soul; alas, she might by *Jesus* find a better bed: Death being to the faithful but a busy dream; *When they awake,they shall behold the face of God in righte••snesse, and be satisfied with his likeness.* Like the red-sea, puts them over to the Land of Promise. There is *a lake of fire and brimstone, where the beast and false prophet are,and ••all •e tormented day and night, forever and ever.* This is the place of residence for •hese *false prophets:* this is *Destruction* in her full pay, weight, and measure.

They bring on themselves swift destruction.] Swift: You see the Authors of their •unishment, 〈 in non-Latin alphabet 〉 , *Themselves:* the measure, which is beyond all measure, *Destruction.* Two full aggravations of their unhappines: *Themselves;* O yet, *Si alienâ manu, non propriâ;*that they might complain of others, and acquit themselves! Needs must those sins be sown like hemp-seed with curses, which must make halters for themselves. They might say to an enemy, or to their old companion in errors. *Liceat perituris ••iribus ignis, igne perire tuo;* and this might seem *Cladem author levare.* But themselves bring it; not that they lay violent hands upon their own flesh or spirit, but by con••quent. As no man properly and immediately calls the dropsy to him, yet by insati•e drinking of unwholesome liquors he procures it, *Rom.* 6.21. *For the end of these things is death.* Destruction is tied to the end of sin, as *Sampson* tied fire to the foxes tails. Or, as a great weight of lead is bound to a small cord; it seems nothing to pull the cord, but the lead comes withal, and quasheth the puller to pieces. Th•• is the vexation, when they feel extreme torments, they shall curse themselves 〈◊〉 the cause. True it is, they shall blaspheme God desperately, *Rev.* 16.11. Curse the devil maliciously, and execrate other company: expressed by *gnashing their teeth,* the effect of an impatient fury: but at last they shall be convinced, and have this •cknowledgement extorted from them; *Proprijs configimur armis,* we have destroy•• ourselves. Besides, the measure of this self-procured woe, is destruction: all the dregs of the violl, all the plagues in the storehouse of Almighty Justice; so far 〈◊〉 man's passive nature is capable; infinite in extension; what falls short in breadth, to be supplied in length; infinite in everlasting passion. Now the last ingredient to

〈◊〉 bitter potion remains: to the author and measure, the manner, *Swift.* When i• shall come, it makes no sparing; before it do come, it gives no warning. Nothi•• is more sure to dispatch them, nothing more quick to attach them; it is *Swift* destruction.

Suddaine destruction seizeth on the wicked. There are judgments that creep on a man by degrees, every pull of pain being a warning of dissolution. These are easier. 1. Because preparation is rendered, and so the mind begins to be fortified against them. The first seen Cockatrice is less noxious. Either we may hide ourselves, *Prov.* 22.3. The prudent man foreseeth the evil, *and hideth himself.* Where? *Psalm* 9.6. *The Lord is a Refuge in the time of trouble.* Under the wings of mercy, he hideth himself in the Lord, from the Lord. Or, by a well furnished and resolute opposition; *Pugnent arma armis:* put•ing it to a courageo•s venture for the victory. Or, by a well-tempered patience to sustain; as woo• meets iron, and turns the stern violences to soft embraces. 2. Because the mind is the better inured to bear or encounter those evils, to which it hath been exercised; as with wooden weapons men learn to fight at the sharp. *Lam.* 3.27. *It* 〈◊〉 *good for a man to bear the yoke in his youth.* In the Fable, when the new and old Ca• went together, the new made a creaking noise under the lode, and wondered at the silence of the old: which answered; I am accustomed to these burdens, therefo•e bear them and am quiet. This is the benefit of sustaining crosses in youth, such a one knows how to bear them still. Thus death becomes welcome to us, because we are acquainted with his messengers. Fot when life which is held a friend, becomes an enemy; then death which is an enemy becomes a friend. It was promised to o•• Israelite, that he should beat ten enemies: now he that conquered the odds, will 〈◊〉 cowardly shrink at the equality. 3. Because the sense is weakened by much •••fering: usual beating makes the child less to fear the rod. The faithful are 〈◊〉 well acquainted with God's gentle chastisements, that they know it is the same h••• that strikes still: perhaps now in death a little smarter at once, that it may ne••• strike them more. Thus a consumption doth so by degrees spend up the choleric ••mours, exhaust the spirits, and weaken the sense; that the tyranny of death is 〈◊〉 in the want of our feeling. Some of the martyrs that were tumbled down from exceeding high rocks, left the bitterness of the pangs of death in the mid-way 〈◊〉 their journey; and their souls went up to heaven, before their bodies came down to earth. 4. Lastly, threatened punishment hath lost the nature of suddenness, though•gh not in the passion, yet in the person: it may dispatch with speed, but the pati•••before expected it. So when God menaceth, and formerly gives notice, he means not to destroy. *Jonah* comes to *Nineveh,* and peremptorily threatens destruction, with the determinate limits of forty days: but God gave a feeling of it in the heart, that there might not be a feeling of it in the flesh. *Non est eversa, sed conversa;* The sin of the City was overthrown, the City stood. All menaces are not categoricall, some are hypotheticall: neither doth this argue in God levity, but mercy. *Novit Deus aliquando mutare sententiam, nunquam novit mutare consilium.* God sometimes altereth his sentence, but he never altereth his purpose. *Minatur quod faciat, ne faciat quod minatur;* If men's apprehensive hearts repent, there is a retraction of the judgment. If God give not his preventing sorrow, the punishment shall be new enough to the sufferer, how old soever it be in respect of the decreer. *Isaiah* 10.22. *The consumption decreed shall over-flow with righteousness.*

But this is *Swift* perdition: *Quo celerius, eo severius;* A man thinks lingering evils swift enough, though they come the Tortoise pace, *pedetentim,* yea, *serpentim,* sliding on. Though the fabric of his body be as long a plucking down, as the Temple of Jerusalem was a building up; six and thirty years. Yet still they say to sickness, as the devils said to Christ; *Why comest thou to torment us before our time? Matth.* 8.29. Yea, could it give us as long warning, as *Noah* gave the old world; a• hundred and twenty years; yet *Festinas Domine,* Lord thou art too hasty: they find fault with the precipitation. Let the siege to thy life be as the Grecians to Troy, of ten years continuance; yet still thou sayest, it comes *De improviso,* I did not look for it so soon. But we know whose mouth hath spoken it. *Psal.* 55.23. *Men of bloods and deceit; non dimidiabunt dies suos; shall not live out half their days.* Not half those which in the course of nature, and opinion of the world, they might have run. *Herod* was taken away quickly, in the midst of his popular applause; and *the Angel of God immediately smote him, Act.* 12.23. *God shall shoot at them with an arrow, suddenly they shall be wounded, Psalm.* 64.7. As a man-sees not the thunderbolt, till it strike him dead, *Psal.* 73.19. *How are they brought to desolation as in a moment, and utterly consumed mith terrors?* In a moment there is *nec prius nec posterius. Vers.* 20. *As a dream when one awaketh,* &c. All their prosperity is but a dream, they laugh in their sleep, but they awake howling, *Psal.* 37.10. *Yet a little while, and the wicked shall not be: thou shalt diligently seek for his place, and it shall not be found.* Destruction shall leave *nec hominem, nec locum,* neither the man, nor his place. *Vers.* 36. *The wicked spreads himself like a green Bay-tree: yet he passed away, and loe he was not: I sought him, but he could not be found.* Thou sawest him today aspiring like the Cedars; *Digito monstrari, & dicier hic est;* Seek for him tomorrow, and thou returnest with a *Non inventus. Prov.* 14.11. *The house of the wicked shall be overthrown.* How? *Zach.* 5.2. *What seest thou? a flying roll.* What shall it do? *Vers.* 4. *It shall enter into the house of the wicked, and shall remain in the midst of his house, and shall consume it with the timber and stones of it.* It is a *flying roll,* a winged curse, not seen till it be felt. It shall destroy, not with a lingering consumption; to *dwell upon his tabernacle,* and do it by a long succession of plagues: but in allusion to Sodom; *Brimstone shall be scattered upon his habitation, Job* 18.15. By the Civil Law, every man's house is his castle: no man may be dragged out of his own door *Iudicio civili:* yet in such as we call Crown-cases, Treasons and Contumacies, great houses have been thundered down over the owners heads. And like the House of *Baal,* 2 *King.* 10.27. And of such Idolaters, *Dan.* 3.29. They may be converted into filthy draughts, dung-hills, and receptacles of excrements. When God saw his own Temple made a den of thieves, he destroyed it: therefore how much less will he spare private houses, when they are •ade shops of mischief, and monuments of iniquity? *Hab.* 2.11. *The stone shall cry* ⟨◊⟩ *of the w•ll, and the beam out of the timber shall answer it.* The stones at every joint shall weep like marble, and the timber at every pin shall bleed like the Vine: both joining in a mournful Anthem; one beginning, the other answering; *Woe unto him that buildeth with bl•ud.* Yet if the man himself might escape, more houses might be had for money: nay, saith *Bildad, Job* 18.18. *he shall be chased out of the world.* But though his body be accursed like the barren Fig-tree; *Never fr•• grow on thee more:* yet he might have his estate continued to his posterity. No, *Vers.* 19. *He shall neither have son nor nephew among his people, nor any remaining* ⟨◊⟩ *his dwellings.* His house shall be destroyed; and this in Scripture contains the whole family, *Josh.* 24.15. *I and my house will serve the Lord.* The materials and form••• shall be destroyed. But though body, house, and posterity be lost; yet still he may say

as *Absalom* said, and do as *Absalom* did, 2 *Sam.* 18.18. *He reared up for himself a pillar, saying, I have no son to keep my name in remembrance: and he called the pill•• after his own name; Absalom's place.* So *Psal.* 49.11. *Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations: therefore they call their lands after their own names.* Let me build an house, and rear a monument after mine own name: No, down with it to the ground. *Job* 18.17. *His remembrance shall perish from the earth; and he shall have no name in the street.* As *Valeri•••* speaks of those Romans, who besides their own deaths, *Penatium quoque strage p•niuntur.* This is a fearful destruction, to be so rooted out as *Rovillas,* that their very name becomes a stench. But that all this should be done suddenly, *uno actu,* ⟨◊⟩ *ictu;* Vengeance it self, men think, can do no more.

He shall be destroyed: might it not be said, much ruinated? As an house h••h the windows broken, yet it stands: the covering is stripped off, yet it stands: the walls are beaten down, yet it stands: take away the foundation; then you may say, *Hîc suit domus;* here was an house. *Job* 8.18. *If he destroy him from his place, then* ⟨◊⟩ *shall deny him, saying, I have not seen thee.* May it not be said of man, as of a clock; which growing foul, the maker resumes, takes it in pieces, lays it wheel by wheel, and pin by pin; scowres it, puts it together in frame again, and sets it going? No, alas, the wicked is *destroyed,* put out of tune forever, and that as *swiftly,* as if a clock were dashed against the stones. O that it had any other measure but perdition, any other manner but celerity! *Job* 14.7. There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, ye• through the sent of water it will bud, and bring forth boughs like a plant. *B•t man dieth, and wasteth away, and where is he?* He that should read the Chronicle of some great man's life, find him endowed with singular gifts of nature, beautified with rare qualities of art, befriended with the successes of fortune: whom his Prince had highly honored, the people admired, flatterers adored; where nothing wanted to the concurrence of happiness: and thus pursuing the story, measuring the hopes of future glory by the experience of present prosperity; should now turn over the leaf to read, and find a blank, no more to be read, an abrupt suspension; he would either think the writer had mistook, or that some leaves were torn o•• of the book. No, there was an high finger that blotted it out, and broke off the history with an unexpected catastrophe. For *Haman* the second man in the Court, to forfeit all his glories at the galhouse! As if *Destruction* had the charge, th•• CHRIST gave to *Judas; Quod facis, cito fac, John.* 13.27. *What thou doest,* ⟨◊⟩ *quickly.*

The dejection of *Job* was *sudden,* but it was not *destruction, Job* 1.16. *While* ⟨◊⟩ *was yet speaking, there came also another,* &c. As if he might not be allowed rest ⟨◊⟩ consider of the former wretchedness. The fall of *Jehoram* was *destruction,* b•• ⟨◊⟩ was not *sudden,* 2 *Chron.* 21.19. *In process of time, after the end of two years,* ⟨◊⟩ *bowels fell out by reason of his sickness:* day by day, for two years together. But ⟨◊⟩ it is both *destruction,* and *swift* destruction; as to *Nabal; The Lord smote him, and* ⟨◊⟩ *died,* 1 *Sam.* 25.38. It is sudden, both because it prevents the expectation of na•••• and because the blow is like to that which *David* with his sling gave to *Goliath,* t••• sunk him down forever. Such, according to our Apostles Prophecy, hath be••

the destruction of the Churches enemies. *Pharaoh* by the sea, *Corah* by the earth▪ the haters of those three faithful servants by the fire, *Simon Magus* in the air: all destructions, by all the Elements, and all sudden, with a fearful expedition.

Swift destruction.] There are many swift things, none swifter than the reprobates destruction, when God will hasten it. Birds are swift, the Eagle cuts the air, and is gone. Therefore *Solomon* compares the suddenest vanisher, *Riches* to an Eagle, that *makes her self wings and flies away, Prov.* 23.5. Yet is this destruction swifter. An arrow is swift, 1 *King.* 22.34. *A certain man drew a bow at a venture, sm•te the King of Israel,* and rid him. Destruction is a swift arrow, that same *Sagitta per diem volitans, the arrow that flieth by day, Psalm.* 91.5. Surer and swifter than the arrow of *Cephalus; Consequitur quodcunque petit.* Or that *Hercules* shot into *Nessus, Met.* 9. When he ran away with his *Deianica;* he told him that though he could not come to him, he would send after him: *Vulnere, non pedibus te consequar:*•nd he made it good; *Fugientia terga sagittâ Trat•icit.* These are not *Jonathan's* prick-•rrowes, to give warning: but destructive arrows, such as God shot against *Sodom,*•etherd with fire, consuming in a moment. Such, *Psal.* 18.14. *He sent out arrows •nd scattered them, he shot out lightnings and discomfited them.* Thunder and lightning, 〈◊〉 swift and dispatching arrow. *Psal.* 144.6. *Cast forth lightning and scatter them: •hoote out thine arrows and destroy them.* Man may shoot and miss, or his arrows be so slow of flight that it may be avoided: but if God shoots, he hits and kills. The Parthian arrow was so admired for swiftness, that *Lucan* says of *Caesar,* he was *•orto Balearis verbere fundae Ocyor, & missâ Parthi post terga sagittâ.* And *Philoctetes*•rrowes are noted *Sophocles* for fatal deadlinesse; 〈 in non-Latin alphabet 〉 , fore-runners of •eath: *& habent sub arundine plumbum,* headed with heavy vengeance. Yet are all these •oth weaker in fight, and duller in flight, than God's arrows, which as the Psalmist •peakes, come from *the hand of a Giant.* When he shall draw them up to the head, •hey wound with an incurable blow. *Job* 20.24. *The bow of steel shall strike him •hrough,* it shall come *glistering* through his gall. The Sun is swift, *per diem peragens cursum; he rejoiceth as a strong man to run a race.* Yet the same days sun •ath seen a man; high mounted with pomp in the morning; yet covered with destruction before the evening. But as *Moses* told Israel concerning the Egyptians; *Whom ye have seen today, ye shall see them again no more forever, Exod.* 14.13. Thus swift is God's judgment, and outrunning the Sun, flame is swift: the Poets gi•aine that she is the daughter of *Titan* and *Terra,* the Sun and the Earth. The Sun •ing her such an aerial and spiritual swiftness by his generation, that if the mother •y her grossness had not a little bated her agility; she would the first hour of her •irth have run out of the world. Indeed she still flies apace, and like a channel by •ontinuall accessions, grows up to a river; *vires acquirit eundo.* As a little ball rol•ed in the snow, gathers it self to a great lump. The report that is but a little spark •f fire at London, proves a great flame by that time it comes to York. But alas, •ven fame is slow-footed, and besides the invention of lies, must have intervention of space, before it arrives: and though it out-run the clouds, as *Ahimaaz* over ran *Chushi,* because he ran by the way of the plain: yet still Judgment is swifter, and •o dispatching that it l•aves none to carry the report. When *Job* was afflicted, there was one reserved to bring news to him: what the Sabaeans had done upon the Oxen, the Chaldeans upon the Camels, the fire upon the sheep, all these upon the •ervants; *Ego solus aufugi, I am alone escaped to tell thee.* But destruction is surer and •orer, when it leaves

none to bear tidings. *Iud.* 4.16. *All the host of Sisera fell up•• the sword, and there was not a man left.* His mother, and *her wise Ladies* insult; *Have •hey not sped? have they not divided the prey? Judge.* 5.30. No forsooth, for there •as nobody left to carry news. Lightning is swift, *Matth.* 24.27. *It cometh ••t of the East, and shineth even unto the west:* a similitude used by CHRIST him•else to describe the suddainesse of his seco•d appearing. The thunder is called the •ords voice, *Psal.* 29.3. *The voice of the Lord, is upon the waters, the God of glory th•n•reth.* This *breaketh the cedars, makes them skip like calves, Lebanon and Sirion* caper *like an Unicorn.* This is a sudden manner of destroying, as the Lord smote the Philistines with a great thunder, 1 *Sam.* 7.10. When the Lord rains this storm, he kills quickly: *etiam comedentem absorbet. Job* 20.23. *When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating:* there is another swift perdition. The ordinance charged with that salt mineral, makes quick destruction: it bruiseth and quasheth to pieces before it gives the ••port, and therein is truly sudden Innumerable lives have fallen by this engine; a thing that can send the errand of death a great way off. I know not to what to compare it, unless to the pestilence that killeth *a far off, Ezek.* 6.12. Gunpowder ⟨◊⟩ invention of a Monk, of a devil, the daughter of salt and sulphur, the mother of deaths nimblest children; nothing maketh a quicker end.

The fifth of November puts us in mind of this fatal destruction; intended by the malice of men, but prevented by the mercy of God. Those smoky locusts ⟨◊⟩ prepared and furnished a black pit, the very image of hell; and had resolved o• that desperate cry, *Incendium extinguatur ruinâ:* they had devised *communem reg••,* a common bonfire, an universal combustion, both of mortal men and immortal monuments; Churches, Charters, and Records of antiquity. Bloody Priests that would have offered a whole burnt sacrifice, and made our sons and daughters pa••e through the fire, an oblation to their *Moloch* of Rome. Think countrymen, and let it never die in your memories, whiles the mercy of God may find a room in your hearts: consider a *swift destruction;* never was example of so facinorous an e•terprise, the *Primum genus* of all sin, a crying, a roaring, a thundering sin, as our Sovereign truly termed it: a sin not only of blood, but of fire, fire mingled with brimstone, such as the attempters (without extraordinary mercy) now feel in hell. Ask from East to West, from one Pole to the other; search all records under heaven, if ever there was the like. Their vault was a penuary and store house of destruction; against us in the intent, against themselves in the event. Let us say as those four Lepers, 2 *King.* 7.9. *This day is a day of good tidings, and we do not well to hold our peace: if we tarry till the morning light, some mischief will fall upon us.* Consider with them. 1. The specialty of the time, *This day.* 2. The occasion of that specialty, it is a day *of good news.* 3. The duty of that occasion, *not to hold our pe•ce.* 4. The necessity of that duty, *lest mischief fall upon us.* But you will say, the day is past, and let it pass with the day; *Sufficit diei malitia ipsius; sufficient to the day is the sorrow thereof.* I answer; *Day unto day uttereth speech, and night unto night showeth knowledge, Psalm.* 19. Verse 2. The day gone reads a lecture to the day present: that day tells news to all days, without which they had not been days to us. In regard of the marvelous attempt, a day of news: in regard of the gracious deliverance, a day of good news. News in the Intention, good news i• the prevention: a privative, a positive good; for a negative is made an affirmative by reduction. Suppose you had seen it done; the

King, Prince, Nobles, Senators, Priests; the flowers and ornaments of the land; without distinction of Majesty, dignity, sex or age, degree or merit, reason or religion; tossed up with barrels and billets, piec•s of timber, bars of iron, and great stones; the murthering artillery together with the murdered bodies, into the air, up toward heaven, their flesh accompanying their souls so far as that violence could send them; till their mangled carcases fell down again to the mother earth, to receive their remaining blo•• crying vengeance against their butchers. Behold here the type of the deflagration ⟨◊⟩ *Sodom,* the model of *Tophet,* the nearest representation that earth could afford ⟨◊⟩ that *Ignitum dil•vium,* the fiery deluge at the last day: yea the image of that *Ge••• na ignis,* which God hath prepared for the wicked. When father and son, dam•• and young in a neast together, had been blown away with a blast; a whirlwind ⟨◊⟩ destruction: the whole state of a kingdom dissolved, and that in an instant of ti••, before they could have swallowed their spittle, or in remembrance and remorse of their sins have said; *Lord have mercy on us.* This had been destruction in the winged precepice, and most desperate suddenness. As it was threatened to the house of *Ier•boam,* to be *cut off in a day: but what? even now* in a moment, before they had leisure to think of it. But as the three servants of God were cast into a fiery furnace •hat burnt them not: and as *Moses* saw a bush that flamed and consumed not: so the *good will of him that dwelt in the bush* defended us, *Deut.* 33.16. The Lord brought ••s back from death to life, and we were comforted as men awaked out of a fearful dream. Their destruction was *swift,* but the mercy of God was swifter. There wanted nothing but an actor to bring on that catholic doomsday: yet before the match could be brought to the powder, their artificial fireworkes were discovered; their projection, prodition, deperdition, all disclosed; and seasonably returned on their own heads.

So perish all thine enemies, O Lord.] Now the mercy of God turn *destruction,*•nto salvation, and then be as *swift* as he please: the sooner we get home, the sooner •ase: therefore *Come Lord Jesus, come quickly,* Amen.

VERSE 2. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

WE have in these Heretics contemplated their access to the Church, now consider their success in the Church. *Many shall follow,* &c. It hath ever been the devils aim, that seeing he must of necessity be wretched, not to be wretched alone. Now the company he desires, is not beasts and irrational creatures, (save where he may do their owners a mischief) but his ambition flies man-height, his envy strikes at the image of God, because he hath no other way to extend his malice to the Deity it self; to effectuate this, he works man to betray man; as man makes one fowl catch another, or one beast surprise •nother; the hawk the partridge, the hound the hare; all to make him sport. So Satan sets *Ephraim against Manasseh, Manasseh against Ephraim, and both against Judah;* himself against all, *Esa.* 9.21. And because he think the Pagan world sure enough his own, have at the Christian. There of all places God is glorious, there of all places he will be pernicious. The devil hath a desire to all, but especially he doves a religious soul: he would eat up that with more greedynesse, than *Rachel* did her *Ma•drakes.*

He is a black Lion rampant in a bloody field: CHRIST is King of the whole world; nay soft quoth the devil, I have the air, *Eph.* 2.2. He is called the *Prince of the power of the air.* He hath loaded Heretics with seed from hell, •nd sets them a sowing in the Church: that at the day of harvest his crop may be greater in the barn of hell, than the Lord CHRIST'S is in heaven. In the former verse we had him sowing; his seminaries at work: in this verse behold with what a prosperous and lucky hand he doth it. 〈in non-Latin alphabet〉, *Many shall follow.* Their cursed tares shall spread far and wide, *& mirifice multiplicabuntur.* It is little content for them to be reprobates alone; but as falling Lucifer drew numerous Angels with him; so all his adherents and agents are firebrands to burn others with themselves. The Pharisees would travel sea and land to work Profelytes to their own inheritance, yea to procure them a double portion to themselves, *Matth.* 23. Verse 15. The Emissaries of Rome have that charge given th•• to corrupt others. Like men sick of the pestilence, they have an itching ••sire to infect their neighbors. Here therefore behold their success; *M•• shall follow their pernicious ways.* If we take the verse asunder, it will thus fall 〈◊〉 parts; generally two.

A

- Attraction; *Many shall follow their pernicious ways.*
- Detraction; *By whom the way of truth shall be scandalised.*

In the Attraction or congestion of this tumult, consider

The

- Ringleaders; *They,* that broach these Heresies.
- Rabble or tatterdemallion that adhere; *Many follow.*

In the Detraction, derogation, or injury done to the Gospel, by these revo••• from the truth, let us examine.

The

- Patient that suffers, *The way of truth.*
- Injurie that it suffers; *Evil spoken of.*

In the patient observe

The

- Singularitie, 〈in non-Latin alphabet〉, *The way,* the only way.
- Sincerity, *Of Truth,* uncorrupted truth.

Thus here are many points, one into two, two into four, four into eight. N•• you will say, as *Leah* of her son *Gad, Gen.* 30.11. *A troupe cometh,* or 〈◊〉 comes a company: yet all these branches have but one root, all these members 〈◊〉 one head: they are but wheels of a

clock taken a little in sunder to view, then 〈◊〉 be put together again. When a wealthy favourite of the world, that 〈◊〉 more livings than virtues, sent his servant before to take up lodging for him; the servant charged the host to provide good cheare; for here, says he, wi•• come the Lord of such a Manor, the Land-lord of such a town, the keeper of such a forest, the Master of such an office, the lay-person of such a parish, a I•stice of peace, a Gentleman, an Usurer, and my master: the host blest himself; alas, I have not room for half so many: nay quoth the servant, all these are 〈◊〉 one man. So if you distrust that you have not room in your memories to lodge s• many points, yet be comforted, all these are but one Text.

The first general is the Attraction, and the first particular the Ring leader• whence occur two observations.

First, the necessity of a head to every Schism and faction: never was bre•• made in the vineyard of CHRIST, but some principal beast-led the whole herd. There had been no treason nor insurrection against *David,* but for *Abs•l••* to set it on foot. *Gamaliel* spake of two such factions. *Act.* 5.36. *The•d••,* 〈◊〉 *whom a number of men joined themselves:* and *Judas, that drew much people after him:* these Schisms had their heads. If *Smith* and *Rob.* had not led the way to *Amst••dam,* how many silly souls had stayed still with their mother in England! The• blind zeal misled them, and they others: their flight was not so much as their m••guidance. Though the parties in sin have their parts in the punishment, yet to t•• principal authors be the principal plagues. If their reward in heaven be so great, 〈◊〉 *save one soul from death;* how great shall their torment be in hell that pervert ma•• souls to destruction? *Matth.* 5.19. *Minimus in coelo, maximus in infer••. He* 〈◊〉 *be least in the kingdom of heaven,* but greatest in the kingdom of hell. He that 〈◊〉 damn a soul besides his own, overdoes the devils expectation; he supererog••• of Satan, and he shall give him a double fee, a double portion of hell fire for 〈◊〉 pains. *Salus capitis, caput salutis:* so *error capitis, caput erroris, Mark.* 6.34. Our S•••our pitied the people, because they were as sheep, *sine pastore ullo,* without any shepherd: but how would he have wept to see the poor Lambes misled *a Pastore* 〈◊〉 by an exill shepherd! *Non vesci omnino, miseranda defectio; sed vesci veneno, execr••da infectio.* It is miserable to want food, yet as good nothing at all as only poison. CHRIST is the only head of his Church they that fall off from him, must have *•ap•• novum,* a new head, and join themselves *in corpus novum,* to a new body: thus •hall *both head and tail be cut off together, Esa.* 9.14. This observation Ministers two •sefull lessons to us.

1 That the way to suppress a schism, is to cut off the Head: for it will be •ard for a body to move headless. *Zach.* 13.7. *Smite the shepherd, and the sheep •hall be scattered.* These be strong colts, swift dromedaries traverssing their own ways; wild Asses that snuff up the wind at their pleasure, and whiske it about in •he wilderness of their own boundless fancy, and transportive fury. I do not say *Percute ferro;* like Empirics that can cure no disease without letting blood: no, I •refer with *Tertullian,* suffusion of it, before effusion of it; shame before smart: •nowing that not only *Christianitas, sed etiam haeresis mortibus crescit:* and some •ave thought their cause good, only because it was their happiness to be in prison •bout it. But

howsoever, *Vbi non prosint ubera, non desint verbera: supprime errorem ••primendo errantem.* If their wickedness hath been formerly illustrated with the •ommentaries of the churches patience; if sternnesse hath given place to mildness, without success; let now mildness be turned into sternnesse. Let the wheel of admiration turn about, and let the Law begin to prick them a little, that have no felt it, •ut laugh'd at it a long time, and made connivence their warrant for contempt. Lay •he medicine close to them, as Christ did to the creeple at *Bethesda; visne sanari?* wilt thou be mended, or not? Let such willful revolters take heed; *Restat •verti, cui converti non contigit;* if they will not be converted, let them fear to •e confounded.

2 Seeing there are such corrupters of our truth, and disturbers of our peace, •et us be sure to hold the *Truth* in *peace:* leaving all heads, and cleaving to our only •ne Head JESUS CHRIST. *Col.* 2.19. *Let us hold the head, from which all the bo•y by joints and bands having nourishment ministered, and knit together, increaseth with •he increase of God.* Cursed is he that seeks to separate us from this head. The Lord •s our God and our *Guide;* him we follow, *but all false ways we utterly abhor, Phil.•.9. That which you have learned and received, do; and the God of peace shall be with •ou.* If we adhere to the truth peaceably, the God of truth and peace shall be with •s. Even that God of peace, whom such incendiaries would turn out of our •and. *Psal.* 120.6. *My soul hath long dwelt with him that hateth peace.* Doth he hate peace? then peace shall hate him. *I am for peace, but when I speak, they are •or war.* Well then, God shall be even with him, and be for war, when he speaks •or peace. *Deus pacis nobiscum;* O the sweet habit of peace to appear in! O the gracious form of peace, for our God to present himself to us! Let him always •ppeare to me in that shape, always present himself to me in that form. Not in •urning fire, nor tempestuous wind, nor trembling earth-quakes but in the soft air •nd still breath of peace; the God of peace be with us. The more busy the devil •s to scatter dissensions, the more unitedly let us hold together. As when the enemy assaults a town, and the men are defending it; the children mean time may not •e allowed to keep what coile and misrule they will in the house; but are rather to •ive so much the more orderly. The tyranny of the one must not encourage the li•ertie of the other; nor are these to be excused because the other are increased. The •ommon adversary assaults our substance, if we wrangle one with another about •ircumstance; it argues a confederacy, and brings on us a suspicion of combina•ion; as if we expected advantage by the thriving of the contrary faction; •ather than fidelity to our Mother, and vowed adherence to her husband CHRIST.

The second observation is the great force of example: these ringleaders soon •et abundance of followers. 1 *Tim.* 4.1. *They shall give heed to the spirits of error.* Men should be led by precepts, and over-led by precedents. The ear hath put off •er business to the eye, to be dispatched: and (as *Caesar* drowned *Bibulus* his consulship) that fetcheth in all the informations to the heart, deriving from others action the warrant of practice. As *Jacob's* ewes did bring forth Lambes, according to ••e color of the objected rods: so the people produce works according to the •••terns before them. Saint *James* saith, *Estote factores verbi Divini, Be ye doers of* ⟨◊⟩ *word,* not of man's work. It is preposterous for the feet to follow the toyish i••ginations of the fancy, and not the voice of reason. The Papist would foll••• CHRIST in the Gospel; but for this same, *First let me bury my father, kiss my ••there,* ask my Grandame

whether I shall do so or not; my forefathers follo•• other ways. We all say that we serve the Lord, but as the Psalmist speak••*Other Lord's rule us, Rom.* 8. Verse 14. *They that are led by the Spirit of God,* ⟨◊⟩ *Sons of God.* By the Spirit of God, not by the spirit of man: our natu••• spirit is a giddy guide, yea our sanctified spirit is in sufficient: a spirit must gu••• and this should be God's Spirit. The very heathen had their imaginary g•• for guides; as *Jupiter* or *Mercury,* them they invocated, them they imitated. Th•• is no such authority given to sin, as by example. *Imperio maximus, exempl•••jor:* he that is most eminent, hath most followers. *Augustus* a learned Prince ••lled Rome with scholars, *Tiberius* with the dissemblers, *Constantine* with Christia••, *Julian* with Atheists. Indeed the people will sometimes lead themselves, and r••• without their rulers, as without rule. As in the days of *Jehoshaphat,* though Id•latry were defaced much, yet *the high places were not taken away.* How was this? T•king knew it not, the Prophets condemned it, the Priests were against it; the f••• was in the people; they would not cleave to the God of their Fathers. But if *Ie••boam* set up *calves* in *Dan* and *Bethel,* the people like beasts in herds goes a lowing ••ter them. The force of imitation makes many follow Rome: and because she once sent to this land some light, they will not forsake her though she lie now in darkness. We were beholden to Rome for our former conversion, we will not be beholden to her for her present religion: we will not follow her a step further, wh• she leaves *Jesus Christ.* There is a double beneficial use to be made of this doctrine.

First, let this teach men of place to look unto their exemplary lives: lest, as they have made themselves examples of transgression, God make them examples of destruction. *Qui errantes destruunt instruunt morientes:* they that tempt to sin by their life, shall deter from sin by their death. The life of *Julian* made many i•fidels, the death of *Julian* made many Christians. The pride of the wicked doth pervert many, their falls shall convert many. God will teach men to fear him, even by their ruin that taught them not to fear him. *Magistratus indicat vir••,* saith *Aristotle:* a private man like an empty vessel may have many flawes unseen: but in full vessels the chinkes and fissures are descried by the leakage of the wi••, Infirmities in Lay-men seem *Nugae,* small faults; in Teachers and Governors *Bl•sphemiae,* blasphemies. *Quanto nobilior, tanto notabilior:* the more honorable, t•• more remarkable. Actual precedence, or silent connivence in them, heartens an• beardens the inferiors. The high Priests money tempted an Apostle: if the Pop• command, commend, or reward treason; the conspirator takes it to be religio•• Therefore in men of high place, love should bind more than Law: *Minimum l•••re decet, cui plurimum licet:* he should do least, that may do most mischief. S••• are *superiores cateris,* but there is *superior supremis, Eccl.* 5.8. *He that is higher* ⟨◊⟩ *the highest regardeth it, and there be higher than they.* With God there is no resp••• of persons: the poorest may say to the richest, as the malefactor to his fellow ⟨◊⟩ the Cross; *Thou art in the s•me condemnation.* God charged *Moses, Numb.* 25.•*Take the heads of the people, and to hang them up.* They were Princes some of the• and these often think that no Law can hold them, that they may live as they ⟨◊⟩ but God spa•es not Princes. Yea *Potentes potenter punienter:* mighty sinners sha•• ⟨◊⟩ mightily punished. As they that carry not their light reservedly to themselves, ⟨◊⟩ communicate it to others, in turning them *to righteousness, shall shine as the st•••* the brightest part of their o•bes, *Dan.* 12.3. Men from high places are either lib•••up to a great measure of glory in heaven, or cast down to a low degree of torment in hell. Against the unjust *Officer* of God's

Kingdom, *He will horribly and suddenly appear: an hard judgment shall they have that bear rule. The mighty shall be mightily tormented, and for the potent abideth the sorer trial. Tophet is prepared for the evil King, Esa.* 30.33. Wicked subjects shall have room enough, but the wicked Prince shall have the chief place. *Luke* 16.28. Some reading the rich man so earnestly requesting *Abraham* to send one from the dead, to bring his brethren to repentance; would think he had some charity in hell. But this was not out of love, but out of fear: he would have his brethren reclaimed, lest him self should be more tormented. Because his example, as being their elder brother, had increased their wickedness on earth; and should withal increase his damnation in hell. A reprobate soul already swallowed into that Lake, finds his torment every day augmented, as the brood and generation of sins is multiplied by the seed of his cursed example. Take heed, the fire of hell will be hot enough for a man's own iniquities; he needs not the iniquities of others, like fuel and bellows, to blow and increase the flame. Lord make them good whom thou hast made great: and reach them to honor thee, as thou hast honored them. *Psal.* 45.4. They that travel *in meekness, righteousness, and truth; let them ride on prosperously with their honor;* thorough the Cities and Courts of the earth, to the City that is above, the Court of the great King in heaven, the inheritance of all those that love the LORD JESUS.

Secondly, seeing we are all apt to be *followers,* let us seek out the best patterns. It is the custom of the wicked to pretermit all good precedents, and to single out such as they would have, not such as they should have. As the Dorre that passeth by all the sweet flowers of the meadow, humming in scorn, and ends his flight in a dung-hill. Or, as the Egyptians, that behold the Sun, the Moon, the Stars, all the glories of nature, without admiration, yea without common regard: until they spy a Crocodyle, an ugly serpent, and then down on their knees to worship it. It is an unhappy thing to converse with the wicked: to be a *brother to the Dragons, and a companion to the Ostriches, Job* 30.29. *To remain in Meshek, and to dwell in the tents of Kedar, Psal.* 220.5. He that is a parasite to a great man's lust, is not a servant to the great God's Law. *Gal.* 1.10. *If I should please men, I were not the servant of Christ. Noah* abhors the fashions of the old world, *Lot* of Sodom, *Job* of *Vz:* yea, they have opposed themselves: one *Reuben* was opposite to the rest of his fraternity, one pair of Spies to the rest of their faint-hearted company, one *Lot* to the rest of the City, one *Luther* to the rest of his country, one *Noah* to the whole world. Suppose the example bates of multitude, and is supplied with magnitude; will it be a good answer to the Tribunal; *Ego & Rex meus,* the Prince and I? True, I did so, but there were better men in the company, I durst not displease? But whether is better, to follow man's humor, or God's honor? At the day when Scepters and sepulchers shall be all one; what protection is there in thy lord against the Lord of Hosts?

Let us then look out better precedents to follow, *Phil.* 3.17. *Be ye followers of me, and look on them which walk so, as ye have us for an ensample.* We must not imitate everyone, but such as *Paul:* nor *Paul* in everything, but wherein he follows Christ, 1 *Cor.* 11.1. That great Apostle encouraged our imitation, but gave a limitation: Do not you follow after me, unless you see the tract of Christ before me. *Imitemur bonos, sed in bonis:* Let us follow good men, but only in what they are good. As Rhetoritians make a double imitation of Orators; one absolutely and always necessary; as *Demosthenes* among the Grecians, and *Tully* among the Latins: others but

at sometimes, and in some things; as Poets and Historians. So in our Christian imitation, there is one example necessary; Christ, who is called *the Way; Via in exemplo, veritas in pr•misso, vita in praemio:* others but in some actions, & at some occasions: •heir lives being lines so far to be followed, as they swerve not from the original co•y, Christ. We are not bound to be good men's apes; let us follow *David,* where he •ollowed *God's heart,* not where he followed his own heart: if he turn toward lust and blood, let us leave him there. Let us follow *Peters* Confession, not his abnegation: *Judas Maccabeus* hearty devotion and hearty valor; not in bestowing money to make a sacrifice for the dead, 2 *Mac.* 12.43. All our following hath the *Quatenus;* if our precedents go out of the way, let us shake hands and bid them fare-well. Two of us are going toward Jerusalem; but saith one, I must needs call in at Rome, or go a little about by *Samaria;* nay then I leave you; here our ways part.

Thus let us cull out the best patterns: be our delight *to the Saints on the earth, and such as excel in virtue, Psal.* 16.3. Now every Saint excels in some virtue: o•• excels in knowledge, another excels him in faithfulness, a third excels him in zeal, a fourth excels him in humility, another excels him in that Christian virtue, yea, Christ's virtue; Forgiving of wrongs: and yet a poor man may out-go them all i• an admirable patience, 1 *Cor.* 12.29. Now as when *Paul* had propounded many 〈◊〉 graces; he concludes; *Desire you earnestly the best gifts.* Take the best of every 〈◊〉 , and so make up an excellent man: learn of him zeal, of him knowledge, of him patience. A proud Dame will propose to her self the fashion of such a woman for h•• apparel, of another for her attendance, of another for her diet, of another for her carriage, of another for her place and precedency; of none for humility: Now as ••e that takes the worst of every woman, will make her self an extreme bad woman. So she that gathers obedience from *Sara,* wisdom from *Rebecca,* chaste love from *Rachel,* faith from *Mary,* hospitality from *Martha,* humility from *Anna,* charity from *Dorc••;* she shall make her self a most excellent woman; *Delicias humani generis,* the joy of men, the delight of Angels, and the beauteous Spouse of *Jesus* Christ. All these were the properties of that good wise *Solomon* speaks of; and in what woman soever you find them, you may say with him; *Many daughters have done virtuously, but thou s••mountest them all.* These be good patterns to follow, as we pray for our Sovereign, that not only he may be like some former Prince, but have the virtues of them all: the courage of *Joshua,* the heart of *David,* the head of *Solomon,* the zeal of *Josiah,* the integrity of *Hezekiah,* &c. So all those eminences which we find in the ancient Saints, we desire to be concentred in our own heart. He that would plant a garden, borrows here a choice flower, there an herb, there a plant; till at length his own surpasseth all the rest. But alas; whereis this imitation of goodness to be found among us? we are led by whom we are fed, without respect to him that feeds both them and us. Some spoil many of God's creatures to confer all on their own creature, which is some ••cking cur that they have dressed up in high fortunes. Now, *Quid non summa nequiti• poterit in summa fortuna?* What cannot extreme malice do in a supreme place? Th••*Absalom* charged his servants concerning his brother *Amnon,* 2 *Sam.* 13.28. *Kill him, fear not, have not I commanded you?* Yet such *Portenta temporis,* prodigious Comers are followed in all their delirements and aberrations. Men will lie by pattern, swea•• by pattern, drink by pattern, whore by pattern: What is this but to go to hell by pattern? There is another way to heaven, and divers have gone it before us: who now

being mounted above the clouds, and trampling under their victorious feet all the vanities of this world; seem to waft us up with their hands, and call us with their voices to follow them; saying, We have the sweet rest of peace, the rich apparel ⟨◊⟩ glory, the society of Angels, the blessed vision of God; Follow us, O follow us ⟨◊⟩ earth, that you may come to us in heaven: that we with you, and you with us, and a•• together with Angels, may sing glory and honor to our God forever.

We have considered the King-leaders; now we come to the matter of thei• mischiefs: which are for Pluralitie, *Ways;* and for Pestilence, *Pernicious* or •••nable ways.

Their ways:] there is a Plurality, diversity, number of them. Sin is c••led the *Way of the ungodly, Psal.* 1. Because of their familiarity with it, who are c••tinually travelling that cursed thorough-fare. *Matth.* 7.13. *The way is broad* ⟨◊⟩ *leadeth to destruction:* There is room enough for all Satan's journey-men to ⟨◊⟩ in triumph, without justling for the wall, or without a flourishing Fencer ⟨◊⟩ scour them a conveyance. The extortioner and the lavisher, the common whore and the connivent officer, the thief and the corrupt Lawyer, the griping Citizen and the Usurer; they have all room. Oh it is a dancing, a capring way: they go to hell as merrily as beggars to a Faire; but then the house of correction mars all. *Ways:* Truth is but one, Errors are infinite: Truth hath but one face, Error is a *Proteus.* Goodness is an uniform simple, Sin a multiforme compound. *Cant.* 2.2. *As a Lily among thorns, so is my love among the daughters.* There is one health, many diseases; one way to do well, infinite to offend. The soul is more subject to aberrations, than the body to surfeits. There are innumerable diseases to the body, when as two hundred are incident to the eye: yet are there more sins to endanger the soul. *I am.* 3.6. *The tongue is a world of wickedness: Si pars, quid totum?* The tongue is but a little part of man; if that be a world of sin, what is the whole? even a world of worlds. S. *Paul* hath twice gone about to number these *ways;* yet breaks off his catalogue in both places with a silent supplement, *Gal.* 5.21. *Adultery, uncleanness, idolatry, &c. and such like.* Here is prety store, yet lest he should never have done, he supplies all with an *Et caetera,* an *Hujusmodi, Such like.* 1 *Tim.* 1.10. *Lawlesse disobedience,* &c. *and if there be any other thing* of the same nature. There is an whole Hospital, or Saint *Paul's* Spittle of incurable wretches: yet as if there were more behind, he concludes with a *Si quid tale;* whatsoever is like to these. God knows all their ways; they are as clear before him, as if they were written with the brightest Sun-beams upon a wall of glass, *Lactant.* Will men flatter themselves, that God sees not all their ways? Yes, there is not one hid from his sight: he can read the most crooked lines that ever man wrote, and pick out the meaning of every word, yea, and make the offenders conscience read them with horror. We cannot reckon up God's good deeds to us in order, but he can reckon up our evil deeds against him, in order, not we his. *Psal.* 40.5. *Thou hast made thy wonderful works so many, that none can count them in order to thee.* But he ours. *Ps.* 50.21. *I will reprove thee, and set them in order before thine eyes.* His ways are far above out of our sight, but he searcheth the ways of the wicked, and *knoweth all their paths. Si quid tale,* saith *Paul:* no bill of *Ignoto's,* all come within the catalogue; if not, there is a *Si quid tale* to bring it in. *Paul* in that scroll, *Gal.* 5. hath neither Blasphemy, nor Perjury, nor Sacrilege: but whatsoever is left out, there is an *His similia, Such like,* to fetch it in. Because a man is not in extreme rage of

madness, is he therefore no fool with God? Because he cannot satiate his lascivious purposes, is he therefore no adulterer with God? Shall none be shut out of the Kingdom, but those who are there precisely mentioned? Yes, *Revel.* 22, 15. *Without shall be dogs,* that is, blasphemers, scorners, liars; which are silenced in that roll; saving that they are made belonging to the ulcerous fold by a *Si quid tale.* Hast thou none of those sins? *Habes alia non fortasse minora:* thou hast other, perhaps not lighter. *Peccare est à disciplina aberrare, August.* Discipline is one; now there is so many ways of sin, as deviations from doctrine. Although every particular be not reckoned, yet there is a Writ of *Si quis alius,* to bring the sinner in compass.

The Devil makes much of this variety of *ways;* that whom he cannot draw to hell one way, he may do it another. There are some spirits sinful enough, that will not yet be wrought to fetch treason from Rome: they hate Rome above Hell, •nd will lie with any Whore in Europe before the Whore of Babylon. Well •hen, Satan hath another way for him; he will fetch him a little sneesing-powder •rom *Amsterdam,* fire him with a Puritan zeal; and then though he dares not with •he Jesuit discharge pistols, yet he will shoot squibs, and curse those that love his mother. Some trouble their heads about no religion at all, rather than venture the •anger of being a party; the Devil hath another *way* for him; Sir still, ply your bu•inesse, take your ease; though you be not so hot as the rest, you shall be saved as soon •s the best, I warrant you. Others are not so sluggishly minded, well then he hath •nother *way* for them; that damned path of luxuriousness: what say you *Sampson*to a *Delilah?* Yes, I will venture my life for her. What say you to a knot of boot-companions, a pack of sound cards, that will leave their wits rather than the w•• behind them? Excellent well, Drawer give us an ocean. Are you for yet another *way?* What say you to a trick that will prostrate him you hate under your feet? Yes, I will hazard all my blessing in heaven, to bring a curse upon him in earth; I will undo myself to beggar him. Is not this to the grain of your affection? Wh•• say you to be a Monarchs favourite, to ride in triumph thorough the populous streets, and hear the acclamation; *This is the man whom the King will honor:* Vassals kiss••g the dust your feet trode upon; but then you must be proud, and forget God; th•••• another *way* for you. Do not all these satisfy you? Will you be rich, and pu•• 〈◊〉 gold? O there's a *way* indeed; will I? will I not? Ask me if I will live. He th•• speaks to us of money and wealth, *Nostras avido sovet igne medullas;* Cheares 〈◊〉 bloods with a tickling heat.

The Devil would be undone, but for these various *ways.* All will not be a•••terers, not all Idolaters, nor all usurers. But though it be true that by nature all si••• are potentially in us, yet *minus servit majori,* there is a predominance: and all •••rations delight to run with the current of Concupiscence. It is easy for a beg•• to be no usurer; alas there are many other *ways* to he damned. Satan like the Fi•••• baits his hook according to the appetite of the fish. And as Christ took men 〈◊〉 their own element, making *Piscatores animalium, piscatores animarum, (non mut•• piscatio sed intentio)* changing in his Apostles not the condition, but the intention 〈◊〉 fishing thus he appeared to *Mary* in the garden, like a Gardener. So doth Satan to pe•vert; *Fit fera, fit volucris, fit toto corpore serpens;* Becomes all things to seduce all m•• Some *Danat* will not be won to play the whore, unless her lover appear i• 〈◊〉 shower of gold: he hath that *way* for her. Another will not bow in the house•*Rimmon,* crouch at a Mass,

but for his masters favor; he hath that *way* for him. A third will not rend the Church with Schism, but to get himself a name: he h••• 〈◊〉 *way* for him too; he shall not be inglorious, though he be infamous. A Jesuit 〈◊〉 not strike at the anointed blood, unless the Pope will canonize him for a Sai••; there's a *way* for him. One will have this *way,* another that *way;* so they go to •e• any *way;* Satan cares not. One trembles at the main ocean, that ventures to be drowned in a shallow puddle: no matter how, says Satan, so he be drowned.

To conclude, he studies many *ways* to make you wretched, do you study 〈◊〉 *way* to make yourselves blessed. The Devil is the father of lies, he would have shown Christ the way down from the pinnacle, but it was a false way, by a precip•e• if thou standest in a quandary, and he should point thee a way; that is, if thine own lust, his town-clearke, say this *way;* be thou sure to take the other, for he means 〈◊〉 murder thee. If thou be in the path of obedience, and he say unto thee, as *Elisha* to 〈◊〉 *Syrian* army, 2 *King.* 6.19. *This is not the way, but follow me, and I will bring you whi•• you desire:* answer him with an *Abi in malum,* Depart thou lying spirit, this is the 〈◊〉 of righteousness which the Holy Ghost prescribeth. Now seeing that of m••y ways, one special way is hard to hit, Lord guide us the right way, open our eyes 〈◊〉 see it, incline our hearts to walk it, and bring our souls to the end of it, through 〈◊〉 that is the *way* of truth, and the truth of *way,* and life of both, JESUS CHRIST▪

Their pernicious ways.] We have done with the number, let us come to 〈◊〉 nature of their ways; which are *Pernicious* or *Damnable.* The word is diver••• read: by some 〈 in non-Latin alphabet 〉, by some 〈 in non-Latin alphabet 〉, in the later copies 〈 in non-Latin alphabet 〉: for *Luxu••• Lasciviousnesses,* or *Destructions.* If understood in the former acceptions, we 〈◊〉 this observation.

That the end of heresy is to make men proud and insolent, or riotous and ••cessive; contrary to the doctrine of mortification which the Gospel preacheth. 〈◊〉 that which promiseth that the flesh shall not kill us, chargeth us also to kill the 〈◊〉 The one is promised, *Rom.* 8.1. the other imposed, *Col.* 3.5. *Ahab* was assured by 〈◊〉 Prophet that *Benhadad* should not slay him, but withal he was commanded to 〈◊〉 *Benhadad;* that proud enemy of God and his Church: but because he did not, *Thy life shall go for his life, and thy people for his people, saith the Lord,* 1 *King.* 20.42. But now the doctrine which encourageth and flesheth the flesh, which admireth and admitteth the world; doth also make much for the Devil. His first policy was to catch the soul through the treason of her guard, the Senses. For *Nisi prius deciperetur sensus, non sequeretur assensus;* Unless the sense had first submitted, the consent of the soul would never have followed. And still he insinuates to the soul, as the men of *Tyre* to *Herod,* by *Blastus* the Chamberlain, *Act.* 12.20. The flesh is a perfumed fawning *Blastus,* that does all with the great one. Here is then the difference between true doctrine and false; the former only intends to make 〈 in non-Latin alphabet 〉, to unbody *the body of death:* and the scope of the other, is to turn the grace of GOD into licentiousness, and to enlarge the jurisdiction of sin.

The Gospel intends our newness of life, and peracts this through four degrees; in allusion, yea, in conformity to the death and resurrection of Christ. First, his body was wounded and beaten, with thorns and buffets: answerable in us there must be contrition: *Trajectum vulnere corpus;* When the Publican did but knock his breast, he gave this wound to his flesh. Strike it soundly with remorse of heart, set it a bleeding. 2. Christ's body was pursued with incessant afflictions, so follow thy fin with continual blows, till thou make it so weak that it cannot creep, 1 *Cor.* 9.27. *I beat down my body, and bring it in subjection.* Though sin will not say, as the Prophet to his neighbor; *Percute me; Smite me, I pray thee:* yet God bids us smite it: and if we deny to do it, his wrath will smite us, as the Lion slew that refuser, 1 *King.* 20.36. Therefore let us deal with it, as the other man did with the Prophet, *ver.* 37. Smite it soundly, and smite it daily: a little sorrow is not sufficient. *Gemitus, quasi geminatus:* Let us *water our bed every night with our tears, Psal.* 6.6. Do not only blow upon it with intermissive blasts, for then like fire it will resurge and flame the more. Sin is like a stinking candle newly put out, it is soon lighted again. It may receive a wound, but like a dog it will easily lick it self whole: a little forbearance multiplies it like *Hydra's* heads. Therefore, *Nullam labem aspergat dies, quam nocturnae lacryma non dilu•ant;* Whatsoever aspersion the sin of the day hath brought upon us, let the tears of the night wash away. 3. They crucify Christ: so when sin is thus wounded and weakened, let us have it to the Cross, and nail it fast, *Rom.* 6.6. *Let our old man be crucified with him, that the body of sin may be destroyed, that hence-forth we may not serve sin.* It is fit we should crucify that enemy, which crucified our best friend, Christ. Yea, that we should kill that, *Quod si non pereat, perdat;* Which, if we destroy not, will destroy us. It is written of *Ahaz,* 2 *Chron.* 28.23. *that he sacrificed to the gods of Damascus which plagued him:* Let us never seek to please sin, which seeks to confound •s. He is a fool that loves his sin better than his soul. No, *Moriatur iniquitas, ne moriatur iniquus;* let the sin die, that the sinner may live. Neither dally this execution: save this malefactor from the galhouse, and he will be the first that shall hang thee: be sure it is dead. 4. Lastly, as CHRIST was taken down •rom the Cross, and laid in his grave: so is it dead? O bury it. The Gospel will •ot bate one degree of this proceeding, even to burial, *Rom.* 6.4. *We are buried •ith him,* &c. Mortification may begin at some few principalls, as an arm is •riken dead with a palsy: but Burial covers all: therefore rest not until all be •aid in the grave. Yea, as CHRIST was buried in a grave of Rock, lest the softer •atter of the earth should seem easily possible: in one entire rock, lest the clifts and •ssures should breed cavil: Yea, to the mouth of the rock was a stone rolled, ••at stone sealed, and that seal watched. So make sure work with thy sinful •esh: bury it in a rock: if thou find none ready, in CHRIST'S grave: there •re no seames for Satan to steal it out, and bring it in judgment against thee. Roll 〈◊〉 stone to the mouth of the Sepulcher, that is, detestation of sin: hate it, as *Amnon*•ated *Tamar,* more than ever thou lovedst it. Seal the stone, bind it with a vow of •solution; *I have sworn, and will perform it, Psa.* 119.106. Set a guard about it, watch it: *Cum omni custodia; With all diligence keep thy heart* from it. There are three watchmen; Fasting, Circumspection, and Prayer: Fasting is a plot to cheat iniquity, for she is no pingler, but loves pampering. By fasting keep the body, by circumspection the soul, by prayer both. This is the doctrine of the Gospel, to kill the lu•ts of blood and flesh: that the soul may live without the tyranny of sin in this world, and without the company of sin in the world to come.

Now the aim and scope of false doctrine, is to hearten this *Jezebel* that bew•cheth us: that whosoever is led by it, may share the testimony, the infamy, the penalty with *Ahab,* 1 *King.* 21.25. *He hath sold himself to work wickedness in the sight of God, whom Jezebel his wise provoked.* The doctrine of Rome may here justly be i•dicted for *Asoticall,* the nurse of voluptuousness. O you wrong it; nothing is more corrective, restrictive, austere: Doth it not command fasting? No: what not Rome? No, not Rome: it commands abstaining from some kind of food, but not fasting. A merchant is following his business all day, at night comes home; he must have no flesh: but he hath his cullices, his jellies, his junkets, ten times more provoking than moderate flesh. The poor laborer, if at night he eats a piece of Bacon, O he is an heretic, but the other an excellent Catholic. But does it not forbid marriage, and commend vows of chastity and celibate? Yes, that it may allow Stews, and have large fees out of harlots hires. But there is a curse against them, *Mich.* 1.7. *They gather it of the hire of an harlot, and they shall return to the wages of an harlot.* Why do they not boast their Pauline order, founded by *Ghastalia,* a Countess of *Mantus:* where mortification was so thoroughly taught, that a certain old woman *Iulia,* indeed little better than a Bawd; would lay a young man and a maid in one bed together, with a Crucifix between them, to keep them from scratching one another; that thus they might learn to mortify the flesh? Do they not commend 〈 in non-Latin alphabet 〉, Prodigality; when they tempt a young landed man to part with all he hath, to u•do his parents that depend upon him; that he may take their order, and they ••vide his Inheritance? Do they not approve 〈 in non-Latin alphabet 〉, lasciviousness; when they forbid marriage to a chaste wife, and tolerate turpitude with an unchaste curtesan? Whether then we take it for the first or second, the third will fit all, as our translation reads it; *Damnable ways.* In that *Tertio* they all meet: whether it be a *Luxurious* way, or a *Lascivious* way, it is still a *Damnable* way.

If it be taken for Riot and voluptuousness, that is a pestilent doctrine which shall teach a man to cast away God's blessings like troublesome rubbish, 1 *Tim.* 5.8. *If any man provide not for his own, he hath denied the faith, and is worse than an Infid••.* It is *Pernicious* to both the estates, present, and future. First, for this world, it hastens beggary: it is the rioters phrase, when he calls for supplies to his lusts; It is but begging an year the sooner. *Diogenes* requested of a prodigal a talent: he as 〈◊〉 him what he meant, to desire so much of him, and so little of others: he answered, *Quoniam tu habes, illi habebunt;* Because thou hast, and they will have: I shall beg o• thee but once, of them often: give me now a talent, I may live to give thee a gro••. Secondly, for the world to come, when the account must be given, the matter will be worse. If the servant that but hid his talent, *was cast into utter darkness,* for not ••proving it: what answer shall he make that hath riotously *wasted it, Luke* 16.1. Th•• shall be more fire, because there was less faithfulness.

If it be taken for *Wantonness,* then that is a *Damnable* doctrine, that shall teach 〈◊〉 man to go to heaven by uncleanness. Such a pestilence is derived from the Pa•• faction, that Fornication is but a venial sin, 1 *Cor.* 6.15. *Paul* saith, *Shall I take* 〈◊〉 *members of Christ, and make them the members of an harlot? God forbid.* That sa•ledge, to make the member of Christ a limb of the Devil by the congression• lust, is with them venial. *Paul* saith, *God forbid it;* but

Rome allows it, and in so•• sort commends it. But he that so taught it, shall never so find it, 1 *Tim.* 5.11. 〈◊〉 *wax wanton against Christ:* What's their reward? It follows; *Having da•••• because they have broken their first faith.* Such a damnable opinion was hatched by 〈◊〉 Familists, that a man might lie with his neighbors wife *dormiente marito,* while her husband slept: as if the sleep of the innocent excused or acquitted the guilt of the waking. But let them all pretend what they will, as the woman that presumed so much of her husbands love, that if he should find her in the bed of incontinence, he would not harm her: but it proved far otherwise, to her shame and ruin. So there is another judgment must pass; and let them not think they are so sure of God's favor, that he will not find fault though they be lascivious: for *Whoremongers and adulterers the Lord will judge, Hebr.* 13.4.

To conclude, observe the horrors of false doctrine, and the inexitricable confusion it wrappes the followers in 〈in non-Latin alphabet〉, *Pernicious: ad verbum, Destructions,* or *Damnations.* The wicked never rest till they meet with final ruin. *Pharaoh,* though by one plague he had lost the fruits of the earth, by another the fruit of his cattle, by a third the light of his eyes, by a fourth the fruit of his loins, even all the first borne of Egypt: yet as if all this could not content him, he would not give over till he met with utter destruction; till he was drowned and damned. Yea, they follow it as if a man should woo and court unhappiness: one would think it were enough to say to *Destruction,* as *Ahab* to *Elias; Hast thou found me O thou mine enemy?* But so to pursue it, as not to give it over till they overtake it, is a desperate madness. Like flies that still hover about the candle, and the burning of a wing serves not their turn; they must sacrifice their lives in the flame. So busy are the wicked about hell fire, playing on this side, and one that; dancing through it as boys through a bonfire; yea as in the sacrifices of children to *Moloch,* and that with pipes and melody in the valley of *Hinnon.* Never ceasing till *God make an utter destruction, affliction not rising up the second time, Nah.* 1.9. It is a fearful protestation of the Prophet against them. *Psal.* 109.18. *As he clothed himself with cursing like a garment, so shall it come into his bowels like water, and like oil into his bones. As he loved it, so he shall have it, and be always girded with it.* For us that love Salvation, let us never rest till we are assured of it; not suffering our *eyes to sleep, nor our eye lids to take any slumber,* till we be possessed of *Jesus Christ.*

Many shall follow their pernicious ways.] Thus for the Ringleaders, now view the rabble: and therein their multitude and their Aptitude, their number, *Many:* their forwardness, tractableness, easynesse to be tempted; *Shall follow.*

1 Their multitude, *Many:* wickedness walks with numbers, and is never scanted of followers. *Matth.* 24.5. *Many shall come in my Name, and deceive many. Paul* says, they shall draw a world after them. Goodness hath a few adherents, because the *gate is narrow that leadeth to life;* the wicked in a proud disdain blanch heaven gate, as too strait for their greatness. All that the master graciously invited, disdainefully refused. *Luk.* 14.18. *All with one mind make excuse:* well, his cheare shall not be lost. Goodness may complain with *Paul; At my answering, no man assisted me, but all forsook me: yet* still prays for them, *that it may not be laid to their charge.* Christendom is the least part of the world, they that profess Christ truly the least part of christendome; and of this little part there be many that may be called Heretics, not so much

in their lips, as in their lives, not in their doctrines, but in their doings: they color for CHRIST, but confederate underhand with the world. Therefore *Many are called, but few are chosen.* It is said. *Revel.* 20.12. that the *books shall be opened, and another book which is the book of life.* There is but one book of life, wherein the elect are registered: but the books of the reprobates are many, for one book will not hold them. But if I for bear the common customs, I shall be held singular and irregular, a *by-word of the people, and as a tabre• before them, Job•*7.6. And what, must thou prefer fame before conscience? Remember the Philosopher when the people applauded him, *Quid mali feci,* he asked what evil he had done? *So••es* ever suspected that, which past with the general most commendation *Augustine* reckons up 288 several opinions *de summo bono. Civit. lib.* 19. *cap.* 1. but amongst all these we never found any so mad, as to place his happiness upon common fame. Indeed so long as great men be good men, and the most the best, we may follow both: but because this is rare, let us not do as the most, but do as we must. It is better to have good company in heaven, than great company in hell. It was a satyricall, an atheistical answer of a Iester, when a great Lord asked him whether he would go to heaven or to hell: he said, To hell; for there I shall be sure to meet your Lordship, and the most part of my acquaintance. But he little loves CHRIST, that will not love him without company: and his zeal is cold to heaven, whom the example of numbers can turn another way. No, let us say as much as *Peter* said, and do more than *Peter* did: *Though all men should forsake thee, yet I will not leave thee,* O Savior. Neither magnitude of Princes, nor multitude of people, shall prevail with me: I am thy sheep, I will follow my shepherd. Lead me on with the bands of love, and hold me with the hand of mercy; knit me to thyself, now with saving grace, and hereafter with everlasting glory.

2 Their Tractablenesse; *Shall follow.* There is a pliable disposition in all ⟨◊⟩ naturally to evil, in these a desperate and unstayable precipitation.

They need not be compelled with scourges, nor tormented to it: their own willingness saves the labor of painful coaction. It is only a *Job* that the devil delights to vex with anguish: he knows, an *Absalom* will run laughing to hell. *Luk.* 22.31. *Satan hath desired to winnow you.* To winnow *you,* there are some all chaff, he will not meddle with them. *Hos.* 4.17. *Ephraim is joined to Idols, let him alone.* Let him alone, says Satan; he is as safe as I would wish him. No general wounds his own soldiers, that march under his colors; but his enemies. *Luk.* 11.18. *If Satan be divided against himself, how shall his kingdom stand?* He never makes reprobates feel his hate, till they feel his heat; even his fire in the burning lake.

They need not be drawn with cords, hailed with authority and command. Indeed if *Doeg* hear a *Saul* bid him murder the Priests, he will *run upon them,* and quickly dispatch them. 1 *Sam.* 22.18. If *Nebuchadnezzar* charge the people to adore his new erected Idol, they *quickly fall down; As soon as the music gave warning, Dan.* 3.7. *John* shall not want a deaths-man, if *Herod* send for his head. The centurions servants never ran faster on his errands, than these to do mischief. Such headlong followers of false teachers are the Papists, who have learned *caecam obedientiam,* to be so tractable as to follow their leaders blind-fold. They practice an i• discreet surrendering up of themselves to the command of their superior. Like those unclean beasts, *Deut.* 14. they swallow and never chew the cudde. It is an inconsiderate,

undiscoursive applyment of themselves to another's will, without waighing the goodness or fitness of the action. An Abbot commands one to cast his crying child into the river, and drown it: he doth it, and saith my Author; God did reveal that he accomplished *Abraham's* work, *Cassian.* Another was desirous to be instructed in the point of predestination: his Superior turned him to a place in *Augustine,* and bad him read *There:* when he came to the end of the page, not of the sense or sentence, he durst not turn over the leaf, because his superior bad him real *There.* This *following* they so commend, that if a man were dignified to talk with Angels, if his superior called him, he must come away. When one of them was in discourse with our Lady, a Friar called him, and he very unmannerly quitted h••, *Climach.* They stick not to affirm, that it is a greater pride to do a good work against a superiors command, than to do a bad one with it: because that is vice ••der pretence of virtue. This it is better to s•one against God, than against our spiritual Father: because he can reconcile us to God, but nobody can reconcile 〈...〉 him. Here is a ducible disposition indeed, a generation that will *follow* upon the 〈◊〉 hint. If *Peter* should have asked them that question. *Act.* 4.19. *Whether it is be•ter to obey God or man, judge ye:* they would have answered; *Man,* so he be a Superior. Yet saith *Eli,* 1 *Sam.* 2.25. *If one man sin against another, the Judge shall judge it: but if a man sin against the Lord, who shall plead for him?* Yea these men will *follow,* were they never called. They would be glad to hear it from the mouth of their *Joab; Run;* and like *Cushi,* they would *bow themselves for it.* 2 *Sam.* 18.21. Yea, like *Gehasi,* they run though they were never sent.

They need not be led on with flatteries, as *Absalom stole the hearts of Israel.* When a courtier, to work *Sejanus* out of favor with *Tiberius,* had luxuriously flattered and guilded him with his own virtues: and the Emperor found that the intention of all his design was to overthrow *Sejanus:* he replied, alas you might have spared all this pains and oratory, for I meant before to ruin *Sejanus.* So to persuade a covetous man to become an Usurer, and to flatter him with the safe and easy gain; it is but labor lost: he meant to do it, though he were never counseled to it.

They need not be hired with rewards: yet this same *Dabo tibi* goes far; it tempted *Balaam* to curse, where he should bless: *Judas* to betray, where he should adore. *Saul* thought that this only would stay the *Benjamites* from revolting to *David,* 1 *Sam.* 22.7. *Will the son of Ishai give you fields and vineyards? will he make you captains over thousands, or captains over hundreds?* This engine Satan planted against the walls of eternity, *Matth.* 4.9. *All these will I give thee.* As God said to *Abraham; All the land that thou seest will I give unto thee, Gen.* 13.15. But these men, though they had no reward, yet *insant sine munere currunt.* Though the tempter says not as *Balak* to their cussen, false prophet, *Numb.* 22.37. *Am I not able indeed to promote thee to honor?* Yea though he confess plainly, I have neither silver nor gold, lands nor vineyards to give you: yet they resolutely proceed in the satisfaction of their own malice; *We will eat our own bread, and wear our own garments:* only do thou own us, and let us be thy retainers. Though upon our own cost, we will *follow:* so greedy is the wicked man of his own ruin, that himself will bear the charges of it.

From this point of their Tractablenesse, ducible and easy diposition to be led onto evil, we may raise five observable deductions.

1 The greediness of the ungodly to sin, that they scarce tarry for temptation. *Eph.* 4.19. *They are past feeling,* (sick without sense) *and have given themselves* (without hire, or pay, or compulsion, but by a deed of gift) (not only to think, but) *to work* (not a light kind of immodestie, but) *uncleanness* (not some little, but) *all* uncleanness (not with indifferent appetite, or some forward disposition, capable of disuasion, but) *with* insatiable and desperate *greediness.* The Apostle sets down here two especial marks of their self violence. 1. They have *given themselves:* not ravished as *Tamar,* but they have prostituted their own souls, like that impudent strumpet, *that sits at the door, and calls in passengers, Prov.* 9.14. So *Ahab sold himself to work wickedness;* he had no hire. I remember *David's* lamentation over slain *Abner,* 2 *Sam.* 3.33. How died *Abner? how? His hands were not bound, nor his feet tied with fetters of brass;* yet he fell down at the feet of the conqueror: yesterday a man, today a corps. No body compelled these, nobody forced them; but their own will was their own overthrow, their own *following* their own undoing, and the battle is fought between them and themselves. 2. *With greediness:* they follow as the iron adamant, by a natural and hidden propensitie: or, as a Lacquay follows his Lord, and hath no course of his own, but which way his master pleaseth. To be sure of not being behind, they will be before: or, as a dog follows his master through foul or fair, thick or thin, whether North or South; which way soever he doubles his point; howling and questing if he be at a loss. O•, more properly according to the phrase here; as Scholers *following* their Master, novices their Superiors; subjected to their doctrine and discipline, without questioning what they learn, or, why they suffer. Marching like *Jehu* the son of *Nimshi, driving as if they were mad,* 2 *King.* 9.20. *Hastning as a bird to the snare, or a fool to the stocks:* as if they had fire at their heels, like *Samson's* foxes; where•• indeed the fire is before their faces: they run not from it, but unto it.

2 Sin is strong when it meets with a weak resister. How easy is it for error to domineer over ignorance! 2 *Tim.* 3.6. *They lead captive simple women, led away with diverse lusts.* Silly women are easily led captive by subtle men. The devil is called a *strong man,* yet the faith of the weakest Christian is able to beat him back *Eph.* 4.27. *Give no place to the devil:* for there is no place for him but where it is g•ven him. When Satan had CHRIST on the Pinnacle of the Temple, one would think that a child for strength might have turned him off: No, his commission extended not so far: he met now with a strong defendant, and he is as weak as water. It is man's infirmity that sets off the glory of his strength. *Job* 41.25. *He is a king over all the children of pride.* Satan is a tyrant, but over whom? none but the children of pride. He is called the Prince of the world, but indeed only of worldlings, yet let not this so disgrace his strength, that you become secure. Though the devil stands at God's courtesy, let us not be fearless or careless of such an ene••e. Sin is strong, it could fetch Angels out of heaven, arrest God's courtiers before 〈◊〉 own face. A whole world could not withstand the fury of it, when it came marching against them with a flood. It was strong enough to lay all the sons and daughters of *Adam* in the dust. The devil is strong as a Lion, yea stronger than a thousand Lions; *that counteth darts as straw, and laughs at their shaking of the spear,* 〈◊〉 41.20.

death is strong, a stalking Giant, that like *Goliath* dares all the world ⟨◊⟩ match him with an equal combatant. Hell is strong, it can hold Alexanders, Caesars, Tamberlanes, the sons of *Anak,* sure enough forever breaking forth. But now whence have all these their strength? *Aliunde petunt,* they fetch it from the life of sin, which only souls them all with their vigor: take away that, and they are as weak as a bulrush. What power hath death but by sin? it is the sting of it: all a serpents power is in his venomous sting. Yea death had never been, had not sin engendered it. *I am.* 1.15. *Sin bringeth forth death.* It is beholding to sin for the very being; for it is none of those positive things that God made. The devil had been damned alone, but for sin; and all the world had mocked his malice. Bu•*intra te, quod contra te:* he fetcheth the poison from within thee, whereby he fighteth against thee. He finds that weapon in our own lusts, wherewith he runs through our souls. Mark the Philistines policy. 1 *Sam.* 13.19. to leave the Hebrews not a *Smith* in all Israel; lest they should make them spears or swords. Let this be our stratagem, to disappoint the devil of his weapons: O that he had no Smith amongst us: howsoever let not us be his Smiths, to hammer, work and fashion his temptations in the forges of our own breasts. And for hell, though without sin it have the strength of retention, yet loseth the strength of attraction: it may be powerful to keep those it hath, but not to draw in those it hath not. That great *Gulf* may hold the prisoners from coming forth, but the *gates of hell* are too weak to scramble in a believing soul.

But alas, when sin invades a weak natural man, it boasteth the power in present conquest. Mans strength is wounded by an original blow: and as when sickness hath gotten the better of him, and cast him down, still as the patient grows weaker, the disease grows stronger; and the more that tyrant usurps, the less able is the sufferer to resist. At first *Sampson* was hard enough for all the Princes of the Philistines, at last they set a boy to lead him. *Abimelech* was a stout Prince, yet had his deaths wound by a woman. *Totylas* that mighty conqueror, who vanquished Rome, which vanquished the world, was slain by *Narses* an Eunuch, a *Semi-vir.* It is recorded of *Solyman* a late Turk, that having a great German brought prisoner unto him: in spite and derision of the German nation, he caused his dwarfe, a very pigmey to take him in hand after he was bound; to hacke him and hew him, to run at tilt at him with many courses, and at last to kill him. Let little *David* maze *Goliath* with his sting, and he will cut off his head. Thus may •he Lion and Leopard be tamed, *and a little child lead them, Esa.* 11.6. The Scythi•s had a pestilent enemy that infested their country: they levied a troupe, and with ⟨◊⟩ great conflict took him: when they had him, they were yet troubled to hold him: •hey then so scanted his diet and sleep that six men could master him: at last by de•rees they brought him so low, that they set a dog to lead him. Thus Satan •rst sets on man first with troupes of spirits; and if he be unruly, they starve him by •taining the food of the soul, the word of God: at last when he is brought low, •hey set a dog to lead him, his own lust. This *Naaman* feared and escaped; *Ha•ael* scorned, yet admitted: *Am I a dog that I should do this?* 2 *King.* 8.13. He •ecame that dog, or, at least was lead by that dog. Thus prone are we to sin, •nd therefore let us pray him that is the *Strongest* to fortify us. If we be left to our •elves, sin not sooner calls than we *follow:* all our help, all our hope is in the preven•ng grace of God.

3 Observe the power of evil men over their associates; whether in perverting •e higher faculties of the soul, reason and understanding and conscience: or, in •orrupting the lower,

will and affections. There is some respondence between a •hysicall and this ethicall or moral corruption. It is wrought:

Either by privation, withering the good qualities in us: like an evil North •ind, they blow upon the buds of our grace, and nippe them. Whether the ill •ompanion be a white-skin'd hypocrite, or, a black-hided Ruffian: the one like •ire water, the other like fowl: but any water, fair or fowl: may quench the fire •f God's Altar in thee? He doth work a tabe and consumption into his fellows •ertues: and wasteth them from an ounce to a dram; from a dram to a scruple, •o a grain, to nothing. He that hath money will beware of thieves: if thou have •ny grace, venture it not among these rifllers. Art thou inclined to pray? he tempts •ee to play. Wouldest thou go to a Sermon? by his persuasion the Theater stands •n the way. Wouldest thou relieve the poor? no says he, this will help to •ear charges at the Tavern. *Luk.* 10.30. *A certain man went down from Jerusalem* ⟨◊⟩ *Jericho, and fell among thieves, that robbed him,* &c. He that will go from Ierusa•em to Jericho, shall fall among thieves, that will rob him of his good conditions. The devil hath such agents, that practice the art of debauching men. As *Amilcar*•wore his young son *Hanibal in vindictam Romanorum,* to the revenge of the Romans: and as Rome now swears her proselytes *in vindictam Anglorum,* to the re•enge of the Protestants: so the devil swears all his Instruments *in vindictam Chri•ianorum* to the revenge of Christians. So that a man may say with Christ •n the crowd, *Quis me tetigit? Who touched me, for I feel virtue gone out •f me.*

Or, by position, infusing his own bad qualities into thee. *Lot* hath a little tang •rom Sodom, that sticks by him in the Mountain. *Jacob* sware by the *Fear of his father Isaac:* but *Joseph* learned in Egypt to swear by the life of Pharaoh: *Pe•er* durst draw his sword against a whole troupe in his Masters quarrel: but after all protestations of inseparablenesse was infected with the air of the high Priests hall: •nd then he fell to cursing; it is likely that was their fashion, to get credit to their •peeches. *Herod* was loath to give away *John Baptists* head, but for the company, *Matth.* 14.9. As a musician tunes his instrument, so he will stretch all thy cords, •ill he hath brought thee to his own key: thou shalt be forced to sing as he will have •he, *Psal.* 137.3. Let sin be but an embrion in thee, he will so midwife it that he will deliver thee of it by action: yea so nurse it, till he make it the darling of thy af•ection. Is thy soul thus ravished of her chaste love to CHRIST? thou may•st say to her as *Absalom* to his sister *Tamar: Hath Amnon been with thee?* hath the •ad associate met with thee? This poison is never more dangerous than when it •omes in a golden cup. All the spite of *Joseph's* brethren was not such a Cross to •im, as the inordinate affection of his mistress. Tentations on the right hand are •ore perilous, because they are more plausible and glorious. *Joseph* saw this pleasure would advance him: he knew what it was to be the minion of one of the greatest Ladies in Egypt. Yet he contemns it; *How shall I do this great wickedness, and sin against God?* He knew that all the floods of honor could not wash of ⟨◊⟩ guilt of one sin. He shuns her society: O that we were so wise to avoid the occasions of evil company. She impudently catcheth hold of his garment, he ⟨◊⟩ seconds her tongue. But *Joseph* will rather lose his cloak than this fa••h, rather be s••led of his livery, than of his chastity: refuse all, rather than blemish her honor, ⟨◊⟩ masters in her, his own in both; God's in all. Were we all such

Joseph's, the ped••• of hell durst not open his pack: his damned wares might lie like dead commodities stinking upon his own hands.

Let this teach us all to fly the societies of the wicked: lest we *follow* them ho•••, through their transgression to their destruction. But if I consort with them, I do•• to convert them. Alas, there is a great deal more danger of poisoning the physician, than curing the patient. They are such as have taken the devils oath of allegiance; that what he cannot do immediately by himself, he may do mediately by his instruments. To err *Humanum,* is the part of man: but to seduce *Di•••• cum,* is the part of a devil. It is ill to play the wanton, worse to play the bea••, worst of all to play the devil. There have been such cursed men, that delight in the murder of souls. *Paul* fought with such *Beasts at Ephesus:* the men of *Nazareth* were worse to CHRIST than the devil: he says, *mitte te, cast down* ⟨◊⟩ *self:* they would violently throw him down: and that on the Sabbath day, wh•• they took exception against him for curing on the Sabbath day, *Luk.* 4. The *C•••rens* but besought him to depart: his own countreymen were worse, for they dro•• him out. *Cain* replied, *Am I my brothers keeper?* yet he could be his brothers b••cher. These violences indeed are not always in sociable fellows, but subtle a•• supple fomentations. *Persecutio facit martyres, haeresis apostatas: plus nocuerunt hor•• togae, quàm illorum galea, Tertul.* Persecution hath made Martyrs, schism apostates: the former corrosives are not so noxious as the others balsams. We call sour devils, familiars. *Psal.* 55.13. *It was thou my guide, my companion, my familiar;* that didst me the mischief: he that eats our salt betrays us. There is no such speeding engine of destruction, as the friendly seducer; that damnes a man in kindness. As a man sinking into the deep water, catcheth hold of him that is next him: so men diving into the bottom of iniquity, pull down their adherents. The sheep make the ground fruitful wheresoever they lie: so the godly make all places blessed where they dwell. But the wicked, like the weed Gosses, make the land bars where they grow. When such a one provokes thee to sin, though with the smoothest face; it thou say not to him as CHRIST to *Peter. Get thee behind me Satan:* yet take thy leave of him, as the Angel did of the devil, *Increpet te Dominus, The Lord rebuke thee, Iud. ver.* 9.

Oh that we could see the mischief that evil company doth us: the sins unpurposed, unthought of come thus to be committed. Let a tempter but hold up his finger, the Sabbath shall be profaned, the word relinquished, and all religion suspended. This man is a Harpy that pecks up all the good seed: a great beast ⟨◊⟩ breaks through the sense of God's Law; makes a vast gappe or breach; and as my Text says, the whole heard *follows* him. How does *Dives* in hell now curse ⟨◊⟩ flatterers! If thou knowest whose factor thy ill companion is, thou wouldest ⟨◊⟩ him. He is such a pleasing murderer that he tickles thee to death; and like *Solomon's* fool, thou diest *laughing.* A good man accompanying an evil, is like a l•ving body bound to a dead corps: noisome and irksome. When God shall cha•g• thy soul with sin, wilt thou answer; such a one brought me to it; *Adam,* ⟨◊⟩ *woman gave me? Tu errando miser, quamvis ill in provocando miserior:* thou shalt ⟨◊⟩ wretched in sinning, though he be more wretched in tempting. He hath helped ⟨◊⟩ to much of thy sin, he shall bear none of thy torment. Be circumspect ra••• with whom thou eatest and drinkest than what thou eatest and drinkest, *Sen.* Le•••them, *Nunc te melioribus offer.* Leave them? *then must we go out of the*

world, 1 *Cor.* 5.10. *But have no fellowship (nullo modo cum operibus; in quantum potes, nec cum operatoribus) with the unfruitful works;* and if thou canst avoid it, neither with the workers *of darkness. Si cum malis, non tamen in malis.* If we must converse with evil men, yet let it not be in evil matters. *Dilige malos homines, non quia malos, sed quia homines.* Love evil men, not in that they are evil, but in that they are men. Love *quod fiunt, non quod faciunt:* love what they are, not what they do, as God made them, not as they make themselves. Affect *virum, non vitium,* the man not his fault. As in relieving an evil beggar; *damus homini, non moribus;* we give to the man, not to his manners. But if by admitting their persons, we cannot avoid their vices, let us deny both. How should we hope, feasting with *Job's* children, the house should not fall down on our heads! When we find ourselves following evil men, I wonder we do not tremble at their ends. Can we walk in the midst of the fire, and feel no scorching? man's nature is like the fire; if there be any infection in the room, it draws it strait to it self. Like jette, it omits all precious objects, and attracts staws and dust. Trust not thyself with these incendiaries: cull out the best and follow them: Oh sweet is the communion of Saints! Worldly mirth is more talked of then felt, spiritual joy is more felt, then talked of. I appeal to any man's conscience, that hath been softened with the unction of grace, and truly tasted the powers of the world to come: suppose thou hast tried both; been mad-merry with thy friends at a luxurious feast, sung Psalms with the Saints in the Church; whether of these have most refreshed thy heart? Alas, temporal mirth is like the widows joy, a blaze and goodnight: spiritual rejoicing leaves an impression in the soul behind it, the unspeakable comforts of the Holy Ghost, never to be raced out.

I conclude with three cautions given by three several Saints from one most holy Spirit. *Exod.* 23.2. *Follow not a multitude to do evil.* Foolish birds follow the kite in hope of a part of the expected prey, when she draws her own guts after her, *Rom.* 12.2. *Fashion not yourselves to this world:* it is a fashion that must be washed off with fire and brimstone. *Prov.* 28.14. *Blessed is the man that feareth always. Salvianus* gives the reason; *Nemo magis diligit, quam qui maxim veretur offender.* No man so truly loves, as he that fears to offend. I confess, there be many things lawful that the common people do, but I will suspect that which the common people do. The Jews might give offenders forty stripes by the Law, yet they gave *Paul* but nine and thirty. Perhaps they thought that if they had given the full number, their fingers might have itched to give one more. *Qui a nullis abstinet licitis, vicinus est illicitis:* he that abstains from nothing that is lawful, neighbors upon that which is unlawful. *Nam mala sunt vicina bonis.* The note which comes too near in the margent, will skippe into the Text at the next impression. Of all studies, let us never study to range in the borders and extremities of our liberty. As how much of this world we may swallow, and riches not choke us. How near we may come to the skirts and suburbes of hell, and hell not wholly devour us. How much we may drink, and be no drunkards: how far we may wade in usury, and yet scape hell? The devil is crafty and watchful; if he spy our venturous outrodes, and find us extravagant out of our own grounds; he will not lose one inch of his advantage.

4 We must not fall off from the faith and Church of CHRIST, because multitudes travel another way. He that proclaims pleasure and carnal content to all his followers, shall have many Scholars in Courts, Palaces, Colleges, Senates, Fields, Shops, Offices: for all they *love*

darkness whose deeds are evil. There are few whose faith finds a passage through the straight gate. Of six hundred thousand Israelites but two entered into the land of promise. *Non facile invenies multis e milibus unum, virtutem pretii qui putat esse sui.* The Papists fable to us of Saint *Bernard,* that the fifteenth day after his death he appeared to a certain Monk: and when the Monk asked whether it were a difficult thing to be saved; he should thus answer him: The same day I died there died also four thousand three hundred; and of all them *Ego solus cum quodam Heremite vitam caelestem intravimus,* only myself and one Hermit were received into heaven: there was one cast into the fire of purgatory, and all the rest went to hell. For the story, I have not so spatious a faith as to credit it: but I fear of the many thousands which every day depart this life, the greater number take the wrong way. If this be so, strive we to make sure our own salvation: that when many *follow these damnable ways,* we may be found of that number that followed JESUS CHRIST. When *Agelmond* King of the Lumbards (be it reported upon *Sigeberts* credit) passed by a pond into which seven infants were cast, he thrust down his spear, and that Infant which took hold of it he brought up from the pool, brought home to his house, and brought up at his house like the Kings Son; and at last he succeeded him in the kingdom; he was called *Lanussio,* or *Lamussius,* from *Lama* a ditch out of which he was taken. So when the great King of heaven came into the world, and the world knew him not, he found us all drenchd in the whirlpool of sin, and ready to be everlastingly drowned: he thrust down his spear the saving Gospel: and *John.* 1.12. *As many* (not many, scarce one of seven) *as received him,* (took hold on his spear, as it followeth there exegetically) *that believed in his Name: To them he gave* (not only obtaining for them, nor proclaiming to them, but to them he gave) *Power to be the Sons of GOD,* to be repossessed of the kingdom, and to divide the Inheritance with the principal heir, himself.

5 Lastly, seeing there is such certain danger in following after common copies; give me leave to avert you from all these pestilent examples, and propose to you one worth your praise and imitation. It is the glory of all precedents the life and excellency of what is good in man; that man of God, and God of man JESUS CHRIST. Here is a pattern: the godly, like the Eagle, disdain all objects but the Sun. *Summa religions est imitari quem colis:* it is the marrow of religion to imitate him whom thou worshippest. The Italians got up all the excellent Pictures in the world, that out of them all they might make one Master-piece, or most excellent picture. The sweetness of all the best flowers makes most sweet honey. CHRIST in the whole course of his life was a pattern of goodness. In his birth a pattern of humility, in his life a pattern of Innocence, in his death a pattern of patience, in all a pattern of holiness. *Si praecipienten sequi non vis, sequere praecedentem, Lactant.* If thou wilt not follow him in his word commanding, yet follow him in his work directing. Now saith *Paul, Put on Christ.* He is put on two ways; by Imputation, and by Imitation: the first justifies, the other sanctifies. He is put on Sacramentally by Baptism. *Gal.* 3.17. *All that are baptized into Christ, have put on Chr•st.* He is put o• internally by faith, externally by imitation. *Hebr.* 12 2. *Look unto Jesus the auth••r and finisher of our faith:* look upon him, and so eye him that you may follow him; and so follow him that you may live like him. That you may say; *Sic oculos, sic ill manus, sic ora ferebat.* When thine eyes be haughty with ambition, did he carry his eyes so? Like a Lamb before that bloody Wolf Pilate, his look was meek and lowly, though lovely. When thou cursest him that

angers thee, did he carry his mouth so? No, *Father forgive them.* Thou art provoked with words, and returnest blows, did he carry his hands so? No, being stricken, he stroke not again. *Heb.* 12.3. *Consider him that endured such contradictions of sinners.* Against covetousness put on the contentedness of CHRIST: against anger put on the meekness of CHRIST: against wrongs put on the patience of CHRIST: against pride put on the humbleness of CHRIST. For as he told *Peter. John.* 13.8. *If I wash thee not, thou shalt have no part with me:* so he says to everyone, If I lead thee not, thou shalt never come to my kingdom. The Painter went to one Virgin for an eye, to another for a lip, to a third for a forehead, to a fourth for a chin; to make exquisite the face of his goddess. We need not go to one Saint for this virtue, to another for that: for perfection take CHRIST, and take all. *In him dwells the fullness of God-head:* there can be no want where all is infinite. Let the *Many* follow their own fancies, or the fancies of others, let us follow CHRIST. This is the praise of those Virgin-Saints; that *they followed the Lamb whithersoever he goeth, Rev.* 14.4. The inseparable effect of Justification is obedience: now we follow him in following his, relieving them whether in want or prison, sickness or persecution. And this he will acknowledge at the last day, with a *Come ye blessed.* Come to me, for you have followed me wheresoever I went. I was hungry, and you followed me with meat: thirsty, and you followed me with drink: a stranger, and you followed me with lodging: naked, cold, and sick, and you followed me with clothes, warmth, and comfort. Whithersoever I went, I had your company; now you shall have my company forever. *Matth.* 18.28. *You followed me in the regeneration;* you shall be with me in eternal glorification.

By whom the way of truth shall be evil spoken of.] I come to the Detraction, the cursed effect of their perversion; which is not only pernicious to their own souls, but also derogative to the glory of GOD. Herein I considered two generals; the Patient and the Injurie: in the Patient, the Singularity and the Sincerity.

1 The Singularity; 〈in non-Latin alphabet〉, *The way,* that excellent *way.* There is only one way of Truth, and of salvation by it. There are many ways in the world, yet but one way of *Truth. Eph.* 4.4. *There is one Lord, one faith,* &c. The Turk hath his way, the Jew his way, the Gentile his way, Heretics their way, Schismatics their way, though there be almost as many ways as feet to walk in those ways, yet the *way of truth* is but one. Diversitie of ways is sought out; either for peevishness, they cannot abide the common rode: because most men pass through the gate, they will climb over the wall; and if others climb, they will creep through. They are so cross, that if authority should command them to wear clean linen, rather than not rebel they would go woollward. Or, for pride, when men scorn to go the Kings high way, because there they have the company of beggars and base fellows. There are some that disdain the poorer sort, and will rather forbear the common duties of religion. But alas, what brag of estate should there be in the Church? there is no spiritual difference; bond or free, all are one in CHRIST. The Emperor eats of the same bread that his Lacquay doth: the beggars child is baptized in the same font that the Kings. This they disdain, and therefore will have Sacraments by themselves, a Synagogue of their own. Or, else for glory, that their singularity may be pointed at. *Diogenes* was ducking himself in cold water in a frosty morning: the people beheld and pitied him: alas saith a Philosopher; Depart you to your houses, and leave gazing on him; I warrant you that he will come out quickly, and keep

himself warm. There are many ways, as it is said of *Poland,* if a man chance to lose his religion, he shall find it there, or give it gone forever. But truth hath one way, not a second, not another. What so near one as two, yet a Christian must not go so far from one as two. *Luk.* 11.23. *He that is not with me, is against me:* Whatsoever is not with this way, is against it. Now it is near to impossibility, *Vt res oppositas men's ferat una duas.* To write with two pens together, to hunt two games together, to fight with two swords together, to travel two ways together; is a troublesome folly. *Eccl.* 2.13. *Woe to the sinner that goeth two manner of ways.* It is said of *Solomon* that he went two ways; the *way of the Lord, and the way of Ashteroth,* 1 *King.* 11.5, 6.

Let us all seek this one way, *and all false ways utterly abhor. Matth.* 23.9. *You have but one father in heaven,* and but one way to please him; which is to walk in this one way of truth. *Gal.* 6.16. *As many as walk after this rule, peace be on them, and mercy:* all other rules are warped and out of square. *Luk.* 10.42. *One thing is necessary. Psal.* 119.9. *Wherewithall shall a young man cleanse his way? by ruling himself after thy word:* all other ways defile, do not cleanse. There are innumerable ways to hell: you may go thither by pride, by avarice, by malice, by hypocrisy; any way will serve to meet at the bottom of the hill, that infernal center: b•• still to heaven there is but one way. There is a way to honor, by flattering ins•••tions into the bosom of Princes: there is a way to pleasure, by making the flesh mistress, and denying her nothing: there is away to be rich, by usury and oppression: there is a way to get offices and livings; by swallowing a simoniacall oath, or pu•ting out the givers eye by bribery. But there is but one way to make a man blessed, and that is *The way of truth.* Withall it shall make thee great enough, and merry enough, and rich enough; but howsoever, happy enough. Refuse all to take th• way: they write of the stone *Pyrrhenus,* that so long as it is whole it swimmeth; b•• being broken, every part sinketh. So is man's heart, if divided, it sinks all to confusion; keep it whole to the way of truth, it shall be saved.

2 The Sincerity; the way *Of Truth.* Which is that way? as *Pilate* as 〈◊〉 Christ, *What was the truth,* when the Truth stood before him, *John.* 18.38. There is *veritas legalis,* a legal truth; God's Law is the truth. It was a custom among the Heathen, to derive the authority of their Laws from their gods, that they might be received for truth; *Trismegist* to the Egyptians from *Mercury, Erontes* to the Carthaginians from *Saturn, Solon* and *Draco* to the Athenians from *Minerva, N••• Pompilius* to the Romans from *Aegeria.* But we have from the true God, the truth of God. *Deut.* 4.8. *What nation is so great,* &c. Now if they magnified their Laws so full of error, how shall we dare to blaspheme God's Law so full of truth? No, let us bless it, and obey it. *David* in his hundred and nineteenth Psalm beats in every verse upon that one string, The *Law,* the *Statutes,* the *Ordinances, Commandment, Truth,* &c. of God. There is also *Veritas Evangelica,* the Truth of the Gospel, *G•l.* 3.1. But if this be the truth, then is the other excluded? No, for the Gospel is not contrary to the Law; neither delighteth in others overthrow, but both espo•se friendship in a kiss of peace. But it is said, *John.* 1.17. *The Law was given by Moses, but Grace and Truth came by Jesus Christ.* But then the Law was n•t the Truth; for here seems to be a comparative opposition. No; Truth is not denied to the Law, but only the truth of Justification: the Law is true, but not the true means of salvation to us. *Non negatur Legi veritas Ligandi, sed ascribitur Evangelio veritas •solvendi;* The Law is a condemning truth, the

Gospel an absolving truth. For if the Law could have justified us, God might well have spared his own Son: but the *Grace* of justification, and the *Truth* of salvation is only by Christ. *If ye believed Moses, much more believe me,* saith *Jesus:* if you embraced your thralldom, th•• much rather accept your freedom. Only, *Vos liberabit veritas, John.* 8.32. *You shall• know the Truth, and the Truth shall make you free.* Christ is called the *End of the L••;* not *Finis terminans, sed perficiens, sed complens:* Not a terminating, but a fulfilling and accomplishing end. Having then received the truth, so gracious a truth, such promises of everlasting life, from a God so true; they are wretched men that *blaspheme* it. Thus it is the *Truth* both for the Infallibility and excellency of it.

It is certain. *Isaiah* 8.20. It is called *the Testimony;* because it bears witness unto it self: so it is called *The Truth,* because it shall accomplish it self. God d••• promise *Abraham* a *Seed like the Stars* for number: and *Solomon* says, *I am in the midst of a people that cannot be numbered;* here is an accomplished Truth, 2 *Cor.* 1.2•. *All the promises of God are Yea, and Amen in Christ. Abraham* in affiance of this Truth, ventured to forsake his Country, offered to sacrifice his only son, *N•••* upon this Truth lays out money to build an Ark. *Moses* upon this Truth forsook the Court, to suffer affliction with the children of God. We must all venture on this Truth, or perish. When the soul is to leave the body, woe to him that hath no• a firm dependence on this Truth.

It is excellent, as being the Letters patent of our salvation. The Law was a •ling truth, this is a saving truth. Incomparably fairer is *Veritas Christia••rum q••• Helena Gracorum;* The Truth of the Christians, than that *Helen* of the Grecians. Let my soul not be deficient in believing, and as sure as Christ is Truth, I shall be saved. O far be it from me to vilipend that Truth, without which I were eternally lost! If we had an Antidote warranted to us by some Naturalist, to preserve our life temporal, how would we esteem it? But for that *Truth* which preserves our life eternal, how precious is it, and beyond value? Let heaven thunder, earth reel, and hell roar, I will hold fast this Truth, and be blessed forever.

By whom the way of truth shall be evil spoken of.] We have considered the Patient that suffers, let us look upon the Injury that is offered to it. *By whom:* and herein two things. The Instruments or occasioners of this Scandal; those misled proselytes; and the Effect or aspersion cast upon the Gospel by their means, which is *maledicentia, Blasphemy.*

By whom.] The Seminaries of infection have poisoned them, and they divulge that pestilence, to the dishonor of Christ and the scandal of his Gospel. Nay, as if their teachers could not do mischief enough, these strive to go beyond them in wickedness. According to that, *Matth.* 23.15. *They make them twofold more the children of hell than themselves.* And indeed, albeit the other were originally the worse; yet these are instrumentally and operatively worse than they. For if false teachers had not store of followers, their heretical positions would fall to the ground, and themselves slinke away with reproach and shame. Here occur two notes to our observation.

First, that not only the Principals, but even the accessories in Schism are guilty of sin, and liable to punishment. The receiver is worse than the thief: and the abettors of sin do more

mischief than the authors. So long as the infected person is shut up, his plague doth not spread: while the evil man doth *intra orbem suum furere;* only be mad at home, his evil lives and dies with himself: the diffusion or dispersion of it is the bane. Let it wander like a fatherless child up and down, no man taking it in, but all shutting their doors against it; the very air will stifle it, it will be the own death. But when it becometh *Filius populi,* and everyone challengeth a part in the generation of it, the multitude fostering it; now it stands up in defiance, and (although a bastard) dares challenge the true heir, and wrangle for the inheritance. How ridiculous appears a fantastical fashion, while it is singular in the Inventers wearing and habit? The first apparition of an *Hic mulier,* was like a monster. But when it had stolen an approbation into women's hearts, and gotten a custom on their backs; now it stood on the terms of justification, called it self a noble accoutrement, and scorned to be dashed out of countenance. It is the *many's* acceptation of evil, that brings a scandal on the truth. When *Theudas* had gotten four hundred followers, he thought himself a jolly fellow, *Act.* 5.36. The Pope did once send Usurers into this Land; they were at first howted at, like Owls in a desert: but necessity forced men to borrow; and when they had store of customers, they stood upon their points for very honest men (in their own opinions) and thus the way of truth was *blasphemed.* The Pope might be the father and founder of the sin, but these executioners gave occasion of the blasphemy.

Secondly, the authors of this seducement are not discharged, though their scholars have dissipated the evil. The breeder of a sin, is the father of a bastard; and he that kindles a mischievous fire, shall answer for all the harms it doth. Those whom thou hast taught to do ill, increase thy sin so fast, as they increase their own. *Matth.* 5.19. *He that breaketh the Law, and teacheth others to do so, shall be called least in the Kingdom of God.* It it easy to be guilty of another's wickedness: for if he doth evil by thy suggestion, thou shalt answer for it. The parent that either commands, connives, or exemplifies sin to his child by pattern, makes himself liable to all the iniquities which that infused habit shall produce, 1 *Tim.* 5.22. *Be not partaker of other men's sins.* Therefore a man may be partaker of others sins. This may be done nine ways:

1 *Consulendo,* by counseling. Thou advisest, he practiseth, both are guilty of the sin that but the one doth. *Achitophel* counseling *Absalom* against his Liege, was guilty of treason: so was *Caiaphas* counseled to put Christ to death. Some advise and instigate others to that mischief, wherein they will not be seen themselves; thinking thus to extricate and deliver their own souls; but as the Prophet says, *They shall perish in their own counsels.*

2 *Mandando,* by commanding. Thus *David* sinned in the murder of *Vri•; Saul* in charging *Doeg* to kill the Priests; *Jezebel* in commanding the Nobles of *I••reel* to stone *Naboth.* This is a sin that sticks to many tradesmen: they command their servants to lie; and their falsehoods shall lie on their masters soul. Oh stay this running sore; and when thou repentest, think not only on thine own personal sins, but upon others committed at thy bidding.

3 *Consentiendo,* by consenting. Thus *Saul* sinned in keeping their garments that stoned *Stephen, Act.* 22.20. *When the blood of thy martyr Stephen was shed, I was consenting to his death, and kept the rayments of them that slew him:* It was the confession of Saint *Paul* himself. It is

God's charge, *Prov.* 1.10. *If sinners entice thee, conse•• thou not.* It is the reprobates brand, *Rom.* 1.32. That they not only do evil things, but *consent with them that do them. Sentient eandem poenā, qui consentiunt in eandem culp••,* They that consent to the same sin, shall feel the same punishment. Every man's ha•d is not an able instrument of mischief: but whosoever the instrument be, the conse•ter is as deep both in the sin and penalty. For *Quod deest operi, inest voluntati:* And God values (both in good actions and evil) the will for the deed. *Ioah* for consenting to *David,* in the murder of *Uriah,* and numbering of the people, bore a part in those sins.

4 *Provocando,* by provoking. All they sin, that provoke others to sin. *Eph.* 6.4. *Fathers, provoke not your children to wrath. Potiphars* wife was a strumpet, because the provoked *Joseph* to have made her one. *Prov.* 7.13. *She caught him, and kissed him, and with an impudent face said unto him; Come, let us take our fill of love.* Thus libidinous women feed their paramours high, to provoke them to lust. Drink is given to provoke shameful drunkenness: offenses, to provoke indignation and blows; that the stricken might be revenged on the striker. But they that thus provoke others to wickedness, provoke God to vengeance, 1 *Cor.* 10.22. *Do we provoke the Lord to jealousy? Are we stronger than he?*

5 *Adulando,* by flattering. When we sooth up others in their sins; this is to make them our own. *Isaiah* 9.16. *Beatificant populum istum;* They bless the people in their errors; and cause their delinquishments by flattery, *Psal.* 10.3. *The wicked blesseth the covetous, whom the Lord abhorreth.* The flatterer thinks to make all his, his patrons favor his, his wealth his: but withal he makes his sin his, his damnation his. He gets all; he gets entertainment, he gets riches, he gets respect, he gets wickedness, he gets hell, he gets the Devil and all. *Isaiah* 5.20. *Woe to them that call evil good, and good evil,* &c.

6 *Participando,* by partaking. *Ephes.* 5.7. *Be not partakers with the children of disobedience.* If you partake of their sins, you must partake of their plagues. ••*v.* 18.4. *Aequum est, ut qui participes fuerunt in peccato, participes fiant in supplicio.* It is just that they who have made themselves partners in sinning, should not be separated in suffering. The same law condemns the receiver, that judges the thief. They may say one to another, as that malefactor on the cross to his fellow; *Thou art i• the same condemnation, Luke* 23.40. In the matter of bribery, the taking hand, and the giving hand, shall be equally punished. As they shook hands in the iniquity, so they shall shake hands in the penalty. For this sin *Jehu* reproved *Jehoshaphat,* 2 *Chron.* 19.2. *Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee.* In this predicament they stand, that prefer bad men to good offices: the faults of that man's insufficiency: lie upon the head of his promoter. *Psal.* 50.18. *Thou hast been partaker with the adulterers.* To give entertainment to them we know dissolute, is to communicate with their sins. 2 *John. verse.* 11. *He that biddeth him God-speed, is partaker of his evil deeds.* There are cases, wherein to give a good speed to the wicked, is said, *Communicare operibus ipsius malignis: Psal.* 101.7. *He that worketh deceit shall not dwell within my house.* If thou bestow on them the offices of thy friendship, thou receivest the blemishes of their fellowship.

7 *Conticendo vel connivendo:* by silence or connivence. When our tongues ought to reprove, and our hands to correct, the forbearance of those duties draws us into guiltiness of other

sins, *Eph.* 5.11. Have no fellowship with the unfruitful works of darkness; *but reprove them rather. Cum peecata non reprehendimus aliena, facimus nostra.* While we rebuke not their sins who belong to us, we make them our own. *Eli* concerning the sins of his sons, did not connive, nor altogether hold his peace: but because he touched them so lightly, and reproved them so slightly; this brought a temporal destruction upon himself and his family. If this fault befall a Minister, it is grievous, *Levite.* 5.1. If a man offend in blaspheming, another hearing it, and being witness of it; *if he do not utter it, he shall bear his iniquity. Si non indicaverit, portabit:* nothing more plain: that sin he hath concealed, it as much as if by himself committed. *Ezek.* 3.18. When God says to the wicked, *Thou shalt surely die,* and the watch man gives him not warning; *His blood will I require at thy hand.* Pardon us then in our reprehensions: if we reprove not, your transgressions become our afflictions: and we have reason to love our own souls better than your sins. Not to reprove, were the way to harden your hearts, to make you think well of evil, and to justify that, God condemneth. *Duobus modis te non maculabit malus; si non consentis, & si redarguis.* Two ways thou mayest escape the guiltiness of another's evil; if thou consent not to him, and if thou reprove him. *Levite.* 19.17. *Thou shalt not hate thy brother in thine heart, but shalt rebuke him, and not suffer sin upon him.* Not to rebuke him, is to hate him in thy heart: the original carries it thus, *That thou bear not sin for him.*

8 *Defendendo,* by defending. When others iniquities are not considered of us in their true value, but find an estimation far lighter than the gravity of them requires; this is a sin that God abominates.*He that justifieth the wicked* (as he that condemneth the just) *is an abomination unto the Lord.* Justice would punish a malefactor, but the protection of some great one delivers him; and now the law may put up his dagger. Thus a lewd person need not fear to offend, that hath a great man to his friend, or hath not a great man to his enemy. *Tegunt eum umbrosa nemora umbraculis suis.The shady trees cover him with their shadows.* The robber rifles a passenger, is apprehended and indited: the bootie he gives to some mighty one to procure his pardon and escapes. Thus the poor traveler is robbed doubly; both of his money, and all relief of the Law: and the protector of the lewd person is become the greater thief. This is a common appropriation of others sins: when men's wits are set on work to make that good, which their malice hath made necessary. Covetousness begot Usury, unjustice doth practice it, and some are fee'd to defend it. Pride and profaneness makes tithes arbitrary; and is there no man will take pains to justify it? This is to bring the sins of all men that transgress in that nature, to become that man's, whose pen did patronize such sacrilege.

9 *In praecedendo,* in giving bad example. He that leads men to sin, is guilty of their sin. An unruly beast breaks the hedge, and feeds in a forbidden pasture, the whole herd follows: the owner must answer for all these harms. The reproach of *Jeroboam* was, that *he made Israel to sin:* not only *imperando,* by commanding: but also *exemplum dando,* by leading them in precedent: and the wickedness of Israel will not be taken off from his soul forever. In a rebellion, the captains intend nothing but some reformation; but the multitude is not so qualified: they break into houses, pillage, spoil, and commit outrages, shall not the exemplary leaders be guilty of all this? If the Master love quaffing, there will scarce be a sober family, he shall answer for that sin in his servants. One peevish teacher broacheth a

schism •or pernicious doctrine, presently many catch hold of it: thus the truth hath a wound, and suffers blasphemy. He that gave the occasion shall bear the burden, unless timely and hearty repentance recant it, retract it, and his soul find mercy.

Thus easy is it to be guilty of others sins. Indeed *Credimus nulla peccata no•i• nocere, nisi nostra:* we believe that no sins shall hurt us but our own: but by all these ways, we make other men's sins our own. *Prov.* 5.22. *His own iniquities shall take the wicked himself.* His own? why not another's also? Yes, if he make them his own by any of the former conveyances. We have all sins enough of our own, we need not attract others. We deserve punishment enough for what we have done in our own persons; it were heavy for us to add to our vengeance by participation of others wickedness. In all this let us confess our own guiltiness, and for all this implore GOD'S mercifulness in JESUS CHRIST.

The way of truth shall be evil spoken of.] Lastly, we come to the effect, or aspersion laid upon the Gospel by their means: which is *Blasphemy, pessimum ge•• maledicentiae.* Be the *way of truth* taken for CHRIST, who is both the way and the truth; then woe to him that dares *blaspheme* CHRIST. Or, be it taken for the true means of bringing man to everlasting blessedness; will any man *blaspheme* the means of his own salvation? Is the sacred word of truth, which the Saints have valued above all gold and Jewels, treasures and pleasures; of so poor an esteem with them, that they should blaspheme it?

Blasphemy] is now the subject of our discourse; and therefore first begin w•• with the definition, next with the distinction of it. *Dicitur Blasphemia* 〈 in non-Latin alphabet 〉 , *quia laedit alterius famam;* it blemisheth the credit of another. It differs not from 〈 in non-Latin alphabet 〉 , *vel* 〈 in non-Latin alphabet 〉 , *maledicentia.* They that would derive it from 〈 in non-Latin alphabet 〉 a fish so vile that the very dogs will not touch it, come short: for it is more tha• a stoliditie or stupidity; even a cursed malice of the heart desiring to hurt. The contrary virtue is 〈 in non-Latin alphabet 〉 , a study to speak well of others. It is a vice that offends *in Defectu;* depressing and disgracing that is good, and *in Excessu,* extolling and magnifying that is evil. For distinction, it is *maledicentia derogans, vel contra veritatem Dei, vel contra Deum veriratis, vel contra amicos et Dei et veritatis. Blasphemy* is a speech of derogation, either against the truth of God, or against the God of truth, or against the friends of both God and truth. That blasphemy which is against God's friends and true worshippers, I will lightly pass, because it is not here within the center of the text, though not out of the circumference.

The Son of Rapha defied Israel, and Jonathan slew him, 1. *Chro.* 20.7. This sin is interdicted, *Exod.* 22.28. *Principi populi tui non maledices. Thou shalt no• revile the gods, nor curse the ruler of thy people.* This is the vulgar sin of this world, for the greater sort are apt to blaspheme the better sort. The Apostles could not scape it. 1. *Cor.* 4.13. *Blasphemati precamur: being defamed, we entreat.* Such were the aspersions of the infidels against the Christians in *Iustines* and *Tertullian's* times; that their feasts were *Thyestean* bankets, that they had promiscuous mixtures &c. 1. *Pet.* 3.16. They speak evil of us, as of evil doers, *accusing our good conversation in Christ.* This blasphemy what *Saint* hath escaped? Because God wrought miracles by *Moses,*

they called him a conjurer. Because *John the Baptist* lived an austere life, they said he had a Devil. Because *Paul* spake of *Christ's* death and our redemption by him, *Festus* called him a *mad man.* They abused holy *Cyprian,* with the nickname of *Caprion,* when *Christ* himself cast out Devils, they blasphemed that he did it by *Belzebub.* Now all these maledictions offer injury and ignominy to God himself: because his *Saints* are the organs whereby he will propagate the glory of his Name: they do what they can to obscure his majesty. 1. *Sam.* 17.10. when that pr••• Philistine defied the armies of Israel, *David* says directly that he had blaspheme•• God himself, *ver.* 45. *I come to thee in the name of the Lord of Hosts, whom thou* ⟨◊⟩ *defied. Rabshakeh* defied the Jews; yet saith *Hezekiah, he hath reproved the living God, Esa.* 37.4. The weight of this sin is felt in the punishment. If it be agains•the magistrate, *a bird of the air shall carry the voice, and that which hath wings shall tell the matter, Exod.* 10.20. If it be against parents; *the Ravens of the valley shall pecke •ut that eye, and the young Eagles shall eat it, Pro.* 30.17. He that despiseth you, despiseth me, saith *Christ* to his Apostles. And in that *you have done it to these little ones,* you have done it *to me* saith the Lord *Jesus.*

Blasphemy] immediate against God is, *vel non tribuendo sua vel tribuendo non •ua, vel abutendo in malitiam, quae referenda sunt in gloriam.* Either by denying God •is own, or by ascribing to him that is not his own, or by abusing that maliciously, which is to be referred to his glory. 1. Such as deny his wisdom, Justice, mercy, providence; as if he had neither care nor power to redeem his people, *Esa.* 52.5. The rulers make the people to *howl,* as if God had forgotten them; and thus *is my Name blasphemed.* 2. Such as make him the author of evil, lode him with affections, charge him with injustice. *Ezek.* 18.25. *ye say, the way of the Lord is not equal:* as •f the Lord had dealt unjustly with them. 3. Such as execrate and curse the Lord, and (this is the proper acception of blasphemy, *Rev.* 16.11. *They blasphemed the God of •eaven,) because of their pains.* Thus too many make that sacred blood which saves the world, and washeth all our souls white; the subject of a furious oath: and for•ifie the credit of a trifle with those wounds, that cost the Son of God his life. What is this but *lacerare Christum,* to rend in pieces the Lord Jesus; and to object him to new sufferings, so far as their malice can extend? For they sin no less, *Qui blasphemant Christum regnantem in coelis, quàm qui crucifixerunt ambulantem in ter•is:* that revile CHRIST reigning in heaven, than they that crucified him living on earth. Oh that we should be more insensible of this injury, than the very •enselesse creatures. *Matth.* 27.51. *The veil of the Temple was rent, the earth did ••ache, and the rocks clove asunder.* When the Jews heard blasphemy, it was their custom to rend their garments. So *Act.* 14.15. When the Apostles heard the super•titious *Lystrians* intention, *they rent their clothes.* Loe now when the Son of God was blasphemed upon the Cross, because men's hearts were so hard, the very Tem•le it self rent her veil, her garment, the earth rent her bosom, yea her very •ibbes, the stony rocks. So execrable is the sin of blasphemy: some have observed that the greatest sins against God are words: obliquities in speech offend •ore than those in action. Their blows cannot reach God, but their blasphemies •hall fly upon him. Therefore the sin that is never to be forgiven, is *blasphemy a•ainst the Holy Ghost.* He that doth a sin, breaks God's Law: he that blasphemes, •trikes the person. Such offenders were to be stoned by the *Mosaical* Law, *Levite.*•4. By the civil Law, to have their tongues cut out: as most unworthy to have a •ongue, that abused it to their makers dishonor. In a word, to derogate

anything •rom God, is blasphemy, *Matth.* 9.3. when CHRIST pronounced remission of •ins to the paraliticke; the Jews said, *This man blasphemeth.* Why, wherein? because he forgiveth sins; and *who can forgive sins; but God only, Mark.* 2.7. For •an to arrogate that which is God's peculiar, they call blasphemy. For other•ise, to heal both body and soul; to cure his sickness, and to forgive his sin, had •ot been to blaspheme, if they had known CHRIST to be God. *Matth.* 26.65. *The high Priest rent his clothes, saying, He hath spoken blasphemy: ye have heard •is blasphemy.* Why, what was it? *Visuros filium,* &c. Ye *shall see the Son of man •itting on the right hand of power.* This is God's right, therefore when he challenged 〈◊〉 , they say, he blasphemed. *John.* 10.36. Say you to me, *Thou blasphemest, because I ••id I am the Son of God?* Now which way the Romists, in giving that honor •o the creatures, which is only due to the creator, can quit themselves from blaspheie, *viderius ipsi,* let themselves look to it.

Blasphemy.] Against Scriptural doctrine, this *way of truth. Paul* confesseth that in •is persecution of the Church he enforced men to this blasphemy. *Act.* 26.11. I pu•ished them oft in every synagogue, and *compelled them to blaspheme. I am.* 2.7. *Do not •hey blaspheme that worthy Name, by which ye are called?* He meaneth, they reproach the doctrine of Christianity. *Revel.* 2.9. *I know the blasphemy of them which say they are Jews and are not.* This is done two ways according to the difference and quality of the persons blaspheming: and they are either enemies or friends. If they be enemies, they disgrace it by their language: if friends, by their lives and conversations.

Enemies by their tongues, casting fowl aspersions on the fair chee•e of truth. They accuse the very sun of darkness, and peace it self of contradictions. To omit the Turkish calumnies, and Jewish contumelies; even they that call themselves Christians, have not stuck to vilipend the Truth of CHRIST. The Romi•• have called it a Shipmans house, a waxen nose: it is little beholden to them; 〈◊〉 it hath heard as ill of them, as *David* did of *Shimei,* or, the living God of *R••s•ceh,* God says, *it makes wise to salvation;* but they seal it up under an unknow• tongue, that the people might be *fools* still. *Harding* called it a spiritual d•••nesse: such a mouth should be made dumb forever. How do they magnify the writings of their own, how vilify the writings of God! Those, they say, will make men good Catholics: these will make them Heretics. O blasphemy i• the height; that a Jesuits pen should make Saints, and the HOLY GHOST• pen should make sinnners! What devil durst roar out such a blasphemy above ground? These are they that *speak evil of the truth of God,* the God of truth be their Judge.

Friends by their bad lives. *Rom.* 2.24. *The Name of God is blasphemed* 〈◊〉 *the Gentiles, through you.* That men should be in profession Christians, and in conversation Pagans, *vident & rident daemones;* the devils look on it, and laugh at 〈◊〉 The profession of faith, and operation of good works, are the integral parts of Christianity: and in the children of God admit of no divorce. 1 *Thes.* 4.7. *God* 〈◊〉 *not called us to uncleanness, but to holiness.* But this is to be called one way, and to 〈◊〉 another: as *Jonah* being sent to *Nineveh,* went to *Tharshish. Rom.* 8.13. *If ye live after the flesh, ye shall die:* God shall render to every man according to his works. 〈◊〉 our baptism we give a defyance to sin and Satan: shall we re-entertain what 〈◊〉 have sworn to renounce? In the Lord's Supper we profess to be made one with Christ: now *can we*

partake of the Lord's table, and the table of devils, 1 *Cor.* 10.21. These are incompatible. Nature it self loves nothing simulated or counterfeit; but would have us know the verity of things from their effects. We know the Night••gale by her sweet notes, and can discern the Eagles from the Vulture by the c•y: *Leonem rugitus discernit a lupo: Christianum mores ab ethnico:* our manners distingu••• us from unbelievers. Suppose a Christian and a Pagan were together, and both should swear and forswear; how could a stranger tell, which was the Pag••, which the Christian? *Anacharsis* approved *Operum copiam, verborum persi••am: Socrates* among Philosophers, and *Hippocrates* among the Physicians, des••• practical orations, and would have their scholars *in verbis breves, in operibus pro••as;* speak little and do much. And if any did not philosophize in his life, they ••jected him as a blasphemer of their profession. This is a weighty point, where•• the Scripture liberally spends it self: and out of that armory I will produce f••e weapons, to convince this kind of blasphemy.

Ezek. 36.22. *Ye have profaned my holy name among the heathen, whither ye n••.* They should have converted the heathen to the true God, and they suffered themselves to be perverted by the heathen to false gods. *Psalm.* 106. *They learned th••r works, served their Idols, and sacrificed their children unto devils.* Thus they bec••• twice their slaves; their bodies conquered by their weapons, and their hearts by their vices. Thus the Jews brought them out of love with God, and to mis••• his religion, which they might judge to produce such cursed effects. So the c••ch•• of the Spaniards to the Indians made them cry; *Quis (malum) deus iste;* wi•• mischief what god is this, that hath such blood-hounds and Tigers to his servants.

1 *Tim.* 6.1. Let the servants that are under the yoke, count their own Masters •orthy of all honor; *that the Name of God, and his doctrine be not blasphemed.* Let Christian servants honor their unchristned Masters; lest their rebellion be laid as •n imputation upon God, and as a blasphemy upon religion. And the same Apo•tle says that even servants may *adorn the doctrine of God our Savior in all things, •it.* 2.10. The lowest condition, blessed with an honest conversation, may grace the Gospel. Often it is true, that *mundo infimus* may be *Deo intimus:* the lowest in the worlds eye, the highest in God's estimation. While superstition dwelt in this land, •ow was it adorned! the garments of an Idol cost hundreds; and the appurtenan•es to some, thousands: men gave their estates, as the Israelites their ear-rings and •ost precious Jewels, to make a golden calf. Now the *Truth* is advanced among •s, we are so far from adorning it, that we shame it.

1 *Pet.* 2.12. Have your conversation honest, that they who speak against you ⟨◊⟩ evil doers, *may by your good works which they shall behold, glorify God in the •cy of visitation.* There be many elected, that are not yet called: they are yet out •f the fold, but they belong to the covenant by God's everlasting decree. Now the •ew whereby God will unwind them out of the Labyrinth of error, may be the •anuduction of your exemplary life, *John.* 17.20. There be some that shall believe on CHRIST, *through our word.* Now if we live as they live, how can we hope they will believe as we believe? The pagan concludes, if I saw their works better than •ine, I should think their faith better than mine. Suppose the robbed and woun•ed passenger (*Luk.* 10.30.) had been an heathen; finding no mercy of the Jew, •uch of the Samaritan; would he not have embraced the Samaritans religion so•er than the Jews? yet the Jews religion was

true, and not the Samaritans. As •ur Savior said; *Salvation is of the Jews, John.* 4.22. Thus as at the Barre, truth is •ften wronged by an ill pleader, so religion is scandald by an ill professor. The •ewes called them the sons of *Abraham:* yet they wanted faith, which was the •ost glorious grace of *Abraham.* So many style themselves the children of God, yet have not so much holiness as should make them in any respect like their •ather.

Matth. 5.6. *Let your light so shine before men, that they may see your good works, •nd glorify your Father in heaven.* Shall that which should lighten others to he•en, be it self darkened? As *Naaman* said, 2 *King.* 5.11. I thought that he would •ome and do something; *strike his hand on the sore,* &c. So *Expectavimus opera, nil •anifestum nisi verba:* we look for deeds, but behold nothing but words. *Sanctum •dio, profanum video:* to mine ears he is a Saint, to mine eyes a devil. The King •nds an Ambassador to magnify his state in a foreign country, and he to contract •omething to himself, by penurious and dishonorable courses, brings his Sove••ignes Majesticke worth into question. When God put the Sun into heaven, he •ad him shine there: when he placeth a Christian in his lower or be, he imposeth •pon him an actual remonstrance of that which he meant him. Every Christian 〈◊〉 a Lamp that should shine to God's glory: all sins damp the light, continu•d wickedness puts it out: and then darkness internal must unto darkness •ternall.

Solomon says, *A wicked son is a grief to his father, and a shame to his mother.*•f a man nourish the son of a stranger, and he prove rebellious, the sorrow sits as •rre from his heart, as the offender is from his blood. When his own son dege•erates, the shame redounds to himself. If we belong to God's family, let us show •hat house we come of, not only by our liverie, but by our living. How do the •ivell and his limbs triumph at the falls of professors? the Saints are reproached, •e truth disgraced, and religion it self scandalised: this is to shame our father. The •lame shall be laid on the religion, whereas it is because men are not enough religi•us. Yea, our mother suffers for us, the Church is dishonored: and if any one •rotestant could be found a traitor, Rome would justify her many thousand treasons by that singular exprobration. His life is bad, therefore his doctrine is false, I confess, is a harsh *non sequitur:* yet will the world so conclude it: and it is a thousand times better that our good lives should prevent it, than afterwards be driven by our arguments to disprove it. We are but sory friends to God, that give advantage against him to his enemies. We beseech him to honor us in heaven, and he forbids us to dishonor him upon earth: how should men look to be advanced, by that truth they have disgraced! Preserve we it from malediction of men, and it shall preserve us from the malediction of God: let us vindicate the truth from present blasphemy, and the truth shall deliver us from everlasting misery, through him that is *Truth* and *life, Jesus Christ.*

To conclude; the Truth is not the less glorious indeed, but in the worlds estimation. It lies not in the power of men, or malice of devils, to disgrace the truth: for it shall shine glorious, when heaven and earth perish, and all her maligners subjected under her conquering feet, it is of the nature that God himself is; whose glory is not capable of any augmentation, nor passive of any diminution. He is said to be dishonored by our sins; to be magnified and glorified by our good works But let our works be good or evil, *still thou continuest holy. O thou*

worship of Israel, whether the Turks despise *Jesus,* or the Christians adore him; still he abides, *The same yesterday, and today, and forever.* Such is the immutability of truth: the pa•ro•• of it make it not greater, the opposers make it not less. As the splendor of the Sun is not enlarged by them that bless it, nor eclipsed by them that hate it. That thing which may be extended, may also be contracted: if it admit addition, it may 〈◊〉 suffer diminution: God and his Truth are liable to neither. Indeed the blessed vi•gin sung, *Luk.* 1.46. *my soul doth magnify the Lord.* This word may naturally seem to signify, *magnum facere,* to make great: but cannot there so be understood. God is so immense, that nothing can be added to him, nor taken from him. The 〈◊〉 may be multiplied, the earth swollen bigger, the heavens stretched out, hell enl••ged: but God is ever the same. There is nothing greater or more than Infinite. It himself he is neither magnified, nor vilefied, but in respect of others. When we blaspheme his name, we do what we can *vilem reddere,* to lessen his greatness: when we praise his name, we do what we can *magnum facere,* to augment his greatness. Because the former teacheth others to contemn him, the latter to admire him. So *magnificare* is only *magnum significare:* to magnify him, is to express him great let men be won by your good works, *to glorify God,* 1. *Pet.* 12. *qui mal•d••• Domino, ipse minuitur: qui benedicit, augetur. Aug.* Thy contempt of the truth may•s not it worse; but thyself: thy advancing it makes not it greater, but thyself better. Thererefore for *Mary's* giving *her soul to magnify God, God* doth *magnify her s•••e, Luk.* 1.49. *He that is mighty, hath magnified me.* It is not we that make free the Truth, but the truth that makes us free, *John* 8.32. *The truth shall make you free.* When we profess it with our lips, and confess it in our lives, the truth is not beholding to us, but we are beholding to it, that our testimony may be accepted. O•r grace is the Lord's glory: the more we are amended, the more he is commended. Thus we may cause the truth to appear greater in us, though it cannot be ma•e greater by us.

So contrarily, by the wickedness of their conversation, whose profession promiseth most holiness; the truth appears more inglorious to others, is no whit less glorious in it self. The truth is great and will prevail; and how big soever they look that blaspheme it, yet still *wisdom is justified of her children.* The Lord will always keep some Defenders on foot, that shall glorify the truth: it shall be strong enough in those weak and single adherences, to lay all the enemies on the ground. What hope was there of this event in *Martin Luther,* when he disliked only one point of Popery: the base prostitutions of indulgences in Germany? yet will that God (who glorifies his own power in the disability of his Instruments) by t••• one man vindicate the truth from the universal blasphemies of those apostate ti•••As *Beza* wrote of him, not without admiration.

Roma orbem domuit, Romam sibi Papa subegit.

Viribus illa suis, fraudibus iste suis.

Quanto illâ major Lutherus, major et isto;

Illam istùmque uno qui domuit calamo!

Rome overcame the world by her power, the Pope overcame Rome by his cunning; and *Luther* overcame them both by his pen. If we now shall wound that truth by our sins, which God hath sent to save our souls, no wonder if we perish by her forsaking us, that have lost ourselves by forsaking her, no, let us keep her, and keep her from unjust aspersions: let us bear her in our hearts: wear her in our lips, and rear her up in our lives that others may see, and our own consciences feel, we are the friends of truth. She hath made that proffer to the Romanists, that *Paul* did once to the Jews, *Act.* 13.46. The *Truth hath been first spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life; loe, I turn unto others.* Hither she is come, and by the mercy of God hath long dwelt; let us now leave off to offend her, lest she fly to others that will give her more honor and better entertainment. Woe were it to us, if the kingdom of GOD should be taken from us, and given to a nation that would bring forth the fruits thereof. *Matth.* 21.42. No, Lord give us hearts to love thy truth, that thy truth may love us: let her dwell with us while we live here, and let us dwell with her in heaven forever.

VERSE 3. For through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation doth not slumber.

THe Apostle in this verse makes a continuation of their sins, and a declaration of their plagues. They extend the thread of their mischief very long, till hell fire burn it off: and then they shall find that they have spun a fair thread. They broach *Heresies,* corrupt *multitudes,* sell souls, as *Merchants* do their wares; cozen men's consciences, color foul natures with fair words, *blas•heme* the Gospel, *deny* JESUS CHRIST; oh how constant and long-winded are they in their wickedness! But there is a *judgment,* an *unsleeping* judgment; a *damnation* that wakes while they slumber, and shall at last take them napping. The root of their noxious intentions is *covetousness;* that make them *Merchants,* they traffic in the bargain of souls; to buy them, not for CHRIST, but from Christ. Being once cunning merchants, they get *smooth tongues,* milking language: and like practitioners in that legal theeverie; embrace men in their arms, •nd laugh in their faces, while they pick their purses.

Their heart, tongue, and hand are employed in this project; all have their di•tinct offices, and they accomplish their duties. The heart dictates to the tongue, the tongue prepares the way for the hand. Their hearts *covet,* their tongues *flatter,*their hands *traffic.* They covet your goods, they flatter your sins, they sell your souls. The root is *covetousness,* the branches *feigned words,* the fruit *merchandise of men:* and there follows the axe of *Judgment* to hew them down, and the fire of *damnation* to burn them.

In this description of false teachers consider generally:

Their

- Prodition; *Through covetousness,* &c.
- Perdition; *Their judgment,* &c.

In their prodition or treachery against the Church, observe that the metaphor of merchandizing is used; wherein examine four concurrences.

The

- Traders, *False prophets.*
- Wares; *You.*
- Ground of Trafficke, *Covetousness.*
- Means of utterance, *Fained words.*

In theiir perdition or ruin, consider:

The

- Severity of it: *Judgment and damnation.*
- Vicinitie of it; *Lingers not, slumbers not.*

First, let me spend a little time upon the general similitude *(Merchandizing)* here used by the Holy Ghost. The calling of a Merchant is of great antiquity, and necessary use: the state of the world cannot well stand without it. *Non omnis fert ••nia tellus:* our northerne parts have no wine for the Sacrament; *Meshek* King of *Moah* was a Lord of sheep, *Hiram* had store of timber, *Ophir* was famous for gold, *Chittim* for Ivorie, *Basan* for Okes, *Lebanon* for Cedars: therefore there must be a path from *Egypt* to *Ashur.* Merchants are the feet of the world, whereby remote and distant countries meet together. Yet it is a dangerous profession, not only for wrack of life and goods, but also for wrack of conscience: which is not always made in their ships abroad, but too commonly in their shops at home. There be the quicksands of nimble fraud, and the rocks of perjury. Gaine is a busy temptation, and they can neither use measures nor balances, but the devil is at one end to do some office. The quest of wealth is dangerous: *Per bella quaerere, flagitium: per maria, periculum: per falsitatem, opprobrium: per agriculturam, vero licitum:* to seed it by war is injury, by falsehood ignominy, by sea danger, by husbandry honest and safe. I will not say with *Chrysostom; Tu qui Christianus es, fuge forum; ut nec f•cias, nec patiaris fraudem:* Come not near the market, for fear of deceiving, or being deceived.

It is a lawful calling, if it be lawfully used. No man is bound to stay at home: he may visit foreign countries, if either authority or necessity send him forth. A calling is a good warrant, and it cannot want danger to go unsent. But two things are to be weighed; who must go, and whither. Who; not a feeble and ungrounded Christian. Religion hath in it all statures, all strengths; children and men. Let a child or a fool be turned loose into the Apothecaries shop, that gallipot which looks fairest, shall soonest have their fingers, though there be poison in it. He that is unsettled, endangers his own infection, he had need be a resolute *Caleb,* that goes to view the land of the Canaanites. Whither; not a place of enforced blindness, and compulsion to idolatry: but where holy profession is free. Is there no tra•e allowed with

Heretics? Yes, but not with heresies. We may converse with men not with idolatries: civilly, not in religion: deal with them in the business of commerce, not communicate with them in their superstitious services. How hateful is a Bimmonite, pretending an upright heart in a prostrate body! Trade with their persons, not with their vices: traffic is allowed, not amity; not friendship, b•• peace.

All company with unbelievers or misbelievers is not condemned. We find a *Lot* in Sodom, *Israel* with the Egyptians, *Abraham* and *Isaac* with their *Ab••lechs;* roses among thorns, and pearls in mud; and *Jesus* Christ among Publicans and sinners. So neither we be infected, nor the name of the LORD wronged; to converse with them, that we may convert them, is a holy course. But still we must be among them as strangers: to pass through an infected place is one thing, to dwell in it another. The earth is the LORD'S, and men are his: wheresoever GOD shall find the merchant, let him be sure to find GOD in every place.

Howsoever, it is a profession not without great danger of iniquity, it is a hard thing to keep sin out of trading. *A Merchant shall hardly keep himself from doing wrong?* and the very name of it doth in the common dialect *Male audire,* sound unhappily: when to be a deceiver is said in a phrase to play the Merchant. Nor is the suspicion of it without all probable ground; for the world hath had trades-men in a continual jelousie. I do not derive merchants from so wicked a patron as *Mercury; Expertos furandi homines, hac imbuit art Mercurius;* says the verse. But certainly our Savior would have found another name for buyers and sellers in the Temple, than *Thieves;* if to buy and sell had been of so clear and innocent a consequence. But our customers (say they) are either acquaintance or strangers. If acquaintance, they come in love, and our affections keeps us from deceiving them. It strangers, we lose our trade in losing our credit, if we deceive them. But alas, what do men talk of acquaintance and love, where coveteousnesse admits of no friend but gain? And for strangers, they are soon forgotten; you think never to meet again, till you meet in heaven, or meet in hell, desire of profit in over-prizing, pride of wit in over-reaching; these are the principles of brokery, that foul the fairest merchandise.

Such a conceit in a Pasquil I have read, where bringing in the states of the world, he appropriates cussenage to the merchant. He placeth together *Charles* the fifth and the Pope reconciled. To them comes kneeling a *Husbandman,* saying, I *feed* you two. To them a *Merchant;* I *cozen* you three. To them a *Lawyer;* I *rob* you four. To them a *Physician,* I *kill* you five. To them a *Divine;* I *absolute* you six. But of all sorts of merchants, two especially would be whipt out of the State; Merchants of time and Temple. Such as fell time, which is God's fee-simple: and such as sell Tythes, which is Christ inheritance. For us, let us only be mercants of Christ: the kingdom of heaven belongs to such a *Merchant,* as will sell all he hath to purchase it. Of all purchases, let us buy Jesus.*Vilem se vult aestimari Christus, ut ab omnibus ematur.* Be thou never so poor, Christ will sell himself unto thy soul.

1 The Trades-men or Merchants are *False Teachers.* Christ came into the world to buy souls, and he paid a dear price for them: not silver and gold, and such corruptible things: but the dear blood of his immaculate heart. All his Ministers level their courses at the same end, to buy souls for Christ. The price they pay for them, is their labor, vigilancy, prayers. They

break their sleeps, spend their spirits, consume their bodies; suffer infamy, poverty, misery; and yet think all nothing so they may purchase one soul. No Usurer was so gripple and pinching for moneys, as *Paul* was for souls. He had a bank in every place; in *Macedonia, Antioch, Ephesus.* 1 *Cor.* 16.8. *I will tarry at Ephesus until Pentecost.* Why? *Because a a great door and effectual is opened unto me:* there is a market of souls. *I must to Jerusalem:* Why? to purchase souls.*After these,* he takes God to witness, *he did greatly long in the bowels of Jesus Christ.* We have a *Depositum* with God, God a *Depositum* with us. Our *Depositum* with him is our own soul. I know he will keep that I have *committed* to him. There is *laid up* for me a crown of righteousness. His *Depositum* with us is the souls entrusted to our charge. If the depositary do not return what he may, he is the son of death. Take heed to the flock whereof the HOLY GHOST hath made you overseers, to feed the Church of God which he hath bought with his own blood. The whole verse is a purchase, you shall see the good Ministers part in it. The seller is God, the buyer CHRIST, the thing sold and bought, the Church; the price paid, Blood; the great Steward of this purchase is the Holy Ghost: the overseers, and lookers to it, are Ministers and Pastors. Some are two lasie, not *Tendentes sed tondentes:* others too busy, *contr•tendentes:* good *Pastors* are *superintendentes,* and good hearers *attendants.*

God doth not impose on us a purchasing price, that is for Christ: nor a converting power, that is for the holy Ghost: no more than one man can make another; creation is for himself. *Paul* says not *Plus profui omnibus,* I have profited more than all: but *Plus laboravi omnibus, I have labored more than they all.* God judgeth us not by the souls we have converted, but by the pains we have taken. He will not call us to account for his own work, which is to convert souls. A great Patron who is now gone some whether, was wont to say when a Minister petitioned for a living. Can he make the drunkard sober, the covetous man liberal, the malicious charitable, then he shall have it freely; else not. But if God should give us no reward, unless we converted you, woe were to us. *We would have cured Babel, but she would not be cured.* We can so far testify; we would have saved you, but you will not. Ask your souls; *Who hath believed our saying?* Still we preach, and still you continue the same. Nature is bountiful though men slight it. Flowers grow though nobody gather them, rivers run, springs fill welles though none drink of them, we do good, though we be neglected. Indeed our preaching something shortens the horns of sin: though we cannot dissuade men from swearing, yet we get them to forbear it at the Church, in holy services.

Thus we desire to buy you for Christ, these seek to sell you from Christ. The Gospel speaks still of Christ's buying; *ye are bought with a price.* To sell that he bought, is to cross the proceedings of Christ. *Venditor hominis occidendus;* it was God's law.*If any steal an Israelite, and sell or make merchandise of him, that thief shall die:* though he sold but his body: what shall become of them that sell his soul and that not to man, but to Satan? God complains by the Prophet *verdunt populum meum;* as the brethren sold *Joseph* to the Ishmaelites: little did those m•rchants know what a treasure they had bought. As *Judas* sold Christ to the Jews for; o pieces; poorly did he value the peni-worth. Thus they sell men to sin, little esteeming the price that a soul cost. The prodigal selling out his inheritance by parcels; now a part and then a part: a friend told him that he never knew the price of it; his progenitors paid dearly for it. His lands being gone, he sold his goods; being asked what he would do at the last;

answered; I will sell myself. When they have sold you, they will sell themselves after you: as Judas having betrayed his master, betrayed himself. They shall pay dearly, for that they sold basely.*When he had not to pay, his Lord commanded him to be sold, his wife and children, and all that he had, and payment to be made.* His principal Jewels must be sold for satisfaction. Haply the wicked would part with his wife and children without pity, if he might so scape himself: nay, himself also must be sold, that the Justice of God may be satisfied.

2 The wares, you; your estates, your liberties, your lives, your souls. They set up a mark of holy things, and with their impostures fiill their purses. As *S••• Magus* so wrought upon the mad Samaritans, that by selling them to the Devil he stuffed his coffers with the treasures of blood. And *mark* his scholar so bewitched the noble women, that they sold their husbands to buy their sorrows; as *Ire••* writes. Of this branne are the Romish merchants, whom we may see in this Text as pointed out by the Apostles finger. Their main doctrines are points of merchandise: wherein the Devil is beholding to them; for they are content to enrich hi• with souls, to enrich themselves with moneys. They enlarge his dominion in hell, to extend their own possession on earth. What is their auricular confession but a trick of merchandise? A man must confess all his sins, or, have none of them pardoned: well, he hath disgorged all the crudities of his stomach, what then? Then must he make satisfaction according to their prescription. You are content to buy out a pardon: yes, what must I pay for it? you shall give such a sum of money to such a Church; so much land to such a College: such a pension to that Fryerie. Here is a cunning traffic, a market made to purpose: thus they increase their revenues through all Europe. Their distinction between the fact and punishment, is a merchants doctrine: the fact may be remitted, the punishment retained, what then? O here creeps in Purgatory, a milder fire than that of hell, to eat out the penalty hereafter; what profit's this? Yes the Pope is Lord of Purgatory, he keeps the keys, which he will never turn without a round fee. Indulgent he is to them that will pay, either for merits of others, or masses of their own. This painted fire in his parlor, maintains the material fire in his kitchen. Thus are the people sold, for who would not empty his purse to escape that burning? Yea, if he be rich, and have any charity, he will pay the fees for all his friends, and release them out of prison. Still the Priests laugh, how for maintaining a jest, they get money in good earnest.

Their forbidding of marriage to many degrees of men, is a pretty trade of merchandise. When they on purpose forbid them, that they may dispense with them. So still the more prohibitions, the more dispensations; and the more dispensations, the more accumulations of treasure. The truth is; Policy hath quite eaten up their religion; and to make themselves great, they care not for making themselves or any other man, good. *Roma dat omnibus omnia dantibus.* The foundation of the Popedom was laid in pride, the building set up with rapacitie, and now it is kept in reparation with tyranny. The Pope is *Pontifex Maximus; si non doctrinâ, tamen pecuniâ maximus. Paul* says, *I have coveted no man's silver or gold:* but with them, no Penny, no *Paternoster:* they covet your gold more than yourselves. *Paul* says,*we seek* ⟨◊⟩ *yours, but you:* they seek not you, but yours. They sell men's estates to beggary, their freedom to slavery, their lives to treachery, their souls to danger of perdition.

They sell you.] An evil Pastor may sell his flock three ways; by flattery, by heresy, by silence.

1 By flattery; he that encourageth a man in his errors, sells him for his own gain. *Magnus laudator, magnus adulator.* These are they that sew pillows, where they should quilt thorns: that proclaim peace instead of war; that skin ulcers with lenitives; and say *omniabene,* when God sees and says, All is stark naught. There is a faithful zeal required in ministers, but it hath many hindrances. Such are affection; when Parents (not unlike *Zaledicus*) put out one of their own eyes, that they may not see their children's faults. Corruption, when they are guilty of the same sins. The people argue thus; such a Preacher taxeth many sins bitterly, but you never heard him find fault with usury; therefore certainly it is lawful. Fear of great men; who like mules kick when they should suck. Bashfulness; which is in a woman a great virtue, in a Preacher a great vice. Now this boldness must not be without meekness. If a man be fallen, *restore him with the spirit of meekness.* The original implies; put him gently into joint again. Some are over-bold; that send much talk out of their mouths, before discretion come •nto their heads. *Nihil ignorantiâ verbosius.A fools voice is known by multitude of words.* Impudent speakers are like the gaping oisters; when you open them: either they stink, or there is nothing in them. *Qui dicit se nescire quod scit, ingratus est: qui •icit se scire quod nescit, temerarius est.* He that professeth ignorance, and hath know•edge, is culpable of ingratitude: he that professeth knowledge, and is ignorant, is guilty of a proud rashness. There is a difference between a dumb dog, and a •arking cur.

Many have too cowardly spirits, a *John the Baptist* were now a great miracle. To do well, and hear ill, is the fate of greatness: but to do ill, and hear well, is the fault of greatness. Envy follows upon Justice; therefore often doing well is made to hear ill. But flattery waits upon unrighteousness; therefore doing ill is made to hear well. *Tell my people their sins:* there is no greater contradiction to that charge, then to conceal men from themselves; or in a false glass to show them their own *faces.* He that forbears to tell the people their sins, doth not forbear to sell their souls. I could say something to them that control the ⟨◊⟩ freedom of Ministers.*Prophesy no more at Bethel.* And indeed greatness carries too strict a hand over some; that they are fain to run at their stirrops, and come in at the least rebuke. They are mussled for barking, and dare not quest; but like silent setters, hear, and see, and keep counsel. This is miserable, when the Preacher must stoop at the Pulpit door, to take measure of the people's feet.

2 By Heresy; broaching schisms and factions, and erroneous opinions: as it were feeding the people with bones, or rather with poisons, instead of wholesome meat. The Apostle speaks of such, not with malice and contempt, but with sorrow and tears:*I tell you of them weeping.* They so fill their hearers heads with crotch••• and scruples, that they run about like frantickes, and cry down all plain-so•• with their divisions. He that dissolves your union, and breaks your peace, do•• what he can to sell your souls.

3 By silence. The advocate that ought to plead, betrays the cause by his voluntary silence. The watchman that doth not ring the alarm bell at the appro•ch of danger, betrays the City to the enemy. If the Minister hold his peace, when ⟨◊⟩ sees Satan in the •arket bargaining

for souls; he doth as it were make merchandise of them, and take money for them. I grant that as *Demosthenes* had a great see for his silence in a cause, so many have gotten preferments by rarity or rather nullity of Sermons. I envy not their purchase, nor desire a partnership in their merchandise. The Lord keep me from selling that by holding my peace, which he bought by dying on the Cross. I will sell any riches to buy a soul, I will never sel a soul to buy riches.

1 *They sell you.]* Perhaps they bought you first, may they not then sell you? If they bought you dear, would you have them sell you cheap? *vendere j••• potest, emerat ill prius.* One might buy a benefice haply of some unsanctified Patron, (for no hallowed man will sell hallowed things) and will that merchant live by the loss? But to buy is Simony, to sell is Sacrilege. Christians are the Lord's proprieties, sanctified and set a part from the world, for himself. He that sells them, is guilty in some proportion of *Judas* his merchandise, when he sold CHRIST himself.*He went to the chief Priests, and said, what will you give me* &c. First, against the custom of the market, he did not tarry in his shop or stall, til customers came to cheapen and buy: but he went to them, like a pedlar that had no standing; he sought chapmen, exposing his wares; quite contrary to the reason of modesty, which observes that proffered ware stinks. Thus do these merchants, keep no markets nor ware-houses in public, but run up and down to get trading for souls.*Quaerunt emptores:* as their master, that *Seekes* whom he may devour. Many a cursed Patron and pattern of Atheism, holds a Benefice vacant in his hands, till he hath sounded many chapmen with a *Who gives more?* And then if *Bala••* Ass can but dung him silver enough, he will sell him all the souls of the Parish, yea, they are worse than *Judas:* he came to the Priests with a *quantum dabitis,* he set no price on his commodity, but left it to the buyer: not, thus much you shall give for him, or not have him; but give what what you think good, make your own match. But these Patrons set a precise rate on their livings. Thus much you, shall give: it is worth a hundred pound a year, and I will have three years purchase for it; and yet say that I use you kindly: for such and such have taken 〈◊〉 , seven, nine years purchase for their mere donations. Yea they are craftier merchants than *Judas:* for it is probable that he had neither ready money, nor good assurance: but these will be sure of their moneys before hand, or, else a good pa••e. And let the best Preacher in the Land come at such a season; *Si nihil attuleris,* God be with you, *Homer.*

2 Thus are the poor souls that CHRIST died for, sold into the hands of ignorance or impiety: for neither learned nor honest men will be the buyer of sacred things. But when *Judas* is the patron, *Simon Magus* must be the priest. Yea *Judas* is overdone by these Merchants: he sold CHRIST but once, and thought that once too much: these sell him often, over and over again. As one of them thanked God, that he had turned over three Incumbents in one benefice for his time; but he was a Popish one, as it is said. Now the chapman that buys this, purposeth to sell it again and to make a commodity of the sheep's wool, whatsoever become of themselves. Like the Wolf, who sucks the ewe, while she is a little one, and devours her when he is grown a great one. *Nutritus per me, sed tandem saeviet in me.* But let this be spoken to the horror of their consciences, that make merchandise of the Churches endowments. Such a patron shall find it hard enough to answer for his own soul: but to have the blood of so many souls required at his hands, it is a question when he comes to hell, whether *Judas* himself will

change torments with him. It is horrible and would make any heart shudder and tremble to think, that poor people bought and sold on earth, should lie blended in torments with their Patrons and Priests; cursing the one for selling, the other for buying their souls.

They sell you.] You are private persons perhaps, and this Text concerns not you. Yes, strongly in another sense. Beloved, we sell not you, but you sell us: the Pastor doth not make merchandise of the flock, but the flock of the Pastor. Our hand is against every man, and every man's hand is against us: our hand is against your sins, and your hand is against our livings. There is no fraud or cussenage that less troubleth your consciences, than that whereby you rob the Church: yea this Sacrilege is held an action of Justice. While you had leaden Priests, you paid golden tithes and were than persuaded, that blasphemy and drunkenness were tolerable sins in respect of sacrilege. But now those that in your own consciences teach you the true way to blessedness, you will be sure to make exemplary subjects of poverty and miserableness. You were then glad to lick up the dust that fell from their feet (no whit beautiful:) we are glad to pick up the crumes that fall from your superfluous tables. It is the pride of this sacrilegious city, that the Minister be always the poorest man in the parish.

I do not think it a curse upon us, (as it was upon *Eli's* house: to beg a Priests office for necessity sake; that they might *eat a piece of bread*) for we have learned to want: and it is a• small matter to fast a day, that we may feast the whole year, in heaven forever. But it is a curse upon yourselves, of your own begetting: that you may perish in your incorrigible sins; while the poor Minister must not dare to reprove his rich benefactor: if he do, he is sure the next quarter to lose his benevolence. *Luther's* observation is too true; so soon as the Gospel revived, money grew dead. Ministers shall not be both wealthy and faithful: rich and not true, or true and not rich; both together were a miracle.

It is Satan's policy, that they who maintain the truth; should not have to maintain themselves. I know that some Divines, transported with God knows what, have refused the positive and unquestionable rites of the Church, to feed upon arbitrary contributions wherein they are more foolish than those Friars, that have made themselves voluntary beggars. I know that they would retract it now, and shut the door when the steed is stolen. Repenting too late that they have betrayed the LORD'S Inheritance into the hands of impious tyrants: who laugh at the poor Minister, when he comes to beg a straw of his own sheaf. this fanatical opinion is not quite dead, we have had such transportive furies amongst us; who would persuade all Preachers to live upon benevolences; in confidence of their own merits, and popular approbation: for so they hope the biggest share would fall to themselves. But if we appeal, as Bishop *Grostead* did from Pope *Adrian* private, to Pope *Adrian* public: or as another, from his passion as *Clement,* to his Holiness as *Peter:* so from them then out of their wits, to them now come again to themselves: we shall find it concluded, that it is better for Christ to keep his inheritance in his own hands, than to stand at their curtesies: who had rather there were no Gospel nor Preacher in the world, than that their Heir should want a Parsonage.

That the Altar should have maintenance for her servants; none but those w•• would give sin a pasport to offend, can deny. *Let him that is taught in the w•rs• communicate unto him that teacheth in all his goods.* To go close home to that place or, to bring that place close home to your consciences; would appear harsh to the•e times. If any man does not communicate, *God is not mocked:* you see how it fall• and I fear it falls heavy on many amongst us. Make *him,* not them: you hear ••ny, one is your Pastor; make *Him* partaker. Some will give little to their o••e Minister, but somewhat to another of their own humor. He can tickle their he•• with crotchets, bring into suspicion the integrity of Church Goverment, discre•• their poor Pastor. I will tell you one mark of a Fox though a Puritan, yet a P•ritan-fox: such a one as disgraceth your own minister, that he might get you 〈◊〉 heed him, and feed him. If he were a *Paul,* he would never suffer the to do *Pe••r* any wrong. If he were a good Teacher, he would never teach thee to injure thy own Minister. *Let him communicate.* Pastors have tithes, that they may have a fellow-feeling of the people's loss, and fellow-comfort in their increase. Th• the Priest so well as the merchant might pray to God in a storm, and praise him i• a calm: both alike depending on God's providence. I know they should do so howsoever, but we are men not Angels: the wisdom of God thought it fit by a portion to encourage us.

I know that nothing is more enviously grudged, than the livings of our Clergy. The Gentry hath gotten near upon three parts of the spiritual maintenance, and left the Church but one quarter: and yet they could eat her with salt for having so much. The Levites under the Law, besides their Tythes, Offerings, First-fruit•s, Sacrifices, Vowes; had 48. walled Cities, with large Sub-urbes for their Catt•l, large glebes to plant and sow in; when as their whole Land was not so big a• England. Now men think it arbitrary; at their choice whether they will give the Minister anything or not. You shall have a civil libertine give a Commissary more for a license to eat flesh in lent; than to his Pastor for feeding his soul all the year. But thou sayest, I give him so much as the Law allows: but the Law must needs leave something to the liberty of thy conscience, to be answered in a higher Court. Wilt thou perform no more duties to God or man, than human Law can ex••rt from thee? If we should preach to you no more Sabbath days in a year, than the Law doth exact at your hands; you would think we dealt injuriously with you. *Who feedeth a flock,and receives none of the milk?* You partake Preachers goods, and shall not they partake your goods? You must not only give an ear, but an earering: not only put on their wedding Garment, but also give them garments to put on. You have read how villainously the *Ammonites* entreated *David's* messengers cutting off their garments, &c. We are Messengers of the Son of *David,* but 〈◊〉 Son of *David* send us not to such *Ammonites,* as will do us no more good, tha• stripping us of all we have. *Nehemiah* complained, that in his time, the Levites fo• want of maintenance, were fain to leave the Temple, and follow the plough. *Luther* says, this was the cause why the Clergy invented such points of superstition, as were advantageous to them: Prayer for the dead, Indulgences, &c. This was not for the people's souls, but for the Priests bodies: not for Piety, but for the belly. As *Ahasuerus* said of *Haman;will he force the Queen before my face?* So may Christ say of these Sacrilegers; Will they force my Church before my face? If the buyers and sellers in the Temple deserved whipping; certainly the buyers and sellers of the Temple deserve hanging.

Who knows whether they therefore scape con••ction here, that they may have the greater damnation hereafter!

Men would have fire kept in the Sanctuary, but allow no fuel: they would have the lamp burn without oil. To take away the provant from the Army, is 〈◊〉 betray it to the enemy. In darkness they did strain it, now they restrain it. •he world thinks we can live like *John the Baptist,* by miracle; who was in his diet, •abite, carriage, indeed a miracle. *Liceat dicere miraculum fuit,quamvis miraculum •cit. Offer to God,* saith the Psalmist: instead of this *Offerre,* this common course is *•ferre.* He that will be a voluntary minister, must be content to be a necessary beg•r. So the mendicant Friar told the woman of her three sons fortunes: that •he should be a thief, another a homicide, the third a beggar. Which for a second •mes he would teach her how to prevent, or, at least so to qualefie their fates, that •ey might retain their trades without danger. He that shall be a thief, make him a •awyer: so he may steal by Law. He that shall be a homicide, make him a Physician 〈◊〉 he may be rewarded for killing. He that shall be a beggar, make him a Priest, a •yar, so he may beg by authority. God hath made their profession honorable, •e world hath made their condition contemptible. Yet they bring saving truth in •eir mouths, which the Lawyers cannot say. A Divine can say, this is true Divi•ie; a Physician can say, this is proper physic: what Lawyer can say, this is •ue Law, and I will warrant it? yet we reward the latter, and disgrace the former. •our state be questioned, we go to the Lawyer for counsel; thank and fee him. Be•g sick we send for the phycisian, credit, thank, and pay him. We send for the •riest, but neither reward, nor so much as thank him, for we hold it his duty. How •rely hath the minister the tenth of the others fee! yet we falsely say, that we pre•rre our souls, before our estates, or our bodies.

Thus you *sell* us; and what is the event; with the price which Sacrilege takes •r the Churches of Christ, is purchased a field of blood. A field of blood indeed, 〈◊〉 bury their own souls that thus merchandise, and many thousand innocents that •re the chaffer of their cursed bargains. The end of all these merchants always •ath been, and always shall be fearful. For *Magus* the father of them; he presu•ing in a public theater at Rome to fly up into heaven, caught such a fall that he •rake his legs, say some. That he who attempted to fly, was not able to walk: *•t qui pennas assumpserat, plantas amiserat.* Nay, this bold adventure broke his neck,•y others. *Felix* the Devils darling died vomiting of blood. In a word, none •at ever robbed Churches, and merchandise, holy things, to fill their own purses, •r, fulfill their own humors; but they were overtaken with some horrible judge•ent. As the Eagle that took a piece of flesh from the Altar, but a hot cole with•l that set her nest on fire. And if the rest do so perish, no good Christian will la•ent. If they be made like *Oreb* and *Zeb,* that say, *Come let us take to ourselves •he houses of God in possession,* we shall not mourn: yea rather, *our mouth shall be filled •ith laughter, and our tongue with joy.* GOD of his infinite mercy forgive Eng•ands ingratitude in this kind: and grant that the burning Lamps in our Tem•les may be supplied with sufficient oil, that the light of Israel go not •ut.

3 *Through coveteousnesse.]* This is the ground or motive of their traffic. It is •rue of every schism, what was said of *Lucilla's* faction, with a little inversion. Anger bred it, pride foster'd it, and coveteousnesse confirmed it. Here indeed, pride •halengeth the uppermost seat: it is a

high and audacious conceit, which scorns •o go in the common path, that begets it. Anger and impatience of contradiction •urseth it: and what it cannot maintain by reason, a feminine testynesse shall out wrangle. Coveteousnesse binds it up with the in dissoluble knottes; while the sweet•esse of private gain (not unlike our Monopolists neglects all public good. But as •t is the humility of the best judgments, to apply their studies to the confirmation •f received truths: and the meekness of blest understandings, to disaffect singu•aritys: and the charity of Christian teachers, rather to be losers of their own, •han extorters of others, or, to press and oppress the unripe grapes unwilling to yield their juice. So false hearted schismatickes, to do themselves profit, undo they care not whom. Let their bodies famish, and their souls perish, so their own state may flourish: building up their Jericho in the blood of all their spiritual children.

This sin of *coveteousnesse* is iniquity in all men, blasphemy in a Clergy man. As our doctrines are, *Thus saith the Lord:* so our lives should be, (if not like God, for who can match the sanctify residing in that pure essence?) yet like men of God. The titles we bear, the office we sustain, the person we present, the nearenesse 〈◊〉 our calling to that absolute Integrity; are remembrancers unto us that we be not *covetous.* We are men of God, and *Oh thou man of God flee these things:* the Apostle insists there upon coveteousnesse. God is a God of knowledge, and of inco•ceiveable holiness: therefore the *Vrim* and *Thummim,* the light of knowledge 〈◊〉 conscience must be upon the breasts of his *Aaron's.* The Minister is to the people, as the body is to the shadow: if the body stoop to the earth, the shadow will 〈◊〉 be upright toward heaven. Our master is in heaven, not on earth: our doctrine is from heaven, not from earth: our directing Spirit is of heaven, not of ear••• and shall our conversation cross all these, and be of earth, not in heaven?

There is no fault in a Minister like coveteousnesse; because there is no sin reigning in the world like worldliness. We may spend our spirits, and preach our he•• out, to dissuade men's affections from this world, if we embrace it ourselves, they will never believe us. When a Preacher, as if he had lost all his former time sp•• in learning, and were now to recover it by a preposterous imitation of the hungry•• mucke-eaters: gives over himself to that as most precious, which he bids other 〈◊〉 give over as most superfluous. Men now hearing his Sermons will think his doctrine possible to be taught: but seeing his life, they will think it impossible to •e kept. What scholar is not ready to imitate his Masters exercise? There is nothing farther from heaven, nothing more unlike our maker, than worldliness. It 〈◊〉 observable that those creatures which are nearest the earth, are most busy in ho•ding: those more remote are less careful. What an abundant provision makes the Ante, which is a creature housed in the earth! The birds of the air that fly next heaven, neither sow nor reap nor carry into the barn. How unnatural is it, th•• they who by their vocation are next heaven, should yet by their conversation be f••thest off. How confidently doth the Apostle draw on their affections, upon ••s known unguiltinesse of this sin?*Receive us, we have wronged no man, we have ••frauded no man,* &c. Receive us in understanding, obedience, charity: Why? though we rebuke sin, yet we have *wronged* no man in his reputation. Though we preach mysteries, have *corrupted* no man in his conscience. Though we receive our own• dues, we have

defrauded no man in his state and condition. False teachers are otherwise minded;*subverting whole houses, for filthy lucres sake.* As Physicians given sick men potions, that themselves may live: so all their conceptions are others consumptions. *Their mouths shall be stopped,* saith the Apostle; if not with the ha•d of human authority, yet with the fire of hell. They are such as the Psalmist describes. *Their tongues walk against heaven, therefore the people turn in unto them, and th••• suck they no small advantage.* But he that *warreth, entangleth not himself with the •ffaires of this life. Clericus in oppido, piscis in arido:* what should a Priest do in the worlds market, or a merchant in the Lord's pulpit.

This vice of *coveteousnesse* is an epidemical disease, the grand *Cair* of misch••fe, the metropolis of wickedness, an universal plague that hath infected all cond•••• of people. Therefore albeit the point here do centrally concern the Church, ⟨◊⟩ such as have negotiation in ecclesiastical business; yet circumstantially it fetch•• in all. One moved CHRIST to persuade his brother to a division of the Inheritance with him: and *He said unto them.* After he had given him his errand, he •cted his speech to the whole auditory, which is said to be an innumerable multi••• of people, treading one upon another. So *Luk.* 13.22. *One said unto him, He s••• unto them;* applying and amplifying his doctrine to them all.*What I say unto you,* ⟨◊⟩ *say unto all.* Some sins are peculiar to some vocations, as to the Magistracy or ministry alone: other to some conditions as to the rich or poor alone: but this •estilence is incident to all.*From the least to the greatest, everyone is given to covet•usnesse.* But because most men are like bashful guests, that will fast for want of a •arver; that office falls to me here: to cut everyone a morsel of this dish; which •aply may be against his stomach, but let him well digest it, and his soul will bless ••e for it.

Now according to the rule of discreet and well disposed charity, let me begin ⟨◊⟩ home, which is the heart of my Text. In the reproving of this sin among o•hers, God hath used to begin at his own Sanctuary. Let not us, that bid men ••oke upward, cast our own eyes downward. They will think that we abuse them, •hen we call them from the world, as *Elisha* did the Syrian Army;*This is not the ••ay, nor is this the City:* like Foxes dissuading other beasts from that bootie, which •re mean to make our own. God and Mamon are two contrary Cures, we cannot •erve them both. Some have dispensations for cures distant many miles: but no Court of faculties can dispense with this: for they are so remote one from the other, •hat heaven and hell scarce exceed them. *Thou man of God flee this.* We find*Men •f the world,* and*Nations of this world;* they *seek after these things:* but this *(Man •f God)* opposeth those: *Paul* says not as at other times, *O Timothy;* but *O man •f God:* it becomes not the men of God, to be men of the world.

Let me also reflect this point upon the Impropriators of Ecclesiastical rites, be•ore I leave the Church. Whether they be Popish, that steal away our portions, to •ive them to the Romish Emissaries: who suck their bloods, as they suck our •louds; and laugh at them, as they laugh at us. They fat the rich epicures of Rome, •nd grudge *Lazarus* their very crumbs. Their conscience serves them, that God's Ministers should want maintenance, rather than their horse-heels shall want litter. •r whether they be Puritans, or anything, or rather nothing, (to speak most fa•ourably of them) men without God. How unpossible is it that they should not

pe••sh with that covetousness, which hath been the perishing of many souls? They •ill have the Tenth of their neighbors estates, let their salvation go whither it will. They will sooner lose their lives than their livings; as an Impropriator once •ebelliously and traitorously spoke, when mention was made of the Kings willing•esse in their restitution.

That which the bad servant spake to his good master wickedly;*Thou reapest •here thou didst not sow:* may be charged upon them justly; do they not reap •here they never sow? It is we that sow spiritual things, and they that reap our •emporall things. They thrust their sickle into our harvest: making that profane, which God hath sanctified to his Ministers. Putting an Egyptian trick upon the world; to take away our straw of means, and exact our number of brick, in preaching and hospitality. We are put to labor in our ministry, to the care of getting •read for our family: while they look on us with scorn, laugh at us with contempt, •nd domineer over us with pride. Men dissolutely proud, inordinately avarous, un•erviceably idle, are entered on the means of honest laborers. What if the Churchmen in those former times were corrupt in opinion: must their maintenance be gi•en to those that are ten thousand times more corrupt in conversation? This were as *Cominaus* writes of the French King; who having a Gallant in his army that cow•rdly ran away; he took all his offices from him, and gave them to one that ran •en mile further than he. Mean time, that curse which every eye sees upon the •redecessors before them, will continue upon themselves and their posterity •fter them; so long as the spoilers of JESUS CHRIST be found with •hem.

For the common defrauders of our poor remaining dues; as they swarm like •ocusts over all the Land; so their principal borough is this principal City. For men that most plainly and impudently defraud their Pastors, of all places in England commend me to London. Honest, honest pharisies, you are too good to l••e hear; for you pay just tithes! You would be such an example of equity, that some would quickly trounce you, and teach you to be such a president. *No• ig••• cano:* some would, and dare not, publicly render their legal dues according 〈◊〉 to bond of their conscience, for fear the City should punish them. They h••e found out busy Lawyers, to question the tenure of tithes, by what right they a•• due: and some are cunninger in this point, than in the fundamental point of salvation. But who examines by what right Impropriators hold the Churches maintenance! Let that case be disputed in the Court of Conscience: and if God de•••mine on their side, we have done, much good do it them. Let God say what he will, *Thou shalt pay me the Tenth;* they have a trick to withhold it: but the Devil ha••• trick beyond them. And howsoever they have wit to fool their innocent mother; they shall never beguile their Almighty Father; who hath*eyes* 〈◊〉 *flame of fire.* The book whereby man's Law judgeth the Church, and the boo•• whereby God's Law judgeth them; have infinite difference. All this obstinate •posing the truth, is for covetousness and ambition. *Paul* proves *Melchised••* the *better man,* because *Abraham* paid him tithes. Therefore by Saint *Paul's* argu•ent. Lawyers are far better men than Ministers; because men are fain to pay them the tithes, due to the Ministers. *Simon Magus* is now justified: Sacrilege hath f••• a Christian patronage. And men of God look to yourselves, the Ammon•tes 〈◊〉 took away half your apparel before, now they have a warrant to turn you 〈◊〉 naked. Mend them O Lord, or end them: let them be converted, or*confou•••• that hate Zion.* Let them be as the grass

upon the house tops, which withereth before it groweth up: whereof the mower filleth not his hand, nor he that bind•• sheaves his bosom, neither do they which go by say. *The blessing of the Lord* ⟨◊⟩ *upon you.*

For the Patrons of Church-donations, too many of them have so locked up our livings in this hutch of *covetousness,* that they cannot be unskrewed without golden key. They look to the gifts of the hand, not to the gifts of the he••. One would think that *Judas* his halter should make them afraid of *Judas* his question; *what will ye give me:* what will you give me? Satan gave him a rope. Take heed, lest while you ask the same question, God do not suffer you to receive the same answer. That sin made *Judas* a thief, and it makes you no better: a•• what can a thief look for but a halter? We find other merchants selling pearls, and purple, and scarlets silks and but these sell also*the souls of men.* Curs•• merchants that traffic in the blood of souls. These bring into God's Sanctuary, instead of *Levites* to devide the word *Gibeonites* not worthy to divide wood. ••t seeing they are content to venture themselves upon God's vengeance, I leave the•• to their Judge.

This sin is not here confined: *Covetousness* in diverse others, thought it do ⟨◊⟩ make merchandise of men's souls, yet of their estates. Bribery in officers which is a *Burning sin. Job.* 15.34. It is one of those three, that are called *mighty s•••• Am.* 5.12 They sell a man and his heritage; they are very thieves, *Esa.* 1.23. Why *Thieves?* because they *Love gifts,* and take bribes for the widow and fat••less. They are thieves, not for taking purses in the high way, but bribes in their chambers. *Hos.* 4.18. Their language is *Give:* and the thieves is but, *D•••.* Now what is the difference betwixt, *Give* and *Deliver;* yet often *(Give)* walk•• chains of gold, while *(Deliver)* lies in chains of iron. Evil men in the places ⟨◊⟩ judicature make merchandise of the poor: while they spin one cause through••• three generations. Like Surgeons that keep the wound raw, to draw out of it ⟨◊⟩ more money. That often the recovery of a man's right by Law, is as dear as if ⟨◊⟩ had bought it by purchase. Corrupt lawyers are also merchants in this trade of *•••tousnesse,* and selling of men. ᵖ *Absalom's* tongue is in their heads; that says to all •ents; *Thy cause is good:* so he stole away their hearts, and these steal their esta••s. The buyer says of a good commodity with less sin, *It is naught:* than these speak of a naughty cause, *It is good.* Let them meditate the objection of *Joash;Will ye plead for Baal?* But they do it out of a good mind, to fifth out the truth: yes, as *Judas* did, (according to the heresy of the Cainites, as Saint *Augustine* relates it) that betrayed Christ out of a good and honest mind, fore-seeing the infinite good that his death should bring to the world.

All oppressors are free of this company of Merchants; they also sell men.*Thou fool:* God lays the imputation of folly upon him that hoarded but his own abundance. Whereupon *Augustine* infers: if he be a fool that lays up his own goods, *vos invenite illi nomen qui tollie aliena;* find out a name for him that extorts other men's. What name? *Eccl.* 3.18. It is found; they are *beasts.* What only *Kine? Am.* 4.1. No, they are not so kind beasts: but Lions and Wolves, that live *e• rapto,* beasts of prey. Beasts they are and should be served like beasts; *Nebuchadn•zzars* destiny to be turned to grass. There is but a company of Merchants, a company of Mercers, &c. but these Merchants are not in themselves a company, because indeed they be of every

company. There be personal sins, and conditional sins, and local sins, and national sins: but this *covetousness* is an universal sin.

We are troubled about many things, but neglect that one thing most necessary. *Ociamur in quibus laborandum, laboramus in quibus ociandum.* Other creatures are content with a little; *Non ita mortals, quos urget habendi, Tantus amor; domibus dom•s, arvis additur arvum, monticulus monti, maribus mare, Iungere mundo conantur mundum, sua dicere cuncta volentes.* This sin is like a talent of lead tied to a man's heels, that utterly disable him to climb up the ladder of blessedness. Our Savior hath described eight stairs; the covetous cannot get up one step.

First, *Blessed are the poor in spirit:* the covetous may have a poor spirit, cannot be poor in spirit. To be poor in purse is his fear, to be poor in spirit is none of his desire. *Per mare pauperium fugiens, per saxa, per ignes.* Through the sea of deep policy, the rocks of stony bowels, through the fire of lust, the fire of hell, he seeks riches. Nothing humbles him to the sense of his sins, but the loss of his goods: and this so despairs him, that he will be at the charges of his own halter. *Blessed are they that mourn:* alas, the trolling in of riches makes his heart too merry for that blessing. If *Peter* will weep he must go out of the Priest hall. It must be some *premunire* or confiscation, or such a loss that brings him to repentance. *Blessed are the meek.* But *Avidus lucri, impatiens damni.* If he lose his money, he will trouble his own heart, his own house, the whole City, and out-swear a ruffian. If his servant but break a glass, it shall be deduced out of his wages. He had rather be damned, than damnified. *Blessed are they that hunger and thirst after righteousness.* But his appetite stands not that way: let him glut himself on the filthy garbage of ill gotten goods, he cares not for *Manna.* To lap in the foul puddles of Usury, he refuseth the streams of mercy that make glad the City of God. *Blessed are the merciful:* but that stands not with his profession. For the penny which comes out of his purse, it is like a drop of blood from his heart. His reward must be accordingly, to have*judgment without mercy Blessed are the pure in heart.* what purity can you look for in a stable? There is no mischief so tetricall, but if it be covered with gold, they will swallow it. Who shall ascend into the hill of the LORD? who shall stand in his holy place? *He that hath clean hands, and a pure heart. Innocens manibus ascendet,* but *mundus cord stabit.* The covetous keeps his hands too guilty to ascend, his heart to foul to stand there. *Blessed are the peacemakers:* he loves peace so long as it waits upon profit: if otherwise, he hates it; and instead of a making it, will make it nothing: he hath a Lawyer for the purpose. All his dues to pay, he out-wrangles: if a debtor fall into his hands, the devil will as soon pardon a forfeit. The last step is, *Blessed are they that are persecuted, for righteousness sake;* this he will never endure. If it should come to that choice, that he must leave either *Martha* or *Mary,* Righteousness or riches; he loves God well but his money better. What, part with a certainty for an uncertainty? If he can keep both, well and good: if not, what ever betides, he will keep his money. It would sound terrible, to invert our Savior's terms upon him. Cursed his the covetous, for he is not poor in spirit, but proud in spirit; therefore his is *the kingdom of hell.* Cursed, for he never mourns for his sins, therefore shall *not be comforted.* Cursed, for not meek, but froward in heart: therefore he shall *not inherit the co••* he so desires. Cursed, for he longs not after righteousness, but after riches, therefore shall *never be satisfied.* Cursed; for being unmerciful, he *never shall have mercy.* Cursed, for he not makes peace, but breaks

peace; therefore shall be called 〈◊〉 *Child of the Devil.* for pureness of heart, and patience of hurt for Christ's sa•e: he is a professed enemy to them both: therefore must inherit the *Curse.*

4 The means of their utterance; *feigned words.* Heresy was never found disjoined from hypocrisy. As it is said of the liar and the thief; show me a liar, and I will show you a thief: so show me a Schismatic, and I will show you an Hypocrite•e. *Pacis verba ferunt, et caedibus omnia miscent.* Their speeches are so ambiguous and equivocal, that they seem to hold both ours, and our adversaries Tenants. *Vt •li••• haereticus, aliter catholicus audiat.* With heretics they are heretics, with catholikes they are catholickes. The cup of poison had need be anointed with honey, to allay the bitterness. What they cannot perform by the evidence of truth, they seek to attain by the eloquence of art. Saint *Paul* affirms his preaching to •ee, *not with enticing words of man's wisdom, but in demonstration of the Spirit and of po•••.* They on the contrary, come not with the demonstration of the Spirit, but with the impostures of oratory. Thus are all those Italionated Emissaries qualified, whom the grand *Cacus* of the western world sends abroad; being first thoroughly instructed in the cunning liegerdumaine of their Divinity. The fittest denomination and fundamental principle, is that *Gaine is godliness.* For their doctrine emptieth •t self from point to point into the Churches treasure. They most unjustly exchange their lead for gold, which the French lawyers account no better than robbery. Hereupon their *Paternoster* and *Avemarie* have been worthily called, the two neapolitan• thieves.*They devour widows houses, and for a show make long prayers.* They are thieves in that Spiritual kind of sacrilege, that do 〈in non-Latin alphabet〉, *with feigned wor••* cozen men's souls. Neither doth this art of dissimulation limit and content it self with the bare narration of untruths, and suggestion of errors in the credulous adherents: but it extends to perjury; and that we call equivocation.

Thus they do not only speak vainly, but swear falsely; which is proper perjury. Morally the end doth determine natures: and that which doth precisely cross the good end, must needs be most directly opposite to the virtuous nature. The scope and purpose of an oath is for confirmation, therefore none so directly crosseth it as false swearing. Whether it testifies, falsely of things past or present, as in an oath assertory. Or, undertake things *De jure vel de facto,* possible without performance, as in an oath promissory. Which principles of perjury being their do•maticall positions, we have good cause to mistrust them, For by the benefit of this political invention, they can say what they will, swear what they will, agai•• knowledge, against conscience; provided that they reserve in mind the contrary. Think of this you that have an itch of travelling beyond the Alps upon you. *Qu• Romae faciam? mentiri nescio.* With what security can you converse with them, that pervert the formal intent of words. As if speech had been ordained for conce••meant, and not for discovery of our minds. What fruit or safety is in their society, that poison the remedy of contention; and cancel all seals of confirmation. But they that have broken their faith God, will keep no faith with us. When they had l•st the sincere truth of the Gospel, they determined on this doctrine of the Devil *Nulla fides cum haereticis servanda.* They can *fain words,* and coin distinctions, but all is their old trade of merchandise, *Rev.* 18.

Here the description of hypocrites; they are all *words;* smooth unctuous, and *feigned* words. Christians in the skin, devils at the coare. Like the *Armenian* Dragons, that have cold and squail'd bodies; yet cast fire out of their mouths. Such was that *Diogenes Sinopensis;* in opinion a Stoic, in conversation a Epicure, a fool in both. That Apostate *Julian* so wrote of himself; that he had an busy tongue but a lasy hand. Their rhetoricke is prety and their logic witty, but their practicke is naughty. They gape like sea-fishes, so wide as if they would devour the whole Ocean: rip them up, and search their intralls, and you find no water in their bellies. Crueltie that is, *aperta malitia* is hurtful: but hypocrisy, *operta malitia* is most pernicious. A Player and an hyppocrite are all one with the Greeks: hypocrites are the devils company of players. As men sometimes play in the shapes of devils, so devils play in the shapes of men. As CHRIST to deceive the devil took man upon him: so diverse to deceive man take the devil upon them. Satan's best trading is by metamorphoses and transformations. He once changed himself from an Angel of light to a devil: so now he would change himself from a devil to an Angel of light. What is true of every evil; *Quanto interius, tanto deterius;* holds strongest in hypocrisy. Pagans allow us peace, heretics peace, hypocrities no peace. The Churches persecution by Tyrants was bitter, by heretics more bitter, by hypocrites most bitter. There is scarce a house in the world, but it is haunted with this kind of spirits; familiars; visible and carnal devils; familiar hypocrites. *Fear, and the pit, and the snare are upon thee, O Inhabitant of the earth.* Either the *fear of* Tyrannie, or, the deep *Pit* of policy, or the *Snare of* hypocrisy, continually assault us. But as CHRIST said to his Apostles; *He that receiveth you, receiveth me:* so he that deceiveth you, deceiveth me. *Ananias* lied unto *Peter, Peter* tells him that he had lied to the Holy Ghost. It is well observed that many men's religion is like the adverb *Quasi:* which denotes a picture not a nature, an appearance rather than an existence; likeness than a true being. *As it were.* So the locusts are described, *Rev.* 9.7. *As it were horses prepared to the battle, and on their heads as it were the faces of men,* &c. They were not horses, but *as it were* horses: had not Crowns, but *as it were* Crowns: not faces, but *as it were* faces of men: not hair, but *as it were* hair of Women: not teeth, but *as it were* teeth of Lions: not breast-plates, but *as it were* breast-plates of iron. Their whole description runs upon *Quasi, as it were:* they had not tails, but *as it were* tayles of Scorpions: but in those tails were stings, not *as it were* stings, but stings indeed: the farewell of hypocrites is deadly. All their balms are *Quasi, as it were* balms; but their stings are pernicious indeed. They draw near to God with their lips, not with their hearts: so God's blessings may shine upon their outward estates, but it shall never come near their hearts. An hypocrite is like the Sicilian *Aetna,* flaming at the mouth, when it hath snow at the foot: their mouths talk hotly, but their feet walk coldly. With the Jews they cry thrice over for failing, *Templum Domini;* without once regarding *Dominum Templi.* One writes of the Onyx, that about the center it is of •n earthen color; on the circumference, azure, or sky-color. Hypocrites have a heavenly garb in the outside, but an earthly heart in the center. They think themselves so holy, that they cannot choose but be saved: but *Sicut ad justos pertinet confessio peccatorum, ita ad superbos defensio meritorum, Royard.* Confusion of sins be•omes the just, and defense of merits the proud. Good men give God *Fructum •aborum,* the fruit of their labors: hypocrites think it enough to give *Fru•tum labiorum,* the fruit of their lips. Four days in a week he will spend in he•ing, not one hour in a month in doing good. The Latins do not so much call •im *Fallens* as *Falsus;* more by the passive, than the active: he but

thinks to de•eive, he is sure to be deceived. Yet me thinks he should not so flatter himself, as •o think that he can be too cunning for the devil.

As Rebels make their proclamations in the name of the King: and Pirates in•ending to rob Merchants, hang out the flags of other Nations; both to scandal them, and to conceal themselves. So doth hypocrites wear Christian colors, that they maybe the Devils coozeners. I would they were no worse than the nightingale; *vox et praeterea nihil;* nothing but voice; but they have a sweet voice, and a pestilent hand. Rome broacheth all her poison under the name of Christ: but pull of her borrowed liverie, and she is a Church apostotatical, not Apostolical: not militant, malignant: not *for God and for Gideon,* but for Antichrist and for Babylon. Their *Praelati, Pilati: Speculatores, spiculatores. Bern.* The hypocrite loades Christ with many sins, therefore Christ loades him with many woes and curses. It is not enough *Dicere facienda,* but *facere dicenda: Saul* was not a Saint, because he did once prophecy: nor is everyone a believer that talks of faith. An apparent wickedness of life cannot be excused by pure language among wise men: that deceives the ignorant, and upon such a ground the simple man thought *Pontius Pilate* a Saint, because his name was put in the creed. Hypocrites refuse our Ministry, our congregations, our society; they scorn to be with us: but herein they do us a kindness, for we are blest in being out of their company.

Hypocrites think that they do all their villainy now unseen: but the Judge beholds, and the day of retribution shall lay them open.*The just Lord doth bring his judgments to light every morning: but the unjust knoweth no shame.* The unrighteous will not yet be sensible of shame, though the Lord bring his Judgments to light every morning. Still he encourageth his sin with this supposal,*My master is gone into a far country.* Because sentence against an evil work is not executed speedily; the heart of men is fully set in them to do evil. *Tush, the Lord sees it not, neither doth the highest regard it.* Because thou art one of those scape-goats, in whose temporary reprievement the Judge of all flesh doth but represent the necessity of his last assizes: shall not thy skin of hypocrisy be pulled over thine ears, and thy *f••ned words* be made an evidence against thy wicked deeds? When an architect proffered *Livius Drusus* an heathen, to build him an house free from the sight of all men he desired him rather; if he had any skill, to build it so that all men might see whatsoever he did. So clean should be our hands, and so honest our hearts; as if our bodies were transparant, and men might see through us. Howsoever, God sees here, and men shall see hereafter the shame of the wicked.*Their folly shall be manife•• unto all men.* Now they lie, dissemble, swear, forswear, in a desperate madness: as if a malefactor should swagger at the foot of the galhouse, because there are some few rounds of a ladder between his neck and execution. Yet a little, and behold the Judge in the clouds, the only visible person in the Trinity; over a place, though not the same, yet as conspicuous as the valley of *Jehoshaphat:* the books all open, and the secrets of all hearts manifest. When that Sun of Justice shall appear, hypocrisy (that cold gloworme of the night) shall lose her vainglorious shining. These feigning and fawning counterfeits, whose tongues are the tongues of mournebankes, their hands the hands of painters, and their lives the lives of players; which neither did what they said, nor said what they did; nor were in any point the same they seemed; they all must now appear in their likeness. The rotten inside shall be turned outwards, and painted sepulchers of stones shall

spew out more painted sepulchers of men. Blessed souls then, *in whose mouth there is found no deceit:* happy Israelites, in *whom there is no guile.* Such let us all be, that we may be *redeemed from the earth,* and like pure virgins be received into the bosom of CHRIST. Wh•• as that spurious generation of *Loyolists,* that cozen all laws and magistrates wi•• their bastardly doctrine of equivocation; shall be rejected from the Lamb beca•se *guile* and *feigned words* are found in their mouths. Our God is the God of Truth, CHRIST is the word of Truth, the Holy Ghost is the Spirit of truth; let us all be children of truth; casting out dissimulation from our habits, guile from our mouths, hypocrisy from our hearts; that we may live on Mount Zion with the Lamb of God, our glorious Jesus forever.

Whose Judgment now of a long time lingreth not, and their damnation slumber•••not. This is their perdition; wherein consider the severity or extremity of it; it is *Judgment,* and *damnation:* the vicinitie or propinquitie and nearenesse of it; it *lingers not, slumbers not.* First for the extremity, set down in two terms; *Judgment* and *damnation.* Which howsoever some refer to one and the same thing, their eternal confusion: yet because Judgment properly and in order goes before condemnation; as the malefactor is arraigned and judged before he be executed: so I am willing to distinguish these two; *Judgment* into their punishment temporal, and *Damnation* into their punishment eternal.

The sum is this, there are certain plagues ordained for liars, and the teachers of wickedness. Be not deceived with their glorious shows, sumptuous magnificence, mountains of honors, piles of riches, victorious triumphs (as they vaunt) over the truth: for this world will not last ever with them. If you see faithful Ministers discountenanced, impoverished, persecuted: and these Impostors advanced, •upported, honored: yet totter not in your faith: their casting down, and your lif•ing up is near: neither shall they living escape *Judgment,* nor dead *damnation.* God •uffers them to riot upon his forbearance, and to grow luxurious on his mercies: but •here is a rod of *Judgment* made, and a caldron of *damnation* set a boiling for them. *The Lord shall consume them with the breath of his mouth,and destroy them with the brigh•esse of his coming.* First therefore, lest any believers should stumble at their temporal prosperity, whereby they bluster and domineer in the world; they shall see •heir *Judgment.* And then that they may avoid them, oberve the confusion that is •eady to swallow them. *Numb.* 16.26. *Depart from the tents of these wicked men, lest •ee be consumed in all their sins.* Be not involved in their sins, lest ye be dissolved with their plagues. This whole discourse I will resolve into certain extractions, observations and inferences.

1 *Their judgment.]* The menaces of God are not always followed with an •nfallible event: being sometimes on purpose signified, that they may be by peni•ence prevented. Consider this fearful curse for a part of God's counsel, then •olloweth an absolute ratification of it. *Esa.* 46.10. *My counsel shall stand, and I •ill do all my pleasure.* Who hath resisted his will? None can or shall do it by their •ower: if they do attempt it, be it at their peril. For *hoc ipso quod contra Dei volun•tem fecerunt, de ipsis facta est voluntas Dei, Aug.* Even in that they have done against •is will, his will is done upon them. None but the King of Kings hath right to •he style imperial, (I will, or I will not) without all limitation. Because his will •nd power be matches only: and when his decree hath gone before, an answerable ••ccesse doth ever attend it. Therefore for

the correction of those Merchants, who •old traffic without God, and resolve on voyages without his pasport: the Apo•le chargeth all human language to observe that necessary Parenthesis;*If the Lord •ill.* William *Rufus* proudly threatened, from the rocks of *Wales* to make a bridge •ver into Ireland. But a Prince there understanding that he asked no leave of God; •nswered, that he never feared that bridge whose foundation was not God: the Name of whom the King had omitted, in a presumptuous confidence of his own •rength.

If it be the Lord's determinate decree, this *Judgment* shall come upon them. But •ecause God often threatens, before he once strikes; allow it not so absolute, but that may admit an intervention of repentance. When God threatens to pull down,•ucke up, and destroy a nation; if that nation shall repent of the evil they have •one, God will repent of the evil he thought to do. But whosoever shall con•ue in this blasphemous course of disobedience, their *Judgment* shall hasten, and •eir *damnation* not linger. *The consumption decreed shall overflow with righteousness.*•o close up the passage or hinder the course of divine Justice, will be more impossi•e than for a man to stop the flowing of the sea with his arms, or to beat back the •htning into the clouds with his breath. The name of God shall be famous in eve•• sinners infamy. The wicked may as soon steal the book of vengeance out of God's hand, as steal themselves from the plagues written in his book: *Their judgment shall come.* They can no more fly the power of their Judge above them, than they could stand still if there were an earthquake under them. There is no appeal from this tribunal: no writ of error lies against this Judge, though he be both Judge and party; because he can neither be over-borne, nor overseene. It is the LORD of hosts that can muster up plagues out of the dusts of the earth: that *Strong man,* that will break forth in a Martial manner against his enemies.

2 For whose sake doth God execute *judgment* and confusion upon these false Teachers; and cut off the Instruments of sedition and error? For his own glory, and the Churches good, that they may no longer cozen men's souls with their Impostures. God hath two sorts of works; some of position, some of privation. His positive works are those of Creation, *making heaven and earth;* of Supportation, *bearing up all things with the word of his power;* of Redemption and reconciliation, *God was in Christ reconciling the world to himself:* of Restitution and reparation, the *time of the restitution of all things.* Thus he giveth, maintaineth, or bettereth the being of things. Which we now clearly read in the book of nature, more clearly in the book of grace, most clearly shall read in the book of glory. His privative works are of *judgment;* corruptive, destructive works; acts of desolation; destroying the annoyances of his Saints. Both these he appropriateth to himself, *Deut.* 32.39. *I kill, and I make alive: I wound, and I heal.* Now in these desolating actions of his Justice, the only end is not to mar, destroy, and deprive of being: but to further the growth of the Church; as a man roots up the weeds of his garden, that the good herbs may grow the better.*Cut it down, why cumbreth it the ground?* why does it take up the room where a good plant might prosper, and bring forth acceptable fruit? So that their corruptions are our generations; their desolations our consolations; their impairings our repairings: judgments upon them are creations, recreations to us. As God destroyed the Canaanites, to make room for the Israelites.*God is the Judge: he putteth down one, and setteh up another. He breaketh the bow,* &c. *Cutteth the spear in sunder, he burneth the Chariot in the fire.* Those instruments of spoil and murder; the bow that kills a far, the spear at hand, those

winged Chariots, with hooks and scythes to mow down all their opposites: these doth the Lord disappoint and desolate. Those menaces against his children, and insolencies against his own Majesty, his Justice doth retaile into their own bosoms. That 88 for a year, and 5th of November for a day, put us in mind of such an intended destruction, and such an intervenient desolation; as that day and year shall be forever both famous and infamous for. It is the ruin of enmity, that is the resurrection of peace: unless severity be shown to our adversaries, security cannot dwell in our streets. Our Redemption was a work of this nature: sin by the Devil, and death by sin, not only *entered,* but *triumphed* over the world as a tyrant: like *Alexander; Pervenimus ad solis ortum et occasum.* Now because no man hath lived and not sinned, or having sinned should have lived, or could have escaped the second death, by reason of his universal usurpation of sin: thefore there came a work of destruction between, that disappointed the work of death.*For this cause the Son of God was manifested, that he might destroy the works of the Devil. He rased, spoiled,* unharnessed those principalities and powers; confounding our enemies, that we might be saved. So still doth he deal wi•• all the instruments of Satan; their *Judgment* and *Damnation* is hastened, that deli••rance may be to all that trust in him.

3 Though the Lord will judge these wicked persons, yet this forbids not Magistrates to execute their justice upon them. They that are called after God's o••• name, seated on his own throne, armed every way with his own authorit••, let them also bring forth *Judgment,* in imitation of their father. It is a cruel 〈◊〉 that is shown to incorrigible offenders: like water poured upon lime, that in stea•of quenching, doth enflame the furious heat of sin.*Let favor be shown to •he wicked, yet he will not learn righteousness.* I know that the life of man is •recious, yet is the life of the whole Church more precious. And though in •esse important things, Judges may proceed on by fair and not fast degrees: yet in •ch capital causes as endanger the whole, the expedition should be more quick and •eremptory.*I will early,* or in the morning, *destroy all the wicked of the land.* It was *David's* morning work, let none put it off to th'evening of their declination; as the set•ng sun makes the larger shadows. This killing preservation of notorious and insuf•enable offenders, is a discouragement to them that in the most desperate times dare •eepe a good conscience. If Popish Incendiaries may be tolerated to make merchan•ise of men's souls, and never be judged for this; what remains, but that we appeal •o a greater Court, and open our grievances to a higher Judge! no Judge dormant; •hose sentence is no dead letter, but a determinate Oracle without admission of ei•her appeal or reprieve.*If they hold their peace, enlargement and deliverance shall arise* 〈◊〉 *us from another place: but they and their fathers house shall be destroyed.God shall bring •very work into judgment;* every work, not one shall escape: *with every secret •ought:* not the work only, but even the thought, and that be it never so deeply •id up in the heart: to cut off all opinion of secrecy; so well as of impunity. Sin•ers shall hear and fear; and woeful experience shall wring from them this ac•nowledgment; that when God enters into judgment, no sinful flesh shall be ju•ified. Judgment, that rough hand-maid of heaven, remains still a virgin: nei•er power can force her, not wealth win her, nor anything in the world corrupt •er. The righteous shall rejoice when he seeth the vengeance: he shall wash his •eete in the blood of the wicked. *So*

that a man shall say, verily there is a reward for the •ighteous: verily, he is a God that judgeth in the earth.

4 *Their judgment.]* Their own: as proper to them as the Inheritance they have •ought with their moneys.*They forsake their own mercy:* the mercy that might •ave been their own, to embrace vengeance which they have made their own. So •s it said of dead *Judas;He went into his own place:* as the stone naturally inclines •o the center, the proper place and home: so the wicked are never at home, and in •heir proper place, till they be in hell.*The rod of the wicked shall not rest upon •he lot of the righteous.* It is *Their rod,* made for them; if God scourge his children 〈◊〉 little with it, he doth but borrow it from the immediate and natural use for which •t was ordained: *Their rod, Their* judgment. So it is called*Their cup; This is •he portion* and potion *of their cup.* If the godly be made to taste a little of the top, it •s but a draught lent from their cup: *But the dregs thereof the wicked shall wring out, •nd drink off, Psal.* 75.8.*Their end is* damnation, such an end can come to none •ut themselves. *Theirs,* it is as surely their own, as if they already had it.*He that •eleeveth not, is condemned already:* as we say of a sentenced malefactor, *Mortuus in •lege;* he is dead in Law.

Whence infer, that sin doth naturally draw on punishment: and is like the •hunder that breaks the cloud, and makes way, for the lightning of God's vengeance. Wheresoever presumption goes before, destruction follows after. When the evil servant had not to pay, his Lord commanded him to be sold, his wife and children, and all that he had, and payment to be made. The wife may be taken for concupiscence, the children for fruits of it. Or thus, *Vxor stulti est stultitia;* the wife of the covetous is avarice, the wife of the haughty is Pride, &c. These things are very dear to them, but they must be sold. The children of Israel *committed fornication, and fell in one day three and twenty thousand.* There is punishment of sin, 1. In the full measure, *They fell;* nothing bated of utter ruin. 2. In the full number. 23. *thousand;* a few examples would not serve the turn. 3. In the due time, *In one day,* no long forbearane. For the measure, it was not sickness, not flying before enemies, not scourging, but death; *They fell:* either by plague, or some other immediate Judgment: some of them were hanged up against the Sun. For number the Apostle speaks of three and twenty thousand: but (*Numb.* 25.9.) there is mention of one thousand more. *Paul* did not exceed the number; nor doth the Scripture tie it self always so precisely. It is most probable, that the Princes with their servants that were hanged up, made up the other thousand. For time, it is in one day; no space of preperation, they presently fell. Thus if adultery walk in our streets, the plague will bear it company. GOD is angry with all sin, but his wrath is most hot against universal sin: thousands fall, a whole army of men. When God rides his circuit, he will strike fearfully; with death, with general death. Universal sin will bring universal destruction: and it is his great mercy, if he do not always punish so generally. *Error omnium, p••• paucorum:* all offend, some only are punished; because so it pleaseth him. There is no policy against God's judgments: *Caesar Borgias* is made by *Machiavell,* a Precedent of Policy to Princes; yet he was caught at his own trick. The escaping for a while, is no argument of exemption: God's temporal plagues are but short excursions before the main battle.

5 *Their Judgment:* but is it so certain theirs, that no repentance can prevent i•, yes, serious repentance may avert the vengeance, if their gracious God gives the repentance. For the Apostle makes a Prophetical prediction of such Heretics, as should invade Christ's flock after his time: and threatens them with the malediction of God, if they attempt such impostures. By which if they receive warning, and lay it to heart, they may avoid the sin, and so escape the denounced Judgment. And this hath ever been the mercy of our God, that he will speak before he strike: and preach the lecture of premonition, before he pronounce the sentence of perdition. And this is a course that shall make men either preveniently thankful, or inexcusably desperate.

It is a question among Philosophers, whether it be better *Praescire vel nescire mala futura;* to know or not to know future evils: and this dispute is crept into the Schools *Erasmus* opposing the Astrologians, held all prognostications and predicttions unprofitable: for if they foretold joyful news, they decrease our future pleasure: if evil tidings, they increase our present pain: the fear of danger being often more bitter than the danger it self:*Pejor bello timor ipse belli.* Thus *Phav•rit••* reasons; either adverse or prosperous fortunes are foretold. If they say prosperous, and those fail thee; *Miser fies frustra expectando,* thou art made miserable by thy vain expecting: if adverse, and those thou scapest, yet *Miser fies frustra timend•,* thou art made miserable by thy vain fearing. Howsoever, thus wretched is a man made by a false prediction. Suppose they foretell a truth: let it be calamity; *I•• inde ex animo miser fies, antequam a fato fias:* thy own mind shall afflict thee, before fate touch thee. Let felicity be promised and come, yet here are two incommodities. First our mind will be tired with expectation: and our joy be abated before the object reach us. Again, hoping for a prosperous estate to come, we grow idle for the present. Men of an indifferent fortun having, (after the expiration of some years) a great Inheritance assured them; prodigally spend that which is, for that which shall be; yea, they spend that which shall be before it is.

But they run this argument beyond a gallop; let them take truth along with them. Whatsoever *Erasmus* and *Favorinus* have written more subtly than soundly, in this argument; it is a conclusion acknowledged by all sober men, that it is better to know a calamity before we feel it, than to feel calamity before we know it. Indeed, any unhappiness that ariseth from prescience, is only incident to a weak mind. Where there is not a well fortified reason, there expectation makes an evil greater, and a good less. But in a resolved mind, it digests an evil before it comes, and makes a future good long before present.

First, they say; evil foretold racks a man with as much torment of fear, as when it is present, it doth with torment of pain. Nay, but it rather pre-arms the well tempered mind, *vel vincere vel ferre, & ferendo vincere:* either to conquer or to suffer, and in suffering to conquer. He that hath already borne the burden, and overcome the extremest brunt, takes up the cross with joy: he*Counts it his joy to fall in•o trial,* and out of trouble extracts peace. When the Prophets servant saw the host of chariots compassing the city, he cried out; *Alas, Master, how shall we do? Elisha* answered, *Fear not, there be more with us:* he knew it before. When Satan •hinkes to scare thee with sorrows, and says as *Delilah, The Philistines be upon the Sampson,* there is an

army against thee; answer, I fear not, my soul knew that be•ore, and I have by prayer made my provision against them. The burden seems •ight, that hath been borne before.

But then they say, suppose the threatened evil comes not, then in vain thou hast disquieted thyself with a needless fear. Nay, but I have bettered my soul by a •autionate repentance. *Nineveh* was menaced, *Yet forty days and it shall be destroyed.* They quaked, and repented in sackcloth and ashes, turning from their wickedness; *Nineveh* stood still. Did they lose anything by their sorrow, fasting, humiliation? No, their conversion saved them from subversion: had they not sorrowed, they had •eene destroyed indeed. No man is the worse for his repentant grief: if the evil do come, it is a labor well spent: if the evell do not come, it is a labor well lost. •f the body be not the worse, yet the soul is the better.

But would it not have doubled *Saul's* sorrow, if he had known that he was to fall into the mountains of *Gilboah,* and that his enemy should succeed him? Could *•iron* the French martial have been so merry at the banket, had he known his instant arrest for treason? would *Julius Caesar* have gone to the Senate, knowing his ruin there? These be poor exceptions against the forwarning of future evils: for, as knowing them contingent, they would have sought to prevent: so knowing them certain, they would have sought to repent. But saith *Boskier,* this made CHRIST himself *Agelastum,* kept him from laughter; the prescience of his dire future passion: he wept for other causes, but for this especially: he often spake of it, because it ran in his mind: and in the garden, he sweet blood to think of it. Grant this in part to be true: he told it to his Apostles, not for his own fear, but to show how much he loved them, that would suffer this for them: to strengthen their faith in him, and love to him; neither wept he so much for his own sorrows, as for our sins. We were more unkind and cruel to him than the thorns and nails. That which drew blood from his side, drew tears from his eyes: we were so guil•ie, that he could not be merry. Therefore he foretold his Disciples, that they should *•e sorrowful, weep and lament.* As a learned Physician looks not only to the disease of his patient that afflicts him for the present, but often administers physic to prevent a future malady. Therefore he called together his Disciples, as *Jacob* did his sons; and told them what evils they should suffer for his names sake.

This then be the sum; Judgments forewarned comes more easily on the prepared heart. *Minus Iacula feriunt quae praevidentur, Greg.* The wise mariner in a calm makes all his tacklings sure and strong against a storm. The fen-man mends his banks in summer, lest his ground be drowned in winter. Howsoever these predictions may afflict the body, they benefit the soul, Therefore if the phycisian perceive evident reasons of approaching death in his patient, he is bound not to flatter him with hope of life: *Ne dum quaerat quod suum est, perdat quod Christi est:* lest seeking his own gain, he lose CHRIST'S purchase. But the conceit will exasperate his disease, and the dejection of mind hinders the recovery of body. Yield it, yet is this no reason of concealment, unless the body were more worth than the •oule, a life mortal than a life immortal, the company of sinners on earth, than the communion of Saints in heaven. I have seen some such physicians, (for not seldom the phycisian and Divine meet in the sick chamber) that when we have been •t prayers to the God of life, have neither bowed their knee, nor uncovered their head: as if the name of God were but a mockerie, and they could

cure a man without him. But let not my body fall into his hands, that hath no care of his own soul: he that loves not God, will never love me. Alas, how should that potio• work health where the chief ingredient, the grace of God is left out? Or, how should the blessing of God be found, when the God of blessing is not regarded?

Indeed no man is worthy to know the time of his own dissolution: God 〈◊〉 *ignota vestigia,* secret steps. *Thy foot-steps are not known.* Though we dare 〈◊〉 pray: *Lord, let me know the number of my days, that I may be certified how long I* 〈◊〉 *to live:* yet still we pray, *Deliver us from evil;* especially from that evil; *From sudden death good Lord deliver us.* Some naturallists have affirmed that sudden dissolution is the best: and seemed to desire, (if at least they did desire in heart) so to 〈◊〉 *Vbi non est spes futuri, nec dolor praeteriti, sola manet cura praesentis.* They looked 〈◊〉 backward to their sins past, nor forward further than death: of that they saw a necessity, therefore wished a facility. Now the least sense is of the shortest p•••• though it be violent, it is not permanent. There is no protraction of sorrows, nor extension of pains in sudden dispatching: death doth not like a tyrant keep• them long a dying, racking out life to farther days, and *cutting off with pi•ing •••nesse;* but quickly begins and makes an end. But let it rot in the dust with them, 〈◊〉 that suddenness be suddenly forgotten.

There is a generation of men amongst us, Christians, yea the most ardent and furious Christians, that blame our Liturgy for that prayer; *From sudden death Lord deliver us.* These men are so sure of heaven, that let God take them where he will and when he will, they are for him. Presumptuous men! do they sin, and would they in that sin be taken away? There is a time when the dearest Saints 〈◊〉 God had rather live then die.*What profit is there in my blood, when I go down to the pit?* he was sick, but at that time had no heart to die. *Elisha,* when he 〈◊〉 in Spirit, that the King had sent a messenger to kill him, bade them*shut the* 〈◊〉 *and hold him fast.* Sick *Hezekiah* wept and prayed to live. *Jonah* cries from the dismal prison not to die yet, but to be forborne to a longer day. These Sai•• would not die then: they found some sins yet burdening their consciences, 〈◊〉 scower off which they wished the conveniency of farther time.*Let me alone, that I may take comfort a little, before I go whence I shall not return.* It was a violent and swift departure which *David* and *Job* deprecated: but alas, what do you compare *David* and *Job* to these men; mere dwarfes to these gyants? They have cast up their accounts as well as *Paul,* and are every moment prepared; their reckoning is ever ready in their pockets: they know themselves chosen, the spirit told them so, and then the elect cannot perish. It is true indeed, that not *death* amongst the re••, death of what kind soever, lingering or sudden, can separate true believers from Christ: yet pardon me, if I be charitably jelous of such presumers of sanctification. Do they never lie to their neighbor, never lust after forbidden flesh, never rankle another's credit with malicious report, never pamper the grome with feeding, never covet penny of another man's, are they never puffed up with a self-opinion? Suppose God strike thy proud heart in this act of sin, when thou hast not so much leas••• or sense as to say, Lord have mercy on me; goes not thy soul then to the Judgment seat without a prepared answer? We leave thy censure and sentence to him that knows thy heart: but though charity hopes a mercy *inter pontem et fontem; •ter actum culpae, et ictum paenae:* yet be not angry with me for praying; God keep my soul from such a venture.

There proceed from heaven lightnings, from ea•• damps, from the body palsies and apoplexies, from men those murderous engines, pistols and poinards: these make sudden riddance, and allow not the leisure and liberties of repentance.

Think ye secure wretches, that have promised your own souls to repent when you are sick: alas, the least of a thousand things can kill you, and give you ⟨◊⟩ leisure to be sick. Loe now if there be any hope, it is the extraordinary mercy of God in Jesus Christ. For us, *vita est in indicium, mors est in judicium.* We have charity, God hath mercy.

To conclude, *Deprecamur talem mortem, non damnamus taliter mortuum:* we •ondemne not him that so dies, yet we pray against such a death. We say of death, •s *David* of *Absalom;make speed to depart, lest he overtake us suddenly.* Lord, ne•er let the sin of our souls, and the end of our lives, come so near together. Give •s grace to break off our sins by repentance, before thou break off our lives by •eath let us have time to repent, grace to our time, thy mercy to both, and the me•its of our Savior CHRIST to all: and then *come Lord* JESUS, *come quickly.* Oh it is swift when the prayers of our hearts shall usher the journey of our souls: •hen our faith hath unlocked the gates of heaven, ready for our spirits to enter: when by our comfortable declarements, we have testified our assurance of blessed•esse; left the perfume of a good conscience to sweeten our death-beds; and our •ertues and graces, like fragrant flowers to stick round about our hearse. When af•er a consolating valediction to our mourning friends, we have commended our spi•ts into the hands of JESUS CHRIST. Let the confidence of others be as bold •s it pleaseth; let my soul pray, and let them that love their souls join with me, •nd the God of mercy hear us all; *From sudden death good Lord deliver us,* Amen.

6 *Their judgment, and their damnation.]* Observe, the proportion and aptation •f their punishment to their sin. It holds in diverse analogies. 1. They *denied* the Lord •hat bought them, therefore the same Lord shall judge them. It is fit, *ut quem fece•nt suum carnificem, inveniant suum judicem.* They made the profession of Christ color for their bloodiness, and under the counterfeit seal of his name committed •utrages: now therefore the same injured King shall sit upon them and condemn •hem. 2. They acted all their villainy *in secret,* therefore now it shall be laid open. •. The *way of truth* hath been *blasphemed* by them; therefore now it is fit that it be •lorified on them. 4. Before they sold men *in covetousness:* therefore now they •all be sold themselves in justice. GOD'S debts must be paid: and they that •ade *merchandise* of others are fit to be made merchandises themselves. 5. Be•re they brought in the *Heresy of damnation:* therefore now they shall sustain the •enaltie of damnation. 6. Before they did pull on themselves *destruction* volunta••lie: therefore now must father the child of their own begetting, and suffer destru•ion necessarily. 7. Their sin did hasten punishment, and make it swift: there•ore fit it should no longer tarry; *it lingers not.* You see with what a pro•er analogy, their sinning meets with their suffering: and makes way for •is note.

God always punisheth *De condigno,* sometimes *De congruo.* For the former, ⟨◊⟩ the School truly says, that God rewardeth his elect *Supra meritum,* above their •eserts: so it teacheth, that he punisheth the reprobate *citra condignum,* short of their •e-merits. But as he will

requite anything in mercy, that will recompense a cup •f cold water: so he will deny anything in justice, that will deny a cup of cold wa•r. CHRIST'S tribunal is said to be a*white throne;* milk white, without any •rop of injustice to alter the color, or stain the seat. Moral men have come•ended Justice: the Grecians placed her between *Leo* and *Libra;* courage and in•fferencie. The Egyptians in their hieroglyphickes had the figure of a man with•ut hands, winking with his eyes. And our emblem is as good as the rest; as •e best: the picture of a man holding a balance in one hand, and a sword in the o•er. By the balance intending judgment, and by the sword due execution. The •lance puts no difference between gold and lead, but gives them equal or unequal •oise: not attributing more to the gold for the excellency of the metal; nor less ⟨◊⟩ the lead for the drossy baseness: but with an even hand waighes the poor man's •se with the rich. It is said of the throne of *David's* house, that it was placed in the *•te* of the City towards the *Sun rising. In the gate,* that all might have access ⟨◊⟩ it, poor and rich: for all sorts had egresse and regresse through the gate. *To•ards the sun rising;* to signify that their judgments should be as clear from corruptions, and errors, as the Sun in his glorious brightness. Now he that calls upon magistrates to do justice, shall he not do it himself?*Shall not the Judge of all the world do right?* yes certainly; as he will crown the faithful with eternal glory above their deserts, so he will lode the wicked with eternal torments according to their deserts*So that a man shall say, verily there is a reward for the righteous, verily he is a God that judgeth in the earth.*

For the other, as he will punish all sin in some kind, so he will punish so•• sin in the own kind. *For it is just with him to recompense tribulation to them the trouble you,* 2. *Thes.* 1.6. With the *froward* he will show himself *froward. Psal.* 18.26.*Who so sheddeth man's blood, by man shall his blood be shed.* But sometimes it is not so, but always it should be so, and certainly the magistrate that omits it, shall find his case like *Ahab's;Thy life shall go for his life. Mat.* 26.52. *They that take the sword, shall perish with the sword:* they that *Take* it, before it be given them by lawful authority. His punishment is qualified to his sin, that is made *Gladio pe•••,* who did *Gladio perimere.* He that stoppeth his ears at the cry of the poor, ⟨◊⟩ cry himself and not be heard. *Qui non tribuit petenti, petet a non tribuente.* Judgment without mercy shall be to him that shows no mercy. *Frustra quaerit e•••• se, quod noluit habere intrase.* In vain he seeks mercy out of himself, that had now within himself, *Esa.* 33.1. *Woe to thee that spoilest, for thou shalt be spoiled.* It is just that they who ruin others, should be ruined themselves, *Gal.* 5.15. *If ye but and devour one another, take heed ye be not consumed one of another.* If the greater serpent devours the less, there is a dragon to devour him. The fire of the Sodomites lusts flamed up to heaven, therefore heavens fire of wrath flamed down upon them, *Levite.* 10.2. Nadab and Abihu offered strange fire, and therefore they suffered strange fire. *Hos.* 4.12. They have gone a *whoring* from their God, therefore *their Daughters shall commit whoredom, and their spouses adultery.* Spiritual fornication shall be punished with corporal pollution. If we consider that shop of pride, *Esa.* 3. we shall find every ornament made an abhorment, *ver.* 24. *In ste•• of sweet smell, there shall be a stink: for the girdle, a rent: for well set hair, baldness.* Observe how the particular plagues are proportioned to the nature of the particular sins, *Prov.* 23.29. They loved the rednes of wine, they shall feel the redness of eyes. *Gen.* 20.18. Do they detain Abraham's Wife? none of their wives shall be pregnant. This *Job* acknowledged to be just: *If*

mine heart have been deceived by a woman, then let my Wife grind unto another, Wis. 11.15. Beasts they worshiped, and by beasts they shall be devoured. *That they might know wherewithal a man sinneth, by the s•me he shall also be punished, Exod.* 19.24. *Let not the people break thorough unto the Lord, lest the Lord break forth upon them. Jonah* crossed to the sea, therefore he was lost i• the sea. He would needs to the water, he shall have water enough, *Judge.* 8.16. Their flesh was torn with briers and thorns, that were briars and thorns to tear others. *Rev.* 16.6. *They have shed the blood of thy Saints, and thou hast given them blood* ⟨◊⟩ *drink.* as *Tomyris* gave *Cyrus:* to give one blood, is to put him to death, *Ezek.* 1•. I will cause thee to be slain, as men are slain in the burning rage of wrath and jelousie, *ver.* 39. Thou didst lay open thy nakedness in sin, I will therefore lay open thy nakedness in shame. To allow the sins of others, is to be come guilty of ⟨◊⟩ same sins: as CHRIST condemned the living Jews for killing of *Zacharias,* wh•• their ancestors slew many ages before: because they approved their courses, and therefore justly inherited their fathers sins and judgments, *Mat.* 23.

I might be endless in the prosecution of this doctrine.*They shall bury i• P••phet, till there be no more place.* In *Tophet* they had committed that monstrous th• nation, burning their children in the fire to *Moloch:* in *Tophet* they shall find destruction. The Jews report that in *Tophet* there was a deep pit or ditch, called *Os Inferni,* never filled: in the pit that Chaldeans threw their slain bodies, *Mat.* 1•.25. *The Lord commanded him to be sold, wife and children and all that he had.* Perhaps he sinned in his wife and children, therefore was punished in his wife and children. He might turn his wife into an Idol, and set her in the place of God: he might be indulgent to the vices of his children: therefore,*Let his children be fatherless, and his wife a widow.* How usual is it for men to obey the will of their wives before the will of God! How just is it with the Lord to suffer the wife so luxuriously allowed, to dote on adulterous mixtures: and for another's sak to break her faith with her husband who for her sake had broke his faith with God! Why doth such a man find fault? he doth by his servile affordments what he can to make his wife a harlot, and then complains that she is so. Immoderate diet, inordinate will, immodest apparel, himself proudly vouchsafes her: what are these but mid-wives to bring forth that shame, he is loath to hear of? what more usual than to buy places in reversions, expectant on the lives of three, four, six, to be served and expired, before theirs bear date? Therefore what more just, than to cut them short, and extend the decaying terms of the other?*Let his days be few, and another take his office.* They have admitted invasions upon their own honesty, secretly to wish that the days of others might be few, that they might take their office. Therefore shall their own days be few, and another take their office. The Proverb fits them; he that waits for dead men's shoes, shall go bare-foot. The Rivers that *Pharaoh* bloodied with the slain infants, are turned into blood: that he might read the color of his sin in the sanguine waters. Thus murderous men, so prodigal in slucing out blood, have been affronted and affrighted with bloody visions. They think their eyes see nothing but blood, their ears hear nothing but the sound of blood, all their meat tastes of blood, their drink hath a bloody color: the very ways they travel are sanguine, they dream of nothing but blood, till their heads, like *Nero's,* be soaked in blood: *Thou hast thirsted for blood, of blood take thy fill.* This sufferance could not even *David* scape: his house was haunted with the sword. He

sinned in a proud numbering of his people, therefore was punished in shortening the number of his people.

Herodias daughter, that like a dancing whirlegig footed away the head of *John the Baptist,* was her self cut shorter by the head with ye. *Caesar* had undone three and twenty countries, he died of three and twenty wounds. *Cresus* that loved gold insatiately, had of gold his throat full. *Aurum sitisti, aurum bibe.* Many penurious fathers are so scraping for their children, that they ravish the poor children of God: but the hand of the LORD shall be against their young Lions. They join house to house, and field to field: but their children shall be vagabonds, and beg; seeking their bread out of their desolate places. How many a covetous moale is now digging a house in the earth for his posterity, and never dreams of this sequel? That God should make those children beggars, for whose sake the fathers have made so many beggars! This is a quittance which the Sire will not believe, but as sure as God is just the son shall feel. Now if he had but leave to come out of hell for an hour, and see this, how should he curse his folly? sure if possible, it would double the pain of his infernal torture. Bee moderate then ye that so insatiately devour, as if you had an infinite capacity: you overlode your stomachs, it is fit they should be disburdened in shameful spewing. How quickly doth a worldly minded man grow a defrauder, from a defrauder to an Usurer, from an Usurer to an oppressor, from an oppressor to an extortioner: if his eyes do but tell his heart of a bootie, his heart will charge his hand, and he must have it, *Mic.* 2.2. They do but *aspicere, concupiscere,* and *arripere:* see it, like it, and take it. Observe their due payment. *Psal.* 109.11. *Let the extortioner take all he hath:* they got all by extortion, they shall •ose all by extortion. They spoiled their neighbors, *strangers shall spoil them.* How often hath the poor widow and orphan cried, wept, groaned to them for •ercie, and found none! They have taught God how to deal with themselves: *Let there be none to extend mercy to them.* They have advanced houses for a memorial, and dedicated lands to their own names: *Psal.* 49.11. All to get them a name, and even in this they shall be crossed. *Psal.* 109.13. *In the next generation their name shall be quite put out.*

Our neighbors of Rome presume that they have the keys of heaven and hell some they bring down from heaven to hell, as they did that blessed Queen, *Eliz•beth:* others they lift up from hell to heaven, canonizing bloody Traitours: they censure as they will, not as God will. But their punishment is fitted by CHRIST, *Mat.* 7.2. *With what judgment ye judge, ye shall be judged.* When they shall find that they have mistaken the keys, and learn what it is to condemn, by being condemned. Because they have put away sacred marriage, therefore they are given upon unclean cloistures, stinking brothels, and preternaturall stews.

Not to be favorable to ourselves at home; what is the reason that this land 〈◊〉 so defiled with blood; and that (not feeling the sword of an enemy) a man complains*I am wounded in the house of my friends?* Nor is this alone in those un••••lie trials of man-hood in the fields; but even in the streets, in the houses: no place is safe, but a mistaken word is requited with a stab or some mortal blow. And when this comes to be censured, it is found chance-medley, at worst man-slaughter and that perhaps *Se defendendo.* Whereupon these homicides are so fleshed with blood, that they make no more to kill a man, than a fly. Oh they may mend, and become good Christians, good subjects: but that sin is rarely repented off. If he had been cut

off for the first murder, the second man had been alive. Why do we presume to cozen God by the warrant of Law, to purloine the maintenance of the Minister, and to put ourselves in God's place! What is this, but to point God the way to plague us, and to send upon us a famine of preaching, who have brought a famine upon the preachers? Is it not just with God to take away the Lamp from that nation, which hath taken away the holy oil that should maintain it? And Lord, that I might herein be a false Prophet! I fear that England shall want the Gospel, when the Barbarians receive it: because England had the Gospel, and would not give a penny to keep it. We hope this nation shall live to see the fall of Rome and Antichrist, so we may, if our sins, and among the rest unthankful sacrilege, do not first give Rome a triumph over us. Consider how immediately upon this charge of rendering the *Teacher* his portion, the Holy Ghost infers; 〈◊〉 *not deceived, God is not mocked: for whatsoever a man sows, the same shall he also reap.* You may deceive yourselves, you shall never mock God: you shall drink as you have brewed. Thus when we see surfeits do we not point at gluttony precedent? when a body is drowned with a dropsy, do we not say, there hath gone an in un••tion of drink before? When that Neapolitane evil hath wasted the marrow, and rotted the flesh; we know this fire was f•tched from the hearth of whoredom. The matter of sin is written with capital letters in the punishment. God is just, he hath ways enough to punish us, we have no way to escape him. If he doth not punish the adulterer with rottenness in his bones, yet he can add fire to fire; to the flame of lust, the flame of hell. If the Usurer escape bonds here: yet he that bound others above, may be bound himself below. The litigious may get the better, until God comes to enter his action against him. There is no evasion but seasonable repentance: let us punish ourselves, that God be not put to do it. Let us correct drunkenness by abstinence, pride by humility, covetousness by charity, cruelty by mercy, uncleanness by chastity, anger by patience, usury by restitution. This is to take a congraous and proportionate vengeance on ourselves, that God may spare us in the day of reckoning.

7 *Damnation* is principally taken for the censure or sentence condemning: as the sentence follows the trial, and the execution the sentence: here it intends the extration of the Judgment. But if damnation be meant for the execution, how doth it preceede the sentence? Seeing it seems very unjust to execute a man before his ju••gement; after that old scandal of the Stanneries Law; that hanged a man in the forenoone, and sate in judgment on him in the afternoon. The day of judgment is the second appearing of Christ: now for evil men to receive their damnation before hand, were to antedate the sentence, and to execute persons unjudged. It is easi•y answered; Every unbeliever must pass through two Judgment days: a particu•ar, when his guilty soul leaves his unfortunate body: a general, when both body and soul having been co-instruments of sin, shall be made copartners in punishment. Hence the soul, as it hath been the principal in offending, being that part of man wherein God hath placed natural reason and knowledge of his will, shall be the first in suffering. Leaving the body a dead and insensible piece of earth, while her self grows under the burden of unsupportable torments alone, till the body comes •o suffer with it.

If it be objected; what need any second Judgment, seeing the world stands wholly either of believers or unbelievers? And the believer.*Shall not come into •ondemnation, but is already passed from death unto life.* And the unbeliever *is already condemned,* Why then any further

Judgment? Yes, for though the believer shall not come into the judgment of condemnation, yet he must also pass the judgment of absolution: and as he is made just by Christ, so must he before all the world be pronounced. *Vt justitia, qua justificatur coram Deo, ipsa justificetur coram mundo.* The first justifies the person, the second justifies God's righteousness. So the unbeliever is condemned already in effect three ways. 2. *Propositor Dei;* God did foresee and fore• appoint his damnation, as it is the punishment of sin, and execution of his Justice. 2. *Verbo Dei,* by the word of God, which sets down his damnation, finding him in the number of those to whom it is due, and out of Christ by whom alone he might escape it. 3. *Testimonio conscientiae,* by the verdict of his own conscience; which doth so judge him here, as God will judge him heareafter: therefore it is called *Vicede•us,* a deputy God. But if their be a precedent damnation upon the reprobates, why is it here said, *Their damnation hastens?* That cannot be called closely propinquant, nearly future, which is actually present, yea which hath been before. If they were damned in the purpose of God for their sin, and are damned in the word of God judging sin, how are they said to be hereafter damned, or, *Their damnation lingers not?* I answer; for their former damnation in the decree of God, they know •it not: for their present damnation in the word of God, they mind it not: and for the damnation of their own conscience, they feel it not. Therefore the execution of this shall fall upon them, and then they shall know it, mind it, feel it.

Thus death shall execute his office to kill their bodies, and hell his office to receive their souls, and the Devil his office to infflict torments; when God hath pronounced on them the particular sentence of his Justice. This damnation then is that fearful punishment of sin imposed on reprobates: made up of an extremity, universality, and eternity of torments. So extreme that they refuse addition, so universal that no part hath exemption, so everlasting that they never admit conclusion. Their extremitiy is undefin'd, their universality unconfined, their eternity without hope of end.

But how doth this stand with the Justice of God, for finite transgression to give infinite destruction? Sins are the actions of time, done in a temporalitie, limited in a certain space. Now if the punishment be proportionate to the sin, how can the one be temporal, the other eternal: sin transient, plague permament? I answer, this equity and equality is observable in our civil punitions: the thief dispatcheth a robbery in half an hour; he lies many days in irons for this, and at last answers it with his neck. Adultery is soon perpetrated, a long and infamous shame depends upon it. Treason may be a villainy of no length; yet the delinquent finds mercy if he but lie in prison for it all his life, and lose his possessions forever. *Hic non quaer••da temporis aequalitas, sed expendenda sceleris gravitas.* A man quickly gives himself a wound, but the Surgeon cannot so quickly heal him. *David* was not long in killing *Uriah* with the sword, yet did the sword never depart from his house. A man commits murder but once, and it was soon done; yet he is condemned to the perpetual galleys. There was one sick 38 years, *John.* 5.14. and Christ says, this was because of his sin. Consider some reasons why their punishment is not less than damnation eternal.

1 Because their sins are infinite in number. *David* propounds a *Quoties,* who can find a *Toties* for it? *Psal.* 19.12. *Who can tell how oft he offendeth?* No man, The hairs of a man's head may be

told: the stars appear in multitudes, yet some have undertaken to reckon them: but no Arithmetic can number our sin. Before we can recount a thousand, we shall commit ten thousand more; and fo••there multiply by Addition, than divide by Subtraction: there is no possibility of moderation. Like *Hydra's* head, while we are cutting off twenty by repentance, we find a hundred more grown up. It is just then that infinite sorrows should follow infinite sins.

2. Because they are committed against an infinite Majesty. He that clippeth the Kings coin, or, defaceth the Kings arms; or, counterfeits the broad. Seal of England, or the privy. Seal, is adjudged to die as a Traitor: because this fact offenses disgrace against the person of the King: much more doth he deserve the second death, that violates the Law of the King of Kings: seeing that breach doth not only tend to the defacing of his own Image in us; but reflects upon the person of God himself, who in every sin is contemned and dishonored.*If one man sin against another, the Judge shall judge him: but if a man sin against the Lord, who shall* 〈◊〉 *for him?* compare *Protafis* with *Apodosis,* sequel with sequel, the former with the latter, by the rules of opposition. What doth the former affirm? no more but a civil meditation for a temporal satisfaction. What doth the latter deny? a religious or divine intercession for eternal satisfaction. Sins receive their nature from their objects in a formal consideration: to be plain with all capacities, sins take their nature from their aim. When the will from within shall give the King o•*Arams* charge;*Fight neither against small nor great, saving only against the King of Israel:* this must needs be immediate treason. According to worth, *Injur•• patientis auget culpam facientis, Salvian.* That sin is fowlest, that strikes at the fairest. Therefore the sin directed against an infinite Majesty, deserves infinite penalty. Ask a Recusant what that servant merits, which like an *Onesimus,* is a fugitive from his master. What will he say, but the whipping post, or, house of correction? But what deserves he that changeth his God, his religion? yet there and be no whipping post for such a renegade, no correction-house for him; whatsoever he condignely suffers, is held persecution. Ask the sacrilegious what shall be done, to him that steals; hang him, he cries. But what shall be done to him that robs his God? here he can see no felonie: he shall feel it. Ask a man abused in his name whether he will send his reviler: he presently curseth him, as if he meant him to hell, but howsoever he will send him to the consistorie. But whether shall he go, that dishonors the name of God? Doth that bear no action? no, cursing and swearing infers no defamation. Yes, he is 〈 in non-Latin alphabet 〉 ,*damned of his own self.* If they could satisfy an infinite Justice *simul & semel,* at once together; their plague, though it admits of no latitude or weight, being in universal extremity; yet if should have an end. But what to the uncapable subject is defective in place, must be made up in durance. He shall not come forth,*till he hath paid the uttermost for thing.* He might pay this at once if he had it: but because *non habet unde,* he hath i• not; he must be paying it *successive sine fine,* and answer it with his own imprisonment forever.

3 Because they frustrate a price of redemption that is infinite. Did the Son of God accept their nature, shed his precious blood, and pay that infinite de•• 〈◊〉 God's Justice for all believers; and will they make void to themselves that would of unspeakable goodness? He is worthy of eternal damnation, that despiseth the redemption of him that is eternal. It is just

with Christ to forsake them forever that forsake him forever.*There remains no more sacrifice for them:* therefore ⟨◊⟩ Christ die again, they must lie in hell, that is forever. They that fall from everlasting grace, justly meet with everlasting wrath: from salvation eternal, to destruction eternal. Every drop of Christ's blood doth save the believing soul forever: if that inestimable treasure be trode underfoot, the soul is justly lost forever. Who pities that man's death; who having the medicine by him which can help him, dies and will not take it? Serjeants are out to arrest thee, the Law hath condemned thee; we may say of thee as of a sentenced malefactor, *mortuus in lege;* thou art dead in Law: speed then to Christ, if thou be taken before thou get to thy Surety, thou wilt be laid up forever.

4 Because they are unthankful for blessings and graces infinite. God give them life while they can live: if they be ingrate, he will give them death while they can die. His mercy strove the utmost to make them blessed, his Justice shall strive the utmost to make them cursed. If any deliverance, preferment, or content come to an unthankful person; let him know that it is but his impropriation; God will make him pay for it. Contribution of blessings requires retribution of thanks, or will bring distribution of plagues. We have many *Adeodates,* but return few *Deodates.* God gives freely and continually, so let us praise him: *voice & cord,* with the voice and the heart: not the voice alone, for then the heart is tied; not the heart alone, for then wear tongue-tied. Continually; for if thou canst find one hour wherein he doth not give thee something; take that hour to return him nothing. Yet is there thanks enough owing for the former: but there is no new hour which is not witness of new benefits.*Thy mercies are new every morning.* CHRIST hath bought us both in body and soul; we must glorify him in both, or he will destroy us in both. He will be glorified either in our voluntary obedience, or necessary vengeance. Thus how easy is it for a reprobate to bring upon himself damnation. The more God lodes him with benefits, the more he lodes himself with accounts. Bee thankful, this is the way to ease thy reckoning: fly to CHRIST, this is the way to get it quite taken off. As *Alcibiades* told the steward, when he complained of his trouble about making his accounts; that his care were better bestowed, *Quod non reddat, quàm quod reddat,* how to make no account at all, than how to make his accounts even. If our faith have gotten CHRIST to account for us, we shall make no reckoning at all. Every benefit forgotten in present gratitude, must be remembered in future servitude. Thus he that receives infinite favors, and remains unthankful, deserves infinite pains.

5 Because they have omitted infinite duties: the hours that are not spent in obedience against sin, are spent in sin against obedience. Wicked men think they commit but a single sin, when indeed they always double it. For *in faciendo quod non debent, non faciunt quod debent:* While they do what they should not, they leave undone what they should, and so bind two sins together. The Sabbath-ranger that is gone about the business of the pot, thinks he only offends in his excess, forgets his not serving God at the Church. It is one sin to be absent from the house of God, though, he did not admit the other, to be present in the house of sin. Doth the oppressor barely transgress in wringing the poor? yea, at that very time he should have relieved the poor. Think not thy hours wast papers, to fill them up with nothing but blanks: as if God would take this for a good reckoning, When the book of thy conscience comes to be opened, all those blanks are filled up with Indictments: and thou shalt find it a

nequam, which thou thoughtst a *nequicquam.* No greatness of blood can privilege idleness, no more than much money can justify Usury. When God calls thee to account, *Quare te non praebuisti solertem?* Why wast thou not industrious? It will be no good answer; *Quia tu me fecisti divitem;* because thou hast made me rich. Now that these omissions deserve eternal destruction, it is manifest, because we are bound to the duties. Therefore in the form of CHRIST'S judicial proceeding, the wicked are condemned for sins of omission, perpretrations not being spoken of, as if there were no question of their guiltiness: to show that their is damnation enough wrapped up in those very omissions. Neither shall they be only punished with the privation of all joys and peace, and no further for then they were mere indifferences. But with the position of torments, to declare that good works were imposed; not voluntary, but necessary. Now if these be as innumerable as our waking minutes; how infinite must be the unrepentants destruction for them!

6 Because sin is infinite in their desires, and the desire of sinning God judgeth sin it self. As the desire of grace is grace, and the desire of repentance is one degree of repentance: so the concupiscence of iniquity is the iniquity.*He that l•sts after a woman, hath already committed adultery with her in his heart. Optans, oper••: desiderator, scortator.* Now what is more insatiate than the desires of the wicked? They enlarge themselves beyond all bounds, and are scarce limited with the world. How unsatisfied is the adulterers desire! he goes from woman to woman, as the sick man from fountain to fountain, and none can quench his thirst. For woman is not the bounds of lust, but womankind. Loves number is no number, but one: he that errs from that, is incessant in concupiscence; and if it were possible, would embrace all the beauties he sees, in his luxuriant arms. Vice hath no mean, measure nor cessation; till it hath no being. One wife is the desire of love, but lust would have infinite. And though it be straitened to enjoy but one at once: ye• it hath an infinite desire to many; neither doth all the variety of the earth change it: whensoever his pleasure is served, he is the same man he was before, and begins again to desire a fresh. For lust is still a beginning, and would more common be than any one, could it, as other sins, be done alone. But age ceaseth it, therefore not infinite: then*Desire faileth?* yet many in age though they cannot desire, yet desire to desire. Now an infinite fire of lust, must have an infinite fire of hell. What limits hath the ambitious desire? what degrees of honor, though *Phaeton* like to for in the chariot of the Sun, would content him? Let him reduce all the kingdoms of the world to one monarchy, and possess as much as ever the devil promised Christ: yet *Aestuat infaelix angusto limite mundi,* he wants elbow-room. He calls for more worlds, or, is angry that God made this no bigger: yea erects his statute, and would be worshipped as the Lord himself. He thought the whole earth too little for him, and why should God think the whole hell too much for him? The Angel that would have all the glory in heaven, is justly damned to all the pains i• hell. If thou be infinite in thy sinning, why may not God be infinite in thy punishing.

What confines have ever hedged in covetousness; whoever heard it say. *Sa••• Domine,* O Lord I have enough; A handful of corn cast into the bushel makes it the fuller: put water into the sea, it hath by so much the more.*But he that love• silver, shall not be satisfied with silver.* One desire may be satisfied, but another comes. *Crescit amor nummi quantum ipsa pecunia crescit.* Natural desires are finite: as the thirst is satisfied with drink, the hungry appetite with meat.

But unnatural desires are infinite: as it is with the body in burning feavers; *Quo plus sint pota, Pl•• sitiuntur aquae:* the more they drink, the more they thirst. Now as these proceed not from natural causes, but from diseases: so exorbitant affections arise not *De s••• mente, sed de morbo animae:* not from the temper but from the distemper of the soul. Grace can never fill the purse, nor wealth fill the heart. Here is an infinite sin, why should it not have an infinite punishment? Hence covetousness is compared to hell it self, for the near affinity between them: both alike promise at once to be satisfied.*Hell and destruction are never full, so the eyes of man are never satisfied.* As the covetous enlarge their mouths to swallow the earth, so *Hell hath enlarged her self, and opened her mouth to swallow them, Esa.* 5.14. Let not our oppressors now fla•••• themselves, that hell is full, and there is no room for them: for the Lord hath made it*Large,* of immense capacity. It is *Lacus magnus, Revel.* 19. a great la•• able to receive all that are cast into it. If it were not so spacious, and there seemed to want room for oppressors: yet God would take out thieves and harlots, and drunkards, I had almost said liars, and swearers, to put in oppressors; they must have room.*Hell from beneath is moved for them to meet them at their coming.* Hell it self will come to meet them in state, as glad to give them entertainment. Now if the usurer can keep himself out of the number of oppressors, he may hap to scape. But are not their desires unlimited; that*join field to field, till there be no place;* They would leave no room for others, but engross all the earth to themselves: therefore though there should want room for others, they shall have all hell to themselves If sin have an infinite desire to offend God, God will have an infinite hand to punish it.

7 *Gregory* adds another reason of this infinite punishment. He that dies without repentance, is pr•supposed by Justice, that if he could have lived forever, he would have sinned forever. And it is just; if thou wilt rebelliously sin so long as thou livest; God should punish so long as he liveth. If thou wilt *peccare in aeterno tuo,* God will *punire in aeterno suo.* Nothing is more proportionable, than that those who will sin against God so long as they have a being, without repentance; should perish from God so long as he hath a being, without mercy. It is the Lord's just Judgment, *ut nunquam mortuus careat supplicio, qui nunquam vivus carere voluit peccato;ut nullus detur iniquo terminus ultionis, qui quamdiu valuit, habere noluit terminum criminis.* They would have lived forever, that they might have sinned forever. Their injustice would put no date to their sins, God's justice shall put no date to their sufferings. On earth he that will still run in debt while he lives at liberty, shall at last be cast into prison to lie while he lives in misery. Shall man have this law against his brother, and not God against his creature? yes, there will come a day when all reckonings shall be cast over, when justice must be satisfied to the full; atleast so full as the delinquent can satisfy it, not with ready money, the merits of Christ: then with eternal durance, he must lie by it forever.*Till he hath paid the uttermost farthing;* and which is lamentable, he hath not one farthing towards it. The reprobate cannot do many things he would: the needy drunkard cannot be an usurer: the base pilferer cannot be a rich commonwealths oppressor; no thanks, they would but they cannot. The power, not the will, is wanting in them to any wickedness. Now it is just, *velle malum et non posse, pati malum et non velle.* He that doeth what he will, must suffer what God will.

8 The sinner is often admonished, often threatened: dealt with all mildly, and taken up roundly: now tempted with a crown, than terrified with a scourge: allured with the promises of heaven, affrighted with the menacres of hell: encouraged to Grace by the Gospel, thundered against for sin by the Law: offered either a cursed. Devil to torment him, or, a blessed Christ to save him. Neither is life and death set before him only once, but all his days.*All day long hath God stretched forth his hands unto him.* This choice is put to him so long as he lives on earth: therefore if he make election of sin, it must stick by him so long as he lives in hell. What could God do more in mercy, what can he do less in justice? The sinner is shown an easy way to salvation; Believe in Christ the remission of sins, and endeavor in thyself amendment of life, and thou shalt be saved. The Publican said but only. *God be merciful to me a sinner: Quid hic sudoris, quid laboris?* what great labor or pains was this? *Chrys.* The malefactor on the Cross declared three things; reprehension of his fellows sins, confession of his own sins, supplication for mercy; and he was taken up into that glorious paradise. He that will not take so little pain to get so much ease, is worthy of little ease and much pain. If men make God lose all the labor of his mercy, to save them, he will not lose all the labor of his Justice to punish them.

9 Though it be true that every sin is finite as considered in respect of the act: as •it is a transient action it is finite. But it is infinite in respect of the inherence in the subject. For the foul of man is immortal, and so the sin which sticketh on it, is made immortal with it. For the guilt can no ways be taken from it, but by imputing it to Christ. And besides the guilt contracted by the fact, there is a blot that doth stain the soul: as the scarlet or crimson die doth the silk or wool: which can no ways be undyed or gotten out but by the blood of the Lamb. All the Saints had stains, blemishes, and polluted coulours; but*They washed their robes, and made them white in the blood of the Lamb.* 1 *Cor.* 6.11. *Such were ye, but you are washed,* &c. Now those turpitudes and aspersions so died in grain by sin in the soul, if they be not purged by him, remain forever inseparable: and can no more but taken from it, than the spots from the Leopard, or the scarlet can fade till the cloth be worn out. So long therefore as this stain abides, the wrath of God abides: and as that tincture can never be gotten off, so the fire of hell can never be bu••• out. There is no more extinguishing the one, than relinquishing the other; both remain forever.

10 There is an habit of evil in the wicked. Some think that sin in it self is nothing, because it hath no formal being or subsistence: but punishment is a thing of being and position. Now shall that which is nothing be punished with something; Shall a creature be punished for nothing; This were, as *David* complained of his persecutors, a course of injustice; *They hated me without a cause.* But that which is held nothing in a positive existence, will be found something in a priuative sufferance. To clear this point, we must examine what sin in it self is. In its own proper nature it is, saith St *John* an *Anomie,* or want of conformity to the Law of God: or an *Ataxie,* and absence of goodness and integrity in the thing that subsisteth. In *Adam* before his fall were three, not indistinguishable, yet inseparable things. 1 His substance. 2 The faculties and powers of his body and soul. 3 And the Image of God consisting in straightness, conformity, and rectitude of all these to his will. What then was his sin; not the want of the two former, he had his substance and faculties still: but of the latter, the

conformity of God's will. In a musical Instrument there is not only the substance of it, and the sound, but also the harmony in the sound. That which is contrary to harmony, is none of the two former: but only the last, that is the disorder or discord in music, which is the absence or want of harmony, we may call it Disharmonie. Neither is this a mere absence of goodness, but also a presence or habit of evil. As it is received into man's nature, it is only a privation of good: but as being received it continues, it is a habit of evil. But it may be said, that a mere and single privation can perform no act: as darkness, which is the absence of light, can stir nothing: silence cannot move or produce an effect. But concupiscence draws away the heart from God's service, and entiseth it to evil: now this is an action, and no action can proceed of a mere privation. To answer this we must distinguish of original sin: as it is of its own nature, so it is no inclination or action, no moving power, but only a want. But as it is mixed with the subject wherein it is, it inclines, moves, compells to evil.

The like reason holds in actuals. In murder are two things. 1 The moving of the body, and exercise of the weapons: this considered as an action is properly no sin: because every action comes from God, the first cause of all things and action•. 2 The killing of a man, defacing the Image of God: this is the misorder and abe•ration of the action, whereby it is disposed to a wrong use or end; and thus it is 〈◊〉 .

For the sum then, the nature of sin lies not in the action, but in the manner of doing the action. So that it holds, sin is nothing formally subsisting, (for then God should be the author of it, as being creator and ordainer of everything and action) but a want of that which ought to be and subsist, partly in the nature of man, and partly in the actions of nature. *In peccato nihil positivum;* as the School in thi• truly. But now to the question; If there be no positive thing in sin, why should there be a positive thing in punishment; If it be only the want of goodness; why is it not revenged only with the want of blessedness? So here should 〈◊〉 no place for damnation or the torments of hell. Certainly if it were no mo••, this was punishment enough to be deprived of the glory of God, *Rom.* 3.23. 〈◊〉 *have sinned, and come short of the glory of God.* But there is more, for upon the absence of goodness there necessarily follows the presence of evil. And the sinner doth not only omit what he should do, but also commit what he should not do. And as there can be no difference *inter non bonum & malum:* so at the same instant when a man loseth his goodness, he contracts badness. There is in sin four things: the *fault* whereby God is offended: the *guilt* whereby the sinner is bound to punishment: the *Punishment* it self, which is damnation: and the *Blot* or stain which defiles the person. *Culpa, reatus, pana, macula.* Now it is not the second and third, but the first and last which make man a sinner. Hereupon it follows, that after a man hath committed a sin, and the offense is done and gone *Quoad actum* twenty years; yet he does not therefore cease to be a sinner. Now why is he called a sinner in the time present, that did the sin in a time so far past? It is the *Macula,* or stain, as it were the fruit of the fault, that so denominates him. And this is an indisposition of the heart to all good, and an inclination to all evil. He that hath forefeited his goodness, is like the dropsy-patient; the more he sins, the more he is apt to sin, and the more desirous of sin. As he that turns his face from the sun, remains so till he turn again unto it. Once turning from GOD, we continue naughty, till we return to him by

repentance. *David* was not only a sinner in the very act of his adultery: but when the act was done and past, he remained still an adulterer: because a proneness to sin had got place and strength in his heart, •ill he rid himself of all by unfeigned repentance. There being therefore in the reprobate an inconformitie to goodness, an unchangeable disposition to evil, and an •ncleansable pollution by evil; there must remain an interminable damnation for evil.

11 God's temporal plagues are images of his eternal judgments: but the •emporall often last all the days of their life on earth, why not the other all the days of their death in hell? There be some sins that may be called *Peccata peccantia,*•inning sins: for they leave a perpetual venom and malignity behind them: and continuate a pestilent act without any less termination than the world: as oppressi•n, Sacrilege, &c. There be also public sins, that leave a bad example behind •hem: and such men do sin as long as they cause sin. Such was *Jereboam's making Is•ael to sin:* let himself be dead, yet so long as any worshipped his *Calves, Jeroboam*•inned. This urged the *Rich man* to desire one from the dead, *to warn his brethren:*•ecause he felt his own torment increase, so long as their sin increased, which they •ad derived from his cursed precedent. There be sins not so manifest, and expo•ed to the common eyes or sense; not hurting others in their posterity, nor corrup•ing them by lewd pattern: but do *Intra orbem suum furere;* as private lusts: yet •hese turn the soul into a Black-moore: and for mortal endeavors to wash them •u•, we may call it the labor in vain. The sins that damnifie our brethren, without •estitution, are perpetual: and so is the wrath of God upon them.*It shall remain in •he midst of his house.* This argues not only a dominering and reigning nature, which ••rinkes not into corners, but takes possession in the middle and most honorable •ome: *mediâ dominatur in aulâ.* Like Princes that have chosen the middle places of •ingdomes for their seats. According to the old similitude: the way to keep a stiff•ed hide from rising at the sides round about, is to set your feet on the midst. He ••at stands in the center, may the readilier see the whole circumference that envirous •im. But it further intimates the stubborn and indomitable quality of vengeance; 〈◊〉 *doth remain;* if once admitted, it will not suddenly remove; nor yet remaining •ill ever be quiet. *Athanasius* pronounced of *Julian's* hot persecution; *Nubecula* 〈◊〉*, & cito transibit:* it is a cloud, and will soon be blown over. The ground of that •roicall persuasion and confidence, was the knowledge of God's temporary casti••ions and trials of his Church. But to the unbeliever,*The wrath of God abi•th on him.* Which words like *Ianus,* have a double aspect. One backwards, as 〈◊〉 it were a wrath of great antiquity: it comes not now, it was before upon him, *Aug.* Another aspect forwards, as some expound it; noting the countenance of wrath it shall not depart from him. *Upon him,* as another noteth on the word *upon;* the intimation of advantage from an upper place: as though vengeance did stand continually preying upon him: as in the Poet, the ravenous bird upon *Promethe••;* or, that other upon *Titius,* in hell.

If any impenitent sinner complain; *Why is my heaviness continual, my plague desperate, and cannot be healed:* There is matter within himself to make him answer.*Wherefore doth a living man complain, a man for the punishment of his sins?* There is the inquisition of the proper cause. *Let us search and try ourselves, and term••gain to the Lord:* there's the application of the proper

remedy. No wonder if the curse continue with them, that continue in obstinatenesse: impenitence can have no hope of mercy, *Rev.* 16.9.11. Though they suffer that extreme burning for sin, yet they *repent of their sin,* They blaspheme God for their sores, yet *repent not of their misdeeds.* It is an argument of their vain ignorance, to wonder that the term of their heavy visitation is not yet expired: while their sins are unrepented, their lives unamended. Correct the passion of thy heart, and direct it to contrition for sin, or, expect no cessation of penalty. As when the sinner is dead, all the while any moisture remains, the worms will not forsake his carcase. So while he lives in his sin, the curse will wait close upon the cause: still a sinner, and still a sufferer. Israel could not stand before their enemies, till they had put away the execrable thing. Nor will the plague forsake oppressors and sacrilegious usurpers, till their treasures of wickedness be returned back to the right owners. Let the example of little *Zacchaeus,* the greatest example that ever was, for effectual and substantial restitution; teach them to break off their injustice with righteousness, which giveth every m•• his own: and their iniquity, with mercy to the poor. Lest they find this sin heavyer than a millstone, when the shallow rivers of temporary punishments, shall 〈◊〉 into the ocean sea of eternal torments. Where is no restitution, there is no remission: where is no remission of the guilt of sin, no decrease of the power of sin: and where the power of sin is not lessened, there the plague of sin will be augmented. *Nec desinet illi paenae sensus, cui non desivit culpae assens•s.*

12 Lastly, this equity and equality of damnation to sin, is illustrated and prov•• by the contrary. As *Mark.* 10.30. every good deed shall have a hundred-fold of comforts: so every bad deed a hundred fold of torments. God's mercy is forever to them that please him: so his wrath is forever upon them that offend him. The faithful find eternal mercy, therefore the unfaithful shall find eternal misery. *He that endureth to the end, shall be saved:* By what rule or proportion? Because God in his goodness doth presuppose, if that man had continued forever living, he would have continued forever well doing. *Josiah* feared God all the days of his life: therefore God hath Crowned his everlasting life in heavent.*Be thou faithful unto* 〈◊〉 *death, and I will give thee the Crown of life.* Fidelitie for a short service, hath a •••dem of never ending glory. Thus as God in his good mercy doth reward pers••rance in good with immortal life: so in his just judgment he doth punish imp•••tence with eternal death. Thus is guilty man punished, and the just God cleared, i• this damnation of the wicked: though it be a total, final, (call it what you will) 〈◊〉 extreme, universal, eternal punishment. But to cease preaching of it, and 〈◊〉 praying against it: *Spare us good Lord, spare the people whom thou hast redeemed.* For 〈◊〉 death of thy eternal Son, let us not be the sons of eternal death. Be not 〈◊〉 with us; or, if we do provoke thee, let not thy anger be forever. Let not 〈◊〉 wrath burn like fire: but whensoever our sins have kindled it, LORD quenchi•• the blood of CHRIST. Let us not undergo the malignity of one sin, ev•• 〈◊〉 least, the shortest: for it deserves great and eternal torment. Our greatest g•••nesse merits not the least glory: but our least wickedness deserves great pain. A 〈◊〉 leak will sink the vessel unstop'd, a great one will not do it, if well called. 〈◊〉 weakest instrument can pierce the flesh, and take away the life, unarm'd: 〈...〉 our of proof will beat off strong assaults, There is no wickedness so weak, •t it can destroy us without Christ: none so strong as to destroy us with Christ. As ••*chel*

cried to *Jacob,Give me children or else I die:* so give us our Father, or else •e perish. Lord, behold us not out of Christ, though robbed with all our righte••snesse: but behold us in Christ, though with all our sinfulness. Preserve us in him, ••wneus with him, that we may give all glory to him; together with thyself, ••d most holy Spirit.

8 *Sleepeth not, lingereth not, slumbereth not.]* Though it be not yet present, it is •opinquant: if not extant, yet instant. If it be not visible, yet it doth not linger: •t linger, it doth not slumber: if it seem to slumber, it doth not sleep. To sleep •ore than to slumber, to slumber more than to wink, to wink more than to look •on a thing though with disregard, not minding it. Neither sleep, nor slumber, nor •nnivence, nor neglect of anything, can be incident to God. Because he doth not ex•••e present judgment, and visible destruction upon sinners, therefore blasphemy •sumptuously inferreth; *Nunquid curat Dominus? Ea cura quietos sollicitat?* Will •od trouble himself about such petty matters? So they imagined of their imagi••ry *Jupiter; Non vacat exiguis rebus adesse Iovem.* What a narrow and finite appre•sion this is of God! He that causeth and produceth every action, shall he not 〈◊〉 present at every action? What can we do without him, that cannot move 〈◊〉 in him? He that takes notice of sparrows, and numbers the seeds which the very •ugh-man thrusts in the ground: can any action of man escape his knowledge, or slip •m his contemplation? He may seem to wink at things, but never shuts his eyes. 〈◊〉 doth not always manifest *Scientiam reprehensivam,* a reprehensive knowledge: •t he always retains *Scientiam apprehensivam,* an apprehensive knowledge. *Quia* 〈◊〉 *arguit, ergo non novit?* Though *David* smote not *Shimei* cursing, yet he heard •*imei* cursing. As Judges often determine to hear, but do not hear to determine: •though God do not see to like, yet he likes to see. It is only the forbearance of 〈◊〉 correction, that makes sinners presume of his connivence.*These things thou hast •e, and I held my peace; therefore thou thoughtest that I was altogether such a one as thy •fe. Impune ferens peccatum, Deumcogitat pacatum.* God holds his hands, and he holds 〈◊〉 peace, but he does not hold his eyes: and he sees, whatsoever he says. *All things are •ed and open to his eyes:* not because he will observe them, but because he cannot look side them. But. *The time of your ignorance God winked at?* He is said to connive, ••ause he doth not correct. It is the promise of his mercy to pass over the sins of ••verts, as a father winkes at the error of his little child. So we pray, *Advert •os, Turn away thine eyes from our sins, Psal.* 51.9. *Absconde faciem; Hide thy face* 〈◊〉 *my sins, and blot out all mine iniquities.* That is, *Omitte, remitte, demitte indem•um.* Still the Lord sees;*I have done this evil in thy sight.* He doth observe all •in knowledge, he doth not reserve all to vengeance. He is said not to make it, be•se he doth not punish it. But if the Lord do wink at the aberrations of his servants, •st he therefore slumber? Doth everyone shuts his eyes, presently fall into a slum••? Or, if he seem to slumber, can he sleep? Sleep is to refresh the weary, can 〈◊〉 it self be weary?*Behold, he that keepeth Israel shall neither slumber nor sleep.* He •o far from sleeping, that he doth not put his eyes together. This might be *Iu•* opinion of her *Jupiter:* whom *Homer* relates making an earnest suit to *Somnus, •op•rare oculos Iovis.* This is for a *Baal;Cry aloud, for peradventure he sleepeth.* A •essary slumber for a temporary god.

Sleep (such is the nature of it, that it) cannot occur to the nature of God: •o is an Eternity of rest, without any vicissitude or change. There is no mutati•• himself, nor mutuation or borrowing from another. *Phabus ab externo radios* ⟨◊⟩ *mutuatur:* much less God. *Rom.* 11.25. *Who hath first given to him, and it shall •compensed?* Who hath laid out anything for him, and it shall be paid him a•e? In sleep the exterior senses are bound up, and there follows a quiescence •n motion. As of the contrary; *Vigilia est solutio & remissio sensuum, ut libere agant secundum suam naturam.* Wakefulnesse is the remission and unbinding of the senses, that they may freely officiate the requirements of nature. But the Lord mo• all; and created things derive their first motion from him. *Aristotle* says, ⟨◊⟩ is a retirement of the heat to the inward parts: and a confluxe of that natural •••lation which ariseth from out sustenance; *Compresso primo sensitorio,* that is ⟨◊⟩ but God lives not by nourishment, therefore hath no need of sleep. *Cale••* fines it to be a remission of the soul, according to nature, *ab extremis ad prin••••* binding up the mind, and discharging the sensitive instruments of their office ⟨◊⟩ heat which is taken up in those organs, being recalled to the heart and lungs. Oth•• thus summarily▪ Sleep is the rest of the animal virtues, together with ⟨◊⟩ tention of the natural faculties, stirred by a profitable humor in the brain: ⟨◊⟩ in the soul suspends her functions in the outward parts, to relieve the inward ⟨◊⟩ principal, for the health of the whole. But God is not capable of any weary ⟨◊⟩ therefore not liable to any sleep. Nothing needs sleep, but what is nourish• wearied? No spirit is subject to such a nutrition, therefore not desiderable of ⟨◊⟩ a cessation. The sword of God may be said to sleep in the scabbard, while he ⟨◊⟩ bears to draw it, but he that wears it, sleepeth not.

9 This wakefull and prepared vengeance is threatened against the ungodly ⟨◊⟩ fitly. For nothing is more proper to the nature of sin, than to sleep in security. *E•* 5.14. *Awake thou that sleepest;* that is, Repent thou that sinnest. The godly ⟨◊⟩ their nappes, the wicked their sound sleeps. Continuance in sin may be compa• to *Sleep* in many resemblances.

1 For the cause of sleep: the natural heat drawing in his virtue, stirs ⟨◊⟩ vapor or exhalation, which ariseth from the meat, or from labor, sorrow, ••rinesse: this ascending, the coldness of the brain beats back again, and so co•• sleep. Thus the heat of concupiscence in the sinner first reigns within, and st••• to fortify it self in a complacency of evil: and when the conscience sends any ••tions or considerations to the intellect, like vapors to the brain, they are re••berated back again by the extreme cold and grossness, which possesseth the ra•nal part; and thus follows the sleep of sin. When the conscience cannot pr•• with the concupiscence, it is rocked asleep in sin, and all the organical forces ⟨◊⟩ called in to wait upon lust.

2 As *Aristotle* delivers the formal cause of sleep, to be an Antiperista••, ⟨◊⟩ being made by a reciprocal motion: the stomach sending up fumes to the head and the head sending them back to the heart: so by reason of this conflict ⟨◊⟩ obstruct all the organs of sense, locking up the exterior parts as they pass in ⟨◊⟩ journey. As a river that ebbs and flows, is driven by her own floods. The heat drives these vapors from the heart, the coldness from the brain,

and 〈◊〉 must needs rest some where: *hinc faciunt gravedinem oppilando, & inde Somnus* 〈◊〉 spiritual sleep, the coldness of the brain is ignorance, the heat of the heart is 〈◊〉 cupiscence, the exhalations are lusts. while these with a sensitive pleasure are ba•• up and down, the whole man becomes fast a sleep: and sin reigns like an 〈◊〉 bed *Lord* in all faculties of body and mind, neither feeling nor suspecting the 〈◊〉

3 As there is a difference in corporal sleep, so in the spiritual slumber, 〈◊〉 *dicitur* 〈 in non-Latin alphabet 〉 , *Suspirare:* for the lungs do not fail their office in 〈◊〉 Now some bodies are so well composed, that they send forth a soft and gentle 〈◊〉 and respire an easy spirit. Others that labor of some error in the *Arteriatrach•,* 〈◊〉 lung-pipe, *Strumosi,* draw their breath with such difficulty and distance, as if 〈◊〉 were in danger of suffocation. That the wind being held in, breaks forth 〈◊〉 troublous noise: *per multos anfractus ducitur:* it comes out by many circuits and •dings, involued in the muscles: and the breath being gathered into those str•• with a forcible eluctation opens the artery, breaking out with an allision and 〈◊〉 mure, as the pent air at an evaporation. Thus spiritually: some take a quiet 〈◊〉 an unmolested security in wickedness, without the least starting or jogging of 〈◊〉 •onscience.*The Lord hath poured out upon them the spirit of deep sleep.* The breath •ey draw is *Tenuis aura,* such as sometimes in summer riseth from the earth with 〈◊〉 insensible effumigation. *Ducunt mollem anhelitum,* they sin without trouble about 〈◊〉 as a great part of England now sleeps in Sacliledge, and their hearts are never •sturbed for it. Other men sleep indeed, but unquietly; full of startings, stop•ngs, and reluctations: as if they were affrighted with some sudden noise, and •eir own conscious thoughts did like Faeries, nippe and pinch them, interrupting •eir desired repose. There is more hope of these than the former: for they that •e often disquieted, will at last be wakened. When a man begins to stir in his bed, •e conceive some likelihood that he will before long arise.

But they that can sleep when it thunders; like the Catadupans, inhabitants of •e cataracts, who hear not the roarings of *Nile, ingenti cum sonitu se praecipitantis:*•ummes and trumpets, and that loud rupture of the air with Ordinance, being •e soft music to their ears to play them asleep: what hope of their waking? •eclaration of sins, denuntiation of judgments, description of torments, no more •rre them, than a tale moves a man in a dream. Here is a supine stupidity, 〈◊〉 capable of excitation, as the sea-rocks are of motion, or the sea-billows of come•ession. As *Mori mortem* is to die an everlasting death, so this *Dormire somnum* (as •e Psalmist speaks) is to sleep an everlasting sleep. The Hebrews call sleep by •ree distinct and gradual terms. *Therumah,* which signifies a light sleep, *Capitis •tatio, quasi prima rudimenta somni. Schemah* is a more profound sleep. *Tharde•h* exceeds all, as it were a dead sleep.*The Lord caused a deep sleep to fall upon ••am:* that he neither had his sight offended, nor his sense oppressed, when his side •as opened, *Gen.* 15.12. *Thardemah irruit: a deep sleep fell upon Abraham.* So the •reekes distinguish them; 〈 in non-Latin alphabet 〉 , which is a certain necessity of sleep: 〈 in non-Latin alphabet 〉 , •hich is *Torpor,* a heaviness of sleep: and 〈 in non-Latin alphabet 〉 , an inexpugnable appetite of •eping. The Latins, if we consult

Physicians, distinguish them into *Somnum, •orem, & veternum:* a natural sleep, a preternaturall sleep, and a continual slum•r. The faithful cannot avoid some nappes their nature is so weak; some sins •ey admit: vulgar sinners have long and drousy slumbers: only the desperately ••cked are cast into a dead sleep; an exstaticall stupefying lethargy of sinfulness, •rd even to be a little roused. The first is a natural, the second a preternaturall, •e last a contranaturall sleep. A natural sleep is short, for six or eight hours, owed by Physicians, to the body; but allowed not by Divines, to the soul. The •eter natural is a drowsy slothfulness, an inordinate desire of sinning.*Yet a lit• slumber, a little folding of the hands to sleep.* The last contranaturall, is *omnem •dum exundans,* beyond all measure, a lethargical kind of death, which will never ••ke until it hath no more power to sleep. The natural sleep of the body is for 〈◊〉 reparation of natures forces, so much as may only be sufficient to absolve conco•on: but the last, as in sweating sickness, sleeps to death.

4 As by sleep *Cerebrum fumis obnubilatur, nervi hebetantur, venae obstruuntur, •ist.* The brain is clouded, the nerves dulled, the veins obstructed. So by cu•mary sinning, the*understanding is darkened,* the spirits blunted, the affections stu•ied, the receptacles of grace filled with the obstructions of lust. And there is not •lie an Indisposition to goodness, but a mad and unrestrained precipice to all man•r of mischief.

5 As nothing is more pleasing to man's nature than sleep; *Quia perpetuus mo• naturae inferiori regugnat.* It is most acceptable, *illabens animantibus amicâ dull•ne. Somne quies rerum, placidissime Somne deorum, Ovid.* Sleep is feigned to love *•thea,* because it is a common benefit to all living creatures. *Quae a rerum veri••d fabulas, Graeca levitas & Poetica vanitas transtulit, Aret.* So there is no•ng more pleasing to corrupt nature than pravitie: *it is a delight to the wicked to* 〈◊〉 *evil:* and sleep is not more welcome to the body, than that is to the lust of 〈◊〉 soul.

6 As sleep is justly called *Frater mortis,* the brother of death: so is sin *S••• paenae,* the sister of pain. There is little difference between him that sleeps and the dead, save only in time: both are void of sense, both like trunkes *Vterque caecus, surdus, elinguis:* both blind, deaf, dumb. *Vterque sedat c•ras, finite labores;* either of them appeaseth our cares, finisheth our labors: only death is the longer and more perfect privation. *Stulte, quid est somnus gelide •is• mortis imago? Ovid. Consanguincus lethi sopor. Medium inter vivere & mori, An••.* A certain middle thing betwixt life and death. *Dulcis & alma quies, placidaeque simillima morti, Aeneid.* Death is a long sleep, sleep a short death. So fin is the elder brother of death: if man had not sinned, he should not have died. Sin was been first, but *The elder shall serve the younger:* for death shall swallow the whole inheritance. Here, the sleep of rebellion precedes the sleep of damnation. They sleep but *their destruction sleepeth not.* The Apostle said of *Lazarus;* LORD, *if* 〈◊〉 *sleepeth he shall do well:* but if you sleep, you shall do ill. As it is with the improvident heir involved in Usurers bonds; while he sleepeth, his interest runs o•• Destruction takes the wicked napping, as*Banah* and *Rechab* slew *Ishbosheth:* or, as *Somnus* is said to slay *Palinurus; soporatum in mare praecipitavit, Aeneid.* 5. He is easily subdued, whom his own slothfulness hath left unarmed. As death corporal proceeds of a cold vapor possessing the brain, and oppressing the animal senses and spirits. So from the cold dregs of sin, freesing up the heart in wickedness, comes

the sleep of destruction: as *Gideon* slew the secure and *careless host.* When *Di•genes Synopensiis* slept much in his sickness, and was dissuaded by his Physician, he was answered, *Ne mireris, frater fratrem antevertit:* one brother doth but prevent another. *Sampson* could not be bound, till he was first got a sleep. Temporal death is ••t the only punishment of his sinful security: but while the worms are sporting among the reprobates bones, the devils will make themselves merry with his torments.

7 Lastly, as sleep turns a man *in non hominem,* so doth sin *in non bonum hominem.* In sleep he neither hears like a man, nor speaks like a man, nor walks like a ma• So in this spiritual lethargy, he neither thinks like a Christian, nor understand• like a Christian, nor effects like a Christian; nor acts like a Christian, nor appears like a Christian. There be three seasons, wherein a wise man differs not from a fool: in his infancy, in sleep, and in silence. For in the two former all are fools; and in the latter we are all wise. In sleep the wisdom of the wise is not exercised, and the folly of the fool is not discovered. In the 115. *Psalm. ver.* 5. There are f•• impediments orderly specified, wherein the sinner differs not from the sleeper. The sinner hath. 1. *Impeditum os ab actu confitendi; They have mouths, but they spe••e not.* He cannot confess his sins, nor profess his faith, nor pour out his prayers. ⟨◊⟩ sin, as in sleep he hath a mouth, but not to speak. 2. *Oculos impeditos ab actu vid••di: They have eyes, but they see not.* They have closed their eyes, lest they should see. They differ something in this from an Idol: the Idol hath *Oculum fictum,* a counterfeit eye: these *Oculum clausum,* a shut eye. See, that cannot; these can and will not. Who is so blind as he that will not see? The object is exhibited, their sight is self-darkened. *They have eyes,* but not to see. 3. *Aures impeditas ab offici•••diendi. They have ears, but they hear not.* The blind hath eyes, but not to see: the creeple feet, but not to go: the spiritual sleeper hath ears, but not to hear. The ear is a benefit of nature, but an ear to hear is the benefit of grace. 4. *No• impeditos ab of ficio odorandi. They have noses, but they smell not. Futura non prase••unt.* They give themselves to sleep, and never suspect the danger that may prevent their waking. Let them come into that blessed Garden of God, where i•••merable flowers give delectable sents; they neither smell the odors, nor relli•• the fruits. *They receive not the things of the spirit.* 1 *Cor.* 2.14. the Naturian is not capable. They have noses, but not to smell. 5. *Manus impeditas ab actu benef••endi. They have hands, but they handle not.* As that *organum organorum,* the instrument of instruments, the busy and active hand, is bound in sleep. So sin ha••enervated the practice of goodness; and obsessed the sinner, not only with a dedig•ation of good works, but also with an indignation against good workers, and an •unsatisfied delight in misdeeds. God reacheth out mercy to him, as the charitable doth an alms to the maimed; alas, he is fast asleep, and puts not forth a hand •o receive it. They have hands, but not to work. 6. *Pedes impeditos ab actu am•ulandi. They have feet, and walk not.* Worse than that creeple, *Act.* 3. he thought •e could not go, would be carried to the Temple: but these have feet and will •ot go to the Temple; they have no desire to be brought into that vigilant and waking place. There the Preachers voice would be like a Trumpet, and they can•ot endure noise. They have feet, but not to walk.

Nothing is more dangerous than this drousiness and security in sin: when men think they can pass as they please; thorough the womb to grace, •horow grace to wantonness, thorough wantonness to glory. With*Gallio,*•hey think *Religion* only a *question of names and words,* and

therefore will *not •eddle with it* Or, if they resolve to hear it, with *Felix* they can neither get 〈◊〉 *convenient time,* nor a convenient heart for it. They are not like the Bee that •illeth her belly and thighs with honey from the flowers: but like the butter fly, which only dies and paints her wings in their colors, and so leaves them. They •wimme like Dolphins, playing upon the waves of carnal delights; and are always •erriest, when destruction is nearest. Wake therefore, and learn to die before •hou die; that when thou must die, thou mayest have no more to do but to die. While •he foolish virgins slept, they lost their entrance into that joyful bride-chamber •or ever. *Watch and pray:* they that would keep themselves waking, do it best •y talking. Hold thyself in a continual conference and discourse with God, so •halt thou not fall asleep in sin. If thou dost fall into aslumber, yet let*thy heart •ache.* But the reprobate doth sleep soundly, *Somno sepultus. Therefore let us not •eepe as others do, but let us watch and be sober,* 1 *Thes.* 5.6. As Christ couples *wat•hing and prayer:* so the Apostle couples *watching and sobriety.* Sobriety is either •orporall, the moderation of appetites: or mental, the moderation of affections. Now as drunkenness enforceth sleep, so sobriety keepeth awake. But as Phy•tians rid their hands of incurable patients, and send them to the mineral or me•lline bathes, or leave them *Deo & naturae,* to God and nature. So I remit these 〈◊〉 their maker to be wakened; either by the Evangelical trumpet here, or by the •rchangelicall trumpet hereafter.

10 Observe that sin will not let Justice sleep, but sends it up continual chalen•es and defiances: provoking him to draw that sword, which he had rather should •st and rust in the scabbard, than be sheathed in the bowels, or shine with the galls •f his own creatures. But in piety will not let him alone, nor give him over, till is righteousness breaks forth into vengeance. As the prayers of the Saints with kind of prevailing importunacie, offer holy and humble violence to his mercy: •at he descends with the flag of truce, in the milk white ornaments of peace; pardo•ng sins, and healing sorrows. If importunate solicitations could move an unjust •dge to equity, will they not much more move a merciful God to pity? *Give him •st till he establish Jerusalem, Esa.* 62.7. As the kingdom of heaven requires and re•ites this holy*violence:* so the king of heaven is content to have his hands as •nicled from executing wrath, and his sword locked up by the prayers and tears 〈◊〉 penitents. *Let me alone,* saith the Lord to *Moses,* that I may smite them: as if •e groans of his heart did hold God's hand. So do the sins of the wicked hasten •dgement, and cry to vengeance, Come away, why tarriest thou so long? Thus the •ood of *Abel* murdered,*cried* for the blood of the murderer. Wickedness is not •oveling, but aspiring: not base, shame-fac'd and fearful to advance it self; but •elling like Jordan above the banks.*Their wickedness is come •p before me.* It •s not hid in the secrecy of private chambers, not kept close in the closet of their •ne breasts; but an ascending, aspiring, climbing wickedness• so impudent that it durst press into God's presence. *Before me:* it wakens makes my justice, and will 〈◊〉 me sleep no longer. *Gen.* 18.20. *Because the cry of Sodom and Gommorrah is great, and because their sin is very grievous.*

Peccatum cum voice, sin with a voice is sin in action: *Peccatum cum cl•••,* sin with a cry is sin in presumption, *Greg.* Their wickedness passed the bo••• of all moderation: the fame of it was not only spread upon earth, and blown 〈◊〉 the ears of men: but it pierceth the air, passeth the stars, climbs like the Sun in the morning, comes up amongst the Angels of God, and

exposeth her filthiness ⟨◊⟩ the throne of his Majesty. This iniquity here is not less than a theomachie, a d••perate war against heaven, a tower of sin like *Babel,* reaching to the clouds. A sin which the Scripture calls *lifting up the hand, and lifting up the heel,* against the Lord. *Manum in contendendo, calcem in contemnendo:* lifting up the hand in opposition, the heel in contempt.

There are two *Ladders* whereby men climb up into heaven, and become acquainted with God. The Ladder of Petition, and the Ladder of presumption. The Sa••• ascend by the one to their consolation, the wicked by the other to their confusi••. Both press into the Presence-chamber, both have the like access, both have not the like success. The one thrusts in lik a conspirator to practice treachery: the other ⟨◊⟩ a petitioner to implore mercy. Wickedness is saucy and peremptory, and will be notable though hit be notorious. It scorns to keep low water, or live in an •b: ⟨◊⟩ like pride, is only to that end proud, that some notice may be taken of it. Commonly it is gone from the memory of the offender, ere it come with so fierce an i••••tion before the punisher. And that wind of rebellion which causeth justice to wa••, rocks unrighteousness a sleep. But shall our sins come up before God, and ⟨◊⟩ first come before ourselves; who dwell in the region where they were borne, a•• were present when they were done? This is the greatest fault of our ignorance, to be ignorant of our faults. Must heaven know what is done on earth, before earth ⟨◊⟩ self be acquainted with it? As *Tully* said, he could hear at *Antium* what news ⟨◊⟩ at Rome, better than at Rome it self. Shall we turn our wickedness so far o•• ⟨◊⟩ our own remembrance, that we never think of it till we feel it in vengeance. These be willful mistakings, tricks to make ourselves blind. *Alceus* took a mo•• upon ones face for a grace, it was none by his leave. The more quietly and securely sinners sleep in the good opinion of themselves, the more certainly *their dami••on sleepeth not.*

I know that some sins are not so solicitous and urging upon the Justice of God as being the infirmities of his children, which he passeth by with connivence. Y•• he doth not strike at every provocation of the wicked. There is a time when Go• is said to take especial notice of sin.*Because thy rage against me, and thy tu•••* ⟨◊⟩ *come up into mine ears,* &c. But is there any sin when the eye of his knowledge is bl••ded? No, but this devotes to us the order of the actions of his knowledge. He ⟨◊⟩ sin in the Book of eternity, before sinners hearts do conceive it: he sees it in the•• breasts, before their hands do commit it. He sees the conception, birth, and comm•••meant of it: but then he sees it to purpose, when being in the mature ripenes be ••ceth it. *Ier.* 2.24. They that seek her will not weary themselves; *in her month thy shall find her.* When the measure is full, God will find them out; as the wild ⟨◊⟩ in her month, great with foale. Thus he sees it with fiery eyes, bent to vengean•. There are some aspiring sins, pressing unto God's throne, like presumptuous m•••taines darted at his own Majesty. They arise with a vocal ascension; the ⟨◊⟩ that mount them up so high, being the cry of their malignity in the ears of God As oppression, *I am.* 5.4. From this *Job* in his apology presented to his Judge, •••sed himself.*If my land cry against me, Hab.* 2.11. *The stone shall cry out of the* ⟨◊⟩ *and the beam out of the timber shall answer it, Ier.* 6.7. Violence and spoil is be••• in her, before me continually is grief and wounds. So the Prophet tells Israel, ⟨◊⟩

God being displeased with *Judah,* and delivering them into their hands; *they* ⟨0⟩ *slain them in a rage that reacheth up even to heaven.* This is an outrageous impudence, that is ambitious of enhauncing sin, despising the censures of men, and judgments of God. Though they have been plagued, they *change not the color of one hair of their heads,* one work of their lives: nor *add a cubite to their statures,* one inch to their Christian growths. This, this is the way to fall upon that irrevocable sentence, which God hath *purposed,* and he *will not repent,* nor *turn back from it.* As the wicked cannot sleep till they have offended: so they will not let God sleep till he be avenged.

11. *Long ago.* There is a preordination of plagues for reprobates, and the very moment of the execution appointed, *Jude ver.* 4. *They were of old ordained to this condemnation.* As if they were booked, enrolled, and billed to this confusion, and their particular names set down in a book. God keepeth a book of Registry and Records, in which he engrosseth the persons behaviors, and eternal state of all men. Besides the book of providence, wherein are *all our members written:* and the Book of Life, which contains the*names* of the faithful: there is also the book of Judgment, out of which the wicked *shall be judged.* To think these material books, were a gross conception: they are the counsel, providence, pleasure, knowledge and justice of God; which comprehend all things as if they were written in a book. Therefore, howsoever, in respect of men things be contingent and casual: yet in regard of God there is no chance, nor event by it; for he hath all things written before him with their causes. God's providence, and fortune, •re direct contraries. Hereupon, the very actions of wicked men come not to pass without God's purpose. He not only foreseeth, but wisely ordereth them, and even that which is done against the will of God, is not done without the will of God. He doth not command it, he doth suffer it. Albeit he esteem not evil to be good, yet he accounteth it good that evil should be.

This serves to qualify our impatientce, when we see some reject the means of salvation, despise the word, vilipend the Ministers of it, rob God of his Churches •atrimonie, malign the professors of the truth, and give over themselves to a resolute contradiction of godliness: knowing that some are *of old* and *long ago ordai•ed to this condemnation;* and that *Their judgment,* (a dest ruction which is properly their own) is *long agee* prepared. And for ourselves, though we be confident in •ESUS CHRIST, through the testimony of the HOLY GHOST;[d] *Yet be •ot high minded, but fear.* Our fidelity must take heed of security.

This point is not barren, but useful to us in a double application; the one of •aution, the other of consolation:

1 Seeing God doth not sleep in his Justice, let not us sleep in our unjustice. When *Alexander* had a great battle to fight, he was found fast a sleep in his Tent. We have listes to enter with the Justice of God, ô let not the slumber of our souls, •nd the Judgment of our sins, come so near together. *Jonah was gone down into •he sides of the ship, and he lay fast a sleep.* The air is troubled, and sends out a tem•est, the waves roar, the winds blow, the sea is disturbed, the ship almost broken, the Mariners afraid, happy man that can pray fastest, the burden of the vessel unloden: •nd all this for the Prophets cause, yet the Prophet alone is ignorant of the matter, •e is fast a sleep. It could not be but he much forgot himself: though he had re•used

to preach at *Nineveh,* yet here was an auditory and an occasion that required Sermon: and the conversion of one sinner is a blessed work: because*he covers multitude of sins,* which either the converter, or the converted hath committed. The •try uncircumcised Master wakens him; *What meanest thou O sleeper? call upon thy •od.* An infidel leads him that knew God, to his prayers. The Prophet is be•ome an auditor, and the auditor a Prophet: the sheep leads the Shepherd, the •atient heals the Physician, the Gentiles are devout in their superstition, the Israe••e cold in his religion. Truth is truth wheresoever we find it; *Call upon thy God,*•as good counsel from a heathen.

It is desperate for men over shoes, to run over shoulders; and having transgressed the bounds of obedience, to neglect any desire of revocation. *Cyprian,* who was at last a Martyr, wrote of himself, that being a persecutor, he was so far i• that he had no hope of getting out: therefore freely welcomed all vice, as resolving upon the worst that could befall him. *Sleep departeth from the eyes* of distressed and anguished spirits, *Job* 7.4. *I am full of tossings too and froo, unto the dawning of the day.* He that is troubled in his conscience for his iniquities, will resolve with *De•••* not to suffer his *eyes to sleep,* nor *his eye-lids to be closed down with slumber:* as he, till he *found a resting place for God:* so this, till he find rest for his own soul.

Yet how hath this sleep possessed even God's children! *David* being full 〈◊〉 into idleness; from idleness he passeth to concupiscence, concupiscence beg••• adultery, adultery hatcheth murder. And when all these ingredients put together, would have troubled the strongest and most retentive stomach; he takes a sleep with them of almost a year long. Thus are sinners like a man surcharged wi•• gluttonous meal, who is apt, his belly being full, to lay his bones at rest. *Ch•••• came to his Disciples and found them asleep, Mat.* 26.40. He had often incul••• this admonition to them; *Watch:* yet now in the greatest extremity they are 〈◊〉 asleep. I know that sleep is necessary to human nature; all living creatures 〈◊〉 earth have their sleeps. Though the Poet *Salse sed false* of the nightingale; *T•••tare simul nocte dreque potes;* that she sings night and day; if at least he mean, with••• intermission: as *Pliny* also too confidently avers, *Lib.* 10. *cap.* 75. The credi•• 〈◊〉 *Aelian* is engaged for as much, that she is *expers somni,* without all sleep: but by 〈◊〉 leave, it was an error. Sleep is that natural help, *Quod corpora duris fessa ••••sterijs mulcet, reparatque labori.* Therefore the Pythagoreans used to play a lesson on the harp and sing to it, when they were going to bed: *Quo citius & bl•••• obdormirent.* The Apostles therefore having supped late, drank wine, wea•••, with travel, now being midnight sleeps principal season, not walking but fire•• still: all which were *valde* 〈 in non-Latin alphabet 〉, *suadentia somnum,* as *virgil* speaks: provo••• and attractive of sleep. Why then doth CHRIST reprove them, for *not w•••ing with him one hour?* But*is there not a time to wake, and a time to sleep?* W••• in that very hour when the Lord of life was betrayed into the hands of death; 〈◊〉 King ready to die for his people, the creator as it were unmade to new male is creatures, the innocent suffering for the nocent, could they not even then forb••• sleeping? Not *one hour, ecce brevitatem,* it was short: *watch, ecce facilitatem,* it 〈◊〉 easy; not be exposed to scorn, not cast into prison, not beaten with scourges; 〈◊〉 *dura verba, nec duriora verbera perpeti:* but only *spectare & expectare,* to look 〈◊〉 wait, while their Master was finishing that

great work of their own redem•••. Not watch *with me, Mee* your Savior; *one hour,* I say not a whole night. *He•* 14.37. He found them all sleeping, but directs his reprehension to Saint *Peter:* because he before *fluctuans aestu* had confidently promised this, yea far more th•• this, to lay down his life for Christ; *Simon sleepest thou?* There is a time to 〈◊〉 without reproof: *Samuel* slept, *David* slept, *Psal.* 4.

Christ himself slept, *Mat.* 8. *Peter* had often slept before without reprehensi•• yea, and afterwards too with consolation; Angels guarding and delivering 〈◊〉 *Acts* 12.7. But now to sleep; *Couldest thou not watch with me one hour?* 〈◊〉 not a thousand, nor a hundred, nor a score, but one: not month or week, or 〈◊〉 or whole night, but *Houre:* and this not to fight for me, but to watch *with me:* 〈◊〉 *mon dormis? Simon,* signifies obedience; Christ calls him not *Peter,* nor *Ceph•* 〈◊〉 *Simon:* arguing his forgetfulness, not only of his Masters love, but of his 〈◊〉 name. But if it be such a sin to sleep, What is it to betray? *Judas tradis?* 〈◊〉 worse than,*Simon dormis?* It is better to sleep with *Peter,* than to betray 〈◊〉 *Judas. Tolerabilior est somnolentus Simon, quàm turbulentus Sinon.* He that sleep•• well thinks no harm; but there be some that *Study mischief in their beds. Vt•••lent homines surgunt de nocte Latrones.* We may better suffer *Desidiosum Mo••••, quàm insidiosum Iesuitam;* than the Popes wakefull *Judas, Discipulum decipulum,* 〈◊〉 •nare and gin to entrap poor souls, and send them to *Rome,* like Virgins taken up for the Turk, to suffer his Antichristian ravishments.

To conclude, seeing that sleep comes from cold and moist humors domi•ant in the brain: and wakefulnesse from hot and dry reigning in the head: let us •ast away the cold and crude humors of sin, and stir up the holy and almost extin•uished fire of zeal. That as CHRIST at his first coming found the shep•eards by night watching over their flocks: so at his second coming whether by •ay or night, he may find us all watching over our souls.

2 As this is terror to the ungodly, so comfort to the righteous. As Justice is •ver waking, so mercy is never a sleep. He that keeps Israel, never lets his providence fall into a slumber. Yea, even in the lethargy of our disobedience, when we remit of our uprightness, the hand of this ever watching God preserves us. *Da•id* was a sleep a long while together, but the Lord that chose *David* slept not for •is good. Upon this confidence he betaketh himself to rest. *I laid me down and •lept, for the Lord sustained me. I will lay me down in peace, and sleep, for thou Lord ••lie makest me dwell in safety.* As he sets his Angels to guard us in the natural sleep of our bodies: so his preventing grace doth keep us in the spiritual slumber of our consciences. But let not this make us presume upon his mercy too much: nor so •respasse upon God's unsleeping protection, as to take our ease in our corruption. Thou sayest, others have long slumbered, and yet been graciously awakened; as *David, Paul, Zacchaeus;* Why not I? I dispute not: God will measure out his gra•es at his own pleasure: and though they run over to some, they are plentiful enough to all.*The same Lord is rich unto all that call upon him. My grace is sufficient for thee,* was *Paul's* answer: and it may suffice all sutors.

God hath given us no small space, not a few mercies: if we will sleep with *Pe•er,* we put it to the hazard whether we shall ever rise with *Peter.* We cannot expect miraculous revocations; a Whale to reduce us as *Jonah,* or, the Sun to stand still for us as to *Joshua,* or, the sea to

divide it self as to Israel, or, a voice heard from he•ven as to *Paul.* Shall we say, *The army of God is shortened,* because we see not these wonders? Will we not be wakened without miracles? Must the course of nature b••ltered, the pillars of earth moved, the channels of the sea discovered; must we see signs in the Sun and Moon, and have some rise from the dead to warn us, or we will not be wakened.*The Jews require a sign, and the Greeks seek after wisdom: •ut we preach* CHRIST *crucified.* Woe unto us if the open face of the Gospel cannot rouse us without a sign; and the simplicity of CHRIST persuade us without further wisdom.*They that sleep, sleep in the night.* But the night is past, let •s therefore give over slumbring. The less sleep we give sin in our souls, the sweeter sleep we shall find to our bodies. Thus shall we be sure, that while the wicked are overtaken with this unsleeping damnation, we shall be guarded and guided with a vigilant preservation. For CHRIST *died for us, that whether we wake or sleep, we should live together with him,* 1 *Thes.* 5.10. To whom be praise forever.

VERSE 4. For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

THe Apostle having dogmatically confuted, and prophetically condemned, the depravers of true doctrine: proceeds to an exemplary demonstration of the judgments of God upon sinners. For God cannot be *sibi dissimilis,* 〈◊〉 like to himself: nor doth tolerate that in one, which he doth punish in another: b•• hates iniquity wheresoever he finds it, and preserves one immutable tenor of his Justice. Whensoever sin goes before, punishment shall certainly follow after, no less seasonable repentance come between. Of this he makes A

- Relation, to *Vers.* 8.
- Illation, *Vers.* 9.

The Relation considers two generals; God's Justice in punishing offenders, Mercy in sparing his servants. This holds in three Histories. 1. Of the Angels, they that fell, are confounded; there's his Justice: they that stood are conserved, there's his mercy. 2. Of the old world; when the impenitent were swept away with a flood; there's his Justice: and righteous *Noah* with seven more for his sake, were saved in the Ark; there's his Mercy. 3. Of Sodom and her sister-cities when fire from heaven burnt up the reprobates; there's his Justice: and righteous *Lot* was delivered; there's his mercy.

Now upon all these premises comes the Illation, *Ver.* 9. *The Lord knows he••• deliver the godly out of temptation, and to reserve the unjust unto the day of Judgment* 〈◊〉 *be punished.* If our faith be as much, his mercy is not less: if their rebellion be t• less, his Justice is as much. The first Judgment takes hold on altitude, the second on latitude, the third on plenitude. For height and excellency the Angels were glorious in heaven, yet some are cast into hell. For breadth and numerous amplitude, no less than a whole world were drowned. For fullness and opulency, the Sodomines lived in a second Paradise, yet were they burned. There is no wickedness so high none so broad, none so rich; but God's Justice can overthrow it. Let men

be as hi•• as Angels, as many as will make a world, as rich as the Sodomites; yet if they be unrepentant sinners, they shall perish.

W•e begin aloft first, and behold the Angels revolting from heaven, and for their fault turned out of heaven. Wherein we have considerable Their

- Excellencie; by nature *Angels.*
- Apostasy, they *Sinned.*
- Penaltie, were *not spared.*

In the former I will touch upon four points:

1 Their creation, which though it be not precisely specified by *Moses,* is most certainly included, *Col.* 1.16. By him were all things created that are in earth or is *heaven.* who were created in heaven but the Angels? *Whether thrones, or domin••••, or principalities, or powers.* Which though some understand of Empires, orders, and governments: others, the Palaces of God's Majesty, and seats of immortality. But the opinion approved of the most, and the most approved opinion; conceives all there spoken of Angels. *Creat Angelos spiritus, Psal.* 104.4. *He maketh his Angels spirits.* Some Philosophers conceited that Angels had their beginning of the souls of men. *Ex bonorum animabus nasci bonos daemones, ex malorum cacodaemones.* That good souls became Angels, and bad souls devils. And some would father this opinion upon *Plato* but inconsiderately. *Plato,* indeed thought and taught a *metempsychosis,* a transmigration of souls into new bodies; *more Pythagorico.* Such was that Homerical fiction of *Vlisses* his companions turned into Hogs and Bears. But he said never, that of souls were made Angels.

But why was this omitted by *Moses* in his history of the creation. 1. Some think it was to avoid idolatry in the Israelites; *Quibus si innolesceret Angelus;* who if they had known Angels, would have fallen to their adoration. *Chrys. Theodor.* But they could not be ignorant of the Angels, which had so often appeared to their Fathers, and done them so many ministerial kindnesses. 2. Others thus; *Moses* treated of things that had their beginning with the material world, but Angels were created before the visible world. *Basil. Damasc.* But this is a false supposition; for before the world there was nothing created. 3. Others thus, their creation is comprehended under the names of *Heaven* and *Light; Quia omnibus praesunt coelestibus;* because they are set over all heavenly things. *Aug. Bed.* But this were to leave the literal sense, and to divert it unto Allegory, which may not be admitted in so plain a history. The best opinion is, that their creation is omitted for two reasons. 1. Because *Moses* applieth himself to the simple capacity of the people, and describeth the creating of visible and sensible things; leaving spiritual as above their understanding. *Ieron. Ep.* 139. *ad Cyprian.* 2. Lest men should think that God needed the help of Angels, in the production or disposition of the other creatures. As if the fabric of the world had been too great a business for himself alone to undertake: and therefore should be required the ministration of those Angelical powers.

That they were created is undeniably plain, now the next *Quaere* is, when. 1. Some think they were made long before the world. *Origen. Tract.* 35. *in Matth. Damascene. lib.* 2 *cap.* 3. *de fide.* But the Scripture testifies that the evil Angels apostated so soon as ever they were created. *John.* 8.44. *Non mansit in veritate; He abode not in the truth.* And our Text infers, that so soon as they sinned, they were cast into hell. But before heaven was made there was no hell. *Nulla talis distinctio loci, priusquam constitutio mundi.* Before the constitution of the world, there could be no distinction of place: for there was nothing but God. 2. Some from the first verse of Genesis would prove, that the Angels were created together with the world; the *Heaven* comprehending Angels, as the continent doth the content, the house doth the inhabitant. And whereas it is said, *Darkness was on the face of the deep; Origen* thinks this deep to be that place whither the devil and his Angels were cast. But the HOLY GHOST showing the eternity of *Wisdom,* saith: *Prov.* 8.23. *I was from everlasting, from the beginning, or ever the earth was. When there was no depths, before the mountains were settled, before the hills was I brought forth.* The Angels therefore were not before the earth and hills: for then this should be no good argument to prove the antiquity and eternity of *Wisdom,* which is the Son of God. 3. It is most probable, that they were created upon the fourth day, when the stars and other ornaments of heaven were made. *Job,* 38.7. *When the morning stars sang together, and all the sons of God shouted for joy.* They are said to rejoice and praise God together with the stars; therefore then it seems they took their being and beginning: for questionless immediately upon their creation they praised God. Besides, the heavens were that day perfected, the matter of them being only before prepared. It is fit that the house should be formed, before the inhabitane be produced. And this may satisfy any honest inquisitor, unless he rather desires to wrangle than to learn. But these be the Lord's own secrets, whereof we may be ignorant without danger. Howsoever, we have proved that the Angel is *Condita substantia,* a created substance: which confutes that Pythagorean dotage of philosophers with this *Duo principia,* two beginnings; one of good and another of evil. Together with that Manichean heresy among some Christians, of which rank were the Archoniticke and Caiane heretics, of whom we read i•*Epiphanius;* that the Angels were from everlasting, *& Deo cooeterni,* coeternal with God; whereas it is plain that they are creatures of his making.

2 Their nature; an incorporeal substance, subtle and powerful, created after the Image of God, resembling him as they are spiritual and immortal, but especially as they are holy and just, and full of divine created perfections. They are substances, though invisible, that have being, life, sense, understanding; and not me•e qualities. Pure qualities can neither sin nor be capable of punishment: but my Te• proves both these concurring in the reprobate Angels. But how can an incorpore•l substance be capable of punishment? yet who would ask that question, that find• a soul within himself troubled with passion; even when no offense or distemperance riseth from that gross and corporal part: yet is his soul vexed with the sense of sin, with sorrow, care, and perturbation of conscience. Though the Angels be spiritual, they are capable of punishment, for the torments of hell are spiritual. This confutes the Sadducees of our times, who think Angels to be nothing but motions, and melancholy passions: or, those that take evil spirits to be only evil qualities and dispositions inherent with us: or the Libertines, that think good or evil Angels to be nothing else but good or bad

fortunes and successes. But *quibus non cavent in pecc••, hos sentient in supplicio.* Whom they would not beware off in their sins, they shall feel in their torments. As they that live like Angels on earth, shall be made like Angels in heaven: so they that will not believe any devils, yet live like devils, must have their portion with Devills. And *Stultus in culpa,* will be made *sapiens i• paena.*

3 Their office: *Angel* is not a name of nature, but of office. *Greg. Ex eo q••d est, Spiritus: ex eo quod agit, Angelus, Aug.* They stand round about the Lord as a••endants, and execute his imposed hests like ready servants. *A quo dominatio, ab eo denominatio:* this name is given them for some supereminent quality.*He rode upon a Cherub, and did fly.* They are said to have wings for their speed of obedience. Therefore *Gregory* says, that their titles are according to their messages. They that are sent on business of less moment, are called Angels: they that of greater importance, Archangels. The Angel sent to contract that sacred match between the King of heaven, and the Virgin *Mary,* was called *Gabriel. Luk.* 1. *Gabriel* signifies the power of God: a fit Ambassador for such a message; because the conception of Christ, and by it the redemption of the world; is called the *Strength of God's* 〈◊〉 *, Luk.* 1.51. *Gabriel* was sent. 1. I do not think with *Jerome,* because Virgins are as Angels: as *Isidor. Caelibatus, quasi coeli beatus.* Indeed CHRIST says, that i• heaven they neither marry, nor are given in marriage, *but are as Angels of God.* But so all the faithful are Virgins to CHRIST, and shall be made as Angels by CHRIST. 2. Nor yet so much to show that he was a high Angel, because of his high and glorious message. 3 But indeed, as *Aquinas* in this truly, That our ••mane nature might be repaired, after the same manner it was ruinated. As a serpe•• was sent to *Eve* by the Devil, to work our woe: so an Angel was sent to *Mary* by God, to bring news of our bliss. *Ad Evam Angelus malus accessit, ut per cam* 〈◊〉 *separaretura Deo: Ad Mariam Angelus bonus venit, ut in ea Deus untretur* 〈◊〉 *, Fulgent.* By *Eve* man was separated from God, in *Mary* God was united to m•• an evil Angel was the worker of the separation: a good Angel was the messenger of the conjunction. So great is their office, that CHRIST himself accepted the name, *Mal.* 3.1. *Angelus faderi•, the Angel of the Covenant,* Popish writers d••y that CHRIST was ever called an Angel in the Old Testament. For that, *Gen.* 48. 16. they would thence prove prayer to Angels. *The Angel that redeemed me from •vill, bless the lads:* but no Angel redeemed us, but JESUS CHRIST. They •y, if at any time the Son of God appeared, it was most likely to be in mount *••nai,* at the giving of the Law; that being the most noble apparition of all. Yet saith *••ephen, Act.* 7.53. *Ye received the Law by the disposition of Angels, and have not kept it.*•ngels then appeared, not CHRIST. But the Angels there were ministering spirits, giving their attendance, and executing their office. It is no good argument; be••use the Law was given by Angels, therefore not by CHRIST. St *Paul* clears •*Gal.* 3.19. *The Lord was ordained by Angels in the hands of a Mediator.* The •inistery was of Angels, the authority of Christ. They further object; if Christ •d appeared at any time before his birth, it was most likely then when word was •ought to *Mary* of the incarnation of God's Son: both for the dignity of the •erson to whom, and of the Ministry what. But the messenger was *Gabriel,* not •hrist. *Answ.* 1. *Mary* was not yet so great a person, as to be preferred before all •e Patriarchs, Christ's Progenitors. Her dignity came not by her own worthi•esse, but by God's special grace: 〈 in non-Latin alphabet 〉 , *Freely beloved.* 2. There was grea••r reason that the same Angel *Gabriel,* the first revealer of the

prophecy to *Daniel*•oncerning the *Messiah;* should also be the messenger of the accomplishment of it. 3. 〈◊〉 was not fit that the Son of God himself should be the messenger of his own ••mming into the world, Princes send their officers before, to give tidings of their ••mming: and should not that great Prince send his Angels before, that it might •peare he was Lord of the Angels?

This is their office, wherein they are patterns to us.*Bless the Lord ye Angels •his, that excel in strength, that do his commandments, hearkening unto the voice of his •ord.* For this we pray, that the will of God may be done *by us on earth,* as it is done •y the Angels *in heaven, Mat.* 6.10, Our obedience cannot be like in perfection, •ust be like in proportion: for quality here, for equality hereafter. We must *Pa•ere sicut Angeli,* if we desire *Fulgere sicut Angeli.* In life we are men, in hope •ngels: now *quamdiu non habemus perfectionem Angeli; non habeamus praesumptionem •iaboli, Aug.* While we want the perfection of Angels, God bless us from the •resumption of Devils, *Luk.* 12.9. Let us confess Christ before men, that he may •onfesse us before the Angels.

4 Their glory: when the Scripture attributes the highest praise to inferior •eatures, the comparison is drawn from the glory of Angels.*Jacob* commending •e countenance of his reconciled brother says, *I have seen thy face, as the face of an Angel, Psal.* 78.25. *Man did eat Angels food;* which was *Manna:* a most ex•ellent meat, that if the Angels needed sustenance, they could wish no better, 1 *Cor.•*.1. *If I spake with the tongues of Angels; Si quae sint Angelorum linguae:* if the •ngels had tongues, they must needs be admirable, *Act.* 6.15. They look stead•stly on *Stephen, and saw his face as it had been the face of an Angel. David* admiring •ans creative glory, with incontained passion breaks forth; *Thou hast made him •tle lower than the Angels, Psal.* 8.5. Man in his greatest glory is inferior to An•else. Famous men in the Church are called *Angels.* So *John. Bap. Mat.* 11.10. *I •nd my Angel before thy face. Esa,* 33.7. *The Angels of peace. Rev,* 2.1. *To the •ngel of the Church. Judge,* 2.1. The Preachet of repentance was called the *Angel of ••e Lord, Hag.* 1.13. The Prophet is called the *Lord's Angel, Mal.* 2.7. *He is the Angel of the Lord of Hosts, Ezek.* 28.14. The King of *Tyrus* is called an *Anointed ••erub.* The widow of *Tekoah* put the term upon *David,* 2. *Sam.* 14.17. *My ••rd is as an Angel of God, to discern good and bad.* This was their happy estate, unto •hich *Nihil defuit, nisi quod non immutabilis fuit;* there was nothing wanting, but •e unchangeableness of it. But *optimi corruptio pessima:* they were the best of all •eatures, they are the worst of all creatures: being not content to remain Angels, •ey became devils.

The Angels that sinned. I come to their Apostasy; wherein consider four circumstances: the Persons, the Cause, the Manner, and the measure of their fall.

1 The Persons that fell; some of the Angels, not all, *They that sinned.* For they that sinned not, stand forever conserved by the mercy of God. *Servat i••ruptos aeterna charitas.* This is Saint *Paul's* distinction, 1 *Tim.* 5.21. *I charge thee ••fore God, and the Lord Jesus, and the elect Angels.* Some are elected, and because electi•• presupposeth refusal, the rest are rejected. Upon this falling, they are not properly anymore Angels, but devils and spirits of darkness. *Satan* in Hebrew; 〈◊〉 enemy, or detractor. *Solomon* acknowledging his peace saith; *Non est mihi woe••*

1 *King.* 5.4. *I have not an adversary.* The Princes of the Philistines put the ⟨◊⟩ upon *David; Ne sit nobis Lessatan.* 1 *Sam.* 29.4. *Lest he be an adversary to us. S• David* to the sons of *Zerviah; Cur estis mihi Lessatan?* 2 *Sam.* 19.22. *Why* ⟨◊⟩ *you adversaries unto me?* So Christ to *Peter. Matth.* 16.23. *Get thee benihd me S•* The Greeks have, *Diabolus,* 〈 in non-Latin alphabet 〉 , *insidiose capere.* His whole exercise is to ••ceive man, and to reduce him to his own ruin. Thus he is called *The Fathe• lies, the Prince of darkness,* &c. all corruptive, destructive names. *Beelzebub, D•••nus muscarum;* the god of flies, or the master-fly. Flies though beaten off, will ⟨◊⟩ turn again; so doth Satan after many repulses. *The red Dragon;* died into ⟨◊⟩ sanguine hew with the blood of souls. *The Tempter; Immundi spiritus, •ncle•• spirits, Matth.* 10. Which discovers their folly that proverbially; *Damon* ⟨◊⟩ *adeo niger, ut eum fingunt pictores:* the devil is not so black as painters make ⟨◊⟩ . But by their leaves let us not trust him; but endeavor by a good life, and a holy ⟨◊⟩ to keep ourselves out of his clutches.

Proclus, and *Psellus* a Greek writer, makes many kinds of devils. Some ⟨◊⟩ spirits, *Lelurion,* conversant about the orbe of the Moon: some acriall, in that p•• of the air next us: others watery, earthy, subterrane, metalline spirits, which obsesse the covetous and metal men. And the Scripture in some sort alludes to ⟨◊⟩ which calls them *Powers of the air, and wanderers through the earth, Revel.* 12.11. *Woe to the inhabitants of the earth, for the devil is come down among them:* Do••• as if before he had been hovering in the air. They delight in filthy places, des••• and Sepulchers, and hogs. They drove one into the wilderness, *Luk.* 8.29. A••there amongst the tombs, *Matth.* 8.28. From whom being cast they entered ⟨◊⟩ swine, and drove them into the sea; as if they delighted in the waters, sporting ⟨◊⟩ the *Leviathan* in the Ocean. They make some deaf, other dumb, other furious, ⟨◊⟩ miserable whom they possess. They insinuate themselves into men by fly temptations, and therefore are called familiars. The best and blest Angels seem also ⟨◊⟩ have their distinctions, *Col.* 1.16. *Thrones, dominions, principalities, powers.* I do ⟨◊⟩ speak of those nine orders, as the bold *Dyonisius,* and the overventurous Pap••••. But they are so called, because God by them governs the Nations, moves the heavens, restrains devils, works miracles, conveys Prophecies, protects his serv••• and executes judgments upon his enemies. Yet so as these names may be give• ⟨◊⟩ all Angels, by occasion of diverse employments; or to some for a time and ⟨◊⟩ forever.

2 The cause, which was indeed wholly in themselves. For either God or ⟨◊⟩ must be the cause of their sin, or themselves; but neither man, nor God, there••• themselves. Not man, for had not the Angels fallen first, they could not have b•••• the cause of his fall. That nature continuing good it self, would never have ⟨◊⟩ cured evil to others. But now their whole endeavor is spent upon hindering ⟨◊⟩ Ascent to that glory, from whence they are justly dejected. Man either was ⟨◊⟩ then made, when the Angels revolted: or if he were, how could be living o• ⟨◊⟩ ruin the spirits in heaven? The devil cannot challenge man, but man may ⟨◊⟩ the devil, for this perdition. He first tempered the cup for himself, and then ••••ted man to drink: but he had better never have pledged him.

Not God, for then that were injustice, to condemn them for that which ⟨◊⟩ ••lfe caused. It were unrighteous to make them fall, and then punish them for •lling. But he did foresee it and would not prevent it: and in not hindering it he see•ed to cause it. Indeed, this holds in the creature: who is bound, foreseeing an evil, ⟨◊⟩ do his best in preventing it; and otherwise is made accessory to it. But God is ⟨◊⟩ absolute Lord of all, and not bound to any of his creatures, further than he been•eth himself. In CHRIST he hath bound himself to believers, and all his *Pro••ses are Yea and* Amen; and he will keep his word. But shall any creature ch•••ge him for not doing that he never promised to do? But God did not confirm ••em in their created grace, therefore caused their fall. *Answ.* GOD did not ••rpose their confirmation. *Dedit potestatem velle, non voluntatem stare:* he gave them •ower of willing, not will of standing. He is not tied to confer more grace up•• his creature, than himself pleaseth. It was enough that he created them righ••ous, without addition of their confirming. *Nec tenetur agere quicquid potest, nec ••tionem reddere quicquid facit.* He is not bound to do whatsoever he can, nor to ••ve account of whatsoever he doth.

In a word, the Angels had in themselves the proper cause and beginning of their •wne fall: which was a free and flexible will. They might will good, and perseve••nce in good: and that will being mutable, they might also will evil, and so fall ••om God. The same kind of will was in innocent *Adam.* But *good trees cannot ••ing forth bad fruit:* therefore the Angels being good, could not sin of themselves, *Answ.* Those words must be construed *Sensu composito, non disjuncto.* Indeed a good ••e remaining good, cannot produce evil fruit: but being changeable, it may. •ut God foresaw it, therefore the Angels could not escape it. *Answ.* Yet is not his •rescience any cause of their fall, but only an antecedent. Because we sin, therefore was foreknowen to God: not because it was foreknowen to God, therefore we ••nne. God saw *Judas* his treason in the glass of his Prescience before *Judas* had member composed, or the world was formed: yet was not this the cause why *Judas*•trayed CHRIST. *Praescivit, non Praedestinavit, Aug. Vidit non coegit, scivit non ••xit, praedixit non praescripsit, Lip.* He foresaw it, he did neither compel it, nor come•and it, nor allow it. Prescience is to God, as memory is to us: memory presents ⟨◊⟩ us things past, prescience to God things to come. Our memory is not the cause •hy things past were done: nor is God's foreknowledge the cause why things to ••me shall be done. We remember some things we do, we do not all the things we ••member. So God foresees all he does, he does not all he foresees. We remember ⟨◊⟩ orchyard such a time planted, that now yields good fruits, by nature, not by vio•••ce, so God foresaw it. We remember a murder done, by will, not compulsion; ⟨◊⟩ God foresaw it. Neither our memory, nor God's prescience caused these: but •cy come to pass, natural by nature, voluntary by will, contingent by hap, ne••ssary by necessity. But did God only foresee it? No, he also decreed it: why •en how could they avoid it? *Answ.* He decreed to leave them to themselves, that ••ey might fall if they will, and then to give them no grace of rising. But then as •od hit me, as throw me: it is all one to thrust an old man down, as to take away ⟨◊⟩ staff that should keep him up. Nay, but the old man throws away his own •ffe and God doth not reach it him: they did forsake their own grace, and fall by ••eir own folly. But here

let us fall from disputation to admiration. *Oh the depth the wisdom of Godhow; unsearchable are his judgments, and his ways past finding out.*

3 The Manner, this was by *sin,* saith our Apostle. But what was this sin? •ough it be nowhere precisely expressed in the Scripture: yet from two places it. •y be collected, that it was a rebellion against God arising from pride. *Gen.* 3.5. 〈◊〉 *shall be as God's.* He tempted man to this sin; an ambitious pride of bettering 〈◊〉 estate. Now it is probable, that he sought to overthrow him by the same way 〈◊〉 fell himself. *Job* 4.18. *He charged his Angels with folly.* The sin whereof *Eli•as* would accuse *Job,* was a justifying or lifting up himself before God. From this •pothesis or supposition he reasons: that if God so plagued pride in those Angelical natures, how will he dissemble it in man, *who dwelleth in a house of clay, whose foundation is in the dust!* Some say; God subjected the world to man, not to Angels. *Psal.* 8.6. *What is man, that thou hast put all things under his feet!* This the reprobate Angels could not endure, therefore rebelled and fell. Yet still the ma•ner and matter of their revolt appears to be pride. An insinuating sin: it crept into Paradise, and robbed us of our birthright; we may curse it to this day. It c••bed into heaven, and robbed Angels of their glory, they may curse it forever. It is an impudent and stupid sin, more in sensible than *Solomon's* drunkard. We have 〈◊〉 only thrust thorns, and needles, and goads, but even swords and spea•• into her heart to make her bleed; and yet she is proud to be spoken against.

I speak not of pride in the husk, but in the heart. Her Taylor, Fashion, is now held an honest man; I am sure a powerful one. How ridiculous soever a ga••e appears, fashion can persuade men to it. O that our preaching were in fashion too; then we should hope to persuade you. We tell pride, that as the freshest rivers 〈◊〉 into the salt sea; so all the honors of the world shall end in baseness, all the pleasures of the world in bitterness, all the treasures of the world in emptiness, all the garments of the world in nakedness, all the delicates of the world in rottenness. If Christ bids us cut off, and cast away the offending eye, hand, foot; all which are needful members tied with joints and nerves to the body: we may well spare these unnecessary dependants, no parts of our flesh, but flags of our shame, *Luk.* 18.12. The Pharisee prays not for supply of defects, nor acknowledgeth a defect of supplies: but tells his own fullness, and that great difference which his mistaken eyes saw between himself and the Publican; swelling with his own wind till he burst. They plow with the *Oxen* of their own imaginary righteousness; and contemplate the *Farm* which their own works have *purchased;* and *Marry* themsele••• to merit as to *Wife:* therefore in the pride of their peremptory stomachs they scorn the Lambes supper. Therefore Christ refuseth them in his call, but seeks sinners: not sinners in perverseness, but sinners in sense and conscience, in plea, action, confession, and condemnation of themselves. It is a needy and acknowledged emptynesse, that lies at his gate, who is rich in mercy, like *Lazarus* with all his ••cers open, and begging the very crumbs of commiseration.

Humility is the hardest of all virtues: all vices are against it, yea all virtues 〈◊〉 against it: men are proud of their wisdom, proud of their beneficence. Yea, ••mility it self is against humility, and by a strange prodigious birth brings forth pride: as *Diogenes,* and that worse

Cisterian, is proud of his very patches. How co•mon is it for men to disclaim vain glory vainegloriously! making a remonstrate of that within them, whereof they study a renouncement from them. But the 〈◊〉 things are always most humble: the boughs of trees, the more laden with fruits the nearer they hang to the ground. The best gold goes down in the balance, 〈◊〉 lighter stays above. Good corn lies in the bottom of the heap, the chase keeps aloft. The good Angel lifts him up that would worship him;*See th•• 〈◊〉 it not, for I am thy thy fellow servant.* The bad Angel affects it,*All these 〈...〉 give thee, if thou wilt fall down and worship me. Timent boni Angeli adorari• 〈◊〉 natura, quam vident in Christo sublimatam.* Good Angels are fearful to be w•shipped of that nature, which they see exalted in Christ: evil Angels desire t••• worshipped of that nature, which they know is made after the Image of God. Satan is a *King over all the children of pride.* Pride turned Angels into devils, ••militie shall turn men into Angels. Of all sins let us bless ourselves, yea the Lo•• keep us from pride; that humbling ourselves, we may be exalted by Its 〈◊〉 CHRIST.

4 The measure; they left their condition totally and wholly: they quite •sooke God, his Image, heaven it self, and the office therein assigned them. *I•* 44. *He abode not in the truth:* by this *Truth* is meant the Image of God; which 〈◊〉 says, consists *in righteousness, and the holiness of truth:* It is called *Truth.* 1. Because it never deceived any man, as unrighteousness doth; which promiseth pleasure, profit, content, and performs nothing but grief and shame. 2. There is no Hypocrisy in it, it makes no show of other than it is. This original condition the Angels voluntarily left, *forsaking their place,* as Saint *Jude* speaketh. God in the be•inning appointed most excellent places for his several creatures; wherein they were •o perform their required homage and service. Heaven was the proper place assigned to the Angels: to man in his innocence, Paradise: after his fall, the families •f the Patriarchs: before and in Christ's time, the Temple; now the congregrati•ns of the faithful. These were our appointed places to set forth the praises of our •aker. This *place* the Angels left, forsaking the presence of God, and their own •ffice wherein they should have been forever employed.

But do not the devils keep in the air? Some do by God's permission; but •ot as in their proper place and first habitation: for that was in the comfortable pre•ence of God in heaven. But wheresoever they are, they carry a hell about them: if •hey be not in hell, yet hell is in them. As the militant Saints have in them the •ingdome of heaven, though the kingdom of heaven do not yet contain them. •nd the blessed Angels protecting us on earth, are still in a heaven; by reason of •e gracious and glorious presence of the infinite God that is with them. So the •ivells are never remote from their hell. *John.* 8.44. *He was a murderer from the be•inning:* whereupon *Maniche* grounds; *Diaboli malitia non habuit initium:* the •ickednesse of the devil had no beginning: hence came that conceit of two beginnings. *Ans.* 1. He was not so from the beginning, as Christ who had no beginning. •he latter confutes it; It is not said, *In the beginning;* but *From the beginning.* 〈◊〉 Neither was he made so in his own beginning of being: as some sottishly draw •hat literal *Leviathan* into an allegory. *Psal.* 104.26. *There is that Leviathan whom •ou hast made to play therein:* as if God had made him a devil. 3. Nor yet so from •e beginning; that *in eodem instanti caepit esse a Deo, & malus esse a se;* in the same •stant, he took of God a being, and of himself an evil being. As it is said of our •ule, *Cum infunditur,*

inficitur; the infusion and infection meet together. For he as first made good, and therefore must by intervention of space become bad. ⟨◊⟩ but Because there was a little time between his creation and Apostasy; *He a•de not in the truth, Esa* 14.12. *How art thou fallen from heaven O Lucifer, Son of the •ormng!* He was a son of the morning, not a son of the day; he stood not so long. ⟨◊⟩ Especially, *Homicida ab initio, non suo, sed generis humani.* He was a murderer •om the beginning, not of himself, but of mankind. And Saint *Augustine's* reason is •od; *Non posset occidi, nisi factus fuisset homo:* man could not be murdered before ⟨◊⟩ was made: the devil could not be a murderer before he had something to kill: •less we say, he was *Homicida in se,* his own murderer. But from the beginning ⟨◊⟩ murdered us; and we should never have recovered that wound, unless it had •ene by a second murder, the killing of Jesus Christ.

But if the Angels in their innocence and excellency fell wholly and utterly •om God: then much more may weak man rend himself from God by sin, yea •d also from Christ. *Answ.* The grace of Creation came far short of the grace Redemption. There was a power to stand or to fall; but that power was in it •fe. Here is a power to stand, none to fall; but this power is not of ourselves. ••e power stands in the promise of God, and gracious covenant in CHRIST. ⟨◊⟩ *will make an everlasting covenant with them, and they shall not depart from me.* We ⟨◊⟩ stand as never to fall. God doth not trust our salvation in our own hands: but *We are dead, and our life is hid with Christ in God.* If our portion were in our own ••d, we would quickly spend it, as that Prodigal did his patrimony. We are the ••lish children of *Adam,* and would part with our salvation for an Apple: and ⟨◊⟩ nature the brothers of profane *Esau,* that sold his Birth-right for a mess •pottage. But it is there *laid up,* where we can never spend it, nor the devil ••d it. There is a difference between the state of nature, and that which is above nature: betwixt a *Created,* and a *Regenerated* will: not that the latter is not also created; but because the former is in the will by creation, so is not the latter. 1. The created will had a freedom to will that is good; so hath this. 2. The created will had a power to will perseverance in goodness, so hath this. 3. The created will ⟨◊⟩ not the will it self, nor the act of perseverance; the regenerate will ha•• both these.

Here the doctrine of the Romish School errs, which teacheth; that in conversion the will hath a freedom to receive grace, or not to receive it: so man's po•er of faith and salvation should be in his own hand. But the unconverted will refuseth grace, yea rebelleth against it: and*No man can come unto Christ, unless the Father draw him.* It is not the will it self, but the conversion of the will, that mak•s it willing to goodness. The will of regenerate man is not as the will of crea•• Angels, able to stand or fall: but God hath conformed it, and confirmed it; ⟨◊⟩ will the own standing forever. True saving grace is never lost: without Christ ⟨◊⟩ could never get it, but when Christ hath given it him, he shall never lose it. Some School-men say, that God doth *Creaturis dignitatem causalitatis communicare;* ⟨◊⟩ *Agustine* seems to favor it: but man could as well make himself, as make h••self good. And if he were naturally worthy to have grace, where had he t••• grace to be naturally worthy? Sure, this makes him little beholding to God, th• gives him but the grace whereof he is worthy. As we say, God could do no m•• in mercy: so this says. God could do no less in Justice. But they for the l••• object, *Revel.*

3.11. *Hold fast that which thou hast, that no man take thy Crown.* N••*Si alius potest accipere, tu potes perdere.* If another may take it, then thou mayest lo•• it; and so fall from grace. Indeed common graces a man may have and lose: b•• not that grace which makes him accepted with God: he can as soon lose the being of Nature, as the being of this grace. The Romists, as they establish a free will ⟨◊⟩ get grace, so they confess a power to lose it: on both sides they run into gross errors. As *August. contr. Tul. Vt statueret liberum arbitrium, negavit praescienti•• futurorum: itaque dum vult facere liberos, facit sacrilegos.* But our seed is immor••• whereof we are made holy; therefore our holiness is immortal. Three things ⟨◊⟩ never be lost; the love of God in Christ, the Grace of the Spirit, and our Inhe•itance in heaven. We are *in Christ;* and unless Christ could be severed from Go• we cannot be severed from Christ. Indeed for Pagans, that are not *in Christo, sed* ⟨◊⟩ *caligine;* not in Christ, but in darkness. And for Jews, that are *Non in Christo sed in lege;* not in Christ, but in the Law. And for Libertines, that are *non in Christ•, sed in carne;* not in Christ, but in the flesh; these all may perish: but they that ⟨◊⟩ united to Christ, never. There is a *Cordial* union of friend to friend; a *Ca••* union, of man to wife: a *Vitall* union, of soul to body: these may be parcel• but a *Spirttuall* union never. As Christ is in God, and God in Christ; so are ⟨◊⟩ in him. Prove it, *John.* 17.22. *That they may be one, as we are one: I in them, and th•• in me.* But, *Revel.* 2.4. *Thou hast left thy first love.* Not fallen from love, but f••• such a degree of love. Besides, there is a counterfeit charity, but true can never ⟨◊⟩ lost. To conclude, we stand not of ourselves, but by the Grace of Christ, ⟨◊⟩ mercy of God. We may look on our right hand for comfort, on our left ⟨◊⟩ supportance; and find *refuge to fail us, no man caring for our soul.* But if we ⟨◊⟩ unto the Lord; *Thou art our refuge; thy mercies fail us not.* The sea hath no •••cie, the fire hath no mercy, the earth hath no mercy, beasts have no mercy, ⟨◊⟩ hath no mercy, the world hath no mercy, the Devil least of all hath mercy; ⟨◊⟩ *The Lord hath mercy. David* by experience gives it, the children of God ⟨◊⟩ it; and let no man at the peril of his own soul deny it.

Thus we have considered the Apostasy and fall of these Angels; a point so••• what intricate and thorny; and would have been much more confused, had I f••lowed all the perplexfull, barren, and unnecessary questions of the School; w••• have in them more subtlety than doctrine, more doctrine than use: full of Sch•lasticall yea Sophisticall doubts. One charged a Painter to draw him *Equum volt •antem,* a trotting or pransing horse: and he (mistaking the word) drew him *Equum volutantem,* a wallowing or a tumbling horse, with his heels upward. Being brought •ome, and the bespeaker blaming his error; I would have had him pransing, and you have made him tumbling: if that be all, quoth the Painter, it is but turning the Picture the wrong side uppermost, and you have your desire. Thus in their quod-•ibeticall discourses they can but turn the lineaments, and the matter is as they would have it. I speak not this to disgrace all their learning; but their fruitless, •eedlesse disputes and arguments; who finds themselves a tongue, where the Scrip•ure allows them none. It speaks of the Angels sins generally, without particula•ising what it was: hereupon say the Papists; it is an insufficient Judge to decide all doubts and controversies. But because it doth not answer punctually the curiosity •f their idle brains, can it not therefore decide all profitable questions, and satisfy •ll just doubts? Yes, it determines all things that concern our

consciences, and •verlasting salvation. In unnecessary things it is silent, as if it forbad us to enquire. For use to ourselves.

1. Seeing the fault for which God confounded the Angels, was the leaving •f their being and first estate: this should humble us to bewail the same sin in our •elves; for we have also left our beginning. The Image of God was imprinted on •s, so well as on them: they defaced it in themselves.*When the devil telleth a lie, •e telleth it of his own. A se habet, nullo alio suggerente:* no man suggested it to him. To this they also tempted us, so that we lost our beginning: a thing that few of us •ruly lament; our Original corruption. Sometimes men sorrow for their actuals, •ut seldom for their originals: as if that should not trouble them, which they •rought into the world along with them; or as if that were their parents fault, none of their own. But the royal Prophet confessed;*I was conceived and borne in sin. •antillus puer, tantus peccator, August.* When a little child, I was a great sinner. I •ispute not problemes; whether this comes to us by imitation, which was the *Pe•gian* heresy; for certainly it comes to us by propagation. The good man may ge•erate, cannot regenerate, the children of his flesh. *August.* Nor is it material to •ee decided, whether the soul be infected by the contagion of the body, as good ••nction is by a fusty vessel: for the soul is infected so soon as ever it is infused. Or whether in the very moment of infusion God did forsake it. Only let our care •e, as in a common fire; not to question or examine how it came, till first we hav••ut it out. A Passenger brought to a pit, by the cries of one fallen into it, fell a won•ring how he came there: to whom the poor man replies; forbear marvelling •ow I fell in, and do thy best to help me out. Miserable Parents, have brought •orth a miserable child into this miserable world; *Nec citius tulerunt natum, quàm •amnatum, Bern.* We are sure we have it, O that half so sure we were all delivered ••om it! How should this humble us, to look unto the *rock whence we were hewn, •nd the pit whence we were digged. Te maculatum non nega, sed lava.* Deny not thy •ollution, but cleanse it. All our tears are few enough to wash out our Original •aines: what are left for our actual and continual aspersions? Men rail on for•ne, challenge the stars, blame bad company, curse the devil, for their sins: •ill they miss the proper cause, their original apostasy, and corrupt beginning. *•iabolus te non faceret perversum, nisi tua te origo fecisset pervertibilem.* Satan could not •ache men profane rebellers, unless their unclean nature had first made them sin•ers. From this impure beginning, comes all iniquity: for naturally the seeds of all ••nnes are within us: and it corruption precede, eruption will easily follow. And •od will smite him that sins, though (as *Saul* said) it be my son *Jonathan.* Indeed •e smote his own son JESUS for our sake, not for Angels. Christ's side was laun••d, to let out our impostume. It is his grace alone that reduceth us to our begin•ing; yea to a far better beginning, such an one, as shall never have ending.

2. Seeing the Angels sinned; *Let him that thinks he standeth take heed lest he fall.* No height of man can match the Angels; if justice spared not sin in them, how will it forbear us? no strength of man can match the Angels: if they were not able to resist the judgment, what can we do? Heaven is a great way further from hell, than is Earth: if sin could tumble down Angels, how much more easily the sons of men, from so low and conterminate a place? *Adam* was excellent in *Paradise,* yet short of the Angels in heaven; their beauty and glory, was far greater: b•• if God punished sin in the Angels, how will he dissemble it in men? The Jews

thought it a high privilege to say, we are the sons of *Abraham;* yet *Abraham* was but a man. We go further, and say, *We are the sons of God:* but how? by creation only: so were the lost Angels: we must have a better title than so, or else sin will confound us with the Angels. God forbore not sin in those his selected and eldest sons on earth, the Israelites; not in his celestial children, the Angels: yea he is so far from sparing it in any, that to save some he spared not his own Son. What then is our Title? In Christ: indeed there it is only good; a blessedness which was not granted to the lost Angels. But then let us walk worthy of this Christ, that we may confirm an argument of comfort to our own souls.

But cast them down into hell, and delivered, &c.] I come to their penalty; the first branch whereof is their Dejection; *He cast them down into hell.* Herein is *Locus a quo* implied, the place from which they were cast, *Heaven:* and *Locus ad qu••* expressed, the place into which they were cast, *Hell;* there is *Poena damni* in the form•r, *Poena sensus* in the latter. The one privative, a loss of all blessedness: the other positive, an infliction of all cursedness.

Cast them down.] This implies some place from whence they were cast, and that is heaven: the place of their creation, the seat of blessedness, the palace of glory, the eternal mansion of joy. Lift up your hearts a while, to contemplate that place from whence they fell, and whither we desire to rise.

First take it generally; there is a heaven wheresoever God's gracious presence shineth. Yea as the Father said; I had rather be out of heaven with Christ, than a heaven without Christ. So we had better be on earth with God's favor, than in heaven without it. For as the Sun makes a day, so the countenance of God makes a heaven, wheresoever it shineth. Absence of light causeth darkness; if God turn away his face, nothing remains but wretchedness.*In thy presence is the fullness* ⟨◊⟩ *joy.* If the fullness of joy be in his presence, then the fullness of sorrow is in his absence.*Thou didst hide thy face, and I was troubled.* For the light of God's countenance *David* often praises; nothing was so terrible as the hiding of his face from him: especially if it be true what the French Nightingale sung; *That hell is everywhere, where God is not.* If the Kings favorite be forever decourted, and banished the royal presence; this more afflicts him than those that never saw it. *Ignoti null• amor,* an unknown good is uncared for: many men little affect heaven, because they never apprehended the sweetness of it. But that which is retained with great sensible joy, cannot be lost without great sensible grief. Had these wicked Angels ne•• known the delectablenesse of God's presence; their own expulsion out of heave• had been less plague unto them. Now they may name all their thoughts, though•• children of their minds; *Idiabods; Forthe glory is departed from them.* It w••*Absalom's* extremist discontent to be kept from the Court; therefore in passion •e sollici•es *Joab;Let me see the Kings face.*

This is their eternal misery, never to see God's pleased countenance. Darknes•e is the more intolerable to them, because they were created children of light: Their dismal plaints, extorted by flames, more irksome, because they once bore a part in the music of heaven, the melody of Angels. As *Elisha* said to that great Lord;*Thou shalt see it with thine eyes, but thou shalt not eat thereof.* There is good cheer, and they for whom it was provided, must never taste it. *Luk.* 14.24. *None of th•• that were bidden, shall taste of my supper.* Thus miserable are they that

live out of the orbe of mercy, drawing their unhappy breath without repentance; upon who•fury and indignation waits, the length and breadth whereof cannot be measured; with a diligent train of unsufferable plagues, that will never cease to punish, so long as there is a will of God to bid them. It is a question whether the rich man's own positive and sensible torments more afflicted him, or the sight of his once despised *Lazarus* in the bosom of rest. *Psal.* 112.10, *The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away.* What so vexeth him? *The horn of the •ighteous exalted with honor. Luk.* 13.28. *There shall be weeping and gnashing of teeth, •hen you shall see* the Saints in the kingdom of God, and yourselves thrust out: when you shall *See* it.

We may also consider this point at home; and think how it afflicted our first Parents to see that Paradise, out of which they were cast and kept with a flaming sword. Every earth was not fit for *Adam,* but a Garden, a Paradise. Excellent pleasures have been found in Gardens planted by men: yet is the least leaf, twig, •r pile of grass past all men's making. When he that creates the matter, undertakes •he form, this must needs be transcendently perfect. No tree, herb, flower, was •here wanting; that might be for ornament or use, for sight, sent, or taste. The •ountie of God extended it self further than to necessity; even to delight and recre•tion. Yet for all this, if God's gracious presence had not shone there, no abun•ance could have made him blessed. Yet behold, God offered him all fruits there, •nd restrained but one; Satan offered him but one, and forbore all the rest: and •an chose rather to be at Satan's finding, than at God's. Then did the Justice of God turn him out of his gates with a curse: why should he feed a rebel at his own •oord? That God from whose face he fled with fear in the Garden, now makes •im fly with shame out of the Garden. The Angels that should have kept him, •ow keep Paradise against him. It was easy to have kept happiness, easi•r to •ose it, but most hard to recover it. That very cause which drove man out of Pa•adise, hath also with-drawn Paradise from the world. Now as when man was •oiling in the cursed and weedy earth, what a vexation must arise in his con•cience, by the sight of his discharged Paradise! So terrible is it to the devils ••iling in the air, to contemplate that heaven from which they are banished for •ver.

Secondly more specially, and in a stricter acception; heaven is the local re•eptacle of infinite and interminate joy. *In thy presence is the fullness of joy, and at •hy right hand there are pleasures for evermore.* For quality they are *Pleasures:* for •uantitie, *Fullness:* for Dignity, *at God's right hand:* for Eternity, *For evermore.* There shall be no fear to have the eyes dimmed with tears, or the soul surprised •y death, or the heart dejected with sorrow, or the ears disturbed with cries, or the •enses distracted with pain. There are possessions without impeachments, king•omes without cares, length of years with strength of delights, greatness of state •ithout conscience of corruption, love of all without jelousie of any. There m•n •hall be good and not persecuted, happy and not envied, rich and not robbed, kings •nd not flattered. The Inhabitants are at the same instant ravished with seeing, sa••sfied with enjoying, and secured for retaining. There is the glory of God whose 〈◊〉 rightness they behold: safety from foes, whose ruin they rejoice at.*(The •ighteous shall rejoice when he seeth the vengeance, he shall wash his feet in the blood of ••e wicked.)* The company of Saints, whose comforts they participate: the receipt •f a kingdom, and with it the full possession of the Fee-simple of life,

the tenure •hereof is inviolable. Joy so tempered, that it shall satisfy and not glut: persons so ••blim'd, that what makes them everlastingly happy, shall never make them weary. •here is a river, and the Spring, the Throne of God; the water Crystal, the banks ••t with the trees of life. There is a City, the gates of it Pearl, the streets of it Gold, the Walls of it precious stones, the Temple in it God, the light of it the •ambe, the vessels to it Kings of the earth. The cheare of joy, the exercise sin••ng, the City praise, the subject God, the Choir Angels.

Such is heaven, which alas man's parvitie is as far from comprehending, as his arms be from compassing. Heaven shall receive us, we cannot conceive heaven. *Quid mors est rogitas? si scirem, mortuus essem.* Do you ask what death is, fact one: if I could show you, I were first dead. Do you ask what heaven is, when I meet you there I will tell you. Could this ear hear it, or this tongue utter it, or this heart conceive it; it must needs follow, that they were translated already thither. Howsoever what hath been spoken may remonstrate this; how great an infelicity the privation of heaven is. One spake truly; that the tears of hell are not sufficient to bewail the loss of heaven. This fully appears by that judicatory sentence, *Mat.* 25.41. When the wicked shall haply reply; though we may not ascend with thee unto glory, yet let us have thy presence on earth: let us be anywhere so thou, O Christ, be with us. No, *Depart from me;* from peace, from joy, from comfort, from my presence, from my salvation, from my glory, forever. O wretchedness, that disdains all comparison; if there were no hell, this were enough to wring out everlasting tears.

Seeing both these Angels and also men, were cast out of their original and proper residence by sin; and God hath made ours recoverable by Christ, which is not gr••ted to them; let us studiously seek an entrance into that eternal rest, we transgress daily, yet the Lord shutteth not heaven against us: we find more mercy than our forefather. His strength was worthy of severity, our weakness finds pity. We lost a Paradise that cannot be found, but we may find a Paradise that cannot be lost. Here is no fiery sword to keep us out; we care not to seek where that Paradise is which we lost; but this we both care to seek and hope to find. As man is the Image of God, so was that Paradise the Image of heaven: both the Images are defaced, both the first patterns are eternal. The first *Adam* was in the first Paradise, and stayed not: the second *Adam* is in the second Paradise, and there abides. *Th•• day shalt thou be with me in Paradise;* was his promise to the penitent Malefactor. *Paul* was there and heard, and saw what he could not utter. By how much the third heaven exceeds the richest earth; by so much doth that Paradise which Christ ha•• found, exceed that which we have lost. Now if we desire to have our salvation perfected above, we must begin it below. The gate of heaven is opened on earth. The place where God manifested his favor, *Jacob* called *Bethel,* heaven gate.*This the house of God, and this is the gate of heaven.* As a man calls that the Court, where he was first brought to the presence of the King. Now this is done by a holy expectance, hearty affection, patient forbearance, prepared assurance, constant perseverance, and ravished exultance.

By a holy expectation, and a life expressive of such hope. He that looks to wear a Crown, habituates himself to royal affections. *Our conversation is to heaven, whence we look,* &c. They that hope to carry earth up to heaven, strive first ⟨◊⟩ bring heaven down to earth.

By a hearty affection: if we cannot get in, yet let us get so near as we can; a• keep about the gates of the City: where the faithful are congregated, there heaven it self is opened. *Cain* thought it not the least part of his curse, to be cast ⟨◊⟩ from the face of God; from *Adams* family, where the face of God was seen in his holy worship.

By a patient forbearance and withdrawing our affections from terrene things. This World is but *viaticum;* and no man seeks for his inheritance in his Inn.

By a prepared assurance armed for all encounters. No Prisoner fears the Gaoler, look he never so stern; who knows that his commission, is but to bring him to the Court safe. To the Saints, *Mors non poena, sed remedium,* death is not a penalty, but a remedy. *Nec tam mors naturae, quàm malitiae, quàm miseriae.* It is ⟨◊⟩ so much a death of nature, as of corruption and calamity.

By a constant perseverance, resolving upon the worst disasters not to turn back. Knowing, that if the Gospel takes away riches, it will require them: if it take away life, it will restore it better. Patience shall never be a loser by it.

Lastly, by a ravished exultance and joy, that ariseth from the meditation of heaven. Which so transports us, that for the time we think ourselves there: and conceive of former sorrows, as men awaked from a busy dream. What shall be •he possession of that place, whereof the contemplation is so sweet! *Dulce est in lit•ore stantem Dicere naufragium.* It is a pleasure to sit on the quiet and secure shore, •nd discourse of escaped wrackes. This is our true Paradise; the lower remains *Quoad locum, non quoad Paradisum;* as it is a place, not as it is a Paradise. On earth we lost it, in heaven we shall find it. There faith shall be turned into beatifical visi•on; expectation lost in possession. There we shall know the truth of things we argue here below. How sweet now would the knowledge of some secrets be unto •s; yet are many not worth the knowing: there those deep and glorious mysteries •hall be made plain, and we shall discourse them one to another. Discourse them I •ay; for now the souls in heaven have the language of intelligence; and when their •odyes are joined they shall have the language of utterance. And because *Dura•io est affectus entium;* the perfection of all shall be a blest everlastingness. I will give you the kingdom of heaven, saith CHRIST; this disgraceth all earthly kingdoms. I will give you an incorruptible Crown, this disgraceth all corruptible crowns. I will give you eternal joy, this disgraceth all momentary pleasures. *Eter•all life is the gift of God through Jesus Christ.*

Down into hell.] This is *Locus ad quem,* the next part of their punishment; a •ensible pain; the position of intolerable and interminable plagues. In handling whereof consider three circumstances. *Quod sit, quid sit, ubi sit.* That it is, what it is, where it is.

First, that there is a Hell, is plain: for they could not be cast into a place that had no being. Yea, it is manifest that it had a being before sin; and God made it before he had present and actual use of it. It was constituted ere the Angels fell, that it might receive them when they fell. Hell was made before sin was hatched, as Heaven was formed and fitted before the Inhabitant was produced. For we must observe that God created Angels and men after his

own Image; *Ration sapientes, vita innocents, dominio potentes;* wise, innocent, powerful. But withal he gave •hem *naturam flexibilem,* a mutable condition; which had power of standing, and possibility of falling. Power to stand was of God the creator: possibility to fall was of themselves the creatures. *Immutabiliter esse bonum Dei solius est proprium, Aug.* To be unchangeably good is only proper to God. *Augustine* in his con•essions gives the reason. Because God created man *ex nihilo,* of nothing: he left in him possibility to return *in nihilum,* unto nothing. *Si Deus dedisset illis naturam im•utabilem, deos potius quàm creaturas condidisset, Basil.* If God had given them an immutable nature, he had created them gods, not creatures. Now out of the whole •oste of Angels he kept some from falling: and when all mankind was fallen, he •edeemed some by his own Son. And as he shows mercy upon some in their sal•ation, so it is fit he should show justice upon others in their just damnation. Now because there must be distinct places for the exercise of both these, which are in God equally infinite: by an irrevocable decree from the foundation of the world, a glorious habitation was ordained for the one, and a terrible dungeon for the other. *These shall go into everlasting punishment, and the righteous into life eternal.* So cer•aine are both these places, that they were of old *prepared. Matth.* 25.34. Inherite •he kingdom *prepared* for you from the foundation of this world, *Ver.* 41. Depart •e cursed into everlasting fire *prepared* for the devil and his Angels. *Esa.* 30.33. *To•het is ordained of old: non paranda, nec parari certa, sed parata.* Of old, for the Lord that beholds all things, past, present, future, *Vno actu, uno ictu,* at once; *simul & se••el:* as he foresaw the different estates of men and Angels, so he provided for them different places. That there is a *hell.*

First, the Scripture plentifully testifies, *Mark.* 9.43, &c. I know that many have wrangled against it: *Danaus* reckons up 19 several sorts of heretics that deny of it. But say what they will, the wicked would give much to be sure that the Scripture was not true. *Credere nolunt, & non credere nequeunt:* they will not believe; and yet they cannot choose but believe; their case is fearful.

The Heathen affirmed a hell and place of torment for bad men: they retained so much light, as to know of that future darkness. Some of them have been terrified with their own inventions, and distracted with horror of the torments described by their own pens. As *Pygmalion* doted on his own picture, so were they a••zed with their own comments. How much more, if they had known these intolerable horrors, as they are, not as they were described. *Par nulla fig•• Gehennae.*

Besides, many wicked men are punished, and many as wicked escape. Now *Iustum est, ut qui pariter peccarint, easdem paenas luerent.* It is fit that partners in •inne should not be severed in torment. God doth not punish all here, that he may allow some space of repentance: nor doth he forbear all here, lest the world should deny his providence. *Parcit ut puniat, punit ut parcat.* He spares that he may punish, and he punisheth that he may spare. He afflicteth some in the suburbes of hell, that they might never come into the city it self. But *Quos malos fert incruciatos, refert ••ciandos.* The evil he now suffers uncorrected, he refers to be condemned. Sin knows the doom, it must smart, either here or hereafter.

Further, in all things natural and supernatural, there is an opposition and contrariety. There is good, there is evil: light and darkness: sorrow and joy. Now as there be two ways, so there must be two ends. Heaven, whither the good Angels shall carry the Saints; Hell, whither the black and grisly spirits shall hurry the reprobates.

Again, all men naturally do honor the good, and punish the evil. The Barbarians themselves have laws of castigation, and executions to cut off irregul•• persons. Shall the Lord in his Justice come short of creatures, of barbarous creatures? The Law of Nations requires that malefactors, if they scape with life, •e banished forever. And shall not God banish rebels on earth, from his glorious presence in heaven, into that fearful Island of hell? If this were not, *Stabit cum Ne rone Paulus, Nero* was as good a man as *Paul. Esau* should still have his birthright i• bliss, and *Cain* be a Saint as well as *Abel.* As believers say,*If in this life ••lie we have hope in* CHRIST, *we are of all men most miserable.* So might the wicked say, If in this life only we have sense of sorrow, we are of all men mo•t happy.

Lastly, every Prince is allowed this concurrence to his State: that as he hath a pleasant palace for himself and his servants, so he hath a Gaole and prison for rebels and traitors. That heaven is glorious where the high King keeps his magnificent Court; the outer side of whose pavements we delight to behold, and admire for beauty. So is that hell a dismal dungeon where he puts his enemies, the outsid• whereof men are not suffered to see, lest they should die with horror of the sight. They that have seen the flames, and heard the roarings of *Aetna,* now *Monte G•••lo,* the flashings of *Vesuvius,* the thunderings and burning flakes evaporating from marine rocks; have not yet seen the very glimmerings of hell. A painted fire is a better shadow of these, than these are of hell torments.

I am sure I speak to no Atheists; I could say; doest thou think there is no hell? *Quis daemonum hoc asseret?* What devil will so affirm? they know it, and feel it. *Why art thou come to torment us before our time?* Shall not men tremble ⟨◊⟩ deny, what the devils confess? *Chrys.* What, eat, drink, and play, Epicu•e; *Post mortem nulla voluptas?* no pleasure after death? None indeed to reprobates; there is nothing but hell for them, and they shall find small pleasure in that. *C••••, sed fuge: credendo fugies.* Believe it, and avoid it: by believing thou shalt avoid it. We are sure God hath made it; let us be but half so sure that we shall escape it. A good king having ordained positive Laws by which he would govern; caused In•••uments of execution to be made; gibbets, wheels, racks, and such torturous •gines. And being made, he commanded them to be brought forth, and exposed ⟨◊⟩ open view: and upon everyone was written, *Ne noceat, ne noceat:* that it may do ⟨◊⟩ harm: observe it, that you may never feel it. So God admonisheth us of hell, *•e noceat:* he doth as it were show it us, that it may never hurt us. *Ostendisti populo •avia,Thou hast shown thy people grievous things:* but *shown* them, not inflicted ••em. *Minatur verbis, ne utatur verberibus.* By threatening us, he would save the la••ur of plaguingus.

But shall God menace this, and we not be moved? Is the hand-writing on the ••ll, and *Belshazzar* still merry? God loves him that*Trembles at his word.* Do ⟨◊⟩ not tremble at it? how should we then escape it? We read of a bird of Paradise, ⟨◊⟩ called for her excellent

beauty: that being taken in the fowlers net, she doth groan ••d weep night and day, and so languish away. We were once such Birds of Pa••dise, but by sin taken in Satan's nets; captived in wickedness, and condemnable 〈◊〉 this hell of wretchedness: O how should we groan and weep till we get out of •is Prison where we are, into the liberty where we would be! *Plangite plangenda:* 〈◊〉 must have sorrow; either hereby attrition legal, and contrition evangelical, or •reafter by destruction infernal. *Estote tam proni ad lamenta, quàm fuistis ad pecca• Isidor.* Let us be as ready for repentance, as ever we have been for disobedience. 〈◊〉 is too common for men to put far away from them the evil day. *Procul volunt •e, quod juxta est.* They injuriously *oppress* others, and luxuriously *riot* themselves; •hy?*My Master deferres his coming. Quasi tarde venturus sit, qui nunquam* 〈◊〉 *nusquam ab est.* As if it would be long before he be present, that is, in no place at 〈◊〉 time absent. Whereas the shadow doth not more diligently wait upon the bo••, than doth confusion upon sin. Therefore so live today, as if thou wert not to •e tomorrow. Seeing for the wicked is prepared a hell, let us seek for heaven. •orrupt nature prepared us all for the former, let holy grace prepare us for the o•er. It is said of heaven, *Imparatis clauditur janua, paratis patet:* it is open to the pre••red, shut to the unprepared. The contrary is true of hell: to the prepared it is •ut, to the unprepared it is open. God shown the Prophets many fearful visions, 〈◊〉 their terrror, and astonishment; but withal he encouraged them, that the judge•ents should light upon others, and he would deliver their souls.*Ezekiel's quaking •d trembling* was but for a sign: Israel's should be in sense and anguish of heart. If •e tremble at these torments while the wicked laugh and are joviall; we shall put 〈◊〉 our fear to them, laugh and be merry when they tremble. As *Daniel* said 〈◊〉 that Monarch;*Let not the dream trouble thee; the dream shall be to them that hate ••e, and the interpretation to thine enemies.* Let our hearts repent and believe, and 〈◊〉 not this terror trouble us: the terror be to the devils that hate God, and to the probates his enemies.*His enemies will I cloth with shame, but upon himself shall his ••own flourish.* For tormenting cares, we shall have flourishing Crowns, in the ••mmunion of Saints and Angels.

The next question is, what is Hell? It is that place where the Justice of God •nfineth reprobates to their eternal punishments. The plagues thereof are inter••ll, external, eternal. Internal, that consists in a plenary desertion of God; so ••t they are continual sinners, and continual sufferers. Two contrarities being re••nciled in them; extreme presumption, and extreme desperation. Presumption, 〈◊〉 with bitter malice and cursed heart they shall perpetually blaspheme, and sin a••inst the Holy Ghost, *Revel.* 16.11. Desperation, without all hope of mercy, or ••itting one thought of peace. The one being a sin against God's Justice, the •her against his mercy. External, that consists. 1. In a deprivation of all come•rt; that they do feel, being not more bitter, than the thought of that they can••t feel, *Chrys.* A privative cause hath a positive effect. *Tully* banished from Ita•• though it were into Greece, wept bitterly when he remembered Rome. Exiled *Demosthenes,* though he found much kindness amongst his enemies, yet woe•ld weep when he looked towards *Athens.* The captive Jews hung up their harp•, when they remembered *Zion.* Another laments that *Roma relinquenda est:* but wh•• he considers, *Scithia est quo mittitur;* bursts out into tears it is the most unhappy part of unhappiness, to remember former welfare. *Dura satis miseris mem••• prisca bonorum.* 2. In a

sensible passion of universal anguish: as a brand in a gr••• fire, no part free from burning. Eternal, not determinable with time, for th••*Time shall be no more:* everlastingness shall make absolute their sorrows: ⟨◊⟩ arm may be weary of smiting, not God's: it is fabled of *Jupiter,* that if he shou•• spend his artillery as fast as men sin, *Exiguo tempore inermis erit,* his quiver woe••• soon be empty: *Vulcan* could not make his thunderbolts fast enough. But the d••ned are punished in hell, so long as there is a God in heaven.

The Scripture speaks sometimes of hell figuratively; *Gehinnon, Tophet.* Which was a valley by the Fullers field near to *Aceldama,* on the South-side of *Si••* Call'd *Gehinnon,* because it was in the tenure of a man named *Hinmom, Aret.* Th•• the Jews, after the example of the Ammonites, sacrificed their children to *Mol••* in the fire. An Idol which they worshipped for *Mercury, Montan.* Others ⟨◊⟩ for *Saturn,* whom the Poets fain a devourer of his own children. It was of br•• or coper, with hands stretched out to receive the Infants that were to be sacrifice• His Priests were called *Chemmarim,* because they were reesed or smoked with t•• Incense offered to the Idol. It was defaced and defiled by good King *Josiah,* 2 *King* 23.10. and made a draught or common sewre for the filth of Jerusalem. The Ca•deans cast the slain Jews into that place, *Ier.* 7.32. Therefore it was called *Os Inf•ni,* the mouth of hell, that could not be filled. For further description of hell, the Scripture useth three principal terms; the *Worm, outer darkness,* and *unquench•• fire, Mark.* 9.44.

First the *Worm:* this we must not understand a corporal *Worm,* which were terrible enough; for a man to live always dying, and die always living, with ⟨◊⟩ adder sucking and stinging his vital parts. *Eccl.* 7.17. *The vengeance of the ungodly fire and worms.* But we must know that after the worlds dissolution, there shall remain no mixed body, but only man's: no generation nor corruption in the revi•• bodies. Therefore the worm cannot be corporal, but spiritual: the stinging o• a vexed conscience. As from the corruption of dead bodies breed the worm• that devour them: so from the corruption of sin riseth this worm of conscience. Some understand it to be the *memory of past sins;* which shall so long gnaw their souls and bodies; like a vulture pr•ying on their hearts, as the remembrance of committed iniquities continues, which will be forever. *Ob.* But if the memory be so p••fected, then the recognition of former joys shall be some ease. An old soldier after his exhausted strength, glories in the battles he hath won. *Ans.* Nay this ⟨◊⟩ rather be matter of sorrow: to remember the evils they have done, bitter: the goo• they once had, more bitter: the good they might have had, most bitter.

Object. The torments of hell are far beyond any pains of this world: ⟨◊⟩ a man here, lying under some lethargical and stupefying pressure, cannot confide•• those intelligible conclusions, as he might being abstracted from his pain. *A•••* The soul is here joined to a corruptible body, straightened by the Organ: so th•• while the body is afflicted, the consideration of the soul is hindered. But there ⟨◊⟩ soul cannot be inclined by an incorruptible body: but while the flesh suffers according to the capableness thereof, the soul is prostrated to all the pains she can ••dure. *Object.* But the damned are the subjects of time, and time causeth forg•••lnesse. *Answ.* Time is the cause of forgetting, but only by accident:

because moti•• which is the measure of time, is the cause of transmutation. But after this ⟨◊⟩ there shall be no more motion of the heavens: and even the soul that is now s•parated, is not changed from her disposition by the motion of heaven. *Luk.* 16.2•*Son, remember:* this is a gnawing worm: which if it hath made some ackno•ledge *(Infernum in mundo, qualiter sentient in inferno?)* a hell on earth, what shall it •e to their sense in hell it self? *Oculos quos culpa claudit, paena aperiet, Greg.* The eyes which sin hath shut damnation shall open.

Therefore it is good counsel now; *Praevidete mala futura, ne recordemini bona ••aterita.* Foresee with fear the evil that shall be hereafter, lest you remember with grief the good that hath been heretofore. O that our foresight were but half •o sharp as our sense? let us now consider seriously the pains that shall be, that we •ever be put to remember grievously the joys that have been.

Secondly, *Outer darkness, Matth.* 22.13. *Cast him into outer darkness.* But it ⟨◊⟩ objected, that the sight of their misery shall aggravate the sense of their misery; •ut nothing can be seen without the light, therefore not outer darkness. Again, ••e damned shall have a visory power after the resumption of their bodies; which were superfluous if they should see nothing with it. They shall see, and without ••ght they cannot see; how then, outer darkness? *Answ.* Though that fire do •ot shine to any comfort; *tamen ut magis torqueat, ad aliquid lucet;* yet for their ex•remer vexation, it shall give some light. So much, as to show their fellows their •orments, and them the torments of their fellows, *Greg. Basil in Psal.* 29.7. *The •oice of the Lord divideth the flames of fire.* God's power shall separate the clarity of ••re from the adustive virtue. *Vt claritas sit pijs in gaudium, & ustivum damnatis in ••rmentum.* That the clearness may delight the righteous, and the sharpness af•ict the wicked. So *Theodor* in *Psal.* 96. The shining property shall be extracted to •omfort the Saints: the burning property remain to punish reprobates. But then *•nsion* it self is some delight: as *Aristot.* in his *Metaphys. Sensus oculorum maxim •iligibilis:* the sight of the eyes is pleasant; and to the same purpose *Solomon.* Yet •y accident it becomes afflictive; as when men are forced to see what they would •ot see. In hell there shall be nothing diaphanous, perspicuous, clear; but a shady, •oggy vision; like a distracted dream. *Erit quod videant, non erit quod videre cupi•nt* They shall see that, which to avoid they would wish themselves to have •o eyes.

Let us therefore decline the works of darkness, as we desire to escape the •lace of darkness. Interior darkness must be doomed to inferior darkness. What is more just, than that they who refused the light when they might have it, •hold be denied the light when they desire it? many now nuzle themselves in ig•orance, as if they meant to make their own beds in hell. Voluntary blindness ••all be confined to necessary blindness: and they that might now see if they would •pen their eyes, shall there open their eyes and not see. Let us be children of the ••ght, not of the night: and as we wish to see that glory without us which may make ⟨◊⟩ happy: so let us strive to see that grace within us which may make us holy. Now •e Father of lights defend us from that Prince and place of darkness.

Lastly, *fire,* unquenchable fire. It hath been much controverted, whether in hell be ••ue substantial fire, or only fire allegorical. *Calvin* is only for the allegory; and ⟨◊⟩ some others,

that give this reason. There is mention of *Wood* and of *Worm,* as •ell as of fire: now these are allegorical, why not therefore the fire? But in Scrip••re things spoken together are not always taken in the same nature and manner. Christ is called the *Rock of our salvation:* the rock is allegorical, is our salvation ••erefore allegorical?*Ye shall eat and drink at my table in my kingdom.* Eating ••d drinking is allegorical, is therefore the kingdom allegorical too? It is then ⟨◊⟩ be concluded that there is true and substantial fire in hell.*The Lord will come ••th fire, to render his anger with fury, and his rebuke with flames of fire. Si in igne dam••it reprobos, quare non in igne cruciabit damnatos?* If he will judge them in fire, why ••t condemn them to fire.

Grant it substantial fire, then it is questioned whether it be material, cor••rall, or spiritual. It is not material, that is fire nourished with fuel. *••na,* and other places of the earth burn continually without fuel: much more that infernal fire. He that makes the damned live without food, is able to maintain this fire without wood. Not spiritual; indeed *Gregory* calls it an *Incorporeall f•••;* but it passeth the nature of fire to be spiritual: and he that makes it spiritual only, goes about to make it no fire at all.

It is therefore a corporal fire: but being so granted, there arise some exception, *Object.* If it be corporal, how can it diversely torment diverse reprobates? There i• but one fire in hell, but it doth not cruciate all after one manner and measure: as everyone hath been more wicked, he shall be more wretched. *Answ.* But we must kn•w that this fire is the instrument of the Divine Justice: now no instrument works only by it own virtue, and after it own measure; but is regulated by the virtue of the principal Mover. The fire in a furnace is increased or quallified according to the will of the kindler: so is this disposed by the power of God;*the breath of the Lord like a river of brimstone doth kindle it.* We know that one and the same fire do•• otherwise burn iron, than wood or straw. *Secundum duritiem vel durationem •••riae:* according to the nature of the incensed matter is the rage of the fire. All ⟨◊⟩ on earth are under one Sun, yet do not all equally feel the burning of that S••• one is hotter than another, a Moore than a Britain. So in that one fire there is ⟨◊⟩ one manner of burning: *Quod hic diversitas corporum, illic agit diversitas peccator••, Greg. dial. lib.* 4. That which is here wrought by the diversity of bodies is there by the diversity of sins. There may be a several degree of pain to everyone, and yet one common fire to all.

Object. But if it be corporal fire, it must be maintained with fuel, or el•• will go out: but there is no fuel in hell. Yes, the bodies and souls of the damned shall be *Loco carbonum & lignorum,* instead of fuel. And because th•se materials are everlasting, therefore it follows that hell fire can never go o••, for it is against the nature of fire to cease, so long as it hath cumbustible matter to feed it. *Object.* But if it be corporeal, then is it of the same *species* with our fire, now man knows the nature of this, but not of that. *Answ.* Fire is found in two places and manners: *vel in materia propria, vel in materia aliena.* Either in the proper matter, as it is in the own orbe or sphere. Or in another matter, whether earthly as appears in a coal, or airy as appears in the flame. But howsoever or wheresoever it is found, it is always in respect of the nature *in specie, fire.* In the bo••• which are the matter of the fire there may be difference; as *lignum igneum & ferr•• ignitum,* burning wood and burning iron differ. Still is it fire, though diverse fro• ours in certain proprieties which are unknown to us, and may we never know them.

Gregory upon *Job,* 20.26. *Ignis non succensus, a fire not blown shall consume* ⟨◊⟩ objects, that if it be corporal fire, it needs fomentation. *Nec valet esse nisi succe•s••, nec subsistere nisi refotus.* Indeed our elementary fire must be kindled and nourished, because it is brought artificially and by violence upon the combustible subject. ⟨◊⟩ hell fire needs not, because it either subsists in the proper matter, or in an alien s••ject, not by violence, but by nature *a principio intrinseco. Flatus Domini sicut to••• sulfuris succendet eum:* the wrath of God makes it unquenchable; so that it neither needs feeding, nor wants raging. But our fire is corruptible, that eternal, how ⟨◊⟩ of the same nature? So are the reprobate bodies now corruptible, then made inc••ruptible: therefore the same nature of fire shall become everlasting, to torment ⟨◊⟩ same bodies become everlasting. *Object.* But the nature of our fire is to shine ⟨◊⟩ give light, which hell-fire doth not.*The light of the wicked shall be put out, and t•• spark of his fire shall not shine. Answ.* The fire doth not shine in the proper ma••• of existing: *non lucet in propria spha•a,* saith the Philosopher; it shines not in the own orbe. Besides, gross and foggy smokes, and thick darkness may keep ⟨◊⟩ from giving luster; yet still it remains fire. The conclusion then is for corpo••• fire in hell. 1 Because there is not only the punishment of loss, which answers ⟨◊⟩ the aversion from the Creator: but also the punishment of sense, which answers ⟨◊⟩ conversion to the creature. Now what plague so terrible to the sense as fire? 2. ⟨◊⟩ *Wherewithall a man sinneth, by the same shall he be punished:* but by sensible things •hey sinned, therefore by sensible things punished.

But lastly, if it be corporal fire, then it torments only the body: for how can ⟨◊⟩ corporal fire work upon a spiritual substance? *Bernard* thus; there is a double •unishment, the *Worm,* and *Fire. Altero roditur conscientia, altero concremantur cor••ra.* The one gnaws the conscience, the other burns the carcase. The one *exte••us comburens,* the other *interius corrodens.* And *Meditat. cap.* 4. *In carne crucia••ntur per ignem, in spiritu per conscientiae vermem.* So *Isidor. de sum. Bon. lib.* 1. *cap.* 31. The pain of the damned is double: *Mentem urit tristitia, corpus flamma.* So *Bed.* ⟨◊⟩ *Marc.* 9. *lib.* 3. *Ignis erit paena extrinsecus saeviens, vermis dolor interius accusans.* These seem to restrain that fire from working on the soul. But it is plain, *Mat.* 2.5.•1. *The fire is prepared for the devil and his angels.* But the devil hath nobody, yet ••e burns in fire. *Luk.* 16.24. The rich man cried out, and shall cry forever, *I am ••rmented in this flame.* Yet was his body in the grave, and his soul only in hell; •either is that altogether a Parable: for then *Tacuisset nomen, & solum posuisset ex••plum.* Christ would only have propounded the example, and concealed the ••me. He that denieth spirits to be tormented in fire, let him take heed lest his •wne spirit feel it. But how this corporeal fire shall torment devils and damned ••irits, who knows? I do not doubt but that rich man was in the burning of pains, ••d the poor man in the refreshing of joys: but how to apprehend that flame of •ell, that bosom of *Abraham,* that tongue of the rich, and finger of the poor; *••la sitis tormenti, illa stilla refrigerij;* that thirst of torment, that drop of comfort, ••all hardly be found of them that seek humbly, never of them that seek curiously. *Melius est dubitare de ocultis, quàm litigare de incertis.* It is more safe to doubt of ••at is secret, than to dispute of that is uncertain. It is miserable by seeking what •OD hath secreted, to lose what GOD hath granted. Seeing then this is sub••antiall and corporeal fire; wherein differs it from our elementary fire? In five ••spects.

1. In regard of heat. The fire in a lantschip which is *Ignis pictus,* or their ••rgatory fire, which is *Ignis fictus:* is a better representation of elemental fire, than ••ementall is of eternal fire. That furnace whose heat was septupled, and the ••mes lick'd up them for whom it was not meant; was raging, but not a glow••g spark to hell.

2. In regard of light: our fire comforts in shining, that is oppressed with hor••ble darkness. *Crematione*m *habet, lumen non habet, Greg. Vim comburendi reti••, illuminandi amisit, Basil.* It retains the property of burning, it hath lost the ••operty of shining. Therefore it is called *Hades sine sole domus: Jude* calls it the *•ack darkness.* The darkness of *Egypt* was strange and fearful, so thick that it •as palpable: yet a mere holy day to hell. The Poets described it by *Cimerian ••knesse;* an Italian territory betwixt *Baiae* and *Cumae,* where the *Cimerij* inhabit: •environed with hills, and over-shadowed with supercilious and hanging promon•ries, that the Sun never comes at it.

3. Elementall fire burns the body only, eternal also the soul. The passion 〈◊〉 the body, is but the body of passion; the soul of pain is the pain of the soul: •t if a consumable body be not able to endure burning flames for a day; how will 〈◊〉 unwastable soul endure them forever.

4. Elementall fire as it burns, so it consumes: hell fire rageth more and wa••th less. The reprobate shall have the punishment *vri,* to be burned; not the ••ppinesse *exuri,* to be wasted. *Poenae gehennales puniunt, non finiunt corpora, Pro••.* Iron will hold burning long, yet consumeth: in hell there is neither cessati•• of fire burning nor of matter burned. It is a fire of consummation, not of con••ption: *Ignis absolvens non disolvens.* If it were terminable, it might be tolerable: 〈◊〉 being endless, it must be easeless.

5. Our elemental fire may be quenched, that never goes out. This is maintained with wood, and put out with water: that as it hath nothing to maintain it, so nothing to extinguish it. There shall be weeping of eyes, no mitigation of flames: if there be any tears, they shall rather be like oil to feed and nourish it, than like water to put it out.

These are three principal expressions of hell; but is there nothing of pain besides these? It seems they suffer nothing else but fire, because CHRIST doomes them only *unto fire, Matth.* 25.41. Indeed fire is the principal, but there are other accessories and concomitances. *Basil.* In the last purgation of the world there shall be a separation made in the elements. Whatsoever is pure, refined, sublim'd, and perfect, shall remain above for the solace of the blessed. Whatsoever is feculent, sordid, and ignoble, shall be cast down to the punishment of the damned. That as every creature becomes matter of the Saints joy; so every creature be made matter of the reprobates sorrow.*God shall make the creature his weapon for the revenge of his enemies: and the world shall fight with him against the unwise.* As they have departed from that one God, one good, by sin in many material thing• which are *variae & vanae:* so that one Justice shall by many material things confound them. But *Job* 24.19. *Ad calorem nimium transibit ab aquis nivium;* as the vulgar Latin reads. Now the variety and vicissitude of passions yields some refreshing. As when a man passeth from extreme cold to extreme heat, there is a mediate intermission: but there is no refreshing admitted in hell. *Answ.* The damned may

pass from extremity of cold to extremity of heat, without any re•••shing: because the passure shall not be by any transmutation of the body from the former natural disposition, nor by reduction to any equality of temper: but ••••ble pains working upon the sensible parts; *secundum esse spiritual, non secundum ess• material, in organum, Aquin.* The sum is this; the torments of hell are comprise• under fire, because that is most violent, vehement, and sharply afflictive. Wa•• doth only kill: fire doth vex also, and torment: yea which is worse, this fire doth never kill. It shall be so extreme, that the damned shall prize a cup of cold wa•• above ten thousand worlds. The *use.*

As we desire to escape the fire of hell, let us avoid the fire of sin. *Praeparant i•nita peccata in ignita supplicia.* There be certain fiery sins, which shall find fiery punishments; as *Nadab* both *offered* and *suffered strange fire.* There is *Ignis nec ardeus* ⟨◊⟩ *lucens: Ignis & ardens & lucens: ignis lucens non ardens: ignis ardens non lucens.* The•• fire is properly neither burning nor shining, but only stinks and makes a smothe• sin, a spiritual fire. There is fire both burning and shining; that we call elemen•• fire. There is fire burning and not burning, as the Sun. There is fire burning and not shining, and that's the fire of hell. Thus *Paul* calls lust a *burning: It is better* ⟨◊⟩ *marry than to burn.* Who then would burn in lust, that fears to burn in hell? ⟨◊⟩ read of a man, that when he was tempted to lust, would lay his hand on bur•••• coals, concluding; If I cannot endure this for a while, how should I endure ⟨◊⟩ fire forever? Rage and malice are *burning* sins. *Iratus non vides legem, sed lex •det iratum.* The angry man beholds not the Law, but the Law beholds the a•••• man. Therefore is anger called *Excandescentia.* They that nourish that fire within them, are nourished for a worse fire without them. Blasphemy is a burning ⟨◊⟩ *The tongue is a fire, that fireth the whole course of nature, and is fired of hell.* Let th•• whose mouths flame with oaths, fear these flaming torments. The rich ⟨◊⟩ tongue was tormented in fire, because it was used to spit fire against heaven. Drunkenness is *a burning sin:* too much wine is the oil of hells own Lamp. They inflame the reckoning, till they inflame their brains, inflame their bloods, infl••• their bodies: buy as much sickness, as will make up a burning fever; and ⟨◊⟩ much sin as will serve to inflame their own hell. In the German p••verb, *Fire* is of all the genders. *Hic ignis,* that's fire: *Haec ignis,* that's a• whore: *Hoc ignis,* that's wine. the first Chapter of *John* Verse 5. *Mundus pos•••est in maligno,* that is *in igne malo:* all the world is on fire with sin, to make work •or the fire of hell. *Deut.* 32.22. *A fire is kindled in mine anger, and it shall burn •nto the lowest hell. Psal.* 2.12. *If his wrath be kindled but a little, Blessed are all they ••at trust in him. Cant.* 8.6. *The Coals thereof are coals of fire, which have a most •chement flame.* Wildfire may be tamed, streams of fire have been quenched: ••ely that fire can never be extinguished in the subject it hath possessed. One thing ••ely now can put it out; the water and blood that came out of CHRIST'S own •de. Only that water can quench the fire of lust in us, and that blood quench the •re of hell against us.

Down into hell.] Let me a little further enlarge this discourse of hell: wherein you do not find a due method, know that the nature of the place denies it. Who •n speak methodically and orderly of that; *Quod nec modum nec methodum novit;*•at knows no method, no order. *Ibi ordo nullus, horror sempiternus.* If any expect ⟨◊⟩ absolute description; I excuse myself; *Non mihi si c•ntum linguae.* But as *Pi•agoras* ghest at the stature and pitch of *Hercules,* by the length of

his foot; and •e say in the proverb, *Ex ungue leonem:* so by shadow and resemblance, we may •ittle conceive what it is in sufferance. This is a cup of the deadliest wine that ever •as tasted: those *deep graves* in the Psalm, from whence there is no rising again. The gates of that infernal prison being kept from egresse, as the gates of Paradise •e rewarded from entrance: not by Cherubims with a flaming sword, but by the •ngels of Satan, with all the instruments of death, and the seal of God's eternal •ecree set upon them. This is that *outer darkness,* to comprehend and wrap up the ••mned. *Outer,* because in extremity, without the limits of any mercy to be exten•ed: where no light of Sun, Moon, or Star, much less the face of GOD shall ••er shine. Where the eyes shall distill like fountains, and the teeth clatter like ar••ed men, and the mind muse on nothing but sad desperation. Many and fearful agonies have wrung and wrested the spirit of man, since the spirit of life was first •eathed into him: yet if all were put together, to answer the measure of hell tor•ents amongst them; the hand of Tophet hath an unmeasurable portion left be••nd to destribute to her children, and enlesse patrimony of howling and gnashing ⟨◊⟩ teeth. Balance them together, and the least pain of hell is greater than the greatest of this world, *Aquin.* Horrible torments have been inflicted on mortal dilin•ents; they are all but ticklings to those torturings. *Rev.* 8.13. There is a three•ld woe: *Woe* for the bitterness; *Woe* for the multitude; *Woe* for the everlasting••sse of those pains.*It had been better for that man never to have been borne.* A ••e, ten thousand times more than can be imagined by any heart as deep as the Sea. •hese are those *waters* of gall, *viols* of unmerciful plagues; pestilence and blood, •d huge hailestones, fire and brimstone. Not such as fell upon Sodom, the wit••sses whereof, for many succeeding ages, were heaps of ashes, and clouds of pitch. ⟨◊⟩ fire and brimstone from a bottomeless mind, which burneth in the lake of •ath, and shall never be quenced.

Of all these torments there are two dire and dismal effects. *Mat.* 8.12. *We••ng and gnashing of teeth. Fletus de ardore, stridor dentium de frigore. Raban, Fletus ••gnem qui non extingitur, stridor ob vermem qui non moritur. Fletus ex dolore,stri•• ex furore, Bern.* They are cast into *darkness,* for the inordinatenesse of their *•cupiscible: weep,* for the inordinatenesse of their *Irascible? gnash their teeth,* for ⟨◊⟩ inordinatenesse of their *irrational* part, *Corrh.* This manifesteth two extremi•• in hell; incomparable cold, and intolerable heat, *Greg.* in *Mat.* 8.

Weeping: here are some questions moved, whether this be a corporal weeping. •me affirm it; because the sorrow which is in pain shall answer the pleasure that ⟨◊⟩ in sin.*As she hath lived deliciously, give her so much torment and sorrow.* But •robates in their sinning had both an inward pleasure, and an outward delighting: •efore they must have in punishment both an inward grief and an outward weeping. *•usu.* But then damnation being eternal, this effusion would also be eternal: and so the tears would make an inundation larger thn thae ocean, able in time to p•• out the fire of hell. Therefore we must distinguish; In corporal weeping the•• are two things: a resolution of tears, and a commotion or perturbation of the ⟨◊⟩ and eyes. This *weeping* is not the resolution of tears, because then the motion of the first mover ceasing, there is no generation, nor corruption, nor alteration of the body. But there must be a generation of that moisture which distills it self ⟨◊⟩ tears, if that weeping were corporal. Yet there shall remain a weeping, which ariseth from the perturbation of the soul, and

anguish of the body. There ⟨◊⟩ be here a howling like dragons, when as yet no tears fall. It is observable ⟨◊⟩ the expense of tears outwardly mitigates the sorrow within, and easeth the he•• the burden of indigestible grief emptying and venting it self at the eyes: but ⟨◊⟩ eternal tears could never qualify eternal pains.

It is further objected; *weeping* is the effect of sorrowing, and sorrow of reputing: therefore it seems if the damned weep in hell, that they repent in hell. *W•••* 5.3, *And they repenting,* and groaning for anguish of spirit, So *Aristot.* They ⟨◊⟩ be grieved for that wherein they were delighted. *Answ.* To repent may be understood two ways: either *ration peccati,* or *peccato adjuncti:* in respect of sin, and the punishment annexed to sin. To repent of sin for it self, is to hate it for ⟨◊⟩ other cause but because it is sin and displeasing to God: thus they do not sorrow. To repent of it for the punishment bound to it, is a sorrow by accident; that ariseth not from their evil doing, but from their evil suffering. The will of the dam••••• never bettered by their torment. To wish they had not sinned, without further ••lation, were a good will: but a good will and they are everlasting strangers. The will of the Devil is still invertible: nor doth he grieve for his pride, but for the punishment of his pride. Agains, there shall be a greater perv ersnesse of the damned in hell, than is of sinners on earth: but diverse sinners here, through blind•• of mind, and hardness of heart, do not repent of their sins: though the ⟨◊⟩ savage beasts through grief and pain are restrained from their sensual pleasure. On earth there may be repenting without weeping, in hell there shall be weeping, without repenting.

But is their no recovery of original good in hell? If the damned are sorry for their sins, this argues repentance. If they were re-admitted to life, they would ⟨◊⟩ their life in obedience; this argues a will to goodness. That rich man had ⟨◊⟩ care of his living brethren; this argues charity. No, there is no repentance, ⟨◊⟩ rectified will, no charity. Haply some remanents of natural light, none of ⟨◊⟩ natural grace.

There is no repentance, *Revel.* 16.9. They are scorched with heat, and blaspheme God's name: but *repent not* to give him glory. Ver. 11. They curse him for their pains and sores, but *repent not of their deeds.* True repentance ariseth fr•• faith and hope: but there can be no faith of releasement, where is certain knowledge of eternal punishment: knowledge and sense exclude faith. There can b••• hope of termination, where be chains of desperation. There shall be a desp••• sorrow for pain, no penitent sorrow for sin. None are now saved but by the blood of the *Lamb:* but when the world is ended, that fountain is dried up. The worm of conscience shall gnaw them with this remorse, bringing to their ⟨◊⟩ the cause of their present calamities. How often they have been invited ⟨◊⟩ heaven, how easily they might have escaped hell. They shall weep for the loss of the one and gain of the other, not for the cause of either, which were repentance.

There is no will to good, or at least no good will. As the will of the bless••• wholly set upon good: so the will of the damned is wholly set upon evil. Neither can the Saints in heaven will that which is evil, nor the reprobates in hell will ⟨◊⟩ which is good. This we perceive in the

devils, who have been so long damned, •eaven to this day their unchangeable will is totally bent to wickedness. But 〈◊〉 *est omnio involuntarium, Dionys.* Evil is altogether against the will: if therefore they will anything, it is good either in existence, or in appearance. *Ans.* There is a double will in them: *Natural,* which is not of themselves, but of the founder of nature: *Deliberative,* that is of themselves; which being wholly averted from the supreme end of goodness, cannot be but evil. So that if naturally they could will good, yet the form of that will being so corrupted, it must necessarily be bad. Indeed evil as it is properly evil, moves not the will: but as it is an estimative good. Such is their malice, that they never will anything but evil, though they esteem it good. So that if they were now repealed again to this world; they would neither repent their sins, nor amend their lives, nor glorify God, nor seek JESUS. Let us now labor to rectify our wills, and order them to the seeking of good: lest we there lose both the good it self, and the very will unto it. For *In Inferno erit stimulus paenitudinis, nulla tamen correctio voluntatis: ita culpabitur iniquitas sua, ut nullatenus possit diligi vel desiderari Iustitia, Aug.* They shall curse their own wickedness, yet neither love nor desire righteousness.

There is no charity; not so much as any love to God, the infinite good; much less to man. None to God. But *Omnibus diligibile est pulchrum & bonum:* goodness and beauty is every ones love: therefore much more God, the cause and fountain of it. Nay, they shall hate God, *Ps.* 139.21. Do not I hate them *that hate thee?* Indeed if God could be seen of them in his goodness, mercy, bounty, they could not hate him: but they no further apprehend him but by the sense of their own torments, the effects of his Justice, and so hate him, *Revel.* 16.9.11.21. They suffer, and they blaspheme: there is in them a furious malice against him: being cursed of him, they recurse him. They curse him for making them, curse him for condeming them, curse him because being adjudged to death, they can never find death. They curse his punishments, because they are so unsufferable: curse his mercies, because they may never taste them: curse the blood of CHRIST shed on the Cross; because it hath satisfied for thousands, and done their unbelieving souls no good: curse the Angels and Saints in heaven, because they see them in joy, and themselves •n torment. Cursings shall be their sins, blasphemies their prayers, *Lacrimae* their •otes, lamentation all their harmony. These shall be their evening songs, their morning songs, their mourning songs forever.

No charity to man, for they rather wish all damned with themselves, than any •o be freed from their own prison. As in the blessed there is perfect charity, so in •he damned perfect envy. Now nothing is more repugnant to charity than malice and hatred. But it is objected, that inordinate affections are not taken away from •he damned: therefore they would not have them condemned in hell, whom they •nordinately affected upon earth. *Ans.* The love that is grounded upon virtue, is constant and durable: such charity we shall bear with us to heaven, and be made •erfect in it. But the affection grounded upon lust and sinful passion, a disease that •uns in the blood, doth quickly vanish: like fire in wet straw, that only makes a mother, and goes out in stench. Therefore the adulterer, though he so dotes on his Mistress, that he is content to venture his soul for her embraces: yet having lost •hat soul, he doth as heartily wish her in the same bed of torment: that as they •ave been delighted together, so they might be afflicted together. *Object.* But as •y the multitude of participants the joys of

heaven are enlarged, so are the sor•owes of hell increased: how then will they desire more company, when thereby •hey inhaunce their own penalty? *Ans.* Yet such is their unchangeable malice, ••at it contents them not to suffer their own singular torments; but had rather en•ure more grievous misery, to have a more numerous society. And for the rich •ans prayer for his brethren, *Luk.* 16. It proceeded not from a charitable soul, but ••om fear and horror of more torments to be multiplied on himself. *Non fratres ••exit, fed seipsum respexit:* he desired not their salvation, but his own less dam••tion. He knew that being the elder brother, his vicious example might draw on their greater disobedience: and as their sins increased, so he felt his own tortures enlarged. Therefore no grace in hell but everlasting sin, no devotion, but extreme damnation.

The wicked in hell still remain sinners. So Christ saith; *All that came before me are thieves and robbers: Are;* in propriety of speech he should have said; *Fu•runt, they were* thieves: no, *Sunt, they are* still, they remain so. *Luk.* 13.27. Depart from me all *ye workers* of iniquity: *Operarij, & ab actu praeterito, & habitu presenti, Chrys. Workers,* in reference both to the act past, and present habit. For he doth not say, yea that have wrought, but *workers: quia iniqui nec post mortem des•nunt esse iniqui.* They that die sinners, remain sinners even dead: although they cannot sin, yet they retain the desire of sinning: and he that is a liar in purpose, ceaseth not to be a liar in practice. *Mors separate animam à carne, non peccatum* ⟨◊⟩ *anima.* Death separates the soul from the flesh, it separates not sin from the soul.

Seeing the effect of those horrors is *weeping,* which shall never be comforted; let us prevent them, by *weeping* where we may be comforted. The time of living, is the time of repenting. If a man dies without repentance, repentance is dead to him forever. If we compare, *Mat.* 5.4. with *Luke* 6.25. we shall find, that the decree of God hath disposed, *Flentes ad risum, ridentes ad fletum;* weepers to laughing, and laughers to weeping.

Gnashing of teeth;] This is the effect of an inexpressible sorrow. A just and s• punishment, that they who once gnashed their teeth at others in contempt, should gnash their teeth at themselves in torment. The Psalmist complains; *They gnashed their teeth at me;* and the Jews*gnashed on* Stephen *with their teeth.* Therefore*they shall gnaw their tongues for pain:* their tongues gnawed their neighbors, now they shall gnaw their own tongues. They shown their teeth in derision, they shall gnash their teeth in damnation. No part of the damned shall be free from anguish, the memory afflicted with pleasures past, the apprehension with terrors present, the understanding with torments to come and continue, the eye with darkness, the ear with hideous scriechings, the smell with killing stenches, the taste with gall of bitterness, the very teeth with such an anguish, that the extremist tooth-ach here is but a pleasure to it. Such is the extremity, universality, and eternity of those pains: if they be so universal in all parts, O that they were not so extreme! if so extreme; O that not so universal! if both so universal and extreme! O tha• not so everlasting; each torment easeless, endless, remediless! There be *Ignit• lacrymae,* and *frigidi anhelitus.* Therefore called *Avernus; absque vera temperatur•* where the freezing cold shall not mitigate the scorching heat, nor the scorching he• qualify the freezing cold. *Avernus* is a lake in *Italy,* that *Caesar* purged; evaporating such a mortal steam, that it killed the birds which flew over it. Therefore called *Avernùs quasi avibus*

adversus.Profundus sine fundo; full of incomparable hear, intolerable stench, innumerable griefs. *Hugo, Vermis cum tenebris, flagellum, f•gus, & ignis; Daemonis aspectus, scelerum confusio, luctus.* From all these must needs arise the gnashing of teeth. Two things would seem to mitigate the terror of hell, Patience and Hope: this *gnashing of teeth* excludes them both.

For patience; many grievons extremities have the Saints of God digested o• earth by patience: that universal antidote against future evils, and qualification of present severities. It hath blunted the edge of tyranny, and made the sufferers sm•le in the midst of those pangs, the very sight whereof hath astonished the beholders. Whatsoever the damned suffer, let them have but patience: nay, there shall be 〈◊〉 patience in hell: this gnashing of teeth, is the effect of a most impatient fury. M•• commonly say, in necessitated sufferings; what remedy but patience? Patience therefore is a confessed enemy, but all remedy is denied to the reprobates the•; even that poorest succor which the anguished heart can imagine, Patience. O the universal privation in that dismal place! where *Omne aderit quod cruciet, om•• 〈◊〉 quod relevet.* Everything is present that may vex them, everything absent th••may comfort them. Where they must suffer everlastingly, and cannot suffer pati•ntly.

For Hope, there is none. The proper object of hope is *Arduum bonum,* saith •e School: a difficult good. A good of difficulty not of impossibility: where no possibility can be no hope. There *nulla spes boni, nulla desperatio mali, Hugo.*•o hope of good, no despair of evil. Men say in extreme passions; If it were •t for hope, the heart would burst: there is no hope, yet the heart must hold: the •isery is, that it cannot burst; but lies (like a tormented Malefactour) upon the •heel, ever dying, yet without all hope to die. *Dissolutionem cupit, & dissolutio•n non capit damnatus.* There is no hope in hell, no hope with us on earth, for them •t are in hell. We cannot hope for the devils; they are condemned to hell, and •st hope: nor can we hope for the dead, because there is no purgatory. Indeed •ncerning the dead, there may be hope of their happy condition, but none of their •rmutation. This is a double torment; neither deliverance, nor hope of delive•nce. Sad and heavy despair absolves their infelicity: comfort they neither feel, •r have hope to feel.

Seeing only hope is confined to this life, let us make much of it, that it may en•th us.*Hope makes not ashamed,* because it is never disappointed: for if it could illuded, it would be ashamed. *Spes vitae immortalis est vita vitae mortalis, Aug.*•he hope of life immortal, is the life of our life mortal. The Poets fain, that all ••e gods and goddesses, that is, virtues and graces, did once dwell upon the earth. 〈◊〉 finding all things so corrupt, and men so bad company, they all went up to •aven with Justice; *Terras Astraea reliquit.* All but only *Hope,* and she stayed be•nd still. But now if we hope well, we must do well. *He tempts God, does not •pe in God, that hoping doth nothing for himself,Aug.* Though there be hope of the *••ren fig tree,* yet still the dresser labors in the manuring of it. It is in vain for a •n to hope his children shall do well, when he teacheth them ill. The means •ust be used, where hope is nourished. Hope is only for the present: the Saints in •aven have no hope, for they are in full possession of joy: the damned in hell have 〈◊〉 hope, for they are in full possession of torment. Only the living have hope, and the living GOD is their hope: which himself bless and answer in JESUS •HRIST.

The last question is, *ubi sit,* what is the place of hell, my text says. It is *Down •rd.* S• doth the Scrip•ure frequently. Let them be cast into the *Deepe pits,* that ••y rise not up again. Bring them *Down into the pit* of destruction. They are in the *•epth* of hell. The way of life is above to the wise, that he may depart from hell *•eath.* So the terms declare it, and the word describes it. *Sheol,* which is taken 〈◊〉 a pi•, grave, or hell,; all *Downewards. Mercer. in Gen.* 37. says that *Sheol* sig•es all places under the earth. It must be below, because it is everywhere opposed heav•n which is highest of all. *Abyssus,* which is a great deep, a vast gulf under •e earth, a bottomless pit: the devils entreated Christ not to send them to that •ee. *Luk.* 8.31. *Into the Abyss.* The Apostles that preached to the Jews, used •e word *Gehenna, I am.* 3.6. It is set on fire of *Gehenna* Hell. They that preached the Gentiles, used *Hades:* which they took to be a place under the earth ordei•d for punishment. The word here used is *Tartarus: Hesiod* affirms it to be so •re under the earth, as heaven is above it. So the Rabbin's •eld; *Sheol* is absolute below, the very center, *Esa.* 14.9. Hell from *Beneath* is moved, *Deut.* 32.22. I •ll burn *ad Infernum inferiorem* to the lowest hell. *Nic. de Lyr.* affirms is *Circa •trum terrae. Tertull. in Apologet.* Hell is a subterrane treasure of hidden fire. The •ets so took it; *Facilis descensus averni; Sed revocare gradum* &c. *Quicquid perit •sum fertur.* All things perishing, sink downwards.

But against this it is objected, that Dives in hell saw *Abraham* and *Lazarus*•ich he could not do; if hell was so deep and remote a bottom wherein he lay •er whelmed. And albeit hell is below and *downward* in respect of heaven, yet happily it is not so in regard of earth, *Rev.* 12.12. Woe to the inhabitants of the earth, for the Devil is come *Down amongst you:* yet he was then cast no lo•• than the superface of the earth. There be diverse arguments on both sides. First 〈◊〉 they that live, know not the state of the dead: so the dead know not the state of the living on earth, much less of the Saints in heaven, *Greg.* So *August.* As the rich man had a care of his brethren living, yet he knew not what they did: so h••• men a care of their dead friends, yet know not how they speed. Against this is opposed, that if they in hell had not the sight of heaven, their own sufferings woe•l• less afflict them: for their most grievous torment shall arise from the vision of wh•• joys they have lost.*Wisd.* 5.2. *When they shall see it, they shall be troubled with ••rible fear,* and be amazed at the Saints salvation. So *Bern.* The faithful shall h••• a sight of hell, and the unfaithful a sight of heaven. *Vt illi magis laetentur, vide•• quid evaserint: & hi gravius crucientur, videntes quid amiserint.* That the one 〈◊〉 be rejoiced, by seeing what horrors they have escaped: and the other may be a•flicted, by seeing what comforts they have forfeited.*The wicked shall see it,* 〈◊〉 *grieved:* he shall gnash with his teeth, and melt away. Barre the sight of their e• and you ease the grief of their hearts. *Luk.* 13.28. That weeping and gnashing 〈◊〉 teeth proceeds from sight; *when you shall see Abraham* &c. *in the kingdom of God.* 〈◊〉 is the exile from the presence of the Lamb, from the society of Saints and Angels from the felicity and joys they see; that most bitterly scourgeth them. The 〈◊〉 knowing of earthly affairs never troubles them: but heaven they must in part 〈◊〉 and know, else they cannot be tormented with the loss. But on the other side 〈◊〉 said, that the sight of heaven is never afforded to Saints in the flesh but as an in•mable favor. It was *Paul's* greatest grace, and that which had like to have enda•ger'd him unto pride, to be wrapped up into the third heaven, and behold the life which the blessed live with God. But what

extraordinary grace was this, if it be ⟨◊⟩ granted to the reprobates? *Answ.* Saint *Paul* saw it *experiendo,* by tasting it: ⟨◊⟩ hoped again to see it *Participando,* by possessing it: such a sight is not permitted ⟨◊⟩ the children of perdition. They only see it to the grief of their hearts, that they cannot enjoy it.

The School gives this conclusive sum; that the damned shall behold ⟨◊⟩ glory of heaven before the day of Judgment, but not after. Neither shall they know it as it is in it self; but only by a kind of luscous and glimmering sight perceive i• be an invaluable glory. And this shall vex them, both that they can no better ⟨◊⟩ it, and shall never taste it. Afterwards they shall be deprived of that vision, and ⟨◊⟩ up in everlasting night, neither shall the withdrawing of this vision diminish ⟨◊⟩ tortures: because the remembrance of that once seen, shall forever stick by th•• Hence they shall continually grieve, finding themselves unworthy, *Gloriam t•• videre, quam Sancti permittuntur habere:* even to see those pleasures, which the go• are vouchsafed to inherit and inhabit forever. But how could that *rich m••,* ⟨◊⟩ can the damned spirits be said to see the glory of heaven, when as they want th•• luminary organs of the body, the disposition of sight; besides the thick interp•• darkness? *Answ.* This is no reason, for even spirits see, and have the eyes of ••ligence and apprehension, able to distinguish between light and darkness. T•• apprehend this glory either universally or particularly. An universal appreh•sion they have, whereby they perceive the Saints to be in great glory; in partic•• what this glory is they know not. At a great feast, the beggar at the door se•s ⟨◊⟩ part the joy and cheare of the guests; but not so well as the guests themselves ⟨◊⟩ are banketing. And as this must needs grieve the beggar, to see it and not ⟨◊⟩ taste it: so shall the damned vex, *Tam propter invidiam alienae faelicitatis,* ⟨◊⟩ *propter carentiam illius qutetis;* for envy both at others plenty, and their ⟨◊⟩ want.

Thus if we grant that the damned shall see the glory of heaven, then it will ⟨◊⟩ bably follow that hell is in the air; only separated with an unpassable gulf. If ⟨◊⟩ •e not see it, then is it likely to be in the bowels of the earth. Howsoever, it is *be•, Downewards,* in the inferior parts of God's workmanship. But precisely to ⟨◊⟩ where; whether in the air, water, on the face of the earth, or, in the center of •e worlds center; *Tegitur, non legitur: periculose disquiritur, tuto ignoratur:* we may safely be ignorant of it, we cannot but dangerously dispute it. Only, as just •rits dissolved from their bodies, presently ascend to the Empyreall heaven: so •e souls of the lost tarry below, confined to the inferior Elements, there to be •nished. If any ask further about the local place of hell, I answer with *Socrates,*•ever was there myself, nor spoke with any that came from thence. When •e demanded what the gods did and loved, *Euclides* answered; whatsoever •ey do or love, I am sure they hate all curious examiners. Many doubt *Vbt* ⟨◊⟩ where it is: none can describe *Quid sit,* what it is: but all agree *Quod sit,*•at it is.

Seeing hell is a descent, and a bottom downwards, let us keep ourselves so •re as we can from it while we live, that it may never devour us when we die. ⟨◊⟩ doth naturally sink downward, and separate from God who is above. A sin••r ever descendeth till he come to the

lowest that may be: his affections are down•ards, and sure his hope and inheritance is not above. But as we bury dead flesh un•r the ground, so it is not unlikely of dead souls. And as the heaviest bodies •awe to the center of the earth, so do the saddest and heaviest spirits which the •ercie of God hath forsaken, *Luk.* 13.11. We read of a woman *bowed down* with a ••rit of infirmity 18 years, and could in no wise lift up her self. A woeful estate ••ed by the Evangelist: *Egritudinis manifestas, behold: aegrotantis fragilitas, a woman: •seriae acerbitas,* it was a *spirit of infirmity: morbi diuturnitas, eighteen years: cor•is curvitas, bowed together: elevandi impossibilitas, could not lift up her self.* Such the estate of wicked sinners; that if their bodies were like their souls, *incederunt •drupedes,* they would grovell like beasts. And indeed *Bestialior quàm ipsa bestia •homo, ration vigens, & non ration vivens.* They cast themselves down, and ••e but JESUS CHRIST can help them up, *Luk.* 10.30. A certain man *went •ne* from Jerusalem to Jericho, and fell among thieves. From Jerusalem *down* Jericho: hell is down a hill. Jericho signifies the Moon, *Ieron.* He that walks •er the Moon of this inconstant world, must needs fall among thieves. Sin brings man easily *down* to Jericho: *Sed revocare gradum, superásque evadere ad auras, Hic •or, hoc opus est.* The rule of Philosophy is, that *levia surgunt,* light things a•nd upwards: yet is nothing lighter than vain thoughts, and they sink *down•rds:* sin is hells high way. If ye be risen with CHRIST, *seek those things •t are above.*

First, understand the things, then undertake the search. Though we cannot •roughly see them, yet let us thoroughly seek them. This is 〈 in non-Latin alphabet 〉, to be wise: but ••udacious curiosity to measure every foot in hell, and dispose every cabinet and amber in heaven; this is 〈 in non-Latin alphabet 〉, to be wise beyond sobriety. *Fidendo, non dendo apprehendimus.* 2 *Cor.* 5.7. *We walk by faith, not by sight.* Let us lift up our •arts with our hands unto God in the heavens. The Lord in all our holy services ••ites the heart: in his Temple, at his Table, *My Son give me thy heart, Psal•*1. *Unto thee ô Lord, do I lift up my heart, Revel.* 12. There was a woman clothed •th the Sun, and the *Moon under her feet, and upon her head a Crown of twelve •res.* The head of the Church is wrapped in the stars, and the world is under 〈◊〉 feet. She forgets the land wherein she was borne, and the home-stall wherein 〈◊〉 was bred, and seeks Jerusalem above, where Christ sitteth on the right hand of •od. If riches increase. *Nolite cor apponere, set not your heart on them:* they are ••vy things, and will sink you downwards. *Animus velut ponder, amore fertur, •qunque fertur, Aug.* If our love be to things downward, our souls canno•e to God upward. We never minister the blessed Sacrament, but we tell you of *••rsum corda, lift up your hearts:* you then answer us, *we lift them up:* but it is to be feared, that many hearts are so heavy that they cannot be lift up. The Philosopher being asked which was the heaviest part of the earth, answered; that which bears 〈◊〉 ignorant person. How little a piece of flesh so ever a wicked heart be, a talent of le•• is light unto it.

The merry wanton that dissolutely lives, being asked how he scapes sickness, lives so long and so joviall; answers I have a light heart. But when this man co•• to feel the weight of his sins, let him tell me then whether he be light hearted *Naba* could be drunk in his health; but when he is sick, his heart lies and 〈◊〉 him like a stone: nothing in the world can lift it up. The heart cannot raise it self, it is the Lord that*draws* it up. *John* 12.32. *When I am lifted up from the earth, I will draw all men unto me.* The Apothecary hath no drugs so cordial, the sy•phant no

jest so joviall, the Vintner no Wine so sprightly, the Musician no stro•e• lusty; that it can lift up a sinful heart. Down, down it sinks without the ani••tion of God's holy Spirit.

But if CHRIST be our delight, our hearts are with him. *Dominus ascend• ⟨◊⟩ coelum, ascendat cum illo cor nostrum, Aug.* His body doth not descend down to ⟨◊⟩ , we must ascend up to it. Indeed if in so large a quantity it be presently real in the Sacrament, as it was on the Cross, in full dimensions; what need any man lift ⟨◊⟩ his heart, to that he holds in his hand? No, he is above, contained in the heavens, ⟨◊⟩ the time of restitution: and if he be our joy, thither we also aspire: *Vbi amor, ⟨◊⟩ culus: ubi dolor, ibi digitus: ubi cor, ibi thesaurus.* The finger points to the grief, ⟨◊⟩ eye follows the pleasure, and the heart follows the treasure. God hath given ⟨◊⟩ both a face to look, and a faith to climb upwards. *Si sit sursumos, quare den••• cor?Ascendamus interim cord, ut sequamur corpore.* Let us send up our hearts before, that our souls may follow after. How preposterous and mis-matched is ⟨◊⟩ erected countenance, and a groveling spirit.

Things nearest heaven take least care for earth: the fowls of the air nei•••• plow, nor sow, nor carry into the barn. But men most love what they must le•• and think seldom or never, of the place where they should be forever. Some ⟨◊⟩ too precise for public prayers, without a Sermon: as if God were only to se•• them, and they not bound to serve God. Are there not many that will bef••• more upon a license to eat flesh in Lent, than upon their souls all the year? ⟨◊⟩ are their thoughts upward? the poorest piece of garment they wear; their has, their cuffes, their shoes, their shooties; cost them more than their fowls: and ⟨◊⟩ not their thoughts downwards? They will rather lose their inheritance in he•••, than let Christ have his inheritance on earth: and what, are their desires upwards ⟨◊⟩ *Down,* downwards they sink, like the trash that God blesseth not: their ⟨◊⟩ buried in their coffers, as dead bodies are naild up in their coffins. And when t••• have dejected themselves so low as they can, then must this bottomless bottom ••ceive them, and overwhelm them with everlasting pressures. A material ⟨◊⟩ stone hung about their necks, cannot sooner or surer carry them into the depth ⟨◊⟩ the sea. For us, let our hearts be upward, that our souls may never sink do•• ward. Saint *Bernard* mentions four degrees of ascending. *Primus ad cor, sec•••• in cord, tertius de cord, quartus supra cor.* The first ascent is of knowledge, ⟨◊⟩ second of faith, the third of love, the last of glory. Let us know God, this ⟨◊⟩ first step to blessedness: knowing, let us believe on him, that's the next: belee•••• let us love him, that's the third: and loving, we shall live with him, that's the ⟨◊⟩ and perfection of eternal joy.

And delivered them into chains of darkness, to be reserved unto Judgment. ⟨◊⟩ are two things; the measure of their present confusion, and the time of their ⟨◊⟩ damnation. As a malefactor is first cast into a dungeon, at the Assiles brought ⟨◊⟩ to Judgment and then led to execution. Now they are overwhelmed with ⟨◊⟩ ••sertion of favor, then shall be confounded with imposition of plenary tort••e. ⟨◊⟩ be chained in a black and confused vault, seems an unsufferable plague to the ⟨◊⟩ quent: yet had he rather abide there still, than come forth

to the light when he is •ure to be punished with death. Therefore they cry to the mountains and rocks, •o fall on them, and cover them: the reprobates rather desire the loades of rocks, •nd pressure of mountains, for concealment, than be summoned unto judgment. Their punishment is just; they*broke God's bonds* before, now they shall have *chains*•o hold them. *Ruperunt vincula gratiae, damnantur in vincula poena.* Lucifers *Ero si•ilis Altissimo,* hath made him *Inferiorem infimo.* The highest seat in heaven could •ot content him, the lowest bed in hell must contain him. Not pleased with the glo•ious light above, he is cast into the hideous darkness below.

Tradidit in catenas caliginis. Where we must suppose God sitting as a just Judge •n his throne, and having summoned the revolting Angels before him, doth here •entence them to present sufferings. Not but they shall also pass under another •riall, at that day of universal retribution. When Christ shall sit on his Tribunal •dging quick and dead. But as a Justicer finding a transgressor, makes his *Mtiti•us,* and sends him to the Gaole, there to lie in chains till the Sessions. So we have •ere three answerable circumstances. The Mittimus, *He delivered them.* The Gaole, *•to chains of darkness.* The Sessions. *To be reserved unto Judgment.*

He delivered them:] but into whose hands? Indeed he delivers guilty mortals •to the hands of guilty Angels. *Matth.* 18.34. *He delivered him to the tormentors:*•hat he might be their slave in suffering, whose subject he had been in sinning, *Luk.* 2.20. This night *they shall fetch away thy soul:* they to whom I have given come•ission to do it; devils. They shall require it, that did defile it. This was part of •aint *Paul's* excommunication. *Tradere Satanae, to deliver unto Satan:* who is the hang•an. So he writes of *Hymenaeus* and *Alexander. Whom I have delivered unto Satan* that they may learn not to blaspheme. To Satan, that executioner of condemned •oules. But *Cui Satanam?* to whom doth the Lord *deliver* Satan himself? Some •swer, that themselves are the Instruments to torture themselves. *Invicem torquent* ⟨◊⟩ *torquentur.* After a sort, every transgressor is his own tormenter: and wicked•esse is a vexation to it self. *Ambitio angit ambientes:* ambition racks the aspiring, •nvie eats the marrow of his bones that envieth: the covetousness which would be •ost rich, keeps the affected with it most poor: ebriety begets the headache, lust •fflicts the body that nourisheth it: and we say of the Prodigal, he is no man's foe •ut his own; therefore we grant that he is his own foe. It is a foolish powder, •at thinks to blow up the house, and to scape it self from burning. If it were but ⟨◊⟩ , that *Se sibi tradidit,* he delivered him over to himself: such is the power of God's •ustice, that without the least trouble to himself, he can make an offender his own •flicter. How many impious wretches; after obstinate presumptions against God, •ave wrought desperate executions upon themselves.

How should this teach us to hate sin: we think ourselves certainly our own •iends: No, by sin we become our own enemies. That which makes us at en•itie with God, will make us at feud with ourselves. Though the Lord's hand •old not touch us, nor were any malicious devil to rack us, nor any other crea•re to scourge us; *Propriis lacerabimur armis,* we should thus punish ourselves. If •od speak the word, the hand shall rebel and strike the head, the nails tear the •inne, the teeth gnaw the flesh, the feet precipitate the shoulders, the stomach fa•ish the members. These that are made to take one another's part, and to assist the •hole in a

peaceable communion, shall become mutinous like the Midianites, and •eath their swords in their fellows bowels. It is a plague woeful enough, when God •all deliver a man over to himself.*Let me not fall into the hand of man* was *David's*•sire: No, as I am man, not into mine own hand. There is not less mercy in all *Ne•'s* enemies, then in desperate *Nero's* own heart to himself. But every man will •e good to himself? Yes, *Quamdiu suus;* so long as he is his own man: but •hen he becomes God's Instrument, *Timeat se,* let him fear himself. When the •rophet had told *Hazael* the tyrannous massacres he should do to Israel; he replies.

Am I a dog that I should do this? No, he was not yet a dog: but afterwards God forsook him, then he became a dog, and did it. *Libera me a malo homine;* that, is as *Augustine* glosseth it; *a meipso. Deliver me from the evil man; O Lord:* and because I am an evil man, and there is no worse, deliver me from myself. Such a deliverie should have been to us all, but for another deliverance that came between: a *Liberavit,* not a *Tradidit. Luk.* 1.74. *He hath delivered us out of the h•••• of all our enemies. Tradidit daemones, Liberavit homines.* He delivered his own S•• to death, that he might deliver us from death.

Into chains of darkness.] Into *darkness,* there's their Miserie. Into *ch••••s,* there's their Slaverie. *Darkness* signifies the wrath of God, and is opposed to th•• favor of his, which is called *Lux vultus sui; the light of his countenance, Psal.* 4.6. There is true light where the *Father of lights shineth:* and his absence causeth dark•nesse.*That City hath no need of the Sun or Moon to shine in it: for the glory of God doth lighten it, and the Lamb is the light of it.* Such a glorious light, that the very Sun is obscurity to it. Created lights, which now so comfort us, and whi•• some worship for Deities, shall then resign their honors. *Mat.* 24.29. *The Sun* ⟨◊⟩ *be darkened, and the Moon shall not give her light.* Shall not then the Sun shine at ⟨◊⟩ day? Yes, it is not darkened *Diminutione luminis, sed comparatione majoris lu•i••* not by loss of the own light, but by the comparison of a greater light: as a ⟨◊⟩ is of small benefit, when the Sun appeareth. Otherwise, the *Light of the M•• shall be as the light of the Sun, and the light of the Sun shall be seven-fold, as the light* ⟨◊⟩ *seven days.* But then these lights shall be overshined; as the Moon that rejoyc••• travellers in the night, gives place when the Sun riseth; and men do not mi••• Lord when the King appeareth. Therefore it is called *Lumen inaccessibile,a lig•• which no man* (in his mortality and sin) *can approach unto.* In heaven there is all light and no darkness, in hell all darkness and no light. As the joy of the Saints ⟨◊⟩ Angels in heaven, so the wretchedness of the lost in hell, is so great that is cannot enlarged.

This is an unspeakable terror, to be coped up in everlasting night. If *D••••* calls the grave a tetricall place because of this darkness, where the Organ of seeing is not yet excercised. *Job* 10.23. *A land of darkness and the shadow of death, where* ⟨◊⟩ *light is as darkness:* How intolerable is the darkness of hell! But how agreeth ⟨◊⟩ with other Scriptures, that allow the devils *vagari per orbem, & versari per* ⟨◊⟩ , to wander about the world, and to be conversant in the air? 1 *King.* 22.22. *I•••.7. Luk.* 8.31. *Eph.* 2.2. *Rom.* 16.20. *Shortly,* therefore not yet trodden down. H•• then are they shut up under *darkness? Answ.* It was the devils censure to be ⟨◊⟩ into hell; yet so that before the day of Judgment, the wisdom of God hath •••posed a permissive egresse into the world; and that for some of them: that ⟨◊⟩ great number of

them are in hell, there tormenting the damned souls, so the ⟨◊⟩ wander in the world to tempt sinners. This is manifest, *Revel.* 9.3. Where the b••tomlesse pit being opened, there *came out of the smoke innumerable locusts upon the* ⟨◊⟩ and the purpose of their coming is expressed, that they might hurt those that ⟨◊⟩ *not the seal of God in their foreheads.* So *Revel.* 20.2. Satan is bound for a thous••• years, at the expiration whereof it follows that he be loosed. Until the Judge•••• day God doth lengthen his *chains.*

Let us love the light, that darkness may never swallow us. All sins ⟨◊⟩ therefore called the *works of darkness;* not only because *the evil doer hates the* ⟨◊⟩ but also because Satan the *Prince of darkness* is the founder, and shall be the ⟨◊⟩ founder of them.*They that sleep, sleep in the night: and they that be dr••ke,* ⟨◊⟩ *drunk in the night.* This was wont to be the custom, sin durst not show her ⟨◊⟩ face by day. But now men are grown so impudent, that they make *opera* ⟨◊⟩ *rum,* the works of darkness, become *opera lucis,* the works of light; co••ting them in the sun-shine. So*Absalom* had a Tent spread upon the top of the ⟨◊⟩ and went in unto his fathers concubines, in the sight of all Israel, *Num.* 25.6. Z•••brought a whore to his tent in the sight of all Israel, even when they were weeping before the Tabernacle. Vice was once like the Owl, only a night-bird: now proud of her borrowed feathers, she dares out-face virtue at noon day. These be the •trange Epiphanies of the time: as one observed on *Matth.* 2.2. *We have seen his •arre, and are come to worship him:* there were two blessed Epiphanies; a manifestati•n of CHRIST'S star to them, and a manifestation of their piety to him. In •tead of these, Pride struts in pomp, homicide stands on terms of Justification, •runkennesse reels up and down the streets.*The works of the flesh are manifest.* These be monstrous Epiphanies; yet still the works of darkness, and precipitate •nto the place of darkness, to the enlargement of Satan's kingdom. The Pope •catters his Emissaries abroad, to augment Idolaters, and augment his Suprema•ie: the Turk amplifies his territories; and other Princes expatiate their dominions: •ll these kingdoms are extended, but the kingdom of darkness surmounteth them •ll. For, though never was more light in men's brains, never more universal dark•esse in their hearts.

The stream of wickedness is so violent, that many (who had some inceptions of •oodnesse) are even content to run with it, rather than swim against it, or especially •eprove it. Usury and Sacrilege scorn to be reprehended, and he is taxed of in•iscretion that meddles with them: whereupon some let all alone, resolving to sit •own and hold their peace. A Friar that had been for his boldness decourted, •fterward admitted to preach to the King of Spain, told this Fable. The Lion •as faulted by the Lioness, that his breath stanke. Being mad angry with this im•utation, he traverseth the forest, to be more certainly informed. The first sub•ect beast he met withal was an Ass, and breathing upon him, he demanded the rel•sh of his breath: the Ass plainly told him that it was very unsavory. Thou art •oo bitter, quoth the Lion, and tore him in pieces. Next he met with the hound, and ••t the same question to him: who answered, It is very sweet. Thou art a flatterer, •uoth the Lion; and tore him in pieces. Last he lighted on the Fox, and exami•ing him concerning his breath: the subtle villain replied; Indeed I cannot tell whe•her it be sweet or sour, for I have caught such a cold that I cannot smell. If we •old commend the times for devout and holy, you might justly condemn

us for •wning flatterers. If we should say, they are stark naught, full of impiety and dark•esse: then we are held too cynicall and censorious. What then? shall we answer •e have caught a cold, and cannot smell or tell? No, we are bound to love our own •oules, better than you can love your own sins. In a word, let us receive the light •f grace, that the light of glory may receive us.

Into chains.] These cannot be understood literally, for material chains: but •etaphorically, and so they are two; the Powerfulnesse of divine Justice, and the •uiltinesse of their own conscience. The devils are bound, like mad men or ban•ogs, in the *chains* of eternal damnation. Wheresoever they are permitted to •ander, their own guilty consciences are those *chains* which bind them over unto ••dgement. Such are the horrors of that place, that the damned are bound to in•fferable torments: they must endure what they cannot endure, without being able 〈◊〉 remove a foot. These *chains* shall so hamper them, that not one part of body, 〈◊〉 faculty of soul, shall have the power of activity to gratify their owner withal. The mind is bound to cotemplate nothing but endless infelicity, the memory bound 〈◊〉 recount nothing but fearful sins, the fantasie bound to present nothing but •orrid visions, the eyes bound to see nothing but offensive objects, the ears bound 〈◊〉 hear nothing but howlings and roarings, the nostrils to smell nothing but the •ench of brimstone, the hands to catch hold of nothing but flames, and the feet to •alke no further than these *chains* will give them leave. *Delivered them into chains* 〈◊〉 *darkness:* the collections, and inferences here observable are diverse.

1 Conclusion, that there is certainly a God, for how else should Satan be bound? •ee is that *Strong man,* and therefore there must be a *stronger than he to bind him.*If there be a destroying power, without question there is a preserving power, superior to it, and correcting it. For if the devils were not curbed, they would confound us all in a moment. It is not more natural for fire to burn; nor for heaviness to find downward, than for Satan to destroy. He is a King over all the children of pride,*Upon earth none can match him:* but there is one in heaven that *chains* him. 〈◊〉 there be a roaring Lion that would devour us, certainly there is a blessed power that preserve us.

Let this teach us to get so close as we can to God, that Satan may not reach 〈◊〉 The chickens be safe under the wings of their mother, and we under the providence of our Father. So long as we hold the tenor of obedience, we are the Lord's subjects: and if we serve him, he will preserve us. But when a man is fallen to the 〈◊〉 of an out-Law or rebel, the Law dispenseth with them that kill him, because the Prince hath excluded him from the benefit of his protection. All the fear of Satan ariseth from the want of the due fear of God. The more a man fears God, the less he fear everything else. *Fear God, Honor the King:* he that fears God, doth but honor the King, he need not fear him. It would affright a weak Christian, to consider the presence and number, malice and power, of wicked spirits. But when with the *Prophets servant,* he sees those good Angels on his side, as present, as diligent, more able to help than the other to hurt, he takes heart again. He knows that God (most good) bounds the temptation of the one, and directs the protection of the other. Though there be many

legions of devils, and every o•• stronger than many legions of men, and more malicious than strong; yet Chri••• little flock lives and prospers.*I am the Lord, I change not: therefore ye so•••• of Jacob are not consumed.* The devil would do it, and doth attempt it; but God• unchangeable mercy prevents it. That we here meet, pray, worship, is against the devils will; only our gracious GOD maintains it. That every moment 〈◊〉 perish not in the jaws of that Lion, let our hearts acknowledge, and our tongue••• praise the Lord our maker.

2 Conclusion; that Satan can do nothing but by God's permission: he is bo•• in a teddar, and cannot go one inch beyond his *chain.* Christ tells *Peter,* th••*Satan had desired to winnow them:Desired,* he must beg an ill turn before he c•• do it. Whatsoever he doth, is *limitata potestate,* and by dispensation from God He could not seduce a Prophet, nor take one poor sheep from *Job,* nor enter a h•g without license. It is an Ethnical error of our times, in strange accidents to give the honor of God to Sorcerers and conjurers. If a tempest arise beyond commo• experience, presently as if the God of heaven were fallen fast asleep, and mind nothing; the judgment is given, there is some conjuring: there must needs be a pest•lent convention and stipulation betwixt men and devils. As if God were not 〈◊〉 to raise as great a storm, as the Devil. Look upon the witches of Egypt: 〈◊〉 *rum potestas defecit in muscis, Aug.* Their cunning failed in the most contempt••• creatures; and they are forced to cry, *This is the finger of God.* Though the circuit of Satan be very large, even to compassing of the whole earth; yet he hath his days assigned to stand before the Lord for the renewing of his commission, and there is a *chain* tied to his power that he cannot move beyond his allowance. Yet hath he•• little liberty to tempt; for the probation of some, for the reprobation of others, i• all for the glory of God. He is the basest of all creatures, a slave, a scullion: n•• how is that person shamed, that is given up to a base slave to be corrected!

So little he fears to tempt us, that he ventured upon Christ himself, *Ma•* 4. As we read *Rev.* 12.7. *There was a great battle in heaven,* so here was a mo••machie or single combat on earth. It was a dainty sight to behold little *Da•••* grappling with great *Goliath,* and great *Goliath* groveling under little *David.* A La•• matched with the Wolf, and the wolf overmatched by the Lamb. First, the Devil tempts him to diffidence. Art thou hungry? *Turn these stones into bread:* not into quail, feasants, dainties; but into *Bread,* without which man could 〈◊〉 live. Then to presumption, *ver.* 6. *If thou be the Sun of God, cast thyself down.* That he might get credit to his ministry, he would have him show the people some strange device. Lastly, to apostasy, *ver.* 8. which was the sin that turned himself out of heaven: wherein first he propounds *Promissum, All these will I give •he:* and indents *Pactum, If falling down thou wilt worship me.* He is like an old bitten •urre, that being fleshed to the game, will not be stay'd off: hells bandog, fed with •he livers of God's cast-awaies. He tries all courses, like *Balaam,* or some superstitious •amester on the losing hand; shifts places; still in hope to win. *He took him up •nto a mountain: Cyprian* says, he went on foot with him: for Christ would not •se him *pro vehiculo, quem novit praecipitatorem.* This opinion is not against the Text, •or the Text against it. For 〈 in non-Latin alphabet 〉 doth not imply portage: no more than, *Matt.* 17.1. *Christ took them:* it were gross to think that he carried them on his •acke. But that he carried him is the most received

opinion, because it is said that he •et him on the pinnacle. This was no disparagement to Christ: no more than to suffer •pprehension, ligation, crucifixion of his enemies.

He reserves the old malice to all Christ's members: why should any serve him? •here is no goodness in him. He is the greatest sinner of all: for *Quicquid efficit ••le, ipsum magis est tale.* Wicked Pharisees may make their Proselytes *twofold more •he children of hell than themselves:* but the malice of the Devil cannot be matched. •e never gives man anything, but as *Michal* was given to *David,* to ensnare him. S^{t} *•eter* calls him *Contra litigator,* an *adversary at Law:* he wrangles with God a•ainst us. *Augustine* brings him in thus pleading. They were thine by creation, •hey are mine by prevarication: they were thine *per gratiam,* they are mine *per culpam:*•hey were thine by redemption, they are mine by defection. They left *tua Sacra•enta,* thy Sacraments: and accepted *mea Blandimenta,* my allurements. He pleads •any things against us, but we have one argument to confute him; our Faith, 1. *Pet.* 5.9. *Whom resist steadfast in the faith.* And all our defects are supplied by an Advocate in heaven, Jesus Christ the righteous. I know that God casteth his some•mes into the sieve for trial, but the Lord *Jesus* strengthens them.

Satan is called a Lyon, and that fitly; for he hath all the properties of a Lyon: •s bold as a Lyon, as strong as a Lyon, as furious as a Lyon, as terrible as the roar•ng of a Lyon. Yea worse: the Lyon wants subtlety and suspicion, herein the Devil 〈◊〉 beyond the Lyon. The Lyon will spare the prostrate, the Devil spares none. The Lyon is full and forbears, the Devil is full and devours. *He seeks all:* let not he simple say, he will take no notice of me: nor the subtle, he cannot overreach me: •ot the noble say, he will not presume to meddle with me: nor the rich, he dares •ot contest with me: for he seeks to devour all. He is our common adversary, •herefore let us cease all quarrels amongst ourselves, and fight with him.

Seeing the Devil is bound with *chains,* and cannot range further than his bonds •low him, let us not come within his reach. The bandog is tied up that he may •ot hurt the passenger: but how if the passenger will come within his compass?*Give no place to the Devil:* for the Devil hath no place unless we give it him.*Re•st the Devil, and he will flee from you.* He cannot come in, except we open him •e door: now who would open the door to let in his enemy? yet many do: by wearing, they open the door to let him in at their mouth: by lustful looks, they •pen the door to let him in at the eye. Pride admits him into his wardrobes, cove•ousnesse into our purses, adultery into our beds, Schism into our Studies, •runkennesse into our stomachs, Idolatry into our devotions, hypocrisy into our •earts. As if his *chain* were not long enough, wicked men put themselves in his •ay. Think when thou art about to commit a voluntary sin; now I am running •ithin the Devils *chain.* I durst not so venture within the chain of a Lyon, ••are 〈◊〉 other savage beast, which can but tear my flesh. Hath God tied him up from •e, and shall I run unto him? shall I trust his mercy, that is nothing else but ma•ious cruelty. O but the hand of God holds his *Chaine:* but say the hand of God let go his *chain,* for thy presumption? what remains then but ruin? As we h••e the Devil, let us hate those works that lengthen his *chain.* Do we pray to be delivered from the gates of hell, and yet frequent the gates of hell? we read of a bea•• that being too unwildly to hunt for his prey, stands still and enticeth the rest unto him with his glorious spots and colors, and so devoureth them. But

Satan 〈◊〉 quick and nimble enough to pursue men, they need not willfully run into the•• own ruin.*O that I had w•ngs like a dove, then would I flee away and be at rest.* Le• us fly from him so fast as we ca•, and so far as he may never overtake us. Which is done by turning to God with faithful repentance, and devout obedience: so shall his *chains* be shortened: our souls delivered, our Creator glorified, and ourselves everlastingly saved, through the merits of Jesus Christ. *Amen.*

3. Observe, that Satan is punished everlastingly, without all hope of recovery: bound with *chains,* and as S[t] *Jude* calls them, *Everlasting chains.* There was 〈◊〉 deliverance ever ordained for the Devils: for*Christ took not the nature of Angels:* he took not their narure, therefore was not their Savior. Now there are diverse reasons, why Christ should seek lost *Adam,* rather than the lost Angels.

1. The Angel sinned without instigation; *Non ab alio tentatus, nec ab alio servatus.* As there was none to tempt him, so there is none to save him, *John.* 8.44. *When he speaketh a lie, he speaketh of his own. A se peccatum rapuit, nullo alio suggerente:* he took sin of himself, no other suggested it to him. He fell alone, nothing cast him down: he must rise alone, there is nothing to help him up. The wind blows out the Torch, we light it again: bat if the wind blow out it self and cease moving, who shall raise it? If Satan hurt man, Christ heals him: but 〈◊〉 Satan hurt himself, let him heal himself.

2. The Devil was the party seducing, (man only seduced) and still endevo••• what he can to destroy all: therefore none stands up to preserve him. Because 〈◊〉 *hand is against all, therefore all hands are against him.* Being thrown out from t•• presence of God, in spite he wounded his Image, that he might do him all the mischief he could: therefore he perisheth without redemption.

3. The Angels were more excellent and glorious natures by creation, and ne•rer to God than men: more subtle, more powerful: their dwelling in the hig•e•• heaven. Whereas one half of man was but refined dust, and his mansion the ear•• more remote from the glorious presence of God. *Angelus ergo quanto sublimi••* 〈◊〉 *gloria, tanto major in ruina, Aug.* The higher the Angel was in glory, the deep• in misery. *Homo autem quanto fragilior per naturam, tanto facilior ad veniam.* 〈◊〉 man, the more frail he was by constitution, the more easy he is to redemption. Therefore God took pity on man, who was but dust: and pitied not the devils, because they had once been Angels.

4. The whole human nature fell with *Adam.* 1 *Cor.* 15.22. *In Adam all die.* All mankind was lost, and unless the human nature had been repaired, man had be• wholly frustrated of his end. But all the Angels did not fall with *Lucifer,* but only some: and so none were partakers of his punishment, but such as had been pa•••kers of his sin. Innumerable multitudes of Angels stood in heaven, as well as a gr••• company sunk to hell. *Dan.* 7.10. *Thousand thousands stand before him,* 〈◊〉 *thousand times ten thousand minister unto him.* Some of that nature stood by conser••tion, without redemption: for redemption presupposeth loss. But if our nature 〈◊〉 not been redeemed, not one man could have been saved.

5. Man was distinguished into sexes; male and female: because they were ⟨◊⟩ generate their like: as *Adam begat a son in his own likeness.* But Angels ⟨◊⟩ no sexes; as CHRIST confuted the Sadducees. *Matth.* 22.30. *In heaven they ••there marry, nor are given in marriage, but are as the Angels of God.* They ca••• beget a generation of spirits. Every devil sinned in himself, and is punished ⟨◊⟩ himself only. But *Adam* having sinned, and being to multiply his kind, ⟨◊⟩ needs convey his sin to his seed. Therefore was the Lord Jesus made of his fee••hat the guiltynesse which *Adam* to all his seed had propagated, by one of his seed •ight be expiated.

6. Satan immediately upon his fall was cast into hell. *John.* 8.44. *He abode not in •e truth.* But so was not *Adam;* for howsoever he was cast out of Paradise, yet •ot out of the world, but had space and grace given him to repent. And albeit that •enace, *In the day thou eatest thereof thou shalt surely die, Gen.* 2.17. Yet God spa•d him 900 years: indeed presently he became mortal, and fell into a consumpti•; as the original speech is, *dying thou shalt die.* And for the second death, the *•ed of the woman* excused him; he died not that death at all. Indeed *August•ne•*entions the *Tatian* heresy, which held that *Adam* was damned. But *Wis.* 10.1. *•he preserved the first formed father of the world that was created alone, and brought him •t of his fall.* Which is agreeable to the Scripture, *Luk* 3.38. Which saith that *•dam was the son of God:* therefore he was not the child of death and hell. God ••lieved him with a promised *Messiah,* a news that never came to the apostate •ngels.

7. If the whole human nature had perished, to what purpose had been this •orld? The world was made for man, not for Angels: either heaven or hell was •dained for them, this middle walk for man. Now why should either the Sun •ine, or the earth fructify for man, if he were not redeemed? Spirits have no use ⟨◊⟩ these things, man hath the benefit: and man should not have the benefit of any •eature, but for God's favor in CHRIST. For he did forfeit his patent, and •ne but a Savior could renew it. But for the El•cts sake, the rain should not fall, •r the earth stand. Therefore if man had perished, all this world had been in •ine created. Man is the sum and abridgement of all creatures, and contains ⟨◊⟩ him more generality than the Angels. Stones have being, but not life: plants •ve being and life; but not sense: beasts have being, life, sense; but not under•nding: Angels have being, life, sense, and understanding. Now man partici•tes with all these; a being with stones, a life with plants, a sense with beasts, an •derstanding with Angels. He is the compendious Index of God's great book in ••lio. *Mark.* 16.15. *Preach the Gospel to every creature:* no creature hath part in •e Gospel; but only man is called *every creature,* as having in him the chief per••ctions of every creature. Some hold, that man bears the Image and superscrip•on of God more fully than the Angels: and hath something more; an organical •ody united to his spirit, which the Angels have not. He is the common end why is world was made: therefore, *Esa.* 9.6. *To us a child is borne, and to us a son is •ven.* To *Vs,* not to Angels. *Luk.* 2.14. *To us is borne a Savior;* To *Vs,* not to •e lost Angels. There is enmity put between the *Seed of the woman, and the seed of •e Serpent, Gen.* 3.15. Therefore the seed which saves man, shall be at enmity with •e devil.

8. Lastly, the principal reason of all is the free mercy, and gracious decree of •od. Who made both men and Angels good in creation, and finding both men •d Angels, lost in transgression,

vouchsafed to men not to Ang•ls a Redemption. •hat did we deserve at his hands, that he should pity us dust and ashes, passing by •ose celestial spirits? *Psalm.* 8.4. *Quis homo, what is man that thou art mindful of* ⟨◊⟩ *?* For the wonder had been less to say, *Quis Angelus,* what is the Angel that •ou art mindful of him? That we should find him a Savior, whom they find a •st revenger: that we should be loosed from the chains of our sins, and they de•ered into chains of plagues: that the same CHRIST should with his own •oud free us, that shall with his word sentence them: that the same Almighty hand •old lift us up to heaven, that casteth them down to hell! Oh the riches of that •ercie, which even to taste will keep a man from ever being poor! Of all mixed crea•es men are the best, for they have reason: of all men, Christians are the best, for •ey have religion: of all Christians, holy believers are the best, for they have salva•n. In the sorest troubles, men have some hope, Christians have good hope, believers have sure hope. Let us bless God for making us men, but most of all, for making us Christian men: for in that he gives us his Son, he gives us himself. He gave the water to fishes, the earth to beasts, the air to fowls, the heaven to Angels; but he gave himself to man, *Having no greater to swear by, he sware by hi•self:* so, having no greater to give, he gave himself. *Whom have I in heaven but thee?* saith that royal Prophet. The Romists in 88. cried out, whether maliciously or blasphemously; God shows himself a Lutheran, and the God of Lutherans: but indeed he shows himself a Christian, and the God of Christians. By how much we find more mercy than all creatures, let us be more thankful than all creatures. It is an harmonious sweetness, to have God's bounty, and our gratitude meeting in that middle way, the hand of Jesus Christ. Without whom neither could we receive his goodness, nor would he accept our goodness.

4 Observe that the punishments of hell are eternal: these *chains* can never be broken: were they of cords, of wreathed trees, of iron, they might be bu•• asunder, but the chains of vengeance never. *Bind him hand and foot, and cast* ⟨◊⟩ *into utter darkness.*[i] Now if a man were bound hand and foot, and thrown ⟨◊⟩ a Well five thousand fadome deep, what hope could he have of coming forth? But how doth this stand with God's justice, to punish temporal offenses with eternal scourges? It was the rule of his own law, that *Poena non debet excedere cul••, Deut.* 25.3. *Ans.* There is a double quantity considered in punishment: the o•• according to the intention of pain; the other according to the duration of time. ⟨◊⟩ respect of the former, the quantity of punishment, must be answerable to the quantity of sin, *Rev.* 18.7. How much sin, so much sorrow: the more pesti•• iniquity, the more torturing fire. For the other, we must not think that the co••nuance of punishment is limited with the continuance of the fact. Among men, a•••tery is but a short pleasure, yet often pursued with a long penance. But the dura•••• of torment respects the disposition of the delinquent. *Poenae singulorum inaeq•• intensione, poenae omnium aequales duratione, Aquin.* The pains of all are equal i• continuance, unequal in grievance.

But a good Judge will make his penalties, medicines and corrections, rather than destructions. *Ans.* So doth the Lord in all corrigible offenders: but those he cannot mend by chastising, his Justice must satisfy it self by confounding, ⟨◊⟩ God delights not in the death of a sinner. *EZek.* 18, *What profit is there in my bl••• when I go down to the pit? Psal.* The Lord hath

no use, of their eternal dam••on. *Ans.* Yes, as mercy hath had her place and day; so must justice have hers. Wh•• mercy saves, she saves forever: though their works were short, and [u] *nothing ••to God,* yea, the very effects of his own grace. Therefore, whom justice condem••, she condemns forever: not respecting so much the persons that have sinned, as the person against whom they have sinned, *Greg.* Almighty God as he is good, ⟨◊⟩ not delighted with their torments: but as he is just, he is not satisfied without the•• torments. *Factus est malo dignus aeterno, qui hoc in se peremit bonum, quod esse* ⟨◊⟩ *aeternum, Aug.* He is justly plagued with an evil, that is eternal, who hath co••••ted in himself a good that might have been eternal.

But if God's justice must be satisfied upon those sinners, for whom Christ ••tisfied not; why is not this rather in reducing them to nothing? Seeing the un••••full deserve to be deprived of all benefits; now one especial benefit is *Being;* the••fore *ipsum esse amittant,* let them not be. *Ans.* It is true, the creature that disobey•• the Creator, deserves to lose his *Being:* but because it was given him to this purp••• that he should serve him, therefore it shall never be taken away. For God will ⟨◊⟩ his homage and service out of that *Being;* whether of grace and salvation to ⟨◊⟩ praise of his mercy, or of punishment and confusion to the praise of his Justice.

But one would think, that the mercy of God should terminate their sorro•• *Wisd.* 11.23. *Thou hast mercy upon all,* and *Thou lovest all the things that are.* ⟨◊⟩ . 11.32. *God hath concluded all under unbelief, that he might have mercy upon all. Sed •••usit & daemones:* he hath also concluded the devils under sin. Neither will his •oodnesse suffer that, which he made for blessedness, to perish forever in torment. •hese be the plausible conceits that over-merciful *Origen,* hath brought for the re•overy of lost spirits And whereas Christ's doom is; *Depart ye cursed into ever••sting fire, prepared for the devils:* he would have these words rather *Minaciter quàm •raciter dicta,* spoken by way of threatening, than by way of truth. But the Scrip••re delivers it *plane ac plene. Rev.* 20.10. *The devil shall be tormented in the lake of ••e day and night, forever.* Besides, his opinion doth both *Extendere & extenuare mi•icordiam:* as it straineth, so it restraineth mercy. It extends it to the future deli•erance of the damned, so it extenuates it in regard of the blessed. For if the lost be •er to be taken out of hell; then will it follow that the Saints also are one day to be •ut out of heaven. And so what the bad should gain, the good should lose: yea, the •ery mercy of *God* cannot get more glory by the one, than it shall lose by the other.

But though the devils be everlastingly *chained,* is there no mercy for reprobate ••en? shall they never get loose? *Gen.* 6.3. *My spirit shall not always strive with ••an:* therefore his indignation shall cease. Doth he not often threaten, and not do ••to *Nineveh? Ans.* God doth sometimes menace and not strike, because our repen••nce steps between: but when everlasting burning hath wasted all the moisture repenting, will he do so then? Here indeed we may speed as well as *Nineveh: •versa est quae mala erat, aedificata est bona quae non erat, Aug.* We shall stand if our •ines fall: but we shall fall, if our sins stand. But at that day the date of repen••nce will be out. But such is the charity of the Saints in this life, that they pray ⟨◊⟩ their enemies: now this charity shall be more perfect in heaven, therefore they •ll intercede

for them in hell: and God hath promised that their prayers shall be ••ard. *Ans.* Here they pray for them that they may be converted: for if they know at such were (in God's decree) reprobates, they would pray for them no more •n th•y do for devils. Their present suite is [x] *that they may be recovered out of the ••re of the devil.* Now they may be recovered, not hereafter: there may be present •nversion, no future permutation. For that objected out of the *Psal.* 77. *Will the Lord ••t off forever; will he be favorable no more?* There i. meant only the temporary af••ction of the Church. Still as the joys of heaven, so the pains of hell, are eter••ll. Death is to men, as the fall was to Angels: as lost Angels after their aposta••, so lost men after their death, can never be recovered. Hell is made [y] *Deepe;* so ••epe, that there is no hope of crawling out. *Ex inferno nulla redemptio.* Therefore ⟨◊⟩ called *Infernus, ab inferendo,* of casting in: for the wicked are so cast in, that they ⟨◊⟩ never get forth. From earthly Gaoles and dungeons there may be some trick escape: but hell is so deep, that nor earth nor heaven can help out one poor ••le. That rich man, *Luk.* 16. solicited for his brethren: why did he not beg his ••ne deliverance, who was able to have taught them by his own experience? O saw *Ingentem hiatum,* a vast interposed *Gulf:* he must let that alone forever.

One deep calleth another: the depth of hell calls for our answerable humiliation. ⟨◊⟩ that will not be humbled for his sins here, must be tumbled into that depth •••eafter. *Psal.* 130. *De profundis clamavi Domine; out of the depths have I tried un•••e O Lord.* God will hear the voice that comes *de profundis.* The deeper we ••e been in the Law, the higher we are in the Gospel: the deeper in hell, the ••her in heaven. The deeper a bucket dives into the well, the more water it brings the lower a man is humbled with sorrow for sin, the higher he shall be exalted •••h the grace of salvation. Never came prayer, sigh or groan *de profundis paeniten••* from the depth of repentance; but it was heard *in Excelsis misericordiae,* in the ••ght of mercies. Of *David's* prophetical imprecation against his enemies, (*Psal.* 15. *Let them go down quick into hell*) we may make a good apprecation for our ••es. Let us go down quick into hell by meditation, that we be never sent ••ke thither by condemnation. Let us descend every day while we live, that we ••er come there when we are dead.

5 Observe, that God punisheth sin wheresoever he finds it, though it be ⟨◊⟩ the very Angels. For all the men and Angels in the world are not so dear to him, ⟨◊⟩ his own honor: and what dishonors him but sin? For this cause 1 He made a Law against it, *Gal.* 3.19. *The Law was added because of transgression. Non s•••sisset mandatum, nisi abhorruiset peccatum.* He could not have written the Law w••• his own finger, if he had not so abhorred sin, 2 Gracious are the promises ⟨◊⟩ hath made to obedience: grievous the plagues he hath to threaten disobedience, ⟨◊⟩ His own hands have smitten it, the whole world is a bleeding witness thereof: ⟨◊⟩ man may say, *Quorum pars magna fui:* the whole creature groaneth in expecta••ce ⟨◊⟩ his pacification. He hath drowned the world in a flood of waters, and he ⟨◊⟩ burn it in a flood of fire, because of sin. The sentence shall stand unchangeable, so long as heaven and earth endureth;*Tribulation and anguish upon every soul* ⟨◊⟩ *man that doeth evil:* Be he *Jew* or *Gentile,* learned or simple, Poor or Peere; y•• man or Angel. 4 So doth he hate sin, that he spared not his own Sun, whe••• appeared in the similitude of sinful flesh. If the

Justice of God could ever ⟨◊⟩ swallowed sin, or dismiss'd it with impunity, he would have forborne it i• ⟨◊⟩ own bowels. Yea, such a Son as never knew the least thought of disobedien•• the Son of his love, the Son of his joy, the Son of his light, the Son of ⟨◊⟩ delight: a Son fully as good and as great as his Father. Yea because he stoo•• ⟨◊⟩ the place, and bore the person of sinful man, he plagued him as the most deadly e••my that ever he had. *Vt Peccatum occideret, Filium crucifixit.* That he might ⟨◊⟩ sin, he slew his Son.

How should this make us all hate sin! He doth hate, not love God; that lo•• what God hates. Let us be content to meet our afflictions, as *Peter* and *A•••* met their Crosses, as their dearest friends; embracing them in our arms, and ••ting them with the kisses of peace. Or as the Martyrs welcomed their deaths, ••ing to the stakes as if they had run for a garland. But for sins, were they as d••• to us as the sight of our eyes, the children of our bodies, the spouses of our boso•• because they are traitors to our Father and Maker; let us deal with them as *A•••ham* did with *Hagar* and *Ishmael,* put them out of our house forever.

6 Observe, that great offenders meet with great punishments: and accor•••• to the condition of their place, is the nature and proportion of their fault. The ⟨◊⟩ glorious the Angels excellency, the more damnable their apostasy. *If the light b•come darkness, how great is that darkness!* The more notable the Person, the ⟨◊⟩ notorious the corruption. The freshest summers day doth soonest taint the ⟨◊⟩ some carcass: and fester'd lilies smell far worse than weeds. If virtue turn ⟨◊⟩ vice, the shame is treble. For many Jews to deny Christ, was not so m••• for one *Peter:* the adulteries of many Israelites less infamous than one *Davi••.* ⟨◊⟩ all the Cities of the world had done filthily, it were short of this wonder. *The ••gin daughter of Zion is become an Harlot.* If *Judas* become a traitor, how great i•• treason! If *Achitophel* prove a villain, how mischievous is his villainy! If *Al••* rebel, how unnatural is his rebellion! The least mote that flies in the Sun, ••tweene our eyes and the light, seems a greater substance than it is. Deepe are ⟨◊⟩ blows made by a mighty axe. Sin in a Magistrate is not only sin, but sub•••tion. *Q•• in vulgaribus nugae, in magnatibus blasphemy.*

There is no dispensation for sin, no protection from Judgment. N••• rich man's opulency, not *Belshazzars* monarchy, not *Adams* perfection, ⟨◊⟩ Angels glory; could *abscondere culpam, vel abscindere poenam,* countenance sin, ••ward punishment. No place, no robes, no riches, no excellency, can give it •••ledge. Cloath an ape in tissue, and the beauty of the robe adds but more sco••• the beast. The richer colors, or bolder countenance is set on wickedness, ⟨◊⟩ more ugly it appears. Therefore as they that govern well in high places, shall ⟨◊⟩ with a higher degree of glory in heaven: because they being instrusted with th••sures of God, enrich his Church. So they that are in good offices evil men, ⟨◊⟩ ••schiefe of both their actions and examples, shall be cast deeper into hell. *Potentes ••enter punientur. Wisd.* 6.5. *A sharp judgment shall be to them that are in high places.*•ercy may soon pardon the meanest, *but mighty men shall be mightily tormented. ••a.* 30.33. *Tophet is ordained of old, even for the King it is prepared.* Kings are not •empted from judgments; *Pessimus in Imperio, maximus in Inferno.* What made ••e damned churl move for his brethren, but that every step they followed of his •••ding, he felt

increasing the pile of his torments. 1 *Sam.* 12.25. *If ye do wickedly* ⟨◊⟩ *shall perish and your King.* For the Lord freeth none according to place, but ac••rding to grace; not for outward condition, but for his own free favor.

Nor yet let the poor and ignoble clap their wings, as if they were the only ••en that *God* loves.*Not many rich, not many wise, not many noble, are called. Non mul••ed non nulli:* not many, but some; and not many *after the flesh;* but many wise, rich, •••ble, after the spirit. The gate of heaven is narrow, and but few enter of any con••tion: yet certainly the noble sooner than the rabble: more wise men are admitted ••n fools: for morality is the first step to christianity. And at the last dreadful ••y, it is the*Bond-man* so well as the *Great man,* that calls upon the rocks to cover ⟨◊⟩ . *But do any of the Rulers believe on him? John.* 7.48. Yes, Christ had his Church ••en in *Caesar's* family. *Acts* 17.11. They were the *Noble men,* and *Honorable woe•••* at *Berea,* which received the word: it was the people that persecuted it. *Acts.* ⟨◊⟩ . 14. There was one *Lydia a seller of purple* converted: God saved a *purple seller,•••*y not then a *Purple wearer?* The poor that is *Blasphemus in Deum, & tu multuo•• in divitem,* murmuring against God, and seditious against the rich; is in more ••nger of judgment, than another that hath not more opulency than charity. Wealth ••••th not damn the rich, but when the getting or keeping of it doth damnifie the ••ore. Rich *Abraham* is in heaven, not because he was rich, but because he was ••od. Poor *Lazarus* is there, *Non propter meritum paupertatis, sed pietatis, Aug.•*ot for his poverty, but for his piety, howsoever, let them that must be patterns, ⟨◊⟩ good patterns: the life that cannot be but exemplary, should not be but holy.

7 Lastly, infer, that if God spared not the Angels, so near to his own Per•••; (a thing which the very children of God tremble to think) how much less •ll he spare dust and ashes?*He put no trust in his Angels, how much less on them ••t dwell in houses of clay, whose foundation is in the dust?* What is the manliest prow•• on earth, when the loins be girded up with strength, and decked in the greatest •••ry, to encounter with the fortitude of God?*The Lion hath roared, who will not ••re?* The Lord hath thundered from heaven, in casting down Angels to hell; ••ll not flesh and blood quake for fear? The Scripture as well acquainted with ⟨◊⟩ pride of man's nature, hangs talents of lead at the heels to keep it down. The ⟨◊⟩ *Psalm,* which is a circular *Psalm,* ending as it began; *O Lord our Governor,* ⟨◊⟩ *excellent is thy Name in all the world!* that whithersoever we turn our eyes, we •••y see ourselves beset with his glory round about. How doth the Prophet dis••ntenance man, by his disdainful interrogation; *What is man?* Then still as the *•••lmes* go in order, they grow in strength to deject the haughtiness of man.*A•• Lord, let not man prevail: let the Nations know themselves to be but men.* We are •••n, and the sons of men, not the generation of Angels; to show our descent. ••en in our knowledge, gross and dull brained; not quick, free, subtle, and celesti••• spirits: the conscience of our own infirmity doth convince us. Men of the ••th, not of the air, fire, Stars, Sun, Heavens; much less of the substance of ••gels; but earth is the matter whereof we are framed. The disgrace is yet dee•••, *Psal.* 22.6. *Vermis sum, non vir.* The prophet either in his own name, regar•••g his personal contempt: or in the name of Christ, whose figure he was: or in ⟨◊⟩ representation of all mankind: as if it were a robbery and presumption to take •••n him the name of man, he says, *I am a worm, and no man.* Thus *Abraham* con•••ing with GOD, fifts himself to the coarsest

branne; *I am but dust and ashes.*••ny of the children of *Abraham,* that have succeeded him in the faith; or any of the children of *Adam,* that succeed him in the flesh; think otherwise, their ⟨◊⟩ catastrophe shall confute them.

Man is an excellent creature, if we compare him with the fairest flower of ⟨◊⟩ Garland, the tallest Cedar of the Forest, the stateliest Beast in the wilderness. N•• the Sun, and Stars are not so excellent, for they want sense, and man hath ⟨◊⟩ son: not one of them was formed after the Image of God, there are no spark• Divinity in them. But if we look up to the Angels, there is a large and ample ••ference: we have bodies, and they are full of gross corruptions; so many ⟨◊⟩ that who is Physician good enough to number them, I say not, to cure them? T••• is in the soul uncleanness, in the understanding blindness, in the will perverse••• in the affections wantonness, in the whole man sinfulness. The Angelical ⟨◊⟩ is subject to none of these infirmities. If thou wert a sinful angel, thou shou•• be punished; therefore if a sinful man, what hope to be spared? It was the ⟨◊⟩ note to King *Philip* of *Macedon* every morning; *Remember thou art a man:* for ••membring this, we remember all unworthiness.

If any soul be humbled with this meditation, (and indeed who are fit for so •cious seed but the tilled ground? comfort is well bestowed on a broken he•••:) ⟨◊⟩ this cheare them. God that spared not offending Angels, neither hath spa••• ⟨◊⟩ fending men: but he punished *one man* for many men, he spared not the *man* C•• Jesus. All believing men have answered his justice in that *one man:* hence ⟨◊⟩ faith is bold to say, Lord thou art just, and hast not spared me: but thou art ⟨◊⟩ full, and hast not spared him for me. Thou hast punished our sins through his ⟨◊⟩

To be reserved unto judgment.] This is their binding over to the Assizes: ⟨◊⟩ sum whereof is: That the fullness and extremity of their torments is not yet ⟨◊⟩ but there abideth a more fearful and final condemnation for them. They are ⟨◊⟩ entered into divers degrees of penalty, but the plenary wrath of God is not p••• on them till the last judgment. They are already damned, and they know it, ⟨◊⟩ 2.19. *The devils believe and tremble.* It is so certain, that Justice admits no ••tion of it, nor do themselves study any evasion from it: and yet there is st•••••servation of greater plagues. But they have no bodies, and therefore are not •••ble of receiving more by addition. *Ans.* Their punishment ariseth from the ⟨◊⟩ of God, which then shall in a greater measure empty it self upon them. The ⟨◊⟩ of man while he strikes, can make his blow heavier or lighter as himself ple•••

They are now suffered to tempt men, which is a pleasure to their malice, th•••ing themselves by this means somewhat revenged on God: as he that defaceth ⟨◊⟩ picture of his enemy, when he cannot come at his person, easeth his spleen a ⟨◊⟩ So the dog gnaws the stone, that cannot reach the thrower. In a word, ⟨◊⟩ are suffered to wander abroad, then they shall be confined to their prison. ⟨◊⟩ prisoner that is allowed to walk abroad though with his keeper, is not so ⟨◊⟩ as the dungeon'd. Now they contain their hell, then their hell also shall ⟨◊⟩ them. Now they seem to rejoice at our sinning, then they shall have eno••• gr eve

at their own suffering. Now the bottomeless pit hath been opened for ⟨◊⟩ egresse of those Locusts: then it shall be locked up forever with the eternal ⟨◊⟩ Justice. But he is judged already, *John.* 16.11. *The Prince of this world is judged.* ⟨◊⟩ still he is reserved to another Judgment. There is a double Judgment, ⟨◊⟩ Discussion, another of Retribution. For the discussive Judgment, these ⟨◊⟩ •gels come not under it, their rebellion is so apparent. What need a Iewry ⟨◊⟩ on the malefactor, that confesseth his fault? For that of Retribution, they ⟨◊⟩ receive it in the view of the whole world; that the justice of God may ⟨◊⟩ be acknowledged, when he shall render to everyone according to his ⟨◊⟩ *Cor.* 6.3. *Know ye not that you shall judge the Angels?* Good men shall have the •nour to judge bad Angels. For this they challenged Christ, that he*C•••••meant them before the time.* They confess that there is a time designed for the •••tude and perfection of their torments.

He is *reserved;* but till the Judgment come, let us watch him, for he watcheth us. There is no corporal enemy, but a man naturally fears: the spiritual foe appears •esse terrible, because we are less sensible of him; we talk of Travelers, that have •eene the world over; none ever saw so much as he. He hath seen earth, seen •e sea, seen hell, seen heaven. He *compasseth;* as the hunter that makes •s though he would rail a mound about the deer to preserve them; when indeed •e lays a toile to destroy them. Great conquerors have been chronicled for vi•ories, and extension of their kingdoms; Satan is beyond them all. *Saul* hath slain •is thousands, and *David* his ten thousands; but Satan his millions. He that fights •ith an enemy, whom nothing but his blood can pacify, will give him no advantage. ⟨◊⟩ we know that we have an adversary at the next door, that pries into all our cour•s, and upon the least error will sue us on an action of trespas, we will be circumspect ⟨◊⟩ disable him of advantage. Satan no sooner spies our wanderings, but he presently •nnes with a complaint to God, bills against us in the star-chamber of heaven; •here the matter would go hard with us, but for the great Lord Chancellor of •eace, our Advocate Jesus Christ. As God keeps all our tears in a bottle, and •gistreth the very groans of our holy passion in a book: so Satan keeps a Record ⟨◊⟩ our sins, and solicits Justice against us. Were God like man, subject to pas•ons, or incensible by the suggestions of the common barretor, woe were us. But •e will hear one Son of Truth before ten thousand fathers of lying. No matter •hat the plaintiff libelleth, when the Judge acquitteth. We have forfeited our e•ates by treason, and the busy Devil begs us: but there is one that steps in, and •eads a former grant, and that both by promise and purchase.*Lord rescue my •le from destructions, my darling from the Lions.* Lord Jesus challenge thine own; •t not Satan enter upon by force or fraud, what thou hast bought with thine •wne blood.

Thus in general, the particulars here considerable are two, (for I purpose no •ommon place of the day of Judgment.) First the *necessity* of it, in that they are *•eserved* to it. Then the *Severity* of it, in that it is a *Judgment.* These be inherent ⟨◊⟩ the words; there be some short adherent circumstances which I shall salute as I •sse; they may be within the circumference, these are in the heart and Center.

The *necessity.* As the Creation was that *Principium,* which did produce things 〈◊〉 their being: so Judgment is that conclusion, which shall perduce things to their •ding. There is a double operation of God, one that wrought the production of •ings, the institution of nature, and distinction of places; from this God rested the •venth day. Another of providential government, whereby he conserves and •poseth things; from this he resteth not.*Hitherto my Father worketh, and I work.*•ccording to both these there is a double Judgment: one at the departure out of •is life, which answers to God's disposition: that they which kept not the appoin•d rule of their maker, might undergo the Justice of their avenger. The other at •t day, when God to all things determines an end, as immediately of himself he •ve them a Beginning. But it is objected, *Nah.* 1.9. *Judgment shall not rise up a •nd time:* there is one Judgment at the end of life, if there be another at the end 〈◊〉 the world, then there is Judgment a second time. I might answer, that the Pro•et speaks there of a temporal destruction, which *shall make an utter end,* that there •ll be no need of a second blow; *Affliction shall not rise up the second time.* But •take it in their reading; Every man must be considered, as he is an individual per•, and with relation as he is part of mankind. So there is a double Judgment pro•rtioned; one at his death respecting the singularity of his person: the other at last •pecting his partnership of the world: and thus as he is a member of the universe, 〈◊〉 Judgment must be in the universal.

But Judgment is the determination of doubtful things, and everyone before •t day shall be put past doubting of his future estate. Yet there must be a general •gment, that the equity of every ones sentence may be approved, and the Justice of God glorified. *Object.* But it is against the proper form of Judgment, to let execution go before sentence: now every soul as she departs, receives her reward, and is presently possessed of joy, or punished with sorrow, If therefore there be a future Judgment, here is execution before sentence. *Answ.* The first is but the effect of the latter: by that they presently feel, they know what they shall eternally feel. Besides, but one part of man only passeth that censure, the soul alone is blessed or cursed: therefore a general Judgment must pass upon the re-united body: which as it hath served the soul in holiness or sin; so must accompany the soul in bl•••• or pain. *Object.* The body is but an Instrument of the soul: so the Philosophers, *Physicum corpus organicum statuunt;* because the soul doth use it as an organ. Therefore it is for the soul alone to suffer: *corpus ab anima separatum non dolet:* the body feels no pain when the soul is departed from it. *Answ.* Let it be but an Instrument, yet was it a living Instrument: as therefore the soul being the Mistress i• sinning, shall be no less in suffering: yet the body must have his due share in being punished, as it had the full part in being delighted.

But, *He that believeth not is already judged:* what need then anymore Judgment? *Answ.* He is judged *Per divinam praescientiam per propriam conscientiam, non per ultim• sententiam:* judged by God's prescience, judged by his own conscience, not by the last sentence. There is a five fold Judgment. 1 The judgment of *Disposition;* so a•• unbelievers are now judged. 2 The judgment of *Comparison.The men of Ni•••• shall rise in judgment with this generation, and shall condemn it.* Evil men shall th•• judge them that be worse; *Non secundum censuram dictaminis, sed secundum mensur•• criminis,* So I•rusalem is said to *Iustifie* Sodom, yet were the Sodomites then in 〈◊〉 .

3 The judgment of *Approbation;* so the Saints shall judge the Angels, judge the n••ions, *Wisd.* 3.8. judge the tribes of Israel, *Mat.* 19.28. judge the whole woe••• 1. *Cor.* 26.4. The judgment of *Difinition;* so *John.* 5.22, *The Father hath •••ted all judgment unto the Son.* 5 The judgment of *Remuneration,* which shall *re••• every man according to his practice.*

That there shall be a judgment, is universally granted:*I speak the Law to th•• that know the Law.* Though there be a particular judgment precedent, this hinders not the general subsequent. Here the wicked condemn themselves, there God shall condemn them. *Qualis conscientia, talis sententia.* As is their conscience, suc• shall be their sentence.*If our own heart condemn us, God is greater than our he•.* Besides the common reasons that be given, 1 That the godly here suffer for we• doing, therefore shall be crowned for well suffering. It is fit that they whom 〈◊〉 world hath unjustly condemned, shall by the Lord be justly aquitted. *Vt app••••tam patientis innocentia, quàm persequentis injustitia.* If there be *Judas* to censure *M••* and not a Jesus to Iustifie *Mary;* Truth shall be utterly lost. 2 That many notor•ous sinners are punished here; which is but the little Image and earnest of the general Sessions hereafter. God strikes some, *ne ipsi pereant,* to save themselves: and so•• again, *ne reliquos perimant,* lest they should destroy others. Gracelesse sinners e•boldening themselves to riot by the remoteness of judgment, are often cut off before hand.*Some men's sins are open before hand, going before the judgment.* Th•• have not the patience to tarry so long for their own damnation. As when the desperate Pirat, ransacking and rifling a bottom, was told by the master, that though••• no law could touch him for the present, he should answer it at the day of judgment: replied, nay, if I may stay so long ere I come to it, I will take thee and thy Vessel too. A conceit wherewith too many land-thieves, oppressors, flatter themsel••• in their hearts, though they dare not utter it with their lips. These God judge••• before hand, as he did *Herod* immediately upon his elevation: the people called 〈◊〉 a god, but the worms soon confuted their ridiculous deity. That as when *M•s••* had powdered the *calf,* he might upbraid Israel, *behold your God:* so when the Ang••• had worm'd that Idol, he might say, Behold your king. Beside these, and 〈◊〉 other beaten arguments, I fasten upon two instances.

1 Many perverse sinners are forborne here: they transgress in health, *Psa.* 73. 〈◊〉 They trouble others, tremble not themselves: all feel their plagues, no plagues •o they feel. They sink others eyes into their heads with leanness, while *their •ne eyes stand out with fatness.* What, shall they never be called to an account for •is? Shall a man covet and take, take and keep, keep and devour, devour and never •ew it up again? Shall an Extortioner make every hour advantageous, laugh at •e groans of the oppressed, dance to their *lacrymae,* and yet scape? Every sin is •metimes suspended, saving only the usurers: others sin by day only, or by night •nly, and the most violent ague of wickedness hath some intermission: but he sins •ay and night continually: and is there no day nor night of answer? Shall a man •te the bread of sacrilege, drink the wine of sacrilege, sleep in sacrilege, cloth •s family with sacrilege, leave to his children an inheritance in sacrilege, and no •ckoning? what though no Judge, no Court, no Parliament question or medi•ne this disease; shall not the Judge of all condeme it.

Many sins have been punished, that are now forborne; because*The Lord hath •pointed a day to judge the World in righteousness.* The wickedness of the old world 〈◊〉 as abundant in the new

world; yet is not the world drowned with water, bceause •od hath ordained for it a deluge of fire. The sins of Sodom are practiced every •her e; yet do the committers scape fire and brimstone on earth, because they are •served to fire and brimstone in hell. Do not many persecute the Church as vio•ntly as *Pharaoh,* with Charriots and Armies, who yet scape drowning? There is a •servation of a deeper and bottomeless sea for them. Diverse murmur at *God* who •e not stung with fiery serpents as the Israelites: because they are reserved to a fiery •rpent in hell. Many take bribes like *Gehesi,* without a leprosy; because of that eter•ll leprosy which waits for them. How many a deceitful Trader says and swears, with a little inversion of *Ananias* his lie: *I sold it for so much.*) It cost me so much, yet 〈◊〉 not stricken with death temporal, because he is reserved to death eternal. Are not •any monopolists amongst us, as bad as these*Philippians,* that got a patent of the •ery devil? It is plain that they did monopolize the Damsel, and the Damsel •d monopoliz'd the devil. Satan was wont to be a spirit latent; now he durst be spirit Patent: it is time that this Patent-devil were cast out.

But there is a reservation of all to judgment: Mercy now stretcheth out her •ings like a hen; then Justice shall stretch out her wings like an eagle. God's hands •eme now so fraught with mercies, that judgment hath no room to be grasped in •em. But shall wicked men live, sin, die, and there an end? No, the Lord hath •orne the contrary. *Heb.* 3.18. *He swears that unbelievers shall not enter into his •st.* An oath among men is the end of all strife; and shall not faith be given to •od when he swears? The less evil they feel, the more let them fear. If •ercy allows a toleration, Justice hath a reservation; there will come a day of •ckoning.

2 To omit the demonstration of the prognostic symptoms, forerunning •is judgment. That same trumpet of war in every corner, the divulgation of •e Gospel; not only by the Antichristian Seminaries, who at once have named it •d shamed it: the revelation of Antichrist, whereof all Christendom is a blee•ng witness: the incorrigibility of sin, that it is even dangerous to be good; and •ods reproofs do not weaken, yea scarce weaken sinners. The general decay of •ture assure us this Judicial conclusion of the world. That which *David* said should 〈◊〉, now is: *the world is waxed old like a garment:* so old that most men are turned •tchers, spending their times and studies to patch it. The lawyer talks of a te•e called a perpetuity, that's his patch. The Usurper thinks to amplify his domi•ons by fire and sword, that's his patch. One says the world is naught, yet he a•res to be a great man in it, that's his patch. The covetous says, it is but ransito• and short, yet he hoordes as if it were everlasting, that's his patch. Another •old dip it in new colors, make us believe it is an honest world; this is like painting, of an old, wither'd, and worm eaten face. Some as old as this garment is, would still bestow lac• and gardes upon it, as if they meant to make it a fools coat these are the proud and haughty, who only seem to effect new clothes, and new fashions; yet love the world that is so old a garment, and quite out of fashion.

If we see a man whose eyes grow dim, his ears deaf, his face furrowed, his hairs white, his legs doubling under him; we say, his living date is almo•• expired. Such a dotage doth the world labor of, yet men covet as if there were a thousand generations to provide for. As a man that is dying, hath many fantasies: so the declining world is troubled with many delirements and errors. In a surf••d body the corruption labors downwards, to the feet, and

makes an issue there: so the putrefaction and turpitude of all times is sunk down to this latter age; and one extremity answers another. Faith is rare, though there be many Christians: and charity so cold, as if a continual February of in-devotion had frozen it. There was lately a great frost, and we called it a hard time: the rivers were crusted, the ••ming earth obstructed, and the conveyances of water locked up: yet it is tha••d and dissolved by the imperious and friendly Sun. But there is still a spiritual fro••, a hardness of man's hearts, that extinguisheth the heat of zeal, the warmth of charity, the spark of faith. [q] *Out of whose womb came the Ice? And the hoary f•• of heaven, who hath gendred it?* out of whose womb comes this sinful Ice, but the devils? It is not a frost of heaven, but the hoary frost of hell. The fruits of pie•y are withered, the springs of grace dried up, and the waters of charity that should make glad our city of God, are congealed to covetousness. *Who can loose these* ⟨◊⟩ *of Orion?* The Son of grace shineth, yet this frost melts not: it is reserved unto judgment, to be melted with the fire of hell.

Thus truly is the world grown an old man. 1. It stoops like an old man, as ⟨◊⟩ the head were too heavy for the shoulders; sinks downward with ponderous cares. 2. It is full of raw humors like an old man; the stomach is so opppre••• with crude and unwholesome vanities, that it is mortally feverish. 3 It is cold like a• old man; that the blood cannot be warmed, no heat of zeal can be got into it. 4. •••testy like an old man, weary of his own desires, angry at the doing of that he commands to be done: desires, obtains, and then despises; nothing can please him. 5. Piddling with the fingers like an old man; scratching all together into heaps it defyance of any future dissipation. 6. It hath lost all the senses like an old man: ⟨◊⟩ ears so deaf that he cannot hear the Gospel, his eyes so blind that he cannot ⟨◊⟩ the evil of his sins, his tongue so faltering that he cannot utter his prayers, ⟨◊⟩ feet so lame that he halts with his best friend: even ready to close up his lights, the Sun and Moon, be put out: the great spiritual Court is breaking up, all offices discharged; and he that takes their accounts, ready to appear in the clouds, the Judge of all, Jesus Christ. We see the necessity of this general Judgment: ⟨◊⟩ is necessary for the Justice of God, necessary for the good of man, necessary for the glory of him that is both God and man.

The Severity of it follows; it is such a Judgment, as shall leave nothing unexamined, uncensured. He that was *Salvator verus* will be *Iudex severus. Iudex •••o•lis, Deus universi.* There are many gods, many kings, many priests, innumerable men. Now he that is God shall judge all those gods: he that is King, shall judge all these kings: he that is Priest, shall judge all those priests: he that is man, shall judge all men. The Apostle *Jude* calls it *the great day;* Great, for there shall be. 1. A great congregation, never did so many meet together before, never shall after. All shall be summo•ed, and all must appear; though they were resolved into dust many thousand years before; and this citation shall be made by the sound of a Trumpet. 2. A great e••mination; when not only visible and actual works shall be revealed; but even ⟨◊⟩ most secret thoughts, reserved intentions, and scarce borne conceptions. Nothing is so hid, *Vt Iudicis vel lateat scientiam, vel effugiat sententiam;* that it can be kep• from his sapience, or escape his sentence. 3. A great Iudication, giving sentence ⟨◊⟩ absolution unto the faithful; and sentence of condemnation upon the wicked. And •is shall be done suddenly: no

Subpoena's to fetch in witnesses, they are all ready: no •peal, for there's no higher court: no tedious pleading, for then all sinners are •rucke dumb: no demure, for the Judge is perfect in the Law, it was of his own •aking: no writ of error, for he must needs Judge wisely and truly, that is wise•ome and truth it self: no reprieve, for their is no hope of pardon: no Psalm of •ercie; that day is past, this is the time of Justice. 4. A great retribution, every •an shall receive his reward according to his work: to the godly there is the free •ward of life and glory, to the ungodly deserved death and torment. This king •th treasure enough for all; not one of the faithful shall want mercy, not one re•obate shall scape without penalty. Great was the lamentation of the drowning •gyptians, and no less the rejoicing of Israel safe on the shore: but O the unspeak•le joy with the sheep of CHRIST'S right hand, and the unventable sorrow 〈◊〉 the goats on his left? When both the songs of good men and Angels, and the •ies of bad men and devils, shall echo to the glory of one most holy God.

A great resignation, when CHRIST shall deliver up the kingdom to God •e Father; and cease to reign, not as God, for so he is equal with the Father, but 〈◊〉 mediator. For then all his redeemed ones are embraced with the everlasting •mes of blessedness: and for the rest he shall never make intercession, for they had •ver part in his redemption. Up go the Saints and Angels in their eternal Choir, own sink the reprobates and devils to their eternal fire, where the one shall live •ging, and the other live burning, so long as there is a God in heaven.

Thus *Power* had her day in creation, *Providence* hath her day in Preservation, *•ercie* had her day in redemption, and *Justice* must have her day in retribution. That ••at *Son* of righteousness appeareth in four signs of his Zodiac. In his *•onception* he came through *Virgo,* he was borne of a Virgin. In his *Birth,* through *•emini;* two natures being united in one Person. In his *Resurrection* he was found 〈◊〉 *Leo,* triumphing like a victorious Lion over all his enemies. When he comes to *udgement,* he shall appear in *Libra* the *Balance;* justly waighing out to every man •portion of reward, according to the proportion of his work. This is his second •omming; the first was of Grace, this is of Justice. The first was to propiciate, not 〈◊〉 judge. *John.* 3.17. *God sent not his Son to condemn the world but to save it.* The •cond shall be to judge, not to propiciate. *John.* 5.22. *The Father judgeth no man, •t hath committed all judgment unto the Son.* In the first he came a Physician to •ale, in the next an Avenger to punish that would not be healed. Then a Lamb to •ffer, now a lion to triumph and conquer. His first coming was soft, *as the dew •on the mown grass:* his second shall be terrible, in lightning and fire.

Seeing there must be a Judgment, and we must all be judged, let us prepare our •ules for a good answer. CHRIST bad his Disciples, when they were brought •efore men's Judgment seats, to study no answer: but let everyone study an an•were before he comes to this Judgment seat. Yet alas, what answer can be made? If God contend with us, we cannot answer him one of a thousand.*Quae verba •alent contra verbum?* CHRIST'S word must stand. *Job* 31.14. *What shall I do •hen God riseth up? and when he visiteth, what shall I answer him?* If great men ho•ur themselves more than God, *Quid facient,* what shall they do? If covetous •en love money more than Christ, what shall they do? If men have robbed the •ord of his Patrimony, what shall they do? Here is a *Quid facient* for all. Men •ve now their colors, reasons,

pretences, and qualifications; but then what shall •ey answer? The wicked shall plead to Christ; we are the work of thy hands; •ut he will reply, you have lost my Image and superscription. But Lord, remem•er thy Passion; Yes, but this is no time of compassion. The sentence is terrible. *Matth.* 25.41. *Depart ye cursed into everlasting fire,prepared for the devil and his Angels.* When they shall cry; Lord, though we may not ascend with thee unto •ory, yet let us abide still on the earth, *statu quo prius;* nay go, *Depart.* If we must go, let it not yet be far, not out of thy sight and gracious presence; nay depa••*from me.* If we must go, and go from thee, yet let us have a blessing with us: nay, depart *ye cursed.* If we must go, and from thee, and with a curse, yet somewhat qualify thy anger, and let our curse be but easy: nay, depart ye cursed into *Fi••* If we must depart from thee, cursed, and into fire; yet let not that fire burn long suffer it to be soon extinguished; nay, but go into *Everlasting fire.* If there be ⟨◊⟩ remedy, but we must go *from thee* the God of glory, and with a *Curse,* the character of infelicitie: and *into fire,* torment in extremity: and that *everlasting,* without hope of recovery: yet let us have some pleasant and loving company; nay, ⟨◊⟩ the *very devil and his Angels.* A heavy doom, which if we desire to evade, let ⟨◊⟩ before the day of trial make sure the Judge: if we can get him our friend, we ⟨◊⟩ speed well in the Judgment.

VER. 5. And spared not the old world, but saved Noah the eighth person, a Preacher of righteousness; bringing in the flood upon the world of the ungodly.

THis is the Apostles second exemplary argument against the indemnity of ⟨◊⟩ his first instance was, how it sped in heaven; now he expresseth the mischief it did upon earth: after the expulsion of Angels, the submersion of terr•• creatures. The first Judgment took hold on altitude, this prevails against multitude: for sublimitie, they were Angels: for universalitie, this is a whole world There God used his own immediate power, in the dejection of those revolting sp•rits: here is the same offended power working by a mediate instrument. The A•gels were above the elements, therefore no element was exercised in their punishment: here is element against element, water against earth: that man, who was ⟨◊⟩ elements composed, and by elements preserved, might also by elements be destroyed. When man forsakes his own end, which is to glorify his Maker: the creatures also forsake their (less principal) end, which is to serve man their master The Elements rebel against man, when man rebels against God: becoming a trator to his Creator, they owe him no more service: but instead of serving him, they serve God against him.

Deepe calleth unto deep at the noise of the water-spoutes: Psal. 42.7. the del•ge of sins called for a deluge of waters: deep iniquity, for deep calamity. The world was grown so fowl, that God saw it was high time to wash it: yea so was the ••cleanness died in grain, that when the polluters were washed away, the poll•••• stuck on still: as the plague cleaves to the house, even when the infecter of it is dea•. And as a sordid cloth lies long a soaking before it be cleansed: so deeply had imp••tie siz'd it self into the earth, that God saw it meet to steep it long under the waters; even an hundred and fifty days, *Gen.* 7.

God's blessing did not more multiply, than Satan's curse: there came a *Cres••• & multiplicamini* from them both. God spake it to his creatures, men: Satan 〈◊〉 his creatures, men's sins. Mankind began but with one: yet he that saw the fir•••an lived to see the earth peopled with a world of men. Men grew not half so fast •s sins; *As they were increased, so they sinned against me, Hos* 4.7. One man could •one multiply a thousand sins, never man had so many children. So that still •e number of transgressions exceeded the number of persons: when the earth was •arce sprinkled with men, the whole world was filled with sins. So that the top •f the conspiracy bore up to heaven, and carried ill news to the Maker of all. Whereat offended, he sent down a watery messenger of destruction: which as it •me from heaven, so swelled up back again to heaven; with tidings, that God's •stice was now glorified on them, whose mercy would not be glorified by them •he corruption of the world is not less now, yea more: it is past all pu•ging by wa•r, therefore hath God reserved it to fire. Only as the Ark did save *Noah* in the •y of water, so Christ will preserve us in the day of fire.

And spared not the old world, &c.] Here is a double act; of Justice, of Mercy; •at of Justice on a whole world, the other of Mercy upon eight persons. It is of•n, *Poena paucorum, terror omnium;* God doth strike few, to save many: here he •ikes many and saves few. His judgments are sometimes particular, that his •ercy may be general: here his Judgments are general, and his Mercy particular. •o the whole may be distinguished into the

- Vengeance; *Spared not the old world.*
- Deliverance, *Saved Noah the eight person,*

In the vengeance or execution of wrath consider, the

- Matter passive, *Sinful world.*
- Instrument executive, *The Flood.*

The subject suffering is described, by the

- Universality, the whole *World.*
- Antiquity, the *Old World.*
- Impiety, the *Ungodly World.*

For the penal instrument let us meditate;

- 1. Whence it proceeded.
- 2. How far it prevailed.
- 3. How long it continued.

In the deliverance are two special things, the

- Manner implied, by the *Ark.*

- Number expressed, *Eight Persons.*

Thus are our meditations fetched a great way backward, that our souls may 〈◊〉 set somewhat further forward: let us consider the old world, that we may be•me the better for it in the new. History is delightful to all, and gives us means 〈◊〉 travel former times: that we may in some sort know what is done before us, •ough we cannot see what shall be done after us. In all this plentiful discourse, •ur good apprehension must be my best persuasion; your capacity, my oratory. •cure we ourselves first in the Ark, and then launch into this Ocean of water: th••irit of God direct us in our voyage, and bring our souls to the haven of eter•l peace.

To begin with the uengeance, God was angry with the whole world because sin: neither was this a slight or easy wrath; but a fire long a kindling. *It repen•h me that I made man:* here is a displeasure indeed, when the Lord shall repent 〈◊〉 own work.*The wrath of God came upon them to the uttermost.* 〈 in non-Latin alphabet 〉 , that is, •h an one as consumes either totally or finally. The wrath of God is either in re•ution or execution. In resolution, it is either suppressed in his bosom, or ex•essed in his threatening. In execution, it is either temporal in body, or spiritual •oule: as *Peter* said; *Behold two swords,* or rather one sword with two edges. This 〈 in non-Latin alphabet 〉 *The wrath:* God hath armies of afflictions, but if the wicked scape them all, 〈◊〉 same *Great wrath* will surprise them. Neither must we think here God sub• to passions: what be affections in us, are perfections in him. But *lippientibus etiam singularis lucerna numerosa est:* to the pur-blind one candle seems many. As God is said to have an arm, because the arm is the instrument of our power: 〈◊〉 eye, because he discerns all things: a foot because he is present everywhere, &c. And that he will preserve unharmed, is called the*Apple of his eye.* His essenti••• substance is called his *Soul. Am.* 6.8. *Benephesho,* by his life, or soul, that's by *himself.* And *Psal.* 11.5. Wicked men *his soul hateth.* Thus he is said to be a•gry, and to repent. But as man repents by retracting his purpose, so God by cha•ging his sentence. When GOD is said to alter his will, that he becomes offended with the man, with whom he was formerly pleased. *Ille potius quam ipse mutatur:* the man is changed not the Lord. He repents not as man does, for he cannot de••• and err as man does. He is not angry, but all his actions proceed from a per•••• love of virtue, and hate of vice. We cannot properly *Grieve the Spirit,* nor *C••cifie Christ:* but our sins do all that is possible to it; and so much as in us 〈◊〉 , we bring melancholy into heaven, that Court of joy. If the King lose a subject 〈◊〉 is so much the weaker: take a drop from the Ocean it hath the less: but what• the loss of thee or thy harlot to God; he is never the poorer nor are they mu••• But when he repents of all the generation of men, this shows sin to be exceed••• heinous. In a word, man's is a passive repentance; God's is an operative repentance. Let this teach us.

1. To glorify God, lest he repent that he made us.*I am fearfully and ••derfully made;* (all God's works are admirable, man wonderfully wonderful) *•avellous are thy works,* and that my soul knoweth right well. What infers he o• 〈◊〉 this? *Therefore I will praise thee.* If we will not praise him that made us, will 〈◊〉 not repent that he made us? Oh that we knew what the Saints do in heaven, 〈◊〉 how the sweetness of that doth swallow up all earthly pleasures: they *sing h••• and glory to the Lord:* why? *Because he hath created all things.* When we behold 〈◊

〉 exquisite piece of work; we presently enquire after him that made it, purposely 〈◊〉 commend his skill: and there is no greater disgrace to an artist, than having perfected a famous work, to find it neglected, no man minding it, or so much as casti•• an eye upon it. All the works of God are considerable, and man is bound to th•• contemplation. *Psal.* 8.3 *When I consider the heavens,* &c. I say, *What is man?* 〈◊〉 admires the heavens, but his admiration reflects upon man; *Quis homo?* There 〈◊〉 no workman, but would have his instruments used, and used to that purpose i• which they were made. The Cutler hath made thee a knife; to cut thy own me••, not thy neighbors throat. If thou like the envious man will keep• thy 〈◊〉 in thy hand, and swallow thy meat whole: or like the fool, cut another's me•• and thy own fingers: this is to abuse that instrument, and pervert the end 〈◊〉 which it was framed. Man is set like a little world in the midst of the great 〈◊〉 glorify God; this is the scope and end of his Creation. If he shall apply hims••• to proud desires, base designs, covetous courses; here God's meaning is mis-••derstood, his work mis-applied. He is created for the service of God, if be ca•not be wrought and brought to that, he shall be beaten in pieces. As the Po••• turns and works a piece of clay; frames it for such a vessel; it will not do; 〈◊〉 tries to make another fashion of it, yet it fadgeth not: till at last, after many 〈◊〉 trials, he dasheth it against the walls. God's spirit will not always strive with 〈◊〉 world, more than it did with that: but if we still strive against him, let us see wh•• the end shall have the worst of it. *Ariosto* going through the streets, and he•••• 〈◊〉 Potter basely sing his odes; took a cudgell and broke his pots; answering 〈◊〉 complaint: Thou hast mar'd my verses, and I have mar'd thy vessels. If 〈◊〉 abuse God's creatures, he will spoil our pleasures.

2 Let us repent of our sinning, lest God repent of our making. O that for 〈◊〉 of a little sorrow, we should hazard the loss of such a joy, as the delight of our C••ator. When we sin, we give him cause to grieve at our doing, but while we c••tinue impenitent, we give him cause to grieve at our being. Shall our Maker rep••we are, and we not repent that we are so evil? Did he not make us of •hing? and is he not able to reduce us to nothing, to worse than nothing; yet do we provoke him, and put him to it by our rebellions? Repentance is a •ee of continual use, because sin is a thing of continual practice. It is better •ng to the house of mourning, than of mirth; saith *Solomon;* more expedient for 〈◊〉 souls health: through his own experience, he taught us this expedience. In •e we patch our clothes, in repentance we rend them in pieces. It unmakes a •n that which sin made him; whereas impenitence keeps him forever the same. •ey that lived unconverted sinners on earth, remain the same in hell.*All that •e before me are thieves and robbers:* in congruity of speech he should have said, *•e* thieves; yes, not only were, but *Are* so still. *Saul* is still a homicide, you can• say so of *David,* that he is still an adulterer; because he repented, and by that 〈◊〉 tenewed.

Our repentance is said *Pacare Deum,* to appease God: now appeasing presuppo• anger, and God's anger is twofold; *Iudicis & Patris.* As he is a Judge, offen• with his enemies, and this wrath is only appeased by Christ. As he is a Father, 〈◊〉 so our repentance may please him in Christ: not *Ration subjecti,* in respect of selves; but *Ration Principij,* God's Spirit. Thus our repentance through Christ 〈◊〉 pacify his paternal wrath. This is an excellent remedy, but

not so easy: the •g of *Nineveh* and his people put on sackcloth, and fasted: yet but,*Who can tell*•ether the Lord will turn to mercy: we are not sure of it, it may be so, but *Who •tell.* Though the Jews *rent their hearts,* yet it is but *Quis novit,Who knoweth*•ether God will return? Though they gnaw their tongues for pains, yet*they •nt not of their deeds:* so hard a task is repentance.

Neither is repentance without amendment, anymore than continual pumping •hout mending the leak. The bird fighting with the serpent, ever anon flew to •erbe, which was her medicine, and cured her of the poison: but at last, the herb •ng wasted, the bird died. Repentance is that herb, which while opportunity •s, will help the poison of sin: but that once gone, and it will not be ever pre• to presumtptuous sinners, what remanies but perishing. The medicine is made 〈◊〉 the wound, not the wound for the medicine. The argument of our liberty is •entance: the bonds of servitude are broken with a broken heart *Auditúrne vox •uris,* Is the mourning voice of that *Dove,* the Holy Ghost, *heard* in thy bosom? *•mosthenes* would not plead for his client, till he cried to him; and then answered 〈◊〉 sorrow, now I feel thy cause: let our penitent contrition cry unto Christ, and •n he will plead for us.

God spared not the old world. Thus in general, now more specially to the parts. *•ld* hath diverse significations: it is taken. 1 For this whole visible engine, the •icke of all things contained under heaven and earth. 2 For the vicious and •enable condition of it, contracted by sin, and inherent in all things. 3 For the •lest and most excellent part of it, man and thus sometimes only for the Saints; •d was in Christ, reconciling the *world to himself.* Commonly for the wicked, 〈◊〉 *whole world lies in wickedness.* So the world is opposed generally, *vel numero •atorum, vel numero electorum.* The first circumstance we light upon, is the uni•sality of this destruction, which seizeth on a whole world. Wherein the answer •hree questions may satisfy us.

Why the creatures were punished with man's ruin, that were not guilty of •s sin. This was just with God. 1 Because they were all made for man's use, 〈◊〉 therefore man suffers in their loss. *Terra propter hominem producta, terra propter •inem maledicta.* As a foul traitor being executed, hath his house fired, his very •d harrowed with brambles, and sown with stones. 2 Seeing they were made 〈◊〉 man's use, he being taken away, they were of no further use. The general being •ne, the army perisheth: the head being cut off, the members die. 3 Such was 〈◊〉 greatness of sin, that it brought destruction, not only upon the sinner, but on all that belonged to him. 4 Because brutish men had abused the creatures by t••• filthy riot and excess; therefore God saw it just to punish the Instrument wit••• principal: so that there is not a *Creature,* which is not *Subject* to some *vanity.* 〈◊〉 that requites his Princes favors with treason, not only suffers in his own pers•• but everything about him feels the smart. His followers are suspected, his 〈◊〉 •rits disgraced, his children disinherited, his friends discomforted, his house 〈◊〉 all things droope with him, his gardens are over-run with weeds, his orchy•• lie uncouth, man and beast is made sensible of his judgment. *Adam,* that was 〈◊〉 holding to God for his very self, apostating into treason; his house grew out of ••shion to him, his pleasures were turned to thorns, the arms of his nob•• were defaced: and

he that was made a Master of living bodies, breaking his all••ance with God, became despised of his own servants: some of them shaking of ⟨◊⟩ yoke of our government, when we shook off our makers. Especially the greatest, ⟨◊⟩ the smallest of them: the greatest, as Lions, Tigers, Panthers, are hardly ⟨◊⟩ but the least, as bees and gnats, not at all. In a general destruction when the ene•• triumphs, not only men, women and children lose their lives: but the houses ⟨◊⟩ fired, the trees cut down, the walls rased, the horses slain in fight, the cattle ⟨◊⟩ in the stalls: as *Saul* had his charge for *Amalek; Spare neither man nor beast.* ⟨◊⟩ there not rottes of cattle, and murraines of beasts, so well as mortalities of m•• In a spoiling war or plague, who remains to fill the empty cribbe or marg•• Do they not suffer with their Masters? Do not the very beasts of the rich fate•• better for the prosperity of their owners: whereas the poor man's cattle partake ⟨◊⟩ the poor man's want?

I do not think that all manner of creatures perished in the waters; for be•••• them preserved in the Ark the fish escaped, *Gen.* 7.22. The Rabbins conc•••• that the fish also perished, growing hot in the flood, as in a caldron; but *Moses*•••fines this destruction to things on the dry land. The fishes were spared. 1 M•• ⟨◊⟩ not so abused them, as the other kinds: and herein our sinfulness exceeds theirs; ⟨◊⟩ not only the delicacies of the land, but neither can the rarities of the sea satisfy ⟨◊⟩ riot. They were then more separate from man's sin, therefore from his punish•••• But in the fiery deluge, to show that even thither our excess hath reached, the ⟨◊⟩ fishes shall not escape. 2 They lived in that element wherewith God purposed ⟨◊⟩ overthrow the world: so that the same thing that was ordained *in ruin am,* for ⟨◊⟩ version, was to them *in tutelam,* rather for preservation. 3 They were not p••••kers of the earth, now the earth was cursed, not the sea: because *Adam* did unlaw••• eat the fruit of the earth, not of the sea. 4 Such was the good pleasure of C•• that among other creatures he would then spare the fishes: then I say, for at ⟨◊⟩ times he hath both threatened and destroyed them also; *he slew their fish.*

Further from the number of those preserved in the Ark, divines have pro••bly exempted. 1 those *Amphibia,* creatures that live as well in the water, as on ⟨◊⟩ Land; as otters, sea-wolves, water-serpents, and water-fowls. 2 Such as co•• corruption, and do not breed by generation; as worms of dung, moths of p•••fied herbs &c. 3 Such as are of a mixed kind, engendered by male & female of d•••• kinds; as the Mule cometh of the Horse and Ass: these needed not come in•• ⟨◊⟩ Ark,*Sed parents eorum ibi fuisse sufficit;* it was enough that the breeders of ⟨◊⟩ were there. Some of the Rabbins have conceited, that the seeds of herbs ⟨◊⟩ plants were kept in the Ark; but they might by God's providence grow in the ⟨◊⟩ under the waters; as did the Olive which the dove found at the sinking of the ⟨◊⟩ Yea some of them more ridiculously, amongst the *living things* preserved, ⟨◊⟩ thrust in the spirits of the air to the Ark. But neither are they male and fe•••• nor subject to the submersion of waters; and it were better for man to have ⟨◊⟩ kind destroyed than conserved. For the Phenix, amongst many ambiguit••• ⟨◊⟩ yield to their persuasion, who think there is none; and that by the disagree•••• of her most justifying reporters. For her country, some make her of

*Ar•••*others of *India.* For her life, some five hundred years, others six hundred sixty. •r her death some say she sings and dyes; other, that *motu alarm,* with the mo•n of her wings she sets her nest afire. *Pliny,* and *Pompon. Mela* write, that of her •es comes a worm, and of the worm another Phenix: which takes the bones of •e old Phenix with her nest, and carries it to *Heliopolis,* the City of the Sun in •gypt; there laying it on the altar, and solemnizing the Funeral. But who would •t smile at the non-sense of this fixion? For if the Phenix be burnt to ashes, where 〈◊〉 her bones left for this transportation? But on, say they; and what creature is •thout sex, among Beasts, Fishes, or Foules? God's *(Increase and multiply)* had 〈◊〉 a vain and superfluous charge to her. If there were but one before, then cer•nly that perished in the Flood; for none were preserved in the Ark but by paires •d couples. So that if formerly but one, now consequently there is none. The •ing of S. *Ambrose* is objected: *Phoenix cum mortua sit, reviviscit: solos non cre•us homines resuscitari.* We answer, he doth not deliver his opinion, that the •enix being dead reviveth: but *Ex concessis,* by that which the heathen affirmed, 〈◊〉 of their own grounds, he proves the Resurrection which they denied. Let not •s first question pass without a double meditation.

It instructs our understanding what the horror of sin is, whose contagion hath in•ted all the creatures that belong to us. *Cursed be the earth for thy sake:* the earth •u treadest on, the earth meriting no curse, the earth made before thee, made for •e, and thou made of it; cursed be this earth for thy sake. *Quid meruistis oves,* what •e the poor creatures done? We are not content with their rule, without their •ne: though they be *ad usum & esum nostrum;* yet we tyrannize over them, and 〈◊〉 scarce satisfied with their spoil. O that the guilty should thus dare to domi•re over the innocent; and hold himself more absolute lord over his beast, than 〈◊〉 thinks God over himself! He that shows no mercy to his beast, (which yet •not his creature, but bought with his money) teacheth God how to deal with 〈◊〉, who is his creature, and bought with his Sons blood. The Prophets, when 〈◊〉 Lord hath been angry, and the plague heavy, and no excuse for the people's •quity; not knowing what to say for themselves, ashamed in their own name to •ve pardon: have put him in mind of the brute creatures. *How do the beasts groan,* 〈◊〉. Not that God is more respective of beasts, than of men; *Hath God care of Ox•* But when men become bruiter than beasts, God will pity beasts sooner than •n. The penitent *Ninevites* imposed a fast upon their very flocks and herds with •mselves. Hath God care of beasts, or have beasts care of God? Are they not •hout religion, yea, without reason? O pardon repentance, a greater absurdity •n this! It was a glass to reflect their own estate: the bellowing of half fami•d cattle, puts them in mind how themselves ought to be starved. Such an use •s of the Levitical Sacrifices: to see them slain, their blood exhausted, their flesh •nt to ashes; might well strike them at heart with the survey of their own de•rits. It teacheth the young Lion obedience; when he sees the dog whom he loves 〈◊〉 plays withal, cudgell'd before him. When the Princes garment is beaten, he •ne conceives himself blame-worthy by that representation. The moan and •ery of the dumb thing schools us, as stripes on our garments, to tell us we have •ts in that bargain. That which wants reason is punished: that we who have rea• might be humbled. *Bestialior quàm ipsa bestia est homo ration vigens, & non rati• vivens.* We are little better than beasts, if we

find no other use of beasts, than •erve our own riot: they may teach us as well as serve us: the looking-glass •n insensible thing, yet it reflects to a man his own form. This is the first •on.

It also informs us to moderate our affections, and not to surfeit on this world •ich we have made so corrupt by our sins. What creature is there, on which our •iety hath not stuck some blemish? what do we use, whereon we read not en••ven the characters of our own obliquities? Our apparel is but the cover of our shame: by our bravest accoutrements, we may take measure of our delinqui••ments. *Adam* was more glorious without raiment, than all his posterity can be 〈◊〉 it: neither can the glory we seek in our clothing, conceal or countervaile the i•nominy that came by our sinning. For our meat, is not our life maintained by 〈◊〉 death of other creatures? Our preservation, by their destruction: sin brought 〈◊〉 necessity; without that no creature should have lost his life to become our fo•• This was not from the Creation, creatures were not made to this end. Innoce•• would have preserved all to a higher and more excellent use. We should have 〈◊〉 meat far sweeter; and such as should have cost no creature the life. Let my 〈◊〉 thus meditate; this creature dieth not for it self, but for me; not for it's own f••• but mine: if I had my desert, I should rather die than it. Do we not read, our ••ming and sordid lusts in the infected air? Our blasphemies in the blemished Moo•• Glimmering Stars, and blushing Sun? Our oppressions in the harrowed and woe••ded earth? Our impieties in the groaning of all creatures? If a rich man sho••• heap all his wealth together, and then set his house on fire; hath he cause of joy 〈◊〉 see this? There is an ataxie and disorder in all the world wrought by our sins: 〈◊〉 trees must fall under the wounding axe, the bowels of the earth be rent, to buil••• a dwelling: and shall not this move us? Can we glory in our shame? with that i•sulting Monarch, *This is my Babel.* We had a better mansion, once, without 〈◊〉 of this violence; Paradise. Thus as he that rifled the poor scholar, robbed ten me••• once: he having borrowed of one his horse, of another his spurs, &c. O••• when *Esops* jay was stripped of her brave plumes, there were twenty birds undone, 〈◊〉 had lent her their feathers. So when death deprives man of his life, he finds ma•• creatures to have spent their bloods and beings towards his maintenance. Our co•fort be it, that our Patent is renewed in Christ; the second *Adam* regetting 〈◊〉 the former had lost. And he that was content to become a creature, and to proo•• his blood to us; thinks now no creature too deer for us. For his sake they 〈◊〉 our servants, let us become his servants: to us the use, to him the thanks and glory forever.

[Quest.] In the next place we are to examine, whether no other creatures escaped the ••luge, besides the fore-excepted. *The waters prevailed, until all the high hills that* 〈◊〉 *under the whole heaven were covered.* Yes, saith *Cajetan,* those under the airy heave• nay, saith *Moses,* under the whole heaven. Some have wrangled about the mo••taines: as *Athao* in *Macidonea,* so high, that it casteth the shadow to *Myri•••* town in *Lemnos,* eighty six miles off. *Atlas* is said to have a top higher than 〈◊〉 clouds: and *Tabor,* to rise up thirty furlongs: *Caucasus* to be lightened with 〈◊〉 Sun above, when daylight is shut in below. But *Moses* affirms expressly, that 〈◊〉 these high mountains were surmounted, and covered by the waters. *Cajeta•* e•cepts the

mountain of Paradise from this inundation: but where doth he find ⟨◊⟩ Paradise was situate on a mountain? Out of *Eden* went a River to water the G••den; but Rivers do not use to run upon hills. His vain fear was, lest then *E•••* should have been drowned in the flood, whom he supposeth to be in Paradise. ⟨◊⟩ indeed *Enoch* was taken up into heaven, a higher Paradise; where no flood ⟨◊⟩ reach him.

Bellarmine thinks that all the mountains were not over flowen, but only ⟨◊⟩ where the wicked dwelt. And *Josephus* reports a hill in *Armenia,* where all ⟨◊⟩ fled thither for succor, were saved from the deluge. But what speak we of f••tasticall dreams, against evident scriptures? Thus the Hebrews fable, that *Og* ⟨◊⟩ King of *Bashan,* who lived till *Moses* his time, was one of those Giants before ⟨◊⟩ flood. When I read in *Pliny* of a Giants body found in *Crete,* forty six Cub••• length; I believe it, as I do the Ballad of *Gargantua.* The waters being fif••• Cubites above the greatest mountains, those Giants must needs be of incre••• height, that escaped.

But then say they, the flood seemed to ascend unto the middle region of ⟨◊⟩ a•re: for it was so many cubits higher than the mountains, and some mountain tops •scend to the middle region, yea above the clouds. As *Olympus,* which *Zinagoras* by •athematicall instruments found to be *ten stadia* high: insomuch that the ashes re•aining of the sacrifices, are neither dispersed by the wind, nor dissolved by the •ine. So the waters should seem to rise higher, than the place where the rain is ⟨◊⟩ gendred. *Answ.* The report of *Olympus* is found to be untrue, by the testimony •f *Philadelphius,* who went up the hill on purpose to make experiment. Besides, no •ill is above four miles in height: and the middle region is at least 50 miles from ••e earth. Again, diverse inhabited those places, who are said to live half as long •gain as other men. This shown it to be a wholesome scite for air, which could •ot be the middle region, full of clouds and foggy mists.

The Conclusion then goes strong for the universality: a whole world perished, ••ve only what the Ark preserved. The day of vengeance is come, the guests are ••stred their wodden castle, the door of the Ark shut, and the windows of heaven •pened. Now those deriders, seeing the violence of the waters; some rising up, ••her coming down, both joining their forces to drown the earth: come wa•••ng middle-deep; and bitterly crying out for safety in that vessel floating, which ••ey had flowted in making. But now they are justly rejected, and find no room in •ods mercy, whose word could find no room in their hearts. Others hope to ••x-run the destruction; and being clambred up to the tops of the highest mountains, ••ey look down upon the waters with some transient flattery of hope. Still the •aters rise, and their hills appear to them like floating Islands: they give many a ••oke when the heavens will clear up; and those bottles of rain be exhausted. O •ow would one hours Sun-shine have cheered their hearts! And yet suppose it •old cease spouting down, where was the provision which should keep life and ••ule together; till the channels of the sea, veins and hollow ventricles of the earth, •old suck up that inundation? The beasts & fowls hovering in those mountains, •ere rather ready to prey upon their carcases, than become their food: hunger will •ache those devourers of men, which before yielded to be devoured by men. There •ere Wolves howling,

Dogs barking, Lions roaring, Owls screeching, Cranes •attering, Serpents hissing; men, women, children crying; all in one forlorn place.

Still their death comes nearer, and overtakes the refuges of their confidence. •hen from the drowning hills they clime up to the highest trees, and there with ••lenesse and horror behold their threatening death which they would strive to avoid, ••d know they cannot. From the tops of all they descry afar off the Ark floating 〈◊〉 the waves: and now look on that with envy, which they formerly beheld with •orne: cursing their impenitent hearts, which God must needs kill ere he could •aken.

But in vain they flee, whom God pursues: there is no mountain so high but 〈◊〉 hand can reach it: no depth so low, but his eye sees it, and power rules it. There 〈◊〉 no way to scape him, but by coming to him. *Fugimus à manu vindictae, cùm •urrimus ad manum misericordiae.* At last their destruction surpriseth them, poor •iserable creatures, half dead with fear and hunger, and now wholly dead with •ater. Loe here the full conquest of Justice, and the whole world overwhelmed •ith an universal ruin. God hath fetched back again all that life, which he had ••ven to his unworthy creatures: and the world was reduced to that form wherein it ••od in the third day of the Creation; *Waters being over the face of the whole earth.*

Let this •ontemplation be useful to us: the season of repentance is before ••e beginning of vengeance: but if Judgment be gone out, men cry too late. While ••e Gospel moves us, the doors of the Ark are open: if we now neglect it, we ••y seek it with tears, and not find it. Mercy to impenitence, would be injury 〈◊〉 Justice. Let every soul take this very time to redeem the time: for he is so fu•••ive, that he will not tarry the pleading of his own cause.

Lastly, we are to examine, [Quest. 3] how in all this the righteousness of God may be justified. What, all the world? might it not have been satisfied with a family, a• the monstrous children of *Lamech?* Or with a City, as Sodom? Or with a Co••trey, as Canaan? Or with a fourth part of the world, as Europe? but all? Because a man's garden, that hath been fruitful, is ove•••n with cankers; will he therefo•• destroy it? Doth not God threaten only the *Barren* Tree, such a one as *cumbers* 〈◊〉 *ground:* not the whole vineyard. The husbandman feels not all his green and ••ripe corn, because some weeds are grown up in it: yea Christ himself forbid••• with a *Sinite crescere.* Nor because a man's servants have abused his house, and le••• sluttishly noisome, will he therefore strait pull it down: but rather see it cle••• and air'd, the rubbish swept out, and the uncleanness washed away. The Lord 〈◊〉 no more here; he punisheth the defilers with due destruction, washeth and scour•• this great house of the world, but then lets it stand: he makes it clean, he doth 〈◊〉 make it nothing. But to clear this point, two subordinate questions must 〈◊〉 scanned.

1 Whether all that were temporally destroyed, also everlastingly perished. 〈◊〉 so, then *Abraham* could object,*Far be it from thee to destroy the righteous* 〈◊〉 *the wicked: shall not the Judge of all the earth do right?* Shall Infants and innoce••• share in the same confusion with obstinates? 1 Some say, that all were tempor••• punished, that they might be eternally saved: as St *Jerome* of the Sodomites, 〈...〉 *received in this life their full punishments.* But if

Rreprobates might scape thus, ⟨◊⟩ would not be so full. 2 Some extenuate their sin, as *Cajetan;* that they were ⟨◊⟩ wholly void of faith, but believed not *Noah* in this particular. But it is not saf• ⟨◊⟩ man to extenuate, what the Lord does aggravate: that the whole*earth was* ⟨◊⟩ *with violence, and all flesh had corrupted his way.* They were not only full of inc••dulity, but foul with all manner of impiety. 3 Others say, that they were conde•ned to hell, yet redeemed thence by Christ's descension: who*Went and preach••• the spirits in prison, which were disobedient in the days of Noah.* Thus the Pontif••ans have conceited, that *Plato* at Christ's Preaching in hell, believed; and was ⟨◊⟩ many others, delivered: as the soul of *Falconilla,* by the prayers of St *Tecl•,* ⟨◊⟩ *Traians* at the intercession of *Gregory.* But these imaginations cross God's denominations, who hath interposed a*great gulf:* their worm *never dieth,* and o•• ⟨◊⟩ hell there is no redemption. 4 Others, that they were not cast into hell, but ma•• of them into Purgatory, and from thence delivered by Christ's descending. B•• answer both these errors, so falsely grounded on the Apostles words. ⟨◊⟩ *quickened in spirit, he went* &c. Christ's soul could not be said to be quickened, for ⟨◊⟩ soul never died: therefore by his soul he did not preach either in hell or Purgatory. Christ hath two spirits; one as man, another as God: so the holy Ghost ⟨◊⟩ called the spirit of Christ. But the spirit here is properly neither of these, but ⟨◊⟩ Divine power: by which he preached in *Noah,* in all the Prophets before him, ⟨◊⟩ the Apostles after him. But if it be not meant of Purgatory, what is then this *P••son? Augustine* says, this prison was the Body: and the men were called *spi•••* from the better part; *men's cujusque, is est quisque:* but we seldom find living ⟨◊⟩ called *Spirits. Montanus* says, this Prison was the Ark; but then there had be•• in the prison too few spirits, for in the Ark were but eight. Some will have ⟨◊⟩ prison to be Ignorance, according to that Prophecy of Christ; that he was ⟨◊⟩ preach*Liberties to the Captives, and the opening of the prison to them that are* ⟨◊⟩ But to those Christ could not be said to preach in spirit, but in Person. Some ⟨◊⟩ have this prison, the Grave: but then souls should lie in graves by that consequ••• Others, to be hell: and that is indeed a prison, without light, without liberty, ⟨◊⟩ out comfort. Let us keep ourselves free men, and beware of multiplying our del••• that we be never cast into this prison. But certainly there is no *Preaching* in ⟨◊⟩ because there is no repenting in hell.*Shall thy loving kindness be declared in hell* ⟨◊⟩ To conclude, the Scripture never called the receptacle of believing souls a pri••• to think therefore, that first they were condemned, and afterward redeemed, i•point of contradiction. The same Christ that came in his flesh, and preached the •ospell to the world; came to them in the days of *Noah* by his Spirit, and in ••*ah* preached repentance to those unbelievers: who because they repented not, but ••ntinued in disobedience, are now damned spirits in hell. This I take to be the true ••se and orthodox exposition.

Charity may seem to except from everlasting ruin, Innocents and Ignorants. ••nocents, as Infants, that were not capable of faith and repentance. Ignorants such ⟨◊⟩ did not here of the forewarned vengeance. The one could not believe for want ⟨◊⟩ discretion: the other, not be called unbelievers if they had no premonition: on ••ese our charity hopes there was mercy. In the first judgment, when the Angels ••l: in the last judgment, when Christ shall

come; only the elect shall be saved, ••d only the Reprobate condemned. In this middle and intervenient judgment, *••c soli electi conservantur, nec soli reprobi suffocantur:* some were preserved, that were ••t elected, as *Cham,* cursed of his father: so we think, some were drowned, which 〈◊〉 were saved. Our probable reasons ten.

1 It is not likely that the whole posterity of *Methushalem* and *Enoch,* and of ••er holy Patriarchs, were condemned: for the Lord hath promised to be good to 〈◊〉 children for their Fathers sakes.

Howsoever they believed not *Noah* at the first, but thought him a fantastical fell••w: yet when they saw the event answering his prediction, and death climbing up to ••eir latest refuges; their souls might be humbled to repentance. Many having learned ••t godliness in on dais misery, which many years prosperity could not teach them.

• The Apostle resembles*Baptism* to the Ark but as all dying without Baptism, 〈◊〉 not damned, so neither all that were without the Ark, eternally perished. They ••ght be drowned in the deluge on earth, yet escape the abyss of hell.

4 If God had meant to destroy their souls with the confusion of their bodies, he ••uld not so have lingered the execution. It was*Fourty days* a coming, whereas •od could have dspatched it in four hours: that by degrees their hearts might be ••tned with sorrows, as the earth was soaked with waters.

But if they repented, why is it not recorded in Scripture? So neither is *Adams*••pentance, nor *Solomon's:* it expressly says they sinned, not expressly they re••ted: though of their repentance their is no question to be made. But it is con••led to deter us from the like rebellion, least it become so doubtful of our con•••sion. But if they did repent, why then were they not saved from the deluge? Be••use they repented not in time, at *Noah's* preaching. Repentance is never too late to •••e the soul, but it may be too late to deliver the body.

Let us repent betimes, before the Judgment come: for if it be once come, we •••y save our souls, but our bodies must perish. They that were even a kin to *••ah,* because they repented not at the preaching of *Noah,* could not be saved with *••ah:* but losing this opportunity, they too late wish themselves in the Ark: all••• mercy shall never be denied to true repentance, yet speed well their souls, they ••st lose their lives. When the Lord strikes a City with his Pestilence, many sin•••s begin then to relent, and bleed in contrition for their offenses: this shall happily ••liver them from hell and the wrath of God: yet this exempts them not from death 〈◊〉 that plague. Men commonly fear God's temporal blows, more than his eter•••l: yet of both they neglect the antidote and prevention. This will make him ••ke, if not home. A wise man will not be drunk, if only for the head-ache: nor a •od man sin, if only to avoid the heart-ache. If we have not repented so early, but 〈◊〉 he will punish us: yet let us not repent so late, but that he may save us.

2 How was this just, to punish the Infants and Innocents for the sins of their •••ents? Doth not God say,*The son shall not bear the iniquity of the father?*••th not he not make this to the enraged

Prophet, an argument of sparing *Nineveh;* 〈◊〉 many thousand little ones,*That cannot discern between their right hand and ••r left?* That cannot speak, cannot help themselves; that stick to their mothers breasts, as apples to the tree; if you pluck them away, they perish. Is this 〈◊〉 babes welcome into the world, the milk to feed them; when they cry, to quiet the• with death? Is this the nursing of their tender and ungrowen limbs, to wrap the• up in waves of swaddling clouts, and to rock them asleep with pitilesse destruction? Whose ears can endure the lamentable and confused cry of so many infants, 〈◊〉 not cry for company? The Midwives of Egypt had more mercy; *Ph••••* daughter was moved to take up weeping *Moses.* It is the property of a cruel Na••on,*Not to show favor to the little ones.* When the Prophet foretold *Hazael* of 〈◊〉 cruelty,*in dashing infants against the stones;* he asked, if he thought him *a D•••* so brutish he held such a villain: men have more years and sins, but what 〈◊〉 infants done? The Scripture hath many circumlocutions of their ignorance 〈◊〉 simplicity. God gave a special charge concerning them, in the bloodiest vic•••y of war, unless for some nations which he had accursed. Christ took them 〈◊〉 his arms, blessed them, and placed one in the midst; proposing them as pa••• for the imitation of riper years. Whose eyes can behold the shrinking of their 〈◊〉 members at every pull of grief, their limbs sprawling on the ground, their 〈◊〉 scorched with heat, as a scroll of parchment, or sinking on the waters, without per•

Thus justly concerning little ones, doth God expostulate with men, but 〈◊〉 may not thus expostulate with God: for to him alone they are not innocent. Ma• rule is to punish him only that offends; and*not to put the children to death for* 〈◊〉 *fathers.* Yet so far as afflictions go untouching life, children oft suffer for th• parents; being deprived of liberty, goods, honors; as in cases of treason. T• Lord threatens to visit the sins of the fathers upon the children, even unto 〈◊〉 *fourth generation.* So long, that (by the course of nature) their parents may li••• see their wickedness plagued in their posterity: yet if the son repent, the s•• God hath promised that he shall scape. And howsoever this judgment be not ••ways verified, yet it is enough to terrify us all. But it never misseth, where the parents sins are become the children's by imitation. They are then called their *Fathers* sins; because they were by their age the Founders, by their example 〈◊〉 Teachers, and in their own persons the beginners of those sins. As it is come•••lie said; We may know what house such come of, by some tricks of their Ancestors.

Jew and Gentile have excepted against the Divine Justice for this. *Bio•* took on against the gods, that the parents demerits were devolved and translated upo• the progeny: which he scornfully matched, as if a Physician for the fathers 〈◊〉 ease should minister physic to the son. The Jews had such an ungracious proverb;*The fathers have eaten a sour grape, and the children's teeth are set on* 〈◊〉 But the Lord answers them,*Plead with your mother:* for the husband may •••fully put away his prostituted wife, and her adulterous brood, because they are 〈◊〉 of his children?*All souls are mine, the soul of the father, and the soul of the son mine.* If it were as *Horace* sung to his friend; *Delicta majorem immeritus l••:* 〈◊〉 who can say, *My heart is*

clean? Is it possible to be borne Morians, and to have 〈◊〉 of their tawny and swarthy complexions? Again, is it not just with God to p•• our fond indulgence, in the very object of our idolatry? We hope these you• plants shall succor us with their fruits, when we are grown saplesse: but doth a• the staff we so nourish to bear us, become often a cudgell to beat us? *Devil*••sed the wicked both ways; in their Descent,*Let his children be vagabonds, and* 〈◊〉 *their bread in desolate places.* In their Ascent, *Let the iniquity of his father be* 〈◊〉 *remembrance,and let not the sin of his mother be blotted out.* We have seen 〈◊〉 blood of the Church exhausted by sacrilegious parents, required at the hands 〈◊〉 their posterity with ruin: God so cursing their generations, that we might read 〈◊〉 nature and quality of the sin, in the visible characters of the punishments. T•• whole world was so foul, that the very fruit of their bodies (without contrac•• of actual sins) seemed odious to God: and in his Justice he punished those innoce• babes with a death temporal, whom he migh yet deliver from the wrath 〈◊〉

But some haply were not so heinous transgressors, but would have belee••d had they been informed; Why should they suffer? They had all sin enough 〈◊〉 drown them in one deep, if some found the mercy to save them from the other ••epe. God doth not punish many for the sins of some; but all men are sinners. •lthough one be not principal in respect of the fact presently inquired; as *David*•as in numbering the people: yet none fall but for their own offending. He may be ••cessary in consenting, or concealing: if he be neither principal nor accessory in •at, yet he may be culpable in a thousand others; secret, perhaps to men, but •own to God. The Serpent hath a sting, though he doth not always put if forth: •d man hath malice, though he show it not.

Who then can say, I have paid the things that I never took? *Jonah* is the of••der, the whole ship is in danger: but he that had not sinned with the Prophet, •d sinned in somewhat else. They had all offended at sundry times, what wrong •t if they were all whipped at once? Here is all the difference; their faults had se••rall places, their punishment shall have but one. All Israel smarts with *David,* 〈◊〉 for *David's,* but their own disobedience. The Lord need not beat his brains, 〈◊〉 break his sleep, to invent an accusation against us. We have no thought, word, •orke, but yields him cause and matter enough. It cannot be denied, but the sins 〈◊〉 sever in our conceits, according to the distance of time or place; some of old, •me late; some in one quarter of the world, some in another: these the knowledge 〈◊〉 God unites, and viewes all at once. In France one hath followed incontinence; •ay not that Country-disease overtake him in England for it? A young man is a ••uptuous rioter, shall not his old-age rue it? Will any time or place exempt him ••m diseases incident to that sin? Thou art the same person still, unless repen••ce have made thee new.

It is true that some are more noxious than others; as *Bias* said to a savage crew a dangerous storm, when they cried to their gods; *Silete, ne vos hâc dii navigare •tiant;* Do not speak so loud, lest the gods should hear you. Intimating them wicked, that is, was the hazard of a worse vengeance to have them taken notice 〈◊〉 But the best of all have sins enough; and *Optimus ill est qui minimis urgetur;*••eeves are brought out of divers quarters, have trespassed at sundry times, come••ed several offenses: yet are all imprisoned in one Gaole, punished in one day,

•nged upon one and the same tree. A company of men makes a body, and the ••ole body is punished for the fault of one member: The tongue talks treason, the ••ole man is plagued for it. In felony (which is *Contrectatio rei alienae invito domi• animo furandi,* as the Law defines it) the hand only takes, and bears away: but 〈◊〉 feet are clapt in iron, the belly pinched with famine, the bones lie hard, and the •ke is in danger. The eye may before, and a vein pricked in the arm to cure it. ••e hoof of the beast is tender and weak; the top of the horn anointed for re•dy. Besides, God hath several intentions in one Judgment. The principal he •gues, the same punishment shall teach a second obedience, try the patience of a ••d, prevent some grievous sin in a fourth, humble another, call home another to •ce and repentance. In all, he judgeth some, bettereth others, honoreth himself, 〈◊〉 gets glory to his blessed Name. But to conclude the generality of this ruin.

Universal sin brings universal punishment: *Quot in culpa, tot in pana.* If *all* 〈◊〉 be corrupted, *all flesh* must be destroyed. Find me one just man in the City, •h God,*and I will spare it.* How great had been this mercy, if there had not been •enerall apostasy? *Sodom* had been spared for *ten, Jerusalem* for *one;* and yet he •ght rather have looked for *ten* in *Jerusalem,* than for *one* in *Sodom.* By swearing, 〈◊〉 they break out,*till blood toucheth blood:* their sins were rounded into a ring, •room for piety to get in amongst them. Therefore the *whole land shall mourn,* 〈◊〉 *everyone therein languish:* universally wicked, universally punished. If the •d should make such a judicial scrutiny, and strict inquisition for sinners, as*Ie•* did for true worshippers, who could plead not guilty? *Lactantius* reports a prophecy of *Sibylla; The Fishers hook shall take the Roman Empire.* If they mean b• the Empire, all the souls in the Empire; I could wish that Saint *Peters* 〈...〉 caught and brought more to heaven than it hath. But if by Empire they 〈◊〉 the imperial dignity, titles, privileges, honors, and royal august•ity; I could 〈◊〉 for their own sakes (that now usurp that office) they had caught less tha• 〈◊〉 have. For when the Majesty of a Prince came in, the piety of a Priest went 〈◊〉 . But will you hear the Hook that hath caught them and all; the hook of covetousness, baited with riches. Doubtless there are some elect, otherwise the w•• could not stand: but *major pars vincit meliorem,* the greater part drowns the be•• part. Is the fear of God amongst men? Who would ask such a question? But if 〈◊〉 fear God; we will serve him: if we love him, we will obey him: Now the quest• grows bitterer & bitterer; from wormwood to gall. The devout man is even ••ted out of his holiness, and zeal counted an irregularity. Hypocrisy is the woe••• apparel, malice his diet, pride his wife, greediness his dog: and thus he so••• himself in a willful rebellion. We have all run into a *Praemunire* against our 〈◊〉 Sovereign, and deserve confiscation of all we have, of all we are.

But I am willing to leave this spittle of incurable sinners: for who can en•••• to look long upon ulcers? Therefore to touch at *Methodum medendi:* the way 〈◊〉 cure universal wickedness, is by universal repentance. We may perceive 〈◊〉 willing God is to save us: for all this while, *Dum non cessavimus a scelere, Deus o•savit a verbere;* We forbore not sinning, yet he forbore plaguing. None can be 〈◊〉 bad as God is good. Sin reigning in men is a tyrant, Satan's possessing them, woe•• Christ threw them out both. Man may be will to forgive a mite, the

Lord a ⟨◊⟩ on: three hundred pence, and ten thousand talents, are all one to his mercy. Satan hopes well of our sins, but let Christ hope better of our repentance. *Tent•• ⟨◊⟩ sustentat iste.* Let us all disappoint Satan, and answer the gracious mercy of our Redeemer. He made us in the world, he made us not for the world, but choose us before the world, and came himself into the world, to call us out of the world, that ⟨◊⟩ might not perish with the world, but live after the world, in a blessed and glorious world, his own immortal kingdom in heaven. This for the universality, the ⟨◊⟩ the antiquity of it.

The old World.] Old? It rather seemed to be the young world, and this ⟨◊⟩ old: according to *David's* prophecy;*They shall wax old as doth a garment.* A ⟨◊⟩ of twenty is young: he of eighty, old. The world of a thousand years standing ⟨◊⟩ young in respect of the same world grown up to five thousand years. The more time upon the back, the more aged a thing is. That then seemed to be the woe•• infancy, this the veterity: that the non-age, this the dotage. The world then bro•• forth Giants; now in comparison, dwarfes: and it is the youth of a woman, ⟨◊⟩ makes her bear the goodlier children. In age*The womb faileth,* and brings ⟨◊⟩ of a less statute.

Old is like *Ianus,* and looks two ways: to the time *longe praeteritum,* and ⟨◊⟩ *futurum;* long since passed, and long hence to come. SO *Olim* among the La•• extends both to past and future times. That which hath been, is called *Old;* as ⟨◊⟩ *old:* that which shall be hereafter, is said *in older days, Psa.* 102. It is used ⟨◊⟩ ways verse 25. *Of old* thou hast laid the foundation of the earth; where *old* si•••fies a thing done long ago, verse 26. They shall wax *old* like a garment; ⟨◊⟩ *old* is a quality hereafter to be fulfilled. If we take the *World* in respect of the •ter and structure of it; that was the young world, this is the *old.* If for the ⟨◊⟩ who are daily borne into it, that was the *old* world, this is the young. This is ⟨◊⟩ clear, as that the child is younger than the father. From those that were in the Ac• is the whole world of men descended: therefore it is so called the *Old world.* Wh•• gives us three observations.

1 That Antiquity, if found in impiety, is no privilege of impunity. Inde•• arguments of commendation are often derived from ancientness; and men ⟨◊⟩ love the things, wherewith time hath made them long acquainted. It come•endeth Rivers, as in *Deborahs* song;*That ancient River, the River Kishon.* It come•endeth Customs;*Remove not the ancient land-mark, which thy fathers have set.* It •ommendeth Friends;*Thy own friend and thy fathers friend, forsake not;Forsake ⟨◊⟩ an old friend, for the new is not comparable to him.* It commendeth Wine;*No man ••ving drunk old wine desireth new:* for he saith, *the old is better.* It commendeth an •heritance;*The Lord forbid that I should give the inheritance of my fathers unto thee.* ⟨◊⟩ commendeth Wisdom;*Rehoboam forsook the counsel of the old men,* and that ••ned to his ruin. *Concilia Senum, hastae juvenum.* It commendeth Truth, *Id ve• quod prius.Seek out the wisdom of the ancient:* and*Enquire for the old way.* ⟨◊⟩ commendeth service in the Field; as *Clitus* to *Alexander;* despisest thou the •ouldiers of thy father *Philip?* Hast thou forgotten, that unless this *old Atharius*•nd called back the young men refusing to fight, we had yet stuck at *Halicarnassus.*

Yet if *Age* be blended with naughtiness, the *older* the worse. An *old* Ri•• without water quencheth not our thirst. An *old* Custom without warrant of ••odnesse, is as authentical for practice, as an *old* tottered garment is for handsome•sse, or an *old* cough for wholesomenesse. An *old* friend, that hath lost his ho••sty, is worse than an *old* picture that hath lost the color. *Old* wine no man come•ends; when it is turned to vinegar; let them take it that like it. An *old* house is no ⟨◊⟩ harbor, when it is ready to fall on the inhabiters head. An *old* man that hath •st his experience, is like a boulter: much good flower hath groan thorough it, but •ere is nothing left in it but branne.*Days should speak, and multitude of years •uld teach wisdom,* saith *Elihu. But geat men are not always wise, neither do the aged ••derstand judgment.* Gravity should speak first, but if it speak worst, better hold •e peace.*Better is a poor and wise child, than an old and foolish King.* Who will no •ore be admonished. If an *old* man speak lies with the same confidence, that known •ths; and so vehemently praise former customs, that are ridiculous; and teach •e younger as scornfully, as he would do a dog to fetch; here age hath lost the •edite. The hoary head is only then*A crown of glory,* when it is found in the •ay of *Righteousness.*

Custom is a second nature, an *Old* habit is not easily forgotten. *Natura non •itur repentinas mutationes,* say Physicians: nature endures no sudden alterations. •herefore for a man *Consenescere cum vitiis,* to grow old with his errors, is to be •ad to all virtues. And he will find it as hard to become good, as to reenter the •ombe, and be new borne. And *Old* Dog bites sore, an *Old* ulcer is hardly cured, •d an old vice within a degree of impossible to be amended. Age therefore hath no •viledge; look back upon*Shiloh* saith God. *Shilohs* antiquity could not coun•ance *Shilohs* iniquity. Indeed with us, gray hairs require reverence, though •xed with some infirmities;*Thou shalt honor the face of the old man, and fear thy •d.* And they are wretched days, when *Puer tumul tuabitur in senem;the child •ll behave himself proudly against the ancient.* Yet no wounder, if the children de•e the parents; when the parents despise God. That world might say to the Lord, *Esau* to *Isaac;I am thy first borne. Aetate primus, impietate summus.* Like a tree •rew crooked from the first planting, no art could straiten it, therefore the axe •st hew it down. But whether we the younger children, or that world the eldest, ⟨◊⟩ and *Lamech* the first borne; all have sinned, and all must have perished, but for ⟨◊⟩ sufferings of the first begotten of God.

2 In this glass we may behold the state of the world before us. Even the for• times abounded with sins: they had their aberrations and delirements as well •e. It is the fashion of people to admire former days.*Laudamus veteres, What •e cause that the former days were better than these?* But *Solomon* taxeth that en•y of folly. Because we feel not our forefathers evils, therefore we think they ⟨◊⟩ no evils at all The deluge of Popery in this land is still commended by divers •me-affected, Rome-infected spirits. Why? O then men lived neighborly together, without quarrels and suits of contention. Did they so, and is the Gospel the cause why men do not so now? Is it not the Gospel of peace, teaching us to love others as ourselves? Shall men be litigious furies, and lay the fault on God• mercies? Hath the Lord opened our eyes for no other purpose, but to see to sc•• and wound one another? But then were men merry and joviall, and not tro•bled with melancholy cares? If they rejoiced *in Dolio, non in Domino,* in

their riches and not in their graces; it was a mirth for the Devil. If it were in the Lord, 〈◊〉 the Gospel sad us?*The Statutes of the Lord rejoice the heart.* Is any mirth like the meditation of our peace made by Christ? Cannot we answer the join•• world (as the grave Musician being called into company, that sang wanton ca•••, and expostulated why he did not bear his part) I am as merry as they that s••• 〈◊〉 is God that *putsmore gladness in our hearts,* than all their abundance can fill 〈◊〉 withal. Shall men bait of their mirth, because God is near them in his favor? Or a man be afraid to walk abroad, because it is fair weather?

Pleasure is not gone, when sin is gone: it is not *Isaac* which is sacrificed, th• is, our *Laughter* and mirth; but the *Ram,* that is, the brutishness of it. Yea, •there let us count it our chiefest delight, that we have lost our former delight. Because our forefathers sate uncontrollably at the Pot; and had Priests without 〈◊〉 virtue, than to take up differences at the Ale-house; were those the better ti••• But then, say they, was more plenty of all things, to demonstrate that God loved 〈◊〉 Corn was cheap, and men were charitable, they kept good houses: and well s•• the Religion that made us fare so well. *Deo gratias, qui nos satias,* &c. As if God had no better blessings in store for us, than Acorns. This was the argument of t• apostate Jews,*We had plenty of victuals, and were well, when we burnt in•••• the Queen of heaven:* But since we ceased that sacrifice, we have wanted all things. Part of their reasons strength they fetch from Antiquity, *Thus did our Fathers:* 〈◊〉 from their own prosperity, *Thus sped we.* But how easily doth the Prophet 〈◊〉 and dissolve this ridiculous Sophistry!*Therefore,* for this cause, *is your Land a ••lation, and a curse without an inhabitant.* Did this bring you a blessing? No, 〈◊〉 a curse and ruin. Our Fathers bestowed their Cakes on the Queen of Hea••, but did not the King of Heaven plague them for it? Say he fed their bodies w•• Quails, did he not put *leanness into their souls?* Shall we call *Nabal's* Sheep-••ring a blessing? All their superstitious peace was no better than the very Revels of *Bacchus,* and an holy-day to the Devil. Shall we seek Christ no further than amo•• the Loaves? JESUS was in the ship, yet *Panem non habemus,We h••• bread:* JESUS was at the Marriage, yet *Vinum non habemus,We want wine.* W• may want bread and wine, and yet have Christ's company. If food fail, it 〈◊〉 because *Manna* is to come. If Wine be absent, yet Grace and Salvation is pre• If God take away Flesh, and give *Manna:* deny Sun and Moon, and give*H•self,* he does us no wrong. As the Israelites repined for a King, when the L• was their King: so our Ancestors refused Christ for their *Head,* and chose 〈◊〉 Pope. But God answered, *Dedi in furore,I gave them an Head in mine* 〈◊〉 He fulfilled on them what was written; this Head took away their fields and v•yards, and*gave them to his servants,* Monks and Friers: he took away the 〈◊〉 *of their sheep and seed,* and put their *goodliest young men to his work;* and made t• all *his Servants:* that they were forced to *cry out, because of their King which they* 〈◊〉 *chosen.* Such have they found their Romish Heads; that like ill Physicians, 〈◊〉 purged away the good humors, and left the bad behind them.

Loe now the praise of Antiquity, when it hath swarved from the rule of Piety• Where is now the validity of that Pontifician argument, concerning the ancien•• of their Church? This plea might the Jews still make; *We are the sons of •ham:* but Christ told them of another Father. As much say the Turks, We 〈◊〉 the sons of *Abraham* by *Sara,* so called Saracens: but they were

none of ⟨◊⟩ sons. It hath been un-answerably proved, that the fundamental Heads of ⟨◊⟩ present Romish faith, had their several births; some two hundred, some four hun•red, some eight hundred, some a thousand, some a thousand and four hundred •ears after Christ. But say they were *old;* yet wanting the warrant of sacred •ruth, they are no better an argument of purity, than the old world was of innocen•e. *Consuetudo longa sine veritate, vetustas erroris est:* Truth is not to be rejected,•or mere novelty: for old truths may come newly to light, and God is not tied to •is times for the gift of illumination. Yet is this the foundation, whereon they rear •eight Babel, their Bable; whose top must reach up to the firmament, and command •f Earth only, but Heaven it self: and thus they mean*Celebrare nomen suum, ne •ssipentur:* The world was good when God framed it, must it therefore be good •hen he drowned it? *Isaac* was strong when he married *Rebecca,* must he therefore •taine the same corporal strength when he blessed *Jacob?* The Cathedral Church •f Saint *Paul* two hundred years ago, might haply be in good case, may it not •erefore now want reparation? The Church of Rome was pure when *Paul* plan•d it; must it now be so when Antichrist hath corrupted it? Shew us the same in•grity that Rome then had, and we are of the same faith that Rome then was. O•erwise, not how *old* a thing is, but how good it is, should be the enquiry of Chri•tians. The *Old* man is corrupted and lost; he must become *New* that will •e saved.

3 If that was an *Old world,* how old is it now? Have not the accession of so ma• hundred years made it somewhat weaker? Yes, *Rerum atque hominum nunc sunt •crementa:* The world is sick at the heart; not only in some superfluities, as warts •d swellings, but in the integral and essential parts. The Air like a prodigious •other, produceth strange and abortive births. She was lately delivered of a bur•ng child, a portentfull Comet: which divers have took the altitude of, but God •ely knows what it meant. The Springs, instead of nourishing the young Plants, •ove sepulchers to bury them. Nature is so preposterous, as if her brains were •n'd, and she knew not what she did. But the God of Nature knows, and tells us ⟨◊⟩ these tokens, that the world is old. As a tree, it was green in the Spring, yellow Summer, white in the Autumn, is now stark and cold in the Winter of his age. ⟨◊⟩ man which is the little world, so the world which is a great man, had his Infan•, Youth, Middle-age, Old-age. From *Adam* to *Noah* was the worlds Infancie:••m *Noah* to *Abraham,* the Childhood: from *Abraham* to *David,* the Youth: from *•vid* to the Captivitie, the Middle-age: from that to Christ, the Old-age: from ⟨◊⟩ , to the end of all things, the Dotage.

God hath made man's life shorter, that his sins might be fewer. From nine •ndred, it is fallen to seventy; and how few see half those! *Methushalem* lived ⟨◊⟩ one day to God; he saw not a thousand years, which with God is as one day: ⟨◊⟩ we scarce live one hour in respect of his day. Of nine hundred and sixty, our •htie is but as the twelfth part. If a man live to the tenth part of *Methushalems* age, •is a child again, when the light is sent to his windows, and the glasses there •mbred cannot receive it: when the hollow receptacles of sounds are shut up: ⟨◊⟩ the faltring discourse is interrupted with harsh parentheses, coughes: We are •w old in as short time, as they were scarce past children:*We are but of yesterday.*•d as our lives are abridged from a fadome to a span, so are our bodies contracted. •en the age was long, the proportion was great: that a man could grapple with a •ge beast on some terms of equality:

as *Sampson* coped with a Lion, *David* with •are, and came off with victory. These were bred in the worlds prime and youth•esse; we now in the withered and decrepit age. We are scarce the shadows of •forefathers, whether in length or strength of life, whether in stature or force •ature. We are not sooner grown up to be men, but straight we are none; death •es so quick a riddance of us, as it will do of all things. The worlds stomach •g old, is weak of retention; and the crudities of sin are so hard of digestion, 〈◊〉 the vessel must soon be broken. Magistrates are the arms of the world, Counsellers the brains, Lawyers the tongues, the Rich the stomachs, the poor the backs, Merchants the feet, Officers the hands, and Divines the hearts. Now there is a general corruption in all these, (Let it not be understood *de singulis g•••rum, sed de generibus singulorum;* not all of every kind, but every kind of all) this epidemical distemper witnesseth it is *Old,* and near the dissolution.

Now the greater the corruption, the vaster the destruction. Some think the the *Igneum diluvium,* fiery deluge shall descend no higher than did the watery; It may be the earth shall be burned; that is the worst guest at the table, the common sewer of all other creatures: but shall *Calum transire,* the heavens pass away? It may be *Coelum aëreum,* the airy heaven; but shall *Sydereum, stellatum,* the starry heaven, whe•• God hath printed such figures of his glory? yes, *Coelum, elementum, Terra,* when *Ig•• ubique ferox ruptis regnabit habenis.* The former deluge is called the worlds wi••, the next the worlds summer. The one was *frigido elemento,* with a cold and 〈◊〉 element: the other shall be *calido,* with an element hot and dry. But what then 〈◊〉 become of the Saints? they shall be delivered out of all; walking like those that servants in the midst of that great furnace, the burning world, and not be scorc•••, because there is one among them, to deliver them,*The Son of God,* their R•d•mer. But shall all quite perish? no, there is rather a mutation, than an aboli••• of their substance.*Thou shalt change them, and they shall be changed:* changed, 〈◊〉 abolished. *Transit mundus & concupiscentia egus;* the concupiscence shall pass, nor the essence: *Figura non natura.* In the altering of an old garment, we destroy it not, 〈◊〉 trimme it, refresh it, and make it seem new. *They pass,* they do not *perish:* 〈◊〉 dross is purged, the metal stays. The corrupt quality shall be renewed, 〈◊〉 all things restored to that original beauty wherein they were created.*The* 〈◊〉 *all things is at hand:* an end of us, an end of our days, an end of our ways, an 〈◊〉 of our thoughts. *Qui ab universalitate te excipit, te decipit.* If a man could say 〈◊〉 *Job's* messenger, *Ego solus aufugi,* I alone am escaped, it were somewhat; or might find an Ark with *Noah.* But there is no Ark to defend from that heat, but 〈◊〉 the bosom of Jesus Christ.*I have seen an end of all perfection:* if perfection 〈◊〉 earth have an end, imperfection cannot long continue. *una dies dabit exitum, e•••.* There shall be an end of our eating, an end of our building, an end of our cove•• scraping, an end of our works, and end of ourselves, but no end of our souls: an• if we be found in the faith, no end of our blessedness, for then begins a w• without end. Of these three observations, I desire to make three application.

1 Let us turn good with all the speed we can, for how far off soever the ge••rall end may be, our particular, end is near. I know that long life was God's ••mise to his servants: but when long life ceaseth to be prosperous, it ceaseth to 〈◊〉 his promise. He shortens our life. 1

That we be not afflicted with evils; the right• are prevented*of the evil to come.* 2 That we be not infected with evils, cor••• by the times, as *Joseph* was caught with the Egyptian oath. 3 Their me• lives though they die: *Discessus volito viva per ora virûm.* If the good name• preserved, a man is alive though he be dead. 4 If God take away temporal, ⟨◊⟩ gives eternal life for it, there is no hurt done us. He that promised ten piec• silver, and gives ten pieces of gold, breaks no promise. When *Herod* pro• half his kingdom, if he had given it all, he had broke no promise. God's pro••• shall stand, when the mines of India shall fail. All men's lives are short, why ⟨◊⟩ I think mine long?*Our end is near, our days be fulfilled, for our end is come.*

O then let not the end of our days, and the strength of our sins, come ⟨◊⟩ together. It is said of S[t] *Chrysostom,* that *Nihil finivit praeter peccatum,* he ma•• ⟨◊⟩ end of nothing but of sin. Let it not be said of us, *Omnia finivimus praeter pecca••* that we have put an end to all things except our sins. A man hath be• build, he would fain end: begun to travel, he would fain come to ⟨◊⟩ joureneys end: Commenced a suite, he desires an end. Before all, let us ⟨◊⟩ to end our sins: if we end them by repentance, though the end of our lives ⟨◊⟩ ⟨◊⟩ end of our other businesses, we shall never find cause of sorrow. It is a saying Schools, *Ex malis praemissis sequitur non bona conclusio:* From evil seeds come •ll plants.*The body is sown in dishonor, it is raised in glory.* If we would reap a •rious body, let us sow a gracious body. Let us not be of their number, *Quorum ⟨◊⟩ est interitus:* Whose end is a destruction without end. Let repentance make an ⟨◊⟩ of our sins, before death make an end of our days; and then our end is not •perly an end, but a better beginning. Seeing the world must be changed, let us ⟨◊⟩ have corrupted it, first change ourselves. If fire must purge the elements, let us that celestial fire of the Spirit to purge us. That when all the dross and fecu••ie of the world shall be on a light fire, we may be found pure, and presented •re at the appearing of JESUS CHRIST.

2 As this teacheth all this *old* world, so it specially directs it self to all that be •n the world. I know that age is subject to infirmities, and hath endangered ⟨◊⟩ Saints to a relapse. If all must once err, error falls less unhappily in youth, ⟨◊⟩ image. Covetousness, pettishnesse, sluggishness, pride, are incident to old •res. This *David* knew, when he prayed so earnestly;*Cast me not off in the time •ld-age, forsake me not when I am gray-headed.* Some strive to keep themselves •n any need of that prayer; either by artificial tinctures, dying their hairs into •er colors. So though they cannot make white black, yet they can make it ap•re black. They study *Colorare capillos mendacio,* as a Father speaks. Or by •d and wanton lusts they prevent the baldness of age, and leave themselves not so •ch as one hair of an honest man.

Apostasy in old-age is fearful: He that climbs almost to the top of a Tower, ⟨◊⟩ slipping back, hath the greater fall. The patient almost recovered, is more •dly sick by a relapse. There were *Stars* struck from *Heaven by the Dragons* ⟨◊⟩ ; they had better never have pearched so high. The place where the Israelites ⟨◊⟩ into that great folly with the daughters of *Moab,* was in the *Plain,* within the •spect of the holy Land: they saw their Inheritance, and yet fell short of it. So •tched is it for old men to fall, near to their very entry of heaven. As old *Eli*•is Indulgence; old *Judah* in his Incest; old *David* with *Bethshabe;* old

Asa•ting in the Physicians more than in God; and old *Solomon* built the High-places. •e have walked like *Cherubs in the midst of the stones of fire,* yet been *cast as •hane out of God's mountain.* Thus the Seaman passeth all the Maine, and suffers •cke in the Haven. The corn often promiseth a plenteous Harvest in the blade, shrinkes in the ear. You have trees loaden with blossoms, yet in the season of •ectation, no fruit. A Comedy that holds well many Scenes, and goes lamely •in the last Act, finds no applause.*Remember Lots wife:* think on that pillar •alt, that it may season thee.

Old-age is best in three respects: 1. Because it hath past the follies and disor• of youth, which *Job* calls*bitter things* to the memory. 2. Because the in•veniences of it, albeit numerous, are but corporal: commonly bettered with good estate of the mind. 3. Because it is nearest to dissolution; within a short 〈◊〉 of blessedness. Yet of all, it is then most miserable, when it desires to spin out •ger thread. When it is far from *Elias* mind, *Let me die, Non sum meltor pa•• meis; I am no better than my Fathers.* There is nothing more pitiable, than •ld man that for his pleasure-sake would be young again. We can scarce say of 〈◊〉 an one, that he hath been a man in his days. Art thou young? look for•d, propound goodness to thy life. Art thou old? look backward, be sorrow••or sins past. Art thou middle-aged? look both forward and backward: •nt the past, amend the present, be armed for the future.

Let the life of man be distinguished into three ages, the last is fully in proof, good or never. First, all is in hope: a woman hath an Embrion in her womb, •it be borne living? she hopes so. It hath life, will it have proportion? she •s so. It hath proportion, will it have the exercise of reason and understanding? she hopes so. In process of growing, reason appears, will he have grace and f•• she hopes so. He professeth, is his profession sound at the heart? she hopes so. H•• hath all these, will he live long? she hopes so: all is in hope. Now middle 〈◊〉 half in proof, and half in hope: in proof, how good it is; in hope, how much better it may be. Old-age is all in proof, it is then seen what good a man 〈◊〉 what interest in heaven, what contempt of the world is in him. Let us bew•••tergiversation in our old-age.*Ye did run well, who did hinder you?* Let our *•pha* and *Omega* be good, our first and last alike gracious: that we may comes with 〈◊〉 to him, who is *Alpha,* and *Omega,* first and last, the beginning and end of all co••• JESUS CHRIST.

3 Let the terror of this parallel destruction humble us all. Lord, what a •rible day will it be, when Christ shall appear in the clouds, all the world rise 〈◊〉 their graves, and the whole heaven and earth burning with flames! If ever 〈◊〉 could sample it with a day, it was the intended Gunpowder-treason day. Gu••••der invented by a Monk, taught by the Devil, that great master of Fire-woe• It hath been said, that *Africa* brings forth every year a new Monster: it 〈◊〉 brought forth such a one as this, to which *nihil nisi nomina desunt. Herod* slew 〈◊〉 the children of *Bethlehem,* yet there was some mercy in that, for the men esc•*Haman's* plot was damnable enough, even the ruin of Israel; yet they had a mou• day of preparation. But this was worse, with suddenness it would have prev• Doomesday, and sent up bodies before the Resurrection. It was cross to all 〈◊〉 kinds of death: that at other times sends the soul upwards, the body downw•• this would have sent the soul downward,

and the body upward. Let the m•• of it live to their shame and our thankfulness. Shame, said I? Alas, they mak• their glory! O but the Papists condemn it, and call the plotters *Vnfortunate •tlemen.* Vnfortunate, because the fortune did not succeed as they would have i•. 〈◊〉 is the success they blame, not the villainy. But the Papal Chair never app•• it: and who can say the Papal Chair ever disliked it? The actors are see••e, 〈◊〉 ever the Poet lies hid: and the Pope hath not to this day Iudicially condem••• Powder-treason. It should have been a dead day, let it be a *Red* day in or K•lendar. Their rage was without measure, so let our thankfulness be without end.

That was a little Image or figure of the general fiery Deluge to come. If the •rour of the former be able to shake us with the remembrance? thinking how 〈◊〉 it had been, by a sudden blast to have our souls sent upward with our bodies; 〈◊〉 perhaps both to come down again with the weight of unrepented sins: 〈◊〉 then was no thought or time to retract. How should the meditation of this 〈◊〉 make us tremble; which as it shall be more sudden for the time, so more univer• for the ruin. Shall we still slumber in our old security? The Apostles said of *•zarus,Lord, if he sleep he shall do well:* but Lord, if we sleep we shall do 〈◊〉 ill. Worldly men are like *Nichodemus;* they would fain come to Christ, but 〈◊〉 are loath to go till it be *Night;* that is, till death sends them. But, *Poenitent••* 〈◊〉 *moriene petitur, timeo ne ipsa moriatur:* The repentance that is wrung out by death 〈◊〉 may fear it will be dead sooner than he that lies sick. Now, now let us break of 〈◊〉 sins, by the contrition of our souls: for now repentance is a *Supersedeas* to disc•• all the bonds of sin. And lay hold upon JESUS, who as he saved *Noah* in the 〈◊〉 Water, is able to preserve us in the day of Fire. *Sampson* found honey out of 〈◊〉 Lion which himself had killed. Our sins have killed the Lion of *Judah,* O let 〈◊〉 faithful prayers suck honey out of him: there is no honey so sweet as his mercy.

Thus having considered the universalitie, that it was a *whole world;* the A•••ty, that it was the *Old world:* I come in the next place to the Impiety, that it was 〈◊〉 *Ungodly world.*

The world of the ungodly.] The sins of that world were very grievous, 〈◊〉 too heavy for the supportation of the earth: *nec medium in malo, nec remed••••lo.* These sins began to multiply with the multiplication of men: the seeds of 〈◊〉 •ischiefe were sown before the birth of *Noah's* sons: at their birth, like ill weeds, •ey sprung abundantly: at last they were so rank and ripe, that God could forbear •em no longer. But it seemeth that the great defection was about the seventh age: •en *Lamech,* of *Cain's* race, fell to bigamy; then was *Enoch* translated, that his soul •ight be no longer grieved with the wickedness of the times. Then the righteous •horring the filthynesse of *Cain's* posterity, separated themselves, and *began to call* 〈◊〉 *God.* At length the very righteous seed declined, by falling to folly with the ••ghters of the wicked.

Some Hebrews think that this pregnancie of sin began with the encrea• of women; whose number gave more occasion of lust, *Genicis* 6.1. But this •gues no special multiplying of that sex more than the other: but when both were •creased together, both were corrupted

together. If any ask how the world could 〈◊〉 so soon peopled; I reply, how was it after the flood? *Ninus* King of *Assyria,*•ho reigned some 230 years after the deluge, is reported to have in his army 700 •ousand footmen, and 200 thousand horsemen. The*earth was corrupt with their •hy sins:* and they are said to be all *flesh:* not only their bodies for that is come•on to all, but even their souls were carnal. For *flesh* is taken *vel secundum naturam,•l secundum culpam.* Man is called *flesh,* when he is subdued to carnal sense. *All •e imaginations of his heart continually evil.* Wickedness is enlarged by these re•ects. 1. *Ration universalitatis,* for generality; *all flesh was corrupt:* so *Adams*•ne did spread over all. 2. *Ration durabilitatis,* for continuance; they were ex•cised in it a thousand years. Continuall habit had made it so alimentall, so ele•entall to them, that they could not live without it. 3. *Ration inseparabilitatis,* for •hesion: as covetice cleaves to a man, even while he sleeps, or wakes, or walks, 〈◊〉 works, or lives: waxing younger, when all other sins decay with age. 4. *Ra•me Superfluitatis,* for abundance: not only addicted to some special vices; but to 〈◊〉 wickedness which their profane hearts could conceive. If their fancies could •t imagine it, their hands were ready to do it. 5. *Ration Securitatis,* for supine •elesnesse: let *Noah* preach what he will, and build as he will, let it rain how it •ll, they are the same men still. 6. *Ration impudentiae,* for shamelesnesse: they •re grown to such presumption, that they durst sin God in the face:*They de•e their sin as Sodom, they hide it not.* Therefore their corruption is said to be *•efore the LORD.* Thus in general, now for the particulars.

The first act of degeneration was unlawful marriages:*The sons of God* 〈◊〉 *the daughters of men,* &c. Some think these sons of God were Angels, and •t they fell for their intemperance with women. But. 1. God destroyed the •rld, not for the Angels sin, but man's. *My spirit shall not always strive* (he says 〈◊〉 with Angels, but) *with man.* 2.*The devil was a murderer from the beginning:* 〈◊〉 if the Angels had fallen for the love of women, then they had not sinned until •housand years after the creation. 3. In heaven they neither *Marry,* nor are *•en in marriage, but are as the Angels of God:* therefore Angels are not subject •carnal lusts. Some have thought these were devils who companying with woe••n, begat Giants. But this is ridiculous, for the devils have not generative fa•ties: and if they could have, yet they are none of the sons of God. We read 〈◊〉 a whole legion, six thousand devils in one man; this could not be, if they •re corporal. If elemental was their nature, then were they subject to mutabi•e, to mortality: as *Plutarch* writes of the death of *Pan,* a famous devil among 〈◊〉 Pagans. And how should man's soul be immortal, if these more subtle spi• were mortal? Others think that they were *Incubi,* who assuming aëry bodies, the act of generation are called *Succubi:* and so they imagine that *Merlin* was be•ren of a spirit. Indeed spirits may assume Male and Female shapes; but are not •e bodies. They appear so to the eye, not to the feeling: visible, not palpable. *•andle me, and see, for a spirit hath not flesh and bones.* But it is objected, that *Abra•* washed the Angels feet, and discerned them not. For answer, this is the difference between the apparitions of good and bad Angels. Unto the good God gave the use of true bodies during that ministry: so that they did eat and drink. The other are not so allowed, therefore are called *Phantasmata,* Visions, fancies.

Others think that these *Sons of God* were men tall, and of a great stature: as things excellent in their kind are ascribed to God. Great cities, the *Cities of God.* Tall Cedars,*The trees of God.* But indeed, they were called the Sons of God, because they were of the righteous seed: and the other, the daughters of men, because they descended of lewd parents. Even the wicked are the sons of God according to nature, according to their works they are not.

Now see the issue of this unhappy conjunction; Giants: which as they were men of a monstrous stature, so of a fierce and tyrannous nature. Thus they were called *Nephalim,* mighty oppressors: *Enim,* terrible: because of their pride, *Ha••kim;* as it were, in chains of Gold: for their strength, *Gibborim:* for their naughtiness, *Zanzummim.* Such were *Goliath, Ishbibenob,* and *Og.* Here they are called *Nephilim,* of *falling:* both because of their terror, they made men *fall* to the ground: and for their error, *falling* themselves from virtue and goodness. These were not from the commixtion of spirits with women, but procreated of men: which is no more against nature, than for dwarfes to come from well constituted parents: who are as admirable for their smalenesse, as the other for their tallenesse. Not were all thus, but only those borne by this unlawful conjunction. For as the root, so was the branch: the marriage impious, and the issue ungracious.

That which was the first occasion of sin, was the occasion of the increased sin. A Woman seduced *Adam,* women betray these sons of God. The beauty of the Apple betrayed the woman, the beauty of these women betrayed the holy seed. *Eve* saw, and lusted, so did they: this was also a forbidden fruit. They looked, liked, lusted, tasted, sinned, died. Sins first creep in at the eyes: except we have made a covenant with them, there is no safety for our souls. This marriage did not beget men so fast as wickedness.

Consider here how dangerous it is for the believer to unite himself to an ungracious spouse. I know that marriage is *honorable: Bonum nuptiarum semper est ••num.* The wife before man sinned, was for his society: after he had sinned, for a remedy. Man in himself was only but begun, in woman he was perfected and made up: till then a great part of himself he had in vain and useless. And they that have placed *in Virginitate culmen,* the chief glory in virginity; could never fi••*in Connubio crimen,* any fault in matrimony. Man and wife are *Primum Par, & ⟨◊⟩ damentum parium;* the original match of all others. All other relative paires are couples, as father, and son, Master and servant, King and subject; come from this. When God made *Adam,* he made only one. When he made *Eve,* he made not only her, but in her all the world to come. While man was alone, and had both sexes in himself, what could he do to fill the earth? Therefore in his body he bred a She-man: *Adam* being the mother of *Eve,* as *Eve* is the mother of us all. Therefore she is called *Mater viventium,* because she is a means to continue a kind of immortality among the mortal sons of men; and in some measure to shadow ou• that immortality which is in heaven. Families, Cities, countries, the whole habitable world, the militant, yea triumphant Church, no small part of the kingdom of heaven, ariseth from marriage. *Mater matris Ecclesiae. Laudo connubium ⟨◊⟩ generat virgins.* Saint *Jerome* himself praiseth marriage, because it begets virgins. The wife being no virgin, is the mother of Virgins that be no wives. No marriage, no Saints: no generation, no regeneration: no

increasing below, no multiplying above: if the earth be not replenished with men, how should heaven be so furnished with Saints?

But as the blessings that come by good marriage, are innumerable: so be the curses by ill matches, many and mischievous. For marriage is a new foundation, whereon men build the future state of their mortality. A man cannot choose himself, he may choose his wife: and in her choice it lies much to mend or mar himself; and which is more, even his posterity.*Be not unequally yoked with unbelee•ers.* From hence follow an Iliade of evils, and the whole infelicitie of life; when matches are made of such as match not; when plants are set together of an unhappy conjunction, malevolent effects must needs issue from them. But it is objected; that the *Vnbeleeving husband is sanctified by the believing wife,* and the wife by the husband: and *what knowest thou, O wife, whether thou mayest save thy husband? and, O man, whether thou shalt save thy wife?* This may be; and was not in those times a sufficient of cause of divorce. But are not the good perverted by the bad, sooner than the bad converted by the good? Often have you heard how much a superstitious wife, by her certain lectures, hath wrought upon her Christian husband: when did you hear a b•leaving husband prevail with his misbeleeving wife? marry not thy son to a Canaanites daughter, for *she will turn away his heart from following the Lord:* he is not so likely to turn her.

This hath been full in examples: the Israelites were won by these forbidden matches, *to serveother gods.* When *Ahab sold himself to wickedness,* it was *Jezebel* his wife, that *stirred him up.* Thus was*Samson* the strongest, and *Solomon* the will•st, beguiled. *His wives turned away his heart after other gods.* This was *Ieho•am's* ruin; his wife, *the daughter of Ahab,* undid him. When water and earth are tempered together, they make but mire and dirt. What crueller tyrant was ever begotten then *Mahomet,* who was yet the Son of a Christian Lady? As the sons of *Jacob* said of *Dinah,We cannot give our sister to one that is uncircumcised:* so let parents say, we may not give our daughter to a person unchristen'd. Albeit irreligion be not a cause of divorce, yet it is of restraint. We may not marry with all those, with whom we must live being married. If Adultery may separate a marriage consummated, may not Idolatry hinder a marriage not begun? L•t no man separate whom God joins, so let no man join whom God separates. We would not have our children marry without our will and consents: and shall they marry without the will, liking, and consent of our Father in heaven?

This was *Rebecca's* care.*If Jacob take a wife of the daughters of Heth, what good shall my life do me? Manoahs* for *Samson,Is there not a wife among thine own people but thou must go to the Philistines?* Is there no friend but an enemy? no tree, but the forbidden? no helper, but a tempter? no wife but the Canaanite? can none please us, but such as displease God? He that is *married* to such *a wife, careth more to please •er,* than God. Of all the guests bidden to the great feast, he that was married, (like•y to such a wife) desired not to be excused; but impudently protests, that he *cannot come.* If from *Ish,* and *Isha,* you cast out *Iod* and *He,* there remains to that couple nothing but fire; say the *Rabbins.* So wretched is it to couple without God. When the eye makes the match for beauty, or the ear by hearesay, taking a wife upon trust •or the hand for money; marrying (though not by picture, yet) for pictures. *The••stocles* being consulted, whether it were better for a man to marry his daughter to an honest poor man, or

to a rich of small virtue and goodness; answered; I had rather have a man that wants money, than money that wants a man. How base is that love, which hath no other weight than riches! How do parents breed an A•gue in the bones of their children, that shall shake them to their very graves! When the tie of their loves is either portion or proportion only, without regard of either •eligion or conscience. One said truly; He that weds for state or face, buys a horse to lose a race. There is *Caesars* stamp, and God's stamp: most men marry for *Caesars* stamp, and these are worse than the old world; for they married for *Adams* stamp. God's stamp is grace, *Caesars* money, *Adams* beauty.

The motive of the old world to this unfortunate conjunction, was Beauty; *They saw that the daughters of men were fair.* This is the common attractive; men place their loves upon *Adams* Image in the face, rather than upon God's Image in the soul. Yet what is that same goodly frame of flesh and blood, but only a natural color which the Creator hath laid upon dust and ashes? but the effect of well digested sustenance, not much above that we behold in pictures. A thin weak ve•• drawn over a corruptible body: a transient delight of the eye: a glory that fades with life, yea, often before life: a piece of fine glass, that sickness or old-age will soon break; yet is this the snare that hath caught many souls: to enjoy this, *David* lost his peace for a while, *Sampson* lost his eyes forever. Thus the *Midianites* intrapped Israel with their dancing whirlegigs: and the wisest King was wrought to folly. I do not lay the fault on Beauty, God's admirable workmanship upon clay: for who blames a clear and crystall river, because some melancholy distracted man drowns himself in it? And when this outward ornament is joined with inward luster, it graceth all actions. *Gratior est pulchro veniens e corpore virtus.* But it is the minds beauty, that keeps the other sweet and delectable: a fixed and constant goodness, which as it disdains all the tinctures of painted hypocrisy, so is far beyond •he ruin of time, sickness, or any other mutability. Like Heaven, which is fa••e outwardly to our mortal eyes, but shall appear fairer within to our immortal •oules. Without this, all affection is ill placed, and will soon perish. He that loves for no other end, but to please his senses, hath a sensual love, little better tha• brutish.

It is the soul that requires love; and for that only cause which makes it lovely, Virtue. The outward worth of Beauty is nothing, it is the Soul within that makes it precious. When grace and holiness have beautified the principal, then admit the other circumstances and additions, as Beauty, Birth, or Wealth. For these indifferents, by goodness are made good, as fire turns all the objects into it self. The love built upon Beauty without this, is not long-lived: but running mad with extravagant desires, rests still unsatisfied. Hence it comes, that *Quos conjunxit Ecclesia, disjunxit camera:* yea worse, *Conjungit Dominus, disjungit Diabolus:* God and the Church puts them together; the Devil and lust puts them asunder.*He that loveth silver, shall not be satisfied with silver:* So nor, he that loveth women, for one is no• lusts limits. H• that affecteth many, shall be satisfied with none. *Vnus, unam, u•:* One God ha•h ordained one woman for one man. One is Loves number, he which trespasseth upon plurality, and loseth that content, may be all his life seeking it, b• shall never find it. To the reproof and reproach of them be it, that walk the streets. •ea, frequent the Church, for no other purpose but to feed their eye with such spectacles. When a Gallant had the name of a brave soldier; one observed how 〈◊〉 in his walking, he would turn about to gaze upon women: concluding,

that the man could not have a valiant and constant mind, whose head every weak woman could turn and wryth about with her very look. Let this breed in our hearts ⟨◊⟩ abhorring of carnal lusts; a sin the very Devil does not commit: Pride he knows, malice he knows, flattery, hypocrisy, murder, treason he knows: but inco••nence of fl•sh he wonders at. Let no beauty that sticks upon mortal cheek, so ⟨◊⟩ prevail over our affections; as to prostrate those bodies to the service of Harlots, that are the dear bought members of Jesus Christ.

The next Apostasy of the old world, was by *Sensuality:They did eat, they drank, they married,* &c. But were these sins, or matter of reprehension? Nature hath made them necessary, discretion voluntary, and only some circumstances arbitrary. Did God drown them for this? No, but their sensuality and security in these brought destruction.*Soul, thou hast much goods laid up for many years, eat, drink, and be merry.* This was not his fault, that he thought he had enough, but that he meant to lie down and wallow in it. Lawfull actions depraved by bad circumstances, become damnable sins.*Is this a time to receive money, and garments,* ⟨◊⟩ *vineyards,* saith the Prophet to his servant? All which at another time, and in another manner, had been approved. Things beneficial in their use, are dangerous in their abuse or mis-carriage. Without a wooden conveyance we cannot cross the Seas: yet if that vessel sink, all the passengers are lost. That worldly things are good, is easily perceived by our care to get them: that their abuse is deadly, many souls feel, that cannot return to complain.*It is easier for a Camel to enter a needles-eye, than a rich man to enter heavens gate.* It is not certain, it is not easy, it is not likely, and (it may so fall out, that) it is not possible for a rich man to be saved. Riches commonly cool all heavenly heats, force away the Divine meditations of spiritual causes, as too melancholy fits: and bring a man to such a fools paradise, as one among *Penelopes* suitours, that went so oft with his friend, till he was caught himself.

It is likely, that more go to hell for abusing lawful things, than for using things simply unlawful. Cross sins appear in their own ugly forms, terrible as deformities and devils: but who suspects his eating, his drinking, his common discourse? Who fears that his building should be laid in the foundation of sin? Or that his marrying a wife should unsaulder his conjunction with Christ? But *there is nothing better for a man, than that he should eat and drink, and let his soul enjoy good in his labor.* And doth not Saint *Paul* call the *forbidding* of meats and marriage,*The doctrine of devils?* We grant it; neither would we have any man make the way to heaven harder, and more rugged than God himself hath made it. This is the liberty (and indeed of whom else, but) of Christians.

Pleasures have their allowance, with two limits. The one of Quality, they must be good and lawful: for God that hath given leave to be merry, hath not given leave to be mad. There is a good mirth, if men could hit on it; called, To be merry and wise. It is no praise to be sparing of a vicious delight, for the very t•ste is deadly. Admit the Serpents head, his body will ask no leave. The other of Quantiti•; for measure God hath hedged in man's appetite, like that fo•ming element: if he break over those dammes, the inundation is perilous. As delights •ave their warrants, so also their terms: and it is no hard matter to fault in this indulg•nce. Is the work of our salvation effected, our common duties performed? We may then eat, drink, and be merry. *Non nascimur in Ludum,* we are not borne for play; but for labor, *as the sparks fly*

upward. Our recreations should be like our physic, not our diet: the latter we take when we are well to keep us so: the other when we are sick to make us well.

Some things are to be avoided, not because they are ill, but near to ill: *Et mala sunt vicina bonis, error sub illo,* &c. *Saepe prohibetur licitum, propter proximitatem illiciti:* it is good to leave something that we may take, for fear of taking that we should leave. There should be difference betwixt a beast, that devoureth all within his teddar: and a man, to whom God hath given reason to rule his app•tite. It is Sins policy, to steal in by the Law; when men range in the borders and extremities of their freedom. And even from that takes an argument for us to allow it, which was made on purpose to condemn it. The Jews might give forty stripes: yet Saint *Paul* confesseth he received but nine and thirty: their reason of forbearing the full number, was lest their fingers should itch to give another. What folly is it, when a man hath field-room enough, to ride on the brink of a River? The note that comes too near in the margent, will skippe into the Text at the next Impression. It is a dangerous *Quaere,* how near a man may go to hell, and yet scape the Devil. Will any wise man try how near he may come to the infected house, and yet scape the Plague? Or holding by the rotten rails of a Turret, presumptuously vault over, in a proud glory of his venturousnesse? Israel had room enough in the Plaines of *Moab:* but venturing too far, they were snared with *Midian.* Let no man cast with himself, how old •ee may be before he needs return, lest he reckon without his host.*If I forget Jerusalem in my mirth,* &c. It is easy to forget heaven in our mirth. If God allow an handful, men are apt to fadome an armful. Pleasures are like the Popish Relikes; the Interest is more than the Principal.

Through all creatures let us look to their maker: through all delights to their giver, *Phil.* 4 4. *Rejoice in the Lord always:* then *mutata materia delectationis ••m•nae, non mutatur causa delectandi:* in the midst of all the changes and chances of worldly contents, there will be an immutability of joy in God. There are two sorts reprehensible.

First, they that avoid all lawful delights for fear of sin. As if it were not possible for a Christian to separate the gold from the dross, but he must needs cast away the oar! Will any simple Jew condemn the clear streams of Jordan, because they run into the dead sea? We see some proud of their fantastical clothes, dressed up like children's puppets, or Antics in a Pageant: must we therefore go naked? Some are drunk with wine, may not therefore a sober man drink it? Is there no physic, but *Opium?* must we either be sensually wicked, or senselessly stupid? why did God place man in Paradise but to solace himself? why hath he given us such variety of creatures, but for use? Doth the Lord invite us to this feast, and we depart (like sullen guests) from so rich a table hungry? This pretence of mortified strictness doth injury; *& nostrae libertati, & creatoris liberalitati;* both to our liberty, and our Makers liberality. *Every good gift comes from above;* there is nothing but good from heaven: he that rejects the gifts, wrongs the giver. God cannot abide such a discontented answer; *Dan.* 5.17. *Keep thy rewards to thyself, and g••e thy gifts to another.* Many great Kings have been blessed Saints: they could not have been Kings without a number of earthly pleasures: they could not have been Saints with earthly affections. If God therefore have mingled us a pleasant cup, let us cheerfully drink it, and give thanks to Jesus Christ. Charity is not strait-laced, but

yields much latitude to the lawful use of indifferent things. These are fit for those that are fit for them.

Next, they are to be blamed, that with neglect of better things, settle and fixe themselves upon these. It is the heart that makes all evil, when that lying speech of Satan is borrowed, *All these are mine.* Christ teacheth us, *first to seek the kingdom of heaven,* then shall the rest be cast upon us. When the bargain is made for salvation, the rest come in like lumber. When you have fed heartily on the body of your Savior, and gotten assurance to drink the wine of heaven, then eat, drink, and be merry. First marry thy sons soul to CHRIST, then his body to a virtuous wife. The Factor employed in foreign parts, first dispatcheth his Masters business, then his own. How preposterous is it, to omit that only thing in this world, for which we came into the world; to serve our maker!

The last sin of the old world, was Security. The Lord's forbearance did so little stir them, that they were scarce waked with his vengeance. The savaged creatures, Lions, Tigers, Bears, by God's instinct came to seek succor in the A•• men did not seek it. Even brutishness is more sensible than corrupted reason. The Sybarites, that no disturbance might come near their beds of violets; banished all• cockes and clockes: the former must not break their sleeps, nor the other vex them with report of the fugitive time. *Epimenides* the *Cretian* slept fourscore year• in a Cave; some say but forty, and that was enough in conscience; beyond a miracle, and doubtless beyond the truth. But the old world slept a hundred and twenty years, and all *Noah's* hammering about the Ark wakened them not. O that the conscience of man, in the midst of so many sins povoking God, so many temptations assaulting his own soul, so many enemies against him, so many dangers about him, should still be secure! She is observed by her own eye, when none else mark her: chased by her own foot, when none else follow her: hath a thousand witnesses within her, when there is no outward stir against her: and yet the wicked sleep.

Satan, like *Iael* to *Sisera,* or *Judith* to *Holofernes,* watcheth till a man be a sleep and then kills him. Preachers cry, but sinners will not waken: and as in places of Iudicature they often determine to hear causes, but do not hear to determine causes: so men commonly remember to hear, but do not hear to remember. *Pliny* writes of some Bears so sleepy, that they are hardly roused with blows and wounds. Many discourse of religion, as men talk in their dreams: they speak wonders of goodness: yet are no such manner of men; neither the one working, or the other waking. Formal hypocrites are like the Cock, and meriting Papists like the Dormouse. *Gallus bibit & non mingit, Glis mingit & non bibit.* The Cock drinks and never pisseth, the Dormouse pisseth, and never drinks. The former drink much preaching but there is no good deeds come from them: the other vent some alms, and evacuate their superfluities, but they will not drink a drop of the water of life.

Let us take the Apostles caution; *Bee sober and watch:* Bee sober, for Ebriety is a drink-offering to the Devil. And watch, for a Security is Porcpose before a Tempest: Keep your souls waking, then shall your bodies sleep in quiet. As there may be a corporal watching when the mind sleeps, so there may be a spiritual watching when the body sleeps. Temptations, like *Delilah,* tells us a fair tale, but their end is to bring us asleep, and pluck out our eyes. But if in all our

earthly business we still carry an heavenly mind, the Judgment of God shall not, as it did the old world, ever take us napping. The house doth every day get some dust, therefore let it every day be swept: the soul contracts some sins, the be some to sweep it is made of examination and repentance. At night ere we shut our eyes, let us open our hearts, and cleanse our consciences: before we shut the door let us cast out the dust. He never breaks his sleep for debt, that pays as he takes up. Let us watch in righteousness, this is the way to sleep in peace. When the stomach is obstructed, the body takes but ill rest, and the slumbers are broken off with distracted dreams. If the conscience be oppressed; in vain the soul looks for quiet. If hardness of heart, like *Opium,* shall consoporate it, that sleep is mortal. The shepherds were, *Luk.* 2.8. *Watching over their flocks by night.* As Christ found the shepherds watching over their flocks at his first coming; so may he find us all watching over our souls at his second coming, in the glory of his kingdom.

I conclude; in this glass let us see the present state of this world. Certainly we may vie sins with them, and stand upon comparisons, without bating them one ace for heinousness. If the world were then fowl, it is now fowlenesse it self. Some things are so clear, that they refuse trial: and some so filthy, that they abhor purgation. Nor do I confine this corruption to some parts of it: as there be national sins, peculiar to age, to country, to constitution: *Mores sequuntur humores.* But all the world is sick and rotten: paganism possessing a great moitie of the whole, and heresy perverting the half of that is left. We may say of it, as *Tully* to *Anthony; Miser si sentis, miserior sin non sentis:* it is wretched if it feel it, more wretched if it feel it not. *Ideo pereunt, quia nesciunt se perire: ideoque magis pereunt, quia nesciunt se nescire.* Men perish because they are ignorant of their perishing: yea they more perish, because they are ignorant of their not knowing.

Let us hear Saint *Paul* delivering the state of our old world, and see how our experience accords with his prophecy, 2 *Tim.* 3.2. *Men shall be lovers of their own selves.* Have we not seen this self-love stalking in the garb of impudence, vomiting disgraces against all men, and arrogating to it self? fly-blowing good things to deter others, that himself might devour them? *Covetous;* O they swarm like the frogs in Egypt: that as a shrewd censurer said, stand where you will, and of every 10 men that pass by, nine and three quarters are covetous. When the uplander wondered to see a white Crow, the Fen-man answered, In our country we wonder to see any black ones. It is no marvel to see one covetuos, it is marvel to see one not covetous. *Boasters;* a great rabble. Some boast their portion, others their proportion: rather than want matter of ostentation, they will boast their vices: as if one should •rathroud of his scabbes, or make a scarfe of his halter. *Proud;* an universal disease: •e pich display it in their wearing, the poor in their swearing. I will not tell you, that this Idol goes in strange and fantastical dress: that is indeed an inseparable sign, yet but one, you shall have her sit as pertly under a broad Felt pulled down to the eyes, as upon a Bever: and find her as soon in a little *Geneva*-set, as in a great Spanish Ruffe.

Blasphemers: men have sworn themselves hoarce with oaths.*There is a Word that is clothed about with death;* and that Word is too frequent in the jaws of men, till the fearful Name of God be made as vile as common air. *Disobedient to parents:* This is so arrogated to the young,

and so tolerated by the old, that for this cause God shortens their days, and sets parents a weeping for the loss of their children's bodies, that regarded not the loss of their souls. *Vnthankfull:* this vice hath usurped a propriety of that, which is only borrowed: customary fruition hath made men scarce think themselves beholden to God. Otherwise, why do not rich men aboun• in praises, as God hath made them abound in riches? Perhaps they do not think their riches came in God's name, and therefore cannot with a good conscience thank him for them. *Vnholy,* or profane: God hath made all us, and all ours: he reserves but the Tenth of our goods, and the Seventh of our time, but *Totum hominis,* our whole selves. We are his*Peculiar:* now shall we make that virgin common, prostituted to every base Gypsee, pride, lust, avarice; which the Lord hath redeemed and required holy and peculiar to himself?

Without natural affection: when men willfully transgress against Grace, God suffers them to sin even against nature. They that have lost the love of their Father, shall lose the love of their children. It is just, that for being false to their best Friend in heaven, they should neglect their friends on earth, and be neglected of both. *Truce breakers:* There is a faith that knits us in a covenant with God, and a faithfulness that ties us in a covenant with man. We are *Foedi-fragi* in both: have broke the vow made in our Baptism, and are so full of levity, that there is more credit given to the print of our seals, than to the faith of our souls. If any Nation break truce with us, who wonders when we have broken truce with God? *False accusers:* This was wont to be the Devils office only; but now as if men grudged Satan the honor of calumniation, they monopolize it into their own hands. The Make-bate runs from house to house, and carries the burning coals of contention, till he sets them all a-flame, and then warms his own fingers at the fire. *Incontinent:* The Devil hopes that this vice in the next age will be held a virtue; for it is gotten already out of the dis-reputation of a sin. Drunken-houses and Brothels v•• for number, and it is thought the Stews will get it. *Vrbs est jam tota Lupanar. Fi•••* The violences of former times were courtesies to ours. Then it was a friendly imposition, you shall stay and eat with me: now it is a friendly enforcement, you shall stay and drink with me: and if there be any failing in the quantity, they are as *Fier•* as Tigers. *Despisers of those that are good.* It is the honest man's commendation, to*contemn a vile person, but to honor them that fear the Lord.* And *David's delig•* was *in the Saints, and such as excel in virtue: To honor virtue:* To honor virtue in rags, and to loath vice though in a Robe of State. But now let in the Ies••*Ibis Homere for as:* They like him worse, that goes about to make them better. *Tr•ters:* Who because they cannot warp a Princes Justice to their own humors, will strike at that sacred blood. If the former world had any actours to do it, this world hath more, even Patrons to defend it. *Headie.* That whereas God hath made man's reason to go foremost, his hand after it: these do first, and think afterwards; and then beat their wits to make good, what their wills hath made necessary. *High-minded:* That are like chimneyes; they overlook all the house, yet are the foulest part of it. They think that neither God nor man knows their worth, not rewards them to their merits. *Lovers of pleasures more than lovers of God.* After the long Catalogue of particulars, as if the Apostle were weary of the enumeration; it gives you this, the sum of all profaneness. God did form them, pleasures deforme them: God would save them, pleasures would destroy them: they are m•••• men to love pleasures more than God.

Thus I have shown you some representation of these evil times; the works of the *old world,* the works of the *old man.* They are old in your practice, old in •our remembrance; O that so old, that they were dead in your performance. *Novus •uus, novus animus:* let me tell you of a new lesson; indeed more truly old than the o•er. For goodness was before sin, truth ancienter than falsehood. But new to your •llish, new to your apprehension, new to your approbation, new to your practice. *Whatsoeverthings are true,* that do not savor of hypocrisy: *honest,* not of vanity: *•st,* not of iniquity: *pure,* not of obliquitie: *lovely,* not deformity: *of a good report,*•ot of infamy: *if virtue* hath given them worth and weight: and *praise,* an orna•ent of grace and beauty: *receive, hear, learn, think, do these things, and the God* 〈◊〉 *peace shall be with you.*

Such is the fearful estate of the world by reason of sin! O that we might see 〈◊〉 end of these things, before we see an end of all things!*Help Lord, for the godly •ile among the children of men.* When ungodliness so reigns, that piety is almost •uite lost, it is high time to cry, *Help Lord:* and indeed, *Quid jam nisi vota super••t?* O may the virtue of that blood, which is able to buy off all our sins; mor••fie sin in us, and purge sin from us: that our remaining days may be spent in a due •reparation for our great Audit, at the second appearing of JESUS CHRIST. *Amen.*

Bringing in the flood upon the world of the ungodly.] The eyes of all things ••oke up unto thee, O Lord: not only expecting their conservation by thy provi•ence, but also attending thy direction for their obedience. The winds from their •ves, the rain from their bottles, the waters from their channels all answer the Lord, as the Israelites did *Joshua:All that thou commandest us, we will do: and •hither soever thou sendest us, we will go.* We are ready to be charged, what shall we do? He saith, clouds pour down, seas break loose, smite the world, drown 〈◊〉. Loe, how they concur in their ready execution, and unite their forces to an •niversall flood. The points I insist upon, are three: How this deluge was caused, •ow far it prevailed, how long it continued; with some useful observations de•ived from them.

First, how it was caused: It was a work of Almighty power, which also used •he concurrence of some natural means.*All the fountains of the great deep were •oken up, and the windows of heaven were opened.* The Hebrews have called *foun•nes Gnaiim,* which signifieth an eye: eyes being like fountains to destill tears. This eruption of the great *Deepe,* was not the Tartarean waters about the center of •he earth: they could not surge so high. But either the Sea, which some think to •e higher than the earth, and restrained only by God's providence from overflow•ng it.*Hitherto shalt thou come, but no futher: and here shall thy proud waves be stay•d.* In nature it is acknowledged, that the place of waters is above the earth: there•ore *Aristotle* calls it a strange thing, *Vt levius sit graviore inferius.* Indeed the wa•ers were created higher, but depressed by God's command. At first thou didst *Cover the earth with the deep,* as with a garment, and the *waters stood above the moun•aines.* But at thy rebuke they *fled,* at the voice of thy thunder they hasted away. They go up by the mountains, and down by the valleys, *unto the place which thou •ast founded for them.* Thou hast set a bound which they shall not pass over, *nor •ne again to cover the earth.* The sand is this bound by*a perpetual decree:* though •hey toss, and roar, they shall not prevail. And it is fondly imagined, that the ••a is now higher

than the earth.*They that go down to the sea in ships, Down,*•herefore not higher.*Thou hast founded the earth upon the seas, and established it up• the floods. Super maria,* upon the seas, therefore not under them: and so founded, •ot so only forced.*He stretcheth out the earth above the waters;* therefore not the water above the earth.*All the rivers run into the sea:* but the natural course of the waters is downward. But how then find we springs in the tops of mountains? •ot by miracles, but natural: God so disposing them to exercise their natural motions. Not that they come of some vaporous sweat or distillation of the earth; for then they could not so vehemently boil up. Nor by the transcendent height of the sea; as a spring rising in a hill, and conveyed in pipes, will force the ascent to the same height it bears at the fountain. But the sea doth so violently rush into those receptacles of the earth, which she finds hollow, that it forceth springs even upon mountains. Most interpreters by this *Deepe,* understand the deep heads and springs of waters within the earth, which were opened and enlarged to this inundation: those *Exod.* 20.4. *Waters under the earth,* the rivers and deep gulf gushing forth.

The windows of Heaven.] This signifies not an eruption of any waters in the Crystal heavens, as they call that above the starry sky. Some have conceived waters to be above the firmament to mitigate the heat of the stars But. 1. the waters are an heavy substance, and should be kept there against nature. 2. If these waters had come from thence, there must have been a dissolution of the starry heaven. 3. The watery heaven should then be a vacant place. 4. The celestial bodies have no need to be refrigerated: for they are of no fiery and elemental nature, they admit no qualities: the Sun it self not being hot *formaliter, sed effective.* But it is objected;*Ye waters that be above the heavens:* By heaven is understood there the lower region of the air. So it is said,*The Lord thundered in the heavens, hailestones and coals of fire:* but thunder, lightning, and hail, come not properly from heaven, but from the air. There be three heavens; *A••um;* so we called the *fowls of heaven,* that is, of the air; *Sydereum,* so the Firmament is called Heaven; *Empyreum,* the fiery heaven; so called, not for the he•, but for the glory. If the air be so comfortable, that is but lightened with the Son, what is the heaven, where the Sun it self is? If that be so refulgent, how glorious is the heaven where God himself dwells!

This *opening of the windows,* is the breaking of the clouds, wherein the waters are contained.*He bindeth up the waters in his thick clouds, and the cloud is not* ⟨◊⟩ *under them.* Here he unbound those vessels, and made vents for the rain like windows. *Seneca* writing of the general deluge, which he thinks not past but to come, gives these reasons. 1. The swelling and over flowing of the seas. 2. The earth itself putrifying and resolving into waters. 3. The conjunction of celestial bodies: as the world shall be drowned, saith he, when such stars concur in *Cancer:* so ⟨◊⟩ shall be burned when the same company mere in *Capricorne.* But indeed, these seem to be true causes. 1. The issuing forth of waters from the earth. 2. The violent eruption of the seas. 3. The continual rain from the clouds. 4. Which were increased by the liquefaction and distilling of the air into water.

But the Principal Agent here was the Lord.*I will cause it to rain upon the earth.* It was his •peciall work, by the ministry of Angels, after no ordinary manner. There was no fatal

necessity in it: for seeing God created the world in such wisdom and order, that one part should concur to the preservation, not to the destruction of another: it is vainly imputed to the constellation of the stars. For they can have no general operation over all the earth, but only in that place where• their influence worketh.

The Instruction we collect is this; that all God's creatures are at his beck: 〈◊〉 the greatest Lions on earth, Whales in the sea, devils in hell. What is greater that the heaven? Yet this ever-wheeling body shall suspend his swift diurnall motion, 〈◊〉 his command, to do service to his servants;*Sun stand thou still in Gibeon, and that Moon in the valley of Aialon.* The Sun cometh forth as a Bridegroom out of his chamber, and rejoiceth as a strong man to run a race. Yet to confirmed the faith of *Hezekiah,* he shall fly back as a coward,*ten degrees* at once in the dial of *Ahaz.* What is more huge, firm, and unfit to be dealt withal, than the earth? yet he makes it tremble, and open the jaws to devour his enemies; if *he touch the bu••, they smoke for it.* The Whale wallows up and down the sea like a mountain, yet was he tamed to become the Prophets chariot, and bring him to land. The fa••shed Lions forbear *Daniel,* they dare not touch the dish which God had reserved •or himself. And for *Jonah,* how he should lie in the bowels of that *Leviathan*•ree days, not concocted and stifled, is no wonder to them that contemplate the •ower of God. The belly of the fish could not be hotter to the Prophet, than the •ty Fornace was to the three Servants; neither is it more, to bring a living man •fter three days from a fish, than to raise a dead man after four days from •he grave.

The Angels are of a powerful nature: yet the good are made ministering spirits •or the heirs of salvation: the bad God tyes in chains and mussles their malicious •orces. Those that had prepared themselves to*slay the third part of men,* were *•ound up in the great River Euphrates,* till he loose them. He needs not the Postes of *Persia,* which *Haman* used; nor the Dromedaries of Egypt, to signify his will; but 〈◊〉 *Word runneth very swiftly.* The day is his, and the night is his; the open place •nd the secret; the very wings of the wind shall carry his Precepts. *Ion.* 1. The sea •nd a charge for the Prophet, as the Prophet had a charge for *Nineveh.* God said •o the one, *Arise and go,* and he went not: he speaks to the other, *Arise and go,* and 〈◊〉 went; fulfilling the Makers command with all diligence. Thus all creatures have •mes and legs, when God bids them go; spirit and life is put into them, activity •o use them, wisdom to direct them, when they should punish. The Mariners •ere trying a chain of delays, with a number of shifts, desirous to save or reprieve •he guilty: but in vain they labor to evade the Council of God. While the men •re in advise, the winds and seas are in action: the men are backward, the other go •orward with their service: the men lose time, the other admit no dilation.

It is the Lord of Hosts to whom all these obey:*Fire and hail, snow and va•our, stormy wind and tempest, fulfilling his Word.* There is no *Neptune,* Admiral of •he Seas, nor *Aeolus* Master of the winds, nor *Mars* General of the wars, nor *Iu•iter* King of thunders; but only the Lord. Who divided and diverted Jordan? •his retrogresse was no ordinary thing: we might well say,*What ailest thee, O Ior•an, that thou wast driven back?* Many being crossed by the creatures, fall to bla•pheming them: but let us reprove them, as the Prophet did *Sennacherib;Whom •ast thou blasphemed? and against whom hast thou exalted thyself? even against the Holy One of Israel.* Whom

are you angry withal? Do the rain and waters di•please you? Alas, they are servants, if their Master bid smite, they must not for•ear. They may say truly, What *Rabshakeh* usurped; *Are we come without the Lord?* he said, Go and chastise them. Thus was it in this Deluge; the *Lord brought •he Flood.The waters saw thee, O God, the waters saw thee,* they heard thy voice, •nd came streaming out of their cells. We are placed on the earth, as in the midst •etwixt swallowing pits; the waters of the sea below us, and the waters of the •rmament above us, if the one were not kept down, and the other held up, by the •ower of God, they would drown us every moment. But if it be easy for Him, to •lter the course of Nature for the destruction of his enemies: he can with more ease •eepe the course of Nature for the preservation of his friends.

The next circumstance is, How far it prevailed. This was even to the over•helming of the whole earth; that not the tallest Cedars, nor loftiest buildings, nor highest mountains could appear: even *fifteen cubits upwards.* Some moun•aines are said to be of an exceeding height; therefore cavillers find impossibility in •hese natural causes, for the waters to transcend them fifteen cubits. So neither the •apings of the sea, nor the sluices of the earth, nor the Cataracts of heaven, with the •elpe of all those Signs which they call *Aquatilia;* as *Cancer, Pisces, Pleiades, Orion;*•nd among the Planets, *Venus* and *Luna,* could do it. We need not here answer, •hat the superior and inferior waters did meet together: as the Mists, which are waters above; and the Springs, which are waters below; meet often on the tops of •ountaines. But what need arguments from natural causes, when every believer of •he Scriptures perceives here the supernatural finger of God? So he commanded, so the creatures obeyed, and so the wicked were destroyed. From hence we may collect four meditations.

1 That no power of man is able to withstand the will of God: it must be accomplished, though an whole world perish. It shall stand firmer than the Firmament;*Whatsoever the Lord pleased, that did he in heaven, in earth, in the seas, and all deep places.* What can a Fly do against abulwark? or man against God? unless he could fee and corrupt the heavens, with all that therein is; the earth and sea, with all that therein is there is no rescuing of that which the Lord will smite. This the damned prove in he•• by woeful experience: always willing what is and shall be ever absent: and always nilling what is and shall be ever present.*In aeternum non obtinebit quod vult, & in •te•num sustinebit quod non vult.The men rowed hard,* to deliver the Prophet; *but the s•• was tempestuous against them.* Man roweth, and God bloweth; there be arms for the one, winds for the other; which is likelyest to prevail? How much, against how little! The Ocean with his fury, against one wooden Vessel: great waves against small strokes. Such are all devices and endeavors against the Lord. *Oenus tor•••,* in the proverb: *Oenus* weaves a rope, and an Ass stands by and bites it off.

How impossible will it be for the wicked to stand in the day of Judgment? If all the sinners on the earth, with all the devils in hell, oppose the Judge; it is less th•• for one unarmed man to set upon a legion of well appointed soldiers. There is no fortification against, no evasion from the Lord. Fugitive *Jonah* gotten to *I•ph•,* and thence to sea, might think all safe: but loe, presently a pursuivant is dispatched fro• heaven to attach him: Vengeance is ship'd in a Whirle-wind, and sails aloft in the air to overtake him. If a still spirit cannot charm sinners,

God hath a turbule•• spirit, which is *Severior Magister,* to enforce them. There be spirits that are created for vengeance, which in their fury lay on sore strokes, to appease the wrath of him that made them. If they deny appearance in his Court of Justice, there be P•rsuivants enow to fetch them in: his Writ of Attachment must be served. There is no dealing with God, but by Prayers and Peace-offerings. How vain were their shifts in this deluge: could they have laid mountain on mountain, and upon the to• of all erected a Tower higher than Babel was ever meant: yet*He that sitteth in the heavens would laugh, the Lord would have them in dirision:* and smiling at their folly make an end of their ruin.

2 That strange sins meet with strange punishments. The monstrous and Giantly sins of those monstrous Giants we have heard: they were wonderful, yet the plague is of no less wonder. A continued rain of forty days, a prevailing Deluge of fifteen cubits; this was without example before it, nor shall any m••ch be after it, but the Deluge of fire at the last. Sodom was guilty of a strange and unnatural sin, therefore destroyed with a strange and untranaturall plague; hell• out of heaven. *Nadab* offers strange fire, and suffers strange fire. *Cain* committed a strange murder, in killing his brother, the fourth part of the world; and stran•• was his punishment, to be a runagate in his own Land; till he finds that he kille• himself more than his brother. O how bitter is the end of sin, yea, without ⟨◊⟩ bitter! *Jonah* admitted a wonderful neglect, the chastisement comes little short of wonder. Pursued by a Tempest, discovered by a lot, condemned by himself, thrown over-board by his friends, wrapped in weeds, in the bottom of a dep••, devoured by a Whall; without light, without food, without company, without comfort: drowned, and not drowned, devoured, but not digested; alive, and yet as dead: so terrified in conscience as if a reprobate, his soul in a swoon, his like a• the last cast, the gasps and pangs of death upon him, the very throbs of desperation oppugning him, that his hope of eternal life was in his sense exiled: here was a punishment to the admiration of all the world.

The monstrous sin of this Land, Drunkenness, (and we may so call it, for it turns men into monsters) is answered by as strange a punishment. What living man ever saw such a Summer? All eyes behold, all tongues confess, that it hath ⟨◊⟩ strange weather for the season. But their hearts consider not, how strange the sin is that procured it, *Act.* 11.28. There was an universal *dearth,* and it came to pass *in the days of Claudius Caesar.* The worlds Emperor bred the worlds estate. The vices of Princes infect the people, that *Qualis Rex, talis grex.* This *Claudius* was an insatiate drinker: his own mother called him a monster, a work of nature begun, not finished. No marvel if dearth comes in the days of *Claudius:* if God deny fruits to a drunken generation. We may justly fear a famine, and expect (not as CHRIST said, *The harvest is great, and the laborers are few;* but) that the harvest should be small, and the laborers many. If the Lord thus forbear to smite us, it is not *propter paenitentiae nostrae meritum,* but *misericordiae suae beneplacitum.* Howsoever, let us abhor the sin, whereupon follow so many mischiefs. As murder and outrage; *Violentia in vinolentia.* Poverty; the children come to weep for bread, because their prodigal fathers have drunk it. Scandals; the honors of the noble are traduced, while the drunkard sits like a *Caesar,* taxing all the world. Blasphemies; for such are the graces that come by the inspiration of the pot. Impudent demeanors; for sumptuous potations inflame presumptuous actions. Uncleanness; *Ebrietas*

castitatis naufragium: Bacchus is but a Pandar to *Venus.* Discovery of secrets: *Noah* being drunken revealed those secrets that lay hid 600 years. Wicked fellowships: for such a trick or quality of insatiate drinking, the devil himself was once called *Robin Good-fellow.* There was a street in Rome called *Vicus sobrius,* the sober street; because there was never a drinking house in it: find such a street in London, and Chronicle it. I have no thought of invecture against the creature: drink wine *ad mensam, sed ad mensuram.* Only let me tell you of better wine out of God's own Celler, *Cant.* 2.5. There be inebriated, *Psal.* 36.8. *O faelix & paucis nota voluptas!* CHRIST hath begun to us, let us pledge him, *Psal.* 116.13. a health indeed:*A saving health unto all Nations.*

3 God's favor and anger changeth the use of the creatures. The rain from above, and the fountains below, are things we cannot lack: yet did his wrath make these the instruments of the worlds desolation. He can turn principal helps to principal plagues. The wind is a fan to purge the air, as the lungs lie by the heart to do it good: it is the only means of sailing; yet how often hath it brought the vessel to ruin? Children, the dearest jewels of love, the living pictures of their parents; are often made their heaviest scourges. The wife, one half of man's self, the best of temporal blessings, becomes not seldom the fearefullest Cross. The Quails, so dainty flesh, were Israel's rats-bane: and the children of the Prophets died by a bitter herb in the pot ordained for their sustenance. Fire, so unspareable an element, consumeth a whole City in God's anger. The earth that firmly supports us, hath swallowed the wicked; the bread that nourisheth, choked them. All which should make us fearful of offending, lest our comforts become our corrosives; the delight of our eyes, our eye-sores: our *tables a snare,* and that which should have been for our wealth,*an occasion of falling.* God's displeasure upon our sin, is able to turn nature upside down, that like *Sennacherib,* we become the spoil of own bowels.

There is no confidence to be put in worldly things: for if the earth it self be destroyed, what shall become of the temporalities it beareth? The foundation being ruined, the building cannot stand. What became of all that gold and silver, which in hoards and heaps the covetous had gathered? what became of their houses so stately and sumptuous? What, of the curious guardens, delightful arbors, the spacious bounds of oppression extorted from the poor? who was the richest man, when all found one swallowing grave? The trees grow different in the forest; some greater, some straiter, some broader, some taller, some younger, some older, some fruitfuller, some doated. But when they are hewn down by the axe, and cast into the fire who can distinguish them by their ashes: and say, this was an Oke, that a Cedar, the other a poplar? So in death and dust, who can say, this was the skull of a King, that of a Lawyer, this of a Client; that of a polititian, this of a fool; that of an officer, this of a beggar? *Dives es, sed multum debts.* Such a one is rich, but he owes much: tarry till he hath paid all his debts, what is he then? As a man that hath his house of Cedar, but owes for his fine and rent. Worldly riches are like the rivers in *Job.* In winter there is water enough in them, when there is no need of it. In summer, when we expect it, and should use it to quench our thirst, they are dry.

The Devil, like the Pope, forgeth a donation.*All is delivered unto me,* all is mine. But question him like a thief at the bar; how is it thine? *Delivered to me:* but by whom? Nay, by whom he cannot tell, the time he remembers not, the place he hath forgotten: as much to say, as they are none of his.*Riches make themselves wings, and fly away as an Eagle toward heaven.* All riches have wings, and f•ie away: the evil gotten, like *Noah's Raven,* come back no more: the good and well gotten, like *Noah's Dove,* return with an olive branch of peace. They are called *Riches of this world;* would you have them go out of the world, and follow you past the grave? The dog will go with you so long as you go with his master; but if you leave him, he will leave you. They are seldom profitable, often perticious, always dangerous. All those be good arguments, which are from the proper cause to the proper effect: yet they may fail by the intervention of a miracle. It is proper unto fire to burn, yet that vehement fire did not burn the three servants of God. It is proper to the sea to drown those that be cast into it, yet it did not drown• the Prophet in the very depth of it. It is proper to the Sun to move, yet it stood still at the prayer of *Joshua.* Proper for it to go from East to West, yet for *Hez•kiahs* confirmation, it went from West to East. This was proper to them, and that they did not produce such effects, it was by miracle. So it is proper to worldly riches to ensnare souls; If they do not, it is by miracle. *Adoratores seculi, adulatores diaboli:* they that worship the world, will flatter the devil.

Let this teach us to contemn the world, which we are sure shall be destroyed. Indeed, we may desire temporal things, according to our condition and requisite measure: but still with the Saints estimation of them, that*Threw them down at the Apostles feet. Calcandumque docent, dum ponunt gressibus aurum.* Saint *Peter forsook all,* yet the Pope in his rightengrosseth all. The Rabbins say, that *Moses* being a child, had *Pharaohs* Crown given him to play withal, and he cast it down to the ground, and kicked it about. As it were a sign of his future vilipending temporal things, that he should*Esteem the reproach of Christ, greater riches then the treasures in Egypt.* CHRIST'S counsel is, *Sell all that thou hast, and give to the poor:* sell it, or if no man will buy it, give it: or if no man will take it, leave it: it is not worth thy keeping, especially not worth thy carking: do thou part from it, rather than it should part thee from Christ. He that impoverisheth his soul, to enrich his body; is more mad than he that kills his horse to loose his money, at a race. But alas;*How •re the things of Esau searched for;* the things of this world sought after! by oppression, fraud, Usury; as if this were the only end of getting, to have. But when a•• the poor members of Christ are clothed and filled, then put they money to the bank. Howsoever the covetous for one scruple of gold, will make no scruple of conscience: yet let us love temporal things, as poor people beg; *for God's sake.* Thus in the destruction of the world by fire, as it was once by water; when the wicked shall loose all, we shall loose nothing: because we reserve what we had, the favor of God, the kingdom of heaven, and the glorious riches laid up for us in Jesus Christ.

The last circumstance is, how long this flood continued. The exact time hath much pusled Interpreters: I will not perplex you with it. Only the plain Text saith thus; It rained forty days, the waters prevailed a 150 days, then they began to abate, but so slowly, that it was the Tenth month before the very tops of the mountains did appear. In all, the continuance seemeth to be upon a full year. Divines observe, that it began then the Spring, the *Second*

month, which answereth to our *May.* 1. The world is then supposed to have taken the beginning: the plants then sprowting, beasts engendering, the ground aptest for tilling. Now that this was the time of the overflowing appears because from the creation to the flood, are reckoned just 1656 even years. 2. The first month being *Nisan,* which answereth to part of our *March,* part of *April;* and this being the second; proves clearly that it fell out in the spring. Howsoever this reckoning was discontinued in *Egypt,* (for the Egyptians began their year from the month *Ptho,* which answers to our *September*) yet *Moses* here makes no new institution, but reneweth the old account. 3. That this flood might not be imputed to any natural causes, but only to God's power: the waters increasing in summer, which is a time for drought: and decreasing in Winter, when naturally they do swell and rise. 4. That it might be more grief to the wicked, to perish in the midst of their pleasure, and abundance:*eating and drinking,* making marriages, and merriments: they were taken away in the height of their jollity. At this time the flood ceased; for in the eleventh month after the flood, the Dove brought an Olive leaf, the sign of the spring. And at the coming forth of the Ark they presently began to multiply: now the aptest season for ingendring is the spring, especially for fowls. Besides, if it had not then been a growing time, herbs and plants putting forth; where had been food for their sustentation.

Thus long it continued; at last in the midst of wrath God remembers mercy: and as he corrected with his*Rod* of affliction, so he upholdeth with his *st•ffe* of consolation. As in the Ark he kept some seed alive to replenish the earth, when the rest perished: so he ceased the deluge, and at last delivered them out.*God remembered Noah, and every living thing:* he remembered the very beast.*O Lord, thou preservest man and beast. Xenocrates* an heathen Philosopher is commended for his pitiful heart, who succoured in his bosom a poor sparrow, that being pursued by a hawk came flying to him; and afterward let her go saying, *Se supplicem non prodidisse;* that he had not betrayed his poor supplyant.

Thus God sustained *Noah* and the rest for his sake, in a dark place, a whole year; being even then his light and comfort.*Unto the upright there ariseth light in darkness:* a light shined to *Peter,* when he lay bound at mid-night. Indeed what darkness can there be, where the *Father of lights* shineth? now he delivers them again to their long desired air, and causeth his Sun to send forth comfortable beams upon them. It was time for a renovation to succeed this destruction: to have continued this inundation long, had been to punish *Noah* who was righteous. After forty days therefore the heavens clear up, after 150 days the waters sink down. How soon is God weary of punishing, that is never weary of blessing! The Ark though it were *Noah's* fort against the waters, yet was it also his prison: he was safe in it, but pent up. Now therefore the LORD that gave him life by it, thinks it time to give him liberty out of it. The Justice of God is satisfied, the wicked punished, the waters diminished, the creatures delivered, the world again revived. After so long a storm there comes a calm: that he, who for his judgments ought to be feared, might also for his mercy be magnified. This world is as strait a prison in regard of heaven, as the Ark was in respect of the world: and our preservation is as wonderful, if we could see it. Desire we therefore (in fear and faith) that day; that as they went out of the Ark into the world, so we may go out of the world into that blessed Kingdom of JESUS CHRIST.

And saved Noah the eight person, a preacher of righteousness. What a wonder of mercy was this? one poor family called out of a whole world: eight grains of corn fanned from a whole barn full of chaff: eight lilies growing amongst a whole forest of thorns. For these few, was the earth still preserved under the wa•ers, and all kinds of creatures upon the waters: which otherwise, had all perished. Still the world stands for the Elects sake, for whom it was made and preserved: else the last fire should consume that, which the former water could not purify.

Here, first, let us consider the Person saved, *Noah;* and Him both by his condition, that he was *a Preacher:* and by his conversation, which was in *Righteousness:* for in that Center both his doctrine and practice met; both verbally and actually he preached. He was ordained into this Ministry by the Lord: and as his whole l•fe was an actual Sermon, that taught obedience by precedent: so he continually incited the people to repentance, and forewarned them of the threatened vengeance. The observations are manifold.

1 That *Noah* had his calling immediately from God; whereas we are mediately ordained by the imposition of hands; which is a most reverend symbol in the Church. For*no man taketh this honor to himself uncalled.* Christ is said to be a *Priest after the order of Melchizedek:* but we have Priests without any order at all; refusing to be ordered; What warrant have they, that they are sent? I know, there be different sorts and places: as Bishop *Jewel,* or the Jewel of Bishops observes; All have *Idem Ministerium,* though *Diversam Potestatem.* A Bishop and an Archbishop differ not *in Potestate Ordinis, sed in Potestate Regiminis.* Nor doth a Bishop differ from a Minister; *Quoad potentiam Sacerdotii, sed quoad potentiam Iurisdictionis.* Indeed the Apostles, as they were immediately sent by Christ, so it was their prerogati•e royal, ministerially to give the Holy Ghost by imposition of hands; which Power died with them. Yet still *Ministerium est indelebilis character:* and the Bishop may suspend from execution of his Office, but not put him out of the Ministry, who• God hath put in. CHRIST *breathed on them,* and said; *Receive ye the Holy Ghost.* The furniture and provision for the Ministers, is the HOLY GHOST. We hear in every place *vocem Serpentis,* the hissing of the old Serpent: let the world hear from us *Gemitum Turturis,* the groaning of that *Turtle,* the Spirit of GOD.

2 That the Lord honored *Noah* in conferring this office upon him. When he made him a *Preacher,* he gave him this dignity, that he should be saved himself, and all those whom his Ministry converted: that he might say,*Here am I, and the children that God hath given me.* I will but transiently touch at the honor due to *Preachers.*

Certainly, a Ministers life is full of honor here and hereafter too: so it is full of danger here and hereafter too. *Vnicuique in sua art credendum & cedendum:* We believe Physicians, when they give us prescripts: we believe Lawyers, whe• they give us counsel: we believe even Carpenters, in their Rules: we believe not Divines, though they bring nothing of their own Invention: but may say of their Sermon, as *Jacob* did of his Venison,*The Lord hath brought it to our hand:* So down and eat, that *your souls may bless us,* yea, bless God for us. Yet is every brain full of distraction about us, every mouth full of detraction against us, every hand full of retraction from us.

Men are so sick of Preaching, that not the best and most honest Divine c•• scape malignant tongues: and rather than the ungodly will be saved, their very exceptions against the Preachers, shall be their color for going on in the ways of hell. Men suck their milk, like Mules; and then kick them with their he••s. *Cominaeus* says, he that would be a Kings Favorite, must not have an hard name; that so he may easily be remembered when preferments are a dealing. It seem•s that Preachers have hard names, for few remember them, in the point of honor or benefit. The world regards them, as poor folks do their children: they would be loath to have anymore, because they are troubled to maintain them they have. In *Jereboam's* time, the lowest of the people were made Priests, and now Priests are made the lowest of the people. A Lay-man, like a Mathematical line, runs on *ad infinitum:* only the Preacher is bound to his Competencie; thus much, and no more. Never let him be rich, lest he be too bold, and tell us home of our faults. If he stoop not at the Pulpit-door, to take measure of the people's feet, let him fast when he comes down; they will soon shorten his commons. Therefore, the Gentry to the Court, and the Country to the Cart, and the University is universally despised. We ask not Secular honors, and eminent places: the Minister, like the *Fig-tree,* will not*lose his sweetness to be preferred over the trees.* Only, find we honor in your consciences: we are ambitious of no preferment, but to be instruments of your salvation.*For what else is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of Jesus Christ at his coming? Yes, ye are our joy and glory.*

3 That *Noah* faithfully executed this Calling, and continued *Preaching* an hundred years. In all which space, he declared to men the future Judgments of God, reproved their iniquities, persuaded them to repentance, and upon their amendment of life, prophetically assured them of mercy and forgiveness. And this he performed, not only by verbal, but by actual preaching: the very building of the Ark daily *preached* to the world. So that both in his doctrinal instructions, and exemplary life, he was a *Preacher of Righteousness.* Such is a Ministers office; 〈 in non-Latin alphabet 〉 , and 〈 in non-Latin alphabet 〉 : as they deliver their Sermons, with what brevity they can, and with what fidelity they ought: so to order their conversation, that their society may delight the good, and their very absence convince the lewd. CHRIST gave *Peter* a three-fold charge of *Feeding:* and those three kinds are distinguished into Precept, Pattern, and Beneficence. We do *Pascere verbo,* we should *Pascere Exemplo,* we are not able *Pascere Subsidio.* We are fain to *eat our own bread,* and *wear our own apparel,* only we desire to *live with you:* we spend our own means, only let us *Preach* to you.

What *Solon* told *Croesus,* Of one of the happiest men living; *Pauper & justus, in tuguriolo,* &c. *sic mortuus:* Is true of the *Preacher;* no notice taken of him. They are truly called *Ministers* or Servants; not only CHRIST'S servants, but even yours for CHRIST'S sake. One of their titles is *Diaco•os,* a Minister of speedy labor: as a Page runs by his Lord, or as *Elijah* girded up himself and ran by *Ahab;* like *Ahimaaz,* so fast that you cannot see him for the dust. He is indeed a Minister, for he doth not work for himself, but for another. But as he is a Servant, so he hath some special place in the house among the servants of God.*A faithful and wise Steward, whom his* LORD *maketh Ruler over his household, to give them their portion of meat in due season.* He is a servant, but none of the inferior; a *Steward.* He hath a petty dominion over the rest of the

family, his Lord hath made him a *Ruler.* This is for his Dignity: Now for his Duty. First, he must give *meat to all the servants;* young and old, rich and poor, weak and strong. Secondly, *In due season,* that is, when their •ppetites call for it: yea, he must not evermore stay till they desire it. Thirdly, *Pro•rtis manibus,* he must do it with his own hands: he is but a Deputy, and therefore must not always do it by a Deputy. Yet the Lord doth, and the people must, all•ow him some vacation. He is an ill fisher, that never mends his net, a bad mower, •hat never whets his sithe. Yet such is the madness of the multitude, that they think •is body to be of iron, and his spirit of Angelical nature; that he can *preach* as easi•y and often as they would have him. And are in an hot anger, with *Saul,* who because *David* would not come at him, lying *sick;Bring him,* saith he, *to me in the •ed, that I may slay him.* Such is their pity to the Minister; Bring him, though he ye sick on his bed; spare him not, though his heat and heart be spent. Yea, would 〈◊〉 please God that our lives were made such a sacrifice, so they might be instruments •f his glory, and your salvation

4 That he had not such happy success of his *Preaching,* as his own, soul de•ired, and he might in reason have expected. A man may be lawfully called by God •nd his Church, and yet not turn many souls. Let him never so plainly denounce the Judgment of God against sinners, tell them that the Ark was made to preserve believers, when all out of it should be drowned: though he wrought that with his hand, which he taught with his tongue; yet still they believed not. Appears it not strange, that in an hundred and twenty years he should not convert one: not only of the wicked race, but not one of the righteous seed? O, it is the Lord only that speaks to the conscience! He is that flexanimous *Preacher,* whose Pulpit is in heaven. Christ is the Physician, we are the Apothecaries: and as we do not put into the compound one dram more than his prescript and allowance: so we cannot c••• one soul, but He must do it.*He is the Author of eternal salvation to all that •hey him.* We have no power of ourselves, to move an heart: *Non omnis qui dicta ••da, & audita credit, continuo illa faciendo obtemperat:* God makes a Minister to have more sorrow in bringing forth a Christian unto the world to come; than a woman hath in her travel of bringing forth a child into this world.*My little children, of whom I travail in birth again, till Christ be formed in you.* Who can express the throbs and throws he endures? they are only known to the anguish of his own sensible heart. Yet after all pains, he is glad at last that the child of grace is borne: this so sweetens all, that he forgets his sorrow. Thus like *Jacob,* he catcheth a may•e, but a *Blessing* withal. But alas! *It isbrought unto the birth, and there is no strength to bring forth.*

If they came to *Noah* while he was building the Ark, and demanded of him, as the Jews did of the Prophet; *Wilt thou not tell us what these things mean?* Loe, the voice of his tongue interpreted the work of his hand, and the work of his hand expounded the voice of his tongue; yet they repented not. When God is pleased to convert, he can do it by the weakest means. For illumination of the mind, he often lights a great lamp of the Sanctuary by a little wex-candle; as he did *Paul* by *Ananias.* And for moving affections, he often by a puff of wind, stirs up the waves of the Ocean-sea. In the meanest book, a deep judgment shall find somewhat it hath not formerly seen; though it see not all it hath formerly found. *Deus non est parvus in parvo:* God is not straitened according to the smallness of the organ. And when he with-holds his contemned grace, *Paul* himself cannot move a soul. I know that nothing is

more discomfortable to a good Minister, than this, yet hath it been the lot of many holy Prophets. This is fearful; when *Preachers* sent for men's salvation, shall become means of their deeper confusion. There is nothing so *humbles* and *abaseth* them as this: but whether *in them that are saved, or* ⟨◊⟩ *them that perish, we are still unto God a sweet savor of Christ.*

It is the measure, not the success, that God looks to: our reward shall be *according to our works,* not according to the fruit of our works. Which is our comfort; though we cannot convert men, yet we have labored their conversion: and *our labor* (how ever fruitless among men)*shall never be in vain with the Lord.* Saint *Paul* doth not say, *Plus profui omnibus, sed plus laboravi omnibus:* Not, I did more good than the rest; but, I took more pains than the rest; *I labored more abundantly than they all.* If we should have no reward but according to the number of the souls we have turned, woe were us! For men's hearts are so yoked with their own willfulness, that they will believe no *Preacher* in the world further th•• their own fancies. But this must not discourage us; it is enough that we *would ha•• cured Babel,* though she *would not be cured:* and*If our Gospel be hid, it is hid to th•• that are lost.* If the Lord should examine us, what soul we have converted, where should we point him?*Charge them that be rich,* &c. It was God's charge to *P••l,* and *Paul's* to *Timothy,* and *Timothies* to the people. Command implies obedience, but we may command and go without. We have the keys, and they do not ru•• upon our hands; but the power is lost in the peopl• hearts. Men have pick-lock•• of their own forging; Presumption and Security: with these they can open heavengates, albeit double-locked by our censures. The Father could have brought o• the *best Robe* himself, or sent his Son into the Wardrobe: but he commands h••servants, *Proferte stolam;Bring forth the Robe, and put it on him.* Wherein he did grace the means, and bring that into credit: the Lord will have his sons beholding to his servants for their glory. It is a bold truth; you shall never wear that *•long garment of honor,* unless it be brought and put on by the Minister. He that can save you without us, will not save you but by us. If our words have lost the power in men, they have lost their right of heaven. But though we cannot save you, yet our desire to do it, shall save us. We give God what we have, he desires no more: this is enough to honor him, and crown us.

This should teach all, with faith and fear to submit themselves to the power of God's word; lest every Sermon become one day a bill of inditement against •hem. There is no dallying with it; if it cannot save, it kills; like fire, what it may not soften, it will harden. This is enough to make the wicked tremble: who have gone away from so many feasts with hungry souls; heard so much, and practiced so little. As every good turn aggravates the unthankful man's plague: so •very good instruction enhanceth the reprobates torment. O now let us redeem the time, hear to learn, learn to do, and do to live forever.

5 Lastly, observe that so long as *Noah* preached, the world was warned. God needed not to have given them any warning of his Judgments, they gave him no warning of their sins, no respite. Yet, that he might approve his mercy even to •hose, upon whom he meant to glorify his Justice; he gives them long warning, that •hey might have space enough of repenting. O how loath is he to strike, that threa•ens so long before he executes! He that takes pleasure in revenge, suddenly surpri•eth his adversary, and apprehends the speediest advantage: but

the Lord is pleased they should be often warned, to show how willing he is to be prevented. God is so •acient, that if sinners were not desperate, they should never smart. He doth first •ummon a parley,*proclaim peace,* hang out his white colors of pity; before the •ed streamers of blood be seen. He useth the commination of hell, as well as the promise of heaven: and both equally commend his goodness. The sharpness of •he one, and sweetness of the other, working together like Oile and Wine; make men wise to salvation. *Nineveh* had not stood, if the Prophet had forborne to say, It shall not stand. The message of their overthrow, overthrew the message: the prophecy fell, and the City fell not, because her fall was prophesied. The denuntiation of death wrought life: the sentence of destruction made a nullity in the sentence. They •eard that their houses should fall; and they forsook not their houses but them•elves: and both themselves and their houses stood.

Thus let us take the warnings of death, and turn them into inspirations of •ife. When it is threatened, we shall die in our sins: let this make us live to righ•eousnesse. If the summons of vengeance shall waken us to repentance, we shall no •ooner change our minds, but God will change his sentence. If a mature and reverent consideration of those fearful judgments, plagues, death, dearth, hell, terrors of conscience, can truly humble us: we shall hear an Angel sing, Grace, mercy, •nd peace, favor and eternal blessedness in heaven to us. God deals not with us, •s one did with *Diogenes;* who first broke his head, and then bad him take heed: •ut he beats his drumme, before he draws his sword. He does not as the Canon, first kill, and then make the report. But admonisheth us*to repent, or else* he will come against us.

There is not a soul among us, but hath been often warned: happy they, that can find this assurance in their souls that they have repented. Let not God continu•lly loose his labor: would we have him do nothing but premonish us? we are •ound to take hold of every caution, to make use of all motions and monitions: he 〈◊〉 not bound to follow us up and down with unregarded solicitings. *Semel monitus*•hold be *Semper munitus.* As*Solomon* to *Shimei,* did not I forbid thee to go o•er *Kidron* on pain of death? so God hath warned us to keep home, confined us to •erusalem, the City of obedience: if we pass the brook *Kedron,* the limits he hath set us, to seek our straggling servants, riches or pleasures, as did *Shimei:* he may justly punish us, and answer all our expostulations; *Did I not give you warning?* This seemed to be the rich man's care in hell, for his brethren on earth; that one might be sent from the dead*to give them warning.* We have warnings every way; LORD, let some of thy admonitions bring us to repentance; let thy commandment work us to amendment: that hearing what thou teachest, fearing what thou threatnest, and believing what thou promisest; we may find thy eternal mercies.

And saved Noah.] God's Judgments are never so universal, but some he spareth. Though Israel be reduced to a *Tenth,* yet God will not loose his Tythe. Though they be as the scattering grapes after the vintage, yet destruction shall lea•• here and there a berry. Though he have *few names in Sardi,* yet he hath some. In every loss that *Job* had, one still escaped to bring him news. *Noah finds grace,* whe• the world found perdition. *Nec enim convenit mortuum mundo, perire cum m••do:* he that was dead to the world, shall not die with the world: as he consented not to their sin, so he partooke not of their punishment. No streams of water shall drown

him, whom the deluge of sin hath not overwhelmed. Now because the Lord hath set him forth as a precedent to aftertimes: that he who will scape as *Noah* did, must be such a one as *Noah* was: let us contemplate his *Righteousness* in these four passages. The warrant of his practice, His faith in this warrant, The perfection of this faith, The issue, event or success of all.

1 The warrant or ground of his obedience, was the word of God.*He ⟨◊⟩ warned of God of things not seen as yet.* This revelation came not by a Prophet, we find none at that time, but *Noah's* self: but either by the ministry of an Angel, o• immediately from the Lord himself.*God said unto Noah, The end of all flesh i• come before me.* Thus doth he single out the righteous, and acquaint them with his own counsels.*Shall I hide from Abraham the thing that I do?* The Sodomit•s lie sucking in the air of security, but *Abraham* knew the nearness of their calamity.*Surely the Lord will do nothing, but he revealeth his secret to his servants the Prophets.* Neither is this the prerogative of the Prophets only; but*The secret of the Lord is with them that fear him, and he will show them his covenant.* We dote on nothing more than secrets; all are sick of an Athenian humor: yet is there no secret which carnal desires affect, worth the knowing. Would we participate that *Secret,* which no affordment of nature, no mystery of art, no Secretary of state, to wit of Man, no cunning of Devil, can find? Let us fear God: this is the key to open those supernall and supernatural secrets, which shall fill the heart with inexpressible, unexhaustible joy. Christ calls us more than *servants;for the ser••• knoweth not what his Lord doth;* even *friends,* because he hath made known to us the things of his Father. God makes all his friends of his Counsel, and communicates all things conducing to their blessedness, as one friend imparts his mind to another.

His secret is with the righteous: the just man shall be ignorant of nothing that concerns his salvation. But in our times there are no such revelations; therefore the state of the Church before Christ, seems to be better than this? No; for albeit GOD do not now reveal particular and personal events: yet the assurance of salvation, the comfort of remission, the very feeling of reconciliation; these he declares to us, which are infinitely sweeter. Why should I enquire,*Lord wh•• shall he do?* it is enough for me to know what shall become of myself. Besides, we are requited in the complete Scriptures, we have the substance of their shadows the performance of their promises. How should this encourage us all to become God's faithful servants: for we serve not such a Lord as is strange and austere to us; one that will not give us a good look, or a fair word. Yea, he is so far from denying us these favors, that he calls us to his holy counsel, makes known to us his secrets, and communicates himself to us by his blessed Spirit.

This is a sweet comfort, if we apply it: especially considering the different e•tate of the wicked; who*seeing, cannot perceive;* and *hearing cannot understand:*•s *Zebul* mistook armies of men for shadows of mountains.*The natural man •eceiveth not the things of the Spirit.* Nature is not here the School-master, but Grace: nor *Athens* the School, but *Jerusalem.* They are*hid to the wise of the •orld, and revealed to babes.* It is revealed to us, that God is our Father, the Church •ur mother, Christ our brother, the Holy Ghost our Comforter, Angels our at•endants, all other creatures our subjects, the whole world our Inn, and heaven •ur everlasting home.

That the joys of the wicked do scarce ever begin; and •hen they do, their end borders on their beginning: one hour sees them both •erry, and miserable. But our pleasures are eternal, millions of years being not 〈◊〉 minute to everlastingness, and this house of the world a mere cottage to heaven. •hese things as God reveals, so we must seek. When the *Shunamite* would needs •oe to the Prophet, her husband questioned her;*Wherefore today? it is neither ••w Moon nor Sabbath.* It seems that at least on those days they consulted the •rophets. O let not us neglect God's clearer revealings in the Gospel nor be •rangers to the business of our own salvation.

2 His faith is this warrant: the things that God revealed, and he believed, were •hese three. First, the great and just wrath of God against the sinful world. This •e sincerely preached, and this they scornfully derided. But as the frantic ••ughes, when the Physician weeps, and knows his end is near: so the wicked con•mne the righteous, yet to them is known their miserable state. 2. That GOD •old save him and his family, and this he believed, not only in the principal ob••ct of faith, his salvation by the *Messias:* but even in the inferior and particular; •is personal deliverance from this inundation. 3. The means of his preservation; •y an Ark which himself must make: that every stroke might put him in mind of •e gracious promise; and still as that was built, his faith might be confirmed, *••mb. Ibi Deus plus est auxilii, ubi plus est periculi.*

This faith wrought in him a fear;*Being moved with fear, he prepared the Ark.*•et carnal reason might object; What cause is there either to believe or fear? 〈◊〉 The Judgment was far off, 120 years to come: and who would fear so re•ote a thing? 2. The world was full of wise and mighty men: they all heard of •is, not one of them feared. Shall *Noah* being one single man, against all those •ong examples, expose himself to derision by a needless fear? 3. The judge•ent was of such a nature, as it had no precedent: for would any man in common ••ason think, that God would drown all the world with water? That by water, 〈◊〉 element so easily avoidable: and of such a quantity and measure as to over•helme the whole world.

But loe here the invincible power of faith! it is fixed on God's word, and •ough heaven thunder, and earth shake, and hell roar; it will not be removed: •ight of all contradictions *Noah* believes, that he shall be saved; why he above 〈◊〉 the rest? even this he believed with fear.*With thee, O Lord, is mercy, that •ou mayest be feared.* Even the mercy of a father, makes a reverent son. He •ight say with *David;* Lord, thou hast spoken good concerning me and my house, *•or a great while to come. What am I, and what is my house,* that thou hast done thus •r me? That the Lord hath led us out of spiritual Egypt, first by a child, then by woman, saved us in the deluge of superstition; gives us just cause to say; *What ar•* 〈◊〉 *what are our people,* that he should be so favorable to us?

It was strange enough, that God would take so weak an element as water, to •own those mighty Giants. Strange enough, that he would save *Noah* by an ••ke: why not take him up into heaven, as *Enoch:* or build him a house on the top 〈◊〉 some promontory? By an *Ark?* alas, what safety is here? may not the tem•sts cast it on the hard rocks, or dash it upon the Giants castles, and break it in ••ces? No, *Noah* must lie and swim on the waters, and yet the Ark must

save him from the waters. Thus shall he be safe in the sight of dying sinners: when they are expecting death on the tops of the mountains, they beheld him secure to their greater vexation. As the pains of hell are aggravated upon the damned, by se•ing their once despised brethren in the joys of heaven. When the rich that have 〈◊〉 away from the poor in coaches, shall see the poor carried from them by Angel•. All this God delivered, *Noah* believed and feared.

Let this teach us to believe God's judgments, and fear them.*My flesh tr••bleth for fear of thee, and I am afraid of thy judgments.* God foretold of a flo•• and *Noah* looked for it a 120 years after. There is no man living, but within less than 120 years he is sure to die, and to be in danger of a flood of wrath: for *Q•• les egredimur, tales praesentamur* and *Dilatio* proves often *Dilatatio supplicii:* the def•ring of punishment, is the enlarging of punishment. Yet who trembles at it? who sends this holy fear to his heart, that his heart may send forth prayers for mercy? If men cry, fire, fire; we stir, run, tremble: but let the fire of God's wrath, and the fire of hell, be cried; we move not, care not, fear not: as if this were a thing quite unconcerning us. And as the fantastical musician was so transported with 〈◊〉 own raptures; that when the people cried to him, that his house was on fire: he returned them no other answer, but that either they should hold their peace, or cry in tune. So when Preachers forewarn men of these judgments, they think that we are quite out of tune.

There is no Judgment comes, but Naturians will find out other causes for it, than God. Ill weather is from the clouds, famines from ill weather, plagues f••• famines, or ill airs, or by apparent infection from other places: as if they con••ded, as that scoffer subcribed on *Adrians* College; *Deus hîc nihil fecit;* God h••• here nothing to do. But cannot nature have her place, unless she have God's pla•• He overthrows not natural means, why should natural means overthrow him? Shall we give the Soldiers honor to his sword? Certainly, if men believe• God, they could not think, nor speak, nor look upon his works, but with reverence.

And as our fear of God is, so is our faith: little fear, little faith: no fear at all• no faith at all. Judgment may be threatened; but the stubborn soldier *Mari••* will not hear the laws for the clattering of armor. The *great things of the L••* are drowned in some clamor; Satan that cunning silver-smith, raising an uproar mo•• agreeable to men's humors; *Great is Diana.* The scriekings of *Moloch,* and the pitiful lamentation of burning infants, were not heard, because they deaffed themselves with the instruments of music. After the massacre of many Christian virtues, steps in conscience, in the phrase of *Job's* messenger; *I am alone escaped to* 〈◊〉 *thee.* We like not the message, and imprison the bringer: and if the subsidiary gra•• of God come to succor and relieve this crying and dying conscience; men fl•••y to stupefie their own hearts. Thus the *children are come to the birth, and there is* 〈◊〉 *strength to bring forth.* Strength enough, but it is to strangle the birth, not to bri•• it forth. The midwives of Egypt feared God, and preserved the children alive but the still-borne motions of God's Spirit may often testify to our faces, that w• are bloody mid-wives. The frowns of men we fear, as duckes use to doppe at every stone thrown into the water: we fear an Ague, an enemy, a danger; yet 〈◊〉 the Lord, who commands all these. Let us fear God more, and we shall fe•••

all other things less: if could turn all our fear into the fear of God, we sho•• then turn all our works unto the praise of God: and he will honor them, 〈◊〉 honor him.

3 The integrity of his faith; for this he is said to be *Righteous;A just* 〈◊〉 *and perfect in his generations.* Not in respect of God's Justice,*For all h•ve* 〈◊〉 *and come short of the glory of God:* And,*If he mark iniquity, who shall stand?* N•• in respect of that perfection which is appropriated to the Saints in heaven: 〈◊〉 no mortal man hath *attained.* Nor yet so perfect, that he was without sin:*F••there is not a just man upon the earth, that doth good, and sinneth not.* Nor for super ero••ting, and going beyond his duty: in not only obeying the Legal Rules, but also 〈◊〉 observing the Evangelical Councils; as say the Rhemists. But either *Compara••e,* compared with others: therefore it is added, *In his generations.* Or, *Inchoative,*•hich rather consists in the desire of perfection, than in the perfection of his desires. •r, *Reputative,* so esteemed; because he was without scandal to the world: But •pecially *Imputative,* by way of imputation:*He found grace in the eyes of the ••rd:* and this is the perfection of faith, which clothes the person with the *Righ•••snesse* of Christ.

There is a legal perfection, such as was in *Adam,* is in Christ: none are thus ••rfect.*Though I were perfect,* yet would I despise myself; saith *Job.Though know nothing by myself, yet am I not thereby justified,* saith *Paul.* They durst not ••st themselves upon God's Judgment. There is also an Evangelical perfection, •d this is twofold. It consists partly in the apprehension of Christ's righteous••sse, which is our Justification: partly in the holiness of life, which is our Sancti••cation. The former is absolutely perfect, for our Justification admits no latitude: •e latter is not so, for Sanctification is perfected by degrees: and is here but parti••l, as in a child are all the parts of a man, though it want growth, stature, and ma••ritie. The difference is not in the truth of being, but in the measure, degree, and ••antity. There is *Perfectio Conformitatis,* to be perfect in all points; so are none •re below. And *Perfectio Synceritatis;* to be perfect in all good endeavor, and in ••ne good measure. *Vltra posse viri non vult res ulla requiri:* Man is indeed bound 〈◊〉 keep all the Law, (and all those for whom Christ did not fulfill it, shall have it •••filled on themselves in the penalty) and that for good reason. A man in a rich •ate borrows a sum of money; he is then able to repay it: but afterwards by 〈◊〉 riotous living he grows unable; now shall his present and willfully contracted •verty excuse his *non* payment? *Adam* was of sufficient strength to keep the Law: •he would forfeit that grace and natural sufficiency, shall his self-incurred weak••sse excuse his disobedience?

Perfection, now, consists not in a justifiable goodness of our own: and that •e can attain, is not *in lection, sed in dilection;* not in great learning, but good •ing. *Paul* was perfect *Expectatione muneris,* imperfect *Fatigatione certaminis.* It is •d of *Chrysostom; Nihil finivit praeter peccatum;* He perfected nothing but the mor•cation of sin. The *Inner man* may be perfect, not the whole: but then here is 〈◊〉 comfort; *Quod sit, accipitur: quod non sit, ignoscitur:* What we have, is accep•: what we have not, is pardoned. *Pulchrum est Index sui & obliqui:* That which •erfect, both justifies it self, and shames all imperfection. He that will be per•••t, must have understanding, *quid agendum,* what to do: Will, *quomodo agendum,*•w to do it: Memory, *quando agendum,* when to do it. Thus is a Christian per••ct: First, in purpose of heart, as *Abraham* is

said to offer up his son *Isaac,* because ⟨◊⟩ had a mind and resolution to do it. Secondly, in Inchoation;*Solomon began •uild the house of the Lord;* The original is, *He built;* The beginning is called the •••formance. Thirdly, in comparison, weighed with the condition of others: as *••v.* 11 3. where *Integrity* is opposed to *Perversenesse: Walk before me, and be per•,* saith the Lord. The way to be perfect, is to walk before God. It was *Heze••s* comfort;*I have walked before thee in truth.* Look that the inside be not rot• this is the way to have a perfect heart.

Now because *Noah's* faith was the thing, that wrapped up his soul in the favor God; the ground of all his *perfection* and *righteousness,* the virtue whereby he •d, when all the world was drowned: how precious should this Jewel be to us, •hout which we can neither live in this valley of tears, nor escape in the day of •nes! There is no life but in the Son, and *he that hath the Son hath life,* and he •t hath faith, hath the Son. *Iustus ex fide vivet:* Faith like *Eve, Mater omnium •entium,* is the Mother of all that live. God himself is content to divide his praises with *Faith:* whereas the can do nothing but by him, she shall do any thin• with him. She can work wonders:*Subduing kingdoms, strangling Lions, •ching violent fires,* with handfuls *conquering* huge *armies, dividing seas,* turning ⟨◊⟩ *streams,* yea, commanding *mountains* to remove, *overcoming the world;* ⟨◊⟩ call you these but wonders? Such wonders can faith do. Yea, God is plea•••• do nothing for us without her, that doth all things of himself. True faith is ⟨◊⟩ less than miraculous in the sphere of her activity, and with the warrant of G•• truth. It is no *Praemunire,* nor offense to God's Crown and Dignity, to say, It is ⟨◊⟩ own arm to the saving of men. There is a kind of omnipotency in Faith; w•• it shall say to the Sun and Moon, *Stand still,* and be obeyed. But as Christ co••• do no miracle in *Capernaum,* because they had no faith: so where men want faith ⟨◊⟩ must be a miracle, yea, beyond a miracle, if they be saved. I know it is easy to ⟨◊⟩ I believe: there is a titular faith, but it shall never save any, until saying *Be fi•••* gives a man his dinner: or *Be warmed,* makes him hot. But he that can believe, wi••*Noah,* in a storm of indignation, in a deluge of destruction, when the arrows ⟨◊⟩ vengeance fly about, and the Lord raineth coals of fire like hail-stones; in •••ming trials, and strongest temptations: then to believe, shall bring a glory••• Crown in the day of Jesus Christ.

4 The event or success of all; which was *Noah's* building of the Ark. G•• that decreed to save him, ordained also the means of his preservation. Now ⟨◊⟩ end of building it was double; one for the further conviction of the world, ⟨◊⟩ other for the saving of him and his family. For the world, the Lord did not ⟨◊⟩ give them time, but a faithful and *righteous* Teacher. It is happy for him that •••cheth others, to be himself righteous. It is absurd in him that flammers, to tree•• others to speak plain. Great learning and good living, are a fair couple, a ⟨◊⟩ match, it is pity to part them. Let the mountains of learning so preach, that the little hills and valleys may receive benefit.

Noah's hand taught them, no less than his tongue: his business in building th• Ark, was a real Sermon to the world. For this cause God set him a building ••score years before the Flood: why so, when he might have done it in three ⟨◊⟩ four years? But because the Lord would give them space to repent, every stro•• on the Ark for all that long time, being a loud Sermon of repentance to the• Thus do the Saints judge the world, not only by their faith, but by their

fact: 〈◊〉 examples of holy men, are bills of indictment against the wicked. Thus the N••vites are said to *Judge* the unrepentant Jews; and the Queen of *Sheba* those un••leaving children of *Abraham. Noah* being told of a miraculous thing, and bele•ving it: being commanded an unreasonable thing, and obeying it: condemns 〈◊〉 them, that will not believe God's ordinary promises, nor obey his known prece••*Malos mores mundi si pietas nostra non superabit convertendo, superabit convinc••* Many despise those that sincerely profess Christ: but their sincere profession 〈◊〉 be the despisers condemnation.

Haply those monstrous sons of *Lamech* came to *Noah,* and asked him 〈◊〉 he intended by that strange work; whether he meant to sails upon the dry 〈◊〉 To whom he relates God's purpose, and his own: they go laughing away at 〈◊〉 idleness, and tell one another in sport, that too much holiness hath made him 〈◊〉 that instead of a Palace, he was building a prison; and because other men deligh•• in Castles of stone, he (to be cross to the world) would have an house of woe•• Yet cannot all this flout *Noah* out of his faith: still he preaches, and builds, and •nishes. And when all they, like ghastly wretches, lay sprawling on the merc•le•• waves, he lies safe at the anchor of hope and peace. The faith of the righteous c••not be so much derided, as their success is magnified. How securely doth he 〈◊〉 out of this universal uproar, of heavens earth, waters, elements! He hears 〈◊〉 pouring down of the rain above his head: the shriking of men, women, and c•••dren, roaring and bellowing of beasts on every side: the rage of the waves 〈◊〉 him: he saw the miserable shifts of the distressed unbelievers. And now in the •idst of all sits quietly in his dry cabbin, not feeling evil. He knew that the •reat master of the world, whose judgments now overflowed the earth, would •eere him in these deep waters: and that the same hand which shut him up, would •reserve him.

Let me here again commend to you the blessedness of faith: what a sweet •ecuritie and heavenly peace doth it work in the soul, in the midst of all the inundations of evils! This is the Adamant which nothing will break: the palm that ••okes not under the weightiest burden: the oil that ever over swims the g••est quantity of water can be poured on it: the sheate anchor that holds when all •••er •acklings break. The day of fire shall be more terrible and universal, t••• was •he day of water: this defaced earth that shall melt the heavens. Yet still••aith •inds an Ark, not of cumbustible wood, but of indissolvable strength: it is the ope•ed side of Jesus Christ. There, when the earth is burning under her, heaven a•ove her, the elements about her, reprobates scrieking beside her, death and hell •rembling below her: she shall find assurance and peace, and at last be metamorpho•ed into ths blessed vision, and eternal fruition of such joys, to which his mercy •ring us, that they then maybe known unto us. *Amen.*

And saved Noah the eight person.]I will lift up mine eyes unto the hills, from whence •ommeth my help. De montibus, non à montibus: from the mountains, not of the •ountaines, but of the *Lord which hath made heaven and earth.* While the Justice of God was decreeing confusion to the world, his mercy was contriving a safety for his servant. And as his majesty was glorious in so weak an element for the •uine: so was his mercy, in so weak an instrument for the

preservation. Here was omnipotency in both: he speaks to the creatures; clouds make rain, and let that •aine make a flood, and let that flood drown the world. He speaks to *Noah, make •he an Ark,* and I will make that Ark save thee: do thou as I bid thee, and I will do as I promised thee.

Generally two things occur to our consideration: the Building of the Ark, •nd the Preservation by it: the vessel it self, and the Fraught. For the former, my •urpose is not to declare the matter, measure, proportion, or fashion of the Ark: •ut to borrow so much of the story as is pertinent and instructive to us. This summarily consists in two things; *Noah's* trial, and God's Disposall. For his trial, God •n building the Ark did exercise three virtues in him; his Patience, his Confidence, •nd his obedience: let us consider them.

For his patience: why did God set him about it an hundred and twenty years, when a small time might have finished it? This was for the trial of his patience. Thus he led the Israelites in the deserts of *Arabia* forty years: whereas a man may •ravell from *Ramesis* in Egypt to any part of Canaan in forty days. This God did to*prove them, that he might know what was in their heart.* He promised *Abraham* a Son in whom he should be blessed: this he performed not of thirty years after. He gave *David* the kingdom, and anointed him by *Samuel:* yet was he not possessed of it in many years; an so much that he said,*Mine eyes fail for thy word. Joseph* hath a promise that the Sun and Moon should do him reverence; but first he must lie bound in the dungeon. This God doth to try us, for in these exigence we show ourselves and our dispositions. Thus did he leave*Hezekiah* in the business of *Babylon, to know his heart.* When he had made such a probation of *Abraham,*•n the sacrifice of his Son, he concluded,*Nunc ego scio, now I know that thou fea•est God.* Did not God know before? Yes, he knows the very thoughts of men: •t is not for his instruction, but ours. The Lord knows all, but thus he would have •s to know our own hearts.*The heart of man is deceitful above all things.* The worldling knows his own house, his own horse, his own garment, he knows •ot his own heart.*Non novi animam meam,* saith *Job: though I were perfect, yet I know not mine own soul. Ab occultis munda me Domine.Clense thou me from my secret faults.Ne scitis, Ye know not of what spirit you are;* saith CHRIST even to h•• Apostles.

We know not what patience we have, what courage, what zeal, till we be p•• toit. A man is that he is, when he is tempted. Some presume more than they c••; so did *Peter, Though I should die with thee, I will not deny thee:* alas, he knew not his own weakness. Others doubt of that they can, as *Naaman; God be merciful to me when I come into the house of Rimmon:* here I can serve God constantly, but when I wait on my master to the Idolatrous Temple, what shall I do then? *Lord ⟨◊⟩ merciful to me in this. Go in peace,* saith the Prophet: God will strengthen thee. E••ry Cock-boat can swim in a river, every sculler sails in a calm: every man of a patient temper or cheerly disposition, can hold up his head in ordinary gusts. But when a black storm rises, a tenth wave flows, deep calls unto deep, nature yields, spi••t faints, heart fails; here is the trial, how dost thou now? *Accedit tentatio, quasi ••terrogatio.* When our hopes are adjourned, our expectation delayed, and instead of pleasing contents, we find bitter sorrows; this will discover our hearts. If th•• faith prevail above sense, and hope against all natural reason and fear; our grac•• shall shine like orient Pearls, in true and perfect beauty. After all

the prorog••ons of promised ease, still to stand erect and triumph: here is the assurance of faith, that hath the word for compass, CHRIST at the helme, and the voyage is salvation.

For his confidence; many obstacles might seem to stop him in the course of his proceeding, and to keep him from attempting this strange edifice. 1. The great quantity of the Ark, amounting to many thousand cubits: a work of great labor, and no small charges. If this had been imposed on the sluggard; what shall I spend all my days in building? As *Florus,* an idle fellow, would evenmore say, *Ego nolo Caesar esse,* I would not be *Caesar,* always marching in armor: to whom *Caesar* replied, *Et ego nolo Foru•less,* I would not be *Florus,* always drinking in a Tavern. Or on the covetous; he would have answered, It is too chargeable: shall I exhaust my estate to set up a fantastical house? he will not do it, to have a house in heaven. 2. The length of his labor, it was to have lasted six score years: now it is tedious to man's nature, to be always doing, and never to have done. 3. The Building of it was a matter of mockerie to the world: for it signified to the rebellious destruction, to himself preservation.

Now that either the world could possibly be drowned, or that he should separably be saved; this they laughed at.

Lastly, it was a thing most harsh to natural reason. 1. It had no precedent; and to credit new and strange things, requires a new and strange faith. 2. It seemed no• likely, that God's mercy should be so wholly swallowed up of his Justice. 3. To live in the Ark, as in a close prison, without light, without fresh air, and comf••• of liberty; among beasts of all sorts, and that he knew not how long! Rea••• might say, it is better to die with men, than to live with beasts: better to die a f••• man, than to live a prisoner: better to die with company, than to live alone. Th•• if God had purposed to save him, he could have devised means more direct, 〈◊〉 easy, more safe than this: therefore his deliverance was to be doubted of. Thus i•deed, he might make himself a derision and ridiculous story of the world, all this while: and if the wicked should alter their practice, God would alter his purpose, and so there would be no flood. If there were, yet the Ark might dash against the mountains, and so he perish with the rest: and then he might with the same succ•sse have saved all this labor: therefore the best course is to let all alone, and to take my venture with the world.

All these had been strong persuasions in a natural man: but *Faith* dissolv•• these impediments, as the Sun doth dews: with resolute courage it break•• thorough all difficulties, and flies over these carnal objections with celestial wings. As *Abraham begat Isaac,* so faith begets Hope: and as *Isaac begat Jacob,* so Hope begets obedience: he believes, hopes, and builds. It is grounded on the knowledge of God's nature; *Scientia* is the root of faith. Presumption ariseth from the ignorance of God's nature; that he is just: desperation from the ignorance of his nature; that he is merciful. Some are of the error, that God will not be so cruel as to damn his creature, but he will not be so kind to the wicked, as to be unjust to himself.

Let this teach us to fortify our faith: doctrines that are plausible to our natural affections, we can formally obey: but that which is above our reason, beyond our apprehension, or against our disposition; we call that into question. The Scripture saith, that Christ is in the

Sacrament really exhibited to the soul of a Christian: carnal senses deny this, reason asks with the Capernaites, *Will he give us his flesh to eat?* faith believeth this, and the soul findeth it with unspeakable comfort. God saith, that a poor good man is in better case than a rich sinner: reason and ocular experience deny it, but faith believes it, and feels it. For never did the poorest child of God wish to change his estate with the wealthiest worldling upon earth. God saith, our bodies shall rise again, how strange dissolutions, or how many alterations soever they suffer: this is a wonder to nature, an amazement to reason; but the faith of a Christian rests upon it, and the soul of a Christian shall have comfort in it.

3 For his Obedience: though *Noah* understood by direct revelation that he should be saved, yet be used the means, he made an Ark. He might have said, GOD hath bound himself by covenant to preserve me: his word is his word, and he will stand to it: let me labor or lie still, his will cannot be altered: though I be false, he will be true: though I omit what belongs to me, he will not forget what belongs to him, let me therefore spare the pains of so much labor, cost, derision. No, *Noah* is of another mind: the promise of safety, and the means of safety, be to him inseparable: he dares not but believe that God will do it, he dares not but use the means whereby he will do it. The Pontificians think to flout us with our assurance of salvation: if we be sure of it, what need we then so trouble ourselves about it? I answer, though we be sure of it, not only in the certainty of faith, but, if it could be, by immediate revelation from God: yet still let us *work out our salvation with fear and trembling.* If God should say to a man by his very name, *Thou* shalt be saved: it is no more than here was said to *Noah* for his temporal deliverance. Yet *Noah* concludes, If I make not the Ark, I am to look for no preservation, this was *Noah's* Divinity. And for those that think they know a shorter cut to heaven, let them take heed they be not cut short of heaven. If we be elected, no matter how we live; desperate presumption! *Noah* would not trust his mortal life upon those terms, and shall secure men thus venture their souls? No, God hath decreed the means unto the end, and hath promised the end unto the means: and those things which God hath joined together, let no man put asunder.

Rebecca had God's Oracle for *Jacob's* life; yet she sent him away out of *Esau's* reach. It was impossible for *Herod* to hurt the child *Jesus,* yet he must fly into Egypt. The Lord hath promised his children supply of all good things; yet they must use the means of impetration; by Prayer.*Call upon me in the day of trouble. Voco te, ut invoces me.He fee•s the young Ravens when they call upon him.* He feeds the young Ravens, but first they call upon him, *Deus non dat nifi petenti,ne det non cupienti.* God withholds from them that ask not, lest he should give to them that desire not. *David* was confident, that by God's power he should *spring over a wall;* yet not without putting his own strength and agility to it. *Pro quibus orandum,pro tis laborandum.* Those things we pray for, 〈◊〉 must work for. The Carter in *Isidore,* when his cart was overthrowen, would needs have his god *Hercules* come down from heaven, to help him up with it. But whilst he forbore to •et his own shoulder to it, his cart lay still. *Abraham* was as rich as any of our Aldermen, *David* as valiant as any of our Gentlemen, *Solomon* as wise as any of our deepest Naturians, *Susanna* as fair as any of our painted pieces. Yet none of the• thought that their riches, valor, policy, beauty, or excellent parts could save them: but they

stirred the sparks of grace, and be stirred themselves in pious works. And this is our means, if our meaning be to be saved.

Thus for *Noah's* trial, now for God's disposal. And herein we must consider two things; His Direction, and Selection: he was both the Pilot of the Vessel, and the chuser of those should be in the Vessel.

For his Direction; the Vessel was great and huge; resembling a Ship, yet so unlike it, that it is called an *Ark;* capacious of all kinds of living creatures, with sufficient provision for them. This must float above the water, be laden with an heavy burden, without stern to guide her, without anchor to stay her, without mast to poise her, without Master to govern her. *Noah* was an husband-man, a Preacher, but (without question) he had no skill to be a Sailer; the Art of Navigation being not then found out. Therefore this unwieldy Vessel must in all reason, be cast upo• hills and rocks, by the violence of tempests, and so split in pieces. No, but when heaven and earth seem to conspire against it, it shall preserve him. How so? beca••• God himself was the Master and steeres-man of it, his providence was with it. It was indeed too vast a bulk to be governed by human skill: therefore, when by •o man's art it could be set a float, it was lifted up by the waters, and left to be guided; *Non humana prudentia,sed Divina providentia.*

As the Lord ordained it, so he directed and disposed it:*the Lord shut him i•.* He himself shut the door of the Ark upon *Noah,* and made it fast after him, that no waters might get in unto him. God was his Porter to shut him in, Keeper to preser•• him, and great Master of the Vessel during that whole voyage. Such is his presence and providence over his children in all distresses. He forgets nothing that he hath made, but his special eye is over his Elect. As the master of a family hath an eye over meanest servant, yea, over his very cattle; but his care night and day is for •is children. They are beset with no danger of water or fire, but there is one among them,*In the form of the Son of God,* to deliver them. When Israel was in so ha•• a strait, as either to be drowned in the Sea, or slain by the sword; how miraculously did God provide an evasion? When *Noah* was to enter the Ark, and to have the door shut after him, here was an hard exigent. It was so large that Camels and Elephants might enter into it; therefore shut it himself he could not, or at least not sufficiently close it up against the waters. Nor would any of the world do it for him, they did not owe him so much love and service, but rather laughed at his vain endeavors. Himself could not, others would not, the Lord with his own hand that it for him. Being thus closed up, he was in danger to be thrown upon the rocks, having no anchor, no stern, no Pilot: loe, God was all these unto him.

In the deepest destitution of all earthly comforts, so powerful is his hand, so loving his eye, to those that serve him! *Elisha* had an host of men sent against him; How should one man escape from an whole army? His man cried, the Master believed, the Lord protected. When men refuse to help *Noah,* the Angels are ready. When the whole world expected him to perish with themselves, then the Lord is his Pilot, and the last thing their eyes must see, is *Noah* safe.*The Lord is* ⟨◊⟩ *light, and my salvation, whom shall I fear? David* found God to be his Vice-Ad••rall, and to carry the light before him, in the darkest storms and most violent wa••• of his trouble. There is no calamity so potent as is our Deliverer. Therefore as the Legend

moralizeth of S[t]. *Christopher,* that he would serve none but the greatest that was, and still as he found one more powerful, he would change his master: till a• last from man to man, and from man to the Devil, he came from the Devil to Christ, who was the strongest of all. So if anything in the world, yea, the whole world were more potent than God, there was some color for demurring upon o•• choice. But seeing that*He* only *doth what he pleaseth, in heaven, earth, sea, all pla••:*and what he will do, all the rest must do: and that his Majesty is not more infinite •han his Mercy: that he is not so ready to strike the obstinate, as to spare the prostrate: Lord, let us love thee above all things that be, that thou mayest deliver us •rom all things that be hurtful.

In that the Lord was here Master and Pilot of the Ark, we may observe the Antiquity and dignity of Mariners and Saylers. For antiquity, it is as old as *Noah,* older than the second World The dignity is great; for God himself was the first Author and first practiser of it. First Author, for *Noah* made not this Ark of his own head, but the Lord instructed him. First Practiser; for he performed all those offices unto *Noah,* else it had not saved him. This is one of those •ew callings, which may say, God himself was the first deviser and exerciser of •t: all Callings cannot say so. Why then do Sea-farers forget that Master whom •hey succeed? There is now no vocation so abased and abused as it is, lighting into the hands of the most lewd and licentious persons. No generation of men more notoriously dissolute! How little do they remember that God made the first Ship, that he was the first Master, the first Mariner, the first Pilot of it; that their dispositions are so utterly unlike to his! The strange things of the Sea they behold; •ut those monsters are rather their play-fellows, than occasions of their fear and •iety. Although their very sleeps be but so many reprievals of their dangers; and when they awake, they know not whether they shall ever sleep again, save in death; yet they are not mortified. There is nothing but extreme danger, or extreme hunger, can soften them. That tottering Vessel is more safe at Sea, than many of them •are on Land: for that hath an Helme to guide her, but these have cast off not only Religion, that makes them good men, but even reason that makes them men: and saving only on the Sea, they live without all *Compass.* As their Ship on the water, so they on the Land;*Reele to and fro, and stagger like a drunken man.*

One would think, that the terrors of the Ocean, the *wonders of God in the deep,* should *melt their very soul,* and humble them. Where the winds domineer, and the waves roar, *volvuntur ut aequora montes:* where they lie, *Digitis à morte remoti Qua•uor aut septem:* Where no mercy is to be hoped. *Qui nescit orare, discat navigare:* He that hath not learned to pray, let him learn to fail. Yes, haply they will pray and cry too, while the tempest beats, cast up their eyes, and send their prayers to the offended heavens: but is not their piety blown over with their misery? Yes, the GOD of their Supplications, is on Land become the object of their blasphemies: and they seldom think of him, but when they borrow his Name to swear by. The LORD is our preserver by Sea and Land, there be dangers enow in every place: therefore by Sea and Land, in every place, let us humbly serve, and confidently trust in him.

Thus for God's direction and providence over this Vessel, we come to his election of the company for it. The whole world being his, and he absolute Lord of all, made choice

according to his Divine and inscrutable pleasure. In the most general Judgments, those that fear God, find deliverance. When Sodom must be destroyed, *Lot* and his family are singled out: the Angels can do nothing till he be safe. When Jerusalem must bleed, the *Mourners are sealed* to redemption. When the destroying Angel rides circuit in Egypt, the doors sprinkled with the *blood* of the Lamb are *past over.* The deluge of wrath will one day come, what shall we do then? Sprinkle our hearts beforehand with the sacred blood of the *Lamb;* then *thousands shall fall on our left hand, and ten thousands beside us,* and the Lord shall provide one way or other an Ark of safety and deliverance for us.

The number preserved, consisted both of reasonable and unreasonable creatures: of unreasonable, for man's sake; of reasonable, for God's own sake. First, let us look upon his election in the accessory, the irrational living creatures.

The Lord that would have feed kept alive on the earth, to ••e into his preservation beasts both clean and unclean. Some were even at th•t time*Unclean;* for *Moses* wrote not this by anticipation, as respecting the time wherein he wrote, the Law having then distinguished them; but respecting the time when the Flood c•me. Certainly this difference was known to the Patriarchs by Divine revelation, and continued to their posterity by tradition: as was the use of Sacrifice, offering of Tithes, and observation of the Sabbath, before the Law. Now they were not *V•clean* by their own nature and creation, for God made all good; nor in respect of man's use only, some being more fit for food: but by God's institution, some bei•g more fit for sacrifice, therefore called *Cleane.* Of the *Cleane* God chose *Seven;* of the *Unclean* but *Two:* he would have the former to multiply, and replenish the e•••• by a speedy increase; that man might have sustenance, and himself sacrifice. The other, he knew, would annoy them with their multitude: and albeit he would h••• the kind of hurtful beasts preserved, even for the punishment of sinful ma•, for the*noisome beast* is one of his *four great plagues:* yet would he have their number abridged, that they might not grow too fast upon him. These would h••• him, the other enrich him: therefore the merciful God provides most of them, whereof we have most use.

But why *Seven?* three male, three female, and the odd one for sacrifice? Not that we conclude with their *Canon,* that the *double number is not good,* because the *V•clean* came in by two: and that *Impar numerus est mundus,* because the odd was f•r sacrifice. For this is false. First, because both clean and unclean came in by paires and couples: how many, or how few soever, every male had his female. Secondly, they are not said to be unclean for their *Number,* but for their kind. Thirdly, then *Noah* and his sons had been unclean, because they and their wives were into the Ark by couples. But *Seven;* that God, who created seven days in the week, and chose one of them for himself, did here preserve of *Seven* clean beasts one for himself, for sacrifice. He gives us six for one in worldly things, in spiritual things let us give him all. Here are two things observable.

1 God is pleased that some noxious creatures should be reserved, for the correction and exercise of man. He hath use even of those fierce and cruel beasts, and glory by them. They being created for man, must live by him, though to his castigation and punishment. The *Manichees* object against God's goodness, that he made many things pernicious, as some evil

weeds and venomous serpents: and many things superfluous, whereof we have no use; how then were all *Good?* It is answered: First, God made nothing superfluous, though we know not the use thereof: as in an Artificers shop, we being ignorant of the tools and instruments, condemn them not, though by our meddling they cut our fingers. Secondly, we have no cause to complain; for whether they be profitable, they do us good: or superfluous, they do us no hurt, if we let them alone. Thirdly, the harm of any creature ariseth from ourselves; if man had not offended God, nothing should have offended him. Fourthly, they are not altogether fruitless, for even those things that are not fit for food, have their use for medicine. Venime it self well qualified, hath been physical to our recovery. Fifthly, even by those that are hurtful, we are either corrected to humble us: or exercised, to try us; or terrified to work in 〈◊〉 the fear of God. Therefore use the creatures commodious, beware the pernicious, forbear those thou thinkest superfluous. In all things where our knowledge c•••, let our admiration begin: though we cannot understand the creature, let us glorify the Creator.

2 Though man's sovereignty be abridged, yet he exerciseth still a Lord's•ip over the creatures. *Subjecisti pedibus ejus.* For first, there is a natural instinct 〈◊〉 obedience in them, especially those that are for man's use, as ox and horse. Though his authority extend not to the absolute command over those wild and savage creatures, Lions and Tigers: yet the more necessary and serviceable ones stoop to 〈◊〉 yoke. Secondly, Man sometime by his strength subdueth the fiercest beast, as *Sampson* the Lion, and *David* the Bear. And when strength faileth, his wit and policy often prevaileth.*Every kind of beasts, Birds, Serpents, sea-inhabitants, hath •eene tamed of man kind.* All other have been tamed of man, himself is tamed of •one but God. 3. Though this dominion be lost by *Adam,* it is restored by Christ.*Thou shalt be at peace with the beasts of the field.* But lastly and especially, •his is done by the miraculous power of God: for besides the strange reports of *•lutarch* and *Herodotus,* concerning their *Hesiod* and *Arion, Evalus* and the Virgin, •orne upon Dolphins backs, and brought safe to shore: And *Jerome* relates, or some •ne under his name; how a Christian being pursued by his heathen Master, fled in•o a Cave where was hid a Lioness and her whelps, which never harmed him: •ut when the Pagan came in with his other servant, she devoured them both: we •now that *Daniel* was preserved in the Lions den, *Jonah* in the belly of a fish, and the Viper had no power to hurt *Paul.* So here, the cruellest beasts come tame unto *Noah:* they offer and submit themselves to their preserver renewing that obedience •o the repairer of the world, which before sin they yielded to the first storer of •he world. He that shut them into the Ark when they were entered, did also shut •heir mouths while they were entering. The fierce Lions fawn upon *Noah* and *Da•iel:* what heart cannot the Maker of them mollify: Let us fear *him* that commands •ll, and no created power shall be ever able to harm us.*Fear not, the very hairs •f your head be all numbered. Illi solliciti erant de animabus, Christ secures them de Capillis.*•ORD, we will fear no danger, so long as thou undertakest to be our Keeper. Now •o him that keepeth us from evil, and evil from us; that keepeth heaven for us, and •s for himself; be praise forever.

In the next place, let us meditate further of God's election, and the fraight of •oules preserved in the Ark: *Eight persons.* It was a family of four men, and four women: not men alone, nor women alone, but both, and consisting of as many women as men. The beginning of the first world, was by one man and one woman: of the second world, by four men, and four women; but always equal. This •s the fundamental term of all man kind, hence began the world: man was made of •ust, the woman of his ribbe, the world of this woman. Woman takes her being •rom man, man takes his well being from woman: therefore *Eve* was at the first •reated a *Wife:* no sooner a woman, but presently a *Wife:* and the first voca•ion of man was *Maritari,* to be an husband. *Mulier propter virum;* there•ore the Hebrews have a proverb; *Cui non est uxor, is non est vir.* And for •oman, as at first she took her essence, so she takes the perfection of her essence •rom man.

But to reduce the manifold observations here offering themselves, unto some •ead; we must consider two things; the Quality of the persons, and the Quantitie of •he number. For quality of the persons, they were all Male and Female, Husband and Wife: and God so disposed it for three causes; Society, Proprietie, Paritie.

1 For society, it had been uncomfortable for man to have lived there alone: *•ae soli.It is not good that man should be alone, I will give him a help meet for him.* Marriage is called a Yoke; too heavy for one alone to bear: therefore each had a •utuall help; a wife. In the participation of good, compassion of evil, in health •he best delight, in sickness the best comfort: the sole companion to whom we may •ommunicate our joys, and into whose bosom we unlode our sorrows: thus are •ur griefs lessened, our joys enlarged, our hearts solaced.*A friend and compani•• never meet amiss; but above both is a wife with her husband. Duo in carne una,* one ⟨◊⟩ body and soul, as the stock and the graff are but one tree. God when he made •an, made but one: when woman out of him, he made two of one: when marri•ge, he made one of two. Two parties and but one love, two souls compacted in•o one body: both one in affection while they live, both one in their posterity when •hey die. Where is conjugal faith, an indissolvable covenant, an unalterable af•ection; here is a blessed match, not to be matched by all the treasures of Nature. The fair take no pleasure in the beauty of their own face; but by the reflection of that which others derive from it. Our eyes are not set to behold our own countenances, nor can our lips take delight in their own kisses, nor our arms in their own embraces: but in the society of a wife, by exchange, they have their use and perfection. She is man's similitude; so like him, as bone to bone, flesh to flesh, *Is••* to *Ish:* where face answereth face, as did the Cherubims, both looking to the mercy-seat: and heart answereth heart, as a glass that returns upon a man his own Image. *Ipse coram se,* himself before himself, another that is himself, his adopted self: that loves what he loves, wills what he wills; that, as she wills his love, so loves his will: there is no society on earth that affords the like comfort.

2 The propriety; *Noah and his Wife,* every man had his own wife. Not one woman for many men, nor many women for one man: as wicked *Lameth* had before. This is the LORD'S combination, *Take thy wife:* not *Vxor & non uxor,* to take and leave, contract and divorce, put on and off like a garment: but one woman for one man, no more, no fewer, no other. In the

creation, God made them *Male* and *Female:* not both males, or both females; then had they been unfit for generation: not male and females, nor female and males, much less adulterer and harlot; but *two in one flesh;* two, not three or four. Every wife should be to her husband, as *Eve* was to *Adam,* the whole world of women. For this cause God gave her to man, as the center wherein his desires might rest. Lust is a runagate, as if it had *Cain's* curse, to be a Vagabond upon earth: it runs like a mathematicall line, *ad in••••tum:* still covets and still remains unsatisfied. Nor is it confined within the bounds of *Wife,* but of woman-kind: that which should be for physic to cure it, increaseth the disease. The delight is transient, the guilt everlasting: before the sense c•• sit down, and say, it is pleased: the conscience riseth up, and says, it is afflicted. Marriage is therefore ordained to qualify desire; as fire is appeased with fuel; a medicine of the same doth mitigate: nor doth it forbid, but rectify man's affection. But lust, because it cannot be stinted on earth, the Justice of God co•fineth to hell.

3 The equality or parity: that men may learn to forbear despising of that weaker sex, behold here as many women saved as men. Not one man more, not one woman less: of the eight, women make up the just half, yea, whereas one of the four men was an Hypocrite, and after cursed, the Scripture speaks no such matter of any woman among them. Howsoever Poets in their Satyres, songsters i• their drunken rythmes, and too many men in their unrellishing jests; spend their wits in invectives against that sex: yet the Lord loveth them equally with men; and JESUS CHRIST shed his blood, and by his blood, (I am persuaded) saveth as many women as men. As she is the*Wife of thy covenant,* so she is the child of God's covenant: the *daughter of Sara,* so well as thou art a *Son of Abraham.* St *Peter* says, *they are coheirs of the same grace:* and St *Paul,* they are coheirs of the same *glory.*

If the body of either sex be made of the better material, it is the woman's: *Adam's* was made of dead dust, *Eves* of living flesh. She came out of m•• side, and God hath made her cleave to his side. By such a derivation, he fitted such ⟨◊⟩ adhaesion; that she might not be a moveable, to be departed from. From taking a bone from man, who had a bone too much, he closed it up with fl•sh, to mo••••e his nature. And this bone he added to the woman, to strengthen her that was to• soft. Thus he made a sweet temper between them, like harmony in music, ⟨◊⟩ for concord. This bone was taken out of the midst of man, a ribbe, a bone of his side. Not a superior part, as the head; the wife is not made to govern: not of ⟨◊⟩ inferior part, the foot; she is not a servant to be trode upon: not of an anteri•• part, as the breast; she is not to be preferred before the man: not of a posterior p•••, the back; she is not to be set behind in contempt: but of the *Side,* a middle and i•different part; ordained to be his companion and equal; they that walk side ⟨◊⟩ side, are fellows. She was fetched from under his arm, that he should defend •er: not far from his heart, that he should love her.*A vine by the sides of his •••se.* Not *in fastigio, vel pavimento:* not on the roof, nor on the flour: the one ⟨◊⟩ too high, she is no ruler: the other too low, she is no slave: but in the *sides,* an e•uall place between both.

Neither must this embolden the wife to usurp: she was taken from the left side •hewing that she stands in need of both *Protection* and *Direction* from her husband. •y God's ordinance, man hath the preeminence. *Subdita eris sub potestate viri,* ⟨◊⟩ *Thy very desire shall be subject to him.* The husband is the *Head:* therefore if a woe•an murder her husband, she is judged by the civil Law a Parricide; by the Sta•utes of the land, a Traitor. The man had power to allow or disannul his wives •owes. The edict of *Ahasuerus* differs not from the law of nature.*That every man ••old bear rule in his own house. Vbi tu Cajus, ego Caja,* was some equality among the Gentiles: but *Ego caja, ubicunque cajus;* I am Mistress, and will rule all; is poste•ous among Christians. Cardinal *Wolsey's* style; *Ego & Rex meus, I and my King,*•as intolerable in the Politickes: so the wives; *Ego & maritus meus, I and my husband,* ⟨◊⟩ insufferable in the Oeconomickes. The blessed Virgin had a more humble carri•ge towards her husband *Joseph:* as Saint *Augustine* notes from the order of the •ordes.*Thy father and I have sought thee sorrowing.* Not *Ego & pater tuus* I •nd thy father; but thy *Father and I.* The wife must give place to her *Joseph* on earth •hat will have place with *Mary* in heaven.

Eight persons.] Thus much for the Quality of the persons, now for the quan•itie of the number; *Eight.* Wherein we must consider, first why so many as •ight, then why so few as eight. Why so many; for the speedyer increase of mankind. Why so few, because this was the whole number of the righteous and •eleevers.

Eight.] This was one cause why God reserved so many, that they might fru•tifie to the multiplication of mankind. But why were not *Noah* and his wife suffi•ient for that end? No, they were old, for *Noah* was six hundred years old when •he flood came: and though he lived three hunred years after, yet we read not of a•y more children he had. But the first world was begun and peopled by two •nd no more: why then were so many to begin the second world? I answer. ⟨◊⟩ . God did so at the first, to show that*All mankind came of one blood,* and that there •as no original difference betwixt man and man. Neither is this unobserved in the •econd beginning: for though the world was multiplied by three men, yet were •hey all brethren, and the sons of one man. In effect, as at first by *Adam* and *Eve,* so •y *Noah* and his Wife, came all men in the world. 2. To begin the second world •here were requisite more *lines* than one: because now the blessed *seed* was promi•ed, and his *line* and *kindred* must be kept distinct from all other till his Incarnation. ⟨◊⟩ . There was more cause why the world should be more speedily replenished, than •t first. For the earth had some beauty and glory left it after the former curse; so •hat (though far short of Paradise, yet) it was still to *Adam* a delightful and plea•ant habitation. But this second curse in the flood washed off all the remaining beau•ie, and made it a rude and unpolish'd desert. Nor was only the surface of it thus •aimed, but the virtue almost quite perished, as land by long sugging under the waters, hath the heart of it eaten out. Therefore it is said, that the earth was di•ided among the three sons of *Noah:* they lived not all together, but overspred •e earth: for it required many hands and much labor to the recovery of it. 4. Otherwise the beasts, which were then many, would have overgrowen the world, ⟨◊⟩ it had not been speedily replenished by their Lord's.

For this cause were four paires admitted into the Ark: not that *Noah* and his •ife did there company together. *Ambrose* notes that they were not noted together 〈◊〉 the going in, but in their coming out. *Non commiscetur sexus in ingressu,sed come•iscetur in egressu.* But indeed, that was a time of sorrow and abstinence: as the Hebrews note, that *Joseph* in Egypt had not his children in the years of famine, but before.

Here then we see the end of Marriage, which is *Proles,* Issue, to people the earth, which is the means to people heaven. Therefore is it called *Matrimo••••;* because the married propose to themselves the titles of *Father* and *Mother.* Man i• but a part of time, and therefore should not die till he hath left the world some i• his room. *Cui non sunt Liberi, is reputatur quasi mortuus;* in the Hebrew proverb. Mans best art can only make dead things; there is no work of his head or h••d, whereinto he can put a life: saving only in this; when he begets a son in his own Image, he is then said to make a living creature. Herein he doth not only supply a place in God's Church militant while he lives: but he also provides a soldier 〈◊〉 the same field against he dies. Our bodies have no eternity on this earth, but only in respect of those fruits they produce. The Thracians used to rejoice at the death, and to weep at the birth, of their children: But God teacheth us to rejoice when a child is borne.*Leah* bare one son, and called his name *Reuben:* a second, 〈◊〉 called him *Simeon:* a third, and called him *Levi:* but when above expectation 〈◊〉 bare the fourth, she purposely calls his name *Judah,* and expressly protesteth, *I* 〈◊〉 *praise the Lord.*

It is the most perfect work of all living things, to bring forth their like; to leave a seed behind, to preserve their *Species,* to continue their name and posterity upon earth, and to shadow out in some sort immortality it self, by perpetuating 〈◊〉 from the father to the son, and sons son, for many generations to come. We can scarce say that man is dead, that hath left his living image behind him. A Reverend Divine compares those two trees in the hundred and twenty eighth Psalm, the *Vine* and *Olive,* to the two trees in Paradise; the Vine is the Wife, the Olive plants the Children. The one as the *Tree of Knowledge of good and evil,* for both these be in marriage: the other as the *Tree of Life,* for a man liveth in his children. *Quid dulcius in humanis quàm gignere sibi similem,quid beatius in terris quàm ••••s v•dere natorum?* A wreath of children about the board, like a round of Stars abo•• the North-pole, or a Garland of Courtiers about the Throne. They are the walking-pictures, and speaking images of their parents: the wealth of the poor man, the honor of the rich. It is said of the Ostrich, *Induratur in pullos tanquam non s••s:She is hardened against her young ones, as though they were not hers:* Parents unnatural to their children, want the mercy of *Sea-monsters;who draw their breasts,* 〈◊〉 *give suck to their young ones.* Grant it true, that children be certain cares, uncertain comforts: and that the poor man calls them his Bills of expenses: yet the trouble of Infants are sweet injuries to the mother; Injuries, but sweet. *Deo & Parenti non redditur aequivalens.* They are *Vincula,* the bonds and pledges, to ratif•• and confirm love betwixt man and woman. *Alcibiades* asked *Socrates,* How 〈◊〉 could endure the scolding of his wife *Xantippe: Socrates* asked him, how he co••• endure the cackling of his Hennes: Because, saith *Alcibiades* mine

Hennes bring me forth chickens: but faith *Socrates,* my wife brings me forth children: this 〈◊〉 amends for all.

Eight Persons. We have heard the reason why so many as Eight were preserved: now consider, why so few. Even all *Noah's* Family, for *Noah's* sake. The righteous man procureth blessings, not only to himself, but on all that belong to 〈◊〉. In the destruction of Sodom,*Ten* had saved ten thousand.*Potiph••* was 〈◊〉 Heathen, yet his house shall be blessed, because *Joseph* is there. The Angels pro••••*Lot,* whomsoever he brought our, should escape for his sake. Among two 〈◊〉 threescore and sixteen souls there was but one *Paul;* yet loe,*God hath give•* 〈◊〉 *all that sails with thee. Zacchaeus* alone believed, yet this brought*Salvation to* 〈◊〉 *whole House.*

I make no doubt, but *Noah's* Family were more orderly and religious, th•• 〈◊〉 common inhabitants of the world. For he that was a *Preacher* to the whole 〈◊〉 would not omit this duty to his own house: and they that come into the Perfumers •hop, shall (though against their wills) bear away some of the sent on their clothes. He that was careful to provide an Ark for the preserving of their bodies, would •ot neglect the provision of grace for the saving of their souls. Indeed carnal pa••ents, to show that they begat not their children's souls, but their bodies; provide •sually for their bodies, not for their souls. But as he that provides not for their •emporall estate,*is worse than any infidel:* so he that provides not for their eternal •ate, is little better than a Devil. When a great portion is readied for them, diverse ••rents think they have done enough, and so they may turn them off. Indeed the •orld may take them thus, but the Lord will not take them thus, at their hands. *•oseph* and *Mary* brought CHRIST to the Temple, when he was but a little one. *Augustine* professeth of his mother *Monica,* that with greater pangs of care the •ad labored of him in her spirit, than in her body. *Carne, ut in hanc lucem tempo•alem nascerer: Corde, ut in lucem aeternam renascerer.* She travaild of him in her flesh, •o bring him unto this light temporal: in her soul, to bring him unto the light •ternall. Such mothers as *Monica,* will make such sons as *Augustine.* The Africans did present their children, in their early years, before Serpents: if with •heir sight they scar'd away the serpents, they held them legitimate: if not, bastards. Too many parents trust their children with such impious society, that like Serpents •ucke out their souls, without scarring their skines. *Zeuxes* having artfully painted 〈◊〉 boy carrying grapes in a hand-basket, and set it abroad; the birds came and pecked •t them, as if they had been true grapes. Whereat he being angry with himself, •nd his art, said; If I had drawn the boy, which was the principal of my work, •o well as the grapes, which were but a by-accident; the birds durst not have been •o bold with them. Were parents as careful to form their children's manners, as •o fill their purses; those ravenous harpyes, the fowl spirits of the air could not so •iolently seise on them. I say to every father, as *Paul* to *Timothy; Serva depositum;•*ooke to thy child, the pledge of God's goodness; thy comfortablest Image in life •nd best monument after death. I commend guarding their persons, and regar•ing their estates: but howsoever those things succeed, let me so love my children's •odyes on earth, that I may one day meet their souls in heaven.

Eight.] Among all these there was not one servant. What, none of *Noah's* ser•ants? Some think he had none; and that the simplicity of those times required •o attendance, but every man waited on himself.. This they collect from God's •harge to *Noah;Enter thou and all thy house into the Ark:* and because not a ser•ant entered, therefore conclude, that he had none in his house. But here is the won•er, that *Noah's* own servants would not believe his preaching. They will rather •in and die with the world, than repent and be saved with their Master. Perhaps •hey did *Noah* service, and he might think well of them, because he could not dis•erne the heart: but they served not God, and were therefore lost. It is the good man's will, that all which serve him, should truly serve the Lord.*The faithful •hall dwell with me, and the upright shall serve me. He that worketh deceit, shall not •well in my house.* It is an ill mixture in a family, when God shall have the Parlor, •nd Satan the Hall: when Saints pray in the Chamber, and ruffians swear •n the Celler: when *Noah* is calling upon GOD, and his family doing sacrifice •o *Bacchus.* I confess, that governors are but men; they have but two eyes, and can•ot see into all places. But when their care is that God be honored, their houses •ell ordered, and all Christian offices solemnly performed; though the success •nswere not their endeavors, in bringing their servants to heaven; yet their own •oules shall be saved in the day of Jesus Christ.

Eight.] What then became of those that built this vessel? Certainly, as *Noah* was no sailer to guide it, so no carpenter to build it. The Smith, the Carpenter, and •any cunning workmen, were hired to frame it: nor Smith, nor Carpenter, nor any •there workman was saved by it. It must be exceeding labor to bring in sufficient provision, for the innumerable kinds of creatures there reserved; and not a few were employed in this service; not one of them tasted this provision. More hands went to this work than *Noah's:* many wrought on the Ark, that found no safety by the Ark. Outward works cannot deliver us, without our faith: men may help to s••e others; and perish themselves. And as diverse hearers are like the Pinacles on t•• Belfry; when men begin to ring, they begin to quake; but continue ringing, they stand as still as stones, their fear is past. So some Preachers may be like the be•••, that ring others to Church, and come themselves no nearer than the steeple. O• like high Spires and Pinacles, that point upward, and poise downward. God will shut up believing *Noah's* in that Ark, which others have built: who are like foo•••• porters, that have the keys, and open the gates to let in others, and never mind going in themselves. It is happy so to build up Zion, that we may dwell in Zion: so to set others forward to heaven, that we be not behind ourselves. As *Theodosius* said, he had rather be a true member of the Church, than Head of the Empire: it is better to be one of the *Eight* saved in the Ark, than one of the hundreds commended for their admirable skill in building it.

Eight.] Among these few there was one hypocrite; *Ham:* yet was he preserved with the rest for *Noah's* sake. Such is the mercy of God, that not one good man shall perish with the bad; yet one bad man shall be spared with the good. The righteous shall never be swept away for company, yet the unrighteous are often forborne for company. The ship may be in danger because *Judas* is there: but *Judas* shall scape because *Jesus* is there. O that of a perishing world but *Eight* should be selected, and that one of those *Eight* should prove a wicked man! That *Ham* after all this should so profanely offend! That neither the wrath of God in destroying the world should humble him: nor the mercy of God in his deliverance should better him!

There i• nothing to be said, but the Lord chooseth whom he will; and when the unrighteous perish, yet *Thou remainest holy, O thou worship of Israel.*

Eight.] Of the whole world, no more saved? a miserable spectacle! See what sin can do; bring many millions to *Eight* persons in a short time. Though Israel were as the *Stars* in *Solomon's* days, yet brought to a*Tenth. David* would number them, but the Lord soon decreased them. Let us never glory in our multitudes, for if our sins provoke him, God can easily make us few enough. Though our streets were sown with men, and our children grew up like young plants, or grapes in unnumbred clusters: yet the Lord can melt them as snow in the sun, mow down the flowers, empty the Land of fathers, and leave no widows to make lamentation for them. So that*a man shall be more precious than the gold of Ophir.* But if we f••le in our numbers, yet we hope for supply from our neighbors? No, let not our adherence with man, endanger our conjunction with God. He can reduce many thousands to few, as he did to*Gideon;* that the glory might be his. He that could narrow up a whole world to *Eight,* can bring a kingdom to two, to one, to none. 〈◊〉 thousands run on the course of disobedience, they shall quickly enough 〈◊〉 diminished.

Eight.] Lastly, hear is figured out to us the paucity of souls that shall be saved. *Many are called, few chosen. The gate of bliss is narrow, and few enter into it. My* 〈◊〉 *is a little flock:* little in respect of the number drowned in the deluge of 〈◊〉 . Questionlesse, as small as it is, everyone hopes well of himself: and if *Noah* 〈◊〉 foretold this definite number to that world, all would have presumed, I am 〈◊〉 of the *Eight.* When black and ravenous ruin spreds her dismal wings to sweep away the wicked; few tremble: for they conceit themselves to be none of the forlorn crew. Yet what is the common religion of the world? To say the Creed i• all their faith; to pay what they must needs, all their equity: to say *Be filled,* all their charity: to take their own, all their mercy: to give fair words, all their bounty: 〈◊〉 carry a formal profession, all their piety: to cry God mercy, all their perti••••: and to come to Church, all their conscience: but will all this bring them 〈...〉 number of *Eight?* None belong to the Ark, but the members of CHRIST: none are his members, but they be in the body of his Church: none are of his body, but they live by his Spirit: none have that life, but they walk after the Spirit: none so walk, but their consciences be cleansed: none are thus pure, but they have repented: none have repented, unless they forsake their sins: and none forsake their sins, but they must needs have amended lives.

Haply each thinks, I am in as good case as others, I shall speed as well as my neighbors: so might the old world tell their fellows; and they all sped alike indeed, in one common destruction. But it is not good to venture all our estate in one uncertain bottom, to hazard our eternal being upon the exemplary practice of the multitude. *Noah* believed alone, when all the world contested against him; and *Noah* was saved alone, when all the world perished without him. Who would not rather affie God's word with one singular *Noah,* than be incredulous with the whole world, and perish? *Magna plenitudo hominum, sed magna solitudo bonorum.* Sinners so swarm, that there is scarce elbow-room for the righteous. But *if the righteous shall scarcely be saved, where shall the ungodly and sinner appear?* The righteous are

scarce, and even their salvation is scarce; and shall not sinners tremble?*Strive to enter in at the strait gate.* There is a *Difficultie,* it is *strait:* but a *Possibilitie,* it is a *gate;* and a gate was made for entrance. O then let us get assurance to our consciences, that we are some of those few. Do we groan and bleed for our errors? do we strive to rectify our lives? do were solutely detest our sins? do we implore grace by our prayers? do we consecrate to God our hearts? do we rest upon CHRIST by our faiths? do we follow after holiness with our endeavors, and love the Lord with all our souls? We shall then feel, what no tongue of man can express; the sweet testimony of the Holy Ghost to our consciences: that we are wrap'd up in the bundle of life, sealed to the day of redemption: and how few soever escape destruction, we are of the number that shall find salvation; through the mercies and merits of JESUS CHRIST.

The Mystery of *Noah's Ark.*

THis miraculous preservation hath also a mystical sense; and serves for the Instruction and consolation of the militant Church unto the worlds end. There is in a Text, as in a Tree; the bud, blossom, fruit: a literal, a spiritual, and a moral sense.*Awake O North-wind, and come thou South, blow upon my garden, that the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits.* In a literal sense, *Solomon's* Queen desires a pleasant garden to delight her husband. In a spiritual sense, the Church intreats the Holy Ghost, *that wind which blows where he pleaseth,* to blow upon, and enlarge her graces, that CHRIST, her husband, may take pleasure in her. In a moral sense, she would have all her children bring forth store of fruits, good works that they might be blessed of their father.*O daughter, forget thine own people, and thy fathers house.* Literally, it is spoken to *Pharaohs* daughter, to forget Egypt wherein she was bred and borne, and to adhere to her husband *Solomon.* Mystically, it speaks to the Church, to forget this world, wherein she was borne an Egyptian, black with sins: and cleave faithfully to her beloved CHRIST, who had now with his own blood washed her fair, and greatly desired her beauty. So that under the title of *Pharaohs* daughter, hear what the Spirit speaketh to the Church.*Thou hast ravished my heart with one of thine eyes, with one chain of thy neck.* Literally, corporal beauty is commended; chains, jewels, ornaments allowed: spiritually, graces, the beauties of the soul; and good works, the beauty of graces, are required. Only here is the difference between other Trees and the *Tree of life.* They first bud, then blossom, then send forth fruit: but the tree of life hath all these at once. Yea further, as in a tree there is the bark and the pith: so in a Text are *Quaedam adjacentia,* some things that lie on the upper face: and *Quaedam in haerentiae,* some things in the bowels of it. Thus *Noah's* Ark literally served for the temporal deliverance of their bodies: spiritually it taught them the eternal deliverance of their souls: mystically it presignifies to ⟨◊⟩ the deliverance of both our bodies and souls from the vengeance due to our sins. As a Musician therefore, first tries the sound of his Instrument, before he plays the lesson: so now having delivered the literal sound, I come to the mystical sense.

Herein let us observe first what it taught them, next what it must teach us. It i•structed them in two things.

First, it was a pledge of God's love to their souls: for he that was so careful to save their bodies from the flood of water, gave them certain hope that he would save their souls from

the fire of hell. The preservation of that which was mortal and inferior, was a strong argument that the other should be safe, which was immortal and far more precious. When a house is on fire, he that redeemeth the Cabinet, will not lose the Jewel in it. Let it be granted, that God doth sometimes reprieve the wicked from temporal plagues, and binds them over to the General Session: yet is *David's* inference good;*By this I know thou favourest me, because mine enemy doth not triumph over me:* from mercy to his body, he argues grace to his soul. We cannot conclude by inversion, that whom God doth not free from temporal judgments, he will not free from eternal: none are to be judged for outward misery.*Let her alone, for her soul is troubled, and the Lord hath hid it from me.* The cause of their troubles is hid from us.*If your soul were in my souls stead, I could heap up words against you, and shake my head at you:* I could, but I would not. *Quod nos in malum, Deus saepe destinavit in bonum.* But from a less benefit to a greater, is a good collection of faith. When the faithful of Israel saw the LORD'S arm in delivering them from Egypt, they believed that he would bring them into Canaan. He that hath freed us from superstition, certainly means us to salvation.

Secondly, it was a confirmation of their faith and obedience. Without obedience in building the vessel, without faith in believing the promise, they saw no hope of preservation. This taught them for afterwards, what precept soever was imposed, to obey it: what promise soever was made, to trust upon it. And what could be strange to their confidence, that had of miraculous mercy so late an experience? Some profess they believe the pardon of their sins; yet fear the want of bread, or sink under some light burden of sorrow. Is any load so heavy, as the pressure of sin? O the weight of one sin is too much for the supportation of one man. Now hath CHRIST borne the talent, and can he not bare the dram? Shall we trust him with our wounds, and not with our medicines? Hath he given us the bread of life, and can he not give us the bread of earth? Shall we say with the ••sting Jews;*He gave us streams from the rock, but can he give flesh to his people?* Consider, will Christ deny flesh to our bodies, that hath given his own flesh to our souls? Hath he performed such Sovereign pieces of gold, and will he stick at farthing tokens?*He that spared not his own Son for us,* what good thing will be deny us? Do we trust in the Lord for the remission of our sins, the resurrection of our bodies, and the everlasting salvation of our souls: and distrust him in a fever, in a scandal, in a fit of want? Certainly if he have vouchsafed us that great mercy to make us his own; he hath given the whole army of afflictions more inviolable charge concerning us, than *David* gave his host concerning *Absalom; See ye do the young man, my Son Absalom, no harm:* look you never hurt them whom I have adopted.

Thus for them, now for ourselves. This Ark hath also a symbolical sense, a spiritual use. It was a Type and figure of Christ's Church: out of which there is no hope of salvation, as out of the Ark was inevitable destruction. Examine we the resemblances.

1 All that were preserved, were within the Ark: all that shall be saved, must be of the Church. In that great deluge, when *Omnia Pontus erat, deerant quo{que} littora ponto,* there was no other possibility of escaping: in the huge pond and vast sea of this world, there is no hope of redemption but by Jesus Christ. Either we must •he incorporate into Christ, or reprobate with the world.*The Lord adds to the Church daily such as shall be saved:* to the Church militant,

all souls that shall be crowned in the Church triumphant. As for them that were out of the Ark, no gold could buy their preservation: no holes could hide them, no hills help them, no houses hold them, nothing in the world, not the world it self could save them. So for them that be out of Christ, no riches can bestead them, no honors secure them, no policy can deliver them, no refuges can shelter them, no friends, no favor can do them good; but they must perish in the flood of GOD'S eternal vengeance. What succor had they by the mountains, or by taking hold on the highest Cedars, whom the Ark received not? Such help shall men find in those worldly things wherein they have trusted, when God shall find them out of his Church. What relief in their honors, upon whose foreheads the sun of promotion wantonly plays: As if that arm should never ache, that wears a silken sleeve: nay as if the highest hills were not most subject to the lightning-flashes. For the covetous, that like a spider eviscerates herself, spends her own bowels in making a web to catch a fly; how foolish is his confidence in that, which he knows will never fail him but when he hath most need! Alas, he cannot buy Christ with it; and therefore must expect *Simon Magus* doom; *Thou and thy money perish together.There is no other name given to men under heaven, to be saved by, but the name of Jesus.* Nothing in nature, nothing in art, nothing in the world, no other creature, no other Name. In vain they think to sails in their cockboates, or swim with their windy bladders: every heresy is a little bark by it self, and while it is not troubled, it goes on with proud sails like a Merchants ship: but vexed you shall find it a man of war. Every factious and discontented humor is like a bladder, which the peevish refractary puts under his arm, and he will not be beholden to the Ark for passage, he can swim to shore. Let such sullen spirits hear and fear: as a man will not admit that person to his house, who loves not his family: so they that forsake the Church, must be forsaken of Christ.

2 As God was the Pilot of the Ark, so CHRIST is the Governor of the Church. The superstitious Romanists have their several Saints for several services; for the Teeth, *Apollonia;* for Soldiers, Saint *Maurice;* for Sea-men, Saint *Nicholas.* As those gross Idolaters in Heathen times, marshalled their gods into several ranks; allotting Heaven for *Jupiter,* Hell for *Pluto,* and the Sea for *Neptune.* But the Lord is all in all to us: our Pilot on the Sea, our Captain on the Land. We tender not our petitions to the no gods of the Gentiles, or ot the moe gods of the Papists: we do not trouble the blessed Virgin for everything, as if her Son Jesus were still a Babe, and not able to help us: but we go to Christ for all. That same Ship in the Prophet,*Every man calling upon his god;* is a map or module of Rome: one calling on Saint *Francis,* another on Saint *Anthony,* &c. But if we love learning, the Lord is our *Gregory,* the God of Wisdom: if Soldiers, he is our *Mars* and *Maurice,* the Lord of Hosts: if Mariners, he is our *Neptune* and *Nicholas;* that*commands the winds and seas, and they obey him.* As *Caesar* said to the trembling Mariner; *Confide nauta, Caesarem vehis:* Be not afraid, thou carriest *Caesar.* So, O Church be comforted; He that is in thee, for thee, with thee, that guides thee, that will save thee, is the Invincible King JESUS CHRIST.

3 The matter of the Ark was not every kind of wood, but the *Pine:* nor is everyone admitted into the Church, but such as the Lord hath chosen:*Which are not borne of blood, nor will of the flesh, but of the will of God. Ex quolibet ligno non fit Mercurius:* the Lord often leaves the lofty Cedar, that over-looks the rest with an imperious top: and the sturdy Oke, him that will not

stoop to his Word: the melancholy Ewe, the hollow-hearted Elderne, the intractable Thorn, the hypocritical Ivy, that by embracing the tree, sucks out the heart of it. He chooseth the *Vi••* for his Orchard, the *Pine* for his Ark: he first hewes us out of the wilderness of Sin, takes away the ruggednesse of our nature, and having planed us by grace, puts us into his Church, where we fit with the rest in unanimous obedience.

4 The Ark consisted of many pieces of wood joined together: *Non ex* 〈◊〉 *ligno constat navis:* Nor doth the Church consist of one man, or one sort of men; but*of every nation, and kindred, language and people.* Many souls compacted 〈◊〉 one body, many Christians into one communion of Saints. And all these make b•• one Ark, one Church. One World shows that there is but one God: one God that there is but one Church: one Church, that there is but one Truth. Therefore is it called *Columna Veritatis,* and *Columba unitatis:* The sweetest music consists of many well-tuned voices: if there be any jarring and contentious spirit, he is out of tune, none of the Christian consort. Let us live as we sing, and our hearts go with our voices; this is the Concent of the Church. God doth seldom divide his graces among divided spirits: if we will not beat one with ourselves, he will not be 〈◊〉 one with us. A shieveld thread is hardly got thorough the needles-eye. The Spirit is one, and said to speak*by the mouth of all the Prophets;* not *Per ora, sed Per •s;* as 〈◊〉 all the Prophets had but *one Mouth;* to show the singular harmony of their concord. That *Spirit* which came in a *Dove* will not come but upon a Dove. When we delight in discord, our assemblings are dissemblings, our convocations provocations, every man vultuous, wedded to a wife that fools him, Self-will: here is as little argument of a Christian congregation, as the confusion of *Babel* was like the harmony of the Temple. An unsquared stone, a warping board, a jarring spirit, must not be put into the building of Christ.

5 The Ark was pitched within and without, the better to keep out the water. So must every Christian be joined into the Body, with Profession and Sinceritie: sound-habited without, sound-hearted within. Nor profession, nor sincerity, are sufficient asunder; both do well together. *Jericho* was pleasant of situation, but the*Springs were naught:* many men's profession is fair, but the fountain, the heart is infected. *Laish* was a barren turfe, but the heart of the ground was good, had it been tilled: so some have a little religion hid in their consciences, but for want of husbanding their graces, it perisheth. But God cannot abide a wanton Christian: A wanton Jew, Turk, Pagan, is bad enough; but none so intolerable as a wanton Christian, As in many things we sin all; so in some things we may obey all: b•• one line makes no Geometry, nor doth one act put Christianity. Neither the timber rotten at the heart, how fair soever to the eye, nor the timber crooked and ill-favored to the eye, how sound soever at the heart; shall be put into Christ's Ark. To be good, and not to appear: to appear good, and not to be; is not the way to glorify God, or for him to glorify us.

6 In the Ark were diverse rooms, so in the Church are diverse places and gifts, as in heaven there be diverse mansions. Many distinct offices in a ship; the Pilot, Captain, Boat-swaine, Mariners; concur all in one care for the preservation of the vessel. In the Church be Apostles, Prophets, Pastors, Teachers; ye• all tend to the *Edification of the body of Christ.* There is nothing more endangers confusion, than for one to intrude into another's room: displacing

the members from their proper faculties and functions. When the rude hinde will be a counselor of State, the ignorant sectary be made a Bishop, and *Jack Cade* a Justice of peace. It is no easy wisdom, rightly to distinguish our own office: all parts have their several functions; and *Tractent fabrilia fabri.* The foot must not usurp the office of the hand, nor the hand intrude upon the office of the head. *Aliud plectrum, all••d Sceptrum.* So look to others vineyards, that thou be sure to*keep thine own.* If we be Christ's faithful soldiers, let us keep our station, and fight it out with victorious courage. What room in the ship soever is assigned us, let us make that good. In God's Arithmetic there be no cyphers, we must be something on earth, or we shall be nothing in heaven.

7 In the Ark were beasts clean and unclean: in the Church are sinners blended among the righteous:*The Lord did sow good seed in his field, whence then hath it ••ares?* The devil hath no ground of his own, but he soweth in God's field, and upon God's seed: so the corruption of the good, is the generation of the bad. These •ares are not of God's sowing; it is none of his fault.*All that he made, was exceeding good.* The Church militant is an *heaven,* but on earth; therefore not without the fire-brands of hell. Let no man leave God's floor, because there is some chaff, nor break his net because there is some baggage: nor run out of his field, because there is some cockle: nor depart from his house, because there be some vessels of dishonor. God would have spared a City for ten good ones, and shall we refuse a Church for ten bad ones? *Fugio paleam, ne hoc sim: non aream, ne nihil sim.* I avoid the chaff, lest I become chaff: I keep the floor, lest I become nothing. This their accusation of the Church is vain; if men cannot prove it, they shame themselves: if they do prove it, they deny Christ: for his clear answer was a *Sinite •rescere, Let both grow together till the harvest.* Either because the bad may turn good: God can make a *Luther* of a *Monk;* a St. *Augustine* of a *Maniche.* Or because the good are exercised and tried by the bad. If *Arius* had not held a Trinity of substances with a Trinity of persons: and *Sabellius,* an Unity of persons with an Vni•y of ess•nce; the mysteries of the Trinity had not been so clearly explained by those gr•at lights of the Church. If Rome had not so violently obtruded her merits, the doctrine of justification by faith in Christ only, might have been less digsted in men's hearts. We may say here, as *Aug.* doth of Carthage & Rome. *Magis nocuit Romanis Carthagotam cito eversa, quàm prius nocuerat tam diu adversa.* If some enemies had not contested against the Church, it might have gone worse with the Church. But let them, bear the rack of their own fancies, whose schismatical torn opinions are stitched together with a skain of sisters thread, and rounded with the bobbin-lace and selvedge of reformation. Criticall quarrels argue hypocritical hearts: and if they prevent it not by humility and unity, the Arkholds none so unclean as themselves.

8 The Ark was tossed of the waves, and all the storms of the world spent their furies upon it, yet could it not be overwhelmed. When the winds, waters, weathers, had done their worst, still *Noah's* preservation was sure. The more the water rose against it, the more the Ark rose above it: and the higher it was raised by the flood, the safer it was from the danger of hills and rocks. In the midst of water it was saved from water, and the danger it self was made a defense against the danger. Thus sure of salvation is everyone in Christ, nothing can cross it. The deluge of calamities may assault us, but they shall exalt us. The more they seek to press us down, the more they shall lift us up: the nearer they would sink us to hell, the higher they

shall advance us to heaven. Through all the gusts of temptations, and floods of afflictions, we shall be borne safe in Christ's Ark.*Nothing shall pluck them out of my hand.* Satan cannot, he is *cast out:* tyrants cannot, for *if we suffer, we conquer:* sin cannot, for *grace abounds above sin:* sickness cannot, God is strongest when we are weakest. Death cannot, that serpent *hath lost the sting.* Indeed *Non minus vita sine luctibus, quàm mare sine fluctibus.* All our voyage is a tempestuous navigation: the shore from which we launch, is our nativity: the Port whither we are bound, supernall felicity: the sea we must pass, full of raging calamity: the ship wherein we sails, full of sweet security. There will be cross winds, but let us rest in the Ark, the Church; and trust in the Pilot, Christ: and our danger is not half so sure as our deliverance: we may fail of grievous afflictions upon earth, we shall not fail of glorious salvation in heaven.

9 *Noah's* body being entered into the Ark, seemed there a dead man: that vessel being a grave or tomb unto him, wherein he was buried. Yet was that by God's appointment, the means to save him, which in all reason seemed to bury him. And if *Noah* will be safe, he must go into this sepulcher, and be buried in the Ark, as the Ark in the water. So must there be in us a mortification of lusts, and burial of our corruptions: and there is no way to everlasting life but this. The soul cannot live, while the sin doth live: one of the two must die, the corruption or the person. Thus is death the way to life; and mortification of lust, to the resurrection of bliss. He that thus dieth not, never lives: and he that is not thus buried, never riseth again with comfort.

In how wretched an estate then are many, that scarce know what mortification means; unless it be to mortify grace, and to bury all holiness. The old man reigns, and the new man serves: corruption lives, and grace is dead. To mortify goodness by our sins, this is common: but to mortify our sins by goodness, this is rare. What a preposterous change is this? Christ should live in us, and we cr•cifie him again: sin should be crucified in us, and that liveth. But this is a true saying; He that will live when he is dead, must die while he is alive. Proceed we then after this spiritual death, to the burial of our sins. It was the manner of the Jews, to bury their dead with odors: bury we sin with the Incense of our prayers against it, that it may never return upon us. Only two things let us avoid in the burial of our sins, which we observe in the burial of our friends. 1. When we bury our friends, we do it with mourning, to testify our loves, that we are loath to part with them. Our sins must not be so buried; no sorrow at their departure: no man weeps to lose an enemy, nor grieves to be rid of a Tyrant. Shall we sorrow, to lose the proper cause of our sorrow? It was good news for Israel, that *Sisera* was dead i• the Tenths of *Iael;* and *Deborah* sings; *So perish all thine enemies, O Lord. Sepelu•tur cum gaudio, quae non retinentur sine periculo.* Let them be buried with joy, that cannot be kept without danger. 2. When we interre the bodies of our friends, it is done in hope that they shall rise again: by no means, so bury we our sins; let there be no desire of their resurrection: wrong not the Sepulchers of the dead, let them sleep forever. Otherwise, like *Judas,* and *Demas,* and such hypocrites; they bury them not in their forgotten graves, but in their own hearts. And so *Cum s••gent corpora, resurgent & peccata;* their sins shall rise with their bodies, and go with them to judgment.

Lastly, the Apostle compares is to Baptism: that which was *Noah's Ark* to them, the same is *Baptism* to us: the *Ark* saved them, *Baptism saveth us.The like figure whereunto,* &c. The particular Instance, or point of reference is Baptism; the General is the Church. For Baptism no otherwise saveth us, than as it is a seal of our admission into the Church, and incorporating into Christ. Therefore i• is a Synechdochicall speech, the part for the whole, the door for the house, Baptism for the Church.

Baptism is the door of entrance into this Ark; therefore the sacred *Fo•t* 〈◊〉 commonly placed near the Temple door. As in *Solomon's* Temple were three rooms, the Porch, the Body, and the *Holy of holies;* and they must pass thorough the one into the other. So in Christianity, we cannot enter the *Holiest* of all, b•t by the Church; nor into the Church, but by the Porch of Baptism. There mu•• first be shipping, then sailing, last of all arriving: we must be shipped with Christ by Baptism, sails with him the Pinnasse of the Church, or else not arrive at the co•• of eternal blessedness.

The end of Baptism is double; Principal and less principal. The principal is to assure us of two things. First, the remission of our sins;*Be baptized* 〈◊〉 *the name of Jesus, for the remission of sins.* And next, that we are within God's covenant, partakers of his grace here, and of his glory hereafter. The less principal consists in three things. 1. To note a distinction between Christians and Infidels: a cognizance or liverie to tell the world, whose servants we are; the Colours of that General under whom we fight. 2. To be the bond of Christian society.*Keep the unity of the Spirit in the bond of peace:* Why? Because there is *One faith, One Baptism.* We are all baptized into *one Christ;* the remembrance of our Baptism is enough to stay contention. 3. It is a profession of homage to that God, even those three persons, in whose *Name* we are baptized. And it is a holy memorial of Christ's baptising in the sea of his Fathers wrath for us.

Except a man be borne of water and of the Spirit, he cannot enter into heaven. As •he Spirit is an inward necessary cause, so Baptismal water is an outward necessary •eanes, of our regeneration. It incorporates us to Christ; *Vt susceptus à Christo,& Christum suscipiens, non idem sit post lavacrum, qui fuit ante baptismum: sed corpus ••geniti, fit caro crucifixi:* so that the body of the baptized, is become the flesh of him •hat was crucified. The day of the Infants baptising, is the day of his marriage; wherein he is made the Spouse of CHRIST by the union of the Spirit. As Christ was made our flesh *Nascendo,* by being borne: so we are made his flesh *Renascendo,* by •eing new borne. The Spirit being in the new birth instead of a Father, and water •n stead of a Mother.

As there is a long Antiquity of Sacraments, so a special necessity. For Antiquity; in Paradise was a Tree of knowledge, and a Tree of life: both Sacramental •rees. For necessity; as a man consists of two parts, one visible, the other invisible: so respondent be the means to draw him to heaven, the Word and Sacra•ents: and a Father calls the Sacrament, *Verbum Visible,* a visible word. We fell •rom God to Satan by visible things; God brings us back from Satan to himself •y visible things. Wherein we may see the infirmity of our natures; the Lord is •aine to stay us up by many helps: the word for our ears, the Sacraments for our •yes. If we see a

house held up by props, pins, columnes and supporters; we say, •t is certainly old, sere, and weak of it self.

I do not enforce an absolute necessity of this, as if God could not save us with•ut it. Of it own virtue it hath no such power to salvation; water of it self be•ng readier to drown, than to save; especially the Infant being dipped into it. No •an concludes the Innocents out of the Ark to be damned and cast into hell; so •or the Infants of Christians that die unbaptised. It pleaseth the Lord to admit Infants to baptism, though they be not able to answer for themselves. And as it was •n his Justice to impute my sin to my child, to make it guilty: so it pleaseth his mercy to take my faith for my child, to make it holy.

Open thy mouth for the dumb, in the cause of all such as are appointed to destructi••. Still the Lord requires our speech for those speechless little ones; whom the •loudy Papists appoint to destruction. They cannot answer for themselves; but •he Lord Jesus, when he was on earth, spake for them; and he hath sent us to plead •heir cause. They have those great Dukes and Peers of heaven for their Patrons,*The Angels:* and shall we be silent.

Parents love to hear well of their children's states in this life, much more •hold they enquire of their state to come. The greater their joy in them, the grea•er their sorrow for them; especially when they fall sick in the field, and die at •ome; as the Shunamites son: but more especially if like*David's* son, they •ie without the Sacrament. Then their ignorance and distrust puts them into a hope•es grief: as if they were of the stock of *Ishmael,* and not the seed of *Israel.* And •ven those that will not keep their hours with God and the Church, in respect of •tate and outward complement; yet take on with God and man if their children •miss baptism. I would they did think of that woman's speech to *Elias;Art •hou come to call my sin to remembrance, and to slay my son?* that God in slaying their •ons, brings to remembrance their sins. But that good Lord, who punisheth our •eglect, shows mercy to those little ones. They often vanish from us in a night, be•ore we have scarce looked on their faces: but the God of compassion, who pities •hem in *Ashur* and *Nineveh,* will he forget the seed of Christians? We miss them •n our arms, behold they are in the arms of God. They are plucked from the mothers bosom, but unto *Abraham's bosom:* translated from a cradle below, to a Throne of immortality above. How oft doth a friend among men, take a babe from the poor feeble mother, and bring it up as his own; as *Pharaohs* daughter did *Moses!*And shall not God take a child from the womb, or waine it from the breast, to have it nursed in heaven, lest it should find ill bringing up here?

Let this comfort parents against that unmerciful doctrine of Rome; teaching that if children die on earth without baptism, they must die hereafter without mercy. That infants who cannot speak or do ill, whose flesh is but new quickened in the womb, or bones scarce gristled out of the womb; should pass from the darkness of the womb, to outer darkness forever; this is the voice of the Deagon goared with blood. The *Lamb* of God speaks better things, and gives his blood to these little lambes. *David* grieved for the child sick, but desired not respite of life for circumcision: and though the child died on the seventh day, (which had been terrible, if the want of a day had lost it forever) yet he then ceased mourning.

The children of Israel forbore circumcision forty years, during all their journey in the wilderness: will they pronounce damnatory sentence on all them? If not, why then on ours? Hath the state of the Gospel less• mercy and pity than the Law? Goes it harder with the infants under Christ, than under *Moses?* They had a set day for circumcision, the *eight:* we have none defined: hath not the Lord in this left it freer? Those infant Martyrs, to whose memory they observe a feast as to Saints; desired nor Baptism, nor their friends for them; much less that baptism of blood; but their hearts rather bled for it: yet are they glorious in heaven. *John* Baptist seems not to have been baptized himself, by his answer to Christ,*I have need to be baptized of thee, and comest thou to me?* God's love is no fancy that the want of baptism may break off. It were heavy for the poor child to be lost for the Parents or Ministers negligence.

To say that Baptism even the most ritually and formally administered, saveth of it self, is to defy it, and to make a god of the water, with the Gentiles. But the Lord saveth, and when he pleaseth, without that*This day is salvation come to this house; he is also the son of Abraham,* saith Christ of *Zacchaeus. This day,* and yet that was not the day of his baptism: he was made the son of *Abraham,* yet was not washed in Jordan. The *Eunuch* by faith, *Cornelius* by devotion, *Lydea* by obedience, received grace before baptism. *Mary Magdalene,* that scowred on to sin as if seven devils drove her, with tide, wind, and sails; found mercy before baptism;*Thy faith hath saved thee, go in peace: Thy faith,* not thy baptism.

True sanctification may be without the visible sign, as the visible sign may be without true sanctification. One of their side saith, Necessity is twofold. 1. Absolute, as meat is for life. 2. Or convenient, as a horse is for a journey: Baptism is necessary this last way. Yea, a great peal of their own voices doth repeal that merciless sentence; which like *Herod,* hath sent out a decree against young infants: who because they enjoy but a little of this life, must lose all the next: Indeed*He that believeth and is baptized, shall be saved:* but it is added withal; *He that believeth not,* whether baptized or no, *shall be damned.*

To conclude let us make a double use of this; the one for obedience, the other for faith. The former is a direction for our obedience, that we use the appointed means, Baptism. The other for our faith, that we build not our salvation upo• Baptism, but upon God's election and grace.

1 For Obedience; Baptism cannot be willfully neglected without great sin. Let us neither with the Papists make it absolutely necessary: nor with the *Ma•chees,* wholly unnecessary: nor inconvenient with the Anabaptists, because they are children and cannot profess. But seeing children have sin they ought to be washed; and seeing they belong to God they ought to be sealed. Seeing the Lord hath commanded it, let us perform it. Seeing he hath promised the washing away of sin, by pouring on of water: let us pour on water for the washing away of sin. Otherwise. we despise not the Minister of the Sign, but the God of both S••e and Minister: and for those that refuse the Sign, it is a sign they refuse the grace: and deserve the reproof of *Ahaz,Is it a small thing to grieve men, but you will grieve God also?* This was the condemnation of the Pharisees and Lawyers:*They rejected the counsel of God against themselves,* in this very point of *not being baptized of John.* It is not only the bare element, but the power of GOD with

it, his wisdom to establish it, his constancy to maintain it, his holiness to sanctify it, and his mercy to bless it.

When Time, Place, Minister, all things concur, let not us be wanting. They are young flowers, soon nipped by deaths cold hand. Perhaps some human additions we dislike, yet know that this overthrows not the ordinance of God. The foundation is sure what stubble soever be built upon it: fire shall purge that, God's institution shall save thee. If thou mayest have i• pure and uncompounded, so take it: if otherwise, do not refuse it: let no ceremony of man prejudice the ordinance of God.

And as we honor the Sacrament, so let us honor the word: for that must go with the element, to make a Sacrament. The word hath saved some without baptism; what men hath baptism saved without the word? The promise of the Gospel is the writing, baptism the seal. The certainty of the writing is from the Seal, but the validity of the Seal is from the writing. Indeed, neither writing nor Seal can save, without the Holy Ghost to apply them. In Baptism, as in*Bethesda,* if the *Spirit move on the face of the waters,* then there is healing. The serpent prevaileth against us in *Sicco,* in the dry ground: but in *Aqua,* in the water, he loseth all his venom: satans malicious power is lost in the Sacramental waters.

2 For faith, depend we upon the election of GOD, which shall stand with means, if he afford it; without means, if he deny it. Among men, first the conditions are agreed upon, then the seal is annexed: so God first receiveth into covenant, and then sealeth. Men first possess their sheep, then mark them: first we muster up soldiers, then levy out some, and give them press-money. The father being a good Land-lord, after the grant of a Tenement to a poor man, dies without sealing it. Yet the right dies not, seeing an honest son cometh in place, who will be a confirmation to his fathers promise, a seal to his grant. God the father hath granted a covenant of grace to the believer and his seed, promised them an estate of life in his Son Jesus: though haply the young seed be prevented of this outward seal, Baptism; yet the good Son Christ will perform to them his Fathers promise, and seal them up to eternal life. The claim of the proprietary is good •lbeit no actual mark be set upon his goods. The mark of God is invisible;*He •nowes them that are his,* and*my sheep shall never perish, nor shall any man pluck them •ut of my hand.* Not a sheep not the least lamb of a day old, yea, not that which •s scarce eaned and brought into the world.*The Dragon stood before the woman, •hich was ready to be delivered, for to devour her child as soon as it was borne:* he watch•d upon the very birth, yet *the child was caught up to God, and to his Throne.* If the sin of the first *Adam* could bring an everlasting taint upon them, why cannot the blood of the second *Adam* wipe it out forever? The infant cannot reason, yet hath it •he seed of reason: it hath a soul, though it know not so much; why then may it •ot have faith? Children must come to Christ: what children?*little ones,* that •ave but little reason; yet *Theirs is the kingdom of heaven.* If so, then are they clean, •or*No unclean thing shall enter that holy City:* now what cleanseth but faith? This •aith then they have after a miraculous inspiration, by that blessed*Wind that blow•th, it self pleaseth where,* and gets in no man knows how. *Draco's* laws altogether •oncluded in death: death for this, death for that, nothing but the fatal noise of •eath. But Christ is no *Dragon,* he is rather a *Lamb* that *takes away the sins of the •orld,* a world of sins: much more will he heal these little lambes of

his flock. The blood of *Abel* crieth for vengeance, but Christ crieth with a stronger and more •racious voice; my blood for all blood, my body for all sin, even of mine enemies: •f he were an *Herod* in his butcherly doom, *Rachel* might *weep* and make lamentation for her *little ones,* and refuse comfort, *because they are not.* If the grave and hell, those Ministers of vengeance, were to devour those unbaptised little ones; then every mother and father, sister and friend, might howl and mourn, answering one another with doleful plaints and remediles moanings, and have no comfort, *because they are not:* yea which is worse, *because they are,* that is, they are in endless sorrow. B•• blessed be God, that hath sealed us a better covenant: praised be he, that hath given us better assurance and comfort, through the Son of his love JESUS CHRIST.

VERSE 6. And turning the Cities of Sodom and Gomorrhah into ashes, and condemned them with an overthrow, making them an ensample unto those that after should live ungodly.

THis is the third instance of God's severity and mercy; severity to the obstinate, mercy to the penitent. First, he confounded the Apostate Angels, and preserved the obedient. Secondly, he drowned the secure world, and saved the faithful *Noah.* Here he burned the ungodly Cities, and delivered the ju•t *Lot.* He begun with honor and sublimitie, casting down Angels; to show that no Celsitude can privilege rebellion against his will. He went on with multitude and universalitie, drowning a whole world, to show that no numbers, legions, or armies of sinners can prevail against his Justice. He concludes with opulency and worldly estate, in this overthrow of Sodom, to show that no riches and prosperity ca• avail in the day of wrath.

Sodom was a second *Eden,* the garden of the world yet he that for transgression did throw *Adam* out of Paradise, did also for the same reason overthrow Sodom with all her pleasures. There only *eight* were saved out of the whole world, and here are but half eight delivered from this ruin. And as one of those eight was after cursed by his father, and became a precedent for all rebellious children: so one of these four was punished by the Father of all, and for her tergiversation or retrospection rather, was turned into a pillar of salt, and became a monument of Apostasy to all succeeding ages: this was *Lots* Wife.

Only this latter exceeded the former destruction in some things. 1. For generality, it was more universal and impartial: eight there escaped, here but fou••. 2. In regard of the Instrument, that was by water, this by fire; an element of greater fury and torment. 3. For the suddainesse, the water drowned them by degrees, so that by the continued ascending it might soften them to repentance. The fire consumed all those quickly, without giving them leisure to think of their ⟨◊⟩ save with a desperate consideration. 4. The water choked their corporal lives, and killed only that was mortal; there is hope that some of their souls escaped. ⟨◊⟩ here the elementary fire sent them to eternal fire; and their destruction was followed with damnation.

Two Principalls in the verse.

The

- Punishment, *Turning the Cities,* &c.
- Monument, *made them an ensample.*

The punishment is described by three terms, which are

- *Burning.*
- *Overthrowing.*
- *Condemning.*

•ome would have them all signify one thing, as if they were diverse characters of •he same destruction; but this doth not sufficiently honor the pen of the HOLY GHOST. We may better resolve it thus; referring the *burning* to the vastation of •heir cities, the *overthrowing* to the spilling of their lives, and the *condemning* to the •erdition of their souls. Their cities were *burned,* their bodies *subverted,* their souls *••ndemned.* Wherein the Lord, like some angry warrior, not only contents him•else to ransack the houses of their goods, but fires their Cities: nor is so pacified, •ut puts all to the sword; as *Saul* had a charge for *Amalek;Vtterly destroy all they ••ve, slay man and woman, infant and beast.* Yea, he goes further than any mortal •onqueror; for they can punish but temporally and corporally; but the Lord eter•ally;*They suffer the vengeance of eternal fire.*

The Monument hath two things

In it

- What; *an ensample*
- To whom, *To those,* &c.

•o that if we avoid their sins, we shall escape their plagues. Here are various obser•ations deducible.

First, the number of the *Cities;* but two are mentioned in the Text, but cer••inely moe were involved in the ruin.*All the plain;* likely that more cities on that •lain than two. It was a great circuit of ground, as appeareth by the dead sea there, •hich *Josephus,* who was brought up in the country, gives to be threescore and •elve miles in length, and nineteen miles broad. The number of them is most like •o be four, so many rehearsed by *Moses;Sodom, Gomorrhah, Admah, and Zebo•.* But it is objected,*That the fire fell down upon the five Cities:* therefore five•ome think that *Zoar* also perished, though for a time it was preserved by the inter•ssion of *Lot.* But this supposition is false, for it was known by the name of *Zo•* in*Isaiah's* time; *His fugitives shall flee unto Zoar.* Before it was called *Bela,* now 〈◊〉 *Lot* changed the name, so God changed the condition; little in quantity, great in •e favor of mercy. And for that of the *Five cities,* the word is *Pentapolis,* that 〈◊〉 the place where those five Cities stood. Two more cities perished, but Sodom •d Gomorrhah are only mentioned, because they were the capital cities, and metro•lies both in the sin and punishment. Where observe,

The force of example prevaileth strongly to produce the likeness of manners. *•acile transitur ad majores, ad plures.* The authority of greatness doth often cor•pt the integrity of goodness. The bad conditions of popular persons are like *Ia•s* speckled rods, which make the sheep, the beasts of the people, bring forth the •e parti-coloured actions. The ill custom of an eminent place is drawn up like •me pestilent exhalation, and corrupteth the air round about. The proverb speaks 〈◊〉 bad customs, bad opinions, and bad servants; that they are better to hang then 〈◊〉 hold. If *Jeroboam* worship calves, how easily will most Israelites become such •asts! We may say of an exemplary sin, as *Joab* of *Rabba,* it will be called after •e founders own name. A stone thrown into the water, makes of it self but one •cle, but that one begs a hundred. Though few men will confess their sins, yet •ny men's sins will confess their Masters. To beget a precedent of vice, is like the •ting a man's own house on fire: it burns many of his neighbors, and he shall •swere for all the ruins. A sick head makes a disordered body, a blind eye endan•s all the members. A rulers unrighteousness, like the late blasing star; it hath •ong tail, draws a train of mischiefs after it, and is ominous to the whole land. •hereas piety in a P•ince, like *Aaron's ointment, runs down to the skirts of his gar•nts,* blesseth all his subjects.

An exemplary offender, is like a malicious man sick of the plague, that runs into the throng to disperse his infection. *Vrbis ad exemplum, &c. Sodomes* filthiness is not confined at home, but runs like *Nile,* over all the *Plain;* not a village but glories in the imitation. When a public person is tempted to sin, he should answer as *Nehemiah,* when he was tempted to flee:*Should such a man* 〈◊〉 *I fly?* Should such a man as I thus grossly offend? To sin before the face of God, is to dishonor him; but withal to sin before the face of men, is doubly to dishon•• him. Many an Israelite committed fornication, and yet upon repentance got pardon but *Zimri,* that would willfully do it in the face of God and man, was sure to peri•• This aggravated *David's* error, that it made the *enemies of God to blaspheme.*

Such a bitter root shall answer for it self, and for all the corrupt branches: 〈◊〉 sin that is done abroad, ceaseth to be single: it is many sins in one. Let us therefore give good example: when Christ told that noble petitioner,*Thy son liveth;* 〈◊〉 the first hearing he *believed:* but when he came home, and weighed the matter; 〈◊〉 only himself, but by his means, the whole *household believed.* And for those th•• take advantage to sin by precedent; *Tutum est peccare authoribus illis;* let this be their terror. Other Cities followed Sodomes lust, and they were all consumed wi•• Sodomes fire. It is a common plea, our fathers did thus before us, and the whole world doth thus about us. But what comfort is it, to fulfill the measure of o•• forefathers, or to perish with our neighbors. The high Priests servants can make *Peter* deny his Master. *Quanto calescebat igne Sacerdotali, tanto frigescebat amore Divino.* Let *Corah* kindle a fire of conspiracy, two hundred fifty Captains will bri•• wood to increase it. A lewd man draws vengeance on others, by the punishme•• of his sin, or by the inf•ction of it.

Secondly the matter: they were *Cities,* not Hamlets or Villages, but pop•l•• and walled Cities. Famous Cities, not less than kingdoms:*The kingdom of Sodom, &c.* Fruitful Cities, as the *Garden of God:* Cities lent to men, but better beseeming the Majesty of God: so glorious that they

tempted a Saint. *Lot* seeing th• goodly plains of Jordan, the commodious springs, delightful rivers, richnesse 〈◊〉 the soil, situation of the towns: without enquiring further, is in love with ••*dome.* Observe,

1. That the strongest Cities are not shot-proof against the arrows of God but even things ordained for refuge, are by his justice made destructive. There is ••thing peaceable, where God is an enemy. The wind is a meteor whereby in so•• sort we live, a fan in the Lord's hand to purge the air: yet how often doth 〈◊〉 make it carry infection on the wings, and ruin buildings with violence: Child• are comfortable fruits; yet was *David* scourged, and *Sennacherib* butchered, by th• own bowels. *Sampson* is betrayed by the wife of his bosom: and the Israelites 〈◊〉 of quail provided for their sustenance. In vain we build, unless the Lord lay 〈◊〉 first stone: or plant, unless he say, let it grow. Blessed is the City whose 〈◊〉 God barreth up with his power, and openeth again with his m•rcy. There is 〈◊〉 thing can defend where his justice will strike; and there is nothing can offend, 〈◊〉 his goodness will preserve.

2 Sin can bring down the most magnifique Cities, and lay them eve• 〈◊〉 the ground. Can Sodomes pomp of state, confluence of pleasures, abundan• riches, pride of inhabitants, secure her life? It was God's challenge to *Nini••• Art thou better than No?* Let it be a challenge to *London,* Art thou richer th••••*dome?* It is written of *Tyrus,* that her*Merchants* were *Princes,* and her trafiq•• the *Honorable men* of the earth; yet God makes disport at her overthrow; *B• that glorious City, &c. Babylon,* a little world in it self; *Jerusalem,* the pride of 〈◊〉 whole earth; both found wickedness to undo their composition. Rome, styled 〈◊〉 *Eternal City,* shall feel the immortality of her soul, supremacy over Kings; •den under feet. Greatness of sin will shake the foundation of the greatest •ties, though their heads stood among the clouds, and lay their honor in the 〈◊〉

3 None of these wicked Cities escaped: *Strabo* thinks that some fled 〈◊〉 but *Gen.* 19.25. Men, women, children, houses, plants, monuments, all that grew on the earth, were destroyed. And who will wonder that their ungodliness brought destruction upon the harmless creatures; that considers, how we nocent wretches caused innocence it self to be crucified for us? not only were the plants and herbs smitten for the time, but cursed into everlasting*Barrenness.* There now runs the salt and dead sea, whose bitterness is such, that no fish can live in it. *Aristotle.* Other that have viewed the Country affirm, that no grass groweth there, and that it still smoketh: that the fruit appeareth fair; but within, it is nothing but embers and rottenness. Insomuch, that the Proverb makes a Sodom apple, the emblem of an Hypocrite. So universal was their corruption, that some think they brought up their children to their own beastly conditions, *Gen.* 19.4. Young and old, a concourse of all the City. With fury, envy, and lust provoked, they dare attempt that in troupes, which to act single had been too detestable: to imagine, unnatural. Continuance in evil makes wicked men worse; but company in evil, worst of all.

Therefore God destroyed them all; the community of their sin preceded the universalitie of their ruin. H•re is the difference betwixt God's people, and Idolaters; the latter are destroyed utterly; but of his Church the Lord always leaves a number; some seeds to increase his harvest.*Except the Lord had left us a seed, we should have been as Sodom, and like unto Gomorrhah.* In this we shall not be like Sodom; which is our special comfort: though this whole land groan under sins, and all the foundations be out of course: yet there are some that fear God in sincerity of heart, and CHRIST hath his number of Elect among us. And so long as that number remains, we shall not be made as Sodom, the matter of fire, and brimstone; a stink to our neighbors about us, and a scorn to all succeeding generations. But disclaim we our own merits, and honor the true cause of all our happiness; the mercy of God,*whose compassions fail not.*

5 Great is the danger of living in opulent and delightful places. That Sodom abounded with all variety of pleasures, it is plain: being watered with the river *Jordan,* as Paradise with *Euphrates,* and Egypt with *Nile:* Yea, Egypt was watered with more difficulty; as appears. *Jordan* was the noblest of all rivers, rising out of two fountains; *Ior,* and *Dan:* from both the heads, united in the valley, it was called *Jordan.* It was famous for four occasions. 1. For the passing of the Israeli•es over it, the waters being miraculously divided: and a monument set up in the midst of it. 2. For the parting of the stream again by*Elisha,* after that *Elias* was by the same river taken up in a fiery Chariot. 3. For the healing of*Naaman* the Syrian of his Leprosy: he thought as well of *Abanah* and *Pharphar;* but the Lord was with *Jordan.* 4. For the baptising of our blessed Savior above all other waters he seemed to honor *Jordan.*

This noble river serving so ignoble a country, made it fruitful; that *Lots* heart was fixed on it. Outward appearances are deceitefull guides, and it is no hard thing for the affection to cozen the Judgment. He is worthy to be deceived, that values things as they seem. He pays dear for his rashness: war spoileth Sodom, and *Lot* is taken prisoner with all his substance. Now that *Abraham,* whom he forsook, must rescue him: and that wealth which made him leave his Uncle, is become a prey to merciless heathens. The place which his eye covetously chose, betrays his life and goods: how easy is it for men, while they look at gain, to lose themselves.

Such was the richnesse of Sodom, full of magnificent building, gardens, vineyards, pastures; a concurrence of all earthly commodities; therefore the more likely to run into all licentiousness. The people of *Laish,* because they wanted nothing, would have*business with no man.* Where is no want, is much wantonness: and to be rich intemporalls, hastens poverty in spirituals. What should humble them, that do not find themselves to stand in need of God? *Cyrus* would not suffer his Persians to change a barren soil for a fruitful: because dainty habitations make dainty inhabitants. If we consider *Sibaris,* and *Campania,* the storehouse of Rome, *Sicily;* the Stove of luxury, *Capua:* where can we look, that the rankenesse of the soil hath not betrayed it self in the rankenesse of sin? Men have natural inclinations according to the *Genius* of their country: and it is rare to find God's piety, where is God's plenty. In a scantness, the things themselves do sti•• and restrain our appetites: but where is abundance, and the measure is left to our own discretion, our discretion is too often deceived.*The valley*

of them that be f••, and overcome with wine. They that live in fat valleys, are soon overcome with wi•e. To apply it.

Islands are the richest soils, therefore Ilanders are held the most riotous people. We lie at the dugs of a most fruitful mother, repose ourselves in her indulgent bosom: we live in as dangerous a place for prosperity as Sodom: and as the fattest earth is most slippery for footing, we had need of special grace at every turn, and urgent cause to pray for that grace, that in the midst of all abundance we may not want temperance.*Agurs* prayer is no Paradox; *Give me neither poverty,* ⟨◊⟩ *riches:* both extremes are dangerous, but the greater peril is in the excess, than defect. Let us pray with Saint *Paul,* that we may *know how to want:* but especially that we may know how *to be full and abound in all things.* The Prayers of our Church have it, let our understandings mark it, and our hearts implore it, *And time of our wealth good Lord deliver us.* When God himself tells us, how hard it is to be made happy, by being made wealthy; and we see by experience, how common a precipice it is to destruction; we find cause to redouble that petition, *In all• time of our wealth good Lord deliver us.*

The pride of apparel, excess of cheare, and superabundance of ebriety, *agre civitatis indicia,* are the effects of an opulent kingdom. Have we not seen that make artificial conveyances of sin to posterity, that labor to purchase vice a perpetuity, that have leisure to study arguments for the Justification of evil? Thrice happy he that can be chaste in Sodom, that can be temperate in England. Thus high are we grown in prosperity and iniquity; *Summisque negatum est stare diu.* Let us all look back upon Sodom: me thinks we should rather wish to learn at the charges and by the stripes of others, than that the Doctrine of destruction should come to our own doors. We see great Cities, mighty kingdoms, and the fairest flowers of all histories, trampled underfoot: they should learn us to beware. Peace we have, and the God of peace continue it, to his glory and our good: the bees may hive themselves in our helmets, and our horses of war have little use, save to draw our Co•ches up and down the streets. It is the eye-sore of our enemies, and let envy look her self blind. Yet let not all this secure us, lest we be forced unto that forlorn cry; O that our fear had looked forward to the prevention, before our sorro• constraines us to look backward upon this desolation. Let repentance cure our sins, and procure mercy to our souls, and bring us to that city above; where i• plenty of riches, plenty of honors, plenty of pleasures, plenty of knowledge, love, joy; plenty of all blessings, without all abuse of plenty.

5 We are sent to the Author of this dire overthrow, the Lord: *He turned, the Cities,* &c.*The Lord rained fire and brimstone from the Lord out of heaven.* It is not enough to say, the Lord rained from himself: nor doth it only signify a miraculous rain, beside the course of nature: but well have the Fathers urged this place to prove the Eternity of CHRIST; to whom the *Father hath committed* ⟨◊⟩ *Judgment:* the LORD CHRIST did rain, from JEHOVAH the LORD his Father.

Those wonderful events, which the ignorant ascribe to fortune, the Atheist to nature, the superstitious to their Idols, the polititian to his plots, the proud to his o•• power, too many to second causes: in all these the servants of God look higher, resolving all such effects to their first principle; *Digitus Dei.* The fame of Alexander, the renown of *Caesar,* have been much

applauded for their victorious triumphs: *Vlysses* for policy, *Hector* for valor. The best of them have their matches in the Book of God. *Joshua* fought as magnanimously, as successefully; yet (when he had conquered five Kings and kingdoms) the glory is the Lord's,*God fought for Israel.* The Ethiopian army was a thousand thousand; *Asa* vanquished them: yet said,*The Lord smote the Ethiopians. Chusai* was political, and taught the Traitor a trick to overthrow himself: yet is it said,*The Lord destroyed the counsel of Achitophel. Solomon* was magnified for his wisdom; yet in that admirable proof, the derision betwixt the two harlots; it is called the *Wisdom of God.* It will suffer no glory to cleave unto earthen vessels: let the principal and first mover have it; *The Lord did it.*

The Lord is known by executing Judgment; upon Sodom and all the world. If *Pharaoh* will not know him at *Mose's* mouth, he shall feel him to his cost in the bottom of the Sea. If *Herod* will not know to honor him, he shall be loathed of his flatterers: they ran to him as a deity, they shall run from him as carrion. If Sodom will not know God by *Lots* preaching, they shall know him by the fire about their ears. God is known by his Judgments: his almightiness is known by the creation, his mercy by our redemption, his wisdom and goodness by the worlds conservation: so his Justice is known by the wicked's destruction.

That this is the Lord's doing appears, in that he spares others that have been as guilty: for his mercy everywhere matcheth his Justice. He confounded Sodom yet he hath converted many as wicked as they: his free grace hath brought those to heaven, who have deserved as deep a place in hell. *Manasseh* broke his covenant with God, yet his repentance found mercy. As therefore we should fear to sin, lest we perish as Sodom: so turn we to God in hope of savor, for he hath spared some as sinful as Sodom.*Hear the word ye Princes of Sodom, and people of Gomorrah.* They are compared to Sodom, yet mercy is offered, if it be penitenly and faithfully accepted.

6 Lastly, yet more to justify this Judgment of God, that is, to make it appear just; as sinful as Sodom was yet the Lord destroyed it not without premonition. First, he sent among them a bloody war; which, whom it left not dead on the earth, it took alive into bondage. Here was one warning: yet in how few years hath Sodom forgot that she was spoiled and led captive? Had she been warmed by the sword, she had escaped the fire. Yet did not that ill success either make *Lot* leave Sodom, or Sodom leave sin: he still loves his commodity, and she her impiety. Wicked men grow worse after afflictions, as water grows more cold after a heat.

This was not all, but according to the stintless vicissitude of their sins, God follows them with a succession of plagues. Yet after all these warnings, they become worse; so bad, that there were not ten good men to be found in five cities. This heap must needs be fit for the fire, that was all chaff. Besides, God is said to*Come down* from heaven about this examination. Which is a figurative speech; for he that filleth all things, neither goeth nor cometh: and he that knoweth all things, needs not inquire. But to show that he does not proceed in the extremity of Justice, without such a precedent scrutiny as may leave them without excuse.

Lot continually preached to them, by his persuasion to holiness, by his regu•ar and exemplary life: here was still further warning. He had fire in his tongue, but they had a sea

of water in their hearts to quench it. His conversation was as great a vexation to them, as theirs was to him. He reproved them the very night before their ruin: but such as be bent upon villainy, are more exasperated by disswasions: •ike violent streams that, when they are resisted by flood-gates, swell over the banks. Not being able to reclaim the multitude, he singles out some: and when the rest of the night was short an• dangerous; he being sought for by the Sodomites, and newly pulled in by the Angels: yet he ventures abroad to seek his Sons in awe. They were but betrothed to his daughters, yet such was his charity, that he hazards his own safety to preserve theirs: faith would never be saved alone, but win all she can. He did admonish them like a Prophet, and advise them like a father; but both in vain. He seemed to them as one that *mocked,* and they did more than seem to mock him again. Why should tomorrow differ from other days? Who ever saw it rain fire? No Almanac ever spake of such weather. Or how should brimstone be engendered, or exhaled into the air? The clouds are bottles of waters, not of flames. Or if such a shower should fall, why must it not burn all the earth, as well as the valley? Why not as universal as was the deluge? Or grant it do come, yet it cannot be so sudden, but we shall have time to call for mercy: it will be as long a dispatching us, as the flood was a drowning them. Thus carnal men count preaching foolishness, devotion idleness, and Prophets mad men. Certainly these men's unbelief was as worthy of the fire, as the others uncleanness: *he that believeth not, is already condemned.*

Lastly, in the attempt of that horrid impiety, the Angels*smote them with blindness:* now this being so miraculous and immediate a work, might have warned them enough, that the business they undertook was damnable. They smote not the *Medium,* which was the air: nor the object, which was the door: but their sight with such a blindness, that they could not discern one thing from another. As the *Aramites,* that they could not descry the Prophet, nor the way, nor the City. Both their outward and inward discerning faculty was dazzled. Yet doth not this sensible warning better them: they go groping up and down the streets, cursing those men whom they could not find: and yet they bethink not themselves, that vengeance must needs be near them. All this while *Lot* and the Angels be in light, and see them stumbling, and foresee them burning. God first stroke them with blindness, whom he will after consume with fire: it is his use to besot them he means to destroy. This darkness was a forerunner of eternal darkness, as the next mornings flame was an entrance to their ever-burning fire in hell.

Let this teach us to admire God's patience, that will not destroy a Sodom without some warning and forbearance. If we worms and dust should be so used of men, as God is used of us, we should quickly show our corrupted stomachs. We have vengeance in our will, but not in our power: God hath vengeance in his power, but forbears it in his will. We are commanded while we breath, to pray the Lord's prayer; *Forgive us our trespasses:* which teacheth us that there is mercy in God without weariness. Sodom cracked the earth with the weight of her sins, and made the air stink with her loathsomenes; yet the Lord was long-patient. And will that God be furious and hasty against that soul that groones, weeps, bleeds for her offenses? If it were not for this, how could we scape being sacrificed to destruction, to expiate his Justice?

God chargeth Israel, that they had *seen his glory,* yet*Provoked him ten times.How often would I have gathered you!* his mercies exceed all numeration. We have been a*Provocation* to him ever since we were made, as Jerusalem was *ever since it was built.* But though the LORD be pleased at sometimes, and to some sinners, ⟨◊⟩ enlarge his patience; let not us be bold to enlarge our disobedience. He punished the Angels in heaven for one fault, *Achan* for one sacrilege, *Miriam* for one slander, *Moses* for one unbelief, *Ananias* for one lie: he may be as quick against our offenses. How often soever he knocks, our safest course is to rise at the first call. Many are prevented by his Justice, their spirits departing from them, as *Jacob* from *Laban,* or Israel from the Egyptians, without taking leave, carrying away their Jewels and dearest treasures. Let us fear the price of angering so dreadful a Majesty, and abusing so rich a patience: he now looks for our fruit, or we must look for his fire.

Next, be we taught here to take the hint of God's warning; and not to let hi• that is the breath of the Father and the Son, spend his breath upon us in vain. He deals with sinners, as *David* with *Saul:* who took away his spear, and his waterpot, and sometimes a piece of his cloak; as it were snatches and remembrances, to let us understand that we are in his hands, and if we take not warning, he will further punish us. We call, and he hears: we ask, and he grants: we knock, and he opens: cannot all this prevail with us to deal so with him? Which of us can say, he hath not been warned? It is God's charge to his Prophets;*Tell my people; Diximus,* we have told them:*We have shown his people their transgressions, and the house of Jacob their sins.* Hath death given us no warning, did we never find stitch and convulsion? did the head never ache? the stomach never refuse nourishment? All these are warnings of death, as death is a citation to Judgment.

There is scarce anything in the world, but it may serve for a monitor to us: as the messengers of *Job* came one after another, to inform him of his unhappiness; everyone saying, *Ego solus aufugi, I alone am escaped:* to what purpose? *To tell thee;* Some of the Jews are delivered from that raging destruction: to what end?*To declare their abominations among the heathen, that they may know the Lord.* But many are like the Sodomites, hardened by the warnings of God. Instead of embracing the counsel, they rage at the counceller. But when men are grown to that pass, that they are not better by afflictions, yea worse with admonitions, God finds it high time to strike. Now they have done sinning, God begins to plague. Wickedness hath but a time, the punishment of wickedness is beyond all time. Even the good Angels shall be the executioners of this judgment; and having first delivered *Lot* in Sodom, then from Sodom, they let drive at Sodom. There cannot be a more noble art, than to do Justice upon obstinate malefactors. God doth not often punish for impurity, but impenitency.

Thus far we have walked in generals, such useful observations as the story affords us: now to the particulars wherein consider principally two things; the measure, and the manner. The measure was a total ruin, the manner, by fire. Frst for the measure.

Overthrew them.] It was a plenary and universal destruction. Their outward happiness was so great, that like rotten fruit they could no longer cleave to the tree. It is said of the wicked,*They come in no misfortune like other men.* No misfortune? now therefore all at once. It

is not good to be too happy for this world: there is danger in being without dangers. The very heathen were loath to surfeit on pleasures, and took it an introduction to further mischiefs. When *Philip* heard that his Army had got the conquest, that his Son *Alexander* was borne, and that his Chariots won the prize at *Olympus,* all in one day; he called on fortune to spice his joys with a little bitterness, lest he should forget himself. The Egyptian King blest himself from *Policrates,* because he was over-fortunate: when he would •ry an experiment in despite of fortune, throwing a rich jewel into the sea, and finding it at his house in the bowels of a fish. It was a heathen curse, to wish all good •ucke to their very enemies. It is not good for a man to engross prosperity, lest like 〈◊〉 wasted candle, *Extremum occupet fumus, faetor, & caligo. Belshazzar* had no •ooner drunk his voluptuous health in the Cup of the Temple, but a new Cup was •eached unto him, the Cup of vengeance, and he must drink off that too.

Here was a sudden alteration: this hour a land flowing withal delights and •iches; whithersoever they look, beholding nothing but pleasures; and a few •inutes have determined all this. Now nothing is visible but ruin, not a house, •ot a tree, not a plant, not a pile of grass standing: smoke and sulphur, and stench •nd barrenness possessing all the Plain. When *Amalek* was destroyed, the *trees*•ood: when *Jericho* was burnt, the *gold* was preserved: though the foundations of *•roy* cannot be seen, yet *grass* grows in the streets. But here, silver and *gold,*•lants and trees, *grass* and beasts, houses and monuments, all consumed. This is such 〈◊〉 *overthrow,* as the like never went before it, nor shall ever any match come after it; ••t that one universal combustion of heaven and earth. Therefore the Scripture, when it speaks of an utter*Overthrow,* points at Sodom. She might have endured many plagues, yet still stood upon her foundations: but this is such a ruin as admits of no reparation. Such a one, as Sodom did only bear it, and may it please God that none but Sodom may ever feel it.

Condemned them.] The spoiling of their houses was much: yet had only their cities been demolished, they might have built others, or lived in caves, or fled into foreign countries. The spoil of their goods was more: yet grass that is trod•• down, may grow again: the world hath more wealth. The maiming of their limbs had been greater: yet life is sweet, and their coaches, and couches, and c••ches, artificial legs; and hospitalls, charity is not quite dead. The killing of their bodies, and consuming their lives, yet nearer: the merchant will lose his provision, lose his wards, lose his vessel, to save his life. Yet if life be lost, is there not a day of reviving? Let death crumble the body to dust, shall not the resurrection restore it whole? Or if they must perish, yet let it not be by fire, the extremest of all torments. But what if fire turn the body to ashes, may not the soul ascend the heavens, and live in peace? O but what ransom shall a man give for his soul? *D••navit, he condemned them;* this the most insuppportable burden.

To turn such goodly buildings into ashes, will not this satisfy his Justice? To slay the beasts, wither the plants: not this? To sluice out the bloods and lives of so many thousands; mothers having no leisure to cry for their infants, because it is their own turns to suffer: not all this? No, the soul must answer for the souls offenses; *He condemned them.* The traveler yields to the

thief; take my purse, my horse, my garments; only spare my life. And man beseecheth God; take goods, and pleasures, and honors, and liberty, and life; only spare my soul; let not that be a prey to Satan. Miserable wretches! if they knew the worth of their souls, they would bespeak destruction, as the King of Sodom did *Abraham;Da nobis animas ••stras;* Give us our souls, take all the rest. Let us save our houses, if we can, and save our goods, and save our lives: but howsoever, let us save our souls, though we lose houses and goods and lives.

All was sharp enough, but as our Savior said to the man sick eight and thirty years (a long and hopeless torment)*Sin no more lest a worse thing happen* ⟨◊⟩ *thee:* there is a worse behind: all extremities are light and slight to *Condemnation.* Innumerable are the curses of God against sinners: but the last is the worst, comprehending and transcending all the rest; *Damnavit;* a *Condemning* sentence. The Sodomites felt a dismal Judgment; fire and brimstone scalding their bloods to death: but what a slight spark do they Judge it to that they now feel in the furnace of hell. This is the Lord's final sword, when all his rods be worn out, and the wicked ⟨◊⟩ the better. A smart blow comes, and the sinner is sensible, cries out for case, and hath it granted: now he thinks this punishment hath pacified God's wrath, and ⟨◊⟩ hath paid his own debt. Another Judgment comes, and he bears it with imp•tient sorrow, humbles himself, like *Ahab:* that once removed he hopes now God hath done with him. A third succeeds, now he grumbles under the load, thi••• that God doth him wrong; that he takes more than he should, and plagues him beyond his desert. But all this doth not better him: at last the Lord comes with•••*Damnavit; Condemneth* him: and then if all his riches, all his pleasures, the obl•••on of his son for his sin, the racking of his joints, tearing of his flesh, the b••••• of his body for the ransom of his soul, could serve, he would make a joyful ••der of them all: but then they will not be accepted. If anything but d••••tion could excuse the reprobates, their condition were not so fearful: ⟨◊⟩ this *Descendere ad infernum, condemning* to hell, is the perfection of all •••chednesse.

Let us prevent God's Justice, by doing to ourselves what he threatens to do ⟨◊⟩ to sinners. Let us overthrow our sins, that he may not overthrow our houses: •••demne ourselves, that he may not condemn our souls: turn our iniquities to ⟨◊⟩ that his fire may spare our Cities. As *Nineveh* by taking to heart the message of ••eir overthrow, did overthrow the message. Their walls and buildings stood, by ••ting their transgressions fall. They turned to deprecation and repentance, and ••od turned to commiseration and forbearance. The subversion was threatened, the ••nversion effected. Thus let us save God a labor, that when he comes to correct ⟨◊⟩ he may find it done to his hand. Let us be self-afflictors, as we have been self-••pters: and set repentance to do what God threateneth. Have we sinned in intem••rance, let us punish ourselves with abstinence: then God will not inflict on us fa••ne. If in uncleanness, chastise we the flesh by contrition, and cleanse it with reso••ion against all unchastitie: so may we escape the diseases both of body and con••ence. Let us break off our covetice by mercy to the poor: so instead of being ••poverished on earth, we shall find riches in heaven. If in anger, let us return to ••tience: so when the Lord comes in anger against us, we shall move him to be pati••t toward us. If in pride, come we down to humility: when he looks to find us ••the chair of presumption, let him see us in the humble dust: then instead of

cal••ng us down to hell, he will lift us up to heaven. Thus with the fire of grace from •ods Altar, let us consume our natural, unnatural corruptions; that the fire of ••ngeance may never touch our houses, nor bodies, nor souls. Lord, *overthrow*••r sins, and let ourselves stand: teach us to condemn our errors, that thou •ayest never *Condemne* us. That so serving thee with pureness of heart, we •ay be brought to the brightness of thy glory, through the greatness of thy •ercie.

Turning the Cities into ashes.] I come to the manner of their destruction, which •as by fire: wherein consider four circumstances. The strangeness, the sharp•esse, the suddenness, the destructivenesse.

1 The strangeness; it was a miraculous rain; brimstone mingled with the ••re, as a fit matter to disperse it: and, it is very likely, salt too:*It shall burn with •rimstone and salt.* Yea, and that water was poured down also, from which was •athered the dead sea remaining to this day. This *Rain* came from *Heaven,* the up•er region of the air, the place for fiery meteors. And haply the nature of the •oil being full of pitch, slime, and other combustible matter, did much increase •he burning.*The vale of Siddim was full of slime pits, and the Kings of Sodom and Gomorrhah fell there.* This was strange indeed, that *fire* and *brimstone,* the materials •f hell, should come down from heaven: or that floods of water should grapple with streams of fire: and that all, as water does set lime a burning, should help ra•her to enflame.*Upon the wicked shall the Lord rain fire and brimstone, and stormy •empest.* That brimstone, a mineral of the earth, should be found in the air, draw•n up by an extraordinary exhalation, to be sent down after an unexampled confu•ion! But this was the Lord's doing, and it is marvelous to our thoughts.

2 The sharpness. It is said of fire, that it is the best friend, the worst enemy: no element is more noble when it is our friend, none more terrible when our foe. God himself is a *consuming fire:* and he *maketh his Angels a flame of fire.* As the fire lies hid in the hard flint, so God is in everything: it is quick and shining, like the Trinity. Fire consumeth wood, and purgeth gold: so doth the Lord's grace con•ume our creature, and refine his own creature. We desire not to be too far off from the fire, lest we be too cold: nor too near, lest it burn us. If we be too far off from God by our Apostasy, we soon perish with cold death. If we dare come •oo near him him by our presumption, we are swallowed up with his infinite and inaccessible glory.

There was *Ignis sacer* in the Temple: that holy fire went out in the captivity: but some of the Jews say, it was hid in a pit. The Holy Ghost came down upon the Apostles in the shape of *fire.* The fire concurs to the generation of things with the other elements, yet is it self child-less, it hath no fruit of his own. So doth the Spirit work with the other Persons in our Redemption, yet hath no p••son *Proceeding* from him.

Thus excellent is fire while at peace with us: it heats, purges, enlightens, c••sumes: so doth grace heat our hearts, enlighten our minds, purge our affecti•• consume our corruptions. But when it is at war with us, the rage is terrible things most beneficial in their use, are most pestilent in their enmity. The•••• grave to swallow *Corah,* water to drown the old world, a

sword to fall upon ⟨◊⟩ a plague to slay Israel, a scourge for the back of fools; but nothing so sharp ⟨◊⟩ fire? The heathen have worshipped it for a god: for which choice being repu••• they demanded anything that could overcome *fire,* and they would adore that. ⟨◊⟩ Image was made by a cunning Artist, the substance whereof was clay, full of ⟨◊⟩ which were so done up with some liquid matter that they were not seen. The ••vincible God of fire was put under this Image; which quickly hardened the ⟨◊⟩ and was put out by the melting liquor. But here was a stupid ignorance, to slip o•• ⟨◊⟩ one Idolatry to another: and instead of a natural element, to give over thems••• to an artificial Idole. Fire hath over-mastered stronger Images than ever ⟨◊⟩ made of clay, and left their ruins shameful reproaches to all their superstitio•• Idolaters.

There is no element in the extremest fury more afflictive to the sense, ⟨◊⟩ fire. Water doth only drown, and soon choke the breath by stopping the •••sages of respiration: so *Pharaohs* destruction was in this respect far short of Sodomes. The air doth only stiffle the spirits, and by infecting the blood, do•• ⟨◊⟩ more than a pleurisie or plague, dispatching if not with like speed, yet with less ••ture: thus the Israelites in the plains of *Midian,* sped not so ill as the Sodomites i• the plain of *Jordan.* The swallowing earth that opens her jaws with a quaking m•tion, devours men alive, but it soon with a falling closure makes them dead: ⟨◊⟩ *Corah* and his confederates suffered easier than Sodom and her inhabitants. But ⟨◊⟩ killeth not only with the rest, but tormenteth above them all: scorching the limbs puckering the skin, enflaming the blood, enraging the sense, torturing the whole• man. The sword is a sharp executioner, armed with hostility, it hath unprison•• millions of souls. The teeth of wild beasts roaring for their prey, are merciless, as the enemies of *Daniel* felt. The nearest of all plagues that comes to the torme•• of fire, is famine: and the very anguish of famine ends in a kind of fire: when for want of vivid moisture the radical heat is inflamed, and burns up the vital spirits. Gunpowder, the most damnable mineral that ever hell begat, or Rome made use o• (for those worshippers of the Successor of Saint *Peter* found much employment fo• salt-peter) yet can do nothing without fire: it is but a speeding messenger that f••• sendeth.

All manner of deaths murders have in them some more mercy, or at least le•• cruelty, than his fiery massacres. It is reserved in human Justice for the most horrible offenders; murderers, witches, deniers of CHRIST, Atheists; of which last number we have too many, but that the cunning Devil dares not be so bold ⟨◊⟩ to profess it. But there is another fire for them, which shall quickly burn out Atheism; for they shall feel eternally that there is a God; and their flame must be so much the hotter, because they would not believe in their offered Savior. Thi• is the incomparable torture of fire so powerful, that no other element shall have the honor of purging heaven and earth, but fire: none able to burn this universal machine but fire. None other ordained to be the special matter of the reproba••s torment in hell, but fire: whether in figure to shadow, or in realitie to perform, the extremest tortures, fire must do it. That hath the most searching property, and can only refine what is substantially good, and consume what is quali•••ively evil.

Beside all these expressions comparatively, the sharpness of this punishment by fire, is aggravated by three gradations.

1 By the quality; it was not only fire, but a deluge of fire.*The Lord rained fire:* not sprinkled by drops, like a gentle shower, but *Rained,* as it were whole sheets of fire, the flashes of lightning are nothing to it; but flakes and streams of fire; *The highest gave his thunder, hailestones and flames of fire.* Not a little kindled, as fire in a house, that gathers force by degrees, and from small sparks riseth to a violent cumbustion; but the very beginning was a rain of fire. They had rained on the earth great cataracts of sins, and heaven rained on them great cataclismes of flames.

2 By their indisposednesse to bear it; men quite destitute of the grace of God, •nd forfeited to all discomfort. Flesh and blood, in either valor or desperateness, •ave endured many strange torments in this world; lancings, searings, rackings, all •o protract a miserable life. Divers martyrs have leap'd into their beds of flames, as •eds of downes. But the sense of the torment hath been qualified by God's assistance •nd their patience. But he that could cool the burning furnace by the will of his mercy, did inflame this fire by the breath of his fury. There was fire for doing well, here is fire for doing ill. There was the fire of man against the love of God, hear •he fire of God against the lust of man. There was grace to allay it, here was sin •o enrage it. The punishment was the more sensible, as the patients were more •ensuall.

3 By the addition and mixture of it: not fire alone, but fire mingled with *Brim•tone;* a matter fit not to allay it, but increase it. *Extendit, non extenuat flammam •ulphur.* The perplexing properties of *Brimstone* are three: to burn darkly, sharp•y, loathsomely. Darkely to grieve the sight, sharply to afflict the sense, loathsomly •o offend the smell. The Scripture, to describe the extreme tortures of fire, adds often *Brimstone.Fire and much wood,and the breath of the Lord like a river of brim•tone to kindle it.* Where is both a *Prosopopoia* in the *Breath,* and a *Topographia* in the *Brimstone:* both figures to express the furious indignation of the Author, and fierce •everity of the Act. For the Allegory of Breath, to denote the rage of *Saul* against •he lambes of Christ, he is said to*Breath out* slaughter. To signify the Lord's wrath •gainst sinners, he is said to *breath* out fire. For *Brimstone,* it makes fire more terrible; darkening the splendor of it to the sight, sharpening the ferve• of it to the sense, and •ugmenting the stench of it to the smell.

This discovers to us the nature of sin, how stinking and loathsome it is to God, •hat burning *Brimstone* is not more offensive to us. *Fatidius Deo peccatum, quàm •omini sterquilinium.* No perfumes are more pleasant to the sinner, no dunghills more noisome to the Lord. *Absalom* thought his pride sweet, *Zimri* his adultery, *Nabal* his wealth sweet: the usurers gold, the lascivious man's harlot, the defrauders •gain; all fragrant smells to them; because they breath no other air but such pesti•ent corruptions. And the very sent of goodness would set them hard, as fen-men •re sick with a subtle air, or the soil-man swooned when he passed through Buck•ersbury. But if their hearts were unstop'd, and cleared from the cold and congeald •atarres of sin, they would be sensible of the stench; and there is no work of dark•esse but they would smell *Brimstone* in it. Our blessed Savior *feedeth among the •ilies,* lodgeth in the *beds of spices,* the sweet graces of his Church: let not us like Dor•es, love the

dunghills: or like Scarabees, pass over all beauties, to light upon sores •nd ulcers. O that we could but discern sin as it is in it self: how should we then •ate our lusts, our lies, our oaths, our covetous desires and practices; smelling the ••ink of *Brimstone* in them all! Indeed we are all unsavowry of ourselves, odious •o that God, who hath pure eyes and pure nostrils: only our hope and comfort •s, to be sweetened with the perfume of Jesus Christ.

3 The Suddennesse; the fire was not long a dispatching them: but as it fell be•ore their expectation, so it destroyed them before their recollection. When the •un did rise, then began the rain to fall; now this was just at*Lots* entering into *Zoar:*•t break of day he went out of Sodom, at sun-rising he came into *Zoar:* between which spaces a man may go four miles, say the Hebrews. Now*Abraham rose up early in the morning,* yet he saw not the falling of the fire, but the *rising up of the smoke* only. This must needs be done suddenly: in all likelihood, less than half an hour determined all the glory of Sodom. The Prophet says, In a moment:*Sodom was destroyed in a moment.* Why then should not men believe the same power of the last fire to consume the world, and our changing even in a moment?*In a moment, in the twinkling of an eye, at the last trumpet.* That fire gave the Sodomites no time of remembrance, nor shall the last fire give the world any time of repentance. *Vita brevis, & ipsa brevitas incerta:* that may come suddenly, which we know will come certainly. We have no more Patent of forbearance th••• had Sodom: it is said of the wicked, *In momento ad infernum, In a moment* they go down to hell. Death doth not always creep upon a man by degrees, like*Ezekiel's waters;* from the *ankles* to the *knees,* from the *knees* to the *loins,* and so 〈◊〉 the heart: but swallows some ere they can swallow their spittle.*The Judge standeth before the door.* Would the thief break into the house, if he knew the Judge stood at the door? We may say of our sinning and dying, as Physicians of their critical days; the first is *Index,* the second *Index.* Our sins shows we shall die, our death judgeth us for our sin. But betwixt both these there is *Me•••, remedium,* a gracious help, the intervention of our seasonable amendment, and applying the satisfaction of Jesus Christ.

4 The destructivenesse; *Turned them to ashes.* It is a fearful degree in punishment, *in cineres redigi,* to be reduced to ashes. God went far with Israel, wh•• they were *Titio ereptus,a brand snatched out of the burning.* He proceeded further, when he set the whole *Forest* of his people on fire; yet still a remnant was preserved, some did escape, even thorough the fire. The Prophet by the*Dry bones,* shadows out a desperate estate. A man is sick, there is danger: panting for life, great fear: dead, no hope: buried, despair: the flesh consumed, nothing but bones l•ft, here is the utmost extent, saving only his wholly mouldring to *ashes.There is hope of a tree if it be cut down, that it will yet sprought again:* but cut down, cast into the fire, and converted to ashes, no hope.

Yet is this the end of all flesh: the innumerable army of *Xerxes,* all become *as•es. Herod* that was honored as a god by men, was proved to be a man by worms; turned to *ashes.* The Roman Palace, the Spanish Escuriall, all the glorious Cities and buildings of the earth, shall meet in this *catastrophe;* be *turned to ashes. Solomon* from his royalty, *Achitophel* from his policy, *Caesar* from his monarchy, *Plato* from his Philosophy, even *Moses* from his humility; all good men from their sanctity, all bad men from their impiety, must descend to make *ashes.* Death is

that impartial metamorphoser, that turneth all secular glory into *ashes.* Where are they that credits this Temple wherein we pray, that built those houses wherein we dwell, that founded the City wherein we live, that begun those societies whereof we are? ye know, all *turned to ashes.* Not turned to birds and beasts, as the Poets fain'd, much less to stars; neither to plants nor planets; least of all to celestial Angels, but to dust and *ashes.*

There is difference of estates while we live; *Cinerum sub pulvere nulla. Ye* ⟨◊⟩ *gods;* there he considered their pomp and dignity: *but ye shall die like men,* there •e minds their end, that with the change of his note, they might also change co••nance. He tells them their honor, but withal their lot. In power, wealth, tra••e, titles, friends, they differ from others: in death they differ not from others. They are cold when winter comes, witherd with age, weak with sickness, and melt away with death, as the meanest: all to *ashes,All flesh is grass, and the glory of m•• as the flower:* the glory, that is the best of it, but a flower. No great difference, the flower shows fairer, the grass stands longer, one sithe cuts down both. Beasts f•• and lean fed in several pasture, killed in one slaughter. The Prince in his lofty palace, the beggar in his humble cottage, have double difference; local and ceremoni••• height and lowness: yet meet at the grave, and be mingled in *ashes.* We walk i• this world, as a man in a field of snow: all the way appears smooth, yet cannot •e be sure of any step. All are like actors on a stage, some have one part and some ano••er, death is still busy amongst us: here drops one of the Players, we bury him ••th sorrow, and to our scene again: then falls another, yea all, one after another, ⟨◊⟩ death be left alone upon the stage. Death is that damp, which puts out all the ••mme lights of vanity. Yet man is easier to believe that all the world shall die, ••n to suspect himself. Though we be older than those we follow to the grave, yet ••l we hope for a longer reprieve. If anything could have hired death to spare, ••r forefathers would have kept our possessions from us. But ashes must to ashes: ••st was our composition, and to dust must be our dissolution: only we look for a ••ter resurrection.

From all this observe the fit proportion of the punishment to the sin. They ••ich burned with the fire of lust, are consumed with the fire of vengeance. They ••ned against the rule of nature, and they perish against the course of nature. They ••d conjured up hell to earth; and God sent hell out of heaven. For their unnatu••l lust, unnatural fire: there is a loathsome stench in their wickedness, and there •s the stink of brimstone in their confusion. Such is the Justice of God, not only ⟨◊⟩ strike for offending: but also the wisdom of God to strike according to the man••r of offending.*The Lord is known by executing Judgment:* making*Their sword ••er into their own heart.* The Gibbet which *Haman* built for *Mordecai,* shall hang ••mselfe. *Pharaoh* made away the Hebrew males, and was requited with the death ⟨◊⟩ his first borne. *Herod* slew the infants of *Bethlehem,* and was punished by the ••rder of his own children. *Hildebrand* suborned a villain with a great stone on ••e Churches roof, to brain *Fredericke* the Emperor doing his devotions after his •onted manner: and the same Traitor tumbled down, and was quashed in pieces ••th the same stone. Thus was *Alexander* the sixth poisoned with the same liquor ••ich he had ordained to make away some of his Cardinals. Three of those fie•• conspirators were maimed and disfigured, by the fiering of powder at *Holbecke* ⟨◊⟩ Worcester shire; who had meant by powder to blow up a whole State. Let all ••ese examples

terrify the wicked: God will meet with them in their own kinds, ••d fill them a cup with their own tempering. As their tongues have walked a••inst heaven, so they shall be confined to hell: *Propter solutas linguas,* they shall ••ve *Catenatos pedes.* For drunkenness, want of a drop of water: for covetousness, ••erlasting poverty of comfort.

Two things are yet further to be looked into. 1. how the Justice of God may 〈◊〉 justified in this universal confusion of the Sodomites. 2. what was the utmost ••ent, or what followed the ruin.

For the former; it is the Atheists exception against the Justice of God, that he ••founded the innocent with the guilty. The men indeed were given over to licenit••snesse, but no such thing is testified of the women: and if the women were also sin••, yet the infants were not capable nor culpable of such faults. For answer, first let ••hold this undeniable Tenent; *The judgments of God are often secret, always just* 〈◊〉 will show mercy *to whom he will, and he does us undeserved favor.* He will execute •••gement on whom he will, and he does us no wrong. That he saves any, the cause ••n himself: that he condemns many, the cause is in them.

God is absolute Lord over all his creatures: and as it was his only pleasure to ••e life, so also to take it away. Neither are we more to demand a reason of the ••ter, than we are able to conceive a reason of the former. Whether he gives, or ••aches, still *blessed be the Name of the Lord.*

Children are parts of their Parents, and therefore may be justly infolded in •••ir fathers punishments. They are guilty of original sin, a filthynesse that they ••ve by propagation from their parents: for their souls were infected, so soon as ••r they were infused. Before the Justice of God there are none innocent. They ••t have sinned from their parents, may justly be enrolled with their parents. ••ough they be not guilty of their fathers actuals, yet they have by nature so much corruption, as may deserve sharp correction. How frequently hath God chastised the children for the fathers offenses. *David's* child begotten in adultery must die*Who did sin, this man, or his parents, that he was borne blind?* This the Apostle•• could easily see, howsoever they undescreetly asked: *Quia antequam nasceretur, p•care non potuit ut cacus nasceretur.* But the *Son shall not bear the iniquity of the Father;* a good son shall not answer for a bad father. But the child is a sinner, 〈◊〉 *parvulus unius diei:* and when it hath the fathers sin with the own it is punished 〈◊〉 the own sin, not for the fathers.

Thus do many children suffer for their parents being conceived in offense, and deriving their diseases from their birth: there is *Morbus haereditarius,* as Physicians speak.*Who can bring a clean thing out of an unclean?* Both the trees and fruit were corrupt, the spring and channels unclean, therefore involved in one ge••rall ruin. So fully did the Justice of God triumph over them, that he left none ••maining; but even the very seed and offspring of the Sodomites perished.*Unless the Lord had left us a remnant, we had been as Sodom?* they had no rem••• left. The very little ones infected with their parents sins, were wrappd up in their parents flames.

Nor only fell those Sodomites for the present but forever; *suffering the v••geance of eternal fire.* A Judgment so fearful and singular, that it is able to strike a horror into our hearts with the very thought. This God did. 1. To show hi• perfect detestation of that wicked people; so apostate from all goodness, that their very seed was accursed. Because the fathers blaspheme against heaven, the childr•• go to hell. 2. To increase their sorrow and torment in seeing the destruction of their children: for if nature were not quite extinct, and they had but as much affection as beasts to their young; it must needs wound their hearts to see the lamentable ruin of their children. Who can hear the confused cry of so many Infants, and not cry for company? to see their tender and ungrowen limbs wrapped up in st•••s of fire, as swath-bands: the shrinking of their soft nerves at every pull of grief their flesh scorched like a scrole of parchment; sprawling on the ground, and rock'd a sleep with dire destruction; would melt a heart of Adamant.

God himself, at other times, had a special regard to Infants: excepting only some places that were execrable in his sight, as *Jericho,Edom,* and*Babylon,* and here Sodom. Now the sight of such a Judgment among the little ones, that knew not the right hand from the left, that cleaved to their mothers breasts, as apples 〈◊〉 the tree; to be snatched away with death, and death in the frightfullest visage, b••ning and tormenting death: this did aggravate their plague, and it had been much easier for them to have suffered alone. There is nothing more natural to us, tha• 〈◊〉 love our children; those living monuments of ourselves, that piece out morta••• with succession, continue our names and Images upon the earth. These if we 〈◊〉 affect with our loves, let us not infect with our lives: let us hate our sins, lest th•• also perish with ourselves. Why should we destroy those, whom we have in a ••ner made? we brought them into the world with pain, up in the world with c•• let us not send them out of the world with sorrow. Repentance and amend•• 〈◊〉 life help us to prevent such an unhappiness; that we may neither smart f•• the wickedness of our forefathers, nor make our children everlastingly sma••• us. Let us obey our Father in heaven, that he may bless our children up•• earth.

For the other consideration; the extremity of their punishment was not 〈◊〉 temporal death, but everlasting torment:*Eternal fire.* Their present fire 〈◊〉 not buy out the future. Run they into the fields, it rains fire: into the houses, 〈◊〉 flame with fire: into holes and caves, all places burn with brimstone. Mise••• men, whether they fly or stay, struggle or lie still, fire possesseth them. Sc••• sulphur, and burning stench, universally racking them. Yet is not all this enou••• purge out their corrupption, but a worse torment succeeds, and the judgment 〈◊〉 earth doth but deliver them over to the condemnation of hell: which continually burns their souls, and shall never turn them to ashes; a fire neither tolerable nor •erminable. The breath of the Lord, like a river of brimstone doth inflame it, and the breath of ten thousand reprobates shall never be able to blow it out. When a drop of water shall be allowed, to cool the tongue that boils with unsufferable flames. Where heat doth follow smoke, and fire heat, and stench fire, and torment stench, and burning shall be added to burning. Thus are they cast into utter darkness, where neither light of Sun nor Moon, much

less the light of heaven, and God's glorious face shall ever appear. Where their eyes must distill like fountains, and their teeth clatter like armed men.

These are those fearful vials of wrath, when God gives blood to drink unto them that boil with heat. Who can express their horrors, nay what horrors cannot they express? Sorrowes are met on their souls as at a feast: fear, despair, and anguish leap upon their hearts as a Stag, and the furies of hell divide their spirits among them. Torment calls to desperation, horror to pain, come and help us to torture these wretches. Lust sends one plague, and pride another, and covetousness a third; till they run thorough a thousand deaths, and yet cannot die. All their •ights are put out at once, they have no souls fit to be comforted. Thus they lie, as if they bore the weight of the whole earth: and so let them lie, saith the LORD, forever.

Hear him that spake by experience.*Being in hell in torments, he lifts up his eyes,* &c. He looked *upward,* for he was low enough: he lift up *his eyes,* that could not lift up himself. *Retrusus in locum imum, qui affectavit locum primum.* He would not look down to *Lazarus* in his misery, he must now look up to *Lazarus* in his felicity. *Oculos quos voluptas clausit, acerbitas aperit.* Where remembering his pleasures past, considering his joys lost, sensible of pains present, and fearful of greater tortures to come: he sees *Ad cumulum suae paenae.Lazarum in sinu Abrahae: Lazarus* in *Abraham's* bosom. (Every believer is a child of *Abraham,* and whither should the child go but to the bosom of his Father?) Now he begs with more floods of scalding tears, than ever *Esau* sought the blessing, to have some comfort from *Lazarus; send Lazarus,* &c. His envious pride doth not yet forsake him. *Non potuit ad Lazarum duci, sed Lazarum ad se deduci.* He would have *Lazarus* come from the rest of heaven, to the terrors of hell. And what craves he? not an Ocean, not a river, not a pond or some small fountain, not a bucket or spoonfull; but a *drop.* And what if all the rivers in the South had been granted him, his tongue would still have withered, and he never have cried in the language of hell; It is enough. Or had his tongue been eased, the rest of his parts would still have fryed. Water might be by him, but *Vinctae sunt manus,* he hath no hand to reach it. O bitter day! when not the least finger (I say not, of God, but) of the meanest Saint in heaven, shall bring the least drop (I say not, of the waters of life, but) of the waters of the brook to give him comfort. He fared as delicately as the Sodomites, in the fullness of all rare viands: he went not in sack-cloth, or common garments, nor with a diseased body as *Lazarus:* but in purple and fine linen, not on the best day of the seven, or when he went to the Court, where it is somewhat tolerable; but *every day.* But now, like the Sodomites, he is snatched from his libertine surfeit to famine, from a table of viands to a Table of vengeance, from boules of the lustiest wines to drink sulphur, from beds of downes to beds of flames, from bravery to misery, O here is the emblem of wretchedness! He would have one *sent to his brethren,* let this calamity give *warning to us all. Flame torments* him, not a moderate fire. In a flame there is *Ardor* and *Splendor:* but in hell there is burning without sight, as in the Empyreall heaven there is light without burning.

Thus had the Sodomites their portion on earth, and from the want of all miseries, were driven to the misery of all wants. God does not damn men because they be rich, for himself is infinitely rich; and *Abraham* that rejected the rich man, was on earth richer than he. Nor because they are Great, for himself is the greatest of all. But because they abuse these to the

dishonor of his glorious Name. And to conclude; their torments are eternal. As our *short affliction causeth to us an excellent and eternal Glory.* so their short pleasure causeth to them an exceeding and eternal pain. Their sorrows are infinite, *ration finis:* they lie pressed under an unsupportable load, and still call for more weight to dispatch them, but cannot have it. What the *Psalmist* sings of God's mercy, is true also of his Justice, that it *endure•• forever.Horrendum incidere in manus mortis viventis, & vitae morientis. Fi•• semper incipit, & defectus deficere nescit.* If after so many millions of years as there be drops in the sea, there might be deliverance, they had some hope. Men may comfort themselves in temporal sufferings, *Dabit Deus his quoque finem:* but there is no limitation in hell: when the Lord shall give over his being, they shall have ease and not before; which is Never. An infinite Majesty is offended, therefore an infinite penalty imposed. In hell they shall ever remain sinners, therefore in hell they shall ever remain sufferers. Sin is like oil, and torment like fire: so long as the oil lasteth, the fire burneth, and that is forever. This is a long confusion, and therefore not to be passed over with a short meditation. Let us think again and again of it, and so fear it, that we may never feel it. It is a desperate madness, for the pleasure that one hour determines, to incur those pains that are capable neither of ease nor end. Thus I have insisted on the Sodōites punishment, that we being terrified with it, might learn by their example to prevent it. Which is the next point considerable, the *Monument.*

Made them an ensample to those that after should live ungodly.] This example of God's Judgment is one of the most conspicuous and remarkable in all the sacred History, and set out for a special precedent by the pen of the Holy Ghost; with a note of recordation, like a hand in the margent that directs to some observable thing in the Text; with a *Mark this,* as a thing of great consequence. Where collect four observations.

1 The right use of all God's mighty wonders, is when we take them for wonders: trembling at the sight of the works, and fearing the omnipotence of him that wrought them. When Israel saw that migh•y work upon the Egyptians,*They feared the Lord.* They are drowned in a sea of water, and the other do not drown it in a sea of forgetfulness.*The sea was troublous,* and the mariners *feared:* the sea was quiet, and yet they *feared:* this may seem strange; but the first was the fear of nature, the second of Grace: then they feared the creature, now the *Creator.* When *Ananias* and his wife fell suddenly dead,*fear came upon all the Church.* The Judgment was upon some, the fear came upon all. When the earth opened her jaws to swallow *Corah,* the people opened their mouth to cry;*Let us flee.These things came unto them for ensamples, and are written to admonish us.* These things they might have suffered, and their calamities have died with themselves, never been known to posterity: but they are written for us. God made a record of them, and if there be any faith in us, they be as present to us, as if they were done before our eyes.*If they hear not Moses and the Prophets, nor will they believe one from the dead.* Where faith makes a doubt, there sense will never be satisfied.

But if we trust not our ears; in all this ample theater of God's Judgments, did we never see any fetched away from a prosperous estate by strange accidents? were not they precedents for us? Cannot all make us afraid of overlaying God's patience. Did the blasphemer never hear how *Rabshakeh* sped? Did they that blush not to be called the roaring crew, (therein

sentencing themselves) never read what beca•e of the Sons of *Belial?* Did the secure worldlings never hear of the general del•ge? Nor murmurers of those *fiery Serpents?* Nor unclean persons with their catam••s, of the condemnation of the Sodomites? Shall not all this make us to break forth into those acclamations,*this was the Lord's doing, and it is marvelous in our eyes.*

Indeed these may work with the wicked to admiration, not to repentance. The very Jews beholding the wonders of Christ, could say, *we never saw it on this fa•••:*and, *The like was never done in Israel. Herod* desired to see Christ for a miracle, as *Felix* to talk with *Paul* for a bribe. But God doth not work miracles for miracles, but for us. *The gracious Lord hath so done his marvelous works, that they ought to be had in remembrance.I will live,* to what end? *to declare the works of the Lord:* hitting the right end and use. The works of his Providence are *miranda:* of his Justice, *miranda & metuenda:* of his mercy, *miranda, & diligenda.* The thunder should waken our secure hearts, the rain soften our stony bowels, the lightning mind us of the coming of Christ to Judgment.

These things hath God left as memorials to the world, to be read and preached. We have the books, let us not be strangers to their contents. Our forefathers could once have said;*We see not our signs, there is not one Prophet among us, nor any that divineth:* or if any did divine, they divined lies. Though this sacred Book was not hid in a corner, as when*Josiah* began to reign: nor cut with a penknife. and thrown into the fire, as in the days of *Iehoiakin.* Yet the comfortable use was interdicted, the known language concealed, and men bound with a curse not to read it. It now lies open in our Churches, in our windows; God grant we shut •t not to our own hearts. Preaching applies it, and this help we have also: may we never know the want of it: yea we shall not, unless we voluntarily put it from us, •s a matter not worthy the keeping, and (with the Jews) *judge ourselves unworthy of the kingdom of heaven.* Diverse fearful calamities are threatened to the Jews, such •s shall turn their feasts into mourning &c. But if their eyes do not yet dazzle, nor their ears tingle; behind is a woe, that is beyond all woes; the *famine of the word of God.* Famine of bread is a sore plague, when a woeful mother for herself and son, is dressing their last provision. The extremity harder, when mothers by turns eat up their own children. But this is nothing to a dearth of holy knowledge. It is better not to be, than not to know: better unborne, than untaught.

2 God without all exception to the honor of his Justice, might enrole all the wicked at once in universal confusion: but so it pleaseth his goodness to single out some, and propose them as bleeding witnesses to the world: that their vengeance might bring many to repentance. *Perit unus, ne pereat universus.* Such an execution of his Justice doth more magnify his mercy; when he punisheth some, that he may spare many. As when many soldiers have faulted in a mutiny, the General executes martial law upon some, to strike a terror into the whole army. So doth the Lord; *Nobis fit misericordia, illis non fit in juria.* We have deserved, what they have suffered, they have suffered, that we might be delivered. If we make not use of this mercy, we deserve the greater penalty.

3 There is no sin which man can now commit, but God hath declared his wrath against it, in his punishments for it: we can do nothing without a precedent. •s any sacrilegious? there be

precedents to forewarn him; *Gehesi, Judas,* and they •hat kept a market in the Temple. But these men fear *nec lepram Gehesi, nec suspendium Iudae, nec ejectionem e Templo per Christum.* Will the Jesuit be a traitor? there 〈◊〉 precedent. *Absalom* rebels, what was the end? His huge army defeated by a few, •he wood devouring that day more than the sword: twenty thousand lost. A sense•esse oake performs the part of a good subject, and apprehends the traitor: his beast •eft him to the gal-house, who was turned beast in renouncing his allegiance. The •arth refused to receive him, heaven was shut against him, none of his troupes left to •uard him; who had so unnaturally wronged the maker of all in his anointed vice•erent. The King gave charge for his reprievall, but the King of heaven had other•ise determined of him. And he that had ambitiously provided a stately monu•ent for his corps, a Pyramis or Pillar in the Kings dale; was tumbled with infa•ie into a ditch, like carrion under a heap of stones.

Can any be covetous without precedent? did he never read of *Nabal's* base pe••riousnesse, and accursed end? Hath not the adulterer, *Zimri* for his example? •an he think of his sudden end, and not tremble to embrace his harlot? And for the factious, that are subject to their own lusts, but will be subject to no laws; observe they not the conspiracy of *Corah* against *Moses;* whom the earth buried alive, and stayed for neither executioner to dispatch them, nor sexton to make a grave for them? Can a man exact upon his brother by a biting interest, without a Jewish example? Or throw his unable debtor into prison without a precedent? The Vs••• is a legal thief, the unmerciful creditor a legal murderer: they do nothing but by Law, and by Law they may go to the Devil together. The fraudulent trafficker cannot abuse his simple customer, but there is precedent for him, in *Ananias; Did you sell the land for so much?* cost your commodity so much? Yes, what followed? the lie he told before men, he was suddenly sent to answer before the God of truth. Do tyrants now persecute the Church, without example? So *Julian* sent his subjects to heaven in earnest himself went to hell merrily and in jest. Homicides have the example of *Joab,* whose *gray hairs went not to the grave in peace.* There is no profane libertine but had the example of *Esau* before him: who lost the blessing of heaven, for the pleasures of earth. They cannot tell a lie but by precedent: not swear an oath, not break a Sabbath, nor worship an Image, but by example. All these sins, and what other we can Imagine, have been committed in former ages, and plagued by former judgments. *Non tulit nos sine exemplo, ut inveniat sine def•cto, vel tollat sine patrocinio.* These iniquities if we admit, they retain not in so mean a quality, as before. Fratricide is now worse than in *Cain,* because it h•••*Cain's* ensample. Apostasy now worse than in*Lots* Wife, because her example hath forewarned us. Adulterate painting worse now than in *Jezebel,* because we understand her fearful end. Vncleanesse now worse than in Sodom, because the Lord *hath made them ensamples to those that after should live ungodly.*

4 God's Judgments are so many real Sermons against the sins of men. He doth not only preach vocally by the ministry of his servants, but also actually by the execution of his Judgments.*Once hath God spoken, twice have I heard it:* once in his word written, a second time in his work done; his actions being so many declarations of his will. So *Elihu* in *Job.These things will God work twice or thri•• with a man,* to bring his soul back from the pit. Once he spake it, another time performed it, a third time redoubled it. There is no people can plead

ignorance, or exuse themselves by wanting means of Instruction: for the whole earth is filled with the Judgments of God. When the fire devours a man's estate, or the sea wrackes the Merchants hopes, or sudden death takes away our neighbors life, God preacheth visibly to us. Though we pronounce nothing by a peremptory rashness, for fear of CHRIST'S objurgation:*Do you think they were greater sinners?* For the cause is not revealed to us, as the Prophet spake of the troubled Shunamite; ⟨◊⟩ *soul is vexed, and the Lord hath hid it from me.* Yet let us take them to heart; we cannot discern them, they all concern us.

Let us be the better for all this, lest we become the worse. It had been easier for us never to have heard of Sodomes ruin, than not to mend our lives by the e•sample. God's hand would have been lighter upon impenitent souls, if such precedents of his Justice had never been set before them. *Lege Historiam, ne fias His••ria.* Let us raise ourselves out of their fall, and make their subversion the matter a•• means of our conversion. *Exempla observemus, ne exempla simus.* Let us be wa••• by examples, lest we be made examples. If we will not learn by others, others ⟨◊⟩ learn by us. There is no learning so cheap, as that which comes at another's co••. If their poison by good allaying, be made our physic: if the sword of vengea••• that devoured them, amend us with the very sight and shaking of it: we shall escap•• God's fury, and become the blessed examples of his mercy.

Now there are three impediments which frustrate the good use of this doctrine, Contempt, neglect, and mis-interpretation.

1 Contempt, which is a proud and presumptuous humor in men; whom th• most palpable judgments, and evident executions, shall never deter from their damnable projects.*The Judgments of God are high above his fight:* tell him how •thers have perished, he answers; Tut, *I shall never be moved.* But this is the grea•est Judgment of all; *Non intelligere delicta, ne sequatur panitentia:* not to under•tand their errors, lest they should be brought to repentance.

2 Neglect and a forgetful slighting of such terrible things. It is to them but a •ang, or a transient stitch, a nine days wonder, or news that is quickly out of date. *•haraoh* was no sooner quitted of the plague but presently his heart was hardened. While God thundered, he trembled: but then as if the Lord had spent all his pow•er and shot, he is the same man he was. Like *Ephraim's* goodness, a *morning dew.* While the weather is cloudy, they are melancholy: but when the Sun of prosperi•y rises, and the storm of affliction clears up, their moisture is dried. Such a dew •ou shall have stand upon the stones of the Church against rain, but the stones are •ever the softer for it.*Ahab* hearing the denunciation of wrath, was humbled: the •and of judgment did but crush his heart like a piece of clay, till the moisture was •ressed out, leaving it then but more hardened earth. All Israel was affrighted at the •earefull end of *Corah;* yet even the very morrow after they fell upon *Moses* and *•aron,* murmuring;*Ye have killed the people of God.* Such small impression doth •he misery of others leave in us; as if we had, a protection from all arrest, a super•edeas against all suites. And what plagues soever we see inflicted on others, we think •hey have deserved them, never reflecting upon our own merits and mutable condi••ons. We come short of the

circumspection that is in birds and beasts: for they can •void the places where they see their fellows have miscarried, and are sensible by ••at token to remove.

3 Mis-interpretation, by soothing ourselves in our own courses, and turning ••e stream of God's Judgments another way. Some sport with these examples: •nd being set forth as Crocodiles *in terrorem,* they make them their play-fellows, •nd the subjects for the exercise of their wits. As to respect the conversion of *•ots* wife, no better than one of Ovids Metamorphoses; *Niobe* into a *Stone:* as if ••ere was no difference betwixt God's actions, and Poets fictions. So they ascribe *•oahs* flood to some extraordinary aspect of the Moon, or concourse of watery pla•ets: and think not that God opened the windows of heaven, and fountains of ••rth. The drowning of *Pharaohs* Hoste, to the inconsiderate venturing over upon high Tide. It shall be imputed to anything rather than the true cause; God's an•er: these ensamples working no more upon them, than mere casualties. But woe 〈◊〉 those that shall not so understand them, as God meant them.

Here I have just cause to declare against three sorts of mistakers: with whose ••rors I will deal, as the venerable Judges do with seditious Attorneys, call them 〈◊〉 the Bench, pitch them over the Barre, put out their names from the Roll and let ••em go.

1 The Impeachers of God's providence, among whom there are six errors, •. Of the Stoics, who call providence by the name of fate or destiny: which runs ••orow a rank of causes, so bringing in an absolute and inevitable necessity, that pini••s the arms of God and man. *Theodoret* beats the nose of this error flat to the devi••rs face. 2. Of such as tie God's providence only to celestial things, exempting 〈◊〉 sublunary and corrupt matters. *Jerome* says, this error was crept into the hearts •f the Jews; as he collects from *Ezek.* 9.9. *The Lord hath forsaken the earth, and ••th us not.* Therefore the LORD answers, *mine eye shall not spare them;* to show that •is power is also upon the earth. 3. *Nicenus,* with others, held that God's provi•ence extends it self to corruptible things only in a general manner: *ad rerum gene•• vel species, non ad singularia, non ad individua.* But our Savior comprehends un•er it not only the hairs of men, but even the feathers of birds. 4. *Aquin.* speaks of ••e error of *Rabbi Moses* the Jew; that among corruptible things, man only apper••ineth to the divine providence. This *Jeremiah* confutes. *Deus universae carnis;I* 〈◊〉 *the God of all flesh;* both of men and beasts. 5. Of the Platonists, that distinguish three kinds of providence First, of the supreme God, that stretcheth primarily to spiritual things, in a second degree to all the world. The second, of separated substances, that move the heavens *Circulariter;* Intelligences. The last, of certain *Damones,* powers, which they place in the middle betwixt God and man. Such are those that worship Devills for a *Ne noceant.* 6. Of Atheists, that deny all providence, and admit only fortune. *Lactantius* hath confuted it by many arguments; b••*David's* conviction is the best disgrace to it, who sets a Cockes-comb on the head of it; *The fool hath said in his heart, There is no God.* In his heart he hath *Said* it, but i• his heart he never believed it. Look upon all creatures; they make one glorious army, marshalled into their several ranks, and marching to the will of their great general. Why do stones, plants, and insensible things, tend to the end for which they were created, when as yet they have no knowledge of it, but that they are directed by God? Young ones are no sooner borne, but they turn their mouths 〈◊〉 the

breast of their mothers: yet man, against nature, reason, religion, doth not turn his mouth of confession, to acknowledge that God who made him. We see birds to come of eggs, and living things engendered of dead seed: why should we• as well believe the resurrection of our bodies, and the last account of all our actions?

2 As mis-construing perverters of God's Judgments. That the Jews after a curse of fifteen hundred years, and a vagabond dispersion like *Cain,* should not bethink themselves of their murder of the Lamb of God, is the stupefying spirit of error. One of them is driven to confess that as this plague so far exceeds all their former, captivity so the sin that caused it must exceed all their former sins. As much may justly be said of our Italianated fugitives; who seeing the terrible Judgments of God upon them, will not yet know the Lord. The powder plot is passed over with *An unfortunate attempt;* and the Instruments no further blamed than for their rash and ill luck: as if they confessed that it wanted nothing but success to make it lawful: worse than the sorcerers of Egypt; they could cry out; *This is the finger of God.*

They call for a Judge of controversies betwixt us, yet will not see that God himself is the Judge: declaring his sentence and derision by helping the side which he favoreth. All his judgments upon the conspirators, cannot learn them how much he detesteth such practices. Still they will not gather the unwarrantablenesse of their designs, though they have been forced in indignation to blunder out, that the *Judge of all the world is become a Lutheran.* Still they are mad to be made t•e wretched engines of his ambition, that sells the souls of men to buy himself reputation. Cannot the Catholicknesse of their doctrine, and the infallibility of their director, make their plots successful, and still are they blind? Such palpable demonstrations of God's wrath so directly against their proceedings; might at least make them suspect that something is amiss, and examine where the fault resteth. To have their Infallibilitie so deceived, might cause them to recollect themselves, if they were not drunk with the wine of Sodom. Though they smart with the vials of fury, yet they will not leave their sorcery, according to the prophecy of them. They will rather*knaw their tongues for pain,* than acknowledge God's judgments for sin. If we were such damnable heretics as they would make us, how comes it to pass that the Lord so takes our part? That they so often tempting us by flattery, and attempting us by fury, have not yet prevailed against us? Th••••there the Popes Bulls nor curses have wrought the intended effects? Certainly if the LORD did not favor our cause; he would never so protect our S•••e. Yet all these ensamples work not upon their consciences, nor will they confess their pernicious courses. Though many hundred of their treacherous Emissari•• have miscarried, yet still more follow on, as if no Precedent had bid them take heed. But Antichrist deals with them, as *Amnon* did with *Tamar:* first ravisheth them, and then turns them out of doors. But because they would not take example by whom they should, they shall be made examples to whom they would not: even 〈◊〉 reproach to all posterity, and a stink to the succeeding generations.

3 All profane persons that misapply these *ensamples:* what plagues soever come to others, they conceit of themselves no such desert: *Quod perit, pereat:* and no further mind it. Instead of a serious application, to make a jest upon others misery, •his is common. We should*Weep with them that weep:* woe to such as laugh at •heir brothers tears. Whereas, *Ille hodie, ego cras,*

was Saint *Bernard's* use: and we •re, have been, or may be, as miserable as they; was Saint *Augustine's.* The seaman that sees another ship split on a rock, will avoid it. Passengers fear to travel •hat way, where they hear of continual robberies. Yet cannot these judicial pre•edents humble them; as if they had their salvation by Patent. Yea, they are but •emporally sensible of their own plagues: nor doth the thought outlast the smart. As that Father speaks of the afflicted Pagans; *Perdiderunt utilitatem calamitatis: •iseri fiunt, & pessimi permanent:* worse in body, and no better in soul. Either they •hinke they need no affliction, or so sure that they are above affliction. As if God,••ke some skill-less Surgeon, when he comes to let blood, could not find a vein; ••t were not wise enough to choose that vein which is fittest to bleed.

They are lethargically secure, no ruin but their own can stir them. But •hat which could not *Instruere,* must *Destruere:* if they be not deterred by others •hey must be destroyed themselves. Thunder proceeds from a vapor lifted up from •he earth, and compassed with a cold cloud: in the agitation or struggling it takes ••re, and then breaks out where the cloud is thinnest: and being out, sometimes it ••rikes the clothes, not the body: sometimes the body, not the clothes. So doth •reaching; it is the vapor or breath of the Spirit, surrounded with the cold and •atrish humors of our sins: it struggles with them, and in the strife catcheth fire; •nd so vents it self to the terror of the world. Somtimes by menaces and examples, 〈◊〉 strikes our garments, not ourselves: sometimes it goes farther, and strikes also our •wne hearts. Oh then let us fear God's Judgments upon others, that we may ne•er feel them ourselves.

To conclude with application, albeit indeed the whole discourse is but a doctrine •f Application: for wherefore is an example propounded, but to be applied? •ypocrites are sick, and will not be known to stand in need of physic; they can ••ve no remedy. Profane ones are sick, and will accept of no physic; they will •ave no remedy. It is hard to say, which case is worst: now God have mercy on •hem both! Can we think, God will not deal with us, as he hath dealt with others •efore us? *Jezebel* suborned false witnesses, and had her neck burst for it: is there no •udgement for such offenders? *Achan* for Sacrilege is stoned, our Church rob•ers hope to scape. *Miriam* was proud, and became leprous: our plaisterd popin•yes fear not. Israelites distrusting in the Lord, die by a plague: how many want ••ith, and yet look not to want mercy? *Esau* seems to say unto all profane wretches; •ache warning by me: *Ahab* to all superstitious Idolaters, *Saul* to all malicious persecu••rs, *Absalom* to all unnatural sons, *Gehesi* to all false servants,*Nabal* to all cove••us churls, *Shimei* to all blasphemous railers Take warning by us. And the Sodo•ites here are made to speak in the language of sorrow, to all secure wantons, Take •arning by us.

Such measure is to be expected from God's hands, if such wickedness be found 〈◊〉 ours. If men like it well, to have their buildings on fire about their ears, to see ••eir infants dashed against the stones, or scorched with flames, to feel a bloody ••emy triumphing in their streets, to have their names a derision, their Cities a deso••tion, their carcases exposed to fowls, and perhaps their souls to furies and tor•ents: they may then run on their impious courses without any repentance or de•recation. It is God's mercy, that we were not made the

first fruits of his wrath, •nd examples to all the world: but how great is our unthankfulness, if having thus •scaped, we are not bettered? Or if we scape all this, yet the Lord will strike when •e sees his time, perhaps when we are in worse case to bear it. He can make our •eath-beds smart for this; he may reserve all horror and amazement to that desperate hour, and then lay on us the burden of all our sins. There is one thing, if we hear it, and heart it, enough to fright us all: *Tolerabilius erit Sodomae:It shall be easier for them of Sodom in the day of Judgment, than for thee:* and yet the Sodomites are now in hell. If we receive not the blessed Gospel with faith and fear, Sodom and Gomorrah never sinned as we sin; and Sodom and Gomorrah were never plagued as we shall be.

But as it is a happy alarm that brings in the straggling soldier to his Colours: and a good chance for the wandering sheep, by seeing the wolf prey on a goat, to be gathered home to the fold. So let the destruction of Sodom, be the instruction of England; let their curse become our blessing. It is a good compassion of nature, that shall bring us to the compunction of grace. So instead of fire and brimstone from heaven, or in hell; the Angels shall lift us up from the vale of mortality, and the brightness of glory receive us in the Paradise of joy; through the mercy of GOD that hath promised it, and the merits of CHRIST that hath purchased it for us.

To those that after should live ungodly. What Saint Paul says; *Lex non est p•sita justo,The law is not made for the righteous man:* so nor here is the *Example* set for the holy. But the law is for *the lawless,* and the example of the ungodly is *for the ungodly. Ex malis moribus oriuntur bonae leges.* He that freely obeys the truth, finds no adversary of the law: it serves to chastise the bad and backward, not to restrain the good and forward. The horse that reineth well, needs no bitte: nor •e that runneth freely, a spurr.*Against the righteous there is no law.* There is 〈◊〉 *Condemning* law, for they are in Christ: there is no *Compelling* law, for the Spirit is in them; and they do as willingly obey God, as if there was no law. Were the•• no hell, and God would not punish transgression with eternal death; yet would they avoid all sin because it displeaseth CHRIST Yea further, if CHRIST would not give them eternal life, yet would they love him, and desire the advancement of his kingdom. So these examples are not for the righteous, but for the *ungodly.*

1 Let us consider what this *ungodliness* is in the proper nature of it: for it seems to consist both in the privative or negative, excluding somewhat, and coming short of what is required: and in the Positive, committing somewhat that is prohibited. Vngodlinesse is a sin, which many defy in their mouths, and embrace i• their hearts: so much greater than the seven Popish deadly sins, as it is indeed the ground of them all. More dangerous; because being rooted in the heart, it is not so visible to the eye, nor discernible to his reason that owes it. More heinous, because it is more spiritual, immediately directed against God himself; being a brea•• of the first commandment of the first Table, robbing him of his due honor. 〈◊〉 consists, either in the true worship of a false god, or in a false worship of the 〈◊〉 God, or in the true worship of the true God with a false heart. Whereas *Godlin••••* is a true service of the true God, in a true religion, with a true heart.

First, it gives him not his honor: secondly, it gives it to another: thirdly, 〈◊〉 do give him due honor, yet not after a due manner.*The fool says in his* 〈◊〉 *, There is no God:* not but that his conscience is convinced of the contrary: but on the least temptation his heart is willing to acknowledge none. *Said,* ot believed: examine him according to his Creed, and never fool believed in his heart, there is 〈◊〉 God. If he must confess his being, yet he renounceth all subjection.*They say* 〈◊〉 *the Almighty, Depart from us* &c. This is too outrageous to be the speech of th• tongue, it is the rebellion of the heart; not vocal, but actual.*They will not* 〈◊〉 *him reign over them.* They scorn to beg a blessing of him,*They call not upon* 〈◊〉 *Lord.* They that will crouch and attend the Court for a Lordship on earth, wi•• not so much as be petitioners for the Kingdom of heaven. They say *the Lord* 〈◊〉 *do neither good, nor evil:* they sleep, and dream that the Lord sleeps too. O• they not only deny this tribute to their Creator, but give it to some creature; 〈◊〉 *David* took the land from honest *Mephibosheth,* and gave it to *Ziba* a varlet. Or ••se they resolve to honor him, with that he hath declared to offend him: as *Paul*•n persecuting, and the Jews in executing CHRIST; thought they did God •ervice. Lastly, even in their best works, that may carry some show of devotion, •hey have a false heart: halting betwixt God and *Baal;* a mixed service. So *Demas,*•hough he forsook *Paul,* yet turned not to his Idols again.

But he that will admit the service of God no way but his own, shall find the mer•ie of God no way at all. There may be a denial of God in real fact, even when •here is a confession of God in verbal faith. A disease which this age labors of: in •reat ones it is a *Noli me tangere;* Physicians and Divines call it incurable. Yea our •ulgars are not exempted, and the Pulpit can prove nothing so appositely and direct•y by Scripture, but if it displease the people, it shall never come in their Creed. Let •eligion and the Gospel go whistle, if they speak not as this people would have •hem. When God's word and this *ungodliness* meets, you shall hear a rattling and ••ssing, as in the encounter of fire and water. *Paul* casts fire at *Ephesus, Demetrius*•oars: in comes the Town-clarke with the magnificence of *Diana:* alas, that was 〈◊〉 painted fire, no noise nor tumult at it. If we stroke your spleen, and tell you that •ou are predestinated to go to heaven in a Coach, or that a wherry shall gently waft •ou to Canaan; this is a painted fire that never troubles you. But when we speak •f denying your covetous lusts, abjuring your sacrilege, bleeding for malicious lies •nd slanders; here is presently an hissing, a mutinous mad rebellion.

The word in us labors to destroy *ungodliness* in you, and *ungodliness* in you ••bours to destroy the word in us. But consider what the Prophet told *Amasiah; Qua non acquievisti consilio meo;Because thou hast not obeyed my counsel, I know that •od hath determined to destroy thee.* The Sons of *Eli* would not hearken,*because •he Lord meant to slay them:* their hearts must be hardened, that they may be destroyed. Alas, the scholar is but the pattern of his master, and our knowledge but a beam •f God's knowledge: while ungodly men refuse us, (Truth hath said it) they reject God himself. They got *Zechariah* to be made away*by the Kings command:* he said •o more at his death, but *videat Dominus, The Lord look upon it;* what followed? While ungodly men are whetting a knife to cut our throats, God is whetting a word to cut their

throats. One singular proof of *ungodliness,* is a contesting against •he preachers of Jesus Christ.

2 This example is set down for the *ungodly;* but it is rare to find any that •ill confess themselves ungodly: now men that have no sense of being ill, will •ever care for any medicines to make them well. And though the fruits of it were •ever more visible and notorious, yet the root lies buried in the ground, and boasts •f a concealment. We have some to whom the very Church is a shadow of death, •nd they have earnest business, which they love above God and their own souls. •xamine your fields, streets, waters, in the times of devotion; is not this *ungodli•esse?* And for them that make as though they would be saved, do they not sue for •heir inheritance in heaven, *Formâ pauperis;* refusing to give the least scrap of their •uperfluitie for eternal life? Yea, do not they even pull down that kingdom, •hich they seem to crave? Is not this ungodliness? If they hear, is it not with •ontempt, spleen, censure, and (if they durst) with controlment? How few, when •he Sermon is done, think either the worse of themselves for the present, or become •he better afterward? How many*brutish* men find we, that continually mistake •he soul for the body?*Soul, eat, drink,* &c. his meaning was, body eat. He •hought his soul was delighted with sensualls, whereas it is the lay-part, the very ••ast of man, that is thus pleased.

Lust is with the affections, as *Jezebel* with her chamberlaines; she paints and ••eases: grace comes like *Jehu, who is on my side?* O that she were hurled down. If •ealth increase, there is a dish added to the table, a set to the ruffe, a tie to the shoes: ••t not a dram to devotion, not a mite to the Church, not a scrap to the poor, not a grace to the soul. Not to speak of the professed enemy to all goodness, the engines of hell, and deputies of the Devil, whose souls are nothing else but moving anatomies: such as are yet to choose their faith, and think religion an humor or fancy following the complection. Like a condemned wretch, that *Explet ventrem, damnatus effundere sanguinem;* jests away his soul. (Pardon all holy impatience: ••ruly patients make sharp physitians.) Men that think all we preach to be but fables: yet on their death-beds, if their lethargiz'd conscience be suffered to wake 〈◊〉 it go to hell; they would give all the world to be sure what we say were not true: are not these *ungodly?*

To omit those hypocrites, that are shufled among professors, as *Saul* was among the Prophets: for there is no cure of an unknown grief. To omit those swearers and adulterers, who are out of the reach of civil Justice, but God puts them in his own kalendar:*Iudging* the one, and;*not holding guiltless* the other. And those Toes of the land that rot with Idleness; lasy beggars: as it hath been observed; Great men make thieves, and then hang them up: make them, by suffering sloth to slide into villainy. And all those capital oppressors, that like *Felix,* when they can get no money, will bind *Paul,* if it be but to curry favor with the Jews. They grew rich by the undoings of men, yet under the shadow of power and authority,*They wrap it up.* Wrappe it up, as mud in Crystal, or a fowl thing in a fair clout. Which was detested by a very *Tiberius,* chiding his polling officer; *Tonderi volo pecus, non deglubi.* This is rank impiety: but to come closer home, and happy is the bosom which is not conscious of these evils.

Have we anymore than a mere form of godliness, reserving the pride and choice allowance to our own lusts? As our treacherous Romists, that give their liege their complements, but to

a foreign Prince their hearts. Do not men spend ten hours about Mammon, before one minute about devotion? do they not think of their last account, as the last thing to be thought of? Is not covetousness chief commander of the Fort, and nothing done without her permission? Where did the bad servant *bury his tallent,* but in the *Earth?* earthy affections, covetousness buries all. This is that which eats out the heart of grace, by eating grace out of the heart. Is not this *ungodliness* got into the midst of that execrable rabble? The Devil may seem to take example by covetous worldlings, to chide his spirits, and upbraid their sloth: mortal men in so few years can heap up so many thousands, and g•• abundance into their hands: and you that should in quickness outstart them, lie sleeping like drones by the hearth of hell, and seek not to people our kingdom.

And who can wonder that those men disregard their Ministers, that have cast away all respect of their own souls? Or what marvel that St *Anthony's* vision, which is said to be two years before the *Arian* heresy arose; should now be palpable *Beasts about the Altar,* kicking it with their heels, dashing it with their horns, and trampling on it with their fowl hooves; till like Job, it be made poor to a proverb. Covetousness makes *ungodliness* flourish. Yet is not this all: for where is the subjection of heart to the will of God? Who suffers that supreme law to rule his actio•• and affections? who trembles at that thing which may offend his maker? Men little think of their conscience, when they are going about to please their concupiscence: they study their ends, not their End. And how hardly will they prefer God• glory before their own souls, that will not prefer it to a piece of artificial clay? Is not this *ungodliness?* Innumerable be the fruits of an ungodly heart, whereof the fewer we see in ourselves, the more they be, and the more to be lamented. If we be not evil, why do we pray, *Deliver us from evil?* Wretched are they that stat•• themselves, and blessed are they that can prove themselves, to be out of the rank of the *ungodly.* The omniscient eye can find ungodliness enough in the best. To us the•• is this *Ensample* appliable: let it make us confess that we are as they were, and repent that we may never be as they are. *Lord, take away our ungodliness, and th•• shall find none.*

3 Lastly, consider the state of ungodliness. To be ungodly implies two things; •ickednesse and wretchedness. He is mortal, yet covetous: poor, yet proud: •olish, yet head-strong. He takes great pains to build an house on another man's ••ound: he seeks for sweet water in the midst of the salt sea. He studies more to be ••vanced, than to be worthy of that advancement. He hath lost himself, and de••erately cares not what he does, to find his will. Nor his goods, nor his honors, ••r his friends go with him, but his sins: so he departs to torments boundless, ••dlesse.

The Scripture says of him, that he is*in sin:* it is one thing to have sin in 〈◊〉 , another thing for us to be in sin. Sin is in us all; Saint *Paul* conf•sseth it of him••lfe;*sin dwelleth in me.* But all are not in sin, drowned, captivated, dungeon'd. •e say, such a man is in drink: drink may be in him, and yet he sober: but for him 〈◊〉 be in drink, argues him drunken. The ungodly doth *hunt* after sin: the eye and ••e ear being a couple of beagles to put up the game, and the whole man turned in•• a beast to follow the course. Only here is the difference: there the heart or hare ••at is chased dies, and the hound lives: here the sin survives, and the hunter

peri••es. He is slaved to sin; whatsoever lust dictates, he subscribes to: there is no base ••ficer in his family of wickedness, but let him come with the most unnatural suite, ⟨◊⟩ writes *Fiat.He is holden with the cords of his sins:* God help the man thus ma••cled: this is a case, wherein a King may be pitied by a galley-slave. Here is no fly••g, no changing his master: *sua mutare potest, non se:* he may change his place, e••te, repose; lodging, repast; he cannot change himself. Whethersoever he goes, ⟨◊⟩ takes himself along with him.

He hath *latam & expansam conscientiam,* a broad conscience; which is like a ••rne door, it can take in a whole load of corn: he can swallow a camell. All ra••nous fishes have large and wide mouths: the devil will never mince this man's ••eat, he is able to swallow it whole. (Whereas the good conscience is like the lit•• door to the *Sanctum sanctorum,* that lets in none but the high Priest, JESUS •HRIST.) He confirms his heart in evil a by voluntary custom; till he can wi•h •ore ease digest the heardest offense, than the stomach of an Ostrich can digest iron •e is pleased with the success, vexed with the prevention of any sinful purpose. If •s plot be crossed, and his hand cannot act that wickedness by day which his head ••th devised by night; he is taken with a fit of melancholy, sick of the sullens; as ••s *Ahab* and *Haman.* He thinks it a death that he cannot be suffered to die, it is a ••l to him, that the gates of hell are shut against him.

If he be punished, he can grieve at the smart, not at the cause: in sickness he can ⟨◊⟩ . My head, my head, or my belly, my belly: but my sin, or my soul, is none ⟨◊⟩ his complaint. To wail some small effects, and never to think of the cause; is ⟨◊⟩ be curious in healing the clifts of skin at the root of our nails, never minding ⟨◊⟩ corruption that is in our heads or hearts. His whole business is sin, he hath ••thing else to do in the world. He may taste of the waters of life by chance, as a ••gge laps at *Nile;* but his voyage is bound for mischief. And like a fire••rke on a line, he runs on while his matter lasts, then goes out with stink and ••rack.

Though I cannot say to all men, be not sinners: yet let me say, be not *ungodly*••ough you admit sin, do not intend sin: do not seek it, though it finds you. •old men know what is in their hearts, and distinguish betwixt rebellions and in••mities? Pirates forage on the seas, rob Merchants, refuge themselves at Dun••ke or Argiers. They complain to the Spaniard or Turk for redress: No, say ••y, they are none of ours, we give them no such allowance, we own them not. •ell, if yet secretly they receive them to land, help them with fresh water, meat, ••kling, provision; and thus under hand relieve them; sure these do allow them. •••n profess piety, yet admit, of lusts in themselves, injuries to others: whose acts •hese? none of ours, alas! against our wills, we cannot but sin, yet we consent not to it. Nay, but if concupiscence be in the mean time fostered, purveyed for by the eye, battened by riot, armed with approbation, justified by dissembling; this is not weakness, but rank *ungodliness.* It is a habit; every act doth not make a habit, diverse have fallen into incontinence, soon repented, and avoided the sin; this cannot be called *ungodliness.* Transient escapes do not denominate an ungodly ma•, because the sins committed are now loathed. But avarice, injustice, malice, &c. These are *ungodliness:* because here is a continuance of will, and a will of continuance. Now as the Orator said, when he had declaimed against drunkenness, it was but to keep men

sober: so this discourse of ungodliness is intended to t•••• men's hearts to piety. But this may be planted by *Paul,* and watered by *Apellos,* 〈◊〉 increase can be but by the Spirit of Jesus Christ.

This was their ungodliness. God often spareth the wicked for the righteous sake: such as are either allied in blood, as *Cham* was in the Ark: or by cohabitation and proximitie, as *Paul* had all the *souls in the ship given* him. *Sapiens est stulti redemptio:* as a Physician is an antidote against sickness, and a valiant man a muniment against enemies. When *Augustus* had conquered *Anthony,* and taken *Alexandria,* and the Citizens expected nothing but present massacre: the Emperor proclaim• a general pardon, for *Arius* sake, a philosopher of that City, and his familiar friend. Thus doth God forbear men for men, one for another, but all for JESUS. B•• where all apostates, all perish. *Noah* could deliver but *eight* out of a world, and *Abraham* beginning at fifty, went no lower than ten, lest he should have been 〈◊〉 bold with God. He doth stay at ten, not as though God for a less number will not spare a city: for as sometimes for more than fifty he will not suspend his Judgments; as Samaria and Israel found, when seven thousand good men were among them: so for fewer than ten he will sometimes show mercy, as he promised to spa•• Jerusalem for one.*Find but one man that seeketh the truth, and I will spare it.* B•• here all were *ungodly,* only one family shunned their filthy conversation, and s• escaped their fiery conflagration.

The sins of Sodom.

TO take a short catalogue of their *ungodliness,* principally their sins were fix: four whereof be mentioned, *Ezek.* 16. Verse 49. a fifth by Saint *Jude.* Ver. 7. *following strange flesh:* the last, *Gen.* 19. Verse 9. contempt of all holy admonition.

1 *Pride* will ever be foremost: it seeks the highest place in preferment, it sh••• have the uppermost place in torment.*Not unto us O Lord, not unto us, but to* 〈◊〉 *own Name give the praise:* this pride contradicts; To us, to us, and to none but 〈◊〉 . We may say of Humility, as of that good woman;*Many daughters have d••• virtuously, but thou excellest them all:* but of pride, other sins do vilely enough, but that surmounts them all. *God resisteth the proud,* for the proud resist God: 〈◊〉 piece of rotten dust, so soon as it is made, recoileth against the maker, oppos••• that Majesty which the Angels adore, the Thrones worship, the Devills fear, a•• the heavens obey. But he gets nothing by it, for if GOD resist him who 〈◊〉 d•fend him? If against the proud, he sent his Law with such thunder, how will hi•self come?

The world is apt to admire pride, her words are held oracles, her works ••racles, her garments true ornaments. This so flesheth and flusheth her, that she thi••• no more of God, except it be with *Saul, Honor me before this people.* As ••••*chadnezzar* built much for his *own honor,* nothing for the honor of God. Th•••fore the Lord will grace humility, and give her the glory. When the ambiti••promoter of himself shall be fetched down, God will say to her,*Friend sit up higher.* Pride is like smoke; *Est quod videas, non est quod teneas.* But humility is a substantial grace, so that pride it self is proud of her mantell: as *Absalom* so rank with pride, yet put on a show of humbleness, in complement. And this is the glory of humility, that

proud men are glad of her liverie. But pride must learn better manners or if she scape the Sodomites fire on earth, she must feel the Sodomites fire in hell.

2 *Fullness of bread.]* But is this a sin? Is not bread the staff of life, and the fullness of it a blessing? Yes, but that good mother brought forth two bad daughters; Pride in habit, and excess in diet. It is not the fullness of bread, but our fullness of belly, that is the sin. *Charge therich that they be not high minded;* no sooner rich, but presently high minded.*The fat valleys of such as are overcome with wine:* they that dwell in fat valleys, will fume with wines.*Let their table be made a snare:* the most riotous table is the most dangerous snare.*I will leave in the midst of thee an humble and poor people, and they shall trust in the Name of the Lord!* They that have nothing to trust unto in the world, will sooner be brought to trust only in the LORD. *Haman's* abundance made him proud, and his pride advanced him fifty cubits higher than the earth, to a stately gibbet. If our gold become our fetters, we had better have lived beggars. The Israelites fared daintily on their Quails, fed with meat of Princes, and bread of Angels: but their sauce was two sharp, when that they put into their mouths, GOD fetched back at their nostrils.

It is better to want necessaries and iniquities, than to have with the fullness of bread, the fullness of pride and riot.*Lest I be full and deny thee.* If *full, deny* thee, presently follows. It was the Lord's caveat to Israel; Take heed, lest*When thou hast eaten and art filled, thou forget the Lord.All they that be fat on earth, shall eat and worship:* thus it should be.*They wax fat, and spurn with their heels:They were filled, their heart was exalted, therefore have they forgotten me:* thus it is. We all desire plenty; but as when one wished the son to be like the Father, *Cato* replied, is this a blessing or a curse? would our plenty do us good, or harm? The wicked have their desire, Yea,*more than their hearts can wish:* what's the issue? *They set their mouths against heaven.* CHRIST did not teach us to beg variety of dishes, nor abundance of wines, but *Bread;* and that but for the day, *Daily* bread It is emptiness that values God's providence, not *fullness.* When the LORD deals with us, as *Fredericke* Duke of Saxony with his servants: who in hawking had rode over much corn, and carelessly spoiled it: gave charge that their messes of meat should not be abridged, but not one bit of bread should be allowed to their supper.

Plenitude breeds many diseases, I am not Physician good enough to number them: not only pride, that worm of riches; which naturally begets another worm that never dieth, the worm of conscience. But surfeit and drunkenness, the sins of this City. Call your wines by what names you will; French, or Greek, or Spanish; it is *Vinum Londinensium,* the Londoners wine. Where there is such immoderate feasting, the world must needs believe that it is not maintained without sin and deceit: and for such meat you had need of strong wine to help digestion. Here it is, and here it is immeasurably taken, abused, urged; as if our brothers fall were not the Devills victory. Some have thought that martyrdom and Christ's passion was called by the name of a *Cup,* from the loathsome filling and violencing the appetite with drink. The youngest daughter of this fullness, is wantonness.*They rose up like fed horses,* neighing with lust. But of that anon: this is the dependence of *Pride* and *Riot:* one would think that they had no acquaintance, but they are very near. He that exalts himself above his creation by pride, falls below his creation by drunkenness. It is the voice of pride, all is mine:

then riot answers, I may do what I list with mine own. Both are contraries to sobriety, one of the mind, the other of the body. They are often coupled and united:*The proud ma• and he that transgresseth by wine.* Pride turned *Nebuchadnezzar* into a beast, so doth drunkenness: their union in sin shall find no separation in punishment.

3 *Idleness;]* this is another effect of *fullness:* they that flow with abundance, never mind any diligence.*As it was in the days of Lot; they did eat and drink, they bought and sold, they planted and built.* These were all *Otia,* rather than *Neg•••a,* as they used them: even that labor was Idleness. To *Marry,* is honest and honorable; yet was the old world taxed for this. Not because only, as some answer they married not with any conjugal love, but with a voluptuous lust: for this is a remedy, not an iniquity that God so severely punisheth. They minded their lo••s, they minded not God's Laws, here was the sin. So *in the days of Lot,* as if *Lo•* was only in the day light, all the rest in night and darkness, *They ate and drank,* this is natures necessity: and is not reprehended *in quantum naturae subsidium, sed i• quantum nequitiae fomentum:* not the conveniency, but the superfluity is fa••ed. *They bought and sold,* this was a lawful negotiation: therefore not the mutual commercement, but the unjust defraudment, is taxed. *They built and planted;* both i• themselves allowable. CHRIST blames not their felling of trees, nor building of houses, but the baseness of their desires; who sought eternity upon earth, and had no heart to the God of heaven. In eating and drinking was their *Saturitie:* i• building and planting, their *security:* in buying and selling, their *covetousness.* The•• were all superfluous to that one necessary thing, and therefore *Idleness.* They feared not the Lord, but lay drownd in their own sensuality; this was their invincible stupidity. Thus rotten were they in their lees of sin, that unless they had *ani•• pro sale,* they had been all stinking carcases.

Here we see, it is not enough to forbear evil, but it is damnable not to do well. CHRIST pretermits the enumeration of their horrible delinquishments, and speaks of their acts lawful in appearance; censuring them. If they were condemned for feeding, what is the wages of surfeiting? If they for necessary trading, what shall be for fraudulent deceiving? If they for building their own houses, what shall become of them that pull down God's house? If such a judgment fell upon marriage, what is the curse of adultery? *Matth.* 25. CHRIST mentions not the sins of commission, as if they were damnable enough by concession; b•• the omitted duties: *Ye did not feed me,* &c. Not that the other shall pass 〈◊〉 judged, but to show that there is damnation enough wrap'd up in these to destroy the world.

Thus easily doth fullness degenerate into idleness: and where is no need of gains, there no vouchsafing of pains. To many a man will God say; I made thee an husbandman, who made thee a Gentleman?*I will make man a helper meet for him:* this intends that neither should be idle. The man is compared to the Sun, the wife to the Moon; that borrows light of him, yet hath some of her own. *M•liar fulget radiis mariti.* But when the Sun shall shine only by the Moon light, th•• is preposterous. He is a Sodomite that will eat none but another's bread, and wea•• no coat of his own weaving.*The slothful will not plow because of winter: th•••fore shall he beg in summer, and no man shall give him.* He shall *beg,* that's bad: and *no man shall give him,* that's worse. But yet a man may be busy enough, and b•i•• labor on himself with a vengeance: when he shall labor in that he hath no tha••• for, and be idle in that should do him good: thus a

man may go to hell for hi• pains. Sodom thus labored in sin, and now labors in torment. Let us so work on our Eve, that we may rest on our Sabbath; work up our salvation on earth, an• reap our salvation in heaven.

4 *Contempt of the poor.]* This is an execrable sin, a thing that hastens before the time. If he be condemned that says no more, but God help thee: how sore i• his Judgment that says in heart, I despise thee? That omission is culpable, that go•• no further than *Be warmed:* but that damnable, that says, be starved. It were fa•••enough to pass by them, like the *Levite,* without succor: but horrible, not to pass by them without disdain. *Cast thy bread on the waters,* that is, on the watery eyes, which do weep for want: but if we cast not our morsels, let us forbear to cast our scorns. How basely soever we esteem them, they are the members of Christ, and such as he honors, and sets near him: taking notice of every benefit, and recording every wrong, that is done them. It will be no light or slight offense; to con•emne the brother of the Son of God.

Some think that the Sodomites would admit no strangers to come among •hem, as they speak now of *China;* and that this made them so furious against the Angels. There be four terms among men. 1. Mine is thine, and thine is thy own. •. Mine is mine, and thine is thine. 3. Mine is thine, and thine is mine. 4. Thine is mine, and mine is my own. The first is of Saints, the second of Moralists, the •hird of Populars, and the last is the voice of Devills: of this rank were the Sodomites. For this special cause they hated *Lot,* for his hospitality. When they came •n troupes to break into his house, he pleads the laws of hospitality: *For this •ause came they under my roof.* And when he sees their head strong purpose of vil•any, he chooseth rather to be an ill father to his own children, than an ill host to •trangers. Therefore is heaven called *Abraham's bosom,* because of his hospitality: •nd thither the Saints go; it is fit that hospitable men should go to their *Father.*

Let us make the poor our friends by our alms, not our enemies by our scorns. We had better have the ears of God full of their prayers, than heaps of money in our own coffers with their curses. Worldly men think themselves wise in getting wealth, and the Scriptures folly: therefore throughout the Scriptures God calls them *fools* for their labor. *Thou fool.* There is a tale of an Abbot that gave his fool a painted staff, willing him to bestow it on the veriest fool he could meet. This Abbot fell mortally sick, the fool was a visitant among the rest: and hearing him say, I must leave all and be gone, asked him whether he would go. The Ab•ot answers, into another country: but I hope, replies the fool, you will carry all your gold and Jewels and treasure with you: No, I must leave all. But sure you •ave sent great store of preparation, as rich hangings, coverings, beds, plate and fur•iture before you: No, I muust leave all behind. All? I hope at least you have sent •nough to furnish your own room, provision enough for yourself; No, not the •east pillow. Hold, saith he, take your *Staff* again; you are the veriest fool that •ver I met. It is easily applied: they that of so much under their custody on earth will make no provision for themselves in heaven, by giving to the poor; are well •axed of the extremest folly. Let us relieve them by our good deeds, that they may •elieve us by their good prayers; so shall we find mercy in the day of JESUS CHRIST.

5 *Following strange flesh.]* This was not only fornication or adultery; a man's wife is his own flesh, and she that is not so, is a *stranger.* But even an offense against •ature, for the Sodomites were not content with the common way of sinning, but were mad with a prodigious and preposterous lust.*Bring forth the men that we may know them.* Shall we say, herein the very Sodomites spoke modestly, though •heir intention were villanous? I do not think they meant any mannerly concealment, but it is the dialect of the Scripture; which by an honest name sets down a most dishonest thing. It hides the sin of Sodom, as the painter hid the scar in *Agamemnons* face. Certainly their impudence was monstrous,*declaring their •inne; Bring them forth.* Wherein they would make *Lot,* a father; not only a witness to the constupration and ravishment of the Angels, but even the very bawd ••r Pandar; *Do thou bring them out.*

Questionlesse, those heavenly guests were of an excellent form, and most sweet •avour, surpassing the sons of men: and the sight of this enflamed their more than •eastly lust. Such a natural desire hath wicked man, to mar what God made, to corrupt his most admirable workmanship: and where he hath imprinted the most fair characters of his glory, there they have most ambition to fasten: like cankers, that had rather be about one rose, than a thousand weeds. Beauty, meant for a mirror wherein to admire God, they turn into a snare to confound themselves. And so suck poison from the flower, that would yield them honey. Happy man, whom the temptation of beauty, cannot make to forget his duty!

This was the extremity of Sodomes sins, for whose sake it shall be called *Sodomy* to the worlds end. Whether the first excogitation of it begun, or the received practice was infamous, among them; it is still the sin of Sodom. So abominable, that fire from heaven was the reward of it. As against nature was the transgression, so against nature is the destruction. It is natural for fire to ascend upward, but here contrary to the course of nature it is forced to come downward. Christ himself is said to rain that deluge from *Jehovah* his Father: why he? why not, as in other punishments,*The Lord,* without any further distinction? *Quia Natur•• quam assumpturus erat, corruperant.* Because they had corrupted that nature, which the Son of God was to take. *Videns Dominus hoc peccatum in carne, paene defij• inc••nari.* The Lord seeing this sin in the flesh, had almost forborne to take flesh; or at least so long deferred it before he came. Some have written, that all the sinners in that kind, died the very same night that Christ was incarnate. This sin was infamous among the Gentiles;*They burned in lust one toward another, and man with man wrought filthiness.* For this horrid uncleanness in masculine venery, *Socrates* is branded among the Philosophers, and *Nero* among the Roman Emperors. As by lawful marriage, *Two are made one,* so by this turpitude, one is divided into two. But let this sin s••le into hell with the Sodomites, and never more be remembered on the face of the earth. I now expel it out of my discourse, the Lord banish it out of all our hearts forever. Yea, not only that, but all manner of uncleanness; lest we be given over, like the Gentiles, *to our own lusts,* by a just retaliation. Who, as they had dishonored God, were suffered to dishonor themselves. And as they had turned *Beasts into gods,* so they turned themselves into beasts.

But this *following of strange flesh* hath a greater latitude and further extent, and fetcheth in all carnal pollutions. A sin that is a*Burning,* wheresoever it hath a being. The Apostle in one chapter hath six invincible arguments to dissuade ⟨◊⟩ from it.

1*The body is for the Lord, and the Lord for the body.* If the body be for the Lord, it is not for uncleanness. If the Lord be for the body to glorify it, then he is for the body to rule and sanctify it. The husband is one with the wife, and the wife with the husband, while both are chaste: but if the bed be defiled, that concorporation dissolves.

2*He that raised up the Lord, shall raise us up by his power.* If we desire our body to be raised with incorruption when we are dead, let us keep it without pollution while we live. Let us sow a gracious body, that we may reap a glorious body. How deformed and ugly will the fairest creatures look, when their bodies shall be raised with the marks of uncleanness upon them? *Optimi corruptio pessima:* if pro••itution, maugre all the art of plaistering, can turn beauty into deformity, and make despisable on earth, how loathsome will it appear in the day of vengeance?

3*Shall I take the members of Christ, and make them the members of an harlot? God forbid.* Suppose a king sitting in his Chair of Estate, his temples crowned with a golden Diadem, his body adorned with royal robes and jewels: how ill favouredly would a torn shoe, or a leprous toe appear? It is our glory, to be parts of hi• that is the King of glory: let us not dishonor him by defiling ourselves. He is mad that forsakes a Saint to admit a Devil into his arms; that for the odious connection with a harlot, leaves the delicious embraces of Jesus Christ.

4*Every sin that a man doth, is without the body: but he that commits fornicati•• sins against his own body,* Other sins are *extra corpus,* this is *contra corpus.* In these of all members the hand is principal, and blasphemy the tongue: but this above the rest, *secundum plus & minus,* leaves a sordid inquination upon the whole body. If •hen not for the love of God, whose the body is by creation: nor for desire of per•ect beauty at the resurrection: nor for hatred of the highest sacrilege, robbing Christ of his members by a carnal impropriation; yet for love of thyself, and re•pect to thine own body, *flee fornication.*

5*Know you not that your body is the temple of the holy Ghost?* It is a great profane•esse to abuse the material Temple, made with men's hands: much worse to violate •he Spiritual Temple, made by the hand of God. s I have heard of some depopulators, •hat of the Choir of Saints have made a kennel for their dogs; that was nefarious •nough. Yet so far as God loves this corporeal Temple better than that, this •dulterous profanation exceeds the former. To turn the Holy Ghost out of his •hamber, and to make it the Devils stie and stews; most fearful! O think *in ••ticulo tentationis,* it is the Temple of God I now profane, defile, abuse: what fire ••nnot this meditation quench?

6*Ye are bought with a price, therefore glorify God in your body and spirit, for they •re God's.* By this token keep thy body intemerate, saith Christ; I shed my blood ⟨◊⟩ redeem it. What I have been at such cost to cleanse; do not thou carelessly •efile. No gold or jewels could ransom our bodies, but the blood of Christ: let ⟨◊⟩ value them according to the price, and we shall not

do amiss. Do not for a •oments delight, make frustrate an eternal purchase. Most enormities of life pro•eed from an error in the understanding; We may do what we list with our own. We may speak what we list; why?*our tongues are our own.* We may spend •hat we list why? our riches are our own. Shall I take *My* bread and *My* meat, •ith churlish *Nabal?* He is deceived, for even of life it self man is not *Dominus, ••d custos,* saith Law and Case-divinity.*The Lord is the possessor* of heaven and ••rth, man but the Farmer. Our bodies are our own, therefore do with them •hat we please? It is false, they are none of ours: but in a true propriety, *The Lord's.* We have but a right of favor from the true Proprietary, and that liable to an ac•ount. He lends them us for our use, but his own service. Therefore answer all temp••tion to lust; This body is not mine own, but *His* that made it, and *bought* it: I •are not alienate it from the owner, and remove the marks he hath set unto it. My •ody is *Thine,* Lord keep it, and save it forever.

6 The last sin of Sodom was *contempt of heavenly admonition. Lot* charged •hem from God, and they like a rusty or ill-wrought piece, recoiled in his face; *Who made thee a Judge? we will deal worse with thee, than with them.* They had all •ony hearts, and *Lot* could do small good in preaching to a heap of stones. O that •his sin of Sodom did not cleave too fast unto this land and time. They had but •ne *Lot* for four Cities, we have for one City four hundred *Lots.* What nation •nder heaven hath so many learned Teachers? Our Church looks like the Firma•ent in the glory, when a clear night shows it bespangled with stars of all lustres •nd diversity of lights. And if in some places they appear thinner, and shine less; •s the stars are thin to them that live under the Southerne Pole, and there be ••ttle sparkles in the Galaxie, scarce discernible: it is only for want of competency, •here is no provision to feed them. But to this City the Bees come in swarms, *Crura thymo pleno,* to empty their best honey in this glorious Hive. This honey •ou suck, and at last send them down again poor miserable drones. The number •f Preachers about the City, exceeds some whole Country in Christendom. For •ught I know, in the benefits of nature, and commodities of life, it may be equal •o others: in this it excels the rest. If Rome have the gayer Roods, and Spain •he richer Images; yet certainly we have the happyer Pulpits.

Thus great is our blessing, but how small is our estimation of it! Formally men •ome to Church, to hear a man talk, but it is no matter to them what he says. We •ay preach ourselves hoarse and dead, and yet do no good: the reason is, men's •earts are hardened in contempt. When Christ preached,*The eyes of all were fastened on him;* our eyes are turned another way.*The time will come, when they will not suffer wholesome doctrine:* the event hath sealed this Prophecy. To carpe at the phrase, method, voice, or gesture; this is nothing: such exceptions be like a flourish before a fight. The worlds quarrel is against the substance of Preaching: if we threaten, we are cruel: if we promise, we flatter: if mild, we dream: if bold, we rail: if we prove by arguments, it is called sophistry: our affability is held lightness: our austerity, madness: nothing can please them, that resolve they will not be pleased. For our personal disgraces, we armed ourselves for them whe• we took the Profession. We knew that we should be stared on as prodigies, hissed 〈◊〉 as ridiculous, shunned as infectious: endure all the reproaches, that the Devils scavengers can rake out of the kennells of hell, to throw on our faces. The worst language that hath been dip'd in the fire, or tip'd at the forge of hell, is as good as God morrow, if they meet a Minister.

But here it is, though the contempt light upon us, it is meant at the Gospel; and CHRIST is wounded thorough our sides. To speak truth, here is the very head and heart of the controversy: the Word will not let men alone in their s•••s, therefore they must be revenged on somebody: from hence proceed the sacrilege robbing, and the aspersions wronging the Ministers of Jesus Christ. *Palato* ⟨◊⟩ *s•no paena est panis, qui sano est suavis.They hate him that rebukes in the gate. Ama••••tem, oderunt redarguentem.* Alas! what can work upon a hard heart? Take a ba••• new come out of the fire, and the Smith can work it though it be iron: let him strike on his anvil never so long, there is no impression made, but rather a rebo••• of the stroke.

The words of the wise are like goads, but men have Leviathans skins: *They estee•• iron as straw,* and brass as rotten bavins. *They are nails,* but driven upon marble or iron, and so turn again. *This is the condemnation, that light is come into the world, and men love darkness better.* They excuse themselves from the sins of Sodom, Pride &c. but there is a sin within them, which makes them as far off from salvation. While you that see the light which Sodom never had, despise it more than Sodom ever did;*It shall be more easy for Sodom in the day of Judgment than for you.* Le• ⟨◊⟩ men flatter themselves from being obnoxious to those execrable enormities: while they do not humbly and obediently honor the Gospel, their estate is worse: and Sodom shall be saved sooner than these men.

Let Rome tremble, that hath too truly deserved this name.*Spiritual Sodom. Roma amor est: qualis? praeposterus. Vnde? Roma mares.* It were no sla•der, to tax Italy of Sodom. By their allowance? God forbid. Yet *Ieroni•••• Mutius* set out books of purpose, to defend this filthiness; and (it seems) they were allowed by the Bulls of Pope *Julius* the third. *Casa* the Archbishop of *Benventum* joined himself as a copes-mate to second him. They bestowed praises o• that sin, whereof Sodom it self would have been ashamed. But this must be no imputation to their doctrine, for that teacheth otherwise. And for ourselves, though in this we touch not upon Sodomes filthiness, let us beware lest by other sins we bring ourselves to Sodomes wretchedness. Let us hearken to the Gospel and love it, love it and believe it, believe it and obey it, obey it and so hono•• it, honor it and so be everlastingly saved by it. *Amen.*

VERSE 7. And delivered just Lot, vexed with the filthy conversation of the wicked.

THe time is come at once, when Sodom must be burned, and *Lot* delivered. *Zoar* is preserved for *Lot,* as *Lot* was for *Abraham.* If Sodom had not been wholly wicked, he had not changed his dwelling: he could have procured •ercie to it, as well as to *Zoar.* Now at once the Sun rises upon *Zoar,* and fire falls •own upon Sodom. *Abraham* stands on the hill, and beholds the Cities smoa•ing. *Lot* is secure in his new habitation, and neither feels nor fears the Judgment. ⟨◊⟩ is fair weather with the Saints, when it is fowlest with the wicked. When •arms of hornets sting and wound the Egyptians, not a fly must touch an Israelite. •hat such a winged army came not from nature or fortune, it is plain; but from ⟨◊⟩ offended God: because the very flies shall make a difference betwixt Egypt and ••*shen.* He that gave them a being, sets them a

stint: they can no more sting an Israe••e, than spare an Egyptian. The wings of those small creatures are directed by a •rovidence, and confess their limits.

The fire can go no further than the plain, not a spark shall reach to *Zoar.* But •hen Sodom hath never a *Lot* left in it, what should hinder the destruction? If God •eete with a very good field, he pluckes up the weeds, and lets the corn grow: if ••ith an indifferent, he lets the corn and the weeds grow together: if with a very ••d one, he gathers the few ears of corn, and sets fire on all the rest. When he tur•ed Sodom into ashes, *he delivered just Lot.*

There are two principals in the verse; a Freedom, and a Thraldome: for So•ome was a Gaole to *Lot* wherein he was tormented, *Zoar* a refuge wherein he was •uieted. There is a prisoner and a Preserver: *Lot* is the prisoner, God the pre••rver.

In the Freedom consider four circumstances.

The

- Matter, What; A *Deliverance.*
- Manner, How; *Eripuit,* a violent deliverance.
- Time, When; the fire being ready to fall.
- Place, Where; by sparing *Zoar* for his sake.

For the Thraldome, the Prisoner is described by His

- Grace, he was a *just man.*
- Place, among the *wicked.*
- Case; he was *vexed with them.*

First, for his Freedom; here was a *Deliverance,* and God was the author of it. ••deed, who else can deliver?*Deliver me O God, for vain is the help of man.* Ma•y are the troubles of the righteous, and *the Lord delivereth him out of all.* Man can••t deliver out of one, God out of all.*The deliverer shall come out of Zion:* An••ls or men may be Instruments, CHRIST is *The Deliverer.Deliver Israel,* ⟨◊⟩ *God, out of all his troubles.* It was *Rabshacehs* blasphemy;*What God can deliver ••t of my hand.* What God? he found it to his cost. Can he deliver on the hills, ••d not in the valleys, O ye foolish*Aramites!Thou hast delivered my soul from ••ath,* &c. To me the mercy, to thee the glory: thou hadst no partner in the design, •one shall share with thee in the honor.

Till *Lot* be delivered, not a spark must kindle: the impartial sword must not touch *Rahab,* nor the destroying Angel offer a blow to the *sprinkled doors.* Those Ministers of Justice have an Inkehorne as well as a Sword: an*Inkehorne* to *mark* the chosen first, then *Go and smite.Great deliverances giveth He unto his King;* a quantity of both kinds; multitude and magnitude: be they never so many, never s• mighty, against us; the LORD will deliver us. Saint *Paul* confesseth a *Delivera•••* past, present, future:*He hath, He doth, and he will deliver me.* God doth

not only deliver his out of the fire, but he puts out the fire too.*The snare is broken, and we are delivered.* He doth not stand to untie it, but breaks it a pieces.*O•e deep ca•••• another:* the depth of our misery for the depth of his mercy. Our lowness is God's height: the lower we are humbled, the higher is he exalted: the more grievous o•• exigent, the more glorious his advancement. We are more sure of our deliverance, than the Devil can be sure of our persecution.

Seeing the faithful shall be delivered, and God only doth it, let our confidence know no other refuge. All concur in him that make a perfect *Deliverer,* Power, skill, and will. There may be power and will, where is no skill to use it. If the ho•• were privy to his own strength, he would not suffer a boy to ride him. The Lord hath*Wisdom with power:* the School says that he knows *Non entia;* which they ground upon the Apostles words;*He calleth those things which be not, as though• they were.* These are of two sorts; Either such as are not now in act, but have been in time past, or shall be in time to come. Or such as neither are now in being, 〈◊〉 ever were, nor ever shall be. Now seeing foolish man often fears what never was, i•, nor shall be: it is best to fear God, that is, that was, and that shall be: who only knows, the things we fear shall never happen to us.

There may be power and skill, yet no will to use it. The *Levite* wanted neither ability nor knowledge, to unbind the Samaritan: he wanted will, a heart of pity. Diverse have money in their purses, and wit in their pates, when they see poor wretches: it is the want of compassion, that takes no compassion of their wax. I• this commiseration were not in God, he was less kind to his children, than man and beast to their young.

There may be will and skill, yet a defect of power: no such want can be in the Almighty. Philosophy says, that is most active which is most elevated *à m•v•,* separated from earthly parts. The Physician distills his simples into waters, thereof he makes extractions and quintessences, which are operatively strong: still the more elevated *à materia,* the stronger and more active. Water is stronger than earth, air than water, fire more active than air or water, as appeared in *Eliahs* sacrifice: Angels stronger than men, God stronger than all: above earth, above water, above air, fire, men, Angels, over all *Actus purus;* no weakness can be in him. It is a principle, *variante materia forma manet eadem:* according to the alteration of the air and climate, our bloods, humors, complections may change; but the soul is the same still. Cut off a leg or an arm, you cut off no part of the soul. Many p••fessors may be lop'd off by martyrdom, yet Religion stands; to show that it is maintained by a Form and Soul that cannot vary. God is unchangeable, all c•••• hopes of deliveranee deceive us: men vary, times vary, weapons vary, policies o• war vary, advantages and successes vary: therefore it is best trusting to an obje•• that cannot vary; which is only God himself.*Ashur shall not save us, nor* 〈◊〉 *we ride upon horses, nor say to the works of our hands, ye are our gods: for in thee the fatherless findeth mercy.*

Animalia multa agunt & patiuntur per Phantasiam: so it is fancy in me• 〈◊〉 makes them fear where no fear is; dreading the danger, not trusting the Deli•••. The sheep at first sight of the Wolf, apprehends him for a terrible object, •••rally fears and flies him: the Lion feels no

terror, but passeth by him with••• honorable scorn. A Malking frights a child, a man contemns it. *Elsha's* ser•••• quakes at the Syrian army, no fear invades the Prophet. He saw, and caused hi•man to see a greater Deliverer above. In the street we see men walk in there equal •ature and dimensions, they on a high turret appear little to us. Stand on a pro•ontory, they with you are great, they beneath you seem small: the situation of ••e eye makes or mars all, So it is with men in the time of trouble; if their eyes •e fixed on earth, their enemies appear great, and God that is so high seems little. •et our eyes be in heaven, and from thence look down upon our enemies, God •ill then appear mighty, our foes weak and contemptible, This was *Iehoshaphats*•onfidence; there is no strength in us to stand against this multitude;*but our eyes ••e toward thee.* The returning *Spies* brought such bastard news;*We saw Giants, ••e sons of Anak,* compared with whom we appeared like grasshoppers. alas, their ••yes were fixed upon earth. *Caleb* had his eye in heaven, fixed on God's power and •romise, he apprehends no terror at all. *Joshua* had a Lions eye, that passed by all ••ese high Giants, and their higher walls, with an overlooking disdain.*They are ••ead for us, fear them not, for the Lord is with us.*

Samaria had a strong enemy without, a sore famine within: a Nobleman, the •ings own favourite, looking on the present miseries, took them to be greater than •od could cure;*Though he should open the windows of heaven,* and rain victuals. •ut the Prophet had his eyes in heaven, and knew that the LORD would do this •ithout windows. The flattering Courtier extolled the King, made him the *•ightiest:* his eyes were upon promotion. The Prophet saw no such matter;*Ye ••all die like men.* Even when they ride in chariots, millions attending, guards defen•ing, they are but*Grashoppers* and Crickets to the Lord of hosts: *Domini terrae,*••t but *Terra Domini.* As *Moses* Serpent devoured the Enchanters, so God's pow•• swallows up all men's. We are all weak, in this mighty *Deliverer* be our confi•ence. When little children first learn to go, feeling their own feebleness, they ••rust out a hand to the wall to stay them. Our strength is but like children's; *Our ••lpe standeth in the Name of the Lord.*

2 The manner, how: *Eripuit.* It was not a *Tradidit,* as *Judas delivered Jesus* to ••e Jews, the Jews to Pilate, and Pilate to death. Not only a *Liberavit,* as *Peter*•as *delivered,* his bands falling off, and the prison doors ready for his *Exit.* But *••r puit,* snatched him away, *delivered* him by a holy kind of violence.*Make hast, ••r I can do nothing till thou come thither.* Cannot? Is anything unpossible to God? •o it is said of CHRIST;*He could do there no great works.* It is not because he ••nnot, but because he will not; he had decreed the contrary. Here observe three ••ings.

1 *Lot* would not have hastened out of Sodom, had not the Angels pulled him ••rth by the hand. Thus impossible is it for us, to free ourselves from the bondage •f sin, unless the*Lord draw us.* Through many gradual motions we are deli•ered from the wickedness of this world, as *Lot* was from Sodom. The Angels at••ined their end with one motion, one conversion to God; in the very instant of their ••eation blessed. But man may be compared to a Watch; he hath many gimmols ••rtaining to him, to move him; like a coach, he runs on many wheels. His head 〈◊〉 understanding is one principal wheel, his heart or will another, and that next the •pring: his affections are the minutes, his memory the little recollective wheel ••t winds up the rest: his life is the hand of the dial, which shows how the day ••es with him: his

conscience is the striking clock: only the *Primum mobile,* the ••ring that sets all a working, and keeps every wheel in due motion, is the grace of •hrist. The string that unites the whole watch to the springs government, is faith. *••r est in peccatore, anima in cord, men's in anima, fides in mente, Christus in fide.* There ⟨◊⟩ a heart in the sinner, a soul in his heart, a mind in his soul, faith in his mind, •hrist in his faith. The act of his intellect gives him one motion, his sensitive ap•tite another, and that contrary for *Caro concupiscit adversus spiritum:* his own ••ll another motion, the eternal object another: so was *Eve* coozend with the for••dden fruit. God that hath the heart in his hand, and turns it as brooks of waters, gives it another motion. Some of these be regular, some retrograde, some forward, other oblique: O what a do there is to keep this watch in tune! it is no hard matter to tune the Virginals or Organs, though every string and pipe be out of frame. But man is a creature so proud, so subtle, so wedded to his own opinion, and rolling upon so many wheels: that to put all his strings and pipes in tune, to make all his motions consent in goodness; *hic labor,* this is a work for the finger of God only, a child can sooner conceive it self, than a man can convert himself: or we may say, This man made himself, as well as that he made himself good.

We wonder that after all the warnings by Angels, those Ministers of Christ; sinners will not leave their Sodom. The Citizen will not forbear his sacrilege nor be afraid to cozen God to his face. The malicious will not cease practicing mischief, seducing to perverseness, and overbearing goodness with a blustering authority. The covetous will still love their gain above their salvation. But this is no wonder; God hath not yet taken them by the hand; *Non eripuit Domin••,•*ill then the political fool, the proud mad man, and he that makes his pew the *Scorners chair,* deriding Christ in his Gosp•ll and Ministers; cannot be humbled. *Eripiat Deus,* the Lord snatch them out of their filthy Sodom.

2 How loath even a *Lot* is to leave Sodom! For all his vexation by their filthiness, their violence against the Angels; the prediction of their instant ruin, and his peremptory charge of departure: yet*He prolonged the time.* Therefore the Angels, that thirsted at once after vengeance on Sodom, and *Lots* safety: that knew God would not strike Sodom till *Lot* was gone out, and that *Lot* could not be safe within those walls; are fain to break off his tardy neglect with a gracious violence. *They caught him by the hand, with his wife and daughters, and brought them forth, and set them without the City.* We are so naturally affected to Sodom, and so delightfully linger in it; that without great mercy we should be condemned with the world. Therefore is it added; *The Lord be merciful unto him.* I was upright, saith *David,and kept myself from mine iniquity,* mine iniquity; it is likely that he had some special sin of his own, whereunto he was most inclined. O how gracious a victory is this; I have kept me from mine iniquity!

Many being reproved, answer; Alas, you must bear with me in this, it is my fault: as if every man were allowed his own fault. There is a private Sodom within us, we are loath to part with that. Men say of their sins, as *Jacob* said of his sons; *Go all but Benjamin.* Other vices we will not so much stick for, bu•*O th•• Ishmael might live.* There is still some worm in the root of the tree, that will spo•e the fruit. We extenuate it; *It is not a little one?* But a little hair in the pen makes a great blot in the paper. It is said of the Lord, that he*Weighes the mountains i•*

scales, and the dusts of the earth in a balance. We should no only weigh the mountains, our heinous rebellions, in scales; but even in the dust, our smallest escapes in the balance. Nor let our wits strive to make that good, which our wills have made necessary; grieving to leave what we love. But when God will*Take ⟨◊⟩ the delight of our eyes,* the pleasant Sodom of our affections, the sin that we most joy in; then say we resolutely; *Pereat ne perdat,* perish it, lest I perish by it. L•• us not higgle and dodge with God, as *Pharaoh* did to retain the service of the Hebrews: nor linger upon a dismission of that he calls for. But without any demure,*Prepare to meet thy God, O Israel:* save him a labor of fetching, prevent hi• with a free-will offering. Covetice, malice, uncleanness is our Sodom: how then hath God called us forth to the *Zoar* of kindness, charity, chastity! This world is a Sodom, and by death the Lord calls us out; yet how many delays doth mortal life make ere it be willing to go!*O my dove that art in the clifts of the rock.* Where we find a birds nest: O my *Dove,* that's the Bird: in the *clifts of the rock,* there's the nest. The soul may be compared to the Dove, the body to the nest or Rock; wherein are many clifts, vents, and fissures to let out life. This soul like *Noah's Dove,* goes out by suspiration, returns in by respiration, at last by expiration •eparts for all together.*O that I had wings like a Dove, than would I fly away and be ⟨◊⟩ rest.* If our souls had *David's* wings, we would not desire to stay in Sodom, ••t Mount up to *Zion;* they being borne up, as *Lot* was brought out by *Angels.*

3 *Lots* guests were his best friends: he had entertained Angels, and they now •eliver him: he would have preserved them, and they did preserve him. Where •old the Angels lodge, but with *Lot?* The houses of holy men are full of those •eavenly spirits, though they be not seen: their protection is comfortable, though •ot visible. In our tents they pitch their tents; and when devils would mischief •s, they turned them out of doors. It is the honor of God's Saints, to be atten•ed by Angels while they live, and to be exalted by Angels when they die.*Laza••s was carried by Angels into Abraham's bosom.* As in a family, the greater chil•ren carry the less: so God hath charged his elder sons, the Angels to bear up our ••ules.

Thus was *Lot* requited for his kindness.*Lodge strangers, for thereby some have ••tertained Angels.* Never did man yet lose by his charity: the unthankful world •ay fail in due estimation, but God will regard it, and reward it. While*Corneli••* is doling out his *alms* on earth, the Lord sends down to him an Angel from he•en. In charitable succor *Extendere manum* is *ostendere humanum.* But if in this •e be not so good as *Lot,* to give; let us not be so bad as Sodom, to take away. Now he that turned Sodom to ashes, and *delivered Lot;* turn our sins to ashes, and •eliver us.

3 The time: when the fire was even a kindling, and that sulphureous deluge prepa•ed in the clouds: for the *Interim* was small betwixt *Lots* deliverance, and Sodomes •engeance. He was *Titio ereptus,a brand plucked out of the burning;* the prophet •luding to *Lot,* and naming this very overthrow. As when a heap of seditious •ookes are burning, and one good book ready to miscarry with the rest, is snatched •y some stander by out of the fire and saved. So near it came to him, yet did not •ouch him: that his heart might be sensible, both of a holy fear of the Judgment, •nd a thankful joy for his escaping. Indeed the Angels say to him,*Escape for thy ••fe, lest thou be consumed:* not that God meant to hurt him, but to terrify him.

It is God's delight, in the extremity of evil to be a *Deliverer.* When armies •ave besieged his servants, and they have no power to defend themselves; then he •usters up his Angels. *Pharaoh* pursues the departed Israelites: he had men of war, •hariots and horses; they were weak unarmed people. Therefore the Egyptians •ave themselves the victory before hand, and the Israelites gave themselves for dead •nd are already talking of their*graves.* The sea was before them, their enemies be•inde them: the wheels rattling, the waves roaring: as the Britain's once complai•ed to the Romans; *Barbari ad mare nos repellunt, mare ad Barbaros: hinc vel jugu••mur, vel obmergimur:* the sword, or the deep; they knew not which had less •ercie. Yea, even they that had seen the wonders past, and the *Pillar* present; do •ow more fear, Egypt, than believe God. Their unbelief matured the danger; •ow could the Lord forbear them? Surely, his patience was no less miracle than •is deliverance. Yet even then he delivered them: and for assurance of it, he removes •he cloud that was erst before them, and sets it betwixt Egypt and Israel. As if he •old say, They shall first overcome *me,* before they shall touch thee. Now when ••ey saw the Pillar remove behind them, and the sea remove before them: who ••n tell, whether wonder should not exceed fear? That the deep should be•ome their protection, and the sea be made a Gallery or through-fare; no mor••ll eye before it ever beheld such a path. Yet thus did the LORD *Deliver*••em.

Take another instance; Consider *Joseph in Puteo,* cast into a ditch: he looked ••r brothers, and behold butchers: he came to inquire of their health, and may not ••turn the news of his own misery. Hardly are they restrained from cutting his throat: but stripping him naked, at least they will cast him into a deep hole, as it were*alive into his grave.* Thus with less mercy than is found in the savagest robbers, they purpose to torment him wth a lingering death: and not only to kill him, 〈◊〉 do what they can to kill their father in him. He like a poor suppliant, bowing his bare knees to them, he *dreamed* he should bow to him; with passionate pray•• and tears, imploreth mercy. Beseeching them by the dear name of brother-ho•• by their profession of one God, for their fathers sake, for their own souls sake, not to take away his life. But what can the nearness of fraternity prevail, wh•• humanity is lost? who could think of so innocent a youth, naked and desolate, 〈◊〉 a dry and deep pit, crying for pity, and not cry for company? But cast down 〈◊〉 is, and they sit down to eat his provision unmoved: never thinking by their o••• hunger, what it was for their poor brother to be famished to death. Here was 〈◊〉 extremity; who shall now deliver *Joseph?* The Lord steps in with a ransom i• 〈◊〉 strange hand. *Ishmael* persecuted *Isaac,* yet the seed of *Ishmael* shall redeem the 〈◊〉 of *Isaac.* Money shall buy him to the Midianites, and from the Midianites to 〈◊〉 Egyptians. Little did they think, that that *Joseph* whom they left a poor sla••• the Midianites, they should find the same a great Lord among the Egyptians. C••• doth ever raise up some secret favorers of his children, among his most malici••• enemies. *Reuben* saves him from the sword, *Judah* from the pit. How happily ••stowed was this little mercy? If *Joseph* had died for hunger in the pit; *Jacob, I•••* and all had died for hunger in *Canaan.* How near was his soul unto death, 〈◊〉 present and marvelous was God's *Deliverance?*

Take one instance more.*Moses* is borne in the time of Pharaohs bloody decree; that all the *male children of the Hebrews should be cast into the river and ••ned.* His mother during all her

pregnancie, could not but fear a son. She hath him, sees him, and now thinks of his birth and death at once. To consider, that the executioners hand must succeed the Midwives, makes her second throws more gri•vous than her first. In other mothers, the very sight of a new-borne son, wor•• a forgetfulness of the former anguish in travel. But their remedy is her sor••• that which mitigates their pains, aggravates hers. Still she fearfully looks w••• some fierce Egyptian should come in, to snatch the infant from her bosom, and c••• it into the river. Therefore when she could no longer conceal in her womb, ⟨◊⟩ hides in her house: afraid, lest every cry of the child should guide the executio•• to his cradle. But now his age and hiding being a quarter old, the fearful pare•• adventure the childes life to save their own.*In a reeden Ark she puts him* ⟨◊⟩ *the bulrushes by the rivers brink.* Trusting him to the mercy of the waves, w••• beasts, and ravenous fowls, and (which was more merciless than all) an Egyptian passenger. Thus exposed, she sets her daughter to watch her son: the mo••• cannot forbear to love, whom she is forbidden to keep. But how shall the p•••• babe escape; feeble, forlorn, alone sprawling upon the waves? what, but ine•••ble d•ath? Yes, there is a God that looks upon him, and in this pinch will di•••ver him. No flood, no beast, no instrument of *Pharaohs* cruelty shall touch hi• No friend, not his own mother dares own him; now steps in his *Deliverer,* ⟨◊⟩ challengeth his tuition; he is mine. He was not safer in the midst of the te••s ⟨◊⟩ Israel, a Prince guarded with so many thousands, than now. The tyrants da•••ter must come forth to bathe, the ark offers it self to her eye, the cry of the in••• to her ear, compassion leapes to her heart; his tears and beauty, were a preva••• oratory. But is this all? And hath the Lord done? No, *Moses* must have ⟨◊⟩ Nurse; and the girl is ready to fetch his own mother; and who so fit to be a N••• as a mother? She could not keep him before without danger, now she receives ⟨◊⟩ by authority. She would have given all she was worth to save him, and ⟨◊⟩ she hath wages to nurse him. She doth but change the name of Mother into N•••• and she hath her son without fear, not without great reward. Here was a d•••verance, and that in season: O how should it fix our confidence in so gracious a ⟨◊⟩ server! The wicked say,*God hath forsaken him, persecute him, and take him, for •here is none to deliver him.* None, thus they conclude, but we find the contrary. As *Apelles,* striving to paint a drop of foam falling from a horses mouth, after long •tudy how to express it, even despairing lets his pencill fall, and that fall did it. *Quod ars non potuit, casus fecit.* When we see no means how to be delivered, no hope of extrication, or attaining our wished peace, even ready to despair; the Lord knows how to save us.

4 The place was *Zoar;* wherein consider three circumstances: his journey to *Zoar,* his safety in *Zoar,* and *Zoars* safety by him. For howsoever *Zoar* preserved *Lot,* yet more properly *Lot* preserved *Zoar.*

1 For his journey: believing the judgment; he desires a place of refuge: God •ppoints him one, he makes choice of another. Go to the mountain, saith the Lord: let me fly to *Zoar* saith *Lot.* Some say, this was done in a mystery: the mountain is not safe, but *Zoar* in the valley: a low and humble life hath more security, than high places. The proud like *Capernauin,lift up themselves to heaven,*•ut God shall depress them *to hell.* He refused the mountain, because of the craggy rocks, such as are now to be seen in the hills of *Engedi.* But more proper•y he

preferreth *Zoar* for the vicinity; it was nearer to him, and he might with more speed and less danger reach it than the mountain. And such was his charitable heart, that although he could not redeem the rest, yet he would entreat for that. Therefore he useth an argument of the smallness: as being less populous, it might be less impious.

Well, *Zoar* is granted him, but with this double caution: *Tarry not in the plain, look not behind thee.* For the former; the very skirts and suburbes of Sodom, yea, the very smell of Sodom must not cleave to *Lot,* nor he to it. If we be departed from *Babylon,* let not a rag or a relict of superstition abide with us. What matters it, whether a man be slain with a great bullet, or with a small shot? The devil says like *Pharaoh. Go out of Egypt but not far;* be within call. But *Moses* separates Israel from *Corah;Depart from the tents of these wicked men, and touch nothing of theirs:* we cannot be two far off from such company. It is sorry comfort, to escape in Sodom, and perish in the plain. To the terror and conviction of them, that though they openly profess not love to Rome, yet still have an itch of popery upon them. A man cannot be too earnest of heaven: that kingdom is gotten with *violence,* not with indifference. He that loves little, shall have little: and he may love so little, as to have never a whit. Many fear to be too hot, but are not sensible of their own coldness. We say commonly; too much heat annoy, but too much cold de•troyes. Religion of all tempers, in these days does not complain of heat. O •hat as the advanced Sun heats the air, so our hearts were enflamed with zeal and •ove by that blessed Son of righteousness and salvation!

For the other, *look not behind thee:* not because it was dangerous to look into the infected air. But 1. To note the indignity of the place, not worthy to be looked on by an honest eye. 2. To avoid curiosity, that *Lot* might not pry too narrowly into God's judgments. 3. For fear the horror of the sight should have astonished him, or wrung out his commiseration. 4. For the better speed that there might be no stay in his passage; as the Apostles were forbidden the interruption of a *Salute.* 5. That his love might be quite lost to Sodom; no more to think of the wealth and pleasure he found in such an ungracious City. 6. Lastly, to make trial of his faith and obedience, as God proved *Adam* in the prohibited fruit. Small precepts from God are strong bonds: obedience is as well tied and tried, and disobedience as well punished, in a little as in much. *Ananias* nimm'd a little, he thought the Holy Ghost had no need of it, or could not miss it. But God credits us first with less things, •s men prove vessels with water, before they trust them with wine.

The same charge was given to his wife, which she obeyed not: in her flight she must needs turn an eye upon Sodom. Perhaps she believed not that it should be burned, or pitied and lamented in her heart that such a populous City should be burned, or curiously desired to see it burning, or so loved the pleasures of her co••trey, that she could not choose but give it a look, and as it were bid it farewell. B•• for this she was turned into a monument of disobedience; a *Pillar of salt.* The Hebrews say, because she refused to bring salt to the guests the day before: this is their dream. But that opinion had need of salt, to keep it from stinking. Some 〈◊〉 it an allegory; They that divert their affections from spiritual to sensual things, become senseless pillars. Nor is it said to be of salt only in respect of the duration, as an *everlasting* covenant is called a *Covenant of salt:* for salt hath a preserving

property, to keep things from putrefying, decaying, and corrupting. But she was turned into a material *salty pillar: Josephus* saith it remained in his time: others, that it is *Duraturum usque ad tempus resurrectionis,* to last unto the day of Judgment. N•• that her soul was thus metamorphosed, but her body. And though she suffer•• thus temporally on her flesh, yet her spirit might find mercy and peace forever.

But the use of this monument is *Praestare fidelibus condimentum,* to season the faithful.*Remember Lots wife.* Now what did it avail her to scape turning into a••• in Sodom, who is turned into a pillar of salt in the plain? One would think i• small fault to look back, yet even this cannot the Lord endure. *In re parvae pecc•••, peccatum non parvum.* To sin in a small thing, is no small sin. Being so far out o• that cursed city, she might now think her self safe, and no danger in looking behind. But if we provoke the Lord, he can as well meet with us out of Sodom. Th••• is no place safe to sin, none dangerous to obedience: faith and observance of God• will shall secure us even in Sodom.

2 Thus for his journey to *Zoar,* now for his safety in it. Being come thither, he might well wonder at the stay of his wife, for in his flight he durst not look back to call her. Returning to seek her, he finds this alteration with wonder and sorrow. Sodom is turned to a heap of sulphur, and she to a heap of salt. This change he little expected; the loss of his wife touched him nearer than the loss of all Sodom. Yet he finds salt instead of flesh, a pillar instead of a wife. He that saved a whole City, could not save his own spouse. Here was a sharp misery clap'd on the heels of a sweet mercy. When God delivers us from destruction, he doth not secure us from all affliction. Though we be not*condemned with the world,* yet we may be *chastened* in the world.

Lot saved himself, yet he lost his Allies, lost his flocks and herds, lost his gold and riches, lost his habitation, and now for conclusion lost his wife, all b•••• crosses. Without some sauce of sorrow, all worldly delights are but like de••• meat to a man that hath lost his taste. Let us give God leave to scourge us, so long as he doth save us. Our deliverance from the fire of hell is cause enough to make 〈◊〉 thankful, though the trifles we delight in be taken from us. Shall *Lot* say, I 〈◊〉 rich, I am now undone; and so be dejected with sullen grief? No, but I was i• danger of fire and brimstone, I am now escaped, I will therefore lift up my he• with thankful joy. If God do not answer us in everything, shall we take pleasure in nothing? Shall we slight all his favors, because in one thing he crosseth 〈◊〉 whereas his least mercy is beyond our best merit. Lord take away what thou pleasest, for thy glory and my good; so long as thou savest me from the fire of hell, a•• thy everlasting wrath.

Zoar shall be honored with *Lots* preservation, *a little one,* the least of all th••• opulent cities. As *Bethlehem,* though*little among the thousands of Judah,* hono••• with the birth of God's Son. This little city was safe, when great Sodom 〈◊〉 too hot for him. The city which God keeps, is strong be it never so small: 〈◊〉 he forsake it, the thickest walls and hugest turrets are weaker than paper. The Lo•• promiseth to be*a wall of fire round about* his elect: no scalado, no undermining 〈◊〉 blow it up: it shall both protect them, and consume their enemies. The good 〈◊〉 sleeps more securely in his tent, than the sinner in his barricado'd fortification.

A••the springs and rivers of the Plain, could not quench Sodomes raging fire: one •rop of *Lots* faith and holiness in *Zoar* keeps it from kindling. How poor and •lender soever our cottage be, let us set our prayers as a guard without, and our ••ith as a lock within: the seven-fold walls of *Babylon* were not so strong. This is •ore truly, than was said of those Giants; to have a *City walled up to heaven.* Let •rayer be the key to open the morning, and prayer the bar to shut up the evening. Let us in every place trust upon God's providence, and every place shall be safer to •s than was Paradise. Be our faith upright with *Lot,* and in the last day when the •hole world shall burn with flames as Sodom once did, we shall find a *Zoar,* the •osome of Jesus Christ.

3 Lastly, *Lot* was not only delivered in *Zoar,* but *Zoar* was delivered for *Lot. I will not overthrow this City for which thou hast spoken.* As *Lot* in the danger of fire •o*Paul* in the danger of water; in the rage of both the elements, God doth not •nly give his their deliverance, but he also gives others for their sakes into the grant. 〈◊〉 wicked man hath the feet of a Wolf, whatsoever he treads on never prospers af••r. But a whole family, a whole kingdom, shall fare the better for one *Joseph:* his •ery presence procures a common blessing, wheresoever he goes. *Zoar* might hap•• be as bad as Sodom, but here was the difference, it had a *Lot* within, Sodom •ad none.

But for God's dear children intermingled with the world, it could not stand. •he wicked persecute them, for whose sake they are forborne: they owe their lives •o those few *Lots* whom they contemn. *Potiphar* was angry with that *Joseph,* who •ade him prosper. The most contemptible man in the people's opinion, is he that •rocures their peace and toleration. *Ahab's* sin brought the famine, *Elias* prayer •rought rain, yet *Ahab* tells *Elijah, thou troublest Israel.* Cease ye malicious sin•ers to vex the religious: you are beholding to them for your very breath: if they •ere taken away, you should be tormented before your time. As Christ himself •as the *Day-star* to enlighten: not the Dog-star, to burn: and *Paul* no *pestilent ••llow* to sow sedition, but an instrument of blessedness and salvation: so the elect ••e good, not malignant stars. Yet still they speed at the worlds hands as did their •aster before them: Christ healed their diseases, fed their bodies and souls, every •ay did them good; yet they crucified him: and in killing him they did offer to ••ke the only Ship that might save them. As the Sun-beams shining on the earth •e not only heat that solid body, but by reflection also warm the region of the •re conterminate to it. So the mercy of God lighting on a Christians heart, not on•• heats that with inward comfort, but makes it reflect back consolation to others.

The faithful pray for the pardon of men's sins, for grace and favor to their •ules, and no good comes without their procurement; yet the world cannot abide ••em. Let the rich Aldermen thank these, that they have leisure to tell their gold. •hat the worldling builds houses and takes rents: that the City can feast with the ••ines of the Church, and miss of *Belshazzars* sudden sauce; (for I am persuaded, ••ey get enough from the Temples, to maintain their Hals) even in this they are •eborne, because there be *Lots* among them. What doth a poor man find before ••em, but reproach and disdain? he that is not rich, with these men is neither wise •r

good: only by their wealth they value themselves, and only by their wealth, 〈◊〉 Camels by their burdens, be they valued.

London bless thy *lots,* and GOD for them. Thine honor had long since •n laid in the dust, thine oppressions become a hissing to all nations, and nothing ••d been left of thee but a stinking memory, but for these. The subject of thy de••sion, hath been the means of thy preservation: and those eyes have often been lif••d up to heaven for thee in prayer, upon whom thou wouldst never cast an eye of ••arity. When thou *wast sick, they humbled their soul with fasting, and mourned, as* 〈◊〉 *weepeth for his mother:* thus do they for thee. *But in their adversity thou rejoy••, and tearest them without ceasing:* thus doest thou for them. While the lascivious embraceth his harlot, the luxurious his riot, the covetous his money, the malicious his revenge; the fire of Judgment would flash in their faces, and the fire of torment swallow up their souls; but for God's elected, their despised *Lots.* Hi• mercy increase the number of them, and our love to them, and our endeavor to be like them, that as we are spared for them, we may be crowned with them in the day of Christ.

Delivered just Lot.] I come to consider his thralldom, and the prisoner described first, by his grace; a *Just man.* Wherein three points must be examined. 1. What this *Justice* is. 2. In what respects a man may be called *Just.* 3. The exceptions against his Justice.

First, what is *Justice.* There is an increated Justice, which cannot be in man, for he is finite, and this is infinite.*Righteous art thou O Lord:* and, *God is righteous i• all his ways.* A man is one thing, and his righteousness is another: but God and hi• righteousness is all one: therefore it is as impossible for man to be thus righteous, as it is for him to be God: this is proper to the Deity. Created *Justice* is either *••gall* or *Evangelical.*

Legal righteousness is of three sorts. 1. Perfect, which consists in an absol••• completion of the Law: this is lost beyond all recovery. But is it not restored by Grace? No, for our sanctification is but in part: as a child is a perfect man, in all the parts of a man, but not in the quantity of every part. But Rome saith, the Virgin was righteous, for she sinned not: her life was free from sin actual, her conception from sin original. This is false, for if she were no sinner she needed no Savior: and she died; now if she had not sinned, in Justice she should not have died. 2. Civil, which consists in an outward deportment conformable to the Law: when a man professeth religion, to answer the first Table; and refraines from public and visible sins, to answer the second. But in this the Pharisees went beyond us, yet they came short of heaven. Too many content themselves with this rotten and hear less righteousness: but if they have no better, they shall get into heaven, when the Pharisees come out of hell. 3. Internal, when a man by repentance after sin, and by endeavor after repentance, doth inwardly serve God. That this righteousness, legally considered, should justify us, is with Rome to abuse God's Justice, and to encroach upon his mercy. This may justify our faith, it cannot justify us. Our works deserve nothing; it is only in Christ that they are accepted, and only for Christ th•• they are rewarded.

Evangelical righteousness is that which is revealed in the Gospel: and should never have been revealed, if that of the Law could have saved us. But it could not; not through the own

defect, but our default. This is to be had in Christ only: which, as he is mediator, consisted in the purity of his nature, which is separate from sin: and in the perfection of his obedience, which is satisfactory for si•••. From so pure a nature proceeded so perfect an obedience: no original sin touching his conception, no actual staining his life. There is none perfectly righteous 〈◊〉 He: not one that is, not one that was, not one that is to come: but only he th•• and that was, and that is to come. This in him was active and passive: for us he •••fered, what we should have suffered, and suffered not: for us he did, what we sh•••• have done, and performed not.

Thus we have found out the righteousness that makes a man just: now let us s•• how *Lot* became *just,* or we are justified by it. This is done by imputation. 〈◊〉 *that knew no sin, was made sin for us; that we might be made the righteousness* 〈◊〉 *God in him:* what can be plainer? CHRIST was a sinner only by the imputation 〈◊〉 our sins, we are just only by the imputation of his righteousness.*Christ is* 〈◊〉 *end of the Law for righteousness unto everyone that believeth.* Not *finis dissolve•s,* 〈◊〉 *absolvens:* an abrogator of the ceremonial, but a fulfiller of the Law moral. A f••filler, for whom? *for all them that believe.* So Christ by doing, and we by bel••ving, fulfill the law; therefore are righteous. But can one man be wise by another's wisdom? Rich, or strong, or valiant, by the wealth, power, or courage of ano•her? We have no right in another's wisdom or valor, but we have a right and •ropriety in Christ's justice. One man's wisdom cannot be another's, because they •re two distinct persons: but Christ and the believer make but one mystical body: •o his righteousness is as truly his members, as the wisdom in the head belongs to •he whole body. But it is an*Abamination to the Lord, to justify the wicked.* Why •hen will he do it himself? No, but he first makes a man just, and then so accounts •im. He is indeed said to*Iustifie the ungodly;* that is, the man who was ungodly •efore, but is not so after: *Distingue tempora, convenient omnia.* Thus was Christ •ade a sinner by the reputation of our sins, and we made just by the imputation •f his righteousness. And as he that knew no sin in himself, undertaking for us, ••ffered death: so we that had no justice of our own, apprehending his righteous•esse, shall enjoy everlasting life.

But how is this justice imputed to us? By our faith.*To as many as received ••m, he gave power to be the sons of God, to those that believe on his name.* There is a re••iving: what is that? It is expressly said, *Believing.* Man finding himself naked, 〈◊〉 this hand reacheth that glorious Robe, which is held out to him. This doth not ••stifie *Effective,* working an habitual justice in us: nor *materialiter,* as though faith ••self were our justification: but *Objective,* as it apprehendeth Christ: and *Orga••ce,* as it instrumentally applieth his righteousness. Neither is it an opinion, which ••an uncertainty in the judgment: nor a suspicion, which is an uncertainty in the ••ill: nor a Science, for that is only by the demonstration of reason: neither love, •or hope. Love can extend the passions of the heart to the thing loved, yet cannot ••prehend Christ: he must be apprehended before he be loved. The office of hope 〈◊〉 to wait: it waits for salvation, but properly it apprehends it not. It is first belee••d, then expected.*It is good both to trust, and to wait for the salvation of the Lord.*••o *trust* that it will assuredly come, this is the action of faith: to *wait* until it do come, ••is is the action of hope.

Faith is a taking hand, and love is a giving hand: faith ••es hold on Christ, love gives forth tokens of faith to God and man: hope is the 〈◊〉 , that looks out for the good things promised. As faith is the hand of the soul, 〈◊〉 love is the hand of faith, and hope is the eye of both. Of faith, love is the hand •hereby it worketh, and hope the eye whereby it waiteth. Thus faith worketh 〈◊〉 love, waiteth by hope, but believeth by it self. The point of our *Justification*••ing thus cleared, let me touch at two useful meditations from it: there is in it •••ter of humiliation, of consolation.

1 It serves to humble us. How fowl was our nature, that all the water in the ••rld could not cleanse it? Not the blood of all the creatures, not the righteousness 〈◊〉 men or Angels could cure it. All the men and Angels in the world cannot make ••e sinner righteous: but the Son of God must become man, suffer, die, and rise ••ine, and all to make us *just.* Vain man, whereof art thou proud? Yet how doth •••tle polluted dust vaunt it self? Clothe a Leper in scarlet, is he not still a Leper? ••pose in Christ we be embraced, and even honored of God himself, shall we ••refore be high-looked over others? No, here is matter of exultation and glad••se, not of insultation and haughtiness: let us be joyful, let us be thankful, let •ot be scornful. The natural Son of God was humbled for our pride, shall we •roud still? *Quomodo non humiliatur homo, coram humili Deo?* Shall man be ••d, when God himself is humble? He that is not humbled for his sin, is not ye••••ed from his sin. In his humility Christ wrought that great work of our re••ption. Observe with wonder, that God did more for us in his humility, than 〈◊〉 he did in his glory. In his Majesty he only made us, but in his humility be 〈◊〉 saved us. Look we first down with humility upon our own wretchedness, 〈◊〉 then look up with faith unto Christ's righteousness.

2 We are *Just* before God by no Justice of our own, but by Christ's: and this is so much the better for us, as now we are sure it cannot be lest. God created *Adam* with a perfect legal righteousness: he received it for himself, and for us: and he lost it for himself, and for us. That being gone, he gives us another, a better: b•• because he saw man so ill a keeper of his own Jewels, he would not trust him with it: but sets it in the P•rson of his Son, charging him to keep it for us.*We are dead, and our life is hidden with Christ in God.* It is hid past Satan's finding, and locked up past our spending. We as ignorant of the worth, would quickly exhaust it: but CHRIST truly values it, dearly paid for it, heartily loves it, and therefore will safely preserve it: and when we come to his fathers presence, will cloth us with it then. It is now in a safe hand, where we are sure to find it, and have it, wh•• we most need it. We may sin, and so lose the present sensible comfort of a good conscience: but we cannot lose our righteousness. That is in our own ••nure, this is not.

It is impossible for a believer to be poor: take away all he hath, his wealth, heal•• friends, liberty, life: this is no more than he hath in his own hands, which he may easily lose. His true riches are in another's custody, no power can meddle with th•••.*His treasure is laid up, where no thief nor corruption can enter:* he that is *Tresp••• with it, will faithfully keep it.* Satan may make *Job* poor for this world, and take 〈◊〉 from him, from which God would one day take him. But *Job* hath a better stock going in heaven, in the hands of his Redeemer, the devil cannot

touch this. Other possessions in death we leave behind, this inheritance by death we begin to possess. *C••• corpus resolvitur,anima absolvitur.* Let *Ziba* take all, so I may come to the Son of *David* in peace.

Samson had his strength in himself, and betrayed it: *Esau* his birth-right, and sold it: the Prodigal his portion, and spent it: *Hezekiah* his treasure, and expos•• it: *Solomon* his wisdom, and abused it: *Mary Magdalene* her beauty, and pro•••tuted it: *Nabal* his wealth, and lived beside it: *Adam* his integrity, and an Apple bought it. O what is in man, that he may not lose! The Master of a Family 〈◊〉 all his hired servants their wages into their own hands, suffers them to use and ••spose it at their own pleasures, without further injury: but the portions of his children, and their Jewels he keeps himself. LORD, what ever worldly thing thou take from us, keep our righteousness for us: though sin hath left uttered and death send us away naked; do thou cover us with the rich garment of Christ.

2. Thus is a man *Just* before God, but *Lot* was also just before men: and th•• is a visible Justice, so well as the invisible. We must therefore seek out for a fu••••*righteousness,* an inseparable effect of the former, and that is, Holiness of life. The other is that Justice of Justification, this the Justice of Sanctification. As a si•••• justified by Christ's righteousness inherent in Christ himself: so he is sanctified by Christ's righteousness diffused from Christ into the sinner. His Justification is p••fect, because that which justifies him, is still in Christ: his sanctification is unpa•••• because that which sanctifies him, is in himself. The one imputed to him, the 〈◊〉 infused and inherent in him. Therefore here we are to examine, in what resp••• man may be called *Just.* Neither are we bound always to the same distinctio• 〈◊〉 conceive, a man may be approved *Righteous, Praeparative, Separative, Reparative,* 〈◊〉 *ra•iva.*

1 There is righteousness of preparation, which is a resolution and full p•••• of hear to be righteous.*I have sworn, and am steadfastly purposed to keep thy ••••teous Judgments.* Though he do sometimes admit sin, he doth never inten••• If the Spirit could totally prevail over the flesh, he would never do ought to d••••nour God. *My heart is ready, my heart is ready:* r•ady to hear thy will, ready 〈◊〉 it.*Give what thou commandest, command what thou pleasest.* Perfect my purpose 〈◊〉 thy gracious performance, and then I shall be righteous. By this resolution 〈◊〉 bound for Canaan, and thitherward steeres his course: notwithstanding the p••l••s rocks and pyrates, and contrary gusts and storms, that would put him out of ••e way.

2 There is a righteousness of separation, because it is seen to decline the pla•• of temptation. So they are called *Saints,* because *Separate* from the world. He •n a manner guilty, that frequents the occasion of being made guilty. A wise Se••or, whose Coach-man had driven him over a dangerous passage, which he might ••lie have avoided by fetching a little compass about; though he scaped without ••me, yet turned him of, as unworthy of future trust. What thanks to us, if pre••itating ourselves in the known snares of sin, we are kept by God's preventing ••ace?*He that is begotten of God, keepeth himself that the wicked one touch him not.* I •e not say that God deals with us on such an advantage, as a furious Papist answe••d: when he was asked by one of his own Sect, why in the gunpowder treason ••ey would destroy children with bastards, Catholics with Heretics: *Inventi ••er haereticos, pereant cum haereticis:* If they

were found among heretics, let them ••rish with heretics. Yet often he makes them smart: as the Magistrate inflicting •ere punishment on a dissolute crew, one cried out to him; *Parce filio,* spare thy 〈◊〉 : what, my son among the enemies of peace and goodness? No, *Sociaris in ••pa, nec separaberis in poena:* as thou hast offended with them, thou shalt smart with ••em. We will trust no antidote, to go into the house where the plague is: if ten••on find us, never let us seek temptation.

3 There is a righteousness of reparation; which consists in the reforming of ••rors, and conforming of manners, salving past defects by a bettered life; and is in••ed the righteousness of repentance. Righteous, not because there is no sin come••itted, but because there is no sin that is nor repented God esteems a fault indeed ••rowed, as if it had never been indeed admi ted. *Aliud est peccare, aliud peccatorem ••se:* it is one thing to sin, another thing to be a sinner. Everyone that handles a •••te is not a Musician: nor every that doth an unrighteous action; is strait an un••ghteous person.*The unrighteous shall not enter into the kingdom of Heaven:* to be *••just* damnes, not to have done some actions unjustly: the habit, not the act, casts ••to hell.

O blessed effect of repentance, that can make unrighteous manners cease to de•ominate an unrighteous man! I will show you a riddle. A foul mother brought ••rth a fair daughter: the mother bred her laughing, yet the daughter is always •eeping. The father that begot the daughter, could never abide the mother, nor •ver came near her bed. She was no sooner borne, but she was the death of her •other; killing her that bred her, and (which is strange) she is blessed for it. She •as begotten in a miracle: no sooner conceived, than borne: no sooner borne, but •e spake: other children are borne crying, she also speaking: the first air she brea••ed, heard her articulately declare her own desires. And ever since she works •iracles: she brings light out of darkness, life out of death: she makes the blind •o see, the deaf to hear, the dumb to speak, and even casts out devils. She looks •ackward, and moves forward: is her self a dark cloud, yet brings a fair Sun•hine. This riddle is expounded in *Repentance.* Sin is the mother, repentance the •aughter: the mother is foul, black, ugly; the daughter fair and lovely. Sin was ••erry and wanton, repentance is always sad and blubbering. God is the father of •epentance, and he could never endure the mother, Sin; but rather perfectly hates •et society. Being borne, she slew her mother: repentance could not have been •orne but by sin, and repentance is the only thing that kills sin.*Peccatum tristitiam •p•rit, tristitia peccatum conterit.* Sin breeds sorrow, and sorrow kills sin: and this •arricide makes her blessed. Miraculous is her birth: at her first conception by the •oly Ghost, she looks up and speaks; *Open ye gates of heaven, and let mercy come •own upon me;* her first breath is, *Pardon.* Miracles she worketh; turning the dark•esse of error into the light of knowledge, and making the dead heart live unto grace. The blind eyes by her, are made to see the filthiness of sin: the deaf ears now hearken to the word of truth: the dumb lips cry out for compassion and forgiveness; the devils lust is expelled. She still is looking backward to her sins past, and moving forward to holiness and perfection. To conclude, Repentance is her self cloudy, and made up of sadness, yet brings everlasting joy.

Such is God's mercy to Repentance: yet let no man, though he trust to this, 〈◊〉 to himself. The promise is to repentance, not of repentance. Nature flatters it self in that one in stance of the malefactor on the cross, who in an instant got repentance. But the calling and saving of that one soul at the last, hath by Satan's po••• been the loss of many thousands.

4 There is a Righteousness of comparison; so was *Lot just* comparatively among the Sodomites. It is Christ's incommunicable privilege, to be *The just:* 〈◊〉 all other men on earth to pray, *Enter not into Judgment with thy servants, for in thy sight shall no man living be justified.* And, *Forgive us our trespasses,* and to pray for th•• daily: perpetual remission argues perpetual aspersion. He that says, he hath no 〈◊〉 I am sure he hath no righteousness. But it is said of *Zacharias* and *Elizabet,* that they were both,*Just before the Lord, walking in all his commandments, blameless. Before God,* without hypocrisy: in his *commandments,* not the traditions of men, without flattery: in *All* of them, without reservation and partiality. *Without repr••, Sine querela, non sine macula:* not scandalous and culpable in the eyes of men, and worthy of crimination. So,*he that is borne of God, sinneth not,* or *committeth not s••.* Not the sinning sin, not the reigning sin, not *peccatum scandalizans:* not the sin ••to death, which cannot be repented, therefore must not be pardoned.

Compared with God there is *none righteous: Omnes odit, qui malos odit:* he hates all men, that hates ill men. Yet some may be so, respectively to others. *Th••••* more righteous than *Judah,* yet *Tamar* sinful enough. The Publican *rather ••stified* than the Pharisee, yet not simply and sufficiently justified. The Spouse *f•••* among women, yet she justly complains of her *blackness.* Some men have *br••• & levia peccata,* less and fewer sins, yet they have sins: though fewer in number, and lighter in measure, yet sins in nature. The Moon is glorious to a candle, pa•• to the Sun. The lilie white to the wool, short of the snow. The swarthy compared with the Black-moore, thinks himself fair.

Not that I would have men pitch themselves by the Pole of the dissolute. As because they are not so drunk as *Nabal,* therefore to think themselves sober: beca•• not so proud as *Haman,* therefore humble: because not so treacherous as *Judas,* therefore loyal. Compare not thyself with the worst, to see how far thou art beyond them: but with the best, to see how far thou art short of them. *Luscus inter •a• acute videt:* and the thick-eared hear well to the stark deaf. Among the numerous Cloistures of illiterate Monks, if one rarely get a smack of learning, he thinks himself a brave fellow, famous among his companions.*They compare themsel•• with themselves, and measure themselves by themselves.* He that hath but feried over 〈◊〉 Amsterdam, conceits himself a great Traveler, among those that never smelt other than their own smoke. How ploud is a vain fool of a strange language! apt 〈◊〉 think all the rest Idiots, that understand not his Spanish or Italian! *Audax Insc•••:* none so bold as the blind.

Thou that thinkest thyself charitable and just, compare thyself with *Zacc•••* after thy fourfold restitution, hast thou given half thy goods to the poor? Th•• that holdest thyself zealous in a cold generation, consider *David: The zeal of •y house hath eaten me up.* Thou that art humble, meditate on *Paul,* yielding to them th•• hated him. That art sober, think of the *Rechabites:* that chaste, look upon *I•s••h* in his temptation by so great a Lady. The Pigmeys wonder at his

stature, whom we esteem a dwarfe. Do not look upon the profane, to admire thy own holiness: but on the Just, to condemn thy own unrighteousness. Rurall people admire and even adore a Lady, that never saw the Queen. When the Indians first saw the Spaniards. they held them fair and goodly creatures. But bleeding under their c••c•ties, and beholding other from more cold and temperate climates, of fairer come••ections and kinder dispositions; they took these last for Angels. We that have ••ized ourselves by those below us, let us now value ourselves by those above us: ••en all our pride will turn into shame, and we shall blush for our idle glory. Lord, 〈◊〉 they that had their faults be more righteous than we; what are we in respect of ••ee that hast none? Give us all grace to be more righteous, and when we ••ve done all we can, pardon our great unrighteousness in Jesus Christ.

5 There is an Operative righteousness, and this may be taken either strictly or ••gely.

Strictly, it is equity: he that deals truly withal, without respect of persons, is *•ust* man. And he that is not just in his conversing and commersing with men, will ••rdly be found righteous with God. This is not only to render what the Law ••quires, but even what a rectified conscience requires. As for instance; to *bury* the ••ad, this is not an action of charity only, but of equity. Funerals are called *Iusta,*••cause they be as just to the dead, as meat is to the living. So to feed the poor: *••ul* calls *Alms, Righteousness.With-hold not thy good from the owners thereof.*•hey are the owners of thy superfluities, and it is *just* to give every man his own. *When thou doest thine alms;* diverse copies read, *Cum facias Iustitiam,* when thou *doest •y righteousness:* so *Eusebius* reports it. Alms is thy Justice; If not *Debitum proprie•tis,* yet *Charitatis:* and he that denieth this, is an unjust man. That ministers do •each, it is Justice, even due debt.*I am a debtor to the Grecians,* &c. There is a woe to ••em that *with-hold the truth in unrighteousness.* Yet thus unrighteous is the Church •f Rome, to with-hold the Scriptures, and obtrude Traditions: as men put out the •ear candle, to light themselves to bed with the stinking snuff.

To help forward the truth is but Justice: it is the office, albeit also the honor •f good men to be God's fellow helpers.*Curse ye Meroz:* Why? because it did ••rt the Lord? No, but *because it did not help the Lord in the day of battle.* This •uestion will one day be asked, when didst thou help the truth? Every man by •rayer helps the hand of *Moses.* He that does not help forward the building of CHRIST, is *unjust:* and they that do help it even in the meanest degree, shall •ave part of the reward. As *David* would have the prey shared even among them •hat kept the stuff; they helped.

In contracts to fail willingly, is to be unjust. An oath or solemn promise is •o sooner made on earth, than registered in heaven. Indeed *In malis non est malum ••scindere fidem:* bad promises are better broken than kept. As *David* in breaking •f his vow concerning *Nabal,* was not unjust: and if *Herod* had done so for *John Bap.*•e had been more righteous. Yea, a just man will keep his oath with a very thief, 〈◊〉 compelled oath about pecuniary matters; but not when a sin or mischief fol••wes. To give every man his due, this is *just.* A young Merchant being to choose •im a partner, by his mothers advice, at convenient time gave to one a Pomegranate: ••e receiver cutting it in two, kept the less moitie to himself, and returned the Mer•hant the greater half. He gave the like to another; and he dividing it, gave him •acke the less part,

keeping the greater to himself. He thus tried a third; and he ••tting it into equal halfs, took the one himself, and gave him the other. This ••st was determined by his mother, to be the fittest man to make his partner. So •oung *Cyrus* being shown by his School-master, a great man with a little robe, and little man with a great robe; and having both the garments put into his hands to •istribute: he disposed the greater to the greater, and the less to the less. His Ma••er replied; this was just in case of decency, but unjust in case of equity: for he was 〈◊〉 have given every man his own.

But if this be an argument of Justice, Lord, where shall we find a just man? *•sal.* 12.1. *Help Lord, for the righteous man faileth:* time to cry, Help LORD. •ache cresset light, and search narrowly all about *Jerusalem,* I had almost said, Lon•on. *And find one that doth Justice: Ierem.* 5.1. scarce a just man in this whole City. is to pay Tythes, to be just? O that just man is a miracle! Ignorant people on all occasions say of their Minister, I wonder he does not preach. They esteem it a matter, before it comes, of no labor: and when it comes of no thanks. Yet, who challengeth his own heart, of known unrighteousness, and confesseth, how ••just have I been in defrauding God and his Church? will the Lord be so liberal to give us the best of things, eternal life; that grudgeth him the worst of things, temporal trash? Or, that the Gospel should save our souls, which it promiseth: when we with-hold from it those trifles it requireth? Or, that God will not pinch them of spirituals, that pinch him of temporals? Will a man shut a bird fast into a cage, give her no meat, and yet bid her sing? Yet is this too universal an unrighteousness, and thus unjust are we. But let men read and tremble;*If any man* (notwithstanding these premonitions) *will be unjust, let him be unjust still.* The Lord with his infinite mercy swallow up this unrighteousness, that this infinite unrighteousness swallow not up this City.

Largely;*He that doth righteousness, is righteous.* The scope of whose life and actions is devoted to goodness; not without infirmity, but without irregularity. The best traveler may stumble in his journey; yet have his eye observant and his foot constant on his way. The interposition of some clouds doth not frustrate the regular motion of the Sun. And trees have more life at the root, than at all times appears in the branches. Notwithstanding some transient distempers, the*he••* may be sound and upright. Some gravel will stick on the toes, even when the Ba•• of justification hath washed our souls. We are not perfectly just, except by anticipation, assuming the name before we possess the thing. *We are now the sons of God:quid hoc est? Sumus, & non sumus;* we are, and we are not: *sumus in spe, ••mus in re:* we are in hope, we shall be indeed.

There may be a time when this justice is not so operative, which yet shall not condemn us for unjust. The world is ever taxing the least fault in the best man: every man is borne a *Cain;* envying that good in another, which he wants in himself. They blame some ill in the Saints, not because they are evil, but because i• respect of themselves they are too good. One imaginary cloud in a just man, 〈◊〉 in their censure darken all the stars of his graces. The smallest spot in his face, shall excuse all the sores and ulcers in their bodies. But it is not so with God: he value men, *Quomodo semper vadunt, non quomodo semel cadunt:* respecting *vitae commu•• cúrsum,* rather than *involuntarium currentis casum.* Nor is his saving grace so fickle a

thing, to be lost by every weakness.*He goes into his Garden, to eat the fr•••s,* and gather the flowers: not like these buzzing Dorres, that fly over all these to a dunghill.

But now if we will be righteous, let us do it, and show our justice by our practice. The title of *Righteous* is often ill bestowed upon men: as the mistaking woman attributed to the blessed Virgins*Wombe* and *dugs,* that happiness which belonged to her faith. Or, as silly rurall people salute a mean Gentlewoman in bea•• clothes, If it like your Lady-ship. Or, flattering Pamphleters ascribe to your loose• Patrons, noble and meriting titles. Truth calls him *Just* that is so. God ordained light for the eyes, language for the ears, the air for respiration, but righteousness for all parts. That the mind should think nothing but righteousness, the tongue speak, the hand do, nothing but righteousness. But alas; *Aliud defiderium c••dis, aliud desiderium carnis.* There be reluctant motions in the heart, yet *De•••e cordis,* in the heart of my heart, I serve the Lord. Bare theory may come 〈◊〉 righteousness, only practice apprehends it. To whom is that *Enge* at the great Day, but to the Doer? *Well done* good servant, that is the form. Not the b•••• and dead habit, but the living and fruitful exercises of Justice, shall have happiness. Rightly, a man knows no more than he practices. It is said of Christ that he 〈◊〉 *no sin,* because he did no sin: in that sense, he knows no good, that doth no good. One said of the Jesuits, that abroad call themselves Apostles; the old Apostles le••earth to earthly men, shown others, and got heaven themselves: we are more be•olding to our new ones, they show us heaven and leave it for us to purchase; and 〈◊〉 mean time cozen us of earth and worldly possessions. It is as fearfully true of ••ose that point others the way to heaven by a righteous life, and will not move a ••ote in that path themselves. The Saints are all said to have *white garments:* the ••be of Justice that is not white, is not right: it must be visible to men, that it may 〈◊〉 acceptable to God.

3 I come to the exceptions against *Lots Justice:* the Scripture notes six great ••lts in this good man: three principal, and three less principal.

1 His contention with*Abraham,* his Uncle, elder and better. Before they ••ew rich, they dwelt lovingly together; poverty confirmed their society. When ••ither want, nor weary journeys, nor strange Countries could part; wealth di••des. How poor a good was their opulency, in respect of their company and ••ternall love! Many an one is a loser by his gains; and finds that which mul••plies his outward estate, to abate his inward. Who will esteem those things good, ••at make us worse? *Abraham* is the Uncle and worthier, *Lot* the Nephew and ••unger: yet is *Abraham* first in the deprecation of strife. *I pray thee, &c.* But he ••lds it no disparagement to begin the treaty of peace. He that is the son of *Abra••m* will seek to win by love, not to force by power.

It had been *Lots* duty to offer, rather than to choose, to yield than contend; yet *Abraham* offers the choice to *Lot. Take the left hand, or the right.* From whence ••th one, the custom grew in parting an Inheritance, *Vt major dividat, minor eligat,*••at the elder should divide the younger choose. *Lot* takes it, but mark the event: ••t was crossed in his election, *Abraham* blessed in his resignation. Never did man 〈◊〉 desire of peace yield of his own right, that God suffered to be a loser by it. *Lot* 〈◊〉 he thought chose the best ground, the *goodly plains*

of Jordan: but while he re•ects the goodness of the soil, and not the badness of the people, he smarts for ••s choice, and is soon carried away captive. *Abraham* content with the worse, ••th a large amends. *Lift up thine eyes, look East, West, North, and South:and all the ••d thou seest, I will give unto thee and to thy seed forever.* Let us not desire to be our •wne carvers for this world: it is our surest happiness without ambition or avarice, 〈◊〉 rest at God's finding.

2 His incredulity, in doubting to be saved in the Mountain; as if the promise ••d direction of *God* could have failed. He had no charge to dwell in Sodom, he had •harge to fly to the Mountain: yet Sodom he affected, the Mountain he refu••d, and was faulty in both. It is no small sin even to doubt, when we have God's ••mmand and warrant to serve us.

3 His fear to tarry in *Zoar,* which the Lord had given his word to spare for 〈◊〉 sake. But he that was so hasty to choose it, is now again as hasty to leave it. How ••riable is man, when he fixeth not his submission to God's ordinance? This fugi••e inconstancy is by some thus qualified: that the loss of his wife at the entering of *••ar,* put him quite out of heart to stay there. And the sight of the same sins in his ••e City, which so reigned in the greater, gave him cause to suspect it could not 〈◊〉 long forborne.

Here were three of his infirmities; Inconstancy, Incredulity, Ambition; to ••ew, that none is so righteous, but in some things offensive. None were more ho•• under the law than the Priests, yet were they bound to*offer sacrifice for them••ves* and their *own sins.* None more holy under the Gospel, than the Apostles, 〈◊〉 were they taught to pray, *Forgive us our trespasses.* Merit-usurpers are the worst •••vants: for how bountiful soever God be to them, they will never acknowledge ••eir master; all is their due. The most terrible Usurers; all God's blessings they ••nke but the interest of their own monies. But the least cloud in a Diamond ••ders the price; the least infirmity in a Saint keeps him from being perfectly •••hteous. Yet no man puts away his horse, that hath carried him throughout his journey, for thrice tripping by the way. Nor do three *Parentheses* disgrace a good Oration. Three drops of poison are dangerous in a little cup of water: let them fall into a running spring, their malignity is soon dispersed to nothing. Wash a spotted robe, and it is clean again. Yet let us strive against all stains: *Abraham* going to sacrifice, left his two young serviters and the Ass behind him. *Lots fear* and *dealting* were like two timorous and cowardly servants; his *covetousness* like the Ass: leave 〈◊〉 all these three behind us in our devotion, that we may be welcome to the Lord.

4 He offers up his own daughters to the rage of the Sodomites, that he might deliver his guests: choosing rather to be a bad father, than a bad host. This fact ha•• found diverse excuses. 1. It was a less sin, *Coire secundum naturam,* than *adverse•• naturam:* and of two evils the less is to be chosen. *Answ.* This is true in pe••• evils, not in criminalls: in corporal things, not in spiritual. There is no necessity that should compel a man to sin: he ought rather to die.*Blessed is he that c••demneth not himself in the thing that he alloweth:* then he is not blessed that allow• the thing in act, which he condemns in Judgment. 2. *Lot* did not mean to p•• off one sin with another, but useth a seeming submission to qualify their rage: he knew his daughters espoused to some great men of the City, and that they durst 〈◊〉 attempt their

constupration. *Answ.* But this had been to tempt God by a fo••• presumption, to make such an unruly rabble this offer, in hope it would not be taken. 3. Though a man in himself must not do a less evil for avoidance of a greater: yet to stop another's precipice into some monstrous mischief, and to mo•••• his mind by insinuation to a less; this they hold tolerable. As if men by custom must swear, the oath is better by their head, than by God. He that is shut up i• ⟨◊⟩ walled fort, let him escape where the wall is lowest. *Answ.* This is true, where we are perswaders from evil, not actors of evil ourselves. So if *Lot* had persuade• them to the young maids of the town, and to forbear the men, it had been more sufferable. But no man is to sin himself, with the hazard of his own soul, for the prevention of another's wickedness. 4. His intent was good to preserve his gods. *Answ.We must not do evil, that good may come thereof.*

Indeed there is a necessity which comes *à Posteriore.* As when a man hath swo•• to undo his neighbor: if he break his oath, he commits perjury: if he keep hi• oath, he breaks charity. What now? rather in breaking it offend only God, th•• in keeping it offend both God and man. But this perplexity is not *Ex parte* ⟨◊⟩, it is not necessary to swear falsely, or break charity: but *Ex parte hominis,* ⟨◊⟩ cannot revoke what he hath spoken and done. 5. He knew that if his daughters we forced against their wills, they did not sin; and if they sinned not, he sinned not. *A•s.* If the maidens should consent,*facient cum Sodomitis, te author, nequitiam, Lot* was ⟨◊⟩ author of their sin: if they should not consent, *Patientur a Sodomitis, te author, volentiam, Lot* was the author of their ravishment. There might have been uncertai•ty in their consenting, there had been none in his exposing. His purpose was go•d, his offer was faulty. If by his allowance the Sodomites had defiled his daugh••• betrothed to others, it had been his sin. If through violence they had defiled hi• guests, it had been only their sin.

It is for God to prevent sin with judgment, not for man to prevent a great sin in possibility, with a less in present act. Thus it cannot be justified, only a ⟨◊⟩ qualified. 1. In respect of the times, wherein knowledge was not so clear. 2. By his charity, he did it to conserve intemerate his guests. 3. By his troubled mind, without any recollection or serious advise. The best minds troubled yield inconsiderate motions; as water violently stirred sends up bubbles. Thus *Lot* meant well, ⟨◊⟩ God meant better: he preferred the unknowen Angels before his children, and th•• Lord preserved them all.

But if this were such an error in *Lot,* though meant in charity: how horrible ⟨◊⟩ it in those that do it for iniquity? One would think there were no such mo•••• in nature, yea monsters against nature. The*Sea-monsters* are not so cruel, as ⟨◊⟩ land-monsters, *to their young.* A good father will not sell his child's body a sta•• ⟨◊⟩ man, shall any sell his child's soul a slave to the devil? O that the Sun should shine upon that woman, which will be a Bawd to her own daughter! That the body she brought forth wth pains to this earth, she should sell for gains unto hell. Let her lose the name of mother and be held a murderer: there is no woman ever more deserved to be called the devils Dam. Let all her sex be ashamed of her; and even the sinners that reward her, curse her. Parents admonish your children, dissuade them from sin, pray against their sin, do not teach them to sin. What is said of the child's eye despising the

parent, let me say of the parents tongue tempting the child,*Let the Ravens of the valley peck it out, and the young Eagles eat it.*

5 His drunkenness. *Lot* fled from Sodom, yet he could not fly from sin: He that could not be tainted in the City, is overtaken in the Cave. It is not the place that amendeth manners. *Si desit Spiritus, non adjuvat locus.* Some places are more dangerous, none are secure from temptation. It is a Popish fancy, that a cloisturall life can make a man more holy. If drunkenness crept into *Lots* cave, who can excuse their Cels and Cloistures. *Lot* sinned in the Mountain, *Adam* in Paradise, the Angels in Heaven: are Nunneries and Monasteries safer than these?

Some wholly excuse his drunkenness, because he did not purpose to be drunk. But the Apostle faulteth all *excess:* the excess is a sin, what ever be the purpose before, or effect after. Other say for it, that he drank liberally to allay his sorrows, and mitigate his heaviness. *Ans.* It ill becomes a just man to make use of such a comfort: the remedy was worse than the disease. I deny not, but wine to a man afflicted with so many griefs, hath the allowable use.*Give strong drink to the heavy heart.* But he that shall think to enable his body, by disabling his soul, and to cure his sickness with his sin; runs into the fire to avoid the smoke.

Let there be no pretext found for drunkenness; it made a just *Lot* prostitute his body to beastly uncleanness. Sodom could not deceive him, but Wine did. *Vritur aebrius flammis mulierum, quem sobrium sulphurea flamma non attigerat.* The fire of wine within him, did more than fire and brimstone without him. Nor in him alone hath it prevailed: Who would think to find *Noah,* that father of the new world, lying drunken in his Tent? Or that a little Wine should do more than a whole deluge of water? That he who was not perverted by the bad examples of the old world, should now begin a new example of sin to the new world? Lord, what is man, if he be but himself? What living man, had more noble proofs of God's Mercy, and Justice: mercy on himself, justice on others? The Lord once said to him in the midst of innumerable apostates; *Thee only have I found righteous.* He that was purged when the world was unclean, proves now unclean when the world is purged. The Preacher of the former world, and Prince of the latter, is the first that renews the sins which he had reproved, and for which he saw it condemned.

There is no sin hath so strange an effect, it is worse than sin. Other sins procure shame, but seek to hide it, this displays it. *Lot* is thus made a fool to his daughters, *Noah* to his son: it is a common quality in this excess to disclose secrets. *Adam* had no sooner sinned, but he saw and abhorred his own nakedness, seeking concealment even in bushes. *Lot* and *Noah* discover their nakedness, and have not so much rule of themselves as to be ashamed. Drunkenness doth not only make vices, but make them manifest. So would God have it, that our shame might be double by it. Both a shame for those imperfections we discover, and of that imperfection which moved us to discover them. One hours drunkenness filthily discovered, what six hundred years sobriety had modestly concealed. He that gives himself to wine, is not his own man. How abhorrible is that vice, which shall rob a man of himself, and lay a beast in his room? He that resists that one sin, escapes many: as he that kills the pregnant damme, is sure to destroy all the brood.

Drunkenness commands all: the senses command the members, the affections command the senses, the heart commands the affections, the head commands the heart, and wine commands the head. As *Themistocles* boy said; I rule my mother, my mother rules my father, and my father rules the whole Senate. Wine is aspiring, and will get up to the crown, and then humbles the crown to the fee••. If it once take the sconce, as *Joab* said of *Rabba,* all the rest will follow.

6 His Incest. Rather than Satan will leave *Lot* untempted out of Sodom, his own daughters shall prove Sodomites. They that should have been his comforters to succor him, became baits to betray him. So little are they moved with that grievous Judgment, the turning of Sodom to ashes, of their mother to a Pillar, both in their eye: that they dare think of lying with their own father. Yea, and one of them afterward, impudently calls that son *Moab; My fathers son by me.*

Some have excused their fact, that they did it to *preserve seed:* not out of intemperance, but love of their Name and posterity: not for lust, but pr•creation. *Answer* The end was commendable; but the means, by ince•• with their father, culpable: better for them never to have been mother, th•• to be so by their father. Yet their intent shall judge many: they affected commotion for fruit, diverse make that their last, and least end: lust of delectation is stronger with them, than desire of propagation. It seems, they sinned directly against their own consciences; because they did first intoxicate their father, to put him from his rectified memory. They thought he would not consent to them, unless he first did forget himself: that while *Lot* was sober he would not be unchaste. Drunkenness is the key that opens the door to all bestial affections and actions. Wine knows no difference, or of persons or sins. Their fact was more heinous than their fathers: his only drunkenness, theirs to make him so, and then to commit incest with him.*Culpandus Lot, non quantum ill Incestus, sed qua•tum illa ebrietas merebatur.*

For his Incest, he knew it not:*he perceived not when they lay down, nor when they rose up.* It is no incredible thing *Nescientem cotre:* not that it was done by nocturnall pollution, without the act of generation; as *Tostatus* out of *Thomas.* Now those sins condemn us, which we do knowingly: *Et facinus facimus, qu••do mala facta sciamus.* The use of his reason was hindered by drink: for if he had remembered himself upon his awaking, he would never have done it the second time. Some say, the progressive faculty may be exercised in sleep, as some walk in their sleep and transport things from place to place. Certainly, the Devil was not absent in such a a fowl business, working fancies in his head. But in a word, *Non tam illa turpitudo à vino quàm propter ebrietatem stupor inflictus à Domino:* his unchastitie was the punishment of his ebriety.

Thus came his uncleanness from his drunkenness, but what is to be said for his drunkenness? Once, and a second time he admitted it *Noah* was drunk but once: one act cannot make a good heart unrighteous, as a trade of sin cannot stand with regeneration. So dangerous is it to give way to Satan's temptations: where he is once entertained, the next time he is confident. He that hath takes one sore fall, is the worse for it long after. I know it

is true in some; *Te d•c••• lapsus, magis ut vestigia firmes,* once to have stumbled, is always to be admonished: but this is above nature, a happiness only beholding to Divine grace.

These are the exceptions against *Lots Justice,* who (for all these) hath a testimony from the mouth of the Holy Ghost, that he was a *Just* man. Now whom God calls *Just,* let no man call unrighteous. Such is the difference, not of sins, but of men. He that sees *Lot* and *Judah* pardoned for Incest, while *Zimri* suffers for fornication; must confess, that God doth not so weigh the faults as the persons. It is a foolish proverb of man's partial indulgence; that one man may better steal a horse, than another look on. But the Lord is Justice, and hates all sin whatsoever, in all persons whatsoever: yet will he pardon their great sin, that are members of his good Son: and severely punish the least fault in them for whom he ••ffered not. He regards not so much, *quid,* as *quis:* remission goes not by the mea••re of the sin, but by the quality of the sinner, yea, rather the mercy of the forgi•er. Not the man that hath done no sin, but whom the *Lord* will not charge with sin ••e is*Blessed.* From all that hath been said, I will draw certain useful conclusions.

1 Even a *just Lot* is suffered to fall: he that was a gracious Saint on earth, •nd is now a glorious Saint in heaven; had his aspersions. When God upholdes •s, no temptation can move us: if he let go his manutenencie, none is too weak •or us. Which of God's dear children have not once done that thing, whereof ••ey have afterward been ashamed? This the LORD suffers for diverse reasons. •. To humble us if: such excellent men have trode awry, how should we take •eed to our ways? Shall such Giants stumble, and we lame creeples be secure? •. To keep us from despair: the Scripture tells us of their infirmities, that in •heir pardon we may read God's mercies. Let their falling humble us, and their ••sing again comfort us. If we had not such patterns, how could we but despair 〈◊〉 the sight of our sins? But he will hope well of his wound, that hath so good •xperience of his Physician. 3. To magnify his own infinite goodness, that can •o good turn our evil: he lets us fall, knowing how to make as good use of our ••n, as of our obedience.

Lot might be ashamed of his Incestuous seed, and wish to have come from So•ome alone. Yet was this unnatural bed blessed with increase. Diverse good woe•en have failed of this fruit by the lawful rights of marriage as *Sara, Rebecca, Rachel, Elizabet;* all hardly conceived. Some with one unlawful copulation have •ecome pregnant: as *Tamar* by *Judah, Bethshabe* by *David, Lots* daughters by •heir own father. Not that God favors forbidden conjunctions: but in his Iu•tice to bring such secret sin to open shame; in the elect for their conversion, in the •eprobate for their further confusion.

Moab is derived from this Incest, one that might call his father, Grandfather; •nd his mother, Sister. One father begot both the mother and her child, and one man is both the brother and son of the same woman. Yet from this line came •one of our Savior's worthy Ancestors: of *Moab* came *Ruth,* married to *Boaz,*•he father of *Jesse,* the father of *David,* the progenitor of JESUS CHRIST ac•ording to the flesh. God's election is not tied to our means: we may beget children, we can neither traduce blessings nor curses to them. Holy parents from a chaste bed have sometimes bred a monstrous and impious generation. And the Lord sometimes raiseth a holy seed from the drunken bed of fornication. Whatsoever we do, God will be

chuser; and serve himself, not according to our act, but his own purpose. Weightie ears of corn have sometimes grown out of •he compass of the tilled field: and sweet flowers been found out of the enclosed Garden, even in the wild forest. Thus will GOD keep his own liber•ie of election, by his grace, not our works; and let us know, that we are not borne, but made good.

2 Notwithstanding these infirmities, still *Lot* is a *Just* man: some particular •cts may be too light in the balance, without extinguishing his title before the Lord. A man is sanctified in four respects. 1. In the not imputation of his sins: and that which is not imputed, is as it were not committed. 2. In inchoation of holiness, begun in this life, perfected hereafter. 3. In acceptation; *Num.* 23.21. *God seeth none iniquity in Jacob, he seeth no transgression in Israel:* there is sin in us, but God will not see it. 4. In comparison; so they shine like stars in a dark night. *Lots* offenses were some blemish to his sanctification in earth, they could not nullefie his Justification in heaven: blemish his virtue they may, not frustrate his grace. For if still as the elect sin, they should lose their grace, and cease to be righteous; God's election were as mutable; as our condition. The frantic in his mad fits doth not exercise reason, yet he hath it: he loseth the use, not the habit, *ration Principii.* In a swoon the soul doth not excercise her functions: a ma• neither hears, nor sees, nor feels; yet she is still in the body. A suspend•• Priest cannot be put from his right in the Church, for *Ministerium indelebilis ch•racter:* he hath his ministry, though forbidden to excercise it. The out-Law is still a subject, albeit debarred of some privileges. The son angers his father, •e doth not strait disinherite him. Though the vessel reel, yet fear not, *Caesar•• vehis,* thou carriest *Caesar;* said that Emperor to the quaking Mariner: we are we•• of ourselves, but Christ is in us.

Lot fell six times in many days, the *Just man falls seven times in one day;* yet he is still Just in his Savior's righteousness. This concludes our comfort: he 〈◊〉 bad *Peter* forgive his repenting brother *seven times,* will forgive our repen••• souls seven thousand times: he scorns that any *Peter,* Saint, or Angel, should outgoe him in showing mercy. In ourselves we are sinners; in CHRIST righteous. When the Philosopher in his own mean clothes could not be admitted 〈◊〉 the Court on a solemn day, he went and borrowed rich and gorgeous apparel, he was then let in with ease and respect. Being in the Presence, he was continually kissing his robe: the King noting it, wondered, and asked the cause: he answers, *••noro honorantem,* I honor that which honored me. *Nam quod virtus non pot•••, vestitus obtinuit.* My virtue could procure me no entrance, my garment did. We are too base, ragged, beggarly of ourselves, to be let into that glorious Court of heaven; by faith put we on the Princes embroidered garment, CHRIST'S righteousness; then shall we be admitted. Let us admire and honor that which honors us: *Quod virtus nostra non potuit, vestitus ejus obtinet:* what all our righteousness could never do, that his robe doth for us.

Now*if the righteous shall scarcely be saved, where shall the ungodly and sinner appear? Righteous,* that's happy: but *scarcely saved,* that's hard: yet *shall be saved,* that's happy again. Let no believer fear, for he is *righteous:* let none presume, for he shall *scarcely be saved:* yet, let none despair, for he *shall be saved.* For all thy sin, yet thou (being faithful in Christ) art righteous: for all thy righteousness, thou shalt *scarcely be saved:* for all that difficulty, yet thou *shalt be*

saved. Thus like those on the seas,*they mount up to heaven, and down to the deep, and up again:* or like the *Heave-offering,* that was *heaved up, and down, and up again:* or as CHRIST, the Anti-type of it, was heaved up to the Cross, down to the grave, and up again unto glory. So we are *Justified* by Christ, this lifts •s up to grace: we commit many sins, this humbles us with shame: yet we love righteousness, and endeavor to perfection, this shall advance us to everlasting Glory.

3 *Just Lot* was delivered, neither for his Justice, nor without it. Not for his own righteousness, but for God's mercy. *I will deliver him, because I have a favor unto him.* Nor doth the Apostle mean, that *Lot* was delivered for hi• own sake: nor the Prophet, that he was delivered for *Abraham's* sake; when he saith,*The Lord remembered Abraham, and sent out Lot.* He should have been saved, though he had not been a kin to *Abraham.* Yet is this repeated to testify God's love to *Abraham,* and his gracious answer to the prayers of the Sons of *Abraham;* which shall prevail with him. But indeed, God *remembered Abraham,* not so much because he prayed, but because himself had promised: the deliverance depended not upon any merit in Uncle or Nephew, but on the di•••• goodness.

The Pontificians say, there be two things in a good work: the Meritorio•• part, to get heaven: the satisfactory part, to escape hell. It cannot do the latter, *Propter Inutilitatem,* for the unprofitableness of it; being no more than we are bound to do. It cannot do the former, *Propter Invaliditatem,* for the insufficiency of it, being not so much as we are bound to do. If God judge by the Law moral, no work is good: for if by the Law evangelical, joined with the remission of sins, many works are good. Some have affirmed that all our works 〈◊〉 evil; as if truth and lying, covetousness and liberality, hatred and charity, ••ere all one. God never taught that doctrine. Indeed our best actions have their ••emishes and imperfections. The Egyptian midwives saved the Hebrew chil••en by a lie: yet it is said,*God prospered them, and made them houses.* He rewar••d not their lie, but their piety: he so regarded their mercy, that he regarded 〈◊〉 their infirmity. *Prosperity* belongs to their goodness, pardon to their dissi••lation. The Lord forgave the obliquitie, and blessed the honesty of the work. ••ere be three circumstances in every work, which Saint *Bernard* would have us ••ke unto. *An liceat, an expediat, an deceat:* the lawfulness, expedience, decency: ••e main is the *licet.* But man is so lame, that though he keeps the right way, yet he ••ts. Without our righteousness we cannot be saved, yet for our righteousness 〈◊〉 are not saved, but for his that came to save us.

4 The Just Saints are to be followed, but in their Justice and sanctity. •o many encourage themselves on their falls: *Lot* was incestuous and drunken, 〈◊〉 he is called *Just;* why for such sins am I held unrighteous? Am I better than 〈◊〉 ? better? No, would thou wert half so good. 1. He sinned and condemned ••mselfe, thou sinnest and defendest thyself. Thou likest that in him, which he ••sliked in himself. 2. They sinned and repented, thou showest thy sin, but no •••e of repentance. *Quos secutus es errantes, sequere paenitentes.* Their weakness •eene in our hands, but their tears are not seen in our eyes. 3. Evil was never ••de to be imitated, but goodness. *Lots* faith and obedience is not such a sinners ••ject, but his Incest and drunkenness: as if *Jacob's* modest look, liberal hand, ••th-speaking tongue, devout knee, and humble heart, were not worth noting; ••t only his lameness and halting. He marks none of

their graces, but their ••rres. 4. Their falls serve to raise us up when we are down, not to cast us ••wne when we are up: for our consolation afterward, not for our presumption ••ore. To think of their errors, should humble us with fear, not hearten us •••h encouragement to evil. It is said of the wicked, *They fear, where no fear* 〈◊〉 here it may be said, where fear is they fear not. These examples are *Paeniten••us in solatium,* not *praesumentibus in refugium.* To say, why should not I find m•r•• with *David,* this is the voice of faith: to say, why should not I venture to sin ••th *David,* this is the voice of folly. 5. Thy sin is greater by this bold imitati••: a lie ventured on by the example of a Saints frailty, is of a more malicious ••ure in thee, than it was in him. Any transgression thus derived, is the argument 〈◊〉 a more ungracious soul, than that it seeks to imitate. What he hopes shall ex••se him, doth more properly condemn him; because he had that warning be••re him. 6. Thy repentance is doubtfuller.

He that tempted them to sin tempts also thee; that is Satan: but he that gave ••em repentance, is not bound to give it thee, that is God. Thou makest thy fall •••taine, thy rising again is uncertain. Such a man hath been dangerously sick, ••d escaped; his Physician was skillful and diligent, his medicine proper and effe••all. Wilt thou make thyself sick, on purpose to try the skill of the one, and •••tue of the other? 7. For them, there was a cure behind, the sacrifice of the ••mbe no• then slain: but now if men willfully frustrate the price of that redem••on *Christ died no more:* his next coming shall not be in the humility of a suf•er, but in the glory of his Father; not to redeem, but judge the world. 8. All ••ripture is for instruction, all is not for imitation. *Lucerne pedibus meis; a light ••y feet,* showing me the blocks whereat they stumbled, that I might keep my ••e upright. *Commissum atque conscriptum est.* It is so done and written: for our ••tation? No, that were an argument of two much violence, to draw on sin ••th the cart-ropes of examples: to take some stones from the Temple, that with ••em we might beat down the rest: and to spoil ourselves by the ruins of ••ods Saints.

This is fit to be urged against those that flesh themselves by the sins of God's children. Will any infer, what matter is it what manner of men we are, wh••*Paul* a*Blasphemer, a persecutor, an oppressor, was received to mercy?* When 〈◊〉 coming a Wolf against the Lambes, is made *Paul* a Shepherd for the Lamb••. This is true in him, but he *did it ignorantly;* thou having his example doest it maliciously. and God will not be merciful to them that off•nd him of set purpose. He that deliberately resolves to sin, doth what he can to make himself uncapable of forgiveness. Indeed it is true, that *nemo bonus, nisi qui aliquando malus;* the•• is none good, but he was once bad: *Peter* by experience of his own frailty, might learn with his keys to open heaven unto others. But though God forg•• our sins in his patience, let not us forget them in our penitence. God pardone• in *Lot* what was bad, and accepted what was good: let us follow his virtues, th•• we be never condemned for his sins.

5 If we will be delivered let us be just: but doth God deliver none but th• righteous? Yes, sometimes also the wicked, and that for diverse reasons. 1. Th•• they might be brought to repentance; for that is the scope and purpose of 〈◊〉 *goodness and patience of God.* But man is so given to pride, that if he speed we•• he thinks he deserves well: and so instead of humble thankfulness swells wi•• proud arrogance. 2. For some proginie to come from them: for good *He•••* to be borne, his wicked father *Ahaz* is forborne. Why doth *Amon* draw o•• two years

breath in Idolatry, but that good *Josiah* was to be fitted for a king?*When I came into the Sanctuary of God, then understood I the ends of these men.* The•• we find, that many sacrilegious, extortioners, idolaters, are delivered, because God hath some good fruit to come from their cursed loins. 3. To fill up the measure of their sins: they have alrady done so much, that they are suffered to do more: so sin is punished with sin, as drunkenness with thirst. 4. To magnify the Lord's patience, in giving them time and means of penitence: that as they make his labor without success, they might be left without excuse. Thus 〈◊〉 *Cham* delivered f•om that universal deluge, yet after he comes to deride his own father: twice had *Noah* given him life, yet he abuseth both his father and pr••••ver. Even God's Ark may nourish Monsters: on the seats of the Temple 〈◊〉 sit contemners of their spiritual fathers, as often filthy Toads lie under the consecrated stones. Was this God's favor to preserve him to judgment? He 〈◊〉 better have perished in the waters, than live unto his fathers curse. It is not imply our deliverance, but our thankfulness for it, and obedience after it, that g••• sufficient argument to our consciences, we are in the favor of God.

6 Never did man serve God for nothing: if *Lot* be *just,* he shall now 〈◊〉 the benefit of it, he is delivered. It is the speech of Atheism and Apostasy: 〈◊〉 *is in vain to serve God, and what profit is it that we have kept his Commandments* Most false, from God, *Discedet nullus sine munere, munere dignus:* he highly seem• to owe a man anything. *Cyrus* in the conquest of *Lacedemonia,* encouraged 〈◊〉 Soldiers: that the foot-man should have a horse-man's place; the horse-man 〈◊〉 chariot; the Lievetenant should be made a Captain; the Captain a Colo••• and he that was President over a City, should be made a Vice-roy over a wic••• Country. Whereas Christ, say they, for his Soldiers, speaks of nothing b•• taking a cross, and bearing a yoke: of persecution abroad, and affliction at ho••. Here is not *Labor muneratus honor,* but *honor mutilatus labor:* it was better wi•• us before, we had more prosperity with less piety. They are miserably deceived, there is no honor like to his service, the fear of God rewards it self. 〈◊〉 *have labored in vain, & spent my strength for naught;* the earth is barren: *but* 〈◊〉 *work is with the Lord, and my reward with my God;* heaven is fruitful, there shall be a blessed harvest of recompense.

Then spake they that feared the Lord, and a book of remembrance was written, &c. They met together to serve God: for this purpose was their coming, and abo••this business was their communing. What followed? A book of remembrance •as written for them: not one good work of theirs, but is there registered: the •reat *Master* of the *Rols* records them, and rewards them; here in a heaven of •eace, there in the peace of heaven. *And they shall be mine, saith the Lord:* When •hall say to the wicked, *Depart from me;* then I will acknowledge them for *mine. •hen I make up my Jewels,* setting all the trash and refuse on fire; I will gather up ••em into mine own treasury, as a man locks up his precious jewels in his Cabi••t. *And I will spare them, as a man spareth* (not every son, but) *his son that ••veth him.*

This was the convinced devils acknowledgement;*Doth Job fear God for ••ght?* And *Saul's* insinuation to the Benjamites, disheartening their adherence 〈◊〉 *David.Will the son of Ishai give you fields and vineyards? Will he make you •aptaines over hundreds and Captains over*

thousands? Reward is the encourage•ent of service. This was the ground and color of the angry sons exception. *These many years have I served thee, without breaking thy commandment;yet thou •ver gavest me so much as a kid, to make merry with my friends.* An unjust expostu••ion of a son to a father, and such a father as had given him the inheritance.*Ye ••ew that your labor is not in vain in the Lord.* Labor. Idleness shall do you no ••od, but labor. Your labor, the pains of another shall not profit you, but *•ur own* labor. *Is not in vain;* not like the Black-mores washing, a labor in ••ine: but if it miss your end, it reacheth God's: we see not the success, yet it •ospers. *In the Lord,* it may be in vain in the world, and men never requite it; ••t in the Lord it shall find recompense. Our labors end with our lives, but our ••wards end not with our labors. This *we know:* Divinity consists of certain ••ounds and infallible principles, a sure foundation, a knowledge. The Physician 〈◊〉 his medicine never so proper, knows not whether he shall recover his Patient. •ead the Lawyer never so learnedly, he knows not whether he shall regain his •lients right. The Soldier may fight valiantly, yet is not sure of the victory. •ut Divinity is a *knowledge,* making us *know,* that our pious endeavors shall •e rewarded.

7 The Lord first makes us *just,* and then saves us: as he first sanctified *Lot,*••d then *delivered* him. So that our Justice is not Justice in proper and district ••rmes, but mercy.*Ab luti estis, you are washed.* What, have you washed your ••lves? No, *ye are washed, ye are justified, ye are sanctified in the Name of the •ord Jesus, and by the Spirit of God.* So Christ is made to us *wisdom, and righte••snesse, and sanct•fication, and redemption.* Wisdom in the instruction of our ••ules, righteousness in the forgiveness of our sins, sanctification in the holy••sse of our lives, and redemption in the deliverance from all our enemies. We ••e none of these in ourselves; *that he who rejoiceth, might rejoice in the Lord.*•rust not your arms of flesh, nor your hearts of ashes, nor your purest spirits •hile they are housed in corrupted walls. If you have stood a time, trust not your •gges, you may slide: if you have slip'd and recovered, trust not your recovery, •ou may fall again. Trust not your strength, it is infirmity: trust not your wis•ome, it is folly: trust not your holiness, it is blended with iniquity. Prophets ••ve fallen, Patriarchs have fallen, Apostles have fallen, Stars have fallen, An•else have fallen. But trust the mercy of God, which is of infinite perfection: ••d the merits of Christ, which are of perfect satisfaction.*It is I, even I, that put••th away thine iniquity for my own sake.* It is not *Abraham* nor *Moses;* nor the Vir••n *Mary,* nor the Virgin Martyr, not *Peter* at Rome, nor *Paul* at Jerusalem, that 〈◊〉 do this cure: hear the Physician; *It is I,* saith the Lord. Not with the pre••ration of our own nature, nor with the cooperation of our own justice, nor ••sposi ion and liberty of our own will: hear him once again; *It is I, even I, and* 〈◊〉 *mine own sake,* and sons sake, that forgiveth your sins.

To conclude with application. God hath given us a gracious deliverance, which we may parallel with *Lot's.* We have been saved from the *Fire;* such a conflagration, as knows no comparison, but *Sodom* or hell. With a match it should have been done, without all Match, if it had been done. Some differences there are: that fire was in a just severity, this, in an unjust treachery. *Sodomes* for came down from heaven, this gunpowder fire was fetched up from hell. That was inflicted by the Ministers of God, Angels: this was devised by the

Ministers of Satan, Traitors. That was prepared for the nocent, this for the innocent. That was fire and brimstone, this fire and gunpowder; of a more sudden and dispatching violence; not reserving pause for a *Lord have mercy on us.* We were *Titio ereptus,a brand plucked out of the burning.* The Lord did not only deliver us from the burning, but he also kept the fire from kindling. He sent *Lot* o•• of *Sodom,* to save him; he prevented *Sodom* in England, to save us: he did not remove us from it, but he removed it from us.

He that sent that fire downward, kept this fire from mounting upward. He delivered *Lot* by visible Angels, and Angels were not wanting though invisibly, when he delivered us. *He remembered Abraham, and sent out Lot:* when he freed as from the fire, he remembered the Son of *Abraham* according to temporal birth and his own Son by eternal generation, Jesus Christ. He did reveal to *Abraham* this purposed destruction of Sodom: he did not conceal from our gracious Sovereign the notice of this intended destruction of his kingdom. *Lot* was sent out by break of day, and we delivered by four a clock in the morning: that very morning: there wanted but a little work of the morning, and then sufficient to the day, to the year, to all ages of the world, had the malice of that morning been; more accursed, than ever was read in the kalendar of any time. The l•cendiary a *Faux,* a fire-brand indeed, kept his vigils, but the Lord prevented his *Jubilee.* There was *Titio infernalis,* a hell-brand ready with his match, to make *Communem rogum,* a general bone-fire, both of mortal men and immortal Trophies and Charters: to make a whole burnt-offering of us all, and to pass us through the fire to that *Moloch* of Rome. Temples, sepulchers, monuments o• age and honor, should have been tossed into the air, then into the water, after they had been first spoiled by fire. Our river had been turned into a river of blood, and her carriages, instead of commodities, into dead corpses and discerpted limbs; her crystal streams died into rubies. Thus they meant us like *Sodom* but God *delivered* us like *Lot.* The danger was imminent and furious, their rage violent and monstrous, our *deliverance* strange and glorious; let our commemoration and thanks be solemn and generous, heroical and perpetual forever. *Amen.*

Vexed with the filthy conversation of the wicked.] The next point is his place, which was sinful, fl•gitious, stigmaticall *Sodom.* It was worse than a Gaole 〈◊〉 his just soul: and report lies, if our common Gaoles be not like to *Sodom,* the very dens of mischief, the Schools of wickedness. Thus God's ordinance for reformation, is made a means of further transgression: and the place built for discipline, breeds and feeds villainy. A malefactor learns more pestilent untowardness when he comes there, than ever he knew before. O that the Magistrate would look to this; that drunkenness and blasphemy might not usurp the place of mortification and humility!

But why would *Lot* stay in such a wicked *City?* Not as a neighbor affected with their customs, but as a Physician to cure their diseases. But he that looked for a Paradise, found a hell: and the cup of his prosperity was spiced with the bitter fruits of a cursed society. It was indeed *Terra bona,* but *Gens mala;* as it was once said of Ireland; nothing bad there but the people. Christ would not suffer his weak Disciple to go bury his Father; lest he should be perverted by some carnal friends at the funeral. I am life, tarry and live with me: *let the dead ••one,* lest thou die with them. How often doth God part his children from the •icked, by making them

smart with the wicked! As *Augustine* speaks of the •eligious taken among the rest by the Goths: *Iure amaram vitam sentiunt, quia •eccantibus amari esse noluerunt.Woe is me that I must remain in Meshech, and dwell* ⟨◊⟩ *the tents of Kedar.*

•o live among the good is a great happiness, a little Image of heaven, a module •nd abridgement of the communion of Saints. Where one doth love another and •ll love God: one is at peace with another, and all at peace with their own con•cience: one doth honor another, and all honor their Maker. When the inha•itants of a Parish shine in the day, like a Firmament of bright Stars in the night; •ot one malevolent aspect among them. Like a Choir of tunable voices, every •ne keeping time and his own part, and in a sweet harmony, all singing the pray•es of the Lord. But O where shall we find such a neighbor-hood? how much •round shall we leave behind us, ere we arrive at this society? The Prophet once •ried, *O ye heavens drop down righteousness;* as if the earth had quite lost it, being ••ken up above the clouds. We may now cry and complain for want of this •eighbour-hood; O ye heavens drop down kindness and charity into our times, O love that art *Alumna coeli, sis medicina soli;* come down and help us.

Imagine with the fable, a City consisting of selected men, all peaceable, tra•table, charitable, humble; the Magistrate clemently ruling, the people meekly •beying. The enemy knows it invincible, while thus governed: therefore craf•ily resolves to shuffle in among them a pair of false brothers; a liar, and a thief. •ut because in their own forms they would soon be discovered and abhor•ed; he puts them in two disguises; the liar like a Lawyer, the thief like a Vsu•er. Their wealth procures them room and respect, they fall to work. The •yer with his forged weapons, whispers to the Magistrate how the people stomach •im: to the people, how the Magistrate tyrannizeth over them: to private persons, what hard language is given them, what wrong is done them, what right is kept •rom them, and that the law is ordained to render every man his own. First, there •s heart-burning, then brawling, then contesting at law: and now instead of peace •nd humility, there is pride and enmity. The Usurer, he so robs them by a legal •heft, that they become at once sensible of want and injury; covetousness gets in•o the heart, oppression fills the hand. Now far-well charity, every man for him•else, none for God, and God for none. Consider yourselves, and wish this were but a Parable: punish the devils instruments; hang up theevery, cut out the •ongue of lying, and so be shut of them: this were a fair riddance of them both, •s the proverb hath it, without a Session. There was a Mathematician in Con•tantinople, that in anger thus vexed his neighbor. He did set in his Cellar •reat Caldrons of boiling water, with heat multiplying the motions of the va•ours; and then turning them all into narrow pipes, gave them vent under his •eighbours floor: which made such an earthquake, that it shook all his house. •hen with fire-glasses and barrels he so thundered and lightened, that he forced •im to forsake his dwelling. The vapors of secret slanders, the earthquakes of •pen contentions, the thunders of blasphemy, the flashes of burning malice, do •o afflict us: that we cry, *Our soul is among Lions; sons of men whose teeth are spears, •rouse and sharp swords.*

But still what doth *Lot* in *Sodom,* a Saint among sinners? fishes may be fresh ⟨◊⟩ salt waters; live in the sea, and not partake the brinish quality: it is not so with •an. Rather,

Aliquid mali propter vicinum malum; some evil for neighbor-hoods ••ke. Pure streams passing by a corrupt foil, contract some of the putrefacti•n: and springs running thorough the veins of the earth, savor of the mineral, •hich they last saluted. *Inficitur terrae sordibus unda fluens. Commisti sunt inter Gen••s:* [c] *They were mingled among the heathen.* What followed? *They learned their works.* No wonder: can a man be clean among Lepers? or sleep with dogs, and not swarm with fleas? We certify ourselves of men's behavior, as the Lacedemonians inquired the carriage of their children: Of what sort are their companions: as they, Of what condition are their play-fellows? The mischiefs of *Sodom* and *Babylon* should forewarn our departure: as the swallows would not come near *Thebes,* because the walls had been so often besieged. The smitten Deere is presently forsaken of all his fellows. A great Tree never falls alone, but also spoils the under-wood, w[ch] otherwise would have thrived well enough. The reason why the Raven returned not unto the Ark, is given by some, because she met with dead carcases. The worlds carrion keeps many from their faithful adherence to the Church. Any thing taken from the proper place loseth the virtue: a coal of fire kept in the chimney, lives: separate it from the harth, leave it alone in the air, it presently dyes. What Philosophy said of *good,* experience justifies of *evil: Malum est sui diffusivum,* evil is diffusive and spreading of it self; indeed more catching than goodness.*Ask the Priest if a man carry holy flesh* ⟨◊⟩ *the skirt of his garment, and touch other things with that skirt, shall they be holy?* No, saith the Priest. *If one that is unclean by a dead body, touch anything, shall it not be unclean?* Yes, *it shall be unclean,* saith the Priest. Sooner are the good corrupted by the bad, than the bad are bettered by the good. Why are we taught continually to pray, *Deliver us from evil:* but that it hath a dangerous power to make us evil? Yea, LORD, free us from Sodom, separate us from sin, alienate ⟨◊⟩ from the wicked, *Deliver us from evil, for thine is the kingdom, the power, and the glory, forever,* Amen.

Vexed with the filthy conversation of the wicked.] The matter of his vexing was their sin; the evil of the place came from the persons, who were fully, foully, filthily, palpably wicked. Not by way of infirmity, or in any mean degree, but *wicked,* in the extent of sin. Not seldom, or by fits, but always; *their conversation* was wicked. Not secretly and in corners, but notoriously in the public view; their visible life was wholly wicked. And for specification, if any s•• were predominant above the rest, it was *Filthiness,* Sodomes filthiness, a bestrality, yea worse. For *Pejus est bestialiter vivere, quàm bestiam esse:* it is not so bad to be a beast, as to live like a beast; a sin abhorred by nature it self. Therefore to put some method into this further discourse of their wickedness, three circumstances appear in the description. 1. The impudence of it, being notorious and open; *Lots* eye-sore. 2. The continuance of it, during their whole life: not an act or two, but their *conversation.* 3. The turpitude of it, being so obscene and nasty a fifthy conversation. Thus we have the fore-head, the heel, and the composition of the whole body.

1 The impudence; it was manifest wickedness, their faces did not blush at i•. *The show of their countenance doth witness against them,they declare their sin as Sodom, they hide it not.* It is true, that nocturnall pollutions shall have public plagues: b•• they that dare sin God in the face, shall bear a heavier weight of his vengeance. The harlot doth bad enough, that *wipes her lips,* (as if the print of her sin could be seen there) and *it was not she:* though she commit it, she

will conceal it. B••*Absalom* worse; that spreads his incestuous pallet on the roof, and calls the S•••• a blushing witness to his filthiness.*Pride compasseth them about as a chai•e:* they wear their wickedness in pomp, as if they meant it should grace them.*They glory in their shame:* such as boast their quantities of drink, and varieties of uncleanness; (it is all one) how far into their hearts they have admitted the d••••

Such are called*Dogs:* not only because they are as fawning as dogs, •••tering their feeders: or as ravenous as dogs, insatiately devouring, *canine appeti••:* or as malicious as dogs, barking out scandals at their lives that shine with goodness: but as unclean as dogs, and as shameless as dogs; noisome with imp•dence, and impudent with noisomeness; their place is without,*The wicked b••steth his hearts desire:* he doth not cover it, nor excuse it, but boast it: nor shift it 〈◊〉 another, but makes it appear his own hearts desire. *Mala admittunt, admissa ••ctant, jactata defendunt.Majoris est culpae manifest quàm occulte peccare: ill ••pliciter reus, quia & agit & docet.* The Popish rule is safer, *Caute si non caste:*•ut these, *vitia tam minime abscindunt, ut non abscondant.* They prostitute their •oules as the Romans did the bankrupts houses, with, Who gives most? If their ••and hath been the Organ of unrighteousness, their mouth shall be the Trump•t •o proclaim it.

There is more modesty in them that seek concealment: if there be any bush 〈◊〉 Paradise, any tempter to be named by *Adam; a woman of thy giving, Eve;*•hereas it was a woman of his own seeking, *concupiscence: Gehazi* hath a lying co•er, *Saul* a pretending color; here is something to be alleged for mittigation. •ut to sin without shame, yea, to out-sin all shame, to publish the tenor of vil•ny in print; this is Sodomes state. Uncleanness was not confined to the Cham•er, nor the every to the night, nor corruption blanched and skin'd over with hy•ocrisie: but borne aloft, justified by protection, and crowned with garlands of •onour and approbation. This sin abandons secrecy, scorns reproof: admoni••on to it were but like goads to them that are mad already, or a pouring of oil •own the chimney.

It is said of [b] *Tamar;* that *Judah* took her for an harlot by her dressing. She ••kes upon her the habit of an harlot, because she means to be one: her attire de•lares her purpose. If she had not wished to seem a whore, she would have avoi•ed such a place and veil. The external monuments of immodesty bewray a •arnall heart: they that mean well, will never wish to seem ill. Nature (not too ••r perverted) is not more forward to commit sin, than willing to hide it: and we •ommonly affect to show better than we are. Not few harlots put on the sem•lance of chastity, and bitterly rail on them that appear naught. Moorish pas••ges are dangerous for travellers, but the pits which the eye sees, the foot avoids. •et us never trust those that do not wish to appear good.

To conclude then, Sodom sought no cover, and she was not covered; fire •nd brimstone had free access to her; and her confusion no less than her corrup••on, was palpable to the world. Opennesse of sin saves Justice a labor of inqui••tion: there need no hew and cry after that thief which presents himself. Are ••ere no such public sinners amongst us? None that openly dis-hallow the Sab•aths; none that justify sacrilege; a sin now as manifest as Sodomes: none that •ave so sworn away all grace, that they make it their grace to swear.*Mark ••em that cause*

devisions and tumults among you, mark them with the black coal •f infamy: let them be to you, as Lepers among the Jews, or as men full of plague••res among you; whom neither the fear of God nor man can work to peace, •nquietnesse must be their portion forever; the shame of the Gospel, malicious, •rangling Christians. Concerning these open sins, let me say to the Magistrate, 〈◊〉 *David* to *Solomon* of*Shimei;* we may not, you must punish.

2 The continuance: as their sins were extant, so constant;*Their ways were ••ways grievous.* Their *ways,* not some few steps; *grievous,* not meanly offen••ve; and that without intermission, *always.* It is not so much sin, as the trade of •n that is damnable. They sin while they eat, sin while they walk, talk, even in •eepe they sin: their sportive, transportive mirth is full of obscenesse: their beds, •oards, chambers, and (if they dissemble any devotion) the very Churches are •itnesses of their impiety: such fluid souls, that no costive medicine can stay the ••ux of their sins: but the very remanent snuff of original goodness must lan•uish out in a stinking dissoluteness. Time, *cummunis medicus,* the remedy of •there evils, increaseth this. Other creatures grow up to their height, and then •ecay and die: only it is said of the Crocodile, that she grows to her last day. •o doth this man's sin; *Plus senio confectus, plus malo infectus: corpore debilior, facinore fortior.* It is said of the Moon; *Crescit, senescit, evanescit, & reparat sua c••nua Phoebe:* she waxeth, and waneth, and vanisheth, and then appears again with repaired horns: but here is no change, except from evil to worse. They so habituate sins, *Vt diu assueta, tandem putantur nulla:* as the Friars dwindle their orders, from Minim's to Nullan's. Or as some owe debts so long, that they forget them to be debts. They think the Preacher does them over-hasty wrong to call them from their inveterate lusts: as when a creditor demanded his money long due; the debtor jested with his companion: See, I have ought him the money these ten years, and he is as earnest with me as if I had borrowed it but yesterday. Like men that have so often told a lie, that at last themselves think they speak true.

Lot may preach to them, but unless *Lot* could convert them, there is no reparation of their life. Resolute sinners love dissolute Teachers; such as cannot, or dare not speak the truth. That cannot, for insufficiency: their place hath set them to charge, but they have neither powder, nor shot. That dare not, for flattery: we may say of their Sermons, as it is reported of some harps: *Oculos pascunt,* 〈◊〉 *onerant:* it is better to see, than hear them: their fingering may please the eye, their melody is nothing worth. Yet as Saint *Keywins* harp is kept for a great relique: so flattering teachers are venerable monuments with these.

They sin because they will sin: *Quare peccas? quia nescis quid facias? d•s•: quia cogeris ut facias? absit: sed quia placet ut sic facias.* The cause is neither ignorance, nor compulsion, but willfulness. Though we must offend, yet for shame let there be some interruption and breaking off in our sins: let not men run head-long to hell, and never so much as look back. It is for the Devil only to do nothing else but sin: a sinner from the beginning, a sinner to the end. Who gives a penny to that merchant that rejoiceth in his shipwreck? or will confer an estate upon him that resolves to be a beggar? Saint *Augustine* confesseth a state of himself unconverted, bad enough; when he said, *Petieram castitatem, sed nollem obtinere:* but these will not so much as *Petere,* desire to be good.

While they are in *Delilah's* lap, they think themselves as safe as if they were in *Abraham's* bosom. As beggars get their living by showing their sores: let a Surgeon offer to heal them, they refuse it, because they live by them. We offer to cure men's maladies, their riot, rapine, uncleanness, lying, blasphemy: No, they thank us, and say, they live by them. This is that Babel which will not be cured. Yea, they are worse than those beggars; for they desire not ulcers, yet when they have them, they make use of them: but these by an unnatural lust conc••• them, and make ulcers in their conscience. Perhaps the issue there hath continued so long, that if they offer to stop it, they die: the Devil hath hamper'd some so fast, that they dare not but sin, for fear they should anger him, for a *Ne••c••:* and their consciences would so pinch and torture them, that they dare not ad•••• conference. As they that have cursed and shrewish wives at home, love to stray abroad: so men molested with a scolding conscience, as the whore, drunkard, homicide; are fain continually to play, drink, riot; to go to bed with their heads full of wine, and no sooner wake, but to it again. So that their conscience and knock at the door a thousand times, and they are never within, or at leisure to be spoke withal. Yet must they at last be met and found, as *Ahab* was by *E•••,* even by this *enemy:* stay they never so long, and stray they never so far, they must home at last. Sickness will waken them, conscience must speak wi•• them, as a Master with his truant Scholar after a long absence; and then there are no men under heaven who more need that prayer, LORD have mercy upon them!

The uncleanness: their sin was not only palpable, and durable, but detestable: they were exposed to turpitude, their bodies prostituted to fleshly polluti•••. By *[filthy]* understand all carnal defilements, the kinds whereof Saint *Paul* specifies to the Romans under their proper names, because they were familiarly known to them. But to the Galatians, he wraps them up in general terms, be•ause there they were more obscure: As our Apostle doth not name *Sodomes* fil•hinesse to the Christian Jews, lest by specifying it he should in a manner teach •t. The degree of Pope *Syricius* involved marriage among the pollutions of the ••esh: and such was the over-sight of Saint *Gregory* upon, 1 *Cor.* 7.2. *Concessit mi•imo, ut majus declinetur:* a false gloss of a sincere Text, striving to prove by the Apostles words, that matrimony is by permission, not by commandment: and •herefore *Sine vitio non esse, quod ignoscitur, & non praecipitur;* that cannot be with. •ut sin, which is pardoned, and not imposed. But if it were a sin to marry, God •imselfe should be the Author of sin, for he was the author of marriage. Neither •oth God pardon it as a thing forbidden, but permit it as a thing lawful, though •he Apostle doth not there impose it as a thing necessary. And it is a forced inter•retation, to tax that of iniquity, which God hath ordained for a remedy. For ••e doth not forbid, but rectify our desire; *Let every man have his own wife: Su•m, non alienam: Vxorem, non concubinam: vxorem, non uxores:* a *Wife,* not a concubine: his *own* wife, not another man's: his *Wife,* not wives. *Lamechs* incongrui•ie, *(Hear O ye wives of Lamech)* was like false latin: for wives admit of no plu•alitie, when they be construed with one husband. God had *abundance of Spirit,* yet *unus unam uni,* he ordained but one woman for one man.

But let us abhor that doctrine, that shall at once cast out the aspersion of sin •pon marriage, and yet seek to vindicate uncleanness from sin by a toleration of •tewes. It was God's express prohibition;*There shall be no whore of the daugh•ers of Israel.* Many flatter themselves, that this

is but a trick of youth: belike they are content to lose the kingdom of heaven with a trick: an unhappy trick, that costs a man his soul.

It is truly said, that a whore is the high way to the Devil: he that looks on her with lust, begins his voyage: he that stays to talk with her, is half his way: he that enjoys her, is at his journeys end. She is *Mendax,* out-lying a news-monger: *fallax,* her kisses be sweet poison: *Vorax,* her eye is on your face, while her heart is on your cash: *Tenax,* a *deep ditch:* what is wrack'd there, is lost forever: *Curiosa,* dressing her self all day, to provoke appetite at night: *Impudica,* others sins show like land-schip, a far off; hers like huge statutes: *damnosa,* damnable both to her self and others. She keeps her self a stranger to repen•ance, till they two meet at an hospital. She lives like *Cain,* a reprobate vagabond without any constant habitation. Her body is the common sewer, her soul a snuff which only Surgery keeps alive, and at last it goes out in everlasting stench.

For others; it is her misery and mischief not to be damned alone, she brings many to her own fire, and so does the Devil special service. She is a witch that hath wrought upon Saints, as*Tamar* (though otherwise a good woman) did once upon *Judah.* He esteems her by her habit, and the very sight of an harlot hath fired him with lust: the Devil knows that a fit object is half a victory. At the first sight he is enflamed, and (which is strange) caught with her love before he saw her face. Not examining whether she was fair or foul, sick or sound, friend or enemy, it was enough that she was a woman. The presence of the *Adullamite* does not restrain him: so had lust besotted him, that he could endure a witness. She was cunning, and would not trust him without a pawn: a pledge he leaves her, his staff and signet. O that the filthy affection should thus transport a son of *Jacob!* But in him let us see the easiest fruits of it, fear and shame. Fear he came to pay the hire of his lust, and she was gone: now he fears, lest his own signet should seal his reproach, and to be beaten with his own *staff.* Shame, purposing, if these evidences were produced, not to own them, and wishing that no other might know them. When the fact appears, and the author cannot lie hid, with that shame, yea horror must he look upon *Thamars* two sons, the monuments of his filthiness? It must needs cut off his soul to hear them call him Si•• and Grand-sire and *Tamar* both mother and sister. Shame is the surest and easiest wages of this sin, there is more belongs to it.

He that hath thus fallen, must go to the price of many a tear, it must cast him deep sighs, and the heavy groans of a broken heart. It is not a light and transient sorrow that can do it: the gates of heaven are shut, and every breath of a *Miserere* will not open them. Their state is dangerous, and there is but one way to help them: to repent what they have done and never more to do wh•• they have repented. If we have admitted such a prostitution of our bodies, let ⟨◊⟩ obtain by faithful penitence such a restitution of our honors. So shall the ga••s of bliss be opened again to us: for God esteems not men as they have been, but as they are.

Vexed.] The last point is *Lots* case: he did burn in zeal, as Sodom did i• lust: there was fire in them both; his, a holy fire from the Altar of God, theirs, an unnatural fire blown into their veins by the bellows of hell.

Vexed.] this was no ordinary disturbance, nor common displeasure: but oppressed, excruciated, tormented; his senses, his very soul exceedingly afflicted. He was not an idle looker on, as if he minded not what they did: nor in a timorous observation of the Proverb: of little meddling comes great rest: but knowing it to be the cause of God, his heart was perplexed about it. He durst as freely expostulate, as they durst act; and took as full liberty of reproving, as they took licenciousnesse of offending. He was not *vexed* with them, but with their deeds: we are to hate none for their creation, but perverting the end of their creatio• let us love God's Image, not the filthy defacement of it. *Pax cum viris, bellum c•• vitiis,* peace with the person, not with the conditions.

Vexed.] that which is here passive, is in the next verse active; *he vexed his righteous soul.* He vexed his own soul: who bad him stay there to be vexed? He vexed himself, when he might have quitted himself. Yet because he was *vexed,* he is delivered. He was but a guest to Sodom, an Host to the Angels: •e liked well of their situation, not of their conversation, and found more bitterness in the one, than sweetness in the other. Yet because he avoided their sins, he escaped their judgments. And surely they were both miraculous: for his declining their sins, was no less a wonder than his deliverance from their flames. As the latter was God's gracious prevention, so the former was his prevenient grace: and he was not more bound to bless God for saving his body from the fire, than for saving his soul from their sin.

The nature and quality of this *vexation* I refer to the next verse. Conclude we with observing and admiring a wonder: a man environed with fire, and not burning; floating on the sea, and not drowning; dealing with dunghills, and not defiled; contemned and honored, made rich by being impoverished. If I should propound a riddle; what is the highest and the lowest: the fairest and the fowlest: the strongest and the weakest: the richest and the poorest: the happiest and ••happiest: the safest and most in danger of anything in the world? I durst not promise with *Sampson,* new suits of apparel to all that can expound it. It is a true *Lot,* a good Christian.

He is the lowest of the world, *De profundis clamavi?* Out of the deeps have I called: so low a hedge that every son of fortune treads him down. Yet the highest, for his*conversation is in heaven:* let his feet stand upon earth, his head is in heaven.

He is the lowest in appearance to the world; for so disguised with weeping, watching, fasting, that he seems like *a bottle dried in the smoke:* so loden with reproaches, that he looks black as if he had *lain among the pots.* [u] There is *no form, no beauty nor comliness desirable in him.* Yet the fairest; *black but comely;* fairer than all the sons of nature; the delight of Angels, the love of God.*Thou art all ••ire my love and there is no blemish in thee.* Thus the face of *Stephen* appeared like •n Angel: the Sun, the Heavens, the Firmament of refulgent Stars are not •omparable.

He is the weakest, a Lamb among Wolves, afflicted on this side, oppressed •n that: a reed that bows at every gust. *Elias* under a Iuniper-tree, weary of •is life: *Job* on the rack, broken with sores and sorrows. Yet the strongest, be••g armed with faith, hope, and love, three invincible forces: faith being able to ••move mountains, to overcome the world: hope an immovable

anchor, able •o stay the vessel in the greatest storms: love strong as death, undertaking death 〈◊〉 the terriblest form, that it may come to Christ. Thus *Elias* durst face a king, •nd tell him, *Thou troublest Israel. Herodian* writes of *Plantiamus,* the Emperor *Se•erus* his favourite, that he had such a terror in his countenance, men durst not look •im in the face. Therefore when he went abroad, he had his *Ante-ambulones,*•entlemen-ushers before him, to give warning, that men might cast their eyes to •e earth at his coming. It is said of St *Benedict,* that he had such a power of ter•or in his eye, that casting but a look upon *Totilas,* that warlike King of the gothes furious and audacious man; he made him tremble. Such a Majesty hath resulted ••om the face of diverse martyrs, that the tormentors were more afraid of them, •an they of their tormentors. They are built upon such a foundation, that all the •rdinance of hell can never batter them.

He is the poorest, not only in regard of superfluities, but even of necessaries. *Moses* must not think scorn to keep sheep, nor *David* to beg bread of *Nabal,* or *Elias* to be fed with ravens, nor *Lazarus* to be glad of crumbs, nor the Apo•les for pure hunger to pluck the ears of corn, nor *Peter* to confess, *Silver, and ••ld have I none,* not a penny in his purse; nor CHRIST himself to be so near •riven, as to look for figs from a tree in the way, and miss his purpose. Yet still ••e richest, without meat, not without Christ: *sine domo, non sine Domino:* what••ever he wanteth, he wants not content. And it is no paradox, that a man may •e rich with little, and poor with much. Content is the poor man's riches, and •esire is the rich man's poverty. *Discessâ avaritiâ, cessat indigentia:* there is no want, •here is no wantonness.

He is the unhappiest, for his hands are tied from revenge, his eyes muf•ed that he must not look upon vanity, his lips sealed that he may not return ••buke for rebuke. He lives in the worldlings paradise, as the Poets feigned of *Tan••lus;* up to the chin in pleasures, and is not suffered to taste them. *Touch not, ••ste not, handle not;* what a miserable life is this? Yet, is he the unhappiest; the •eace of conscience, being his everlasting Christmas: a joy he hath, *which no man* 〈◊〉 *take from him.* The *African* King in *Charles* the greats Court, offering to be ••prised, observed diverse poor men sitting on the ground, and served in mean •anner, demanded what they were: it was answered him, that they were the ser••nts of CHRIST. Whereupon he replied, If the King keep his servants so ••th, and CHRIST'S servants so poor, I will be no servant of CHRIST'S. •hey that thus look on the outside of Christians, find small glory to please the ••e of sensual reason: it is the Inner man that is fair and rich and blessed, adorned •ith more Jewels than the eye of the world ever saw, or the treasure of the world 〈◊〉 self is worth.

He is in continual danger, his soul being the but for all Satan's darts, his bo•y the anvil for the worlds afflictions, he runs thorough many deaths, and is *killed* 〈◊〉 *the day long.* Thus was Christ himself served; *Nec recessit à servo, quod prassit in Domino.* When the Jews offered *Jesus* gall and vinegar; he tasted it but •old not drink; he left the rest for his Church, and they must pledge him. Yet •ill he is safe, under the shadow of God's wings; and when the whole world floats •n the waters, *Noah* shall sit dry in his Cabin. Let Sodom be all on a flame, not a hair of *Lots* head shall be sindged. All the assaults of flesh and blood agai••t them, is but as if

glass should encounter Adamant. The great King takes them into his protection, and woe unto all those that attempt their ruin.

This is the Christians estate: now every man would be partaker of the height, not the baseness, of the beauty, not deformity, of the strength, not infirmity, 〈◊〉 the riches, not poverty, of the happiness, not infelicitie, of the safety, not the d••ger that waits upon religion. But the comforts of Jesus be not for them tha• d••claim his sorrows. *Joseph* had fair possessions in the land of Egypt, but he b•queathed none of these to his children, because they were to have Canaan. So God allows his children but little here, because he means to give them he• hereafter. Lord, whatsoever requisites be wanting, or troubles abounding, a•o•• journey: let our latter end be peace.

VERSE 8. For that righteous man dwelling among the•, in seeing and hearing, vexed his righteo•s soul from day today with their unlawf•l deeds.

IT is an apparent argument of an ungracious man, that he can with unmo•• patience bear the dishonors of God. Hot iron cannot choose but hiss, wh• cold water is poured upon it; nor a good man but vex at open wickedness I know there be some will sooner fight in their Mistresses quarrel, than in th•• Makers: fiery against their own disgraces, cool and remiss in the cause •f Christ, as if it were quite unconcerning them. There is no love without zeal 〈◊〉 there can be no heat without fire.*Love is strong as death, Jealousy cruel* 〈...〉 *grave.* Take death at the strongest, Christ's love to us was stronger; but 〈...〉 abuse it, that love grows jealous, and that jealousy grows cruel, cruel as 〈◊〉 grave. Our love to him must have the same nature, though it fail of the same •••sure: that which dishonors him, must *vex* our souls. Entire love will not s••fer it self to be adulterated. No *Oile* nor *frankincense* might come into the *Ie•••sie offering, because it brings iniquity to remembrance.* The ground of Jealousy is •••tending unto hate upon a just suspicion of a just cause: there is no competition 〈◊〉 Christ to be admitted. *Lot* loved God, therefore was zealous of his glory, •e•lous therefore reproved his offenders, reproving he found no amendment, th•••fore *vexed his own soul.* Let him be *righteous,* if he had not dwelt among 〈◊〉 , there had been no *vexation?* let him *dwell among them,* if he had not been r•••teous, no trouble: let him be righteous, and dwell among them, if they 〈◊〉 ••t been *wicked,* no offense. Be he righteous, and among them, and they wicked, y•• if he had not *seen and heard* their evil deeds, yet he had been free. Yea, g••••all• these si•ister concurrences, if their sins had been few and not frequent, his vexa•io• had been less. But lay all these together; a good man, among the ungod•y, seeing their works, and the unlawfulness of them, and the continuance of th•t ••lawfulness; he must needs be *vexed,* and that vexation be of the same ex•e•• a•• duration as was the cause; their *ungodliness, from day today.*

The general parts of the Text are two; the Incentives or kindlers, a•d ••e fire it self. The incentives are set down by four degrees. 1. Causal or radical, *He being righteous.* 2. Occasionall, *Dwelling among them.* 3. Objectuall, their *unlawful deeds.* 4. Organical or instrumental, *In seeing and hearing.* For the fire it self consider. 1. The property, it is fervent

against unrighteousness. 2. The sincerity, it works inwardly, moves the soul. 3. The rarity, but one among •housands thus vexed. 4. The constancy, *from day today.* It is not cool, not counterfeit, not common, not mutable.

1 *He being righteous.]* As in natural things, *Simile non agit contra simile,* fire fights not against fire, but against water. So in moral things, *Innocens non agit contra innocentem,* one good man doth not persecute another. If either the Sodomites had been righteous with *Lot,* or *Lot* unrighteous with them, here had been no contention. Wolf and Wolf can agree, Lamb and Lamb fall not out; but who can reconcile the Wolf to the Lamb? That good man who was eyes to the blind, and feet to the lame, yet*brake the teeth of the ungodly.* Faith is the ground of zeal: faith is from Christ, love from faith, zeal from love: nor can •aith be discerned without love, nor love without zeal. *Intellectus est prior poten•iâ quàm voluntas:* Faith is first, as the foundation before the building, the evidence before the possession. That which made *Lot* righteous in Christ, made him zealous for Christ. When the weather is hot, every man opens his mouth: when it is cold, he shuts it, till his teeth chatter again. Where is righteousness, there is heat, where is heat, men will quest and open: *I believed, therefore I spake.* But where is no heat, there is an imperfect sound, a chattering of the teeth as if men were afraid to speak.

Righteousness, which is the life of the soul, is discerned as the life of the body; by motion, heat, and feeling. If the dishonors of God do not run like goads and poniards to our heart, we are all dead flesh: if his glory do not lift us up with joy, there is no heat in us. *Antigonus* his son being grievously sick, and none perceiving the cause; when his mother in law entered the chamber, his eyes began to quicken, his blood to rise, and pulse to beat extraordinarily: whereby the Physicians understood the cause to be the unnatural love of his mother. As in that vicious love, so in true holy affection to God, the very mention of his name will make our pulse beat, our hearts incontainable of joy or sorrow; our love cannot be suppressed. Good blood will never bely it self; well-borne children are touched to the quick with the injuries of their Parents: not thus to be moved, is to confess ourselves bastards. This point will fall heavy on some, when it comes to be concluded: that where is no zeal, there can be no righteousness.

2 *Dwelling among them.]* One reason why God suffers evil men, is to try the good: Virtue is more glorious being set off with vice. Beauty were less admirable, if there were no deformity. Some Canaanites are reserved to make trial of Israel's constancy.*There must be Sects, that the approved may be known.* They are the best Lilies that thrive amongst thorns. To be temperate in Islands, sober among Germans, chaste in Sodom; this is the praise. Divers have stood with filthy shoes on holy ground; but to stand on filthy ground with holy shoes, here is proof. It is peculiar to heaven, to have never a bad neighbor: only that immortal kingdom hath the privilege of never being tempted. This world is for trial, that to come, for reward. The solitary man knows not himself: he thinks himself good, because he hath no means to be bad. Let him refrain sin yet it is *Laus parva, quia laus parvi.* He that overcomes the solicitation to evil, holds his virtue in assurance. If I can be patient among my offensive neighbors, chaste among the lascivious, sober among Epicures, modest among impudent railers, just among defrauders, faithful to the Church among the common and exemplary

spoilers of it; this argument is of force. The Soldier can keep his station till he be assaulted. When temptation oppresseth, and lust rebelleth, as when a a man's horse curvets, then let him sit fast. When blustering storms of persecutio• shall make a man gird the garment of his religion closer about him; this approves him. True zeal, like fire in a frost, is the hotter for opposition.

Among them that hate *righteousness,* and him for it: that say of good living as *Festus* did of great learning;*It makes a man mad.* They cannot know anothe• to be sober, that are mad themselves. As old men answer the young; you thi••e us fools but we know you are not wise. So answer we these, you think us m•d that are so hot against sins; but we know you mad that are so cold for your souls. *Achish* and his Courtiers thought *David* mad, yet he was the wisest man amo•• them. It is not a *Nicodemus* that the world takes notice of, but a *Peter; Th••••s with him in Galilee;* they will put him to it.

Among them that thought *Lot* to be the only man that molested them. *A••* can charge *Elias* with this, and *Tertullus Paul.* The mutinies and up-roars of the world were fathered upon the Christians in the Primitive times: as the Popi•• traitors decreed to blow up a State, and then to lay it upon the Puritans in these latter days. There can be no cross or judgment in Sodom, but *Lot* is the m•• that brings it. Yet in all sense he that does but defend himself, is not the autho• of strife. Though the true man strike some blows, yet the thief is he that begins the fray.

Among them that thought *Lot* a proud and imperious fellow; as *Elijah* ce•sured *David,I know the pride of thy heart.* There is no goodness in man, b•• such will ascribe it to vain glory. This opinion of others is derived from a co•sciousnesse of themselves; that would not do one good deed, but to be highly applauded for it. Therefore would not the rich man perhaps help *Lazarus,* because he feared that as *Lazarus* died, so his good turn should die with him. No• the Levite succor the wounded man, because it was not in popular view. The Pharisees did all to be seen: now that distressed man was out of the way, nobody to look on.

Among them that thought him a fool for his labor. Tell us of our facts, as if they were faults? Do not all thus? You only against it? Alas, it is but o•e Doctors opinion. That which the world calls policy, eats up true wisdom their discretion and moderate staidnesse devours all true honesty. O say they,*Be not righteous over much.* But of that extremity there is in these times no fea•e, it is now short shooting that loseth the game. You have scarce one that exceed• for ten thousand that fault in the defect: and it is better to have our broth bo•• over, than be raw: rather go in furs than naked. Liberality fears and •y•s covetousness, rather than prodigality: truth is more suspicious of false-hood, than of vain-glory: zeal is more cautelous of coldness, than of heat: is mo•e afraid lest the fire should go out, than endanger the chimney.

Among them that thought him exorbitant, because he walked not after the•• rule. Often do we hear remiss professors strive to choke all forward holiness, by commending the golden mean. A cunning discouragement, the devils sophistry! Whereas the mean of virtue is betwixt two kinds, not betwixt two degrees. It is a mean grace that loves a mean degree of grace. Yet is this the sta•e with which the world beats all that be better than themselves.

What, will yo• be singular? walk alone? But were not the Apostles singular in their walking? [m] *A spectacle to the world:* did not Christ call for this singularity? [n] *What singular thing do ye?* You that are God's peculiar people, will ye do no peculiar thing? Ye that are separate from the world, will you keep the worlds rode? Shall *L•t* leave his righteousness, for such an imputation of singularity? Must the name of a Puritan dishearten us from the service of God? Saint *Paul* said in his Apology; [o] *By that which they call heresy, so worship I the God of my Fathers:* and by tha• which profane ones call puritanisme, which is indeed zealous devotion; so let my heart desire to serve JESUS CHRIST.

Among them that hated the truth, and loved the*prophecy of wine, and •trong drink.* Such a man may live in quiet: if *Lot* had spoke peace to *Sodom,* and •ot the truth, they had brooked him well enough. It is truth that breeds hatred among bad neighbors.*Nevertheless I tell you the truth;* though it breed sorrow •r anger, or malice in your hearts, yet *veritatem dico.* I know that in these days to •peake the truth, is to be censured of indiscretion: the world thinks us children or •ooles to hazard ourselves by speaking the truth. Yet we will not square our po•itions to their dispositions, nor forbear to tell what they are loath to hear. In•eed, you will hear the truth, if there be no *Nihilominus, nevertheless;* if it con•erne you not. But saith Christ, *Expedit vobis,* better lose your favors than your •oules: and *Expedit nobis,* to discharge our consciences from a burden of blood. They that flatter you, are your deadliest enemies; that either in furthering sin, or •n smothering sin, spill your dearest lives.

Among these bad men dwelt this good *Lot,* and still he was righteous. Neither their exemplary life, nor popular exposition, nor powerful terrors, could •urne his feet out of the paths of goodness. It is likely, they endeavored to win him to them, either by rewards or menaces. But as when *Capellus* tempted *Fabri•ius,* the first day with an Elephant, so huge and monstrous a beast as before he •ad not seen: the next day with money and promises of honor: he answered, I •ear not thy force, and I am too wise for thy fraud: so *Lot* could be corrupted with neither. But now, if he could be holy among wicked, a Saint among sin•ers; how is it that we are evil among the good, sinners among Saints? He •old be hot when all the rest were cold, and shall we be cold when many are •ot? He was righteous in the midst of irreligion, we in the midst of true religion are unrighteous. We have no interdictions of piety; may be some snuffers to qualify our zeal, and make it burn brighter; no extinguishers to put it out. It is •ot forbidden us to serve God with all our heat, with all our heart. If there be •ome lasie professors, divert we our eyes from them to the gracious examples of •ighteousnesse. Complaine we of trouble? There is no age that always suffered good men to live in quiet. As Saint *Augustine* said of persecution; *Inventus est ignis, qui unum ditet, alterum damnificet, utrumque probet.* Were we frighted with •he Spanish Inquisition, wearied with the Turkish imposition, somewhat might be pleaded for our remissness. But he is a bad swimmer that cannot move on with •he current. The Gospel calls us, grace invites us, good examples help us, what •s now left to excuse us, if we be not righteous?

Their unlawful deeds.] Sin is the object or matter of a Saints vexation. It •s the attribute which God gives himself,*Ego Deus zelotes, I am a Iealous God.* Now when we ascribe any human affections to *God,* we must separate them from •ll imperfections whatsoever. A man may be

jelous not out of love, or without •ust cause, God cannot be so. The ground of his Jealousy is love, the cause of his •elousie, our unfaithfulness to him. We cannot be jelous of God, because his love •s infinite, and we need fear no partners.*Paul* wished this happiness to all his hearers. God's love hath room enough, beyond all measure and comprehension, •or is it diminished by being communicated. How many millions soever the Lord •oves, he loves thee and me never the less. But man's love to God is so pent and narrow, and the bed of affection so little; that if we admit a partner, he hath cause to be jelous: another's gain is his loss. There is an obligation of love between the husband and the wife: when he conceives likely-hood of any breach, he grows jelous. Love is the ground, and suspicion the cause. If no love, no suspicion; if no suspicion, no jelousie. This is man's torment and rack; nor can the strongest bars enclosing her, ease his pangs. Knowledge is the only cure of Jealousy: there is more misery in doubting her false, than in proving her so. The remedy of known evils is patience; but for doubted evils there is no physic. This spark once kindled will never die, nor can time, that dull and tardy Physician help it; nor can the strictest observance satisfy it. This is the Iealous man's misery: he may prove his wife false, he can never prove her true. The anguish of th•• affliction is more or less according to his affection.

Thus hath the soul of man plighted her faith to God, and by virtue of th• contract, is called his *Spouse.* If she forsake his holy bed, and run after other l•verse, he grows jealous: not by way of suspicion or doubt, because he knows the heart and most secret motions: but because his honor shall not be given 〈◊〉 another. Thus he is*Iealous over Jerusalem;* and if she prostitute her betrothed love, he disclaims her for*his wife:* and when he quite gives her over, and ceaseth to be an husband, then*he will no more be jealous,* as a man divorceth himself from a wanton wife, *Cant.* 8.6. As the primary nature of God is to be loving, so it is the nature of that love on just cause to be jealous, and the nature of that je•lousie to be cruel, cruel as the grave; if before the grave swallow us, repent••ce do not help us. God is so jealous in the decalogue, that he will not set any creature in the same table of the law with himself. There shall stand neither father no• mother, King nor *Caesar,* Saint nor Angel, in the same table with God. If w•e take our lusts into a resolute competition with him, his jealousy will burn l••e fire against us.

Now that which grieveth God, should also *vex* us: this hath tried the zeal of the Saints. So was *Moses* vexed: the idolatry of man made him break the tables of God. So *Elias;* he durst confront a King, and reprove an idolatro•• kingdom. *Samuel* hewes *Agag* in pieces, *Hezekiah* rends his clothes at blasphemy,*Mattathias* sacrifices the sacrificer on his own superstitious altar. It grieved *Paul's* heart at Athens, to see the town so given to idolatry. *Phineas* w•• heard at once of her father in laws death, of her husbands with many others; ye• did not all this so afflict her as that the Ark was taken by infidels. It is of this alone she speaks dying:*The glory is departed from Israel, for the Ark of God* 〈◊〉 *taken.* We are no *Lots,* if not *vexed* with the worlds *unlawful deeds.* All Israel saw the boldness of *Zimri,* in bringing a whore so palpably to his Tent: but their hearts were so full of grief, and their eyes of tears, for their bleeding brethren, that they had no room for indignation. *Phineas* looked on too, but with other affections. *Zimri* seemed to him as one that defied the Lord, and flowted the people's sorrow: that while they were wringing their hands, and beating the•r breasts, he would be dallying

with his mistress. His heart boils with a desire of holy revenge: his hand was used to a Censor, but now it shall manage a Iavelin: and with one stroke he joins those two bodies in their death, which were joined in their sin: and in the heat and height of their lust, makes a new way for their souls to their own place. As they were more beasts than any that ever he sacrificed, so their slaughter was the best sacrifice that ever he offered. He doth not stand casting of doubts, who am I to do this? I am a Priest, my office is all for peace and mercy: it is for me to sacrifice for the people, not to sacrifice any of the people: my place is to appease God's anger against them, not to revenge God's anger upon them: to desire the conversion, not to work the confusion of a sinner. Is not one a Prince in Israel, the other a Princesse of Midian, and c•• the death of two such persons be so put up? Or if it be safe and fit, why doth my Uncle *Moses* rather shed his own tears, than their blood? I will even be sorry with the rest, and let them revenge whom it concerneth. No, this holy fire of zeal hath quite consumed all the dross of such deliberation: he holds this execution to be both his duty and his glory. How doth God love this heat in all the carriages of his servants? and if it ever do transport them too far, yet he will rather pardon erring fervency, than luke-warm indifferency. And to show that 〈◊〉 pleased him, he presently frees Israel from the plague, and entailes the Priesthood to himself and his posterity for it.

But this holy disposition is not to be found in many. Will you know wh•• 〈◊〉 ? We think ourselves wronged, and know not how to be revenged; this vex• us. If God do not answer us with rain or fair weather, as we would have it; 〈◊〉 vexeth us. The better estate of our neighbor, as if another's preferment were 〈◊〉 ruin: the crossing of our unnatural desires, if we cannot have our own wills: 〈◊〉 interdiction of our lusts by a superior Law: these things vex us.*Volunt homi• ita praeceptum esse ut vivunt, non ita vivere ut praeceptum est.* Men would have the 〈◊〉 according to their lives, not their lives according to the Law. If the Vsu• interest comes not in the same pace that his covetous heart prompts it; this •eth him. To be told that sacrilege is a sin, that our contentions be carnal, 〈◊〉 while we maintain strife with our brethren, we have no peace with God; 〈◊〉 vexeth us. Private inconveniences take up our vexation, not God's loss. But •ou will be angry without sin, be angry at sin; not with your brother, but with 〈◊〉 and your own faults. When you see God's name dishonored, his service pro•ed, his good Spirit resisted, and the Church or family that is named in heaven 〈◊〉 earth, wounded; let this vex you. Be vexed at them that are vexed at God •self on every slight occasion: that if their mouths be not filled with laugh• and their bellies with delicates, are ready to break forth into terms of un•ifulnesse,*What profit is there in serving of God?* But let the zeal of *Lot* be a •le to kindle this dead age; so may this Text be as profitable, as it is conveni• for these times. If those Angels were sent again to survey the earth, what o•r news or observation of their travel would they return, but that*all the •h setteth still, and are at rest:* all are either cold or but luke-warm. Not only •se frozen in paganism out of the Churches pale: but even the most within the •opickes of Christianity have just so much and so little heat, as to think they •e enough and need no more. This end of the world being like the period of *•vids* life, so old, so cold, that no clothes were enough to keep heat in him. •r spiritual state and condition is like our countries site and position,

between ⟨◊⟩ torrid and frigid zones, neither hot nor cold. If *Lots* example may but warn ⟨◊⟩ and warm us, to be enflamed with the love of GOD, and hatred of sin; •ere my labor ends, your comfort shall begin, and the fruit of both continue ⟨◊⟩ ever.

In seeing and hearing.] The eye and ear are those special doors, that let in• the heart it's comfort or torment. We are not sensible either of the mischiefs ⟨◊⟩ pleasures, which we neither *hear* nor *see. Sodom* might have continued sinful •thout *Lots* disturbance, if their sin had not been exposed to his sight and sense. •s soul had been quiet enough within him, if suspicion had not begot mistrust, •r experience a manifest proof of God's dishonor. His eyes and ears were •e unwilling witnesses of their impiety, which he neither would see, nor yet •uld look off. No man delights to look upon ulcers, unless *animo medendi:*•r to hear the barking of dogs, howling of Wolves, and schriechings of •wles; such is the noise of oaths and blasphemies; but *Invito cord,* with necessity •d detestation. There are many things which a good ear would not hear; as *•his servant cursing him:* nor a good eye look upon: *Modo non videam,* says *Hagar* of her child; *let me not see the death of my son.* As the blind Bishop an•ered *Julian,* taxing Christ of impotency, that he could not open the eyes of his •vant; *I am glad that I want eyes to see thee* the monster of men. Such was *Lots* ⟨◊⟩ happiness, that he must see and hear their wickedness. From this instrumen•l means of his *vexation* we may observe diverse things.

The sight of sin makes a man either sad or guilty▪ if we see it, and be not •rowfull, we are sinful. If *Lot* had not now been *vexed* at them, God had been •exed at him: on such a cause not to be angry, had angered heaven. *Eli* heard ⟨◊⟩ his sons impiety doubtless with grief enough, but not with anger e•ough: therefore he is punished with hearing of their destruction, that was too re•isse in hearing of their transgression. It is unhappy to make another's sin become our own, by a fond indulgence: he that sees evil without dislike, do•• ⟨◊⟩ see it without fault. They are not true hearted that stand by without drawing ⟨◊⟩ weapons, against the notorious oppugner of holiness. [k] *Meroz is cursed ⟨◊⟩ Angel, because they came not forth to help the Lord in the day of battle.* They ⟨◊⟩ the armies, and heard the drummes of those proud adversaries, gave the lo• on, took part with neither: they fought not against God, yet because they ⟨◊⟩ fight for God, they are *cursed.*

Such are dough-bak'd Christians, too clammy for the stomach of ⟨◊⟩ whom he hath borne long, yet but wamblingly. Shall we hear blasphemy, ⟨◊⟩ uncleanness, and hold our peace? will the LORD digest us in such a ⟨◊⟩ while the fields and tap-houses beguile the Temples; curses are offered up ⟨...⟩ of prayers, vain expenses for alms; and we *see* this, are not our souls grie• while men pray as if they were a sleep, and hear Sermons as dead men do•• funeralls; it would make a man sick to see God thus worshipped. But alas, ⟨◊⟩ do men rage at those that find fault with others, or endeavor to be good th•• selves? Let a sparkle of fervent devotion break out in a family, all the ne•••bours are up in clamours; as when the bells ring disorderly, every man is ⟨◊⟩ with his bucket to quench the fire. Disgraced they must be for Puritans, bu• ⟨◊⟩ by *Laodiceans.* Indifferency strives to dash zeal out of

countenance. But 〈...〉 hear and see evil, and dare not reprove it, cannot amend it, yet let us grieve fo• 〈◊〉 that we be not guilty of it.

The most offensive sins are such as be objected to sight and hearing. The• a sin that does only *furere in orbe suo,* is mad within doors, without admit••••ny witness but the inevitable ones, God and their own conscience. But sins th• 〈◊〉 secret to man, we leave to him to whom all things are open: they be only 〈◊〉 evils that *vex* the righteous. When all Israel rings of the lewdness of 〈◊〉 sons, it is high time for their father to begrieved. Spiritual and internal sins 〈◊〉 be *majoris culpae,* corporal and outward be *majoris infamiae.* Take an insta•• while God was angry, all Israel grieved, the heads hanged, the people plag••d▪ a Prince dares brave GOD and them all in that sin, which he saw so g•••ously punished before his eyes. Here was fornication, a nodious crime; and 〈◊〉 of an Israelite, whose name imports holiness: and that of a virtuous Pr•e• whose actions are so many rules to others: and that with a *Midianite woma•,* 〈◊〉 whom it had been unlawful for him to marry; this in the face of *Moses*••verning, of all Israel mourning; even while they were yet bleeding and weeping 〈◊〉 the same offense; how monstrous was this impudence? But because he 〈◊〉 Prince, he thought he might sin by privilege; who dares control me? 〈◊〉 nobleness sets him above the reach of Justice: it is easy for the greatness of ••thoritie, to bear out the smalenesse of piety. Commonly the sinners of the m•••ty are mighty sins; therefore their destruction is made answerable to their pres••ption; and their vengeance so much the greater as was their conceit of imp•.

In this example we read the sins of the world; blasphemy is audible, d••kennesse visible, oppression sensible: we hear them, see them, feel them: th•• 〈◊〉 no gall of zeal in our souls if we be not *vexed.* How can we not be ashamed 〈◊〉 them, that are not ashamed of themselves? A wicked man thinks he may live 〈◊〉 of danger of the Law, if either he have a great man to his friend, or have 〈◊〉 great man to his enemy. Pride would be out of request at home, if notice 〈◊〉 not taken of it abode. While sin hides it self in corners, there is some hope: 〈◊〉 there be shame, there is possibility of grace. But when it dares once look upo• the Sun, send chalenges to authority, defy heaven and earth; the ulcer is desperate, the member fitter to be cut off than lanced.

He did not *see* and not *see, hear* and not *hear.* Connivence at rank imp••••e is bad in all men, intolerable in some: such are the Ministers of either Gospel 〈◊〉 Justice. For Preachers, if they wink, the Wolf may prey on the Lamb cold Preachers make bold sinners. But we have cause to tremble when we consi•er, that God will in some sort reckon with us for the religion of our people. Let •ere be fire in our lips to consume the dross of vices that are fallen into the sink •f our times. When the whole City is secure, it is our parts *to mourn for •eir abominations.* The evils, the devils of these days will not out but by •equent preaching, and fervent praying. Shall we be mutes in the midst 〈◊〉 so many raging consonants? not as loud for God, as they for *Baal,* for An••christ? We see wickedness, we hear it: O let us pray it down, let us peach it •wne, out-face it, out-live it. Let us be within and without Preachers: the •eights of

the Sanctuary by the law, were to be double to those of common use. *••lior sanctus idiota, quàm doctus nebulo. How gracious be their feet,* not only their •s that bring the Gospel! Because their feet must walk in the way which they •escribe. It is good life that must accompany doctrine, as lightning doth thun••r. Fire in the preaching does well, but water in the Preacher to quench it by •ample does ill. Infirmities are in all, but rank and resolute sins become not •ose that find fault with the like in others. In all respects, and by all means, let 〈◊〉 make it appear, that God's glory is our only scope; therefore we dare not •t rebuke sin, as men preferring the winning of souls before the winning of •e world.

Connivence is yet worse in Magistrates: we can but reprove it, they must •orrect it; and open wickedness is too stubborn to be chidden out of count••nce; it is well, if sharp whipping can reform it. No scarlet robe so well be•mes a magistrate, as one made of zeal. *Bee wise ye Judges,* yea also, be just ye •dges: some are so wise that they dare not be just; nor punish less offenders, for ••e lest great offenders should punish them. I know there is a wisdom requi••d to distinguish of offenses; and true Christianity takes no delight in blood. If Magistrates were only to kill, the devil might have been put in sole Commissi•er. It is a breach of Justice not to proportion the punishment to the crime: for •eft, rapine, adultery, sacrilege, to say no more with*Eli,* but *why do ye so?*•his is true connivence; to shave the head that deserves cutting off. A weak •argation doth but stir the proud and tough humors, and anger them, not drive •em out. To whip one for murder, or to burn treason in the hand, or to lay pecuniary mulct upon Incest; is in effect to patronize evil, not to punish it. Bare proofs do but encourage wickedness, and make it think it self as easy as is •e censure. Like vehement showers to a ripe field, which only lay the corn •t is ready and worthy of a sickle.

Moses did put the Idolaters to the sword: it was his mercy that made him •s cruel: all Israel might have cursed him if some had not smarted by him. Do •t our Magistrates hear and see idolatry, blasphemy, sacrilege, profanation • Sabbaths? are there not laws for castigation? why then be these impieties •ffered in the face of heaven? Doth not want of execution make all laws like •eat bells without clappers? The Magistrates sword should not be like a child's •gger rivetted in the sheath: a sword, saith *Paul, not borne in vain.* When they •nish malefactors, they are said to*Consecrate their hands to God.* The judges •untenance should be*Like a Northern wind,* to dispel the fogs of sin. The •ngs of the earth are charged to *render double* to the bloody strumpet of Rome: •hy then do her Locusts increase and multiply? God grant our too much pit• never undo ourselves. There are two special causes of this connivence in sub•dinate magistates; cowardice and covetousness.

Cowardice and timorousness is a quality too base for eminence.*Should •h a man as I flee?* Saith *Nehemiah.* It is the want of courage that betrays the •th; while men are more careful of their own quiet, than of God's glory. *So•ons Throne* had carved Lions; not Foxes, Apes, nor Wolves: no toyish, petu•, deceitful or ravenous things; but majestic Lions: no dastard fear is admitted to that seat. Magistrates have iron Gantlets, and need not fear children blows. *Moses* seeing the sin commands them to punish one another, and they do it: None replies; he is but one, we are many: we may more easily destroy him, than he can destroy our God. *Aaron* durst not resist us in making it, and sh••• he withstand our keeping it? Not so, God hath set such

gracious characters of majesty in the brow of authority, that guiltiness dares not look it in the face. They stoop to the basest and bloodiest revenge he should impose. Sin is so co•scious of it self, that when it is brought forth to trial, palenesse and fear ⟨◊⟩ betray the guilt, and it will rather seek a hole, than a hold or fort. If the••• horse in a teame be shy, the Carter fenceth his eyes on both sides, that he ••y lead the way fore-right without starting. Let the Magistrate rectify his loo•••, and only bend them directly upon Justice: a squint eye, cast upon persons, ill ⟨◊⟩ comes him. Let him look no side-way, neither to the left hand for fear, ⟨◊⟩ to the right hand for favor.

Covetousness is a vice, which makes a man of place transgress for a me••• of bread.*It blinds the eyes of the wise,* much more of the foolish: *of the rig•••ous,* much more of the covetous. When a malefactor shall give him so ⟨◊⟩ gold for a *Say, you saw me not;* then as if he had the Jews curse upon him:*•••ring he will not hear, & seeing he will not perceive.A gift is as a precious stone, •••thersoever it turneth, it prospereth.* A prosperous stone, as if he meant the Ph•l•sophers stone, so much in quest and request; a charm more powerful that witches night-spell. The building of great houses keeping great houses, or ra•• leaving great Houses, and matching with great Houses, are too frequent occas••• of unjustice. When a small office shall swell up a great estate, the world ⟨◊⟩ needs swell bribery in it. The ambition to advance their own house, blows ⟨◊⟩ their zeal to God's house.*Job* compares Justice to a *Cloake* or *Robe:* a Cloake is; but the Cloake that hangs, like our Gallants, on one shoulder is quickly blo•e• off: a Robe it may be, but a loose one, some night-gown, that is soon pu• of. Many say, they discharge a good conscience, and so they do in some sense, they discharge it quite away. Justice is called a *Girdle,* to girt all other virtues: but it them take heed lest it sag and bend to the side where the purse hangeth.

4 Sodomes sin was so much the more heinous to God, for offending ⟨◊⟩ , and *vexing* the heart of his servant *Lot.* Iniquity then exceeds it self whe•• grows scandalous. *Woe unto the world because of offenses:* when it is not eno•g• for men to be bad themselves, but to rail at the good. If there be one in a co•pany that abhors impious language, they will blaspheme on purpose to vex h••. They had better have sunk into the Ocean, bound to a Mill-stone. They ⟨◊⟩ their tongues like rasors, not only to shave a man, but to cut his throat; but ⟨◊⟩ Lord shall cut them out. Thus Popelings hiss like serpents at their mother; ⟨◊⟩ like *Shimei,* not only by word of mouth, but in their railing and lying Pamphle•▪ Many a good man may say.*I became the song of the drunkards.* Ask the d•i••ing-schools, if no such doctrine of hell be heard there. While we play ⟨◊⟩ *David's* harp to ease their griefs, they cast their Speares and Iavelins to wou•• us. What *Paul* bids *Put from them,* they delightfully call to them. Serpents ⟨◊⟩ only deaf to our charming, but turn their tails to sting us.

Nor let the great ones, whose authority should punish these abuses, t••••e to scape: there be often pasquils to cast aspersions on their noble names. When as honor is a curious parcel, guilt, laid on with God's own finger, whic• ⟨◊⟩ lewd tongue may scandalously lick off. For us, our contempt is not enough, ⟨◊⟩ less it be chanted in rime. It is *Joseph's party-color'd*

coat, composed of all li•c•s of graces and blessings, that procures their hatred. Such is the worlds despe••• policy, to vex them whom God hath blessed. But the Lord takes them into h•• special tuition; and if any shall hurt his*faithful witnesses,* there goes a 〈◊〉 *their mouths* to devour their enemies.*Destroy all them that afflict my soul,* 〈◊〉 *David:* not that he would have it so, but because he knew it must be so. A man 〈◊〉 better anger all the witches in the world, than one of the Saints: for God of• forbears offenses against his own Majesty, when he plagueth offenses against 〈◊〉 little ones.

He that would not be *vexed* with evils, let him turn his eyes and ears an•er way: be not fond to be grieved; no man is bound to seek his own vexati• Therefore *Nunc te melioribus offer;* let us frequent their company, where *in •g and hearing* we may reap comfort. But how shall we know them? They •e not such marks, as *Du Bartas* describes *Cain's* supposed *horse:* and he may •eive others, that cannot but deceive himself: yet the wise heart may discern •m. By the innocence of their actions, sobriety of their speeches, disesteeming •e, coldness after pleasures, ardor in God's cause; you may distinguish them; •y sparks rising from a heap of embers, you may know there is fire within. 〈◊〉 did the Saints leave such repining tumults; and resort to places of sanctity 〈◊〉 benediction. If we fall, here be they that shall raise us: if we stand, that shall con•ne us: if we complain that shall comfort us. Sorrowes divided among many, 〈◊〉 borne more easily: many small brooks meeting and concurring in one cha•, will carry great vessels. By their reproofs we shall know ourselves: we 〈◊〉 blind in our own imperfections, therefore we borrow the eyes of our friends, •ing them ours; so we mutually direct and correct one another.

There are two helps to goodness; the praises of an enemy, and the repre•sions of a friend. He that shall take from friendship the liberty of a modest 〈◊〉 roof, leaves nothing to distinguish it from flattery. To see men in troupes •he Courts of God; to hear the melodious harmony of his praises, the vol• 〈◊〉 of invocations sent up to his glorious Name, to behold the charitable contri•ions to the poor, the holy emulations to exceed in good works; all like bees •ouring to bring honey to the hive of the Church where wrongs are pardoned, •d men encouraged, the Gospel honored, and the will of God obeyed: O •e is an object worth our seeing and hearing, which instead of *vexing,* shall de•t our righteous souls: lifting up our desires to heaven, where all good works 〈◊〉 done with perfection: where we shall see and hear what we shall never be •ry of seeing and hearing: see the glory of God, hear the melody of Angels, 〈◊〉 joy of all Saints, and be both ravished in the pleasure, and confirmed in the e• take ternitie of them.

To conclude; we that have grieved others, let us now be grieved for it our •es. It was an impotent and childish passion in *Honorius,* to be more grieved for •ltry hen, than for his Imperial City. Yet if we can more lamen the de•ture of a friend into bliss, than the departure of CHRIST from our own •es: and be more heartily troubled with a convulsion of body, than with dis•esting our conscience: if every trifling inconvenience of our own have pow••o rack us, when the dishonor of God cannot move us; wonder we no more *•onorius.* We may *howl for corn and wine,* but in vain: our true tears and sobs •uld be for our sins. We are yet in the day,

yet in the way: let us husband •ht this blessed opportunity, the only certain hour of our visitation. O let •ot play out the candle, and go to bed darkling: nor consume our lives in folly 〈◊〉 go to the grave in ignorance: like boys that slubber out their books before 〈◊〉 have learned their lessons. That sudden conversion of one at the last, was never •nded in God's purpose for our temptation. If every man should run on in sin, •e meet unexpected mercy, because one in sin obtained mercy: then every man •ght as well spur his beast till it speak, because *Balaam's* beast did once speak.

Could we be sure that God would call us at the last, yet how unsweet were 〈◊〉 sacrifice, the bran and dregs of our dotage; the wine and flower being con•ed in folly? whereas the good man is the older the better, as CHRIST kept 〈◊〉 good wine till the last. If we repent when we cannot sin, all is necessary: they leave us, we leave not them, nothing is here voluntary. What q••y i• 〈◊〉 lay the heaviest burden on the weakest beast: to force old age, too weak to b•a•e it self, to carry the load of our repentance? When that strong man is gro•e• stronger by prescription, our tabernacle rotten by corruption, when 〈◊〉 hath turned vice into nature, and sin is soaked into substance, our bones being 〈◊〉 of the faults of our youth; we would then repent; we would if we could. 〈◊〉 as he that never went to school, will hardly when he is put to it, read his N••• verse: so he that never learned the doctrine of repentance in his life, will find it ••ry hard, if not impossible, at his death. Wine at first drawing is quick and l••ely; when it runs low, it grows dead. Let us give God our youth, that is l••elyhood, and pleasing to him: not when our life runs on the tilt, the lees and 〈◊〉 of old age. Heaven is not unlike *Ahasuerus* Court, no mourners are suffered thee all joyful guests in their wedding garments: we must either mourn on earth, 〈◊〉 mourn in hell. Thus we that have vexed the Spirit of God, and the eyes 〈◊〉 ears of others by our sins: let us now please the Spirit of God by our repen•an•• and rejoice the eyes and ears of others by our amendment. Wretc•ed 〈◊〉 we defer our rep•ntance, wretched if we repent not our deferring. Let us ••pent as soon as we can, yea and repent for this, that we have repented no so••. In a word, howsoever in indifferent things, it be held safe to hear and see, 〈◊〉 say nothing; yet in gross and scandalous evils let us not be silent; so if we c••mend others, yet with *Lot* we shall save our own souls in the great day of Ch••.

Vexed his righteous soul.] I come from the kindlers to the fire it self. Ze•• is a fervency of spirit, arising from a mixture of love and anger, say some. It • not a single affection; that were to confine it, rather than define it: there are 〈◊〉 affections excercised in it than love. Nor yet is it a mixed affection; that were r•there to compound it, than comprehend it. It is not one affection, nor many, 〈◊〉 a fervent hear of all: as varnish is no one color, but that which polisheth all 〈◊〉 makes a man to love what he loves, excessively: to desire what he desires, pass••nately: to hate what he hates, deadly: his sorrows be not remiss, but bitter 〈◊〉 racking: his joys not transient and overly, but ravishing: when he hopes, his eyes are dim with waiting: when he fears, all his bones feel a trembling a•d shivering. To be cold or luke-warm is not an affection, but a constitution 〈◊〉 zeal is no nature, but a temper; a spiritual heat wrought by the Holy Ghost improving all sanctified affections for the glory of God. As

the spirits are to the body, and wine to the spirits, and quickenesse to the wine, so is zeal to the ⟨◊⟩ , making it vigorous and strenuous in God's service, like a *Giant refreshed* ⟨◊⟩ Faith and zeal are the souls two wings, whereby she is made resembling the Angels: who are armed *with wings,* and called a *flame of fire,* for their burning a•d flying execution of God's hests. It is zeal that help us to do what we pray; ⟨◊⟩ will of God in earth as it is done in heaven. This zeal is *axis & cardo,* the ⟨◊⟩ blood that runs in every vein of the Text: a burning fire in the heart of *Lot* ⟨◊⟩ gives him mettle to contest with God's enemies; and because he cannot ⟨◊⟩ them, he *vexeth his own soul.* His example teacheth us three observations ⟨◊⟩ zeal; that it doth prove our righteousness, improve our righteousness, and honor our righteousnesses.

It is the argument of a *righteous man,* to be far from coolenesse in his makers service.*Whatsoever thy hand findeth to do, do it with all thy might.* D•• this become us in other things, and mis-become us in the worship of God? S•• a man eagerly follow his lusts, and not be violent for the kingdom of heaven ⟨◊⟩ The slothful hastens his own beggary in temporal things, much less shall he ⟨◊⟩ rich in the graces of Christ. He hath but a mean skill in the most excellent art is never admired: a man had never better poetise, than only rime; never paint, ⟨◊⟩ do no more but daube: as good no religion, as coldness in the best religi•▪ Shall we, like those Jewish elders for the Centurion, be instant for a friend, ⟨◊⟩ cold for our heavenly father? He is worthy of infinite more love than we are a•le to give: all our brooks and springs of affection ought to run into this main; •ot one small chanell be suffered another way. Let all reflect upon him, and •othing be respected out of him, *of whom, for whom, and through whom, are all •hings.*

How unbrookable is dullness in any work to a man of spirit? A heavy and •lt-less oration is insufferable to a quick hearer. We single out the forwardest Deere in the herd, choose the liveliest colt in the drove; and think we the back•ardest man fit enough for God? will he that is all Spirit, be pleased with a lea•en and drowsy service? He bids the giver, give cheerfully: the doer, do •uickly. He forbad the Israelites to offer the*firstling of an Ass:* why so? •oth God hate the Ass? No, but for the quality of the creature; it being the •ieroglyphicke of slowness: to show that God cannot abide tarditie in his busi•esse. It is lazy to go, we are bid to *run the way of his Commandments.* As •iles to the ship, and wind to the sails, so is fervency to *righteousness.* A souldi• without courage, a horse without mettle, a creature without vivacitie, such is a •hristian without fervency.

It doth also improve *righteousness;* like the fire which came down from •eaven upon the sacrifices, causing the sacrifices to ascend thither in acceptation. •ighteousnesses hath no grace, but this fervency makes it more gracious. Repen•nce is one primary grace; yet if a man's sorrow be not fervent, it is like a hot •mmer-shower, that makes the streets stink after it. Faith is a fundamental •race, should overcome the world; it will prove but a coward without fervency. •ope, the waiting-maid of Glory, will soon fall a sleep, if zeal keep not her •yes open. Love without fervency is cold and dull, and as it were enforced; and *•on extorquebis amare.* Reliefe of the poor is left-handed without this; no re•ard belongs to it. It is only *fervent*

prayer that prevaileth. Israel had ne•er wrestled, or wrestling, not prevailed with God, but by fervency. It was no •erfunctory devotion in *Moses,* that caused the Lord to answer, *Let me alone.* No vapors ascend up from the Still, unless there be fire under it: nor prayers •each heaven without the heat of zeal. Fluminall baptism is but a cold proof •f a man's Christendom, except this flaminall baptism of fire and zeal ap•rove it. The worship of God without this, is like meat dressed by an uncleanly •ooke; it will not down with him. Let a table be furnished with the choicest •ands the season affords; if they be boiled or roasted to the halves, or stand on •e board till they be luke-warm; the guests will not be pleased with their cheare.

Fervencie is that mark which God would have us set on all his services, that 〈◊〉 they may be discerned to be his own: as the name of a famous Tradesman doth •ll his commodity, so the mark of zeal crowns all our works. If the color •e pale, the motion insensible, and the pulse leave beating, we give a man for dead: •e moving of these argue life. They whose actions want heat and color, that •ive unwillingly, that do Justice constrainedly; appear dead. It is fervency that •aches a difference of actions▪ we have all *alike precious faith,* the seeds of all gra•es are in every convert: the inequality is in the degrees, the degrees are seen in •e fervency. This makes men differ in grace, as stars do in glory, or as human •en in blood and dignity.

It honors *righteousness:* many thousands have been righteous, whose •mes are not on record: but of those that have been zealous in their piety, the •cripture takes special notice. Our Apostle having spent one whole verse upon •e commendation of *Lots* fervency, in *vexing* himself for their sins, is not so con•nt; but exegetically presseth it further, exemplifies it in particulars; showing •hat a *righteous man is better than his neighbor.* The righteous are the best of the •orld, the fervent are the best of the righteous. It is true of zeal, as of fire; the •ture of it is to multiply, as one coal kindles a whole heap, and one torch lights many.*Elisha* calls *Elias, The Horse-men and Chariots of Israel:* in the plural number, to show that he was *Instar multorum,* one man worth a thousand: doing Go• more service than a Jesuit doth the Pope, or a make-bate the devil. It is not ••likely that *David's* zeal made him styled, *A man after God's heart.*

But do we thus honor our *righteousness,* that God should honor us? If 〈◊〉 the same time come several news; one, some loss of our own estates; the other, of some apostated Christians: which doth now most vex us? We he•e 〈◊〉 once God's Name blasphemed, our own name traduced: which most stirs us? We perceive trade decaying in England, the religious Professors of the Gospel• bleeding in France and Germany by the sword of a cruel enemy; which of these goes nearest to our hearts? When some unruly yonkers were sporting in the field on the Sabbath day; a Churl fretted and stormed at it; an honest neighbo•• did also dislike it, that they so little regarded the Sabbath: tut, quoth the other, what tell you me of the Sabbath? It vexeth me, that they have spoiled my come. In carnal things we are very sensible; in spiritual, without feeling. Men ca••y swords, and stand on terms of reputation, on the least cross word they a•• ready to cut one another's throat; confessing their lives to be little worth, not so much as a word. Let God be dishonored a thousand ways, they are as s••p• as the stones they walk on: if they take any part, it is against their Maker. Be the honor of

their own house questioned, their weapons fly like lightening: let God's House be pulled down to the ground, all their help is, to carry away the timber and the stones. They heat the furnace seven times hotter in their own cause, than they do in God's cause.

But will the Lord multiply his favors upon such? Husbandmen cast the•• seed on the fruitfullest ground, which will return them the best harvest: and God his graces on such as will improve them. When Judgment covers the ear•h who shall then be delivered but the zealous *Lots?* God will preserve them▪ as men do their plate, while they let the baser stuff burn. For their ferve•••• in goodness was *Enoch* translated, and *Elias* advanced in a triumphant cha••••o heaven. How ever all Believers have their places in blessedness, yet he th•• rewards all according to their works, observes that congruity in crowning ••s own graces; that the most zealous in this world, shall be the most glory••s 〈◊〉 the World to come.

Vexed his soul.] As this was no common fervency, so no counterfeit: he l••tle dissembles whose soul is moved. Zeal, like the King of Israel, hath ma•y shadows, therefore we must distinguish it from all semblances. There be fa•• fires, which while they usurp the honor of it, rather bring an ill name upon it. How common a thing is it to wound all holiness under the name of Purita•; whereof convinced, they think to make amends with, Crie you mercy, I me•• the hypocrite: as the ruffian strikes a man first, and then excuses it, that he m••took him. B•sides, it cannot be denied, but some have taken on them this order, greater than the Knights of *Malta,* or of Saint *John* of *Jerusalem;* that have d••graced it by an unworthy deportment of themselves. And some, after it hath served their turns, leave it: as the door when it hath been oiled, leaves the creaking. For their sakes, the name of goodness is blasphemed all the day long, 〈◊〉 ill report and suspicion raised upon them that serve God in truth: so for the deceivers fault, the true man is beaten. There is in the body the native and radical 〈◊〉, a principal Instrument of life: and there be often anguish and distempered •e••s that cause sickness and death.

There be some that *vex* themselves out of envy: *Lot* did not so. The Poets fain this affection,*ex Styge & Pallante natum esse:* they meant inspired into me• by Satan, and those envious devils. This is a *black Zeal,* reckoned among the works of the flesh. These are not pure tapers, shining clear, and giving light: but brinish and ill made candles, that sparkle and spet at others. *Lot* vexed himself, because he saw men bad; these, because men are good: not that God's Law •s broken, but because others keep it better than themselves. It is the cursed zeal •f these men, to malign the good zeal of all men.

There be that *vex* themselves out of choler; robustious men, transported with intemperate passions. We do not read that *Lot* was cruel and turbulent, •exing others: but he *vexed himself.* Severitie should never be but by cumpulsion, and then not without compassion. Christianity abhors cruelty, and rather wisheth with that happy Queen, that it knew not how to write a sentence of con•emnation. It is for the malignant Church to satiate her self with gore: nothing •ut fire and fagot, is the voice of Rome. This is a wolvish fervency, to feed on •o diet, but the warm blood of the Lambes. Poor Sheep are the subject of •heir tyranny: to the Lyon they are as submisse and fawning as dogs: over the •est they rage and domineer, like the Sea

in a storm. Whereas the thunder spares •he yielding purse, and melts the resisting metal: descends not to the low cotta•es, but strikes the towering pinnacles. The sons of thunder dare check the •ighest and greatest; as *John* did *Herod,* and *Jonah Nineveh.* But these, like bustards •n a fallow field, cannot raise themselves, *sine vi turbinis,* without a whirlwind. •nd then like squibs in a throng, they fly out on all sides. This turbulent fervor ⟨◊⟩ bred of two causes: the defect of love and humility, the excess of passion and •mperiousnesse. As Spirits, that being once conjured up, scorn to k•epe with•n their own circles. A wild-fire, no harth can hold it; it is mettle in a head•trong horse; and runs like the weights of a clock when the spring is broken.

There be that vex themselves without cause, and strike an Israelite instead of ⟨◊⟩ Sodomite, their friends for their enemies. A contentious zeal; *Sheba* blows • trumpet, and suddenly they are up in arms. Alas! against whom do you fight, ye sons of debate? Brethren against their own mothers children? You •re brethren, wrong not one another in the sight of your Father, in the arms of your Mother. What way is this, but to advance the name of *Mahomet* in the Temples of JESUS? But to come nearer home; how hath Anti-christ got ground •y our dissensions? The unnatural coldness of some, and the preternaturall heat of others, hath set us together by the ears about trifles; while the common enemi• breaks in: and we have poured those vials of indignation one upon another, which should all be spent upon the seat of the Beast. While the Devil can busy men about ceremonies and circumstances, he hopes they will let him alone about •he principal, which is faith and manners. Alas! they are not *Tanti,* not worth our vexation; we have made him too much sport already. How doth Saint *Paul*•eat down their weapons! *Rom.* 14.4.10. Let our zeal come in to part, not to partake the fray: all endeavoring and praying, that peace may be within the gates of *Zion.*

There be that vex themselves out of hypocrisy; they have other ends than God's glory. Ostentation leads them more than conscience: they will offer violence to nature, wring out a show of fervency; but all is on the stage. When such a furious *Orlando* hath done his part, he is quite another man. These be hi•trionicall professors, that bounce at the gate as if they would break down the house; more violent than a Jesuit in the pulpit. There is nothing more liable to suspicion, than a fantastick affectation of zeal. A horse-coursers jade will bound, curvet, and show more tricks, than a horse of good mettle. *Come,see my zeal for the Lord,* says *Jehu:* his word was, *for the Lord;* but his project was for the kingdom. It is not a little art, to hide Art: let me tell them that love to be marked for the religious, by the white of their eyes, audible sighs, unfashionable garments, (as if this were,*not to fashion themselves to the world*) by conspicuous places in the Church, and ruffling their leaves for proofs: that the best zeal is to hide zeal. The Preacher in the pulpit, or the painter in the windows, must proclaim their benevolences: this is far from Christ's rule. Comets make a greater blaze then fixed stars: reed, than substantial fuel. A Fever breeds flus•i•gs and is more seen in the face, than natural warmth at the heart.

There be that *vex* themselves out of ignorance, for there is a zeal not according to knowledge. Thus a devout Papist vexeth himself, that his adored Idols should be held as

puppets, and that the Popes Supremacy is curbed. The Separatist vexeth himself, that all reformed Churches receive not his Innovation; that his Sect-master should not be set at the stern to guide the whole vessel. Blind they are, and led by the blind; whose errors they first imitate, then inheri•e. Out of this ignorance, Satan hammers them like swords and pistols, to raise tragedies; till they become, like the Turks Ianisaries, his best soldiers. Here is a pitieable fervency, like mettle in a blind horse, or a sting in an angry be. If the•• eyes were opened, and their zeal directed, they might be special Instruments of God's glory. The Stoics would pull out the gall and bowels, as if they had to use to serve virtue. Not so, they are bad masters, but good servants. Let anger remain still, but stand in awe of reason: as a soldier, that at the command of ••s Captain takes up, and lays down his weapons. There are three affections 〈◊〉 the soul, like three mineralls in the earth, Salt, Sulphur, and Mercury. Wit is like salt, *Sales ingenii:* anger like sulphur: affability like Mercury. These w•• tempered and allayed, are necessary and helpful, otherwise noxious. If wit wh• it self to justify mischief; if anger be not qualified by reason; if affability tu•ne to flattery; if all be not directed by knowledge, they run to danger. Wh•• the ship is under sails, with a fair way, and a fore-wind, then look to the s•••age, keep the watch, have an eye to the compass and land-marks. The A•gels are said to have eyes to guide their way, as well as wings to maintain their flight. Turn *Paul's* zeal to the right and he did not so much hurt before, as now he will do good.

Thus true Christian fervency hath diverse counterfeits, which brings ho•• zeal into suspicion with the world. But shall men tax all the Apostles, beca••• of one *Judas?* or admit no fire into their houses, because some sparks are ••ruly, and will not keep their own harths? The very name of a counterfeit presupposeth an original: he that hears of a false CHRIST, takes it granted 〈◊〉 there is a true. Slip-coin warrants us that there is of that stamp current money. The best drugs have their adulterates: and let not men that have been deceived by base colors, despise those that be died in grain. This we may safely co•clude, that that virtue which even hypocrites put on to grace them, is qu•s•io•less some rare and admirable thing. The true *Lot,* whose fervency is in the Spirit, not in show: in substance, not in circumstance: for God, not for himself: guided by the word, not by humor: tempered with charity, not driven with turbulency: such a man's praise is of God, though it be not of men: and through all• contempts on earth, it shall find a glorious reward in heaven. But as Saint *Pau••*aid of his country-men,*I bear them record, that they have a zeal of God, but not ••cording to knowledge.* So I must invert it of my Country-men, I bear them record, that they have a knowledge of God, but not according to zeal. Now the Lord rectify our zeal by our knowledge, and heat our knowledge by our zeal; that every man of a *Philemon* may be made a *Zealots;* of a faithful servant on earth a glorious Saint in heaven.

That righteous man.] This is the singularity of his zeal. One *Lot* will be righteous amongst and against all Sodom; and express this righteousness in the midst of their vicious customs. It hath been the Lot of fervent holiness to be rare, as to be excellent: adherents may hearten, opposites must not dash zeal out of countenance. It is the common Remora to all forwardness of profession, the small number of such: why should I attempt more than others? Few indeed there be that stand with all their might for religion, and few there be that shall be saved. He is unworthy of heaven, that will not live well without company, not

do good but by example, nor move a step before his neighbors. Cowards stand still looking who should go first: and they are mere Iades that will not go except the way be led them. He was a brave and bold Israelite, that first did set his foot into the chanell of the sea, leading the rest all along that moist and uncouth walk: he a soldier of courage, that first mounts the breach. Yea, resolute spirits will cast lots for the on-set, and show willingness to desperate services.

The fear of trouble is a poor hindrance to godliness, where faith looks unto the preserver, and reward.*The fearful* stand in the fore-rank of them that are cast into the lake: they have been most backward to goodness, therefore shall be foremost in vengeance. The timorous snail puts out her horns to feel for danger, and pulls them in again without cause. It is an ill modesty that suffers another to out-go him in the way to bliss: lik some travelling Iade, that hearing another horse come after him stands still till he overtakes him. True faith neither fears to do well, nor to reprove those that do ill. But there be few so good? Yet *Lot* was good alone, none to go before him, none to go with him, none to come after him, in all Sodom. No man can say so with us, for we see some zealous of God's glory. And if there be any; true emulation will single out the best patterns. How dearly is one content to buy a choice principal, or some rare copy! He that intends to be a good Artist, propounds to himself the most exquisite master and lesson. God limits us to no ordinary stint of holiness; but bids us aim at perfection: if we can, to go beyond all that have gone before us, yea to come (if possible) close up to Christ. From this point we may well gather three duties.

1 So near as we can to make choice of the good; for man naturally produceth works conformable to the objects before his eyes: as *Jacob's* sheep brought forth Lambes according to the color of the pilled rods. A good example hath not so much power to make us good, as a bad one hath to make us evil. One man sick of the plague will sooner infect ten sound ones, than ten sound men can cure him. The flocks feeding among the bushes will leave some of their wool behind them: it is hard to live in the forest of impiety, and to reserve integrity. Sin upon earth is in it own soil, grows without planting, or any pains bestowed on it: much more when it is manured with applauses and practice. But virtue is like some precious seed fetched from Paradise, which will hardly grow here without special care and indulgence. It is not safe venturing among the wicked in confidence of our own strength; no more than it is to run among thieves, in hope that they will not rob us. How many breathe in this world, like men sleeping in • hoate, carried down the stream even to their *Graves-end,* without waking to think where they are? Therefore *Eorum simus sodales, quibus licet esse similes:* if we may be our own disposers, seek we our lot among the righteous. The situation of *Jericho* may be good, but the waters are naught: he that goes from *Jerusalem* to *Jericho,* soon lights among thieves; to leave holy company for base commodity, is a quench-coal to righteousness. *Can one be warm alone?* Can one single coal keep it self from going out? He that forsakes the orbe of heat and fervor, the congregation of Saints, must needs take cold.

2 If like *Lot,* we be necessitated to the society of bad people, yet let us be good still; yea therefore the more holy, because in the *midst of a perverse generati•n, shining as lights in a dark place.* The colder the climate, the more piercing •he air, the more doth a man's natural heat

fortify it self within: their palpable wickedness caused *Lot* inwardly to vex himself. Every visible act of vice should be our encouragement to virtue. The dissolute lavishnesse of many prodigalls makes the wary man still the better husband. And it is the trades-man's policy, by engrossing a commodity in the plenty and neglect of it, to enrich himself when • year of dearth shall come. It made *Erasmus* more studious, by seeing the Monks such illiterate dunces: as the good knife is made sharp by the dull whetstone. The Christian will be good and devout, like *Daniel,* though alone: though with the Emperors and the worlds *Non licet:* though he seem a prodigy among men, *digito monstrari,* the pointing of all fingers. *Esa.* 8. *Ver.* 18. *We are fo• signs and for wonders in Israel.* Signs and wonders, where? even in Israel. If it were a wonder to see a family serving GOD in Israel, what is it in Sodom? If a miracle in Jerusalem, how much more in Babylon? But as he that stands upon a hill, where the air is clear, and sees the fields round about beaten with tempests, the valleys full of fogs and mists, doth not seek to change his station for being alone, though he be remarkable to every eye. Let our hearts be aloft, fixed on Christ; and albeit we are exposed to the worlds derision, yet we shall bless God for our deliverance from the worlds malediction.

3 Let us follow the examples of the best, not of the Most. Who had not rather be righteous with one singular *Lot,* than perish with all ungodly Sodom? Neither have we him alone, but even a *cloud of witnesses,* that have been faithful among the dissolute: a *Pillar of fire* (in many blessed precedents) that went before directing us the way to Canaan. The Church is full of those holy acts and monuments: the confession of Christ before *Pontius Pilate,* the profession of the Apostles before the worlds tyrants, the bold testimony of the Martyrs at their stakes. O let the very pictures of their fires warm our hearts, and inflame our constant zeal to do, and (if God will) to die as they did, that we may come to the place where they are. If we find a living *Lot* among us, fasten we our eyes upon him; let his sprightly example put us forward. He is a dull Iade that will not follow: a brangling hawk in the company of high flyers will mend her pitch, and make her point: the society of the Prophets is able to make even a *Saul* prophecy. Yea, let us learn to be righteous even by a man of meaner grace: a good mettled horse seeing but a Iade in the company put forward, springs out and is scarce restrained. No free spirit but is ambitious of a transcendency in lawful endeavors.*At S•las coming, Paul burnt in the Spirit:* a lesser stick may fire a billet, a little candle lights many torches. But these great examples, how should they work in us grea• zeal! Soe the Stoics defined zeal; *Imitatio alicujus boni sine invidia.* Th••*Alexander:* was stirred up with the fame of *Achilles, Caesar of Alexander*▪ *Cicero* with the eloquence of *Hortensius, Demosthenes* of *Isocrates.The ze•• of the Corinthians provoked many:* let this good man's provoke us, that we may provoke others: helping them that come after us, as we have been holpen by those before us, toward heaven.

From day today.] This is the constancy of his zeal; it was not mu•ab•e. The fixed stars are ever like themselves, whereas meteors and vapors have no continued light: the wicked may have some aguish fits, and lunatic moodes. To run with the stream, or sails with the wind, or like the marigold to open only with the sun-shine, is no praise of piety. Give me that *Job,* that will be as hone•• a man among his thousands, as under the rod, when the number of his present ••cers exceeds his former riches. To shoot up like the corn on the house top, by the favorable influencie of great persons: for a *Saul* to prophecy no longer tha• he is among the Prophets:

or for a *Joash* to be good only while *Jehoiada* lives: th•t which depends upon human supportations, is but like *Ephraim's,* a transi•ory goodness. Thus you have some rash riders; at their first *exeunt* they gallop a main, till within some few miles they tire, and are overtaken by the slow pac•horses. The hasty girds of profession are seldom durable, sudden showers have sudden ends. And whereas the Sun and all natural motions are swiftest toward their end, these begin hot in the spirit, and conclude stone-cold in the flesh. Their religion is but a blaze, which quickly goes out in smoke and smother. True fervency, like the vestall fires, or the fire of the Altar, is never extinguished. To be hot today, and cool tomorrow, gives little assurance of *Lots* fervency.

Would we know the means to maintain a constant righteousness, to be good, yea better from day today? 1 Pray instantly; prayer and zeal, like water and Ice, naturally produce one another. Fervency enliveneth prayer, and prayer increaseth fervency. At heaven-gate he that does not knock mainly, knocks vainly. This God will hear, yea, if it should want a tongue, so it want not a heart. As Christ, though he heard not *Zachei verbum,* yet he saw *Zachei votum:* he perceived his desire to invite him, therefore invited himself. Thus he breaths more grace into our soul, that breathed our soul into our body. 2. The ordinary •ewell to maintain it, is Preaching: Sermons being so many bellows to increase •his holy flame. 3. Reading the word hath a special place: no devout soul ever returned from that exercise, but his soul was more warmed. 4. Meditation perfects the rest. *Meditatio docet quid desit, oratio obtinet ne desit.* Contemplate that infinite Majesty; the apparition or shadow whereof fired *Moses* more than the burning bush. Let but the unfolded heavens give way to *Stephens* eyes, to behold CHRIST in the glory of his Father, how willing is he to ascend by that •tony passage! These be the accustomed meals of the good soul, that will •eepe natural heat from decaying. When thou goest to bed, rake up thy fire, wrap up thy devotion with prayer; so in the morning thou shalt find it ready to cheer thy heart.

Discontinuance of good duties hath lost men much virtue: to bethink the cause betwixt God and ourselves only by snatches, when we have nothing else to do: or to read the Bible by fits, only upon rainy days: here may be a smack•ing to maintain table-talk, but not enough to keep life and soul together. Let not men plead want of leisure, they have somewhat else to do: for there is one •hing necessary, to which as to the Kings business, all the rest must veil and stand by. From our most serious labors we can steal some hours for our pleasure: is •here no time to be spared for God and our soul? O that men should think one Sabbath more tedious than ten Holy-days! Nor let those flatter themselves with •ufficiencie, that present themselves in the Temple twice every Sunday: let God have some of the devotion at home, and by themselves. The kings ordinary ser•ants do not only wait on festival days, but are always ready in the presence to be commanded. True love is most passionate without a witness: he that humbles himself before the Lord alone, betwixt them two disburdens his heart, weeps, prays, begs mercy, hath some proof of his Christianity. Our families, beds, boords, walks, and meetings must witness our devotion so well as our Temples: this is the daily work of Christians.

I know the soul hath it's satiety as well as the body; and fire may be oppres•ed with too much wood: nor doth God so require men to serve him, as to be unmerciful to themselves. He that hath done his work honestly, may go to play ••rrily. But this is rare, to find a man offending on the right hand. Nor let the •crisions of Sodom cool this religious heat: a wise man will not be scoff'd out of his money, nor a just man be flowted out of his faith.

One caution; when we have thus heat ourselves, let us beware of taking cold •gain. The fire is put out either by the subtraction of fuel, or pouring on of water. Sin is the quench-coal: he that voluntarily admits it, or does not sud•enly repent it, endangers the cessation of zeal. When we have done a sin, till •e repent truly, we serve God but coldly. He whose very hunger hath tempted •im to steal a lamb, says but a cold grace to his supper. How the oppressors and •efrauders of this City give thanks to God for their wealth, I refer to your •houghts and their own consciences. Sin is worse than a thief in the candle, or 〈◊〉 obstruction in the liver. A deadly sin clapp'd on the heels of late devotion, • like a sudden cold after a violent heat; dangerous, if not mortal. Let us be•ech him that hath begun a good work in us, to finish it: that we be not vexed •ith sin today, and pleased with it tomorrow: but that our lusts may drop from • like leaves in Autumn, and our graces enjoy a perpetual spring, through the •p and life of all goodness, Jesus Christ.

Thus I have run thorough the main scope and other passages of the Text; and yet some further instruction remains, if your good construction will admit it. Three things I take leave to consider; a Question, an Illation, and a conclusion.

Lot was *vexed in soul,]* inwardly grieved; but was his zeal confined to his own breast? Did he smother it from the Sodomites? How could they the• be convinced of their crimes, or know his dislike of their soul courses? Certainly, that holy man did not keep it in, but manifest it to them on all just occasions. Fire in *Jeremiah's* bones will make him weary of forbearing; and new wine, if • have no vent, will burst the vessels. We may justly suspect that zeal, that is never manifest: let men talk what they will of their honest hearts, whilst they have dumb mouths and lame hands. Faith will open the lips, and he that loves God cannot but speak for him. *Nichodemus* was but cold when he stole to Christ by night: but when be buried Christ by day, his fervor broke forth like unsuppressed love. It was hardly enough for *Obadiah,* to hide his religiousness in his bosom, as he did the Prophets in a Cave. Profession is the relative to faith: *With the heart we believe,with the mouth we confess.* Some confess and believe not, such are hypocrites: some believe and confess not, such are timorous cowards; some neither confess nor believe, such are Atheists; some both believe and confess, these are sound hearted Christians. Fire cannot be smothered, it will either find a vent, or go out: true righteousness never wanted words or deeds to declare it self. *David* often professed not only to praise God, but *in the great Congregation:* both *ad supplendum defectum, & •x•itandum affectum alterius:* for them that cannot, and for them that will not. 〈◊〉 *Hast thou faith? have it to thyself before God.* What then? Be present at m•sse, communicate with the wicked in their idolatries; because faith may still be firm before God? No, *Paul* speaks of the faith (not *quae ad dogmata pertinet, sed de rebus medijs*) that concerns indifferent things: otherwise, he that expresseth not his faith before men, hath denied the faith before God.

Earnest affections will find a tongue: if it be low water, the mill may stand but a strong current will set it a going. If the spring of zeal be wound up in the heart, the wheels will be kept in motion. It is not enough to keep our religion within doors, to tumble over a few Orisons while we are dressing or undressi•g ourselves, half a sleep, half a wake: nor to observe a short perfunctory form and stint, as mill-horses do their round, or pack-horses their pace: Such coward-soldiers are not for CHRIST's Standard. They must be those dare hazard themselves to many troubles; a fire not quenchable by the worlds buckets, b•• consuming their own and others corruptions. So *Chrysostom* conceives the Apostle, as a man made all of fire, walking in the midst of stubble. The sluggard hears of a Lion, and quakes: tell *Sampson* and *David,* they will go out to me• him. Let *Agabus* tell *Paul* of bonds at *Jerusalem;* he answers, *I am ready* ⟨◊⟩ *only to be bound, but to die at Jerusalem, for* JESUS. The horse neighes at the trumpet, the *Leviathan* laughs at the spear. Tell *Luther* of enemies in *Wormes,* h•• will go, though all the tiles of the houses were devils. To carnal friends he says, *I know you not:* to disswaders, *Get you behind me Satan.* Four comely things are commended by *Solomon,* to which we may add a fifth, stronger than the *L••,* swifter than the *Gray-hound,* nimbler than the *Goat* at climbing upwards, more victorious than a King; it is a resolved Christian, who armed with faith and zeal, disdains all resistances in his journey to the Kingdom of Heaven.

If the Sodomites be so condemned for vexing a righteous *Lot,* what deserve they that vex the true *Lot,* Jesus Christ, *the Righteous,* with their unlawful deeds? Is it not enough that we have once put him to death, but that we must again renew those wounds, and being healed set them bleeding a fresh? The Jews were but the instruments of his crucifying, we are the principalls: they cried, *Crucif•e Him,* in the court of *Pilate:* our sins cried, *Crucify Him,* in the Court of Heaven. Ours, I say, no• the reprobates: for as his death was not efficient to save repro•tes, so their sin was not sufficient to kill Him.*To despise the blood wherewith* ⟨◊⟩ *were san•t•fi•d;* this comes near him. If we ask him concerning his former •u•ds, he will answer, *Thus was I wounded in the house of my enemies.* But if, •ncerning these new incisions, by blasphemies, oppressions, &c. he will an•ere,*Thus was I wounded in the house of my friends.* The least unkindness of •riend pierceth deep:*My own familiar friend did* me the mischief. Our •ter vexing of him is far worse than the first: his body was then passable and •or•all, now it is glorious and immortal: the Jews knew not what they did, •e know it and yet grieve him: then he was dead and buried, but he rose again; •e bury him in forgetfulness not three days, but all our life, excepting only his •ntion.

The torments of his passion were unconceivable, in comparable, intolerable: ⟨◊⟩ it appears by his protestation, that the least willful sin of a Christian doth •re vex him, and strikes more to his heart than all those dolorous pangs. It is ⟨◊⟩ sin still that keeps him on the rack, and (though he be out of the reach ⟨◊⟩ sorrow, yet) does what it can again to kill the Lord of life. What pleasure ⟨◊⟩ we take i• grieving him that is the life of us all? Call not thyself the friend of •HRIST, if thou delight in that which tormented him. Think of this, you •si•g swearers, whom nothing can persuade to be civil, to be men, I say not, to ⟨◊⟩ Christians. You swear away your salvation, curse away your blessing, vex• ⟨◊⟩ Lord that bought you. If nothing can asswage your rancor and hell-bred ma•e, know it had been better for you that

there had been no Christ. His first •th was for y••r redemption, but the many deaths you now put him to, is for •ur gr••ter damnation. If your blind souls could consider this, it would not •y •lifie your hearts for the sins past, but also terrify you against sins to come •or f••tter yourselves, that he shall do you good at your death, who have mis•d •im all your life. When that fearful hour comes, you would all then fain 〈◊〉 to heaven and that by Christ: alas, as that despairing Pope said, the Cross •uld d•e him no good b•cause he had sold it away: so how should Christ do 〈...〉 w•o hav• railed him away? you have vexed him so long as you lived, 〈◊〉 l•st••e shall vex all the veins of your hearts when you are dead. The 〈◊〉 a man 〈◊〉 to God, the more heartily he detests sin: now if *Lot,* a man •y bu• in 〈◊〉 ▪ with many infirmities, were thus vexed with iniquity; what an 〈...〉 it be to the most righteous God, and Him that died for it, JESUS •HRIST.

•f *Lot* w•• so vexed at others sins, how should we be vexed at our own? For •m is required a sorrow of compassion, for ourselves a sorrow of compunction. •ome we home to a self-condemnation; we, we have dishonored God, therefore 〈◊〉 to be vexed at ourselves. What is repentance but contrition, what is contrition 〈◊〉 a vexation? we that have sinned with *Sodom,* let us be vexed with *Lot.* If *Lot* 〈◊〉 not repented his own sins, he had never grieved for theirs: if the *Sodomites*•d been thus vexed, they had not perished.*We have sinned what shall we do unto* 〈◊〉 *O thou preserver of men?* What, but repent and amend? Repentance is the •per medicine for sin; as God hath ordained a salve for every sore. A medicine •ich cureth the eyes and nothing else, we may say was made for the eyes and 〈◊〉 nothing else. A man loseth his wealth, and is sory for it: will sorrow recover 〈◊〉 He •th his child, and is sory for it: will sorrow raise him from the •d? He suffers injury, and is sory for it: will sorrow right him? Himself is •e, and i• sory for it: will sorrow heal him? Nay, will it not rather hurt him? •row then was not made for these things. He hath sinned, is he sory for that? •row now will help him, repentant sorrow will take away his sin. Sin is then 〈◊〉 si•knesse, for which sorrow is the remedy. Direct this lesson to your hearts, •fore you go home to your houses, and digest it before your dinners: have troubled hearts, vexed with sorrow for your sins. Many a one comes into 〈◊〉 Church a dissolute sinner, that goes out an humble Saint; why should I not hope 〈◊〉 much of you effect? This were a blessed of a Sermon; when the fruit of one hour is no less than eternity of days. A square piece of metal, molten and cast into a round mould, comes out round: a piece of blew put into the scarlet fat, comes forth scarlet. Remember our Savior's sentence of sin; *vel paenitendum, vel perendum:*[1] *Except you repent, you shall perish.* If the child cry it lives: so if we can heartily cry for our sins, there is life in us. Thus let us be grieved, that we may be comforted.

VERSE 9. The Lord knoweth how to deliver the god•y out of temptations, and to reserve the unjust unto the day of judgment to be punished.

PRofane people conceit GOD to be all of mercy, and cannot 〈◊〉 to hear of his Justice: or if they be convinced to acknowledge 〈◊〉 also Just, yet they measure it *Secundum parvitatem*

suam, by the po••tie of their own Judgment; and think it pity to destroy a man for his sins. Indeed it pleaseth God to be magnified by his mercies above all his works: and 〈◊〉 never find him called the Father of Judgments, but often the *Father of ma••.* Mercy seems to be more properly his than vengeance: for he takes the man•• a mercy out of himself and his goodness:*Sed quod judicat & damnat, nos cum ••damodo cogimus:* but that he punisheth and condemneth; our sins compel 〈...〉 it. But both are infinite in him that is infinite; and as mercy hath her day in give••• time of Repentance, so Justice must have her day in the retribution of vengeance. All sins are debts, all God's debts must be paid: it is a bold word, but a tr•e•• is in vain to hope for pardon without payment. Every sin must be pu••• either in the person of the Savior, or in the person of the sinner. Too many •••kon their own sins, as the false Steward did his Masters debts: of a hundred, they set down but fifty: as if God would call them to account, because he knew the• faithful. Thus they may hide God from themselves, but they cannot hide the•selves from God. Do they think that God will be so kind to them, as to be 〈◊〉 to himself? No, the Lord will be just, let them go on and perish. There c•• 〈◊〉 no reconciliation without remission, no remission without satisfaction, no sa••sfaction but in the blood of Christ. Turn over the book of thy conscience, see 〈◊〉 thou canst find that reckoning there discharged. We keep books for expenses, do we keep none for offenses? He never breaks his sleep for debt, that p••s as he takes up. But careless arrereages shall find a day of reckoning.

That God is not just without mercy, nor merciful without Justice, this Text proves; which speaks of a *Deliverance* to the godly, to the unjust of *Vengeance.* God indeed is*slow to anger,* yet *he will not acquit the wicked. So that a man sh•• say,* Verily there is a reward for the righteous, surely there is a God that judgeth the earth. *A man,* any man, every man shall confess it, none have power to deny it. This is our Apostles conclusion upon the premisses: God could preserve the holy Angels by his mercy, and confound the Apostate Angels in his Justice: in his mercy saveth righteous *Noah,* when by his Justice he drench'd the unrighteous world: Justly destroyeth four ungodly *Cities,* and mercifully delivers one *just Lot.* He that could do such mighty works, in heaven, on earth, in the waters; can as easily still deliver his children, and *reserve the unjust to the day of Judgment to be punished.*

The verse contains a pair of thwart sentences, directly opposite, in quality of persons, conditions, and events. Here is the *Godly* and *unjust:* a *delivering,* and *Reserving: out of temptations, into Judgment.* God stands in the fore-front, and hath •woe arms stretched forth: one arm to the East, another to the West: one to de•iver the godly out of trouble, the other to inflict severe punishment upon the wicked. Here is an *Enlargement,* and an *Attachment:* a delivering out of prison, and a casting into prison: a releasing from present perturbation, and a binding over to a further Session. The *godly* are acquitted, absolved, freed; not reprieved, but quite delivered. The unjust are apprehended, bound over, go as 'twere under baile: at the general Assizes they must make their appearance, and being guilty receive their sentence. This the Judge can do, and will do: he wants not power, for he is *The Lord:* he wants not wisdom, for *Novit, He knoweth.* His Almighty wisdom, and all wise power, are extended to both these actions, *The Lord knoweth.* The righteous proceeded thus far, they come upon their

trial; for •emptation is a trial: but not to arraignment, much less to conviction, least of all to condemnation. But being charged by that common Barritor, *the accuser of the brethren;* and thus brought before the Judge, not publicly at a Session, but to a private examination, they are found innocent, and *delivered. Temptations,* like fet•ers, may hamper and afflict them for a while, but when their cause comes to be heard, and their *righteousness* appeareth, they are discharged. For the other, their guilt is manifest, therefore the chains of bondage are upon them, which together with the custody of omnipotency shall keep them fast to the day of Judgment, •nd that shall send them to execution, *to be punished.*

In the enlargement consider these particulars. 1. What, a *deliverance.* 2. Who are delivered, *the godly.* 3. From what, *out of temptations.* 4. By whom, *The Lord* doth it. 5. How; we need not examine, it is sufficient, *Dominus novit, The Lord knoweth how.*

First, the matter is a *Deliverance.* It is a great comfort in every distress, to hope for a deliverance: to believe it, greater: to be sure of it, greatest of all. Thus certain is every Christian, by the assurance of faith, grounded on the infallible promise of God. It was promised to *Abraham, in Isaac shall thy seed be called:* yet must *Isaac,* before he had seed, be killed; and that by his fathers own hand. Here *Abraham* might reason; I may believe the promise, and not obey the commandment: I may obey the commandment, and not believe the promise: but •ow can both stand together? But he holds the promise, and obeys God, though all the reason in the earth cannot tell how that promise and that commandment should stand together. Though I know not, and reason know not, yet *God know•th.* In human reasoning it is a note of ignorance to stick always to the conclusion: but in spiritual trials this is sound Divinity, to hold fast GOD'S promises. Therefore he both believes the one, and obeys the other: this *Deliverance* was above his reason, it was not above his faith. He did not argue, but obey: being sure that what GOD commands, is good, and what he promises, is infallible: therefore careless of the means, he trusts to the end. *Daniel* is not delivered at the beginning of his trouble, he must first be in the Lions den; then he finds it. Those three servants are not rescued at the ovens mouth; in the furnace they are. That is a gracious well tried faith, that can hold out confidence to the last.

Abraham after that terrible command, must go three days journey, a tedious extension of his sorrow: and in all that travel no Angel meets him with news of a deliverance. He sees the chosen mountain, dismisseth his servants; a strange devotion that will abide no witnesses, none comes yet. All the while the Altar is a building, his own heart bleeding; *Isaac* pleading for his life, none yet. He binds his hands, lays the wood on the Altar, the Sacrifice on the wood; yet no news. Now having kissed him his last, after many mutual tears, he lifts up his hand to give the fatal blow of death: yet he does not think, perhaps God will relent after the first wound. Loe, now the comfort of *Abraham,* the hope of the Church, lies a killing by the hand of his Father; yet there is no revocation. I would have made the bowels of a Savage yearn at this spectacle; to see the knife of such a Father hanging over the throat of such a son: yet he whom it nearest concerned, is least touched: faith had wrought in him, what cruelty would in others, not to be moved. He proceeds, contemning all fears, and overlooking all impossibilities: deliverance he might expect, but he knew not which way it

could come: only that the same hand which raised *Isaac* from the dead womb of his Mother, can revive him from those ashes. Now having given *Isaac,* and *Isaac* given himself, for dead; the knife is falling upon his throat: Now, now comes the *Deliverance;* by an Angel calling, forbidding, commending him. Often is deliverance promised, and yet the time not mentioned. *They shall serve the* ⟨◊⟩ *of Babylon seventy years:* not a day, not an hour to be bated, *Exod.* 12.41. *At the end of four hundred and thirty years:* till then *Moses* undertook it in vain, *D••* 5.30. *That very night.* Neither did *Daniel,* that knew the determined time of seventy, till upon the expiration, pray for deliverance.

God deferres His deliverance. 1. To return us home: when no man ⟨◊⟩ harbor that unthrift son, he will back again to his father. 2. To make a seek our deliverance in the right *unde:* while money can buy physic, or friends procure enlargement, the great Physician and Helper is not thoroughly trusted ⟨◊⟩ to. 3. To set a better price on his benefits; for suddenly gotten are suddenly forgotten. *Abraham's* child at seventy years was more welcome, than had he been given at thirty: and the same *Isaac* had not been so precious to him, if he had not been as miraculously restored, as given: his recovery from death made ⟨◊⟩ more acceptable, than if he had never been in danger. God's charges are ⟨◊⟩ harsh in the beginning, hard in the proceeding, but the conclusion is always comfortable. Spiritual consolations are commonly late and sudden; long before they come, and speedy when they do come, preventing even expectation.

The Lord deferres on purpose, that our trial may be perfect, our deliverance welcome, our recompense glorious. Say our temptation be externally aff•ict••• and we are not delivered from it: our poverty is long, and we shall never be ⟨◊⟩ our sickness tedious, and we shall never recover; what now? Shall we desp••• and die? No, but whether he doth deliver us or not, *We will serve Him; though••• He kill us, we will trust in Him.* Though he hold off long, and suspend our ⟨◊⟩ yet deliverance shall come; if not the same way we would have it, yet a way that is better for us. Shall we be sullen, because our desires be not presently granted▪ As *Jonah* would die, because he was displeased: *Achitophel,* because he was de••sed; *Saul,* because he was discomfited. No, death it self shall deliver us; that red Sea shall put us over to the Land of promise; and we shall say to the praise of God, *we are delivered.*

The persons delivered are the *Godly.* Godliness (according to the propriety of the word) consists in two things; the devout adoration, and sincere imitation of God. They that worship him as he will be worshipped, and follow him in the things wherein he will be followed, are right *godly* men. He that worships God aright, adheres to the rule, and believes the reward. Superstition first loves, and then believes: true Religion first believes, and then loves. Reverence and zeal become adoration: for a man to mouth a *Pater-noster,* while his heart is ⟨◊⟩ •is coffer; as if he could reconcile those two contrary masters, and at once serve God and mammon; in vain thinks himself *godly.* When in the Temple God •arce hath our knees or our voices, seldom our minds; never tell me of *godliness.*•ou are not Atheists, to think that he regards your prayers, as he doth the hum•ing of flies and bees; that they be so formal and heartless. The *godly* man •owes that God sees him, sees him in every place, takes special

notice of him in •e Church. *Caesar's* eye made his soldiers prodigal of their blood: God's eye •d speech to the soul, *Well done good and faithful servant,* makes him work out •s heart. Loose thoughts are too bad for common places, intolerable in divine •orship. We may observe how God bates of his own service for us; allows 〈◊〉 to go from his Temple to quench a burning house, or to help a beast out of •e pit; and makes homicide the greatest sin upon earth. Now shall he bate of •s own glory for our benefit and shall not we bate of our benefit for his glory? •hey that either for wantonness or covetousness, much worse for drunkenness, •olate the Sabbath, which is the time of God's worship; or neglect the Church, •hich is the place of his worship; have little *godliness.* We are charged to *wor•phim in spirit and truth.* The Jews worshipped him bodily, we must also *in •rit;* they figuratively, we *in truth.*

Nor is adoration enough without Imitation; it is the sum of all religion, imitate him we adore. He was called a Platonist, that followed *Plato's* princi•es: and he that follows the example of God, is godly. Outward holiness •ust be joined with inward; a man may be a Saint at Church, and a Devil at •me: true godliness is seen in our own house as well as in God's house; he is •re short of *godliness,* that is not an honest man. It is shame for Christians to •rne honesty of Pagans; and yet they say, some of us are a form below them. •e may know whose children such are by their complexions and conditions: 〈◊〉 *that doth righteousness, is righteous.* It was not enough by the Levitical law •hose ground was moral to chew the cudde, but to divide the hoof: our feet •ust be clean as well as our mouths While the worship of God sits in our •s, and the dishonor of God is seen in our lives; we might as safe be wholly clean. Some have the mark of the beast *in their hand,* some *in their fore head:*•e•her in the fore-head, or in the hand, so it be his mark, it is all one to the De•l. This commended*Job,* that *he feared God;* that's one part of piety: that *eschewed evil,* that's the other. The doctrine of faith is much controverted; •d while Satan can raise troubles about faith, he hopes the world will let him a•ne about manners; and so that *Christi nomen periret de terris:* but it is a counter• faith without obedient and practiall *godinesse.*

God's word is first sown in the heart, that seed is rooted in faith, that root •ngs forth a tree of charity, and that tree bears the fruit of good works. Our •sons are justified by our faith, our faith is justified by our charity, our charity 〈◊〉 the actions of a godly life. Therefore justify thy faith, that thy faith may ju•fie thee. Faith is an Illumination, and many content themselves with an illusion: we want charity to our brother, there is no faith to our maker. Some lose them •es *Vituperando Christum,* as Pagans: some *Etiam laudando Christum,* as pro•e Christians: these so praise his merits, that they never weigh their own mis•meanors. But do good, and have good: little says the Scripture of the Apo•s learning, it speaks much of their *acts.* It is not the taste of meat that nouri•th, but after concoction the benefit is in the strength. The conscience is not sa•fied with reading good things, the comfort it feels is in the practice. Children •e after their father; thus to*show mercy,* is to be *godly.* Forgive your offenders •hy? God doth forgive you: be as ready to pardon men, as you are ready to de• your own pardon of him. He that walks under a wall in a sunny day, shall •heated by the wall, which first was heated by the Sun: if God have forgiven 〈◊〉 the warmth of charity is in us to forgive others. *Be ye holy:* Why? because *God is holy:* if we find a piece of wax with an

impression or mark upon it, we know there hath been a seal, the print whereof is left behind: holiness is the print of God's sacred seal: if not holy, not sealed. God is patient toward s••ners; furious avengers of themselves are not godly. He is the God of peace, the sons of malice and contention are far unlike him.

We see who are godly, now these are delivered: they of all men, *out of temptations;* because they of all men are most subject to temptations. The higher a tree shoots up, the more tempest beaten: if a Christian grows to any statute and talnesse in grace, and sprouts up toward heaven, Satan will raise the sorer storms against him. Some are not troubled with temptations, know not what they mean; ask them, they never felt the devil so busy about them. The more miserable creatures they: no Prince makes war against his obedient subjects: sho•ld they rebel against Satan's laws, they should hear of him in another kind. 〈◊〉 as God said in his Justice;*Ephraim is joined to Idols, let him alone:* so Satan in 〈◊〉 malice, they are joined, united, incorporated to sin, let them alone. They me•dle not with repentance, and he meddles not with them;*all is peace.* Let th•• take it for the fearful sign of a dead heart, when they feel not the *Thorn* 〈◊〉 *t•• flesh, temptation.* Fall they to deprecation, cry for pardon of their sins, and se•• the kingdom of heaven; then Satan begins to bustle, then *temptation* upon *temp••tion: Job* had not more foes to vex him, than they shall find baits to entice th••. Therefore CHRIST on purpose, to the *Pardon of sins,* annexeth, *lead us no•* 〈◊〉 *temptation.* Not only because with the pardon of sins past, we should desire 〈◊〉 prevention of sins to come: that neither our consciences be stung with the old nor our concupiscences corrupted further with the new. But because a man's 〈◊〉 be no sooner forgiven, and he rescued from Satan; but that Lion foames 〈◊〉 roars, and bestirs himself to recover his loss. So that grievous *temptation•* 〈◊〉 always accompany the remission of sins. Some suspect themselves to be ou• 〈◊〉 God's favor, because they are so wearied and worried with temptations: but *godliness* and *temptation* be such inseparable attendants on the same person, it is •therwise. For the devils hatred is to them most, whom God loves best: 〈◊〉 where he shows mercy, Satan will exercise malice. So that in the characters o• temptations we may spell God's love, which cannot be enjoyed without S•• disturbance. Yea, howsoever weak consciences have been dismayed at it; 〈◊〉 proof of saving grace in us, is the exercise of the devils malice against us

They that receive from God more graces, are sure of more *temptations.* 〈◊〉 God testify good of *Job,* the Devil will have a fling at him. If *Peter* have 〈◊〉 the keys, Satan will tempt him to be a Satan to his master. If there be ho•e•• the vessel, the wasps will be busy about it. But as no wise man leaves his 〈◊〉 for some flies, but rather seeks to drive them out, than they should drive him 〈◊〉 so no good man forsakes his holiness for temptations, but rather *resists the d••d,* as knowing then *he will fly from him.* A full barn is better than an empty o• though thieves let this alone, and be pilfering about the other. We do not ••stroy our roses for the cankers, but rather destroy the cankers from the roses •s no policy for the traveler to leave off his weapons, because he knows the•••e thieves in the way. We say, one true man is hard enough for two thieves, o•e faithful man is able to repel many wicked spirits. Our

godliness doth not ⟨◊⟩ us from *temptations,* but conquers them. CHRIST was no sooner come ⟨◊⟩ of the water of Baptism, but he enters into the fire of temptation: if he be ⟨◊⟩ of the holy Spirit, he shall be set upon by the malignant spirit. If God say, *Th•• is my son:* Satan will say, *If thou be the Son of God.* That Divine testimony did not allay his malice, but exasperate it: the Serpent most violently affairs ⟨◊⟩ whom God hath honored.

Neither the gifts of grace, nor the seals of grace, can free us from affairs we may have force to repel bad suggestions, we have not to prevent them. The more we are engaged to God, by the bonds of our own profession, and the pledges of his favor; so much the more busy is the tempter about us. That *Goliath* defies none but the *Host of the living God:* if we be once seen in the field, then he is mad, and seeks to wring away our weapons, and with them to wound our own bosoms. Lord, how should we scape that Dragons assaults, when the Son of thy love could not be free! When even to be gracious draws on his enmity, and the profession of a good conscience, is the Butt for his burning arrows? He that spared not the Head, will not forbear the remoter limbs. If the state of Innocency could have been any defense against evil motions, the first *Adam* had not been tempted, much less the second.

Nothing should more comfort us than resistance: if we did not stand for the Lord; Satan would not stand against us: if we were not in a way to do good, we should find no rubs. The devil hath no cause to trouble his own, especially while they go about his business. To sin, he would have our paths smooth, and calm, and pleasant, winning us forward: but if we turn our feet toward Zion, then he encounters us, and blocks up our way with *temptations.* But it is not the presentment of bad motions that can hurt us, but our entertainment of them. Ill counsel is the fault of the giver, not of the refuser: if we be tempted, as *Joseph* was by a great Lady, and withstand it, we are not the worse, but the better. We cannot forbid lewd eyes to look in at our windows, we may shut our doors against their entrance. If Satan knock, it is in our choice to open: a booty lies in our way, we may choose whether we will stoop and take it up. To suggest evil, is Satan's blame: to resist evil, this is our praise. The more we are tried in the furnace, the purer gold we shall go to the Treasury of Heaven. Lord, make us as strong, as the devil is malicious: say in a sweet spiritual feeling to my conscience, as Thou spakest once vocally and audibly to my Savior; *Thou art my Son;* and let the devil do his worst.

Temptations we understand to be of two sorts; Probations, or Provocations; trials of suffering, or trials of doing. God tempts, to draw something out of us, and to make it appear; Satan tempts to put something into us which was not before. It is one thing *Explorare an sit peccatum,* another *Provocare ut sit peccatum.* The former we may properly call Examinations, Searchings, Afflictions; these are of God. The other, Incitements, enticements, impulsive motions to sin, these are of Satan. Now this promised *deliverance* stands in analogy and reference to both these.

For Satan's suggestions; What godly man hath not been wrought upon by *temptations;* not only to like the bait, but even to swallow it with consent of will! Yet hath it not choked their grace, God hath delivered them. Look upon *David;* 2 *Sam.* 11. While his people are busy in the war against *Ammon* abroad, Satan as busily makes war against *David* at home: they lay siege

to *Rabbah,* he lays siege to their King. The temptation first takes fire at his eyes, his eyes recoile upon his heart, and his heart burns in the desires of his lust. The tempter so prevails, that he makes him become a tempter, bestowing his own bad office upon him. He sees *Bathsheba,* inquires after her, sends for her, solicits her to uncleanness. There was store of fair Virgins in Israel, yet he must dote upon the marriage-bed: he had many wives of his own, and was not restrained from taking more; yet is not contented saving with the only one of a subjects. He was not overcome by the solicitation of a strumpet, but himself was the prosecutor of this filthiness. There is nothing wanting to amplify his sin, and cause our fear. O whither shall we go, if God stay us not? What man among the millions of God's servants was better furnished with preservatives against such *temptations?* Where could the Devil have less hope of prevailing? Yet is this strong man overcome; and as it is hard and rare to commit a single sin; he does not only abuse the wife, but betrays the husband, and teacheth his lust to look with bloody eyes on the life of his faithful servant. If wine cannot woe• 〈◊〉 to father a false seed, the sword of an uncircumcised Anatomy shall fall upo• him. Thus deep in is *David,* and falls asleep many months, exchanging the conscience of his sin for the sense of his pleasures Yet even out of this tempta•ion he is delivered; *Nathan* shall rouse him, the Spirit shall melt him, his ow•e heart shall smite him; with a wounded soul he shall cry for pardon, d• 〈◊〉 wickedness and find mercy.

In this glass we see ourselves, how apt to be tempted, to go along with it, yea often to persist in it; yet withal, God's infinite goodness to deliver us from it. For this we pray, *Lead us not into temptation,* but *deliver us from evil:* the la•te• being an exposition of the former: that we be not led into temptation, deliver us from evil; the cause being taken away, the effect ceaseth. The best of God's children may not only be drenched in the waves of sin, but even lie in them for a time; as a man may sink twice to the bottom, yet rise with life in him. But they that belong to the covenant, shall be delivered: *Saul* is tempted, sinneth and sleepeth in it his last: *David* is tempted, sinneth, and sleepeth, but not his la••. *Peter* is tempted to conceal, to deny, to forswear his Master; yet one look of Christ delivered him: *Judas* is tempted to betray him, goes on, and perisheth. The Lord would never have suffered so dear favorites of his, as *Lot, David, Peter,* to fall so dangerously: if he had not meant to make them universal examples to the world, of not presuming, of not despairing. For how can we presume of no• sinning, or despair for sinning, when we find so great Saints thus fallen, thus risen? How many years had those ten brethren forgotten their unnatural trechery! Alas, what long and dead sleeps may the holiest souls take in fearful 〈◊〉 ▪ Were it not for God's mercy that thus delivers us out of temptations, we should end our spiritual lethargy in a sleep of death. *David* in those ten mone••s might have some transient glances of remorse; but no compunction is heard of till *Nathan's* message, and perhaps had been further adjourned, if that Monitor had been longer deferred. God could have sent him sooner, and checked *David* 〈◊〉 h•s first project of sin: so had *Bersheba* been chaste, *Uriah* alive, and himself gui••l••se of murder. But that Almighty wisdom knew how to win more glory by the permission, than by the prevention; by the permission of one sin to prevent ••ons. How many thousands had presumed on their own strength, if such a Champion had not fallen! How many thousands had despaired in the consciences 〈◊〉 their own mis-deeds and weakness, if such sins had not found remission!

It is h••py for all after-times that we have such precedents, so holy sinners, so sinful •••tents: their falls have taught us by whom to stand. In a word, many Saints 〈◊〉 committed as great sins as reprobates: that the one is pardoned, not the other, •he difference is not in the quantity or quality of the sin, but in the mercy of God.

1 We that pray for deliverance from evil, must endeavor against e••. The best Fencer lies close, [Uses of it.] and is more careful to defend than to offend: w• we lie open, Satan hath a fair mark. Ranke mirth, a full belly, gaming, and wine, lay a man open. That wine is an inducement to lust, *David* knew; and therefore gave *Uriah* such superfluous cups: and it is hard to refuse pledging, where a King begins a Health to a Subject. This might easily lay him open to evil; the drunkard may be anything but good. But temptation is then stronger, when 〈◊〉 proceeds from a mighty instrument: the requests of Princes are commands •he•• very suites imperative. How many *Bethshebas* and *Jane Shores* have thus been wrought, to pollute both a royal and matrimonial bed! The countenance of authority is authoritative with many: ask a Romist, whether if the Pope command him to kill his Sovereign, he is to do or refuse it: perhaps he trif•es that the Pope will never command it: but put him to it, If; then his answer m•st be affirmative. If *Saul* charge a *Doeg,* he will wreake his spleen on the Priests. L•• the master tempt his servant, the father his child, their least word is a law. But 〈◊〉 will be no excuse to say at last, such a great person tempted me, as *Adam* said of *Eve*▪ it is *quid* that we must regard, not *quis;* the action, not the person: be the mover never so glorious, if his motion be to sin, let it be entertained with d•fiance. Let us have wary eyes, for it is not the self-appearing devil, but the same a transformed Angel, that doth corrupt us.

2. Consider what preventions the provident God useth against our sinnings. How many stays doth *Saul* find in his pursuit of *David:* twice he casts his I••elin, and mist him: exposed him to the Philistines, but he slew them: *M•chol* was given him for a snare, yet she delivers him; *Jonathan* is constant to him: *Saul* hath begirt him, loe then he is delivered by the Philistines invasion. This found *Balaam* in his pestilent itch to curse Israel: one night God puts him off; the second time he answers his importunacie and bids him go in anger: an Angel stands to cross him, his beast turns out of the way: she bruiseth his fo t• against the wall, at last falls down under him: many crosses to recall him H•w is the other *Saul* (with his letters missive to vex the Church) arrested from heaven. I know there be sudden sins, no sooner thought of than dispatched; which is like fire to powder. But in our resolved intentions of doing a sin, if we would mark it, we meet with strange impediments, as *Jonah* did in his flight; which should make us grow jealous of such enterprises. Some have been frighted from their uncleanness, by the tolling of a passing-bell: others diverted from a b d journey, by the sudden lameness of their horse. How often hath God prevented murders by strange accidents? Sometimes he shortens our own arms, sometimes strengthens others against us. Sometime reason is heard, when religion si•s out: and the dishonesty, inutility, or difficulty of a sin is p••p•nded. But it is best, when the fear of God hath corrected us, or the word of God av•rted us, or the Spirit of God recalled us. By innumerable means doth the Lord stop our precipices, hedge up our ways to sin: that when temptation invites us, we may have hands manicled, and feere fettered with detentions; and we cozen the devil against our wills. He

would have us come, and we would come•, but (thanks be to God) we cannot come. Let us observe it; as when we are doing w•ll, we have many provocations to alienate our minds from it; so when we are intending mischief, God sends many inconveniences, as it were vocal accidents, to hinder us; as if God should say, take heed what you do.

3 Let us meditate how we are blessed of God, and have reason to bless God, for these happy deliverances. As Saint *Augustine, Tentator defuit,* &c. I had time and place to commit sin, but then the Tempter was away: thy doing, O Lord, it was that he was away. The tempter was present, but then time and place were wanting; thy doing it was that I wanted time and place. Time and place were convenient, and the tempter was there also, provoking me forward, all opportunities forth•ring: but then I had no stomach to it, lust was cool, my will had no will to consent: thy doing it was that I was unwilling, that the edge of my appetite was dull. Sometimes I had will, but then I wanted means: sometimes I had means, but then I wanted will: sometimes I had likewise will and means, but then I also wanted ability: another time; means, will, and ability were concurring; but then came in some other interruption; a messenger with sudden business, the distress of a friend, the invitation of a neighbor. Still, O Lord, that I was not led into temptation, nor captivated by suggestion, it was thy doing. Blessed be God, as for his furtherance in good, so for his hindrance in evil. If we be godly, and find these things true, let us enter into our chambers, fall upon out knees, lift up our hearts, and say in humble thankfulness; Lord, thou hast delivered me, I find thy mercy, to thy name be the glory.

4 Lastly, if we love not evil, let us long for our final and plenary deliverance from it; that immortal court, where sin can no more enter, than sorrow or death: out of this the Tempter is excluded forever. Here the Lord d•livers us from the damnation and domination of sin, there from the temptation and assault: here it shall not overcome us, there it shall not come near us.*Wretched man! who shall deliver me from the body of this death?* Who? He that now free• us from the burning, will then from the smell of the fire. Here even a Saint is but a mixed creature; and the sin which he hath by his generation, fights against the grace which he hath by his own regeneration. This felt St *Paul:* and *Jerome* i• his very abstinence; *Men's ardebat desideriis in frigido corpore:* my face was pale, but my heart was flushing; and I had a burning mind in a chill body. Mortall perfection is a vain dream: *Aquinas* thinks we may fulfill a precept two ways: either *perfectly,quando pervenitur ad finem,* when we perform the full scope of 〈◊〉 : or *imperfectly, cum non receditur ab ordine ad finem,* when we keep the way conducing to the end. But as when the Captain bids the soldiers fight and conquer, he that fights and conquers, perfectly doth his will: he that fights and doth not get the victory, comes short of doing his will: and in God's battles, he that conquers not, which is the end; *recedit ab ordine ad finem,* doth certainly fail in the means. Therefore he that sincerely loves GOD, and detests sin, desi•eth dissolution for no other end, but to be freed from temptation. The good soldier will fight when he is in the field, but he is contented to have the battle over. This is one benefit that death against his own will shall do us; a perfect delivery from all temptations. In Paradise man had a *Posse non peccare:* in heaven he shall have a *Non posse peccare.* Satan shall then be bound in eternal chains, never to stir out of that local torment; and the Elect be set at triumpha•t liberty.

For Probations, which are the other sort of temptations, or trials by troubles; they are derived from three fountains, and may thus be distinguished, not in propriety of terms, but after the common acceptance. As they come from Satan they are usually called temptations: as they come from man, persecutions: as from God, afflictions. All these are in some manner from the Lord: neither man nor devil can afflict us without *God, God* can afflict us without them. *When we pray not to be led into temptation,* we pray not against correction, but against evil: for though *Christ* mak• us invincible, he makes us not invulnerable. All our days are evil, some worse• as the ague hath chief fits, critical days. Some be more grievous sufferings tha• others; as Martyrdom in the extent, (for it may be *occultâ cogitatione,* though not *apertâ passion*) and we have cause to bless God that we *resist not unto blood.* If there were no good in these temptations, they should not come near us: for nothing absolutely evil shall come to a good man. And when they have done the business they came for, they shall leave us: the plaster will not stick on whe• the sore is healed.

Do they come from the ungodly? Whether *Tertullus* persecute the Church with his tongue, or *Elimas* with his hand, God hath the command of both. I• deed the wicked are the mediate causes of our troubles: the righteous are as the center, the other the circumference: which way soever they turn, they find themselves environed: yet still the center is fixed and immovable, being founded upon CHRIST. It is good for some men to have adversaries: for often they more fear to sin, least they should despise them, than dislike it for conscience, least God should condemn them. They speak evil of us: if true let us amend it: if fall•e contemn it: whether true, or false, observe it. Thus we shall learn good out of their evil; make them our Tutors, and give them no pupillage. In all things let us watch them, in nothing fear them*Which is to them an evident token of perdition, but to us of salvation.* The Church is that*Tower of David:* if there be a thousand weapons to wound us, there are a thousand shields to guard us. When the Angel saluted *Gideon, God be with thee;* he replied,*If God be with us, he•• i• all this evil befallen us?* Why do the *Midianites* vex us? Yes, God may be with us, and the *Midianites* against us: yea therefore are they against us, because God is with us. It is neither our shame to suffer what CHRIST suffered, nor •ir honor to do as *Judas* did. Howsoever they be wicked Instruments, yet the 〈◊〉 hand is the Lord's: *God gave,* saith *Job:* what and the Devil took away? No, 〈◊〉 Sabaeans took away? No, but the *Lord took away.* As when the malignity of •isease is spent, health will return: so when all our adversaries have done their •rst, if not before, then God will deliver us. Let *Iesabell* fret her heart out, and •ear by her gods, *Elijah* must be safe. Let the *red Dragon* spout forth *floods* of •ome, the Church hath *wings to fly away,* she shall be delivered.

Do they come from God? *diligit quem corrigit:* storms and afflictions are 〈◊〉 from fury without love, but rather from love without fury.*Lord, he whom* 〈◊〉 *lovest, is sick: Lazarus* may be sick and yet CHRIST love him. The intelli•t son knows that his fathers correction is no argument of his fathers ha•d; therefore is silent.*I was dumb, because thou didst it.* I was not dumb for •t I did, but confessed my sin: but dumb for that thou didst, acknowledging it •st punishment.*In a little wrath I hid my face from thee, for a moment.* It is but *Mo•um,* a little, *ad momentum,* for a moment: and I hid my face, never turned my •rt from thee. Indeed as man is

under the Law, they are legal punishments: •t as under grace, paternal corrections. They are a testimony of his good •our toward us, when by them he separates the sin which he hates, from •e person which he loves. And this he always so tempers, that it is nei••er according to our sins, nor exceeding our strengths. *Non ultra vires:*•ts? No, but not above GOD'S strength in us. No parent corrects another's •ild, and he is no good parent that corrects not his own. By this we come to •ow our friend: three things are not known but in three places: valor, but in •nger: wisdom, but in anger: a friend, but in misery. Afflictions have done 〈◊〉 this good, that we are sure we have a friend, a father in heaven, for we have try• him. Faith understands troubles to be *Probationis Indicia,* not *Reprobationis ar•menta.* Our life is a web woven by the hand of God, the thread reaching from •r birth unto our death. The woof is trouble, but still runs with it a Weft of •erwoven comforts. But if so then may we not pray for their removal? Yes, *•emove thy plague away from me:* Thy plague, and mine: thine by affliction, mine 〈◊〉 passion: thine because thou didst send it, mine because I endure it: thine because 〈◊〉 comes from thy Justice, mine because it answers my injustice: remit what I have •one, and remove what thou hast done. But whosoever laid it on, the Lord will •ke it off. Be our*troubles many* in number, strange in nature, heavy in measure •et God's mercies are more numerous, his wisdom more wondrous, his power •ore miraculous, *he will deliver us out of all.* This doctrine well digested, will •reed good blood in our souls, and is useful three ways.

1 To fortify our patience; he needs not fear the trouble, that knows 〈◊〉 infallible deliverance.*Possess your souls in patience.* He doth not say, pos••sse your mouths, for some being provoked will give no bad language; nor •ossesse your hands; many being urged can forbear violence: yet still the desire •f revenge may boil and ranckle in both their hearts. But *possess your souls,* that 〈◊〉 , *yourselves,* in patience: this binds both mouth and hand to the peace and good •orbearance: all are quiet, if the soul be quiet. Two things become a Christian; *•apientia in verbis, patientia in verberibus.* Time is the Physicians Cure, reason the •hilosophers Cure, patience is God's Cure. Time helps sorrows, *Dies adimit •gritudinem:* but still this is tedious, and time runs to dully with them that be in •isery. Reason qualifies it, for it is the courage and magnanimity of a man to •ffer. But this only seeks means to extricate us, reason will not stay for time: •u• faithful patience looks neither to reason nor time, but knows a better reme•y: she commits her cause to God, and resolves upon this resignation, that either •er sorrow shall be less or her fortitude more. *Nobile vincendi genus est patien•ia.* Faith, Charity, and Patience, are the three rich possessions of a Christian: by Faith we possess *Christ,* by Charity, we possess our neighbor, by Patience 〈◊〉 possess ourselves. He that wants Faith is without the head: he that wants Cha••ty, is without the body; he that wants patience is without himself. Our patience, like our trial, hath but a short exercise: our deliverance is glorious and everlasting.

2 To confirm our hope, he that hath tasted the mercy of God in some no•ble deliverance, hopes in the next trial for the same assistance.*Experience brings hope;* because it hath made the matter easy: he that hath often done a thing ease•y, mistrusts not to do it again. *David* had often found his deliverance out of 〈◊〉 exigence, therefore says; *In the Name of God I will*

leap over the Wall: his experience had made it so easy to him, that it was but a skip or jumpe in his conce•.

3 Let us not fain afflictions before we have them: we can expect no del•••rance out of fantastical griefs.*Be not deceived, God is not mocked.* T•• beggars by permission, that fain themselves halt and blind: and beg•• by commission, that have patents for fires and wrackes: but their fires are 〈◊〉 feigned and false fires, and all their wrackes the wrack of their own conscie•ces. Let them take heed, lest their fictions prove at last true afflictions, thei•••sembled lameness prove lameness indeed. As *Martial* writes of *Caelius,* who 〈◊〉 avoid the *Ave potentiorem,* giving his attendance early and late to the great ones 〈◊〉 the time; feigned himself sick of the gowte; so cunningly, that his hyp•cr•• came home to him, and he fell sick of the gowte indeed. *Tantum cura potes• 〈◊〉 ars doloris, desiit fingere Caelius podagram.* How often have those mischances tales to men without relief, for which they begged relief before they had cause! Go• promiseth deliverance from the temptations he sends, not those we fetch: such as come from our want, not from our wantonness. Many make to themselves c••ses; and while God's hand is not visible, they with their own hands beat themselves. *Haman* that great favourite hath honor enough, though *Mordecai* do•• cringe to him: yet this makes him discontent; here was a cross of his own beg•ting. *Ahab* was King, had lands and demeasnes enough of his own, yet beca••e *Nabaoth* denies him his vineyard, he falls sick of the sullens. For this trouble let him thank himself: what needs a rich man be a thief?*Amnon* had v•••tie of choice objects for his inordinate affection; yet he must be love-sick of *T••mar:* none but his half-sister can please the eyes of that wanton Prince. Or••••ry pleasures will not content extraordinary persons; such pamper'd and ••vern'd youthes, whose greatness and ease have made unruly appetites. This 〈◊〉 unnatural heat of which he languishes; was not this an affliction of his own 〈◊〉 king. It is not rare to see a great man vex himself at the neglect of a peasant; 〈◊〉 as a true Lion would pass by with an honorable scorn. To see the husband 〈◊〉 a virtuous and comely spouse, doting on a foul and forbidden bed. To see 〈◊〉 man pine away with projecting how he should live when he is old. Innume••••• be our fantastical evils, and we trouble ourselves about nothing. Evils co•• fast enough of themselves, there is store made to our hands, we need not encr••• their number: those ill weeds will grow without our planting.

Our deliverer is *The Lord.* It is the voice of all creatures in their several la•guages, *Salvation is of the Lord.* The confession of men more sensibly,*This 〈◊〉 the preserver of men.* The acknowledgment of Saints more especially, 〈◊〉 *help standeth in the Name of the* LORD. This word leads us to a cons•deration of his Power; He can deliver us, and none but He. *Lord:* his Almightiness was the first Name He would be known by to the world, *Exod* 6.3. Not that *Jehovah* was not in some manner formerly known: for *Gen.* 15. and 26.24. But as if he made this difference: Then I gave promises what I would do, now I come to perform the promises: with God *Almighty,* which signifies my Majesty; I will show myself *Jehovah,* the God of *Abraham,* which shall demonstrate my mercy. *Subjiciuntur omnes potestates Potestati Infinitae.*

The Lord. his Sovereignty is a point that comes not often to be handled, therefore here I take leave to enlarge myself. It may be considered in seven respects.

1 It is undependant: many things are said to govern, but they have some •ependance on their superiors. Our life is beholding to the fruits, the fruits •o the trees, the trees to the earth, the earth to the rain, the rain to the Sun, •he Sun and all to the Lord: *Natura Naturanti, machina Creatori.* Fruits are •om trees, and trees from seeds; both moistned by the air, and matured by the •unne: element is qualified by element, orbe depends on orbe, the Sun it self •n *Primum mobile: Astra regunt homines, sed Deus astra:* we can go no higher. The child looks up to his father, his father lives by the peace of the country, the •ountrey could have no peace but by the Magistrate, the Magistrate is countenan•ed and warranted by the King, the King is ruled by God. Still one looks upon •nother, but the *eyes of all things look up unto thee, O Lord.*

2 It is absolute; he may dispose of his Subjects at his pleasure. As the •otter having the lump in his hand, makes what kind of vessel he listeth; •reat or small, round or square, for the Parlor, or for the Stable: and when •ee hath done, he may set it on his cupboard, or on the dunghill: be it to •onour or dishonor, he will be honored by it. Man respects deserts or de•erits, in making the poor rich, or the rich poor; in ennobling the base, or de•asing the noble: God doth all according to his own will without further relati•n.*Is it not lawful for me to do what I will with mine own?* He can make *Tabor•* little heaven, and turn Paradise into a desert. It is absolute, without control: •here is none to call him to account or examination; with *Cur ita facis?* O Lord, 〈◊〉 was not therefore thy doing because it was good, but therefore is it good be•ause it was thy doing. Whether thy mercy saveth us, we have cause to be thank••ll: or thy justice confoundeth us, we have no cause to complain: still *Thou conti•uest holy, O thou worship of Israel.*

3 His Lordship is universal. First, overall times; other Lord's die; *Domi•i terrae,* but *terra Domini:* he is eternal. Eternity is properly the duration of an •ncreat•d *Ens.* It is improperly taken, either for things that have both beginning •nd end, as *Colles aeterni, terra aeterna,* everlasting mountains; diverse such phra•es in Scripture. Or for things that have a beginning but shall have no end: so are •ngels, and men's souls eternal; so, eternal life, eternal fire. But God calls •imselfe,*I AM:* I am what I have been, I have been what I am, I am and •ave been what I shall be. This Attribute is incommunicable: all other things •ad a *Non esse* preceeding their *Esse;* and they have a mutation tending to nothing. *They shall be as nothing that war against thee:* all come to nothing unless they •e upheld by the manutenency of God: but*Thou art the same, and thy years shall •ave no end.* Thou turnest man to destruction, and again sayest, *Return: even from everlasting to everlasting thou art God:* the sole Vmpire and Measurer of beginning and ending. Secondly, over all places, heaven, earth, hell. *Psal.* 135.6. Kings are limited, and cannot do many things they desire: they cannot command the Sun to stand still, nor the wind to blow which way they would: in the •ofty air, in the depth of the sea, no King reigns. They fondly flatter the Pope with his long arms, that they reach to purgatory; (but indeed both power and •lace are alike imaginary,) it is CHRIST alone that hath the keys of all places. •hirdly, over all creatures; binding the influences of *Plejades,* and loosing the •onds of *Orion:* commanding the fire against the nature of it, to descend: creating •nd ruling the stars,

over-ruling the Lions, sending the meteors, hedging in the •ease, lapping it up like a child in swaddling clouts, dividing, diverting, filling it. In •oth fire and water, these two raging elements that have no mercy, he shows mer•y: delivers us from both in both. He calls the fowls, and they come: the beasts •nd they hear: the trees, and they spring to obey him. He hath a Raven for *Elias,* 〈◊〉 gourd for *Jonah,* a dog for *Lazarus.* Makes the Leviathan, the hugest living creature, preserve his Prophet. That a terrible Lion should be killed, as was by *Sampson;* or not kill as they forbore *Daniel;* or kill and not eat, as that Prophet, 1 *Kings* 13. Here was the Lord. Over metals, he makes Iron to swim, sto••s to cleave a sunder. Over the devils, they must obey him though *animo resist•di.* But they continually rebel against him, and break his will? They do indeed against his complacency, not against his permission: *Et quando permittit, non ••lens sed volens permittit.* There is then no time, not the hour of death: no place, not the sorest torment; no creature, not the devil: but the Lord can deliver us from them. Therefore at all times, in all places, and against all creatures, let •s trust in him for deliverance.

4 It is necessary; we could not live but by his dominion. Take away government, we are worse than beasts; a bad King is better than no King. If man rule 〈◊〉 he over-rules all:*Higher than the highest.* Above all, to support: the Pillar and the foundation of the pillars and foundations of the world. Above all to correct, binding Kings in chains: if authority grow warped, to straiten it with his justice. Above all, to direct, he directs natural government to natural good; that the Elements be not at war, but working in a well disposed harmony for our benefit: that one doth not swallow up another, nor the stronger oppress the weaker; it is the Lord's doing. As he made nature with his *Fiat,* so he sets it a working wi•h his *Faciat:* let it so be, let it so work. He directs politick government to politick good, that we might live like men in a civil peace. Supernatural government to salvation, that we may live like Christians in a gracious obedience and comfort. This power was necessary for creation; he must be an Almighty Lord that could make us of nothing. It is necessary for preservation, to conserve things in their being and working. Necessary for redemption; it must be an infinite sto•e, that must pay an infinite debt. If the Lord had not become a servant on earth, those servants could never have been Lord's in heaven. All the parts of a Common-wealth, ought to uphold one another in policy: all the members of the Church to uphold one another in charity: as in a building one stone doth bea•e up another, but the foundation bears up all. The members uphold the body, the body the members: the Subjects uphold the King, the King upholds the Subjects: but *Thou O Lord, upholdest us all.*

5 It is immutable; whatsoever the Lord is, he is *Simul & Semel.* With •s one thing doth exclude another, this moment thrusts out that; learning excludes ignorance, riches poverty; the business of this hour gives place to the next. Be• God's Essence and perfections are together: *Aeternitas Dei; Essentia Dei est.* As he is eternal, *absque Origin,* so invariable *absque Mutatione:* We are not prese•• to things past or to come: God is to all times and things, past, present, or 〈◊〉; ever present. The reason is, he is Immense, and fills all places without mo•i••, without ascent, or descent. Indeed he is sometime said to [d] descend; but it is because he then doth some new work; men took no notice of his presence before This Lordship hath no succession,

yet he produceth works successively: *Eg•f•cio,* and *Ego faciam.* But this is not in regard of himself, but in respect of us, that he is said to do one thing after another. He doth not now create the world, not now destroy it, nor now call *Abraham* out of *Vr:* nor is *Isaac* redeemed from sacrifice, and Christ sacrificed, in the same place or at the same time. The type ⟨◊⟩ properly go before the antitype. It is false then to say that men were justified before they were borne: they are elected before all time, but called and justified in time: these things are done successively. With the Lord there is order, though there be no time. If I come to a Pillar with my left side toward it, it is then on my left side: if I come with my right side toward it, then is it on my right side: yet is the pillar it self immovable. *Omnis mutabilitas quaedam mors,* saith the School if God could change, he could die. Now change is either substantial, or qualitative: but God's substance cannot be changed, and he hath no qualities. Again, it is either amissive, or perfective: no man changes but he is either the better or the worse by it: God is the fountain of life, nothing can be added to him, for he is •nite: nothing derogated from him, for he is the *Lord* Almighty. In his will, his purpose, in his joy, in his Justice, in his mercy, in all unchangeable. How is then said to repent? Not that he doth repent, but appears to us in the alterati• of his work, as one repenting. There may be change in the work, there is none •he work-man. *Ad novum opus consilium non novum, sed aeternum: mutat rem,non •ilium.* The unchangeable decree of God disposeth the change of all things, • man that builds a house, hath an *Idea* in his head whereby he purposes to frame •he decrees how to order this part, to erect that corner, here to build a partition, •re a chimney, to set up a scaffold, and pull it down again: here is a variety ⟨◊⟩ change of the work, the worker is still the same. What God once is, he is • ever: once just, ever just: once merciful, ever merciful.

6 It is incomprehensible, whoever saw God in his strength, and lived? This •rd is in himself Invisible, as indivisible: seen in his mighty works, never to ⟨◊⟩ seen in his Person. But we *shall see him face to face?* Not the deity it self, as ⟨◊⟩ *Anthropomorphites* dreamed: not a light only resulting from him, as was the •or of the *Armenians.* But *by face to face,* is meant the clear knowledge of • understanding: and we shall know him, not with comprehensive knowledge, • with *Scientia adaequata,* as he is cognoscible, for he is incomprehensible. So are •se places to be understood, *Hebr.* 12.15. 1 *John.* 3.2. *Revel.* 22.4. The intel•uall vision is not of his Essence, but of some work represented. And that of *•uel, Chap.* 7.9. was but a dream or vision upon his bed; some divine and su•natural revelation. But did not *John the Baptistsee the Holy Ghost?* No, not the •vine nature, but the *Dove.* But doth not *Job* assure himself of*Seeing God?*•t GOD himself, but his Redeemer, God in the veil of the flesh: JESUS •ll be thoroughly and joyfully looked upon: but the deity shall not be seen here•er with the bodily eyes.

Nothing can apprehend that which is out of the limits; but we are finite, and •d is immense. Every thing that is seen, must be seen in some place; but God ⟨◊⟩ no place. Our body indeed shall be spiritual, not needing meat, nor sleep, ⟨◊⟩ breathing by air: yet it is not capable of comprehending that infinite Spirit. •re we understand him after the measure and capacity of man, in a human re•blance; as if he had feet, eyes, affections: because they that should know him, •e such. But when we read of God's *Foot,* let us think of his coming, as a •n removes by his feet. When we read of his *eyes,* consider his *knowledge* of ⟨◊⟩ things, as a

man sees all by that Organ of sense. So when we are said to *see his •e,* conceive our knowledge of him to be meant. *He that made the ear, shall he* ⟨◊⟩ *hear?* he doth not say, *Hath he not an ear?* but, *shall he not hear?* The*Pure* ⟨◊⟩ *heart* are promised to *see God:* but as that pureness is in heart, so is that vision ⟨◊⟩ heart. We say, I see a man's wisdom, see his valor, see his meaning; yet ⟨◊⟩ not these visible▪ so nor this Lord but by his effects, what his power worketh. •us far in heaven we shall exceed in knowledge: here we know him only by •gatives, what he is not; that not mortal, not mutable: and by his works; *•he Lord is known by his Judgments;* and *vacate & videte,Be still,and know that* ⟨◊⟩ *God:* you that are absent, come and see: you that are present, stand still and •ntemplate: see and know, know and confess, confess and apply, make use of •at you see and know. What's that? *I am God,* you are but men: *Put them in •de, O Lord, that they are but men;* worms, vanity, nothing. But *Ego Deus,* not •opular, titular, idle, abject God, like the gods of the Gentiles, not able to wipe ⟨◊⟩ dust off their own faces: but a God that makes gods, a God that mars gods; •t hath a dominion above all dominion, above all comprehension. LORD, •e cannot comprehend thee in thy Majesty, do thou comprehend us in thy •rcie.

7 It is Glorious and blessed: he is the *chiefest good,* and he enjoys himself, therefore is perfectly and infinitely blessed. Our blessedness consists in enjoying him, his, not enjoying us, but himself. The Hebrew speaks of *Blessedness* in the plural, *Beatitudines:* as the latines call wealth, *Divitiae, Opes:* because •a•y things concur, as to make up a rich man, so to make one blessed. There is ⟨◊⟩ them both, *Objectiva pars;* as gold, silver, lands, houses be the materials of ••ches. And *Formalis pars,* the free and certain possession of these things; for if they may be gone, a man is poor in possibility; when they are gone, he is po••••deed. Mans blessedness is from another, the *Lord's* is from himself: m•• ⟨◊⟩ grace, God's in nature: man's temporal, God's Eternal: man's voluntary, Go•• necessary, it cannot be otherwise: man's changeable, God's always the same. The greatest and statelyest monarch puts off his glory and robes at sometimes; ⟨◊⟩ when he goes into the Bath, the bed, the grave. He carries no Scepter in the ⟨◊⟩ yet may he then have a Crown on his head: he hath neither scepter nor Cro••e in his bed, yet even then he is known a King by his attending guard: but in ⟨◊⟩ grave he leaves off all. Now God's glory is never left off, there is no interu•••on of his blessedness, not a moment wherein he is less happy.

His blessedness is Internal or external. Internal consists. 1. In the c••templation of his own sufficiency: thus he *saw all to be very good* which he ⟨◊⟩ and took pleasure in his own wisdom that made them. 2. In the compre•••sion of all happiness; for it is nothing to be blessed, and not to understand it: ••ny were *faelices, bona si sua norint:* God's omniscience is his blessedness. 3. ⟨◊⟩ the delectation taken in this comprehension, when he knows there is nothing ⟨◊⟩ offend him: whereas Kings may be free from danger, not from fear. 4. ⟨◊⟩ contentation taken in this delight; having all things so fully in himself, th•• ⟨◊⟩ needs no addition. Many men think not themselves happy in the much they ha••, because they want something they would have: but there is nothing more ⟨◊⟩ God to desire. He comtemplates his own goodness, and rests in himself ⟨◊⟩ a sweet complacency, as the infinite fountain of

all blessedness. External blessedness is that he receives from the creatures, everyone, sensible and insensible, especially, Angels and men. He is blessed in himself, yet he will also be bless• ⟨◊⟩ us. We can add nothing to him, nor may we take his due honor from him. H• looks for praises for electing us, creating us, &c. We discourse our blessings ⟨◊⟩ an annual commemoration, rejoice and solace ourselves in them; but still let ⟨◊⟩ reflect all by praises to our Maker. A King will take a present of a beggar, ⟨◊⟩ by this occasion he may (not enrich himself, but) reward the poor man. G•• needs not this outward clothing, yet he is pleased to wear it for our sakes. 1 *C••.* 1.3. *Blessed be God,* &c.

Thus far I thought good to meditate on the ineffable Majesty of God. It is ⟨◊⟩ possible to drink up all the sea, to suck in all the air, much less to compreh•• God. When a man considers himself in relation to the reasonless creatures; ⟨◊⟩ the beasts do him homage, the earth yields him her fruits and metals, the•• brings him in merchandise, the air provides breath for his nostrils, and ⟨◊⟩ for his table, the Sun misseth not his hour to enlighten him; he may then th•• himself something: but when he considers the *Lord,* he is swallowed up, ⟨◊⟩ thinks himself nothing. Now though a man cannot drink up all the river, y•• he may taste it: though not spanne the Sun, yet look upon his beams: though ⟨◊⟩ cannot take in all the air, yet enough to fill us. Let us get enough of this *L•••* fill our hearts, we need no more. When a man thrusts his hand into the fire, it burns him: when he comes but near it, it warms him: let us come with a purpose to partake, not to comprehend the Lord. *Origen* on *Levitic.* The two days offering are the two Testaments; these eat and feed upon: what is reserved for the third day, is for the world to come; it will fire us to search that. Not is th•• point barren, but hath the comfortable use, and that even appliable to our p••pose. Doctrine being like the Sun, not only to delight us with the contemplatio•, but also to warm and quicken our affections.

This Lord being the Supreme, and all other Powers subordinate to him, and dependant on him, let this encourage our faith to trust him with our deliverance. ⟨◊⟩ Trouble not yourselves with your enemies, nor yet say *Manus nostra excelsa,* our own hand shall deliver us: Kings are men of might, yet but men of dust: without this Lord their power cannot save themselves, much less us. Angels are mighty, but cannot come unless this Lord send them;*I could ask my Father, •d he would give me Legions of Angels;* saith Christ: we must ask our Father, or •ot have one Angel to do us good. He shall look his eyes out, that trusts to any other *deliverer* than the Lord.

His Dominion being so absolute, let men cease to rebel against it.*I will be •xalted,* not only in my *Israel;* but in *Gentibus, among the nations:* if they receive •ne, *volentibus,* with their good contents: if they refuse me, *Invitis,* against their wills. And if there be any ground, whose lines are extended farther than people •nd nations inhabit, there also will I be exalted, *in universa terra.* We fear Kings •nd take their wrathful looks as messengers of death; and we do well to*Give fear, to whom fear belongs.* But here is a Power we cannot resist, a Wisdom we cannot delude, a Justice we cannot corrupt. Locks, and stocks, and treble bar•ed doors, a dark dungeon, and a cruel Gaoler, all cannot keep them in, whom •his Lord will deliver. His

power shall shake the foundations of the earth, that earth-quake the foundations of the Prison, that trembling (as in the body) dis•oynt and unfasten the doors, and loose all their bands. There is no knot but he can untie it; let us at once fear and trust him.

This being universal over all times; the God of *Abraham,* and of his seed; *Jesus Christ yesterday, and today, and the same forever;* the God of our fathers that were, of ourselves that are, of our posterity that shall be, then our enemies shall never find time, wherein he shall not find means to deliver us. Over all places, *Coelum & terram impleo,whither shall we go from his presence?* Whither? That place was never yet discovered. He is present even to those that shun his presence; that say to him, *Depart from us:* how much more to us? *Dominus nobiscum;* yea he is not only with us, but for us; *Nobiscum & pro nobis: Immanuel,* God in our nature, God in our flesh.*The Lord of hosts is with us, the God of Jacob is our refuge. Dominus virtutum,* there's his power: *Refugium nostrum,* there's his favor. *The Load of Hosts,* strong: *the God of Jacob,* sweet. The one *Virium,* the other *Voluntatis:* the one *Roboris,* the other *Foederis:* one of puissance, another of promise.*The Lord, the Lord;* whatsoever belongs to Power, Majesty, Governance: *merciful,* what ever belongs to election, dilection, compassion, covenant, sacrament: both together a just *aequilibrium* between greatness and grace; a fair and sweet harmony. Over all creatures; as heaven is his throne, the earth his foot-stool, and the sea his wash-pot; so all creatures in them are at his beck; none can say, *Ego solus aufugi,* I have escaped. He can make the very flies and insects, those scorns of nature, executioners of his vengeance. Over us, in a gracious and special manner; which affords us a challenge and defiance against all adversary forces: we fear not armies of men, legions of devils, nor the gates of hell: *Dominus Deus noster, The Lord is our God:* which are not only *voces charitatis,* comprehending in a community all Christians; but *voces fidei,* when we take this great Lord for our proper and peculiar God. That he can deliver us, this we presume: that he will deliver us, this we assume: from that principle or *Thesis,* we derive this *Hypothis,* and appropriate it to ourselves. Therefore we say not only with the Leper;*Lord, if thou wilt, thou canst make me clean:* but we know thou canst, and we believe thou wilt, and we beseech thee to do it.

The necessarinesse of this Lordship gives us experience, experience confidence, and confidence will bring *deliverance.* How easily would the thunder strik us dead, the sea break in upon us, thieves spoil us, the whelps of Rome worry us, the fiends of hell ruin us; but that our Lord sits in the chair of omnipotency and protects us: Many are the dangers which we see and fear; innumerable those, we neither see nor fear: therefore to take away all attribution to ourselves, even when we know not, the Lord *delivers us. How manifold are thy works O Lord*▪ How manifold, if we sails in the main Ocean, and put not into some arm or cree• we never find an end. But that *Consuetudinis perseverantia amisit admiratio••:* we wonder not because they are common. *Abundantia contumeliosa in seme••psam:* of fullness comes loathing. It is not *magnitudo,* but *novitas;* that draws our eyes and observations. But he that considers his own weakness and impotence; how he was made in the womb, and knew it not; taken from the womb and not able to help himself: that God must now give him his daily bread to feed him, his daily breath to quicken him, or he perishes: or that considers the power of his enemies, with the implacable fury of their malice, the blood-hounds of hell: and yet that he is delivered; must confess, *A Domino, factum est, This is the Lord's doing.* That *Sisera* should fall

by a woman, *Pharaohs* host sink like stones into the bottom of the sea, an invincible Navy perish by a few rotten ships on fire:*O that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men:* that our children's children to the last period of any generation in this Island may say, O God *we have heard with our ears,* our Fathers and Grand-fathers have declared to us, that noble work of thy deliverance.

The immutability of it gives us further cause to trust in him. *Laban* may love *Jacob* well, but his countenance will change upon him: *Amnon* will hate *Th•mar* more than ever he loved her: *Pharaohs* Officer forgets *Joseph* when his tu••e is served: there is no constancy in man, but *Ego Jehovah non mutor, I the L••d change not.* The World changeth, the Vines cast off her grapes, the tired ea•th grows dull in increase, man's stature is lessened, his length of life less than th••, his honesty little or nothing at all: the sea encroacheth upon the land, Springs lock like Autumns: States change, policies change, governments change, all the materials of nature change: we see it, we need not preach it: it is matter of fight •o• of faith. Every man's mouth is full of this complaint. The world is fickle: wh••soever is delectable, vanisheth like smoke; *Nocturnum somnium.* That medici•e helps today, which doth not tomorrow: God is always helpful. That ••ceit helps one which helps not another; God helps all. The hoarder adores his money; yet is his wealth but like an Inheritance on Salisbury plain; he may rob many Passengers for a time, at last somebody will rob him. Set not your heart o• riches, lest you be driven to say, as *Laban* to *Rachel, Thou hast stolen away my he•.* And when they are gone, *Plus cruciant amissa, quàm delectant possessa.* Contra••lie, God's love increaseth; though not *formaliter,* in it self, yet *effective,* to us. Frie••s are mutable, *Paul* had many adherents, yet at last complains,*No man stood* ⟨◊⟩ *me, but all forsook me.* Indeed *Alexander* opposed his words: some withstood h•• but none *stood with him.* Yet then he finds this Lord to stand for him, *he deliver•• him.* Peace changeth into war, discord thrusts out amity; but in God is const••• peace.*I create the fruits of the lips, peace, peace, &c.* Where we find; 1. *Certit•tnem, Paraohs* dream is doubled for the surenesse; 2. *Magnitudinem,* no peace ⟨◊⟩ our reconciliation wth *God,* it is past all understanding. 3. *Multitudinem* all kinds of peace that may stand wth goodness.*If sufferings abound for Christ, consolations* ⟨◊⟩ *also:* if the exuperance be in either scale, it is in the comforts. *Ro.* 8. we read of se••• enemies: and *v.* 38. of seven victories. And if there be any other obstacle, from the height of heaven to the depth and bottom of hell: or further malignity in a•y creature, it shall be removed. Whom God loves he loves to the end: and if he have once given us an earnest of his favor, we shall be sure of the whole bargain.

The incomprehensiblenesse of this power, so far transcending *angustias h•••ni cordis,* and yet so visible to the eye in the great and wondrous effects; may well further show us where our deliverance lies. Howsoever the noblest demonstration of things be from their causes and principles; yet the nearest to us ward, a•d most apprehensible is from the effects and performances. At *Senacheribs* army *Judah* hung down the head, rent her clothes, and hid her face; nothing was left her, but *Lord bow down thine ear and hear, open thine eye and consider:* yet in this extremity they found the Lord a *Deliverer:* an Angel slew in one night 185000 of them. Here was an invisible hand, but a mighty one: a power not comprehensible, yet discerned in the work. If any object, *We see not our signs,* not one finger of this hand appears: we are in

distress, and the Lord hath thrust his working arm into his bosom, buried his mercies in forgetfulness: yea he does that which seems contrary to his works of favor; not *diversa, sed adversa,* which the Prophet calls *Opera peregrina,strange* and unproper works, almost aliene from his nature, troubling his own people; that the very wicked insult, *Where is now their God?* yet even then is an invisible hand working for us; and when the Devills conspiracy is come to the birth, it shall be abortive, or strangled in the womb; the God of our salvation will deliver us.

It is blessed, and that which blesseth us, and all things to us: the Sun doth not so necessarily lighten the air, as God doth bless them his favor is pleased to shine upon. CHRIST is his principally Blessed Son. *Matth.* 26.23. *Son of God. Mark.* 14.61. *Son of the blessed.* This blessedness comes down from him to the rest of his children: all blessings come from God, but by the hand of man, even that man of God, and hand of his Father; Christ. That bread should not choke, rather than nourish; it is blessing. That garments, which are cold of themselves, should keep us warm: but especially, that we perish not in our sins, that we are delivered from the power of death, and paws of the Dragon; this is his extraordinary blessing. Blessedness is every man's desire; now he that hath *God,* hath blessedness: whosoever hath the Sun, hath the light of the Sun; he cannot want water, that hath the fountain. Saint *Augustine* hath the story of a histrionical Mounte-bank, that to get spectators, and money by them, promised to tell them the next day what they all most desired. The Theater being full of people, and their minds full of expectation; what was the Device? *Vili vultis emere, & chare vendere:* you would all buy cheap and sell deer. But this holds not; for the good man in a famine will buy corn deer, and sell it to the poor cheap. And on the other side, the unthrift will sell his inheritance cheap, to buy vanities deer: therefore he failed of his promise. But if he had told them, *Beati vultis esse,* you would all be happy, this had been a full satisfaction. Let us cleave to this blessed God, and he will deliver us from sin and hell, which is blessedness begun; and bring us to salvation and heaven, which is blessedness perfect and consummate.

Let this teach us to bless him, that blesseth us. A man drinks of a river, he adds nothing to it, but takes something from it: when we offer to God our praises, we give him nothing, we receive something from him. *Psal.* 116.13. It is but *thanks* we give, but we *take the cup of salvation.* We send up praises, as a man throws up flowers, that fall down back upon his own head: so the showers of our free-will offerings fall down upon ourselves in showers of mercies.

Let it also invite us to love him, as being most blessed and lovely. Look what foundation there is in any other, why thou shouldst love, fear, serve, honor them all these are a thousand times more in God. Thy Prince hath honor, thy father reverence, thy Master service, thy wife love: all these are due to *God* in a transcendent measure. He that is thy King, is but *God's* servant; and spiritually we are all kings, in *Christ:* and when all the confederate kings of the earth cannot deliver thee this *Lord* can save thee. Thou lovest thy country, it is well: thy country gave thee not being & life: to displease *God* is the way to make thine own country spew thee out. If therefore *Curtius* in a vain-glorious love to his country, threw

himself into the gulf, because the oracle said, whom the people loved best, he must be cast in to stop it. How are we bound to love *God* even above our own lives, that hath preserved us here, and provided a better country for us hereafter! Thou reverencest thy father, thou doest well;

nature it self would rebuke the contrary. But if such awe be to the father of thy flesh, what humble reverence is due to the Infuser of thy soul, the father of thy father and of all mankind? Thou servest thy master, well done: that God which always commands, not seldom commends this obedience. But if a Masters reward be such an encouragement, what is it to hear from heaven, *Well done good servant?* Thy wife hath thy heart, it is fit, you are one flesh: but be not so uxorious to thy wife, as to be injurious to thy husband, Christ. Of all places, remember *Solomon,* and let not thy wife have God's place. The love of a brother is great, of a friend greater, of a wife above that: but the love of God must be above all.*Let the dead bury their dead, follow thou me:* forsake thy father living, much more dead, to follow CHRIST. If the wife of thy bosom alienate thy affection from him, she is a Traitor to thee and to him. Now if lust or profit comes in competition with God, examine thy conscience, which preferrest thou? Gold many go to the Devil for, yet*Thy Law is better to me, than thousands of gold or silver.* How many of all these things do *postponere curam,* make it their last and least care! many men's shoe-tyes cost them more in a year than God and their souls: so unmindful are we of thee, O Lord!

The Lord knoweth how.] I have held you long in this point of deliverance, and you say it is high time to deliver you from it: one circumstance more, and you have your wish. This last concerns the wisdom of God: it is enough that he promises deliverance, he keeps the *Quomodo* to himself. It is set down indefinitely: no man, no Apostle, no Angel, can know all the means of God's delivering his: it is enough, *Novit ipse, himself knows.* This gives a check to all saucy Inquirers, that will not believe help from the Lord, unless he tells them *How.* It hath ever been the foolish ambition of man, to be most prying into concealed things: desiring to know what he is forbidden, and slighting that he is charged to learn. It was not the thirst of gold, that was the fall of mankind; the earth and all her metals were his: not of honor, he had sovereignty over all the creatures: not of pleasure, he wanted none: Satan had another bait, a forbidden knowledge. How Divine a thing is knowledge, whereof even Innocence it self was ambitious! *Adam* looked for speculative knowledge, he should have looked for experimental. He thought it had been good to know evil, whereas good was ample enough to have made up his perfect knowledge and blessedness. He that knew all other things, knew not this one thing, that he knew enough. All that God made was good, the Maker being much more good: they good in their kinds, he good in himself. *Adam* knew the Creator, and his creatures, yet this could not content him: he would know that God never made, evil; evil of sin, evil of death: both which himself made by desiring to know them. Ever since, we know evil too well, and smart with knowing it: how dear hath this lesson cost us, that it is safe to be ignorant, where God hath not bid us know. Yet still are we transported with this saucy appetite of our Grandmother, and run ourselves a ground with the curious affectation of forbidden knowledge. For the things revealed, Lord give us a sober knowledge for the things concealed, give us a contented ignorance. There is more manifested than we can know, enough to make

us happy by knowing. Deliverance we look for: how or when the Lord will deliver thee or me, that is in his own bosom, and the breast of his privy Council, Jesus Christ.

The Lord knoweth how.] As there is nothing unpossible to his might, so there is nothing concealeable from his understanding. God's wisdom and providence is like the eye of a well-drawn Picture; that looks upon all and everyone, as if everyone were all. Take an eye and draw never so many lines from it, it sees all alike, and at once: the Center is present to every point of the circumference. This is a threefold comfort to us.

1 He knows our temptations before they be upon us: he sees the preparing of the potion, weighes the ingredients to a scruple, qualifies the malignity of th• purgatives with sweet consolations. Satan, that bloody Apothecary, minds nothing but the drugs and dregs of poison; but God puts in an Antidote that he knows not of: he means to do hurt, but the Lord knows how to convert it to good. Thus *tota miseria Christiani est dolor medicinalis, non sententia poenalis.* Now he that looks to our affliction, will look to our extrication. •e would never suff•r Satan to assault us, but that he *knows* how to deliver us. It *Pharaoh* had kept himself at home, God's honor had not been so great at the red Sea: he knows as well how to get himself honor of Satan, as he did of *Pharaoh.*

He *knows* them when they be upon us.*The Lord looked down upon the affliction of Israel: Pharaoh* plagues them, he sees it, and therefore plagues *Pharaoh.Thou hast considered my trouble, thou hast known my soul in adversities.* Now he that *knows* the soul in adversity, *knows how* to deliver it out of adversity. *Videat Dominus,* says dying *Zechariah;The Lord look upon it:* yes, he did see it. The wronged child hopes to relieve himself, by making moan to his father. The Eagle, though she flies aloft, hath still an eye to her young ones: if any danger approach, she swiftly stoops to defend them. Thus Christ in heaven hath an eye to his darlings on earth: if any *Saul* be riding with a bloody Commission against them; down he comes from his Emperiall throne to their rescue. *Why doest thou persecute Mee?* Me; dost think *Saul,* that Christians have no Patrons upon ea•th.

3 He *knows* how to rid them from us: they are often so perplexfull and intricate, that neither we see, nor the world sees, nor reason apprehends how, yet the Lord *knoweth.* Egypt afflicts Israel through many degrees: *Pharaoh* suspects them for purpose of revolting, imposeth on them heavy burdens: still God looks on, and lets him alone. To the name of strangers is added the name of slaves: Israel had gathered some rust in Egypt, and now must be scoured: it is well they bore their burdens, who else had borne the burden of God. When like Palme trees, they flourish with their burdens; Midwives are suborned to destroy their male children; and they whose office is to help the birth, must murder it. Still the *Lord knows,* and holds his peace. From burdens they proceed to bondage, and from bondage to blood; from vexation of their bodies, to destruction of the fruit of their bodies. If the Midwives refuse, the multitude shall do it: cruelty had but smoked before, now it flames up. It is rare tyranny that finds no villainy for an executioner. Lastly, impossible labors are laid upon them, the Tyrant requires tasks not faisible: they could neither make straw, nor find it, yet they must have it. Do what may be, is tolerable: but do what cannot be, is cruel. Yet thus doth *Pharaoh* pick a quarrel to punish: and if they do it not, they are beaten. Now God begins to look down,

and spite of all he delivers his people. No arms shall keep them longer in Egypt, no armies shall hurt them out of Egypt. *Pharaoh* or the sea looks for their conque•t: to scape is beyond all hope, all thought: yet both shall be disappointed; *The Lord knew how* to do it. So that they did not cry so loud before, as now they sin: not faith, but sense teacheth them to magnify that God after their deliverance, which they scarce trusted for their deliverance.

The Antichristian enemies of God's Church and truth, after the infatuation of so many treacherous conspiracies, found out at the last a speeding one: such as in so many thousand years, from the fall of the reprobate angels, never came into the head of any devil, to put into the head of any man▪ or if the head could devise it, yet to find a heart to receive it, or a hand to act it, would have been thought impossible. But decreed it was in the Senate of Rome, in the bosom of that man of sin, who turns the keys of the Kingdom of Heaven, into the keys of the Kingdoms of the Earth. Advised by that family of malice, who of all the world, *Soli inventi sunt dogmatizare mendacium;* as *Augustine* said of the Priscillianists. Thus far God lets them alone. Executioners must be found, there must be hands as well as heads; *Vlisses* may contrive, *Diomedes* must thorough with it. Still the Lord says nothing: their secrecy makes them confident, dejerated with a treble bond of counsel-keeping; Religion, Oath, Sacrament: *You shall swear by the blessed Trinity, and holy Sacrament,* not to reveal it: thus they eat their God upon a bargain of blood. Still the Lord is silent. They build the foundation of their design under the foundation of the Parliament house; *Insidiantur in abscondito,* and say to the ground, cover us: they trust not the air, but lay up their treason in a• subterraneous vault, with great improbity of labor. Who should discover those *Penetralia mortis?* Those inward chambers of death: Yes, the Lord *knows how.* Their catholic doomesday is now at hand, and their wants nothing but a hand to act it: they say of our souls, there is no help for them in their God. Then was God's time and hint, and in a Parable, by a Miracle, we are delivered. Their stratagem is defeated, their dungeon and hell of secrecy opened, the deeper hell of their hearts eviscerated, their vault of most barbarous villainy ransacked, to convince them and all the world, that *novit Dominus, the Lord knows how to deliver his.* Alas, we were like men that dreamt, nay we dreamt not of this: the noise of mill-stones, light of candles, bread and wine, bride and bridegroom, were our song: the plot of ruin came not within the reach of our thoughts. Blessed be that God who only delivered us.

Thus he can deliver with equal means, with small means, with no means. *Novit Dominus,* he can tell how. *Midian* comes against *Israel;* they like the sand by the Sea, covered all the Valley: the Israelites were two and thirty thousand strong. They think we are too few: God says, the people are too many. They say, the *Midianites* are too many for us: God replies, you are too many for them. Indeed, if Israel had expected the victory from their own fingers, they had been too weak for *Midian:* but seeing God will give the conquest, and have the glory; they are too strong. Where human strength is opposed, there needs an equality: but now God will fight, and he *knows* how to do it with a few, with none, as well as with many. His care is not how to get the victory, but how to preserve the glory of it gotten. Therefore he chooseth to save by few, that all the honor may redound to himself. So jealous is he of his glory, that though he give deliverance to Israel, yet the praise of the deliverance he will keep to himself. Therefore he shortens their means, that they may not shorten his mercies. Now if

he will not allow lawful means to darken his honor, how intolerable is unlawful means? He that remembers the year eighty eight; (and what true English spirit can forget it, or forbear to report it to his children?) An invincible Navy, an implacable fury, furnished with instruments of murder and torture, confident of our utter desolation: and considers how they were all desolated, and we *delivered,* when no arm nor finger of flesh was for us: must needs confess, that *Novit Dominus, the Lord knows how:* he used no help in the delivery, let him have no partner in the glory. There is less danger in stealing anything from him, than his honor. If men steal the Princes tribute, or clip his coin, he may pardon it: but not if they go about to rob him of his Crown. No, but still let him be praised, both in our chambers at home, and abroad in our Churches, for our time, and throughout all the generations of our children's children after us, till Christ appear in the clouds; and then in the Kingdom of Heaven forever and ever, *Amen.*

And to reserve the unjust unto the day of judgment to be punished.] We have seen how the godly speed, now let us mark the end of their persecutors. The wicked keep such a noise in the world, that a poor man's tale can no more be heard, than the humming of a Bee in a clap of thunder. So head-strong and uncontrouleable is the precipice of sin, that when the righteous would withstand it, they are borne down by it. *Virtutibus semper contradicitur.* The Church should never find so many stratagems directed *ex professo* against her, but that she takes a course which the world dislikes.*Perversorum derogatio, vitae nostrae approbatio, Greg.* In all ages, the rebuke of Christ, hath been the religion of Christians. The reason is, our singularity and descent from their customs: which as it makes them hiss like serpents, because we trouble their nests: so like an Antiparistasis, it should inflame our zea•. We have read of Heathens that would shun the popular current. *Phocion* had not suspected his speech, had not the people applauded it. *Antisthenes* mistrusted some ill in himself for the vulgar commendation. And shall we be brutishly driven with the drove? Or rather like nails in a wheel, turn as we are turned, without either conscience of sin, or guidance of reason? If we live like them that are reserved to *Judgment,* how should we think ourselves not reserved with them? This is their time to persecute, ours to suffer: their time will come to suffer, ours to triumph. Let me rather feel their malice, than be wrapped up in their vengeance. *Recusat esse de corpore, qui non vult mundi odium sustinere cum capite,August.* They are our corrosives, corrasives, used only to pare off our excrements, and eat out our dead flesh by their temptations: but the patient is preserved, when the plaster is thrown into the fire.

Saint *Jerome* allegorically upon *Ezech.* 47.19. The possession begins at *Thamer,* and reacheth along to the *waters of strife.* Is there peace between *Joshua* and *Gibeon?* then there is quarrel enough for the *Amorites* against *Gibeon.* The heirs of heaven can expect no better at the hands of the children of this world. A larger book might be written of the Apostles *Sufferings,* than that of their *Acts.* And had not the Divine power given them a miraculous success, in the safe conduct of a Gospel, thorough a world of temptations; it might have been entitled in a bloody Rubric; *The book of the sufferings of the Apostles.God hath set forth us the Apostles last, as it were appointed to death; Paul* might well say: *last,* with an Emphasis: the former endured but the injuries of their own country, the last, the malice of all the world; vying who should multiply the most disgraces upon them.*Concerning this Sect, we know it is everywhere spoken*

against. They might well affirm it, that were the first authors of it. As *Caesar* wrote of those battles, *Quibus non solum interfuit, sed & praefuit.* But let us stand upon our guard, keep to the lists of our warfare, maintain the fight we have sworn in Baptism me. Subtle arguments well answered, breed a clear conclusion: our souls shall shine the brighter one day for this rubbing. Consider we two encouragements. First,*Christ* endured such contradiction of sinners: he is the commander and beholder of this combat: the Judge and rewarder of this courage: the leader of the company, and conquerer of the enemy.*Bee ye of good cheare, I have overcome the world.* Next, their rage is but like their Generalls, sharp but short; *for a time:* for *they are reserved to the day of Judgment to be punished.*

The parts are four, according to the proceeding of civil Iudicature: the malefactors; their binding over, the Assizes, and the execution.

The

- Malefactors; *The unjust.*
- Binding over; *are reserved.*
- Assizes; *To the day of Judgment.*
- Execution; *To be punished.*

The unjust.] This term must be considered in a threefold relation. 1. As it is a want of that righteousness which the Law requires. 2. As a want of that righteousness which the Gospel accepts. 3. As it implies a habit of unrighteousness, such as both the Law and Gospel condemns. Of all these a little.

1 For legal Justice, how far short is the best man of it! God requires a perfect fulfilling of the Law, because he gave a perfect ability to do it. If man would lose willfully this sufficiency, what fault is in God? Now the son that inherites his fathers goods, is bound to pay his fathers debts: we have our fathers goods, natural endowments, &c. Therefore bound to answer for his sin: if so we call original sin, not ours but His. But howsoever our parents conveyed unto us original sins, we ourselves are the parents of actuals. All naturals are depraved, all supernaturals are deprived, by the first fall. Mans nature may be inclined to some moral virtues imperfect; as Truth, Justice, temperance, chastity: but not to supernatural, as faith, hope, charity, humility; these are quite out of natures orbe. So for that Justice, which should give absolute obedience to GOD'S will, all men be *unjust.*

2 For Evangelical Justice, which is had by faith: this is a righteousness of Grace, to supply the defects of nature. We that had no righteousness of our own, must be beholding to one that hath some to spare: such a one, as though he give never so much, hath never the less: an infinite and in exhaustible fountain of goodness. Satan like a Chimicke, had extracted all the juice and spirits of our grace: we have no way to enrich our bankrupt estate, but with the treasures of CHRIST. He was not not only our brother by taking our flesh upon him, but also our surety by taking our debts upon him: not only *naturam hominis,* but *formam servi.Restituli quod nunquam abstui,* may he well say; *I paid that I never took.* What man *will give hisson for his*

sin? Yet God did more: he gave his Son, for (not his own, but) another's sin. Mans sin was the cause of Christ's death: Christ's death the cause of man's life. He gave life to us, by giving his life for us. Had he been mere man, this had done us no good; his Justice had been little enough for himself. But the Son of God suffered, not in *Proprietate Natura,* yet in *Vnitate Personae; Personaliter:* and so he merited. The *Sword* of Justice was *awaked* to be sheathed in our bowels; the *Shepherd* interposed himself to take the blow. By sin we are indebted to God more than we are worth; now Christ undertook for us. In his Circumcision, he gave the earnest, set his hand to the Obligation, to pay the whole debt. God is the Creditor, he paid him, and sued out for his Church a *Quietus est.* Satan was the Gaoler, he paid him; death the executioner, he paid him too; though for their fees they *parted his garments among them.* As *Jacob's life was bound up in the life of Benjamin,* without whom his gray hairs would be brought to the earth in grief. So our life is bound up in the life of JESUS, and if he be not with us, we shall die with anguish, and go to the grave in sorrow.

This is a second way to be just: the former we lost by sin, this we find by faith: he that wanteth this is *unjust* and must perish. Now reprobates cannot have this *justice,* by reason they lack faith: as he that is blind hath no benefit by the light. Indeed the world thinks this an easy attainment; but is quite mistaken. A child cannot generate, nor a man regenerate himself: the latter is as possible as the former. Mans nature being whole, could not preserve it self: much less being broken, can it repair it self. He that cannot keep himself from death while he lives, will more impossibly restore and revive himself to life being dead. Faith is a rare gift, though there be many Christians: all think they have it; yet even CHRIST himself says, he shall scarce know where to find it. How great a part of the world lies quite out of the orbe of faith! In Rome it is not they contest against it. In Courts it is rare, many live there rather by the favor of the Prince, than by the faith of God. In the City, the credit of faith is so weak, that it cannot be trusted without ready money. In the Country she is likeliest to be had; but the Tenant finds so little faith in the Land-lord, that he thinks it a needless virtue in himself. Among Lawyers there is just so much faith, as there is charity. Most men have so much, and so little, as to think they need no more. The professors of faith are like *Gideon's* army, two and thirty thousand: but when the faithful are separated, as those soldiers were mustered, there is but three hundred left. Lord, increase our faith, and the number of the faithful: that we who cannot be just in ourselves, may be *just* in Jesus Christ.

3 There is a third kind of Justice; actual, practical; inseparably proceeding from the former: it is a sanctified conformity to the will of God. This justifies all them to the world, whom faith hath justified to the Lord. When in all our earthly business, we still carry a heavenly mind. When our faith to God, is seen in our faithfulness to men.*Be thou faithful unto the death, and I will give thee the crown of life.* Continue in evangelical faith, though you die for it: continue in moral faithfulness, til you die in it. There is a faith of the Law, *Mat.* 23.23. There is a faith of the Gospel, *Mat.* 25.23. *Rom.* 1.17. The one is fidelity in our promises, the other is confidence in the promises of God. If he covenant with us, *I will be your God:* we must restipulate, then will we rest upon thee. *Thou shalt be my people;* then we must be faithful. *Secundum fidem quam credimus, Deus fidelis nobis: secundum fidem quâ credimus, nos fideles Deo.* Both these together: for no man can deal faithfully with God legally, unless he believe

evangelically that God will deal faithfully with him. Want of legal faith *oppugnat Dei majestatem:* want of evangelical faith *oppugnat Dei veritatem & misericordiam.* Be not false-hearted in the first, nor faint-hearted in the latter. In a word, he is a just man that doth good: and there is no sap of life in the tree if no fruit appear in the branches.

The *unjust* man wants all these three righteousnesses: he is not legally just, for he hath no purity of nature: he is not evangelically just, for he hath no sanctity of grace: he is not practically just, for he hath no morality of life. The first wicked men cannot have, the next they will not have, and (without that) the last they shall not have.

Thus we see negatively who are *unjust;* but there is more than a bare privation in it; *Quiddam positivum:* it includes not only a defect and indisposition to do well; but also an actual contrariety to Justice, doing what is palpably evil. So there is a twofold malignity in it; the transgression, and the duration of it. For the former, the wicked are unjust to God, to men, to themselves.

1 To God: righteousness is an obedience to the will of God; and injustice is no other than disobedience. That we may learn to judge ourselves in this, consider the infallible marks of obedience. First, it must be *Integra;* respective of all the Commandments: he that transgresseth one, hath not obeyed. *Saul* kept part of God's precept, slew the most, and worst; yet God rejected him as disobedient. Many piece their lives, as beggars do their cloaks, here and there a new patch: an alms at Christmas, this is a patch of charity: communicate twice a year, two patches of faith. Disobedient for all this. Secondly, *Simplex,* we must obey the law *Intuitu legislatoris,* without glance at our own profit or credit or safety by it. If one eye look one way, the other another way, the object will never be well seen. The servant would go to Church, to please his master; more fain another way, to please himself: but he that looks any other way in his devotion, than to the Lord's precept; is *unjust:* he makes God the second, himself the principal. Thirdly, *Prompta,* ready: Angels have wings to fly about it. *Abraham* no sooner received that strange command, but *he rose early* to obey it. A compulsory obedience the devils may give, but are never the nearer being righteous. He shall never be welcome to God, that comes on his feet, and leaves his heart behind him. Fourthly, *Assidua,* constant: that obedience which hath an end, had never any true beginning. If it falls it was never a fixed Star, but a mere meteor. A man may lose his Horse, his Purse, his Cloake; these be separable: the grace that hangs on by tacks, like a mantle, soon drops off. Divers have a crust of profession congealed by cold, desirous to keep themselves warm by the fire of the Temple; which the summer of wantonness thawes into fluid and spilled water.*The Grashoppers campe in the hedges in a cold day,* &c. In cold weather they lie in heaps and swarms: in hot weather they scatter: when prosperity comes, their looseness appears. In God's Book these are found *unjust* servants. Fifthly, *Vera vel Iusta,* no trick nor equivocation in it. It seeks not to obey God for man's sake, but man for God's sake: it obeys men, but never against the Lord.

Disobedience is called *witch-craft,* for it goes from God to the devil, and like a Witch intends mischief and revenge. There be two parts of it; *Cum non fit quod praecipitur, cum contra fit quàm praecipitur.* Disobedience material, when it breaks the Law: formal, when it scorns the

Law-giver. Disobedience did cast *Adam* out of Paradise, Angels out of Heaven, *Jonah* out of the Ship, *Saul* out of his Kingdom, *Israel* out of Israel. Superiors complain that others do not obey them; but no wonder, when they obey not God. Shall any creature owe that man service, that will perform no service to his Maker? God for this often makes a tumult and rebellion in their own bosoms; that reason, the Queen Regent of the soul, cannot be heard, nor any of her laws be respected, because the mutinous affections make such a combustion, putting the whole man out of order and good disposition. Disobedience will not bow, but it shall be broken: as the thunder melts the stubborn metal, and spares the unresisting purse. Thus is he *unjust* to God, that detaines his honor: that is fed and gives no thanks: such an one steals his meat. He requires the seventh of our time, the tenth of our increase: we are *unjust* that deny this. These are thought honest men, yea think themselves no less: they go as merrily with this profanation and sacrilege at their heels, as horses with an empty Coach. Yea, the devil serves them, as Carriers do their horses; lay on them heavy loades, and then hang bells at their ears, to make them music. These are *reserved to judgment,* for no human law takes hold of them. Where should the poor Minister have the Tenths adjudged to him? And for making that day common to licentiousness, which God hath separated for especial holiness; where is this censured? A good Lord gives his poor servant a farm to live on: for the Rent, he requires every week one days service, and at the years end the tenth of his profits. He that returns not this small part, to that God who gives all, is most *unjust,* and will be so found at the day of sentence.

2 To man: such are they that measure their right by their power, and therefore will do injury, because they can do it. *Unjust.* 1. To the common-wealth, as the golden extortioner. (I may so call him, because he gets gold by Usury, as *Babel* is called the *Golden City,* because she is an exactresse of gold.) Let all the scribes in the City pass their words for him, yea set their hands to it; yet God will hold him *unjust.* 2. To the Church; that deny him reverence to their mother, and withhold her maintenance; and which is worse, plead a custom for it: as if it were a custom for children to rob their parents. The Italians have a trick in the art of rapier and dagger; they will teach a scholar with a traverse or two, to get the point of his adversaries weapon, and then to lock him up so suit, that (turning away his face) he runs him thorough: and for-sooth he turns away his face, because he will behold no cruelty. It is *Custom* in England that locks up our points; and the Law takes away the Churches weapons by a trick of custom: yea men stand still, behold this, justify it: but God's *Judgment* shall find them *unjust.* 3. To private persons; such as steal away a man's good name with a felonious slander. Everyone is bound to preserve the reputation of his brother: he that abuseth it, (color his spleen with what pretence he can) shall be condemned for *unjust.* Such a man is a monster; his throat a sepulcher, his tongue a sword, his mouth a bag of poison. I know in diverse Courts, scandals have their just censures: but how if the Courts themselves admit of scandals? By the Law of quittance, he that accuseth another of crimes which blemish his credit, and cannot prove them; should undergo the punishment due to such an offense.*Gallio drove* the railing Jews *from the Judgment seat:* he knew they had more malice than matter: a rare example! Thus Lawyers often hunt a man at his form, and leave the cause at loss. A Captain of *Darius* hearing a mercenary soldier rail upon *Alexander,* stroke him with his

Iavelin: *Ego te ut pug••s;* I hired thee to fight against him, not to rail against him. Let Advocates plead the cause, not *Petere adversarium,* inveigh against the adverse party.

The great injustice of the world is oppression; that doth*ravish the poor,* not of their bodies, but of their estates. The hard hearted*Levite* did but pass by, without succouring the robbed passenger: it is wicked *miserum relinquere,* but worse *miserum facere.* If the *Levite* be taxed for not helping him, what is their punishment that robbed him? Such are depopulaters, ruining people to feed beasts that where before men devoured sheep, now sheep devour men. This hath been an old disease, complained of by our forefathers: there were oppressors in their days, but the successors of them are now worse. *Antigonus* was a Tyrant bad enough; yet being dead, and a more cruel one succeeding him: a Cynicke fellow falls every day a digging by the high way. The passengers asked him what be digged for: he answers, *Antigonum refodio,* I would have *Antigonus* again. *Rehoboams* government made them ready to say, God be with *Solomon.* This caused the poor widow, an old Tenantesse, so to pray for the life of her young Land-lord, who had now the third time racked her rent. This he hearing, demanded the reason why she should so bless him, that had so cursed his father; seeing that he (in his modest phrase of oppression) had improved her rent. She answered; when your Grandfather dealt hardly with us, we wished him in his grave, hoping for some goodness in the next. Your father was worse than he; ew longed to be rid of him, our hopes looked on you; now you are the worst of all. And seeing by experience, seldom comes the better, we desire to keep you still: for certainly when you are gone, the next will be the Devil himself. Innumerable other be the demonstrations of Injustice; as the wicked borrows, and pays not again: the sword-man wounds the Image of his Maker: the tradesman abuses the simplicity of his customer: the lascivious corrupts the wife of his neighbor: these be capital unrighteousness, that bring men to Judgment.

3 To a man's self: so is the unthrift, that spends himself into poverty by pride and luxury. His father went to hell with Carrets, and he follows after with Potatoes: out of a laborious silk-worm rises often such a painted butterfly. The drunkard is *unjust* to himself; hath blood, and he fires it; spirits, and he chokes them; drowns himself on the dry land. So is the envious, that loseth the sweetness of his own, by grudging at his neighbors; that grinds himself to powder with his neighbors millstones: another's fatness shall keep him lean: and not being patient to tarry sicknesses leisure, or (which is more dispatching) his Empirics; soon dies of the sullens. The covetous of the *unjust* to himself; what he should add to the content of his nature, he adds to the continent of his treasure. It grudgeth his heart, that his heart should have any good. If his body be not kept pining, his mind is repining. A secret and sore Judgment; that he who is *unjust* to all others, should be most *unjust* to himself. When pride, or lust, or mis-affection calls for the purse; it is ready: let the soul call for it; that cost may be spared. While you deny yourselves for a whole year the body and blood of your Savior, are you not *unjust* to yourselves? While you hear Sermons, the food of your souls, as if you had no stomach to them; your are more *unjust* to your spiritual life, than he that willfully famisheth himself, is accountable for his own death. Oh hear your consciences in time, and comfort them, lest they be never able to comfort you.

Thus you have heard the nature and specifications of Injustice; now look upon the continuance of it; for so much the word imports. God will not cast all sinners into hell, who then should go to heaven? but *the unjust:* such as practice unrighteousness without any recovery of repentance.*The unrighteous shall not enter into the kingdom of heaven:* it is the continuance in sin that excludes from mercy. Two things throw men to perdition, without the intervention of extraordinary favor; malice in sin, and utter apostasy. These be the symptoms of that endangered disease, for which there is no balm in *Gilead;* we call it the sin of the Holy Ghost. Not that it is against the third Person, as he is the third person, more than against the first or second: but because it is against the function or operation of that person, whose office is to illuminate the mind, and mollify the heart with love: therefore himself is called *love.If men sin willfully after that they have received the knowledge of the truth, there remaineth no more sacrifice for their sins:* because they maliciously have sacrificed their sacrifice, and split the only vessel that should save them.*The iniquity of Eli's house shall not be purged with sacrifice forever:* never expiated.*There is a sin unto death, I do not say he shall pray for it.* Every sin is unto death, but this Emphatically; with a prohibition of interceding set upon it; like the flaming sword that kept Paradise; *Pray not for it.* Schoolmen give this reason, why the sin of malice is unpardonable. The defect may find remission, where the will may pretend fear of excess. A sin of ignorance is often forgiven, as was*Paul's;* because a man may affect too much knowledge; as *Adam* did. A sin of infirmity is oft forgiven, because a man may affect too much power and dominion, as did the Angels. A sin of carnal fear is often forgiven, because a man may affect too much zeal; as did two of the Apostles. A sin of partiality is oft forgiven, because a man may affect too much Justice. But not a sin of malice, because a man can never affect too much charity.

No less doth Apostasy and falling off from God; *Totus, a toto, in totum.* A man may sin beyond all comfort in his own conscience, till he cannot hope for himself; as did *Judas.* Beyond all interest in the Churches devotion, till their prayers cannot help them:*Pray not thou for this people.* Beyond all claim to Christ's satisfaction; the blood of the Lamb shall not help them, *Mat.* 12.31. That which makes this sin past all cure, is, because it strives against the cure: as a mad man wounded, will not suffer his wounds to be bound up, but rather seeks to wound the Surgeon God hath mercy upon sinners, Christ came to call and die for sinners, there be none now in heaven but they were once sinners; which of all the holy Patriarchs, blessed Apostles, can excuse themselves that they never did act unjustly? But *Injustice* was none of their trade; they did not live in it, not die in it. *Zacchaeus* was once *unjust,* but he testified his repentance by charity and restitution. But they that practice unrighteousness to the end, in the end shall find judgment.

Are reserved.] This is the binding over: God puts off many wicked men from the Quarter Sessions, to the great Assizes. There is a *Reservation* that tendeth to good: as in the danger of wrack, much luggage is thrown over-board, the precious things are reserved. In the general slaughter of *Amalek, Saul reserved Agog.Unless the Lord had reserved a remnant, we had been as Sodom.* But here is a reservation to punishment: whether they sleep or wake, play or work, stand or walk, their time runs on, their *judgment* is nearer: and they are more surely kept

unto it, than any dungeon with the thickest walls and strongest chains, can hold a Prisoner till his arraignment comes. This *reservation* affords us a twofold collection or observation.

1 Wickedness hath but a time, but the punishment of wickedness is beyond all time. The most raging sea of malice hath the bounds, the *usque* the devil himself knows that he hath but a *short time.* Stay till the *Amorites* sins be full, then comes their overthrow. The wicked are suffered to have their wills upon the righteous, their fills of unrighteousness; but*How are they brought into desolation,* ⟨◊⟩ *in a moment!* The manner is scarce visible, the time scarce divisible: *H••,* and in a *moment.* Impudent *Pharaoh* bloodied with this unresisted tyranny, can belch our defiance in the face of heaven; *Who is God?* It is too much honor for man to receive a message from heaven; yet God sends to *Pharaoh,* and is repulsed. Humility says, *What is man that God should regard him?* Pride says, What is the Lord that I should regard him? Thus he domineers for a while; but ere God have done with him, he will be known to him, and known by him to all the world. He could have swept him away suddenly, as a man most unworthy to live; who with the same breath he receives denies the giver of it. But he was *reserved* to another purpose, he must rage a while longer, that his determined confusion might be the greater. He sees Israel crossing the sea, and wonders: yet hath neither the grace not wit to retire. He is angry at the sea, thinks not on the Lord: sees not the plain difference which he puts betwixt his Israel and the Egyptians. He cannot now either consider or fear, it is his time to perish. Faire way he had, and smoothly ran on, till he came to the midst; not so much as one wave to wet the foot of his horse▪ When he is too far to escape, then God begins to strike. They know not why, but they wish themselves but again. Their Chariots grow heavy, when they had done them the service to bring them to their perdition.

Wicked men run not faster into sin, than they would run from *judgment.* But they shall find, that it was never so easy to post into transgression, but it will be more impossible to post from destruction. *Saul's persecution* makes *David* take many a weary step: he kills the Priests, consults with Witches; what not? He hath his day, but in mean time is reserved to the Lord's day: the battle in *Gilb••b* shall pay for all. The people are slain before his face, his sons fall under the swords of uncircumcised enemies, and the last scene of that tragical field is reserved for *Saul* himself. GOD is long ere he strikes, but when he doth, it is to purpose. The wicked man is not half so sure of transient pleasures, as he is of permanent plagues. Sin serves him as *Abner* did *Ishbosheth;* put him on the challenge of the Kingdom, and there leave him miserable: or as *Tamberlaine* helped *Cosroe* to the Kingdom of Persia, and then took it away again. It is like a boys squib; flashes, and cracks, and stinks, and is nothing. It serves him as *Iael* did *Sisera;* he asks water, she gives him milk: he wishes shelter, she makes him a bed: he begs but the protection of her Tent, she covers him with a mantle: she gives more than he asks, but withal, more than he expects. When his troublous thoughts were pacified with the change, and he flatters himself, It is better to be here, than in the whirling of Chariots, in the horror of fight or flight; among such wounds, such shriekes, such carcasses. But as when *Agag* says, *the bitterness of death is past,* even then he feels the sword: so in these contentful thoughts *Sisera* dies: the terror of Israel lies bleeding at the foot of a woman. Do we see impudent sinners flourish, awe the greatest, confront yea control Magistracy? It is their time, and they take it: do what mischief they can, answer it as they may.*But the Lord*

l••ghes at him, for he seeth that his day is coming. There is a day of reckoning and that day is coming, and the Lord sees it. He that may reckon with them at any time, will not reckon till that time.

2 The *unjust* are already *reserved,* the decree is past against them. They are bound over to the last Assizes by a threefold recognisance, as it were with infrangible, though insensible chains of Judgment. The bond of their sins, the bond of their conscience, and the bond of omnipotent Justice: and this *threefold cable is not easily broken.*

The first bond is their sins;*He shall be holden with the cords of his sins.* His own shackles shall hold him fast enough, he needs no stronger chains than those he makes for himself. It may be asked the sinner, what he means to make his fetters so strong? *Saul* was ever from the beginning his own enemy; neither did any hands hurt him but his own. At last, his death is suitable to his life; his own hand pays him the reward of all his wickedness: he that had been so long a killing his soul, now makes as short work with his body; Satan needs not bind a reprobate faster than he bind himself. The wicked do not, like temporal malefactors, go under baile; where it is but forfeiting the recognisance, and scape: for every step they take in sin, brings them directly forward to their *Judgment.*

Therefore is this bondage called a death: sin being the death of life on earth, and the life of death in hell. There may be certain degrees in this spiritual dying, as there are in a corporal dissolution. There is a Syncope or swooning, an Epileps•e or falling sickness, an Apoplexy or cold palsy; which if it be to all, is also final. The former are incident to the faithful, but recoverable by their ordinary repentance: as a man in a swoon is restored by sprinkling cold water, or bowing forward the body. The second are greater crimes, deadly sins; so expelling the Spirit of God, that no sign of his Presence appears. It must be an extraordinary repentance, that recovers these offenders: as a man in the falling sickness, by striving, sweating, beating of himself. No• they that are in a swoon, or foaming under a Epilepsie, are bound fast enough, they cannot run away yet such fits and falls may be recovered. But when it comes to an Apoplexy, a putrefied custom, a rotten obstinacy in sin; the grave does not surer bind a dead body within her mouldy bars, than these bonds of obduratenesse enchaine such a soul. There may remain a while some small appearance of breath, a little natural warmth: yet is it impossible, without a miracle, to recover that spiritual life, which is so long, so universally excluded.

There is a proceeding with the mortified conscience, as with the dead •case. First the dead man that is to be buried, is the impenitent sinner; resembling a corps in many respects. 1. In lack of sense; so lethargis'd in sin, that he feels not the prickings and woundings of a sore heart. Lay a mountain upon a dead man, he feels not the weight. CHRIST counsels him to buy restoratives; he perceives no need to buy: the cause of buying is the feeling of want, not the want of feeling. There is no love to God, no charity to men, in them: they have the true love of sense, but not the true sense of love. 2. In lack of appetite; they neither hunger nor thirst after righteousness; as being full of sinful crudities. Life brings appetite, appetite desires meat, and meat affords nourishment: if the soul hungers not, it lives not. Appetite is sharper in famine than in plenty: a double punishment; more stomach, and less meat: but these

desire not the body and blood of Christ. There is no corporal affection like thirst; as we see in *Hagar,* in *Sampson,* in Christ himself suffering; not *Esurio,* but *Sitio;* extreme heat working upon the radical moisture. But dry these souls are to the death, yet feel no thirst after the waters of life. 3. In lack of motion: Indeed; a dead body hath a natural propension downwards: so these *unjust* men have a passive motion, *feruntur in infernum:* but they cannot actively move one finger to goodness. A corps is a heavy disanimated lump, pressing downwards; as sin cast *Dathan* from this world, Lucifer out of heaven. 4. In lack of heat, infected with the poison of that Serpent, which is cold in the fourth degree, mortal. When a man is dead, chafe him, rub him, bow him, put *Aqua-vitae* into him; then take him by the hand, and bid him walk; yet he cannot stir the least joint; except the soul be restored, all persuasions be in vain. 5. In lack of sweetness; the soul, his salt being gone, what can keep it from putrefaction? Thus is adultery a noisome uncleanness; Slander an unsavory breath, like the steam that comes from a new open grave;*their throat being an open sepulcher.* Heapes of ill-gotten wealth is a very dunghill; all wickedness like stinking carrion to GOD.

Now the coffin or grave for such a sinner, is three-fold; according to his death. The sepulcher of the body is the earth, the sepulcher of the soul is the body; the sepulcher of both dying in sin, is hell: as there is natural, spiritual and eternal death. The Bearers that carry him, are four. 1. Hope of life; neither age nor sickness can put him out of that hope. 2. Promise of repentance to himself, when he can sin no longer. 3. Presumption of mercy; as if God must needs save him, because he made him. 4. Love of the world, which makes him forget the world to come. These carry him out of life, as the widows son was borne out of the gates of the City. A wanton eye carries a man out, by the gates of his sight: a swearing tongue, by the gate of his mouth: itching after scurrilous speeches, by the gate of his ears.

Thus dead is every obstinate sinner: *dead in sin,* saith *Paul;* yea, saith the Lord. It is not the opinion of some Physician, that may be deceived in his principalls, but it is a *Dicit Dominus.* It is said of *Adam* fallen, as of a condemned malefactor; *Mortuus in lege.* Not only in respect of the dissimilitude betwixt *God's life,* and theirs: which is such an*alienation,* as is indeed a diametrall opposition. But in the order and course of God's Justice, sentencing death to everyone that sins: and this death must be answered either in the sinner, or in the Savior. So they are as dead to God, as a Traitor to the Prince, or as a Felon is to the Judge.

This is one especial bond, whereby they are *reserved* and bound over to the day of Judgment; a death in sin. Not, but that CHRIST is able to raise the dead, and to *lose these bonds.* He raised three sorts of dead in the three years of his Ministry. One in the house; *Iairus* his daughter: another in the gate; the *widows* son: a third in the grave, which was *Lazarus.* Saint *Augustine* thus resembles them a sinner is dead in the house, when he sins secretly, imagining mischief in his mind. He is carried out of the gate, when he sins openly, not confining it withindoores: but*brings it forth,* in word or deed, and makes it scandalous to the Church. He stinks in the grave, when he sins habitually, without any remorse. The first may be raised by Doctrine, the next by discipline: as appears by Christ's own practice and direction, *John.* 2.15. *Matth.* 18.17. But what shall we do with the incorrigible and customary sinner, who is dead in the grave? Only pray with *Mary:Lord, if thou hadst been here, my brother had not died:* but I know, all

things are possible unto thee. Now there was weeping for the damsel dead in the house: more weeping for the man carried out of the gate; the *mother wept,* the Church laments: but most weeping at *Lazarus* his grave: *Martha* wept, and *Mary* wept, and the Jews wept, and *Jesus wept,* and *groaned in the Spirit.* We ought to weep penitently for the beginnings of sin, more for the proceeding and increase, most of all for the completion and accomplishment of death; when the sinner betakes himself to the *scorners chair,* deriding God and all goodness. Let us say in the Church, as *Demosthenes* did in *Athens;* we have more cause to weep for the lives of the bad, than for the d•aths of the good. It is over the spiritually dead, that the confused Choir of hell sing *Epinicions,* and songs of triumph. They are glad to see us sin in the house, admitting an ill motion to our purpose: rejoice at our carrying forth breaking out into notorious offenses: are most merry, when we continue in filthiness, till we stink in the sepulcher. O let us hearken to Christ *Surge;* sit up and speak; to comfort our mother on earth, to please our father in heaven.

The next bond is their evil conscience; an infallible binder, hell it self is not surer. Such a man is 〈in non-Latin alphabet〉 *,damned of his own self.* Unless he could run away from himself, he cannot scape this Judgment. There be three acts of conscience. 1. Before the deed is done, examining whether it be lawful or unlawful. 2. In the deed doing, allowing or resisting. 3. After the deed done, approving or condemning. There be diverse reasons why every man hath a conscience.

1 That man might have an internal School-master to direct him: now the fittest for this office is conscience. If the Irascible or concupiscible part had been our governors, either they would have been often absent, or else led us amiss. What a beast is man under the regiment of lust or sense? and how seldom does anger play the game with reason? But conscience like a pulley, keeps reason in the right wheel; and either cashiers mutinous affections, or executes martial Law upon them. If only outward Rulers were to govern us; they have no eyes to see the mind: there might be mis-rule enough within doors, and they never the wiser. Therefore they would either be contemned for meanenesse, or condemned for partiality. But in the conscience there is both awe enough, and Justice enough; and every man is willing to be ruled by his own mind: if not, this School-master hath a rod to compel him.

2 That he might have a thing within him to put him in remembrance. In the Law a man will do nothing without his counsel learned; but for the passages of his life, he seldom stands upon advise. This Monitor will be ever plucking him by the sleeve, telling him, this action is naught, God is angry at it, unshiftable plagues attend it.*David portavit in pectore, tanquam Imaginem pictam, adulterii & homicidii.* The word doth but sometimes discover our corruption: it is the *Glass* Saint *James* speaks of, wherein we look, and see our Image, but turn our backs, and forget it. But conscience is always at hand; it is the continual reflection of the soul upon it self. Even in the dark it will represent to a man his own form, make his wounds smart, and send him a main to the Physician.

3 That he may have a Judge within him: wherein conscience hath yet a higher office. For, 1. a School-master may be despised. Customary sinners, like boys grown tall and stubborn,

contemn the rod. A remembrancer may be dispraised; and said as *Hushai* of *Achitophel;* his *counsel is good, but not at this time:* but a Judge we all tremble at. 2. External Judges may be corrupted, but the conscience will take no bribes. O that as every Judge hath a conscience, so this conscience might evermore give the Judgment. 3. The guilty person may fly from another Judge; but there is no evasion of conscience. *Nescis temeraria, nescis quem fugias, ideoque fugis.* It is impossible for a man to run away from himself. 4. Great men cannot be brought to Judgment-seats: the poor are like *materia prima,* under generation, so under reformation: but the rich are like stars above the Moon, too high for the reach of ordinary power When a company of Lacedemonian Gallants had defiled the bench and seat of Judgment; the Magistrates at first stormed, and vowed punishment. But when they knew who did it, they enacted a Law of exception; *Liceat illis,* It is lawful for those Gentlemen to do what they will. But be they never so great, this Judge will make them stoop. 5. Preachers dare not reprove all men particularly: such an attempt would bring them into contempt. Conscience fears no man; dares check a Magistrate, control a Prince. It may sometime slumber; no woman is always scolding: but when she wakens she will speak.

4 That man might have his comfort, or his torment, within him. Comfort to the righteous; in all afflictions they have this stay, that they be not overwhelmed with sorrow. Though they be condemned, this approves; affords liberty in prison; in the want of outward food, this sustains: it is the *Hidden ma•na.* Torment to sinners; that they may taste of God's Judgments even in this life. In the midst of all their prosperous fortunes, they have inward tortures. A malefactor in prison, though he fare well, yet is tormented with the thought of ensuing judgment. It is the hand-writing on the wall, that prints bloody characters in *Belshazzars* heart. This is the breakings out of the flames of *Tophet,* a little module of hell: as a looking glass broken into many small pieces, everyone can show the contracted form. This is another indissoluble chain that binds them over.

The last bond of this *reservation* is the immutable justice of God. In respect of his decree before the world, and suffering them to heap up sin in the world, that they may be punished in the world to come. But this is to be adored with reverence and with silence. *Novit Dominus,* he knows how to do it.

For ourselves let us take external prosperity for no good mark of our election: the fattest beasts are kept for the slaughter. Flatter we not ourselves with the sense of impunity: the less sorrow we feel, the more we have cause to fear; for the more may be behind. Let us break off our sins by repentance, that God may break the bonds of our durance. Pray with *David;Bring my soul out of prison, that I may praise thy name:Rescue my soul from destructions, my darling from the Lions.* That our sins being remitted, and our consciences quieted; we may live in grace, and go to the grave in peace: and when all books be opened, ou•s may have no sin found in it, but instead thereof, the righteousness of JESUS CHRIST.

Unto the day of judgment.] This is the Assizes. Lewd persons riot in the Gaole of their durance; yet when the Session comes, they begin to be a little calm; put off their disguises of dissoluteness, and put on some modesty and semblance of humiliation. Then they change their apparel, their garbes, their, looks; all to appear civil. If the meditation of this dreadful

day when all hearts shall be searched, all secret corruptions embowelled, a final sentence pronounced, by a Judge that cannot be deceived, upon sinners that would not be converted: if this cannot make us tremble; our hearts disdain comparison for hardness with the nether millstone.

Judgment is diversely understood. For rule and government, *Mat.* 12.18. Order them aright. For equity, *Luk.* 11.42. *Ier.* 22.3. For opinion, *Dogma.* 1. *Cor.* 4.3. That is a man's Judgment, which he thinks. For plagues and calamities, *Exod.* 7.4. For righteousness and holiness. *All the ways of God are Judgment and Truth, Prov.* 28.5. For authority, *John.* 5.27. For God's secret council, *Rom.* 11.33. For our afflictions, 1 *Pet.* 4.17. 1 *Cor.* 11.32. Here it is taken for a determination, or giving a sentence by a Judge on the Bench, and in the seat of justice. For this there is a Court, and a Throne. The Court shall be kept in the*Clouds;* if any ask, why rather on earth, than in heaven? I answer, the malefactor to be judged hath sinned on the earth; and it is the manner of secular Judges there to keep the Assizes, where men committed the trespasses. All the Elements have been abused by sinners, therefore are they judged in the midst of the Elements: that the very place guilty of their fault, might be satisfied with their ruin. Again, to be admitted into heaven, though there to be judged, is an honor whereof sinful nature is not capable: therefore they must remain in the lower parts of the world. No reprobate man or devil shall ever see God: Christ indeed they shall see in the glory of a Judge, not in the glory of God. There is also a Throne: earthly Kings, when they will show themselves to their Subjects in awful Majesty; ascend their Thrones: this is the highest state of a Kingdom. This Throne shall be most terrible to the wicked;*A fiery flame, and the wheels b••ning fire.* But to the faithful there is a*Rain-bow about it,* to qualify the terribleness of it.

To the day of judgment.] This point I have diverse times handled: therefore to avoid a co-incidence of discourse, I fasten only upon two meditations, formerly not observed. The sufficiency of the Judge, and the necessity of the judgment.

1 First the sufficiency of the Judge: his infinite perfection cannot be better discerned of us, than by comparison. There be two main conditions that conc••re to the making up of a Judge: outward warrant, and inward inablement.

For the former; Judgment is not every man's work, there must be commission and designment for it. There have been indeed some extraordinary actions of Justice, without specification of warrant. Such was the act of *Phineas,* for which some plead extraordinary instinct from God: and doubtless, he would not have accepted that sacrifice, if himself had not prompted it. So he had the substance of authority, from private revelation, though not the form of authority from public deputation. But I rather think that his judgment was also solemnly warranted. For both, God says to *Moses, Hang up the heads:* and *Moses* to the under-rulers, *everyone slay his men,* that were joined to *Baal-peor.* So that for this execution every Israelite is made a Magistrate; and then why not *Phineas?* But it is objected, that he was a Priest, and his place for peace and mercy. I answer even this act of justice was a work of mercy: *Samuel* thought it not out of his office, to hew *Agag* in pieces. They might make a carcase which might not touch it. *Levi* got the Priest-hood by such a sacrifice, shedding the

blood of Idolaters. Thus ordinary justice might well bear out *Phineas* in that act. But it is not for every man to challenge this office: private persons may only pray for the redress of sin: if the man be not warranted, it is a lawful question, *Who made thee a judge?* Now if a deputed Judge be of great authority, who hath yet a Supreme Magistrate over him, to examine and reform him; how mighty is this Judge? *Qua•tus ill judex, qui facit judices;* that makes, yea, and unmakes Judges? That judgeth them; and if they do ill, condemns them? By him Kings reign, and Judges rule: by him shall Kings and Judges be called to account. The Jews once questioned Christ;*By what authority doest thou these things?* And the fools of the world would fain doubt it. But this day shall show, that the*Father hath committed all judgment unto the Son.*

For the other, which is Enablement; whatsoever sufficiency is in other Judges, comes from the Lord; how infinite then is himself? To make a sufficient Judge, these virtues are required.

1 Knowledge, *Deut.* 1.13. A man can best judge of that which he knoweth. *Ignorantia judicis, calamitas innocentis.* It is bad at the Barre, worse on the bench. An Advocates ignorance can wrong but one man's cause, a Judges may prejudice the whole Country. In this, *Paul* thought himself happy; that he stood before a Judge*expert in the Laws,Wisdom is better than weapons of war.* Without this a Magistrate is but a blind *Poliphemus,* a great Monster without an eye. A stander by can say, this you cannot do by law: or in derision, you are beside your book. It is a shame for a Justicer, that before he can tell what to do, he must go consult his Clark. Otherwise he must weave a resolution out of his own brains, as Spiders spin their cobwebs out of themselves. If he hit on the right, it is beholding to his luck: and so he relieves the plaintifes hope, not with constant equity, but with an uncertain lottery: and fills up the time, with that which empties the occasion; some Adage, or a stolen jest of stale wit, or a patch of Poetry. But our Judge hath clear eyes to discern the cause: and knows the law, for it was of his own making. There is nothing that can *Latere cognitionem, vel effugere potestatem.* The Jesuit cannot equivocate with him, though he have tricks beyond the devil.

2 Courage, Magnanimity, or Spirit: typified in *Judah,* that judiciary Tribe; whose Emblem or Escoucheon, was a *Lion Couchant;* that lies by the prey without fear of rescue, and turns not his head at the fight of any creature. The principal pillars of a house had need be heart of Oak. Of soft wood, or bending lead, Carpenters will not make them Rules: and are flexible dispositions fit for Rulers? Men do not choose a starting horse to lead the Teame. He had need be of *David's* valor, that can snatch the prey out of the Lions mouth, rescue the oppressed from him that is too mighty for him. Now all the courage of man is but the gift of God.*In thy hand it is to give strength to all.* If a beam be so radiant, how glorious is the Sun himself? The Judge of all the world is inflexible: it is falsely said of *Cato,* that the Sun might sooner alter his course, than he pervent his course of Justice. The stoutest and strongest may yield, either for fear, as *Pilate* when he heard but a buzz that he was not *Caesar's friend.* Or for favor, as *Eli;* that buried the living severity of a Judge, and burning zeal of a Priest, in the frozen and dead indulgence of a father. But whom should this Judge fear, or who can deserve his favor? No audacious swaggerer dares cross him, no great man's letters can prevail with him: nor the frowns of kings, nor the flatteries of Courtiers, can move him.

3 Integrity; there must be no corruption in him. The brain had need be of a strong constitution, that can disperse and dispel the fumes surging from a vicious stomach, liver, or spleen. He whom neither clamour, nor rumour, nor terror; neither furious passion, nor melting compassion, can divert from Justice; is fit to be a Judge. In this Court of Christ, there will be no commuting, give me thy silver for thy sin. No dispensing; Bear with me, and I will bear with thee. No conniving, as *Eli;the Judge shall judge it;* whereas himself was Judge, and did not judge it: so sentencing himself, while he did not sentence his sons. No slubbering over a cause, without ransacking the bowels of it. But a vindicating of truth out of all the dens and thickets of juggling conveyance. The Scholar searcheth it by disputation, *in thesi:* the Judge by examination, *in hypothesi.* Neighbourhood is my friend, alliance is my friend, bounty is my friend; but Justice is my friend above all. Thus*Job searched out the cause which he knew not.* Man doth search before he finds, God doth find before he searches. Man goes by discourse, by certain rules and principles and general deductions, and from thence concludes: GOD sees at first. Man and truth are two several things; truth and *God* is all one.

Mortall Judges may be blinded with bribes; and the champions of Justice become *Mammons* slaves. This *acceptatio muneris, pravaricatio veritatis.* A gift in the bosom wresteth Judgment: the injection of a dram sways the golden balance of Justice, and so the cause is poised by the weight of the bribe. If the left hand be full of bribes, the right must be full of mischief. But our Judge is not thus to be wrought upon:*Shall not the Judge of all the world do right?* Did not the Judge in his mortal flesh, scourge such money merchants with zealous severity? Did not his Apostle with fiery indignation ban *Simon* and his money? It comes to pass that whole kingdoms and Churches perish, because such men and their moneys perish not. O if this Judge would take gold, how few rich men would go to hell? But gold hath lost milions of souls; it never did, never shall, save one. A dram of grace shall be more worth then, than all the treasures of the earth. Sublunary materials have their places;*Iron is taken out of the earth, and brass moulten out of the stone:* the sun is found in his orbe, fire in his element, &c. *But where is grace to be found, and what is the place of Justice? It is not found in the land of the living.* Nature says, It is not in me: wealth and honor disclaim it; It is not found in us. Then how shall we do in the day of Judgment? It is found in the treasury of Jesus.

This point willingly and usefully extends it self to Magistrates, of what place soever; collaterally to all persons: teaching them to do equity, and to preserve integrity.

1 Do Justice; to this the Judge stands bound in reason, as the proper act of his function: if he be not at leisure to do this, it is time to unjudge him; as the woman said to *Philip, Noli regnare.Judgment* is not man's, but the *Lord's.* Judges are a kind of living instruments; and the nature of Instruments consists in the use and operation: as a knife is only to cut. *Ad nihilum valet, quod non valet ad finem suum:* if the axe be not good to hew, we say it is good for nothing. What then say you to those Magistrates, that have eyes and see not, ears and hear not? They are *Idols:* only one defect of those Idols they are not troubled with: we cannot say, *They have hands, and handle not:* for they handle too much: so much of the money, that they care not to handle the cause. *Eyes they have, and see not: feet they have, and walk not: mouths they have, and speak not: hands they have,* but they do handle. These are Instruments without operation: for

Iudicem Iudicare, is as agreeable and natural, as for the eye to see, the ear to hear. If the other be not *Idols,* sure they are Idolaters: golden calves if they be not, yet they are worshippers of golden calves. Yet in doing Justice, I would not have Judgment triumph over mercy; whereas *mercy rejoiceth against Judgment.* To banish all favor, is to banish some equity. There may be favors within the cause, not favors without the cause: legal favors, though not personal. Where no wrong is done to Justice, there may be fair use and place for Mercy.

2 Keep integrity; what place soever you make good: it is the spiritual constitution and best health of your souls. The breach of this, the Apostle calls a *Ship-wrack;* and a Divine, *Solutionem continui.* The weight of all goodness will leave us, when we leave that: it shall pour contempt upon Princes, and make a great *Antiochus* called a *vile person.* As we love our lives, as we love our souls; through all the transitory, temporary, momentary passages of this world; let us preserve the life of our lives, and soul of our souls, our integrity.

2 The necessity of this *judgment.* That this should be, it stands both with the Justice and Mercy of God.*It is a righteous thing with God, to recompense tribulation to them that trouble you, to you that are troubled, rest with us,* rest with himself. For this world, they are afflicted most, that serve God best: and men of worst conscience flow with abundance. So that the world thinks none miserable, but the conscionable: the more holy, the less happy. Who have more seconds and friends at a pinch, than the deboisht sons of *Belial,* the roaring Monsters of the world, that with Crest and breast oppose all hindrance in the way of their lusts and humors? What plotting, what siding there is to maintain a Ruffian, to countenance some disordered Retainer, to uphold a rotten Ale-house, to procure a Homicides pardon; who sees not? Whereas a good man's trouble is by all cunning aggravations greatned; as if the world meant all hurt against him, that means none. O *if in this life only we had hope in Christ, we were of all men the most miserable.* There had need be a *judgment;* and for this cause among the rest, the Saints cry instantly, incessantly; *Come Lord Jesus, come quickly.*

Be pleased to consider this point also comparatively. Without judgment how could any Nation stand? All things would run to disorder and confusion, but for this. There can be no society among men without indifferency: there is no indifferency, where offense is done without satisfaction: satisfaction may be sought many ways, can no way be enforced, but by *judgment.* This they resolve into several acts of judiciary proceeding, even from the Summons to the Sentence, from God's own example in the first sinners conviction. If visible powers were not more feared, than the invisible God, the world would be overrun with outrage. Even when God's own Israel had offended, *Moses* makes them bleed for it, He that was so good, that he would rather perish himself, than Israel should perish; yet pronounceth sentence of death on the Idolaters, rejoices and blesseth the executioners. It is charity as well as justice, to punish offenders: and it is hard to say whether God loves more; a pitiful justice, or a pu•ishing mercy. But might not those sinners have repented and lived? Or if they must be punished, can nothing serve but death? Or if they must die, shall it be by the hands of their brethren? Or if brethren must cut their throats, shall it be done in the heat of their sins? Yes, so God commanded; and even that *judgment* was mercy: judgment on the bad,

mercy to the whole: the corrupt blood is let out, that the body may be preserved. *Moses* had a soft heart, but zealous and wise: pitiful he was, not fond.

A sinful Common-wealth cannot live, unless it bleed in the common vein. There is not a better sacrifice to God, than the blood of malefactors: this sacrifice so pleased him in the hands of the Levites, that they alone must sacrifice to him still. Next to our prayers, we do no better service to God, than in punishing obstinate sinners; if they deserve it even unto blood. How doth this free the Land from those Judgments, which God otherwise would inflict! His revenge pursues transgressors; but if the revenge of man's justice overtake it, God gives over the chase: to execute this *judgment,* saves him a labor. If the Land be defiled with blood, in duels, drunken quarrels; there is no way to purge it, but by their blood that polluted it. Often hath the Lord done justice on the whole body, because the head hath not done justice on a member: and the seasonable infliction of a less punishment hath avoided a greater. The Tribe of *Levi* by shedding the blood of the Idolatrous Israelites, was cleared from the blood of the innocent *Shechemites.* The best friends to the State are the impartial Ministers of judgment: nor do the prayers of them that sit still and do nothing, so much pacify God's wrath against us, as their just retribution. We gaze and wonder at the iniquity of the Land, yea shed tears for it: but it is the public sword of our authority in correcting it, that must reconcile the Lord. Governors are faulty of those sins they see and punish not. It is no less than a good sight in a State, even a Malefactor at the Gall-house. We could not eat our meat, nor sleep in our beds, nor say our prayers in peace; but for *judgment.* Such is the necessity of it, that no State can stand without it.

This is a benefit in our Land which we must acknowledge by experience, God grant we may acknowledge with thankfulness. We have Courts and judgment seats for all causes; spiritual and temporal, civil and criminal, pecuniary and capital. We have Judges visiting all the great Cities twice in the year at least: so that the people cannot complain that they travel far for justice, nor except against trial, who stand or fall by the deposition and verdict of their nearest neighbors. The Widow took a right course in soliciting the Judge. *When they have matters,* saith *Moses, theycome to me.* And when Christ chargeth us to*Agree with our adversary, &c.* he speaks not against just proceeding in Law: but rather ratifies and rectifies the course of civil Justice. Being smitten he stroke not again; yet he expostulated *De facto, John.* 18.23.*Paul* reproving the High Priests in justice, was yet prepared to suffer: and he appealed unto *Caesar.* If then it be so necessary for man, that he cannot conserve his profit, credit, quiet, life it self, without *judgment:* how much more stands it with the honor of God? There be innumerable sins, which neither the eye of man sees, nor the arm of man can reach: these must not scape, God must be glorified in all: now he cannot be glorified, unless all transgression be punished, and all obedience crowned. I conclude.

O that men would therefore prepare themselves for this last and great audit.*I beheld a p•le horse, and his name that sate on him was Death; and hell followed him.* Many tremble at death, but how would they be affrighted if they could see his follower, hell? The Foxes doth not more wait upon the Lions, nor Crowes upon Armies, nor Gaolers on Serjeants, than the devil attends on death for a booty. Death is but as the hook, that jerkes the reprobates like fishes

out of the pond of this world: there is afterward a fire and a Frying-pan, or scalding caldron to come.*Let us eat and drink, tomorrow we shall die?* Never beast made such a senseless argument: Riot, because we shall die? How strange is such a conclusion to such a promise? It is all one with them to be a Farmers hog, or an Aldermans Horse, or a Ladyes puppy; or themselves: that think death the full period, the last and final cessation of the creature. So when *Antisthenes* cries out in his pangs, Who shall ease me? *Diogenes* tenders him a knife, to cut his own throat. Our frantic combatants, falsely termed brave spirits; as prodigal of their lives as Cocks and Dogs, pouring them out on every drunken quarrel; little think of this dreadful day to come. It is not the loss of the men we so much pity; good for nothing but to stop breaches, and make up forlorn hopes, in the mouth of Cannons; but it is the loss of their souls. If they did think of this *judgment,* they would have little list to such desperate combats. For who would not rather welcome a Rapier or Pistol, than a lingering and racking sickness; but for this consequence; that *after death comes judgment.*

Death is but the beginning of sorrows; when we have done with him, judgment begins with us. Yet too many banish this meditation as too melancholy: and like children or cowards, rather shut their eyes, and choose to feel the blow, than to see and avoid it. How silly is it to fear death, whose pangs be sometimes less than the tooth-ach; more than the day of *Judgment,* which whom it finds out of CHRIST, shall cast into everlasting fire? So fools fear the thundercracke, and not the thunder-bolt: the report of the ordinance, not the bullet: the Serjeans arrest more than the Gaolers Imprisonment. Let us not seek to avoid death, this we cannot, but prepare ourselves for the trial, this we may. Some a little wiser, and a very little better, upon a cold thought of death, 〈◊〉 a short breathed parley of *Judgment.* And then after a sigh or two, put all upon a LORD have mercy on us; we trust it shall go as well with us as with others; even as GOD will have it. These have some scattered and preposterous flashes of the last *Judgment* in their consciences; yet take no cou•• to get faith and pardon in JESUS CHRIST. Most men think all well, an• they shall answer the matter easily enough; not weighing the horror of their sins. But how fearfully do they find themselves deluded, when their souls •w••, as *Jonah* did in the tempest; in the gulf of fire and brimstone? Let us ballast our s••p before we put to sea, lest we perish in the main: and judge ourselves, that we be not judged in the day of Jesus Christ.

To be punished.] This is the execution. It were a vain Session, if malefactors were not put to execution. Irrite and forcelesse are those censures, which impunity follows. The mulcts and fines which are not required, do make wickedness more bold and insensible. But after God's *Judgment* follows an unavoidable execution: the unjust are not only *judged,* but *punished.* Among men, good laws droope into contempt, by making difference of offenders: magistrates are afraid to meddle with the outrages of the mighty. Whence it comes, that small thefts are condemned to carts, while the great sacrileges are honored in coaches. If the great beast make a gappe in the mound, the whole heard will not be afraid to follow. It was the Lord's charge to *Moses,hang up the heads.* God could as well have stroke the rulers, as the people: yet while himself punisheth the vulgar, he bids *Moses* punish the Princes; which one would think should have been more properly reserved to his own immediate hand. Yet these he leaves to human authority, that he might procure awe to his own ordinances. It is the

impartial execution of noble offenders, that wins credit to government: and the want of it cuts the sinews of any state. If their sins have made them base, let there be no favor in their penalty. But in this *Judgment,* God respects no persons: he knows no valor, no honor, no riches, no royalty, in the matter of sin: but*Tribulation and anguish on every soul of man that doth evil.* He knows nothing in man, nothing for man, but only the righteousness of one, God and man, his son Jesus. There is a sin among men, for which there may be some mediation;*but if a man sin against God, who shall entreat for him?* None but Christ. *To be punished,* From hence I will only derive these two collections.

1 That man's soul is immortal, and his body shall be raised again: otherwise how could there be a *punishment* after the day of Judgment? Carnal reason can hardly imagine, how a soul should have subsistence after it's separation from the body: it seems incredible, because it is invisible. But Eagles can see more than Owls: nor was mere nature ignorant of this; through all clouds of error she could see this clear truth; that souls die not with their bodies. This is an inbred instinct sucked from the breast of nature, an indelible principle stamped in the soul by God himself, not to be rased out. The waggoner hath a being though his coach be broken: the ship is wrack'd on the sea, yet the mariner may swim to harbor: the addar lives after she hath slipped off her coat: the musician keeps his skill, though his lute be broken: the snail may creep out, and leave his shell behind. Beside faiths clear sight, and supernatural revelation;*I saw souls under the Altar: John* did see spirits.

Reason it self can find no absurdity in it. 1. I know my soul to be in my body, I cannot see it: my body is but a house of clay: cannot another substance be as capable of this soul, as clay? may not the air, or heaven, or any other place, contain it as well as earth. 2. The soul is not guided by the body, but the body by the soul: that may be choleric, when the body is phlegmatic: that cheerful, when the other is melancholy. Diverse Martyrs have expressed solid joy, when their corporal torments have been extreme: as if they had been spirits without bodies. The body would often eat, when the soul hath a mind to fast: the body would sleep, the soul rouseth it up to pray: often have you seen a cheerly mind in a distemperd body. Now if their dispositions be so manifestly cross; that the one can be well, when the other is ill: one grieved and troubled, when the other is in perfect health: it is plain, that this soul may as well be, and be sensible, out of the body, as in the body.

It were foolish for men to be so careful about their surviving names, if their souls were extinguishable with their bodies. What is that honor to me, whereof I am not sensible? If death were the destruction of the whole nature and substance, a good remembrance were to little purpose: and men had better leave their posterity more wealth, though less credit behind them.

Death it self were but a toy, if no *Judgment* followed it, or if there was no soul to be judged. It were then only as the breaking of a pitcher, which was full of nothing but fluid air. He were a coward that would fear death, if he thought it to be the end of all fear. Expiration were not terrible, if it left nothing that remains sensible.

If the soul does exhale as sensual brutes, why does it understand more than brutes? The soul of the beast is as salt to keep it sweet: man's hath a nobler and more Divine dowry: it can discourse, reason, forecast, invent, remember: it can read, exercise arts, deduce conclusions; which be characters of an immortal nature. For men will not write on waters, nor ingrave curiously in snow, ye, or such liquefying stuff. Therefore it is a particle of Divine breath, inspired into formed loame by God himself. It doth not arise out of the body, but is infused into it: therefore may as well exist without the body after, as it did without the body before.*Dust returns to dust, the spirit to him that gave it:* both to their originals, dust to dust, heaven to heaven. First, the soul goes to this Tribunal, then the body to earth: first the soul is judged and punished or rewarded, as the principal in good or evil: afterwards the body, as a mere accessory. The soul of the righteous is first, crowned, as that which more purely and primarily served God: the body did but rather hinder: therefore must come after. *Dies mortis corpori, dies nativitatis animae.*

The body is but sometimes awake, the soul is never a sleep. The body is infirm and dull; now that which never sleeps in the body, shall certainly never sleep out of the body. And how is that liable to death, that is not capable of sleep? In the deadest and deepest slumbers, that is always discoursing, working, thinking: deaths younger brother cannot overcome it, sleeps elder brother shall not annihilate it. No *Somniferous Opium,* or dormitory potion can charm this into slumber: yea, it doth not seldom exercise the faculties with more freedom in the epilogue of sickness, in the confines yea even article of death: and shows more vigor in the corporal weakness, than it did in the fullness of health: as a prisoner looks and speaks more cheerfully, when the windows be open, than when all are shut up in darkness. Yea, it rejoiceth at death, as at the keepers turning of the key, to open the door, and set it at liberty. It leaves the body, as the inhabitant leaves a rotten and ruinous house; as a carpenter leaves his axe when the edge is blunted: or as a musician lays by his lute, when the strings are broken: or as a guest makes hast out of his Inn *in Domum aternitatis sua,* to his long home. She never sleeps in sleep, therefore not in death: for death is a long sleep as sleep is a short death. *Elias* prays that the*Childs soul may come to him again;* therefore it was not extinct, though out of the body.*Lord Jesus receive my spirit,* was Saint *Stephens* farewell: his spirit was not stoned to death.*Fear not him that can kill the body only,* &c. To kill the body is one thing, to kill the soul another. By Saint *Paul's* choice, 2 *Cor.* 5.8. a man may be at once *absent from the body, and present with the Lord.As thou livest, and as thy soul liveth,* saith *Uriah* to *David,* he speaks of two different lives. *The rich man was in hell:* no man thinks his body there; it was his soul. GOD is called *Deus viventium,* the GOD *of the living:* now the bodies of the Saints are dead, therefore their souls be safe.

To conclude then, the soul is not a vapor, but a spirit: not an accident, but a substance; the bodies elder sister, an excellent Queen over it: in it but not mixed; but separable from it: a guest that falls not with the house: but departs from it for a better habitation: and when it is re-edified at the Resurrection, will revisite and reunite it again to it self. Thus it lies not a dying with the flesh: but as when the body sleeps, the soul sleeps not: so when the body dies, the soul dies not. If it have kept house well, it shall be exalted to everlasting peace: if been unjust in life, after death it must be *punished.*

But is the soul only accountable, is that alone liable to punishment? No, the body that hath accompanied it in the sin, must not be separated in the penalty. Diverse have believed the souls immortality, that have doubted the resurrection of the body: and this error seems to have found place in some of the Corinthians.*How say some of you, that there is no resurrection? Some* of you, all do not say so: S. *Paul* doth not wrap up the innocent and orthodox with the rest in the same accusation. Many acknowledged this, some doubted: therefore he spends a long Chapter in this argument: which I forbear to amplify, as not daring to suspect any of us taken with such an hesitation. The soul never dies, and a man is not a man without his body; therefore there must be a resurrection of bodies. Let a green twig be bowed together by the hand of man: when the hand is gone it will come to it self again. Some are so nimble that they can lay their heel on their head; yet is not this the right place: but after such a forcible violence, the whole body comes again to the first proportion. Death may take one piece of man from another; but when he shall be driven to let go his hold, these two parts shall join. The soul is a spirit, and cannot be called a man without the body: no man is said to be a husband that hath no wife: nor is the sap a tree: nor fair written paper called a book, till it be bound up in a cover. The soul in heaven is not a perfect man without the body. *Uses.*

1 It discovers their pittiable folly, that upon every galling discontent, lift up heir own hands against their own lives. They think death the remedy of all vils, seek it as a present ease, the only cure of their violent passions and perplexed consciences. But alas, then begins their present misery: for that sends them to this judgment, and for this lamentable end, to be punished. They leap out of the smoke, into the flame: from a momentary disturbance, that may be cured by faith and repentance; into a woe that enwraps them in eternal vengeance. What a fool was that crafty Politician; that could order his house, dispose his goods, and then hang himself! He little thought of this judgment. Thus *Saul* forsaken of all hopes, scorning deaths blow by the hand of a Philistim, begs it of his Armor-bearer: and what he could not obtain of him, himself supplies. As if he had borne arms against himself, he falls on his own sword. The Armor-bearer follows his Master, and does that to himself which he durst not to his King: both yielding that to their own swords as familiar executioners, which they grudged to their pursuers. *Saul* had been told the evening before by a familiar,*To morrow thou shalt be with me.* Now he makes hast to prove the devil no liar: rather than fail, he makes his own *mittimus;* accepting the greater mischief, to avoid the less. He might have suffered the Philistian violence without blame: to have died by an enemy had been his fate, not his fault. But when he will needs act the Philistines part upon himself; he lives and dyes a murderer. Other prisoners by breaking the Gaole may escape the Assizes: but here to break it and not to stay for a summons, is to hasten the judgment, as it were to purchase a Sessions, for his own damnation. Upon the soul we pass not this sentence, upon the fact we may. There may be repentance, but the deed is heinous: and without repentance the *punishment* will be grievous.

2 Let it teach us all to provide in our life, a harbor for this storm that comes after death. How unshiftable otherwise shall we be in that hour, how unable to answer at the day of Judgment? What is it for a poor man to take care of his winding sheet? Or the rich for a curious tomb? their names may stink like their carcases for all this. Or for the superstitious

to be buried in a Friars cowle, or with a great sum to purchase a grave under the Altar? Whereas a good man buried in the Church, is *Templum, in Templo.* Or for the desperate to wish for mountains, instead of monuments? When they shall be turned out of their bodies, as *Hagar* was out of doors; and rejected from God's presence, like vagabond *Cain;* saying with the *unjust steward, what shall become of us?* It is a provided receptacle, that shall comfort them that have it: foxes, and hares, and even vermin fore-acquaint themselves with muses, thickets, and borrows: and when they are hunted, repair thither for safety; and shall man be to seek for his refuge?*The comes make their houses in the rocks:* we have only one *Rock* to borough in; our only City of refuge, and Sanctuary of peace Jesus Christ.

2 The other collection is, that there is a *Punishment* ordained for the wicked: a punishment for the matter; but for the quality and manner, this is sealed of *God* and concealed from man. Horrible it is, and unconceivable; therefore hath no specification in Scripture, saving only in some shadows and narrow representations; according to human capacity; the figure, rather than the nature of hell. Diverse popish writers have made certain mappes and models of hell, searched all the nookes of that dungeon, surveyed the dark rooms, quartered them into regions and cantons: here placing lust, there riot, there covetousness. *Bellarmine* says that one glimpse of that burning climate were enough to make a man (not only Christian, but) even turn Monk, and confine himself to the strictest rule of their mortification. But to wish such a sight, and come off like a discoverer; to make report unto men, is superfluous, superstitious: a thing that God hath not thought fit for him to grant, nor necessary for man to know. If we ask what is in heaven, CHRIST answers;*You know the way,* follow it. So if you ask what is in hell, you know the way; avoid it. *Quid mors est, rogitas: si scirem, mortuus essem.* No man ever saw hell, that came back to make relation. Let us *h•are Moses,* the word, the Preacher: if the Lord mean us any good, they shall do us some good. Let us not desire it painted in tables, but considered in our meditations; and that frequently: short and transient thoughts of it, may leave men to the long and permanent pains of it, so think of it that we study to escape it. Take these glimmering shadows of it.

By the want and privation of all comforts: how terrible is it for a man to be famished? it is able to make him gnaw his own flesh. In hell the want shall be greater, and the desire more violent described by*gnashing their teeth for anger,* and *gnawing their tongues for hunger.* A son takes it grievously to be banished the sight of his father:*Absalom* was *weary of his life* by this delay. What a torment is it then to be shut out forever from the presence of God, without all hope of readmission? *David,* was but the father of his flesh, God is the father of all spirits: *Absalom* might have life by him, but did not live in him: yea, he could live not only without him, but against him. But in God we live, and without him can be no life. It was grief enough for *Adoniah,* though he were pardoned, to be decourted, confined to his country house. With what horror shall the reprobates hear, *Depart from me ye cursed?* Everlastingly to be expiled from him in whom is all life, must needs be an everlasting death. If in the Lord's *presence be the fullness of joy,* the fullness of sorrow must be in his absence.

By the necessity, in respect of the decree of God's immutable Justice; which casts them into prison without baile or main-prize: no ransom, no redemption. Bondage is terrible,

especially to them that have ranged in liberty. Though *Absalom* be repealed, yet to have his own house his prison, vexeth him. It could not content *Shimei,* though he had room enough, to be confined to the river *Kidr••* for gadding. Take a man from his well furnished house, seated in a good air, his grounds watered with commodious springs, with his choice of Gardens, fields or walks; from walking or riding at his pleasure: and lay him up in some loathsome prison, to spend but the short misery of his remaining days: how disconsolate is this restraint? Such, and ten thousand times more, is it to be fetched from this broad world, Sun-shine, light, and delight: and to be bound in the chains of eternal darkness.

By the society: the company adds much to the content or torment of a place. A loving wife, gracious children, kind neighbors, cheerful companions, are the sweet refreshments of this life. Now for a man to be excluded from these, and to be haunted with furies, male-contents, melancholy, or wrangling copesmates; how grievous is the change? No man delights to dwell among Herses and Funerals, or to live in charnell houses; unless Sextons that can make themselves merry with dead corpses. We hate to dwell in Hospitals, Bridewels, or Bedlams: yea, the very society of ruffians and tear-Christ's is odious to us, if the love of God be in us. How intolerable then is the habitation among dogs, unclean birds, reprobate spirits worse than any scriech-Owls, Tigers, or Toads.

By the extremity: flesh and blood hath been exercised with many sharp miseries, and though•••orer than flesh and blood (without the comfort of Grace) could ever endure. The Collick, the Gowte are torments: the strappado, or the rack: the slow burnings of material fire, all terrible. Yet are all these but the rast of this *punishment;* like an itch to those exquisite pains. The rich oppressor will then think his former Gowte a pleasure: and the murderer wish to hang eternally on his gibbet. But hath a man been vexed with a disquiet conscience, the arrows of guiltiness sticking in his sides, groaning under the pressure of unbearable sins? This comes nearest to the say of hell, a taste of those vials, to which the gall of Asps is honey, and the stings of Scorpions a mere tickling. That which made the human nature of the Son of God sweat clods of blood, and heavy his soul to the death; crying as if he were *forsaken;* think of that punishment.

By the eternity; which makes all the rest absolute. Did the glass hold more sands than ever the Sea washed on the shore, and but one little dust could pass in a Milion of years; this were miserable enough: yet would there be an end of that long ruin. But this punishment is a continual fever, a death which hath no death: it hath a beginning, it hath no end. Add eternity to extremity, and then consider hell to be hell indeed. If the Ague of a Yeare, or the Collick of a Moneth, or the rack of a day, or the burning of an hour, be so bitter: how would it break the hearts of the wicked, to think of all these beyond all measure, beyond all time? Yet is all this truth, saving that it comes far short of the truth? This is much, it is not near all.

O that men would meditate on this before they sin: but such thoughts are held too melancholy; and we counted bloody Physicians to speak of hell in our Sermons. They upbraid us, that we *torment them before their time.* Men are loath to be tormented before their time, and yet fear not to be tormented time without end. Alas, all our scope in discoursing of

this fire, is but to snatch your souls out of the fire: we bring you to the brink of the gulf, that seeing it with horror you may never fall into it. All this the very devils, I do not say, believe, but feel and shudder to think of. Shall a temporal King have his judgment seat, his prison, his executioners; and not God, who is so infinitely just? Shall man punish with death corporal, and is not death eternal just with the Lord? Let men ruminate of these things by themselves: and if the description of these flames cannot make them detest sin, how likely are they to become fire-brands of these flames? Without some infallible antidote against this poison, me thinks the souls of unbelievers should go out of their bodies, as devils do out of the possessed; raging, rending, foaming. It is a wonder that any should die in their right senses and wits, that have not learned to die in the faith of Christ. Death it self is painful, therefore no marvel if men wish it short: of an easeful life man desires a protraction, but speed of his inevitable dissolution: not more willing to live when he is well, than to be out of his pain when he must die. Every pang of violent and mortal sickness is a death: to lie one hour under deaths tyranny is tedious: but to be a whole day a dying, is beyond natural patience. What then is that death which knows no end? As this body is as frail as the life that animates it, so that death is as everlasting as the soul that endures it. It were grievous for man to be but so long a dying, as he hath leave to live: yet one minute of the second death is worse than whole ages of the first. Let us never be so mad and desperate, as to shrink at that which must come, and will soon be over: and not to tremble at that which may come and continue forever.

To conclude, here is one thing that answers to all doubts and questions that here might be moved. If it be asked who these *unjust* are, *Dominus novit:* he *knows who are his,* which is a *Novit* of approbation: who are not his, which is a *Novit* of reprobation. If, how *reserved,* what bonds be upon them; *Dominus Novit,* he hath insensible chains of durance. If when this day of Judgment shall be, what time is designed for it; what month, what year the Judge shall appear in the clouds; *Dominus novit;* it is not fit for man to know, the LORD, keeps it to himself. If, how they shall be *punished,* what that fire and brimstone is, how differently it shall work upon sinners, where the local seat of torment should; in air or earth: still *Dominus novit,* and *suo tempore revelabit.* One *Quaere* before I part with the verse.

Whether doth God always forbear notorious sinners to this great day. Indeed he set a brand upon *Cain,* that he should not be cut off by the hand of man, but reserved to this general Session: and many an oppressor dies aged in his bed, and tarries long for his condemnation. Even this is a heavy punishment, that suffers men to grow old in their sins. It is best for a reprobate, excepting only never to be borne, to have his swaddling clouts a winding sheet, and his cradle become his sepulcher. Then is a terrible woe, when God forbears smiting, and man forbears not sinning. But this impunity, doth not always hold to a mature and white-hair'd death. Some are met withal betimes, in the heat of their fury, breathing out blood and slaughter against the Church; even suddenly confounded, as *Paul* was converted. *Corah* rebels; doth his fall stay for his age? No, the earth opens, and swallows him quick. That element was never used to such morsels: many dead carcases hath it taken into the hungry bowels, never before bodies informed with living souls. Before it hath been only opened with the violent hand of man; now opens it self. It had often been a grave, now it is both a grave,

and an executioner. Those five Kings pull sudden vengeance on their own heads, they come forth to their death: *Joshua's* sword and God's hailestones dispatch them apace.

Sisera flies from the impartial hand of a victors war, gets into a Tent, a friends ten▪▪ there securely falls a sleep: in the midst of all that tumult, and the jaws of death, he finds time to sleep: as too many hearts do in the midst of their sins and spiritual dangers. And whiles haply he was dreaming of the clashing of armors, rattling of chariots, cries of the bleeding, and triumphs of the conquering; even then he sleeps his last, and hath the fatal reward of all his cruelty. His head was fastened so close to the earth, as if his body had been listening what was become of his soul. Of his hundred thousands so soon hath he none left, not a page, to prevent his death, to accompany it, or bewail it. He bragged of great wonders that he would do with his iron chariots; and now one nail of iron kills him; and he knows not by whom he perishes. Fearefull are the examples of these sudden doomes; there is nothing more horrible, than to die in the act of sin without the act of repentance. Too many promise themselves the grace and space to repent in their old age: that rich man afforded himself *many years;* fool, he had not many hours. *Nadab* and *Abihu,* while they were offering sacrifice, were made sacrifices. God sends down true and strange fire upon them, that offered false and common fire to him. What sinner can be safe, when these sons of *Aaron* so suffer? Nature might have pleaded for them, they are young men, scarce warm in their office, the sons of the High Priest, of great eminence, they have not yet experience, may be more careful all their remaining time, it is but their first fault.

Think of this ye that study pretences and patronages for your sins: what hope of plea shall you find either in the greatness of your birth, or greenenesse of your youth, or in the newness of your ill doing, when you do that you know God hath forbidden? O there is no privilege that can bear off a sin with the Lord: no prerogative can challenge pardon; when as you see young men, sons of the Ruler, for their first offense, stroke dead. How did *Phineas* Iavelin take *Zimri* napping; as it is reported of one of the Popes, to die in the instant act of his adultery. Let fornicators tremble at this remembrance, when they purpose fulfilling their lusts. The Blasphemer, that wounds himself by wounding Christ, hopes to quit all with a *miserere* at the last: but did he never hear of *Julian,* of diverse common swearers, that have died with oaths in their mouths? The drunkard assures himself to be sober long enough before he dies: yet how many hath he heard of, yea some known, that have perished in their cups, and never awaked from their drink, till their souls appeared to judgment? Examples of men quackled, drowned, crushed to death, breaking their necks, are frequent enough. The theevish oppressor promises himself to give over, when age hath filled his purse. Such is the resolution of reprobates, and men ordained to damnation. I have credibly heard of one slain out-right with a piece of timber, which he stole but half an hour before. Of another that had stolen a Sheep, and resting his burden on a stone, was strangled with the struggling of it about his neck.

Thus doth God sometimes execute Martial-law, doing present execution; that fools might not say in their hearts; There is no God. As he forbears others that men might see a necessity of the solemn judgment to come. We pronounce not definitive sentence upon particular men so

dying: but certainly they leave behind them to their friends little hope and comfort of their salvation. Nor yet is speed of death ever more a judgment: sudden dying is always deprecable; and when it comes, full of fear, doubt, and suspicion of the worst. But is never a manifest and infallible argument of anger, but when it strikes men in the act of sin. Howsoever, leisure of repentance is a sign of God's special favor: when he gives a man law, it implies that he would not have him wrapped up in destruction. But presume not O sinner, nor flatter thyself that the day of judgment is a great way off. Thou knowest not, when the drunken cup is in thy hand, whether thou shalt live to drink it off. When thou swearest, whether thy mouth shall ever open again to call for pardon. When thou goest to the bed of adultery, whether thou shalt ever rise again from thy unclean pillow. When thou liftest up thy hand to strike thy brother, whether thou shalt ever lift it up for mercy to thy father. When thou beginnest an unjust contention, whether thou shalt ever end it ere thou comest to hell. O think of a powerful arm, which though it draws back long to fetch the harder blow, yet is it always able to strike, and dead the despiser of Goodness ere he can have leave to swallow his spittle.

How often doth God cut men off for a sin they never did, while their assidual iniquities are not summoned, nor meddled withal? Not much otherwise he did *Zeba* and *Zalmunna:* they had been cruel to many of *Gideon's* fathers children; yet had they been spared if his mothers children had not died by them. For *Succoth,* he slew the Rulers, and spared the people: for *Midian,* he slew the people and would have spared the rulers. *Gideon* would, but God would not: he will find occasions to bring wicked men to their Judgment: and they which should have scaped the penalty of their public wrongs, must perish in a private quarrel. So swaggerers, when for theft and homicide they have scaped the Judgment of a Session; often bleed their last drop in streets and Tavernes: God doing on them just execution, by an unjust adversaries weapon. Wherein he shows his manifest wrath by performing that himself, which he charged the Magistrate to do, and he performed not. The slaughter of *Gideon's* brethren was not the greatest fault of those Kings: yet when the rest should have found an unjust forgiveness, this alone kills them. The sins of a wicked man are many, yet someone shall bring him to shame. Not seldom doth God pay men with one sin for all the rest. *Shimei* had faults enough, cursing and abusing the Lord's Anointed with dust and stones: *David* pardons him, *Solomon* confines him; he might now rest in peace: No, he must run to *Gath,* to fetch home his servants, with the loss of himself: this paid him for all the rest. *Joab* had trecherously murdered *Abner* and *Amasa,* scapes for both these: at last he sides with *Adoniah,* and this brings him to his end in blood.

How many bloody murders have been thus punished in a mutinous word? The tongue in rash language hath scourged the iniquity of the hand. One hath done many robberies, scaped many searches; at last when all hath been forgotten he hath been hanged for accessory to a theft he never knew. Suspected felonie hath often paid the price of an unknowen rape: and they that have gone away with unnatural filthiness, yet have clipped off their days with their own coin. Still GOD'S Judgments are just, even when man's may be unjust. Sinner, that which hath befallen any of these, may befall thee; what dispensations soever thou givest thyself. Some of these were mighty, some rich, some young, some thought themselves as

wise as thou: none of them ever looked for such ignominious ends more than thou doest. In the fear of GOD, if we deprecate such ends, let us decline such courses.

VERSE 10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government.

SO monstrous are the outrages of the world, and so incorrigible the boisterous precipice of sin; that Reason (which is of a middle nature betwixt grace and corruption) begins to doubt, whether there be a God and Judge of all the earth. The godly suffer injuries, and are not delivered from their oppressors. The wicked are impune and prosper in the midst of all their flagitious crimes. Where is then the Judge, to punish the one, to deliver the other? He sits in heaven, sees and disposeth all that is done upon earth: beholds the sufferings of his pious children, knows when it is fit time to release them. The wickedness of the unjust cries to him for vengeance, he knows when to answer it. He forbears to strike these, for the ripening of their disobedience: to ease the other, for the exercise of their patience. Some hot spirits would call fire from heaven, sudden destruction on their persecutors: not so saith God: there is a day prefixed; and what is it to you if I will have them tarry till then? They cannot wind themselves out of my hand; I have them bound fast enough: be you quiet and let your expectation depend on this Judgment.

Now from this *Thesis* he comes to the *Hypothesis,* accommodates the general doctrine to his own purpose. If God will take vengeance on all the wicked, let not these pernicious seducers, beasts in the shapes of men, think to escape. They follow *the Flesh,* not Reason, much less the Spirit; but like brutes, are governed by their sensual appetite. *They walk after:* the flesh is not like some stranger, whom they meet rarely: or some friend, whom they see but now and then: or a neighbor, whom they border upon, and often converse with: or a domestic companion, with whom they eat, drink, play, sleep. But it is their Captain, their Leader, their Commander, whose colors they march under; file, or rank, or troupe, according to his direction: their *primum mobile,* by whom they move; a if they had no particular motion of their own: so benighted and pusled with blindness, that they know no other way than the *flesh* guides. It is the weight that sets all their wheels a going; the horses that draw their chariot, the very life of their corruption, and corruption of their life, without which they do nothing. *In the lust of uncleanness:* if you desire to know what course this flesh prescribes them, it is *lust:* renouncing all study of honesty, they must give themselves to *Lust.* But there may be a sanctified lust, *I desire to do thy will, O God:* or a natural lust; as hunger is an appetite to meat. Therefore this lust hath the specification; lust of *uncleanness;* a sordid, belluine, irrational, stinking turpitude. *After* this the reprobate *walks;* his whole self, all the parts of him: his eyes walk after to look upon it: his ears walk after to hearken to it: his mouth walks after to talk of it: his feet walk after to pursue it: his hands stay not behind to act it: his heart is foremost of all to desire it. Finally, whatsoever may cross their lusts, they set themselves to contemn; *Despise government.* Not that Almighty word which rules Heaven and Earth, but all the beams of God's Omnipotent royalty, in his deputed magistracy: vilipending all laws, canons, sanctions; dishonoring all Princes, Judges, sovereign powers. Neither *Moses* nor

Aaron, Caesar nor *Paul,* Minister of the word, nor Minister of the sword, find reverence in their hearts, or obedience in their lives. As if they resolved to disgrace that, wherein GOD hath imprinted the most immediate characters of his own Supreme Majesty.

But chiefly.] There be degrees and differences of sins and sinners; for God here sets a *Prasertim, Chiefly,* especially, principally, upon some. Whatsoever becomes of others, they shall be sure of a large share in vengeance. There is a notorious mark set upon them, a boring thorough the ear, like perpetual slaves; or a burning in their hands, like once convicted malefactors; a branding with some indelible mark of shame. There is great reason for this *Chiefely,* in respect of the sinners quality: they *walk after the flesh,* that is there own carnal desires and sensual delights, in the strength of corruption, yet perhaps without eruption. They balk such facts as may expose them to the censures of men: so keep themselves, that the national laws cannot fetch them in *Coram nobis.* How doth the covetous man scrape and oppress, yet dares look the Judge in the face: because though he be in the extremity of the Law, yet not beyond it. The Usurer guards his interest with statute-lace, he will not take a penny above that stint or allowance: so he scapes, and is rather made a Grand Iuror, than a guilty prisoner. The adulterer walks under the canopie of night, throws the silken robe of greatness over his lust; and then the Judge dares not see it: or locks it up with the doors of secrecy, and then the Judge cannot see it: or buys it off with money, and then the Judge will not see it: or when none of these will serve, he hides his head where the laws hand cannot find him. Now upon him God sets his mark, this *Chiefely:* thou scapest fairly, yet remember thou art *reserved* to Judgment. The more remiss man hath been against thee, the more impartially will God proceed with thee. He is content thou shouldest pass all apprehensions till the last, till his own Pursuivant, death comes for thee. A King takes some capital offenders from the common course of Justice, and reserves them to his own censure.

But how is this so fitly applied to the next clause, *Despisers of Government?* This should rather seem to bring them into present condemnation; that by suffering temporal punishment, they might repent and scape the eternal. Magistrates are often more curious and sensible of their own injuries, than of the Lord's: though this be an abuse of authority, to wear the sword of Justice in their own sheaths; and to draw it not so readily against public offenses, as in their private causes. How then come these to be reserved? Either they are too great for the hand of authority, or too contemptible for the eye of authority. Too great, as the Popish clergy are exempt from the temporal Sword: or a strong faction of mal-contents; a beast that knows the own strength. Or too base for notice; such are the droves of beggars, professed cyphers, nothing-does that swarm about this City, and have their cantons all over the country. Spight of all laws, statutes, and contradictions, they will beg rather than work; and curse that authority to the pit of hell, that shall correct their vicious life. These the connivence of man lets alone, and the patience of GOD also forbears: but *their damnation sleepeth not.*

Great difference then doth God make of offenders: *eye for eye;* not the whole body for an eye, not two eyes for one. Theft finds an easier mulct than murder, than murder treason. All sin is culpable enough; but there is *a Chiefely* belonging to some: as to him that miscalls his

brother, *Matth.* 5.22.*Whoremongers God will Judge;* they are often reprieved to his own tribunal.*Without shall be dogs,* &c. Many other sinners shall be excluded, but chiefly these. 1 *Tim.* 1.9. If hell were too little, some less offenders should be thrust out; these must have room. There is a *Maxim* on the head of a deboisht Christian: howsoever men live or die out of the pale of the Church, a wicked Christian shall be sure of plagues.*Woe to him that betrays the Son of man:* Jews, Elders, Priests, soldiers, Pilate, all guilty; but chiefly *Woe to Judas;* he had*the greater sin.* The *Midianites* fare not so ill as the wicked Israelites, *Judge* 8.16. The sword quickly dispatcheth them; these die with lingering and horror, the flesh torn from their backs with thorns and briars; beaten and scratch'd to death. How severe was this revenge, how sad a spectacle to a tender heart! to see their bare bones looking in some places thorough the bloody rags of their skin and flesh; every rent worse than the former, death multiplied by torment?

Such a *Chiefely,* or high place in hell is reserved for some sinners: the rest are beaten, but they that *know God's will and do it not, especially; with many stripes.* All corrupt and rotten trees are good for nothing but the fire; but *chiefly* the vine, if it be dead and fruitless. At that dreadful day how many shall unwish themselves Christians; or wish that the Gospel and they had never been acquainted. If infidels live ungodly, they do but their kind: their punishment shall be, though just yet less. But if men after a religious nurture, and knowledge of the truth, shall shame their education; this God takes more heinously, and revenges more sharply. The more bonds of duty, the more plagues of neglect.

That walk after the flesh, &c.] Here is a double mis-behavior; one in regard of themselves, another in respect of their betters. While they neglect service to their governors, they justly become slaves to themselves. It is fit they should be left to their own desperate guidance, that scorn to be awed by God's ordinance. In the former of these vices, consider two things. 1. What is their leader, *The flesh,* &c. 2. How they follow this leader; *Walk after it.* In particular, here is the daughter, the mother, and the grand-mother: the daughter is *uncleanness,* the mother *Lust,* the Beldam or Gand-mother *the flesh. Uncleanness* is from *Last, last* from the *flesh;* uncleanness, lust, flesh and all from the Devil. In a tree there is the sap, root, branches, fruit: Satan is the root, *flesh* the sap, *lust* the branches, *Uncleanness* the fruit. All of them bad counselors, intolerable commanders.

Flesh.] By flesh, to decline the various acceptions, we here understand the whole corruption of our unmortified nature. It is not only a privative incapacitie of goodn•sse, but a positive inclination to all evil. The godly are not wholly freed from it, but not wholly governed by it. It is in the wick•d, as the Turk is at home, ruling all: in the reg•nerate, as the Turk and Christian, they can never agree. The *flesh,* like *Esau,* is the first borne: but *Jacob,* grace gets the blessing from it. These are mixed in the believer, as fire and water are in compounded bodies; light and darkness in the air at twilight; or water cold and hot in one vess•ll. We cannot say, that the water is in one part hot, in another cold, but the whole quantity is partly hot and partly cold; that is luke-warm. [e] *The flesh lusteth against the spirit,* &c. The flesh carries him one way, the spirit another: as the inferior orbs have a violent motion *ab extra,* and a natural motion contrary of their own. But still light shall overcome darkness, heat

over-master the cold; and the dead *flesh* be weakened and finally annihilated by the quickening grace of Christ.

Many complain of the flesh, as of the *Ephialtes* in a slumber; they would remove the burden, and cannot: hence they begin to doubt of their salvation. But then *Paul* could not be sure of his salvation; for he cries out for deliverance*From the body of this death.* And we need no better proof that a man is not dead, than because he feels his deadness. If we be sensible of the flesh, detest her motions, repent of her over-bearings and prevailements; weep and fight, as a troubled air doth at once both rain and thunder; call upon Christ for victory, with the weapons of resistance in our hands; we shall then sing to his glory that triumph; *Blessed be God, that gives the victory through Jesus Christ.*

But the *flesh* in these men here, is a *Dominus fac totum;* which not only makes laws to a reprobate, but makes him keep them: a Queen regent, a she-devil, a professed strumpet; and under her conduct and Standard marcheth the whole feminine army; *Avaritia, invidia, superbia, &c.* The devil doates on the *flesh,* and her resisting is a resigning: for if Satan should not feed her with temptations, she would tempt him for them, and snatch her own bane. Sometime, she is troubled with a wrangling neighbor, Conscience; which if she cannot pacify, she will rear up; as Surgeons do incurable Fistula's. She hears of Christ's passion, and is glad of it; not as her remedy, but her security: she takes his death as a lisence to sin, and his Cross for Letters-patent to do mischief. She hears the Word, as a man writes on the waters; no character, no print of his finger is left behind. She will not understand, but*dies without instruction:* only hell torments can open her eyes. So the rich man*Lift up his eyes in hell:* they were never opened before. As *Gideon taught the men of Succoth, with briers and thorns: he made them to know, taught them* with a vengeance. She is ever ready to run into extremes: like the Jews, in adversity unfaithful, in prosperity unthankful. Or as *Laban's* Sheep were in the extremes; either all black, or all white: *Jacob's* were in the mean party color'd. The wicked are always in extremities, of either defect, or excess; of irreligion, or superstition. In a word, as the world is Satan's bawd, so the *flesh* is his harlot; upon whom he begets all his children, the works of disobedience.

For us that have both our fathers blood and our mothers blood in us: grace from the former, as we have flesh from the other; and one of these will be master: let us as it is fit, give the Soveraignety to our father: let his grace rule us, albeit the flesh entice us. Be thou a faithful Porter in God's house; diligent to keep out his enemies, and to let in his friends. Beware of denying entrance to the least motion of grace: for man's heart is like a spring-lock; pull too the door after you, and the lock will shut of it self: but being shut it cannot be opened without a key. The heart with the least pull locks out grace easily: but cannot open to re-admit it without his help that *hath the key of the house of David, that opens and no man shuts, that shuts and no man opens.* Know you not that *flesh and blood shall not inherit the Kingdom af Heaven?* We say in wrongs, flesh and blood cannot endure this: we say in temptations flesh and blood cannot hold out. What flesh do we mean? That which God hath damned? Which he will never admit to the Kingdom of heaven? A fair plea! When that must be our Apology, which is our impiety. No, let grace be our direction, for it is grace that must be our salvation.

Lust.] This is the daughter of the *flesh,* and mother of *uncleanness:* the branches that grow from that cursed root, and bringing forth more cursed fruit. The sparks that fly up from that burning furnace, the bubbles of that noisome and baneful fountain. For method of discourse, I shall examine five questions concerning *Lust.*

1 What *lust* is. It must be considered as the Original fountain of all sins; and so it is an impotency of heart, whereby it is inordinately carried with the desire of evil. Original sin is called *Lust,* because it principally shows it self in *lusts:* as an obstruction of the liver is perceived in the burning and dryness of the palms. Or it is taken for a branch and fruit of the former corruption: *flesh* is the Tyrant reigning, lusts are his laws, rules, precepts*Obeying them* is the vassalage, a tenure in villainy. It is either *fomitis innati,* the in-borne occasion of sin: or *Actus i•terioris;* whereof be three degrees. 1. *Propassio,* the first motion. 2. *Delectat••,* it likes us. 3. *Consensus,* we yield to it. The first is impossible be to avoided, the second difficult, the last by grace easy. The appetite desires noxious meat, yet we choose whether we will taste it: it pleases our palate, yet is it in our choice to swallow it down: we swallow it and it makes us sick yet then let us refrain it. *Lust* then is either *Facultas concupiscendi,* or *Actus ipse:* the one like a drowsiness of nature, the other like the passion of slumber: that *pravitas nativa,* this *pravitas activa:* that the nourishment of sin, this the accomplishment of sin.

There is a three-fold concupiscence; Natural, Sensitive, Voluntary. 1. Natural, which is in stirpes and plants, whereby they covet and draw unto them their food and nourishment; this is properly called 〈in non-Latin alphabet〉, *desire.* 2. Sensitive, such is in brute beasts. 3. Voluntary, this is in man only, (though the other be not excluded,) and is called 〈in non-Latin alphabet〉. In this voluntary lust we must consider 〈in non-Latin alphabet〉 the faculty it self: and 〈in non-Latin alphabet〉, the exercise of that faculty. Further, these must be considered *Physice,* naturally; such is an appetite to meat: or *Metaphysice,* supernaturally, such is a regenerate desire: so there is an*Holy covetousness,* A *spiritual lust;An anger without sin.* Thus we may covet, desire, affect, and sin not. Or morally, in relation to the commandment; which consists in *concupiscendo illicita;* in lusting after unlawful things. Such are *aliena,* not our own; another's house, or wife, or any propriety of his: or *licita modo non licito;* as exceeding in measure: so sinners covet wine to riot; or money to hoard, not to use: or strength to revenge: or beauty to tempt: or apparel for pride. To lust for a lawful thing may be an unlawful lust; as to desire it *supra modum debitum,* or *citra finem licitum.* Therefore*S. Augustine* calls concupiscence, a motion of the mind to enjoy riches, health, another, yea, himself; or anything else, *non propter Deum,* not for God.

2 What is the seat of this *lust:I know that in my flesh dwelleth no good thing.* Where *Ambrose* by *flesh* understands the body. His reason why sin hath the habitation in the flesh, rather than in the soul, is because the flesh is derived *ex Traduce,* by progagation, so is not the soul. For if that were propagated as the *flesh,* sin should rather *habitare in anima quàm in corpore:* the soul being the agent offending more than can the body, which is but the instrument. *Ans.* This proves that the first pollution is of the *flesh,* not that the soul can be free: for by infusion must follow infection; as good liquor is spoiled by a musty vessel. But sin disperseth it self into the whole nature of man, body and soul. So there is 〈in non-Latin alphabet〉 *A mind of*

flesh: nor is the natural mind apt to any good. 2 *Tim.* 3.8. *Corr•p• minds:* therefore the Apostle requires a*Renovation of the mind.* Nor by the outward man must we understand the body, and by the *inner man* the soul: but the regenerate part is called the [t] *inner man,* the unregenerate part the *outward.* Grace is the *inward man,* because. 1. *Intus potissimum regnat;* the power of it is chiefly discerned in the mind. 2. *Non patet oculis humanis;* so called the*Hid man of the heart.* 3. *Non externa quaerit:*•vill lusts are ever wandering abroad; without a man, exercised about vanities: this keeps home, and seeks not riches, but peace of conscience. 4. *Per excellentiam;* as the mind is more excellent th•• the body, so the spirit more noble than the flesh *Lyranus* would have the *inner m••* to be reason, the *outer* sensuality; that beast of man which always rebels against reason. So *Gorrhan: In carne,* that is, *in homine sensuali:* so *Tolet, Pererius,* and the present Romists. But it is plain by the Apostles demonstration, that the *flesh* is *Totus homo ut natus,* and the *Spirit; Totus homo ut renatus;* there being in the regenerate something that is spiritual, and something that is carnal. The seat of s•• is in the rational part, the will bringing it forth: the body doth but execute the edict of reason and will: therefore the part rational hath something carnal. Shoolemen like the Philosophers, make two parts of the mind; 〈in non-Latin alphabet〉, the reasonable part: and 〈in non-Latin alphabet〉, void of discourse, the seat of affections and passions. If *Paul* should make no other difference between *flesh* and spirit; his Apostolical theology were no greater comfort than their blind philosophy.

3 Whether lust be a sin; we must know that not only the act of lust, but *ipsa concupiscibilitas,* concupiscence it self is corrupt and forbidden; *unda cupi••t••.*The difference between us and the Pontificians in this point, lies thus. They say, there is *concupiscentia formata,* the second motion, which is with consent of will; this is sin, and we say so too. There is *concupiscentia informis,* without deliberate consent: this they say is no sin, we affirm it. They say, it is not sin, but the cause of sin; as the Sun is said to be hot, because it causeth heat: but we call it truly sin it self. Let us first weigh some of their arguments against it; then ours for it.

Object. That which is natural, cannot be evil: but concupiscence is natural, for it was in man before his fall. *Ans.* As it is natural, it is not forbidden: if the matter desired be lawful, the manner regular, the end honest; God's glory, ours or others good. So a man may desire that is proper to him, the wife of his bosom or that is appropriate to him, as an office, 1 *Tim*▪ 3.1.

Object. Nothing involuntary is sin, but the first lust is against the will, therefore no sin. *Answ.* The rule of good or evil is not man's will, but God's Law. That which is in us necessary, was in *Adam* voluntary, and by him in us. Now it cannot be avoided, then it might: his willing transgression transmitted to us a necessity of sinning. Original sin is in Infants, it is not voluntary: yet they die, which could not be in Justice, had they not sinned. So though that of *Aristotle* may be true; *Nemo volens malus, nec invitus faelix:* no man is bad with his will, nor happy against his will: yet habit can make that necessary, which was at first voluntary.

Object. The Law commands no impossible thing, nor doth God condemn for that which no good man avoid. *Ans.* The Law was possible to created nature, that is now impossible to

corrupted nature: that we want power to fulfill it, is because we had power and would not keep it. *Nemo quantum possumus melius novit, quàm qui ipsum posse donavit.*

It is objected from, *I am.* 1.16. that either concupiscence is not sin, but the cause of sin: or if it be sin, yet is not mortal sin; for *sin till it be perfect, brings •ot forth death. Answ.* This is no true conclusion; concupiscence brings forth sin, *Ergo* it is no sin; but *Ergo* it is not that sin which it brings forth. A man begets a man, therefore is he not a man? No, but therefore he is not that man which he begets: Yea, he is a man even because he begets a man. And to say, *sin perfected* brings forth death, therefore *sin not perfect* brings not forth death; is as if we should thus reason; the father begets a mortal man, therefore the Grandfather doth not. Because actual lust produceth death as the nearest cause, this hinders not original lust as a remote cause to be mortal.

Our Reasons.

Argum. 1. Whatsoever is forbidden by the Law, is sin; but the Law forbids the first motions of lust. If you ask, what commandment forbids it, I answer; Lust with consent is forbidden in the ninth, Lust without consent in the tenth▪ Without this distinction I see not how we can make ten commandments: the seventh forbids lust in the voluntary desire, as our Savior expounds it. Therefore if the tenth should not restrain the involuntary and first rising lust, it were superfluous, as being all one with the seventh. It is not untrue, that original sin is condemned in the whole Law, but more directly in the first and last commandments: because these two more properly concern the heart of man: the former respects it as concerning God, the other as concerning man. Saint *Paul* confesseth that his *lust* tempted him *against his will;* and by that *lust* he means the first motion: for the second, which are with consent of will, he knew well enough before to be sins: yea, the very heathen knew this by the light of nature. To *covet* then is forbidden; if we do covet, we break the Law therefore sin. The other laws condemn *pravos affectus quibus delectamur:* the last,*ipsos appetitus quibus titillamur.* To say with *Pererius,* that the former only prohibit *Actus exteri•res,* and the last *consensus interiores;* is false by Christ's own exposition: who citing the Law, *Thou shalt not kill,* affirms it to be broken by *rash anger:* and that, *Thou shalt not commit adultery;* by *lusting after a woman.*

Argument. 2. *Rom.* 7.20. *If I do that I would not, it is no more I, that do it, but sin that dwelleth in me.* He is unwilling, yet he calls this *lust, sin. Pererius* answers, it is called sin, because it is *Effectus peccati,* or *Affectus peccati:* as the writing is called the hand, because it is written by the hand: or as *Frigus* is called *Pigrum,* slothful, because it makes men slothful. *Solut.* But that which makes a man bad cannot be good it self. *Quicquid efficit tale, ipsum magis est tale.* Concupiscence is not only *causa peccati,* and *paena peccati, sed ipsum peccatum;* as Saint *Augustine* hath it. The Jesuit replies, *Augustine* means not *peccatum morale,* nor *peccatum mortal;* but *vitium corruptae Naturae:* as blindness, deafness, lameness, are called *Peccata sive errata Naturae:* as being against the integrity and perfectness of our natural constitution: so the rebelling of concupiscence is against the integrity and perfection of the soul; an error in nature. *Answ.* There are natural faults in the soul; as ignorance, forgetfulness, dullness of understanding; in the body, infirmities, weakness, sickness: which are the effects of sin, not

sins themselves. But all these are effects and passions, whereas concupiscence is active and working. In a word, it resists the motions of God's spirit, now all disobedience is sin. In civil matters no man is accessory to a sin withour consent of will, but it is otherwise in the court of conscience.

4 What variety of lusts there be. Saint *Paul* enlargeth *lust* to all motions, inclinations, passions, and perturbations, of heart, mind, will and affections. Original concupiscence is the seed of all sins in man: look how many sins there be in the world; so many lusts in the heart of man: the number of lusts is no less than the number of sins. Of actual lust, there be two degrees: sudden, or voluntary and deliberate. Sudden is the motion not agreed to voluntary is with consent. The eye is sometime cast upon an object on the sudden, without any intention or consultation of the mind: sometime it is sent on the hearts errand by the minds direction. As the eye may be shut in a twinkling without thought or purpose: and it may be shut with deliberation, to sleep, or prevent harm. The heart is a furnace, that sometime sends forth sudden, sometime leasurely flames. The first is the nature of sin, the next is the nurture of sin: consent doth nurse the child of death, practice brings it up: actual lusting is the oil that feeds the lamp of concupiscence. The mother brings forth the daughter, and the daughter nourisheth the mother: *Hagar* produceth *Ishmael, Ishmael* sustains *Hagar:* blessed is that *Abraham,* whose house is well rid of them both.

5 How heinous this sin is; even no less than damnable in it self. *Lusts* are often more punished by the great Judge, than diverse actual sins. The continued lust of uncleanness, is worse than a discontinued art of uncleanness. He that always desires pollution deserves greater punishment, than he that is overtaken with it against his will. One kills a man against his will, another desires to kill him and is hindered: this last is the murderer before God. It is this *lust* that *Paul* calls the *burning:* it is one thing *Calefieri,* a good man may be hot: but *Vrere,* to *burn,* is another thing; when lust finds indulgence, and is scarce restrained with shame. The act of adultery is not more heinous among men, than the unlawful desire and consented lust of the heart is to God. Without practice, the very purpose stands culpable before him. Silly people think the commandment is not broken, if the outward gross sin be abstained: but God fetcheth in malice, anger, envy, within the compass of murder. Some ignorants use the commandments for prayers: poor souls, they little think they are God's thunderbolts, to throw them into hell for their sins. Thus Usury, the desire of gain by the undoing of others: hoarding of corn in dearth, which is to make a private profit of God's public Judgment: bad example, with a delight to corrupt others; which are like those erring lights, that instead of guiding ships to the haven, lead them upon rocks and shelves: all these are degrees of murder. So a wanton eye, an obscene discourse, a vain attire, a light behavior; all these are degrees of adultery: lust is like a secret malignity in the bones, hardly got out: wounds and ulcers are sooner cured because of their appearance. Adultery may be restrained by corporal impotency; still lust is hid within; it must be a potent medicine that fetcheth it out. *Uses.*

1 It justly humbles us: if the first motion, without consent be sin: if the second with consent be greater sin; Lord, who can say, *my heart is clean?* Not many can clear themselves so

with*Samuel,* from the act of injustice: fewer with*Paul, I have coveted no man's gold, &c.* but, I was never tempted to this; no man could ever say this but one, even that man who is the Son of God. If we had no more, this last were enough to hide our faces, and stop our mouths before the Lord. Too few take notice of this natural uncleanness: though it be borne in them, and borne about them; yet they neither see the filth, nor feel the weight. Moors, that never saw men of more temperate climates, think there is no other complexion but their own.*He doth much good that goes not after his lusts: sed non perfectum bonum facit,* but he is not perfect, *that doth not what is written, Thou shalt not lust.* Now shall we not be cast down for that, which without repentance will cast us down to hell? *Paul* did not more truly*Bear about him the marks of* the second *Adam,* than we do all the marks of the first *Adam.* Let us know, that eternal fire is the wages of this *lust;* consent makes it hotter, practice enflames it. This *lust* is in us all, and this *lust* is sufficient to condemn us all.

But then, alas what shall we do? How should we scape? This necessitates our ruin. Therefore as the law compelled him that had*Opened a pit, and left it uncovered,* to make good his neighbors beast that miscarried in it. So having opened a pit, lest any soul should perish in it, let me cover it again with comfort. The condemning quality of this sin is taken away by Baptism; *Reatus tollitur. Asts* 2.38. *All sins,* now children have no sin but original lust.*Reatus, qui fuerat generatione contractus, est regeneratione transactus.* In Christ it is pardoned, and shall not cast his members to hell. Yet is it by nature so died in grain, that nothing but his blood can purge it. And even in the purged, it still remains, *tanquam in homine secum confligente.* It shall not reign over us here, not confound us hereafter, yet will dwell in us till our dissolutions. It was the *Pelagians* slander, that we hold Baptism, *non auferre, sed radere peccata;* only to shave our sin, because the root of concupiscence remains. But we say, it frees us from the damnation and domination, not from the inhabitation of sin.

2 It teacheth us to withstand the beginnings of sin, to kill that pestilent brood in the cradle, to destroy them in their infancy, as we do a nest of young Wasps. For *lust, when it hath conceived, bringeth forth sin: and sin, when it is finished bringeth forth death. Lust* tempteth, there's the mother: being moved by the devil, there's the father: it conceiveth, thus the child is begotten between them; concupiscence being the devils strumpet, by whose pregnancy he fills his kingdom of darkness: she is *mater mortuorum,* the mother of the dead; as grace (like *Eve*) is *mater viventium,* the mother of the living. Delight is the midwife. *It bringeth forth sin,* there the child is borne: it must now have a Nurse to bring it up, that is custom: and the full stature it grows unto, is death. It tempteth by enticing the mind to evil, conceiveth by the consent of will and resolution to do evil, bringeth forth by execution and practice; nurseth it to growth by custom and continuance: lastly, this stripling engendreth another child, *Benoni,* the sorrow of the mother, and that is *death.* If we cannot prevent the conception, yet let us destroy it in the birth, make it abortive, by purposing never to act it: if it pass the knees, and draw the air of intention, yet let us stop it ere it come to action; let us not do the determined evil. If it over-sway us to like and act it, yet let it never come to an habit, let us devow a custom. But how much more easy were it to stop it in the first cause, as seasonable physic doth meet with an infection at the first taking, before it run into the veins, and corrupt the blood. The seed of *Ishmael* had never afflicted the seed of *Israel,* had *Ishmael* been killed when

he was banished. As the first rising of *Elias's cloud, Ahab* had time to get home dry: that once ascended, all the speed of his Chariot cannot out-run the shower. Cut off the gangren'd joint, and save the body. The way to minish the increase of ravenous and noxious fishes, is to destroy the spawn with the mother: to be rid of harmful birds, is to spoil their nests. When a fire-ball is thrown into a ship at a sea-fight, they presently cast it out ere it break or fasten. Meet thine enemy at his coming out of his bed, before he arm himself: take lust ere it come to a rebound. At the first motion, stop the mouth of it: let it never make a reply: stand not to argue, lest thou be overcome.

3 Let us avoid them as perilous and mortal enemies. 1. Dangerous for their nature; continual tempters. Conscience doth sometimes sleep from reproving, these never rest from enticing. 2. Dangerous for their number; *Si c••temnas quia minima,timeas quia plurima.* Many temptations come in by the Cinque Ports, the senses; mo by Satan's injection, that presents to the affections things absent from the senses. Most (by *lust* it self; that as no created thing is quicker than thought) tumbles over a thousand desires in an hour: many strings to sins bow, that if some break, the rest may hold: many trains of powder, some likely to take fire. 3. Dangerous for their effect, bringing forth the most monstrous offenses; *mille actus vetitos, & mille piacula.Open* but the *pit,* out *swa••e* these pestilent *Locusts.* Who would have thought that *David's* wanton look should have begot murder? He that hath given way to his *lust,* must confess such fearful precipices. Murder we detest; yet how many hands hath the lust of revenge embrued in blood; how many necks hath it brought to an ignominious halter? Incontinence hath the name from *uncontained lust:* many a disease of body, reproach of name, consumption of state, loss of life and soul, are beholding to it. 4. Dangerous for their continuance: an ill seasoning, that is never got out but by breaking of the pitcher: a mark that all carry to their graves, some to their torments. While the soul doth animate a body mortal, it will tempt both body and soul. Cut off the sprig of a tree, it grows still; a bough, an arm, still it grows: lop off the top, yea, saw it in the midst; yet it will grow again: stock it up by the root; then (and not till then) it will grow no more. Next unto God and Christ, we may thank death it self, for the abolition of *lust.* We have three birth-days: the first of nature; this gives *lust* the breeding: the second of grace; this sets *lust* a bleeding; it doth mortify it, not nullify it; *moribundum, non mortuum reddit:* the last of glory, then are we rid of it forever. Thus all the Saints in heaven are thrice borne; to si•, to grace, to glory. Lust in the first is a King; in the second a slave; in the third nothing. The second nativity crosseth the first, the last perfects the second. To be freed from concupiscence is a main motive of that zealous prayer; *Come Lord Jesus, come quickly.*

Let us (in the mean time) beware the captivity of our affections.*Let n•t sin reign in our mortal bodies:* where it is a sovereign, it will force obedience. It will *inesse,* let it not *praeesse.* There is difference between lusts, and actual sins. 1. *Interventio temporis:* lust is sudden, action requires time, *Luk.* 12.20. He hath the present lust of covetousness, he must tarry a time to enlarge and fill his barns. 2. *Interjectio loci:* lust often desires, that cannot be present, therefore adultery must stay for opportunity. 3. *Interceptio organorum:Balaam* had a des•re to kill his harmless beast, but he had no weapon: the hand is not so quick as the thought. 4. *Interpositio impedimentorum: Absalom* lusts for his fathers Crown there be many hindrances, he

cannot reach it. If to achieve were as easy as to desire, one man's lust were able to ruin all the world. 5. *Intercessio •rgument•r••:* the soul hath some discourse between the lust and the act. *Video melior a prol•q••,*is in the soul of a *Medea,* a Sorceresse. 6. *Intermissio cogitationum:* sometime, the second nail drives out the first. So the LORD sets our lusts together by the ears, as the Egyptians against the Egyptians; that while two poisons wrestle we may live. The falling out of thieves helps the true man to his goods. The lust after beauty is driven out by a desire of revenge, that again by a golden thirst and if grace comes, this drives them out all; as the feathers of an Eagle, that will not endure blending with other feathers, but rather consumes them. All these *Inters* should be the interruption of sin, and for the compunction of heart: that though concupiscence have conceived, she may not be delivered. Justly should we say to lust; as the Hebrew did to *Moses;Who made thee a Prince over us?* whence hast thou this authority? *Wilt thou kill me,* as thou killest the worldling? No, thou shalt not, I have a deliverer, *Rom.* 7.25.

5 Seeing the flesh will be in man, so long as man is in the flesh; let us strive to fill our hearts with better desires. *Lust* works in the memory, by remembering vanities, injuries, bad examples: instead of these, let us remember our sins, our ends, our Audit. In the affections; if it work by pride, stop it out by humility: if by malice, with charity: if by uncleanness, with chastity: if by covetousness, with liberality: if by revenge, with mercy as darkness will give place to the Sun. In the mind, if idle thoughts find room, it is because God is not there.*Let the word of God dwell in you plenteously:* emptiness of that food will cause the repletion of windy lusts. In the body, if it work by drunkenness, rather turn *Rechabite,* never drink wine. If by surfeit and high feeding, fall to *Daniel's* pulse, shorten the commons of sin: as it is better to beat down the house, than to be fired in it. If by Idleness, skrew up thy endeavors to a greater task.*They be idle,* therefore *regard vain words:* thus a Pharaoh could conclude. Let lust never call, but we have other business. The best remedy is prayer: when concupiscence tempts us to folly, let us make the matter known to our husband, CHRIST. When lust covets transient riches, call home the meditation of those permanent joys; and say *Our father which art in heaven.* When lust would study how to get honor; then say *Hallowed be thy Name.* When ambition would have such a preferment; then say, *Thy kingdom come.* When it would carve thy own portion; then, *Thy will be done.* When it covets moneys and riches; then, *Give us this day our daily bread.* When it would revenge thy wrath on others, then say, *Forgive us our trespasses, as we forgive them that trespass against us.* Howsoever it tempts us, let us pray, *Lead us not into temptation.* And that we may never yield unto it, *Deliver us from evil.* Let not *lust* reign in us, *For thine is the kingdom:* we cannot avoid it ourselves, *for thine is the power:* and for our deliverance, *Thine be the glory, forever and ever.* Amen.

Of uncleanness.] Of sores and ulcers and such noisome pollutions, sordid and odious to God and good men; such is the subject of my present discourse: that this may well be called a Spittle-Sermon. But as the Physician is seldom sent for, unless men be sick; nor is so much consulted about diet as physic; *The whole need him not, but the diseased.* So if there were no sin, you should need no Preacher: yet wise men require antidotes and preservatives; and would rather pay the Physician to keep them well, than to make them well; health being not so easily restored, as conserved. Therefore let them that be infected with this leprosy, learn

now the means of their recovery: let them that be not infected, observe the means to continue their purity. Whether they be or be not, this discourse, like the Bath, shall do them no harm: an honest heart will not return unbettered. For method, first, I will describe the disease of *Uncleanness,* then the cause, last, the cure.

The disease lies not like the Meagrim in the head, nor like a Pleurisy in the blood, nor like a Gowte in the joints and extreme places, nor like an ach in the bones: but it is Epidemical, like an ill habit of body, and possesseth in a reprobate not only *Totum hominem,* but *Totum hominis:* as *Job* was not here and there ulcerous, but all his body one coagulated ulcer;*There is no whole part about him.* First, there is a contemplative *uncleanness,* when the mind pleaseth it self with vicious thoughts: thus there may be a world of wickedness in a man, though the acts of pollution be refrained. The devil, who is*The father of lusts,* reigns in the soul by these: yea such a heart that infernal Prince takes up for his bedchamber. Secondly, there is a preparative *uncleanness,* which is an effeminatenesse of carriage; or affectation of inviting the eyes of lust: all their postures being so many characters, to spell the meaning of their lascivious hearts. It were well, if such an one were forced to cry, as the Leper in Israel, *I am unclean.* 3. There is a procurative *uncleanness;* that takes up the devils office, and helps forward the damnation of men. Such was *Jonadab* to *Amnon;* whose unkindely flame might else have wasted it self out in time; but that such a wicked counselor blew the coals. This was no worse a man than the Kings brothers son: now this noble Pander will project a course for *Amnons* satisfaction. The procurer is as *unclean,* if not worse than the committer: the fire would languish, vanish, perish, if there were no such feweller. 4. There is a sensitive *uncleanness;* when the ear sucks in obscene stories, the eye delights in immodest mixtures, and the tongue skrewes it into all discourses. This is, as if the door were not wide enough, to set open all the windows, and break down the walls, to let in the air of *uncleanness.* Actual *uncleanness* follows, whereof there be many degrees.

1 Fornication; I mean not titular; as Hostesse and Harlot are convertible terms: nor metaphorical; as the*children of whoredoms:* nor spiritual; as Idolatry is called fornication: but corporal; which is commonly taken for the incontinency of single persons. The natural cure of this *uncleanness* is marriage thus *Shechem* bewrays a good disposition even in filthiness, he would not let *Dinah* fare the worse for his sin. But as he had with dishonest rage abused her, so he strives with honest love to entertain her. Her deflowring shall be no prejudice to her: as the sin was done by him; so he would have the whole shame redound to him; and so he will hide her dishonor with the name of a husband. To this purpose he communes, craves, offers, indeed would buy her; even purchase leave to make her satisfaction. He sues to his father, to hers, to her brethren, to her self; and begs with submission what he might have gotten with violence. The father consents, sollicites, is ready to buy his sons peace with his own pain. No dowry shall hinder, but *Shechem* shall recompense *Dinah.* How far worse are they, that abuse without any purpose of amends? But marriage in this case is some satisfaction, no restitution: a good salve is not so good as no sore. This may make the next act lawful, not justify the former. How ever the scene concludes, the first entrance was naught. Though a late satisfaction be better than none, yet a timely prevention is best of all.

2 Adultery; when one or both are married: this is the breach of many faiths; and so much the more pernicious, as it is a willful shipwreck abroad, when it hath a harbor and safe remedy provided at home.

3 Whoredom; which is a mad and transportive desire to abuse many. Sometimes it is *lust,* joined with anger; doing it in spite; a desperate revenge, by polluting another's bed to cast away his own soul. So the foolish child, when one snatcheth his apple, throws his bread after him. Sometime it is joined with covetousness; he wastes his body to fill his purse; as a fool burns his band to make tinder. Always is it joined with folly: not so much respecting a fair woman as she is fair, but as she is a woman: foul water will quench that fire as well as fair.

4 Unnatural *uncleanness;* as men with men, men with beasts, women with devils, as it is reported of some Witches. But these things are so *horrenda facts, ut etiam pudenda dictu.*

5 *Uncleanness* with our own kindred, which is incest. To patronize this, some allege precept, practice, and custom. But that Law to the Jews, was partly political, for distinction of families: and partly Typicall, preserving the right of primogeniture, prefiguring the spiritual birth-right in the *Messias,* which should be endless. The moral law was otherwise: therefore we answer, that albeit God had particular exceptions from his general laws: as the *Cherubims* over the Ark was an instance against the second commandment: the Israelites robbing the Egyptians, against the Eight: and *Phinehas* killing *Zimri,* against the Sixt: yet it is plain that the Lord condemns all incest.

6 With more wives than one, which is Poly-gamie. I know this fact of *Jacob* is diversely excused. As first, it was prohibited by no Law.*Answ.* It was not prohibited by a Law written, it was by the Law engraven: God made but one woman for one man; and he was a wicked *Lamech* that first begun bigamy. 2. But custom excuseth; as at first a side garment was a shame to the Romans, but at last it grew to a fashion. *Answ.* That was a thing indifferent, the decency whereof time might vary: but there is no custom against the first Institution. 3. In the multiplicity of wives he propounded to himself the multitude of children. *Answ,* If ever such an Indulgence had been fit for any, then *Noah* should have been dispensed with, to propogate the world: but God gave him no such indulgence. 4. This was done in a mystery. *Answ.* Indeed, *Aug. Ruper. Greg.* all reduce it into several allegories: yet cannot this Iustifie the fact; no more than CHRIST'S second coming *like a thief,* can warrant a thief sudden breaking into a house. This therefore must be granted, *Jacob's* infirmity: to marry two wives, was his transgression: but to marry two sisters, no less than Incest. Albeit God disposed this to increase the holy seed, yet the fact is against his ordinance: and our positive Law makes it death, as by the Law Institutive it is deadly.*Every man shall cleave to his own wife. Vxori, non meretrici: suae, non alienae: Vxori, non •xoribus:* to his wife, not wives.

7 *Uncleanness* with a man's spouse; I mean between the betrothment and consummation. The Levites spouse, till he married her, was but his *Concubine;* and their conjunction was fornication. It is not enough to say, they were married before God: the hand of the Church must be there, or this is culpable uncleanness. Marriage is no amends: otherwise than willfully to break a whole glass, it is afterward to soalder it: yea it is rather to break an arm

or leg, to set it again: or to condemn a man first, and then to sue out his pardon. The common opinions, This is but a true covenant ante-dated; the taking possession of a man's own, without due course of Law: the mowing of his corn before harvest: the plucking his own grapes ere they be ripe. But this is trivial: contract is but *Ius ad rem,* marriage gives *Ius in re.* Contract binds to marriage, not allows to touch before marriage. Contract is but like Articles agreed upon, marriage puts a seal to the covenant. Such a fruit of their bodies, is but a monument of their sin: and without hearty repentance, a good proceeding seldom follows so bad a beginning.

8 *Uncleanness* with a man's own wife. This is when the use of the marririage-bed is either *intempestive* or *intemperate:* in a season prohibited, or in a measure not moderated, or in a manner not ordained, or to an end not warranted: as when it hath altogether respect to pleasure, not to generation; or to beget an heir for their lands, rather than a Saint for heaven; or their own Image, rather than the Image of God. If uncleanness can creep into marriage, where will it be kept out? How soul is the disease, when the very remedy is often infected? Not but that *Conjugium purum,* but *impuri conjuges:* marriage doth not stain, nor so much as die, in the Romish sense: it is honorable and clean, yet the married may be *unclean.*

9 *Uncleanness* with a man's self; as the heathen*dishonored their own bodies* 〈 in non-Latin alphabet 〉 . There be three turpitudes against nature; with another kind, or with the same kind of the same sex, or with no other person but with themselves. Thus Saint *Augustine* distinguisheth between *Flagitium* and *Facinus:* the latter is in hurting another, the former in committing against a man's self. Other sins are*without the body, fornication against the body,* this uncleanness in the body. This was the sin of*Onan;* abusing himself against the order of nature and Institution of God. This was a grievous sin; against God, whose ordinance he disobeyed: against his wife, whom he unjustly defrauded: against himself, whose issue he should not have prevented: against mankind, whose number he should have increased: against his brother, to whom issue should be raised. Some Hebrews think, that he did it to preserve the favor and beauty of *Tamar,* which bearing of children would have impaired. How ever, sensual was his pleasure and the sin in any man is very grievous.

10 Ravishment: the former is a rape upon a man's self, this upon another. Such was *Shechems* sin, as some understand it: but some rather think, that *Dinah* being so light to wander and gaze, was not over-difficult to yield. Commonly, such lust ends in loathing, as *Amnons;* beating her out of doors, whom he was sick to bring in. And therefore *Shechems* seemeth to be no rape, because he still loved her: and having wrought her shame in his fathers house, he would not send her home with disgrace to her fathers Tent: but rather seeks to marry her whom he had defiled. His offense did not make her odious; but so constantly he affects her, that he is willing to draw blood of himself, rather than forgo her. *Amnons* rape was far worse: *Tamar* is sent for as his Physician, but he makes her his physic. She dressed him meat, but that was not the dish he longed for: he loves the Cook, not the cates. She presents the diet, he throws down that, and falls a board with her. His sickness is now forgotten, the Devil hath made him lusty and strong on the sudden. The innocent Virgin intreats for her self, persuades in vain: shows the sin, *Non licet:* the shame, *Non decet:* the danger, deadly: thou

shalt be *a fool in Israel;* I, no wife, yet no virgin. Prevailing not by reason, she seeks to cool his present heat with future; hope of an impossible thing; *Ask me of my father.* But in vain! he grows mad with resistance, and resolves to be a ravisher. If the Devil were not more strong in such than nature, they would never seek pleasure in violence. This rape defiles *Amnon,* not *Tamar:* the wrong was hers, the *uncleanness* his. She that is ravished, is more a Maid, than she whose own loose thoughts have made her *unclean.* Two lay together, only one committed Adultery, as *Augustine* of *Lucrece.* She was but the Patient; and it was not her fault to suffer, what was not her will to do. Her virginity was not *Perdita,* but *Prodita;* not lost, but torn from her by compulsory means: she still reserved it in her soul, though it had forsaken her body. The Inhabitant is not to be blamed, for thieves breaking into the house. She can do no more than bewail what she cannot keep: lamenting the shame of another's sin; living like a widow, who was neither maid, wife, harlot, nor widow; but a ravished woman. Thus you have the specification of some *Vncleannesses,* (which O that none knew but by a general apprehension and hear say; and not as *Adam* knew *evil,* by sense and experience) now to

The causes; which are many. Physicians say, that to know the cause is half the cure. By cause, here I understand not only that fundamental cause, which is inordinate affection, the boiling fountain of lust but: also such occasions, as breed and nurse *uncleanness.* These are

1. A roving eye, that looks up and down for the objects of lust.*The sons of God saw the daughters of men:* by that looking came lusting, thence preposterous marriages, thence universal confusion.*His masters wife cast her eyes upon Joseph:* her eye led her heart, her heart, led her tongue, her tongue led her hand. Such be the harlots three weapons: the first engine is her eye, the very motion whereof discourseth a silent filthiness. 2. Her tongue offers to take hold, where her eye cannot. 3. Her hand offers to catch him, whom her tongue cannot win.*Tamar sate in an open place,* where she might be seen: *Hebr. in the door of eyes.* This was *Achan's* confession;*I saw, I coveted, I took.* The eye betrays the heart, the heart the hand: sin gets in by the senses, yea by the least piece of a sense; as bad air at a crack in the window. By them it ceizeth on the inmost fort, and there it commands them like a tyrant, to whom it was beholding for entrance. This is the order of our crimes: *Achan's* song shall many chatter to a doleful tune; *I saw, I coveted, and took.* The thief; I saw the booty, coveted, and took it: the drunkard, I saw the color of the wine: the Idolater, I saw the goodly picture: the adulterer, I saw the beauty, coveted, and took it, and took my death with it.

David rose from off his bed, and from the roof of his Palace *he saw a woman.* From an after-noones slumber he riseth to his evenings walk: the eyes which unseasonable sleep had shut up, an enticing object opens. Her Bath was no open place, but lust is quick-sighted: she could espy nobody, but *David* had espied her.*Dinah the daughter of Leah went to see the daughters of the land. The daughter of Leah;* her mothers own daughter, right bred; as the harsh note of the Hebrews speaks: because*Leah went out to meet Jacob* upon such a bargain: as if *Dinah* had gone on purpose to be abused. But the *Mothers daughter,* because both had a fault in their eyes: the mothers, a defect of nature, the daughters, a defect of nurture: hers an infirmity, this a curiosity. Her eyes were guilty of this temptation: She would needs see and be seen; and while she looks about vainly, she is looked upon lustfully. *Tu otiose spectas, otiose non*

spectaris:tu spectas curiose, spectaris curiosiùs. I know there may be a clear and honest aspection, as the Qu•ene of *Sheba* came to see *Solomon.See this woman,* saith Christ to *Simon.* But it is better to be blind, than look with lustful eyes. This sin is little regarded: many come to the Church with Christian ears, but Pagan eyes: and Satan comes faster in at the eyes, than God at the ears: that which should save the soul, is lost by the wandering sense. There can be no safety to the Chariot, where these unbridled horses are let loose.*Turn away mine eyes from beholding vanity:* we must see it transiently, not behold it wishly. He can never keep his covenant with God, that*makes not a covenant with his eyes.* But my inward man is safe, why may not my outward man be free? This is an idle presumption: he is more than a man, whose heart is not led by his eyes; he is less than a good man, whose eyes be not restrained by his heart. So, the ear is the trap-door of the soul; the flies of hell are ever humming about it. It is temptation enough to the thief, that he hears of a booty. If dishonesty come so near as the ear, let wonder stop it out, and save virtue the labor.

2. Bad company;*Joseph shunned the society of his Mistress.* We know our own hearts, we know not the hearts of others. To be the provocation of sin is unholiness, not to avoid the provocation of sin is unhappiness. God and his Angels will protect thee in thy ways: *in thy ways,* not in thy wanderings. If we once rove out of the lists of our calling, there is nothing but danger. Had *Dinah* kept at home, her Virginity had been safe: had *Shechem* forced her *in orbe muliebri,* the house; she had sustained loss without sin. It had not then been her evil, but his: her gadding gave the occasion, even this made her not innocent. It is no sufficient warrant to draw us into suspected places, and spiritual dangers; only to see. No wise man will go into the infected Pest-house, only to see the fits of the visited. Who would poison his body, to please his taste? *Quales amplectimur, tales credimur:* With the lascivious we hardly learn to be chaste. Immodest behavior makes way for lust; this gives life unto wicked hopes. A cold denial invites a second charge: she deserves some blame, that hath only been tried, though she consent not. A fair carriage keeps temptation out at the staves end: lightness of presence lets it in to the grapple, and gives encouragement to lewd desires. Though we fight and conquer, yet it was our fault that we were put to fight. A man is not only to keep his conscience clear, but his name; and to keep this is harder. For our conscience is in our own custody, our credit lies in the hands of other: this stands on likely-hoods, and their construction of our deeds. It is no easy thing to disprove a slander: like an unruly spirit once raised, hard to conjure down. Our reputation is more frail than ourselves, still liable to suspicion: it must be our good behavior, and avoiding bad society, that can keep our name from scandal.

3 Idleness, or no company, and nothing to do: such a heart is the Devills day-bed, whereupon he takes his nooning. The Philosopher called love *Otiosum negotium;* a disease to be cured by labor.*Thou wicked and slothful servant:* if slothful, certainly wicked: if*slow bellies,* presently *evil beasts.* While Israel is working in Egypt; pursuing or pursued in Canaan, they have no leisure to be wanton. Let them lie still in the plains of *Midian,* the dancing lasses of *Moab* will soon seduce them to folly. Who ever saw *David* so tempted and foiled in the times of his busy war, as when he was idle at ease? In troubles he could rise up in the morning to his early devotions, *prevent the morning watch,* break his nights rest with the cares of the day: the

service of God, and business of state, took him up: thus long was he innocent and holy. But when Satan finds him wallowing in the bed of idleness, he now thinks him fit for a temptation. Gentlemen that live of their lands, and those of a worse condition, that have given over all trades, to live of their moneys; think themselves the only fortunate men: they need not toile, nor weary their limbs with labor: instead of the Pen or the Pike, the Pot and the Pipe is all their excercise. But there are none more unhappy; for lust can be no stranger to an idle bosom: the industrious man hath no leisure to sin. Doth any man complain the contiguitie of his labor? he finds fault with his own felicity: the toile of action is recompensed by the benefit: if he were not doing good, he would be doing ill: if we did work less, we should suffer more: while we work not ourselves, Satan works upon us.

The sitting bird is the fowlers mark: the Devil is like some lazy companion, that while he finds us busy gives back and sees it no time to meddle with us. But if like the idle hus-wife, when her gossip comes in, we throw away our work and hold chat with him; nothing can please him better. Gratifie him but thus far, to talk with him; and he thinks us sure. Exercise is wholesome for the body, better for thy soul. The earth stands still, therefore becomes natures common-Sewer; the receptacle of corruption, all dregs: the heavens, that are ever in motion, are always pure. The troublesomest work to a good man, is to have no work: which when he hath supplied by prayer and meditation, and yet finds *room for more guests;* he studies business; *& qui non invenit, facit.* They that surrender themselves to sloth, find matter of disease breeding in their bodies and souls. The active spirit is soonest dulled with no labor; as the water that hath been heated, soonest freezeth. The danger of women's corruption is their leisure: idleness breeds fancies, which continuance of domestical business would keep out.

4 Lust after beauty; this is the general snare, and occasion of uncleanness.*Joseph was a goodly person, fair, and well-favored:* lovely to all, but not looked on alike withal eyes: his fellows praise him, his master trusts him, his mistress dotes on him: all love him, she over-loves him. That is true of the Poet, *that virtue never hath a better grace, than when it shineth, from a beauteous face:* yet was this danger, it gave him means to sin; which when he refused, it was the occasion of his trouble. But he was fair without, and fairer within; *Pulchrior in luce cordis,quàm in facie corporis.* Even the *Sons of God* were caught with beauty. *Balaam* could not harm Israel with his curses, he doth with his courses and counsels: his curse had hurt none but himself, his counsel cost the blood of twenty four thousand. *Send out your fairest women among them:* this policy was fetched from the bottom of hell. There is no sin more plausible than wantonness, wantonness is no way sooner provoked than by the sight of beauty: this shall draw them to lust, their lust to folly, their folly to Idolatry; so God shall curse them for thee, unasked. This project of that damned Magician was too prosperous: the daughters of *Moab* do more in the Tents of Israel, than the *Amorites* and *Amalekites* could do in the plains of *Moab.* The women made them captives, whom the men felt conquerors. Had they sent their subtlest politicians, and strongest soldiers, to persuade or compel them to Idolatry; they had been returned with scorn. But the eloquent and victorious beauty of the women effected this. It had been happy for them, if *Balaam* had used any charms but these.

I know that a man may lawfully desire beauty in his own spouse, as *Jacob* loved *Rachel:* not for provocation of lust, but procreation of children, and more loving society. Some actions do not so well rid off a hand, without some delight; as eating of meats, learning of arts; and such is matrimonial society. As meat pleaseth us better in a clean dish, wine in a Crystal glass: so virtue in a comely person. But if the beauty be let into our thoughts, and the virtue shut out, there is no speedyer way to ruin. As it is God's use to fetch glory to himself out of the worst actions of Satan: so it is Satan's ambition to advantage himself by the fairest works of God. If the Lord suffer him, he will ruin us with the most rare pieces of creation: No one means hath so enriched hell, as beautiful faces.*The beautiful harlot increaseth the transgressors among men.* Three of *David's* children were undone by it at once: it was the occasion of *Amnons* Incest, of *Thamars* ravishment, of *Absalom's* bloody pride and murder. Beauty, if not well discipline'd proves a traitor rather than a friend. It is a blessing to be fair; but such a blessing, that if the soul be not as clear as the skin, leads to a curse. It is no rare thing to find the foulest soul dwell fairest. If the inward conditions be bad, O what strange mischief can beauty bring about! How many *Solomon's* and *Samson's* hath it befooled and blinded? The weaker sex is the stronger in temptation: it was the dowry that our Grandmother *Eve* bequeathed to her daughters; that they should be our helpers to sin. Indeed it is not a woman's fault to be fair: the candle does not amiss in burning, the foolish fly offends, that scorcheth her wings in the flame. The crystal stream is not to be blamed, because some distracted man drowns himself in it. Yet to be but a temptation, and (though the unwilling) occasion of another's ruin, is an unhappyinesse, albeit not a sin. The Lord so mortify all inordinate lusts in us, that we may be admitted to that city, into which *no unclean thing shall ever enter.*

The Cure follows; and this *methodus medendi* is twofold: the one a preservative, the other sanative. To see the sin in the proper and natural odiousness, is a preventing antidote. For them that be infected, there are other medicines. The horriblenesse of it is seen in it self, and in th'effects.

For it self, the light of nature discerned and condemned it. It is objected, that *Solon,* a Law-giver, one of the wisest among the Grecians, used to buy harlots for the young men: and among the Carthaginians it was a custom for the Virgins before their marriage, to prostitute themselves publicly in the Temple of *Venus,* that they might bring the greater portions to their husbands. *Answ.* This was not by natural light, but the unnatural darkness of those *given over to a reprobate sense,* as the punishment of former wickedness. *Ob.* But the Prophet *Hosea* was thus commanded;*Take thee a wife of whoredoms. Answ.* Nothing can be concluded for it out of a typical act: neither did he make a harlot, but take a harlot, to reduce her to chastity. *Object.* But*fornication* is reckoned among indifferent things. *Answ.* Their esteeming it so, did not make it so; their own conscience thought otherwise.*Abimelech* calls it a *great sin;* this, that Heathen could see, but not so clearly as*Joseph:* Dishonor to the husband, wrong to the children, breach of covenant, but above all, *disobedience to God,* is in it.*Against thee have I sinned;* was his confession, that had sinned against *Bethshebah, Vri•h,* and the whole Church; but especially*against the Lord.* It is most odious among Christians;*this folly ought not to be done in Israel:* it is bad enough in all places, here intolerable.*not to be named among Saints.* Let the

act be so abhorred, that it may quite lose the name: especially, let no Saint have such a name. It makes the name stink both living and dead. Living,*If a brother be a fornicator, with such a one eat not.* Dead,*his reproach shall not be wiped away.* It is more heinous than theft; *Men do not despise a thief, if he steal to satisfy his hungry soul but he that committeth adultery destroyeth his own soul.* Goods may be restored, honesty never: the breaches may be repaired, the pristine state not recovered.

For the effects: It breeds diseases in the body, that the quality of the sin may be seen in the nature of the plague; as we know a rotten nut by the worm hole in the shell. It makes a more loathsome soul; so odious that till it be cleansed, neither will God dwell with it, nor shall it dwell with God. It blasteth the estate,*roots out all the increase,* and *brings a man to a piece of bread.* The Pare•• uncleanness makes the children beggars. It curseth the house, *Hos.* 4.13, 14. His own sin abroad, is able to make his house a Stews at home. What followed upon *David's* adultery, but present payment? The deflowring of his daughter *Tamar,* the murder of his son *Amnon,* the treason, incest, and ruin of h••*Absalom.* How justly is he scourged by the sins of his children, whom his own act taught to offend? Vnlawfull lust still propagates it self by example: when the father of a family brings sin home to his house, it is not easily swept out. It endangers Incest; when the legitimate son may come to marry the bastard 〈◊〉 of the same father.

It is not only *Poena peccati;* that a man being hateful to God for other sins, is made hateful to men for this: *Vt quod latuit in cord impuro, pateat in opere ign•minioso:* other sins ought him a shame, this shall pay it him. Therefore, *he that is good before God, shall be delivered from the strange woman, not the sinner.* But also, *Causa peccati,* it brings no more wickedness. So the Apostle joines them;*Fornication, wickedness:* if 〈 in non-Latin alphabet 〉 be first, 〈 in non-Latin alphabet 〉 follows. Give lust room in the eye, she will possess body and soul. The *Midian* faces first appeared to Israel; they like them, that brought them to like their presence, that to take pleasure in their feasts; from their boords to their beds, from their beds to their Idols: and now God is separated, and they are *joined to Baal-peor.* Corporal fornication is the way to spiritual: if superstitious love make Idols of flesh, how soon do they give us up to Idols of wood and stone?

It hath not only undone persons and houses, but ruined •hole Cities and Kingdoms. What a breach did this double fornication make in Israel? God doth not smother his wrath, but himself strikes with the plague, and bids *Moses* strike with the sword. *Dinah* is ravished, the whole City is destroyed for it. While every man lies sore of his own wound, *Simeon* and *Levi* rush in with weapons and kill them. What was the shrieking of women and children in all the streets of that City? While the fathers and husbands take mortal physic for their Princes sickness. For a particular *Amnon* to answer his lust in blood, is not so ponderous: Many a whore-lover meets with such a catastrophe. But for a whole Tribe to be cut off for uncleanness, as was*Benjamin:* for a whole kingdom to smart; as*Abimelech* said to *Abraham, Thou hast brought a great sin on me, and on my kingdom;* that the whole kingdom of Israel should smart for the kings filthiness; these be dire effects. The name of King became odious to Rome, for the rape of *Lucrece:* famous *Troy* was rased for one *Helena.*

It is commonly mixed and plagued with blindness. So had lust befo•••d*Judah,* that he could not discern the voice of *Tamar* which he heard every day, nor foresee what shame might follow those pledges: this passion for the time even bereaves a man of himself. Thus impudently blind was*Joseph's* Mistress: it had been too bad to yield, but for a woman to solicit, yea to importune, yea to ••nce the modesty of her servant; gross and desperate! As sin ever ends in shame when it is committed, so it makes us past shame in the committing. Thus *Am••* thrusts his defiled sister out of doors: where was his reason? Secrecie had some hope, but to expose her, what was it but to anger a royal father, incense a b••there, incur•e the Law, provoke her friends, fill the world with outcries? Though he looked not so high as heaven in doing the sin, yet he might look so low as earth to prevent the shame. No, lust knows the reason, and they that lose their honesty, shall lose their wit. This is just with God, to punish a deboisht heart with a besotted understanding. *Uncleanness* loves a dark mind, as well as a dark house. How foolish were those Israelites; in *joining themselves to Baal peor?* All Idols are abominable, this was also beastly: the devil appeared in a sordid and •asty form; yet uncleanness works them to it. *Cupid* is blind, and whither may not he be transported that wanteth his eyes.

Not seldom it goes off in hatred of the object: ordinate conjunction increaseth love, this begets detestation; and that both where it is crossed, and where it is satiated. For the former*Potipher's* wife is an example; if she cannot have *•isephs* body to enjoy, she wills it to ruin: when she fails of his love, she seeks his life. Lust is a pleasant madness when it is yielded, a desperate madness when it is opposed. Love is not more witty than malice: the arguments of his innocence shall challenge him of sin: he left his coat because he would not do that, for which he is condemned because he left it. No hate burns so furiously, as that which ariseth from the quenched coals of love. *Vel te ardenter amat, vel te capitaliter odit.* For the other, look on *Amnon;* how did he hate abused *Tamar more than ever he loved her?* He should indeed have hated himself for this brutish violence, not his innocent sister: but his former love was not more unreasonable and mis-placed, than his later hatred. Fraud drew her into the house, force entertained her within, and hatred drove her out. So did one hour change the extremity of his love into extremity of hate; that he is now sick of her, as before he was sick for her: and she that kept the keys of his heart, is now locked out of his doors.

It is a sin not easily repented of:*Whoredom and new wine take away the heart.* Saint *Paul* comforts the Corinthians, that they are*Washed from their sins:* they will not off without washing, and there can be no washing without water, and a drop or two will not serve to baptize the conscience. But, say some, this sin ordinarily of it self brings to repentance? Indeed, loss of spirits, and terrors of the fact, may breed some kind of remorse: and the expectation did not promise, nor the fruition perform more delight, than the remembrance brings irkesomenesse. The face of uncleanness looks lovely, but the farewell is deadly. If we could foresee the end, before we taste the beginning, we would never let it come so far, as to repentance; our former detestation would save our after-sorrow a labor. But l•st often ends in discontent, seldom in true repentance. The whores*guests are in hell,* and that is no way to heaven.

Lastly, it pulls down God's fearful Judgments, though it scape the censure of man. *Amnon* had so quite forgotten his sin, that he durst go to that house a feasting, where*Tamar* was mourning: not suspecting him other than a friend whom he had deserved to make an enemy. Now *when his heart was merry,* he fell down dead. Wicked *Absalom* meant this murder to his soul, as well as to his body; but God was just in both. He that in two years forbearance would find to leisure to repent must now perish without leisure to cry for mercy. How fearful a Judgment came to that Levites concubine, to be abused to death? She lead wronged the bed of a Levite before by her willing wantonness: yet her father harboured her, her husband forgave her, the world had forgot it, her self never smarted for it. Thus far she goes smoothly away with her sin; and neither father, nor husband, nor neighbor, nor Magistrate, nor her own conscience, upbraid her with it. Now it is forgotten of all hands, God calls her to account for it. Yea, so just and even is that Almighty Judge in his retributions; that the matter of her sin shall be the manner of her punishment: he will plague her with her own delight. Uncleanness was her fault, uncleanness shall be her fate and ruin. Before she had exposed her self with willing pleasure, now she is exposed by force: adultery was her sin, adultery is her death. Men may forget their own filthiness, God remembers it; and will pay them when they least expect it. Sin is a faithful debtor, it never borrows without payment: if it owe us a punishment, it will not break with us. And if it fail of present Judgments, yet this is sure, *itdestroyeth the soul.Lusts fight against the soul,* but uncleanness kills it. These be the terrible effects, which if tremblingly applied, like corrosives will eat out the dead flesh, and become so many proper ingredients to the medicine of our cure. Or like ashes that are made by a fire of wood, which being poured on, will smother the fire in the wood, and put it out.

The other remedies are; first, to abridge the flesh of provocatives;*beating down the body, and keeping it in subjection.* Take away the fuel, if the fire be too hot. High feeding and lasciviousness are inseparable: that is the Lynbecke which destills all into lust.

To remember a man's beginning and end. The Lord did not make us for pollution; and the thought of death will be a death to lust. Meditate of thy mortality, whensoever thou art tempted to this iniquity.

Fear God, which will make every joint tremble at the very suggestion. Some forbear a sin, because it is dear, some because it is laborious, others, because it is dangerous, few because it is impious. But the death of lust is religion: Moralitie resists but in cold blood; heat nature, and all her in-borne principalls are forgotten. Regard of name and credit may fear the shame, yet love the sin. But he that fears God, and is watch'd by his own conscience, can never find a place dark enough to offend in. The Law looks to our words and deeds, and requires that they be good: Religion also fetcheth in the thoughts, and makes them holy. We cannot without danger trust a moral heart with a fair body: we may safely trust a fair body with a sanctified mind. This was *Joseph's* argument; the pleasure of sin cannot stand with the *fear of God.* He might conceit, that this kindness might endeare him as strongly to his mistress, as his service had to his master: to be so great a Ladies minion, how many hundreds of our younger brothers would have embraced it. But holy fear had taken up all the room, before carnal love came. He knew that all the honors of Egypt could not buy off

the guilt of one sin: that such an advancement would have cast him down from the royal favor of GOD. The good heart chooseth rather to lie in the dust, than to rise by wickedness. This were to get up on the scaffold of death, that a man might look higher.

Abhor Idleness; the standing pool will gather filth of it self, and he full of toads and vermin. Attend the word preached;*Wherewithall* else should *a young man cleanse his way?* That Physic is only able to purge it.*This shall deliver thee from the strange woman.* If *wisdom* enter not, lust will: they that find not delight in the Spirit, will seek it at the flesh.*By the word of GOD abiding in you, ye shall overcome the wicked one.* How have all weapons of reasons and moral resolution doubled in this encounter? It is the *Sword of the Spirit* that gets the victory.

Prayer: if *Paul* be *buffeted,* this is his refuge, and it brings remedy; *he prayed thrice.* Declare thy grievances, this shall bring down heavenly graces. Shall we be like infants, that cry when a pin pricks them, but cannot tell where? Say, God knows our wants; what then? the sullen child says, my father knows that I want bread, I will not ask him though I starve. God hath promised to *hear* (but only) *those that call upon him.* He so orders things, that he seldom gives till he be asked: it is a poor pains, but to *ask* and *have.Ask of me, and I will give thee. D••o tibi,* but first, *Postula a me.* The woman that would be rid of her importunate Tempter, is plain with him, *I will tell my husband.*

Flee, the temptation: at other times, *Fight Timothy:* now*Fly Timothy.* When such an enemy pursues, it is high time to fly. Rather will *Joseph* lose his livery, than blemish his Mistresses honor, his Masters in her, his own in both, God's in all. He cannot be excused, that lives where he may in likely-hood be faulty. To be safe from evil works, is to avoid the occasions.

If we cannot fly, yet let us deny. *David* sollicites, had *Bathsheba* denied, that great sin had not been committed. Had she been mindful of her covenant with God, and her matrimonial fidelity; the inordinate desire had been checked, and in time choked. But ambition was the Bawd to lust; and the conceit to be the Kings Mistresses, to command him that commanded Israel; prostitutes her soul before her body: her facility furthers the sin. The first motioner of evil is most faulty: but as in quarrels, the second blow makes the fray, and the Law takes special notice of that: so in sins, the second blow, that is, the consent of will, is by the Law of God most culpable. Lust is a sin of two: if but one party be wise, both escape: he that is sure of either, may be secure of both. Women are the weaker in nature, yet stronger in desires: and though many hold it an impudence to woo, yet they hold not the innocence to deny. The woman at first tempted man, and therefore looks ever since that man should tempt her. She was an agent in his first ruin, in all the rest, she would be a patient. The heat of man's constitution disposeth him to be the first profferer: now his chastity lies in the hands of women. If she have the grace to refuse, what he had the fault to offer, they are both delivered. Lust would be the most common sin of the world, if like other sins it could be done alone. Indeed it is best never to be put to a denial: but by a fair carriage to put temptation out of hope. Wisdom forbears some lawful things, because they may be occasions of things unlawful.

Modestie; which is the only visible virtue, the chastity of the looks: a transparent glass, thorough which we see a clean and uncorrupted heart. This sets the face in a right posture; far from pride, and not nearer to wantonness. The beauties of both mind and body meet in the center of modesty. An affected and coyish demurenesse is incident to them that be bad: but true modesty is seldom found but in innocence. Modestie is the out-work of the Citadel, that keeps the enemy even from the walls. For a great example of this virtue, we cannot look too much upon *Joseph.* Forraine stories make honorable mention of many famous for chastity. Of *Amabaeus,* who had a beauteous wife, yet abstained from her, perhaps he loved his Harp better. Of *Xenocrates,* and of *Spurina,* a fair young man, who disfigured his face of purpose that he might not be desired of women. Of *Hippon* a Greekish woman, that drowned her self to save her chastity. None came near *Joseph;* who neither abstained from his own wife, that were a folly rather than a chastity: neither disfigured nor destroyed God's workmanship; which were to pull down our house, because the eye of a passenger covers it. But in the heat of youthful blood, when his Lady sollicites, promises reward, threatens ruin, conveniency of place, opportunity of time, all the helps of hell concurring; then to resist? O here was fire falling upon wet tinder, that soon went out. The *Fathers* commend him for those four great virtues in this one act. For Temperance, that he would not be enticed by his Mistress. For Justice, that he would not wrong his Master. For Fortitude, that he overcame many assaults. For Prudence, choosing rather to leave his vesture than his virtue.

Marriage; *It is better to marry than to burn.* Burning is the disease, for which marriage is the proper medicine. This is that ordinate fuel, whereon such fire should feed. S. *Jerome's* sophistry on that place is absurd: *Conjagium dicitur bonum, quia levius malum:* for lust can never be good, being a transgression: and marriage cannot in it self be bad, as it is God's institution. Not that every tickling should draw us to marrying; but a *Burning,* an aestuant flame: for it is one thing *vri,* another *sentire calorem.* Some Pontificians have cast b•tter aspersions upon marriage; taxing that for uncleanness, which is ordained an antidote against uncleanness. But that is a blasphemous doctrine, and must needs imply, that God himself was mistaken, and that upon a more serious deliberation of the blessed Trinity. *Gen.* 2.18. *Jehovah Elohim:* there was a greater consultation about making the woman, than about making the whole world. But it is objected, that*in marrying they break their faith. Answ.* They do not break the faith, because they marry: but because they *wexe wanton against Christ, and so marry.* They are first incontinent, suffer themselves to be abused: and then to cover their offense, and to keep them from public shame, they marry. To accept of marriage only as a cloke to hide their former naughtiness; this is the sin condemned. Howsoever they think; marriage is an ordained remedy: strange lusts will give place to true conjugal love. Let the husband love his wife, the wife love her husband; (and they have reason, for they took each other for that purpose) these unnatural fires will out.

These be the rules of prevention, to escape *uncleanness:* but if any be defiled, they must take another Receit; true contrition of heart, the floods that come from a broken rock; washing themselves in the laver of Repentance, that they may be clean. *David* in a zeal of Justice against the rich oppressor, takes an oath to cut him off: God is more favorable to *David,* than to take him at his word. *David* says, *The man shall die: Nathan* says, *Thou art the man,* but *thou*

shalt not die. Beside *uncleanness,* he had shed innocent blood: and the strict Law requires life for life. But O, the wondrous power of Repentance! as if it could dispence with the rigor of Justice: *Thou shalt not die.* In *David* we hear the voice of the Law, awarding death unto sin; in *Nathan,* the voice of the Gospel, awarding life unto the repentance for sin. Whatsoever the sore bet this is the remedy. *The soul that hath sinned, shall die;* saith the Law. The Gospel comes in with an exception; The soul that hath sinned, *And not repented,* shall die: never any soul applied this remedy, and died.*Blessed is the man,* not that hath not sinned; where is he to be found? But; *whose sin shall not be imputed,* because he hath repented. It is only unfeigned repentance, that can cleanse our souls from these known evils.

Without this, God's hand will as surely overtake us in the punishment, as Satan's hand hath overtaken us in the sin. But for comfort to the wounded soul; There is no sin so foul, but the blood of Christ can scour it off. *Uncleanness* is a deep stain, sized into the soul by her dwelling in the body: there is no means to get it out, but by the blood of the Lamb. Even the*garments of the Saints* need *washing;* and what can make them *white?* only, *the blood of the Lamb.* It was the Jewish scoff at Christ, *Alios potuit servare, seipsum non potuit:* he could save others, not himself. Saint *Ambrose* replies, *Imo ill solus potuit sanare velnera mea, qui negligit sua:* he only can heal my wounds, that neglected his own.*His garments were died red,* to make all ours white. But neither can this be had without faith, nor faith be assured without repentance. It is a happy thing for a man to improve the days of his peace, for the prevention of future vengeance: to seek only to be safe by being good. Next to this divine providence, our best guard is our Innocence, next to that our repentance. For him that hath fallen, to pray, *Lord deliver me;* for him that hath not fallen, *Lord preserve me,* in Jesus Christ. Take here two Characters.

The *unclean* person stands like one tormented with the stone in the kidneys; there is not a limb or joint about him, but suffers with the distortion of that one part. If some spot or token of his souls infection should break out and appear in his face, no leper would change complections with him. If he had a hundred eyes, he could bestow offices on them all, to purvey for his lust. He loves to be a looking on pictures; and when he cannot reach the substance, he courts the shadow. He sends his eye to the market, and money is his Cater. He loves the company but of three; Baud, Whore, and himself: only the Devil comes in, and makes up the fourth against his will. The pestilence is in his breath, it infects every place he comes in. His body is rotting apace, but his soul is already fallen to piecces. His Mistress is his Idol, and he would never learn any prayers; but for doing his devotions to her. For God; he either thinks or wishes that he could not see in the dark. He is borne to be a woman's slave, not her Lord and husband: he dares not marry, for fear (contrary to other men's minds) of being paid his own debts. If he do bestow himself, he commonly soulders up some cracked piece: and in marriage is more jealous, than before he could be luxurious. He and his strumpet make up a fagot for hell fire; and must burn together in torment, as they have done in turpitude. He so consumes himself to cinders, that there is not one drop of moisture left in him, not though a tear could save his soul. Before he dies, he is become all stench: his soul stinks God, his body stinks to himself, his name stinks to the world. It is just that he who leaves GOD for a harlot while he lives, should lose God, and his harlot, and himself, when he is dead. Reason left him long ago, and he hath ever since lived beast. Commonly he dies of

Hercules disease: a fire in his marrow. He may come to be sory, seldom to repent. At last, he is brought to his couch, or crutch; and there everybody leaves him.

The *chaste* is a pure man whether in wedlock or virginity. If married, he loves his wife, not because she was rich, or fair; but because she was and is good; because he once loved her, and still loves himself in her. All change abhors; for he married not for recreation, but procreation; not for pleasure, but posterity. It is her soul he sets his love upon; he knows the body to be but physic for lust, a shell for progeny: therefore chose her not for that half whereby she is a woman, but for the better, wherein she is a man. Sensuall affection looks only to the shape; rational hath respect to the soul and mind forgetting the sex, or leaving to the sense. Souls have no sexes; therefore they that love in soul, (in that part which is not sexuall, wherein both husband and wife are men) their love admits no more impurity than inconstancy. If he be single, his mind keeps his mortal fabric sweet: his conscience hath got the better of his concupiscence: he is so far from doing, that he dares not think amiss. His mirth is so clear, that you may look thorough it into virtue, not beyond. He had rather seem not to understand a bad motion, than to hold conference with it. He censures all charitably, and abhors suspicion: he thinks none should do ill, because he means well. He entertains none but honest thoughts: if loose ones look in at the window, he presently shuts the door. He neither with unseasonable sleep rusts his soul, nor with immoderate diet teacheth his body to rebel. He is one of those that be*not defiled with women, for they are virgins; and follow the Lamb whithersoever he goeth.* His soul is Christ's betrothed Spouse, and he accounts death but a messenger, to bring her home to her husband. He is so *clean,* that the Angels love to be about him here, and he shall be received among them hereafter.

Walk after the flesh.] This *walking* is the Axeltree, whereon the whole frame of the Text moveth. There is no man can *walk* without lust, but the good man does not walk *after* lust: if it go with him, it shall not go before him. It is the natural man's way, the Christians trouble in the way. If he be enticed out of virtues p••h, either he doth not give consent, or he doth not give full consent, or he doth grieve for consent. Either he doth not *walk,* or he *walks* not far, or he *walks*against his will, and soon correcteth his steps. The wicked man is taken in his walk,*Psal.* 68.21. But he that doth purpose before hand not to sin, and in the act doth strive against sin, and after the act is sory for sin; though he step awe•y weakly but not wickedly, God in mercy spares him, because this is none of his *walk.* He that is *in the flesh, cannot please God,* so long as he keeps that way but as water that hath been frozen with cold, may afterward be heat with fire; so he may come from a carnal to a spiritual course. Things of the *flesh* are of three sorts: some good, as the knowledge of arts: some indifferent, as honor and riche• some evil, as the works of sin. We walk in the former, and do well, keeping the right end: in the middle, not amiss, keeping the right manner: in the last, we go amiss, and there is no pretence to excuse us. We make the good become evil to ourselves; when we employ our learning to justify error. We make the indifferent very evil, when we prefer temporals to spirituals; as the tongue of the feverish infected with choler, makes sweet things taste bitter. I observe four things in this *carnal walking.* 1. Their slavery to it. 2. Their constancy in it. 3. The specification of it. 4. Our remedy from it.

1 Their slavery: to *walk* is their errant diligence: to walk *After it,* is their servile obedience. The *flesh* leads, and they follow like dutiful servants. All servants. All service is from sin, this is the service of sin. If man had not sinned, he should not have served:*Cham* was borne of the same Parents; only his sin brought him to a slavish condition. This was just with God: but for man to make his eldest son Lord of all, and the rest no better than his servants: if such a tyranny of custom, (as if hey were all illegitimate) that in the book of God we can find no such distinction. There is a service of Superioritie: the good Prince thinks himself but the highest servant of the common-wealth. He troubles his thoughts, he breaks his sleeps about the business of state; sets his shoulders under the weight of government: and his *Praesse* in ruling it, is but a *Subesse* to the conservation of it. There is a service of equality;*By love serve one another:* he that doth not, is like a loose tooth in the mandible, better out than in.

There is a service of Inferioritie; which is either. 1. Voluntary, when a free man makes himself a servant; and such a servant may make himself free again. Or. 2. Temporary: he that works for us by the day, is so long our servant; at night he is free. Or. 3. Pactory; undertaking such a work, for such a wages, during such a time; *in hoc, ad hoc,* and *huc usque,* he is a servant. Or 4. Captive, such as be taken in the wars: which Saint *Augustine* will have called *Servi a Servando,* because they were saved in slaughter. Or 5. Native, such as are borne servants, being the children of Servile parents. Or 6. Venditive, that have sold themselves; concerning whom God set down a Law. So *Ahab sold himself to work wickedness.* But *Paul* seems to acknowledge this of himself;*I am carnally sold under sin?* We answer; there be two ways of selling unto bondage: one compulsory, as the brethren sold *Joseph:* so the regenerate are sold under sin, but against their wills. The other voluntary, as the wicked sell themselves to Satan for very vanity; instating themselves upon the flesh, that they tell (without asking) who owns them, by the superscription of their livery, so that*sin by the commandment becomes exceeding sinful.* As a head-strong and unbroken horse, the more he is curbed by the bridle, the more he breaks out. Wine will enflame any man, but he that hath a feverish body, is more fired with it through his infirmity. There is abuying and felling. *Esa.* 52.3. *Ye have sold yourselves for naught, and ye shall be redeemed without money.* But this is in a diverse sense: they are sold for naught in respect of God, because he hath no honor by it: and redeemed for naught, in respect of themselves, they paid nothing for their redemption, but not so, in respect Christ, for he bought us dear. But these have willfully sold themselves to the service of sin.

2 Their constancy in it. *Walking* is a continued act; and acts continued make habits. Two sorts of Philosophers had their names from *walking:* the *Stoics,* who derived their doctrine from *Plato:* and the *Peripatetickes,* who had *Aristotle* for their Prince. Besides, their ambulating life, severing themselves from common society, they had a certain peculiar and dogmatical way, whereunto they confined themselves. But all their ways were but fantasies and errant opinions; without any truth of rule, especially without the Rule of Truth. Our blessed God hath given us a blessed way; and*as many as walk after that rule, peace be on them and mercy:* a perfect rule indeed; which we have good occasion to seek, good direction to find, good encouragement to walk, good reward at the end.

Walking intends a perpetuated motion, not for a pace or space, but holding o••: therefore, is the wicked conversation called a *way;* for that's a man's way, not which he steps into, but walks and travels. Some have spoken much of the *way,* but out of the way; while they called every act of sin, a *way:* for the Scripture only means it of practical and habitual sin. So then, to *walk* after the flesh, is an addiction to sin, constate of many lusts. This is a true distinction: *Every vice is a sin, every sin is not a vice:* every wry step is an error, it is not a way, not an heresy in manners. Once being overtaken with wine, makes not a drunkard. Vice cannot consist with virtue, *quia ex diametro pugnat:* but *Peccatum,* a vicious act doth not destroy virtue, whether moral or theological. *Peters* denial did not destroy his faith, nor *David's* uncleanness his charity. These were their sins, they were not their ways: their usual *walking* took another course. Actions are done by the powers of the soul and body, but habits have their residence *in ipsis potentiis,* both of the sensitive and intellectual part: as wantonness or drunkenness in the former; pride, hypocrisy, diffidence in the other. If we compare them before God, vice is more grievous than a sin, because it is habitual malice: if before men, sin is more haiuous than vice; for vices are not punished by Magistrates, but only sins. But they ever beget one another; many evil actions beget an evil habit, and an evil habit every day begets evil actions.

3 The specification of it: the *flesh* hath many *ways* for them to *walk.* Take them by couples: there is a Reeling way, and a Railing way. The former is the drunkards *walk,* that leads him from the lake of wine to the lake of brimstone: this he that never abstains till he be a thirst, and never drinks but double, for he must be pledge'd. The other is the swearers *walk;* that in every place sends up defiance to the Lord of Hosts. He infects all company, as thunder sours wine; and often dyes raving and blaspheming, that's the end of his journey. There is a Ruffling way, and a Scuffling way. The former is the proud man's *walk:* as beggars hang their rags on the hedges, to tell they have been there; so these leave everywhere certain monuments and flagges of their arrogant folly. The devil cannot miss them, for he is sure to find them in his own walk. The other is the litigious man's *walk;* he passes through all the Iudiciary courts on earth, to the infernal court of hell. The *way of peace he knows not:* there is no awe in his heart, while there may be any law on his side. And when all his substance is run out in fees to his Advocates, at last (without the especial grace of Repentance, and resitution) himself goes for a round fee to the devil. There is a Burning way and a Turning way: The former is the envious man's *walk;* anger is but a passionate fit of the irascible part; but malice is an inveterate anger, a fiery habit. Another's well-fare is his most capital offense: yet his envy, like *Phalaris* Bull, makes that first become a torment to himself, which he prepared for others. He fires himself before he goes to hell, as if he meant to season and harden himself for that unquenchable burning.

The other is the Hypocrites walk, whose religion lies in wait for the inclination of the Prince: standing water, that neither ebbs nor flows, but according to the Moon, the Time. He is very earnest in what he undertakes, and reviles the opposite; yet he can be of any religion for a need, therefore his heart is truly of none. Of all men, the Ielous and the hypocrite are possessed with a strange madness; they are very diligent and curious, yet hope to lose their labors. There is a thorny way, and a myrie way. The former is the deceivers *walk:* a common

Burse, where the fraudulent trader, the pestilent Usurer, the impudent Churchrobber, every day fetch their turns: conferring how to turn the common wealth; into a private wealth and to make all Priests of one order, *Mendicants.* To speak impartially; this is an habit, men walk in it to their graves. A way it is, but none of God's ways: an end it hath, but none of comforts ends: an answer it hath, but none of truths answers: a reward it hath, but it is the retribution of vengeance. Men think they may do this without trouble of conscience; but God keep them from dying with such a conscience. The other is the adulterers *walk,* but that it is somewhat too fast for a walk: for if his acts could answer the number of his desires, nature could scarce supply him with desired objects. Could his wishes take effect. Popery might have many Nuns, it should have no maids. The flesh hath many more ways and walks, which *Paul* himself is fain to conclude with an &c.

4 For our remedy, first, let us beware of *walking* in sin, *Psal.* 1.1. It is dangerous to cross their way, mortal to walk in it. Look to the habit of sin, be sure to mortify that: it is not enough sometime to forbear the action: it will be rare, if a bad tree should not yield bad fruit. Cut thy hair, it will grow again: mow the grass, it will spring again: lop a tree, it is a tree still. Not to lust when a man is sick, not to steal while he is a sleep, not to quarrel while he in prison, not to swear while he is at Church; No thanks; the root is still within. If the wicked restrain one evil, the godly will kill ten: if *Saul* slay his thousand, *David* will slay his ten thousand. He that strikes at sin, let him be sure to strike home; do not favor it, for if it scape, it will have no mercy on thee; but be so much ⟨◊⟩ more exasperated, because thou attemptest, and didst not speed it. He that ha•• wounded this Lion at the heart, shall never fear the strength of his paws, ⟨◊⟩ teeth of his jaws, nor hideousnesse of his roaring. *Colossi.* 3. *ver.* 5. *Mortify your members that are upon earth.* First, he calls them *Members,* because they be either as dear to you, as your members; or because they are brought into action by your members, or because they are the united limbs of concupiscence, as members are parts of the body. *Your,* for properly our sins are our own, and nothing else. *Mortify,* apply something that shall make them dead. Let not sin alo•• till it die of it self, but kill it while it might yet live: to give it over when ⟨◊⟩ no longer commit it, is no repentance. It will put you to some pain: men do not ordinarily die without pain: and sin hath a strong heart, it is not easily killed. It is one thing to sleep, another thing to die; with small ado we may get sin asleep; by rocking it in the cradle of indulgence, and lullabying it with voluptuousness; till it stir not in the conscience. But to get it dead, that it may not live in us, this will cost anguish and trouble. Mortify these ways for two reasons. 1. They arise not from any noble part in us, from no divine principle or gracious instinct; nothing that can declare greatness and true spirit in man: they are but the base and degenerate works, and walks of the flesh. 2. They only make us odious to God: it is not mean clothes, nor a deformed body, nor a torn cottage, nor homely fare; but only sin, that makes a man contemptible. Proud of vices? a lazar may better be proud of his ulcers, a beggar of his vermin, or a scavenger of his lay-stals.

Secondly, let us learn another *walk,* even to *walk with God and be perfect.* This is no time of sitting; Christians do not lead *vitam seden tariam;* it will breed obstructions in the heart. Our Savior himself dearly earned that voice, before he heard it;*Sit thou at my right hand.* Noah

time of standing still;*Why stand ye here all the day idle?* Why do ye *stand?* you have feet, *walk: Here,* in the beginning of your journey: *in the day,* the night is for rest, the day for labor: *All the day,*one hour were too much: *Idle,* a man may stand and do some work; but *stand ye idle?* There is a *Medium* betwixt sin and glory, and that's Grace: *Vta Regia, via lactea: walk* this way, or expect not this end. God did enough to bring the way to us, who could never else have brought ourselves to the way: would we have him bring down heaven and glory too? We are in the bondage of sin as the Israelites were in Egypt: Canaan was theirs, heaven is our promised land: if neither of us fall to *walking,* nor admit a motion and removal; they through the desert, we through amendment of life; neither can arrive at their home. If thou think thyself to good for this journey, God will think thee too bad for his glory.

God is the God of order, not of confusion: and nature is not suffered to run out of one extreme into another, but by a *Medium.* Suppose it now midnight, and the Sun with the Antipodes: he does not presently mount up to the heigh• of our heaven, and make it noon-day. But first, it is twilight, then the day dawnes, then the sun rises, and yet looks with weaker eyes, before he shines out in his full glory. We do not today sweat with summer, and be shaken with the fury of winter tomorrow: but it comes on with soft paces; the day grows shorter, the suns force weaker; cold dews, and white frosts, precede the extremity of hardness. Indeed CHRIST is able in a moment, of sinners on earth to make men Saints of heaven; as he wrought upon that one dying malefactor: but he seldom doth so suddenly advance men in the degrees of sancti••cation. That ordinary way, whereby men *walk* from the state of sin, to the state of glory, is the state of grace. You have seen some make sudden leaps; and of furious sinners become zealous professors, in a trice. Of such we m•y be charitably jealous; *Non ad altum per saltum:* holiness shoots not up like *Jonah's Gourd, in a night.* Few men know the instant of their conversion as the Papists proudly demand the special times of their innovations, and who resisted their errors at the first rising? But as Popery crept in part after part, in every part 〈◊〉 gentle degrees in every degree with pretence of truth; till it advanced the ••nners of painted ceremonies, with a mighty noise of excommunications, lo••er than the cataracts of *Nile:* and howsoever it came in, we find it here. So our conversion is by soft and scarce sensible beginnings, albeit not part after part, yet degree after degree: in every part by gentle soakings in of goodness, in every degree by maturity and growing up to ripeness: as we cannot see the growing of a tree, yet know that it doth grow, by the magnitude of bulk, and branches and fruits: so we may perceive our conversion to God, which *walking* on must confirm.

Walking is a good ordinary pace, between violent running and lazy creeping; a moderate course between *Jehu's* march and *Mephibosheths.* It is better for a man to go soft and sure, than for a gird to run himself out of wind, and afterwards to stand still and breath him. *Walk* not slowly, for fear of coming short: not faster than we may hold out to the end, nor slower than we may come in good time to our everlasting rest. Any traveler may be called a side a little, to speak with his friend, or to look upon a noveltie, so for a step and minute be out; but still his way lies before him: whereto recalling himself, and going constantly on in the proceedings of grace, he shall be blessed.

They despise government.] It is no wonder, if they that follow the flesh, contemn authority; and would have no other governor than that of their own choosing. He that hath set up this *Dagon* for his God, would have nothing to do with the Ark, nothing for the Ark to do with him. It is not enough for *Egistus* to abuse the bed, but also to shed the blood, of King *Agamemnon.* The Adulterer is fit to make a Traitor. Rome hath sent us too many prodigious proofs of this; that have at once lusted after the beauty of our women, and thirsted at the blood of our Princes. Palpable demonstrations, that the enchantment of adultery hath begotten instruments of conspiracy. And as a Jesuit is but a new word for a Traitor: so Seminary and seditious are but diverse terms of the same man. Who more despise the Magistracy among us, than the sons of riot, that take in the fraight of lust at a Tavern, and than with wind and tide fail to the Brothels? being questioned for this, they turn men of war, stand at defiance, and rime away the awe of government with the ballads of scandal. A man would think, that none who profess the Gospel of Christ, should impugn the ordinances of God: or if they did despise the spiritual ones, as men that have no care of their souls; yet not the visible and temporal ones, as men that stand in fear of their lives. If there were none such, I might well have spared my Sermon, yea the Apostle might have spared my Text. But when this Vlcer comes to be searched, many moe will be found guilty, than be now suspected by others, or suspect themselves.

For method; here be two general things considerable. 1. The excellency of the thing despised; *Government.* 2. The pravitie of such as throw contempt upon it; *Despisers.* The former will appear, both by the Authority that ordains it, and by the necessity that requires it.

For the authority; this is from God himself: he gave man a fourfold regiment. 1. *Imperium in animalia,* over the creatures. 2. *Imperium in se;* over himself: before his fall by a potent freedom of will he governed all his actions; after his fall some relicts of this dominion appear: reason still retains some fragments of her regiment over the sensual part; though here she be but like a Queen in the midst of none but rebels. In the body, some parts are made to govern and direct the rest; as the head: some to obey, as the members. 3. *Imperium domesticum,* over his household: the Master is a little King in his family, as the King is a great Master in his kingdom. 4. *Imperium politicum;* whether Monarchiall, of one; or Aristocratical, of many and those the best: or Democratical, which is the popular state. All which are mediately or immediately of God, *Rom.* 13.1.*Thou couldest have no power at all against me,* saith Christ to Pilate, *except it were given thee from above.*

Against this Divine Institution there be some objections; to clear all which, hold we this distinction. There is the Power it self, the Assumption of it, and the Execution of it. The manner of assuming it may be from the Devil: either by bribery, as it is likely*Felix* came in: so that he could not sell cheap, who had bought dear. Or by cruelty and intrusion,; as*Abimelech* ascended the throne by the stairs of blood and fratricide. Or by invasion, as the conquerer makes himself King. Or by usurpation, as *Athaliah* kept the kingdom from the right heir, *Joash.* So also the manner of using this power may be from the Devil; as to set up superstition for religion, and cruelty instead of equity. Here neither the bad manner of acquiring, nor

bad order of tyrannizing, are from God: yet the authority it self is of God. The hand doth violently extort another's good, or smite with the sword: these abuses are from sin, but the hand it self is given of God. The sight is sore, or adulterous, yet the eye is of God. Matrimoniall copulation hath the patronage of God, copulation not matrimonial is of Satan. The truth is plain; *By me Kings reign,* saith the Lord: let us hear what error objects.

1 *Object. Hos.* 8.4. *They have set up Kings, but not by me: they have made Princes, and I knew it not. Answ.* They chose the King without God's approbation, they set not up the kingdom without his Iustitution. Evil Princes are said to reign not *by God; vel modo gubernandi,* when they rule the people not by that Law which should rule the King.*Vel modo arripiendi,* when God calls them not to reign. *Vel sibi, non Deo regnant;* they reign not for God's honor but their own humor. God made the member he made not the ulcer: *Potentiam Deus distribuit, elation••• potentiae malitia invenit.* When the Israelites chose *Jeroboam* their King; that treacherous revolting from their lawful Sovereign, and rebellious adherence to an usurper, an Idolater, was none of God's doing, he condemns it: yet the act was his, 1 *King.* 11.35. So *Jerome* says of *Saul's* election; that it was *error populi, non voluntate Domini:* it is true, the manner was the people's fault, but the matter was God's purpose: he meant to raise up a King, only takes the occasion by their headstrong importunity. So still doth it happen, that bad manners breed good laws. Without question the thing was good; Monarchy, the best form of government: but good things may be ill desired. So while they affected a King, they rejected the Lord. Therefore seeing they choose to have a King, God will choose the King they shall have. As he gratifies them in the monarchall condition, so he punisheth them in the monarchs person.

2 *Object.* Saint *Peter* calls it *Ordinationem humanam,an ordinance of man;* how is it then of God? *Answ.* He calls it human *vel subjective,* because the subject wherein this authority sticks is man: or *Objective,* because it is exercised in the affairs of man: or 〈in non-Latin alphabet〉, because it is for man's good. The fruits of the earth are brought forth by the industry of man, yet they cease not to be the gifts of God. The forms of administration may be of man, the original institution is of God.

3 *Object.* If every power, then the tyrannical, is of God; as the Mahometan, Pontifician, Diabolical. *Answ.* The Principalitie is, not the tyranny. Wealth is always good in it self, and God's gift; yet the unjust acquisition, and miserable usurpation, make it bad to such owners. Riches are not *Mala, nisi malis.* And were the Pope an orthodox Bishop, we would not deny his authority to be of God: but his challenge of universal dominion, is not *Potestas,sed potestatis ulcus:* which he hath by his own ambition, Satan's instigation, not God's Institution. And for the Devills power, it is by God's permission, not without his limitation; no other than a hang-man's office, to correct and punish whom the Divine Justice appoints. When he boasted of the kingdoms,*they are all mine;* this was but his lie, he had not one foot to bestow.

The power of government is then ordained of God, and that in a special manner, by direct Precept. Sickness indeed and war, famine and poverty, are ordained of God but not by commandment.*Promotion comes neither from the East, nor,* &c. Nor from the suffrages of People, nor lives of Ancestors, nor conquest of swords, but from the Lord. By him are kingdoms disposed, Kings inaugurated, Crowns of gold set on their heads, Scepters and

states established, Angels with their wings shadowing their Thrones; that their Majesty may be higher by the head than the rest of the people. That one man should rule millions, restrain, contstrain, correct, command; how could it be but that God himself hath imprinted the characters of a Divinity in him; but that there is a Divine constitution in a human person. *It is thou O Lord, that subduest my people under me.Saul* is in *David's* cave, the soldiers would now have him carve his own revenge; they allege God's promise and this advantage concurring: but take it at the worst; *Thou mayest do to him, as it shall seem good to thee:* now, that might not seem good to him, that seemed evil to God. But their incentive to blood, *David* makes a preservative from blood; *The Lord forbid, I should do this thing to his Anointed.* Doubtless he had work enough to defend both himself and his persecutor: himself from the importunity of their instigation, his Master from suffering violence. Say, he could rule his own hands, it is not easily to rule a multitude. What was the Charme to allay the fury of those raging spirits? He is the *Lord's Anointed:* nothing else, this was enough: that holy oil was an Antidote for his blood. *Saul* did not lend *David* so impenetrable an armor, when he was to encounter *Goliath:* as *David* lent him in the plea of his unction. Not one of the discontented out-laws durst put forth a hand of violence against him. The Image and impress of that Divine ordinance strikes such an awe into the hearts of men, that it makes even Traitors, cowards: so that instead of smiting, they tremble, like them whose office is to suffer, not to do. *Fear God, honor the King:* there was never man that feared God, but he also honored the Prince.

For the necessity; without *Government* we were worse than beasts: It is the bond of the Common-weal; the life-breath which so many thousand creatures draw: who otherwise would prove a burden to themselves, a booty to their enemies. In the host of Heaven there is a Regiment: under God the Supreme, be orders and degrees of stars and planets; without which composition it could not be called an *Army.* There is a Regiment in the body; they are luxate and palsy members, that move not by the direction of the Head. In the Family is a Regiment; the servant acknowledgeth his Master, the child his Father. Among irrational creatures is a Regiment: the Bees have their King, the Cranes their Leader, and they keep their night-watches in disposed orders. All the Drove follows the principal beast, and the Sheep are not led by every Ram, but by their own delected Guide.

Thus Nature teacheth, that we are all bound to subject ourselves to *Government.* Man is a sociable creature, but there would be harsh society among them without a Ruler. None could say, This is mine; and Cheape-side would not be safer than *Salisbury*-plain. The first rule that Nature dictates to man by experience, is to seek a Ruler. We may say of all other creatures, *Nascuntur artifices,* they are borne their crafts-masters: Nature it self was their Tailour and Tutor, they came in apparel'd and armed; and by their estimative faculty, they are their own Cators and Cooks, Physicians and builders. They can at first entrance choose their own meats, build their own nests and burroughs, and being distempered, skill their own medicines. But man came in without a rag to his back, or a dinner dressed to his belly, or a house to put his head in; no weapons, no ableness to use them: his understanding like white paper, nothing written on it: all which really teach him to seek a protector. Therefore a common-wealth without a Governor, is like a body without a soul: where is no King, they are all kings. It were strange, if every member of the body should move by a several soul: how

long could that man hang together? The son hath a great loss in the death of his father, the wife of her husband, the servant of his master: but in the Funerals of Princes the whole land reads not so much the Princes; as their own mortality: *Et in una morte plares agnoscimus, Hectora flemus.* One saith truly; *Dum mors insignes percutit, •mnes petit.* I know their fame is immortal, their goodness immortal, their souls immortal; but their bodies are mortal: there is so much of man in them, that they must die. They are lent to us for our sakes, but we must restore them again for their own sakes.

He is the Minister of God to thee for good. Either for our natural good, preserving our lives, which bloody-men would soon ruinate, who fear not so much hell as the halter: like beasts that are more afraid of the flash of the powder, than of the bullet. Or Civil good, preserving our goods and possessions; else robbery were law, and men like dogs, would try all right by the teeth. Or Moral good, in commanding and commending Virtue, which hath *praise of the Power:* or in punishing vice, *He bears not the sword in vain.* Or Spiri•• all good; the Magistrate by coactive power enforcing men to the duties of godliness. These seats would be empty, the Preacher wants his relative, hearers; the Sacraments would be vili-pended, the Service of God resigned to the service of Satan; but for *Government.* The Sabbath would not be distinguished from common days, the markets be fuller than the Temples; the wicked, like sullen children, would not forsake their play for their meat, but for the rod of correction. Many Saints in heaven might now confess, that they had not known God, but for the King. First, compulsory means brought them to the feast, whereof once tasting, they would never leave it. [t] *Compel them to come in &c.* It is a good storm that blows the wanton and secure Mariner into the haven. We could not converse together, had not God set authority over us, to repress our mutual violences.

Lewd wretches have not the fear of God, therefore God brings them under the fear of man: that being subjected to Rulers of their own kind, their outrage might be sent from temporal death to eternal. In that notorious apostasy of the Jews, when so many execrable enormities were committed, the Spirit still prefixeth;*At that time there was no King in Israel.* We read of a poor Levite wanting means; why? *there was no King.* If God had been their King, his Law had provided for the Levite. If *Moses* had been their King, his sword would have cut out a portion for the Levite. We are beholding to government for order, for peace, for Religion. For order; where is no King, every man will be his own king. For peace, he that is his own king, will be another's Tyrant. For Religion; every *Micah* would have a house of gods, beside God's house. We are worthy of nothing but confusion, if we do not bless God for Regular dominion. No wonder, if the Levites go a begging, while there is no King in Israel. The Tythes and Offerings were their due; had these been paid, none of the holy Tribe needed to wander for maintenance. Where both Legal and Regal authority appoints the Levite his right, the wickedness of man will defraud him. But what should become of the Levites, if there were no King? And what of the Church, if there were no Levites? No King, no Church: no civil government, no Ecclesiastical. How should the impotent child live without a nurse? It was God's promise unto his Church, *Kings shall be thy Foster-fathers, and Queens thy Nurses.* How should not the sheep be a prey to Wolves and Foxes, but for the Shepherd? What life or temper can be kept in the body that is head-less? Therefore, that the riches we have gotten

by honest industry, may be assured to our posterity; that we may sit under the shadow of peace, and teach our children to know the Lord; that the lamp of our lives be not snuffed out with violence; that the good man may build up Temples and Hospitalls, without trembling, to think of savage and barbarous sacrilege to pull them down: that our devotions be not molested with uproares, nor men called from their callings by mutinies: that our temporal estate be kept in liberty, our spiritual estate improved with piety, and our eternal estate to be given in us glory; that our lives may be preserved, and our souls saved; for such a King of men, bless we the God of the Kings.

This truth is plain enough, no reasonable man would look for impugners: yet we must be content to hear what the Synod of hell can plead for disobedience.

1 *Object.* Subjection came in with sin; but Christ hath taken away sin, therefore also subjection. Innocence knew no Superior but God: and the subjection of *Eve* was her punishment, this could not antecede her sin. *Nomen Servi culpa meruit, non natura. Answ.* Subjection is twofold; Servile, and civil. The Vassalage of a slave, bound only to seek his Masters proper good, was not before the fall: civil obedience for the common good, was. The former is a curse, such a one as *Noah* bequeathed to his impudent Son: not in it self considered, but by reason of the fear and sorrow united to it, which Innocency knew not. Civil subordination was before the fall: *Encrease and multiply;* this did put a plain distinction and inequality betwixt the father and the son. *Eve* was subject to *Adam,* before either of them was subject to sin. She might have *Imperium apud virum,* but he had *Imperium in uxorem.* Not that the Salicke Law accords with the Divine Law; as if no Queen might govern a kingdom: for the GOD of spirits hath often put great spirits into that sex. The Queen of *Sheba* was a famous Governesse; and that masculine virtues may shine in a female head, this land cannot forget the memory of so long and sweet experience. Yet this hinders not, but that man is fittest to govern. The *Ruler* was to bring for his sin-offering, a *He-goat:* the private offender, a *She-goat:* to show that the Male suits the *Ruler* best, and the Female the ruled. Thus Innocency had a superiority.

2. *Ob.* Every Believer is even now in the Kingdom of Heaven; but in Heaven there is no King but Christ. *Answ.* In this respect they are also called kings, yet the King that doth not find them subjects, judgeth them traitors. There is a spiritual regiment, standing in grace, peace and joy: here is no distinction of persons; neither father nor son, master nor servant, King nor subject, but Christ is all in all. There is a civil regiment, which cannot consist without distinctions and orders; here must be masters and servants, &c. If all were Commanders and rich, every man must be driven to curry his own horse, and cleanse his own stable. As it is but a Trunke which is all body, no head: so it is a monster, which is all head, and nobody. But they say further; The faithful have God's Spirit their guide, therefore need not human direction. *Answ.* It is one thing what we do, another thing what we ought to do. Yet could we live without transgression, we could not live well without protection.

3. *Ob.The children are free;* now if free from tribute, then from subjection. *Answ.* Christ there spake of himself, who was by birth heir to the Crown, therefore free: yet to avoid offense He paid it. And the freedom that he gives us is from the law, from sin, death and hell: a liberty

of conscience, a spiritual enfranchisement; not an exemption and immunity from civil obedience. Licentiousness is not liberty, but slavery: this makes the wicked to affect their own insensible bondage, and to dote on their own libertine delights; as a mad man loves his chains, because they rattle, and (as he thinks) make a brave noise. He that made us free, taught us another rule by His own example: He obeyed his Parents in the flesh with humility, the Emperor with piety, the law with integrity, His heavenly Father, *usque ad mortem,* to the death. So the Christian is *Inimicus nemini,multo minus Imperatori.*

4. *Ob.* Civil government is full of cruelty; and the sword of Justice not only spills the life, but often kills the soul, but cutting off the time and means of repentance. *Answ.* Nay rather, the malefactor that is not moved at the sentence of death, despairs the possibility of amendment by longer life. Theevish *Achan* had suffered his sacrilege to lie fretting into his soul, had not the lot discovered him to death. Leasurely sickness and languishment is but the coachway to repentance, legal doom is the post-horse. How easy is it for men to delay the preparation for death, so long as they have hope of life? Sooner do you hear of a malefactors contrition at the gibbet; than of an Usurers in his bed: as a violent fire can thaw that ye, which lies long unmelted by a winters sun. Cataplasmes and fomentations draw not out the pleurisie, letting of blood does it. He sees, by the evidence of the fact; Intelligence of the Iurates, truth of the witnesses, impartiality of the Judge; an Image of that higher Tribunal, whither his sin will send him, when they have done with him. Here the Gaole can hold him but to the Session, the Session is not long ere it come to sentence, the sentence is soon answered with execution, the suffering of death is short; all these passages take up no long time. But then comes another Judgment, where his conscience gives in testimony, all his crimes appear upon record, Satan solicits Justice, God cannot be unjust, the doom is certain, the execution eternal. Therefore with an humbled soul and broken heart, he cries for mercy before he comes to the seat of Justice; beseecheth Christ to procure him a pardon, and God to accept his Sons satisfaction. In this assurance he smiles death in the face, is free in prison, and never felt himself truly to live, till he is come to die. Thus he that could not live innocent, dyes penitent; and seeing his body cannot be saved alive, he endeavors that his soul may be saved in death. As he hath followed Satan our common enemy in sinning, so he now defies him in repenting; and by his unfeigned tears disappoints that murderers hope of his damnation. Moe malefactors than that one have gone from the Gibbet to heaven; and from an ignominious place, after a more scandalous fact, been received up to glory.

5 *Ob.* But how if the Prince be bad, an enemy to truth and goodness, a ravisher, a persecutor, raising powers for the extirpation of the Gospel? Here, if ever, a subject may renounce all allegiance: for here is power against power, man against God, and the subject of both left to follow either. *Answ.* In this strait some, for fear of the King, shipwreck their faith, and these are traitors to God. Others by a defensive sword in their hand rebels to the King. There is no question, but God must be obeyed even against the King, when the King commandeth things against God. *Hi carcerem, Ille gehennam minatur.* What then? shall we resist him with violence? No, God never warrants that practice, no not against a Prince that denies him. There is an Active obedience, and a Passive. I may not execute his impious commands, I must suffer his unjust punishment. *Obedire oportet malis Imperaoribus, non mala imperantibus.* The vices of men

cannot frustrate the Institution of God: be he never so ungracious, honor must be given, if not *Principi,* yet *Principatui.* Peruse *Matth.* 5.44. and *Rom.* 12.17. this will tie the hands of Christian subjects. *Samuel* offered not to depose *Saul,* though the express sentence of God had cast him off, and he was excommunicated by a higher power than ever came from Rome; *Saul* lived and died a King.

The captive Jews in *Babylon,* wrote to their brethren in Jerusalem, to pray for the life of*Nebuchadnezzar.* This was*Jeremiah's* counsel, and*Daniel's* practice: all his speeches savoured of most perfect obedience, even to a King that not so well entreated him. Let him be a *Darius,* and make a decree against God; then he will enter into his house and pray, open his windows and pray, not pass many hours but pray; though every hair on his head were a life, ready to redeem his duty to God with the loss of them all. What resistance did the primitive Christians make to those barbarous outrages? but praying for the Emperors life, when under the Emperors command they were bleeding to death. Neither did they suffer because they were not able to resist: but it was their doctrine, *Occidi magis licet, quàm occidere. Vis nobis non deest vel nummorum, vel numerorum;* we have means sufficient: they filled all places of that Idolatrous Empire, Islands, Cities, Castles, all but the profane Temples. One night, and a few torches, could have offorded them an ample revenge. Mercy on us, had but the Jesuits such an advantage! *Tertullian* to these pagan tormentors; *Noster est magis Caesar,* the Emperor is more ours than yours: as being appointed by our God, and upheld by our prayers and obedience.

Christians never prove losers, but when they unjustly fight for their own preservation. Provide we *Scutum, non gladium,* the buckler of patience, not a sword as ready to give as ward the blow.*He that loseth his life for my sake shall find it:* hear is the way, either to die by living, or to live by dying. When the decree was gone out by*Ahasuerus,* this was their refuge; *Preces & lacry ma. Potero stere, potero gemere. Rogamus, Auguste, non pugnamus.* The Apostles could work miracles, yet they resisted not the ordinate powers. This charge *Paul* imposeth on the Romans, even while tyrannous *Nero* was their Emperor; a monster, whom diverse held to be Antichrist. *Saul* is in *David's cave;* the soldiers think that God sent him thither on no other errand, but to fetch his death. If *Saul* had seen his own danger, he had given himself for death, and expected to receive what he meant to bestow. But wise and holy *David* gives way neither to his own passion, nor his soldiers solicitation; but only makes this use of it; the trial of his loyalty, and the means of his peace. It had been as easy to cut *Saul's* throat, as his garment: but his coat only shall be the worse, not his person. Nor should the cloke have been maimed to seek his own revenge, but for a monument of his Innocence. The very piece of his garment shows, he meant no hurt to his Person; yet this violence strikes*David's* heart. He feels remorse for touching that, which did once touch the person of his Lord. How unlike are those spirits of Rome, that teach and practice, encourage and reward, yea, canonize the violation of Majesty it self? *David* regrets for cutting a royal robe, they make no account of shedding the royal blood; sheep to cut the throat of their Shepherd.

Evil Princes are indeed a punishment;*Dedi in furiore.* How miserable it is to have an intemperate Ruler, appears by the wisest Preacher.*woe to thee o Land, when thy Princes eat in*

the morning: following the pleasures that attend on Majesty, and not the pains wh[ch] belong to Magistracy. There is a miserable dedesolation threatened to Israel; the staff of bread, and stay of water, the man of war, and the man of peace, the Judge and Prophet, the honorable and ancient, the cunning artificer, the eloquent orator; all shall be taken away. How comes it?*I will give children to be their Princes, and babes shall rule over them:* there is the Judgment fulfilled.*Set thou a wicked man over him:* among all other curses which he calls from heaven by the Spirit of Prophecy upon his malicious adversaries, running like oil into all the joints and bonds, of themselves, their wives, and children; this leads the army, as *Judas* led the soldiers; *Set a wicked man to rule over him.* They that were weary of *Solomon,* were wearied with *Rehoboam. Secundum merita subditorum, disponit corda praepositorum.* Yet must not all this expose them to contempt: *Samuel* would not pray with *Saul,* he would grace him before the people, to continue credit to the Magistracy. There is some good attained to under the worst Prince. Even by the power given to the devil, *Job probatus est ut justus appareret; Petrus tentatus ne de se praesumeret, Paulus colophizatus ne se extolleret, & Judas damnatus ut se suspenderet. Julian* sent his subjects to heaven in earnest, while himself went to hell merrily and in jest. But blessed be our God, we have no cause to complain: we have such a Prince, whom whosoever praiseth not, *vel non diligit, vel non intelligit.* Only let us bless him, and bless God for him, that we may all be blessed in him.

That religion then cannot be right, that pulls down Princes: seeing neither *Moses* in the Old Testament, nor Christ in the new, nor Levite nor Prophet, Apostle nor Disciple, either counseled or practiced against *Government.* Which should decide the point, that hath cost the lives of so many Christians, and still threatens more tragedies to come. They that in this argument found the weakness of their pens, have fallen to their penknives, multiplied the School into a Campe, arguments to armies, teaching all their Proselytes dismal conclusions. Thus they fight against God in his Lieutenant, and the root of all civil order they desire to root out. They complain of us for suppressing them, that will not let us live in quiet by them. What security can *Sara* with her *Isaac* have in the house if *Hagar* and her brat be not beaten out of doors? The peace of our state, nor scarce of any state in Christendom since *Charlemaines* time, hath not been violated, but the Pope or his Ministers have had a hand in it. To say nothing of their private turbulency, what pestilences they be to the houses that harbor them, where they rule all with the Lady; it is their sawcinesse with the Crown which our state suffers under. They do but turn the Text;*Kings over subjects,* and they over Kings. They will be *Donatists, Anabaptists, Libertines, Pagans,* anything, so they be not subjects. How did they more than despise, even despite that Queen of blessed memory? whom strangers came to see, as the Queen of *Sheba* did *Solomon;* forraigners reverenced, subjects loved, all Princes living admired and themselves outwardly flattered. By whose gracious hand God wrought those wonders, that the most potent Kings can hardly reach. Honor filled the circle of her Crown, her brow with Majesty, her heart with piety, her hands with pity, her lap with plenty, her throne with equity. All those virtues centred in her breast, which severally had commended the great Ladies of the former world. Yet how execrable were the treasons at home, the rebellions and invasions abroad which they contrived against her? Now when she is in glorious peace, have they not raked into her grave, and railed on her royal Name? She

that lies buried, not in cold earth, but in the warm and living monuments of all religious hearts among us, is still persecuted by their barbarous violences. But as all their malice could not harm her Person while it was mortal on earth; much less can it reach her soul, which is now immortal and blessed in heaven. Lord, they have not despised her, but they have despised thee: revenge thine own cause; confirm the diadem where it is, and let not the man of sin pull down, what thou the God of righteousness hast built up.

Despisers.] The main antagonists of Soveraigntie are the Anabaptists and Papists: who, howsoever otherwise they dart fire one at another, yet here like Herod and Pilate, they shake hands, or those seditious Captains in Jerusalem, fight against the Magistrate as their common enemy. Thus *Samson's* foxes have averse heads, but are coupled together by their tails.

1 The Anabaptists did strike at the head of all *Government;* and with the sword in their own hand, sought to wring the sword out of the Magistrates. They inveighed against authority, and yet took authority upon themselves. As I have heard a man reproved for swearing, presently rap out an oath that he would not swear. It was *Muncers* ordinary doctrine, that he had conference with God about it: that he charged him to kill the Magistrates, to destroy the wicked, and constitute a new world. These cry down all rule; as the heathen against God's *Anointed Son;let us break their bands a sunder, and cast away their cords from us.* But at last finding themselves fooled by themselves, and that Kings would not be disputed out of their dominions; yea, that themselves could not be kept in order without some Prelation, they began to qualify the matter: as men that can get nothing by Law, will come to composition. Regiment they will allow, if Magistates will be content with their allowance; which is not only like *David's* Ambassadors, half their Regal robes cut off; but authority it self grub'd to the skin: not only lopping off the superfluous branches, but hewing the root till it be past all growing. That he hath his institution from God, his constitution from the people: *Regnat a Deo, sed per & propter populum.* Thus with a paring knife they so shred his *Government;* till like the coozening Tailor that shrunk a freeze gown to a doozen of buttons; they leave him only a titular Prince, and keep the Principalitie to themselves. Let all their refutation be but a mere hissing at.

2 The Papists are more moderate in show, little less pestilent in deed Their laitie shall be subject to a Magistrate; but to one of their own choosing, and that only till their refusing, so authority is no sure knot but as Iugglers, they play at fast and loose. And upon the least exception to the piety, yea obedience of the Prince, (a strange Catechism, or Catachresis rather, that teacheth Kings to obey their subjects) they cast him out from his royalty, discharge and absolve the people from their allegiance. This practice is according to their common distinction, not differing from the former of the Anabaptists; *Principatus a Deo, Princeps ab homine:* therefore they dare do anything *in Principem,* against the King; nothing *in Principatum,* against the kingdom. Execrable sophistry! as if he that opposed the governor, did not oppose *Government.* Would this answer pass in Rome: the Popedom, as it is the succession of *Peter,* is of God: but the present Pope is of man? Or this, God forbids me to wrong my neighbor, yet *(Jesuit)* I may wrong thee? This was fit doctrine for *Machiavell*

himself would not have been ashamed of it. But *Daniel,* that was a counselor of State to two Monarchies, and *a Secretis,* to four Kings, ascribes this power of translating or entailing crowns to a family, to none but God: it is*He,* not the Pope.

By their rule the Pope indeed is King, and all Kings but his vice-royes, to be placed and displaced, according as they please or displease him. And for their Clergy, they shall know no civil obedience at all. But were the sword as well able to plead the causes of Kings in the field, as the pens of Divines are in the School, their Crowns would sit more quietly on their heads.*Let every soul be subject to the higher power. Si omnis, & vestra,* saith Saint *Bernard* to an Archbishop: who hath exempted you from this universality? His conclusion is, *Si quis tentat excipere, conatur decipere.* Why did our Savior submit himself to *Caiaphas,* to *Pilate,* pay tribute to *Caesar;* and *Paul* appeal to his Judgment seat? Is Christ's Vicar started above his Master? *Peters* Successor better than *Paul* himself? What an alteration did *Josiah* make in the face of the Church, purging the Idolaters, changing the office of the Levites, commanding a passover? *Hilkiah* was the high Priest, and executed these things under him; but all was done *Iuxta praeceptum Iosiae.* Was *Josiah* such a King in Israel, and is not our King in England! What hath the *Hilkiah* of Rome to do here? So *Constantine* said to his Bishops. You in the Church are Bishops, I in the Church am King: you for the word and Sacraments, I for authority and presidence: you overseers of the people, I the overseer of overseers. The one to preach the word, the other to bear the sword: as *Paul* calls the Magistrate, the Lord's *Sword-bearer.* He holds his prerogative *in capite,* given him from above. What one word of Christ's commission to his Disciples, favors of encouragement to rebellious attempts? Go into the world, preach, baptize, bind and loose, remit and retain, feed, take the keys, receive the Holy Ghost. *Go into the world,* not over run it, shaking the pillars of it with conspiracies, the foundations with seditions. *Preach* peace, not proclaim wars: *Build up,* the kingdom of heaven, not thunder ruin to the kingdoms of earth. *Baptise* to repentance, not wash the people in their own bloods with persecution and vengeance. *Bind and retain* not with shackles, prisons, and wards. *Feed* the Lambes, not fleece them, nor flay them, making massacres of King and subjects. *Take the keys,* not Princes Crowns. When he said *Ye shall be brought before Governors and Kings* he did not mean that Governors and Kings should be brought before you; that Emperors should kiss your feet, wait at your gates, in weathers stormy enough; but not more stormy than the Pontifical brows: that they should take their Crowns, (I say not at your hands, but) at your feet; holding your stirrups while you mount your Palfreyes, and eat bread like dogs under your tables. Christ refused to divide an inheritance, yet these men will undertake to divide kingdoms. But there is a divider over them, that hath written in the book of his Prescience, the final division of their universal Supremacy. And as it is true of their persons;*Brevis est hominum vita, brevior Regum, Pontificum brevissima.* So let the like breach fall upon their successions, till the seat of Antichrist be rased to the ground.

3 Proud and ambitious self-admirers, think themselves fitter to rule than obey; these *despise government.Saul* is chosen King, the most and best applaud the choice: yet some sonens of *Belial* murmur against it. It was not the greatness of his parents, the goodliness of his person, the selection of his Lot, the approbation of *Samuel,* the sound proof of his courage; that could shield him from contempt, ot win the hearts of all. They saw he chose not himself, they saw

him unwilling to be chosen, they saw him worthyto be chosen: if the Election had been carried by voices, and those voices by their eyes, *Saul* had been still the man: yet they *despise him.* His parentage was not inferior, his state equal, his person above his estate, his mind above his person; yet they *despise* him. But dogs will bark at the Moon; and what all men commend, you have some *Thirsytes* take delight to blast, Malcontents will devise slanders, if they can find none like Coistrells, that first fill themselves with wind, and then fly against it. Their blood is of a yellowish color, like those that have been bitten by vipers: their gall flows in them, thicker than oil in a poisoned stomach. But the best is, their own malice sucks up the greatest part of their venom, and therewith they burst themselves. There was never Prince, to whom some Belialists took not some exceptions: it is not possible to please or displease all men; some being as deeply in love with vice, as others are with virtue. It were ill with Princes, if their state depended on the ••od liking of their subjects. But there be none but base, that are thus censorious: and the Sun will shine never the less glorious, though such sullen eyes scorn to look upon it.

4 Denyers of due homage, are *Despisers;* as, 1.*Fear;* not slavish fear. *Alied est timere quia peccâsti, aliud timere ne pecces: illîc formido est de supplicio, hîc sollicitudo est de praemio:* this fear is reverence. If any man fears not the King, the King hath cause to fear him. 2. *Honor;* not such as shall make a god of him, like Herod's flatterers, and their successors, the Popes Sycophants: yet enough to advance him above all other men. 3. *Fidelitie,* such as*Ittai bare* unto *David:* that is an ill hand, that when a blow is coming, will not lift up it self to defend the head. *Salus capitis, caput salutis.* The King is the light of our eyes, the breath of our nosthrills, even the life of our lives: any man will hazard a joint to preserve his life. Subjects unfaithful at the heart, may be without suspicion of their Prince, but they be held rebels in the Court of heaven. We are bound to be subject,*not only for wrath, but for conscience sake.* In all the time of *David's* prosperity, there was no news of *Shimei;* he looks like a fair subject. But he that smiled on *David* in his throne, curseth him in his flight: now his unsound and treacherous heart discovers it self, in a tongue full of venom, a hand full of stones. Prosperous success hides many a false heart, as a drift of snow covers a heap of dung: but when that white cover melts, the filthy rottenness will appear. There is no security in that subjects allegiance, that hath not God in his conscience. The nearer such are to the Governor, the more perilous: and as no favourite of greatness can be without envy, (as in Chesse, the pawn that stands before the king, is most set upon) so the good one, like *Joseph,* so endeares himself to the King of Egypt, that he may be gracious with the King of heaven: and the bad one, like *Haman,* makes use of his power to mischief; till by plotting against the Church, he lose all comfort by the Church. All this man's glory shows on him, but as if the Sun shone in a puddle. 4.*Obedience;* to do what he commands, and go whether he sends. The servant that does not what he is bidden, *despiseth* his Master. The Law is *mutus magistratus,* the King *lex anima•a:* he that disobeyes the one, *despiseth* the other. 5. *Paying of tribute:Render tribute,* &c. *Render* it; it is not a gift, but a payment. A man feeds the stomach, that it may nourish his whole body. *Solvatur subsidium, ne contingat excidium.* He that faineth himself poor to avoid a Subsidy, is worthy to be made as poor as his Subsidy: because he would not restore him a part, by whom he keeps all. 6. *Prayer;Let prayers and supplications be made for all men, especially for Kings.* The heavyer

burden requires the more strength: *Aaron* and *Hur* must hold up the hands of *Moses,* if they would prosper. We have cause to desire that that river may never want water, which must relieve the whole country. No army but would have their Generalls good success. We call our peace, the Kings peace: our peace is but the effect of his, as his Majesty is a resultance from God's Majesty.

What shall then become of them, that turn their prayers into curses? though their wishes be but whirlewinds, which breathed forth, return upon themselves. This was an unwilling error, that*Paul* willingly recanted. *Curse not the King, no not in thy thought: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.* With the mouth a wicked rebel dares not curse him, for fear of the lash; but thought is free: such is his thought, but not God's, to whom the conscience is a legible book. The birds of the air shall discover it; either by some miraculous demonstration, as just revealers: or by pecking out his eyes, as just executioners: or that Judgment shall be swift against them, as if it had wings. *Shimei* curseth his King, is pardoned by succession, by *Solomon* after his father: he hath now quite forgotten his sin. But at last it comes home, by his going abroad: and the tongue that cursed the Lord's Anointed, now pays the head to boot. The vengeance of Traitors may sleep, it cannot die.*Saul* had gotten victory of the Ammonites, which made him a complete King: and now the thankful Israelites enquire after the discontented mutiners, that refused allegiance to so worthy a commander. Their sedition deserved death, how ever *Saul* had sped at Gilead: the very purposes of treason must not escape impune: that God, who hinders the action in his mercy, will punish the intention in his Justice. But that happy conquest whetted them to a more eager desire of this just execution.

Certainly, of all nations in the world, we have cause to despise the *despisers of our Government.* We that have a King, not more noble than wise, not more wise than good; how can we wish other than punishment to his contemners? We have *usum & fructum communis pacis;dwelling safely under our own vines;* the benefit of those riches wch make a well-governed State glorious. What do we want to the consummation of our prosperity, but thankful hearts? For me to measure it, were to show you the Image of a great Mountain in a small ring. Religion, peace, honor, security; those four cardinal blessings to uphold a State, as the four cardinal virtues uphold a man. Now to disgrace authority, is the means to overthrow all felicity. Tribute is given to Tyrants, commendation only to good Princes. The Justice of our Governor hath not spared the greatest offenders; yet his mercy hath made us more indebted to him than his Justice. May his m•rcy never hurt himself, we have to cause to complain. Even to his enemies he hath been pitiful, striving to overcome their malice by his goodness. Yet like those people, that in a daily ceremony, go out of their doors, with their faces into the East, and curse the Sun, which gives them light and preserving influence. So his adversaries, beside their cursed writings, base calumnies and blasphemies of his honor; have sought by trechery to stock up the root whereon themselves grow; sacrifising their Sacraments, Religion, Prayer, and the holiest things they have, to execute Satan's will, and expiate Antichrists fury. They have turned Massing into massacring, *Patres in patricidas,* ghostly fathers into bloody murderers.

The huge and supereminent Colossus of all, was the Powder-treason; the u•most point of all villainy; beyond which, it is *terra incognita:* no man can devise what should be between it and hell. The butchery over all France of above sixty thousand Protestants, might be pictured in the Popes Palace by the Painters art: but what colors could have expressed this confusion? As a learned Divine hath amplified it. What stain could shadow the blood of so royal Princes? What red describe the goare of so noble Christians? What black, the darkness of that day? what azure, the terribleness of that fire? What invention imitate the noise of that infernal blow? Lowder than many Cannons, and the shriekes of so many innocents, with the misery of infants yet unborne? This was a death never to be painted to the life: nor Pen, nor Pencill, nor Art, nor Heart can comprehend it. What an infamy strikes upon our age, to bear the date of such impieties? To have it recorded to posterity, in such a time was such a treason? The earth shall not hide it from the heavens, nor the heavens abtract it from the earth; it shall be the detestable hatred of all Generations to the end of the world.

Yet still hath the Lord protected our *government,* by preserving our Governor; even against the malice of our enemies, and (which is worse) the wickedness of ourselves. Therefore let us praise God for our *Government,* and we praise him for all: let us love and serve our Governor, and we love and serve God who hath given us all. Let us serve him with our fields and Vineyards for his maintenance, with our lives and strengths for his defense, especially with our prayers and supplica••ons for his safety.

2 PET. 2.10.

Presumptuous are they; Self-willed: they are not afraid to speak evil of dignities.

PResumption is a deliberate and willful sinning, against conscience, example, or warning. Deliberate, with premeditation; for every rash act or word is not presumption. Wilfull; not when we are overborne by compulsory means. Against Conscience; not when our persuasion apprehends the thing (that is evil) for good. Against example, when men see others plagued for such offenses. Against warning, as *Pharaoh* after so many admonitions would not dismiss Israel. This is to presume. Some man sins, and thinks not of it; which is to stumble and fall on plain ground. Some man sins, and knows not of it; as he may have a moule on his back, and yet think his skin clear. Some man sins, and is forced to it; this is, as when he rouse upward, and the stream carries him downward. Another sins, and is persuaded he does well; as children are sent abroad in such frosty mornings, as rather obstruct than purify: so the silly Papist does his devotions before a crucifixe; and too many rob the Church, to relieve the poor. There is a mischief done on set purpose; *He that presumptuously slays his neighbor,thou shalt fetch him from mine Altar that he may die.* Plucke him from the Altar, his book shall not save him.

Presumption hath been no rare sin among men. The first stone of which demonstration, we lay in the Tower of *Babel:* where mortal men in the face f heaven, did dare to the combat omnipotency it self. Multitudes and combination give encouragement to presumptuous attempts, and everyone is proud to be forwardest; *Come let us build us a Tower, whose top may reach unto heaven.* They were but newly come down from the hill to the plain, and now in the

plain they purpose to build up an hill. They were as near to heaven in the mountain of *Armenia,* as their tower could make them in the valley of *Shinar:* but as if the benefit of nature were too contemptible, their ambition must have an artificial mountain of their own raising. *Come let us build:* fondly reckoning without God; as if nothing could hinder, what they intended to do; as if both time and earth had been theirs. *Build a City,* if they had taken God with them, this had been commendable: a City is the seat of order, and so could not displease the God of order. But a *Tower* reachable to heaven? how sottish was this arrogance, how impious this *Presumption?* who would think, that little Ants creeping on this greater molehill, should think of climbing to heaven by multiplying of earth?

Corah conspires against meek *Moses,* he had seen others fearfully plagued for such rebellions; himself had particular warning to decline it; the people were charged to depart from their tents: who would not hope, that those mutiners, seeing their adherents fly off, as from monsters, would now relent? yea, when God proclaims a strange and immediate vengeance, howsoever before they set a face on the matter, one would think their hearts should now have misgiven them, yet as if *Moses* had never wrought miracle before them, as if no Israelite had perished for rebelling; they stand in their doors, impudently staring, as if they would outface the revenge of God. Here was high *Presumption:* so doth pride and infidelity obdure and blind the heart; that those who are naturally cowards, become unnatural rebels. So *Pharaoh* being tired and undone with succession of Judgments, at last lets Israel go: gone they are, and Egypt seemed so glad to be rid of them, that they hired their departure. Yet no sooner were their backs turned to go, than *Pharaohs* heart was turned to fetch them back again. It vexeth him to see so great a command, so much wealth cast away in one night: and he will redeem it though with more plagues. There is no remedy, this *Presumption* will not let him be in quiet; he must after them, to fetch his own destruction. Who would not have looked, that the hand of *Benjamin* should have been first upon *Gibeah,* and requited the morsels of the abused concubine, with the heads of the ravishers? yet instead of pursuing the sin, they defend the sinners; and will rather perish in resisting, than live in doing Justice. How horrible was this *Presumption,* to defend a rape unto death, with arms unto blood? As if they were in love with villainy, and out of charity with God, they are champions for *Belial.*

1 There be some that *Presume* of safety in sin, not doubting to fare well, while they fear not to do ill. As if this world were to last ever, and the come and tares were never to be parted; because the same ground feeds, and wind blows on them, for a time. But, say they, God is merciful. He is infinitely merciful, but withal infinitely just. He is just even to those humble souls that shall be saved; and he will be merciful, while *Presumptuous* sinners go to hell. It is to be feared, that many die with a fond *Presumption* of mercy in their minds, as the Israelites with meat in their mouths. But Christ died for us, we put all on his reckoning. *Answ.* But they for whom he pays, will not *presumpt•ously* lavish on his skore; not caring what they spend, because he is able to pay for all. His blood is a charter of pardon, but withal a Covenant of direction: *Crux Christi pendentis, Cathedra magistri docentis:* he that refuseth to live as that Covenant prescribes, he may perish as a malefactor, that is hanged with his pardon about his neck. But Repentance makes all even, otherwise God is not so good as his word: *At what time soever a sinner repents.* This the common people make their neck-verse. Indeed there is that

and many other gracious promises made to Repentance: but in the whole Book of God, which is now published complete, and promises no second edition; we find no infallible promise of Repentance. He that hath this *Oile* in his lamp, shall enter in with the Bridegroom: but he that forgets this oil, and can buy none, must be shut out. *Joseph* and *Mary* lost Christ not a full day before they missed him, yet were four days ere they could find him: some lose him forty or fifty years, yet when they are sick, hope to find him in half an hour.

2 There be some that attempt things without warrant, or expect things without promise; this is the common *Presumption* of the world. And they that know they cannot live without feeding, nor change places without moving; yet will hope to be saved without practical obedience. Nor let us secure ourselves from this assault, for the devil hoped to have fastened it on our Savior himself; persuading him to show a tumbling trick, for the winning of faith and credit. As if he had said, Here thou art in a famous city, on a glorious temple, upon an eminent pinnacle; all men's eyes are fixed on thee; there can be no readier way to spread thy glory, and proclaim thy Deity, than by this precipitation. All the world shall see and say, there is more in thee than a man: and for danger, there can be none; what can hurt the son of God? have not the Angels charge by Divine commission, to guard thee? Christ scorns to gratify him in this; but beats him with his own weapon snatched out of his abusive hands; *It is written, Thou shalt not tempt the Lord.* True, God hath taken this care, and given this charge; he will have his children kept, but not in their sins: they may trust him, they may not tempt him: he meant to encourage their faith, not to embolden their *Presumption.* When there be mediate means, to cast ourselves upon an immediate Providence, is not faith, but audacious disobedience.

We have some that be called *The Wits:* they disdain to hear a Sermon, unless the Preacher can teach them some abstruse learning: as if they were only to be made Philosophers, not Christians. It is a wonder if they ever come to the Lord's Supper, because they see no more dainties, but Bread and Wine. Sure, if they had known of it, they would not have been baptized in the Church, because they had water enough at home. *Presumptuous* men, are they wiser than God? *Faith comes by hearing,* and *Salvation by Faith:* these be the stairs for them to clime Heaven, or all their wit shall never bring them thither. They know a shorter cut, have found out a new way in their wisdom; but God keep us from that wisdom. Some vulgars, not out of an opinion of their own knowledge and sufficiency, but for mere tarditie and averseness from the labors of Religion; make their chamber or the field their Church; because the Preacher can say but this; Repent, and believe; and this they do, therefore hope to be saved as well as the best. Senselesse *presumption!* as if they hoped to keep, what they willingly cast away: as if the soul which hath been so many years gathering rust, should be found bright when death draws it out of the scabbard: or that land could bear wheat, which was never tilled? Nay, but hear, read, pray, meditate; and that with frequency, with fervency: presume not to be good by any other way than God hath promised to make thee good: lest thy soul going out of thy body, find with wonder and amazement, how it was mistaken in the body. We may challenge God on his promise, we may not strain him beyond it: *Presumption* is the enemy of faith.

3 There be some that take their salvation without all question, and are so sure of Heaven that they never doubt the contrary; and this is *Presumption.* Every good grace hath the counterfeit: if in the faithful there be a modest but infallible assurance of their blessedness in Christ; the carnal will be blown up with an impudent arrogance, as if their footing was as sure in Heaven as any man's. *Which way went the Spirit of God from me to thee,* said a false prophet to a true? and smote him withal. *Which way?* Even by that injurious blow, by that proud speech it departed, if it had been there before. *God I thank thee,that I am not as other men:* as if there were no question, but the Pharisee was one of God's special favorites. Will he accept of heaven, without entreaty, trow we? Or change places with any Saint there, without boot?

That we may not be coozened with this imposture, observe some differences betwixt *Presumption* and *Assurance.* First, Presumption is natural, this Assurance is supernatural: we were borne with that, we are new borne to this: that was the legacy of *Adam,* this of Christ. Secondly, *Presumption* submits not it self to ordinary means; assurance refuseth no means of being made better. Thirdly, *Presumption* is without all doubting: assurance feels many perplexities: he that doubts not of his estate, his estate is much to be doubted of. Fourthly, *Presumption* is joined with looseness of life: persuasion, with a tender conscience: that dares sin, because it is sure: this dares not for fear of losing assurance: that makes no more of sinning, but at once get a pardon for the old, and a license for the new: this is like some soveraine waters, which not only mundifies the ulcer, but cools the heat, stays the infection, and by degrees heals it. Perswasion will not sin, because it cost her Savior so dear: *Presumption* will sin, because grace doth abound. The one turns grace into wantonness, the other turns from wantonness to grace. Humility is the way to heaven; the Publican went away *rather justified: Qui d•m non auderet oculos aperire ad coelum, coeli oculos aperuit ad ipsum:* While he durst not open his eyes to look up unto heaven, he opened the eyes of heaven to look down upon him. They that are proudly secure of their going to heaven do not so often come thither, as they that are afraid of their going to hell.

Let us come to particulars, that pointing the finger, we may say, this is a *Presumptuous* man. *Nathan's* Parable made *David* sensible of the sin, but he found not the sinner in his own bosom, without a *Tu es homo. Presumption* hath neither *Timorem Domini,* nor *Pudorem Seculi;* it fears nor God nor man: and is here fitly ranked with *Despising of Gouernement.* If *Samson* break the city-gates, what Withes can hold him? Those whom conscience cannot bind, man's law will hardly hamper; God knows how, when, and where to revenge his own cause: but man, whose eyes be limited, must be informed of offenses, before he can find matter for justice: therefore Preachers are not only to teach men obedience to God, to save their souls, but also to Governors, to save their bodies and estates. I will therefore, for a taste, single out some instances of *Presumption.*

1 Incorrigible Beggars, such as make themselves a *Non obstante,* and in spite of all laws will not be confined to any regular course. *Presumptuous* wretches, that have set themselves, both without the covenant of God, and the government of man: silly officers are afraid to meddle with them, because they are poor: but they be deceived, for these be not the poor, but the

worst robbers of the poor that be; we may rank them with Usurers, Enclosers, Engrossers, and oppressing Landlords: this is the reason that the poor indeed do want it, because these counterfeits snatch it; men that labor hard, often lack bread for their families, whilst these that refuse all work, are full. I speak not against the poor, but for the poor; not to harden your hearts, but to rectify your hands: give and be blessed for it, but not to maintain impiety, and dishonor to your Countrie; give to the poor, not to them that rob the poor, let me dissect this carcase of *Presumption.*

1 There is no likelihood that many of them were ever Christened; if they were, scarce any of them ever come to know what Christianity means: the Church and they are everlasting strangers, nearer than to the doors, at some dole or funeral, you shall not have them: they name not Christ, but when they beg of you, and know it not for any other purpose; they can marry without a Priest, and divorce themselves without a Canonist: there need no Ecclesiastical censures, they excommunicate themselves from all Churches: no Minister hath the charge of their souls, for they are of no parish; all the articles of their faith be the terms of their canting language; thus they live without Christ in this world, and without him, perish in the world to come.

2 Vagrants they are, and will so remain, it is a death to them to be confined to any set dwelling: ask them where they dwell, alas, they say, they have s•••l dwelling; yet they have the largest dwelling of all, for they dwell every where• to keep one town, is their bondage; their liberty to rome abroad: worse th•n the harlot, she cannot abide long in her own house; they can abide long in no house. Birds fly abroad all day, but so that they may come to their own nests at night: the horse knows his own stable, dogs their own kennel; these beasts only take up the next barn; no men can make a truer description of the kingdom, were they learned, for they have travelled it over and over.

3 Governement they know none, but a rebellious one of their own ordaining; to pay tribute or custom to the grand Rogue more truly than Subsidies are paid to the King: to swear by their *Solomon,* and then not to break their oath: but to tear God's Name in pieces, is no breach of their Religion not to beg out of their limits, though they starve.

4 All their end of this idle life, is but because they find profit and sweetness in it; therefore they wander, because they would not work. He that before he gives them relief, sets them to labor, shall never after find them at his door. Now considering God's Law, that every man should eat his own bread, and that our indulgence is the nurse of their idleness, who get more by lying still in a corner, than an honest poor man doth by his labor; we make their sin, our sin in maintaining them: alms are good, but they must not be given to the dishonor of Christ; he commends to us the *maimed,* the *lame,* the *blind,* the aged and impotent, the widow and fatherless; to relieve these shall make us *blessed.* But they that look for a reward for maintaining the dissolute; shall be answered with, *Who required this at your hands?* Where find they more cherishing than in popish houses? Not to merit of God, as they teach, and we might suppose: but to make them their own against a day of rebellion, when they should use them. But as a finger being cut off from the hand, is of no use; so no possible good can come to the common Body by them. They laugh at others, who take great pains, to leave their

Children small portions; whereas these leave theirs all the world to rogue in, and all the people for their fathers.

5 The curse of God is visibly upon them, whereby they are given over to all licentiousness. To theevery, they come to pilfer, not to beg; and only then beg, when they cannot pilfer. To horrible uncleanness; they have not peculiar wives, nor range themselves into families; but in this are very beasts. To be a vagabond, was *Cain's* plague, and is in its own nature a curse; yet these turn it into a blessing. *Let his Children be vagabonds, and beg; let them seek bread out of their desolate places.* In this curse they bring up their children. This is such a straggling *Presumption,* as will not be confined but in hell. They delight to go ragged and naked, not so much in a voluntary penance, as to move compassion. But turn your charity from these, and seek out God's poor, not the devils: impotent poor, not impudent poor: and rather give to those that work, and beg not; than to those that beg, and work not.

2 Popish Emissaries, the Intelligencers of Rome, and the Factors of Antichrist; that know themselves sent on the errand of hell, designed to treacheries, set in the vanguard of conspiracy, like lost men in the forlorn hope; what are these but *presumptuous* sinners? I deny not other attractives and inducements; but they are all the hand-maids to *presumption.* Whether it be the opulency of our land, or the beauty of our women, or the malice they bear our nation, or the foolish affectation of martyrdom, and to be registered in the Roman Rubric. It is not unlikely, they are tickled with that advantage, which the Friar told his Novice, their Priests had over their Laity; according to their old grace, *Deo gratias, qui nos satias, &c: We keep* their counsels, they keep none of ours: we have part of their Lands, they have none of ours: we have charity towards their wives, they toward none of ours: they bring up our children, we bring up none of theirs. It is reported to be the saying of a great Marquess; that he had in his Country three Monasteries, which were three miracles: one of the Dominicans, which had abundance of corn, and no Lands: another of the Franciscans, who were full of money, and received no rents: a third of Saint *Thomas,* whose Monks had many children, and no wives. But what temptation soever brings them, treason cannot be without *presumption.* Their Supreme Head sends them like base members on such desperate services; and they must obey him, whatsoever Christ says. If He bid them seal their treason with a Sacrament, they must eat their God upon a bargain of blood. Saint *Peter* says, *Fear God, honor the king;* his usurping Successor says, Fear God, kill the king. All their labor must be spent, to make Christ's coat fit to their Body political. Their vows may seem heavenly, but their employment is earthly: in meddling with the business both of Church and State, they mingle together heaven and earth.

What, doth their conscience warrant them, upon opinion of merit? Can this bear them out to be false keys to open the cabinets of Princes, and pry into their counsels? Did ever man hope to deserve thanks of God, by doing that which he knows will offend him? They see laws made against their pernicious attempts, and that justly: for there is no law made against the Papists, but some notorious treason went before, to cause such a law. They that venter their bodies and souls in so rotten a vessel of Pyracie, are they not *presumptuous?*He that runs on high battlements, gallops down steep hills, rides over narrow bridges, walks on weak ice;

and never thinks, what if I fall? B•t what if I pass over and fall not? Is he not *presumptuous?* They see before their eyes such designs continually cursed of God, and plagued of men: yet what say they of the powder-traitors? Alas, unfortunate G•ntlemen: it seems they blame the ill fortune, not the ill attempt: had it succeeded, it had been commended. Yet they will on, what can discourage senseless *presumption?* show him the way where any foot hath trode, he dares follow, though he knows none ever returned. What if a thousand have miscarried, yet why may he not escape?

Thus *presumptuous* are they in their deeds, but how desperate in their writings? They mingle them with heresies, as *Hannibal* to entrap his enemies, mixed their wine with mandrakes whose operation is betwixt sleep and poison. Or as *Avicen* was made away, by annointing the book with poison, which he was to read. If they wrote nothing but lies, all would reject them: if nothing but truth, they could not deceive us. All their blasphemies and falsehoods are in the vulgar tongue, like *Rabshakehs:* but the Gospel of salvation they lock up safe enough from the people. Let the best learned use their writings, as Christ did his potion of gall; *Gustavit & respuit.* Gentle writings are not so dangerous, for they be but *mortui errores;* and a living Curr will do more harm than a dead Lion. What trust should be given to those men, that will *presume* to cast away themselves, to do us a mischief?

3 Duclists or single Combatants; that more fear to have the world call them cowards for refusing, than God to judge them rebels for undertaking: blanch it with what terms of honor they please, the Court of Heaven will censure it *presumption.* Where did God ever bid a man hazard his life for his name? What seconds so ever he gets, Christ will not be that man's Second. Where is no commandment, no promise; what can justify that act from *presumption?* This is to cast a man's self out of his Makers protection: he takes charge of us, but when we are in our ways, in his ways. This is none of God's ways, therefore should be none of ours. The Doctrine of Christ doth most strictly forbid it, and why should not Christ be heard of Christians? *Thou shalt not revenge thyself; Thou shalt do no murder:* did he die for us, and shall we not hear him speak▪ Men may be overcome if they fight, they shall overcome if they fight not. How many souls had scaped going all gore-blood to their judgment, if Christ might have been heard?

But they say, we fight not so much against an enemy, as our own ignomi•y; the world will baffle us. *Answer:* What world is that, whose censure of baffling we fear? That, which God says shall not be saved? That, whereof the devil is prince? That, which reproached and condemned Jesus Christ? That, which always hated and persecuted the good? Are we in amity with that, which is at enmity with God? Do we call Christ our Captain, and march under the colors of this world? Have we not in Baptism forsworn it? Shall we care more to discontent the world, than to wrong our Maker? What then is the ground of it? Mere opinion, and that of men more gallant than wise, that have more heart than brain: *Facile rediment qui sanguine famam;* that spend their cheap blood to recover that which wise men never lost, Reputation. They have lost some credit in opinion, and send their souls after in earnest: as the child throws away his bread, because one hath snatched away his apple. Wine

and choler beget a brawl, death and confusion must nurse it. They little think what ransom Christ paid for that soul, which (without his call) they let forth at a bloody window.

O that something would make the sons of men be wise; to think how poor a recompense, the same of a brave combat, is for everlasting torment. Whether they thus die or kill, they have committed murder: if they kill, they have murdered another: if they die, they have murdered themselves. Surviving, there is the plague of conscience: dying, there is the plague of torments. If they both escape, yet it is homicide, that they meant to kill. Whatsoever be the success, there is *presumption* in the offense. If men knew, how sweet was Heaven, and how intolerable hell, they would be more obedient upon earth. But what have Divines to do with the matters of Soldiers? Their profession is peace. True, but we speak from him, that is not only the Prince of Peace, but also the Lord of Hosts. He is the God of peace to them that seek peace: but upon them that follow courses of revenge, he will revenge too. They fight one against another, God will fight against them both. Who is the valiant man? He that dares draw his sword against the command of his Maker? He of whom his own passion makes a poor slave? No, but he that can pardon an injury, do good to an enemy, despise the world, obey the Lord: he that can master himself, and loves God's honor, not his own humor.

4 I could single out many others, that will attempt hard matters, because they be great and rare; that love ventures of more hazard than use. You have heard of some that undertake a long journey by sea in a wherry; as the desper•te Mariner hoiseth sails in a storm, and says, none of his ancestors were drowned. Some, that rush fearelesly into infected houses, and say the plague never seizeth on valiant blood; it kills none but cowards. Some that languishing of sickness, will drink away their diseases; and so make haste to dispatch both body and soul at once. Some that run headlong into danger, and fear not; saying, It comes with a fear. Some, that without asking leave of God, count upon trade, and gain, and purchasing, and leaving great estates: not measuring their intendments by their powers, but wills. If all fall right, they thank themselves; if otherwise, they do not blame themselves. No man promises himself more, nor distrusts himself less, than the *Presumptuous.* Some that have distilled away their estates in Lymbeckes, projecting for the Philosophers stone; presuming they shall have that which may do all the world good; and promising their friends beforehand, gold in whole scuttles: but at last his glass breaks, and himself with it. Some that presume to foretell the changes of States, the event of all the great undertakings of Princes, the fortunes of war, what weather we shall have all the year: what merchandise will be deer, what cheap; (and yet for all this knowledge, themselves miserable beggars) so familiarly, as if God had written all these things as plain in the stars, as he did the ten commandments on the two Tables.

Some that can tell the secrets of kings, the mysteries of State, and yet never were of the privy Council. Yea, some will be no strangers to the Records of he v n• as if that great *Master of the Rolles* had given them his keys, to turn over his books, and copy them out at their pleasures. This is a drunken *presumption* of our times. They are not few that say in their hearts; we will sin, and repent, and be forgiven: if we do well, God is just to reward us: if ill he is merciful to pardon us. Thus it is a question, whether God be more wronged by their sins, or by their praises, whatsoever they undertake, they presume God will defend them.

But while we want his Word, in vain we look for his aid. In our safest and most honest courses, we need his providence: but to run into confessed dangers, without our keeper, is sottish *presumption.* What God injoynes, that he undertakes, that he maintains: why should we expect him a guide in our own errors? These be the worst self-flatterers, self-deceivers; that suggest to their own hearts the false hope of *Never too late:* as if they could make time stand still, who waits not the leisure of Princes: or command Repentance, which knows no Sovereign but the King of heaven, and goes not at the bidding of an Angel.

How desperately *presumptuous* are they, that dare defer the procurement of mercy and forgiveness, till the extremest pinch; as it were betwixt the bridge and the brook? How deplorable is the false confidence of the world; when to make their reckoning at the last day, is the last and least thing that they make reckoning of? That which should be the whole business of our life, these hope to dispatch in half an hour. Nothing is so easy with them, nothing so difficult with all others. To reconcile God, and make him their friend in a moment whom they have provoked, and kept their enemy so many years: this is that which nothing but *presumption* durst ever yet undertake. I have heard of castles built in an instant, by enchantment; I never believed it: such castles of vain hope do these men build in the air of their own empty Imaginations.

1 It is a sin to which we are naturally prone; therefore the more dangerous. The *House of Rimmon* was *Naaman's* fear; Lord keep me there. Soone is a man invited to make much of himself, hardly to his own affliction. Despair is a thing grievous to trembling nature: not often doth that Archer of hell head his arrows with such displeasing assaults. Besides this hath often turned to a hearty conversion; like a violent fever, that hath boiled up all the choler and corruption of sin, so that a man becomes the better after it. But to *presume,* this is sweet to flesh and blood: *Ye shall be as God's,* foiled Innocence it self. They that undertook to build *Babel,* did it to *get them a Name:* not affecting the neighbourhood of heaven, but to be famous on earth: their aim was not commodity, or safety, but glory. Satan hath not a more tried shaft in all his quiver, than to persuade men to bear themselves boldly upon the favor of God. Thou art elected, redeemed, assured; what need'st thou be so strict in thy courses? Be not such an adversary to thy own liberty: thou mayest sin, and be safe. As if the grace that saves us, and the obligation of duty that binds us, were not several parts of the same Covenant? Therefore as the wise man eats moderately of the dish which he best likes; because he knows there is more danger of surfeit in that than in all the rest. So let us be most shy and heedful of that sin, which we know will soonest take us, and take God from us. We are all readier to laugh with the merry Philosopher, than to weep with the mourner. Pleasure never knocks twice at our door without entrance: sorrow shall not in, so long as we can keep it out. We have ten fingers, and but two eyes: our conversation admits ten sins, before our contrition lets fall two tears. Open but the door, *presumption* (like a bold guest) comes in of it self. Repentance, like a modest virgins, sits weeping in the streets for want of harbor: no bosom hath lodging for such a guest. Only when we feel ourselves sick, we send for her as a Physician, to heal the wounds that pleasure hath made. But rather of the two, let pleasure be shut out of doors, and Repentance be laid between our breasts.

2 God especially opposeth this sin, because this sin especially opposeth him: it calls the Almighty forces against it, because it bends all the forces against the Almighty. *Diffidence* distrusts him, *Carelesnesse* forgets him, *Vnbeleefe* denies him, *Ignorance* does not know him, *Infirmitie* does not see him, *Wantonness* passes by him; but *Presumption* resists him. *Herod* is blown up into a god: he did but take that Title, he did not make that Title: yet because he did not repel the applause of a god, the worms declare him a miserable man. There be sins that hurt only ourselves, sins that hurt also our neighbors; but this, as if it had the *Syrians* charge, let's drive at none but the *King* of all the world. Pride ever looks at the highest: the first man would *know* as God, the offspring of the new world would *dwell* as God: *presumption* regards no limits. What harm could be in laying one brick upon another? In building a city for society? A Tower for safety? God had not indignation at the matter, but the manner: not that such things were undertaken, but proudly undertaken.*The Soul that doth ought presumptuously, shall be cut off.* This is the kindness that *presumption* doth a man; it will never leave him till it hath wrought out his final ruin. Though *Pharaohs* back were sore with stripes, yet he must still presume; he cannot be quiet without his full vengeance: as filching leaves not the pilferer with raw sides, but brings him to a broken neck. *Haman* can be content with no advancement, till he be lifted up fifty cubits, to his own galhouse. *Corah* will not disgorge his haughty rebellion, till the earth hath swallowed him up quick. That rich man reckoned up a large bill of particulars; *Great barns, much goods, many years:* but the sum was short;*One night.* He that reckons without God, shall be sure to reckon twice.

3 It is a foolish sin: *Balaam* knew that he could not earn *Balaks* gold; yet his fingers itcht, and he will go, if it be but to look upon it: so presumptuous is avarice, and *presumption* so foolish. *Corah* knew by exemplary proof, that there was no contesting with *Moses,* yet his proud heart will venture: so presumptuous is pride, and *presumption* so foolish. *Aaron* and *Miriam* knew themselves short of *Moses* in honor, yet by emulating him they would provoke God: so presumptuous is envy, and *presumption* so foolish. Those antique builder's purpose a Tower to reach heaven, and what if the height had answered their desire? some hills had been as high as their hopes, which yet are no whit the better. The nearer heaven, the more subject to the violences of heaven; *Propiùs ad lovem, propiù• ad fulmen.* Politic wickedness would keep out of God's fingers; it is blockish impudence that runs upon his pikes. Yet these aspirers dare venture it: so presumptuous is vain-glory, and *presumption* so foolish. How far will men presume in the world to get them a name; and how ridiculous that name proves when it is gotten? *Diana•s Temple* was one of the wonders of the world: one to get him a name, builds it: another to get him a name, burns it. Thus *Achitophel* hath a name, *Judas* hath a name, *Beelzebub* hath a name; the Powder-traitors have got them a name; but they are famous for infamy. It were some happiness for such names, if they might die, for they will stink while they live. How much better is it to do good works? This shall make our names good, and honorable on earth: to believe and obey? This shall testify our names written in Heaven.

Presumption is a fireworke made up of pride and fool-hardinesse; it mounts into the air with a hissing noise, and the matter being spent, the fools fire dies; it comes down again with a stink. It is a compound of easy credulitie, apt to believe impossibilities; and of headlong temerity, apt to attempt unconcerning hazards; and of blind folly, not foreseeing the

miserable events. Rash in undertaking, artless in proceeding, desperate in the ending. It is indeed, like a heavy house built upon slender crutches: like dust, which men throw against the wind; it flies back in their own face, and makes them blind. Wise men presume nothing, but hope the best: but *presumption* is hope out of her wits. The presumptuous man begins with rashness, and ends with shame: like one that gets up without a bridle, and comes down without a stirrup. It delights to sit on the top of a maste, where falling a-sleep, the down-fall is confusion. As some wild boy, that hath gotten an horse wilder than himself, with much ado backs him, sits him a sweat, and comes down with a mischief. He will sails upon that shelf, where his eyes have seen another ship perish. By arrogating the greatness which he hath not, he loseth the goodness which he had. He will offer to teach them, whose office is to teach him: and when himself is wounded, he will dress his Surgeon. He looks for reverence from his betters: and that when he speaks, three women should hold their peace: and they, for noise, are sufficient to make a market.

His feet carry his heart, and his tongue carries his feet, and both leave out the head in their project. *Non curat prodesse, sed gloriatur praesse: praesumit se meliorem,quis ceruit se superiorem.* He forgets those today, to whom he was yesterday beholding. In his opinion, *Bonum non facit virtus, sed gradus.* He comes to counsel uncalled, gives his opinion unasked. If the Prince motion, who shall do such business; the devil could not answer more roundly, *I am ready. Facta reficit, reordinat ordinata: judicat judicantes, praejudicat judicaturis;* He censures that man ignorant; and calls him (though it be his own name) audacious, that undertakes a business without his direction. If his advice be not consulted, the design is given for lost. He is the worst Jesuits client in the world, for he will never be brought to confession. Yet pardon the silence of his tongue, for his life speaks him. When he offers to shoot, he calls for no bow but *Robin Hoods.*

This is that sin which would *Aequare Angelum Deo, hominem Angelo,* would have deified Angels, and angelized men. He makes laws, when he should learn them, and vents philosophy ere he have read his Grammar. He imagines to out-mount eagles with the wings of a bustard; and will not tarry till he be flidge. He will be a challenger at the Olympickes; and there he leaves his carcase, and a base report behind. *Xerxes* threatens to proclaim war against Greece; one of his presumptuous familiars answers, that they would never tarry the message, but he should find empty walls when he came. Another that they wanted sea-room for his ships, and land-room for his soldiers. Another, that his soldiers there would grow pursy and resty for want of exercise. But *Damaxatus* bad him not presume;*Multitudo quae tibi placet, tibi metuenda est:* thy army is too huge to menage: so accordingly he retired with dishonor and loss. How did the very heathen explode this vice in their proverbial speeches? *A•t minus animi, aut plus potentiae. Vel add viribus, vel detrahe verbis. Ne magna loquer•.*

Presumption is a mischief made up of many ingredients, to which every vice contributes something, as the gods did to *Vulcan* toward the making of his *Pandora.* As many vices challenge part of her, as cities did of *Homer.* Igorance says, she is mine: Pride says, she is mine: Temerity says, she is mine: Vain-glory says, she is mine: Cowardice says, she is mine: Impudence says, she is mine: Profusenesse says, she is mine. Either *presumption* is beholding

to all these vices, or all these vices are beholding to *presumption.* And yet, there is one above all, that hath more right to her than all; the devil says, she is mine; and there we leave her. But let us pray.

What clouds so ever we be wrapped in;

Lord, keep thy servants from presumptuous sin.

Self-willed. The natural and unsanctified will of man is hard to tame: worse than the *Wild asse,that snuffes up the wind at her pleasure; they that seek her, will not weary themselves, in her month they shall find her.* There is one month in the year to take her, but what season can rectify this? Other creatures God hath left to be tamed by man, but man he hath reserved to be tamed by himself. No Prince can tame the will; he may load the body with irons, vex the sense with pains, yea, surcharge the affections with sorrows: yet still a man's will is his own: in his will he is a king, even while his body is below a slave. No bonds of law can hold this *Samson:* an orator here is more potent than an Emperor. Temptation, like an unhappy bride, may corrupt the will; when power may command, and go without.*Valentior fortuna est voluntas:* the will can make a man's life happy or wretched, when fortune cannot do it. It is the desire of our will only, that makes us miserable, and so much the more miserable, by having that desire satisfied. The *self-willed* man needs no greater enemy than he is to himself: *Sa• ipse viribus ruit.* It sets it self a going, and when it is once on the wheels, it runs faster than Satan himself can drive it.

Praefracti, stubborn, obstinate; such as will break before they bow: perverse, cursed-hearted, that will do evil, though they be sure to come by the worst. An infl•xible heart, that disdains comparison for hardness with the nether millstone. A delight in evil, because it is evil; an habituating of errors into manners: a turning of infirmity into necessity, by a desperate custom. *Hugo* speaks of some that are not better by correction, some that are worse with admonition, some that promise amendment, and never mean it; as if they could flatter and delude God himself.

It is distinguished from the former thus;*Presumption* was never before cast down; therefore bears up it self proudly, and goes on to do evil. But this is a sin that hath been formerly corrected; *Praefractum,* broken before, yet proceeds in wickedness, *Illîc superbia, hîc pertinacia.* That was wholly presumption: this hath not a little of desperation. When a man hath made such a progress in sin, that he hopes for no pardon, he cares not what mischief he doth. As a desperate malefactor, that fears not to multiply villanous acts, because he knows he shall be hanged whensoever he is taken.

The chief cause of this sin lies in the will of man. As in the actions of God, the true cause is to be sought for in himself; and of the works of Satan, the cause is in Satan: so man's will is the cause of man's willfulnesse. No man denies, but God hath a suffering, forsaking, disposing hand in it: but it is called a *self-will,* because it comes immediately from a man's self; regards to please nothing but himself, and fightes against that which opposeth himself. It contradictes the will of God, with a *Fiat voluntas mea:* the fountain of all perverse actions is man's unholy will. This is the efficient cause of evils; but what makes the will so perverse?

what is the efficient cause of that? *Non est efficiens,est deficiens.* The will forsakes the Creator, and adheres to the creature, and so becomes evil. *Non quia malum est quo se convertat, sed quia perversa est ipsa conversio.* Now when God lets go the will, Satan catcheth it: and then we can hardly be rid of him, who is both willing to stay, and whom we are not unwilling to keep.

But hath not every man a will to be saved? Yes, a confused and inconstant will, in general; there are none, but wish well to themselves: and they that live like the children of hell, would have heaven when they die. But they do not will such a course of life, as may bring them to blessedness; but rather, the swinge of their own lusts: therefore when they would be good, they cannot.*Cum vult, non potest; quia quando potuit, noluit: ideo per malum velle, perdidit & bonum posse.* This is a will that addicts it self to sin, *omnibus unguiculis,* holds it with all the powers: that does mischief *animo gladiatorio;* with such a mind as is *Paratus vel perdere, vel perire;* which would have God *peccata vel nescire, vel vindicare non posse.* It would have him either unable, or unwise, or unjust, and indeed no God at all. Rather than he will leave his sensual pleasure, he could wish the Justice, and Wisdom, and Power of God to perish. So much of devil is in this will, that it would ruin the infinite maker.

This sin will appear in the full malignity of it, by the remonstrance of some instances. I will for a taste, cull out seven.

1 The malicious and spiteful. Observe this in *Corah,* and his confederates against *Moses* and *Aaron: Ye take too much upon you,seeing as the congregation is holy: wherefore do ye lift up yourselves?* Every word is a lie. All Israel *holy?* In so much infidelity, idolatry, mutiny, disobedience, what holiness was there? If this were sanctity, what do you call impiety? They had scarce wiped their mouths, or washed their hands, since their last rebellion: yet these pick-thanks say, all Israel is holy. And for *Moses* he dejected himself; it was God that lifted him up: he was as far from ambition, as they were from sanctification and humility. He sends for them, they come not, and their message is worse than their absence.*Is it not enough that thou hast brought us out of a land that flows with milk and honey, to kill •e in the wilderness, except thou make thyself a Prince over us?* Egypt shall be commended, rather than *Moses* shall want reproach. Injustice, cruelty, trechery, usurpation, are objected to him, that knew none of these by himself. He did not *take an asse* from them; was this Injustice? He *prayed* for them, while they rebelled against him; was this cruelty? Oh slaves, he made them free; was this trechery? God himself immediately made him their Prince; was this usurpation? *Moses* could not be faulted, but they were *self-willed.* Innocence is no shelter against evil tongues: malice never regards how true any accusation is, but how spiteful. Have we none that follow this pattern? None that with venomous teeth break the bag of poison which they bear in their mouths, till it run out in scandals? If the matter were true, yet such a report is uncharitable: being not true, it is blasphemous. Little do they meditate of that quenchlesse fire, which must burn that tongue that knows no other language. *Thou shalt not curse the deaf, nor put a stumbling block before the blind.* While a man coozens the ignorant, he *stumbles the blind:* and he that slanders the absent, *curseth the deaf:* there is little hope of mercy for either. This can be no other, than a *self-willed* vice.

2 They that despair of proffered grace, and with both hands put back the goodness of God, are *willful* sinners. Repentance is set before us, like a *Simon of Cyrene,* to ease our burdens: Desperation, like an *Egyptian,* doth aggravate our labors. When we are plunged in the inundation of sin, hope would hold us up by the chin, despair would sink us to the bottom: he that rejects his upholder, and admits his overwhelmer, is he not *willful?* Hope makes a gracious concession; Repent and be saved. Despair returns a willful answer; No, I cannot repent, I may not be saved. O miserable *Judas, quem non poenitentia duxit ad Dominum, sed desperatio traxit ad laqu•um.*

It is wicked enough, to presume upon sin by the example of others: sanctified humility argues against it. Because *David* fell into adultery and was forgiven, therefore may I commit the same sin on hope of the same success? Pious fear concludes, He was plagued, though he was pardoned: if I sin by his president, I may well be plagued with him, not pardoned with him. The unthrift left his Fathers house, yet at last returned, and was received: but if I willfully forsake God, it is doubtful whether I shall ever return; and if I would, whether I be ever received. *Peter* denied Christ, and it cost him many bitter tears: but should I deny him, what rivers were able to wash me clean? To presume, is bad: but being fallen, to despair of rising again, is worse. Others have been recovered, why not I? Is not Christ the same? It comforts a diseased man, to know that his Physician hath cured others more dangerously sick of the same disease. How should it comfort us, to remember that God hath forgiven sinners as grievous? *Non tanta mundi totius miseria, quanta Dei untus misericordia.* His bounty is not shut, but our hand of faith is not open. Therefore men are not cured, *Non quia deficit medicus, sed quia fastidit aegrotus;* not because God is not merciful nor skillful, but because the patient is willful. As therefore it is a good rule in all our undertakings;*Nec temere, nec timide;* to be neither too bold, no• too cold: Not too backward, like those timorous Israelites, *There be the sons of Anak:* nor too forward, like those over-venturous Israelites, that went against their enemies without asking leave. So in all our fallings; not to weigh our errors in the balance of contempt, lest they appear too small, and not worth our sorrow: nor yet in the balance of despair, lest they seem too great, and beyond pardon. But let us sorrow in hope, and hope in sorrow, and we shall find mercy in both.

3 Contemners of the Word. *I have written to them the great things of my law, and they were counted a strange thing.* They were not strange or hard to be understood, but men were *willful,* and would not understand them. Preaching, of all professions, hath the least hope to prevail, for it deals with the *will* of man. The Lawyer hath only to do with reason, convincing by arguments: the Physician only works upon the body, by proper medicines: the Tradesman goes no farther than the eye, the Musician takes the ear: there is no difficulty in prevailing with any of these, because there is in them a natural propension to receive that is good. Sound reason, fit medicine, fair metals, sweet music, every man likes. But Divinity deals with the *will;* and that such a will, as hath naturally no disposition to goodness, yea an opposition against it; an averseness, a perverseness in evil: yet to work this *will* to goodness, is her office. *Durus hic labor,* for men are *self-willed;* stubborn fishes, which when we seek to catch, they catch us.

The Spider was weaving a curious net to catch the Swallow: she comes, and bears away net and web and weaver too. We may as well command the Eastwinde to blow West, as convert the *will* from her natural course. In the law of *Ielousies,* if the woman were guilty, that drank of the bitter waters, she would presently swell: if otherwise, she was well enough. So guilty sinners, after a draught of these bitter waters, reprehensions, will swell against the Priest; innocent souls are cheered and cleared by it. The Divine eloquence of *Paul* could not scape this affronting: *Demetrius and the Craftsmen* made a faction against him. Craftsmen indeed, and so most Citizens may be called Craftsmen; too crafty for the poor Minister, if he speak against their great goddess *Diana,* Sacrilege. What, attempt to convert men from covetousness? Perswade the will to be just, and charitable? Nay, rather perish Religion, fall Churches, be dumb all devotion, be forfeited all the treasures and conduits of grace, to the uttermost work of salvation, and loss of heaven to boot; men will have their *wills.* Against these refractorie *wills* hath the Lord set us to fight: we are warriors, but to bear a rich conquest of *wills* on the point of our spears to heaven. The Falcon soaring in the air, and spying her game below, strikes wing, and comes down with such a force, that the air suffers violence: the nearer she comes, the swifter she flies, and makes her point bravely when she stoops. Preachers are your servants, to hollow the game to you, the humble service of Christ, and subduing your wills to his: fly to it, follow it close; so you shall fly well, stoop well, stop well, live well, and die well, and make a blessed point.

4 Blasphemers; no excuse shall acquit common swearers from being *willful* sinners. Custom says much for it, and yet that much is nothing. Children have the wit to swear rashly, before they have the discretion to speak distinctly. Oaths in young men are but the effects of hot blood, and arguments of a brave resolution. Old men swear in choler, to maintain their reputation: what they utter above belief, they borrow an oath to make credible. It is the common opinion; he that will not swear, hath not the credit of a man, especially not the spirit of a Gentleman; but I am sure, he that doth, hath not the spirit of a Christian. It is held a cold and dead narration, that is not interlaced with some blasphemous mention of our maker and Savior. If his life, heart, and blood be not taken to grace it; there is no blood, heart, or life in it.

Is not this *willful?* What gain, what delight, what advancement doth it bring us? Yet these be the common incitements of sin. Covetousness gets money, pride bravery, lust sensual pleasure; swearing brings nothing but horror and distraction. If it could procure credit to our relations, must our honors foundation needs be laid in the dishonor of God? Did the Lord Jesus suffer such variety of pains, to minister unto men variety of oaths, or to satisfy for the variety of sins? How should they have part of that merit, which in every part they have so abused? O that that name, which is reverend to Angels, and terrible to devils, should be tossed about among the sons of men, without fear or reverence! A complaint, which we have cause to fill up with tears, more than words. *Have we so learned Christ,* to swear by him; only? Will neither the benefits received, nor those we expect, charm our lips from such rebellion? It is a sin, from which of all evils we have most power of abstinence; to which of all evils we have the fewest temptations; therefore what can it be but *Wilfulnesse?* Let us think, first, from whence it ariseth; from the first cause of evil, Satan. Secondly, what it bringeth; as

many plagues as there be leaves in the Book of God, the evil of temporal punishments. Thirdly, whether it tendeth, unto the last effect of evil, Damnation.

5 Lyars, that speak against their own conscience. Every lie is bad enough, yet some are of infirmity. So *Abraham* dissembled his wife, to save his life: *Isaac* was taken with his fathers fear, and lied to *Abimelech: David* to *Abimelech,* being hard driven seeks to succor himself with an unwarrantable shift: the midwives of Egypt, *Rahab* of *Jericho,* lied. All these were weaknesses, they are not imputations.*Aliud tacere quod est, aliud simulare quod non est. Omnis hom•, qua homo, mendax: qua verax, non per se, sed per Deum verax.* Necessitated, officicious, or jocular lies, make not liars. But to lie, with a set purpose and malicious intent, is this *self-willed* sin. A liar is one practiced in the trade; as was *Ziba.* So *Paul* calls the *Cretans, liars:* and as much hath been said of the Grecians; *Graecia mendax. Tacitus* and *Herodotus* are called the great liars. The spawn of Rome hath the Primacie for lying: truth or falsehood is all one to them, so it may make for their turn. The Jesuit seems to be ambitious of the devils prerogative, and fain would be *the Father of lies.* Among the Indians, he that told a lie thrice, was condemned to perpetual silence; take it on *Aelians* credit. Happy were it for the Church, if such Ecclesiastical liars were so silenced. Now a simple lie is so evil, that it can be made good by no circumstance; no, not by the glory of God, in the conversion of a world. Whatsoever the School speaks from Saint *Augustine,* of their *Peccata compensativa;* as for a man to tell a lie, to prevent a rape or murder: as the two women hid the Spies of Israel, and intelligencers of *David;* denying them whom they had concealed; to save their bloods: these they call sins that make amends, or recompense themselves. But *shall a man speak wickedly for God?* Is he ever driven to such a pinch, that be stands in need of our lie? Even this is evil; but to lie with a meretricious forehead, steeled with impudence; this is that *self-willed* sin, which shall be shut out of heaven *among the dogs.* The whelps of that Roman litter have thus barked against all the professors of the Gospel, cast frontlesse imputations upon them; traduced the living, belied the dead; against the Truth, against the evident Truth, against the Truth that themselves knew; so grossly, that some of their own blushing pens have confuted their shameless calumniations. Let them have the meed of noted liars, not to be believed speaking true.

6 Perjurers; to lie is wicked, to swear is ungodly; but to swear a lie, most execrable. The Jews oath included seven things; Let bread, water, fire, house, wife, league of Grace, and sepulcher be denied me, if I swear not the truth. Others, with a stone in their hand, throwing it against the wall, and saying, *Si sciens fallo, sic me percutiat Jupiter.* All Judgments created are too narrow to conceive the guilt of perjury. It dissolves all commerce among men; if there be no truth in us, there is no trust unto us. It makes God an Idol, ignorant of the truth, or else a Patron of falsehood. Yea, it sends up to heaven a desperate challenge of Atheistical defiance, and offers to take God and Truth out of the world. An oath is the end of all disputes; he that violates that, breaks open a gap for ataxie and confusion to invade the world. *Wilfull* every ways; when a man either swears that to be true, which is false; or that to be false, which is true: or that to be true, which he thinks false: or that to be false, which he thinks true.

Words were first ordained for discovery, not for concealment: they that invert the formal intent of words, do willfully cozen. An oath is the remedy of contention, they that cancel that seal of confirmation, are sworn rebels to all goodness. Ye that be so mad of running to Rome, learn this art before you go; inure your stomachs to digest perjury; study equivocations, as young scholars do fallacies; or else, *Quid Romae faciam? mentiri nescio.* How intolerable is this before a Judgment seat? He that enters into a Statute, conceives the extent of it to be executed on his body, lands, or goods; Therefore sleeps not till he be sure to perform the defeisance and condition. An oath is a kind of Statute entered into, and acknowledged before the high Judge of all the world: the condition is, to say the whole truth, and nothing but the truth: this is to be extended on goods and lands, peace and liberty, body and soul: O how *self-willed,* how obstinately mad are they, that cast away all these, by casting away the Truth?

Though *Phalaris* command, *& admoto dictet perjuria Tauro;* no terrors should drive us from the horns of the Altar; still let us hold fast the Truth. The witness serves, *ne quid Iudex (quia inspector cordis non est) judicando erret.* If he be false, he laughs in his sleeve to think how many wise men he hath deluded. *I•venal* thought Perjurie a disgrace for Romans; *Quamvis Cappadoces faciant, equitesque Britanni.* The *Asians* were renowned for perjury, and it seems by the Poet, there were such knights among the Britain's, then. Let those *willful* damners of themselves take any base course, rather than this: *Hoc satius quàm si dicas sub Iudice, vidi, Quod non vidisti.* They are called Post-knights; whether because they stand ready at some noted Post for their hire; or because their names are set upon posts, like villains on record; or especially because they ride post to hell. Every man is one letter in the Alphabet, one element in the State. Judges are as vowels, Witnesses as half vowels or consonants; to speak when others speak to them, to sound something with others, nothing with themselves: Mutes be such as cannot plead for themselves, for whom are appointed Advocates. But false witnesses are Diphthongs, double-tongu'd, that breathe hot or cold, as you bespeak them; these mar the sense, and are to be thrown out of Christ's Cross-row. O that our land had no such monsters, that on an hours warning can lend *Jezebel* an oath, to rob poor *Naboth* of his life and Vineyard!

Perjurie! why, all disclaim it: but I would to God none would use it. How do subtle Tradesmen ensnare themselves, when they swear with equivocation, having some secret reference to the unknown mysteries of their profession! Let them know, there is a perjury out of the place of Judgment, and this is it: what shifts soever they devise to juggle with their own conscience. This is an infallible rule, what cunning phrase or ambiguous assertion soever they swear withal; God, who is the witness of the Conscience, so takes it, as he to whom they swear, by common construction understands it. And the Buyer departs nothing so loden with the Injurie, as the S•llers soul is with the weight of perjury. Sacred ever, and inviolable be the Religion of an oath; and do not think men are to be coozened with oaths, as children are with counters. The false swearer hath a large share in all the plagues and curses of that *Flying Roule.* A share! yea, it is marvel that he doth not engross the whole. So prodigious is this sin, that if it be rewarded according to the merit, it scorns any proportion under a whole

volume of punishments. *I will bring it forth,* saith the Lord. God's *Will,* cuts off all hope of impunity: his *Forth,* cuts off all opinion of secrecy.

7 Sacrilege is a willful sin. Against knowledge, men know it is injustice: against conscience, their own heart tells them they do ill: against God, who made them: against their Pastor, who feeds them: against the Gospel, that should save them: every way *self-willed.* The body of this City hears this often at the public Congregation; but it seems, there is only the body, or rather the belly of the City; and *venter non habet aures.* What's their answer? alas, we so often hear it, that we never mind it. Desperate *willfulness!* we expect that God should hear us, yet we will not hear him: that he should bless and prosper our estates, when we purloine his. Our Churches be full, but our purses be empty: great Audiences, and small benevolences, are like many sheep, and a little wool. Men give us the hearing, and that's all they give us. We empty our books, we empty our veins, we empty our brains; yet we must leave our posterity beggars. Is it your praises that we hunt for? it is time that our mouths were stopped with earth, if we should think of any other end than the honor of God. If you give us any glory, you endanger us to vengeance, and so requite us evil for our good. But God forbid, you should profit so little by us, as I am sure we do by you.

But Sacrilege shall find no excuse at the day of Judgment. I shall relate a story, on the credit of a reverend Bishop of this Land, who knew and saw it. There was a Gentleman that had the Tithes of a Parsonage Impropriate; by right whereof he demanded tithe-wool of a parishioner, who was very rich, and the owner of many hundred sheep. He sent him a very small quantity, the servants shown it their master, the master his neighbors, who all acknowledged that he did him wrong. He demanded more, the other denied more; and vowed in his choler, that if he were driven to pay more, he would never keep sheep more, and so deprive him of that profit. The Law compelled him: whereupon he put away his sheep. After which, he presently fell into such decay; that when this Gentleman was buried, (which was not long after) he among the rest of the poor people, stood to receive such alms as were given at the Funeral. He was not alone in this exemplary punishment: thousands have fallen to poverty for this very sin of sacrilege. So dearly doth God pay himself of those, that detain his dues; yea, even while they are transmitted into profane hands. *Quàm saepe & juste Deus aufert novem, à non solvente decimam?* From them that will not pay the tenth, he takes away all the nine. But, O *self-willednesse,* thou cause of all this sin and ruin; that dost still harden the hearts of men, and puttest equity out of all hope of recovery! When Politicians turn good Christians, Usurers build Churches, and Poets come to Sermons; then we will hope that God shall have his tithes.

1 *Will* is one thing which differenceth a man from a beast, and makes him capable of misery or blessedness. Life, sense, appetite, *Nec miserum per se faci••t, nec beatum;* but only the will: therefore if the will be naught, man is in worse case than the beast: as by a good will, he is in far better.

2 *Will* is a rational motion, *Sensui & appetitui praesidens.* Reason a Director; so man had it: Reason a Follower; so man hath it: Reason a Companion; so man should have it. It is not always moved *ex ration, nunquam absque ration:* the Will doth many things by reason, and yet

against reason, *perejus quasi ministerium, contra ejus consilium.* Reason is given to the Will, *ut illam instruat, non destruct:* now if Will refuseth the counsel of reason, what can hinder ruin?

3 Nothing can offend God but the Will, and the Will can offend him without anything else. The good or ill which Infants, men either distracted or sleeping, do, shall not be imputed to them; *quia nec compotes sunt suae rationis, nec usum retin•nt suae voluntatis:* but if the Will transgress, there is no excuse. *Cum nihil liberum habeat nisi se,merito non judicatur nisi ex se.* A dull ingenuity, a frail memory, an unquiet appetite, a heavy sense, a languishing life; none of these make a man guilty, nor their contraries Innocent: because these come not from the *Will.* But a man wills the knowledge of another's wife; he never attains it, perhaps never attempts it; yet is he an adulterer. A man would steal, if he durst: he is a thief though he have stole nothing.

4 Nothing can please GOD but the Will: *Nil offertur ditius bona vol•ntate.* Praises are but stinking smoke, except the Will be good; that can make them sweet perfumes. Alms are neglected rubbish; except the sanctified Will makes them precious Jewels. The will supplies all defects: the tongue cannot pray, the will is heard: the hand is lame and cannot work, the will performs it: *Quic quid fieri vult voluntas, hoc factum reputat Deus. Nihil omnino tam facile est bona voluntati,quam ipsa sibi:* nothing is more easy than to will good; yet when all fail, this pleaseth GOD. But where the will is evil, it must answer for all.*Voluntas à volatu:* whither the will driveth, the whole man flieth. Let us then abhor *self-willednesse;* and submit our wills to his will that made them. If men will have their wills, know that God will have his will too: and that will of his, which men would not fulfill in obedience, they must fulfill in vengeance. O how much better is it for us, that his will be obeyed, who wills all men to be saved?

5 Consider the virtues opposed to these vices; and first of the former. Presumption is an extreme, the other contrary is Desperation; betwixt them both the mediate virtue is Hope. Despair is hope stark dead, Presumption is hope stark mad, this enrageth it, the other strangles it. Presumption does more than Hope allows, Desperation does that which Hope forbids; Presumption asks no leave of God; Despair fights against God; Hope would be with God. Presumption is a Braggard; Despair is a Coward; Hope is modestly valiant. Presumption challenges the earth; Desperation sinks to hell; Hope is bound for heaven. Presumption is altogether for merit; Despair is altogether for misery; Hope is altogether for mercy. Presumption would be crowned; Desperation would be damned; Hope would be saved. Presumption looks forward; Despair looks downward; Hope looks upward. Let us not presume, *quia Deus est justus:* nor despair, *quia Deus est benignus:* but hope, *quia Deus est bonus.* Desperation takes the next way to hell; Presumption goes a little about; but both these extremes are reconciled in hell.

Hope is a Virgin of a fair and clear countenance: her proper seat is upon earth, her proper object is in heaven. Of a quick and piercing eye, that can see the glory of God, the mercy of Christ, the society of Saints and Angels, the joys of Paradise, through all the clouds and orbs; as *Stephen* saw heaven opened, and *Jesus in potioribus Dei.* Her eye is so ••xed on the blessedness above, that nothing in the world can remove it. Faith is her Attorney General; Prayer her Sollicitor; Patience her Physician; Charity her Almoner; Thankfulness her

Treasurer; Confidence her Vice-Admiral; the Promise of God her Anchor; Peace her Chair of State, and Eternal Glory her Crown.

6 Against *Self-willednesse* I oppose Humility and Meekness; a submissive heart, yielding to be disposed by God's wisdom, and to be governed by his will• throwing a man out of himself, and laying him at the feet of his Maker. He that fights against his own will, as against his worst enemy▪ and had rather lose hi• own heart, than his heart should lose God; this is a man of blessed meekness. It is not pusillanimitie, but the greatest courage, for it over-comes a man's self: not that the will ceaseth to be, but to be rigid and refractory. It is better to have passions well-ordered, than to have no passions at all. *Blessed are the meek:* while they live, they shall be quiet on earth; and when they die, they shall be safe and glorious in Heaven.

The *self-willed* is a slave to the worst part of himself, that which is beast in him, governs that which is man: Appetite is his lord, Reason his servant, Religion his drudge. His five senses are all the articles of his faith; and he had rather be a famous man upon earth, than a Saint in heaven. He likes nothing, for any goodness, but because he will like it: and he will like it because others do •ot. If an unseasonable shower cross his recreation, he is ready to fall out with heaven, and to quarrel with God himself: as if he were wronged, because God did not take his times, when to rain, and when to shine. He is a querulous cur that barks at every horse; and in the silent night, the very moonshine opens his clamorous throat. All his proceedings are so many precipices, and his attempts peremptory. He hath not the patience to consult with reason, but determines all merely by affection and fancy. There is no part about him, but often smarts for his will. His sides before with stripes, and thank his will for it. His bowels are empty, and complain that his will robs them of sustinance. Yea, not seldom, his will breaks the covenant, and his neck pays the forfeit. He is the Lawyers best client, his own Sycophant, and the devils wax, to take what impression he will give him. To have his will upon his neighbor in a suite of law, he will hazard his salvation. *Saul enquires of the Lord, and he answered him not: he seeks to a witch,* and she answers him. He must have his will: if God will not answer him, Satan shall. *Flectere cum nequeat Superos, Acheronia movebit.* Wilfulnesse hath no hope to prevail with the Lord, therefore sollicites the devil.

Though we be sinful, let us not be *willful.* Weakenesse finds pity, willfulness deserves penalty. We sin too often against our wills, too often besides our wills, too often with our wills; but let us not be *self-willed.* Let us subdue our lusts to our will, submit our will to reason, our reason to faith; our faith, our reason, our wills, ourselves, to the will of God. He chargeth us to keep his laws, we have not kept them: having sinned, he calls us to repent, and offers pardon: how gracious is this goodness! O let our humble sorrow, and answerable faith, at least say, *Amen.*

When God first made man, he set all in a perfect harmony: by one act of rebellion, all was put out of frame. To reduce this shattered family into some order, there was a Council called: Reason, Will, Memory, Imagination, Affection, and Sense. Everyone knew his office: Sense was to perceive for all; Affection to like or dislike for all; Will to desire for all; Imagination to invent for all; Memory to record for all; Reason to judge for all. Sense was to be the Cater; Affection the Taster; Imagination the Steward; Memory the Secretary; Will the Controller;

Reason the Judge, to approve or disallow for all. All the rest were contented with their places, saving only the Will; and she took it in scorn that Reason should be above her. Hereupon they began to contest about it, and the contention grew hot. Reason gave many reasons, why she should be chief: first, because it was so from the beginning, and Innovation in any state is dangerous. Secondly, if all should not be ruled by reason, there would soon be a dissolution and confusion of the family. Sense would be out of taste; Affection would mistake; loving where it should hate, and hating where it should love. Imagination would provide nothing but noxious things; Memory would set down nothing but bad *Items;* yea, Will her self would employ all the rest to mischief; should not Reason direct. But for all this, Will would not be disputed out of her usurped regiment: so they fell to siding: Sense and Affection presently close with Will; Memory did not yield suddenly; but perceiving what power Will had over her, and that she could remember no more than Will, would have her; she also takes her part.

Reason hath now none left but Imagination, and that stood to it stoutly. Still the quarrel increased: crafty Imagination finds out this trick; that they two should reign by turns, and divide the life between them. Will should rule all the waking part, and Reason all the sleeping part. Will was contented with this motion, but Reason disdains that she should have nothing to do but when man was asleep. Will knew there was no way to win Imagination by force, yet she might be corrupted, being an officer that would take bribes. Temptation prevailed with her too; so that now by a general consent, Will is made Queen-regent, and Reason but her servant.

Yet Reason would not so give over her just title; but having one friend that was not called to counsel; she sollicites her to plead her cause; this was Conscience. At whose approach they all began to tremble, and by her arguments were moved to dislike their choice. But when Will saw them begin to shrink; with an austere look and frowning brow, she commands them on their allegiance to obey no other Princesse but her self. Conscience taxeth her of pride, and usurpation; because the high Sovereign had appointed Reason for his Lieutenant and Vice-roy, to govern this little Isle of Man. But Will replies; Argue as long as you please, I am Will, and I will have it so. Then she charged Sense to stop the mouth of clamorous Conscience, and Affection to blind the eyes of Reason. Thus while honesty cannot speak, and wisdom cannot see, Will is crowned absolute Queen. *Ecce voluntatem; Dominam cognoscite vestram. Sic volo, sic jubeo; stat pro Ration voluntas.* Where Reason is subjected to Sense, and Appetite sways Conscience, and tyrant-Will does, undoes all; that state unhappily must perish.

This is that *Self-will,* which rules in all men by nature: but the supreme Emperor takes pity on some, and sends down a new Governesse to hem, *Grace.* She at once, opens the eyes of Reason, and the mouth of Conscience, deposeth Will from her usurpation, disgrades both her favorites, Sense and Affection; does not put them to death, but makes them good and serviceable to Reason; turns vain Imagination into divine Contemplation; changeth the disposition of Will; of wild and haggard, makes it morigerous and mansuete. Yet is Will thus decrowned against her will; often she rebels even against Grace, and sometimes gets the

better; and will always make one, though she cannot be alone, and chief in the Regiment. *Divisum imperium cum Jove Caesar habet.* This war is in the sanctified: in the rest, Will her self, or *Self-will* is the great Mistress, and rules all, till she bring all to ruin. How can it be otherwise, when the feminine powers are more potent than the masculine? From all our enemies, especially from our own natural wills, good Lord deliver us.

They are not afraid to speak evil of dignities. There is no one absolute king among men, but he that is the king of all gods. Therefore earthly monarchs must walk by a rule; which if they transgress, they shall be as surely accountable to him, as they are accountable to none but him, that ordained them. If they command unlawful things, *Contemne potestatem, timendo majorem potestatem.* The devil hath power, and power from God; but it is *Potestas Permissionis, non Commissionis:* therefore to be resisted. The magistrate hath Power; which if he abuse, that is by permission: but the Power it self is by the Commission of God. Therefore it pleaseth the Lord to officiate his Ministers in this employment: with due reverence to instruct the Prince in governing; as by divine authority to conform the subjects to obedience. When *Saul* was chosen, because the observance of a king was uncouth, *Samuel* is set to inform them: otherwise, novelty might have been a warrant for ignorance, and ignorance for neglect. There be reciprocal respects between the Prince and his subjects; which not being observed, Government languisheth into confusion; these *Samuel* teacheth them. He was their Judge, he is still their Prophet: he must instruct, though he may not rule, yea, he will instruct him that shall rule. Conscience binds every *Samuel's* endeavor, to keep even terms betwixt the king and people: prescribing to the one moderation and equity, to the other humbleness and loyalty. Divinity is a mistress for the highest masters of men; and the Scripture is the best man of counsel for the greatest States-man in the world.

Now because government is then best, when it hath one head, and many hands; the supreme hath need of subordinate powers. It was the Egyptians emblem, whereby they figured government, *Oculum cum Sceptro;* an *Eye* and a *Scepter.* The Prince is but a man; therefore he must see by others eyes, and execute by inferior hands. The burden of authority is too heavy for one man's shoulders, *I am not able to bear you myself alone,* saith *Moses.* Therefore his father in law casts him a module for a polity in Israel: which, howsoever at first it passed under God's correction, yet after being seen and allowed by him, and being practiced by *Moses;* it became of good policy sound Divinity; of private counsel, a general oracle, serving for substance all times and places. *Solomon* was the wisest king, yet he had his grave Counsel, sage experienced men. *Ahasueru•* would do nothing in the removal of *Vashti,* but by the consent of the seven Princes. The house will not stand without these pillars; and where they are sound, we may say of that kingdom, as the Traveler reported that he had seen, in England *Pulchrum Regem,* in France *Pulchrum regnum,* in Spain *Pulchrum Senatum.* There may be a great sacrilege committed in Israel, and yet *Joshua* not know of it: some errors will escape his best vigilancy. That sin is not half cunning enough, that hath not learned secrecy. It is no blame to authority, that some sins are committed privately. Only the Eye of omniscience is able to find men out in their close wickedness. There is no Family, no society so holy, but it may be blemished with some malefactors. It is enough for the magistrate to

punish manifest offenses: we cannot expect, that the sight of the eye, or reach of the hand should be infinite.

There must be therefore Counselors of State, and Captains of war; Peers, Judges, Magistrates, yea and inferior officers: *Rulers of thousands, of hundreds,of fifties, and of ten's:* as we have Chancellor, chief Justice, Judges of Assise, Justices of peace, Customers, Cunstables. That Instrument is not in tune, where any of these strings be false. *Joseph* was *Pharaohs* right-hand, *Abrech, Pater Patriae.* Though the Prince, like the Sun, yield his light and comfort to the State; yet bad Magistrates under him, aiming at their own private ends; like clouds or malignant stars, may hinder the influence: yea, they are like bad winds, that wither that part of the State. Whereas the errors and distempers of Princes have been qualified by virtuous deputies. Now, because there is no power but from God, therefore not the least of these subordinate and ministerial Governors must be despised, without peril of his displeasure.

In the discharging of this Artillery of hell, against the *Glories* and Powers which God hath ordained, we may consider four particulars; the Bullet, the Musket, the Powder, and the Mark. The Musket is the malice of the heart: the Powder, the spitefulnesse of the tongue: the Bullet is *Maledicentia, Blasphemy,* disgracing of Magistrates: the Mark or But is *D•gnities.* This piece is charged with three deadly bullets; libelling, murmuring, mutining.

1 Libellers think it a point of wit to traduce Magistracy; and what they dare not own for fear of censure, they dare invent without fear of hell. Scandals of great men have seldom any fathers: they kill, and make no report. Like the *Pasquin* in Rome, the Image or Tyber bridge; that does all. It is a base and penurious argument of wit, to disgrace those in private, whose innocence they may envy, cannot tax. *In veteri Comoedia,* the persons of men were represented and abused; but they were Barbarians. The faults of great ones are to be reproved by the reverend Fathers of the Church: the Stage and Poet, with jests and Satyres, may not attempt it. It is dangerous to play with that, which angers GOD. I know that some vices are beside their malice, ridiculous; and the sottish humors and passions of men are shamed in being presented. But that is a treacherous hand, that steals away from Statesmen their reputation: while they blemish their sufficiency, they covertly condemn the State that chose them. Thus may the Council, the king, yea, the King of heaven be wounded through the sides of a mean Magistrate. There is nothing that the Law allows, but the m•lcontent censures: what it forbids as dangerous, that he pumps his wit to justify. Where the gate stands open, he is seeking for a style; and what he cannot convince, he will vellicate. Thus like a Grasshopper at Christmas, he looks back upon harvest with a lean pair of cheeks, and curses that, which he never had the grace to apprehend as a blessing.

2 Murmurers, though they disperse not written scandals of the Magistracy, yet mutter out repining exceptions against their actions. Such were in Israel: the people want water, and instead of praying to God, they murmur against *Moses.* Alas, *what hath the righteous done?* He made not the wilderness dry, nor the waters bitter. But he was their Conductor! yet, as he led them, so God led him: the Pillar guided *Moses;* as *Moses* guided the people: yet they murmur at *Moses.* How mad is impatient man, when he wants his natural desire, and spiritual grace withal. If men cannot have their wills, to invade the inheritance which the

right heir keeps from them; or suppose they be injured, and may not have redress in that manner and measure themselves prescribe; presently *maledicunt Principi,* they murmur against the Magistrate. And what Prince can hope to be free, when *Moses* could not escape? Never Prince so merited of a people: he endangered himself to *Pharaohs* utmost cruelty; he brought them from a bondage worse than death; he interposed himself betwixt God's anger and them: one would think, that no death could have opened their mouths to speak evil of *Moses.* Yet such is the hard condition of authority; that if men fare well, they applaud themselves: if ill, they repine against their Rulers. *Moses* wanted water as well as they, yet they ask *Moses* for water; *What shall we drink?* The body cannot be distempered, and the head at ease: the King must needs feel the people's misery. If they had seen him furnished with full vessels of sweet water, while they were turned over to the bitter, there had been some color for murmuring: but the Ruler wants water no less than themselves. *Murmure not ye, as they did, lest ye be destroyed of the destroyer,* as they were: let their vengeance make us tremble. *Be silent unto the Lord,* lest he answer you again in fury.

3 Mutiners so *speak evil of dignities,* that they raise up evil against *Dignities. Corah* stirs up a faction against *Moses; Why dost thou make thyself a Prince over us?* A man could not think of an honor less worth his emulation, than the Principalitie of Israel. They were a people that could give nothing, a people that had nothing, a people whom their Leader was fain to feed with bread and water: they paid him no tribute, but ill words: his command was only a burden to him; yet was it an eye-sore to them; *Ye take too much upon you.* Nothing can be more pleasing to the vulgar, than to hear their Governors taxed, and themselves flattered. This mutiny soon brought in a rout of rebels. He that poisons the people with a mal-opinion of their Prince, is the most dangerous traitor. To rip up the faults of kings, is bold impiety: but to charge them with faults they have not, is shameless blasphemy. So *Absalom spoke evil* of his own Father.

No music is so sweet to the ears of the giddy multitude, as to hear well of themselves, ill of their Princes. *Absalom* need not wish himself on the Bench: every man says, O what a courteous Prince is *Absalom?* What a just Ruler would *Absalom* be? How happy were we, if we might be judged by *Absalom? Thy matters are good!* It might be some monopolie, some pestilent Patent of engrossing, some malicious accusation; yet all is *good matter* with *Absalom. There is none to hear!* their own eyes saw this to be false: daily were causes heard and judged, offenses heard and punished. If some officer were so corrupt, that an appeal was just; shall the King be blamed? must the Prince answer for every act that his subject does? *David* had more of such blasphemers;*Shimei* curseth him to his face. Durst he do thus among his armed troops? yes, it is the mark which our Apostle sets on these reprobate blasphemers; *They are not afraid* to speak evil of Dignities. Doubtless, that clamorous tongue had secretly traduced the good king long before: therefore is now given up to the rage of frenzy; that the mischief it did owe his heart, might now be paid home. What can they look for, that slander the footsteps of God's Anointed, but the name and doom of *Shimei.*

The greater the Persons, the more censurable be all their actions. What can a Prince do so acceptable to the g•od, but lewd men will mis-interpret it? Every tongue is ready to speak

partially, according to the interest he hath in the cause or patient. If a Statesman have done a private person some but imagined wrong; how doth he clap, leap, and rejoice at his downfall? It is not possible that *Dignities* should be free from imputations: their innocence can no more protect them, than their power. This shot flies not at random, like the *Syrians* arrow at a venture; but is charged and discharged on set purpose to dishonor God, in wounding the honor of his Anointed.

The Engine that carries this mischievous burden, is the Tongue. *Leviter v•lat, sed graviter violat.* It is but a little member, but the nimblest about a man: able to do both body and soul too a mischief. How many *propter sol•tas linguas* have *catenatos pedes!* If you ask what cast such a man into prison? his lavish tongue. *Paul tamed his whole body:* he that undertakes such a work begins at the heart, then next of all to the tongue. Shall I think that he fears GOD, that tears God? or, *Deum timere,* and *Regem non honorificare?* Some dogs bark not for curstnesse, so much as for custom: yet this at best is but a currish quality. To toss the weaknesses of Magistrates in common discourses, though they wish them well as they say: argues a proud heart. The disease sometimes appears not to the patient himself; yet when he talks idly, the Physician knows he is sick. A man blasphemes God or the Prince, scandalizeth the nobles; yet says he means well, and is friends with God and the world: but does not his talking idly declare him to be sick? will the Law understand him otherwise in trial, or the Lord in Judgment?

The tongue is a world of iniquity. Si pars, quid totum? If so little a part be a *world* of mischief, what is the whole? Shall a man discharge his piece at an unlawful mark, and then say he meant no harm? *The tongue is a fire?* like fire indeed: *propter calorē,* it is as hot as fire: *propter colorem,* it is as red as fire: for agility, it is as nimble as fire: for ambition, it is as aspiring as fire; it hath a spite at what is above it. Like the Italian needle, that being thrust into the body, kills invisibly. *Semper meminerimus in quo erratum est.* Lord, *keep my lips from evil, and my tongue that it speak no g••tle.* Keep it, who can? None but the Lord. *Oret lingua, ut dometur lingua.* He suffers man to tame all the creatures, but man himself he reserves to his own taming.

The Powder that chargeth the tongue, and carries this shot of blasphemy, must needs be malice: a tumour of cursed-heartednesse, the salt-peter of a rancorous hatred, boiled in choler to an extraction of mischief. This is a disease that tormenteth all abundance, and embitters men's contentments. When *Ham••* reckoned up all the glory, promotions, riches, banquets, graces of the King, favors of the Queen, respect of the Nobles, that were done him; yet he concludes;*All is nothing, so long as Mordecai sits in the kings gate. Mordecat's* cap was not the cause, but *Haman's* malice: nothing can serve, but he must be his enemies hangman: but though he meant it not, he built his own galhouse. It is just, that malice should first hurt a man's self, as fire in his bosom burns him, before it touch others. How dares the malicious come before God in prayer, that judgeth hatred man-slaughter? He presents himself, if not with hands, yet with a heart embrewed in blood. The Jews *gnashed at Stephen with their teeth.* This is to show the tricks of hell beforehand; *gnashing of teeth:* they shall have enough of it there.

This is that murderous shot, forged in the furnace of hell, and charged in the bellies of popish Emissaries, to be discharged against the honor of worthy Magistrates, yea glorious Princes. Who cannot but know, that their tongues are full of this virulency, when their books are stuffed with little else? As if they would proclaim to the world, how villanous that Religion makes them; and that they are bound to traduce Kings. Instead of proposing the lives of Saints to imitation, they are still exposing the lives of Princes to suspicion, yea to conspiracy. Do they this without authority? No, but in the name of the Pope, as that Philistine cursed *David* by his gods. Yea, hath not the Pope in his own name, cursed them? His excommunications, execrations, rejection of Princes; what is this but to *speak evil of Dignities?* Indeed this hellish zeal hath been so hissed at, that some of them are now somewhat ashamed: therefore like the devil in the Serpent, the Pope makes use of another's tongue: the Jesuit undertakes it for him; that large spoone which the Roman Hierarchy devised to eat with the devil: who though he were found out since the invention of gun-powder, hath not done less mischief. The whole trade, study, and profession of that Order, is *maledicere Principibus.* But *Lord, though they curse, bless thou:* thy blessing shall do us good, when their curses hurt none but themselves. Let *Dignities* comfort themselves against these *evil speakings,* as *David* did in the persecution of *Shimei; It may be the Lord will requite me good for his cursing this day.* It may be, yea it hath been, and we trust it shall be, that God will bless us the more for their cursing. It may hitherto be written as a Motto on the Kings Crown: *Videntis & Viventis:* he sees and lives; his enemies perish, himself prospers.

The Buts at which all this pestilent ordnance lets fly, the Apostle calls *Dignities,* 〈in non-Latin alphabet〉 *Glorias.* They are also called *God's,* not by nature, but by office; 〈in non-Latin alphabet〉, for their calling: 〈in non-Latin alphabet〉, for their order and place: 〈in non-Latin alphabet〉, for their honor and respect. God hath not only set them as Vicegerents in his own room, but also enabled them with gifts for so great a designment. Though not many noble and great be called to the grace of Sanctification, yet they are to the grace of Administration. When God called *Saul* to be a King,*he gave him another heart:* he lifted up his thoughts to the disposition and pitch of a king. The calling of God never leaves a man unchanged: nor does he employ any in his service, whom he does not enable to the work he sets them about. Especially, when he makes *Dignities,* sets them to supply his own place, and to the representation of himself. It is no wonder, if Princes excel the vulgar in gifts, no less than in honors: their Crowns and hearts are both in one hand: and if that did not add to their spirits, as well as to their states, there were no equality.

Yet when *Saul* was chosen, and all the people shouted, *God save the King,* there were some *Sons of Belial, that despised him.* It is a vain ambition that seeks to be loved of all. When God commands us *to have peace with all men,* he adds,*if it be possible.* Favor is more hard to attain than peace: many forbear to trouble us, that yet do not love us. Goodness cannot be without exceptions; therefore is not to be sought abroad, but in ourselves, and the conscience of our well deservings. But what shall we say to those men, that will be scanning of kings, and censuring all their actions, yea charging their innocence with aberrations? How plainly hath God interdicted it? How doth Saint *Paul* disclaim it? How did *Solomon* threaten it? Rulers

were no Christians in *Paul's* time; yet how earnestly doth he persuade to obedience? With what reverence did he appeal to *Caesar?* With what humility and apprecation of happiness, *Vivat Rex;* with what deprecation of evil, *This dream be to thine enemies;* did *Daniel* speak to the king of *Babel,* a king that served not God.

How are we blessed of God, and have cause to bless God, for our government; unparaleld by any about us, unexampled by any before us. Good Kings are no ordinary blessings; a worthy General is worth half an army: such as *Moses* and *Joshua* were; whose faith fought more for the campe, than the campe fought for them.

Governement is not only civil, but ecclesiastical: not only *Moses* must be obeyed, but *Aaron* must not be despised. I would to God, these *Dignities* did never disgrace themselves: that they would not be forward to rob the Church, who are set to patronize it; and make themselves examples of sacrilege. O that our consciences could say this is false, or that demonstration made it not too true! Thus they that are set in Iudicatory places, grow into contempt, by doing things contemptible. Yet may not their *Dignity* be despised, under pain of a higher censure than theirs, even of God himself. The Lord hath often done good to his Church, even by those Instruments whom for their sins he means to cast into hell-fire. It is hard indeed to find *Bonum Iudicem,* and *malum hominem,* a good Judge and a bad man under one skin: if they could be joined, yet when the bad man goes to hell, what shall become of the good Judge? But personal corruption cannot bar Primitive Institution. The sins of Governors are their own, the Governement is God's, and must not be *despised.*

Yea, there is an inferior *Dignity,* yet a *Dignity:* every Minister is, or at least should be, a Governor of his flock. But now the sheep are such perilous beasts, that they will govern the Shepherd; children will teach their fathers to speak, and Rectors must be regulated. Such is the contempt of this *Dignity,* that it is a high favor if the Preacher may be heard in the Pulpit: out of it, there is not the most illiterate Mechanicke, but thinks himself a wiser and a better man. In all things he is held the meanest of the parish, till it come to any payment or tax, and then they will honor him so far as to rank him with an Alderman. But for his Governement over his charge, this is held but a mockery: when they speak of a Minister, the ordinary question is, *Where doth he serve?* But, *Where doth he govern?* this would be a non-sense in the worlds opinion. Indeed we are your *Servants for Christ's sake;* yea, we will be your footstool, or if you can devise a vassalage lower. But let us tell you the truth; If you honor Christ, you cannot despise us; and if ye do despise us, you do not honor Christ; and if ye honor not him, he will never honor you. And while you calumniate our persons, or abridge our just means, you are so far from honoring us, that you rob us; and while you rob us, you rob Christ of his glory, and your own souls of comfort: and you shall sooner blow up hell with trains of powder, than break the chain of this dependant truth.

Glories they are, why then should they not be glorious? Let their pomp, their apparel, their diet, their dwelling, be all magnificent: let nothing be wanting to their State, upon whom depends the state of all. They come within this compass, that *speak evil* of these things: *maledicunt Regi, qui maledicunt Regalusti.* Again, *Dignities* they are, therefore should be worthy; and that in two respects: *worthy* of their admittance, *worthy* in their performance.

1 *Worthy* of admittance: when they be chosen to govern others, that have not learned to govern themselves, the republike rues it. *Woe to thee, O land, when thy king is a child.I will give children to be their Princes, and babes shall rule over them.* Children in understanding, not in respect of innocence. A fool cannot be harmless; they are truly good, who best know why. In the election of Magistrates, let God be consulted; without whom, *Samuel* himself will take seven wrong before one right. Do not think everyone sufficient, that thinks himself so. Ambition is an argument of unworthiness: the *Olives, Vines,* and *Fig trees* refuse this honor; *Brambles* will catch hold on the sleeve for preferment. *Ne sit qui ambit:* let him never speed that sues. They that are *worthy* must be sued to; they are sooner found in retirement, than popularity: as *Gideon* was in the barn, *David* at the fold. They know offices to be callings, and will not meddle with them, till they be called to them. Let such be preferred, not as would have places, but such as places would have.

But, O misery of our times! *Dignities* be made, not by the worth, but by the weight: not who deserve best, but who bid fairest. Money can provide a man a place, no matter how he be provided for the place. If you ask a thief in an office, *How camest thou in hither?* he must answer with that Roman Burgess;*With a great sum of money.* Churchmen are condemned for buying of Benefices, and that commonly by those that are the Sellers of them. They make that punishable in us, which they hold allowable in themselves: as if they would compel us to go to heaven, while themselves are content to take the other way. I know it is fearful enough, to have the charge of souls bought and sold, with a *Who gives most?* But is the fault only in Benefices? do not Lawyers buy offices and civil *Dignities?* This is not Simony, is it not worse? That wicked president of corruption had two names, *Simon* and *Magus:* if the buying of Benefices be *Simony,* the buying of offices may well be termed *Magicke.* These places prepare for Iudicature, and so it lies in them to hasten or delay Justice, to guide or misguide the proceedings. He that hath bought his place dear, will hardly afford the client a reasonable penny-worth of Justice. This is not to come in at God's door, but at the devils window. Such be *unworthy Dignities.*

2 *Worthy* in their performance, and executing the place. They must be, First, *Non timidi,* no dastards: they had need be heroical spirits, that must oppose the current, yea, the torrent of vices, and do Justice when a great man says, No. How was *Gideon's* army disquantitied? upon the Proclamation,*Let the fearful be gone;* two and twenty thousand slunke away. Yet this is not enough; more cowards must be cashier'd. If ours were so served, I fear of so many thousands there would scarce be three hundred left. The Athenian Judges used to sit in *Mars*-street; to show, that though they wore *Apollo's* robes, yet they had *martial* hearts. *Constantine* was termed that *male-child,* for his courage and resolution for the truth. A soft and flexible nature is not able to say Injustice nay, when it comes with high looks. Cowards are slaves to those above them, Sycophants to those equal with them, tyrants to those under them. Commonly, courage comes from Blood and breeding: Eagles produce eagles, and dunghill cockes beget cravens. *Blessed is the Land, whose Princes are the sons of Nobles.* Not but that God can alter this, and raise as worthy men from cottages, as from Palaces. *Gideon* was a Thrasher, *David* a Shepherd, yet both mirrours of valor, reckoned among the *Worthies.* But a timorous Magistrate is a Hare in a Lions seat; the frown or check of a great one is able to

fright him from his conscience. So we have seen a Natural tied to a Post with a straw, which he durst not break. These dare meddle with none, that dare meddle with them.

Next; *Non tumidi,* not proud and disdainefull. Some when they have got an office, look big upon their old acquaintance; as if their *Dignity* were a Dropsy to puff them up. Now they think, they may swear by authority, and oppress by license; their place will bear them out in it. When we see such an one upon the Bench, we may think truly, he would better become the Barre. These hold Religion a disparagement to Gentry, and fear nothing more, than to have a name that they fear God. Their Place to such is held a Chair of honor, and a Stoole of ease, and a Farm of commodity, and a sword of revenge; not a calling of labor, wherein they must do much good, or receive much blame.

Lastly, *Nec cupidi;* it is too base and sordid for honor to be covetous. What is not cheap with him, to whom money is dear? He will sell the truth, sell his friend, sell his country, with *Ahab* sell himself, for money. Such if they be officers, study new pullies and winches to derive larger fees: their words be casting nets, no fish scapes them. If Lawyers, they will sell both their speech and silence, their clients causes, and their own consciences. While the golden stream runneth, the mill grindeth: when that spring is dry, they advise them to put it to comprimise, and let their neighbors end it; the fools might have done so before. But let *Dignities* take care, that the people may grow rich by them, and not they by the people.

The good Magistrate sits on the Judgment-seat, with as great (though not so slavish) fear, as *Olanes* did on the flayed skin of his father *Sylannes,* nailed by *Cambyses* on the Tribunal: or as the Mahometan council, when they think the great Turk stands behind the Arras, or at the dangerous door. When greatness of power, or nearness of friendship brings an unjust suit before him, requesting his favor in it; his heart replies within him; How shall I judge so, and answer the Lord when he comes to judge me?

Thus should *Dignities* walk worthy; as *Paul* said to *Timothy, See that no man despise thee.* As they would not be contemned, they must not deserve contempt; if they do, *God can pour contempt upon Princes.* The lowest officers are not here excused, for if the inferior fail in their duties, it will trouble the supreme to repair it. The fixed stars be the greatest and highest, and have their light and influence; yet is it the Sun and Moon, the lowest and nearest orbs that govern the world. Be the Bishop never so learned, if the Parishonal Priest be negligent or ignorant, the people are still untaught. What can the eye do, if the hand be unserviceable? It is the ground-wind, not the rack-wind, that drives mills and ships. In the Clock of Justice, the least pin or wheel being irregular, disorders all.

Dignities be Difficulties; and the Rent of labor considered, the good man hath but a hard bargain of his Honor. I wonder not, if the wise man be rather hailed out of his privacy, to such preferment: for he weighs the charge as well as the credit, the danger more than the gain, of high places: knowing the chair of honor to be as tickle as *Eli's* stool, off which he may easily break his neck. I cannot blame *Saul* for hiding himself from a kingdom; especially so troublesome an one as Israel then was. Honor is heavy enough when it comes on the best terms; much more when all men's cares are cast upon one, most of all in a distempered

State. To put to sea, is not without danger at any time; but what safety can he expect that launcheth out in a storm? The quietest Throne is full of cares, the unquiet of perils. These drove *Saul* into a corner, to hide his head from a Crown, that he chose rather to lie obscure among the baggage of his tent, than to sit gloriously in a Chair of State. *Dignity* in such a condition *Ta• timere cogitur, quàm timeri.* They often drink worm wood in a cup of gold, and lie in a bed of Ivory upon a pillow of thorns; that they may say of their glory, as he did of his Robe; *O nobilem magis quàm felicem pannum!* If the ambitious knew what cares, fears, and dangers, dwelt within the hoope of a Crown; though it lay at their foot, they would not stoop to take it up. But the Divine arm that sets the Diadem on their heads, doth there maintain it. If they uphold his kingdom, he will uphold theirs. If they will have God to be *mindf•l of them in his mercies,* they must be mindful of him in their business.

2 PET. 2.11.

Whereas Angels, which are greater in power and might, bring not railing accusation against them before the Lord.

HEere is an Argument *à Majore,* against them that inveigh against Authority; in that they take more upon them than the very Angels themselves. First, They are weak; the Angels are powerful. Secondly, They are wicked; the Angels are holy. Thirdly, They are bound with the fetters of Mortality; the Angels cannot die, and are at perfect Liberty. Fourthly, God hath subjected them to Magistrates; the Angels know no Superior but Christ and God himself. Yet these men rail against Rulers, the Angels do not: these dare, the Angels dare not. *Plus advent, qui minus valent.* The impotent are most audacious.

But this seems marvelous, that the Apostle should acquit the Angels from being contumelious against Magistrates. For why should they be enemies to that sacred order, whereof they know God to be the Author? Why should they use up against that Power, which is joined with themselves in the same Ministry and deputation?

These doubts have made some of opinion, that this is meant of the evil Angels. But that exposition must needs be full of absurdity: for why should he excuse devils from blasphemy, whom he knows to be the fathers of blasphemy? Or make Satan so favorable and modest, as if he durst not meddle with kings? Whereas his malice is deadly against all men, but most impetuous and violent against Princes. Every kingdom on earth is an eye-sore to the kingdom of hell. Government conformes men to civil obedience and peace; both which are hateful to the fountain of sin and fedition. It is his main policy, to bring in anarchy and ataxy. Give him but way to break our ranks he will soon rout and vanquish all our forces. He fears not to curse nor cross any king upon earth, that is not afraid to blaspheme the King of heaven.

It must therefore be understood of the *good Angels.* But why are they justified from the blasphemy of Princes? Kings are their special charge, they are the invisible guard of Majesty: Protection they afford, never malediction. *Answer, Distinguendo tempora, concurrent omnia.* Let us distinguish of the time, and all will be easy. In those times, the Magistrates were cruel,

bloody, savage wolves, sucking the goare of Christians, haters of the Gospel, enemies of Jesus Christ. Now the holy Angels had the custody of the Church, the tuition of every believing soul. Therefore those tyrants, that so persecuted their charge, must needs be hateful to them. Yet they so qualified their just displeasure, that while they abhorred the Princes, they honored the Principalities: they hated the men, as the instruments of the devil: reverenced the Dominion, as the ordinance of God. This moderation is in the blessed Angels; yet such fury is in human or rather inhumane beasts.

This I take to be true sense. For the *Power* and *Might* of *Angels,* how far one is more puissant than many men, and how innumerable those armies be; I refer you to some of my former Tracts. Their *Power* makes for our comfort, being exercised in our protection. In our infancy, devils assault our cradles; as a Familiar was said to remove *Mauritius* in his swathbands; but *Angels* beat them off, as *Abraham* drove the fowls from the sacrifice. In our strength, devils strive to pervert our goings; persuading us to leap from pinacles, to attempt impossibilities or dangers: *Angels* then *keep us in our ways.* Devils would devour our substance, children, servants as they did spoil *Job: Angels* defend us from their rage, as they did defend *Jacob.* The *Pestilence* rageth in the streets, *Angels* keep it *from the tabernacles of the righteous.* Devils secke the ruin of kingdoms; it was Satan that tempted *David* to number his people, by which he lost such a number of his people: *Angels* fight for their defense, as that Angel did for Israel against the Prince of Persia.*Angels* were the Ministers of the Law, an *Archangel* the messenger of the Gospel, he that was *Gabriel,* which signifies, *the strength of God,* came to bring news of the God of strength. One *Angel* slew one hundred eighty five thousand enemies in one night: one *Angel* cheered millions of souls by the tidings of one day. This is their *Might,* and this is their *Ministry* ordained for our good by the God of mercy.

Whereas the Ang•ls, &c.] Angels do reverence to the institution of God; and are so far from *accusing* bad governors *before the Lord,* that they honor their Principality in the world. Indeed evil Magistrates have plagues enough waiting upon them; more than pleasures or flatterers. *Heliogabalus* thought by the policy of his head, to prevent the extraordinary hand of God: he provides himself silken ropes, golden swords, poison in Hyacinths, a turret plated with gold, and broidered with precious stones; thinking by some of these engines to have ended his irksome life: yet he died the death that God had appointed him. But *Angels* are not enemies to Sovereignty: there is order among themselves; some are higher, some lower; and they obey one another, if not *ex pracepto,* yet *ex consilio.*

The world could not consist without order: this sublunary globe depends on the celestial; superior causes guide the subordinate. At the first was one confused heap of materials, but then it could scarce be called a world. God's *fiat,* which did put an order, visibility, and harmony to things, made it a world. Inequality is the ground of order; *one star differs from another star in glory:* and this was with God's approbation in the review. If the elements were of equal force, none more operative than another; the world would be like a sea becalmed: fire should have no predominance; nor heat, the parent of generation, above unactive moisture; nor Summer be distinguished from Winter. There must be a disparity among men; all may not be rich, nor all Rulers: but some to command, some to obey; some for the

Throne, some for the mill. Unisons make no good music, nor is equality any degree to perfection. The Host of heaven knows and keeps the rules of subjection and superiority: there be *Two great lights; the Sun to govern the day, and the Moon the night.* But for this Entaxy and orderly disposition, all would fall to ruin.

The Angels bring not railing accusation against them before the Lord.] Of this that our Apostle sets here down generally, Saint *Jude* gives a particular instance. *Michael the Archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him railing accusation, but said, the Lord rebuke thee.* Give me leave a little to insist on this example. The occasion of this strife was about the body of *Moses.* Why, what did Satan care for the carcase of *Moses,* when his soul was gone to glory? That old politician had a reach in it. *Moses* though he were often despised living, was highly reverenced being dead: and they that said of him while he was in the Mount, *As for this Moses, we know not what is become of him:* could wish, when he was taken to the mount of heaven, would we had our *Moses* again. If therefore the devil could have found out *Moses* his sepulcher, he would have brought a number of Idolaters to the worship of his bones.

From hence arose this disputation betwixt the lost and the blest Angel: Satan examining the cause, why the body of God's so famous servant should be buried in oblivion; offering himself to the search of that holy dust: *Michael* withstands him, and reproves his sawcinesse in seeking for that which God's infinite wisdom had concealed.

Moses doubtless, was buried with honor: the same God, that by the hand of his Angels carried up his soul to glory; did also by their hand carry his body to sepulture. Angels bear up innumerable souls to heaven; we never read them (unless probably here) the bearers of human bodies to their graves. Yet thus was *Moses* honored: those hands that had taken the Law from God himself, those eyes that had seen his Presence, those lips that had so often conferred with him, that face which did so shine with the reflection of his glory; may not now be neglected, when the soul is gone. God took charge of him enclosed within his mothers ribs, kept him from those Egyptian butchers in her arms; preserved him among the bulrushes, maintained him in the world; therefore he will regard the carriage of him out of the world. None of his friends shall be troubled about his funerals, God himself will be at all the cost. Such is his love and care of his own, that it never ceaseth, neither in life nor in death, nor after it. Herein he directs us by his own example, to bring the bodies of our friends to the grave with honor. Birds die; we find not many of their bodies; it is likely that they go into holes, and there end. Nature requires Burial.

If men had been employed in making this grave of *Moses,* the place might have been known. But he dies in the Mount alone; Angels wrap up his corps, dig his grave, cover it again; and it is likely, perform his obsequies with the solemn hymns of heaven. God purposely conceals this treasure, both from men and devils; that he might both cross their curiosity; and prevent their superstition. Yet that divine hand, which locked up this Jewel, keeping the key himself; afterwards brought it forth glorious. When Christ was transfigured, this Body which was hid in the *Valley of Moab,* appeared on the *hill of Tabor.* To give us assurance, that the

bodies of Saints, when they are deposed, are reposed; and shall be as surely raised in glory, as they were laid down in corruption. Let all this teach us four things:

1 That Satan is so far from having power over us living, that he cannot touch our bodies being dead; yea, he cannot find them, when God will conceal them. How tame and poor a thing is that roaring lyon, when the *Lamb* over-awes him? He cannot touch a beast of our herds, nor an hair of our heads, nor a dust of our carcases, but by permission. He must first beg leave, and the Lord will give him no leave, to do any harm to his chosen.

2 As the Angels did wait at the Sepulcher of their and our Lord, so I doubt not but for his sake, they also watch over our graves. With how joyful arms do they take up our souls, that have care of our insensible ashes? O, let us not defile these our bodies in life, which even in death are thus honored.

3 Satan is the author of superstition. God forbids it, his holy Angels hinder it; who be they that maintain? If the Lord had liked the adoration of his servants relics; he would never have hidden the body of *Moses.* There could not have been a fitter object for such a devotion, than the body of such a Saint. Judge then, with what impudence the Church of Rome defends her idolatry to shrines and fragments. God is careful to keep his children from it, they are zealous to persuade their children to it. He hides the whole body of a Saint: but if they can get but the finger, or the toe, yea a nail, a hair; a very straw; they call in their blind Customers as to a fair, and happy be those lips that may kiss it. How ridiculous is it, that a shaving of our *Tiburne* should be so reverend at *Tiber;* that a piece of the contemptible galhouse should be worshipped at Rome? Justly herein are they become the spectacles of folly to all the world. *John the Baptist* hath so many heads, that they cannot tell which is the right. God made him but one, *Herod* left him none, the Papists (as if he were another *Hydra*) have furnished him with a great many. Christ's cross is so multiplied, that that which one ordinary man might bear; if the pieces were gathered together, would now build a Pinnasse of an hundred tun. Yet they will tell us, that every shiver came by revelation, and hath done miracles: but this to me appears the greatest miracle, that any man should believe them. It is folly to place Religion in those things, which God on purpose hides from us. It is not his property to restrain us from good. If Relics had been allowable, *Moses* his body should have been public to all Visitants.

4 After all this, the Angel does not revile the devil, nor curse him with execrations: but remits revenge to the owner, puts over his payment to his Maker; *The Lord rebuke thee.* Now if an Angel will not curse a devil, a professed and malicious enemy of goodness, of whose amendment there is no possibility: how shall we dare to blaspheme those, who (though for the present finfull enough) may be brought to repentance, and find forgiveness?

They bring not railing accusation against them before the Lord.] From this Angelical moderation, we learn three things: First, not to *accuse.* Secondly, not to *rail.* Thirdly, *to be afraid* of such sins.

1 Not to *Accuse.* This is one of the most significant names of the devil, to be *an accuser of the brethren. Love covers a multitude of sins,* malice discovers what should be concealed. *Cham*

makes sport with his Fathers nakedness: *Shem* and *Japheth* will hide from others, what they will not see themselves. These are the sons of *Noah,* yea of God: *Cham* is not worthy of the one, and hath quite lost the other. Not content only to be a witness of his unnatural sight, he proclaims it, and accuseth his own father. Sin doth ill in the eye, but worse in the tongue. *Cur aliquid vidi?* was the Poets complaint: his tongue had not thus complained of his eyes, if the trust of his eyes had not been betrayed by his tongue. To have *Conscia lumina,* might be his fate: but to have *patula labia,* was his fault. Ungracious *Cham* saw, and laughed: his fathers shame should have been his: he had his being from those parts that were so deformed; which might have begot in him a secret horror. He is a graceless man that makes sport with the cause of his sorrow. This was bad, but to blab it was far worse: as all sin is a deed of darkness, so to be buried in darkness.

Howsoever it is our fashion, to make ourselves merry with the sins of our brethren; yea (which is more unnatural impiety than *Chams*) to publish the nakedness of our spiritual fathers to their enemies; and it is a rare merriment that breaks up without some jest or tale of a Priest: yet our tongues offend more in this, than did their hands: the report of sin is often as bad as the commission. A Christian sees his brother fall with sorrow and silence. *Shem* and *Japheth* hear and grieve, but dare not see: they will not go forwards to behold it, but backward to hide it: and without daring to look back, they will rather adventure to stumble at their fathers body, than to see his shame. Grieve they did to think that they who had so often come to their holy father with reverence, should now in reverence turn their backs upon him; and clothe him in pity, who had so often in love clothed them. But such was their goodness; they did it, and said nothing. As this commends them, so let it teach us. The sins of those we love and honor, we must hear of with indignation, believe with unwillingness, acknowledge with grief, hide with honest excuses, and bury in silence. For commonly they infect others by example, but always prove us to be uncharitable.

But is it lawful for no man to *accuse?* Enormities may then pass without censure among us, as murders do in some States without apprehension; where no man will stop the homicide, for fear of being counted a hang-man. Yes, there be some deputed for this purpose. *Paul* mentions the *House of Cloë,* from whence he had information of the *Corinthian* disorders. Answerable to which, we have the office of Church-wardens; they are the house of *Cloë;* bound by oath to present misdemeanors, that sin may have a just censure. I know that this place may be abused, not only by connivence, but spleen. He that with a particular heart-burning, presents his neighbor, though his accusation be just, his affection is unjust: and in doing that he sins, which he had sinned in not doing. The complaint may be true, and the complainer false. The one is punished, the other cannot be commended. When *Paul* bad them *salute with a holy kiss,* he implied, there is a kiss that is not holy. Informers of penal statutes make often just complaints; but because their end is not the correction of faults, but fishing for the mulcts, or wreaking their spleenes; they do the office of devils. Yea, there be false *Zibaz's,* that unjustly *accuse* honest *Mephibosheths,* to get away their lands and places. These out-do mischief it self.

But let them accuse to whom it belongs; yet alas, there is an *Omnia been,* that swallows all vanities. Drunkenness, uncleanness, swearing, profanation of the Sabbath, go abroad all the year: but when the *Visitation* comes, they are locked up with an *Omnia been.* This is not that charity which covereth sin, but a miserable indulgence that cherisheth sin. In the Creation there was an *Omnis been,* all things were *exceeding good:* in our Redemption was an *Omnia been; He hath done all things well; he hath made the blind to see, and the lame to go;* Here was an *Omnia been* indeed; but there never was an *Omnia been* since. But for private men, falsely or maliciously *to accuse* their brethren, is to be Satan's deputies. We have a proverb, It is a shame to bely the devil: but they are past shame that bely the Saints. If we will accuse any, let us accuse ourselves. It is for a Pharisee to accuse the Publican, *I am not as this man:* the Publican doth not accuse the Pharisee, but himself. Satan doth continually accuse us to God; if we humbly accuse ourselves, his Bill shall be thrown out of the Court.

2 Not to *rail:* this is indeed properly the language of hell. Angels do not rail, devils do: Angels do not curse, devils do. You need no other proof, who be the children of Satan, than railing invectives. You may know what *Country-men* they are, as the wench said of *Peter, For their speech bewrayeth them.* The language of heaven is praise and *Hallelujahs,* no execration was ever heard there. The language of hell is cursing and gnashing of teeth. Alas, that such a language should be heard upon earth! Think of it, ye inhumane scolds, and graceless blasphemers; who are able to turn the calmest *Thames* to a tempest; who as if you had been bred only among Bears, know no other dialect than roaring, cursing and banning one another: it is the tongue of hell you speak, as men beforehand learn the language of that country, whither they mean to travel. *Ishmael* was a foe to all men, and no man was *Ismaels* friend: you have abused all; sworn away the fear of God, the love of man, the guard of Angels: what friends can ye now expect, but they that speak like you; devils? If a man be evil, why do ye curse him? It is Satan's desire to wish a man worse; and it is your own common saying, *Do not curse him, he is bad enough.* If he be good, why then do ye curse him? Your curse is an arrow shot against a stone, *Resiliens percutit dirigentem,* it shall wound yourselves. Some having begun to curse, though they meant it at man, yet suddenly divert it to Satan; but let them read and tremble: *When the ungodly curseth Satan, he curseth his own soul.* The devil delights to hear us curse him: that Fox never fares better, than when he is curs'd. But *put away all bitterness,* and if you must be bitter to some, be bitter to your own sins. Rent your hearts, whose tongues have rent the glorious Name of your Maker. Remember the penitent Publican; because he had thought sin, he *smote his breast:* because he had spoke sin, he taught his *tongue to comfesse:* because he had acted sin, he stroke *with his hand,* the instrumennt of action.

Now, if it be so wicked to revile equals, what is it to rail at Princes? which is the heart of the Text. Will you see the odiousness of this sin in one example? *Shimei cursed David,Come out thou bloody man, and thou man of Belial.* It was bad to curse, worse to curse a king, but to curse an afflicted king, worst of all: *addere gravato gravamina,* and to *persecute him whom God had humbled.* Every word was a slander: he calls him an usurper, a man of blood, and that of *Saul's* house; how false! God sent for him out of the fields to be anointed, how was he as Intruder? The man *after God's own heart,* is branded for a man of *Belial.* He that regretted for but the

cutting off *Saul's* garment, is reproached as a man of blood. If his hands were stained with blood, it was not of *Saul's* house. It was his servant, not his master, that bled by him. But malicious men care not for truth, but for spite. Did not *David* shed the blood of that Amalekite, who did but say, he shed *Saul's?* How did he bewail the death of so bad a master; wishing that no dew might fall, where that royal blood was poured out? How indulgent was he to the house of *Saul?* How did he honor *Mephibosheth* at his own table? How did he revenge the blood of *Ishbosheth,* though his rivall, upon his murderers? who could less deserve these aspersions than *David?* Had *Shi•e•* been other than a dog, he had never so rudely barked at a harmless passenger. That head deserved to be tonguelesse, that body to be headless, that thus blasphemed the Lord's Anointed. Cursing is for hell; but let all those learn to bless, that look to be *heirs of the Blessing.*

3 We must be *afraid* of these impreties, as being always *before the Lord.* A good man would not admit them, were he sure that God would never take notice of it: but *Before the Lord,* who dares *rail* on his delected Image? There is a fear from entire nature; this was in Christ: every Creature fears the ruin of it self. There is a fear from corrupt nature; which is a slavish dread of the punishment, not of the sin: this is in reprobates. There is a fear of Grace, which works in all, men and Angels, a care to please their Maker. Corrupt fear dreads the penalty, loves the sin. Gracious fear dreads the sin, and scapes the penalty. *The fear of the Lord is pure,* because it keeps the heart from being defiled. When God said, *Who shall seduce Ahab?* not one Angel in the whole Host of heaven gave him an ill word, though he were a wicked Prince: not one is willing to undertake this office. Only the Father of lies puts himself forward, *I will do it.*

The good Angels fear to do evil, yea, the very devils believe and tremble; and shall not man be afraid to sin? Shall a piece of mortal dust be thus insolent? O we want their eyes, to behold the infinite Majesty of that God whom we offend: we know not the sweet pleasures of heaven, and the beatifical vision of the Trinity; as the Angels do: if we did, how would we fear to lose it by our sins? we know not the torments of hell, the eternity and extremity of that fire, as the devils do: if we did, we would fear to incur it by our sins. If the king threatens a malefactor to the dungeon, to the rack, to the wheel; his bones tremble, a terrible palsy runs through all his joints. But let God threaten the insufferable tortures of burning *Tophet,* the wicked (as if either they were just, or this were false) stand unmoved. Bee not deceived, *It is a fearful thing to fall into the hands of the living God,* who is *even a consuming fire.* Hear this, ye that dare *rail,* and not *be afraid:* that dare blaspheme, and not tremble: that dare rebel, oppress, riot, adulterate, plot revenge, and what not, without fear. The Angels are afraid, yet they are in heaven, and sure of the best: the devils are afraid, yet they are in hell, and know the worst: you are betwixt both, and know not which of both shall be your receptacle. *O pass the time of your sojourning here in fear:* fear the works of darkness, as you fear the place of darkness: fear the Lord, that he may love you; and love him, that he may delight to do you good.

2 PET. 2.12.

But these as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.

WHen sin grows insolent, it is time for Preachers to be fervent: sinners must not live like beasts, and be flattered like men. If the Princes of Israel pamper their flesh with the food of riot, the Prophet will not stick to call them the *fat Bulls of Bashan.* The Apostle is not afraid to put the deserved title of *Bruits* upon these graceless deceivers. Never was that man meal-mouthed, that was full of the Lord's errand. Do we herein displease any? *Should we please men, we were not the servants of God:* should we please beasts in the shapes of men, we were the servants of Satan.*Shall we walk in the spirit of falsehood, and prophecy of Wine and strong drink?* This were to be a beast for company. But, as we hope, you have no will to be such hearers: so blessed be God, we have no skill to be such Preachers. Bishop *Latimer* in his *ultimum vale* to the Court, protested that if he should say nothing the whole hour together, but the very words of his Text, *Beware of covetousness;* his Sermon might be thought witless, not needless. We may say the like of the vice in my Text, Intemperance; it were not lost labor, nor misspent time, to say nothing else, till we had all amended that. But as some seed is sown among thorns, which prick the sides of the sower: so much, by the high way, which for want of mould and root, the fowls of the air, boone companions pecke up. *The bellows are burnt,* but the wicked are not turned. It seems, the Prophet had burnt a hole in his bellows, gotten the consumption of the lungs, spent his spirits, and lost his labors. This is our unhappiness, but more yours. Ministers (as Christ did to the Jews) offer the world wine: and the world (as the Jews did to Christ) return them vinegar. What we give with the right hand, they take with the left: we are borne for the good of many, few are borne for the good of us. But howsoever we speed, God's message must be delivered: we dare not but call sinners by their names; unnatural men, natural beasts.

These damnable seducers are here described further, by their

- Resemblance, *As natural brute beasts.*
- Ordinance, *Made to be taken and destroyed.*
- Ignorance, *Speak evil of things they understand not.*
- Vengeance, *Shall perish in their own corruption.*

First, for their Resemblance; wherein I consider two things: *Quibus,* and *In quibus:* What they are like, *Beasts:* wherein they are like them, *In Sensuality.*

1 What they are like; *Beasts.* The wicked have many homely comparisons in the Scripture. Sometimes to *reprobate silver,* which will buy no commodity: sometime to *d•ated trees,* good for nothing but the fire. To dung and excrements; yea they are not so useful: for these serve to manure the ground, the other to infect it. Often to *Beasts;* wherein the Divine Justice shames them, flinging filth in the faces of this degenerate creatures. *Peju• ita comparari, quàm esse:* it is better to be a beast, than a man compared with beasts. The spirit of beasts is made of the air, and into air it resolveth: it knows nothing but the present, makes no reckoning of

hereafter, nor shall hereafter be called to a reckoning for it. They have groveling faces, earth is their *Vltimum.* Mans body is of a nobler fabric, his very constitution naturally erects him to a higher aim. Besides, his soul, a particle of the Divine breath, is able to discourse, argue, conclude, infer; conceives by reason a future life, to which this but prepares, and which it begins.

Let a beast do a mischief; suppose a Lion kills his prey, he retires to his den, and quietly feeds, without fear of answering for this fact. When man hath done a murder, there is a fury within him, louder than cracks of thunder, sharper than stings of Scorpions; a Conscience awaked by the cry of blood: no beast ever knew what Conscience was. Thus man, having more noble endowments, shames his Creation, by living like beasts. You have read many fables and Apologues, wherein beasts are feigned to speak like men: but who would endure that Theater, where men be seen to play the beasts. Such is the power of sin, it can transform men into *beasts:* so in a mortal sense, are all those *Metamorphoses* to be understood, wherein the Poets trans-shaped men into beasts. While Idolaters turn beasts into gods, they turn themselves into beasts.

2 They want not their resemblances, and the similitude holds both generally and specially. Generally, in three things:

The whole intendment of the beast is the belly and groine; so wicked men are wholly led by sensuality. Their soul is made a slave to their sense; and while this rebels, she that worst may, must hold the candle. She thinks of praying; but if the flesh will have it so, there must be singing and dancing: she persuades to fasting, but the flesh hales on to rioting. All her morning care must be to provide the body a dinner: nor is she only made the bodies Cater, but even too often his Pandar.

Beasts cannot *praevidere futura,* nor *providere futuris;* they have no providence; but the expectation of the day ends with it: they count not of weeks and years; but only rise and roost with the Sun. So these brutish animals make no other provision. If you say, they can lay up victuals for tomorrow; so do divers beasts: the little Ant fills her granaries in harvest, for the Winter-store. In this they are but even with beasts; and for the fore-sight of vengeance to come, they are no better. Yea, some beasts can prognosticate a storm, and run to shelter: these men provide no refuge, but think to bear off the Judgments of God with head and shoulders. Hares have their muses, and Foxes fore-acquaint themselves with boroughs, whither being hunted they run for succor: these have not a hole to hide their heads. Therefore when conscience begins to thunder, and the torrent roars with an inundation of sorrows; they fly to the fiddle, to the Tavern: which is as if when it rains, a man should run into the Thames to keep him dry. They know no more how their time passeth away, than a beast is able to tell the Clock. Therefore commonly their departure is so sudden, that when they look for a pleasant Peale, behold it is their Passing-bell.

Beasts are not ashamed of their deeds: where is no reason, there is no sin: and where is no sin, there can be no shame. These have reason, yet are not ashamed of their abominations; and therein are beasts, or worse. Yea, the very dog, though he cannot blush, will go away as

if he were ashamed, when he hath done a shrewd turn, and is taken in the manner. But these have a meretricious fore-head, stupid and steeled with impudence; shame-proof: there is not so much blood of grace in their hearts, as will serve to make half a blush in their cheeks. Their end will be worse than frontlesse *Gehazi's:* for want of red, his skin was spotted with white: he strove to out-face *Elisha,* let him try to out-face the leprosy.

Specially, for some particulars; there is a near similitude of their conditions. As they have matched themselves, so take them by couples.

1 The Goat and the Whore-lover; a pair of unclean beasts; fit for no place but the ragged mountains and deserts. They think wantonness nothing else but the mere appetite of nature. But who be they that shall be set on the left hand, with a *Go ye cursed? Goats.*

2 The Hog & the Covetous, a pair of odious beasts. They are both rooting in the earth, that's their felicity: both rooting up the earth, that's their mischief: both love to wallow in the mire; none so sordid as the avarous: both will break through all fences, if they be not yok'd: both are hoinish, grunting, and insatiate; neither of thē can endure a partner in their comessation: neither of them both do good while they live, some good may be got from thē both when they are dead.

3 The Wolf and the Oppressor, a pair of ravenous beasts. Both love to suck the warm blood of innocent Lambes, both to fill their holes with rapine: both bark at the Moon, any light that may discover their mischiefs: both are greedy to swallow more than they can digest: both howl when their hopes are disappointed: both live by the spoil, the wolf of other beasts, the Oppressor of his own kind: both do so well match together, that it was good for the land, if they were both hanged together.

4 The Palfrey and the Swaggerer, a pair of unbridled beasts. The horse will cast his rider, and being down, give him a farewell with his heels. For men being reproved, to kick at the Messengers of God, is a gallant yet but a Iadish quality. When a bridle of prohibition is put into his jaws, *fraena ferox spumantia mandit,* he frets and fumes, as if he were so great, that God must not cross him. But all he gets by it is, that when a snafflle cannot rule him, a stronger bit shall be put into his mouth. As we have seen a stomackfull horse, that will not be stopped in his carrier with the sharpest bit; but runs on headily till he comes to some wall or ditch, and then stands still and trembles. Death is that terrible ditch which will stay his fury; he is a headstrong beast, whom that gastly foe cannot break.

5 The Fox and the Cheater, a pair of crafty beasts. Both love to do mischief, neither loves to own it: coozenage is both their trades; they live by it, neither indeed can they live without it. The Fox will stand by the river, and let his tail play in the water, till the fishes come flocking about it; and then with a jerke he swoopes them out. His hole is his study, and the fold his stage, where he plays his part. *Herod* was such a Fox, but Christ could hunt him out. The Jesuits are such foxes; they will not look towards the bootie they aim at: yet all their labor about your conscience is but to get a benison to their own College. There should be no robbing of the living, to give the dead: but these foxes will allow you no rest, till you give something for *Requiems:* if a rich Papist do not buy some souls out of purgatory, they doom

him to hell. This with them is *Pia fraus,* but by the same reason, the fox is a pious beast. Would many of our shops were not the boroughs of such foxes: there is no subtlety like that, which deceives a man, and hath thanks for the labor.

6 The Bear and the Whore, a pair of cruel beasts. Both lie at stake, both are to be baited, by all dogs of the game: both their flesh is sold for money, by the Bearherd, or by the Bawd: these gain all; the poor beasts have but abused bodies, the one withal a torn conscience, for their pains. A Strumpet in her malice, *is worse than a she-bear robbed of her whelps.* She is a thief in her pleasure, but a devil in her anger. She sets a price on her body, she sets no price on her soul: that she sels, this she gives away for naught. *Vtrumque animat rabidum, omnivorum:* both seldom have any issue: both these beasts stand in fear of the whip.

7 The Viper and the Traitor, a pair of pestilent beasts. We may say of either of them, It is not so much *Animal,* as *Malum naturae.* The Female in copulation bites off the head of the Male, *prae voluptate:* and the brood, *Indignam chari mortem ulciscentia Patris,Erosa miser aenascuntur matris ab alvo;* revenging the death of their Father, gnaw out the belly of their mother. Such a *generation of Vipers* were the *Pharisees;* who wounded the Church with their stings, wherein they were bred. Jesuited Emissaries had first their birth and breeding in the indulgent bosom of England; yet most unnaturally, they betray their own mother to misery and ruin.*Pectis acerba boum, pecorique aspergere virus.* They are infectious plagues to the families that harbor them; the bane of many poor souls, beside their own.

8 The Asp and the Slanderer, a pair of stinging beasts. So the Psalm matcheth them, *The poison of Asps is under their lips.* The Asp sucks not her cacochymicall poison from her food, but hath it bred in her own nature. The Calumner derives not his railing venom from the object, for that is commonly good; but makes it in his own bosom. Slanderers are also compared to *Scorpions:* to avoid whom, men use to place their beds in water; yet the politic serpents have a device to reach them. They get up to the top of the house, where one takes hold, the next hangs at the end of him, a third upon a second, a fourth upon the third; and so making a rope of Scorpions, they at last wound the man. Among scandalizers, one begins a whisper, another makes it a report, a third enlargeth it to a dangerous calumny, a fourth divulges it for truth. So the innocent man's credit is maimed, and he cannot find out the villain that did it.

9 The Frog and the Murmurer, a pair of croaking things. Both of them are bred of the mud, they come from no noble matter. *Semina limus habet, virides generentia ranas.* Some write, that it raineth frogs; we might think so too by the number of our malcontents; men that will find fault with everything; whom God himself scarce knows how to please. *His nec sicca placent, nec quae stagnata palude:* no fair weather, nor rain; peace nor war, can satisfy them. There is no work of God, but opens their clamorous throats. *In rauco quer•lae semper sunt murmur ranae.* When *Bacchus* was sent to fetch the Worthier of *E•ripedes* or *Aesculus* out of hell, as he passed in *Charons* wherry, he heard nothing but the croaking of frogs: whereby the Poets insinuate what a number of querulous and litigious persons be in hell.

I might add many more; as, First, the Spaniell and the Flatterer, a pair of dissembling beasts: both feed their Masters humor, that he may feed their hunger: both bemire a man with fawning on him. But let the great one use his Sycophant, as he does his Spaniell, and try if he will love him the better for beating him. Secondly, the Squirrell and the Busybody, a pair of nimble and pragmatical beasts: but the Squirrell is the nimbler and wittier: some write of her, that because she cannot swim well, when she would cross a brook, she gets a piece of the bark of a tree, puts it into the water, and her self into it as in a boat; and then holds up her bushy tail instead of a sails, that so the wind may drive her over. *Per varios usus artem experientia fecit, Exemplo monstrante via•.* The pragmatical hath an oar in every man's boat, an eye in every man's window; is here, and there, and everywhere, but where he should be: is still busy, yet never hath thanks for his labor. Thirdly, the Civet-cat and perfumed Gull, a pair of sweet beasts: only this sent is natural in the one, in the other artificial: and what the one beast disburdens in scorn, the other takes up in pride.

I might couple the Tiger and the Persecutor; the Boar and the Church-robber; or tell you of Tumblers, beasts that have brought up their bodies to show tricks; of Lurchers, that live by pilfering: of Setters, that will bring the bootie to the thieves hand; Pandars of filthiness. There be Moales, blind earthy Muckwormes: Weasels and vermin, and innumerable human beasts, or bestial men. But who would dwell long among *beasts?* I am weary of this brutish Comparison. Only there is one among men, for whom I can find no sample among beasts; the Drunkard. I know not with what beast to match him; he is such a beast, that no beast will keep him company. The nearest to him is the Swine, let them two be yoked together.

Now if men think scorn thus to be compared, let them forbear to deserve such a comparison. Yea, let me further aggravate their shame: there be men that exceed even beasts in sensuality. Beasts drink not but when they are dry: the drunkard never tarries till he be athirst. What beast, but he, pours in more, when he hath already too much? Beasts have their times of copulation, and they keep their natural seasons: incontinent man knows no limits, but is infinite in his desires. In many things men are so much worse than beasts, as they ought to be better.

How well soever we think of ourselves, the Scripture sends us to divers beasts for our learning. The very Ants are our schoolemasters, to teach us providence. The Dog is loving to his master, and watchful for his safety. The Horse is valiant, startlesse at the drumme, neighs at the trumpet, is forward to the battle; to shame our cowardice. The Lion is a president of temperance; after a full meal he tyes himself to a three days abstinence: he is liberal, and leaves part of his prey for inferior beasts; condemning those churlish men that eat their morsels alone, and put the reversion in their cupboards. He is full of nobleness, he scorns to seise upon the yielding; whereas men prey on prostrate fortunes. So moderate in his revenge, that he will do a man no more injury, than he receives from him; as some write. The Ape is quick of apprehension, apt for imitation: lewd men will not learn to do good either by precept or president. The Elephant is kind; if he meet a man that hath lost his way; he will both guide him, and defend him. The Ox knows his feeder, to teach us thankfulness. Thus if they may not be *Indices,* to direct us; they shall be after a sort, *Indices,* to condemn us;

as the Dogs condemned that *rich man,* who were less costive of their kindness than their master.

Sensuality is the vice here condemned; a *brutish* conversation of men; who only desire to live, that they may eat and drink: which is indeed to live *more belluino.* He that hoards corn in the time of dearth, shall be cursed, and he deserves it: yet his winnowed store shall at last break forth: but drunken engrossers diminish our plenty, and stow it where it shall never do good. How many thousands, hard driven with poverty, or by the exigent of war, might be relieved with that these spend like beasts? How just a punishment is famine after such a satiety, and pestilence after famine; turning the sanctuary of life into the shambles of death? *Licurgus,* to cure the people's drunkenness, caused all the vines to be cut down; he might better have made a well in every vineyard, and married in every cup a watery nymph to fiery *Bacchus. In cratere meo Thetis est conjuncta Lyaeo: Est dea juncta deo, sed dea major eo.* Immoderation makes *vina venena;* yea worse: for the worst poison helps some, but the drunkards potion hurts all. Some plead that they are able to bear it out: but to be a strong drinker is but to be a strong beast. The excess is a sin, whatsoever the success be. Whatever be the purpose before, or the event after; yet not the strength in bearing it, but the abstinence from taking it is praise-worthy. How foolish is it, for a little tickling of the palate, for a running banquet, to hazard eternal comfort.

Made to be taken and destroyed.] A fearful saying! what,*Conditus ut sit perditus?* If we understand it only of beasts, the matter's not great; for they can perish but once, and from their destruction ariseth our preservation. If they be noxious, we are preserved from their mischief: if edible, by their nourishment. When they spend their lives in our service, this was but their end; they were made for the purpose. But that man should be made, to be marred, created for destruction; this is terrible, and (if not warily understood) uncomfortable. Some beasts are made to be taken, not destroyed: some to be destroyed, and not taken: some both to be taken and destroyed. 1 We take the Horse and Ass, we destroy them not; but teach them to carry us, or provision for us. We put their backs to the burden, not their throats to the knife. 2 There be ravenous beasts and venomous serpents, hostile to man, malicious dangers of our life: we seek to destroy them, not to take them. We send our bullets and arrows, the messengers of death, into their bowels; we abhor their carcases. 3 There be beasts *ad esum & usum,* as sheep and kine; these we take and kill; the pasture fats and fits them for the table; we feed them, to feed on them. Reprobates are ordained for both: when they have done the devil special service, drawn in his yoke, wrought out their own perdition; then that merciless butcher cuts their throats, and makes himself a meal of their souls.

But let us hold this conclusion; as God made no man for sin, so not immediately for hell. *Deus hominem condit, homo se perdit.* But how then is it said here, *made to be taken and destroyed?* This is a point that I did not willingly seek, nor unwillingly find: it stands in my way, and I durst not *praeterire insalutatum.* For method, first I will lay down some infallible grounds. 2 Answer the objections that quarrel them. 3 Give the sum or clear conclusion. 4 Lastly, apply it to ourselves.

1 God is an absolute Lord over his creatures, and hath as just right of their disposition, as he had power of their creation. *Is it not lawful for him to do what he will with his own?* Man challengeth authority over his goods, and he may set this vessel on his cupboard, that other on the dunghill. We are God's vessels, he made us, he owes us, hath an incomparable right over us; may he not then dispose us? Man in his family, takes in this servant, turns that out of doors; and this, because he will do so: it were then desperate boldness to deny God the same faculty in his own house. In the world, man kills this beasts, lets alone the other; yet is not counted unjust: now a fly is more worth in respect of us, than we can be in respect of God. In an heap of clay, the Potter sits working, and makes of the same lump in his hand, one part a cup for wine, the other a pot for urine. Far greater is the liberty of God's perfection, and the perfection of his liberty.

2 God is always most just, nor can he do other than what is perfectly good. Goodness is not the Rule of his will, but his will is the Rule of goodness. *Non ideo vult quia bonum est, sed ideo bonum est quia vult.* His judgments are sometimes manifest, often secret, always wonderful, never unjust.

3 The Will of God is the cause of all causes, in which we must make a stand; and neither beyond it, nor without it, seek for any reason. It is so; why? because he would have it so: why would he so have it? there is no cause of the first cause. The sea, be it never so deep, hath a bottom: the heavens, be they never so high, have a top: but of the will of God there are no limits, no confines. God in all his works seeks for no cause out of himself. The rich man chooseth the object of his charity at his own pleasure: this beggar he makes his heir, not that; and without injury. Yet here may be some cause out of himself: the person whom he adopts, may be more pleasing to his eye, or obsequious to his commands. But the Lord's choosing hath no impulsive cause out of himself; he did not elect men, because he foresaw they would be good; but they are made good by his Election. Nor did he reject others, without respect to their sins.

4 The Lord hath purposed to pass by some men, for the manifestation of his Justice in their deserved ruin: it is his will to suffer some to fall into sin, and for their sin to condemn them. That which is against the Will of God, comes not to pass without the Will of God: he willeth that to be, which he willeth not to do: and though he esteem not evil to be good, yet he esteemeth it good that there should be evil.

5 He hath not ordained any to destruction without the respect of sin: for look what condemneth men in the world, for that did God purpose to condemn them before the world. Not that sin is the cause of this decree, but that this decree is not separated from the regard of sin. He doth not simply and absolutely ordain his creature to hell, but he decreeth punishment with relation unto sin. So then this conclusion is firm; *Homo non damnatur propter Decretum, sed propter peccatum.*

1 If the Will of God be the energeticall operative beginning of all things, [Objection.] then also the beginning of sin. *Answ.* God's Will is the cause of all things being and existent: a thing is not first, and afterwards God wills it; but he decrees it first, and therefore it is. Now

sin is not properly an existence, being, or action; but a defect. There is *Ens reale,* really and positively: and *Ens rationale,* in reason only; under which are contained not only notions and relations, but also privations. Sin hath not a positive being, yet is it not nothing; but necessarily follows the absence of righteousness. God made not sin, yet he justly condemneth for sin.

2 But if God suffers man to do evil, is he not the Author of that evil? *Answ.* No, for he is not bound to hinder it. He doth not give Grace, who can challenge him? Is it not his own? He doth not infuse corruption, he doth not with-hold the occasion. The rider gives his firy horse the reins, we say he puts him on: the hunter lets slip his dog, we say he puts him on the game. A house is ready to fall, leans on some outward supporters; take away these, the house falls of it self. God forbids sin, the wicked are the more eager on it. As in the middle region of the air, the heat grows stronger by the Antiparistasis or revulsion on every part, and from hence proceed the thunder and lightnings; the clouds being condensated, by the heat round encompassed. So the wicked heart, struggling with the good law, becomes more turbulent and firy in sin.

3 If God have decreed some to destruction, it must follow of necessity, and so man is damned against his will. *Answ.* No, for God's decree doth not impose a necessity upon the Will of man. Indeed there is an hypotheticall necessity, of consequence: if God deny men his grace, they will sin and perish; but this is their own will: Those whom he hath chosen, shall never be damned; yet with their own will they are saved. The elect Angels do necessarily obey God, yet not by constraint, but willingly. It is one thing to throw a sheep into the river, another thing to show her grass on the other side, and allure her to swim to it. *Deus non fieri cogit, quod factum damnat.* God's decree doth altogether order every event; by inclining the Will gently in things that be good, and forsaking it in things that be evil. If men will offend, he is just to punish: if they will return, he is merciful to forgive. As he saves none but in respect of Christ, so he condemneth none but in regard of sin. That all mankind was lost, we may thank ourselves; blessed be the goodness of God, that any be saved in Jesus Christ.

4 The Scripture speaks of the Salvation of all men; how then are some *made to be destroyed?* they urge these places, *John.* 1.29. *John.* 3.17. 2 *Cor.* 5.19. 1 *John.* 2.2. To which we oppose, 1 *John.* 5.19. *John.* 17.9. These we reconcile out of S. *August. Totus mundus est Ecclesia,* and *Totus mundus odit Ecclesiam.* The world hateth the world, the malignant world hates the reconciled world; the damned world, the saved world. But *God will have all men to be saved.Answ. All* is taken either *Distributive;* then it signifies every particular person. 2 *Thess.* 1.3. *All,* that is, *everyone.* Or *Collective,* and then it signifies Any one, not Everyone. Christ healed *every disease,* that is, any disease, or every kind of disease.*Every man is a liar,* saith the Prophet: now if every man be a liar, then is he a liar that speaks it; and if he be a liar that speaks it, then is it not true which he speaks; so, in that sense, to say that every man is a liar, must be a lie it self. Or, God wills *All* to be saved, that is, of those that are saved; for none are saved but by his willing it. Or *Paul* in this, and such other places, speaks according to his own affection, and charitable judgment; as he calls them in divers Churches, *men elected;* which was his charity, not his certainty. But still God hath his *Peculiar people;* therefore the rest are

common: and at the last day many shall be turned back with a *Nescio vos. Perditus est qui natus est,nemo liberatur nisi qui renatus est.* Hell was not made for nothing; some must perish.

This then be the sum; God did not make any man for the only purpose to destroy him; but these speeches must be understood by way of consequence, and effect.*I came not to send peace, but a sword, and fire, upon earth;* saith Christ, and *to set men at variance.* Yet certainly, this was not the end of his coming; neither sword, nor fire was his intent, but peace: these are produced by accident, and through the malice of Satan and men, do necessarily follow it; therefore he saith, *I came to send fire.* So the Apostle seeing men so desperately wicked, speaks of their making, according to their present being: as when we see a man perishing, we say, he was borne to this fortune; yet his mother did not bear him to such a purpose. This ordinance he setteth down either by revelation, the Spirit of God so informing him; or by probable conclusion, reason so leading him;*they that do such things, shall not inherit the kingdom of God.* But for us, we must not peremptorily conclude the destruction of any man, though obstinately wicked: because God is so indulgent to the intervention of repentance. In those dreadful thunders of the Law, where every sentence sounds like the sentence of death, every line is an axe laid to the root of the tree, every word able to affright the Reader: even there, Repentance creeps into the Text, and makes room for her self among all those terrors. In the midst of all those astonishing curses, she finds a merciful place. She turns the stream of anger, the torrent of plagues; and like a strong East wind divides the red sea of God's wrath; till his Judgments, like those waters, stand on heaps, while repentance walks through the midst, and escapes. This is that secret reservation, which the divine mercy hath wrapped up in his menaces; an exception to the general Rule of his Justice. This suspended *Nineveh's* doom, and stretched out her respite of forty days, to the allowance of forty years. A Prophet tells a king, *Thou shalt die, and not live;* an Hebrew Pleonasme, for surenesse sake; who could conceive a more absolute speech? yet was there a condition involved, and his days were lengthened. God said to *Abimelech,Behold, thou art but a dead man, for the woman which thou hast taken.* Yet the event was otherwise, to show that there was an exception enclosed, *Unless thou restore her undefiled.* To apply all to ourselves:

1 We were never admitted into God's Registerie, to turn over his Rols, and to see what Names he hath written for death, and what for life. Therefore because we know the doom of none, let us pray for all. And (to show how mercifully our Maker means to comfort our hearts) we may be sure of our own Election, sure of others Salvation; we can be sure of no man's reprobation. We cannot say, This man is ordained to be destroyed: we may say of him that brings forth good fruits, This man is ordained to be saved. We may be sure of others Salvation by charity, of our own by Faith: of others by their fruits, of our own by the witness of the holy Spirit. It is true indeed, that neither can apostasy or turning unto sin, alter God's decree for evil; as the Papists make God's Election to depend on man's work; as if he should say; Indeed I determined you to Salvation, but had I known you would have proved so wicked, I would never have done it; now I reverse it. Nor can repentance or turning from sin alter his decree for good: I meant you lost men, but now I see you return, I will accept you to mercy. Far be both these thoughts from us. True conversion may change his sentence, it can never change his purpose.

2 Let this humble our proud hearts, and teach us to pass the time of our sojourning here in fear. *They were broken off because of unbelief, thou standest by faith:be not high-minded, but fear.* Thou speedest well, insult not over him that speeds otherwise. *Vterque merüere vindict•m, •u non merüicti gloriam:* both have deserved punishment, if either be spared, it is altogether of mercy, without merit. Charity is the fruit that grows on the tree of Election. *Put on, as the Elect of God, holy and beloved, bowels of mercies.* We are adjured by our Election▪ Selection, Dilection to be merciful: *Elect* before time, *Holy* in time, *Beloved* at all times. God hath chosen the humble: *He regarded the law estate of his* 〈...〉 . Humility was not the cause of this choice, but this choice comes not without humility. I will mistrust that heart, which in a haughty contempt of others, magnifies himself: i• is likely, that man hath chosen himself, not that God hath chosen him. When the lots were cast for a kingdom, many an Israelite stood fair, and flattered himself. Why not I? Modest *Saul* hid himself, yet God gave him the Crown. It ill becomes a man, even that hath merited honor, to be proud of either his honor or merit. But when an undeserving beggar is pick'd out, and graced above his fellows, if he be proud, his honor will sit unhandsomely on him, because his beggarly heart is still in him. Generally, he that presumes most, speeds worst.

Work out your Salvation with fear and trembling: not with pride and insulting, nor with horror and despairing; but with fear and trembling. By humility in good deeds, and fear of evil deeds, a man may work out Salvation: the other will work him out of Salvation. It is the devils most dangerous assault; You are sure of your Election, know your own name to be written in heaven; and by that title are better than Princes: why do you not take it more upon you, and bear up your head higher? No, Satan, Pride cast thee down from heaven, it will never lift me up to heaven. *Blessed are the poor in spirit,for theirs is the kingdom of heaven:* the proud in spirit have no such interest; yea, theirs is the kingdom of hell, *I am not as other men are,* saith the Pharisee; and the clock of his tongue went truer than the dial of his heart: *not like other men* indeed, for he was like none that should be saved.*God hath chosen the weak to confound the mighty,* not the mighty to domineer over the weak. An *Angel was sent to a city of Galilee:* this is God's fashion, to seek out the most despised, on whom to bestow his favors and honors: the cottages of Galilee are preferred to the Palaces of Jerusalem. Pride hatcheth the own ruin; there is never any danger in humility. A tall man comes in at an high door, and he stoops: the door is far higher than the man, yet he stoops: you will say, he needs not stoop: but I hope, there is no harm in his stooping. A man may easily bear himself too high upon God's favor, but his humility shall never hurt him.*The foundation of God is certain, having this seal, The Lord knoweth them that are his:* and upon this foundation thou standest; yet *let him that thinks he standeth take heed lest he fall.*

3 Let us shun the means that may bring us to condemnation. Let God alone with his counsels, look we to his Oracles. What he wills us to do, let us do it: what he wills us not to know, let us not seek it. There be three courses which may bring a man to the sentence of reprobation. I speak not so much of God's purpose *(sic decrevit)* before the world began; as of his sentence *(sic judicabit)* when the world shall end. First, Infidelity; he that will not believe, deprives himself of all possibility to be saved. Nor is it enough to believe that God sent Christ to save the world, but also to save me. Historical faith may overcome Ignorance, but it is Applying

faith that can deliver us from vengeance. Everyone that says he believeth, is not sure to be saved: but he that never will believe, is sure to be damned. Secondly, Impenitency: even believers do sin, but repentance is always blest with forgiveness. But they that live in known sins, without relenting hearts, cut themselves off from the hope of mercy. He that plays on purpose to lose, is not likely to win. Be resolved against transgression, as you would be resolved of your Salvation. We are chosen to be holy, they that never come to be holy, were not chosen. Thirdly, Apostasy; if men turn wholly from God, it is an argument that God did never wholly turn to them. There is a double apostasy; first, of Faith: and this is desperate▪ that man was *made to be destroyed.There remains no more sacrifice for his* ⟨◊⟩ *;* because he hath sacrificed his sacrifice, abandoned his expi▪tion. Secondly, of Obedience; and of this backsliding who is not guilty?

There be three forsakings condemned by the Canons and Councils. When a Soldier forsakes his Captain, a Wife her Husband, and a Priest his charge. Which made S. *Ambrose* and *Augustine* resolve, that they would never commend *uxorem viro, nec militem bello.* Now we are all these respects to God. Christ is our Captain, we his sworn soldiers, that have in Baptism took his press-money▪ If we forsake his colors, we are perfidious, and worthy of martial Law. He is our husband, we his Spouse, solemnly betrothed before men and Angel▪, we have vowed our loves to him, and to him only: if we break this Covenant, and admit adulterous embraces, we have merited a divorce. His Commandments are our charge, he hath made us spiritual Priests to his Father. Now if, instead of this holy sacrifice, the calves of our lips, the incense of our hearts, the Charity of our hands; we shall offer to other gods; either idols of the water, sensual lusts; or idols of the fire, malice and revenge; or idols of the air, vain honors and secular glories; or idols of the earth, worldly riches; how fearful is the end, even *to be destroyed?* But let us hold our colors, keep our vows, be faithful in our charges; so (surely) *we are made to be saved.*

4 Let us be charitable in all our censures of all Christians, yea even of living Pagans, for they may be called. *Paul* was guilty of *Stephens* innocent blood; the Church had then small hope of his conversion. Yet even he that sent *Stephen* before, was ordained to follow after. For this *Stephen* prayed; *Lord, lay not this sin to their charge. Ego patior in carne, isti non pereant in mente.* This prayer was heard, that S. *Augustine* is bold to say; *If God had not been so entreated by Stephen, the Church had not been so blessed with Paul.Quô praecessit Stephanus trucidatus lapidibus Pauli, tunc secutus est Paulus adjuvatus orationibus Stephani. Paul* helped to make a martyr, and he was made a martyr: he that consented to another's blood in zeal against Christ, did after yield his own blood to be shed in zeal for Christ. Of whom then should we despair? we know not a greater sinner than *Paul* was by nature, we know not a better Saint than *Paul* was made by Grace. The foulest rags on the dunghill may be made white-paper. A leprous sinner, more spotted than *Naaman,* may by washing in the Jordan of penitent tears, become like an innocent child. The barren fig-tree may be recovered: the wild Olive, by a new graffing, may bear excellent fruit: the unhappy boy may make a good man: a four morning may prove a fair day. There is no wound so desperate, but it may be healed, if the Physician of heaven will undertake it. Lord, make them good that are not, and them better that are, through the goodness of him that is best of all, and sufficient for all, even Jesus Christ.

5 Let us make sure our own Election, and we are happy. This we cannot do without a gracious life, and the holy fruits of Obedience: other persuasion is but presumption, and all certainty but a stupid security without this. *Esau* hath killed Venison, and now comes in blowing and sweating for his reward: he makes himself sure of the blessing, as if he had it before he kneeled for it. What cares he now for selling away his Birth-right, which he shall doubly redeem with the blessing? He sold that in hunger, he shall buy this with pleasure: he parted with that for pottage, he shall recover this with Venison. But what does all this blustering confidence come to? where is his recompense? His Fathers answer is no more but *Who art thou?* He looks for a benediction, and finds nothing but a repulse. Lewd men, when they think they have earned God, and come proudly to challenge favor, receive no answer but *Who art thou?* The hopes of the wicked fail them when they are at the highest: whereas God's humble Children find those comforts in extremity, which they durst not expect. An *Esau* may come in full of the hope of the blessing; but *Jacob* goes away full of the joy of the blessing. When *Joseph* brought his two sons to his Father for a blessing; and set the elder by his right hand, the younger by his left; he *wittingly stretched his right hand to the younger, his left to the elder.* The wicked, like *Na•asses,* press to God's right hand; but he, like *Jacob,* crosseth his hands. So God dislikes a peremptory presumption, so he blesseth an humble persuasion. No man can be perfectly confident: as no righteousness can be perfect without sin, so no assurance can be perfect without doubting. Take the evenest balances, and the most equal weights; yet at the first putting in, there will be some inequality: though presently after they settle themselves in a just poise. Sin is ••loud that often hinders the Sun from our eyes, yet is it still a Sun: the vision or feeling of this comfort may be sometime suspended, the Union with Christ is never dissolved. God will make us feel that we have offended him: but after that sense and humiliation, he will show himself pleased with us in Jesus Christ.

They speak evil of the things that they understand not.] Not to *understand,* is the infirmity of a man: to *speak* of that he understands not, is the part of a fool: but to speak maliciously evil, is the part of a devil. They will not understand, they will not be silent, they will not speak well. If they will not know, let them hold their peace; nay, they will speak: but then let them give good words, nay they will speak evil. To be *ignorant,* and to *speak evil;* these be both bad single, and asunder: but much worse in composition, when they are found together. First, I will consider them apart.

1 Ignorance; what is there that differenceth a man from a beast, but Reason? No wonder then, if these be here called *beasts* by the Apostle; they were so termed long before by the Prophet. *Man that is in honor, and understandeth not, is like the beasts that perish.* He had the honor of a man; but by losing his knowledge he becomes like a perishing beast: when his knowledge degenerates from reason to sense, from man to beast. Knowledge is threefold: First, Natural, which is common to man and beast: this consists in seeing, feeling, and such sensitive apprehensions. By this the beast hath as prudent an election as man: he skils his own diet, his own physic, builds his own house, avoids noxious things, always as well, often better than man. Secondly, Rationall, which is proper to man; a light of understanding, joined with an election of will; by which he is not only able to choose or refuse, but also to discern the civil or uncivil use of things. Thirdly, Spiritual, which hath a higher fountain,

even the Spirit of God. Sense is a mere beasts, Reason a mere man's, divine knowledge is the Christians. This man clearly knows the Author of his Creation, the means of his Redemption, distinguisheth temporal from eternal things; and there sets his heart, where time is no more able to remove it, than the things of time are able to fill it.

Supernatural things are far from these men's understanding; and *Quia nolunt intelligere quae sunt Gratiae, amittent sapere quae sunt Naturae.* A just plague! He that refuseth the wisdom of a Christian, shall lose the prudence of a man. These foolish monsters are not rare: often do we see Asses, whose backs be laden with gold, feed upon thistles. A beast (I dare not call him man) hath thousands in his purse, yet stints himself to a threepeny meal, and starves his family; that instead of their living, they have their dying from him; they are famished. Yet no beast will pine; while his den is full of meat. How horrible is this curse? because he would not know as a Christian, he shall become more so•tish than a man, yea than a beast. The Philosopher being asked, what was the heaviest part of the earth, answered, That which bears an ignorant person. Better unborne than untaught. Come that ye may hear, hear that ye may learn, learn that ye may practice, and pray that ye may do all.

2 *Evil speaking.]* Good words never hurt the tongue; and this is a proverb even in their mouths, that have not many more good words to say. *Evil speaking* discovers an evil heart, as the striking of the clapper doth a broken bell. *I• multiloquio stultiloquium,* a fool can never be concealed, but by holding his peace. But the dog that snarles and barks where he should fawn, is beaten out of doors for a cur. *David* sent messengers to salute *Nabal,* and *be railed* ⟨◊⟩ *them;Who is David?* Good words *Nabal;* there is nothing more cheap. But how should *Nabal* appear what he was, but by his foul language? He that considers the quality of *David's* followers, must grant it worthy of a fee, that *Nabal's* flock lay safe in *Carmel;* but more, that *David's* soldiers were *Nabal's* shepherds. That his she•pe were safe, he might thank his shepherds; but that his shepherds were safe, he might thank *David's* soldiers. This kindness deserved part of the feast; yea, even to be set at the upper end of the Table, as his principal guest. Not to touch his flocks, was a favor: but to keep them, a merit. Our preservers are a second kind of Creators; and well may we afford our superfluities, where we owe ourselves. Yet *Nabal* refuseth to give anything but what he was wont; bad words. *David* asks him bread, and he gives him stones. If he would not part with his riches, yet he might have yielded fair speeches, and been never the poorer. But how should he speak any other language, to whom blasphemy is his mother-tongue? When poor wretches beg of such men, this is all their alms. Yet better fare they that can say, *Be warmed, be filled.* But if those verbal Almoners shall hardly answer for their uncharitableness; what shall become of them that curse and rate the needy souls; whose charity is cruelty, trampling upon those that God hath humbled? If they be thus punished that heal only with good words, how shall they be tormented that wound with evil?

3 Combined: they are both bad enough asunder, but together most mischievous. Bitter censurers are either proud, or guilty, or fools. Proud; *I am not as this Publican:* What had the Pharisee to do with the Publican? O, his own Jewel of Sanctitie wanted the due luster, till such a foil did set it off. Guilty; they that accused the woman deprehended in adultery, had

not been so hot, had themselves been innocent. But now, their mouths were full of her iniquity, and empty of their own: till Christ wrote them deeper in their consciences, than his finger did those characters in the dust. Fools; as here; *Culpant quod nesciunt.* The truth of God shall never want enemies, while the father of falsehood wants not blasphemies. Where did Christ's Ministers ever set their feet, but the devil also landed his soldiers to encounter them? *Pede pes, & cuspide cuspis.* Old Father *Simeon* might truly think; that as all eyes before had not been like his eyes, *Waiting for the Consolation of Israel:* so nor all arms afterward should be like his arms, ready in the Temple to embrace it. No, Christ was appointed 〈in non-Latin alphabet〉, for a mark of Contradictions. This was no news in *Stephens* time: that noble *Protesilaus* in the Grecian Fleet, the foremost Champion of the Christian Church, that fought for the Name of Jesus unto blood; told them to their faces; that *they had always resisted the holy Ghost.* The tongue is a sword still unsheathed; and many will speak, that dare not strike. Take here two observations:

1 The nature of truth, and the nature of man's Intellect, are agreeable, if this latter be not fore-staiied with prejudice. But *Palato non sano pena est panis, qui s•no est suavis.* He that is resolved to be ill, refuseth to understand goodness: therefore dislikes it, before he knows it; as one censures a book before he opens it, or reads a sentence. These deceivers had read the rudiments of licentiousness, with the spectacles of self-love: and now to hear of authority and civil government; and above all, that the holy Ghost should sit in the Chair, to cross and unreach their principles; this makes them fret and chafe. Would they but yet allow it a day of hearing: no law condemns a man till he comes to his answer: no, *maledicere volunt, nolunt intelligere.* These be they that stare upon the Ministers of the Gospel as prodigious, hiss at them as ridiculous, shun them as infectious, account them piacular, pestilential, execrable fellows: but *wisdom is justified of her children.* The Lord will show, with great advantage of glory, through all this reluctance, how little he needs the help of his friends, or cares for the malice of his enemies. *Insipientes in peccato* shall be made *Intelligentes in supplicio:* the eyes that willful malice hath shut, hell-flames shall open: and the tongue that would condemn what it knew not, shall feel what it would not.

2 This is a most unhappy fault, when the tongue over-runs the eyes, speaks and never takes advice of the heart. The Jews thought the Gospel *a stumbling block;* the Greeks, *foolishness:* the first, that it did block up their way: the other, that it was too poor for their learning: yet neither of them knew what it was. The golden Indies were offered to divers Princes; they vilipended it, and never saw it: yet the wealth was worth their labor that undertook it. The Gospel is a hidden treasure, the world scorns it: alas, the world never understood it: they that have found it, do justly scorn the world in comparison of it. Some think it will impoverish them: they know not that, beside the kingdom of glory, it even centuples their estate here on earth. Others think it makes men melancholy: they know not that it *rejoiceth the heart.* This was the rashness of Rome, and the shame of their Tridentine Council; that they condemned the Protestants for heretics, and yet never would hear what they could say for themselves. What is this, but *to speak evil of the things they understand not?* In the fourth Session it was decreed, that no man should give any other interpretation of the Scriptures, than what was consonant to the doctrine of the Roman Church. Thus instead of measuring

their doctrine by the Rule, they measured the Rule by their doctrine: and condemned they knew not what. When we teach, that it is impossible for man to merit of God, or before him to be justified by his works: they cry out that we condemn all good works.

Thus sin doth not want entertainers: he that will be sober, when others bezzle; that will pray, when others play; or reprove a swearer, is branded with the name of Puritan: alas, *they speak evil of that they understand not.* Shall this indignity cast upon holiness, make it vile in our eyes? No, but as *Tertullian* reasoned, *That must needs be good which* Nero *persecutes:* so, it must needs be excellent, that such malicious fools would disgrace. They have sworn to keep the commandments, and to deny the world; yet are not content with their own disobedience, unless they cast aspersions upon them that obey. God either open their eyes, or stop their mouths, that they may cease to *speak evil of the things which they understand not.* Let this teach us.

1 To seek understanding above treasures: indeed Doing makes a man blessed: and though he were able to dispute *de quolibet Ente,* knew all that is knowable; secrets of State, rules of Policy, mysteries of Science; yet he might bless himself, without being blessed of God. But still the foundation of obedience must be laid in knowledge: for if a man take his mark amiss, he may shoot wrong all the actions of his life. Happiness is like a stake set up in the midst of a field, which blinded men grope after, to make the beholders sport in their wanderings. Knowledge must be the Pilot of devotion: superstitious works are but the whelps of ignorant zeal. As Christ said of his murderers, Lord, *They know not what they do:* so our Apostle here of the Truths adversaries, Lord, *They know not what they say.* He that knows what he does, and does what he knows, is likeliest to be accepted with God.

Worldlings cry up practice, to cry down knowledge: as cunning Papists will extol Saint *James,* only to disparage Saint *Paul,* or as idle Protestants commend Reading, to disgrace Preaching: they talk of a good meaning, when they are the worst doers in a country. This is the devils Sophism: if he can put out our eye of knowledge, the more we do, the better he likes; as knowing all such works to be his own service. Knowledge indeed covers our earth, as waters the sea: but yet are there no dry rocks in the midst of the sea: The greater number are not unlike the horse in the story; which a man seeing in the market, liked, for his proportion, his pace, his color: and having bought him, desired to know what fault he had. The cunning Courser told him none but that he was a Darke gray: he meant that he had bad eyes; his color might be gray, but the horse was blind: so many men have pace enough, if it were in the right way; *their feet are swift,* but *to shed blood:* their proportion is answerable, they are able to do well; their riches and means are sufficient: and they color for it, having a form of godliness, a show of devotion: but their eyes be bad, dark and mopish, to understand that should make them truly blessed.

2 Seeing they speak evil of that they know not, let us speak well of that we know. It is a shame, that our zeal should not be as courageous to defend the truth, as their malice is violent to oppose it. He is a coward, that lets a good cause fall, when he sees another resolute in a bad. A reprobate may sometimes lend the truth his voice; but either he higgles with some hollow reservation, or lispeth with some faltring equivocation; or if his lips be of his

hearts opinion, it is *extortum testimonium;* God hath wrung it out of him, by some conflict, arrest, racking, and conviction of his conscience. So the Magicians of Egypt were forced to confess, *This is the finger of God:* so *Julian* was compelled to cry, *Galilean, thou hast overcome.* They that will speak the evil they should not, shall be driven to speak the good they would not. *Caiaphas* shall approve that *Christ* in the *Chair,* whom he condemns on the *Bench. Balaam* shall bless those for nothing, whom he was hired to curse. Such transient revelations may glide through them; themselves in mean time as wise as trunkes. But this is *Coacta confessio;* the Almighty's advantage: For their god is not as our God, even *our enemies themselves being Judges.Nulla est victoria major, quàm quae confessos animo quoque subjugat hosts.* If they speak well of goodness, it is against their wills; but naturally they blaspheme it. For old Physic to find fault with the new way of *Paracelsus;* or the old Astronomy to be displeased at the opinions of *Copernicus;* there was some color: for the Professors of the former understood the errors of the latter, and could pick just quarrels against them. But for corrupt nature, called the old man, older in everyone of our acquaintance than Religion or Reason; to condemn the Doctrine of Salvation, before it be examined; this is that brutish devilish malice here worthily exposed to contempt.

A free voluntary acknowledgement of the Truth, becomes the mouth of a Christian. Such as *Peters* was, *Thou art the very Christ; the Son of the living God;* which was the *Revelation of God, not of flesh and blood.* He that opened *Simon's* heart, to pour in that happy learning; untied *Simon's* mouth, to pour forth that happy language. As no man can see the Sun, but by the light of the Sun; so *no man can call Jesus the Lord, but by the Holy Ghost.*

They shall utterly perish in their own corruption.] This is the common term of sin: what compasses and aberrations soever it fetcheth, *huc tendit,* this is the Center of it; Destruction. There be divers circuits, thwartings, and contrarieties in sin: yea, all wickedness is in the extremes. Nothing is more opposite, than gripulous avarice and riotous profuseness, than cunning hypocrisy and notorious profaneness, than pride and nastinesse, than presumption and despair, levity and obstinacy: yet are all these reconciled in one place; like men that go about several businesses in the morning, yet meet together at night. One kingdom is too narrow for them on earth, a little corner of a dungeon confines them together in hell. As several malefactors have done several facts, in several places; one hath stolen, another slain, a third ravished; one robs by land, another by sea: yet they are all brought to one prison, and executed on one galhouse; the same destruction devours them all. There is but one, and that a narrow path to heaven; innumerable and those broad ways, rodewayes to hell. One of these iniquities might have served the turn, to bring these reprobates to perdition, *Vncleanesse* would have done it, they needed not have been *rebels: presumption* would have done it, they needed not uncleanness: *self-will* was sufficient, without presumption: their *ignorance,* without their *malice:* their *brutishness* would have spared all the rest; any one was enough to do it. Only the number and measure of torments is according to the multitude and magnitude of offenses.

Some go to hell upon the rack, others on a down-bed: the former suffer much, that they may suffer more; as Bulls are first baited, that afterward they may be killed. As the godly,*through*

many tribulations enter into the kingdom of heaven; so sometime the wicked through many tribulations enter into the kingdom of hell. What a deal of pains doth the covetous man take for his own damnation? He scarce wears a good garment, or eats a liberal meal, or takes a quiet sleep; but torments himself to get that, for getting whereof he shall be tormented. Some slide thither on a bed of roses; they will pamper their bodies while they have them, suffer their affections to want no indulgence, will not give their conscience leave to speak, but drown it with the noise of jollity. But what benefit is it, to have ones throat cut with diamonds, or to be shot to death with pearls, or smother'd with *Cassia?* Destruction is too dear a price for any sin. The condemned man will scarce eat the best dinner with a cheerful stomach. Yet this is the impenitent sinners dire catastrophe; *utterly to perish in their own corruption.*

All I purpose to observe from it, may be reduced to these three conclusions. First, that sin naturally begets punishment; if they do these things, *they shall be destroyed.* Secondly, that forbearance is no acquittance; if not presently, yet they *shall perish.* Thirdly, that wickedness makes the own scourge, they shall perish *in their own corruption.*

1 No cause doth more necessarily produce the proper effect, than sin doth naturally beget punishment. This *David* could easily presuppose, when the Land was plagued with a three years famine: never came Judgment from God, but some provocation from man went before: therefore seeing the plague, he inquires for the sin. The hand of Divine Justice never makes man smart without cause. When we suffer, our question should be, what have we done? Teaching our repentance to examine the foundation of all our evils. When famine is upon our land, one complains of hoarding, another of transporting, the Almanac talks of plants and conjunctions; but the Christian complains of sin. He looks higher than the constellations, and sees a just hand scourging rebellious wickedness; overruling all second causes to be his executioners. Natural men are Moles to spiritual objects: but the weakest regenerate eyes can pierce the heavens, and espy God in all earthly occurrences. Famine never cleansed the teeth, that were not before furr'd and fouled with excess. The Pestilence never raged, but blasphemy, uncleanness, and such noisome sins begun the infection. The sword never prevailed, but sin did set an edge upon it. The fire never consumed, but sin blew the coals. God indeed is the Judge of all, but sin is the cause of all.

The wicked, here, are the beasts to be hunted, sin is the game; when that game is up, the *Takers* are ready, and wait but the word, *Nunc capite:* those blood-hounds are under collar, if God let them slip, they are instantly on.

Temporal misery is one *Taker;* in whose terrible army march fear, disquietness, poverty, sickness, and innumerable sorrows. This often *takes* a man, when it does not *destroy* him. When it takes an elect vessel in hand, it scowres him like a quarterne ague, shakes every joint, tames his proud heart; but withal consumes up his surfeits and corruption; and restores him a weaker sinner, but a better man. But it takes the wicked, like the stone or the racking gout; and that without both strength of resistance, or provision of patience.

Death is the next *Taker,* compared to a *Horse;* a fierce, strong, warlike, and speedy creature; whose *neck is clothed with thunder,* and *he swallows the ground as he goes. Hazael* could not outrunne him, *Absalom* could not outride him; *Pharaohs* chariot wheels fell off in the chace. *Jonathan* and *Saul,* swift as Eagles, strong as Lions, yet were slain by this Taker. He takes any man, at any time, in any place: in bed, he takes men before they can rise; abroad, and gives them not leave to come home: he often takes the drunkard at his cups, the worldling telling his monies: and these he takes with terror; even *by the throats,* as that unmerciful creditor arrested his fellow,*Pay that thou owest.* But you say, Death takes also the godly: indeed they rather take him, for Christ hath made him their vassal.

Satan is the last and worst *Taker;* misery takes from prosperous sin, sickness takes from misery, death takes from sickness, Satan takes from all. *Thou fool,this night shall they take thy soul from thee.* O who can tell the horror and astonishment of that soul, which no sooner leaves the body, but is apprehended by this Taker. If we could conceive the least pang of that fever, how odious would our most pleasing sins appear to us? For a living man to be cast into a nest of vipers, asps, or scorpions, is terrible enough: yet alas, all their stings be but as gentle ticklings to these dragons. This is that *perishing,* that *utter* perishing, which is here the wages of obstinate sin.

2 Forbearance of punishment is no argument of immunity; though not presently, they *shall* perish. The Judgments of God are sure; if they be late: and as they are *facti ad capturam,* so *destinati ad horam,* which they shall not escape. *David* made a rode upon the *Geshurites* and *Gerzites,* destroying them with such an universal slaughter, that he left none to report what he had done. How many hundred years had that brood of Canaanites lived securely in their country, since God had commanded their rooting out? The Israelites had their hands full, and could not meddle with them: the Philistines were th•ir friends and would not meddle with them: and now knowing no grudge betwixt them and their neighbors, they promise themselves a certain peace. Loe even then, least suspecting it, are they cut off by *David's* sword, and none left alive to tell the news. When the oracle of God was inquired for the reason of that long famine, the answer was, *It is for Saul, and his bloody house, because he slew the Gibeonites.* Israel was full of sins besides those of *Saul's* house, *Saul's* house was full of sins besides those of blood, much blood was shed by that house besides this of the Gibeonites: where the causes be infinite, God doth justly pitch upon some: it is favor not to punish for all. *Joshua* had sworn a league with *Gibeon* four hundred years before; *Saul* breaks this league and oath: *Saul* dies, and forty years have passed since this injury: yet now the Lord calls them to a reckoning for it. That sin is not yet expiated, and so occasioneth this late vengeance.

How vainly do men hope to go away with their sins, because wrath is delayed? As if the Ancient of days, to whom all times are present, could forget them. No, when we have forgotten our sins, when the world hath forgotten us, he begins the suit for our arrearages. With men, delay wears things out of memory, and cools the heat of anger: violent passions, like violent motions, are weakest at the furthest: but with God, there is nothing gained by protraction. Sinners may make a truce with heaven, and a league with hell; but *The Lord laugheth at them, for he seeth that their day is coming;* and is not the further off, because they do

not look for it. Sacrilege steals, and goes away merry with it: it never troubles men, that they are privy to this injury; the law cannot touch them: so they live, so they die. But doth God forget it? If they can blot it out of his sight, there is then safety in prorogation. But as the slaughter of the Gibeonites was the sin of one generation, yet required in another: so doth God often make the posterity pay for the iniquity of their forefathers. Therefore our Church teacheth us to pray; *Lord, remember not our iniquities, nor the iniquities of our forefathers.* When these God-robbers are dead, rotten, and mouldred to dust, this shall be exacted of their children. Men owe us moneys, they die and leave it unpayed; we sue their heirs and executors for those debts, and do not think it injustice so to recover them. Take heed, ye parents, at least you that have Grace enough to love your children; you bequeath them legacies of ruin, while you make up their portions with that unrighteous Mammon, which you have gotten from the poor Minister or neighbor. The torments of hell God will inflict only on the peccant person, but with temporal plagues he visits the succession.

The whole Family of *Eli* was threatened with sickness, short life, and beggary. This took effect apace; yet *Abiathar* is left, through the reigns of *Saul* and *David* he escapeth: hath God forgotten his sentence? No, even *Abithar* shall be deposed by *Solomon,* and sent to *Anathoth,* and is well that he scapes so. It was fourscore years since that sentence was denounced; yet now it comes to execution. *Abiathar* is the last of that line; and he shall find that the sin of his fathers house can neither be purged with sacrifice, nor obliterated with time. Delay of the Judgment that shall come, is neither any hindrance to God's Justice, nor comfort to men's miseries. *Shimei* had reviled *David* in the conspiracy of *Absalom,* yet he pays for this in the reign of *Solomon. Abishai* would have requited him while the wound was green, and might not: *Benaiah* is commanded to do it, now after long festering. Still the stones which *Shimei* threw at *David,* were to rebound upon *Shimei,* and split his heart. He was an example to these, as these are to us: he railed, so do they: he blasphemed the King, these *speak evil of dignities:* he perished for it, so do they. And if God so plague the insolencies against his Deputies, how will he revenge blasphemy against himself? Tremble ye cursers and swearers, so execrable is your sin, that God hath vowed not to hold you *guiltless.* If God pay slowly, yet he will pay sure.

Sometimes he allows iniquity a shorter breathing; and even while the viols call to dancing, or the Trumpets to drinking healths, *Belshazzar* hath his sentence. No sooner were the bellies of *Adonijah's* guests full of meat, but their ears were full of clangor, their hearts of horror: the trumpets at once proclaim *Solomon's* triumph, and their confusion. The feasts of the wicked end in terror; after the meal is done, ever comes the reckoning. No doubt, but many a health was drunk to *Adonijah,* many a confident applause of their prosperous design, many a scorn of the adverse faction. But now the voider that takes all away, is fearful astonishment, and expectation of just revenge. How suddenly are all their hearts cold, all their faces pale? every man hath but life enough left to run away. God can as easily prevent the mirth of the wicked, as mar it: but he suffers them to please themselves in the vanity of their own courses for the time, that their conclusion may be more grievous. Bravery is but a poor target to bear off judgment.

3 Obstinate sin would make the *own* rod, were there none prepared. He that enters into a Statute, and performs not the defeisance, we say, his *own* hand hath undone him. When we look upon the sin first, and then on the punishment; we confess the latter to be but the counterfeit of the former original. This is such a man's *own* child: why? it is so like him. *Pharaoh* had groaned under plagues enow; he saw his cattle struck dead with a sudden contagion, he saw his sorcerers (after all their contestation) struck with a scab in their very faces; yet his heart is not struck with repentance. Who would think it possible, for a heart of flesh not to yield at these Judgments? We cannot tell whether to wonder more at the plagues themselves, or their success. The Grace of God resisted, turns to desperateness; and wicked men, like some beasts, grow mad with baiting. They cannot be quiet, till they have wrought out their full destruction. Therefore the fearefullest plagues God reserves for the upshot; all the former do but make way for the last. *Golia•* might have fought in the battle, and escaped; but he must needs challenge h•s *own* ruin, by defying the host of God, yea the God of hosts. His *own* sword shall serve to behead the master. What need *David* load himself with an unnecessary weapon? one sword can serve both *Goliath* and him. *Goliath* had a man• bear his target, but *David* had *Goliath* to bear his sword. So just is God, to turn wicked men's forces against themselves; and to make his enemies carry about with them their own destructions.

The Amalekite, a pick-thank, thought to curry favor and to insinuate himself to the heir apparent, by bringing the news of *Saul's* death. His thoughts project thus; to report the fact as done by another, were but to go away with the recompense of a lucky Post: whereas to take the action upon myself, to say, I am the man, must needs endeare me to him; *David* is beholden to me for the Kingdom: my requital cannot but be richly honorable. Thus he laid a plot to destroy himself: his hand was not guilty, his tongue was; and he dies for it. If he did it, his fact was capital: if he did it not, his lie was capital: howsoever, for an unjust practice, he received a just sentence; yea, his own mouth condemned himself. Men think it a dainty cunning to beguile others, the fine policy of a pure and clean wit to do unsuspected mischief: as if this were not to carry brimstone to their own fire, and to make their own bed in hell. As the godly work out their Salvation with fear and trembling, so the wicked work out their own confusion with lust and presuming. Yea, naturally all run on to their own ruin, unless they be supernaturally prevented by the Grace of God.

To conclude; as we tremble at these Judgments, let us abominate the sins. These reprobates are our examples; if we do as bad, we shall speed worse: and they will welcome their imitators into hell, You come after us, but you shall be preferred before us; and bear so much more torments than we have, as you received more warnings than we had. First, they were *Proud;* and as pride is the highest sin, so it shall have the lowest fall: the proud scorn to be like men, therefore make themselves like the apostate Angels.*Cùm non erunt homines, fiant daemones.* Are there none such among us? Yes, their very habit discovers them: they that have put off modesty, will put on any garb of apparel. We should not lie in our words, but painted *Jezebels* lie in their very faces. As pride is the first step downward to hell; so humility is the first stair upward to glory. Secondly, they were *rebellious* to Magistrates; let us be obedient. Even the highest Prelates of the Church must stoop to Him, whom God hath set above all. The Lord hath committed the souls of Princes to his Pastors, but the bodies of

Pastors to his Princes. Thirdly, they were drunken and sensual *beasts,* let us be civil men at least. But alas, happy Temperance, whither art thou fled? Sobriety is scarce to be found in the world, but in books. Fourthly, they were *unclean;* and what Nitre shall wash us? were every river of our Land a Jordan, they could not cleanse it from this leprosy. But alas, we can but plow the ground, it is God that must sow the seed: we do but soften the wax, it is he that sets on the seal. We have sinned, what should we do but repent? If we cannot, like the poor woman at her purification, offer a *Lamb,* Innocence of life; yet let us bring at least a pair of *Turtle Doves,* two mourning eyes. That we who have grievously erred by multiplied sin, may be received again to mercy by unfeigned sorrow.

2 PET. 2.13.

They shall receive the reward of unrighteousness, as they that count it a pleasure to riot in the day time.

GOD is a just Master, and will pay all men their wages according to their work. They that do the business he sets them about, shall have a blessed recompense: none of his servants were ever losers by him. The ungodly indeed set themselves on work; yet howsoever, he will pay them their wages; but it is such a *reward,* as they would thank him to go without: a righteous wages, for an unrighteous service. God shall pay all: Satan may be his executioner, but God is the Judge. The executioner cannot lay on a stroke more than the Judge appoints. Wicked men, properly, do pay when they are paid: when God pays them, he pays himself of them: and this shall be to the *uttermost farthing.* So the unmerciful servant was bound over,*till he should pay all his d•e.* At once they both receive their wages, and pay their debts.

Wages is understood to be an equal retribution, a reward proportionable to the work: and is either *ex pacto,* what is covenanted;*Didst thou not agree with me for a penny?* or *ex merito,* what is earned, *The laborer is worthy of hire.* Equality of recompense defines wages: if it be too much, and above desert, it is munificence: if too little, and short of desert, it is injustice. The Jews might give forty stripes, they would give but nine and thirty, for fear of excess. They were commanded to restore fourfold: some of them, as *Zacchaeus,* did quintuple it; for fear of the defect. But there is neither defect, nor excess, in a just reward. Man may fault in this, God cannot; he pays just *wages;* not a dram too light, not a scruple too heavy. *Every man shall receive according to his works. With the same measure that ye mete, it shall be measured to you again.*

This *Wages of unrighteousness* must be considered, *In Tali,* and *In Tanto: Such,* for the Quality: *So much,* for the Equalitie. *In congruo,* for the fitness; *In condigno,* for the fullness, not an Arithmetical Portion, every man alike: but a Geometricall Proportion, every man his due. So that we have two things: The Manner, and the Measure, of this *wages.*

The Scripture is copious in these retaliations. *Nile* was instead of heaven to Egypt; the clouds did not so much favor them, as the river: this did moisten their ground, and quench their thirst: and their confidence was not in heaven, but in *Nile.* Loe, *Nile* was *turned into blood:* that which was their succor shall be their horror. He that *measures the sea in his fist,* scorns that a poor river should be his rivall. In this element was the whole trust of their provision; and

now this cannot be endured for the corruption. When their palates would taste it, their eyes abhor it. Their drought calls for the moisture, their stomachs cannot brook the annoyance. They are thirsty, yet cannot tell whether they should die, or drink; die with heat, or cool that heat with blood. How fit is this *wages?* they made that one element their god, and by the loss of that one element they become miserable men. The fish was no small part of their sustenance: those die with infection, and infect more by being dead. But was this all the similitude? no, they had polluted that river with the blood of infants, and now it appears to them in his color. As if it should say, Am I bloody? thank your own murderous hands that made me thus. It is your sin that hath turned my clear streams into this sanguine hew. The very waters will no longer keep their counsel. Never any man willfully shed blood, but he had enough of it ere his end. If they look upon the waters, they see nothing but blood: when they drink, they taste nothing but blood. They shedded some few streams, but are requited with whole rivers of blood. As if the Divine Justice had said to them, as *Tomyris* did (afterward) to *Cyrus, Sanguinem sitisti, sanguinem bibe;* Satiate thyself with blood, thou that so desired'st it. A red River was one plague, but a red sea, the greater. That annoyed, this overwhelmed them: that slew their fishes, this drowned themselves. For a water bloodied with Innocents, to have a river turned into bloody waters, a red sea made redder by the whole host of Egypt; how fit a *wages of unrighteousness* was this? The corrupted river was both a monument of their former sin, and an image of their f•ture vengeance. God paid them *in specie,* their own money.

Such another Instance we have in that fat king of *Moab, Eglon;* whom *Eh•d* slew. He had made his belly his god, and God sends a message into his belly. *I have a message to thee from God.* This he thought to have heard with his ears, and he feels it in his guts. A message indeed, but such an one as did neither require nor admit an answer: no reply, but a groan and a gasp; and then everlasting silence. His very soul lay in his entrails, and through that unclean passage she goes out in stench. His sin had pamper'd those parts, and swelled them to an unwieldy grossness: in those parts his destruction enters to let out life. Many delicate morsels, and choice creatures had been buried in that bulky vault: *Ehuds dagger* is a hard and cold bit to close up his stomach. He can never digest this, now he pays for all his gluttony; this was *the wages of unrighteousness.*

This *Lex talionis* hath fallen upon the dear Saints of God. *Samsons* eyes were the first offenders, and they are first pulled out: they betrayed him to lust, and lust betrays them to darkness. In *Azzah* he was first captivated by a woman, and thither he is led captive in triumph. He that was grown blind in his understanding by doting wantonness, is now doomed to his own perpetual night. Because he trusted his locks in the lap of a whore, he riseth up shorn and weakened. He that was a terror to armies, becomes a scorn to boys. *Eli* could not have devised a way so much to plague himself and his sons, as by his partiality to their sins. He receives a variety of Judgments, yet everyone a just wages for his faults. First, his sons had despised God, therefore God *lightly esteems* them. Secondly, old age is commonly choleric, old *Eli* was indulgent, therefore *not an old man* shall be left of his house forever. Because he had been faulty in his old age, therefore all his family shall *die in their youth.* Thirdly, his sons were enemies to God in their profession, therefore he shall *see his enemy in*

the Lord's habitation. Fourthly, because he so mis-favored his offending children, as not to punish them, therefore they shall be to *consume his eyes,* and *grieve his heart,* even to punish him. Fifthly, because he esteemed their life above his Makers glory, therefore they shall die with dishonor. Sixthly, the Authority which he had abused by connivence, shall be translated to *another.* Seventhly, because his sons were saucie, and of so wanton an appetite, that they durst take meat from off God's own trencher, therefore the remainder of his household shall come to *beggary.* Lastly, because he forbore to take vengeance on their iniquity, God shall revenge himself on him and them, and that severely. Consider this, ye fond parents, that prefer the vanities of your children, before the will of your heavenly Father: you cannot devise a speedier way to ruin them. Thus to be kind to them, is to be cruel to yourselves, and them: to make their sins your own. God might have pardoned them, had you not pardoned them: now your indulgence makes way for his vengeance. We read not of any fault *Eli* had but this; yet which of the notorious offenders was plagued more? A man needs no more to make him and his posterity miserable, than sparing the rod. How just is this, when men will not se• the faults they should, to feel the punishments they would not?

Absalom was fair, and he knew it well enough: the glass and flattery had made him acquainted with his own comliness. His beauty was the matter of his pride, and his hair was no small piece of his beauty. Once every year he used to cut it; not as weary of the length, but of the weight: his pride could have brooked it longer, his neck could not. Now those locks which had been his glory, become his hangman. He had curiously plated those tresses for his ornament, therefore God makes use of them for his halter. The part which man's unrighteousness abuseth to sin, God's justice employs to revenge. When it hath served our turn to offend God, it shall serve his turn to punish us. This latter service makes amends for the former trespass. The disheveld hairs that loosely hung on *Absalom's* shoulders, shall do him the office to hang him. He came out of his fathers loins, yet turned traitor to him: his hair grew out of his scalpe and turns traitor to his own head. When he was thus mounted to his unexpected galhouse, his beast leaves him: it had done him service enough, to bring him to the tree of Justice, and there resignes that unnatural burden. He reared a pillar, and called it by his own name; either because he had no sons, no living images of himself; and so to supply nature, he thought to survive in dead stones. But it had been great pity there should have been any of his breed: he that robbed his father of a son, slew *Ammon,* and would have robbed himself of a father, his father of a kingdom, deserved to die without issue. Or to preserve the memorial of himself; that the world, when it saw the stately pillar might be occasioned to remember the goodly person of *Absalom:* as if the generations to come were wronged in losing the mention of *Absalom.* The world esteemed him highly; and he had an higher opinion of himself; and he was famous, but for infamy: not that arched pile, but a rude heap of stones, cover his carcase. One death is not enough for him; he is hanged, pierced, mangled. He had lifted up himself against his own royal father, therefore was lifted up to a tree of execution. He had pierced his fathers heart with many sorrows, therefore he is pierced with many darts. He had dismembered and divided Israel, therefore he is mangled and torn in pieces. He that cursed his parents, according to the law, was stoned to death: he

had done worse, even attempted to kill his father, therefore was buried under an heap of stones. Behold with terror, the just *wages of unrighteousness.*

How righteous art thou, O God, in thy retaliations! *Non invenit guttam,qui non dedit micam.* The rich man would not give *Lazarus* a crumb, *Lazarus* shall not bring him a drop. *Saul* slew the *Gibeonites:* nothing can expiate the blood of these heathen fathers, but the blood of the persecutors children. *Because they knew God, and would not glorify him,* therefore *their foolish heart was darkened.* Because their knowledge would not retain God, they shall not retain their knowledge. Men profane God's Name, and he makes their names to stink. Why should they be mentioned with honor, that do not mention their maker but to his dishonor? So we read of *Lots wife, Job's wife, the rich man,* but no name: as if God had said, *let their names be blotted out.* Idolaters will set up a false god for the true, therefore the true God gives them over to the false. We forget duly to bless God on the Sabaoth, therefore go unblessed all the week. *If mine heart hath been deceived by a woman, then let my wife grind unto another.* Few dare take such an oath, or make such a wish. They have polluted the beds of others, therefore their marriage finds pollution. We rob the Ministers, and therefore commonly we are robbed by the Lawyers.*Who so stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.* In vain they cry to us for charity, and for mercy we shall cry in vain to God. The measure we mete to others, is with much equity remeasured to ourselves. In every grievance of your sense, read the characters of the cause. When you receive your *wages,* consider your work: so you have done, so you are undone. When the dropsy invades the drunkard, it is but his *wages.* When the pestilence rageth in out streets, blasphemy and execration must confess that they have their due *wages.* Poverty is the *wages* of dishonesty. Blasphemers live swearing, and die raving; it is but their *wages.* These things if we preach, we are hated; if we do not, we shall be condemned: it is a woeful strait, when we must either incur the worlds mal-opinion, or the Lord's malediction. But certainly, if men do these *unrighteous* works, they must expect this righteous *wages.*

The measure follows; no temporary suffering can be a sufficient *wages* of sin. Nothing but death can expiate some offenses among men; blood must have blood: but death it self cannot satisfy God. All sin is infinite; not in respect of it self, but of the Majesty which it offends: now an infinite work must have an infinite *wages.* Through the creatures incapacitie, this cannot be infinite in intension, therefore must be so in duration. The Quantitie of this *wages* is begun in death, accomplished in torment.

1 In Death. There is but one door to come into the world, a thousand to go forth. Death hath his choice of ways to let out life: and while we are busily watching at one door, he comes in at another. A furious *horseman,* with a pale and gastly look:*Pallida mors;* symbolizing that effect which he works both on the living, and on the dead. On the living; I know, that many can talk of death without fear, because they think it out of hearing: they *make a league with death;* as the frantike marchant alone, would sell this commodity, and buy that, and make matches for hundreds and thousands, when there was nobody by to deal with him. Thus it is reported of an Earl of *Kildare,* that playing at the boords end, and seeing his warrant of execution brought in; threw his cast, and said; Whatsoever that is, this is for a huddle. Many

have feigned to die in jest; but I doubt whether their heart and face were both of one piece. Some call for it, as the poor wearied man in the Fable; but when it comes in good earnest, they have another errand for it, and are not able to look it in the face, with the blood in their cheeks. When it gave *Belshazzar* that fatal summons, all his Courtiers and Concubines could not cheare his heart, nor all the wine in those holy bowles fetch color into his countenance. How do we see prisoners at the bar even die at the sentence of death, as if they could not live to the execution. Some Stoike would fain set a good face on the matter, and says in a *bravado* to his neighbors, he fears not death; and all, that the world may witness, he is no coward. So *Jezebel* painted her face, and affronted *Ieh•* out of the window: but had that artificial visage been off, a pale cheek would have appeared underneath it. Whatsoever is pretended, there is no unrighteous man but is afraid of this *wages.*

On the dead; it bereaves the body of blood and color, spoils the complexion, whether it be of art or nature, renders a lifeless and wan carcase, lays it rotting in the moulds, exposeth it a feast for worms, alters the fashion, consumes the beauty, turns the whole proportion into deformed rottenness. There lies the body in blended dust, receiving that insensible *wages,* which the sin of life earned; till the Archangels trumpet, together with the summons of the Judge, gives it a *Surge.* Even this is a fearful wages, when it is paid in the proper coin, without the allay of Christ's death to qualify it. As death is the contrary to life, so commonly they that live like *Laban,* die like *Nabal* which is but the same word inverted. The very mention of death is irksome to them; as *Louis* the eleventh straitly charged his servants, when they saw him sick, not to dare once so much as name that bitter and unwelcome word, Death. Thus like insensate stories, they sink down to their Center, and rather choose to feel what they fear, than labor to avoid what they must feel. So cowards wink and fight; yea, they wink and suffer, and fight not: a dismal *wages!*

2 Hell, and that in the worst sense; not the grave of the body, but of the soul. There is Hell *ration meriti,* a sinful life: and Hell *ration poena,* the horror of conscience: and Hell *ration loci,* which is Hell it self, the local prison of the damned, as Heaven is the triumphant Mansion of the blessed. This is the full *wages of unrighteousness,* into which the desperate madness of ungodly men doth chop blindfold. There be some, that thank philosophy and their own reasons, they fear no such fable, as Hell. *Socrates* and *Plato* were great philosophers, yet they believed a hell, and hissed the contrary opinions as bellarine, out of their Schools. Yea, the very Savages and Infidels confess it: the instinct of nature, and a divine impression, extorts from them this acknowledgement; that souls live after their bodies, either in bliss or pain. What are they but Monsters, that seek to obliterate these indelible characters, and so dance hoodwink'd into perdition? O were it allowed to the desperate Ruffians of our days, that swear and curse, as if heaven were deaf to their noise, or as if they would make it deaf by their noise, to have but a sight of hell: how would it charm their mouths, appall their spirits, strike fear and astonishment into their hearts! The Church and they would be better acquainted, which are now perpetual strangers. Superstitious recusants, irreligious profaners of the Sabbath, that never serve God but once a year: their bed or their boat or the Tavern is all their Temple, except we see their faces at Easter: would they do thus if they understood this *wages?* No, could we foresee death and hell in their proper shapes, we would

fore-appoint ourselves, not to avoid the first death which we cannot; but to escape the second, which we may, through repentance and faith, &c.

The devils besought Christ, that he would not cast them into the *Deepe.* What is this *Deepe,* but Hell? First, for the utter separation from the face of God, never to see his favorable countenance: then for the impossibilities of passage to the Region of rest and glory. The very devils fear this *deep:* they feel themselves bound in chains, and reserved to this torment; expecting a further degree of vengeance. They know this to be the *wages of unrighteousness:* now the wages is not paid till the work be done. Still they are tempting men unto sin, and still they sin in that temptation: the mis-leaders into evil sin more than the actors: therefore the full measure of their damnation remains to the upshot of their wickedness: the day of Judgment shall confine them to the *deep* forever. This day, this deep, they tremble at: yet sottish men sleight it. Were their understandings sensible of that burning Lake, where soul and body must be crowded into a firy dungeon, with torments intolerable and interminable, which can neither be endured nor avoided; durst they so boldly rush into sin? who will thrust his hand into a firy crucible, to fetch out the gold? Can the metal recompense the burning? We durst not continue our licentious and willful sins, if we did truly believe the horror of those infernal and eternal flames.

Believe there is a hell! who does not? yes, very many that say they do: it is hard for men to believe their own unbelief. They that be most dangerously sick, are least sensible of their own sickness. We their Physicians perceive it, and tell them of it, and they hate us for it. But as when the Seminary in Lancashire lost his Glove, riding in his disguise, and one that found it, rode apace after him to restore it: he mistrusting him for a Pursuivant by his speed (but most pursued by a guilty conscience) quits his horse, leapes over a hedge, plungeth into an unseen marle-pit behind it, and was drowned. So men fly us that mean them no harm, and rather hazard themselves into destruction, than suffer the Word of Exhortation. I know that love should win us to goodness, rather than fear: yet fear is often the door that lets in Love, as *Love casteth fear o•t* of the door. Even the fear of hell hath made way for the Love of Christ, and the Love of Christ hath taken away the fear of hell. There is a story of one that gave a young Gallant a curious Ring, with a Deaths head in it; upon this condition, that for a certain time, he should spend one hour every day in looking and thinking on it. He took the Ring in wantonness, but performing the condition with diligence, it wrought a wonder on him: and of a desperate Ruffian, he became a conscionable Christian. Imagine this discourse a Ring the *wages of unrighteousness* a Deaths head; yea more, a map of hell, an Emblem of destruction: spend but one half hour fixedly every day on these meditations, and (I doubt not) by God's Grace thou shalt find such an alteration in thy heart and life; that there shall be gladness in the Church, peace in thy own Conscience, and joy before the Angels in Heaven for thy Conversion.

As they that count it pleasure to riot in the day time.] There is no greater danger in the world, than to live in the danger of the world. This is a care that troubles but few: how to get it, not how to use it, is the common study: Many waking hours are spent on the bed, how to be rich, how to be glorious, not how to be good. God hath written divers books of holy instructions,

and they are able to make a man wise to Salvation: these contain Rules how to be holy and happy, not how to be wanton and wealthy. *Solomon* had his Ethickes, his Politickes, his Oeconomickes; for the government of Behaviour, of Commonwealth, of Family: not one book of secular mysteries, though his wisdom were incomparable even in that kind also. Not a leaf in the sacred volume, but hath matter against a voluptuous life, none for it. To please flesh and blood is the doctrine of the devil; this, man hath learned by nature; he is borne with this knowledge: and the whole contents of the Scripture is by the Law to forbid it, by the Gospel to mortify it. Certainly, if it had been good to live in sensual pleasure, among so many Divine Rules, some direction would have guided us to this. But all that God says about it, is to forbid it, to threaten it, to condemn it, to cast it into hell. Indeed he neither condemns our affections, nor these objects, asunder; but their composition, as they are married together. A man may covet (so as it be) *the best gifts:* Desire more Grace, seek more, never think you have enough: be still poor that you may be rich, rich that you may be full, full that you may be glorious. You may desire worldly things long enough without finding any content; but covet after righteousness, and *you shall be satisfied.* Be merry, pleasant, rejoice, but in the Lord: Christianity does not take away our joy, but gives it. It is the *Ram* that dies, *Isaac* (our *laughter*) escapes. Bee ambitious of favor, of honor, of a kingdom: but of God's favor, of the honor of Saints, of the Kingdom of Heaven. But *to take pleasure in riot,* as if a man's heaven lay in his guts, and Paradise were nothing but the delight of his sense; this is that brutish opinion, the faith of Epicures, which sends many with that *rich Churl,* from their delicate tables to eternal flames.

To *riot* is belluine; there is their *Sensuality: In the day time,* is desperate, for that is a work of the night; there is their *Impudence:* To *count this a pleasure,* (many have been over-taken with intemperance, but it was their sorrow and vexation, to these it is a pleasure) there is their *Voluptuousness:* They *think* it so, they do but think it so, they shall not so find it; there is their *Sottishnesse.* Their wickedness appears here like a Conjuration. First, the spirit raised is *riot.* Secondly, the circle wherein it is raised, is the *day time.* Thirdly, the sorceresse that raiseth it, is *Pleasure.* Fourthly, the charm or illusion is *conceit;* They *think* or *count it a pleasure, &c.*

Riot] This is the spirit: the grossest devil of all is the eating devil: surfeiting guts turn men into beasts. We borrow pride from the Lion, covetousness from the Hedgehog, envy from the Dog, wrath from the Bear, gurmandise from the Wolf, sloth from the Ass, riot and sensuality from the Hog: such be called Boarish men. God sent them into the world men, and they come forth beasts. Only the beasts are in better case; because they want the reason of Election, and shall receive no sentence of condemnation. Drunkenness is so apt to misdemeanors, that even against the violence of men not drunk, there lies an Action called a *Riot.*

There is *Riot* in many things: First, *Riot* in drink, when men drink in measures, without measure. We may change the verse; *Non habet ulterius quod nostri• potibus addet Posteritas.* Peace hath made many countries sick of a surfeit, but (were the Assizes come) God would find this whole Land guilty of a *Riot. Crates* threw his money into the sea, resolving to drown it, lest it should drown him: the drunkard casts his money into a deluge of drink, both drowning it, and himself with it. Herein the Miser and the Rioter are opposites; the one so

loves money that he will not afford himself good drink, the other so loves good drink that he scorns money. *Cornua Bacchus habet,* the riotous must be quarrellous; therefore some quarrels are called *riots.* When the iron is hot, the Smith can fashion it to his pleasure: Wine tempers the heart like wax for the devils impression. Secondly, there is *riot* in meats, *Let us eat and drink, for tomorrow we shall die,* saith the Epicure: one would think it should rather be, *Let us fast and pray,* for tomorrow we shall die. The poor man's labor is to get him meat for his stomach; the riotous only care to get a stomach for their meat. Their whole vicissitude of studies is but meat for the belly, and the belly for meat; as Brewers provide barrels for their drink, and drink for their barrels. What wonder is it, if they in hell be most tormented in their tongues, that have most offended in their tastes?

Riot is of a great latitude; to abuse any riches of Nature to wantonness, is riot. So a man may riot in apparel: divers men are in all other things miserable. Yet prodigal in their clothes; and these shall be indited of a *Riot.* The Daw values himself by his cockscombe, the fool by his garded coat; and these take state upon them according to their garments; and after a little custom, persuade themselves that they are such in deed. The case of an instrument keeps it from soil, the cover of a glass from dust: but gorgeous attire can neither prevent age, for they soon wax old themselves; nor save from soil, for sin bred them, and they breed sin. Pagans over-gild their blocks, that they may be worshipped; and men garnish their bodies for the same purpose. The dress of proud women is but *Democritus* his brazen shield set up against the Sun, to amaze the eyes that behold it; but bavins to the furnace of lasciviousness: in their best interpretation, they are but bushes which should signify beauty to sell: for why is a sign hung out, but to invite men to buy? As in Italy, the beasts that are to be sold, are decked with blossoms and garlands. But that which is worse; the plaistering of their faces, ensparkling their eyes with spiritualiz'd distillations, touching their lips with *aurum potabile,* filling up frets with fresh colors, as men keep roses all winter in covered vaults; this is horrible *riot.* It seems they think God was a bungler, not his crafts-master, and that they are able to correct and mend his workmanship. But do they not lay on their colors so thick, that they size into their souls? Does not a p•acke soul often dwell under a white roof? Mee thinks they should be jealous, lest the devil should come to them in the disguise of a Tailor, Tirewoman, or Complexion-seller.

There is *Riot* in play, where the greatest winner is it danger to lose the ga••e. The Romans built a Temple to ill Fortune *in exquiliis,* on a mountain hard by, that it should not plague them at cards and dice. God made no man for play, but all for work: they that play when they should work, shall work when they might have rested. Not seldom doth *Riot* break forth into wantonness and carnal delights; a sin so trite and customary that it serves the City for an afternoons recreation. Common strumpets are said to have no common Patrons: and if lesser magistrates put them in hold, they have greater persons to fetch them out. Either authority is connivent, and will not see the faults; or corrupt, and loves to feel bribes; or which is worse, doth not punish the sinner, that they may sin with her; which of all bribes is the basest. There is *Riot* in any excessive delicacy; so the word here used is *Deliciis frui,* not *uti:* a sin hard to describe, because it hath so many shapes. In women it reigns most, because they have least to do. They must have delicate houses, rubb'd and glaz'd, as if like *Abraham,* they

were to entertain Angels; whereas too often, it is but for their wanton lovers. The floores are so glistering, as if they would walk upon looking glasses. They have delicate paces, going on the earth as if they went upon snakes, and feared to tread hard lest they should turn again. This is truly to *riot* by a delicious life; when everything about them is so resplendent and contentful, that they have no mind to go to heaven. This is to fortify themselves, not against mortality, but against the thought of mortality; to quintessence a heaven out of earth, yea to exchange a true heaven for a counterfeit. How many souls have these artificial paradises beguiled? Through a hell upon earth God brings many to heaven, and through a heaven upon earth many bring themselves to hell. In the forenoone *Riot* is merry, in the afternoon drunk, at night it goes to bed stark mad, but in the morning it riseth sober, in everlasting sorrow; that is the farewell of it.

In the day time;] This is the Circle: whether we read it, *Per diem, Ad diem,* or *In diem:* here be three readings, and three senses. *Per diem,* that is continually, *day by day.Day* and *night* is often taken for *Indesinenter;* now the day includes the night: when we beg *Panem quotidianum, our daily bread,* we desire provision both for day and night. It was a foolish superstition of them that refused the *Paternoster* going to bed, because they thought it absurd to say, *Give us this day,* when as it was night. *Come, we will fill ourselves with strong drink, and tomorrow shall be as this day,and much more abundant.* It is never night with them while the drink lasts, or their eyes can wake to guide the pot to their mouths. There is great difference betwixt infirmity and vice: the former is but an ague, neither mortal nor perpetual: the other a dropsy, that drinks till it rots, and rots till it dies. There be sins in the righteous, there is nothing but sin in the *riotous.* If *Xantippes* scolding so troubled *Alcibiades,* that heard her but seldom; what an affliction was it to *Socrates,* her husband, that must bide by it day and night? when a Citizen complained what a pitiful journey he had in a moorish fen-country; a country man replied, God help them that dwell there, as I do. A traveler often drinks that liquor with offense to him, which his host guzzles with pleasure. This made the Friar, that had drenched himself for experience, to impose it as a sore penance on them that had confessed that sin, Go and be drunk again. Custom makes that a pleasure, which is a torment: many do that in a day, for which they weep all their life.

Or *Ad Diem;* and this is indeed the term of all sinful pleasure; it is but a flash, a puff, and it vanisheth. It is expected with desire, with delight entertained, and departs with discontent. Like some spritely music, that advanceth a man's mind while it sounds, and leaves him more melancholy when it is done. A countryman observing the preparation for a great triumph, among many other questions, about the labor, the cost, the study; demands how long it should last: he was answered, for an hour: but he replied, then the leasse is very dear. Could they drink with *Cleopatra,* the riches of Egypt at a draught, yet it is but a draught, and quickly down the throat. Turn but the candle, and *Quod me alit, me extinguet;* that which keeps me in, puts me out.

In diem, so the word properly imports: this is impudent. *They that sleep,sleep in the night; and they that be drunken, are drunken in the night.* And *male agens odit licem.* But alas, that is cowardly sin with them, that is ashamed to show the face. They dare the *day* to witness their

ungodliness, and do their villainies, as the Pharisees gave their alms, and said their prayers, *to be seen of men.* As if they were ambitious to be like God, to whom *the day and the night is all one.* The Apostle intends it, not as a qualification of their naughtiness, but for a more full expression: *In the day time,* when others are at their labors, they then roar with riot. The day is made for work, the night for sleep: our lawful work in the day, is God's service; our natural sleep in the night is our own indulgence: he that steals an hour from his sleep, robs but himself: he that trespasseth upon the day, injures God. If you say, rest enables us for work, yet work is the end, and the end is more noble than the means.

Again, all sin is the work of darkness, therefore most proper for the time of darkness: the *riot* that is bad at any time, is worse in the daytime. In the night it only makes the devil sport; none but fiends are spectators at that interlude: sin is then but like a poor watchman in his night-gown. In the day it ruffles it like a swasher, marches with drumme and fife, and bids defiance to authority. So it offends the good, enrageth the bad, and infects the indifferent: and that which might have escaped with forty stripes for the mere evil, shall have an hundred for the example. Sin at first was a single woman, and kept home; but rambling one day abroad, the devil got her with child, and she was delivered of two bastards, Temptation and Example. Ever since she cannot stir out of doors, but these Impes haunt her: when she would delight her self, either Temptation gets some to sin with her, or Example teaches some to sin after her.

Lastly, day-sins are done with less shame, therefore more impious. Many that care not for honesty, yet stand upon their credit, and would not be detected of that they love to commit. But they are frontlesse *Zimri's,* that bring whores to their tents in the face of all Israel. *Noah* was uncovered, but in the midst of his own Tent: sin is bad enough, though no eye see it: and unknown sins are attended with known punishments: secret faults have their secret guilt and shame. But four eyes saw the adultery, ten thousand millions shall see the torment. But that man is past all goodness, that is past shame. Sin bred shame, yet the mother is often curbed by the daughter: she dares not play her prankes so boldly while shame is by. Sin would kill all the agents of goodness in us, but that shame hinders her. Shame holds them in, though sin holds them under. There is some fear to offend, some knowledge of good and evil, some remorse, some conscience, while shame lasts. But if shame once departs, knowledge goes, and fear goes, and remorse goes, and conscience goes; none will tarry behind shame. Alas, for our age, to bear the date of such impiety; that it should be said, In such a year, when yet there was no plague, *Shame died.* Honesty died long since, and was buried in the Suburbs: Charity lived not long after, and was buried in the City: Plain-dealing died then too, and was buried in the Country: and now *Shame* is dead also: the Sepulchers of Suburbs, City, and Country, being taken up by Honesty, Charity, Plain-dealing; what room is left for Shame's grave, except the waters? And it is thought, that amongst the Watermen she first caught her death. If any man can find a place to bury her, I will bestow a sory Epitaph upon her:

If any man require my Name

Say blushing tomb that it was Shame.

When I did in a cheek appear,

Men did conclude that Grace was there.

I many kept from doing ill,

Therefore ill doing did me kill.

The Swearer, Liar, Whore, may lead

A bolder life; for Shame is dead.

But when all dead rise from their places,

I Shame shall then fit on their faces.

In the day time.] Perh•ps they slept a-nights; and followed the business so close by day, that they dispatched it before night. Or it may be, they would husband their bodies, that they might hold out: for *riot* is a soaker, and it would drench them to follow it day and night too. Sin is the greatest folly in the world, and yet there must be some art and cunning to maintain it. The house that grows sear, needs supporters. But now have we none worse than these? The day contented them to *riot* in; day and night too is too little for some. Often do they curse the clock for haste, never blame themselves for lingering in *riot.* Revell they never so long, their last dance is loath to depart. They are angry, that they cannot with *Joshua,* make the Sun stand still, or keep the Moon from going down, not till they confound the *Amorites,* but till their *Amorites* work their confusion. They wish that the day might be corrupted, and that the night would take bribes. There be some feasts, where the guests think they are slighted, if they be not sent away drunk: and Time is no pleasing Host to these if he will not allow them to surfeit.

But the night, the night is the guilty time: it would be a long Assizes, only to take the confession and indictment of Candle-light. This would tell of doors ready to let in the adulterer, of thieves watching to break into houses, of *Fauxes* with their dark lanthornes ready to blow up States; of Unthrifts revelling and drinking, till their monies and their wits be both spent together; of age-decayed dames baking on their colors, and spending many pounds of candles in pinning and trimming their dresses, that will not bestow one minutes light in reading any good book: Murder, treachery, conspiracy, felonie now follow their business very close: many Owls that cannot endure the light, now flutter abroad, and keep a howting and rowting in the dark. Those dare now frequent Tavernes and Brothels, quarrel in the streets, rage and domineer, who would appear contemptible in the day. The Sun, that eye of Heaven, does scarce see so much villainy, as Candle-light. Wittily conceited was that Italian, who wrought the supplication to Candle-light, desiring her to disclose to him the rare secrets which she saw in her Empery. The day would scarce believe what deeds are done by night.

I conclude; both day and night let us banish intemperance out of our coasts: it will beg for some indulgence, but let a shameless beggar have a strong denial. If we will not grant it the

day, it will crave but the night: sin hath no right to a moment of time, therefore will take any: but when thou hast once allowed it a part, it will proudly challenge all. He that shall duly consider his sins, will find that he hath time little enough for repentance, none to spare for intemperance. Instead of rioting ourselves, we have cause to mourn for the *riot* of others. But alas, all mortification is censured by the name of superstition, and he that forbears excess, is held an irregular melancholy person. The most men's sorrows are like the mournings of an heir, who then smiles in his heart, when his eyes let fall forced tears. We may say of this kind of evil, as Christ said of that kind of devil, it will not out with Prayer alone, but *with fasting and prayer.* It is not only human, but heavenly policy, to weaken our enemy before we fight with him. The lust that is fed with *riot,* will be too strong for us. Inveterate wounds or ulcers must have corrosives to eat out the dead flesh, ere they can be cured. We are ordained for holiness, not for licentiousness: the jollity of this world is so far from saving us, that it keeps us from being saved. O let not all the showers of Sermons fall like rain in the horse-fair, or high-ways, to breed nothing but mire and puddles; hear not to become worse. But judge every hour worthy thy sorrow, which thou hast mis-spent in vanity: fly the sins against which I have spoken, and I have spoken.

They count it a pleasure to riot.] Pleasure is the Sorceresse that raiseth up the spirit of riot: that special harlot of hell, which the devil hath dressed up to tempt the sons of men. She hath a melodious tongue, to enchant: a face of artificial beauty, to allure: eyes that roll with invitations, to bewitch; arms of wanton provocations, to embrace. She courts all men in the language of *Absalom,* but her heart is full of treason; and her project is to deceive them of the Kingdom of Heaven. *Pro Ration voluntas,* is the Usurpers tyranny: and *Pro Religion voluptas,* is the Epicures Divinity; *whose belly is their god. Pleasure* guides them in all their actions and courses: demand of a voluptuous man the reason of his doings, he will answer, It is my pleasure. Two questions would here be examined, for direction of our minds about Pleasure.

1 Whether a man may take any pleasure in this world or no? Yes certainly; one special use of wisdom stands in tempering our pleasures; to be delighted is not evil, but to be delighted in evil. As *Paul* says, *Be angry, and sin not,* so Be merry and sin not. Why hath God given man such choice of earthly commodities, but for his use? The whole world is a well-furnished table; if we shall willfully fast, we shall be held for sullen guests. Some to avoid the danger of *Pleasure,* have run from the world, changing popular cities for solitary mountains, and the society of men for beasts. As if the world were not in the desert, or the desert not in the world: as if an Hermitage could hide a man from the devil, or he could not be tempted while he was alone, or an estuant desire could not be in a neglected body. Did not *Jerome* find Rome in his heart, when nothing but rocks and bushes were in his eye? Do we not naturally more affect those delights which are restrained? Is not solitariness a main help to the speed of a temptation?

There is certainly a nearer and a fairer way than this. The wise man will be an Hermit at home, and seeks rather to turn the world out of himself, than to turn himself out of the world. He can distinguish between the love of pleasure, and the use of pleasure; and while others serve delight, he teacheth delight to serve him. If we see vanity, must we needs dote

upon it? Our Savior saw the glory of earthly kingdoms, yet despised it. The Angels see the affairs and proceedings of us mortals, but as strangers. *Lot* reaped profit from the goodly meadows of Sodom, he meddled not with their sins. *Moses* was in the Court of *Pharaoh;* the confluence of all pleasures, yet his heart was suffering with his afflicted country-men. *Elisha* saw the secrets of the *Syrian* State, but as an enemy. *David* is in the Court of *Gath,* but as his refuge; he was no friend to the Philistines. The world looked upon *Abraham, Job,* and many other Saints, and they contemned it: and cannot we look upon it, but presently we are bewitched with it? Can we not warm us at the Sun, but we must make an idol of it? Must we needs either hide our faces, or bow our knees? Either renounce all pleasure, or be the slaves of pleasure? what extremes are these, we may be merry, without being mad: let these contentments go and come like strangers: true pleasures be ours, if we be Christ's.

2 How may a Christian take *pleasure* in the world? By having respect to three things; *An liceat, an expediat, an deceat.* The pleasure must be lawful, there can be no safety in a sinful delight? That which is absolutely evil, can by no circumstance be made good. Poison may be qualified, and become medicinal: there is use to be made of an enemy: sickness may turn to our better health; and death it self to the faithful is but a door to life: but sin can never be made good. *Pleasure* therefore first must have the warrant, that it be without sin: then the measure, that it be without excess. If the cup be evil, we may not taste it: though good, yet not carouse it. Reason forbids us both to touch known poison, and to be drunk with wholesome wine. Pleasure is like sauce to our meat; we must not be too saucy. A little honey is sweet, much fulsome. *Non nascimur ad ludum.* Nor is the lawfulness only observable, but the convenience: a man may wear good clothes unhandsomely. The stuff may be good, yet while the fashion of the garment does not become him, it appears ridiculous. The place, the occasion, the company, the opportunity, all must be fit. The house of mourning is not for mirth; soon did Christ turn the Musicians out of doors. In the time of visitation, while the plague or famine lies sore upon our neighbors, shall we give ourselves to sport and jovisance? *Isaiah.* 22.12, 13. Let us be sure that our delights exclude not the presence of God. (We love the medicine, not for it own sake, but for the health it brings us. The Angels are sent about God's messages to this earth; yet they are never out of their heaven, never without the vision of blessedness. We may be merry, though God be by; we may please ourselves, so long as we displease not him. He that desires pleasure for it self, and is taken up with the sweetness of it, is already drunk. Whereas he that rests not in it, but looks through it to the Giver, referring all to the highest good, is safe, and as far from sin, as from sorrow. It is not the use, but affectation of pleasure that offends; therefore all the danger or safety is from within. The body may be a Recluse, and the heart a wanderer. I have observed some to look carelessly and strangely on such objects as transport others; and answer questions far from the purpose; it seems they did mind some other thing: it is happy for a man not to mind the world. We eat and recreate, not because we would, but because we must; and when we are best pleased, let us be most suspicious. Let us use *pleasure* in God, from God, to God: in God, lawfully: from God, thankfully: to God, that is, to his Glory.

These be the two *Quaere's,* now there be also two *Quare's;* why should me, why should Christian men *riot in pleasures?*

1 Why should reasonable men delight in *riot?* It makes them the worse, the unhealthfuller, the poorer, none the better. It is every way expensive, and cannot quit the cost. First, to the estate, voluptuousness is a waster: that merchant is likelier to grow rich, that turns his gallerie into a warehouse, than he that turns his warehouse into a gallerie. *Honestum, Vtile,* and *Iucundum,* keeping house together, *Honestum* was to govern all, *Vtile* to provide for all, and *Iucundum* to dress or prepare all. They had a great household, yet maintained their charge, relieved the poor, and laid up somewhat for their posterity. All things went sweetly on, while Cheerefulnesse was the Cook, Thriftinesse the Cater, and Honesty the Steward. If any of the family were disordered, Honesty reformed them: if any lavish and unthrifty, Frugality recovered them: if any melancholy, *Iucundum* revived and cheered them. But after a while, this *Iucundum* getting a little head, begins to exceed in mirth, and falls out with *Vtile* for short provision: he had invited a number of fiddlers, jesters, players, tumblers, dancers, and must have extraordinary cheare for them. *Vtile* refused to allow it, *Iucundum* would have it, and the quarrel grew hot: while *Honestum* was called to moderate the matter, this rabble came in, took *Iucundum's* part, snatched the keys out of *Vtile's* hands, ransack'd the coffers, exhausted the treasure, turned Honesty and Thrift out of doors; sung, danced, and drunk, and threw (as they say) the house out at the windows. Thus the Family broke; for just as *Honestum* and *Vtile* went out, Beggary came in. Only these two erected a new house, repaired their estates: to whom not long after, poor *Iucundum* came a begging; but might not be admitted as one of the Family, only was sent for sometimes to make them merry, and lived on their alms. You see the moral of this Apologue. *Cato* said; that was a pitiful Common-wealth, where a Trowt was dearer than an Ox: and I may say, that is a lamentable State, where a fiddler and a dancer is better maintained than a Preacher. Not a few families have thus been ruined, I would the rest would take warning. Secondly, It undoes the credit; who will trust an unthrift? As it is true of spiritual, so of worldly things, *Habenti dabitur, To him that hath, shall be given.* When death, love, and credit would part, they appointed places to find one another. Death says, you shall be sure to find me in great battles or epidemical plagues. Love says, you shall find me among shepherds, where is no talk of dowries. But Credit told them plainly, they that once part with me, shall never find me again. I need not add, how it overthrows the health; to *Rot* and to *Riot,* differ but one small letter. Howsoever the voluptuous flatter themselves with having the merrier life, I am sure they have the shorter life. They are but crazy, that have a fen about them, how rotten are they that have a fen within them? He is a right spend-all, that besides all spends himself. The Philosopher that would ask of the frugal Citizen but a penny, beg'd of the Prodigal a talent; and he had his reason for it; because of the one he might beg often, of the other he was like to receive but once, so soon would his estate vanish. The temperate may die, the riotous cannot live: sickness is the daughter of intemperance. Yea, the inordinate life is scarce patient to tarry for sickness; but perisheth by mis-fortune: often in a brutish manner, in their own vomit and ordure, they go sleeping and senseless to hell, having neither Reason, Grace, nor Time to repent, or so much as cry, Lord, have mercy on us. There is no sin which hurts not the sinner; but of all, *Riot* is the most dispatching: so soon doth it bring men to their end, so often doth it kill them in the act of sin.

2 But more; why should Christians seek pleasure in Intemperance? *We have not so learned Christ.* S. *Paul tells us of them weeping, whose belly is their God.* We cannot speak of them without passion and compassion; O that our prayers and tears could recover them! Why should we seek the pleasures of the world, that have a world of pleasures without it? One delights in turning over his white and red dross, another glories in his vain Titles: one takes pleasure in a dainty dish, another in a witty jest: one in a kite, another in a dog: shall these pleasures be our envy, or our scorn? Why do we call ourselves Christians, and rejoice like worldlings? That man solaceth himself in his earthly possessions, because he hath not a foot of Inheritance in heaven: another sports with his hawks and hounds, because he hath no fellowship with Saints and Angels: a third tells over his bags of gold, because he hath no graces to number: another studies delicate dishes, and provides him sweet wines, because he never tasted the cup of salvation: another prides himself in his titular dignity, because he hath no hope of future glory: a last hunts after nothing but mirth, and is then farthest from it, when he thinks himself deepest in it: he cares not how vain his sport is, so it be pleasant; and if he can while away the time, and chase off melancholy, he thinks that day spent happily. If the world be a man's God, *Pleasure* must needs be his religion.

But shall the Christian be thus cozen'd? Shall not we disdain these frivolous and lawless delights, that have solid and everlasting comforts? Far better were it to spend our time in tears, than thus to be transported with wanton pleasures. To an holy soul, earthly pleasure is like an importunate fiddler, that without invitation impudently thrusts himself into his chamber, draws and plays, and will not be denied. He may give it the hearing, and that's an high favor: but he dares neither reward nor commend it: yea, he thinks it harsh music, and in his heart secretly condemns it; because he hath far better of his own. When he hath tuned his soul with meditation, he feels a sweet consort within, betwixt God and himself; his part being praise and obedience, and God's part toward him the peace of conscience. This world is like a bad fool in a play; the gross spectators laugh at those jests, whereat the wise man is ready to hiss: he entertains that with scorn, which the rest do with applause. We have the true fountain of joy, let us never stoop to these *riotous* puddles. Our ends are not the same, why should our ways be so? Some have God, not the world: some have the world, not God: some have neither God nor the world; and some have both. First, some have God, not the world, as *Lazarus:* his heart was full of divine comforts, whiles his body lacked crumbs. Secondly, some have the world, and not God; as *Nabal;* who possessed a world of wealth, not a dram of comfort. Thirdly, some have neither God nor the world; nothing but misery here, nothing but torment hereafter. Fourthly, some have both, as *Abraham,* who was rich while he lived on earth, and dying was glorious in heaven. Let us use the world, but enjoy the Lord; be thankful for these blessings, but rest our hearts on Jesus Christ.

They think it a pleasure, they shall not find it so. Conceit is the charm. Wicked joys are like those *locusts,upon whose heads were* (not crowns, but) *as it were crowns* (not of gold, but) *like gold: their faces were* (not but) *as it were faces of men; their hairs* (not indeed, but) *as the hairs of women: their breast-plates, as it were breast-plates of iron:* all these, shadowy, and similitudinary: but *verse.* 10. *There were stings in their tails:* not as it were, but true stings indeed. These idolatrous parasites offer sacrifices to the world, as the Philistines did to their *Dagon; our god*

hath delivered our enemy into our hands: they did but think it was *Dagon* that helped them, it was not. Let us resolve things to their first matter, and so consider them; what is a sumptuous building, but a little burnt earth, or hewed timber? what is a beautiful creature, but the same earth we tread upon, better tempered? What is gold, but a vein of the ground better coloured? What, rich apparel, which man takes up in pride, but that the worm hath egested in scorn? Fame is but smoke, metal but dross, and pleasure but a short vanity. Howsoever too many think all this to be but the voice of a melancholy scholar, yet they shall feel and confess it undeniable truth. The devil is like a Iuglar, that puts the world like a piece of money into thy hand, and bids thee hold fast; whereas he by a liegerdumaine hath formerly got it away, and when thou openest thy hand, there is nothing.

We have seen some as happy as the world could make them, yet of all men the most discontented. Large possessions, goodly houses, beautiful spouses, hopeful children, full purses; yet their life hath been neither the longer, nor the sweeter, nor their hearts the lighter, nor their meals the heartier, nor their nights the quieter, nor their cares the fewer; yea, none more full of complaints. Among men generally, the poorer, the merrier. While I see men at once find wealth, and lose their mirth, as if they could not cease to be poor, but withal they cease to be happy; I cannot but conclude, that riches and content are like two buckets, while one comes up full, the other goes down empty. Yea, I account none so miserable, as they that grow rich by sin, or great by flattery. When wealth comes on the best terms, it is but vain: when upon ill conditions it is a curse. What is a silken coat, when there is a stinging conscience within? Or a high Title to advance the name, when there is a hell in the soul? O that men could see, how much better it is to be poor, than evil; and that there is no comparison between want and sin. It was a Christian choice of a reverend man; Let me rather be in hell without sin, than glorious and wicked upon earth. Vain pleasures, if they could be sound, yet are short: if they could be long, yet they are not sound. Their best is but as a good day between two agues, or a sunshine betwixt two tempests. Laughter concludes in tears; a little pleasure for so much repentance is but a hard penny-worth. The voluptuous man's ground bears no flowers, but either they prick the fingers, or offend the nostrils: if they be sweet, they have their thorns; if fair, yet not without annoyance. The worldling speaks of the Christian, Alas, poor beggar: but the Christian finds him rather worth his pity, than his envy; Alas, poor worldling. *Moses* rather chose to *suffer affliction with the people of God,than to enjoy the pleasure of sin for a season.* I wonder at the faith of *Moses;* but presupposing his faith, I wonder not at his choice. When the devil shall make this proffer, *All these will I give thee;* return him *Peters* answer, *Thy gold perish with thee. They that sow in tears,shall reap enjoy:* but a world of sensual joys, shall never bring man a good harvest. *Gaudent falsis bonis, pereunt veris tormentis.* Men call for pleasure, as the Philistines did for *Samson,* to make them sport; and it pulls down the house upon their heads. Youth, Health, and Wealth being met, would have a dance; and Pleasure must be their minstrell: but in the first change, those three wanton damosels were taken up by three unhappy mates; Age, Sickness, and Poverty: Youth was surprised by Age, Health by Sickness, and Wealth by Poverty: at which sight, Pleasure fled away, and Time delivered them over to Sorrow.

1 Let us think upon this world, as it deserves, with contempt. [Use.] How little can it do for us, and that little, with what deceit? What is thy heart the better, what the merrier, for all these pleasures wherewith it hath befriended thee? When did it offer honey, but a sting withal? Milk and slumber, without a nail and an hammer? Pleasure is like a flattering Host, that promiseth good cheare, but the reckoning pays for all. He that compares the welcome, with the farewell, shall find he had better have fasted. Believe them that have bought their experience dear; it is better to avoid sin *Ante gustum, quam post fastidium;* before we have tasted; than after we have surfeited. Look we up to that heaven which God hath promised, and Christ hath purchased; being but one half upon earth, let the better part converse above: from thence it came, and thither it is ordained to go. Let us get that resolution, that we are only willing to live, because our time is not yet come to die; pitching our desires upon those pleasures, which have neither bounds nor end; which are certain, though future; whiles these are fickle, though present. Mans heart will not be empty of thoughts; if heaven have taken up the rooms, the world is disappointed. We confess the happiness of salvation, and wish it; but we fasten on this world. *Laudamus superna, terrenis fruimur:* we fill our mouths with heaven, but our hearts and hands with earth. Paradise is a joyful place; yet when death comes, we are loath to go thither. But if a man were travelling a myrie way, on a rainy day, in tempestuous weather, were he not mad that had rather go on still, than yield to be at home? The more hold we take of this world, the more we lose hold of the Lord. *Tene certum, dimitte incertum:* let us turn from vain pleasure that seeks us, and seek that pleasure which shall forever content, and never cloy us.

2 Instead of taking pleasure in *Riot,* let us rejoice in Christ. Worldlings offend, that laugh when they should mourn, and Christians offend too; if they droupe when they should be cheerful. *God hath done great things for us, wherefore we rejoice;* and we sin if we rejoice not. They err in false mirth, and we in causeless heaviness; if while we enjoy the God of salvation, we are sorrowful. Is there any joy without God? And where can God be without joy? When the Lord hath made us happy, he will con us no thanks to make ourselves miserable. Shall we freeze by a warm fire, or starve at a feast? We find God reconciled, Christ our Advocate, the holy Spirit our Comforter, we have peace in our conscience, in heaven an inheritance; we should be both angry and ashamed at ourselves, to ask our hearts that question, *Why art thou sad, O my Soul?* If we be in Christ, our very bread is a symbol of the bread of life; and our wine, of that cup we shall drink in heaven. What should discomfort us, if Christ be with us? All our joy is not reserved for the next life, some is afforded us on earth: God's greater light doth not extinguish the less. Friends, children, wine, oil, health, liberty, competency, are not given us for discontent. We may not make them God's rivals, but rejoice in them as God's blessings. In themselves they are nothing, in him they are worth our joy. If God had not thought them blessings, he had not bestowed them; and how are they blessings, if we delight not in them? Because we may not take pleasure in everything, shall we therefore take pleasure in nothing? They wrong Christians that forbid them mirth: the Gospel is not such dull metal, but the *Tydings of joy* to all believers.

Spots they are and blemishes.] In every sin there is not only *Reatus,* that binds over to punishment: but *Contaminatio,* a defilement: which makes the sinner not less filthy, than

guilty: and even when the guilt is remitted, the filth remains still. A child by his own unrulinesse hath gotten a hurt or maim; upon his prayers and tears he is spared the punishment; his father may forgive him, but it requires time before the Surgeon can heal him: the hurt is not so soon cured, as the fault is pardoned. *David* cries, *I have sinned,* and God answers, *I have taken away thy sin;* yet there still abides a *spot* for *David's* tears; which he must weep thoroughly to wash off. *Spots and blemishes;* the words are but two, put together with a Conjunction; and I will not put them asunder with a division. The argument of my discourse is corruption, putrefaction, sores and diseases; so that it may be called a spiritual Sermon. No man looks upon ulcers with pleased eyes, yet the Surgeon must see them. We love to behold Gold-smiths stalls well adorned, with choice of plate, of Jewels; not dung-hills: yet the cock in scraping the dung-hill, found a Jewel. We like to see beautiful creatures, not horrid beasts and serpents: yet the Painter made a famous piece of *Bucephalus,* and the Crocodyle was so curiously shadowed, that in Egypt it was taken for a god, and worshipped. We delight to view flowers of various forms and colors, not weeds: yet to paint a weed to the life, is held a good art. Whatsoever I want of the art, I shall do my endeavor to resolve this short character into divers conclusions.

1 All men are *spotted,* originally from their parents: of actual spots themselves are the parents. So foul are all by nature, that they can neither be good, nor see good; *nec assequi mandatum, nec consequi remedium.* If thou ask how thou camest by it; thou art beholding for it to thy father, he to his father, all to *Adam, Adam* to *Eve,* and *Eve* to the devil. There is no evil which our natural incleannesse would not admit, if God restrained not. Every actual sin is a *spot* to the soul: a lustful look is a *spot* to the eye: a bribe taken is a *spot* to the hand: he that unjustly gets or keeps away another's right, is worse than a thief burned in the hand. Church-dues detained is a *spot* to the estate, that cannot be washed out from the sacrilegious man or his heritage: every oath or lie is a *spot* on the tongue: every malicious thought is a *spot* on the breast: every riotous draught is a spot on the throat: every idolatrous cringe is a *spot* on the knees. You will say these *spots* are not visible, not seen on the body: no, for hypocrisy is a white skin drawn over them, which from our dull eyes hides their appearance. But to God they are visible, to whom all hearts are more transparent than any diaphanous glass is to us. And at the last day, all these *spots* shall show themselves, (when all secrets shall be legible) in their odious forms. Now as it is in some mortal infection, the *spots* appear not in the flesh, but strike inward to the heart, and kill it. If all our internal *spots* should break out, we could not endure one another. The whole world would be an Hospital, and every man a *Lazar.* God calls for sacrifice, the Priest presents it, but it must be without blemish: we have no sacrifice to offer but ourselves, and how will he accept a *spotted* man, that required an *unspotted beast?* This is one step.

2 The whole world is *spotted,* that is, another step: in the universal blemishes of nature let us read our own. When I consider the great and good work of God in the Creation, making all things for man, and man for himself, I think of the people's acclamation to the same workman, in a new and greater work of our Redemption; *He hath done all things well. He hath done,* such is his Power:*All things,* such is his Wisdom: *Well,* such is his Goodness. First, we have the work of Christ, *Fecit:* then the universalitie of the work, *Omnia:* Lastly, the nature of

that universalitie, *Bene.* When I look upon the present world, I find a great alteration; foulness and corruption in those Creatures, which were from God of so pure a constitution. He made the world so fair, that he loved it; but when man had took it in hand, he began to loathe it.*All flesh had corrupted his way: Corrupted,* that is the turpitude: *All flesh,* that is the latitude. The morning saw all things very good, the evening of the same day saw *spots* and *blemishes* in all Creatures. To charge God with this degeneration, is the highest blasphemy: coldness may sooner arise from fire, than any evil from the fountain of Goodness. Indeed there is a penal evil; and this he acknowledgeth his own: there is a criminal evil, which we call a radical, causal one; this is ours. This last is an unrighteous action, which pleaseth man, and displeaseth God: the other is a just suffering, that pleaseth God, and displeaseth man. The punishment of sin is not properly an evil, but a good action of Justice; dishonoring the guilty Creature, to honor his holy Maker. As we say of war, It is a destroyer of nature *in Individuo,* but a preserver of it *in Catholico.*

Of this foul and *spotted* evil, *Deus non est Autor, sed ulter.* How then came these *spots? An enemy hath done this,* sowing tares upon the Wheat. Which shows first, that good was before evil, for it is *Superseminatio,* a sowing upon: good had the priority, though evil hath now got the superiority. Next, that evil is an accident, not a nature; but such an accident as hath quite spoiled nature, as rust mars the gold. That as we say of a Prince, though he be *Deus in terris,* yet he is but *Deus terrenus;* though a god before men, yet but a man before God. So our whole natural condition, which was Angelical in respect of the beasts, is now but (as it were) bestial in respect of the Angels. I do not intend by this, according to the dotage of some new Philosophers, that every irregularitie on earth puts a star out of order in the firmament: that every adulterous act here, sticks a blot upon the Moon there: that our pride and ambition hath brought the Sun lower than it was: that he either slackes or mends his pace, as we grow dull or forward in God's service. For the stars keep their courses, the Moon hath no more blemishes than she had a thousand years ago: the Sun is neither come nearer, nor gone further off, but keeps the same line wherein God bade it run at the first: the heavens are as clear, and the planets as regular in their wanderings, as ever: the celestial bodies admit of no qualities. If all our sins were set as *spots* on the Sun, *Iamdudum Sol nobis pice us apparüisset;* it had been as black as pitch before this time. But this I say, *The whole Creature groaneth under the bondage of our corruption:* and the world was once so foul with our iniquities, that the Maker scoured it with an Inundation of water; and again, it is so grown so filthy, that he will purify it with a deluge of fire, in the day of Judgment.

3 But if every man be *spotted,* who shall then enter into heaven, seeing into that City *no unclean thing shall come?* This is true, yet many that have been unclean persons, are since admitted. They went not in impure; *Such ye were,* (as could not enter) but *ye are cleansed,* saith *Paul* to his *Corinthians.* They were all naturally unclean, yet many of them are now in heaven; but before they entered, they were *washed.* I list not to uncover the *spots* of God's Saints; let them be buried in the dust with their bodies: yet their souls are in Heaven: how got they thither?*They washed them, and made them white in the blood of the Lamb. Washed,* therefore they had been foul: *Made them white,* therefore they were of a stained color before. If God should look for a spotlesnesse here, whom should he look upon? Is any man's heart pure? no, he

shall have cause to his death-bed of redoubling that prayer,*Create in me a clean heart, O God.* And his Confessor may still preach to him that Text,*Wash thy heart from iniquity, that thou mayest be saved.* And who can say, *He hath clean hands?* Say his heart were clean, say his hands, yet be his feet clean? They stand next the earth, therefore are aptest to soil. For this purpose Christ washed his Disciples feet, and thus commented on it, and interpreted his own action;*He that is washed, needeth not save to wash his feet.* Out of the Bath a man comes washed all over, yet some gravel will stick on his feet.

He is not of an earthen constitution, that hath no earthly affection. Christ took our flesh, took it without *spot,* without *spot* he kept it; no man else ever received it so, or kept it so.*Hate the garment spotted by the flesh;* yet the flesh it self is this garment, and it *spots* it self with it self. *Job* was a holy man, yet he confesseth after all this *washing,* that his*own clothes would make him abhorred. David* holy, yet he desired to be *washed with Hyssop.* The Church is said to have*no Spot:* yet every particular limb of that fair and spotless body, every soul in that Church is full of *spots.* Yea, Christ himself hath *spots,* not by nature, but by imputation; not his own, but ours; he took all our stains and deformities;*He became sin for us:* for us he was made full of *spots,* that we in him might be spotless. The Grace of God may go a great way in our souls, and yet not leave us without *spots.* Mercies may fall in abundant showers on our hearts, and yet not mollify all our hardness. Those holy fires may consume a great deal of our dross, not all. Corrections are a Bath to purge us from the foul corruptions we gather by walking in this dirty world; yet Israel confesseth, they *were not cleansed from the iniquity of Peor to this day.* God may heal our wounds, and yet leave scars; purge our blood, and yet leave *spots.* But there is no *spot* so foul, which repentance cannot wash off; this shall make a man *lift up his face without spot.* And Saint *Paul* prays for his *Thessalonians,* that they might be presented *blameless* at the coming of Christ; which he would never have begged, if he knew it never could be granted. Not to have no *spot* here, but to have no *spot* imputed hereafter, is the happiness of a Christian.

4 We have all *spots,* but these *are spots:* for the Apostle speaks not of their actions here, but their persons: not the *blemishes* of the men, but that the men themselves are *blemishes.* This is a high degree of sin, to be wholly turned into sin. The Leopard is full of *spots,* but the Leopard is not a *spot,* nor is the *spot* a Leopard. Many a body is diseased, but the body is one thing, the disease another: but when the whole body is turned into a disease, it in a manner ceaseth to be a body. When the clouds let fall their showers by drops, we call it a Rain: but when all those drops are met in one chanell, it is no more a rain now, but a flood. They have committed so many sins, that for the numb•r and continuitie of them, they cease to be sinners, and are very sins. As the Prophet *Micah* calls it not the idolatry of Jerusalem, but the Jerusalem of idolatry. The case seemed desperate, when there was no soundness, nothing but corruption; and *David* says, *There is no whole part in my flesh;* and *Job* is said to be so full of ulcers, that a pins point could not be thrust between them. If this were other than an emphatical expression of their malady, it was strange that the whole flesh should be one coagulated ulcer. Yet was this bile but upon the flesh, and there was life within: but here the whole soul and body becomes one botch; as *Lucan* spake of a wounded body, *Totum est pro vulnere corpus:* no more a body, but a wound: no more sinful Creatures, but Creatures that be

sins. If there were not several degrees of sin on earth, there should not be several measures of torment in hell. When travellers ride together in a dirty way, all are dashed, but some more or less than others, according to their more or less circumspection or advantage. Vice is said (in the Fable) to have in her garden a subterraneous vault; out of which she could convey foul water, to soil the curious spectators; which was of different operations in the staining. They that were defiled with the aspersions of wantonness, were sooner dried; they that with pride, covetousness, ambition, quite spoiled their garments: they that with envy, treachery, homicide, sacrilege; could never get out the *spots,* but were fain to cast their clothes into the fire. *Spots* may be sized in so deep, as not to be purged but with the fire of hell.

5 To whom do these appear *spots and blemishes?* First, to God, who hath pure eyes, and can abide no unclean thing. He hates filthiness in his own, though he do not hate his own for filthiness, because he respects them in Christ: but in the reprobate he so abhors the sin, that he hates even the sinner for it. It was for the sin of man, that God *repented he made man:* thus it offends the first Person. These *spots* drew from Christ a sweat of blood in the Garden, and the blood of his life on the Cross; so they offend the second Person. They also grieve the holy Ghost; who looking for the fruit of joy and peace, and such sweet perfumes, finds the stench of sordid corruptions.

2 To the Angels; they despise not a diseased body, nor an infected house, if a holy soul dwell there. *No plague shall come nigh thy dwelling,for he shall give his Angels charge over thee.* They are set not only to keep us and the plague asunder, but still to keep us though we light in a house together. They do not scorn to take *Lazarus* his soul out of an ulcerous body. It is not sickness, but sin, from which they turn their faces. But now, should Angels stand by sinners in their acts of uncleanness? Must an Angel wait upon a proud popinjay, while she is dressing her self by the glass? While men ply their drunken carouses in tavernes, do they look that their Angels should fly up and down the room? Iniquities be sport for devils, but an eye-sore to the Angels; they that rejoice at a sinners conversion, do rather grieve at his aberration.

3 To good men, whom nothing pleaseth, that displeaseth their Maker. While the world is laughing, *David* is mourning for them; *Mine eyes gush out rivers of waters, because they keep not thy Law.* Men turn from *Lazars* and lepers, and refuse to visit visited houses: yet *Tutius morbi, quàm vitii consortium:* it is better dwelling with good men in an unwholesome climate, than in the purest air with unclean persons; as *Lot, in bona terrâ cum gente mala.*

4 To bad men: for howsoever sinners love to be evil themselves, yet they would have others good to them. *Nero,* that took such pleasure in shedding blood, when his own turn came, complained. He that delights in polluting the marriage-bed of others, would not have his own abused. The thief would not have his own goods stolen; the proud man is said to carry a dagger, to stab him that is prouder. No wicked man doth wish to suffer, what he takes pleasure to do. We read of four lepers that kept company together, but it was upon a desperate adventure; neither could endure others leprosy. He that hath the most corrupt lungs, complains of another's offensive breath. *Naaman* the *Captain of the host of the Syrian*

king, was a great man with his master,and honorable, and a mighty man in valor, But he was a Leper. A great warrior, an honorable Courtier, yet a Leper: The leprosy was a nasty and loathsome disease, yet this odious and wearisome condition lights upon a great person. Now, what was all his glory, with his leprosy? They that honor'd him, avoided him; and he was abhorred of those that flatter'd him. The basest slave of *Syria* would not change skins with him, though he might have his honor to boot. So men given to villainies are shunned of those that are little other than villanous. These *spots* are infectious, more than the plague-tokens; and though they please other dissolute souls here, yet they shall curse them in hell, because their example is the cause of their greater torment.

5 To the creatures; for God made them to serve man, and to wait upon him in the service of God: now when man turns himself out of God's service, all the creatures in serving him are (as it were) turned out of God's service too, and grieve that they are compelled to wait upon a wrong master.

6 They are offensive to the very damned in hell; which seemeth strange, but it is true. That rich man, not out of charity to his brethren, but favor to himself, requested that warning might be given to his brethren; least as his example increased their sins, their sins should advance his torments.

7 But now lastly, do they not offend themselves? No, the sick man may feel, the dead does not. Who knows the *spots* on his own face, but either by the reflection of a glass, or by the relation of others? The Lazar or Leper cannot choose but abhor himself: how little pleasure did that *Syrian* Peere take to be stooped unto by others, while he hated to see himself? While his hand could not move to his mouth, without his own detestation? But this is a spiritual disease, festering inwards: when the conscience is unclasped, and these *spots* break forth; as when the *bottomless pit was opened, the locusts flew out;* and sin shall write her inscription on the doors; not as in visited houses, *Lord have mercy on us;* but in the chambers of despair, *All mercy is fled from us;* it will be fearful.

6 Sin is of a defiling quality; like a be-myred dog, when it fawnes upon us, it fowls us. It may in this one thing be compared to fire, it converts matter into it self. Staine a cloth, or die it into another color, yet still it remains a cloth: the body turns meat into it self, is not turned into the meat: only as fire can convert a burning material into fire, so sin turns a man into sin, that he is no more a man, but a very *spot.* Corporal leprosies have been healed by natural means; and *blemishes* that art cannot cure, yet it hath devices to hide. But for these *blemishes,* there is nothing in nature to cure them, nothing in art to cover them. If honor could do it, *Naaman* had been no Leper. A noble sinner is but a noble *spot.* If riches, *Nabal* had not been branded for a churl: but heaps of wealth laid upon heaps of wickedness, make but a great dunghill. Can perfumes? Civet indeed will make a dog smell as sweet as his master: but a vicious life doth more stink through a garnished body, than a rotten body doth through perfumed garments. Can beauty? No, even when there appears no blemish in the outward skin, yet through a lascivious demeanour the beauty it self becomes a *blemish.* Nay, can Profession it self hide or heal the spiritual leprosies? Rome dresseth herself in the robes and titles of the chaste spouse of Christ, yet is she not still that *scarlet Whore?* The Jesuits have

been saucy with the name of *Jesus,* are they not still that *mystery of iniquity? Saul* did prophesy in the College, was he not still a blot in the world? Many are beautiful as the sons of the morning in their profession, that are still black birds, children of the night in their conversation. As *Sigismund* the Emperor said of *Julian* the Cardinal, Legate at the Council of *Basil,* when he was highly commended to him, *Tamen Romanus est,* yet he is a Roman. So we may say of an hypocrite, when he is praised for his zealous devotion, *Tamen macula est,* yet he is a *blemish.* Men of foul and corrupt manners shall find nothing in nature or art, that shall keep them from being, and being called *spots.*

7 Open and notorious offenders ought to be denied these holy feasts, to be put from the Sacrament; and instead of communicating with us, to pass under the censure of excommunication from us; till in penitent tears they have cleansed their pollutions. *Spots* in the life are worse than spots in the face: if such sluttish aspersions appear on the skin, will any man come to the Church before he hath washed his face? These are not members, but spots of the body; we pare off such excrescent blemishes that the body may be perfect. They may be in the decree of God members of Christ, they are not so yet in the judgment of man: we call not a wart on the flesh, a part of the body. Indeed it is true, *Servi est invitare, Dei est separare:* yet the Minister calls in some, whom the master casts out. *Matth.* 22.13. We may not put the sign of Christ's body into a drunken hand, nor offer the Symbole of his blood to a bloody and malicious heart; nor the Sacrament of peace and love to them that hate both love and peace. We do not only say, come not hither if ye be such, but we must not suffer you to come hither if we know you to be such. We wash our hands before we take our temporal food, and shall we not cleanse our hearts before we receive our spiritual? The dead body of Christ was wrapped in clean linen, and is not his living body worthy of a clean conscience? The body and blood of the Lord doth make us holy, and is it not our default if the same should make us guilty? Read and compare *John.* 6.54. with 1 *Cor.* 11.29. How contrary are these effects of the same thing in divers men? Even as life and death, heaven and hell, salvation and perdition, eternal joy and eternal fire. O that man for a little filthy lust, the pleasure of his sense, or indulgence to his affections, should convert heavenly food to his own bane. He that comes a penitent, departs an innocent: they that come with all their unwashed blemishes, with a thousand woes return; the supper of life is to them a bloody banquet.

Observe what preparation was required for receiving of the Law. For time,*three days:* if so much time must be spent in preparing to take it, our whole life is short enough to prepare a reckoning for it. That was the word of a command, *Paul* calls it the *ministration of death:* this is the word of Promise, the promise of Christ and salvation with him. If that required three days, which was all terror: what time of preparation is due to this that is all comfort? When our souls are at the best, yet our approach to God requires particular addresses, and new preparations: it is well if the whole *Lent* can prepare our hearts for *Easter:* and they that do not fit themselves before they come, had better have kept away. For matter, all Israel must be *sanctified:* what was the cause? Seven weeks they had been out of Egypt, yet all this while Egypt was not gone out of them: the Egyptian vices, together with their flesh-pots, stuck still in their memories, in their appetites. They had passed by many waters, of the Red Sea, of

Marah, of that gushed out of the Rock; yet the infection of Egypt was not washed off: therefore they must be sanctified. Doth not this charge lie as close upon us? Now is the time we draw near unto God in a special manner: he often preacheth to us, and we hear him: we often call upon him, and he hears us: but now we come one step nearer, as it were to take him by the hand, and convey him in these holy symbols to our heart. Sin is never safe, but then most dangerous when we bring it into the presence of God. If it comes along with us to the communion table, it shall not only frustrate what we do, but endanger us to a worse estate than we brought thither. At all times we must be holy, but then especially when we present ourselves to the holy eyes of our Maker. Who dares kiss the Kings hand with a foul mouth? We wash before our private meals it home daily; but when we are to eat with some great Person, we scour our hands with bals. We cannot be too holy when we come to feed with our Savior, yea to feed upon him. When he is a guest, we are but the Host: but when we are his guests, he is both the Host and the Feast, even the cheare it self. Now if they must be so sanctified to receive the Law, how holy should we be to receive the grace of the Gospel? Yea, not only their persons, but their very clothes must be cleansed. As they that come out of infected houses, air their garments: their clothes smelt of Egypt, and must be washed. But why their clothes? and why washed? Garments are not capable of sin; if they were, water would not cleanse them. The danger was neither in their skins, nor in their coats, yet they must be washed, that they might learn by the cleanness of their clothes, with what souls to appear before God. Because they were more in danger of being foul, than of being bare, they are washed to begin their age in purity.

At this solemn time men use to put on their best garments; a custom which we approve, rather than reprove: it is fit our reverence to the Presence of God should be seen in our very vestures. Devotion takes no pleasure to dwell slovenly; like *Galba's* wit, under a deformed roof. Christ doth not condemn external cleanness, when he prefers inward holiness. It is not *pulchritudo pellu,* but *turpitudo cordis,* that comes under censure. A crystal glass doth well, but we do not use to put mud into it. But what is a neat suit with foul and ragged linings, a white skin with a filthy soul? Rather than not to have the face fair, too many use lotions and colors to blanch it: *Feciam Deus fecit, pictam diabolus infecit.* Yet both within and without, we should be cleanly. But especially God looks to the pureness of that part which resembles himself. He made every creature *juxta genus suum,after his kind:* man in the image of himself. A whited or adorned clay is not his image; the God of Spirits looks to the spirit, that that be holy and humble; both. For some will be holy, and not humble: but all the pureness of their minds, will not bear out the stiffenesse of their knees. If they want reverence, pretend what they will, I shall hardly credit their holiness. Others seem humble, but they forget to be holy: so some guest sit down with the rest, but they have no stomach.

In a word, *Accipite loti, accipite laeti;* with cleansed hands, and joyful hearts. Let not Christ be forced upon you, but stretch out a thankful hand to receive him. *Si non receptor es, deceptor es,* thou coozenest thine own soul. *Adsit mentaliter, cum haberi non potest sacramentaliter.* But when the feast is prepared, and we invited, let us come. Let us avoid *spots,* that we be not defiled: bewail our *spots,* that they may be pardoned: and resolve against all *spots* hereafter, that we may be comforted.

8 We may not abstain from the Sacrament; because there be *spots* and *blemishes* in the Society: It is true, these *spots* should be removed; say they are not, shall we therefore remove ourselves? To them the holy bread is bane, to thee it is Salvation. The unworthy receiver *eateth and drinketh damnation to himself; Sibi, non tibi, To himself,* not to thee. If we communicate with evil men, and not in evil things, we have no harm. Woe were us, if we should live in the danger of all men's sins: we have enough of our own, we need not borrow of others. Every man shall bear his own burden▪ ours is not so light, that we should call for more weight, and undertake what God never imposed. It was enough for him that was God and man, *to bear the iniquity of us all;* it is no task for us: alas, we faint under the least of our own. Nor can others sins become ours by toleration or connivence, but by imitation and indulgence. If each man's known *blemish* be every man's, then is every son of *Adam* as public a person as his father was. We were all in *Adam,* stood or fell in him; there must be some difference between the Root and the Branches. My fathers sin is not mine, much less my neighbors.*The son shall not bear the iniquity of the father.* Unless a *spotted* soul could *blemish* the Sacrament, it is to my believing heart the bread of Life. The Church of *Thyatira* had many blots, yet the Holy Ghost *lays on them none other burden but this,That which thou hast already, hold fact til• I come.* He bids them not leave the Church, but hold fast their own.

But a *little leaven leaveneth the whole lump?* It is true by the infection of it: but it only soureth them that partake it, not those that dislike it. Am I become an adulterer, because an adulterer communicates with me? Am I guilty of excess, because he that was yesterday drunk, today eats with me soberly? Charity would think that no man brings his sin along with him to the Sacrament; but rather, hath formerly exonerated his soul by repentance. Whiles we dislike, resist, reprove, and mourn for it, it cannot be ours. The Corinthians had these *love-feasts,* and in them gross and sinful disorders; yet *Paul* doth not say, Abstain from the Sacrament till they be reformed. No, he corrects the abuse, but he commands the act. *That you come together for the worse, I praise you not:* but that *you come together, I praise you.* God hath commanded us to hear and receive; where did he ever say, Except you must come among sinners? Their uncleanness can no more defile us, than our holiness can excuse them. We are invited to a feast; if but a napkin or a trencher be misplaced, or a dish ill carved, we fly off from the table in a fume, and never stay to thank our Host. O that men would be but sober, and either less curious, or more charitable.

9 As all sins are *spots,* so some have a more special resemblance, as carrying in them a natural poison and filthiness. Such particular instances we find in the Scriptures, wherein God discovered the *spots* in their consciences, by sticking spots on their carcases. The Egyptians and Magicians contest with *Moses,* and are struck with a scab on their faces. It is against men's lusts that we fight, and for their lusts they contend against us; *spots* they would defend, and therefore God lays on them such spots from which they shall not defend themselves. I never knew men oppose God's Messengers, but once before their death they complained of their gettings.*Miriam's* foul tongue is punished with a foul face. She would have been as glorious as her brother *Moses,* now every Israelite sees his face glorious, hers leprous. The venom of her tongue would have eaten into the reputation of her Prince, therefore the venom of leprosy eats into her flesh. Both *Moses* and *Miriam* had need of veils,

the one to shadow his glory, the other to hide her deformity. And indeed, deformity is the fit cure of pride: she scorned *Zipporah* the Midianite for not being so fair as her self, now the Midianite will not change complexions with her. Pride and envy are two fatal spots, they seldom scape infamy; the divine Justice will cast filth in their faces. Let them that be proud because they are well-favored, think on *Miriam:* the beauty that is held with affectation, shall perish with contempt: God hath spots for the proudest face.

Of this cup drank *Gehazi;* seeing he would needs take part of *Naaman's* money, he shall take part with him in his leprosy. These were heavy talents for *Gehazi:* he had far better have kept a light purse and a homely coat, with a found body and a clean soul. The talents were never heavy till now: two of *Naaman's* servants bore them for him before, now *Gehazi* must bear them himself alone. He desired a load of treasure, and he hath loaded himself with a curse: he would have two suits, and he hath got a third to boot; one more than he looked for, an unchangeable suit; that shall last as long as his skin, that shall clothe him with shame, and be ever lothsomely white, noisomely unclean. The sins of *Gehazi* were covetousness, fraud, sacrilege; and all passengers shall read these in leprous characters. What be more truly the sins of this City, than these three of *Gehazi?* Sacrilege, in which it hath justified all the world: covetousness in our hearts, fraud in our hands, who complains not of? These be the *spots* of our souls; and hath not God answered them all, over and over again, with spots on our carcases? Have we not been plagued for these injuries, with stinging and stinking leprosies? Have our own persons only bore the punishment? no, but as *Gehazi's* sin was not only read in his flesh, but in his posterities; so even the children have drunk of the Fathers cup.

Lastly, for application; our land is too full of these *spots;* it is more populous of *blemishes,* than of inhabitants. There is a tale of Saint *Bridget,* that she heard the blessed Virgin saying to her Son, *Rome is a fruitful land:* to whom he answered, It is so indeed, *sed zizaniae tantum,* only fruitful of tares. If a man were in Tartary, he might see abundance of men, but all black-Moors: we have store of Christians, but a great number of them be *spotted* Christians: yea, not a few be rather *spots* than Christians. Our sins multiply faster than our people: Oh that there were any comparison between their numbers; for one man hath a great number of sins. We had but some families of Papists; now they talk of whole colonies, streets, and lanes, and parishes of the brood of that *spotted* harlot. Drunkards were as rare as wolves, now they are as common as hogs. Whores were like owls, only night-birds; now they keep open house, pay scot and lot with their honest neighbors. *Hugo Cardinalis* said of *Innocentius* when he departed from *Lions,* that whereas there were four Stews at his coming thither, he had left them but one; marry that reached from one end of the city to the other; *Vrbs est jam tota lupanar.* With *spotted* lives we profess that *unspotted Lamb.*

We know there is a spotted fever that rageth and rangeth among us, in which we may read our spotted courses. How justly doth God retaliate to us our sins; spot for *spot,* blemish for *blemish,* for the hidden *spots* of our souls, these visible spots on our bodies. I do not censure the persons sick of that disease; God forbid: there be greater sinners that scape than some that suffer. A good man may die of that plague, which was bred by others sins. Of a poison•d fountain in the way, the innocent passenger may miscarry, as well as the guilty; the true

man as the thief. Yet from a general visitation we may gather a general Instruction. By a fever that discovers it self in spots, God punisheth our undiscover'd sins; thus he cries quittance with us. The spots declare the sickness to be a malignant and pestilential disease: and by these tokens the Physicians see more clearly what to do: you will say, There is comfort in that: but most commonly all they can do, comes to nothing, there is no comfort in that. It is some benefit for a man to know his enemy; but withal to know him too hard for him, is small benefit. It is a poor step toward recovery, when our spots do only tell us that we are worse than we thought ourselves. Indeed it is well, if God's marks upon us, can be our marks to God, and like symptoms of death direct us to the Fountain of Life: if this Judgment can make way for mercy, as a strong wind clears the air for the Sunshine. To say, the house is visited, God's tokens and marks be there, the spots are upon them, keeps off friends; for few men dare visit where God hath visited. But though they dare not come, under pretence of being pestiducts to others, yet the Lord fails not to visit his with compassion, as with affliction. Many a man hath been saved that had God's marks upon him: but he is a weft and stray, in a woeful state, upon whom God hath not set his marks. *Paul* professeth that he *bore about in his body the marks of the Lord Jesus,* and this was his joy. *David* hath it, *Shew some good token on me for good;* there is then a token for good, a token of goodness: and the heat of a fever working on the body may be but the chafing of the wax, that God may set the seal of Salvation upon it. Howsoever, let us pray for them that have these spots on their bodies, God comfort them: and no less heartily for ourselves that have these *spots* on our souls, God amend us.

[Uses.] 1 Learn to see thy spots: many have unknown sins, as a man may have a moale on his back, and himself never know it. *Lord, cleanse me from my secret faults.* But have we not *spots* whereof we are not ignorant? In diseases, sometimes nature is strong enough to put forth spots, and there she cries to us by these outward declarations, that we are sick; sometime she cannot do it but by the force of cordials. Sometime conscience of her self shows us our sins; sometimes she cannot but by medicines, arguments that convince us out of the holy Word. Some can see, and will not; as *Balaam:* some would see, and cannot; as the *Eunuch:* some neither will nor can, as *Pharaoh:* some both can, and will, as *David.* We may know the malice of a man by his confession, yet we do not know whether there be not as much malice remaining in him after his confession; we are sure of his hatred, not of his repentance. Many a one knows his fault, yet loves it. It is poor comfort to know much danger, and not to know that that is the worst. A woman is eased by being delivered, and she forgets her pains at the birth of a Son: but could she read his future story; how ill a a man, perhaps how ill a son, he would prove; I doubt whether the ease of her body would recompense the grief of her mind. What am I the better to know my calamity, if I know not the way to comfort? Such a knowledge would but increase sorrow, and be a purchase clogged with more encombrances.

Yet is it the first degree toward recovery, to see our *spots,* though upon the sight we have a touch of despair. There be some virtues that cannot be exercised but in trouble. We must be poor and want, before we can exercise the virtue of thankfulness: we must be miserable and in anguish, before we can exercise the virtue of patience: so we must be sinners and have *spots,* yea, we must see those *spots,* and feel those sins, before we can exercise the Grace of

Repentance. If we did not cry, we should die, and by our crying we come to live: though we dig deep, yet the gold is worth our labor. What must we do next?

2 Confess these *spots.* Our corporal blemishes we hide from men's sight, and that with modesty: none but beggars expose their sores, to move compassion. And we do not amiss to hide our infirmities also from public view; seeing every sin doubles it own malignity by being offensive. But if we hide our *spots* from God, we and our *spots* shall perish together. The *spots* that God hateth, are the *spots* that man hideth. He that carveth a piece of wood, covers the spots; as the Painter hid the scar in *Agamemnons* face; and many living pieces are painted for the same purpose. Yea, there be some that study to be spotted, as if they thought themselves then fairest, when they are foulest. *Jacob* practiced an invention to procure spots on his sheep; and these invent, meditate, project how to procure *spots* in their souls. And yet when they have them, they are as careful to hide them; if God can find them, so it is; he shall not know it from their mouth. These are idolaters of their own stains, in love with their own foulenesses, and conceal them as *Rachel* did her fathers gods. But *he that hideth his sins shall not prosper.* There is a voluntary confession, the language of a tender conscience: and there is a confession upon the rack, when the smart of our sides opens our lips. *Jacob* sought to bring spots on his lambes, and God did prosper his rods: when affliction can bring us to confess our *spots,* then God doth prosper his own rods. Until we tell the heavenly Physician our *spots,* he applies no medicine; unless we cal that a medicine, which drives us to tell them. But without discovery of our disease, how should there be a recovery of our health? In the Courts of human Justice the safest plea is, *Non feci, Not guilty:* but in the Court of Conscience, *Peccavi, Guilty:* Lord, have mercy on me a sinner.

3 It is madness to confess ourselves foul, and not to wash; therefore let us •ndeavour our own cleansing: that as our Apostasy hath blurred our pureness, •o our renovation may put out our apostasy; and as sin defiled nature, so grace may destroy sin. In our making there was work for God only; in our marring there was work for ourselves only; in our restoring there is work for God and ourselves together. To do this, *Sprinkling* will not serve: so *Agrippa* stood within the shower of Christianity, and had some aspersions of it; he was *almost persuaded to be a Christian:* as the dew stands in drops on the blasted grass. If sprinkling could make a cloth clean, we should never stand to wash it. Nor is *Dipping* sufficient; so *Nicodemus* had an immersion in the river of Grace: but Christ tells him,*Except he be borne of water and of the Spirit, he cannot enter into the Kingdom of God:* he must have a better scowring ere he get in: Some look into the Church, but have not the Power to tarry; here's a dip and away. Nor will half-washing do it, or washing by halves; like *Ephraim's cake, half-turned,* dow-bak'd. Men may be *loti,* and not *mundi;* washed, and not clean. Hypocrites cozen many, but none so much as themselves. Indeed dipping or sprinkling shall be effectual, when the Spirit of God applies it. Once dipping in the pool of *Bethesda,* cured; and the blood of the new Covenant is called the*Blood of sprinkling.I will sprinkle clean water upon you, and you shall be clean.* It is no more with God, but as the Prophet said to *Naaman,Wash and be clean. Non tenetur ad media, in tribuendo remedia.* But for us, when we put our souls to washing, let us be sure there is water enough; as *John* baptized in *Aenon,because there was much water.* Our Fonts are made large enough to dip the Infant, but Charity dispenseth with Ceremony. Let thine eyes gush out a

stream of penitent tears, to bathe▪ and purge thy Conscience from these *spots. I wash my bed,and water my couch with my tears,* saith *David;* tears enow to run down from his bed to his couch. Many guests were invited to that great supper, yet there was room: he sends for more, takes them up from the hedges and highwayes, and rests not bidding till the rooms were full. So invite Graces to thy soul; bid Repentance, a heart-easing guest; bid faith, a cheerful guest; humility, charity, patience, zeal, *till thy house be filled.* Bee not washed without, and foul within: hypocrites are but painted tombs; look on them, they please your eyes: look into them, they offend your nostrils. Some have washed their faces, not their hands; so *Judas* his face kisseth Christ, but his foul hand betrays him. Some have washed their hands, not their faces; so *Pilate* washed his hands, yet with his mouth condemned the Innocent. Some have washed their eyes, not their ears; they presume to understand so much of their own Judgments, that they scorn to hear any Preacher. Some have washed their ears, not their eyes; they come to hear, but their eyes are full of uncleanness. Some have washed only one side; like Plaises; you see a white side, turn them over, and they show you the black. Others have washed all but their feet; and those *Propter situm & transitum,* for place and motion, are foul still. But let us leave no part unwashed on earth, as we desire that no part should be excluded from heaven.

4 To conclude, there is only one Fountain to purge all these spots; the blood of the Lamb. For this purpose was Christ baptized, even to wash us. There was in him neither fore-skin of corruption, to need the knife; nor filthiness, to need the water: he came not to be his own Savior, but ours. We were all uncleanness; he would therefore have that done to his most pure body, which might be of force to cleanse our most impure souls. His Baptism gives virtue to ours: yea, it doth not only wash the souls of men, but it washeth that very water whereby we are washed. By that act the water became clean and holy, and can both cleanse and hallow us. If the handkerchiefes that touched the Apostles had power of cure; how much more that water which the sacred body of Christ touched? His first baptising was with water, his last with blood; both of them wash the world from their sins. If we manifest them to him by an humble confession, he will take them from us to himself by a merciful translation. The spots of every believer belong to the body of his Savior: for this purpose he came to the earth, even to assume them. So that when we deplore our *spots,* we do but present him with his own: and till we do so, we with-hold his right. He doth challenge the sins of all humble penitents to be his by imputation, and by imputation we challenge in faith his righteousness to be ours. O Christ, take from us that foulness of our own, which would condemn us; and give us that holiness of thine, which is only able to save us. *Amen.*

Sporting themselves in their deceivings.] These words asunder describe to us a varlet and a fool, and both together make up a devil. To sin in *deceiving* is the part of a lewd wit: to *make sport* with sinning, is the part of a foolish heart. It is easy to *deceive,* to deceive a friend, to deceive under the profession of friendship: to make this a *sport,* is most wicked. We have an *Achitophel* in the one, an *Hanun* in the other, a *Belial* in both. First, consider them asunder.

Their deceivings.] He that is resolved to make no matter of his Conscience, may easily find matter enough for his coozenage. But is there no deceit justifiable? Be there not *piae frauds?*

peccata compensativa? as when a virgin is saved f•om ravishment, a man from murder, by a lie? There is no intentional good can bear out a formal evil. I know it is good to prevent sin; but not to prevent it with sin. The Egyptian mid-wives were taught by the fear of God to disobey that bloody command: to say, they had warrant for so foul a deed, they knew would be no excuse. God had said to their hearts, *Thou shalt not kill:* this voice was louder than *Pharaohs.* Thus far I commend their obedience in disobeying: but to help themselves with a lie, I dare not commend their excuse. In not killing, they feared God: in dissembling, they feared *Pharaoh.* There was weakness in their pretence, goodness in their practice. Yet God blessed them, and rewards with good their very not doing of evil. But here, let not men lay the thanks upon the sin, which is due to the virtue. Let us •s•ribe things to their right causes: their mercy was recompensed, their lie or deceiving was but pardoned. *Mical* delivered *David* through a window: thus fa•re she did like *David's* wife. Then answered her father, that he threatened to kill her, if she freed him not; here she began to be *Saul's* daughter. In keeping him from the guilt of innocent blood, she did well; but not in closing it up with a l•e. But as she loved her husband better than her father, so she loved her self better than her husband. She saved her husband by a wile, and now she saves her self by a lie. Thus she loseth half the thanks of her good service, by devising a sl•nder of her husband, to quit her self, and delude her father.

Thus *David* himself *deceived Abimelech:* he that overcame the Bear, Lion, Giant, is overcome with fear. Long had he gone upright, yet now begins to halt with the Priest of God, and draws from him by a falsehood that favor, that shall cost him his life. O what would we have given afterwards to redeem this oversight? Thus to *Achish* he feigned himself mad, and thought it the best use of his reason, to dissemble the loss of the use of his reason. I find such acts of deception in the Saints, I find infirmity in those acts, but malice, and avarice, and dishonest fraud, I find not.

Wicked *Deceit* is another thing; that beguiles men of what they have, with a vain hope of that they never shall have. When the simple go to the market, the subtle then get money. *Deceit* is ever bad enough, but then worse when it is disguised with an oath. They that cannot tell how to begin praying, know not when to make an end of swearing. The Jews durst scarce mention the Name of God in a truth, our *deceivers* stick not to call it into a falsehood. Some think that 〈in non-Latin alphabet〉 comes of 〈in non-Latin alphabet〉, for truth lies hidden: and *deceivers* endeavor all possible means to keep it hidden still. Like *Potiphars* wife, they have only the garment of an honest man, to prove their dishonest cause. *Pueri talis, viri Sacramentis:* whosoever devised the sentence, Rome takes up the practice. They have Pictures and Pageants to deceive some, formal gravity to deceive others, false oaths to deceive all. There is a generation of *Deceivers,* Flatterers; whose profession is to catch dotterels: these by maintaining men's works, work our their own maintenance. The devils special agents, that deforme men by commending their deformities. Ravens feed but upon dead carcases, these upon living souls. Of all wild beasts, the tyrant is the worst: of all tame beasts, the flatterer. The tradesman deceives me of my money, but the flatterer coozens me of my virtue, yea of my salvation. They are summer-birds, they never sing in winter: take off the idol, gold, they kick the asse with their heels, instead of bending their knees. Vermin run not away faster

from an house on fire, nor lice from a dead body, than they from poverty. *Alexander Severus* being certified how one *Turinus,* under color and pretence of his interest with the Emperor, had abused the people, promising things he never performed; fastened him to a stake in the market place, and smother'd him to death with smoke; the crier proclaiming, *Fumo pereat, qui fumum vendidit.* They that deceive men of their estates by adulterate wares or false promises, are the brokers of falsehood: but they that obtrude Popish trash instead of God's truth, and deceive men's consciences, are the special agents of Antichrist. The former have lost all worth of trust; but from the other, the wisdom of heaven deliver us.

Sporting themselves.] It is hard when the fool can find no bable to play withal, but sin: casting firebrands, and arrows, and death; and then jeeres it, *Am I not in sport?* If *Samson* fire the shockes of the Philistines, and *Absalom Joab's* barley fields, is this in *sport?* We read 2 *Sam.* 2.14. Both the commanders were cruel, both so inured to blood, that they make but a *sport* of killing. Custom brings sin to be so familiar, that the horror of it is turned into pleasure; and homicide is held but a *sport.* Cockes indeed, and dogs often fight and tear one another, to make men sport: but that men should bruise one another to make *sport* for their own kind, is no Christian, if it could be a rational course. *Cham* derides his fathers nakedness: it should have been his sorrow, he makes it his *sport.* It is ill for a man to make himself merry with that which angers God. While the Philistines will find nothing to play upon but *Samson, Samson* finds nothing to revenge himself upon but the Philistines. When the wicked laugh at sins with delight, God laughs at them, but with scorn. Yea such sport on earth, is the only sport for the fiends in hell. While men be hammering sin, the Tempter stands at their elbow: while they are acting sin, he sits in their bosom: all this while he is a working: but when they have done it, and make a *sport* of it, the devil himself makes holy-day. The common pretence for the foulest abuses, is but *sport.* The sacred Word of God is profaned: tax the violaters of that Majesty; alas, it was but in jest. Business of State may not be made the business of the Stage: and shall that which God prizeth like Himself, be sacrilegiously turned to a jest? More safely may the Satire play with the fire, or the fly with the candle. O charm your mouths from jesting with that which is given to save your souls. No fugitive abroad does so much harm, as a detracter or jeerer at home. They that write of creatures naturally disposed to the ruin of man, do as well mention the flea as the viper: because though the flea cannot kill, yet it doth what harm it can: so these licentious jesters utter all the venom they have. But *non patitur ludum fama, fides, oculus;* those three can abide no jest.

If sin were rightly considered, it were more worthy our tears, than our *sport:* the fool laughs at it, but the Saint weeps for it. *David* wept buckets of tears for his own sins, but whole *rivers* for others. The world is like *Jonah:* for him was the storm raised, yet he only was asleep: godly mourners are like the mariners, crying to God for mercy. *Jerusalem* made a sport of Christ, Christ wept over *Jerusalem.* If we weep not for the sins of the land, nobody else will: sinners themselves will not weep: they spend the evening in jollity, go to bed in security, and rise again without any further repentance, than that they call a cup of repentance, small drink to cool their intemperat heat. For their sakes Judgments are upon us, and yet they of all men are least sensible of them. The fire of wrath is kindled, and they do but warm themselves at the flame. Who must come with pailes of water in this combustion, but they

that *mourn in Zion,* and for Zion?*Turn to me,* saith the Lord, *with weeping;* where did he ever allow us to come laughing? A horrible incest was committed among the Corinthians, and ye saith *Paul,are puffed up, & have not rather mourned.* Alas, that men should look merily on that sin, which heaven beholds with sore eyes! Though Christ forbad the daughters of *Jerusalemto weep for him,* who was holy; yet he commanded them *to weep for themselves,* who were sinners. He that knew what sin was, and felt it so sharply, is not reported ever to have laughed; often you have him weeping, the chief mourner. When he came to Jerusalem in triumph, yet he*wept over it.* Neither the solemnity of time, nor joy of the people, nor those loud acclamations, could either drown his voice, but still he *lifted it up;* nor dry his eyes, but still he *wept.* If we truly knew our sins, our *sport* would be turned into tears; yea, and the more we weep, the better we know our sins. As *Solomon* said,*he that increaseth knowledge, increaseth sorrow;* so he that increaseth sorrow, increaseth his knowledge. A penny in the bottom of a bason of water seems as big as a shilling: it seemeth so, it is not so. But our sins steeped in tears seem as indeed they are; yea indeed they are greater than they can seem. As wine drowns cares, so doth *sport* sins; they are little, easy, light, and slight to those that are merry with them: but when instead of *sport in our deceivings,* we begin to bleed for that sport, then the remembrance of them is grievous unto us, the burden of them is intolerable. Now we that have turned our grace into sin, and our sin into *sport,* let us turn our *sport* into sorrow, that God may turn our sorrow into joy.

Thus we have considered them asunder, now both together: where we have two principal observations. 1 All *Deceit* is sinful. 2 *Religious* deceit is intolerable.

1 Fraud is no laughing matter, and he that *deceives* another, doth much more deceive himself: nor could he think it a *sport,* did he foresee who should have the worst in the end. Shew me that falseharted Politician, that hath not consulted shame to his own house. Look upon *Achitophel,* whose counsel was as the oracle of God: see him advising *Absalom* to abuse his Fathers Concubines. What an hellish depth was in the advice of that Israelitish *Machiavel!* If *Absalom* be a traitor, yet he is a son: nature may return to it self: *Absalom* may relent, *David* may remit, what then shall become of us? Therefore he finds him out an act uncapable of forgiveness, to secure the conspiracy. Who would think that so lewd a man had ever sat at King *David's* Council-table? Yet was he wise enough to advise others, not to be good to himself. Policy and grace have one Author, but they do not always go upon one errand, nor to one person. *David* falls to his prayers, *Lord, turn the wisdom of Achitophel into foolishness:* and loe, one short ejaculation of innocence shall overturn this deep foundation of policy. God hath furnished his creatures with power to war, even against Himself; but he is wise enough to confound their devices: and while they reap shame by the abuse, he will have honor by the gift. Vainely doth *Achitophel* hope to strengthen evil with worse, to make treason fortunate by incest. He was one of *David's* deepest counselors, yet one of *David's* shallowest *fools,* that said in his heart, *there is no God.* Now what was the success? he meant to deceive *David,* he shall deceive himself. He strove for the highest renown of wisdom, and runs into the grossest extremity of madness. *Hushai's* counsel is allowed for better; and now *Achitophel* is beaten at his own weapon, he can live no longer. He goes home a worse asse than that which carried him, and puts the halter about his own neck. In this glass let politic sinners

read their own destiny; they are to themselves the most desperate fools. If the supreme Judge could be *deceived,* fraud had some hope: but seeing he is just, it makes the own *mittimus* to hell.

Had *Judas* any better success in his *deceiving,* that betrayed Christ with a *kiss?Ab osculo incipitur bellum,& per pacis indicium pacis rumpitur Sacramentum:* From the fairest flower of courtesy, this spider sucks the deadliest poison of trechery, *Joab's* kiss was a preface to a stab; and *Nero* kissed his mother even when he meant to bathe his hands in her blood; and *Judas* hath the same key to his horrid treason. It is bad *fallere fallentem,* to deceive the deceiver, howsoever some blanch it: for another's sin may hurt us, it is our own sin that condemns us: and because another man would do me a mischief, must I therefore do myself one? Burn myself to keep him from the heat of the fire? But *Judas* thought to deceive him, *qui nec falli novit, nec fallere;* that was both God and Man: a man most innocent, and therefore would not deceive: a God omniscient, and therefore would not be deceived. To beguile a harmless man, was *doli improbitas,* dishonesty: but to offer this to the all-seeing God, was *doli impietas,* Atheism. But what was the end of this *deceit?* he re-delivers the hire of his trechery, and saves the hangman a labor, by making away himself. Christ was well acquainted with such *deceivers;Master,* saith a Pharisee, *Scimus quia verax es, we kn•• thou art true:* when he could have silenced him, Hypocrite, *Scio quia mendaxes, I know thou art false.* Satan is that old *Deceiver;* and was so successful with the first *Adam,* that he durst set upon the second. He saw him depend upon his Fathers providence in the matter of nourishment, therefore tries him in a matter of miraculous preservation. *Throw thyself down, &c.* He that can sustain thee without bread, can preserve thee in this precipice. The roof of the Temple was an hundred and thirty cubits high; this was a pinnacle above the roof. From this *Pyramis* the cunning Sophister persuades him to make proof of his God-head, by the break-neck of his manhood. The gloss of the *deceit* was to show a miracle, that he might believe him; the meaning was to break his neck, that he might laugh at him. This is the way to proclaim thy Deity, to get credit in the world; men's eyes shall teach their faith, that there is more in thee than a man: and for danger, there is none; what can hurt the Son of God? Wherefore serves the guard of Angels, charged with thy safety? Thus in one act thou mayest be both safe and famous: trusting thy Fathers providence, and those serviceable spirits, *cast thyself down.* How strong was this *deceit,* if it had lighted upon a son of *Adam,* that was not the Son of God?

2 But *deceits* are then most abominable, when they shroud themselves under the wing of Religion; for such we shall prove these. There is no such devil, as he that looks like an Angel. Copper would never cozen us, if it had not the tincture of gold. Thus the sons of *Jacob* dealt with *Hamor, Gen.* 34.13. Revenge is their meaning, that is bad enough: to hide their cruelty with craft, worse: but to hide their craft with Religion, worst of all. The smiling malice is most deadly: and hatred gloss'd with dissimulation discovers it self in the most prodigious mischief. *We will agree with you, if you will be circumcised.* Here was God in the mouth, in the heart a devil. Never was any project so bloody, as that is coloured with religion. The better vice shows, the worse it is; and the worse it is, the better it desires to show. A Sacrament is intended, not to the good of the soul, but to the murder of the body: O religious coozenage! Did the sons of *Jacob* deceive alone? no, they dissemble with *Shechem,* and *Shechem* with his

people; *Shall not their wealth be ours?* The one pretended religion, and meant murder: the other pretended profit, and meant pleasure. They prevail with *Shechem,* and *Shechem* with the city. The conceit of commodity is a powerful oratory: not any love to the Sacrament, no not to *Shechem,* but the hope of gain, makes them prodigal of their blood in so painful a condition: they are content to smart, so they may gain. What was the end of this *deceit?* They receive a Sacrament, and their bane withal; and their first drops of blood are a preparative to the whole stream. Thus they are paid for a purpose of *deceiving.* Do the other escape? no, their sin lived, after the city was spoiled. It was a horrible impiety, instead of honoring a holy sign, to take advantage by it. How did those deceived *Hivites* die cursing that Sacrament, which had betrayed them! even their curses were the others sins. I would the children of Rome were like the children of *Jacob* in anything else but this; but in this only they are like them, and in nothing else. Did they not eat their sacrament upon a bargain of blood? Do not their bloody practices make all reasonable souls abhor their religion? Is not Religion their pretence, and murder their end? Why then is all this killing of kings, ruining of countries, massacring of cities, blowing up of states? For the Catholic cause, they confess; and by the catholic authority, they cannot deny. O who can more than pity them, that forsake Christ the Prince of peace, and either choose no God, or a bloody one?

Take another example. *Abner* revolts from *Ishbosheth* in a discontent, and persuades Israel to the change; and fetcheth his motive from the oracle of God. He knew this well enough before, and smother'd it for his own turn; now for his own turn he publisheth it. He knew this decree for *David* while he opposed him; now he wins the heart of Israel by showing God's charter for him. If *Ishbosheths* title to the Crown were bad, why did *Abner* maintain it? If good, why did he forsake it? Was his conscience better informed? No, but his mind was changed. *Saul's* son had disgraced him, therefore now he is for *David:* he is become loyal for *David's* sake, and become *David's* for God's sake. No man ever heard *Abner* godly till then; and he had not been so then for any conscience of goodness, but for opportunity of revenge. Pride hath made many English malcontents the Almsmen of Rome: here their ambitious desires are crossed, therefore they fly hence in a snuff: trechery is their aim, and hither they bring it in the shape of Religion. O that they could see how odious it is, to make Devotion a stalking horse for policy! What was *Abner's* end? Whom *David* dismisseth in peace, *Joab* repaies with death. Of all men, the religious dissembler shall be sure of plagues.

Thus *Absalom* first *deceives* the people, and therein his father. The people by insinuations; that considering his godly person and magnificent state, how affable he was to sutors, how humble in his greatness, how diligent in searching their causes, how full of pity to their complaints, how great his love of justice, and care of the common-wealth was; they conclude, the world hath not so complete a Prince as *Absalom.* Thus like a close traitor, he stole not his fathers goods, but his fathers people's hearts. He *deceived* his father by a *vow,* made forty years before, to be paid, in *Hebron.* He carried peace in his name, war in his heart; and to perfect his trechery, nothing will serve but a cloak of Religion. The devout man hath made a vow a great while ago, and now the toy takes him, he must perform it. The good old king blesseth God for blessing him with so godly a son; who indeed had never more deeply renounced all goodness, than now he talks of Religion. This guilt of piety set on the rough

metal of his conspiracy, takes with his father against his father, with the people against their king: so his father sends him away with one blessing, and they entertain him with another. What is the end of this *deceit?* The just meed of all traitors: his Mule and his treason leave him hanging between heaven and earth. *Bring me word,that I may come and worship him;* saith *Herod* to the *Sages.* Another devout *Machiavel,* like the devil confessing Christ. How horrible was this villainy, to mask it self under a show of piety! *Herod* will worship him, that's the pretence: *Herod* will worrey him, that's the meaning. The cunning hypocrite never intends so ill, as when he speaks fairest. What was the event of this politic *deceiving?* First, God mocks him, then the Sages mock him. God besots him, that he could not find the way to so horrible a mischief. Why else did he not send some of his bloody Assassins to *Bethlehem?* Why did he not employ his Courtiers, rather than trust strangers? Why, seeing the matter so nearly concerned him in his opinion, and the journey was so small from Jerusalem, did he not go himself in person? why did he not rather prevent their journey, than hazard their disappointment? All the courtesy he meant that new-borne King, was but to cut his throat; and will he trust forrainers with this inquiry? Such a fool is the craftiest Politician, when God will blind him. These Messengers come no more back to *Herod,* with their news. He had mocked the wise men, and now God makes the wise men to *mock him.* He sends to enquire of them, whom he sent to enquire of Christ, and they are gone. How doth he rage, and fret, and curse himself, for trusting strangers in so important a business? How would he revenge their false play, how would he torment them, if he could catch them? Thus he palpably finds himself gull'd by those, whom he meant to *deceive.*

Thus doth God's Justice often punish illusion with illusion: they that nourish a purpose to *deceive,* shall be deceived indeed. Think of these examples, ye that make Religion your Messenger, and mischief your errand. It is a disease whereof this generation is sick at the very heart. Hypocrites make use of God for their own purposes: they frequent the Church with the devoutest Saints, but it is that the Saints may take them for devout: they pray with the godly, but to prey upon the godly. You shall not miss him at the lecture in the forenoone, but it is in hope to find some of you at his shop in the after-noon: and then, he that received in so much truth at his ears, hath not one word of truth in his mouth. Alas, too many make that divine business but a color for their own designs. Over-fair shows are a just argument of unsoundness: no natural face hath so fair a white, and clear a red, as that which is painted. While we see men notoriously zealous, we may be charitably suspicious. For wicked hypocrites care not to play with God, that they may mock men. The more soul a project is, the fairer visor it seeks: those monopolies that undo the Commonwealth, have the most colorable pretences to benefit it. But as Christ said, *Qui vos recipit, me recipit;* so in effect, *Qui vos decipit, me decipit: He that receiveth you, receiveth me:* and he that *deceiveth* you, *deceiveth* me: and he must rise betimes that over-reaches his Maker. Let me shut up all with discovering to you three sorts of *Deceivers.*

1 The deceivers of souls; such are the Romish Seminaries. They tell you of a Savior called Christ; but they mean the Pope; for his word must stand, when Christ's Word is thrust behind the door. They say, his judgment is infallible: yet *Pope John* the twelfth made Deacons in a stable, a boy of ten years old a bishop, the *Lateran* a stews, degraded his Predecessors

shavelings, made them confess, *Episcopus meus nihil sibi habuit, nihil mihi dedit,* prayed to *Jupiter* and *Venus,* and drank a health to the devil. Not a few of that race were as bad, yet Papists will believe they cannot err; are they not worthy to be deceived? They say, that the Church cannot subsist without the Pope her Head; yet was that Chair ten years empty. We use to say, Great head, little wit; but certainly, no head, no wit. Whence should their Church have her wit, when she was bereaved of her head? The Irish men are not troubled with venomous beasts, for this they must be beholding to Saint *Patricke:* yea he is said to have obtained of God, that no Irish man should abide the coming of Antichrist: yet their great masters are ashamed of it, and never allege it to clear the Pope from being Antichrist. They will show Pilgrims that go to Jerusalem, a three corner'd stone; and make them believe it is that very Stone spoken of in the *Psalm; The Stone which the builders refused, &c.* A monk, among other relicts, boasted that he could show some of the hairs that fell from the Seraphicall Angel, when he imprinted the five wounds of Christ on the body of Saint *Francis:* yea, gave out, that he had brought from the East some of the sound of the bells that hung in *Solomon's* Temple. Be not these prety coozenages?

But too gross to deceive us, too bungerly for these times: therefore (as old tricks of cheating can do no good) they find out new: which is a short cut, an absolute denial of all truth that is not for them. They do not dethrone kings, nor suborn parricides, nor pardon incests and murders, nor worship images, nor disgrace the Scriptures, nor forswear by equivocations, nor prefer the mother to the Son, nor set States in combustion, nor make the eating of flesh on forbidden days damnable, and uncleanness every day venial; not they: though we know they do all this, yet when they deny it, they look we should believe them. A reverend bishop of this land dies an orthodox Catholic, a professed Protestant, as he lived: yet they disperse books, and tell the world, he died in the Romish faith. A common liar should not be believed; men know them so, yet trust them. O ye besotted English, why will you be thus *deceived?* The devils hand is in it, their hand is in it, your own hand is in it; but above all, God hath a hand in it; who justly gives them up to *believe a lie,that would not receive the Truth.*

2 The *deceivers* of the Church, that make it nothing to defraud their Maker. *Joseph* was twice stripp'd of his garments; first by the violence of envy, then of lust: the first time, of necessity; the next, of choice in conveniency. His brethren took away his coat, to deceive his Father: his Mistress kept his coat, to deceive his Master. First, the policy of Rome took one garment from us, which the Policy of State took again from them. We had still a poor coat left, the remainder that escaped impropriating: now sacrilege keeps away that too, The first we could not save by law, this last we cannot redeem without law: and that is a remedy worse than the disease. That first rent had the color of pleasing God; this other, of punishing us. The world doth charge us with pride and covetousness, and therefore surchargeth us with beggary and emptiness. *Joseph* may plead, but is not heard; and our case is as bad; we may deny the Justice of the fact, but we scarce dare accuse the offenders. *Hanun* misused *David's* Ambassadors, and *shaved off one half of their beards,and cut off their garments to the middle;* exposing them to the derision of all beholders. The Israelites were forbidden a shaven beard, or a short garment: to despite their law, they are sent away with both. Man hath a double ornament to his body; one of nature, the other of art: the natural ornament is

the hair, the artificial is apparel: in both these are *David's* servants abused. But is not *David* sensible of it? Doth he not feel himself dishonored in their persons? Will he only hide it, and not revenge it? We are God's Messengers to the world, and the world returns us so to God. Surely, as *David* could not but feel his own cheeks shaven, his own coat cut, in his Ambassadors: so the Lord cannot but appropriate that injury to himself, which is offered to his Ministers. By the universal Law of nations, Ambassadors are free; that office hath in the name sufficient protection, nor was it ever wronged without a revenge. Do not the notorious contempts cast upon us below, concern our great Master above? Is it possible, he should not feel them, not revenge them? Yes, *David* revengeth it on *Ammon* to the full; for cutting his Messengers coats, *Joab* and his army cut their throats: and certainly, God will not let such indignity pass unpunished.

3 The *deceivers* of men, in regard of their estates; contrary to God's flat prohibition, *Defraud no man.* Wherein and how far any man hath thus deceived, his Conscience will tell him: unless by the long habit of coozenage, he hath also learned to cozen his conscience. Fraud is theft, and a thief (we say) no man can endure to be any long time, for his conscience; but how if his conscience it self be turned thief? Howsoever *deceivers* think to get a patrimony of riches by fraud, as they pretend *Jacob* got the Birth-right; yet it will not be so lucky to them as *Rebekah's* pasty, they shall not *(with Jacob)* get the blessing by it. The crafty Fox hug'd himself to think how he had coozened the Crow of her breakfast: but when he had eaten it, and found himself poisoned with it, he wished the Crow her own again. Wealth got by deceit is like a piece of buttered Sponge, (an Italian trick) it goes down glib, but in the stomach swel•, and will never be gotten out again. It is not stable; *aut ipsis acquirentibus est peritura,aut ab haeredibus dissipanda. Turnus* had been spared, but for his Belt: when that was found about him, it cost him his life. So when other sins might find mercy, Christ seeing the cognizance of fraud, begins to strike; *Pallas, te hoc vulnere Pallas immolat,* one torture more for that. It is an observation set upon the house of *Desmond* in Ireland, that *Maurice Thomas* the first Earl raised it by injustice, and by injustice *Girald* the last Earl of that race ruined it. The gains a man gets by *deceiving,* at last he may put in his eye, and yet see himself miser•ble. Sin is the greatest cheater in the world, for it deceives the *deceiver:* ye, as *Haman* built his own galhouse, it makes a snare to entrap others, but is sure to confound the sinner. The seed of this sin, as of all other, is in every man by nature; *The heart of man is deceitful:* and while he thinks there is no deceit in it, even in that he is most of all deceived.

Find out this Thief, apprehend him, convict him, condemn him, yea execute him; yea, *fraudi ne credas, ne mortuae quidem;* bury him, lest his very death deceive thee. It is one brand of the wicked, *When thou sawest a thief, thou consentedū to him.* Many see a thief abroad, and consent not: but the most dangerous thief is at home, within us, there we consent. *Elisha* had a thief to his servant, but he followed him at an inch, and found out his brokage. Thus pursue thy fraud, meet it at every turning, cross it with resolution, plague it with restitution: wish thy Heart, as that Roman built his house, not close to do things unseen, but open to the view of passengers, to show that honest dealing dwells there. Fraud is both *Latro* and *Latrocinium,* a theft to others, a thief to a man's self: as *falsus* in Latin signifies both the deceived, and the deceiver. It steals away his grace, his peace, his conscience, his blessing in this life, and his

hope of glory in the life to come. The day of the Lord shall come as a *thief* too: and if it take a man with his thefts about him, no heart can think how terribly it will handle him.*We have wronged no man, we have corrupted no man, we have defrauded no man.* Thrice happy conscience that can speak this in sincerity. That steward hath no• deceived God in his trust, and God will not deceive him of his reward, eternal blessedness in JESUS CHRIST.

While they feast with you.] A certain kind of *feasts* is much spoken of by the Apostles,*Paul, Peter, Jude; Love-feasts.* This is a Festivall time, yea the greatest of all Christian feasts: every Sabbath is a feast, this as it is a Sabbath of Sabbaths, so a feast of feasts. The day of the Sabbath was changed for the honor of Christ's Resurrection; and this is the day for whose honor the Sabbath was changed. Something therefore I take liberty to speak of this occasion. *Feasts* may be distinguished into three kinds, *Holy, Civil,* and *Profane.* The form• must be, the next may be, the last should not be. The first are commanded, the second allowed, the third prohibited. The first is a feast to God, the next for man, the third to the devil.

I begin with holy *Feasts.* Religion is not tied to time, yet cannot Religion be publicly exercised without a due time allotted for it. It is necessary to consider every great blessing of God, and it is kindly and convenient to consider it in the day it was wrought: then to repeat it with thankfulness, is to do *opus dici in die suo.* Otherwise the revolution of time would eat out the memory of these precious benefits. The Jews, among many, had three solemn Festivals every year, by God's institution: the *Passover, Pentecost,* and *Feast of Tabernacles.* 1 Of *Tabernacles,* in remembering that Israel dwelt in *Tents* forty years. Even that walk of theirs must not be forgotten in their rest. So much memory of our weary pilgrimage here, as may stand with the perfection of our joy in heaven, shall be reserved. 2 The *Passover,* to remember them of their deliverance from the Egyptian bondage: freedom from such a servitude deserves a solemn and set time of gratitude. 3 *Pentecost,* in remembrance of the law given on Mount *Sinai.* God wrote it, that it might be legible: wrote it in stone that it might be durable: honored the day with an annual feast, that it might be memorable. Thus the Christian Church, among the rest, celebrates three principal feasts. *Christmas,* in honor of Christ's Nativity, then was he borne to the earth. *Easter,* in honor of his Resurrection, then was he borne from the earth. *Whitsuntide,* in honor of the mission of the holy Ghost, by whom we are new borne to the kingdom of heaven. And we still retain two names of the three, *Passover* and *Pentecost.* Such is the accordance of the two Testaments, that those two Jewish feasts, and our two Christian, agree, both in signification, and in time.

1 For signification, their *Passover* and *Pentecost* are types of our *Easter* and *Whitsuntide.* For the former, God did pass over the doors where the blood of the Paschal lamb was sprinkled. What signifies it? That God will pass over our sins in the day of wrath, if he find our souls sprinkled with the blood of Christ, *That Lamb of God that taketh away the sin of the world.* That night *Moses* led Israel out of Egypt, this *day* Christ brings us out of the house of bondage. When he rose from the grave, this was the full conquest of all our enemies, for *the last enemy is death.* For their *Pentecost,* it was a memorial of the law, which is a hidden Gospel. And our *Whitsuntide* is a memorial of the Gospel, which is a revealed law. The Law was given on Mount *Sinai,* the Gospel on Mount *S on:* the Law written in tables of stone, the Gospel in

tables of flesh;*I will write my Law in their hearts;* so run the terms of the new Covenant. On their *Pentecost,* the Law was given in fire and smoke, obscurity was mingled with terror. On our *Pentecost,* the Gospel was given in fire without smoke, befitting the light and clearness of the Truth. Fire, not in flashes, but in *Tongues:* not to terrify, but to teach. Thus the promulgation of the Law makes way for the Gospel: first we must feel the terrors of *Sinai,* before we have the comforts of *Zion,* the gracious consolations of the holy Ghost. If therefore they had a Festivall for the Law, the *Ministry of death;* good reason we should have one for the Gospel, which is the Power of God to salvation. *Christmas* is a merry time, then we sing and feast. *Easter* is a solemn time, then we communicate and feast spiritually. *Whitsuntide* is a triumphant and flourishing time, not only for height of the season, but for the Churches confirmation by the descension of the holy Ghost:*Quod abeuntem Christum non amisimus, & venientem Spiritum possidemus.*

2 As they agree for substance, so for the very time of delivery: the ancient Jews kept our feasts, and we still keep theirs. First, their Passover and our Easter is kept at the same time: so fitly, to their coming from the bondage of Egypt, doth answer Christ's coming from under the bondage of death.*Even Christ our Passover is sacrificed for us:* that spotless Lamb, whereof *one bone might not be broken.* Next, their Pentecost and our Whitsuntide, on the very same day. Their Pentecost was fifty days after their Passover, and our Whitsuntide is fifty days after our Easter: from which number of days, it hath the name, *Pentecost.* The very day that God came down in fire and thunder to deliver the Law, the holy Ghost came down upon the Apostles in fiery tongues, for the propagation of the Gospel. Now as our feasts be the same, so be our Sacraments. *We do all eat of the same spiritual meat, and drink of the same spiritual drink.* The same. 1 *In objecto;* the same Christ in both: not one God in the Law, another in the Gospel; not a bloody one there, a merciful one here, as *Marcion* blasphemed. But *Jesus Christ the same, yesterday, and today, and forever.* Only a darker Christ there, a clearer Christ here, but still the same. 2 *Idem non signis, sed significatis:* in the Passover the Lamb of God was prefigured, in the Lord's Supper he is exhibited: they saw him, we have him. 3 *Identitate nominis;* so Circumcision is called Baptism, and Baptism Circumcision; and the Lord's Supper, the Passover. 4 The same in efficacy, their effect is all one: their faith received Christ before he came, in as full virtue as we do now he is come. But if the body of Christ be really in the Supper, why was not the Lamb so transsubstantiated in the Passover? For *Paul* says, *It was the same.* They never say, in Baptism the water is turned into blood; why then say they so of the wine in the Eucharist?*This is my body, which is broken for you.* There is *Subjectum, Th••,* this Bread: *Praedicatum, my Body: Copula, Is:* and the exposition, *which is broken for you.* There is *Bread,* and there is the *Body:* the Bread is not the Body, therefore an holy sign of it. We receive a mystical, yet the true body of Christ: not *in veritate rei, sed in significante mysterio.* Thus be our Sacraments *the same:* indeed they had also *Manna,* and water from the *Rock;* both which signified Christ: they were fed with Sacraments. Their bread was Sacramental, whereof they communicated every day: who complains of receiving often, when the Israelites received daily? Their drink was Sacramental; surely from them the Church of Rome never learned a dry communion. Twice hath the Rock yielded them water of refreshing: the true Rock is Christ, and he yields it always. Out of his side issued that bloody

stream, whereby the thirst of all believers is comfortably quenched. They thirsted with repining, let us thirst with faith our spiritual Rock shall abundantly satisfy our souls; yea even sustain us till this water be changed into that new wine which we shall drink with him in his Fathers kingdom.

We have seen the harmony and accordance between both the Testaments, now let us return to the feast of the *Day.* Some difference may seem to be in the Evangelists, about the time when Christ did eat the Passover. Three of them say, *on the first day of the Passover:* but we read in Saint *John's* Gospel, *before the feast of the Passover.* To reconcile these; first, some say, that Christ did not eat the Passover that year: and their reason is glorious, because himself was the Paschal Lamb then to be offered. But this is frivolous, for it is manifest, he did eat it. Secondly, some say, the Passover is taken for the whole time of seven days, and that he did eat it one of the seven. But this is apparently false; for after the Jews had apprehended him, they would not enter into the Judgment hall, for fear of being defiled, *but that they might eat the Passover.* Christ had that day (before) eaten it, therefore before the *seven.* Thirdly, others say, he did eat it one night before the Jews, and that he did so, to thrust a sword into *Judas* his hand, to accuse him for an innovator, and law-breaker. But they that were fain to take up a false accusation against him, rather than none, would have triumphed in this. Besides, the Disciples would have questioned the reason of such an alteration, and the master of the house would have found some fault. And which is above all, the Fulfiller of the Law, and that so punctually, would not have failed in a chief point, so main a circumstance, and that so immediately before his death: and this supposition still sticks in the stomachs of the Jews.

Briefly then we conclude thus. He did eat it on the due and true day, the fourteenth of the month. But then how failed the Jews? for both cannot stand, seeing Christ and they did eat it on several days? It is answered thus: since the Captivity, when the Passover fell on the Sabbath Eve, they put it off to the Sabbath day: so it was called *Sabbatum magnum,* an high day, because that feast fell upon it. For this reason they took down the dead bodies from the crosses; for if these two feasts had fallen immediately together on several days, they had had no opportunity to bury their dead. But why did not *Judas* accuse him of this? God so disposed it, that his heart being fraught with malice did not observe it. Some think it was left arbitrary, that who so would, might eat it on the Even, or put it off to the Sabbath. Thus are the Evangelists reconciled. *Before the Passover,* saith *John;* that is, before the people did eat it by their Tradition. *At the Passover,* say the rest, that is, on the day of Institution, when *Moses* commanded it. So Christ died in the Feast of Passover, that the Type and the Truth might agree together. They took him at night, arraigned, condemned, afflicted, and crucified him, before the end of the next day: this was strange haste: but what bounds are there to desperate madness? They meant nothing but death to him, but God hath this day turned it into life to us.

Surely, even the Angels in heaven keep these Paschal solemnities with joy: the glory of that victorious *Lion,* who hath triumphed over death and hell, is even to them matter of rejoicing. It is the Sabbath of the new world, our Passover from everlasting death to life: our true *Jubilee,* the first day of our week, and the chief in our Kalendar. Herein our *Phenix* rose from

his ashes, our Eagle renewed his feathers, the first begotten of the dead was borne from the womb of the earth. Christ, like the Sun eclipsed by the Moon, got himself out by his Resurrection: and as the Sun by the Moon, he was darkened by them to whom he gave light. His death did justify us, his Resurrection did justify his death. He buried the Law with himself, and both with honor: he raised up the Gospel with himself, and both with glory. His Resurrection was the first stone of the foundation; *In Christ all shall be made alive:* and the last stone of the roof, for God assures us he shall come to *Judgment,* by this token,*that he raised him up from the dead.* The devil danced on his grave for joy; when he had him there once, he thought him sure enough: but he rose again, and trampled on the devils throne with triumph. This is *Christianorum propria fides;* the Jews believe him dead, not living: we believe that he is risen, and sits at the right hand of God. As *Moses* led the people to *Canaan Per desertum,* so Christ led us to heaven *Per Sepulchrum.* His Resurrection is not only *Objectum fidei nostrae,* the object of our faith: but *Exemplum Spei nostrae,* the example of our Hope: We all carry mortality about us, and the strongest man is but like *Nebuchadnezzar's Image;* though his head be of gold, and his ribs of brass, yet his feet are of clay: a stone thrown at the feet overturnes this great Image, and down falls man. But *ero mors tua, mors:* durst death kill Christ? Christ therefore shall kill death. *If in this life only we have hope in Christ,we are of all men the most miserable.* But *Spes vitae immortalis est vita vitae mortalis:* the hope of life immortal is the life of our life mortal. Death and the grave swallow all, and then burst: as crammed covetousness disgorgeth it self by a prodigal heir.

The Jews craved a *sign,* and had it: yet then spake against it, or wondered at it. To us it shall be more than a sign, it shall have wonder, and wonder enough; but we will not lose our fruit or part therein for a world. Him, that this day rose from the clods, we expect from the clouds, to raise our bodies, to perform his promises, to finish our faith, to perfect our glory, and to draw us unto himself. I do not say, *Come see the place where they laid him,* that is empty: but Come see the place where he is, *Here is the Lord.* I say not with *Mary, Abstulerunt Dominum, They have taken away the Lord, and I know not where they have laid him:* he is personally in heaven, he is mystically, sacramentally, yea in a spiritual sense, he is really here. Himself said, *Desiderando desideravi, I have earnestly desired to eat this Passover with you. Desiderando desideremus,* let us earnestly desire to eat this Sacrament with him. God said once, *Accipite & manducate,* take and eat of every tree but one; but man then mistook the fruit, he did eat and fell. He now says again, *Accipite & manducate, Take and eat, this is my body, which is given for you;* let us not mistake, but eat and live forever. And *The body of our Lord Jesus Christ which was given for us, preserve our bodies and souls into everlasting Life.*

As God *spake to the fish, and it cast up Jonah,* commanded the earth, and it delivered up *Jesus;* so he will speak to all creatures, and they shall not detain one dust of our bodies. There shall be a dry ground for this valley of tears, a land of the living for this *Golgotha* of the dead, a settled Mansion for this moveable Pavilion. Christ had his *Easter day* by himself, there shall be one general *Easter day* for us all: when the wicked shall rise to contempt, the faithful to eternity of days. Here shall be no terror to affright us, no sorrow to afflict us, no sickness to distemper us, no death to dissolve us, no sin to endanger, for evermore.

2 The next are civil *Feasts:* when the soul hath been feasted with God, the body may be feasted with the creatures of God: when the mistress hath dined, the servant may sit down. Every Sabbath is a feast, but this is an exceeding day. When we hear the Word, we have a good spiritual meal: but the Sacrament is an extraordinary Banquet; wherein the best cheare of heaven is set on the Table, and the faithful soul feeds more liberally on Jesus Christ. We do not feast every day; that was the Epicures brand; *he fared deliciously every day:* so nor every day communicate: there may be satiety even in sacred things, and the soul cloyed as well as the body. These *Love-feasts* were before the Lord's Supper, where the Communicants brought every man his provision to one place, and they did eat together: giving thanks to God, and bestowing the remainder on the poor. Thus were they intended for the increase of Love: but what foul abuses crept in, Saint *Paul* notes and condemns; *one is hungry, and another is drunken.* Riot and intemperance is an ill preparation for so holy a business.

First therefore begin with God; a full body makes an unwieldy soul; but a feasted soul will keep a temperate body. First drink at Christ's wine-cellar, before thou touch thine own. Not that I obtrude the Popish custom upon you, which puts a necessity of fasting before: because forsooth they would receive their God into a clear stomach, next their heart. Cannot Christ come into the heart, if there be meat in the stomach? This is as if a man could not come to the Steeple for the sound of the bells. Or as the merry Cardinal said to his fellows in the Conclave, when they could not agree about the Election of the Pope;*Let us untile the house, quia Spiritus Sanctus nequit ad nos per tot tecta ingredi,* because the holy Ghost cannot get in to us through so many tiles. A weak stomach helped by refection is as capable of Christ as a fasting superstition. Indeed if men can forbear, it were best to have the first morsel Sacramental: but it is the soul, not the body, that receives *Panem Dominum,* Christ himself. In this point I praise this City, that they begin their feasts with a Sermon, as *Jethro* began his with a *sacrifice.* First serve the Lord, then eat the fat, and drink the sweet, and give the rest to the poor. Some have been as fond on the other side; they will eat nothing that whole day after the Sacrament; as if they wronged that holy food, if they thought it would not keep them a whole day. In former times, some would not wash a whole week after their baptising; as if men should refuse to wash a day or two after their trimming by the Barber. But these be fond singularities: Let us keep the day holy, keep ourselves holy, in the strength of the most *Holy;* that we may confess the virtue of this blessed Sacrament in the sanctity of our future deportment and conversation.

Feasts have their seasonable allowance: the bounty of God reacheth not only to our life, but to our contentment: nor doth he afford us only the bread of sufficiency, but of pleasure; that we may more than live, even live happy. The blessed Virgin at the marriage in *Cana,* perceived a defect of wine, and she tells Christ, They had wine enough for a meal, not enough for a feast: and if there was not wine enough, there was enough water: water to quench thirst, if not wine to cheare the spirits. Yet she complains the want of wine, and is troubled with the very lack of superfluity. Christ gives her rough words, but answers her faith with gracious deeds; the feast shall be supplied with wine, if six pots full (of two or three firkins a-piece) can do it. To turn one of these vessels of water into wine had been a sufficient proof of his power, and perhaps enough for the present necessity: yet he makes

wine enough to serve above an hundred guests, had they been then but newly sate down. It was a feast; that quantity at another time had been superfluous, which is now but necessary. That hand of infinite munificence regards not only our need, but our honest affluence. We are sullen guests, if we scant ourselves where God hath been liberal; and from the Table of his bounty depart hungry. We are unworthy guests, if we riot upon his abundance, and turn his plenty into wantonness. To fast when he invites us to feed, is our sin: to be fuller than he allows us, is our sin and our shame: to be pleased no ways, neither full nor fasting, is our sin, our shame, and unhappiness. The Philistines in their feast called for *Samson* to make them sport: take heed that *Samson* be not your mirth, make not Religion your fiddle. God doth not therefore so liberally give us temporal things, that we being full should abuse spiritual things. *David* vowed that he would *not forget Jerusalem in his mirth:* and in their mirth there be some that remember Jerusalem, but it is with a sacrilegious frumpe. Yea, too often, they do not only in their mirth remember Jerusalem, but they make Jerusalem their mirth; and holiness is wounded through the name of Puritan. Call Godliness by what name they will, it is too good to be jested with: and when profane men are thus in jest, God will be in earnest. And here we fitly fall upon

3 Profane feasts: I call them so, where God is not placed at the upper end of the table: where he is forgotten in the beginning, neglected in the midst, at the latter end dishonored. We find such feasts in former times, we find them all concluding in horror. The house fell down upon *Job's* children, while they were feasting. Their sin is not specified, yet their father feared, sanctified them, and interceded for them, after their meetings. The upshot of their last feast was destruction: I mean, on their bodies, I dare not say so of their souls. The F•thers think otherwise; and allege for it this observation. At the first *Job* had 7000 sheep, 3000 camels, 500 yoke of oxen, and 500 she-asses. After his reparation, he had 14000 sheep, 6000 camels, a thousand yoke of oxen, and a thousand she-asses. But in his first estate, and his last too, he had but seven sons and three daughters. The number of his cattle was doubled, the number of his children remained the same. Children are dearer than riches; why then is his wealth doubled, and not his progeny? They say, his beasts according to the condition of beasts, utterly perished; but the souls of his children were saved. So then, as he had twice so much substance, he had twice so many children also; ten whereof were with him on earth, and the other ten with God in Heaven.

Nabal held a feast in his house like the feast of a king. Commonly there is nothing more plentiful than a Churls feast. He was merry, and feared no mischief; as if he had never angered *David.* That mighty Champion was at the foot of the hill, coming to cut his throat; yet *Nabal* was feasting without fear or wit, and drinking drunk with his sheep-shearers. Full little do sinners know, how near their jollity is to perdition. Judgment is often at the threshold, while drunkenness and surfeit are at the table. *Abigail's* wisdom suspended the present ruin, but this feast would not off of *Nabal's* stomach: the report of his wife puts him into a swoon the next morning, and within ten days after that swoon ends in death: and that heart, which wine had made as light as a feather, dies as heavy as *a stone. Belshazzar* made a feast for his Lord's, and drunk wine to it. On a sudden, his countenance was changed, and his knees smote one against another. What an alteration was here? a sumptuous and presumptuous

banquet ends in trembling and astonishment. He had the most glorious cupboard of plate in the world, for which he might thank the spoils of the Temple: we read of many boules, not of much wine: but in our feasts, a great deal of wine is turned over with a few boules. *Nabal* cannot abound, but he must be drunk: excess is a true argument of folly. We use to say, When drink is in, wit is out but if wit were not first out, so much drink would not be let in. But I have held you too long at a feast, unless my cheare were better. The Jews by a custom did challenge at their feast of Passover, the release of one malefactor; whereupon they chose *Barabbas,* and refused Christ. So do you at this feast, turn out *Barabbas,* lust, riot, malice, injustice, covetousness, uncharitableness, profaneness, and all those sins which make up a malefactor, a *Barabbas:* and then in another sense than *Pilate* meant, I shall deliver to you the Lord *Jesus,* not to be crucified by you, but presented in this holy Sacrament as crucified before you. Thus you shall see his body broken, his blood poured out, not to his pain, bu• your comfort; not his death, but the remembrance of his death. He took the bitterness of that, that we might have the sweetness of this: he died for us once, that we by Him might live forever.

Deceiving while they feast with you.] Feasting hath ever been held a note of friendship; *Convivae, Convoti:* we invite none to our tables, but either such as are, or such as we would make our friends. *David* speaks of a wonder, of a mo•ster: *My friend that did eat of my bread,hath lift up his heel against me. Elias* wou d n•t do violence to the very Raven that was his purveyor. But for a man to feed upon his neighbors meat, and to eat his Host in his heart, it is such a prodigy of unthankfulness, that nature her self is sick of him. Some sly polititian, as *Absalom,* may make a feast for him whom he means to kill: some cunning Usurer may make a feast for those prodigal heirs whom he means to undo: some ambitious aspirer, for them whom he means to undermine: some prurient letcher, f•r those women whom he means to corrupt:*A feast is made for laughter,* saith *Solomon:* yet all feasts are not for laughter, yea some are for slaughter; not for society, but for satiety; not for delight, but deceit; not for love, but for lust. So the luxurious makes a feast, that he may lay his guests on the floor. The end of a feast is not seldom the beginning of a fray: therefore some interpret our English phrase, *To pledge,* To defend: the drinker supposed to be in danger, and he to whom he drinks, engaging or interposing himself betwixt him and harm. Feasts are not always safe; for if a man have no other enemy, he hath himself: his own riot may do him that mischief which another forbears. These were called *Love-feasts:* their intent was feasting for love, yet some came for love of feasting. *One was hungry, and another was drunken.* In these last, was not the fullness of love, but the love of fullness. Thus the first institution did languish into corruption; and they became luxurious, *some were drunken:* uncharitable, *others were hungry;* the poor got nthing: and fraudulent, they had thieves among themselves, whose plausible insinuation made way for their pestilent circumvention. The hypocrite would bring his dish; but it was either to tempt a woman to his lust, or to deceive a man of his goods, or to spoil him of his wits. Let me conclude all with three observations.

1 It is odious to feast with men on purpose to make them drunk. It is usually said that we taught the Germans to fight, and they taught us to drink: and we have both proved apt scholars, too forward proficience; if they be tall fighters, we are stout drinkers. But shall

men be so desperate, as not to think themselves welcome to a feast, unless they be sent home drunk? Many have lost their lives, because they would not be drunk; noble *Uriah* was made drunk, ye• could not save his. King *David* had abused his wife, and his project was to shelter it with the name of her husband. *Uriah* had protested against feasting at home, against uxorious delights: he could not be won with words, therefore now the Courtiers must try him with wine. A king begins to him, and he must pledge i•. I do not think that he intended any excess, but to obey. But wine is a mocker, it goes plausibly in, but who can imagine how it will work? It steals in like a Lamb, but then rageth like a Lion: he that admits that traitor, shall complain of a surprisall too late. Well, even good *Uriah* is made drunk; the holiest soul may be overtaken: he is a rare Rechabite that never drank but when he was thirsty. There is hope now that these pots will send him home; so common is it for wine to prepare men to the bed of lust. *Uriah* was made drunk, that he might desire his own wife; many husbands are so drench'd, that other men may have access to their wives. What was the issue? the aim fails, grace is stronger than wine, the fury of the grape cannot carry *Uriah* to his own bed. The graceless attempter sometime fails in his project. *David* meant by procuring the sin of another, to hide his own; he shall not. Often have we heard of those that sought to overthrow others, soonest overtaken themselves. Whose is the chief offense? *Uriah's* drunkenness is more *David's* sin, than his own: sober *David* is worse than drunken *Uriah. Woe to him that gives his neighbor drink to discover his shame;* yea, he shall discover his own shame. He that gives a man wine to deceive him, is first drunk in soul, before he can procure the others bodily distemper. If we should compare them; the one is as a sinner, the other as the tempter: the one yields weakly, the other intends willfully. *Lots* daughters gave their father wine to provoke him, but themselves were first drunk with that lust of provocation. The husband is drenched, that his bed may be polluted; the adulterer is more intoxicate with sin, than the other can be with wine. Even the drunken temperance of some abhors that wickedness, which the sober intemperance of others desires. Say other purposes be left out, and nothing is intended but victory; is he the valiant man that can drink most? *David's* Worthies were honored for their deeds of arms, not for their great draughts. He that makes a man drunk to deceive him, to turn another into a beast, makes himself a devil.

2 To cozen men under the color of amity, is the most execrable villainy. Feasting implies friendship, friendship admits of no deceit.*Nulla capitalior pestis quam familiaris inimicus.* Nothing is more easy than this deceit, nothing more unpard•nable. Nothing more easy, *Facilius ab amico decipi possum, quàm amico diffidere.* My friend may sooner mischief me, than I can mistrust my friend. Nothing more ha•efull, because he doth that as a friend, which he could not have done as an enemy. The manner of doing specificates and aggravates moral actions, saith the School; so doth the very instrument. If I strike a man with a sword, it is presumed that I meant to kill him: not so, if I strike him with a reed; because a reed is no probable instrument of death. He that deceives me under the name if a friend, shows that he took that name only to deceive me. There is no fence for the pistoll that is charged with the bullet of friendship. *Hilary* compares it to a rasor in the hand of a counterfeit barber; *Praeparata ad ornatum, vertitur ad homicidium. Uriah* must be se• in the forefront of the battle; honor is pretended to him, murder is meant. He was a valiant soldier, and before he had the

title of *David's* worthy, he dearly earned it. It was not a great Ladies letter; nor that which got the Captain his Burgeship, that gave him that reputa•ion; but a noble courage in difficult exploits. *David* sent for him, made him royally welcome, and he was worthy of it; worthy indeed to have leaned his head near the golden Scepter, and to have died in his Princes bosom, not by his Princes prodition. But now that all this seeming favor and honor should tend to his ruin, O how foul a deed was it even of that holy Saint! His renown was as great as had been his dangers, and his valor beyond them both: and even in this last attempt that cost him his life, if his followers had not been more treacherous than his enemies were numerous, he had come off with victory. Now poor *Uriah* is not so muc• conquered, as betrayed: nor fell he by his enemies, but by his friends. Yet is 〈◊〉 neither the first, nor the last, that hath thus perished.

David himself had such a plot put upon him by *Saul. Bee thou valiant, and fight the Lord's battles,and I will give thee my elder daughter Merab to wife; for he said, my hand shall not be upon him, &c. David* was grown so gracious with the people, th•• the king durst not offer him personal violence; therefore he hires him into the jaws of death, by no less a price than his eldest daughter. What could be spoken more honorably, more graciously? A king could not offer a more noble gi•t than his own daughter, nor desire a more gracious recompense, than to fight the Lord's battles. What a Saint, what a friend was *Saul?* yet he did never mean so much mischief to *David,* so much unfaithfulness to God, as in this offer. A good man is never safe from the false-hearted: for when they make the fairest weather, then is the greatest danger. Whatsoever the color was, *Saul* meant nothing to *David* but death. Yet doth this falsehood discover it self, for *Merab* was not given to *David,* but to *Adriel.* Seeing all these dangers could not effect what *Saul* desired, himself will not effect what he promised. Yet still he will be a friend, and he hath now another daughter for *David;* though the younger, yet the more affectionate, she was as sick of love, as her father was of hate, toward him. *Saul* is glad of this, his daughter could never live to do him better service: if she can betray *David, David* shall have his good will to marry her. Thus doth this false-hearted king sacrifice his own child to his envy; and hopes that her honest and sincere love shall betray her worthy and innocent husband. It is so storied of a late Emperor of Turkey, that he married his own daughter to a Bashaw on the one day, and then after a nights pleasure, sent for his head the next morning. Are there none that care not to cast away a daughter on their friend, for their own ends? Such is the rage of desperate malice, that rather than not ruin those they hate, they will do it through the sides of their own children.*Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.* No man so much hates his professed foe, as he does his dissembling friend, when that shadowed villainy declares it self. We pray, from the hands of all our enemies, and (of all our enemies) from the hands of our deceitful friends, good Lord deliver us.

3 To boast of all this mischief, when it is done, doubles the lewdness; *to glory in their shame.* Wicked men glory in that which shall everlastingly cast them from glory: and make that their sport on earth, which in hell shall be their torment. One glories in his strange attire, as if that were matter of pride, which makes him ridiculous. What glory takes the Owl, that she is not fashion'd like other birds? Another glories in his perfumed garments; and thinks

everyone that sees him or smells him, must needs be in love with him. Another, to hear himself talk, or to read his own lines; though he bungle up such stuff as tires the most patient ear. Yet the asse takes no pleasure in his own braying. Another to bring out an oath with a grace, as if to offend God, and to poison his own mouth, were an honor to him. Another to tell of his cheats, and how many he hath gull'd; and yet the gull knows not that he hath most of all coozened himself. Another, to tell of his whoredoms, and to keep a scroll of their names, into which catalogue he puts those whom he never saw, and so makes himself a worse devil than he is. Every time he boasts of his adultery, he does again commit it; yea, this report shall have a worse vengeance than the act. *Herostratus* burnt the Temple of *Diana* in a bravery, and for a bravery he relates it. You shall hear the gallant swear that such an one is a brave valiant Gentleman; why? he killed such a man. So *Cain* was a brave valiant Gentleman, because he slew his brother *Abel.* Another, in giving weak brains a drench, to see them wallow in their beastliness: this is to brag how far they are become the devils children.

Alas, that a man should make *sport* at sin! Doth the Peacock glory in his foul feet? Do not his proud feathers come down when they are in his eyes? Doth the Buck, after his coupling with the female, lift up his horns, and walk proudly to the Lawnes? no, he so hates himself after the stench of his commixture, that he droopes in some solitary ditch; and till the pool, or some shower of rain hath thoroughly washed him, he forbears his food. *Omne vitium,eo ipso quod est vitium, contra naturam est.* And are we enamour'd of that which the very beasts hate? Takes the devil a pride or glory, that he is banished out of heaven? Doth he make a sport of his torment, or play with his chain? No, but he rather curseth God, Angels, and men, who live in the kingdom of light, while he is confined to the dungeon of darkness. What coward is there, that will brag or glory that he was beaten? If we could see the baseness of sin, we would have little stomach to make sport with it. Now the Lord open our eyes to see, and sanctify our hearts to detest it. *Amen.*

2 PET. 2.14.

Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls: they have an heart exercised with covetous practices: cursed children:

LOng and late I am got out of that troublesome Labyrinth: and now like a traveler that hath spent some time in a bad country, where the conditions of the people displease him, he embarques himself, and ho•seth sails for another coast, hoping to speed better: and yet alas, finds his progress from bad to worse. So where am I now landed? Is the climate more temperate, are the Inhabitants more civil, am I contented in my change? No, I have left the Sybarites, and lighted upon the Cannibals; I am come (with *Lot*) from Egypt unto Sodom: from a knot of loose companions, to a rabble of adulterers. Before I found *a land of deceivers,* now I am fallen upon *a land of adulterers:* thus is the matter well mended: The sixth Commandment forbids to kill; the seventh, to commit adultery; the eight, to steal: a man's life is more precious than his wife, his wife than his goods. So the Apostles argument riseth *à minore ad majus:* before they did but cozen men of their purses, now of their *Spouses.*

Having eyes full of adultery.] The Theame riseth in full strength to the condemnation of *Adultery.* For the particulars, we may compare them to a Hun•ing: these graceless deceivers being granted the Huntsmen, we have three occurrences. First, The hounds be *their eyes.* Secondly, the beast they hunt after, is *the whore;* for so is the word originally, *the adulteress.* Thirdly, the game is pursued, the dogs are at full cry; their eyes be *full* of adultery. Before I uncouple the hounds, or examine the particulars, let me say something to the matter in general. And that not much, because I have formerly handled this argument. It is a conquering sin, a coozening sin, a commanding sin, and a condemning sin.

1 It is a conquering sin, for it hath overcome the strongest. Some man perhaps says presently, why then hath it not overcome me? nay rather, why should it therefore overcome thee? even their falls should teach thee to stand *Bathsheba* was no sooner *washed from her uncleanness,* but she goes into a forbidden bed: she was never so foul, as when she was newly washed: yea, if she had not been washed, she had been clean: the worst foulness of the body is cleanliness to the best of sin. We read not of any fault of *Bathsheba's* either before or after, but that she was a good woman; yet she was a woman: the importunity of a king, and infirmity of sex, may plead for her. But what can be said for that Prophetike King, and royal Prophet? God hath not left it a blank, but a blemish in king *David's* Chronicle; that every passenger may shun that rock, and steer his course another way. Otherwise what hope hast thou but to be drowned, when God's own favourite so narrowly escaped? Did not his holy profession teach him to abhor such a sin more than death? Did not his justice punish this sin in others with no less than death? Did not his place require him to protect the chastity of his subjects? Did not the countenance of his Majesty embolden the others dishonesty? A princely tempter is like to prevail. Great persons should make their commands conscionable, their demands reasonable; for they sin by authority, that are solicited by the mighty. Thus deeply might we accuse him, but that he did more deeply accuse himself. Be there any profane eyes that look upon this woeful example with content, as their pattern, or their excuse for adultery? (As some think of *Cha•s,* that he meant to take advantage of his fathers nakedness, thereby to excuse himself for his continual drunkennsse.) O those be dissolute eyes, and such as shall one day see *David* in joy, and themselves in torment. Good eyes behold it with fears and tears, as the woeful spectacle of human frailty. God notes it, and we repeat it, *in terrorem,* for a terror. What a powerful sin is that, which could overcome a *David?* If any man could have beaten *Samson,* how terrible would he have been to the world? One *Joseph* shunned his tempting mistress, now he is a rare man that hath not his mistress. If thou be that *Joseph,* I will apply to thee that Text of *Solomon,One man have I found among a thousand; but a woman among all those have I not found. Inveni ex tot millibus unum,* but not *ex tot millibus unam.* But if thou hast not been an innocent *Joseph,* yet now at least become a penitent *David.*

2 It is a coozening sin; for instead of repentance, it works the adulterer to labor a concealment. His study is not how to abandon the lewdness, but how to hide it from notice. He fears shame, not sin; the Commissary, not God; the Churchwardens more than the Angels; and the Apparitour worse than the devil. He seeks a rag to cover his sin, rather than a plaster to heal it.*Bathsheba* conceives a child in sin, and withal conceives a trouble how to

hide the shame. He that did the fact, must cover it. Marriage is a common recompense, and shelter for fornication: but adultery always breaks out like a desperate plague, that knows no cure. Therefore it makes the offenders such hypocrites, that they rather seek to conceal their wickedness from the eyes of men, than to pull the sting of sin out of their own consciences. As there be some acts wherein the hypocrite appears a Saint? so there be some, wherein the greatest mortal Saint may be an Hypocrite. Compunction and tenderness is turned into circumspection and care of secrecy; not *quam caste, sed quam cante.* Instead of clearing their sin, they labor to cloke it: and spend those thoughts in concealing it, which they should have bestowed in preventing it before, or in repenting it afterward. As if a Client should be tedious and curious in making his cause good to his neighbor, and never think of a Lawyer to plead it for him. Sinners endeavor to make all fair with the world, and forget their Advocate, Christ. Not unlike the soldier, that was very diligent in scowring his musket, preparing his match, practicing his postures, and fitting his furniture: and when he came into the field, had forgot his powder. Their thoughts are so taken up with the sweetness of fruition, and policy of contriving, that they quite forget the main, which is repentance.

3 It is a commanding sin; no iniquity that stands in the way, must be refused, if adultery be once admitted. All the witnesses must be corrupted, yea and allowed to take their own pleasure the same or any other way; the bawd or pandar must not ask a reward, and have a repulse. Other maids stand in fear of their mistresses, but here the mistress stands in fear of her conscious maid! The servants lips must be locked up with a golden key: if those setters once quest, the game is marred. The husband must be watched, dishonored, impoverished, yea perhaps butchered: for if blood stands in the way of lust, it is not spared. There are no conditions so hard, to which the adulterer must not subscribe. *David* hath abused *Bathsheba,* the Hittite (her husband) is sent for from the wars; and after some needless and far-fetched questions, receives a royal present, and so is dismissed home, to cloke another's sin. That train will not take, the good soldier is so used to his field-bed, that he rather chooseth a stony pillow under the canopie of heaven, than the delicate chamber of his wife, whom he thought as honest, as he knew fair. *David's* wanton heart does not yet melt, by comparing his servants chaste resolution, with his own light incontinence; but he tries another trick. He that cannot be stirred with words, shall be heat with wine: this fire (he presumes) will send him home to his remedy. Here is a new plot, with a new sin; but it does not take. Drunkenness hath made many adulterers, yet shall it not move *Uriah* to lawful pleasures. What then? there must be another project. Where, O where will this mischief end? Adultery cannot be hidden without murder, murder shall be employed to hide adultery. The fact which wine cannot conceal, the sword shall. What a brood of sins hath the devil hatched out of this one egg of adultery? *Uriah* shall bear his own *mittimus* to *Joab,* and be the messenger of his own death, *Joab* must be a traitor to his friend, the Host of God must shamefully turn their backs upon their enemies, much blood of Israel must be spilled, many a good soldier cast away, that murder must be seconded with dissimulation; and all this to hide one adultery. Who knows how far he shall fall, that hath once fallen thus far? Let him not flatter himself, This sin and no more: for when Satan hath him at that advantage, he will command him further service. O how happy is it for us never to begin the evil, whereof we know not

when we shall make an end! Now the preventing grace of God keep us from the sin, that we be never delivered over to the shame.

4 It is a condemning sin, and carries the own sentence about it. It must needs abandon all love of God, for that and the love of a whore cannot stand together. There be three sorts of love; the first is ever good, the second is ever bad; the last is good naturally, accidentally evil. First, the love of God is ever good nor is it possible to sin in the excess: *Modus sine modo;* there be no limits or boundaries set to this love. Secondly, the love of any sin, as of whoredom, is always bad. Thirdly, the love of sustenance, recreation, &c. (as they say of *Mercury,* that joined with a good Planet it is auspicious, noxious with a bad one) is good by nature, bad by intemperance. This love by the love of God is stinted, that it may satisfy necessity, not curiosity. A proud stomach that quickens it self by artificial receipts, it will not endure, but confines it to mediocrity. But unlawful love is allowed no mediocritie: a man must not be an adulterer by measure. *The fear of God is clean:* that and foul thoughts will no more stand together than the Ark and *Dagon:* if the Ark be there, *Dagon* must down: *Dagon* may stand when the Ark is gone. No idol must be in the Temple of God, but of all idols not *Baal-Peor.* As malice is damnable, because it is so diametrally repugnant to God who is love: so God is also Purity, and therefore nothing more directly contrary to him than uncleanness. There is no adulterer but will say, yea and (not stick to) swear, that he loves God: yet if he have but a crown in his purse, his harlot shall sooner have half of it, than he will lend God one sixpence: this the poor find too true. Perhaps after the cooling of his heat, loss of spirits, and abatement of courage, he may be a little sorry: but it is like a cold thaw at noon, that is congealed worse at night. Though it takes away present strength, yet it leaves a desire: whereas grace takes away desire, though it leave strength. It is like fire, that purgeth out the filth of uncleanness: like the Sun, that deads these embers by his greater force, like pure water put into a vessel, that thrusts out the stinking air whereof it was full before. Love God therefore, know him that you may love him, read that you may know him, pray that you may do all. *Augustine,* the famous Doctor, was upon terms of rendering himself a Christian; only this troubled him, that he must leave his fornication. As he sate in a garden, he heard a voice, saying, *Tolle, lege,* take the Book and read: and at the first opening of it, he was presented with that Text;*Let us walk honestly as in the day time, &c.* This was enough: it wrought his heart to piety; whosoevers the voice was, the conversion was the work of God.

Having eyes full of Adultery.] Their eyes be the Beagles that hunt after this game; where we have five observations:

1 There is no sense which is not at the Hearts command; but the principality of those servants is varied according to the disposition of their mistress. If the Heart be gracious, the care hath the superiority; if vicious, the eye. *Faith comes by hearing,* to make the soul good: faith is confirmed by hearing, to make the soul better. Lust comes in by *Seeing,* to corrupt the heart, and make it evil: lust is inflamed by *Seeing,* to make it worse. *Nisi Deus prius fuerit in aure, non erit in cord:* unless God come in by the ear, you shall not find him in the heart. So *non nisi per oculum meretrix se ingerit in animum;* the harlot takes the heart by the *eye.* The blind is in better case than the deaf: for the former hath but lost the sense that might undo

him, the other hath lost the sense that should save him. In the market a man's eyes do him more service than his ears: in the Church, no matter though his *eyes* be shut, so his ears be open. *Mine ears thou hast opened,* saith *David,* not mine eyes, yea he prays rather for their shutting, *Turn away mine eyes from vanity.* In the Temple, a running or roving *eye* is a dangerous thief to st•ale away the soul. The Popish service was only invented to take the *eye:* the deaf man may be one of their best catholikes: there is nothing to do for his ears, unless he can understand Latin, or have some skill in music to distinguish of the organs. All is a pageant for the eye, as Saint *Paul* hath fitted it with a word, 〈 in non-Latin alphabet 〉 , *Eye-service;* which brings so many fools into their Paradise. This makes it perilous to see their histrionical Idolatries, because the soul is surprised by the *eye.*

If any object, that *Paul* was present at the *Pagan devotions.* But *non omnes Paul's sumus,* we have not all *Paul's* constancy: yea rather, *Quot sunt Petri?* How many are guilty of *Peters* flexiblenesse! But Truth is then too cruel, to forbid our bodily presence at superstitious services, for the preservation of our lives and liberties? Nay, rather admire the bounty of this mistress: you aim at the company of men, she tells you of a society with Angels: you think of your rotten tenements, she wisheth you eternal mansions: you would be content with under-offices, she offers you dominion over cities: you plead for Provinces, she for kingdoms: you are indulgent to a life that leads unto death, she counsels you rather to accept of a death that leads unto life. We read not, *By Seeing you shall be saved,* but by Hearing.

2 The *eye* is of all senses the quickest of apprehension; a port to land the commodities of hell, before the soul have warning. It goes out for prey, and brings it home in an instant. If that of *Plato* had been true philosophy, that *visus fit extramittendo,*by darting out the visive faculties to the object; there had been hope of better safety. But *Seeing* exerciseth it self *intramittendo,* by bringing the object home, according to *Aristotle,* and thus is the baneful impression made. That is a rare *eye,* like a pure beam of the Sun, that can mingle it self wi•h sordid corruptions, and receive no taintment. It is *sensus perspicacissimus,* it can see the sky and stars so remote. *Efficac•ssimus,* no sense so firmly imprinteth forms in the imagination: what it sees once intentively, it sees many days after. *Certissi mus, vidi,* I saw it; an evident testimony. One eye-witness is better than ten ear-witnesses. No sense is so ranging, now it is on the earth, in a moment at the Moon. Therefore the suddenness of the last Judgment is compared to the *twinkling of an eye.* None hath such variety of objects, and continual business: none is so often put in action, none is so quick of motion; indeed none so serviceable to reason: well guided, none so commodious, and none so pernicious, if corrupted.

The visible instruction is most potent: young king *Philip,* being but carried in his Cradle to the wars, did greatly animate the soldiers. The visible temptation is most prevalent: so beasts, in the presence of their sensual objects, are scarce restrained. Imagination in absence represents the pleasure a-far off, and not prepared: before the *eye,* it enrageth the desire, and nothing wants but execution. Therefore the way to root a bad impression out of the heart, is to remove the object from the *eye:* out of sight, out of mind. We think on absent things with colder affections. Indeed well-grounded love is more constant, and lovers have a secret Cabinet in their memories, whereby they confer: yet unless the intercourse of

Messengers, letters, tokens, revive the affections, even their thoughts will grow remiss. How easily then may loose love, which hath no other nerves but blood and sense, be dissolved by a separation? Many a bitten lover says of his harlot, would I had never seen her face: but he says not, I will never more see her face. He vainly wisheth what cannot be, and yet does not conscionably resolve what may be.

3 The *eye* is the Pandar of a lustful heart; the window that lets in the infection, the first betrayor of the Fort. To say nothing of the *Sons of God,* allured to the *daughters of men,* by their eyes: nor of *Potiphars* wife, that by a cast of her eye drew *Joseph* into her heart, and would have drawn him into her bed; *uritque videndo femina:* nor of *David,* the glance of whose wanton eye wrought so many mischiefs. *Ahab's eye* was sick of *Naboth's* vineyard, his heart was drunk with the grapes whereof he never tasted. Adultery sets her chair in the eye: they say, the Masters eye feeds the beast; but here the beasts eye feeds the master. In the eye it self there is no such virtue; yet the masters eye is said to govern the family. They write of some marine Cr•atures, that they engender by their eye. Here it is too true; the eye doth engender lust, lust adultery, and adultery (if nothing else) engenders vengeance. *Let her not take thee with her eye-lids: Oculi sunt in amore duces.* Upon this ground it seems *Zeleucus* imposed that law on the *Locrenses,* that the adulterers *eyes* should be pulled out: sin entered at those casements, therefore he would stop up the windows; and when the steed was stolen, shut up the stable door. *Pliny* writes of a chalky brimstone, that draws to it self distant fire: the wanton eye attracts this adulterous fire to the heart. The eye doth (as it were) specificate the object: the blind man in his lust desires a woman: the libidinous desires this or that woman, making his choice by his eye. All shapes, all colors are alike to darkness: no sense can distinguish betwixt foul and fair, but the eye. *Dinah* was a maid, and went to see Virgins of her own sex: her eye was chaste, though idle: but *Shechems eye* was both idle and unchaste. That great Soldier called the Persian maids, *Dolores oculorum:* therefore the same *Alexander* refused so much as to see *Darius* his wife, a lady of incomparable beauty; fearing lest he that had conquered the husband, should be overcome by the wife. What abundance of offices doth the eye bear in this little family of man? First, it is the bodies Watchman, and guides the hand to defend it. Secondly, it is the understandings Informer, whereupon she determines of substances true or false. Thirdly, the stomachs Taster; for if the eye do not like the morsel; that refuseth it. Fourthly, the affections Purveyor, to bring in their desires; *Vbi amor, ibi oculus.* Fifthly, the hearts Messenger, that runs on her errand almost as quick as thought. Sixthly, the fancies Intelligencer; the painter must see, before he can counterfeit. Lastly, a Scout to the whole Soul, and a Sentinel to the whole body; and corrupted, a traitor to them both.

4 Satan's first project is to take the eye: if that be once his friend, he hopes well of all the rest. Indeed, if the door stand open to the thief, what safety can be in the house?*The devil took Christ into an exceeding high mountain, and shown him all the kingdoms of the world, and the glory of them.* Why so high, bu• for prospect? If all this glory were only represented to his imagination, a valley would have served: if only to the sense, no hill were high enough. Circular bodies, though small, cannot be seen at once. This show was made to both: the kingdoms about *Judea,* to his eye, the glory of them to his imagination. A cunning devil in all:

he meant that this glory should tempt the eye, the eye the fancy, and the fancy should tempt the will. If that sense be viciously employed, remember the devil is there. How many thousand souls have died of the wound in the eye? If sin be not let in at that window, nor the door of the ear, it can find no way into the heart. *Mors per fenestras:* when a man opens his eye lustfully, he cannot think what a train of sins will crowd in upon him. Had Satan come to *David* in the most lovely form of *Bathsheba* her self, and at the first in direct terms told him, he should enjoy her if he would murder her husband: without question, he would have spit scorn on that face, on which he so much doated. Now from the glance of his eye arose all that succession of mischiefs. He sins; and no less sin would serve his turn than adultery; and that is not enough, without the addition of blood. Yea, he is not only a sinner, but a Tempter: he sollicites *Bathsheba* to offend God, to break her faith, to dishonor her husband, to dishonest her body, to wound her soul, to put an asp to the breast of her conscience: and all this begun with a look. The man that was so heart-smitten for cutting off a piece of his masters garment, is now lavish of a noble servants blood. Yea, because that worthy commander cannot fall alone, he grudgeth not the blood of his innocent people to accompany him. Could he have expiated that sin with his own blood, it had been but well spent; but to cover it with the blood of his faithful soldiers, was a crime above astonishment. How did the Spirit of God retire at a wanton look! O the deep fetches of sin: Satan were not that *old Serpent,* if he had lost his windings: his craft is of as long standing, as his malice. That sin at the first presentment would affright a man, which he juggles on by degrees. When the Prophet told *Hazael* of the horrible mischief he should do to Israel, he replied, *Am I a dog,that I should do this?* Not yet: but in time the devil will skrew him up to it. He that willingly runs into a known wickedness, knows not where he shall stop. Set a man on the top of some high tower, and bid him leap down, he finds horror in the precipice. Yet you may persuade him to go down by the stairs to the very bottom. If we do not prevent this assault in our *eyes,* we shall too late complain of the horror and anguish of it in our hearts.

5 Where be the *eyes* that have not been faulty? If the eyes have sinned, why should not the eyes be punished? Punished they must be, with rottenness in th• dust, with horrid and astonishing visions in hell, if some former penalty be not set on them here. The rich man in hell *saw Lazarus in Abraham's bosom:* that sight was his torment. How must the eyes be corrected for this wantonness? By tasking them unto tears: for ranging eyes, we must get mourning eyes: for eyes lifted up with pride, eyes dejected with shame and sorrow: for *eyes full of incontinence,* eyes full of repentance. How else shall we dare to lift up those eyes to heaven, which have been the brokers of hell, polluted with the aspersions of lust? O let those eyes, that have been the cisterns of corruption, become the fountains of compunction. *Mary Magdalens* eyes had offended, her eyes shall pay for it. She had been a notorious strumpet, a woman of a mercenary condition: if her eyes had not invited her to love others, yet they had bewitched others to dote on her. Loe, she would not look on that world, but through a shower of tears, which she had so enamour'd with her wanton looks. These organs have made our bodies stinking lepers, let them be turned into a *Jordan* or *Siloam* to cure our leprosies.

We magnify some waters distilled out of herbs and flowers, because they are good to heal sore eyes: but there is no water so virtual to cure the lust of the eyes, as the penitent water, which the Limbecke of sorrow draws from those eyes. Some of the Ancients have thought, that God did endue us with this dew of tears for no other end, but to wash away our sins. Because when we weep for any losses or crosses, we do not lessen our grief, but increase it: but when we weep for our sins, we do not increase them, but take them quite away. No tears can raise my friend up from the grave, they may raise my soul from the death of sin. From the bitter flowers of wormwood, the heat of fire distilleth sweet and wholesome water: the Grace of God's Spirit, from the bitter remembrance of our sins, distilleth tears able to comfort our souls. When we are thirsty, we run to the well: when our houses be on fire, we run to the river: the sight of our eyes hath procured both these mischiefs to our hearts: the tears of our eyes must help them; they are able both to lay our thirst, and cool our lust. This is not *an eye full of adultery,* but full of grief for adultery: such an eye shall look upon thy harlot with indignation and detestation: that in those tears she shall read at once thy present sorrow, and her former sin. A graceless woman that had long ensnared a young man who was now converted, salutes him in the old familiarity as he goes by: he regards her not: she replies, *Ego sum,* It is I: he answers, *At ego non sum ego,* I am not as I was, I was not as I am. Blessed souls that have got the mastery of their own *eyes.*

Adultery;] this is the game, the beast they hunt: where I observe three gradations:

1 The main attractive of the eye is Beauty: and of this the fancy is informed by the eye: yet being so informed, then the eye is ruled by the fancy; and as that imagines her, so the eye sees her. Beauty is the glory of Nature, a glimpse of the soul, a beam of the Makers brightness: so ravishing the heart, that it is more present with the body it loveth, than in the body where it liveth. Yet as the meat which pleaseth the taste, is but a mixture of well-compounded materials: the music that delights our ear, is but a harmony of proportionable voices or instruments: so the beauty which so takes the eye, is but a just correspondence of the parts and colors of visible bodies. Why should not that spiritual beauty be far dearer to us, which is the image of God; the elements or lineaments whereof be righteousness and holiness? The bodies beauty is but superficial, skin-deep, hiding that within which we cannot look upon without horror. Spiritual beauty is like a diamond, fair to the center. Time will plow furrows on the fairest face, and fill it with wrinkles: but the wrinkles of a beauteous soul are done away with time: the older, the fairer. Many a woman's beauty hath been her ruin: but blessing never forsook a beautiful soul. When thou comest near to a fair face, thou becomest never the fairer for it; nay, thou appearest the fouler by being near it. But a virtuous soul by a kind of exemplary influence, diffuseth into thee some ornaments; and is indeed, as they talk of that imaginary Stone, by the touch of that pure metal, so diffusive of goodness; that thou shalt be the better for it. No miseries can blemish this beauty;*Thou art black, but comely;* tann'd and sun-burnt with persecutions, yet still amiable in the beauty of holiness. In this, *Sarah* was a figure of the Church; who was as fair at a hundred years old, as she was at twenty; and then, the fairest woman of the world. It is said of Christ, that he was *without form or comeliness,or beauty to be desired;* yet even then, he was *fairer than the children of men.* Cleane through a corporal beauty, a spiritual eye can see the very image

of the devil: but a gracious soul in her worst estate is but like a slubber'd Diamond; which after a little polishing shines with a radiant luster. *The kings daughter is all glorious within:* but who can persuade carnal minds to this? It is the Image of *Adam* they dote upon, not the Image of God. A fair skin surprizeth a fleshly heart; and he thinks there is no other beauty in the world, but that which toucheth his sensual desires. So the horse that loves a mare, thinks that in the world there is no other beauty.

2 But if a man's eye be delighted with beauty, may he not enjoy it with chastity? Why may he not think his own wife the fairest upon earth? She is so to him, if he so imagine her: opinion cannot err in matter of opinion. He sees her daily with the same eyes he first chose her. But the ranging eye cannot be so limited. Proprietie in other things is a content, here it is a burden: and were not the adulterers fair wife his own, he would give much to enjoy her; but being his own, he cares not for her. *Stollen waters are sweet:* but will a man leave his own delicious wine, to steal a draught of his poor neighbors water? It is *uxor,* that he loves, but not *sua:* and this aggravates his wickedness, that the strumpet is not *solitaria,* her own woman; but *Aliena,* under covert Baron: not a straggling Deare of the heard, a beast of the common; but one upon whom be set the marks of propriety. God hath set his mark, and resolves not to know her, if she knows another man. The Church hath set her mark of solemn Marriage, refusing to be the mother of that daughter, that defiles the Marriage-bed. The husband hath his mark of a holy Covenant made before men and Angels; and is allowed a divorce upon such a fedifragous forfeiture. To pick this threefold lock with a false key, to undo a knot thus tied before heaven and earth, will call God and man, heaven and earth, not only to witness it, but to take vengeance of it.

What a laborious, what a dangerous way the lustful finds out to his pleasure! as if no water could please *David,* but what is brought through an Host of enemies: no content was worth their desiring, but what was fetched from the gates of hell, snatched out of the devils teeth, handed out of that burning furnace of unquenchable flames. Those delights are not esteemed, that are not troublesome: the malice of lust supposeth all ways of obtaining better than the lawful. Simple fornication (say some) offends but four, single adultery five, double adultery six: God, the Church, the two offenders, and the two injured parties. Suppose the two sinners forgive one another on earth, will they not curse one another in hell? Suppose the Church pass it over, either through ignorance or connivence, will not the Judge of all the world plague it? Say he is patient, will the wronged husband, brother, friend put it up? Doth not *Absalom* pay *Amnon* the wages of his sisters constupration? Two whole years that sly Courtier smother'd his revenge; but it was not for nothing; it was so much the more exquisite, by being longer protracted. If *David* will not punish it, *Absalom* shall; not that he cared for Justice, but for revenge. *Absalom* did it wickedly, but God righteously; human partiality hath neglected it, inhumane malice shall punish it. God punisheth sin with sin, while *Absalom* punisheth sin with death. If either *David* had called *Amnon,* or *Amnon* called himself, to account for it, the revenge had not been so desperate. How often hath the adulterer been slain by the abused husband, when he least suspected it; righting himself unjustly, as he had been secretly injured? *Abimelech* was the son of a Concubine, yet he murders all his fathers legitimate children. If *Gideon* had lived to see that bloody day, how

would be have cursed the knowledge of a luxurious bed? So some write, that *Vlysses* was slain by his own base son. *Paris* his adultery was the desolation of all *Troy.*

I will not tire you with examples. It is an *adulteress* their eye is full of, they seek a like to themselves. These lusts they conceive by the mediation of the eyes, as *Laban's* sheep did their young, at the sight of the pilled rods, which *Jacob* laid in the watering troughs. *Placet interdicta voluptas:* they slight the fruit of the tree that is easily climbed. What is *Ahab's* kingdom to him, while *Naboth* hath a pretty vineyard? The cloyed husband sits carelessly looking on that wife, for which another languisheth. Herein *David's* plot failed him, when he had sent for *Uriah:* he imagined that the beauty of *Bathsheba* must needs attract a husband so long absent; that it was his grief to be detained from so pleasing a bed. Because that face, those eyes and breasts had so enchanted him, and stolen his heart, that they could make him sin; he thought it could not be possible, but *Uriah* must be allured by them to a safe and warrantable fruition. He was deceived; though *Uriah* had another end; many a wanton stomach plays with that meat, which to the hungry affecter would be above all dainties. *Nabal* is churlish to that wife, whom holy *David* thinks himself happy in, and makes his Queen. O the boundless vagrancie of irregular lust; whither will it go, where will it end? Will one harlot serve the adulterers turn: No, could he renew his strength as fast as his desires, and multiply objects to both, a nation of women would scarce suffice one adulterer. It is a sin that seares up the conscience with the blood, dries up grace with the marrow; and when it can sin no more, yet it cannot repent. Happy soul that never knew it, and next happy that forever after detests it.

3 Lastly, it is a *whore* they love, and that is but one bow short off the devil. Some have mistrusted, that it is not a reasonable soul, but an infernal spirit that enliveneth such a licentious shape; to do that by a fair strumpet, which he could never do by his foul self. We have heard witches confess, that they have known devils in the proportion of men: and me thinks, men should fear to know harlots, lest they embrace devils in the proportion of women. What hath not a guilty conscience cause to dread. The strumpets soul cost Christ his precious blood: yet half a crown, or little more, or sometimes less, is the set price of it. What need Satan tempt her, when for so small a value he may have her? We hate the Turks for selling Christians as slaves; how odious are they that sell themselves? Soone is their lively color wasted, their blood parboil'd: that were it not for superficialized cheeks, and enticing dresses, the most graceless Lecher would abhor them. But it is the devils special care to keep them gorgeous. A soldier having a sword which he hath well proved in divers combats, and knows he may surely trust it, will be c•refull to scour and polish it. Woman hath done Satan singular good service: by her he overthrew the first man, by her the wisest man, by her the strongest man, by her many millions of men: no marvel therefore if he be curious in dressing her with ornaments, in dishevelling her hairs, and fitting her with all conducements; that she may still help to people his infernal kingdom. Fowls of the air, though with never so empty crawes, fly not for food into open pit-falls. *Quae nimis apparent retia, vitat avis.* An adulteress is the devils pit-fall, a trap to catch our souls; let us not run into the gin with open eyes. Now the Spirit of Grace keep us from the strange woman, that we may be no strangers to the Kingdom of Heaven.

Full of adultery.] This is the pursuit of the game, *full* cry. The eyes do not engross all their uncleanness; they are not only *full,* and the other parts empty. The Cater fills his basket with provision; but this serves afterward to fill the mouth, to fill the stomach, to fill the belly. The eyes be first *full,* as the cistern: but the cistern serves all other offices of the house. Nor is this a *fullness* of satisfaction: for as *he that loveth silver, shall never be satisfied with silver;* so he that loves women, shall never be satisfied with women. Unnaturall desires are infinite: hunger is soon appeased with meat, and thirst allayed with drink: but in burning fevers, *Quo plus sunt potae, plus sitiuntur aquae.* They still love *amore concupiscentiae,* never *amore complacentiae.* The hunter hath killed today, he is fresh again for the game tomorrow. This guiltiness first takes the eye, but stays not there: the procurer provides for another, not for himself. The lustful heart is the great commander, that assigns all members their several offices. So the ear is *full* of luxurious discourses, the eye *full* of provoking pictures: both *full,* at an obscene interlude, of exemplary and visible carnalities. The bones are *full* of idleness; they rest on that pillow of vices. The thoughts *full* of contemplative uncleanness; for it is not hard to be an adulterer by speculation. The mouth is *full* of filthy jests. They come to do evil by these accessories; yea, the evil is already in those accessories. Some flatter themselves that they are chaste of body; but their eyes, their ears, their thoughts have committed adultery. Therefore *if thine eye offend thee, pluck it out:* what the substance? No, but *viti•• substantiae.* The liver is obstructed, and makes the body sick; what then, shall we pluck out the liver? No, but let the arm blood, take some course to draw out the corruption. Lust is a fire, if it be inflamed in the heart, there is no part of the body but shall feel the heat.

Full. There is no mediocrity in sin: in extremes can be no mean; and every sin is an extreme, either deficient or excessive; *in medio virtus.* The heart of man affects *fullness;* and if it be not *full* of God, it seeks to be *full* of something else. The wicked are *full* of unrighteousness, *full* of envy; their hands are *full* of blood, their houses *full* of spoil, their lips *full* of deceit, their mouths *full* of cursing and bitterness, their throats *full* of slander, their bellies *full* of new wine; *Implentur veteris Bacchi:* their loins *full* of lust, their inward parts *full* of malice: let me add, their heads *full* of mischief, their hearts *full* of rancor, th•ir ears *full* of petulancy, their eyes *full* of adultery. These be the *fulnesses* that shall bring the *fullness* of torments. Sin will not leave a graceless soul empty: the house is no sooner *swept,* but it is *filled* with seven worse spirits. The drunkard cannot give over till he be *full* of wine, the swearer delights to *fill* his mouth with a monstrous oath: the covetous never feels himself *full,* though he enlarge his belly like hell. All like *Pharaohs* lean kine, though they have devoured the fat, are lean still. Ambition, like the grave, is never *full.* What a thing is the heart of man, that it should swell as big as the world? *Alexander* was but a little man, yet an hundred worlds could not have *filled* him. The babbling tongue is not weary, though *full* of prattle, and is scarce silenced with sleep. A *full* wardrobe cannot content pride, it is still longing for new suits. All *Haman's* honor could not *fill* him; he would swallow *Mordecai's* head, and that choke'd him. O the insatiate desire of sin, when will it be *full?* When the eyes be *full* of sorenesse, the hands *full* of palsies, the houses *full* of misery, the faces *full* of infamy, the bones *full* of aches, the mouth *full* of cries and roarings, the loins *full* of diseases, the head *full* of pangs, the heart *full*

of distractions. Yea, their mouths must first be *full* of earth, their souls *full* of torments: this world could not, hell shall render them *full* enough.

But for us, there is another *fullness. Be ye filled with the Spirit, full* of good works, *full* of fruits; our mouths *full* of blessing, our hands *full* of charity, our eyes *full* of modesty, our bowels *full* of pity, our looks *full* of humility, our hearts *full* of honesty, our souls *full* of God; that we may lie down *full* of peace, and rise again *full* of glory.

I conclude; whoredom is an epidemical disease; almost the whole world is turned Stews. That if Christ should now come down, and call none *to follow him,* but they that *have not been defiled with women,* his Court would be very thin.*Rome* hath been notoriously branded for this execrable vice; especially since the Popes have bound them to contain, to whom God gave not the power of continency. Hunger will break stone walls rather than want meat; *aut tolle appetitum, aut concede cibum.* If their Monks be pamper'd horses, will they not neigh? *Nicolas Clemangis* says, that the people will not willingly admit a parish-Priest, *nisi concubinam habeat,* unless he have a whore of his own; for fear of their wives; and yet they are scarce sure of them by that course neither. He that abstains, is counted by the rest, either an Eunuch or a Sodomite: so unpossible they think that law to be kept, which they put upon themselves to keep. If they cannot get other men's wives, yet they have Nuns of their own, that will *open their feet to them* at all seasons: and so instead of adultery, they commit incest; for so themselves call it. What are Nunneries but religious Stews; *ut idem sit puellam vetare, & ad scortandum exponere;* as if it were but the same thing in other terms; to make a Nun, and to make a whore. As our Chronicles, yea even theirs, report of Cardinal *Cremensis;* who in a Council holden at *London,* inveighed bitterly against Concubines in the morning, and himself was taken with a Concubine the same night. And it seems he was taken in the manner, for the Writers add, *Res notissima, negari non potuit;* otherwise they would have concealed it. For this the Jesuits have railed at other orders, not that themselves are more clean from this intemperance, but more cleanely in their conveyance. For *Hassen Muller* reports that in *Bavaria* the Jesuits caused a great tub to be carried to their College; which breaking by the way, a wench dropped out at the end of it, in the midst of the street. They will not allow us an honest wife, but themselves a dishonest harlot.

But enough of their filthiness, let us look to reform our own. Some, (who it may be, speak of their knowledge) tell us of whole Hospitals of Strumpets in this city: by whose allurements, servants rob their masters, sons their own fathers. They are the sink of the world, the common Sewer of all corruptions, not for passage, but for confluence: the standing-pool, the vault that sucks in all odiousness. They have excellent gifts of wit and beauty, which they convert to pestilent uses of turpitude and brothelry. To Church they never come, not in their whole life would they ever hear of God, but for their fearful swearing and blaspheming his holy Name. The souls they bring forth, shall stand up at the latter day, and give evidence against them. To enfranchise them of hell, the devil shall do no more but produce the misbegotten of their loins. Those that be unfruitful, he shall accuse of a thousand murders, by confusion of seeds, and barrening their wombs with drugs. There is no such murderer on the face of the earth, as a whore. She shall not only be arraigned and condemned for spoiling

a great number of God's Images; but for defacing and destroying the mould wherein he hath appointed them to be cast. Indeed God never said to *Adam* and *Eve, Encrease and multiply,* till they were married; to show that he hath a curse, not a blessing for that increase which is not lawful. But even to destroy that fruit which was unlawfully begotten, before the Lord chief Justice of the world will be found murder. That God, who knows how to raise good out of evil, doth sometimes bless an adulterous copulation with increase: and sometimes to the chaste embraces of honest wedlock he denies it. The honest wife hopes to be a joyful mother; the harlot fears that title, and therefore hides adultery with murder.

The receiver is ever worse than the thief; the Bawd, than the Harlot: she is the devils own spouse, for she helps to damn souls as fast as he. How is the eye of Magistracy gull'd in this city by pretences? The matron of this foul cloisture is either a wise woman that tells fortunes; and under that shadow hath the resort of unfortunate dames. Or her husband is a Physician, and hath spare chambers for such luxurious patients. Or a painter that draws pictures, and und•r that color shadows villainy: a thousand evasions to wind out of Justice. But the most currant trick of all Bawds is to give themselves out for zealous Catholics: and whereas they dare not come to Church for fear of wonderment, they pretend scrupulousity of conscience: that they (forsooth) refrain for religion, when indeed they refrain from religion. So if ever they be justly punished, they cry out, They suffer for the Church. It is a common thing for them that have lived whores and thieves, to die Papists: the drowning body will rather catch at a weed, than have no hold. They have so dishonored God living, that he so gives them over dying. In pollution, *anima fit tota caro,* and loseth it self in the sense. Whom God hath joined, let no man separate; yet the Adulterer does what he can to separate them. For Virgins, *Laesa pudicitia est,* and *Deperit illa semel:* when God can do all things else, saith one, he cannot restore a deflowered Virgin. Our flesh will corrupt fast enough, though we never admit these corruptive forwardings. We have sins enow of our own, though we bring not upon us the sin of another. By other sins a man goes to hell alone, but in this he rides double. Our Savior speaks of *Bundles* that shall be *cast into the fire.* The proud man burns single, the homicide burns single: but the Adulterer and his Harlot shall make one bundle, and burn together. Like *Zi•••:* and *Cozbi,* as they were conjoined in the sin, they shall not be parted in the torment. When two be bound together, and thrown into the Sea, they have less power to help themselves. Marriage hath made one of two, that they might fructify together, like *Aaron's Rod.* Palms are the emblem of marriage, that do not bear fruit divided. Cursed is that heat which shall make two of one, and dissolve so sacred an union.

That cannot cease from sin.] All sin is a labyrinth, whereinto the entrance is easy, but it is hard to get out. Possession is eleven points of the Law, we say; and that which begun by an unjust title, fortifies it self by custom. Stampe garlike in a new earthen pot, it will never out. I do not wonder at the continuance of sin; to break it off by repentance is the matter admirable. *Facilis descensus; sed revocare gradum:* down stream the boat goes fast enough; to stop it, is the cunning, before it strike on a shelf. I do not say that the greatest sinner is evermore in the act of wickedness; yet so long as the habit is unmortified in him, he does *not cease from sin:* the slave asleep discontinues the acting of his masters business, yet he is still in service.

Sin like the Sun runs his continual course; though sometimes clouds by day, and always the interposition of earth by night, hides him from our eyes. Yea and Sin hath his circle and line, as the Sun his orbe and Ecclipticke; if we may compare the real passages below, with those imaginary signs above; and let us compare them.

1 Conceive Sin to begin with *Aries,* the Ram; in petulancie and youthful wantonness, ready to butte at every Passenger. *Remember not the sins of my youth.*

2 Thence it proceeds to *Taurus,* the Bull; to strength and tyranny in evil; a stiffnecked disobedience. The Prophet calls them the *Bulls of Bashan,* goring with the horns of oppression.

3 It comes to *Gemini;* the Twins: it can no longer continue single, but must have a partner in transgression. The Adulterer must have his Strumpet, the Drunkard his boone companion: *Babel* cannot be built alone. Society makes good men cheerful in good things; and assistance makes evil men confident in their lewd attempts. It is rare to see single sins, or single sinners.

4 Then to *Cancer,* the Crabbe; a crooked, irregular course, anfractuous, full of subtle windings; circumventing his neighbors, as the *Crabbe* doth the unmistrusting Oyster. Here sinners get themselves hardened ribs, a shell not to be pierced by any reproofs.

5 Next to *Leo,* the Lion; a raging and roaring kind of life. Thus they grow on from petulancie to obstinacy, then to conspiracy, from that to hypocrisy, now to cruelty. *The Lion fills his den with prey, his hole with rapine.* He contemns all admonition, and without respect of Justice, will be his own carver: this is the height of ungodliness.

6 He comes to *Virgo,* the Virgin; a sign which Astronomers ascribe to the Belly. Now he gives himself to rapes and whoredoms, and looseth the reins to his brutish and boundless appetite: that were his power equal to his desire, he would not leave a Virgin in the world.

7 Then to *Libra,* the Ballance: and there's a demure in his proceedings. Humane Justice begins to examine him, to curb his impetuous violence: and in this house sometimes he stays longer, than the Sun does in that Sign. For if lewd men should not fear the Magistrate, more than they do God or the devil, there were no living among them. Now *Libra* delivers him over to

8 *Scorpio,* the Serpent. When he hath been corrected by moral Justice, he is then taken in hand by Conscience; a tormenter that hath a worse sting than *Scorpions.* This haunts him like a cursed wife at home, like a que••lous scold abroad: nowhere can he be quiet. No intrea•ies can persuade her, no bribes can corrupt her, no music can charm her, no noise can drown her thunder. He talked his pleasure, while she said nothing: now she roars as fast, and he knows not what to say. This the Prophet calls the Lord's *Rod of Scorpions,* wherewith he scourgeth wild offenders. This happily sends him to

9 *Sagittarius,* the Archer: he takes the bow of devotion in his hand, and shoots up his prayers to the throne of Grace. The Fathers have called our *Prayers,* the Churches Artillery, arrows of

zeal; which if we draw up to the head, and send up from the heart; they shall pierce the very heavens, and wound the Lord of hosts with pity; and he will have compassion on us. The Bow is Repentance, the string is Faith, the Arrow is Prayer, the hand that draws and looseth it is Zeal, the mark is God, and the errand it goes for is Mercy. At this sign he would dwell longer, but because he must go on, he lights upon

10 *Capricornus,* the Goat. Even after his humble devotion, and pious resolution, he falls into sin. The Ram, and Bull, and Lion may be mortified in him; Pride, Obstinacie, Crueltie: yea *Gemini* and *Cancer,* double dealing and hypocrisy may be abhorred of him: to *Virgo* he will offer no more violence; he loathes all constuprations and turpitudes: yet still he smells of the *Goat:* some tang of the old corruption remains, the beast is not quite worn out of him. But it is fallen down as low as the *knees,* to which place they assign *Capricornus:* it is far from the heart, out of the reach of any vital part. But in this house he is but a passenger; the Sun does not make more hast than he from it: and now having sinned, he posts to

11 *Aquarius,* the water-bearer: he knows no sin, which he endeavors not to wash off with his penitent tears. This fountain he hath always about him: and if the air of bad company hath made him sin with *Peter,* yet he can go forth and weep with *Peter. Mari's* tears did not more wash the dust from our Savior's feet, than the sin from her own soul. If *Capricornus* have made thee offend, let *Aquarius* be ready with this repentant water; that Christ may answer thee as he did *Mary, Thy sins be forgiven thee.* So well the devout soul loves to dwell in this watery Sign, that he concludes his journey in the very element of water; with the *Fishes;*

12 *Pisces:* this is the foot of the song, as they appropriate *Pisces* to the feet in their Anatomy. They be clear and cleanely creatures, delighting to swim in the crystal streams: if they strike into the mud, it is but to avoid the net: and when the danger is past, they soon cleanse themselves. True converts, if they cannot be *Semper puri,* yet are *cito purificati.* First, as fishes *Tunduntur fluctibus, non deficiunt;* so the billows of temptation beat upon the godly, yet they fail not. Secondly, as fishes swim thrice, in water, in vinegar, and in wine: so doth the Christian, in the water of Baptism, the vinegar of affliction, and the wine of consolation, the Sacrament, which *cheers the heart.* Thirdly, Fishes being wounded, have recourse to the Tench, the Physician of fishes, whom if they but touch, they are healed. Souls wounded with sin repair to Christ, the Physician of kings, the king of Physicians; and touching him by faith, they are cured: as the woman with the bloody issue, did but touch the hem of his garment, and was presently as whole as a fish. Thus swimming in the pure streams of grace, removed from the sordid and dreggish corruption of earth, we shall at last be translated higher than that Sydercall Sign in the Zodiac, even to the heaven of heavens, the Kingdom of Christ.

But now, alas, how have I lost my theme? The argument of my discourse is sinners obstinacy, and I have concluded with their Salvation. Pardon me, it was a merciful mistake: I wish it should be so, though I find it otherwise of these in my Text: for they are wretched adulterers, *that cannot cease from sin.* Well then, it is but bringing you some way back again: if you remember where I turned the sinner out of his rode of condemnation, you find it in *Scorpio. Libra,* public authority had him *sub flagello:* but, suppose that favor dismisseth him, and so gets out of the hands of Justice; yet *Scorpio* will have a boat with him, *Conscience* will

trounce him. This like some ghastly apparition to a soul forlorn, upon the threshold of desperation, with a show of fresh bleeding wounds, and an astonishing countenance, presents it self in inexpressible terror: how will he pass this Sign? Yes, he will stupefie his conscience with a deluge of wine, never allow himself to be sober; and with a vicissitude of sensual delights, lust and drink, as with two hot irons quite sear up his conscience; and is then confident that the dead dog will never bark.

Thus he passeth from that dismal house of correction, a very Bedlam to his soul: but now *Sagittarius* comes: Justice shoots at him from heaven, that unerring Archer who never miss'd his mark: the arrow of sickness sticks in his ribs. Now his down-bed is troublesome, and after many changed sides he complains of uneased pangs. What now? this will be a tedious sign to him, perhaps the end of his voyage. Physicians are sent for, who receive gold, and give drugs; keeping him sick the longer, that themselves may fare the better. But at last he recovers; after many promises to God, and vows which he never means to keep, he is enlarged from his bed; up he gets.

And now he posts to the next Sign, to try what better cheare *Capricornus* will make him. He finds him like some Goatish host, close at his cups and ribaldrie; and here he falls in, relapsing to his former sensuality: riot and intemperance renew their old acquaintance with him: whoredom and new wine take away his heart; and thus being intoxicated with sin, he lays himself down to sleep. Thus many passages of execrable wickedness he hath got through; pride, injustice, hypocrisy, oppression, uncleanness, and voluptuousness, without any interruption; saving those short disturbances of sickness and conscience; and now he slumbers in security. But yet his race is not done, he hath two more Signs to pass.

From this sleep, *Aquarius* or the world calls him up; and whispers in his ear a golden word, *Be rich.* Now age and covetousness seize on him at once, and he projects to fill his barns with corn, with money his coffers, and thereby his heart with joy. To do this, he refuseth no course, be it never so unjust; neither friend nor father must stand in his way, now he is set upon it to be *rich.* He will starve his family, perhaps his own body, to be *rich.* He will be an *Aquarius* indeed; the devils water-bearer, a water-drinker, so he may be *rich.* The law reproves him, his neighbors hate him, the poor curse him, God threatens to condemn him; he cares for none of all these, so he may be *rich.* Well now, rich he is, a rich beggar, or a beggar in the midst of his riches; for upon all his estate there is set a spell, *Touch not, taste not, handle not. Noli me tangere,* says his wealth to him: *Noli me relinquere,* says he to his wealth. *Bonum est esse hic,* in this house he would dwell forever. But he must not; there is a Bell that tolles him into another Sign, the last of his Ecclyiticke, that shall eclipse his glory forever; the grave and hell; the one to devour his body, to other to swallow his soul.

Pisces looks for him, and thither he must come. *Thou fool,this night shall they fetch thy soul from thee. Pisces* are placed at the feet of man; this is the last foot of his journey, the standing house at the end of his progress, the period or full point of his travels: *Et turpiter atrum desinit in piscem.* Swimming in the *mare mortuum* of this world, he hath swallowed the bait of riches, and now is caught with the hook of death: and he that never *ceased from sinning,* shall

never rest from suffering. Though we sin often, and much; too often, too much; yet let us break off our sins by repentance, and *cease from sin* that we may be saved.

Beguiling unstable souls.] The wicked cannot be quiet, till their vicious desires be accomplished; they have *oculos inquietos ad peccandum,* as *Calvin* renders it. Their meat and drink is to do their fathers will, that is, Satan's: restrain them from wickedness, and they complain of famishment: either they call for poison, or no food. *Ahab* is sick, because he is denied *Naboth's* vineyard. Whether his spleen or his gall were more affected, it is hard to say; whether more of anger, or of grief, but he keeps his bed, and refuseth his meat, as if he should die no other death. Because he cannot have his will on *Naboth,* he will take it on himself; as the mad man tears his own hairs, because he cannot come at his enemies. The wicked cannot sleep till they have done mischief. *Saul* will not give over the chase of *David,* but hunts him dry-foot through every wilderness. The very desert is held too good a refuge for innocence: the hills and rocks are searched in an angry jealousy: the very wild goats of the mountains were not allowed to be companions for him, that had no other fault but his virtue. Still *David's* success is *Saul's* vexation: where shall that man rest, who seeks rest in sin? In this life he cannot, for he walks *in circuitu,* grinds in the devils mill. Shall he rest hereafter? no, then he shall eat of his own griest, and labor in torment. Only there is some difference in the manner of their working, and of the time; here with pleasure, there with horror: for a while here, there forever. Still these obstinate seducers go on, from strength in sin, to strength of sinning, till everyone appear before their master in *Tophet.*

Beguiling unstable souls.] This verse yields us a fourfold description: First, of their filthiness, *eyes full of adultery.* Secondly, of their craftiness, *beguiling unstable souls.* Thirdly, of their worldliness, *exercised with covetous practices.* Fourthly, of their wretchedness, they are *cursed children.* In this branch we have two particulars; The fish, *Souls:* The net, *Fraud; Beguiling unstable Souls.*

1 The fishes they take are *Souls:* the Prince of darkness says, as did the king of Sodom, *Da mihi animas, Give me the souls, take thou the rest.* There is no taking the body, without a former winning of the soul: nor can they make those bodies tractable to their lust, whose souls be not first prostituted. And if the flesh could be abused without the consent of the mind, they might make themselves merry with the case without the instrument. A virgin ravished against the will of her soul, is more a maid than she that with an untouched body hath desired filthiness. But deceivers *compass sea and land* to make stru•pets, as the Pharisees did to *make Proselytes.* In vain does the thief look in at the window, when he sees the master standing on his guard in the house. *Joseph's* garment may be rent, his body escapes, because his mind was whole.

The soul is their fish, and so they are compared by Him, who gave his Apostles that office, to draw men out of the sea of this world by the ears, that they may be served in to his own Table. The poets tell us that *Bacchus* began his empire with the transmutation of mariners into fishes; the moral whereof may be, that when mariners come to shore, they drink like fishes. *Bacchus, his genitus.* Christ, God of his Fathers substance, begotten before the world: and man of his mothers substance, borne in the world; began his spiritual kingdom by

converting souls; that as fishes are caught *lineis textis,* with a net of twisted lines; so men are taken *lineis ex Scriptura contextis,* by the holy Word; not sea-fish, but land-fish.

But these be none of Christ's fishermen; they do not fish for him, they rather fish from him. The element that preserves fishes, is the pure stream of the water of life: out of this they labor to fetch them that they may perish. They are of *Philopenus* his mind, in *Plutarch; Ex piscibus, qui non sunt pisces, s••vissimi:* no fish with them so sweet as the *Soul.* Yet as they do not catch the body but for their lusts sake, so nor the soul but for the bodies sake, and neither but for gains sake. Indeed there is difference between God's spiritual fishing, and the taking of material fishes: for when fishes be taken, it is death to them; but when men are taken, it is life to them. Fishes are taken to be devoured by the jaws of men, men are taken to be delivered from the jaws of hell. But these deceivers catch souls for their own ends; that they may pickle them up in vices, and make them the food of their insatiate lusts.

2 The *Souls* which they beguile, be *unstable,* inconstant, tottering. If they were firm, they could not: if apostated, they need not; but in this wavering plight they are fit subjects to work upon: the weather-cock will be ruled by the wind. To day the unstable soul is for a Mass, next Sunday for a Communion, the next week for neither. Rome thinks him theirs, we think him ours, his own conscience finds him neithers: this makes him waxey to persuasion, servile in imitation. His heart is in such an *Aequilibrio,* that the next scruple turns the scale. Now comes the tempter with a bait, and this foolish fish is caught. This *Laodicean* temper is far worse than the extremes: heat and cold have their uses, lukewarmenesse is good for nothing but to trouble the stomach. Spiritual heat hath God's promise of acceptance: stone-cold hath an easier reckoning: that which is betwixt both procures vomiting: the nearer it comes to heat, and is not hot, the more odious the Lord holds it. *Why do ye halt betwixt two opinions?* The Prophet doth not so much rate them for their superstition, as for their irresolution: not so much for being unsanctified, as for being unsettled. One Israelite serves God, another *Baal;* yea, perhaps the same Israelite serves both God and *Baal.* How long will you halt in this indifferency? God is less offended with going upright in a wrong way, than with halting betwixt the wrong and the right way. I yield that in ceremonial or circumstantial differences, indifferency is the safest; both for opinion and practice: but in the oppositions between God and *Baal,* woe be to him that is a neuter.

Curse ye Meroz, because they took not the Lord's part in the day of battle. Here, even to stand and but look on, is treason: to take part with neither, is to be an enemy to both. God doth not hold them so capital foes that serve him not at all, as those that serve him with a rivall. There are points which the passions of men have set farther asunder, than needs; wherein the persons indeed fight more than the things: it is charity to reconcile these; or at least, better to state the questions. But when the quarrel is betwixt Jerusalem and Babylon, truth and falsehood; woe to the *unstable soul.* We may sit at home and weep, bless God that we are in the right, pray for them that are in the wrong: but to labor a peace between them, is to bring a curse upon ourselves; to work, not a satisfaction, but a stupefaction upon our conscience. Some things may admit reconciliation, as differences between men and men: some are in their nature irreconcilable, as the differences wherein men differ from God.

Every man is a little world, yea, every man is a little Church; wherein there be two factions, two armies that fight continually: nothing but a lethargy of conscience can cease this war. It is a civil war, yea rather a rebellion than a war; yet cannot it be absolutely quenched. To make these two friends, were a labor not less vain than impossible. Every militant Soul is a Soldier in that general war between Christ and *Belial:* now as *Quae Deus conjunxit, nemo separet:* so *Quae Deus separavit, nemo conjungat.* To set up the Ark and *Dagon* under one roof, is an impiety that ends in scorn. *Ponam inimicitias,* saith the Lord: we and the devil should never have fallen out, we agree but too well; but that God hath *put an enmity between us.* This quarrel presently shown it self, and begun between *Cain* and *Abel,* and it is not yet taken up. The truth of the Gospel, and the errant wickedness of idolatry, are so diametrally contrary; that whiles we would reconcile them, or by any colorable modifications bring them together, we fight against our Maker. For he hath infused such an incompatibilitie, and imprinted such an implacabilitie, between Truth and Falsehood, that they can never flow into one another.

In quarrels betwixt brethren, *Beati pacifici:* in quarrels betwixt Christian Princes, *Blessed are the Peace-makers:* but in the wars betwixt Christ and *Belial, Maledicti pacifici,* cursed are they that go about to make peace. *Ye cannot serve God and Mammon.* The wit of the world, and the pestilent wit of hell to boot, hath long labored to bring these two Lord's together, to dwell in one house, and to feed at one table; that they might do them service both at once. But how vainly? *Ye cannot:* we will try; you may, but *ye cannot do it.* Day and night may join and meet; yea they do so twice every four and twenty hours; *in Diluculis & Crepusculis:* the dawning of the day in the morning, and the shutting in of the day in the evening, make day and night so much one that we cannot tell which to call them. But *lux & tenebrae,* midnight and noon, never met, were never joined together. *What communion hath light with darkness?* what do you call that between Grace and sin? hath it a name? *Almost a Christian,* saith *Agrippa:* what's that? one neither with Christ, nor without Christ; neither holy, nor unsanctified; sure there is no such creature. But it is plain, *He that is not with me, is against me.* If a man be *almost* a Christian, God will *almost* pardon his sins, but he will not pardon them; he will *almost* save him, but he will condemn him. For him that is neither man nor woman, we have a name, *Hermophradite:* but we have no name for him that is neither a believer nor an unbeliever, neither true nor false, neither for God nor for *Belial.* There is a Christian, and there is an infidel; there is a heeven, and a hell: he that finds a third kind of creature, may fool himself with the belief of a third place; Purgatory.

Vnstable souls.] Here first let me give you a Character, then an application.

1 The *unstable* man is in an evil case; for while he professeth neither side, he is hated on both sides. He is still asking for news, and scarce thinks it news so soon as he knows it. *Quid rari, chari, miri?* To whom it was well answered; *Vir sapiens rarus, vir bonus charus, vir pius mirus.* He may well be compared to the wave, for he is ever wavering. He now says it, in an anger swears it, and within half an hour renounceth it: as if his understanding did write upon his will, as a man writes upon water; it tarries not long enough for an impression. All his resolutions be but flashes, fiery, and momentary. When he begins a business, he goes about

it hotly: ere you can say a Paternoster, he is dog-weary. Yet (by way of paradox) we may commend him for a good Common-wealths man, for he sets many on work; *Diruit, aedificat, mutat qu•drata rotundis:* you shall never have him but either building, or pulling down, or altering; as if he meant to make more business than Time it self. Commend him also for this, he is a professed enemy to idleness; for he is never out of action, though what he doth is to no purpose. His heels carry his wit, neither his wit nor his heels know whither. His feet, like the harlots, cannot keep within doors; he loves to be a guest in his own house. Proprietie is a disease to him; he likes everything better than his own. He longs for every rare thing he sees; and his purse gives it him, like a rattle to still him; and before night the child is weary of it. He is a piece of clay tempered with running water, which keeps his wit in a perpetual motion. He is anything, or everything in possibility; but for the present he is nothing.

He is no dangerous enemy; for his hate cannot be more constant than himself; but the worst friend that can be chosen, for he is never the same. He were good to inhabit the fleeting Islands, for he treads upon moving earth: and like some ill broken horse, he hath no pace. In what a wretched case is the *unstable* man; whose religion is yet to choose? He knows he shall die, yet he will not know what faith he should die in. If he should die in that doubt, there were great doubt of his eternal state. His religion (it may be) lies in wait for the inclination of his Prince; as a Spaniell hunts according to the face of his master. Of all creatures, he is like the Bat, which hath both wings and teeth; if he could cast off one of them, he might show himself either a bird or a beast. *The unstable man shall receive nothing of the Lord.* Hear this ye neuters, that hold Christ with one hand, with the other Antichrist; and know not whether you should choose or let go; that would fain mingle the colors of Saint *George* and Saint *James* in one Scutchion; while you are not settled in religion, in irreligion you are settled. Christ will not save you, because you were not wholly his: Rome cannot save you, though you had been wholly hers. If you must settle, when begin you? if you must begin, why not now? Choose therefore, and choose right, and cleave to it. It is not enough to resolve, but we must rather lose ourselves, than the truth of Jesus Christ.

2 We have chosen, and blessed may we be in our choice. It is happy for us, that God hath put the meat into our mouths; that we are baptized, catechised, and confirmed in the truth. Many thousands would have been more thankful to him; who exceed us in devotion, more than we do them in illumination. Are there no *unstable souls* among us? They write of a place in the Ile of *Paphos,* where never fell rain: the Island wants not showers, but none falls there. There is a place within us, our Heart; so roof'd with hardened lusts, that no dew of grace can have access. With what fear and unwillingness do I think of the state of a great multitude; so *unstable* in their devotions, that it is a high extent of charity, to believe them Christians. The Lawyer professeth Christ, yet a round fee can tempt him to plead against Christ: he doth sell his speech, and he will not give his silence: as he said, *Non omnibus dormi•;* so this, *Non omnibus taceo:* you must hire him to hold his peace, if you do not to speak. So indifferent and irresolute are such advocates in their religion, as they are in expectation of judgments: they hear both sides, yet know not on which side the cause will go. Indeed too many deal with Christianity, as they do with a suit at law: the matter is plain enough, but they cloud and pussle it with their wranglings. So Papists dispute, not *voto discendi,* but *studio contradicends.*

As *Cyprian* speaks of one in his days, that challenged hi••o dispute, and used to amaze the people by holding the conclusion. The Preacher would boldly reprove some vices, but then his Parish withdraw their benevolence; are not these *unstable souls?* The Magistrate would do Justice, but then a Great man's letter conjures his forbearance; is he not *unstable?* Some go to Mass, yet flatter themselves that their hearts are right to God: a man does not walk in the Sun with a purpose to be tanned; yet he cannot but know that he shall be tanned with walking in the Sun. *Et agere & pati, Romanum est,* said *Scevola:* we are naught at *Agere,* at Doing; but when it comes to *Pati,* suffering, we are gone. We are glad that Christ suffered all for us; but we will suffer nothing for him. It is the happiness of these cold times, that we are not put to the hot fire; for trial of our faith and love. If the wheel were turned, which the mercy of God forbid, how many would turn from Christ, rather than burn for Christ? But if there be a recompense for a cup of cold water in Christ's name, how shall a cup of warm blood yielded for that name, be rewarded? yet such is the niggardly devotion of men's *unstable* hearts, that they will scarce afford the poor even a cup of water from their cisterns. The distressed have God's mandatory and commendatory letters for them, yet toward the advancing of a collection, some Great man's letter doth them more good. We all love to be of the taking hand, but will part with nothing: we would r•ceive Christ's bounty, yet grudge our duty; we would be like him in glory, not in grace. If man's law should not prevail more than conscience, what order would be observed? So the Host answered his guests, when they could get no flesh at his house in Lent, yet might have it in other places; alas, saith he, we are bound, and they are but sworn. The tale looks like mirth, but the meaning of it is in good earnest. Two many fear an obligation, more than religion; and are more careful of a Recognisance, than of their conscience.

It were easy to find among us the faults and fates of the twelve Tribes, praised be God that we have also their blessings. The very first puts me in mind of all the rest. *Reuben unstable as water, thou shalt not excel.* Such a bar in the arms of Great houses is *Inconstancy. Reuben* was the first borne, yet he lost the principality: and you can say, This hath been the fortune of many an elder brother. *Simeon and Levi, brethren in evil:* the Papist and Seminary, in mischief against the Gospel, sworn brothers. He that calls to mind the fifth of November, shall find *Instruments of cruelty in their habitations,* and see them *digging down a wall. I will divide them in Jacob, and scatter them in Israel:* yea, O Lord, divide them from Israel. *Judah* hath the Crown, and the Blessing, and the Crown of Blessing be upon *Judah,* our gracious Sovereign: let him and his hold the Scepter, till *Shiloh* come again. *Zebulon shall dwell in the haven of the sea:* Merchants are for the sea; but let them remember, it is a wavering element, governed by the inconstant Moon; and that all their voyages are but adventures, their ships but reeling vessels; all *unstable.* If their conscience should be infected with this staggering disease, that were the worst shipwreck.

Issachar is a strong asse, couching down between two burdens. Issachar, the usurer; an asse that feeds upon thistles, while he stoops his back to the burden of riches. Let them be made servants to tribute: they are the fittest subjects for subsidies. Poor men labor for a little; they grow rich with ease: It is but walking out six months; then sit down and tell their monies.

Dans place is to *judge his people*▪ and far be *unstablenesse* from the place of Judgment. Yet alas, there is nothing more *unstable:* the cause that goes on this side today, is tomorrow judged on the contrary. But we dare not say, the fault is in the Judge, but in the Law: just as the peremptory Sexton said, Howsoever the day goes, I am sure the clock goes true: the Law is difficult, but there is no fault in the Judge. I, but *Dan* hath officers under him; bad Lawyers, crafty *serpents,adders* that bite the *horses heels* in the path of his journey; and that so sore, that no Leech can cure it. The Client comes riding up in haste to his Lawyer; but by that time the suite is ended, he may walk a-foot home at leisure.

Gad, a troop shall overcome him, but he shall overcome at last. He had his name of a *Troope, Gen.* 30.11. he is overcome by a *Troope,* and at last shall overcome a troop. We have many troops of them, abundance of the Tribe of *Gad:* some gad to *Rome,* others to *Amsterdam:* it is still (according to my argument) an *unstable soul* that sets them a gadding.

I find no fault in *Asher,* unless plenty be one. He yields bread, and *fat bread;* dainties, and for kings; *Royal dainties:* his Emblem is a *Cup* or *Boule* of delicates. But as *Noah* was drunk with his own wine; so the cup of prosperity hath intoxicated many a soul. And God hath no worse servants in our land, than they that can live on their lands, and care for nothing else.

Nephtali giveth goodly words: we have too many of this Tribe, hypocrites, that can give nothing but *goodly words.* They will speak so fair, and deal so foully: that you would not believe they are made all of a piece. But when the wind sings, and whistles in the leaves, look for a storm.

Joseph is a fruitful Branch: and blessed be God, we have also a Tribe of *Joseph, fruitful* of good works. Though he be the But of contradiction, and the *Archers have shot at him, and hated him;* yet he is *made strong by the hand of the mighty God:* and an universality of blessings from heaven, earth, the womb and breasts, and the everlasting hills, shall be on the *Crown of his head that was separated from his brethren.*

Benjamin shall ravine as a wolf: the last is a wolf, the merciless oppressor, that from *morning to evening doth prey* upon the poor, and *divide the spoil:* but at last they shall be divided; their names to infamy, their wealth to the world, their bodies to the dust, and their cruel souls a prey for those more cruel spirits of darkness.*Reuben* had his *divisions,* and the rest their waverings and infirmities; only we have *Judah* and *Joseph* among us, that faithfully adhere to the truth of Jesus Christ.

They beguile.] the net wherewith they catch these Trouts is Fraud. If we continue the sense from the foregoing words, they charm them with the witchcraft of the *eye.* That is a silent oratory, and discourseth the meaning of the heart in a dumb motion. The tongue is a speaking eye, and the eye is a silent tongue: and by this dumb language, lovers understand one another's mind, though their lips open not. But I rather take this net to be the tongue; a subtle persuasion to lewdness. A deadly net, like that in *Soudas,* which in single combats one did cast over another, and being so ensnared slew him. *They hunt every man his brother with a net;* a bloody net. Not a fantastical, imaginary net, such as Purgatory; which *Szegedin* calls *Amplissimum rete ad capiendas animas,* a large net to catch souls; he should have said, A large net to catch fools: a net wherewith the Pope catcheth fish enough to serve his kitchen.

Fraud hath a thousand tricks of cheating; but of all instruments, the chief is the tongue. A handsome tale drunk in at a thirsty ear, is a philtre to the soul. The tongue is either a man's glory, or his shame. When it is the servant of an honest heart, it is an especial organ to glorify the Maker. If otherwise, the devil is more beholding to it, than to all the body besides. It hath a thousand ways to do good, and *mille nocendi arts,* as many to do hurt. When Satan had stripp'd *Job* of his riches, children, health; and laid him so full of sores, that no part of his body was free; yet all this while he spared his tongue. The reason might be, because the devil looked that that should do him some service; even such as his wife prompted him too, *Blaspheme God and die.* Still he expected when all his vexation should break out at his lips.*He that offends not in word, be is a perfect man.* But where is that man? The Lord sanctify our ears, that they be not seduced by others tongues: and sanctify our tongues, that they offend not the ears of others.

They have an heart exercised with covetous practices.] There is not a more dangerous vice in all the storehouse of hell, than *covetousness.* To other sins S•tan tempts a man often; but covetousness is a fine and recovery upon the purchase; then he is sure of him; as when the Jailor hath locked up his prisoner safe in a dungeon, he may go play. It is an imperious sin; and sits like a Justice of *Quorum,* in his chair, while Religion must stand cap in hand to it. Heaven is the highest place, earth the lowest: yet covetousness sets the lowest in the highest esteem, and the highest it undervalues to the lowest. He respects heaven but on the By, for recreation; his main game is the world. While Christ was preaching, a covetous younger brother interrupts him with the *division of an Inheritance.* Make an end of your Sermon, and come and end a difference betwixt me and my brother: you shall do a deed of charity, a neighborly office, and save a great deal that would be idly spent in Law. We have many of his religion; that think we do God better service in composing their quarrels, than in preaching heavenly doctrines. This is to call Christ from dividing the word, to divide the Inheritance. I know there is no Christian but condemns this vice, and yet this vice shall condemn many Christians. The difficulty here, is not so much to win consent of Iudgem•nt to the point, as conformity of practice to the Judgment. There may be a conviction of conscience, without any preparation of obedience: and truth will be sooner confessed, than practiced. If every man were his own Judge, there is not a covetous man among us: but the Judge of all the world will find many, that flatter themselves with *not guilty.* The world hath very ill luck; for many affect it, admire it, adore it, yet will not be known of it. But God hath more injury; for they profess to love, serve, trust in him, yet indeed care not for him. The world hath many servants, but they wear not his livery: God hath many that wear his livery, but they are none of his servants.

They have an heart exercised with covetous practices.] Me thinks here be four words not unlike the four elements. First, the *heart,* like the earth; it being the Center of man, as the other is of the world. Secondly, *covetousness,* like water, soaks into it, and makes it hydropicall, yea, turns it into dirt. Thirdly, *exercise,* like the air; which is *Elementum mobile, agitabile, circumfluum,* full of exercise. Fourthly, *practice,* like fire, active and devouring. Or *covetousness* is the child borne; the house it is bred and brought up in, is the *heart:* her education is the *exercise* of cruelty: and her whole course is the *practice* of iniquity.

But *covetousness* must formerly be defined, that we may not lose ourselves at the first setting forth. Some say, It is a desire of having more: but we must have more in the definition of it than so: he that hath not enough, may desire more, and yet be free from covetousness. Other say, It is a desire of having more by unjust means: but covetousness is beholding to them for so favorable an expression: this were rather to confine it, than define it.*Avaritia est plus velle quàm sat est:* Covetousness is a desire of more than *Enough.* But now what is that *Enough?* There is no such word in the worldlings Dictionary. *It is enough;* Israel said so: it is a word only known in Israel. *Enough* is both necessary for being, and competent for well-being. *Having food and raiment, let us therewith be content.* In those boundaries doth God hedge up our desires, like wild Bucks in a Park. If we have money enough to bear our charges to our journeys end; to desire more is *covetousness.*

But who then is not covetous? It is a disease of nature; but here is the difference: some give it physic, and no sustenance: others give it sustenance, and no physic. Some would destroy it, and those it molests, but kills not: the other maintain it; and those it kills, but molests not. These latter are the *covetous.* The good man feels it as his enemy; the bad loves it as his friend. If you see a man that hath sufficient for his family, yet scraping for more, know him for *covetous.*

Covetousness is like the father of it, of many names, but never a good one. As the same soul in the several faculties, hath several titles: or as the same river, passing through divers regions, hath divers appellations: so hath Avarice. In the Church, it is Sacrilege: in a Church-man, Simony: in the place of Governement, it is oppression and tyranny: in the place of Judgment, it is corruption and bribery: and when this river swells up to the Bank, it is usury. First, it is called idolatry, *Col.* 3.5. All idolatry is not covetousness, but all covetousness is idolatry. Secondly, adultery; as a man forsakes a wife peerless for beauty and virtue, to embrace a wanton and common strumpet: so doth the *covetous* man relinquish piety for gain, God for the world. Thirdly, homicide: for betwixt life and living, there is no such wide difference: cut the poor man's purse, he thinks you cut his throat, and the throats of all his children: such a merciless cut-throat is oppression. The Prophet speaks of Princes that were such butchers:*The thief steals to satisfy his hungry soul:* but they can plead in themselves no necessity, for they are Princes: in the other no superfluity, for they rob the poor. This is a sin which the poor man cannot commit though he would; the rich man doth, because he can. The high rate and port that divers live at, can be maintained by no dribblets: but in the country by racking tenants, inclosing commons: in the city, by diminishing quantities, corrupting qualities, taking advantages, falsifying balances or measures, by mixtures, blendings, and such sharking sophistications: a small bootie will not serve their turns. Mise may be nibblers, and live; but the Cat that keeps them in awe, is of the eating kind: she devours more at one bit, than the poor mouse would have done at twenty. This sin is the rich man's peculiar.

Lastly, it is theft; There is a *Flying roll that shall enter into the house of the thief.* Are none thieves but they that scour the plains? Yes, there is a thief that dwells in a house, a house of his own; *In domum furis;* and that commonly one of the fairest and stateliest, for it is built with blood.

Thieves? rich men scorn the name: a thief is the only man they are afraid of. Yet they that lie in itinerant ambushments, shall in comparison of oppressors be justified as no thieves. Alas, they be poor shallow fools, soon taken and clapp'd up in chains of iron; whereas the other walk like Senators in chains of gold: the great thieves are a terror to the little ones. Without partiality, to take men as we find them, the universal practices of *covetousness* occasion me to make an humble suit to free men, and rich men, and gentlemen, to lawyers and Judges, and Magistrates; that they would think it no scorn to be no thieves. Let not the motion seem harsh, that you would not disdain the commendation of being no thieves. As portly and stately as they bear their heads, were they but stripp'd of that pomp wherewith injustice hath clothed them, and to beg in the world anew; those poor people whom they now despise, would scarce be bound for their truth and honesty. Thus the covetous man may be called an idolater, an adulterer, a murderer, a robber.

But some will not believe the plague, till they see the tokens. Take therefore some concomitant signs. First, solicitous care for the future; as if God that was here yesterday, and is today, would be gone tomorrow. *Quid faciam senex?* What shall I do when I am old? So he breaks his sleeps while he lives, to think what shall happen to him hereafter, perhaps when he is dead. This is an extreme folly of avarice, when a man makes himself miserable for the present, for fear of being miserable afterwards: not suffering himself to be free from a burden while he may, because he doubts he shall not be free when he would. Thus the fool leapes into the water, for fear of being drowned in the boat. Secondly, engrossing of too much business: they censure Church-men for Pluralities; but there be temporal pluralists: and many have made themselves so much to do in the world, as if they had nothing to do with the world to come. They only say that they love eternal life; but if you mark their employment, you will confess they prefer the temporal. Thirdly, no business at all; when they give over their profession, to live with less faith, and more security: and make themselves of that desperate number, whereof ten in the hundred go not to heaven. Fourthly, Religion must not stand in their way to riches, without contempt, without violence. *Moses* broke the Tables of the law in pieces for anger at the golden *Calf:* these men would have broken them in sitters for the gold that made the *Calf.* In their conscience there is kept a Court of Faculties; whereby they can give themselves a dispensation for any sin at pleasure. Fifthly, their discourse is of nothing but riches.*He that is earthly, talks of the earth.* His breath, like a dying man, is of an earthy favor.*The mouth of the righteous speaketh wisdom;* why? *Because the Law of God is in his heart.* So the covetous hath earth in his heart, and his v•ry breath smells of it. Take off his tongue from the market, it walks to the Exchange, then to the key or wharfe, and from the custom-house to the warehouse; it never comes near the Church. These be the Signs.

The heart;] that is the throne of *covetousness.* It is bad enough in the eyes; so *Achan* took the infection that cost him his life. Worse in the tongue;*Let not covetousness be once named among Saints.* As if that world, which many prefer before heaven, were not worth talking of.*I will not take the name into my lips,* saith *David.* The worldlings worship those idols, which the Saints will not so much as honor with a mention. But the covetous man's mouth is full of earth while he lives, and shall be fuller when he is dead. Yet worse in life;*let your conversation be*

without covetousness. But worst of all is the *heart:* alas, that any disease should come near the heart; and yet any disease less dangerously, than avarice.*Lord, incline my heart to thy Testimonies, and not to covetousness.* Our contemplation, our conversation, our communication, yea, our very cogitations, should be clear from *covetousness.*

Exercised with covetousness.] The worldling will acknowledge covetice to be a sin, but he will not acknowledge himself to be covetous. Whoredom, and blasphemy are notoriously convinced; they wear their Masters known •iverie. But avarice, like hypocrisy, will needs be a virtuous vice, a gracious sin. It wears the cognizance of Frugality, the complexion of good husbandry, and would be called by the honestest names that are. There is no Text against intemperance, but they think it makes for them. Because the drunkard spils the wine in wantonness, doth this excuse the miser that grudgeth himself a draught in necessity? A man may sin damnably, though he never come at the Tavern; as at the Tavern a good man may be merry and guiltless. The covetous wretch, that locks up his cupboard, and rageth at his servant for eating a poor crust more than allowance, cries out against riot; the times are prodigal; and rails at him for lavishnes, whose snuffes he is glad to drink of in private. He tells his children how thirsty our predecessors were; how long one gown served his grandfather: and himself is still known by his forefathers coat, which with his blessing he bequeaths to his posterity, that they may be known by it too, for many generations. Thus he praiseth plainesse, not for less sin, but for less cost; because it is cheaper, not because it is better. He persuades his family into meanness; as the tyrant served the idols; he took away their golden robes, which were too cold for winter, and too heavy for Summer; and made them linsey-wolsey coats, that might serve them better for both seasons. He condemns others for wasting time, and never blames himself for selling time; which he doth so punctually, that he will neither prevent his day, nor defer it. Bring him principal and interest before his day, he fears you have law against him: after his day, he hath law against you. Some gratuities in the mean time are morsels to stay his stomach. He grudgeth a coal of his fire, a bucket of his water; and of all things next stealing, he hates borrowing.

Divers sins have the Saints of God been taxed with; never with *covetousness.* Once *Noah* was drunk with wine, never drunk with the world. *Lot* was twice incestuous, never covetous. *Peter* denied his master thrice; it was not the love of the world, but rather the fear of the world, that brought him to it: for he had denied the world, before he denied his master. Once *David* was overcome with the flesh, never with the world. Grace may stand with some transient acts of naughtiness, but never with *covetousness,* those were acts, avarice is a habit: grace is not overthrown by every act, but by the habit of sin. Therefore of all sins, the children of God have cleared themselves from *covetousness,* when they would approve their integrity before God and men. So *Samuel;Whose ox or asse have I taken?* He that was the Judge of Israel, would not now judge himself, but be judged by Israel: they shall acquit him, and of all sins, from *covetousness.* So *Jeremiah; I have neither lent on usury, nor on usury borrowed;yet they curse me:* as if that practice had deserved a curse. So *Paul, I have coveted no man's silver or gold.* He was covetous of nothing, but of their souls for Christ. Why did they not purge themselves from adultery, anger, contention, and the like? Because into these sins the infirmity of a Saint may fall: but if once into *covetousness,* there is nothing of a Saint left, not

the very name. A guest may lodge in my house all night, yet leave me master of it still in the morning: but avarice, when it gets admission, turns grace quite out of doors. *Exercise* facilitates things in their own nature troublesome: the old cart goes quietly under a heavy load; when the new cannot away without creaking. This makes them call their wealth, their substance; while themselves wait on it like base circumstances, and servile accessories. Their *Heart* is obdurate, like rammed earth, to be the foundation of mischiefs, and bear the weight of all villainies.

With covetous practices.] Ex ungue leonem. He that prescribes medicines, and undertakes cures, professeth himself at least a practitioner in physic. The *covetous* are not without their *practices,* yet they deny the name. When Christ preached against *covetousness,* one man gave the hint or occasion of the Text, the whole multitude heard the Sermon. Good reason, for *from the least to the greatest, they were all given to covetousness:* some sins are peculiar to some places and conditions; but *covetousness* is an epidemical disease, infecting all persons. Let me discover to you some of these *practices.*

1 According to the rule of charity, I begin at home, with the Church. If we should love the world, that teach others to contemn it; this were like the fox, to dispraise the grapes we keep for our own tooth. There is much art to elude the law; as a wager to be lost, that the living may be gotten: a poor Iade bought at an hundred pieces, and a benefice at the tail of him; as one wittily said; *The case is clear: the benefice is cheap, the horse was dear.* Such a Simonist is not *Tutus, quamvis astutus:* he applauds his own wit, that he is no bungler in carrying of a business. What follows? He that bought dear, cannot sell cheap; unless he means to live by the loss; and he that so buys, hath no such meaning. I do not deny, but the Patron hath as damned a share in this bargain: for he sels what he should give, and the other is fain to buy his own. Again, to take God's wages, and not to do his work, is a legal sacrilege. We find *men of the world,* mentioned in holy Writ, and their worldly *practices: But thou, O man of God, flee these things: Man of God,* stands in opposition to those. Let fishes love salt-waters, birds of the air fly up towards heaven. God and Mammon are two contrary cures; and they be so infinitely distant, that no Court of Faculties can give a dispensation to serve both. *Bernard* observes of Saint *Paul; Omnia quae mundus amat, illi cruci erant.* But indeed, all the charity of the world is put upon us, other men rid their hands of it: as if we only were bound to do all things for God-have-mercy. If the least recompense be afforded to our pains, they think it is their courtesy, not our merit. God is much beholden to such men, and without question at the last day he will thank them to their faces; but they had better be without it. In this City, for the Tenth, they have scarce left us the fortieth part; yet if we demand but that, we are censured covetous. But *oves pastorem non judicent. Deo, Parenti, & Magistro, non redditur equivalens.* God made thee, thy parents begot thee, thy Preacher saves thee; where is the fourth equivalent to these? Yet as if God and the Preacher had nothing to do with us, and nothing had done for us, there is none whom we so boldly defraud. There was an order and custom in Saint *Augustine's* time, that the poor should beg of none but the Priest: and if he had not wherewithal to relieve them, they might exclaim ag•inst him, for not more effectually moving the people. Then the poor came to us for succor, now all the succor we have, comes from the poor. The rich rob us, only the poor are more willing than able to

bestead us. We dare not plead for our own, then sacrilege would not hear us; the Law must not help us, their evil conscience will not help us, the poor cannot help us; now the Lord help us.

There be some that have brought down the price of our function; and for the bettering of their own severals, have inveighed against the Churches commons: in *Judas* his language, *Ad quid perditio haec?* Crafty cub, he would have had it himself. O how these Preachers tickle the people's ears, that can fit them with a cheap religion! *If I should prophecy of wine and strong drink,I were a Prophet fit for this peopl•,* saith *Micah.* Now it is but turning *wine* into water; and *strong drink* into small charges, and then he is an excellent Prophet. Faith, and all faith, and no good works, but *to the household of faith,* by which they mean themselves. I could also mention Non-residents, and self-silencers; but they are my brethren, and I will not accuse my brethren: my fathers, and I will not lay open the nakedness of my fathers: only pray for them, as *Noah* did for *Japheth; God persuade them to dwell* in their own *Tents;* and purge all avarice from the house of *Levi.* You see I have not spared ourselves, shall I flatter the rest? God forbid.

2 Church-patrons; who instead of Levites to *divide the Word,* put in Gibeonites not worthy to divide wood. Their question to him that moves them for a living, is *Judas's, Quid dabis?* let their end be *Judas's;* despair and a halter, *Quid dabis?* God gave him a halter. They that ask the same question, why should they not receive the same answer? Sacrilege is the highest theft; and by their own confession, the thief is worthy of a halter. They are in some kind worse than *Judas;* he sold the body, they sell souls: his barter bought but a Potters field for burial: theirs doth make the Church *Acheldama,* a field of blood, for slaughter. Besides all their other damnable traffic, they shall answer for *Soul-blood* at the day of Judgment.

3 For Magistrates and Judges, they have their *practices* too.*Isaiah* calls the unjust ones, *The companions of thieves.* Why? for taking purses of travellers? no, but for taking bribes in their chambers. The thief hath as much right to the one, as the Judge to the other. They plead gift; and what is freer? so the true man gives his purse to the thief, to save his life; and the Client gives his money to the Judge, to save his living. This sin is able to turn Guild-hall into Shooters hill, and make Westminster-hall more dangerous than Salisbury Plain. They cry, *Give;* and the thief says but *Deliver;* and what is the difference betwixt *Give* and *Deliver?* Yet *Give,* sits on the Bench; while poor *Deliver* stands at the Barre. If places of Iudicature were to be bought for money, (and I would to God they never had been so) we have them among us, that would buy them up by the whole-sale, and make them away again by retaile.

4 Covetous Lawyers have their *practices* too. *See, thy matters are good:* so *Absalom* stole the people's hearts, so these steal their purses. Shall I say with the Apostle, *Such were some of you?* No, Such are some of you.

He is a dissembling chapman, that says of a good commodity, *It is naught:* and he is a coozening Lawyer that says of a naughty cause, *It is good. Tertullists* will plead against *Paul,* and *Abiezrites* for *Baal;* such Lawyers are advocates against Christ, and Christ will be no

Advocate for them. It is a proverb not more old than true: Logic, the Law, and the Switzers may be hired to fight for anybody.

I must omit many *practices* of *covetousness.* As that of the covetous gamester; who when he wins, plays the thief with another, and losing is a thief to himself. Or the oppressing Land-lord, who while he makes his Tenants beggars, makes himself a fool. *Thou fool,* when thy soul is snatched away, *whose shall these things be?* yea worse; for if he be a fool that lays up but his own goods; *Vos invenite ei nomen qui tollit aliena:* find out a name for him that takes away other men's. Or the severe Creditor, that useth his debtors, as *Darius* did *Daniel;* first cast him into the lions den, and then solicit God for his deliverance; *Thy God deliver thee.* So he casts them into prison, and prays God to help them out. I have heard of prisoners, that on their death-bed, when they had scarce one hour to pray for themselves, have spent half of it in cursing their Creditors; and instead of their own pardon, have desired their vengeance: It was a fearful condition, yet remarkable; the parties thus cursed falling into such insufferable diseases, that they have been desperately ready to blaspheme God and die.

Or the sacrilegious purloiners of Tithes: who fed the rich gluttons of Rome with the fat of bread, and will not allow poor *Lazarus* of the Gospel the very Crummes. Nor is it the fault only of impropriators, some of which number are cursed for reaping where they never sowed; and do not value a Minister so much as they do their horse; with whom, as with men given over to a reprobate sense, there is nothing more to do: for no voice of God can awake them out of their dream, nothing but the Archangels Trump; at which day they will be found to have impropriated their own souls from Christ. Thieves are broke in upon the remainder. The world is busy about the disquisition of the Tenure of Tithes; and many are cunninger in this, than in the Articles of their Religion. But why does custom over-bear God's Law, man's law, and all? Let this point be argued in the Court of Conscience; and if God determine on their sides, we have done, much good do it them. *I pay tithes of all that I have,* saith the Pharisee. I should have feared he had lied, but that our Savior justifies him, even to *Mint* and *Cummine.* A Pharisee of Jerusalem was in this an honest man to many a Citizen of London; yet the Pharisee went to hell. The least sheaf the covetous man culs out for God, and what he steals from him, he thinks the clearest gain.

1 If the usurer were not desperate, I would say something of his *practices* too; but the very name is enough to condemn him. He breeds of money to the third generation; and a shilling is not sooner his, than he sets it to beget another. The Bear cannot drink, but he must bite the water, the usurer never cools his thirst, but his draught is a poor man's estate. Saint *Augustine* fele a heavy burden on his Conscience, for robbing of a Peere-tree in his younger days; he calls it his *perishing,* his falling from the Firmament. Usurers rob men of whole Orchyards, and never grudge at it. A Gentleman in the Country takes in the Commons, which in the City he takes out in Commodities; and for his racked rents, he is furnished with rattles. The devil had a Serpent to tempt *Eve,* and the usurer hath a Parasite to tempt the young heir: bring him but once to riot, and then he will want powder, and who should supply him but the usurer? Thus his mind is quite transposed from his original: the usurer furnishes him for the Tavern, the Tavern for the Brothel, the Brothel for the devil. If one

entice an Apprentice to rob his master, the Law makes it felonie: if he maintain him being run away, there is a penalty. And is there no law for him that enticeth a Son to rob his Father, yea that shall rob a father of his son, rob God of a soul? Mee thinks, such injured Fathers should put up a Bill in Parliament against such Caterpillars. *This is the heir, come, let us kill him,and the inheritance shall be ours.* They are like foxes, that use their wits and their teeth together; they never talk, but they take hold. Bees, of all creatures cannot abide sheep; because being once got into their wool, they are so entangled that they cannot get out again. Usurers have the countenance of sheep, they look simple, and go plain; you would take them for sheep, but they are sheep-biters. They make no other use of their wool, that is their wealth, but to snarl and enwrap men; and once in their books, it is hard getting out.

2 For *practices* of avarice in Trade; preventions, interventions, circumventions, adulterate wares, blended mixtures, a weight for the Hall, and a weight for the stall, a measure to buy with, and a measure to sell with; they transcend all numeration. There be certain mystical principles in every science, which cannot be declared; wherein *caveat Emptor.* Call them what they will, they may all be reduced to fraud, that's the formal, yea and *practical* part of them.*Gehazi* runs after *Naaman* for a talent of silver and two change of raiment, with a lie. The good Syrian greets the servant in that language wherewith he was dismissed of his master; *Is it peace?* So sudden a messenger might seem to argue some strange news: but the breathless *Gehazi* soon satisfies him, if he will as soon satisfy *Gehazi.* Had he come for this reward in his own name, as a fee for the Prophets servant, as his gain, so his sin had been less: but he must have a greater sum. Light profit will not content a *covetous* Tradesmen; therefore he stretcheth his conscience; as *Gehazi* belied his master, robbed *Naaman,* burdened his own soul. Avarice is ever cunning, as having the mother wit, and the fathers wit to help. *Two young men of the sons of the Prophets be come from mount Ephraim.* What a sound and formal tale hath he devised? Of the number, the place, the quality, the age of his Masters guests? The value of his demand was so proportioned, that it might not be unlikely of his master, and yet well enrich himself. I ask you but reason, saith the Shop-keeper. But the love of money can never keep good quarter with honesty: there is a mint of fraud in the worldly breast; and it can coin lies as fast as utterance. *Covetousness* never lodged in the heart alone: if it do not find, it will breed base companions. We are *not to do evil, that good may come of it.* But there is no evil which they will not do, that goods may come of it.

But now what is the end or project of all these *practices?* To be rich; an impatient desire to be rich. *They that will be rich, fall into temptation, &c.Qui dives fieri vult, & cito vult fieri.* All is fish that comes to their net, though it be a snake instead of a Lampreele. *He that makes haste to be rich, shall not be innocent:* yea sometimes, he shall not be rich: the more haste, the worst speed. *Cushi* runs apace, but through chubby and rough grounds, uneven disadvantages: *Abimaaz* out-runs him, because he takes *the way of the plain.* Plain-dealing doth not seldom get more riches, it ever gets more happiness. The spurred horse soonest tires: many a one is so hasty, that he loseth the game. When the wind is strong, and the sails full, then let the Mariner beware the rocks. How many had been rich, if they had tarried God's leisure? If *Saul* will not stay for *Samuel,* his sacrifice shall do him no good. But now when they will be rich, and God shall not know of it: rich, and never trouble him about it: when fraud is employed as

a coagent of trade, to ripen and forward it, as Art helps to improve Nature: when the spring of Conscience is skrewed up to the highest pin, that it is ready to crack: when Religion is locked up in an out-room, and forbidden on pain of death to look into the shop or warehouse: then is Covetousness in the full *practice.* The Poets feigned *Pluto* to be the god of Riches, and of hell; (as if hell and riches had both one master) and to be lame; yet withal, swift and nimble as fire. When *Jupiter* sent him to a soldier or scholar, he went limping: but when to one of his Bauds or mistresses, he flew like lightning. The moral was; The riches that come in God's name, and are sent to honest men, come slowly: but they that come by unjust dealing, flow in apace. He that resolves to be evil, may soon be rich. All the wealth which the worst man hath, is for the matter the gift of heaven: yet for the manner of getting it, millions go to hell. Health cannot come but from God; yet how many have sought and obtained health of the devil? But more safe and welcome is the gain that comes in the slow waine of honesty, than that which comes hurrying in the swift chariot of iniquity.

Thus I have discovered some *practices* of avarice; but who can declare them all? not he that hath done them, the covetous: not he that is undone by them, the guiltless; not he that teaches them, Satan himself; but only he that shall judge them, the omniscient God. But to what purpose is all this, if the *covetous* man will not be found? While the Preacher walks in generals, declares the nature of avarice; every man can be the master of his own patience. But descending to particular application, *Thou art the man;* then he is held to leave his Text, and to mistake his Auditory. For my own part I profess, that I should be far from *Jonah's* passion, to vex or fret at it, should God's mercy and your innocence make me this day a liar, and prove all my speeches impertinent; yea, I will pray that it may be so. But when the Pharisees came to Christ with an errand of accusation, there were at first *many* sinners: when they had charged the woman with adultery, there appeared but *one:* but when they all went away convicted by their own Consciences, there appeared *never an one:* but this did plainly show that they were *all* sinners. O that men would ransack their own Consciences, and make a stricter inquisition into all the suspected passages and *practices* of their lives. You shall find this sin full of fetches, pretences, excuses: believe it not, spare it not: shrive it to the proof, arraign it, condemn it, punish it. Punish it in the body by fasting and mortification punish it in the soul by repentance and contrition, punish it in the purse by works of charity and restitution. Break open your consciences, more rusty than your coffers. The Law will not allow of the defendants bare negation, without witnesses. Thy own word will not be taken before God; let the poor witness for thee that thou art not *covetous.* Their prayers shall unlocke the gates of heaven for thy soul, and their testimony avail thee, when no riches shall, in the day of Christ.

An heart exercised with covetous practices.] This is the disease; now let me ask thy soul two questions. First, *Visne sentire,* wouldst thou perceive the danger of it? Secondly, and then, *Visne sanari,* wouldst thou be cured of it? If so, first, consider the Effects, then the Remedies. The Effects are many, and mortal.

1 It ineffectuates the instruments of Salvation: covetous *thorns ch••ke the seed,* it is but cast away. It may breed a swimming, but not a saving knowledge: furnish the head, but not better

the heart. *Nabal* is his Name, and *Fool* is his Sirname: the wisdom of God is shut out of doors, while this folly keeps the house. We wonder that our Sermons take no better effect; that among so many arrows, none should hit the mark. But God tells us the reason; *They sit before thee, and hear thy words, but their heart goes after their covetousness.* The damps of the earth do not more quench fire, than the love of the earth stifles grace. Neither trees nor grass grow above, where the golden mines are below. If money be centred in the heart, no fruits of goodness can appear in the life. What, look for grace in the *covetous?* We may as well look for a harvest in a hedge. They do but serve us, as they did Christ; when we preach against covetousness, *they laugh at us.*

2 It impossibilitates the entrance into heaven. *Where the treasure is, there is the heart:* no man hath two hearts, or two treasures; the one is but counterfeit, if any at all. The world indeed sometimes falls into men's mouths; but God doth not spill his heavenly riches: he parts not with them without suit, without thanks. He must strive to enter into heaven that misseth not, and he shall miss of entrance that striveth not. The *Covetous* is like a Camel, with a great bunch on his back: heaven gate must be made higher and broader, or he will hardly get in.

3 It disposeth a man to all sins, be they never so horrid: he is a fit piece of timber for any place in the building of hell: this mercenary soldier will refuse no office in the devils campe, for booty. Any sin doth prepare and habitually dispose the mind to every sin: but this doth actually tr•nsgresse the whole Decalogue.

1 Commandment; *Thou shalt have no other gods but Me.* If the covetous have not another god, why does *Paul* call him an *Idolater?* Either he doth offer*sacrifice* to his gold, or if he does not, yet he refuseth no desperate adventure, it puts him upon, and *obedience is better than sacrifice.* One of *Jupiter's* many names was *Money:* Pagans gave unto their god the name of Money: and the covetous give unto money the worship of God. The Romans had a God which they called *Terminus:* I fear we have made it a *London*-god, and a *Westminster*-god, too. The Israelites made a calf, and then danced about it, one calf about another: with no less joy do the covetous adore gold.

2 *Thou shalt not worship an image.* But mark how the Prophet joins them;*Their land is full of silver and gold;* and presently, *their land is full of idols.* It wa• gain that made *Diana* so great, and *Demetrius* to ro•re, and make so great a noise for her. They be the coffer-doctrines that Rome is most violent to justify: Masses, which bring in masses of wealth: Praying for the dead, which is a trick to prey upon the living: they are somewhat colder for those *Tenants* that do not warm their kitchen: yea, I would that covetousness had not robbed God of his worship among us. How many Churches of this land have no better than a ten pound stipendary, that hath less learning than living, whiles one of another coat goes away with the Churches Salary?

3 *Thou shalt not take the Name of God in vain:* this the covetous thinks a very vain Commandment. What equivocation, oath, lie, blasphemy, perjury, will not he swallow in the sweet broth of Commodity? It is a principle in his Catechism, Gaine is Godliness; and he never likes Godliness, but when it brings in gain. Sometimes covetousness strips off all

religion, at other times Religion must be*the cloak of covetousness.Shall not their substance be ours,* saith *Shechem?* So shall not their custom be ours? Are we brothers at the Church, and shall we not be Cosins at the shop.

4 *Remember to keep holy my Sabbath.* But the covetous thinks, Religion makes men idle: the Sabbath is one day lost in a week; above seven weeks lost in a year; and *Ad quid perditio haec?The people are idle,* saith *Pharaoh, therefore they cry, let us go sacrifice:* as if men would never think of sacrifice, unless they were idle. Sacrilege hath impropriated God's *Tenths* already; and now covetousness would impropriate his *Sevenths* too. Christ should have neither Tithe nor Time, if avarice might have her will. Not to speak of some Lawyers chambers, which on a Sabbath afternoon are fuller of Clients, than some Country-Churches are of suppliants. We read that on the Sabbath days Jerusalem was troubled with fish-merchants: and does not London abound with drink-merchants? Suppose that these Temples of *Bacchus* are better visited among us, yet what are the suburbs and adjacent villages?*When will the Sabbath be gone, that we may sell corn?* There was some honesty yet in that covetousness; they had the patience to tarry so long. But our borderers cry, *When will the Sabbath come,* that we may have our houses full of Citizens, and vent our tippling commodities? So they turn *Sabbatum Dei,* into *Sabbatum Bacchi:* and make it both a selling day, and a swilling day.

5 *Honor thy Parents.* The father says of his child, as *Abraham* did, *O that Ishmael might live:* the covetous son, like *Esau, O that the days of mourning for my father were come: Haeredis lachrymae,* such tears be grown into a proverb. This is one practice among the Romish orders, like that of the Pharisees: they must give all their goods to the College, and go as naked into the Cloisture, as they came into the world. Thus their poor parents that depend on their maintenance, must have empty bellies, that the others *Corban* may be full: as if the very smell or steam of the *sacrifice* were enough to give them their dinners. Did we never hear of such unnatural prodigies, that have denied relief to their own Parents?

6 *Thou shalt not kill.* Yet this is a common effect of covetousness.*He that is greedy of gain, takes away the life of the owners.* The Lamp is not only put out by pouring on of water, but by not pouring in of oil. Was not the *rich* man guilty of *Lazarus* his blood, while he relieved him not? It will grieve those Churls, that have either made beggars, or not comforted them, to be found at the last day murderers.*Dishonest gain* is accompanied with *blood,* saith the Prophet. *Judas* did not so much hate his master, as love the money: yet the love of the money moved him to betray his master.*Naboth* will not part with his vineyard, he shall therefore part with his life. He is accused, condemned, stoned; here is a ready payment for a rich vineyard: *Ahab* will drink his blood, that he may come to taste his wine. What makes Rome give toleration of murder, by ordaining refuges for willful blood, but avarice? Murder is condemned by the light of Nature, as the*Barbarians* concluded upon *Paul:* yet to the golden shore how many fear not to swim through a stream of blood?

7 *Thou shalt not commit adultery.* Yet coy *Danaë* will admit an adulterous *Jupiter* in a golden shower. The purse hath often prevailed more than the person. Do not too many Gallants plot how to get into the Merchants bed, rather than how to get out of the Merchants book! What

doth countenance the Romish Curtesan, but the Popes *Corban?* Out of those licenced Stews, he makes himself pleasant broth. Some force themselves to a single life, merely to avoid the charges of the married condition. They that had rather fry in their own sensuality, than quench that fire with an allowed remedy, do (as it were) offer up themselves to *Moloch,* in the burning flames of lust. Thus a covetous father in the marriage of his child, inquires not after virtues, but riches. *Abigail* signifies her fathers joy, yet she was matched with *Nabal,* and sorrow together. If her father had meant her joy, either in her self, or in her life; so unworthy a Churl had wooed in vain. But he married her *Nummo, non viro.* O how many a child is thus cast away upon riches? What is the usual effect of it; but either for the discontented wife to want issue, or unlawfully to seek it?

8 *Thou shalt not steal.* All coozenage is theft; and *ostende mihi avarum,remonstrabo tibi furem.* Extortions, Depopulations, Impropriations; Enclosures, engrossings, monopolies, with that whole litter of vipers, are bred in the dunghill of covetousness. Now the covetous man may be counseled by his lawyer, that he hath an action against me, for calling him *Thief.* But if we should come to trial, there is a witness within him that would cry, a Thief, a Thief, his conscience would attach a Thief in his own bosom. I could tell you of an eulogie made by an orator of a magistrate, wherein he commended him for being no Thief. This, replied another, were a good commendation for a servant; if besides, he be no runagate. But at the great Assizes, he is no lover of riches that shall clear himself from being a thief.

9 *Thou shalt not bear false witness.* But he that scruples not at false dealing, will never stick at false accusing. The tongue is an ill apprentice to the covetous heart, if it cannot lend the false hand a lie or an oath. I know there be hackney consciences, Knights of the Post; and flatterers that*admire persons for advantage,* as dogs fawn for a crust. But does not the tradesman, that tells me a tale in my ear, while he cuts a hole in my purse, deceive me with a false testimony?*Lest I be poor, and steal, and take the Name of my God in vain. Poor and steal;* poverty brings in theevery. *Steal, and take the Name of God in vain.* Theevery brings on Perjury. The lawyer that pleads his clients cause, against his own conscience, is hired by covetousness to bear a false witness.

10 *Thou shalt not covet that which is thy neighbors.* But if the covetous man's hands were as able, as his wishes be nimble, like another *Adam,* he would have the whole world to himself. They talk of the Philosophers stone, your rosy-cross brethren; there is no such thing in *Rerum natura,* unless it be a covetous man's heart. That is of a chymicall virtue, and would turn all into gold, a perpetual limbecke that labors of projection: till on the sudden the glass breaks and all flies out *in fumo.* He doth wish the whole earth were mines and Indies; the ocean a sea of gold, as *S. John* calls it a *Sea of glass.* If every fish had so much money in it as *S. Peters,* he would quickly turn fisherman. Heaven it self cannot tempt him, unless it were all gold, and every star a diamond. Pope *Benedict.* 12. refused to make another Cardinal, unless he could make another world: for as that was not sufficient for his Cardinal, so one is too little for the covetous. *Si offa totius mundi injiceretur dentibus, & faucibus eorum universa rerum massa;* if the whole world were thrown as a sop into their mouths, it would not content avarice.

Thus is he a transgressor of every law. Go now ye fools, and flatter yourselves, that you are no Atheists, no Idolaters, no Blasphemers, no Sabbath-profaners, no parent contemners, no murderers, adulterers, thieves, nor liars: you have been all these, are all these, or may be all these, or whatsoever else the devil will, if you continue *covetous.* The opinion of honesty is put on this sin through the world; *An honest man, but something hard:* but yet in the Judges sentence, the adulterer and thief are as honest men. Read 1 *Corinth.* 6.10. and Eph. 5.5. There you may learn what to think of his honesty. He is got into the midst of that desperate throng, that shall never see the face of God. We rank him with Addermen and Gentlemen, give him the best offices, the highest room at the Table, and Pew in the Church: God reckons him amongst whores, and blasphemers, and thieves, and dogs, which be indeed his companions. Certainly, if such a man be honest, there are abundance of honest men in hell. We are loath to keep company with swearers, and swashers, and harlots, and drunkards; but we have as great a charge of separation from the covetous.*Eate not with him:* and *Solomon* gives the reason,*Because he hath an evil eye;* that wisheth a man choakd, when he bids much good do it him; when his guests are gone, he talks how much this man did eat, and how fast the other called for drink; and feeds his family with the mouldy remnants a month after. If such muckewormes were as odious to the rest, as they are to me: they should appear in the street like owls, with whom no honest man will converse. Why should I prefer him before a piece of copper, that prefers a piece of gold before my Maker.

It is time to come to the Remedies of this desperate disease; and to stop that violence and precipitation, wherewith we are transported to these rotten inconstancies.

1*Faith overcomes the world.* What doth it bring the riches of it into our coffers? no, but it casts the love of it out of our hearts. The world is not overcome by gaining, but by despising it. As *covetousness* is an Alchemist, that turns gold into God; so faith makes Christ unto our souls *All in all.* The more hold a man takes of the world, the more he loseth hold of the Lord. *Covetous* men cleave to the world so long as they can; but when that staff breaks, then to the Lord. Extremitie of distress will send the profanest to God: as the drowning man stretcheth out his hand to that bough, which he contemned whiles he stood safe on shore. So Saul retired himself to*inquire of the Lord, but be answered him not.* It is an unreasonable inequality, to hope to find God at our command, when we would not be at his: to look that he should regard our voice in trouble, that would not regard his voice in peace.*Let your conversation be without covetousness:* why? *Because he hath said, I will not leave thee, nor forsake thee.* We credit the promise of a wealthy and trusty friend: yet man may lie, man may die, man may be unable to help himself. God is too constant to be changed; too potent to be crossed, too wise to be deceived. *I will never leave thee:* not in a dear year, not in age, not in sickness, not in death: they that believe this, cannot be *covetous.* The wealth thou keepest, is not thine own, but God's: he must give it thee out of thine own chest: and if thou hast little, cannot he give it thee out of another's chest, as well?

2 Content with our own condition: he that hath wrought his heart to this happy resolution, hath disfurnished Satan of a deadly weapon. The King is forbidden so*multiply to himself silver and gold:* yet who hath greater uses, or fairer pretences, for this multiplying, than a

King?*Solomon* says there be four things that cry *Nunquam satis;* and we may add a fifth, the covetous heart, that shall care with them all four, and yet rise up with a *Never enough. Esau* was an honest man to thousands of these; for*Esau had Enough.Naboth's* vineyard lay too near *Jezebels* court, it had been better for him in the wilderness. The vicinity did not make it more commodious to the owner, than envious to the beholder. It was now the perpetual object of an evil eye: his vines grew too near the smoke of that Tyrants chimneys, too much within the prospect of *Ahab's* window. The sight of it breeds those desires, that can neither safely be denied, nor honestly satisfied. Eminence is still joined with peril, obscurity with peace. An inheritance needs no worse inconvenience, than the covetous eye of a Great neighbor. There is no such annoyance belongs to a house, as an *Ahab's* avarice. He had vineyards enough of his own, but all their grapes were sour to *Naboth's.* His heart covets it, his tongue demands it, the possesser denies it, he grows sick upon it, *Naboth* must bleed for it, and then he will have it. *Ahab* was sick of a Plurisie, and *Naboth* must be let blood to cure him. O the impotent and insatiate desire of avarice! what is there that can make a man rich, but content? *Ahab* was Lord and King of all the territories of Israel: *Naboth* is the owner of one poor vineyard: yet *Ahab* can have no joy of all Israel, if *Naboth* enjoy his vineyard. Besides *Samaria, Ahab* was Lord Paramount of *Damascus,* and all *Syria;* conqueror of Him that was attended with two and thirty Kings. *Naboth* was a plain Townesman of *Jezreel;* the good husband of a little vineyard. Whether is the richer? *Naboth* wisheth for nothing of *Ahab's; Ahab* longeth for something of *Naboth's,* and cannot brook a repulse. Riches and poverty is more in the heart, than in the hand: he is wealthy that is contented, he is poor that wants it. O poor *Ahab,* that carest not for thine own large possessions, because thou mayest not have another's. O rich *Naboth,* that carest not for all the dominions of *Ahab,* so thou mayest enjoy thine own.

3 Look up to the Promised land: if but one glimpse of those heavenly treasures were presented to our eyes; how scornfully would we behold the world, and call it as *Hiram* did the cities given him by *Solomon,* in indignation,*Cabul,* a 〈◊〉 or dirtie land. Thou lovest gold, there is a city whose*streets be gold.* Who would be raking in the kennels of the earth, that might gather pearls out of those chrystalline streams of joy? Our *Head* is in heaven, what make our Hearts upon earth! It is fit the Head and the heart should go together. *Sicut Ecclesiam praecessit Caput ejus, sic Christianum praecedat cor ejus.* We cannot yet get up our bodies, let us send up our hearts. *Sequetur totum nostrum, quo praecesserit aliquid nostrum.* The way to mortify covetousness, is*to lay hold on eternal life.* The looser hold we have of the world, the less hold the world shall have of us: and the more we fasten above, we loosen below.*Men of the world have their portion in this life;* but my teeth shall not water at their dainties.

4 Let us free ourselves from a false opinion of riches: we think they will satisfy us, and they cannot. *Non plus satiabitur cor hominis auro, quam corpus aurâ.* The heart shall be satisfied with gold, when the body is contented with wind, ye•, does not *Aurum* rather make *Auarum?S. Augustine* tells of an oration which he made to the Emperor; wherein he exceedingly pleased him, because he exceedingly praised him; and was so eloquent in his commendation, that all the hearers fell into commendation of that eloquence. But for his reward, it was like ours; for our good words, the people return us only good words again: as when a Poet presented *Augustus* with Greek verses, he for his reward gave him Greek verses again. Home he came,

and by the way in a green meadow he spyed a poor beggar, well lined with strong drink, frisking, and singing, and dancing, and taking care for nothing. Whereupon he thus sighed; What is riches, that it should not give so much content as beggary? Miserable is that life, wherein none are happy but the miserable. All our labor for wealth, is but care and travel, for travel and care. He that hunts this game in the worlds forest puts up more beasts than he well knows how to be shut of. This beggar hath not burnt candles all night a month together, he made no oration to the Emperor today, yet he is merry. His purse hath no crowns, his flesh wears rag•, yet he is jocund: sure there is no art leading to felicity, but the art of beggary, The meditation of this beggarly content wrought that learned man to provide for the posterity of his soul unperishing riches. Thus though the beggar had more joy than *Augustine,* yet *Saint Augustine* had more joy than the beggar. With how different aspects and affects do diverse men look upon the world! The Prophet and his man did not look upon the *Syrian* treasure with the same eyes. The one with the eye of contempt, the other of admiration: the one refuseth it offered, the other runs after it forbidden.*I will destroy the whole land, and seekest thou great things for thyself? Mundus perit, & tu mundana quaeris?* Alas, they are but *speciosa supplicia, fortunae vomitus.* If they like true servants could continue, yet we like frail Masters must vanish.

5 Lastly *Charity.* The sheep is ouerladen with wool, if it be never shorn; and no coat is made for the child while it grows there. The worldlings wealth is too heavy a burden for him: let him be clipp'd, and his wool then may do much good.*Do good, and distribute.* Call your riches what you will, you shall never find them to be goods, till you do good with them. Men are mistaken in riches: God is called *Rich;* not for his money, but for his *mercy:* not for having good, but for doing good.*The same Lord over all is rich unto all that call upon him.* Wherein rich? not in being *Lord of all,* so much as in doing good to all. Thus covet to be rich; Rich in Faith, rich in God, rich in good works. It was the worldlings folly, to think that wealth consisted in having goods, not in doing good.*So is he that layeth up treasure for himself, and is not rich toward God; So,* that is, as very a fool as he was. Covetice is that iniquity, which hath cast upon riches that reproachful Title; to be called *The riches of iniquity.* This inconvenience can only be helped by charity; *Make you friends of that Mammon.* Otherwise, a treasure of riches gathered and hoarded this day, is but a*treasure of vengeance* gathered and hoarded against *the last day.* Whereas he that gets to give, doth give to keep. Thou fearest to lose thy money by giving it, and yet fearest not to lose thyself by keeping it. Every man shall leave his riches behind him, and every man shall find them again. They that have done good with them, shall find them safe in heaven, with the advantage of glory: they that hoarded them here, shall find them again too, and with usury; but the super-addition is the plague of conscience, and eternity of torments.

God hath appointed himself the rewarder of alms, even to a*cup of water:* and a punisher of covetousness, even to the*want of a drop of water. Dives* would not give *Lazarus* a *crumb of bread,* though it might save his life: and *Lazarus* must not bring Dives *a drop of water,* though it might save his soul. Discused riches do not more rust in the coffer, than in the conscience, they be not only *Corruptae,* but *corrumpentia.* Moisture was not given to the springs, that they should remain in the places where they were bred; but to run along in their watery

channels, and to spend themselves upon the dry and barren grounds. *Plato* had a conceit, that nature at first was delivered of two daughters, Plentie and poverty: that need might be beholding to plenty, for supply to her indigence: and Fullness to poverty, for ease of her abundance. The rich man was made for the poor, and the poor for the rich. *Pauperis est rogare, divitis erogare.* Rich niggards are like blessed Thistles: when death hath cropp'd them, some water may be distilled out of them, medicinal to the disease of poverty.

Rich men should imitate *Job,* as he did the *eagle;* who is so honorable, that he will not eat his prey alone. The conceit that keeps rich men from giving, is a faithless fear that they shall want before they die. Therefore God often takes them away in the midst of their Mammon; and so rids them of what they were afraid, and provides for others whereof they have need. It is easy for avarice to find an excuse to save the purse: the widow of *Sarepta* could have answered the Prophet, with her own want; as the *Macedonians* could the Apostle, that they had poor enow of their own, to take up their relief: yet they did not. *God loves a careful giver.* An alms given with a grudging hand, doth not only lose all reward, but deserveth no pardon. *Erogando pecuniam, augebis Iustitiam:* thy righteousness shall shine forth as the Sun, when the Sun of righteousness shines forth in his glory. Otherwise, *audiant irrogare supplicia, qui nol••t erogare subsidia.* Men receive but ten for the surplusage of a hundred below: there shall be a hundred for ten repaid hereafter. What do we give, but that which was first given us, and we cannot keep?*He hath dispersed and given to the poor: his righteousness remaineth forever.* The good man hath both riches and righteousness: he gives his riches, his righteousness he shall keep forever. Good deeds derived from faith, are rampiers and fortifications against Satan: what shall become of those cities, that have no such walls? they are a tribute we owe unto God, for defending us from our enemies, and planting peace in our consciences: he requires now no burnt offerings nor sacrifices; but the fruits of mercy. Thus our Religion affords us more, and costs us less: yet when the Lord gives us the whole harvest, we scarce allow him the very gleanings. The Idolatrous Gentiles shall condemn us; for they bestowed their wealth in Fanes and Shrines and Images; whereas we to the living Images of the true God will not give our superfluities. Our devotion can away with anything, rather than this same Pharisaical alms-giving. Yet the Cart that is overladen and crammed too full of sheaves, hath a tail that will scatter: let those full gorged worldlings take heed, lest hogs come to glean after their carts tail; and their heirs be made Wards to usurers.*Let the extortioner catch all that he hath.* It may be for his soul, he gives it gone; but his goods (he hopes) shall last: the extortioner says Nay to that; and his children shall not have enough left to keep them in prison. The Miser is the thieves mark; if he would prevent robbing, let him be bountiful. The Catle comes to distress, and no man pities him. Be charitable, that you may save your heirs from undoing. If there be in your bags but one shilling that should have been the poor's, that shilling shall be the consumption of all his fellows.

But after all this, he will build an Hospital. Will he? Now blessing on him: when he hath taken away a man's land and inheritance, he will give him a staff to walk withal. By oppression he hath hedged into himself great pastures, and now he will allow the owner, the running of a nagge. When I pass by an Hospital built by a money-monger, me thinks I see the goodly monument of a bloody devotion. He sets a dossen beggars to pray for him, that God

would forgive him the making of a thousand. And not seldom lewd persons are chosen into those places; whose prayers in the chapel cannot so much avail him, as their curses out of it make against him. In the law, God abhorred that offering, which was the price of a dog, or the hire of a harlot. He that thinks to be excused by giving part of his robberies, goes about to corrupt God with presents, and calls him in to take part of the spoil. But why doth Christ then say,*make you friends of your unrighteous Mammon?* I answer; He calls them not evil, because they were so much gotten by evil means, as were the baits of evil motions; otherwise, first wrongs should be satisfied, before friends be purchased. The Apostles rule is, first to*Labor* honestly for wealth, and then to *give to him that needeth. Quamvis de parvo, tamen de justo, de proprio.* It is true, that a pound does the poor more good than a penny; yet a well earned penny shall do the giver more good, than ill gotten thousands.

But there be some that hold it idle, to do but so well, with what they got so ill. He that hath nothing to do with his money; but build Churches, they count him one of God Almighty's fools. Or if the Bench of penny-fathers do not censure his wisdom, yet they will term him a vain-glorious fellow. Tut, Almhouses will make good Stables; and being let out in tenements, yield a round sum by the year. A strong closset, and a good iron hutch, is worth twenty of your Hospitals. These Chuffes will contribute something toward the building of a Iaile, to deter thieves; or of a gallhouse, to execute them: but for a Church or an Almshouse, they see no need of those. Thus do they teach God to deny themselves mercy: for he that demands mercy, and shows none, mines the bridge, over which himself is to pass. We read of a *Lad* that had*five barley leaves in a Basket,* which, *Jesus took and distributed to the people.* Much goods are too heavy for the covetous, as the loaves were for the *Boy. Clausa onerab•nt, reclusa recreabunt:* Let them open the Basket, and divide them among the poor. This is a special medicine, to breathe out the corrupt blood of *covetousness.*

Cursed children.] Filii maledictionis. Hebrais. which may be taken either actively, or passively. For they carry a curse about them, wheresoever they go: and they bring a curse along with them, whithersoever they come. Covetousnes is the *Roote* of all evils, not only criminal but penal. There be innumerable woes against it, and sooner or later they shall overtake it.*I have smitten my hands at thy dishonest gain;* there the covetous man is but threatened.*For the iniquity of his covetousness, I was wrath, and smote him;* there he is plagued. God doth not only smite his hands at him, but he smites at him with his hands. He is in *Laodicea's* case;*Wretched* in getting, *poor* in not using, *blind* in keeping, *naked* in leaving, *miserable* in accounting.

1 *Cursed* not seldom in his body; which restless calamity is but a whip of his own making. I might instance *Achan's* heap of stones, *Balaam's* sword in his bowels, *Judas* his halter about his neck; one piece more to his thirty; but look upon*Gehazi* for all. The Prophet and the *Syrian* are parted; only *Gehazi* could not so take his leave: his heart was mailed up in one of *Naaman's* Portmanques, and he must after to fetch it. He thinks his Master too kind, or too simple, in refusing so just a present: himself will be wiser, thriftier. Desire hastens his pace; he does not go, but run after his bootie. He hath it with advantage, two for one; and now pleaseth himself with the waking dreams, of what Land he might purchase, how well he was provided for, to live at ease. What says his Master to it? *The leprosy of Naaman cleave unto thee,*

and to thy seed forever; the act overtakes the word; *he went out from his presence a leper as white as snow.* A woeful change hath *Gehazi* made with *Naaman. Naaman* came a leper, returned a Disciple: *Gehazi* came a Disciple, returned a leper. *Naaman* left behind him his disease and his money, *Gehazi* takes up both his money and his disease. The rest of his days he shall wear out in pain, and shame, and sorrow. He hath two changes of raiment for his body; but *is not the body better than raiment?* He wears *Naaman's* double livery, both of apparel and leprosy. He shall never look upon himself, but think on *Naaman,* and ô ye covetous, when you see yourselves, think upon *Gehazi.*

2 *Cursed* in his goods, which are his gods; first, he shall never have comfort in them: the curse of that unbelieving Prince shall fall upon him? he shall *see* his own abundance, never *taste* it. Like the Indians that are slaved to the Spanish mines, he is *homo ad metalla damnatus.In the fullness of his sufficiency he shall be in straits. Dives in miseriis, miser in divitiis.* Other sinners that have forfeited heaven, yet receive some pleasure on earth: but the covetous deprives himself of this world, and God will deprive him of the world to come; so he enjoys neither; is not this a *curse?* But suppose the fool thinks it none; therefore, secondly, he shall not long keep his wealth.*He shall leave it in the midst of his days, and at his end shall be a fool.* It is a hell to him to leave his riches at the end of his days; what is it then to lose them in the midst? The *Sapies* of *Africa* are buried with all their gold about them; and worldlings would either not die at all, or else be buried so. If he must be a beggar in the midst, what shall he be at the *end of his days?* A *fool;* he shall lose both his goods, and his wits. Thus *Praedo minoris erit praeda majoris.There shall none of his meat be lest, therefore shall no man look after his goods.*

3 *Cursed* in his Posterity. All his project and drift is to leave his children an Inheritance on earth, though he forfeit his own in heaven: loe, even this also God disappoints. As the father was a rich beggar, the children shall be poor Gentlemen. What got *Gehazi's* posterity by their fathers covetousness, but an hereditary leprosy.*He covets an evil covetousness to his house.* Indeed his desire is of good, but the event of that desire turns to evil; and he *consults shame to his house,* not as he supposed, honor. *His children shall seek to please the poor;* flatter the needy, and beg even of beggars: see now what his Gentlemen come to.*God hath given him riches,* saith *Solomon, but not power to eat thereof.* It may be so, but the more he spares, the more he leaves for his children; no, but *a stranger shall eat it.* Parents be good to your children; let *not my breath seem strange to you,* (to speak in *Job's* phrase) that entreat for the children of your own loins. Do not covet to leave them so much, that you disinherite them of all. There is no surer way to undo them, than by undoing others for them.

4 *Cursed* in his soul: he is in little better case on earth, than that rich miser was in hell, burning in desire of that drop of water, which never shall be granted him; Content.*The Covetous hath no inheritance in the kingdom of God.* No inheritance there? and none here, neither? In what country then lies this man's purchase? In a place, which is called,*Without;* the Territory of Hell. After all his comings in, he shall be sure of that to come into the bargain: this is that makes up his revenues.

Now he that is so well practiced in casting up parcels, *Semper in rationibus,* so much in his counting-house; let him look over these particulars, and sum up his gains. A *curse* upon his Body, upon his goods, a *curse* upon his children, upon his own soul; here is his profit: would not this gain make a man covetous? A man's*soul* in exchange for the whole *world,* were but a hard bargain.*Thou fool, they shall fetch away thy soul from thee, and then whose shall these be?* yea, whose shalt thou be? Lord, give us nothing in this world, that may prevent our happiness in the world to come; let us rather be beggars, than not Saints.

To take yet a fuller view of this *curse,* let me give you a short Character of the covetous man. He is *cursed* to be a *servant of servants:* the Saints drudge is his Saint. He shrines his god in his coffer, and there locks up his heart for a perpetual sacrifice to it. Whereas the true God keepeth his, he will keep his god: and gives to a piece of earth that veneration, which he denies to his Maker. Yet he dares not trust either any other God, or his own: but fears lest thieves should put him to *Micah's* complaint;*Ye have taken away my gods, and what have I more?* O poor god, that cannot keep it self from stealing! He fears a thief worse than the devil; yea, he will be beholding to the devil for a spell to save him from the thief. In his unquiet sleep he dreams of Burglary; and is not sure that even now he barred the door. If his conscience ever go about to prejudice his profit, he condemns it for a common Barretor. He would often hang himself when he is cross'd of his hopes, but that he is loath to be at the charges of a halter; which if he finds ready provided, he is ready to do it indeed: and if some charitable hand cut the cord, he cries out that he is undone; when if he had not been undone, he had perished. He laughs at poor men's curses; and before he dies, curseth himself to boot.

The Ancients have compared covetous men to *Hogs:* of all beasts, the ejected devils chose to enter into them: and still they affect those hoggish carles, that insatiately swill up the draffe of the world. One wittily observes, that if the Jews had not been forbidden by the Law, yet Nature it self would have dissuaded them from eating swine's flesh; lest one hog should eat another. Worldlings are hogs, carrying their snowts downward, not looking up to the tree whence comes their mast, wallowing in mucke, digging up the earth, if they be not ring'd by the law for rooting; insatiable in devouring, hoinish and grunting, and grudging any neighbourhood. The unthrift with his riotous courses, doth but still *feed hogs.It is not meet to give the children's bread to dogs;* much less to hogs. By their unnatural dealing in the world, you would not think they came naturally into the world; but rather like those that were called *Caesar's, quasi caesi ex utero matris.* Their sin is so impatient of the delay of vengeance, as if they would pluck the stern of the world out of God's hand, till he had confounded them. Oppression is the price of blood: the Jews would not put it into their Treasury; these dare put it into their Patrimony. There is no religion in them, but the love of money: by fraud and perjury they had confiscated their souls long ago. Any doctrine is welcome to them, but that which beats upon good works. They stick not with the *Sages,* to *fall down and worship Christ,* but they cannot abide to present him with *their gold.* Not to meddle or make with a man, is a high favor, for which (they look) God and the world should be beholding to them. They think all charity to their neighbor consists in bidding him Good morrow. How grossly do they cozen themselves! The Prince requires not only that his Laws be not contradicted, but not

violated. *Go, ye cursed, because ye did not give:* you do not hear them taxed for condemning charity in others, but for not performing it themselves.

All their devotion consists in a few abrupt graces; God be praised, Much good do it you. And if any man speak against unjust dealing, they stand not to maintain their Copy-hold; but, we are all naught, God amend us: and stop the Preachers mouth with, Sir I drink to you: but God's mouth will not be stopped so. Being asked at the day of Judgment, *From whence come you?* they must answer in the devils language, *From compassing the earth;* for heaven they have not compass'd. All their good deeds be only good words, but God's Words are deeds: *Go, ye cursed.* He that spake the word, and made heaven and earth, shall but speak the word, and send them to hell. *Nec volunt esse paupers, nec haberi divites.* To avoid a subsidie, they complain of poverty: and when they complain of want, they most fear that which they complain to have. Thus do they live in anguish, to die upon the rack, and to finish their course in everlasting unhappiness. Now as you like this *cursedness,* you may go on in *covetousness.* It is pity but the world should love him, that will love the world upon these conditions. But for ourselves, let us impartially scourge this *Manmon* out of our Temples: Christ did not die to purchase this world for us: let us not lose that which he purchased, to purchase that which he contemned. No Lord, thou hast prepared *Mansions* for us, prepare us for those *Mansions;* that by being rich in Grace, we may come to be rich in Glory. *Amen.*

2 PET. 2.15.

They have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.

A Man hath but two hands, but two feet; so he hath but two kinds of ways for those feet, but two sorts of works for those hands. His deeds be either good or bad, his way is either right or wrong, and his end will be either heaven or hell. The right way is hard to pass, and not easy to find: therefore God gives us his Word for a Guide, and his Grace for an Assistant. But the wrong way is so familiar, that we know it from our childhood; and so easy, that we run it by nature. We need not be taught it, for if we be not taught the other, we will never forsake it. Besides the easiness, that it is without difficulty; the smoothenesse, without rubs; the advantage, down a hill, without pains; It is numerous, and multiplies it self into great variety. *Mal•m Culpae,* Sin is the head or beginning of it, and this divides it self into three,*The lust of the flesh, lust of the eyes, and pride of life;* and those three into three thousand. Now the concluding term where they all meet, is *Malum P•na,* Punishment. So that if a sinner doth not like one way, he may take another; if he cares not for excess, he may admit gripulousnesse: there is choice enough: any of all those millions of obliquities is able to bring him to hell; that *R•ndevous* and common term where all transgressions have appointed to meet. The devil is called the god of this world, as it were, Lord of the soil, having a commission to take up those wefts and strayes, that willfully straggle from the way of truth, and keep not the precincts wherein God hath bounded them.

First, these Sorcerers, like vagabonds, abjure all honest callings, and turn their backs upon the place where they are set to work, refusing the path of God's Commandments, *They forsake the right way.* Secondly, next, being set a wandering, all the world is their scope: which way soever they travel, they cannot be out of their way: be it treachery, blasphemy, uncleanness, what it will, all is their own. They balk no wrong way, all their care is to miss the right; *They are gone astray.* Thirdly, then they have their Captain, whose exemplary steps they must follow; *Balaam* the grand Rogue, the master Rebell, the king of out-laws; this is their *Leader; Following Balaam.* Fourthly, and lastly, though the great Commander of all be not expressed, yet he is insinuated; Satan: under whose Colours they all march, move and remove as he appoints: and the reward, which this black guard, this tatter'd regiment serve him for, is *Wages:* and that not bare pay, so much wages for so much work, but above just allowance, it must be the *wages of unrighteousness.* Thus now they have taken press-money, and put themselves into the Army; let us see how they follow their Captain, and he his Commander; they *Balaam,* and *Balaam* the devil.

They have forsaken the right way.] This is their Apostasy. The right way is the signified will of God; and whatsoever repugneth that, is the wrong. The will of God is either *Consilium cordis,* or *verbum oris:* the former, *Quod vult fieri de nobis;* the other, *Quod vult fieri à nobis.* The first we cannot break, the latter we now cannot keep. This manifest will of God was first dictated to man by Nature, when God engraved his image in the Table of his heart. *Adam* obscured this image, but (through God's mercy) saved the Tablet. But now because the letters which he had written in our tables of flesh, were almost grown out; like some ancient characters in the barks of trees; he saw it time to write them in *Tables* of *Stone;* whose hardness should not be capable of alteration. It was plain, that the squared stone would be more faithful and retentive, than our unsquared heart. There never was so precious a monument, as the law written with God's own hand. They that so doate on the beggarly relics of their imaginary Saints, how would they have adored this? If we did see but the stone that was *Jacob's* pillow, or one of those upon which *Jesus* sate, a piece of *Jacob's Well;* we would look upon it with more than ordinary respect. With what admiration then should we have beheld that *Stone,* which was hewn and written with the very finger of God? If we have but a manuscript, written by the hand of some famous man, we lay it up among our choicest Jewels: what reverence then should we have given to the hand-writing of the Almighty? The stone is lost, the hand-writing remains: yea, even the hand-writing is nailed to the Cross, so that it hath lost the condemning power, though not the commanding power. The Book is mis-carried, the contents are left as a *Royal Law;* whereby the whole world should be governed, whereby the whole world shall be judged.

This is the *Right way;* from which they that perversely wander, destroy their own souls. We read of the wic•ed, that*they cast the Law of God behind them:* and we read of *Moses,* that he did cast the Law of God from him, and broke the Tables. Yet God forgave the latter, and condemns the former. *Moses* in a holy zeal broke but the material books, they in a rebellious malice break the spiritual contents. The Law then is the *Right way;Thy Commandments are right:* therefore given us as infallible rules to guide all our actions by.*Inquire for the old way, which is the good way, and walk in it.* The will of God is *Norma rectitudinis;* whatsoever swarves

from that is *Haereticum, erraticum,* whether in opinion or practice.*Wherewithall shall a young man cleanse his way?* or an old man his; Prince or subject, theirs; noble or vulgar, rich or poor, theirs? *Even by ruling themselves after thy Word.* But alas, who is able to keep this way without some deviations? It is for these sacred *Cherubims,* to have *rectos pedes,straight feet.* We have *Viam rectam,* a right way; but *pedes non rectos, In many things we sin all.Thou hast commanded us to keep thy precepts diligently:* this is God's Imperative. *O that my ways were directed to keep thy statutes:* this should be our Optative. But how if we endeavor to go right, and cannot, is there no help? Yes, there is a *Way* within the *way,* (like the Ecclipticke line within the Zodiac) an Evangelical way of mercy, to correct the rigor of the legal. *I am the Way,* saith Christ: this is the *right way* indeed. We cannot walk in the Law, unless the Gospel help us: and the Gospel will do us no good, unless we strive to walk in the Law. Christ is both our Savior and our King: first, we must believe in that Promise which he hath given to save us: and next, give obedience to that Law whereby he will govern us. This is that entire Rule; and*as many as walk according to this Rule, peace be on them and mercy.* Lord, to whom shall we go? *Thou hast the Word of Eternal Life.* Not only the word of authority to command, nor the word of wisdom to direct, nor the word of power to convert, nor the Word of Grace to comfort, but also the *Word of Eternal Life* to make us perfectly blessed.

They have forsaken the right way] Therefore they once had it; no man can be said to leave that thing which he never knew. To *refuse* a thing, implies a present offer: but to *forsake* it, argues a former acceptation. So the Prodigal *forsook* his fathers house for a strange country, his fathers household for strange company, his fathers favor for a bag of money, his fathers bread for the husks of beans: these if he had not enjoyed, he could not have *forsaken.* Here is an image of Apostasy, whether of Faith, or of manners; which after a knowledge and approbation of the *right way,* is a deliberate election of the wrong.*Incipere plurimorum, perficere perpaucorum.* There be some that go forward in the ways of obedience; that in spite of all crosses and bruises, like good ships maintain their course: that are not disheartened through the ill success of one adventure; *Sed redit ad tumidas naufraga puppis aquas.* In *Gideon's* army, all the faint-hearted were commanded to stay at home: no cowards get into the kingdom of heaven. Some are in many minds and moods, now forward, then backward; full of motions and commotions, ebbing and flowing, like *E•ripus,* seven times a day. Some make neither forward nor backward; neither ebb, nor flow, like *Mare mortuum;* but are betwixt the religious and the irreligious, just standing water. But these go altogether backward, and *forsake the right way,* as their most offensive eye-sore. So like a man out of the way, the faster they run, the further off.

They have forsaken the right way.] Perseverance is the Crown of all Graces. *Aaron's* garment had Pomegranates in the skirt: the Pomegranate hath the form of a Crown, above all fruits; and this hung at the end of his vesture; to show that *The end crowns all.* The righteous man's*leaf shall not wither:* it is the note of the Gloss, *Lapsus foliorum, mortificatio arborum.* Happy repentance is sorry for ill beginnings: but to dislike good beginnings, is an unhappy repentance. To divert ourselves from virtue, as the Jew put away his wife, without cause, is base ingratitude. Virtue seems to give a man this charge, when she first offers her self; *Either never choose me, or never lose me.* Not to know the *right way,* is an unblest ignorance; but it is a

cursed disobedience, after knowledge to *forsake* it. *To begin in the spirit, and end in the flesh,* was in *Paul's* sense, *Folly:* but to begin with Grace, and end with wickedness, is malicious impiety. Yet how many have begun and proceeded well, that have shamed the stage with their last act?*Solomon's* younger years were studious and full of wisdom his age was licentious and full of misgovernment. The philosopher could say, If every man must have a fit of madness, it is less unhappy to fall in youth: but certainly it is best not to be mad at all. Youth is petulant; wherein as to fall is easy, so these falls are relieved with pity. But inordinate errors are both most unseasonable, and most intolerable in old age. *Pueritia senum, ludibria juvenum. Solomon* was the Beloved of God, the oracle, the miracle of wisdom, in youth: who would not have expected, that the blossoms of so hopeful a spring should have yielded goodly and pleasant fruit in the Autumn? Yet see, in his old age he *forsook the right way.* There is no time that can have security from sin, while it carries the sin of security about it. If any age were safe from this danger, it is the last. If any man's last days were safe, old *David* had not fallen. Youth is impetuous, middle age stubborn, old age covetous, all dangerous. It is no presuming upon time, or means, or strength: if God uphold us not, we cannot stand: if he do uphold us, we cannot fall. When we are at our full strength, it is good to be weak in ourselves: when at our weakest, to be strong in him, *in whom we can do all things.* O blessed conscience in which is found this testimony, *we have not forsaken the way of the Lord.* All virtues run in the Race, one only receiveth the garland, the Image of most happy eternity, haypy *continuance. He that continues unto the end, shall be saved.*

They have forsaken.] This is more than a mere aberration, of weakness; even a resolute, dissolute, absolute renouncing of the *right way;* without so much as a Farewell to it, or a vouchsafing so much as once to look back upon it. Not *aberratio,* but rather *Abjuratio pietatis.* When the wicked even fall out with God: as Pope *Julius,* having received an unexpected overthrow by the French at *Ravenna,* did set his face against heaven; *Sic, esto nunc Gallicus;* henceforth become French: *in the name of all the devils in hell, holy Switzer pray for us.* So ungodly men betake themselves to new Saints, or rather new devils; hardness of heart, contempt of God, neglect of salvation.*Behold, this evil is of the Lord, what should I wait for the Lord any longer?* O the desperate resolution of impatient minds! They will stint God, both for his time, and measure: if he fail their desires in either, they turn their backs upon him, or fly in his face. It is one thing to *forsake;* another to propose and prepense a *forsaking:* nor is their fault a simple transgression of the law, but a proud and willful contempt of it.

In how full strength doth this example arise to the conviction of the Romists; who have indeed *forsaken the right way;* not only in regard of manners, but of Doctrines: they have practically rejected it, and dogmatically taught against it.

For the law, *they have made it of none effect through their traditions.* First, for the first Commandment, they make an unjust God, which is worse than none at all: while they teach that he quits the debt, but not the payment of the debt. As if the Creditor should tell his debtor; I do forgive thee, but withal I will arrest thee. To pardon the fault, and not the punishment, is but a mockery. Secondly, the second they have razed quite out: because that Commandment stands plainly forbidding Images; therefore, that Images may stand, they

forbid the Commandment. Thirdly, by declaring that men are not bound to keep oath with heretics, they *take the Name of God in vain,* and teach flat perjury. Fourthly, the Lord's *Sabbath* hath not so much respect among them, as a Saints holiday. Fifthly, they dispense with allegiance to Princes; yea give remission of sins upon condition to become traitors; and so make the grace of God the reward of disloyalty. They absolve children from all obedience to their own parents, by admitting them into their Monasteries. *Quid tibi cum Patre?* The Pope is thy father; the Church thy mother, Friars thy brethren and Nuns thy sisters. Sixthly, they make him no murderer, thas kills a person whom they have excommunicated; and tolerate murder by ordaining refuges for willful blood. Seventhly, they have established Stews by public order, and permitted fornication. So they may have silver, they care not to rake it out of the devils sink. Hence it comes to pass as the Prophet said:*It came by the heir of a harlot, and to the heir of a harlot it shall return:* what they get by one whore, they wast upon another. Eighthly, Sacrilege is the greatest theft, and of this they make the least conscience. They make sale of all things; heaven, hell, earth, pardons, Purgatory; which is flat robbery, and the greatest coozenage. Ninthly, Their spurious and Juggling equivocations hath made the whole world hiss at them for false witnesses. If the Priest be examined by the Magistrate in any dangerous article, he answers, *I know it not,* (that is, with this reservation, *to tell it thee:* grounding it upon a senseless exposition of Christ's words;*The Son of man knoweth not the day or hour of the last Judgment;* that is, say they, to reveal it to others. Tenthly, the Tenth they have restrained to the consent of will, and make lust or the first motion no sin. One commandment they have taken out; and to make up the number, cut the last into twain: as he that out of ten bags of money stealeth one, divides one of the nine left into two, that his theft may not be perceived. And yet this last they disannul again by their wrong interpretation. So that one while they make two of one; another while of those two they make none. Considering all this, it was no wonder in the first Session of the last Council of *Lateran,* to see the Pope lay the Scriptures at his feet. We find the true Church with a Crown of twelve stars on her head, while that counterfeit Head of the Church throws the Crown and Twelve stars, the doctrine of the Twelve Apostles at his profane feet.

To the Gospel they have been no less injurious; laying another foundation than Christ; and ascribing his Prerogative to a man of sin. To him they give power to create new articles of faith: albeit these overthrow the old. Whereas God hath subjected all men to the Scripture, they subject the Scripture to themselves; and bind it to an uncertain dependence upon their Church. For the Fathers and most illuminate writers; if there be anything makes against the policy of Rome; away with it; their expurgations shall cast it out at the window. Themselves write of Cardinal *Gropper,* in praise of his Continencie, that he threw his bed out of his chamber window, because on a time he found a woman making it. If any author have brought to light never so little of their darkness; as if he had made a bed in a wrong chamber, out it shall go at the window.

Who can then blame us for *forsaking* them, that have *forsaken the right way?* O but they are still the Church, and we leave the Church in leaving them. This they bellow out, louder than oyster-women in the streets, and think to carry it away with a noise. Take a reverend Divines comparison; Suppose a man hath a fair pool of water in his grounds, which in time

becomes corrupted; weeds grow, mud increaseth, and frogs creep into it. To help this, the owner cuts a new chanell; and so draines out the water to this other place, that he leaves the filth and corruption behind. Shall the remaining frogs complain that the water is theirs, because the pit wherein it formerly stood, is theirs? Shall they croake and foam as if they had wrong done them? Or condemn all those fishes for heretics, that refuse their sink for the other pure streams? We have forsaken Rome: what have we left the crystal waters, the pure doctrine that was first in that pool? no, we have only left the weeds, the mud, and the frogs. God hath given us the water clear, which was theirs till they polluted it by their errors. And therefore have we forsaken them, because they succeed in the Church, as the frogs did in the pool. If they *forsake the right way,* we must forsake them, or Christ will forsake us; which his mercy, and our holy faith forbid.

And are gone astray.] Facillimum errare; Truth is one, errors are infinite. God chargeth us to refuse all ways, but one: Satan bids us refuse that one, and take which way we please All the paths of the wicked be crooked and irregular ways:*Impii in circuitu ambulant.* They walk not forward to the *prize that is set before them,* and therefore lose both pains and reward. Herein they truly follow their father, who testifies of himself, that he *had compassed the earth.* So confused and anfractuous are their goings, as if they cared not which way they went, so they went not with God. *Tortuosae viae malorum,* they go wheeling to hell. We are all apt enough to *stray,* if preventing grace did not rectify us. Philosophers hold, if the inferior spheres were not ruled, and in a manner corrected by the highest, the swiftness of their motion would quickly fire the world. Certainly, if the affections of men were not moderated by the all-guiding Spirit, this little world would soon destroy it self. He that once *forsakes the right way,* and does not 〈in non-Latin alphabet〉 ,*walk uprightly;* quickly goes *astray,* and the first step he takes is toward hell. And he that hath begun that dangerous race, knows not where to stop: like an unbridled horse upon his speed; or a ship with a full wind; even when you strike sails, yet it will go some deal further by the force it had formerly won. He that lays the reins on the neck of his carnal appetite, cannot promise where he will rest. To say, This sin and no more, is as if a man should throw a stone into a pond, with a purpose to make one circle and no more: but that one will beget two, and those two multiply to a hundred.

When a man hath erred from the *right way* of Charity, into what a number of mischievous courses doth he run? Here he takes up with injury, there he lays out with usury; this man he scandalizeth with malice, with fraud he robs another, a third he kills with oppression: every unrighteous action that the devil puts in his way, he is ready to embrace, be it as foul as deformity it self. Like that free citizen, that so doated on a female slave, that he would needs marry her, though by that match he were sure (by the law) to become a slave with her. Honesty contents it self with one lawful bed, lust is infinite. God's charge was ever against Bigamy: *Solomon* first takes two wives, then three, then hundreds: and having once gone beyond the stakes of the law, he is ready to lose himself amongst a thousand bedfellows. King *Solomon loved many strange women.* Here was enough to overthrow the wisest King of the earth: *Women, many* women, *strange* women, *Idolatrous* women. First *women; unus unam uni;* He that made one woman for one man, saw that one woman was enough for that one man.*Let every man have his own wife; Vxorem, non Concubinam: Suam, non alienam: uxorem, non uxores:* a

wife, not a Concubine: *his own,* not another man's: *his wife,* not wives. *One;* for the charge of our wife is like the charge of our words: *Whatsoever is more than yea and nay* in the one, or more than *Husband* and *wife* in the other, *comes of evil,* and evil will come of it. Secondly, *Many* women: two is more than God allows; Bigamy is unlawful: but Polygamie, *many* women, is only fit for a Mahometane. No marvel if *many* women did ruin *Solomon: Adam* had but one, and that a good one, and yet she lost the game. If one woman was enough to undo all men, there is no wonder that *many* women should undo one man. Thirdly, *Strange* women: Strange, because not sealed with the holy signet of matrimony; for otherwise they are too familiar. Fourthly, *Idolatreus* women: others only tempt to lust, these to mis-devotion: if they can join our heart to theirs, they will disjoyne it from God.

Hell is down stairs; and if a man have descended a step or two, it is a miracle if he stop before he comes to the bottom. He that hath *strayed* into these thickets, will be so mazed with intricate circumvolutions, that he shall hardly unwind himself. This bad desire must be gratified with a lewd act, that act seconded with a lie, that lie credited with an oath. To do evil is a sin; to hide it with a lie; doubles the sin; to bind that lie with an oath, trebbles it. So error begets error: as a man of sunk estate, borrows of one to pay another: till finding his credit past soldering up, he runs in everywhere as far as he can, and then breaks. So the sinner, whose conscience lies *perdieu* refuseth no action that may at once satisfy his desire, and conserve his reputation. At last he hath gone so far wrong, that he thinks himself in the right, and vice is counted virtue. In bodily diseases, where the beginnings are doubtful, and cannot denominate the sickness; yet the proceedings are evident, *& quo acrius sentitur morbus, eo certius dignoscitur.* In spiritual diseases it is otherwise: for the first entrances are manifest; they trouble the conscience, and the sinner condemns himself: but the more he multiplies transgression, the less is he sensible of any compunction. No man is so mad as to call a fever health, or the gout swift footemanship, or the green sickness beauty, or the Consumption a good state of body. Yet these far-*strayed* sinners mis-call the *right way;* while they call lust love, rage fortitude, envy emulation, pride magnanimity, sloth wariness, Covetousnes frugality, and rank dishonesty but mere Policy. Who shall rectify that luxate member, which denies it self to be out of joint?*Come cast in thy lot among us, we shall find precious substance,* saith the ungodly. If he might appoint the way, this should be the right: if he might determine the end, all should be peace: but he is mistaken in both.*Woe to them that call evil good, and good evil, &c.* Woe in deed; *Woe* for refusing the right, woe for approving the wrong, woe for that they have erred, and woe because they will not be converted.

I conclude; It is said of Israel, that*they journeyed,* and *pitched, secundum os Iehovae, at the commandment of the Lord.* O blessed obedience, that in all business follows this direction! But alas, *Erravimus cum Patribus nostris, we all like sheep have gone astray.* Like sheep? yea, like goats and dromedaries. The breasts of *Eve* gave no other milk to her children, *Adam* left no other Inheritance to his posterity, than disobedience. Even in the Garden of *Eden,* this bitter root grew too near the goodliest trees of *life* and *knowledge:* whereof our parents tasting, not only infected their own blood, but diffused their corruption into their whole succeeding linage. God forbad but one Tree, granting all the rest: Satan slighting all the rest, persuaded to this one. Yet how did *Eve* believe a Murderer before her maker, the father of lies above the God of

truth?*Aaron's rod* was laid up in the Ark, as a token of Israel's *rebellion.* The whole world is an Ark or Court of *Rolles,* to record the monuments of our disobedience.*Moses* sets down a catalogue of their rebellions; but alas, ours be beyond all numeration. If the Lord forsook them for forsaking his truth, can we look to scape?

Christ sent two Disciples to bring him the*Ass and her colt.* Some by the *Ass* understand the Jews, by the *Colt* the Gentiles. First, he chose the *Ass,* he offered himself to the Jews: but they proving resty, he takes up the *Colt,* the Gentiles. And now having been almost 1600. years a breaking, and backing us, and menaging us to his hand; even when he thought to have found us fit for the saddle, we are grown wilder and more untamed than we were before. We kick, and winch, and fling, and will by no means endure the reins of his blessed government. Thus now God is wearied with us both: his old obstinate Ass, the Jews, tired him with continual beating: his unbridled colt, the Gentiles, vex him with their rambling. The former was a slow beast, and could not be gotten forward: this other runs fast enough but will not keep the way. But if the Colt will not be ruled, the Lord will take his Ass again, as the fitter of the two to do him service. O let us confess our errors, and return to the right way.*Return,* for you have erred; *with weeping,* for you have sinned,*Lord, thou tellest my wanderings:* he tells them one by one, knows their just weight and number; for God is so wise that he can cast a man up to *a hair.* Your *hairs are numbered,* do not think that your sins shall pass unnumbred. O let the Lord also number our penitent sorrows: for as he doth *book* our *sins,* so he doth *bottle* up our *tears.* Our iniquities are not written in so deep characters, but our repentant tears shall be able to blot them out.

Let us therefore come home with sorrow, that have wandered with shame; seeking our Fathers house, by doing one Fathers will. Why should we run on this senseless and endless race of iniquity, till the days of our gracious visitation be out of date, when it will be hard to determine what the end will be? Let us follow the counsel of *S. Chrysostom,* alluding to the policy of the *Sages,who returned into their own country another way.* Have we erred by the way of adultery? Let us go back by the way of chastity. Have we erred by the way of covetousness? Let us go back by the way of mercy. If we return the same way we went, we are still under the kingdom of *Herod.* No less in the sickness of the soul than of the body, there be critical days; whereby God observes in what likelihood we are to recover health. Smite thy breast and say, where am I? Whither go I? We are all *stray*-sheep; now the great Shepherd of our souls bring us home to himself, and the fold of eternal peace. *Amen.*

Following the way of Balaam.] Custom is the principal magistrate of man's life, the guide of his actions: and as we have inured ourselves at the first setting out in this world, so commonly we go on, unless we be turned by miracle, and changed by that which is only able to do it, the grace of God. Our thoughts are according to our inclinations, our discourse according to our acquired and infused opinions, our deeds be according to our customs, and our customs generally follow after our Precedents. So they that propound a *Balaam* for their master, are sure of vice for their mistress, and destruction for their wages. The Apostle here speaks of Sorcerers, and whom should sorcerers imitate but that •rand Magician, *Balaam,* the Prince of false Prophets, the eldest some of Satan? The general points are two; *Quid,* and *In quo.* First,

what they do, they *follow Balaam.* Secondly, wherein they follow him, *In his way,* with all the passages; and in his end, whic• is *the wages of unrighteousness.* In the former I have three circ•mstances; A Description, an Observation, and a Caution.

1 A description of *Balaam,* who had taught evil, and done evil and in doing evil, he taught it. He was two ways a Master of wickedness; Preceptory, and Ex••p••ry: *Q•ae docuit linguâ, facilitavit vitâ.* He had his damnable doctrine, whereof 〈◊〉, Rev. 2.14. A doctrine which will never die, so long as there is a Pope li•••g. ••t us observe the Paralell; the fitness invites me to the comparison. First, *•a••m* was great with Kings, the Pope will be great over Kings. Secondly, *Bal••m* would do anything for money, and what practice doth the Pope refuse to 〈◊〉 •is exchequer? Incest shall be dispensed, murder refuged, uncleann•sse tolera•ed; •ll for gain. You may buy heaven, buy out hell, for money. For this▪ Indulgences be his wares, and Purgatory his market-town. He will with *Balaam,* curse the very Israel of God, for money. Thirdly, *Balaam* was a hidden hypocrite, a close villain, with a corrupt heart under a clear skin. The Pope is such a glorious Saint in show; no matter what stuff his conscience be made of: all his doings must be justified: his murders are excused like *Samsons,* his thefts like the *Hebr•wes,* his •dulteries like *Jacob's.* Nothing doth he amiss, though the devil himself would scarce wish him to do worse. Fourthly, *Balaam* had some true oracles, and by the color of them, he vented his own sorceries. If the Pope should not confess some truths, the world would never admit his many falsehoods. He must have two or three pieces of right gold that would get off his bag of counterfeits. Lastly, *Balaam* persuades the Moabites to tempt Israel; first, to fornication, and by that to miss-devotion. It is the Papal indulgence to a fleshly life, that wins so many to his superstition. They will worship the Popes God, upon condition he will let them also worship their own: what is a whore, but a pleasing Idol? What is an Idol, but a spiritual whore? If the Pope will allow them the one, they will not stick with him for the other. Idolatry was *Balaam's* sport; and who can but think that Antichrist laughs in his sleeve, to see superstitious fools down on their knees to beautified puppets? *Cornelius Agrippa,* a great learned Papist hath left it written, that certain of the Schoolmen, nameing *Aquinas* and *Aureolus,* defended, that the very stars in the firmament might be worshipped, but only for doubt of giving occasion to Idolatry. Not that it were Idolatry, but that it might give occasion of Idolatry. Just, as when a thief cuts a passengers throat, he gives occasion of murder. But as *Balaam* was crafty to do mischief under-hand: so the Pope doth: but plot, and contrive, and command in his Consistory, what must be performed by his officious Emissaries. Treasons and conspiracies against anointed Sovereigns, blowing up of Parliaments, ruin of countries by war and invasions; all fetch their original from his sacred and unerring breast: yet the Romish *Balaam* is innocent, he hath no hand in it. Let the actors on the stage answer it, the Poet is close behind the curtain.

But now shall not this *Balaam* answer for all those conspiratours whom he hath suborned? Suppose he did not give everyone of them his particular errand; doth not his general warrant bid them go? while they teach men to earn the Kingdom of heaven, by shedding the blood of an heretical Prince; and promise the forgiveness of many sins for the committing of one; what is this but to hire instruments to their damnable designs? *Machiavels* doctrine is

quite fooled and shamed by the Jesuits: he taught that no man was fit for a desperate conspiracy, but one whose hands had been formerly dipt in blood. Alas, he knew not of a Friar *Clement,* or a *Rovillac:* he knew not, that superstition hath so well advanced mischief, that the first blood which a murderer sheds shall be no worse than a Kings: and that by votive resolution, he shall be as merciless as butchers by occupation.

The Moabites were persuaded that *Balaam* could not err: and do the Romists think any less of their Papal God? *He whom thou curs•st, is cursed, and he whom thou bless•st, is blessed* They think if the Pope put a Traitor into the Rubric, he is presently a Saint in heaven: if he curse or excommunicate a Christian, he must needs be enrolled in hell. This being sized into their souls, no wonder if they become• as de d engines, moved only by the Spirit he puts into them. Thus *via Domini* is no more stood upon; but *via Thomae,* as the Dominicans speak: and *via Scot•,* as the Franciscans: and *via Loyolae,* as the Jesuits; and indeed *via Diaboli,* for he comes in for his share: while treasons, perjuries, uncleannesses be the doctrines, what man of sense will look for any other but the devil in the Pulpit? At the best, we find not an Apostle to be the master of their sentences, but *Peter Lom•ard* grows to be the Text, and the hierarchy of Rome the expositors: and what will become of the poor Lambs; when such wolves be the Pastors?

For observation, *They follow Balaam.* There was never any man so desperately wicked but he had some fellows and followers. *Beelzebub* fell not alone from heaven; thousands of Angels fell with him in that confederacy. We read of three conspirators, *Corah, Dathan,* and *Abiram,* that prevailed with 250 rulers men of renown, and f•mous in the congregation. Those seditious leaders could not •rre without followers. Shall an *Absalom* rebel without seconds? no,*Two hundred men went out with him in their simplicity and knew nothing:* even the innocent are won to wait upon a Conspirator: It is no hard matter to beguile harmless intentions: yea, the true-hearted lie most open to credulitie; & while they mean nothing but faithfulness, are brought into rebellion. The name of *David's* son carries them against *Absalom's* father: and while they purpose only attendance to the Prince, they become loyal Rebels to their King. But were there none that embraced this Innovation for their own turns? Yes, it grew a *strong rebellion.* Can *Jeroboam* be an Idolater alone? no, he no sooner sets up his *Calves,* but Israel is down on their knees. If he cause such an impious erection, they presently *follow* him with their superstitious devotion. One man may kindle such a fire, as thousands are not able to quench. One plague-sore may infect a whole nation, and all the venom of sin is not spent in the act. The deed may be past and gone, but the pernicious example remains, and spreads to a woeful contagion. Like *Goodwin* sands, which not only swallowed up his Patrimony, but still continues a dangerous place, where too many have miscarried. He is a very mean person, that draws not some clients after him: even *Theudas* and *Judas* had their four hundreds to accompany them.

It hath ever been the dangerous policy of Satan to assault the best: he knows, the multitude, as we say of Bees, will follow their master. The unstable vulgar are soon carried with the religion of authority. What *Hushai* said in policy, they speak in simplicity;*whom Israel choose for their King his will I be.* Hypocrites will be of the Kings faith, as Papists are bound to be of

the Popes. Let *Corah* kindle the fire, two hundred and fifty Captains will bring sticks to it, and all Israel are ready to warm themselves at it. The wethercocke will look which w•y soever the wind blows. *Jeroboam* shall be sure of Brutish subjects, while he sets up *Calvish* deities.*Simon* had so *bewitched the people, that they all took him for the great power of God.* A Sorcerer shall not be without clients.

It is an unhappy degree of wickedness, to be the Ring-leader of sin: every accessory is faulty enough, but the first author is abominable. Therefore is *Jeroboam* so often branded in those sacred leaves; therefore do all ages ring of his fact, with the accent of dishonor and indignation *Jeroboam the son of Nebat that made Israel to sin.* It was a shame for Israel, that they could be made to sin by a *Jeroboam:* but oh cursed name of *Jeroboam* that drew Israel to sin. *Jeroboam* was a wicked king, and miserably accursed; they of his house*that die in the city, the dogs shall eat; they that die in the field, the fowls of the air shall eat.* Yet *Nadah* his son, and *Baasha* his successor, *Zimri* and *Omri,* and *Ahab,* and *Ahaziah,* and *Jehoram;* they all *walked in the way of Jeroboam, which made Israel to sin.* So easy is it for a man's sin to live, when himself is dead; and to lead that exemplary way to hell, which by the number of his followers, shall continually aggravate his torments. The Imitators of evil deserve punishment, the abettors more; but there is no hell deep enough for the leaders of public wickedness. He that invents a new way of serving the devil, hath purchased for himself a large patrimony of unquenchable fire. Shall not the Pontificians answer for all that blood, which miscarried by their superstition? Suppose themselves think best to die with Christ, and nothing but Christ in their mouths; shall they not answer for teaching others to live and die otherwise; How fearfully do the Seducer and Seduced greete one another in hell! where the one saith, Thou hast been the occasion of my sin; and the other, Thou art the occasion of my more grievous torment. What infinite tortures doth *Mahomet* endure? When every Turk that perisheth by his Juggling, doth daily add to his unspeakable horrors. The devil himself by tempting and deceiving souls, doth advance his own damnation. Nor was it any charity, but mere f•are of greater burden, that made the*rich man* in hell so respective of his *Brethren.* Many a man sins only for himself, he shall be plagued for the sins of others.

3 The Caution: Let eminent persons take heed of eminent sins: they do with *Samson,* pull down those pillars of goodness, that shall not only quash themselves, but be the ruin of thousands. Their facts become examples, those examples laws: and it is natural to men, to follow the law of fact, before the law of faith; a visible pattern, rather than a mere audible doctrine. We were wont to say, evil manners occasion good laws: but here it is true, *Corruptio morum* is become *generatio legum;* the leaders example is a law to the followers. Divers customs are no less than ridiculous and pestilent, that have had their birth from a great man's president. From this root hath grown all our strange disguises, transformations of apparel, painted faces, apish brutish gestures. Usury had still lain like neglected ware in the devils shop, if some great Rabbin had not brought it forth. The excuse of such pernicious customs to the followers of them, is as Pilate said to Christ, *Thine own nation hath delivered thee unto me:* and sin will conclude against those authors, *Therefore he that delivered me unto thee, hath the greater sin.*

Let this first warn us of the Ministry, that we teach you that way, whereof you shall never repent the travel: which is only *Christ, the way, and the Truth, and the life.Let him that heareth, say, Come.* He that inwardly heareth the voice of sanctification, let him outwardly call men by the voice of exhortation. It was a Law among the Jews;*If a man die without children, his brother shall merry his wife, and raise up seed to his brother.* Christ being dead, risen, and gone up into heaven, we are bound to raise up seed to our elder Brother:*begetting children to Jesus.* No other way dare we teach, lest we perish. For *quid proderit non pu••• suo peccato, qui puniendus est alieno?* What comfort is it to scape without own sins, if we must be punished for the sins of others?

For you; go not into the ways of sin, though you follow a *Balaam.* If we see a Great offender led to execution, we are not so forward as to say, *Mortamur cum illo,* let us die with him: yet while he goes on in Pride, we follow him in a hurry, *Erremus cum illo,* let us sin with him. If he travels with vanity, we are for him: if he sails to Rome, we venture ourselves in the same bottom with him; only when he comes to hell, we would then leave him. B•t if men will be *followers* in sin, they must not look to be separated in punishment. They that pursue the way which *Balaam* went, shall arrive at the place where *Balaam* i•. The Lord turn our steps from such a *following,* that we may have a more comfortable ending.

Following the way of Balaam.] They that propound examples, whether for imitation, or detestation; have respect both to the way, and the end. Let me present you with both these out of the Sacred History. Here suppose, the Scene lies in *Moab,* Time is the Stage, all that read or hear the story, be (as it were the Spectators. *Balac* plays the King, *Balaam* the Conjurer, *Princes* the Ambassadors, *gold* and *honor* are the properties; yea, you have an *Ass* playing her part too; these be the Actors: the Israelites are the M•tes; let me stand for the *Chorus.* The conclusion will be the ruin of the ungodly, the reward o•••e righteous. Let no man think me profane, in borrowing such a comparison: the Fathers have called the whole world but a Theater. Our Savior borrowed a comparison from pipers and dancers; as I from players: players shall get no more by my comparison, than pipers and dancers did by his. Christ c•argeth the slothful servant for not putting his talent to *usury:* yet he that puts hi• money to usury by the warrant of that Text, is like to be shent at the day of reckoning; and shall wish that he had better understood his masters meaning. The Passages are diverse, and useful to our observation.

1 The occasion. *Moab* and *Midian* saw their neighbors fall under the victorious sword of Israel; and expected with fear, when their own turns should come to bleed. Could they have secured themselves, those bordering calamities had not moved them. Natural men are not sensible of others woes, while safety fenceth in their own estates. They that *drink wine in bowles,* mind not *the affliction of Joseph.* The burning of a neighbors house would not startle them, but for the danger of their own. But peril is come to the doors of *Moab,* and they begin to be frighted: to overcome or repel this, *Moab* is not able alone, therefore requires the confederacy of *Midian.* Yea, both *Moab* and *Midian* find themselves too weak, without the assistance of *Balaam.* They put more confidence in his tongue than their own swords, and will not fight, but conjure. What needs the levying of forces, mustering of soldiers, emptying

their treasures, endangering their persons, when all this trouble may be saved with one *Curse?* They had only wit enough to fear, but knew not how to take the right course for safety. Otherwise they that saw the unresistable power of Israel, why did they not treat, and entreat, yea, buy the conditions of peace? They might easily think; either the God of Israel is stronger than we, or he is weaker. If weaker, why are we afraid of him? If stronger, why do we not serve him? If he be greater, then down with *Baal-peor:* if not, then *Baal-peor* is sufficient without *Balaam.* But he that can make Israel victorious over others, is able to keep us safe from Israel: let us make him our friend, whom we cannot escape as an enemy. But wicked men are not more jocund in prosperity, than in disasters they are amazed. As the voluptuous man that hath taken such pleasure in his own house; when suddenly he finds it a-fire, knows not which way to turn him, but runs forth at the wrong door.

2 The Invitation; *Come, curse me this peaple.* A devilish errand for the elders of *Midian* to carry. *Sehon* with his Amorites, *Og* the giant with his Bashanites, were destroyed; there is no hope of resistance left in man: therefore they will try what the *Magician* can do. How desperate is that wickedness, when Satan must be implored to undertake, what God refuseth! They are likely to have good counsel, that fee the devil. What can *Balaam* do without him? What can he do for *Balaam? Curse:* alas, as if all the world were under the power of an Enchanters tongue: as if that little engine fired at the furnace of hell, had a kind of omnipotency in it. God indeed suffers many strange things to be performed by Magicke: for whatsoever the devil can do, the Magician may do: and he will not stick to do reason for such tributary souls. But doubtless, Satan doth more through our credulity, than by his own efficacy: that beggarly spirit is more beholding to our imagination, than to his own riches. *He whom thou cursest, is cursed.* If *Balaam* were a famous Prophet, yet *Balac* was a very credulous king: he believes that the Sorcerer could do anything beneath the Moon. Commodities far fetched, and dear bought, are diet for Ladies: and so this design proved; for the Ladies of *Midian* must menage the plot of *Balaam.*

Superstitious dotards think nature it self under the spell of their charms: but they are deceived. For if either the curses of men, or the malice of devils could take effect, how soon would all be hell! Could either Power or Policy prevail, the Church of Christ should not stand. But there is a strength so far above *Balaam;* that neither the Prophet nor the Potentate shall avoid that curse on themselves, which they wished to others. From their evil let us learn this good, to bear as fair a respect to the true Prophets of God, as they had confidence in the false. Why should they expect more comfort from God's enemies, than we from his deputed servants? Why do we not more seek their blessings, and stand in fear of their curses? Seeing they have the ratification of God in heaven to their sentences upon earth. If *Moab* have so bold assurance of a *Balaam,* how choice should we be of a *Moses? Balaam's* tongue cannot hurt us, *Moses*'s lips can bless us. It was not the hand of Israel, but the hand of *Moses,* that got the day. *Non manus quae pugnavit, sed manus quae non pugnavit, vicit.* Shall we give less credit to God's Instruments, than they do to Satan's? How miserable is the darkness of some souls in this glorious day-light? To the chamber of a fortune-teller, a Juggling mountebanke, or some suspected Conjurer, flock many clients; not only of the vulgar, but even of those that come in Coaches and the gayest caparisons. The door of the devoutest

Preacher is empty enough; few visitants trouble him either for direction of their lives, or comfort of their consciences. Alas, for such children of perdition; that they should take the forbidden way of hell, and neglect the gracious invitations of God!

Curse me this people.] Why did they not rather desire *Balaam* to bless themselves, than to curse Israel? that had been the easier task of the two, and more likely to prevail. Defensive war is surer than invasive: we may better fortify ourselves at home, than offend our enemies abroad. Israel did not trouble them, why would they trouble Israel? who would wake a sleeping Lion, that had no• first fetterd his claws? *Moab* might have rested in peace, and *Israel* in peace: why then should *Moab* curse *Israel?* It is a most malicious pride, that cares not to fare well it self, unless it go ill with others: as *Moab* did not care for safety, unless they might have victory. Yet it is worth a good man's thanks, to have his own blood spared: though the same favor be allowed to others. Is my own prosperity nothing, because my neighbors also prosper about me? Let such a conceit be harboured in the breasts of Pagans, or those Antichristian Christians, that content not themselves to extend their bloody dominion to the Indies, unless they may also ruin their adjacent countries: whose envy is not satisfied with escaping us, if we escape them. They eat their own hearts in anger, that they cannot eat ours in revenge. We pray for the opening of their eyes, and they pray for the pulling out of ours. We desire the turning of their hearts, and they wish the cutting of our throats. There is a great dearth of reason and charity in that man, who would be happy alone. Society is no small part of the very joys of heaven. They desire the blessedness of others, that are of the communion of Saints.

3 The Prohibition. *Balaam* hath a mind to go, God hath no mind to suffer him. The Elders of *Moab* have not sooner delivered their message, than the fingers of that leaden Prophet itch for the golden wages; yet he appears not rash and peremptory, but pretends serious advice and deliberation. That night he will give them hospitable entertainment, the next morning shall give them their answer. Lodging and good cheer they shall have, but their host means to make them pay for it in the reckoning. Yea they deserved to be welcome, for they brought the *reward of divination.* An answer he promiseth them, but such an one as God shall give him. Now the Lord prevents his enquiry, by enquiring first of *Balaam,What men are these with thee?* Did not God know them? Yes, they that could not move but in him, could be no strangers to him. He knew them well enough, but he would have *Balaam* know them better. Before his question, *Vbi es?* God had found *Adam,* but he would have *Adam* find himself. When we lay open our wants, and confess our sins, we tell him no news; alas, he knows all better than our own hearts. Yet he chooseth to deal with us from our own mouths; *Ex ore tuo.* When we harbor foul lusts, he seems to ask us, what thoughts are these? Is it fit for you to give lodging or house-room to such messengers as *Moab,* of hell? Bee these guests fit for the men of God to entertain?

Balaam hath admitted them, and now waits what God will do for him, what he will suffer him to do for them. He receives a plain oracle of inhibition;*Thou shalt not curse the people, for they are blessed. Balak* had a confident opinion of *Balaam's* power. Either he thought him a notable Conjurer, that could do much with the devil; or a true Prophet, that had interest in God.

Balaam shall not be suffered to gratify him either ways. Let him be a Sorcerer, he shall not give *Moab* the least encouragement in the conceit of this help. Let him be a Prophet, God will not have his name scandaliz'd, no not in the opinion of those Pagans. Why should his name be usurped to curse, where his will hath intended to bless? *Thou shalt not go,*

Y•t what if *Balaam* had been granted the liberty of his feet and tongue? Say, he had gone, and cursed: how forcelesse had all his maledictions been? Could not the breath of God have dispersed them all into air, or beat them back on the cursers own head? *The causeless curse shall not come;* or at least, it shall not come where the curser meant it. He gives just cause to make himself accursed, that without just cause curseth another. How often hath the *Balaam* of *Rome* cursed the Church of England? How often hath he roared out the direst execrations against us? How often have those *Saul's,* with letters of commission from the high Priest of that Synagogue, like Pirates with letters of Mart from the great Turk, *breathed out threatenings and slaughter;* using the ordinances of their church like the Ordnance of a man of war, spitting fire and thunder against the Bark of Christ? What have they done, but sunk themselves in the skirmish? Let them look back upon their *invincible Navy,* their *inevitable Powder-plot;* and confess with blushing cheeks, to the glory of God, that they would have more than cursed Israel, but they could not. How many Bulls of theirs have bellowed out execrations against us, endeavoring to goare us, and let out our very bowels; yet God hath sent those cursed beasts short horns: blessed be his Name, they did us no harm. How many blustering tempests have those enraged Sorcerers raised against our Prince and Country; yet all this wind hath shaken no corn. Were we the worse? Nay, I rather think we had not sped so well, had not these Balaamitish curses been spent upon us. For them; I read of certain *Africans,* who being troubled with the North-wind, driving heaps of sand upon their fields; mustered an army of soldiers to fight against it: but with so ill success, that themselves were buried und•r those sandy monuments. They that arm themselves against the Church, shall fall by their own weapons. Malice shall do the nature of malice; drink up the marrow and moisture of them that foster it, and bring their curses upon their own souls; as *Nadab* and *Abihu* were consumed by as strange a fire as they had in their Censors. As we may say of that blind man, whom Christ cured, and the Jews excommunicated; that he was never fully in, till he was *cast out.* So if Antichrist had not cursed us, we had not been so thoroughly blessed. *Though they curse, O Lord, yet bl•sse thou;* and so thou hast done with a merciful advantage.

The Israelites sate still in their tents; they little knew what mischief was brewing against them. The goodly plains of *Moab* gave such refreshing to their minds and bodies, that they s•curely embraced this dear purchased rest. They neither felt nor saw any opposition; yet even then the most dangerous plot was hammering against them. Our adversaries never mean us more hurt, than when they cry Truce. Villanous policy then multiplies her pledges, when she purposeth to cut our throats. What trust should be given to them, even when they swear, whose religion allows them to break all oaths for advantage? Only that God, who (without making Israel of his counsel) crossed the design of the Moabites: still sees, and (we hope) will prevent all the stratagems of our enemies: or else, like another *Parisian vigils,* we should feel their swords, before we heard their alarms. But the providence of our Maker restrains many evils, which we never dreamed to be near us. *He that keeps Israel, s•umbers not:*

he is both a sure and secret friend. Why are not our Sanctuaries turned into shambles, and our beds made to swim with our bloods, long before this; but that the God of Israel had crossed the conspiracy of *Balaam?* It is no thank to wicked men, that their wickedness doth not prosper. The world would soon be overrun with evils, if men might be so ill •s they would.

4 We have their answer and dimission. The reward was so sweet a taste of a rich banquet, that the teeth of *Balaam* began to water. Yet he pretends that God must inform him, before he can tell what to say. He waits on the Lord, they wait on him. Yet he falters in the repetition of God's answer;*He refuseth to let me go.* Had he spoke the down-right truth, it may be they had solicited him no further. But he higgles, and dodges, and conceals half of it, which was little less faulty than the denying of all. From this niggardly relation of God's message Saint *Paul* most accurately clears himself. To the condemnation of those lisping and curtaild doctrines of Rome; that show no more truth than that which concerns their own profit. Like a subtle Artist, that teacheth his scholars only the rind, concealing the sap; that so at once he may keep them the longer, and himself the better.

Here was *Balaam's* hypocrisy: to hold in with God, he refuseth to go with *Moab:* to hold in with *Moab,* he lays the blame upon God. So did he deny, as one that wished to be sent for again: like the wanton damsel in the *Poet,* that resists as if she would be overcome: and her very *No,* is an Invitation. How often do we look on the temptation with one eye, with the other on the penalty? fain we would, but we dare not. So the unhappy child would be fingering the knife, but looks on his father, and fears the lash. And instead of being angry with ourselves and our loose desires, we grumble at the good Law of our Maker: as if he had done us an unkindness, in that he will not suffer us to perish. Yea, rather than abridge our own pleasures, we will hazard the displeasure of God: we will do what he forbids, and yet hope to scape what he threatens. But let us know that while we bluster against his precepts, we do but raise a tempest against our own souls. It will never be right, till we can heartily say, *Lord thy will be done,* though ours be crossed.

5 The Elders of *Moab* are returned with *Balaam's* refusal; and now the impotent king frets and rageth with a furious passion; that so potent a Monarch, the lord of so fair territories, of such Viceroies and underling Princes, should be denied. Gracelesse Sovereignty scorns a repulse, in the most unreasonable demand. Chafe he may, and vex himself; but still the Sorcerer is tied at home, Israel lies safe in the plain, no revenge is found out for *Moab* and *Midian.* O what a Scene was here? a malicious king rejected, a covetous Prophet hamper'd, an innocent people secured, and in all a blessed God honored? Still there is no hope but in the Conjurer; again he sends to *Balaam.* It may be the former were not worthy to wait on so famous a witch, therefore he sends more *noble Ambassadors.* No messenger is honorable enough to wait at the door of a mountebanke; every Lacquay is good enough to fetch the Preacher. Like the first Indians, that hung bugles at their ears, while they left their gold on the dunghills.

Balak is not discouraged with one denial: oh that we could be so impor•unate for our good, and double our knocks at the gate of heaven, as he did at the gates of hell! Let a *Joseph* deny

his luxurious mistress, this enrageth her wicked flame. Denials do but whet the desires of vehement sutors. The rep•rcussive blast brings out the fire with more violence. Much time and wit is spent in compassing that, which after a short fruition wearies the obtainer. So do worldly objects enchant us, that the more they fly us, the more impatiently we pursue them. But when it comes to spiritual things, which we cannot want and be blessed, we beg them as gluttons do their daily bread, whereof they are full even to surfeit. *Balak* was denied, and became more eager: God doth not deny us, but delay us; and we give over at the first repulse, yea even before we have an answer. Spare to speak, and despair to speed. It is true that God gives us more than we desire, but without our desiring, he makes no promise to give. If many had all they desired, it would be very little: if some good ones had no more than they desired, it would not be very much: but if the best had no more than they deserved, it would be nothing at all. There is an Impost set upon the favors of men: *Balaam* will not gratify the king of *Moab* without a reward. God *gives liberally, and upbraids not.* The trees bow down their heads, as if they would ask moisture of the rivers: the thankful flowers open their dumb mouths to the Sun: the Eagles and young Lions seek their prey at God; and he *feeds not the young ravens,* till in their language, *they call upon him.* And shall man be silent at the bountiful gate of his maker, when it is no more but *Ask and have?* If we have not all that we ask, yet we must ask all that we would have. Why do we hold our peace, that have such a command to pray, and such a promise to speed in Jesus Christ?

6 Next cometh to our observation, the Sorcerers lure; the prostration of wealth and honor at his feet.*I will promote thee, let nothing hinder thee.* O fools, is there nothing to hinder a man in his way to promotion? Doth not the swiftest E•gle stoop a hundred times to her prey, and rise without it?*The race is not to the swift, nor the battle to the strong.* He that sits in heaven, and disposeth all things in the world, can disappoint the huge host of *Midian* by a*Dream,* of the*Syrians* by a *noise.* What needs he employ Angels or thunders, or awake the winds and tempests, when he can make a man hinder himself? Or suppose they spake like a kings orators, not so much questioning the possibility of impediments, as persuading an inclination to consent, they show their tempting bait; presuming that if they could once fasten this hook in his nostrils, then nothing should hinder them from drawing him all the world over. Once mentioning promotion, they hoped to have struck it dead. This vanity had transported themselves: and they knew no man living that could hold out against those assaults, wherewith their own hearts had been so easily conquered. Who would be poor, that might be rich on such terms? who would toile in common drudgeries, that might for one curse be set among Princes? what is a poor word to their pains, that have broke many sleeps, flatt'red many fools, swallowed many sins, spent their time and means, to get one favaur, honor, or grace from him that sits on the Throne? And yet after all this, might say of their Courtship, as that Captain did of his Burgesship,*With a great sum we have obtained it. Balaam's* honor comes at an easier rate; Do but curse Israel, and be a States-man of *Moab.*

Thus was their persuasion, that all the world would be glad to run a madding after their bait, or adoring their Idol. They that are all flesh and blood, think it impossible to despise wealth and dignity: and because innumerable souls are thus inveigled, they cannot believe that any would escape. The bewitched adulterer jealously locks up his whore, measuring all eyes by

his own; as if no man could see her, but he must needs fall in love with her. The hog thinks no garden so pleasant, as the dunghill wherein he wallows. But they are deceived; that which seems a heaven to one mind, to another is little better than a hell. Two men see a *Mass* together: one is transported with admiration and delight, the other looks on it with indignation and scorn: one thinks it heavenly, the other knows it blasphemy. Let covetous hearts confess, there be those that can spit the world in the face, and say, *Thy gold and silver perish with thee:* that had rather be masters of themselves, than of the Indies: that tread under feet with disdain the best proffers of this world, in comparison of a good conscience. Fetch them from beneath the burden of their sins, and let them feel the ease of an assured forgiveness; and then tempt them to their former condition with the gain of the whole world, and they will scorn it. What are Riches in themselves but the mere baggage to goodness? The baggage of an Army cannot well be spared, yet doth it hinder the march, yea and not seldom the care of that loseth the victory. So poor is the value of riches, when they come upon the best terms: but if they be gotten like *Balaam's,* with a curse, a curse shall light on them. That God, who allows men to be rich, doth not allow them all means to be so. They that are gotten up to the top, let them look down again to the stairs by which they ascended: if those were crooked and rotten, their wealth at the height shall be but a burden to break their own necks. There is a golden prize set up for all runners; but they must keep the right roade, of honesty, charity, equity, truth: if with *Balaam,* they leave this regular path, and will be crossing over through by-ways, with a shorter cut of their own; they may be rich with a vengeance.

7 The Sorcerer returns his answers to this golden and honorable invitation.*If Balak would give me his house full of silver and gold, I cannot go beyond the Word of the Lord.* What Saint could speak better? who would not think this man mortified to the world? He talks of a round quantity; no bags, not chests, but a whole house full, and that house no less than a kings: now the more he mentioned, the less corrupt he appeared. He was not yet of the mind of our ignorant votaries, that place holiness in want, and think to merit by having nothing. They would make good the old Rule in a wrong sense; *It is better to give than to receive,* they give away to some Covent all they have at once, for but a license to beg forever. Crosses they call holy, yet abandon money; as if the very crosses could not sanctify the coin, and keep it from sin. But for all their ridiculous paradox of money hating, a wise man would be loath to trust them with a houseful of gold and silver. But did *Balaam* in very deed mean as he said. Dissimulation is able to deceive thousands. Good words, Conj•rer, no such matter in earnest. Such godliness might come no further than his lips, and there the covetousness of his heart stopped it out. *Balak* by this refusal may think the worse of his gold, *Balaam* doth not. A house full may not buy his tongue, a far less sum hath won his heart. A house full Sorcerer! alas, a closset full, a coffer full, yea rather than fail, a pursefull shall do it. Av•rice will play at small game, ere it quite sit out. If *Balaam* were not covetous why did he say nay with a desire to take it? why did he solicit God for that which was so peremptorily denied him? why did he hope that his Ma•ers mind would change, but that he longed for the reward? why did he delay the messengers, and feed them with hope of success, that had fed him with hop• of recompense, but that his heart was formerly bribed?

Once forbidding is enough for an obedient child. When we petition God for some useful things, all the while he holds us in suspense, and says nothing to us, we may redouble our prayers. But when he resolutely denies us, and signifies plainly that we ask not according to his liking, therefore he will not give us according to our asking; it is time to hold our peace.*Thrice* did *Paul* repeat his suit; all this while God gave him no direct answer: but when he heard, *My grace is sufficient for thee,* he gave over in that particular. We grow saucy with God, when we solicit him for that which he hath said he will not grant us. Let our requests be lawful, and then the more earnest, the better welcome: such holy *violence* shall make the kingdom of heaven yield to our conquest. Bu• when we beg prohibited favors, we are troublesome. Should love-sick *Ammon* have prayed for the incestuous fruition of his sister *Tamar?* Or a luxurient man for the satisfying of his lust? or the malicious for a place of authority, to carve his own revenge? Or shall another beg riches to accommodate his pride, that he may over-top his neighbors? It is wretched presumption to ask that allowance, which God's word hath expressly forbidden. Shall *Balaam* beg leave to *curse?* Shall he repeat that postulation? was not one answer sufficient? No honest heart will endure to be forbidden twice. But O the powerful enchantment of money! this can charm the very charmer, and command him that thinks he can command hell. When we are resolved to sin for profit, we do even then turn our backs upon heaven. Nor is it now enough, in cold blood, while we are reading this, to disclaim this unrighteous *Mammon:* (and yet th•re be some stony hearts, that let God preach till Doomes-day, life and the world shall part from them both together; that think all this as needless as a shower of rain in harvest:) but when the temptation comes, and the king of *Moab* or hell offers the golden bait; then to resist, then to contemn his offers, this is the noble trial of Christians.

8 *Balaam* longs, prays, and obtains: permitted he is to go, but this permission was worse than a denial. This is not the first thing that God hath granted in anger. He gave murmuring Israel dainty meat; *Quails:* but they had little joy of it, when that they put in at their mouths, came lothsomely out at their nosthrills. They had better have had no meat, than such sauce. [b] *I gave them a king in my wrath;* they had better have been without him. It is one thing to like, another to permit: God suffers a thousand evils in the world, he never took pleasure in any. *Moses* tolerated those legal divorces, he never approved them. God liked not *Balaam's* journey, yet in his judgment he gives way to it: as if he had said, well, since thou art so hot upon gold, set on thy journey, be gone. So he bids him go, as*Solomon* bids the *young man rejoice:* whereupon would follow a sony reckoning. This *Balaam* could not deny: for when God crossed him in his journey, he did not say, Thou commandesst me; which (had not his conscience known the contrary) had been a ready answer. The Lord rather deny us our requests in love, than grant them in anger.

The worst bestowed favor is Indulgence to our own affections; to be wandering abroad without a license. The pamperd saddle-horse, in the fable, seeing other jades loose, thought scorn to be tied to the rack; and brake out. But being taken by the hinds, he was put into the plough and cart: under which burden groaning, he complained to his fellows, how ill he fared now, how well before: they answered, he was right served that would needs break his teddar. To fare well, and cry good cheare, invites the thief or sharer: but to fare well, and not

be content with good cheare, deserves to be punished with famine. He does ill that removes another's land mark, worse that removes his own. If we will needs be g•dding like *Balaam,* without our pasport, we shall find in the conclusion, we had better have staid at home. Be we content with what God sends us: and let neither pursefulls, nor house-fuls of gold hire us to transgress his laws. If we keep the bounds of obedience, he will both give us the bread of sufficiency on earth, and a whole city of gold in the Kingdom of heaven.

We are got through the better half of *Balaam's* way; there is but one mile further, of eight short furlongs, and we have overcome it.

1 Such was his forwardness, that no sooner did God answer his importunity with a *Go,* but he takes the first hint, and longs to be gone. He was busy with God before; but now he hath his *vade,* not a word more; there is no need to bid him hasten.*He gets up betimes in the morning:* the night seemed tedious to him, and he taxeth it of l•zy minutes; but the morning is welcome. Covetousness needs neither clock nor bell to waken it: the own desires will not allow it to take rest. Want does not break so many sleeps for provision the next day, as abundance doth for increase. Where shall we find men thus eager after spiritual wealth, which alone can make them happy? We seek for that, as the Israelites did for Canaan; when they made forty years travel of a forty days journey: so softly do we pursue the blessings of our eternal peace, that if we can reach home by that time we come to threescore, we think it time enough. But in the pursuit of profit and pleasure, we drive *Jehu's* pace, *as if we were mad.* Under Religion men travel a pack-horse motion; as if they were weary of their burden: but run after vanity, like horses with an empty coach. We would be strong at twenty, rich at thirty, we would be wise at forty, but to be holy we can tarry till fifty. When our own business wakens us, what common day in the week finds us tardy? But on the Sabbath, when God's special service calls us up, we take our ease, and make bold to lie in bed. Nature and our vain misconstruction of God hath taught us, that if any work be left undone, it shall be his.

2 *Balaam* is up and onwards his way, and now flatters himself with assured success. His corrupt heart prompts him; why should God let me go, but that he means to let me do the thing I go about? God had first charged him neither to curse nor to go: now he hopes, he that had given him license to go, would also give him leave to curse. He that relented in the one, why may he not as well relent in the other? He saw how this curse might bless himself; and therefore chooseth rather to undo so many millions of souls, than to prejudice his own fortune in so gallant a promotion. How devilish is that mind, which would make way to his own particular benefit, with the ruin of so many thousands? That would set a whole city on fire, and it were but for light to tell his money. How should they escape the plague of *Balaam,* that have more than cursed, even depopulated whole towns, to build up their own smoklesse chimnies? Would God such men had only cursed the people, and not g•ven the people so just cause to curse them. They cannot scape woes, while there is an orphan left to cry, or a widow to weep.

But now confident Sorcerer, is there no stop to be feared in the way? Yes,*God's anger was kindled against him because he went.* First God said, *neither go, nor curse:* next he says, *Go, but*

curse not: and now he is *angry* that he did go at all. Why did God suffer him to do what he prohibited, if he be angry with him for doing that which he suffered? The Lord saw his covetous desires grow hotter, his wicked hopes stronger, and his heart worse with this last allowance: therefore it was high time to cross his wicked intendments. Men know us only by our external motions, God judgeth us according to our inward dispositions. The life of all our works lies in our heart: if the fountain stink, no matter how clear the chanell looks. The difference of all actions in God's sight, is fetched from the will. He bade *Moses smite the rock;* he smote it twice, and is blamed for doing it so often. *El•sha* bids the king of Israel smite the earth; he doth it *thrice,* and is blamed for not doing it oftener: all the difference of the fault was in the different heart. *Moses* numbers the people, and is pr•ised: *David* numbers them, and is punished. Not that one man may better play the thief, than another look on: as if God were indulgent to any sin: but he finds in some men's inwards that malice, whereof another is l•sse guilty. Corn that grows on a house-side, often shoots up higher, and looks fairer, than that of the tilled field: yet this we gather, that we neglect, because we know the root is naught. Though our persons shall be judged *Secundum opera, according to our works:* yet our works shall be judged *Secundum corda,* according to our hearts.

3 An Angel is dispatched to resist *Balaam:* this is one of the noble employments of those glorious spirits, to give a strong and invisible opposition to lewd enterprises. Many a treacherous act have they hindered, without the knowledge of the Traitor. Among the divers conspiracies against Queen *Elizabeth* some by the adversaries own confession, were prevented by miracle; they knew not how. It pleased their malice to give out, that they were crossed by the devil: but we acknowledged with tha•k•s-giving, it was the hand of God; and say with *Daniel;Our God hath sent his Angel, and delivered us from* those merciless *Lions.* How oft•n hath the murderer prepared his weapon, the thief plotted his robbery, the enemy set his ambush, and been disappointed above their imagination? Sure there was a secret resistance, God sent his Angel to cross the designs of *Balaam.* It is our honor, that God hath set us on work for this purpose; therefore also are Preachers called *Angels.* As God hath *made h•• Angels Ministers,* so he hath made his Ministers Angels: the whole scope of our labor is to stop sinners in their way of disobedience. To stay the course of evil, whether Ministers do it by the *Word,* or Magistrates by the *Sword,* is in both their hands *Angelical* service. Yea, and to prosper this work, both the Tribunals of the one, and Pulpits of the other, are protected by Angels, or they could not stand.

But now in what case are the wicked, that have God's Angels for their opposites? How deplorable and desperate is their estate? God they have made their enemy, Angels they cannot call their friends, devils labor to damn them, the world cannot save them; whither, oh whither should they run for refuge? *Balaam* goes away from God, (for he leaves him, that does not ask leave of him) the devil provokes him, a good Angel resists him, what shall become of him? How should those heavenly Spirits bear that man in their arms, like nurses, upon earth living; or bear up his soul to heaven, like winged Porters, when he dies; that refuseth the right way?*They shall keep us in our ways.* Out of the way it is their charge to oppose us, as to preserve us *in the way.* Nor is this more a terror to the ungodly, than to the righteous a comfort. For if an Angel would keep even a *Balaam* from sinning, how much more

careful are all those glorious powers to prevent the miscarriages of God's children? From how many falls and bruises have they saved us? In how many inclinations to evil, have they turned us? Either by removing occasions, or by casting in secretly good motions. We sin too often, and should catch many more falls, if those holy Guardians did not uphold us. Satan is ready to divert us, when we endeavor to do well: when to do ill, Angels are as ready to prevent us. We are in *Joshua the high Priests* case; with*Satan* on the one hand, on the other an *Angel:* without this, our danger were greater than our defense; and we could neither stand nor rise.

4 The Angel stops *Balaam,* not strikes him. Why doth not God confound him, as well as withstand him? Why did he withstand him, yet so as to let him pass? God is pleased to warn the very wicked, before he destroy them: they shall see his dislike, ere they feel his wrath: that so at once, he may be glor fied, and *the mouth of all wickedness stopped.* If all God's warnings were laid to heart, how few should perish? So he spares *Balaam,* because he had more to do with him: that tongue shall get him honor in *Moab,* which meant there to dishonor him. God sees it more for his glory, to fetch good out of evil, than to suffer no evil at all. *Pharaoh* shall be soundly knocked, before he be slain. Why? *I will get me honor upon Pharaoh,* saith the Lord. He could soon rid the world of bad members, but then he should lose the praise of working good by evil instruments. The bad man's sin is the good man's sorrow: he must grieve for it, he may not repine at it. The wicked do not sin behind God's back: he sees it, and suffers it; and though for a time he*hold his peace,* he will call them to a strict account for it. It is no good sign for a man to prosper in his ungracious courses: God owes him a payment; and it shall be the greater, when he comes to reckon with him for all his faults together. Do you mark none worldly and wealthy; that are rich in goods, and penurious in good deeds? That man doth not more treasure up gold, than wrath; and while he grudgeth his superfluity to the poor, he grudgeth mercy to his own soul.

5 After all oppositions, the Conjurer is arrived in *Moab.* He had seen an Angel against him, heard a beast speak under him: and if the former were familiar, yet this last was strange and uncouth: yet he is not afraid to ride on that Ass, whose voice was still in his ears. News goes post to the Court; the long expected guest is come. Now as if he had been some great Monarch, the the king sets out to meet him: he that to fetch him sent Princes, goes himself in person to welcome him. They both look for promotion, either from the other: and he that said, *Am not I able to promote thee?* Insinuates a confession withal, Thou art able to promote me. Two would be raised, and both with the downfall of a third. Now the bargain is sure on both sides: the very sight of the Physician hath half cured the disease.

But who can wonder enough at this, that a king thus graceth a Prophet? Such respect have even Pagans borne to those that were but reputed Prophets; their purses, their palaces were not held too dear for them. How should this cast a blush upon the cheeks of Christians? Those shown false gods, we teach the true: they brought poison, we bring the food of life: they flatter'd men to destruction, ours is the tidings of salvation: yet they were honored, we are despised: we are defrauded, they are rewarded. So that if *Barbary* wring her hands for mistaking, Christendom shall rend her heart for abusing the messengers of God. Our names

come into few mouths, out of which they return but with reproaches. Among the rest of our sins, O God, be merciful to the contempt of thy servants.

6 The superstitious king hugs *Balaam,* and his hopes in *Balaam:* and confident of the success, he feasts his gods, his Princes, his prophet, and spares for no cost. Next morning they all visit the high places of *Baal,* altars are erected, sacrifices prepared, the number designed: seven altars, seven oxen, seven rams. What a glorious business was here? Why seven? Would not one have served the turn? The true God is but one, and he required but one Altar at once: did he now stand upon numbers? There is nothing more magnificent than false devotion. Idolaters in all ages have made more pompous shows than the true worshippers. Religion seldom hath so fair a flourish as superstition. The harlot affects gaudy dressings, the sober matron does not. Truth had rather go naked, than wear the caparisons of hypocrisy. We paint old rotten houses: sound and substantial buildings honor themselves with their own bare worth. What a world of plausible devices hath the Church of Rome invented to hold up her credit in the world? To say nothing of their proud vaunts of antiquity, universality, succession, name of forefathers, which amaze and besot an ignorant heart. The glorious shows of their processions, the gaudy ornaments of their Altars, the rich robes of their images, the pomp and magnificence of their places, the triumphs of their great Feastivals; these transport simple and shallow spectators. Nature is led by sense: children and fools cannot well be of any other religion. Alas, they see not the inside; the doctrine that maintains Idolatry, justifies treason, commends lying, refugeth murder, disgraceth the Word of God, dishonors the Mediatorship of Christ. It is but the face they behold, not the heart; yea, it is the paint, not the face. I have heard of a Traveler, that could get no lodging in his Inn, unless he were bedfellow to a stranger, that seemed a goodly Person. They slept together all night. This passenger waking first in the morning, draws the curtain, and seeing a deformed, stigmaticall, and misshapen creature in the bed, cries out that he had lodged with the devil. Yet when this ugly Heteroclyte had put on an artificial nose, a glassen eye, covered his bald head with borrowed hairs, and clapt a rich suit on his back to hide his other deformities, he appeared a brave proper man again. If you should see the Church of Rome naked, without her disguise, you would loath her: but stay till she put on her dressing; her artificial Head, the Pope; her artificial hands, the Jesuits; her garish apparel of pomp and ceremonies, she will tempt you to love her. If a Pagan should ask a Papist, what God do you worship? and he should truly answer, a god that delights in blood, that rewards treason, that commands dissembling, how horrible would his religion appear? But clothe all these with arguments and neat distinctions, and pompous ostentation; and then how many unblest understandings are bewitched with it? Error had need be gorgeously set out, or else Truth would soon mar her market.

7 *Balaam's* altars are smoking, the king expecting, the Prophet desiring: but all will not do; God will not give him leave to curse Israel. Again they renew the sacrifice, and change the station; like an unlucky gamester that looks for better success in another place. Yet if *Balaam* be constant in soliciting, God will be more constant in denying. How shameless was that forehead, which durst importune God after so many denials? Yet still the love of earth overmasters the fear of heaven; and as if the infinite Deity were not everywhere; he

chooseth a new place for sacrifice; and dares rather hope a change, than change his hope. In the midst of all this distraction, his tongue blesseth against his heart, and his heart curseth against his tongue.

Balak hearing this unlook'd for news; first expostulates; *I took thee to curse mine enemies, and behold thou hast blessed them altogether.* Next he intreats,*Neither curse them, nor bless them at all.* Lastly, he chides, *I thought to promote thee,but the Lord hath kept thee back from honor:* as if he would make him curse God, for not suffering him to curse Israel. Doth God hinder *Balaam's* promotion? no, be hinders *Balaam's* destruction; in that he will not let him be so bad as he would. Many a man goes to hell for getting what he should not; *Balaam* must thither for desiring to get what he could not. Unjust gains may be honey in the mouth, but they are gravel in the throat, poison in the soul. It is to be feared, that many trades-men have not a little to answer for about this reckoning. Let them search their chests, search their hearts; and if they find any of this adulterate gold among their heaps, away with it, as they love their souls away with it. For else they have locked up a thief in their coffers, which will carry away all, and at the last themselves with it.

8 The king may fret, but the Prophet goes on: and instead of cursing Israel, he curseth *Moab. A Scepter shall rise out of Israel, that shall smite the corners of Moab,and destroy all the children of Sheth.* As if he did protest, I may curse, but I dare not: I would curse, but I cannot. The king is angry with his sorcerer, the sorcerer is angry with God: *Balaam* hath his dismission, yea command to be gone. Yet rather than lose all his hopes, he will now speak worse than curses. He falls in with the council of *Moab,* and adviseth them a way how to make God curse them himself. If the serpents teeth be sown, armed men will come up worse than they. It is not for lack of desire, that I do not curse Israel: thou dost not more wish their ruin, than I wish thy recompense. Now so long as they keep in with God, *there is no enchantment against Jacob, nor divination against Israel.* Get them but once into rebellion, and they shall curse themselves. There is no withdrawing God from them, but by withdrawing them from God: procure them to sin, they shall fall alone. They will admit no sin sooner than wantonness; this will be wrought upon them by fair faces: adultery will draw on idolatry, and both fetch down God's anger upon them. Beauty shall tempt them to gaze, their sight shall draw them to lust, their lust to folly, folly to superstition, and so God shall curse them for thee unasked. Here was policy derived from the conclave of hell. *Vbi been, nemo melius: ubi male, nemo pejus.* Where *Bal•am* spake well, never any Prophet spake more divinely: where ill, never any devil spake more desperately. This project took too well: ill counsel prospers faster than good. Kindly seed falls often out of the way, and roots not; but the tares never light amiss. They look, and lust, and sin, and perish. The *Balaam* of Rome, the *Balak* of hell, sit in council against us: but if we do not yield to sin, they shall never hurt us.

Who loved the wages of unrighteousness. Where we have three things propounded to our instruction, First. what this *wages* is, Riches. Secondly, how they become the *wages of unrighteousness.* Thirdly, the baseness of the covetous heart, that sets his affection on this *wages,* that *loves* such riches.

1 There have been some busy humors and stirring wits in the world, that with bitter declamations have inveighed against riches: like foxes, dispraising the grapes which they could not reach; and because they might not be rich themselves, would needs persuade the rest to be poor with them for company. *Eustathius, Pelagius,* the illuminate elders of *Munster,* some ignorant votaries of Rome, have taught and practice these absurdities; fit for none but rebels and bankrouts, or (if you will) idle and unuseful beggars. But the crown of the wise is their wealth, and the *Blessing of God maketh rich;* and *Pium pauperem suscepit si••• divitis.The rich and the poor meet together, the Lord is the maker of them all.* I should not fear, if the best of those mendicants should preach you a Sermon against riches, that you would presently be out of love with them: I rather fear, you would be greedy of this unrighteous Mammon, whosoever condemns it. Therefore for your satisfaction; you may be rich and happy, if you will be rich and godly. *Cupiditatem, non facultatem reprehendimus:* it is the bad affection, not the lawful possession of riches, that we blame. *Bona est substantia, si non sit peccatum in conscientia.* God doth not charge us to renounce riches, but to avoid the dangers incident to them. When they come in God's name, in God's name let them be accepted; otherwise the Saints would none of them.*Abraham* refused the King of Sodomes liberal offer, lest he should say, *I have made Abraham rich.* God had promised to be his *great reward:* the King of heaven shall make him rich, the King of Sodom shall not.*Moses refused to be called the son of Pharaohs daughter:* not that he thought it unlawful: for when God called him to honor, he behaved himself as a worthy Prince. *Daniel* refusing the Kings portion for pulse, yet thought it no sin to fare well: therefore being advanced to honor, he kept a table befitting his estate.

But those that are God's sworn Pensioners, will not live at men's finding. What he gives bountifully, they take thankfully. As *Achsah,* when her father had given her a portion desired also a blessing: so where God gives a portion, there is always a blessing with it. Otherwise, as at a Funeral dinner there are many guests, and great cheare, but no mirth, because he is dead that should make it. So in a full estate there is variety and abundance, but no joy of conscience, because that is wanting which should give it, the love of God in Christ.

All things are not to be blended in a community: the Christian hath a double right to the things of this life. First, a spiritual right: man came naked out of the earth, his mothers womb; yet was he then so rich as to be lord of all. Heaven was his roof, earth his floor, the sea his pond, the Sun and Moon his torches, all creatures his vassals. This though God's earthly son lost to his posterity, yet his heavenly Son recovered for his chosen,*in whom all things are ours, and we are his, and He is God's.* Secondly, a civil or human right: for it is false to say, there is no tenure but grace, no title but charity. By the rule of Grace, the civil owner may be a spiritual usurper: and the spiritual owner may be a civil beggar. But there is another law, *Ius gentium,* whereby God divides to every man his own propriety; otherwise that were a superfluous Commandment, *Thou shalt not steal;* for no man can steal his own. In a word, *Paul* chargeth *Timothy* to*charge the rich in this world, that they be not high minded, &c.* He says not, Charge men that they be not rich, but charge the rich that they be not proud. Your riches shall do you good, when you do good with your riches. But many a man may say of his wealth, as it was epitaph'd on that Pope, He got it like a fox, held it like a lyon, and left it like

a dog: as the boat drowns the passenger, yet afterward comes it self safe to the shore. Riches too often do worldlings the kindness to help them unto hell, and that when they are

2 *The wages of unrighteousness.]* The gain that comes in by unwarrantable means, defineth this *wages.* God hath set certain bounds and limits, beyond which if men step to get wealth, they may get it with a vengeance. Every man hath his orbe or compass, Justice, Integrity, Innocence: if he can be rich within that allowed sphere, much good do it him. *Balaam* would have built himself a fortune upon the ruins of Israel, and got wealth by a curse: the curse indeed he got, but the wealth he missed. So it becomes the *wages of unrighteousness.* Not to mention those two trusty servants of Mammon, Use and Brokage; which have been so anciently, so universally condemned: there be some trades that live altogether by this *wages;* and so reconcile at once *lucrum in arca,* and *damnum in Conscientia.* They have two evasions: First, everything is worth what it may be sold for. But as a rigorous price is the breach of charity, so an excessive price is the violation of Justice. It is no matter how they honest it with fair profit, when God shall judge it foul theft: or how they esteem that lawful gains, which they shall find *unrighteous wages.* Secondly, *Cavent Emptor,* at the buyers peril: though the measure be defective, the matter vicious, all insufficient; yet still let the buyer look to it. *Volenti non fit injuria,* no man can wrong himself, none are bound to buy. But do they not both conceal the faults in their knowledge, and protest the goodness against their knowledge Is not deficiency of worth their chief Prentice, and excess of price their best factor? Whatsoever comes by force or by fraud, falls under this term; the *wages of unrighteousness,* and will fall heavy upon the gainers. It is an unhappy profit that ariseth from the another's loss: he that cares not who doth lose, so he may gain; shall be sure that whosoever gains heaven, he shall lose it. The oppressor will hedge in his poor neighbors estate, though it be to his utter undoing; as the bloody thief cuts off the travel•rs finger, and it be but to have his ring.*Let me have thy vineyard,* saith *Ahab, and I will give thee a better for it, or the price of it in money.* One would think here was square dealing; no extorting it by force, but requiring it by a fair composi•ion either the value in money, or in exchange. Yet was there iniquity under this pretencie: for God had forbidden the Israelites to alienate their inheritances: this *Ahab* knew; and therefore what *Naboth* might not lawfully do, he might no• lawfully req•ire. It was well that he did not wrest it, it was not well that he did desire it: ye• now, against all Justice he will have it. Being denied, he falls sick of the sullens, and is ready to break his heart, because God's law might not be broken. In this fit the devil sends him a physician; *Jezebel* casts cold water on his f•ce, and puts spirits into him of her own extraction. *Let thy heart be merry, I will give thee the vineyard of Naboth.* Satan knew of old, when mischief was •o be done, where to find a helper. A fast is warned, the city assembled, *Nabaoth* convented, confronted, accused, sentenced, stoned, and now his vineyard is •scheated to the Crown. The false witnesses have their *wages* out of *Jezebels* p•rse; the Judges have their *wages* out of *Ahab's* favor, *Ahab* and *Jezebel* have their *wages* out of *Naboth* vineyard: but *Naboth* speeds the best; for he changeth a vineyard on earth for a glorious inheritance in heaven. Here was the difference; *Ahab* shall lose a kingdom for a vineyard, *Naboth* shall lose a vineyard for a kingdom. Thus *Gehazi* runs after *Naaman* for this *unrighteous wages:* his Master was careful to win honor to God, and credit to his profession, by denying those *Syrian* presents: the man

will mar all in requiring, in receiving them. He will enrich himself by belying his Master, and disparage that holy function in the eyes of a new convert; and all for a little of this cursed trash. Yea *Judas* will betray his master, his Savior, himself, for this *unrighteous wages.* O how execrable is that gain which doth lose the soul? How desperate is that soul which will be lost for gain? Did not Satan first make sots of worldlings, he could never persuade them to venture their eternal blessedness, for these transitory vanities: yet still they *love* this wages; which is the next point.

3 The baseness of the covetous heart, to *love the wages of unrighteousness.* There is no man that loves evil for it self, but for some imaginary good he expects from it. Something is proposed, either profit, or pleasure, or some kind of *wages,* that tempt men to love sin; else they never would embrace it. *Achan* would not hav• sacriledged, nor *Gehazi* have disgraced the Prophet, but for the *wages* of gain. The most wicked do not love evil simply for it self, but for some other respects, which is their propounded *wages.* To discover this folly, let me describe riches to you, by their three properties.

1 By their foundation, or the garden where they grow; *this world.* All is but earth; they consist in acres of earth, bowels of earth, beasts of the earth; and all are valued, by pieces of earth. They all come from the earth, tend to the earth, and one mouth-full of earth makes an end of them all. The earth is the basest part of the world: yet earth is the end of all this *wages;* except (which is worse) some of it be taken out in hell. They are like *Nebuchadnezzar's Image,* a composition of metals; but the *foot is clay.* God hath laid heaven open to our eyes, and placed our heads next heaven: but gold and silver he hath hid from our eyes, and placed them under our feet. Yet worldlings invert all; and like Tumblers, stand upon their heads, and kick at heaven with their heels. They subject their hearts to that, which God hath subjected to their feet. Covetousness is Idolatry: *S. Paul* puts them both in a bag: now how sordid is that Idolatry, which shall worship *deum lutulentum,* a dirty God?

As riches grow in the world, so they go not out of the world. It is but a Pagan folly, to put money in the dead man's hand at his burial, to defray his charges in another world. Of all our hoards and heaps we shall not carry one single penny with us. Among the Indians, belts, bracelets, and rattles were of high esteem; yet we despise them. Their gold and silver is precious in Europe, which was there contemptible. Things are, as they are used or valued: the moneys that pass in diverse countries, are not currant here; nor much of ours there! All our pieces of gold are but currant to the grave; none of them will pass in the future world. Therefore as merchants when they travel, make over their moneys here, to receive them by bills of exchange in another country. Let us do good with our goods while we live, that when we die, by a blessed bill of exchange, we may receive them again in the kingdom of heaven. To part with that we cannot keep, that we may get that we cannot lose, is a good bargain. Wealth can do us no good, unless it help us toward heaven.

2 By their uncertainty. The form of money agrees well with the condition of it: it is stamped round, because it is so apt to run away. Could we be rich so long as we live, yet that were uncertain enough: for life it self is but a dream, a shadow, but a dream of a shadow. Rich men are but like hailestones; they make a noise in the world, as the other rattle on the tiles of a

house; down they fall, lie still, and melt away. So that if riches could stay by a man, yet he cannot stay by them. Spite of his teeth,*he shall carry away nothing when he dies.* Life and goods are both in a bottom, both cast away at once. Yea of the two, life hath the more likelihood of continuance. Let it fly never so fast away, Riches have *Eagles wings,* and will out-fly it. There be thieves in the high-ways, that will take our moneys, and spare our lives. In our penal laws, there be not so many ways to forfeit our lives, as our goods. Rich *Job* lived to see himself poor to a proverb. How many in this City reputed rich, yet have broken for thousands. There are innumerable ways to be poor; a fire, a thief, a false servant, suretyship, trusting of bad customers, an unfaithful factor, a Pirate, an unskillful Pilot hath brought rich men to poverty. One gale of wind is able to make merchants rich or beggars. Mans life is like the banks of a river, his temporal estate is the stream: time will molder away the banks, but the stream stays not for that: it glides away continually. Life is the tree, riches are the fruit, or rather the leaves: the leaves will fall, the fruit is plucked, and yet the tree stands. Some write of the Pine-tree; that if the Bark be pulled off, it lasts long: being on, it rots. If the worldlings bark were stripped off, he might perhaps live the longer; there is great hope he would live the better.

Why should we dote upon this world, which hath so many doors to let out wealth? Why love wealth, that when the doors are shut, and all the windoores, can yet creep out at a quarry, at a cranny? Who would stake or wager his mansion house, against a booth! Curious glasses are pleasing vessels; yet because they are brittle, we do not think them precious. *Solomon's royalty* was not comparable to a *Lily,* nor the Crown on his head to the Coronation-flower in the garden: yet because they are flowers, whose time is but for a month, necessitated to fading, we respect them thereafter: today they are for the bosom, tomorrow for the besom. There is nothing laudable, that is not durable: nor doth it afford us so much joy in the welcome, as sorrow in the farewell. It is with the rich man at his death, as with a sleeping man when he wakes out of his dream. In life the worldling hath much; all this while he dreams: when he dies and wakes, he is not worth one groate. Alas, that we should set our hearts, and hazard our souls on that, which is so certain to vanish, and so uncertain to stay! It was the speech of a worthy Father; This is all I have got by my riches and honor; *Aliquid habui Christum praeferre potui;* I had something to which I could prefer my Savior. Happy are we, when we care not to call anything our own, but Jesus Christ.

3 By their mischief; many think themselves undone by losing them; but too many are undone by keeping them. Our Savior calls them *Thorns.* First, for their sharpness; they prick and*pierce the heart through with many sorrows.* They expose men to dangers; the fat booty invites the thief: they are but sponges, that suck up much for one squeesing. Children inquire into the age of their parents, executors long to cloze up their eyes; sometimes the pillow is pulled from under their heads a day before their times. Weapons of iron hunt after wedges of gold. Still gold is the most perilous metal; *Ferróque nocentius aurum.* Secondly, *Thorns* are the shelter for serpents, and riches the d nne of many sins. They are haunted with*temptations and snares, with foolish and hurtful lusts, that drown men in destruction.* The foulest fact that ever was done in the world, was done for money; even the betraying of Christ. Thirdly, they hinder the growth of corn, and the pathway of passengers: but not

more than riches do choke the seed of the Word, and of all grace; and bar up the way to the kingdom of heaven. But the greatest mischief of all is, they steal away our hearts from God. That joy and content which we should find in our maker, we seek in our drudge. Yea, even the faith of good men is invaded with the fear of want. Indeed the dissolute make it none of their fear; and shall we? Will God be worse to them that follow him, than he is to them that forsake him? yet alas, how doth wealth engross men's confidence?

What is th•re that the rich man hopes not to do? He can buy honors and offices, he can buy out faults and offenses; yea, foolish *Magus* thought, the holy Ghost himself might be had for money: and the devil presumed that this bait would even catch the Son of God. Yet what can riches do? Can they put off the gout, asswage grief, thrust out cares, suspend death, prevent hell, or bribe the devil? A sattin sleeve can as well heal a broken arm. Indeed this they can do: they can anger God, hurt men, bar the gates of heaven, open the gates of hell, and forward souls to confusion. They are false friends, that will •e sure never to fail men, but when they have need of them. Sickness will be••ge thee, death will summon thee, God will pass his doom on thee: in all this, what can riches avail thee? our manifold receipts shall but greaten our accounts; and the moderate estate will have the easier reckoning. Riches are a pit, whereinto we soon slip, but can hardly scramble out. *Aesop* hath a fable of the two frogs, that in the time of drought, when the plashes were dry, consulted what was best to be done. One advised to go down into a deep Well because •t was likely the water would not fail there. The other answered; but if it do fail, how shall we get up again? Small puddles, light gains will not serve some: they must plunge into deep Wells, excessive profits; but they do not consider how they should get out again. So it comes to pass, that either they are famished for want of grace, or drowned in a deluge of riches If this world be a sea, over which we must swim to the Land of Promise, I do not see what use there is of this abundant luggage, unless it be to sink us in the waters.

To conclude, we are here like inexperienced young travellers in an Inn; the Host bids us cheerfully welcome; we flow and frolic, and spend with mirth while our stock lasts: that once gone, the Hosts changed countenance drives ⟨◊⟩ of doors with shame and nakedness. We exhaust the virtues and pow•r• of our souls, in satisfying our covetous and carnal lusts: but then at last, we must depart away sad and melancholy, bankerout of all goodness, clothed only with scorn and sinfulness. Our joys are like fire; either durable or transient, according to their subjects. Fire in straw is a blaze, and away; in solid wood, lasting. Joy in heavenly things is everlasting; in the stubble of earth, but a flash. We find keys of iron and of gold; we know not to what locks they will guide us; therefore we choose the golden ones. At last we see by experience, that the richer metal brings us to the poorer purchase; it opens only a cabinet of toys and bracelets: but the iron keys of labor, repentance, and mortification, which we slighted, do open the doors of heaven, and let us into those invaluable treasures. The blood being poisoned, hath recourse to the heart, as the principal fort and refuge: but while it there seeks remedy, it thither brings instant death. Our desires infected with the world, run to the heart; and while they call it to rejoice with them, they bring it to destruction. Drowning men catch hold of anything that comes next to hand, though it be the root of a weed; yea, they will *tenere tenentes;* lay hold on them that lay hold on others. They

that are plunged into the gulf of avarice, for want of better stay, rest upon the rotten sticks of wealth, and so perish. Mans heart is so conscious of the own weakness, that it must have somewhat to trust upon; it cannot move without a prop: now a weak stay is held better than none at all. Politicians say, better a Tyrant than no king: but who would refuse a good king for a tyrant? Who would trust in *riches,* that might *trust in God?* Riches are but for this world: God is Lord of this world, and of that also to come. Where the glory of this world ends, the glory of heaven begins. Riches are here today and gone tomorrow; but Christ is *the same yesterday, and today, and forever.* He is the *first,* and the *last;* blessing our beginning, crowning our end, and never forsaking us in the midst. Riches are but lifeless and senseless things; merely passive in gift: they cannot so much as bestow themselves, much less other things. The Lord is a living God, and a giving God; unchangeable in his goodness, most bountiful in his beneficence. *Bonum est confidere in Domino:* some trust in their horses, and some in their swords: some trust in their lands, and some in their wits: some trust in their friends, and some in their monies: but let us trust in the Lord: the rest may have their uses, only God shall have the confidence of our hearts forever.

Take the sum of all: the mischief of this *wages of unrighteousness* is not confined to this life: the full payment of it is in hell. *Balaam* desired one wages, but he found another: gold he coveted, as the reward of sin; this he required, and had not. Judgment he found, the reward of sin indeed, this he had though he required it not. He went not away without *wages:* what the treasure of *Moab* denied him, the sword of Israel paid him. Unjust gains never escaped just vengeance. A man may come honestly by his wealth, and yet dishonestly use it; by making his table a snare, or his coin a bawd to sensuality. So God sends meat, but there is another that brings Cooks; a good estate is dressed to an ill purpose. But that which is *quaesitum injuste,* shall be *juste requisitum,He that hath swallowed down riches, shall vomit them up again, God shall cast them out of his belly.* He shall cast it out of his bowels, or cast out his bowels with it. God had reserved to himself the treasure of *Jericho:* the blood of that wicked city shall be spilled to his honor, the riches kept for his use. Who but a miscreant can grudge, that God should serve himself of his own? *Achan* spies a booty, and filcheth it; Israel knows not of it; they go on in their wars, and are beaten by a little town. *Joshua* expostulates,*O Lord, what shall I say, when Israel turneth their backs upon their enemies?* God answers, *Israel hath sinned:* that people which prevailed for their faith, are beaten for their sin. A fault is committed, but by whom? The crime is spoken of, not the man. What shall discover him? A *lot. Achan* thought he might have lien as close in all the throng of Israel, as the wedge of gold lay in his tent. This hope of secrecy first moved him to sin, and now arms him with confidence against fear of shame. But when he saw the *lot* fall on his Tribe, he began to startle: when upon his family, he changes countenance: when upon his household, he quakes with amazement: and is no less than confounded, when himself is designed the man. With what eyes did *Achan* look on that spoil, which his fellows saw and contemned? The over-prizing of riches will make men transgress for a piece of bread. They that admire the glory of metals or brave clothes, shall not be innocent. But what was the reward of all this? The lot discovers him, the stones kill him, his family and substance perish with him.

Loe, ye that fear not to rob God of his consecrated things, what shall be the *wages* of your *unrighteous* sacrilege: you cannot go to the grave in peace.

Gehazi derives from*Naaman* a rich gift, lays it up, wipes his mouth, and stands before his master, whom he had so foully abused: as if he thought to blind the eyes of a *Seer.* All his attendance on that wonder-working Prophet had not wrought so much on his heart, as to know that the undeceivable eye of Providence Divine discerned his works, his words, his thoughts. He runs, fetches, disburdens, conceals; but where did he think God was all this while? To convince his hypocrisy, his master asks him, *Whence comest thou Gehazi?* To let him know, that he knew he had been where he should not. *Thy servant went no whither.* He had got the booty with a lie, and with a lie he would keep it. Whosoever loves this *wages,* must not stick with the devil for such a service: if a man will steal, it is necessary he should lie. In those days, to lie unto the Prophets was as much as now to out-face our senses: yea, our eyes see not half so clearly, as did their minds. This *Gehazi* might have considered afore; that Prophets have spiritual eyes, not confined to bodily objects; that their hearts went abroad, when themselves sate still at home.*Went not mine heart with thee?* Hear then, and be convinced; *Is this a time to receive money and garments, oliveyards and vineyards, sheep and oxen, men-servants and maid-servants;* which in thy conceit thou hast already purchased? Hither thou went'st, this thou said'st, thus thou didst, and thus thou sped'st. How pale now did this guilty thief stand before the Tribunal of his master? With what a trembling heart did he expect some heavy judgment? Hear this ye *lovers* of wealth: all your ways be overlo•ked by invisible witnesses; and when you have gotten riches, and forgotten the *unrighteous* means, the divine Justice shall call you to a reckoning, perhaps worse than *Geheza's.* Yet his talents could not buy off his sores, nor his garments hide his shame: his tears might wash off the guilt of his sin: not they and another *Jordan* shall cleanse his leprosy. That shall remain as an hereditary monument of God's wrath upon fraud, avarice, sacrilege: and he shall more lively proclaim to the world by his face, than others by their lips, the cursed *wages of unrighteousness.*

Take one Instance more;*Ahab* promiseth *Naboth* very reasonable composition for his vineyard. This seemed a fair motion, yet *Naboth* saw violence under this plausiblenesse, and refuseth to bargain. He did not so much stick at the land, as at the Law: one earth might be as good as another, and money as good as either. *Naboth* did not fear loss, but sin: he would gladly be quit of his patrimony, if God would acquit him of iniquity. Yet *Ahab* falls sick, and takes a strange surfeit of those grapes he never tasted. Like some longing woman, all his appetite stands to those sallets; whereof if he cannot feed, he will fast. *I•zabel* undertakes to cure him; *I will give thee the vineyard of Naboth. Ahab* wanted neither wit nor wickedness, yet he was a mere novice to *Jezebel:* there needed no other devil to plot and execute this mischief. What, shall a subject deny his king? I will soon rid the king of such a subject. She subornes false witnesses, and corrupts the Senators: those accuse *Naboth* of blasphemy, these judge him to die, the people stone him: here was a quick dispatch, an easy payment for a rich vineyard. All this while God sits still, and says nothing. Much good do it thee, O king, with thy vineyard: many fair flowers and sweet grapes may it yield thee: applaud thy *Jezebel* for her cunning, triumph over the blood of an harmless subject, please thyself with thy *wages of*

unrighteousness: yet let me rather die the death of *Naboth,* than do the deed of *Ahab. Naboth's* turn was over, when *Ahab's* was to come. *Naboth* and *Ahab* shall both bleed; the one by the stones of the *Iezreelites,* the other by the shafts of the *Aramites. Ahab* dealt cruelly with *Naboth,* God shall deal severely with *Ahab.* The dogs shall lick his guilty blood, that to the dogs had given the blood of the innocent. Only the cause and the end makes the difference; *Naboth* lives holy, and dies happy: *Ahab* lives in wickedness, and dies in vengeance. *Naboth* bleeds as a Martyr, *Ahab* as a murderer. Consider this just retaliation, ye whose covetousness hath made beggars, and then not relieved them: your children shall beg, and none give them. Read *Psal.* 109.10. Or perhaps God will take order for your wives and children, as he did for *Ahab's.Whether they die in the city or in the fields, the dogs or the fowls shall eat them.* You shall not need to take thought for your posterity, or study to traduce your ill got riches; God will ease you of that care, by depriving you of heirs. You have made your children not more heirs of your body, than of your curse: the curse shall remain theirs, but God shall dispose of the riches. *Ahab's* cruelty to *Naboth* hath made both the mother and the children *Dogs meat.* God will recompense the slowness, with the sharpness of his revenges. A *Syrian* draws a bow, wounds *Ahab,* his blood flows in the chariot, and paies *Naboth* his arrearages. The chariot is washed in the pool of *Samaria,* the dogs come to claim their due. *Jezebel* is thrown out of a window, and brained: for their due, the dogs come again. They lick the blood of *Ahab,* they eat the flesh of *Jezebel:* the tongues of those brute creatures make good the tongue of God's Prophet. I hope you will now say, that *Naboth's* vineyard is thoroughly paid for.

Let me conclude with *Balaam.* The king dismissed him, and he pretended haste homewards: but he lingered so long, that he left his bones in*Midian.* His tongue had insensibly slain many thousands of them, their sword shall kill him for it. Nor is it mentioned for his honor, that he fell among the kings: but for special notice, that all his sorcery could not save his life. He suborned whores to their beds, now those whores shall also fall upon their swords. *Moses* seeing that they had slain the men, and reserved the women, grew angry. *These caused Israel to sin,by the counsel of Balaam; therefore kill every woman that hath known man.* They that had tempted the lust of Israel with their faces, shall feel the revenge of Israel in their bloods. How happy was she that had not plaid the harlot; her maiden-head was her ransom: whereas she that had lost her virginity, most lose her life. *Righteous are all thy judgments, O God.*

Now as men seriously *love this wages,* let them accept of such a service. What shall it do you good, that you have scraped, and heaped, and hoarded, when God shall come to reckon with you for all these! I would not have one widow weep, nor one orphan cry against me, for all the wealth of the Indies. Nor is it enough to clear thee, that thou didst not injuriously get, what thou hast penuriously kept. The thief is not worse than the receiver; nor the hoarder any better than a purloiner. Some get their wealth with a false key, others keep it with a rusty lock; both shall be convinced of uncharitableness. The Fox and Badger (in the fable) come to the Lions court, to present their new-years gifts. The Fox had nothing but from hand to mouth, yet he gave liberally: the Badger had store lying by him, yet pleaded poverty, and gave sparingly. But the Lion censured them both to death; because the one did steal to pay tribute, the other would not pay tribute of what he had stolen. The political worldling deceives, gains, and gives somewhat: the hoarder scratches, multiplies, and keeps all: God

shuts them both out of heaven, by the warrant of two Texts. The one, *Ephes.* 4. *Let him that hath stolen, steal no more:but labor in that which is good, to give to him that needeth.* The Lord will take no bribes; we must honestly get, what we charitably give. The other, *Luk.* 12.*So is he that lays up treasure for himself:* even like that wretched Churl, who purposes to fill his barns, and famish his soul; *So,* that is, as very a fool as he was. They may think themselves the only wise men, fit for honors and offices: but they are *fools* on earth, and no fools shall enter into heaven. This is indeed *the wages of unrighteousness;* now grace keep us from such a service, and mercy deliver us from such *wages.*

2 PET. 2.16.

But he was rebuked for his iniquity; the dumb Ass speaking with man's voice, forbade the madness of the Prophet.

GOd in the Old Testament, Christ in the New, Angels, the Prophets, the Apostles, the Fathers, all Preachers, all Christians that have hope of heaven, yea all reasonable men that discern the vanity of the earth, have spoken against Covetousness. Now we shall come a step lower, and hear what an unreasonable beast doth say against it. So we have it condemned *ex ore Domini, ex ore Christi, ex ore Angeli, ex ore Prophetarum, ex ore Apostolorum, ex ore Pradicantium, ex ore sapientum;* and last and lowest *ex ore Asinae:* and if all this prevail not, we shall hear it *ex ore eorum quae os non habent;* from the mouths of them that have no mouths at all;*The stone shall cry out of the wall, and the beam out of the timber;* the silver and gold shall cry; even riches themselves shall cry out against the love of riches. Beasts have mouths, but not to speak: stones shall speak, yet they have no mouths. To prove it a worse than beastly sin, God hath enabled a beast to condemn it. We have these particulars. First, the Scholar, a *Prophet.* Secondly, the Schoolmaster, or rather School-dame; for it is *Asina;* an *Ass.* Thirdly, the lesson, which is reprehensive; she *Rebuked,* she *Forbade.* Fourthly, the manner of her teaching; which is not emblematicall, nor enigmaticall, but plain; *with man's voice.* Fifthly, the fault for which she corrected him, was *Iniquity,* and *Madness.*

The Scholar was a *Prophet,* but what kind of one? first, we find him sacrificing in the Mount of *Baal:* had he been from the true God, he would rather have said, Pull down these altars, than built up new ones: the very place and number convince him of Idolatry. Seeing his seven bullocks, and seven rams smoking on his seven altars; he goes up higher into the Mount to receive God's answer. This happily he had learned of *Moses:* so nearly a false Prophet can counterfeit a true one. An answer he hath, and that from God: but will God meet a sorcerer? Will he put prophecies into the lips of a Magician? O man, who shall teach God the choice of his Instruments? He knows how to employ not only Saints and Angels, but even wicked men, beasts, and devils, to his glory. Why should we wonder that *Balaam* receives visions, when his very Ass hath her eyes and mouth opened; those to see the Angel, this to reason with her master. Those words were but transient, gliding through him, and could not be defiled because they were none of his. His heart did not conceive them, though his tongue uttered them. The trunke through which a man speaks, is not the more eloquent for that speech. The looking glass shows us our faces, yet is it self blind. The bells that ring us to

Church, hear not their own noise. The wax that seals up the letter, knows not the contents of it. A book of morality may teach us good behavior, while it self becomes mouldy or ragged. *Balaam's* tongue shall convince *Moab,* and do good to Israel, not better himself. *Many shall say, we have prophesied in thy Name;* and speak it for their honor: to whom Christ replies,*Depart from me ye wicked;* turning it to their shame. How divine were the Parables that God uttered by *Balaam?* Stay but a while and you shall find the devil in the same mouth. That which came from God, was sweet and heavenly; that mere villainy, which came from Satan: the good was God's, the evil was his own. Nor was he saved for his excellent Prophecy, but lost by his hellish policy. There was no thanks to him for his good parable, but many plagues for his bad counsel. It is no wonder to hear God speak with a false Prophet: *Pharaoh, Abimelech, Nebuchadnezzar* had visions; *Caiaphas* had his inspiration; none of them had his gracious benediction. Yea, God spake unto Satan; and that in a familiar question; *Whence comest thou?* Men will bestow words, where they will not bestow favor: the argument of God's love is not the sound of his voice, but the matter of his speech.*The Lord will speak peace to his people.* He may speak to his enemies, he will speak peace to none but his Saints. It is a poor brag of the undeserving subject; The king hath spoken to me: but what did he say? The Judge speaks to the malefactor, when he gives him his sentence. Hath God spoken to thee? so he hath done to reprobates and devils: but what said he? Did he say to thy soul, *I am thy salvation?* Did he say, *I am thy God,* thou art my son? Thou canst not hear this voice and perish.

[Use.] *Balaam* was a bad man, shall we therefore reject his good Prophecy? God forbid. If men be mortally sick, will they refuse to be cured by a sick Physician? A lame steward may give a good alms from the purse of his rich master. Shall we think, the Spirit of God hath so tied himself to the goodness of the Speaker, that he will not open the heart of the hearer, unless he hear a holy Teacher? How doth this absurdity meet with Popery at the back-door! Why does the Novelist rail at the Papist, when they both shake hands in the same opinion? That the goodness of the Priest blesseth the word or Sacraments. What, shall not I be saved by hearing, unless the Preacher be saved whom I hear? Is the grace of God tied to the Ministry of man? Shall the servant share the honor with his master? Christ charged the people to*observe their doctrines, that sate in Moses seat:* yet were they such as he termed *hypocrites,* and on whom he heaped *woes.Paul rejoiced that Christ was preached, whether in pretence or in truth:* Yet they that preached him in pretence, were not likely to be sanctified. What Christ commanded, and *Paul* commended, these men censure. The picture may be excellent, and lively, representing the Person whereof it is a counterfeit; and yet the Painter be no handsome man. If the Limmer be unlik• his piece, the beauty of that disgraceth him, but it self is lovely. Thou art condemned, and the Prince sends thee a pardon by another that is condemned; wilt thou none of it therefore? The religious eye looks to the comfort of the message, not to the misery of the messenger. A bad man may bring good news, as God sent blessings to Israel by the mouth of accursed *Balaam. Samson* did not disdain the sweets because he found them uncleanly laid, in the Lions carcase. His diet was strict enough; he might not eat that which savoured of legal impurity: yet he ventures on the honey-comb in the belly of a dead beast. Good should not be refused because the means are accidentally evil: honey is honey though in a dead Lyon. They are more scrupulous and less wise than

Samson, that abhor the graces of God. because they find them in ill vessels. One will not take a good receipt from the hand of a Physician, because he is given to unlawful studies. Another will not receive a deserved contribution from the hand of an Usurer. A third will not hear the Sermon, because he hath found some fault with the Preacher. How sullen is this neglect; not to accept the honey, because we hate the Lyon? As if *Elias* should have scorned his breakfast, because it was brought him by a Raven. God's children have right to their Fathers blessings, wheresoever they find them. Let the doctrine be good, and the heart good; this shall save the hearer, whatsoever becomes of the Preacher.

2 The School-dame is *Afina,* an *Ass.* This is not the first time that God hath taught men by beasts; though it may be the first beast that ever he taught to speak unto man. And what if the maker of all will teach one creature by another, the better by the inferior? There is none so contemptible, which is not useful. Howsoever the Ass, among all beasts, hath the most despised name; yet there be some things in him not unworthy of imitation. Some have made him an image of thriftiness, some an emblem of painefullnesse, some a pattern of temperance, others a miracle of patience. And be not Frugality, Industrie, moderation, and long-sufferance, lessons worth our learning? For Innocence, he is not harmful as the horse or ox. For usefulness; some few particular labors are exacted of other beasts; the Ass is good for all. For moderation, he will live upon thistles. For patience; he endures hunger, thirst, and stripes without murmuring. Their milk is precious against consumptions; and famine thought their flesh sweet, when*an Asses head was sold for fourscore pieces of silver. Gaius Marius* a prisoner in *Flavia's* house, seeing an Ass run hastily to the fountain, collected as from an augurie, that he had no way to save his life but by taking water. It was with the new jaw-bone of an Ass, that *Samson* revenged God on a thousand Philistines: nor could all their forces withstand that contemptible engine; till it had left ten hundred bodies as dead as that carcase whose bone it was. With that base instrument *Samson* gave death to the Philistines, and from the same God gave *Samson* refreshing. One bone yields him both conquest and life; and was both a weapon of war, and a well of water.

Thus useful hath this poor beast been; now indeed corruption hath made the name ignominious: and to all ridiculous purposes our common talk applies the *Ass:* As Ingenious as an *Ass;* as courteous as an *Ass,* as stupid as an *asse, &c.* Which the blind Pagan observing; being asked when he was ready to die, if *love* would grant him now to see only one thing and no more, (that had never seen anything) what it should be; he answered, I desire to see *an Ass.* Whereat they wondering, he replied; I have heard you a hundred times in a day mention the *Ass,* and apply it to every man, almost everything you talk on: therefore me thinks, if I must see but one thing, in that one thing I shall see all things.

But now the more despiseable this beast is, the more shame is it for man to be set under such a Tutor. As there be some good things in the *Ass* to be imitated; so she is an emblem of some vices to be shunned. We do not approve the folly, the stupidity, the misery, the slavery of the *Ass.* Therefore was the Teacher fitted for the scholar: a foolish beast to teach a man that was self-conceited: a stupid beast to teach him that was too precipitated: a miserable beast to

teach him that placed happiness in riches: a slavish beast to teach him that was so basely subjected to his own affections.

1 For folly; when we speak of a defective understanding, we say, as wise as an *Ass.* But no Ass can be so foolish as the covetous. He lays up for tomorrow, and is not sure to live out this night; is not this a fool? He provides for himself, without any faith to depend upon God's finding: surely, the fowls of the air, and flowers of the field, are not such fools. To work himself into a rich fortune, he neglects to work out his own salvation; is not this a fool? He refuseth God's service, which would save him; for Mammons service, that will confound him; is not this a fool? O wealth, how many fools dost thou make in a year? The eagles are about carcasses, bears about honey, bees about oil, wolves about sheep, and fools about riches. Many of them are worse than *asses:* for the *asse* doth not use to bite, they pinch to death. The biting of a snake is cured by dittanny, of a mad dog by a crabfish; but an oppressors bite is mortal: he commits dry murder, and the last Jury shall find him a homicide. To end all controversy, God himself calls them*fools:* and what is it for men to deem them wily foxes, when the Judge hath pronounced them foolish *asses?*

2 For Stupiditie; the asse is a dull and blockish creature, and in one sense, so are the covetous; fit for nothing but taxes and subsidies, to bear the commonwealths burdens. The strength of the boar is in his tuske, of the elephant in his trunke, of the lyon in his paws, of the *asse* in his back, of the covetous in his back-burden. *Where the treasure is, there will the heart be also:* now the heart of an usurer is to be found where his money lies: if that be in danger abroad, he is heavy and heart-less at home. He so *lodes himself with thick clay,* that he cannot stir a foot toward heaven. He flies with no other wings, walks with no other staff, fights with no other sword, minds no other business, but his riches. Indeed, what hath he to do? He needs not sweat for his bread, others sweat for him. He needs not go to the market, the market will come to him. To visit the poor, he hath little stomach; to spend his time in prayer, less. He is both like the mill, and the mill-horse; turning and toiling within his Compass; grinding the bones of the poor; still there at night, where he begun in the morning. If he be a lay man, his journey is always for a purchase: if of the clergy, he will switch and spurr for a Benefice. Bees make the honey, and drones suck the hive: oxen plow the ground, and *asses* reap the harvest. It is said in *Job;The oxen were plowing, and the asses feeding by them.* Laborious oxen, painful preachers spend their time in plowing; and lazy *Asses* eat up their labors, being always feeding. Great revenues belong to the Contemplative Covent, while the devout and active Preacher is a mendicant. God appointed the *Ark* to be carried only by Levites, yet was it once carried by*oxen,* and then it was ready to fall: but when it is carried by ignorant *Asses,* how should it stand?

3 For misery; the *asse* is the poorest beast: he carries his master, and meat for his master, but fasts himself. He endures sore labors, and sharp blows a•l day; at night he is turned forth to seek his supper on the bare commons. The worldling is vexed with many cares; yet after all, hath not the power to give himself one comfortable meal. He abates from his guts, to add unto his coffers: and just like the *asse,* having borne a burden of gold all day, all night he feeds upon thistles. He thinks himself admired for his wealth; and therein he is an *asse* too:

for as the *Ass* that carried the goddess, seeing the people bow in reverence as he passed by, did think that homage was done to him, which was meant to his burden. So the respect that is given, is not to the man, but to his riches.*Wealth maketh many friends;* they are friends to the wealth, not to the man. Now can there be greater misery, than to starve in the midst of abundance? Alas, he is but the Jailor of his estate, to keep the keys; till at last, death opens the doors, dischargeth the prisoner, and commits the keeper, and that to a strong and woeful dungeon. He is thirsty by the spring, and dares not drink for fear the fountain should fail him; yea, he cannot drink, that is God's curse upon him. He is not unlike an unhappy boy, that hath a great knot or truss of points to play withal; and but one at his clothes, to tie them together. No beast will starve in a fat pasture: if a man pinch his guts, when God hath afforded him affluence, sure the *Ass* himself is not so very an *Ass* as he.

4 For sl•very; the *Ass* is not only a sl•ve to man, but even to other beasts: the lyon toiles him, the ox goares him, the horse beats him, the fox cheats him; all are too hard for him: he dares deny none of them his service. He is *animal subjugale,* the word our Apostle here useth; *ordained for the yoke.* The worldling is not only a slave to his Mammon, but even to all the Brokers and Panders of filthy lucre. He rides his *Ass,* and Satan rides him: he spurs his Ass, and Satan spurs him: he bridles his Ass, and Satan may post him to hell with a golden bit. There is no sin he will deny, no baseness he can refuse, to be rich. The *Ass* is servile against his will: the covetous gives his full consent to this slavery. Justly therefore is one *Ass* set to school another: and if this latter will not be schooled, they shall change names and natures; the *Ass* shall be the man, and the man shall be the *Ass.* If there be a fountain, *the beasts of the forest will drink, and the wild asses quench their thirst.* But if a man will be miserable here, to become everlastingly wretched hereafter, O what an *Ass* is he? Now the grace of God direct us a better course, that we may find a better recompense: and by despising this world which *Balaam* sought, we may have treasure in that world which *Balaam* lost.

The lesson is Reprehensive; *she rebuked, she forbad.* A Prophet, and come to be reproved? this was preposterous. A Teacher taught, a Rebuker rebuked, is but a harsh hearing. Yet hath it been no strange thing: the praise of the *Centurion,* was the shame of *Israel:* the mercy of the *Samaritan,* the condemnation of the uncharitable *Levite:* the thankful returning of the *strange Leper,* an exprobration to all the nine; when God had his Tythe from a person where he least expected it. *What meanest thou, O sleeper? Arise, call upon thy God;* saith the shipmaster to *Jonah.* What an astonishment was this? An Infidel leads an Israelite to his prayers: the Preacher is become an Auditor, the sea-man a preacher: the patient heals the phycisian. Yet truth is truth, wheresoever we find it: *call upon thy God,* was good counsel, though it came from a Gentile. He says again,*Why hast thou done this?* They worshipped a false God, he the true; yet was he colder in his devotion to the true, than they were to the false. How pitiful is it, when a babe must c•techise a man, when a Turk shall find a Christian false, and say to him, *Why hast thou done this?* A child may think, speak, do as a child; but of a man there is more required. If darkness be on the hill, what light is in the valley? Errors of the eminent are eminent errors. If but one eye-brow be shaven, there is little taken from the body, much from the beauty. The tatterd beggar can spy • small rent in a silken coat. It is ill to deserve the censure of Inferiors; fearful, of beasts: when Israel shall be taught thankfulness by the

Ox•; when the *Dogs* sh•ll be mentioned to the confutation of the rich churl; when the rash Prophet shall be disputed with by his *Ass.* It was a shame for *Sara,* and no great praise for *Abraham,* when an *Abimelech* shall say,*thy husband is to thee the covering of the eyes, &c.* Let Prophets take heed how they give a theme to Atheists: they will quarrel at our good actions, much more at our manifest criminations. Our faults be their sport: if *Samson* stumble, the Philistines houte and triumph. Indeed God useth their declamations as a rod to whip his children with shame, to save their souls by the b•rgaine. But yet still it is preposterous to come behind them in goodness, whom we go before in knowledge. *Balaam's* book cannot save him. They tell Christ of their *prophesying, casting out devils,* and *doing wonderful works, in his Name*▪ Yet are answered with a *Nescio vos, depart from me.* In vain have they *prophesied* to others, unless they had also prophesied to themselves, and lived like Prophets. In vain have they *cast devils* out of others, retaining one in their own bosoms. In vain have they*eaten in his presence,* when neither the example of his life, nor the do•trine of his lips hath amended them. Indeed all faults are not to be taxed, all be not faults that are taxed. God opened that *Asses* mouth to reprove a manifest error; we have *Asses* that open their mouths to censure they know not what. They will blame their Pastor for no other fault, but because he is so; or because he doth not humor their fancies. It were better that such beasts would hold their peace.

She rebuked him.] Among all God's preventions and stoppings of us in our ways of sin, Reprehension hath a wholesome and necessary place. Our iniquities would be like rottenness in our bones, festering in our bowels to the day of judgment, but for this medicine. So*Wisdom* begins her lore, reproving *simple ones, scorners,* and *fools;* giving us names according to our corrupt natures. God, like a most accurate Musician, hath variety of notes and tunes: he hath spoken by a burning bush, by a cloud of water, by a pillar of fire, by visions, by dreams, by miracles, by Angels; and by some nearer to us, men; and by one nearest to himself, above all, Jesus Christ. Sometimes he speaks by sensible judgments: *Miriams* foul leprosy was a fair warning: *Zacharies* dumbenesse was no dumb teacher to him: *Paul's* blindness took away his blindness, and made him see more into the way of life, than could all his learning at the feet of *Gamaliel.* Why may not *Balaam* be reproved by his own beast? The reprehension was not the beasts, but the Lord's. He is a wretched man whom God never chides: the first messenger to him is the first borne of death.

This is our Ministerial business; not only to *teach,* but to *reprove.* Otherwise we offer red, not scarlet: the tincture and die of our Preaching is not in grain, nor penetrating into the soul. Our fire gives light and shining, but kindles not in the conscience. It is *oil* without *wine,* to the wounded: a crutch to walk withal, when the leg is out of joint, and should be set: holydayes without Eves: a Passover without sour herbs: continual feasting without sweeping the house. As there is a *Dicite* of joy,*Tell the daughter of Zion, Behold, thy king cometh:* so there is a *Dicite* of sorrow too,*Tell my people their transgressions, and the house of Jacob their sins.* But most of our hearers are like wanton children; that care not to be mended, but to be commended: he that praiseth them, pleaseth them. They are all apt to conceit well of themselves: but this self-love is (in effect) self hatred. If we *reprove not our brother,* God says, *we hate him in our heart:* and if we suffer not our brother to reprove us, do we not hate our

own hearts? How often hath a horse in his full speed miscarried by a precipice; whereas one check had saved him? Yes, I would be reprehended, saith one; but I would not have *an Ass* to do it: *quis tulerit Gracchum de seditione loquentem?* But as when God speaks, we regard *quis,* without examining the *quid* we do it, because he commands it. So when man speaks, we regard *quid* more than *quis:* What am I the worse, if the admonition of a fool can make me wiser? Our Maker, that sees our proneness to evil, thinks it best to hedge up our sinful ways with prohibitions. The first precept that ever was given to man was a prohibition;*Thou shalt not eat of the tree of the knowledge of Good and evil.* Among those ten Laws, the ground of all other; there are but two affirmative; the last of the first Table, and the first of the last: the other eight are negative; leading us to good by the forbidding of evil. He that will not omit to judge us for omitting the good commanded; for the doing of forbidden evil, will not fail to punish us; if he have not punished Christ for us.

The fault corrected is twofold; *Iniquity,* and *madness.* His *Iniquity* is discovered in three particulars.

1 He had a desire to *Curse;* and the brand of the desperately wicked is to*love cursing.* He loved to send it abroad, he shall feel it at home: he wore it about him, he shall have it within him. *Let it come into his bowels like water, and like oil into his bones.* When *David's* misery deserved compassion, *Shimei's* foul mouth loded him with maledicton. Hreof he complained;*They persecute him whom thou hast smitten, and vex him whom thou hast wounded.* The picking out of such an opportunity doubled his malicious rancor. Such words would have galled at another time, which now are ready to kill. Let an arrow fly against the wind 〈◊〉 will hardly stick upright; with the wind, it pierceth deep. While thy ene•ie stands, he may ward thy blows; but once fallen on his back, he is at thy mercy: and how base is that spirit, which will prey on prostrate fortunes? Little children have so much valor and justice, as to call him a coward that strikes his adversary when he is down. To insult upon those whom God hath humbled, and to draw blood of that back, which is yet blew from the Makers stripes, is even the murder of a virulent tongue. Nor will it be any rare thing at the day of Judgment, for *cursers* to be indicted of murder. They would kill, if they durst: they do kill so far as they can. I would be loath to trust his hand, that banns me with his lips. *Balaam* would soon have been the death of all Israel, if either tongue or sword could have effected his will.

Hear this, ye whose tongues run so fast on the devils errand: you *love cursing,* you are *not heirs of the blessing.* Christians are charged to *bless their enemies,* what are they that curse their friends? If every curse should stick a visible blister on the tongue, as it doth an insensible one on the soul; how many men's tongues would be too big for their mouths? In the discharge of a Gunne, the fire is given at one end, the report is heard at the other. In the charging of •he heart with malice, fire is taken at the ears or eyes, and presently the noise of *cursing* and railing breaks out at the mouth. Therefore have we been cursed and plagued, because *our mouths were so full of cursing and bitterness.* Why should we not expect that on our bodies, which proceeds so continually forth of our lips? Who can set his neighbors house on fire, and be secure of his own? Yea, cursing mouths be like ill made pieces; which while men discharge at others, they recoile in splinters on their own fates.*Curse not the king in thy*

thought, nor the rich in thy bedchamber: for these arrows will return on thy own soul. Some men's maledictions are shot like fools bolts, without regarding where they light. In this throng not seldom they hurt their friends, their children: as *Diogenes* warned the bastard, when he saw him throwing stones at random among the people; to take heed he did not hit his own father. The wicked do not shoot directly at God; yet*God shoots at them,* and sendeth out his arrows as *against persecutors.* Blessing becomes Christians: Christ's heart was meek, he *repined not:* his tongue meek, he *reviled not:* his hand meek, he *revenged not:* The good man wronged, shoots not again: neither with the arrow of the head, nor head of the arrow; neither with the mouth of the sword, nor sword of the mouth. If this life prepares us for the next; then the mouth of bitterness shall be plagued with bitterness of mouth: but the lips accustomed to bless, shall be blessed with songs of joy forever.

2 He had *Linguam venalem,* a mercenary tongue. He that had morgaged his soul for gold, would not stick for his tongue into the bargain. There be not many acts of sin, wherein the tongue hath not a part to play: that little engine is seldom ever left out. For uncleanness, the tongue woos: for dissimulation, the tongue walks: for ambition, the tongue flatters: to hide faults, the tongue lies: what business hath sin, wherein the tongue finds no employment? But a vendible tongue, that may be hired for a bribe to contradict the truth, is rooted in a most wicked heart. For the mouth is but the bell, and the tongue the clapper, the heart is the spring that sets all a going. For a man to sell his speech, is bad enough, but worse to sell his silence. He that speaks, does something for his reward; the other is fee'd for nothing. Christ said, *He that is not with me, is against me:* but many a client says of a famous Advocate; if he be not against me, he is with me. So the just cause may be lost both ways; by speech, or silence. But he that farms out his tongue, shall receive but a sory rent at the last.

3 He did strike his beast, for doing him good. She saw the Angel, and would not go on; for this he bestowed his fury and stripes upon her. If she had gone on, he had perished, yet he strikes her that kept him from being stricken. How often do men wish for those things, which it is mercy to go without? They find fault to be stayed in the ways of death, and fly upon those that oppose their perdition. It is our office and endeavor to save you from destruction, to guide you along through this wilderness unto Canaan, to discover your dangers, to clear your eyes, and deliver your souls: do not you like *Balaam,* requite us with blows, and use us worse than beasts for our service. An ape seeing himself in a looking glass, whether through wantonness, or dislike of his own visage; doth often break the glass apieces. Preachers are like Crystal glasses, declaring to sinners their spots and deformities; and these like apes, requite them with injuries and abuses. We would fain save you, why should you mischieve us? Travelers make much of their guides; so let us have your loving company in the way of obedience, that we may all arrive at the land of Promise.

Balaam's madness will appear in four fits. A foolish fit, a frantic fit, a desperate fit, a raving fit.

1. He knew the danger, yet incurres it; was not this *madness?* Until the will of God be known, we may dissent from it without sin. Saint *Paul* by virtue of his Apostolical commission would have preached in *Bithynia;* but the Spirit hindered him: yet herein he sinned not. *Samuel* prayed for *Saul's* good, otherwise than the secret counsel of God had determined; and this

without sin: but when the decree was manifested, he ceased that duty. One good thing may differ from another: and the creature may will a good, which God in his secret purpose willeth not: yet the will is good, if it leave not out *Fiat voluntas tua,* submitting it self to a better: as the child prays for his fathers life, when God hath determined him to die of that sickness: yet without sin. But when *Balaam* is forbidden to go, and opposed in going, still to persist; this was *madness.* What Prophet ever spake better, what reprobate ever did worse, than *Balaam?* It is no less than *madness,* for Prophets to give light to others, and walk themselves in darkness; to distribute portions of meat to the family, and starve their own souls: to rescue others from the enemy, and suffer themselves to be taken: to forewarn others of that pit, whereinto themselves run headlong. If we hear a Mountebank undertake to cure the distempered heat of the liver, while himself hath a fiery face, will we believe him? It is fabled of a mad man that talking with a lean meager Cook, understood from him what dainty dishes he dressed for his guests; and hearing that they were all fat and fair liking, and thrived with it; he asked him why he did not feed on those meats himself, that he might be fat too: the cooke answered, that for himself, he had no stomach: but the mad man replies; Take heed how you come near Bedlam; if the corrector find you, your punishment will be very sharp; for certainly you are madder than ever I was. If Prophets dress heavenly feasts, made up of God's gracious promises and infinite mercies: yet fast themselves, surely the very *Ass* may convince them of *madness.*

Now as there be mad Prophets, so there are mad people too: such as will not live as their Pastor teacheth, but as their Pastor liveth. Saint *Paul* tells us that *faith cometh by hearing;* he does not say, it comes by seeing. We live by precepts, not by examples. But these nice patients neglect the diet which their physician prescribeth, and follow the diet which he useth. I deny not but good examples have their profit: and to see others feed heartily, betters our stomach. But it is not their example, but our own meat that doth nourish us: no man is the fatter for another's feeding. The common exprobation is, *Physician, heal thyself.* Yet suppose those Prophets warn us of the tide, and lose it themselves; that they are careless of their own sores, so our wounds be healed: that they become infatuate salt, so we be seasoned: that they are cast into darkness, so we be enlightened: we have no cause to complain. Have they built us an Ark, though themselves be drowned? have they shone to us like tapers, though themselves go out in stench? Have they brought us to the Land of Promise, though themselves die short of it? Have they served us in the Temple as vessels of gold and silver, though themselves be carried into *Babylon?* Have they sown our fields, and miss their own harvest? Have they planted us vineyards, and none for themselves? Bee it unto them as they have deserved: let us take our own portions, and be thankful. Indeed Prophets are in your mouths, as you will be pleased to take them; and everyone speaks, not as he sees, but as he susp•cts. What are we more than you?*All are men of the like passions.* Do you look for no passion in us, and find so much in yourselves? We bring you heavenly treasure, yet are still earthen vessels. Among the Apostles, one was a *devil,* and another was a *Satan* in his kind, none were Angels. We are the men of God, yet men: Prophets, but yet (as *Moses* said)*like our brethren:* not in the *similitude of sinful flesh,* as Christ was: but sinful flesh indeed. We are *Stars,* yet saith *Job,* the very *stars are not pure in God's sight.* We are Angels, by a

more honorable style than our natures can bear; yet *God hath not found steadfastness in the Angels.* Our profession gives us no immunity from sin. But if we know the right, and bend our whole course the wrong, we are then mad indeed: and if you neglect our doctrine, and follow altogether our example, certainly you are as mad as we. This was his foolish fit.

2. He hears the Beast speak under him, yet slights it: this was a frantic fit. Who would not look that his hairs should stand upright, his blood forsake his cheeks, that he should alight from that strange kind of Beast, and stand amazed at the miracle? But such was his *madness;* as the frantic hath sense to hear a voice, but no use of reason to distinguish it; that as if no new thing had happened, he talks with his *Ass,* and gives her words again, not more full of anger than void of discretion. Who does not wonder, that this Magician wondered not? Two reasons may be alleged for it; though indeed there was no reason in it.

1. It might be, this was his trade; and that among other postures of his sorcery, he used to receive voices from his familiars in the shape of Beasts. So custom might take away strangeness, if he had been wonted to this before. But suppose the devil and he were so well acquainted at this devise: yet he knew his own *Ass:* she had long groaned under so unworthy a burden: he knew this voice came not from Satan; for then it should have been an encouragement to persist; whereas this voice sounded a retreat: yet still he puts her on, whose tongue had forbidden him to move further.

2. It might be, his rage and covetousness had so transported him, that he did not observe this unusual and unnatural accident. If a man had as many eyes, as the Poets fain of *Argus,* the melody of gain would play them all asleep, or make them blind. He that looks through a green glass, sees no other color. The worldling is like a man in a dream; you may talk what you will to him, but his dream goes on. *Balaam's* mind did so run on the gold of *Moab,* that he could hear a Beast speak, and never regard it. One man passeth by that with contempt, which another receives with astonishment. In dreadful thunders, when good men be at their prayers, some still ply their sports. They are as mad as *Balaam,* whom extraordinary Judgments cannot move. God made all his works to be observed: but they that do not wonder at his miracles, are miracles to be wondered at. The Papists fain a world of miracles, and they have men mad enough to believe them. Daily we see God's judgments; if we do not lay them to heart, we are as mad as they.

3 After all this interruption, still he drives on; and runs upon that sword which was brandished against him: this was a desperate fit. The *Ass* saw the Angel, and gave back, common sense had taught her to avoid that dang•r, which reason could not work in her Master. The sword was drawn against him, not her; yet she would decline it, he rusheth upon it. Evils were as good no• seen, as not avoided: our happiness is in the prevention, not prevision of them.*The wise man foreseeth the plague, and hideth himself; but fools run on, and are punished.* We pity him that is hurt through want of circumspection: but he that sees the snare, and flies into it, scarce deserves compassion. The revenging Angel stands before us in the ways of disobedience; and though we know we shall as surely die as sin, yet we have neither the wit nor the grace to give back; though it were with the hurt of a foot to save the body, with the pain of the body to save the soul. Sin is a labyrinth, whereinto the entrance is

easy, the extrication difficult. The Turk making an expedition into *Persia,* found the straits of *Armenia* somewhat troublesome for his passage; therefore they consulted which way to get in. But one among the rest, and he none of the wisest, said; Here is much ado how you should get in, but I hear nobody take care how you should get out. Suddenly doth a wicked *Balaam* set upon his mischievous design; but no persuasions can make him break off. How often doth the adulters conscience check him with the law, and dread of plagues; yet still he persists, and resolves desperately, as *Esther* did religiously, *If I perish, I perish.* Or as *Pompey* said in another sense, when he was to bring grain to *Rome* in a great dearth, and coming to the sea, found it tempestuous and dangerous, in so much that he was dissuaded to embarque; *Necesse est ut vadam, non est necesse ut vivam;* It is necessary that I go, not that I live. So they make a necessity of their sinning, and put it to the venture for their salvation.

Do we resolve ever to giveover the course of wickedness? Yes, one day. If one day, why not this day, why not now? We are not sure to live out this day. *Pyrrhus* opened himself to his friend *Cineas,* that he first intended a war upon *Italy:* and what then? saith *Cineas.* Then we will attempt *Sicily:* and what then? Then we may conquer *Carthage* and *Africa:* and what then, Sir? Then we may rest and feast, and sacrifice, and make merry with our friends. *Cineas* replied; And may we not enjoy this sweetness now, without all this ado? Vain man fancies divers projects; as first how to be rich: and what then? next to gild his gold with honor: and what then? Then to take his pleasure according to his sensual appetite: and what then? At last to repent, and prepare for heaven. O mad man, and why not so now? He that calls thee now, will not call ever. He that calls thee now, will now receive thee: will he receive thee, when he does not call thee? Cast away thy lusts, that they may not cast away thee. If the perverseness of our stomachs break through all oppositions, *Balaam* himself was not more mad than we.

4 His unmercifulness to the poor beast is a remonstrance of his raving fit. *Quid meruit Asina?* All the hurt she did him, was to turn him, to serve him, to save him: this he requites with blows. This was her first fault all her time with h•m, if it had been one; therefore she deserved not so cruel a revenge. We little think of it; but God will call us to account for all the unkind usages of his mute creatures. Of this the Angel first takes notice; of this wrong he first expostulates;*Wherefore hast thou smitten thy Ass these three times?* One blow had been unjust, three was *madness.* God hath made us lords of them, not tyrants; owners, not tormentors: he hath given us leave to kill them for our use, not to torment them for our pleasure. As they are our drudges by constitution, so they are our fellows by creation.*Unless she had turned from me,* saith the Angel, *surely I had slain thee:* that was somewhat; she was a means of saving thy life. Yea, *I had slain thee, and saved her alive;* that was more. To show that I respect an innocent beast more than a perverse man, her safety should have aggravated the woe of thy ruin. Canst thou tell, ô man, whether thy very beast may not be a means of thy preservation, that thou madly spendest thy fury, where thou findest matter of mercy?

Beasts have been a means of the deliverance of men: not seldom hath a dog prevented thieves, the swiftness of a horse saved the riders purse or throat: many of them have done more than ordinary service, all which pleads for them against our tyranny. Yet so bloody

was this magician, that he wisheth for a sword to slay his harmless beast. A wand had been too much; yet he desires a sword. Whose beast would he have killed? was it not his own? and if he had killed his own beast, who should have been the loser by it? How impotent was this *Madness! The good man is merciful to his beast.* They cannot declare their wants, nor tell their grievances; otherwise than by moaning in their several kinds: to an honest heart their very dumbenesse is a loud language. *David* will venture on a bear, rather than lose a lamb: *Jacob* will endure heat by day, and cold by night, rather than neglect his flocks: *Moses* will fight with odds, rather than the cattle shall perish with thirst: only a *Balaam* wants this mercy. It was a sign that he would fain have smitten Israel with a curse, that wished a sword in the sides of his faultless beast. It is ill falling into those hands, which the very beasts find unmerciful. While they live, it is mercy to subaine them: when they must die, it is mercy to dispatch them: in all things mercy becomes the servants of God.

With man's voice:] this was the manner of her disputing. *Balaam's madness* had turned him into a beast; and why might not one beast teach another? In some things the *Ass* excelled her master. First, she saw the judgment, he was blind: common sense better instructed her, than reason and religion had enlightened him. Beasts cannot examine the occasion of their employments, their masters should. Secondly, the *Ass* had a tongue of equity; the Prophet a tongue, hand, and heart of iniquity: we would do ill, she labors to prevent him: he intends Israel's destruction, she means his preservation. Not seldom have we seen a drunken rider on the back of a sober beast: insomuch that one said wittily; the horses stand at the Tavern-door like men, while their masters are playing the beasts within. Thirdly, the *Ass* was not capable of sin; and did therefore justify her self: the master was so mad upon sin, that he would needs ruin himself.

1 The weaker vessel may hold the better liquor. *Surgunt indocti;* the unlearned lay hold on heaven, whereas men of knowledge often wallow in the lusts of flesh and blood. We are ordained to judge the Angels; but if we degenerate from our prerogative, Angels, men, infidels, harlots, yea even beasts and stones shall be our Judges. Because when we ask in our daily prayers, that the *will of God may be done on earth as it is in heaven;* we are so far from matching this proportion, that there is not the poorest creature in the air, earth, or deep, but in their kinds go beyond us. But let us know, though we have the Beasts our servants in the labors of this world, they shall not be our companions in suffering the torments of hell. Howsoever the profane epicure in the pleasures of life would rather be a man than beast: yet coming to his answer, he would rather be a beast than a man. How willingly after death, would *Balaam* have changed conditions with his beast; vainly wishing that himself had been the *Ass,* and that *Ass* the Prophet.

2 As *Balaam* proceeds in frowardness, so doth the *Ass* in reprehension. First, he went aside out of God's way, and she *went aside out of his way:* so her error was a reproof of his. When things go cross with us, let us consider our crossenesse to the will of our Maker. Secondly, as he went forward with his wicked intendments, so she *dashed his foot against the wall,* to put him in mind of his malicious projects, and if it were possible, by the bruising of a limb to save the whole body and soul. Thirdly, because he was carried headlong with the hope of

wages, she *lay down* to stay his course. Had there been the least spark of grace in him, this falling down of his beast might have taught him to fall down on his knees, and to deprecate that danger which an ordinary capacity would have suspected. In sin there may be security, there can be no safety. Wickedness makes guilty men fear where is no cause, *Balaam* had cause enough, but no grace to fear. Fourthly, because in his anger he smote her for stopping his hast, she *opened her mouth* to reprove his unjustice. Thus at every turn she answered him, in every passage she was quit with him. We cannot run so fast, but God can overtake us; nor be so cunning, but he can teach, even a beast to over-reach us.

3 The sensual creatures are set to condemn our sins, and to reflect our evils upon us. *Peter* hath a Cock to tell him his cowardice, and *Balaam* an *Ass* to reprove his avarice. There is no creature dumb, when God bids it speak: if there were no Preachers to declaime, no conscience to accuse, the very creatures themselves would cry: the beds, boards, walls, windows, markets, closets should have tongues to condemn us. We need not wish for Angels from heaven, or the dead from hell, to warn us: for besides *Moses* and the Prophets, besides *Christ* and the Apostles, besides the Gospel and a multitude of Preachers; the *very stones would speak* against us. Whither can we turn our eyes, and not see an object rebuking our iniquities? In their rebellion against us, they are dumb interpreters of our rebellion against our Maker. In their mute unhability to declare their grievances, they tax our stubbornness, that have tongues to speak, and yet will not confess our sins. When they pine for want of meat, they show us our demerits, that have brought a curse upon them and ourselves, and that we suffer in their ruins. When they are brutish, they do but their kinds when we commit uncleanness, we are worse than beasts. We can take signals by Ravens and Scriechowles, and presently talk of graves and corpses: superstition hath taught fools to understand the language of birds: would devotion could teach us to understand the*groaning of all creatures under the bondage of our corruption.*

There is *vox Divina,* that cries against our sins; *The Lord gave his voice from heaven, and that a mighty voice.* There is *vox Angelica;* An *Angel cried with a loud voice, Woe, Woe, Woe to the inhabiters of the earth.* There is *vox Humana,* the dictation of reason; every man's conscience condemneth sin: *vox intra te, quae est contra te:* a loud voice to every ones self, though not heard of others. And there is *vox muta;* so *Abel's* blood had a tongue to cry against murder: the *Walls* and *Beams* have a tongue against oppression: the fields and vineyards have a tongue against drunkenness and excess. *Tot ora quot vulnera; Stephen* had so many mouths, as he had wounds, calling for justice: and there be *tot ling•a, quot creaturae,* so many tongues as there are creatures. Yea, there is *vox inferna,* the devils have thundering voices▪ they become (as it were) hoarse with accusing us: day and night they cease not to put up bills and declarations against us. Yet there is *vox penitentiaria;* how ought we to lift up our voices and weep for our sins, lift up our voices and cry for forgiveness, when so many thousand voices cry against us? All our comfort is, there is *vox salvifica,* the voice of a *Mediator* that speaks for us: and it is *vox Sanguinus* too, a *voice of blood;* but such a voice as *Speakes better things than the blood of Abel.* This voice God will hear, when he stops his ears to all the rest. It is a voice that cries for mercy, and may it obtain mercy for us all.

4 There is no beast deserves so much wonder as this of *Balaam;* and that for three things: First, her common sense was advanced above the reason of her rider; so that for the time, the beast was the man, and the man was the beast: not by any transmigration or permutation of souls, after the fancy of the Pythagoreans: but by Satan's hand over the one, and God's power in the other, the Prophet became brutish, and the beast Prophetical. Secondly, her eye was enlighten'd to be capable of seeing an Angel. Among all the properties of this beast, I do not read any commendation of his sight: but rather find it to be dull and heavy, scarce apprehending a bodily object that is not too apparent. But to see a Spirit, and that Spirit which his rider could not discern, was far above nature. Thirdly, her mouth was opened to speak: now to hear a word come from that tongue, which was only used to bray, was strange and uncouth. Who could but stand amazed at such a sight, at such a voice, at such a discourse, from so silly a creature? That a beast, whose nature is noted for incapacity, should out-reason a man, her master, a professed Prophet, was in the height of miracles?

But what can hinder the will of the Almighty, that doth all things with the same facility? *Non laborat in maximis Deus, non fastidit in minimis.* There is no impossibility, where he is pleased to give a dispensation. Yea, as all extraordinary things are only done by him, so what ordinary thing can be done without him? Our eye could no more see a beast, than a beast can see an Angel, had he not thus enabled it. He that made all eyes, can easily make them dim or clear at his pleasure. The *Syrians* had eyes good enough, yet God so held them that they could not see the man that led them. The *Ass* had a dull eye, yet saw a Spirit: he that shut the one, opened the other. If his power can make stones to speak, how much more creatures of sense? That evil spirit spake in a serpent; why is it more that a good Spirit should speak in the mouth of a beast? The Heathens lie, if they did not receive their Oracles out of stones and trees. I could tell you wonders of that argument, if they were pertinent. We do teach birds to speak those sentences they understand not: if man can do this, how far can his Maker go? He can as easily create a voice without a body, as a body without a voice. We may not distrust, we may wonder: let us compare the Act with the Author, and all is easy.

5 We read but of one beast in the Scripture, upon which God wrought such a miracle. One to witness his power, and but one to show his wisdom: for wonders cease to be wonders, when they are common. The Antichristian Church hath made them superfluously frequent; and for this one, they have many beasts that speak and do strange things; if we will believe them. As that of Saint *Anthony* of *Padua*'s horse, that kneeled down to worship the holy Hoast: yet we had a man in England that taught his horse neater tricks, & we had not the faith to think it a miracle. They tell us how Saint *Francis* commanded a Wolf to hurt no more Lambes; and the Wolf came to him, and put his p•w into Saint *Francis* his hand, and thereby made him a promise: marry he said nothing. Not to speak of their Parrat, that being pursued by the Hawk, and flying over Saint *Thomas* of Canturburi's tomb, cried to him for help; whereupon the Hawk fell down dead, and the Bird escaped. Nor of Saint *Francis* his preaching to the Birds, and their attentive patience, yea thanks to him for his good Sermon: or the swallows holding their peace at his rebuke. They tell us of Bishop *Trian,* who having killed his cow and calf to entertain Saint *Patricke,* found them both feeding in his meadow the next morning; only we do not read of ought they said to him. And of a Woman, that to make her Bees

fruitful, did put a consecrated Hoast into the Hive: where the Bees built a chapel with an altar, doors and windoores, a steeple with bells, and sung their canonical hours, and kept watch like monks in their cloisters: and was not here a goodly covent made in a Bee-hive? It is no wonder that beasts speak words, when Bees can say their prayers, and receive the communion. Yea, they profess more, even to give language to Images, blocks and stones. Beasts have tongues, though no speech; sense, though they want reason: Images have neither reason, nor tongues, nor sense. So the Image of the blessed Virgin is reported to bid Saint *Bernard* good morrow; and to charge *Hiacinth,* when he fled from the Tartarians, to take her and her Son along with him: to bid the Sexton open the Church-door, and let in *Alexius:* and thus to encourage *Thomas Aquinas,* Thou hast written well of me, what reward wilt thou have? Were not these very proper miracles?

They refuse Christ speaking in his Word, and listen to his speaking in a Rood. But as when *Agesilaus* was told of one that did excellently counterfeit the Nightingale, and was entreated to hear him; he replied, why I have heard the Nightingale her self. So what need we listen to these counterfeit voices of Christ, when we have heard *the Word* of God Himself? He is too prodigal a spend thrift of the stock of his faith, that shall give credit to their forgeries. I had rather be of his mind, who when his friend told him of a strange matter, and added withal that he would not have believed it, had he not seen it; answered, And no more will I. This we find, that since the brightness of the Gospel, God doth rarely work miracles, but Satan is often permitted to do signs and wonders. We are not bid to expect miracles from heaven, we are to suspect the delusions of hell.

There be yet remaining certain metaphorical allusions, and moral observations; wherewith I conclude.

1. This Beast never spake before, never after; only this once, and that was but an expostulation, and a reply. Some dissolute sinners are like this *Ass:* their eyes are never opened, nor their tongues unloosed, but once: they see not the sword of God's vengeance, nor fall to their devout prayers, till they come to their death-beds. *Sero sapiunt Phryges:* these fools would buy knowledge, when Wisdom hath shut up her shoppe. *Sera in fundo parsimonia;* never to spare till we come to the bottom of the purse, is a frugality next to beggary. Men sing and take their pleasure in prosperity, and open not their mouths to heaven, unless in blasphemy: in the day of trouble they cry for help: but if they will not speak to God in their health, can they hope he should speak to them in their sickness?

But God hath said,*Call upon me in the day of trouble, and I will hear thee.* True, but this must be such a voice as he is acquainted withal. Hath he heard it daily in petitions and praises? then he will know it familiarly in distress. Otherwise he will count it a strange voice, and none of his families. *Strangers hear not the voice of Christ,* nor will Christ hear the voice of strangers. He that never would learn to read, and yet hopes at last push to be prompted with a Psalm of mercy, shall be put away with a *non legit.* God is fain to deal with wicked men, as we do with skittish Iades in a pasture, which we cannot take up till we get them at a gate; even to bring them to the gates of death before they will be tamed. *Pray continually,* saith the Apostle; mind that exercise that you may be perfect in it? Other duties have their several seasons: [b] *there is*

a time to weep, and a time to rejoice;a time to love, and a time to hate; a time to speak, and a time to hold our peace: but *Semper orate;* Pray continually, Let us pray while we can speak; that God like a kind Father, may hear our groans and pity us when we cannot speak.

2. The *Ass* spake to better her Master, not her self: and so do many, that have heaven in their lips, and the image of hell in their lives; that are excellent at the Muses, but have no acquaintance with the Graces. We may say of their learning, as it was of *Galba's* wit, *Male habitat.* They are like some unfortunate swimmers, that save their endangered fellows, and drown themselves. Or Oculists, that make others see clearly, while themselves have sore eyes. Or Physicians that prescribe a good diet, and keep a bad. Or the Israelites in captivity, that made bricks to build the Egyptians houses, and had none of their own. Or the Indians that enrich the Spaniards out of their golden mines, and yet are themselves the most beggarly people of the earth. They use their gifts, as if a man should use monies, only *Ad numerandum. Plutarch* writes of an old man that found reverence of children in *Lacedemon,* and contempt in all Greece besides; *Omnes Graci norunt quid sit honestum, sed eo soli utuntur Lacedemonii. Seneca* commends to us such a Teacher, *Quem magis admiramur visum, quàm auditum.* He is a monster, that hath a tongue larger than his hand: many good words, and no good deeds. Thus the *salt of the earth,* after it hath seasoned others, may lose the own savor. They that are *lux mundi,* may carry the light behind them, guiding others, not their own feet. They minister occasion of their own sentence; *Ex ore tuo serva nequam.* They make their learning *Artificium vaenale, qui alitur vivunt, quàm vivendum esse praecipiunt.* The good Commander says not to his soldiers, *Ite,* but *Eamus;* what you *see me do, do likewise;* as *Gideon.*

Yet might the *Asses* counsel have done *Balaam* good, though not her self. Let not the hearer become a Judge, and turn his pew into a tribunal. What would such men have said, if they had heard *Solomon* preach after all his scandalous sins? Say thou with *Samuel, Speak Lord, for thy servant heareth;* and not, Hear Lord, for thy servant speaketh; and what speaks he, but judgment on the Preacher? It is enough for me to eat my own dinner, not to mark how much he eats that dressed it. Indeed I would have every Prophets life a martyrdom to his doctrine; for though his goodness gives not the *esse* of salvation, yet it may give the *melius esse:* this is to preach with a witness. Where the Spirit speaketh twice, by illumination and sanctification, he is more heard than where he speaketh but once: and guests mistrust that cheer, whereof the Host refuseth to taste.

3 Let no man plead simplicity, when a Beast sees an Angel; nor unhability to speak, when an *Ass* opens her mouth. Who can complain his own rudeness and slowness of speech, when a beast is enabled to convince her master? We excuse our own coldness, when we are occasioned to reprove impiety, by the want of eloquence: yet an *Ass* could do it. There is no mouth whereinto God cannot put words; yea so doth he glorify the wisdom of his own election,*in confounding the prudent of this world by the foolish. Ex ore lactantium* he will derive praise to his Name. He *hides* those things from the *wise,* which he *reveals to babes.* He that can exalt the eyes of a beast to see a spirit, can advance the dullest apprehensions, and make them capable of the mysteries of life. He chose his Apostles among none of the great Rabbins, yet whoever saw further into the secrets of heavē?*The word of the Lord is able to make*

wise the simple. Some have capacity without honesty, and they have eyes without hands: some have honesty and small capacity, and they have better hands than eyes: some have both, but miserable are they that have neither. Say not, I hear and profit not, because I understand not; for thou art promised to*have Wisdom for the asking.* He that will not pray to be wise, may sit still and be a fool.

4 When the *Ass* had done this miraculous service, she remained an *Ass* still: her skin was no better after it than the rest of her kind. Many men have done God service, without any blessed recompense. *Ashur* was his *Rod* to scourge Israel: that done, they fell under a sharper lash themselves. We use rubbish to scour our vessels; when those vessels are clean, we fling away the rubbish. *Achitophel* could advise *David* well; he was the worst counselor to himself that might be. His words were the oracles of God to the State, to his own heart mere paradoxes. So we have heard some very judiciously discourse of good husbandry mean while themselves are the worst husbands in a country. They are like Bridges that help men over the stream, at last themselves rotte and sink in. When this Beast had done speaking *Humana voice,* she lived an *Ass,* and died an *Ass.* So many an unholy *Machiavel,* that hath been admired for policy, falls under *Iehoiakims* curse, to be buried*with the burial of an Ass:* he lived a Fox, but dies an *Ass.*

5 This *Ass* spake the truth: no matter who speaks, so he speaks good matter. *Saepe etiam est olitor verba opportuna locutus.* Sometimes a jewel is found in a dunghill; and wisdom is most applauded, where it is least expected. The Fathers have compared *Humane learning* to *Balaam's Ass:* it may sometimes sp••ke to purpose; and bring men to Church, as the*Ass* carried Christ to the Temple. Not *the Lord,* but we *have need of it.* Hath all Gentile knowledge a*Noli me tangere* set upon it? Is there nothing but *Templum Domini* with the Jews, but *verbum Domini* with us? Is there no water to be found in the Iaw-bone of a Philistian *Ass?* May not the Crown of the King of *Ammon* be set on the head of the King of Jerusalem? Saint *Paul* says, *Be not spoiled with philosophy:* some are spoiled for want of philosophy. Nor does he condemn all eloquence, but a sophisticate and meretricious eloquence. Would not the eloquence of *Tully* or *Seneca* have done good service in the cause of *Zion?* Indeed, that which is against *Zion,* is *venenata facundia.* Nor doth he dislike Philosophers simply, but *the Philosophers of this world. Hagar* may serve *Abraham* for procreation. The slavery of the *Gibeonites* is an ease to the free borne Israelites. Not Jews only, but Gentiles had a hand in the building of God's Temple. Even Pagans have their arts from heaven, and therefore may justly be improved to the honor of the Giver. If there be a *Tyrian* that can work more curiously in gold, silk, or purple, than an Israelite, why should he not be employed about the Sanctuary? Their heathenisme is their own, their skill is their Makers. Many a one works for the Church of God, which yet hath no part in it. *Veritas ubicunque est, mea est.* We may salute *Athens* in our way to Jerusalem, as Saint *Paul* did. The vessel of water, that is human knowledge, may be turned into wine, that is divine knowledge. Indeed *Sic transiendum, non hic haerendum:* we pass by this knowledge, we dwell not on it. What *Aristippus* said of other sciences and Philosophy, is more true of all other Arts and Divinity: they that study the other, and neglect this, are like *Penelope's,* wooers, that made love to the waiting-women. Whatsoever we learn or know, we submit and refer all to the knowledge of Jesus Christ.

6 But one *Ass* spake; this is no privilege for others; the rest can do no more than bray. One swallow makes no summer: nor do singular examples constitute general rules. Presumption encourageth it self by one of a thousand: and Despair will not take a thousand for one. If a thousand men be assured to pass over a foord safe, and but one to miscarry; Desperation says, I am that one. If a thousand vessels must needs miscarry in a gulf, and but one escape; Presumption says, I shall be that one. We read but of one sinner that was converted at his last hour of life: millions that had less iniquity▪ yet have found less mercy. The dissolute flatters himself, If one, why not I? Other beasts have not attempted to speak, because this one did. Yet brutish men look for heaven dying, that never looked toward it living, because one sinner sped so happily. Christ was then upon the Cross fast by him; art thou sure he will be so near thy death-bed? *Lazarus* and some few others were raised from their graves; the whole world else must sleep till Doomesday. *Enoch* and *Elias* were translated, and did not see death; which of all the sons of Adam had this privilege besides? *Paul* was rapp'd up to the third heaven before his dissolution: none were so before him, none so after him. It is no trusting upon precedents, where we have manifest rules. The rule is, *Remember thy Creator in the days of thy youth;* least he forget thee in thy age. *Seek the Lord while he may be found:* this were but slender counsel, if he might be found at any time. We use to mend our ships in the harbor; and not let their leaks alone till we come into the main. We harness ourselves before we go to war; and not have it to provide in the battle. The walls of a city that are not repaired in peace, will hardly be mended in a siege. Let us speak when we should, or not look to be heard when we would.

One *Ass* spake in her life, one sinner was saved in his death: there was one, why should we despair? there was but one, why should we presume? In the mean time, we can never make that too sure, whereof while we live, we can never be sure enough. Grace to repent, without space, is uncomfortable to our friends. Space to repent, without grace, is unprofitable to ourselves. Grace and space, shall both comfort them, and save us.

2 PET. 2.17.

These are wels without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever.

FRom many things doth the word of God draw comparisons, that it might speak according to our capacities. Every creature hath this emergent use, to teach us.*The heavens declare the glory of God:* how can we look upon them, and forget their maker? The *stars* not being *pure in his sight,* may put us in mind of our uncleanness, which reached so far as even to blemish their glory. The Sun gives us beams of obedience, while he keeps his course, knows his rising and going down. The wind breaths upon us a similitude of the *Holy Ghost;* which comes and goes, and no man knows whence, or whither. The dew drop upon us the memory of that *dew of Hermon which fell upon the hill of Zion.* The henne gathering her chickens doth (as it were) clock us under the wings of Christ. The Crane chatters to us how poorly we shall speak in death. The lilies and ravens forbid our sollicitousnesse for apparel or food. The Camel at the needles eye, is an Image of the Covetous man at heaven-gates. In the last verse, a Beast

taught a Prophet to obey: a wondrous one; some have assigned her a place in the Zodiac, in the Sign of *Cancer.* Whereat other astronomers storming, they were asked, whether they would have *Noah's* Raven, or *Samsons* Foxes, or *David's* Lion, or *Elisha's* Bears, or *Babels* Dragon, placed there, rather than *Balaam's* wonderful *Ass?* Now we are come to certain *Wels:* out of which, if they were full of water, we might draw to quench our thirst: but they are empty, and without comfort: *Wells without water &c.*

These ungodly deceivers are here described by Their

- Vnprofitablenesse; *Wells without water.*
- Vnstablenesse; *Clouds carried with a tempest.*
- Vnhappinesse; *To whom the mist of darkness, &c.*

Their punishment is proportioned to their wickedness. A well, if it be empty of water, will be full of fog: a tempestuous *Cloud* is but a blustering *mist:* here is all *mist* and *darkness;* therefore the Penaltie is the *mist of darkness.* They have shadowed the light in this world, therefore no light but an uncomfortable shadow belongs to them in the world to come.

Wells without water.] A fountain to a thirsty traveler is *expectatum Spectaculum,* a welcome sight; but if it be *without water,* 'tis *Infelix mendacium,* a grievous mokerie. Pastors are like to *Wells* in diverse regards.

1 *Fontes immobiles,* they are wells for constancy: they keep their residence, men know where to find them. Passengers may abuse the fountains, they cannot remove them. You fetch water at these wells every Sabbath, yea even on common days when your thirst calls for it: we teach you on the Lord's day; there is no day wherein we are not ready to comfort you. Indeed you should give us leave to fill our fountains: if we do perpetually draw, and not suffer the springs to have their time of supplying; we must be empty. You sometimes shut up your conduits on the week-days, or else they would lack water: they are so full on Sundays, that they run over. Therefore we study all the week, and fill our Cisterns, that on the Sabbath you may fill your pitchers. Fishers are allowed time to mend their nets; mowers to whet their scythes: bees to gather sweetness, before we eat their honey. God's Temples be our Hives; there you are sure of our honey; yet you must not deny us the flowers, the holy Scriptures, Fathers, and other good books, together with our own meditations, out of which we suck it: and to do all this, requires time. But still we keep our orbs, and therefore are called *Stars:* we have our stations, and therein are *Wels.* It is true, that our waters do good as they run in the channels; but they are best drawn from the well-head; *Dulcius ex ipso fonte bibuntur aquae.* They that content themselves with reading at home, and neglect the public ministry in the Church, omit the spring, to quench their thirst at the chanell.

2 *Fontes sacri,* they are *Wells* of piety; the water of life, the word of salvation is in them. We must distinguish the *Waters that be above the heavens, from the waters that are below the heavens:* the well above is *Fons gloriae,* the fountain of glory; a spring that multiplies it self into a river;*that pure river of the water of life, clear as Crystal, proceeding out of the Throne of God.* The

well below is *Fons gratiae,* the fountain of Grace; and this is *Fons saliens in aeternam vitam,a well of water springing up into everlasting life.* Either of them is *Fons vitae,* a well of life; the one inchoate, the other consummate: the one preparatory, the other satisfactory: the former a prelibation, the latter a fruition; that a *well* of comfort, this a*river of pleasure.* Indeed Christ is the *well of life;* without whom our thirst can never be quenched:*that fountain opened to the house of David,* that*well of Jacob; fons irrigans terram,watering the whole face of the ground. A well* of infinite depth, without bottom: of everlasting abundance, for it hath eternal springs: of satisfying virtue, for he that drinks of it shall never thirst more. This is that Fountain which supplies all the *Wells,* which fills all our cisterns:*of whose fullness we have all received.* It never failed the thirsty passenger, never offended an humble receiver, never was shut up or denied to the faithful seeker. We are His *Wells;* and the water he puts into us, is the word of the Gospel. *With joy shall they draw water out of the wells of salvation.* We are earthen vessels, yet do hold an heavenly treasure; *Wells* of clay, yet full of the water of life. He that refuseth the water for the wells sake, shall perish for that contempt sake.

3 *Fontes puri, puti;* they are *wells* of Sanctity, and therefore must be clean. Indeed their uncleanness cannot defile the water; it is of it own nature so pure, that it will work it self from all infection. Yet may the foulness of the glass cause men to dislike the good liquor.*For the sin of Eli's sons men abhorred the the offering of the Lord.* If they had not been sons of *Eli,* yet being Priests of God, their very calling (one would think) should have infused some holiness into them. Yet may the white Ephod cover black sins: and vices, like those *Spyes,* may be hid in the *well,* while there is wheat spread over the mouth of it. Who are devils, but they that were once glorious Angels? If the lantern be broken, an easy wind will blow out the light. There be commonly two buckets belonging to a *Well:* the one bucket draws doctrine, the other example; and this latter is more employed. *Dum negligunt quod dicimus, imitantur quod agemus.* I have heard of here and there a Pastor, that hath out-lived all the people of his parish: I never heard of any that hath out-lived all the sins of his parish. Yet must not the infirmities of the *Wells* bring the water into contempt: let none dislike the service of God for the sin of man. This were to make holy things guilty of our profaneness; and to offend God because he hath been offended.

4 *Fontes profundi;* they are *Wells* of knowledge; and of sufficient depth; skilled in the Mysteries of salvation. Shallow pits are full of mud and frogs: they may make a noise in the pulpit; but it is a harsh sound, which rather offends the ear, than profits the soul: nothing but frothy stuff comes from them. *Welles* are deep: *the Priests lips preserve knowledge:* they can tell how to resolve the doubtful, to hearten the fearful, to convince the willful, to comfort the sorrowful. They are good Physicians, and have medicines for all diseases. They are able to clear difficulties, to reconcile antilogies, to answer objections, to confute errors, to apply their discourse to all occasions. So Saint *Augustine* professeth of Saint *Ambrose,* who went from *Africa* to *Milan* to hear him; that *Dum intravit quàm diserte diceret, simul & intravit quàm vere diceret.* He is no babbler; neither *Spermologus, qui mera vox est;* nor *Mataeologus, qui mera nox est.* But he hath a key to fit every lock, a gracious faculty to take every ear, to pierce every soul.*Moses* was a Prophet learned, and that with a *Non sicut;* none like him in Israel. Indeed I do not like the *welles* that are so deep, that we can draw no water out of them: men that have

excellent talents, but they lie buried; that know much themselves, and impart little to others. A man of meaner gifts by his assiduity of preaching, shall do more good, than he that breeds a Sermon, like *Elephanti partum,* a years conception, which being borne, only amazeth the hearers, and makes them at their wits end with admiration. We put down the bucket into these *wels,* hoping to draw water, and bring up nothing but air. Conceal'd learning is but like a candle in a dark lantern, or the fowlers light, to see which way his game lies. The good Pastor is light in a Crystal glass, that shines every way, to the good of men and glory of God.

5 *Fontes misericordes;* they are *wels* of pity, full of compassion; bowels that yearn for the danger of men's souls. *Jeremiah* had such a well in his *head,* or at least he wished such a well in his heart.*Oh that my head were waters, and mine eyes a fountain of tears.* The Prophet before him, is not in this behind him;*I will weep bitterly, labor not to comfort me. David* contends with them both, who shall weep most;*Rivers of waters run down mine eyes, because they keep not thy Law.* Among all, our Lord *Jesus* is the chief mourner; who having no sin of his own, wept and bled for the sins of others. Obstinate offenders are dry pits: nothing can pump the water of repentance out of their eyes. For their wickedness GOD plagues the land; that thousands cry in pain, our bowels, our heads, our hearts: thus they give others cause to mourn, while their own mouths are filled with laughter. All that tempest was for *Jonah,* yet *Jonah* alone is fast asleep: that unspeakable agony of Christ was for the sins of his Disciples and chosen; yet even then the Disciples were asleep. The destroying Angels sword lays heaps upon heaps, and multiplieth his deadly wounds, and are we still dry *welles,* that have no tears to spend for our sins? The fire is kindled, and what shall quench it, if these fountains be without water? If there were not some *Ezra's,* and *Joshua's, Isaiah's, Joel's,* and *Jeremiah's* among us, pouring out their souls before God in cries and lamentations for our iniquities, what should become of us? The Lord hath *mark d* the houses where these mourning *welles* be: and if we would not only scape the judgment ourselves, but even turn away wrath from others; let our heads be fountains, and our eyes conduits, sending out floods of tears, not so much for the punishments we feel, as for the cause of those punishments which too many feel not. The crown of Preachers is the tears of their hearers: when we find you with moist eyes, we then hope there is good wrought on your souls.

6 *Fontes pacifici;* they are *wels* of peace and amity, such as reconcile feuds, and appease discords; as the water of a *well* serves to quench flames. In such a combustion, for want of rivers, we run to welles and conduits: yet alas, for the quieting of jars and controversies, you seldom appeal to your Pastors. A *f•ult* which St. *Paul* long ago condemned in his *Corinthians;* that they were too apt to consult Lawyers. And yet many of them, like *Lachesis,* wind off more in one turn, than they span in five. Were your welles full to the brim, there be buckets enough belonging to the law, to drench you. There is an holy water able to put out the fire of contention; the Gospel of peace: or of the *Covenant:* so was the *Well of Bersheba* called, the *Well of an oath.* Indeed when this water is offered to a peevish and perverse stomach, it turns into *bitterness;* and makes him swell yet more against his neighbor, yea against his Teacher. If the suspected wife were guilty, she would *swell* after a draught of those *waters* of trial: so dissolute souls swell against their reprehender. Our message is the message of peace, our Doctrine is the Gospel of peace, our office is to make peace; we are all for

reconciliation;*Reconciling God to you, you to God,* one with another, all with everyone, everyone with all. We speak peace, we speak for peace, we wish you peace; peace with your neighbors, peace in your houses, peace in your hearts, peace in your consciences, and above all, that peace which passeth all understanding.

7. *Fontes Benefici;* they are *Wells* of charity; that do not only give good counsel with their lips, but good relief with their hands. The *Loines of the poor bless them:* they are fountains where the *beasts of the forest drink, and the wild Asses quench their thirst.* Charity becomes all men, but above all, the men of God. Yet alas, in these times, *non habemus unde,* we want wherewithal. What quantity of spiritual water soever be in us, there is little enough of temporal. Our springs be cut off: Sacrilege hath besieged us; as *Holofernes* did *Betulia,* and taken away our springs. While you had *Wells* that yielded you nothing but foul puddle-waters superstitious ceremonies instead of pure doctrines, all your channels ran into those pools, and swelled them to the brinks. Now you confess in your consciences that you draw from us the water of life, yet you deny us the water of livelihood, whereby we may subsist. We sit like disconsolate*Elias,* by the *Brooke Cherith;* and if we have sustenance, it must be by miracle, and for want of your just supply the *brook is dried up.* If we have sown unto you spiritual things, *is it any great matter to reap your carnal things?* Will you not give the water of your Wells, for the water of Life? The tenth of your increase is God's portion; do you look he should give you the cup of salvation, that deny him the cup of retribution? Do you live in him, and yet fear not to defraud him? The Priest was wont to give alms, now he must be glad to receive it. If all his means can reach above necessity, to buy but one book to his study, one spring to his Well; when that fails, he must sell it to buy another: his cloth is ever too short for two coats, the world will not allow him two springs. If the poor do not find our charity, it is because we are sick of their own disease, Poverty. *Quomodo sint benefici qui coguntur esse egeni?* Yet howsoever our temporal waters fail, God grant our springs of grace to hold, that you may be saved.

Sine aqua. Thus Pastors should be like *Wels,* but these false teachers are *wells without water.* A blind guide, an ignorant Physician, a candlestick without light a penuary without provision, a *well without water,* is a miserable privation. When the thirsty traveler, after much labor and grief, spies a fountain, he rejoiceth but coming to it, and finding it dry, his joy is turned into sorrow, and he is ready to curse it for such a mockery; as our Savior did the *fruitless fig-tree,* when he was hungry. Suppose, we are thirsty and would drink, foul and would wash, hot and would be cooled, our houses are on fire, and we would have them quenched; if we come to the *well* with our buckets, and find it empty, we know not whither our grief or indignation be greater. When we are to build a house, we first look to the conveniency of water, and refuse to dwell in a dry land. Yet whether the Pastor that should moisten our souls, be a *well without water,* a formal fountain with never a spring to feed it, we examine not. We love a Physician with abundance of medicines, a Lawyer with variety of tricks, a Merchant with choice of wares, a rich man full of moneys: we affect abundance in all perishable things. But for the water of life, so little serves us, that we do not mind whether the *Well* be full or empty. But indeed, while the clouds above are restrained, the *Wells* below will be soon dried. Unless the Spirit of grace distill down his holy dew into the hearts of his ministers, all will turn to barrenness, and the visible Church appear like a wilderness.

1. Let all this teach us to thirst for the water of these *Wells,* as the Hart pants for the river when he is embost: Or as *David* longed, *O that one would give me drink of the water of the Well of Bethlehem:* or as the woman of *Samaria* did, for the water not of *Jacob's Well,* but of *Jesus* Well,*Lord give me this water, that I thirst not.* There is no corporal appetite so violent as thirst; when the extremity of heat hath wrought upon ••e radical moisture. Victorious *Samson* complains of it; yea even that almighty *Samson,* Christ himself on the cross cries, *Sitio, I thirst.* How sensible are we of this want in our bodies: yet our souls are dry, and we neither moisten them, nor pity their thirst. He is a rare man that never drinks till he be thirsty: nay, it is too common a fault, not to stay for any such occasion. Men drink before they are dry, they drink until they become dry: and thirst overtakes drunkenness; as fools run into the river to avoid a shower of rain. But for this living water, a little draught on the Sabbath is enough for all the week. *My soul longeth for thee,* saith *David, as the thirsty land;* that opens it self in rifts and crannies, as if it would devour the clouds. *Tot linguae, quot fissurae* so many chops, so many mouths, as it were crying to heaven for moisture. *Blessed are they that thirst after righteousness, for they shall be satisfied.*

2. Let us duly prize and esteem the water of these *Wels:* It is an unhappy way of learning, when we will not know the worth of a benefit, but only by the want of it. Three kings were confederated to make war upon *Moab;* and they were not sooner come into the parching wildes of *Edom,* than they are ready to die for thirst. If there were channels, yet no waters: the scorching beams of the Sun had dried them up, and left them rather ditches than rivers. How precious now had a cup of cold water been? There is a season, when so poor a benefit will not be poorly valued. Even with this may a soul be comforted, even for this shall a soul be *rewarded.* We read of a king, that sold himself and his City for a draught of water. This caused three kings to walk down and visit one poor Prophet. Religion and necessity are (either of them) able to humble the stoutest heart: either zeal or need will make a Prophet honored. O what are the greatest monarchs of the world, if they want but water to their mouths? What can their crowns, and plumes, and rich arms avail them, when they are abridged of that which is but the drink of beasts? Therefore with dry tongues and lips do these three Princes confer of their common misery. So highly is water esteemed, that some Philosophers have thought it a kind of *Seminale Principium: Aqua, quasi, A qua omnia.*

Now what is elemental water to the water of life? What is a corporal thirst to the souls necessity? The Jews smarted for vilepending it, when they were driven to wander from sea to sea, and from north to east, to seek it;*their young men and fairest virgins fainting for thirst.* Our forefathers would have been glad of a concealed fountain, some few drops of this water; we have full *Wells,* yea, rivers and streams, yet let it run at wast. We come to*Jacob's* well, but bring no pitchers with us: our ears are at Church, our hearts are at home. The waters of the Sanctuary grow and flow, from the ankles to the knees, from the knees to the loins, from the loins up to the neck: but we have not vessels to receive it. Either to this *Well* you come not, or come and drink not, or drink and digest not: but 〈 in non-Latin alphabet 〉 , *aut bibendum, aut abeundum.* This fountain is the word of comfort; but many can find no sweetness in it, because their palates be made so out of taste by the world. Christ refused the vinegar, because it was vinegar: these men *taste the powers of the world to come,* and will none of it,

though it be the water of life. As *Hannibal* leading his army through the deserts of *Africa,* came to a fountain; *Exercetque sitim, & spectato fonte recedit.* Or as *David* would not drink the water of *Bethlehem,* because it was the price of blood: and yet this did cost no blood, but the blood of Jesus Christ.

3. Do not abuse these *Wells,* nor defile the waters: a troubled fountain cannot look clear. Of all men, the Minister should be suffered to lead a quiet life, undisturbed, free from vexations. *Vae illi qui minxerit in fontem:* there is a woe due to him that polluteth the fountain, that shall cast aspersions on his Pastor, to disable him in the hearts of his hearers. When *Homer* had spent many lines in dispraising the body of *Thirsytes,* he briefly describes his soul thus, that he was an enemy to *Vlysses.* We need say no more of a bad man; He is an enemy to his Pastor; that is enough to brand him. While thy Preacher is studying to apply the warm blood of Christ to thy heart, thou art studying to vex the best blood in his heart. We take care to save your souls, and many of you take care to molest our souls. While you deny us due maintenance, respect, and peace, you put us to spend that time in temporal provision for our bodies, which we should and would spend in spiritual comfort for your consciences. Supply us with springs, hearten us with encouragements, trouble not our waters, and we shall be to you the *wells of salvation.*

Clouds that are carried with a tempest.] In this comparison is shadowed out their variableness; where we have three considerations. First, the fitness of the metaphor or similitude. Secondly, the levity of these hypocrites, that are *carried* with a puff. Thirdly, the event of their dealing, which is to promise a shower, and yield nothing but a *Tempest.*

For the metaphor, it is frequent in holy Scripture.*Drop thy word toward the South.My doctrine shall drop as the rain upon the tender herb, my speech distill as the dew and showers upon the grass.* First, *Clouds* are made to contain water, and Preachers should be fitted and filled with wholesome doctrine. Secondly, *Clouds* are drawn up by the Sun, and Teachers called to that holy profession by the *Sun of righteousness.* Thirdly, *Clouds* are nearer to heaven than common w•ters, and Ministers are advanced nearer to the secrets of God than other men. Fourthly, *Clouds* hang in the air after a strange manner, and Preachers live in the world, in a wondrous sort: all the winds of the earth, and furies of hell, band against them, yet still they are supported by their ordainer. Fifthly, *Clouds* are set to distill rain upon the dry places of earth, and Preachers to satisfy the t••s•y soul. To give drink to the thirsty, is in other men *Debitum Char••••s* in us *Debitum justitiae.* A *necessity is laid upon us, and woe unto us,* if we yield not the former and the latter rain; that God's ground may fructify.*The rain coming down, returneth not again, but watereth the earth, that it may give seed to the sower, and bread to the eater.* So the word of God shall never return void, but accomplish the thing whereto it is sent: not a drop from these *Clouds* shall be lost: but will either work to the confusion of them that resist it, or to the conversion of them that embrace it. The ground where these showers fall, must yield either flowers, or weeds; and so be either*blessed,* or *nigh unto cursing.* If they fall upon a proud heart, like some great mountain, off they glide, and leave it barren: if in the valley, an humble heart, they dwell there, and make it fruitful. As that royal Prophet sings; *Thy waters stand in the valleys, and they grow thick with corn.*

But how can it be conceived, that the *clouds* above, being heavy with water should not fall to the earth suddenly, seeing every heavy thing descendeth? It cannot be denied, but the clouds are heavy: yea the very*winds,* which are lighter than clouds, have *their weight.* Philosophy is here too defective; all the human learning in the world cannot give a sufficient reason for this. Only the word of God decides it:*Let there be a firmament in the midst of the waters; and le• it divide the waters from the waters.* This was God's ordinance in the creation; and such is his providence in the disposition of the clouds. *He bindeth up the waters in his thick clouds, and the cloud is not rent under them.* There he bad them hang, till he that called them up, sent them down. There are those bottles of rain, as it were *in orbe non suo,* thin as the liquor they contain: there they move up and down; and when his finger crusheth them, they drop again to their own place. By virtue of this command, the waters hang in the clouds, and the clouds in the air, and need no supporters. He can as easily hang water in the air, as he can hang the earth upon nothing. Some by that firmamentary division of the waters, have dreamt of a watery heaven above the stars, for the better mitigation of their heat. But the celestial bodies are of no firy or elemental nature: nor have they such heat in them, as needs to be refrigerated. By the firmament is meant the Air: the waters below it are seas and floods: the waters above it are the *Clouds.* Which helps us to understand that of the *Psalm;Praise the Lord, ye waters that be above the heavens:* that is, above the lower region of the air. So,*the Lord thundered in the heavens, with hailestones and coals of fire.* Now thunder, lightning, and hail, come not properly from heaven, but from the air.

In sum; Priests are *Clouds;* this is no ignoble Title. How often did the Lord appear to *Moses* in a *Cloud?* How long did he walk with Israel in the pillar of a *Cloud? I willappear in the cloud before the mercy-seat.* The *Cloud* was a figure of Christ; without whom we should never have seen God appear in the mercy seat.*When the glory of the Lord filled the Tabernacle, the Tent was covered with a Cloud.* Our glorious Savior sits upon a *white cloud:* Saint *Paul* speaks of a *Cloud of witnesses.* It is a happy Church that is encompassed with a cloud of Preachers. Mans heart is a plot of ground; which before it be fruitful, must suffer a spiritual husbandry. First, It must be plowed, and broken up: it is so cold and stiff a clay, that it needs undergo the coulter. God was fain to shake the earth before he could move the Iailors heart. When the terror of sin and Judgment works upon the natural conscience, then the plow-share reacheth the quick. Secondly, once plowing is not sufficient; for it will quickly harden again of it self; there must be a second stirring. In prosperity it will never tell truth; but rather flatter that it may be flattered. But when the ground is softened, then put in the plough: the heart broken by affliction is fit to be tilled with it the word. Thirdly, cast in the seed with joy and hope of a blessed harvest: sow it with the precious promises of Jesus Christ. Fourthly, then come the *clouds* and they do their seasonable office, in pouring down kindly showers, both to raise and ripen the fruits of grace. Fifthly, after all this, weeds will grow: therefore we must fall to weeding, and hook out our lusts with the sickle of repentance. Thus the *valleys shall stand thick with corn, till we rejoice and sing.*

The next point is their levity; *Carried with a wind.* Some are not stable in the truth, but it is not possible for any man to be constant in errors; for the next fancy will take him off from the former. As wanton children are won to be quiet with change of toys; so the devil is fain

to please such men with variety of crotchets. He forgets what he hath been, understands not what he is, and knows not what he will be. But like a banished man, when his back is upon his own covntrey, all the world is his way. He is fled, with *Jonah,* from the word of God, and now it matters not whither he makes his voyage. From a Brownist to Anabaptism, from an Anabaptist to Arianism, from an Arian to the Family of love: still he is *carried with a tempest;* and does not more eagerly embrace the air where he is first a *Cloud* gendred, than he rails on it when he is removed. He is water, and water hath ever been an emblem of Inconstancy. So *Jacob* called his son *Reuben,unstable as water.* Whether it be a *cloud* above, or a billow below, it is carried with the wind. There is a rack-wind, and that drives the clouds: there is a ground-wind, and that tosseth the waves. So Saint *James* compares the inconstant to a*wave driven and tossed with the wind.*

To exemplify this unstablenesse. First, Water is continually running from coast to coast, and as it changeth currents, it changeth name and colors. Names according to the countries it saluteth. Colours; for in puddles it is black, against rocks foamy, in the sea green, in sweet rivers clear. Such a *cloud* as here is meant, is at *Rome* a Papist, at *Munster* an Anabaptist, in England a Protestant. Indeed he tarries nowhere; for his heart is but an Inn, and all his thoughts travellers: if they lodge for a night, they are gone in the morning, and leave him without taking leave of him. Secondly, water runs to the lowest parts, seeking out holes and receptacles where to hide it self. So these wavering *clouds* love corners and private conventicles, and leave the beaten way, though it lead directly to heaven. They scorn with every common understanding to go through the gate, and therefore will climb over the wall. Thirdly, water poured out leaves nothing behind in the vessel: oil and wine will leave their favor, and milk the color: but there is no remaining sign of water that it was there. So their steps be fluide, and no more stable is their memory; [i] either buried in oblivion, or famous for infamy. A cloud both alters the shape with the wind, now appearing like a house, then like a camell: and the seat with the wind, now hovering over this climate, then over that. They are wax ready tempered, that soon taketh a new impression. Or chaff, which when the good grain sinks down and is saved, becomes the sport of the wind. Their plague is answerable,*They shall be chased as chaff of the mountains before the wind, or the thistle-down before the whirlwind.* The tempest hath driven them to and fro upon earth, at last it shall blow them to hell. They are like loose teeth in the mandible, of more trouble than use. They set themselves for so many things, that they are good for nothing. A Pluralist in religion is indeed a neutralist; and seeks the truth by all ways but that where he is sure to find it. The moon spake to her mother to get her a coat made; but no tailor could fit her: for if he made it fit for her in the change, it would be too little in the full: if it were fit for the full, it would be too large for the wane: so we must have for every day a new coat, or none. The inconstant soul is as hard to suit: only, after the change of many places, there is one that will hold, the place of darkness: after the change of many fashions, there is one that will last, a coat of torment. But for us, let us *stand fast in the faith,* and *bold that we have,* that we may never lose our Crown.

Carried with a Tempest.] They promise a shower, and bring a storm. This is their mockery: they have four inconveniences of the *Clouds.*

1 They hinder the Sun from so clearly extending his beams to comfort the earth. An Antichristian Priest is a *cloud* gotten before the Sun; whose very doctrine tends to darken the light. That *Ignorance makes Saints;* how much is hell beholding to them for such an opinion? They call that the *mother* of devotion, which was indeed the daughter of transgression. We use to say for the body; If nature lose some vigor or virtue in one sense, she recompenceth and mends it in another: they that see ill, hear the better: and he that wants his smelling, hath the better taste. But if the soul lose her eyes, she will hardly find the way to heaven: nor can we say, any faculty is improved, any grace advanced in her, for being blind. There is a woe to them that*withhold the truth in unrighteousness.* Not sanctity, but Iniquity is the child of darkness. Sin was begot in secret, betwixt Satan and *Eve:* and Vice is the brood of *N•x* and *Acher••,* say the Poets.

2 *Clouds* are unthankful: for they are drawn up by the Sun, and set in the lower region of the air: there being placed, they not seldom dishonor that Sun which exhaled them, by darkening his refulgent beams. I do not say that false Teachers are called by Christ: they rather prefer themselves without invitation; making the Church a market, and buying their places; and those too often, of eminency: which they fill, like clouds, with a blustering and stormy presence. But in the mean time they obscure that light, which the *Sun of righteousness* would give to his Church by better instruments. Thus they have *Loca Christi,* and *Arma Antichristi:* and most ingratefully dishonor that Name by which they would be called.

3 *Clouds* do harm when they vent themselves in a *Tempest:* their moisture is not so profitable, as their violence is hurtful. They that never preach but in thunder, whose words be flashes of lightning; hell and damnation being almost the period of every sentence, are *lurida, turbida, horrifica nubila,* black, pitchy, and pernicious clouds; presenting the face of God tempestuous, and the brow of heaven cloudy: for so we call the frowning, a cloudy forehead. These are *Nubigenae,* engendered of clouds, as Poets write of the Centautes. They that hang their faith on such men's lips, do but like *Ixion,* embrace a cloud instead of *Juno. Fabius Maximus* resolving to prolong the war, waited on *Hannibals* progress, and encamped himself on the high grounds. *Terentius* gave *Hannibal* battle, and was put to the worst: but then *Fabius* came down the high grounds, and got the day. Whereupon *Hannibal* said, he ever thought, that same *cloud* which hanged on the hills, would at one time or other give a Tempest. So these *Clouds* never spend themselves, but with a *storm* to the Church of God.

4 They are unprofitable clouds;*Nubes sine aqua,* as *Jude* calls them; empty bottles, which promise the thirsty earth relief, and have never a drop in them. Or if they have any water, they let it fall where it can do no good. As sometimes we have seen dry pastures and chopped grounds, as it were with open mouths calling upon the clouds for rain: anon a cloud gathers, and comes down; but where? It misseth the needy fields, and falls in a dirty lane: balking the place where it is expected, and fouling the way where it might be spared. This the natural clouds do by God's disposing: but I speak of rational, willful, spightful *clouds:* Many rich men are such condition'd clouds: they have store of wealth, and some they will part with: but it shall be to such as have no need of it; and that either for fear, or favor, or in hope of honor: which is in the proverb, *pouring water into the sea.* But to the poor, distressed,

and thirsty souls, they will not afford a drop. While they live, they will empty a bag to the Lawyer; which is to fall in a dirty lane. When they die, they make rich men their heirs and executors; not in imitation of God, *To him that hath shall be given:* but to witness their dear regard of money; which when they can keep no longer, they bequeath to them that will keep it: as if they durst trust anything sooner than their Maker. So do they love the world, that they love all them that love it: and when the hand of death crusheth these *Clouds,* they fall into a quagmire.

You see by this time what *clouds* they are, against which our Apostle inveighs. *Nubila procellosa, tempestuous* clouds; that raise storms and factions, and trouble the peace of the air. *Nubila picea,* black clouds; that turn day into night by their errors. *Nubila coelivaga,* wandering clouds; that never keep any station. *Nubila fictitia,* dissembling clouds; that promise moisture, and have none. *Nubila liventia,* malicious clouds; that intend nothing but mischief. *Nubila fatna,* foolish clouds; that make mire, rather than cause fertility.

But withal, there be commendable clouds: there is difference between *Nubes umbrifera,* a shadowing cloud; and *Nubes Imbrifera,* a showring cloud. There is *Nubes carulea,* a bright, azure, sky-coloured cloud; like that heaven to which it is near; whose*life is in heaven. Nubes frugifera,* a fruitful cloud, that causeth the earth to fructify. The Lord fills these clouds with his holy dews, which they let fall in due time and place.*They water the earth, and come down like showers upon the mowne grass.* In their days *shall the righteous flourish, and abundance of peace so long as the Moon endureth.*

Besides the former resemblances; Preachers are *Clouds* in spending themselves upon the dry earth. When a cloud hath emptied it self of water, it ceaseth to be: so we consume ourselves to do you good. Love turns us into lamps, that we wast ourselves to give light unto others: into silkewormes, that we spin out our own bowels, to make you garments. The *Olive* would not *leave her fatness,* nor the *Fig tree her sweetness,* nor the *Vine her cheerful liquor:* we refuse not to part with our fatness and sweetness, our blood and marrow, our rest and quiet for your sakes. Yea, like clouds, we willingly consume ourselves in showers, that you may bring forth fruit unto Jesus Christ. This riseth to the conviction of them that will not be bettered by the good clouds.

1 Some refuse to come under the clouds, and of all places love not the Orbe of the Church. The fruitful grounds are covered with clouds; they that shun this rain for fear of being wet, shall have barren souls. There is *Daplex Coelum;Gloriae & Ecclesiae:* the Church is a heaven upon earth; her Priests be the clouds of heaven: she denies not her showers to them that seek it; the rest must remain a wilderness. The Jews, while the Church of God was national, were commanded in their devotions to look toward the Temple, when they could not come to it. We have those that may come to it, but will not look toward it.*In this place will I give peace, saith the Lord.* Not anywhere, not everywhere, but in his own house: as if this blessing were confined to his holy walls, *In this place will I give peace.* I know not whether the blessing doth more honor the place, or the place the blessing: both grace each other, and make God's people happy; *In this place I will give peace.* This flower grows not in every garden, but only in that which these *clouds* have watered. If ever we would have peace; outward, inward, private,

public, secular, spiritual; peace in our Land, peace in our Church, peace in our State, peace in our own Souls; we must pray for it: and if ever we will pray for it, we must pray here; for *In this place will I give peace,* saith the Lord. It is true indeed, that we are bidden everywhere to *lift up pure hands unto God:* but those hands cannot be pure that are profane; and they cannot be other than profane, that contemn the Church, the clouds, and showers, and ordinances of God. If ever men would have their prayers heard at home, let them pray at Church: else their devotion is but the sacrifice of fools. For he hath said it, who hath good reason to appoint the circumstances of his own beneficence; *In this place,* where those holy clouds are, *I will give peace.*

2 Some bring forth no fruit at all, though they dwell under the *clouds.* They are barren and beaten grounds, like the streets or high ways, over which such a throng of lusts fetch their continual walk, that nothing can rise or prosper. The more rain falls, the more dirt. Or if they produce any fruit, it is weeds instead of herbs; stinking weeds; yea even briars and thorns, to scratch and wound the husbandman that tils them. If a displeasing drop falls from the clouds, they rage and swel; as *Pharaoh* did when he received a command of Israel's dismission. The showers and monitions of God make ill men worse. Corruption, when it is checked, grows frantic: as the waves do not beat or roar anywhere so much, as at the bank that restrains them. Or as the vapor in a cloud would not make that fearful report, if it met not with opposition. A good heart yields at the stillest voice of God; but his most gracious motions harden the wicked. Some would not have been so desperately settled in their sins, if the word had not controlled them. But that ground is reserved for the fire, which would not be bettered with the water. What the element of mercy could not mollify, the element of wrath shall cruciate. For the earths sake which we bear, the earth that bears us, is often cursed therefore our works are weeds, because we concoct the moisture of the clouds into venom. So*Spinas & tribulos, velut ignis escam, ferimus:* briars and thorns are fit fuel for the fire: *Secundum ea quae mali proferunt, ipsi efficientur.* If the lustful limbs burn in flames, it was lust that made them fit matter for those flames.

3 Others look after the infirmities of the *clouds,* and never mind their virtue or benefits. They will follow their Teachers own way, not that which God teacheth by him. Israel indeed did follow the cloud in the wilderness: when it stood still two years together, they moved not: only then they went on, when that went before them. And we do well to follow the pattern of those holy *clouds,* that direct us the way to Canaan. Yet this, not absolutely, but with limitation. The Cloud that guided them had two parts; a light part, and a dark one. The Egyptians who were God's enemies, had only the dark part; which following, they rushed into the red Sea, and were drowned. The Israelites had the light part, the direction whereof safely delivered them. Wicked eyes see only the dark part, the infirmities of these *clouds;* that example they follow, and perish. Faithful souls look upon the light part, the graces of God in them; this doctrine they follow, and are saved.

To conclude. Be thankful to these *clouds,* in returning answerable fruits. If showers fall on a dunghill, they make but dirt: if in a kennel, they make but stink: if in desolate places, they spring up weeds: but in the garden, they raise up herbs and flowers: in the tilled field, corn:

in the meadows, grass: in the groves and orchyards, plants and fruits. If the ground of your hearts be foul with uncleanness, rank with covetousness, or sown with lusts, our rain will cause the appearance of weeds. But the mind that comes hither like a well tilled field, receives these showers with comfort, and recompenceth them with increase.*Then shall the earth bring forth her increase, and God, even our own God shall give us his blessing.*

This Heart of ours is the best or the worst ground that lies between heaven and earth. The worst, if it be thorny, weedy, mirie: but if fair, pleasant, fruitful, it is the best. There be two that lay claim to it: and howsoever the propriety be God's, for he made it; yet Satan will try his title, and sues to have it. First, let us weed this ground, and that betimes, for old weeds will hardly be destroyed. Sins are weeds, the weeding-hook is Repentance: let not a weed appear, but presently by contrition cut it down. God indeed said of another field, and in another sense;*Let them both grow together until the harvest:* but it must not be so here, for then the weeds will eat out the corn. Secondly, keep it in heart; for if the soul have not her chearings, she will grow faint and barren. The way to keep thy heart in heart, is by devout prayers, meditation, hearing the word, and receiving that which is *Pabulum animae,* the blessed Sacrament. Thirdly, look to the expiration of thy farm, and be sure to leave it in good case: that when the great Landlord shall call the Tenant out of the Tenement, the soul from the body, it may be entertained into his own house, the glorious Court of heaven. Fourthly and lastly be, sure to pay thy rent always, and that is Thankfulness. For temporal farms we pay our rents by quarters and half years: but this rent is due every month, week, day, hour. *Seven times a day,* yea seven times an hour, *will I praise thee.* We forfeit many of God's favors, for not paying the rent of Thankfulness. It is an easy rent, it costs us no labor. It is a cheap rent, we are not out of purse for it. It is a ready rent, never to seek. If it be easy, ready, cheap, why do we grudge it? We can do little, if we cannot th•nke God for his goodness. Yet for the ground it self, for the seeds that sow the ground, for the clouds that water the seeds, for the Sun that draws up the clouds, for the influences of heavenly grace that bless all, God requires no rent but our thanks. *Hoc nil dici br•vius, nec audiri laetius,nec gratius intelligi, nec agi fructuostus potest.* Nothing is more easy to be spoken, or more comfort•ble to be heard, or more acceptable to be understood, or more fruitful to be done, than thankfulness. If we cannot requite gifts, yet let us return thanks. *Debitam Deo nunquam refer•e gratiam potero: tamen hoc non desinam, ubique confiteri me refer non posse:* I can never give unto God sufficient thanks; yet I will ever acknowledge that I cannot give him thanks sufficient. He that return• this •o man, makes half the amends: to God, it is all the amends we can make.

But the least gratitude lies in the tongue; when the heart, when the life is thankful, this is better than the sacrifice that hath horns and hoofs. Then is the earth thankful to the clouds, when it returns answerable fruits; when it does confess and recompense the good it hath received, when the valleys stand thick with corn, the meadows yield fat pasture, the trees flourish with fruits, that the birds sit and sing in the branches. We call a barren earth, an unthankful earth. What is the worst fruit that the earth bears? I find a great complaint of*Tares,* of*Thorns,* of*Weeds,* of venomous creatures, noxious, and baneful plants: yet all these are good in their kinds, and useful to the wise. But the worst things that the groaning earth bears, be ourselves, our sinful and unprofitable selves: *Telluris inutile pondus.* Therefore God

more than threatened,*to destroy both man and beast from the face of the earth.* The earth as a good mother, rejoiceth in good children: but she mourneth for them that dishonor their Father, and are a shame to their mother. *Non laetatur super bestiis & rapidis feris:* but in men, tame and gentle creatures. So long as there is pride in us, contention among us: while covetousness and cruelty in our hands: unmercifulness in our hearts, and lust in our loins remains unweeded out; we are those wild beasts. Is this our thankfulness to the *clouds?* Is this our requital for all their showers? Do we rain down holy dews, and find you springing up profane weeds? Alas, for the sins of the Land! for this cause the clouds melt themselves into tears. As all our Sermons be public showers, to refresh your thirsty souls: so we have also our private showers, dissolving ourselves into tears for the obstinacy of your hearts.*We weep in secret for your pride,* and are still dropping this rain from our eyes, together with the exhortation of our lips. Remember that God who gives you the former and the latter rain: showers to soften the earth before the seed be cast in; showers when it is cast in, to bring it forth: showers to ear it, and showers to ripen it. If all this will not make you fructify, the clouds weep again, because*they have labored in vain, and spent their strength for naught. Mortals quoniam nolunt sua crimina flere, Coelum pro nobis solvitur in lacrymas.* O that it would fall out by you, as the Bishop comforted *Monica* concerning her son *Augustine; Fieri non potest ut populus istorum nimborum pereat:* the children of so many showers and tears shall never perish.

Open therefore your breasts to receive these holy dews: lest with that rich Churl, you cry hereafter for some of this water, when you cannot have it. How many showers and buckets of grace had he despised in his jollity? now h• calls out pitifully, for one *drop to cool his tongue.* Do not neglect the least drop o• grace when it falls, lest you be driven to beg one drop of mercy when it must •o• fall forever. Now God draws near unto you, dr•w you near unto God, and be enlighten'd: so shall you no more be *tellus arida,* but *terra florida,* bearing 〈◊〉 for the Lord's harvest. Thus you shall restore the golden age, and make the place you live in, were it worse than it is, a very earthly paradise. Earth shall return to earth; but such fruitful earth shall possess the earth, and be possessed of heaven. Now the grace of God make us the one, and the glory of God crown us with the other.

To whom the mist of darkness is reserved forever.] Private offenders are not so much plagued, as public. *Bis peccat, qui exemplo peccat:* for he teacheth evil by doing it, and so again does evil by teaching it. *Exemplare malum, capitale malum:* the exemplary sin is a mischievous sin: he that gives bad example, shall be made an example himself. A sinner, by his true contrition and hearty repentance, may get pardon for his own sin; but how shall he procure it for them whom he hath taught to sin? Nothing more troubles the mind of a good man, than his tempting of others to offend God. Thou hast been a blasphemer, and art converted: but how shall this medicine cure the inf•ction which thy foul breath hath conveyed to others? Thy excesses may be forgiven thee, but ho•art thou sure of those *Uriah's,* whom thou hast inebriated? The adulterer, after the fact may repent of his own wickedness, yet it cannot but trouble him to think what may become of his harlot. So grievous and dangerous it is to be guilty of oth•rs sins. An eminent offender draws many with him into evil. When *David* fell in with *Bathsheba,* many of her servants and his courtiers must needs be conscious of that adultery. When *Uriah* must die, *Joab* must be fetched in as accessory to the murder: how did

that example harden his heart against the conscience of *Abner's* blood? He might well think, how can my master revenge that on me, which he acts himself? Great men's sins are seldom secret, and no less secret shall be their sh•me. These heretical Teachers have brought on men's souls a mist of d•rknes, and done what in them lies, to send them blindfold to hell: now therefore such a lot abides them, even *a mist of darkness forever.* In which punishment observe three things.

The

- 1. Quality of it; *Caligo tenebrarum, the mist of darkness.*
- 2. Congruity of it; It is prepared or *Reserved* for them; and they were such as loved darkness more than light.
- 3. Eternity or duration of it, For ever.

First, the nature or quality of it; *a mist of darkness.* If hell had no other anguish in it but the very darkness, it were a formidable place. How uncomfortable would that night be, which had no hope or possibility of day? But as it is said of heaven,*the gate, of it are not shut by day, and there shall be no night there:* so it is contrary of hell the gates of it are not open by night, and there shall be no day there. Night is f•in•d to be *Terrae filia,* the daughter of the Earth; and that is dark enough: so *Job* c•ls the Grave•*a Land of darkness, and the shadow of death.* If our bodies h•••ny sense when they lie in that dark bed, how tedious, how odious would it be un•o th•m? But there is that which Christ calls 〈in non-Latin alphabet〉 *,utter darkness•;* uncomfor••ble, unligh•able: The Hebrews by *Light,* understand joy and felicity: *by darkness,* sorrow and confusion.*To give light to them that sit in darkn•sse.* Such •*mist* shall be on their souls, as comes upon a swouning man: who cannot see though his eyes be open: the organs being (for the time) uncapable of illumin•tion. So lie the damned, as dying men in the very pangs of d•ath, with a *mist of darkness* over their underst•ndings, yet cannot die.

But there is fire in h•ll; shall not this give light? No, it diff•rs from elemental fire; First, for violence, it is more subtle and searching. Secondly, for durin•• 〈◊〉 is a wildfire that cannot be quenched. Thirdly, for operation, it con••ne• n•t what it burns. Fourthly, for obscurity, though it sl•ine terribly to the vex•tion of the wicked, yet it shines not to their comfort.*Crematione*m *habet, lumen non habet.John was a burning and a shining light.* There is a fire th•t shines without burning, and a fire that burns without shining. It is as easy for God to make fire without light, as light without fire. All the prisons and dungeons devised by man are palaces in respect of hell: as all pains mo•tall are*Vmbra ad haec tormenta,* a mere shadow to these torments. The *darkness* of Egypt w•s wonderful, and fearful: wonderful, in that it was so thick that it might be felt: fe•refull, therefore reserved for the ninth of the ten plagues. But this far exceeds; 〈in non-Latin alphabet〉 *,the blackness of darkness:* so doth the Hebrew Idiotisme express• it in the uttermost extract of *darkness.* If thou couldst see in a dark prison some looking pale and ghastly, others bound in chains and fetters, others tormen•ed with famine, all shut up in a loathsome dungeon, howling with lamentation how would it fright thee from such a course, as might endanger thee to such a place? Thus let us meditate of this

darkness here, that we may never feel it hereafter. The body that is surfeited with repletion of pleasant meat•, must be p•rged with bitter pills. Let the due consideration of those insufferable horro•s cl•anse our hearts from all filthy lust: •nd let us follow the way which the light of grace leads us, that the light of glory may crown us.

Reserved for them: this is the proportionableness of it. The punishments which God's justice inflicts upon sinners, have always a respect of condignity, not seldom of congruity: so that we may read the matter of the offense in the characters of the penalty. These black *clouds* did wholly endeavor to superinduce *darkness* on the Church, therefore the *mist of darkness is reserved for them forever.* Some read, *Paratur,* is *Prepared:* and this refers us to God's decree, who had preordained the darkness of hell for such cloudy souls. Not *Paranda,* nor in *Parando,* but *Parata.* As a king prepares a prison for such of his subjects, as shall prove rebellious. But God made not darkness; and whereas in the beginning of the creation it is said.*Darkness was on the deep;* this was not a thing created, but a mere privation or absence, or not being of that light which was made afterward. Nor do we think this *mist of darkness* a positive thing; but as when the Sun is hidden, darkness necessarily follows. Not a beam of God's countenance, not a spark of his light comes into hell, and thereupon follows this intolerable darkness.

Tophet is ordained of old: non casu, non subito, sed deliberante judicio. For the antiquity of hell, I refer you to the fourth verse of this chapter; where the lost Angels are said to be *cast down into hell:* now they could not be cast into that which was not. God hath ordained but two places to receive all, whether Angels or men. For those Fustian-weavers of Rome with their *intermedia loca,* they make but *Chimaera's,* and imagine places without a foundation. As *Limbus Patrum* where (they tell us) there is *Poena damni, non sensus;* and *Limbus Infantum,* for children dying without Baptism; where they likewise say is, *Poena, non sensus, sed damni.* The former whereof they would have dissolved by Christ's descension into hell; the other to last forever. And their Purgatory, where is both *Poena damni,* and *Sensus;* which shall cease at Christ's coming to Judgment; unless some better informed and more merciful Pope unlocke the doors, and let them out for money beforehand. These be pretty tales for a winters night, and not unlike their legends. The holy Scripture hath this plain truth: There is but election and reprobation, grace and sin, the narrow gate and the broad way: but two places, Light and darkness, Joy and pain: but two ends, heaven and hell, to one of these must all flesh come. They that tell you otherwise, flatter you with error: we tell you the truth, though it be with terror; and *testify to you our brethren,* (albeit with another mind)*that you come not into that place of torment.* And howsoever you may storm against us, for disquieting your security with such menaces; yet we had rather you should be offended with us for preaching hell to you here, than that for not preaching it, you should curse us in hell hereafter.

But I rather read it, *Is Reserved;* and then it denotes the fitness of the plague to their sin: *darkness* to *darkness,* inward to outward, temporal to eternal darkness. The Egyptians drowned the males of Israel, themselves were drowned for it. They had bloodied the waters from those innocent veins, their waters are turned into blood. That law of Retaliation which God will not allow us, because we are fellow-creatures, he justly practiseth on us. He would have us read our sins in our Judgments, that we might both repent of our sins and give glory

to his Justice. *Cham* sinned against his father, and therefore is punished in his children: whereas *Japheth* was dutiful to his father, and finds it in his posterity. Because *Cham* was an ill son to his father, therefore his children shall be servants to his brethren. But because *Japheth* joined himself with *Sem* in bearing the cloak of shame, therefore he shall *dwell in the tents of Sem,* and partake of the blessing. *Samson* abuseth his strength among women, therefore he lost his strength by a woman. *Saul* divides himself from God, God divides the kingdom from *Saul. David* committed three sins in the business of *Uriah,* adultery, murder, and dissimulation; for all these he receives just payment: for adultery, in the deflouring of his daughter *Tamar:* for murder, in the stabbing of his son *Amnon:* for dissimulation, in the contriving of both,*Did you not hate me, and expel me out of my Fathers house? and why are you come to me now when you are in distress?* saith *Iepthah* to the elders of *Gilead.* The suits of necessity are justly upbraided with the errors of prosperity. The same expostulation that *Iephtah* makes with *Gilead,* God at the same time makes with Israel;*You have forsaken me, and served other gods, wherefore should I deliver you? Go and cry unto the gods ye have chosen.* God tells his children of their faults, while he is whipping them. It is a wise and safe course, to make much of those in our peace, whom we must make use of in our extremity: otherwise it is but just, that we should be rejected of those whom we have rejected. We call upon God in our trouble, and are not heard: Why? because he was not heard, when he called to us in our jollity. He will say, Did you not drive me out of your houses, out of your hearts, in time of health? Did ye not plead the strictness of my charge, the weight of my yoke? Did not your willful sins expel me from your souls? what do you now crouching and creeping to me in the evil day? It is but justice, if God be not found of those that were content to lose him.

Thus he once plagued the inundation of sins with an inundation of waters: Sodomes unnatural lust with unnatural fire. He proceeds still in the same course; the dearth of charity he punisheth with the dearth of plenty: the surfeits of peace, with the sharp physic of war: malice and wrath, those burning sins, with burning fevers: the languishing of piety, with consumptions of body: whoredom and uncleanness, with loathsome diseases: riot and profuseness, with fluxes: drunkenness and excess, with dropsies: pride and swelling, with tumours: curses and blasphemies with the plague and pestilence. That which men have so many years tossed in their mouths, is now fallen upon their loins the plague hath been their imprecation, the plague is become their common destruction. What is it that infects the air, but the contagious breath of oaths and curses, vented every moment from the lips of men and children? Every sinner teacheth God how to punish him, *ex ore suo,* out of his own mouth. And there is no particular wickedness, but God hath a particular rod to scourge it on earth, and a particular torment to vex it in hell. Only they escape, that have answered all the variety of their sins, in the variety of the sufferings of Jesus Christ.

For ever. Such is the perpetuity of this darkness. And this is also a just recompense, that they which might have found life, and would not seek it, should at last seek for death, and not find it. There is a shame never covered, a worm never dying, a cry never ceasing, a fire never wasting, an intolerable pain, an interminable time.*They shall desire to die, and death shall flee from them.* A good day makes amends for a bad night; but to this night belongs no day; it is *everlasting darkness.* The roughest tempest, the weariest journey is not without comfort,

because there is hope of an end: but these pains be as endless in quantity, as they are easeless in quality.*Joshua* had a long day, when the Sun stood still; yet that day had an end; the Sun did go on his course again, and set: but here the Sun and Moon shall utterly cease to measure time by their motion. That is a long sentence that hath no period, a doleful night which shall have no morning; a woeful darkness, where no star shall give a glimpse, no taper burn for the damps and foggy mists. Thus they lie like a malefactor pressing to death, calling for more weight to dispatch them, even*rocks and mountains,* and cannot get it. They are those*serpents that will not be charmed,* those tormentors that will never be entreated. It is to no end, to compare them with piles of grass, sands or stars: if a million of years should stand for every dust of the earth, there might be an end: but this is *mors sine morte, finis sine fine:* time shall be no more; and after time, it is as possible for that damnation to be temporal, as it is for God not to be eternal.

Sins greedily hear that the *mercy of God endures forever:* but they shall as sensibly feel, that the wrath of God also endure forever. It was a pitiful complaint,*Will the Lord cast off forever, is his mercy clean gone for evermore?* God did not deal so with *David,* he will deal so with the damned. Let this meditation touch thee now, that the matter it self may never hurt thee hereafter. That heart is hard frozen, which nothing can thaw but hell-fire. If a rebellious city were threatened by the king to be tythed for their conspiracy; that one of ten should die in justice, though nine were spared in mercy; would not everyone tremble, lest the lot should fall upon himself? If among ten passing over a bridge, one were assured to fall in, would not everyone look to his feet? The Supreme Judge in his last great Assizes, will execute his wrath upon many: not one of ten, but rather nine of ten are in danger;*for all have sinned, and come short of the glory of God,* deserving ever-burning fire in everlasting darkness; shall we not make sure our Advocate to plead for us; even Him alone whose plea is unanswerable, because he died for us? He that is *For ever,* suffered that we might not suffer *forever.* But will he plead for those above, that care not to be his below? Shall they challenge his covenant then, and trample on it now? Do they not abuse that Covenant, while they break the conditions, Faith and Obedience? Let not men flatter themselves, that they may sin *in aeterno suo,* so long as they can: and yet that God will not punish them *aterno suo,* so long as he can: Hell was not made for nothing: there be two fatal engins, the devil and sin, that will supply and furnish it, and keep it from being empty.

Thou art sick, think how uncomfortable it would be, to be confined to that bed and that pain: if no worse, for a thousand years: where thy friends are fiends, and thy Physicians tormentors. Consider them that are shut up for the plague; how irksome it is to want help and society, to lie fearfully expecting death every hour; when as yet there is a *Lord have mercy on us* upon the door, and the prayers of thousands sent up to heaven for their comfort. Who would for the pleasure of an hour, be rack'd a whole year? Or for a mass of gold, lie burning in the fire one day? Yet how many for the satisfaction of a lust, hazard themselves, souls and bodies, to more exquisite tortures, and endless flames? Let us not pass over this meditation superficially, but in time make an end of sinning; otherwise beyond all time there will be no end of our suffering. For our Creators sake that made us, for our Redeemers sake that with his own blood bought us, for that Comforters sake who would heal us, for the

Angels sake that guard us, for the Churches sake, our mother that mourns for us, for our own Souls sake, that should be dear unto us; let us break off our sins by repentance, and live the life of grace and obedience, that we perish not in this *mist of darkness forever.*

2 PET. 2.18.

For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

FLesh and blood is pleased either with no religion, or with a carnal one; yea with a carnal religion rather than none at all. For without some boundaries to the unlimited rage of sensuality, they could neither enjoy their goods, nor their sins in peace. Therefore among the Heathen politickes, that State where nothing was lawful, was preferred to the State where all things were lawful. The adulterer, that cares not whose bed he dishonors, yet would think himself wronged, if he might not keep his whore to himself. He would be loath to have his own goods stolen, that makes no conscience of robbing others. The wicked are neither sensible of doing injury, nor patient of suffering it. Unjust tradesmen will have the Law open to fetch in their debts, and that with rigor: but for payment of their creditors, they would have the Law shut, and nose them under a protection. Thus if they can shuffle out for this world, they never dream of any reckoning in the world to come. That religion therefore, which can humor flesh and blood, and give corrupt nature leave to be her self, proud or wanton, is the only plausible doctrine, and sure of entertainment. Every bad man would have all others bound, and himself free: and he easily connives at that in himself, which he severely censures under another skin. Silly understandings adhere to that rule, which is indulgent to their carnal affections; as fishes are taken with the bait that is agreeable to their natures. Wanton souls are caught with wanton allurements. *When they speak, &c.*

This verse is spent upon two sorts of men; the Seducers, and the Seduced: the subtle and the simple; the thieves and their bootie. In the Deceivers we have Their

- Posture, *they speak great swelling words of vanity.*
- Imposture; *they allure* or beguile souls.

For the Deceived, we have three circumstances;

- 1. What they were for their former condition, *escaped, &c.*
- 2. What they are for their present estate, *wrapped in error.*
- 3. How they become so; which is their own weakness, or proneness to sin, whereby the Temptation works upon them, here called *wantonness.*

The Posture of the Seducers appear in three passages; *In*

- *Multiloquio,* many *words.*

- *Stultiloquio, vain* words.
- *Grandiloquio, great swelling* words.

For the first, they think to carry it away with *words.* That is a very ill cause, which wants colorable reason for it; that is a very ill reason which wants a *Tertullus* to plead it: and he is an ill *Tertullus* that wants *words* to defend it. Yea, error hath always most words; like a rotten house, that needs most props and crutches to uphold it. Simple Truth evermore requires least cost; like a beautiful face that needs no painting; or a comely body, which any decent apparel becomes. We plaster over rotten posts and ragged walls: substantial buildings are able to grace themselves. We cannot but suspect that cause, whereon the Lawyer wastes so much of his time and tongue. Multitude of words is not unlike the thick painting in some Popish Church-windows; a mere devise to keep out the light. Why doth the Hare use so many doublings, but to frustrate the sent of the hounds? A great deal of oratory bestowed on a vain subject, is but like an onion; when you have taken off all the pills, there is nothing left. Falsehood is a gaudy harlot; strippe her of her borrowed garments, she will appear, we know not whether more hateful or ridiculous. Loquacity hath ever been a note of folly; *In multiloquio stultiloquium:* it is very difficult to speak much and well. The ship that hath more rigging and sails than ballast, will never make a good voyage. The tree that wanted fruit, might have abundance of leaves; and commonly they have the worst course of life, that have the volublest discourse of tongue.*They think to be heard for their much speaking:* as if God could not hear them at first; as if he could not understand them at once; as if the blessing of heaven depended on the labor of the tongue: whereas indeed, it is not many words, but hearty desires, that can fetch down heavenly blessings. No Prince will grant a suit ever the sooner for a long petition. Certainly, if twenty Ave-maries and five Paternosters were all that God required, many a Papist hath done his duty. But alas, how can they hope to merit by that, for which God hath said, they shall not be heard, *much babbling.* The Publican used not so many words as the Pharisee, the Pharisee had not such commendation as the Publican. *Frustrà fit per plura, quod fieri potest per pauciora.* There is little of a long-winded exercise, except to bring men asleep. Many words must not carry it; for then the brawling woman would have the better, who will not give over without the last word. But not to catch the disease, which I declaime against, prolixity of speech, I pass to the next, which is

Their full-mouthed speeches, *Great swelling words.* Nothing is more loud than error: the more false the matter, the greater noise to uphold it. *Paul* can have no audience, the truth must not be heard: but they all cry out for *Diana.* In that bloodiest and most unnatural custom of Idolatry that ever the Sun be held: the sacrificing of their children in burning fire to *Moloch,* it was the noise of the Instruments that drowned all sense of the madness. Thus *Ahab* shall be deluded with great words and numbers: the clergy of four hundred Prophets conspire to his destruction one: single *Michaiah* can do no good, they bear him down with multitudes. Four hundred to one, is odds: everyone will have as much talk as he. Yet indeed, one Prophet speaking from the Oracle of God, is more worth than four hundred Baalites. Truth is not ever to be measured by the Poll: it is not number, but weight that should carry it. Solid verity in one mouth is worthy to preponderate light falsehood in a thousand. But falsehood hath the

more *swelling* words, the louder noise: as *Cyprian* mentions one that challenged him to dispute; who though he wanted learning to urge any argument, yet he amazed the people by ingrossing all the talk, and holding the conclusion.

False *Zedekiah* not only speaks, but acts his prediction, with swelling words, yea presumptuous signs;*Horns of iron,* and *Thus shalt thou push the Syrians.* The horn is forcible, the iron irresistible: by an unresistible force shall *Ahab* do this: as if the certentie of his tongue were not enough without his hands. He had a forehead of brass, a heart of Lead: the one for impudence, the other for flexiblenesse to humors and times: therefore he devised *horns* to gore his King unto death. One silly Prophet affronts the 400; whereupon *Zedekiah,* having swollen first into words, now swells into blows, and smites God's Prophet on the face.*Micaiah* gave him the lie, and he gives *Micaiah* the fist; and with the blow expostulates. Before two Kings, the Guardians of Peace and Justice, swaggering *Zedekiah* falls to blows. For a Prophet to strike a Prophet, in the face of two Princes, was intolerably insolent: the act was much unbeseeming the Person, more the Presence. Prophets may reprove, they may not strike. It was enough for *Ahab* to punish with the hand; no weapon was for *Zedekiah* but his tongue. And if *Ahab* had not been well content to see that hated mouth beaten by any hand; if malice had not made authority insensible of such an usurpation, this rude presumption had not past unrevenged. Falsehood doth not more bewray it self in anything, than in *swelling words,* in unjust blows. Nor is it any new condition of God's servants to smart for speaking true. Truth suffers, whiles error persecutes. None are more ready to boast of God's Spirit, than they that have it not. The full vessels are evermore silent. Brasse makes a great sound when it is beaten: the gold is more malleable with less noise. A fools voice is heard in the streets, but wisdom speaks low. Therefore hath luxurious behavior been called Roaring, for the dissolute cannot rule their tongues. As *Bias* was sailing, there fell out a great tempest, and the mariners (who were lewd persons) cried to their gods: but *Bias* said, Peace, make not such a noise: for if the gods know ye are here, we are all like to perish. Peacocks have a louder voice than Nightingales, no man thinks a sweeter. Empty caskes in the cellar return the greater sound; the good liquor lies in them that are dull. The light housewife is the scold, and can put down the grave matron in words, no less than the other excels her in honesty. The frogs of Egypt were no small plague: who besides the annoyance to their nostrils, and trouble to their bosoms, with a dismal dinne filled their ears. *Swelling words* are like the reports of Ordnance: they blaze, and crack, and smoke, and stink, and vanish. They proceed from diverse causes; there be in the soul six *swelling* diseases.

1 Pride, which is an unnatural tumour, and puffs a man up, as if he had eaten a spider. And indeed, Pride is a poison, and the nature of poison is to cause a *swelling.* He swells for place, not only above his fellows;*The man with the gold-ring looks to sit uppermost:* but even above the Angels; and*Similis ero Altissimo, I will be like the most High.* He that rides on his foot-cloth, or in his caroch, how big does he look on the inferior passengers? We wonder; it was not so with him the other day. Alas, since that time, he hath swallowed the venom of pride in a pill of wealth, and now you may see it by his *swelling.* He fears an affront, more than he fears hell: if by his equal, he puffs like one out of breath: if by his inferior, he swells like the sea in a

storm. The proud man is a kind of mad man; he thinks himself brave in another's clothes, and glories in that which is none of his. He is sick of a *swelling* in the brain.

2 Malice, which is a higher degree of poison, *swelling* inwardly; and when it cannot vent it self in revenge, bursts the entrails. How did *Joab* swell against *Amasa? Jezebel* against *Elijah?* Nothing but a poultisse of their warm innocent blood can abate the tumour. After the defeat of that great Armado, the Duke of *Ossuna* presented himself to the King of Spain, with a distaffe at his side, and a spindle at his back instead of sword and dagger: the King hereby understanding that a woman had foiled them, hastily stepp'd to the Altar, and taking a silver candlestick in his hand, swore a monstrous oath, that he would wast all Spain, yea his whole Indies to that candlestick, but he would be revenged on England. But God be praised, those *swelling* words were but the effect of his own malice, without our ruin; *Rumpantur & ilia Codri.* The malicious is troubled with a *swelling* of the spleen or bowels.

3 Vainglory, which is a kind of wood-sere or venomous froth, that swells men with a rank opinion of their own worths. So the Fly that sate on the axletree of the Chariot wheel, gave out that she made that glorious dust. Things that move upon greater means, they ascribe to themselves; and strut like Colosses, that the world may not scape their notice. Mighty are their words, as if they would shake mountains, and speak thunder-claps.*Come,* saith the Philistine to *David, and I will give thy flesh to the fowls of the air, and to the beasts of the field.* What big words were here? But how seldom ever was there a good end of ostentation? Presumption at once is the presage, and the cause of ruin. He is a weak adversary that will be killed with *words.* Swell on proud Giant; a small pebble from the brook shall confute thee.*Hath any of the gods of the nations delivered his land from the King of Assyria?* Swell on *Sennacherib:* an Angel shall confute a 185 thousand of thy soldiers with the argument of death in one night. Many a foe hath spoke bravely, who in the push hath made more use of his heels, than of his hands. When one vaunted of hurts received on his face, *Julius Caesar* knowing him to be a coward, bad him take heed the next time he ran away, how he did look back. This is a *swelling* in the Throat.

4 Hypocrisy, which is a malignant humor, *swelling* the parts affected or corrupted with it, as some kind of grass doth the kine, or sweet worte hogs. Methinkes the hypocrite should smile at himself, being so conscious, how he rails at the world which he worships; how he condemns the belly which he serves; how he persuades men to contemn the gold, which is dear to him as his life: how he commends the cross to others, which himself abhors. How like the kite, he flies aloft, but is ever looking down to the earth for his prey. He hath an ill-affected spleen, that grows big while the other members wast: or an obstructed liver, which blows up the cheeks and legs, while the vital parts want blood and livelihood.*God I thank thee, that I am not as other men.* Hypocrite, so thou sayest, so thou *swellest:* but what a tabe or famine of goodness there is within, thou dost not, thou dar'st not ask thy conscience. Like a decayed Merchant, that studies tricks to uphold the credit of his wealth; and still the nearer he comes to poverty, the more show he makes of sufficiency; till at last the bladder is pricked, and the wind flies out, and there is rather a merchants case than a merchant. Still

the more a man swells in pretence, the less he is to be trusted in deed. This *Swelling* is a Tympanie.

5 Blasphemy, which is the highest excess of words, when they swell against God himself.*Am I a dog, that thou comest against me with staves and stones?* The last words that ever the Philistine shall speak, are brags and curses. How truly he spoke himself? Had he been any other than a dog, he would not have opened his foul mouth against the host of God, and the God of hosts. And as he calls himself a dog, so it seems *David* thought him, else he had never come to him only with a staff and a stone.*Jezebel* hath lost her prophets; and she swears and stamps at that, whereat she should have trembled. She swears by those gods of hers, which were not able to save their prophets, that she would kill that Prophet of God which had slain her prophets, and scorned her gods. O foolish dust, wilt thou *swell* against thy Maker? When the Spanish fleet was fired and dispersed on the narrow seas, the young Prince of *Ascoli* at his fugitive arrival to Dunkerke, with his cap off, and grinning towards heaven, he swore to the Duke of *Parma* on the Strond, That not only all the four elements were Lutherans, but even that day God himself.

6 Success in wickedness, which is like *Aconitum* taken for diet-drink. To prosper in ill designs, is the greatest unhappiness, the heaviest curse: for he that useth to do evil, and speeds well, never rests till he come to that evil from which there is no redemption. *Joab* kills *Abner,* and scapes; again he embrues his hands in the blood of *Amasa,* and is not indicted for it: now *David* is old, and *Adoniah* towardly, he furthers him in the usurpation: and big with prefidence of his own command, he thinks to carry it; but this carried him to his grave. Faire *Absalom* was proud and ambitious, yet he flourisheth: he kills his own brother, yet escapes, he insinuates himself into the affections of the people, and bold of their fidelity to him, he *swells* even against his own royal Father, and becomes a disloyal traitor. God owes that man a grievous payment, whom he suffers to run on so long unquestioned. Prosperous wickedness is one of the devils strongest chains. A man feels a little sweetness of wealth, this sets him a gogge, he *swells* for more: when his stalk is so stiff that it bears up above the rest of his ridge, presently he *swells* for honor: the first draught doth not quench his thirst, he *swells* for a higher degree: thus honored, he *swells* into some place of authority, and still his insatiate dropsy calls for larger draughts, till at last he is inebriated: like the Toade in *Esop,* that would needs swell in Ambition to be as big as the Ox; and then he bursts. Such tongues shall be swollen with the infernal fire, till they be not able to call for a drop of water to cool them.

The last attribute of their speech is vain, *words of vanity.* If the matter were good, yet many words were vain, great words were vain: but here both the matter and words and all are not only vain, but *vanity* it self.*The kingdom of God is not in word, but in power.* How justly doth the Lord infatuate these magnificent talkers, in frustrating their boasts? *Magno conatu nugas,* they have a show of wisdom, but that show ends in folly. What hath been said of two nations, is true between two sorts of men: the French are wiser than they seem, the Spaniards seem wiser than they are. He that says little, is thought by some to understand less; and those great scholars, that are confident talkers. But to make superficies seem body, with depth and bulk, the plentifullest speaker will scarce devise sufficient shifts. It is according to the

French proverb; much brute, little fruit: or as we say in English, a great deal of cry, but no wool. *Demades* the Orator in his age was talkative, and would feed much: therefore *Antipater* would say of him, •hat he was like a sacrifice, whereof nothing was left but the tongue and the paunch. *Alexander* in his Persian expedition, caused his soldiers to leave scatteringly behind them, as forgotten, larger and heavier pieces of armor than they were used to wear; the Macedonians being not such portly men: it was his policy to scare and fright the Persian. So mighty words terrify weak hearts: but wise Judgments make small account of their *vain* words, whereof one day they must make a strict account themselves.*Jezebel* swears by her gods to be revenged on *Elias:* it was well that tyrannesse could not keep her own counsel. She meant to kill him, and the disclosing of that purpose was a means to preserve him. The wisdom and power of God could have found evasions enough for his Prophet in her greatest secrecy: but now he needs no other than the warning-piece from her own lips. Here were *swelling* words, but the *words of vanity:* she is no less vain than the gods she swears by. In spite of her fury, and her oath, and her gods, *Elias* shall live: at once she shall find her self frustrate and forsworn. And now she is ready to bite her tongue, and to eat her heart for anger at the disappointment of her cruel vow. It were no living for godly men, if the hands of tyrants were allowed to be as bloody as their hearts. Men and devils are under the restraint of the Almighty; neither are their words more swelling, or their designs more lavish, than their achievements be vain, and their executions short. *Benhadad* sends great words to the King of Israel; as if it were nothing to conquer him: stay the proof;*Benhadad* flees, and Israel pursues.*The heathen rage, the kings* combine, and the *people imagine a vain thing.* Though for power they be kings; though for policy, counselors; though for fury they be Gentiles; though for number, all the people, multitudes; yet they study but *vanity:* they imagine a thing vain impossibly, vain unprofitably.

No wrestling of man can evacuate the purpose of God. While he struggles, he is caught: and by resisting the Will of God, he doth fulfill it.*Divinum consilium dum devitatur, impletur: humana sapientia dum reluctatur, comprehenditur.* Second causes are susceptible of impediments; as the burning of fire, by the action of water: but there is no evasion to shun the decree of heaven. These swelling intendments are like *Caligula's* enterprises; who never took anything in hand if there was hope to effect it: 'tis vain impossibly. Neither doth any profit arise from it. To count evil for gain, is unjust, but human: but mischief intended for mischiefs sake is devilish. The old way of wickedness began at *quid prodent nobis?* But that is a new way of malicious sin, when men cannot be pleased to live in quiet themselves, unless they disturb the tranquility of others. As Vipers and the venomous *Cantharides* and stinging spiders are more detestable than Bears and Wolves, because they sting folk to death without any benefit. That is an odious mischief, which is *vain* unprofitably.

The Apostate Church *swells* in words; both in respect of her promises, and of her menaces; but *Quid seret hic dignum tanto promissor hiatu?* mere words of *vanity.* That when the sin is forgiven, the penalty remains: the Poet could say, *Poena potest tolli, culpa perennis erit:* they say, *Culpa potest tolli, poena pere•nis erit;* at least during their Purgatory. Kings are the anointed of God, to whom only they are inferior: *Inde illis potestas, unde Spiritus.* And *cujus iussu nascunt•• homines, ejus constituuntur Principes:* by whose will they are borne men, they are

made Princes. Yet how big is the noise, that the Pope is above them, may dethrone them, that his Assassins may kill them: these be *swelling* words, not only of *vanity,* but of treachery. That we may merit heaven by our good works, or at least bear half the charges of our own salvation; these be mighty words, but they are vain men that trust them. I know not what trick they have to pay God, but I am sure, I am infinitely in his debt, and no ways can pay him but by his own coin, the blood of his own Son. So innumerable are their swelling Tenants, that their very mention would swell to a volume; but I leave them to their conclusion, mere *vanity.*

Let me conclude with this summary observation. Harmony is the sound of the Gospel, unity the band of the Church: her true members know no discords, with one mouth, with one heart, they praise God, and love one another. All the noise and jars come in by broken instruments, such as the sower of contention hath put out of tune. He fills the lips of his engines with repining, cavils, querules and wranglings, which are the right sounds of hell.*If any seem to be contentions we have no such custom, nor the Churches of God:* there is no such voice in the quire of the holy Ghost. Indeed Christ came to*send fire on the earth:* but he never meant such a fire as comes out of two flints by repercussion, or out of steel by hard-edge. But rather such a fire as he sent down in disparted tongues upon the Apostolical assembly at Pentecost; a fire that shall enlighten the understanding, warm the heart with grace, and consume the stubble of iniquity; this is the fire that burns in *Jesus* his name. They grossly mistake, that think Christ is come to his Spouse *in turbine & tonitru,* (such is the coming of Antichrist) for Christ comes *in levi aura quasi susurrans;* in silence as the*dew upon the tender grass,* and the fruit of his coming is *Peace.* There came a strong*wind, that rent the mountains, and brake the rocks,* but *the Lord was not in the wind.* That tearing blast was from God, God was not in it. So in it, as in his other extraordinary works, not so in it as to impart himself to *Elijah* by it. It was *anteambulo, non vehiculum,* the Vshier, not the carriage of God. Then came an *earthquake,* more fearful than the wind. That did but move the air, this the earth: that beat upon some prominences of the earth, this shook it from the Center, but *God was not in the earthquake.* Then a *fire,* more fearful than either. The first affected the ear, the next the feeling, this last lets in horror to the soul by the eye, the quickest and most apprehensive of the senses: but *the Lord was not in the fire.* The Prophet shall see God's mighty power in the earth, air, fire, before he hear him in the soft voice; all these are but boisterous harbingers of a meek and still word. In that God was he came in the gentle voice of mercy; how are they his messengers, that came in the *great words of vanity?*

Observe this, ye thunderers of Rome, who come with roaring Bulls, and teach the ordinances of your Church, to speak louder than the Ordnance of war; there is not the greatest efficacy, where is the greatest noise. God shown but his powerfulness in those fierce representations, he loves to make way for himself in terror, but he conveys himself to us in sweetness, in that mild breath of mercy. Those *Boanerges,* the sons of thunder, first tame our proud natures with the gusts and flashes of the Law; but then the soft voice of Evangelical grace doth comfort and confirm us. But for those Jesuits; that preach unto us with the word in one hand, and the sword in the other, threatening blood and ruin, let them read *Isaiah* 53.7. and see whether they be like that *Jesus,* whose name they usurp. Examine their books, and you

shall find many of them so fraught with boisterous invectives, and desperate untruths, that it is a question whether the Father of lies could out-do them: as if they meant plainly to write; not in the defense, but in the defiance of truth, of modesty, honesty, God and all goodness. The scope of their pretumide disputations, is rather to vent their own passions and uphold a side, than in zeal to holiness and to maintain the truth. *Quibus potior est victoria, quàm veritas.* Themselves would have the conquest, without respect of the truth. *Nec veritati, nec paci cedere norunt;* as *Augustine* said of the Rogatians. But where there is no mind of yielding, there is no end of disputing.

To conclude against these high swelling terms; we have reason, as to suspect the cause that needs them, so the men that use them. Even in moral or civil demeanor, a loud tongue is commonly a lewd tongue.*We are in danger to be called in question for this days uproar, there being no cause,* says the Town-clarke of *Ephesus.* If no cause, why all this noise? Why be many of our Courts of Justice turned into a Babel, if there were not more confidence in a Lawyers tongue, than desire of truth? Why are those railings and invectives among men? Why instead of the voice of the Turtle, is the voice of the Scriechowle heard in our land? O there is a swelling heart in unmortified breasts, which cannot be suppressed, but would like new wine burst the vessels, if it were not broached & vented by foul language. What swelling words did*Rabshakeh* utter against the living God, and his Israel: yet *Hezekiah held his peace.* How contumelious & false were the accusations of Christ, yet even his silence was their conviction. The best confutation of their slanders, is not by our great words; but by our good works. *Sophocles* being accused by his own children, that he grew dotard, and spent their patrimonies idly; when he was summoned did not personally appear before the magistrates, but sent one of his new tragedies to their perusal; which being read, made them confess, *Hoc non est opus delirantis;* this is not the work of a man that doats. Against all clamors and *swelling* opprobries, set thy innocence and good life: *Sic verbosa tacet clamosi turba sophistae:* they shall be driven to acknowledge that these be not the courses of a dissolute sinner. Thus patience shall overcome clamour, and thy quiet heart shall be accepted of God.

In a word, the Church of God is not built up with noise. There was no axe nor hammer heard in the building of the Temple: the frame was made in *Lebanon,* and set up in *Zion:* there was no noise in the rearing, whatsoever was in the preparing. *Lebanon* might be loud, all is quiet in *Zion.* So doth the Church love peace, so do all seek peace that love the Church. Quarrells and contentions are for the world: let those Dogs snarl and fight, whose portion lies *without.* Peace and concord becometh the house of God. Schisms and wranglings, like axes and hammers, are the weapons of pride; cudgels thrown in by the devil, and taken up by malcontents, who bast one another while he stands by, and laughs. All Christians, especially Pastors should be men of meekness: otherwise while they pretend to take birds with their nets, they drive them away with their noise. The house of God is not built up with blows, with blows it is beaten down. God loves to see Holiness and Peace, and*without Peace and Holiness no man shall see God.* It follows,

They beguile:] This is their imposture. The metaphor is taken from fishing or fowling. Those fishes that were taken out of the feculent pond of this world, and put into the Crystal

streams of the Church, are by these seducers again drawn out of the Streames of the Church into the pool of the world. The hook whereby they perform this, is fraud: the same devil teacheth his trade to all his followers: by fraud he overthrew our parents, and the same train he lays for their children: the Lyon is strong enough, but the Serpent doth the mischief. While Satan appears like a roaring Lyon, we are ready to run from him: but when he trans-shapes himself into a familiar form, we admit him too often, and suspect not the danger. They be the Foxes that spoil our grapes, that worry our Lambes. First, Foxes prey far from home, and do not mischief too near their own dens: so these compass Sea and Land, and will sails to the Indies to *beguile* souls. Secondly, Foxes range in the night, and keep their holes in the day: so these seducers abide not the day-light, but wander in shades, masked with visors, to effect their purposes. Thirdly, these Foxes fasten upon young Lambes, such as are poor in knowledge, and weak in faith; enticing simple women, that they may entice their husbands; after the practice of that old Raynard, who wrought *Eve* to work *Adam.* Thus the wife is *ex professo* a Recusant, while the lunatic husband is allowed once a Moon to sleep at Church, to save his fine. Fourthly, hungry Foxes will prey upon slight purchase, rather than fast: so they will stoop to cozen the meanest, where the great ones are too wise for them. Yea desperate fortunes have been the Popes special engines: the Ivy creeping along the ground, begins at first to compass the lowest part of the Oak; but works it self upwards by degrees, till it over-top the highest branch, sucks the sap, pierceth the pith, and ruins the whole Trunke. Fifthly, these Foxes will tell some truths, where it may win credit and advantage to their lying. If they spake nothing but true, they could not deceive us: if nothing but false, we would not believe them. Therefore they have some few truths at first, like three or four good Strawberries at the top, to help away the rest, even their sophisticate trash. A thief lighting into true-meaning company by the way, can talk of sincere dealing and uprightness, against robbery and oppression, to take off suspicion, till he spies his opportunity. The Dequoy will suffer the simple man to win for a while, till he hath whetted him on, then he leaves him in the lurch. If fraudulent Merchants had not some good wares, their base ones would not be saleable. But *Paul* cast out the soul spirit, that confessed him to be the *servant of the most high God, and to teach the way of salvation,* though he spake true; for he knew to what hellish purpose he spake it. The devil acknowledged *Jesus,* yet he commanded him to come out, though his testimony were true: whereby he taught us, not to give ear to Satan, though he tell the truth. Thus they cast dust in our eyes, that we might not see our way, and strike a hook in our nostrils, to lead us their own way: but it is no hard matter to spy out their juggling: though the Ass have put on the Lions skin, he may be discerned by the length of his ears. But in mean time, if they be conscious of their own frauds, (and I am so persuaded of many of them) and still persist; what Hell is deep enough for them, that seek and study to fill Hell with souls? You will say, that is but my persuasion; and so well I wish them, that I would for their own eternal states sake it were not true.

That they may not too unperceivedly catch us, let me a little bare their hook, and discover some of their wiles.

First, they tell us, the Church agrees, the Church cannot err: all which in their language is the Church of Rome. Take it so, and we may as soon find Paradise in Hell, as any Text in

Scripture for it. The Seat of Abomination, the City of the Beast it calls her, not the Chair of the Church of God. That the Apostate Rome is the Catholic Church, the wit of Earth and Hell shall never be able to prove.

Secondly, that the Pope sits successively in *Peters* Chair: if we should grant it, for they cannot prove it; so did the Pharisees in *Moses* his Seat, yet neither the better, nor the holier for all that. A *Seriphian* told *Themistocles,* that his glory arose father from the renown of his country, than from the merit of his virtue. Not so, says *Themistocles;* for if I were a *Seriphian,* I would not live without honor; and if thou wert an *Athenian,* thou couldest not live without shame. For *quae non fecimus ipsi, vix ca nostra voco.* If Saint *Peter* were at Rome, he neither taught nor lived like the Pope: if the Pope sit in the same Chair, he neither lives nor teaches like Saint *Peter. Neanthus* a bungler, having got *Orpheus* his Harp, so jangled and jarred with it, that whiles he looked for listening Beasts, and dancing Trees, he brought the Dogs about his ears. The Pope hath so long boasted the name of *Peter,* that the world sees he hath nothing left but the bare name to boast of.

Thirdly, the Consent of Councils; a glorious gull and guile: as if no Council had ever condemned both their Popes and Opinions. As if the Council of *Basil* had not decreed, That one simple man alleging plain Scripture, was more to be believed, than a whole Council to the contrary. As if the last *Trident* Council were any other than the Popes Notarie or Secretarie, to engross that in fair Characters, which he had before written in a foul Copy. One saith truly of them; whereas they should have brought their Doctrine to the Rule, they forced the Rule to their Doctrine; and did not mean to say as Christ taught them, but to expound Christ's words as they would have them.

Fourthly, the harmony and consent of the Fathers. Indeed they were holy men, but men, not privileged from errors. Besides, *Audiendi Patres, ut testes, non ut Iudices.* Yet were they heard speak their own meaning, none of them would ever have been a Papist, sure not a Jesuit. I hope they do not mean those holy Ancients; as Father *Moses,* Father *David,* Father *Isaiah;* no, nor Father *Paul,* Father *Peter:* for impudence it self cannot deny that our Faith is built upon those Fathers, the foundation of the Prophets and Apostles; which they, for theirs, are scarce able to pretend, never to prove. What Fathers then? Father *Lombard,* Father *Thomas,* Father *Scotus,* Father *Cajetan,* Father *Bellarmine;* all the Popes true-borne Children: Who, though in many things they agree no better than *Herod* and *Pilate,* yet they all conspire to degrade Christ from his Office, as the other consented to bereave him of his life. *Abraham* is our Father, is a vain brag for the Gentiles.

Fifthly, the Scriptures, say they, are deep Mysteries, dangerous for common eyes: it is sufficient to credit their Teachers. Pestilent subtlety; so men shall never understand what the Lord says, but as they are pleased to report it. This is called *Fides carbonaria,* the Colliers Faith; and it shall leave *animas carbonarias,* souls as black as ever fire left coals. *Search the Scriptures,* saith Christ: you shall not, saith Antichrist: He saith, There is lively food; this saith, there is deadly poison. Whether of these shall we believe?

Sixthly, Vniversalitie; all Ages speak as we do: a gallant flourish, not unlike to Varnish; which makes Seelings not only shine, but last. To discern the true Church (whereof we must be, if we will be saved) from the false, (from which we must separate, unless we will be damned) they wholly stand upon multitudes. But if in secular affairs there be more fools than wise men, what is there in spiritual? As if it were not the broad Way which leads to destruction, through which many pass; and the narrow Way that leads to life, which few do find. When the Deluge came upon the World, whether was multitude or paucity a mark of the Church? What was *Abraham's* family in comparison of the Canaanites? What was Israel, and take in all her hypocrites, to the whole World? How was the Church discerned by multitudes, when the Rulers and multitude rejected Christ's own Person; *Away with him, Crucify him?* What be the largest dimensions of Popery to the extent of Paganism! either for multitude they are not better than we, or for multitude the Pagans are better than they.

Seventhly, Antiquity of Religion; a fraudulent ostentation. He is a shallow Herald, who when he must give honor of the first head, cannot fashion a sound of Ancestors. The Jews taxed Christ of noveltie, I hope no Papist will tax him of falsitie. We derive our Doctrine from the blessed Apostles; one would think that were ancient enough: will they go further? We have better proved ourselves the true Church before *Luther,* than they can ever vindicate themselves from being a false Church since *Luther.* Let them look to their Invocation of Saints, Purgatory, prayer for the dead; I hope they will pretend no antiquity for these. Their Mass, like a monster, was not begot all at once; but here a limb, there a member. God hath not built us a new Church, but reformed the old, by taking away their corruptions: whereas they will rather be confounded, than reformed.

Eighthly, Unity is a good argument, if it were true. But where is that Church which knows no division?*There must be Sects, that the approved may be known.* What Unity can Rome brag of, when *Cano* is against *Cajetan,* and *Bellarmine* against them both? To say nothing of Thomists against Scotists, the Black Friars against the Gray, the Dominicans against the Franciscans, and the Jesuits against them both. We have some petty jars about the Lace of Christ's Coat, they rent the Coat it self. When was the whole Church of God so happy▪ as to know no contention? Yea, rather such miserable distraction doth it suffer, that not only Christ's Garment is divided, as it was by the Soldiers; but his own blessed Body is torn, as if it were no better than the body of that Harlot, the Levites Concubine, which was chop'd in pieces, flesh and bones, and the twelve pieces sent into the twelve Tribes of Israel. Such is the faction and fraction, schism and separation in the body of Christ; Church against Church, Altar against Altar, Priest against Priest, Religion against Religion, Christian against Christian: yea, Satan sends his Instruments with Christ against Christ, and opposeth the truth of Divinity, under the color of divine authority. So that Religion is in a manner lost in the Questions of Religion; and speedes in the world, as She did in *Plutarch,* who had many Sutors; when everyone could not have her to himself, they pulled her in pieces, that so none might have her. *Malunt nullam habere, quàm non suam.* Because all men do not like their Religion, they will refuse all. So distraction in Religion is the destruction of Religion: for while they say, I am of *Paul,* I am of *Apollo,* I am of *Cephas,* I am of *Calvin,* I am of *Luther,* I am of *Arminius,* I am of *Dominic,* I am of *Francis,* I am of *Jesus; Nemo fere Christi est,* almost none are of

Christ. Thus the Conscience of Religion is lost in the Controversies of Religion, and men rather strive to have a subtle head, than a sanctified heart; *Mallent disputare quàm vivere:* so little is the hope of Unity.

We partly see their Nets to ensnare us; which allurements if we have light to discern, they do not so give us over. Yea, they will rather mood all their Syllogisms in *Ferio,* and turn their arguments into Armado's: and whom they cannot subdue *Gladio oris,* with the Sword of the Mouth, they assault *Ore gladii,* with the Mouth of the Sword: their fraud shall betray it self into force, the Devil puts off the Fox, and puts on the Lyon. Antichrist thunders out his Excommunications, commends our throats to any knife, esteems our blood more vile than Beasts, and accounts us as Dogs; but it is only for baiting his Bulls. *Swelling words* declare themselves in wounding blows, so their Villanie comes out; and that Religion which pretended nothing but holiness, discovers it self in the highest degree of wickedness. True Religion is defended with prayers, not with violence; *Ferunt, non feriunt Christiani.* So Christ *moriendo, non occidendo vicit.*

But ô, to what execrable impiety will not mis-Religion drive? The King of *Moab* will sacrifice his eldest Son: as if he would win his cruel gods with so dear an Oblation, he sends up the blood of his Heir apparent in smoke to those hellish Deities. Such was the act of *Agamemnon,* assisting at the immolation of his own daughter. *Tantum Relligio poterat suadere malorum.* That Massacres, Homicides, Parricides, Powder-treasons, should be a proof of Religion, is an argument fetched *à Barathro,* whereof the Devil himself, if he could blush, would be ashamed. It was a great blasphemy when the Devil said, *Ascendam, & ero similis altissimo, I will be like the most High:* But a greater blasphemy, when God is feigned to say, *Descendam & ero similis Infimo,* I will be like the Prince of darkness. To make Religion stoop to such abominable actions, as the murdering of Princes, firing of States, butchering of Innocents, is such a Doctrine, as is not to be found in *Lucian, Machiavel,* or the most desperate Patrons of Atheism. Certainly, it is the nearest sin to that against the Person of the holy Ghost, instead of the likeness of a Dove, to bring him down in the likeness of a Vulture, or a Raven: nor can there be a greater scandal to their usurped Apostolical See, than out of the Bark of Saint *Peter* to set forth the flag of a Bark of Pirates and Assassins. Wise men observe, That there is no knot of thieves so dangerous, as when there is a whore in the company: That robbery is seldom without bloodshed: *Naboth* cannot lose his Vineyard without his life, if *Jezebel* have a hand in it. Now there is not so mischievous a strumpet in the world as the *Whore of Babylon:* to what cruelty cannot she exasperate her besotted amorists? Whither she can stretch her arm, she fills the Church• back with furrows, and her heart with sorrows. But force never got ground of Truth: all attempters of that kind shall be driven to confess with that cruel Queen, *Ego prosum solae nocendo.*

I conclude; the law of nature, and the conscience of every man must needs secretly condemn Fraud; how much more doth it mis-become Christians? Let us look to that absolute Pattern,*in whose mouth was found no guile;* and to that true Israelite, whom he commended. The wit of man finds out many tricks •nd shifts in the world, either to do mischief, or to avoid it: there is one worth them all, simplicity of heart, and plain-dealing. *Themistocles* being entreated to

play on an Instrument, answered, That he could not fiddle: but asked again, what he could do then? answered, That he could make a great City of a little one. Saint *Augustine* applies it to points of subtlety and perplexity; answer, that thou knowest nor what to answer; thy learning lies not that way. If further urged wherein thy learning lies, answer, *Nosse te quomodo sine istis homo possit esse beatus;* how without all these thou mayest be saved. Let others be full of the Politickes, it is good for us to be well habited in the Morals. *Martha, Martha, attends ad plurima, One thing is necessary;* integrity of heart. When the Fox bragged what a number of shifts and devices he had to get from the hound; the Cat said, she had but one; which was, to climb a tree. But when it came to the proof, this one was better worth than all the rest. *Multa novit Vulpes, sed Felix unum magnum,* in the proverb. Many a man's b•aine-piece is *officina dolorum,* a forge of frauds, wherein there are more engines of craft than cords in a Bark. But there is one worth a thousand of them, sincerity of dealing, and the integrity of a good conscience.*Lord, remember how I have walked before thee with a perfect heart.* I have not deceived for any reward on earth, and the Lord will not deceive me of my reward in heaven. A plain heart through a plain conversation, finds a plain way to everlasting benediction.

Through the lusts of the flesh.] Nothing sooner wins flesh and blood than a doctrine that tends to licentiousness. This is one especial cause of the increase of Popery, the plausiblenesse of it to carnal dispositions. Every Religion bears in her lineaments the image of her Parent. True religion is spiritual, and looks like God in her purity. False religion is carnal, and carries the face of nature, her mother; and of him whose illusion begot it, Satan. The former would kill the lusts of the flesh, the other would feed the lusts of the flesh; and make both a wanton mind, and a wanton body.

1. It advanceth the pride of nature, by telling her, that she can merit her own glory, without being much beholding to God's mercy: that she can fulfill the royal law, and so brave God in his Judgment, as if she needed no pardon. Yea, that she hath more works than she needs, and can (for money) help her neighbors: that some of her sins be venial in their nature, and not worthy of death. O how sweet a lesson this is to flesh and blood, even enough to make her run mad of self-conceit! Now hear the voice of truth: we say, that we have no good of our own, nor can do good of ourselves: that we are not sick, but dead in sins, and move not more than we are moved: that our best works are faulty, all our sins deadly, all our natures corrupted originally: that we have no merit but the mercy that saves us: that nothing but the blood of Christ can cleanse us, that his mediation is more than sufficient to save us, his sufferings to redeem us, his obedience to enrich us. Now come to the trial: which of these gives the glory to God, and which the reins to concupiscence? If Nature be honored, is not God dishonored? Is not all that bravery stolen from grace, which is put upon the back of nature? Will *Sara* take it well, that *Hagar* should usurp her freedom? No, God teacheth us to abase nature, to tread her in the dust, to spoil her of her proud rags, to load her with reproaches; and to give that glory to Him, who says he will not give it to another. This is to give nature what is natures, and to God what is God's.

2. It tends to dissoluteness, while they teach that it is both easy and safe, to believe with the catholic Collier, as the Church believes, at a venture: that they may spare the labor of searching, and need not much knowledge to salvation: that the mere sign of the cross can drive away devils: that a little alms can make amends for a great deal of injustice: that they may have an indulgence to dispense with a sin before they do it: that a man's self may buy out hell while he lives, and his executors or friends may buy him out of Purgatory when he is dead. O doctrine delectable to flesh and blood! What mattert is how unsound his devotions be, how lewd his life, how heinous his sins, that knows these refuges? Hear the truth, that teacheth us (against nature) to strive unto sincere faith, without which we have no part in Christ, no benefit by his sufferings, no comfort in our own good works: that our heart must be zealously active in all our devotions, and without it, the hand and tongue are but hypocrites: that the hand must do good deeds, or else the presuming heart is but an hypocrite: that we must expect no pardon for sin before we commit it, and from Christ alone when we have committed it, and to repent before we expect it; that life is the time of mercy, death of retribution. I hope, flesh and blood takes no pleasure in such a message. So clearly manifest is it, which of these two religions is framed to the humor of nature, and is indulgent to the *lusts of the flesh.* From all which, let me deduce these two conclusions:

1. It is a very easy thing to be a Papist: for what injunction hath it, which a Libertine will not admit? To sin and confess, to confess and sin; to be drunk and vomit, to vomit and again be drunk, what true Trojan dislikes? But they have strait rules, as fastings, scourgings, hair-cloths, weary pilgrimages, blushing confessions, willful beggary, and perpetual continency by solemn Vow: what • fair pretence is here of mortification, by them that love it as dearly as a Dog doth a cudgell? But is all this true? To ride up and down in their Coaches with their Concubines, is this mortification? To be lodged like Princes, and clothed like *Dives,* in fine Linnen, is this hair-cloth? To abstain from course flesh, and feed on choice dainties, is this fasting? Or to drink the strongest Wines, till their faces discover their hypocrisies? When the world is together by the ears, who shall bestow most upon them, is this their willful poverty? Surely they take great pains, to tell over so many thousand crowns, as come yearly tumbling into their coffers. For the Pope to ride on men's shoulders, is this humility? Or to think he does the man a grace, whom he admits to kiss his Pantofle? To abjure a marriage-bed of their own, and to dishonor the marriage-bed of others; to forbear allowed matrimony, and admit forbidden adultery, or the deflouring of virginity; is this their Vow of continence? O that these criminal doings were not more true than their penal sufferings! And what if they should perform all that they pretend, and in the austerity of their will-worship go beyond us; yet let them not insult in the victory, for the Priests of *Baal* went beyond them. I hear much of the Romanists whips, I hear nothing of their knives; they may scourge, they will not lance and carve their flesh in their devotions. The Baalites did it, yet were never the wiser, never the better, never the nearer. What then do they get by this self-devised rigor? Either it makes them not better than us, or it makes the Priests of *Baal* better than them; let them take their choice. In all these, the flesh is served, the soul is starved: a small difficulty is admitted, that a greater might be avoided: they leave that which God commands them, to do that for which he will never thank them.

2. To be a good Christian, is a far harder task, and lies in another kind of combat; not in macerating the flesh, but in mortifying the *lusts of the flesh.* I do not find that God ever required or accepted the self-tortures of his servants; he takes no pleasure in our blood, in our carcasses: they mistake him, that think to please him by destroying that nature which he hath made, and measure truth by the rigor of outward extremities. *Elias* drew no blood of himself, the Priests of *Baal* did. It is true, inward crucifying of our corruptions, the subduing our spiritual insurrections, by the noble exercises of severe restraint, that he commands and accepts. To work our stubborn wills to an awful subjection, to draw this untoward flesh to a sincere cheerfulness in God's service, to reach unto a sound belief in the Lord Jesus, to pray with a true heart, without distraction, without distrust, to keep ourselves in the continual fear of God; these be the tasks of a Christian, worthy of our pains, worthy of our comfort. The rest is but a careless fashionablenesse, as if it had nothing to do with the soul. Give us obedience, let them take sacrifice. For men to walk with God, so long as plenty doth walk with them, and while they may stretch their limbs on a peaceable couch, eating the fruits of their own vineyards, is not worth either reward or thanks. The valor of such men will faint when it comes to the push; and with *Archilochus,* they will rather *Clypeum abjicere, quàm perire.* But to love that God who crosseth us, to kiss that hand which strikes us, to trust in that power which kills us; this is the honorable proof of a Christian. It is a vain consideration; will Jerusalem yield me the same delights that I enjoy in Egypt? Is there such store of flesh-pots in that country, as we have in ours? Will Religion allow me this wild liberty of my actions, this loose mirth, these carnal pleasures? Can I be a Christian, and not live sullenly? None but a regenerate heart can choose rather to suffer affliction with God's people, than to enjoy the pleasures of sin for a season. An easy importunity will persuade*Orpah* to return, from a mother in Law to a mother in Nature, from a toilsome journey to rest, from strangers to her kindred, from a hopeless condition to likelyhoods of contentment. A little entreaty will serve to move nature to be good to it self. But to hamper our extravagant lusts, to subdue our rebellious desires, to cross nature in her affected delights, this is the business of a Christian. To persist in the actions of goodness, though tyranny, torment, death, and hell stood in our way, this is that conquest which shall be crowned with glory.

Those that were clean escaped.] Some read, *For a little,* or *For a little while:* the one translation having respect to the degree of their escaping, the other to the time; *Quantum,* and *Quamdiù;* for a small measure, or for a short space. We read it, *Cleane escaped:* they were not quite delivered from sin, but from the external profession of sin, and from the doctrine that maintains sin. The people that escaped from perishing in the conspiracy *Corah,* were not all holy: for the next day fourteen thousand and seven hundred died in the plague for murmuring against their Governor.*They went out from us, but they were not of us.* The children of the world may outwardly be gathered to the congregation of Israel, yet not be of Israel. When it was represented to *Alexander,* to the advantage of *Antipater,* who was a stern and imperious man, that he only of all his Lieutenants wore no Purple, but kept the Macedonian habit of Black; *Alexander* replied, Yes, but *Antipater* is all purple within. Divers good men do not pretend so much strictness outwardly, but they are pure within; *Omnis decor ab intus,* The

Kings daughter is *all glorious within.* Whereas hypocrites wear not the color of mischief in their external habits, but they are all purple within.*Inwardly they are ravening Wolves:* their inwards are spak'd and rotten: *their inward parts is very wickedness.* They are *escaped,* as a man from some dangerous sickness, but not fortified against death.*As a man flies from a Lyon, and a Bear meets him, or leans his hand on the wall, and a Serpent bites him.* They are *escaped* from the Lyon and the Bear, gross and raging impiety and Idolatry: but in the house of God they are bitten by a Serpent, slye hypocrisy. *Escaped,* as a vagabond from a shole of beggars, reformed to some civilitie; yet tempted again to wander with a new Doxy. O how far may a man go in the outward profession of Truth, and yet be an Hypocrite, be an Apostate, be a reprobate! This is discerned by their next estate;

They are again returned to error.] What a poor way went they toward Heaven, so soon to turn back? Even so far as *Orpah* with her mother *Na••i* toward Canaan, a mile or two, and then back again to *Moab.* The devotion of worldlings is all for a gird; they will run apace for a spurt, and then afterward stand still and breathe them. They were but equivocal members of the visible incorporation: and when their consciences shall be wounded with God's judgments, they shall cry as he did in *Homer;* This is the blood of a man, not such as issueth from the gods: this was at the first and best, but flesh and blood; not the unloseable grace of sanctification. It is but *Ephraim's* morning dew; let the Sun of prosperity rise but two hours high, the dew is gone. A *Galatian* humor; to begin in the spirit, and to end in the flesh: like a Meteor or gliding star, that seemed in heaven, shot through the air, and lighted on a dunghill. Or like a Bowle thrown up a hill, which climbs according to the strength that forced it; and when it is come to the furthest, returns down to the own place. These violent motions have ever the less perpetuity. Their Cloth hath a fair gloss, but when the iron of trial is put to it, presently it shrinkes. As the Samaritans sought bread for their life, not the Bread of life; and when that bread failed, Christ might sit long enough ere they sought him. But good Christians seek not *Panem multitudinis,* but *multitudinem Panis;* Christ himself. They that adhere to God for any second cause out of himself, shall soon lose him, and all good things with him. Beasts will suspect the train, and birds the snare, out of which they are escaped; have rational creatures less wit than beasts or fowls? *Lucullus* having entertained *Pompey* in one of his magnificent houses, *Pompey* commended it for a stately house in the Summer, but he thought it would be too cold for the Winter. Whereto *Lucullus;* Do you not think me as wise as divers fowls are, to remove with the season? Have we less providence than birds, to fall into that trap out of which we have been delivered? Alas, that there should be any among us, who from the midst of our salt waves should come out fresh and unseason'd! That all these heavenly showers shall fall besides them, while they like *Gideon's* Fleece want moisture! That being by a mighty hand delivered out of Egypt, they should again fall down before that Calf, whose power they so confounded! That being hailed out of the Lake of Iniquity, they should again plunge themselves into it, to their own everlasting ruin! Now the Lord lay hold upon us, that we may lay hold upon him, and never let go that hold till we come to Heaven.

1. *Wrapped in error:]* Some notice is to be taken of the phrase, 〈in non-Latin alphabet〉, *involuti, intricati,* entangled. All sin is a Labyrinth; the entrance is easy, all the difficulty is to

get out again. *Iael* invites *Sisera* to her Tent, and *wraps* him warm, but he shall never return through those doors alive. A Bird is so *wrapped* in the Net, that the more she strives, the faster she sticks. The Fly entangled in the web, soon becomes the Spiders breakfast. Sin hath such a clinging quality, that if it once embrace and take hold of the soul, it binds it up in pleasing fetters, as *Samson* was tied with *Delila's* tresses, more than with the cords of the Philistines. Therefore they be called*Funes peccatorum, retia inferni,* and *vincula animae;* the worst Obligation, where-out the bounden shall never get, till Christ have discharged the debt. The Anchorite is not so mur'd up in a wall, and confined to his own ordure, as the sinner to his lust and filthiness. Suppose he walks abroad, yet he is not at liberty, because he carries his ••yle about with him. Other malefactors are within their prison, he hath his prison within himself: and whithersoever he runs, like the stricken Deere, *haeret lateri lethalis arundo.* All his honors and pleasures cannot free h m from his bonds, only he is in the number of those Jail-birds, that have the favor to beg in their chains. Why cannot we persuade rich men to be charitable? Alas, they are so *wrapped* up in their covetous desires and insatiate lusts, that you may with as good success stand in the street, and bid a prisoner come out of his dungeon. As *Lazarus* in his grave was *wrapped* up with his towell and winding-sheet, so are dead sinners folden up in their sensuality; and nothing can loose them, but that same *Exi Lazare,* from the mouth of Jesus Christ.

2. The practice of these deceivers is upon them that are *escaped from their errors.* As the good Shepherd leaves the ninety nine that are safe, and seeks that which is lost; so the malignant Jailor, without any strict watch upon the malefactors in safe custody, pursues after him that hath broke prison. Sensuall men have the least trouble; they are as sure as temptation can make them: they are rebel, not parasites, against whom the tyrant bends his forces. Th•y that are wedded to the world as to a Wife, and count pleasure their Strumpet, do seldom hear the roaring noise of the enemy. It is the Fort of Holiness that is most besieged with assaults and stratagems. There is some satisfaction and comfort in this, that Satan will not let us alone: it is a sign we are not his, when he is so busy about us. Even this just war is a thousand times better than an unjust peace. It was the *Spouses* charge concerning her *Beloved,Waken him not till he please.* No other is Satan's command to his officious spirits, concerning his sleepy followers; Do not waken them, let them sleep their last. But for those that have renounced his sovereignty, and denied him allegiance, let them sit fast; if all the winds from the smoakie corners of hell, or all the gentle airs of the pleasures on earth; if either the blandiment of fair words, or the brandishment of keen swords, can prevail against them, they shall fall. But as a gallant soldier said, Let me be a Carthaginian, though I have Rome mine enemy: so let me be a Christian, an *escaped* soul, reformed from error and sin, though Rome and Hell, Man and Devil conspire against me. There is one able enough to save me, in whom I trust.

Through much wantonness.] This is that little postern set open, to which Satan is so much beholding for his re-admittance. Wantonness, whether of soul or body, makes way for the devil. There be such as love crotchets and divisions, not caring for the plain song: stomachs that within one month are weary of Manna; that set more by sallets and sauces & kickshawes, flashes of wit, than substantial food, the Word of God. These indeed *turn grace*

into wantonness, while they turn the Word of grace into curiousnesse, verity into vanity. How easily are these *wanton* minds wrought upon? What wind is so weak, as not to move the fane? What toy will not win a child? A mind forestalled with levity, is like a vessel without ballace, soon overset. The light-headed are light-heeled; such *Dinah's* will not scape deflouring. Here is the advantage of the seducers, *Levitas fallendorum.* At this hint *Mahumet* begun his religion, compounding it of all opinions, to allure and gratify all nations. If the Sabellians had lost the distinction of Persons, or the Arians Christ's Divinity, or the Marcionites his humanity, or the followers of *Macedonius* the Deity of the holy Ghost, or the Jews their Circumcision, or the Rabbins their Talmud, they are sure to find it all in Turkism. Because the Arabians were thieves, he allowed theft: because his soldiers especially those of *Heraclius,* were malicious, he allowed revenge: hurt him that hurts you: he that killeth his enemy, or is killed by his enemy, shall not fail of entering into Paradise. To satisfy lust, he permits the multitude of wives, and divorcement for trifling causes. Now what a potent king, and of what large command, is he grown by this indulgence to men's *Wantonness?*

I would we had no parallel for him in Christendom. But alas, what is Papism, but a truss of Schisms, a bundle of Heresies, a Religion many ways compounded, that all might be pleased? If old men be covetous, young men voluptuous, Nobles ambitious, common persons ceremonious; whosoever is led with any kind of *wantonness,* they have allurements for all. For the avarous, that follow riches with craft and cruelty, they have devised a Purgatory: by which trick, they will get one half, the offender shall keep the other half, and the poor shall have never a Doit. For the voluptuous, their Doctrine admits simple fornication, and their practice erecteth Stews; out of which they raise large sums, nor do his holy fingers scorn to touch the moneys. *Vespasian* did set a Tribute upon Vrine, his son *Titus* stormed at it, as a matter indigne and sordid. Some time after, *Vespasian* sent for a piece of Silver out of the Tribute-money, and bidding his son smell to it, asked him, whether he found any offense? *Titus* answered, No: Why loe, saith *Vespasian,* and yet this comes out of Vrine. But one would think, that the High Priest of Rome should disdain that Silver or Gold, that is derived from the allowance of such nastie turpitudes. But *avaritia, magis quàm necessitas, cogit ad turpia.* To draw on the dissolute, they have ordained many odd holydayes, and half-holydayes, wherein they may ring, sing, and dance. To win ambitious spirits, they teach, That the Pope can give Kingdoms, (to such as can get them) they dispense with loyalty, and bestow a Crown in Heaven on those that can pluck a Crown from any excommunicate Kings head on Earth. Lest men should be dis-heartened with the greatness of their sins, they have abundance of Venials, to be washed off with an *aspergis* of holy-water; a connivence for the least, a Pardon for the greatest, to all them that will pay for it. Because knowledge is a trouble in the getting, and men naturally love to be lazy, they fit their humors, with Devotion as the seed of Ignorance, Images are Laymens Books, reading the Scriptures makes Heretics, and that faith is sufficient which is folded up in the common fardle. Lastly, that poverty of Truth may not breed contempt, they have mimike and comicall actions in those mysteries which should be sacred, clericall shavings, uncleanly Unctions, crossings, creepings, censings, sprinklings, coozening Miracles, garish Processions, tossing of Beads, christening of Bells, hallowing of

Candles, Wax, Chrism, Ashes, Palms, Garments, Swords, Water, Salt, and what not? So easily do these Pontifical solemnities allure to *Wantonness,* and work upon petulant affections.

I conclude, we see here the danger of *wantonness,* of dallying with our conscience, and yielding the reins to our inordinate affections. There be three goodly sights, a Penitent sinner, a Patient sufferer, and a Thankful receiver. And there be three other as ill favored and scandalous; a Proud beggar, a Rich robber, and a *Wanton* professor. Of all conditions there is none more culpable than a *wanton* Christian. That heavenly pattern of ours, in the days of his humiliation, is never read to laugh. I do not bid you follow him in that altogether; for there is a season for us to be merry in him, who could never have been happily merry without him. But when our laughter shall turn into profaneness, our mirth into lasciviousness, this is a demeanour unbeseeming Christians. But *wanton* children play with their meat: we come with fear and reverence to deliver to you these holy mysteries; as it was told the Vestall, that holy things were to be handled *magis sancte, quàm scite:* O let the fruits answer the seed: *Serve the Lord with fear, and rejoice with trembling.* Otherwise, they that drown all their devotion in wantonness, shall at last lose all their jovialty in wretchedness. Death will set a period to all joy, if sorrow have not prepared an antidote for death. Let us mourn here; this is the way to be merry hereafter. Our tears are but temporal, when God hath viped them off, our joys shall be eternal. Now the Spirit of God keep us in the sobriety of grace, that the Son of God may admit us into the Court of glory.

2 PET. 2.19.

While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

THe common pretence for the most unbounded licentiousness, hath been liberty. In that nefarious and disloyal conspiracy and murder of *Julius Caesar,* the general dispensation of their conscience was liberty. *Catilines* foul trechery was set off with the colors of liberty. When *Sheba* would invite Israel from a just and lawful subjection, to the bondage of an usurper, he proclaims a liberty; *Every man to his Tents,* he meant every man to his own Tent. And that people, which had but as yesterday fallen in the design of *Absalom,* ason of their King; are now again up in arms under *Sheba,* a subject of their King, a rebel against their King. As Bees when they are up in a swarm, are ready to light on every bough; so the Israelites being stirred by the late commotion, are apt to follow the head of any faction. When the rulers conspire against Christ, they project liberty;*Let us break their bands.* Laws are bands; for the wild, to cicure and humble them; for the weak to secure and keep them: they that would oppress their inferiors, and never be called in question for it by their betters, would break the bands. Pride, idleness, drunkenness, and all manner of dissoluteness, cannot range their voluptuous chases, till the boundaries be removed: let them dissolve the coards of morality, and then they proclaim liberty. So doth corrupt nature abhor restraint, that it embraceth any doctrine which shall but promise liberty. *While they promise them liberty, &c.*

The parts of this Text have a chain of dependence. First the main scope is the *allurement* of the weak, in general. Secondly, the way of this allurement is by *Promise.* Thirdly, the force of that Promise is *Liberty.* Fourthly, the conviction of that force, The promisers are bound, *Themselves are the servants of corruptions.* Fifthly, the proof of that conviction; *For of whom a man is overcome, of the same he is brought in bondage.*

First, for the main scope, the seducement of the weak. It was Christ's charge to *Peter,When thou art converted, convert thy brethren.* It is Satan's charge to his agents, now you are confounded, confound your brethren. He that is not cross to Christ, cannot be Antichrist. *There be many Antichrists,* saith Saint *John:* there is a mean Antichrist, and a main Antichrist: every false teacher is a mean one, but there is another that is the main Antichrist. The old fox hath abundance of cubbes; and as Christ said to *Peter* and the Apostles, *Feede my lambs;* so he to these instruments, Fleece, flay, worrey the Lambes. Christ came to heal the wounded, to bring deliverance to captives: they come to wound the whole, to bring the delivered into captivity. He to call sinners to repentance, they to call the righteous into wickedness. He, to save that which was lost: they, to spill that which might be saved. Such is the implacable enmity of the Prince of darkness against the children of light, that he will rather make his own fire hotter, than not labor to bring them to the participation of his torments.

But O what shall we say to the ring-leaders of this infernal conspiracy?*Many sorrows shall be to the wicked;* but how infinite is their portion that make men wicked?*Let him know, that converteth a sinner from the error of his way, that he saveth a soul from death, and hides a multitude of sins.* So let him know, that perverteth the righteous from the truth of his way, that he doth bring a soul unto death, and occasion a multitude of sins. If they that turn men to righteousness, shall*shine as the stars* in heaven: then they that turn the just to error, shall burn as everlasting coals in the furnace of hell. He that doth ill, and teacheth so, shall be *minimus in coelo,* but *maximus in inferno.* Even to pejorate men by bad example, is a mischief intolerable: and corrupt patterns shall find an unanswerable indictment for the filthy copies that have been taken from them; though they neither forced, nor tempted, nor persuaded to them. That which custom hath made honorable, will by great men's refusal grow contemptible. Young Gentlemen in *Athens* used to play on the Recorder: but when *Alcibiades,* viewing his face in a glass, as his cheeks were puff'd up with blowing the Instrument threw away the pipe with indignation, all the Gallants presently cashierd that kind of music. And when eminent persons take up things contemptible, their followers think them honorable. What was more vile than the office of Scavengers, the charge of scowring the sinks and gutters? Yet when worthy *Epaminondas* had once borne the office it was sought for among other preferments. Exemplary evils be bad enough, but how deep a place is prepared for them in Tophet, that willfully seduce others to dishonor their Maker? It is dreadful to think, horrible to feel, the bitterness of their damnation.

Secondly, the way of this allurement is by *Promise:* where we have diverse considerations:

2. *Promises* are the cheapest things men can part withal, and yet the strongest enchantments. The cheapest; therefore he that is poor in every other thing, can be rich in *promises.* Of all members, the tongue decays least and last: there is no fear of wearing out that. The legs

decay with travel, the arms with labor, all with age; but the tongue holds out, unless the Palsy or such accident seazeth on it. It is commonly two years after we are borne, ere we can speak with it; but it is scarce two hours before we die, that we lose it. Still that little filme or flesh retains the vigor, when the rest languish into impotency, as one clapper will wear out divers Bells.*Nepthali giveth goodly words:* this is every man's bounty, what a*Nabal* is that, which will neither hear good words, nor give them? He did not only give *David's* servants nothing, but that which was worse than nothing, bad language. All Israel knew and honored their deliverer; yet this clown to save his victuals, will needs either make him a man of no merits, or of ill; either an obscure one, or a fugitive. Suppose he feared *Saul's* revenge, and therefore resolved to shut his hands; yet he might have so tempered his denial, that the repulse might have been free from offense: but now his foul mouth doth not only deny, but revile. It should have been *Nabal's* glory, that his Tribe yielded such a Successor to the Throne of Israel: now his envy stirs him up to disgrace that man who surpassed him in honor and virtue, more than he was surpassed by him in wealth and ease.

Faire words, we say, never hurt the tongue: they do less hurt the purse. Never man was the worse, or the poorer for good language. Saint *James* speaks of some verbal benefactors: now to say, *Be warmed,* doth not cost them one stick from their wood-piles. *Be clothed,* fetches not one cast garment from their wardrobes: *Be filled,* derives not a crust from their cupboards: yet such hypocrites are condemned of uncharitableness. How fearful then shall be the account of savage cruelty; that doth *gravatis addere gravamina,* trampling upon them with scorn, whom God hath humbled with misery; and instead of healing their wounds, set them afresh bleeding by their reproaches? With the same ease men may speak well, that they do speak ill: yea of the two, bad words are commonly the loudest, and put the Organs of speech to more stress: therefore *Paul* calls *maledicentia,* a *crying.* It is a question, whether the flatterer or blasphemer shall have the upper hand in the Kingdom of hell: unless we moderate it thus; that the hypocrites tongue shall be everlastingly bitten with scorpions; and the blasphemers burn in unquenchable flames. By how much easier the Law, by so much sorer the punishment for breaking that law. Now there is nothing easier than to speak fair: as the Beggar told the Bishop, when instead of an alms he gave him his blessing; that if that blessing had been worth a penny, he would not have been so bountiful. They be uncharitable passengers, that will not bless the reapers: like our hide-bound, heart-bound, tongue-bound peevish sectaries; that will not vouchsafe a Good day, or a Good speed to their neighbors.*As they delight not in blessing, so it will be far from them.*

2 Faire *promises* are strong snares to entangle fools. Everyone is not a *Joab* to be fetched home to us with firing his fields; as they say, witches are brought to the house where they have done mischief, by casting some relicts into the fire. The devil did not appear to Christ in a terrible form, threatening the calamities of earth, or torments of hell; but by fair *promises,* of many kingdoms. How impudent was that presumption; even such as hell it self might well have been ashamed of. A beggarly spirit that hath not an inch of earth, offers the world to the Maker of it, to the Owner of it: God's slave would be adored of his Creator. But let this teach us, that he will not be sparing of false boasts, and unreasonable *promises* to us, that dares offer him kingdoms, by whom alone are made all Kings. *Promises;* this was his way

at the beginning; *Ye shall be as gods,* to our first parents: this is the proceeding with all their children; honor, and wealth, and ease, are the proposed rewards of unrighteousness. If the king of *Moab* promise gold and promotion, the covetous Prophet cannot hold off.*Shall not their substance be ours?* That *promise* won the Shechemits to so painful a condition, to so bloody a conclusion. Temptations on the right hand are most dangerous: how many that were hardened with fear, yet have melted with honor? There is no doubt of that soul, that will not bite at the golden hook. Some indeed are so cunning, that they will do more for a small present benefit, than for the promise of a tenfold value. Satan is fain to stop their mouths with ready money: *Gehazi* shall have the talents, *Achan* the golden wedge. O that man were but so wary as to say, *Timeo Danaos & dona fere•tes.* These be the strong lines of Rome, whereby she catcheth so many Trouts and Gudgens, *Promises:* whereof she is as liberal, as ever was *Antigonus,* who was called *Antigonus daturus. Similes habeant labia lectucas:* let such asses have no other provender but *promises.*

3 It is ill to *promise,* and to deceive: but it is worse to promise with a purpose to deceive. Even to renew or delay just *promises,* is faulty: *Terminum termino addere,* is not only *negandi calliditas,* but *negando pejus.* We may safely doubt 〈◊〉 *sit beneficium, cujus dilatio cruciat expectantom.* Such be the proverbial speeches; *Crescente herbâ, moritur equus:* and *Dum Canis mingit, fugiens Lupus evadis.* The God of truth dwells in heaven, he hath made no room there for the children of falsehood. Truth is the columne of commerce, the bond of society, the seal of equity; and where that fails, the very foundation is cast down. Yea, it is the obligation of conscience, to which we set our tongues as hands, and our fidelity as seals: if not an act and deed, yet the first act of a seasonable deed: which he that willfully breaks, shall be in the end as bankerout of credit, as he is already of grace. I know there be some faulty *promises,* better broken than kept: *In malis promissis rescinde fidem.* Concerning which a man is *in vovend• stult••, in reddendo impius.* But the good man breaks not his *promise,* though he be damaged by the performance. *Vdislaus* King of Hungary falsifying his *promise* and oath, at the earnest instance of two Cardinals, set upon *Amurath* the Turk unawares: who perceiving his soldiers falling, and victory flying from his side, pulled a copy of the truce out of his bosom, and lifting up his eyes toward heaven, uttered words to this purpose. O Jesus Christ, loe these are the Leagues which thy servants have broken, after confirmation of them by thy Name: if thou be a God, as they say thou art, revenge this injury done to thee and me, by plaguing these perjured miscreants. Scarce had he ended this strange petition, but the success of the battle turned, the King was slain, his army discomfited, and his people pitifully butchered.

This hath been one of Rome's old tricks. *John Hus* had a *promise,* and (more) a safe-conduct to the Council of *Constance:* yet those forsworn persecutors put him to death. A foul fact, not only against the Law of Christians, but of nations: yet how have they blanched it? First, that the safe conduct was not granted by the Concell, but by *Sigismund;* as if these could be distinguished; in which the fault is not discharged, but translated. Secondly, That it was a protection against unlawful violence, not against lawful execution. How absurd? When he suffered in that very cause, for which he received warrant of security. Thirdly, he had it to come, but not to return: but this is an evasion that may wrest laughter from the spleen of

gravity it self: as if where access is promised, recesse were not always included: as if an understanding man would move one foot out of doors upon such weak terms of assurance. Such hath been the conscience of Romish *promises:* we expect fidelity from Papistry, *Sicut Britannia suum Arthurum, sicut Indai n•v•• Messiam.* Only we are sure of one thing; if we never trust them, they shall never deceive us. Therefore when the Deputies of the reformed Religion in France, after the Massacre that was on Saint *Bartholomew's* day, treated with the King and Queen mother, and some other of the Council, for Peace, and both sides were agreed upon the Articles; the sole question was, the security of performance. After some particulars propounded and rejected, the Queen mother said, Why is not the word of a King sufficient security? One of the Deputies answered; No, by Saint *Bartholomew,* Madame. They that encourage their Proselytes to *promise* great matters to us, whom they account heretics, and by their Doctrine absolve them from all performance, deserve no better trust or credit than very devils. How like are they to those two sons of *Jacob*, bloodily breaking their promise to the *Shechemites,* whose act their own father cursed? To execute rigor upon a submisse offender, was more merciless than just: to inflict a punishment so far exceeding the fault, was cruel. If they had been fit Judges, who were bloody executioners; or if the penalty had been proportionable from another; yet in them that had vowed peace, and *promised* affinity, it was shamefully injurious. To disappoint the trust of another, to neglect our own word and fidelity for private purposes, adds faithlesnesse to cruelty. They never mean us so deadly a storm, as when they make fair weather, and bear us in hand, all is peace. The Spanish proverb is true in them, *C'ome Santo, y caga Diabolo;* They have eaten down Saints, and void forth Devils. Alas, how woeful a complaint have I here just cause to take up!

Truth faints and swoons in the street, and nobody will so much as give it a little *Aquavitae,* to recover it. There is a decay and declination, as of the strength of the world, so of all goodness. We are the dross, the refuse, the fag-end of mankind; *upon whom,* not the end, but *the ends,* not of the *world,* but of worlds and ages fore-passed, are not come, but *met together,* in an unhappy conjunction. The alacrity and vigor of the whole creature is worn away: Justice draws her breath faint and short; Equity is knocked down with the beams of the Ballance; Charity hath caught an everlasting cold; Conscience is taken with a Lethargy; and Fidelitie, like a little Gold, is so lost in the sophisticate mass of self-love and policy, that when the great Judge comes, he will scarce find it upon earth. This daily defection grows still upon us, which was prophesied above fifteen hundred years ago, That in*the last days* there should be *Promise-breakers.* All sin spreads, and like the Plague disperseth it self: thus Pride is gone from the Court to the Country, and Covetousness from the Country to the Court; Swearing from the Gentleman to the Beggar, and Drunkenness from the Beggar to the Gentleman. If some sin be more predominant in some places; as high-mindedness is busy about riches, malice, or private revenge about authority; unfaithfulness fills all places. Rich mizers hoard it up with their Gold, and Poverty makes it her staff to walk withal: the Sycophant lives by it, as his daily bread; and great men do not scorn it, for an advantage: the young learn it for their first Lesson, and the old keep it to the last. This false coare rots us at the heart, while our skins be fair and unblemished. Now *quo fonte derivata clade•?* we have broken our *promise* with God, and how should men trust us?

There is a*Book* written against them, a flying, a burning *Roll,* that shall *destroy their houses,* and themselves. God will one day *bring it forth:* it may be while the words are in their memory, the Vision may cross their brains, and the wings of this Book flutter over their drowsy consciences; till out of a furious paroxisme, they vent this hideous exclamation, *The Book, the Book,* amongst the rest of their frantic imaginations. A terrible supposition, may some say: but terrors are no wonders, when God comes to Judgment. Certainly, the guiltiness of this infidelity and willful coozenage, is like a Match laid to fire a trayne of Powder; it burns dimly on, to the appointed time; and then at one fearful Blow it blows up all. A detestable sin, a deprecable punishment!

4. Seducers refuse no way, so they may deceive: *Iurant, perjurant;* they will say and swear, *promise* and lie, propose and interpose, to make strong their party. *Absalom* stood at the Court gates, and having first taken the eyes and tongues of the people with his expensive bravery, lays also snares for their hearts, by liberal *promises,* and courtly policy; what he would do for them, were he a Judge. His ear is open to all Plaintiffes, all Petitioners: there is no Cause which he flatters not; his hand welcomes every man with a salutation, his lips with a kiss. O courteous, beauteous, bounteous *Absalom:* this was the common acclamation. *Sed promissa tyrannorum finiuntur in ruina credentium.* Indeed they have arguments in all moods and figures, but their last is *à fasciculis.* It is recorded of *Cacus,* a notorious thief, that when he had stolen beasts, he would drag them into his Cave backward, by their tayles; that by the contrary track of their feet he might be freed from the suspicion of theeverie. So to their holes of rapine and mischief they dragge backwards, that the Innocents may rather seem to have freely passed from them, than to be surprised by them. Our English Papists, smarting under the hand of Justice, which they call Persecution, some of them seeing both the *promises* of Rome, and their present fortunes at home failing together, began to totter, and make show of turning to the Gospel. Whereupon the Pope hath been fain more than once to send them a Token, wherein were printed the five wounds of Christ, with this Motto or Poesie, *Fili da mihi cor tuum, My son give me thy heart.* Thus by maintaining their dissimulation to us, he maintained his own dissimulation to them: or else they were in a wrong Box, for they came to Church by warrant of that Emblem. Ever since they have learned to temporize, having one heart for God, and another for *Baal;* one for the Prince, and another for the Pope; one for the Communion, and another for the Mass. So that neither Protestants nor Papists can tell whose they be, nor themselves whose they shall be.

O this heart of man, how deceitful it is upon the weights! How like a close dark Vault, without any crevice to look into it! The Poets fain, that when *Jupiter* had made man, and was delighted with his own beauteous fabric, he asked *Momus,* what fault he could espy in that curious Piece, what out of square, or worthy blame. *Momus* commended the proportion, the complexion, the disposition of the lineaments, the correspondence and dependence of the parts; and in a word, the harmony of the whole. He would see him go, and liked the motion; he would hear him speak, and praised his voice and expression. But at last he found a fault, and asked *Jupiter,* whereabouts his Heart lay? He told him, within a secret chamber, like a Queen in her privy Lodging; whither they that come, must first pass the Great Chamber, and the Presence. There is the Court of Guard, forces and fortifications to save it, shadows to

hide it, that it might not be visible. There then is the fault, saith *Momus:* thou hast forgotten to make a window into this chamber, that men might look in, and see what the heart is doing; and whether her Recorder, the Tongue, do agree with her meaning. If a window were framed into the breasts of these deceivers, how would the black devices which they contrive *in tenebris,* be palpably odious; how would the coals of festering malice blister their tongues, and scald their lips! Then we should see how they Packe and Shuffle, and mean in their time to Cut also, or to Deale a poor Game to the Innocent. But that privy chamber hath a window only to God's, not man's or Angels inspection.

I conclude: It is the sweetest thing in the world to be innocent, to be freed from the check of an impartial conscience; which will as surely tell us our unfaithfulness, as ever we durst be unfaithful. There is not the least *promise* made, but there it is entered: if it be performed, the Book is crossed; if not, it remains upon record, an evidence against us. A man passeth by the poor; *promiseth* to give them something as he comes back: this *promise* is written in heaven, and it is not safe to mock God, who in all lawful things binds us to our word. If the good man*promise to his own hurt,* yet *he changeth not.* If he be spare in promising, yet he will be sure in performing. *Post pactum mala consultatio.* How welcome is sleep, when we lay down our heads upon the pillow that bears not the burden of unfaithfulness! Let the cunning men of the world triumph in their riches, overlooke all their injuries, make themselves merry with their witty deceivings; this and that we have gotten by cleanly tricks. When they come to die, and their awaked conscience represents all these impostures in their true faces, they would give a thousand worlds for this one testimony,*We have wronged no man, we have defrauded no man.* I have kept my *promise* with men, God will keep his *promise* with me, for salvation in Jesus Christ.

While they promise them liberty] this is the force of their promise. Now liberty is fourfold; *Corporal, Conscientiall, Spiritual, and Sensuall.*

1. Corporal, which consists in a freedom of action: when men are not sl•ves bound to the mines or galleyes to row (their Lord's in ease) with strokes and stripes: or to dig gold from that earth which scarce yields them sallets. When the feet of *Joseph* are not *hurt in the stocks,* neither do his children sweat in the Brick-fornaces. When the mur'd up debtor sits not in a melancholy consideration of his unmerciful creditour. To move only the length of his teddar, or but by the allowance of his keeper, is a man's captivity. Yea, even to be confined to a sick bed, is a miserable thralldom. Those Anchorites that have barked up themselves in hollow trees, or walls, had yet some room. That perverse Cynicke, who barrelled himself up in a Tub, could stand or sit, or enjoy some kind of posture. Scarce any Jail is so close, that it affords not the prisoner two or three steppes. But the Bed of languishing sickness is of a narrow compass. *David* sware that*he would not go up unto his Bed,* &c. To *go up unto the Bed,* denotes strength, promiseth ease. But when God saith of *Jezebel,I will cast her into a Bed,* he makes his own comment upon that, calling it the *Bed of tribulation.* Their thralldom i• grievous, whom God hath nailed to their bed: they are not hindered from the Church by a Recusancie, as if they would not come: but as it were by an Excommunication, they cannot come. The sick bed is a solitude: when the Centurions servant lay sick at home, his master

was fain to come to Christ, the sick man could not. Their friend lay sick of the palsy, and the four charitable men brought him to Christ; he could not come. *Peters* wives mother lay sick of a fever, and Christ came to her, she could not come to him. The bonds of mortali•ie are so much the stronger, by being weaker: the ligaments of the arms are •he looser *in articulo mortis,* yet then they bind the arm from motion, & abridge it of freedom. There was a*woman bowed down with a spirit of infirmity:* her body was not more a jayle to her soul, than her disease was a Jailor to her body, and Satan to her disease: who had thereby inverted the posture of her creation, and turned that countenance to the earth, which was made to look up toward heaven.

Thi• th•n is a liberty of the body: when neither debts, the diseases of estate; nor dise•se•, the debts of nature do hinder the freedom of action. Even a civil freedom hath been held honorable: how ambitious were the tributaries of Rome to become her denisons? The Burgess confessed that he*obtained it with a great sum.* The honor of Jerusalem was far greater, therefore so much the grievous or the expulsion. Their banishment & loss of their sweet country, their ••rvitude and loss of their sweet *liberty;* and the loss of the sweetness of all sw•etn•sses among them that had any spark of religion, the service of God might teach them to hang up their Harps and weep,*remembering Zion.* Had a Gentile been banished thither, he had not been an exile, but a proselyte; *Felix exilium cui locus ill fuit:* but for a Jew to be banished from thence, it was lamentable captivity.

2 Conscientiall, when nothing is imposed on us, but that may stand with the persuasion of our rectified mind. That religion which would bind the conscience, where God hath not bound it, *retia & laqueos injicit,* brings snares and fetters, and takes away due *liberty.* Indeed those civil laws do bind, that tend to good: as forbidding to frequent tippling houses, for the avoiding of drunkenness; or to wear dangerous weapons, for the preventing of homicides. But those which are for civil orders, whose intention is not *obligare ad culpam, sed ad poenam;* the breach whereof is sufficiently satisfied with the mulct; do not bind the conscience; nor is the omission of them a moral or mortal sin. But to entangle the soul with a multitude of traditions, ceremonies, and unconcerning rites, is condemned, as taking away the *liberty* of conscience. Such is celibate to the pamperd flesh, or abstinence to the raging appetite. They may as well put a match to dry powder, and forbid it to take fire.

There is indeed a scrupulous conscience, like a little stone got into the shoe, that gals the foot. This ariseth first from ignorance: the purblind cannot discern of colors, though they be died in grain. Secondly, from that we call *Morbum maniacum,* the effect of melancholy, or of some tedious sickness; or from melancholy it self, for the mind follows the temperature of the body: and scruples are most incident to crazed brains. Thirdly, from factious teachers, which leave the harmony of the truth, and broach vain janglings; which is indeed to turn the grace of God into wantonness. And it is strange to see, how madly they are affected to such crotchets: like peevish stomachs, which cannot away with solid meat, but love to be picking of bones, or feeding on kickeshawes. Fourthly, from a wrangling disposition, which makes the business of the hand to become only the business of the tongue. Hence it comes, that so many rheumatic pens blot innocent papers, and trouble the world, not for *Quid faciendum,*

what is to be done; but *Quid sentiendum,* what is to be thought. They come like petulant children into the vineyard to gather grapes; and spying the gaudy butterflies, only run up and down to catch them. These men take away their own *liberty,* freely give away their freedom, and betray their consciences. But if water had been good to drink with wine, quoth a good fellow, God himself would have put it into the grape: but every simple is best So if such ordinances of men had been good to join with the Word of God, that great Law-giver would not have left them out. But let me obey all God's commandments, and believe all his *promises:* and for other things, my conscience hath a sweet liberty granted to it by JESUS CHRIST.

3 Spiritual, which frees us from the bondage of the Law, and the everlasting curse of God's wrath.*If the Son make you free, you shall be free indeed.*

1 Free from the ceremonial Law, which took the mortal wound by the death of Christ: for that death was to the moral Law *finis consummans,* to the ceremonial *finis consumens:* to the later, *dissolvens:* to the former, *absolvens.* Indeed this dead Law was not presently thrown into the grave: but according to the seemly burial of human bodies, which are not instantly after the souls departure cast forth as stinking carrions; but have their decent funerals, and are brought with solennity to their sepulchers. So to put some difference betwixt God's Institutions, and human inventions, those ceremonies which died with Christ, were honourably brought to the grave. Now he that revives them, shall not be*Pius funeris deductor,* but *Impius sepulturae violator;* not a devout solemniser of the funeral, but a profane raker in the grave, and violator of the quiet sepulture.

2 Free from the moral Law; and that both *Quoad damnandi vim;* for there is*no damnation to them that are in Christ:* and *Quoad dominandi vim,* that sin should*not reign in our mortal bodies.* Our sins are remitted, our imperfect obedience is accepted. They that look to be justified by the works of the Law, are not under grace. Such peremptory travellers, mounted on the back of their own conceited righteousness, will needs post to heaven, and not take Christ along with them. Whereas indeed they are but like oxen, that a great while draw in the yoke for pasture, and are at last for slaughter. Truth is, we are not freed from obedience to the Law: Christ met with none on the Mount in his glory, but *Moses* and *Elias;* the Law-giver, and the Law-restorer: to show, that he did not only come to fulfill the Law, and institute the Gospel; but even to reconcile the Law and the Gospel. We must obey what God commanded by *Moses,* and what we cannot perform, is supplied to us by our belief in Jesus. Saint *Augustine* makes four states of men; first, *ante Legem,* before the Law, when *non pugnamus,* we do not so much as fight or strive against sin at all. Secondly, under the Law, *Pugnamus, sed vincimur;* we fight, but are overcome. Thirdly, under grace, *Pugnamus & vincimus;* we fight and conquer. Fourthly, *in pace,* in the kingdom of heaven, where is no occasion to fight, there being no enemies. We have now two good encouragements to fight: First, *Abonitate causae,* we take God's part. Secondly, *A facilitate victoria,* God takes our part.

3 Free from the slavery of sin: before it reigned over us as a tyrant, now it can but dwell in us a Tenant. It never gives us a foil by any act of disobedience, but we give it a mortal wound by the sword of repentance. How sweet is that liberty which avoids the shackles of sin! It is the

most common and troublesome guest that belongs to man: it troubles us both in the solicitation of it, and remorse for it. Before the act, it wearies us with importunate violence: after the act, it torments us with fear and the painful gnawings of an accusing conscience. And if it be thus irksome to men, how odious is it to God? He indeed never hated anything but it, and for it anything. It is the happiness of heaven, an immunity from sin: but we must content ourselves with the happiness of grace, a liberty not to be captivated by sin. The body of sin and death goes about with us; but it shall not carry us, though we carry it. It must dwell with us, but with no command, yea with no peace. We grudge to give it house-room, we hate to give it service.

4 Free from all the miserable effects of sin; as the horror of a troubled conscience; which makes a man *Cordis sui fugitivum;* like one sea-sick, that runs from decke to decke, from the stern to the foreship, from hold to hatches, from the ship to the boat, and last from the boat to the main. Or like those fondly impatient fishes, that leap out of the boiling caldron into the burning flame. *Nescis temeraria, nescis quem fugias, ideoque fugis:* all these storms are allayed by Christ. Or from the dread of temporal judgments; the sword that destroyeth without, the famine within, or the plague that spareth not, either without or within. Either the Sun of mercy shall shine upon us, and disperse these tempests, or God shall shelter us under the shadow of his wings. Death it self is but a bottom to transport us to the Land of promise: and Satan, our old sworn enemy shall be trampled under our victorious feet; and we shall sing to him that hath given us this liberty, *Glory and praise be to the Lamb forever and ever.*

4. Sensuall, when the boundaries of God, and laws of man are broken through; and excess knows no limits but the want of power. This indeed is not properly liberty, but licentiousness: an exorbitant, luxurious violence, the greatest slavery of the world: but this discourse I reserve to the due place. Here only note this sum of the Text.

Sensuality and a carnal freedom is the spell that conjures these wild spirits, and brings them in subjection to their heretical Teachers. They may promise them Civil liberty; this they are not sure to perform: or Conscientiall; this they will not perform: or Spiritual; this they cannot perform: but profane excess, riotous intemperance, the uncontrollable swinge of their lusts, this they will endeavor to perform. This is the Lure of wanton souls: Who can wonder, that so many turn to Papistry, when men may be at once Roman Catholics, and human devils? They say, their Religion daily winneth; yet let them not brag of their gain: they neither need, nor can, if they consider how it gets, and whom. How, but by base forgeries, frontlesse untruths, plausible persuasions, and flattering promises; which easily prevail with a pleasure-disposed soul. Whom, but such as are either most unable to resist, or most like to bestead them. Vnsettled heads, in their unseasonable travels, like fond and idle *Dinah's,* have come ravished home. These Impostors besiege the fiery wits, or the great Heir of some noble Family; whose greatness of example may be perswasorie, and commanding. Malcontents, whom envy makes desirous of a change; loose livers, men necessitous, whose penury of estate and judgment *cogit ad turpia:* voluptuous Epicures, who for all their filthy uncleanness have a Shift, that is, a Shrift; that having first by their adulteries made work for

Confession, now again by Confession prepare for more adulteries. These unclean Birds be laid for by the Nets and Calls of such Fowlers.

But alas for that other Sexe: still the Devil begins with *Eve:* still his assaults are strongest, where is weakest resistance. How few grand Heretics do we read of, without their Mistresses? *Magus* had his *Helena, Donatus* his *Lucilla, Apelles* his *Philumena, Montanus* his *Prisca, Priscillian* his *Galla;* everyone his Factoresse: as the Jesuits are not without their collapsed Ladies; not only dead Images to worship, but even living Instruments to court and employ.*Silly women, laden with sins, and led away with diverse lusts:* these must be the Stalls of their spiritual, if not corporal fornication. More political than *Balaam;* when they could not blow up Religion with Powder into Heaven, they try the old Moabitish Plot, to sink it down to Hell. Such is the public liberty of their dispensations, whether for dissembled Religion, or not unprofitable filthiness.

Here is even a spoil fit for such a conquest, for such Victors: this fetches them in so many whores, so many notoriously dissolute persons. Malefactors, that for horrible misdemeanors are committed to prison, be there wrought upon by these Instruments: and so they that were convicted thieves, robbers, strumpets, homicides, are turned off from the gallows, Roman Catholics. Who can marvel, to see them that lived like Atheists, to die Papists? Drowning m•n catch hold on a Weed, rather than nothing; dying Patients embrace an Empyricke, a Leech, rather than no Physician. They can teach them to be saved •n • moment, if they will but hang as fast upon their foundation, as they must on Tyburne; that is, on the holy Mother, the Church of Rome: which can no more stumble, than a man when both his eyes are out. Who would envy them this purchase? We are the fewer, not the worse. If all our harlots, and thieves, and murderers, and roarers, and hypocrites were theirs, we should not complain: they might be the prouder, not the better. Let them triumph in their conquest, so long as we know we have lost none worth our credit, and they have got none worth their honor. They daily forgo more in a better exchange: the Sea never encroacheth upon our shore, but it loseth elsewhere. Many have we fetched out of their Wasts into the Fold of the Church: and those not Catholic Colliers, and Cobblers; but such as were able to render a reason, both of the just dislike of their Idolatries, and the sincerity of our Doctrine.

I conclude this point. Most men take that *liberty* which Justice never granted; but Justice did never grant a *liberty* which men do not greedily take. Nature affects that which is pleasing to Nature; nothing better pleaseth it, than the freedom of the own will. *Pauci quaerunt intelligere quid sit licitum, plurimi quid sit placitum.* The Poets fable, that *Pallas,* their goddess of Wisdom, issued out of *loves* brain; and *Bacchus,* their god of Wine and dissolute pleasure, was borne out of his thigh: which was thus wittily moralized, *He then must break his brains, that knowledge wins; And he that will be drunk, shall break his shinnes.* Lord, keep us from such a *liberty,* as is the running of our own ways, after our transportive fancies, and the baneful allurements of *wantonness.*

They themselves are the servants of corruption.] All sin is a servitude; and that which flatters men with the greatest opinion of Liberty, makes them the most miserable vassals. They may think, that they have the world at command, and not the world them: as Witches and

Conjurers, after their contract made with Hell, think they have power over Satan; whereas indeed Satan hath power over them. They have a secret and insensible Teddar, which that enemy ties to their heels, and holds in his hand: while they run whither he allows them, they shall have scope enough; but if they offer towards goodness, he instantly snatches them up. They think themselves the freest men in the world; and let them be their own Judges, as they will be their own carvers, they are so. No Coards, whether of Law or Conscience, can hold them: *Sampson* did not more easily break the bonds of the Philistines, than they dissolve the ties of Government. The Common-wealth is a Tabernacle or Tent, pitched up to shelt•r men from wrong, and that they may live happily together. Laws are the Coards of it; break the Coards, the Tent falls.*My Tabernacle is spoiled, my Coards are broken.* Vines are underpropped and bound up, to make them fruitful; Vessels are hooped, to contain the liquor: so Laws are bonds, to ke•pe the evil in awe, the good in safety. But these Flies will not be caught in such Cobwebs: unruly and headstrong beasts, no Mounds can keep them out, or hold them in. Laws bind all, without exception: I speak not of Princes; *Leges Principi nemo scripsit.* They do not, like death, *Sceptra ligonibus aequare.* Yet, as it was said of the blessed Virgin, offering her Legal sacrifice for her Purification, *Supra legem fecerat gratia, sub lege humilitas:* so of good Princes, their high c•lling •a•es them above the Law, their humility respects it.

But they that dare force and ravish the Law, and make it both the instrument of their revenge, and patronage of their mischi•fes, think they may well plead their liberty. O what a poor slave do they hold the man of a tender conscience? They dare swear and blaspheme; we fear an Oath. They dare spend thei• d•ye• in dalliance, among the Brothels; we dare not make the members of Chr•st the limbs of a harlot. They dare pollute the marriage-bed by adultery, and make it the mirth of the company; we dare not, fearing lest Heaven should be shut •gainst us for the sin, and Hell swallow us for bo•sting of the sin. They dare wager for lying, with that grand-father of lies and liars; why,*their tongues are their own:* we dare not, though it were to save ourselves, to relieve the poor, to honor God. They dare kill a man in their anger, yea for their pleasure; we dare not deface the Image of our Maker, knowing that no River can w•sh off that blood. They dare drink themselves into beasts; we dare not, lest we should never be recovered again unto men. They dare oppress the poor; we dare not, knowing that thereby we reproach their Maker. They dare revenge all wrongs done them, and carve it with a large measure; we dare not wring God's weapon out of his hand, but remit all vengeance to him. The Devil cannot hurt a good man, without Letters Patent; yet the wicked would harm him, against all Laws and Prohibitions. They dare sin God in the f•ce, and presume upon his patience; we fear him, as *a consuming fire.* It is all; they dare hazard the breaking of their necks, we would not willingly break our shin•es.

Now, do not these appear the more free and magnanimous? Alas, we are curbed and hamper'd: so many interdictions lie in our way, *Thou shalt not do this:* so many impositions lie on our backs, *Thou shalt do this;* that we seem the most miserable servants upon earth. Whereas they know no Law, but the latitude of their will: no limits, but the extremity of their power. Yet for all this, they are no better than slaves, yea the very vassals of the most contemptible masters. He that serves a Papist, yet serves a Christian: he that serves a Turk,

yet serves a man. But he that serves the world, serves Natures slave; he that serves the Devil, serves God's slave; he that serves Lust, serves his own slave. Some have served one another by turns, in mutual and reciprocal offices; and that might be a service of love. Some have yielded service to men of meaner degree and quality than themselves: but that might be a service for gain, which were base enough; or for fear, which is baser; or for flattery, which is the basest of all. Some husbands have been too uxorious and serviceable to their wives; and that is a service of dotage. Some masters have come to serve their own apprentices; but that was a woeful Turn of Fortunes Wheel; a necessitous, piteous service. But for a man to serve his Dog, this is wondrous low: his Lusts are his Dogs; as *Acteon,* given over to his pleasures, was devoured of his own Hounds. Such may be well called here, *The servants of corruption.*

Is this their liberty? This their magnanimous fortitude? To obey every petty slave, every common soldier in that Campe, whereof themselves are the General? The Dog runs at the masters whistling: but for the master to go at the Dogs commanding, is a preposterous servilitie. If Lust but say, Get me such a Beauty for my delight, the man hath no power to deny it; no means is refused, that makes to this brutish fruition: Is not this to be the *servant of corruption?* If Covetousness say, Get me such a Commodity; the man instantly obeys, plots, studies, contrives, breaks his peace, his sleeps, his brains, to compass it: though he plough furrows on the backs of the poor, and run through the blood of Orphans; though he ventures his ears, his neck, his soul, he dares not deny his slave, his dog, his devil, Avarice. Call you this *freedom,* when a man cannot choose but sin? When I may drink Wine, or refuse it, this is my freedom: but to be compelled to drink it, by a dry spirit within; if this be *liberty,* there is no bondage. Therefore is God Almighty, because he cannot err, nor lie, nor do evil; for these are the works of Impotencie. The Saints in Heaven cannot sin, yet sure they enjoy the fullest liberty. *Liberi, quia liberati,* delivered from the necessity of sinning, therefore free. If to sin be the only liberty, they have no liberty in Heaven. No: this is the *service of corruption* a thralldom, not a freedom; the Tyrannie of sin, not the Kingdom of righteousness.

Every man is the servant, *quot vitiorum, tot tyrannorum.* When *Alexander* found *Diogenes* in his Tub, and disputed with him, whether was the freer estate; with *Alexander* to command the World, or with *Diogenes* to be confined to a Barrel? the Cynicke answered; *Latior tua potestas, non felicior:* Thou commandest others, I command myself: I am a servant to the King, the King is a servant to his slave; yea, even to my slave: *Tu servus servorum me•rum. Illis cupiditatibus, quibus ego impero, tu mancipium es:* I am Emperor over those affections, that exercise a dominion over thee. But as *Nabal's* servant was weary of so unaffable, uncharitable, unreasonable a Master, the very son of *Belial:* So we have just cause to abandon that service, which must be obsequious to the vilest, proudest, basest groomes in our family, our own carnal lusts; which are no better (though they dwell with us) than the limbs of *Belial.* The Acola••t loathes the service of that Carle, that allowed him no better diet than husks, and thereof not enough to fill his belly: such is the wages of corruption. Therefore let us return with humbled and penitent souls to our *Fathers house,* where all the *servants* have *Bread,* good for the quality: *Bread enough,* sufficient for the quantity: *and to spare,* abundant, even to satiety: where the *fatted Calf* shall feast us; royal apparel, the *best Robe* of glory shall adorn us; heavenly *Music* shall cheare us, and eternal peace and mercy shall receive us.

For of whom a man is overcome, of the same is he brought in bondage.] The metaphor seems to be taken from War; where the conqueror brings the vanquished into captivity, making them slaves and drudges, imposing on them vile and servile offices. And this misery of the Captive differs, according to the disposition of the Victor: if he be imperious, and given to cruelty, he doth so much the more embitter the slavery. *Pharaoh* is not content to set Israel possible tasks: so long there was comfort; their diligence might save their backs from stripes. What with conceit of benefit to the commander, and hope of impunity to the laborer, they might take heart to venture on great difficulties. But those tyrants did measure their commands by their own wills, not by the strength of their inferiors. To require more of a beast than he can do, is inhumane: yet *Pharaoh* exacteth Bricks, where he hath allowed no Straw. This was cruel enough: But what is the swarthy King of Egypt to the black Prince of darkness? his commands are less reasonable, his stripes more unmerciful: The former are not more plausible to the flesh on earth, than the other are terrible to the soul in hell. This is Saint *Peters* infallible Doctrine; *Of whom a man is overcome, &c.* Saint *Paul's* everlasting Rule;*Ye are his servants, to whom you obey.* Yea, he that was before them, above them, and from whom they spake, pronounced it a firm Lesson out of the School of Heaven;*Whosoever committeth sin, is the servant of sin.* For method; first, let us view Satan's victory over the wicked, and their slavery under Satan: then, how Christ overcomes the elect, and the freedom of their service under him.

Thrice did the Devil set upon the Son of God, and fashioned his temptations to this method; *thelust of the flesh, the lust of the eyes, and the pride of life.* To all these the first *Adam* was tempted, and in all miscarried: the second *Adam* is tempted to them all, and overcometh. The former *Adam* was tempted; first, to a carnal appetite, by the forbidden fruit; secondly, to pride, by the suggestion of being as God; thirdly, to covetousness, in the ambitious desire of knowing good and evil. Satan having found all these motions so successful with the first *Adam,* in his innocent estate, treads the same steps in his temptations of the second: first, the stones must be made Bread; there is the motion to a carnal appetite: secondly, the guard and attendance of Angels must be presumed on; there is the motion to pride: thirdly, the Kingdoms of the earth must be offered, and their glory; there he is moved to covetousness and ambition. In everyone there is an appearance of good, whether of body, mind, or estate. Once and a second time he is repelled, yet again he assaults: Satan is not foiled, when he is resisted. If neither the lust of the flesh, nor lust of the eyes can overcome us, he will try us with the pride of life: as when neither diffidence nor presumption could fasten on Christ, he tempts him with honor. He is a cunning Fencer, expert at all weapons: in vain shall we be skillful in some, if we fail in any. When he makes the Challenge, it is not left to us (as in terms of Duel) to appoint the ground, or the weapon; we must be prepared for all assaults, for all places. They that hold Towers and Forts of Garrison, do not only defend themselves from incursions, but from the Cannon and the Pioner. Still doth this subtle enemy traverse his ground, for an advantage. When the Wilderness speeds not, he hopes for some better luck in the Temple: there failing, he climbs higher, to the top of a Mountain. As foes in pitched fields, strive for the benefit of the Hill, or River, or Wind, or Sun. He doth himself, as he taught his servant *Balaam,* change places, in hope of prevailing. If the obscure Country

cannot move us, he tries what the Court can do; if not our Home, the Tavern; if not the Field, our Closet.

How many hath he wounded in one place, that were fenced in another? He would not only put some evil into all, nor all into some, but all into all. *Nec tam vincit potentiâ suâ, quàm negligentiâ nostrâ:* therefore as no place is left free from his malice, so no place should be made prejudicial by our carelessness. Some he *overcomes* with superstition; and they die the death of *Galileans:* for he like*Pilate,* will mingle their blood with their own Sacrifices. Some he *overcomes* with vain-glory; and they die the death of *Philistines;* killed with the Iaw-bone of an Ass. Some with drunkenness, and they die the death of *Nabal;* yesterday as beasts, today as stones: then overmerry and light as feathers, in death dull and lumpish. Others with the world; and they fall under their own burden: the world like the Tower in *Siloe,* falls on them, and quasheth them to pieces. How great is his conquest, when he can set reasonable men to worship a little coloured dirt? Some with filthy lust; and they die the death of *Sodomites;* if not with fire from heaven, yet with fire from hell. Still this Conqueror proceeds; and some he *overcomes* with a multitude of small sins: one hair will not hang a man, many will, as *Absalom* was served. Or with some special dear sin, which is like a conspiratour within, that will betray him the Town. Either he disarmes men of their Sword, the Word of God; and then who can fight without a weapon? Or gets away their Buckler; the shield of Faith, and who can defend himself without a Target? Faith is the foundation of a Christian: that once lost, all is desperate. An enemy after long siege of a city, upon entreaty made, condescended to terms of peace; and this was his condition, that in sign of homage, they should quietly suffer him to take from their City-walls one row of stones round about: to this they yielded; and he laid hands on the lowest row, the foundation, and so left them no walls at all. It is a weak City without walls, there can be no walls without a foundation, City and Walls are feeble without munition: where men have neither the grace, nor the wit, nor the will to resist, it is easy for Satan to *overcome.*

But now what is the event of this conquest? *Bondage; To him they are brought in bondage.]* The unhappiness of which estate appears in these conditions.

1. It is *Infamis,* an ignominious state; the hang-man's servant is an honor to it. Such was *Matthews* first condition; a farmer of the miseries of his own nation. Informers, that like Crowes, live upon carrion; and dorres, that pass the meadow or garden to light on a dunghill: or those wing-less flies, that suck a living out of the corrupt blood of uncleanness; all hear ill enough, and are odious in their offices. But to wear the livery of Satan, to be the Pensioner of hell, at the command of that malignant and degenerous Spirit, is the most dishonorable name and shame. Let them be Lord's of the earth, yet their report is fouler than clods of the earth: by the base indulgence to their own lusts, their names stink above ground. Their memory shall rot; yea, it is well, if their memories do rot with their carcases, and their vices be buried with them in their graves. So basely ignoble, so inhumane is it for a man to be the slave of his own affections.

2. *Immanis,* a hard and troublesome condition. Both for the multitude of business, and not seldom, contariety of commands: as pride asks cost, whereas covetousness denies

necessaries: envy makes a sullen face, whereas ambition sets it in the smiling posture of flattery: so the mind is distracted with cross addresses. And for the hardness of their labor; like beasts, they are set to draw in the devils teame;*sin with cart-ropes, and iniquity with coards of vanity.* Coards are at first twisted of small threads; but once combined, they can bind heavy b••dens, and hold great ships. *Peccata facile veniunt, sed fortiter ligant.* They are deceived that think the hests of Satan easy. Sin is no niggard of her pains: seldom ever do we find goodness so industrious. It is not *Absal••* beauty and royal attendance that can make strong his party; but he must neglect himself, sit continually at the gate, giving his hand to kiss, and kissing their lips that did it; he must take pains to further his treason.

Unruly affections are like wild horses, that carry us over hills and rocks, till they be breathless. Yea they soon recover breath and speed; and if they be restrained by a sudden violence, they plunge and careere, and cease not till the saddle be empty, and then strike at the prostrate rider. Where sin hath once gotten a dominion, it scorns to be repelled, but hath recourse to the haunt, as humors fall toward their old issue. Iniquity is laborious; the Poet was deceived when he said, *Facilis descensus averni.* The covetous make their passage through stony rocks of hardship and penury: to *rise early, and rest late, and eat the bread of sorrows:* I hope this is not easy. The ambitious clambers up steep hills and and craggie mountains, to get a place as tickle and slippery, as the stool of *Eli.* Shall we say, it sleeps in them? Nay it will not let them sleep. The voluptuous tramples in dirt and mire, besmearing himself with infamy and turpitudes, is not this a molestation? The revengeful breaks through hedges stuck with thorns, which makes him all gore and bloody. The envious walks in dark and shady places, that he may not see another's happiness, *Quot bona falicium, tot tormenta invidorum.* He wastes his own marrow, and with sullen malice gnaws the flesh from his own bones: is not this *aegrum & acre servitium?* The drunkard pains his stomach in the devouring, his head in the digesting, his throat and heart in the returning of his over-laden cups. But especially the sin of mischief is a vigilant, painful, indefatigable sin. *Judas* will be awake, when *Peter* is asleep: the Tare-sower in the field, when the husbandman is in his bed. In all 〈in non-Latin alphabet〉: *they that worship the Beast, never rest, day nor night.*

3. It is *Intolerabilis:* we have heard of many poor souls condemned to the gallies, under the merciless tyranny of Turks and Infidels. But what is the Turk to the devil? What a Gally to hell? What the labor of oars to the toile of an afflicting conscience? Of all servants, they are in the worst case that are sold: of those that be sold, they are the worst that must do service in prison: of them in prison, their state is most lamentable that are bound with fetters. Such is the condation of the ungodly: they are the servants of sin, and *sold under sin,* and chained in prison. The Jail is infidelity, *they are shut up under unbelief:* the Jailor Satan, so strait and tyrannous, that they cannot so much as lift up their head, or look to heaven for any deliverance. Pride is one chain: though they wear it for an ornament of bravery, they shall find it the ligament of infelicitie. Concupiscence is another chain, that binds them faster to the service of Satan, than ever the Virgin was to the rock, to be devoured by the monster. Every sin strives for the regencie: *sic certant in me de meipso, cujus potissimam videar:* within me they strive about me, whose I should be. Other tyrants have some intermission in their commands; Pharaoh denies not Israel a season to eat, drink, and sleep: but these miserable

captives are always in an habitual service, seldom out of actual. They must neither do, nor speak, nor think, but according to their masters injunctions. He labors to snare the children of God in their sleeps; *Facit aliquando dormientibus, quod non potest vigilantibus:* suggesting unclean thoughts when their wills cannot resist them: how much more doth he turmoile his sl•ves? If *Judas's* heart be wrought to the treason, he shall not rest till his hand have done it, and undone himself by it. He would not so much as suffer him to eat his supper, but hastened him from that Sacramental bread to his bloody design. *Amnon* enamored on that incestuous act, melts away till he have committed it. *Libido est furiosa domina;* lust is not a fair, but a furious mistress, impatient of delay in her service.

O that men would free themselves from this intolerable burden; where *alius servus est libidini, alius ambitioni, alius timori.* Sin is a cowardly thing;*Eve* had no sooner offended, but she sought out a fellow and companion. When *Cain* was stained with his brothers blood, how he trembled and quaked, there being none in the world to see him but his parents and sisters; yet in every bush he suspects an ambush. Satan is so cruel a master, and so niggardly a rewarder, that all his servants be timorous. Men of honest conscience, observers of order, as they are fearful to offend, so most courageous in a just cause: the servants of God are bold as Lions. But guitinesse and conspiracy is of so ugly a shape, and horrid a representation, that the offender never dares look upon himself single, and alone, but still runs as a Deere to the heard.

4. It is *inutilis,* no good comes of it. It is both *coactus,* a servile compulsory labor; and *improbus,* a dishonest unjustifiable labor: and *stultus,* idle, fruitless, a mere labor in vain.*What fruit had ye then of those things whereof ye are now ashamed?* The root is sin, the stock blame, the fruit shame, the end death, to be cut up and cast into the fire. There be some that sin and shame not;*Were they ashamed when they committed abomination?* No, they had gotten a meretricious front; the look of an impudent and putrefied*strumpet;* for even a fresh harlot will be put to the blush. There be some that shame, and amend not;*As the thief is ashamed when he is found.* Being taken in the manner, he is more ashamed of his apprehension, than of his transgression: he loseth all that modesty when he gains secrecy; and ceaseth not to be a thief. It is good when shame for sin is joined with sorrow, and sorrow with amendment of life.

This is one discommodity of such service; a shame before men; but there is a worse behind, even a shame before all the Angels of God. But is there no benefit by it? Doth not the covetous store up gold? The voluptuous please his wanton flesh? The ambitious mount to honor? As Satan said, *Doth Job serve God for naught?* So do these serve Satan for naught? They do; and as witches take apparitions for substances; are promised golden mountains, yet remain beggarly wretches: so these embrace a cloud instead of *Juno,* a dream for reality, a childes baby made of clouts, and are in all their glory like a fool in a comedy, crowned with a coronet of painted paper, a bable for a scepter, a table spread with counterfeit cheare, and when the play is done, he may go seek his supper. It was never in any condition so true, as here; a young serving-man, an old beggar.

5. It is *inextricabilis,* sold to sin with small hope of recovery. That powerful tyrant will keep his captives, till a stronger than he comes to ransom them. Some may haply have their faint reluctations against this *bondage;* and Satan's commands are so foul, that it grudgeth their conscience to fulfill them: as the servant wearied with justifying his masters untruths, told him that if he did not couch his lies closer together, and make them more cleanely, he would no longer undertake to avouch them. To pollute the marriage-bed of their friend, is a morsel that grumbles in their stomach before it can be digested. To do injury, where they have received courtesy, to fight in an unconcerning quarrel, to shed blood where they may have money to spare it; doth a little stumble them: and they have some languide wishes, O that we were free! But while they seek not constantly the means of their release, their captivity is the sorer, as the Jailor lays more irons upon him that hath attempted to break prison. *Lycurgus* could say, that often assaulting the enemy without conquest, would at last encourage them to set upon us. They are presumptuous fools that think they can repent at pleasure; as if the weathercocke could turn the wind, and not the wind the weathercock: as if because man can tame birds and beasts, therefore he could also tame himself. Yea, as if a piece of clay fashioned to the picture of a man, could make it self living, and inanimate that lump with a reasonable soul. They are deceived; sin never made such a bargain with them, as to be turned off at an hours warning, or to be discharged with a *miserere mei.* No, that Landlord will hold his own, except he comes that hath a stronger power, and a better title: and when it must out, it will rend the heart, as Satan tore the child, and do what he can to make the house untenantable. *Faciliùs excludere, quàm expellere.* They will say with *Pharaoh,Why have we done thus, to let Israel go from serving us?*

6. It is *miserabilis,* the grief of every Christian. Even such a temporary condition may well move compassion. Stood we upon an high mountain, and had as clear eyes to behold this large valley of tears and miseries, as our Savior had to see the glory of kingdoms. Did we perceive the lamentable cries of the famished for want of bread, the distressed shifts of the poor for want of harbor, the tortures and rackings of sensible limbs, both by the hand of Justice and of Injustice; the disconsolate sorrows of parents for their children, widows for their husbands, friends for all relations: or the exigence of besieged cities, the sound of trumpets, noise of drummes, roaring of cannons, the pitiful groans of the dying and wallowing in their bloods, or swooning in the streets of famine, women re-inwombing their own children; fathers and husbands mourning for the barbarous ravishment of their wives and daughters. Or their anguish that are condemned to row in gallies, turn in mills, work in minerals; how they eat nothing but the bread of sorrow by weight, and drink nothing but the water of affliction by measure; their unpitied cries at the smart of their unmerciful lashings. Surely tears were the poorest obsequies we could spend at these woeful funerals. The cheeks that are now dimpled with laughter, would change their position; the resty souls that sing now nothing but peace, would change their disposition, at these sad spectacles.

But now, by how much the soul is more dear than the body, more precious, more eternal; let our bowels yearn for these spiritual calamities. All outward sufferings are determined by death; as when it was told *Anaxagoras,* the Athenians have condemned you to die; said again, And nature them. But the intolerable service of sin, the works of darkness, commanded by

the Prince of darkness, in the place of darkness; the gashes of a wounded conscience, fresh bleeding hurts plaisterd with corrosives, overburdened souls, neither able nor willing to ease themselves; if we have not sucked the breasts of Tigers, these things will make us mourn and pray, Lord have mercy on such miserable sinners.

O that men would consider, what they have been, what they are, what they hope to be. First, what they were; the Images of God; that is their original glory.*Princeps creaturarum constitutus es, & dignitatem naturae tuae projicis.* Thou that shouldest rule overall beasts about thee, art overruled by those beasts that are within thee. Secondly, what they are, at least in invitation: the Son of God offers to make us free, and to restore all our forfeited privileges; and shall we neglect so fair an occasion? Shew this favor to the captives at *Argier,* and see if they will refuse it. When *Cyrus* king of Persia proclaimed liberty to the Jews, only those went from *Babel,* the place of their captivity, to Jerusalem the city of their ancient liberty,*whose spirits God had raised up.* Christ came to proclaim*freedom to captives,* yet none follow this gracious call, but only they whose spirits the Spirit of God raiseth up. Thirdly, what they hope to be, even kings in heaven; and will they be slaves on earth? Is not the kingdom above, began below? Is not the suburbs of grace, the way to the city of glory? Doth the kingdom of sin reign in our mortal bodies, and shall the kingdom of rest be given to our immortal souls? Have we the promise of Canaan, and of God's arm to conquer it, and do we stick at the sons of *Anak.Sperare non potest regnum coelorum, qui non dominabitur viribus membrorum.* Certainly, if through grace we do not prepare ourselves for that heavenly kingdom, we can never say with a warrant that God hath prepared that heavenly kingdom for us.

7. It is *Exitialis;* the end of every service is wages, and this is a wages without end, even everlasting pain. O horrible reward, to sow trouble, and reap vexation; still to bring fuel unto that fire, which must burn themselves; to plow with rods, and eat with Scorpions; to be wearied in the ways of sin, and then to be worried with plagues of sin.*The wages of sin is death:* a toilsome service, an irksome wages.*Sin when it is finished brings forth death.* He that was the tempter, becomes the tormentor: then he promised pleasures, now he inflicts tortures. First, he enticeth men to sin, and then accuseth them to God for the sins they have done by his enticement. Bee assured of this, he that without cessation doth tempt thee to sin, will without intermission torment thee because thou hast sinned. Still the reprobates shall serve under their old master, but their work shall be changed, and the place: here they work actively, there passively: here Satan works by them, there he works upon them: here they are in a free air, with light and delight; there in a dungeon with sores and sorrows. As *Charles* king of Swede, a great enemy of the Jesuits, when he took any of their colleges, would first hang up the old Jesuits, and then put the rest into his mines; saying, that since they had wrought so hard above ground, he would try how they could work under ground. So when the wicked have done the devil what service they could on earth, he will confine them to his dark vaults in hell. O Lord come down, cast out this Tyrant and Usurper, repossesse thine own kingdom, erect a Throne to thyself in all our hearts, that thou mayest here reign in us as our King, and we may at last reign with thee in thy Kingdom, Amen.

Of whom a man is overcome, of the same is he brought in bondage.] The service of Satan is so full of troubles and perplexities, so destitute of comforts and relavations, that there is no wonder if it be tedious to the sufferer, when it displeaseth the hearer or looker on. Therefore as they that have visited Spittles and Hospitalls, and smelt the offensive ulcers of Lazars and Leapers, are glad of a sweet air and healthful society. So after the view of that incurable slavery, the bondage of sin and Satan, now let us refresh ourselves with the liberty of the servants of God. For we cannot deny God, (in so general a proposition) to have his victory also. Let not Satan bear away the glory as if there was no King, no Conqueror but he: for this Master of slaves is but a slave to a higher Master: and as he can exercise no dominion over his servants but by God's permission, so God holds him in the strongest subjection, so hamper'd with invincible chains of servitude that he cannot touch one of his servants, not one limb of their bodies, not one hair of their heads, not one beast of their herds, till God hath given him leave, and he will never give him leave to hurt their souls. You have seen the carriage of an inhumane Tyran over his slaves; come now to the Court of a King, and see the usage of his free servants: yea, see a court of*Kings,* for all God's servants be no less than Princes. Where we have two general occurrences. First, The conquest of some that stand out. Secondly, The happiness of them that are *overcome.*

God is sure to be Victor, for what force can withstand him? But he frames the manner of his victories to the nature of his enemies: them that resist, he *overcomes* by subversion: them that yield, by conversion. His conquest here is not by fury, but by mercy.*Furie is not in me, the briars and thorns* shall be consumed in his flame: but they *that lay hold on his arm,* shall hold back his arm; humble and faithful prostration shall *make their peace.* This war on his part, is all of love: the intention is *Studium pacis. Gratia praeveniens,* so the war is undertaken; *Gratia operans,* so the battle is begun: *Gratia perficiens,* so the victory is gotten. When God gives us repentance, he hath then *overcome* us. We were rebels by nature, and enemies to the grace of God, we must be vanquished, or we cannot be saved.*They are led by the Spirit of God.* So gentle is this conquering, that it is called a *leading; ducendo vincimur, vincendo ducimur. Led* by a superior instinct, not furiously but familiarly; *non ut rei ad supplicium, sed ut amici ad palatium.* Nor is this conquest a necessitating of our salvation; as *Qui agitur, agere quid ipse minus intelligitur:Imo, & ageris, & agis: a Deo aguntur, ut agant.* God gives the first motion or inclination, and so we begin: and by his continual help we follow on. We are not willing before we be *overcome,* but in the very conquest we are made willing to be *overcome. Acta fit activa voluntas.*

1. This conquest is not *Subita,* sudden: man's heart is naturally stubborn; this Jericho will not be won under seven days siege, and then the walls must down too, worldly forces must fail us. Not seldom it holds out longer than Ostend or Troy; God is many years assaulting it with his spiritual weapons, his Word, Ordinances, Favors, Frownes, Stripes before it yields. Few are converted in an hour, or can tell that hour wherein they were converted. It is not here, *venire & vincere,* to come and *overcome.* God doth weaken us before he vanquish us, taking from corruption here a fort, and there a bulwark, now a trench, then a mine, together with the victuals and provision, even the magasine whereon sin feeds and lives. When the unthrift had no provant left, he must yield and humble himself to his Father.

2. It is not *Hostilis,* as nation against nation with a deadly feud, but with terms of love. There is a dry wounding, a conquest without blows.*Thou hast wounded me with one of thine eyes.* And*Turn away thine eyes, for they overcome me.* Of all victories, love is the greatest, to*overcome evil with good.* This is to be like God, whose image we bear in our creation, and to whose Image we are restored in our redemption. *Christus nihil praecepit, quod non facit.* If he had not *overcome* all our malice with kindness, he would never have charged us with such a practice. *Saul* hunts for the life of *David, David* hath a way to the life of *Saul,* and spares it. Such a feeling oratory did *Saul* find in the lips of *David,* and lap of his garment; that it lies not in the power of his envy, ill nature, and cursed heart, to hold out from tears. He whose harp had wont to quiet *Saul's* frenzy, now by his kindness doth calm his fury: so that now he sheds tears instead of blood. Here was a victory gotten, and no blow stricken. *Phocion* that noble Athenian, being condemned to die, and lifting the deadly cup to his lips, was asked by his friends, what message he would send to his Son; he answered, *Mando ei hoc, ut obliviscatur potus hujus,* I charge him never to revenge this draught upon the Athenians. *Baldwin* King of Jerusalem, having spoiled the Arabian Saracens; and put them to flight, found in his return homewards a woman ready to travel, wife unto a chief Prince of the Arabians, left behind in the pursuit: whom he covered with his own mantle, appointing both attendance and sustenance. This kindness was not lost; for afterward being besieged by the same Arabians, and put to great distress, he was delivered by that Captain, whose wife he had preserved. Yea, take an example nearer home: A malefactor, in birth and person a comely Gentleman, was sentenced by a Judge deformed in body. Hereupon he turned all his prayers to Heaven, into curses and revilings of the Judge, calling him a stigmaticall and bloody man. The patient Judge for that time reprieved him: still he continued in the same language of invectives and blasphemies against him. The next Session being produced, the Judge asked him if his choler were anything boiled away and spent: but then he redoubled his railings: yet he reprieved him again, as loath to let him die in so uncharitable and desperate a condition of soul. Before the third Assizes, he sent for him to his chamber in London, and asked him if he were yet more pacified: still nothing came from him but words of inveterate rancor. Whereupon said the Judge, God forgive thee, I do; and withal threw him his pardon. Whereat he was so astonied, that being but hardly recovered from his swoon; he refused the Queens pardon for his life, unless the Judge would both pardon his malice, and admit him into his service. He did so, and found him so faithful, that dying he gave him the greatest part of his estate. Here was extreme evil *overcome* with extraordinary goodness. The Judge of all the world deals yet more mercifully with us: the Law hath condemned us to die, we daily provoke him: he could presently sentence us, but he spares us: still we anger him: he feeds, finds us, gives us all we have; yet still we rebel against him. At last, to *overcome* us by the gentlest war that ever was heard of, he seals us our pardon in Jesus Christ, through whom he accepts us into his service, and makes us his own heirs. Loe, then he *overcomes* us.

3. It is not *violenta,* he useth no boisterous forces against us. Indeed his Ordnance be his Ordinances, his Cannons be his Canons and Laws: But against what does he plant them? Not against ourselves, but against our sins: As if he would not fight with us, but fight with our enemies for us. We have no foes, but our faults: upon these he plays with his Shot, and

batters them down before us. He knows, that unless these die, we cannot live. He hath his Sword, a two-edged one, keen on both sides: with this he wounds, not our spirit, but our flesh; not our flesh, but the lusts of our flesh: yea, not so much our lusts, as the corruption of our lusts; launcing the Vlcer that would kill us. He hath his Mines; but to blow up our pride, vain-glory, ambition, and such piles of vanities. He hath his fire-works; but to burn up our rotten affections, of covetousness and uncleanness. This strict siege, is but to famish our riot, intemperance, drunkenness, and all those Perdues, soldiers that deserve no pay, the forlorn Tatterdemallion of our sins. His Ambuscado's serve but to resist our excursions, flyings out, ramblings, and such extravagances of disobedience. Here is no boisterous turbulency in this War; all the violence is on our side: *the Kingdom of Heaven suffers violence,* not offers it. No man is saved against his will: but even in the act of our *overcoming,* we are willing to be *overcome.* We feel pain in the resistance, nothing but peace and sweetness in the conquest. I had rather thus be conquered of the Lord, than be conqueror of all the world. O poor *Caesar's,* poor *Alexanders,* poor *Tamerlaines,* that won so many victories, and lost the best, in not being *overcome* by God's mercies. Thus God *overcomes* us, by overcoming them that captived us.

4. It is not *crudelis,* not bloody; like *Saul's* charge for *Amalek,* or Israel's execution upon *Benjamin:* there none were left alive, here all are preserved from slaughter. As he said, *Perieram nisi periissem:* so we had been butchered, if we had not been conquered. If we had escaped from the Captain of Mercy, we had fallen upon the Captain of Crueltie. For they that will not be *overcome* of God, shall be *overcome* of Satan. The Lord goes through every street, here he sets his mark upon a house, there upon a person: these be his, he hath fairly won them, and they consent to be his subjects: the rest he leaves to the destroyer. Those he hath conquered, he hath saved: and they that yield not to so gracious a subduer, perish by a pitiless destroyer. As a man seeing a tumult or quarrel, where enraged swords make gashing wounds, and through those breaches let out souls; spies one in this hurlyburly whom he loves, lays hold on him, and being stronger than he, bears him to his house, and locks him up fast as in ward, till all be quiet. So doth God snatch his chosen out of the broils of sin, binds them with the cords of obedience; and though they struggle for liberty, keeps them sure till this mutiny be over-past. Or as the Shepherd in a tempest, finds a Lamb, catcheth it in his arms, and shelters it, till the storm be blown over. The Lamb strives, and thinks it self going to death, while indeed from death it is preserved.

So graciously doth this Conqueror deal with us: we kick at his precepts, fret at our restraint, and are impatient of our sufferings; whereas*we are chastened of the Lord, that we might not be condemned with the world.* Two had appointed to meet in the field of blood; the quarrel was bad, the prosecution worse: the friend of one of them not being able to persuade him by reason, caused him to be arrested into prison: better a short bondage, than unredeemable death. This was a merciful cruelty, the other had been a cruel mercy. It is happy if a sickness can keep us from sin. When a wild Horse hath got the head of his rider, and runs him with fury into deadly dangers; he does him no wrong, that kills the Horse, to save the man. They are the beasts, our lusts, that draw us in the Coach of licentiousness, headlong to Hell, as *Pharaohs* Chariot drew him into the red Sea, against which God is severe and cruel; and when

there is no other remedy, he will spill those beasts to save our souls. Here be then no lamentable cries, no merciless blows, no gaping wounds, no channels streaming with blood, in this conquest. No blood is shed here, but the blood of *Jesus Christ.* All the blood and life this victory cost, was spilled on the Victors part, not on the conquered. If God were cruel to any, it was to himself. To spare our blood, he did shed the blood of his own dear Son.

Their happiness that be thus *overcome,* is seen in these two privileges:

1. They are the only free-men in the world: this *Bondage* is the most royal liberty. This stands both, first, in the deliverance from evil; that neither the bond of the Law to bring perfect obedience in our own person, obligeth us; nor the breach of that Law, for want of that righteousness,*condemneth* us. When the King hath signed a transgressor his pardon, all his malicious enemies and accusers may go whistle. Secondly, and in the ability to good, even to*serve the Lord without fear.* It is true indeed, still we sin, and alas, that we must! We are made*free from the Law of sin and death:* not simply from sin and death, but from the Law of sin and death. Not so delivered, that we can neither sin nor die: but that neither sin shall captive us, nor death confound us. Indeed we sigh, and fight, and fain would be delivered from all assaults of sin: but beggars must not choose their alms; we must be contented with our measure: we have this to humble us, not to condemn us. It is comfort sufficient, though sin disturb us, it shall never destroy us. We abhor a Snake, for the nature of it; to touch it, is our fear: and it is but our fear, when all the malignity and venom is gone. Sin doth hiss at us, but cannot harm us: blessed be God, the fear is more than the hurt. Our life lies in our Head: if this Serpent with all his sting could not hurt the Head, it shall never kill any member.

Indeed where it domineeres, it damnes. If a man sick on his bed, burning of a Fever, fetching his breath with straitness and shortness, looking like earth; say he is well in health, we do not believe him: So if we see men swelling with pride, flaming with lust, looking earthie with covetousness, and yet flattering themselves with hope of salvation; we cannot credit them, all the world cannot save them. Here the Condition is not kept, therefore the Obligation is in force; they do not *serve* God, they are not *free.* But where is an endeavor to obey him, and a faith in Christ to supply the defects of that obedience; there the Covenant is kept, the Bond is void. Sin offers many assaults; but still we *standfast in the liberty wherewith Christ hath made us free.* Death shall wholly quit us from these solicitations;*Mors est sepultura vitiorum.* It is not so much the death of the man, as the death of sin in the man. As the worm bred in the tree, at last consumes the tree: so death is bred by sin, and sin shall be destroyed by death. This is the full accomplishment of our *freedom,* when that filthy fluxe of sin is dried up in an instant. Whatsoever depraved nature suggests, *it is not in vain to serve the Lord,* for we are*made Kings* by this service. We may better say of Heaven, than of that City, *all her Merchants are Princes;* all God's subjects be Kings: not *reges nati,* but *renati;* not of a piece of Earth, but of Heaven; not of a mortal Principalitie, but of an immortal Kingdom. Courtiers may fail of preferment; they may be near high places, and Offices, and miss them: one compared them to fasting-days; they were next the holydayes, but in themselves the most meager and leanest days of the week: but God's servants are sure. Below men rise to honors and places by the death of others; these by their own deaths ascend to the glory of Heaven.

But Christianity seems to afford very small liberty: Is it not a yoke, and a burden?*Take my yoke upon you. Tollite jugum,* there's the condition of humanity; labor. *Tollite jugum meum,* there's the condition of Christianity; an especial labor. And *Super vos,* which implies both patience, willingly; and obedience, servingly: not to touch it with one finger, but to bear it on our shoulders; submit all our actions and affections to it. Pride and ambition are *Super jugum,* and tread that under their heels, which they should bear upon their necks. Indeed this is true: but still it is *onus leve,* and *jugum suave;* an easy yoke, a light burden. First, this yoke is not made of green wood, then it would be heavy; but of dry, therefore it is portable and easy. Secondly, it is not a new yoke, but hath been borne and worn before by Christ himself, to make it easy for us. Thirdly, it is oyled and lined with sweet comforts; *Vnguntur cruces, à quo inferuntur:* God hath so softened it with pillows of mercy, that it cannot offend us. Fourthly, we draw in it with patience: Oxen that struggle and be unruly with their yokes, put themselves to pain: God hath given us the shoulders of patience, before he puts on the yoke of obedience. Fifthly, we do not draw alone, nor does the weight of the load lie upon our backs; we should then sink and shrink under it. But a yoke is made for two, and Christ is one of the two; his omnipotence assists our weakness; the greatest burden lies upon him. Sixthly, and lastly, it is not perpetual; we draw it but during a short life. And if it be painful for the day, we are unyoked at night, when we go to bed, in death. But the wicked have a sorer yoke for the present, whereof the wood is green and ponderous; all sin is heavy. And though it seem qualified with pleasure and content, and is commonly drawn with a companion; as the Broker and Usurer both in a yoke, drunkard and drunkard both in a yoke, adulterer and strumpet both in a yoke: and where a yoke-fellow fails, as the proud man loves no partner, no partner loves him; here the Devil puts in a shoulder, to ease him and help it on. Yet still they draw with tyranny, pain, impatience, and feel many a prick of Satan's Goad, that *Auriga* of Hell, to set them forward. And last of all, at night, when they should put off one yoke, another, a heavier, a sorer is put on them, which they must bear forever. But when the faithful shall be uncoupled from the yoke, there is ease and eternal rest. The mouth of the Ox that draws in the yoke, is not muzzled on earth, and the soul shall find everlasting reward in Heaven.

I do not exempt Christianity from all difficulty; it is no easy labor to serve God: yea, they that do it best, feel it hardest, and complain that they can do it no better. There be hot encounters, potent adversaries, and many adversities, against them that would go to Heaven. Malicious and subtle spirits, an alluring world, a vicious and stubborn nature: sometimes we see them not, and complain of feeling them too late: sometimes we see them with amazement, fear them, and are ready to fly from them with an Israelitish cowardice: *Who is able to stand before the sons of Anak?* Another time we stand, and resist as well as we can, but are foiled with indignation and shame. Up we get again, take heart, and renew the combat; yea, even prevail, and triumph. O how glad we are, if either we have not been thrown down by the temptation, or recovered ourselves from the fall, by compunction. In the height of this joy, we are again surprised with a sudden assault; whereof as we had no warning, we have no power of resisting. Thus are we hurried into sin, over-ruled to displease our Maker: yea, sometimes we can hardly struggle out of the snare for some hours or days;

and when we escape, not without many wounds and bruises: so that coming to the Chirurgery of Repentance, we find a bleeding conscience. We look not that God should strew carpets for our nice feet to walk into our heaven; or make that way smooth for us, which all Patriarchs, Prophets, Apostles, Confessors, Christ himself, have found rugged and bloody; or to fare better than all the Saints. Yet still we will not change conditions with the worldly: *Paul* was happier in his chain of iron, than *Agrippa* in his chain of gold. One rag of a Saint is worth the whole wardrobe of a sinner: and that for the next privilege.

2. Their reward is infinite. We may well contemn the difficulty, when we respect the advantage. We serve a good Master, who not only pays, but gives; not after the proportion of our earnings, but of his own mercies. Hell cannot touch us, death cannot hurt us; if any evil do assault us, it presently brings us more good. Besides this freedom, how large is our possession? all good things are ours, to challenge, to enjoy: we cannot look beyond our own, nor beside it: we have right to the things we see, and no less to the things we see not. The heaven that roles so gloriously over our heads, is ours: those celestial spirits, the better part of that high creation, are ours; they watch us in our beds, guard us in our ways, shelter us from dangers, comfort us in troubles; and as living they have kept, so dying, they gladly receive our souls. Yea above all, the God of Spirits is ours; and by a sweet and secret union, we are become heirs of his glory, and as it were Limbes of himself. How incomprehensible is this blessedness? when we look to the reward, we could not wish the work easier. If every pain we suffer were a death, and every cross an hell, we have amends enough. It were injurious to complain of the service, when we acknowledge the recompense. What thou wilt, O Lord, so I may be thine, what thou wilt: though I should buy it dearer, I would be thy servant, a Christian.

Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Where we have a threefold opposition: *Light* and *weighty, momentary* and *eternal, affliction* and *glory.* What comparison, what proportion of the recompense to the service? I may justly be out of love with myself, nothing shall make me out of love with my profession; herein alone are we safe, herein blessed.*God forbid that I should glory, save in the cross of Jesus Christ:* if we should prefer any worldly joys before it, we were unworthy of it. Gold may make a man the richer, not the better: honor may make him the higher, not the happier: and all temporal pleasures are but flowers, they have but their month, and are gone: this morning in the bosom, the next to the besom:*All flesh is grass, and the glory of man as the flower.* Grace is like the Sun, which shines comfortably in this world, shall shine sevenfold more gloriously in the world to come; an honor not clouded, not envied, not exceeded, and*Such honor have all the Saints?*

To conclude with the sum of the verse. Deceitfull *promises* are the bane; both of the forger and of the believer. *They promise others liberty, while themselves are the servants, &c.* As if a malefactor, that is himself chained in the dungeon, should promise his fellow to open him the prison-door, and let him out. Faire promises are the devils bait, and it must be our wisdom to discern betwixt the deceit of sin present, and the fruit of sin to come. What a liberty did Satan promise our first parents that they should have; and so indeed stole from

them the liberty that they had. As *Laban* promised *Jacob* beautiful *Rachel,* but in the dark gave him blear-ey'd *Leah.* Or as *Hamor* promised the Shechemites, that by their circumcision all the goods of the house of Israel should be theirs, whereas indeed the goods of the Shechemites fell to the house of Israel.*Diabolus mentitur ut fallat; vitam pollicetur ut perimat.* The wages that Satan promiseth, and the sinner would have, he shall not get: but the wages that God threateneth, and man would not have, this shall be assuredly paid him.*Illud propter quod peccant, hic dimittunt; & ipsa peccata secum portant.* The gain they sin for, they shall leave behind them; but their sins they shall carry with them.*What fruit had ye then in those things whereof you are now ashamed? for the end of these things is death.* Surely there is no fruit but shame and death to be gathered from the forbidden tree. False promisers and vainglorious boasters are the children of Satan, this is the top of their pedigree: yea the devil doth borrow the use of their tongues for a time. *But faithful is He that hath promised, who will also do it.* Fidelity and truth is the issue of heaven.

2 PET. 2.20.

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the later end is worse with them than the beginning.

IT is not the least happiness in this world, not to be taken with the happiness of this world. *Pliny* the younger could say, *Capio hinc aliquam voluptatem, quod voluptate hac non capior.* To walk daily through this garden of temptations, and pluck none of the forbidden fruits or flowers, is a temperance so far above nature, that no man, but He that was more than man, ever attained it. If a mere stranger passeth alone through the streets of a populous City, and follows his affairs close; he may return uninfected, because unsaluted. But for a known Citizen to do so, to blanch all his acquaintance with prejudice, to deny all those friends that offer their cruel courtesies at the next Tavern, to refuse all the invitations of profit or pleasure, requires a well resolved abstinence. Christ was a stranger upon earth, so should every Christian be: but this is the country wherein we are borne, (though it benot the country whereto we are borne) and it is hard for a man to deny his country. *Mundus allicit, afficit, inficit:* and though we pretend for heaven, yet still we bear about us a tang of our native country. Even they that would fain get out of the world, yet cannot get the world quite out of them. They purpose well; and if those thoughts (not theirs) begin to lift them up from their earth; presently he that rules in the air, stoops upon them with his powerful temptations, or the world pulls them down again with a sweet violence: so as they know not whether they be compelled or persuaded to yield. There is in the best such a deal of infirmity, but a great deal more of treachery. How willing are we to be deceived, how loath to be altered? *Si t••tum valet mundus in extraneos, quale imperium exercet in suos?* But now when a man is pulled out of these briars and thorns with a bleeding skin, and made sensible of those wounds which he hath received in this forest, and is in time healed of those hurts; if he rush again into that dangerous wilderness, and hazard new mischiefs; he falls (almost unpitied) into the hands of robbers and murderers, destitute of both rescue and resistance.

To be recovered from the ways of death, to walk awhile in the ways of life; and after all this, to turn from the land of the living to the Golgotha of the dead, from the forsaking of sin, to the sin of forsaking religion and goodness; this is the fearful condition of the Apostates in my Text, whose *latter end is worse than their beginning.*

We have three general parts: A

- Proposition, *They have escaped, &c.*
- Supposition, *If again they be entangled.*
- Conclusion, *Their latter end is worse.*

In the proposition are three particulars; First, *Quid, they have escaped.* Secondly, *Vnde,* or *a quo, from the pollutions of the world.* Thirdly, *Quomodo, by the knowledge of Christ* In the Supposition observe two particulars; First, *Facilitatem intricandi,* the easiness of falling back; *If again;* it may be so, it is no ways impossible. Secondly, *Difficultatem extricandi,* the hardness of recovering them, which appears by the two phrases: *Intangled;* it will cost labor to unsnare them: *overcome;* it will cost a price to redeem them; neither of both which is afforded them. But lastly, the Conclusion follows, *The latter end with them is worse than the beginning.* The Text begins with hope; *They have escaped:* goes on with fear *They are again entangled:* and concludes in despair, *Their latter end is worse than their beginning.*

They have escaped.] Next to the finding an unexpected benefit, it is a great happiness to scape an unsuspected danger: yea the scaping of a great danger, is more joy, than the receiving of an ordinary benefit. *David* did not so much bless *Abigail* for relieving the hunger of his body, as for preventing the sin of his soul. She saved him from spilling the blood of another, he thanks her as much as if she had hindered another from spilling his blood. *Nabal* did not more rejoice in escaping death, than *David* in that he was kept from being the author of it. Never was good man delivered from a known peril, but he blessed his deliverer.*Our soul is escaped as a bird out of the snare; the snare is broken, and we are escaped:* the Church doubles the memory of that mercy: there it was but twice. *Psal.* 118. He speaks thrice of *compassing,* of dangers, of enemies, of multitudes, like swarms of Bees: still he blessed God for escaping, even with the destruction of his foes: there it is thrice. How worthy is he to perish in the next danger, that is not thankful for escaping the former?*They that are delivered from the noise of the Archers in the places of drawing water, there shall they rehearse the the righteous acts of the Lord.* They had set a song of thanksgiving for that deliverance. *My soul is escaped from the Lions,* saith *David, therefore will I praise thee.* In that bloody peragration of Egypt, when every house had a carcase in it, and that of the first borne, Israel escaped: and shall the remembrance of this mercy vanish? No, every year they shall keep that day holy to the Lord, with the great feast of their Passover. That treason which should have been done with a match: that matchless conspiracy; whereof the scene was laid at Westminster, the stage was the Parliament house, the plot contrived at Rome, the intention was the confusion of a whole State; *Aras & focos, regalia, sacra, veiusta:* yet betwixt the fire and the powder, that short *intervallum,* we escaped. Shall that deliverance escape without our thanks? No, unblest shall

be that year, where the fifth of November is not rubrick'd in the Kalendar, where our escaping is not acknowledged with thankful hearts. Our late King of happy memory, escaping the danger of a conspiracy in Scotland, contented not himself with a commemoration of it once a year: his subjects had the fifth of August; himself kep• one day every week. He that escapeth a peril, without thankful acknowledgment, is indebted for his deliverance. Now there is no danger like sin; for there could have been no danger but for sin: and the greater the danger the greater praise belongs to the deliverance. *Daniel* was among the Lions; they could but have torn his flesh, and sent his soul to heaven through those painful breaches. But to escape from that roaring Lion, whose teeth water at men's souls, as being too dainty to feed on flesh; how great is this happiness! Three servants of God were cast into that seven times heated furnace: all those flames could not scorch their souls, whatsoever they had done to their bodies. But the fire of hell hath a secret and supernatural property to torment the soul:*I am tormented in this flame,* saith the rich Churl; that [I] must be his soul, his body was in the grave: and that with a fervor not less violent than everlasting. To escape that, may well challenge thanks from either men or Angels.

If we escape a dangerous sickness, and do not bless God with heart, voice, and life for our recovery; we rise from our beds, and owe for our physic. Hath God's Angel forbore to sheath his sword in our bowels, when thousands have fallen under his impartial hand? Let us be humbly thankful; otherwise there is a worse plague left behind for us, yea in us. Argue with all the world, they will conclude; there is no vice like to ingratitude.*Thou art made whole, sin no more, lest a worse thing happen unto thee.* We commit new sins, while we are thanklesse for escaping the punishment of our old ones. God justly for the first sin, had concluded all the world under sin: some through his grace in Christ are escaped from this condemnation: shall they tear the instrument of their pardon? No, we see it done, let us kiss the seal, and confess his mercy. We were overwhelmed with sin and ignorance: God hath called us out of darkness into his marvelous light: shall we put out the lamp whereby we are *escaped?* No, we must be thankful.

We make vows to God in our dangers; shall we not pay them after our dangers? Our obedience is a debt, though we had never revowed it: shall we forfeit all these bonds? Thou owest thy service to God for *escaping* sin and hell; pay, pay. Thou hast received all, thou owest all; think of payment. They are infamous that get the goods of others into their hands, and then break. The subject that is entrusted by his Prince with keeping of a fort, and shall give it up to the enemy, is a desperate traitor. Our tongues, eyes, hands, bodies and souls, are delivered from the Prince of darkness, by the Son of righteousness, and deposited to our keeping: if we yield them back to their old usurper, by blasphemy, pride, uncleanness, we shall die the death of traitors. Thou slightest an offended neighbor; I care not for him, I owe him nothing: sure we owe the devil nothing, but our detestation; why then should we do him any service? We owe all to God, both for *escaping* hell, and for our hope of heaven:*What shall we render to him for all?* Thankfulness and obedience are our *vows,* and *we will pay our vows unto him.*

But we say, alas, *non habemus unde;* we have not wherewithal. Men that are run far in debt, and pay, and pay, yet see small hope of coming out, often grow desperate. Not so: we owe an infinite sum; and we have an infinite sum to pay it withal; the infinite obedience and merit of Jesus Christ: this is able to discharge all, were the debt greater. For our own actual obedience, let us pay so far as we can. This is the difference between debts owing to God, and to men. The more of our debts we pay unto men, the less we have remaining of our own: but the more we pay to God, the more we have, and are the better able to pay. God hath delivered us from the bondage of Satan, to whom (by reason of sin) we ow'd our souls: Christ hath discharged that debt, and we are escaped: yet still *we aredebtours:* this debt is not cancelled, but translated: every benefit is a new obligation. Only we are delivered from those scattering debts to that merciless creditor, Satan: and God hath taken it into his own hand: now all that we owe, is to him. The principal we pay him in his own coin, the blood of his Son: the interest is our thankful service and obedience. We are *escaped* from the captivity of that Tyrant; Christ hath paid our ransom: only we will pay him our praises, our service, ourselves.

The pollutions of the world.] Delivered from the world? Perhaps this was none of their hearts desire. They found no danger in it: and he that should promise them eternal riches, taking away the present possession of these temporals, they would think did them to loss. They are so far from contending to *scape* the world, that the world shall not scape them. They court it as their chief Paragon, the mistress of their affections. Tell them of any blemishes or defects in it; as the cares, thorns, stings, trechery, and a thousand such inconveniences, which are nourished in the heart of this strumpet; no matter, they will take her with all faults. *Sampson* will have his Philistian cockatrice, though he lose both his eyes.

It is true indeed, the world it self doth no harm: for he made it, and all things in it, that could make nothing amiss. And that the *valde bona* there, is turned into *inquinamenta* here, it may blame sin, and sin may blame man, and man may blame woman, and woman may blame the devil. Nor yet does it defile us *materialiter,* as pitch defiles the handler: but *occasionaliter,* as an unskillful Mechannicke cuts his fingers with good and useful tools. The *pollutions of the world* be even a world of pollutions: they contend for number with the very creatures. There is scarce anything made for man, whereby man doth not mar himself. Who would think that a spider should fetch venom out of a rose? Woman was made an helper for man; what a multitude of men have fallen by woman? Bread and sustenance is necessary for the preservation of life; yet how many have made their table a snare? Here is field-room enough, and it were hard not to expatiate: for it may be said of this Land, as it was of Carthage; It is as full of *pollutions,* as of people: or as *Augustine* of *Lazarus; Tot ora, quot ulcera:* so many sores, so many mouths, crying out for redress. But I reduce all unto three.

1. The *pollutions* which we contract from the riches of the world: not that riches are noxious in themselves, for then no good man would not have renounced them.*Charge them that be rich in this world.* As Saint *John* distinguisheth of being in the Church, and being of the Church: so men may be rich in the world, yet innocent and happy: for while their estates are below, their hearts are above. But those are rich of the world, that are worldlings in heart, as well

as in estate. Whose affections have devoured so much of the world as they can, and are sorry that they cannot swallow it all. The rich of the world are in it, but the rich in the world are not of it. The world is in men's ears, the world is in their hearts; and they are not in it only, but of it. And there can be nothing in them that are of the world, but enmity to God, and that which God repayes with enmity: so as there is no way for them but perishing with the world. It is not for nothing, that the same word in the Hebrew signifies both riches and unrighteousness. *Psalm.* 52.*The man that strengthened himself in his wickedness,* or *in his substance:* so closely doth wickedness cleave to many men's substance.

There be too many that sell the poor to slaughter, and yet thank God for the price; but God will never thank them for it. Those butchers say,*Blessed be God, for I am rich.* This is a *pollution* that will hardly ever be washed off: no not expiated with building of an alms-house; for God will not be bribed with an Hospital. There is not a penny got by such unjust courses, but it sticks a foul spot on the soul: therefore the Apostle calls it *filthy lucre;* and *Zephanie* for this cried out against Jerusalem; *Woe to the filthy and polluted city.* Many Prophets have denounced the same woe to this City: they meant the men more than the walls, though peradventure the walls did as much observe them. Were your Thames ten Iordans, it could not wash off this Leprosy. The covetous ride through plashes and puddles, through bogs and sloughs, and quagmires: it is impossible they should scape the badges of their travel, the aspersions of mire. With what delight soever they hunt after riches, I am sure they have but a dirtie way of it. At last they fall into the quick-sand of all swallowing death; and then they vainly wish, that they were to begin a new Pilgrimage; on condition, they had lost all the pleasure of their former journey.

Is not the life better than meat? Nonne anima praestantior esca? Yea, is not the soul better than dirt, that for dirt they *pollute* the soul? But alas, they are so rooted in the earth, that they are quite turned into the nature of the soil. Others may have a tang, a dash of the foul earth, by travelling through it to their home: but worldlings are rooted in the earth, and therefore not to be plucked up without violence. The devil shown Christ the Crowns of the earth, but not the thorns of those Crowns: so the covetous show their *cumulos,* and *tumulos pecuniae,* but not their *stimulos conscientiae.* It is the honor of the holy, *Omnis decor ab intùs,* they are all glorious within, what outward wants soever would disgrace them. It is the disgrace of the worldly, *Omnis faetor ab intùs,* they are all filthy within, what outward abundance soever doth honor them.*God requires truth in the inward parts:* but alas, we may say too truly of these, that *Their inward parts are very wickedness.* The rheumatic and spawling Cynicke, when he was entreated by the dainty mistress of the house, where he was entertained, that he would spit in the foulest part of the house; did hereupon unmannerly choose to spit in the mistresses own face, because that in his opinion was the foulest. So when God sees the rich man's house kept neat and clean, the floores swept, the walls hung, the vessels scowred, his apparel brushed, his body adorned, all curiously highted; only his heart filthy and polluted: certainly he will spit his contempt upon that heart.*Therefore wash thy heart from iniquity, O Jerusalem, that thou mayest be saved.*

2. The *pollutions* we derive from the honors and dignities of the world. Pride here challengeth the first place; and let her have it: even to be the Queen of all sordid filthiness. This not only lifts men up above others, but above themselves. Nor is it any wonder, that they should not know their neighbors, that have forgotten themselves. This is a coagulated ulcer, spreading over the whole soul; like a cloth that is taken from a Leper; stiff indeed, but only stiff with corruption. The bush that hangs out, shows what we may look for within; a plaster'd face argues a defiled heart. Every color that art lays on the cheeks, sizeth into the soul, and dyes that in grain; quite of another hew than God ever made, or will own. For surely he will never acknowledge that face he never made, nor that hair he never made theirs, nor that body that is ashamed of the maker, nor that soul that disguises the body. Let me tell them one thing which perhaps they never noted before. The first painted woman we read of in the Scriptures, was a witch and a whore. So *Jehu* told *Joram* of the *whoredoms and the witchcrafts of his mother Jezebel.* And the first painted woman we read of in profane stories, was a whore and a witch too; *Medea:* the end of them both was destruction, and a destruction without end; for the terror of all their proud followers. From hence ariseth the boil of burning malice, the carbuncle of envy, the plague-tokens of raging madness; yea even the horrid and frightful aspersions of blood-guiltiness; a sin that thunders in the ears of justice. The homicide, through a killing favor, is pardoned, and granted his life: God draws his sword, and by his plague spils a thousand lives for it. Water comes down to moisten the earth, but blood flies upward to bedew heaven.

It is the misery of greatness, to be lawless: how many had been good, if they never had been great? All the soot in the house, is to be found in the chimnies. It was a grave and smart answer of a great Statesman in the Land, when he was consulted by the Queen about the lawfulness of monopoly licences; *Licentiâ omnes deteriores sumus;* we are all the worse for a Licence. Place gives a license to do ill: and in evil, the best condition is *Non velle,* no will to it: the next, *Non posse,* no ability to do it. Nor do they admit of reproof: when that wind riseth, we may well look for a tempest. *Touch the mountains, and they will smoke,* saith the Psalmist. Great men are like mountains; when the Word of God touches them, they presently smoke with passion. Alas, who shall show them their *pollutions?* Their own eyes cannot tell them, and the eyes of their Parasites will not tell them. They have Glasses to see all the disorders of their external habits; even to the ruffling of a Purle, or the misplacing of a hair. But there is another Glass which they seldom use, *the Word of God,* that alone shows the spots of conscience. Therefore as it was said of *Naaman;* that he was*Captain of the King of Syria's Host, a great man with his Master, honorable* for his many achievements, *and a mighty man in valor: but he was a Leper.* Here were divers noble privileges, but one thing dishonored all the rest: *But* he was a Leper. There may be great dignities, powerful offices, high commands, popularitie, and applause; yea, even policy, and some good acts to the country. But if there be a stench of inward *pollutions,* a false heart to Religion and innocence; this is a *But,* a bar in their Arms, a blemish in their noble Scutchions, an indelible Motto, *Sed erat leprosus, But* he was a Leper.

3. The *pollutions* we deduce from the pleasures of the world. O what a torrent of turpitudes here stream in upon us! Immoderate diet, or rather surfeit: all the varieties and delicacies of nature, cook'd with the most studious art, stand on our Tables, like the goodly buildings of a

fortified City. To this we lay fiery siege: where our sensual appetite is the great General, and our teeth the common soldiers: here we skale the walls, there we rase the foundations: our knives are the weapons, and the Instruments of War are the Instruments of Music; Boules of Wine the Colours, innocent creatures the spoil, and Songs of wantonness crown the triumphant victory. All which concludes in sleep, if that be not prevented by uncleanness. The people of Israel required meat for their lust, and the people of England nourish lust for their meat. Ebriety is a fellow-devil to the former; both are sins ambitious to prevent the day of Judgment; for then God *will destroy both meat and the belly:* these will not stay so long, but beforehand destroy both the belly and meat. The honor of man is the Image of God; but this vice flies at the very face of this Image, and scratcheth it out of the soul. The drunkard is a certain thing that hath been a man; but now most prodigiously he hath swallowed down himself through his throat. So he lies intombed, with the drink in his own bowels; and that doth bury him, which is buried in him.

Both these *pollutions* prepare for a third: the blood that is fired with *Bacchus,* must be cooled with *Venus.* The Devil should forget both his office and malice, if he did not play the Pandar to Concupiscence. Idleness makes way for loose company, loose company makes way for Wine, Wine makes work for Lust, and Lust makes work for the Devil. No marvel if the Poets called it a *Pegasus;* for it is a winged Horse, whereon many ride post to Hell. Our Climate, and therefore our natural constitution, is not so hot, that it needs the Popish Indulgence to the flesh, the erection of Stews; unless this artificial heat were unnaturally added to it. It is intemperance that prepares fuel for the fire of vengeance. O that our luxurious Strumpetiers could read in their diseased bodies the estate of their leprous souls.

But the tongue of the soul is Conscience, the voice with which she is best acquainted: this (when all the doors are shut to the voices of men) speaks within; and that with a language loud enough to be heard, easy enough to be understood. But the common course of such dissolute sinners, is to drown her voice with a louder: as he that was troubled with a scolding Wife, made way to his quiet, by out-scolding her. Who shall tell the family of their faults, when the Monitor is dumb? They have stopped the mouth, and taken away the voice of their conscience, by loud and roaring excess: and who is left to reprove? *John the Baptist* was called the voice of Christ; *Vox clamantis, The voice of him that cries in the Wilderness. Herod* did cut off his head. Now Christ spake not many words to his apprehenders, and accusers; not many to the High Priest, nor to the Judge, *Pilate:* but when he came before *Herod,* he spake never a word at all. Among other reasons, this is wittily given; he spake not a word to *Herod,* because *Herod* had taken away *his Voice,* in beheading *John:* and how should he speak without a voice? There may be a voice without speech, there cannot be speech without a voice. So they have tongue-tied their conscience, taken away her voice; and who shall control them? But when God shall untie those strings, and unmuzzle their conscience, she will be heard; and ten Consorts of Music shall not drown her clamorous cries. Now their conscience is bound, and they are loose: but in the day of trouble, themselves shall be bound, and God shall let loose their conscience. It shall be hard for them, with that frantic Musician, to fall a tuning their Vials, when their house is on fire about their ears: ô then rather, one drop of mercy, yea floods of pity, to cool the flame, and mitigate their sorrows.

All wise men affect the conclusion to be best: to ride two or three miles of fair way, and to have a hundred deep and foul ones to pass afterward, is uncomfortable; especially when the end is worse than the way. But let the beginning be troublesome, the progress somewhat more easy, and the journeys end happy, and there is fair amends.*Mark the upright man, and behold the just; for the end of that man is peace.* Mark him in the setting out, he hath many oppositions; mark him in the journey, he is full of tribulations: but mark him in the conclusion, and *the end of that man is peace.*

By the knowledge of the Lord and Savior Jesus Christ.] Wherein I desire to touch upon these four observations or conclusions. First, that there is no knowledge to do good in corrupted nature and filthiness of the flesh. Secondly, there is no escaping out of this filthiness and corruption, but by knowledge. Thirdly, no knowledge can deliver us, but that of our Savior Christ. Fourthly, no knowledge of our Savior can effect this, but that which is sanctified with faith and repentance.

First, miserable is the estate of man, before he hath *escaped* from the world. As *Adams* body was cast out of Paradise, to seek his fortune in the wide and wild earth; or as *Nebuchadnezzar* was turned off, from being a King among men, to become a companion of beasts: so by the corruption of nature, man is debarred the society of God, and put out of the several into the Commons, to shift for himself in the broad world, where sins and sorrows strive for number. This was the Poets meaning by their *Pandora;* a beautiful woman, framed by *Vulcan:* to whose making up, every god and goddess gave a contribution. They put into the hand of this fair Inchantresse a goodly Box, fraught and stuffed with all woes and miseries; only in the bottom of it they placed *Hope.* It was presented to *Prometheus,* but *Providence* refused it; then to *Epimetheus,* and *Afterwits* accepted it. Which he no sooner rashly opened, but there came out a swarm of calamities, fluttering about his ears. This he perceiving, clapp'd on the Cover with all possible speed; and so with much ado saved *Hope,* sitting alone in the bottom. Such an army of miseries, like the troupe issuing from the Wombe of the *Troian* Horse, invaded the world, by opening the Box of *Pandora,* by tasting the Apple of *Evah;* that if the mercy of God had not left us *Hope, Solam solantem Spem,* in the bottom, we had all perished.*The precious sons of Zion, comparable to fine Gold, whose Nazarites were purer than Snow, whiter than Milk, and more ruddie than Rubies, and their polishing of Saphyre;* now have visages *blacker than Coals.* The Body, that is made of Earth, can stand upright, and look toward Heaven; the Soul, that came from Heaven, is become crooked, and looks toward Earth.

All are miserable, only some know it, and others know it not. As *Socrates* put from himself the repute of wisdom which the D•lphicke Oracle had ascribed to him; saying that here was all the difference betwixt him and others; He was not wise, and knew it: others were not wise, and knew it not. He that is *escaped from the world,* knows their unhappiness that be entangled with it, because he was so. But they that are entangled with it, know not the happiness of him that hath escaped it, because they never were so.*Such were ye, but ye are sanctified.*

2. The way to escape the worlds filthiness, is *through knowledge.* There is nothing in the world both more esteemed, and disesteemed, than knowledge: valued by them that have some,

vilipended by them that have none. When the Cynicke Philosopher was asked in a kind of scorn, what was the reason that Philosophers haunted rich men, and not rich men Philosophers: he answered, because the one knew what they wanted, the other did not. Wise men want wealth, and feel it: rich men want wisdom, and are not sensible of it. Yet knowledge hath their well wishes, and faint desires, though not their endeavors.*Wisdom is justified of her children;* yea even of the children of folly. So a *Pharaoh* could say, *Come let us work wisely.* Even fools would pretend wisdom, and have their cunning absurdities pass for mature prudence, and the success for happiness. Herein Satan is subtler than they, who lays the plot to make them fools, by mistaking villainy for virtue. There is no poverty of estate, or consumption of body, to a lean starved soul; which neither *knows,* nor cares to *know.*

The small love which the world bears to wisdom, appears by their usage of the children of wisdom. *Vt diligunt artifices, ita intelligent arts.* They will give more to a Rider for breaking their horses, or to a Dancer for teaching them the measures; than to any professor of learning for informing their souls. So *Aristippus* answered him, that wondered why men should rather give to the poor, than to scholars; because they think themselves may come to be poor, never to be scholars. Of all the wants in the world, fewest complain the want of *knowledge.* The opinion of having enough, is one of the greatest causes of having so little. Yet the very Philosophers, by that knowledge of the world which they got from the light of nature, learned to contemn it: yea they despised him that did not despise it. They did not *videre & invidere,* envy the rich and potent, nor covet abundance. But rather *Cernunt & spernunt,* they saw enough to hate this world though they saw not where to find a better.

3. Indeed no knowledge can do this, but only that of our *Lord Jesus Christ.I determined not to know anything among you, save Jesus Christ, and him crucified. Paul* was enriched with all manner of knowledge; he knew as much as the most learned Jew or Pagan; nothing could deliver him from the *pollutions of the world,* till he became a Christian. Alas, the reason of man doth but flowt the wisdom of God. Mocking the Apostles, they said,*These men are full of new wine:* which *Peter* confutes by affirming it to be but the *third hour of the day;* It was too early to be drunk. Yet that's not all: for fullness of wine doth take away speech and disable the tongue: we have known it spoil men of the use of their mother tongue, we never knew it teach men to speak languages which they never learned. *Pythagoras, Plato, Aristotle* travelled and sought into every corner of the world, to confer with learned men: we never read that they went into Jury; yet there the best knowledge was to be had. They knew not that, how could they? The wandering sheep do not seek the shepherd, but the shepherd them. The lost goat did not seek the woman, but the woman it. *Paul* indeed was seeking for Christ; but how? to persecute him, not to believe on him. Christ must reveal himself to us, before we can set ourselves to seek him. And till that High Sheriff of the King of heaven comes with a writ of Ejection the world will hold his possession. The hands defiled with raking in the kennel of this world, cannot be cleansed but by washing them in the laver of regeneration. Nor can we wash in Christ's fountain till we *know* where he dwells, where that fountain runs. This is the only means of *escaping the pollutions of the world; through the knowledge of Christ:* he must wash us.*If I wash thee not, thou hast no part with me.* God hath ever shown himself a lover of cleanliness, as it appears by all those legal ablutions. He never shown it so much as when he vouchsafed to

wash us himself, with his own royal hands; the bath being his own royal Blood. This, and nothing but this could get out the long contracted stains of our souls. Corruption had so sized into the very grain of our natures and whole compositions; that it must be blood, and warm blood, and the warm blood not of a mere man, but of him that is also God, that could fetch it out. None would wash us, we were so loathsome: none could purgeus, we were so leprous; but only Christ. *Elisha* bad *Naaman,* Go and wash: Christ came himself to wash us.

Here then we learn that only means, whereby we can *escape inquinamenta mundi,* the filthiness of sin; the sole fountain of the Lamb of God. Not all the mysteries of nature, not all the secretaries, the philosophers of the world, with their best Principles of Moralitie, could do this cure. No knowledge can purge the soul, but the *knowledge of the Lord Jesus.Go wash in Jordan seven times, and thou shalt be clean.* How did this appear to that natural Syrian as a mere scorn and mockerie? *Go wash?* alas, what can water do? It can cleanse from foulness, not from leprosy. And why in *Jordan?* what differs that from other streams? And why just *seven* times? What virtue is either in that chanell, or in that number? In what a chafe did he fling from the Prophets door? Am I come thus far to fetch a flowt? Could the Prophet find no man to play upon but me? Thus doth the reason of man fight against the ordinances of God. What is Baptism to purge the conscience? What is the sprinkling of a few drops on the face, to wash away corruption from the soul? One hath shed guiltless blood with his hands, let him wash those hands ten times a day in fresh waters, will it get out that murderous tincture from his conscience? Thus carnal minds despise the foolishness of preaching, the simplicity of the Sacraments, the homelinesse of ceremonies, the seeming inefficacie of censures: they look upon Jordan with Syrian eyes. So *Naaman* goes on; If water would do it, what needed I to come so far for this remedy? Have I not often done this in vain? Have we not better streams at home, than any can be afforded in Israel? *Are not Abana and Pharphar, rivers of Damascus, better than all the waters of waters of Israel? Abana* and *Pharphar;* two for one: *Rivers,* not waters: *Of Damascus,* a stately and incomparable City: they are, who dares deny it? *Better,* not as good: *than the waters,* not the rivers: *All* the waters, Jordan and all the rest: *Of Israel,* a beggarly region to Damascus. Alas, how wretched be the devices of men to the Institutions of God? How odious and damnable is it to make any comparison between them? One drop of Jordan, set apart by divine ordination, hath more virtue than all the streams of the world. Indeed *Naaman* might have washed there long enough in vain, if the Prophet had not sent him. Many a leper had bathed in that stream, and come forth no less unclean than he went in. It is the Word, the Ordinance of God that puts efficacy into those means, which of themselves could do nothing. *Ista non tribuunt, quod per ista tribuitur.* His institution hath put that virtue into the Sacramental Font; that it shall not more wash the face, than purge the soul.

Let us therefore get the *knowledge of Christ,* if we would be happy; and wash off our sins in his blood, that we may be holy. He that *knows* Christ, *knows* that the pardon of sins, the ablution of uncleanness, the perfection of righteousness, the peace of conscience, and the heavenly Inheritance come along with him: he cannot doate on the world, that knows Christ. Can we unfeignedly say with *Peter,Lord Jesus, we have forsaken all and followed thee?* We need not ask, *what shall we have therefore?* For God tells us, that he*hath given us his Son, and with him all things.* How sweetly do those Scriptures answer and satisfy one another, and both satisfy the

heart of a Christian? Christ never comes alone, never empty, but his reward is with him. The shadow doth not more inseparably follow the body, than all blessings follow Christ.*First, seek the kingdom of God, and these things shall be added to you:* like an *& caetera* in the end of a sentence. Yet alas, though we know this, we do not seek Christ in the first and chiefest place. In this drought, one seeks rain in the new Moon, another in the turning of the wind, a third in this or that sign; none almost seek it in Christ; therefore God hath confounded all our signs and observations. Men may have temporal good things without Christ; but as the thief hath the true man's purse, or dogs the bread of the children. But we can want nothing, if we want not Christ: the prodigal doubteth not of *Bread enough,* if he can regain his father. *John* of *Alexandria,* surnamed the Almoner, did use yearly to make even with his revenues, and when he had distributed all to the poor, he thanked God that he had now nothing left him but his Lord and master Jesus Christ; to whom he longed to fly with unlimed and unentangled wings. When *Alexander* the great passed into Asia, he gave large donatives to his Captains and men of merit; insomuch that *Permenion* asked him; Sir, what do you keep for yourself? He answered; *Hope.* Crosses, calamities, poverty may take from us all the goods of this world; or our charity may give them away: the worldlings ask us what we have left for ourselves; we answer, only Jesus Christ.

4. That *knowledge of Christ* which is not joined with faith and obedience, repentance and amendment of life, cannot deliver us from perishing with the world. If it were enough to *know,* the devil would lose abundance of clients and customers. There is a floating *knowledge* swimming in the brain, like a piece of corke on the top of the water. Wicked men understand good things *per alienam speciem,* not in their true forms: *Scientiâ disciplinariâ,* not *intuitivâ.* They are sent them as *Pharaohs* dream, which they shall never be able to understand. The mysteries of Religion appear to them like a dim taper, whereof they are still disputing, picking out problems and paradoxes and subtleties: and so darken the Truth by discoursing of it, like a man that puts out the candle with snuffing it. They read and mind not, or mind and understand not, or understand and remember not, or remember and practice not. There be some whose speeches be witty, while their carriage is weak: whose deeds are incongruities, while their words are apothegmes. It is not worth the name of *knowledge,* that may be heard only, and not seen. Good discourse is but the froth of wisdom: the pure and solid substance of it is in well framed actions.*These things if ye know, happy are ye if ye do them.* Knowledge is but a pre-requisite to the main of obedience, a stair to the turret of happiness. That was Christ's farewell-close, with a deep impression driving home his former counsels: like the last strong and loud knole of a bell, that puts an end to all the foregoing peals: a Sermon that did put life into all his other Sermons; urging the life and practice of them: like that*Blessed are they that hear the Word of God, and keep it;* with which we commonly conclude our Sermons. We say of Statutes and Proclamations, there is a multitude of them: but there should be one Statute, one Proclamation made, to enforce the keeping of all the rest: so that one Text binds us to the observation of all others. Therefore he*washed the Disciples feet,* and shown them an example of doing: as if there was not so much need of teaching them what they knew not, as of pressing them to do what they knew. Because *knowledge* would not serve

the turn, he first does the things, and then expresseth his intent. *These things* it is not enough *to know,* but *to do.*

Knowledge and practice together bless a Christian, both in his cardinal virtues, and arch-mysteries of faith; far more than the knowing and doing of all the natural, moral, or manual sciences in the world. Knowledge separated from obedience, doth but enflame a man's reckoning, and help him to a greater measure of condemnation.*If I had not come and spoken to them, they had not b•d sin: but now they have no cloke for their sin.* Ignorance may seem to be a cloke for errors: but knowledge takes away that cloke, and leaves them naked of all excuses. Not that ignorance can acquit men; *Excusat à tanto, non à toto.* It will not justify me, to say I did not know that I did sin; when I sinned in neglecting to know. *Ignorantia mollit, non tollit rationem peccati.* Antecedent ignorance will not save a man; much more will consequent ignorance condemn him. God will not favor a man, because he hath studied hard, and known much: but rather the more punish him, because he hath known good, and done evil.

I deny not that many sins are committed after knowledge: the lusts of the flesh, like the vapors of a replete stomach rising up and damping the brain, often obscure the beams of knowledge: during which violence and distemper, *David* and *Peter* fall into fearful sins. But the willing practice of known sins, and repentance, can never stand together; no more than fire and water can agree in the same subject. As a hot liver commonly makes a cold stomach: so the unnatural heat of continued sins, makes but a cold repentance. There is a deep well in the yard: shall a man therefore willfully set his house on fire, because he knows where to fetch water to quench it? Alas, the fire suddenly takes, and ragingly goes on: but*the Well is deep,* or the bucket is small, and can bring up a little at once. The well of thy heart is deep, it is a great way to fetch it: the skrew or pulley is unwieldy, there is much labor to draw it. Yea, God must both put water into the well, sorrow into the heart; and help thee to pump it out, extract tears from thine eyes; as he did supply *David* and *Peter* from his infinite springs of grace; or this burning will not be quenched.

Rather let us labor to avoid sin by our knowledge, than venture to sin upon the conceit of repentance. No wise man will make himself sick, though he knows he hath a very good medicine. They be desperate Mountebankes that wound their own flesh, to advance the sale of their balsams. Alas, that men should be skillful in the history of Christ, and willful in their rebellions against Christ: that they should have the Bible in their brains, and blasphemy in their lips. Like Posts, that bring truth in their letters, and lies in their mouths. Alas, that men should frequent the Temples, and flock to sermons, and yet be never the better in their lives: as boys go into the water, to play and paddle there only, not to wash and be clean. But let all them that have the knowledge of Christ, give obedience to him, that they may be saved by him.

If they are again entangled.] This is the Supposition; where I considered, *Facilitatem relabendi: If;* it is no impossible thing. Yea, the commonness proves it too easy. How many have given up their names to Christ, and slunke away from his service? How many be Satan's subjects, and yet God's pensioners? How many have taken his press-money, and revolted to the enemy? *Demas* had been with *Paul,* professed with *Paul,* labored with *Paul,* yet*for this present world* he

forsook *Paul,* and Gospel, and Christ himself. Indeed he that loves God for himself, and goodness because it is goodness: can never turn from that goodness, from that fountain of goodness, God. Turn him loose into the world, trust him in the throng of temptations; his heart is so filled with Christ, that there is no room for a strange love to enter. But they that loved God only for his temporal blessings, fail him, when those blessings fail them. Mutinous soldiers; no longer pay, no longer fight; as that desperate mercenary said, he came not to fight for his country, he came to fight for his money. Like the Law, Logic, and the Switzers; they are for his service, that gives them the best ready wages. Here Satan takes his hint, to usurp upon the children of perdition. Religion bring crosses; *Ecclesia est haeres Crucis:* they find their devotion answered with tribulation; and cannot be quiet, because they seem to be good. Now steps in the Devil: Why should you buy misery with want; when as you may want misery? Why will you embrace certain cares, in hope of uncertain comforts? Why do you take pains to be poor, when you may be rich with ease? Here they that have not the grace, nor the face, to give the Devil the Lye, throw the Plough into the hedge, and will not wait till Harvest; but lay hold on these new offers of the world, and for a Messe of Pottage sell their Patrimony.

There be some to whom God doth not so much as give an Evangelical Call, and they never look toward Heaven. For where he takes away the Key, it is a sign that he never means to open the door. There be some that have been called, and answered that Call, and made a show of following it, bearing up towards the celestial Kingdom; when on a sudden the world whistles, shows them their old Love, newly dressed and painted and trick'd up with fresh colors. Back the fool runs, flings by Counsaile, treads upon Conscience, trips up the feet of Reason, and shows Religion his heels, if he does not kick at it with contempt.*Wherefore let him that thinks he standeth, take heed lest he fall.* Some think they stand, but do not; they look to be saved, and scarce can tell who should save them. They examine their conscience, as a favorable Judge doth the malefactor whom he means to acquit; his very questions are so indulgent, that they teach him an answer: and then he concludes; I find no fault in this man, let him pay his Fees, and be gone. Thus they are like a man in a dream, that thinks he is travelling abroad, doing this or that business; but waking, he finds himself fast in his bed. We all dwell in a house ready to fall, sail in a ship full of leaks. Perhaps we do not stand; or have stood, and are fallen; are fallen, and know not how to rise; rise, and are ready to fall again.*Am I a Dog, that I should do thus,* saith *Hazael* to the Prophet? As if he would never do it while he continued man; count him a Dog, when it comes to that. Yet by his leave, whether man or Dog, he did it. None know what they shall be, few know what they are. There is no Salt, but may lose his savor; no Flower, but may lose his sent; no Beauty, but may be defaced; no Fruit, but may be blasted; no Light, but may be eclipsed; no State, but may be changed; no Soul, but may be corrupted.

Man goes forth in the morning weak and unarmed, to encounter with Powers and Principalities. To fight this combat, he takes a Second with him, and that's his Flesh; a familiar enemy, a friendly traitor: the Devil comes against him with his Second too, and that's the World. Soone doth the flesh revolt to the world, and both stick to Satan: so here is terrible odds; Three to One. Besides all this, the enemy hath gotten all the advantages; as the

Hill, the Sun, the Wind. The Hill; for man is climbing upwards to Heaven, and Satan comes down upon him with the stronger violence. The Sun; for all the glorious beams of honor, pleasure, wealth, are on his side, dazzling the eyes of man. The Wind; storms and blasts of raging Persecution march under his Banner; all against poor man. Now if he have no other succor but himself, he is surprised in an instant, and the adversary gets the day. But he that truly knoweth Christ, comes not into the field without this Captain: and then, *If God be with us, who can be against us?* Besides, he hath a *Shield* that is, armor of proof, *darts of fire* cannot pierce it; an invincible Faith: if he do but lie under this Target, he is safe. Divers cannot cunningly handle the Sword, yet they can hold up the Buckler. If thou be not able to give Satan blow for blow, yet hold up thy Shield; that shall ward all his blows. But when a man is besieged in an impregnable Fort, where he hath enough both of provision to subsist, and munition and furniture to defend: yet if through a coward pusillanimitie, he shall leave his Hold, and think to save himself by flight; he worthily falls into their hands, who otherwise had fallen under his.*He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.* That is a Fort sure enough: he that forsakes it, deserves to be forsaken of it.

I conclude: If we forsake not Christ, he will never forsake us: it can never be shown by any observation, that he fell off first. *Prior in amore, posterior in odio.* But that it is easy to forsake him, for the present sweetness of gain and pleasure in this world, too lamentable experience proves it. Thousands for scores follow after temporals, with neglect of eternal things: and souls that came from heaven, that should return to heaven, are incurvate to the earth. As if Nature were become preposterous, the world turned upside down, and Satan had got the day of Christ. This *Diogenes* unhappily expressed, when he was asked how he would be buried: he answered, with his face downward: for within a while, he said, the world would be turned upside down, and then he should lie right. Let it be our endeavor to turn the right side upward again, to set our souls in the due position, trampling the world under the feet of disdain, and lifting up our spirits to heaven, which was made to receive all those that seek and love the Lord Jesus.

The difficulty of recovering them, after their relapse, follows; and is expressed by two Metaphors, *Implicantur, Superantur: They are entangled, and overcome.*

They are entangled:] As Birds are caught in an evil Net; where the more they struggle to get out, the faster they stick. Or be taken with Lime-bushes; where those feathers ensnare their bodies, which before did carry their bodies: nor can they save their lives, but by losing their feathers. The world sticks fast to men's hearts, and by embracing, imprisons them: the Lime that holds them, is Satan's temptation; the feathers by which it holds them, are their own covetous affections. These loose wings betray their souls: and if ever they save their souls, it must be by parting with their feathers, by being stripped of their riches.*Give all thou hast to the poor, and thou shalt have treasure in Heaven.* Alas, his feathers were limed, his soul so *entangled with the world,* that he could not possibly mount up so high.*I have married a Wife, and I cannot come:* No wonder; he was wedded to the world, tied in the conjugal bonds of affection

to sin, the strongest contract on earth; he cannot come. You may as well call a Deere out of his Toyle, a prisoner out of his Jail, yea, a dead man out of his Grave; he cannot come.

Satan hath several tyes for several sinners. The adulterer is tied by the eye, his mistresses looks enchant him. The drunkard is tied by the throat, he cannot come till he have his load; and then he is so loaden, that he cannot come. The swearer is tied by the tongue: it were well if he were tongue-tied. The Epicure is tied by the teeth: a disease he had from his grandmother. The slothful is tied by the foot: the lazy Gout hath bound him to the Chair of wickedness. The covetous is tied by the Purse-strings: and he would hate even Pleasure it self, if he should find it a Cut-purse. The superstitious Imageworshipper is tied by the knees, and he cannot rise from his Pupper-Deities. The treacherous Jesuit is tied by the neck with a Romish chayne: it were well if his neck were tied to the due place. The voluptuous is tied with a twinethred of vanity, as a Natural is tied with a Rush, and thinks himself in durance. Satan hath entangled these with the world, that you may as well bid mountains remove, or bid them remove mountains, as forsake worldliness: they cannot come. The Devil tyes worldly things to the affections, which are the feet of the soul: as the Faulconer, when he hath mann'd his Hawk to his service, hangs Bells at her legs, th•t whithersoever they fly out, he may know whe•• to find them again: it is but casting up his Lure, and they stoop to his fi•t he presently hath them.*I have bought five yoke of Oxen, and I go to prove them:* as if himself had been one of the Teame, tied up in the Geeres of his Ox•n; *he must be excused.* It is Saint *Gregory's* counsel;*Sic teneas quae mundi sun•, ut per ca quae mundi sunt non tenearis.* Good men will not bind the world to themselves, and b•d men bind themselves to the world. *Terrena res possideatur, non possideat: sint temporalia in usu, aeterna in desiderio: illa in itinere, haec ut in termino. Gehazi's* soul is bound up in the bags of *Naaman's* money: But what followed? *Gehazi's* flesh shall be bound up in the scurfe of *Naaman's* Leprosy. The*sinner hath travel,* labor, sorrow, and care; these be the strings of his Purse, and he keeps them: but for the Purse it self, the *Riches he hath gathered,* these God will give to another; even the Purse it self.

Bonaventure compares him to the Mole, in four respects. First, he is black, as a Mole: White is the color of Innocence; the faithful have *white garments:* Black is the contrary, even the color of iniquity. Secondly, he is blind, as a Mole; Ignorance hath deprived him of his sight. In a contrariety to God, who sees clearly in all places:*The darkness and the light are both alike to him:* night and day are all one, for he sees in neither. Thirdly, he is buried, as a Mole: all his hoards and heaps of wealth are so many sepulchers to his soul, wherein he digs his own grave. Fourthly, he is preposterous, as a Mole: which is still cast ng up the earth, that it may fall on her back, and cover her from the Sun. So h• lays himself under his riches, and interposeth the earth betwixt his soul and heaven: all his goods are so many strong Tarryers to him. When the Serpent catcheth his prey, he so clasps and winds about it with his flexile and folding body, that he holds it sure. Satan, that old Serpent, so twines himself •bout the world-addicted soul, and his spirits like a Bed of Snakes so entangle it, that nothing but Thunder can dissolve them. There is no evasion out of this Labyrinth, except the Spirit of God give us the Clew of grace. With pleasure •nd e•se sinners come in; but no pains, no industry, no wisdom of man can find the way out.

The poor sheep follows her pasture, and suspects no danger: but on the s•dden she is so entangled with the briars and brambles, that she is glad with some l•sse of her wool, yea scratches of her skin, to be gone; and not seldom cannot do so, without the help of the shepherd. It is happy for us, if with loss of our fl•ece, of our flesh, we can be extricated from these*temptations, and fo•lish Lusts, which drown so many in perdition.* The Israelites were set by *Pharaoh*•o gather Straw for themselves, but not to make Bricks for themselves: and when they had done their best, were beaten for not doing better. So Satan, that merciless Tyran, and swarthy Egyptian, employs his slaves to gather Straw •nd Thatch, the Trash of this world; with all which they shall never build a house of rest or harbor for themselves, and at last be scourged with impartial torments. A great fish devours a less; a greater, him; and he again becomes food for the greatest: yet at last this greatest is caught, with Hooke or Net. They be fools, that*sacrifice to their own Nets,* with which they have caught others: but they are mad men, that sacrifice to the Nets of others, with which they are caught themselves. Yet these desperate prisoners love their bondage, and find such sweetness in their intangling, that they desire not to be delivered. Only when ought of their sensual delights is taken from them, they mourn and blubber; and bestow that sorrow upon their shame, which they should have •••nt on their sin. I have heard, that when a man is wounded with • Sword, look what medicine is proper to the Patient, if it be applied to the Sword, it sh••l care him: anoint the weapon, and heal the wound. (I will not rack my Faith, to believe it.) The weapon that hath wounded us, is the world; the medicine that can only cure it, is hearty sorrow. Shall we grieve for worldly losses? This were to apply the medicine to the wrong place; barely to anoint the weapon, whiles the wound rankles to death: for *worldly sorrow causeth death.* Not let us apply it to our heart, mourn for our sin, detest and abandon the world, and fixe our confidence in God; then shall we be healed through Jesus Christ.

And overcome.] Some may say, this Theme of *Intangling* hath almost entangled me, as if I could not tell how to get you out of this argument: loe, now we are delivered. And yet me thinks I am not sooner got out of this Forest, but presently I see a Lion, even that roaring Lion, with extended jaws, ready to devour; a malicious and merciless enemy marching forward, to the conquest of souls: and my very next step falls upon that conquest, *Arma virumque cano:* with the subversion of worldlings, *They are overcome.*

That which puts a man from the use of his Reason, or a Christian from his exercise of Religion, *overcomes* him. So we say of the Drunkard, he is *overcome* with Wine, when it shall get the better and upper hand of his wit. The doting Lover is *overcome* with fancy, when it hath blinded his Reason. The ambitious are *overcome* with the desire of honor; so that they are not their own men. Of all, the worldlings are basely *overcome:* for they think they have the world in a string, when the world hath them in a strong chain. This worse than beastly appetite (for not many beasts desire more than will serve their turns) is like a violent stream, which beginning from a small current, *vires acquirit eundo,* takes in many emergent waters by the way, till it become a mighty torrent, bearing down all before it; yet at last it self is swallowed up into the Sea.*No man that warreth, entangleth himself with the affairs of this life.* For *implicando se involvitur, involvendo detinetur, & detinendo superatur.* No wonder, if he that is *entangled,* be soon *overcome. David* being to encounter with *Goliath,* in that unequal

combat, is arrayed with the warlike habit of a King: thus furnished, he might look upon himself, and think his outside glorious. But when he offered to walk and move, he found these Arms not so strong as unweildie, more for show than use, that they rather hindered than advantaged him. Off he puts those accoutrements of honor, and craves pardon to go in no clothes but his own: he had rather be a homely Conqueror, than a glorious Spoile. He takes his Staff instead of the Spear, his Shepherds Scrip for a Brigandine; i• stead of the Sword, he takes his Sling; and for Darts and Iavelines, five smooth stones out of the Brooke: thus got he the victory.*So the weapons of our warfare are not carnal, but mighty, through God.* Not the policy, the succors, the abundance of earthly things; these do but entangle us, and rather disable our resistance, than help us to the conquest. But the wisdom, the comfort, the powerful grace of the holy Spirit, these be our Arms; with these we shall beat down our enemies.

Cyrus said, that his poor soldiers were his best soldiers; for they had nothing to lose, but there was something they hoped to gain. Wealth is the rich man's strong Castle, yet that Castle will not hold out a long siege; death will demolish it, if it be not done to his hands before he comes. *Hezekiah* shown the Ambassadors of Babylon his treasure: what came of it?*Behold, all shall be carried away.* It was the incredible wealth which *Cleopatra* shown *Caesar,* whereby she thought to *overcome* him, that brought *Caesar* into Egypt, to make himself master of it. As when *Croesus,* for his glory, shown *Solon* his huge mass of Gold; *Solon* told him, If another come that hath better iron than you, he will be master of all this Gold. Any man that travailes toward *Jericho,may fall among thieves:* yea how should he avoid them? Poverty is a thief, to steal away wealth; sickness is a thief, to steal away health; death is a thief, to steal away life; the world it self is a thief, to steal away the world. But we must thank God for that which so *overcomes* us, that it overcomes the love of the world in us.

There be some that profess an utter abdication of the world, as if it and they were not cater-cosins; ignorant Votaries, and patch'd Cistertians; who do so want holiness, that they place holiness in want. Yet the receivers of their rents, revenues, and in-comes, know full well they are no beggars. Jesuits indeed profess no willful poverty; yea their main end is, next being mischievous, to be rich. Insomuch that one of their own Church adviseth the good Capuchine, whensoever he is to carry a Jesuit over a brook, to examine his pockets before he take him on his back, lest he break his rule in carrying coin about him; and be forced against the charity that was in Saint *Francis;* for saving his vow, to slip him down into the water. It is their indignation, that they cannot persuade all men to abjure all earthly felicity, that they might engross it to themselves. They have gulled many rich men out of their estates, many Nobles out of their honors, many wise men out of their wits; yea they have attempted to persuade Princes out of their royalties; they would be kings themselves: but they have not yet prevailed with them. Greatly may Religion sway a Prince, yet not so as to leave a Crown. We read of divers that have transgressed, yea left all Religion for a Crown; but of very few that have left a Crown for Religion. Yea most Princes hold it a point of Religion, never to leave a Crown, till a Crown leaves them. Such devout beggars be these mortified Papists, that they would beggar all the world.

Intangled and overcome,] put them both together. It is the depth of misery to fall under the curse of *Cham,* a servant of servants. *Divitis servi, maxim servi.* We remember how Israel blessed *Issachar;* comparing him to a strong Ass. When one wished the child like the father; *Cato* replied, is this a blessing, or a curse? So was this of *Jacob,* a blessing or a curse? Some Hebrews understand it of their great labor and study in the Law: but we find few such asses among our Lawyers. Others thus, they saw they dwelt in a fat soil, without lack of pleasures, and therefore like Asses only plyed with provender, without minding their burdens. Such Asses be they that are *overcome* with the world; they refuse no burden that Satan can lay on their backs, not the most unreasonable sins, so he do not abridge them of their provender, the unbounded swinge of their sensual appetites. It is true indeed, that Satan doth too often even win the godly to commit sin, but never to love sin: and when he hath done but that, he may put all his gains in his eye. For their very falls make them afterward stand the surer: and their yielding to one assault, for scorn and indignation of the foil, redoubles their valor to the resisting of a thousand: so that at once, he is grown weaker, and they stronger. That which was sent and suborned by our spiritual adversaries to betray us, in an happy change fights for us; and is driven rather to rebel, than wrong us.*All things work for our good;* and through our Makers grace, we come to gain by our sins. That which while we were a repenting, we would have expiated with our blood, now after our repentance we find matter of comfort; the fruit of unhappy sin, happy repentance.*This is the victory that overcometh the world, even our faith.* There is no overcoming but this way, and this is a way that shall never fail. Faith is our buckler: Satan, the world, sin, death are in the field; their shafts are fire; yet this shield shall quench them. Let me conclude this argument, with some motives to resist the world, and means to overcome it.

1. When a man is bidden to some excellent cheare, he were an uncivil and ungrateful guest, if he should fill his stomach beforehand with offensive garlic; *Concilians & sibi fastidium, & aliis nauseam.* We are invited to the heavenly banquet, the *Manna* of blessedness: shall we first gorge ourselves with the garlic and onions of Egypt, the unwholesome lusts of this world? Neither can these things satisfy us: if a man eat and drink, and thrive not with it, he must confess some error and defect in nature, and should consult the Physician for remedy. Let the covetous feed, devour, swallow, and ravine all; this neither improves his content, nor satisfies his appetite: yet this man doth not feel himself sick of a foolish dropsy, or canine stomach, or to stand in any need of physic. But reason saith, he that labors of such an unnatural grief, *non repletione, sed purgatione opus habet:* there is no way to cure him, but by letting him blood of his rank and superfluous veins. *Plato* could advise such an one to take care, *non augere possessionem, sed minuere cupiditatem.*

2. If a man should dream of flying with waxen wings, would he attempt this project waking? Would he not rather be ashamed of so fond an impossibility? It is easier for the body of a man to fly over the seas with artificial wings, than for his soul to mount up to heaven by the strength of temporal riches. Trees, beasts, men grow up to their full stature and measure, and then stick till they decline: only worldliness grows always, and most at last. Therefore is covetousness called the root of all evil: because when the branches grow old and sear for want of moisture, and there is nothing but dryness in the arms, yet there is sap in the root:

that lives, till they both die together: one grave must hold them: there only they shall be sure to find enough.

3. In vain do they flatter themselves with the name of God's servants. When we see two men walking in the way, and one Dog following them, we cannot tell which is his master while they keep together: but when they part, then the Dog discovers his master, by forsaking the stranger. Piety and prosperity sometimes walk together like friendly neighbors, and then you cannot tell to whether the follower of them both belongs. But when these two fall out; when persecution separates them, then farewell piety, the worldling will after prosperity. The good man scorns such baseness: though*Nebuchadnezzar's* Image be made of gold; though it be attended with Instruments of music, a consort of wealth, honor, pleasure and prosperity, which bewitch the soul; all this cannot move the servants of God. They have vowed in an heroical disposition with *Abraham,* that the *king of Sodom shall not make them rich;* no crooked or indirect means shall bring them in profit: they will not be beholding to the king of hell for a shoe-tie. *Stilicus* the tyrant was slain by the soldiers for his avarice; and when they had fastened his head and right hand to the point of a spear, they caused a crier to proclaim in the Army, *D•te eleemosynam homini insatiabilis avaritiae,* Give this poor man a penny.

4. Love not the world; *Nolite diligere,* saith Saint *John,* not *Nolite habere.* Wealth may be a palace of pleasure for our offspring, a fortress of defense for our posterity: and it may be a tower for the records of vengeance, a library for that*flying book,* which is threatened to destroy men and houses. I should think myself blest in this days errand, if every man would vouchsafe by the trial of his heart, to try the foundations of his house, whether they totter upon sand near unto destruction; or rest upon the Rock, able to withstand the tempest of God's indignation. The danger of my profession, a burden under which the shoulders of Angels may justly shrink, calls upon me to call upon you for this examination; whether the world hath *overcome* you, or you can say with Christ,*I have overcome the world.*

5. He that directs an awful eye toward his last account, will by many degrees be more careful of the manner, than of the matter of his gains; how he gets, than what it is he gets. The matter of his unjust profit he shall leave behind, perhaps to those that will never thank him for it; an instrument of their sin, and an occasion of their ruin. But the unlawful manner will either bring a judgment home to his doors here, or at least follow him to judgment hereafter. Most men are too forward admirers of them that swell with riches, and swim in pleasures; as if they were the only darlings of heaven: who are the happy men but they? But as *Paul* saith of his shipwreck, *We should not have gained this loss:* so we lose by our gains, when those gains come from wickedness, wherein a good conscience suffers shipwreck.

6. Yea worse: for a temporal loss a man grieves but once: but for his unlawful gains he must grieve forever. It seemed to be a less matter for which that worldling forfeited his *soul.* Therefore as you tender your barns and dearest dwelling places; as you would not have the stones and timber destroyed: alas, what hath timber and stones deserved? yet because the vulture hath carried all to her nest, nest and all must be set on fire? As you tender the fruit of your loins, and would not consult shame to your own house, nor wrap up your posterity in

the same destruction with yourselves; be not *entangled,* be not *overcome* with this world. We abhor the beast that kills her young ones with too much indulgence: let not us then destroy a child in the gain of a child's portion, as if a man should sell his horse to buy him provender.

7. Alas, they know not the price of a soul, that chaffer it away in the market of this world; they bear that rich treasure in their bodies, as a toad doth a precious stone in his head, and knows it not. O then lay not up your hearts there, where riches abound and multiply: lay not up riches there, where thieves break through and steal: lay not up thieves there, where vengeance may break in and consume: lay not up vengeance there, where is no hope of redemption forever.

8. There be other riches, if our hearts could light on them: as *Augustine* distinguisheth of *Pauper in animo,* and *Pauper in sacculo;* poor in mind and in purse. So may we of the rich; there is a spiritual wealth as well as a secular: and so true and precious is the spiritual, that the secular wealth is but stark beggary to it. The Cabinet of it is the Soul, and the treasure in it God himself. O happy resolution of that blessed Father; *Omnis mihi copia, quae Deus meus non est, egestas est:* all my wealth, besides my God, is penury. Let them seek after the earth, that have no right to heaven: let them desire the present, which believe not the future. The Christians wealth is his Savior: can he complain the lack of anything, that hath the Author of all?*The Lord is my Shepherd, I shall not want.* He is rich in God, and may well sing that contented ditty, *Fines ceciderunt mihi in praeclaris;The lines are fallen unto me in pleasant places, I have a goodly heritage.* God gave the water to fishes, the air to fowls, to beasts the earth, the heaven to Angels; but he gave Himself to man: *Whom have I in heaven but thee? and I desire none on earth besides thee.* Let us give ourselves to God, and God will give himself to us, and nothing shall be wanting to our blessedness.

The latter end is worse with them than the beginning. Where two states are compared, and one of them preferred, they both must be considered. We must see how bad the *beginning* is, before we can perceive *the latter end* to be worse than it.

The beginning is a state of sin, and that's bad enough: let us a little perpend the infelicitie of it. *Rectum est index sui & obliqui:* the warpes and crookedness of a table are discerned by the Rule: sin is *carentia rectitudinis,* and must be brought to the rule for demonstration. Good is honest, profitable, pleasant. Some things are honest, not profitable, nor pleasant: as to be simple as a Dove, and not wise as a Serpent, is honest; but there is both loss and displeasure in it. Some things are profitable, not honest, nor pleasant; as the gains of unrighteousness; which both make a dishonest soul and a melancholy conscience. Other things are pleasant, not profitable, nor honest: as wanton and luxurious mirth; which neither becomes the person, nor is commodious to the estate. A bitter medicinal potion though it be not pleasant, puts on the name of goodness, because it benefits the health. Good is all these, and sin is contrary to all these; which discovers the unhappy condition of it.

1. It is vile and dishonorable, therefore *quarit angulos & latebras:* it is so conscious of the own deformity, that it is loath to be seen; as the woman that hath a blemish on her face, would

still be hiding it. *Adam* was ashamed as soon as he had sinned; when there was yet none to look upon him, but only she that was in the same predicament. How did *David* seek to palliate his sin: first with a tawny cloke; the husband must shelter his dishonesty with the wife: when that would not serve, then with a scarlet cloke; through the blood of the husband making way to the bed of his wife. Why did he put himself to these shifts? was he not a King? who durst accuse him? who durst whisper against him? O but the sin of greatness is the greatness of sin, and hath evermore a proportionable shame.

2. Sin is grievous and irksome,*an evil thing and bitter:* like some wine that pleaseth the palate, but hath a harsh farewell. That which tasted pleasant to concupiscence, lies bitter on the stomach of conscience. For this monitor is left behind when all the rest miscarry. As the devil spared one of *Job's* servants on purpose to affright him with the news, and torment him with the relation;*Ego solus aufugi:* so conscience is reserved to afflict the heart of a sinner, when the other faculties are suspended from executing their functions; *I alone am escaped to tell thee.* There is also in it a guilty fear; *Peccatum carnifex peccatoris:* as a malefactor changeth countenance before the Judge. *Fugit impius, & nemo persequitur.* The Seminary suspects every traveler for a Pursuivant; the thief, every man for an officer. Add to all this the servilitie of a sinner, that dares not displease his slave. For *quem admisit famulum, invenit tyrannum;* those rude and barbarous retainers whom he hath fed with indulgence, are ready to cut his throat. Poison hath been put in a cup of gold; yet you may wash it so clean, that you shall drink out of it without danger. But sin so infects the vessel, body and soul, that nothing but the blood of Christ can cleanse it. The Viper, the Basilisk, or whatsoever serpent, is not killed with the own proper venom: but sin destroys the subject wherein it is bred. This is bad enough, but not the worst of it.

3. Besides all this, it is deadly and damnable. It repells God himself; *non ut fortior debilem, vel excellentior minorem; sed ut foeditas domus habitatorem:* it does not bid him go, but so offends him that he will not stay. When the wife that hath a noble and kind husband, shall admit a base misshapen groome to her bed, and give him those conjugal rights which she owes to the other; yea doth her endeavor to make her Lord wait upon his slave: this cannot command his separation, but gives just cause of a divorce. If a man sojournes with his tenant, and finds by his willful neglect of him; the unwholesomenesse of his diet, unhandsomenesse of his lodging, and sluttish carelessness of all service to him, that he would be glad to be rid of him; it is time to be gone. *Jacob* left *Laban* when he saw his*countenance change upon him.* How grievous is it upon such terms to lose our makers society? Every sinful hand is ready to wrong the widow, because she wants a friend to defend and plead her cause: her husband is gone. All our malicious enemies let drive at us with deadly violence, when God (our Husband and head) hath forsaken us: They presently conclude,*God hath forsaken him, persecute him and take him, for there is none to deliver him.* The hairs of a man's face or head do grace him; for *etiam hac excrementa, ornamenta:* but when they are clip'd off, they are trodden under feet. He that is joined to God, is so long honored; but when a separation is made, there is nothing more contemptible than that man.

Now lay all this together, and we shall find the former condition woeful enough: can there be a worse? Yes, there is a worse.*If I had not spoken to them,* saith our Savior, *they had had no sin.* That is, *No sin* respectively, or in comparison of that sin whereof they are now guilty. God made us able to continue holy and happy, but we soon forfeited all: he did put us in a fair way by n••ure; but we went out of it, at the Towns end. Again, he calls us in Christ; (for we were another's, and are God's but at the second hand) if after this we fall away, *our latter end is worse than our beginning.* Worse in divers respects.

1. Their sins are worse now than they were at first, therefore their estates must needs be so. As nothing can make a man bad, but sin: so nothing can m•ke him worse, but the greater measure of sin. When is a reprobate at the best? only when he is borne: then as his sins be fewest, so his Judgment were easiest.*They proceed from evil to evil,* saith the Prophet: yea,*they wax worse and worse,* saith the Apostle: as a River is small and fordable •t the head, but greatens as it runs on, by the accession of new waters. It h•d been best for them not to have been at all: or if they must have a being, to be abortive: or if they must be borne, not to live to know that they are borne: but to bate of those months in the world, which they had in the womb: or if they must live, never to die: for death, that ends others miseries, begins theirs. *Augustus* and *Severus* did much mischief in their beginnings of reign, much good towards their ends: therefore it was said of them; That it was pity, *quod eis vel nasci, vel mori contigerit:* And it had been good for the Commonwealth, that either they had never been borne, or never died. So it had been l•sse unhappy for these Apostates, if either they had had no beginning, or no end, whose *end is worse than their beginning.* Nor be their sins only worse, because of their number, as two evils are worse than one: but worse for the nature; more malicious, and full of venom, than the other were. An old Serpent casts forth the more deadly poison; an old Dog bites sore, and rankles the flesh; an old Fox hath the more odious stink; a bloodied robber is more merciless; a long festered Vlcer is almost uncapable of cure; an inveterate sinner commits the more execrable villainy.

Paritie of sins is an idle dream, fit for those old Stoics and Iovinian heretics. It were superfluous to say, That *God will reward sinners according to their works,* if •ll their works were equal: as if *Judas* had not done a fouler act than *Pilate.* There be twofold worse; as the Pharisee made his Proselyte*twofold more the child of Hell* than himself. There be three-fold, four-fold worse;*For three transgressions, and for four.* There be seven-fold worse: such was *Mary Magdalene,* before the *seven* devils came out of her: and such was that other sinner when the*seven* fresh devils entered into him. There be ten-fold worse *They have provoked me ten times:* every provocation made them worse than they were, because it was a worse sin than the former. Yea, reprobates aged in sin, die a thousand-fold worse than they were borne. Saint *Jude* speaks of some th•t are *Twice dead:* and we say of the cheating Bankrupt, that dies without repentance, or any conscience of satisfaction, that he is five time• dead. First, d•ad in honesty and conscience; that was long before putrefied flesh. S•condly, dead in estate; which is either drowned in riot, or smothered in coozenage. Thirdly, de•d in credit; his name stinks worse than a new-opened Grave. Fourthly, dead in body, the common debt of nature. Fifthly, and lastly, dead in soul, and that forever; the worst death of all. Thus their state, like their sin, is *worse in the end than the beginning.*

2. Besides all their other sins, they have the sin of unthankfulness to answer for. While they were bond-men, God contented himself with such works from them, as became bond-men: if they neglected their service, it was but according to the nature of slaves, who will do nothing without blows. But when they are emancipated, and by God's grace taken into the number of his free servants, from the bondage of Satan; now their rebellion becomes treason. Before, their opposition to God was but hostility, now it is treachery. And their and is accordingly, *worse;* because the Lord fights against them, not as against enemies, but against rebels. One enemy may find mercy of another, but destruction is the due meed of a traitor. A man is poor, and cannot subsist: a rich friend lends him money to stock himself, and drive a Trade: he mis-spends this Portion in riot: so loseth both his fortune, and his friend; and becomes of a poor beginner, a wretched beggar. We had nothing to set up withal, were not worth the ground we trod on; our whole estate being forfeited in *Adam:* God, who is rich in mercy, took pity on us, forgave that infinite debt we ought him, souldered up our broken subsistence, trusted us with a new Talent of grace, trying whether we would thrive better with that. And when we could put him in no Security for it, he took Bond of his own Son for us; who sealed the Covenant with his own precious blood. If after all this favor, we shall either bury our Talent in the dark earth of supine carelessness, or wast it in overchargeable licentiousness; we worthily again become Bankerouts, and lose all hope of reparation. Then will our Almighty Creditor begin to call in our Debts, both Principal and Interest, together with the former Arrerages: and when it is found, that we have neither wherewith to pay, nor whereof to live; what will follow but miserable imprisonment, *till we have paid the uttermost farthing,* that have not one farthing towards it?

Here is indeed a *latter end worse than the beginning:* for then we had some credit, now God will trust us no farther.*To him that hath, shall be given: but from him that hath not, shall be taken away, even that he hath.* Then we had a Surety, now we have nobody to undertake for us:*There remains no more sacrifice for their sins.* Before there was possibility of recovering ourselves, by repentance; now we *cannot be renewed by repentance.* Now come those old sins to be required, which before we thought pardoned; and that God had as fully buried them in remission, as we had in oblivion. But remember that unmerciful*servant,* who had his pardon cancel'd, because he would not forgive his fellow. This new sin calls all the rest to remembrance, and the Book is found uncrossed: so he that yesterday thought his estate good, sufficient to pay every man his own, and to live on besides; is today worse than naught. So severely doth God plague ingratitude; yea, in effect he plagues men for nothing else. He doth not condemn Christians for sin, but for the habit and obduratenesse in sin: not for impurity, but for impenitence: not so much because they have sinned, but because they have not repented.*I gave her space to repent, and she repented not* This is the Indictment that shall Cast her at the great Assizes. A man may be pardoned, that wants innocence; but he can never be pardoned, that wants penitence. Not the weakness of faith, (for *Christ will not quench the smoking Flaxe;* but the want of faith, excludes from Heaven. The world shall be convinced of sin,*because they believe not on me;* saith our Redeemer. The soul is not without sin, that believes on Christ; but the soul shall not perish for sin, that believes on Christ. Not because they have done *opera tenebrarum,* some works of darkness, are they *condemned; sed quia dilexerunt tenebras,* and

potius quam lucem: but because they*have loved darkness more than the light; this is the condemnation.* The Tenants are put out of the Vineyard, not so much for non-payment of their Rent, as for abusing their Landlords servants, and killing his Son; for their unthankfulness they are displaced. It is not one breach of charity that sends men to Hell; but it is uncharitableness, that is turned away with that malediction,*Go ye cursed.* The wise Judge at once pardons him that hath done a great Robbery, and condemns another for cutting a Purse of small value; and both with equity. The former is spared, because it was his first offense, and there is hope of amendment: the other hath made it his Trade and desperate disease; not to be cured, but by the Halter. Seeing therefore that the mercy of God doth not condemn us for our faults, but for our impenitence in those faults: not for contracting spots, but because being spotted, we will not make ourselves clean: not for casual wanderings, but willful declining the way: not for sometimes leaving off our innocence, but for never wearing it, yea wearing nocence instead of it: therefore let us say with that good old Hermit, Though I cannot hinder birds from flying over my head, yet I will keep them from making their nests in my hair: though we cannot avoid all sins, we will be truly sorrowful for the sins we have not avoided, and hereafter strive against the sins for which we have sorrowed.

An ungracious soul may be burdened with many sins; but she never makes up her full load, till she hath added the sin of unthankfulness. He leaves out no evil in a man, *Qui ingratum dixerit,* that calls him unthankful. Ingratitude *totius orbis compagem solvit,* dissolves the joints of the whole world. A barren ground is less blamed, because it hath not been dressed. But till it with the plough, trust it with seed; let the clouds bless it with their rain, the Sun with his heat, the heavens with their influence: and then if it be infertile, the condition is worse: before it was contemned, now it is *cursed.* Take an offending servant, chide him, chastise him: then second this with encouragements to goodness, the promise of favor, honor, reward: if after all this he mend not, turn him out of doors, let his *end be worse than his beginning.* No wonder, if God that is not praised for so much, hold his hand from giving more: if when his good is requited with evil, he proportion his reward to that evil. The dunghill will stink worse after it is heated with the beams of the Sun: the wicked are the *worse* for all God's favors: and the worse they grow toward the end, the *worse* it shall be for them in the end.

3 Because custom in sin hath deaded all remorse for sin. Man first goes into sin, as a young swimmer into the water; not plunging himself over head and cares at the first dash; but by degrees: till he come *in profundum,* and then *contemnit. Samson* is bound with green withs, they will not hold him: with new ropes, they will not hold him: with the woof of his own hairs, none of these can hold him. But he was fettered with the invisible chains of an harlots love; and these hold him. She cuts off his locks, deprives him of God, enervates his strength, pluckes out his eyes, makes him a scorn to boys, casts him into prison, and damnes him to a perpetual mill. Thus doth sin (insensibly) weaken grace, darken knowledge, dishonor abilities, cast into the dungeon of hell, and bind to the mill of everlasting pains. When a man comes first to dwell by a Pewterer or hammer-Smith, the beating mallet upon the brawling metal so disquiets him, that he can neither take his rest by night, nor enjoy his thoughts by day. After a while he is so used to it, that he finds no trouble in it; but can snort supinely in

the midst of those thundering peals: yea even th•t harsh music of *Tubal-cain* rocks him asleep. As we say when his master knocks loudest, the Smiths Dog sleeps soundest. This pejorates his last condition: before he committed foul acts but sometimes; and had his *lucida intervalla,* sober thoughts and modest recollections. That hammerer within him, who is always known by her tongue, Conscience, was like the Prophet to *David,* or the Cock to *Peter;* disturbing his unjust peace. But now either she speaks not, or she speaks and he hears not, or he hears and cares not. So his end is *worse,* God giving him over, as the Physician does a desperate patient. Before his wounds were green and smarted: now they are all dead flesh; insensible therefore incurable.

4. Because their hypocrisy prevents all ways of remedy. For known diseases there be known medicines: he that tells his grief, is not always cured; but he can never be cured that tells it not. When Winter comes, the Viper vomites out her poison, and hides it in the earth: but in the Spring, there is bred in her a new and more pernicious venom than the former. In some foul weather or sharp storm of affliction, hypocrites seem to lay aside their rancor: but the Summer of prosperity breeds a *worse* in them. Now God abhors all sin as we do venom; and where he finds it worse than it seems, he leaves it *worse* than it is. They are like men that walking the streets of a city in the night, and hearing the Bell that warns all to lay by their weapons; leave their swords with some friend for a time, as if they (of all men) meant no harm: but they know when to fetch them again. They can make a shift to fast, and pray, and weep for the season, or at least dissemble these, that they may assume the more unsuspected liberty to their sins. As you have seen a company of children dividing themselves (as it were) into two armies, whereof one is held the others enemy: they make a show of fighting, and running, and wrestling, and contending for the victory: but when the play is done, they go home hand in hand, and laugh at their bickerments. Or as Advocates, that wrangle bitterly in the Courts, and embrace one another friendly in their chambers; all their quarrel was but to get their Clients purses. So these hypocrites loudly contest against those sins, which they secretly embrace with all their hearts. Their *beginning* was only sin, which is a single iniquity: their *end* is hypocrisy, which is a double iniquity. *Simulata sanctitas, duplex iniquitas.* Therefore *their latter end is worse.*

5. Because they willfully destroy themselves, by forsaking and renouncing all gracious remedies. They are so much the *worse,* as they might have been better. Relapses are held by Physicians to be our own faults; imputed to ourselves, as occasioned by some disorder in us: and so we are not only passive, but active in our own ruin. For their bad *beginning* they may thank their parents; for their *worse ending* they must blame themselves. They were borne sinners, they have made themselves rebels. They do not only stand under a falling house, but pull it down on their own heads. They are not only executed, that implies guiltiness: but executioners, and that implies dishonor: and executioners of themselves, and that implies impiety. To be borne in sin, is bad; but there were some noble faculties of the soul left: to deface these, is worse; yet Christ is offered to recover all; to reject him, this is worst of all. In their first estate there was some comfort derived from the universality; All men are sinners: and it is some degree of comfort to be but in the state common to all. But by this recidivation they fall from that comfort into self-condemning despair; charging themselves with

unprovident carelessness, and unthankful wickedness, in destroying that with their own hands, which the hand of God offered to preserve. Many a one loseth his life, but these cast it away: and who can help him that will needs perish?

Thou art made whole: sin no more, lest a worse thing come unto thee. There is then a *worse* thing behind; and yet the former evil was sore enough, even a sickness of thirty eight years long. *Ne pecces ulterius, ne sentias deterius.* But what is a diseased body to a damned soul? What is the lying in rags, to being wrapped in torments? There was a Poole or Bath of healing; some hope of recovery; with an Angel to move the water. But in hell there is no Angel, no Poole, not a drop of water: *nec ingressus medici, nec spes remedii.* Therefore *Serva praescriptum, ne ruas in postscriptum:* if thou sin again, there is a *worse* evil to come.*Languor prolixus gravat medicum:* a tedious sickness tires the physician; especially when the patient will not observe his prescribed diet. It hath been said, that in sickness there be three things material: the Physician, the Patient, the Disease. When any two of these join, they have the victory; the third cannot prevail. If the physician and the disease join, down then goes the patient: if the cure be mistaken, the very medicine advanceth the malady. If the patient and the disease join, then down goes the physician; for he is discredited, though he could not help it. But if the physician and the patient join, then down goes the disease; for the sick person recovers. Sin is the souls sickness, whereof every man is a Patient and God the Physician. Now if the Physician for the Patients frowardness, join with the disease; justly punishing sin with sin; the soul is lost. If the patient join with the disease; if the sinner make much of his sin, and will by no means forgo it; here the Physician is dishonored so far as in man lies: not because God is not skillful, but the patient is willful: *non deficit medicus, sed fastidit aegrotus.Lord, if thou wilt, thou canst make me clean:* he can, but the other will not. But if the Physician and the patient join; if Christ preaches, and *Mary Magdalene* repents: if Christ promises, and the sinner believes: here out goes the disease though it were as strong as seven devils; and the Patient is restored. Some thing lies in the Patient: if we take our sins part against Christ, we perish: but if we take Christ's part against our sins, we shall be saved.

6. Because a relapse is ever more dangerous than the first sickness: more soon incur'd, more hardly cured.

1. Sooner incurred, and that for divers reasons: First, As when the body is recovered of a disease, there still remain some embers, and coals, and fuel of that disease: the branches are cut down by proper physic, the root and occasion is left behind. So ruinous a farm did man take, when he took himself; all the ground being overspread with weeds: every turfe, every stone, every muscle of the flesh, and bone of the body, hath some infirmity belonging to it: not a tooth in the head is privileged: so that the house is still ready to fall down. Yet the soul is in worse case; not a faculty, not an affection without distemper. To undertake the cure of it, man being the Physician, were but to perfume dung; to draine, not a marish where earth is mingled with water, but a mote where all is water: where sin hath not invaded a part, but possessed the whole substance: yea even to raise the dead, for we are naturally dead in sins. To cure the accidents, even actual sins is a great work; yet civil education and goodness of disposition may do something to that. To cure the strength of sin is greater, yet the grace of

Christ doth that. But to cure the root of sin, is the greatest work, reserved only for that great phycisian; and he doth it by a strange medicine, even by death. By death he gives this perfect life; so that the body of death is only helped by the death of the body. Till then, the action of sin may be restrained, and the Body of it mortified, but the root remains. We are laid as it were upon a pile of faggots, and ourselves (if there were no other) are the bellows. Ignorance blows this coal: for even for sins of ignorance was a*sacrifice* required, therefore a sin imputed. Knowledge much more blows this fire.*They know the Judgment of God awarding death to such things, yet they do them.* Nature blows this coal; that disposeth us to sin: and the Law blows it.*Sin took occasion by the commandment;* as if we did some things because they are forbidden. Original sin is another bellows, whereby that first imprinted seed infuseth a spring of sin into us: and we have done worse than*our fathers.* Temptation is another bellows; that continually blows this spark: and as though we yet wanted wind, we tempt ourselves, and blow it with our *own lusts.* Not yet satisfied, as if we were not cunning and able enough to undermine and demolish ourselves, we suffer others to be our bellows, and even sin for their sakes. So *Adam* sinned for *Eves* sake, and *Solomon* to gratify his wives; which was an uxorious sin. The Judges sinned for *Jezebels* sake, and *Joab* to please *David* in the loss of *Uriah,* which was a slavish and bloody sin. *Pilate* sinned to humor the people, and*Herod* to give further contentment to the Jews; which was a popular sin. So easy it it to sin upon sin, to sin upon the recovery of a sin.

When a man is a little restored from a grievous fit, he thinks the danger past; that he is able to eat and walk; and therefore will be going abroad into the air, whiles his weakness is to penetrable; and chooseth repast not easily digestible: hereupon he relapseth. Thus the soul rising from a sin, presumes too much of the own strength; and does not feed upon those delicate cordials whereby the heart may be fortified: but falls to gross meats, unexamined actions; dangerous courses. The Israelites were so flesh'd with two or three victories, that they let fly upon*Ai;* as confident of the victory, and contemning the enemy; but they were beaten for their labor. It was a good preparation of mind; *Si modo victus eras, ad crastina bella parato. Si modo victor eras, ad crastina be•• paveto.* The counsel is good;*De propitiato peccato noli esse sine metu:* After propitiation, yet be not without fear of sin.

If the recovered patient, besides the choice of his diet, do not also addict himself to moderate exercise, a *worse* disease may breed on him; as the Iaundise follow an Ague, and the Gout becomes the effect of a Surfet. So speeds the soul, that doth not exercise it self in good works and religious duties. So the unclean spirit returning found his house. *Scopis mundatam, sed fide & operibus vacuam;swept* indeed, but *empty* of faith and good works. Alas, what is sweeping only? The besom cannot get up the dirt that is baked on the floor; it cannot reach the cobwebs in the roof: here is work for the paring shovell; Repentance must cleanse the bottom, humility must rectify the foundation: and prayer, that is of an ascending quality, must purge the roof, the higher faculties of the soul. And when all this is done, if the rooms be left empty of positive goodness; there is entertainment for *seven worse spirits.* Thus is a Relapse sooner procured.

2. It is more hardly cured. Among the many weights that aggravate a relapse, this is one; that it proceeds with a more violent dispatch, and gives an irremediable wound, because it meets with no defense nor prevention. When a disease first invades a strong constitution, it finds something to wrestle withal; and as it weakens the body, so the body weakens it: both their forces spend together, one upon another: and here is a battle fought hand to hand, upon some terms of equality. Suppose the body gets the victory, and the disease yields and departs; yet being as it were left breathless, if a new adversary, a new sickness sets upon it; here is great ods: for the one is fresh, the other quite out of heart. Before it could endure the opening of a vein, the correction of proud humors, and expulsion of superfluous matter. Now it is so weak, that it lies at the diseases mercy, and hath changed all resistance into patience. In the former estate, the soul did grapple with sin: and if it were foiled, yet not without reluctance: sometimes it got the better, never willingly the worse. It could then bear the correction of pride by discipline: the evacuation of tough humors, stubborn affections: all which might bring it low, but not take away the life of it; yea indeed rather quicken life in it. But being thus far hopefully restored, if it again willfully admit a habit of sin; this will so enervate all the strength and virtue, that it resists no more, but yields patiently to so pleasing a captivity. The enemy comes upon it, and is not withstood; as upon a Country that was weakened and depopulated before. Now it quite disarmes the soul of all weapons, and munition, and possibility of resistance. As *Iphicrates* the Athenian, when he treated with the Lacedemonians for peace, stood so hard upon security of performing the articles agreed, that he refused any but this: that the Lacedemonians should yield up to them all those things whereby it might be manifest, not that they would not hurt them though they could, but that they could not hurt them though they would. Thus the Relapse is more dangerous, *Non solum propter •orb• potentiam, sed propter subiecti impotentiam;* because sin is stronger, and man is weaker.

Lastly, *the latter end is worse with them than the beginning; ex parte Ecclesia, ex parte sua, ex parte Dei, ex parte Diaboli.*

1. In respect of the Church. While they carried a face of respect to the Church, they were wrapped up in the general prayers of the Church; and seemed to be of that number, for whom, as the friends of God, there was a continual remembrance in good men's intercessions.*There is a sin unto death: I do not say that thou shalt pray for it. Samuel* will pray for *Saul,* till he perceive that he hath given over the Lord, and the Lord him.*How long wilt thou mourn for Saul, seeing I have rejected him?* If *Samuel* mourn, because *Saul* hath cast away God by his sin; yet *Samuel* must cease mourning, because God hath cast away *Saul* by his just punishment. To be deprived of the benefit of good men's prayers, is a heavy loss. Such a one is singled out for one of God's enemies, and his judgment hastened, by the entreaty of God's servants.*So let all thine enemies perish, O Lord:* this is the prayer for him. They that despise the chaste love of their Savior's Spouse, and are bewitched with the painted, but ill-favored Strumpet of Rome, are no longer reputed friends, but adversaries, and Apostates. The Church may lament for them, not because she fears she shall miss them, but for that she knows they shall want her. They have her compassion, they have lost her benediction. And if any sparks of goodness lie covered under their cold ashes, it shall but show them a

glimmering, of how happy they might have been, how wretched they are. But as those that are suddenly come from a bright Candle into a dark Roome, are so much the more blind as their Light was clearer; or as the purest Ivorie turns with fire into the deepest black: so at once their eyes are taken away, with their hearts; and those souls that seemed white, as rinsed in the blood of the Lamb, become as black as Hell, or the black Prince that rules it. Before they sate in the congregation of Saints; now neither Sermons, Sacraments, nor prayers shall do them more good, than a meal of meat put into a dead man's mouth.

2. In respect of themselves. They were at first stated in sin, then put into a fair way of deliverance: if after this, they go back to their first durance, *Seipsos pessundederunt.* This is done three ways: First, they have steeled their forheads. When a man for his first Theft is cast into prison, he becomes disconsolate and melancholy; he looks upon his friends with shame, upon his accusers with fear, upon the Judge with awe and trembling: but through frequent imprisoning, *pudorem carceris deponit,* he blusheth not for his foul facts, nor is sensible of his bondage; but drinks, riots, blasphemes, as if his Jail were a Tavern; and that without thought of calling, or being called to the Barre for a reckoning.*Thou hast a Whores forhead, refusing to be ashamed; Renuisti pudore suffundi.* Secondly, they have putrefied their hearts, that ordinary stripes will not reach to the quick.*Why should ye be stricken anymore? ye will revolt more and more.* Their long tugging at Satan's Oares, and wearing his shackles, hath so brawned their flesh, that they are not sensible of the servitude.*A stubborn heart shall fare evil at last; and he that loveth danger, shall perish therein:* not he that runs into danger, that's every man's case; but if men *love dangers,* it is fit they should perish. A garment may be so old and near worn, that being rent, it cannot again be sowed together; it is not capable of the needle and thread. No compunction can enter into such a heart, nor make way for the thread of comfort, to heal the breaches. They have need to beg for, not with *David, Cor mundum,* but *Cor novum,* a new heart; for the old one is quite past mending. We did cast three men bound into the fire, said that Tyrant; and loe, *I see four men loose, walking without hurt, and the form of the fourth is like the Son of God.* Other sinners have but three enemies to deal withal, the Devil, the world, and the flesh; but these have a fourth foe, *idque infestissimum,* a hard heart: and the form of the fourth is like the Son of perdition. Thirdly, they have stupefied their conscience, disgraced it as a Scold, and condemned it for a common Barretor. Before they carried their Clock about with them; now they have left it off, that they might not know how their time passeth. But at last God shall set it a going, and to their horror on their death-bed, they shall hear it strike their last hour, with a dismal sound and heavy knell: When Satan, that long held them in the pleasant Gallerie of hope, shall take them aside, and show them the dark dungeon of despair. If their old fester'd Vlcers come but to a new incision, they shall confess their *end worse than their beginning.*

3. In respect of God: who will no longer acknowledge them for his people, that have rejected him for their God.*I will provoke you to jealousy by them that are no people, and by a foolish Nation I will anger you.* The Jews counted the Gentiles Dogs; such as would be glad of their crumbs: now, for the others Apostasy, the Gentiles are come to their full Tables, and the Jews are turned out of doors. As a Mother sometimes, for a fault done by her little one, thrusts it from her, and saith it shall be her child no longer; withal taking up a strangers child into her

bosom. This she does not seriously; but God did so indeed, rejecting the Jews, and embracing the Gentiles. Or as a man divorceth his Wife for adultery, and before her face marries her handmaid, clothing her with the rich robes and jewels of his forsaken Spouse; saying to her, You have chosen another Lover, I will choose me another Wife. So the Lord to Israel: You have taken another god, even your Idols; I, another people, even the Gentiles. You have angered me, by giving my honor to Idols: I will anger you, by giving your prerogatives to strangers.

The bondage of this Land was lamentable, under the tyranny of Antichrist; when we were driven to eat the Bread of Superstition, and to drink the Wine of Fornication, or fast. God hath delivered and confirmed us under the hands of three gracious Princes; if we shall now apostate and revolt from the integrity of his service, *our latter end will be worse than our beginning.* Instead of Popery, we shall find Turkism, yea Atheism, and infidelity; till we can only say, Here was the Church of God. Why should we wonder, that God forgets *Shiloh,* when *Shiloh* hath forgotten God? Indeed, *hic locus est lacrymis:* to see the Turk casting our, not only Christians, but Christ; and placing his *Mahomet* in the room: proudly blaspheming, That his Law is above either *Moses,* or Christ's; as being after them both, and none (say they) to come after it. Not unlike the Jesuits, who interpret the Puneisme of their Society to be an honor above the Ancientie of all other Orders. To see the prevailing Papists not only casting out the true professors of the Gospel, but even the Gospel it self; and setting up their Idol, the Mass, in God's Temple! Remember old *Eli* sitting by the way side, and seeing a messenger coming with his clothes rent, ashes on his head, all his face blubbered with tears; so that he might read the heavy news in his countenance: yet he had strength to ask him,*What is there done, my son?* He answers; *Israel is fled before the Philistines:* that troubled him; yet he sate still: what more? *There hath been a great slaughter among the people:* that came nearer him; yet he sate still: what more? *Thy two sons, Hophni and Phinehas are slain:* that made a deep gash in the heart of (so kind) a father; yet he sate still: what more? Can there be any worse than this? Yes, saith the messenger, the worst of all is behind; *The Ark of God is taken:* that word struck him dead. He that had power to hear all the rest; Israel turning their backs before their enemies, the people massacred, his own sons slain: yet no sooner heard this, but his strength forsook him, he expires with a groan, *he fell down and died.* The report comes to his daughter in law, being great with child, and near her travail: she hears the news of so many deaths; of the people, of her brother in law, of her father in law, of her own husband, with the surprisall of the Ark of God: these griefs were above the griefs of child-birth; she presently falls in labor, and yields out a son. The women about her, cheare her with this comfort; *Fear not, thou hast borne a son:* which digests the sorrows of the former pains. But she answered not, nor regarded it, but cried out; *The glory is departed from Israel, because the Ark of God is taken, and because of her father in law and her husband.* And lest the standers by should think, that her grief for all these losses was alike; she as it were corrected herself, and insisted only in lamenting the loss of the Ark, and died with that in her mouth: these were her last words,*The glory is departed from Israel, for the Ark of God is taken:* and so she died. In the cause of Christ we have lost much people; perhaps some of us our fathers, some our brothers, some our sons, other their husbands and friends; many worthy soldiers, whose funeralls we bedew

with our just tears. But if the Ark of God should be taken, our Candlestick removed, the Gospel darkened, we have too woeful cause of weeping out our very eyes, and crying, *Our latter end is worse than our first.*

4. In respect of the Devil, who losing a soul which he deemed his own, rageth, and *walks through dry places, seeking rest but findeth none. Non quia nusquam alibi consistere potest, sed quia nusquam alibi consistere cupit.* But when he recovers it, *tanquam pradam e manibus, vel bonum e faucibus ereptum,* he hampers it with greater cruelty. A prisoner for his fair and noble carriage, and round payment, hath the favor to be allowed the liberty of the prison; to have those chains and fetters forborne him, wherewith other malefactors are bound. But through their negligence or indulgence, he breaks prison: now let him look well to himself; if ever the Jailor catch him again, he will make him fast enough. Taken he is, and now what can he look for but cruel usage? Before he had no shackle, now he is bound with two chains for failing. Before he had the freedom of the prison, now he is cast into the dungeon. Before he might sleep in the night, and not be disturbed; now day and night he is watched. Before one lock was thought enough to hold him, now many doors, and locks and bars are shut upon him. Before he had but one keeper, now he hath *seven worse* to enthrall and vex him: so far is this last durance *worse* than the former. They that have escaped the servitude of Satan, by the revelation of the Gospel of Christ, and adhere to a new Master, their Maker; are safe under his almighty protection. But if they shall again revolt, and forgo the bounds of obedience, till they be re-apprehended by their old Jailor, how grievous is their misery? Now will he blind the eyes of their souls, stop their ears from hearing Sermons, feed them with nothing but temptations, harden their hearts, sear up their consciences, and at last hale their souls to everlasting torments. For where the sorrows of this world end, the pains of hell begin, and (which is most fearful) shall never end. O then *the latter end with them is worse than the beginning.*

If this be their end, that relapse from God to the world: then the contrary holds in them that are wholly recovered from the world to God; *The latter end with them shall be better than the beginning.* Better in regard of holiness; good ever, and best at last.*The path of the just is as the shining light, that shineth more and more unto the perfect day.* Better in regard of happiness,*Mark the upright man, and behold the just, for the end of that man is peace.* The wicked begin pleasantly, and go on without interruption; but the end pays for all.*Rejoice in thy youth, follow thy delights;* spare for no cost, want no jovialtie; but when the Host comes in with the reckoning, all is dash'd; *For all these God will bring thee to Judgment.* So *Abner* to *Joab* concerning that unkindly war;*knowest thou not that it will be bitterness in the latter end?* Yea, such a war had bitterness enough in the beginning. *Lazarus* began with pains, and the rich man went on with pleasures; but now*the one is comforted, and the other tormented.* Sin and punishment are like *Hippocrates* twins they are borne together, they go together, and they grow together: but they neither laugh together, nor cry together: for sin rejoiceth while misery weeps to see it, and misery will laugh at sin while it weeps to feel it. As *Naomi* said to her two young daughters;*leave me, my daughters, leave me:* whereupon *Orpah* kisses and parts, but *Ruth* clave to her. So the soul in distress, dismisseth her two children, Pleasure and Paine; let me alone, forsake me: Pleasure will be gone; yea, even leave her, without taking leave of her: but Paine

sticks by her: for where sin is let in, punishment will not be kept out. Sin hath a fore-noones face, and an after-noones face. It looks lovely to ill-affected eyes, painted with glorious colors, decked with Roses and Lilies, all the day. But it changeth countenance in the evening; like a plaster'd Strumpet, that when she washeth off her Complexion, looks full of horror.*To lie upon Beds of Ivorie,* and to tumble upon soft *Couches▪ to eat the Lambes out of the flock, and Calves out of the Stall, to sing and* dance *to the Viols,* and *drink Wine in Boules;* this is the fore-noones countenance of sin.*Cast the unprofitable servant into outer darkness, where is weeping and gnashing of teeth;* that's the evening face.

But to the children of God there is first sorrow, then joy: *ultimum, optimum.* There is*more kindness in the latter end, than at the beginning.* The Christian begins in crying, and goes on in mourning, but this shall bring him peace at the last.*They that sow in tears, shall reap in joy.* The Israelites were first brought to the bitter waters of *Marah,* before they might taste the pleasant fountains, the milk and honey of *Canaan.* In vain do we expect the river of God's pleasures, before we have pledged Christ in the cup of bitterness. There must go a *wind* before us, blustering persecutions; and an *earthquake,* strong temptations: and a *fire,* even a fiery trial; before we hear that *still voice* of comfort. *Joseph* dealt roughly with his brethren at the first; he bound one, he sent for another, he troubled them all: but at last he breaks forth in compassion, *I am Joseph,* fear not, *I am Joseph your brother.* So Christ first lays his cross on our shoulders, to see how we will move under it with patience; he chastiseth us with scourges, to prove our obedience: and when we begin to think him angry with us, he appears to our souls in another face, in another voice; *I am Jesus,* fear not, I am *Jesus* your brother. When we have pledged him in his gall and vinegar, then he will drink to us in the new wine of his kingdom. He that is the *Door* and the *Way;* hath taught us that there is but one way, but one door, but one passage to heaven; and that a straight one: though with much pressure and tugging we get through, leaving our superfluous rags behind, as torn from us in the crowd, we are happy. He that made heaven, did on purpose make it thus; narrow and hard in the entrance; when we are entered, wide and glorious; that after our pain, our joy might be the sweeter. *Through many tribulations we enter into heaven,* but we shall enter, and into no worse a place than heaven. Not unlike the way by which *Jonathan* and his armor-bearer ascended to the garrison of the Philistines; between two rocks, *Bozez* and *Seneh,* Fol•e and Thorny: but when they were got up, they obtained victory. By what hard shifts soever we climb up to heaven, we have abundant recompense in the triumph and glory. After the roaring of waters, flashes of lightening, and noise of thunder, comes the delightful music of*Harpies* and songs.

The devil serves men, as *Iael* did *Sisera:* she speaks peaceably to him,*Turn in my Lord, turn in:* he asks her water, she gives him milk: she covers him with a mantle, keeps him close and warm; gets him asleep, and then she kills him. So Satan gives sinners the kisses and language of peace; Turn into me, I will secure you:*Therefore his people turn in thither, and waters of a full cup are wrung out to them.* He surpasseth their desires in kindness; *They have more than heart could wish.* He wraps them up in riches and sins together; that they know not whether they are more safe or secret: luls them asleep with mirth and prosperity: but when all is done, he cuts their throats▪ But Christ chooseth us, as the Israelite was to choose a captive woman:

first he sets her a mourning forty days, cuts her hairs and nails, prepares her with humiliation, then takes her home, and makes her his wife. Christ first taxeth us with severe repentance, exerciseth our patience, and shaves off our superfluous lusts; which though they were but the excretions of the soul, we held dear as the virall parts: but when this is done, he takes our souls home to his own kingdom, and marries us to himself in eternal blessedness. At the marriage in *Cana* of Galilee, he turned their water into wine: much more at his own royal wedding will he turn all the water of our tears, into the wine of endless comforts. The weeping soul shall never go to the place of weeping: but what then shall become of the laughing? There is provided for them a dismal place of weeping, howling, and gnashing of teeth. Weep here, and weep never: mourn not here, and mourn forever. Thus while the *Beginning* of the ungodly doth seem a Paradise, and their *End* is Hell: our *Beginning* might be a kind of Purgatory, but our *latter end* is Heaven.

2 PET. 2.21.

For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy Commandment delivered unto them.

BAcksliding hath ever been a sin most odious to God: yea it is a pack or bundle of sins truss'd up together; all derogatory to his honor, and contrary to his Nature. For there is in it, first, Hypocrisy; which is adverse to Him, as he is the God of Truth. Secondly, Inconstancy; which is opposite to him whose Motto is,*Ego Jehovah non muter;in whom is no variableness or shadow of turning.* Thirdly, Infidelity; which is held the highest disparagement to his goodness. Disobedience breaks his word, Infidelity will not take his word. Fourthly, Ingratitude; to which all sins give way, and make room for in the highest place of damnation. Fifthly, Impenitency; which seals up the impossibility of forgiveness.*Facilius inveni qui innocentiam servarent, quàm qui congrue poenitentiam agerent.* It is better sleeping in a whole skin, than hazarding wounds to try the virtue of an approved medicine. All hurts are not recovered: but where no hurt is done, there needs no remedy. Well therefore may our Apostle further aggravate this impiety; *It had been better for them if they had not known, &c.*

GOD did easily pass over many sins in his Israel; yet he vehemently insists in those, into which they so often relapsed. Such were their murmurings against him in his Ministers and Instruments: their turning upon other gods, and embracing the idolatry of their neighbors. Murmuring is a slippery way to an irrecoverable bottom: and he comes near to God himself, that murmurs against him that comes from God. The Magistrate is the garment, in which God apparels himself: and he that shoots at the clothes, cannot say, he meant no ill to the man. Idolatry is the next slip to this fearful precipice and downfall. Their murmuring against God's Ministers did too often end in a departing from God himself: when they would have other Officers, they would have other gods: and still to-days murmuring, was to-morrows Idolatry. Their murmuring induced their Idolatry, and they often relapsed into them both. Not so much their murmuring and their Idolatry, as their relapsing into those sins, did seem to affect the Lord.*They turned back and tempted God; and limited the holy One of Israel.* That was their sin: but before he chargeth them with the sin it self, in the same place he chargeth

them with reiterating, with redoubling of the sin:*How often did they provoke him in the wilderness?* How often? This was that sin which so exasperates the Lord against them. Their driving out of God whom they promised to serve, did cause him to bring in the nations whom he promised to drive out.*They have seen my wounders, and yet provoked me these ten times; therefore they shall not see the Land which I sware unto their fathers.* Though God had sworn it, he will rather break his Oath, than leave them unpunished. Why? because they had so often grieved him; *ten times.* No tongue but God's own can express his indignation against a relapsing people. Every general disobedience in a Nation is deadly: but when the disease is complicated with a relapse, after knowledge and profession of a former recovery, it is desperate. Nor is God's anger only incensed, where the evidence is pregnant, and without exception; but where there is but a rumor, a suspicion of such a relapse to Idolatry. Hereupon that message was sent by Israel to the Reubenites:*Is the iniquity of Peor too little for us, from which we are not cleansed to this day?* Wherein they object to them, not so much their present declination to Idolatry, as their relapse into a sin formerly committed, and punished with the slaughter of four and twenty thousand delinquents. At last they are satisfied; That Altar was not built for Idolatry, but for a Testimony; a Monument, whereby they professed themselves the servants of the same God: and the army returned without blood. It came not near a relapse: but because there was a suspicion, and fear of it, they were jealous. So odious to God, and so aggravating a weight of sin lies upon a relapse. Admit therefore our Apostles further declaiming against it: *Satius, &c.*

The Text is comparative, or an argument *à malo ad pejus, à periculoso ad periculosius; inter damnosum simpliciter, & damnosum magis:* wherein we have two states specified, and the worse of them remonstrated. First, the state of Iniquity, before illumination. Secondly, the state of Apostasy, after illumination. Thirdly, the worse of these decided by the comparison. First, the condition of nature and sin, *They knew not the way of righteousness.* Secondly, the tergiversation after knowledge, *They turn from the holy Commandment.* Thirdly, there is a weighing of both these in the Ballance, to try which is the heavier: and certainly, the former condition is found to be the lighter burden: sin in ignorance hath not so much to answer for, as impiety after knowledge; *It had been better for them.* First, consider we wherein the former state is defective: *Non cognoverunt viam Iustitia;* a blindness of heart, an averseness from the truth. Next, wherein the pravitie of the latter state consists: and this is discerned in two things. First, the excellency of the Direction; *a holy Commandment given them.* Secondly, the obstinacy of their recidivation; *They* willfully *turn from it.* The Rule or Direction hath three conveniencies: First, it is *Praeceptum,* a *Commandment:* therefore they are bound to obey it. But a Command may be defective or redundant, and so fail of integrity. Therefore secondly, this is a *holy Commandment:* perfect, without weakness; safe, without danger. But a Command may be holy and good, and yet not known: and who can fulfill an unrevealed Law? Therefore thirdly, *Traditum illis,* it was *delivered unto them.* Though they were bound to take notice of it, and *ignorantia juris* will not excuse: yet this is *delivered to them,* and they have known it; that the mouth of all wickedness might be stopped. The last point, is the trutination of both these estates, and a verdict given, which is the better, which the worse. The last is found the heavier: and if they had perished in the former, without being guilty of the latter, this for

them had been the better. *The better,* that is, the easier: or the better, the less evil: both conditions are bad enough; one is the worse.

They have not known the way of righteousness.] Wherein we have two things. First, the happiness of the Object, *The way of righteousness.* Secondly, their unhapinesse, in being ignorant of it, *They have not known it. The way of peace they have not known.*

The way of righteousness is so called, because both *Formaliter,* it is a righteous way; and *Effective,* it makes the walkers in it righteous. Certainly, there is but one way to Heaven, and this is it. There be many ways to some famous City upon Earth, many Gates into it; the East-Gate, and the North-Gate, &c. But to the City of salvation and glory, there is but one Way, but one Gate, and that is a narrow one too, *Via Iustitiae.* There was a Way at the first; the Way of the Law, or rather of Nature: *Adam* was put into it, but he quickly went out of it. Of all his nine hundred and thirty years, he kept not this path one whole day. Since that, no man ever kept it one hour; but only he that knew the Way, that made the Way, that is the Way, even the new Way of righteousness, *Jesus Christ.* Now this Way is not demolished, or made up; but we are all weak, and not able to travail it: except it be some Romish Pharisee that undertakes it. And yet Saint *Paul* will lay no less a Wager than the credit of his Doctrine upon it, that he never goes through with it:*Being ignorant of the righteousness of God, they go about to establish their own righteousness.* Silly men; they blow at a Gloworme, instead of a coal of fire: and when all is done, they find a cold squalid matter, far unable to heat them. The Metaphor is there taken from shoring up an old rotten house, which no props can uphold; or setting a dead man upon his feet, to make him stand. *They go about it,* as the Nimrodians went about their Tower, emulating Heaven: but left it a rude heap of confusion, and a monument of their impious presumption. And *their own righteousness,* as if they would not be beholding to God for a righteousness of his appointing.

What then is the *Way of righteousness? SoGod loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish:* this is the Way, walk in it. If the righteousness of the Law, that is, our righteousness in observing the Law, could have justified us; God had been too prodigal of a needless blood: all those unconceivable agonies and sufferings of Christ had been superfluous: he needed no *Peter* to say to him,*Master, favor thyself;* for he would have spared those pains. But if our infinite Creditor took no other way to satisfy and pay himself, than in that precious Coine, the dear blood of his only Beloved Son; sure we shall find no way to get our own discharge, but by resting on the blood of that Son. Now in all this, God did not ordain *Novam Iustitiam,* a new righteousness; but *Novam Iustitia viam,* a new way of righteousness. The Law is too weak to justify us, indeed it is strong enough to condemn us: let us not seek that which the Law cannot do, but fear that which the Law can do. It can never make us righteous before God, through our best obedience; let us never hope for that: it can pronounce us unrighteous before God, and without faith and repentance condemn us; let us fear that.

Christ is the end of the Law for righteousness to everyone that believeth.] The end of a thing is either Mathematical, or Moral. The Mathematical end is the utmost part of a thing, in which the length or continuance is determined: as a point is the end of a Line, death is the end of

life, the day of Judgment is the end of the world. The Moral end, is the scope and perfection of it. Christ is the end of the Law both ways. First, he is the Mathematical end, and that both of the Ceremonial and Moral Law: of the Ceremonial, by a direct signification; of the Moral, by an accidental direction. The Ceremonies signified Christ, and ended at him; yea, ended in him. *Mortals ante Christum, cum Christo mortuae, post Christum mortiferae.* The Law of Manners did also (upon the reckoning) lead to Christ: for it led them to the Curse; and then reason would teach them to enquire for the remedy: as the sense of the disease guides a man to the medicine or Physician. Secondly, he is the Moral end of them: for both he is the Body of those shadows, and the perfect fulfiller of the Decalogue. So that whatsoever the Law required, that we should Be, Suffer, or Do, he hath performed for us. He is 〈in non-Latin alphabet〉, the End, or Tribute; and we, by his payment, are 〈in non-Latin alphabet〉, Tribute-free, discharged by him before God. Here is then still *eadem Iustitia,* the same righteousness which the Law requires; but *non eadem via,* not the same way of performing it. The former way required it in our own persons, the new way accepts it done for us in Jesus Christ: the Law would have it inherent, the Gospel admits it imputed. He that believeth in Christ, hath the *way of righteousness.Talis est ill qui in Christum credit, die qua credidit, qualis ill qui universam legem implevit.* We have a Liverie and Seisin of all the precious promises both in Law and Gospel, in the first moment of our Faith; yea, even an Earnest, and partly a possession of Heaven.*He hath made us sit together in heavenly places in Christ Jesus.* It is as possible to pluck Christ from thence, as to hinder believers from arriving thither. Whosoever denies, that we do even now possess Heaven in Christ, denies Christ to be in Heaven. Even when our Vessel splits, and the floods of temptation assault us, we shall by faith escape the shipwreck, and swim to shore.

This is the *way of righteousness,* which can only make us *Iustos in via,* and *beatos in patria.* Indeed this way hath two boundaries; Repentance, and Obedience.

1. Repentance on the one side; a mourning for sins past: which is as sure an effect or demonstration of faith, as faith is a cause of the peace of conscience.*Being justified by faith, we have peace with God.* Conscience cannot be good, without faith; nor faith lively, without a good conscience: as the Lamp yields no light, without Oil. Sins will be contracted; we cannot keep the way, without some wanderings: therefore had need to be often rectified. This is the office of Repentance; to set all strait again. Yea, faith it self may suffer shipwreck, though it cannot be cast away. A Horse of the best mettle, when he falls into the hands of a Carrier, and is made a Pack-horse, becomes dull and jadish. Let us not overload our faith with the unnecessary burden of willful sins: letting blood often, will lose much spirits. A Cordial is ever precious; but the force is abated, when it is turned into a Dyet. The frequency of distempers will weaken the virtue of the Receit.

2. Obedience on the other side: for though we live by faith, yet our faith doth not live, if it produce not good works. We suspect the want of sap in the root of a Tree, if we find barrenness in the branches. If either it have bad fruit, or no fruit, it is but a dead faith. This new *way of righteousness* doth not exclude obedience to the old; the Gospel does not abolish the Law: yea, without our endeavor to keep the Law, we have no comfort in the Gospel: The

one is the Rule of believing, the other is the Rule of living.*Shall we sin, because we are not under the Law, but under grace? God forbid:We have not so learned Christ.* Of all the marks set up in *the way of righteousness,* this is a principal one, Good works, and Obedience. Christ is the end of the Law; *Finis, non intersiciens, sed perficiens: Absolvens, non Dissolvens:* not the destructive, but impletive end: *non consumendo, sed consummando finis est:* not the killing, but the fulfilling end. The noble Heir, when he is come to his Lands, neglects not his School-master: nay, if he be of an heroical disposition, he rather prefers him. Though the Law were sharp to thee in the infancy of a Christian, yet (consider) it hath brought thee to Christ; and for this office thou wilt love it. The matured Scholar is far past the first rudiments of learning, yet he doth not scorn his Grammar: nay he will hardly make congruous speech, if he directly cross those first rules.*Now we believe not for thy saying,* (it was the Samaritans speech to the woman) *for we have heard him ourselves, and know that this is indeed the Christ:* yet still there is some respect due to the first messenger. When the Merchant is come aboard his ship by the help of his boat, he does not presently sink his boat; but fastens it to his ship, because he may have use of it another time. The Law hath been a means to bring us to this *way of righteousness;* but it is not it self out of the way.*We are God's workmanship, created in Jesus Christ unto good •orkes, which he hath before ordained, that we should walk in them.* This walk was ordained for us, before Christ was actually given unto us. Yea, it will be the delight of a Christian, then to be doing, when Christ is with him: *Peter* is ready to cast out the net at his Masters bidding, in hope of a happy success. When so good a Lord stands by him, that at once puts strength in his hand, and courage in his strength, with*Well done good Servant;* this will make him work out his heart; if he be faithful.

The way.] A way is ordained for going; they that go in it, be called Travelers; and those must have many requisites.

1. They inquire the nearest, fairest, and best way: in our journey to heaven we shall often be out of the way, if we do not ask direction.*The Priests lips preserve knowledge.*

2. In dangerous and unknown paths they seek for a sure guide. We have two that offer their assistance; the Spirit a gracious guide; the flesh, a giddy hairebraind guide. Let us take the Spirit, and take heed of the flesh.

3. Travelers are loath to go alone; yet rather alone, than with bad company. Let us seek out the*Saints, and such as excel in virtue.* Good society takes away all tediousness from a journey.

4. They do not clog themselves with superfluous luggage. Long garments and heavy burdens take away both ease and speed: impertinent and unnecessary cares will make us lagge behind. Herein the poor Christian hath advantage of the rich: this is before him for this world, the other gets the start of him for the Kingdom of heaven. He hath no barns to build, nor farms to let, nor moneys to dispose; no such trouble in his way.

5. Travelers go not without weapons, for fear of robbers. Our way is dangerous; a great number of thieves lie in ambush for us. Satan is the grand thief; all temptations be his prolers. Let us hold fast our faith; this shall serve us both for a weapon to fight with, when we are beset: and for a staff to rest upon, when we are weary. A shield of proof to ward all

blows; a pistoll ready to dispatch all enemies. This shall uphold us, if we hold up it. While *Peter* kept this staff in his hand, he could walk upon the sea; but when he let it fall, he presently began to sink;*Lord save me.*

6. They are well shod that know they have a long rough journey; lest they be laid up by the way. Our passage to heaven is full of tribulations, thorns, and stones: we had need of greaves: and*our feet shod with the preparation of the Gospel.*

7. Travelers carry with them some cordials and comfortable waters, to cheare up their spirits when they faint with weariness. We have a Cellar of the waters of life ever ready, the Gospel of salvation: every promise is a Cordial, able to fetch back the swooning soul.*There is no condemnation to them that are in Jesus Christ,* a blessed Cordial!

8. They meddle not with unconcerning quarrels; but mind their way and business. We cannot hear our God contemned with patience: nor with impatience, ourselves. For the brawls of the wicked, though we wish peace, we dare not thrust in (without a calling) to make it. Much less do their tumults breed a war in our bosoms: we do not beat ourselves, because they beat one another. Some indeed, because they see contentions about religion, give over all religion. As if a man seeing a fray, wherein he needs not to have a hand because they will not put up their swords, must therefore go hang himself. What a desperate pusillanimity is this? Shall we go out of the way, because others quarrel about the way? Or be of the Colliars mind; who seeing some suffering as Protestants for denying the Supremacy of the Pope, others as Papists for denying the Supremacy of the King, at one time: spake in his rusticall language, that he would be nere nother? God forbid.

9. Travelers linger not at every bush; nor tarry longer at their Inn, than for necessary refreshing; and renew their walk the next morning. Thus must we use the world, as though we used it not: requiring only our needful repast. So far it may have our custom, as to be buyers of requisite provision, a moderate *viaticum* for the sustentation of life; but not to be purchasers: we settle our inheritance in no land but the land of Promise. As for carnal pleasures, we balk them unsaluted: we dare not drink of that cup for fear of Inchauntment. He that looks for worldly joys in the *way of righteousness,* thinks to find Canaan in the wilderness.

10 They go on to the end: walking is a perpetual motion: not *in circuitu,* so the ungodly move like an Horse in a mill: but *in progressu,* going forward. Howsoever their natural corruptions do sometimes bear them aside, or into some cross way; yet they look to the main journey. A snail creeping on a grindstone may keep on her pace though the grindstone be whirled the contrary way. The inferior orbs, though they be violently moved by the upper, yet have a particular contrary motion of their own. A traveler is stayed against his will, by a stronger force; from which he no sooner gets loose, but he runs his own way the faster. As in walking there seems to be a kind of emulation between the feet; as if the one did strive to be before the other, and the body would be afore them both, and the mind afore the body: so must our desires labor toward the improvement of goodness; and to be better tomorrow than we are today. Thus let us go on in love and peace; and as *Joseph* charged his brethren, *let us not fall*

out by the way, lest we fall out of the way. But with humility and charity let us follow *the way of righteousness,* and our end shall be everlasting peace.

They have not known the way.] I will not charge their ignorance so far, as to say they knew no God, or believed none. Atheism destroys the nobility of man: for man is a-kin to the beasts by his body; and if he be not of kin to God by his soul, he is a base and ignoble creature. Yea, it confounds all magnanimity, and the advancement of human nature. Take a Dog, and mark what a generosity and courage he will put on, when he is maintained by a man: who is to him instead of a god, or at least *melior natura,* whereby it is manifest, that that creature, without the confidence of a better nature than his own, could never be so courageous. So man, when he resteth himself upon the Divine protection and favor, gathers a force and ability, which human nature it self could never attain. Therefore that ignorance (if at least there can be any such ignorance) is in all respects hateful, that deprives human nature of the means to exalt it self above human frailty. But whatsoever *the fool says in his heart,* every man knows in his heart, that there is a God. None will deny there is a God, but those for whom it maketh that there were no God. Never any nation fell wholly to Atheism: they acknowledged some God, though they missed of the right.

Nor will I charge their ignorance with a false god: It were better to have no opinion of God at all, than such an opinion as is unworthy of him. The one is unbelief, the other contumelie; and certainly superstition is the reproach of Deity. Yield them to know God, and the true God: were they yet ignorant of h•••orship▪ Did they not know the Law▪ Then their punishment were less 〈◊〉 , unless their ignorance were voluntary. Or rather say, they knew the Law, 〈◊〉 w••h a P•arisai••ll knowledge; as if they could be justified by the L••. Herei•, as wide as the whole Heaven, they erred from the way to Heaven. Not that there is any imperfection in the Law, as if it were not able to justify us: but the imperfection and fault is in ourselves, that are not capable to be justified by it. A cunning Carver can cut the similitude of any creature; but not on a rotten stick: yet is it no imputation to the skill of the Carver. The Law hath ability enough to justify, but cannot perform this work on our rotten nature. The Law, thus, is weak even to save one, but it is strong enough to damn thousand. What then?

They knew not the way of righteousness:] That is, the salvation which comes by Jesus. All ignorance is a Curse; but that which knows not Christ, is the most miserable. *Homo cùm sis, id fac s•mper intelliga•.* If a man be ignorant of that which concerns him not, he is excusable. As for a Preacher to be ignorant of the Art of Physic, or a Physician of the Art of Navigation. But if the Phys•c••n be ignorant of Medicines, or the Divine of the Scriptures; this ignorance is ••pardonable. Ignorance is the mother of error: and as well may we expect a •oice from fishes, as virtue from the want of knowledge. The Philosopher being asked, Why men sought more to the rich, than to the wise? answered, Because it was possible for them to be rich, never to be wise. Why do men blanch the religious company, to frequent the wanton? Because they have more mind to be wanton, than to be religious.*To be carnally minded, is death.* They say of a wild graceless man, he hath a good wit: but it is indeed a naughty wit, that ends in death. Of the covetous worldling, He is a wise fellow; God says, he is a very*fool.*

Come, *let us deal wisely,* saith *Pharaoh:* but indeed he played the fool. *Gehazi* thought himself wiser than his Master, *Naaman* shall not carry away all his money: this wisdom got him the Leprosy. *Peter* would be counted a wise fellow,*Master, sav••• thyself:* but Christ puts upon him a worse name than Fool, even Satan. *Achitop•el* lived a deep Politician; but he died a natural, an unnatural fool. There is wisdom in the worldling, but it is as life in one that hath the falling sickness, or sense in a mad man, far from the life and sense of sound men.

They turn from the holy Commandment given unto them.] The second estate is described by the clearness of the Direction, and by the soulenesse of their recidivation. The Dire•tion is set forth by three just Prerogatives; *Mandatum, Sanctum, Traditum:* First, it is a *Commandment;* they have no exemption from it: Secondly, it is *Holy;* they can find no fault with it: Thirdly, it is *Delivered unto them;* they cannot plead ignorance of it.

The Commandment.] Some have thought, all the duty of a Christian to be contained in the Decalogue, and that there are but ten Commandments. As if the Gospel were but a thing upon the By; *Consilium, patius quàm Praceptum:* a remedy, proposed to us, not imposed on us. But does not Christ call *Lev•, a N•• Commandment?* You will say; This, and divers other, had their institution in Nature, their re-ordination in the Law▪ only they were lost, in the corruption of manners. So that now, *Non nova, sed ••vata,* they are now, not in themselves, but to us. Nor was Christ's, *Ego autem dic•,* a contradiction of the Law, but a clear explanation. *Non vellicavit, sed vindicavit Legem:* ⟨◊⟩ *s•p•s•it,* as a Garment no more to be worn; *sed exposuit,* as a Light, that was ••••ded by their false Glosses. This is true; But is there no more in the New Testament, but that which expoundeth the Old? Why is it called *Nova L••e,* a new Law: Can there be a Law, without Commandments? Most plainly; *This is God's Commandment,that we should bel•eve in the Name of his Son Jesus Christ.* Indeed this does not bind those Pagans, that know ⟨◊⟩ Christ; for this Commandment is not *delivered* unto them: but every soul within the Pale of the Church. The Spirit of God shall*convince the world of sin, because they believe not on Christ.* Now there can be no sin, in not doing that which is not *commanded* to be done.*Vengeance shall be ta••n on them that* ⟨◊⟩ *not God, and obey not the Gospel of Christ.* The Gospel therefore is a Law, which they shall perish, that obey not.

Indeed it is *jug•• facile,* and ⟨◊⟩ *leve,* an easy yoke, a light burden: *His Commandments are not grievous,* saith the Apostle. I know, that of ourselves it is as possible to keep the whole Law, as to believe. But *Lex imperat, fides impetra•:* the Gospel does not only *j•bore qu•d placet,* but *dare quod jubet.* A King, when he commands a Castle to be built, may allow the materials: but he cannot give arms, or veins, or brains; neither strength, nor will, nor skill. But God, together with his Precept, gives the power of performance. Believe the grace of the Gospel, the Gospel shall give thee grace to believe. Now the obedience to this *Commandment,* is Faith; as the obedience to the former, was Love. This is the *fulfilling of the Law;* that other, the fulfilling of the Gospel:*Thy faith hath saved thee, go in peace.* But,*They have not obeyed the Gospel: for, Lord, who hath believed our report?* The obedience to the Gospel, is called the believing our report. There are two things required to Faith: first, the determination of that which is to be believed: secondly, the inclination and persuasion of the heart, to believe it. Preaching determines this *Commandment;* but it is God that persuades, by Preaching. God can do this,

without Preaching; but Preaching cannot do it, without God. Our voice can say, Repent: but repentance is the gift of Heaven. *Paul* preaches to *Lydia's* ear, but God only hath the Key of her heart. *Rebecca* cook'd the Venison, but *Isaac* gave the Blessing. *Paul* may plant, and *Apollos* may water; but without Christ, nothing shall prosper. Faith cannot well be, without Preaching going before it; but Preaching may be, without Faith following after it. But if the hearer do not obey this *Commandment,* yet the Preacher shall not lose his Fee. The Advocate is rewarded, how-ever the Cause goes. Though we preach, and you repent not, yet we shall never repent of our pains: if we may not be a sweet savor to you, yet we are a sweet savor to God, in you. And well may we be content to lose our labor, when God loseth the Seed, whose the Ground is. Give we then our hearts to Christ, like the two Tables, to write his whole Law upon them. Upon the first Tablet let him write Faith; upon the second, Love: so shall we have both *Legem in cord,* and *cor in Lege,* and give obedience to the *Commandment* of God, which is

Holy.] The Father is holy:*Be ye holy, for I the Lord your God am holy.* The Son is holy:*Ye denied the holy One.* The blessed Spirit is holy; therefore called the *Holy Ghost.* Thus we treble the word, in our praises of God; *Holy Holy, Holy, Lord God of Sabbath.* Yea, God is Holiness it self: therefore from him can come no Commandment, but that which is most *holy. Holy,* for the Author, the holy God: *Holy,* for the Matter, a holy Truth: *Holy,* for the effect, it makes us holy creatures: *Holy,* for the end; it unites us to the most Holy, both in present grace, and future glory. A good air may make a man healthier, meat and digestion may make him strong and lusty, great achievements may make him famous and worthy, the Prince may make him noble and mighty, industry and thrift may make him rich and wealthy, company may make him pleasant and merry: nothing in the world, but the grace of the Gospel, can make him holy; and nothing but that holiness, can make him truly happy.

The Law is indeed*Holy, and the Commandment holy, and just, and good:* but the holiness of it did not comfort us, because it could not make us holy: *N•• debilitate suâ, sed incapacitate nostr•.* The Law speaks stones: it is impossible to make Bread of stones. It came in Lightening and Thunder: Thunder and Lightning are no medicines to cure a broken heart. The Gospel is not only *holy,* but comforts us in the remedy of our unholiness. To this purpose was it given us before the Law: for before Israel received the Law from Mount Sinai, they had both Manna and the Water from the Rock; which *Paul* plainly says, was Christ in the Gospel. The Sacraments of Grace were before the Legal Covenant; so did the goodness of God prevent our obedience: therefore should we keep the Law, because we have a Savior. O the mercy of our God, which before we see what we are bound to do, shows us our remedy, if we do it not. We all fail in our duty; Christ supplies all, and makes us holy.

Thus is this Doctrine *holy,* not only *Subjective,* in it self; but *Effective,* to us: as when we call meats wholesome, we mean not so much in themselves, as of the actions they transmit to us. So they be not only *Mandata sana,* but in reference to us, *Sanantia.* This is that which turns all those Legal terrors into comfortable effects: for God is gracious and holy, both in the Oil of his promises, and Wine of his menaces; and through both, he makes us holy. Therefore *Paul* calls it*sound Doctrine;* making us of a sound constitution, if we follow that Dyet. For the Word

of God is a Dyet, to keep us in health: if we sin, and be sick, we must confess that we have not kept the Dyet. This attribute, *Holy,* doth illustrate in the Gospel two excellencies:

1. The perfection of it: for if the*Law* were *perfect,* that doth condemn us; how perfect is the Gospel, which doth save us?*As many as walk after this Rule, peace be on them and mercy.* The professor of any Art, or Quality, must have a certain Rule, or Principle, whereby to order it: and that must be a true Rule, or else he is subject to error and obliquitie. Here is a Rule, and a perfect Rule; a *Commandment,* therefore a Rule; a *Holy* commandment, therefore a perfect Rule. A *Commandment,* that we might not walk without a Rule: a *Holy* one, that we might not walk by a false Rule. He that hath no Rule, goes whither he knows not: he that hath a false Rule, goes whither he should not. To preclude the pretence of Ignorance, here is a Rule, a *Commandment.* To prevent the danger of error, here is a perfect Rule, a *Holy* commandment. *Bellarmine* says, there be two things requirable in a perfect Rule; Certainetie, and Evidence: if it be not certain, it is no Rule: if not evident, no Rule to us. Traditions betray their own credit in both these regards: but this *holy Commandment* is no less conspicuous, than infallible. This was Christ's Sword against all the powers of darkness, *Scriptum est.* Fabulous Legends are a wooden Dagger, and Traditions a rusty Scabbard: but this is, in truth and manifestation, a perfect Rule. A *holy Commandment,* the true Canon: other Writings may have Canonical verity, this only hath Canonical authority.

This is the Judge of all differences and doubts. As an earthly father, fearing that his children will fall out after his decease, and wrangle for Legacies, or about the division of his goods; sets down his Will in writing, under his hand, not without witnesses. If there arise any debate among the brethren, presently they have recourse to the Will, and that ends the Controversy. If there fall out any dissention about our Fathers Inheritance, whither should we run, but to our Fathers Will?*To the Law, to the Testimony.* But as we have some evil expounders of the Law, that interpret the Will against the Testators meaning; and so make it their own Will, rather than his: not that there be Knots in good men's Testaments; no, the Knots be in the Lawyers brains. So by those Popish spirits of contradiction, the Will of Christ, this *holy Commandment,* that should decide all questions, must come it self to be questioned. Blasphemous presumption; where God himself must be brought to the Barre, the Pope sitting as Judge, with a Parliament of Tridentine Fathers, and a Jury of Jesuits, to pass upon the Lord Jesus. How can he not take this dealing worse, than that he had under *Pontius Pilate?*

2. The Honor of it: *Holiness* is right nobility, without goodness there can be no true glory. Therefore is it called a*Glorious Gospel.If the ministration of death were glorious, how much more doth the ministration of righteousness exceed in glory?* The Law was a glorious fear, the Gospel is a glorious joy. Old 〈◊〉 calls it*The glory of Israel.* First, glorious for the Testimony; glorious Angels brought the news, and their song to it was *Gloria Deo in excelsis, Glory to God on high.* Secondly, glorious for the matter propounded, which is our Reconciliation to God. Honor forsakes the man, whom the King disfavours: we were in disgrace with God by our sinful nature: the Gospel restores us to honor, clothes us like *Mordecai,* with royal robes, our Savior's righteousness; gives us Princes for our attendants, the blessed Angels; and proclaims before heaven and earth,*Thus shall it be done to the men whom the* Almighty *King will*

hon•ur: And *such honor have all his Saints.* Thirdly, glorious for the object, which is Christ, God and Man: that sits in the glory of his Father;*even the brightness of his glory:* and shall come *in his glory* to judge the world. Fourthly, glorious for the power; it vanquisheth all enemies, subdues the flesh, overcomes the world, foils and confounds the devil, even while it seems to be conquered, it gets the victory. When the Martyrs of it lie bleeding at the feet of persecution, who would not think the honor of it eclipsed? No, even then it is glorious; every drop of blood that comes from a Christian, breeding a new Christian; that which intended to kill us with infamy, crowns us with glory. Fifthly, glorious for the end: through glorious grace it brings to gracious glory: for the seed of Grace is the root of glory; as seed is *in potentia* of corn.*I commend you to the Word of his grace, that builds you up to eternal glory.*

It is *holy,* honorable, glorious; what confusion then belongs to that face which despiseth it? He that caused the Gospel to be brought with the blood of his servants, will require the blood of the contemners of it. It hath made many forsake their families, their goods, their bloods, and dearest lives; and can it not make us leave our bad and base courses? You will say, It is full of scorn and pain. But it is no Gospel of pain and scorn, except only by accident: it is the Gospel of glory. It teacheth us patience: and it is the nobility of virtue, to suffer: a man's patience is his honor; there is glory enough even in that, to swallow up the worlds shame.

Let us maintain this glory, not only with our lips, but in our lives. Then do we glorify it, then shall it glorify us; when it subdues our rebellious and vile affections. Let us beware of a relapse, for this crosseth Christ's Resurrection: let us not stoop down to the world, for this crosseth Christ's Ascension. Then do we honor it, when we honor them that bring it.*Quam speciosi pedes, How beautiful be the feet* of such men? Then do we honor them, when we give them due maintenance; when they that *preach the Gospel, live of the Gospel.* They that will not allow us to live of the Gospel for the welfare of our bodies, shall never live by the Gospel for the comfort of their souls. It should be the shame of Christians, to rob their Teachers. But when a Spaniard was so pitilesse to his Moore-slave, as to let him go extreme bare and naked in the dead of Winter, and was reprehended by his kinsman for his hard-heart; adding (besides his want of mercy) that it was a shame for him: answered, let him make what shift he can with the cold; and as for me, I shall shift well enough with the shame. So let us take care how otherwise we may live: and for the shame of defrauding us they will abide that. But they that dishonor the Gospel, shall have no honor of Him whose it is.

Delivered unto them. What was it only by tradition? for this *Traditum ill•* is a golden word with the Church of Rome, the very sound of it makes them crow like Cockes of the game, *Victoria.* But God did not leave his Church without a stronger Testimony, than that which passeth from mouth to mouth: though it be also true, *Audivimus a Patribus,* and *Tradidimus Filiis.* But*I have written to them the great things of my Law:* this was God's course. Shall we interpret this of an invisible manuscript;*I will write my Law in their hearts;* Indeed this is a blessed writing; and be all our hearts like *Ezekiel's Rowle,* thus written upon *within and without.* But the Lord did not so trust his sacred Truth only, that no visible characters of it should be upon record, to convert, or convince the world. But the same Spirit which did persuade *Jeremiah* to receive that God had commanded, moved also *Baruch* to write that *Jeremiah* had dictated. Therefore

both for suggestion of the matter, and direction of the manner,*All Scripture is given by inspiration of God.* The Word of God is called *The Scripture:* that great Testator left his will in writing; and left it with his wife, the Church, to teach her children; as to the Jews were committed the oracles of God.

God thought letters the chiefest means, both for preservation, and propagation of religion. Experience teacheth us that the words of the best Preachers are but fleeting sounds; moving for the present, but soon removing away, unless they be taken alive, as it were while they are upon the wing, in the snare of this profitable invention. So is the loss of the ear restored to the eye, and Truth secured in the memory. *Aelian* writes of the Egyptian frogs, that taking a kind of reed in their mouths, they save themselves from being devoured by the water-serpents. The weakest conceits taking hold of writing, cannot be consumed by the revolution of years, whose Hieroglyphic was a Serpent; a fit emblem! Thus the tyranny of time, which like *Saturn,* would devour his own children, is beguiled. *Non ferrum poterit, nec edax abolere vetustas.This shall be written for the generation to come: and the people which shall be created, shall praise the Lord.* It is but a trick that Rome puts upon the Church, the needless overplus of their unwritten supplies: by which coozenage, themselves that are the parties, be conveyed into the room of Judges. But these written evidences (we are sure) be God's own deeds and specialties: and they are cursed and abominable, that shall offer to piece his word, to mend his workmanship, to mingle and sophisticate his precious gold of the Temple, with the base dross and unsanctified refuse of their own inventi•ns. Yet this hath been the silly shift of Roman brokery, to discredit the Scriptures, for the better vent of their own traditions. Yea, when they were opposed in the setting up of their unwritten fancies, they fell in the end to open railing at the Scriptures: calling it a mute, a brute, a dumb, or dead letter, a black Gospel, or a piece of inky Divinity. So did the luxuriant wits of Rome end in barrenness and beggary; when they had spent all their colors, and could find no more cavils, turning the edge of their malice from our cause, against God's ordinance: and at their lowest ebb, in the ruins of their strength, they bid battle to the Lord of Hosts, their strongest and mightiest adversary. God *delivered* his holy Commandment to the people; they sacrilegiously take that away, and deliver their own. Thus they deal with them, as the soldiers did with Christ: first blind them, then strike them, and last ask them, *Quis est qui te percussit?* Do but open their eyes, and show them this *holy word,* and they will soon perceive who hath so long abused them.

Well, *Traditum est:* there is no denial of the *Deliverie* of it. Our eyes see it written and published, our ears hear it preached: ô that we could prove it practiced. Many make it the argument of their discourse, as if they would be Critics in Divinity; but you see not a syllable of it in their lives. *Plutarch* laughed at those that would be counted wise as *Plato,* yet would be drunk with *Alexander.* The Church doth bring up divers, and nurse them with Indulgence, which prove like Water-fowls, hatched under a Hen: they remain with their Damme for a while; but according to their kind, they will to the Water. They learn this holy Commandment of the Church: but they leave both Church and Commandment, and all, for the World. A Hare, when she is hotly pursued and down-hunted, plies her to some beaten path; not for any love she hath to it, but that there, by the feet of the passengers she may

lose her Sent, and deceive the Dogs. Many will be in the Church-way, the Road of Profession; not for any love they bear to devotion, but that the filthy Sent of their turpitudes might not be discerned. As this Law is given to us, so we must be given to it, that we may be saved.

They turn from the holy Commandment.] This is the foulness of their Backsliding; justly aggravated from the three excellencies of their Charge. First, they are *commanded,* and that by the Highest, no less than their Maker. Secondly, that command is *Holy;* to be honored, for the matter. Thirdly, it is not wrapped up in obscurity, but *published* to them in such a manner: yea, they receive it, and covenant with God to keep it, in their Baptism. Yet they turn: first, from a *Commandment;* which manifests their disobedience: secondly, from a *Holy* commandment; which argues their profaneness: thirdly, from this *Delivered,* and accepted; which shows their revolting, and rebelling wickedness.

1. They *turn* from the Commandment. *Humidum male terminatur termino proprio,* because it is by nature fluid: but *been terminatur alieno,* because it hath a matter in which to subsist. Our nature is moist, airy, waterish, apt to flow into the aspectable things of this world: if it be terminated only by our own wills, and have no other banks or boundaries, it will run out into infinite lusts. Therefore it must be hedged in by a more constant and perfect will, as the Sea is shore'd in with limits: and this is the *Commandment* of God: to transgress that term and fence, is disobedience. Corrupt nature and carnal reason will plead for more scope, as if the Commandment were not broad enough. (Contradicting that of the Psalm;*I have seen an end of all perfection: but thy Commandment is exceeding broad.*) But it does not make the Teddar so long, as to fetch in all their own Commons into God's several; his Laws into so large a compass, as their desires. Therefore first they will not obey, and then study evasions why they should not: as *Saul* first took the bootie, and then thought on an excuse. The Gate is too narrow: What, not think a loose thought? not speak a false word, for an advantage? Who can keep himself within so strict confines? But if a man were imprisoned for some foul fact, condemned, and sure to die the next morrow; and his friends in mean time tell him a means of escape, There is a Window or Grate in the Jail, through which he may creep: would he not strip off his clothes, yea, be content to rase his*skin,* to save his life? We are by nature Satan's slaves, shut up in his prison, the bondage of sin: there is but one way to escape into the glorious liberty of God's children; this is a narrow Gate, a narrow Grate, our new obedience: Shall we not put off our lusts, our riches, our pleasures, our dear wills and desires, to save our souls?

2. They *turn* from the *holy* Commandment: this is their Prophanesse. *Fanum à fando;* the Temple was so called, because it was the speaking place, where God did speak to man, and man to God: They that contemn holy things, have no part in the holy place. The Church cannot hallow them, that dis-hallow the Church. *Procul hin•, procul este profani.* I know there be some that put on holiness as a loose garment, to cover their pollutions; and seem to pray devoutly in those Temples, which they have spoiled by their sacrilege: and these do more hurt, than they that profess no holiness at all. It was said, There were many oppressors in Rome, but they were all drunk, except *C•s••,* and he was a sober one. Licentious Libertines, the Idolaters of *B•th••,* and Votaries of *Venus,* are all propha••ts of the holy Gospel; but they be

drunken ones. But demure hypocrites, black Saints, that worship God a• their Pe•e•, and Mammon in their Closers, these be the secret underminers of the Gospel, though they be sober ones. For howsoever they call for Sermons with their voices, they destroy the livelihood of Preachers, by their deeds; and root up the holy ground, while they call for holy fruits.

Let them talk what they will, they love the Lawyer better than the Preacher: for they give their money to the Lawyer, that he may defend them from paying their dues to the Preacher. No charity to the poor, no equity to the Church, no love of neighbourhood is in them. For the first Table: they will be no Idolaters, no swearers, no Sabbath-contemners, no friends of Papists; and all this is well: you would think these men very *holy.* But come to the second Table: try them with obedience to Magistrates, with all those holy duties to their brethren; here they bewray themselves. Sure if they had been in *Moses* his time, they would never have grudged at the mis-carriage of the second Table: but were well content it should be broke then, for they have broke it ever since. Thus, as if they could part the *Commandment,* and *Holy;* they would fain be holy, without the Commandment. But all their holy shows of observing the former Table, when they perpetually violate the second, in their pride, and malice, and covetousness, are but green herbs in the window, to hide the dust and sluttish cobwebs. As if he that forbad us to swear, did not also forbid us to lie: as if he that commanded us to sacrifice, did not also charge us to prefer mercy. Go thou fool, that thinkest *holiness* to consist in hearing Sermons, and not in a conscionable obedience of the Text. Two walking together, found a young Tree laden with fruit: both did gather, and satisfy themselves for the present. One of them took all the remaining fruit, and carried it with him: the other seeing him gone with the fruit, took up the Tree it self, and planted it in his own ground; where it prospered, and bore plentifully every year. The first had more fruit for the present; but the other sped best, for he had fruit when the other had none. At Sermons, some have large memories, and can gather many observations; which they keep a while, to rehearse, not to practice. Another hath a weaker capacity, but he gets the Tree it self, the root and substance of the Text, plants it in his heart, feeds on the fruits of comfort; and his soul is nourished to eternal life.

3. This is a Commandment *delivered unto them;* which they have received, yea covenanted and sworn to keep: yet as if they had only taken it upon liking, they *turn from it:* this is their Apostasy. It was not *delivered* with such terror as the Law, but with sweet mildness. Then, the very hill where God appeared, might not be touched of the purest Israelite: Here, the very hem of his garment was touched by the woman that had the fluxe of blood; yea, his very face was touched with the lips of *Judas.* There the very earth was prohibited them where he descended: Here, his very body and blood is proffered to our touch and taste. So gracious was God in this *delivery* of the Gospel: how unthankful are we, if we do not acknowledge this mercy to us, above his ancient people! They were his own, yet must stand off, like strangers: we were strangers, and he hath made us his own. It is our sin and shame, if in these •ants of inti•enesse, we be no better acqu•••ed with God, than they which in their greatest familiarity were commanded 〈◊〉 . Yet we have *counted* this favor*a strange thing;* not only through simple ignorance, but want of reverence and respectfulnesse. A man may be strange, either

when he is not perceived, or ••••ived. Not understood▪ that God calls a*str••ge Nation, whose language th•• know not. Barbarus hôc* ⟨◊⟩ *, quia non intellig•r.* Not accepted:*They* ⟨...⟩ *in my house, co•nt f•• a stranger.* This holy Commandment may be said •••ge, when it is unknown; and so the bea•ers are fools privative• o• when it is •eglected, and not cared for▪ and so they proceed higher, and are fools p•••tive. They *turn* from it: •••st, because there is a negative indispos••ion in t•e• to receive it; through ignorance, wa••ing faith; or through ⟨◊⟩ wanting knowledge; as the Septuagint render that, *Esa.* 11. *If you will not believe, you shall not understand:* which is a sound position, though I dare not call it a sound translation. Secondly, because there is a positive disposition of resistance against it, in their own wisdom: for the *wisdom of the flesh is enmity against God.* The more a man adheres to the judgment of sense, reason, and experience; the further off he is (without special grace) from the Kingdom of Heaven. *Nicodemus* was a great Doctor in Israel, yet he wonders at the Regeneration: the Doctrine of the Gospel begets in such men a question, *How can these things be?What will this babbler say?* Yet these were not the vulgar, but Philosophers: of no vile City, but of Athens; the Greece of that Greece, which counted all the world, but themselves, Barbarians.

Hence ariseth that contempt, both of the Gospel, and of them that bring it.*How beautiful are the feet of them that preach the Gospel of peace?* The feet: not because they wore Slippers embroidered with Gold and Pearl; as that Scripture is abused, to the consecrating and kissing of the Popes toe. But because the feet are the instruments of going: as we familiarly say of poor men, They get their living by their fingers ends; because they are the instruments of working. This Commandment is holy: holiness and beauty go together; as the Psalmist speaks, *The beauty of holiness,* which makes the holiness of beauty. Like Youth, which we call the pride and flower of Life; wherein is that mixture of White and Red, which is called Beauty. Like the Spring, when the fields begin to be adorned with buds, blossoms, grass, and flowers, in which all creatures rejoice. The Gospel turns the squalid Winter of barren sins, into the flourishing Spring of heavenly graces. Yea, and like Autumn too, for the ripeness of fruits: unripe fruit is dangerous; ripe, is both well-coloured, and well-tasted; wholesome. The beauty of the Saints doth not decay, but increase, with their years. We may more truly say of souls, than *Euripides* could of bodies, that retained beauty in their age; Not only the Spring is pleasant, but even the Autumn. Yea, this Tree*yields fruit every month;* ever seasonable. Many of our daintiest meats are not, but the Gospel is always in season. In the Winter of trouble, in the Summer of ease, in the Spring of youth, and Fall of age; never out of season. The glory of it perhaps is not illustrious to carnal eyes: alas, *Id minus conspicuum, quod magis praclarum; excellentissima, occultissima.* We see the leaves, the flowers, and fruits of a Tree; but the precious sap is hidden. In man, the body only is visible, not the soul; we see the accidents of things, not the form and substance. Men may love others, for sensible respects; God loves his children, for their secret and invisible graces. *Omnis decor ab intus,The Kings daughter is all glorious within.* The glory of this Evangelical Law is only seen of spiritual eyes; and of them, with desire and ravishment. These love it, and all the servants God employs in it. Some love their Ministers, because they keep good hospitality, which is commendable: some, because they gain by them in their Altarages, which is carnal: some for loose respects, which is sensual: some, because they seldom preach, which is abominable: some, because they would

be held religious, which is hypocritical: but to love them *for their works sake,* this is conscionable: and those men shall find peace to their hearts, and salvation to their souls, which is comfortable.

The Sum of the Verse.

The Text riseth in •ull strength against Apostolical backsliding: which is twofold; of Faith, of Manners. The last is dangerous, the former is deadly: together with truth, it loseth shame: and not seldom swells up to the s••ne against the Holy Ghost, for which, because there can be no •emorse on •••th, there is no forgiveness in heaven. O how happy were it for such straggle••, to be driven home to the Fold, though with sha•e, though by death! For these doth our common Mother mourn, both pitying their loss, and disdaining thus to be robbed of her children: not that she needs them, but they her. Troopes of souls in their stead daily creep into her bosom, and humbly embrace her knees on their own. She hath had sons, which seeking idolatrous Rome as resolved Papists, left the world as holy Martyrs: dying for the detestation of that they came to adore. How many willfully lose their souls, where these went to lose, and found them? Their zeal dies, where the others began to live: and they like to live, where the other would but die.

But alas, what shall we say to the apostasy in manners, that epidemical relapse of the world, to the world? It is not in man, as in the City: when the Curfeu-bell hath rung, we cover our fire, rake up our embers, and then lie down and sleep without fear. He that hath repented and escaped from a s•nne, hath not yet eradicated, and escaped from the root of that sin: the seed of the same transgression is still within him. No sanctification is so perfection earth, as to expel all corruption. If after many sighs and tears we have attained to do well, and resolve better; yet this good estate is far from constant, and easily inclining to change. God is the God of Security, and the enemy of Security too: he would have us always he sure of his love, and yet always be doing something that we may be sure of it: so to apprehend him, as ever present with us; yet still to follow him, as fearing lest he should go from us. He did enlarge *Hezekiah's* lease for fifteen years, he renewed *Lazarus* his lease for a time we know not: but he did never so put out the fire, that he left no embers, no sparks. He did ever wrap up a future mortality in that body, which he had so reprieved. So for the soul; he doth not so pardon sin, that the sinner can sin no more; he makes no man so acceptable, that he makes him impeccable. As therefore on the one side, we do not look on those sins with a despairing eye, which we have heartily repented, and transferred upon our Savior; as though they were not sufficiently dead in him, but must be again raised to life, to condemn us to death: for this were to diminish the largeness of his bounty, and to derogate from the fullness of his mercy. So on the other side, to think that God's present mercy extends to all our future sins, and that he had already forgiven whatsoever we durst venture to do amiss hereafter; were an unwarrantable anticipation, an insolent presumption. God's favor must not be made an antidote against all willfully received poisons, nor a license to expose ourselves to temptations. That mercy which hath holpen us from the falls of our infirmities, may be to seek when we have cast ourselves into new offenses through too rash confidence of it.

If our soul were as sensible of sin, as our body is of pain, we would be fearful of a Relapse. Suppose a man hath been sick of some dangerous disease, whiled out many weary days, and not more easy nights, in languishing fits, been the exercise of Physicians; yet after all is recovered and well. But now when the same disease comes again, how terrible? To think of panting through all those fiery heats, and sailing through all those overflowing sweats, of watching all those long nights, and mourning all those long days: for sick men think that perverted nature hath put the longest day, and longest night together; which should be six months asunder: every day of their patience appearing to them a Saint *Barnabe's* day, and every night a Saint *Lucies* night: to think of standing at the same Barre, expecting the return of Physicians from their consultations, and not be sure of the same verdict in any good indications: that he must go the same way over again, and not be certain of the same issue: this is so woeful a condition, that the former sickness seemed a kind of convalescence to it. We have heretofore run into a soul sin, did it cost us no labor to work ourselves out? How many weeping prayers, and groaning tears, and trembling fears, and bleeding sorrows, have we gone through; before we could get assurance of God's reconciliation to us? It may be, we have been driven to roar *de profundis,* yea, even to despair *in profundis,* before we could obtain the testimony of forgiveness. God's favor is no trivial thing, to be regained as easily as it is lost. *Mary* lost Christ suddenly; it cost her many a weary step, and pearlie drop from her eyes, in those three days, ere she found him.

The privilege of not sinning, is too high a favor for this militant estate: it could not be militant, if it had no enemies; it had no enemies, if it were free from sins. There is a transmigration of sin; and when the soul of it is dead in one sin, it passeth to another. Our youth dies, and the sins of our youth with it: some sins die a violent death, and some a natural. Penurie and misery kill some sins in us, and some die of age. The change of our condition makes us unable to do some sins; as the beggar can be no Usurer, the slave no Tyrant. Yet the soul of sin lives, and passeth into another: and that which was wantonness, becomes ambition; and that which was riot, becomes covetousness. We have three lives in our state of sin: where the sins of youth expire, those of middle years enter; and those of age, after them. So still God finds in us, and his finding shows us, that there is left the matter of sin in us, which proclives us to a relapse. Yea, which of us hath not multiplied relapses already? Which case is fitly and fearfully expressed, in a storm at Sea;*They mount up to the Heaven, they go down again to the Depths.* Repentance lifts us up to Heaven, and Relapse brings us down again to Hell.*Sin no more, lest a worse thing come unto thee.* Not only death, which is an end worse than that long sickness, that was the beginning: but Hell, which is a beginning worse than that end.

The dearest children of God have fallen foully, fearfully, but never finally. How dreadful was the mis-carriage of the man after God's own heart, in the business of *Uriah?* With what a trembling soul must we look upon it? Who can promise himself to stand, when he sees *David* fallen, and in the fall maimed? Who can assure himself of an immunity from the foulest sins, that sees him offending so heinously, so bloodily? Who ever noted so foul a Blot in his rejected Predecessor? He sins in lust, drunkenness, dissimulation, homicide; and yet was recovered. *Saul* did but go about to color his sin, and was cursed. The Vessels of Mercy and

Wrath are not distinguishable by their actions: he makes the difference, that *will have mercy on whom he will; and whom he will, he hardeneth.* But the just and holy God will not so put it up at *David's* hands: he that hates sin so much the more, as the offender is dearer to him, will let him feel the bruise of his fall. If God's best children have been sometimes suffered to sleep in a sin, at last he hath awakened them in a fright. Since the first man *Adam,* the World never yielded so great an example of Wisdom, or so fearful an example of Apostasy, as *Solomon.* The knowledge which *Adam* had by creation, *Solomon* had by infusion; both fully, both from one Fountain. *Adam* called all creatures by their names; and *Solomon* spake, from the Cedars of Lebanon, to the moss that springs on the wall. Besides vegetables, there was no Fish, Fowl, Beast, that escaped his discourse. Yet both fell, and fell by one means; and *Solomon* might say as well as *Adam, The ••man deceived me.* It is true indeed, that *Adam* fell, as all; *Solomon,* as one: yet so, that this one is a pattern of the frailetie of all. If knowledge had been a privilege from sin, both had stood: yet both fell; this last, frequently, neither finally.

I might abound in this exemplification: all have their backslidings. The wicked fall like Elephants, yea, like rotten houses, without rising again. *The just fall seven times a day,* but then they rise as often: their sins teach them repentance; that repentance, carefulness: as *Peter* was better, after his denial, than he was before. The righteous fall on their faces, they see where they fall: the wicked fall on their backs, as the apprehenders of Christ did; they see not where, nor when they fall. The children of God have sinned, as it were, to teach •s repentance: their falls are recorded, not to disgrace them, but to admonish us; not for our imitation, but instruction: they repeated what they did ill, and shall we do what they repented? They were taken as sinners, and delivered a penitents: *Their soul escaped as a Bird out of the snare.* It is good for us, that they were both taken, and delivered: Taken, that we might not presume; and that we might not despair, delivered. They sinned, that we might not sin: they were restored, that we might not sink under the burden of our sin. Let 〈◊〉 up this point with two useful applications.

1. As we must be jealous of all sins, so exceeding fearful of a relapse into o•r former sins. We are like little children that overthrow themselves with their clothes; now up, and down again at a straw.*Be not high minded, but s•re.* The Vine, Olive, Fig tree, will not leave their cheerfulness, fatness, sweetness, to get a kingdom; the Bramble did: if we be Brambles, what s••ll we do when the fire comes? Though the children of election cannot be d•mned, yet they may be damnified, dangerously wounded by their sins, lose the sense of former peace in their souls, be brought to the pits brink of horrible desperation, and think that the very torments of hell are not more grievous than that they feel in their own consciences. If one act of filthiness hath thus d•stressed us, that we would give all the world for a pardon: if it hath made us groan, and bleed, and roar for the very disquietness of our hearts; what tortures will the same sin bring, when it is again repeated? There is a propriety, a *Meum* and *Tuum,* both in pains and pleasures: and as we are most affected with that pleasure, the sweetness whereof we have tasted in former experience: so we are most intimidated with those pains, whereof we have had a bitter sense. A covetous person, that hath preoccupated all his senses, filled all his capacities, with the delight of riches; wonders how any man can have any taste of any pleasure in opennesse or liberality. The drunkard fears to tell the place

where he hath found the best wine; for he thinks all the world must needs come trolling to his pot. So in sickness, he that is tormented with the Stone, wonders why any man should call the Gout a pain. And he that hath felt neither, but only the Tooth-ach, is as much afraid of that, as either the other of theirs. When we have felt torments in their exaltation, we tremble at a relapse.

Certainly, our former transgressions did not put us to the true pain of repentance, if we do not quake to repeat them in our practice. Had we apprehended the wrath of God for those sins, and complained (with *David*) of our broken bones, of our broken hearts; we would shudder at our new provocations. Why is a Relapse so odious to God? Because he that hath sinned, and repented, hath (as it were) weighed God and the Devil in a balance: he hath heard them both plead; and when he hath heard them, gives judgment on that side to which he adheres, by his subsequent practice. If he return to his former disobedience, he decrees for Satan, prefers sin before grace: and in contempt of God, declares the precedency for his adversary. Now look how far a contempt wounds deeper than an injury, so far a relapse is more heinous th•n the first iniquity. And that which is more odious to God, must needs be more dangerous and pernicious to us. For there is no other measure of the great•esse of our danger, but the greatness of his displeasure. We delight to wear ••owers while they are fresh and sweet: but when they fade and wither, we throw them away. If ever *Adam* had been again received into Paradise, how abstinently would he have walked by the forbidden tree. Scarce should his eye have looked toward it, but (sure) his hand would never have touched it. If the lost Angels had been re-admitted to their heaven, how would they have fixed themselves upon God, and preserved the integrity and honor of their 〈◊〉 : If *Gehazi* could have (like *Naaman*) washed off his leprosy in Jordan; he would never have run after that rich Syrian for gold, yea he would have refused it, though brought home to his door. O that we could be so wise, never to hazard those favors, which after our first forfeiture we have recovered.

2. Let us not despair of God's mercies, though we have relapse• into our former disobedience. We have been wounded, and that wound is almost healed, so that nothing appears but the scar: again, we expose that tender place to the enemies weapon, and receive there a new hurt: though the danger he grievous the remedy is more gracious, there is virtue enough in G••st 〈◊〉 heal us. The great Servant of his denied him again and again, but all before repentance: here was no relapse. If there had been, he that with a look recovered the forms, could with a touch have healed the latter: God's Justice hath taken some at their first fall: the reprobate Angels sinned, they never relapsed. He hath not made our case so desperate:*As the Lord's majesty is, so is his mercy:* both infinite. He hath pardoned many relapses in his servants; and his arm is not shortened. If death were ill in it self, God would never have raised up any dead man to life again, because that man must necessarily die again. If his mercy in forgiving fore-past sin, did so far aggravate a relapse into the same sin, that there were no more mercy after it, our case were the worse for that former mercy. For we are all under a necessity of sinning while we live here: provided that we place this necessity in our own infirmity, and not in his decree. Not that we should hence take encouragement to

relapse out of presumption; but when we have relapsed through weakness, to preclude all accesses of desperation.

That God of patience and compassion, who hath commanded us to pardon our offending brother seventy times, seven times, hath limited himself to no number. It is true indeed, God is jealous of his honor, and there is nothing that comes nearer to the violating of that honor, nearer to the nature of a scorn to him, than to sue out his pardon, and make it a license to sin: to obtain the seal of his reconciliation and forgiveness, and then to turn upon that sin for which we needed that forgiveness. This comes too near a contempt, when we shall make his holy Ordinances, his Word, his Sacraments, the Seals and Instruments of his Grace, to become the instruments of our licentiousness. Yet there may come a victorious Repentance, to scour the coast of all these rebels; a potent grace, to strengthen all these weaknesses: and the stock of God's mercy cannot be made poor by the payment of all these our debts. Wherefore did the Lord Jesus run through such a variety of sufferings, but to answer for the variety of our sins? He did not shed his blood for this sin, and not for that: for the sins of our morning and not for the sins of our evening. He was not so often buffeted and wounded, but to satisfy for us that have so often trespassed. Six times was his blood shed, that though our sins be iterated six thousand times, we might find sufficient expiation for them all. He is the God of constancy and perseverance, and*Whom he loveth, to the end he loveth:* we may lose ourselves, we cannot lose him, because he will not lose us.

It had been better for them.] This is the last point, the balancing of both these conditions; a trial whether of them is the more unblest and dangerous, and it falls upon the knowing part: if a man will be ungracious, it had been better for him to be so in the dark. Ignorance is unhappy enough: indeed *Peter* lent his Buckler to the Jews, therewith in part to defend themselves against the weapons of God's wrath, in the bloodiest fact that ever the Sun saw attempted, and to keep them from desperation; [f] *I wote that through ignorance ye did it: but* withal he calls them to future knowledge. The days are evil, whether we respect their troubles, or that which troubles them, our sins; and not likely in either of them both to mend:*The former times of ignorance God winked at:* but now, ignorance shall no longer hope for such a connivence. If ignorance had a sufficient tongue to plead her own innocence, why did the blood of Christ cry from the Cross, *Forgive them Father, they know not what they do?* There is an invincible ignorance, like *Seneca's* blind *Harpastes,* an old Beldame, so insensible of her own blindness, that she would often entreat her Guide to go forth of doors, because the house was dark. And there is a willful ignorance, that refuseth the Light, for fear of seeing the own wretchedness. But the Cockatrice that lies close in her hole, will sometimes come forth, to warm her self at the Sun: and it is more for the prosperity that waits upon the light of the Gospel, than for the Light it self, that these crafty Serpents come out of their dens. There be simple souls that cannot, and subtle spirits that will not know the truth: the former shall not escape from Rods, the other shall be scourged with Scorpions.

But their plagues shall far exceed, that know their Masters will, and will not do it. If Tyre and Sidon burn in Hell, and the smoke of their torment ascend forever, wherein never was Miracle wrought, nor Oracle taught, to reclaim them: what shall become of *Chorazin* and

Bethsaida, whose streets were honored with the gracious words and glorious wonders of Jesus Christ?*Many shall say in that day, Lord we have prophesied in thy Name, &c. Many;* for this shall be the case of multitudes: yet their knowledge of Christ shall not gain his knowledge or approbation of them; *Nescio vos.* Our knowledge shall then be weighed to the smallest grain; and if our holiness, being put into the other Ballance, be found too light, our sorrows shall make it up. How curious Critics would many be in the Arts, ignorant of no congruities, no proprieties? But not to know Christ, is no false Latin with them: to wound him through with desperate oaths, is no breach of good manners. But where was *Solomon's* wisdom, while his affections ran away with him into a wild voluptuousness? What boots it to know all things, while we know not ourselves? The perfections of speculation do not argue the inward powers of self-government: the eye may be dear, and yet the hand palsy'd. It is not so much to be heeded, how the soul is informed, as how it is disciplined. The light of knowledge doth well, but the good ordering of affections doth better. Never any mere man, since the first, knew so much as *Solomon:* many that have known less, have had more command of themselves. A competent estate well husbanded, is better than a vast patrimony neglected.*These things if ye know, happy are ye if ye do them.* Here is the labor and difficulty, here is the comfort and felicity, the conjunction of practice with knowledge. The end of speculation, is operation:*We are created* not to know, but *to do good works.* Who praiseth a Horse that feeds well, and is good for nothing else; neither for speed, nor length; Race, nor travail?

Obedience joined with knowledge, shall have double honor, because God is doubly honored in them. *Cornelius,* a man *fearing God,* and *giving Alms;* the *Centurion,* that hath *built a Synagogue; Dorcas,* that made *garments for the poor; C•i•s,* the *Hoste of the Church:* these were rich stiles of commendation, and shall have far richer favors of retribution.*Come ye blessed,* for you have done me good: for such deeds, God is blessed of men; and in their deeds, such men shall be blessed of God. But where is plenty of knowledge, and penury of good works, God is blasphemed; as if he had wanted fore-sight in the bestowing of his gifts. *These things if ye know,* cursed are ye if ye do them not.*God shall re••rd every man according to his works,* not according to his knowledge. The discourse of faith and godliness, are but dry things, to the practice. Search all over the Scripture, and see if any Covenants or Grants were made to *Knowing,* and not all to Doing. It was the ancient tenor of the Law, *Do this, and live.* The Gospel says, *Believe, and live;* which implies an act to be done: and that act draws on many consequent fruits.*Not he that saith, Lord, Lord, but be that doth the will of my Father, shall enter into Heaven.* If a man had all the *Vatican* in his head, and could repeat every syllable of the Bible; without living after it, he had better have never heard of it.

They put a stumbling-block before others, both the weak within, and the wicked without: they buy by one Ballance, and sell by another; prescribe a good Rule, and live by a bad: unclean beasts, for all their chewing of the cudde, their repeating of Sermons; because they divide not the hoof, walk without all difference. As if men had eyes for no other purpose, but to be raking in gutters, and puddles, and kennels: their knowledge serves them, to choose out the most sordid pollutions. Men loath the good Light of such Candles, for the stink which the Tallow yields: as the poor Indians resolved, What Religion soever the Spaniards were of,

they would be of the contrary: thinking it not possible, that such cruel and bloody deeds could proceed from any true Religion. The Infidel disputes against the Faith, the impious lives against it: both deny it; the one in terms, the other in deeds: both are enemies to the Gospel. But of the two, it is worse to kick against the Thorns we see, than to stumble in the dark at a Block which we see not. It shall go ill with sinful Pagans, but worse with wicked Christians. How will they in Hell curse their knowledge; and unprofitably wish, that they had been borne Idiots, and never so much as heard of Christ? For the honor of God, for the peace of conscience, and for the salvation of our own dear souls; let not this glorious Light be a means to cast us, like *unprofitable servants, into outer darkness:* and drive us to say with the Poet; *Cur aliquid vidi?* or with *Job,Quare misero data est lux! Why was the Light given unto me?* Thrice blessed souls, wherein the Tree of sincere knowledge is rooted, and the Worm of security and contempt hath not eaten up the fruit of it. The Lord shall in this life water it with the dew of Heaven, and at last plant it in his most glorious Paradise of joy.

2 PET. 2.22.

But it is happened unto them according to the true Proverb; The Dog is turned to his own vomit again, and the Sow that was washed, to her wallowing in the mire.

STill doth the Apostle proceed in a further conviction of Apostasy: so odious is it to revolt from that Truth, to which men have bound themselves by holy Covenant. This is a *Returning* indeed: first, they were all turned from God and their creative goodness in *Adam:* then, their Maker called them by his grace in Christ, and they turned again to him: now lastly, from this grace, they are *returned* to the state of sin; a *Returning* in the worst sense: God send them yet another Turn, That they may return from this wretched condition, to repentance. Young Plants bend their bodies with the wind, and grow that way which those violent blasts incline them: a Northern wind inclines them to the South, a Southerne wind bends them Northward: but when they are become sturdie Trees, they grow according to their former position: a new wind may stir their boughs, and leaves, it cannot alter their bulks and bodies, unless it be such an one as came to *Elias,* that re•ds up their very roots. So desperate is it to be rooted in sin, and to grow on stubbornly warped to disobedience. Let a Mountain be covered with Snow all Winter-long 〈◊〉 when the Sun in the Spring doth cast his beams upon it, the Snow melts; and of the water distilling from the Snow, arise great floods. The Ice and Snow which a cold heart contracts in the Winter of stupefying sin, are dissolved by the bright rays which the Eye of Heaven, the Sun of Righteousness reflects upon it; and fall into penitent tears. But the heart that was frozen in the Winter, and begins to thaw in the Spring; if by a new unseasonable Cold it gathers a second hardness, and becomes congealed in Summer, like Snow or Ice in a Vault or deep Pit, which antiperistically waxeth cold, for the neighbouring heat: here is no means left for repentance▪ for the very moisture that should make tears, is turned into obduratenesse. It must be a miraculous and extraordinary heat of grace, that thawes such an heart.

A Sheep is untoward enough to drive in the way; but when it is once strayed out of the way, and re-entangled, this requires more pains in the Shepherd, to reduce it: yea, so it troubles

him, that sometimes in anger he lets it even alone. Sinners may so weary the invincible patience of God, that he will say of them, as he did of *Ephraim:Ephraim is joined to Idols, let him alone.* But when they that were Sheep, become Beasts of a worse nature, and degenerate into *Dogs* and *Hogs;* this more incenseth him. When that great Shepherd of Israel comes to look for the Sheep he made, and finds them transformed into Curres and Swine; how can he own them? Not, but that he made such creatures; but he never made them such creatures. The Spirit of God so detests gross turpitudes, that he sticks not to shadow them out by the most homely comparisons. He does not only call them the worst of men, but Beasts; and the worst kind of Beasts, *Hogs* and *Dogs:* and these in their worst actions, their natural, unnatural filthiness; the *Dog* licking up his own *vomit,* the *Hog* wallowing in the *dunghill:* and that in the worst manner and season of these actions; *Post potionem canis, post lotionem porcus:* the one, after his *digestion;* the other, after her *washing.* The *Dog* resumes that with greediness, which he disgorged with sickness: the *Sow* is but lately made clean, and presently returns to the *mire.* Nor is this strange and rare, though it be loathsome; but familiar and customary with them, and noted by a *Proverb.*

The general parts appear to be two; a Conclusion, and a Comparison. In the Conclusion are two particulars: first, the verity of the Proverb; *A true Proverb:* secondly, the verification of it, in them; *It is happened unto them according.* In the Comparison there be two creatures, two actions, two objects. The creatures are both *Beasts,* their actions or motions are both *returnings,* their objects are both filthy; *vomit,* and *mire.*

To begin with the *verity* of the *Proverb.* The first and second King of Peace taught much by Parables and Proverbs. Parables are dark speeches, till they be expounded: like stars, the thickest and darkest part of their Orbes, till they be enlightened. Proverbs are plain and pithie expressions of evident truths.*Solomon* wrote three thousand Proverbs; the choice Rules of his divine Arts, Ethickes, Politickes, Oeconomickes; for the government of Behaviour, Common-wealth, Family. No doubt, he had also his Physickes and Metaphysickes, and Herbals: for of mere man, since *Adam,* there never was so great an Herbalist; who wrote, from the Cedars of Lebanon, to the moss on the wall: neither did the vegetables, nor irrational creatures, escape his discourse. Only it pleased the wisdom of God to bereave mankind of his profound Commentaries of Nature; but to reserve his Divine Morals, to out-live the world: as knowing, that those would but feed men's curiosity; these would both direct his life, and judge it. The Lord hath done this, in expectation of our good, and his own glory: which if we answer, the benefit is ours. He was the royallest Philosopher, the wisest King; and hath given us those Precepts, which the Spirit of God gave him. From him is this*Proverb* derived; who so well understood the n••ure of these Beasts, that he could draw experimental observations from them, and make them useful to the best reason of man. Good *Proverbs* are commended to us for five special excellencies, wherein they transcend other discour••:

1. For their Antiquity. The sayings of our Fathers and Ancestors have a reverend estimation among us: nor do we wrap them up in the Bundle of our ordinary Lessons, but preserve them as dear Relics of their happy memories. As Motto's in the Heraldrie of Arms descend to their

Heirs, together with their Honors, and brook not alteration. This was the saying of my Father, or Grandfather: how awful an impression doth it make in the heart of the posterity? *Antiquiora, nobiliora.* An Egyptian Priest thus twitted *Solon:* You Grecians are ever children; you have no knowledge of antiquity, nor antiquity of knowledge. Certainly, there be many precious Jewels locked up in the Casket of antiquity. It hath been said, that Age appeareth best in four things; old Wood best to burn, old Wine best to drink, old Friends best to trust, and old Authors best to read: and of those old Authors (let me add the piece of a fifth) old Proverbs best to be observed. We call them Old-said Sawes; matters seen by the wisdom of the Ancients.

2. For their brevity: They are concise and compendious, and so more portable for the memory. Tedious discourses induce a lassitude on the memorative faculty, and fall like violent showers upon a steep hill, which as suddenly fall off: whereas fine dews abide, and cause fertilitie. Many a one says, when he hears a pithie Apothegme, or material Proverb; I shall remember this as long as I live. Not that I would have discourses of the Lacedemonian Last, who used to speak all *Laconicâ brevitate;* which being in Empire, they might do by authority. But *Epaminondas* answered them home: when after a defeat, they made an invective speech against him of some length; he stood up and said no more, But I am glad we have taught you to speak long. *Proverbs* are for ornament, not for the whole stuff: Pearls grace a garment; but it were a strange garment made of nothing but Pearls.*We will make thee Borders of Gold, with Studdes of Silver:* Studdes and Borders; the Vesture it self is made of another piece.*The words of the wise are as Nayles:* Nayles finish the Building; other materials went before. Otherwise we may say of a Speech, as *Nero* did of his Master *Seneca's* style; It is like Mortar of Sand, without Lime; or a Body made all of bones, without nerves, sinews, ligaments, and a skin; most ugly to behold. But when *Proverbs* are used as Ornaments, Summes, and Corollaries, brief and happy conclusions; they both leave a deeper impression in the heart, and take a stronger hold of the head.

3. For their Significancie; comprehending much matter in few words. They are called *Mucrones verborum,* pointed speeches: yet not Riddles and Paradoxes, hard to be understood: but no less familiar, than profound: as intelligible, as succinct. If they were enigmaticall, their shortness could not make amends for their darkness: they would be more troublesome for the capacity, than esie for the memory. But these be plain and brief expressions of our meanings. Otherwise, as Arras that is spread abroad, shows us fair Images and Portraitures: but being contracted and wrapped up together, it is like Packes. All Countries have Proverbs familiar to themselves; whose uses are sometimes confined to their own Orbes. Yea, there be some, which we wish determined with their own coasts, or rather extermined out of all coasts; profane, senseless, superstitious *Proverbs.* Live an honest man, and die a Beggar: profane! for to live otherwise, is the way to die an infamous Caitiffe. Every man for himself, and God for us all: senseless! it overthrows all charity and common society on earth. Indeed, if we be not one for another, God will be against us all. The nearer the Church, the further from God: Atheistical! it would cut the throat of all holy Profession. But we cannot come into a Perfumers shoppe, and not carry away some of the sweetness. Ignorance is the mother of devotion: a Proverb digged out of the dark Cavernes of Hell; intended to stupefy the

Conscience, by putting out the Eye of Knowledge. A young Saint, an old Devil: a devilish Proverb! it would rob God of the prime of our youth, under color lest we should not yield him our rotten age: it forbids us to be good at first, for fear of not being good at last. But the Spirit of Wisdom hath other manner of Proverbs:*Teach a child in his youth, &c.Remember thy Creator in the days of thy youth.Wherewithall shall a young man cleanse his way?* These be the *Proverbs* of grace, the other are the a•ages of Hell.

4. For experience: the Sages have tried that doctrine themselves, which they commend to others.*I gave my heart to know wisdom:* upon all *Solomon's* rules and medicines of the soul, he did set a *Probatum est. Proverbs* are the extracts of experience, wrought out by practice: *Credimus expertis.* They paid for their experience, we have them without expense; as if we did feed at another's cost.*One soweth, and another reapeth.* Our progenitors purchased lands with their moneys, and left them to us for inheritances: and they purchased rules by dear experience, and left them to us for holy legacies. *Solomon* receives from *David, Consilium simul & coronam:Keep the charge of the Lord thy God that thou mayest prosper.* Himself had found the sweetness of a good conscience, and now he commends it to his Successor. If *Solomon* were wise, *David* was good: and if old *Solomon* had well remembered the counsel of old *David,* he had not so foul-lie miscarried. We are miserably unthankful, if we scorn to be wise good cheap. Thou thinkest to gain: by lying; but remember the proverb;*A poor man is better than a liar.* Or to grow rich with falsehood; but remember the Proverb;*The bread of deceit is sweet, but if fills the mouth with gravel.* Or to insinuate by flattery; but this*shall be a curse unto thee.* Or to thrive by covetousness; but the *Proverb* says no to it,*This shall tend unto poverty.* There is a *Proverb* for the lazy, and here is a proverb for the filthy; *The Dog turneth to his •••ite again.* For the direction of our manners, I would we were better acquainted with these holy *Proverbs:* so vice could not assault us, but we were able proverbially to repel it; as Christ flung a *Scriptum est* in the face of the Tempter.

5. Lastly, for their Truth: false *proverbs* are Satan's Logic; which he hopes, will be received for their wit, though they savor not of honesty or verity. It is no shame to steal, but to bring it home again: false! for it is better to abide shame in this world, than be condemned to everlasting shame and sorrow in the world to come. Wealth is the best wisdom; false! for God calls the rich man a *Fool.* He that knows not to dissemble, knows not to live: false! a coozening proverb that teacheth coozenage: for God takes none up into his Mountain, but such in whose lips is found no guile. Do as the most do, and the fewest will find fault: but God chargeth us not to *follow a multitude in evil;* and the broad way hath most passengers, yet it leads to hell. Serve the times; wicked counsel! we are made to serve God. It is safe being of the Kings Religion: impiously false! *Jeroboam* by this made Israel to sin. There can be no safety without faith, there is no faith without a promise, and no promise is made 〈◊〉 disobedience. If thou offend because thou art commanded, thou shalt go to hell because thou hast offended.

There is a number of these false proverbs: but that which is dictated by the Holy Ghost, hath both Divine verity and authority: we need not rack our faith to believe it, nor put ourselves to the cost and pain to try it. *When pride comes, shame comes: Idleness shall bring poverty: envy*

shall wast the marrow of the bones: drunkenness shall sting like a Serpent: these be true *proverbs:* let them instruct us, lest they be fulfilled upon us.

To conclude this point: *Proverbs* are not only ornaments, but especial arguments of a discourse: whereof wisdom is neither so niggardly as that any guest should complain, nor yet so prodigal as to cloy their stomachs. Dainty dishes are wont to be sparingly served out: homely ones supply in their bigness what they want in their worth. Brevity, where it is neither obscure nor defective, is very pleasing even to the quaintest ears. As some affect to have great personages drawn in little Tablets, or as we see the countries of the world, worlds of countries, described in the compass of small mappes: or Iliades in a nut-shell: so most men desire much good counsel in a narrow room. *Frustrà s•t per plura, quod fieri potest per panciora.* The powers of good advice being thus united, are the stronger; and brevity makes counsel more portable for memory, and readier for use. Let us observe the *Proverbs* of God, lest God make us a proverb to the world: *Job* became poor to a proverb, yet he was restored. But the Lord threatens Israel, that for their disobedience and revolting, he would make them a *proverb* and a *by-word* to the nations. Happy are we, if *proverbs,* parables, or any way of Doctrine can bring us to holiness and salvation.

It is happened unto them:] This is the verification of the *proverb:* there hath been, and will be found still some such unclean beasts to justify it. But woe unto them the whiles:*The Son of man goeth as it was determined, but w•e unto that man by whom he is betrayed.* Offences will come, but *woe to him through whom they come.* Hogs and Dogs will return to their old filthiness; but woe unto those men that shall degenerate into such brutish qualities. It becomes them worse than those beasts, and a far worse end shall come unto them than unto beasts. The beasts perish that they may vanish; but these perish to perish. There is not an example of God's fearful judgment upon apostasy and unrepented wickedness in all his holy Book, but the like or worse shall betide them.*Except ye repent, ye shall all likewise perish.* There is not a curse on all mount *Ebal,* nor a plague threatened in any of those sacred leaves, whereof they may not *likewise* perish. There is no judgment on earth, no torment in hell, from which they can plead a privilege. If these things be dreadful to hear, how horrible will they be to feel? They begin with mirth, and proceed in jollity, and never think of sorrow: but their end shall be in such desperate sorrow, that they shall never think of comfort. Their weeping shall much exceed their laughing: all their joys are momentary, but there shall be no end of their woes; tears shall not fail continually to gush from their eyes, nor shall they ever be wiped off. If they were put to shed but one tear for every year they remain in that bottomless dungeon; yet those tears would swell to a greater number and measure than there be drops of water in the Ocean. Though we cannot number the drops of water in the sea, yet God can tell precisely how many they be to a drop. But the tears and sorrows in hell are past all numeration, for they are infinite. And who would buy a spurt of sensual pleasures with the sense of everlasting torments? Let them wallow in their sins like beasts; but let us mourn for our sins like Turtles, and chatter like Cranes; not *•yring* our souls after they are *washed* with tears. And then the streams of *Jordan* shall be divided before us, and we shall pass with comfort and thanksgiving to our Canaan of blessedness.*They that sow in tears, shall reap in joy.*

The Dog is turned to his own vomit again; and the Son that was washed, to her wallowing in the mire.] First, I am to speak of the two creatures; and of them *Conjunction* and *Division.* Together considered, we have two observations:

1. Sin doth liken men to beasts, to sordid beasts, and that in their basest filthiness. If men do sensual acts, let them not think scorn to be called beasts; for beasts would scorn such sensual deeds if they were turned to men. Beasts cannot sin, for they had no Law; and where is no commandment, there can be no transgression. Man hath a Law, reason to obey that Law, knowledge of grace to guide his reason; yet he often does things whereof the very beasts would be ashamed: and if they had the privilege of *Balaam's* Ass, they would open their mouths to reprove their impotent governors. The Ox knows no owner but man, and him he doth acknowledge: had he the like knowledge with us of his Maker, he would worship him better than doth his Master. We find the beasts praised for thankfulness and obedience; we read them not charged with wickedness: they groan under our corruptions, ours causally, their own only passively. *Quid meruistis oves?Man that is in honor, and understandeth not, is like unto the beasts that perish:* he is like them in death, not like them after death. For they at once cease to be miserable, and to be at all: which is a far better condition, than to end a short beginning of pleasure, and to begin an endless end of sorrow. And if those creatures that survive at the final and universal dissolution of the world, be restored to that primordiall state and dignity which they had in the Creation; as some have probably conjectured: then how happy shall it be with them, in comparison of damned reprobates? They have a renewed and beautified Earth, whereas the other are jayled up in the dark and stinking Dungeon of Hell. How must it vex the wicked, to think, that a Stone or Tree shall be preferred before them? How will they vainly wish to change conditions with those creatures, which in the pride of their life they have contemned and abused? It is high time for us to convert and amend our lives, or we are in worse case than the very *Dog* that lies under our Tables.

The rich Churl denied *Lazarus* crumbs, the *Dogs* licked his sores: when those *Dogs* are extinct and gone, their Master is begging a drop of water, to ease his torments. Who sees this, and would not refuse to be that rich man; yea, not rather choose (of the twain) to be that rich man's Dog? Let us not be like the Apostate Jews, that offer up their beasts to God in the way of sacrifice, and themselves to Satan in the way of service. Sure those beasts were in better case than their masters, and had a fairer honor. But now, how odious are those sins, which can thus transform men into beasts? The Poets labored of their fabulous Metamorphoses, and monstrous mutations, turning men into brutish substances. We will not so far discredit their judgments, as to think, that those mis-shapen Dreams had no further scope: their Moral intended to show, how far vice is able to bestialize men. When *Circes* had turned *Vlysses* his followers into beasts, and *Vlysses* had again obtained of her, that they might come back to men, if they would; custom had so far corrupted nature, that they refused to return to that prerogative and excellency of kind by choice, from which they were estranged by necessity. They preferred the Simples of the field before the Drugges of the Apothecary. Yea, they alleged reasons against such a regression: as that now they were not distracted with cares, but content with present supplies: they know their friends from their foes, by nature:

they could skill their own diet, their own Physic, and neither trouble Cook, nor trust Physician. Therefore they utterly renounced the benefit of *Circes* grant, and desired *Vlysses* that he would not press them with the re-accepting of reason. How many are called by the Word of Grace from their brutish sensuality, and deny it? What, make them men? No, they thank you as much as if you did, they had rather be beasts still. We would not have our Horse turned into a Toad, because we think that a worse creature; nor our Dog into a Serpent: but our bodies be better than our beasts, our souls than our bodies; and yet filthy sin is able to turn them into Leprosies, into carcasses. Corrupt nature sits upon the soul, like a Tubbe whelmed on a grasseplot: whereby not only the grass or remnants of original goodness wither away; but many an ugly Toad, Evet, Sow-worm, and such venimous vermin continually breed. Insomuch that the dampish and sour vapors of a new opened vault are not more offensive to us, than such polluted souls be to God. And his grace only can overturn the Tubbe, make the vermin fly from us, or die in us, that fresh flowers may spring up in the plot.

2. God made us little inferior to Angels, and we make ourselves little superior to beasts. Who would have thought that had seen *Adam* sitting like an universal monarch, and summoning all creatures before him, to receive from him their names, as they did from God their natures; that any son of *Adam* should become baser than all those creatures? That man, taming and subduing the *Dog* and *Swine* to his use and service, should through his own folly become worse than they? Was this our eagerness to perke above our creative condition? *Ye shall be as God's:* Thou liest Satan, they shall rather be as beasts. The mark whereat our first parents roved, was equality with God: the bow wherewith they shot, was vain-glory: the shafts, aspiring thoughts, fethered with misbeleefe, and drawn out of the quiver of inconstancy: the wind that carried them beyond the mark, was misprizing of God: Satan himself gave the aim: the woman undertook to make the wager: *Adam* was persuaded to shoot the match: then came disobedience and struck up the game. Thus they lost the stake, eternal life: yea more, for their arrow rebounded from the mark (which was too impenetrable) and recoiled upon themselves with shame, remorse, horror, and banishment from bliss. Thus were they wounded with their own arrows shot upward; and could not be cured till Christ was wounded for them; and that by the arrows of God's wrath, when he hung on the cross as a mark in the But. Saint *Aug.* says that *Eve* took up sin from Satan, by loan, at first upon her own bare word: *Adam* by his unadvised consent subscribed to the Bond: *Vsura crevit posteritati,* the burden of the interest lies upon their posterity: they that inherit their parents goods, must pay their parents debts.*Adam sinned, but he fell not alone:* the fault was his, the fine is ours: and so we have the success of that unhappy match, wherein man would shoot with his Maker.

What gained *Pan* by comparing with *Apollo?* or *Arachne* with *Minerva? Silenus* with *Mercury?* or *Phaeton* by menaging the teame of *Phoebus,* though he were his father? Or *Icarus* by mounting up with his waxen wings, though directed by *Daedalus?* or *Farfalla,* the poor fly, who for love of the light, would be sporting with the flame? or the Satyrs that presumed but to kiss the coals in token of humility, which were kindled by *Prometheus?* or the bird, that for more security would needs build her nest within the circle of the Sun? All which fictions were but

resemblances of man's ambition, who contended to be like his Maker. Still doth mankind labor of this disease: and while they would be wiser than the Angels, they become more foolish than the beasts. Thus we rely upon our own crazy hopes, which the Prophet compares to the shelter of a naked hedge in a frosty night: or depend upon the title of a Tenant, which holds neither by soccage, nor Knights service; but by sufferance and courtesy at will: when as we might have a state from the Lord of Lord's, paying but the fine and rent, faith and obedience; not for three lives, or one and twenty years, but for ourselves and our heirs forever. Who craves favor of the Jailor, that may surely receive it at the hand of the Prince? Who would be at the trouble to dignity a deep pit, that hath ready prepared a clear fountain?

These be our *two evils,* (for mischiefs at least come by couples) to*forsake the fountain of living waters,* for *waterless Cisterns,* dry Pits: Pits indeed; and such, wherein we may sooner famish a *Joseph,* than take up a *Jeremiah.* Thus is man a *Beast, by his knowledge:* yea, I would that only Ignorance had thus transformed us, and not flagitious filthiness. Our brutishness consists in our wickedness: we were borne sinners, but we have made ourselves *Dogs* and *Swine.* O that this could work in us a just estimation of sin! How then would our souls abhor that, for which God doth abhor our souls! She that hath any tolerable opinion of her own fairness, seeks not to corrupt her face with foul aspersions: yea, she will rather help it with art, than spoil it with neglect. We are unreasonable souls, if we make no more account of the beauty of our conscience, than so to pollute it with sordid lusts, that the great Prince, our Suitor, must needs in scorn and detestation turn from us. It was a resolute answer of a Lover, when the Virgin whom he had long (unprevailingly) affected, had now prostituted her self to another; and after that yielding to him, but perceiving his coldness, challenged him of inconstancy; *Idem ego, non eadem* 〈◊〉 : I loved a Virgin, I never promised to marry a Strumpet. Decked bodies are for Kings Courts: and not sluttish, but fair, pure, holy souls, are for the Bride-chamber of Christ.

Thus of them together; now severally. First, the *Dog* hath many good qualities, and is divers ways useful and serviceable to man: either for our pleasure, in hunting other beasts; or profit, in defending our houses and goods: yet still he is a *Dog.* A wicked man loseth not his substance, or faculties, so that he ceaseth to be specifically a man: but he ceaseth to be a good man. There is such a corruption diffused through all those powers and faculties, that he is a wicked one. God's common gifts are not denied to the very reprobates: the Tyrians may be curious Embroiderers, *Tertullus* famous for eloquence, the children of this world *wise in their generations; Achitophel* may give shrewd counsel, and policy be found in a *Machiavel.* These natural endowments, improved by art, are truly the gifts of God; and such he gives even to them that be his enemies. Yea, divers moral virtues may appear, where saving grace is not. So we may find in them that magnanimity, which is *magna potius quàm bona:* that justice, which will give every man his own, but cares not to give God his own. Respect of their credit teaches them to pay their debts, while they think it no discredit to rob Christ. Divers civil men will not be drunk: they abjure intemperance for fear of sickness, not out of conscience. The foundation of all this virtue is weak; a mere self-respect, not in relation to God. The *Dog* loves his master, but it is because he feeds him: so sinners flatter their Patrons,

but it is a collateral love; their main scope, is themselves. They refrain the doing of some evils, not because they would not, but because they dare not.

To render good for good, is *human;* evil for evil, is *belluine;* evil for good, is *devilish.* If they do not the last, which is the work of Devils; yet they allow the next, which is the mind of Beasts. And for the first; not to return evil, they think requital sufficient for any good received. The Fox got the Crane to pluck a bone out of his throat, wherewith he was almost choked; the Crane did it, and then required a reward: but the Fox replied, That he had sufficiently rewarded her, in that he did not bite off her head when he had it in his mouth. But now to render good for evil, which is *Christian;* this is a Lesson which they omit to learn, or learn to omit. Thus though *Dogs* fawn, and lick, and sent, and hunt, and give warning; yet still they are *Dogs:* unregenerate men may have excellent knowledge, and arts, and faculties; yet still they are sinners.

Our Apostle here compares them to *Dogs,* for one special act of filthiness: let me borrow by the way so much liberty, as to tell you, that in some other respects there is a likeness:

1. For barking; men that delight in snarling at others, are therefore called Cynicks. *Hypsiphiles* Dogs will bark at the Moon: and bunglers will quest when there is no game. *Dogs* do not always bark *prae feritate,* for cursnesse; but sometimes *prae consuetudine,* for custom. And some men swear, detract, rail, because they know no other language. A dumb *Dog* is useless, but a biting cur is mischievous. Such a *Dog* was *Shimei:* how well was that cur worthy of stones, who both did cast stones, and speak stones against *David* and his army? The husbandmen (in the Apologue) were commanded to tie up all their Dogs, that their Lord's game might not be marred, by their disquieting of those wilder beasts. But in the mean time, those Farmers fruits were spoiled and destroyed; while the Hart of ambition, the Boar of voluptuousness, the Fox of imposture, the Wolf of oppression, and the little Coney of adulation, might range undisturbed. Some Satyrs and Cynickes are not unnecessary; for they reach Authority to apprehend those thieves whereat they are still barking. The Pasquin on Tyber tells Rome of her faults: Pope *Adrian* the sixth was angry at it, and threatened to have that bawling cur thrown into the river. But one wittily answered, that that was no good course: for then the Dog would turn frog; and whereas now he barked only by day, then he would never linne croaking both day and night. But those *Dogs,* whereof *David* complained, that are always grinning at the corners of the streets, snarling at all passengers, and vellicating all actions with their venom-mouthed murmurs; that no great man, no good man can escape their slanders; deserve like Shepherds curres, to have their teeth beaten out, to prevent their biting: yea, and their chops muzzled for fear, of opening.*Beware of these Degs.*

2. For flattering: the Dog is a fawning creature: but sycophants are worse Dogs; whose tongues do more hurt than their teeth; and make deeper festering wounds with their lickings, than with their bitings. These be called the Court-dogs, that wait upon great Persons. Flattery and Treachery are but two names of one vice, attired in two sundry suits of mischief. For flattery is but gilded treason; poison in an ennameld cup. It is an evil more tame, not less dangerous. It had better for many Princes not to have been, than to have been in their conceits more than men. For this unnatural tumour they may thank those meal-

mouthed *Dogs.* Trechery spills the blood, flattery spills the virtues of the rich and noble, yea even of Kings. That takes them from others, this bereaves them of themselves. That, in spite of the actors, doth but change their crown, this steals it from them forever. How many have been so bewitched with the enchantments of their parasites; as to allow Temples, Statues, Altars, and Sacrifices, dedicated to the greatness of their glories? Now all their actions must be good, comely and with a grace. Nothing can come from them that is worthy of blame, unworthy of admiration. Their very blemishes are beauty, their errors witty, their paradoxes divine, their humors justice, their excesses heroical. Such is the houndish servilitie of base minds, that will persuade others of that, which themselves laugh to see belayed; But virtue ever scorns to borrow the false colors of adulation; and will break those glasses which shall present her a face not her own. If we were not all self-love, we would banish there as the most mischievous Curs.

3. There be more resemblances of these canine properties; which I will but touch, because they are out of the Center of the argument. Furst, There is *Caninus appetitus,* a greedy and insatiate covetousness, which devours a man and his heritage. *Tantum in terris ingurgitant, quod non nisi apud inferos digerunt.* What they swallow on earth, they digest in hell. These be *greedy Dogs, that can never have enough.* The overcharged Dog must needs vomit; and*Though they have swallowed down riches, they shall vomit them up again, God shall fetch it out of their bellies.* That is a ravenous *Dog,* which devours more than he can put over: but worldlings have such a greedy worm, that they labor of a *Nunquam satis.* Secondly, there is *caninus somnus:* the dissembling hypocrite sleeps dog-sleep. You will trust him with the fold, as confident that he will do no harm: turn but your back, and have at a Lamb: the sheep-keeper becomes a sheepbiter. Thirdly, there is *Canina servilitas:* hold up a crust, the *Dog* comes fawning: hold up a cudgell, he run away leering. Let God multiply his blessings on the wicked, that they may be rich with ease, and merry with riches; and so long he is their good Master. But if he comes with affliction, poverty, and trouble, to correct them for their faults; they are gone to seek a new master. Yea, some kind of *Dogs,* as they report of Spaniels, are the better for beating, and will love the hand that struck them. But ungodly men are the worse for all God's chastisements; and the anvil is the harder for all the blows.

There is also a base cruelty mong *Dogs;* they will take the strongest part against the weakest: that if two set upon a third, and wrong him, all the Curres in the Town will do the like. To tread down the poor, to persecute the smitten, *gravatis addere gravamina,* is a merciless Dog-trick. A fault wherewith the land is justly charged, and whereof I would it were discharged, when the weakest are put to the walls; as if there be a contusion in one of the members, all the ill humors in the body run thither to make it worse. Thus as if the Ile of *Dogs* were broke loose, as if the bandogs of Satan and Antichrist were no more restrained, as if the most were borne under the Dog-star, we may call these (too truly) Dog-days; full of barking clamours, and biting furies; *Ca•icula persecutionis,* as *Tertullian* called it: and those *Dogs* that should be glad of the scrappes which fall from the servants board, now snatch away the bread of the children.*They have me in derision, whose fathers I would have disdained to set with the Dogs of my flock:* they deride, and lode him with contumelies, whom in his prosperity he would have scorned to make his Dog-keepers. But*without shall be Dogs,* they must lie without doors, and

scarce be favored with kennels. Let us pray with *David;Deliver my darling from the power of the Dog;* that we neither suffer under his malice, nor partake of his bad qualities.

The *Hog* is not without some good properties: there is no creature not endued with some goodness in the kind: though nature be corrupted, it is not abolished. He that made all things *valde bona,* exceeding good, kept them by his providence from being *prorsus mala,* altogether evil. First, *Hogs* will be kept in order by the Heardsman, and fall under a kind of discipline: to the conviction of those men, who will not be bounded by the lawful authority of their superiors. A King that hath a great multitude to govern,*Tutior essee Pastor ursorum et Tigridum,* might as safely be a keeper of Bears and Tigers. The Lion will kiss his keeper, the Elephant will be ruled and led about by little Dwarfe; *s•ine* will obey the whistle; but man is an indomable creature. Secondly, *Swine* are naturally apprehensive of wind and weather, by an engrafted knowledge: and run crying home before the storm, seeking shelter in their coats and flies. Sinnefull men do not foresee the judgments of God, but run on their ungracious courses, till they be overtaken with the tempest of vengeance. But my argument is their filthiness: and here (not to prevent the principal quality touched by the Apostle, their *wallowing in the mire*) observe, first, that the *hog* is a churlish creature, grudging any part of his meat to his fellows. And have we no such hoynish men, whose insatiate eye envies every morsel that enters into their neighbors mouth? Secondly, the *Swine* is ravenous, and devouring all within his reach: a fit emblem of worldly men, who because they have no inheritance above, engross all below: nor is there any means to keep them quiet, till they see no more to covet. The still *Sow* eats up all the draffe, but if you vex these hoggish men, they will leave there own food to take away yours.

Swine are ever rooting in the ground, and destroying the very means of increase. If the covetous could have their wills, the whole Earth should not yield a handful of Corn, but that which grows on their own Lands, or lies moulding in their Garners. Their affections, the looks of their souls, are still groveling, and digging in the Earth, their proper Element; as if they would make a way to the Antipodes, for the finding out of golden Mines. Fourthly, if the *Hog* be troubled, he sets up his bristles, and foames with anger. Such a savage impatience possesseth many hearts, that with fierce wrath they foam at their mouths, and strike with their tushes, and supply the defect of their words, with wounds. Fifthly, the *Hog* cannot endure to be handled: offer but to touch him, he grunts and cries, because he thinks it can be with no good meaning towards him. The Sheep being taken with man's hand, is patient; because she knows that she shall but lose a little Wooll, and so be let go again: the Cow stands till the hand hath stroked her, knowing that Milk is to be taken from her, which was her burden: the Horse yields to the Bridle, and the Dog to the Couple, mistrusting no harm, but only the present use of their service. But the *Hog* is guilty of his own barrenness, that he hath neither Milk, nor Wooll, nor any other commodity acceptable to the Taker, but his life; and therefore suspects every touch for death. The covetous man, while he lives, is *nec Deo gratus, nec homini utilis,* and he knows it; being conscious of his many iniquities and injuries, but of no good quality, for which he should be desired. Therefore he trembles at every approach of death; because then there will be a dissipation of his hoards, a Gaole-deliverie of his imprisoned riches: the poor will rejoice, his executors fill their Purses, the world is glad

of his riddance; only his body must be tumbled into the earth, and his soul hurried by fiends into torments. This is the miserable condition of these reasonable *Hogs:* they are ringed and yoked for the present; restrained by Divine Providence from doing all their intended mischiefs: any excellent Art or singular quality in them, is but like a Ring of Gold in the snout of a Swine. At last, when they are saginated and franked, their turn comes to bleed, and that by the knife of an unmerciful murderer.

Saint *Jerome* tells us, that the *Hog* hath three properties which no other living creature hath besides. First, he eats of more diversity of meats than any other. Kine feed on grass, not on flesh: Dogs feed on flesh, not on grass: but no food comes amiss to the Swine; he feeds on all. The ambitious is all for honor, the voluptuous for pleasure, the malicious for revenge, the proud for praise: the covetous is for all; all is fish that comes to his Net. Secondly, the more a *Hog* is adorned, still the more unhandsome: put a garland about the neck of a Sow, decke her with flowers, and the pride of May, hang her with jewels and ornaments; she appears so much more ugly. The more cost that God is at with worldlings, the less worship: the more they have to feed on, the leaner and more ill-favored they look. Such an one cares more to fill his eye, than his belly. All his honors sit on his back as the Caparisons of a Horse upon an Ass; and he appears like an Ape clad in Scarlet. *Midas* his Gold cannot hide his large ears. *Nabal's* feast, like a King, at the sheering of his three thousand Sheep in *Carmel,* cannot keep him from being a man of *Belial.* Thirdly, the *Hog* never looks up to Heaven, but he cries: lay him on his back, and he cries continually. So the worldling hath all his delight downward; his thoughts are downward, his desires downward. From the earth ariseth all his felicity; and to the earth he repayes all his devotion, thanks, and duty. He cannot look up to heaven with any comfort; he knows he hath no patrimony there: he hath laid up no treasure within those glorious doors; no prayers, no alms, to entertain him in that Court: yea, from thence he expects judgments, and wrath, death and vengeance; and therefore whines forth desperate cries, when he is but shown those celestial and immortal riches.

I conclude: These are both sordid and uncleanely beasts, yet there be worse. First, some beasts are profitable alive, not dead: as the Dog or Horse, serviceable while they live, once dead, they are thrown out for carrion. Secondly, some are profitable dead, not alive: as the Hog, that does mischief while he lives; is wholesome food, dead. Thirdly, some are profitable both alive and dead: as the Ox that draws the Plow, the Cow that gives Milk, while they live; and when they are killed, nourish us with their flesh. Fourthly, some are good neither dead nor alive; as the Wolf, noxious in life, and stinking in death. First, men that are profitable living, not dead, are the Politicians, that have subtle heads, without religious hearts: *Achitophel* did much good to Israel by his counsel; but dying, he left an odious report behind him. Secondly, they that are commodious dead, not living, are the covetous worldlings, that oppress and wrong the poor all their life: only by their death, some good comes of their goods. Thirdly, they that be neither good living nor dead, are the profane and luxurious Epicures; who swallow the fat of the earth into their living bowels, drink the sweat of poor laborers, without returning them so much as crumbs: and by that time they come to die, their estates are quite spent, they have not a Legacy left to give, but their bodies to the worms, and their souls they know not whither. Fourthly, they that be good living and dead,

are the charitable: who do not only feed the hungry, and clothe the naked, while they live; but also leave them somewhat to live on, when they are dead. That not only adorn the Gospel with holy lives, but are ready to witness it with their own bloods, and so convert souls by their very deaths. That have shined like Lights in the world, winning others by their good conversations; and taught the way to Heaven by their blessed examples, drawing men to Christ by their sweet encouragements. Happy are we, if we be of this number: so the mercy of God shall shadow us while we live, and the glory of God shall crown us when we die. I come to their actions, which are *Returnings;* where we have two considerable observations:

1. The force of nature: One would think, that the sick *Dog* should loath that he hath disgorged; that the washed *Sow* should abhor the mire wherein she wallowed. But the medicining of the one, and cleansing of the other, did not take away their nature; still the one remained a *Dog,* the other a *Hog.* If there could have been an alteration of their natures, there would have followed a cessation of these odious qualities. Turn them into Sheep, they will detest both mire and vomit. You may bend a Tree by violence; but when your hand and hold is off, it will return to the former position of crookedness. Want of stomach, or want of drink, may keep the drunkard sober: but let him come to ability of body, and conveniency of being intemperate, and he *returns to his old v••ite:* nothing can cure him, till his nature be changed. *Paul* was a ravening Wolf in the evening, the Lord made him a peaceable Lamb in the morning: but as his Name was changed, so was his Nature; otherwise he would have returned to his former disposition. Locke up the Wolf, and your flocks be safe: but if he get loose, ware the Lambes, for he is a Wolf still.*The carnal mind is enmity against God:* not an enemy, as the vulgar reads it, in the Adjective, or Concrete; for that will neither agree with the Gender of the Substantive, nor with the accenting of it. But *Enmitie,* in the abstract; noting the excess: as we say of the proud man, There goes Pride. An enemy may be reconciled, enmity cannot: a vicious person may be made virtuous; but vice can never be made virtue. Enmitie is a mutual malevolence: so God hates the flesh, and the flesh hates God: though man by this hatred hurts not God, but himself; for he is God's enemy, *non nocendo, sed resistendo.* The cause is in us; for *Adam* was the friend of God, and God was the friend of *Adam:*This enmity came from sin, which we have cause to bewail with tears of blood. For a creature to hate the Maker, what can be more monstrous? For the Creator to hate the creature, what can be more grievous? *The carnal mind i• not subject to the Law of God, neither indeed can be.*

It is usual for enemies to cross one another. *It is not subject,* there is contumacie: *It cannot be,* there is impotency. If the Sun, created to give light, should cast abroad darkness: if the fire, made to give heat, should cool us; we would think it preposterous. All the question betwixt God and man, is but this; whose will should be done. But *de his qui faciunt quae non v••i, facit ipse qua vi•e.* God chargeth them to do his will, and they will not: they would have their own will stand, but they shall not. *Quid tam p•n••o, quam semper ve•e quod nunquam erit, & semper nolle quod nunquam non erit?* They shall never obtain what they desire, and they shall ever sustain what they dislike.*So then, they that are in the flesh, cannot please God.* In the flesh, not that have the flesh in them. We say of a man overcome with anger, he is *in* heat, of one

overcome with Wine, he is *in* drink: as *Simon Peter* told *Simon Magus;Thou art in the gall of bitterness, and in the bond of iniquity.* Not only these were *in* him, but he *in* them. These cannot please God: as Snow can never be made hot, while it is Snow; for fire will dissolve it into water, and then it may be heated, but it ceaseth to be Snow. Carnal men, in that state, cannot please God: change them into a sanctified condition, then they can. Change the nature of these beasts, and then they will put off these filthy habits. But otherwise, the Stone doth not more naturally incline to the Center, than they are proclive to sin: if either of them be stayed, it is by violence.

Thus easy is it to discern Sheep from Hogs and Dogs, as between Muske and a Muck-hill, by the sent; or between Gall and Honey, by the taste. The Bee delights to be among flowers: but no Garden can stay a Dorre; he passeth by all, till he comes to a dunghill. The worldling is Dog-weary of all religious exercises: (Let Christ go *into his Garden, to gather Lilies*) this is none of his felicity: nothing pleaseth him, till he return to his sensual courses: nor can this be helped, till his dunghill-disposition be altered. Every thing lives according to the kind; the Horse in the pasture, the Fish in the water: present holy things to a carnal heart, either he sleeps, or dislikes; for he is quite out of his element. In diet, that which is one man's meat, is another's poison; because of their different tempers and constitutions. It is impossible for the same creature, to be both a Lion in the forest, and a little Dog in a Ladies lap. Repentance is a change of the mind, and Regeneration is a change of the man: till the first *Adam* be changed into the second, there is no hope of entering into Heaven.*Flesh and blood cannot inherit the Kingdom of God.* All are flesh and blood, but some are not all flesh and blood: there is corruption in the best, but there is something in them beside corruption. The better part, if not the greater part, is the seed of grace; and this shall fructify to life eternal. But they that are all flesh and blood, will return to the works of flesh and blood.

He is an unhappy man, that adviseth with his flesh, for the rule of his life: it is as if a King should call a Traitor to his Council-Table; or as if a man should commit his body and goods to a Bottom, that is steered by such a Pilot, as ever drowns all the passengers. *Paul* being sent to preach,*conferred not with flesh and blood.* It was Christ's rule in our alms; *Let not the left hand know what the right hand doth:* let not the flesh know what the spirit doth: as *Abraham* would not tell *Sara,* when he went to offer up *Isaac,* lest she should dissuade him. The best policy of State, is to dis-arm the Rebell: so let us dis-furnish the flesh of idleness, intemperance, high feeding, pompous clothing; taking away the arms, munition, and artillery; that though it would, it cannot do mischief. The Jews offered up *Victi•am pro peccato,* let us offer up *Peccatum pro victima;* not a sacrifice for our sins, but our sins for a sacrifice: this is most acceptable. A City being hard besieged, and not able to hold out, did light upon this policy: in the night-time they took all their dead men, which were many, what with war, and what with famine, and set them upright in their armors on the outside of their walls. The enemy seeing this bold spectacle in the morning, and not suspecting the Stratageme, thought them alive, resolute, and supplied with fresh forces, and so raised the siege. Let as mortify our carnal affections, and set them up in Satan's view, with a resolved defyance; this will dismay his courage: dead lusts dis-appoint the Devil. The King of *Edom* removed the siege, by sacrificing his son, his eldest son, that should have reigned in his stead, and that for a burnt-offering to

the Devil. The God of Heaven abominates all such unnatural facts: not our sons, but our sins, are the burnt-offerings he requires: such Holocausts shall both remove his judgments, and dis-hearten all the assaults of our spiritual enemies. But alas, can the Leopard change his spots, or the Black-moore whiten his skin? both, as easily as we can alter our own natures. Only He, that can turn the highest mountains into humble valleys, can take away the corruption of our natures; and of unclean beasts, make us holy Lambes unto Jesus Christ.

2. The danger of *returning* to old sins. We are all conceived on the Sea, and borne upon a shelf, in manifest danger of drowning in the main: there our parents left us, as their parents left them, and our first parents left us all. The undeserved, unexpected Grace of God did lay hold on us in Jesus Christ, and put us off from these quick-sands, in a vessel of Hope, steered by his Ministers, the Compass being his holy Word, and the promise of heaven that shore where we all are to land. Now if we, thus mercifully delivered, shall willfully *return* to the first danger, and be led by the false marks of gain or pleasure, to those desperate sands, how worthy are we to miscarry? It is true indeed, that the elect cannot turn from God with all their heart; or if they could fail totally, yet not finally. But when we read,*Because of unbelief they were broken off, and thou standest by faith: Bee not high minded, but fear.* And,*Hold that fast which thou hast, that no man take thy Crown:* it may provoke us carefully to look over our evidence, that we may be sure. I know there be some that would shake the foundation of a Christian, urging that of *Paul;If thou continuest in God's goodness, otherwise thou shalt be cut off;* and inferring an absolute proposition from a conditional. As if one should collect thus; If the Sun rise not tomorrow, it will be dark, therefore it will be dark tomorrow. But the Sun holding his course, it will be light: and God's promise holding, which cannot fail, and grace continuing, believers shall not fall from salvation. They as weakly conclude from that of Christ;*If those mighty works had been done in Tyre and Sidon, they would have repented in sack-cloth and ashes:* that a little knowledge had saved them. We might as well presuppose a power of speaking in stones, because our Savior says;*If these should hold their peace, the stones would cry out.*

Yet let none presume:*For if God spared not the natural branches, take heed lest he also spare not thee. Behold* (not thine, but) *the goodness of God:* if thou be saved, the praise is his: if lost, the fault is thine own. There be two things that carry men away from God; Despair, and Presumption. As the act of seeing is hindered two ways, either by seeing too much light, or no light at all: so the comfort of conscience is prejudiced, either by seeing no mercy, or by seeing nothing else but mercy. To keep us from the one, Despair, let us meditate of that infinite mercy, which never failed the most odious sinners, when they became humble converts. To prevent the other, Presumption, let us remember how God punished relapsing *David,* the man after his own heart: and *Moses,* whom he called friend; and that for one fault; and that so secret, that by reading the story we can scarce find it out. This way a thousand perish, for one the other way: Desperation is a course that Satan takes but with few; because it is tedious to flesh and blood, and (not seldom) the occasion of true repentance: and so the Devil is over-shot in his own Bow. But Presumption is pleasing: To fly out when we list, to enjoy our pleasures, to return from our devotions to sensual lusts, and then to be sure of Heaven when we have done; what can sooner win us? *Sic redit ad tumidas •a•fraga puppit aquas.*

Though we have committed sins, and been bitten by them, and smitten for them: yet forgetting all that anguish, those fears and tears, and sorrows; we *return* to the cause of all those mischiefs. The Merchant, after a three years voyage to the Indies, hath with many doubtful hazards of Rocks, and Pirates, brought home store of Gold; and is no sooner come ashore, but in one night plays it all away. You will say, He may fetch more; he is not sure of that: but the man is far less sure of regaining God's favor, that hath so prodigally spent it in wantonness.

The Almighty Father hath been our Physician, the glorious Son hath been our Physic, the blessed Spirit hath prepared and applied all to us: shall we now, our willful selves, overthrow the work of all them three, by relapsing into those sicknesses, from which their infinite goodness hath delivered us? Shall the bounty of our Maker fill our Measure with mercy, and shall we still empty it as fast? Hath God nothing else to do with his riches, but to wait upon our riot with supplies? He hath corrected us, and then we came home: again he received us: shall we, after all this, *return* to our old aberrations, and re-embrace those sins, which did induce upon us his former judgments? Yet alas, so slippery the custom of sin hath made the ways of sin; that if the God of constancy and perseverance should not hold us up, we could not stand one moment. Saint *Paul* was shipwreck'd thrice, and yet escaped. So do the rocks and sands, the heights and the shallowes, the prosperous and adverse fortunes of the world, diversely threaten us; so do our own Leakes endanger us; so do temptations, like Pirates, assault us; so do the Mariners, our own thoughts, mutine within us; that nothing but the everlasting mercy of our God can preserve us. But let us be careful, never to put ourselves aboard with*Hymenaeus,* nor to *make shipwreck of faith and a good conscience.* Though infirmities overtake us, and God hath graciously warned,*My son, thou hast sinned, do so no more:* though that which we most earnestly pray against, should fall upon us; a relapse into those sins which we have truly repented, and God hath fully pardoned: yet let us beseech him that is JEHOVAH, and *changeth not,* that the Spirit of remorse and compunction may never depart from us; yea, that the Spirit of consolation may never forsake us. A Garden once digged, and then let alone, becomes more weedy: a backsliding Christian proves most ungodly.*The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*

The objects to which they return, follow; the first whereof is *vomiting.* This proceeds from an ill-affected stomach, and a sick stomach from a bad repletion. This may be an argument offensive to the weak, nauseating their stomachs: but to show the odiousness of sin, the Scripture often useth it. And that both literally, when the Prophet applies it to the Drunkards, *shameful spe•ing shall be for their glory:* and figuratively, as *Z•phar* awards it to the oppressor,*He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.* Yea, God himself is said to vomit out some kind of sinners,*Because thou art luke-warm, I will spew thee out of my mouth.* Though he seemed to have received them into his inward parts, because of their formal profession; yet being offensive to his stomach, he spu• 〈◊〉 out: and certainly God will never *return to his own vomit.* The conscience is to the so•le, is the stomach is to the body: sin doth distemper the one, as unwholesome meat or su••e•s do the other. Both are sick alike, bo•h complain of their burdens *vomit* is a forcible clearing of the stomach, confession is a voluntary •nloding of the conscience. The Physician prescrib• a

medicine, the Patient takes it, and is cased. The Minister chargeth the surcharged soul to confess and acknowledge h•s iniquities, he doth so, and is comforted. That man worthily perisheth of his disease, that lets it rankle without revealing it. If we know a burdened conscience, we give it a vomit;*He th•• hideth hi• ⟨◊⟩ , shall not ⟨...⟩ •hat co•f•ss•th and forsaketh them, shall have mercies.* No wise man •ill fall upon that dish again, which hath made him dangerously sick: and he is a mad man, that after such disgorging his offense, will return and li•ke up his own *vo•it.* No less foolish and desperate is that sinner, who having emp•i•• his heart of all his troublesome and indigestible faults, by a liberal and frank acknowledgement, shall again willfully relapse into them: what is this, but with the *Dog, to return to his ⟨◊⟩ vomit?*

Saul, as if he were again now entered into the bounds of *Naioth* in *Ramah,* prays and prophecies good to him, whom for good he maliced.*The Lord reward thee good, for that thou hast done unto me this day:* and he lift up his voice and wept. There is no heart made of flesh, which at some time or other relents not: even flint and marble will in some weather stand on drops. Nor can we think those tears and protestations feigned: doubtless, *Saul* meant as he said; and passed through sensible fits of good and evil. Let no man like himself the better for some good motions; the praise and benefit of these guests is not in the receipt, but in the retention. Who, that had seen this meeting, could but have thought all had been sure on *David's* side? What can secure us, if not prayers, and tears, and oaths? Yet behold in the loose,*Saul* goes home, but *David and his men go up to the hold.* One would think, *Saul* had emptied his stomach of all those crudities, rage, envy, malice: yet stay awhile, and you see him return to his own *vomit,* hunting after the blood of the innocent; and gives not over *David.* The adulterer comes to shrift, pours out all his uncleanness in the ears of his confessor; and now having cleared his mind, returns with the fiercer appetite to his former *vomit.* The friend of riot and disordered company visites the Church in the forenoone, prostrates his body, and opens his mouth with the congregation, in a general acknowledgement of his (inordinate) sins: and now, as if he were exonerated of all his corruption, and had only made room for more excess by his confession; he re-greets that sin for which he regretted, and falls afresh to his luxurious cups.

I know there be some constitutions so strongly retentive, that scarce physic can procure a *vomit:* there be stupefied consciences, that will not confess. Let the covetous man hear his unjust practices aggravated to his face; yet custom hath so preoccupated his heart, that he never grows sick upon it; as poison by familiar use, becomes natural food. We cannot say this man returns to his *vomit,* for that unrighteous Mammon never troubled his dead conscience. But he shall spew once for all; the earth shall spew out his body, his body shall spew out his soul, his soul shall spew out his riches; nothing shall spew out his sins; they shall make him sick forever in a bed of quenchlesse flames. The Law of God, repeated by Christ himself to a rich young man, was but answered,*With all these have I kept;* it could not bring him to a sense of his sins. *All these have I kept?* Miserable and false man, he had kept never a one of them; yet he would not be brought to a *Vomite.* That other Churl talked of*filling his barns,* not emptying his sins. But for men to disburden their troublesome iniquities, by humble confessions, and then to resume them; as the Viper spues out her poison in Winter, and takes it again in the

Spring; this is most dog-like. We may not take the children• bread and throw it to *Dogs:* such dainti•• are not for reprobate stomach in the whip and cudgell are for Dogs. The Jews cou•••d the Gentiles Dogs, and grudged them any of their own meat, as if they should not have sufficient for themselves. But *Paul* rather compares the Jews to Dogs, and such as lie in the manger, to keep the Gentiles from their foot ••piners, that lie like some churlish curr•s at the door, to ••epe away beggared, and hinder them from their Masters alms, should be driven away, that humble suppliants might have access to heaven gates.

〈◊〉 *Quis m•debit•• c••i res••b•••i vomitum?* There is no vomiting without pain•• man's stomach regests that made him sick, and he feels the headache: his conscience is troubled with the sense of his errors, and he must needs feel heart ach. Why do we not consider lov•d 〈◊〉 such a morsel of si•ne hath cost •s, before we suffer it again to pass down our throats? Was not our conscie•ce loden with agonies, and laboring with pangs, more than a travelling woman with •••wes▪ Did we not feel a thorn in our most tender, sensible, and vital parts; stinging us at the very heart? Did it not appear like a black bill against us, written without unanswerable debt to an infinite justice? Did it not make us part and roar for the very disquietness of our hearts? Did not sleep forsake our eyes; and after many tumblings and tossings, did we not still complain the want of ease? Did not Satan set us hard with desperation, for a monstrous and (under the name of an) unpardonable sin? Did not our souls weep blood, and our eyes run down with tears? Were we not brought to the pits brink of forlorn unhappiness, before we could feel any comfort of forgiveness? Have we now forgotten all that smart, woe, grief, and horror? Can the short and scarce sensible pleasure of any sin make amends for such torments? Or if we could flight our own sorrows, and let the memory of them die with the feeling; yet let us consider what those sins cost the Lord *Jesus.* Was he reviled with taunts, beaten with buffets, macerated with scourges, harrowed with thorns, crucified with thieves, and slain with unspeakable sufferings, to expiate them, and shall we embrace them, and so re-crucify the Lord of life? Have we received a medicine of so dear ingredients, Christ's meritorious passion, and our own compunction, to disburden our souls of that which offended both God and them; and shall we drown the remembrance of all in a deluge of vanities, recoiling to our former *vomites?* God forbid it, and the thankful respect of his honor and our own souls heartily forbid it.

The Dog returns *to his own vomit;* there be some that seek up *alterius vomitum,* another's vomit: that will sin by president. They will adulterize, because *David* did: they will drink to sleep, because *Noah* did. Indeed those holy men committed such unholy facts, but they humbly repented, and begged pardon for them, in the anguish of their hearts. They confessed them to be evil, these men take them up for lawful, or at least tolerable: what is this but to lick up their vomit? But whether it be their sins, for which they have repented; or our own sins, under which we have groaned; let us never return to so loathsome a *vomit.* Sin, like *Stibi••,* will tarry with nobody: up it must, either here by an humble confession, or here after by a wretched confusion. Let us disburden our consciences of those sins wherewith they are surcharged, but never turn again to them whereof they are disburdened.

1. Both the Sexes are mentioned: the Dog in the masculine, *Ca••s regr•ssus:* in the feminine, the Hog, *Su• l•ta.* In Christ there is neither male nor female, men have no more privilege of salvation than women. Nor is there any difference out of Christ, women have no more immunity from damnation than men. Indeed, bad men are more apt to nimble sins, as the Dog ranges abroad: and bad women are more prone to lazy sins, as the *Sow wallows* 〈◊〉 *the ••re.*

2. There is more ways to Holl than one, as we say there is to the Wood. Whether men go by the Dog-like rapacitie, or Swi•• or plead, it matters not: either will serve turn, to bring them to destruction. Heaven is a glorious City, yet hath it but one Gate, and that a narrow one: Hell ••th a thousand, and they are always both easy, and open. They that refuse the way of pragmatical mischief, with the *Dog;* may take the path of sordid uncleanness, with the *Sow:* yea, which is strange, men may even fit still, and yet get thither too soon: for idleness is able to bring them unto Hell.

3. The very *washing* of the wicked, is a preparation to their worse foulness. Hogs will wade through the Foord for no other purpose, but to come to the mire on the other side. Some are so graceless, that they come to the Temple, mingle themselves with the Saints, and partake the holy mysteries, to this end, that they may with less suspicion follow their filthiness. Do you see that Hog, and in what a pickle he is now? he was in the River this morning. Do you see that man, and how debauched he is now? he was yesterday at the Communion. A woeful hearing, that a man should be the fouler after washing!

4. Of all sins, Satan hath most power over uncleanness. Since the first possession of the Serpent, we do not read that Satan entered into any beasts, but *Hogs.* He set the Sabaeans, Chaldeans, and fire, to destroy *Job's* Oxen, Sheep, Camels; himself did not enter into them. But when the Devils were cast out of the men, they petitioned Christ, that they might enter into the *Heard of Swine:* and the whole Heard ran violently down a steep place, and perished in the waters. The impetuousness was no less than the speed: it was no small force that could do this. But if the Swine had been so many mountains, ••ose spirits by God's permission, had th•• transported •hem. How easily then can they carry those soul •hat are 〈◊〉 their power, to destruction? *Swine* 〈◊〉 he *m••e,* therefore the Devil loves Swine: un•lean ••a•ts that wallow in the •ire of sensuality, bru•••sh Dr•••ards tr•ns•o••ing themselves by excess; •ven they are the Swine, whom the Legion carries headlong to the Pit of perdition.

5. All sins are soul•, some be more 〈◊〉, and the ••a•tisers of them may be said to *wall••w in the mire.*•irst, the bru•• 〈◊〉 of the flesh, whoredom and uncleanness a ••rie and sordid wickedness▪ which makes the body not more leprou••an the soul and 〈◊〉 •he •emple of the Holy-Ghost into a Hog-stie. 〈◊〉 any ma• in his wits p••p•re to entertain his King, yea, his ordinary friend, in a Hog-stie? Shall ••at Almighty King, our Maker and comforter, have no room• allowed him, but that heart which filthy lust hath made a Pad of dirt, or a Hogs-coat? Thou receivest the Sacrament, and hopest to feed upon thy Savior, that he may enter into the very bowels of thy soul: but bethink thy 〈◊〉 ▪ Will the God of all majesty come into that house in the morning, where 〈◊〉 Swine have layne all night? How noisome is that

dwelling, where the best rooms, the Parlour, is but a Stable; and the Lodging-chamber, the heart, but a Hog-stie? Weigh it rightly; Thou liest in thy Bed of uncleanness, as a Hog in a puddle of mire. Thy luxurient thoughts, thy lascivious dalliances, show more odious to God, than can to thee any Swine tumbling in the mire. Secondly, intemperance; ingurgitating more meat and drink than a well-ordered appetite desires, is not only a Swinish, but a muddy sin: not so much by that effect, because it makes men muddy-headed; but by a worse, it makes them muddy-hearted. Their body is become a dunghill to their soul; their soul a dunghill, in respect of all goodness: nothing breeds in it but Weeds; nothing moves in it but Wormes, nothing wallows in it but Hogs. The Drunkard is but a moving muc•-pit, a speaking dunghill.*The unclean spirit could* ⟨◊⟩ *no rest in dry places,* but he finds rest in drunk•• ⟨◊⟩ . Thirdly, worldly covetousness is a di•tie sin: and howso•ver ⟨◊⟩ think, that they swim in pleasures, while they wallow in riche•, yet they are deceived, they do but roll in mirie puddles. It may be a d•scredit, it is no slander •o Riches, to call them D•ng; for to the most they are no b•••er. Mucke when it lies upon heepes, gives but an ill odour, a very st•nch: but when it is spread abr•ad upon the ground, it is a cause of much fruit. All out ⟨◊⟩ of coin and wealth are but heaps of mucke; which thus abused, do not only stink of themselves, but make a stench in our hearts. Let us spread them abroad by our charity, in useful, merciful, and pious deeds; then will they help the barren ground of our souls to bring forth fruit unto everlasting life. Lord, lift us up out of the mire and deep Pit, wherein we stick fast by nature, wash us by thy grace, and present us undefiled in the Day of JESUS CHRIST. *Amen.*

AN EXPOSITION UPON THE SECOND EPISTLE GENERALL OF THE HOLY APOSTLE, *Saint* PETER. CHAP. III.

VER. I.

This second Epistle (Beloved) I now write unto you, in both which I stir up your pure minds, by way of remembrance.

THE whole Scripture, saith Saint *Ambrose,* is *convivium Sapientiae,* the Banket of Wisdom; and *singuli libri singula sunt fercula,* the several Books are several Dishes. Or an Apothecaries shoppe, wherein is found sufficiency of holy Drugges, to cure all our spiritual diseases. Or a blessed Treasury of heavenly Riches, to supply any indigence of our souls. An infallible Rule, to keep us within compass, both for civil and religious allegiance. There be two sorts of men that fly out, and ramble from the right way of godliness: the mis-believers, and mis-livers. To inform the one, and reform the other, is the great undertaking of the Holy-Ghost in this place, and the main scope of his Secretarie, the blessed Apostle Saint *Peter.*

Reading this first Verse, we may well think of a Father sending a Token of love to his children. The Father, is an *Apostle:* the Token, an *Epistle:* the dear children, those elected and dispersed Jews; to whom he wrote both these Letters.

To join the spiritual Father and his children together in our meditation, as nature hath knit them in relation, Saint *Peter* commends his love to the Church of the Jews: for the Church of

the Jews was never cast away, only the*unbelievers were broken off. Putata est oliva, non amputata:* the Body, and some of the branches remain; and we are graffed into them, not they into us. We bring nothing to the Jews, but we receive all from them: not only*the oracles of God,* but even the Gospel;*for salvation is of the Jews.* The Gentiles do not make a several Church by themselves, for there is but 〈◊〉 Church: but they are called to be members of the Church •f the ••wes. 〈◊〉 *sheep I have,* that is, the elect Gentile•*Them I must bring to •hi• fol•* that is 〈◊〉 Church of the Jews▪ • do not ma••nother fold, nor carry thi• 〈...〉 but bring the Gentiles to the Jews, *th••••ere may be one fold,* 〈...〉 then the C•u•ch of Rome, but the Church of the Jews 〈...〉 Church: and we are not children of the Pope, we find no such adoption; but the seed of *Abraham,* not natural, but by insition. The same Roote bears us both, the same fatness nourisheth us both: there is no difference between the way of salvation in the Old Testament, and the New, but this: they were the natural b•an•hes, we are engraffed. In gra•fing, there is clay used, and bi••ing abo•• the Jew is •ound about with a red ligament in regard of circumcision: we wi•• a white, in respect of Baptism; at which the Primitive times did put on white garments.

The unbelieving Jews indeed are fearfully cursed.*Let their Table be made a snare, &c.* This was their just recompense: they were still like snares and traps to stumble Christ; therefore *let their Table be made a snare, and a trappe, and a stumbling block unto them.* They blinded his eyes, and then smote him; *theirs are smitten with blindness* for it. They called him down from the Cross, in mockery: in earnest the greatest cross is come down upon them for it. They accused him that he would destroy the Temple, therefore was their Temple destroyed. They charged him to be an enemy to *Caesar* their King, now therefore they have neither King nor *Caesar.* They bowed his back with the Cross, now their own *backs are always bowed down:* not only like slaves, their bodies are subjected to burdens, but like beasts, they have groveling minds, always on their moneys; as they are indeed the greatest Usurers. *O curvae in terris animae, & coelestium n•nes!* Thus is*the wrath come upon them to the uttermost.* Yet God had his chosen among them in their greatest apostasy: and it is probable, that the blood of Christ did cleanse some of those souls, that had the aspersion of his blood on their guilty hands. Still Saint *Peter* calls them his *Beloved;* and there is no name of any nation under heaven so honorable as the name of a Jew.*Boast not against the branches: for if thou boast, thou bearest not the root, but the root thee.* Let us not reproach them, but bless that God who hath now honored us above them. Saint *Paul* is not more moved with indignation against them, as malefactors; than with compassion of them, as miserable wretches.

Beloved.] The thriving of the sheep is the glory of the shepherd; and *Pl•s Pastor in vulnere gregis sui vulneratur.* The loss of a graceless child cannot but grieve the father, though the father, himself were in danger of mischief by that child: as *David* mourned for *Absalom,* that would have cut his throat. We would have you also prosper in this world; but our special care and prayer is, that you may thrive in spiritual graces, and grow rich in the favor of God.[f] As that father rejoined when his son came home a convert, though he had not a rag to hang on his back. To delight in men's sins, is the sport of devils: recovery from those sins, is the joy of good men and Angels. If we see a man deadly wounded, fetching deep groans and

drawing his last breath, we are moved with pity. How then should rebellious sinners, procuring the destruction of their own souls, wring from us tears of blood? We lament the death of those bodies that shall be raised in glory: how much more the ruin of those souls that sink down to infelicitie? It is possible that our grief for men's offenses, may work a grief in the offenders: as the sight of others falling heartily to their meat, brings on our stomachs. Instead of a smile, let us afford all sin a tear: our tears may move them to repentance, whom our smiles encourage in lewdness.

Beloved.] Love is the ornament of the Church, the ciment of Christianity.*How good and pleasant a thing it is, for* ⟨...⟩ *together in* ⟨◊⟩ *?* But *quam malum & miserandum, Patr•• & filios* ⟨...⟩ *?* Wh•• there is either a defect of paternal office in providing spiritual food for the f••ily, or of filial duty in granting temporal food to ⟨◊⟩ Fathers how miser••le are the whole household? Love descends; it is not possible the P•stors love should fail to his people ⟨◊⟩ it do•• not ascend so certainly; for we see universally, that the p••ples lov••oth •a•le to their Pastor. It ⟨◊⟩ a que•••on, whether natural Parents ••to beloved above the spiritual▪ we know that Christ preferred his spiritual ⟨...⟩ of thi• flee••▪ and *major est •••exi•* ⟨...⟩ . Why ⟨...⟩ them more that brought us into this sinful and miserable ⟨◊⟩ those that bring us into a better world, where is neither sin nor •••ery? Why them, that live with us on earth but awhile, equal to them that shall live with us in heaven forever? We must clear this by a distinction: O•r spiritual parents are more to be loved *Aesti••tive:* our natural, more *in••s••e:* those ⟨◊⟩ *Bene••lentia,* these *•••re Beneficenti•.* A man may not give all his goods to a •••ernitie, and leave his parents destitute of relief, as the Capuc•••• do: for God esteems mercy above sacrifice. We are to love our nature ⟨◊⟩ •ll; but the most bonds of nature require a greater degree of love. Nature •••cheth this, and Grace perfecteth Nature. Christ first preached at Nazareth, ⟨◊⟩ requite the place of his education. Still the nearer in blood, the dearer in good. But they that will not allow their spiritual Fathers so much, as they do their carnal flatterers; that spend more upon their Lawyer, than upon their Preacher; they are bastards; none of his children; Impostumes, rather than members of the Church.

From what root grows all this Sacrilege, this robbing of the Church under the name of custom, but from this, the want of *Love?* The love of custom ••th quite eaten out the custom of love. It will be found in a higher Court, where not a Lawyer shall be heard, that it was a damnable custom for children to rob their parents. The world is full of clamour, the Law is full of favor, for customs: all cry out for their *Diana,* but especially *Demetrius;* it toucheth •is copy hold: men think they are undone, if they give God his right. Not only*our craft shall be despised,* but even *the Temple of Diana, whom all Asia and the ••rld •orshippeth.* How cunningly this Orator pleads; more for his goddess, than for his gain: but if it had not been for his gain, his goddess might go whistle. Thus loud Orators will *Demetrius* and *Tertullus* be, pleading against *Paul,* before Judges like themselves: but when Christ shall be the Judge, they will have nothing to say; like the poor intruder, that *waseven speechless.* Some have haply ghessed this man to be a Lawyer, whose tongue had been nimble enough; but this awful presence daunted him; he had spoken so much before that now he was speechless.

To conclude; If we do not feed you with the Word, you are not our *Beloved:* if you do not render us our dues, we are not your *Beloved.* So here is no love lost, but God's; who hath loved us (as it were) on this condition, that we ••old love one another. W••••ve he•rd much of the *Pylades* and *Pythians,* a•d ••ch inviolable friends▪ but it would be miraculous now if any should die f•r love. I d••e say, there was never more love in the world, never less: never 〈◊〉 in po••••ation, 〈◊〉 less in demonstration. Christ will come when f••th shall be fear found upon earth; but if he had threatened to come when c••rity 〈...〉 be found we might 〈◊〉 for him today. Except you be 〈...〉 ▪ and except we be your *Beloved,* you are not s••e of he••n. Heartily 〈◊〉 do we love you, do you as sincerely love 〈◊〉, that Jesus Christ 〈...〉 love 〈◊〉 all.

I come now to the Token of his love, which is set forth by The

- Nature of it, 〈...〉.
- ••mber 〈...〉 the former.
- Ten••• of i•, or con•••s 〈◊〉 *stir up their minds.*
- O••er of it, o• 〈◊〉 of 〈◊〉 excitation, *•y way of* 〈...〉.

For the former; It pleased God to re•eale his will to us by 〈◊〉; and th•• both the Law and the Gos•ell. The Law was w•itten with his own h••d: Prophecies and Evangelical discourses he hath written by oath• 〈◊〉 did he write anything himself but the Tables of the Law: the hand 〈◊〉 •tone, t•• Law were all His. That which he dictated to his servants, the P••ph•••, 〈◊〉 challenge just honor from us: how much more doth that deser•e 〈◊〉, which he wrote immediately with his own hand▪ The more pre•ious the Record was the greater was the fault of defacing it: no king holds it ••sse than ••bellion, to blemish his seal and tear his writing. Yet *Moses* did it, and 〈◊〉 forgave it. He that was the meekest man upon earth, abandons that in a su••• indignation, which in cold blood he would have hold faster th•• hi• life. Israel had fallen into idolatry; and *Moses* forgets the Law written, when 〈...〉 broken. Not only the Decalogue was written, but the Prophetical Test•••nies, and all called the Law. So God thought meet to consecrate and hal••• forever this outward form of revelation. Some conjecture, that the Prophet• did write the sum and abridgement of their errands, and fasten th•• 〈◊〉 Temple-doors: which after some days view, were taken down, and lai••p in the Treasury for a second monument. The Poet said, but he appeal 〈◊〉 fame for the Author of the device; *Phoenices primi (famae si creditor) ••si, M••s•••• rudibus vocem signare figuris.* But certainly writing began with *Moses.*

It was the discipline of God's own house, for two thousand years, to feed his eldest sons only with tradition. This is a great argument with the Po••i••cians. But by their leaves, the diverse restitutions and reformations of God's true worship, argue that those times were not so generally fortunate for religion. And suppose that in one or two families, when men were at the fewest, thei• hearts at the purest, and their lives at the longest, Religion were so

retained: yet was it not only by Tradition, but by Visions, Oracles, and other Rudiments, which might be to them instead of writing. But when the number of men was increased, and their years shortened, and their hearts more corrupted; the conveniency of writing was taken up, both for the spreading abroad, and bet••• learning at home, the will of God. Thus *Moses, Samuel, Esdras,* were not only for their own times, God's holy Orators; but for the perpetual benefit of a••e•ages, his full Secretaries. We are told of the *Druid•s,* certain Pagan Priests of France, that in their Rules abhorred writing: But now where are those Rules? What Print remains of their Precepts? Their very names had been unknown, but for writing.

The Gospel also is written: Whatsoever may cause our joy to be full, w•••soever may perfect us for every good work, whatsoever may make us wise 〈◊〉 salvation, all this is written. *Let no man pres••e to be wise; above that which is •••ten;* especially, not to be wise against that which is written. These holy M•••scripts were highly prized by our forefathers 〈◊〉 the old woman that sold Books to *Tarquin,* did set such a price on them, to might h•ve made a *Tarq•••* ransom. Printing hath yet more advanced this benefit; that it is a question, whether ever Learning so far excelled ignorance, 〈◊〉 Scholers h••e by 〈◊〉 help exceeded Scholers.*Their 〈...〉 into 〈◊〉 the earth, and thei• 〈...〉 the ends of the world.* Their sound, yea now if 〈◊〉 •ill *their L••e:* and for th•• words, their *Writings. His arcana 〈◊〉 terra 〈◊〉 for••••r.* That God's Will is near as well known as his Works; and the Book of Grace is now become like the Book of Heaven. There was nothing wherein Israel out-stripped all ••e world, more than in this privilege; the Pledge of God's holy Cove•••, the Law written with his own finger▪*He hath not dealt so with other* 〈◊〉 .

〈◊〉 how great a favor is done to that Nation, where he bestows hi• G•spel? Th•• 〈...〉 a killing Letter, this is the power of God to salvation. H••ce is God th•••ghly disp•e•sed with any peopl• where that come•••ds. Sui••rs •h•t 〈...〉 love to Virgins, when upon just cause they fall off, call for their 〈...〉 again. So when God begi• once perfectly to dislike, the f••st 〈...〉 withdraws, is his Gospel. If our fore-father• had but •old 〈◊〉 some 〈...〉 its concerning the worship of God, ••ny whole cou•••ies (that 〈...〉 day without God in the world) might well have envied our happi•••. 〈◊〉 we take not what we take, upon trust of men's report: for me have 〈◊〉 written Word, and may survey at the full that great mystery of god••••e, which not only Kings and Princes, but even Saints and Angels have 〈◊〉 to behold. If this meditation did thoroughly sink into our affections, if our •••ections were truly moved, they would call upon us for thankfulness, and 〈◊〉 thankfulness would appear in our careful obedience: yea, this •••ve would set all able Pennes on work, to write the praises of God. Not t••t I desire, that those who travail only with the wind, should be delivered of th••r emptiness: there be too many foaming Brains in the world, that soil 〈◊〉 Virgin-Paper with their unchaste scurri•ities: such weeds, being dunged 〈◊〉 carnal humors, grow too fast of themselves. So the Farm of Antichrist commands many Ploughes in Europe, Seminaries of heretical Seedes, to make a Harvest for the Devil. They violate the works of all writers with the clipping-sheeres of their Expurgations: which dealing is as cruel to the dead, as their Spanish Inquisition is to the living. As that Giant did proportion the bodies of all his guests

to the Bed of his Harlot: so doth the Pope o•t and fashion all writers to the Bed of the Whore of Babylon. Against him, if we employ not our tongues and Pennes, according to our several abilities, they are both worthy to lose their cunning. Here both let our tongues be like the Pennes of ready writers, and our Pennes like the tongues of ready speakers.

To conclude: What shall we render to the Lord for his mercy, in writing th•se blessed Covenants? We can give nothing but the Tables, it is He that 〈◊〉 write on them. Our hearts are but a bare Board, till God by his finger i•••ave his Law in them. Yea more; we are a rough Quarry, and it is He 〈◊〉 must hew us out, and square us fit for himself to write upon. God come•••ted the Law to *Moses* his hands; his hands were whole, but the Tables were broken. God hath entrusted his Gospel to our hearts; if we abuse it, the Gospel shall remain whole, but our hearts shall be broken. He is more resolute than *Pilate; What I have written, I have written.* It is our woe, if we •••ke that blessed Writing, which is a Covenant of mercy for us: for then t••t other hand-writing, the Law of Wrath, shall stand in force against us. Let us beseech him, that hath written these things to be read with our eyes, also to write them in our hearts; that so we may find our names written in the •ooke of Life.

The Number follows: it is a *second Epistle. Abundance cautela non nocet;* especially where the matter is of consequence, and the danger of such despe••••••sse, as concerns the saving or losing of the soul: which if a man have 〈◊〉 lost, he hath nothing else to lose. *This second;* not so much fearing the mis•••ri•ge of the first, as hoping to work better confirmation by the next. Some will come at the first call, as *Matthew* did: some tarry to the third, as *Samuel* 〈◊〉 : some stay it out to the last hour of the day but one, as those*laborers* did. God calls at any time, Preachers must call at all times: the second exhortation may speed better than the first: one Sermon may have happier success than all the rest.*The faithful servant, whom his Lord hath made rule• over his household, gives them their meat in due season.* First, it must be good *meat,* for wholesomenesse: fancies of their own •r•ines, will but fill them full of wi•de. Secondly, it must be *seasonable:* comforts to the obstinate, and thunders to the despe••••, are Dishes quite out of *season.* Thirdly, it must 〈◊〉 •iv•• them: 〈◊〉 may not 〈◊〉 till they call for it; their souls commonly are not 〈...〉 to be hungry. Fourthly, it is not enough to purvey well, and stock our 〈◊〉 head, but w•e must dispense it to their hearts. There may be a whole M•g•••• of knowledge, and the people never the fatter for it, unless it 〈◊〉 impaired. Fifthly, it must be given by way of *distribution:* it is not sufficient to se• it before them in gross, but in the retaile of particular application 〈◊〉 the Chirurgian not only makes the Plaister, but lays it on too. In vain doth the rich man discourse of Bread to the empty; or the Physician read a Lecture on the Patients disease, and so leave him. Sixthly, all this must be frequent: we must do as we pray, Give them their daily Bread.*God hath sp••en me, twice, ha•e I heard it:* yea,*twice and thrice, oftentimes,* saith *Elihu.* Sin is not so easily killed, that we should say of it as *Abishai* said of*Saul▪ L•t we smite him to the earth at once, and I will not smite him a second time.* It were a happy riddance of so micshievous an enemy, if we could hit him as cunningly, as*Joab* did *Amasa* trecherously; who *smote him in the fifth ribbe, and struck him not again.* But this *Hagar* will abide many blows, before she be•••ned quite out of doors.

The building of the Church goes slowly forward: it were an injurious ce•sure, to tax *Solomon* of slackness in founding the House of God. Great Bodies must have but slow motions. Much time is required to the preparing of the Materials: albeit *David* had laid a great part of the Timber and Metals; yet many a Tree must be felled and squared, many a Stone hewn and polished, ere this foundation be laid. Neither could those large Cedars be cut, sawen, seasoned in one year. Though he had an hundred and fifty thousand Laborers employed in bearing burdens, and hewing Stones; besides their three thousand and three hundred Overseers: so did the main stress of the Work lie upon Proselytes. Though he raised a Tribute for the Work, of the Nations; not of money, but of men: though thirty thousand Israelites were levied for this service; yet four whole years are spent in so vast a preparation. Christ hath many Builders, for the perfecting of his Church: thousands of Preachers have spent their days and labors upon it; yet still it needs more: Still let us pray him for more Laborers, and for the redoubling of their pains. Our souls be such knottie Trees, and our hearts such rough and hard Quarries; that without the mighty pains of many hands, we will hardly *lie* right and fit in our designed places. Line must be added to Line, and Letter to Letter; a second Epistle to the former. It may be, we answer at first with *Peter;Not so, Lord:* yet after a second or third motion, we grow better advised. It may be, we pass the *first and second year* without a spiritual tillage: we have heard this holy Doctrine once and again, but it bred no cogitations in us, except such as*grow of themselves;* natural, worldly, corrupt: yet the third time we may be won with these heavenly comforts, and bring forth the fruits of obedience.

Yet let us beware of protracting our conversion: when we repel or neglect one good motion, we are not sure of a second: yea, he is justly hardened against the second, that hath resisted the first. Sin hath a shrewd Title, when it can plead prescription: and Satan thinks his evidence as good as eleven points at Law, when he hath once got possession. Let him be sure of thy youth, and he will be confident of thy age. There was an Abbot of this Land, that desired a piece of ground which lay conveniently for him: the owner refused to sell it: yet with much persuasion, was contented to let it. The Abbot hired it for his Rent, and covenanted to farm it only for one Croppe. He had it, and few it with Ac•r•es; a Croppe that lasted three hundred years. Satan begs but the first Croppe: let him sow thy youth with Acorns, they will grow up with thy years to sturdie Okes; so big-bulked, and deep-rooted, that they shall last all thy life. Let us take the first opportunity of God's gracious motions and monitions; or if we have omitted the first, let us apprehend the second: or if (as it is too true) many have passed unanswer'd by us, let us embrace the present invitation; and even now with faith and repentance turn to our Savior, that he may never lose a *second* labor.

The Tenour follows; which is, to *stir up our minds.* We use not to stir up cold ashes, but embers that be warm, to re-kindle the live coals that are hid under them. The Apostle does not profess to teach them new Lessons, but to hear them say over their Parts: not to catechise them in the foundation and Principles; but rather to rub up their memories, with a recollection of their former Notes, as it were a repetition of his Sermons. It argues some mistrust in the Master, of non-proficiencie in the Scholar, when he turns him back to the beginning of his Book, and apposeth him in his first Lesson. Saint *Peter* will not so discourage his Disciples, but rather takes it as granted, that they knew; and more needed excitation,

than information: as if he meant not to press the Doctrine, but the Use. When we lay on green wood, we blow the fire, not stir it: when dry, we stir the fire, and need not blow it. Proselytes stand in need of kindling: well improved Christians require but *stirring.* There is mettle in many a good Horse, which he will not show, till you give him the Spurre: put him to it, and he answers your desire. *Samson* sleeps, till he hears, *The Philistines be upon thee:* then he rouseth up himself, to their bane. How many a good deed had been lost, if the doer had not been seasonably *stirred up.*

Why are the*words of the wise* compared to *Goades;* but to show, that the best in God's Teame need pricking forward? An easy rhetoricke draws us to evil: yea, it is hard not to run down the hill. The proneness to sin is so much stronger in our nature, than to good; that every least motion prevails for the one, scarce any instigation for the other. Our war against sin and Satan is perpetual: other hostilities admit some truce, ours is not determined but with our lives. Lest therefore we should take a dangerous and unkindly rest, God hath set his Ministers, like Trumpets and Drummes, to call us to our Arms, to stir up our strengths, that we be not surprised unawares. Let our weapons be always in readiness: as *Seneca* said of *Caesar;* That he did quickly sheathe the sword, but he never laid it off. The sight of a weapon discourageth a thief: while we keep our javelins in our hands, we scape many assaults. It is our Office to give you the Alarm, and to *stir* you up: be it your care to maintain the battle. And as the end of all war is peace, so your militant conflicts shall be crowned with victory, and your souls received into the everlasting peace of Jesus Christ.

The Order is last, *By way of remembrance.* This is a just order and method, first to teach the way of the Lord, then to remember men of walking in it. We are not only called Teachers, but*Remembrancers.* And as this Epistle seems to be called after a sort by the Author, a rehearsal-Epistle: so all our Sermons are but rehearsal Sermons; pressing the Doctrine you have already learned, *by way of remembrance.* There is reasonable good strength in our judgments, but a great decay in our memories.*If ye know these things, happy are ye if ye do them.*•ecause you hear these things, you have happy ears: because you see these sacred mysteries, you have happy eyes: because you tread in God's Courts, you have happy feet: if you remember these things, you have happy memories: these things if you purpose to do, you have happy resolutions: but these things if you practice, if you do indeed, you have happy souls: and the Lord make us all thus happy.

Your pure minds.] This is the object of his excitation. There is *Purit••* ⟨◊⟩ , an outward profession of purity, an inward corruption of hypocrisy. All the care of hypocrites, is to seem pure; a strange kind of Atheism: •s if they thought, that their thought was not known to God. Not an oath comes from them in a month; that's well: but scarce a true word in a twelve-month, and that's very ill.*Sapphira* will not stick to lie unto *Peter,* that durst lie to the holy Ghost. Hypocrisy is a lie unto God, as dissimulation is to man. Such men's actions are but real equivocations. They are not only *Lupi in •vili,* but *Lupi in •villâ;* Wolves in a Sheep-Cote, yea Wolves in a Sheepes Coat. Like the fruit that undid us all, which was *Pulcher in visu, in tactu mollis, dulcis in g•st•, mortifer in effectu.* There be many that have pure-shining skins, glorious shows, but black insides.*Moses* perceiving that the people durst not look upon the Sun of his

face, clouds it with a veil; and would rather choose to hide the work of God in himself, than want opportunity of revealing God's will to the people. He does not stand upon terms of reputation: If there be glory in my skin, God did put it there; he would not have set it in my face, if he had meant it should be hid: rather do you hide your faces, that are blemished with your sins; and do not look, that in favor of your weakness, I should wrong God and myself, in seeming less happy than he hath made me. But without all self-respects, he rather modestly hides his glorified countenance from them, that by this means he might deliver God's message to them. Hidden purity is more gracious and acceptable to God, than that which is openly boasted. Such a happy Talent is best improved, by being laid up: as *Moses* had more glory by his veil, than by his face.

Christian modesty teacheth a wise man, not to expose himself to the fairest show, and to live at the utmost pitch of his strength. There is many a rich Stone laid up in the bowels of the earth; many a fair Pearl laid up in the bosom of the Sea; that never was seen, nor ever shall be. The Stones which were laid in the foundation of the Temple, were not rude and rugged, but hewn and polished. Albeit they lay buried in the earth, from the eyes of men, they were of equal value with the rest: though less conspicuous, no less precious. No small number of the noble graces of God's servants lie hidden and undiscerned; which are not less acceptable to him, because less notable to others. Hypocrites are all for show, God is all for truth: even the grace concealed, shall be crowned. There is many a goodly star, which because of the height, comes not within our account. The Lord *Jesus* himself did hide the glory of his Deity under the veil of his flesh, Majesty under vileness; and did shut up his great and divine Miracles with, *See you tell no man.* Not that I would have graces unprofitably bu•ied, but I would not have them proudly boasted. Let us be *Puri,* not *Puritani.* Those hearts be foulest, that care only to seem the purest. The world makes no account of unknown riches; whereas *malo me divitem esse, quàm haberi.* To what end should we dazzle men's eyes with admiration, when God and ourselves are conscious of our secret corruption? Why should we seek to be above those in show, to whom we are inferior in worth? *Moses* his face was fairer than his veil, his heart fairer than his face: too many have their veil fairer than their face, their face fairer than their heart. Modest virtues shall shine through their veils, when the vain-glorious shall be wray their shame through their coverings. How contrary are hypocrites to that faithful servant of God, *Moses?* He spake to God bare-faced, to the people veiled: he shown his worst to men, his best to God: but they show their best to men, to God their worst. But God sees both their skin and their heart: and I know not whether he more hates, their skin of dissimulation, or their heart of corruption.

There is *Puritas mentis,* a pure mind, without which all other purity is but uncleanness. There is *Puritas legalis,* that is, of nature; irrecoverably lost in *Ad••.Who can bring a clean thing out of an unclean?* Black Moors will sooner breed white children. There is *Puritas Evangelica,* that is, of Grace; which all must have that shall be saved. Who shall ascend into the Hill of the Lord?*He that hath clean hands, and a pure heart.* This *Pureness* is either *Impu•••ius,* whereby the pureness of that immaculate Lamb is made ours:*They h•ve washed their garments, and made them white in the blood of the Lamb.* Or *Inc••tiva,* inherent pureness:*Every man that hath hope in Christ, purifieth himself,* ⟨◊⟩ *he i• pure.* For there must be *aliquid nostrum, in nobis,* though not

à nobis. After that the Sun hath given his light to the stars, they shine: principally, by that borrowed light; accessorily, by a light of their own. *Quicquid Christus operatur pro nobis, hoc operatur in nobis.* Whatsoever Christ hath wrought for us, that he hath wrought in us. Or it is *Comparativa,* in regard of others: so the godly are Myrtles, but in a field of Nettles; Lilies, but in a forest of Thorns; Wheat, because there is much Chaff by them. Wooll may be pure white in respect of Pitch, but compare it with the Lilie: the Lilie is pure white in respect of Wooll, but compare it with the driven Snow: there is no pureness of man that dare stand the judgment of God.*The stars are not pure in his sight,* nor *the heavens,* nor *the Angels.* The right Puritan, that saith*he hath no sin,* is convinced *ex ore proprio,* out of his own mouth: even therefore he hath sin, because he says that he hath no sin: that very speech is a sin. *In non peccando puritas Dei, in peccata non imputando puritas hominis.* The Scripture propounds many examples of purity; yet they all had their blemishes: the brightest day was not without some cloud.*Howle ye Firre-trees, for the Cedar is fallen:* if the gallants be foiled, what shall the underlings do? That is a woeful purity, which does not only choose to stand in the sight of mercy. For perfect purity; *Optandum est, conandum est, petendum est, confidendum non est.*

Wherein then consists this *pureness of mind?* Not in any perfection, as if it could be so in the sight of God's justice: what is he living on earth that must not confess,*Against thee O Lord have I sinned?* But he is said to have a *pure mind,* that lives *sine scandalo,* though not *sine peccato:* or that takes no liberty to do the least evil: though he doth often admit sin, he does never intend sin. *Pura men's nequit consistere cum proposito peccandi.* He that hath resolved to be nocent, though he do not the purposed act, before God is not innocent. The undertaking of treason, though the fact be hindered, is treason. Or he that is *pure* in the inner man;*He that is borne of God sinneth not; In quantum ex Deo natus non peccat.* If with any fighting; he could get the victory over flesh and blood, he would never sin. Or he that indevours to be *pure;* as having always a respect to that eye, which hath always an eye of respect to him:*Walk before me, and be thou perfect.* The *mind* may be said to be *pure* in three respects:

1. *Puritate fidei:* faith apprehends the blood of Christ, and this purifies it. So it is rather passive, than active: not so much *Pure,* as *Purificata.* The air no sooner receives the clear aspect of the Sun, but it presently becomes light. If Christ send forth the beams of his righteousness into the heart, it is made pure.*Blessed is he whose sin is not imputed.* That which makes us blessed, makes us pure, for none but*the pure in heart are blessed.* This is the sole perfection of a Christian, the imputation of Christ's pureness, and the not imputation of his own impurenesse. It is in a manner all one, not to have committed sin *in actu,* and not to be held culpable of that sin *in reatu.* A garment that is thoroughly washed, may be as clean as though it never had been stained.*Such were ye,* saith *Paul:* which implies, that *such* they *are not.* If the Lord wash us, shall we not be clean?*Purge me with hissope, and I shall be clean: wash me, and I shall be whiter than snow.* It was a costly Bath, wherein we were washed before we could be clean: but if anything could do it, this must.*The blood of Jesus Christ cl••seth us from all sin.* He prayed till he groaned, he groaned till he wept, he wept till he sweet, he sweet till he bled, he bled till he died; and all to make us a warm Bu•, wherein our cold and foul souls might be washed pure and clean. Never was anything washed at so high a rate as the Christian soul. *Naaman* had an easy cure; *Wash in Jordan,* a common and unforbidden river.

The diseased in *B•thesde* found some more difficulty; they must wait the moving of the water by an Angel, and be waited on by an officious friend, or they were never the better. Some have washed their rotten carcases in the fairest flowers of the garden, the choice delicacies of nature, the clearest fountains. Histories tell us, that the blood of Infants and Innocents hath been prescribed for a Bath to Tyrants. But the Christians Bath is the Bath royal, the precious blood of the King of all the world. This only can make us pure: It was the Jews imprecation, and it proves their vengeance; *His blood be upon us, and upon our children.* It may, in a good sense, be our apprecation, and shall be our blessedness, *His blood be upon us, and upon our children after us.*

2. *Puritate poenitentiae:* so the conscience knows no foulness by it self, which true repentance hath not sorrowed, and which the mercy of God hath not pardoned. For God esteems sin indeed repented, as if it had never been indeed committed. This, though it finds not the heart *Purum,* yet leaves it *Purificatum.* The garment of our life gathers many spots, which God suffers us to wash out with our penitent tears. This was *David's* physic and bath, whensoever he had been sick or fouled with sin.*I make my bed to swim, and I water my couch with my tears.* Yea it seems, they were his food also, even his meat and drink: for meat, *My tears were my meat day and night.* And for drink, *I mingled my drink with weeping:* that was the spice of his cup.*Thou writest bitter things against me; when thou makest me to remember the iniquities of my youth. Moses* his ten fingers write bitter things against us, till the finger of Christ wipe them out. Saint *Paul* calls it a*Handwriting against us:* not that God's Laws, like *Draco's,* were writ in blood;*For the Law is holy, and the Commandment is holy, and just, and good.* They were holy characters; but our sins made them letters of blood against us. When we commit a sin, we write a bill of our hand against ourselves; whereby we acknowledge our souls to stand indebted to God's justice. Now unless this debt be discharged, and the bond cancelled, to prison we must; and there lie till we have satisfied the uttermost farthing: and that (God knows) will be long enough; for a farthing is more than we are, or can be worth. This black bill is cancelled by Christ only; whose blood hath so defaced and obliterated the reckoning of believers, that God doth not read our receipts, nor call us to accounts. Unbeleevers only suffer the whole forfeiture to fall upon their necks.

Now what Christ did with the blood of his body, that in some sort we must do with the blood of our souls, our penitential tears; that we may be discharged of our sins forever. One color laid upon another, doth away the former, and remains it self: as the cunning paintresse deals with her face; sometimes she blots out pale, and writes red. Our sins are red as scarlet, our tears white as snow: let these latter fall upon the former, they shall not only blot them out, but stand in their room: so we beautify our conscience, by blotting out red, and writing white, pure innocence. Our sins stand in God's register, till our sorrows come.*Thou tellest my wanderings; put my tears i•t• thy bottle: are they not in thy book?* The first give place to the last: our wanderings were written in that book; but when our tears come, God blots out wickedness, and writes repentance. And so we have our acquittance, even a general one, from the beginning of the world; *Adams* sin and all, to the day of the date thereof; a full *quietus est. Pharaoh* and his host were not surer drowned in the red sea, than Satan and all our sins are drowned in our tears. These the Fathers call our second Baptism: *secunda Tabula*

post na•fragium. No soul so polluted, but repentance can wash it clean and *pure,* and present it blameless to God through the faith of JESUS CHRIST.

3. *Puritat• gratiae;* sanctified to a holy life, and devout obedience. Not that sin does not *superesse,* remain; but it shall not *superare,* reign in us. It will be a Tenant, it may be a Tyrant; it shall have no dominion, or at least no peaceable one. This Usurper would fain be King of man, as the Devil writes himself Prince of the world: but the *pure mind* will never acknowledge fealty or allegiance to him. *Sentit, non consentit:* she feels his assaults with grief, but she knows it would be a worse grief to yield unto them. She will not buy her peace with her loss; being assured, that this trouble will not last ever: resistance shall be crowned with victory. From sudden thoughts of ill, no man is free: but here is no deliberation, no consent, no delight. There is *Nativit•••eri,* the conception of sin; and *Nativitas ex utera,* the birth or action of sin. None are pure from the former: the Sun cannot be rid of clouds, but he labors to disperse them. *Melius est nubere, quam urere:* he does not say, *quàm c•les•eri.* There is great difference between passive Fittes and Heats, and voluntary Inflamings. The will of this *purified mind* in sinning, is not properly *voluntas, sed velleitas;* as it were a will against a man's will. As the Mariner in a tempest doth cast his goods into the water, his rich fraught over-board. Or the true man assaulted on the way, gives his Purse to the thief: yet neither of these with full consent of will. If the regenerate be over-borne to do amiss, it is with reluctance before, and with repentance after: *nec invadit sine pugna, nec evadit sine poenitentia:* it got in with blows, it is thrown out with tears.

We are not Sins voluntaries: at the most, but pressed soldiers against our wills. As in a rebellion or tumult, a Drumme is beaten up, a Trumpet sounded, to call a faction together. Some are glad of the occasion, quickly up in arms, apt for mutiny, ready to do mischief: a loyal subject opposeth the conspiracy, strives against it, but cannot prevail with the unruly multitude: yea he is taken by force, compelled to join with them, and to draw his sword against his awful and lawful Sovereign. The subject thus drawn in, is in as much danger as the rest: but a wise and gracious Prince doth here distinguish; and while he executeth due vengeance upon the mutiners, he gives this man his free pardon. In an ungracious soul, one passion is enraged, and presently all the affections muster up their forces, and join in the confederacy of sin. But in the faithful there is a resistance; the fear and love of God withstands the hurly-burly: and though the throng of natural lusts prevail against grace, and overcome man to sin; yet the God of wisdom and mercy will forgive him; when the other receives the reward of a rebel.

The *pure mind* abhors dissimulation: that man neither wrongs others with the sin of deceitfulness, nor wrongs himself with the deceitfulness of sin. In the one he is *Rectus cord,* in the other *mundus cord.* His soul is like *Canaan,aland of brooks and fountains, that spring out of valleys and hills:* there be the springs of knowledge to guide his ways; and brooks of tears to mourn for his errors. His charity stands like those *fields of wheat and barley: vi•es, figtrees,and pomegranates,* are his fruitful meditations and contentful thoughts: *oil and •••ey* are the grace of his lips. His understanding is full of good things; his whole life, *welles and vineyards,* to relieve and comfort himself and others. His very *rocks* are*iron,* and his *hills yield brass:* his

most barren works have some profit. His whole self is like the Garden of *Eden,* wherein stands the Tree of life, Jesus Christ. When he dies, *Tanquam Paradisus ingreditur Paradisum,* one Paradise enters into another.

This is the blessedness of a pure heaat: but in the world there is *Heart* enough, and good store of *pureness;* yet they have ill luck, they cannot meet: it is rare to find *Puram mentem, a pure mind.* It comes to my memory, what I have found observed of the word *Conscientia;* that it ever had ill luck in the Church, and could never be found at once in full syllables. *Conscientia;* altogether, he calls Devotion: take away the first syllable, it is *Scientia,* Knowledge: cut off the next, it is *Entia,* Means or worldly maintenance. First, in the times of profaneness, there was *Sci,* and *Entia,* learning and living, knowledge and maintenance: but *Con* was left out, Devotion was wanting; they were ungodly men. In the next age, there was *Con,* and *Entia,* Devotion and Exhibition; a rich and religious, yea a superstitious number: but *Sci,* Knowledge was failing; they were not the learned'st Clerks. In the third age, *Con,* and *Sci,* Learning and Devotion were both lost, and only *Entia* was left: they had the honors and mannors, the fat of the land. But now in this last age, it is come round: we have *Con* and *Sci,* (let our thankfulness bless God for it) a learned and religious Clergy; only our *Entia* is taken from us: our livelihood and subsistence is exhausted by Sacrilege. The like fortune hath a *pure heart* in the world: *pureness* goes one way, and the *heart* another way, and these two have much ado to meet. There is no lack of *hearts,* every man hath one, some have more than one: and for *pureness,* it abounds: proud dames will have *pure* houses, *pure* tables, *pure* floores: their ruffes of the *purest* linen, their garments of the *purest* stuff, their diet of the *purest* meat, their chains of the *purest* Gold: hypocrites will have *pure* eyes, *pure* tongues, *pure* habits, *pure* garbes and gestures. The profane sort are all for a brave *heart,* they make a pish at *pureness:* the dissembling sort are all for a show of *pureness,* no matter for the *heart.* This is the devils plot, to keep *pureness* and the *heart* asunder. *Purity* will do well in nothing without the *heart:* the *heart* can be happy in nothing without *purity.* It is great pity, two such sweet compaions should be kept asunder, the God of all grace and mercy bring them both together.

Travelers, when the ways be fair and pleasant, make the longer journeys: a *pure mind* and an holy conscience are such sweet and delightful things, that I take leave to prosecute this argument a little farther, by way of application. We all desire a clean soul; where shall we have it?*Create in me a clean heart, O God;* saith *David.* Neither Saint nor Angel stands in his way; he troubles not them with his prayers. *Abraham knows us not, Israel cannot hear us: David* loved and honored the memory of *Abraham* and *Jacob,* his Fathers: yet he does not present them his petitions. I touch it, with indignation at that superstitious prayer of the Romanists; *Sancta Virgo Dorothea, tua nos virtute bea, cor in nobis novum crea.* But let us know, none can create a clean heart, but he that made all hearts: he only that*formed the spirit of man,* can reform the spirit in man. And to show that a *pure mind* is so far from being a common blessing, or easy attainment, it is called a point of *Creation.*

1. GOD made the world by his Word, and by his Word he makes a *pure* heart within us. If he give but his *fiat,* or his *vol•, mundare,Bee thou clean:* our Leprosy is gone. Yea, this seems to be

more difficult: for the world was created *ex spiritu eris,* by the word of his mouth; but the *mind* is *purified ex sanguine cordis,* by the blood of his heart.

2. GOD made the world of no preexistent matter; for before it, there was nothing but Himself, and Himself cannot be parted. This was wonderful, yet the creating of a pure heart in a greater wonder. For then, as there was nothing to exist, so nothing to resist: he made the Mass, and that was a passive matter, to be formed at his pleasure. But here is a rebellious opposition, a stubborn will to be subdued. There God said, *Let it be so,* and it was so: here he hath spoken an hundred times by his Word, Thus I would have it: and we retort, Thus we will not have it.*I would have gathered thee, at noluisti, but thou wouldest •ot.* Thus he is more troubled to make a *pure mind,* than he was to create a world. How do they abuse the opportunity of grace, and cozen their own fowls, that promise themselves an easy conversion at their own pleasure? God made the world in six days, how many years hath he been in *purifying* our hearts, and yet it is not done.

3. GOD took six distinct days in creating the world, and he seems to have six distinct works in the cleansing of our minds. First, in the first day he made the light, when darkness was upon the face of the deep: light and darkness were not *duo positiva:* but he *divided the light from the darkness: and be called the light, Day and the darkness, Night.* Darkness overwhelmes us by Nature, and God's first work is to enlighten our understandings by the knowledge of his will:*He that commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the glory of God in the face of Jesus Christ.* Yet some darkness still remains; and we may call the light, knowledge; and the darkness, ignorance. Secondly, in the second day he made the Heavens, and set them a moving in their right courses. His second work here, is to frame in us an heavenly will, to rectify our obedience; that we might do his will on earth, as it is done in Heaven. *He divided the waters which were under the firmament, from the waters that were above the firmament.* Our firmament is *Terminus cognoscibilium;* school-tricks are waters above the firmament. Thirdly, in the third day he separated the sea from the dry land: and *He called the dry land, Earth;and the gathering together of the waters, Seas.* So here, he causeth the deluge of natural corruption to sink down, that the firmness and beauty of this new heart might appear: and he calleth the dry land, *Grace;* and the confined waters, *Nature.* Fourthly, in the fourth day he made the Sun, Moon, and Stars, all those refulgent lights of heaven. So here he createth in us faith, charity, joy, patience, and peace; those lamps and ornaments, that give luster to a renewed soul. *He made two great lights: the greater to rule the day, and the less to rule the night.* Our two great lights are Faith and Charity: one rules the day, keeps our mind in a perpetual light: the other governs the night, doth good in the darkest shadows of necessity, of discomfort. The Sun shines smilingly on thee in thy prosperity; the Moon, that is thy comfort in adversity: but take heed of abusing either; for so thy Sun may be darkened, and God will turn thy Moon into blood. Fifthly, in the fifth day he replenished the air with fowls, the sea with fishes, the earth with beasts. So here, he fills every corner of the heart with sanctified affections. We are full, as the world then, *reptilium,volatilium:* let us mount up to heaven by grace, though we creep upon the earth by nature. Now came that *Crescite & multiplicamini,* the seeds were sown that should soon multiply. The Lord sows in our hearts

his holy Word, the seed of eternal life; let us be fruitful of good works. Indeed bad doctrine is a seed too; but *non vidit quod bonum;* God did not see it was good.

Lastly, in the sixth day, he made man: and here he re-malies him, creates him a new man in Christ Jesus. You will say, he is able to do this in a moment, as he wrought upon the malefactor on the cross at his last hour. So he could have made the world in a day, in an hour, in a minute: but it pleaseth his ••sedome to take longer time, both in that work, and in this: that we might ••ke heed of fouling that heart, which he hath taken so much pains to make clean. As exquisitely and deliberately as the great world was made, as perfectly good as all things were; the sin of man soon corrupted all. After all God's cost and labor upon us, our minds may be quickly defiled. Now when God had dispatched all his works in six days, he rested the seventh: so if we labor, with him, in the cleansing of our souls, all this week of working-days; we shall then rest with him in the Seventh, the heavenly and eternal Sabbath of the Saints.

To conclude; we see how sweet the condition of this *pure mind* is. *Hugo* saith of that man, *Vtitur amico ad gratiam, inimico ad patientiam, ad benevolentiam cunctis, quibus potest ad beneficentiam.* God doth not charge him with his own sins, as if he had never done them; nor with the sins of others, because he did not approve them. He is composed in prosperous fortunes, with adverse not dejected. Set *Belshazzar* in the midst of his Princes; his cupboard of plate furnished with the sacred bowles of Jerusalem, the spoil of God's holy Temple: and in contempt of their owner, ca•ousing healths in them to his Mistresses, and singing carols in the praise of his carved gods: yet because there is a foul heart within him, this sumptuous, this presumptuous feast shall end in horror; and that such an horror, as shall put the blood out of his face, the music out of his head, the joy out of his heart forever. But lay *Lazarus* at the gate of unmercifulness, lay *Job* on the very dunghill of miserableness, and give them *mentem synceram,* an honest and quiet heart: and *Adam* could not have been so happy in Paradise without it, as they were out of Paradise with it.

The man of a *pure mind* is always of a cheerful look, because there are no secret snibbings within him; he is not troubled with that they call *Singultum ••rdis:* the good man may be evermore the merriest man. The holy soul is the love of God, the joy of Angels: her eyes dare look upon the glorious Judge, whom she knows to be her Savior. Her heart is courageous, she dares stand the thunder; and when guilty minds creep into corners, she is confident in him that will defend her. She challengeth the whole world to accuse her of injustice, and fears not the subornation of false witnesses, because she knows the testimony of her own conscience. Her language is free and bold, without the guiltiness of broken stops. Her forehead is clear and smooth, as the brow of heaven. Her knees are ever bent to the Throne of grace, her feet travelling toward Jerusalem, her hands weaving the web of righteousness. Good men bless her, good Angels guard her, the Son of God doth kiss her: and when all the world shall be turned to a burning pile, she shall be brought safe to the mountain of joy, and set in a Throne of blessedness forever.

2 PET. 3.2.

That ye may be mindful of the words which were spoken before by the holy Prophets, and of the Commandment of us the Apostles of the Lord and Savior.

THE pretended title of that great usurper over the consciences of the Christian world, is fetched from the Succession of Saint *Peter.* How do his sycophants magnify Saint *Peter?* But it is their cunning, to reflect all that honor upon their Master. Otherwise, they would shuffle him up in the crowd of the Saints, and make no more reckoning of him than they do of Saint *Paul;* and that is little enough. But now they call him the Coryphe of the Apostles, the Prince of their souls, the Porter of Paradise, and supreme Lievetenant of the Crown of heaven: as we find it in a book of theirs, which they call, *the Occupation of the soul:* certainly, the vainest occupation that ever soul was bound prentice to. They tell us, that he was ever placed first, first mentioned, that he wrought the first miracle upon *Ananias,* that he made the first Sermon to the Gentiles •fter the coming down of the holy Ghost; that he did first visi•e such as were •ewly baptized, that he called and held the first Council that the Church prayed sollicitously for him, as for her Head, when he was in prison: that Saint *Paul* did not hold his Revelations for assured and authentical, till they had passed under the approbation of Saint *Peter:* that the Churches where ⟨◊⟩ resident as Bishop are all Patriarchall: that by his appointment Rome is the Mother and Mistress of all the rest. They have a world of other glorious titles for him, all which they mean to themselves. As even a Pope said, *Aenea•• Sylvius,* that was *Pius secun•••:* the former Popes did wisely in setting the ⟨◊⟩ on work to debate, whether the Donation of *Constanti••* the great to *Sylvester,* were good and valid in Law, or no: the better to ship o•er the master in fact, whether there was any such thing at all, or no. So he doth now employ his Parasites, to heap mountains of honors and attributes upon *Peters* S•ccessor, and to strive who shall most defy him: by this means to smother up the question, whether the Pope be Saint *Peters* Successor, or no.

I need not tell you of other differences, they are too palpable: *Peter* forsook the world, and followed Christ: the Pope hath renounced Christ, and follows the world. *Peter* had neither Gold nor Silver, but he had gifts and graces: the Pope hath neither gifts nor graces; but for Gold and Silver, such store, that he could spare it to shoe his Concubines Palfries. *Peter* would not suffer Captain *Cornelius* to crouch to him: the Pope rides a cock-horse on men's shoulders, treads upon Emperors necks, and keeps a quoile like the devil in every kingdom. But to pass over these, Saint *Peter* refers us to the doctrine of the *Prophets* and *Apostles,* for our only direction: the Pope tries his own Title, and imposeth upon our consciences only by tradition. I hope, forbidding of marriage, was none of *Peters commandment:* worshipping of Images, none of his: prayer to the Saints, prayer for the dead, far from any rule of Saint *Peters.* He never taught subjects to shake off allegiance to their Sovereigns; he never allowed, much less Sainted Traitors. *Fear God, honor the King;* this is the voice of *Peter.* Fear God, kill the King; that is the voice of his Successor. *He• quàm dissimilis!* How diverse, averse, adverse, perverse is this Successor!

Let all them that will hearken to that which Saint *Peter* says, (and all they must hearken to it, that will come to the place where Saint *Peter* is) observe my Text; *Bee mindful of the words, &c.*

Let all human inventions, in the matter of salvation, die abortive: *This is the way, let us walk in it; Bee mindful of the words, &c.*

Wherein he commends to us, first, a Treasure. Secondly, and the use of that Treasure. The Treasure is the Doctrine of the *Prophets* and *Apostles:* the use of that Doctrine and Treasure is our carefulness to observe it; *Bee mindful.*

The general parts their are two:

- 1. The Object of their mindefulnesse; *The words, &c.*
- 2. Their mindefulnesse of that Object; *Be ye mindful.*

Of the Object first severally, and then jointly. The former specialty of the Object is,

The words which were spoken before by the holy Prophets.] Not to dwell upon the particulars; as that, first, they are *worth,* for their plain certainty; not shadows, and abstruse paradoxes. Secondly, *spoken before,* for their antiquity; not things of yesterday; no new devices. Thirdly, *spoken by the Prophets,* for the authority: men that had their commission immediately from God himself. *Prophet* hath ever been a reverend and honorable name. Fourthly, *by holy Prophets,* for the sanctity: they passed not through the lips of a *Bal•am,* 〈◊〉 *Caiaphas;* but from men whose persons God had sanctified, for his heavenly errands. They were the Pr••nno•a•i•• of Heaven, the Registers of the Truth, the Secretaries of the holy Ghost, the Spokes-men of the Deity, the Mouthes of 〈◊〉 who is the Fountain of Wisdom, and Oracle of all Truth. We 〈◊〉 accomplished, what they fore-told, and their Prophesy become History.

The words of the Prophets, is the Law of God.*This is the Law and the Prophets.All the Prophets, and the Law prophesied until John.* God hath joined them together, let no man put them asunder. But it is objected;*The L•• and the Prophets were until John:* Why then should we be *mindful* of them now? They were until *John,* as a preparation and prediction of Christ's coming. He being come, that prediction, that preparation is ended: but still the Law and the Prophets remain both to confirm us in the s•ith of Christ; and direct 〈◊〉 the way of obedience to Christ. A man doth not despise his Schoolmaster, because he hath learned his Lesson. The Prophets were expounders of the Law, the Law was the Text of the Prophets. The Decalogue was that *Magna Charta;* to which, as to their common Principle, all their conclusions were reducible. As in Arithmetic, when we pass the number of ten, all the latter numbers be but compounded resumptions of the former. So all the Doctrine of the Prophets is but the exposition and application of those ten words, which God's own finger wrote in two Tables. Therefore *Malachi,* the last of the Prophets, to make a transition to the Gospel, in the very point of his passage towards the prediction of Christ and of *John* Baptist, seals up the Old Testament in his last Chapter, with*Remember ye the Law of Moses my servant. Moses* was a Prophet, and a Servant; the Law-bringer, not the Law-maker: yet God calls it the Law of his servant *Moses.*

The sum, then, of these *words of the Prophets,* is the Law of God: to this the Apostle here refers us; as *Isaiah* did before,*To the Law and to the Testimony.* How great is the honor of it, how

honorable the greatness!*The Law of God is perfect, converting the soul, &c.* There is the great honor.*I have written to them the great things of my Law:* and,*Fulfill ye the royal Law:* there is the honorable greatness.*Master, which is the great Commandment in the Law?* (was the Lawyers question) whereas all God's Commandments were great, upon assignation of any one above the rest, he meant to take occasion of accusing him. Therefore Christ's answer is full of circumspection; *Thou shalt love the Lord thy God with all thy heart:* this he calls *Primum & magnum, The first and great Commandment.* To this epitome of the first Table he subjoins, that *the second is like unto it:* and lastly adds, *On these two Commandments hang all the Law and the Prophets.* To this all Laws are subjected, and from this all good Laws are derived. For Authority, it gives all the Decrees of men the Checkmate. S. *Augustine* hath from *Seneca* a plain confession, That the Jews, otherwise a contemptible people, wheresoever they came, *Victi victoribus leges ded•rum;* the conquered gave Laws to their conquerors. To make a Law, is the chiefest point of majesty: and the best Law-makers have commended their best constitutions, by deriving them from God's Commandments: as if they could no way better confirm them, than by confessing where they stole them. Some of them have been so short of this conformity, that they have set down gross sins for their learned Statutes, and trespassed upon common Principles. Among some of them, murder hath scarce been punishable, adultery was pardonable, and theeverie commendable. But the pure, perfect, and unchangeable Law of God leaves no evil uncensured, no good uncommended: for which large comprehension, *Peter Martyr* compared the Ten Commandments, to the Ten Predicaments.

The best of this worlds wisdom, is but to drive corruption inwards; *Vitia ⟨◊⟩ abscindere, sed abscondere:* and in making men conformitants, many times to make them hypocrites. But God's Word hath a reach to the very secret purposes, and inmost affections:*sharper than a two-edged sword, dividing between the joints and the marrow, and discerning the thoughts and intents of the heart.* Like an Anatomist, searching and prying into every piece of a member, and reading a sound Lecture upon the smallest particle of a particle, spelling like a Criticke, the fractions of imperfect, and as yet unshapen cogitations of concupiscence. Whereas of a thought, kept within the compass of a thought, no Law of mortal man can determine. So that if a sinner can wash his bloody hands with *Pilate,* and not betray his bloody heart by word, deed, or writing, he cannot be by man found out.

Such is the perfection and majesty of this sacred Doctrine, though all advocates should be corrupt, and all champions cowards; that it is not a bare advertisement, which is granted by the Papists; but a Rule: not a potential Rule, only in regard of fitness; but an actual Rule: not partial only, for that is contrary to the nature of a Rule, which admits of no addition; but totally definitive and directive for God's service, and all our actions.*I have seen an end of all perfection, but thy Commandment is exceeding bread.* Broad enough, but we have staggering feet: the drunkard can scarce keep his path, though it be as broad as the Kings high-way. Our souls legs are borne crooked, and by the custom of sin we warp them more and more. The Ideot could say of his crooked sticks, that would not fadge and work to his mind; that they never grew but in the night, and that was the reason they could not see to grow straight. We take perverse, irregular, and crooked steppes, because we walk in the night of our own

willful blindness. The Way is broad enough, but the proud bear too great a breadth for the Way. The Rule is straight, but we are crooked: and, *that which is crooked, can hardly be made straight.* Crooked branches are straightened two ways; either by the hand of man, or by the fire. Those whom the hand of God's grace doth not rectify, are bound in bundles like thorns, and cast into that unquenchable Oven, the fiery Pit of Hell.

The Commandments of us the Apostles of the Lord and Savior.] This is the other Specialtie of the Object. The *Prophets* were Legal *Apostles,* the *Apostles* are Evangelical *Prophets.* Both these came to the world with *Commandments:* they do often indeed persuade us, counsel us, beseech us;*(I beseech you by the mercies of God;we pray you in Christ's stead)* but even those requests be Precepts. Doth not God therefore *command,* because he entreats? The very suites of Kings are Imperative: they must not ask, and be denied: much more shall we find the persuasions of God, Obligations to us. It is his gracious mercy, that entreates us to do that, which we are bound to do without entreaty. Every wise man will be easily requested to do himself good. When God sues to us, to save us, yea, to accept of salvation; we are sullen and desperate fools, to hinder our own preferment.*Paul* pleads to *Philemon,* his age and bondage, for arguments; the power of his authority, and Patent for it, in Christ. Yet, as if love were the strongest charm; *Propter charitatem petendo petos, for loves sake I rather beseech thee:* Was not this Petition as valid as any Injunction, in the heart of a friend, of a brother?

That the *Apostles* had power to *command,* is so far from being a question, that it is plain they could convey this power to others, by the imposition of their hands.*I give thee charge in the sight of God, who quickeneth all things.* And *Charge them that are rich in this world, that they be not high-minded.* I charge thee, to charge them. In the former, there is Episcopal authority: he that gives the charge, if he be not the chief on the Bench, yet is he greater than the Jury. In the other, there is Evangelical sufficiency; by virtue whereof, *Timothy* is enabled to*charge* men, *that they receive no other Doctrine. Pracipe divitibus, Charge the rich:* the rich are commonly great: nobility and wealth is joined together.*Curse not the King in thy thought, nor the rich in thy Bed-chamber.* That rich nameless Churl is ghessed by some to be *Herod,* or some other King. The rich man is a little King, among his neighbors; a petty God, to his underlings. *Dives, quasi Divus.* Yet, be they rich or noble, they are under the *command* of an *Apostle;* yea, under the charge of a Priest, in the Word of Jesus Christ. Kings themselves are not here exempted, though they have absolute command over all men in their dominions: as the Fathers interpret that of King *David;Against thee only have I sinned:* because he could sin against nobody else: yet *Nathan* may reprove him in the Name of God. That transported Shaveling soared too high a pitch, when in his imperious Bull he commands the Angels. But we may safely say, that all Powers beneath the Angels are liable to our spiritual charge. Even the rich men, that speak with command to others, must be *commanded* by their Preachers.*I am a man under authority, having soldiers under me.* The Centurion had many under his authority, himself is under the authority of another. We have a spiritual charge over their souls, that have a temporal power over our bodies.

God hath committed the Keys of Heaven to his Church: some let them rust in their hands, for want of use: Teachers, that do not teach; that can neither open the doors of Heaven for

others, nor for themselves. Some alter the Wards, that they can neither open, nor shut: as it is feigned of Pope *Sixtus Quintus,* that after his death he went to Hell; but by good luck the Porter would not let him in, though he had highly deserved it; but sent him to a place under his own command, Purgatory: this he long sought, but could never find. At last he took heart, and went to Heaven, fearfully knocking at the gate: Saint *Peter* asked him, why he knocked, considering he had the Keys? he answered, Because the Wards were altered, and they could not now unlocke the door. I would the Moral of this fiction were not too true: But alas, who sees not, that the Pontificians have so bruised the Keys with breaking men's heads, and so furr'd them with the blood of innocents, that they are not able to open the gates of Heaven? Some keep them bright, with fair and continual usage, whom God blesseth with the letting in of many souls.

Surely, if now we shall appeal to your consciences; the fault is not in the Keys, but all the Rust is in the Lockes, your worldly hearts. God hath set us to *Command;* and we command, and go without. Alas, by this contempt we cannot gain; but you are sure to lose: for if our word have lost the power in you, you have lost your right in Heaven. We dare wager our own coming there, that you ordinarily come not thither without us. It is true, *Spectaculo facti sumus;* men come to Church, look us in the face, and give us the hearing: but we have not the credit with them, to believe us. *Domine, quis credidit audit•s nostro?Lord, who hath believed our report?* We are weak, and you are strong: you are honorable, and we are despised. But if we may not be your *Commanders,* yet let us be your Counsellers. Or if that place be too good for us, yet still we will be humble Petitioners to you, that you would be pleased to save your own souls. If your houses were on fire, and we should command you to quench them: if your bodies were sick, and we should charge you to send for the Physician; you would think it a kindness in us more than needs: you would do all this, though we held our peace. Of all your Utensils and moveables, do you make least account of your souls? Alas, that all our Precepts must be turned into tears, weeping over you, as Christ over Jerusalem, for her *At noluisti!* Alas, that we should give a charge, and no soldiers come in to the Standard of Christ! You will say, we are servants; and servants are not to command, but to obey. Indeed we are Christ's servants, and your servants for Christ's sake: and if you could set us to a meaner office, we would not refuse it, to win your hearts. But servants may be employed to bring their Masters commands to their fellows. God called *Moses* his servant, yet he gave him authority to make Laws for the government of his people. God hath sent his servants, and his Farmers will encreated them: he sent his Son, saying,*They will reverence my Son;* but they did not. If he now see men misuse his servants, he will no more trust them with his own Son *Jesus.*

But if men dis-regard our command, let them reverence a higher than ours, the *Apostles;* yea, a higher than theirs, the Commandment of God himself. Nor can we here distinguish, but to the willful decei•ing of ourselves: for you receive from your Preachers none other command, than they received from the Apostles, and the Apostles from the holy Ghost. It is not our Word, but theirs; not theirs, but the Lord's. The *Apostles* were the Trumpets of the Word, the Corners of the living God, the Notaries of Heaven, the Secretaries of the Church, the first Princes and chief Peers of Christianity; whose mouths were filled with Oracles, and

their hands with Miracles, and their pens with Mysteries: the publishers of Mercy, and ingrossers of the Covenant of Grace: the Master-builders of God's House, and the noble Columns in the Building. The twelve Patriarchs, from whose heavenly Seed of the Word descend all true Israelites. The twelve Princes, Generals and Conductors of God's Army, that camped about the great *Moses,* the Manhood of the Son, the Tabernacle of the Divinity. The twelve Searchers, sent to take a view of the Land of Promise; who have brought us certain news of the inestimable blessings there, flowing with the Milk and Honey of eternal joys and comforts. The twelve selected men, that took twelve Stones out of the Chanell of Jordan, and pitched them in *Gilgal:* not omitting to set twelve other Stones in the midst of Jordan, where the Ark of God had stood: placing their holy Monuments both in the River, for a witness to the Jews; and out of the River, for a testimony to the Gentiles. The twelve Fountaines, which the people found in the Desert, at *Elim;* those Wells of salvation, where thirsty souls sit down and drink. The twelve Loaves of Shew-bread, which stood before the face of the Highest; that only the High Priest *Jesus* brake in morsels, and gave to his Church. The twelve precious Stones, set in the Pectorall of *Aaron:* choice living Stones, taken into the breast of Christ. The twelve young Lions, which support the Throne of the great King; not the like in any Kingdom. The twelve Oxen, that carried the *molten Sea* of God's infinite mercies to all parts of the world; three looking East, and three to the West; three to the North, and three to the South. The twelve Officers of the glorious *Solomon,* our King of Peace; that make his provision of holy souls, throughout all the coasts of Israel. The twelve Stars in the Crown of the Church, that Spouse of Christ. We may call them the Twelve months, that make up the year of Grace. The twelve manner of Fruits of the Tree of Life, that yields her Fruit every month. The twelve Angels, the twelve Gates, the twelve Foundations, of the new Jerusalem; whose length, breadth, and heighth was twelve thousand furlongs. And they shall*sit upon twelve Thrones, judging the twelve Tribes of Israel.* So precise is the number of Twelve, that when one of them miscarried, another must be chose, to supply his place. From them, we are said to receive the twelve Articles of our Belief: from them we know, that we receive the Doctrine of the Gospel.*Ye* ⟨◊⟩ *what Commandments we gave you, by the Lord Jesus. So work, as we have commanded you.* They had power to *command;* I would we were as sure of grace, to obey.

Thus far we have considered these Objects severally: now take them jointly, and they afford us some more observations:

1. Neither *Prophets* nor *Apostles* did ever *command* in their own names: but the former came with, *Thus saith the Lord:* and the other in the Name of Christ. By virtue of this Commission and victorious Name, they *commanded* all things, even diseases and devils to depart, and were not disobeyed.*By the Name of Jesus Christ doth this man stand here before you whole.* As they did all by his power, so they referred all to his glory: and added, *This stone, set at naught by you builders, is become the head of the corner.* This is the fundamental Stone,*We are b••e upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner Stone.* They are foundations to us, Christ is the sole foundation of all.*The wall of the City had twelve foundations, and in them the Names of the twelve Apostles of the Lamb.* They are foundations of the wall, not of the City: not of salvation, but of the Ministry of salvation: not principal, but instrumental: *Non authors, sed lapides.* A foundation cannot lay it self, it must have a builder. Christ laid

them first of all other, in the bottom of the wall; in that respect they are called foundations. As *Ezra* 7. *In the first day of the first month, he began to go up,* or *was the foundation of the going up;* that is, the first or chief Leader. Thus not one Apostle, but all are equally foundations.

Contrary to that senseless, ungodly, unlucky corruption of the Text, that would transfer all to *Peter;* under the color of *super hanc petram:* whereas the Scripture calls the twelve Apostles equally fundamental. *Mind the commands of Vs,* not of *Me,* saith *Peter* himself here. Christ himself indeed is that *Petra,* that *Rock;Other foundation can no man lay, than that is laid, which is Jesus Christ.* First, he is *Lapis fundamentalis,* the foundation of our faith: upon whom we build so sure and firm, that neither*gusts* nor *floods,* neither storms nor streams can overthrow us. Secondly, he is *Lapis angularis,* the Roote of love and peace, which binds us together in the unity of the Spirit. Malitious and contentious souls are loose rubbish and refuse, not stones in God's edifice. In all our book-controversies, and sword-controversies, let us refer the decision to him: then do we set the corner stone in the right place. Thirdly, he is *Lapis pacificus,* all sin is a make-bate, he is the Peace-maker between God and us. That *Jacob's stone,* whereon we rest our heads and hearts; and see Angels descending to comfort us: upon this stone we lie down, and have quiet rest. Fourthly, he is *Lapis foedificus,* a Stone of Covenant betwixt*Jacob* and his father *Laban:* the league between our heavenly father and us. *Mizpah,* a beacon or watch-tower, to warn us of our enemies. Fifthly, he is *Lapis triumphalis,* that shall give us the victory: *David's* stone, wherewith he slew the Giant: by this we shall be able to conquer Satan and the most monstrous sins, and triumph over them. Sixthly, he is *Lapis petralis,* which being smitten by the rod, gushed out floods of water. When he was stricken with death, there issued out streams of blood to save us: better than all their privileges, though they had *Oile out of the rock, and honey out of the stone.Cantent inhabitatores petrae e vertice montium.But if a son ask bread, will his father give him a stone?* Nay, but this stone is bread; a living Stone, the Bread of life; *Lapis & panis.* He did *command this stone to be made bread:* therefore we may as well say, *Da Petram vivificam,* as *Da panem quotidianum.* But let us take heed of offending this Stone: for *whosoever shall fall upon this stone, shall be broken; but on whomsoever it shall fall it shall grind him to powder.* We may fall upon this Stone, or this stone may fall upon us: and then it had been better that a millstone were hanged about our necks, and with us thrown into the sea. But blessed are they that conform their lives to the doctrine of the Apostles and Prophets, and build their faith on this foundation.

2. Saint *Peter* refers us to the *words of the Prophets,* and *commandments of the Apostles,* and precisely chargeth our mindefulnesse with these lessons. Not human traditions, not the constitutions and impositions of usurpers, that pretend the authority of the Apostles: fond men, that undertake to devise a better way to heaven, than he that dwells there hath set down; who will admit none that come not his way: these are but artificial paper-walls, set up against the Apostolical Canons. Not the inventions of men, though of those pure brains that pretend most, yea mainly for the word: for sometimes they prove but Lapwings, that cry, Here 'tis, Here 'tis; when their nests are far enough off. *Athemeus* tells us that the Stoics had an opinion, that no man could do well but a wise man; not so much as make good Lentil-broth. And therefore because no man was held wise but *Zeno,* no man would make Lentil-pottage but after his receipt: and that receipt was so curious and exact, that it prescribed the

twelfth part of a Coriander seed. We have many simple men, and more simple and sinful women, that have little or nothing besides a will, and a tongue; yet are so conceited of doctrine, that if *Zeno* prescribe it not, the broth is naught, death is in the pot: and for every sup of broth they must run to *Zeno:* when (God knows) all at the best is but a poor mess of pottage. These men have coats of their own weaving, whose inside is altogether their own lining: only they face it with the words of a Prophet or Apostle, and have their Text from the Bible.

Not the wisdom of the Philosophers, nor all the morality that drop'd in verse from the pens of the Poets; be the instruments of our building up to heaven. The wine that is made of the vines of the mountains, is finer and pleasanter than the Grapes of the valleys. What are the dregs of this flat bottom, man's knowledge, to the*wisdom that descendeth from above,* the Hill and Throne of God? I grant, there is use of the other: secular arts are like lobbies to the lodging chambers: nay, not so good, but rather the garnish and painting of the rooms: nay, inferior still, (for the former are for muniment, the other for ornament) but indeed stairs to the parlours, as we make them to our Pulpits: herbs in a glass of wine: sallets and sawces to tempt down our meats: but still the meat it self is the Word of God, that Christ may be all in all.

3. Neither the *Prophets* without the *Apostles,* nor the *Apostles* without the *Prophets,* but both together. The Gospel, without the Law, may lift men up to presumption: the Law without the Gospel, may sink them down to desperation. God hath provided a gracious remedy for both these fatal evils of man; the sweet composition of severity and mercy; the mixture of Law and Gospel; as *Moses* and *Christ* met upon the Mount. To direct our obedience, he hath given us his Law: to answer for our disobedience, he hath added his Gospel; that what we could not do in ourselves, we might see perfectly done for us by Jesus Christ. *Lex imperando ligat, Fides impetrando solvit.* The Prophets wrapped up the Gospel in the shadows of the Law: the Apostles opened the Law in the clear light of the Gospel. *Lex data est,ut gratia quareretur; Gratia data est, ut Lex impleatur.The Law was given by Moses, but grace and truth came by Jesus Christ.* Woe to them that adhere to the Law, and think to fulfill it well enough without the Gospel: the Gun-powder shall sooner be able to stand the fire, and not be blown up. Woe to them that so stick to the Gospel, that they cast away all respect of the Law: they would be fed from God's own trencher, and that of his daintiest fare, and yet do him no service. But their Livery shall be pulled over their ears, and they sent away with a *Nescio vos.* But blessed are they that join them both together in heart and life: that have one eye upon *the words of the Prophets,* the Law of God, to give it obedience with all their powers: and the other eye upon *the doctrine of the Apostles,* the Gospel of Christ, to believe in it with all the hearts. The Lord shall bind them up in the bundle of life, lift up their souls to the participation of joy with the *Prophets* and *Apostles,* and make them heirs with the Lord of all, his holy Son JESUS CHRIST.

4. The rule of Truth is delivered to us by the Prophets and Apostles: Truth is God's peculiar, appropriated to his holy Word.*He begat us with the Word of Truth.Sanctify them through thy Truth: thy Word is Truth.* The Law is his Truth:*The Judgments of God are Truth.* The Gospel is his Truth,*Ye have been taught, as the Truth is in Jesus.* Yea, an eminent Truth; distinguished from

Natural or Philosophical truth. Nature is true in her principles, Philosophy true in her deductions and conclusions, the Law true in her impositions: all true, but no man can rest his salvation upon them. The Law was perfect Truth, but we were weak. It could not save us, because we could not keep it. Natural truth is like the Sea; there is abundance of it, but so salt that it can never slake our thirst. For Legal Truth; suppose a malefactor comes before a just Judge; you may rest upon it, that he will do him justice, but he must look for no mercy: but on the Evangelical Truth we may repose our souls. The good man will yield to all truth, and never be ashamed of such a victory. What is more glorious than to be overcome of Truth? This Truth is the Word of God; let it overcome us with our willing submission, or it shall overcome us against our wills to our confusion.

This Word and Truth is written by the holy Prophets and Apostles: for both in Creation and Redemption, God wrought all by his Word.*Peter shall tell thee words, whereby thou and all thy house shall be saved.* This is that Rule which binds the Conscience;*let us walk by this Rule.* Our neighbors of Rome have set up new Lesbian Rules, which they prescribe as necessary to salvation. The Rule of Saint *Francis,* the Rule of Saint *Dominic;* their Augustine's, Iacobines, Benedictines: yea, they hold one man's Baptism better than another's, one man's Order holier than another's, one man's Rule perfecter than another's; any Rule better than that which Saint *Paul* so blesseth, the Rule of Regeneration:*And as many as walk after this Rule, peace be on them and mercy, and upon the Israel of God.* If that Apostle were now living on earth, to see their innumerable Orders, and ask them as they pass, what they are: and hear one answer; I am a Franciscan; another, I am a Dominican; another, I am a Carthusian; and scarce any one say, I am a Christian: he had cause to think them all Antichristian. He was angry enough at that, when one said,*I am of Paul;* and another, *I am of Apollos;* and called it *Carnal.* But now *Moses* and *Samuel, Paul* and *Apollos* are almost worn out, and we have Monks and Friars in their room. Yea, that teeming Whore of Babylon hath in these latter days brought forth a Monster, Iesuitisme; a Mungrill, begot betwixt Superstition and Policy. Which though Pope *Nicholas* the fourth, in a Bull, a blasphemous Bull, preferred before the Franciscans, and the Franciscans before the Angels; yea, that *Ignatius Loyola* lived a more perfect life than Christ himself: yet certainly, to all honest hearts they appear that *Mystery of Iniquity,* which Saint *Paul* prophesied should wait upon *the Antichrist.* If the manifest profession of Lying, of Murders, of Treasons, of the butchering of Princes, and raising tumults in States, be not *Iniquity:* what is? If again, for Kings to admit them to their Council-Tables, to follow their damned advices, to give them Colleges and mighty exhibitions; be not a *Mystery:* there is none. Put them together: that the horriblest sinners upon the face of the earth should skrew themselves into the favor of rich men, and Princes; surely can be no less than the *Mystery of Iniquity:* and this to me, is instead of a thousand proofs, that their Master is *the Antichrist.* That they should do all this under color of the Christian faith, and make God himself *Carnificem suum,* is a monstrous Mystery.

How does *Ephraim* and *Manasseh,* the Jesuit and all other Orders fight one with another, and all against *Judah?* In a City of Spain, a Jesuit in the midst of his Sermon fell into a Traunce, if we could believe him: and starting up, he told his Auditory, that he had been in a Dream, and the Scene lay in Hell. There he saw many souls of all conditions, (naming them whom he

thought fit to traduce) from Coblers to Emperors. Among the rest, he pretended to see abundance of Franciscans; whereat he stood amazed, that men so holy, and strict of life, should come thither. This Dream of his stuck in the Franciscans stomachs, till they could requite him with another. Therefore on the next occasion, in the same Pulpit, a Franciscan preaching, fell into the like Traunce: and waking, told them that he had also been in Hell; and could not deny, but some sprinkling of Franciscans and other Orders were there. But his wonder was, that in Hell he saw never a Jesuit: at which *Belsebub* laughing, told him his error; That the number of Jesuits in Hell did exceed all other Societies, put them all together. Where are they? replies the Franciscan. Alas, says the Devil, they are in a room below: the common Jail is too good for them, they are safe bound in the Dungeon, stowed in the Hold, under Hatches. For if they were suffered to come to the upper Deckes, they would set all Hell in an uproar. It was well it was but a Dream, for their sakes: it might happily have been a truth, for the Churches sake. Therefore as they that have made a new Gospel, *Evangeliam Quintum,* of Statisme; though not so plainly as those Monks of *Paris,* with their *Evangelium aternum,* which they offered to be canonized, but by good luck it was refused: yet as prodigiously, as blasphemously; whiles they teach the Prophets and Apostles to speak Treason and Murder, and to give dispensation for Lying: what Hell can be not enough for such Priests?

O ye blessed Secretaries of Heaven, how would you disdain to have their Decretals come in competition with your sacred Canons? How would it grieve you, to see *Jesus* persecuted by a Jesuit? That blessed Name hath always cast out Devils, it never brought in any: though these sons of *Sceva* have made bold to usurp it, and come in fiends, under it. Shall we call that Christ's Religion, which is not derived from the Prophets and Apostles; nay, which contradicts both Apostles and Prophets? Even the Prelates of their own Church have compared their School-men to Astronomers; who to save the *Phoenomenon,* framed to their conceit Eccentrickes, and Epicycles, and a wonderful Engine of Orbes, though no such things were: so they, in the Council of Trent, to save their *Politiam Romanam,* devised a world of distinctions, evasions, shifts, and Paradoxes: and instead of Prophets and Apostles, brought us Poets and Philosophers: that not only we, whom they hold adversaries; but many of their own have said, concerning the Laws of that Council; That they are beholding to *Aristotle* for diverse Articles of their Faith. This I thought good to touch; to show the difference betwixt Saint *Peters* direction, in my Text; and his direction, that pretends himself Saint *Peters* Successor; and that he can never err, out of that Chair. If they have forsaken the Prophets and Apostles, it is time for us to forsake them. If they allege, that they still retain the Scripture, and keep themselves to the words thereof: I answer, that *Saul* kept part of God's Commandment, in destroying *Amalek;* yet for all that, *Samuel* tells him plainly,*Thou hast rejected the Word of the Lord, and the Lord hath rejected thee.* Or if they should take nothing from these *words,* yet their adding to them, and equalizing their own constitutions with them, shall make them liable to that fearful Curse.

That ye may be mindful of the words.] This *mindfulnesse* consists in two things; our Observation, and our Conversation.

For Observation; God never meant his Word for a vanishing sound: that which is kept upon eternal record in Heaven, and is a constant dweller in the elected heart; must not be a sojourner, much less a passenger, with us. The Lord takes it in foul scorn at the hand of his creatures, to speak, and not be heard; to be heard, and not *minded.* Most men hear Sermons, as they entertain news out of the Indies; matters unconcerning them. Let us *mind* these things: if any virtue be commended, to practice it: if any vice be condemned, to avoid it: if any consolation be insinuated, to appropriate it: if any good example be propounded, to follow it: so *mind* that thou hearest, as if it were spoken only to thyself. Is it Comfort? I repent, and 'tis thine. Is it Judgment? repent, and 'tis not thine. They *minded John Baptists* preaching, that came to him after the Sermon, with those material *Quaert's,What shall we do?* As *Domitian,* perceiving many of his predecessors in the Empire to be so hated of the people, asked, How he might so rule, as to be loved? and was answered, *Tu fac contra:* Examine what they did, and do thou the contrary. Hearing prepares us for the way of salv•tion, *Minding* disposeth us for the travail of it, Doing is the journey it self. The remaining flesh will tempt us: *Joab's* sword had not go a more usual trick of falling out of the sheath, than our corrupt nature to run into pollutions. Those *Agags,* that are spared by the indulgent eye of *Saul,* favored by the flesh, must be hewed in pieces by the sword of *Samuel,* by the Word of the Spirit. He that is furnished with weapons, and suffers a feeble unarmed enemy to overcome him, hath no courage in him. If the flesh, which in all regenerate souls hath received the deaths wound, foil us at every Boat, we do not *mind* our weapon, or (which is more cowardly) are afraid to use it. Some indeed feel no assaults; they have believed and *minded* the Word always; as they pretend: but the state which was always good, was in very deed never good.

We are bound to *mind* both Prophets and Apostles: the large looking glass presents to a man his whole self: when it is broken into many small pieces, the least of them doth so still, but not so perfectly. Every line of the Law shows us our miserable estate, every promise of the Gospel yields matter of comfort: let this glass stand whole before us, that we may observe all our lineaments by it; then shall we be *nobis noti,* known to ourselves. *He that receiveth the seed into good ground,heareth and understandeth, and brings forth fruits.* The ground must be susceptible, fit to receive the seed. The seed must be conducible, fit for the quality of the ground. As we do not thunder Judgments to the broken heart, nor offer the dugs of mercy to the lips of profaneness. So let everyone *mind* his own portion: let sinners apply those threatenings that belong to them, that by repentance they may have right to those blessings, which yet belong not to them. The Word of God is like Gold, saith the Psalmist: Gold is so ductile that an ounce of it will be made to cover an acre of land. We can have no wants, which this riches cannot supply, if we *mindefully* apprehend it. *Lex est instar speculi, quod maculas ostendit: Evangelium instar f•ntis, quod ostensas abluit.* The Law is a glass to show our spots. *(I had not known sin but by the Law)* the Gospel is a fountain to cleanse them. *Lex est manus, quae viam monstrat: Evangelium est brachium, quod in viam portat.* They that *mind* not the Prophetical hand of direction, shall not have the Evangelical hand of comportation.*Cui veritas comperta sine Deo? Cui Deus cognitus sine Christo? Cui Christus exploratus sine Spiritu sancto? Cui Spiritus Sanctus accommodatus sine verbo? Cui verbum profuit sine fidei obsequio?* We cannot find the truth without God, nor know God without Christ, nor reach Christ without

the Spirit, nor receive the Spirit without the Word, nor profit by the Word without faith. If we truly *mind* the Law and the Prophets, we find ourselves miserable sinners. *Totus homo est inversus Decalogus:* to stand in a full contrariety to all the Law, is the very definition of man. The *minding* of this, will work sorrow: *Abraham* cannot but be troubled with malapert *Hagar:* the flesh is a cursed concubine, as *Anthony* of *Guevarra* would not wish a man worse sorrow for his sins, than he had that had an ill Wife. The feeling of this smart will teach us to decline the cause: contraries are cured by contraries. *Maledixisti? Benedicas.* Hast thou cursed? Bless. Hast thou defrauded? Restore, Hast thou envied? Love. Hast thou offended in excess? Fast.

Many a sin had been avoided by this *mindefulnesse;* and yet that sin is the worse that is done after *mindefulnesse.* There is a practical judgment in the heart; while it considers (on the one side) the danger of sin, in offending God: and (on the other side) the pleasure and profit of sin, which redounds to the flesh: while it puts in the one balance, God and all his Commandments: in the other, sin and all his appurtenances. If now after this poising, 〈◊〉 prefers sin, it had better never have weighed them: this is indeed to refuse Christ, and to choose *Barabbas.*

There was never more need of motives to *mindefulnesse:* (for this connexeth the two verses.) If the *pure minds* had need be warned and awakened, what shall we say to the dissolute and indisposed souls, that love on the Lord's days their own private thresholds, or a room in Tavernes, better than the Courts of God's House? We cry to drunkenness, that wallows in the puddle of excess; *Be mindful,* lest the day of judgment find you beasts; and leave you no drink, but a draught of the lake of Brimstone, that shall ever inflame, never cool your tongues: Yes, and they are *mindful,* upon the next occasion to follow their cups. We cry to adultery, •umbling in the luxurious bed of uncleanness; *Be mindful:* lest yourselves and your Strumpets be bound up in bundles, and cast into an unquenchable bed of flames: and they are *mindful;* but it is to watch the next opportunity of their former wantonness. We cry to Idolatry, that kills herself in the bosom of that Babylonish *Whore; Be mindful:* or God shall throw you and your *Jezebel* into the bottomless pit: and they are *mindful;* but it is for the next Mass, to worship that Stepdame on their knees. We cry to voluptuousness, that swaggers in the supposed *Jubilee* of her endless pleasures; *Be mindful:* lest your pastime be shut up in weeping, and howling, and gnashing of teeth: and they are *mindful;* but it is of their next *Rendevous* appointed for riot. We cry to oppression, that crusheth the bones of the poor with her bloody jaws; *Bee mindful:* and they are mindful, but it is of the next cruel purchase. It were great pity, if all their violence and extortion should not extort from the hands of God, their own portion of vengeance. We cry to blasphemers, with whom oaths be as common as the stones in our streets; *Be mindful:* or God shall fill your mouths with lamentations and curses. We cry to all sinners; *Be mindful of the words of Prophets and Apostles:* but as *Marius* said, he could not hear the laws of the noise of Arms: so they cannot be mindful of these things, for being mindful of their sins and pleasures.

This is the fullness of time, wherein God gave his Son unto sinners: and this is the fullness of sin, wherein this gift is despised by sinners. Salvation is preached to the lost, and it is lost among them: Life is offered to the dead, and it is become dead with them. God came unto

men, and men will not come unto God. Wonder O Heaven, and be amazed O Earth, at the dullness of our unthankful hearts. It is time for you to be mindful; yea, the time is almost past: now is your salvation nearer than when you first believed: and now is your damnation nearer, than when it was first threatened. We are come to the eleventh hour of the day; there is but a twelfth; a few minutes of time between us and judgment. The Son of man hastens his coming, more than the Sun of Heaven hastens his going down: O be *mindful.* Shall we tarry to be started with the shrillest Trumpet that ever was blown? Our *mindfulnesse* shall then grow perfect, and we shall be wise, but too late. Then will it only serve to revolve those infinite favors of God, that could not win us; and those innumerable persuasions, that could not work upon us.*The Foxes have boles, and the Birds of the Air have nests, but the Son of man hath not where to lay his bead.* The Foxes have holes in us; crafts, deceits, and subtleties lodge in our hearts; the Birds of the Air have nests in us: pride, vain-glory, and ambition, dwell in our heads; but neither head nor heart will give any room to Christ: he hath no chamber, no bed, no pillow in our souls, whereon to rest his weary head, that is wer with the dew of heaven, while he stands waiting at our doors. It will grieve all the veins of their hearts, to be mindful of these things when they are past recovery; to think in hell how easily they might have been saved, while they lived on earth, and did not regard it. But now let us be mindful of God, and he will be mindful of us. Is he so near us, even within us, and do we forget him? Shall a whole day pass, and neither we speak to God, nor hear him speaking to us? This were too much between man and wife. No Lord, we will be mindful of thee, in giving heed to thy Word. Bee thou mindful of us in thy mercy, and remember us in the day of JESUS CHRIST.

Next, this is for our conversation. It is a barren *mindefulnesse* that does not declare it self in an holy fruitfulness. I have heard of a child of nine years old, that could say every syllable of the New Testament by heart, and not fail in returning a line in the right Chapter and Verse: here was an admirable memory. But if all this mindefulnesse be so confined, if it extend not to practice, we had better never have heard of God's Word. The use of operative arts is all in all; especially in Divinity: without which the Vine (through *mindefulnesse*) may yield sweet juice: but (through want of practice) it will not make so much as a pin or peg for service. The Prophets and Apostles did not only teach, but do the will of their Master: as we are mindful of their doctrines, so let us also heed their examples. A speechless life hath more force in it, than a lifeless speech. Good works are unanswerable syllogismes, invincible demonstrations; and make any men Preachers; even Preachers like the Sun and Moon; that their sound goes over all the world, publishing God's glory; not in Hebrew, Greek, or Latin, which many barbarous nations understand not: but in a common language, the mother tongue of every country. The bells that towled to the Sermons of the Prophets and Apostles, were their miracles: these made way into men's hearts for their doctrine. Miracles are ceased, and now good conversation comes in their place. They carried, as the soldiers of *Gideon,* in one hand the burning lamp of a good life; in the other, the shrill trumpets of Preaching: with these weapons they conquered the *Midian* world. Two things are to the *esse* of a Christian; Profession and Practice of the truth. The best argument of our conversion, is our good conversation: our works do justify that faith, which doth justify us.

The Apostles did not only preach heavenly Sermons, but do gracious deeds: therefore a whole book was written of their*Acts.* Saint *Luke* wrote of *all that Jesus begun to do and teach:* who was a Prophet *mighty,* not only *inward,* but *in deed.Go and tell John what things ye have heard and seen.* Words are but wind, and vanish into wind: a ship leaves as much impression in the Sea, as they do in many an heart. There is an inartificiall argument, which is all the country-man's Logic: as the Martyr answered Bishop *Boner;* My Lord, I cannot dispute for the Truth, but I can die for the Truth; and that was a taking argument. To do well, is the art of a Christian: to do, is every man's: to do well, is the Christians. *Bene* is of few letters, of great operation; for it is the force of all arts. Rhetoric, is the art of speaking well; Logic, the art of disputing well; Magistracy, the art of governing well: so Christianity is the art of living well. Every Magistrate that governs, doth not govern well: nor doth every Christian that lives, live well. *Estote factores verbi:* we must distinguish between *agere* and *facere:* the first is to do a business whereof nothing comes after it: *facere* is to make a thing; as when a building is made, it remains. *Actors* present a show on the stage, which being spoken, and ended, there is an end of it; it hath no farther extent. But *Factors* trade and traffic in foreign countries; and bring in their masters commodities and adventures, out of which ariseth profit. All the gain of our souls comes from the doing of these things: without which knowledge leaves us but dishonorable to God, uncomfortable to ourselves, scandalous to others: in no nearer terms to happiness, than *Balaam,* and *Judas,* and the devil himself; who the more they know, it is the worse for them: they do but teach God how to condemn them.

Thus he that *increaseth knowledge, increaseth sorrow. Erasmus* in a Dialogue calls such a man, *Cyclops Evangeliophorus;* a swaggering Ruffian that would be thought a Christian. He had hanging at his girdle, on the one side, a Testament fairly gilt, bound, and bossed: on the other side a bottle of rich sack. To convince him, he is asked; what if he were tied to carry that bottle always at his girdle, and never to taste of it; or to taste it only, and never to drink it down: were not this a punishment as real, as that of *Tantalus* was Poetical. But what if he did, as his manner was, drink soundly of it; would it not then warm his heart, quicken his spirits, cheare his countenance? Yes, but much more would that Book do so, if he would spiritually feed on it, concoct, digest, and turn it into nutriment, in this life and conversation. Otherwise, it was but a poor use and benefit of his Bible, that one day in a rage he had broken a fellows head with it, that inveighed against the Gospel. Alas, to carry a Bible in our hands, and not to have a lesson of it in our hearts; not to be mindful of this Doctrine in our practice; is but like the Ass that carries dainty burdens, and feeds upon Thistles. In effect, a man knows no more than he does: as the worldling hath indeed no more riches, than he useth to his comfort. The Hebrews had an imprecation;*If I forget thee, O Jerusalem; let my right hand forget her cunning.* If men will not do the good they know, they shall soon lose the knowledge of the evil they do. It being just with God to punish the shipwreck of a good conscience, with the loss of the fraught of knowledge. He that never gave prescript, does not write himself Physician: why doest thou refuse good deeds, and call thyself Christian? The Angel called his Name*Wonderful,* because he did wonderfully, and made good his Name by his action. If we lay claim to that honorable name of Christians, let us do the works of Christians. Here lies the difficulty of all: the Doctrine of the Prophets and Apostles is

contained in a little room: the Sanctions and Rules to be done, are set down in brief Summaries: so they are soon learned, easily known. But the motions, directions, reprehensions, persuasions, and such appurtenances of practice; these have enlarged the Volume of the Scriptures: these lengthen our Sermons, and multiply books. Line upon line and precept to precept: not for new laws, but pressing obedience to the old. To be effectually *mindful.*

1. Let us desire the faculty and facility of doing: earnestly to desire it, is one half, yea the best half. *Bene velle est dimidium rei. Socrates* could say; he that would be an honest man, shall soon be one; and is past the hardest part of the work. An hearty affection to goodness, is the first step to goodness, a great help to goodness, a special sign of goodness. This will breed prayer for goodness, to the fountain of all goodness, Christ: without whom we can do nothing, but lie be calmed, unable to move or promove; as a ship on the Sea, or a mill on the land, without the wind, and breath of his Spirit. Thus let us begin the morning in a serious acknowledgement of our own disability and deadness to every good work; praying for will, as if we had none; and begging grace, as if we were quite empty: grace preventing and subsequent, grace operative and cooperative, grace preserving and perfecting. Let us beseech him not only to regenerate us with new principles of motion; but to renew his inspirations upon every act of ours; that we by Christ, or rather Christ by us and in us may do all things.

2. Let us be thrifty husbands of time and means to be spiritually rich. If a man neglects the occasion, the occasion will neglect him. As we desire that all Sermons should be pertinent and applicatorie to us; (as if, like our Sutes of apparel, they were made for us, and for nobody else, they do so fit us) so let our ears drink in the matter, that our eyes be fixed on our own conscience. Let us lay ourselves to the Rule, and examine how we and that do agree. At the end of every Period let us ask our heart, How have I obeyed this Precept? How have I been bettered by this reproof? How comforted by this promise? Wanton hands gather only the flowers, but good huswives look to the •uit and herbs of the Garden. Some like little children, mind not the Liquor in the Cup, but only the paint and garnish; and in fondness of that, spill the Liquor. Or like Monkeyes, who looking in a Glass, think they see another Monkeyes face, not their own. We are so kind to ourselves, that we can find any man's fault in the Glass of the Scripture, sooner than our own.*We have piped to you, but you have not daunced:* All that you observe, is the sound of our Pipe, not how your own feet do dance unto it.

3. Let us reduce all to practice. Charmes are said to have no effect, unless one go with a belief unto them. Surely, Preaching shall do us no good, except we come with a mind to be bettered by it. Now it were hard, if after all this discourse of *mindfulnesse,* you have not been mindful of the discourse. The Alarm of a Clock is set, to summon us to business at such an hour, but if we wake not with the Alarm, all is lost. It is a common saying, Now the Sermon is done; and it may be, you long to say so at this time. But consider, it is not done, till you have done it. The *Christian Tell-tr•th* speaks of a Lady, who asked her servants whether the Sermon was done, or no. They answered; Yes, it is done. But she smartly replied; *Dicta, non facta concio:* It is spoken, it is not done. You have had many Sermons; for constancy against

backsliding, for patience against murmuring, for charity against covetousness, for sobriety against excess, for refraining your tongues from profane speeches and ungodly Oaths; for obedience to the words of the Prophets and Apostles, against the formal profession of perfunctory hearers: Sermons ever spoken, never done. O these were tedious Orations: but on whose side lay the tediousness? How unhappily are all these holy discourses lost, through *unmindfulnesse?* How is *mindfulnesse* it self lost in the want of practice? The *Doer is blessed in his deed:* It is our deed, to speak God's Word unto you; to do it, is both ours and yours: Doing crowns all. I will hold you no longer: Now you may say, This Sermon is spoken and done by the Preacher: God grant we may say, It is practiced and done by the hearers.

2 PET. 3.3.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.

THe main scope of the Apostle, both in the latter part of the former Chapter, the beginning of this, and the connection of both, is to cautionate his Converts of relapsing into those sins, from which they are redeemed by the knowledge of Jesus Christ. This strong Bulwark or Skonce he hath fortified against all the battery of the world, and assaults of Satan, by many arguments: First, by discovering the policies and villainies of seducers, those fatal engines of Hell, set to bring back*escaped* souls, to the kingdom of darkness. Secondly, by the miserable coozenage of those that are perverted by them: who leaving the true*liberty,* which they counted a bondage; do fall into the true bondage, which they vainly count liberty: so of God's *servants,* they become Satan's *slaves,* and sins drudges. Thirdly, by the execrable event of this Apostasy; whereby they become *besotted* men,*entangled* birds, polluted *beasts,* incarnate Devils. Fourthly, by redoubling his *Epistles,* to inculcate and drive this holy Naile of admonition into their *minds;* that they may never forget the wretched estate from which they are delivered. Fifthly, by way of encouragement, comforting them in the benefit of their happy progress: wherein if they persevere with steddie faithfulness, their end shall be everlasting life. Sixthly, and lastly, by preventing a scandal, and removing a block, which the malicious spirit might lay in their ways; the Atheistical impiety of many in the latter times: who both by their mouths and manners, persuasions and examples, call Christianity into question, and move a doubt, whether there be a God, or no. Nor do they only dispute this by way of probleme; but are impudent and audacious in the negative, and labor to destroy all opinion of that Deity in the world, which made both the world and them. This then being the main Centre, the Pole, and cardinal Axletree whereon this place moves, I will in general say a little of it.

What man hath so steddily trode on God's earth, that he hath not stumbled; or stumbled, and not fallen: yea fallen, and hath not layne some space on the ground? With what a trembling heart may we look upon the miscarriages of some of God's dearest servants? *Noah* and *Lot* by Wine, *David* and *Samson* by women, and *Solomon* worst of all. Who can do other than yearn and fear, to see the woeful wrack of so rich and goodly a Vessel? Was not *Solomon* He, whose younger years God honored with a message and style of Love? To whom God twice

appeared in a gracious Vision, renewing the covenant of his favor? Whom he singled out from all the generations of men, to be the founder of that glorious Temple; which was as clearly the type of Heaven, as himself was of Christ? Was not he that deep Sea of Wisdom, which God had ordained to send forth Rivers and Fountaines of all divine and human knowledge, to all Nations, to all Ages? Was not he one of those select Secretaries, whose hand it pleased the Almighty to employ in three pieces of the divine Monuments of sacred Scriptures? Yet even this *Solomon* fell into a soul defection. Which of us can hope to aspire unto his graces? Which of us can promise to secure ourselves from his ruins? We fall, we fall, even to the lowest hell, if God do not prevent us, if he do not sustain us. *Vphold me according to thy Words that I may live:* all our weakness is in ourselves, all our strength in God. Let the Lord be strong in our weakness, that our weak knees may be ever steady in his strength. If we fall from our God, as *Mephibosheth* from his nurse, we presently grow lame. If these holy ones fell, we have cause to look to our standing.

Sin hath a thousand tongues to plead for it, God hath lent me a weak one to plead against it. Let us think thus, when we are tempted to sin; that we are now about to lose our God, to cast away all the hopes and comforts of another world, to rob ourselves of all those sweet mercies we enjoyed; to thrust the Spirit out of doors, which cannot abide to dwell within the noisome stench of our sins; to lock ourselves out of the gates of heaven; to open the g••es of hell, and cast ourselves down headlong into that dungeon. Thus let f••re teach us to repel temptations, but love more prevailingly. Have we found our God so gracious to us, that he hath denied us nothing, either in earth or heaven: and shall we not deny our own lusts for his sake? Hath our dear Savior bought our souls at such a price, and shall he not have them? Was he crucified for our sins, and shall we by our sins crucify him again? Do we take his wages, and do his enemy service? Was his blood so little worth, that we should tread it under our feet? Hath he honored us, that we should dishonor him? Is this the fruit of his beneficence, our thankfulness? Doth he mean us blessedness, and is this the way we take to come unto it? Hath he prepared heaven for us, and do we thus prepare ourselves for heaven? Is this the recompense of his love, to do that which he hates? If we would make surer this remedy, let us look upwards, backwards, inwards, forwards. First, upwards, at the omnipotent greatness, and infinite goodness of that God, in whose face we sin. If we could truly discern the holiness of his nature, the nature of his mercy; though there were no hell, no punishment, we would not transgress. Secondly, backwards, to the innumerable favors, wherewith he hath blessed, graced, honored us: all which are so many bonds, that oblige us to obedience. Thirdly, inwards, to that noble calling wherewith he hath dignified us; the holy profession we have made of that calling, the eye of the world fixed upon that profession; the vow and covenant whereby we have confirmed it; the gracious beginnings of God's Spirit in us, which by this present sin we are about to extinguish. Fourthly, forwards, to the joy which will follow upon our forbearance: compare but the momentary and unpleasing delight of a sin in doing, with that sweet peace of conscience and blessed expectation of glory, which we preserve by avoiding it. If we could think of all this in a temptation, we would fling defiance in the face of Satan; and refuse for the short pleasure of a filthy sin, to lose all these happy and lasting comforts.

But alas, there be many that sin and live not, but there are none that live and sin not. Our comfort is, we have a constant God; who, *whom he loves, to the end he loves.I am the Lord, I change not; therefore ye sons of Jacob are not consumed.My loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.* The fall of *Solomon* was a spectacle able to affright all the sons of men; yet not without some glimpse of comfort. Sensible grace might seem to leave him, not final mercy. In the desperate Winter, the sap was gone down to the root, though it shown not in the branches. *Solomon* removed; the Word of God removed not:*My covenant will I not break, nor alter the thing th•• is gone out of my lips.* The Lord's favor doth not depend upon man's obedience. If *Solomon* shall suffer his faithfulness to fail towards his God; God will not requite him with the failing of his faithfulness to *Solomon.* If *Solomon* break his covenant with God, God will not break his covenant with the father of *Solomon,* with the son of *David.* His correction is limited, he shall smart, he shall not perish. This is our only tenure; *The mercy of God endures forever:* his promise is *Yea* and *Amen* in Christ: and whiles we change, his Word shall stand. This is that which gives strength to the languishing, comfort to the despairing, to the dying life. Whatsoever we are, God will be still himself; true to his Covenant, constant to his decree. The sins of his chosen can neither frustrate his Counsel, nor out-strip his mercy. Their offense hath gone before, their repentance shall follow after; not more slow than sure. Almost ten months doth *David* run on impetuously in a way of his own, rough and dangerous: at last the conscience of his sin, and fear of judgment shall bring him on his knees;*I have sinned greatly in that I have done.* It is possible for a sin not to bait only, but to sojourn in the holiest soul: but though it sojourn there as a stranger, it shall not dwell there as an owner. The heart that shall be saved, after some rovings of error, will not be long ere it return home to it self; and fall out with that ill guide wherewith it was misled, and with it self for being misled. Now it is resolved into tears, and breaths forth nothing but sighs, and confessions, and deprecations. *Solomon,* of a wanton lover, shall become a grave Preacher of mortification; and quench those inordinate flames with the tears of his repentance. You might hear him sighing deeply betwixt every word of that his solemn penance, which he would needs enjoin himself before all the world;*I have sinned, and am weary of my vanities: Hear now the end of all, Fear God, and keep his Commandments.*

But as they that fear the Lord, will not from this mercy fetch matter of presumption; so if any do presume, let them hear their correction. The justice of God is inseparable from his love: there be rods for the backs of sinners, though they be the children of his own Fatherhood. All their devout penance cannot avoid temporal punishments; no child would be whipped, if he might scape for crying. Nothing but love and peace sounded in the name of *Solomon:* nothing else was found in his reign, while he held in good terms with God. But when once he fell foul with his Maker, all things began to be troubled; and he found many enemies. God that did put away *David's* sin, even his adultery clothed with murder, upon his penitence; did not yet forbear to strike him; not only in the death of a mis-begotten infant; but in the ruin of his children that nearer concerned him. When with great humiliation he sought for pardon of that needless muster; yet he hath but the choice of three terrible scourges, with which of them he had rather to bleed. He shall have the favor of an election, not of a remission. God would have us make account that our peace ends with our innocence:

the same sin that sets debate between God and us, arms all creatures against us. It is pity we should be at any quiet, while we are fallen out with the God of peace. Sleep pays no debts, but debt breaks many a sleep. When the household-stuff of a Merchant that died far in debt, was set forth to sale; there was one that bought only a pillow: because he thought it had some rare virtue in it to get one asleep; seeing he could sleep on it that ow'd so many debts. But if men be deep in arrearages with God, far in his debt; and yet can sleep and be secure; God bless me from their bed or pillow.*Surely I will not go up into my bed, nor give sleep to mine eyes, until I find out a place for the Lord:* yea, till the Lord find a place in me. If the father be angry with the son, no joy will down with him: he refuseth not only his sport and pleasure, but even meat and sleep, till he be reconciled. Only then we can be merry, when God hath spoken peace to us in JESUS CHRIST.

Knowing this first, &c.] There be some that allow of the Prophets, not of the Apostles; as the blinded Jews. Some stick to the Apostles, and mind not the Prophets; as profane Libertines, that would have the benefit of the Gospel, but not be tied to the Law. Some deny neither the Prophets nor Apostles in word, but both in effect: while they prefer to them both their own traditions and constitutions, as do the Papists. There be other that deny all, reject all; which are the Atheists: upon whose discovery we are now fallen.

Knowing this first; be not ignorant of so infallible a truth. *That there shall come;* if none such yet appear: they will be manifest too soon. *In the last days:* all times have been evil, the last are the worst: some perhaps may antedate this term, for the Apostles time was not free from Infidels. *Scoffers;* such as make a mock of all religion and godliness, and labor to disgrace the worship of God with foul aspersions. *Walking after their own lusts:* this is the end and scope of all their forced and forged imputations: they would put out the candle, that they might walk the more securely in the dark. The Word of Truth controles their vicious affections; therefore they, to maintain those affections, control the Word of Truth: but the truth shall confound them all.

In the former verse Saint *Peter* charged us with the mindefulnesse of the Prophets; now he is become a Prophet himself, fore-telling future things that shall happen in the latter times. The parts of the Text are A

- Preparation; *Knowing this first.*
- Prediction; *There shall come in the last days.*
- Description; *Scoffers, walking after their own lusts.*

In the Preparation we have to observe three things:

1. The carefulness of the Apostle to remove a scandal, that might trouble them in their way of integrity. If this be the way of truth, why is it not generally embraced? Why do the great Politicians of the world, which have so deep an insight into the nature of things, despise it? Why do they expose it to contempt, if it were the infallible Rule of verity? To clear this *Dilemma,* to resolve this doubt; *know this first,* that such men shall come in the last times; it

stands with God's Ordinance: not a scoff shall fall upon his Gospel, nor any mis-usage be done to his servants, without a Providence. It is his just will to befool all those, that will be wise without him. Yea, therefore is it the more likely to be the truth, because the wits of the world dispute against it. Where shall you find *Tertullus,* but fee'd and retained against *Paul?* If a stranger come, all the Dogs of the Town will be barking at him. There is nothing causeth so much noise and wrangling, as the opposition of goodness.

Example is a cruel Tyrant, and commands Imitation. There is one artless persuasion, that prevails more with the world, than all the places of reason: Thus did my forefathers: Thus do the most: I am neither the first, nor the last. How many millions miscarry upon this ground? Men commonly think that either safe or pardonable, for which they can plead a precedent. But they sails in a weak Bottom, that have no more warrant for their resolution; than the practice of others. The mind can never be steady, while it stands upon others feet; nor until it be settled upon such grounds of assurance, that it will rather lead than follow: till it can say with *Joshua;* Whatsoever becomes of the world,*I and my house will serve the Lord.* Woe be to him, whom the *scoffs* of the world can flowt out of his faith. Say, the stream of the time doth run against godliness, shall we not swim against the stream? You will reply, What can one man do against a whole throng of wickedness? Yet this good comes of an unprevailing resistance, that God forbears to plague where he finds but a sprinkling of faith. As the celestial bodies, which being carried about with the sway of the highest Sphere, yet creep on their own ways: so let us continue the course of our own holiness, against the swinge of common corruptions. Thus shall we both deliver our own souls, and help to with-hold judgment from others. The howting of the Owl stops not the ••ging of the Nightingale; nor doth the Eagle forbear her flight, because there is a Raven in her way: the barking of the Dog stays not the shining of the Moon. Never let the taunts of *Ishmael* make *Isaac* out of love with his inheritance.

2. *Knowledge* is needful, not only of the main substance, but even of circumstances: there is no concerning matter whereof God would have us ignorant. The way of Salvation; that's the best knowledge; that *unum necessarium,* without which we cannot be happy.*Seek for it as for hid treasures.* The Mine of God lies not within the teach of the first spade; we must dignity deep to find it.*First seek the Kingdom of Heaven;* then refuse not temporal things. There be some things we would know for avoidance:*Mark them which cause divisions, and avoid them.* It is a true saying, Knowledge is no burden: the more a man hath, the less he feels the weight. That he wants, you may hear him confess: you never hear him complain of too much. He that sits down with an imagined sufficiency of knowledge, is not at all delivered from the mist of ignorance. The Pontificians flatter their people, as those Confederates of *Corah* did Israel; *The Congregation is holy enough.* The people are wise enough. But what, Do we look to be made wise by miracle? To have all knowledge inspired into us at once? Must not *Moses* be trained up in the wisdom of Egypt, and *Paul* in the School of *Ga•aliel?* It may be, we are but newly dedicated to the Lord, and God hath but begun with us, because we have yet but begun with him: we may not look for sudden motions, and strange inspirations, without time, growth, and degrees. Scholars do not shoot up in a night, like Mushromes: nor is their coming to knowledge like *Caesars* expedition to conquest; *Veni, vidi, vici.* Some early wits have

presumed to wrest knowledge from their mother in a short space; as the prodigal son did wring his portion out of the hands of his father: much good might it do them: and I would to God, that what they got by sudden and uncouth achieving, they would not, as he did, waste it again by riotous living. Shall they that never sweet at their deskes, so quickly know enough to serve their turns, that they should sit down, and sing *Plaudites,* to their own brains?

A little knowledge puffs up, much humbles. The famous wits of the time, that are the Gardens and Ornaments of secular learning, scorn to hang on the lips of a Priest for knowledge. Who can teach them? Preachers are but bunglers: they will scarce consult the Book of God, except it be for niceties and criticismes. *Daniel* humbly went to the Lord for his Revelations:*Nunquid in sapientior Daniele? Are they wiser than Daniel? Proficiendo lego, legendo proficio:* and yet he was no small Clarke that said so. Other men are fain to search the bowels of the earth for gold: they are strangely happy that find it in the superficial skin. What, are they the heirs of *Solomon,* and so have wisdom by entailement? Alas, he could not give this to his own Son for a Legacy. He bequenched all his labor to him; yet he saith;*Who can tell whether he shall be a wise man, or a fool?* As the greatest persons cannot give themselves children, so the wisest cannot give their children wisdom. He that reads the Story of *Reb•l•••* shall find that *Solomon's* wit was not propagated. Many a fool hath had a wiser son than that wisest Father.

There is store of wit in the world, I dare not so much commend the plenty of wisdom:*This is pure, peaceable, gentle, &c.* But the cavils of the age bewray, that men contend rather for credit, than for instruction: as wrangling ••••sters show they play for money, not for recreation. Pride is the fruit that no commonly grows on this Tree of knowledge. Thou thinkest thyself a knowing man, quick in apprehension, present of invention, sound in judgment: praise God for this; thou wast not borne so. Another is neither witty, nor intelligent, nor judicious; despise him not for this. God 〈◊〉 whether thou thyself mayest not die so. Presumptuous knowledge may be overcome with distraction, and subtlety and in an apoplexy; yea, and beat out her 〈◊〉 brains. Common experience maketh it more than probable, that unless we be seasoned with grace, and understanding with sobriety; a man may most miserably survive his own wit, and out-live his own understanding. Knowledge, only for private satisfaction, is but a courtezan, more for pleasure, than for propagation. Yet God would have us know, and that both good and evil; not only his friends, but even his very enemies; as here the scoffing Atheists. As himself hath *Scientiam apprehensionis,* whereby he knows all and 〈◊〉 *approbationis,* whereby he only knows his elect. So we are to know 〈◊〉 good and evil; both by the knowledge of distinction good only by the knowledge of approbation.

But many refuse to know, because they would not be bound to do they are mere Skeptickes, because they would not be practickes. They care not to •••mine which is the true Religion; that of Rome, or this of England; because they desire to be of neither the one, nor the other. So the slothful 〈◊〉 hears, how one neighbor is troubled with preserving his young Lambes, another with plowing his grounds, weeding his Graine, inning his Harvest; how unseasonable showers cross their hopes; therefore he applauds himself in his stupid

sluggishness, and cries, Well fare nothing once by the year. The indifferent worldling sees this man vexed for his zeal, that other hated for his knowledge; a third persecuted, martyred for the profession of his faith: and he says within himself, Well fare a quiet ignorance. So his body is but like a lump of scarce-moving earth, and his soul a standing puddle in the midst of it. He cares not to put any difference between the right and the wrong, between the *suffers* and the contemned: the holy and unholy are all one to him. *Sed quia s•ire noluis quid sit distinguere, sentire cogetur quid sit distingui.* Because they will not know what it is to distinguish, they shall be forced to feel what it is to be distinguished; when Christ shall put them on the left hand, among the Goats, with a *Go ye cursed.Then shall ye discern between the righteous and the wicked; between him that feareth God, and him that feareth him not.* Alas for the common Religion of our times, which is scarce better than *Socrates* his uncertainty: *the people perish for want of knowledge;* not that there is any lack of *Manna,* but they will not gather it. *Nesciunt, quia nescire cupiunt.* I know there be some, that of evident truths make disputable Problemes; as, Whether Rome be the true Church, Whether God may be worshipped before Images, Whether the Sabbath be not a fit day to play and revel on, Whether the elect can finally fall from grace: shortly it will come to this, Whether the Scripture be Scripture; and, Whether there be a God, and Christ, or no. But woe to them that doubt, where God is plain.*The Lord shall come in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of Jesus Christ.* If flaming fire be their portion, that knew not God, and could not: how terrible shall be their vengeance, that might know him, and would not?

3. We must *know this;* that is granted: and then the place is assigned; we must know it *first.* The Apostle doth not mean a priority of excellency, but of conveniency: not a *primum,* that is, *Omni lo•••essarium; sed h•• loco* ⟨◊⟩ *dissim••m.* There be far greater and more noble objects of ou• knowledge, which he had formerly propounded, and presumes they had happily digested. But now he comes to discover certain spirits of contradiction, and chargeth them to take notice of this *first;* that such men shall be in the last d••es: when they may know when they meet them, by these qualities, as a Thief is deserved by his marks. As a Traveler is premonished; there will Robbers and B••••lers lie in the way: lest they close in with you unsuspected, by these tokens you shall discern them, and avoid them. If you there with profane beasts in the shapes of men, scoffing at all Religion, and giving themselves over to sensuality; you see nothing but what you did foresee. You know first there would be such, and you see now there are such: it falls but bu• ⟨◊⟩ according to my prediction.*Behold, I have told you before.*

This then be the Sum of it: *Know this first,* learn this lesson before you take out a new: when you have rehearsed this well I will read you another. There be some that car• not to know, and there be some that care for nothing else but to know▪*Ev••••••ing,* ⟨...⟩ *able to come to the knowledge of the truth.* Yea, ever knowing, but never coming to the practice of the truth. Like some sick men that lie bed-rid, having the• senses, memory and speech; but no faculty locomotive, no power to stir hand or foot. Or like changlings, ever sucking, never battering: or tedious Musicians, ever tuning, never playing. They would devour ten Sermons a week, but digest not one rule or doctrine. Still they are calling for more lessons, not minding to learn

this *first.* He was no common fool, that being somewhat fearful of the water, when the King had him ride in further and deeper, for fear of soundring his Horse; answered him; Soft and fair, let him drink up this first. Let those unnatural appetites be so served; that are calling for their afternoon-bevers, before they have concocted their dinners; Soft and fair, digest this *first. Hoc primum scite,* saith our Apostle: let us see some good proof of that you have already heard, in your new lives: and then we shall cheerfully come to you with new lessons. Bee content to know first one thing, and then another; that by degrees you may come to the fullness of knowledge, and grow up to the measure of the stature of JESUS CHRIST.

Thus for the Preparation: the Prediction follows; wherein are two points. First, *they shall come.* Secondly, when they shall come; *In the last days.*

1. *They shall come.* Far be it from us here, to touch God with the least aspersion of sin. Shall any man enquire, how there can be such stirs, tumults, and garboiles in the world, when as God sits at the Helme? The question is hard, and being pressed too far, may prove dangerous. Saint *Augustine* himself confesseth, That after it had racked and tortured him, to find out the cause of evil, it turned him into a Manichean heretic. A modest and short answer is that of the School. In particular administrations, a provident Ruler preventeth, what in him lies, all inconveniences. But in the universal Government, it seemed best to the Divine wisdom to suffer some evil: not for want of power to hinder it, but out of his abundant goodness. If God did not permit some evil, we should want much good: the good of his Justice and Mercy, which shine forth both in his severe Judgments, and gracious Indulgence. Goodness (without this) had not been so illustrated; her opposite makes it more amiable. As out of the salt brackish Sea, sweet showers are exhaled: so from man's evil, the Almighty power hath drawn the comfortable dews of grace in our Lord Jesus Christ. These deriders of religion cannot fetch in God as a Patron of their impiety: God shall fetch in them as unwilling instruments of his glory. They are not thus wicked because God foretold it: but therefore God foretold it, because they will be thus wicked, that their wickedness might not hurt his chosen.

As sin is a punishment of sin, it is a part of Justice: the holy One of Israel doth not abhor to use even the grossest sins to his own just purposes. Whiles our wills are free to our own choice, his decrees are as necessary, as just. The house of *Judah* would have fought against Israel for *Rehoboam;* but God forbad them;*For this thing is from me,* saith the Lord. We may observe, *Jeroboam* plot, the people's insolence, the young men's mis-advise, the Princes unseasonable austerity; all disposed by the omnipotent providence to accomplish his just decree: he had purposed it, what shall hinder it? All these might have done otherwise, for any sense that was offered to their wills: all would do no otherwise, than if there had been no preordination in Heaven. Israel had forsaken the Lord, and worshipped *Ashtaroth,* and *Ch•••s•,* and *Milchom:* God owes them a whipping: the frowardness of *Rehoboam* shall pay it there. Who would not have looked any whither for the cause of this evil, rather than to Heaven? yet the holy God challengeth it to himself, *This thing is for me.* But so, as neither their sins shall taint him, nor his decree justify them. He will be magnified in his Wisdom and Justice, whiles sinners wittingly perish in their follies. It shall double our guiltiness, if

we place the necessity of our finding in God's decree. The Philosophers servant being reproved for filching, excused himself, that it was his destiny to steal: but his master answered, so it was also his destiny to be hanged. Desperate wretches may talk thus now; it will be no plea at the last audit, against a *Go ye cursed into Hell fire.*

2. *In the last days.]* There is much questioning, when these last days be. Saint *Paul* says it *was not at hand:* Saint*Peter* says, *it is at hand.* They are thus reconciled. *Peter* seems to speak of *ulti••• tempus,* and that is at hand. *Paul* of *ultimum temporis,* and that was not at hand. *The end is at hand;* but *ultima periodus vel linea finis non instat:* the last period and line of the end might not be at hand. But how then is it called by Saint *John ultima horae,* the *last hour?* Because there is no alteration to succeed it. In the former ages God still altered the condition of the Church: after the covenant made with *Adam,* it stood in the same state till *Noah;* then was the world drowned. After the reparation of it, so it continued to *Abraham;* then was there a renovation of this covenant. From *Abraham* to *Moses,* it remained a stranger in the world: then God settled it in the promised land. From *Moses* to *David,* it was governed by Captains and Judges; then God stated it in a Monarchy. Thus it abode until the captivity: and again (after that time of bondage expired) was restored to some glory. In the fullness of time God sent his own Son: before it went through many changes and sundry conditions: one while it had only the light of nature, then was it informed by the law written, now it is blessed and established with Grace. And this is *ultimus status, novissimum tempus,* the last state, because it shall not be followed with any renovations, or alterations: the condition of it by the grace of Christ shall endure to the end of the world: nor can we look for any change but one, which shall be at the universal dissolution of all things.*There remaineth no more sacrifice for sins:* lose this, and lose all; for he shall come no more to die, but at once to judge quick and dead. Thus the time from Christ's ascension to the worlds end, is called *Dies extrema* the *last day;* because it immediately (without any general alteration) goes before it. The end in the Apostles time was not far off; now it must be very near: if that were *ultima dies,* this is, *ultima hora:* or if that were *ultima hora,* the last hour; this is *ultimum hora,* the last minute.

These being the *last days,* the last day of them must be at hand. Concerning that day, there are two errors in the world. First, curiosity of Critics; and they ask, *Quando erit?* When shall it be? Secondly, security of sluggards; and they never ruminate of an *Erit quando,* whether it shall be at all. That is the excess, and possesseth the wit: this is the defect, and disables the will. The former is of men over-wise, and they hasten the judgment: the other, of men too supine and careless, and they would slacken the judgment.

First, for the busy Inquirers; they be such as refuse the plain ground, to walk upon pinnacles. Like the Bethshemites, that were not content with seeing the Ark, but they must see into the Ark, and so perish. *Praterita ante mundum, & futura a post mundum, scire non possumus: media tantùm contemplamur.* There be some things which the wisdom of God desires to conceal; wherein unreverence is not more faulty than curiosity. *Secret things to God, revealed things to us and our children.Why doest thou enquire my name, which is secret?* says the Angel. In that Vision of theirs, the moral whereof was good, inquiry was made what became of *Samsons* soul. The answer was, It is a secret; that none might dare to destroy himself after

his example: whose act was rather for wonder, than for imitation. What became of *Solomon's* soul? It is a secret: that none might dare to fall from the light of knowledge, into the works of darkness. What became of *Origen's* soul? It is a secret: that none might presume to dally with the Scriptures, and make a shadow of a plain History. What became of *Trajans* soul? It is a secret: that none might venture to do all that *Trajan* did. Men may soon be too bold with hidden mysteries: he that modestly looks upon the Sun, sees a glorious Torch, and receives a comfortable light: but he that fixeth his eyes too earnestly upon it, is struck blind: and because he will see more than he should, comes in the end to see nothing at all.

If we stand a moderate distance from the fire, it warms and comforts us: if too near, it will scorch and burn us. *Our God is a consuming fire.* Every *Seraphin had six wings, with two he covered his face, with two his feet, and with two he did fly.* He covered his *Face,* keeping us from the secrets of God's eternal predestination, in the Beginning: he covered his *Feet,* not disclosing when he will come to judge the world, in the End. Therefore *Ne nos addamus inquirere,quod Deus non addidit dicere. Solomon* tells us, that *the locks of the Spouse are curled,* and *his hairs black as a Raven.* The secrets of God's providence are curled and intortled, we cannot unfold them: his hair black, his ways past finding out.*O the depth of the riches of his wisdom; how unsearchable are his judgments!* As a man wading into the Sea, when he comes up to the neck, and feels the water begin to heave him up, and that his feet fail him; he cries, O the depth, and goes back again. *Paul's* last Doctrine *(God hath concluded them all in unbelief,&c.)* was a secret enough to swallow up any created understanding: therefore he sets a bar against all further search; *O the depth;* not to be fadomed by any reach of man: We may sooner fetch mould from the Center of the earth, or dig through it to the Antipodes. *His ways are past finding out;* a Metaphor taken from quick-sented Hounds; who will be at a loss, when there is left neither tract, nor print, nor sent of the pursued Game. We may as well line out the way of a ship on the waves, or the walk of an arrow through the air; as find out the reserved ways of God. Such is man's parvitie and nothingness, in comparison of his Maker.

Let us not *dote about questions* that are too high for us: we may think it a wisdom, Saint *Paul* calls it a *dotage.* Though the Lord *dwells in light:* yet is it such a light *as no man can attain unto.* Some are more busy to learn what and where Hell is, than the means how to escape it. Or, what God did before the world began, than what he will do with them when the world is done. Or, whether we shall know one another in heaven, than to know that themselves have an Inheritance there. Or, whether Christ did locally descend into hell, in soul, or in power; not suspecting their own ways of sin which lead them thither. It is good to leave off learning, where God hath forborne teaching. *Tutum est nescire quod tegitur:* we shall never be condemned for being ignorant of that, which we are not bound to know. Let us neither have tongue to ask, nor ear to listen, nor brain to examine, where God hath no will to speak. This Well is deep, and the Spirit hath not given us a bucket. *Ne inquiras prohibitum, ne ••ittas concessum. It is not for you to know the times and seasons, which the Father hath put in his own power.* Content we ourselves with *Paul's* knowledge, only *Jesus Christ, and him crucified.*

Yet it is a wonder to see, how many desperate wits have adventured on the discovery of that, which God hath secreted: and how many insensate hearts have given credit to such *Merlins*

Oracles, and prophecies out of hollow vaults. There is a Judgment belonging to them, whereat they have just cause to tremble.*God shall send them strong delusion, that they shall believe a lie; that they all might be damned who would not believe the truth. Aedificantur ad credenda fata, ut eorum cordafiunt fatua.* If they will seek to know more than they should, they shall know more than they would; even the heat of that unquenchable fire, whereof wisemen never desire to know more than by speculative meditation. In all ages there have been such drunken Prophets. In the Apostles time, there were such as would have fastened their dreams upon *Paul.* In Saint *Augustine's* time there were some that determined the end of the world four hundred years after Christ's Ascension: *Quos omnes elusit ipsa temporis experientia:* so that the latter days have mocked their former dotage. Such have been their strange collections from divers mystical numbers, in *Daniel,* and the *Revelation;* and from the observation of sevens. From *Adam* to *Enoch,* in the succession of persons, and then *Enoch* was translated: from *Enoch* to *Elias,* in the succession of ages, and then was *Elias* taken up: therefore in the seventh thousand years (they infer) all bodies shall rise. Others gather no less from the proportion of the three states of the Church; *Millia inane duo, duo lex, duo millia Christus:* two thousand years Nature: two thousand years the Law: and two thousand years Christ. But they were deceived in their just computation: and he that could not keep number for the time past, we will never take his reckoning for the time to come. Again, there be some that acknowledge, that neither the day nor the hour can be known; because Christ expressly saith so: therefore (for evasion) they attempt only to find out the year. But most absurdly: for if the last day be unknown, then the day before the last, and the week before that day, and the year which contains that week, and the age which contains that year. But as Saint*Augustine* saith; That one Text in the first of the*Acts,* hath bred the Gout in the fingers of all our Pythagorean Count-casters. Saint *Bernard* better approves an humble ignorance, that confesseth, but presumes not: than a brawling knowledge, that presumeth, but understands not. And *Lactantius* saith, that the vulgar are not seldom the wiser, because they are no wiser than they should be: light footing makes the better speed in so deep a sand.

Paul was wrapped up to the third heaven, and *heard unspeakable words:* not a word of the last day. The Angels know much, by the excellency of their nature, and nearness to the Deity: they know not that. *John* was the *beloved Disciple,* he leaned on Christ's bosom, wrote a whole Book of Revelations: he revealed not that Day to us, nor was it revealed to him. *Solomon* by his miraculous wisdom, spake three thousand proverbs; not one that told us this: a thousand and five songs, yet he never sang of this; otherwise than in this harmony;*There is an appointed time for all things:* or thus,*God shall bring every work unto judgment.* Yea, forever to frustrate and prevent all hope of man's attaining to this secret;*Neither man, nor Angels know that day, nor the Son himself; but the Father.* Not because he could not, but because he would not know it:*Ne illam molestiùs feramus ignorantiam, qua nobis cum Angels & Christo communis est.* The coming of our Christ, is the Kingdom of our Christ; and*this cometh not with observation.* He was the expectation of nations: his first coming was long looked for; yet the day not precisely known. He promised to send the holy Ghost; yet his Apostles knew not the day when; but were commanded to abide at Jerusalem,*till they were endued with power from on High:* they must tarry the good hour. Much less is the term of his last coming notified to any son of man. Let

all our care be to find Christ in our hearts, before we see him in the clouds. It was wittily said of *Thales,* who gazing on the stars, fell into the water; That if he had looked into the water, he might have seen the stars: but looking up to the stars, he could not see the water. While we elevate our curious minds to find out that abstruse mystery, whereof there is no record but in God's own bosom, and thus have our eyes busied above; we cannot see the state of our conscience here below: let us look down to the book of our conscience, and there we shall read the necessity of Christ's coming to Judgment.*For if our heart condemn us, God is greater.* He was a famous warrior, that if his own Son asked him, when he would remove his campe, would only answer, that he should have notice by the sound of the Trumpet. God hath given us all a sufficient testimony of his future coming; *Because he hath appointed a day wherein he will judge the world in righteousness, by that man whom he hath ordained.* If his own dear children shall ask him farther, he refers them to the sound of the last Trumpet:*They must wait till those days be fulfilled:* this is all their answer.

Next for the secure neglecters of this day; this is the main sin of the times. *In the last days* we live, and yet on the last day we do not meditate. The former are so impudent as to point out *illum diem:* but the most are so impudent as to point out *nullum diem:* so the last day falls on them, while their first and last and all their sins are found in them. We have such *Scoffers* as say, *Non est finis: Scribarum pennae mendaces:* that all God's threatenings are but *terricalamenta nutricum:* the last fire but an *ignis fatuus,* and *brutum fulmen.* Thus the Lord's forbearance hath been made but the fuel of their presumption. The former were too curious, these are too careless. First, to convince those, God hath hid the day of *Jesus,* as he did the body of *Moses;* that they may fight among themselves with their own distractions. So that the Poles are not farther asunder, than the opinions of these Calculators. Other times have been expressed; as four hundred years, seventy two weeks: but the determinations of this time are dull incantations to flesh and blood. The eye of neither Eagle nor Kite, Man nor Angel can look into it: *Quomodo pectoris angustiae comprehendent vias Domini?* Secondly, these other would have no end at all; or such an one as is far enough off. These we tell, It comes; and that as the Scripture ever speaks of it; with celerity.*Yet a little while, and he that cometh will not tarry.Behold, I come quickly.* They that *put far away the evil day,* shall find it nearer than they were aware of. Let them fear, that lie folded in the bands of a long night, lest they never see day, but the last day, and that be the beginning of their eternal night.*Every man hath his sword upon his thigh, because of fear in the night.* Let our armor and spiritual furniture be ever ready, *propter pavores nocturnos.* Doubtless it is near, we even see it, hear it, handle it: *Ecce in nubibus:* his chariot is made ready.

Of these *latter days,* one must be the last of all; *Ex his extremis diebus una est extrema dies.* That Epistle which Saint *Paul* so earnestly charged to be read unto all, contained especial exhortation to provide ourselves against the last day.*The end of all things is at hand:* in which words we see, first, *at end.* Secondly, and end *of all things.* Thirdly, an end of all things *at hand.* An extremity, an universality, and a vicinity. An end; this implies a beginning, proceeding, and declination. *Mea•um aequaliter distat ab extremis.* The worlds eternity was a brainless do••ge of some Philosophy. An end there shall be, but *Qualis?* There is *Fi••s consumem;* so the earth with her works shall be burnt 〈◊〉 : and *F••is consu••••;* so the creatures shall be

restored to their original 〈◊〉 and integrity. *•••s •eficiens; The end of all flesh is come▪* and *Finis perfi•••;* There shall be a 〈◊〉 *heaven and a new earth wherein dwells righteousnessse. Finis dissolvens,* that shall destroy all the vain works of men: and *Finis absol•••,* that shall crown all righteous deeds. The ungodly shall find it a destructive end; spoiling their labors, ceasing their pleasures; but beginning their endless 〈◊〉 : they shall die, and not die; as *Moses* his bush burned and wasted not. Death shall feed on them, as a Vulture on Carrion, and not be satisfied. *Quàm miserum est mortem optare, & non posse mori?* This is a fearful end; the miserable beginning of that which shall never end.*Their end is damnation,* and that damnation is without end. The righteous have a perfective end;*Behold the just, the end of that man is peace.*

There is one universal end, and *last day* to all; and this cannot be far off. If you ask for the precedent signs, they may be reduced to fixe, and called thus; a Drumme, a Trumpet, a Famine, a Flood, a Comet, and a new Troope.

1. The Drumme beats up Wars and Massacres, Plagues and Pestilences: And how do the bloody prints of all these stick upon the breast of the world? This Drumme hath beaten too loud; abroad in War, at home in Pestilence: The God of peace and mercy unbrace it, and make it quiet, to our comfort.

2. The Trumpet, is the preaching of the Gospel: This hath not only been heard in Zion, long blown in the Church of God; not only set to the walls of Jericho and Babylon, Rome hath not been free from the sound of it: but it even hath reached the ears of Paganism; and with the shrill noise proclaimed to them either Peace or War, from Jesus Christ.

3. The Famine, is the general decay of all the fruits of goodness: the Vine casts her Grapes, the Earth starves her Trees, the Corn is blasted, the Olives are rotten: I mean all this in a spiritual sense. Religion loseth her honor, for want of good works; the children of piety are become abortive; there is much faith, and little faithfulness; abundance of love, and not a spark of charity. When we look for those holy fruits of the Spirit,*Love, faith, meekness, temperance, &c.* alas, we must cry out, Famine, Famine.

4. The Flood, is the mighty torrent and inundation of iniquity; which hath so over-run the face of the earth, that the holy Ghost, that most sacred *Do••,finds not a place where to set his foot.In the last days perilous times shall come: for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, truce-breakers, false accusers, incontinent, fierce, traitors, &c.* Oh what a Deluge is here? Good men are like the gleanings of the Vintage, here and there a Grape; far more precious than Gold.

5. The Comet, is that Prodigie of the Christian world, Antichrist in the Seat of Christ: whom the Jesuits direct us to seek, in the Tribe of *Dan.* And herein they are like those birds, that commonly draw us away from their nests, by their fluttering and noise, for the safety of their young. When they point us to *Dan,* they cry as the Lapwings, Here 'tis, Here 'tis; that we might not seek it where indeed it is, even at Rome. That Antichrist is come, the horride Treasons, Murders, Massacres, that rage under his Warrant, are too loud and demonstrative arguments.

6. The new Troope, or Band, that shall come into the Church militant, are the elected Jews; whom God, after so long obduracie, shall call home to Jesus Christ. Some think, that their reparation shall begin with our ruin, as with their ruin began our conversion: that as few of the Jews believed, when the Gentiles came in; so few of the Gentiles shall believe, when the Jews return. Indeed the goodness of the Gentiles much faileth, and their state is like a Vessel running at the Tilt, at a low ebb. But why should 〈◊〉 so understand that of *Paul:Blindness is in part happened to Israel, until the full••sse of the Gentiles he* 〈◊〉 *in?* Why should not rather the conversion of the Jews add riches to the ••nesse of the Gentiles?

From all this we may gather, that so deep are we fallen into the latter end of these *last days,* that (for ought we know) before we depart from this place, we may look for the last fire to flash in our faces. We are they, 〈◊〉 *the* 〈◊〉 *of the world are come.* Oh that as they are *Termini aetatum,* so they were also *Termini iniquitatum:* that we might see an end of these things, before we see an end of all things.*The Heavens wax old as a garment:* it is even time for them to have a new Sute. As this little world, Man; so that great Man, the world, hath his childhood in *Adam,* his youth in *Abraham,* his middle age in *Solomon,* his declining in the time of *Christ;* and now his old age and *last days* in this decrepit proximitie of death and expiration.

1. An old man decays in his senses: so the eyes of the World wax dim, like *Isaac's,* and cannot distinguish betwixt *Jacob* and *Esau,* between the righteous and unrighteous: hereby it acquitteth the guilty, and condemneth the innocent; both equal abominations to the Lord. His ears are thick of hearing, deaf to all holy counsels: the Word of the Gospel knocks at those doors, and finds none or very cold entertainment.

2. An old man decays in his members: so the World hath Palsy-hands, the *keepers of the house tremble;* fingers so gowtie, that he cannot distribute the alms of charity. He hath *weak* and feeble *knees,* not able to stand under the weight of God's Precepts: *The very Grasshopper is a burden,* the lightest Commandment held insupportable. His *grinders fail,* and cannot chewe that heavenly food: His *feet* double under him, when he should walk in the way of godliness. His *Almond-tree flourisheth,* a Snow is upon his head: as our Savior said of the fields, *Albae ad messem;* yea, even *Siccae ad ignem.* The *Pitcher is broken at the Fountain, and the Wheel at the Cistern:* he cannot draw the Water of Life, whether from the Deepes or Shallowes. Only his tongue is live and nimble; you may hear him tumble out Oaths as fast as words, though he be dumb in the praises of thankfulness. Now if we see a man, whose Lights grow dim, his face furrowed with wrinkles; either white hairs, or instead of them, baldness; unactive and bedrid limbs; we say, his living date is done: No less be these *the last days* of the superannuated World.

3. An old man is full of Coughes and Catarres; sensible of, and subject to the least Colds. What find we in the World, but salt rheums and malignant humors of hatred and envy; the choler of unbridled rage, the adust melancholy of self-love; symptoms of an unhappy dotage?

4. An old man is wayward and pettish; nothing can please him: the World is so full of morositie and frowardness, that it is neither well full nor fasting. Prosperity makes it dissolute; crosses, desperate: it is ever querulous, contented never.

5. Old age is *Curvata,* crooked: so the World is groveling; and hath changed natural erection, to an unnatural minding of earthly things. Still the older, the more covetous: the fewer days it hath to live, the more it provides for.*Their inward thought is, that their houses shall continue forever:* but *they abide not,* yea, even *perish as the beasts.* They victual themselves for a year, and their journey is done in an hour.

6. Old age is *Verbosa & mendax;* talkative, and lying: two Birds that commonly fly out of one Nest; *Multiloquus, vaniloquus.* The World promiseth wonders; Content, and Riches: but it performs Vanities, Discontent, and Wretchednesse; yet looks to be believed.

7. Old age is *Lassa & pigra;* weary, and lazy: like a Traveler, that longs to be at his journeys end. The material things of the World hasten to their Center and last period: the whole *creature groans* to be at rest.

8. Old age is *Effaeta, exhausta:* the Spirits are spent. The World is ready to say as *Sarah: Shall I bear a child now I am old?* It bears few of those lively fruits of Piety, and Charity, and Fidelitie, that it did in former times.

9. Old age is *frigescens,* because *exanguis:* an old man through the wasting of his blood grows cold: that nature requires helping by an accidental heat. The zeal of the world is so cold, the fire of the Temple so spent to a spark, that for want of fuel and blowing, it is almost out. Much adventitious warmth must be put to it, to keep life in it: as a young virgins was laid by the side of blood-spent *David.*

10. Old age is *somniculosa,* drowsy and prone unto sleep. The world hath laid it self down in the cradle of security; the Devil sets his spirits to rock it asleep, and thus it is possessed with a quiet slumber.

Thus are we fallen into the depth of Winter: the Spring is past, the Summer hath had her season, Autumn hath spent her fruits, and now Winter hath shaken down the very leaves, and left us nothing but naked, bare, and barren trees. The last month of the great year of the world is come upon us; we are deep in December: these *last days* be all Saint *Lucies* days; short, foul, and dirty. Crampes and convulsions stupefy the nerves of the world, pale coldness sits on our faces, the pangs of death gnaw our heart-strings: the good Angels that visit us, see nothing but signs of departure in all our carriages. O that, as dying men have commonly a little reviving before their ends; (as the wasted candle gives a bright glare at the going out) which they call a lightning against death: so we could a little recover ourselves, and give forth some comfortable beam, some clear testimony of grace, before we go hence. So shall our *last day* be our best day; *ultimum, optimum:* and as it puts an end to all the days and nights of measurable, miserable time: so it shall begin that day which neither admits of night nor time: even the eternal day, enlightened with the Sun of righteousness, and glorious presence of our blessed God.

It can be no great wonder, that such profane sinners should be found in the fag end of the world: which is like a false bottom when it comes to be unwound; worst at last. *Infelix morbus, Senectus;* as *Bellarmine* called that age wherein Ecclesiastical Writers were so scant, *In felix*

seculum. Much more unblest are these *last days,* where blessed deeds are so geason: where the enemies of Christ dare show their heads, and *ex professo* fight against him. Therefore let me a little farther parallel these *last days* of the world, with the last days of a man.

11. An old man fetcheth his breath thick and short, especially when sickness adds to the decay of nature: so that death sits often like a churl at the door of his lips, and keeps in his words: or like a covetous Executor, that grudgeth a man the disposing of his own goods. O how short be the fits of goodness? How small a space do good motions, the breathing of God's holy Spirit in us, tarry with us? They may bait at our doors, they keep no residence in our hearts. We have some transient ejaculations, which with a short-winded devotion we utter (or rather mutter) to God. But our lusts do so haunt us, and call us off from these holy thoughts, that we may complain with *Job;* they will not give us leave *to swallow down our spittle.*

12. In old age, especially when it surpriseth a foul and surfeited body, all the corrupt humors gather down to the feet: the heart, and those more noble parts drive them back to the extremes: and because the feet are lowest, nature repels corruption thither; and not seldom it issueth there: or if not, it wrackes them with Gout, Dropsy, and such torments. These last days be the feet of the world, whereunto all the vicious customs of former ages are gathered: as the kennels of a city run to the common Sewer. Ignorance was predominant in one age, Idolatry in another, Hypocrisy in a third, Sacrilege, Oppression, Fraud in another: these mischiefs then had their times to reign single. Now, like so many land-floods from the mountains, they meet in one chanell, and make a torrent of united wickedness, in these lower and latter days. Thus after the *Golden Head,* the shoulders of Silver; the Brazen ribs, and Iron-legs, these last are the feet of Clay, the basest and most rude material of all. Thus are we the grounds, the dregs, and lees of the vessel: the dust in the bottom of the mow; the dross and refuse of former ages, that lick up their vomit: decking ourselves with those iniquities as the ornaments of our pride, whereof our forefathers made a sick acknowledgement with remorse and shame.

13. Dying men are fumbling of the clothes, and plucking the coverings to them: as if they would prevent the hand of charity, and wind up their own almost breathless carcases. Men of the world, in these days so sick of avarice, scrath together all within the reach of their fingers. No fish must escape their draw-net, no water pass by their mill: as if like *Behemoth,* they would drink up Jordan: and as the flying Jews swallowed their Gold into their gu•s, for which they were ripped up by the Romans: so they seek to devour the world, as if their heirs should never find it but in their excrements. We see men encroach upon liberties, hedge in monopolies, enclose commons, multiply barns and granars, join houses, engross commodities: alas, they are dying souls, *Lodices & stragula trahentes,* plucking up the blankets and coverlets about them; and giving up the ghost, as they had long before given up the holy Ghost.*Thou fool,* saith God: they lived wise in their own conceits, they shall die apparent fools,

14. Dying men are troubled with fantasies; full of melancholy dreams, and solicitous imaginations. So these last days of the world are fraught with errors: a thousand peevish

opinions crawl out like vermin from putrefied brains: strange worms are bred in old dunghills. These pester the world, disquiet the peace of the Church, and inveigle weak capacities; *Problemmata delirantium.* Do we wonder that these uncoth singularities transport multitudes? Alas, these are the last days; the brains of the world are crack'd; it labors of extreme dotake: and among fools, the Haberdashers shop of trifles hath the most customers. This is the cause of hatching so many new devises, strange tenets and paradoxes, raising mutinies in Religion: the world is brain-sick, fantastical, fanatical; setting up factious opinions, as fast as *Solomon's* wives did their groves: which I forbear the naming, for fear of teaching. Men love anything better than sobriety of Judgment; which shows that the world hath but few minutes to live.

15. Lastly, an old man comes back again to a child: *semel senex, bis puer.* The world is so old, that it goes upon crutches; as a child cannot go but by the hand of a Nurse. The understanding and memory of it is so decayed, that it even ceaseth to know, what in the childhood it began to learn. Such is the old ages infirmity, that it is come round to infancy. *Mundus quando senex, incipit esse p•er.* Not as it is with the material world, whose old age is blessed with an annual reparation: that when the Winter hath deaded all, all are again restored by the cheerful Spring. It is not so in the mystical world; but *Se•esce•s mundus est evanescens mundus:* a child indeed it is; as pratling as a child, as ignorant as a child, as feeble as a child, as wanton as a child; but far from being as innocent as a child. For levity and vanity, it is altogether childish. An infant is made to grow up to man: but for man to grow down again to infant, is unnaturally preposterous. The *Seminale principium* is for the creature: the seed is made for the tree: the child, not to remain so, but to be a man. The Oke doth not grow back to a young sprout, nor the Ox to the Calf: alas, that man should degenerate and ungraduate himself to a child, *•eneca* calls children's works *nugae,* men's *negotiia:* if we shall set our minds on p••rile toys, what is this but to evirate ourselves? For Magistrates not to hear, but whom they list, and when they list; this is to play boys tricks. When a King, *Demetrius* of *Macedon;* answered a petitioner, a poor woman, that he had no leisure; she boldly replied, Why then give over to be King. We need not stick to tell an unhearing Magistrate more; Give over to be a Magistrate, yea give over to be a man. If men long for toys, set their delights upon vanities, vex (as children cry) when they may not have their wills, spend their bodies before they get information to their souls, as children slubber out their books before they have learned their lessons; worship puppets and painted images, as children play with babies; what be all these, and the like, but playing of boys tricks? Thus*Old men and children;* the Psalmist puts them both in a form.

All these arguments prove the world to be exceeding old, and drawing on, even near the last gasp. *Quod antiquatur & senescit, prope interitum est;That which decaieth and old, is ready to vanish away.* Let us fall from it, before it fall upon us; and be but so wise as Spiders, to forsake a rotten house: not by going out of the world; but by driving the world out of us. I have been prolix in this point; yet desire not to part from it without some considerable and appliable uses.

First, though this be not *the* last day, it may be *thy* last day. The world cannot last long, yet thou mayest prevent the world. Strong bodies hold out many fits, yet at last yield to the necessity of nature. Weak constitutions are dissolved with a little sickness, as a childes paper-house is with a puff of wind. If our life be wrapped up with the world, it must needs be momentary. Heaven and earth are of a strenuous composition, compact together with more powerful sinews and ligaments: so that they have held up their heads through many passages and destructions of mortality: otherwise when the Son of God suffered, it would have broke their hearts. Our bodies are made of elements, weak and fluid principles; and therefore sooner resolved to their first materials. Flowers have but their months, when Okes and Cedars stand many years. Nothing but extreme and supernatural fire shall be the death of the world: Water, Air, Earth, a Thorn, a Vapour, anything is able to dispatch us. If we be not bound up in the bundle of a better life, we are vain wretches.

Remember therefore, *The end is near, thy* end is nearer. Whether the end of this day shall not be the end of all thy days, thou hast no assurance.*To day hear his voice:* be sure to repent one day before thy last day: and hereof thou canst not sure, unless thou repentest this day. Let us think, if the Judge were now coming in the clouds, in what case we were to meet him. Perhaps we are wrapped up in a cloud too; a cloud of dark ignorance, and blind security: let us know that this cloud will dissolve ours, and lay us open with lla our sins to the view of men and Angels. It is time to repent, and make even our reckoning: which we can no ways do, but by transferring all our reckonings and upon debts Christ. As *Alcibiades* told *Pericles,* when he was troubled with studying how to give his accounts; that if he would be ruled by him, he should rather study how to give no account at all. The Lord graciously calls us to cast our burden upon him: Christ adviseth us to lay all our reckonings, arrearages, and debts upon his score; promising to discharge them to a penny with his treasure of merits; the only coin that is currant in the Exchequer of God's justice. If by faith we have borne them thither, and given up ourselves, body and soul, to him for security, we need not fear. The Judge will never condemn us for that debt, which himself hath undertaken to pay. Lord here is our hope and confidence; Thou wilt not find those guilty, for whom thine own person suffered the penalty: nor punish the sins thou hast remitted: nor cast away the souls thou hast redeemed.

To others it shall be a black day; alas, *What shall they do in the day of visitation?To whom will they fly for help, and where will they leave their glory?* when they shall peepe out of the grave, and see the world on fire; and have lost all interest in the Judge. Why do men neglect the means of reconciliation?*Agree with thine adversary quickly:* if thy sin hath made God thine adversary, go quickly, delay no time to recover his friendship:*Take thy Incense quickly,* saith *Moses* to *Aaron, and make atonement for the people.* Quickly fall to thy prayers; put that Incense in the Censor of *Jesus,* entreat him to entreat God for thee, and to make a blessed atonement between you. As our own last day leaves us, the worlds last day shall find us; we are presented above, as we went forth below. Oh then judge we ourselves, that we be not judged. *Volo vul•ui irae praesentari judicatus, non judicandus.* Our Passing-Bell, and the Archangels Trump, have both one voice: for God will reverse no particular judgment. If the former give a heavy and doleful Knell for us here, that louder Instrument shall keep the same Note

hereafter. But if the one sound comfort at our last hour in this world, the other shall sound joy at the last hour of the world.

Secondly, if the world be ready to end, why do men covet, as if it were but now to begin? *Peribundus mundus, & tu mundana quaeris?* Who would plant or build upon that ground, which is troubled with earthquakes, or sure suddenly to sink? God chargeth us *first to seek the Kingdom of Heaven,* and then earthly things shall find us, unsought. But foolish Nature takes a false method: she first seeks the world; and if she light upon God by the way, it is more than she thought on, desired, cared for. How deservedly do they fail of both, that sought neither aright? Many had been great, if they had cared to be good: but because they willed not what they ought, they are crossed in what they would. If *Solomon* had made Riches his first suite, he might have been poor and foolish: but asking Wisdom, as the principal, Wealth came in for interest: because he chose well, he received what he asked not. Such is the bounty and fidelity of God; to them that ask the best, he gives all. Earth shall wait upon them, that attend upon Heaven. Happy is he that affords the best services of the world, but the less half of himself; while the greater and better part is better bestowed.

I do not wish men to abandon themselves to willful beggary, because of the last days proximitie; or not to repair the house, because their time in it is so short. For worldly things, we may use them, without loving them; and distinguish betwixt a Stoicall dullness, and a Christian contempt: There is difference between making the world a god, and a slave. This latter is the respect it deserves; and they are fools that give it veneration. But rich men think, the only reason why Preachers love not the world, is because the world loves not them: That she shows us only her heels, not her amiable face: That we have nothing but her refuse; her best jewels she keeps for her Sweet-h••rts. Yet a beggar may look upon a Lordship; and we may see those heaps of Gold, whereof never one piece shall be ours. We know what others dote on, and wonder at their madness; that they should fixe their hearts on that which is not fixed it self, and build their happiness upon a rolling stone. I deny not, but God hath given some abundance of riches, and more grace: and to those, to whom he hath been so liberal, he will be more munificent, for he will give them also glory. While they look up to their future hopes, they esteem but meanly of their present fortunes, and count them scarce a taste of that full Cup. Militant Saints are sometimes (besides their Inheritance above) granted fair Possessions below: yet they value not this with the other. Here they command a little pittance of mould; great to us, little to the whole: there the immense Heaven shall be theirs. Here they command as subjects, there they shall reign as Kings. Here they are gracious among men, there they shall be glorious among the Angels. Here, together with their honor and affluence, they want not crosses and envy; above there is nothing but noble peace, and pleasant eternity. Here they have some short joys; there they are both perfect, and everlasting. Here they are strangers; there, at home. Here Satan tempts them, and men vex them; there, Saints and Angels shall sing with them, and the glory of God shall satisfy them. In a word, they are only blessed here, for that they shall be blessed hereafter.

Thus take the world at his best, yet good men despise it. But for fear, lest we should be fond of it, God presents it generally to his children in another shape; a miserable, troublesome,

inconstant world; whose joys are but the crackling of thorns. Whiles *Naomi's* husband and sons were alive, we find no motion of her retiring home to Judah: let her earthly stays be removed, she thinks presently of removing to her country. We cannot so heartily think of our home above, whiles we are furnished with these earthly contentments below. But when God strips us of them, straightwayes our mind is homewards. Besides, what assurance can there be of those things, whereof our going home may strip us? What man can say of the years to come, Thus will I be? Most justly do we contemn this uncertainty, and look up to those riches that cannot but endure, when Heaven and Earth are dissolved. Riches are a flood; *ut fluunt, defluunt:* this City cannot call the water of a flood, hers; nor those inhabitants, theirs: all may take enough to serve their own turns, the rest glide by, and wait upon nobody. When we are bidden to a great man's Table, where the Meat is served up in Silver Dishes, and the Wine in Bowles of Gold; we may eat the Viands, and drink the precious Liquors. But if through simplicity we should offer to carry away the Vessels, the Porter would stay us at the Gate, and tell us plainly, they are none of ours. The Divine Bounty affords the use of riches, for the comfort and sustentation of our bodies. But when we rise up from his Table, and think to bear away the riches themselves, Death is a severe Porter at the Gate of Life; he will examine our going out: we shall carry none of them with us. Saint *Augustine* seems to borrow it from *Democrates; Qui animam curat, seipsum curat: qui vero corpus, non se sed sua curat: qui pecuniam, non se nec sua, sed valde aliena curat: qui voluptates, nec se, nec sua, nec aliena; sed prorsus inimica curat.* He that loves his soul, loves himself: he that loves his body, loves not himself, but something that is his own: he that loves his money, neither loves himself, nor that which is his, but another's: he that loves his pleasure, loves that which is neither himself, nor his own, nor his friends, but his enemies.

Lastly, seeing therefore that both these be the *last days* in general, and our last day may antedate them in particular: seeing either the House must be pulled down, or the Tenant cast out; let us provide for ourselves betimes, as the*wise Steward* did, some trusty friend. He was loath to be harbourlesse: though he had not justice enough to keep in at his Masters house, yet he had providence enough to get another house in store.*Make your unrighteous Mammon* a means to procure you *everlasting habitations.* When Christ fore-warned the Jews of the destruction of their Jerusalem, did he not impliedly advise them to shift for themselves in another country? Merchants that would soon be rich, take the old course, to buy cheap and sell dear: therefore they buy their Commodities in the country that affords good penny-worths, and vent them in other countries, which must take them on any price. We do not buy Wines in England, to sell them in France; nor buy Spices in France, to carry them to the Indies. *Non omnis fert omnia tellus:* thither we traffic a Commodity, where it is precious in regard of scarcity. I presume, we would all go to Heaven: we are foolish Merchants, if of all Lands we would not trade in the Land of Canaan; if we had rather trucke with Savages for Gold and Jewels, than exchange with the Saints for glory and graces. But now what fraught shall we carry thither? What Wares and Merchandise will be vendible and welcome in that Kingdom?

Shall we carry honor and dignity thither? There is abundance of that already: we may more truly say of that City, than was of *Tyre; All her Merchants are Princes:* yea, all her inhabitants

are no less than Kings. To traffic worldly glory to Heaven, is to hold a Candle to light the Sun: that greater Light doth not so swallow up the less, as the glory of God doth all honor of the creatures. They can add no glory to him, that have all their glory from him. What then? Shall we carry rest, quiet, and peace with us? Will that have any better vent or acceptance? No: for there is all peace, all rest, and quiet. It is *Regnum Pacis:* Here we may have in some measure the peace of the King, there in a full measure we shall enjoy the King of Peace. It is called the*Lord's Rest:* we have no true rest, but in him; no perfect rest, till we come unto him. He hath made this earth wherein we live, militant, troublesome, barren of rest: it would be bootless for us to gather up the base dregs of a supine security, and offer to sell them in Heaven. They have plenty of better peace, and we have none but from their store. They that arrive at that Port with such a Merchandise of carelessness, must back again; the Citizens of Heaven will not trade with them. What then say you to pleasures and joys? Will not they pass currant in that holy Land? Not; if they be brought from any foreign coast.*Lord, in thy presence is the fullness of joy, and at thy right hand are pleasures for evermore.* There is fullness, perfection, and everlastingness of joy: ours are feeble, fickle, empty pleasures. Why should we pour water into the Sea? Why, proffer our addition to fullness, our vanity to perfection, our shortness to eternity? Such a Commodity will not be tolerable in that Mart. *Vae ridentibus:Woe to them that laugh, for they shall weep:* that Ware is for the Shop of Hell: there it shall be exchanged for sorrow; and the clapping of hands in irrision, for wringing of hands in endless lamentation.*Rejoice, O young man:* do; but thou shalt smart for it. The seed of carnal joy will not be good Chaffer in Heaven: no fruit comes of it, but woe and torment. Well; yet I hope riches will pass for merchantable stuff; money is currant all the world over: Some things are not precious in some countries; nor other in other: but no country refuseth money. Yet this country will: Alas, what should the beggarly dross of this perishing world do in that heavenly *Havilah;* where the Gold is more precious than the Gold of *Ophir?* Yea, what is the Gold of *Ophir* to that*City* which is it self *pure Gold?* It is said of *Solomon,* that*Silver was not accounted of in his days; he made it* as common as *stones:* how more infinite be the riches of the heavenly *Solomon?* Where there is no use of things, their valuation ceaseth. It was a drop of water that the Churl wished for in hell, not a bag of Gold; not a Lordship of many acres; he had too large an inheritance there before. Away with this trash: it hath no estimation in the Jerusalem above. There is an eternal Easter: and in vain did the Fisherman bring in his boat of Herrings when Lent was done; or the Merchant carry Sugars to *Valen•i•,* and Silkewormes to *Granata.* What then shall we load ourselves withal, that may be acceptable? Yes, there be things whereof there is great scarcity in heaven; *carentia,* I say: there is no *indigentia* there. We may see what they lack, by his description that discovered the Land;*There is no death, nor sorrow, nor crying, nor pain;* no tears, nor fears. Let us carry with us thither,

1. Humility; a lowly contempt of our own selves: there is none of that in heaven. There is abundance of honor, without pride; of glory, without envy or disestimation: for the Saints love themselves, because God loves them. *God resisteth the proud, and giveth grace to the humble.* They that bring a lofty conceit of themselves to that coast, shall be repelled. Humility is a commodity, for which God will exchange the Crown of glory. *Moses, David, Paul* went thither with this traffic; *Non sum dignus:* and Christ gave them for it the kingdom of heaven.

2. Poorenesse in spirit: there is none of that in heaven, this merchandise will pass.*Blessed are the poor in spirit, for theirs is the Kingdom of heaven.* Not only shall be, but *is* already. This will pass, and we with it.

3. Hunger and thirst: there is none of that in heaven.*They are abundantly satisfied with the fatness of thine house.* They that are satiated with more than they can desire, be far from want. We need not therefore carry provision with us, but a stomach; an earnest desire to feed on those unspeakable comforts.*We groan within ourselves, waiting for the redemption of our bodies;* mourning for our absence from *Zion.* This hunger will pass; and instead of it we shall have infinite satisfaction. We bring abstinence and devout fasting to heaven, we shall find affluence and royal feasting there,

4. Mourning, repentance, and tears: there is none of this in heaven. Never came sorrow over those joyful thresholds; never came godly sorrow to those thresholds, but it was entertained with joy.*They that sow in tears, shall reap in joy.* As the Barbarous traffic with some remoter Pagans; they lay down salt, and take up Gold. So we set down the burdens of our sorrows, and the vessels of our tears before the Lord: and he likes this merchandise so well, that he gives us for them everlasting joys.*Blessed are they that mourn, for they shall be comforted:* there's a blessed exchange.

5. Labor and work: there is none of that in heaven. It is an everlasting holy day with them: they rest, rejoice, and sing; no travel, no pains there. Therefore good works and Christian labors are good traffic.*Blessed are they that die in the Lord; for they rest from their labors, and their works follow them.* They dare not go without their fraught: a Merchant without his commodity hath but a sory welcome. God will ask them that arrive there, *Vbi opera?His reward shall be according to our works:* if no good works on earth, look for no riches in heaven. Indeed that wealth is too precious to be bought with our works: nor doth God exchange it *propter opera,* but dispose *secundum opera. Work out thy salvation with fear and trembling:* there is neither fear nor trembling, nor working in heaven: but after our working, trembling, and fear, God will give us salvation. Thou hast riches here, and here be objects that need thy riches; the poor: in heaven there is riches enough, but no poor. Therefore make over thy monies to them in this world, that thou mayest receive it by bill of exchange in the world to come.

6. Patience in afflictions and troubles: there are none of these in heaven: neither trouble to try their patience, nor patience to overcome their trouble. The things to be battered, are Patience and Conquest: Patience is our commodity, Conquest is Christ's. If we bring him our virtue of Patience, he will give us in exchange his honor of conquest. He speaks of patience as of a Triumph; *Here is the patience of the Saints.Through many tribulations we must enter into the Kingdom of heaven.* Our voyage is Tribulation, our vessel is the Church, Pirates and Tyrans are our enemies, rocks and sands our dangers: our tackling, fails, oars be patience; and glorious victory our reward.

7. Faith and hope: neither of them is in heaven: the beatifical vision and fruition hath quite annihilated them. This then is happy merchandize: Give me thy faith, saith God, and I will give thee my glory: let me not fail of thy hope, thou shalt be sure of my felicity. No traffic

will pass without this: divers say of moral men, If they go not to heaven, Lord have mercy upon us: yet Christ saith,*Except your righteousness exceed the righteousness of the Scribes and Pharisees,* you shall not come there: yea, Publicans and Harlots shall get into heaven sooner, because the other believed not. Civil justice is not in it self evil, but good: but it is not good enough to save a man: it may be without faith, but faith cannot be without it. Goodly works, building alms-houses, enriching monasteries, feeding beggars, are the Popish merchandize: this they carry to heaven in a presumptuous confidence, that God must needs require them. So they come upon equal terms with him; ware for ware: If he give them heaven, they give him earth, and so he hath a penny-worth for his penny. But they shall find with the Pharisee, that for want of faith and humility, these wares will not pass with God; nor will he afford the kingdom of heaven upon such conditions. Moralities without true belief, are like the fair picture of a beautiful Woman; pleasing to the eye, but there is no warmth in it; nor is it fit for society: he that takes it as his Wife to lie withal, finds it a cold painted Boord. But faith is the obedience of the soul, the soul of obedience: *he that believeth, shall be saved:* to believe, that's our part and commodity: to save us, that's God's reward and mercy. Thus I have shown you a truly Royal Exchange, a blessed Mart. If we be as good husbands for our souls, as we are for our temporal estates; we have learned here how to make our Markets. Let us never seek to lode our vessels with honors, pleasures, or riches: there is no want of them in heaven; nor will God deal with them in a gracious commerce, that bring no better Merchandise. But with humility, poverty, labor, hunger, repentance, patience, faith and hope: these be the riches of grace, for which God will exchange his riches of glory. Such Merchants make a blessed voyage; for they shall never depart from that joyful country, where they are so happily arrived, and gloriously entertained.

There shall come scoffers, walking after their own lusts.] Irridentes alios, arridentes sibi. The devil knows that the world cannot last long, and therefore bestirs him.*He hath great wrath, because he knoweth that he hath but a short time.* He is grown more wrathful, we should therefore be more watchful. He is a malicious Tenant, that perceiving his term almost expired, does what he can to ruin the house: a bloody Tyrant, that daily suspecting the loss of his usurped Sovereignty makes havoc among his subjects; and like a worse *Herod,* falls apace to cutting of throats. Indeed his main spite is not at the body, but at the soul: for he knows if he can get the soul, the body must come after. To effect this, he deviseth all the ways he can, and puts in practice all that he deviseth. And to this purpose, sometime he is a roaring Devil, in Lion-like Tyrants: sometime a flattering Devil, in his Spaniell-like Parasites: sometime a dissembling Devil, in his Fox-like Hypocrites: and here a flowting Devil, in his Ape-like *Scoffers:* that live as if they were neither beholding to God, nor afraid of him; both out of his debt and danger. It is their least ill, to do evil; they speak for it, joy in it, boast of it, enforce to it, mock them that dislike it: and so at once send a challenge to God, as if they meant to meet him in the plain field, and let him choose his weapon: they make love to destruction, as an Amorist courts his Mistress.

Here first we have to observe the contrariety of the dispositions of divers men. We heard of some in the first Verse, that seek the Lord with a *pure heart,* and follow his Word with their best endeavor of sincerity, and sincerity of endeavor. Now we are fallen upon those, that

with a foul and rancorous mind deride all goodness, and load Religion with disgraces. Then we camped in *Elim,* a place of water and Palme-trees; now we are come to a Wilderness of Briars and Brambles. Then we lay in a sweet Harbour of comfortable meditation; now we are put into the Ocean of Rocks, and Pirates, and boisterous waves. There we found *Zion,* here we have *Babylon;* even a Hell of malignant Devils, for that communion of Saints. Fire and water are not more contrary, than the just and unrighteous: they wonder, each at other; the graceless, that the just can be so strict; the just, that the graceless can be so dissolute: Clay and Iron will not wield together. Where is a good man hunched at, but where the profane finds indulgence? Why doth the world seek more to rich men, than to wise men? The Philosopher could answer; Because it is possible for them to be rich, never to be wise. Why are holy men depressed, and the irreligious honored? Because men have a liking to be licentious; but to be holy, is none of their purpose. No body hates an Israelite, but an Egyptian or a Canaanite. Put fire to fire, or water to water, there is no commotion: but put water to fire, and then you have a thundering coile. When riotous men meet, there is shaking of hands, and the other Quart: but the temperate cannot pass by, without a scorn.

This is the reason why the good and virtuous be always opposed and exposed to the fury and malice of cruel men. It is indeed *res mira,* but not *res nova:* it was so from the beginning.*As then, he that was borne after the flesh, persecuted him that was borne after the spirit; even so is it now.* No sooner was God worshiped and served, but hatred and spite fell to the portion and lot of Religion. The first man that offered the better sacrifice, was slain: *Liver sacrificii, Seminarium fratricidii:* the acceptable sacrifice was the seminary of death. Who would think that brethren, and but two brethren, should not love each other? Dispersed love grows weak, and paucity of objects useth to unite affections. If but two brothers be left alive of many, they think that the love of all the rest should survive in them: that the beams of their affection should be so much the hotter, because they reflect mutually in a right line each upon other. Yet behold, there were but two brothers in a world, and one is a Butcher of the other. Who can wonder at disention among thousands of brethren, that sees so deadly opposition betwixt two, the first roots of brotherhood? Who can hope to live peaceably and securely among so many *Caines,* when he sees one *Cain* the death of one *Abel?* It can be no otherwise: dissimilitude and distance of manners breeds alienation of affections. There is nothing doth so condemn the lives of the wicked exemplarily, as the conversation of the godly: the fat kine make the lean seem more ill-favored. A swarthy and hard-featur'd visage doth not love the company of clear beauties. From hence grows their rage and savage behavior. Besides, it is the pleasure of God, thus to try and honor his servants, and to produce their patience. What pictures could *Apelles* draw, if he wanted a table to work upon? What building could the Architect rear, without timber, stones, and materials? Their scorn doth both prove and improve our patience. So that we have both a testimony of God's favor; *If the world hate you,* it is because ye are *mine,* saith Christ: and of our own integrity, for that must needs be good which evil persecutes. Their lewdness calls for our sorrow and more zealous obedience; that our God may have as faithful servants, as he hath unfaithful enemies. As we see natural qualities increased with the resistance of their contraries; so must our grace, with others sins. We shall redeem something of God's dishonor by sin, if we

shall thence grow holy. It hath been an old and happy danger to be godly: indifferent actions must be careful to avoid offense: but let us not care what man or devil be angry that we do good, or receive good. It is contrariety, that makes Babylon wonder at Jerusalem, and Jerusalem at Babylon. We refuse the fair proffers of the world, that come upon sinful conditions; they laugh at us for fools: it will not prove so in the end.*All these will I give thee, if thou wilt fall down and worship me.* O if a covetous worldling had been there; How ready had been his knes? How would he have catched the promise out of the devils mouth, for fear lest he should have gone back from his word? *Alexander* after the battle of *Granicum,* had very great offers made him by *Darius:* consulting with his Captains about them, *Permenion* said, Sure I would accept of these offers were I as *Alexander: Alexander* answered, So would I were I as *Permenion.* The Christian may grow rich (not seldom) by remitting the rigor of his conscience; the worldling saith, Sure I would take it upon these terms, were I as that Christian: and the Christian saith, So would I were I as that worldling. Such contrary natures are appointed to contrary places, that differ as far as Heaven and Hell.

Scoffers!] The depth of sin is the*chair of the Scorners:* they are set down in the resolute contempt of all goodness. Of these there be two sorts and degrees; first, the *Despisers of them that be good:* then the Despisers of goodness it self.

For the former; the Saints of God have complained, of them in all ages: *David* of his *busy Mockers:* the abjects jeered him.*Job* was disdained of those children, *whose fathers he would have scorned to set with the Dogs of his flock. Joseph* was nick-named a *Dreamer, Paul a Babbler, Christ* himself a *Samaritan;* and with intent of disgace, a *Carpenter. Libanius* asked a Christian what his Master the Carpenter was a doing; whom he answered, He is making a coffin for thy Master *Julian. Lucian* jested in contempt, that he had gotten nothing by his Christendom but a syllable to his name; of *Lucius, Lucianus:* but he was torn in pieces of Dogs. Even the very boys of *Bethel* had learned to *scoff* at a Prophet: who would have thought the rude terms of waggish children worthy of anything but neglect? *Elisha* looks at them with severe brows; and like the heir of him that called down fire upon the two Captains and their fifties; curseth them in the name of the Lord. Two she-Bears are his Executioners, two and forty of them are torn in pieces. O fearful example of the divine Justice! This was the revenge of an angry Prophet; it was the punishment of a righteous Judge. The spite of their idolatrous parents was seen in this vile behavior of the children; they do but according to their instruction. Infancy is led altogether by imitation: it hath neither words nor actions, but what are infused by others: the good or bad language it hath, is but borrowed; and the shame, or thank of either, is due to them that lent it. God and his Seer looked through these children at their parents: if they misnurture their children to the contemptuous usage of a Prophet; they shall be punished with the death of those children, whom they taught no better manners. If we love our children, let not our indulgence give way to their despising of goodness: for then, either destruction shall snatch them away young, or there is hell provided for them when they die old. And if God would not endure those contumelies unrevenged in the mouths of boys, what vengeance is due to aged persecutors? *Ishmael* did but flowt *Isaac;* yet *Paul* faith, he*persecuted him.* God calls the scorn of his servants by no better name than Persecution. *David* thought it no disgrace, to dance in the Ephod: *Mical*

does: she looks through her window, and seeing the attire and gestures of her devout husband,*despiseth him in her heart.* Nor can she conceal her contempt, but like *Saul's* daughter, casts it proudly in his face; *How glorious was the King of Israel today? Even like one of the vain fellows. David's* heart did never swell so much at any reproach, as this of his wife: his love was for the time lost in his anger: and as a man impatient of no affront so much as in the way of his devotion, he returns her a bitter check. *It was before the Lord, who chose me before thy father, and before all his house.* Had she not twitted her husband with the shame of his religious fervor, he had not upbraided her with the shameful rejection of her father. But seeing she will forget whose wife she was, she shall be put in mind whose daughter she was. *Mical* was barren, yet she hath too many children, that scorn the holy habit and exercises. There cannot be a greater argument of a foul soul, than the deriding of religious services. Worldly hearts can see nothing in those actions, but folly and madness: Piety hath no relish, but distasteful to their palats. But what was *Micals* reward? Her scorns shall make her*childless to the day of her death.* Barrenness was held in those days none of the least judgments: she thought to lay a sudden disgrace upon *David,* a perpetual disgrace shall be her recompense. So doth the Lord revenge *David's* quarrel; that she shall not be held worthy to bear him a son, whom she unjustly contemned, for showing himself an humble son of God. How just is God, to provide whippes for the back of scorners? It is no marvel, if those that mock at goodness, be plagued with continual fruitlesnesse.

And this is that other, and higher degree of wickedness, to scoff at Religion it self. I have heard of some desperate Patients, that have fleered at their Physicians: but death is too mild a punishment for them, that scoff at all Medicines. The wretched Gergesites repelled Christ for fear; they are worse, that drive him away with scorn. If Christ will be ashamed of them when he comes to judge, that were ashamed of him when he came to suffer; how will he reject those with indignation, that rejected him with derision?*You have set my counsel at naught; therefore I will laugh at your calamity, and mock when your fear cometh. Themistocles* in his lower fortune, much desired the love of a young gentleman; but he scorned him. Soone after, when he grew to his greatness, the gentleman sought to him: but *Themistocles* answered; We are both grown wise, but too late. Now Christ offers them his Gospel, and they *scoff* at it: at the last day they will sue for the benefit of that Gospel, but they must not have it. If the Prince grant a gracious Pardon, and malefactors despise it, it were pity they should have the benefit of it. Never shall that mouth kiss the Hand, that hath mocked the Majesty of the King of Heaven.

The children of God must be content to receive taunts from their Fathers enemies: we would hardly endure wounds, if we cannot brook words, for the cause of our Savior.*When he was reviled, he reviled not again:* this was his patience for us.*Love your enemies, bless them that curse you, &c.* this should be our patience for him. It is enough to quiet us, that all the disgraces done to us, redound to him. *He that despiseth you, despiseth me. Saul, thou persecutest me.* He that takes the cause from us to himself, will not resign the revenge from himself to us. I deny not, but there is sometimes a fair way of repairing unjust contumelies: and to be meal-mouthed in the scorns of Religion, is not so much the praise of patience, as the want of zeal. If all the aspersions of Antichristian slanders could flowt us out of the integrity of our

devotion, we were fearful cowards. Let them bellow with their mouths, and goare with their horns; yet neither the roaring of their Bulls, nor the licking of their Calves, must daunt or cool the fervor of our sincerity. The blind world in those former times, made it a capital Crime, and loaded it with reproaches, for any man to call himself a Christian: yet the faithful did not give over the name. *Pantùm mali, quia Christiani:* which *Tertullian* shown to be most unreasonable; for *nudi nominis nullus est reatus.This Sect is everywhere spoken against;* like Markes in the Butt, at which every fool shot his Bolt. Yet as *David* said; *I will be more vile than thus, and base in mine own sight:* This very abasement is heroical; and the only way to true glory, is not to be ashamed of our lowest humiliation unto God. Yea, the honor of such shall break forth in the midst of their contempt; and find a secret reverence, even where they have outward indignities. The hearts of men are not their own: he that made them, will over-rule them, to honor those that honor their Maker: and if they do not, yet God will honor them, to their shame: as *David's* lowliness blessed his house, while *Micals* scorn brought a curse upon her self.*When they arise, let them be ashamed; but let thy servant rejoice.* God crowned that head with honor, which the Boys of *Bethel* would needs cover with shame, and supply the wa•• of hairs with reproaches.

Of the two, the derided ever speedes the better: for derision dasheth in a puddle, and the dirt flies about his own cares; whiles it lights shore of innocence. The mocker would cast aspersions on his brother; out when he goes to bed, he finds them all on his own clothes. Every stand• makes a deeper wound in the scandalizers conscience, than on the others credit: it is like a Bullet riding on a string, wherewith while he seeks to strike another, it recoiles and winds about his own loins. It is fit that the lavish tongue should always come by the worse; as the errant Scold is overcome by silence.*It may be the Lord will look upon mine affliction, and requite not good for his cursing this day.* Innocence needs not stand upon her own justifying; for God hath undertaken to vindicate it. Ill tongues will be walking; neither need we repine at their insolence: we may well suffer their words, while God doth deliver as out of their hands. *Livia* wrote to *Augustus Caesar,* concerning some ill words that had passed of them both; whereof she was over-sensible: but *Caesar* comforted her; Let it never trouble you, that men speak evil of us; for we have enough, that they cannot do evil to us: Indeed, above Hell there is not a greater punishment, than to become a *Sannio,* a subject of scorn. *Samson* bare with more patience the boring out of his eyes, than the ludibrious scoffs of the Philistines. They made a feast to their gods; no Musician would serve, but *Samson:* he must now be their sport, that was once their terror. That he might want no sorrow, scorn is added to his misery. Every wit, every hand plays upon him: who is not ready to cast his bone, and his jest at such a captive? So as doubtless, he wished himself no less deaf than blind; and that his soul might have gone out, with his eyes. Oppression is able to make a wise man made and the greater the courage is, the more painful the insultation. *Alcibiados* did profess, that neither the proscription of his goods, nor his banishment, nor the wounds received in his body, were so grievous to him; as one scornful word of his enemy *Ctesiphon.* Good Queen *Esther,* in her prayers to God for her people, doth humbly deprecate this height of infelicity; *O let them not laugh at our ruins.* And *David* held it for a singular *token of God's favor; that hisenemy did not triumph over him.* Yet what if they do traduce, is there none to justify? *Philip*

of *Macedon* was wished to banish one that spake ill of him; but he answered; It is better that he speak where we are both known, than where we are both unknown. Lewd men may believe their mis-reports, the wise know their tongues to be no slanders.

They *Scoffe* at us, God laughs at them.*He that sitteth in the Heavens shall laugh; the Lord shall have them in derision:* Laugh? this seems a hard word at the first view: are the injuries of his Saints, the cruelties of their enemies, the derision, the persecution of all that are round about us, no more but matter of laughter? Severe *Cato* thought, that laughter did not become the gravity of Roman Consuls; that it is a diminution of States, as another told Princes: and is it attributed to the Majesty of Heaven? According to our capacities, the Prophet describes God, as ourselves would be in a merry disposition, deriding vain attempts. He laughs, but it is in scorn: he scorns, but it is with vengeance. *Pharaoh* imagined, that by drowning the Israelite males, he had found a way to root their name from the earth: but when at the same time, his own daughter, in his own Court, gave Princely education to *Moses,* their Deliverer; did not God laugh? *Julian* rearing up the Jewish ceremonies, projected to supplant the new Religion by the old; and therefore would be at the cost to build up the Temple again: but when from under the foundation, as from the Hill *Ves•vius,* flaming fire brake forth, and dissolved all his works; did not the Lord smile? The Philistines surprise the Ark of God, and carry it away; thus far they are suffered to laugh and triumph. But when their Idol *D•g••* fell down, to do it reverence; when themselves were so tormented with sickness, that they were fain to restore their pilfer with shame: did not God smile? When Superstition and Idolatry were re-advanced in England, by Queen *Mary;* how did the Papists mock and scoff at true believers? Yea, would they had only stowted us out of our credits, and not out of our lives. But when five years shall determine all that bloody Persecution, did not God laugh at all their *Boners* and Butchers?

Short is the joy of the wicked: Is *Dagon* perked up to his place again? God's smile shall take off his head, and his hands; and leave him neither wit to guide, nor power to subsist. How did our enemies swallow an invincible hope, to swallow us up with their Invincible Navy? But when the winds and seas, fire and water fought against them; did not the Lord laugh them to scorn? *Vid••, & ridet.* How did the Enginers of Antichrist applaud themselves in their sure Design, and laugh in their hellish Vault at our prepared ruin? But God did also laugh; and blessed be God, we may laugh too. As *Caesar* said of *Phr••rus;* he was *prius victus, quàm visus:* so that Treason was knetched, before it was fully hatched; undertaken, but overtaken: *He that dwells in Heaven, laughed it to scorn.* We may not judge of God's works, until the fifth act: the case deplorable and desperate in outward appearance, may with one smile from Heaven find a blessed issue. He permitted his Temple to be sacked and rifled, the holy Vessels to be profaned and carowsed in: But did not God's smile make *Belsbazzar* to tremble at the hand-writing on the wall? Oh, what are his frowns, if his smiles be so terrible? Let us never be too busy in washing off false aspersions: too earnest diligence puts a suspicion of guiltiness into the cause: it is enough to say with *David; Lord, thou knowest mine innocence.* When the Boy, in the Fable, got up into a Dung-cart, to throw dirt at the Moon; another (more charitable than wise) Boy came running with a Bason of water to wash the Moon. It is

more than needs: Religion will look like her self, fair and beautiful, maugne all her imputations: and the righteousness of the Saints shall break forth, as the light at noon-day.

Here is the character of profane persons; *Profani, quasi procul à fano. F••• à fando;* it was the Speaking-place: where God spake to man, by his Precepts; and man spake to God, by his Petitions. They are called *Profane:* first, that are not entered into the Church; whose unhappiness, is to be without: secondly, that are entered, but conform not themselves to the Doctrine of godliness. It is good indeed, to be within; for *in our Fathers house is Bread enough:* without, is nothing but Hogs-meat. Out of the circle of the Church, rains nothing but fire and Brimstone. But here, *quaerendum est de modo,* we must examine the manner of being within. Men may be within, as *Cham* was in the Ark, as *Judas* in the College, or as Chaff in the floor: in respect of their abode and residence, many are within, that in respect of their faith and obedience, are without. It is all one, to be without, and not to be holy within. Thirdly, that destroy holy things, spoil the Church, and rob their own Mother: as Pope *Leo* said; He could have no place in Heaven, because he had sold it. We have too many of these sacrilegious *Scoffers,* that either detain part, as *Ananias;* or take away all, as *Bolshazzar.* Observe the offense and success of that wretched Paire: First, they did not *collere,* take away but *detimere, heepe back:* Secondly, not that which was the Churches before, but *their own;* to be disposed at their pleasure: Thirdly, this was not all, but *a part of the price:* Fourthly, yet the Scripture speaks of them, as it doth of *Judas; Satan had filled their heart:* Fifthly, and they are smitten with sudden death. How many smile in their hearts at the close conveyances of their sacrilegious frauds? God laughs at them as f••st; for he *sets that their day is coming.*

Again, fourthly, they are *profane,* that disgrace holy things; by giving great places in the Church to loose persons. This was *Jereboam's* sin. God's Clergy was select and honorable, branches of the holy stemme of *Aaron;* but*Jeroboam* rakes Priests out of the Kennell. Religion cannot want her sacred Masters of Divine Ceremonies; and so must needs receive either much honor or blemish, by the quality of those that serve at her Altars. They do but mock God, that thrust the blind and lame into his service. Men that have deformed bodies, are accounted fitter for Spittles and Hospitals, than great employments. It is but a *Scoffe,* to fill Christ's Grammar with such Heteroclytes. No man is too good for the Priesthood; the Priesthood is too good for many men. Fifthly, they are *profane* that contemn God's Ministers; for they put a *Scoffe* upon God himself: as *David* could not but feel himself dishonored, in the abuse of his Ambassadors. Woe be to those Ammonites; God hath Messengers of wrath, for them that despise the Messengers of his love. The scorn and insolency done to us, is not buried with us; God will remember it in the day of vengeance. There be*Sawes,* and *Axes,* and *Harrowes of Iron,* yea, a *Brick-Kilne* of fire, for such *Scoffers.* God hath ranked *Priests* next unto Kings;*He hath made us Kings and Priests.* The King must have a Priest to direct him, and the Priest must have a King to protect him. Christ was both King and Priest: nor was this a Political Union, of both Persons in one State; but an Hypostatical Union, of both Offices in one Person. So the Priesthood hath ever been held a Flower of the Crown. What shall become of them, that can find no more pleasing subjects for all their scorn, than Priests? Woe, woe to England for this sin; which hath so universally conspired in the contempt of the Ministers of the Gospel. Lastly, they are profane *Scoffers,* that scandalize holy things; reproaching

virtues, while they blanch vices: that call *evil good, and put light for darkness.* Thus they call the humble man, an hypocrite; the proud, a man of a brave spirit: the drunkard is a good fellow, while the sober man is no fellow of theirs at all. What is this, but to stamp God's Image on the Devils dross; and to stamp the Devils Image on God's Silver? These be the *Scoffers,* the profane sensualists of our times.

I conclude: We see the state of the world, in these contrary conditions of mankind: some seek the Lord, others flout them for their labor: some are fearful to sin, others *scoff* at all goodness: some are the friends of Christ, and they must look for all the rest to be their enemies. This world is a Sea; and they that serve the Lord, are in a Ship of Peace: but if we look up, we shall presently ken a Man of War; and then we must be for War too. There be two Ships under sails, a Pirate and a Merchant; we must prepare for a Skirmish. The Gally that hath our Pinnace in chase, is the Pyracie of Hell; the Synagogue of Satan: her name is Persecution; a hot Ship, and full of wild fire. In which, the Devil is Master, Malice the Masters-Mate, Hypocrisy the Boat-swaine, Covetousness the Purser, Lust the Swabber, Furie the Gunner, and Sedition the Trumpeter. Vices are the Sayles, the Wisdom of the Flesh the Card, the Mystery of Iniquity the Compas; Atheists, *Scoffers,* profane, all the rabble of Hell, the Mariners. She hath two Tyre of Ordnance planted in her, Heresy and Irreligion: (she is either for a false God, or none) and these spit fire, smoke, shot, and sulphur, against all that worship the Lamb, or fight under the Ensign of Faith. The Flagge in her top, is Infidelity; the Motto, *Lucrum est pietas,* There is no God but gain. We may see her parallel in the Prophet: she hath her choice materials out of all Kingdoms; especially, her Ballace from Turkey, and her Tackling from Rome. Antichrist is her Steeres-man or Pilot, and steeres her course. Th•• she goes swiftly, proudly, securely; scorning and *scoffing* at all oppositions. But her worst is, she hath no Anchor: so when the storms of God's wrath arise, down she sinks to desperation, and perisheth.

The other vessel is that wherein we sails; the name of it is the Church: In which Christ is the Master, and he hath no Mate; his Cross is the Mast, his Sacraments the Sails, the Tackle Patience, Divine wisdom the Card, God's Word the Compass: the Soldiers are *Prophets, Apostles, Preachers:* the Mariners, Angels: the Fraight, the souls of Men, Women, Children: the Foredecke, Humility; the Armor, Innocency; the Sterne, Charity; the Anchor, Hope; the Flagge in the top of her, Faith; with this word written; *Premi••, non opprimimur;* being cast down, we perish not. These two meet, and fight: the one invading, the other defending: the one striking, the other warding the blows: the one proudly insulting, the other patiently suffering. One would think that the patient Ship should have the worst of it; and that after so many assaults, it must needs be at last sunk and overwhelmed. But Christ is in it; he hath the charge of it, and that charge he will make good. Though the Elements were all on fire, the Earth a dissolving, and Heaven a falling, this vessel should not miscarry. It is a Body, whereof he is the Head; a building, whereof he is the foundation; the Spouse of his Love, the purchase of his Blood. When the Pyracie of Hell shall sink to Hell, and all the workers of wickedness shall perish: He will bring this Ark to the mountains of *Armenia,* the harbor of peace, the kingdom of glory, through the greatness of his Merits, and the goodness of his Mercies, which shall never fail us.

Walking after their own lusts.] All this their scorn of religion is but to maintain their lusts: did not the Gospel cross their sins, they would not cross the Gospel.*To be carnally minded is death:* this troubles them. Death is the end of sin, though not the end of a sinner. A wicked man sins not purposely that he might be damned, but damnation follows his wickedness. Not seldom we seek for one thing, and find another; as *Saul* sought *Asses,* and found a kingdom; as *Absalom* sought a kingdom, and found a Galhouse. The adulterer in his sin, seeks pleasure; the covetous, riches; but they find another thing, that is, Death. The Word of God sets down the wages of sin, and ties punishment to it as an inseparable effect to the cause. Because they cannot dissolve this knot, they fly upon the Word it self; and through the sides of the Law, wound the name of the Law-maker with reproach. As thieves, that would put out all the light, that in the dark they might more securely ransack the house. The conscience that is guilty of flagitious crimes, could wish the Heavens blind; as knowing that they look upon unlawful things with sore eyes. Why have the Pontificians, instead of clasps, hung padlockes upon the Bible; but that they might uncensured *Walk after their own lusts?* Why, but that their lusts might be laws, and those laws guide the lusts of the people? So the very sins of Teachers become rules to their Scholars. If *Paul* preacheth, *Demetrius* roars: of all professions, the Ministry is in this the unhappiest; because we fight against those sins, which men love better than their own souls. The*Covetous Pharisees derided* Christ's Sermon against covetousness: *Christianum dogma vertitur in scomma.* As a tyrant demolisheth all the Forts in his dominions, that the right heir of the crown may find no refuge of defense; so his own will may have the full swindge without means of resistance. Profane Libertines could wish that all Preachers had caught an everlasting cold, that they might carry away those sins without reproof, which they have perpetrated without shame.

Every evil man hath *lusts of his own:* which he is as resolute to maintain, as a father to keep his own children. It is easy for men to dislike *Copidita•• ⟨◊⟩ suas;* to condemn *Peccat•m ali•••m:* but our *own* lusts be dear into us. What wonder is it, if a dumb man be no swearer, an Eunuch no adulterer, a beggar no Broker? Where is no assault, there can be no victory.*I am not •• other men are,* saith the Pharisee; *extortioners, unjust, adulterers, nor as the Publica•.* No *extortioner;* it may be so: What if he were so rich, that he need not; or so poor, that he could not oppress; or so base, that no man would trust him? What needs a rich man be a thief? Not *unjust;* it may be so too: his privatenesse might exempt him. How should he fail in doing justice, that never had an act of justice to do? No *adulterer;* it may be so: either his unchaste offers have been repelled, or his concupiscence hath wrought out it self another way. Not a *Publican;* very true: for worse, he was a Pharisee. He durst not say, his conscience would not let him, That he was no sinner. There is variety of *lusts;* and that old experienced fisher of souls hath more baits than one. For an hypocrite to decline open randing, rambling, noctivagating, swaggering garments, and revels; it is no wonder: he hath another kind of *lust:* To make the end of all his Religion, the advancement of his own ends; and to cozen them as a Saint, that would defy him as a Devil: this is the desire of his *lust.* He deals with his conscience, as the untoward Husband did with his Wife: he speaks her fair, and makes much of her abroad; but he cudgels her in private, at home. The dissolute person thinks to justify himself: I am none of those that rail at Church-government; that will not suffer a spoonefull

of *Aqua-vitae* to be sold on the Sabbath, though it should save a sick man's life; that will run two miles to a Sermon: As if there was no other way to Hell, but hypocrisy. He that never kept the Sabbath himself, what cares he to keep others from breaking it? Or, to go two miles to a Sermon, that had rather go twenty to a Strumpet?

So the riotous clears himself from avarice; that he doth not keep empty his bowels, to fill his bushels. I had as lieve he had said nothing: he may have *l•sts* no less foul. Yet of all extremes, covetousness and profuseness are lusts most compatible. Though it be true naturally, that *Simile generat simile;* yet is it often otherwise politically. War is the Parent of Peace; and Peace, through some degrees, begets War: yet what more opposed, than Peace and War? So Prodigality begets Avarice, and Avarice begets Prodigality: yet what so contrary as these two? As the Sea drinks up all Rivers, that it may feed all Springs; or the Liver sucks juice from the stomach, which it sends in blood into all the veins: so the great oppressor derives all from poor laborers, that he may indulgently lavish it among his flatterers: and he is careful to supply his own inordinate lusts, as the Devil studies errands for his Spirits. Whither doth the lust of Ambition, arising from the conceit of a little Inheritance, transport the Gallants of our time?*The Thistle* courts the *Cedar,* riches lust for honor: But there is a *wild beast,* or a tame beast, or worse than both, that treads down the Thistle; the Usurer. The sluggard quits himself from pragmatical meddling, the busy-body from lazy slugging: one drives up the Hill of Presumption, another down the Hill of Security; both these Ways meet at Hell-Gates. One is an Atheist, and believes no God: another is an Idolater, and worships many gods: one will be of a new Religion, another of no Religion: No matter, thinks Satan, what way they follow, so long as they do him homage, and travail to his Kingdom. *Herod* could yield to reform many things; but not *Herodias,* that was his *lust. Saul* smote many Amalekites, and much Cattle: but he spared the king, and the fat beasts: that was his *Lust.* We are all ready like *Abraham,* to plead for our *Ishmael:* Take my country, I leave it; my wealth, I forsake it; But *O that Ishmael,* my darling lust, *might live in thy sight:* Gold and Silver, homage and fealty, will *Ahab* afford *Benhadad:* but still there is something*Pleasant in his eyes:* he is loath to part with that. The Mariners will cast over-board their goods, their wares, their victuals, and fraight; but they stick hard at *Jonah:* and yet nothing but *Jonah* can serve the turn. Other men's *lusts* we impartially censure; and pry, like *Laban,* into *Jacob's* Staff, for an Idol. we carry in our own bosoms. We have a projected knowledge, not a reflective: we see others, not ourselves: that is the reason, we think best of ourselves, worst of others. But the good man looks to himself, not into another; and therefore thinks best of another, worst of himself. Let me kill my *lust,* do thou kill thine, everyone mortify his own, and the Spirit of grace mortify them all.

Though there be several *lusts* in several men; and these quarrel, ma•i•e, and fight one against another; yet they all conspire against goodness.*Ed••* and *Ishmael, Moab* and the *Hagarens, Gebal* and *Ammon, Amalek* and the *Philistines,* the men of *Tyre* and *Ashur;* all had several gods: yet all conspire against the true God.*Fleshly lusts fight against the soul.* One lust fights against another, both against the soul. They make one soul fight against another, and many souls fight against God. There was a conspiracy between the woods and the floods: the ambitious *lusts* of honor are the woods, and they seek to enlarge their tyrannies and

territories, and to bring all in subjection unto themselves. The covetous *lusts* of riches are the floods; and they project the amplifying of their dominions; as if they would reduce all to a popular equality, and endure no overlookers. On a sudden, fire consumes those lofty Cedars; or the axe of destruction hewes them up at the roots; and then where is their glory? The sands stop out the waves; plague, famine, and the sword make havoc among them: then where is their pride? Covetousness would have nature produce faster than she can; riot devours those fruits as fast as she yields them: the one would have all to keep, the other would keep nothing at all: the former gets, and spends not: the latter spends, and gets not: both these *lusts* proceed from corruption, both end in confusion. Wicked men, though they lust for divers things, can pack together: seldom doth a good motion find perfect accordance; but it is not infrequent for a multitude to conspire in evil. In the tradition of Christ, the *lust* of the Rulers was envy, *Herod's* was curiosity, *Pilate's* popularity, *Judas* his money: yet were they all confederate against *Jesus.* The Heardmen run with news, the whole country comes in with clamour. The multitude is a beast of many heads; every head hath a several mouth, and every mouth hath a several tongue, and every tongue a several accent: every head hath a several brain, and every brain thoughts of their own: every breast hath a several heart, and every heart hath it *own lusts:* so that it is hard to find a multitude without some division. But as many several ingredients in the fat, make but one die, tincture, or color upon the cloth: so all kinds of *lust* have but one kind of effect; to defile the soul, to dishonor God, to grieve the Spirit, and to cross the Death of JESUS CHRIST.

All men have *lusts,* but all do not *walk after them.* We may as well find life in a man's body without a soul, as a soul in that body without *lust.* Nor do I mean only natural lust, that was given by creation; but even sinful *lust,* that comes by corruption. For as we were conceived in sin, so we can of ourselves conceive nothing but sin. And this *lust* sticks a defilement upon our best works; not that in the regenerate it makes them wholly *peccata,* but it makes them *defectiva.All our righteousnesses are as filthy rags.* Not *quadam,* but *omnis:* not of reprobates, but *nostra:* not iniquity, but *justitia:* not as whole cloth, but *rags:* and those not clean, but *filthy:* and that the most sordid filthiness that is, *menstruosa.* And this *lust,* if it went no further, is enough to condemn us. But in Christ it shall not condemn us, because they that are in Christ condemn it in themselves.*The Law of the Spirit of life in Christ, hath made us free from the law of sin and death.* As sin could not condemn him, so nor shall it condemn those that are in him: for the same life is in us, that was in Christ: as the water is the same both in the fountain and rivers; and life the same both in the head and members. The least branch of this Vine is too high for Satan's reach. So happy is it to be engraffed to Christ; where God is the Planter, Christ the stock, believers the impes and syens, grace the sap, the word the knife or saw, the Sacraments the ligatures.

Indeed still this Serpent will hiss, often touch us, and fright us: but blessed be God, our fear is more than our hurt, for it cannot condemn us; the sting is out. Christ hath*condemned sin in the flesh:* all sin; whatsoever had any consideration of sin: original, with the fruit of it, which is actual; and both these with the effect, which is condemnation. He did cast *lust* out of his office, not without reproach: as a faulty Magistrate is stripp'd of his place and honors with disgrace. Which is our special comfort; that our greatest enemy, that is, sin, is deprived of

his power; as the execution of *Haman* was the consolation of *Israel. Saul* was afraid of *Goliath;* but when he saw him dead at the feet of *David,* his joy was now greater than before his fear. But still we fight, often are foiled, and always complain of our *lusts:* it must be so, for God will have it so. It is in us, but as a condemned person, repreeved for a time; and it only dies when the body dies with it. A man that hath received his deaths wound, may spraule and move for a while. When a fire is quenched, and the danger past; yet there will remain a smoke that troubles our eyes. Our *lusts* are like fire under fuel unkindled; temptations are the bellows or blasts of wind, that set them a flaming. In the graceless they presently take fire: in the faithful, though they burn not out-right, yet they often make such a smother that we are not able to abide the room. To expect an utter riddance of this, is to antedate heaven: no mortal earth hath that privilege. We can *lust,* and pollute ourselves: we cannot eradicate lust, or cleanse the souls thus polluted.*Am I a God, that I should recover a man of his Leprosy?* To bid a man clear his heart from all sin, is to impose upon him *opus Dei,* the peculiar work of omnipotent grace. You might as well bid him drink up the sea: as it is fabled of a Prince, with whom a mighty neighbor-king used to pick quarrels, by making impossible demands; otherwise threatening war and ruin to him. Among the rest one was, that he charged him to drink up the sea: which a Counselor hearing, advised him to undertake it. The Prince replied, How is it possible to be accomplished? The Sage answered; let him first stop up all the rivers that run into the sea, (which are no part of the bargain) and then you shall perform it. Much more impossible is it for ourselves to consume and dry up all the Ocean of sin in us; so long as *lusts* remain like rivers to feed it. For still sin breeds *lusts,* and *lusts* increase sin: as the sea sends forth springs that run into rivers, and those rivers return to the sea. It is comfort enough that they cannot condemn us: as the Canaanites were not quite destroyed: they lived for Israel's exercise, but they could never take away their *Canaan.* They often make us fight, and weep, and struggle; yea and sometimes get us down; but still we rise again. For there is an holy spark in us, which all the deluge of *lusts* shall never be able to extinguish: as the finger of God is stronger than all the arms and armies of the world.

Lusts are like fire and water, good servants, cruel Masters; tyrannous and deadly where they command. They are not without trouble that have them: but they are miserable that *walk after them.There is no condemnation to them that walk not after the flesh:* not that have no flesh in them, but which walk not after it. Let us think seriously: God hath in the flesh of his own Son condemned all our *lusts;* of pride, avarice, uncleanness: and shall we justify that which he hath condemned? Hath Christ killed them, and shall we give them life? Did he come to demolish and abolish our *Jericho,* and shall we re-build it, with a curse upon ourselves? Was he sent to *dissolve the works of the devil,* and shall we take Satan's part against him in the re-establishment of those works? Hath he defaced our dangerous way, ploughed it up, and sown it with Thorns and Brambles, that we might take no pleasure in it: and shall we make it a new way, and walk in it as in a garden? Some gross actual sins appear ugly; but how few be there that mind their *lusts?Clense thine heart from iniquity, O Jerusalem, that thou mayest be saved: How long shall thy vain thoughts lodge within thee?* We that watch when we know our house beset with Robbers, yet can sleep with this treacherous Whore in our bosoms. Do we slight a foul contemplation of uncleanness? The holy Ghost cannot abide it: how must he

loath that bed wherein he finds a Strumpet? Shall the thought of envy, the desire of revenge, the purpose of fraud, tarry with us a whole night? What manner of men do we rise in the morning? How shall we pray God to bless our labors, when such pregnant *lusts* are in labor within us? Hath Satan sown his seed in our hearts, and do we call upon Christ to bless our harvest? O let us root out these *lusts,* or they will root us out of the Land of the living. Alas, that our deadly enemies should be so dear to us, that to save them, we will lose ourselves! But we think them our friends, because they are our continual companions. Yet finding their perfidiousness, one would think we should no longer trust them. I remember what a Duke of Florence, *Cosm••* was wont to say of treacherous friends; We read that we ought to forgive our enemies, but we do not read that we ought to forgive our friends. It is neither good nor safe to forgive those friends, that with their flattery would undo our souls?*It is our familiar friend, the man of our peace,* that does us the mischief. Concupiscence is to a man, as the Wench was to *Peter;* that made him deny his Master.

The multitude of these *lusts* makes them more pernicious. One hair doth not hang a man, many hairs twisted together will. Even *lusts* are able to serve him like *Absalom,* and halter him at the next bough. Many threads make a cord, cords make a cable, and cables hold huge vessels. If actual sin be a sword, every little *lust* is a sharp Thorn: and what matters it, whether a man receive his death from a Pistol, or great Ordnance. Yea, oftentimes a wind that comes in at a cranny or crevice, or some narrow passage, doth a man more hurt than an open storm. There can be no safety to the soul, without a resolute defyance of every *lust:* yield to one, and you invite many: relieve one, and all the rest will crowd in for alms. They that have once thralled themselves to a known *lust,* will make no other difference of sins, but their own loss or advantage. A liar will steal, a thief can kill, a cruel man dares be a traitor, a drunkard can falsify: wickedness once entertained, can put on any shape. Trust him in nothing, that makes not a conscience of everything. The Sentinel that will pass a spy, dares betray the host. *Samson* might easily have considered so much in his harlot, if *lust* had not bewitched him. She that will sell her body to me, will sell me easily to others: she will be false, if she will be a strumpet. As the Philistines knew where *Samsons* weakness lay, though not his strength: and therefore would entice his harlot by gifts, to entice him by her daliance, to betray himself: knowing that she which would be filthy, would also be perfidious. So Satan, by casting our water, and feeling our pulse, observing our disposition, knows where our infirmity lies: and therefore corrupts our *lust,* to corrupt us. The fennes of *Lerna* were never so dangerous, nor that monster *Hydra* to the inhabitants, as this Queen mother Concupiscence is to the government within us. Out of the boughs of a tree are taken wedges to cleave it in pieces: *Intra nos est, quod contra nos est:* out of our own *lusts* Satan works engines to destroy us.

Yet we part from our *lusts* with sorrow; as a father mourns for the loss of his children. In *Ezekiel's* days there were *women weeping for Tammuz:* and that by the *Temple-gate:* women had learned to mourn for vanities. *Tremellius* thinks that this *Tammuz* was *Osyris,* the husband of *Isis,* the Egyptian goddess: and that these women were no other than the basest kind of Bauds; *Quae lupanaria incolebant in Domo Dei, cum pueru meritoriis:* as in *Iosiahs* time there were*the houses of the Sodomites by the house of the Lord, where the women we v• hangings for the*

greve. Jerome takes it to be *Adonis;* and that the Hebrews named the *Adonis* of the Heathen, *Tammuz.* A damnable and desperate Idolatry, and so much the more devilish as it came near the Temple of God. But have we none that mourn for *Adonis,* their *Tanomuz.* The exhausted adulterer, whose f••ne outlives his body, whose *lust* is full when his veins be empty, mourns; not for having offended God, but for not being able to offend him longer: he is one of *Ezekiel's* chief mourners for *Adonis.* The sick intemperate surfeter, that sees wine in the glass, but in his Fever is forbid to drink it, *plaugit Adonidem,* mourns for *Tammuz.* The Thief that is hindered by the Palsy from pursuing his booty; the state-spent Barretor, that cannot follow the Law for want of money; *plangunt Adonidem,* they weep for *Tammuz.* One would think that in those days of light, such exorbitant *lusts* should keep within doors, and be ashamed to ramble abroad. But concupiscence is a damp that puts out the eye of knowledge: and we need no other testimony of her predominance, than the works she still produceth. After the soul miscarriage of that she-Pope, the Romists to prevent so shameful an inconvenience, devised their chair of Porphyr-stone, whereon the Successors were sensibly examined, whether they were men, or no. But that custom was soon left, and there was no farther use of their Chair; for the Popes had made beforehand a demonstrative proof of their virility and manhood, by the brood of their bastards, whom they called their nephewes. So sinners have too evident a testimony of the raging *lusts* within them, by the bastardly fruits it brings forth,*The works of the flesh are manifest:* too too manifest: but if we see Frogs above water, what store may we think there is in the mud, under water? If the face have so many apparent blemishes and sores, which all desire to hide, what abundance is there hidden under the garments? If so much be seen now, much more will appear at the last day, when the secrets of all hearts shall be opened.

A sensual life is so much below Christians, that it is below reasonable men: yea *comparatis comparandis,* below the brute beasts, and next to the very devils. One compares the Sense to the Sun: for the Sun seals up the Globe of heaven, and opens the Globe of earth: so the Sense reveals earthly things, but obscures heavenly things. Or to the Moon, which is then lightest to earth, when she is darkest toward heaven. Of all Philosophers, the Epicures were most constant to their profession: never did Epicurean turn to any other Sect; but divers of other Sects did turn Epicureans. But there was an unhappy reason given for it; that Cockes might be made Capons, but Capons could never be made Cockes. This was pleasantly answered: but the true reason indeed may be gathered from Saint *Augustine,* and by reason it self. It was the sensuality and licentiousness of that profession, which drew so many adherents: this tempted others to join with them; this kept them from joining with others: for so the flesh, to which they were so indulgent, should have lost by the bargain. It is easy for men to be led by their *lust;* as a guide they are used 〈◊〉 , and brought up under: beside familiarity, they find indulgence: so ready is every man to follow his own way. But the Spirit seems *darus Magister,* and leads us a new walk: not through pleasant meadows, but through sharp tribulations: where we no sooner follow, but *lust* is casheer'd, as *Joab* was put out of the General-ship. This way may seem troublesome at the first setting out: but the farther we go, the easier we find it; and the journeys end is peace. While *Samson* followed this manuduction, his way was not more prosperous, than victorious: heaps lay upon heaps,

before his conquering sword. But when he forsook that Guide, *to walk after his own lusts;* shame and misery were his success. We cannot more wonder at his strength, than at his weakness: for he did not so much overcome the men, as the women overcame him: his *lusts* blinded him first, ere the Philistines could do it. Would he else, after the effusion of so much of their blood, suffer his affections to carry him within their walls; as one that cared more for his pleasure, than for his life? The Philistines are up in arms to kill him; he offers himself to their city, to their stews, and dares expose his life to one of their harlots, whom he had slaughtered. How happy had it been for him to betake himself to his stronger rock than that of *Etam;* and by his austere devotion to seek protection of him, of whom he had received strength? But in vain doth he nourish his hairs, whiles he feeds these passions. He that might not drink wine, is drunk with the cup of fornications. His *lust* carries him from *Azzah* to the plain of *S•rek;* and there he finds a *Delilah* that shall pay him for all his former uncleanness.

So steep and slippery is the *walk of lust;* that if after one fall we have found where to stand, it is the praise, not of our footing, but of the hand of God. Man is a ship: if God be the Pilot, sitting at the helme, and steering the vessel, the voyage is safe and happy: but if concupiscence hold the stern, all runs to ruin. There are not more unruly Mariners in a ship, than members in the body: let the soul look to all, that must answer for all. Saint *Paul* prays for his Thessalonians,*That their whole spirit, and soul, and body may be sanctified.* By *spirit,* conceive the understanding: by *soul,* the will and affections: by the *body,* it self with all the members. Turn man into a Bark; and then the Steersman is Reason, or rather Religion and grace, the sails are the affections, the helme is the will. The sails are apt to take every wind, and to carry the ship as that drives them. If the Pilot let all alone, sleep, revel, and never mind it; there will be sudden destruction. But let him sit at the stern, fixe his eye on the Compass, and guide his hand by his eye, and the vessel by his hand; thus he shall even cozen the wind, and as it were compel it to blow for him. Such is the power of grace, that it makes the object of temptation become the matter of humiliation: and we prove the better even by that which would have made us worse. Or man is a coach, whereof understanding is the Coachman, the will and affections are the Horses, and conscience is the carriage. If the Coachman want will or skill to drive heedily; or if he drive like *Jehu,* furiously; if he put the reins into the hand of *lust:* or if he do not know and use his stops and sidings, to turn in a narrow room: the Horses will prove resty Iades, the coach will fall, and sorely bruise the conscience. But though they be unruly, a good driver can help much; he can bring them to *coram:* if they be too lusty, he will bate their feeding: if too high, take them down with assiduous labor; and make them ducible enough ere he have done with them: thus all the welfare, or illsare lies in the Coachman. We ourselves in a journey, will not trust upon a drunken Waterman or Coachman: why then dare we entertain *lust* for our Driver? Why should the tail lead the head? Why should conscience stoop to concupiscence? What can be the end of *lusts* ⟨◊⟩ , but irrecoverable ruin? Lord, do thou lead us, and give us grace to follow thee: thy ways be truth and righteousness, thy guidance is peace and faithfulness, and thy reward is mercy and blessedness.

2 PET. 3.4.

And saying, Where is the promise of his coming? For since the Fathers fell asleep, all things continue as they were from the beginning of the Creation.

REligion hath two extremes, both mortal enemies to her; Superstition, and Atheism. The former will worship God her own way; the other will acknowledge no God, to worship any way. It is hard to say, which of these is the worse; either to the owners, or to their neighbors, or to the Lord himself.

1. To the owners. Atheism leaves a man to Sense, to Philosophy, to natural Piety, to Laws, to Reputation: all which are some kind of guides to moral virtue, though Religion were not. But superstition dismounts all, and prescribes a law to it self; a form of worship, which if God will not accept, he shall have no obedience at all. So instead of a kingdom, it erecteth an absolute tyranny in the mind. From hence it comes, that no Pagans have been worse to Christians, than Papists: their superstition allowing that villainy, which irreligion would not admit. We never read among the Heathen so horrible and hideous a treason, as the Powder-plot in England, attempted by them that profess the true God, but by a false worship. There is no Epicure of old, or present Atheist, but would rather be what he is, than such a Christian. They would but break the bond of religious unity: these dissolve the combination of all human society. We pity the mad men of Munster, but we cannot but hate a religious Conspirator. It is a great deal less mischief, that the want of all religion should deface men's understanding, than that any religion should spoil them of Piety and Charity: when reason shall only be retained as an Engine or Chariot-driver of malice, and most bloody cruelty. There is no such Atheist, as a devout Hypocrite, a pious imposter: there would be never a Devil left in Hell, rather than his bosom should want guests and supply.

2. To others. Atheism is commonly confined to a man's own breast, and does *intra orbem suum furere:* because it knows the own weakness to prevail against the universal Tenent: but Superstition is like a ball of Snow, that greatens it self by rolling. Never any Nation was wholly given over to Atheism: some god they acknowledged, though they could not light on the True: but Superstition hath been an epidemical plague, leaving none un-infected. Atheism did never disturb States, but contracted it self with civility, and subordinate obedience. But Superstition hath always made uprores, and been the confusion of Countries. Atheism hath taught men to be wary of themselves: they that expect no life after this, will make as much of this as they can: and therefore avoid quarrels that may trouble their peace, and enormities that may shorten their lives: therefore the times inclined to Atheism, as in the days of *Augustus Caesar,* were civil times. But Superstition brings in a new *Primum ••bile,* that ravisheth all the Spheres of government into disorder. As Custom is the master of Ceremony, so the master of Superstition is the people. In both, wise men are fain to follow fools • and what the multitude authorizeth •• practice 〈◊〉 the wits 〈...〉 stomes, and those their Princes 〈...〉 Laws. 〈...〉 for Religion, were evils unknown 〈...〉 Devil, 〈◊〉 divers names and forms▪ And for the petty quarrels among their Puppet-gods; as *Mulciber in*

Trojam, pro Troja stabat Apollo; these differences were soon taken up at a Tavern, and reconciled over a cup of wine. But Superstition is always in garboyles, and the most deadly enmities. Both are such enemies to all States, that Princes by their power, and Ch••• but t•eir Decrees, should always join in the damning to Hell such Factions, and their supports: and in all Councils concerning Religion, the counsel of the Apostle would be prefixed; *The wrath of man doth not fulfill the rightuosnesse of God.*

3. To God. Atheism would have *Deum nullum;* Superstition, *Deum ignobil•m:* the one would pluck him out of his Throne, the other would share 〈◊〉 him in his Throne. The one does him treachery; the other 〈...〉 injury. The Philosopher could tell there is a God, and that he is to be worshipped: but the true nature of God, and how to be worshipped; he could never demonstrate. Yet it is wonderful that they went not thus far, as to consider, that if there be only one God, and he to be worshipped; they did not examine the Rules whereby he commands himself to be worshipped: Seeing it is folly to acknowledge the King our Sovereign, and to contemn his Laws. What is this, but to reproach the Deity, when we know his Precepts; yet refuse them, and follow our own fancies? It is, instead of subjects, to make ourselves fellows with him in his Kingdom. And God will sooner pardon revolters, *(we have no portion in David)* than rebels, that would take away the portion of *David. Sheba* flies off, and would have no King: *Absalom* flies on, and would be King himself. The Atheist would have no room for God: the Pope would have a room with God, yea, a room *above God.* And whiles he makes the world believe, he is the *Servant of Christ,* he endeavors to make Christ his servant: subjecting God's royal and eternal Laws, to his own forged and mangie Traditions.

Thus miserably assailed on both sides is poor (but pure) Religion: on the one side with Papists, that would scratch out her eyes: on the other side with Atheists, that in their own hearts, and *Quoad se,* would cut her throat. With this Monster we are now to encounter, which comes roaring with two blasphemies in his mouth: A

- Challenge; *Where is the promise of his coming?*
- Defiance; *All things continue as they were, &c.*

But before I come to examine these particular arguments, something is requisite to be spoken of Atheism in general. And here consider, the Nature, the Measure, the Kinds, the Causes, and the Conviction of it.

1. The Nature of it, is this: That it forceth a persuasion in the heart, of the nullity of Divine Power; and leaves the whole world to be governed by Fortune. In our Savior's time there were Sadducees, that denied the Resurrection. They could not but know, that they should die; they would not believe, that they should rise again; or, give any account after death, for that they had done during life. The School that is most charged with this Infidel affection, was that of *Lucippus,* and *Epicurus:* which taught, that four mutable elements, and one immutable fifth essence, duly and eternally placed, needed no God. Which opinion yet was not so unreasonable as that other, that an army of A•omes, infinite small portions or seeds unplaced should produce such another and beauty, without a Divine Marshall. Yet still some

fire burst forth, like thunder, through all those conglommerated clouds: nor did *Epicurus* utterly deny all Deity; but that the Power which was, had not respect to the Government of the world. Nor did he, as our Atheists say, temporize in this, and dissemble for his credits sake: as if he thought in his heart, there was no God. For his words as more noble: *Non Deos vulgi negare, profanum: sed vulgi opinionem Diis appli* 〈◊〉. Though he had the confidence to deny the administration, he had not the power to deny the nature.

Indians and Pagans are not without their particular gods, and they have several sins for them; though they have no name for the true God. So the Hea•• 〈◊〉 their *Jupiter, Mars, Apollo;* and would rather embrace many gods, then none at all: thus do the most barbarous Savages convince Atheists These are they that call all Scripture into question; and if they entertain the morality, yet will not credit the history. If *Genesis* say, God made the world they presently ask, who made *Genesis?* If the Apostles say, the world shall be dissolved they demand, who told them so? They are content, with *Cornelius Tacitus* acknowledge *Moses* a wise Naturian, well seen in the Learning of *Egypt:*•• that he had Divine assistance in the greatest of his Miracles, this th•y deni• The Water which he struck out of the Rock (say they) was not by any super••all work of God; but by watching to what part of the Wilderness the 〈◊〉 Asses repaired for drink. They hold with *Albumasar,* that his leading Israel over the Red Sea, was no more but observing the influence of the stars, and waning of the Moon, that with-draweth the Tydes. Because some have discredited the story of *Susanna, Judith,* and the like Apocryphal Books; therefore they serve all the rest alike, and parallel the whole Bible with the Jewish Talmud, and tax it for a fabulous Legend.*But if our Gospel hid, it is hid to them that are lost.* They will not believe, that are ordained to perish.

2. The Measure of it: Above other sins, it offers violence both to God and his Image. To God; in that it would not only rob him of his glory, but the world of him, of the Maker.*The Heavens declare the glory of God, and the Firmament showeth his handy-work.* But these contradicters deny him that honor: as if Heaven were not his (but only natural) manufacture. He made all eyes, yet they would not leave him an eye to see withal. As if the Maker of all ears, of all tongues, of all hearts, should not have an ear to hear, or a heart to be sensible of such blasphemies. Not that he hath these members or affections, but the virtue of these in an infinite perfection. They have their being, live, move in him; yet deny him life, motion, and being: as if he that made their hands, had none himself. They establish Reason as their god, and will not be persuaded there is any other God, unless he makes them privy to all those abstracted and unsearchable secrecies. They ask when he had his beginning, that is without beginning, that gives beginning to all things. Or, how he governs: as if a King should give account to his subjects. They examine him straitly, where he was, what he did, before he created Heaven and Earth: and yet we never found a Pitcher call his Potter to a reckoning. They run through every circumstance of his providence; with, Why he did this; and, Why he did not that. Such ambitious cogitations be found in earthen bodies; even to ransack the Kings private Closet, and to peruse the Records of Heaven: which if they cannot attain, they will vellicate and deprave. That insatiate Diver into the secrets of Nature, who in the round compendiate bladder of his brain, did seek to conglobe those three great Bodies, Heaven, Earth, and the

wide World of Waters; *Aristotle:* so puzzled his thoughts about the beginning and bounds of *Nile,* that in *Nile* he drowned himself: and because he could not comprehend it, would needs be comprehended by it. If that soul, so metaphysically subtle, could not grasp a River, who shall fetch out the concealements of the infinite Godhead? The Angels know not the day of Judgment, much less other more secret circumstances: And will God conceal that from his sanctified attendants, which he reveals to sinners? We men do not tell our secrets to enemies, or strangers. They that are never so familiar with earthly States, must not think to be familiar with the State of Heaven. Thus injurious are they to their Maker, and to themselves: striving to scrape out those engraven Principles and Divine Characters, which God at first printed in his own Image.

3. The Kinds are two: First, the inward Atheist; that like the Panther, hides his head in a Hood of Religion, when he seeks for a bootie: that devours Widows houses, under pretence of long prayers. Church-Rites he supposeth not amiss to busy the people's heads with, and keep them from minding his proceedings. He cares not what god he entertains, but himself is the only god he heartily worships. He puts on a holy look, when he means to do mischief; and hath Scripture in his mouth, even while he is cutting his neighbors throat. As the Gospel is the power of God to salvation, *to everyone that believes it:* so he makes the profession of it, Satan's power of deceiving, to everyone that believes him. Under the color of suppressing Popery, he will not leave the Church a jot of her own Patrimony. The door of his mouth is *swept and garnished,* and strewed with green Rushes; but in his heart is a whole Legion of *Devils.* The hypocrite certainly is a secret Atheist: for if he did believe there was a God, he durst not be so bold as to cozen him to his face.

Next, the outward Atheist; that professeth there is no God. The former are cunning, and swim with the Tide: these have learned (like Trowtes) to swim always against the stream. They tell us of Egyptians, that can prove a continued succession of their Kings for seventy thousand years: and impudently persist in it, that the late discovered Indians are able to show antiquities many thousand years older than *Adam.* So hellish are their falsehoods; yea they say, there is no Hell at all, but in opinion: but the Devil would give them all the world, that they could prove it so. Devils, say they? Alas, there are none: but the time shall come, they would give all the world, there were not. *Julian* called all Christians, *Galileans:* and in the hour of his death there appeared to him a grizly shagge-hair'd Devil; who (notwithstanding he cried out, *Vicisti Galilae, Vicisti,* Thine is the day) would never give him over, till he had stripped his soul, like pith out of her fleshy stalk, and bore it with him to endless torments.

4. The Causes follow; which are partly within them, and partly without them. Within them two:

First, Ignorance: Because they cannot grossly *palpare,* feel God with their bodily fingers, or see him with their eyes, they confidently renounce him.*He that comes to God, must believe.* They do not come to God, but come against God: nor do they believe, *he is the rewarder of them that seek him:* but rather, that they prosper best, who despise him. Is a Monarch no King, because he does not set his Throne among his utmost subjects, and borderers of his Kingdom? We are God's utmost subjects; the last (in a manner) that he hath brought to his

obedience: shall we forget ourselves to be his subjects, because he is not as visibly conversant among us, as among his Angels? The soul governs the body; the body can neither see nor hear this soul: hath it therefore no soul? Yes: and as the body •old not stir without the soul; so neither body nor soul could move without God. It is he that lets forth, and calls in our breath, that shuts and opens our eyes, orders our hands, and guides our feet, as he pleaseth. Suppose our King should erect his Throne in a foreign Land; yet he is still our King, and his power undiminished. Indeed so did our fathers rebel, and forgot they had a King: so did the Kings own brother rebel, and forgot that he had a brother; crowning himself King, when *Richard Cuer de Lyon* was warring in the holy Land. He that is everywhere, must needs be among us, though we see him not: divers Princes have taken pleasure to walk disguised among their own subjects. How potent and patient is that God, who gives motion to those tongues that blaspheme him? We would not lend our enemy weapons to fight against us. A little Philosophy inclineth man's mind to Atheism: but but depth in Philosophy bringeth him about to Religion. When men look upon second causes, scattered; they are ready to rest in them: but when they behold them confederate and knit together, they fly to Providence and confess a Deity. Therefore*David* sets a *fools* cap on the head of *Atheism.*

Secondly, Pride. Prosperity doth so tympanize men's souls, and entrance them from themselves, that they forget they had a Maker. *Who is God,* saith *Pharaoh:* There is no God, saith *Nebuchadnezzar:* I am God, saith *Alexander.* but *Nebuchadnezzar* found there was a God: *Pharaoh* found what that God was; *Alexander* found himself to be none; and confessed that he knew himself mortal by two things; sleep and lust. These drunken favorites of the world run mad with a conceit of themselves; and have so far waded into the stream of blasphemies, and scorn of the Scriptures: that finding this height of provocation to escape punishment, they conclude there is no God to punish: otherwise he would not put up such indignities. First, they have made themselves profane against God, and then pump their wits for reasons to prove there is no God. So the Poet, though he brought it in with an *ignoscite falso,* and with some more nicety, as if it were a temptation only, and put upon him: *Solicitor nullos esse putare deos.* The Snake, which the kind husbandman took out of the cold, and cherished in his bosom, when she had recovered her lively heat, and grown lusty; singled out him ungratefully, to try her first sting upon. God hath redeemed poor frost-bitten Snakes, miserable sinners, from scarcity and want: and they no sooner have pick'd up their crumbs; but presently (as if they could now stand of themselves, and needed his help no more) they sting him with their blasphemies. And finding themselves as great as they can well be amongst men, grow to envy and extenuate their Maker. If *Ziba* be waxed great under *Mephibosheth,* he will give him a lift for all he hath: a promoted Beggar hath not seldom renounced his own parents. It is not so easy for a poor man to be an Atheist. But impetuous lust, if it must be controlled, had rather say, there is no God, than yield to a God that will not yield to them.

The Cause without them are two. First unlearned and rude Teachers, that leap out of a library of Catechisms into the loftiest Pulpits; that usurp the Chair of *Paul,* and were never brought up at the feet of *Gamaleel.* These by preaching nothing but faith, quite discredit all faith, in the Atheists of our time. To plunge and blunder in the Pulpit, to bungle up a

discourse of two hours, to apply Scriptures without purpose; as if like Botchers, they would mend leather-doubtlets with velvet shreds: to deliver full stomach'd tautalogy for the evidence of the Spirit: to be all utterance, no materials, and so not to edify but tedifie their hearers. This disgraceth the cause of Christ with these soul-Benummed enemies; who profess, they had rather hear jarring black••nts, than such bald Sermons. The Kings Embassage is dishonored, that is delivered by ignorants: nor can it be credited, when not two of them agree in the tale. How do they jeere at us, when they see congregations so thronged where such heavy gated Lumberers teach? As if their mouths were reverenced •• the lips of the Sybils, who spake nothing but it was registered; and all their sentences were even Oracles. For this, the Italians call us dull-headed *Ty••ani:* for this, Atheists traduce us, that our brains are lost with the fumes of full platters, and our spirits buried in Beefe-pots. That as England hath Tinne and Leaden Mines, so it hath Tinne and Leaden Muses: that we have none left to confute Images and blocks, but blocks and Images. Though we could easily clear ourselves, and the whole Ministry of our Church, from these unjust imputations: yet let us know this, that these enemies are special men of wit: Popery hath not won to it self so great wits as Atheism: it is the superfluity of wit that makes Atheists. These will not be beaten down with fusty dorbellisme: disordered hail-shot of Scriptures will never scare them: they must be convinced and beaten at their own weapons. *Caesarem appellasti? Ad Caesarem ibis.* Have they appealed to reason? Let us bring reason to them, that we may bring them to reason. We need not fear the want of weapons in that armory, but our own ignorance and want of skill to use them. There is enough even in Philosophy to convince Atheism, and make them confess, *Propriis configimur pennis.*

Next, the bad lives of the religious: when they see those hat acknowledge God, do worse deeds than they that acknowledge no God, this confirms them in Atheism. It was the calling of the Apostles, and in some degree it is the office of all Christians, to be Witnesses unto Christ. *John the Baptist* was more than a Prophet, because he was a Witness of Christ: that great and glorious name of Martyr, is but a Witness. Now to be Witnesses of Christ, is to be like Christ; to conform ourselves to the Doctrine and Example of Christ. *John the Baptist* was like him, he did as He did; he led an holy and religious life: so he was a Witness. Saint *Stephen* was *Protomartyr,* Christ's first Witness; because he was the first that did as he did, that put on his colors, that drunk of his cup, that was baptized with his Baptism, with his own blood: so he was a witness. All Christians witness for Christ with their mouths, but some witness against him with their lives. They have a *form of godliness,* that is lip-testimony: but*deny the power of it;* here is no life-testimony. Infamy is one of the highest punishments which the law of man inflicts: Death ends all temporal sufferings, but this lies upon a malefactor even after death. Infamy is the worst penalty; and intestability, (to be made intestable) is one of the deepest wounds of infamy: and then the worst degree of intestability is not to be believed, not admitted for a witness of any other. He is intestable, that cannot make a Testament or Will, that cannot give his own goods: and he is intestable, that can receive nothing by the Testament of another. He is intestable, in whose behalf no Testimony may be accepted: but he is the most miserably intestable of all, the most detestably intestable, that discredites another man by speaking well of him; and makes him the more suspicious by his

commendations. A Christian in profession, that is not a Christian in life, is in this last kind intestable: he discredites Christ by bearing witness of his Name, and makes his Name so much the less regarded by his witnessing.

From hence is the quarrel of all these Atheists against Religion; because it is barraine of good works. When the Orthodox and Arian Bishops contended about the faith, *Iovinian* could say; Of your learning I cannot so well judge, or your subtle disputations: but I can observe which of you have the better behaviours, *Lucius,* reputed an Arian Bishop, cleared himself to one *Moses,* and made confession of his faith. Tush, saith *Moses,* what tellest thou me of the faith of the ears? Let me have the faith of the hands: I will not take my instalment from hands full of aspersions, of bribery, blood, and injustice. *Occulat • mihi sunt manus,* saith the Atheist with that Strumpet, *Credunt quod vident.* This gives them occasion to blaspheme God, and to doubt whether all Divinity be not mere policy, and the Scriptures a fable. This is the principal pretext of Atheism, yea the fountain. There was a woman much spoken of in some parts of this Land, that lived in professed doubt of the Deity; even after illumination and repentance hardly comforted: who often protested, that the vicious and offensive life of a great learned man in the town where she dwelt, ••d occasion these damned doubts in her mind. This opens the mouth of wickedness; this is the hint of all their scorns and scoffs of Religion. This made *Linacre,* reading upon the New Testament, the fifth, sixth, and seventh Chapters of Saint *Matthews* Gospel; and comparing those rules with Christian lives; to throw down the Book, and burst forth into this protestation: Either this is not God's Gospel or we are not Christians.

5. The Conviction. Doth all the world acknowledge some God? Do some nations entertain too many gods? And wilt not thou grant one God? Revolve thy memory, turn over the Records of that Diary: didst thou never pray? Yes, and obtained: who heard thee, who granted that? Thou couldest not breath, unless God did put the breath of life into thee; as unless the bellows did respire wind, they could not blow. Is there a spark of fire in thee, a soul? How came it there? How doth the compacture of thy body hang together? Why does it not fall asunder now, and why shall it dissolve hereafter? Is any of these dispositions in thine own hand? Who leads the Son out of his chamber, or brings the Moon forth of her cloudy pavilion, but God? Why doth not the sea swallow up the earth, as well as over-peere it, but that there is a God that snaffles and curbs it? Hath the vast azur'd Canopy nothing above it, whereunto it is perpendicularly knit? Why then do not all things wheel and swerve topsie-turvy? Why break not thunderbolts through the clouds instead of drops of rain? Why is not frost and snow incessantly up in arms against the Summer? Who hears the thunder and thinks not of God? Therefore we may observe, that God never wrought miracle to convince Atheists. The Egyptians were Persecutors, and they were convinced by miracles: the Baalites were Idolaters, and they were convinced by miracles: the Jews were Apostates, and they were convinced by miracles. To satisfy all these sinners abominable enough, miracles were wrought by *Moses, Elias,* and *Christ.* But none to convince Atheists, because God's ordinary works convince them. So that as *Araham* answered the rich Churl, that would have one sent from the dead to his brethren.*They have Moses oud the Prophets, if they will not hear them, neither will they be persuaded though one rose from the dead:* these be their books. So *Paul*

answers Naturians, if they ask for miracles;*By the things that are made, they may understand his eternal power and Godhead.* These are their books; fairly printed in large Characters, that they may run and read them.

But the chief conviction is their own conscience; there stick those indelible letters never to be rased out. Howsoever in pride of mind they would be different in Paradoxisme from all the world, and fancy philosophical probabilities of the Trinities un-existence: yet in the inmost recourse of their conscience, they subscribe unto it. *The fool hath said in his heart;* no fool ever thought in his heart: he would fain have it so, he cannot believe it so: it is an opinion which he suggests to his heart, not which his heart suggests to him. This makes him fearful to die, and to die fearfully: there could be no such terror of the one, or affrightment in the other, if he did not believe some kind of Audit after both. If we should discourse over the ends of all Atheists, we find their deaths drunken, violent, secluded from repentance, but not quitted nor quieted from agonies and extorted confessions of the Deity which they have denied. Their guilty souls assure them of a sin hating God, even in the blackest darkness of their own contracted ignorance: like the sooty visage, and shady fancies of the night, when they have shut all the windows, and drawn the curtains, to keep out the least gimpse of such a knowledge. It is not possible to pin forth conscience: it may for a while be shut up, it can never be shut out. God will either charge it, as *Jehu* did concerning the brethren of *Ahaziah;Take them alive,* and torment them in their mortal days: make them know there is a God. Or, pursue them dead, as the Papists have dealt with divers Protestants; denying them both *Coelum vivis,* and *Terram motuis;* life and burial; the air to live in, or, the earth to be buried in. So their conscience shall deny them *vitam vivis,* for the pangs of it shall take all comfort of life from the living; and *mortem mortuis,* for this shall not die with them, but be their everlasting torture when they are dead. Only in hell there shall be no Atheists, they no sooner enter that burning territory, but they shall eternally feel there is a God. O Lord open our eyes, that we may see thy Majesty: and soften our hearts, that we may feel thy mercy: and loosen our tongues, that we may confess thy glory: and direct our ways, that we may come to thy eternal felicity.

Where is the promise of his coming?] This is their Chalenge. So light was the estimate which the Heathen made of their idle and Idol-gods, and so poor the reputation, either for their majesty or bounty; that they feared not to bestow jests upon them, as upon their fellows. So it was familiar with them, to tell of *Jupiter's* going a whoring, of his Rapes and Adulteries: nor was this only the matter of their stories, but the representation of their Theaters, and played on their Stages: where appeared *Plura crimina, quàm Numina:* so did *Ioves* Wenching discredit his Thundring. *Tully* writes the story of *Timeus;* that the self-same night that *Alexander* was borne, the Temple of *Diana* at *Ephesus* was on fire: and no marvel; for the Mistress of it was a great way from home; as a Midwife in *Macedonia,* attending the travail of *Olympias.* So they made themselves merry with their gods and goddesses, as men wont with Tales in Winter-evenings. But still there was an impression in their conscience of an infinite Power, which they durst not play withal, but rather thought on with fear and reverence. Their fear might fancy gods that were not: but the God that was, and is, did work that fear in them. They wrong the interpretation of *Theos,* that say, Fear first made gods: Fear did not make God, but

God made fear; I mean that fear which is awe and reverence; for the other fear was made by sin. But God is *Theos* rather, because the fear of him is engraven in every heart. And after all the willful suppressions and desperate stifflings of it, this fear will invade the stoutest soul, and put a trembling into all his joints. A wicked man sins, and no mortal eye seeth him: Why is he afraid? Why ashamed? Certainly, there is in him a secret approbation of virtue, a condemnation of vice, and reluctance of conscience. Let him do what he can to smother it, this fire will break our.*While I was m•sing, the fire burned, and I spake with my tongue.* The flame of conscience will burst forth, and speak with a tongue of terror. Particulars.

The coming of God is mentioned: and this is diverse; Legal, Evangelical, and Judicial: all which, Atheists deny. His Legal coming, was principally to the Jews, not excluding the Gentiles: his Evangelical coming, was principally to the Gentiles, not debarring the Jews: his Judicial coming, shall be to Jews and Gentiles, exempting none, but to judge all the world. In his first coming, he was a Commander; in his second, a Savior; in his last, a Judge. His first, was to give the Law; his next, to give the Gospel; his third, shall be to require an account of both. The first, *ad mundum;* the next, *in mundum;* the last, *contra mundum.* The first, imperious; the second, gracious; the last, glorious.

1. His *coming* to give the Law, was majesticall: He would have Israel see, that they had not to do with an impotent Governor, that is fain to publish his Laws without noise, in dead Paper: which can more easily enjoin, than punish; or descry, than execute. Therefore, before he gave them the Law, he shows them, that he can command Heaven, Earth, Fire, Air, in revenge of the breach of that Law. They see all the Elements examples of that obedience, which they should yield to their Maker: and cannot but think it deadly, to displease such a Law-giver, and violate such dreadful Statutes. But these Atheists deny this coming, they acknowledge no such Laws: only they think human policy invented them, for the general safety: and that Homicides, Adulteries, Thefts, and Lies be restrained, it is only convenient for the State. The very Indians had a more reverend apprehension of the Decalogue, when it was read to them; and considering every Commandment, they professed, there could be nothing devised more just and equal. As *Aeneas Sylvius* said of the Christian Law; That it was worthy to be received for the honesty of it, though it had never been confirmed by miracles. Woe unto those Rebels, that will not allow the Law a power to command them; they shall find it an unanswerable Indictment, to condemn them.

2. His *coming* to give the Gospel, was humble. As in the Creation, God made man like himself, by stamping in him the Image of his own nature: so in the Redemption, God made himself like man, by taking on him the infirmity of our nature. And what God said by way of derision, concerning *Adam; Ecce homo,Behold the man it become as one of us:* the same we speak by way of thankful exultation, concerning God; *Ecce Deus, Behold the Lord is become as one of us.* His birth was ordinary, was mean, was meaner than ordinary: *Verbam non poterat fari verbum.* The Bread of Life was borne in *Bethlehem;* by interpretation, the *House of Bread:* but so poor a house of Bread, that there was scarce any Bread in the house. He was made so far lower than the Angels, that he was consorted with beasts. At this coming, do the Atheists scoff: they think, that King *Herod* had little reason to be troubled at it, and was more feared than hurt:

and that the wise men, who presented him gifts, were men none of the wisest. Alas, shall they begin their Religion at a Babe in a Manger? And what was his wealth? When he was to pay tribute, he was fain to fish for money: he begged water to drink: a Loafe and a Fish was his best cheare: he complained the want of lodging, more than Birds and Foxes: he was weary, hungry, thirsty, sleepy, sorrowful. His own kindred went about to lay hands on him, thinking he had been out of his wits.*He had no form nor comeliness, nor beauty to be desired; but even despised and rejected of men.* Such was his esteem then; and it is no better now, with these Atheists. What, is he their God, that was borne of a woman? The Earth is but a Center to the Heavens, and man or woman but a Point or Center to the Earth: that a Centers Center, the Point of a Point, should contain him that contains all things; they deride, for vainly impossible. They consider not, why he was thus: even because he came to be thus. He suffers enemies to wound him: why, he came to bleed: he lets sinners kill him: why, he came to be killed for sinners.*They crucify to themselves the Son of God afresh, and put him to an open shame.* But they now disgrace that Blood, whereof hereafter they would give a thousand worlds for one drop.

3. His last *coming,* is to give Judgment: The two former are past, this is to come: And how should they believe the future, that will not receive the former? But they that would not now accept him as a Savior, shall not then escape him as an Avenger. Then shall they find 〈◊〉 King, that used to cry, *Non habemus Regem nisi Caesarem:* and they shall see another God, that flatter'd their own impious souls with, *Non habemus Deum nisi Naturam.* Their *N•lumus hunc regnare, We will not have this man reign over••*, passeth now upon earth: but their *Nolumus hunc judicare, We will not have this man judge us,* shall do no good at the great Assizes. Now they laugh at him, but then *all the kindreds of the earth shall mourn before him.* They had power to condemn him, that had power to condemn them: at last he shall bring this power into act: and as they once said to him; Depart from us, thou despised: so he shall say to them; *Depart from me, ye cursed.* The *Gadarenes,* after the loss of their Hogs, *besought him to depart out of their coasts.* They should have argued: This man hath power over men, beasts, devils; it is good having him to our friend; his presence, is our safety and protection. But they contrariwise infer: Thus powerful is he; it is good he were further off. What miserable and pernicious misconstructions do vain men make of God, of divine attributes, and actions? God is omnipotent, able to take infinite vengeance on sin: Oh, that he were not. If he be merciful, I may sin: if he be provident, I may be careless. I do evil, and he does not punish me with evil: therefore there is no God, no such matter as his *coming.* How witty Sophisters natural men are, to deceive their own souls, to rob themselves of a God? Oh Christ, how worthy are they to want thee, that wish to be rid of thee? He hath just cause to be weary of us, even while we sue to hold him. But when once our wretched unthankfulness grows weary of him; who can pity us, to be punished with his departure? How righteous will it be for him one day to regest upon these scorners, *Depart from me, ye wicked?* I did come, and ye would not receive me: I threatened to come again, and ye would not believe me: now I am come again, and ye shall not escape me.

The necessity of both the *Commings* of Christ, would be laid to the conscience of these despisers. For the former:

1. The conscience of every man doth testify to him, that there is a Rule: which if he follows, he does well, and is at peace: if he transgress, he finds trouble and secret reprehension, with a dread of punishment. Now there is no man but feels himself a sinner, and is condemned in his own soul. Against whom hath he sinned? for *Nullius timor nullus:* this must needs be against that Power which gave that Law. Say, he denies the Law written; he cannot but expunge the Law engraven. There is no Law made without a penalty upon the breach: this penalty can be no other than proportionable to the breach: the breach of the Law must be measured according to the Power of the Law-giver: the Law-giver can be no less than infinite; and no less infinite must be the punishment. Diverse of men's laws impose death temporal; what other than eternal death can satisfy God? We cannot imagine that God will forgive sin without satisfaction to his Justice: not that he cannot, *propter defectum potentiae;* but that he will not, *propter perfectionem Iustitiae.* This is a chain of so infallible dependence, that it admits of no disjunction.

What then, is there no remedy? yes, if we can get one to suffer for us, and to make full payment of our debts, we shall be acquitted. Who should that be? Men or Angels cannot answer for their own sins, but they must needs if they sin, perish. He that can suffer for them, must be man: he that can escape from those sufferings, and recover his life, must be God. Such was the necessity of Christ's first *coming.* The Law hath a double righteousness; for so *Beza* reads 〈in non-Latin alphabet〉 *Iuc Legis.* One of obedience: this the Law doth rightly challenge, and it hath not the right if it have not obedience. The other is a right to condemn for disobedience: for it is right, they that do evil, should suffer evil. If *Adam* had fulfilled the Law, he should have been saved by it: the damned fulfill it in Hell, in regard of the curse, but they cannot be saved by it. We must all fulfill it, *••el in praecep•• vel in pana.* The precepts must be kept, that there may be place for the promises. If the precepts be not fulfilled, the curse must be endured. The curse calls for our blood, and *without blood there is no remision.* We can do neither of these by ourselves: where then is our safety? We have done both these by our Surety. What then shall become of those that deny the *coming* of this Surety in such was the wonderful wisdom of God, to execute his Justice upon Christ, that he might exercise his mercy towards us. Without infinite satisfaction, his justice could not be appeased: without infinite mercy, we could not be saved. *One Deepe calleth another:* the Deepe of his justice, for the Deepe of Christ's satisfaction: the Deepe of our misery, for the Deepe of his mercy. If he had shown mercy without satisfaction, where had been his justice? If he had only laid his justice upon us, where had been his mercy? Both these must concur: *Mercy and truth must meet together, that righteousness and peace might kiss each other.*

This is the true way: now cunning Atheist find out a new way. To grant mercy, and deny justice; this were injurious to God: to grant justice, and deny mercy; this were injurious to thyself. There is no way then left, but for the *coming* of Christ to help thee: let not the benefit of that coming fall beside thee. Here let us look with thankful admiration, upon that which they load with derision. Christ suffered for us; not only *causa nostrâ,* but *vice nostra,* in our stead: we should have been beaten, buffeted, crucified, cursed; he represented our persons, was in our room. O infinite love! Many desire to represent Kings, and wear those royal honors in their Ambassages: But few desire to represent the persons, and bear the shame of

base condemned wretches. There is no suing for this; yet Christ undertook it: the King of all the world represented the persons of the poorest beggars in the world. The Law requires her right, and her right she hath a Christ hath fulfilled it for us, and we have fulfilled it in Christ. It may threaten us with our continual failings; but there is a *Non obstante,* by the goodness of our surety. If the forfeit or mulct be paid for the breach of a penal Statute, the Law can go no further. Yea, he that hath Christ, though he have not kept the Law, hath the righteousness of the Law. Christ hath endured the sharpest of God's judgments, which he deserved not; that we might taste the sweetest of God's mercies; which we deserved not. All this happiness the Infidel loseth: for, *Excludit eventum, qui non credit adventum.*

But here the Atheist comes in again with a new quarrel: What need our repentance or obedience; when Christ hath sorrowed, suffered, obeyed, done all for us? When *Augustine* justified free will against the *Manichees,* the ignorant would take him for a *Pelagian:* when he denied free will to the *Pelagians,* they would take him for a *Maniche:* he was neither; but disputed against both the extremes; the one utterly denying it, the other too highly extolling it. So let us not be mistaken in the Diameter: when we teach that we must sorrow for our sins, this denies not Christ's suffering for those sins. When we say, *Christ h•re our sorrows:* this exempts not us from our just grief for our sins. Because he went the way of Thorns, must ours be strawed with Roses? Because he came to fulfill the Law for us, shall we never mind any obedience to that Law after his coming? This was the argument of the *Gnoctickes:* He that died, that we should not die, looks he for a requital? Our tears for his tears? Our blood for his? *Non vicem repetit,* saith *Tertullian: Sed ideo magis d•kes, quiae non repetit. The Borrower is a Servant to the Leader;* and the Receiver to the Giver. Hath he done so much for us, and shall we deny him anything that he requires, though it were our lives? But what is it he would have us to do? He hath been the punishment of our sins, he would therefore have us cease to sin. He endured baseness for us, therefore let us repent of our pride: this he would have. His mouth was buffered for us, let us hate all blasphemy and evil speeches: this he would have. He hungered and thirsted for us: Shall we surfeit upon strong drink and belly-cheare? This he would not have. His side was pla•ced for our sins: Shall we thrust the same spear into the same wound again? This he would not have, and let us never do it.

The necessity of his last *coming* follows upon this: for shall he give the ••eld both Law and Gospel, and call us to account for neither? Shall he let his Vineyard to Husbandmen, and never require Rent? The Law and Commandments were the Acts of his Justice, and they are trangressed. The Gospel and Promises are the Acts of his Mercy, and they are abused. Shall he put up all these indignities, and suffer his Creatures to finish their licentious races with impunity? Why do men die? Because the Elements decay with age: Is this all? Nay, but why are men afraid to die? Is it only because nature abhors dissolution, and they would not cease to be? Is this all? We cannot believe it: we know they feel more than this; even a guilty fear of some succeeding recompense; whereof because their foul souls can have no good expectation, they tremble at the suspicion of evil. This is the presage and *pralodium* of hell approaching: that they often cry out on their death-beds, They are damned, when yet the sentence is not come: and The devil, the devil, in their frantic and distracted imaginations; before he can seise on their souls in their dissolutions. So Cardinal *Crescentius,* a little before

his death, was troubled with a black Dog in his chambers. So *Spyra*-like, they depart desolate and desperate in and into hellish horrors. Thus the Epicures that denied God as the •ap-house, preach him at the gal-house: and confess that in sobriety of spirit, which they oppugned in wantonness. They that would not find out the Lord in his mercies while they live, shall be sure to be found out by him in his Judgments when they are dead. There is *a pale Horse and his Riders name is Death, and hell follows him.* That pale Horse, death, shall deliver them over to the black Horse, Satan; and the black Horse shall carry them to the red Horse, the flame-coloured Hell.

Let us eat and drink, for tomorrow we die; say the Atheists: But when they come to die, they still have stomach to meat and drink: their meat and drink, is to do their own lusts; as Christ's was, to do his Fathers will. Their daily sustenance they devour without thanks, not without sin: But shall the guest take his fare and lodging, and depart, without paying any Shot? Will the Host entertain strangers in his Inn, and suffer them to pay nothing? *Eate and drink, for tomorrow we shall die?* One would think, it should be *Fast* and *pray,* for tomorrow we shall die. *Eate and drink, to die?* Men eat and drink, to live. *Eate, drink, and die?* Would they be taken away with a full stomach, as we kill beasts when they have most flesh on their backs? *Eate and drink* today, and not *die* till *tomorrow?* Who gave them assurance for so long? Why not today? Why not presently, before they can put either meat or drink into their mouths? *Multa cadunt inter.* The wise man considers, he hath no *morrow:* therefore looks to himself, while it is called *To day. Eate, drink, and die:* Well, yield this the common condition of all: Yet to do and suffer all this in a supine and desperate carelessness, as it were to spite destiny; this makes up the blasphemy. *Die,* and there an end? As there is no need of meat and drink after death, so is there no reckoning to be made for that they have taken? O fools! Will Nature take her due, and shall not Judgment exact his tribute? Death is *the way of all flesh:* the way, it is not the end of all flesh. Very much flesh hath no end but damnation, and that damnation hath no end at all. As it is with a man that eats and drinks day by day in great quantity, and yet can neither digest nor egest it, get it neither up nor down: he must needs expect death for Physic, that meat and belly both perish together. So he that clogges his soul with the continual surfeits of sin; and can neither digest them in his conscience, nor egest them by repentance; cannot avoid the Judgment, which shall destroy both sin and soul together. The Statutes of righteousness they have wholly broken, the remedies of unrighteousness they have not taken; what can be their end, but destruction?

The soul dies not with the body: it must therefore got some whither, when it leaves the body. If the soul in particular come to Judgment, way •ices•not the general Judgment come to all? I am loath to mingle Philosophical Conceits with Divine Cordials, as Water with Wine, lest my persuasions should be flash and dilute; but that I am here to deal with Atheists. All Philosophy (the brutish School of the Epicure excepted) did acknowledge the soul of man to be no vapor. Not only the learned Grecians, and civilized Romans, but even the rudest Scythians, and unletter'd Savages, the many Languages, and sundry Dialects in the world; this hath ever been the common voice of them all, That souls die not with their bodies. If they die not, extinctively, what becomes of them? Shall the virtuous and vicious soul speed both alike? Whither go they; good and bad, all to one place? If a beast could argue, he would

abhor such a *Tenet.* That there is difference of men, no Atheist ever denied: they never thought a murderer to be so good a man, as a preserver of life. They distinguish between a charitable reliever of the poor, and a bloody oppressor of them; betwixt him that speaks truth, and the liar; between the chaste man, and an adulterer; and say, This is a bad man, that is a good one. Yet looking upon the outward condition of these; too often the vicious flourisheth with riches and honor, whiles the good man goes away with poverty and contempt. What then? Shall the souls of both these fare thus hereafter too? Shall the noble rioter retain his honor, and the industrious laborer remain still a beggar? What sense ever concluded so? If then the soul have a being, it must needs change the condition of being: there cannot but be a reward for the just, and a retribution for the unrighteous. It is not possible for the most corrupted heart to think, that a soul shall be honored for villainy, and for honesty be contemned.

Why are good men hated? Why afflicted? Why go they mourning all the day, eating the bread of sorrow, and mingling their drink with tears? Why doth not the current of honor and opulency run by their doors? Why are they not the Treasure of Princes, the Jewels of Kingdoms, the favorites of all men? What should be denied them, whom God loves? Be it answered, *Nond•m tempus:* the time is not yet. Pleasure, and joy, and peace, are coming to them; but only with the *coming* of Christ. Shall man say to God in the midst of his distresses; Lord, *Haccine Iustitia tua,* Is this thy Justice? He will answer; O man, *Haeccine fides tua,* Is this thy faith? Thus argue these Atheists: If God be so wise and just in governing the world, and bear such love to his own, why doth he suffer them to be so triumphed over? Either he would deliver them, and cannot; or he can, and will not; or he neither will, nor can; or both. If he would, and cannot; then is he impotent, and hath not the power of a God. If he can, and will not; then he is envious, and wants the love of a God. If he neither can, nor will; then is he so far from being a God, that he comes short of a man. If he both will, and can; why is it not done? We answer, That he both can, and will, and doth deliver his chosen. He can at all times, he will at sometimes, he doth at the best and fittest times, most seasonable for his own glory, and our blessedness. And then they that have denied and desyed God in their bravery, shall be cast down to endless calamity: when those despised and distressed souls, that humbly acknowledged him on Earth, shall be acknowledged and glorified by him in Heaven.

They speak of a *Promise of his coming:* But when comes he? Where is this Promise? He said, that he would*come quickly:* yet it is fifteen hundred years ago, and he is not come. He spake of *Clouds,* and *Angels,* and a *Throne:* we see none of all these things. The Clouds fly up and down with the wind, and are as they were at first: Angels we see none: nor any Thrones, but those wherein the Monarchs of the Earth seat themselves. He *promised,* that the *dead shall rise:* we never spake with anybody that rose from the dead, to confirm us in such an expectation. He *promised,* that the *Heavens and Earth shall be on fire:*yet the Earth is as steady; and the Heavens as fair and clear, as when he spake it. That the *Sun should be darkened, and the Moon turned to blood:* yet they both give their alternal light, and distinguish day and night with unfailing vicissitude. He said, that the *Trumpet* should sound, and waken all flesh: our sleeps are not yet broken with any such terrible summons. That the *Stars should fall:* yet still they keep their

stations, motions, and orbs. That*he will come in flaming fire, taking vengeance on them that know not God; recompensing tribulation to them that trouble his children, and rest to them that are troubled.* Yet we are lusty and strong: and as we have followed our fathers, so we leave our Inheritances to our succeeding posterities. And for those that are troubled, troubled they may be still, for any help that we see drop down from the Heavens to their comfort. He hath *promised to Judge quick and dead,* yet neither is done: and if the living scape, what will the dead fear; that are insensible? *When* then *is the promise of his coming?* Sure all is but the vain fear of some, and the foolish ungrounded hope of others: for there is no such matter as any future life: Men die as Beasts, with as full cessation of being: there is neither Judge, nor Doome, nor Hell, nor Heaven: all are but the inventions of policy, to limit the World to a civil carriage. These be the horrible blasphemies of presumptuous spirits, and ill-flattered souls, ordained to perish in their own security.

But, why do they call it a *Promise?* Not in respect of themselves: alas, they cannot apprehend it without terror, and a palsy in their joints. But they reflect this *Promise* upon the good, who look for a deliverance and reward in that day.*For if in this life only we had hope in Christ, we were of all men most miserable.* To us it is a day of *Promise,* to them a day of commination: to us the end of sorrows, to them the beginning. Then we look that God should both *wipe away all tears from our eyes,* and set their eyes a running with tears forever. The object of our hope, and of their fear, is the day of universal retribution.*All shall come forth: they that have done good, to the resurrection of Life: they that have done evil, to the resurrection of damnation.Woe to them when they desire the day of the Lord: to what end is it for them?* The day of the Lord to them is *darkness, and not light.* They say, *Let him hasten his work, that we may see it, &c.* But they shall find it a *day of wrath,a day of trouble and distress, a day of dissolution and darkness.* It is a day they will have small joy in. If horror, and amazedness, and pangs of conscience, and despair, and vengeance, and rejection from God, and condemning to Hell, can bring them any comfort; much good do it them with it.

God's first coming to give the Law, and his last coming to require the Law, have a near similitude. There, was Lightning darted in their eyes, Thunder roaring in their ears, the Trumpet drowning the Thunder-claps, the voice of God louder than the Trumpet; clouds enwrapping, smoke ascending, fire flaming, the Mount trembling, *Moses* quaking, a terror in the Heavens, an uproar in the Elements, palenesse and death in the face of Israel: how wonderful, how dreadful was this appearance? He delivers his Law in the light of fire, from out of the smoke; to teach them, that he could find out their closest sins. They see fire above them, to represent the fire that should be below them; that they might learn what is due to their sins. That they might know, God could waken their security, the Thunder and louder voice of God speaks through their ears to their hearts. That they might see what their hearts should do, the Earth quakes under them. To assure them that there is no shifting of their appearance, the Angel calls them together. O royal Law, O mighty Law-giver, who can offend thee without terror? Now, if his first coming were so terrible, what shall be his last? If the Law was thus given, how shall it be required? If such were the Proclamation of God's Statutes, what shall the Sessions be? What heart of Adamant doth not tremble at the resemblance? The Trumpet of the Angel called unto the one; the voice of the Archangel, the

Trumpet of God, shall summon us to the other. In that, Mount *Sinai* only was on a flame: here, all the world shall burn with fire. In both, there are Clouds, Lightening, Thunders, Trumpets, Fire: only in this latter, the stream of Fire shall be more potent, patent, violent, dissolving the Heavens, and melting away the Elements, with a noise. Think Atheist, what pleasure thou shalt find in his *coming.* If God did on such a manner forbid sin, what is the vengeance he will inflict upon sinners? If he were so terrible a Law-giver, what a Judge shall he appear? If the deliverie of the Law was little less than death, what death shall be the reward of the transgressors of it? It was given in a fire fearful enough, but shall be required in a fire more fearful. The fire wherein it was delivered, was but terrifying; the fire wherein it shall be required, is consuming.

To us then, if we be true believers, belongs this *Promise of his coming.* Christ's first coming was the *Expectation of nations,* this next is the Expectation of Christians.*Look up, and lift up your heads, for your redemption draweth nigh.* Our eyes are still dropping in this valley of tears; but we look for the gracious beams of that Sun of mercy that shall dry them up. No woman with child did ever more exactly count her time: no Jew did ever more earnestly wish for the Jubilee: no servant so desireth the end of his years: no stranger so longs to be at home: no overladen soul so groaneth for ease: no Soldier so heartily contendeth to have his wars determined with conquest: as the Saints expect the *Promise of this coming of Jesus Christ.* It is the strength of their hopes, the sweet object of their faiths, in the midst of all sorrows; the comfort of their hearts, the heart of their comforts, the encouragement of their wearied spirits, the life of their encouraged souls; the common clausule, the continual period and shutting up of their prayers; *Come Lord Jesus, come quickly. Amen.*

For since the Fathers fell asleep, all things continue as they were from the beginning of the Creation.] This is their Sentence or Argument. We may think it strange, that the Apostle should spend any time or pains in the confuting of Atheists: whom shame, fear, and a thousand witnesses, like gnawing worms within their breasts, have ever from the beginning, and shall to the end of the world, force unto an acknowledgment of the Deity. And that it were more fit, arguments should be drawn out of the scabberds of Magistrates, that might without reply choke the breath of such execrable impiety: than for reason to dispute that which heaven, earth, Angels, men and devils, all ages, all languages of the world have confessed. And that such inglorious and infamous questions should be left to the Tribunal of the highest Judge, if there be no Throne upon earth that will determine them: for certainly, they are the children of hell by as proper right as the devil himself. And what am I, that like *Uzzah,* I should stretch out my hand to underprop the Ark, or, offer to uphold the high Throne of the Godhead? Princes will not let those stand in their presence, with whom they are displeased: and alas, *My sins are ever before me; I am a man of polluted lips.* Yet because there is a generation of men, that have commanded their tongues (for they shall never command their hearts) to speak a blasphemous Lye; men monstrously mis-shapen in the powers of the soul, and transformed from the use of reason: that labor to root up those rational Maxims and Principles, which the hand of Nature hath planted in them: and they are*cursed, that help not the Lord against his enemies;* that do not arm their pens and tongues against his Atheistical contradictors: I must proceed, according to my Theme, not only to retort their assaults, but to fling new darts in

their faces. Yea, I could wish, that those great wits, which spend their time in bandying unnecessary questions, would let fly upon this Monster, which is the root that nourisheth all the branches of security; and dignity up that from the bottom. Let their pains at the Court, and the Cross, be employed in weeding up those Diagoriz'd opinions, and remnants; which yet stick even in such Gardens, as have borne a long time the name of Christians: and tell them, that God hath ordained long since their impious and blasphemous spirits to immortal malediction.

I confess, that the Champions of God have need of the various and universal Weapons of Learning, for the conviction of these Out-laws. You will say, the Scripture is sufficient (it is so) to build up the man of God. But what shall we do *contra principia negantem?* Urge Atheists with the Verdict of the Scriptures, you may as well bring them the History of *Herodotus,* or, the Narrations of *Lucian.* Tell them of Heaven, and Hell, and a Judge; they count it as a Tale of *Cocytus* and *Phlegeton,* and such fabulous inventions of licentious Poets. Therefore, skirmishing with Atheists, we must behave ourselves as if we were a converting Gentiles. The confession of Philosophers, the consent of Histories must be observed: they will not be convinced, but with their own Authors. There is no knowledge, but it is of God: and we dishonor Divinity, if we take away her handmaids; as a Queen, that is allowed no servants. Logic, Rhetoric, Philosophy, History, Poetrie, are her waiting-maids;*the Virgins that follow her,* and as it were help to make her ready, in her choice ornaments. When Christ said, *You must forsake all, and follow me;* he did not mean that we should forsake all Arts, and follow him. *Luke* was a Physician, *Paul* a learned Pharisee: neither of these knowledges did them hurt, in performing their Ministry. *Paul* alleged Verses out of Heathen Poets: it was, but by their own Poets to convince Heathens. The Atheists with nothing but known reasons will be refuted: they admit of no reasons, but those that come within the compass of their five senses. When they hear one talking affectedly, coldly, or absurdly in the Pulpit; alleging, that he speaks from the mouth of God; they make an obloquy of mouth, matter, and all. Indeed we should not lumber up Scripture; but lay it deliberately and methodically, like Pearl and Gold-lace on a rich garment. If there be any that care not how they speak it, so they have it to speak; they dishonor it. Out it flies from them, East and West, though they lose it in the mis-application; all is nothing, for more they have of it, than they well know what to do withal. It should be used as the first ground, to build; and the last Seal, to confirm. When it is trivially, and without necessity, called unto witness, it is a kind of taking the Name of God in vain. We must gather fruit, not leaves; proofs, not phrases only out of the Bible. It is the Corner-stone; both the foundation, and closing up of the Building. In war we use the weapons and engines of all Nations: so no less do we employ all Arts against the sins of all Nations. Scripture must be reserved as the last Volley, to get the victory. It is the great Ordnance, which must play upon our enemies in the end and chief hazard of the fight. All wise Orators keep their weightiest arguments to the conclusion: otherwise like that people whom they call Hot-shots, they will give a brave on-set, but quail presently. Against these Porphyrian deriders, let us use all our Art: let Priests pronounce them, and Princes proclaim them, the uncleanest Lepers that ever Sore ran upon: not only to be excluded the Host, and to have their habitation alone; but to be exiled the Land, and extermined Nature it self, which they so

unnaturally strive to annihilate: for they call earthly Princes Kingdoms in question, whiles into question they call the Kingdom of God.

For since the Fathers fell asleep, &c.] Let us now hear their argument; what they can say against him, that hath said that against them, which shall stick by them forever. There is, they pretend, the same state and course of things now, that was at the first: no alteration, no innovation.*The thing that hath been, is that which shall be: and there is no new thing under the Sun.* Day and Night, Winter and Summer, Seeding and Harvest, have their wonted vicissitude: therefore they have stood from all eternity, and to all eternity they shall stand • they had no beginning, they shall have no end: there is an everlasting perpetuity of all things. If we take their argument in pieces, we find three Limbes of this confused Chaine: first, *Certitudinem,* a constancy or *continuance:* secondly, *Latitudinem,* the largeness of this dreamed abiding, or immutablenesse; *All things:* thirdly, *Longitudinem,* the longevitie or space of duration; *From the beginning.* First, we will examine the strength, or rather weakness of these circumstances asunder, and then dissolve them all together.

1. For the *Continuance:* Constancy is indeed the glory of all goodness, the crown of virtues. It is the incommunicable honor and peculiar of God;*Ego Iebovah non mutor:* in that*Father of Lights there is no variableness, nor shadow of turning.* Angels and Saints in Heaven have an unchangeable estate; but they are in their own nature mutable, and are only preserved by *Him that changeth not.He hath shown to the heirs of promise the immutability of his counsel.* The not changing of the Heirs depends upon the immutability of their Father; whose Decrees, Promises, Acts, are all immutable. But now, hath God given such a privilege to the world? Whoever found it so constant a friend? Who ever trusted it, and was not deceived by it? But they say, Suppose that an eternal Power made the world; if the cause be eternal, eternal also must be the effect. How senseless is this reason? For if we say, The world had no beginning, because the Maker had none; we may as well say, The house must needs be as ancient as the Carpenter. And to allege, That the world shall have no ending, because God hath none; we may as well say, The Bread shall last as long as the Baker. So senseless is the reason, That because God is everlasting, therefore he made an everlasting world. If they suppose the world without a Maker, as a house without a builder, that foundation less opinion shall anon be refuted.

2. The Latitude, or extent: *All things continue statu quo prius.* This is manifestly false: for there is a sensible decay, even a visible declination of all things. The alacrity and vigor of the Creature is wonderfully abated; the Earth is dull and barren, in requiting the husbandmans labor; our Springs and Summers are like the children of women after fifty. The world took a fall in his Cradle, as *Mephibosheth* from his Nurse; and hath pined away ever since. The stature of man is exceedingly lessened, and yet more shortened is his life: we have neither an equal portion of days, nor proportion of bodies with our forefathers. Now that *Whole* cannot be perpetual, whose parts be alterable: if a hand or leg be taken from a body, it remains not integral, much less immortal.

3. For the Longitude: There be three words that come out of their mouths, and give the Lye to themselves; the *Creation,* and *Beginning,* and *Sleep of the Fathers.* First, they confess a

Creation: and well are they convinced so to do. For can there be a world without an Author, or efficient cause? How absurd were these imaginations; that either the world should make it self, as if a house could build it self: or, that something in the world made the world; that is, someone part of it made the whole: as if the finger of a body, and that before it was a finger, did make the whole body. Something therefore more excellent and noble than the world, did make the world, and this could be nothing but God himself. Secondly, they confess a *Beginning;* why then should they deny an end? Is not that Power able to dissolve the world, that gave it being? Shall it be harder for the Architect to pull down the house, than it was to build it? Could not fire destroy that Temple in a day, that was six and •i••tie years in setting up? But say others; If there was a beginning, and that in time; what business had God before the beginning? *Perfectissima causa non est otiosa.* This is a gross conception of God: *The Father hath notleft me alone,* saith our Savior. Shall Christ not be alone, in respect of his divine conjunction with the Father; and shall it not be alike with the Father, in regard of the Son; with the holy Ghost, in respect of both; with each of them, in respect of other? That inseparable unity of the Trinity denieth to every Person a possibility of being alone; and that unsearchable mystery of the fruition of his own glory, is far above the society of creatures, Saints, or Angels. Thirdly, they confess the *Sleep of the Fathers;* therefore they cannot deny their waking. They say not, *They are dead;* as if that were a full cessation: but, *They sleep;* to show their hope of Resurrection. Thus are they convinced with their own words, that would deny (and shall never be able to do it heartily) the mortality of the worlds condition. They see no change: what change would they see? Before the Deluge, stones did not dance, nor trees fly about the air; houses did not stand with their foundations upwards, nor the Sun drop from Heaven: and yet a •loud of water drowned the world.

Thus much in particular: now let us generally clear the argument. Natural fancies are like Glass; bright, but brittle? Christian Religion is like Gold; rub it, beat it, melt it; it will endure the Test, the Touch, the Hammer, and still shine more orient.

In the beginning God created Heaven and Earth. This is affirmed by *Moses,* and denied by *Machiavel:* the first, the Secretarie of God; the other, a Secretarie to the State of Florence: the one taught God to the world, the other filled the world with the Devil: this not of two hundred years standing, the other of above three thousand. To which of these should we in reason give the most credit? *Moses* hath ever been famous, *Machiavel* ever infamous. All ages have reverenced *Moses: Machiavel* hath only been affectedly read by a few self-condemned reprobates.*Iuvenal* sung of the honor of *Moses: Romanas soliti contemnere leges, Iudaicum ediscunt, ac servant, ac metuunt jus, Tradidit arcano quodcunque volumine Moses.* Eight Heathens, two renowned Jews bear witness to him, in their Volumes. From his exemplar, the Pagans patterned out their services to their Idol-gods. His Books have been preserved through so many generations, and brought to us, not by our friends, but by our very enemies; the Jews, that detest us. How can we with equity, with any equality, compare these together? Alas for our times; that there should be any such as *Cyprian* writes of: *Hominibus contra Deum credunt, qui Deo contra homines non credunt.* They will not believe God against men, that believe men against God.

We have a cloud of witnesses to second *Moses. Thou hast made Heaven, &c. By the word of the Lord were they made, &c. Neh.* 9.6. *Psal.* 33.6. Be it wet or dry, be it passable or be it navigable, be it above or below; this Maker did create it, this Creator doth preserve it, and this Preserver will change it. Look into their Philosophers and Poets, *Hesiod, Ovid;* how did they borrow their *Chaos* from the writings of *Moses?Si nulla fuit generalis origo Terrarum & Coeli, semper que aeterus fuere; Cur supra bellum Thebanum & funera Troiae, Non alias alii quoque res cecimere Poetae?* So *Macrobius* confesseth, that beyond *Ninus* he reads of no notable thing written: and therefore concludes, that both the world had a beginning, and was of small antiquity. No less have they spoken of the worlds ending. *Ovid* says it shall be burned; and that this is the dissolution of it, appointed by destiny; though he fondly applies it to a *Phaeton*-fire. So *Lucan,* of the bodies left unrited at the battle of *Pharsalia; Hos Caesar populos si nunc non usserit ignis, uret cum terris. Communis mundo superest rogus.* An end presupposeth a beginning, a marring implies a making. We cannot deny the known beginning of many things. *Polydor Virgil* hath written a whole Tract *de Inventoribus rerum.* To *Zeno, Socrates, Aristotle,* we are beholding for the use of Logic: we know when they lived. *Aristotle* was Schoolmaster to *Alexander, Plato* to *Aristotle, Socrates* to *Plato,* some four hundred years before Christ: *Zeno* was a little beyond them. The Eclipses of the Moon were prodigiously fearful to the Grecians and Romans: the knowledge of them was made familiar since. The year was reduced to the orderly course of the Sun by *Julius Caesar.* Of what antiquity are kingdoms; when *Nimrod* mentioned by *Moses,* and *Ninus* by the Heathen (both which are thought to be one) is held to be the first King? *Josephus* observes that the word 〈 in non-Latin alphabet 〉 was never used by *Homer:* Laws were not known; men only were ruled by the commandment of Princes. *Bacchus,* say the Ethnics, we know *Noah* was the man, first found out the use of wine. *Ceres* was canonized for a goddess, for teaching them the use of corn. As we now have these things in some perfection; so not long since they were rude, and not long before that nothing. Therefore it is false, that *all things are the same from the beginning.* Yea, if they were not upheld by the Makers providence, they would soon of themselves come to an ending.

The concord of things in discord; the standing fast of the earth under us, the running round of the heaven above us, the due function of the offices of all creatures, like so many Soldiers that make good their places; shows there is a General that governs them. A well-ordered city declares, there is a Prince that rules it; though he go not abroad to be seen. The agreement of the members, that the eyes do not wrangle with the ears, nor the hands mutine against the feet, is a clear demonstration that the body is disposed by a soul within. *Animam tuam quis videt? Cùm ergo corpus tuum solum videatur,quare non sepeliris?* He should be buried that is dead, he is dead that hath no soul, and he hath no soul (by their reason) if it cannot be seen. We know we have a soul by our motion: and why do we not know, the world hath a soul by his harmony and disposition? Could the heavens move round without a Mover? Will the grind-stone whirl about of it self, without a Turner.

Let me shut up all with this one unanswerable argument, against the Atheistical spirits that plead the *continuance of all things from the creation* without change. How comes it to pass that Christ is worshipped of all nations; his Church and Religion so universally spread? Is not this a change? Was it so *from the beginning?* Did those famous Monarchies of the Chaldeans,

Persians, Grecians, Romans, acknowledge Christ before he came into the world? He came not *until the fullness of time;* and before that fullness he was only believed on in Israel; though he was called the *Expectation of nations.* The Gentiles were ignorant of him; and when he came indeed, both Jews and Gentiles for the time refused him. Now some souls in all people, kingdoms, and languages adhere to him as their only Savior. Is not this a change? What foundation could seem weaker to flesh and blood, than that confidence should be put in a condemned and crucified man? What Doctrine could be more repugnant to corrupt nature, than that he taught? For a man*to deny himself, to take up his Cross, to love his enemies,* to embrace*persecution for godliness?* If honor, pleasure, wealth had been promised; these might have allured many followers. But when tribulation, sorrow, martyrdom be the conditions of his service; What but a divine Power could send us after him upon these terms? Nor have blocks and fools, illiterate Turks and Saracens, or gross and stupid Idolaters, been only won to him: but Philosophers and the rarest Scholers, men full of all good knowledge. Even these have put their trust in One that was shamefully crucified; and have died for him, who was before dead, and laid in a grave. Nor did this only hold for a while; but sixteen hundred years; and shall to the consummation of all things. All the subtlety of *Machiavell* shall never understand this, nor all the powers of the devil shall ever withstand this. Only Divinity tells us in one word.*This is the Lord's doing, and it is marvelous in our eyes.* Advertisements.

1. Atheism is the main disease of the soul: not only pestilent to the person in whom it is harboured, but to the whole land where it is permitted. This hath ever been seen and acknowledged by the policy of all nations; that a Deity is to be worshippped. The Athenians had an Altar *to the unknown God: Ignoto Deo, sed Deo. Cicero* thus pleads for the State of Rome: What is it that hath made us so famous? *Non numero Hispanos, nec r•bore Gallos, nec calliditate Poenos, nec artibus Graec•s, nec native sensu Italos ipsos & Latinos: What then? Sed pietate & religione omnes gentes superavimus.* If these common impressions and notions sealed up in every mind of man; that remnant of integrity surviving the fall, sparkles of fire raked up under the ashes; if nature within, and the creature without; God's visible works, and our invisible consents; the inward motion of the one, and the outward motion of the other: if all these lights be extinguished in the chambers of their hearts, and they do willfully impose on their consciences a burden which they cannot bear, the denial of Deity: let such condemned spirits ripe and be rotten to perdition: let them now be distracted with insufferable horrors: and at last, let them rise from the sides of the pit, malgre their stout contradictions, at the Judgment of the great day to receive a deeper potion of vengeance. Ill shall their scoffs prosper with them: when they think they have won the greatest prize and praise to their wits in putting down God, then God shall arise in Judgment and cast them down to hell. At the day of their death with conviction, and at the last day with confusion, he shall show them his terrible frowns; and teach them both that he is, and what he is. All their virulent and miscreant positions shall perish with them in unquenchable flames; those everlasting arguments of that Justice which they have blasphemed. They have esteemed the Law of God no better than the device of man; and thought it as cheap an offense to contemn the divine Majesty, as human authority; and to deny the rights of the Godhead, (which they vainly imagine, is but imagined) as their fealty and allegiance to earthly Princes. But they that

would *stultesere in culpâ,* shall be forced *sapere in paenâ:* vengeance shall make them wise, whom sin hath made and left foolish.

2. We do not forbear to waken them from their supine and careless opinions, wherewith they enchant their own souls, and infect others. We write against them, we preach against them, we proclaim threatenings, and threaten punishments, and blow the Trumpets of God's severe indignation more than seven times about the walls of this Jericho; that their ruin and downfall is at hand. We let them know that*God ruleth in Jacob, and unto the ends of the earth.* Let them *put far away the evil day;* which is never the farther off, yea so much the nearer them for their adjourning: and because the skies do not fall, nor the last fire flash in their proud faces; believe no *coming* at all. But it shall come soon enough to their cost; and they shall find with woe, that the Lamb they rejected, shall judge them: the God they denied, shall condemn them; and those malignant spirits whom they never feared, shall torment them, and that forever. They that would not believe a God, shall find a devil.*My Lord delaieth his coming:* thus cries the worst servant in the house: (yet it is something that he grants, he will come at last.) therefore he falls to *beating his fellows, to eat and drink with the drunken.* These follow their pleasures, dance, sing, sport, revel; and *Where is the promise of his coming at all?* Thus let them live in their sins, according to the leading and lusting of their own corrupted hearts: but they shall find a stop in the course of the world; and the plummets of nature being down, she shall stand like a motionlesse clock: the Sun shall stay his race, and the Moon no more repair her decaying shine: their delights shall end their parts, the stage being taken down, and all these actors turned into hell. Then shall they confess that his *coming was promised,* and is performed: and the *things that continued so long as from the creation,* are now quite altered by the dissolution, as if they had never been. But when the bottomless pit hath shut her mouth upon them, this acknowledgement shall be too late; not for God's glory, but for their own ease: the door of mercy being shut against them, despair and torture seising on them; and those blasphemous tongues that contradicted their Maker, not allowed one drop of water to cool them.

3. The punishment of Atheists should be severe and exemplary: as the highest indignity that can be done to God, is to deny his Essence. The poor Leper in Israel was forced to go with his clothes rent, his head bare, his lips covered; and to cry where he past, *I am unclean.* Till better remedy were sound for so opprobious and contagious a disease, I would all Atheists had a rent upon their clothes, a writing on their breasts, and a brand on their foreheads; that all beholders might say, An Atheist, an Atheist. *Protagoras abderites,* because he begun his Book with a do bt; *De diis, neque ut sint, neque ut non sint, habet dicere;* was banished out of Athens, and his books solemnly burnt to ashes. The same Athenians committed *Anaxagoras* to prison, and but for *Pericles* had put him to death, for but writing a book of the Moons Ecclypses, after that they had received her for a goddess. Do we find such jealousy over their feigned gods in very Athenians; and shall the disparagement of the honor of the One true and ever living God be tolerable among Christians? We have read how they have used Paracides in Rome: they sewed them up in a maile of leather, and threw them into the sea: yet so, that neither the water of the sea could soake through, nor other element of nature, Earth, Air, or Fire, approach unto them. Certainly every creature is too good for him that

denies the Creator: nor can they be farther separated from heaven, or pitched deeper into hell, than they deserve, that would believe neither. Yea, they do mistrust both, whatsoever they pretend; and *Tully* spake of *Metrodorus* an Atheist in his time: *Nec quemquam vidi, qui magis ea timeret, quae timenda esse negaret.* They that make a flout of hell; *Affirmant mihi, & tibi, non sibi: noctu, non interdiù:* Their mouths tell us so, their hearts do not tell their mouths so. No hell? if they had as many provinces as *Ahasuerus* had, they would give an hundred and six and twenty of them, to be sure of it.

4. We read of Serpents that will never be charmed, whether with policy or melody. Sure, the consciences of evil men are such Serpents, (and therefore their wounds are called stings of conscience) which can be over-ruled by no arguments or temptations of Satan, to let go the sense of a Godhead. You may sooner get a conscience to believe all the fables in the Popish Legend, or Turkish Alcoran; than that this universal frame is without a Mind. *Prima est haec ultio, quod se Iudice nemo nocens absolvitur.* It is not a more sweet friend to the innocent, than to the guilty a terrible foe: a man had better have all the world against him, than his own conscience. What ailed *Judas?* His Master was safe enough in the clutches of his enemies, the Scribes and Pharisees was on his side, the King was not displeased at him, no Law threatened any proceeding against him; his bones were full of marrow, his purse full of money: What should hinder his heart from being full of jollity? Alas, *Intra illum, quod contrae illum:* his conscience pursues him, from chamber to chamber, from bed to board, from society to solitariness: this Dog still follows him, and never gives him over, till he casts away himself on his own galhouse.*Si Arbitrum non vides, teipsum non vides? Testimonium cordis non vereris?*

Indeed, custom of sin stupefies conscience: and while a man continues alike in his wickedness, he thinks the world also continues alike in her steadfastness: he dreams of no beginning or end, whether of that or of himself. His conscience sleeps like a tame beast within, and he rages like a wild beast abroad. But at last they will change conditions: he shall be the the tame beast, and his conscience the wild, that will prey upon him forever. Man shall die, but his conscience cannot: it shall appear with him, when he is summoned to appear before the Judge: and he shall cry out as *Ahab, Hast thou found me, O thou mine enemy?* As the seal makes an impression on the wax, discernible to the eye: so the memory of every sin is engraven, as with the point of a Diamond, on the conscience, not to be blotted out, but by the blood of Jesus Christ. Thy conscience may lose thee, thou canst never lose thy conscience. *Obumbrari potest, quia non est Deus: extingui non potest, quia est a Deo.* This still troubles them with the solicitous representations of God's anger: this stops their pillows with knives and Thorns; this puts Colloquintide into all their banquets; this like a scolding wife fetcheth her husband from Taverns: this so disquieteth their godless hearts, that they know not whither their body be more weary of their soul, or their soul of their body. These might dwell peaceably together, while both did reverence their Maker. But when that *Jezebel,* Atheism, for the safer maintenance of her whoredoms and witchcrafts, hath renounced this belief and service; Conscience comes like *Jehu, driving furiously,* with *What peace? Nulla pax impiis.* Then runs the Epicure to his pleasures, carousing cups of *Bacchus,* sporting with the waiting women of *Venus; Pan* and *Apollo* must cheare him with their minstralsies: and what's all this? He was none of the wisest, that being wearied, and lying down to rest by the way;

when his head was somewhat too low, took the pitcher that lay by him, and put it under instead of a pillow: but feeling it too hard, he be thought himself, and stopped it with feathers; thinking then it would be wondrous easy. So vain and comfortless are all worldly joys, when they are used to mitigate the pangs of conscience: so miserable is the estate of these reprobates: they are not quiet while they live, and they shall never be quiet when they are dead. But for us that know and profess the One and only God forever to be blessed; let us fear him (without fear) as his adopted sons, and obey him (without hypocrisy) as his faithful servants. So at the great day of his *coming* to judge the ends of the earth, we shall receive a happy reward, even the inheritance of his own Son JESUS CHRIST.

2 PET. 3.5.

For this they are willingly ignorant of; that by the Word of God the heavens were of old, and the earth standing out of the water, and in the water.

DIvers ways did the Philosophers attain to the knowledge of God. *Socrates,* by the contemplation of his Providence; that he had given man the light to guide him, the night for his rest, the fire to warm him, the fruits to nourish him. And when *Euthydemus* objected, that these were common to the beasts: *Socrates* replied, that man had understanding, memory, speech, knowledge, to make use of all these, yea and of the beasts themselves. *Aristotle* gathers it, *Ex haeriditaria fama omnium mortalium. Galen* from the excellency of the worlds fabric, did collect the power, wisdom, and goodness of the Maker. That he could so form and beautify all things, is a proof of his wisdom: that he brings to pass all his intendments, is the argument of his power: that he suffers us to enjoy these creatures, is the demonstration of his goodness. The *Platonists* observed it by way of comparison, and degrees of ascension: for they held spiritual things to be better than corporal: then they preferred things that had life before those that had none: and of things that had life, them that had sense and motion: and of these, the most perfect were endued with reason: and of rational things, they preferrerd intellectual spirits, as Angels: and among these, there was one most perfect, who is *Totus actus,* only in act, void of all passive quality, which is God. For other spirits do partly consist in act, and partly in possibility that they may not be: but it is impossible that God should not be. First, they were persuaded, that God was not a Body: then consequently they held him to be a Spirit: and yet they sought him not among the mutable spirits: therefore he must be an immutable and infinite Essence.

Indeed they came short of saving knowledge. *Plato* acknowledgeth one God Creator of all things, yet he alloweth sacrifice to Idols. *Socrates* would swear by a Goat, in contempt of those Idols: yet in the end, he caused a Cock to be sacrificed to *Aesc•lapius. Hermes Trismagistus,* who was called the Egyptian *Moses,* and delivered many truths, yet spake absurdly and impiously, that *Simulacras•nt velut corpora deorum:* as Saint *Augustine* reports him,*Seneca* inveighed against their Idols, whom they worshipped in the form of beasts and fishes: *Numina vocant, quae haberentur monstra:* if they had life to meet us, they would scare us: yet after all this, he resolved on their worship; in his book of *Superstition,* which is

perished. So *Augustus* saith of him, *Colebat quod reprehendebat, agebat quod arguebat:* he did fall to worship those gods which he had contemned.

But God hath made that plain to us, which they with much labor could not find; insomuch that the children of Christians know more than the Philosophers of Pagans; and in the very principles of their Catechism, and Articles of their Creed, are taught to believe in one God, the Maker of heaven and earth: *For by the word of God the heavens were of old, &c.* We have heard the blasphemous assertion of these Atheists; the Apostles confutation of them follows: and this is the force of his argument. The world had a beginning, therefore it shall have an ending: a *Genesis* begun it, an *Exodus* shall determine it: by the *word of God* it was created, by the same word it shall be dissolved. It is an easier thing to pull down, than to build up: he that could do the one, must needs be able for the other. Yea, that his power and ability to do it might be manifest, he hath once already destroyed it by a deluge. Why should it be harder for him to melt it by fire, than it was to drown it with water?

The former proposition is set down in this Verse: which appears to me like unto a School; wherein we have Saint *Peter* the Divine Schoolmaster: and he doth two things. First, he puts away, and sets aside certain errant Dunces, that will never learn so much as the first Rudiments; *They are willfully ignorant.* Secondly, he repeats an old Lesson, as familiar to Christians, as the A. B. C. is to Scholers. The Lesson is the *Creation,* the building of this great House, the World: wherein we have, first, the main material parts of the House, *Heaven, Earth,* and *Sea:* secondly, the disposition of these parts; *Heaven* first, then *Earth* and *Sea:* and the near conjunction of these two latter; the *Earth* embraced by the water, *standing in the water,* and appearing *out of the water:* thirdly, and lastly, the Instrument, by which all these were made, and made thus, *By the word of God.*

This they are willingly ignorant of.] He begins with the Dunces, those stubborn and unruly Blockheads; inscious, nescious, conscious, *willful Ignorants.* It is one thing, *velle scire quod oportuit latere;* another, *velle latere quod oportuit scire.* The former, is a saucy ambition of forbidden knowledge; the other, a headstrong preclusion of commanded knowledge. The School doth thus distinguish of ignorance; *Iuris, vel facti. Ignorantia juris* is twofold; vincible, or invincible. This latter is when a man does all he can to know, and yet remains ignorant of many requisite things. The want of this knowledge, through the mercy of God, shall not cast a man away, because he did not cast away knowledge. Vincible is twofold. First, *Non affectata,* but withal *Non profligata:* when a man hath not a resolute will to be ignorant, but yet he does not fight against ignorance, nor exercise a sufficient endeavor to know: and this is sinful. Secondly, *Affectata, quae Ius scire spernit, utliberius peccet.* Affected ignorance is that, which refuseth to be instructed in good, that it might more untrollably prosecute evil. Ignorance of Fact is also double. First, when men could know, and cannot. Secondly, when they can know, and will not. There is an Ignorance of pure negation, and an Ignorance of evil disposition: *mera,* and *crassa* or *supina.* The former of these is properly a nescience of things we are not bound to know: the other a privative Ignorance of things we ought to know. There is a simple Ignorance, and a sinful Ignorance. A conceited Ignorance, which thinks it knows what it knows not: and a contracted Ignorance, which desires to unlearne the good it knows. As

there be three degrees of knowledge▪ First, of nature, whereby man excels the beast. Secondly, of understanding, whereby the learned excel the unlearned, the wise the foolish. Thirdly, of grace, whereby the Christian excels the subtlest Philosophers, or Politicians. So there be three degrees of Ignorance. First, natural, which is the effect of original sin. Secondly, adventitiall, which is accompanied with actual sin. Thirdly, habitual, which is the depth of all sin. So the Beast, Naturian, and Christian, are three degrees of comparison. But to let go other distinctions, we have this in the Text. First, *Iuvita cacitas,* an ignorance against the will. Secondly, and *Spontanea caecitas,* a contracted, contented Ignorance. That, *Quae est causa culpae:* this, *Cujus causa est culpa.* The one is the cause of sin, of the other sin is the cause. Simple Ignorance may, *excusare a tanto,* mere nescience *a tu•,* but willful blindness, *nec a toto, nec a tanto;* but is damnable.

1. No *Ignorance* can excuse, but that only, *quae non habet unde disceret.* The Heathen had but the book of nature to read God in, yet the Apostle says plainly,*They are without excuse.To him that knoweth to do good, and doeth it not, to him it is sin.* Indeed nature is not sufficient of it self, without grace: it is like blind *Samson* without his guide; without whose direction he could not find the pillars of the house, the principles of faith. Or, as*Baruch* without *Deborah:* except the Prophetess went along with him, he would not venture upon *Sisera. Vae soli;* woe be to nature if she goes alone: for she will fall at every step, and who shall help her up? *Lactantius* dilivers *Socrates* his own report of himself, for all the worlds opinion of his wisdom; *Se nihil scire, nisi unum, quod nihil sciret.* So that renowned Orator *Cicero: Vtinam tam facile vera possum invenire quàm falsa convincere:* I would I could as easily light on the truth, as I can refute falsehood. What a catalogue of privileges accrued to *Paul?* First, his seal of the Covenant, *Circumcised:* and that not like a Proselyte, in his age; but *the eighth day.* Secondly, his kindred and descent: not from *Esau,* that lost the Inheritance; but from *Israel.* Thirdly, his Tribe; such as never fell to Idolatry, but continued in the service of God; *of the Tribe of Benjamin.* Fourthly, his antiquity in that Line; not inferior to the ancientest, but able to derive his pedigree from the first root of the Hebrews; *an Hebrew of the Hebrews.* Fifthly, besides those personal advantages; of Profession, a *Pharisee;* of emulation, *zealous;* of conversation, *blameless.* Yet till a clearer light shined on his face, on his heart; and he was at once dismounted from his horse, and his confidence in the flesh; he was far from the true knowledge: for which knowledge, he now counted all things *loss* and *dung.*

Of *Joseph,* it was the testimony of a King;*The Spirit of God is in him.* Of *Daniel,*it was the testimony of a Queen; *The Spirit and wisdom of the gods is found in him.* Concerning all natural knowledge, this is the triumph of the Christian: *God hath made foolish the wisdom of this world.* This was the *thankful* acknowledgement of Christ himself;*Father, thou hast hid these things from the wise, and revealed them to babes. Wise,* and yet foolish, men of understanding, that understand nothing. There are many and mighty Nations at this day, their Soil happy, their Air sweetly disposed, most provident to fore-cast, most ingenious to invent, most able and active to perform; that have not received the God of Christians: whom till they do receive, they remain ignorant wretches. The Empire of Turkey, that Hammer of the world, and Rod of Christendom; able to say as the Psalmist speaks: *Gilead is mine, Manasseh* ⟨◊⟩ *mine; Moab is my washp••, over Edom will I cast out my shoe: Asia* is mine, *Africa* is mine, over *Europe* have I cast

my shoe: a warlike, political, magnificent Nation: yet they rather credit the Inchantments of a Sorcerer, than the glorious Gospel of our Savior, who shed his blood for the worlds redemption. They are cut from the same Rock, tempered of the same mould, have their heads upwards toward Heaven; reasonable, capable, judicious souls, as well as we: what want they then? The sweet and saving knowledge of the crucified *Jesus,* that happy Star in the East, that should lead them to God: This, *Herod* and his Princes, the Turk and his Bassawes, never saw. But, *blessed are our eyes, for they see; and our ears, for they hear:* I will not say, *what Prophets and righteous men,* but what Empires and Kingdoms, not small Cantons and corners, but whole quarters of the world never attained unto; and shall one day wish to redeem with both their eyes, the sight of our inestimable riches.

2. Ignorance is the foundation of evil: nor would men so desperately venture upon sin, if they truly saw and knew the dismal consequence. It is some imaginary or apparent good the transgressor seeks: punishment is a thing which against his will he finds; or, by which he is found, and overtaken. For, good is the object of all desire; evil, is the object of fear. But because men know not the wages of evil, therefore they do it: and because they would securely do it, therefore they refuse to know it. Ignorance is unbecomming any man, intolerable in a Clergy-man. We shall seldom find, that crafty Politicians will either be confuted, or converted by Dolts. Knowledge comes not at a jumpe: he that will ascend, must from the low valleys creep up higher and higher; and by the stairs of Philosophy, climb up into the mountain of Theology. God does not now miraculously inspire fishermen: as it is true, without his blessing, no means is prevalent; so without means, no blessing is warranted. The early blossoms are often frost-bitten, and die abortive and fruitless. The Poet could censure it for old men's dotage, that would have their young men *Ilico à pueris fieri senes.* When the Devil would have Christ, *of Stones to make Bread;* he would in no wise consent: and will he consent now, of Blocks and Stones to make distributers of Bread, of the Bread of Life? A wise and good father will not give his children Stones, instead of Bread: what shall we say of those spiritual fathers, brainless heretics, that will give to men's souls Bread made of Stones? If a man have enough to do, to get his own Bread with the sweat of his brows: what pains will it cost him, to provide Bread for himself and his whole family; a great Congregation? In the Ark were the Tables of the Law, *Aaron's* Rod, and the Pot of *Manna:* the endowments of a good Minister are, Instruction in his mouth, correction in his hand, and in his heart compassion.

The Levite had no temporal maintenance of his own, but what he had from the people: the people had no spiritual maintenance of their own, but what they received by the Priest and Levite. If *their lips* do not *preserve knowledge,* it were better to damme up their Ovens of utterance. Nor should their knowledge only be limited to the Scriptures; but fetch in all those helps that may serve for illustration of the Scriptures: as Christ himself drew comparisons from natural things; and taught men from Vines and Fig-trees, from Sp•rrowes and Lilies. Religion through us may receive infamy, and the Gospel discredit; whiles we make a scruple of sweetening our tunes, to catch souls. Men are men; and with those things must be moved, where with men are wont to be moved. The hooks must be pleasantly baited, that they bite at. They that hang forth naked hooks, without a bait, may entangle them in the

weeds, enwrap themselves in contentions; but catch no fish, win never a soul. You will say, *Paul* desired to *know nothing but Christ;* and the Scripture can make us *wise* enough, to *salvation.* This is true; but then it must be wisely applied: all Arts are used to this purpose: and the scope and center whither we reduce them, is but this; *Christ is all in all.* No Orator was ever more pleasingly persuasive, than humble Saint *Augustine;* none more learned: yet he taught nothing but Christ. Why should not we listen to Saint *Augustine,* as well as *Augustine* himself did to Saint *Ambrose?* Why, not reverence *Cyprian,* as he did *Tertullian;* of whom he said every day, *Cedo mihi Magistrum,* he must teach me a Lesson? How shall we shake off ignorance, but by Learning? How can we learn, without reading? Books have their necessary use: He was a famous Prince, that stuck not to call himself in this sense, Necromancer; because he did ask counsel of the dead; meaning Books. Shall we appeal from the living to the dead? From ourselves, as living children, to Saint *Augustine, Jerome,* and those dead Fathers? Yea, let me say, from the dead to the living: from choleric emulation, and contention of wit, the dead works of the living; to Divine Books, the living Labors of the dead: from the present fancies of unmortified men, to the Libraries of those holy Writers, whose passions are buried with their bodies?

God delighteth to be magnified in all his creatures, especially in the excellentest of his creatures: Arts are among those excellencies; not one of them, but descended from his Throne. Our Apostle speaks here of the Heavens, Earth, Waters: and the Prophet chargeth us to praise God in all these; and that materially, metaphysically. Into the majesty of Sun and Moon we see; the bright Stars, their motion and influence we know; the Heaven of Heavens, and Waters above the Heavens, in part, though not at large, we comprehend: in all these, let us praise their Maker. Let not the knowledge of Scripture become men's Champion, to scold against all other knowledge: for such cannot escape Saint *Peters* censure, of being *willfully ignorant.* If we refuse to know anything but Scripture, we shall not know the Scripture it self as we ought. It is indeed the chief power of God to salvation; and cursed is all Learning, that does not tend to, and attend upon that. But Generals in a pitched field will not thrust forth their chief power first: by little and little they will train their enemy out of order with light assaults. Stars have their stations, and motions, and honors allotted them in the firmament, though they come short of the Sun and Moon. Humane Writers may reprove vices, and condemn these Atheists, though their main Sentence be given by the Word of God. It is an easy matter to praise God in that, wherein he hath placed the especial State-house of his praises. He that out of the barest and b•rrennest parts of his Lord's dominion, shall accumulate and levie to his Treasury a great Tribute, though short of that he hath out of his richest Provinces; shall he not do him remouerable service? They are malevolent spirits, that exclude any Art or Author, Roman or Athenian, any creeping Worm, or contemptible creature, from bearing witness to God. It is fit, other men should know many things; but a Preacher should be ignorant of nothing, that may be useful to the glory of his Maker. How should these Atheists be converted from their *willful ignorance,* by Teachers that are willfully ignorant? Let Light come into the house at the doors and windows: but God forbid, that the Tapers of the Sanctuary, and the Lamps, should burn dim. If they did, sure these days of ours would afford many Snuffers. We are *montes moventes;* our site and motion is *in conspectu*

omnium: there is no passenger but observes the mountain. *Legit ut Clericus,* is not enough to make a Priest; more goes to it than so. I never wonder to see men dissolute, where their Teacher is *ignorant;* no more, than that men should stumble in the dark: *where Prophecy fails, the people perisheth.*

3. Atheism, profaneness, and all impiety issues from the root of secure and contented Ignorance. They that are willfully blind, are desperately wicked: *Malus* and *Stultus,* are but two several attributes of one and the same man. First, *there is no knowledge of God in the Land;* thereupon follows a privation of goodness; *(no truth, no mercy,)* and upon that, a position of all ungodliness, *until blood toucheth blood.* Lewdnesse follows blindness: when the eyes of the Jews were*darkened,* all mischiefs throng in upon them: Therefore we call a cruel man, a Jew. When sinners have given up themselves to darkness, God gives them up to the Prince of darkness; and he works upon their corrupt nature, to precipitate them into all wickedness: as if they setting themselves on the top of a hill, and purposing to run down, he stood at their back, to thrust them headlong. They may have some skill in the contriving of facinorous acts; as Bats and Owls see best in the night. Deale with them about the world, they have shrewd and subtle wits: but speak of Religion, and they count it a strange language: as Moales within the ground are quick, and dignity apace; but above ground can make little shift for themselves. It is just with God, that they who might understand, and would not; should be upon the point of perishing, and understand it not.

He that hath the Talent of illumination, and buries it in the dark earth of ignorance, is worthy to lose it: If he have the understanding of a man, and yet will be as *ignorant* as a beast, God will make a beast of him; as he did of a great Monarch, *Nebuchadnezzar.* Reprove a swearer, and he will swear the more, to spite you: which were not possible, if he was not *willfully ignorant,* and did not (what in him lies) give himself over to the Devil. Christ *wept over Jerusalem:* what was the cause?*If thou hadst known:* they were *willfully* blind. This cost him a deep groan: and he that never cried *Oh,* for all his own bitter passions, vents it with a sigh, for their blindness. Even good things become snares to such; as a blind Money-monger may stumble at his own Bags. *Wisdom is good with an Inheritance:* but an Inheritance without wisdom, is a Ginne, and temptation to lewdness. We pity and relieve him that is borne blind, or loseth his sight by misfortune: but he deserves no pity, that pluckes out his own eyes, to move compassion to his beggary. Doubtless, that God who is so rich in mercy, hath compassion in store for those blind hearts, that would know, and cannot: But what hope is left for the *willfully ignorant,* that may know, and will not? Therefore I cannot but conceive, that the Papists in Rome shall find a more favorable Doome than the Recusants in England: those would know the truth, if they might be suffered; these will not know it, though they be invited: Therefore we call these, not the other, Recusants; that is, *willful ignorants.*

4. No less Judgment belongs to them that reject knowledge, than to them that deny obedience. He that will not cast an eye upon the Kings published Proclamation, is never the less subject to the penalty for his transgression. So far is he from cloaking his errors with ignorance, that he binds two sins together, and receives a double vengeance. Greater means require greater knowledge; greater knowledge, greater obedience; or, it will procure greater

punishments. The eye is excused, for not seeing; the care, for not hearing what they ought: but if the will forbids them to do these functions, and turns them off from such necessary objects; no pretence shall excuse the will. All those dire plagues that fell upon the head of Jerusalem; the demolishing of her glorious Temple, the rasing of her foundations, the dashing of her infants against the stones, her channels streaming with blood, the ravishing of her Virgins, the slaughter of so many hundred thousands; they may all thank this one clause of a sentence, for giving them birth and breath, *At noluisti.* Neither destruction nor damnation had befallen her, but for this, *At noluisti.* Christ offered her peace and forgiveness, if she would know him; *At noluit.* He proffer'd to ease all her burden, if she would cast it on him; *At noluit.* She needed but ask and have; but knock, and it should be opened; *At noluit.* A world of evil, the evil of the world; yea, the evil of the world to come, she had escaped: the blessings of Heaven, a Heaven of blessings she had obtained; all but for this *willful ignorance; At noluisti, But thou wouldest not.*

Let us all be warned by her ruins: if England esteem knowledge cheap and base, which *Solomon* preferred to Gold and Jewels; and refuse to know the good, that she may securely do the evil; she shall soon match Jerusalem in accursedness. She shall see nothing but frowning Wrath in the Clouds, but Lightning and Thunder in the mouth of the four Winds; the Heaven (instead of Stars) shall be made an Artillery-house of Hailestones; no Planet shall revolve anything, but vastation; Earthquakes shall dissolve her joints, and all her Buildings shall but quash the owner with their falls, affording them unasked Tombes and Sepulchers; the Dampes of the Earth shall breed nothing but Plagues, the Clouds shall drop down leanness on her Fields, the Sea shall break in upon her with inundations; she shall be privileged from no Judgments, when she once willfully rejects knowledge. How just is it with God, to remove their Candlestick, that have put out their own Candle! To remove the Ark from them, that remove themselves from the Ark! But the Lord evermore forbid, that our barrenness of knowledge, in this abundance of means, should beget an *Ichabod;* whose name may be a Trumpet to the world of our shame; The Gospel is gone from England,*The glory is departed from Israel.*

5. Yet in this plenty of means, I should take it for granted, that we have plenty of knowledge. But not to hold you in admiration of your own happiness at the gaze, and to leave your understandings without reflection of themselves upon themselves; know this for a certain: *Omnis excusatio tollitur, ubi praeceptum non ignoratur.* Even sins of ignorance stand in need of mercy: but what Cloake is long enough, to cover sins against knowledge? It is no marvel to see the Wilderness lie waste and desert: but if a ground well husbanded and manured yield not profit, it deserveth cursing.*After ye have known God, how turn ye again to beggarly elements?* Yea, worse than beggarly elements, even vagrant enormities, to the incurring of a sorer bondage.*If ye have learned Christ, put off the old conversation;* with this new Lesson, take out a new life. The end, is the perfection of other things: but the end of a relapsed Christian, is worse than his beginning.*Many shall say, Lord, Lord: Many,* for it is the case of a multitude: *We have done wonderful works in thy Name,* we have known thee: but all their knowledge of Christ, shall not gain his knowledge of them: *Scimus te,* but *Nescio vos. Adam* had excellent knowledge, yet he must dress the Garden: the Angels have more excellent knowledge, yet

they are *ministering spirits.* Though we know much, yet sloth may emasculate our strength; and idleness (that can make nothing else) can make us effeminate souls. Though we live in *David's* house, if we are known to be but wanton Concubines; vice and disorder, like long-hair'd *Absalom,* will not stick to break in upon us. God does not give us knowledge, as a man gives a Book to a Library, there to be chained: where sometimes more skill is required, to extract and pick Learning out of it, than the Book hath Learning in it. *Aliquid intersit, inter t• & librum▪* Knowledge must have vent: Ministers vent their knowledge, by the exercise of their Ministry; Christians vent their knowledge, by the exercise of their Charity.

6. Knowledge is like meat, Memory the stomach, sins are malignant humors, the natural hear is charity. If we perceive, where knowledge abounds humors to superabound, we judge quickly; It is for want of charity to digest it. Some desire knowledge for their private satisfaction; 〈...〉 *sci•••* others for ostentation▪ *Scire ut sciantur,* to be known famous by 〈◊〉 But we may say of them both, as *Tully* did of the Philosophers; *Cum Philosopherum dogma•• miserabiliter▪ p•gnat vita.* Even the devils know God: let curious heads, dispute whether Satan knew Christ to be God: in this we may believe himself, though in nothing else: he knew what he believed, he believed what he confessed; *Jesus the▪ Son of the most High God.* Where be those infidels, that either hold doubtfully, or ignorantly mis-know, or blasphemously deny, what the very devils have professed? yet were even they never the better for it: so little can aba••. speculation avail us in these cases of Divinity. Thus far hath that devil attained; to no ease, to no comfort. Knowledge alone doth but*puff up,* it is our *love* that *edifies.* If there be not a persuasion of our sure interest in this *Jesus,* a power to apply his merits and obedience, we are no whit the safer▪ no io• the better; only we are so much the wiser, to understand who shall condemn us. *Scientia ad scic•dum,* is as *Nummus ad numerandum:* Knowledge in a man of great wit, as money to a man of great wealth, may make him proud, but do him no good, without charitable humility. The swelling side, which we call the contexitie of anybody, receives nothing but blows: the receptacle of good things is the concavitie. Pride is the convexitie, and *God resisteth the proud:* Humility is the concavity, and *he giveth grace to the humble.*

7. If knowing made up happiness, England were an happy nation, these times as happy as ever any: but if Doing be required, great is the infelicitie of both. There is a dropsy of knowledge, but a consumption of the vital parts of a Christian: holiness and obedience. We need not Christ to work miracles upon our heads, by casting out deaf and dumb spirits: but upon our dead hearts, dried arms, and withered hands, so stupefied to the actions of zeal and charity. Christ is said *to know no sin,* because he did no sin: in that sense, and in effect they know no good, that do no good: and no man rightly knows more than he practiseth. So many as profess themselves to know, and not address themselves to do, shall be censured for *willful ignorants.* A Carpenter is known by erecting frames, a Smith by making Iron instruments, and a Christian by good works: what is it to be cunning in problemes, and paradoxes, in niceties and criticismes? I may say, as *Cato* did of superfluous useles trifles▪ They are dear of a farthing, that are good for nothing.

Illumination is easy, sanctification is the laborious work: to cross our affections, to subjugate our wills, and to mortify our darling lusts; *hic labo•, h•c opus est.* But *hoc homines sponte latet;* We do not sin because we know not but because we will not know. May we not use the Apostles ordinary increpation and exprobation?*know ye not,* that such things are wicked? *Know ye not,* that for these things comes the anger of God? Is any so simple, that he knows not the ten Commandments, and sum of the Gospel? It were less unhappy for sinners if they had that plea; we knew not this. No, their eyes are open, and with open eyes they run into the gulf of destruction. The wickedness of our times proceeds not from weak, but from willful ignorance. Let us not be so ignorant, as to think that nothing shall condemn us but ignorance: as if God would come in flaming fire, only to render vengeance, upon poor Pagans, Savages, and Indians; and not meddle with clear-eyed, though foul hearted Christians. They write, that the inhabitants under the torrid Zone are more troubled with damp• than those under the frigid. It were miserable, if the bright S•nne of knowledge among us, through our inward coldness, should be answered with the damps and suffocations of all piety and justice. Let us labor for knowledge, that we may see the way of goodness: let us walk in the way of goodness, that we never repent of our knowledge: both together shall be crowned with blessedness.

By the word of God the heavens were of old, &c.] We are rid of the dunses, and now come to consider the Lesson which they easily might and would not learn. It is the creation of so noble and wonderful a Machine the World whereof the beauteous face is *Heaven:* the two eyes, the Sun and Moon: the burning lamps are the Stars: the Fire, a nurse or active cherisher of things the air a glass, representing the beauty: the Sea, a great fish-pond: the Plaines and champion Fields, the floores, the Hills and Mountain the pillars: Gnats and Elephants, insects and monsters, the curiosities. Whereof *Augustine* thus: *Si quarimus, quisfecerit, Deus est; Si, per quod, Ducit, Fiat, & factasum: Si, quare; quia bonus est. Nec enimest* ⟨◊⟩ *her excelle••ior Deo* ⟨◊⟩ *ar• efficacior verbo.In the beginning God created heaven and earth.* The beginning of the world is from him that is the Beginning of all things: whereunto the Name of the Author is first set as a seal; God: and under the names of the two extremities and borders, all the rest is comprised. He did give both matter and form he is not only the deviser of shapes and features, but the Maker of Nature it self.*I fear the Lord the God of heaven,* saith *Ion••* to his heathen Marr••s is, *who hath made the sea and the dry land.* First, A God in Essence and being, your gods are but in supposition. Secondly, the God of heaven, yours are not God's of the poorest hamlets in the earth. Thirdly, which hath made the sea and the dry land, as a little monument of his infinite art and power: yours are not able to make the garments of their own backs. They that worship an embroidered puppet, me thinks should rather worship the embroiderer that made it.

This is the Apostles argument against these Infidels: He that made the heavens, can he not fold them up again like a book, and role them together like a skin of parchment? He that hath made the sea, and causeth it to boil like a pot of ointment, cannot he dry it up again from the channel? He that made the dry land, cannot he overflow it with a deluge, or rock it to and fro upon the foundations, till it reel like drundarks; or burn it with flames? Yes, he can cloth the Sun and Moon with sackcloth; put out the nocturnall candles, the stars; fill the

Ocean with Mountains, and make nature besides her self, like an Image of madness. Our Apostle here keeps the order of nature, placing first the heavens, then earth and sea; as the principal parts, whereof the whole consisteth. For heaven is in nature and position above the sea, the sea above the earth: Heaven as the roof of that beautiful house wherein man was placed: earth and water as the two floores and foundations to it. The chief materials are

Heaven first; that is the head or roof of this goodly fabric: *Omnipotens d••••,* a work befitting his hand who is *Omnipotens Dominus.Praise the Lord ye heavens of heavens; for he commanded, and ye were created.* The Prophet adds to the mention of *heavens;* the word *created;* which he does not to the other creatures in that Psalm. And that first, to convince that impious dotage of these Atheists, dreaming of an eternity of the heavens; not so, they were *created.* Secondly, to confound the superstitious worship which Idolaters give unto them: no creature is to be worshipped, but they are *creatures.* The Poets feigned *C••••* to be the ancientest of the gods; and that he begot *Saturn,* who disabled him of the means of generation, that he might have no rivall. They tell us that this *Saturn* had many children, but he devoured them as soon as they were borne: only *Jupiter* escaped, who deposed his own father, thrust him into Hell, and usurped his Kingdom: and with the same faulchion dismembered his father *Saturn,* wherewith he had dismembered his father *Coelum:* which being cast into the Sea, out sprung *Venus.* The moral of which monstrous fable might be this: that corrupt Nature brought forth such rebels under Heaven, that made war against Heaven, and ambitiously attempted a Building, to emulate the Firmament. Upon which, followed confusion, Treason, Vsurpation, and Parricide: the son betrayed the father, who was again betrayed by his son: Luxury and Ryot, filled the Earth; and waterish Lusts did spring out, instead of heavenly desires. But we know that *Coelum* is no god, but the work of God; the precious Vault, that walls in this our inferior world.

Our Apostle speaks of *Heavens,* plurally: We know there be three Heavens, one above another: the lowest, above us; and the highest, below our Head, Christ.

1. The first and next us, is the Airie Heaven; wherein the wanton Fowls disport themselves, over-looking with scorn the highest Turrets: the Larkes singing Carols to the praise of their Maker; as rejoicing, that they can mount nearer to that Heaven for the time, than the men for whom it was provided. There hang the big-bellyed Clouds, longing to be delivered of their fruitful burdens: from whose vaste wombs sometimes break forth fires, and dreadful Thunders; thin vapors, like some Steele-glasses, wherein the Sun looks, and shows his face in the variety of those colors he hath not. Sometimes they fill the Lappe of the Earth with white hardened Purles, rattling among her Leaves, and like Pearls embroidering her Garment: and when they are sent by the angry hand of their Maker, they can destroy her Fruits and Flocks; yea, even kill Egyptian enemies. Other times they turn her Superficies into a Crust, and bake it with congealing Cold; as if the Earth were sick of a Flux, and the Frost came like costive Physic to bind her.*The waters are hid as with a stone, and the face of the Deepe is frozen.* Otherwhiles they send down Snow, like Wooll, to keep warm her young Fruits in their Cradles. This arrays the Earth in a Robe of Innocence, as if she would both emulate and imitate Heaven it self, and be clothed in white: or, rather doth emblematize an hypocrite,

that hides all his Winter-dirt, his foul floughes and dunghills, with an upper face of purity. There are bred those portentfull Comets and exhalations, *eliciente Sole, emittente Terra, excipiente Aëre;* out of which, fantastical heads pick fanatical meanings: but indeed they are Characters of such Language, as no Nation of the Earth understands; neither Parthians, nor Medes, nor Elamites, nor Cretes, nor Arabians: only we know they speak *Mirabilia Dei, the wonderful works of God.* There range the subtle Winds, driving the Clouds as a shepherd doth his flocks, passing away like strangers: we know not whence they come, nor whither they go. This is that *Heaven,* which is the Lungs of the world: in which, we breathe; and without which, we could not breathe: it is (as it were) *vacuus* in it self, yet suffers vacuity in nothing else.

2 The next is the starry *Heaven,* stuck full of sublime and conspicuous lights. Whereof some be Planets, called wandering; not because they keep not their right ways, but because a course is assigned them different from that of the firmamentall stars. They have their Epicycles or little Orbes, and are carried irregularly by a wrapped motion, yet so as still they hold on their proper race: as a fly on the Axletree of a Chariot-wheel may creep on her own way yet be whirled about the contrary according to that violent motion. There be those twinkling Luminaries, as it were Virgins with Torches, waiting on their Mistress the Queen of the night. These have their secret virtues, and wonderful influences: the guides of Mariners on the Seas, that teach them to Steere their courses: the Shepherds kalender, the Astronomers wonder, but the confusion of judicial Astrologers; for God made them to distinguish times, not to calculate nativities, or tell future events. The *heaven* it self is *unitas corporum;* and therefore as one army dependeth upon one General, one State upon one Prince, all numbers upon unity, so all Sarres communicate in one virtue. As God is the *Principium* of all things in the world, yet no part of them: so the heavens communicate with all particular effects, not by giving forms, but by extent of virtue.

There is the Sun, that glorious eye of the world; that sees all, and gives us light to see withal. That treasury of light, into which body the former dispersed illumination was united. That unwearied Giant, which every day runs his course, and takes no time to sleep: a watchman to prevent mischiefs, a discoverer of the black deeds of darkness, an enemy to thieves and murderers, the friend of innocence, the expected comforter of sorrows, that brings *joy in the morning:* the Bridegroom, the husband of the earth, which provides heat and sustenance for her self and all the children that hang on her breasts. There is the Moon, a weaker light for a less necessary use. God made the night for rest, darkness is the cradle of sleep: yet because some occasions are driven to trespass upon that time of quiet, and to borrow of the night; God hath allowed that also a goodly torch to guide it. The Mistrisse of the Sea, the ruler of those relapses and refluxes, ebbs and tydes: a secret worker upon bodily humors; whose virtue is not greater in her light, than in her influence. This is the Syderiall heaven, a spacious and magnifique canopy, where stars are set like precious stones, almost everyone of them larger than the whole earth. If we were in that heaven with these eyes, the whole earth were equally enlightened, would seem as little to us there, as now a small Star in the firmament appears to us here.

3 The uppermost *heaven* excels all; and is no less glorious above the visible, than the visible is above the earth. If this be so admirable which we see that are sinners, what is that which they possess that are Saints, and Angels? If mortal eyes be so ravished with the vision of this, how are they blessed with the fruition of that? Even that *Heaven* was created: He that made all the *Heavens,* could not have one coeternal with himself. It is a gross question, and beseeming these *Scoffers,* to ask where He dwelt before. What *Heaven* can contain him that is Infinite? All things dwell in him, even the heaven of heavens: the Maker is not comprehended in the house, but the house in the Maker. He fills all things, nothing can fill him. Though he be said to *dwell in heaven,* yet he made not that house only for himself: but in a far more excellent measure he there reveals his glory: that is, his Throne, as the earth is his footstool. The power of an earthly King extends through all his dominions: yet there his Majesty appears more glorious where he keeps his State and Court. His common subjects do not partake this in the same measure with his ordinary servants. If the gallery of this world be so beautified, with a steady foundation, a moveable roof, a canopy so bespangled with stars, more precious than sparkling Diamonds; the walls furnished with curious hangings, wherein be such numberless numbers of (not painted, but) living creatures, which delight us (we know not whether more) with their forms and varieties: how inconceivably delectable is the Bed-chamber, the *Heaven* prepared for eternal rest?

If we should *go round about* this inferior *Zion; tell her towers, and mark well her bulwarks;* yet we find in every place that antique Mower riding circuit with his impartial sithe, that old *Saturn* the devourer of his own children; for Time produced them, and time cuts them off. We find Sin leading the dismal dance, and Death marching after with his blood-reeking sword: we find the stench of iniquity to have corrupted the air, cursed the earth, subjected the elements and heavens to a fiery mutation: we find troubles, and alterations, and dreadful conflicts; combustion in the elementary heavens, earthquakes rumbling in the bowels of the Center, the rorings and inundations of water, as it were tottering the foundations and pillars of the world: all symptoms of death, and prognostics of his dissolution. But to this third and supreme *Heaven* sin never reached, time was never admitted, death could never ascend: millions ascend thither by death, death it self hath nothing to do there. Sin is swallowed up in mercy, death in victory, time in eternity. There can be no sorrow, where is *Fullness of joy:* no room for troubles, where is the fullness of peace: no fear, where the walls are impregnable, no thief can break through and steal. Sin hath made a woeful end of man, death shall make an end of sin, time shall make an end of death, eternity shall make an end of time, but there can be no end of eternity: that is the privilege of heaven. As this *Heaven* is the highest of God's works in place, so it seems to have been the first in time: sure it was made before hell. For the Judge calling his Saints to heaven, calls it a *Kingdom prepared for them from the foundation of the world.* But sending away his enemies to hell, he calls it a place *prepared for the devil and his Angels:* as if it had not been made till the Angels fell. So it pleased God to provide a place for the exercise of his mercy, before he framed another for the execution of his Justice.

Thus we have considered these three *Heavens,* or three stages of heaven. The lowest is for fowls, for vapors, for meteors: the next for stars: the third for Saints and Angels. The first is

God's outward Court, open for all: the second is the body of his covered Temple, wherein those lamps of heaven are continually burning: the third is that holy of holies, whither our high Priest of the New Testament is entered; yea, and hath rent the veil, to make way for all his faithful children to follow him. In this lowest is tumult and vanity: in the second is rest and immutability: in the highest is blessedness and glory. The first we feel, the second we see, the third we believe. In the two lower is no felicity, neither the fowls nor the stars are happy. Happiness only belongs to the third *Heaven,* where the blessed Trinity enjoyeth himself, and the glorified Spirits enjoy him. *Praise the Lord ye heavens of heavens. Coeli coelorum:* the Prophet seems to call them all, *Heaven of heavens.* The etheriall heaven is *Coelum subcoelo,* heaven under heaven; the Empyreall heaven is *Coelum super coelum,* heaven above heaven: the Syderiall heaven is *Coelum inter coelos,* heaven between the heavens. The lowest is heaven, in which we move: the next, under which we move: the highest, to which we move. *In quo, sub quo, ad quod; In quo vivimus, sub quo movemus, ad quod tendimus:* we were made in the first, made under the second, made for the highest. In the first we breathe with our mouths and nostrils; towards the second we bear up our heads: to the third we lift up our hearts. The lowest we feel with our senses, the next we look upon with our eyes, the highest is the object of our hopes. This nearest to us we use, suspire and respire it: the next we behold with wonder: but in the third we lay up our treasure. We move in this lower, the higher moves over us, the rest of our motion is expected in the Heaven of joy.

This is a heaven of mortality, the upper of immutability, the uppermost of blessed eternity. The soul is not long in making her progress through the lowest Heaven: it is very much if she be seventy years about it. But being once dissolved, she dispatcheth all her way through the next heaven in a minute: if she meet the great body of the Sun, she does not wait for her passage till he be gone by; but pierceth all Orbes and Spheeres; and is at once at, and through the firmament. But when she is got into the highest Heavens, there she stays and dwells, as in her proper home: this she hath long desired, this she then possesseth. This lowest Heaven is but our pilgrimage while we live, the starry heaven our through-fare when we die, the glorious Heaven our abiding city where we shall live forever. O the glory of that Mansion, that Mansion of glory! Blessed are they for whom, thou O Lord hast prepared it; blessed they whom thou hast prepared for it.*Lord, I am not worthy thou shouldst come under my roof,* that thou shouldst enter into mine house of mortality: much less am I worthy to enter into thy house of glory. Thus I have dwelt long on this fair roof of the world, the highest and best piece of the creation: who would not wish to dwell forever in heaven? *It is good being here,* say they, that saw but a glimpse of it. I shall make amends with brevity upon the rest: though the earth be vast, and the sea immense, and the work of many lives to survey: yet our discourse may compass the one, and sails through the other, in a short time.

The Earth, that fruitful mother, whose husband is Heaven: by whose kindly embraces, innumerable good things are brought forth for the use of man. The Poets called her *Cybelen, magnam matrem, Titanis conjugem.* In a word, God made it, for Fashion, round; for Situation, steadfast; for Matter, solid; rich, for use.

1. For the Form, it is a globular, a round ball hung in the midst of the world, about which the copious Orbes are continually running. This circular proportion of it is evident by the shadow it makes in the Moon, when it is interposed betwixt her and the Sun. Nor can the great mountains or deep valleys disfigure it; no more than the sticking of some small pins upon a great ball, would take away from it all respect of rotundity. In this position, it is both fittest to be enlighted by the Sun; and to all parts of it *aequaliter patet aula coelestis,* heaven is of the same distance.

2. The Situation is steady: for we explode those fond opinions of *Copernicus;* that the earth only moves, and the *Heavens* stand still. *Democritus,* without discourse or argument confuted that vain *Tenet, Corpora non moveri;* by walking up and down.*God laid the foundations of the earth, that it should not be removed forever.* One generation passeth, and another cometh: *but the Earth abideth forever.* It is the Center of the world; yea, even the receptacle of all the dregs of nature: the Heavens purge themselves, by their restless motion; and the standing Earth embosomes the corruption.

3. The matter is solid and gravid; therefore apt for buildings and burdens. What mighty Pyramids, huge Colosses, Castles and Cities, have been set on her strenuous back? Yet she hath not fainted under the weight. There is no Load that makes her groan, but our intolerable sins: these make her heartsicke; and for these, she spues us out of her stomach; yet again receives us into her inner bowels. Like weak legs that are not able to bear a distempered head, our iniquities make her reel under us, with unnatural Earthquakes.

4. For Use, she is rich: *Turrifera, frugifera, metallifera:* delicate is the fruit of her lips, and wondrous the fruit of her entrails. Her face yields us variety of herbs, flowers, trees, leaves, seeds, fruits, beasts, worms: some growing out of her, some moving on her, all nourished by her. If we dig into her inwards, we find metals, mineries, quarries; that white and red earth, whose beauty hath bewitched so many thousand souls. She patiently suffers the share, spade, mattocke, that tear up her guts, for that which God hath buried in them. Like the Pelican, with her own blood she feeds her children: and because the fruits she bears, cannot content them; she gives them her secret riches. The Makers wisdom laid them up low, closely, basely: that he might prevent both our greediness of searching for them, and foolishness of overvaluing them. I know, the Earth is the lees and sediments of nature, the dross of the world; as all corruption sinks down to the feet; *Rudis, arenosa, latulenta:* yet it hath three privileges of honor.

1. It is the habitation of the militant Church of God; and bears them whom he esteems as his most precious Jewels. The wicked indeed are *Telluris i••tile pondus;* but the other are her ornaments: all the Gold and rich Stones within her, are not worth one poor Saint, that daily walks upon her. This is one of her honors.

2. It is the Repositorie of the bodies of the elect, when they are dead; *Placid•que receptat cuncta sinu:* the great Church-yard of the Catholic Church. The Graves are their Chambers, and they make their Bed in the dust; and there take an unmolested sleep, till the testitution

of all things. This is another honor for her; she keeps those bodies, which are the members of the Son of God.

3. It is the matter whereof those bodies were made:*The Lord God formed ⟨◊⟩ of the dust of the ground.* They that shall one day out-shine the Sun in Heaven, were yet made of the *Earth.* Let curious heads subtly dispute of the composition of elements in our bodies; which might be a second matter, that God had prepared out of the dust: but we enquire only of the Scripture, and there find expressly; not that God made this body of Air, or Fire; not of the same matter with the Moon, Sun, or Stars; much less of the nature of Heaven, or Angels; but *de pulvere Terra, of the dust of the Earth.* Of this, was *Adam* made; *Eve,* of *Adam; Seth,* of them both: and so the successive generations to *Abraham,* to *David,* to the Virgin *Mary,* to Jesus Christ. For God sent his Son *factum ex muliere,* which was *facta ex pulvere. Mary* was of *Heli; Heli,* of *Matthat; Matthat,* of *Melchi:* and so up to *Adam;* and then, down to the dust. Here then is the greatest honor of this poor element, the Body of the Son of God was made of it; even that Body which is set *in potioribus Dei,* worshipped of men and Angels: made of the Earth, laid in the Earth, raised from the Earth, to the glory of Heaven.

The Sea: a fluid element, always running, and often roaring, foaming and swelling, as if it would swallow up the whole Earth; unresistable by the power of man, yet ruled like a child by the power of God. His Gulfes have devoured, and his Rocks splitted, the mightiest and hugest Carickes that ever swam on the waters. Foolish *Zerxes,* the Persian King, because it had broke down a Bridge which he made over Hellespont, caused three hundred stripes to be given it for revenge, and to teach it better manners. Alas, how doth it mock all opposition; shall I say, of Fleetes and Navies? Why, a little tempest will soon make an end of them: but even of Kingdoms and large Territories, when the great Manager of the world gives it the Raines. Yet can he turn it with a twine thread, and with his least nodde check the proudest billows. He hath filled it, not with more creatures than wonders; whose hugenesse of quantity, strangeness of shapes, variety of fashions, and incomparablenesse of number, may well fill our hearts with admiration. This is a fair field for a running head, where he may run himself out of breath, and his humor out of him: he that comes home from the Sea no better Christian than he went out, though he bring home never so vendible a Commodity, and so rich a Prize, hath lost his Voyage. If all the wonders and terrors which Sea-faring men see in the Deepe, work not an awful dread of the Power that made it, and them: if they be but like *Via navis,* the way of their Vessels, leaving no print or track in their hearts; they are but Pirates to their own souls.

C•lum mutas, & animum non mutas? Art thou devout in a storm, and stormy in a calm? Many Mariners on Land imitate the rage of the Seas; and roar here, as fast as those do there. It is one of those elements which is said to have no mercy. Passage, and expedition, and success, may be bought on Land: no bribes can procure these at Sea. It is the desire of gain that makes men walk upon the water with wooden stilts, and venture through so frequent and mortal dangers. But it hath been a saying, *Armatis divûm nullus pudor,* Soldiers and Seamen scarce fear God himself. The Sea is become their proper element, the region where their art lies; and they do so ofen fight with waves and winds, living, *Neque inter vivos nec inter mortuos,*

offering up their souls to every flaw of wind and billow of water; that they live as if death and they were at a composition. But alas, the spices, and silks, and strange commodities, we have from foreign countries, are the price of men's lives, even the blood of our children: as *David* called the water of *Bethlehem, blood* because it was brought with the hazard of men's lives from the army of Philistines. But I purpose no long voiage by sea, but rather a short cut over the main Ocean, and here I cast Anchor.

For Conclusion; wherefore did God create all these things, but for his own glory? At once therefore, to shame those Atheists that deny it, and to instruct us Christians that believe it; let me go up again by the same steps that I came down, and sing the praises of God as I pass. To begin where I left.

1. At the *Sea; They that go down to the sea in ships, see the works of God in the deep.* What follows? *O that men would therefore praise the Lord for his goodness,and for his wonderful works to the children of men.* It is not the talnesse of our ships, nor their swiftness, manning nor munition, that can secure them from that boisterous element; but our Makers Providence. We give them the names of beasts, the Lion, the Bear; of men, the *Castor* and *Pollux;* of Angels and Archangels: but still let us remember, they are wooden beasts, wooden Angels; and woe to him that shall say to a piece of wood, Thou art my Maker. They have good fortune and good speed written on their backs; they are not sure of it in their success. We read of the noblest Navy that ever furrowed the Seas; Masts of Cedar, and Hatches of Ivory, with embroidered Sails; yet the *East wind broke it in the midst of the Seas.* What then should we do? Let us fear the Lord, and both rocks and sands shall fear us; all winds shall blow us profit; shipwrackes shall avoid the chanell where our way lies; prosperous gales shall land our vessels in the desired havens, and mercy shall take our souls into the harbor of peace. A Ship under sails is a noble and goodly sight, but it is a better sight to see her moor'd in the haven. No matter what becomes of this frail Bark of our flesh, so we may save the Passenger. God hath confined this monstrous creature by a natural miracle: to Him let us give the honor. The sea sends out springs through the veins of the earth, they by degrees gather into rivers, and then empty themselves again into the lap of their Mother. All blessings come from God as the Fountain; let them return in blessings and praises to our Father.

2. The *Earth:* millions of wonders doth the very face of this parent afford us: what beast, what worm, what herb, tree, flower, or pile of grass is there, wherein we may not read infiniteness of power and skill? Wherein we may not see the footsteps of a Deity? Other sinners are condemned by many things, the Atheist is condemned by all things. The Wine shall testify against the Drunkard, Images against the Idolater, the Stone of the wall and Beam out of the timber against the Oppressor, the Chamber and the Bed shall accuse the Adulterer: but every Fish in the Sea, every Beast, Herb, Stone in the earth, every Star in heaven, besides the grand Jury of his conscience, shall bear witness against the atheous Unbeleever. It is round, that we might praise the perfection; it is sound, that we might praise the wisdom;it is steadfast, that we might praise the constancy; it is rich, that we might praise the bounty, of Him that created it. All the feculency and corruption is from ourselves and our sins: all the goodness, from the fountain of all goodness, our Maker.

3. *The Heavens:* These are nearest his glory, as in situation, so in excellency. The higher we go, still the more perfection: each element is superior to another, not more in place, than in dignity; that our hearts might dwell in none of these degrees, but by them climb up to the top of all felicity. *Praise the Lord,ye Heavens:* the Heavens cannot praise God, they are insensible creatures; yet they do it in their kind: they obey his word, therein they praise him: they still accomplish their enjoined tasks, therein they praise him: there is no thankfulness, like obedience. But they are the matter and occasion of our praising him: they were made for us, that we might praise him in them, for them, for ourselves. As when we see a magnificent House, or a goodly Ship; we do not only commend them, but much more the Builders. Every thing in Heaven is a Beam of some attribute in God. The large capacity of it, is a Beam of his incomprehensible infiniteness: the clear beauty of it, a Beam of his spotless purity: the unwearied motion of it, a Beam of his eternity: the diaphanous transparencie of it, a Beam of his Invisibility: the powerful influences of it, a beam of his omnipotency: the long unchanged continuance of it, a Beam of his Immortality: the accordance and harmony of it, a Beam of his peace and tranquility: the innumerable virtues and benefits of it, a Beam of his bounty, the whole admirable fabric, a Beam of his wisdom: the Sun and light of it, a Beam of his glory: for He gives that light to it, which it gives to us. *Tot ora, quot Lumina:* as *Augustine* said of *Lazarus, Tot ora, quot ulcera:* as many mouths, as sores, crying for pity: so many stars, so many tongues proclaiming God's glory. As *John* the Baptist was not only *vox clamantis,* but everything in him was *vox clamantis,* the *voice of a Cryer.* His raiment of Camels hair was *vox clamantis,* crying for mortification: his girdle about his loins was *vox clamantis,* crying for continence and chastity: his meat, being locusts and wild honey, was *vox clamantis,* crying for temperance and sobriety: his preaching place, the wilderness, where ambition doth not use to grow, was *vox clamantis,* crying for zeal and humility. So there is nothing in Heaven, nothing on Earth, nothing in the Sea, nothing in all the world, but is *vox clamantis,* preaching the Lord's glory. This is the consent and harmony of all creatures, and in that let us join with them; *Blessing, and honor, and praise,thanks and obedience* be rendered from us all to our Maker forever.

By the word of God: This is the Instrument of the creation: wherein we have divers things to observe:

1. It was the wicked error of *Servetus,* that the *Word* was not from the beginning; which he would gather from this; that Heaven and Earth were made, before God is said to speak. *Then God said;* not before. But we have an evident Testimony, that *the Word was in the beginning,* and the *world was made by it:* and seeing the Light was made by the *Word,* the Word must needs be before the Light: the cause ever goes before the effect. Another heresy of *Servetus* was to think, that speaking was a new quality in God: whereas indeed it is no quality at all, but signifies only his will and decree: *He spake, and they were made:* his will is his word, and his word is his deed. Our tongue, hand, and heart, are three several things; and not seldom one differs from the other; that the hand does not what the tongue speaks; and neither tongue speaks, nor hand does, what the heart thinks. But all these are one in God, who is simply one, and infinite. It is true, that Christ is *the Word* of the Father, and by that *Word* he made the world: but this is not the *Word* here meant: *Dixit,* that word is not meant of Christ. He is

verbum Aeternum, this was spoke in time: He *verbum Annunciatum,* this *Enunciatum;* yea, not so much, but only *Beneplacitum.* That which for us, is to say it; is in him, to will it. He needed no helps, no instruments: what could be added to the Infinite? what is not present to the Eternal? His *Fiat* was enough, this could do more than the Angels could make, for it did make the Angels.

His Word is not less effectual now: as his *Fiat* made all, so his *Ruat* can dissolve all.*Lord, say the word only, and my servant shall be healed:* the Centurion confessed his Word Almighty, as himself was the Almighty Word of his Father. I will not trouble thee with an unnecessary journey, my house is not worthy to give thee entertainment; the Heaven of Heavens is too little for that honor: thy Word can do it; send but that speedy messenger, let me have a *Fiat* from thy powerful lips, and my servant shall be whole. None but a Divine Power, is unlimited; neither hath faith any other bounds, than God himself. There needs no more to remove Mountains or Devils, but a word. Say but the word, O Savior, and our sins shall be remitted, our hearts shall be renewed, our souls shall be healed, our bodies shall be raised from the dust; both bodies and souls shall be glorified in Heaven. That Ruler had a good reason of his steddie confidence: though himself were under the command of another, yet he had some under his command, with whom his word was prevalent, even extending to absent performances. Well therefore might he argue, that a free and unbounded Power might give infallible commands; and that the most obstinate disease of Nature must needs yield to the beck of the God of Nature.

2. *He commanded, and they were created:]* They obey his Word, whether ordinary, or extraordinary. Ordinary is of two sorts: First, *Naturae naturantis;* when at first he made them all with his Word. So they obeyed, that they were such as he commanded them to be. Secondly, *Naturae naturatae;* his preserving Word: for they run still the same course that he bade them, and swerve not from it. The Sun and Moon keep their due motions, Day and Night their vicissitudes, Summer and Winter observe their seasons, the Orbes turn, the Earth fructifies, the Sea ebbs and flows; all the Wheeles of this great universal Clock move, as He did set them a going. His extraordinary Word is obeyed two ways: First, in not doing their nature, when He bids them forbear: as the Sun to stand still in *Gibeon,* and the Moon in the Valley of *Aialon;* as if they had been sent to wait upon *Joshua.* The nature of Fire, is to burn; yet it shall not hurt God's three servants. The Heaven becomes Brasse, and the Earth, Iron: the one, forbears to send down Showers and influence; the other, to send forth Fruits and sustenance: albeit these are their natural functions, and they are ordained to do the world such services; yet God inhibites them, and they are obedient. Rivers are made to run, and Springs to send forth streams; yet *He turneth Rivers into a wilderness, and the Water-springs into dry ground:* when he pleaseth to drain them, there is not a drop of water left, to make a Sparrow drink. Secondly, in doing against nature, at his command; as for Iron to swim. Whether the Metall were stripped of the natural weight, by the same Power that gave it being; or, whether retaining the wonted poise, it was raised up by some spiritual operation; we enquire not: only we find it swimming like Corke upon the stream of Jordan, and moving toward the hand that lost it. *Elisha* causeth the Wood, which was light, and knew not how to sink, to fetch up the Iron, which was heavy, and naturally uncapable of supernatation.

Thus willing is every creature to put off the properties of Nature, at the command of the God of Nature. It is no less easy for him, when our hard and heavy hearts are sunk down into the mud of this world, to fetch them up again by his mighty Word, and cause them to flote on the streams of life, and again to see the face of Heaven. The Red Sea and Jordan shall be divided, for the passage of Israel. For waters to stand still, were but to suspend the course of nature: but *Jordan was driven back,* saith the Psalmist: it *fled* at the Word of God, and took a course against nature. *Joshua's* Sun stood still; that, was not to do his natural office: *Hezekia's* Sun went back; that, was to do against his natural office. Thus did they at first, thus do they still obey all Words of their Maker.

3. All these were made for man, yet man comes short of them all in thankfulness and obedience to this Word. The Earth was made for his Floore; the Sea, for his Pond; Heaven, for his Canopie; the Sun and Moon, for his Torches; all Creatures, his Vassalls. Whatsoever walketh upon the Earth, swimmeth in the Water, flieth in the Air, shineth in Heaven, was either made to the use of man, or to the use of that which serveth man. If man do not eat Flies, yet he eateth the Birds that live by those Flies: if he eats not Grass, he eats the Beasts that feed on that Grass: and the Beasts that were not made *ad esum,* were yet made *ad usum.* He came naked out of the Wombe of the Earth; yet he was no sooner enlivened, but he was so rich, that all things were his. How is he bound to praise God above the rest, for whom all the rest were ordained? First, they were made with a word; there was but a *Fiat* to the Light, &c. he was made with many words. Secondly, they suddenly; he, with consultation of the whole Trinity, and a kind of deliberation; *Faciamus hominem.* Thirdly, they *Verbo;* he (as it were) *Manufactura; God made man of the dust,* and breathed into him the breath of life. Fourthly, they were made for man; man himself, for God: and God gave man the *Dominion over all.* Besides the excellence and preeminence of his Body, wherein appear the Lineaments of Majesty; the noble endowments of his Soul; for he was created to the Image of God, in a conformity of the creature to the Creator: so that he is (as it were) a created god, as God is an uncreated Spirit. *Animata Imago Dei:* Though he be but a man before God, yet he is a god in the World: The Egyptians gave man for a terrestrial god.

Yet let not this sublime conceit transport him above himself, which hath placed him above other creatures: For though he be a god on Earth, yet he is but a god of Earth, an Earthen god. That which they fancy of the Phoenix, that being bred of ashes, it doth burn to ashes, is true of man: being made of Earth, he must yield to Earth. God hath given us a Soul, to inform us; Senses, to inform our Soul; Faculties, to furnish that Soul: Understanding, the great Surveyor of the Secrets of Nature and Grace: Fantasie and Invention, the Master of the Works: Memory, the great Keeper, or Master of the Rolles, to the Soul; a Power that can make amends for the speed of Time, in causing him to leave behind him those things, which else he would so carry away, as if they had not been: Will, which is the Lord Paramount in the State of the Soul, the Commander of our Actions, the Elector of our Resolutions: Judgment, which is the great Counselor of the Will: Affections, which are the servants of them both. A Body, fit to execute the charge of the Soul; so wonderously disposed, that every part hath best opportunity to his own Functions: so qualified with Health, arising from the

proportion of Humours, that like a Watch kept in good tune, it goes right; and is fit both to serve the Soul, and maintain it self.

Thus if we look inward, we find our Creators mercies: if we look upward, his mercy reacheth unto the Heavens: if downward, the Earth is full of his goodness, and so is the broad Sea. If we look about us, what is it that he hath not given us? Air, to breathe in; Fire to warm us; Water, to cool and cleanse us; Clothes, to cover us; Food, to nourish us; Fruits, to refresh us; yea, Delicates, to please us; Beasts, to serve us; Angels, to attend us; Heaven, to receive us; and, which is above all, his own Son, to redeem us. Whithersoever we turn our eyes, we cannot look besides his bounty.

4. What a world of respects be here, above all respects to the rest of the world, to tie our obedience to the *Word* of our God? Blasphemous Infidel; cannot that *Word* which established the Earth, keep thy faith from tottering in the knowledge of thy Maker? Cannot that *Word,* which made all those Wonders in the Sea, work this one Wonder, to persuade thy heart of his Being? Cannot that *Word,* which stretched out the Heavens, rack thy Conscience, to acknowledge that infinite Power? Saint *Paul* says, That the Heathen, by this great Book in *Folio,* the Heavens laid open, did read there was a God: And shall these Atheists, even because of those Heavens, deny there is a God? Shall men be perverted by that, by which they were convinced? In one word, I will tell you their end: Heaven they see, but they shall never come at it: Hell they do not see, but they shall be cast into it.

To ourselves, that are Believers, what a Prodigie is this; That Heaven, Earth, and Sea, all Elements, all Creatures, should obey this *Word* of God: and only Man, for whom they were all made, should rebel against it? Yet let us consider; how have we transgressed all the *Words* of our Maker?

1. *Verbum Sacramentale,* given at the Creation, in Paradise: This, man kept not a day. *Eve* believed the word of the Serpent; *Adam,* the word of *Eve;* both, before the *Word* of God. It was a willful breach in them, a woeful breach to us and them; for it hath indisposed us to keep any Word of our God ever since. *Non servando unum & primum Praeceptum, infirmamur ad omnia.*

2. *Verbum Naturale,* the Law engraven: How soon was this Law broken; when a man murdered a man; a brother, the son of his own father?

3. *Verbum Legale,* the Law written: Israel received it in Fire and Thunder, they quaked and fainted at the sight: stay but a month or five weeks, and they cry; *Make us gods, we know not what is become of this Moses.* O mad people, so soon to forget so dreadful a Law, and Law-giver! Their hearts ceased to tremble, with the Earthquake; and in the very sight of *Sinai,* they call for other gods. Even before they had the Law, they broke the Law: while *Moses* was gone up for the Tables, they foully transgressed. How incessantly do we all break this *Word?* All our actions, words, thoughts, are but so many rebellions.

4. *Verbum Evangelicum,* the Charter of the Covenant betwixt God and our souls; whereby he promiseth to save us, if we will believe on him. Yet this *Word* we turn into wantonness; as if a man should head his Taber with his Pardon.

5. *Verbum Spirituale,* the motions of the holy Ghost: How many thousands of these prove still-borne and abortive, through our negligence; or be overlayd with our vanities? We use them, as *Julius Caesar* did the Paper that concerned his own life: all the other Petitions he read, only that he put in his Pocket, and never looked on. We owe a Reckoning for all those holy motions, which the great Advocate of Heaven hath made at the Barre of our conscience.

6. *Verbum Conservativum,* the word of his providence. A word that can either sustain us without Bread, as it did *Moses* and *Elias:* or with a miraculous Bread, as it did Israel with Manna: or send ordinary means after a miraculous manner, as food to the Prophet by the Ravens: or multiply ordinary means miraculously, as the Meale and Oile to the Sareptan widow: all things are sustained by this Almighty *Word.* Indeed we live by food, but not by any virtue that is in it, without God. Without the concurrence of his providence, Bread would rather choke than nourish us. If he withdraw his word from his creatures, in their greatest abundance we perish. What so necessary dependence hath the blessing upon the creature, if our prayers do not hold them together? Why then do we set our eyes on the means, and not look up to the hand that gives the blessing? The Ravens and Lions trust upon this *Word,* and are fed: shall we distrust it? *Are not ye much better than they?* Better? no, we are worse: for they dare take God's word for their provision, and we dare not trust him. As we may not neglect the means, so we must not neglect the procurement of a blessing upon the means, nor be unthankful to him that gives the blessing.

5. It is time to conclude this point: if men of all creatures be most beholding to the *word* of God, why should men of all creatures be most resisting against that *word?* The Centurions servants were dutiful to him: he can but say, *Do this,* and it is done: and he was kind to them: these mutual respects drew on each other: cheerful and diligent service in the one, calls for a due and favorable care in the other. We are set as that Ruler was; with a *Praeesse creaturae,* and a *Subesse creatori:* do the creatures disobey our command? we have rebelled against the *word* of God. They that neglect to please, cannot complain to be neglected. O that we could be such servants to our heavenly Master, as we would have our servants be to us. Alas, every command of his says, Do this, and we do it not. Every of his inhibitions says, Do not that, and we do it. He says, depart from the world, and we run to it. He says, come to me, and we run from him. Woe and alas, this is not service, but enmity. How can we look for favor, whiles we return rebellion? The earth is obedient, why doth it bear us? the sea is obedient, why doeth it not swallow us? the heavens are obedient, why do they cover us? the sun is obedient, why doth he enlighten us? all creatures are obedient to the *word* of their Maker, why should they benefit us, that are disobedient rebels? It is a gracious Master whom we serve: there can be no duty of ours that he sees not, that he acknowledges not, that he crowns not: we could not but be happy, if we could be officious. O that the word which made heaven and earth, could lift up our hearts from earth our dirty thorough-fare to heaven our blessed home, bought for us with the dear blood of Jesus Christ.

The earth standing out of the water and in the water. This is the disposition of these two parts, earth and sea: where we have diverse observations.

1. The waters did at first cover and overwhelm the face of the earth, and were removed with a *Dixit.Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.* The manner of this collection of the waters hath puzzled many. First *Eugubinus* think, that they were dried up by the heat of the Sun, and that the Northern part of the earth appeared first: others, that it was done with a mighty wind, as after the deluge: but the Sun was not yet made, neither Sun nor wind could do this in so short a time: nothing but the Lord's *Fiat.* Secondly, some think that the earth was plain without Mountains, to give the waters a more speedy passage: and that this present inequality was caused by the flood. But in the deluge, *the mountains were covered;* therefore the mountains were before the flood. And with the creation of the earth, we find the mention of *mountains:* therefore from the beginning were hills and mountaites. Thirdly, to say, the waters ran to the Antipodes, is an ignorant fancy: for those parts be habitable as well as ours, and not under water. Fourthly, *Paulus Burgensis* hath a strange devise: that the earth makes one globe, and the sea another; and each hath the proper center. Indeed the earth is called a sphere or circle: but experience shows, that the earth without the sea does not make one round globe. We think, this might be done three ways. First, the water being at first a light and thin vapor might be coagulated and thickened; as we see, the sea-water is of a grosser substance than the fresh; and therefore contained in a less room. Secondly, the Clouds and region of the air being made the same day, a greater part of the water might be extenuated and evaporated into them as we find daily a conversion of mysts and clouds into water. Thirdly, the earth being vaster and deeper than the circumference of the water that compassed it, might receive the water into the concavities and hollow places, ordained for it as receptacles. To decide all controversy, read *Psalm.* 104. *verse* 7. and 8. God made a low foundation for the waters in the earth: they were stragglers before, he provided them a lodging.

2. The earth is founded in the waters, but not founded on the waters. Of another opinion was *Thales* among the philosophers, and *Chrysostom* among the Christians: they conceited a strange kind of building: that whereas men desire to lay their foundation upon rocks, the Lord should lay this upon the waters: Two places of scripture are urged for it: first this Text, *ex aqua & in aqua consistentem:* but the error lies in the mis-translation: 〈 in non-Latin alphabet 〉 , not by the water, but in the water, more properly: as *Noah* is said to be saved, 〈 in non-Latin alphabet 〉 , not by the water, but in the water. The earth may well be said to be in the water; because the whole continent being less in compass than the Ocean, seemeth to be but as a great Island in the sea. The other words are plain: it *consists,* not of the water, but out of the water: not as though it was made of the water, but because it was made to appear out from the water, which before covered it. The other place is from the Psalm, *He hath founded it upon the seas, and established it upon the floods.Augustine* refers this to the Islands, brows of hills, and promontories, that hang over the sea. *Euthimius,* to the secret passages of water, that run within the earth. But the evident truth is fetchd from the Hebrew word, *G•all;* which signifies *Super,* Above: not upon the waters, but above the waters: not upon them, as

on a foundation: but above them, as with a supereminence and exaltation. That the earth hath not her foundation upon the waters, it is clear. First, By experience, for we perceive it to be the heaviest element, and so to have the situation lowest. Secondly, by Scripture; *He hangeth the earth upon nothing;* therefore not upon the waters. Thirdly, by reason: the earth is immovable; *God laid the foundations of the earth, that it should not be removed forever.* The waters are fluid and running: a thing that is moveable, cannot be the foundation of that which is immovable. It consists *in the water, and out of the water;* neither of the water, nor by the water.

3. The Earth and Sea are two loving companions, like husband and wife: one of them embraceth the other with his moist arms, sending forth springs into her (naturally) dry veins, and both together produce abundance of fruits. The Sun doth a kindly office; and finding the Sea surcharged with waters, and the Earth wanting in diverse places; draws up the moisture of the one into clouds, and resolves it again upon the other in welcome showers. So sweetly hath the Divine providence disposed; that by mingling *humida siccis,* both should be apt for generation, by a third quality of kindly heat. The Earth and Sea are like a pair of great millstones to fence the world: the Earth is the nether millstone, so fixed that it stirs not: the Sea is the upper millstone that runs round about it continually: the effect of both is bread for the use of man. By the confession of all, the natural place of the waters is above the earth: this at first they enjoyed, and a second time recovered, when the Lord loosed their bands and banks, and gave them their voluntary and primitive passage. *God covered the earth with the deep,as with a garment.* As a garment in the proper use of it, is above the body that wears it: such a vesture would it still be to the Earth, if the Makers Word did not restrain it: not unlike the shirt that was made for the murthering of *Agamemnon,* where the head had no issue out. If the Lord should set open the windows above, and the sluices below, they would every hour of our life overrunne us with a new deluge. Let any Atheist in the world, out of all his stock of reason (and reason is all the stock he hath; for faith and he are sworn enemies) give one reason, why the waters being a lighter and larger element, should not swim over the face of the earth, and drown all the Inhabitants. Let them pump their wits, drench *Plato, Aristotle,* and *Machiavel,* to the least and last drop of arguments: and what is failing in their own fancy, let them make up with the Philosophy of hell; they shall never do it. Only the child of a Christian, out of the principles of his Catechism, can make it plain: and as my Text saith, *The Word of the Lord hath done it,* and the Name of the Lord be ever blessed for it. Moral Uses.

1. When *David* looked into that little world, Himself, he confesseth, *I am fearfully and wonderfully made:* when we look into that great man, the World, we have good cause to acknowledge that it is fearfully and wonderfully made too: therefore it would be wonderful folly in us, not to fear the Maker of both. *I have set the sand for a bound of the Sea, by a perpetual decree &c.* therefore *Fear ye not me,* saith the Lord? *Will ye not tremble at my Presence?* Sand is not fit, one would think, to bind an unruly beast, they call it *Irritum laborem,* proverbially, a rope of sand: yet is this the cordage and ligature to shackle that roaring monster: the sand shall bind it. God raiseth up the waves, and he quiets the angry billows. Do they swell? His breath hath stirred them:*His command raiseth the stormy wind.* Do they flinch, and return like Cowards? His frown hath checked them: *They saw Him, and fled away:Jordan was driven back.*

2. Where can sinful man be secure? Where can the Atheist set his foot, but it is either on God's earth or his water? The earth is steady, but our footing on it is not steady: how many have stumbled even upon plain ground? When we walk upon it, we do but tread upon a ball hanging in the Air, and floating on the water. *Cùm te pendenti videas insistere terrae, Nonne vel hinc clare conspicis esse Deum?* The dangers of the sea have ever been manifold and manifest; unless to some hardened Pirates, that like desperate Sophisters have learned to dispute with tempests; and put themselves aboard a man of war, as if they were going to make merry with the devil. The report of the behavior of some Mariners on the sea, would even astonish the hearers on land; that they reckon those prodigious wonders no better than their play-fellows: that they strive to outscold the elements; and roar as fast with oaths and curses, as the other do with storms and billows: as if all their Anchor of hope were the hope of their Anchor; and they trusted to their Helme, rather than to Heaven: that their conscience should be like their Keele; till that splits, they never think of repentance: and if then, yet that repentance lasts but to the next land; and whatsoever hath past betwixt God and them, they forget the bargain. It is a curse threatened to the ungodly, that they should *fear where no fear is:* but not to fear, where is just cause of fear, *in medio terrorum,* environed with dangers; this is a curse they willfully bring on themselves.

3. Not that I approve an over-timerousnesse, the effect of unbelief; as if God could not preserve us on the waters, whither our necessary occasions have called us. Some Philosophers; if they heard of any that would make a short cut of their journey by the advantage of the water, when it would have been many miles about by land, would call them fools when they came home: but that was not the censure of wise men, by their leaves. I remember a witty saying; when a man related how that his father, grandfather, and great grandfather, all died at sea; another replied, If I were as you, I would never come at sea. The other asked him, where his father, grandfather, and progenitors died: he answered; In their beds; then saith he, If I were as you, I would never come in bed. He that keeps the sea from overrunning the earth, can keep us from miscarrying by sea. We have known some scape drowning in a shipwreck on the main Ocean; and others that have been drowned in a puddle, in the very kennel. The sea hath no power to hurt, where the Lord will preserve: and when he gives way, a very drop can do it. As the Astrologer, that would read his own destiny in his damned art, that such a day he should perish by water: to avoid which, he kept his chamber, and all that day would by no opportunity or importunity stir abroad: the evening came, and now he thought the danger past, and that he had coozened the rules of his own art, wherewith he had so often coozened the world: he feels his throat somewhat hot and dry, and forgettingly calls for a porrenger of cold water: he puts it to his mouth and gargles it; and that the devil might be true to him, by God's just permission and Judgment, it thratled him. Where should the wicked be safe? How many have scaped rocks and sands, storms and Pirates, and other hopeless perils on Sea, and yet have lost their lives on some Tree of Justice by land?

4. Suppose we come not within the danger of the outward waters; God hath water enough to drown us within our own bodies. He can command a full sea of distempered and redundant humors to take our breath from us. Why may we not, like *Heraclius* the Emperor, die of

Dropsies? We little think how much we are beholding to the goodness of God, that we live a minute. Though those exterior elements let us alone, we have elements within us, whereof we are composed and framed; heat and cold, drought and moisture in our bodies, able enough to destroy those bodies wherein they are bred and fed. Let those brethren of one house fall out, those foundations of our nature be at variance within us; if they will destroy our corporeal city, as the seditious Captains did Jerusalem. Melancholy imaginations, like the dark grave, have buried some alive: the pestilent flames of Fevers have burnt up the inwards of others, and like an oven baked their bowels. Some that have scaped the contagious air of the plague, have yet been poisoned with the fumes and vapors arising from their own vicious stomachs. Other, after many tedious voyages by Sea, have drowned themselves in the cups of a Tavern: ingurgitating (as themselves call it) an ocean of drink: dying like *Anacreon,* with a grape in their throat; or choked with waters between their own skin and bones. Thus there be innundations by land, chamber-tempests, storms of the cellar: floods of drink overtake one another, Pottle after Pottle: *undae superadvenit ••dae:* one Deepe calls another; a Deepe insatiate stomach, for a deep measure of Wine: and then the winds rise, Stormes begin, the Waves work; and the Clients of *Bacchus* become either the votaries of *Venus,* or the assassins of *Mars,* swimming in blood no less than in drink: as if all the Vessels were drawn to the Lees, and they must now broach one another's Carcases. These be the wrackes and miscarriages that follow excess: and as he said of old, *Non plures gladio, quàm cecidere gulâ:* so *Neptune* does not destroy more, than *Bacchus* in the City, and boiled *Ceres* in the country. He did moderately, that mingled them together: *In cratere meo Thetis est conjuncta Lyao: Est dea juncta deo, sed dea major eo.* But the merry companion could say, If water had been good to drink with wine, God himself would put it into the Grape: any excuse, how profane soever, serves to help intemperance. So another that was troubled with the disease which *Solomon* lays upon the Drunkard; sore eyes; when his Physician diswaded him from wine; he replied, that it were better for him to abstain from water; because he had often marked blear eyes, and seen water come forth, but never Wine. Such be their shifts to maintain riot, that hate always to sobriety, and mock all moderation out of countenance. Thus as if they would prevent God, and save him a labor, that he need not unbinde the raging and swallowing waters; they do it to his hand, and drown their own hearts and spirits by taking in a voluntary deluge: till a ship does not more reel and stagger upon the water, than their heads upon the wine. You have heard how an alehouse was by a drunken imagination turned into a Galley; when they thought the storm so vehement, that they unladed the ship, threw the goods out of the window, instead of overboord; and called the Constable Neptune, and the officers Tritons: some getting under the tables: as if they lay under hatches: another holding a great pot for the Mast: and all crying out, that so many brave Gentlemen should be cast away. Here was a strange tempest: a tap-house on land, thought a pinnasse o• sea: there was a sea of drink within that caused it. So great be our sins both by sea and land, that it is the only infinite mercy of our God, that in every place we perish not.

2 PET. 3.6.

Whereby the World that then was, being overwhelmed with Water, perished.

WE read in common Histories, of many great Flouds that have been in the World: none but this, did overflow the World: they were all far short of this, both in extent and continuance. That great inundation of *Nile,* under *Prometheus,* endured but a months space: That under *Ogyges,* in *Achaia,* two months: Another under *Deucalion,* in *Thessalia,* three months: They mention a fourth inundation, of the Ile *Pharos,* therefore called *Pharonica,* under the Egyptian *Proteus.* But none came near this Flood, either for universalitie of place, or duration of time; covering the tops of the highest mountains, and lasting twelve months and ten days. This general Deluge, as I had just occasion, I somewhat largely surveyed in the former Chapter: Where some Critics might say, There was a Flood upon a Flood; a Flood of discourse upon the Flood of Water: my present brevity in that argument, shall make amends. Shortly, consider with me,

- 1. A malefactor; *The World that then was.*
- 2. An executioner; *The Water overwhelmed it.*
- 3. The conveniency of this execution; because the *Earth consisted in the Water:* it was not far fetched, but ready at hand: *Whereby.*
- 4. The event of all; which was, *perishing.*

The malefactor, *the World:* which is taken either *localiter,* for this whole visible Engine; *The World was made by him:* or *materialiter,* for the things of the World; *The World is crucified to me:* or *formaliter,* for the vicious and miserable condition of it, the vanity and villainy; *Positus in maligno, The World lies in wickedness:* or *principaliter,* by a Metonimy, for the excellentest part of the World, Man. Locally, a piece of it perished; the Earth: materially, a great deal of it perished; all the riches and commodities of the Earth: principally considered, all perished, but eight persons: formally, there was nothing left. Only God's quarrel to the World, was for the men of the World; and his quarrel to the men of the World, was for the sins of those men. The World it self was in this, like the Sea; and Sins, like the Winds: the Sea would be calm and quiet, if the Winds did not trouble it: if iniquities, like storms, had not put the course of nature into an uproar, the World had not perished. First, it was foul with wickedness; therefore God saw it high time to wash it, with a Deluge. Secondly, Iniquity had so sized it self into the Center of it, and died it in grain, that it must soke under the water a whole year. Thirdly, Sin did cleave so fast to the sides of it, that a little water was not sufficient: but as a Cloth that is thoroughly polluted, must be thoroughly scoured, and pass through many larders; so it would not off from the world, till the world it self was washed to nothing. Fourthly, no part of it was free, but this contagion had universally overspred it: therefore no part must be spared, but the water must universally overflow it. Fifthly, it was grown hot with the fever of burning lusts, the inflammations of concupiscence; therefore the flood came, not as a Iulep only to qualify and cure the intemperate heat; but as a vehement shower to drench the luxuriant parts. Sixthly, it was dry, all the moisture of grace, and sap of charity, the radical humor that maintains the life of Religion, was quite scorched and

exciccated with the drought of malice: it must be moistned, not with gentle dews, (they could do no good, the malady was too desperate) but with an inundation of water. Seventhly, it was grown unruly, transgressing all the limits and boundaries that the Maker had set it: therefore he also pulls up the stakes of the Sea, and lets it in like a wild beast among them. Eigthly, men were proud and haughty, and had lifted up themselves above their own pitch and measure: therefore God opens the windows of Heaven, and powers down streams upon them, to lay them low enough. Ninthly, they had trusted to the World, more than to God; therefore he now puts them to their shifts: let them try how their god can deliver them: the waters drive them from their houses up to the mountains, from thence to the highest trees, and still pursues them. Meat they had none, but only drink enough: they might swallow of that as much as they could, which was sent to swallow them. Tenthly, they had rioted upon the creatures of God, without thanks to the owner: *They did eat and drink,* not for necessity, or pleasure, but intemperance: therefore all is taken from them, but water, and of that they have too much; or the fish, which if they could take, they have not a spark of fire wherewith to dress. Eleaventhly, the World was secure, men had given themselves up to carelessenesse: they did *eat and drink,* it may be not to surfeit and drunkenness: *They married, and gave in marriage:* it may be not as some say, *Propter voluptatem carnis, magis quam propagationem prolis:* Christ does not mention their whoredoms, adulteries, homicides, and such actual turpitudes; but their supine neglect and slumber: not that they were free from the other crimes; but that this was enough to destroy them. If then the worlds security in lawful things made it so fit for the deluge of water: how doth now the universality of unlawful things, horrible sins, make it fully ready for the last fire.

The Executioner is *Water:* this is an excellent servant to us, so God made it; but *durus magister,* an ill master, so our sins make it. I will not instance to you the manifold benefits of water, our necessary use makes them familiar: yet is this the instrument of their confusion, which to others is an advantage of much accommodation. Nothing is so sovereign, which being abused by sin, may not of a blessing, become a curse. The very Manna that came down from Heaven, may be corrupted with faithlessenesse: as that foolish Israelite proved, which would be sparing the charges of God, and in a covetous diffidence lay up that for his breakfast, which he should have spent at supper. The next morning it putrefied: the Manna was from above, the worms and stink from his distrust. Christ himself, the greatest blessing that ever was, as he is the *rising of son,* so *the falling of others:* To believers, a corner stone, whereon to build their faiths: to unbelievers a millstone, that shall grind or quash their souls. Immortality, the greatest blessedness of the Saints, is the greatest misery of the damned. The Instrument is *Water.*

1. God hath variety of weapons to punish rebels: he destoyreth *Corah* and his confederates by the earth, the Egpptians by the sea, the Canaanites by the sword, Israelites by the plague, Sodomites by the fire, here the whole world with water. God hath a whole quiver of arrows, a magasin of artillery and judgments. Three are especially named for his arrows. First, Famine,*an evil and destroying arrow.* Next the Pestilence, a deadly shaft; *habet sub arundine plumbum;* it is headed with poison: *Grandis terror mortalium:* deaths chief Pursuivant. First, it is *Sagitta volans,* flies swift as an arrow: it flew such a pace through the coasts of Israel, that it

slew seventy thousand in three days. Secondly, *Sagitta ambulance,* a roving arrow, that can reach a mark far off;*He that is a far off shall die of the pestilence:* no man can outrunne it. Thirdly, *Ambulance in tenebris;* it flies silently, without making any noise: *Pavor nocturnus,* a terror by night; it steals upon men suddenly, assaults them by night, and surpriseth them in their most secret chambers. This arrow when it flew, consumed our lives here and there, before us, behind us, spared none: only to his chosen, God did dip it in the blood of his own Son, to take away the venom of it: so though it wounded their bodies, their souls it did not touch. The last arrow is inundation: the fury whereof we have lately felt; when the earth like a pregnant mother was come to the birth, and wanted strength to be delivered. Our fair Fields, that in the Spring sang and laughed, now mourn upon the ground that bare them: and the Husband man sighed to see his hopes untimely buried, like abortive fruit in the womb that bred them. Her nurse did overlay her; and those clouds which brought up her children, did again stifle them. All that foul weather in our fields abroad, proceeds from the foulness of our hearts within.

2. The deluge may well be compared to an Arrow: not only because after the flood God is said to hang up his Bow, in token of his reconciliation to the world: when he had shot his arrow, he hung up his Bow. But as Famine is his earthy arrow, making the wounded look like earth, pale and wanne: and Pestilence is his airy arrow, an infectious vapor, poisoning as it goes; and War his fiery arrow; where the brandishing of swords give fiery sparkles, Ordnance sends out fiery streams, and Cities are set on a flame, So Inundation is his watery arrow; whereby at other times he destroys parts and pieces of the earth; at this time, all the world. First, an arrow slies no whither but to the place it is sent, the mark whereat it is shot. Here he pours down, not there: in this place the sea shall break forth, while it is chained up in another. To lay immoderate rain to the charge of the stars, and eruptions of the Ocean to the weakness of dammes; this is but to gnaw the arrow, as the Dog bites the stone, without minding the shooter: Secondly, an arrow after the loose makes speed to the mark: as *Hercules* told *Nessus,* when he ran away with his *Deianira;* that though he could not come at him, he would send after him: *Vulnere, non pedibus te consequar:* and he made it good too; *Fugientia terga sagittâ trajicit,* he sped an arrow through his loins. God did no sooner open the doors and channels, but the water begins to overrun the earth. Thirdly, an arrow pierceth deeply, and wounds deadly; especially when it is shot *à manu potentis,from the hand of the mighty:* much more *à Manu Omnipotentis,* from the hand of the Almighty; *The Arrows of the Almighty are within me,* was the complaint of *Job.* No target, no corslet, nor armor of proof can repel them: no barricado's can keep out the waters, no banks, nor fortifications resist them, no towers or Cedars overtop them, An impartial arrow? The old were not superannuated, Infants not under years, it swept away all. It was *Exterminum,* or *Demonium meridianum;* as *Jerome* reads the Psalm: an utter rooting out. Fourthly, an Arrow, if it be levelled with a just aim, never misseth the mark: God wanted neither aim nor mark, while he had the whole world to shoot at. Thus the Bow it self was the divine Justice: the Arrow, the Waters, the instrument of that Justice: the loosing of the Arrow from the Bow, the effusion of Clouds and Seas, the execution of that instrument: the mark it flew at, was the sinful world: it was headed with

their wickedness, and the feathers it went withal was their sins. It is iniquity that the Lord lets drive at: if men had not offended him, they should never have been offended by him.

3. All God's Judgments may be called his Shafts, and He hath a mighty quiver-full of them. The dexterity of some men in shooting hath been notable. Two were brought before *Alexander,* famous for their activity in several kinds. The one could cast Millet seed through the eye of an needle without missing: but the King, rather wondering at his vanity, than admiring any excellency, gave him for reward *Modium Liguminis,* a Bushel of the seed to hold him play, and to keep his hand in ure. The other was an Archer, so skillful, that he could shoot his arrow thorough a finger-ring, without failing. We read of seven hundred left-handed Benjamites, that could sling stones at a hairs breadth and not miss: which is more wondrous. It is reported of *Domitian,* that he could shoot an arrow between the fingers of a man's hand a far off, and do him no harm. But the hand of God is more cunning, and his Shaft flies more steddily: like *Jonathan's* bow, whereof *David* sung in his funeral Elegie, that *never returned empty from the blood of the slain: Consequitur quodcunque petit.* We know not with what arrow he will shoot us, therefore *Prepare to meet thy God, O Israel.* There is no running from God; let us never prepare our heels to run from him, but our hearts to meet him. There is a way to meet with God, yea, and to overcome him: this is not by scowring of armors, raising forces, and fortifying Garrisons: but by humiliation, repentance, prayers, and tears. If we will conquer heaven, it must be by yielding: not by standing out, but by falling down. As the only way to avoid him, is to run to him: so the surest means to escape his blows, is by throwing ourselves at his footstool. We have leave to resist the divine Judgments by our prayers, with favor and success: as wool meets Iron.

Indeed humble confessions, and devout penance, cannot always avert temporal Judgments: no child would be whipped, if he might scape for crying. Doubtless, *David* had spent those three dismal days in the saddest contrition, yet still God's Angel in that short compass of time destroyed seventy thousand. Historians have commended the Persian Bowmen for the most excellent Archers: yet in the battle betwixt *Scipio* and *Antiochus* they were wonderfully foiled. But how came it to pass? *Imber superfusus Persicos arcus corruperat:* a shower of rain falling in time of the conflict, so slacked their bows, and wetted their arrows, that they could not offend the enemy. The way for us to slack God's bow, and to dull his arrows, is by showers of tears falling from our repentant eyes. And as our tears must slacken his bow, so our prayers must get out his arrows, when they stick in our flankes. *Pliny* saith, that *Dicta••• pota sagittas pellit;* Dittany, garden-Ginger being drunk, drives out the darts. Prayer is that true *Dictamuum,* that shall either prevent God's arrows, or keep them from rankling in our sides. Above all, let us furnish our souls with faith: this shall not only quench the fiery darts of Satan, but even the burning arrows of God. Let us lay hold upon that blood, which when God sees, either he will not smite us, or not smite us unto death. *Rahabs* token of safety for herself and her family, was a red coard tied in the window: this was the instrument of the Spies deliverance, this shall be a sign of hers. Red; this is the saving color: it is not without aptness and significancy, that they set the red cross upon the doors of visited and infected houses, together with *[Lord have mercy on us]* for if that red cross be thoroughly fixed on our hearts, the Lord will have mercy on us. The destroying Angel sees the door cheeks of the

Israelites sprinkled with red, and passes them over. The Warriours of Israel see the window of *Rahab* died with red, and they save both her and her house from the common destruction. If our souls have this tincture of the precious blood of our Savior upon the walls or windows, we are safe. Under this red flag let us shroud ourselves, and the Justice of God, in the great day of his wrath, will spare us.

The conveniency of the execution follows: the water was not far to fetch; either with danger, as *David's* water from the Well of *Bethlehem,* through an army of Philistines:: or with labor, as *Jacob's* water from a deep Well *in penetralibus terrae:* but near at hand, ready. And if it had been as far as the Center of the earth, the Semidiameter or space from that point to the circumference, which is judged by the most expert to be three thousand five hundred miles: or as far as to the starry firmament; as some have fondly imagined waters above those heavens, to cool them: because the Psalmist speaks of *waters above the heavens:* whereas those heavens are only the airy regions: yet God could soon have brought it, either up from the one, or down from the other. But the proximity of the Instrument is advantageous enough to the Destroiers hand: for the earth that is to be drowned, *consists in the water* that is to drown it. Me thinks, this is an Emblem to us of our threefold estate; either as wear mortal men, or militant Christians, or miserable sinners. It is considerable in all these respects.

1. As we are mortal men: our bodies are earth, which consist of humors, as it were in the waters: and while health continues, they have the predominance over those humors, as the earth is out of the waters: but when the humors get the mastery, then follows sickness and mortality. When God had made this earth of nothing, it was but a small matter to make other things of the earth; and as little to bring the earth back again to nothing. Nothing can be nearer nothing than this earth, and yet how little of this earth is the greatest man? Princes are but noble pieces of earth, Politicians but subtle pieces of earth. Man thinks he treads upon earth, that all of it is under his feet: and the brain that thinks so, is but earth, his highest region, the flesh that covers that brain, is but earth: and even the top of that, that wherein so many *Absalom's* take so much pride, is but a bush growing upon that turfe of earth. How little of the world is the earth? How little of the earth is man? And yet that is all which man hath, or is. How little of a man is the heart? And yet it is all by which he is. And this heart is so hot of it self; that if it had not the lungs as fannes to blow wind upon it, and kindly moisture to cool it, it would soon perish with the own heat: and yet when that moisture grows too redundant, it again drowns the heart. It is not only subject to foreign infections conveyed by others, and intestine poisons bred in ourselves by pestilential sicknesses: but even to an unnatural Flux or abundance of watery humors, that choke it. As moderate water makes the mill go merrily, but too much water will not suffer it to go at all. Our bodies in the world are but pieces of earth on the water: if the winds, and floods, and rain conspire against us, down we fall; as that house whose foundation was in the sand.

2. This may be an Emblem of our militant condition: as *the earth consists •t of the water, and in the water:* so we consist out of sin, and in sin. Our beginning is like the worlds beginning: there water covered the face of the earth, and corruption overwhelmed us. The sin of our first parents drowned us; and we were borne soking under that corruption, as the mass of

the earth under that inundation. The *deep was upon the face of the earth,and darkness upon the face of the deep.* Corruption was upon us, and ignorance upon corruption, and pravity upon ignorance, and God's wrath upon all. But as after this congestion, God formed the world: so after this confusion, he hath reformed us. There he recovered the earth from the superinundation of waters, here he hath restored us from the dominion of wickedness.*Let the waters under heaven be gathered unto one place, and let the dry land appear:* so to us, Let the deluge of sins vanish, and the constancy of grace show it self: there, *it was so:* here, God grant it may be so. We are both redeemed *de profundit:* the earth *verbo oris,* we *sanguine cordis.* There his *Dixit,* his Word served the turn: here his blood was but sufficient. Out we are lifted from the water; but not so high as if the water could never more reach us; for we still consist in the water; as out of the water; in the flesh, as out of the flesh. Our head is above sin, as the land is above the sea: but still sin runs like a girdle about our loins, as the sea begins the earth. So to be removed from the water, as never to be touched by it, is the prerogative of the firmament, not of the earth. So to be delivered from sin, as never more to be defiled with it, is the privilege of the triumphant, not of the militant soul. When God had sequestered the earth from the regiment and tyranny of water, yet being unsufferably provoked, he readmitted the water to the first kingdom. The man that presumes he is redeemed from the power of sin, may so offend his Redeemer by sin, that the suppressed waves may return to their first home, as the evil spirit did, with seven worse, to the house out of which he was cast. *Thou hast made my mountain strong:* but *avertisti faciem, thou didst hide thy face, and I was troubled:* the waters return, sins prevail, and he begins to know himself.

But God hath made us, (though earth) living, moving, rational, holy earth: we resist those waters that are, as *Job's* wife was to him, Counsellers of evil: we fight against sin, and not seldom are foiled: but our end shall be glorious victory. Though all enemies be not vanquished, yet the Christian Soldier shall be crowned. Yea, God hath delivered some of his Elect from sin, by sin: one extraordinary act of disobedience hath (through his grace of repentance) so broken their hearts, that it hath withal broke the neck of sin in those hearts: as he delivered *David* from *Saul,* by *Saul:* and *Noah* from the water, by the water: so many converts, from the power of sin, by the remorse of sin. The Spartans were deadly enemies to Rome; and as they were far from wishing them any good, so it grieved them to hear of any light mischance befallen them: as that fire had burnt one of their forts, or that a part of their walls was fallen down by casualty: because then they knew, they would build up those ruined places stronger than they were before: or if that waters had invaded and broke in upon them, they would fortify those dammes and breaches far beyond their former strength. Satan wisheth us all nothing but confusion; that sin, like another deluge, might overflow the whole world, and sweep it all to his kingdom. But when the assaults of sin fail of destroying us, and we thereby take occasion to fortify our Garrisons, to redouble our guard and armor; this more vexeth him, than the other gave him hope. Sin winds about us, as the Serpent about *Eve,* or as the sea compasseth the earth, watching where it might conveniently get in: here it kisseth the banks with flattering waves, there it swelleth against it with roaring billows: whether by insinuation, or shameless intrusion, Satan cares not so he may have entrance. We are fearfully set in the midst of that raging element; sin is without

us, yea, within us: when we offer to go abroad, *sin lies at the door:* if we open the casement, it is ready to creep in at the window; *mors per fenestras.* When we walk abroad, sin is a slough before us: keeping home, and reflecting out eyes inward, we find it a puddle within us. Sins are not unlike the Frogs of Egypt; no bed, no board could be free from them: their daintiest Ladies could not keep them out of their bosoms: neither could the Egyptians sooner open their mouths, than they were ready to creep into their throats. There be some places of the Land that want water, there is no man without abundance of sins. It is the Lord alone, that lifts up our heads above the waters; it is his grace, that keeps sin from having a dominion over us. The Poets feigned of *Venus,* that she was *Orta Salo, suscepta Solo, patre edita Coelo;* begot of Heaven, borne of the Sea, and entertained on Earth. We may invert it a little, and have a description of man's soul: It is *Clausa Solo, vestita Salo, patre edita Coelo:* It is housed in Earth, appareled with Sea, but inspired from Heaven: set in the body, defiled with sin, but made by God, and redeemed by Jesus Christ.

3. As we are miserable sinners, subject to innumerable calamities. Miseries, in the Scripture, are often called by the name of *waters.Save me from the great waters: The floods went over my soul.* Sorrowes compass our whole life, as the Earth is environed with the Sea. Yea, as the Sea is vaster than the Earth, so our happiness is exceeded by our infelicitie. *Few and evil have been my days,* says that Patriarch: he speaks not a word of any good days. *Man is of few days,and full of troubles:* so full of troubles, as if there was no room for any comforts to crowd in. We say, that the World is made of Sea and Land; as though they were equal parts: but we know, there is more Sea in the Western, than in the Eastern Hemisphere. We say, that the Firmament is full of Stars; as though it were equally full: but we know, there are more Stars under the Northern, than under the Southerne Pole. We say, the Elements of man are Miserie and Happiness; as though he had an equal proportion of both: and that the days of man are vicissitudinarie; as though he had as many good days as ill; and as though we lived under a perpetual Equinoctiall; Night and Day equal, good and ill fortune in the same measure. But if we put our Happiness into one Ballance, and our Miseries into another, we shall find a mighty difference; this last far out-weighing the former. We drink Miserie, we do but taste of Happiness: we mow Miserie, we do but glean Happiness: we journey in Miserie, we do but walk in Happiness. Yea, which is more, our Miserie is positive, and dogmatical; our Happiness is but disputable, and problematicall. All men call Miserie by the name of Miserie; but Happiness changeth the name, according to the man that either thinks himself, or is thought by others, to have it. There is scarce any Happiness, that hath not in it so much of false and base Money, as that the Allay is more than the Metall. And what other Touch-stone have we of our Gold, but comparison? Whether we be as happy as others, or as ourselves, at other times? All our felicity, is but like an Island floating in the Sea: it is now in such a Point, in another tomorrow, and the next day may be quite overflown. Troubles break in upon us from the world, as waters from the channels: God sends down some from above, as waters from the clouds; and still there be *undique fluctus. All that will live godly in Christ, shall suffer persecution. Paul,* Christ's Attorney, pleads our afflictions with an *Oportet:* and least some should look for a Dispensation, he backs it with an *Omnis. Many are the troubles of the righteous, but the Lord delivers him out of all.* Let us take a Paire of Oares, go down to the Water, and there

see him deliver *Jonah:* Though the Waves require him of the Ship, and the Fish require him of the Waves, yet the Lord requires him of the Fish. The members swim, but the Head is above the Waters. *Be of good cheare, I have overcome the world.*

For Conclusion. When the Waters of the Deluge had done their Errand, and the *World was perished,* they return. And, as if God had repented himself, he promiseth no more to destroy it with Water. His Word was enough; yet withal, he gives a Sign; which may speak the truth of his Promises to the very eyes of men. *I have set my Bow in the Cloud, and it shall be for a Token of the Covenant betwixt me and the Earth.* Thus he doth still in the blessed Sacraments, which are as real Words to the Soul.

1. I am not of their mind, that think there was no Rain-bow before the Flood: we may as well say, there was no Bread or Wine before the Sacrament. But now after the Flood, God made the Bow the sign of his Covenant, as he makes Bread and Wine the signs of the Sacrament: both of them were before, but neither of them were signs before.

2. Nor am I of theirs, that think there shall be no Rain-bow forty years before the destruction of the World by fire: because (say they) the Air shall be rarified and prepared, by a continual dryness, for that combustion. But if there be no Rain-bow, then no Rain; if no Rain, then no Fruits; if no Fruits, a grievous Famine; if general Famine, then general sorrow. But it shall be a merry World when Christ comes; as *in the days before the Flood, they were eating and drinking,and making Marriages:* little suspecting the proximitie of Judgment. There shall be plenty of Fruits, and the Fruits of Plentie; which commonly are Pleasure and Wantonness.

3. Nor do I stand upon the various Colours of it; out of which, they pick mystical significations: As that the Blew and the Red, the watrie and fiery Colours, should betoken the Baptism of Christ, by Fire and Water: Or, the two great Judgments of the World; the one past, which was by Water; the other to come, which is by Fire. These applications be rather prettie than pithie, and savor more of wit than of solid judgment.

4. Thus far indeed we may go, (not with *Rupertus,* to make it wholly mystical) as together with the sign of a temporal benefit, to conceive a type also of God's everlasting mercy in Christ.*There was a Rain-bow round about the Throne:* as if God could look no way upon his Church, but through the Rainbow, his blessed Covenant made with us in his own Son: whereby it comes to pass, that all those *Lightnings,* and *Thunders,* and terrors, *proceeding out of the Throne* of his Justice, are allayed by the *Rain-bow.* And as after the Flood God said, *I will look upon the Bow in the Cloud, and remember my Covenant:* so though our iniquities provoke him, he will look upon the Rain-bow, his Covenant of Grace, and spare us in Jesus Christ. The Jews, when they see the Bow, go forth and confess their sins, not daring to look upon it with their eyes. We hate Superstition, but I would we could mend our Devotion, and read in that Character the mercy of our God. This he saith, *I will remember:* alas, he cannot forget it; but he would have us to remember him, by it.

5. In a word, that heavenly Bow is the Pledge of our safety, which even naturally signifies the end of a Shower: all the signs, of God's institution, are natural and significant. I do not yet call it altogether a natural sign, though it agree with the thing it signifies. As the water in

Baptism washing the body, hath some resemblance of the spiritual cleansing of the soul. The Rain-bow, as it is ordinarily a sign of fair weather, or of no long Rain: (Some say, in the morning it betokeneth Showers, in the evening fair weather: *Aristotle* and *Pliny* write, That it is found wholesome to the Plants and Herbs where it lighteth; giving them a more fragrant and delicious smell:) so is it a convenient sign to portend a privilege from inundation.

6. Lastly, if we observe all circumstances in it, they are arguments of mercy. First, it is a Bow indeed, but a Bow without an Arrow: And what can a Bow do, without a Shaft? Secondly, it is a Bow, and full bent, but without a String: And who fears a Bow, though it be joined with an Arrow, if it have no String? Thirdly, it is a Bow; but, besides that it hath neither String not Arrow, it is placed (as it were) the wrong way, the Bend or Arch is turned from us. He that shooteth Arrows, holds the back of the Bow from him: but of this Bow both the ends are downwards, and the back toward Heaven: the wrong side is always upwards; as if we shot at God, and not God at us: as if we were ready to send up Arrows of Rebellion against him, rather than he to send down Arrows of Vengeance upon us. Yet let us not be too confident: though God hath hung up that Bow, he hath divers others; he hath a Bow of Fire, as well as of Water: and we do not read, that he hath hung up all them.*He hath bent his Bow, and made it ready:* with another Bow shall the Lord *shoot at the wicked.* And if he have laid aside his Bow, yet he hath not hung up his Arrow: *He sent out his Arrows, and scattered them: he shot forth Lightnings,and discomfited them:* these were terrible Shafts. *Arcus habet vulneris indicium, non vulneris effectum:* the Bow makes a show of hurting, but it is the Arrow that wounds. Happy are we, if we have a place in the Ark: so shall God's Judgments be to us like a String without a Bow, or a Bow without a String, or both without an Arrow: or, if they all concur, yet his gracious Arm will forbear to shoot: or, if he do shoot, it shall be but a fatherly Shaft: the Ark shall protect us from his vengeance; and whether we live or die, we shall be safe in the Bosom of Jesus Christ.

Whereby the World that then was, being overwhelmed with Water, perished.] Thus far Doctrinally: now to some general observations, partly Historical, partly Moral, altogether useful.

1. The cause of this universal Judgment, was universal Iniquity: The Earth was first *Inundata peccato;* and then, *Inundata diluvio.* As a sick man, in his burning Feaver, pants within himself, and by groaning testifies his pangs to others, throws off the clothes, and tosseth from side to side in the Bed, seeking mitigation of his pains: yet whether he does, or does not, his sickness remains; and changing of places, doth not change his weakness, till the cause be examined, and removed. The Mariners in that fearful Storm, being sick of God's anger, as of a violent Feaver, panting with fears, and groaning with prayers, and casting over-board their Wares, as distempered impatient Patients hurle off their clothes; remove from action to action, tremble, pray, unlade, strike fayles, fall to Oares; but all in vain: the Vessel was sick, and had taken a surfeit, when she took in a fugitive Prophet: all the loss of their goods cannot expiate the cause of this Tempest: there is a Morsell that lies indigested in the stomach; throw out *Jonah,* and all is quiet. The World was sick, heart-sick; as full of pestilent humors as inhabitants, and could recover no health, till God had given her a Potion, a strong Vomite, such a Deluge, that shall spew out her offensive disease. We find Atheists that say,*He*

that doth evil, prospers; such as our Apostle mentions: but Nature it self, which lies closer to a man than the marrow to his bones, cannot but inform him, that the mother and original of all woe, is wickedness. He that is notoriously facinorous, and thinks that in this he pleaseth the gods; *hoc ipso primum sceleratus est,* because he makes them *aut fatuos, aut iniquos:* said a Heathen. If his soul will not teach him, yet let him read God in his very body. He hath a mouth, and with that commandeth; let him there read the Soveraigntie of God. He hath eyes, and with them he seeth; let him there read the knowledge of God. He hath ears, and with them he heareth; let him there read how God observes and minds all things. He hath feet, and with those he walketh; let that show him the ubiquitie of God. He hath hands, and with them he worketh, and striketh, and revengeth his injuries; let him not deny God so much as God hath given him: The Lord hath a Hand too; and when he pleaseth to strike, a heavy one: *Thy hand presseth me sore.* Not the hand of Egypt, or Ashur; then were it hand for hand, a Duel of some equality: hand to hand; here forces and stratagems might achieve the victory: but *Ma•• tua, Thy hand.* The weight of a man's blow is but weak, according to the force and pulse of his arm. As the Princes of *Midian* answered *Gideon,*when he bade his son try the dint of his Sword upon them:*Rise thou, and fall upon us; for as the man is, so is his strength.* But, *it is a fearful thing to fall into the hands of God:* As *Homer* called the hands of *Jupiter,* 〈 in non-Latin alphabet 〉 , hands whose praise could not be sufficiently spoken: which some read 〈 in non-Latin alphabet 〉 , hands inaccessible, unresistable for strength: all the gods in Heaven could not ward a blow of *Jupiter's* hand. This hand never strikes, but for sin: and where sin is mighty, his blow is heavy.

General wickedness is like a dreadful Eclypse of the Sun: the darkness is seen presently, the effects follow after; not more slow, than sure. If we feel his blows, let us look back to the *Propter quod,* our sins. *Man suffers for his sins. David* may complain of his malicious enemies; *They persecute me without a cause:* no man could ever challenge God of this; *he is provoked every day.* Woe were us, if he should strike so often as he is provoked. We are ready to wrap up ourselves in the universal bundle of sinners; and neither think these times worse than the former, nor our forefathers better than ourselves. To confute this opinion, God hath written new Scriptures to us, bloody Characters in our own flesh. Why did he put a drawn Sword into the hand of his Angel, till it became drunk with our gore? Why did he kill us up by thousands every week? Was it without a *Propter quod?* Shall we call his Justice into question, with, *Why hast thou smitten us without a cause?* No: he found cause too great in us, to send the Pestilence: he found no cause, but in his own mercy, to remove it.

2. General sins will bring general Plagues; if upon a whole World, much more upon a particular Nation. Rebellious wickedness makes men Out-laws, depriving them of God's protection, and subjecting them to Tyrants, whose very mercies are cruelties. *Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, he against whom we have sinned? God resisteth the proud;* his forces are against them, directed in battle-ray: the wrong was his wrong, the enemies are his enemies, the quarrel shall be his quarrel. Pride and Ryot, in human Policy, may bring a Kingdom to desolation; because they are contrary to providence. But the reason in Divinity is, because they are contrary to repentance: and God punisheth for impenitence,

not for impurity.*Go to my place in Shiloh, and see what I have done unto it for the wickedness of my people.* Go to the old World, and see what he hath done to it: his Justice then, is his Justice now: and if our sins may compare with theirs, what is our privilege?

We hear no noise of War: the most dangerous War comes without a noise. The Turk hath bid himself welcome, where he was sometimes as little looked for. We think ourselves a mighty Nation; whose Bulwark is the Sea, whose confederate neighbors round about are our Centinels: yet forget not *Nahums* question to *Nineveh;Art thou better than popul•• No, whose Rampart was the Sea?* We have lived in long peace, without interruption, though the year Eightie eight should be blotted out of all Records of Time. And though Peace be better than War, as *Croesus* said; because in Peace, sons bury their fathers; but in War, fathers bury their sons. And though War be repugnant to the fruitfulness of Nature, yet it is consonant to the direction of Nature; it destroys her numerositie, but preserves her propriety. Yet *jam patimur longa pacis mala,* we suffer the mischiefs of long Peace; and our estate is not the better, but through security much the worse. Pride is grown up with our glory, like the Ivy with the Oke, to the height.

For our sins, God hath sent a bloody Arrow among us: (Pardon my digression; yea, you need not, the application is fit enough) If we did not perish every mothers son and daughter, by the Pestilence, as this old World did by the Deluge; it was not because we were less wicked, but because God hath been more merciful. If they had betaken themselves in time to that happy ward, Repentance; and first made the Earth flow with their tears; it had not been overflowed with waters. If we had smitten our own breasts with the sorrow of penitential contrition, God had not smitten those breasts with the Spots of a Visitation. He hath not yet done with us: he feels our sins warm still under his Rod, and therefore finds it not time to give us over.

O let us bethink ourselves: Universal Judgments call for universal Repentance: the Land mourns, and shall any inhabitants of the Land be merry? Some do not feel, in their particular, the sharp Wounds of that angry and hungry Sword: Can they be members of Christ, and not feel it through the sides of their brethren? No part of the body can be ill affected, and the whole at ease. Others afflictions must move our affections: as Queen *Elizabeth* to the afflicted States; *Non ignara mali, miseris succurrere disco.* Besides, who are they that *mourned for the abominations of the time?* Not they that committed the abominations: alas, their cheeks were dimpled with laughter. They whose crying sins had pierced the Heavens, and brought down these Plagues; will not cry for themselves: therefore God requires us to cry for them. We must *weep with them that weep;* yea, weep for them that will not weep. Their excessive Pride, impudent Prophanenesse, beastly Drunkenness, insatiate Covetousness, desperate Sacrilege, dreadful Blasphemy, unclean Luxury, have provoked God's wrath; and we must mourn for them, that will not mourn for themselves. *Prepare to meet thy God, O Israel.* Although he be offended with the whole Land, yet there be some that he will own for his: he is still *Thy God,* O Israel. If these do not stand in the breach, we all perish.

There is a time to rejoice, and a time to mourn: the best actions are not always seasonable, much less the indifferent. He that evermore takes liberty to do what he may, shall offend no

less than he that sometimes takes liberty to do what he may not. *David* persuades *Uriah* home: but what was his answer? *The Ark and Israel are in Tents,my Lord Joab and the Army encamped in the field; and shall I go home, to be merry with my Wife?* The Ark of God is fittest to lead our Times: as that is either distressed, or prosperous, we should frame our mirth, or mourning. *Is it a time for you to dwell in sieled houses,and my House lie waste?* This is the ground of God's just quarrel. *If I forget thee,O Jerusalem, let my right hand forget her cunning:* such is the heart of the Saints. As every man is a Limbe of the Communitie, so must he be affected with the estate of the universal Body; whether healthful, or languishing. As it did aggravate *David's* sin, that while the Ark and Israel were in distress, he could find time to loose the reins to wanton desires and actions: so did it magnify the religious zeal of *Uriah,* that he abandons allowed comforts, till he see the Ark and Israel victorious. Common dangers or calamities must (like the wrapped motions) carry our hearts contrary to the way of our private occasions. When God was offended, *Moses* and all Israel grieved, the Princes hanged, the people plagued; yet an Israelite dares bring a Whore of *Midian* to his Tent. This at any time had been abominable, at that time most execrable. Were they all weeping; and must he even then, in the face of all, run to uncleanness? Was that a time to dally with Strumpets? They both bought it dear. Shall men follow their pleasures, laugh, and sing, and be merry, while God is killing up their brethren by many thousands every week?*Is this a time to receive Money, and Vineyards, and Garments?* saith the Prophet to his servant. Is this a time to Drink, and Carouse, and Feast, and Play; when so many hearts are bleeding, and all good eyes weeping? They have desperate Souls, that can rejoice and be merry, when the God of Heaven and Earth shows himself so angry.

Before the deluge there were but eight persons, yea, scarce so many, to oppose the wickedness of a whole world: how could it but perish? If the whole nation apostate to lewdness, and there be none to stop the course, how should it look to stand one hour? In Sodom *Old and young, all the people from every quarter,* given over to villainy: none to resist, but *Lot. The whole city came out* to send away Christ: not a Gaderen is found, that either dehorted his fellows, or opposed the motion. It is a sign of people given up to Judgment, when no man makes head against the projects of wickedness. Generality of assent is no warrant for any act: common error carries away many; who inquire not into the reason of ought, but the practice. The way to hell is a beaten road through the many feet that walk it: when vice groweth into fashion, singularity is a virtue. If we had not some to strive against the stream of general wickedness, though this paucity prevail not, and to weep because they prevail not; we should cease to be a Church: and ceasing to be a Church, we could not long be a people.

There is great need of mourning, need of great mourning: for heavy Judgments will not be turned away without deep sorrows. As a late Doctor of the Jews seriously expostulates in a relenting letter to one of his fellow-Rabbins; what might be the cause of this so long and desperate a ruin of their Israel: and comparing their former captivities with their former sins; argues, that this continuing punishment must needs be sent for some sin so much greater than Idolatry, oppression, or Sabbath-profaning; by how much this Judgment is more grievous than all the rest: which his fear tells him, (and he may believe it) can be no

other but the refusal and murder of the true *Messias,* the Son of God. We have had many plagues in this land, and the hand of God hath been often heavy upon us for our sins: but as this great pestilence exceeds all the former pestilences, so certainly the sin that brought it, exceeds all our former sins: which our fear justly tells us, and we may believe it, is the contempt of the Gospel of Jesus Christ: for a greater effect could not proceed but from a greater cause. As our sin therefore is more mighty, so our repentance must be more hearty, or we cannot expect the removal of this calamity. Indeed our prayers can never be so loud as our sins: in it self, one sin is able to drown many prayers. But for our comfort; in Christ, one prayer shall drown many sins. O then let us pray and repent, repent and pray, join with them both abstinence, and with them three patience, and with all, faith and obedience, and amendment of life; and the Lord our God shall deliver us.

3. The vicissitude of God's Mercy and Justice in their actions is observable. First, Mercy; as it doth always, begins; giving them an hundred and twenty years warning before their drowning. Such is his special Mercy, to foretell us of ensuing mischiefs. He does not owe us so much: he might take us unprovided. Then he strikes indeed, when he strikes and says nothing. The anger is so much the more, as it is less notified. In the hewing of wood, the blow is not heard, till the edge of the axe be seen to have struck. When God is not heard before he be felt, it is a fearful sign of displeasure. Among men, the still and silent revenges be ever most dangerous.*But sure the Lord will do nothing, but he revealeth it to his servants the Prophets.* Thus he consulted *Moses,* and threatened ere he punished.*Take Incense quickly, and make an Atonement, for the plague is begun.* Wrath is gone out from the Lord; *Moses* is quick-sighted, and sees it at the first setting forth. As they which are well acquainted with men, know that by their looks and gestures, which strangers understand but by their actions: or as finer tempers are more sensible of the changes of the weather. The faithful are familiar with God, and can descry his Judgments a far off. If another had seen a cloud of a hand breadth from*Carmel,* he could not have told *Ahab* that he should be wet. Holy men out of their acquaintance with their Masters proceedings, can foresee punishments.*The wise man foreseeth the evil, and hides himself: but fools run on and are punished.* We men will not reveal our secret purposes to enemies or strangers. All the favor of the wicked is to feel the Judgment, before they espy it.*But shall I hide from Abraham the thing* that I mean to do, saith the Lord? Yea, for *Abraham's* sake, it shall not be concealed from *Lot. Noah* shall be told of the deluge, to foretell the people.*David saw the Angel that smote the people:* common eyes saw the botch, the marks and tokens of the plague: his clearer and advanced sight hath spied the Angel, shaking his sword over Jerusalem, and hovering over Mount Zion.

Thus doth his mercy call upon sinners;*Prepare to meet thy God.* O admirable favor! When God's anger is marching forth against us, that his mercy should step before to tell us; *Prepare to meet your God.* Before he strikes, he sends his Prophets to us, as Heralds with the conditions of peace, if they may be accepted. That great General gives ut fair quarter; yea, so unwilling is he to spill our bloods, that our penitent yielding shall save us: and therefore he adviseth us to be in a readiness to meet him. If this mercy of our God should not sometimes withhold, often forewarn, always abridge his Judgments, what room were there for us out of hell?*But he delighteth in mercy.* His mercy being abused, gives place to his Justice, by which the world

perished. And then again his mercy succeeds, and the waters bated: as he dealt with us; he heard our unworthy prayers, and the plague decreased. So soon was he weary of punishing, that is never weary of blessing. *David* prostrates himself at the avenger, and lays his life ready for the fatal stroke of Justice: the posture of an humbled and anguished soul. This the eye of justice took notice of; *It is enough: stay now thine hand.* How just and easy had it been for God, to have made the shutting of that evening red with blood? But so little pleasure doth the Father of all mercies take in the death of sinners, that his goodness repents him of the slaughter, and calls for that sacrifice wherewith he will be appeased. It was his own pity that inhibited the destroyer: ere *David* could see the Angel, he had restrained him;*It is enough, hold thy hand.*

4. At his command, the Heavens did shut up their windows, and the Sea her channels, and it began to be fair weather: yet may not the Ark rest suddarnely. If we did not stay some while under God's hand, we should not know how sweet his mercy is, and how great our thankfulness should be. This was done by degrees.

1. *A wind came, and the waters asswaged:* not by way of exhalation from the earth, for it was then covered with water: but as it came from an extraordinary cause, so it had an extraordinary effect. Two properties the Scripture ascribeth to the wind. First, to force the waters, as in the division of the red sea. Secondly, to purge the Air, disperse the clouds, and dry up moisture.*The North-wind driveth away rain.* Otherwise *Non solent aquae ventis imminni, sed potiturbari.*

2. *Noah* opens the window of the Ark, and looks out: God doth not reveal all things to his best servants. He that told *Noah* six score years before, what day he should go into the Ark; does not foretell him when he is entered, what day he should come out. Therefore he sends out his Intelligencers, the Raven and the Dove; which by help of their wings, might easily descry farther than his sight, in that vaporous Air. The Raven of quick sent, of gross feed, of tough constitution. Not that he was sent away for his intemperancy: or, that this was the Raven which afterward fed *Elias:* these be the ridiculous fables of the Hebrews: but that fowl was the fittest for discovery. Yet the likeliest things do not always succeed: for neither will the Raven venture far into that solitary world for fear of want, nor come into the Ark for hope of liberty: but went and came, *to and fro,* hovering about in uncertainties. Carnal minds are ready to fly out of the Ark of God's Church, and to embrace this present world: and had rather choose to feed upon the unsavory rubbish of sensual pleasures, than to be restrained within the strict lists of Christian obedience. Then he sends forth the *Dove,* a fowl both swift and simple: she like a true Citizen of the Ark, returns with faithful notice; first, of the continuance of the waters by her restlessness, and then of their abatement by her Olive leaf. None can stray out of the Ark into the world, but they must receive some aspersion; as *Josephus* thinks, she returned with foul and dirty feet. The Dove is an Emblem of those messengers, who with innocence in their lives, bring the glad tidings of peace and salvation in their mouths.

3. *Noah* believes, and rejoiceth at the news; yet still he waits seven days more. It is not good to devour the favors of God too greedily; but so to take them in, that we may digest them.

Some would have been impatient of this delay, and so hungry of the open air, after so long a closenesse; that upon the first notice they would have voided the Ark. But wise *Noah* will stay seven days ere he open, and almost two months ere forsake the Ark; and not then, unless he command him to depart, that bad him enter. *Siccata erat terra, quare non exit Noah?* He stays for his *Nunc demittis.* There is no action good without faith, no faith without a word. We are then holy and happy, when in all things we neglect the counsels of flesh and blood, and depend upon the commission of our Maker.

4. He builds an Altar, and offers sacrifice. *Ambrose* observes, that God did not particularly command this; *Ne quasi avarus mercedem gratiae postularet:* but certainly he did it not without divine directions. He builds as soon as he is forth; but not an house for himself, but an Altar to the Lord: true faith will ever teach us to prefer God to ourselves. And though he desires mercy before sacrifice, yet he will have sacrifice as well as mercy. Of these few creatures that were left, God must have some: it was a privilege to them, that they were saved from the water, to be offered up unto God in fire. Happy men which find that favor, to be reserved from the common destruction, that they may be sacrificed to their Maker and Redeemer. *Noah* blessed God for the preservation of all the creatures, both clean and unclean; but he offered only of the clean: our best things are not too dear for the Lord, whose both they and ourselves are.

5. The great Judgments of God have gone off with sacrifice: the plague in *David's* time, by the burnt offerings in the threshing floor of *Arcunah. Aaron* with his *Incense,stood between the dead and the living, and the plague was stayed.* Had he thrust himself in with empty hands, he had not prevailed: but his Censor was his protection. When the fire of God's anger is kindled, our Censors must smoke with fire from the Altar. Every man must pray for the removal of vengeance: much more they whom God hath deputed to mediate for the people. Every man's mouth is his own, but they are the mouth of all. *Let the Priests stand weeping between the porch and the Altar; Spare thy people O Lord, and give not thine heritage to confusion.* When the world hath poured out all his contempt upon us, we are they that must reconcile men to God, and without us they perish.

6. Lastly, this little fire of *Noah,* through the virtue of his faith, purgeth the world; and reacheth up to those heavens from which the waters fell, and procures a glorious Rain-bow to appear therein for his security. Which as it is a monument of God's Justice, to remember us of those sins for which the world perished: so is it a Covenant of his Mercy made with man and beast; bound with an oath:*I have sworn that the waters shall no more go over the earth:* and not depending upon any condition of man's obedience. *The Lord smelled a savor of rest.* All the sins of the old world were not so unsavory to God, as this smoke was pleasant. If it had not been made, in faith, it had been a stinking sacrifice, like *Cain's:* now there is no perfume comparable to it. It differs from all sensible savors: for there may be safety in the most pleasant odors, but God is never wearied with the sweet savor of the prayers of his Saints.

He that was before annoyed with the ill savor of sin, smells now a sweet odour of rest. Behold here a new and second rest, and there was a third following that, and there shall be a fourth to conclude and perfect all. First, when God had done making the world, then he

rested. Secondly, when he had done destroying the world, again he rested. Thirdly, when he had done redeeming the world, in the grave he rested. Fourthly, when he shall have done preserving the world, he will rest forever. The first and the third have a resemblance, and the second with the last. God when he had made the world, *rested the seventh day.* Christ when he had redeemed the world, rested that seventh day: *Sabbatizavit in monumento,* he kept his Sabbath in the Sepulcher. So when he had destroyed the world with water, he smelt a savor of rest; and that rest from that destruction was to last during the measure of time. When he shall have dissolved it by fire, that rest shall be forever. Even whiles we do not rest or cease from sin, he doth cease from a public revenge: so doth his infinite goodness, swallow up our wickedness. The remainder of my observations on this argument is two moral allusions; how this present state of the world may be compared with that.

1. Calamities are presented to us in the name of waters, and deep waters, and seas of waters. But must we then look to be drowned? Are they boundless, are they bottomless? No, that is not the dialect of God's language: who hath provided a remedy against the deepest water, and that by water: against the Inundation of sin, by the immersion of Baptism: water against water; *Littora littoribus contraria, fluctibus undae:* and the foulness contracted by the torrent of natural corruption, is washed away by the sacramental Font of regeneration. The first creatures in the world to whom God gave life, were in the waters: *Let the waters bring forth:* and the only creatures (excepting those in the Ark) to whom God preserved life, were in the waters; the Fishes. At the first, that which had no life, brought forth that which had life;*The waters produced the Fishes at the command of God.* Therefore though our afflictions be a sea, they are not irremediable: God can give us life in a Deluge of waters; and deliver us, as he did *Jonah,* out of the depth of the sea. Indeed our miseries are great, if we consider only ourselves. So *Gennezareth,* which was but a lake, and the waters not salt, yet is called a Sea: they that dwelt there, thought a lake a Sea. The Mediterranean was called the great Sea: they that saw no other, thought a little sea the greatest. We that know not the afflictions of others, call our own the heaviest: every small Current is a Torrent, every Brooke a River, every River a Sea. But that is truly a great water, which overflowes the Chanell; and that is really a great affliction, which is above our strength. But the Lord is our strength; and what inundation of sorrows can get above those banks?*The rain descended, the floods came, the winds blew, and beat upon the house, and it fell not, for it was founded upon a Rock.* What a coile is here? As if Heaven, Earth, and Sea had conspired against one poor Cottage? Take them all, not severally, but with their united forces; yet this foundation stands. Who shall separate us from the love of Christ?*Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril of sword?* What voluminous waves be here, for number, and power, and terror? Yet they shall not separate the Ark from Christ, not a soul from the Ark, not a body from the soul, not a hair from the body.*The mountains shake with the swelling of the Sea:* secular mountains, men strong in power: spiritual mountains, men strong in grace; are shaked with afflictions: *Concussi erunt, non excussi.* Affliction is a Sea too deep for us, What is our refuge? God's Ark, that draws four Cubites above the waters, when they were fifteen Cubites above the mountains,*God layeth up the depth in store-houses:* even his corrections are of his treasure, and he will not waste his treasure: when they have done their service to humble us, he will call

them in again. All our water shall run into Jordan, and his Israelites passed over Jordan dry-foot. All our sorrows shall run into the red Sea, the Sea of Christ's blood: and as that red Sea did not hurt an Israelite, so this red Sea shall never drown a Believer. Thus putting to sea, may be a change of life, not of condition: when Saint *Paul* mentioned his perils, he is briefer in reckoning up those by water, than the other by land.*He was a day and night in the deep, and did thrice suffer shipwreck:* so much by sea. But by land, his dangers were innumerable; once stoned, thrice scourged, five times bastinado'd, often imprisoned, and almost killed. Even on land we have our risings and falls, calms and cross gales; forewindes but seldom. Yea sometimes, which is worse than any wind that can come, we have no wind at all. But pleasure and security deading our course by a calm, does us more mischief than adversities cross-gale. Indeed there is some difference: more perish on the Sea by storms than by calms: more perish on the land by calms than by storms: for afflictions, like tempests, make us look to our tackling, Patience; and to our Anchor, Hope; and to our Helme, Faith; and to our Card, the Word of God; and to our Captain, Christ: whereas security, like a calm, makes us forget both our Danger, and deliverer.

2. As troubles be compared to waters, so are pleasures: *Stolne waters are sweet.* So we distinguish of our lusts; calling them, earthy riches, aiery honors, *watery* pleasures. Covetousness is a desire of earth, ambition of air, wantonness of water: it is the watrish humor of the soul. To pump a ship, and to shrieve a voluptuous heart, would be an alike noisome excercise. He throws away all his estate upon the riot of his lust; as if a Mariner should throw all his fraught into the Sea: now a Whore and the Sea are two insatiate Devourers. The Devil is the grand Pirate upon the Ocean of wickedness. A Pirate is one plague above those of nature, to make the Sea more terrible, more dangerous. He is called the Merchants Book, wherein he may reckon up his losses: a perpetual Foe to noble traffic; the earthquake of the Exchange: not only robbing men of their goods, but even of themselves, and making them slaves: a desperate Thief, that steals though he be in a prison; and looks every day, by fight or tempest, for execution. The devil is yet worse; for he does not only make slaves of those he taketh, more grievous than the Turkish Gallies; and damage them whom he cannot take; tempting even the best Christians to foul sins: but labors also to sink all to the Abyss, even the bottomeless depth of Hell. Only this Pirate kills more by his Flag of Truce, cunning flattery; than by his thundering Ordnance, and defiance of enmity. He would be Lord of the Sea, as well as Prince of the Air, and god of this World; and promiseth all those that sail under his Colours, a happy Voyage. But when *Bion* was shown in a Port-City, in the Temple of *Neptune,* divers Pictures of such as had in Tempests made their Vowes to *Neptune,* and so were saved from shipwreck: and was asked, Whether he did not now acknowledge the power of *Neptune,* and the gods? Yes, saith he; these be the shadows of them, that after their Vowes were delivered: but where are they painted, that have been drowned after their Vowes? Worldlings may prosper for the time under this *Neptune;* as they write of the Witches of Lapland, That they can fell Winds to Sea-men, and buy them of the Devil: But what's the end of the Voyage? Where is the Harbour? Alas, there is no Haven for such, but Hell. No Wind can be that man's friend, that hath no Haven: And yet it is better to have no Haven at all, than eternal destruction for a Haven. Lord, rather cross us with storms,

yea, bless us with crosses, than suffer us to steer such a course, to so unhappy a Point. Let our enemies be what they will, so thou be our friend and Pilot, O Jesus Christ!

2 PET. 3.7.

But the Heavens and the Earth which are now, by the same Word are kept in store, reserved unto fire against the day of Judgment, and perdition of ungodly men.

SAtan persuades Atheists that this world is eternal: that there is no other Heaven but what they see: and because they see not Hell, that there is none at all. Through this Imagination, they only labor about the present, and cast off all hope or fear of the future. If they can make good to themselves their condition (and they think it good, if it be pleasant) in this life; for the next, it is no Article of their Creed, no Creed of their heart. Therefore they live like beasts, because they think they shall die like beasts; without any answer for ought they have either acted, or left undone. But the Justice of God teacheth, that there shall be a Day of reckoning, when all the world shall be summoned to one universal Audit, and receive a reward according to their works. To prove this, the Apostle argues conveniently and comparatively: God made the world by his Word, therefore by his Word he can destroy it: and that we may be sure of his power, he hath given us an example or proof; for he hath destroyed it once already: and that we should not doubt of his will, he hath said he will do it. *Qui potuit creare, non poterit cremare?* His Word does all: by his Word he created it, by his Word he drowned it, by his Word he restored it, by his Word he preserveth it, and by his Word he will burn it.

But the Heavens and the Earth which are now, &c.] Here, first we must look upon the world in the present state, wherein it is preserved: and secondly, then the future condition, to which it is reserved. In the former are two considerations. First, the composition, *The Heavens and Earth that are now.* Secondly, the reposition, *Are kept in store by the Word.* In the future state, which is the destruction of the world, we have First, the manner, *By fire.* Secondly, the time, *At the day of judgment.* To begin with that axletree whereon the world moves.

The Word of God:] This is indeed the Will of God. At his *fiat* gave the world being, so his *maneat* gives it continuance and abiding. For as when he said, *Let there be Light and a Firmament;* what cares had the Light or Firmament, or any other creature, to hear his Word, if he had pronounced it? The words of the Tempter was *Dic, say,* command these stones to be made bread: but what capacity had there been in stones to hear his saying? *God spake to the fish:* what intelligence had the fish to answer him? But as speech is interpreter of man's heart, signifying his secret purposes: so the Lord hath some way, (which, is easy for him to do, not for us to conceive) whereby he imparteth to insensible creatures what his pleasure is. Speech is not of God's nature, but an action of his will: and he that goes without feet, seeth without eyes, reacheth without hands, so also speaketh without a tongue.

Observe we here, what a Divinity there is in the Word of God; how imperious to command, how omnipotent to prevail. One *fiat* is enough to make that which never was before, or to shape that which otherwise had lain in everlasting informity: to establish nature where it is

not, or to change nature where it is: to create Angels, Men, Birds, Beasts, Fishes: to store Heaven, Earth, and the deep with innumerable armies of creatures; and to make them bow their knees to their maker, and render unlimited obedience to all his decrees. The believing Centurion, in a suite that dearly affected him, desires not the travel of his feet, nor any receipt of Physic to heal his servant; no not so much as the imposition of his hand, which some had requested; nor coming under the roof of his house; but only a word from his lips: *Dic verbum, speak the word only, and my servant shall be whole.* Man neither liveth by bread, nor recovereth by physic, but *by the Word of God's* providence. *Lord, if thou wilt, thou canst make me clean:voluntas tua opus est:* thy will is thy work. *I will, be thou clean:* as if with the breath of his mouth, he had spoken to the Leprosy, Bee gone: as he afterward spake to the Devils, Bee packing; and they went with a vengeance, as if a whirl wind had driven them. He rebuked the winds and the seas, with far more authority than *Peter* did *Ananias,* and with the like success: for he smote the breath from the winds, and the motion from the sea. They not only hear him, but hear him with effect: they go, and run, and stand still, like dutiful servants at his bidding, and live and die at his command.

God hath one voice that is of a sensible sound indeed; smiting the ears and hearts both of men and beasts with astonishment. It maketh the Cedars, and breaketh the Cedars, formeth and quencheth the flames of fire, planteth and supplanteth Forrests, absolveth and dissolveth the World at his pleasure. O ye obsequious Heavens and Earth, how do you convince rebellious man? *Hear O Heavens,and give ear O Earth:* and *Hear O ye Mountains! •he Lord's controversy.* The Sun stands still, the Earth cleaves and opens her jaws, Rivers run back, Lions forbear their prey, all at the Word of God, and yet man refuseth to obey it. There be some indeed that will give it the hearing; as a man sees a remote object by his opticke instrument, yet it is not his: so many come to Church, as if they meant to learn the way, and know the Will of God; and so they leave it. Our fathers were more devout than we; for they did what they heard, though it were but the device of man: we hear and do not, though it be the Word of God. They had base metals, but good manners: we have base manners with our good metals. They had their coin of brass, and men of gold: we have coin of gold, and men of brass, or lead, or if there be a courser metal. The abundant waters of the sanctuary have bred two diseases; Curiosity, and Satiety. We are full of honey, and will not hear much: and what does not humor us, we will not hear at all. Indeed Schismaticall Teachers have always the most busy swarms of hearers: so they make the people Idiots, that the people may make them Idols: and we truly say of them, as of Idols; *Qui colit, ill facit.* But it is not fit that we should leave the Word of God, and listen to fables; as the Apostle said, *It is not reason we should leave preaching and serve tables.* Let us keep the Word, for the Word doth keep us: yea, as it *keeps Heaven and Earth in store;* so it keeps us on Earth, in store for Heaven, that we may be eternally blessed.

This is not only a creating, but a *preserving word:* such a one as *reserves Heaven and Earth in store,* as if it laid them up in a Treasury: till the great Emperor of the world, who is his own Lord Treasurer, calls them forth to further use. The Peripatetickes housed the Divine providence above the Moon; allowing it no descent beneath that Circle, to intend inferior businesses. The Epicures, by the Relation of *Eliphaz,* say no less. *How can God know? Can he*

judge through the dark Cloud? He walketh in the Circle of Heaven.Averroes the Spanish Physician, thinks that *vilesceret Dei intellectus,* if he should mind these lower things. But the Glass is not deformed, because it represents deformities: nor is the Sun defiled by reflecting upon dunghills; nor the Divine Providence vilified by ordering the most contemptible things. His Creation is their Mother, his Providence their Nurse: the one brings them forth, the other brings them up: the one set up the frame of Heaven and Earth, the other keeps it in reparation. That he is the God of the Mountains, not of the Valleys, was a Syrian dream: that he looketh to the greater, and scorneth the smaller employments; is a blasphemous assertion. No, his Providence extends to the feeding of Ravens, to the falling of Sparrowes, numbering of Haires, and casting of Lots. *Saul* is appointed to the Kingdom of Israel by God, and anointed by the Prophet; yet still he must be designed by *Lot:* was nor this to leave a certainty, and put it to hazard? No, for of all the Tribes *Benjamin* is taken: of all the families of *Benjamin, Matri:* of all the kindreds of *Matri,* the house of *Cis:* of all the house of *Cis, Saul* is chosen to be King. *Saul* had hidden himself; yet he could not hope that this subducing should disappoint the purpose of God. He that designed his name among the thousands of Israel, (he might well think) could easily find out his person in a Tent, and bring him forth to honor.

As the same Word of God that made the Angels, made also the little Wormes: so the same Word again that preserves the stars in heaven, preserves also the very dusts of the earth. *Nec laborat in maximis, nec fastidit in minimis.* The moving of all those glorious Orbes is no more to him, than the setting of a fly upon her wings. The whole world is but a Ball in his hand, which he turns about at his pleasure: and when he will, he can throw it into the fire. *He keeps them in store:* without his Providence they could not subsist, not stand a day; but fall like an Infant, when the Nurse puts it from her bosom. Indeed he does *thesaurizare, sed ad ignem;* treasure them up, but for the fire: as the wicked do *reponere thesaurum, sed in vindictam,treasure up wrath against the day of wrath.* But till that appointed day, he does conserve them in their pristine state: and though our intolerable sins would soon ruinate the world, yet for the Elects sake the time is prolonged, and for the Elects sake the days shall be shortened. As a Monarch sustains even a city of rebels for a time, which otherwise would perish; but at last sets it on fire. Well yet, to that day it is laid up as a *Treasure:* now if God be so provident over heaven and earth, what is his respectfulnesse of man for whom he made them? He that is so rich in goodness, and in the communication of that goodness, as to feed the Birds, and cloth the Lilies; will he neglect us and ours? We and our Children are the household of God: and will not that great Master and Father of the whole family in heaven and earth, provide for us? *If a man provide not for his own, he hath denied the Faith, and is worse than an Infidel.* We are certainly more precious than Fowls or Flowers, yet the Lord cares for them. Will the householder take care to water the herbs of his garden, or to fodder his cattle; and suffer his men and maids to famish through hunger and thirst? Or will he provide for his men and maids, and let his own children starve? I know there is a double difference, between his *keeping of heaven and earth,* and his provision for us.

1. They are insensible things, and obey only by natural instinct; as we move a stone, which otherwise would lie still. We have life, sense, reason, and natural abilities, to work together with his Providence. Therefore he enjoins us means, and *would not that the works of his wisdom*

should be idle. He can save without means, but he hath told no man that he will: he hath told every man, that (ordinarily) he will not. When the Centurion believed the Master of the ship more than Saint *Paul,* they were all exposed to a great danger: that was a preferring of the means before the Author of the means. But as it is little short of Atheism, to use God only for a shift, and at second hand, when our own powers fail: so it is no less than sluggishness to thrust all our business wholly upon him: as if we were masters, and might sit idle; whiles he like a servant, must do all our works for us. We must not look to be fed as the young Ravens, without sowing: nor to be clothed as the Lilies, without spinning. God works upon the Clouds, and we must work upon the clods; or expect no fruits.

2. They are *stored up* for destruction, God hath set us apart for Salvation. Indeed the heavens and earth shall pass through a refining by fire to their original purity; and we must pass through death, our changing, to the perfect Glory. Now, he that is the keeper of these, is much more the Preserver of man. When we were enclosed in the womb, he took care that we should not be stifled in darkness, nor borne an abortive and untimely fruit: he planted love in our parents hearts to provide for us, milk in our mothers breasts to nourish us, strength in their arms to bear us, and vigilancy in their eyes to watch us. He gave them ears willing to hear our cries, compassionate hearts to pity our wants, providence to lay up portions for us. He made this great House for man; Heaven for his Parlour, the Air for his Hall, the Earth for his Kitchen, furnished with all necessary Viands; and the Sea for a Cistern to serve it with water, not without Fire for a Chimney, and the Sun for a window. Thus was man *priùs ornatus, quàm natus: cui Deus benefecit, antequam fecisset.* For if God had given him life, before he provided him living, he had entered upon want; and this stood not with the riches of his Maker. If he had given him life and living, without comfort and happiness in them, he had fallen upon misery, and that did not become his Creators mercy. Therefore in those six days did he make a Magazin of provision for him, that should last to the end of the world. And for this purpose he useth these Creatures; *Quasi imperans, non quasi mendicans.* He employeth these instruments, *non indigentiae, sed indulgentiae causâ. The very hairs of our heads are all numbered:* The least things that concern man. Things that be numbered, are therefore numbered, that none of them should be lost. He says not, They shall be numbered; but *They are,* long ago: not some of them, but *All:* not covered, but *numbered:* not the days of our life, but *the hairs of our head:* if a hair do grow on our head, it is the Gift of God; or if a hair fall from our head, it is the will of God. Now he that numbers our hairs, what account doth he make of our souls? *Illi sollicitiserant de animabus,* Christ secures them *de capillis.* Thus hath he *stored up heaven and earth,* but their end is to be burned: he hath treasured up us for a better heaven, wherein we shall be blessed.

To borrow an application from the Metaphor, which is 〈 in non-Latin alphabet 〉 the Apostle speaks of a Treasury; let us all be treasurers; not of gold, or Jewels, or riches: these shall perish with the world, because they be laid up in the world, and belong to the world. Death like a severe Porter, shall examine all men at the gate, as they go out of the world, and not suffer them to carry one penny along with them: nothing they brought in, and they shall carry out nothing. The Spaniards never so narrowly examined the poor Moors, when they drove them out of their Kingdom. *Nabal* of his three thousand sheep which he shore in

Carmel, could not bear one lock of wool with him to the grave: nor the rich man out of his enlarged barns, one straw toward the making up of his pallet: nor the other Churl, out of all his Cellars & Fountains, one drop of water to cool his tongue: nor *Croesus,* out of his abundant treasury, one broken fragment of coin, not an end of gold or silver. Wealth is but like unto words; by imposition, not natural: for commodities are but as they are commonly valued: and in the next life they bear no value at all. The space of human life how short soever, is the utmost extent of the use of worldly riches. As all Principalities have their limits, and kings are but chief in their own Dominions: so *Pecunia,* the worlds Queen (I mean, that worlds, whereof the Devil is king) extends her regiment but to the brim of the Grave, and is not currant one step further. Or if it had any validity afterward, yet it might not be suffered to pass: men may beguile the Law that forbids them to carry coin out of the kingdom; but God will admit none with coin into his Kingdom. Well then, there is another Treasure, which we may carry with us, and be welcome: of this death cannot hinder us, and with this Angels shall receive us. Good works are a Treasure, and they do follow us. Good Prayers are a treasure, and they go before us. Good Faith and Hope are a treasure, and they go with us. Works follow;*Blessed are they that die in the Lord, for their works follow them.* Prayers precede,*Lord Jesus receive my spirit:Thy Prayers are come up for a memorial before God.* Faith does accompany,*To day shalt thou be with me in Paradise.* The Graces of God are called *Talents;* if we improve them to his use, we make them our treasure. If a Traveler bear treasure in bullion, or in a wedge of gold, and have none coined into currant monies, his treasure will not defray his charges, as he goes. All our knowledge, and whatsoever ability, is God's Gift; and that Gift is treasure in the Nature of it: but it is not currant money in the use of it, except we get nearer and nearer to heaven, our home by it. Good works are the improvement of Grace, and that is the treasure which will pass currant in heaven: For God will reward us according to our works.*Our Conversation is in heaven:* it is there already to entertain us when we come.*Lay up for yourselves Treasure in Heaven:* this is a treasure, which when the earth is on fire, shall not be burnt with it: for that fire shall but consume the Elements; but this is above the Sun and stars, in the Repository of Blessedness, the gracious hand of JESUS CHRIST.

But the heavens and the earth which are now, &c.] Weak Philosophers easily become wicked Atheists: If the Scripture do not in all circumstances jumpe with their *Plato* and *Aristotle,* they will believe *Aristotle* and *Plato* against the Scriptures. It is the madness of vain man, by his own line, to measure the works of God: as if a blind man should not believe there is a Sun, because he cannot see it. Out of this black and tetricall vault, the Devil breathes forth those pestilent damps; quarrels and wranglings against the Divine truth. As, How could the *world* be destroyed with *water?* Grant that the earth was overwhelmed, yet what is this to the world? The heavens remained still untouched. Yet even their own philosophy might teach them to distinguish of the heavens. There is an airy heaven, as well as the starry: and so far this deluge might well extend. For the earth, it was not only at the first covered with water, but with water it is still cimented. And the air doth challenge the name of heaven: so God is said to*Cover heaven with Clouds,* and*to thunder out of heaven:* and the Cataracts of heaven were opened, when the Clouds poured down, whilst all the winged inhabitants of the air, and

mortal dwellers upon the earth (saving those in the Ark) perished; what, can they say, became of the *world?*

Some would have the water, a kind of *Principium* from which other things were derived; and observe it from the very Etymology of *Aqua, à qua sunt omnia.People* and *Multitudes* are called by the name of *waters.* The *Primum mobile,* which they call the *Chrystaline* heaven, appears, either as if water were congealed into Crystal; or through the diaphanous transparencie of it, did represent Water as clear as Crystal. The Blessedness of Heaven is called, a*Pure River of Water of Life, clear as Crystal.* Such is the excellency of Water, and necessary Concurrence to all Elementarie things: Yet was this God's Instrument to destroy the world. What force is there then in Nature, to cherish and conserve the world, when the seed and matter of it own destruction is wrapped up in it? That which cannot stand by the own power, must be upheld by another's; and must it not then needs fall; when the Supporter lets go his manutenencie? Now what perpetuity, O Atheist, canst thou find in that whole, whose parts are so flexible.

1. *The heavens and the earth.]* The earth is indeed a muddy, sordid, and feculent place, the receptacle of all corruption: well may that perish. But the heavens are pure, bright, ceruleous, sublime, and refulgent; why should so glorious and magnificent a Machine suffer? The earth is but the Nurse of our mortal bodies while they live, and their grave when we die: when there is no more use of her office in that ministration, let her be dissolved. But heaven is full of beauty and solace; and though we shall dwell far above these airy or starry regions; yet it cannot but be some delight to look down upon these inferior objects; and to see that become now our pavement, which was once our seeling. Though the Presence-chamber of the King be most stately and sumptuous; yet his Courtiers disdain not to look into the public hall. Why then should the heavens, so rich and illustrious a Creature, be exposed to this last fire.

Yes, for whatsoever was created for man, was infected by the sin of man: and it is necessary, that this conflagration should reach as far, as did the former corruption. The heavens, Sun, Moon, and stars, though they did not fall under so deep a curse as the earth, yet were all blemished with man's fall. Even these must also be purged; and the means by which God will reduce them to their original integrity, is by fire: It is not then pity that this goodly frame should be dissolved; whether we respect the Maker, the creatures, or men for whom they were created. For God; he was dishonored in their contamination; therefore it is fit he should be honored in their repurgation. That infinite Majesty, who is Pureness it self, will not suffer the least out-room belonging to his Palace or universal Court, to remain unclensed. For themselves, this loss shall redound to their gain: for there shall not be an abolition, but a restitution of them: Nothing shall they lose, but what they may well spare: that substance and perfection which they received from their Creator shall abide: only the defects and blemishes which they had from us, shall be done away. We intend not the perishing of our Ore, when we refine the Gold from the dross. In respect of men, they may well vanish: for the good have a better place, and the wicked deserve a worse. These latter are but rebels, and therefore must be laid up in prison, or the place of execution: the other are God's loyal Subjects, and shall dwell with him in peace forever.

Seeing that sin had so contagious an extent, as to reach unto the very Heavens; well should the remorse of it reach unto the bottom of our hearts. Whither can we turn our eyes, and not read the Characters of our own transgressions? If we look downwards, we read them in the barren and cursed earth: every *Thistle* may sting us, and every *Thorn* be a prick to our consciences: *Praesentemque refert tibi quilibet herba reatum.* If we look inwards, there we find a depraved soul, a mortalized body: every error and distemper in either of them, may well represent unto us the force of this fatal infection. If we look outwards; the creatures groan under the burden of our vanity, they labor to shake off the yoke of servitude; and tell us to our faces, we are their bloody and cruel masters. If we look upwards, the Sun blusheth at our impiety, the Moon looks pale with fear of our imminent vengeance: the Air is troubled with our murmurings and blasphemies. They are sacrilegious fools, that offer to read men's destinies in the stars: but they are ignorant and careless souls, that do not read their own iniquities in the stars. That were a strange pestilence, which could send the infection to a remote country, over the seas: but there is no plague so malignant as sin; that could disperse the contagion through the vast Air, make it pierce through the Clouds, and stick pestilential spots upon the very Heavens. The Heavens do not more send down their kindly influence to the earth, than the earth doth send up her unthankful corruption to the Heavens. The son hath just cause to lament his fathers treason, when he looks upon the ruins of that goodly Manor, wherein he dwelt, and whereof he is disinherited. Let us cast our eyes which way we will, we cannot but behold the lothesome marks of our sins. Well may we say with *David, My sin is ever before me:* that leaf of the Book was always open. We may give it a kind of ubiquity or infiniteness, as that royal Prophet ascribes to God: *Whither shall we fly from the presence of sin?* If we should compass the Earth, in every nooke and corner of it we find sin: not our fields and houses, our beds and boords, scarce our Temples, are without sin. In our walks, sin meets us: if we dig, we turn up sin. When we view the desolate footsteps of war, we say, The enemy hath been here: no less may we say of every foot of ground we tread upon, Here hath been sin. If we *fly on the wings of the morning to the uttermost seas,* we descry sins in greater multitudes, than either fishes in the Maine, or sands on the shore. In the day we see Clouds of sins, *In the darkness* we stumble upon sin. If we could *ascend up into Heaven,* there we behold the dear Son of God that died for our sin: Could we look *into Hell,* there be millions tormented for sin. Sin *hath possessed our reins, and covered us in our mothers wombs.* There is not a point of the compass to which we can turn our faces, but *our sin is ever before us.* Shall the Hypocrite hide his sins, as *Rachel* sate upon her fathers Idols? Alas, Heaven and Earth shall discover them, in their contracted stains. But what should we do to cleanse them from this pollution? The Heavens are high; what instruments of man can reach them?

Yes, we have two helps, whereby we may do somewhat towards the purging of the Heavens. Both the breath of our faithful prayers, and the dew of our penitent tears, hath a cleansing quality. *Elias* opened Heaven by his prayer, and by his prayer *David* purged the same Heaven from that infection: *The prayers of the Saints are sweet odors* and Incense, perfuming Heaven and Earth. Let them rise up like *pillars of smoke,* and mountains of Myrrh; till they pass through the Clouds, the airy regions, the Sun and Stars, and present themselves before the gracious Throne of Jesus Christ. The sighs of a broken heart are like pleasant suffumigations

from the hills of spices. Our tears have no less virtue: and against the force the course of nature, they rise upwards, and besprinkle Heaven it self. *Mary* stooped down when she wept, because Heaven was then upon earth: the drops of our contrition mount aloft, because earth is now in Heaven: even Christ, whose body was made of earth, in the glory of his Father. This happy moisture, if it cannot purify the Heavens, yet can wash our souls; so that Heaven will not disdain to receive us. Our tears are the Sea, a good Conscience the Vessel, Faith the Wind, Charity the Sails, and good Works the Oares whereby we sails unto Blessedness. The Israelites went about by the dry wilderness, yet they must cross *Jordan,* before they enter into *Canaan:* certainly, our shortest cut to Heaven is by water; I mean, by our tears. Yet still so far is the sickness of the world, taken by our sin, beyond any Physic that we can minister to it; that nothing but the extreme fire shall be able to purge it.

2. *The Heavens and the Earth:]* Why not the *Water* also? Shall that escape only in this universal confusion? Shall the water be too hard for the fire? Or shall that flame only work upon the Earth with her fruits, upon the Heaven with his Elements, and not upon the Sea with his floods? Yes, *Etiam in aquam grassabitur ignis.* As when the Angel poured out his vial upon the great River,*Euphrates, the water thereof was dried up:* Or, as the fire that came down from Heaven, at *Elijah's* sacrifice, *licked up the water that was in the trenches:* so this supernatural fire shall consume the vast Ocean; and his deep bottom shall be but the great harth of a chimney for this general combustion. The Apostle mentions not the water, as being comprehended under the terms of *Heaven* and *Earth:* and this burning shall be more conspicuous in the Air and Earth, than in the water.

Seeing the Earth shall be dissolved, Why do we seek so greedily to ram and cramme our desires with it? Worldlings think that *their houses shall continue forever,and their dwelling places to all generations, and therefore call their lands after their own names:* They do but think so: alas, when the Earth perisheth, What will become of their habitations? Doth *Peter* talk of *Tabernacles* on Mount *Tabor;* the glory whereof was scarce to last an hour? A weak old man leaning upon his weaker staff, does not trust his whole weight upon it, lest it mock his vain confidence with a fall. Miserable is that souls condition that rests upon this worlds supportation. When we would disperse a swarm of Bees, we throw up dust amongst them: all the imaginations of political worldlings are scattered abroad and extinct with a handful of dust: the grave shall afford them Earth enough.*Isocrates* compared *Athens* to a fair Curtesan, with whose beauty every man was taken: they would all know her as a Mistress, but not one of them would accept her for his wife: They would fain enjoy her beauty, but not be clogged with her levity. Every man thought himself too good to be her husband; to be her Paramour, none was good enough. Wherein he taxed the inconstancy of that famous City; which having lifted men up to the highest pitch of honor, would instantly hurle them down again to the depth of ignominy. Such a whore is the world: we are caught with her painted fairness, and long to lie with her: but we know her false-heartednesse, and count him a fool that marries her. Do we see a covetous Earth-worm, denying cherishment to the poor, to his family, to his own bowels, to his own soul? there is a fool married to a whore. Do we see another swollen with the Dropsy of ambition, doting more on popular honor, than on virtue and goodness? there is a fool married to a whore.*Agrippa* came into the Judgment seat, *with great pomp:* the

Greek is, *with great fantasie:* all the pomp of the earth is but a mere fancy. A Philosopher said, that *Athens* was a pleasant City to travel thorough, but not safe to dwell in. We may make some use of this world in our journey or pilgrimage; but if we purpose to inhabit here, death and fire will say No to that. We shall at last think of this world, as that Harbinger answered a noble man complaining that he was lodged in so homely a room: *You will take pleasure in it, when you are out of it:* The remembrance of those troublesome vanities shall not a little add to the felicity of our peace in heaven: *Olim haec meminisse juvabit. Socrates* was wont to observe, that the argument of Tragedies was the death of Tyrants and bloody Princes: and that none of the Poets ever presented a hog to be slaughtered on the stage: common persons are not noted; but the fall of Princes is *humanae gloria ludibrium,* the mockery of all mortal glory. *Lysimachus* noting what power *Lamia* the Curtesan had with *Demetrius* King of *Macedon,* and that by her instigation he did many unjust and cruel acts; said, That it was the first time, that ever he knew a whore play in a Tragedie. But as a whore is the tragedy of the world, so the world it self is a whore in all the tragedies of the sons of men.*The goods of the unjust shall vanish with a noise, like a great thunder in rain.* The air is troubled, lightenings fly about, the thunders rend the clouds; and now every man leaves the field, and seeks for shelter: but when the storm is over, what remains of all this terror, but a little dirt composed of earth and rain, which men tread under their feet? Great and rich men make such a noise in the world: what with the bravery of their followers, the acclamation of their flatterers, the adherence of their confederates, and the imperiousnesse of their humors, they keep such a thundering, as if they would confound nature it self: Tarry but a little, and death comes down upon them in a shower: then all this noise is husht, and their glory turned into dirt. O then *Lay not up treasures for yourselves upon earth:* You may lay up for your children; that is providence: you may lay up for the poor; that is charity: but lay not up for yourselves, for that is a vain confidence. Why should we love a sluttish and vanishing earth, that have an eternal heaven prepared for us by *Jesus Christ?*

3. *The heavens and the earth.]* Why not the highest Heaven? why not hell also? No, for the sin of man never reached so high as heaven. The Angels indeed fell there, and fell from thence: but man's sin extended not so far. The Court and Throne of God is pure, and needs no purging. And for hell, there is fire enough already; a tormenting flame, never to be put out with any inundation of tears. Both these places are to remain for everlasting, without any change. This fire shall only work upon mortality and corruption; upon heaven and earth, with all things contained in them, saving only those, which God hath redeemed with the blood of his own Son.

Seeing this world shall pass away, but Hell abides forever, it is a mad improvidence, of all places, not to take heed of that. Could our misery last so long as our life, and our life so long as the world, yet all were terminable in time: but what shall put an end to Eternity? The longest life must die: the Stag falls, the Raven vanisheth, the Oak withers; and could a man reach to the years of *Methusalah,* yet he must yield to the necessity of Nature: yea, Nature it self is subject to a final change: time shall abolish all, and this last fire shall abolish time: But hell is an ever-dying life, an ever-living death. If there might be any end of those torments, though after so many millions of years, as there are drops in the Sea, or dusts upon earth, or

as there have been moments of time since time began; it would be some comfort to the damned: But eternity is intolerable, infinite eternity breaks their hearts. Indeed, Eternity is the very hell of hell. If those punishments were no greater than the stinging of Ants, yet eternity is enough to make them intolerable. The present sense of their pain is grievous; but the endlesnesse of it is their desperation: to think that after so infinite a space, they shall be as far from either end or ease, as they were the first day of their beginning! There is no calamity in this life, but either reason, or time, or hope of end may qualify it: but all comfort is excluded, where the suffering can never be concluded. What shall we call it? Life? why then does it kill? Death? why then does it not kill? There is neither life nor death, but hath some good in it: for in life there is some ease, and in death an end: but hell hath neither end nor ease. Of death it hath the torment, without any end: of life it hath the continuance, without any ease. All that is good, whether in life or death, God hath taken away: the residue he hath mixed together, and thereof composed that fearful cup of vengeance. Yet alas, many men so live as if they were never to die, and so die as if they were never to live again. O sinner, thy life is short, the worlds is not long, but hell is eternal: of whose torments there is no cessation, and from which there is no redemption. Thou canst not have a Redeemer in hell, One thou mayest have upon earth: make him thine own while thou livest, that thou mayest escape that dismal place when thou diest.

Again, seeing these lower heavens must vanish, but there is a Heaven of eternal joy, unto which corruption never could, never shall extend; why do we not unite all our powers to the attainment of it? who would build upon a quagmire, that might build upon Marble or Crystal? Or place his hopes in a Region destined to fire, that might have an inheritance above the danger of mutability? If the joys of this world were durable, yet are they not perfectly pleasant: if they could be truly pleasant, yet they cannot be durable still, duration is the accomplishment, whether of pleasure or pain. The perpetuity of that heavenly Crown is the Crown of assurance. The infiniteness of that Glory were not enough to make us happy, without the Everlastingnesse: For the more sweet it is to be enjoyed, the more grievous it would be to be determined. The very thought of ending, would abate the comfort of possessing. But eternity does not add more continuance, than contentment to this happiness. What can we find in this life, but wanting and wishing; from whence arise those two tortures of the mind, hope and fear? We rejoice in health; an Ague shakes us: in honor; an affront crosseth us: in riches; a night robs us: in friends; a trifle bereaves us: in peace; a rumour disquiets us: in the Sun; a cloud debarres us: in the favor of Princes, a frown dejects us: in long life, and death a thousand ways disappoints us. O vain soul, to fixe upon that, which is subject to man, which is subject to death, which is subject to time, which is subject to the last fire! The earth is harrowed with war, countries over-flown with water, cities demolished with fire, the sea enraged with storms, the clouds hurried with winds, the air troubled with thunders: none of all these come near heaven. There is no noise, but the songs of Saints and Angels, but the shouts of praises; nothing but tranquility and eternal Comfort within those blessed doors. There, O Christ, establish us in thy rest forever.

4. *The heavens and the earth that are now.]* Now, why, are they not the same that they were before? Is there another heaven, another earth, than those that God made at the first? No

new creation hath abrogated the old: I do not think, there was a mountain lost upon earth, much less a star in heaven, by the deluge. The Orbes keep their courses, the Stars their motions, the Sun knows his rising, and the Moon her going down: *They all continue this day according to thine Ordinances,for all are thy Servants.* The earth retains her steadfastness, because *thou hast established it:* One generation passeth, and another cometh,*but the earth abideth forever.* When God promised the seasonable vicissitude of *cold and heat,Winter and Summer, Seed-time and Harvest, day and night,* after the Flood; this was no new thing; but only that he had ordained from the beginning, and which had been suspended during that great Inundation. Why then doth the Apostle seem to make a difference between the former heaven and earth, and the present? I answer, that he does not ascribe to the world another being, but another condition: nor does he intend to oppose substances (there being an Identitie) but the several states of the same substances. The world then perished by water, now it shall be dissolved with fire: here is no opposition between world and world, but between destruction and destruction.

The Conclusion we may gather from it, is this; The world is not eternal, because is hath suffered, and is still subjected to ruin. All Creatures are of their own Nature prone to decay; whatsoever was made of nothing, may be reduced unto nothing. Not the souls of men, not the Angels of heaven are exempted; they all move upon the same poles, they bend to the same Center. And if they were not made immortal by preservation, their Nature could not keep them from sinking to annihilation. Only that is Eccentrique, which was never made: that light, which is the very emanation of the light of God, in which the Saints shall dwell; that Garment, with which they shall be apparel'd; that glory, which we can imagine, but not demonstrate: only that bends not to this Center, Ruin. That which was not made of nothing, is not in possibility of annihilation. All other things are concentrique: there is one common Center to them all; Decay and Ruin. The heavens contain the earth, the earth contains cities, cities contain men: this is Natures nest of boxes; and they are flexible to fate, made to be changed, and there is a time appointed for their permutation.

Seeing the world goes round, and all things it contains, follow that circular and changeable condition, Why are we inamour'd of it? It is but like a bullet shot from a Piece of Ordinance; that runs and danceth on the ground; which when the ignorant Soldier thinks to take up with his hands, it knocks out his brains. The best of it, is but vanity; the worst, vexation. The very pleasures of it are as a smoky fire in cold weather, whereof the smoke is more noisome than the heat is comfortable. If he that built thy house, should come again after divers years, and upon a review of it, assure thee that it will suddenly fall, wouldest thou not depart from it, to save thine own life? Behold, he that made the world, and is best able to survey the present state of his own workmanship, forewarnes us of the imminent ruin: are we so stupid, that for love of these forbidden vanities, we will suffer it to fall upon our heads? He loves Gold dearly, that will run into a room on fire, to fetch it out. What is there in the world, whose center is not Decay? Take the pride of it, which is Greatness; the Preeminence of man over men. What can be wanting to a Prince, which the earth may afford? The confluence of all pleasures, of all riches, waits upon the hand of Sovereignty. Yet alas, what stability is there in earthly greatness? *Dionysius* the second was Lord of four hundred ships, had an

Army of an hundred thousand foot, and nine thousand Horse, besides the richest Magazine or Penuary of any Prince in the world; yet he lived to see himself dethroned, his sons cruelly butchered, his daughters first ravished, and then massacred, all his Allies one way or another destroyed. How mighty was the honor of *Haman* in the Persian Court; What could not he do with the King, with the State? When the Sun shines upon the Dial, every Passenger will be looking at it. There needs no command of reverence, where the King is pleased to countenance. All knees will bow alone even to forbidden Idols of honor: How much more where royal authority enjoins obeisance? Yet is this lofty man advanced fifty foot higher; and (which aggravates the vexation) is hanged on his own Galhouse. One hour hath changed the face of the Persian Court: and he, to whom all knees bowed in the morning, as more than a man; now hangs up like a despised Vermin, for a prey to the Ravens. *Mordecai,* that was in the morning destined to the Galhouse, before night rules over Princes: and *Haman,* that in the morning ruled over Princes, is a spectacle of shame on the Galhouse. Oh the vanity of worldly honor, that mistress of fools and mad men! *Haman* was not the first that fell from such an height, nor is the last. Many an one hath sped no otherwise; to borrow the (not common) words of an English Poet:

—Having done what he can

To work himself into a glorious man:

All's but an exhalation to best eyes:

The matter spent, and then the fools fire dies.

A Gallant goes to some public Duel or tourneament, accompanied with music, many friends, and encouragements: But when he is beaten and wounded by the adversary champion, home he returns solitary and forsaken, in shame and silence. When the May-pole is first set up, there is dancing, and shouting, and rejoicing about it: after a while, boys defile it; and when it is blown down with the wind, they cast it into the fire, and burn it. The world goes round, and all things in it, follow the same motion: At first it was in the hands of plain dealing Laborers and Husbandmen: then was it seized on by tyrantsand men of might: From them it was devolved into the dition of Princes: Soldiers and Warriers then invaded it, and it was usurped by Emperors: Indulgent Emperors resigned it into the fingers of Church-men, the Popes challenge it: Now the greater part of it is fallen into the clutches of Lawyers; and who shall get it from them again, is yet uncertain: but round it must go; this is certain. The Sun doth not more duly run his course, than do all things under the Sun. The conditions of men are but as the Spokes of a Wheel; which sometime turns up Prince, and sometime Peasant; now Wise man, and then Fool; today Rich man, tomorrow Beggar. Still it goes round, and changeth, and we change with it; until that universal change of all things shall determine it, in the great Day of *Jesus Christ.*

Are kept in store: Ad verbum, Are treasured up. The Word of God is a kind of Treasury, out of which He bringeth all his Works. *He bringeth the Wind out of his Treasuries.He layeth up the Depth in Storehouses. The Lord shall open to thee his good Treasure, the Heaven to give thee Rain. Hast thou entered into the Treasures of the Snow? Or seen the Treasure of the Hail? Through his*

Commandment the Treasures are opened, and Clouds flee forth as Fowls. The Winds, the Clouds, Snow, Hail Rain, Lightning and Thunder; all pass under the name of his *Treasure.* Even his very Judgments are his Treasure: Saint *Paul* calls his *Patience* and *Goodness, His Riches:* and those punishments wherewith He scourgeth the wicked, *His Treasure:* for *they treasure up wrath unto themselves.* And although his *Riches* be greater, than his *Treasure,* and He delighteth in *Mercy* more than in vengeance: yet properly a man's treasure is the best part of his riches. If men despise his Riches, He will open his Treasury: for He that is *rich in Mercy,* is not poor in Justice; both being infinite in that infinite Essence. Men commit sins by pieces and snatches, like broken fragments of coin: God gathers all these together,*lays them up in store, and seals them up among his Treasures. Mala quae facit bomo,servat ei Deus, depromenda in tempore suo. Ditescimus bonis Divinis, & Deus quodammodo ditescit peccatis nostris:* the Mercy of God makes us rich with his blessings, and we (after a sort) make the Justice of God rich with our sins.

Seeing that for the sins of men, the Heavens are *treasured* up unto fire, and even those sins be also a kind of treasure, enriching God with fit matter for the execution of his Justice; let us all break them off by a seasonable repentance. Many men make a cursed treasure: as the Apostle chargeth rich worldlings; that they *hoard up wrath* with their wealth, and pain in the midst of their coin: This last fire shall melt their coin, and consume their wealth: but their sin and their pain remains treasured up forever. Why should a man desire to be rich in woes, or to abound with torments? No man ever counted dirt a treasure: Is there any mire so filthy as sin? Are we so foolish, to make much of that, which procures destruction? We think sin a pleasure, and sorrow a troublesome copesmate: indeed Sorrow is no good Fellow, no boon Companion, therefore few desire to meddle with it. But at the last, we shall find our sins the greatest troubles, vexing our souls, and gnawing our consciences: but our tears and sorrows are such a treasure laid up in the storehouse of Mercy, that we shall be infinitely rich in comfort and glory.

Reserved unto fire.] The various questions concerning this conflagration of the world, wherewith the Schoolmen have troubled their own heads, but not satisfied others, I omit as impertinent and unprofitable. Only concerning the power of fire something would be said. Even natural fire works *ad ultimam potentiam,* so long as the matter lasts: but this fire shall be of another nature, even of a nature (if I may so speak) above nature. Do they say, the Heavens are not exustible? How then be spirits and souls, made of a purer nature, subject to torment in the fire of Hell? The Prophet saith, *Tophet is prepared of old:* the Judge of men and Angels saith, *Go ye cursed into everlasting fire, prepared for the Devil and his Angels.* If with fear, and without curiosity, we may look upon those flames; Why may we not attribute a spiritual nature to that more than natural fire? Though spirits have nothing material in their nature, which that infernal fire should work upon: yet such is the powerful Judgment of that Almighty Arbiter of the world, justly willing their torment, that he can make spirits most sensible of those fiery tortures: and such is the obedible submission of their created nature, that they may be immediately wrought upon by those appointed pains. The spirits of living men are incorporeal, yet how great a sorrow may they conceive to be imprisoned in a loathed and painful body? And may not then mere or separated spirits of Angels or men be

held as easily in those direful flames, and be tormented with the insufferable horror which ariseth from the place, whereto they are everlastingly confined? We may distinguish of fire, as it is it self, a bodily creature, and as it is an instrument of God's Justice: so working, not by any material virtue or power of it own: but by a certain height of supernatural efficacy, to which it is exalted by the omnipotence of that supreme and righteous Judge. If then God hath from eternity created a fire of another nature, proportionable even to spiritual Essences? What should hinder but that the pure quintessentiall matter of the Sky, and the elements themselves, in the end of the world, may be dissolved by fire? Yea, of so different a nature shall the last fire be, from that which it consumeth, that the element of Fire it self shall be dissolved by fire.

All miraculous creatures are better than ordinary natural ones: The Water that Christ turned into Wine, was the best Wine: the same bounty that expressed it self in the quantity of the Wine, shows it self no less in the excellence: Nothing can fall from that divine Hand not exquisite. It was fit that the miraculous effects of Christ, which came from his immediate hand, should be more perfect than the natural. The fire that came down from Heaven upon Sodom had more in it than nature. How strange was the fire that consumed *Elijah's* sacrifice? Many hands are employed for the making of a large Trench round about the Altar, and the Prophet causes it to be filled with those precious remainders of water, which the people would have grudged to their own mouths. But as those that pour down a pailefull into a dry Pumpe, they part with this little in hope of fetching more. The Altar, the Trench is full: a barrel full is poured out for each of the Tribes, that every Tribe might be afterwards replenished. *Elijah* prays, and instantly the fire of the Lord falls from Heaven, and consumes the burnt Sacrifice, the Wood, the Stones, the Dust, and lickes up the water that was in the Trench. With what terror must Israel needs see this fire rolling down out of the Sky, and a lighting with such fury so near their heads: heads no less fit for this flame, than was the Sacrifice. They might well have thought, how easily might this fire have dilated it self, and consumed our bodies, as well as the Wood and Stones; and have lick'd up our blood, as well as that Water? I know not whether they had the grace to acknowledge the Mercy of God, they could do no less than confess his Power, *The Lord is God, The Lord is God.* Cannot the same Power provide another fire, to make a whole burnt sacrifice of the world? Far be it from us to doubt it, when he hath said he will do it.

Seeing the whole world is but a great house, and the end of it is to be burned; happy are they that have provided themselves of another not subject to fire. Wherefore is it called *Immobile regnum, a kingdom that cannot be shaken? An eternal house? An immortal mansion?* Into which *no Thieves can break through?* But to show that this fire cannot come at it, that it is far above the reach of ruin? The joys of Heaven should lose one privilege, which they have above the pleasures of Earth, if they could be mutable. If men find such fair contentments in this their prison, What will the liberty of God's own royal Court afford us? If in this stormy time of tears we meet with such comforts, What may we expect in that everlasting Sun-shine? If this corruptible world, set up for a short time, as some Tent or Cottage, be so gorgeous; that many desire no other Heaven: What estimation should we make of that eternal Palace, prepared before all worlds, for the greatest manifestation of his glory? This world of ours,

which holdeth a middle state between Heaven and Hell, and (in some sort) participateth of both; doth not so far surpass Hell in beauty; as it is excelled by that Imperial Court of Heaven, contrived by his own wisdom, as agreeable to the State of almighty God. There, there let us lay up our hearts; that when this whole world is on a flame, our Inheritance may be safe, and ourselves established in it forever.

Reserved unto fire.] Here is offered to our observation, the great difference betwixt the former destruction of the world, and this latter: That by Water, this by *Fire.*

1. The Heavens then had their Dropsy, and drowned the world: now they shall have their Feaver, and burn the world. It seems the world was then too hot, and therefore was Water sent to cool it: now it shall be too cold, and this Fire shall come to enflame it. Indeed, before the Flood, men were given to inordinate and unnatural Lusts: to fury and wrath, which is *Excandescentia,* a chafing or fuming sin: and to uncleanness, which the Apostle calls a *Burning:* these sins were fitly punished with an Inundation of Water. Toward the latter end of the World, *Charity shall wax cold,* Piety be nipped with a Frost, and *Faith* almost starved to death: and the World thus benumbed, shall be set on Fire. Or shall we rather say, this Judgment of Fire shall be proportionable to the present state of sin? As many heats contracted in the body are a preparation to the Fever: so Pride, Ambition, Drunkenness, filthy Concupiscence, Envy, Malice, and such intemperate heats in the soul, do justly provoke and call for a Dissolution of the World by Fire.

2. Of the Flood, the world had a fore-knowledge one hundred and twenty years before it came; whereby men might lay hold on the opportunity of repentance. Hereupon some made provision against it, and were saved. But this last Fire shall break out in an instant, and consume all. *Noah* knew when the Flood would come, and by God's Direction furnished himself of a sufficient Refuge. But this Day of Fire is known to no man, to no Angel. The Dog-star hath a pestilent breath, an infectious exhalation: yet because we know when it will rise, we clothe ourselves, we diet ourselves, and we shadow ourselves, to a sufficient prevention: But Comets and blazing Stars, whose significations or effects no man can interrupt or frustrate, no man foresaw. No Almanac tells us, when a blazing Star will break out, because the matter is carried up in secret: No Astrologer tells us, when the effects will be accomplished; for that is a secret of an higher Sphere than the other. Some Prognosticators have ghessed at the time of Thunder and Lightening, and been deceived: but which of them could foretell, that in such a Yeare such a City should be burned, or such a Countrie overflown? The last Day shall suddenly break in like a *Thief,* and entrap like a *Snare:* like some unexpected Thunder-clappe, awaking men from their quiet sleeps. If a man should suddenly start from his slumber, and see his house on fire about him, his Friends bewailing, but not being able to help him; it were cause of strange Amazement. Death is but a sleep in the bed of the Grave: in how terrible a plight must the wicked man rise, when he shall be enclosed within those comfortless extremities? He shall have on the one side his sins accusing him, on the other side Justice threatening him: Above, an angry Judge condemning him: Beneath, Hell open, and the boiling Furnace ready to devour him: Before, those merciless Fiends haling him: Behind, the Saints and some of his nearest Friends not only

forsaking him, but rejoicing and praising God for Justice in his damnation: Within, his conscience tearing him; without, the powers of heaven shaken and dissolved, the elements melting, the whole world flaming, and all damned souls crying and cursing round about him. O intolerable indignation of the Almighty; which he shall neither have power to resist, nor patience to endure, nor place to avoid!

3. The Deluge did but invade a piece of the world: it did no harm to the heavens, from whence it fell: it did not put out those lights, it did not quench those heats: but this last fire shall burn the furnace it self, and annihilate those heavens that breathe it out. If *Noah's* Dove found no place for her foot by reason of the water, what room will be left for the sinner in the midst of this universal fire! *If the just shall scarcely be saved, where shall the ungodly appear?* To go forward, it will be intolerable: impossible to go back: to turn aside, unavaileable. So extreme will be the astonishment, made up of sorrow, shame, and fear; that the guilty sinner will be desirous, if it were possible, even to hide himself in hell, rather than stand his trial: like some desperate malefactor, that had rather go to the galhouse in private, than be brought to the public Sessions.

4. The Deluge came upon the world *Paulatìm,* by degrees: this fire shall come *Sabito,* on a sudden. God was then *forty days* a raining upon the earth, before the Flood did bear up the Ark: so that still men shifted places, according to their best conveniences: from the valleys up to the higher grounds, from thence to the loftyest mountains, and again there, to the towers and tallest Cedars; Death and Destruction following after them in a slow march. Beside that fear and hunger did in many of them save the Flood a labor; they had time to take breath, the happy space of repentance; and though the waters would not be entreated to spare their bodies, yet that other Deluge of their own Tears might eternally save their souls. But this destruction by fire is altogether sudden: it shall not begin with one piece of the world, and so proceed on to another, as material fire does in an earthly building; but consume all at once. Therefore He that best knows it, because He will do it, compares it to *Lightning,* which quickly flies from East to West, and that chosen Vessel says, it shall be done *In a moment, in the twinkling of an eye.* Those are the greatest mischiefs, which are least discerned: the most insensible in their ways, come to be most sensible in their ends. In the societies of men, States and Common-wealths; twenty rebellious drummes make not so dangerous a noise, as a few whisperers and secret plotters in corners. The Cannon doth not so much hurt against a wall, as a Myne under the wall: nor a thousand enemies that threaten, so much as a few that take an oath to say nothing. It is the concealment of the last day, that will be terrible to those men one day, that have not prepared themselves every day. It was a noble answer of a mean favourite to his Prince; who had threatened one day to come and see what cheare he kept in his house, and understanding afterwards how bountiful and expensive he was at all times since, far above his state and revenues, reproved him for a prodigal waster of his fortunes: but he humbly replied; Your Highness promised to eat with me one day, and because I did not know which day, I made the better provision for you every day. We are sure there is a day when our Lord will come: therefore to trim up our houses, our Consciences; to furnish our souls with the best Viands, Faith, Charity, and Repentance; is

not to our loss, but gain: He will not tax us of lavishnesse; but rather having *supped with us* in grace, take us home to his Kingdom, to *sup with him* in everlasting Glory.

But if this fire be so universal, how then shall the Righteous escape? [Question.] Can they avoid so supernatural a flame? Yes, how were those three mortal Servants of God delivered in the midst of that firy furnace? Were the hairs of their heads sindged? or was the smell of fire upon their garments? Their persecutors were destroyed with the very breathing of that Oven, themselves were not hurt with the flame. What was the reason? There was a *Fourth among them, and his form was like the Son of God.* So when the whole world shall be turned into a burning furnace, the godly have One among them, that will secure their preservation; even their blessed Redeemer, the almighty Son of God. If he could keep mortal men from the power of natural fire, he can as easily from the force of this supernatural fire save his immortal Saints. I deny not, but that even the Saints and Angels may be touched with the terror and astonishment of this dreadful day: not for any danger which they can fear towards themselves; but at the greatness of the Lord's Indignation: As a harmless child will be afraid at the fury of his father, though it be against his bondslave: or as a tempestuous sea will strike some astonishment even into him, that standeth safe on the shore. If the heavens and earth fly before his presence, well may the sons of men be abashed. When *Gideon* went against the *Midianites,* instead of whetting swords, sharpening spears, and fitting of armor, he only gave order for empty pitchers, and lights, and trumpets. The cracking of those pitchers shall break in pieces that *Midianitish* clay: the kindling of those lamps shall extinguish the light of *Midian:* those trumpets sound no other than a soul-knell to all the host of *Midian.* There shall need nothing but noise and light, to confound that innumerable Army. Now if the pitchers, and brands, and trumpets of *Gideon,* did so daunt and dismay the proud troupes of *Midian* and *Amalek:* who (can we think) shall be able to stand before the last terror; when the trumpet of the Archangel shall sound, and the heavens shall pass away with a noise, and the elements shall be on a flame about our ears?

Seeing the world shall be determined in fire, let us look in time to our own preservation. No denial, no defense, will serve at that day, either to countenance or to cover our sins: It will be in vain to offer, whether excuse or entreaty: no place remains for the on, no pity for the other. Nothing will be granted, which shall then be required; because nothing was performed, which was before commanded. When a man's house is on fire, he does not so much look to his lumber, and trash, and ordinary stuff, but he labors to preserve his treasure and Jewels, his deeds and evidences: This great house of the world will shortly be on fire: it will be our vain folly, to seek the saving of any temporal things; for they shall not escape this combustion: but let us save the Jewels, our dear souls: the evidence, our faith in the Covenant of God, made unto us in Jesus Christ. *Let not him that is on the house top,come down to take anything out of it;* there is nothing in it worth his care. No, let him make sure his Jewel, and his Charter in the blood of his Redeemer: if that be safe, *pereat mundus:* Let Christ be ours, and our souls his, and though the world be on a light flame, we shall not perish.

Reserved unto fire.] The Law of God was given in fire, and in fire it shall be required. That they might see what was due to their sins, they behold the fire above, representing the fire that

should be below them. We may all tremble at the resemblance. The trumpet of the Angel called only Israel to the one: the voice of an Archangel, the Trumpet of God shall summon all the world to the other. There mount *Sinai* was only on a flame; here the whole world shall burn. There was fire, smoke, thunder and lightning: here a firy stream issuing from the Lord shall melt the elements, and dissolve the heavens. If such were the proclamation of God's statutes, what shall the Sessions be? What shall become of the breakers of so firy a law? Only the fire wherein it was delivered, was but terrifying: but the fire wherein it shall be required is consuming. Therefore will the supreme Judge hold his Assizes in fire: nor is only the Law thus required, but even the Gospel. *He will come in flaming fire, taking vengeance,* not only *on them that know not God* and his Law; but even on those *that obey not the Gospel of Christ.*

To recover us from our willful fall, he came down from heaven, was borne in poverty, and lived in pain, and died with intolerable torment and scorn. Witness the wounds he endured, witness the earth that trembled, witness the heavens that drew in their light, when his death was in action. Where is our thankfulness, where our obedience? How have we answered his holy inspirations? How have we used the means and opportunities, which were presented us for our salvation? What desire had we of those works of mercy which he commanded? Where appeared in us that Charity which he commended? Is this the account we make of his sufferings? Is this our estimation of his more than precious blood? Rebellion against God's mercy is so much worse than disobedience to his Justice, as his mercy sweetens all his works, as his mercy redeemed us, when we were forfeited to his Justice. Even this Ingratitude shall be required in fire, and the Lord will judge it in that universal burning. When *Joseph* said to his brethren, *I am Joseph your brother, whom ye sold into Egypt,they could not answer him,* for they were astonied at his presence. When Christ shall show that blessed Head which was crowned with thorns, those sacred hands which were pierced with nails, that holy side which was thrust through with a spear, and say, Behold I am *Jesus* your brother, whom your sins once sold into the hands of *Pilate,* and have ever since daily crucified by your unthankful relapses, and repetitions of the same iniquities; they must needs be speechless. O then let us follow the counsel of him, that would be our Advocate, before he will be our Judge! and enter into Judgment against ourselves, that when we shall appear in that great Audit, he may find us beforehand judged, & forever forbear to condemn us.

Against the day of Judgment.] We find four Advents of Christ. 1. *Verbum ad carnem,* when the Word took flesh. 2. *Caro ad verbum,* when he began to execute his office. 3. *In carne soluta,* when we lie on our death-bed, then he comes to comfort us: the God of life comes in the hour of death. 4. *In carne restituta,* at the Resurrection: when our old mother shall be delivered of her last burden, when a fever shall calcyne the corrupt body of this world. There is *Iudicium Discretionis,* which is done here; *For Judgment I am come into this world:* and there is *Iudicium Retributionis* hereafter; *God shall Judge the secrets of man by Jesus Christ.* There is a judgment of election, before the world began: and there is a judgment of reward, when the world is done. Concerning this last and great *Day of Judgment,* I desire briefly to touch upon these particulars: The certainty, the uncertenty, the integrity, the impartiality, the fatality to the wicked, the consolation to the Just.

1. The certainty of it: *Heaven and earth shall pass away,* but not that *word of God,* which hath decreed this judgment. Of this infallible expectation we have frequent warning: *The Sun shall be darkened, the Moon shall not give her light,and the Stars shall fall from heaven.* Great Eclipses have been terrible to poor mortals, and the darkness at our Savior's Passion was the wonder of the world: If it were such at his suffering, what shall it be at his glorious appearing? When the Master of the family dieth, the house is troubled, the servants lament, and put on mourning garments: When man, the Tenant of the world is near his end, and coming to answer for his rent; his old friends and servants, the Sun, Moon, and Stars, clothe themselves in black, and become his mourners. Nor do these only wait upon this great funeral; but the earth shall tremble, and the seas roar, when *men's hearts shall fail them.* Vehement earthquakes, and the inundations of mighty waters have been terrible: how much more when the vast Ocean shall rage, and the massy globe of the earth totter?

How obdurate be those hearts, whom this consideration does not terrify. Physicians, in dangerous diseases, give a special regard to the 7. day, which they call critical; and observe what strength nature hath to repel it, & thereby judge of the patient. We all labor of the spiritual sickness, Sin: and the day of Iudgemēt is truly a critical day: if the remembrance of that cannot discover some hope of reformation in us, we are not like to escape. We are busily intēt in our observations upon climactericall years for particular persons, and periodicall years for the life of states and kingdoms: but we consider not our own critical day, and what assurance we have of the everlasting Kingdom. We exercise our curiosity in marking, that *Adam,* the eldest of the eldest world, died in his climactericall year: and *Sem,* the eldest son of the next world, in his: and *Abraham,* the Father of the faithful, in his: and the blessed Virgin *Mary,* the Garden where the Root of faith grew, in hers. But they whose Climacterickes we observe, did spend their observation upon other critical days; the expectation of the *Messias,* the end of their lives, the preparation for death. The Pharisees pretended that if *they had been in their Fathers days,they would not have been partakers of the blood of the Prophets:* and shall we, who live in the days, not of the Prophets, but of the Son, kill those Prophets again, and again crucify that Son, for all those evident Indications that are afforded us? Shall we study, and seek, and find out such critical days, as are fittest to forsake Christ in? Now, Religion is in a neutrality in the world, and this is my day, the day of liberty: Now I may make new friends, by changing my old Religion, and this is my day, the day of advancement. This is a fearful *Crisis* or indication of spiritual death. Physicians speak of their critical days, that the first is *Index,* the next *Iudex.* So we have two main critical days, our life, and our death: the former is Indicatory, the latter Iudicatory: that declares what we are, this concludes what we shall be: the one is for consultation, the other for Sentence. There may be some hope of convalescence in the first: but if we amend not before the second, we must perish. In the first we have leave and time to judge ourselves: otherwise, the Lord will judge us in the next.

Yea, we have many critical days, to prepare us for that great day of Determination; and them we may distinguish, like natural days, into seven. First, the day of Trouble and affliction, which is therefore called *the day of visitation:* because in trouble, the Lord, our good Physician, doth visit us. Men think that God is removed from them, when they suffer calamity: as the Israelites do but want water, and presently cry, *Is the Lord among us, or no?* As

if God could not be with them, and they athirst? Either he must humor carnal minds, or be distrusted. If they prosper, though it be with wickedness, then God is with them: If they be crossed in their own designs, straight, *Is God with us?* It was the way to put God from them, to distrust, and murmur. If he had not been with them, they had not lived: if he had been in them, they had not murmured. We can think him absent in our want, and cannot see him absent in our sin: yet wickedness, not affliction, argues him gone. Yea, he is then most present, when he most chastises. We measure not the visitations of great persons, by their apparel, by their equipage, by the solemnity of their coming; but by their very coming. If the Lord come unto us, though it be in sickness, though in calamity, it is our critical day: and if we make him welcome, and entertain him with patience, it is an argument he would not lose us, that by any means seeks us. Secondly, penitent sorrow for our sins is a right critical day: when the conscience is molested with the pains of a bleeding remorse. This day hath an Evening and a Morning; a sad guiltiness in the soul, but a cheerful rising of the Sun. The Evenings and Mornings made *days* in the Creation, but there is no mention of *nights:* Our sorrows for our sins are Evenings, but they determine not in night: *There is joy in the Morning;* a day of solace; when the Spirit broken and dejected in it self, is aquitted and comforted by Christ. Thirdly, this Remorse sends us to a third critical day, to a devout hearing of the Word, and faithful receiving of our Savior, in his Institution of the Sacrament: conforming our life to those sacred Rules, and walking worthy of so inestimable an honor. Fourthly, thus having walked with God three days, we are prepared for the storms of the fourth, the day of our dissolution and transmigration from hence. Sins, sorrows, and troubles have so embittered our life, that there is no *bitterness in the remembrance of death.* Sickness hath disabled us to receive meat, and made it our fasting day, our Eve, to this great Festivall of our Translation. Fifthly, this day of death shall deliver us over to the fifth, the day of our Resurrection: for how long soever that day be in the grave, there is no day between that and the Resurrection. Then shall all men be re-appareled with their own bodies; and they that have made good use of their former days, shall be super-invested with glory. Only the ungodly shall be condemned to their old clothes; their sinful bodies; and have no addition, but of immortality to torment. Sixthly, this day thus reinvesting our soul in our body, and our body in the Body of Christ, shall present us both body and soul to our sixth day, *The day of Judgment:* which is truly, and in a literal sense, the critical, the Decretory day; rewarding the wicked according to their demerites: And having passed upon the faithful the Judgment of Approbation, they shall also be assistant in that Session, and judge the world of evil men and Angels. Seventhly, after this, we shall be possessed of our seventh day; that everlasting Sabbath in the rest, the joy, the sight, and glory of the blessed Trinity: where we shall live, without reckoning anymore days forever.

2. The uncertainety of this day bespeaks our preparedness. When the disciples asked Christ concerning the Sign of his coming; he answers them with a *Qualis,* not with a *Quando:* he describes the manner, but conceals the Time, such signs shall go before, he does not determine the day when the Judgment shall come after. Only he cautions them, with an *Attendite ne superveniat in vos repentina dies illa:* for *as a snare it shall come on them that dwell on the face of the earth.* The bird little thinks of the snare of the fowler, nor the beast of the

hunter; this fearless rangeth through the woods, the other merrily cuts the air: both follow their unsuspected liberty, both are lost in unprevented ruin. Against public enemies we fortify our coasts, against private thieves we bar our doors, and shall we not against the irremediable fatalitie of this day prepare our souls? It is favor enough that the Lord hath given us warning: the day is sudden, the warning is not sudden: the old world had the precaution of sixscore years; and that (we cannot deny) was long enough: but we have had the prediction of Christ and his Apostles, of above fifteen hundred years standing; besides the daily sound of those Evangelical Trumpets, that tell us of that Archangelical Trumpet in their Pulpits. *Qui audit tonitrua, metuit fulgura:* when we hear the thunder, in a dark night on our beds, we fear the lightning: Our Savior's Gospel, premonishing of this day, is like thunder; if it cannot wake us from our sins, the Judgment shall come upon us like lightning, to our utter destruction. But *I will thank the Lord for giving me warning.* The thunder first breaks the cloud, and makes way for the lightning, yet the lightning first invades our sense: All Sermons upon this argument of the last day, are thunder-claps; yet such is the security of the world, that the sons of thunder cannot waken them, till the Father of lightning consume them. *Dedisti metuentibus te significationem, ut fugiant à facie arcus,* saith that royal Prophet. The Huntsman doth not threaten the dear, or terrify him; but watches him at a stand, and shoots him. But God speaks, before he shoots: takes the bow in his hand, and shows it us, before he puts in the arrow, to wound us. Saint *Gregory* hath a meditation, which by way of similitude doth lively express this point. Mariners have made their voyage, and are returning home: when on a sudden the winds rise, and the seas begin to be troubled: first they are set upon with lighter waves, then with fiercer billows; then little bals of fire are seen rolling on the face of the waters: now they labor with all their powers, and unlade the vessels of those precious merchandize, for which they made their unhappy voyage. But still the unexpiable rage of the sea ceaseth not, till it hath swallowed the ship: some sink with it, and others by help of a little bark get to shore. We are all put into the vessel of mortality; & all those signs preceding the *day of Judgment,* are so many successive waves prognosticating this universal shipwreck: and now worldlings would throw overboord their unblest traffike; the covetous despiseth his riches, the voluptuous his pleasures, the ambitious his honors: they have ventured all their life for those sins, and now they would be rid of that venture with all their hearts. The main storm comes, the earth trembles, the Ocean roars, the elements melt, the heavens dissolve, the huge Caricke of the whole world perisheth: Those that have put all their fortunes and estate in that one uncertain Bottom, must perish with it: But the Children of Grace have a little Pinnasse, the Church of Christ; and this carries them safe thorough the fire, as *Noah's* Ark bore him thorough the water, and lands them in Heaven, where they are welcomed home with Songs of triumph.

We are all God's Creatures, and he hath an indefeisable right in every man: yea, we are his Factors, and he hath sent us into this world, as into a strange country to traffike for him. *Estote Factores verbi, non actores: Bee ye doers of the word,* not actors, for that is but to play Religion, like hypocrites: Actors do but represent things done, and personate other men. But we are Factors; and the commodities we are trusted withal, are first heavenly Graces, and then a competency of temporal things. The trade we drive is our good Works, and all we can

return to our Masters profit is but his Praise and Glory: the whole benefit of the voyage redounds to ourselves: not He, but we may be the better for it. At last that great Merchant calls us home, to this universal audit, when every Factor must bring in his accounts. They that have advantaged their Lord and traded to his honor, shall be honored by him forever: But these slothful servants, that have trifled with his Talent, or mis-spent it, shall be cast into that prison of unthrifts and beggars, which is full of all wants, but the want of torments. The wise Merchant; that preponders his future reckoning, will carefully look to four houses under his charge: His ware-house, his work-house, his clock-house, and his Closet or counting-house. Our Ware-house is our Heart; wherein lie all those precious Commodities deposited to us from Heaven: our knowledge, with all our Graces, and spiritual abilities: if lusts and malicious thoughts break in like thieves, and robs us of those celestial Wares, we are undone. Our Work-house is, as it were, the Shop of our good Actions, wherein by way of holy commerce, we retaile those dear Commodities of our Master, to his gainful use: if we have learning, we instruct the ignorant; if we have riches, we comfort the poor; if authority, we protect the innocent: whatsoever Grace we have in the Ware-house of our Heart, we bring it forth into the Work-house of our life, and do good with it. Our Clock-house is to be regarded too: Whither we consider it in relation to our speech, and discourse, for the Tongue is the Clock of the Soul: if the Clock go false, if our talk be ungracious; lying, swearing, or profane; we are factors for hell, rather than for Heaven: Men may know by the Clock-house, what stuff is in the Ware-house; for *out of the abundance of the heart, the mouth speaketh.* Or we may consider this Clock, in respect of our time: the good Husband still minds how the day goes with him; and therefore so follows his business, that he may have done before night. They are injurious Sextons to their own souls, that set the Clock back; that make it stand at two in the afternoon, when it is six in the evening, even near the Sun-set of their ends; that they might more securely follow their pleasures. No, let the Clock go right, think of the time, meditate on the uncertainty of thy life, the certainty of thy reckoning; and work out thy Salvation in time, that thou mayest rest when time shall be no more. All men are called to Repentance: do you hear some answer, Yes, tomorrow, Lord; or next week, Lord; or next year, Lord? Sure, their Clock does not go right. God hath another Clock; and it may be twelve by His, when it is scarce five by theirs: he summons them by death, when they think they have many years to live. The last is our Counting-house, and that is our Conscience; where we find written all our receipts, and all our layings out. No false reckoning can be found in this Book; it will speak the truth to a penny. Trades-men's books may lie, stewards books may err; there is no error in this. In respect of our receipts, we cannot with that *unjust steward set down fifty for a hundred:* nor can we, in regard of our layings out, set down a hundred for fifty. This book is written by another hand than ours; even the Lord's: and certainly, the Lord can read his own hand. There have been some that could stupefie the voice of their Conscience; never any could obliterate the writing of their Conscience: they could stop the sound of it, as it is a Trumpet; they could not scrape out the Characters of it, as it is a Book. Happy are we, if we can get the blood of Christ, to wash out our debts; and the merits of Christ, to stand for our accounts: only this reckoning shall pass in the *Day of Judgment.* For as our Conscience leaves us here, so the Almighty Judge will find us hereafter.

To conclude; the weakest memory here present, may easily think on these four Houses: and if we keep them well, we shall prove happy Christians. But the *Day of Judgment,* thou sayest, *is far enough off:* It is more than thou, or any man, or any Angel knows. Yet grant it far off to the world; it may be near to thee. *The* day of Judgment is remote, *Thy* day of Judgment is at hand: and as thou goest out in particular, so thou shalt be found in the general. Thy passing-bel and the Archangels Trumpet, have both one sound to thee. In the same condition that thy soul leaves thy body, shall thy body be found of thy Soul. Thou canst not pass from thy death-bed a sinner, and appear at the great Assizes a Saint. Both in thy private sessions, and the universal Assizes, thou shalt be sure of the same Judge, the same Jury, the same Witnesses, the same Verdict. How certain thou art to die, thou knowest: how soon to die, thou knowest not. Measure not thy life with the longest; that were to piece it out with flattery: thou canst name no living man, not the sickest; which thou art sure shall die before thee. Daily we follow the dead to their graves, and in those graves we bury the remembrance of our own death with them. Here drops an old Man, and there a Child; here an aged Matron, there a young Virgin: with mourning eyes we attend them to their Funerals; yet before we lay the Rosemary out of our hands, the thought of death hath vanished from our hearts. When an Hog lies bound under the knife to be killed, he makes an hideous cry above any other Creature: hereupon the other Swine come running in, and they grunt, and whine, and keep a fearful noise: but as soon as the dying Beast hath ceased, they also are silent, and return to the filthy mire as carelessly, as if no harm had been done. When we lose a Neighbor, a Friend, a Brother, we weep, and howl, and lament, as if with *Rachel,* we could never be comforted: But the body once interred, and the funeral Ceremonies ended; if we do not stay to enquire for some Legacies, we run back with all possible haste to our former sins and turpitudes, as if there had been no such matter. Alas, that the farthest end of all our thoughts, should be the thought of our ends! Death is but our apprehension, like the taking of a Malefactor; but it sends us to the Session, and that either to forgiveness or execution. O then, let us repent in life, that we may find comfort in death, and be acquitted at the *Day of Judgment* by *Jesus Christ.*

3. The Integrity of the Judge, and of his Judgment, comes next to be considered. There is no Name of God so often mentioned in the Scripture, as that of a *Judge;* no action so often, as that of *Judgment.* Many Names of God be sweeter, none frequenter. Even where the Lord is glorious with all his Titles of Mercy, still there comes in one Title of his Judgment: where he is *slow to anger,* even there he does *not acquit the guilty.* The first coming of Christ was in weakness, because he was then to be judged: his second shall be in power, because he is now to judge. Then, like a feeble unweaponed *David* against that mighty Giant of Hell, that *Goliath,* Satan: now, like an armed and angry *David* against wicked and unthankful *Nabal's.* In vain *have I kept his Flocks safe in the Wilderness,* that will not give a little bread to my hungry followers. Have I been so bountiful to the rich Churls of the World, and do they deny a small relief to my poor members? Then he came like a *soft Dew upon the Grass,* now he shall come like Thunder in the Clouds. Then he *came unto his own,* and they knew him not; now *all eyes shall see him,* and all tongues confess him. Then he came in private, from the womb of his Mother; now he shall come in public from the Throne of his Father. Then, with a few

Apostles; now, with thousands of Angels. Then, with a Star in the East; now, with the Heavens on Fire. Then, as a Lamb; now as a Lion: Then, to save the lost, now, to condemn the lost. Then as a Subject to *Caesar;* now, the King of kings. Then, O Man, *Venit ut tuus,* He came as thine: now, *Veniet ut suus,* He shall come as his own, and appear himself: Then He, poor Man stood before *Pilate,* to receive his Sentence; now *Pilate* and *Herod,* and all the Potentates of the Earth must stand before Him, and undergo his dreadful Doome. Then He had a Reed for his Scepter, and Thorns for his Crown: now, He shall break the Nations with a Scepter of Iron, and his *Throne shall be like a flaming Fire.* At his Birth, only *Jerusalem was troubled;* and at his Death, some tender-hearted *Women wept:* but at his Comming to Judgment, *All the Kinreds of the Earth shall mourn before Him.*

It is Christ then that shall be our Judge; He to whose contumely did tend all our misdeeds. He, whose Majesty we have dishonored, whose Mercy we have despised, whose Glory we have abased, and whose Goodness we have abused. He, whose Presence we have profaned, and whose Patience we have mis-interpreted, either for Ignorance or Allowance of evil. But we shall find neither of both in this impartial Judge: There are six principal Refuges of the guilty before the Judgment-seats of mortal men. If either the Judge may be deceived through Ignorance, or made partial with Favor, or overcome with Power, or melted with Pitie, or corrupted with Monie, or persuaded with Oratory: but all these Forts of confidence fail before this Tribunal.

1. This Judge cannot err through Ignorance, for *All things are naked and open to his eyes, with whom we have to do.* He knoweth our goings out and our comings in: *The Lord knoweth the thoughts of man, that they are but vain.* There is nothing so quick as thought, nothing so free as thought, nothing so secret as thought, (the Devil cannot know our thoughts, but by conjecture or inference) nothing so boundless as thought: nature hath set no limits to the thoughts of the soul. Yet, *Thou, O Lord, understandest our thoughts long before.* To know them, when they have being, is much: but to know them before they were, is only God's peculiar. Man himself does not know today, what he shall think tomorrow: God knows it, and knew it from all eternity. He understood what thoughts thoughts the soul would create, before He had created the soul. *Adam* would fain have hidden himself from God, when he found him naked in the cool of the day: such a desire is in every guilty sinner to hide himself from Christ, when he comes to Judgment in the Evening of the world: but it is not possible. The wicked shall call to the Mountains, *Fall on us,* and to the Rocks, *Cover us;* but to what purpose? Alas, *In the Presence of the God of Jacob, the Mountains skip like Rammes, and the little Hills like young Sheep.* Yea, at that Day there shall be neither Rocks nor Mountains left to hide them. As it is intolerable to abide his Presence, so it is impossible to avoid it. He saw *Nathaniel* under the Fig tree, and *Elias* in the Cave. He sees the Thief in his darkest night, and the Adulterer when all the doors and windows are shut. He saw *Fa•lx,* without the help of his dark Lantern, when he labored in that black Vault or Mine under the Parliament-house. He sees all the plots of the Jesuits against his Church: they delude all Princes, but the Prince of Heaven, and He sees their villainy. He sees them that are in Hell, who see nothing, not themselves. He knows our most secret sins; to repeat those we do not remember, to reveal also those we would hide, and to convince us of those we would deny.

2. This Judge cannot be forestalled with favor, for *He is no Respector of Persons.* The poorest Beggar shall find as good Audience in this Court of Justice, as the greatest Monarch in the word. Christ will judge most justly, even those that have judged most unjustly. *Pilate* shall find Justice from Christ, Christ found none from *Pilate. Take* Him, saith he to the malicious Jews, *I find no fault in Him.* No fault in Him, O *Pilate,* and yet doest thou condemn Him? Where was the fault then? Surely in thee, O *Pilate.* He will not deal so with thee; thou shalt have Justice.

3. He cannot be overborne with power; for *All power is given Him both in Heaven and Earth.* With many Judges on Earth, a Lord's Message, or a Ladies Letter may do much: and let the poor man's complaint be never so honest, if it trench upon great Ones, it must not be heard. Favor is the Mistress, toward which all the Bowles of Authority run Bias. Such Magistrates are like Spaniels, which ever hunt that way their Master looks. But those unrighteous Judges, that have been led by favor below, shall find least favor above. It will be a poor excuse for an act of Injustice, Such a Lord commanded me: Him for persuading, and Thee for yielding, the Lord of Heaven shall condemn you both. Now men deal with our Sermons, as they do with our Tithes: when we preach Judgment, they sue out a Prohibition from an higher Court, or a Protection from the Chancery, their Mercy-seat, or a Commission for Composition: but whither will they appeal from this Court, the great Star-chamber of Heaven?

4. He cannot be moved with pity. There was a time, when upon the condition of repentance, He proffered padon: but the time of Mercy is past, this is the Day of Justice. Time was, when He poured forth his precious Blood to expiate their sin: but now *There remains no more sacrifice for sin.* Time was, *He wept over Jerusalem* in compassion; now let Jerusalem weep out her eyes, there is nothing but indignation. His Meekness shall be turned into Wrath; and He that before wept for the misery of sinners, will now *laugh at their destruction.* The Lawyer, whiles he is an Advocate, pleads his Clients cause, though •t be not good: but being made a Judge, he sentenceth the cause, without respect to the Client. Christ is now our Advocate, and He pleads our cause; and mediates for our very sins: but at the last Day his Office is to Judge, and He will give a most righteous Sentence.

5. He will not be corrupted with Bribes; yea, those that have been so corrupted, He will condemn. The wealthiest Miser must come before Him naked and empty handed. In his Infancy the *Wise Men* presented Him Gold, and they are wise men that in this world bring Him such offerings. With thy Gold and Riches feed the hungry, and clothe the naked, while thou livest: else at the Day of Judgment it will not be taken. What wealth shall any man have left, when the whole world is on fire? Only what the hand of Charity hath given Christ here, He will abundantly repay there: And as we use, upon the wall of Hospitals and Almshouses, to write up the name of the Benefactors: so those beneficent souls, that have comforted the needy members of Christ on Earth, shall find their names written in Heaven. Other rich Churls shall undergo *Magus* his Doome, *Themselves and their money must perish together.*

6. He cannot be persuaded with arguments. *Tullius* is weak, and *Tertullus* a fool, to think that eloquence shall carry it there. Let not the greatest Clarkes, who have led wicked lives, hope that at this Assizes their Book shall save them. They may be condemned for the former

abuse of their Eloquence, but here their very tongues shall be put to silence. Even now, *Theologia non formidat Dialecticam:* Divinity will not be awed by Logic, nor will God be imprisoned in a Predicament: much less above. I speak not this to dispraise Learning; it is the gift of God, and useful to his glory. *Moses* a Priest, or (if that be doubtful, yet sure) a Prophet, and that with a *Non sicut;* was *learned in all the wisdom of the Egyptians.* The Scorners of Learning are like Wormes in Libraries: busy about it, but with an intent to destroy it. There be many arts in the world, but there is one worth them all; an holy life, the effect of a true faith in *Jesus* Christ. Saint *Paul* was a great Scholar, yet it was only his *Didicisse Christum,* that saved him. All arguments are lost but this; *Lord, I bring thee thine ow•e righteousness, by imputation made mine; by this, I beseech thee save me:* This argument will prevail.

We see the Integrity of the Judge: the Conscience of the sinner shall be compelled to accuse, and the Devil suffered to urge, but no Advocate allowed to plead his cause. The Angels shall not, the Saints may not, Christ will not, and himself cannot. Not the Angels, for they are witnesses to his wickedness: Not the Saints, for it is their office to judge the world: Not Christ, for he despised his grace when it was offered: Not the sinner himself, for he shall obtain no audience. O the desperate extremities, which will then beset the ungodly! If they offer to speak, their sins stand up against them: if they hold their peace, they find nothing to comfort them. Every moment of our time is one step toward this Judgment: And yet we are so far from compassion of ourselves, that even going to our trial, we cease not to multiply crimes against him, that must give sentence upon us. With what countenance can sinners be able to look upon that glorious Majesty? It will be at that time a greater pain for them to stand before God, than to be in Hell. The severe acts of a Judge being discoursed, and his impartial censures; an hearer wittily and honestly replied; I mean never to trouble him. It cannot be so with us; our sins are so heinous and numerous, that we must come before him: there is only one way to help us; which is now by an appeal? To whom? Even to himself, let us appeal from Christ, to Christ: from him as an angry Judge, to him as a gracious Savior. How cheap an account do most men now make of Christ? No more than cunning Gallants do of a prodigal Heir; even to riot upon his score, and to lavish out sins on the riches of his satisfaction. But let them know, that though the Death of Christ have fully satisfied for all our sins; and borne the extremity of whatsoever, either the Law of God could lay against us, or the wrath of God could lay upon us: yet hath it left no liberty to build our sins upon his Death, but rather to bury our sins in his Death. We may not crucify him again by our sins, which for our sins hath already been crucified. For as in the Creation, the disobedience of the Creature caused the Creator to hate the work of his own hands: so in the Reconciliation, the peace that was made between God and man, did not stretch so far as to conclude of peace between God and sin. But he that was content in Christ to be reconciled to his enemies, is yet at enmity with their sins: and though he forgive great sins in Christ, yet doth he punish little sins in Christians. Yea, though the blood of *Jesus* do continually cry unto God for us; yet doth it not so possess his ears, that he can hear no cry against us. Still where is the due estimation of Christ? Atheist deny him, Papists dishonor him, Pagans persecute him, Worldlings oppress him, Hypocrites dissemble him, Time-servers make use of him, Politicians pretend him, Swearers blaspheme him, millions profess him, few rightly esteeming him, few indeed

honor him. The price of Christ seems to go down, the Covetous will sell him for a Farm, the Adulterer for a kiss, the Drunkard for a Pinte of Wine, for a Pot of Ale; the fraudulent Tradesman for a Penny; the Swearer will sell Him for Nothing, and take no Monie for Him. This is the difference between God's Judgment, and man's: God valued man at more than his own Blood, man valued that Blood but at thirty Peeces of Silver. But the Day will come, when one gracious Word from the Mouth of Christ, one pleasing Look of his Countenance, shall be far more precious than all the World. Then shall *All the Tribes of the Earth mourn before Him.* Unbeleevers shall mourn, because they would not accept that glorious Way of Salvation: the Voluptuous shall mourn, that they have bought transient Pleasures with everlasting Torments. The Covetous shall mourn, that they have more accounted of a cross of Coine, than of the saving Cross of Christ. The Proud shall mourn, that they have despised the Humility of the Gospel. Blasphemers shall lament, that they have sworn away the Price of their Redemption. The Uncleane shall mourn, because they rather chose to be the Limbes of an Harlot, than Members of the Son of God. All Sinners shall mourn, and especially, because the Time of all fruitful Mourning is forever past. The World now rejoiceth, but let us mourn; that when the whole World is set on mourning, we may then rejoice World without End.

4. The Impartiality of the proceeding falls next into our Consideration. Such is the Perfection of God's Justice, Who is ever constant to his own ways; that He doth still proceed by the Book; openly, intelligibly, manifestly. When the *Ancient of Daies* shall sit upon his *White Throne, the Books shall be opened.*

1. Book is *the Book of Life;* never shut to God, but never thoroughly open to us. Whosoever is *found written in this Book,* shall not perish. We cannot unclaspe this Book, yet we may know something in it that concerns ourselves. There is a safe collection or gadation, *à Posteriore.* I deprecate all sin, I repent heartily of that is done, I abhor to commit it, I earnestly pray against it, I strive with all my powers to avoid it, I thirst for more Grace, I am ready to all good Works, I rest wholly and only on my Savior's Merits; therefore I rightly believe: I believe, therefore am justified: I am justified, therefore called: I am called, therefore elected: I am elected, therefore shall be glorified. We cannot, we may not conclude the contrary: I am a sinner, therefore God hath from everlasting rejected me: therefore He hath made me to be damned: this is an unwarrantable, yea, a desperate Collection. I believe in Christ, and endeavor to live like a Christian, therefore I am chosen: this as a safe and sound inference; and thus far God hath given our Humility leave, to look into this Book of Life.

2. Is the Book of Nature; wherein, though subobscurely and in shadows, God hath expressed his own Image, and written his own Law with indelible Characters. *They that have sinned without the Law* written, shall be judged by the Law engraven. Though this Law be much defaced in their hearts by the custom of sin, yet it shall no more help them, than a Thief is to be excused, because he hath torn the eight Commandment, *Thou shalt not steal,* out of the Decalogue.

3. Is the Book of the Scriptures, consisting of the Law and the Gospel: the one commanding, the other enabling; the one condemning, the other presenting a remedy: those two Testaments, wherein all that God wrote in the Old, He hath lighted us a Candle to read it by

in the New. No exception can lie against this Book; for *the Law of God is holy,* and *all his Commandments are pure.* These are for Number few, for Understanding plain, for Equity approved, and only profitable to whom they are given. Sure there had not been such state in the promulgation of this Law, if God had not intended it for eternity. Every circumstance of the delivery, representing the fearful exaction of it at the last, may well deter us from the trangression. First, how could they think of having any other God's, that had such proofs of this? Secondly, How durst they make any Resemblance of Him, Whom they could not see, and might therefore perceive to be Infinite? Thirdly, How durst they profane his Name, Whom so dreadful a Majesty waited upon? Fourthly, How could they stand with Him for a day, Whom they see to be the Maker and Determiner of days? Fifthly, Why should they disobey his Deputies, whom they saw so able to revenge? Sixthly, How durst they kill a Man, that heard Him forbid it, Who can kill both Body and Soul? Seventhly, How durst they entertain the flames of Lust, that saw such Fiers of Vengeance? Eighthly, How durst they steal, that saw by such terrible Demonstrations, Whose both Heaven and Earth was to dispose of at his Pleasure? Ninthly, Or speak falsely, that heard the God of Truth speak in so fearful a Tone? Tenthly, Or covet others goods, that saw how weak and uncertain Right they had to their own? We men, that fear the Breach of human Laws for some small Mulcts of Forfeiture; How should we fear to transgress thy Law, O Lord, that canst cast both Body and Soul into Hell!

4. There is another Book annexed to this; a Codicill, a Schedule; the Book of just and useful Laws, established by them, to whom God hath committed his People. The Laws of that Church, and Laws of that State, wherein we have our Station. The Breaches and willful Contempts of this Book; will be strictly examined, and hardly answered, in this Audit.

5. Is the manual, the Pocket-book, the Bosom-book of our Conscience. The other Books will manifest what we should have done; this, what we have done. We cannot except against it, because it hath always been in our own keeping: and nothing shall be written in it, but what is subscribed by our proper hand. It hath three offices: First, to give in Testimony, of something acted or omitted. Secondly, to examine whether the action or omission were lawful or unwarrantable. Thirdly, to give Judgment according to that evidence. It can both *ligare & solvere:* it binds a man faster than the Philistimes bound *Samson,* and looseth him sooner than the Angel loosed *Peter.* It is a private Law within man: when Law and Chancery too have done with him, (and that not seldom is long before it hath done with him) then Conscience takes him in hand. It is a true looking Glass, that represents all blemishes, without favor or flattery. It is *Infra Deum,* but *Supra hominem,* a *vice-Deus;* and deals with us here, as God will do hereafter. There is a Bill framed out of the Law, it is *Crimen laesae Majestatis,* against our high Sovereigns Crown and Dignity: our works are the Evidence, and Conscience is the witness, which will not be bribed to give a false testimony. If the main course of our life be gracious, and our Conscience will speak for our works, that they proceed from a sound faith and honest heart; we are then quit by proclamation, for nobody comes in against us: The world may not, our sins shall not, our Conscience must not, the Angels dare not, God will not, the Devil cannot: for he is the Father of lies, and his word will not be taken. But if otherwise, all these will be against us: there need no *Subpoena's* to fetch

in witnesses; they come unsent for, and cannot be kept back: they will speak the truth, and all the truth. As Intelligencers for Statesmen mingle themselves with all companies, but use their best art to keep themselves concealed: So the Conscience is God's Informer, a Spie in the Soul, mixing her self with all our thoughts and actions: It is indeed the Reflection of the Soul upon it self. Though we know not what this Conscience is, yet this Conscience knows what we are. As *Pilate* asked Christ,*What was the Truth?* when *The Truth* stood before him: So many ask what is *Conscience?* when indeed Conscience is within them.

Origen calls it *Paedagogam animae;* that teaches all, and keeps all under the *Ferula,* in a perpetual pupillage. It is like an Italian Comedian, that can play all parts himself: It is Plaintiffe, Defendant, Witness, Judge, Executioner, and Punishment. The soul may say to the Conscience, as *Mercury* did to *Ba••an Et •e mihi perfide prodis?* Dost thou betray me to myself? Yes, *Me mihi pr•dis.* The Conscience will accuse the Conscience; she brings in evidence, produceth the law, proves the forfeit, urges the penalty, gives the sentence, begins the punishment. It is a volume that no Jesuit can corrupt: No *Index expurgatarius* can strike a letter out of it: The only Book of all our Library that goes along with us into the world to come. Look in that Book, thou sinner, beforehand: Find there, the Title, Sin the Dedication, to the Prince of Sin: the several Chapters, so many several sins: yea, every letter, a Character of sin. As *Averroes* killed *Avicen,* by anointing his book with poison: so Satan labors to envenome this book of our Conscience, that we may uncomfortably perish. The Grecians are said to have an Hill so high above the force of the winds; that if a man had drawn his name in Characters, upon the ashes of the sacrifices; he might come the next year and find the same letters unblowne away. If any sinful heart be so securely placed, that Satan may now read in the sluttish dust, the sins that were written there long ago, if no thunder hath cleared the air about him, no wind scattered those guilty Characters, if all be hushd in rest & silence about the borders: Like the country of the *Sabarites,* where not so much as a Cock, the remembrancer of S. *Peter,* is left alive to trouble them; it is in a desperate case. But the Conscience that sleeps now, shall be wakened then: the book now clasped, shall be then opened. If ever sleep were the Image of death, it is this. Rather, ô Lord, let thy winds rage, and thy seas roar; than we thus be suffered to sleep with *Jonah.* It is fearful, when God will not so much as favor us with a frown, nor bless us with his anger. *Cleopatra,* that had not a mind to feel her death, poisoned her self with Asps, that she might die sleeping. Riot in sin is like the poison of Asps, so stupefying the desperate conscience, that until the day of Judgment this fatal book is not opened.

It is Satan's method; first to make men so senseless, as not to feel their sins at all; and then so desperate, that they feel them too much. In the first fit, men live as if there was no hell: in the last, they die as if there was no heaven. There be some diseases called *Opprobrium medici,* the shame of Physicians: Is this Lethargy the shame of Divines? No, there is a way to cure it. Let sinners lay to their hearts, all the curses on mount *Ebal,* the terrors of the law, the sting of death, the darkness of the grave, the horror of this Judgment, with some glimpse of hell. O wretched man, do but dream of them sometimes: talk to God, though it be in thy sleep: Down with thy knees, though thy heart be stiff: up with thy hands, though thy soul be down. Let

but out an ejaculation, a piece, a shred of a Prayer; though it be no longer than the Publicans, *Lord, be merciful to me a sinner.*

6. There is another book, wherein the Registry of our transgressions is written; the infinite and universal knowledge of God: this is his particular book of all our particular sins. These records will present unto us all our offenses, done from our birth to our burial; and lay those things to our charge, which now we either remember not, or regard not: which we esteem either lawful, or tolerable: And we shall be compelled to answer to many things, whereof now we would scorn to be questioned. He that *writes our members in his book,* hath also in that book written the sins of those members. The concupiscence of our eyes, the violence of our hands, the intemperance of our throats, the virulence of our tongues, the forwardness of our feet to evil, together with the unseemly behavior of our whole body, shall be rigorously examined. Nor is this Indictment made up only of actual trespasses: but even the very blanks are crimes; and the not doing of good shall be punished with the suffering of evil. If our feet have not frequented God's walks, in his holy Courts: if our tongues have not vociserated our Makers praises: if our eyes have not pitied the poor, if our hands have not ministered to their necessities: even these omissions are damnable. Such is the sincerity of Christian Religion, that it not only imposeth upon us pure innocence, but profitable honesty. Here, not only action, but the intermission, the suspension of action; both our speech, and our silence; as well the vacancy of thinking well, as the positive thought of evil; not only cursed fruits, but the barrenness of good; shall be questioned. Not only for making wealth an instrument of cruelty, but for not making it an instrument of mercy; there is a *Go ye cursed.* If a Magistrate do not support the just cause, though he never took bribe, he shall be condemned. The Father shall be accountant for the education of his children, the Master for the discipline over his servants, the Prince for the government of his subjects. O the great charge of that high calling! Every king is a brief of his land, and he hath a pattern of the ordering of it always about him. The honor he gives his Magistrates, is but a charge, and so is that which God gives him: and as he requires an account, so he must give. Happy is it for him, when true Religion and sincere Integrity, shall be made the Eye of wisdom in his counsel, the ear of Justice in his Deputies, the hand of valor in his Nobles, the tongue of persuasion in his Preachers, the head of government in himself, and the heart of obedience in his people. Private men shall not only be judged as men, but as subjects: they that will not obey, are neither good subjects, nor good men. To obey well, is as great a thing as to govern, and more men's duties: they that think not so, know not the Christians part, which is to suffer. Public Rulers shall not only be judged as men, but as Magistrates. Not only our images, but our offices shall never return *ad nihilum.* The Image of God it self may *uri,* it cannot *exuri.* The image of a lawyer, of a Judge, of a Commander, may burn, but can never burn out.

Nor be only our gross sins recorded in this Book, but even our loose speeches: *Of every idle word we must give an account in the day of Judgment.* Yea, our very thoughts shall not escape; *He will judge the secrets of our hearts.* If the private sins of the most innocent soul here, should be revealed to this whole Congregation, it would put us to the blush: how terrible will it be then, to have them opened before the eyes of all the world, both of men and Angels? We

write that in the forgetful dust, which God writes in everlasting marble. *David* pressed far upon the Lord's pardon, in that petition; *Clense thou me from my secret sins.* Can any sin be secret? for a great part of our sins, though we conceive them in the dark, on our beds, yet we do them in the light. And there are many sins which we glory in doing, and would not do, if nobody should know them. S. *August.* confesseth of himself, that in his wilder times, he was ashamed of his shamefastness, and the tenderness of his Conscience: and that he often belied himself with sins which he never did, lest he should be unacceptable to his sinful companions. But if we would conceal them, can we? God knows not only the sins we have committed, but even those we would have committed, if we could. *Lord, thou hast forgive• me those sins which I have done, and those sins which only by thy grace I have not done;* saith S. *Augustine.* They were done in our inclination to them, and even that Inclination needs God's mercy, and that mercy he calls a pardon. These are truly most secret sins, because they were never done; and because no other man, nor we ourselves, but only God knows, how many and how great sins we have escaped by his preventing grace; which without that, we had multiplied against him. We have abundance of sins out of the compass of our knowledge: we can accuse ourselves of original sin; yet, do we know what original sin is? We know not enough of it to satisfy others, we know enough to condemn ourselves, to solicit the mercy of God. Our youth hath been full of sins, and we have forgotten what those sins were. We remember them not so well as to name them all: not are we sure to live hours enough to name them all: for we did them faster then, than we can speak them now; when everything that we did, conduced to some sin. Yet we know them so well, as to know that nothing, but the mercy of our heavenly Father is so infinite as they. We have sins of thought, word, and deed: sins of omission, and of action: sins against God, against our neighbor, and against ourselves: sins against the Fathers Commandments, against the Sons Prayer, and against the holy Ghosts Office: sins against our own Creed, against the Laws of that Church and State wherein we live: sins unrepented, and sins relapsed into after repentance: sins of ignorance, and sins against the testimony of our conscience. If this Arithmetic cannot reach home to the number of our sins, we know what will: O Lord, pardon us all those sins, which thy Son Christ *Jesus* suffered for, who suffered for all the sins of all the world.

If one man have so many sins, how infinite an heap do the sins of all men amount unto? And how immense must that Book be, where all those sins are engrossed? We may say of our evil deeds, what the Evangelist speaks of the holy acts of Christ; that *If they were all written,the world it self could not contain the books.* Yet so capacious is this Book of God's omniscience; that every transgression, from the highest blasphemy to the least infirmity, is not omitted. *Quid i• Babylon tutum, si in Jerusalem tale scrutinium?* What shall the shrub of the desert do, when the Cedar of Paradise shall be shaken? *If they do this in the green tree, what will they do in the dry?* The Lambes may well be afraid, when the Lions tremble. It shall not be a summary, confused, or indigested examination; but exact and particular, as it were by the book. The adulterer shall not only be charged with that filthy act, but with all the circumstances preceding, preparing, conducing, and attending on that uncleanness: Thus he plotted, thus he persuaded, and thus he acted; as if all were now done over again in presentation. Where then be those Peccadillo's, which sinners now rather make a matter of sport, than the

occasion of repentance? Alas there are no sins small, but comparatively: Christ died for all sins, and the least sin might be a thorn in his head, or a lash on his side. Many little boys at the Market-cross, make as great a noise as the crier. Even our little sins have no little cry in the ears of the Divine Justice: But they are rather now like little children, which by the *day of judgment* will be grown up to strong men, and with confusion challenge us to our faces.

7. The last Book is that with the *Seven Seals,* which *only the Lamb that was slain, was found worthy to open.* This is the book wherein lies all our comfort; containing the promulgation of their pardon and righteousness, that are washed in the blood of the Lamb. If we be tried by the Book of Nature, we shall be cast; for we have done unnatural deeds: Nature is depraved, corrupted; and who shall bring life out of corruption? The first man that God made, was saved; *Adam* was a Saint. The first man that was begotten of man, was damned; *Cain* was a Reprobate. Such difference there is betwixt God's workmanship, and ours; betwixt nature created and nature corrupted. If we be tried by the law written, *O wretched men that we are, who shall deliver us?* Even the very thought of that law, which condemns our very thoughts, is for the present a burning in the hand, in the private Session of our Conscience; before we come to hold up that hand at the bar of eternal Justice. If we must stand to the book of God's knowledge, and be judged by those everlasting Rols; we are so far from being aquitted, that we have not done one justifiable action all our days.*Our transgressions are sealed up in a bag:* but if we thrust our hand into that bag, there is not one good work to be found: Every line of this book is a sin, every leaf an age of sin: there is not a tittle of anything but sin. Only when God doth *blot all our sins out of his remembrance,* he doth (as it were) throw this book into the fire. As *Caesar* after the defeat of *Pompey,* having in his custody a casket, wherein he found letters written with his enemies own hands, sufficient evidence to condemn them, he burnt thē all, and forgave them; that no monument might remain for a future grudge. So doth Christ cancel & annihilate all the records of the sins of his chosen, that there might be no quarrel against them in heaven. If we should appeal to the book of our Conscience, we are condemned before we come to the trial: there sits a little Judge within, that tells us plainly what we must trust to: It is as a malefactor should labor to purge himself before the Judge, with the evidence of his crime sticking apparently in his bosom.

Well yet, though we cannot be saved by our book, by our own conscience; nor by the other books, the Registry of our iniquities: yet there be two Books of comfort for us, and by them we desire to be tried. The first is the *Book of Life,* God's eternal decree for our election; that sacred and immutable Record, out of which never was any name razed. The other is the *Book of the Lamb,* and the shedding of his blood upon our Souls. This book is not of a dark print, hard to read; but a fair large manuscript; the leaves of it pure untainted flesh; the letters, blood; the pens that wrote it, thorns and scourges: the clasps, nails: the binding, wood: the name of it, *Jesus of Nazareth:* the contents of it, mercy and Eternal Salvation. If my Conscience be at peace with me, I am not condemned yet: if this Book be afforded me, I shall not be condemned at all. O Lord, we humbly confess, that there is no vein in us, which is not full of the blood of thy Son, whom we have crucified, and crucified again, by multiplying many, and often repeating the same sins: That there is no artery in us, which hath not the *spirit of error,* the *spirit of lust,* the *spirit of giddiness* in it: That there is no bone in us, which is not hardened

with the custom of sin, and nourished with the marrow of sin: That there be no sinews, no ligaments, which do not tie and chain sin and sin together: That our fantasie is in labor with the study, invention, and imagination of sin: That our memory is tenacious of nothing so much as sin: that with delight, it revolveth the remembrance of sin. That all these sins are upon Record, in those books which thou hast ordained for that purpose. Yet, O gracious Father, there is a Book which abrogates all these: and as the Sanctuary had the end in the Temple, and the Temple in Christ; so all these books have their end in the Book of the *Lamb;* if thou please to write our names there. There, O merciful God, write them; in that Book of satisfaction to thee, and of Redemption to us: and write the assurance of it in the present book of our conscience, the copy of that blessed Original: That when *the day of judgment* shall come, and all books are opened, nothing may be found in ours, but the righteousness of thy dear Son, and our sweet Savior *Jesus.*

5. The fatalitie and horror of this dreadful day to the wicked, is beyond all mortal Imagination. When at the sound of the Trumpet hell shall shake, all graves shall open, and yield up their prisoners. Though all this shall be done at once, yet our understanding cannot conceive it but through divers passages.

1. The suddenness of the Summons shall amaze them. *Adoniah* was justling himself into the not-yet-vacant Throne of his Father *David:* he feasts his friends, he jeeres his opposites, he boasts the prosperity of his design. On a sudden, the Trumpet sounds out King *Solomon's* Coronation, and this braving troupe is dispersed; and if you ask for their new Prince, he hangs upon the horns of the Altar. The ungodly will be banketing and solacing their sensual souls at the last day: But the Archangels Trump resounding the Almighty *Solomon's* Coronation, will put them to desperate shifts; and so much the more desperate, as they have no Sanctuary, whereunto they may fly for refuge.

2. The amazedness at the resurrection will be terrible; when the body shall be forced to rise, though it would lie still; and the soul be compelled to lie still in the body, though it would rise. Both their salutations shall be nothing but curses: the soul shall curse the body, that for the pleasure of that earthen dunghill, she hath lost inestimable joys: and the body shall curse the soul, that for the gratifying of such sensual desires, they must both suffer intolerable pains. Thus shall they meet together, not as companions, but as enemies: not as mutual helpers, but as reciprocal tormentors: not the body, as the house of a tenant, but as the prison of a malefactor. The prisoner had rather lie still in his comfortless dungeon, than be brought forth into the open air, to receive his sentence of condemnation. There is horror enough in the grave, yet is it a paradise to hell.

3. The very assembly shall daunt them: for this Judgment shall be before the whole Court of Heaven: in the presence of all the Angels, of all the Saints, like so many stars before the glorious Sun, the sinner shall be brought forth naked, deformed, leprous, monstrous. Then the proud harlot, that so admired her own beauty; and did set one hours fruition of it at a thousand crowns, shall appear more foul than any Gipsee, in respect of those whō for Gipsees she once despised.

4. The devils accusation shall distract them, because they know not what to answer. Thus will he plead; O just Judge! I never did this sinful man the least good turn, I never endured the least pain for his sake: yet still he bore a nimble ear to my directions, and a willing heart to execute all my devices: how perfectly is he transformed into mine Image? He knew me for his vowed enemy, yet he served me: Thee for his Maker, Savior, and best friend, yet he rebelled against thee. For him, thou hast done much good, and suffered much evil; thou hast opened the treasures of heaven to bless him, yea opened thine own side, and shed that precious blood to save him; yet he hath turned all that grace into wantonness, all that mercy into contempt. Nor is the devil the sole accuser of the ungodly; but all the sins they have done, shall be so many devils against them. Yea more, all the Creatures, which they have either not used to good, or abused to evil, are bound over to this Sessions, to join in their indictments against them.

5. The very goodness of the Judge shall make to the further aggravation of their wretchedness. When he shall ask their perverse Consciences, what they ever saw in him worthy of contempt? What want, either of perfection in himself, or of liberality towards them, did they ever find? What though I became poor? it was to make you rich. What though they stripped me naked? it was to clothe you with my garments. What though I died? it was to give you life. Would you despise my humility, who only therefore admitted it, to bring you to glory? Just cause shall they have to mourn before him, who have so ingratefully sinned against him. The covetous Churl shall mourn before that Judge, who despised all worldly riches. The proud shall mourn before him, that was both the Teacher and Example of humility. The ambitious aspirer to greatness shall mourn before him, that refused it when it was offered him: The drunkard shall mourn before him, who to expiate his intemperance, had a draught of gall and vinegar. The malicious and revengeful shall mourn before him, who did put up both contumelies and blows with patience. Whatsoever the Judge hath suffered in himself, he will commiserate in others: but what he hath ever detested to do, he will not forbear to punish. He will say to such as have been patiently miserable; You have been hungry, so was I: you have been persecuted, so was I: you have been scandalized, so was I: you have been killed, so was I. But to the rest; You have been uncharitable, so was not I: you have been proud, so was not I: you have been rebellious, covetous, luxurious, profane, intemperate; such I never was myself, when I was a mortal man, such I will not pardon now I am an immortal Judge. Most men are now rather afraid of miseries than of sins; yet miseries, not sins, shall find pity at the day of Judgment.

6. The horror of the sentence shall confound them: *Depart from me, ye cursed,into everlasting fire.* Few words, but full of bitterness. *Depart from me,* those are the words of separation: *Ye cursed,* the words of malediction: *Into everlasting fire,* the words of desolation: *Prepared for the devil and his Angels,* the words of doleful exemplification. *Depart from thee,* O Christ? Why thou art all sweetness, all Joy, all Peace, all Blessedness, All in all; therefore to depart from thee, is the universal loss of all. Thou art the greatest Good, therefore to be deprived of Thee, is the greatest evil. This Sentence is intolerable, and irrevocable. First, intolerable; if *Belshazzar* was so confounded at a temporal doom, which reached but to the loss of his Life and kingdom: what is it to lose Eternal Life, and the Kingdom of Heaven? When Christ was to be judged, he

said but, *I am he;* and his apprehenders were stricken down with the word: How shall they be able to stand before him when he comes to judge, and shall say, *I am he? He,* whom you have contemned, abused, persecuted, crucified, by your obstinate rebellions? How will they look then? Loe, these are the men, that neither regarded the Lord's Promises, nor trembled, at his Judgments, and now they are confounded at his sentence. Secondly, it is irrevocable: here can be no appeal, for there is no higher Court. And whither should they go to complain? To God, whose Spirit they have grieved? To the Angels, whose Ministry they have abused? To the Saints, whose Righteous Souls they have vexed? Alas, *There is no Vmpire, when God and man are at odds.* There can be no writ of error to reverse the Judgment: but as *Isaac* said of *Jacob, I have blessed him, and he shall be blessed:* So will the Lord conclude upon the reprobates; I have cursed them, and they shall be cursed. This is a time of punishment, not of pardon. When we persuade men to work out their Salvation, by mortifying their sensual lusts, by abridging their voluptuous appetites, by a peremptory and resolute denying of themselves, that so they may enter into Heaven by the straight Gate; they answer us with our Masters flinching followers,*This is a hard saying:* But did they consider that final Sentence upon the neglect of this; *Go, ye cursed, into everlasting fire;* they would find, that that were a hard saying indeed.*To day if you will hear his voice, harden not your hearts:* Otherwise at that day, your hearts shall melt at the voice you would not hear. For they shall tremble at the voice of his condemnation, that have shut their ears at the voice of his exhortation.

1. This convinceth all unbelief, all hesitation concerning the certainty of this day of Judgment: *The devils believe and tremble:* are there any Christians that come short of the faith of devils? They object to Christ; *Art thou come to torment us before our time?* There is no time wherein those evil spirits are not tormented: there is a time when they expect to be tormented yet more. They knew that the last Assizes are the prefixed term of their full execution: and this they also then understood not to be yet come. Though they knew not when the day of Judgment should be; (a point concealed from the glorious Angels of Heaven) yet they knew when it should not be: and therefore can say, *Before the time.* Even the very lost spirits confess, and fearfully attend a set day of universal Sessions: They believe less than Devils, that either doubt of, or deny that day of Judgment and final retribution.

2. This teacheth all men to be afraid of this day. When a King comes in State, and with royal Equipage, into a City of his Kingdom, there to solemnize his nuptials, or to be feasted by his Subjects; he salutes some, he graceth others, he looks and speaks cheerfully to all: But when he comes against a City of Outlawes, that have shaken off the yoke of allegiance, and fortified themselves within the walls of Rebellion; then fury sparkles from his eyes, Death and Destruction flameth from his sword. The first coming of Christ was to take a Bride, and therefore he appeared like a Bridegroom; mansuete and gracious to all; with Angels singing his nuptiall Anthems: But his next coming will be against traitors, when his Countenance shall be as a flaming fire, and pity shall be hid from his eyes. When the Pharisees brought the adulteress before Christ, he held his peace, but he wrote on the ground. God now is silent, and we think all safe: but he still writes up all our arrearages against this day of Audit. When the Law was given to Israel, *Moses* comforted them; *Fear not,for God is come to prove you, and that his fear may be before you.* What a charge was this? Fear not, and yet fear. Indeed this

glorious appearing is dreadful, while the Lord gives his Law: but fear not this so much, as that second appearing, when he shall call for an account of this Law.

3. Let us admire that wonderful Patience of God, that to wicked men and spirits, respites the utmost of their torment, and forbears it to the day of Judgment. He might upon the first instant of the fall of Angels, have inflicted on them the greatest extremity of his vengeance. He might upon the first sins of our youth, yea of our Nature, have swept us away, and given us our portion in that firy lake: he stays a time for both. Yet so much doth his mercy exceed to us lost men, over it did to the lost Angels; that he affords us not only a delay of punishment, but a fair conveniency of utter prevention: which to the evil spirits is altogether denied. They do suffer, they must suffer: and though they have now deserved to suffer all they must, yet they must once suffer more than they do.

4. What would a man give for a sure friend at that day? One good friend is a good Conscience; and happy is he that hath that friend in a corner: for when all the corners of the world shall be on fire, this shall stand forth to plead for him. But the best friend of all, and without whom we can have no friend at all, is the Judge himself. To make him on our side, let us now think no pains too great, no prayers too fervent. Let us trample underfoot these sinful vanities; and shake them off quickly, as *Paul* did the Viper into the fire; lest into the fire those Vipers shake us. Let us prostrate ourselves before Christ in the lowest degree of sorrow and shame, with the same confusion, wherewith an adulterous wife would in her penitence present her self to her injured husband. Pour we out our tears at his feet, and say; Lord, though we be full of impiety, yet thou art more full of pity: If we confess the one, wilt thou therefore deny the other? If our sins be greater than they ought, yet thy mercies are not lesser than they were wont. It could be no goodness in us, that procured thee to make us, but even thy love. It was no merit in us, that did win thee to redeem us; but even thy Mercy. Sweet *Jesus,* let that love which moved thee to make us, move thee also to save us: let that mercy which won thee to die for us, win thee also to save our life. It is late enough, but yet not too late, to call for mercy: and why should we languish away in silence? As it is impossible that Christ should forget the passions which he suffered; so it is not credible that he should not have compassion on us for whom he suffered.

2 PET. 3.8.

But (Beloved) be not ignorant of this one thing, That one day is with the Lord as a thousand years, and a thousand years as one day.

THat Atheistical Dotage of the worlds eternity being sufficiently refuted, our Apostle proceeds to satisfy and remove a scruple, which might arise in some better persuaded Conscience. If the Maker of this world hath determined an end unto it, Why is it so long deferred? Why are the wicked allowed so large a space of time, to domineer over the Righteous? It is answered, Though this space seem long to them, that Measure the Length of Time by the sharpness of their Affliction, as Minutes seem Houres, and Daies Moneths, to the Miserable: Yet it is not so with God, to Whom all things are present; Who hath neither

beginning nor ending, but is the beginning and end of all things. If we be sick, and the Physician promise to visit us tomorrow with his best relief; With what a tedious longing do we expect his presence? When we have a long journey to go, With what weary Paces do we measure the way; peecing every step with a Furlong, and extending every Furlong to a Mile? Our imagination makes every Day of our sorrow appear like *Joshua's* Day, when the Sun stood still in *Gibeon.* The Summer of our delight is too short; but O the Winter of our Affliction goes slowly off. We cannot consider Time, otherwise than by numbering of Daies and Yeares: to Day, we speak of yesterday, and tomorrow: all these are as one moment to God. The first man that ever was, and the last man that ever shall be, is now as present to God, as our living selves. He that stands upon the bank of a River, sees only the passing stream: but another upon an high Tower, sees the water past and coming, as easily as the present. Time lies asloape before God, and with one glance of his Eye, He beholds all parts of it.

Could we but comprehend what eternity is, this mystery would be plain unto us. This life is preserved by feeding, digesting, sleeping, excercise: all which require the expense of time. Eternal life thinks of these temporary passages, as of a very dream. The dead body of a man lies buried in the Earth, moulders to dust, and knoweth nothing: yet when he riseth at the last Day, he will think he hath scarce slept an hour. Had he lived all this while upon the Earth, and seen the Generations of men succeeding one another, the innumerable multitudes rising and falling in this space; he would have judged it a great while. To our eternal Creator, all things are present; *One day is as a thousand years, and a thousand years as one day.* For Method, instead of a curious distribution, I will orderly raise such conclusions and observations, as are willingly colligible from the Text.

1. *Beloved.* This Evidence of his Love is used as a Preparation to his Lesson. No Doubt, Saint *Peter* wished the Conversion of those Unbeleevers, who contradicted his holy Doctrine: But these better informed Souls, under his Charge, were far more dear unto him; to whom he was tied in an higher Bond than that of Nature, even the Grace of *Jesus Christ:* these he calleth his *Beloved.* You cannot esteem it a Point forced, or altogether begged at the Door of my Text, if I touch a little upon that Question, concerning the Degrees of Charity: For as we are bound to love all men, so (with our Apostle) a greater Measure of Love is due to some men. Charity looks to the preservation of three things; Piety to God, Purity in ourselves, Equity to others. There be different Degrees, but still it is the same Charity. God must be loved above all, Thy self next, and then thy Neighbor: and him *As thyself.As* sometimes imports a Likeness, not a Truth: in the Psalm, *Righteousness is as the wings of a Dove.* Sometimes a Truth rather than a Likeness: *We saw his Glory, as the Glory of the only Begotten of the Father.* Sometimes both: *God manifested his Love to us, as to Children. Etsi non idem modus diligendi, tamen idem affectus diligentis.* The Objects of Charity have their Degrees: *Diligibile quod supra est, Deus: quod intra est, anima propria: quod juxta est, anima proximi: quod infra est, corpora nostra & aliena.* A man is to love himself *Priore Charitate, majore Charitate,* both with the former and greater Charity: but it must be understood *In bonds ejusdem ordinis,* in good things of the same rank: for otherwise, he must love his Brothers soul before his own body. And that same, *Thy Neighbor a•thyself,* is a *sicut* of quality, not of equality. Friends have their due places in Charity, and their love is often great, as was *David's* and *Jonathan's.* Yet is it not

allowable in Love, one Friend to die for another. If in a shipwreck, one having a planke, gives it away to his Friend, and perisheth himself, he is guilty of self-homicide. No man must let the Tenant out of the Tenement, till God the Landlord call for it. This is not to love another *sicut teipsum,* as thyself: but *Plus quàm teipsum,* more than thyself: yet to save a soul, Love bids us venture a Body.

If a man curse his father or mother, he was to suffer death for it; not so for cursing another: therefore we are not bound to love all alike. A man is to love his Wife more than his Child: he is tied to his Child with a natural Bond, to his Wife with a sacramental Bond. Howsoever the Romists disgrace Wedlocke, yet we appeal from them as not competent Judges. Men ought to love their Children above their Parents; according to that of *Paul; Parents lay up for their Children, not Children for their Parents.* Greater Reverence belongs to Parents, greater Love to Wife and Children. As *Elkanah* said to *Annah,Am not I better to thee than ten Sons?* We must love the tree better than the fruit: the Wife is the dearest. *A man shall leave his Father and Mother,and cleave to his Wife: and they shall be one flesh.* Therefore is the Wife put in the highest Gradation, by *Moses:* If any shall tempt thee to Idolatry, be it Neighbor, Kinsman, Brother, Father, or *Vxor ipsa in sinu,* thy Wife in thy Bosom; the nearest to thine Heart, thou shalt not consent. The nearer the jarre or breach of Love, the more grievous: Betwixt Neighbor and Neighbor, bad: betwixt Brother and Brother, worse: betwixt Man and Wife, worst of all.

Among all these Degrees of Love, that of the good Pastor to his Flock hath not the lowest place: Those Children cannot but be dear unto us, of whom we have been the Instrumental and Ministerial Fathers, to beget them to Christ, of the immortal Seed: they are our *Beloved.* Infants cannot help themselves, therefore God hath lent them *Aliorum brachia & ora,* the Feet of others, and the Arms of others, to bring them to the holy Sacrament; the Tongues of others to covenant for them, wherein they make their Proxey-Vowes: and it were unjust in us to deny them those helps of Charity. Some deeds of Love are *Actus Innocentiae,* to do no harm: others, *Actus Beneficentiae,* to do good. *Job* was so far from *rejoicing at the destruction of his hater,* that he did *o•en his Door to the Stranger.* Saint *Paul* saith that *Love is the fulfilling of the law.* First, because without this, the Love of God may be dissembled, and falsely professed. Next, because by this, our love to God is expressed, and our obedience to the Law manifested. We are not commanded to love everything in every man, no more than our Apostle did love their infidelity, to whose souls he wished felicity. I am bound to love another's *Carnem non carnalitatem, corpus non corruptionem.* Be Pagans no neighbors to us? yes, *Proximus omnis homo.* Even Beasts, though they be not *Proximi,* are yet *Proximorum;* and within the compass of our charity. There is *Bonum cui,* the person to whom we wish well: and *Bonum quo,* wherein we wish them good. May we have charity to the d•mned in Hell? No, there may not be so much as sorrow for them, but rather joy in the Justice of God. They are creatures of God naturally, but they are not so morally. No charity comes out of Hell, therefore no charity must descend into Hell. But the Devils do us some good; for while they assault us with temptations, and afflict us with crosses, they in effect help us to crowns? Yea, but this is not *ex intention Daemonum, sed ex providentia Divina:* Thus *Iuvat vel ab host doceri;* yet still no thanks to Satan, no charity to that enemy.

To conclude this point; Charity is *Novum mandatum, Totum mandati,* and *Gratia praestantissima;* the propriety of Christians. There is *Amor* among beasts, *Dilectio* among men, *Charitas* among Christians: that is their peculiar. All other Virtues may offend in the Excess: a man may be overjust, overwise, too humble, too patient; but he can never be too charitable. No man's Charity i• perfect upon Earth, because it may be increased: but that which is perfect admits of no Augmentation. *He that feareth, is not made perfect in Love.* Some have affirmed, that Charity was more perfect in *Paul,* than in *Adam ante Laps••,* before his Fall: It might be so *Ration durationis, non ration vera perfectionis.* As *Demosthenes* said of Pronuntiation or Elocution, that it was all the Points of Rhetoric: so Charity is all the parts of of Religion. Faith and Hope do ourselves good, Charity spreads to others. Faith and Hope, like the Ship, bring the Passenger to Heaven, but then go no farther: Charity dwells with Him forever. It hath a glorious Reward: yet the Reward may be *Causa ex•itans* 〈◊〉 *finalis. Amor deus est,* Love was a god, among the Heathen: *Deus amor est,* God is Love, saith the Christian.

If Charity be a Lamp in common persons, it must be a bright Star in the breast of Divines. Such a Jewel was in the heart of *Paul,* more precious than all the Stones in the Breastplate of *Aaron;* that he wished to be *anath•matized for his Brethren.Acerbius tulit illos non salvari, quàm seipsum perire:* sure they were his *Beloved.* He wept for the *Enemies of Christ's Cross: Nullus sic sua destevit peccata, sicut Paulus aliena.* For this Love, Christ pepared our Apostle, by his threefold Question; *Lovest thou me?* If thou doest, *Feed my Sheep.* Doth not the same God invert that speech now to the People: *Love you me?* If you do, Feed my Shepherds? The Sheep are well provided for Spirituals, but the Shepherds are discouraged for the want of Temporals. In Love to you, we wear out our Daies, and weary out our Lives: cannot you, in Love to us, minister of your superfluities? You give your servants meat, that they may do your work: and shall your Minister be out of heart, through defect of maintenance? The Rabbins have a traditional conceit, that *Abel* or *Seth,* or some of those holy Patriarchs, burning their sacrifices on the Ground, did melt the Gold and Silver that was in the superficial Veines of the Earth: which they perceiving to be useful or commerce, did so employ it: As therefore it was found out in the service of God, to the service of God let it return? Let your painful diligence, and pour thankful beneficence, be real arguments, and mutual testimonies of our Love to each other, that we may all be blessed with the Love and favor of JESUS CHRIST.

Be not ignorant of this one thing] Here is an *Antithesis,* in respect of those Unbeleevers mentioned Vers. 5. *They are willingly ignorant of this;* but *Be not* you so. He that hath tasted and digested the sweet juice of knowledge, would be ignorant of nothing. But it is dangerous to be ignorant of that, whereof the knowledge is necessary. An Impostume bred secretly and insensibly in the body, is as perilous as an outward Ulcer, seen and medicined. The Day goes away nevertheless speedily, because a blind man does not see the Sun. He that travels securely without mistrust of Thieves, may yet fall into their clutches. Ignorance of our danger is so far from saving us, that it exposeth us unprepared to ruin.

Of this one thing] What so especially a thing is that? *That one day with the Lord is as a thousand years.* Why, Is there such an absolute Necessity of this Knowledge? May not a man be ignorant of that, and yet be saved? No, for it is a familiar expression of the Eternity of God:

and he that is ignorant of the Nature of God, is out of the Way to salvation. Indeed his Majesty is so great, that no man can behold it, and live: the very Angels *cover their faces,* when his Glory passeth by. Natural we are prone to fashion God to some form of our own: and according to our conception of some glorious Creature or admirable Light, or what other Image best pleaseth our fancy; such we imagine Him: for we are all borne Idolaters. These gross Conceits must be suppressed; and with *Jacob,* we must *bury all our strange gods under the Oak of Shechem,* before we set up God's Altar at *Bethel.* Let us banish all mental representations, as incorporeal Images, and conceive of Him simply, purely, spiritually; as of an infinite, omnipotent, and eternal Being; without Form, without Matter, without Composition, without all Limit of Thoughts. Whose Wisdom is his Justice, whose Justice is his Power, whose Power is his Mercy: whose Wisdom, Justice, Power, Mercy, is Himself. *Adorare possumus, comprehendere non possumus.* He is Good without Quality, Great without Quantity, Everlasting without Time, Present everywhere without Place, Containing all things without Extent, and Ordering all things without Trouble. We must think of Him, as One not to be thought of: at which height let us stay, and be content to wonder in silence: otherwise we shall lose ourselves in his Infiniteness. Howsoever, though we cannot conceive of Him as He is, let us never conceive of Him as He is not. It is observable, that when God did reveal his Glory to men, He did first exanimate them. So *Daniel* was *enervated, John fell down as dead,* the Apostles were cast into an Extasie. In that terrible Demonstration of the divine Power, *Elijah wrapped his since in his mantle, and stood in the entering in of the Cave:* his obedience drew him forth to the mouth of the Cave, his fear still hides his head. Had there not been much courage in the Prophets Faith, he had not stood out these affrightments, the forerunners of that awful Presence, though with his face covered. The very Angels do no less, before that all-glorious Majesty, than veil themselves with their wings. Far be it from us once to think of that infinite and omnipotent Deity without an humble Awfulness. *Paul* was so transported with his Rapture, that he could not tell whither *his body* about him or not. He had once said, *Quod facio, nolo;* I do what I would not: but now, *Quod facio, nescio;* I do what I know not.

Be not ignorant of this one thing] This binds us all to an holy Diligence, whereby we may fill our hearts with the knowledge of God. *Scientia est Deum noscere,virtus colere: In Illo Sapientia, in hoc Iustitia.* There was in Paradise a Tree of Knowledge of good and evil, of which our first Parents were forbidden to eat. Either Sacramentally; because by it, they might know how good it was to obey, to disobey how evil: Or Experimentally, because the Event so fell out: as they were called *The waters of Strife,* because there was strife about them. Let us study to know good, the knowledge of evil will come fast enough. Let not the wise man glory in his wisdom, nor the mighty in his strength, nor the rich in his wealth: *But let him that glorieth, glory in this, that he knoweth me,saith the Lord.* Why, the wicked know Him, the Devils know Him; *they believe and tremble;* they have a kind of belief, therefore they have knowledge. But the knowledge that saves us, is more than a bare apprehension of God: It knows his Power, and therefore fears Him: knows his Justice, and therefore serves Him; knows his Mercy, and therefore trusts Him: knows his Goodness, and therefore loves Him. I do not mean a comprehensive knowledge of God's Infiniteness; for so He only knows Himself: and when with that Philosopher, we have taken a seven nights time to consider of it, we may ask a

fortnight more; and at the fortnights end, a month; and be at our wits end, at the worlds end, before we can make a satisfying answer; otherwise than his was, *That the longer he thought of it, the more difficult he found it.*

But knowledge to the Christian, is like his soul to his body; a kind of all in all. As it quickens, it is *Anima:* as it resolves, it is *Voluntas:* as it thinks, it is *Animui:* as it knows, it is *Intellectus:* as it deliberates, it is *Men's:* as it remembers, it is *Memoria:* as it judgeth, it is *Ratio:* as it desires, it is *Affectus:* as it breathes, it is *Spiritus:* as it feels, it is *Sensus.* So knowledge concurs to every grace: *They that know thy Name will trust in thee;* so it is *Faith.* Know the Lord, and *tremble before Him;* so it is *Fear.Abraham* knew God and called himself *Dust and Ashes;* so it is *Humility.* They that know Christ, will become *New Creatures:* so it is *Sanctity.* The Faithful know Christ, and relieve his poor Members; so it is *Charity. Be wise,* Know the Lord, and *Serve Him;* so it is all *Piety. I have determined to know nothing among you, but Christ crucified;* so it is all *Christianity.* Let us *know the only true God, and Jesus Christ whom He hath sent;* and so it is *Eternal Life.* As Feeling is inseparable to all the Organs of Sense: the Eye sees and feels, the Eare hears and feels, the Palate tastes and feels, the Nostrils smells and feels: So Knowledge is involved in every Grace: Faith knows, and believes: Charity knows, and loves: Patience knows, and suffers: Temperance knows, and abstains: Humility knows, and stoops: Repentance knows, and mourns: Obedience knows, and does: Confidence knows, and rejoices: Hope knows, and expects: Compassion knows, and pities: Thankfulness knows, and praiseth the blessed Name of God. As there is a power of Water in everything that grows: It is fatness in the Olive, sweetness in the Fig, cheerful Wine in the Grape, strength in the Oke, tallness in the Cedar, redness in the Rose, whiteness in the Lilie: So Knowledge is in the hand Obedience, in the knee Humility, in the eye Compassion, in the mouth Benediction, in the head Understanding, in the heart Charity, in the whole body and soul Piety. How miserably are they deceived, that think they can find the way to Heaven blindfold; as if Holiness were the Daughter of Ignorance? Alas, it will be more possible for them, and more easy, unto them, to weigh the Fire, or to measure the Wind, or call again the Day which is past, or recover the Verdure of the withered Grass, than to get Salvation without Knowledge. If there be such an answer to such as have *known Christ,* and so known Him, as to *have prophesied in his Name,* as a *Nescio vos;* How will He *pour out his Indignation among the Heathen,that know not his Name; and in flaming Fire take Vengeance on those that know not God?* But let us know Him, that we may love Him; and love Him, that He may both know and love us in *Jesus Christ,*

Be not ignorant of this one thing that one Day &c. Our Apostle, here, bends his full Artillery against the Despisers of the Deity: They are not only ignorant, but willfully ignorant: and so far from knowing God aright, that they will not confess Him at all. Light it self is so dim, that they cannot see it: and themselves are so far from themselves, that they cannot discern themselves, *God is Light,* so saith the Truth: and their souls are themselves, so saith their Philosophy. They and their souls are Strangers: as he complained of his sullen Neighbor;*In urbe tota, Nemo tam prope, tam proculque nobis.* Or like incestuous *Myrrha,* who could not enjoy her father as she would, because he was her father; *Nunc quia tam meus est, non est meus, ipsaque damn• Est mihi proximitas.* Like our pair of eyes, which easily see all foreign Objects, never see one another. O Wonder! That this great Light from Heaven, able to dispel all the

powers of Darkness, should not make the scales of malicious ignorance to fall from their eyes. Now their quickest Sense is too slow to descry, one day their slowest will be quick enough to feel that there is a God. Do they live, without a soul? Can their Temperature consisting *Ex quatuor mortuis,* the four elements, subsist of it self one moment? Of dead, added to dead, no Life can arise: as of nothing, multiplied by nothing, will never arise something: millions of Cyphers will not so much as raise one Unit. They must needs find a capacity in themselves, which distinctly, and in a moment, can present them with the Heavens moving, the Stars shining, the Fire mounting, the Air peercing, the Sea swelling, the Earth resting, Gemmes glistering, Varieties entertaining their thoughts. By their own Rule, everybody is so limited, that it cannot contain a thing bigger than it self. They are very little, and the World is exceeding great: How then can this Great be comprehended in that little.: The Body cannot be thus capacious, therefore it must be a Soul. While they are living, there is a thing within them, that waxeth as the Body waineth; and is wisest to prescribe, when the Bones and Sinewes are weakest to execute. It may be ere night, this Tennant departs, and then that earthy Bulk is no more able to grow, speak, or move, than a dull stone. Cannot this Soul within them, get so much credit of them, as to believe they have a Soul? The very natural could feel with one hand, that he had another.

But say they, we talk of GOD and a Soul, but they could never see either of both. The Poet brings in an old Strumpet jeering her spent Customer, with whom the World was at so low an Ebbe, that he was driven to ask days of payment for his Pleasure; with these words; *Ocu•atae mihi sunt manus, credunt quod vident:* Women of our Trade have eyes in their hands; if your present be so fine that they cannot see it, they think it so far off, that they shall never have it. Our gallant infidells have so long sucked the breath of their Courtesans, that they are come to *Credunt quod vident* too: Nothing will sink into their heads, that cannot be seen with their eyes, or felt with their fingers. They cannot see a GOD, the Fountain of all Natures, in so clear a Glass, as the Mirrour of all Creatures. Why should not a work so wonderful prove an Author as skillful? We are now in a Temple, and we never can think, that an Infants wit, or a Childes hand did build it. Can we behold a World so admirable, for the Capacity, Majesty, Firmenesse, Use, Order and Motion of it: and not find the Tract of Omnipotence in that firmness, of infiniteness, in that capacity, of Glory in that Majesty, of Goodness in that Use, of Wisdom in that Order, of Life in that Motion of it.

Were one of these political depose-God's an ingenious Alchemist, and should show us one of his rarest Magistrals or extractions: If we should judge it the distillation of some Peddlar *Aqua-vitae* man, would he not t•xe us of an *Ignoramus.* And yet shall this man observe an Heaven, abundant in variety of influence, managed by a consort of Motions, thwarting and yet not disturbing one another? Shall he tread upon an E•rth, which yields Bread to strengthen him, Wine to comfort him, Gold to enrich him, Drugges to heal him, wonders to astonish him? Shall he sails upon a Sea, which is an humor naturally spreading, and see it surging above the solid Earth, without superinundation? And not acknowledge a GOD to be the Maker and Moderator of this Heaven, the confirmer of this Earth, the controller of this Sea. The Earth, Water, Air, are huge Elements: who over-awes them to give their Substance, Moisture, and Breath; to the nourishing of little Plants and Hearbes? Is it not GOD? Who

over-rules the fierce and sturdy Beasts, to yield their backs to serving, and their lives to feeding weak l•ttle Man? Is it not GOD? Could the greater be so subdued to the less, without an umpire of impeachable right, unmatchable power, unsearchable Wisdom? The Prince hath a power over the land and life of his Subject; yet should he command the greater to serve the less, how ill would they brook it? Would Nobles willingly condescend to serve a Groome? Would they fast to feed him, watch to guard him, die to save him? How then must we admire that Almighty Power, which hath commanded the Heavens to serve us, the Sun to give us light, the Earth to give us meat, the Creatures to obey us, the Angels to guard us, and his own Son to dy for us? Who else could compel honor to bow to baseness, learning to be taught by rudeness, power to be manicled by weak•••se, Millions to be won by Twelve, and the World to be caught by Fishermen? What Soul can revolve this wonderful variety, and be ignorant of the Deity?

I wonder whether these men believe, That they breathe in Summer, as well as in Winter: In Summer, they cannot see their own breath: but as cold grows on, it begins to appear. God's Providence, and their own Souls, are things of so subtle a Nature, that they cannot see them during the Summer of their pleasures. But when the Winter of Judgment comes, this will show them a GOD in their just sufferings; and in that Soul of theirs, which they would not believe they had, they shall feel an unspeakable torment. Then shall their pained sense supply the want of their Faith; *Where lies all this anguish?* It cannot be the Aking of a Head, nor the Gout in a joint, nor the Collicke in the Bowels; not a Hand or Legge, not a Back or Brest, that are thus vexed: But something so much more sensible than a mortal body, as the pains be greater than a mortal power can inflict. Their teeth have raged with pain; yet was it ease to this. They have lain under the Racke of the Wind or Stone, and found it ease to this. That they have felt was but momentary; but, What time shall put an End to that they do feel? Surely, it must be an immortal Soul, that suffers these indeterminable torments. And though they feel some strange thing which Eternity can inflict; yet it hath somewhat to inflict which before they never felt. O that man's fore-sight were as sharp as his sense?

Nullum elementum suo loco ponderat: in the bottom of the Sea, all the waves are no burden: out of the Ocean, to carry a Pitcher of Water is some Trouble. Within the sphere of sin, Men feel no weight: out of it, the easiest is very heavy. Therefore *Ne doleas quae sentis,quia quae sentis, evasisti.* Do not so much grieve for the sins thou feelest; because those thou feelest and sorrowest, thou hast escaped.

In the Old Law, when Violence was offered to a Virgin, if she cried out, she was not to die by the Law: but if she cried not out, she was to be punished. When the temptations of Satan set upon the Soul, and his assaults offer her violence; if she cries, and strives, and resists, she shall not die. Sin may hang like a Viper upon *Paul's* hand, and not poison him: it may bring a potential guilt, not an actual: or a damnabilitie, as the School speaks, but not damnation.

Oh how happy were I, if I could work in your hearts a true sense of these things? How joyfully should I present such a Soul to GOD? With what sweet Hymns of consorted Angels would Heaven entertain us? But if more would come in and our company increase, how then

would that spatious vault ring? How great would the joy of all be for each ones part, how full would each one make the number of all?

[Use.] 1. Let us learn to know GOD, that we may avoid the things that offend him. Every sinnner is ignorant: not that all do sin out of ignorance, but they become ignorant by reason of sin. *They shall walk like blind men, because they have sinned against the* LORD. The first punishment of a sin is caecitie of Mind; and caecitie of Mind is the cause of future sin.

If a thief should lose his eye in the very act of his robbery, would not all men call this a present Judgment? *Oculum cordis amisit, & ei pepercisse putatur Deus?* When *Joseph* was thrown into the pit, his brethren sate down to eat, with no more compunction, than *Esau* having sold his Birth-right, fell to his pottage. What stranger can think of poor innocent *Joseph,* crying naked in that desolate and dry pit, saving that he moistened it with his tears, and not be moved? Yet his hard-hearted brethren sit them down carelessly, with the noise of his Lamentation in their ears, to eat bread: not once thinking by their own hunger, what it was for *Joseph* to be affamished to death? Covetous oppressors, after they have sold all Conscience of Religion for money, and laid up their poor debtors in the pits and holes of prisons; fall with as good a stomach to their dinners, as if they had never known *Jesus,* nor his distressed members. Put out *Samsons* eyes, and you may easily bind him to the Mill, as the hooded Hawk is bound to the Perch. Have you not read the Eagles policy to kill the Hart? She gets to the sand, and there rowles and involves her self, till she hath filled and laden her wings with th•t dusty burden: then springing up to the head of the be•st, sh•e so shakes this gathered sand into his eyes, that it blinds him: thus she claws out his eyes with her talons, and by degrees kills him. It is the devils plot, with the dry earthly dust of these worldly things, to blind the understanding of sinners, and so to *take and lead them captive at his pleasure.* Fantasie puts up the Game, the Affections hunt it full cry; if Reason once blow the horn, we are lost. How could it be else, that men should seek for content in vanities and vexations, whiles they vilipend those precious merchandize of Heaven, which can only enrich them: but that the Devil shows them things that are not, as though they were; as Painters draw Pictures, rather according to their own Imaginations, than the true Nature of the things they represent? As Merchants show the best of their wares, and magnify that; but conceal all the blemishes and defects: or as blind affection takes even deformity for beautiful: so to the ignorant, Satan can pass odious vices for absolute virtues. If Christ should ask us, as he did that blind man, *What wilt thou have me do for thee?* We might well answer him, as he there did; *Lord, that I may receive my sight.* Till we know the Lord, we cannot be happy.

2. Let us learn to know Christ, that we may know God: for we cannot know the Father, but by the Son. *I know my sheep, and am known of mine.* Indeed Christ is called *The hidden Manna.* First, hidden to Nature, for that could not see it, till the Gospel did reveal it. Secondly, hidden to unbelief; for that cannot see it, though the Gospel hath revealed it▪ *Thou, O Father, hast hid these things from the prudent:* they are hidden to the wi•est Naturians. *If our Gospel be hid, it is hid to them that are lost:* so it is hidden to lost and unbelieving Christians. It is not so much *Scientia capitis,* as *Conscientia cordis,* that knows Christ. He is a Treasure, which many know

where to find, but they will not go to the price of it: not the being, but the worth and value of him is hidden. He is not only our Teacher, but our Example: in both easy to be known. The conclusion of his gracious works was, *Exemplum dedi vobis. Bear ye one another's burdens:* why?*So you shall fulfill the Law of Christ:* The Law not only of his Precept, but of his Example. *Forgive one another:* how? *As Christ forgave you. Love one another:* how? *As I have loved you. Be ye humble and meek:* how? *Learn of me. Be ye patient:* how? *As Christ hath left you an Example.* Still as we run our Race, let us *Look unto Jesus.* For this cause he was lifted up like the Brazen Serpent, that we might behold him. If a man's occasions compel him to travel in the night, he will follow him that carries the Light: Christ is *the Light;* let us be sure to follow Him, and we shall not stray in darkness. *As ye have received Christ, so walk in Him:* how can they walk in Him, that have not received him? He that would be drawn to the life by a Painter, patiently and intentively sits him: if we would be *conformed to the Image of Christ,* let us fasten our eyes upon him, and never so much as turn our countenances to the world. The lives of the Saints, to the Life of Christ, in regard of example; are as the writings of the Fathers, to the sacred Scripture: Even the stars that are obscured in the Light of the Sun, are profitable in his absence, to give light to the world. But what are those borrowed and glimmering sparks, to that glorious Sun of Righteousness, Christ himself?

Jesus is the subject of all tongues, but not the object of all hearts: The School disputes of him, the Pulpit preaches of him, Profession talks of him, profane ones swear by him, few rightly know him. This *Manna* is near enough to their doors; *Sed non colligunt, quia non diligunt: non diligunt, quia non intelligent.* God meant him the public Redeemer; his Life approved him openly, his Death was executed openly, his Resurrection was published openly, the Gospel proclaims him openly, Preaching manifests him openly; all these ways he is open: it is only unbelief that keeps him hidden. The Kings of the Earth look for Allegiance in their Subjects, though they never saw their faces. And the Kings of *Persia* and *Mexico* were wont seldom or never to come abroad, or to be seen of the people, to beget in them a more awful dread, and greater opinion of their State and Majesty. But our heavenly King exposeth himself to all: *Voluit omnibus nosci, qui voluit pro omnibus nasci.* It is we that are blind, the Sun denies not his Light: God does not hide Christ from us, but we hide ourselves from Christ. The Peasant in the Country knows there is a King in the Court: but he apprehends not his Magnificence: and not knowing his person, passeth by him as an Neighbor; and it may be, at their meeting, takes the way of him. In many things, Familiarity breeds contempt: but here, strangeness and ignorance hath made men so profanely insolent, that they scorn, their own humor should give place to the Prince of Heaven, the Son of God. Would not a man be ashamed, to have the name of a Physician, and be utterly ignorant of Medicine? Or a Mechanicke to be called a Carpenter, and know not what belongs to a Rule? What other is it for a Christian, not to know the Rules of Christ, the way to Eternal Life? Therefore do the evil persecute the good, because they are evil: and therefore are they evil, because they are ignorant. *Had the Princes of this world known it,they would not have crucified the Lord of Glory.* But as it fared with *Israel* in Egypt, after the indulgence of the former *Pharaohs, there arose up a new king which knew not Joseph:* Persecutors, that know neither *Joseph,* nor *Jesus,* will be far from Mercy. Those things which the ground naturally produceth of it self, she brings forth in abundance;

but what is sown, not without much labor: because she is to those a Mother, to these a stepdame. The World favors and honors her own: but the Righteous are Strangers to her, whom she neither knows nor respects. There can be no Love without Knowledge: Zeal it self will grow wild without this corrective. Iron may be hot and softened in the fire; but without the hammer, it puts on no new form. A tall man upon some high Turret, seems to us on the ground, scarce a boy in stature: Therefore we think nothing in Heaven to be worth the having, because we grow upon Earth, and all there is out of kenning. Ignorant people think that the Moon is the biggest star but the Sun; whereas the Learned find it by Demonstration, to be one of the least. But *Mercury,* our Evening-star, though it seem the greatest next those former two, is in truth, the least of all. The reason why they appear so big, we easily conceive, because they are so low. Things of this world, for their short lasting, and often changing, are compared to the Moon; whose motion is swift, and her face diverse. For their pliablenes, they are like to *Mercury,* whose property is to be either good or bad, as the star is with whom be is joined. Yea, there is a third reason of similitude; for these temporal things, like those planets, show fairer because they are nearer; and bigger, because they are lower than better things. But could we get up to the top of *Jacob's* ladder, there to see and know our God, we should both descry the sophisticated greatness of things transitory, and the infiniteness of eternal glory.

3. Lastly, having got the knowledge of God, let us be sure to remember him. *Remember thy Creator, in the days of thy youth.* Where we have an act enjoined, *Remember:* an object presented, *thy Creator:* a time prescribed, *In the days of thy youth. Job* confesseth that GOD did write bitter things against him, when he made him to *remember the sins of his youth:* yet still in the days of our youth let us remember GOD. To remember, is sometimes used for consideration; *Remember thy Maker:* sometimes for prevision, *Remember thy end:* sometimes for Caution; *Remember Lots wife:* sometimes for Injunction, *Remember to sanctify the Sabbath:* and in respect of thanks-giving: so *Pharaohs* Butler forgot *Joseph,* that is, he was not thankful to him. The Romans had their Ancestors pictures in their houses, thereby to stir them up to the imitation of their nobleness. There can be no picture of an infinite and invisible GOD: but there is no creature, which doth not occasion us to remember him. The understanding is hardly wrought upon, therefore we have many precepts: the will is hard to tame, the affections are stubborn to be rectified: but it is easy to remember. No seal can be set on running water, nor goodness be begotten in a forgetful hearer. There is a sensitive memory that shall perish, but the intellective memory is the Soul it self. Know therefore, that thou mayest remember, remember that thou mayest practice. Without impression, meditation hath no ground: without meditation, impression hath no growth. GOD begun his Law, with *Remember who brought thee out of bondage:* Christ instituted his Holy Sacrament, with *Do this in remembrance of me.* We had better never have known him, than not remember him. *The merciful and gracious Lord hath so done his marvelous works, that they ought to be had in remembrance.* Therefore, *Bless the Lord O my Soul, and forget not all his benefits.* Let our memory be the Gallery of our Soul, hung all about with the Pictures and Stories of GOD'S mercies and blessings towards us. Let us remember him at all times in this our Pilgrimage; and He will hear us, when we pray with that penitent Thief; *Lord, remember us in Thy Kingdom.*

One day is with the LORD, as a thousand years,and a thousand years as one day.] Diuerse interpreters have derived this Sentence out of the Psalm: *A thousand years in thy sight, are but as yesterday, when it is past.* If two Harps be placed together, and tuned alike; when you strike a String of the one, you shall hear an Vnisone answer of the other, by reason of the Consent and Harmony between them: Such an Accordance hath the New Testament with the Old, being both tuned by the same Spirit; that the Sound and Tone of the one is rendered by the other: and it is true of them, what was fancied of those Twins; they neither frown nor smile, but both together. DAVID and PETER wrote in distant times, and with several pens; yea, they were the several pens of the same Holy Ghost: yet (without wonder) they Record the same thing. Face doth not more answer to. Face in the Water; than APOSTLE doth answer to PROPHET in the SCRIPTVRE.

Out of this place, and that other in the Psalm, have been collected dangerous *Tenants.* First, that the world shall last but six thousand years, as it was made in six days: because *a thousand years with the Lord, is but as one day.* The inventers of this opinion, I take to be the *Hebrews:* who have curio•sly observed, that *Aleph,* is six times repeated in the first verse of Genesis, for the beginning of the world: out of which they strangely pick the duration of a, which they limit to 6000. years. Those *Rabbins, Solomon* and *Isaac* are principally taxed for it. Among the Ancients, *Jerome, Lactantius, Justin, Hilary, Ire•a•:* of the later Authors, *Picus, Mirandula, Franciscus, Venetus, Galatinus:* to omit *Trismegistus,* the *Thalmuds,* the *Sybils.* But why should men presume to find out that which God hath hidden from the Angels? Secondly, there is an opinion, that because it is said of *Adam, thou shalt die in the same day thou eatest of the forbidden fruit:* a day is not there to be taken strictly, according to our account of days; but as it is with God, before whom a thousand years are but as a day: and because *Adam* died within a thousand years after, therefore he died the same day. God indeed appointed to *Ezekiel forty days* for forty years, *each day for a year;* but that he appointed *Adam* a thousand years for a day, is a strange and strained collection. So the Papists would have that thief to pass from the Cross into Purgatory; notwithstanding, that promise; *This day shalt thou be with me in Paradise,* because a thousand years with God are but one day. But it is not said, they are one day, but *as* one day; and in the sight of God, that is in respect of eternity. But my purpose is not to trouble you with these nice in pertinences. I come to some observations and conclusions.

1 Time is that inferior Parent and devourer of things: time gave them composition, and time will bring them to dissolution. Heaven and Earth shall wax old with time: The world began with time, and time with it. *Quicquid movetur, movetur in tempore,* That which changeth, *habuit primum, & habebit ultimu•.* The world changeth from Spring to Summer, and then to Autumn, till at last, w••ter bury all in death, but that which shall be restored in the resurrection. 〈 in non-Latin alphabet 〉 ▪ time is a wise workman: nay, but rather he was a wise workem•n that made time. We must distinguish of precedencies; what is first in Eternity, what in Time, what in Election, what in Original. In Eternity G•d go•• before all: in Time, *Flos fructum,* the flower is before the fruit: in E•c•••, *Fructus florem,* the fruit is before the flower: in Original, *Son•s can•um,* the sound is before the song. If we ask what is first? God, *the An• ent of d ye•••*der God and his glory, what appears beautifullest.? The world: what is g e•test? Place: what is

swiftest? the Mind: what is strongest? Necessity: what is wisest? Time, the inventor of Arts. Time was, when ignorance and blind opinion did defy *Asculapius,* for drawing of a tooth: and *Vulcan,* for making a lock; for he knew not how to make a clock: There was no clock in Rome about three hundred years before Christ, if we believe antiquity. But now Time hath perfected skill, discovered new worlds, found out the artillery of Gunnes, those demolishing engines; invented Printing, a rare means to disperse knowledge, and opened unto us the mysteries of nature. It is called the Parent of truth: yet this beginner, is also a waster. *Tempus edax rerum:* therefore is *Saturn* painted, eating up his own children. Time saw the Creation, shall shall see the dissolution, together with all the changes and chances in the proceeding: yet I will tell you what Time never saw. It *never saw the righteous forsaken, nor their seed begging their bread.* It never saw God forget his promise, nor Christ lose his purchase: it never saw the soul of a believer perish. We may truly say of this great work of our Redemption: *Neque Doemonis ira, nec ignis, Non ferrum poterit, nec edax abolere vetustas.*

2 God is the Creator, Disposer and Preserver of Time: who spannes the world in his fist, and *measures the waters in the hollow of his hand: Who brings forth W•zzaroth in his season, binds the sweet influences of Pleiades,and looseth the bands of Orion. It is not for us to know the times, which the Father hath put in his own Power,* He made time, the motion of Heaven to measute it; hours, days and years to distinguish it: Only he can give time, that is above all time. Man may shorten thy natural term some years, he cannot lengthen it one hour. The Priest may do a thing which he cannot undo: he can tie a matrimonial knot, which he cannot loosen. The Prince may undo a thing which he cannot do: he can dissolve the marriage knot between the soul and the body, which being undone, he cannot tie again. Only God Omnipotent can do and undo, divide and reunite, kill and give life, increase our time or lessen it. He is *Pater aeternitatis,* and *Dominus temporum.* So he created it; *Let them be for seasons:* So he renewed it; *Day and Night, Summer and Winter shall not cease:* So he continues it; *There is a time for all things;* unto the dissolution of the world. For time had no being before, nor shall have after. Not before; therefore the Scripture says, *Ante tempora seculorum,* and *Ante jacta mundi fundamenta.* Nor after for the Angel swears, *There shall be no more time.* In that City, *there shall be no night,* but everlasting day, which is Eternity. What needs any Generation, where is no corruption? Or distinction of that by time, which admits of no accident, no permutation? *I am Alpha and Omega, the beginning and the end, saith the Lord,which is, and which was, and which is to come.* Some think these three times belong severally to the three Persons: Because the Father is called *o•, I am:* the Son. *He that was; In the beginning was the Word:* The Holy Ghost,*which is to come: The Comforter shall come.* But indeed every term belongs to every Person; and all time, past, present, or future, is only the Lord's. Therefore • must say with the Apostle; doth any man lack time? as he, *Doth any man lack wisdom, let him ask it of God?* If men want silver, let them ask the rich: if counsel, let them ask the learned: if help, let them ask the strong: if countenance, let them ask the Noble: But with time, none can supply them but God. Yea, and let us return all time to his glory: He is our first letter, *Alpha,* let us begin with him: he is our last, *Omega,* let us end with him.

3 Our whole life, be it never so long compared with God, or presented to measure with eternity, is so short, as if it were nothing. The longest liver reached not to a thousand years,

and that is not a d•y unto God. *Thou art the same,and thy years shall have no end. Are thy days as the days of man? Aeternitas Dei est interminabilis: vitae ipsius tota simul, perfectaque possessio.* He is called *The living God:* It is an ancient and usual title to the Almighty; especially when he would disgrace an unworthy rivall. As Saint *Paul* in his speech to the *Lystrians,* opposes to their vain Idols, *the living God.* I need not make man worse than he is, nor his condition more miserable than it is: but could I, though I would? As a man cannot flatter God, nor over-praise him: so he cannot injure man, nor vndervalue him. He is *made to possess months of vanity. Menses, ecc• brevitas:fatuos, ecce vanitas. Paul* calls the whole time of our life, *Hodie, today:* Long life is but a summers *day:* short life, a winters *day:* troublesome life, a gloomy *day.* But it should seem, a day is too long a word for it▪ therefore *Isaiah* calls it *momentum, hid• thyself for a moment:* and *David, Nihilum, mine age is nothing.* The several laborers that were called into the Vineyard at several hour, received an equal reward; because a thousand years to God are bu• as one day. The Prophet *Haggai,* foretelling the coming of Christ almost five hundred years before hand, calls it but *Modicum, a little while.* So vain a thing is man: but,*As I live,* is the oath of God: neither do I remember anything, besides his holiness and his life, that he swears by. He is, he lives; •nd nothing is, nothing lives absolutely, but he: all other things by participation from him. In all other things, their life and they are two: but God is his own life, and the life of God is no other than the Living God. And because he is his own life, he is Eternal. Of such validity was the argument of *Thomas* against the Gentiles: Nothing ceaseth to be, but by a separation of life; and nothing can be separated from it self: for every separation is a division of one thing from another. But the Living God is a simple, absolute, and eternal Being. There is no similitude that can bear any proportion, in the illustrating of this point. A furlong is a great journey to a Snaile, to a Horse or Hound it is nothing. A hundred miles is a greater journey for a man by Land, than a hundred leagues by Sea. A Ship with a forewinde, will reach far in a day: what is it to the voyage of the Sun, that every day surrounds the world? In all these there is an intervenient necessity of place, time and motion; which belong not to the infinite eternity of God.

4 We may read hear the great difference between the Divine blessedness, and our happiness in this world. All our pleasures or benefits have their times, and are denominated according to the seasons wherein they befall us. Of so poor elements is our happiness made, that time must concur to the being of it: and that we can scarce call anything, is the something; the main thing the essential part of our false happynesse. All things are done in time, and what is time, but the measure of motion? It may seem to have three stations; past, present, and future: yet the first and the last of these are not; one is not now, and the other is not yet. And that which we call present, is not now the same that it was, when we began to call it so: Before we can pronounce the word *[Present]* or the monasyllable *[Now]* the present and the now is past. Well then, if this imaginary half-nothing, *Time,* be of the essence of our felicity, how can it be durable! Time is not so; nay, how can it be at all? Time is not so; not so, considered in any parts of it. How poor a felicity is that, which consists in a watchfulness to lay hold upon occasion; which yet is but a little piece of that which is nothing, Time? And yet the best things are beholden to this Nothing, for all their something. For what content do we find in things out of season? Let the Prince give a title of honor to a man on his death-bed,

can it mitigate one pang he feels! What is the name of a Lord to him, that shall not live to hear himself called so? that shall never come into the people's eyes, to receive honor from them who give it? Pleasures and possessions, presented to us out of time in our decrepit age, lose both their names and natures: They are not pleasures to us, who have lost our sense to taste them: they are not possessions to us, who are departing from the possession of them: we will soon be weary of them, when we are once weary of ourselves. Youth is the time that denominates them; the season that makes them pleasures or possessions: And when they are presented to us in an unapprehensive age, they come as a Cordial when the bell rings out, as a Pardon when the head is off. Thus are we bound and bounded with time: but God is eternity, and into that time never entered. For eternity is not an everlasting fluxe of time; but time is a short *Parenthesis,* in a long period: and Eternity had been the same as it is, though time had never been at all. There is Eternity, that hath neither beginning not end; which is God himself: and there is perpetuity, that which we call everlasting Life, the state of our Souls in glory: this hath a time to begin in, but it shall out-live Time, and be when *Time shall be no more.* Now what a minute is the life of the durablest creature, compared to this Everlastingnesse? What a minute is man's life, in respect of the Suns, or a Trees? The world is not a minute to eternity, Mans life, but a minute to the worlds: Occasion is but a minute to our life, and yet we scarce apprehend a minute of this occasion: we do not lay hold on this opportunity, wherein we may receive good, and become blessed.

4 I am loath to pass this point, without some useful application. God is eternal, and may do all things at his own leisure: whether it pleaseth him to do the work of a thousand years in a day, or extend the work of a day to a thousand years. But we are limited to time for all our actions: and as we are sure our life shall not reach to a thousand years, so we are not sure that it shall last out a whole day. *He that observeth the wind, shall not sow:* but he that observeth not the time to sow, shall never reap. It is a preposterous course, while the ground is ready, the weather seasonable, the Oxen in heart, the Instruments at hand, to sleep: and then to begin sowing, when others are ready to reap. He that plays all Summer may dance all winter, but he shall have sory music to it. The old world had a time, while *Noah* preached: *Sodom* had a time, while *Lot* admonished: *Pharaoh* had a time, while *Moses* wrought wonders: *Jerusalem* had a time, during Christ's doctrine and miracles: the rich churl had a time, while *Lazarus* begged crumbs: but both they lost time, and time hath lost them; for they are cast into that darkness, into which time cannot enter: It is a long night, when it will never be day. *Abraham, Samuel, David,* when they went about their holy businesses, *rose early. Christ,* with his Auditors, came to Church *early. Mary* came to the Sepulcher *early; In the first day of the week,* and first hour of the day. Too many defer it till the last week of their life, the last day of the week, the last hour of the day, the last minute of the hour. But let us not build upon *Mercedem adepti undecimae horae operarij,* that they had their pence, which came into the Vineyard at the eleeventh hour: For it was not *operis, sed misericordiae;* his mercy that gave them, not their merit that earned them. There can be no more earnest way of getting in, than knocking; nor more innocent souls than Virgines: And then think there can be but small hope, of that mercy at the last hour, which hath been so strange as to give no ear, to so great a suite, as *knocking,* and of so young and innocent, as *Virgines.* But it may be you stick at

that singular example of the penitent malefactor, who found favor at the last, a good death, the conclusion of a bad life, and went up from the Cross to the Crown. Do not venture on the hope of that happiness with the loss of present repentance. *Athanasius* says of that thief, that he was always a thief: Living, he was a thief, and stole from men: dying, he was a thief and stole from God. He stole from men the goods of this Earth, by an injurious surreption: He stole from Christ eternal good; even the kingdom of Heaven, by his humble confession. All men have not the luck to steal themselves into Heaven, in spite of Hell: many have the fate, to cozen themselves into Hell, in spite of Heaven.

5 Let us be covetous of no worldly thing but time: and of this not for the duration of our pleasures, but to work up the salvation of our souls. For he that desires time to gratify the sense of his lusts; is not unlike that Epicure, who wished a Cranes neck to prolong the sweetness of his meats. There is no usury lawful but this: not that men should sell time to improve moneys, but husband time to improve grace: If otherwise, a long time shall bring but a long reckoning: For *Quantum temporis nobis impensum est,exigetur à nobis qualiter expensum est.* When God gives us time to do the business we came for; it leaves us either without imperfection, or without excuse. *Sicut non capillus de capite, sic nec momentum peribit de tempore.* Neither a hair shall perish from our heads, nor a moment from our times. *Redeem the time* saith Saint *Paul:* Many things are far fetchd, and dear bought, fit for rich purses, and curious palats: But there is a poor contemptible herb in the Garden, more precious than they all; Time: this we pass by in neglect, yet this is especially worth our gathering. The price of it appears in the diminution: nothing besides, is of that nature, for it is diminished by addition. Every hour added to our time of life, is so much time taken from life. If a day be added to our beginning, we are by a day nearer our ending. Each step sets us forward to our graves; and we are nearer now, than when we entered the Church-doors. Yea when it is past, it is past recovery. If a man lose his health, it may be recovered again by physic and diet. If he lose his goods, they may be found again; as we have heard of Jewels lost in the sease, and yet brought home again in the bowels of fishes. Though he lose his life, it shall be restored him in the resurrection. Yea, some have lost the feeling of the favor of God, and found it again by repentance. Only time once lost, is never to be found. We may say of opportunity, as he wrote of virginity. *Jewels once lost are found again, this never: It's lost but once, and once lost, lost forever.* Time goes away by minutes, therefore is not perceived: the shorter steppes it taketh, the more insensibly it passeth. Therefore as it steals upon us, let us welcome it with good industry: and as it steals from us, let us send it away with a good testimony: Thus though it quickly leaves us, it shall not leave us worse than it found us.

6 The narrow capacity of mortal men, wonders how it is possible for God to dispatch so much business in so short a space. The last Audit is called *The day* of judgment: a day consists but of twelve hours: what are twelve hours to try the several causes of twelve millions, as the Disciples said: *Here are five loaves, but what are they among five thousand.* Two Judges have much ado to hear two hundred causes at a Session: this last universal Assizes shall have the appearance of all the world; and can they all be judged in one day? Yes, why not in one day, as well as in a thousand years, seeing a thousand years with God is but as one day?*Are thy days, as the days of man,* that according to his measure thou shouldest *search after sin?* Man

must take his times for doing justice, as some read that of the Psalm, not disagreeing from the Original: *When I shall take a set time, I will judge uprightly.* It was a temptation able to shake any man, but *a David,* when he sees *Saul* in his cave, and hears such an argument urged by his followers:*This is the day of which the Lord hath said, I will deliver thine enemy into thine hand.* The time, the place, the color of Justice, and a pretence of the promise of God, seem to carry such command; that *David* must be wanting to Heaven and himself, if he let slip this occasion. Malice is ever provident, and lays hold upon opportunity: that more subtle enemy of Hell will lose no time, but *hath great wrath,because he knows he hath but a short time.* The Priests came up by steppes into the Temple: The Angels came down to *Jacob* by steppes upon the Ladder: But we find no stair by which God himself came to *Adam* in Paradise, or to *Sodom* in his anger: for he and he only, is able to do all at once. Thus easy is it for him, in a day to judge the causes of many thousand years, to *whom a thousand years is no more than a day.*

7. He, to whom one day and a thousand years are of equal length, can make our days longer or shorter, though they seem not so to us; or make them seem longer or shorter to us, though they be the same. *Joshua* might be thought to command the greatest Planets of Heaven, to stay their courses; *Sun stand thou still in Gibeon, and thou Moon in the valley of Aialon.* For Him that gave them both Being and Motion, to bid them stand still, is no difficulty, though the rareness deserves Admiration: But for a man, that lives by the influence of the Stars, while he is below on Earth, to command those glorious Lights in Heaven; it is more than a Wonder. It was not *Joshua,* but his Faith that did it: not by way of Precept, but of Prayer. God never got Himself so much Honor among the Heathen by one days Work; when five Kings and their huge Armies fell together, It appeared to the Israelites a longer Day than ever they saw before: but to the bleeding Amorites, a longer Day than it was. Faine would they have been shadowed under the Curtain of Night, and still they looked when the Evening should cease all pursuit: but the Sun had his Lesson; he must not go down, till they were all down before him: and the Evening must be red with the Sea of rebellious blood. The Sun and Moon were the ordinary gods of the Pagan World: and who did not look that their standing still but one hour, should be the ruin of Nature? But now they shall see, there is an higher God than these; to Whom they obey as Servants, and must do what He will have them. He that can extend the day at his Pleasure, doth no less for *Hezekiah,* than He did for *Joshua. Shall the shadow go forward ten Degrees, or back ten Degrees?* As if Heaven it self lay open to his choice; and were ready either to mend his pace, or retire for his confirmation. He that commanded the day a certain course of going on, doth now countermand it, to a retrait. All days are alike to God; one day shall be longer than another, to satisfy the Faith of his servants. *Hezekiah* fastens rather upon that sign which is more hard, more disagreeing from the course of nature; not without good reason. Every proof must be clearer than the thing to be proved; neither may there want a meet proportion between both. The going forward of the shadow was a motion no other than natural: the recovery of his health was against the ordinary current of nature: therefore the more difficult the sign, the surer the evidence. Now, either the Sun goes back in Heaven, that his shadow may go back on Earth: or no less miraculously, the shadow goes back on Earth, whiles the Sun goes forward in Heaven. Indeed the Prophet speaks of the *Shadow,* not of the *Sun:* either because the motion of the Sun is best

discerned by the shadow, or the motion of the shadow is led by the course of the Sun. So the demonstration of this miracle was local *in the Dial of Ahaz.* It might be, not universal, in the sensible length of the day. The retrait of the Sun had made a public and noted change in the frame of nature: this particular alteration of the shadow in places limited, might satisfy no less, without a confusive mutation in the face of the world. Whithersoever; to draw the Sun back together with the shadow, or to draw the shadow back without the Sun; was a proof of that divine Omnipotency, *With which a thousand years is but as one day,* But it is probable, that this miracle was not so confined; for presently upon it, the *Chaldees,* who were curious searchers into the secrets of nature, especially into the motions of the celestial bodies, were brought by this Astronomical wonder to *Jerusalem:* that they might see the man for whose sake, the Sun forsook his place, or the shadow forsook the Sun. All this doth testify O Lord, that *the day is thine, and the night is thine,thou hast prepared the Light and the Sun.* Nature is forward to run her enjoined course; regular and pregnant to bring her work to perfection and light: and will not endure either the hastening, or retarding of man. She will not admit of preventions, nor anticipations, nor obligations upon her; for they are a kind of precontracts, and she will be left to her liberty: she will not be spurred, or forced to mend her pace, when she is disposed to bring forth vigorous and durable effects. We cannot make the July-flower spring up in January; nor keep back the Cowslip to August, nor the Vertumnall flowers to Autumn. We cannot bid the Fruits come in *May,* nor the leaves to stick on in *December.* A woman that is weak, cannot put off her ninth month to a tenth, for her delivery, and say she will tarry till she be stronger: Neither can a Queen hasten it to a seventh, that she may be ready for some other pleasure. The day will be but a day, and the night will be but a night to us: and our Equinoctiall comes but twice a year. But with God it is perpetual Equinoctiall; before Whom *one day is as a thousand years, and a thousand years as one day.*

8. The Hope of man is nicely and dangerously placed: It hath a snare on the right hand, Presumption; and a pit on the left hand, Desperation. The presuming Conceit flatters a man, that he need not make such haste: one day any one day is enough to repent in: God is no Respecter of Time; but *At what time soever a sinner repenteth,* he shall be forgiven. I cannot but be thus far indulgent to a sinners Conversion; that though his former life hath been blemished with infinite spots, yet if he now return, and begin to wash them away in his penitent tears: all that fowlenesse contracted in so many years, shall be forgotten,*as yesterday when it is past:* and the Divine eye will behold him, only as he is in the present state of grace. But let me not conceal from him withal; that as repentance makes the sins of a thousand years like one day; so apostasy from righteousness, makes the sins of one day appear like a thousand years. The wicked heart so extenuates his malice, as if it were nothing: and esteems his sin, as *Paul* speaks of an idol, that *it is nothing in the world.* Philosophy says it is nothing. First, *Propter defectum,* because it is a privation. Secondly, *Propter effectum,* because it is an aversion. Thirdly, *Propter despectum,* because it makes a man contemptible: *Ens & Bonum* are *Termini convertibiles.* But they shall find it something, when the sin of one day shall be punished with the torment of a thousand years, yea, of everlastingness. There will soon be an end of the reprobates sinning, there shall be no end of

his suffering. The least moment of time, compared with ten millions of years, (because both terms are finite, and the one a part of the other) beareth, though a very small, yet some proportion. But one day to a thousand years on earth, is more than a thousand years to the perpetuity of Hell. So long as God shall live, so long must the damned die: and when he shall cease to be happy, then they also shall cease to be miserable.

9 For some use of this meditation: Seeing all times have an equal regard with God, who spans it in his hand at once: but time is a fugitive with us; and having past the morning, we are not sure to see the end of the day: Let us not protract our conversion, lest we losing our time to repent, repent forever that we once lost our time.*Remember thy Creator in the days of thy youth:* And *wherewithal shall a young man cleanse his ways?* A young man? why not rather an old man; whose hairs, if they have any left, like a white field, put him in mind that the Harvest is near? Barre him of drunkenness, that like *Barzillai* cannot taste. What should he do with music that cannot hear? withdraw delight full objects from him, whose *Lookers out of the windows be darkened.* Let not him riot and revel out the night, that *riseth at the voice of a bird.* Loade not him with the robes of pride, to whom *The Grashoppers is a burden.* Forbid him the society of beauties,*whose desire doth fail.* Let him forsake the vanities of life, that must forsake life it self; and get one foot into Heaven, that hath the other foot already in the grave. *Desinat malum esse, quijam desinit hominem esse.* Was not the Prophet mistaken? Is it not the old man, to whom this charge is given? But to take the young man from that pleasure, to which the heat of his blood invites him; to decourt young *Absalom,* the gallantest courtier of his time: to pluck the young man from his voluptuousness, that cleaves to it as the green Apple to the tree: so fetch lusty *Sampson,* from the lap of his *Delilah:* to strip the young man of his brave garments, pleasant companions, merry cups, proud revenges; and set him to seek humility in the dust, or tax him to the severe rule of mortification: it seems as unreasonable to flesh and blood, as for a man to have meat and a stomach, and be forbidden to eat: to have fire in his blood, and be forbidden to burn: he is ready to challenge us, as the Devil did Christ; that *we torment him before his time. Vel tolle juventutem, vel concede voluptatem.* But none can be too young to amend, that is old enough to die. *Tantillus puer,tantus peccator:* we are apt to sin, before we are able to sin. Youth is a petulant time, that courts vanity with a passionate fondness. *Fly youthful lusts:* fly them for they will haunt thee. *Vicina est lapsibus adolescentia, Remember not the sins of my youth:* Let us remember them, that God may forget them. And what age is fitter for the Service of God? Why are we called God's *Primitiae,* first fruits; if we do not offer him *Primitias,* the first fruits of ourselves? They had their *Primitias Spicarum,* ears of Corn: *Panum,* of loaves; and *Frugum,* of fruits in Harvest: The first were offered at Easter, the next at Whitsuntide, the third in September: Youth, middle age, old age, all must be dedicated to God. But the fruits offered in September, in old age; if none were presented before; are not acceptable to the Lord. Will he accept of our dry bones, when Satan hath sucked out the marrow? A tool that is broken in the work of the world, is not fit for God's building. Our middle age is given to ambition, our old age to covetousness: therefore in our youth, let us remember our Maker. The Market is open till the last bell rings; but contrary to the custom of the world; our penny-worths will not then be cheapest. *Nehemiah* complained, that they laid the heaviest burden on the oldest men: how unjust are we to ourselves, when

we lode our most feeble old age with the greatest weight of all our holy business? who presents a torn book to a king? The book of religious conversation; begun only in thy old age, hath the leaves come out: God cannot read the beginning.

Some read that, *In the days of thy youth; In diebus electionum,* in the days of thy choice: And shall we choose no time to serve God in, but our old age? Sure, so long as we are able to choose that, we are able to choose a better than that. He that walks in the night, is ready to suspect every bush for a thief; nothing appears in the true shape: to him that repents not till he comes to his death-bed, shadows seem substances, a sigh passeth for true Repentance, a *Lord have mercy on me* for assured forgiveness; and a little dormitory *Opium,* for a saving cordial to the Soul. Say thy remorse be hearty, thy compunction bitter; yet is not this sorrow of thy Soul beholding only to the pain of thy body? Hadst thou rather a sickness should bring thee to God, than a Sermon? Is this the Physicians office, or the Preachers? If only Judgment can bring us to remember God, it is but a stormy day. Saint *John* wisheth to *Gaius, That he may prosper in his health, so as his soul prospers:* For if the Soul be lean, the marrow of the body is but water: if the Soul wither, the verdure and good estate of the body is but an illusion, and the goodliest man a fearful ghost. So let us wish to the younger age, that their souls may prosper as their bodies do, and that they may grow in Grace faster than in years; otherwise, a wrinkled and de•ormed soul may dwell at the sign of a fair face. It is usual with luxurious sinners, to lay the imputation of all their errors upon their bodies; as if their constitution were the sole cause of all their prevarication. But he that chargeth hi• body with the whole discredit of the vices of his Soul, is as very a fool, •s he that carries his saddle, to shame his horse. The pain of the body hath often been a means of good to the Soul: I never knew the anguish of the soul conduce to the health of the body. Then we wisely redeem the time, when in the greatest reluctance of the body, we devoutly turn our hearts and souls to the service of our Maker.

Give me leave to explain this point by an Apologue, familiar to the weakest capacity. Four travellers were returning to their own city; a day was their limitation: they must be there before night, or else being shut out, they shall become a prey to the Robbers. The first is assaulted by some Ruffians, who so provoked him with uncivil language, that he draws and fights; and in that quarrel received such hurts that for want of a Surgeon, he is left behind: no city could he reach. The second meets with some boone Companions, who after the Preface of their drunken Complements, show him a Bush that promiseth wine: this went so liberally and merrily down, that the Sun was almost set before he thought of rising: then he would fain have reeled away, but neither he nor time could stand to it. The next hears of a Mine of Treasure by the way, but buried somewhat deep in the ground: he gets instruments, delves for it, and finds it: the more he digs, the more he gets; and still the more he gets, the more he digs. On a sudden it grows toward night; now he trusseth up his gold about him, and would be gone: but the burden was so heavy, that he could not travel with it, and he would not go without it. So the barred Gates frustrated all hope of his Entrance. The last went seriously on; and though many flattering friends still interrupted his speed, and persuaded him that he need not make such haste, he had time enough, it was but a little way home, and a great while to night; and so far importuned him, that he exchanged some words and

Courtesies with them, took here and there a taste of their kind offers: Yet still thinking on the time, away he speeds; and make what haste he could, (though toward Evening he mended his pace) yet it was almost night before he arrived thither; and by staying a little longer, he had been shut forth forever.

The Moral is easy and useful: The City is the Heavenly *Jerusalem,* the four Travelers are four conditions of men, the contentious, the voluptuous, the covetous, and the Religious: the Night before which they must attain thither, is the End of their Life: the Gates are the Opportunitie of Grace and Mercy: the enemies that surprise them if they be shut out, are Satan and his Angels. The first resolves to be at Heaven by Night, but Trouble meets him in the form of a wicked Law-broker, and puts such tricks into his head, whereby he may vex his Neighbors; that he presently draws his Sword, which is some Writ or Processe, and furiously lays about him. Till, having tired out all his Adversaries, he wearies the Judge, the Advocate, the Attorney, and (which is most strange his indefatigable Sollicitor, and makes his peripatetical profession tedious to him. The Lawyer hath his Terme and Vacation; but this man hath no term of his term, no vacation; till death serve a *Sub-poena* upon him from the Star-chamber of Heaven: Now perhaps he would make his peace, and be quiet; but now, alas, he must enter into everlasting disquiet, and fall into the hands of worse furies than ever before he either found, made, or employed. Or perhaps the Whimzies of a factious Sectary have crept into his head; and then he will quarrel with his Brethren, abuse the Word of his Father, and scratch the face of his own Mother; neither sparing God nor his Church, though he forfeit all their Blessings.

The next is the profane Wanton, and he would also be saved: but Temptation meets him in the shape of *Pleasure;* a delicate Lady, which so bewitcheth him with her painted Beauty, that he thinks her all sweetness, and multiplies kisses on her coozening cheek. Not unlike *Issachar,* he sees the *land pleasant,* and he even lays him down, couching *like an Ass between the two burdens,* of riot and lust, excess and uncleanness. *Alea, vina, venus,* is the tripartite division of his Life. Time remembers him by his Looking-glass, and diseases pinch him by the Arm, to break off his Method of sensuality and vicissitudinary sins: but he will not believe them; pleading against them, yea rather against himself, that his bones are full of marrow, his Roses are not withered, old age and he are strangers, he hath nothing to do with Time. But Time will have something to do with him, and sends him that unwelcome Messenger, Sickness, to warn him of the near approach of impartial Death. Now he calls for his Physician, Repentance; he would leave all vanity, and begin his journey. But alas, his Time is short, and the way is long: there is no hope of his seasonable arrival.

The third is the covetous Churl; and I promise you, saith he, *Jerusalem* is a goodly place, I will thither sure. But Temptation meets him in the form of a wedge of gold: he likes it well, it dazleth his eyes, and fires his heart with a desire to get it. He is advised to betake him to his tools, and refuse no labor for it, without which he cannot hope to obtain it. What are those Engines? The Mattocke of oppression, to strike into the bowels of the Innocent: The Spade of laboriousnesse, wherewith he must toile and tire his own flesh: The Hooke of plausible Attraction, to draw in cheatable Customers: The Rake of penurious baseness, whose teeth are

always scraping together: The Shovell of dissembling closenesse, whereby we may accumulate and multiply his heaps and hoards: The Mine of policy, to take all advantages: The Petarre of Usury, to blow up whole estates. With these instruments he must work, starving the poor, his servants, himself: for he is good to none, worse to himself; he lives miserably, to die damnably. Old age, like dark night, comes upon him; and now he would*Lode himself with his thick clay,* and if it were possible, carry it all with him. But, Oh the weight of his unjust gains sinks him down to the lowest pit. Perhaps with some unwillingness, he would buy a little time, but he cannot tell who should sell it. If he could, yet while *he goes to buy* that fresh *oil* for his old *lamp;The Bridegroom is gone in, and the door is shut.* But he will give some superfluous Legacies to the poor; they can open the door for him,*And receive him into everlasting habitations.* No, they could have done somewhat all day, they can do nothing for him at night. Then he forgot the poor, now the poor must forget him: They can be no *friends,* where GOD is an enemy. This, you see, is not altogether a Fable, and it is to be feared, that three parts of the world go this way; even by the loss of time to perdition.

For the last; he that fears God; and loves the Lord *Jesus,* travels on toward Eternal Life; yet not without some interruptions. Sin is sometimes wrapped up in the temptation of wealth, and he may stay to look upon it: sometimes in a beauteous face, as *Mical* was given *David* to ensnare him, and he may cast a transient eye upon it: often, in the disguise of Friendship, and that prevails so far with him, as to discourse with it. He meets with divers assaults: but though like *Jonathan,* he tastes of the worlds honey, he will not feed on it: And whensoever he wanders, the Spirit of Grace recollects him; and draws him, as the Angels did *Lot* out of *Sodom:* otherwise, he were in danger of being benighted, and do what he can, he hath time little enough. Therefore, he concludeth, If I loiter, I shall be locked out: Vnloose me from the bonds of sin, happy Repentance, defend me Faith, hold me up Patience, strengthen me Zeal; I come; Lord *Jesus,* open the Gate, I come, I come.

2 PET. 3.9.

The Lord is not slack concerning his Promise, as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to Repentance.

WHERE *is the Promise of his Comming?* that was their Challenge: God hath not forgot his *Promise;* this is their satisfaction. He is not *slack* in any business he undertakes; much less in that which so nearly concerns his honor, as the making good of his word, the justification of his truth, the performance of his *Promise.* He will not put off those that depend upon his Covenant, with dilatory excuses: but meets our zealous Prayers at the door, as they are coming forth to solicit his merciful remembrance. That which seems dullness and *slackness* to our impatient desires, is rather an argument of his goodness; for the intent of his longsuffering is to bring us to *Repentance.* Thus while the afflicted Righteous think God forgets them; wandering sinners shall find that God remembers them: And it is fit, that the guests bidden to the same Feast should stay for their fellows. Is God content to tarry for their conversion? and dost thou think much to tarry for thy reward? The consideration of

the Divine Patience is a bridle to our preposterous hastiness: therefore doth Christ defer his coming, to invite mankind to Salvation: Therefore he forbears to accelerate the last day, that the world might have space to provide for their last account at that day. When we perceive that he doth accommodate the respect of times to our safety, and means only our good in this forbearance, we have no cause to complain of his *slackness.* Oppressors presume that God hath no more regard of his Servants, than of themselves, because they are not visibly delivered: as the Jews thought he did not own Christ, because he did not save him out of their clutches. But they reckon one way, and God another; and the event will declare which of them was deceived. *The Lord is not slack, &c.*

The Text moves upon two Poles. First, what God is not; *He is not slack concerning his Promise.* Secondly, what He is; *He is longsuffering toward us.* The former is a Removall of a suspicion, the other is a Proof of a gracious Indulgence. In the negative Proposition, we have three Particulars. First, *Quid non sit; The Lord is not slack.* Secondly, *In quo non sit, Concerning his Promise.* Thirdly, *Quomodo non sit, as some men count slackenesse.* The affirmative Proposition appears to me like *Rachel* with her two Children, *Joseph* and *Benjamin.* First, the *Patience* of God is the Mother,: and the two fruits are, that *none perish, but all come to repentance.*

1. *The Lord is not slack. Tarditas* or *Slacknesse* is here usurped for a Vice: for otherwise it is laudable, 〈in non-Latin alphabet〉 *Festina lente:* which is the golden mean between those two extremes, of Sluggishness, and Precipitancy. *Gellius* well expresseth it by the word *maturare:* according to that of the Poet; *Maturate fugam.* To *Agamemnon* was objected 〈in non-Latin alphabet〉, to *Achilles* 〈in non-Latin alphabet〉: *Medium tenuit cunctator Fabius;* using neither more delay, nor more hast, than might consist with good speed. Certain coin of *Vespasian* did seem to hieroglyphicke this; wherein was figured a Dolphin upon the middle of an Anchor. He is Tardy, who negligently pretermits his occasion: not he that comes not suddenly, but that comes not so soon as he should. As *Tobias* excused himself; *My father counteth the days,and if I tarry long* (that is, one day beyond the limited time) *he will be very sory.* In this sense must those precepts be understood,*Thou shalt not delay to offer thy Tithes and first Fruits;* that is *statuto tempore,* in due time: for until then, there is no *Slackenesse.Thou shalt not slack to pay thy Vowes;* in thy prefixed times. That is then *Slackenesse,* when we defer to do what we ought, when we ought. Let us take a short view of both these extremes.

The first is a precipitant overhastinesse; which so flies *Slackenesse,* that it runs into rashness; and is so greedy of doing, that it omittes to deliberate, either what is to be done, or how it may best be done. This is like that which the Physicians call *Predigestion;* which doth rather fill the body with crudities and secret seeds of diseases, than conduce to sound nourishment. There be some that care only to come off speedily, to contrive some false periods of business, and to dispatch things in a hurry. But it is one thing to contract that which is tedious, by reducing it to a method: another thing, to abridge or huddle up that which is necessary and essential, by an abrupt cutting it off. That which is made shorter in the several pieces, is commonly made longer in the whole. Let no man so run into action, that he leaves deliberation behind him. They are too hasty, that will mount into the Pulpit before their wings be grown: not unlike to *Ahimaaz,* who would needs be running, though he had no

errand to deliver:*Let me also run, I pray thee.* But *wherefore wilt thou run, my son, seeing thou hast no tidings ready?* saith *Joab. Howsoever let me run.* And what will he say when he comes into the Pulpit? *I saw a great tumult,* but *I knew not what it was:* a confusion or tumult of words is all they can deliver. Suddaine and rash attemps, if they meet not with sudden destruction, retreit with sorrow and shame. If we be put out of our way in the beginning of our journey, we wander all the day.

We cannot charge God with this overhastinesse; for if He should be angry so often as we sin, and strike so often as he is angry, what man could escape? It was a big word which *Caesar* spoke to *Metellus,* Tribune of the people, when he violently resisted his entrance into the sacred Treasury; knowing he meant to seize upon the monies, there stored: *Presume no further, or I will lay thee dead.* And when he saw *Metellus* something daunted with these words, he added; *Young man, it had been easier for me to do this, than to speak it.* This was but a *bravado* in *Caesar:* the powerful truth of it only belongs to God's; with whom it is as easy to kill, as to say the word. But our merciful God is not so hasty: men are long in making anything, quick in destroying: A city, which the succession of many years hath brought to her beauty, may soon be razed and demolished by the enemies fire. Only God is quick in making, but pauzeth upon destroying. When he came to question apostate *Adam,* it was *in the cool of the day,* not in the heat of his anger. He that made the World in six days, and could have done it in six hours, spared it above a thousand years, before the flood came. He allowed *Nineveh* the respite of forty days: but who can number the days, months, and years, that licentious *Nineveh* had enjoyed in former times? Yet, as if God were content to sustain the loss and profusion of all this forbearance, there is an addition of forty days. Not longer, lest they should grow wanton by his patience: nor shorter, lest they should become desperate by the suddenness: But a convenient space; both to preclude all presumption of impunity, and despair of mercy. His patience hath enlarged it self toward us: that if *We should plead with our mother,* and she with her children, and God with both, we were even speechless. Our unthankfulness hath striven with his Goodness for the Victory, as *Absalom* strove with *David;* whether the Father should be more kind to the Son, or the son more unkind to the Father: we have been fatted with his blessings, and then spurned at his precepts. Could he brook the innumerable adulteries of this land, the desperate homicides, the continual violation of his holy Sabbaths, if he were hasty? Could he endure our presumptuous oaths, if he were hasty? We cannot walk in the streets or fields, but our ears are full of such dreadful blasphemies, sworn even by them that have scarce a good rag to their backs, as if they would send up defiance to Heaven, and challenge the Almighty to meet them in warlike arms. With these weapons we fight against Christ, and ourselves: these have scattered our regiments, and strawed the ground with our slaughtered corpses: these were the Ordnance, that have played upon our own ships: these have crossed our designs: not Dunkirke, not Spain, not Rome, not Hell, have done us so much mischief, as our own mouths. It is true that the State may in some measure clear it self, by making good laws, against such wicked lips: but the want of execution frustrates all hope of reformation. That the profane swearer is ever suffered again to open his mouth, dischargeth God from all imputation of hastiness: praised be his Patience for evermore.

The other extreme *slackness,* is not incident to the Lord. *Though the vision tarry, wait for it, because it will surely come;Yet a little while, and he that shall come, will come, and will not tarry.He that believeth, will not make haste,* but wait the Lord's leisure. There be men placed high, in the eminent seats of Authority, that cannot vindicate themselves from *slackenesse,* when the poor have repaired unto them for succor. Some of them will give, will pardon, will do Justice, but it shall be when they list; according to their own humor, not the others necessity: and the oppressed Client, that knows not the Great-ones fits, and moods, and seasons; may starve before that gift comes, and ruin before the Justice right him, and die before the pardon save him. Some trees will bear no fruit, except much dung be laid about them: and Justice comes not from some men, till they be manured with bribes. Some trees require much watering, and some Magistrates will yield no fruits of equity, except they be haunted with assidual importunity. Some trees require incision, and pruning, and lopping: and some men must be threatened, and intimidated, before they will deliver the fruits of Justice. Some trees require the early and often access of the Sun: and some men will not be won to do good without Court-mediation. Some trees must be housed and kept within doors: and some will not open their Favor and Compassion, till the solicitation of a wife, or a Son, or a friend, or a servant turn the key. Reward is the motive of one man, and importunity of another: Fear the incentive of one man, and favor of another: Friendship is prevalent with one man, and natural affection with another: And till a persuasion is fitted to their dispositions, they are culpable of *Slacknesse,* and regardless of doing any good. They will hear with others ears, and determine by the report of others. But the poor may well answer, as that great soldier did to *Caesar,* when he was put off in the like manner: *I fought for Caesar in mine own person, not by my Lieutenants? therefore I expect that Caesar should hear my cause in his own person, and not by deputies.*

But who can challenge God of such retardation? He is indeed*Slow to wrath,* but he*runs* to show mercy. No sooner doth the penitent sinner turn his face toward Heaven, but the Divine compassion meets him at the first step, and entertains him with peace. He did not stay to leavy, arm, train, muster, and present Troupes of Soldiers to overthrow *Sennacherib:* but he took a nearer way, and in one night, by the hand of an Angel, slew almost two hundred thousand of his Army: Here was no *Slackenesse. Dorham* is besieged, the Prophets servant distressed: a very apparition in the Clouds shall secure him: not a squadron shall be raised, and yet the enemy is surprised: here was no *Slackenesse.* The *Midianites* invade *Israel,* and are suddenly confounded by a dream: Here was no *Slacknesse.* Full often hath this Island been endangered by foreign invasions, by intestine treasons: when even in the Article and point of our enemies hope, and of our peril; our gracious God hath stepd in with his wonderful deliverance: I hope here was no *Slackenesse.* If we may believe our own Chronicles, in the reign of *Richard* the first, before that great famine and pestilence; there appeared two Suns in the Firmament: which apparition hath eternized that day to all posterity, nor is the fame of it yet dead. Our times have yielded as great a wonder; when instead of two Suns, two Moons were seen in our Hemisphere at once; the one in the Sky, the other on the Sea: a fatal prodigious Crescent, whose horns like the horns of that *Ram* in the vision, so *pushed Westward, Northward and Southward,* that they supposed *none could stand before him:* therefore

they antichristened it, *The invincible Armado:* yet the Moon above laughed at the Moon below: and as the one hath dominion over the Sea, the Sea got dominion over the other: and that daring Crescent, like a meteor, waned, and went out. A meteor indeed, made up of squalid matter and corruption drawn out by pride and presumption, dissolved by the wind in derision, and so scattered in pieces, that nothing but the shame and ruins were left to testify, there had been such a Navy. When they made themselves so sure of our destruction, that they shared our Possessions by lots, and threw dice for our patrimonies, the Lord presented our unexpected deliverance; here was no *Slackenesse.*

God needs not the tongue of Men nor Angels to justify his goodness, yet he graciously accepts it. Let me therefore give you some other sensible demonstrations, to clear him from all suspicion of *Slackenesse.* What an artificial Hell had those desperate Traitors devised, to blow up the head and representative body of the land? How closely did they conspire, how securely proceed, with what sacramental forms did they adjure secrecy? *Catiline* bound his conspirators with a drink of human blood: but these wretches sealed up their Treason with the precious blood of the Son of God. The night was theirs, the vault was theirs, the opportunity was theirs, silence was theirs, the Pope was theirs, the Devil was theirs: who could discover this project but themselves? Yet even when *Faux* was giving fire to the Match, that should have given fire to the powder, which should have blown up Men and Monuments, even the whole State together; our never sleeping Father prevents him, and discloseth the whole design: here was no *Slackenesse.* Let that day the fifth of *November,* be ever branded with a black cool of mischief. It hath been observed a fatal inauspicious day in History. Among the Grecians it was kept with sad solemnity for the loss of noble *Aratus,* the often preserver of his country. Among the Jews it was famous for the slaughter of *Zacharias* the Priest, who was that day butchered between the Porch and the Altar, which fact Christ upbraided many years after. Among us, let it never be forgotten; but inserted with a Rubric or capital letter in every Kalendar; for the Pow-der-treason hath added everlasting infamy to it. It was a danger ever to be thought upon with horror and sadness; and a deliverance ever to be remembered with joy and thankfulness Blessed be our God, who without *Slacknesse,* did turn our intended funeral into a festival. The Jews were wont once a year to celebrate a Feast unto Sorrow, wherein they went barefoot, and with bitter imprecations they cursed *Titus* and *Vespatian,* for the destruction of their Citty and Temple. I am persuaded that the Jesuits, Priests, and Papists, that have evil will at our *Zion,* do still upon every fifth of *November* keep a feast to Sadness, and shut up themselves in their melancholy cells; if not for grief that this their hopeful plot miscarried; yet for shame (unless they be past shame) that ever it was attempted. Let their sorrow increase our joy, let our joy increase our thankfulness, to Him that was not *slack* to deliver us.

We cannot forget our clear deliverance from that late woeful judgment of the Pestilence. How sorrowful were those times, when every month swept away thousands from among us? When a man could not set forth his foot but into the jaws of death: when piles of Carcases were carried to their pittes, as dung to the fields: when it was cruelty in the sick to admit visitation, and love was little better than murderous. The more sad and horrible the face of those times looked, so much greater cause have we to proclaim the mercy of God in our

present freedom. All the land was afraid of this Citty, now this Citty is clearer than many places of the land. We may now throng together into God's House without fear, and breath in one another's face without danger. How gracious was this deliverance! yea how speedy! To abate so fast, as in three months to decrease from a thousand a week to ten, yea to none: certainly it was little less than miraculous: when we consider this, O Heavenly Father, who can accuse thee of *Slacknesse?*

As some men count slackenesse.] It is the madness of vain man to take the length of God's foot by his own Last; and to interpret that for a *slow* pace, which is the precise opportunity he hath determined for his coming. We must be passive in receiving God's secret mysteries not active in contriving his ways. Too many are ready to suspect God's Power or Purpose, to succor those, who in foreign parts groan under heavy pressures in matter of religion, or are devested of their ancient possessions, and the inheritance of their Fathers; And because he hath not yet restorcd them, nor yet raised up such means, as in their apprehension are likely to effect it: therefore they think that God likes not the cause, and begin to stagger in their own religion at home, as if God neglected it abroad. We have attempted some designs against our enemies, to redress our manifold wrongs, by an invasive war, the warrant of vindicative justice; and have come to the worst: Shall we therefore challenge God of *Slackenesse?* or our religion of weakness? God will do all in due time, that is, in his time, not in ours. The land to which he brought his people of *Israel,* was their own land before: they were the right heirs to it, lineally descended from him, who was the first possessor of it after the Flood: but so long were they out of possession of it, that they were not able to set there Title on foot, nay, they did scarce know their own Title. Why were they so long kept from it? was there any *slackenesse* in him that should give it?*At the end of the four hundred and thirty years, even the self same day, they went out from the land of Egypt.* That was the precise time appointed, and *the self same day* it was accomplished: If it had been deferred a day longer, than they might have accused him of *slackenesse.* If at any time the Lord delivers us, it is more than he owes us. Let him choose his own opportunity, that so freely grants the mercy. Let us tremble to challenge God for that, the fault whereof lies wholly in ourselves. Let us seriously examine the causes, why that wonted providence seemeth now so *slow* to help us.

1 The principal cause is our own sins: those are the *Remor'as,* the obstacles that retard the mercy of God. The Israelites assault little *Ai,* and are beaten: what was the reason? was *Ai,* too strong for Israel? No, but the sin of Israel made them too weak for *Ai. Dunkirke* is a greater scourge to us, than *Ai,* was to *Israel:* what is their strength greater than ours? No, but our wickedness is greater than theirs. When we are crossed in just and lawful quarrels, we may well think there is some secret sin unrepented of in us: This though we see not, yet God so hates, that he will rather be wanting to his own cause, than not punish it. If before we had put to Sea, about our warlike attempts, we had penitently cleansed our hearts, then we might have expected better success. *Joshua* sees this, rends his clothes, lies upon the Earth, and mourns, yea expostulates,*What wilt thou do to thy mighty Name?* The Lord replies, *Wherefore liest thou upon thy face?* That he might see, God took no pleasure to let the Israelites lie dead upon the Earth, before their enemies, himself is taxed for lying all day before the Ark, *Get the up Israel hath sinned:* he does not say, lie still and mourn for the sin of Israel. It is

to no purpose to pray against punishment, until the cause be removed. Though God loves to be sued to, yet he holds our requests, unseasonable, till there be care had of satisfaction. When we have risen and reformed sin, then we may fall down for pardon. Victory is ever in the free hand of God, to dispose where he will: and it is no marvel to see the dice of war run with hazard on both sides: yet he tells us plainly the cause of all our discomfitures; *We have sinned.*

One *Achan* is enough to trouble all Israel: a lewd man is a pernicious creature: That he damnes his own soul, is the least part of his mischief: he commonly draws vengeance upon a thousand, either by the desert of his sin, or by the infection. The same God, who for ten righteous men would have spared five wicked Cities, sometimes will not be content to drown one sin in the obedience of many righteous. But so venomous is sin, that one dram of it is able to infect the whole mass. How much more dangerous is it, when it is common. God usually measures the state of any people by the most: and though there be some righteous, yet the greater part carries both the name and censure. Sins are so much the greater, as they are universal; so far is evil from being extenuated by the multitude of the guilty, that nothing can more aggravate it. With Men, commonness may plead for favor; with GOD it pleads for judgment. Many hands draw the Cable with more violence, than few: The leaprosie of the whole body is more loathsome than that of a part. We are all still looking outward upon someone eminent and notorious sinner; concluding that he is the plague of our Nation, and the sole cause of our ruin: But O vain man look inwards, and find an *Achan* in thine own bosom: apprehend, condemn, execute thine own sin. If a Mote be in our brothers eye, our eye is still upon that Mote. We all complain, and yet add to the common heap. Redresse stands not in words; let each man amend one and we all live. If everyone pull a brand from this flame, the fire will go out alone. A multitude is but an heap of unities: the more we take away, the fewer we leave. Begin at home, and take thine own conscience to task: there thou shalt find work enough: whiles everyone censures, and none amends, we all grow worse. If we could deduct our own evils from the evils of these days; God, the land, and our own conscience shall find the less. It is better for us to complain on Earth, that others offend our Maker, than to howl in Hell, because we have been of that number. Though we cannot turn the stream, yet let us swim against it: It is glorious to have resisted, though we cannot prevail. Insensible sinners deny that the days are evil: but themselves are the greatest part of this evil; and but for them we had not such cause to complain. Their own conscience shall one day rack from their lips that sad confession, which *Aeneas* made of the Trojane miseries; *Et quorum pars magna fui:* we have been no small part of these calamities. Sin makes a Country like *Iesabell;* whereof nothing will be left but the feet, and palms of their hands. Invisible persecutions be ever the worst; when Satan persecutes us by pride, by oppression, by malice, by profaneness. Alas, what hope of success can there be, while sins are the ballast of our ships, oaths the Ordnance, Pride the Tackling, and security steeres the Helme? Our springtides bring in our Merchandise, and the Spring-tide of our sins will bring in God's judgments. We cannot complain that God is *slack* to succor us, it is well that he is not hasty to confound us. He made man, and yet man so degenerated from his creation, that*He repented that he made him.* He hath crowned this Island with many blessings, yet we may so

far provoke him, as to repent him of all his favors. No, but let us with speed turn unto him, and he will make haste to help us: If we be not *slack* in our conversion, he will not be *slack* to give us salvation.

2 The next cause is our *slackness* to concur with the means of our recovery. For though God made all things of nothing, and can do all things with nothing; yet he will have something from us. Do we fit still in our sins and sorrows, and complain of his *slackenesse?* Would we have him help us altogether without our selves? Christ was able to have done as the Devil bad him, even to have *made bread of stones,* when he had so great a number to feed in the Wilderness, but he does not so. He asks his Disciples,*How many loaves have ye?* Though they were but five, yet since they were some, he multiplies them, and satisfies five thousand with them. Though he foresaw, that the augmentation of *Gideon's* Army, would be the diminution of his honor, and therefore disquantitied his forces, from thirty two thousand to three hundred; yet a remnant he will have to fight his battles: a remnant of believers in Israel to make up his Kingdom: a remnant of thy soul▪ his seed wrapped up somewhere, to save thy soul: a remnant of thy mind, of thy purse, of thyself, to deliver thyself. God is a good Steward of men's contributions, but contributions he will have: he requires a concurrence and cooperation of persons. He goes low, and accepts of small sacrifices, a Pigeon, a handful of Flower, a few ears of Corn: but a sacrifice he will have. If Christians do not assist Christians, if neither our Neighbors of the same faith confederate with us, nor we with them; if we fight for none, and none fight for us: at last, neither we nor they shall fight for Christ, nor Christ for them nor us; but all become a prey to the general enemy of the Name of Christ. Though he be infinitely able to avenge his own cause, yet he requires our assistance; and when we have done our best, still we pray with that humble clause of acknowledgement; *Give peace in our time O Lord, because there is none other that fighteth for us.* The honor of this Nation in noble achievements, hath been the terror of enemies, and matter of envy and admiration to the Christian world: what is become of this valor? Is it dead in the heads, hands or hearts of men? In their heads that they know not; or in their hands, that they cannot; or in their hearts, that they dare not, to do as they were wont? Of that I cannot determine: but this I dare speak, *Fidenter, quia fideliter;* wheresoever the fruit appears, the tree is rooted in our sins. The Philosopher could say, *A ship is a ship forever, if you repair it, and honor is honor forever, if you repair it.* But *Aliquid fama addendum ne putrescat:* Honor will putrefy, if it be not repaired. The reparation of our honor must begin at the reformation of our lives: Till we have put our sins to the worse, we shall never get the better of our enemies. God will not be wanting to us, if we be not wanting to him, and ourselves. Do we expect a forward God, while we are a backward people? I may not meddle with persons, but generally conclude this: It is our *slackenesse* to repent of our sins, our *slackness* to amend our lives, our *slackness* to render God service, and the Church her dues, our *slackenesse* to comfort the poor in their miseries, our *slackenesse* to guard our own selves, which makes our God so *slack* to help us.

3. Another cause of the Lord's seeming *Slackenesse* to deliver us for the present, is our slackenesse to praise Him for the Deliverances past. Unthankfulness; this is the Witch, the Sorceresse, whose drowsy Enchantments have made us even forget God Himself. If we forget Him, can He be blamed for *Slackenesse* to remember us? Christ chargeth us to*to remember his*

Words, what He hath said unto us: but how shall we remember that, when we forget the good He hath done for us? What is become of all God's Wonders? Whither is the memory of all his Deliuerances fled? We may ask after them as of the Sculpture on Monuments almost worn out, or as that insulting Tyrant did of the Kings of the Nations which he had destroyed?*where is the king of Hamath, and the King of Arphad?* Where is the Memory of 88. or of 605? Neither of these have worn out the age of a man, and yet they are almost worn out themselves. Is the Chronicle of that invincible Fleet written in the same Element, that the Deliverance was wrought on, Water; so that no Tract of the story, nor Character of the divine Hand remains to be read? Sure, that Wonder might even fill a Volume, and give life to a story that should outlast the World; if our hearts were not drowned in unthankfulness, as that Navy was in the Ocean. What is become of the Gun-powder plot? Hath three and twenty years quite extinguished it? Is the Memory of it buried in the same womb where it was begotten, the Vault under the Parliament-house? Or is the Record blown up, though the matter escaped? Those Pioners failed in their plot to blow up us, but the Devil still goes on with his plot, to blow it out of our memories. Is the remembrance of our woeful Dearths, choked with our present Fullness of Bread? Hath our Health and Iollity put to silence all those dying Grones, which the dreadful Pestilence rang in our affrighted Ears? Have we forgot the language, which our very Doors did speak; *Lord have mercy upon us?* These Deliverances abide with us, and is their memory vanished? The grave of *Pompey* had not so much as an Inscription, to distinguish the dust of his victorious body from ignoble stains and cowards; or to signify, *Here lies Pompey.* And have these times, these once glorious times, no difference in our remembrance or estimation; Shall they lie promiscuously raked up in the dust of time, without any monument set over them, to tell they once were?

When Saint *Paul* reprehended the *Galatians,* for *observing days and months, and times, and years:* when he forbade the *Colossians* all critical, Indicatory days:*Let no man judge you in respect of a holy day, or of a new moon, or of a Sabbath:* he did not intend to take away all consideration, all distinction of days: though he remove them from being of the essence of our salvation: yet he leaves them for assistances, and for the exaltation of our devotion: to fixe our selves at certain periodicall and stationary times, upon the consideration of those benefits, which in those days the Lord hath bestowed upon us. When in such a day we consider such a Deliverance, and upon another solemn day are occasioned to remember such a Blessing; we may the better judge ourselves, how these things have wrought upon us, and disposed us to a spiritual convalescence. Out of the common heap God hath chosen some, and*made them high days and hallowed them.* The several companies in this City have (at least) their annual Feasts; which want no ceremonious forms to set them forth: especially the Pulpit must do them grace, and the first dish is a Sermon. I censure not that, but this I would have; that those times, whose memory should be precious, might be better observed. Those two great Feasts, Easter and Whitsuntide, may have some observance: But one day is not enough to celebrate either of these inestimable benefits, the Resurrection of Christ, and the Mission of the holy Ghost: therefore the Church thought good to join with each of them two others; and of what estimation are they among us? Even of such, as if they were ordained to play in, not to pray in. Can we meditate too much on those blessings, that give so little honor to that

double pair of attendants, ordained to wait upon those solemn Feasts? There be divers other, instituted upon particular occasions, which we pass by, and scarce give them so much as the courtesy of the day: we mind no annuals or yearly Feasts to keep them up; but instead of a mention, there is a blank; and a solemn silence, instead of an Anniverse. But why should the main Deliverances of the Land, not be distinguished from the common heap of days piled up in the Almanac? Certainly, he hath neither zeal to Religion, nor love to his Country, who doth not on those days bind the Sacrifice with cords to the Horns of the Altar, and send up to Heaven some Incense of thanks. Why should God remember us for the future, that have forgot the former? Can nothing but new misery put us in mind of our old Preserver? When a stubborn Delinquent, being committed, was no whit mollified with his durance, but grew more perverse than he was before, one of the Senators said to the rest; *Let us forget him a while, and then he will remember himself.* If our God should deal so with us, if he should forget us a little, our own calamities would teach us to remember both Him, and ourselves. He that dwelleth in the Heavens, looked down upon us, let us look up to Him: Since by his Mercy we live and breath, let us live to breath praise and thanksgiving to his blessed Name.

4. The last Cause, is our *Slacknesse* to repent of our iniquities; and why then should God hasten our Deliverance?*Nineveh* upon the first summons, did not only fast, and mourn, and humble themselves, and turn from their wickedness; but they did all this presently, without delay: It is our duty to turn first; Do we defer this, and complain of God *Slacknesse?* Would we bind God to our times, and have ourselves free? All times are his, there is not a moment we can call ours: Though it be *not given to us to know the times and seasons:* yet we know there is a time and season given us; which if we neglect, we forsake our own Mercy.

Concerning his Promise] The Promise here meant, is the second Comming of Christ: and because this is not done suddenly, and so soon as they brag, they would have it: they arm themselves either with Infidelity, that there is no such matter, that He will never come at all: or at least, admit of a wanton security, that it will be long enough ere He do come. But whither they wrangle, or dream, Christ is not *slack concerning his Promise,* and he will come soon enough to their cost; when they shall see Him with fear, whom they would not receive with Faith. But to leave them in their desperate unbelief, it it satisfy us, that*all the Promises of God are Yea and Amen:He is faithful that hath promised:He hath commanded his Covenant forever; holy and reverend is his Name.* Men are not so faithful: first, some will promise what they cannot do; as the Devil proffer'd kingdoms to Christ, when he had none upon Earth, only one in Hell. Secondly, some promise what they can, but mean not to do; as the*Shechemites* did to the sons of *Jacob,* and the sons of *Jacob* to the *Shechemites;* when they meant on both sides to deceive one another. Thirdly, some promise what they meant for the time, and afterwards recant; as*Laban* promised *Rachel* to *Jacob,* and gave him *Leah.* Fourthly, some promise what they do give, but unwillingly; as*Herod* did not deny *John's* head, but he was loath to grant it. Fifthly, some promise, and willingly perform; yet together with truth of performance, they are sorry for their promise; as *Joshua* dealt with the cunning *Giheonites.* But these infirmities are strangers to the nature of God, who*will remember his Covenant to a thousand generations even forever.*

1. Here is matter of imitation; if we be the children of our heavenly Father, we must (after his Example) make good our promises, or we cannot assure ourselves that we are no Bastards. Though we perform with our loss and prejudice, there may be no retraction of a lawful promise.*Peter* in effect, so pleaded to *Ananias;* The inheritance was thine, thou needest not have sold it: being sold, the money was thine, thou needest not have parted with it: but promising all, and retaining part, *thou hast lied to the Holy Ghost. Israel* enters into a league with *Gibeon,* and binds it with an oath: within three days they find the deceit: may they not now violate their promise? Fraudulent conventions oblige not; God hath forbidden all league with the natives; and *Israel* had put in a direct caveat of their vicinity: why then does *Joshua* hold himself bound to his covenant? There is no trusting to shifts for the eluding of promises: we must faithfully perform, what we have rashly promised.

2 Here is matter of faith; shall we not believe the promise of God? Hath the Maker spoke it, and will not the creature believe it? The Almighty hates to be distrusted, and accounts infidelity so much a greater sin than others, as he magnifies his mercy above all his works. He that will not take his Word for good, shall feel his sword for evil. Impotent man holds it a disgrace, not to be credited; and will he that is eternal truth, put up such an indignity? So near is unbelief to Atheism, as the Word of God is to the nobleness of his own Majesty. It was a sweet ditty of the Psalmist, *Bonum est confidere in Domino, It is good to trust in the Lord:* Good in respect of him, and good for us. First, it is our own good, and that we are enabled to trust him, is more of his mercy, than that we do trust him, can be merit in our fidelity. *Our goodness reacheth not up to him,* but his goodness reaches down to us, in filling our hearts with confidence in him. There is nothing in all the world that can work our hearts to so comfortable and unconquerable a resolution, as our reposall upon God.*They that put their trust in the Lord, are as Mount Zion that cannot be moved.* Faith can remove mountains, but the mountains that are raised on faith, can never be removed. Secondly, it is good in respect of God: for it is one of the best pieces of his glory, to be trusted unto: as *Joseph* held, when *Potiphar* trusted him with all, that he could not do him a greater honor. The glory of God is so precious to him, that he will not part with it to any other. What other things does not he impart willingly? Being, Life, Knowledge, Happiness and such blessings, are originally, eminently, essentially in God: yet Being, he gives to all things; Life, to many things; Knowledge to some kinds of creatures, and Happiness to some of those kinds: only his Glory he reserves to himself. Riches he gives to his very enemies, and so gives them to others, that he keeps them not at all to himself: but he will not endure his Glory to be communicated to Man or Angel; not to the best guest in Heaven, much less to the worst dross on Earth. Our belief is a part of his glory, and shall we nor do him that justice, as to give him his own? Him let us esteem above all, to him let us look up in all, on him let us depend for all, from his goodness and mercy let us acknowledge all, in him let us delight with contempt of all; and this is the confidence we owe our Maker.

3 Here is the ground of hope, even in the midst of delay. The deferring of our desires must not discourage our Faith: it may be God hath long granted our request, ere we shall know of his grant. When God shall find patience mixed with faith in his Clients, the Cause shall go well with them. In the fervor of their expectation, he may hold them off: but when they least

think of it, and have forgotten their own Suite, he graciously condescends. *Zacharias* a long time failed of a son, for all his prayer; but when he had even forgotten that prayer, he had a son. The Angel brings him good news; *Thy prayer is heard.* When did he make this prayer? He was grown old, and h•d given over all hope of a child; so that this request was past over many years since. Yet God had laid it up all this while; and when *Zacharias* least looks for it, brings it forth to effect. The Word of that God must needs be sure, who is so often better than his Word. God is infinitely free, yet his own promise binds him: He can owe us nothing, except he engage himself, and that engagement is debt: Can we distrust him to give us that he haht promised, who gives us ten thousand blessings which he never promised? The favors of God, though they be most free, have a price set on them, and require a rent to be paid for them. Faith is the price, and the rent is thankfulness. *Crede, & fruere* that is the price. *Gratus esto, & beatus esto;* that is the rent. There can be nothing easier than he requireth; there can be nothing richer, than he giveth. O God, that undeserving man should grudge, to return thee so little, for so much!

4 Here is matter of Obligation to us; for if we expect God should perform his promises to us, we must be careful to keep touch with him. Our promise in Baptism obligeth us to his Service; have we never broken this holy Covenant? If there be any so profane, as to pretend that that promise was only made by proxey: and a contract made by a Virgin in her childhood, doth not bind her to the betrothed husband: yet what beggars daughter, espoused to a hopeful young Prince in her nonage, will refuse that match when she comes to years? shall the miserable soul of man disdain marriage with the glorious Son of God? But didst thou ever receive that other Sacrament. There was thy voluntary consent to that former vow: a repetition, a consummation of thy plighted faith. Sinners that we are, have we kept this promise? Have we done all for God, and nothing for Satan? Did we never confederate with the flesh. nor take part with the world? See have three enemies, and against them we have sworn resistance: we have but one King, and to him we have sworn allegiance. If we keep faith with our King, he will save us: if we revolt to those enemies, they will confound us. Yet for one act of duty performed to our King, we have done three thousand services for those three enemies: Is this to keep our promise? Christ died to give us life, these live to give us death; and yet shall we cast of loyalty to our Sovereign, and desperately put ourselves upon the mercy of Traitors? Is this to perform our promise? The flesh works upon the world, the Devil works upon the flesh, the conscience works upon all three, and God works upon all four: If we leave Christ, and cleave to these abjured rebels, all these shall convince us of forsworn apostasy. Forsake thee O Savior, the most graceless sinner denies it: But as a cowardly Ancient, that ran away from the battle; afterward perceiving the victory to fall on his side, when he had returned home and there boasted: *I bore colorus for my King and Country;* another replied, *but you never stroke blow for your King and Country:* So many bear the colors of Christ, that will not stand one stroke for Christ.

Nor is this fidelity only due to God, but to our Neighbor. He that is not faithful to God, will never be true to man: and he that is not faithful to man, was never true to God. Promises fly up and down like chaff, rais•d with every breath of wind: but performance is the good grain that lies close in the floor. The tongue is a nimble member, and good words are cheap; but

performance is an action, and it troubles a man to do. He may lie in bed and promise, but he must rise up to do. One Son plainly told his Father,*I will not go,* but *he went:* the other promised to go, *but he went not.* Some do and say not, but a thousand for one say and do not. Promises are like some Princes servants; when a stranger comes to the Court, he shall see abundance of them: but performance is like the Prince himself, who keeps state, and seldom comes into the public eye. Nor unlike some great man's policy, who had two chests; the one he called Promise, the other performance: the former was easily opened, the other was lockd and barred: to the one he sent all his Clients and Sutors, and there they found Hope: Betwixt his Promise, and their Hope, being long deluded; they resolved to surprise that other chest, and break it open, but he told them plainly, that that chest could never be unlocked without one singular key, which he called Necessity: implying that men promise with facility, but they will not perform except it be for necessity. It is reported of *Antigonus,* that he never denied any suite that was asked; but withal he never did perform anything that he granted. In promising the Beggar may be as rich as the King: and without performing, the King may be as poor as the Beggar. The one is willing and not able, the other is able and not willing: the former is in want, but the latter is in fault. *Cujusquam est promittere,honesti solius praestare.* Failing of promises, of friends makes enemies: he that held thee his friend for thy fair grant, for illuding his trust becomes thine enemy. Let no man so demean himself, as by his own desert to procure hatred. Every lawful promise made to God or man, is written in Heaven; while we perform not, our score runs on: and what we do not pay while we live, we shall be forced to pay forever when we are dead. O then let us mend our pace, and God will mend his: if we be not *slack* concerning our promise, to serve him; he will not be *slack concerning his Promise* to save us.

But is long suffering to us ward.] I know not whether I should more wonder at man's perverseness, or at God's patience. The more that Divine goodness suffers, the more this wickedness of dust and ashes presumes: and it is long before▪ the fury of the one, can provoke the lenity of the other.*I stand at the door and knock.* He stands at a mortal door, whose seat is in the Heavens: and knocks at the gate of sinful dust, to whom the *everlasting gates of glory* willingly *open.* He stands calling, while we sleep unregarding: he knocks in love, while we are ready to return him knocks for his love. He is worthy to come under our roof, but our roof is not worthy to receive him, and do we not open? If we knock in prayer, he opens in pity; and when he knocks in compassion, shall not we open in duty? He stands, yea how long hath he stood? How many grievances of attendance hath he digested, without withdrawing his foot? *Me tuo long as pereunte noctes, Lydia dormis.* As if that immortal lover did court the soul of a sinner: *In medi• pace quid armatimes, quid faceres hosti, quae sic excludis amantem? Tempora noctis eunt, excute poste seram.* What mean thy barred gates in the time of peace? what courtesy wouldst thou afford an enemy, that showest so little kindness to a friend? The night passeth away, and*My locks are wet with the dew of Heaven.* Open unto me, *my fair one:Behold thy King cometh unto thee: A King,* no common person: *Thy* King, no foreign Prince: cometh *to thee,* not against thee: *meek* and *humble,* not with troupes of armed soldiers: alone unaccompanied, save with his inseparable love. How unspeakable is this patience? when he is angry, doth he presently strike? No, but like some noble warrior, that hath laid siege to a

renowned Citty, viewing the goodly buildings, considering the number of infants and innocents, having no delight in blood; out of his own heroical disposition, sends a Herald with the proffer and conditions of peace. All courses are to be tried in war, before the sword be bloodied. *Theodosius* never smote a city till after ten days siege, with the offers of mercy: but God allowed *Nineveh* forty days to make their peace It was the rule of his law, when they had beleaguered a City, *first to proclaim peace unto it.* It was the order and practice of his Gospel, when they approached any house, first to say,*Peace be to this house.* Great works were wrought in *Chorazin,* before the ruin came. He spared his rebellious people *forty years:* but how long hath he spared us? He lent not our forefathers so much time before us: his mercy strained it self for six years, and then persecution and superstition broke in among them. We have had *Evangelium pacis,* and *pacem Evangelij,* The Gospel of peace, and peace with the Gospel, continued amongst us through the reigns of three gracious Sovereigns, threescore and ten years: yet as if the commonness hath quite taken away the sense of the blessing, we esteem it like the Air, cheap, because there is enough of it, whereas nothing is more precious and nearer to life. He is long suffering towards us.

But that it may not seem lost time to rove in generals, let me point at particulars: God is *longsuffering* toward thee, and me, and everyone. How often, and how justly, might He have taken thee away in the midst of thy sins? Why is not the Adulterer with his Harlot, like *Zimri* in the arms of *Cosbi* smitten in the act of their Lust? Why are not their souls sent coupled to the fire of torment, as their bodies were undivided in the flame of uncleanness? While the mouth is opened to swear and blaspheme, Why is it not instantly filled with Fire and Brimstone? While the Homicide is killing another, Why is not Satan permitted to kill him? When the Drunkard falls into his dead sleep, Why is he suffered to wake again alive? Why doth not the extorted Bread of the poor, choke the Oppressor? And the House fall upon the head of the Traitor? Why is not he carried quick into Hell, that is the Plague of all Christendom? There is no answer to be given but this; The Patience of God is greater than the Wickedness of man. Yet let not sinners presume: *Sera venit, sed certa venit vindicta:* the silent Judge will at last speak home: *Tuli, nunquid semper feram?* The higher the Axe is lifted up, the deeper it cuts: a water-course stopped and repelled, breaks forth at the opening with greater violence. The Elephant suffers many injuries of the inferior beasts; but ware *patientia laesa;* being too far provoked, his revenge is more extreme, than his Patience was remiss. God is not easily provoked by our sins, He is easily pacified by our repentance. Christ suffered infinite much, yet He was not long in suffering: but for that short suffering of his Son, God is *longsuffering towards us,* all that be in the smae *Jesus.*

How well may this unmatchable Precedent teach us all the Doctrine of Patience! It is the peculiar of Christians: in others *Miranda, potiùs quàm laudanda:* as Saint *Augustine* speaks of *Rasis* killing himself: it was *Magne, potius quàm been factum:* It was bravely done, it was not well done. There be some that suffer against their wills; which we call *Patience perforce:* they would revenge, if they could. Saint *John* calls it, *The Patience of the Saints:* they are sure to suffer: the richest Vessel is in most danger of the Pirate, the full Barn of the Thief: Of all men, Christians have most*need of Patience:* and they bear injuries, not *robore Socratico, sed Christiano.* There be three Exercisers of our Patience; God, Man, Satan: *A proximo damna, ab*

adversario tentamenta, a Deo flagella sustinemus. Patience for these returns, to Satan hate and resistance, to Man love and blessings, to God humility and thanks. In respect of God; it kisseth the striking Hand: there can be no more forcible motive to Patience, than the acknowledgment of a divine Hand in our sufferings. It is fearful to be in the hand of an Adversary, but Who would not be confident of a Father? Yet in our frail Humanity, Choler may transport us from the remembrance of Nature: but when we feel ourselves under the Discipline of a wise God, that can temper our afflictions to our strength, to our benefit, who would not rather murmur at himself for swerving toward Impatience? *Israel* cries out for water; *Moses* seeks to quench their thirst with this contentment;*God hath led us hither.* If the ignorance of their guide had misled them, or they had fallen by chance upon those dry Desarts; though this were no remedy of their grief, yet it might have been some ground of their complaint. But now they see, that the Providence of God hath brought them into this want; and shall not he as easily find the way out? Yet those sturdy Israelites murmur, and will not have their thirst quenched with faith, but with water. But *Non merebitur miseridiam,qui irascitur ad poenam:* Be patient, this is the way *ad pristiuum statum revocari:* In respect of man, Patience concludes; that *Bonus non fuit, qui malos tolerare recusavit.* If thou wouldst have all nocent creatures destroyed, *Quid fiet de te,* What would become of thyself? Bear with them, their Maker bears with thee? For the Devil, *Carnem macerarepotest, non patientiam:* he may hurt the Saints, but not the Patience of the Saints. Saint *Gregory* says of *Job; Quot patientiae voces in divinam Laudem percussus reddidit, tot in Diabolum jacula intersit; & multo graviora, quàm sustinuit, inflixit.* Satan cannot so much vex us with sufferings, as we vex him by our Patience.

Let Patience have her perfect work] She must have *opus,* some *work* to do: this must be *Opus suum,* her *own* work, proper to her nature and office: and it must be *opus perfectum,* without imperfection. First, Patience is not idle, but ever working: *operatur patiendo,* and *patitur operando:* an active passion, or a passive action; whereby she worketh, not so much her own extrication out of troubles, as equanimity of soul to their easier portage. Secondly, she hath *opus suum;* for she lives as an Hebrew with Canaanites in her company, that will be pricks in her sides, and thorns in her eyes. No neighbourhood is able to make the Serpent and the Woman, the cursed seed of the one, and the blessed Seed of the other, ever to agree. One blood, one belly, one house, one education, could never make *Cain* and *Abel* accord, *Jacob* and *Esau, Isaac* and *Ishmael* at one. Here is then work for Patience, Let us see the work of *Patience.* Temperance hath her work; that the indulgence of the throat may not bring mischief upon the soul. Prudence hath her work; that perils may be prevented by foresight. Fortitude hath her work; that a good cause be not lost by a base fear. Justice hath her work; that neither injuries done by ourselves, nor the want of relieving the poor from injuries done by others, stand up against us at the last Audit. Chastity hath her work, that the bodily uncleanness may not defile the conscience. Charity hath her work, to feed the hungry, and comfort the miserable. Repentance hath her work, to wash the soul from sins in a bath of tears. Innocence hath her work, that no wrong be offered: And *Patience hath her work:* that much wrong be quietly s•ff red. This is her work, to turn necessity into a virtue; for she only can put evil to good use. She will not dance attendance to the humors of sinful greatness: b•t

waits at the gate of Heaven without weariness; and is still knocking at that door, which she never saw opened. *Tanto omnibus faelicior, quanto se ferre potest patientibus miseriorem.* Thirdly, this work of Patience must be *perfect,* and that. First, *Respectu conditionis;* hearty and sound. Integrity is the perfection of all graces, so of patience. I dare not commend the soundness of that which invites sorrow, and prostitutes it self to unnecessary troubles. It is not patience, to off•r thyself into bondage when thou mayest be free. That is right Patience, *Pate contra quod libeat, non praeter quod liceat.* Secondly, *Respectu durationis;* to quit the field, before we have got the victory, is to lose all the former benefit of Patie•ce.*He that endureth patiently to the end, shall be saved.* Thirdly, *R spectu extentionis;* it must be of a great latitude, for *many are the troubles of* the righteous. It is bootless to vanquish one cross, and sink under another. Patience must be universal, enduring all things, and going with the same mind to the shambles as to the fold.*Our approbation is in much Patience.* Those are counterfeit graces, that higgle with their duties; that stint themselves, and make their own matches with God. It is not Faith which says, Thus much I will believe, and no more: Sound Faith believes the whole Word of God. It is not Charity which says, I will love one man, and not another: True Charity loves all in Jesus Christ. It is not Repentance that says, I will be sorry for this sin, and not for that: Hearty Repentance doth mourn for all sins. It is not Obedience that says, I will keep this Commandment, and not that: Right Obedience hath *respect to all the Commandments.* It is not Patience that says, I will bear this sorrow, and not that: I will endure so much and nor more. Perfect Patience resolves to suffer anything for Jesus Christ.

Virtus sine patientia vidua est; All virtue is a widow without Patience. The Apostle in the behalf of God, promiseth eternal life, to them*that by patient continuance in well doing seek for glory:* As if we could not come to Heaven by well doing, without Patience in well doing. Faith without Patience is but precipitancie: Zeal without Patience is but fury: Hope without Patience is presumption: Humility without Patience is dejection: Charity without Patience, fills the vessel with Milk from her breasts, and then kicks it down with her heels. Patience to the Soul is as Bread to the body, the staff of either the natural or spiritual life: we eat bread with all our meats, both for health and relish; bread with flesh, bread with fish, bread with brothes and fruits: Such is Patience to every Virtue, we must hope with Patience, and pray in Patience, and love with Patience, and whatsoever good thing we do, let it be done in Patience. When our eyes be wearied with any other colors, we seek to refresh them with green: in all our troubles we refresh our souls with Patience. Virtue is fair, rich, and lovely; but beset with many difficulties; we can n•••er get nor keep her without much Patience. Saint *Paul* would never have gloried *in his tribulations,* but for his Patience. The devil implied so much in his challenge to *Job:* God commends him for a *perfect and upright man, fearing the Lord, and eschewing evil:* Satan grants all this, but questions his Patience: therefore he doth good, because nothing but good is done to him: but do thou cross him a little,*and he will curse thee to thy face.* Strip him of his Robes, and clothe him with ulcers; and see what he will do then. This was the forest trial: had *Job* kept his Righteousness, his Innocence, his Integrity, his Fidelitie, and fear to sin, and lost his Patience, he had lost the day: but keeping that sound, the old Serpent stinks away with shame, confessing a feeble man too hard for him. It was not so much what Christ suffered, as with what Patience he suffered, that did nobilitate the

merit of his sufferings. Admit an Apologue: Four Graces were walking together, Zeal, Justice, Temperance, and Patience: three other Virtues meet with them, Innocence, Hospitalitie, and Meekness: while Patience went aside some little way, the other six conferred about the super-eminence of their own worth. The argument grew so hot, that words were ready to beget blows: Zeal out-faceth Innocence, Justice trampls upon Meekness, and Temperance threatens to turn Hospitalitie out of doors. But on the sudden steps in Patience, and there ends the quarrel. If the virtuous may fall out, much more sinners: but the matter will soon be compounded, if both sides admit of Patience. This is one of those Graces, that is never seen but in distress: Valour and Fortitude is not known, while there is no enemy: Repentance appears not, till we have sinned: nor is Patience visible to others, or sensible to ourselves, till we are exercised with sufferings. These virtues in the time of miseries and exigence shine brightest, as the stars do in a dark night. But it is time to shut up this point: My argument is Patience; make me the first Object of it: if I have been tedious, digest it with your Patience.

Not willing that any should perish.] There is no man that hates the Effect of his own worth: If the Painter have drawn a counterfeit, or limmed the resemblance of a Creature, he regards it as the Effect of his own curious art. If a man begets a Son, he is tied in Affection to him by the bond of Nature. If a Preacher convert a profligate, and beget a Soul unto Christ; he loves him in a higher degree of Relation, than those of Art or Nature; even of Grace. And will the most wise and good Creator of all things, hate the workmanship of his own hands? No, *The Lord hateth nothing that he hath made.* There is something in the Creatures he hath made, which he hateth: but the Creature it self, as it is a Creature, he loveth. Our weakness doth often fail to distinguish *Inter virum & vitium;* so we hate the man together with his vice, whereas we should hate the vice, and love the man. But God can distinguish betwixt the metal which is his, and the dross of the metal which is not his: he rejecteth the dross, but he wisheth well to the metal. If a man's wife be an adulteress, he puts her away, because she then ceaseth to be a wife: but if she repent, God doth not put her away, because she does not cease to be a woman. Adultery may make her no wife, Death it self cannot make her no Creature. Both God and her husband detest her sin; yet God doth, and her husband should love her Soul.

But if God be *not willing that any should perish,* how then do any come to perish? Can they perish against his will? Shall any be lost, whom he will save? I might answer this Objection, that the question here is not concerning God's secret will; but so much of it as is revealed to us in his holy Word, whereby he affords means of Salvation to all, declaring himself *not willing that any should perish.* But let us soberly examine this point: for Scripture seems to contradict Scripture.*God will have all men saved, and come to the knowledge of the Truth:* And here, *he is not willing that any should perish, but that all should come to Repentance.* On the contrary,*Whom he will, he hardeneth:* and,*I will harden the heart of Pharaoh.* Is the Spirit divided? If Truth be against Truth, how can it stand? Who will harden? That God which is rich in goodness, whose Mercy is above all his works, will he? He which is grieved for our offenses, and *willeth not the death of a sinner,* will he harden? And of all places, the Temple for his holy Spirit to repose in, the Exchequer and Store-house for all his Graces; will he harden the heart? He says, he will: yet dares the blasphemous sinner rub his filthiness on that

immaculate purity of his Maker? Does he live by his Mercy, and yet charge him of injustice, making it the midwife of so foul a progeny? Evil could never be the child of goodness, nor can sin (so basely descended) lay claim to omnipotency. Doth pure water, and puddle, flow immediately from the self-same spring? or light and darkness from the same Sun? How then comes it to pass? Consider with me these Positions.

1. The Devil was *Primitivus peccator,* and *sinned from the beginning.* From him, sin first boiled up, as out of the main sea: being thence derived to *Adam,* it ariseth as out of a spring: from the spring, it is reserved in Nature, as in a Conduit: from Nature, it is conveyed to concupiscence, as by a Pipe: and from thence doth flow all the mischief and wickedness, that is in the life of man. *Thy destruction is of thyself.*

2. The Eternal Decree of God is unsearchable: To love his Children, and neglect his enemies, can neither impair his Mercy, nor impeach his Justice. But why he should love this as his Child, and neglect that as his enemy; *Nec possibile est comprehendere, nec licitum investigare;* is beyond the lawfulness of inquiry, and possibility of apprehension. That is a saucy and curious eye, which will be too nicely prying into the Closet of God's secrets. These should rather bring us on our knees, in the humble acknowledgement of his infinite wisdom and power, than prompt us to ransack his bosom, for the revealing of his intents. It is blessedness enough to be made God's Stewards, though we be none of his Secretaries. Will no Mansion in Heaven content us, but that which is the Throne and Chair for Omnipotencie to sit in? No Cabinet, but that which is the Treasury and Store-house of his own Counsels? If Angels fell for pride and emulation, what place can be low enough for such busy inquisitors? Though God from all Eternity, knew how to reward every man, either with bliss or pain; yet he never imposed upon any man either a necessity, or a will to sin. Far be it from us, to lay the buden of our sins on the shoulder of Predestinaion, and to make that the womb of our foul enormities.

3. God is the cause of Good, but in no respect of evil. By his Grace, *Multi, ut laber•••tur, Retenti; nulli, ut laberentur impulsi:* He upholds many, he pusheth none down. He is said indeed to harden, but it is, because he does not soften. *Impios cum non retrabit à malo culpae; dicitur dimittere.* As the conferring of Grace is the effect of his Election, so the withholding of his Grace is the effect of reprobation. *Fieri non potest, ut per quem à peccatis surgitur, per eum ad peccata decidatur.* For one and the same goodness to be the rise and fall of the same sins, is impossible.*Dei claudere, est clausis non aperire:* God is then said to shut, when he does not open. *Ab illo est quod statur, non ab illo quod ruitur.* Our pravitie is the Reed that deceives us; God's Providence is the staff that supports us. If he hardens any, it is not *Malum obijciendo, sed gratiam non concedendo;* not by causing us to commit sin, but by not granting us the Grace to overcome sin. In a word, God never hateth, but where he is first hated. *Nemo potest Christum tibi auferre, nisi te illi auferas:* no man can take Christ from thee, unless thou first take thyself from Christ.*Nemo eum amittit, nisi qui dimittit:* we cannot lose him, but by putting him away.

4. GOD affords the means of Salvation to All, therefore He would have *None to perish.* He offers his Gospel, his Gospel offers CHRIST. CHRIST offers his Merits, his Merits offer

Justification. If we bring Willingnesse, his Gospel is ours: if we bring Faith, CHRIST is ours: if we join with it Repentance, his Mercy and Merits are ours: if we add to all new obedience, salvation is ours. Why else are those affections attributed to God, which are properly and formally found in us, not in him? Sometime he will not be hindered from punishing:*Let me alone,* that I may destroy them: Why, what can hinder him? At another time, he desires to be hindered, and would have some *stand in the gap,* to save his people from his wrath: as a kind father being ready to correct his child, beckons to some neighbor to take him off. Othertimes he complains of his lost endeavors to bring them to repentance:*I have labored in vain.* What do all these signify, but his unwillingness to have any *perish?* Why then does he punish with perdition? No otherwise than as some just Judge, that would have all men live regularly, and free from disorders: but having transgressed the laws, Justice compells him, and that by a good and rectified will to punish them. Some would have this Will of God to be *velleitatem* rather than *voluntatem;* not so much an absolute will and resolution, as a willingness and desire: Not unlike a Merchants casting his Fraight overboord in a dangerous tempest: *Vult efficaciter ease jactare, sed vellet efficaciter ease retinere:* He would willingly save them, and yet he is willingly content to lose them.

But if God be *willing that none should perish,* why then are not some made partakers of his grace, as well as others? Saint *Augustine* answers, some men therefore want grace, *Non quia Deus non dat, sed quia homo non accipit;* not because God does not proffer it, but because they will not receive it. *Peter* walking on the Sea, and beginning to sink, cries out to his Master; and he took him by the hand, and saved him. This world wherein we walk, is a Sea, storms arise, and we are ready to perish: while we do not cry unto Christ for help, is it his fault if we be drowned? Thou liest sick, an excellent Physician comes to thy door with sovereign remedy, and knocks for admission: if neither thy will nor ability can let him in, blame thyself, not him for thy perishing. We are all mortally sick of sin; Christ our saving Physician proffers his help; but if either we want will to admit his presence, or power to take his medicines, or skill to follow his direction; we may die with the means of our salvation by us. *Merito perit aegrotus qui medicum non vocat,sed ultro qui venientem respuit.* The Patient is worthy to die, that will not invite the Physician to come; but more worthy he, that will not accept of his help when he is come.

5 The willingness of God that *none should perish,* is proved by innumerable evidences. He made us once; certainly he did not make us, because he would damn us. Yea, he hath often made us; when he redeemed us, that was a second making; when he renews us by his grace, that is, another making: everyone of his deliverances is a kind of *faciamus hominem.* If our sins have made us our Makers offenders, have they also made us that we are not his creatures? If the Devil hath bereaved us of our purity, hath he also bereaved God of his pity? Though justice might rightly damn us, cannot mercy possibly save us? If the Lord reject a sinner that cries to him for mercy; where is his willingness *to have none perish?* His Word is a Will, and his Will is a Power: He does promise nothing but what he does purpose, and he does purpose nothing but what he does perform. If he would have *none perish,* what necessity is there of our being damned? If he *desire that a sinner should live,* what difficulty is there of our being saved? What power of enemies, or number of sins, can either hinder what he

would, or contstrain what he would not? He will not so look upon us sinful wretches, as not to see himself: nor so regard our wickedness, as not to behold his own goodness: nor so remember the sins that we have done, as to forget the creatures that he hath made.

He that lends the Sun of Light to all, would have none perish in darkness: and he that sends the Son of his Love unto all, intends the redemption of a many as will receive him. Why doth he not deny the knowledge of Christ? Why did he not hedge up that flower in some private Garden? Why not lock up that Jewel in one principal treasury? Certainly he would never have communicated it, if he did not purpose an universal benefit by it. Why is the Gospel forbidden to none, if any be debarred from the comforts of it? To whom doth not the bosom of the Church lie open? To what convert is the Baptismal water denied? To what confirmed Christian is the Sacramental communication of the body and blood of Christ not offered? We are not only admitted, but even invited to that blessed Table. To what end are those gracious invitations, *Come ye that thirst, and drink Come ye that are heavy laden, and have ease:* If any guest were excepted? He that bids all, forbids none. When a Prince proclaims free audience to all sorts of Clients, who can complain that his cause may not be heard? Those that seem such terrifying speeches, as *The gate is narrow, Few are saved:* be rather meant for spurs to our devotion, than bars to God's compassion: They do not contract his mercy which is so infinite, but they would enlarge our hearts which are so contracted. His nature is now as apt to forgive, as his Power will be seen hereafter able to punish. When did the distribution of his Treasure cease? When was the door shut to his faithful Clients? when we did sin, he did spare; when we did defer, he did expect; when we shall return, he will meet and embrace. He that doth all this, *is not willing that any should perish.*

6 There is no necessity that *any* man, any this or that man should *perish.* Some think they have gone far enough in the clearing of this point, to say, that God is no cause of our perishing, though we must perish: they determine it in this: It is true, your damnation is unavoidable, but you must blame yourselves. Others more fairly and comfortably carry it thus much farther, and conclude out of this Text, that there is no such unavoydablenesse, no such necessity of your damnation at all. The former only teach, that how desperate soever our case be, how irremediable soever our state, we ourselves, and not God, are the cause of this desperate irremediablenesse. The other say better; There is no such peremptory sentence, there is no such desperate irremediablenesse declared to any particular conscience; but whensoever we repent, the Lord will receive us.*Once hath the Lord spoken, and twice do we hear him: we hear him once speaking for his own Honor.* He does not damn us, if we be damned. And we hear him speaking a second time for our comfort, we need not be damned at all.*Thy way and thy doings have procured these things unto thee;* and *destruction is of thyself:* this fully dischargeth God from being the Author of our ruin. But howsoever God be thus discharged, He does not kill me if I die; yet it is but poor comfort to me, if I must die, to be told that I have killed myself: therefore he gives us here a stronger consolation, by telling us, there is no such necessity, we need not die at all. What can make our case so desperate, that he hath not left us ways of returning to him? What can make our state so irrecoverable, that he hath not left himself ways of redeeming us?

It is not for us to dispute, what God of his absolute power may do, nor what by his unrevealed decree he hath done: but this we gather here, that he hath not allowed me, nor thee, nor any to conclude against ourselves, a necessity of *perishing.Zion said, The Lord hath forsaken me, and my Lord hath forgotten me:* But why will *Zion* say so? *My Lord,* and *hath forgotten me?* Can she remember that God is *hers,* and not think that she is *his?* Can she remember *him,* and think that he hath forgotten *her?* What contradictions are these? If he have forgotten her, how is he then *her Lord?* If he be her Lord, how hath he then *forgotten her?* Can *Zion* retain her bowels of Piety, and think that God is disembowelled of his? Every where in the Scriptures we meet with God's *Venites;* both the Testaments are full of invitations to come unto God. There is a *venite non habentes,Come and buy, though you have no money,* no merits of your own: yet come, and dilate your measures, and according to that dilatation, fill them with the Merits of Christ. There is a *Venite & revertimini;Come,* though your coming be but a *returning:* be not ashamed of your returning, though it be a Confession of your former running away: Come in a Repentance, though you cannot come in an innocence. There is a *venite & consulite;* if you find it hard to come, or though you know not the way to come, yet come, that you may know the way: Consult with God how you may come, and how you may stay when you are come. There is a *venite & arguite,* argue, plead, dispute, expostulate.*Come,* though you come to *reason with God:* come upon any conditions. There is a*venite laborantes,* how heavy soever the burden of your sins, or the pressure of God's Judgments lie upon you, yet come for your own ease; *Come ye that labor, and I will give you rest.* There is a *venite sitientes,* Come you that thirst for my Righteousness, and be *satisfied* with it, be justified by it. There is a*Venite paupers;* let the *lame* and the *blind* come, *that my House may be filled:* I have room enough for them all; *Compel them to come.The Spirit and the Bride say, Come: And let him that heareth, say, Come: And let him that is athirst, Come:* There is a world of *venites,* and the Gospel abounds with infinite invitations to come. And there is a *Venite* that closeth up all the rest;*Come, ye blessed of my Father:* you have obeyed my first *venite,* in coming to my Kingdom of Grace; you are now blessed with my last *venite,* Come into my Kingdom of Glory. But there is but one *Discedite;* that same *Ite maledicti, Go, ye cursed,* is but once heard from the mouth of God, and that not in this World neither; as long as we are in this world, we are safe from rejection; God doth not cast us off, for he *is not willing that any should perish.* But if thy tender Conscience, and thy startling soul, should mis-imagine the hearing of such a voice, or in thy melancholy distemper, dream of such a sound from God's lips, as *Depart thou sinner;* a voice of separation, a voice that bids thee go: Say thou with *Peter,* to his and thy Savior, *Domine, quo ibimus?Lord, whither shall I go? Thou hast the Word of Eternal Life.And I believe and am sure, that thou art that Christ, the Son of the living God.* And that Christ, the Son of the living God will call thee back, and call back his own word, and entertain thee with Mercy and Peace.

For use and application of all this; here is matter of reprehension, of Instruction, of Consolation.

1. It reprehends those rigid and stoically-disposed Christians, that would contract the Mercy of God within their own limits, and make the gate of Heaven straighter than it is. Malicious fool, is thine eye evil, because God is good? Wilt thou confine the goodness of thy Maker, and set down what he shall do for his Creature? thus much, and no more? These Heirs of the old

Caetharoi see men sin foully and fearfully, they do not see them repent visibly; therefore they infer upon them damnation. O uncharitable censure! I would not pronounce it of the greatest sinner that I should see die; though I perceived his sins to cover him like a cloud, as if they would keep him from looking up to God, and God from looking down upon him; the devil waiting for him, as for a certain prey; yet I would not pronounce it. *The ways of thy Mercies, O God, are past finding out; more unknown than the way of a Ship in the sea, or of an Eagle in the Air.* Let them show me how a flash of lightning melts the Sword, without making any impression in the scabbard: And I will show them as well, how at the instant of our death Mercy more sudden and more penetrating than the lightening, may melt our hearts into Repentance, though this be not visible to mortal eyes. Of the two, the Pope seems to me to off nd the less, because more charitably, in canonizing them for Saints, who for ought he knows are damned: than these men do in damning them, who for ought they know are Saints. But if I might advise them, they should bestow more time in saving of their own souls: less, in damning of the souls of others. I know how frivolous a tale it is, that S. *Gregory* drew *Trajans* soul out of hell: and how groundless an opinion is fathered upon *Origen,* that at last, the Devil shall be saved: But if they could persuade me the one half, that *Trajan* or the devil came to repentance in hell; I might be induced to believe the other half, that they might be delivered out of hell. Far be it from us to cut short the Mercy of God, or to weaken the credit of the merits of Christ, which so manifest his *unwillingness that any should perish.*

2. This teacheth us to understand the Scriptures aright. There be too many that press heavily to their own d•mnation, every sentence of Menace or terror: as,*The wages of sin is death:The wrath of God comes upon the children of disobedience:It is impossible for him that falls after Grace, to be renewed:* with these, and the like, they affright their own Souls. On the other side, a great number flatter themselves with the Promises of Mercy; as *Christ suffered for all: God would have all men saved: At what time soever a sinner repents, he shall be forgiven:* and with these they batten their own wantonness. But let us know, that it is not a few mis-understood sentences out of God's Book that must try us, but the whole Book it self: the tenor and purpose, the scope and intention of God in his Scriptures. His Book is a Testament, and in the Testament the Testator is dead, and dead for us: and will he that died for us, suffer us to *perish?* His Book is Gospel, and Gospel is good Tydings, a gracious Message: and will God under the color of a Message of Grace and Life, send us the fatal Errand of death? The Scriptures may seem to jarre in the weak apprehension of our brains: our best way is to reconcile them in our hearts.*except ye repent, ye shall all perish;* there is terror: *God would have none at all perish*▪ here is comfort: that threatening, and this Promise, are both reconciled in our Repentance. *The soul that sinneth shall die;* saith God by his Prophet: *The soul that believeth shall live;* saith the same God by his Apostle. He that hath sinned, may believe; therefore he should live: He that believeth, hath sinned; therefore he should die. How shall we atone those? how reconcile death and life? Yes, though we have sinned, and therefore deserve to die; yet if we believe in Christ, that died for our sins, and now forsake them, we shall live. Thus both the sentences of God shall stand, and we shall not fall. When thou art tempted to transgress, consider that part of God's Word which threateneth vengeance to sin: when thou art broken with remorse of sin, remember that part of his Word which promiseth Mercy to

Repentance. Thus let us do our best to save ourselves, for God would not have us to *perish. Why will you die, O ye house of Israel?*

3. This pours Oile into the wounds of a contrite heart. Were our souls in such a straight, as Israel between the red sea and the Egyptians; the spirits of vengeance, like those enemies pursuing us behind; hell and death, like that red sea, ready to ingulfe us before: yet would I speak to you in the confidence of *Moses,Stand still, and see the Salvation of the Lord.* Thou that art oppressed with the violence and clamour of thy sins, and wantest an Advocate either to intercede or pity, hear the voice of the Lamb; *Cry unto me, I will hear thee out of mine holy hill.* Doth any Soul hunger after Righteousness? Behold, *I am the bread of life: Take, eat, here is my body.* Doth any thirst after the waters of Grace? Lo, *I am a living Fountain; come, and drink; here is my blood.* Art thou not yet quite dead in trespasses? are not thy ulcers past cure? are there any seeds of life remaining? Is there any motion of Repentance in thy Soul? Will thy pulse of remorse beat a little? Hast thou but a touch of sorrow? a spark of Hope? a grain of Faith? Be comforted; the God of Mercy will not have thee *perish.* Not a tear of Repentance drops from thee, either unpitied, or unpreserved: *God puts it into his bottle. Qui seipsum excipit, seipsum decipit.* Doth the Lord say, *I would have none perish?* And dost thou say, Nay, but he will have me to perish? Thee? why thee? He says, *None:* and dost thou except *one?* and that one, Thy self? What is this but to cross the Cross of Christ? He would have *All men saved:* and thou comest in with thy exceptive; *All but me.* What is this, but in Effect, and at a distance, to give the lie to *Truth* it self? There be many that flatter away their souls in sport: but that a man should cast away his soul in willful earnest, is a prodigious desperateness. Not so; but *God would have none to perish,* therefore not me: this is a safe and comfortable inference. We are all naturally given to favor ourselves where we should not: why then do we not favor ourselves where we should? Justice thinks on us in the heat of our rebellions, but then we think not on Justice: and in our sad remorse, when Mercy thinks on us, cannot we think on Mercy? If the greatness of thy sins, which is commonly heightened by thine own dejections, and exalted by thine own sinking, grow so strong against thee, that thou canst not quench the Jealousy, nor devest the scruple of God's desertion; do but consider who should occasion it; It must be God, or thyself. God it cannot be, for *he is not willing that any should perish.* It is then thyself, it is thy fault, if it be done: and if thou humbly acknowledge that fault, it is not done: For God doth never so irrevocably threaten Judgment for sin, but the penitent Confession of that sin cancels and avoids the sentence. If our clamorous Conscience, like some sharp-fang'd officer, arrest us at God's suite; Let us put in baile; two subsidy-virtues, Faith and Repentance, and so stand the trial. The Law is on our side, the Law of Grace is with us: and this Law is his that is our Advocate, and he is our Advocate that is our Judge, and he is our Judge that is our Savior, even the Head of ourselves, *Jesus Christ.*

But that all should come to Repentance.] The end of a thing is first in Intention, though it be last in execution. The Salvation of mankind was God's first end, next to his Glory, why he made man: and the accomplishment of that Salvation is that other end, whereunto in time he brings him. There is *Finis propositus,* the end propounded; as we build a house to dwell in: and *Finis absolutus,* the end accomplished, when that house is made fit for our dwelling. There is *Finis terminans,* the end of a man's life; when he dies: and *Finis pradeterminans,* the end fore-

appointing his death, why he shall die then. There is *Finis Cujus,* and *Finis Cui:* the end of which, and the end for which? *Finis Cujus,* as we call that the end of a Dinner, when we have done eating. *Finis Cui,* as the end of eating our Dinner is for strength and health. There is *Finis medius,* and *Finis supremus:* The Physician persuades his Patient to walk: the end is to get him an appetite to his meat, that is *Finis medius:* But why does he seek to procure this appetite? that this appetite may procure health: Health then is *Finis supremus. God calls all men to Repentance;* the end is that they might amend their lives; that is *Finis medius:* But why would he have them amend their lives? that they might not perish, but have everlasting life: their Salvation then is *Finis supremus.* He is *not willing that any should perish:* How should they scape it? *By coming to Repentance.* The end of his Gospel is, that men might repent: the end of their Repentance is, that they might be converted: the end of their conversion is, that they might be saved.

This then is the point, the force of the argument, the sum and scope of the place: The intent of God's *longsuffering towards us,* is to bring us *to Repentance.* The principal End is, that we might be saved: the subordinate End is, that we might *come to Repentance,* the only Way to be saved. Thus we have all the passages of the Text: *The Lord is not slack* to help us; there we set out: much less is He slack to perform *his Promise;* that way we went: But He is *longsuffering toward us;* thither we came: and the purpose of this longsuffering is, *that none should perish;* so far we are gone: but *that all should come to Repentance,* and with this we conclude. For Method in our proceeding, these five conclusions will naturally arise from the words. First, that *Repentance* is the necessary Way to Salvation. Secondly, that it is *the Will of God,* we should repent. Thirdly, that this Will extends not to some, but *to all.* Fourthly, that we must *come to Repentance,* and npt expect that Repentance should come unto us. Fifthly, that the intent of God's *longsuffering* and forbearance, is our conversion and *Repentance.* Of these briefly in their Order.

1. Repentance is the necessary way to Salvation: It is the *Will of God that none should perish:* yet withal, it is his Will,*that all, except we repent, shall perish.* There was, in the Law, an Altar for Propitiation, and a Laver for Purgation: he that partooke of the Altar, must first wash in the Laver. So in the Gospel, *John* began to*preach the Baptism of Repentance, for the Remission of sins:* Before we can have Remission of our sins, we must wash our souls in the Fountain of Repentance. Tears must not only wash out our sins, but stand in the place of our sins.*My tears are in thy Book:* our sins were in God's Book before: but our tears coming, do both blot them out, and fill their place. If there were any other way to Heaven than sorrow, *Vel faelix mundus, vel fallens Christus;* the world happy, and Christ had mis-taught us: For He saith,*Ye shall weep, but the World shall rejoice: but your sorrow shall be turned into joy,* and their joy into sorrow. *Ye shall mourn* in this world; This is a perpetual Prognostication: the Wisdom of Heaven teacheth us what Weather we must look for; Wet and Rainie, to the End of our Journey. Saint *Augustine* asks the price of the Kingdom of Heaven: and answers himself, that it is *Dignum aeterno labor,* worthy of long labor: yet it is gotten *Brevi dolore,* with a short sorrow.*God shall wipe away all tears from our eyes:* but dry cheeks have no need of wiping. The Papists speak wonders of their holy Water: but the right holy Water is the tears of a sanctified heart: A repentant eye is the true Cistern of holy Water. *Pro brevibus lachrymis,*

gaudia longa metent. The sights of our sorrowful spirits on Earth, makes the spirits joyful in Heaven. God that is grieved at our sinful joys, will rejoice to behold our penitent griefs.This is the happy Harvest that grows out of the holy seed of our *tears:* we plough groaning, but we shall reap our Croppe *singing.* The Ancients in their sorrows were used to rend their garments: the Prophet diverts us from that Custom, to the*renting of our hearts.* The Priests of *Baal* did lance their flesh, as their heirs, the Romists do now macerate their bodies: But there may be a broken heart under a whole skin, under a whole garment: as under torn clothes and hides, there may be untouched hearts. A whole garment is more handsome to men, than a broken one: but a broken heart is more pleasing to God than a whole one. We are wont to cut and slash our apparel, in pride: O that we would deal so with our hearts, in humility, and repentance! A robe that is thus artificially mangled, if the scissures and breaches be reconciled with*borders of Gold and studdes of Silver;* or knit together with the ties of Silke and precious stones; appears more glorious, than the former continuity could have made it. The contrite heart, which the remorse of sin hath cut out into pieces, after it is redintegrated with the Spirit of consolation, and made up with Grace, Peace, and Remission; Jewels so precious, that the Pride of Nature and Art are baseness to them: it is most lovely in the Eyes of God, and reserved for the Wardrobe of Heaven. The Israelites must cross the River *Jordan,* before they enter into *Canaan:* and necessarily, *Repentance* is our way to that blessed *Jerusalem.*

2. It is the *Will of God,* that we should *repent:* His commanding Will, we speak not of his decreeing Will: That Will of his which He tells us; we may not m•ddle with that part of his Will which He keeps to Himself. All Righteousness, all Happiness, is the Will of God to his Creature.*This is the Will of God, your Sanctification:* Holiness is the Daughter of Repentance.*This is the Will of God, your Salvation:* That is the end, whereunto Repentance is the means: we must go by the means unto, the end. *It is my Fathers Will, that none of these little ones should perish:* we must all perish, little and great, if we repent not.*It is your Fathers Will, to give you a Kingdom:* that Kingdom hath been opened to deplored Impiety, it is always barred against Impenitency. This is not only a declaratory Will, to all: but an efficacious Will, to all that embrace it. God affords many proofs of his Willingnesse to bring us to *Repentance.* First, his Word preached: Why doth He call us, but that He would have us come? Why is the*Voice of the Turtle heard in our Land?* But that as one Turtle echoes to another, in their mourning accents, so our sorrowful consideration of your sins in our Sermons, should be answered with a reciprocal Repentance in your hearts. *Vox Turturis non dulce sonat, sed dulce signat:* our voice is not always pleasing to our ears, but it is always profitable to our souls. This is the scope of all our Preaching, to bring you to Repentance: not to win your ears but your tears: we would not have you commend us, we would have you amend yourselves. This is the honor of a Sermon, when the Hearer goes weeping home: and instead of *He said well;* cries out to God in secret, *I have done ill.* Therefore is the word called *Fire;* that it might melt your hearts: Therefore is Christ compared to*the Sun,* and the holy Ghost to*the Wind;* that they may both dissolve your Clouds into tears. Secondly, the Sacraments, both which are the real Oracles of Repentance. Baptism is a Sacrament of Faith, the Lord's Supper a Sacrament of Love; both are Sacraments of Repentance. Baptism is a Key to let us in, the Lord's Supper a Locke to

keep and seal us up: both are in effectual without Repentance. The former is precisely called*The Baptism of Repentance:* Baptism is a Sacramental Repentance, and Repentance is an allegorical Baptism. In the former we are Patients, Agents in the latter: There, another baptizeth us, here, we baptize ourselves: In Baptism we promise Repentance, by Repentance we perform our Vow in Baptism: That was *Semel factum,* we were but once baptized at the Font: this is *Sape iteratum,* yea *quotidianum,* we must daily baptize our souls in the fountain of our tears. That was one shower of grace falling from Heaven above us: this is a continual running Spring of compunction within us. To the other Sacrament, Who dares approach without Repentance? The Bread of life will choke him: and that sacred Wine, the Symbole of Christ's Blood; which is so sovereign and cordial to all Believers, will run like poison through his veins, without Repentance. Yea therefore, therein, and thereby, doth the Lord seal unto us the Remission of our sins, upon the fore-granted condition of our Repentance.

I might add to these, many other demonstrations: but, *Pondere, non numero argumentorum,*I had rather press you with weight, than oppress you with number of arguments. Wherefore doth the Spirit of Grace knock at our doors, with such infinite holy motions, but that He would come in? He will not come in till Repentance hath swept the House; therefore his first knock is for Repentance. All God's Blessings are like so many Sutors, that woo us to Repentance: yea, they put on even the forms of Clients, and petition us for Repentance. All his judgments are so many claps of Thunder, to waken us to Repentance. His afflictions are Ambassadors, that treat with us about a League; which cannot be had without Repentance. All the Creatures of God, ordained for our use, are so many silent Sermons, so many Trumpets, that summon us to Repentance. Nothing can be plainer, than that the Lord would have *us come to Repentance.* Is He *willing,* and are we unwilling? Is it not for our good? Why then do we not consent? We should continually beg this favor on our knees, though it were hard to be granted; and do we despise it, being so graciously offered? No, let us present ourselves to him, whom we have provoked▪ if not in innocence, yet in humility: if not with a clean, yet at least, with a broken heart: and seeing we cannot by our righteousness, let us endeavor to be saved by our *repentance.*

3 Neither doth he will this good to some, but to *All:* he would have *All come to repentance:* this is the infinite latitude of his Mercy. God looketh down from Heaven upon the Children of men, and*There is none that doth good, no not one:* And yet is his goodness so immense, that he would have *none perish, no not one?All men have sinned,* and yet would he have *all men* saved? *All have come short of the glory of God;* and yet would he have all come home to the glory of God. What, *All?* There be some, Lord, that mis-believe thy Truth, some that abuse thy Word, some that despise thy Name, some that blaspheme thine Honor; and yet doest thou except none. Wouldst thou have *All* come to repentance? That extreeme malice, Satan, would have *All* perish: The infinite goodness, GOD, would have *All* blessed. How well be their names fitted to their natures, in our language; *Good,* and *God: Evil,* and *Devil?* In the Creation, when God had made all things, he reviewed them, and saw that *All was good:* And such is the goodness of his Love, such his Love of goodness, that he would have *All* good again. I will not diminish the mercies of God, by admitting here of any of these distinctions; of Sufficiency and Efficacy, of the Generalls and Individualls, all of every kind, or every kind of all: Let no man

straighten, what God hath enlarged. Oppresse not thyself, with what God can do by his absolute Power, nor with what he hath done by his inscrutable decree; but comfort thy soul with what he reveals of his incomparable mercy. He tells thee, that he would not have thee perish; that he would have thee repent; when if thou doest, in a thousand places he hath told thee that he will save thee: but nowhere, at no time, hath he peremptorily told thee, that he will damn thee.*Where is the bill of your mothers divorcement, whom I have put away? or to which of my creditors have I sold you?* Though I might have done both, and left you without just cause of complaint; yet I have not done it. *Vbi libellus?* If I have forsaken you, If I have sold you, show me your bill of Divorce, show me your bill of Sale. Do I wish well unto all, and dost thou exclude thyself, ô thou wrangling soul? Upon what canst thou ground this jealousy and suspicion in thy Maker? If I have rejected thee, *ubi libellus?* Where is the Bill? show me if anywhere under my hand In the 66. books of both my Testaments, what one Chapter canst thou pick out, what one verse, what one sentence, wherein I have peremptorily and definitively condemned thee? every leaf abounds with the proffers of God's mercy to *All;* without limitation, to *All* that embrace it, But that he hath rejected thee, or me, or any name amongst us; this I am sure we never found. No Lord, thou willest good unto *All;* O that *All* would will good to themselves, and give all glory to thee, for thy tender mercies in *Jesus Christ.*

4 We are directed *to come to repentance,* and not to look that repentance should come unto us. *Seek for wisdom as for silver, and as thou diggest for gold:* we expect not that gold and silver should seek us out: if we do, our purses will be light, and our hearts heavy: and we may take up Saint *Peters* ditty,*Silver and gold have I none.* It is true that *without Christ we can do nothing:* but having Christ, will we do nothing, neither? we may say of *coming to Repentance,* as to that great Supper: Neither all they that were bidden were willing to come: nor they that came, could have come without calling. They that came, cannot ascribe merit to themselves, because they were called: they that came not, may well attribute blame to themselves, because they were called. But how should we *come* to repentance? Our feet are our desires: we are what we desire to be, and where we desire to be: *Maria non erat, vbi erat: Mary* was not where she was, but where her desire was, and that was with Christ. When we earnestly desire repentance, we are at it: There may be a faint languid wish of repentance; *O that I were another man!* this is a foot, but a lame foot; the soul cannot walk upon it. There may be an unwilling willingness to repent, which is a preposterous foot turned backward; *Faine I would repent, but I am loath to lose the sweetness of my sin:* so watermen look one way, and row another: they give a look toward repentance, but their actions move toward wickedness: they would arrive in the East, but they steer their course westward. We cannot go upon such stilts and crutches to Heaven. Hearty prayer and diligent endeavor; these are the two sound legs, whereon we must *come to repentance.*

5 The intent of God's *long suffering towards us,* is that we *might not perish:* His patience invites our penitence.*Knowest thou not that God's goodness and forbearance leadeth thee to repentance?* Why doth he spare us so long, but that our amendment might procure him to spare us forever? *Repentance,* thither he leads us, and by his *Patience,* so he leads us. O let us have ductile spirits, willing to follow so sweet a manuduction!*I gave her space to repent of her*

fornications, but she repented not. The Lord struck *Ahab,* her husband, with a violent death, her elder Son *Ahaziah* perished, her younger son *Joram,* had twelve years unfortunate reign: will *Jezebel* take no warning by all this? No, for still *she rep•nted not.* God is offended, it is he that suffers the injury and proffers the mercy: yet still *she repented not.* While he stands waiting, she is painting her cheeks threatening his Prophets, renting his holy Name with blasphemies; but still *she repented not.* He doubles her days of forbearance, that might hasten her day of vengeance: he lets her breath out reproaches against him, whiles he allows her breath to repent and cool her torment: and yet *she repented not.* The Devil gapes to devour her, and solicits God that she might be turned over to him for punishment; who would use her worse than the Lions did the enemies of *Daniel,* breaking her bones before she could fall to the bottom of the Den: still the Lord puts of Satan, and enlargeth her term; but yet *she repented not.* May we not parallel this city with that woman? Those two daughters of the great king, have come hand in hand to woo us: *Mercy and Truth have met together, Righteousness and Peace, have kissed each other:* Mercy going before with *Peace to you,* if you embrace it, Justice following after with *woe to you,* if you refuse it: The one with an open bosom, ready to receive the penitent; the other with a drawn sword to devour the obstinate; and yet *we repented not.* One while Peace hath planted Laurells and Palme trees round about our Coasts, and Plenteousnesse hath kept her court within our borders: Another while, fire hath demolished our buildings, Plagues have emptied our walls, losses by Sea hath diminished our Estates, strange proceedings hath distracted our minds: in the mean time, the Prophets of GOD have told us the causes and the remedies of all these sorrows: yet as if our hearts were Sermon proof, were Shot-proof, were thunder-proof too, truly is it said of us, *That we repented not.*

God is patient, that we might be penitent: All men continue, but with what heart? Behold the aged worldling, that hath overlived all the teeth of his gums, the hairs of his head, the sight of his eyes, the taste of his palate: yet he is loath to die. Why? Either he hath not yet enough, and would live to get it; or he hath too much, and would live to spend it. Most men would neither die, nor be old, nor are yet content in being young: To whom it may be said, as the Vision spake to the shrinking professors of the primitive times: you would neither live to be old, nor die while you are young; *What shall do with you?* We see old age, an emblem of misery; a burden *uxori, natis{que} sibique:* yet being asked what year we would die, we still shuffle it off to the next; and rather than want excuses, we would live to *repent.* This were well if it were true. But does not the greater number rather ad to the heap of their sins by continuance, than diminish it by repentance? As if they coveted time, to swell the cup of their torment to the brim: or that Hell-fire could not be hot enough for them, unless they had more space allowed them to blow it? The sin which our birth brought with it into the world, though we had never done actual trespass, is work enough for us to repent of. Besides we sin too much actually every day, for that days repentance.*Sufficient to the day is the* sinful *evil thereof.* O that sufficient to the day were the godly sorrow thereof. yea, the sin of one hour may well task the repentance of many days. Lay all these together, and see if thy time be not rather of the shortest, for this great work of repentance. He that commits one sin, hath hath broken *Totam legem,* though not *Totum legis:* but we have broken everyone of God's

ten Laws ten thousand times, and ten thousand ways.*We have sinned, what shall we do unto thee, O thou preserver of men?* What should you do, replies our gracious God? Make use of my patience; I allow you time; do you lay hold of repentance. Have we so many sins, and so few days; and shall we not set apart one hour of a day, one day of a week, for this weighty business? We sin enough in one day, to repent all our lives: and do we think, that for the sins of all our lives, we can sufficiently repent in one day? If we have seen many rising and setting Suns, and beheld the wheeling Heavens turn over forty years; they say, we have had a fair time; yes if we have repented: otherwise it may prove a foul time to us. Pleasure we have little need of, repentance is necessary: our time is too short for both, one of them can only possess it: *Detur digniori,* give it to the worthier. Before we came into the World, we had sin: after we are gone out of the world, (except Christ by his satisfaction clear the skore) our sin remains in God's debt-book: in neither of these states is there place for repentance: only *Tempus vitae, tempus poenitentiae.* Time was when God did gently admonish men, *Quid statis?why stand you all the day idle?* The day shall come, when he will terrify their souls with a *Quid stetistis?* Why have you stood all the day idle? O then, let us not add to our other sins, this sin also; that we have lost the time of repentance. Let us humbly prostrate ourselves before the Throne of grace; and beg not only space for repentance, but the grace of repentance; that after God's allowance of time to repent, we may never be driven to repent that we had such an allowance. O let it never be said of us, as it was of that cursed *Iesabell,* that *we repented not.*

The use of all this teacheth us, not to abuse the Divine patience, but to take the first opportunity of repentance. If sin be fostered in youth, it will hardly be dispossessed in age. *Quem juvenis admisisti socium, Senex habebis dominum.* That which the young man took in for his play fellow, when he is aged he shall find his Master. Suppose that sickness surpriseth a man in the heat of his blood, and height of his jovialty; though he had rather live to enjoy his pleasant sins, yet he would repent if he must die:*Poenitentiam dare possumus, non securitatem:* we neither deny him mercy, nor afford him security. *Vis ergo à dubio liberari? Tene certum, dimitte incertum.* Wouldest thou be put out of doubt? lay hold on that which is certain, let go that which is uncertain. Repent presently, now in thy health; this is good: *Quia eo tempore poenituisti, quo potuisti peccare:* because in the time when thou mightest have sinned, thou hast repented. But then only to begin to be sorry, when thou hast no further stomach to sin; *Peccata te dimiserunt, non tu illa:* thy sins have cashered thee, not thou them. If we see no flowers in the Spring, we look for no fruits in Autumn. The Philosopher being asked near his end, why he had not married in all his life, answered thus: In youth I was too young, now I am too old, betwixt both these times I had other business. In like manner do we shuffle off repentance, as he did marriage. In youth we think ourselves too young, and ne•d not: in age too old, and cannot: in middle age we have other business and will not. But as the bloody Tyrants in the days of Queen *Mary,* gave our forefathers a round and peremptory choice; *Either turn or burn:* So we tremble to speak it, but we must: Let dissolute sinners either hasten their turning to repentance, or expect their burning in the fiery lake of vengeance.

Thus we have all the parts of this verse in every passage whereof we meet with *Mercy:* that as at the repairing of the Temple, the people shouted to *Zerubbabel; Grace, Grace unto it;* so let

our thankful hearts acknowledge in every piece of this Holy building; *Mercy, Mercy,* there is nothing but *Mercy in it.* We may breath upon ev•ry word, as that Psalm closeth up every verse, with this bearing, *For his mercy endureth forever.* First, *The Lord is not slack* to save and deliver us, *for his mercy endureth forever.* Secondly, much less is he slack *concerning his promise to* do us good; *for his mercy endureth forever.* Thirdly, *But he is long suffering toward us,* full sweet is his patience, *for his mercy endureth forever.* Fourthly, *He is not willing that any should perish,* he desires not the death of a sinner, *for his mercy endureth forever.* Fifthly, *But he would have all men come to repentance,* and by repentance to forgiveness, and by forgiveness to salvation, *for his mercy endureth forever, Amen.*

2 PET. 3.10.

But the Day of the Lord shall come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.

WHen God made this lower World, he did not intend it for perpe•uitie; but subjected it to mutations, to alterations, to successions: albeit these changes may challenge sin for the cause, which G•d did foresee but not predetermine: yet after his fore-sight of sin, he did fore-appoint this mortality for punishment. One thing thrusts out another, this age hath dispossessed the former, and shall be dispossessed by the future. *Adam* resignes to *Noah, Abraham* to *David,* the Jews to the Babylonians, they to the Persians, the Persians to the Grecians, the Grecians to the Romans. As it is in the general, so in all particulars: How hath this little Island been usurped, mixed, metamorphosed, even to the utter extinction of her first natives? Kingdoms have their periods: yea, the earth it self, though it continually lie still, is not constant, because it continually changes, and melts in all parts thereof. Man is the noblest part of the earth, and he so melts and moulders away, as if he were a statue, not of earth, but of Snow. His own envy m•kes h••, and he grows lean with that: another's beauty melts him, and h• languisheth away in the fruitless contemplation of that. But a sickness so melts him, as if lead were molten in a furnace: and death so melts him, that it c•lcin•s him, and reduceth him to Atoms and ashes. In the Nature of sensitive •ungs, Children out live their Parents; and so there is a su•cessive propag•tion, one begets another. But in some things, the Mother outlives the Children: the fruits of the Earth die yearly, the mother remains. We are also her Children, and daily doth she receive us back into her womb: *One generation passeth, and another cometh; but the Earth abideth forever.* Yet this old gran-dame must have her day: there is a funeral fire ordained for her aged bones. In the World one thing devours another; Fishes devour Fishes, and Beasts devour Beasts, yea and Men also devour Men, till they even become Monsters. We feed upon the Creatures, the Wormes shall feed upon us, the Earth shall consume those Wormes, time shall waste the Earth: but the *day of the Lord* shall consume even time; this shall put an end to all. This Mountain is bigger than that; this Cedar taller than that, this River longer than that; this Man nobler than that: yet all have one Earth for their foundation, and the same orbicular Heavens for their roof: But *the day of the Lord,* shall make all even; in the which, the *Heavens* shall pass away roaring, the

Elements vanish melting, the *Earth* with her works stand burning; Hell shall open shrieking, and all mankind appear trembling, at the Archangels Trumpet summoning, no less than all the World to this last universal audit.

But the day of the Lord shall come, &c.] You may easily apprehend the parts; they are generally but two; An Advent, and an Event: a coming, and what shall happen in that coming. First, *The day of the Lord shall come as a thief in the night:* there is the Advent. Secondly, *In which the heavens shall pass away, &c.* there is the Event. The fruit of the particular branches will be gathered in their due places. In the Advent, we have two considerations; The matter; and the manner: What shall come, and How. First, the matter is, *The day of the Lord shall come.* Secondly, the manner is, *Like a thief in the night.* To proceed in order.

The day of the Lord.] Every day is the Lord's; all times are his: and he hath so*Put them in his own Power,* that he hath not communicated that Power, not imparted the knowledge of that disposition, to any Creature.*The day is thine, O Lord, and the night is thine.* But some days are the Lord's, by a more special right, and peculiar interest: such as he hath culled out of the common heap of days, and set his own royal stamp upon them. So the Sabbath is called *The Lord's day;* sanctified, and set apart by his own Ordinance, for his extraordinary worship. In no day must we forget him, on this day we must forget all things besides him. The same Sun enlightens other days, equally with this: but it hath a better light, by the rising of a nobler Sun; Jesus Christ doth enlighten it: this is the honor of it: For this cause, besides the moral Precept, it is called *The Lord's day.* Shall we think that this *Day of the Lord* shall fall upon *The Lord's day?* It was Christ's Caution to the Jews; *Pray that your flight be not in the Winter, nor on the Sabbath day.* We may not pray so, concerning this day of the Lord. But this we know, that as when God had made six day, and all the world in them, he deposited them in the hands of a *Sabbath:* so in this *Day of the Lord,* we that are in Christ, shall enter into that everlasting Sabbath, the glorious rest in Heaven. There be other days which God hath consecrated to himself, and commanded a solemn celebration of them to us, ennobled with the memory of some famous works of his Mercy: Concerning everyone of these we may say,*This is the day that the Lord hath made:* He made it, he made us happy by it, and he would have us remember him in it: This is also *The day of the Lord.* Potentates, and great Persons have their solemn days:*Herod* had his *Birthday:* and Kings do ceremoniously keep their Coronation-days. The Lord will also have *His day:* once the people would have crowned him, but he refused it: that was not his day. Now he will receive that glorious Crown at the hands of his Father; to the Comfort of his loyal Subjects, and the everlasting confusion of those rebels,*That would not have him reign over them:* this is *The Lord's day.* The Saints have their days of Commemoration; and so we call them; Saint *John's day,* Saint *Peters day:* Not that we dedicate these days to the worship of the Saints, like our superstitious adversaries: We honor the Saints more than they;*Charitate, non servitute:* with approbation, not adoration; with imitation of their lives, not invocation of their loves. On those days we remember their Graces, and the Benefits God hath done to his Church by their service: so that they are more properly *The Lord's days,* than theirs. But *theLord hath appointed a day, in the which he will judge the world with righteousness:* This is emphatically, *The Lord's day.*

First, we have our day, and then the *Lord* hath *His.* O *Jerusalem,* that thou hadst known these things, *in this thy day.* The ungodly have their day, wherein they may do their own pleasures, as it were without the controlment of the supreme Judge: The Adversaries of Christ had *their day:* when the State was incensed against Him, the *Herodians* came to tempt Him in the dangerous question of *Tribute:* that was *their day.* The *Sadducees* oppose Him about the *Resurrection:* that was *their day.* The Scribe, expert in the Law, that thought himself learneder than *Herodian, Sadducee,* or *Pharisee;* tempts Him about the *Great Commandment,* that was *his day. Judas* betrayed Him for money; that was *his day:* the Jews accuse Him for envy; that was *their day: Pilate* condemns Him for policy, that was *his day: Herod* dismisseth Him in mockery: the Soldiers put Him to death with cruelty: this was *their day.* But shall not Christ have also *his Day,* to be avenged for all these injuries? Must He suffer unjustly, and not be openly justified? Had *Pilate* a day for his Tribunal, and shall not the Maker and Judge of *Pilate* and all the world, have a *Day* to sit on his Throne? The Kings of the earth have their yearly Audits, and shall not the King of Heaven and Earth have one *Day* for his? Shall luxurious men riot, the covetous oppress the unclean wallow in their turpitudes, swearers rend that dreadful Name of God, and persecutors triumph in the sufferings of the innocent; and never be called to a Reckoning? Christ did put off divers Sutors; his kindred, his Mother, with this;*My time is not yet come.* He did put off his Opposers, his malicious Adversaries, with this;*Mine hour is not yet come.* But certainly, his *time,* his *hour,* his *day* will come. Those souls under the Altar cry with a loud voice.*How long, O Lord, holy, and true?* And are answered in effect, *My day is not yet come.*

There is to every man a*day of Salvation:* we have not only the first days, wherein God sp•ke by his Prophets; but the last days,*Wherein he hath spoken to us by his Son.* There be some that are *of the night;* a night which they have sup ••duced upon themselves: but we are*The Children of the day;* and the Lord hath shined upon us in a full Noone. The Gospel is the day of G•ace, whereof the Word and Sacraments are the bright B•ames; In this day there any be some dark passages, to them that will entangle themselves in unnecessary disputations: But to our modest and humble Faith, the hours •re light enough, and we may easily go our whole journey. That Faith and Repentance shall bring us to Salvation by Jesus Christ: this is a clear light. That the Bread and Wine in the Sacrament, is not more assimilated to our body and blood, than the Body and Blood of Christ is communicated to us in that action: this is a clear light. There may be darkness in us, there is nothing but light in the Gospel. This is our day; let us walk in it? He that is*he ancient of days,* will call us to an account for our days:*Why do we stand here idle all the day,* that are n•t sure of more days to make up our Harvest? There are evil d•yes, and still the latter the worse: *Temporum posteriora, deteriora:* therefore let us put on th• Armor of God,*That we may be able to stand in the evil day.* But there is a m•r• fatal day than all the rest;*The great day of his wrath, in which no man shall be able to stand.* This is our day, the next is the Lord's: If we do not in this day provide for that: that day shall condemn us for the loss of this. When the Sun shines upon the Dial, it reflects a shadow, whereby we observe how the d•y passeth: for although the Sun, not the shadow, makes the day; yet we know not how the day goes, by the Sun, but by the shadow. The Son of Mercy shining upon our prepared hearts, refl cts a shadow, which is our pious conversation. The light of Grace makes

the day: but the shadow, or answerable reflection of our holy Life, shows us how the day goes with ourselves; and in what forwardness we are toward the end of our journey, the consummation of our hopes, even the Salvation of our Souls.

This is *The Lord's day,* because he will then show himself in a more glorious form, than ever the world before saw, or apprehended him. The day of •his birth was a day of humility *Suscepta à majestate humilitas, à virtute infirmitas, ab aeternitate mortalitas.* The day of his death was a day of sorrow; we cannot think of it without remorse: the whole frame of nature did put on mourning garments, to write upon the Funeral of their Maker: His resurrection was a day of triumph indeed; but because not visible, therefore not credible to the sinful and obstinate world. To us, it is a day of joy; and that traditional report of the Suns dancing, upon every Easter day morning, had more than a literal sense in the Authors meaning. But the Jews pretended the every; *His Disciples stole him away.* Him, what him alone. They were very favorable thieves, that would steal the body, and leave the clothes. I have heard of sacrilegious robbers, that have violated the monuments of the dead; stealing the clothes when they have left the body behind: But to filch the body, and refuse the booty, was a senseless kind of robbery. No, the Disciples did not steal his Body out of the Sepulcher; but the Devil hath stolen the belief of his resurrection out of those Jewish hearts. The day of his Ascension was a glorious day, but seen only by some few of his friends: His glory shall be the same at his coming down, that it was at his going up: but the manifestation of his glory at his going up, was far less than it shall be at his coming down. But in this day of the Lord,*Every eye shall see him, even they that have pierced him through.* In the plague of Egyptian darkness, there was light enough in *Goshen:* so in this terrible *day of the Lord,* when darkness shall overwhelm the reprobates, the faithful shall be in a shining light; they shall shine as the light. To these,*The light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold.* To the other,*The Sun shall be darkened, and the Moon shall not give her light:* Woe unto such that desire the day of the Lord: to what end is it for them?*The day of the Lord is darkness and not light.* How then shall they discern one another? Saint *Chrysostom* examines the reason, how the rich man could see *Lazarus* in *Abraham's bosom;* whereas it is not said, that *Lazarus* saw the rich man in hell-torments: and he answers it thus: A man that is in darkness, can easily see him that is in the light; but he that is in light, cannot so easily discern him that is in darkness: The light of *Lazarus* helped *Dives* to the sight of him; but the darkness of *Dives* hindered *Lazarus* from the sight of him. But this day shall make all manifest: the damnable darkness of the wicked shall be visible to the righteous: and the blessed glory of the righteous shall be apparent to the wicked. Everyone shall see another, and all shall behold the *Lord:* they that have rejected him, to their horror: they that have embraced him, to their everlasting comfort.

The Scripture abounds with expressions of the desperate fatality of this *day. It is terrible,who can abide it?* Happy is he that *is bid in the day of the Lord's anger.* Innumerable are the places, wherein it is called *The day of the Lord Jesus.* He was put to public disgrace before, and insulted upon by Men and Devils: Now his goodness shall be justified, and his glory published before Men and Angels. Then his attendants were poor fishers; now his Throne shall be waited upon by celestial spirits. Then he sprang from the low estate of his Mother;

now he shall come in the glory of his Father. Then *Herod* had a fling at his Infancy, now he shall tremble to behold his Majesty. Then they cried, *Crucify him, crucify him:* Now they shall say, Glorify him, glorify him. Then they laughed at his sorrows, now they shall mourn at his sentence. Then they fastened him to the Cross, now they shall do homage to his Crown. Then he was a *Lamb, bearing the sins of the world:* now he shall be a Judge, condemning the world for sin. Then he was made a sacrifice for all men; now all men shall be made a sacrifice to him; either to his mercy in their salvation, or to his justice in their perdition. Then he rode to Jerusalem upon a beast; his cloth of state being the people's garments: now he shall come riding on the wings of the wind, and the Clouds shall be the dust of his feet. Then a little Star waited on his Nativity: now the Sun and Moon shall be drowned in his clarity. All honor shall be swallowed up in the honor of Christ: As Philosophers say of heat; that it does not only expel cold, but also avocate and call out a lesser heat: And light does not only expel darkness, but also extinguish a lesser light: Or as *John* the Baptist said of Christ;*He must increase, and I must decrease:* So that *Matth.* 3. almost in every verse, there is a mention, there is a repetition of *John: John* baptized, *John* preached, *John* was thus clothed; until Christ's Baptism is finished, and then there is no more mention of *John.* all is now referred to *Jesus,* and *Jesus* hath extinguished *John.* So now strong men have their powers, great men have their honors, Lord's have their Commands, and Kings have their Crowns: But in this day they shall all resign to this Almighty King: all honors shall be swallowed up in the honor of Christ: all dignities, all titles shall be concentred in him; as at the Creation, all that dispersed light was reduced to the one great luminary, and treasured up in the S•nne: all Crowns shall be cast at his feet: and all Glory and Praise shall be given to his blessed Name forever.

The Day of the Lord will come] For Iugdement, that is the intent of his Comming: yet it is his especial Mercy, to give us warning. He might come, and never tell us so: yet He doth tell us of it, before He will come.*The End of all things is at hand.* What then? *Therefore be sober, and watch unto Prayer. The Son of man comes in a Cloud, with Power and Glory:* What of that?*Therefore take heed to yourselves, that that Day may not come upon you unawares.* Why doth He tell us that *He will come,* but that we might be in readiness to entertain Him? In all God's proceedings to Judgment, whither particular, or this universal; He ever leaves a latitude between his sentence and execution: and that *Interim* is *Sphaera activitatis,* the Sphere in which our Repentance and his Mercy move, and direct themselves in a benign aspect towards one another. God seldom comes to that dispatch; a word and a blow: but to a blow without a word, to an execution without a warning, never. *Cain* embrewes his hands in the blood of his own brother: God takes upon Him the quarrel; (and indeed it was for his sake that *Abel* suffered) He could have surprised and killed *Cain:* He does not, but only gives him warning:*Why is thy Countenance cast down? If thou doest not well, sin lies at the Door:* you may proceed, but if you will needs, you will lose by it at last. *Saul* persecutes Christians; Christ meets upon the way, speaks to him, strikes him to the ground tells him vocally, and tells him actually; that he had undertaken an ill business in opposing Him. This which God did to *Saul,* converts him: That which He did to *Cain,* wrought not upon him: but still God went his own way in both; to speak before He strikes, to lighten before He thunders, to warn before He wounds. *Antequam vulneremur,monemur.* In the case of *Corah,* God may seem to proceed apace

towards execution, yet not without divers Reprieves. First, when *Moses* heard of their rebellious challenge, he falls not upon them, but*falls upon his face* before God for them; he laments and deprecates in their behalf. Secondly, He calls them to a fair Trial, the next day: *To morrow the Lord will show who are his,and who are holy: Take your Censors,* and come, that it may be examined: and they said, *We will not come.* Thirdly, it is likely that *Moses* cited them again, because again they peremptorily replied; *We will not come.* Fourthly, upon this contumacy, God resolves to *consume them in a moment:* but *Moses* and *Aaron* redouble their petitions; *O God, shall one man sin,and wilt thou be wrath with the whole Congregation?* Fifthly, *Moses* went up to them again, *and the Elders of Israel followed;* and yet all prevailed not. Sixthly, He makes a separation of the people from them, *Depart from the Tents of these wicked men:* hoping that the sight of the rest running from them, as from monsters, would have made their hearts mis-give them. Seventhly, when they still impudently persisted to out-face God's vengeance, *Moses* comes to pronounce the Sentence;*These men shall not die a common death.* Eighthly, then after, and yet not instantly after this Judgment, Execution followeth; *The earth opened and swallowed them.* But God begun not there: God opened his mouth, and *Moses* his, and *Aaron* his, and the *Elders* theirs, before the Earth opened hers. All concludes in this; God's Judgments and Executions are not sudden, there is always room for Repentance and Mercy: but his Judgments and Executions are certain, there is no room for Presumption or Security. *The day of the Lord will come;* it is certain: and *like a Thief in the night;* it is sudden: yet He that gives us this premonition, intends our holy preparation, that we may find Mercy in that great Day of Retribution.

Will come.] As no importunity can delay it, no secrecy avoid it, no policy corrupt it, so nothing but sanctification can give us comfort in it. The sudden beating up of a drumme may make a very valiant Soldier startle; and the sounding of the last Trump may strike a fear into the holiest body, that wakens out of his grave. It is some terror for a man to be awakened, when the whole world is on fire about his ears: though himself be *Titio ereptus,* a brand snatched out of the fire.*It is a fearful thing to fall into the hands of the living God:* Which words a Christian considering, wished that he might fall into the hands of a dead God. He meant into the hands of that Person, who is both God and Man: who even whilst he was a dead man, was still a living God. In death, his hands were nailed to the Cross: then he could not strike us for our sins, because then he was stricken for our sins. As that prisoner appealed from *Philip,* to *Philip:* so let us appeal from Christ as he is a living Judge, to Christ as he was our dying Savior: that for his sake who once died for us, this living God may forever acquit us. But it is a sweet thing, when a man hath slept quietly all night, to be waked in the morning with music. The body that hath slept in Christ, shall be called up with Heavenly music at the resurrection: The testimony of our own conscience, the *Hallelujahs* of Saints, the Choir of Angels, yea the very sound of that Trumpet shall consent in this Anthem: And that which makes up the perfect harmony, as the voice of Christ himself; *Come ye blessed.*

Like a thief in the night.] Similitudes may illustrate the things which are to be proved; but they do not justify the things from which they are borrowed. Christ's coming *like a thief,* is no warrant for thieves; no more than his comparison taken from piping and dancing, is a license for fidlers and dancers. That God, who would be understood literally, according to

the direct and plain sense of all that he saith; doth not refuse also to speak by figures and metaphores. The institution of his whole worship in the old law, was a continual allegory: types and figures overspread all, and figures flowed into figures, and poured themselves out into farther figures. Circumcision carried a figure of Baptism, and Baptism carries a figure of that purity, which we shall have in the perfection of glory. Nor did he only speak in this language by his Prophets, but even by his Son too. He calls himself a *Way,* and a *Light,* and a *Gate,* and a *Vine,* and *Bread,* oftener than the Son of God, or the Son of Man. But that he should liken himself to a *Thief,* is the wonder. He is the judge of thieves, and will that Judge assume any *likeness* unto thieves? Thieves will break into houses, violently take away other men's goods, and bloodily cut their throats: and will the righteous Judge of all do so? It was he that cut out men's several proprieties; for there can be no *Theft,* where is no distinction of ownages. And the state which had once allowed a community, found by experience quickly, that the common Ass was never well sadled; and therefore were driven to make laws for the designation of every ones proper portion: — *Meus est his ager, ill tuus.* Yea, the chief Lord of all, hath been no less careful of fencing in his Tenants possessions, than in the maintenance of his own homage and service: For he wrote with the self same hand: *Thou shalt not steal,* with which he wrote, *Thou shalt have none other God's but me.* He well knew the corrupt inclinations of men, and their itching desires to finger the peculiars of others: In whose judgment, *Stollen waters are sweet: Aliena nobis, nostra plus alijs placent:* And therefore made a law against it: and will he now so seem to favor it, as to admit *a likeness to it? I might answer, that Nullum simile est idem.* No like is the same: Similitude, and Identitie are different things: He that is like me, is not myself. When Christ resembles himself by some good thing, that good thing he calls himself. Bread is good; therefore he does not say, I am like to Bread, but I am *Bread.* The light is good, therefore he does not say, I am like unto light, but I am *the Light.* But when he fetcheth a comparison from some questionable or unwarrantable things, he sets it down with a *Sicut:* which imports a Similitude, not a Truth. A snare is hurtful; therefore his coming is not called *a snare,* but *Tanquam laqueus,As a snare.* A thief is mischievous; therefore it is not called *a thief,* but *Sicut fur, like a thief.* Christ cannot be a thief, for what is there for him to steal? The principal right of all things he hath reserved to himself: therefore the Israelites did not properly rob the Egyptians? *Deo ministerium praebuerunt.* God himself by a special commission, intitled them thereunto. Our goods are his, our bodies are his, our souls are his, the world is his; what then can he steal? yet I will tell you what he hath stolen, and wherein he hath played the thief: (let no profane misinterpreter abuse it to his diminution or dishonor, which I intend to the glory of his goodness.) He entered into the house of mortality, and stole from us our sins: He entered into the house of the grave, and stole from us the sting of death: He broke open the gates of Hell, and stole from us damnation: Of these sorrows He hath robbed us, and with these robberies He was clothed, even when he hung naked upon the Cross: If this be theft, it is so gracious a one, as merits praise to his holy Name for evermore.

Like a thief.] The master begun this comparison of himself, and the servants made bold to follow it; *Paul, John* and *Peter,* all concur in the same similitude. But why *like a thief?* that is now our *Quaere.* First, for the uncertainty of his coming. Secondly, for the suddenness of that

uncertainty. Thirdly, for the peril of that suddenness. Fourthly, for the Fatality of that peril. Fifthly, For the Irremediablenesse of that Fatality.

1 For the uncertain time of his coming, he is *Tanquam fur insidians.* The thief doth not tell the master of the house what time he will come, for then he would prevent him, and fortify himself against his most subtle violence. Nor does the Lord impart to his Creatures, upon what day *his Day* shall fall. He hath not said when he will come, though he hath given us some precedent signs before the accomplishment whereof he will not come. Things quaerible, are in the number of things cognoscible. Why do we study that, which is impossible to learn? what kind of fruit soever that was, for which our first Parents sold their Birth-right in Paradise, I am sure there was not juice enough in it to quench that hot thirst of forbidden knowledge, which they derived to their posterity. But that which like a corn of Salt, only distempered *Adams* taste, is now become a salt hydopricall phlegm in mankind: that the more they do know, the more they desire; and the admitting them to one secret, doth but hearten them on to seek for another. We all take after our Grandmother, and setting our shoulders to the very Portall of GOD'S privy Chamber, inn we must, and be made acquainted with the Divine Counsel. The eye so itcheth after variety of sights, and the ear of sounds, that neither the one*Is satisfied with seeing, nor the other with hearing.*

There be two questions that much trouble such scrupulous brains: *where* and *when,* this judgment shall be. For the former; Christ speaks of a separation that should be made, between two in one bed, and two in one field, and two at one Mill; whereof the one shall be *received,* the other *refused:* unto this the Disciples presently reply,*Where Lord?* Some conceive two demands in that one word, because 〈 in non-Latin alphabet 〉 is taken in a twofold sense; which they gather from a verse of *Sophocles,* 〈 in non-Latin alphabet 〉 , &c. Importing both a place, *where,* and the motion to a place, *whither. Where* shall this place of separation be, and *whither*shall the separated pass? To what Barre shall they repair for their doom, and whither shall that doom send them? Christ accordingly answers them with a *wheresoever,* and a *thither;* including both *locum* and *terminum. Duo quarentibus unum respondet:* He gives them but one answer to their two questions; but such a one, as the Perspectives speak of a *Sun-beam,* which is made of two beams gathered into one: or as we say of two friends, which are one in heart, but two in strength. This answer may resolve them so far as their salvation needed, though not so fully as their humors desired. There can be no question moved by a creature, to which God is not able to make a sufficient answer. The Epitomizer of ten into two, the Digester of so large a volume, as the whole *Law,* into so brief a sum as *Love;* will be as plentiful in his satisfaction, as flesh and blood can be in a question. Do they ask, *where* they shall appear? He answers, *wheresoever* he shall keep his Court. Do they demand *whither* they shall be translated? He answers, *whither* he hath gone before to prepare the place. For the other, Christ spake of *Jerusalem's* downfall, and the Disciples *came unto him privately:* It was their boldness to press upon him; but that it was done *privately,* argued some modesty:*Tell us, when shall these things be? What shall be the sign of thy coming, and of the end of the world?* Our Savior, to leave a testimony, how ill he liked of this curiosity; gives them no directer than an indefinite answer: And as before he would not vouchsafe their *where,* so much as a *Here,* or *There;* but did put it by as a demand not pleasing to him, with an

unresolving *wheresoever:* So here he doth not satisfy their *when,* with a *Now,* or *Then:* but clean discourageth such an inquiry; telling them, that though they were Apostles, and had the privilege to be made acquainted with the heavenly mysteries; yet they must not look to know that which is concealed from the very Angels. The Divine nature, as it is mercy it self, so it is wisdom it self. It is his mercy to impart unto us, that one day we shall be brought to judgment: but *when* this *Day* shall be, and *where* this judgment, his wisdom thought good to conceal. To be sure he will come, may well deter us from offending: but to be sure when he will come, would breed a security of sin upon the vain hope of timely repenting.

In other things, knowledge is better than ignorance: but in this, ignorance is better than knowledge. Scholers that know their master will not return before such a day, are apt to play the truants: but when they are not sure where he is, nor how soon he will come, fear will make them ply their books. Give over thy proud inquiry, *that* may do thee hurt: fall to penitent humility, *this* will do thee good. Expect him every day, that may come any day. Let God's secret alone, it is too high for thee: but be wise, and look unto the secret withwithin thee. Thou hast a secret pride, root up that: thou hast a secret infidelity, cast out that. Let it not be our business, to know *where* or *when* we shall be judged: but how we may answer for ourselves when the judgment comes. Did we know the place and time, we could not hide ourselves; appear we must. But knowing what will be said against us, and what may be pleaded for us, and how well the cause shall go with us, we rest in peace. If were bound over to answer for some pretended crime, at a human bar, would we spend the time in hearkening after the day of Session, or place of execution? Were it not more wisdom, to furnish ourselves with friends and answers for that trial? There be three questions, *Vbi, Quando, Quomodo?* Where, when and how? The two former, in this argument, be idle: the last is necessary. When shall this Audit come, and where shall it be kept? be *quaeres* of foolish presumption. But *how, how* shall we provide for our account at that Audit? this is the *quare* of wise devotion.*Martha* thought, when she had set herself on work, that Christ would pay her her wages, or at least con her thanks: she puts herself to many troubles, and looks for many commendations. But expecting the reward of her cookery, all the fat was in the fire: *Mary's* break-fast was better than *Martha's* dinner. Let us mind *that one thing which is necessary;* and then one of the *Three which bear Witness in Heaven,* shall give us the testimony of so much discretion, as to *choose that good part, which shall never be taken from us.* Thy impertinent questions like thy Savior as ill, as that of *Peters* did, *What should become of John?* Propose it when thou list, thou shalt hear the same Reply: Busi-body,*What is that to thee? Follow thou me.* This is the uncertainty.

2. As it is uncertain for the time, so it is sudden for the event. The Thief does not give a signal to the house, before his irruption: he is entered as soon as he is heard: his violence and his noise come both in an instant. The Trumpet shall sound, the Judge shall appear, the Graves shall open, the Dead shall rise, the Sentence shall be given, the World shall burn; all in an instant. The Summons, and the Sentence, though they differ in Order and Number, shall seem in regard of Time but one Act. Saint *Augustine* spends two Chapters in the Manifestation of this sudden Proceeding. The great Buildings of Nature, like the walls of *Jericho,* shall fall together. If only one breach had been made in that City, as it uses in other

sieges, for the entrance of the enemy: perhaps new supplies might have made it up by their forces; or for want of materials, they might have stopped it with slaughtered carcases: But now, that at once *Jericho* is turned into a plain field, every Israelite without resistance might run to the next booty: and the throats of their enemies seemed to invite their swords, to a dispatch. Such a destitution of succor, and denudation of all refuge, shall, in this Day, befall the Reprobates, that they shall have neither means nor will to resist. Some men are sick of a preposterous desire of the last Day: and would have the Lord come presently. Others are lethargiz'd with a drowsy dullness: and they care not how long it be ere He comes. As the Apostle hath (in the former Verse) corrected the fervor of the one, by commending the divine *Patience:* so here He rouseth the torpour of the other, by threatening the last Daies *Suddennesse.* These require the spurr, as the former need a bridle: both are instructed, directed, here.

When Christ compared his second Comming in *Fire,* to that former Judgment of *Water:* Did He mean there should be the same pauses and degrees in burning this World, that there were in drowning that? Shall this hot element be as long a dispatching the one, as that cold element was a destroying the other? No, the similitude intends not the same speed of execution, but the same dullness of expectation: the World shall be as secure now, as it was then. When the Apostle says,*It shall come upon them, as travel upon a woman with child:* Does He mean, with the same proportion of haste? A woman reckons out her nine months, and can guess near to the day of her coming; and says, that at such a time she looks her: but can we by any probable conjecture, aim at the *Day of the Lord?* Saint *Paul•* purpose there, is not so much to express the Suddennesse, as the inevitable••sse: Sinful men can no more escape their trial, than pregnant women can avoid their travel. The Day of doom shall come as unavoidably, but more unexpectedly. When they least look for it, then they shall find it; or rather; it shall find them.*When they say, Peace, Peace* and safety; *Then* shall they be overtaken with this extremity. As the Thief watcheth his advantages, and when he finds the weakest prevention, gives the fiercest invasion. If the Master be a-sleep, the Servants abroad, the doors unbarred, or the house unguarded; there is the opportunity he looks for. When the Servants of man, his Affections be wandering abroad: when his Senses, his Centinels, be stupefied: when the Mistress, Conscience, is commanded silence: when the Master, Reason, is rock'd into a slumber: and especially above all the rest, when Religion is put out of her lodging: then is the season of this woeful surprisall. Christ hath not promised sinners, to come at their fittest times: this *Day of the Lord* commonly takes them at the worst. *Cain* was not in so bad a case when he was borne of his mother, as after he had murdered his brother. *Saul* was pious, and begun his reign with God: but his proceeding was bloody; and the farther he went, the worse he was; till even the night before he died, he consulted with a Witch, and ended his reign with the Devil. *Absalom* begun with Pride, but shut up his life with Treason. *Pharaoh* was never good: but never so bad as at his drowning. *Judas* had been long a secret Robber; then he became a prodigious Traitor, and yet his *Catastrophe* must be in a desperate self murder. Such is the fatal suddenness of this day, to come upon men at their worst. The greatest sinner hath some remission, some intermission of his wickedness:*Oftentimes Satan caught the* Demoniacke: *Oft-times* He caught him; therefore sometimes, in that violence, he caught him

not. He had his lightsome respites; not ever tortured, not ever furious: betwixt whiles he might look soberly, talk sensibly, move regularly. It is a woeful comfort, that we are not always sinning. If God were bound to accommodate his respect of times to those *Lucida intervalla,* those distances and short vacations of sin, there were hope; but who can look that the Divine Justice should wait upon the pleasure of man? *I am going to sin, Lord spare me now:* there is mickle pleasure or benefit in it, call me not away at this time: Whose voice is this? A mortal man's? Presumptuous Fool, in vain dost thou appoint God, for God can disappoint thee. At all times fear to sin, if ever thou fearest to die to die thy sin. Thou canst not be so quick to dispatch thy sin, as God can be to dispatch thy soul. The Thief watches all night to break in: if at any hour thou take liberty to sleep, he will hardly be kept out.*Give no place to the Devil.* What, not in Youth? Not in the heat of blood? Not in the height of pleasure? No. *Give no place,* at no time. There is a time for all things: *A time to be burn, and a time to die: a time to kill, and a time to heal: a time to weep, and a time to laugh: a time to get, and a time to lose: a time to rent, and a time to sow: a time to love, and a time to hate: a time of war, and a time of peace:* a time to sigh, and a time to sing: a time to marry, and a time to bury: But of all these times, and many moe, *There is no time to sin.* Of all the exhibitions and allowances of God to man, He hath allowed no time for sin. We commonly kill our beasts, when they are at the fattest: but Judgment surprizeth sinners, when they are at the leanest; in that point of their life, which is of the remotest distance from goodness.

God is *slow to wrath* until the last Day, and then He is quickest. Before, if we pray, He hears us: if we repent, He pardons us: when we amend our life, He saves us. But in this *Day of the Lord,* there is no time for petition, no place for conversion, no means of pacification. If we have done these things before, well and good; our salvation is sure: but if they be then to do, they are debarred forever. *As the lightning* flasheth from one part of Heaven to the other,*So shall the Son of man be in his Day.* He compares his Comming to the Lightening. First, for Manifestation; His first Comming was privately; some few acknowledged Him: this last shall be public and apparent; *Every eye shall see Him.* Secondly, for terror, the Sun gives a greater light than the Lightning; but He is welcome to all eyes, as the Messenger of joy, health, and comfort: He does not affright us with his Beams, but cherish us with his Influence. But the Lightening is terrible, and makes the stoutest heart to shudder, especially when it is accompanied with Thunder. Christ's first Comming was in soft silence, like the gentle *Dew upon the tender Grass:* but his second Comming will be with a dreadful noise; the Trumpet sounding, the Earth trembling, the Seas roaring, the Angels showting, the Wicked shrieking, and the Judge thundering out his final Sentence. For that extraordinary terror at the Law-giving, was a little image of this which shall be at the Law-requiring. Thirdly, especially for the Suddennesse: the Sun compasseth the world by degrees; He keeps a certain course, his wonted motion: But the Lightening, though it move through the Air, does not appear successively, or by gradual approaches: but suddenly, instantly, it flies from East to West, and darts through the Hemisphere, wherein it is begotten. So sudden will the *Lord* be *in his Day:* Time was when He stayed for the first World an hundred and twenty years; He stayed for a rebellious nation forty years; He stayed for a dissolute City forty days: now He will not tarry a Yeare, a Weeke, a Day, an Houre, a Minute for any man. He was not wont to come in

Whirlewindes, or Earthquakes; or violent fires, but*in a still Voice,* in a soft and gentle Air. Now, no imagination of man can conceive the Terror, the suddenesse of his Appearance. He will make his Processe and his Decree; his Citation and his Judgment, but one Act: His Summons, his Battle, his Victory, and his Triumph, shall seem all but one thing. He will lead sinners captive, and deliver them captive to Hell, as soon as He hath decla- them to be Enemies; and cut them off, as it were, without drawing his Sword out of the scabbard. A Disease may make haste, and Death be quick of dispatch, in dissolving the body: But much more haste, and quicker dispatch, will God use, in recollecting and reuniting the dust of that body at the Resurrection? Then shall we all hear his Angels proclaim the *Surgite mortui, Rise ye dead:* Though we be dead, we shall hear the Voice: the sound of the Voice, and the working of the Voice shall be all one; and all shall rise in a less minute there, than any one dies here.

They vainly flatter themselves, that think it is enough to do good sometimes: if they serve God on the Sabbath, it is no matter for all the Weeke. As if they might not die upon a worky-day; as if God were bound to wait their times; till the good mood came on them. Those *Levites,* which once drew their swords, for God and *Moses,* against the Idolaters; and for that deed, won both praise and blessing; become afterward the forwardest in a rebellion against them. There is no assurance of a man for one act: whom one sin cannot fasten upon, another may. Yea, the same sin may find a repulse one while, from the same hand, which another time gives it entertainment: and that yielding loseth all the thanks of the former resistance. It is no praise to have done once well, unless we continue. If a man turn from his righteousness, all that righteousness shall be forgotten:*and in the sin that he hath sinned, he shall die.* If we knew what hour the Lord would come, How easy were it, think we, to repent the hour before? If we were sure what day, what month, what year; we would not grudge that days, that months, that years preparation. Yet, now we wantonize, as if the Judge were an hundred leagues off; Who, it may be,*stands at the very door.* Suppose a man hath seven breaches or holes in his house, and knows the Thief will enter at one of them: Will he guard this, and not that? Will he watch at six of them, and neglect the seventh? Thou hast seven days in the week, like so may in-lets for this Judgment: Wilt thou watch only on the Sabbath, the seventh day, and leave the other six unregarded? Or be sober one day, and drunk another? Then, at the breach which thou mindest not, on the day thou least suspectest, this great Judge will come upon thee, and then, What shall become of thee? Thy particular Judgment follows immediately upon thy death: Is there no Impostume, no Apoplexy within thee? No Sword, no Instrument within thee? No Thunder, no Judgment above thee? No Element, no Fiend under thee, that may in a moment dispatch thee? God's Door is ever open to let in our Repentance, and our Door is ever open to let in his Vengeance: The only way to escape future malediction, is by present humiliation: now let us be converted, and we are sure to be saved.

3. The peril by this Suddennesse is very dreadful, for our everlasting state lies upon it. Thou hast a trial at the Law, and knowest a famous and gracious Advocate, who if he undertake thy cause, will carry it for thee: but flattering thyself that the day of hearing is far off, thou forbearest to acquaint him with it, or solicit his council and assistance: In the mean time, the king prefers this Advocate to the place of a Judge. The Session is come, and then thou

humbly prostratest thyself before him, beseeching him to favor thy cause. But he answereth, That request comes too late, I am not now an Advocate to plead for my Clients, but a Judge to give righteous Sentence. If we sin, we may *Now have an Advocate,to propitiate for us:* But in this last Assizes, at the trial of all the world, that *Advocate* is turned into a *Judge:* and then they that have not formerly •••ne him to be their *Mediator,* can have small hope to find him their *Savior.* The thief does not break into the house, and so come his way, forbearing to touch the goods: no, but all that is precious and portable becomes his bootie, and he looks for thanks if he spare the blood of the family. If this impartial day did only ransack our Wardrobes, empty our Chests and Cabinets, fire our cottages, strip our bodies of their garments, or our souls of our bodies, and do us no more harm; it were very favorable: Death it self, which is but God's Under-sheriffe, can do all this, by virtue of his Office and Commission: Let but the *Soul* escape, suffer not that to bleed or perish, and *sacilis Iactura,* all were but an easy loss. But this thief (like the Robbers in some Countries, who break both the Commandments together) never *steals* without *killing.* When a Passenger complained to a Captain, that some of his soldiers had robbed him of all that he had: the Captain asked him, Whether he had those clothes on when they robbed him: He answered, Yes: Then says the Captain, I am sure they are none of my Soldiers that did it: for had they been mine, they would not have left you a rag to your back. This *day* shall rob the wicked of all that ever they had, and leave them not so much as a rag to cover their shameful nakedness. They shall speed worse, than he did among those high-way cutters: for they shall be left *robbed,* and *naked,* and *wounded,* and more than *half dead:* without hope of any charitable *Samaritan,* to cure or comfort them. The *Danite*-thieves stole away *Micah's* idols: the goods of a worldling are his gods: *Ye have taken away my gods, and what have I more* to lose? What more? Yes, thou mistaken Idolater, This Thief shall steal away thyself: as *Micah* was there threatened; *Let not thy voice be heard, lest they take away thy Life with thy gods.* I might parallel the the every of those *Danites,* with the avarice of many Christians: As those Images appeared to those Israelites, so do riches to these worldlings; in their Imagination no less than gods: and they will have them, though they steal them. A superstitious Levite was the Priest to those, a covetous heart is the Priest to these. There, because the gods without the Priest could do them less service, than the Priest without the gods, therefore they steal the Priest with the gods. Here, the Priest steals the gods, and the gods steal the Priest: the heart purloineth riches, and those riches filch the heart; and both are contented with this mutual the every. O miserable *Danites,* that could esteem that a God, which might be stolen: that could look for protection from that, which could not keep it self from stealing: which was won by their theft, not by their devotion! Could they worship those idols more devoutely, than *Micah* that made them? If they could not protect their Maker from robbery, how shall they protect their thieves? yet their superstition hath made them mad upon a god, and have him they must, by what means they care not; though they offend the true God, by stealing a false. Riches are the gods of the world, men's hearts are the thieves; they make no Conscience from whom they steal them, so they have them. Still one thief robs another, till this last Thief comes, and he robs all of all. The oppressor robs the innocent, the Lawyer robs the oppressor, the Tyrant robs the Lawyer, death robs the tyrant, and the *Day of Judgment* robs death: But if a traveler, having store of money about him, and one Jewel more worth than all the rest, suspect to be set upon

and rifled by thieves; he will so surely and secretly convey his Jewel, that they shall never find it: Our Soul is our Jewel, and this subtle Thief will narrowly examine us: Let him take all, so we may save our Jewel; and there is but one way to save it, that is, by hiding it in the wounded side of *Jesus Christ.*

4. The Fatalitie of this peril may yet be further amplified, by the insulting tyranny of this implacable Thief. It does not only rob sinners of all, and that suddenly; but domineeres over them with painful derision.*It mocks their fear, and laughs at their destruction.* Bloody thieves, when they are once Masters of the house, first bind the family, then put them to racks and tortures, to force out a Confession of their concealed treasure: to all this agony, they aide scorn and contempt, which is a rack upon the rack, a mercielesse aggravation of their torments. The *Day of the Lord* doth not only bind reprobates with the everlasting chains of darkness, that they cannot move *hand* not *foot:* but *delivers them over to those tormentors,* who will never cease torturing of them, till they have both confessed and*paid the uttermost penny.* Their temporal goods they call their moveables; their bodies are also their moveables; and both these may be removed without prejudice to their souls. When thieves in the night had robbed a Merchants house of some bedding and such household-stuff; he hearing the noise, rose and went down, and finding them but new gone, followed to see what would become of his goods: the thieves espying him, threatened him for dogging them: But the Merchant answered, *I only come to see whither you remove me.* If the soul could be safe, as that Merchant was, whilst it saw miss-fortune remove her goods to the stranger, or death remove her body to the grave; there were but a slight ground of complaint. But as nothing but the dishonor and rape of *Tamar,* could please *Am•••,* and nothing but the blood of *Amnon* could satisfy *Absalom,* and nothing but the heart of *Absalom* could content *Joab,* and nothing but the death of *Joab* could pacify *Solomon:* So nothing but the Soul of an impenitent sinner can appease the just wrath of this *Day.* Desperate thieves break three of the Divine Precepts at once: they do not only *steal* and *kill,* but they bind three transgressions together, committing *adulteries,* deflouring Virgins, and ravishing Marrons. The carnal *Souls* Pleasure is his wife, to which he is so uxorious, that he neglects Christ;*I have married a wife, and I cannot come:* His daughters be the fruit and issue of both; such vanities and sins as he hath begotten upon this concubine. This mistress of his affections shall be ravished from his side, and these Children shall be dashed against the stones before his eyes: Not unlike that fearful doom of *Zedekiah:* first his sons are slain before his eyes, and then those eyes of his (as if they had seen enough, when they had seen himself childless) are put out.

The Reprobates shall cry at the last day,*Hide us from the Face of him that sits on the Throne, and from the wrath of the Lamb.* Can the Lamb be angry? or is there such Lion-like terror in that mild face, so full of beauty and sweetness, when it looks upon wickedness? Why would they be hidden? and hidden from the Lamb? O, guiltiness would fain keep out of sight: the Limbes of that infernal head, shall not esteem it the least part of their torment at that day, to see the most lovely spectacle that Heaven can afford. He, from whom they fled in his offers of Grace, shall be so much more terrible, as he was and is more gracious. When Christ was in his humbled estate, that Prince of darkness was so humble as to kneel to him: and though he had so much boldness as to expostulate,*Art thou come to torment us before our time?* yet withal

he had so much fear as to deprecate,*I beseech thee torment me not.* For the former; whether it were music to Satan to hear the shriekes and roarings of sinners, because he useth to enjoy their torments: and therefore held it a piece of his own torture, to be restrained in the exercise of his tyranny. Or whether, as himself professeth, he were now in a fearful expectation of being commanded down into the deep, for a further degree of actual execution. Or whether the very Presence of Christ was his rack; for the guilty spirit cannot behold the Judge, or the Executioner, without a renovation of horror: Howsoever, he deprecates a greater infelicitie. Yet what a thing is this, to hear the devil at his Prayers? *I beseech thee torment me not.* Nature teaches every Creature to wish a freedom from pain: the soulest spirits cannot but love themselves, and this love must needs produce a deprecation of evil. Devotion is not guilty of this prayer, but fear. There is no Grace in the suit of Devils, but nature: no respect of God's Glory, but of their own ease: They cannot pray against sin, but against torment for sin. It can be no news to hear the profanest mouth, in extremity, imploring that sacred Name, when even the Devils do so. The worst of all Creatures hates punishment, and can say, *Lead me not into pain:* only the good heart can say, *Lead me not into temptation.* If we can as heartily pray against sin, for the avoiding of displeasure, as against punishment, when we have displeased; there is true Grace in the Soul.

The Conclusion is; If those wicked spirits trembled to come before Christ in his Humiliation, when he was to Suffer: how shall sinful dust appear before him in his glory, when he comes to Judge? As one and the same thing works diversely upon divers constitutions, and the nourishment of one, is the offense of another: So this *Day* brings contrary Effects to contrary dispositions; and that which is the greatest joy to some, is most terrible to the rest. The Goats on the left hand never apprehended so dreadful a sound, as that of the last Trump: The Sheep on the right hand never heard such music. For the dissolution of temporal things, *Communis terminus,* there is the same end to all. Men dealing in the world for riches, are but like scolars playing at dice for counters; which come and go; now the heap is on this side, by and by on that: on a sudden comes in the Master, and he swoopes all, both dice and counters; not without some just correction of the gamesters. So men tug, and scramble, and wrangle for these paltry vanities, wealth and honors: This Fountain dryes, that Cistern fills: one noble house withers, whiles another of low degree swells up to a Lord: today this Merchant hath the cash, tomorrow that: But the *Lord's Day* confiscates all; and then who is the richer man? This world is like a broad Table with a scant or narrow Table-cloth; which every man is still drawing to his own side, though he pluck his neighbors part from him: this *Day* comes with a fatal voider, and takes away all, cloth, meat, table, and guests too. Thus far together, all are served alike: but then comes the difference. All men hope well, and think themselves good: but let me tell them of this *Day,* as *Moses* did those rebellious *Levites;To morrow the Lord will show, who are his, and who are holy.* A common Hen, together with her own Egges, may hatch the eggs of Eagles that are laid under her: but when they are grown up, while her own brood keep the base earth, those of a higher kind fly upwards. This world breeds us all, and is both to good and bad a common mother: but when that great day of separation comes, all they that are begotten of immortal seed shall leave their mother, and take after their Father; and

while their kindred in the flesh sink down under their natural corruptions, these Eagles that are sprung from above, shall mount up to the Eternal nest of Glory.

5. The irremediablenesse of that fatality shuts up the terror of this point. Thieves may have some mercy, in the prostration of their bootie. First, either they will not take all the goods of the house. *If Grape-gatherers come unto thee, will they not leave some gleaning Grapes?If Thieves come by night, they will but destroy till they have enough.* They will not, or, if they would, they cannot carry away all. Secondly, or they may be overcome with persuasions, and melted with the pitiful complaint of their undone Clients: It was the little Children's cries and tears that made *Theodosius* weep too, and reverse the sentence. Thirdly, or if they seize on the goods, they may spare the life: It is a rare cruelty, in this land, to cut the throats of the yielding; to second, and secure theft with blood. Fourthly, or if they spill some blood in the conflict, they will not take the rest after the conquest: Those thieves had so much pity, as though they proceeded to *wound* the traveler, yet they*Left him* but *half dead.* Fifthly, or if nothing but both estate and life can satisfy them, yet their rage can extend no further: all the malice of man is there determined: Death is the end of all the sufferers misery, and murderers cruelty. But the Judgment of this day is not confined to these weak limits: It will not take away some of their riches, but all; not riches only, but their lives; not lives only, but their souls: nor their souls for a time only, but forever: nor to repose them in tranquility and ease, but in the extremity of torments. Poverty, or casualty of losses is a thief; but it can only steal away thy riches temporal: and that is often no more than depriving a Girle of Chalke or Oatmeale, that is troubled with the green sickness, or disarming a mad man of the weapon, wherewith he would wound both himself and others. Infamie or disgrace is a thief; but it can only steal away an aiery title, an imaginary Crown: which makes men prouder than they should be, because they think themselves better than they are. Humility hath made many good, Promotion can only make them great. Advancement may thank God for the beginning; but if it swell into pride, the Devil is at the ending. There is no sin doth more assimilate men to that cursed nature: for all other sins the Devil made, only Pride made the Devil. Sickness is a thief; but it can only steal away health: and how many a man speeds like that Soldier with the inveterate ulcer; who receiving a hurt in the place so desperately affected, was made whole of the grief, which before could not be cured. The soul hath grown healthful by the bodies sickness, and one disease hath done more good upon them, than many Sermons. Death is a thief too, yet what can it rob a man of, but a long, tedious, and troublesome way? Thieves take away from the traveler some of his money; this thief doth but rob him of some of his journey. When a young man is bereaved of life, he is but deprived of a *Die,* wherewith he might either win or lose. Our life is not more uncertain, whether it will be long or short, than the use of it is, whether we will spend it well or ill. When one wished the son to prove like the father, *Cato* replied, *is this a blessing, or a curse?* When long life is apprecated to a child, it may be demanded, *Whether is this a blessing or a curse?* When it is said, *Every man shall be rewarded according to his works,* it may be doubted, whether this is a blessing, or a curse. If death takes a man from his Lands, Houses, Coyne, and helps him to a starry Throne, a robe of immortality, a glorious kingdom; he rather rights him like a friend, than robs him like a thief. All the good that may be found in death (as the cessation of trouble, the extinction of

sin, the deliverance from Satan, the quiet rest of the body, and infranchisement of the soul) the good man steals from death; and so in effect, doth but rob the thief: That which is not worth his respect or keeping; as his molestations, sicknesses, sorrows; of these death robs him, and much good do it him with them.

But this *day of the Lord* is like a severer *thief:* not only robbing the wicked of all their delightful good, bvt lodging them with all sorrowful evil. Other thieves may be brought to a restitution: this only yields to a permutation; exchanging pains for pleasures, torment for sin; If a man take away thy russet, and give the velvet; we use to say, that *change is no robbery:* But if thou lose thy cordials for corrosives, thy peace and comfort for despair and punishment; surely *this change is a robbery.* A passenger stripped of his whole estate by thieves, may yet recover a greater fortune by the divine blessing upon his industry. But alas, the happiness which this thief steals, is irrecoverable: millions of years cannot wear it out, nor myriads of tears buy off, that everlasting loss. Consider the vastnesse of the Ocean, and conceive that a Sparrow were allowed, every hundred thousandth year to drink a draught of it, together with a promise to the damned, that when that little Bird had thus drunk up this great Sea, they should be released; here were some hope of an end, and some comfort from that hope, and some ease from the expectation of that comfort: But eternity cancells all, and puts out their light forever.*Their worm dieth not, and the fire never goes out.* It was a fearful fire that destroyed *Sodom,* yet it ceased with that destruction: but the fire of *Tophet* can never be quenched. Our bodies dy, and when the worms have devoured them, even those worms shall die too: but the worm bred in our souls is not capable of death. We are God's creatures, yet we are mortal: but there is a creature of our own which shall be immortal. We must die, but the*Worm of our own conscience* must never die. In our mortal life, this is but a mortal worm: the blood of Christ hath virtue enough to kill it: If now we mortify it, we shall feel it never: if it out-live us here, it will live with us forever. Let our faithful repentance, without pity, put it to death: and our blessed Redeemer will in mercy give us life.

To make some useful application of all this; If we would escape the danger of this great *Thief,* let us take heed of a little thief, Sin: this is the thief that does all the mischief. Could we fervently pray against sin, we need not pray against punishment; which is no other than the inseparable shadow of that body: But if we have not watched against this privy thief, *Sin;* in vain do we pray against the public thief, *judgment:* God must be just, and *the wages of sin is death.* This is a sly cunning thief, insinuating it self into all places, into all actions. It robbed man, in Paradise, of Paradise, of Innocence, of Peace, of Earth, of Heaven, It stole into that Garden like a thief, in the body of a Serpent: it stole into the eye of *Eve,* like a theeefe in the shape of an apple: it stole into her mind, in the form of an ambitious advancement: it stole into the heart of *Adam* like a thief, involved in an uxorious indulgence: from their transgression, it stole like a thief into the loins of all their posterity, by a secret, but certain way: we have it, and can scarce tell how we got it. It is a vain *quaere, How came this thief in?* Let it be our study to cast him out. No bars nor barricado's can preclude his entrance: the Monk in his Cell, the Hermit in his solitude, the Anachorete mued up in a wall, cannot forbid access to this thief. The very Temple is not free from him: there he robs men of their attention, of their devotion, and transports their minds into a wilderness of vain thoughts. It

steals into our best works, and robs them of their perfection and integrity; I dare not say, the action is sin, I dare say there is sin in the action. It lays snares in every material; *Laqueos in cibo,in potu, in vultu, in veste.* It takes all forms, that it may be filching at all times: *Fit fera, fit volucris, fit toto corpore serpens.* Like a Cameleon, it can turn to all colors, but white the symbol of purity: it can be anything but innocent. Like a Thief, it creeps into the ears of the wavering, and robs them of their religion: it creeps into the eyes of the wanton, and robs them of their chastity: it creeps into the mouth of the drunkard, and robs him of his wit: It creeps into the breast of the malicious, and robs him of his charity. it sits in the brain of the ignorant, puts out the light of understanding, and rifles the house at pleasure. It sits at the door of the swearer, and flies fiercely at the majesty of our Maker: This thief hath broken into the heart of the proud, of the covetous, of the profane, of the hypocrite, and there keeps possession, yea, pleads prescription: challenging the house, not as a strong usurper, but as the right owner. It cannot rob God of us, it may rob us of God.

The day of the Lord is but *like a thief;]* but this is a thief indeed. No wise man, at least no honest man will entertain a known thief: shall we bid him welcome, make him good cheare, lodge him in our best chamber, and think nothing too costly for him, that we know comes on purpose to rob us? Yet such is our madness, to give *sin* not only admission, but indulgence; to invite it home to our houses, to honor it with bankets, to allow it the command of our servants, and to let it sleep in the soft bed of our hearts: our senses receive it, our affections wait upon it, our souls make much of it, as if it were a dear friend, and no dangerous thief. This is that little thief within, that opens the door to the great thief without: this is the Devils intelligencer, his agent, his pick lock, his engine, his trusty vassal, that betrays the whole world to his invasion. The thief robs the passenger, and if he scape apprehension, he applauds himself: but the sin of that act hath been a worse thief to him, and robbed him of the peace of conscience. Sacrilege presumes to rob the Church, and therein the Lord himself; yet is so impudent as to expostulate*Wherein have we robbed thee?* Alas poor thieves! they do but rob us of our temporary provision: but in the mean time, sacrilege is a thief that •ob•es them of their eternal salvation. It is just, that theft should be punish••••ith theft, that one thief should rob another. Oppressors rob us, sin robs them, death robs sin, and the Devil robs them all.

Our blessed Savior once challenged the people, that they*came out against him, as against a thief, with swords and staves.* He charged his Disciples, to be so unfurnished of weapons, whereby they might do violence, as not to take with them so much*as staves:* And yet in another place, he allows them nothing toward their journey,*but staves:* As a *staff* is a weapon, it was forbidden, not as it is for supportation. The master was taken as a thief; the servants may not be suspected. When they crucified him, it was*between two thieves; one on his right hand, and the other on his left.* Still he is crucified between thieves, in his afflicted members: The Client, between the corrupt Judge and the Lawyer: the Patient, between the ignorant Physician and Apothecary; the landed debtor, between the Usurer and Scrivener: the poor Minister, between the Simoniacal Patron and sacrilegious parishioner: in all these he is crucified *between two thieves.* All this while they have been thieves to him: but in the last day he shall come *like a thief* against them; and his just fury cannot be avoided. It is a happiness,

when we shall meet with this great *Thief,* to have our goods safe in another place. He that shall say in this sense, *Omnia mea mecum port•,* I have all my wealth about me, shall be stripped of all by this impartial Robber. But if*Our Treasure be laid up in Heaven,* if our Riches be the merits of Jesus Christ, *No thief can break through, and steal it.* Then *Cantabit vacuus coram latrone viator,* the empty traveler sings before the thief. Our wealth is at home, in the hands of Him that will never suffer it to miscarry.

Like a thief.] That natural dependence, which the most wise Creator of all things, hath made between all things: may, by way of Paradox, be called a kind of *theft.* The sea doth rob the land of some territories, and the land robs the sea of her waters. The Earth steals from the Heavens their influence, and Plants steal from the Earth her moisture: Among trees, one robs another; and the great Oke pines the Underwood. Flowers steal from the ground her fatness, Bees steal from the flowers their sweetness, Men steal from the Bees their honey. We are the universal thieves in this sense; for we steal from all: Our light from the Sun, our breath from the Air, our Physic from Plants and Mineralls, our food from Beasts, Fowls and Fishes: we rob the Sheep of their wool, and the Wormes of their silks, to cloth us: we steal warmth from the Fire, and coolenesse from the Air or water: we rob the Vine of her vital juice, and the Olive of her iunctuous fruit. We are the thieves in all this, and yet in all this we are no thieves; because the great owner of all things hath ordained all these benefits for us. Only then we are thieves, when we rob ourselves of their comfortable use, or of our thankful obedience by their abuse.*Quod Deo donante fit nostrum, hoc nobis abutentibus fit alienum.* In all this our taking away from the Creatures, we are rather borrowers than thieves; yea rather owners than borrowers. By that Patent sealed by the *Father,* first; then renewed by the *Son,* and now confirmed by the *Holy Ghost;* we are Lord's of these things, not usurpers; not thieves, but proprietaries.

Here is then no warrant for that Theft, which is the unlawful usurpation of another man's goods: therefore unlawful, because the owner was unwilling: whether deprived of his substance without his knowledge, by fraud and close carriage: or with his privity, but against his consent: and that either his full consent, as by violence and oppression; or his consent in part, as in the exaction of covenanted interest from distressed debtors. For howsoever they be driven by necessity, into that dangerous gulf of Usury, they wish with all their hearts, that creditors would lend according to the Nature of Loane, which is a contract of mere gratuity, their money according to the nature of money, which is ordained for an instrument of exchange, uncapable of such monstrous improvement. Certainly, *Me nemo Magistro Fur erit* — I will teach no man to be a thief; nor give the least countenance to that legal robber, the soul-robbed Usurer. My tongue shall be as far from recanting that speech of *Leo; Foenus pecuniae, funus animae;* as my heart is from disliking that fire, than which *Agesilaus* never saw clearer, when bon-fires were made of Obligations. God hath committed to the sons of men a right of use and dispensation; whereunto, for the avoiding of disorder, a general distinction of owneages, was added by the Law of Nations. Whatsoever the *Lacedemonians* did think of Theft; that it was an allowable exercise of martial Discipline: or others have said even of Kingdoms themselves, that they are but *Magna latrocinia:* whereas indeed, they are *Magna Patrocinia;* not Theeveries, but protections against Theeveries: Or *Alciatus* dreamed, that

Theft was not a reproach in Nature, because it was forbidden by the Law; as if the Law, and Nature had not both one Author: Or other querulous dispositions have objected, that the Laws of men are written in blood; because in the censure of this unjust and uncharitable sin, they have exceeded the punishment of *Moses* Iudicials: forgetting the Multitude of offenders, which is caused not only by the fierceness of a wild Nation, but even by the wantonness of a peaceable Nation: for the latter is no less powerful than the former, to quicken our original corruptions. This we must conclude; besides our Makers express prohibition of Theft, and the severe vengeance he hath threatened against it: it is against Nature, to rejoice in the spoils one of another: And the very Law of Charity being trodden underfoot, seems in a grieving accent to demand; *Si sterilitas in ignem mittitur, rapacitas quid meretur?* And whether men steal in their own persons, or teach others so to do, as Anabaptists, and those elder Heretics called *Apostolici:* the bounds of propriety are ancient bounds, and the killing curse of that *Flying book* shall destroy their *houses,* that dare remove them. A thief at the gallows is none of the worst sights in a country.

In Conclusion, Theft can find no shelter under the shadow of this Comparison: *The day of the Lord will come like a thief,* and where it finds a thief, will sentence him to condemnation. Thieves? there are few or none amongst us: we will be all bound for one another's truth and honesty: But may I not say in the Prophets sense, *All men are liars,* so *All men are thieves?* The receiver, we say, is worse than the thief: therefore said one, Shew me a *Sinner,* and I will show thee a *Thief.* The Oppressor hath a theevish hand, the covetous hath a theevish eye, the slanderer hath a theevish tongue, the drunkard hath a theevish throat, the Harlot hath a theevish lip, the Idolater hath a theevish knee, the Flatterer hath a theevish gesture; every Sinner hath a theevish heart. Do not hold it impossible for you, to discover and attach a Thief in your own bosoms. Our natural corrupt *Lust* is a Thief within us: if we examine him strictly, we may find out his haunts, and fetches, his shifts, and devices. Believe him not, for he will lie: spare him not, for he will steal: shrieve him to the proof, for he will hardly confess: arraign him at the bar of the conscience, condemn him with a penitent sentence, punish him with an impartial execution: punish him in the body, by fasting and mortification: punish him in the soul, by repentance and contrition: punish him in the purse, by the works of charity and restitution. If we can get quit of this Thief, that sin be mortified in us; the coming of the *Lord's Day* (though it be *like a Thief*) shall not hurt us.

Lastly, there is an holy *Theft,* which I would commend to your practice. There be five ways to get the Kingdom of Heaven: Some innocently find it, some violently snatch it, some are compulsorily driven to it, some expensively purchase it, and others politickely steal it. First, they that light upon it unlooked for, are Infants dying soon after their Baptism. They are *Candidati fidei,* of the Livery of Faith: and as they live in the Wombe by the life of their natural mother: so they live in the Covenant by the Faith of their spiritual Mother, the Church. These find salvation without trouble: they labor not in the vineyard, they groan not in prayer, they are not exercised with trials, they weep not remorsefull tears, they are not charged with many duties; yet the Blood of Christ cleanseth them from all their sins.*Suffer little children to come •nto me, for of such is the kingdom of He•ven:* it belongs to them, and they belong to it; and there they are, before they know where they were: these find it. Secondly,

they take it *by violence,* are such as by an utter abdication of the world, do wholly dedicate themselves to God: that, by their continual prayers and pious actions, lay siege to that glorious Kingdom; and in the fervent desire of God's service, offer up themselves a living sacrifice. Such are those Martyrs, that swim thither in the stream of their own bloods, whose souls mount up to Heaven in acceptable flames. There be three sorts of Martyrs; *Re & intention, Intentione non re, re non intention:* in both deed and intention, as was Saint *Stephen:* in intention not deed, as was Saint *John:* in deed not in intention, as were those *Innocents:* And three annual holy-days are dedicated by the Church, to the memory of these three kinds of Martyrs: all which together, in their order, immediately follow the great Feast of our Savior's Nativity. But the Pontificians have found out a fourth kind of Martyrdom: which is *nec re, nec voluntate, vel intention;* neither in deed nor intention: Of which supernumerary number was their Saint, *Thomas Becket;* whose day they celebrate next after the three former. It is strange, they take him for a Matyr, whom those days never found but for a Traitor. But the Martyrs of Christ are led by another Spirit, who puts such courage into their hearts, that like noble Champions, they break through all difficulties to the Kingdom of Heaven. Thirdly, they that are driven to it, are beholding to compulsory means: they have shipp'd themselves in a Man of war, and would prosecute their licentious mischiefs, but are beaten into the Harbour with storms. The Lord often clips our wings, least we should straggle abroad after our boundless and transportive fancies: He strippes the body of pleasures, to clothe the soul with righteousness: and by impoverishing our temporal estate, He strengthens our state of grace. Not that we are therefore saved, because we are afflicted: but we are afflicted, as proper to them that shall be saved.*Through much Tribulation we must enter into the Kingdom of God:* It is not *Propter,* but *per tribulationes.* Affliction cannot work grace of it self; for sorrow can no more bring comfort, than Thorns can bear Grapes: but it is the needle that draws in the thread. There is no fault to be found with that necessity, which constraines us to be good.*Bring hither the poor, the maimed, halt, and blind:* yea, their own poverty shall bring them; their own *blindness* shall make them see the way, and their own *lameness* shall enable them to go. If they yet linger, there is a *Mandamus* of farther constraint; *Compel them to come in, that my house may be filled.* Affliction is to us, as the *Whale* was to the Prophet: we go in Fugitives, we come forth Converts: we go in Rebels, we come out Penitents: we go in Sinners, and come out Saints. Fourthly, they that purchase it, lay out all they have upon Earth, for an habitation in Heaven. Let this ground be laid firm; that only the blood of Christ is the price of salvation: and he that confides in the merit of his own works, shall sit howling without doors. Yet, though Faith alone doth save us, it must not destroy Charity: and to our good deeds, there is a reward of Mercy. There is a way, by*selling all we have,* to buy that incomparable *Pearl,* that inestimable *Treasure.* There is a policy, to make such*Friends of our riches,* as may let us into those everlasting Mansions. After,*Well done good Servant,* there follows, *Enter thou into the joy of thy Master.* How dear do men buy a small turfe of earth, and yet how cheap do they value Heaven? They will venture their souls to get a little money, they will not venture a little money to save their souls. They can oppress the poor, to make their children rich: they will not relieve the poor, to make their children blessed. But as when a miserly Dung-worm excused his oppressions, because he had eighteen children; another replied, *but eighteen?* Believe me, if you had eight and forty, the Country hath curses

enough for them all: So let me assure the charitable Benefactor, how many children soever he hath, Heaven hath blessings enough for them all. Fifthly, and lastly, there be some that steal this glorious Kingdom: under the veil of humility, an holy dejection, and under-valuing of themselves, they lay hold on eternal life. Though the walls of that celestial City be too high to climb over, too strong for any*Thief to break through, and steal:* yet there is a way for this pious Thief to get in: this is neither over, nor through the walls, but*through the Gates.* He is fitted for entrance; the Gate is low, and he is humble: the Gate is narrow, and he is little: so little in his own eyes, that he can easily creep in, and being once in, he shall never be turned out. Such a Thief was that modest woman, wasted with an issue of blood, resolving within her self;*If I may but touch his garment, I shall be whole:* She stole virtue from him by a touch. Such a Thief was that penitent Sinner upon the Cross; who both lived and died a Thief: He stole their temporal goods from men, for which he died: and he stole Paradise from Christ, when He died. *Paul* says, *Give your bodies a living sacrifice to God:* but there God accepted of a dying sacrifice. *Judas* had served Christ three years, and played the Thief with his purse: he could steal his Lord's coin: but this man had scarce served Him three hours, yet had learned a better way of theft, and stole from Him Salvation. *Jacob* wrestled with God, and by an holy kind of force, robbed Him of a *Blessing.* And the God of comfort thus encouraged that shamefast and trembling Patient, that touched the border of his garment;*Daughter, be of good cheer, thy faith hath made thee whole:* since thou hast stolen virtue from me, take it, and much good do it thee with it. Other theft shall be condignely punished; but such a penitent, humble, and pious *Thief* (whom the world condemns for a sinner, but inward sorrow and compunction presents to God for a Saint) shall not only be mercifully pardoned, but even gloriously crowned in the Day of *Jesus Christ.*

In the night] Fur à furvo, say some; because that art requires the secrecy of darkness. *Vt jugulent homines, surgunt de nocte Latrones.* Night is the season for Thieves and Harlots: *The Adulterer waits for the twy-light, saying, no eye shall see me.* If the night should speak all it knows, it would put millions to the blush, in the day. Thieves in *the dark dignity through houses, which they had marked for themselves in the day.* The night pays the Devil no less custom than the day. Why else are sins called *Opera tenebrarum, The works of darkness? Caste,si non caute,* was a Rule to save their Credites, though not their Conscience. *Noctem peccatis, & fraudibus obijce nubem.* There be indeed some sins peculiar to the day, because they are done only to be seen, and if they might not be seen, would not be done. But commonly*Evil doers love the darkness,* and desire to sin out of sight. The whore loves *the black and dark night: Nox, & amor, vinumque nihil moderabile suadent: Illa pudore vacat, liber amorque metu.It is a shame even to speak of those things which are done of them in secret.* Darkness causeth boldness, and Secrecie is the mother of Security: They think *Impune fit, quod fit in abdito.* Therefore it is proverbially spoken, *Nox commoda sceleribus:* iniquity is beholding to the night, and the Devil is a great noctivagant. The foulest fact of the world, *Judas* his treason, was a night-piece.

Of all, the Thief longs for the night: then he hopes that sleep hath shut the eyes, and locked up the senses of the whole family. So the last judgment shall break in upon men, when they are possessed with a Lethargy, and drowzie negligence; not minding, not dreaming of this sudden Audit. But why doth this sentence begin with, *The day of the Lord;* and subjoin, *Like a*

Thief in the night: Day, and Night are opposites: if it be the Lord's *Day,* how should it come in the *night?* If it come in the *Night,* why is it called the *Day?* Or shall we say, it is *Quiddam tertium;* a thing mixed, between both, partaking of both, or compounded of both? As *in Diluculis & Crepusculis,* there is a Twy-light: The dawning of the *Day* in the Morning, and the shutting in of the *Day* in the Evening make day and night so much one, as sometimes you cannot tell which to call them. It is so much Day, that we cannot call it night; and so much night, that we cannot call it day. It is true, that*Light hath no communion with darkness: Lux & tenebrae,* midnight and noon never met, never joined. In the regenerate man there is both*flesh* and *Spirit:* the spirit is not the flesh, the flesh is not the spirit: and yet both are in the same man. There is darkness in his understanding, and in his understanding there is light also: There is corruption in his affections, and yet in his affections there is holiness too. As in a vessel of lukewarm water, there is both heat and cold together: We cannot say, This part of the liquor is hot, and that other cold: but cold and heat is confused throughout the whole vessel. In the twy-light, we cannot say, This part of the air is light, and that other dark: but darkness and light is shed, spread, and mingled throughout the whole air. Shall we conjecture by such a similitude, that this Judgment shall be in the Twy-light; when the season may be called either, or neither *Day* or *Night?* Certainly, these fancies of men have so much darkness in them, as to be called *Night:* but no raye or streake of light, to give them a name of *Day.*

Some very venturously gather from hence; that Christ will come to Judgment in the *Night:* and they offer to prove it by many arguments: First, because the first borne in Egypt were smitten in the night.*While all things were in quiet silence, and that night in the midst of her course; God's Almighty Word leap'd down from Heaven, out of his royal Throne, as a fierce man of war.* This was indeed most fearful and astonishing; when God called for the blood they owed him, at so uncomfortable a season. In one night, every house hath a carcase in it; and (which was more grievous) of their first borne; and (which was yet more doleful) in an instant. No man could comfort another; everyone was too full of his own sorrow; helping rather to make the noise more lamentable. But all this is no more than the cry of an Infant, to the dismal shrieking at Christ's appearance, when *all the kindreds of the earth shall mourn before him.* And why doth this Plague of Egypt prove that he will come in the *Night,* more than the burning of Sodom makes it probable that he will come in the *Day?* Secondly, the opinions of the Fathers are alleged for it: Saint *Chrysostom* thinks it shall be in the night: *Euthymius* consents with him:*Jerome* calls it an Apostolical Tradition: and*Lactantius* confirms it by the Testimony of a *Sibyll: Cùm venerit ill, Ignis erit, mediaque horrenda in nocte tenebrae.* In the darkest night, saith he, the heavens shall be opened, and the Lord shall descend like Lightning. To say nothing of those Ecclesiastical hymns, taken out of *Prudentius* and*Ambrose,* that seem to favor it. Nor to examine the reasons of*Aquinas,* why he stateth this great Audit, in the twylight, betwixt day of night: they be all but dreams of a night. Thirdly, they argue, that the Passover was to be eaten at night, because the coming of the Lord was expected in the night:*It is a night to be much observed unto the Lord:* and *This is the night of the Lord to be observed:* The Jews are said to look for the Comming of their *Messias,* in the midst of the night: and about that time of the night, it is very probable that our blessed Savior was borne. The Angels came to the

Shepherds*in the night,* with this joyful tidings. But what is all this to prove, that his second coming shall be in the *night* too? That *Paschal-night,* whose observation was so strictly commanded, is also called a day?*This day shall be unto you for a memorial:* and *You shall observe this day in your generations, by an Ordinance forever.* And the night of our Lord's Comming in the flesh, is not called a night by the Angels, but a day:*Unto you is borne, This Day, a Savior.* The acceptation of *Days* for *times* is a figure frequently used.*The days are evil;* what? the days only? Are not the nights evil too? Yes, but by *days* are meant the Times. Whether Christ will come in the *day* or *night,* we cannot tell; but we are sure, there is a time determined when he will come. Fourthly, they stick hard upon that speech,*At midnight there was a cry made:* concluding out of it, that at midnight the Lord shall come. But why may we not as well infer that it shall be in the day; because the Lord*hath appointed a day in which he will judge the world? Nocte latent mendae;* say some, How should all things be revealed in the night? But they may be answered accordingly; That night cannot want light, when heaven and earth shall make one universal bonfire. Knowledge should keep her allowed bounds:*Satius est dubitare de occultis, quàm litigare de incertis.* When the poor Debtor was advised by his friends to watch for his Creditors coming to town, and to entreat their favor about a composition, he answered; I will not trouble myself to seek out them, for I am sure they will find out me. But let it be our speedy diligence, to implore the Mercy of our great Creditor, not for any composition that can be made by ourselves, but to accept the satisfaction made by our Surety, his Son Christ upon the Cross: Otherwise, though we seek not after him, he will be sure to find out us; when we are neither able to put in baile, nor have one penny toward the payment. *Night* and *day* let us be prepared; and then whether thou comest *day* or *night,* welcome our dear *Lord Jesus.*

The Sum is this; *The day of the Lord* is not only uncertain for the time, but then most likely to be, when it is least expected. And to this center, the Fathers, and all fair expositors reduce their Meditations: So *Theophylact, Hilary, Jerome, Bede, andGregory* expound the Metaphor. S. *Augustine* most plainly: He shall come in the night, *Cùm valde obscurum & occultum erit, & quando non speratur.* Men sleep in the night, and look neither for guests nor thieves. His appearing shall be in the night of men's ignorance, when their intellectual eyes are sealed up with the Spirit of *Slumber;* no more expecting his descent from Heaven, than He looks to find Faith on the earth. But let us pray that he do not find us out in such a *night;* when we are fallen into spiritual darkness, the Ignorance of Him, and inconsideration of ourselves. Though he permitted Darkness to be before Light in the Creation; yet in the making of Light he did so multiply that Light, as that it enlightened not the day only, but the night too. So albeit some shadows of dimnesse, and clouds of disconsolateness have shed themselves upon our souls; let us beseech him to afford us the Light of his holy Spirit, against which the Prince of darkness can never prevail, nor hinder his Illumination of our darkest nights, our saddest thoughts. The Visitation of the holy Ghost upon the blessed Virgin, is called an *over-shadowing:* There was the Presence of God, the Fountain of all Light, and yet an overshadowing: Nay, except there were some Light, there could be no shadow. It is happy for us, when those shadows within us shall be overcome by God's irresistible Light: That when those shadows have done their office upon us, to let us see that of ourselves we should fall

into irrecoverable darkness; the Spirit of Grace may do his Office upon those shadows, dispersing them, and establishing us in the assurance of comfort.

The lascivious wife is glad of her husbands absence, and abuseth the time in unchaste embraces, till his unexpected return surprizeth her in the bed of adultery, and turns her over to just penalty. But the constant Spouse, that hates the least violation of her Faith, (even so much as in a wish or thought) with earnest longing looks for her husbands coming, and knows no solace like to his Presence. The holy Soul, that hath kept her faith with Christ, desires this *Day,* waits for it, and at last entertains it, and is entertained with it, in a sweet and blessed Peace. But the straggling adulteress, that hath preferred her pleasure before her Piety, and flatters her self with the remoteness of her Lord's Comming, shall be taken in the *Night* of her carelesenesse, in the Act of her wantonness, and perish without hope of Reeonciliation. This day,*like a Thief in the Night, shall break through into her house:* She hath barred the doors, and fortified her house against his entrance, out of a conscious fear, and unwillingness to see him: therefore there is no remedy, her house must be broken through, and that unfaithful soul be plucked out by force. But the other looks for the messenger, listens to the first knock: there is no need to break open her house, for she readily opens the door, and yields up her self in joyful peace to the arms of her lord and husband Yea, she longs for a dissolution, prays for the Consummation, and cries for the hastening of his Kingdom. *Behold, I come quickly. Amen. Even so, Come Lord Jesus.*

In the which the Heavens shall pass away with a great noise.] Concerning the manner and extent of the worlds dissolution, there is a world of question: the School is full of perplexities, that tend more to the distraction, than satisfaction of their Readers. They do indeed but throw a stone into the Well, and leave us to take it out. They lay such toiles and nets for him, that hunts after the Truth in their Forest, that soon he is entangled; and being once in, let him get out as well as he can. Three circumstances are considerable in this first passage. First, the matter alterable; *The Heavens.* Secondly, the measure of their alteration; *Shall pass away.* Thirdly, the manner of this transition; *with a great noise.*

1 *The Heavens.]* Some extend it to all the Heavens, even to that highest, which is the glorious Court of God himself: but Saint *Paul* saith, we have an house not made with hands,*Eternal in the Heavens:* that which is Eternal, cannot be destructible. Others abridge the latitude of this combustion, and understand by the Heavens the lower part of the Air; confining this fiery deluge to the same limits with the former watery: But if the inferior Air were t•e boundaries of it, why are the *Elements* afterwards, *Namely,* expressed? The Air is an element. Others affirm, that they shall perish according to their very substance; as if there should be no more Heavens: but this crosseth the Scriptures, which speak of a new Heaven and Earth; and of them, not as *Noua,* but *Novata:* not newly created, but purgingly renewed. This then is our safest conclusion; that this purgation by fire, shall reach as far, as did the corruption of sin, and no further. The corruption of the Heavens shall vanish, the matter of the Heavens shall not perish. To inquire further, may be dangerous, it cannot be profitable. God's Power appeared in the creation of the World, his Wisdom in the government and disposition of it, his indignation in the Flood that drowned it, his Mercy in saving those eight that

replenished it, his Grace in the mission of his Son that redeemed it, and his Justice will appear in the re-sending of that Son to judge it.*The Heavens declare the Glory of God:* things or persons may teach two ways: either materially or occasionally; so the insensible creatures teach man: or morally and vocally, by doctrine and example; as we ought to teach one another. The Heavens can teach us to look unto our own preparation; they cannot teach us the time or manner of their own dissolution.

2 *Shall pass away.]* There be two errors about this transition of the *Heavens.* First, of some Theological Philosophers, who attribute to the Heavens an incorruptible nature: From which figment being beaten by the Truth, they labor to evade by distinction; that though the Heavens are in their own nature capable of corruption, yet they may be *Intrinsece incorruptibiles,* because they can never be corrupted. Secondly, the other sort hold them so corruptible, that they shall be utterly abolished. That the Heavenly bodies are maintained by vapors, was but the dream of some Poets and Philosophers: for certainly, if the Sun, Moon and Stars were only nourished by waters and vapors, they would long ere this, have bidden the world good night. Our Savior foretold us, that *the Powers of Heaven shall be shaken:Lactantius* thinks these powers of Heaven to be the Angels, who shall then change the order of their motions: They are indeed spiritual and separated substances, *quae non habent molem, sed virtutem;* not united to any matter, as the souls of men to their bodies; and so are *Powers* or *Virtues:* but how those *Powers* shall then be *shaken,* seems a forced collection. *Chrysostom* speaks peremptorily of such a shaking, as shall be an utter abolition; which he calls *omnimodam perditionem.* Of the same opinion were diverse of the Greek fathers; *Theodoret, Theophylact, Oecumenius;* grounding it upon the mis-interpretation of this and the like places.*They shall perish, but Thou shalt endure:* whereas the Prophet there expounds his meaning of a permutation, not annihilation of the Heavens: *As a vesture shalt thou change them, and they shall be changed.* So saint *Paul,the fashion of this world passeth away: Figura non Natura.* We conclude therefore with saint *Gregory,* that *the Heavens shall pass away,* and they shall not pass away: *Ea quam habent imago, tergetur: Ea quam habent natura, servabitur:* The substance shall not be destroyed, only the quality shall be changed. As we weed our Gardens, to succor the Plants, and do not root up the Plants, because of the weeds. Or as we sweep our houses from the dust and rubbish, and do not for the rubbish sake pull down the house: Or as the Lapidary cuts a Pretious stone, or polisheth a Jewel, and does not for the roughness or fowlenesse cast them away. So the Lord will purge this great Fabric of nature, and not for a little corruption destroy so goodly a Creature.

3 *With a great noise.]* After the manner of a Storm or Tempest, *cum stridore & sibilo,* with a whistling or crashing sound, such as a flight of Fowls make through the wind with their rustling feathers. Some think that the celestial Orbes shall be put to a swifter and more violent motion; whereby the world shall be set on fire: and out of that concussion, this terrible noise shall arise. Fire and Water cannot meet without a hissing contestation: the Air repelled, breaks not forth in silence; especially restrained fire hath a dreadful eruption; as the report of Ordnance, or Thunder from the Clouds. What with the rapture of the superior bodies, and the confused combat of the Elements, who can conceive the fearfulness of this *noise?* The Law was given with a great noise, Thunders, Trumpets and Voices: the*Thunder* was

very loud, the *Trumpet* far *louder,* but the *Voice* of God drowned all. If such were the noise at the Law-giving, what shall there be at the Law-requiring? All things will appear strange at that day: Such a Judge, such a Session was never seen: such a *noise,* such a Sentence was never heard: such an evidence, such a horror was never conceived. The sound of the Archangels *Trump* is a noise, that shall waken all the World: The crackling of this great frame in the fire is a noise that shall astonish all the World: the voice of the Judge is a noise that shall confound part of the World: and the shrickes of the condemned is a noise that shall continue with them in the World to come. The first *noise* sounds out a *Surgite,* Rise from your Graves: The second sounds a *Sistite,* Stand to your trial: The next sounds a *Discedite,* Depart ye cursed: and the last sounds forth an *Vlulate,* Howle forever in the state of the damned. The rising of a Tempest makes the Passengers afraid: It more amazeth them when the waves beat into the Vessel: but when they begin to sink, what a dismal cry is heard among them?*Insequitur clamorque virum, stridorque rudentum.* The Summons will be a fearful noise, the Sentence more fearful, but most lamentable will be the shriekes of reprobates in their endless sufferings. If we hear but the cries of a City upon the sudden invasion of an unlook'd for enemy; or but the clamour of a Family that cannot get out, when the house is burning about their ears: or had we heard the cry of the Infants in *Hinnom,* which they contended to drown with their loudest instruments: there had been some shadow of that prodigious *noise,* which shall be produced by this universal conflagration. It hath been said, that Deafnesse is a blessing, when a man can hear no noise but cursing: but they are happy, that can hear this *noise* without terror, and escape from it without danger: and such happiness belongs to all that are in Christ.

1 To make some use of this point: Seeing the *Heavens* shall not lose their being, but only suffer a purgation, and must be changed in figure, without perdition of their nature: and in like manner, man hath an everlasting perpetuity assigned unto him, after his temporary transmigration: he cannot cease to be, he may cease to be happy: Let us all labor to be cleansed in time, lest we remain uncleansed, when time shall be no more. The Heavens must undergo a purging for the sin of man, and shall not man endeavor his own purging for the happiness of Heaven? The way to escape the horror of that purging fire, is for the present to purge ourselves in water. There be two Fountaines, wherein we may wash and be clean. The former is a living Spring, and in many respects, a strange kind of Fountain. It issues indeed from the side of a*Rock,* but that Rock is immaculate flesh. What is more hard and dry than a Rock? what more moist and supple than water? yet he that once did fetch water out of a stone, to convince and shame the infidelity of the Jews: doth still bring it forth of a Rock, to refresh our believing Souls. The Clouds and Springs are wont to afford water, but it comes not usually from the Rocks. Other Fountaines may cool and cleanse the body, but they cannot make it immortal: this Spiritual drink comes out of *the Well of Life,* and causeth the receiver to live forever. The Leprosy is not got off with other waters, this*Cleanseth us from all sin.* That which proceeds from other Fountaines, is *white:* this is red as blood; even blood it self, and the purest blood that ever ran from veins: that sanguine Laver, wherein if Faith can get us a larder, we are cleansed forever. This is the only Purgatory of our Souls, and without this there is no possibility of being clean. The blood of a man runs in his veins; in the blood

of those veins are the spirits, and in those spirits a kindly and active fire, which by consuming the redundant and superfluous humors of the body, purgeth it from contracted annoyances. Christ is the *Man* of men, the *God* of men; and the blood that ran from his sacred veins upon the Cross, was full of so infinite a Spirit, that it concocts and overcomes all the diseases of his body, the Church; and cures the infirmities of all our Souls. Lower Fountaines may be locked up, or dried up: but this Spring runs freely, fully, continually, to the end of the world. No man's coming is debarred, no man that comes, departs uncleansed. They that are purged in this Bath of acceptable satisfaction, shall neither fear the Judicial fire of the last Audit, nor the penal fire of everlasting torment. But every day we gather new stains; for the mundation whereof, there is another Fountain provided, within us, as the other was without us; Repentance. This pumpes tears out of our eyes, derived from the Well of contrition in our hearts. Not that this water can cleanse us by its own virtue; for the Spring it self must be fed and sanctified by the former; and is indeed rather a Cistern, than a Fountain. But it is a secondary and instrumental means of our cleansing, a consequent and inseparable sign of our being cleansed by the blood of *Jesus.* And without this; the burning of the *Heavens* shall but tend to their restitution; but the same fire to impenitent sinners, shall begin their everlasting torments. This great world was first purged with water, and is again to be purged with fire: so the little world, Man, is first washed in the Laver of regeneration, the Sacramental water: and after this *Baptismum aquae, there is Baptismus ignis, afiery trial:* and many *are saved,* but as it were*through the fire:* as by fire the Heavens shall be renewed. The best gold may gather some rust, and the purest garment catch a spot: and the holiest Soul on Earth, needs cleansing. We are a candle set in the wind; blown out with every temptation: a curious instrument, that will out of tune with the very change of the weather: a fine glass, that is not only broken with a knock, but stained with a breath. If we be not always supplying our Lamp with the oil of meditation, and setting our instrument in tune by prayer, and scouring off our blemishes by repentance; decay and ruin will encroach upon us. There was a delicate person, self-enamour'd, and too indulgent to his body, especially in the frequency of bathing: A true friend reproving him for many things, urged that in particular; *Why do you bathe twice a day?* whereto he deridingly answered, *Because I cannot conveniently bathe thrice?* Seriously we may invert the question: *Why do we not bathe oftener?* Why do we not wash our consciences twice, thrice, many times, every day in our penitent tears? *Seneca* tells us of a Roman, that kept his soul as clean, as the best Huswise keeps her house; every night sweeping out the dust, and washing all the vessels: Examining his own soul, *Quod malum body sanasti? qua parte meliores?* What infirmity hast thou healed? What falt hast thou done, and not repented. In what degree art thou bettered? Then would he lie down with *O quàm gratus somnus, quàm tranquillus!* With how welcome sleep and quiet rest, may we entertain the night! The burning of the Heavens shall not affright us, because he that sets them on fire, hath promised to save us.

2. This makes against all ambition of worldly dignities: the *Heavens* are the purest and most glorious pieces of nature; if they must be dissolved, What shall become of temporal honors? The stateliest Pyramid that ever was like. to the memory of a man, reached not up so high as the Heavens; yea, it is likely that the Tower of *Babel* transcended them all: yet *Babel* is fallen,

and the Heavens themselves shall not stand. Of good Honor the Pyramid may be a fit emblem: for it is broad and large in the foundation, upon earth: but still as it riseth up toward Heaven, it lessens, and shows it self the narrower: desiring in all the greatness of man, to seem little in the eyes of God: as *Moses* was a great Prince, yet there was not a meeker man. *Paul's* honor was great to be wrapped up into the third Heaven; yet but *Novi hominem: John* was the beloved Disciple; yet but *Qûem dilexit:* God gave them noble privileges, and yet they in modesty conceal their own names. Dignity comes two ways; either by Desert, or by Descent; by good worth, or great blood. But when it is stated upon the the unworthy, it is a *Noli me tangere? Friend sit up higher:* but when he is advanced like a friend, if he be found none, he shall soon be pulled down again. God gives honor *In utilitatem,* and *In humilitatem:* first, for the public good, and then for our private; that it may make others better, but not ourselves worse. But Ambition is the worm of greatness: the *Bramble* desires to be *King;* the *Thistle* to match with the *Cedar:* the *Eagle to set her nest among the stars:* the *Spider* to build in kings *palaces. Haman* will never leave lifting up his head, till it be lifted a story higher than he would have had it. Ambition, the eldest son of Pride, mounts up with his gaudy wings, as if he would bandy colors with the Sun. The ground he thinks beholding to him, for vouchsafing to bless it with one touch of his foot; and extremely honored, if he grace it with one humble look. Fame is his Goddess, and all her servants are his Trumpeters. He that crosseth him in his rising, and prevails not; shall be crushed by him, when he is risen. He hath so many corrosives, as he hath superiors: and cares not how much he gives the Devil, to rid him but of one rivall. He could wish his frowns were lightning, and his words thunder. Poor, men he, looks should part with all their goods, to have him but take knowledge of them. Vain man, Whither wouldst thou raise thyself? Could thy blown up honor reach the clouds; this last Fire shall consume both it and them. How careful are men for the prolongation of their memories? What stately monuments are erected by their posterities? Marble pillars, and brazen sculptures, report to succeeding ages, their names and acts. And above all, the Poet undertakes to give life to their virtues, in never dying Verses: with *Non norûnt haec monumenta mori:* And *Nec Iovis ira, nec ignis, Non ferrum poterit, nec edax abolere vetustas:* neither time nor fire shall consume them. Yet in this fire they cannot escape: the Brasse will melt, the stones consume, pillars, pyramides, monuments, all shall flame; poems, orations, books shall perish: and of all secular glory there is an utter annihilation. Then, which is the Signior, and which the Servitor? Where is the difference between the Potentate, and the Pesant? What *Coat,* What Crest can discern the Gentleman from the Mechanicke? Or the Prince from his Page? Or the Lord from the Lacquay? What privilege shall the flourishing proud house of *Austria* have over the now deposed kings of *India?* Who can distinguish the slave that labored in the Minerall, from that worse slave which adored the metal? Why may not the Tenant prove as rich a man, as his domineering Landlord? There is only one Heraldry, that makes the difference of men, and that is the Grace of God. This makes us of the Blood royal, *Partakers of the divine Nature, Heirs of the Kingdom,* bearing the Arms of *Jesus Christ.*

Then, farewell all honor, but what comes by adoption: but who can allow the glory of this world so long a continuance? As the names of good men outlive their bodies, so too often

great men out-live their good names. A good name lives after death; *Defunctus volito viva per or a virum:* but the name of the wicked is rotten, before his carcase is cold.*Ye shall die like men, and fall like one of the Princes.* Not only like *Men,* mortal: but like *Princes,* remarkable. The fall of a Prince fills the world with present horror, and leaves it full of ominous discourse for the future. *Herod•* glory lasted not long; it sate as proudly on his soul, as his *royal clothes* did on his back: but he that would be numbered among the gods, is suddenly*devoured of worms.* Those worms were both *Lictores,* and *Lectores;* Executioners to punish *Herod,* and instructors to teach us the damnable danger of vain glory. The Heavens are high and glorious, yet they are not proud; but rather full of humble benevolence, blessing the Earth with their light, beat, moisture, influence: Man is a piece of creeping Earth, and yet he hath lofty and aspiring thoughts. O that humility should descend to the earth, while pride exalts it self up to Heaven, and that the voice of a creature should dare say,*I will lift up my throne, above the stars of God:* but the Lord hath vowed to give Pride a fall.

3 Seeing the Heavens are doomed to a *Transition,* let us lay up our treasure in a place that can never pass away. But first let us be sure, that we have a treasure worth laying up. No man esteems his Brasse and Pewter for a treasure; base and abject metals are no treasure: we may buy Raddish or Lettuce with a farthing token: a Horse, or a House, or a scarlet Cloke cannot be so purchased. If we have a treasure that is not good, we had as good have no treasure. The Dog would not change his bone for all the wealth of a kingdom; and the worldling will not part with his wealth, for the Kingdom of Heaven. When a child comes into his fathers study, he will rather choose a painted paper, than the best book of his Library. Among all the riches of God, none pleaseth the covetous so well as a little of the better-color'd earth. If this could be a Treasure, yet it is laid up in the earth, and shall perish with the earth. There be some that lay up a worse treasure; even a multiplied hoard of sins: which is, as if a man should take his dung out of his stable, and curiously store it up in his Parlor.*They treasure up unto themselves wrath, against the day of wrath:* as if they did pile up plagues, and curses, and torments, to be spent upon themselves. The former do but*treasure up Snow,* which will melt, and flow away. But these treasure up fire, that will never be quenched.*God layeth up the deep as in a treasury:* but these lay up treasure in the deep. The former is a vain treasure, and laid up in earth: the other is a cursed treasure, and laid up in hell: but that is a blessed treasure, which is laid up in Heaven. Life is brittle, wealth is fickle, honor a bubble, favor a riddle, and the smiles of fortune like the kisses of a whore, which flatter a man to his destruction. The Pontificians promise to enrich their Clients out of the Churches *Treasury;* the superfluous merits of the Saints; whereof the Pope is the great Lord-Treasurer: but this treasure lies in some enchanted Castle, in the Faery land; no man could ever find it. In the mean time, they picked the people's purses of their material treasure, for the hope of this imaginary supererogatory exchange. Christ doth not forbid all treasuring up in the earth; for*Parents may lay up for their children: For your children;* that is an allowed providence: but *not for yourselves;* that were a gross mis-confidence. The Divine Precepts are full of sweetness, and do not take away our affections, but rectify them. When the Disciples rejoiced, that in Christ's Name they had cast out devils, he does not forbid them utterly to rejoice: for it were uncomfortable to leave the soul without some liberty of rejoicing: but he directs their

joy:*Rather rejoice, that your Names are written in Heaven.* To have power over devils, is not so much as to be adopted Saints. It is happy for subjects, when they can subdue their kings enemies: but it is happier to be made his heirs. So in that other passion of fear: when he says,*Fear not them which can kill the body,* he does not preclude all access of natural fear: but disposeth that fear towards another object, and teacheth an awful dread of him, that *can destroy both body and soul in hell.* S. *Paul* does not take from the mind of men all desire of Glory, but instructs them to do it without sin;*Let him that glorieth glory in the Lord.* Christ, knowing our covetous dispositions, that we will needs be hoarding, doth not forbid us all manner of laying up, but gives us counsel, both for the choice of our treasure, and for the place where we shall lay it up.

Our Treasure must be good and precious. Good works are such a Treasure, fit for the reconditory of Heaven. Ostentation and hypocrisy are base money: If you give to my poor members, faith our glorious Head, and not *Nomine meo,* you shall miss of your reward. No wise man exposeth his Treasure to public view, but lays it up in secret.*Depraedari desiderat, qui thesaurum publice portat. Hezekiah* ran into an offensive weakness, when he shown his munition and treasure to the men of *Babylon:* for the men of *Babylon* did carry away both his treasure and munition. Why should we tempt an enemy with a glorious bootie? He is a foolish traveler, that will show his gold to a thief. The affectation of the praises of men, is a thief that will steal away the credit of our good works with God.*Give thine Alms in secret,* if thou desirest an *open reward. Vnusquisque apudse reponat;Let everyone lay in store by himself:* The left hand must not be made acquainted with the good deeds of the right. Two things belong to a good work; Reward and Glory: the Reward God gives to men: the Glory he keeps to himself. If we rob him of the Glory, he will rob•us of the Reward. The Grace of God is the Fountain from whence they must all be derived, and the Glory of God is the end to which they must all be directed. To all thy gifts add this, that thou give the Glory to God. The praise of men will follow, but let it not be followed: lest to gain the shadow, we lose the substance. The hands of Christ are like*gold rings;* whatsoever we deposit in them, is safe forever. Many men have impoverished themselves of wealth and wit, to find out the Philosophers stone; in a vain hope to turn their base metals into gold. Only the hand of Christ hath this virtue, to turn all our dross into gold; our charitable contribution of things contemptible, into the precious Pearls and Jewels of Eternal Glory. Charity gives a cup of water, and receives a vessel of wine. Every penny that it leaves in the hand of Christ, it finds multiplied to a thousand pound. Hypocriticall alms is but guilded brass, mere slip-coin; which will be nailed to the post of derision, and pronounced base in the day of examination. In vain shall he give his goods to men, that hath not first given himself to God. This was the Apostles commendation of his*Macedonians,* that *First they did give their own selves to the Lord,* and then did *Minister to the Saints.* Charity begins at home; be sure to do thyself good: but it ends not at home;*Do good to all men.* S. *Paul* doth often call Beneficence by the name of *Grace;* because it is then acceptable to God, when it is done by gracious men. Of all our works let our *estimationbe after the shekel of the Sanctuary.* The treasure and the treasury should be fitted together: we do not cast our Jewels into the dust-basket, nor put rubbish into our Cabinet. Heaven is a holy place, and will not admit of a counterfeit treasure. Faith is a Jewel on earth, and will prove

the beatifical vision in Heaven. Patience is a Jewel below, and will prove a Crown above. Charity is a Jewel here, and will become a Kingdom hereafter. If a man had a Jewel that would buy a Kingdom, how precious would he esteem it? This treasure is laid up in those *Heavens* that shall never perish: and they shall never perish that have it.

The Elements shall melt with fervent heat.] It is a received Principle, that there be four Elements; Fire, Air, Water, and Earth. The Earth hath the lowest place in Nature, Water next, the Air above the Water, and the Fire above the Air. These be the four Principles, whereof bodies are composed. If by the *heavens* we understand the *air,* before; and the *earth* is expressly specified after; both which are Elements: why doth he mention the *Elements,* between them both? Is not this a superfluous circumstance? No, for neither were the Fire, or Water spoken of: which being left out, some would suppose them exempted from this universal dissolution. Besides; this showeth the subtle and supernatural force of this last fire, which shall *melt* the very Elements themselves; and work upon that which in it own Nature is not exustible. Not that these things shall be abolished, but purged. For seeing that heaven and earth shall remain, it is not convenient that the air should be consumed, which fills up the void space between them. The mutable state of the world admitted no vacuity, much less the state of perfection. And for the Element of fire; it is of the same nature with that Instrument, whereby God will purge all things. The Water is doubted of by some; because the Vision of S. *John* says,*There was no more sea.* But he speaks there by way of figure, concerning a metaphorical sea: or if you take it literally, yet a total destruction of the sea cannot be gathered from the sense of the words.*The first heaven, and the first earth were passed away;* not but that there remained still a heaven and earth, but quite changed from their first figure: so there is still a sea, but altered from what it was: no more shall it be troubled with storms and tempests; no more shall it swell and rage with foaming surges: no more shall the furious winds cause an agitation of her angry billows. A Saint hath the same affections that he had while he was a sinner; but renewed, and otherwise disposed: provocations cannot stir up his choler; nor troubles work him to impatience. The Sum is this; These *Elements* shall suffer an accidental mutation, not a final annihilation: they shall remain *Quae erant,* not *Qualia erant.*

The Lord himself tells us, that his Comming shall be *in the Clouds:* and his holy Servant hath assured us,*That we shall be caught up in the Clouds, to meet the Lord in the air.* Howsoever some think, that afterward there shall be no more Clouds; because they serve but to water the earth, and there is then no further use of their ministry: yet it is plain, that we could not meet the Lord in the air, if the air were vanished. Most Interpreters think, and not improbably, that this great Assizes shall be kept in the *air:* but in what part of the air is an unsearchable secret. When the Disciples inquired of the place,*Where, Lord?* he did not shake them off as utterly unresolved; for he gave them to understand, that in the Clouds he would come. But the Mystery which he refuseth to break unto them, is that particular part of the Air, wherein he will make his Appearance. Yet there be some presumptuous Wizards, who (as if they had crept into the Counsel-Chamber of God, and over-heard his secrets) bear the world in hand, that they distinctly know the place: and can appoint the settling of his Throne over *the Valley of Jehoshaphat,* near *Jerusalem,* at the foot of the hill: from thence he was taken up into heaven, and thither he shall come down from heaven to judge the earth.

This Counselor is silent, and yet dust and ashes dares speak. Indeed the Lord hath threatened to summon all Nations into*The Valley of Jehoshaphat,* and to *plead with them there.* But why should this be understood of a material valley, and not mystically, or metaphorically by way of allusion: because the Judgment at last to be pronounced, shall resemble the Judgment that was there executed, to the ruin of those reprobates, the incestuous generation of *Lot,* the *Moabites* and *Ammonites?* What is *Jehoshaphat,* if you interpret it, but the *Judgment of the Lord?* And what is the *valley,* but the depth of that Judgment? Into the which every heart of man shall be brought, but the manner of it cannot be brought into the heart of man. Two ways is this last judgment alluded to the *Valley of Jehoshaphat.* One was the fresh memory of that famous deliverance, which the Lord had there wrought for his people. Another, the near resemblance between that particular, and this general Judgment. Three great armies confederate against *Jehoshaphat,* and his *Judah:The Moabites, Ammonites,* and Inhabitants of *Mount Seir:* God sets them together by the ears; *Moab* and *Ammon* kill up the men of *Seir,* and then fall upon one another, and cut their own throats. The Lord was not long about it, then: and such a quick dispatch of his enemies will he make now. All those potent adversaries came against *Judah,* but they could not prevail: So though the *Moabitish Flesh,* and the *Ammonitish world,* and the savage fiend of *Seir,* the devil, conspire against God's Elect: yet all the shame and ruin shall return upon their own heads: and they shall be tormented with their own Consciences, as those complices fell by their own swords. And as the same place was a *Valley of Judgment* to them, which to the Jews was a *Valley of Blessing:*so this last Day is a Day of sorrow to sinners, when they shall be sent away with a *Go ye cursed:* but a Day of joy to the righteous, whose sweet invitation begins with a *Come ye blessed.*

The *Elements* may *consenescere,* but they shall not *evanescere:* they shall be melted, not destroyed. When we melt Silver or Gold, we intend not the rejecting, but the refining of it: we make it purer and better, we do not make it nothing. Man consists of the four Elements: his Breath is *Air,* his Blood and spirits *Fire,* his radical Moisture *Water,* his Body *Earth.* Our blessed Savior, by divers acts, did sanctify them all. By his *Breathing,* He perfumed the *Air:* by his mission of the holy Ghost in fiery Tongues, He hallowed the *Fire:* by undergoing his own institution of *Baptism,* He purified the *Water:* and lastly, by shedding his precious Blood upon the ground, and reposing his blessed Body in the ground, He sanctified the *Earth.* All these were cursed by our sins, and are restored by his Grace and Merits. Let us not think, that those *Elements,* upon which He bestowed so much honor, shall perish forever. Some have curiously observed, that as the times of many passages of Christ, were much about the *Sixes:* He came in the *Sixt Age* of the world, He was conceived in the*Sixt Moneth,* He was transfigured the*Sixt day,* He was crucified the*Sixt Houre:* and ascended the *Sixt Weeke* after his Resurrection. So his Place and Position was usually in the *midst,* between others. By his eternal place in holy Trinity, He is the second Person, in the *midst* between the Father and the holy Ghost: He took flesh in *Judea,* which is the *midst* of the earth: He *wrought salvation in medio terrae, in the midst of the earth:* At his birth He was placed in the Stable, as it is delivered to us, in the *midst* between the Ox and the Ass: In the Temple they found Him sitting *in medio Doctorum,in the midst of the Doctors.* At his Crucifying, his place was in the *midst,* between two

Male-actors: After his Resurrection, He stood *in medio Discipulorum,in the midst* of his Disciples: After his Ascension, He appeared to *John, in themidst of the golden Candlesticks:* And wheresoever we are gathered together in his Name, He will be in the *midst* of us. His next Comming as a Bridegroom, will be *medi â noctê,in the midst of the night:* And his Appearing is likely to be *in medio coeli,* in the *midst* of Heaven, for we shall meet Him in the Air. Still *Christus reperitur in medio:* the Philosopher would have a Fountain in the *midst* of a City; as the heart is in the *midst* of the body; and Christ should be in the *midst* of the heart: virtue keeps in the *midst;* and the safest way is in the *midst,* between both extremes: So Christ is in deed a *Mediator,* in the *midst,between God and man.* This is the virtue to which we adhere, and this is the way by which we must go: Let compounded bodies be reduced to their first Elements, and let the Elements themselves be molten; if Christ erect his Throne of Grace in the *midst* of our hearts, we shall stand with comfort before his Throne of glory in the *midst* of the Heavens.

We have here offered unto us, a figure of our own mortality: we are composed of the Elements: and if the *Elements* themselves shall *melt with fervent heat,* which are of so strong and valid a constitution; what shall become of our frail and infirm bodies, weakened with so much corruption? As this aestuant heat is to the world; so is a fever to man: it does not only melt him like snow, but even consume us to ashes. We study the art of health, and deliberate upon the choice of our diet, air, exercise: yet all our diligence, all our curiosity cannot prevent a sickness: it summons us, seizes us, possesses us, and destroys us in an instant. Our care to preserve health, is a tedious and regular work: but a disease keeps no method: when we have been long in hewing and polishing every stone, that goes to this building; a Cannon batters all in a minute; and levels it with the ground. Man is a little world, an abridgement of the great: and they correspond not only in their parts, but in their productions and alterations. The world brings forth monsters, compiled and complicated of divers parents: and do not our bodies bring forth strange diseases, of divers causes, and divers kinds: for which we are so far from being provided of remedies, that we are scarce able to give them names? The world hath not so many noxious creatures, as we have venomous and infectious diseases, feeding and consuming diseases, intricate and entangled diseases, made up of several ones. Such is our miserable abundance, such our beggarly riches. For the worlds earth-quakes, man hath his sudden shakings; for those lightnings, sudden flashes; for those thunders, sudden noises; for those eclypses, sudden obfuscations and darkening of his senses; for those blazing stars, sudden firy exhalations; for those rivers of blood, sudden red waters. Is this the honor which man hath by being a little world; that he hath enough in himself, to destroy and execute himself? To breed a sickness, to assist the sickness, yea, even to antidate the sickness, and to make it more irremediable by sad apprehensions? As fire is made more vehement by sprinkling water upon the coals: so we wrap up a hot Fever in cold melancholy: and, lest the Fever should not destroy fast enough without this contribution, we help to perfect the work of our destruction, by joining the artificial sickness of our own melancholy, to our natural, our unnatural Fever. We are not only incident to sickness, but to the worst of sicknesses, continual fear of it. And when this Fever comes, it melts us, it scatters us, it pours us out like water; so instantly, that it scarce leaves an answer for that

question; *How long were they sick?* yet our comfort is, that as the *elements,* though they be molten, are not taken from their being, but rather purged and restored to a better being: So our bodies made up of those elements, though death take them in pieces, break them to clods, searce them to ashes, and examine every dust; do but suffer a cleansing; and there is such a quickening virtue in the divine Head of those scattered members, that it shall recollect those ashes, give life to that dust, redintegrate those bodies, and make them shine brighter than the Sun and Stars in their clearest glory. When a rich garment, that is capable of washing, grows foul, we are content to rip it in pieces, to cut every stitch; and having thus sundered it, we scour it in some convenient lardars: and having so done, we make it up again, and think not scorn to wear it on high days: Mans body is like a watch, consisting of many wheels: his Heart is the principal wheel, his Brain another, his Liver a third: while these move rightly, that is, work kindly, all the inferior wheels keep their due courses: the eyes roll, the hands operate, the feet walk, the joints stir, all execute their several functions. Every day this watch is wound up, and kept in reparation, by meat, drink, sleep, and exercise. Often it gathers dust, and grows foul, and the hand of Physic is employed to cleanse it. The string that unites these motions, and holds them in dependence, is the spirits. At last the string waxeth old, and breaks; and then all falls to pieces: this Body drops asunder, and here lies a pin, there a wheel; here one bone, there another. Yet after all this woeful dissolution, that exquisite workman which at first made it, will re-unite it, repolish it, put a new immortal Spring into it, and lay it up as a choice Organ of his Praise, in his own glorious Kingdom.

And the earth, with the works that are therein, shall be burnt up.] The Earth is the worlds Center; and so extremely violent shall the last fire be, as to reach from the roof to the very Center. When a house is burnt down, yet the floor remains: in the destruction of Sodom, though the ground was cursed with a future barrenness, yet it was not reduced to nothing. This fire shall extend to the floor and pavement of that mighty Fabric; to the permutation, not to the annihilation of it. The *superficies* of it shall be purged; and so deep as the corruption of sin entered, shall this flame reach. Indeed the *works that are on the Earth* shall suffer more, even to a corruption, to a correption of them. The Earth shall be burnt; not as we burn bricks, by exsiccation, condensing, and hardening of the Clay: nor as we burn Wood or Coals, by consuming them to Cinders and Ashes: but like metal in a Fornace, or gold in the crucible, which by separation of the dross, is brought to perfect pureness.*The Earth abideth forever,* what it was, and where it was, but not such as it was: an *Element,* but not a sordid, and sin-corrupted Element.

Two things the Romists have reserved from this universal conflagration: one part of the Earth, and one work in the Earth. First, some of them, with*Moses Barcepha;* contend for the reparation and remansion of the terrestrial Paradise: whereof although they can show no necessary use, but admit a vacuity into it: yet they think it no more absurd, than that the places of the lost Angels are not yet supplied in Heaven; or that diverse parts of the Earth are now without inhabitants. But*Pererius* and*Abulensis* are against this opinion, and affirm that it shall perish in the last, if it did not in the former Inundation. Some have imagined a Paradise about the Moon, to deliver it from the water: others would have it still upon the Earth, and

yet scape the fire. But as while the Philosophers disputed about the *Summum Bonum;* some stating it in this thing, and others in that; one seeking it here, and another there, and all looking for it where it was not: only believers, by the Light of Grace, found it where it was; even in *Jesus Christ.* So what Paradise soever they strive for, or wheresoever they conceit it to be; let us seek it where it is; even in the Kingdom of Heaven. Secondly, some exempt the material Cross of Christ from the power of this Exustion. This privilege, (howsoever they would father it upon the Fathers, misunderstood; as *Ephrem, Cyril, Chrysostom*) is grounded upon a testimony of one of the *Sibylls: O lignum felix, in quo Deus ipse pependit:* O happy wood, which shalt not perish, but rather be made glorious, in that day of retribution; *Cùm renovata Dei facies ignita micabit.* What is become of that Cross? Is it not cut in many pieces? Would not those fragments, which they pretend to be pieces of the Cross, make up many waine-loads. Must they all be recollected to the redintegration of the Cross? First, they have multiplied it on earth, and now they would advance it into heaven. Do they not honor it with this imaginary exaltation, only to color their abuse of it unto superstition? This they understand to be that*Sign of the Son of man:* which he shall advance in the heavens, when he triumpheth over his enemies; as Conquerors use to erect Trophies and Monuments of their victories. What did Christ leave behind him at his going away, with which the Papists cannot furnish him at his Comming again? They have all his relics; some in one City, and some in another: this covent grows rich with one relique, that Church or Monastery is proud of another: Amongst them they can appoint him where he shall have all his old furniture: in one place he shall find his coat, in another his sandals: These they have in abundance, but they have lost Himself. We have not, ô most blessed Savior, these thy relics in our hands: but we desire to show Thee *Thy self* in our hearts, and to find our names in thy Book of Life.

If the *earth* with her *works* shall be *burnt,* why doth S. *Paul* mention*the earnest Expectation of the Creature* for this day? Doth anything naturally hope for an evil to it self, or desire it own destruction? *Answ.* 1. We must know, that the Apostle speaks there figuratively, by a *Prosop•poeia;* personating the Creatures and giving them affections, a kind of sense and feeling of their misery, and a longing desire to be delivered from it. He speaks of them groaning, and grieving, as the Prophets did sometime bring in *Vineam lamentantem,* the Vineyard wailing, and the Mountains lamenting. So that this is a pathetical and emphatical description of the hope and desire of the Creatures. 2. They are *Subject to vanity,* whereof they would fain be rid: Not subject *willingly,* for this their vanity is *contra naturalem propensionem,* against their natural inclination: everything by nature would decline corruption. *Erasmus* his conceit is too curious, who interpreteth this *vanity, Frustrationem,* the disappointing of the hope of the Creature; whereby it faileth of that end at which it aimeth: As if it sought an Immortality, in multiplying one *individuum,* or one particular by another: but that end it misseth. Nor is this *vanity* altogether corruption: for neither are the heavens of a corruptible nature; nor yet should the elements have been incorruptible, though man had never sinned: seeing they were ordained to serve for the generation and procreation of things, which cannot be done without corruption. But by this *vanity* we understand the frail condition of the Creatures, much degenerated since the Creation, both in earth, the elements, and heaven. There is a Perfection, to which they long to be restored. The desire or

expectation of the Creature is twofold: One natural, as for the earth and trees to bring forth fruits: Another supernatural; when a thing aspireth to an end above the natural constitution: as our corruptible bodies, to the state of incorruption, at the Resurrection. So the Creatures expect *when the Sons of God shall be revealed:* not that they know who are the Sons of God, but they look for their own Restitution with the Sons of God. As for man's cause they were enthralled, so with man's happiness they shall be enlarged. The bodies of the Saints are made of the earth, and yet those bodies shall be glorified in heaven: *Corruptibles shall put on incorruption.* Heaven is the highest part of the world, and earth the lowest: yet he that dwelt in the highest heavens, came down to the lowest earth; and carried up his Body which was framed of earth, even to the highest heavens. It is the honor of the earth, that part of her is glorified above; and a kind of assurance that the rest shall be but purified below.

If the *earth* shall perish, why are we so taken with it? what folly can be greater than to adhere unto that which is destined to the fire? Thy habitation so pleaseth thee, that thou art loath to remove: it is but earth. Thy gold bewitcheth thee, and thou lovest the enchantment: it is but earth. A woman's beauty tempteth thee, and with the wrack of Virtue thou steerest a course to that unhappy port: it is but earth; some clearer-coloured earth. If the foundation be overturned, how should the roof stand? The earth is doomed to burning, and can the superedification escape? The earth is but a turfe for man to trample on, Heaven is our home: Here we have but Tents, there are the Mansions. No mortal *Vitruvius* can make an immortal habitation. Why do we build so gloriously, upon so inglorious and miserable a foundation? Pride begins such a palace, craft undertakes it, oppression raiseth it, prodigality finishes it, emptiness inhabites it, vanity derides it, and fire shall consume it. The superfluous builder is a thief, if not to others, yet to himself: *Aedificatio te capiat,* was a Lacedemonian curse. Time hath demolished those great *Pyramids,* the wonders of the world: but the remainders of time shall not escape the fire. The filly Spider may teach us, who upon the least touch of her web flittes and removes. The world is a cobweb-world, to be swept down with the broom of fire. If *Codrus* his house burn, he even warms his hands at the flame: the loss never troubles him, because in two days he can make himself another as good. But when the rich man's house is on fire, he cries out on this Chest, on that Cabinet; and is distracted with impatience. Those Pilgrims to the heavenly Canaan, which esteem the world but their Inn, care not to see it on fire, because it is none of their own: but to those that have made it their habitation, such a fight will go to their hearts. Let no home content us, but that which is out of the reach of the fire, even the*Mansions prepared for us by Jesus Christ.*

Though the house be on fire, be sure to save the Jewel; provide before hand that thy Soul may escape in this universal conflagration. When a man's house is burning, he would save many things; but he is content to lose them all, rather than lose himself. This was Saint *Paul's* motive, to keep [f] *A good Conscience at all times,* and *in all things;* because he knew there should be a day of account. Indeed, if there were a Purgatory for future cleansing, after this life, there might be some hope: but he that dares sin upon the trust of a Purgatory shall find the event of his hopes in Hell. Consider thy life, it is *Peccandi tempus,* the time of sinning; so thou makest it: Consider thy death; it is *Poenitendi terminus,* the date of repenting; so God makes it.

Saint *Augustine* calls death *Tempus deponendi,* a time of deposing or putting off: We then put off our clothes, we put off our diseases, we put off our cares, we put off our bodies; but yet we may fail of putting off our sins. They often go with the Soul, when that parts from the body: but they shall meet with the body, when that meets with the Soul. Be sure to put off thy clothes ere thou go to bed, to put off thy sins ere thou diest; or they will find thee in the morning when thou risest. Thou that darest sell God's holy Rites, without trouble to thee, wouldst thou be found in this day of flames with such a Conscience? Thou that settlest thy estate upon usury, thy heart upon thy estate; wouldest thou be found at this day with such a Conscience? Thou that swearest away thy Grace, that liest away thy Truth, that dissemblest away thy Faith, that drinkest away thy Estate, that whorest away thy Body, that playest away thy Soul; wouldest thou be presented before the Judge with such a Conscience?*Hymenaeus* and *Philetus* taught that *The Resurrection was past already:* and the conversations of too many are answerable to *Their* Doctrine; they so live, as if the day of account were over. He hath said, he *will come:* he is not yet come: O let us be so kind to ourselves, as to remember that Doomes-day is not past. There is a Day, an Evening, and a Morning: we shall find no peace in the Evening of our death, nor in the Morning of our Resurrection, except we provide for it in the Day of our life. O consider, with what a dismal cry, and ghastly look, the evil Conscience shall behold the Judge.*The Sun shall be darkened:* with what light shall the unrighteous shine? *The Moon shall be turned into blood;* it will be too late then to turn good. *The Stars shall fall from heaven;* alas what hope then can Meteors have of rising up to heaven? *The Powers of heaven shall be shaken;* how shall the infirmities of the earth be able to stand? O then make safe the Jewel, lay up thy Soul in the bosom of Jesus Christ.

2 PET. 3.11.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy Conversation and Godliness.

THat which is commonly noted of our Prognosticators, that they are more diligent to make mention of foul weather, than of fair: storms and thunders they much harp upon; but calm and serene days pass them •nobserved: The like may be said of man's corrupt Nature, to be more feelingly affected with pain, than with pleasure; his much good he little thinks on; a small evil disquiets him. He is more troubled with an injury, than pleased with a benefit; more mindful to revenge the one than to requite the other. He regards not many years health, so much as one days sickness; nor an age of liberty, like one hours restraint. The hope of that which is good, does not stir him like the fear of that which is evil. Fear is the passion that most powerfully sways him, and accordingly, the searcher of all hearts proceeds to work upon him. Therefore the sacred Rolles do more abound with the threatenings of Judgment, than with the Promises of Favor. For howsoever Love be the more noble affection, yet Fear makes the first impression. For this cause doth God so frequently remember us of our own death, of the last Judgment, and hell torments: that seeing Love cannot win us to do good, yet the horror of those endless pains may fright us from doing evil. We cannot

seriously meditate on our last trial, and admit such things as make us culpable. But alas, it is a death, we think, to think upon death; and we cannot endure that doleful bell, which summons us to Judgment. Therefore are we dissolute, because we do not think of our dissolution. But if we would deliberately consider the mutability of our condition, the necessity of our reckoning, and the dismal wages of sin; though we were not won with the Love of God's Goodness, and his blessed recompense; yet the terror of unavoidable vengeance might drive us to repentance. Divers thieves have robbed Passengers within the fight of the gallows: but if a sinner could see but one glimpse of hell, or be suffered to look one moment into that firy lake; he would rather choose to die ten thousand deaths, than commit one sin. *Seeing then all these things, &c.*

The Verse consists of a Contemplative part, and a Practical: *Seeing all these things shall be dissolved,* that is for Contemplation: *What manner of persons ought we to be in all holy Conversation and Godliness;* that is for practice. How well do these two parts symbolize to a Christian the two main offices of his Life; Speculation and Action? These be his*two wings,* whereby he mounts up into Heaven: Yea, these be the *Cherubims hands under their wings:* a winged mind, that soars aloft in Meditation; and a working hand, busy about pious actions. Here is Contemplation, like devout *Mary* at the feet of Christ; hearing his Word: and Practice, like hospitable *Martha,* providing for his entertainment. Here is *Moses* at his Prayers on the Mount, and *Joshua* fighting in the valley: *Jacob* studying at home, and *Esau* hunting in the field. The Papists place the chief Perfection in a contemplative Life; and understand it for that *unum necessarium,* of Christ to *Martha, One thing is necessary:* and that *better part,* which was chosen by *Mary:* Action (say they) may be lame and defective through the imbecillitie of the Organ; but Contemplation is pure and defecate on earth, and shall be perfected in Heaven; a portion *never to be taken from us.* I deny not the excellency of Contemplation: it is as heavenly a business, as any belongs to man or Christian, and of unspeakable Benefit to the Soul. For by this we ransack our deep and false hearts, find out our secret enemies, buckle with them, expel them, and fortify ourselves against their re-entrance. By this we make use of all good means, fit ourselves to all good duties: By this we desery our own weakness and obtain redress: we prevent temptations, and store up Comforts: we get more Light to our knowledge, more heat to our affections, more life to our devotion. By this, we learn how to contemn the world, and long for the fruition of invisible blessings. By this we see Christ with *Stephen,* we talk with God as *Moses,* and are wrapped with *Paul* into Paradise. This is the remedy of our disconsolateness, the pastime of the Saints, the Ladder of Heaven, and the best improvement of Christianity. Yet albeit *Mary's* part is the better, *Martha's* is not disallowed for good. They are both sisters, and must go hand in hand: for if we suffer meditation to eat up all the duties of our life; God will give us little thanks, who *rewards all men according to their works.* A public good excels a private: contemplation may do more good to ourselves; but the works of charity are more profitable to others. I had rather be wise than rich; yet to relieve a poor man's hunger or necessity, my riches will do more good than my wisdom. Three noble ends Divinity propounds to her followers: the first and chiefest is God's glory; the next to that, man's own solace here, and salvation hereafter: the last, is the edification and comfort of others; and in these consists a Christians perfection. Having

therefore contemplated in our minds this fatal and final doom of the world, let us proceed to action: and *seeing all these things shall he dissolved,* God looks that we should be new persons *in all holy conversation and godliness.*

In the former part we have two circumstances; How much, and how far: An extent, *all these things:* An extinct, *shall be dissolved.* First, for the Extent.

All these things.] The reason of this dissolution is the corruption of all things; therefore this future renovation hath the same latitude with the former corruption. Saint *Paul* tells us, that*The creature is made subject to vanity;* and *The whole creation groaneth,* or *every creature;* comprehending (with our Apostle here) *All things. Origen* would fetch the Angels within this compass, alleging that they also are subject to vanity, in respect of their employment about the vain affairs of men: that as they rejoice at the repentance, so they grieve at the disobedience of sinners. *Augustine* refuseth this interpretation, yet not without a *Quare;* whether the Angels helping our infirmities, may not be said to be affected with us, and in that sense subject to vanity. But the Angels cannot be subject to vanity; for in the next world the Saints shall be but *like the Angels,* and yet quite exempted from all such affections.*Gregory* understands this *Creature* only of the righteous man, who against his will is subject to this mutable and corruptible estate, and groaneth to be delivered. And *Augustine* by *every Creature,* understandeth man in general, because he participateth the nature of every creature: he hath understanding with Angels, sense with Beasts, and a vegetative life with Plants: But the sense reacheth a great deal further. *Ambrose* and *Calvin* fetch into this restitution, the brute Beasts; as if they also should be no more than changed, of whom there will be no necessary use. But by Saint *Paul's Every creature,* and Saint *Peters All these things;* we may best understand *Inanimata* or *Insensata,* things without life and sense, as the Heavens, Elements, and Earth with her works. There shall be a dissolution *of all these things.*

Of all?] Shall nothing escape? what a mad man is the covetous, to seek the ingrossing of *all,* when as *all* shall perish? I will enlarge my Barns, (if it were possible according to the capacity of my desires)*And there will I bestow all my goods.* Where we may observe. First, his pride, *Mea, my goods,* as if no man were worthy to taste of his bread, or drink of his cup. *Avarus vult esse solus,* the worldling would dwell alone: but he shall have company: the rust will wait upon his gold, the moth upon his garment, the vermin on his garner; and, above all, the worm of conscience will not fail to be his associate: there is nothing else which he can so properly call his own: this will stick by him. Secondly his greediness, *omnia,* all: he would have all that is, he will have all be can. *All,* without leaving so much as the tenth to the Levite, or the gleanings for the poor; *All,* if he could possess all the goods upon the Earth, yea and stretch his hand to the Firmament, to make the Sun and Moon his, or reach a Star from the Sky; yet he and all these must perish. The wise man, that sees he must lose all at last, will part with something in time: *Tonde superflu•,* clip off thy superfluous riches, as *Absalom* did cut his hair; it will grow the thicker: he that covets all, shall be left worth nothing. Thirdly, his presumption; *I* will *build my Barns, I* will *gather my goods:* Wilt thou O fool? How art thou sure of that? Alas, *Hesterni samus,* says *Elipha• we are of yesterday:* not *Crasti••;* we cannot say, we are of tomorrow. To say peremptorily, I *will* do this or that, is to rob God of his

prerogative royal. And what will he do? First *place he down his old Barns:* indeed barns full of rapine deserve pulling down: but if instead of pulling down old barns, he had pulled down *veterem hominem,* the *old man,* this had been a far better exercise. Then he will build up new: his goods are his God, and he builds a Barn as a Temple to it. His dropsy is so insatiate, that he would drink up the whole world: but a dropsy is best cured by vomit: the worldlings vomit, is a charitable beneficence: If this be not his Physic now, he and *all these things* shall perish together. But happy are they that repose *all* in Christ; for when they that coveted *all,* shall lose *all;* these faithful souls shall find *all,* in Him that is *All in all,* our blessed Savior *Jesus Christ.*

Shall be dissolved] This is the Extinct. Full grievous is the corruption, whereunto the creature is subject, by the sin of man. This servitude appears in three things. First, they are in continual labor to serves man's necessity. The Sun riseth and setteh, and runs his diurnall course, to give man light. The Moon waxeth and waineth, and hastens about her Sphere, to solace him in the night-season. The Winds come out of their several corners, to do him good, both by land and sea. The Rivers are still in action, running like Lacquayes by his side, and emptying themselves into the the sea; from whence there is a reciprocal supply of springs and fountains. The pregnant clouds are in travel to be dedeliver'd of their fruitful showers:*God wearieth the clouds in watering the earth.* All the creatures are in a continual labor to serve man; and this is one servitude.

2. They have a certain Sympathy and fellow-feeling of man's misery; as the beasts of *Nineveh* were driven to fast with their masters: yea, they are not seldom destroyed in the destruction of man: the Cattle of Egypt were smitten, the ground of Sodom was cursed; and in the perishing of the old world, nothing, (save what was in the Ark) escaped. Hence it is, that the Heavens do wax old, like a long worn garment: The Sun and Moon have their blemishes, their eclypses: the face of the sky is overcast with clouds: the stars infect the Air with bad influences; the Air doth annoy us with pestiferous vapors: the womb of the Earth doth often afford nothing but barrenness: and when her bowels are ripped for our relief, she seemeth to groan under that painful passion. The Vine bleeds when it is cut, the Mulbery weeps at a breach, and diverse trees sweat out their gum, as if our sins had made them sick of a Fever. If any demand, whether some injury be not offered to the creature, for being thus subdued to vanity: I answer with Saint *Chrysostom; Nequaquam; quia propter me facta est.* No, for it was made for us, and therefore justly suffers with us. Some have too curiously observed, concerning this mutability of the Heavens; that the Sun (in the beginning) was ordained to keep his course in the Equinoctiall only, without swerving: and then say they, there should have been a perpetual spring: neither pinching cold, nor parching heat should have offended the Earth, but the temper would have pleased all with an acceptable indifferency. But now his course is not round, nor doth perfect a circle, nor doth he keep his way directly; but where he rose today, he comes not tomorrow; stealing by that point with a cosening line: Thus he changeth his race, and runs in the oblique circle of the Zodiac, as it were hedged in by the two Tropickes. But all this is not so; for the Sun and Moon in the Creation were appointed to distinguish the times and seasons of the year: which they could not do, if the Sun should not by a serpentine course, in the declining circle of the Zodiac, both remove and

approach, and so make both inequality of days, and difference of seasons. But still there is vanity in all things under the Sun; and that which is infected with man's corruption, shall suffer in man's dissolution.

3 They are constrained to minister their service to the wicked desires of sinful men: and this is the sorest bondage of all, even to be a slave unto slaves. The Sun was fain to lend his light unto those Pagan monsters, while they committed their most execrable rapes and murders. The Moon waits upon the thief, whiles he acts, his robberies; upon the Goatish whoremonger in his foul adulteries. The Stars hide not their aspects from those at heisticall astrologers, nor deny their influence to their Heathenish Idolaters. The winds with prosperous gales, fill the sails of Pirates, and the Sea supports their unblest vessels. Upon the grounds of oppressors, the Clouds let fall their fructifying burdens, and the heat of that glorious carbunckle ripens their fruits. Viands make fat the epicure, and Wine is ready for the unnatural thirst of the drunkard. Herbs and Mineralls are medicinal to the unholiest bodies, and recover them from their diseases. Jewels and precious stones are driven to adorn the proud; and gold is made to buy the Libertines pleasure. The Vine yields her Grapes, the Kine their milk, the Sheep their wool, the ground her corn, the Meadows their grass, and Gardens their flowers; even to those that sacrifice all these to their Idols. Birds are compelled to part with their feathers, to stuff the bed of uncleanness; and the mettalls of the Earth are made the instruments of homicide. The Fire warms, and the Air cools, and the Water cleanses, and the Earth bears the ungodly as well as the righteous. They are all forced to serve them, that do not serve God. This is the bondage under which they groan, and from which they labor to be delivered, longing for the time when *all these things shall be dissolved.*

And yet they would be but *dissolved,* not destroyed: they desire a renovation not an annihilation; not a cessation of being, but of servitude. So *Paul* says,*The creature shall be delivered from the bondage of corruption, into the glorious liberty of the Children of God.* What shall they be delivered, only by being utterly abolished? Shall they so cease to be miserable, that they shall cease to be at all? No, that cannot be called a deliverance, but rather a punishment: for it is a less ill to be miserable, than not to be at all: a corrupt estate is better than none. But they shall be *delivered into a glorious liberty;* both putting off their servile corruption, and putting on a happy freedom. As for our sakes they became corruptible, so together with us they shall be restored to incorruption. I dare not (with *Calvin*) gather in the Beasts, Fowls, Fishes, that remain at the last day, to this number; they are certainly within the compass of this *dissolution;* but whether designed to such a restitution, it is doubtful. Their services being done, in the ministration to our necessities, why should they be restored to glory. But there shall be a new Heaven, and a new Earth: the Heavens shall be decked with Stars; the Earth adorned with Trees and Plants: the *Moon shall shine as the Sun, and the light of the Sun shall be seven fold:* and for the end and use of all this Renovation, it shall then be revealed, when it is performed.

Seeing all these things must be dissolved, Why does not man herein read the Necessity of his own dissolution? His body is not made of the same matter, with the Sun, or stars, or heavens: and if it were, yet even these must be dissolved. But *Homo ab humo,* and *humus ex nihilo:* he is

the son of the earth, and grandchild of nothing. There is nothing in life, more transient than life it self: in the midst of life, we be in death. It eats out it self, spends upon the own stock, and is consumed, by being peeced. Every day that is added to it, is so much as a day taken from it. *Nativitas ex utero viventis & secundae matris, Nativitas in uterum mortuae & primae matris.* From the morning of Infancy, we come to the meridian of Youth; and presently it is evening; our sun sets. Our life is like a candle in the wind, soon blown out: like a spark in the water, soon extinguished: like a thin air, soon expired: like a little snow in the Sun, soon melted: like a flower; What in the Spring is sweeter for smell, fairer for sight?*Solomon in all his royalty was not clothed like one of those:* yet*in the morning it flourisheth, in the evening withereth:* if it last a day, that's all. *Deawes, vapors, shadows, snow, dreams, dust, and ashes: A ship, Post, meteor, air; so man's life passeth. We are not debtours to the flesh,* saith *Paul:* but we are debtours to the death of the flesh. Let not this little world man, think that he can hold out with the great: common experience confutes it: daily man dies, when as the world stands. There is but one thing appointed to dissolve the world; and that is the last Fire: but there are a thousand things to bring man to his end. We use to say, that a man may live of a little: but alas, Of how much less may a man die? There is scarce anything, that hath not killed somebody: an hair, a feather hath done it. Let us therefore be carefully prepared for our own dissolution, and the dissolution of the world shall never trouble us. If we live well, we shall do well: and if we die well, we shall do better. The world shall be dissolved, but nothing shall separate us from Jesus Christ.

What manner of Persons ought ye to be in all holy conversation and godliness?] This is the practical part. The wise man first looks to the end which he desires, and then studies the way conducing to it. He does not say, This way will I take, because it is fair and pleasant, and I have store of company, whither soever it brings me. But because of the smoothness and frequency, he rather mistrusts it; having heard that the rode to hell is very delightful, populous, and numerous of passengers: and therefore resolves to choose the surer way, though it be troublesome and solitary. Heaven is the place, to which we would all arrive: Sin is a pleasing way, but not the right: Piety is the right way, but not so pleasing: if we be wise, we will not mind the pleasantness, but the directnesse of the way; and suffer a little sorrow in our journey, for that inestimable joy at our journeys end. Reveale to us this way O Lord, and see if we have followed it; that thou mayest have glory, if we have; and we pardon, if we have not, and help that we may. *Domine paratum est cor meum; metuo ne non sit: utinam esset paratum: hei mihi quod non est.* We have here, for satisfaction of our good desires;

- 1. The Way directed to Felicity, which is *Godliness.*
- 2. Our Progress in that happy Way; our *Conversation.*
- 3. The Sincerity of that Progress; *Holy, All-holy.*
- 4. The Perfection of that Sincerity; *What manner of Persons ought we to be;* How holy, how godly; how excellent in all grace and virtue?

Godliness is the way: and this, in the latitude of it, comprehends all those duties which God requireth of us. Indeed, it is a conformity of the whole creature, to the will of his Maker. To live a life as near to the life of God, as possibly we can, is *godliness.* In the understanding, it is knowledge: in the will, it is readiness: in the affections, it is simplicity: in the conscience, it is sincerity: in the heart, it is alacrity: in the hand and in all our actions, it is obedience. This is too large a field for us now to survey: we will look but upon one canton of it only: the trial of *godliness* is obedience. First, it is *auscultans,* and hath an ear listening to the Word of God. That same, *Ipsum audit,* runs continually in the mind of *godliness.* Hear not the world, which bids you seek after transitory things; but *hear* him that says, *Love not the world.* Hear not the world, profering her honors: but *hear him,* that tells you, *Humility is the way to glory.*

2 It is *Prompta:* the guard, that watcheth at the chamber door of Kings, sooner break of their prattle at the voice of their master, and are ready to execute his commands. The godly heart forgets his own business, when his Maker sets him on work. The refractary are like a heavy laden vessel, not moved without strong winds: but the pious heart is like a sphericall body set on a plain; the gentlest breath of God's Spirit stirs it. No war-horse is so guided by the hand of his rider, as the godly soul is by the will of his Maker. Those are paralytic and stupefied members of the body, which will not move at the impulsion of the head: If we be living members of our glorious Head, we have a motion pliable to his direction.*The vessel of honor is meet for the Masters use, and prepared unto every good work.* They are more stubborn than the winds and seas, that will not obey the voice of Christ. Thirdly, it is *Integra:* to serve God in some things lest repugnant to our corrupt natures; and in other duties to be recusants, is an heteroclyte and defective *godliness. Miriam,* for one contumely against her brother, became a Leper. *Moses,* for failing in one act of obedience, was not suffered to enter into the land of promise. *Heli,* otherwise godly, for a little indulgence to his ungracious sons, was severely punished. They that profess *godliness* in diverse things, and take liberty in one ungodly custom, are like a vain traveler, whom the desire of seeing some famous city, after the tedious measure of many hundred leagues, hath brought to the gates: and there taking up his Inn, he is so well pleased, that his glass being run out, he dies without the sight of that happiness for which he undertook the journey. If a man have many fair rooms in the house of his heart, all which he reserves for God: and one little closset, which he lets out to Satan, by the tenure of one filthy lust or affection: will not God dislike all for that one? Will he not for that one secret rivall, forsake the whole dwelling? Much honey cannot sweeten a little wormwood, but a little wormwood will embitter a great deal of honey. You have seen a mouse caught in the trappe, by the very tippe of her tail. A little sin cherished, puts us out of the way of *godliness.* The word is plural, *In pietatibus,* in all the duties of godliness. This then is the way, *walk in it;* and, God hath past his Word, you shall be saved by it.

The progress in this way, is our *Conversation.* Man is a sociable creature, ordained to converse with his own kind. It is neither good, nor safe, to be alone. Of conversation there is a necessity; all our care must be to make it holy. There be three objects of a Christians care; the devotion of his heart, the profession of his mouth, and the conversation of his life: The first and last of these are hard tasks; only the middlemost is easy, with small difficulty we can say well: but to mean well, and to do well, be the points of labor. Our conversation is the

Index of our estate: if that be bad, the credit of our profession is lost; and we are broken in our religion, as was *Demas.* The ungodly may be hoisted aloft, like chimneyes; but we know by their smoke, that they are full of foot. The Poets talk of a wedding girdle; which, being tied about the Bride, would instantly break, if she were not a Virgin. The name of Christian is an universal challenge among us: but if we be not Virgins, of a pure and holy conversation, this girdle will break, and we shall be exposed to ignominy. In vain do men speak well of us, when God knows no good by us. If he pronounce •s dead, all the mouths in the world cannot breath life into us: if he pronounce us living, all the Devils in Hell cannot take life from us. A man is what his manners declare him to be; as the Tree is judged by the fruits. There is nothing more honors or dishonors God, than our good or evil *conversation.* The thoughts of our hearts, whether they be fowl or clean, are only known to himself; and in the matter of his glory before men, they neither make nor •a•re: as the unknown bowels of the Earth neither grace nor disgrace a country; but the words of our lips, and works of our lives; these either hinder, or advantage his glory. But do our filthy aspersions below, stick any spots upon the brow of Heaven? Do we violate the Virgins there, by committing uncleanness here? Doth it trouble the blood of Christ in Heaven, that we swear by it upon Earth? If we oppress the poor, is this any wrong to God? Whatsoever evil we do, is he ever the worse? Indeed his honor, in it own nature, can no more be depressed by our impiety, than it is heightened by our obedience: but in the regard of men, according to our *conversation,* it receives either increase or dimunition. As the glory of the Sun is still the same; but not so to our eyes, when it is obscured by the interposition of Clouds.

There is nothing so truly speaks a man, as his *conversation:* what he does, I am sure he is; not evermore what he says. *Judas* was a traitor: why? He delivered up his innocent Master: this he did, whatsoever he said. *Herod* was a murderer. why? he slew the Infants of *Bethlehem: Pilate* was an unjust Judge: why? he condemned the innocent: the conversation is an evident and unanswerable proof. Not that every bad act denominates a sinner: as to be once overtaken with wine, makes not a man a drunkard: nor one oath a swearer: nor one falsehood a liar. That which justifies or condemns a man, is his *conversation;* the accustomed course of his life. If his manners be lewd, he shames his profession. It were better with Philosophers, to have honesty without religion, than with wicked Christians, to have religion without honesty. Yea, he shames himself. In the preparation of solemn nuptialls, the wedding clothes are sumptuous, the Bride-chamber is richly furnished, the Marriage-bed is adorned with silken curtains and glorious ornaments, the Roomes are strawed with Roses and Violets, the presence is honored with a great number of fair Virgins and noble friends, great cheare is provided, the Bride-groome is decently accontred, the attendants wait, all things are in readiness: yet after all this expectation, when the Bride is presented, if She appear swarthy, evil favored, and deformed, not to be looked upon without contempt, all the Spectators hang down their heads, and the whole honor of the nuptialls is quash'd. So though there be an affluence of riches, a concurrence of honors, and all that this world can afford, in abundance: yet if thy Soul, which is the Bride, ordained for the Prince of Heaven, *Jesus Christ,* be fowl and stigmaticall, besmeared with lusts, and polluted with an unclean *conversation;* the Bride-groome will none of thee, and thou shalt be despised of Men and

Angels. Be gracious therefore in thy *conversation,* that thou mayst not be rejected of that Heavenly Bride-groome.

The sincerity of this Progress follows: Our *conversation* must not be sensual, but holy: not in part, but *All* holy: even*throughout sanctified.*

1 *Holy.* Holiness is God's own Image, a beam of that Divine light shining within us: a resultance, a resemblance of one property of the Divine nature: the Character of Christ, the Print of the Spirit, the cognizance of a Saint, and the Glory of Men and Angels: without which, all riches is poverty, all honor ignominy. For what is all the glory of the world, without holiness? *Aut nihil est, aut nihil prodest:* It is all nothing, or nothing worth. *God hath chosen us before the foundation of the World, that we should be holy:* Holiness is the end of our Election. *He hath not called us to uncleanness, but unto holiness:* Holiness is the end of our Vocation, *This is the Will of God, our sanctification:* His holy Word doth command it. *Be ye holy, for I am holy.* His holy example doth commend it.

Yet alas how doth the universal practice of the world despise it? *B•• Holy?* It is the least of all their cares: nay they are ashamed to be holy, for fear of being contemptible: as if they had made a Stature, and sworn to observe it; *In no man amongst us be holy.* Preach *holiness* to them, and they reply; This is no age for Saints: They will not be so holy, as to go to Heaven before their bones be cold: that *holiness* is but a sullen quality, and makes men unfit for any good company. Thus do they scoff at the means to be saved, and make themselves merry with their own damnation. But we must tell them again, that whosoever will not be a mortified Saint on Earth, shall never be a glorified Saint in Heaven. He that will not be so sullen, as to be holy, for fear of displeasing the company of sinners, shall never be so happy as to enjoy the society of God and his holy Angels. For*without holiness, no man shall see the Lord.* Holiness is that Perspective, through which we must see God. It is as possible to see the Sun without eyes, as to see God and be saved, without *Holiness.* No sanctification in this life, no salvation in the world to come: no *Holiness* here, no Happiness hereafter. By living ill, thou art seen of God, but doest not see Him: by an *holy Conversation,* thou both seest Him, and art seen of Him. Our Holiness begins our Blessedness; and our Grace is the handsell of our Glory.*The Kingdom of God is an undefiled Kingdom,* because none that are defiled shall enter into that heavenly Mansion.

This is that spiritual circumcision of the heart, whereof the carnal circumcision was but a symbol. The differences are many. First, the circumcision of the flesh was wrought by the hand of man; this, by the finger of God; therefore Saint *Paul* calls it*A circumcision made without hands.* Secondly, The carnal circumcision was only concerning one part of the body; the spiritual extends to both body and soul; to every part of the one, to every faculty of the other. Thirdly, that was only done on the eight day, but we must be spiritually circumcised every day. This is the Suburbes, through which we come to Heaven the City: Holiness is that *via regia* to all honor; and they that decline this way, shall be written in the infamous dust. *Enoch* walked with God, and was translated: but shall a man walk with the Devil, and speed so? Faine we would be Saints, but we are loath to be holy: as if a man should desire to be a Courtier, yet refuse to leave his rusticall behavior, or to put off his sordid garments. O for a

Religion that can make a man a Saint, though he were never holy! This is that Popish bait, which catcheth so many thousand Gudgeons: under the pretence of an holy faith, the toleration of an unholy and licentious life. It is their objection; If we be not in the right, it is a wonder that so many flock unto us: few of our Religion turn to you, but abundance of yours come over to us. But we answer, that for the corrupt nature of man to adhere unto a Doctrine, that promiseth carnal liberty, is no more wonder, than for stones to fall downward. Philosophers of divers sects turned to the Epicures, but never did Epicure accept of any other sect of Philosophy: an easy proffer will win us from a laborious life to a pleasant: But who will change a pleasant for a laborious? *Callista* the Whore thus bragged against *Socrates:* all thy Philosophy cannot alienate one of my Lovers from me: but my beauty can fetch many of thy Scholers from thee. But he answered her; This is no wonder: for thou temptest men to the pleasing way of perdition, but I persuade them to the troublesome way of virtue. We are all naturally disposed to be evil; to be holy and good is the difficulty. We are borne sinners, there is much ado to make us Saints. Yet holy we must be, or we can never be happy. This is the only way to ascend that mountain where the Lord dwelleth: even that holy Hill, which none can come unto, but *he that hath clean hands;* which none can have, but by that one and strong way of making them clean, which is by washing them in the immaculate blood of JESUS CHRIST.

2. *All holy;* our conversation must be holy throughout; separating ourselves from every known sin, and sanctifying our hands to every good work. Indeed many intercurrent infirmities will mingle themselves with our best actions: but still our desires must be hearty, our endeavors holy, and the constant purpose of our souls resolved in nothing to offend. *Holy* in all the parts of holiness, in all the kinds of holiness, in all the degrees, in all the means of holiness.

1. In all the kinds of *Holiness.* There is a Holiness imputed; which is properly inherent in Christ, but made ours through faith by imputation. And if this holiness be imputed to us, we are reputed as holy in the sight of God, as if it were inherent in us. There is an holiness imparted to us; either Habitual, or Actual: the former is a divine spiritual quality, wrought in us by the holy Spirit, who furnisheth us with all graces required in the Saints. The Actual holiness is that power of grace whereby we sanctify ourselves; both in the affections of our heart, and operations of our life. There be some that care only to carry a fair show of holiness; flattering themselves, that their garments are of the holy fashion, their going is of the holy pace, their language is of the holy style, their ruffes are of the holy set, their hair is of the holy cut: but their heart is all this while of an unholy metal: the invisible stuff is mere rottenness and dissimulation. Others think it enough to have a good heart to Godward, as they say, how lewd soever their life appear to the world: and that *Intùs si recte, non laborandum,* if all be well within, they need care for no more. Some content themselves with fine linings, how course soever their outsides be: others will make shift for glorious outsides, though they have sluttish linings. Neither of them both is holy: to the former we may say, as he answered the Strumpet pretending her soundness of health; I will never believe that body to be found, whose face is broken out into blisters: if the life be spotted with a sinful Leprosy, we cannot think that the heart is holy. To the other, that pretend sanctity at the root of the

tree, when no fruit but wickedness is seen on the branches; I remember what *Paulinus* answered to *Severus,* when he wrote unto him to send him his picture: *Erubesco pingere quod sum, non audeo pingere quod non sum;* modestly dispraising his own feature: I must blush to picture myself as I am, and I scorn to picture myself as I am not. Of the two, it is better humbly to confess the unholiness we have, than arrogantly to boast the Holiness we have not. But to be *All-holy,* is to be holy within and without: like the Kings Daughter, who as she was all*glorious within,* so *her clothing also was of wrought Gold:* her outside was comely, her inside lovely. Or like the Ark of God, which was overlaid with pure Gold,*both within and wiihout.* A good conscience is the Gold within, and a good conversation is the Gold without. The holy soul *provides for things honest, not only before God, but also before men.* 2 *Cor.* 8.21.

2. In all the parts of *Holiness.* There is a Privative Holiness, in the reforming that which is evil: and a Positive Holiness, in performing that which is good. This consists*in putting off the old man, corrupt with deceiveable lusts:* and *putting on the new man, created after God in Righteousness and true Holiness.* It is but a piece of Holiness; to*deny ungodliness and worldly lusts:* the better half is *to live godly, righteously, and soberly in this present world.* We must be*Holy in all manner of conversation.* No exception may be admitted against the general Rule of Holiness: what servant conditions with his master, This work I will do; in that I will be excused? Sanctification is like Leaven, spreading the powerful virtue of it self throughout the whole lump. He that hath a straight shoe, and a tender foot, is sensible of the least stone or rubbish got in; nor can he be at ease till he hath taken it out: The holy Soul is troubled with the smallest error he commits; and is so far from favoring any sin, that he will not pardon himself for stumbling against his will. It was the saying of one, and it is the conceit of many; *Alijs in rebus pietatem colas, sanctitatem serves;* Lord, be merciful to me in this infirmity, and in other things I will be holy. But Holiness grants no such dispensation: he that makes not some Conscience of all sin, makes no true Conscience of any sin: He that is not in some measure sanctified in every part, is truly sanctified in no part. In secular armies there be *Emeriti milites:* but in our holy war against sin, neither young, nor old, nor weak, nor sick are privileged. There be some trespasses of so small a value, in their opinion, that they presume, neither will their faithfulness be exacted, nor shall their unfaithfulness be noted. But will you not be *fideles* ⟨ω⟩ *?* who then shall trust you *in multo?* If Holiness must be in all our conversation, what sin can hope for toleration?

3. In all the degrees of Holiness: we must not content ourselves with an *Hac •sque;* thus far will I go in Holiness, and no farther: but we are charged to*perfect Holiness in the fear of God.* How far soever we have proceeded, there is *aliquid ultra,* a geater measure and degree of Holiness to be attained.*He that is righteous, let him be more righteous: and he that is holy, let him be more holy.* It is a happy comfort to a man's life, when he shall find in himself the sweet experience of going on, and growing on to more holiness; still *increasing with the increase of God.* This is a sound proof to his conscience, that he is truly sanctified, because he desires and endeavors to be more sanctified. Saint *Bernard* reports the saying of a Monk; *Nec pejor fieri volo, nec melior cupio:* I would be no worse, and I care not for being better. But we not sooner cease to be better than we begin to be worse: nay, we were never truly good, if we desire not to be better. The waters continually run forward, the winds do not look back to

their native home, the Sun is never weary of his course: and shall the Christian be *weary of well-doing?* Shall our Holiness be at a stand? No, but let our daily progress be *from strength to strength, till everyone appear before the Lord in Zion.*

4. In all the means of *Holiness;* of which there are especially two, the Word and Prayer: for we may say of men, as the Apostle doth of the Creatures for meat; that *they are sanctified by the Word and Prayer.* 1. The Word is that outward means which God hath sanctified, to sanctify us.*Father, sanctify them with thy Truth: thy Word is Truth.* And*now are ye clean through the word, which I have spoken to you.* Therefore is it called *Pure,* not only *Formaliter,* because it is pure in it self, and contrary to all corruption: but also *Effective,* having the power to make us pure and holy. It is no more wonder to see a man profane, that neglects the Word preached; than to see his hands foul, that did never wash them. 2. The Word is God's means to work holiness in us; and Prayer is our means to obtain holiness from God. The*holy Spirit* himself is given to Prayer; and what Grace comes not with him? When the Disciples were at their Prayers, the holy Ghost did especially come upon them. As Prayer is the hook to draw down Holiness from above: so the time of Supplication is the time of Sanctification. Though God do grant us more than we beg, in his bounty: he will not deny our holy suites, in his mercy. If we would be holy, let us be devout: they that pray well, cannot live ill: the desire of Sanctification shall be granted.

Thus happy is it to be holy: nothing can make that man poor: he graceth all conditions, and honors all places. Though he be humbled with the lowest, and with the vile have a vile estimation; yet he is truly noble: the estate cannot dignify him, he shall dignify the estate. When a worthy person was set, by the ignorance of him that ordered the feast, at the lower end of the Table; and another demanded why he was placed there: It was answered, *Honestare locum,* to bring that place into credit and reputation: so it pleased the master of the feast to honor that end of the Table. Wheresoever the holy man is, he hath honorable company: the holy Church to pray for him, holy Creatures about him, holy comforts within him, holy Angels to attend on him; and above all, the Holy of Holies, even that *Holy, holy, holy, the Lord God of Sabbath,* everlastingly to bless him.

The Perfection of this Sincerity shuts up all: *What manner of persons ought ye to be?* The form of speech is interrogatory: there is *Quastio apponens vel tentativa:Whence shall we buy bread, that these may eat?* saith Christ to *Philip,* and it is added *This he said to prove him, for he himself knew what he would do.* There is *Quastio negationis; Is the Lord's arm shortened?* No, it is not.*Do we provoke the Lord to jelousie? Are we stronger than he?* No, we are not. And there is *Quastio asseverationis:Have I not chosen you twelve, and one of you is a Devil? Are there not twelve hours in the day?* Yes, there are. Of this nature is our question here, importing *Excellentiā quandam: What manner of persons ought we to be?* He means, very holy, very devout, very zealous. The word in the original signifies rather *quantos* than *quales:* implying not so much the *manner,* as the *measure* of this required *godliness: How great should we be?*

There is great ambition in the world to be Great; but not to be great in goodness. Who shall have the greatest honor, millions contend; not who shall have the greatest virtue or sanctimony. Men press in throngs to the doors of secular glory, and strive who shall be the

foremost; but for the way of piety, we are very mannerly, and will give any man leave to go before us. We would have no man richer than ourselves, no man nobler than ourselves, no man happier than ourselves: but any man may be holier than ourselves, without our envy. The sensual man wisheth his life, as the Naturian chose his wife; He would have her well borne, fair, rich, kind, with divers other fortunate qualities: but he quite forgot to have her good and virtuous: so among all the desired privileges of life, men commonly leave out Holiness. But if a little Godliness will not serve the turn, what shall become of them that have none? *If the righteous be scarcely saved, where shall the sinner appear?* Our Religion shall not only be examined by the Test, whether it be pure or no, but also by the balance, whether it will hold weight or no: If it be found either too light, or too slight; *refuse silver shall men call it,* not able to endure this trial of the universal fire.

What manner of persons we should be in our conversation, we have seen plainly expressed; *Godly, holy,* and all this *in all* things, whether thoughts, words, or deeds: Let me add three cautions to the manner; How godly, how holy soever we are, let us together with these, be penitent, patient, vigilant.

1. Repentance must not be lest out: for as we have brought upon ourselves a necessity of sinning, so we must not exclude the necessity of repenting. Every day we gather some spots, therefore must every day wash them off with our tears. This house of our soul is but mortal, made of brittle earth, subject to innumerable breaches, to let out the inhabitant: death will creep in at a little hole: yea, the very soul hath her breaches too; every small sin is a flaw, every greater sin a fracture in this goodly building: Repentance is the only material, wherewith we stop all the leaks of our vessel, wherewith we mend all the rents of our garment, and repair all the ruins of our edifice. It is one of the good man's Titles; *Reparator ruinarum,The repairer of the breaches.* The Godliest life cannot scape errors; the eye will wander, the tongue will trip, the foot will tread awry, our thoughts will ramble: therefore the heart must be always ready to mend all with Repentance.

2. Patience hath her work too; for the most godly conversation will be exercised with troubles. Either the good we would have, shall be deferred; or the evil we would not have, shall be imposed; we shall mar all, if we lose our patience. The same measure of trouble being laid upon two men, is far lighter to him that bears it with patience. Of how pure wood soever an instrument is made; yet if it warp with the Sun, or crack with the weather, we dislike it. Let us not lose our credit of the Holiness, by the least murmur of impatience.

3. Vigilancie guards all: our sanctity, our piety, our charity, all will be stolen from us, if they be not kept by watchfulness. If all be a-sleep in the house, the thief filcheth at his pleasure: but when the Master meets him at the door, he faines another errand, as if he came upon some business, and speaks to him with all reverence. If the Tempter find thy soul waking, he goes away sneaking: He is disapointed, and thou art preserved. Thy end may come upon thee, as the last day upon the World, like *a thief in the night:* if it find thee sleeping, it will never give thee leave to waken: as *Iael* served *Sisera,* when he slept his last. One finding a soldier a-sleep, killed him: and being charged with the fact, he made answer; that he only left him, as he found him. Should God almighty deal so with us, to take away our souls, when

he finds them in a spiritual slumber, how desperately dangerous were our condition? They that lie *perdue* in camps, during that service never sleep: we are in a continual warfare, beleaguered with enemies that will give neither truce nor quarter: if we fall into a spiritual drowzinesse, and be taken napping, their rage will be cruel, their insultation unmerciful.

But alas, what will become of the swearer at this day? Can his loudest Oaths drown the Archangels Trump? What will become of the drunkard? Can his floods of wine quench this universal fire? Where shall the worldling appear: His bags of gold will be melted, his stately Mannors turned to Cinders, and all his lands shall lie fallow forever. What will the adulterer and his strumpet do? The mistress of his affections shall then prove the mistress of his afflictions: there is no appearing in this Court by proxey, no commuting the penance: they must answer the matter themselves. Two things will affright voluptuous sinners at the last day: the fight of the Creatures which they have abused, and the Presence of the poor, whom they have not refreshed. Such *manner of persons* shall perish with the world, from the world, worse than the world. But blessed are they that have kept faith in their hearts, holiness in their lives, and sincerity in their Consciences, for they shall scape both the last fire of Judgment, and the everlasting fire of torment.

2 PET. 3.12.

Looking for, and hastening unto the Comming of the Day of the Lord, wherein the Heavens being on fire, shall be dissolved, and the Elements shall melt with fervent heat.

IT pleased God to make use of two Instruments, for the calling together of the assemblies of the Saints; Bells and Trumpets. In the foundation of his militant Church, his first institution was Trumpets by his appointment the Congregation was called into the Tabernacle by Trumpets: and when they were in, he gave them also the sound of Bells, from the garment of his Priest. In the Christian church, we have the use of Bells, but not of Trumpets: yet if we distinguish this Church, as it hath a Militant, and as it hath a Triumphant part, we have both Bells and Trumpets employed, but with an inverted Order. A Bell calls us to the Temple, and a Bell calls us to the Tribunal▪ For as the Sermon-bell calls us to the Church material, so our Passing-bell calls ⟨◊⟩ to the Church celestial. The Bell toules, and we come into the mil••an• Assembly: the Bell toules again when we die, and then we go out unto that triumphant Company. And when we shall receive our further Consummation, the re-uniting of Bodies and Souls at the Resurrection; it shall be done by the sound •f Trumpets. In a spiritual sense, we have both these, Bels and Trumpets, i••••ting us to the way of Goodness: Every Sermon we do h••re, is as one of *Aaron's bells,* that rings us to repentance and a holy life: But every Sermon upon such an argument as this, the presentation of the Day of Judgment to our Souls, whereof the Day of Judgment will call for a presentation: this is a loud Trumpet, thundering in our ears the necessity of that Preparation, which may save us from eternal destruction. Hear therefore these lower Trumpets to your pro••t, that you may then hear that last Trumpet to your Comfort.

Looking for, and hastening unto, &c.] Wherein we have two general parts; The Object requiring some exercise; *The Comming of the Lord's Day:* And the Exercise concerning that Object; *Looking for it; hastening to it.* The Object hath two appendances; *The fiering of the Heavens,* and *The melting of the Elements.* The Exercise consists in two actions; *Expectation* and *Expedition;* the one of Hope, the other of Desire: the former is Patient, *Looking for:* the other is *Properant, Hastering to.* Both these affections of the Soul, are resembled to two actions of the Body: *Looking for,* that is work for the eye: *hastening to,* that is the business of the foot: The one is an Organ of Vision, the other of Motion: Hope must keep the eye open to *Look;* and Desire teach the foot to mend his pace, and to *hasten.* The Object hath the last place in the Text, but it shall have the first in my discourse: the journey being known, we set forwards.

The Comming of the Day of the Lord.] God is no Judge Dormant, nor Demurrant, nor Rampant. Not Dormant, none of those Judges that fall asleep on the Bench; that like those Idol-gods, hath ears, and hears not. Not like him that would not right the poor widow, till her importunity had wakened him. Not Demurrant, like *Felix,* that put off *Paul* to a longer day, *I will hear thee another time.* Nor Rampant, like those in the Prophet, that *slay off the skins of the poor,* and *grind their faces.* He is uncorrupt, no bribe can tempt him: not dilatory, no business doth detain him: Inflexible, no power can-sway him. This Supreme Judge hath set the day of his Assise, and all men must appear before him. All eyes shall see him, but with a different aspect: which is strange; that the same Object should be so acceptable to some, to others so terrible.*They shall see the Son of man coming in a Cloud:* but with no comfort. Not that the Excellencie and Splendor of his glory shall be hidden, but there is an indisposition in their fight to receive it. They shall know him to be the Son of God, by the Claritie of his person, the Majesty of his Word, the obsequious •e•dinesse, of the Angels to serve him, and by divers other perspicuous and evident demonstrations. But as a weak eye is offended with a shining light, so this Glory shall amaze, not cheer them. The good man's honor is the envious man's torment. If*Joseph's* sheaf stand, the brethren repine. If the fat Calf be killed, the Elder brother is angry: *Saul* finds not so much pleasure in his Kingdom, as vexation in the prosperity of *David.* The Glory of Christ shall add to the Reprobates confusion, when they are driven to confess, *This is he whom we had in derision.* They will rather choose to endure the horrors of hell, than to stand in so glorious a presence. Christ says of the wicked, that they*shall see him no more.* If we understand this of the Godhead, they never saw it at all. If of the manhood, they shall see it again, *Videbunt quem soderunt.* Indeed they shall see him no more as a Redeemer; that time is past: but as a Judge they shall, to their endless discomfort.

But these are Scarabees and Beetles, and this *Day of the Lord* is to them a Rose; so sweet that it kills them. The breath of a man hath this property, that at the same instant it can warm that which is near it, and cool another thing somewhat removed. It is no otherwise with the breath of God: Doth any man fear him? Then is he near him;*For his Salvation is nigh to all them that fear him:* and this breath of the Lord, the Promise of his second Comming, lights warm upon him, and is a cordial reviving his heart. But if a man be far off from God, through the vaste gulf and separation of his sins; then comes this breath very cold and bleak to his heart; and the mere mention of the day of Judgment sends a shivering through all his bones. It was the Son of man, whom the high Priest was promised to see one day in the Clouds. The Father

hath given him the Commission of Judgment, and that by this Title, as he is*The Son of man.* Which consideration makes us bold to take *Paul's* speech out of his mouth; and what he said to *Agrippa,* to apply better to *Christ:I think myself happy, O King* Jesus, *because I shall answer for myself this day before thee, touching all the things whereof Satan accuseth me. Especially because thou hast knowledge of all customs;* whether they be the adversaries, who is busy in assaulting; or the Fleshes, who is false in betraying; or my poor souls, which is weak in resisting. Thy own temptations have given thee experience of my frailty. I see the wounds yet bleed, which were taken for my sins: yea, and mine own nature is assistant in Judgment, to assure me I shall be partaker in Glory. Is my brother *Joseph* thus great? Then shall not his brother*Benjamin* be forgotten. If *Hester* be so dear to *Assuerus,* her kinsman *Mordecai* shall be advanced: there is in store for him, a robe, and a ring, and a horse, and a crown, and a train to proclaim his favor, *Thus shall it be done to the man whom the King will honor.*

Wherein the Heavens being on fire, &c. Concerning the Conflagration of the Heavens, liquefaction of the Elements, and dissolution of the World, sufficient hath been spoken before. My Meditations now are directed only to such profitable Uses, which if we devoutly practice, our soul shall escape in that Day of Vengeance.

1. Let there be an holy *Fire* within us, which will be an antidote against the rage of this *Fire* about us. The Word of God is Fire; an holy Fire from the Altar of Heaven: Sin is also like Fire; but one heat doth avocate another; the greater Fire extinguisheth the less. The Word is compared to Fire. First, It doth *calefacere,* warm the heart: more extensive of beams than the Sun; *Nihil occultatur à calore ejus;Nothing is hid from the heat thereof.* The most frossen breast will thaw, when God shall lay this Fire unto it. Secondly, It can *illuminare,* give light to the ignorant, if it be not mis-placed. The Fowler that carries the light on the top of his head, lights others plainly, himself sees not so well: Some carry this light only for the good of others, not of themselves; while they teach well, and walk ill: such men, when they go abroad, leave their lamp at home. Some keep this Fire to themselves, and grudge it to others: their light is kept within doors, and shall do no good to their neighbors: they have knowledge, but they will part with none of it. Others rake up this Fire under the embers, as Christ calls it *putting the light under a bushel;* so that neither others nor themselves shall be the better for it. Thirdly, Fire can *purgare,* search, try, examine, and purge away the dross from the metal: This operation if the Word had in us, we should be presented pure Gold to the Treasury of Christ. Sins are rust, and rust will not be gotten out but by fire. When we find our affections so drossy, rusty, foul, we must remember that this Fire hath not been made on our harthes; the Word hath not been admitted into our hearts. Fourthly, Fire can *assimilare,* make the matter it enters into, like it self: as Iron in the fire becomes fire. The soul that humbly entertains the Word, is made pure and holy, like the Word. If we see an uncharitable man, like a cold unformed lump of metal; know that his conscience, hath not yet taken Fire. Fifthly, It will *permanere,* last long in fit matter: as a mark made in a board by fire, will last as long as the board. If the Word have once thoroughly taken bold of our hearts, that gracious Fire will never out. God's Word, and man's Eare are like the Steele and the Flint: they quickly strike out fire; but to no purpose, unless our heart be as Tinders to receive the sparks. If we have this fire, let it not go out for want of fuel: Hearing and

Meditation are like oil to the Lamp, and fuel to the Fire;*My heart was hot within me, and while I was musing, the fire burned.* If we maintain this holy Fire in our hearts, we shall not be hurt by the burning of the Heavens.

2. The *Heavens* shall burn, and the *Elements* shall melt, both with one Fire. Our Affections are our Elements: under the command of the Heart, as the Elements are under the rule of Heaven: By the Creation, the Elements were pure, and so were our Affections: now both of them are corrupt, feculent, and drossy. Therefore let this same holy Fire melt our Elements, new cast our Affections. Hast thou a covetous affection, greedy of those baser things? Melt it. How? Dissolve it into charitable contributions; like molten Lead, that runs into empty corners. Melt thy riches into alms, thy rapacity into mercy. Thy money was congealed in thy chests; put the Fire of Charity to it: were it frozzen to a stone, and bound with iron bars, as with the *bonds of Orion;* this Fire would thaw it; Charity would set it a running into the bellies of the poor, the fittest receptacles for all our wealthy superfluities. When an ill gotten estate is left to a prodigal Heir, We say proverbially, yea prophetically; *It will melt like snow in the Sun.* The father, like a Constable, kept in the stocks; but the gallant son will let it loose, and set it a running. The penurious father did clippe the wings of his riches; but the son will open the cage, and make them fly. This is a melting without thanks, without reward. But that which is molten in Charity, runs into a blessed Treasury: it is but put over by a Bill of Exchange, to be paid an hundred fold in Heaven. This is an holy, an happy Fire: but alas, we may say of this virtue in special, as the Poet doth of virtue in general; *Virtus laudatur, & alget:* Charity is so cold, as if these many Winters it had seen no fire. A man had need blow strong and long upon this pile of Charity; for it is green wood, and hard to kindle: But if this fire cannot melt our hearts into beneficence, the last Fire will more than terrify them with vengeance. Stones will lie long in the fire, and before they melt, they fly in pieces: and such will be the meed of all stony hearts. Hast thou a proud Affection? Melt it into Humility; Lay thy ambitious desire of Honor in the dust. Hast thou an Affection of Revenge? Melt it into Forgiveness, without which thou shalt never be forgiven. Art thou transported with a lascivious affection, troubled with the Itch of Wantonness? Melt it by Mortification: Do not feed this fire, least it burn thee to cinders; but withdraw the fuel, and it will out of it self. Is thy Desire set upon Wine? Doest thou long after the cups of Excess? Melt it, or it will melt thee. The Drunkard indeed can melt his estate into drink, his body into Surfeits, his time into vanity: but he cannot melt his sin into sorrow, his inordinate lust into sobriety. These Elements of our corrupt nature must be molten by repentance, that when the *Elements* of the world shall *melt with fervent heat,* we may be found pure and refined Oare in the eyes of JESUS CHRIST.

Looking for, and hastening unto.] The one is the work of Hope, the other of desire: the former commends Tolerancie, the latter Diligence. *Looking for:* this eye of expectation hath three beams: Vigilancie, Hope, and Patience. Without Watchfulness we cannot look, without Hope we will not look, and without Patience we should not look for the coming of the Lord.

1 Vigilancie is required in this Expectation, even a continual waking. The Prophets of God were called both *Seers,* and *Watchmen:* not only *Seers,* endued with a power of seeing, able to

see: but *Watchmen,* evermore in the act of seeing. Sleep, in the Scriptures, hath so heavy a sense sometimes, as not only to be taken for sin it self,*Awake thou that sleepest:* but even for the punishment of sin: The most fearful and irrevocable malediction is presented to us in a perpetual sleep:*They shall sleep a perpetual sleep, and not wake.* Sleep is as often taken for natural death, as for natural rest. There is a privation of Motion in both: in sleep an interruption, in death a cessation. Sleep is a short death, death a long sleep. Spiritual slumber is a very death. The Romists compare the state of nature but only to sleep, or to a man fallen into a deep ditch: he can hear thee call, give him a rope, and pull; he will take hold and be drawn out: this is false, for he is dead. A man may struggle out of natural sleep, of *Edormire crapulam:* but it is not in our power to awake from sin: we must have a continual grace, or we cannot stand.*I stand at the door and knock: st•,* not *stet•,* not *stabo,* but *sto stance;* he is ever there. Yet we must add our own endeavors, and with waking eyes be always *looking for* our Deliverance.

There be signs before sleep natural, and spiritual. First, heaviness of the head and temples, by reason of the rising up of fumes and vapors: Worldly desires induce such a drowsiness upon the soul: these hinder the contemplation of heavenly things: the bodies of such men be at Church, while their minds are at home. O that they could remember to rub their temples with holy thoughts: this would keep them waking. Secondly, Yawning is another sign of sleep invading the body: answerable whereunto there is a torpour or laziness of the soul. O that this Sermon were done! When will he make an end of prating? Shall I go to my prayers? I care not if I do: yet 'tis no matter: let it alone till another time. Is this man awake? Doth he look for the Day of the Lord? No, but the Day of the Lord may take him napping.

There be Symptoms of sleep: First, Snorting; everyone that sleeps, does not snort; but everyone that snorts, does sleep. This is a profound sleep; when the whole Parish rings of a man's vicious acts, yet still he shorts in the room. This man speaks of his greediness, that of his frowardness, one of folly, another of his baseness; he hears all this, yet snorts, laughs at it; *Populus me sibilat, at mihi plaudo.* Do we know none such? I would there were none such to be known. Secondly, Dreaming: there be many fancies in both sleeps, of body and mind. One while he dreams that he is on a mountain, and sees the glory of kingdoms: an ambitious Dream! Another while, that he hath found a great treasure, hid in the earth: a covetous Dream! Another time he eats and drinks plentifully; and yet, alas, wakens hungry: a voluptuous Dream! All the pleasure, all the bravery, all the money of the world, is but a waking Dream. Such men will not be persuaded that they are a-sleep: indeed it is hard for a sleeping man to know that he does sleep: yet by his Dreams, he may in some measure find it. The head hath often very frightful Dreams in sleep: Lions and Bears seem to assault us, Gulfes of water to drown us, fire to consume our houses, Thieves and Murderers to rob and kill us. The sleeping soul hath such dreams too: one thinks, If I be honest, and keep a good conscience, I must needs be poor: it is but a Dream. Another, If I do not collogue and flatter, I shall be despised: it is but a Dream. A third thinks, If I do not bribe, I shall lose my cause: it is but a Dream. Another, If I put up this injury without revenge, I shall be held a coward: it is but a Dream. Another thinks, If I be every day giving to the poor, I shall be poor myself: it is but a dream. A thousand of these fond Dreams surprise us in our sleep: if our hearts were

awake, we would detest them. We have slept enough, it is high time to rise. Carnal fancies are but Bug-bears to hinder us from good works: when we awake, we will count all things loss for Jesus Christ.

But suppose that such sensual souls be possessed with the spirit of slumber, What say you to them that put on a zealous form of godliness, and overunne the common professors more than*Ahimaaz* did *Cushi,* till they are quite out of breath: Are these men a-sleep? Yes, too many of them that think themselves waking. You shall have a Pharisee that walks from Church to Church, till he hath heard three Sermons in a day, What? Doth he sleep? Why not? Did you never hear of men that walk in their sleep? They that think the whole duty of a Christian consists in visiting the Temple, and hearing the Preacher, do (in effect) but walk in their sleep. But they can tell you some notes of the Sermon, repeat the Doctrines and Uses to their Family. It may be so, but did you never hear of men that talk in their sleep? If this be all that they learn by those Doctrines, if this be all the use they make of those Uses, only for matter of discourse; they do no more but talk in their sleep. But they can conceive long extemporal prayers in their private houses, and cut out large pieces of devotion: and are they still a-sleep? The Pharisees had their long-winded Orisons; petitions made up tedious with repetitions: yet *under the color of long prayers they devoured widows houses:* I hope you will not say, These men were awake. As the sensual man falls a-sleep at his prayers, so the Hypocrite doth but pray in his sleep. It is a bastard devotion that is not begotten in the heart: without the heart, all the labor of the lips and lungs, is but a stinking sacrifice. Christ's Spouse acknowledgeth;*I sleep, but my heart waketh:* the dissembling Professor inverts the words; *I wake, but mine heart sleepeth.* Add to all this, that such a man is industrious in his calling, he follows his business close, and thrives in this world: Is he yet a-sleep? He may be for all that? Are there none that pull up the clothes about them, and wrap themselves warm in the coverings, even whiles they are fast a-sleep? Even the sleeping man may be sensible of cold, and catch at something to hill him: the scraping together of worldly wealth is no more argument of a man's being awake, than coldness and breathlessness is that he is alive; or the absence of the Sun proveth it to be day. Far is it from my intent to censure those holy actions in any man: Hear that you may learn to pray, and pray that you may hear to learn: Spend the Sabbath in those holy exercises, and woe unto you if you do not. But let me tell you, that if you have a false and unfruitful heart, a dishonest and unconscionable life; for all this hurry and precipitation of outward zeal, you are still fast a-sleep.

Security and expectation are opposites: the servant that looks for his masters coming, is afraid to fall a-sleep. There be four ways to waken men from their slumbers. First, some loud and sudden noise, as the beating up of drummes, or the sound of trumpets; especially the claps of thunder. We hear the rumors of wars on every side: the Bulls of Rome, worse than those *Bulls of Basan,* bellow and roar against us: How many horns of that seven-headed Beast threaten to goare us? If they once get the power, we too well know their malice. Can none of these noises waken us? If we could be safe at home, yet shall we not pity our distressed brethren beyond the seas, because we are not within the hearing of their groans? Shall we not rather say with *Uriah;Is the Ark of the Lord, and Israel, and Judah* in danger, and can we sleep in security? The tolling of a bell will waken a man at midnight; especially if it go for a

friend. We have heard the fatal knell of that ever to be lamented Palatinate, the dying groan of long afflicted *Rochelle,* with the expiring gasps of innumerable Christians in other places; and are we still a-sleep? We have heard the honor of those unhappy conquests, given away from God to Idols and Images; and are we still a-sleep? Secondly, if noise will not waken us, me thinks pain should. We have felt the loss of estate, the loss of honor, the loss of our blood, like so many mortal wounds in our sides; and can we still sleep? Ill success abroad, worse distractions at home, the fear of our enemies, the fear of our friends hath touched us: and cannot all this awake us to fear our God? Thirdly, there is yet another way of rousing the sleeper: Pull off the clothes, lay him naked, expose him to the cold, and try what that will do. Disgrace strips us of honor, trouble strips us of peace, bondage strips us of liberty, sickness strips us of health, poverty strips us of wealth, persecution strips us of friends, death strips us of all. Will not some of these, Will not all of these waken us? Fourthly, Well yet there is one thing that will not fail to effect it; even that summons which shall be given at the coming of *this day of the Lord:* the last trumpe shall raise us. O then let us look up in time, and look for that Day when time shall be no more. It is comfort for a man, when he wakes to see the light.*Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

2 Hope must not be excluded from this expectation: Evil is the object of fear, and *that* we suspect: The object of hope is good, and *this* we expect. None but the gracious can be said to look for this day: *Iusti expectant, & expetunt?They love his appearing.* They pray for it; *Thy Kingdom come.* They cry for it, *Come Lord Jesus.* All this argues their Hope; yea,*They have boldness in the day of judgment.* We confess with Saint *Augustine,Gaudere judicandum qui timmerit judicaturum.* What chaste and loving Spouse will not earnestly look for the coming of her Bridegroom? What Princely heir does not long for the day of his Coronation? In Heaven is the perfection of all good things: Fullness is the perfection of measure: Everlastingnesse is the perfection of time: Infiniteness is the perfection of number: Immutability is the perfection of state: Immensity is the perfection of place: Immortality is the perfection of life: God is the perfection of all. We have nothing but what is imperfect below, why then do we not long for that universal perfection above? If we hope for it, we cannot but look for it: and if we look for it, there is some comfort to our conscience that we hope for it. But many are mistaken in their hope*The righteous man hath hope in his death.* Diverse have hope *in morte aliena;* they hope for the death of others, that they may get by them: some reversion or legacy runs in their minds: whereof they are not seldom frustrated; for, *Dum sperant, expirant.* But the good man hath hope in his own death; that death it self, like some more gentle Jailor, shall but unlocke the door of his prison, and set him at everlasting liberty. Simple people cannot discern hope from desire: they think that they hope to be saved; whereas indeed they only desire it, and do not truly hope for it. We may desire many things which we cannot hope for; as to raise the dead; but there is nothing that we hope for, which we may not desire. As diverse have *fidem,* faith; that have not *fiduciam,* constancy. So there may be *Desiderium,* a desire of blessedness; where there is not *Spes,* a well grounded hope to be blessed.

But the soul that knows herself redeemed by Christ, is never thoroughly contented, till either she returns to Christ, or Christ returns to her. The waters do not more naturally run

back to the Sea, nor heavy substances incline to their center, than the pious soul desires to ascend to her Maker. The converted unthrift can never rest, till he returns to his Father. A bladder blown full of wind, and held under the water, will still be rising upwards; because that is not the place of the Air. *My soul cleaveth to the Pavement;* as some read that of the Psalm. Throw dirte on the pavement, and it sticks there: but cast down a ball, and it rebounds; it comes back again to the thrower. The body is but Earth, and when that is thrown to the Earth, there it remains: but the righteous soul, when it is cast down by humiliation, or dejected by the afflicting hand of God, it still rebounds to him: *The spirit returns to him that gave it.* Hope then should make us *look up,* and desire enflame us *to look for* the coming of Jesus Christ.

3 Patience must not be left out; as we *look for* the Bridegroom's presence, so the Bridegroom looks for our patience. We are unworthy of his honor, if we cannot endure to tarry his leisure. The nobleness of a Christian is seen in his patience: Magnanimity is patient; like the flint which hath fire in it, but it appears not till it be stricken. How contrary is the opinion of the world, to the judgment of God, concerning valor? They think it consists in a brave revenge: God stateth it in an humble patience. What greater courage can there be, than to suffer? What victory so great, as to conquer a man's self? Our expectation may be charged with too much violence, if it be not qualified, and corrected by patience. The fond Alchemist projects much, and extracts nothing but poverty and shame. Patience is the best Chemist, for out of course Earth she can draw pure gold, out of trouble peace, out of sorrow joy, out of persecution profit, out of affliction comfort, She teacheth the bondman, in a narrow prison to enjoy all liberty. He hath within those strict limits, his galleries, his walks, his orchyards: though he be alone, he never wants company: though his diet be penury, his sauce is content: all his miseries cannot make him sick, because they are digested by patience. It makes the poor beggar rich: though he goes for his drink to the Well, for his bread to another's Cupboard, for his garments to the refuse of a cast Wardrobe: yet he looks with as cheerful a countenance, as he that *was clothed in Purple, and fared sumptuously every day:* Or he that said to his soul,*Eate, drink and be merry:* for this man had but a purpose to be merry, but the patient man is merry indeed. A superiors unjust frowns are all one to him with his flattering smiles: and causeless aspersions do but rub his glory the brighter. The Iailors that watch him, are but his Pages of honor, and his very Dungeon, but the lower side of the vault of Heaven. He kisseth the wheel that must kill him: and thinks the stairs of the Scaffold of his martyrdom, but so many degrees of his ascent to glory. The tormentors are weary of him, the beholders have pity on him, all men wonder at him: and whiles he seems below all men, below himself, he is above nature. He hath so overcome himself, that nothing can conquer him. As it was said of *Demosthenes,* that other Lawyers got not so much by their speaking, as he did by holding his peace: so suffering sinners find not so much ease in their complaints and murmures, as the patient man doth by his humble silence. If with such eyes we *look for* our Lord's coming, we shall *Through Faith and Patience, inherit the promises. Jacob* thought not his service tedious, because his beloved *Rachel* was in his eye: the sight of glory future, mitigates the sense of misery present. The best example teacheth us,*To run with patience the race that is set before us:* As we *look for Jesus,* so let us *look unto Jesus, who for the*

proposed joy, endured the cross, and despised the shame: and then we shall dwell with him, *That sits at the right hand of the Throne of God.*

But doth our Apostle write this only for the comfort of the righteous? would he not also (through the use of this *expectation*) win sinners to repentance? what can sooner break off a servants dissoluteness, than every day looking for his masters presence? Fear and hope are opposites: but in this day,*Men's hearts shall fail them for fear, when the powers of Heaven shall be shaken.* Shew me the man that says, he doth not fear that terrible day of the Lord. When the Master of the house perisheth, all the Family is troubled: the servants look sad, and all things are out of order. No marvel, if there be such a combustion in the Elements, such a commotion in the Heavens; no marvel, if the stars fall, and the Seas roar; when man, the vsufructuary Lord of all these, is brought to his judgment. Though fear and hope have their opposition; yet it is not in diametrall terms, but in terms remiss. There is no hope on Earth, without some fear: no fear in a righteous heart, that is quite destitute of hope. There may be a fear without faith: but who will say, that he hath a faith without all fear? Both may consist in the same subject: the holy heart believeth his salvation with confident trusting: and yet that holy heart*Worketh out his salvation with fear and trembling.* The ground of our faith is God's infallible promise: the cause of our fear, is our own sinful weakness.*Why are ye fearful, O ye of little faith?* They had some faith, but the best part of it was lost in their fear: the more faith, the less fear: and consequently, the more fear, the less faith. Yet not only may fear and hope consist together, but even fear and joy: *The women departed from the Sepulcher with fear and joy.* The women who were made supernumerary Apostles, Apostles to the Apostles, the Mothers of the Fathers of the Church, Angels of the Resurrection; they did run, and they ran upon two legs, *Fear* and *Joy.* Those joy in the Lord, that fear Him: and they only fear Him, that feel joy in Him. The fear of God and the love of God are inseparable: innumerable are the places, wherein we are called upon, to *fear the Lord:* and yet the greatest Commandment, which is the root of all, is, *Thou shalt love the Lord thy God.* He doth neither, that doth not both: he omits neither, that does one. Well therefore may we fear the last Day, when we consider our own desert: yet hope and long for it, when we remember the Covenant in JESUS CHRIST.

Let Unbeleevers, and impenitent sinners tremble: let such fear to die, as have no hope to live: let them wish for the shelter of rocks, that have not built upon the Rock of salvation: as the *Devils believe and tremble,* expecting the full measure of their torment. But if we have made our peace through the blood of Him, that reconciled God and man, and led a life worthy of that noble Privilege; Let us *look for* that Day with joy, which shall begin our glory. Blasphemers do not look for this Judge; for then they would not offer to swear Him out of his Throne. Worldlings do not look for this breaking of all asunder, for then they would not be busy in scraping all together. Dissolute sinners do not look for this Day, but this Day shall come upon them unlooked for.*The Lord of that evil servant shall come in a day when he looketh not for him, and in an hour that he is not ware of.* He that looks for his Masters return, after a long absence, will be sure to have the house in a readiness; cleansed and furnished for his entertainment: they whose consciences lie sluttish, and full of sordid lusts surely do not look for the coming of their Lord: but he is not bound to their times: *When they cry, Peace, Peace,* then comes that fatal trouble unlooked for. Only the faithful *look for* Christ: as before his first

Comming He was the *Expectation of Nations:* so until his second Comming He is the Expectation of all good Christians. And this long *looked for* comes at last; to deliver our eyes from tears, our soul from death, and our feet from falling, that we may walk before God in the light of the living.

Hasting unto] It is not enough to hope that this Day will come toward us, but we must approach towards it. We may pray earnestly, *Come Lord, come quickly:* yet He will come never the sooner. For *He hath appointed the Day wherein He will judge the world:* He will come in his own determined time, not when we would have Him. We cannot *accelerare Diem,* we may *accelerare ad Diem:* though we cannot hasten it, we may hasten to it. There be certain degrees of Preparation, preceding this Properation. *Hasting* is in effect the same, that Saint *Paul* calls *Running: Let us run the Race.* A man that is down on the ground, must arise, and stand, and be able to go, before he can run. First, a Sinner is laid, and must arise. *Up Elias, thou hast a great journey to go:* first, he must *Up,* and then *Go,* Repentance is the only Angel that raiseth a Sinner: and we may to as much purpose call a dead man out of his grave, as an ungracious soul from sin without repentance. Secondly, when he is risen, let him ••y if he can stand. If a Sinner thinks to stand alone: he falls faster than he rose. *In •estas, & non stas:* he that stands upon his own feet, shall soon feel them double under him. It is because, like children, we will presume to go of ourselves, that we get so many knocks. The same hand that lifted us up, must hold us up: if either God let go us, or we let go Him, down we •opple. But being strengthened by his might,*Let us stand.* Standing up is a sign that a m•n purposes to be going. It is an erection of body, an elevation of it towards heaven: not creeping upon the earth, but bearing upwards: it is a disposition of motion: be 〈◊〉 standeth, hath put himself into a posture of going▪ Thirdly, that is the the next degree: let him try how he can go. He that hath lain long bedrid, and at the first loose sets a running, will soon be out of breath. When we are helped up, and enabled to stand; yet without the same supportation we cannot go. *Vphold thou my goings, O Lord, that my footsteps slide not.* As an Infant learns to go by the hand of the mother, so we by the manu-tenencie of God. But being thus upholden, let us be going. It is a shame for them to stand still, that have so long a journey and so strong a convoy. Fourthly, when we have learned to go well, let us try to run: the same power will strengthen us in any pace, so long as we keep the way of goodness. Our journey requires hast, let us make as few lets as may be. In many things, the more haste, the worse speed: but he can never speed amiss, that*runs the way of God's Commandments.* Not seldom we shall stumble; but a trip in the way sets a man somewhat the more forward, if he does not fall. When we do fall, let us remember, that either we have gone out of the way, or neglected our Upholder. It is our prayer, *O God make speed to save us, O Lord make haste to help us:* And it is God's Charge to us, O man make speed to be helped, make haste to be saved.

Haste makes waste, is a true proverb in the precipitant carriage of businesses: Faire and soft goes far: Not to fast for falling: Stay a little, and we shall have done the sooner. These be the sayings of moderation, to correct the rashness of undertakings. But in spiritual proceedings, Delay is more dangerous than Celerity. If salvation be, we cannot work it out too fast. I speak not for a flashy zeal, that runs upon a line like a fireworke, and ends with a crack: but for an holy and hearty desire to do God all possible service; and to make the best improvement of

our time to his honor. This Apostolical charge condemneth two defects in sinful men; The Neglect of Resolution, and the Delay of Inception to be good: it riseth in full strength against those, that neither begin to resolve, nor resolve to begin, the amendment of their lives.

1. The Neglect of Resolution to enter into the way of Righteousness, is the forlorn estate of a sinner? What hope can there be of him, that hath not so much as a purpose to be holy? Sloth hath been reproved in the very*Market,* How much worse is it in the *Vineyard?* Time is the measure of business, as money is of wares: and what thrifty husband will lose his Market? Yet business in the world, is no better than idleness in the sight of the Lord. As *David* saith, that*he kept silence, though he roared all the day long:* or as *Jerusalem* is said to be*a solitary City,* though she was then *full of people.* As the wisdom of the world is foolishness before God: so all carnal negotiation is but a more serious kind of play. Children think themselves very busy, when they are riding upon Reeds, or making of Puppets: men do not think so. What time soever is spent out of the service of God, or our own calling, is but lost in vanity. Idleness it self is damnable; not is it sufficient excuse to say, We do none ill: for it is ill, to do nothing. Thou hast a servant, which neither is Thief, nor Drunkard, nor Swearer, nor taxed with any vice: but because he sits all the day with his hand in his bosom, thou correctest him: Why? What harm hath he done? Thou canst charge him with nothing, but the not doing of something; yet he deserves chastisement. Saint *Augustine* confesseth, that in his unconverted estate, he returned to God's call, *Verba lenta & somnolenta: Anon Lord, Anon.* But *Lex non dormi••tibus scripta est,* say the Lawyers: nor is heaven open to the lazy. Saint *Augustine* calls idleness *vivi homin•s sepulturam.*

When thy heavenly Master calls thee, O evil Servant, Why doest thou loiter?*Zacchaeus made haste, and ca•• down:* the Shepherd*came with haste,* to find the Child Jesus. *Today let ⟨◊⟩ hear his voice: To day,* that is God's note; *To morrow,* is the voice of the Tempter. Licentious sinners *Hodie sibi reservant, & Cràs Deo ⟨◊⟩ t••t:* they will be their own now, and the Lord's another time. This is truly the*Deceitfulness of sin;* the persuasion of that pestilent spirit. *Da mihi nunc, futurum Deo: mihi aetatis florem, Deo senectutem.* But gods *today,* allows no morrow: and man's *Day* is not sure of a morrow. Out of a whole piece of cloth we may cut any kind of garment: but when a garment is made of one fashion, it will be hard to translate it into another: either we shall spoil the stuff, or deforme the garb. When we have been long fashioned to this ill-favored World; to reform us to goodness, or to conform us to Christ, is an alteration that requires much difficulty. When we lend money, we call for security; and color the suspicion of our want of trust, with mortality: *Men are mortal, we have no lease of our life.* But for the matter of conversion, and in the business of our salvation, we promise ourselves *Nestor's* years; and so live, as if we never looked to die. Some have been called into the vineyard at the *eleventh hour:* but if God call thee at the third, fail not to come even then, for thou art not sure to live unto the fourth. A snow-ball grows bigger by rolling, and sin multiplies by time. A ship of never so great burden, may be overladen till it sink again. He that shall ascend into the hill of the Lord,*Hath not lift up his soul unto vanity:* the vulgar reads it, *qui non accepit in vanum animam suam;* that hath not taken his soul *in vain.* Surely, he that hath a soul, and doth not use it well, nor seek to save it, hath taken it *in vain:* as he that buys a garment, and never wears it: or that farms good land, and never tills it. We desire to have all good that belongs

unto us: *Abraham* would have a good son, *David* a good servant, *Jacob* a good wife, we would have our beds good, our garments good; not so much as our very beasts, but we would have them good too: and do we not wish to have good souls: If but our shoes be fowl, we will have them made clean; and have we no care to cleanse our souls? Bee not so unkind to thyself, as to esteem thy shoe above thy soul. What earthly business hath the worldling, which he doth not most diligently prosecute? If he be in law, how duly doth he frequent the chamber of his Advocate? If sick, what running is there for the Physician? If he have a hundred things to do, not one of them shall be neglected. His land shall be husbanded, his house highted, his garments brushed; the very hairs of his head pass not untrimmed: he thinks of everything in due place and order: But for his soul, when it comes in his mind: he lays that by till another time For the mending of that, for the cleansing of that, it is the least and last thing he thinks on. No wonder, if that man never come to the end, that hath not so much as attempted to begin. Here is no *hast.*

2 Delay is dangerous, even when we have resolved. If ever we mean to be good, why not now? There is but one month in the year called *May:* if some flowers do not spring up then, we look for none afterwards. Purpose and performance are like *Jacob* and *Esau:* our good purpose, as *Esau,* is the first borne: but our good performance, as *Jacob;* carries away the blessing. The holy soul, like that virtuous woman, doth not only meddle with *the distaffe,* but*She layeth her hands to the spindle.* Purpose is but the Distaffe, actual obedience is the Spindle. The raw Flaxe is upon the Distaffe, the spun yarne or thread upon the Spindle. Ask the harlot, the swearer, or the oppressor, if they ever intend to change their lives: yes, one day: O they will do good works apace, when they once fall to it. These put their fingers to the Distaffe, not to the Spindle: they have some raw thoughts of repentance upon the rock; but they do not spin it into thread, not work it into actual obedience. They trust to the good works they mean to do, but who knows when? Mariners in a storm, if they see but one fire upon their sails, look for an unlucky voyage; but if two fires appear to them, they take it for a good *Omen,* and promise themselves safety. The purpose of amendment is but one fire, and many have had that, who are sunk into the bottomless gulf of Hell: But if the other fire be present, a real conversion to righteousness, prosperous success will not fail to follow, and the end of our voyage shall be salvation. What servant that looks for his Master every hour, will have the house to sweep, the fire to kindle, the bed to make, when he knocks at the door? yet alas, neither are our affections swept by repentance, nor is the fire of charity kindled in our hearts, nor have we prepared the bed of our conscience, though we may well look for our Lord every moment. We are so far from *hastening* toward this *day,* that we cannot endure to hear of this days hastening toward us. Kind servants, that love their master, will be ever and anon talking of his coming: this night, say they, he lies in such a city, so many leagues off, tomorrow at night in such a city, nearer; the third night he will be at home: what shall we prepare for his entertainment? How shall we welcome him? Be these our thoughts, or is this our discourse, concerning our Lord's? No but rather falsehood, hypocrisy, contumely, scurrility, blasphemy dwells in our lips, as if we talked of the Devil, not of Christ. When Birds are ready to fly, they spread their wings: if we did make *hast* toward our Savior, we would dilate our affections, enlarge our desires, and like the

Cherubims spread the wings of our souls to be with him.*Abraham sate in the door of his tent,* when he entertained the Angels:*Elijah stood in the door of the Cave,* when he had that vision of God: so let us stand in the door of our life, by a continual meditation of death, that we may be ready to entertain our dear Lord JESUS CHRIST.

When we expect the coming of our best beloved friend, we often run to the door, and give many a look out at the window; and not seldom a sigh steals from our hearts, and forceth a sound out of our lips; *Oh when will he come?* If we did love Christ so well as we ought to do, or but so well as we say we do; we would give more frequent looks towards him: and though our eyes cannot carry up our souls, yet our souls would send up our eyes, to the place where *his Honor dwelleth.* The *Father ran* to meet his returning child, and shall not we *hasten* to meet our returning Father? The cunning Serpent does not at first dash bid us utterly forsake God; but he persuades to delay: what need you make so much hast? God is never to seek; you know where to find him: *At what time soever a sinner repents,* His mercy is at hand: you may take your pleasure yet a great while: you shall be saved at last, I will warrant you. Hath not that soul a goodly security for her salvation, that hath the Devils warrant? Do not bad debtors, by deferring of payment, grow more unable for the discharge? when a ruinous building is suffered to run into further decay, will it not require the more charges to be repaired? One knotte or two may be soon undone, but when we have tied ten thousand knots upon our souls, by multiplying sin all the days of our life; can we think to untie them all at once in the hour of our death? If we cannot pass over the foord, when the waters are low, how shall we do in a flood? If sin while it is a twigge, be not easily plucked up, how shall we eradicate it when custom hath grown it to a sturdy tree? The coals, the sparks of sin be not lightly quenched; how then shall we put out the flame? There is trouble in curing green wounds, much more old festered sores. Try thy strength in combating with one sin; see if it does not put thee hard toit: thou must pant, and blow, and sweat, and bleed too, ere thou gettest the victory. If it be so hard to wrestle with one devil, how wilt thou encounter a legion? Youth is vigorous and hath nimble feet: old age is resty, and fitter for the couch, than the race. Let us cast away delay, lest it cast us away: and with all present speed *make haste* toward salvation. If you ask me how you should *hasten* to this *Day?*

1 By sending up your hearts to Heaven, as an earnest that you would have your souls there. Let our desires be above, though our bodies are below. The sign that we are risen, is the object we have chosen: there we are, where our delight is; Neither can we go from our hearts, nor will our hearts go from our treasure. Would you know where this object is? First tell me where your joy is. Would you hear where your joy is? Shew me where your mind is. You are young and witty, and your mind is upon that. You are old and wealthy, and your mind is upon that. Are you ambitious, and have your mind set upon honor? Are you effeminate, and have your mind set upon beauty? Are you proud, and pitch your hearts upon envy? Then heers your mind, for here's your treasure; and here's your treasure, for here's your heart; and here's your heart, for here's your joy. You may cry with the Lapwing till you be hoarse; *There, There,* above: but you are *here,* even *here,* below. Heaven is a great way from Earth, and, if you do not make more *hast,* you will never come there. It is not enough to be

righteous, but we must be zealous in righteousness: not enough to do some good works, but we must *abound in all good works;* and this is to *hast to the coming of the Day of the Lord.*

2 By soliciting God with our constant devotions; still praying, *Thy kingdom come:* That Christ may have the consummation of his dignity, by entering into his last office, the office of a Judge; and may have the society of human bodies in Heaven, as well as he had ever of souls: That as he hateth sin it self, so his hatred to sin may be expressed, in the abolishing of all the instruments of sin; the allurements of this world, and the world it self: and all the temporary punishments of sin, the stings of sickness and death: and all the Castles, Prisons and Monuments of sin, in the grave: That time may be swallowed up in Eternity: and Hope swallowed in Possession, and Ends swallowed in Infiniteness: That all men ordained to salvation, may both in body and soul become one entire and everlasting sacrifice to God, he receiving delight from them, and they glory from him, for evermore through *Jesus Christ Amen.*

2 PET. 3.13.

Nevertheless, we, according to his promise, look for new Heavens, and a new Earth, wherein dwelleth righteousness.

THere is no comfort that sticks longer to a man than *Hope;* none that more unwillingly leaves him: nay it never forsakes, unless it be forsaken. *Non ••icit, nisi cùm reijciatur.* And when it is desperately cast of, it leaves us desolate and destirute of all comfort. But for *Hope,* the heart would break: and and when it departs, the heart is broken. Not broken by remorse; a fracture which the hand of mercy hath promised to heal: but broken by despair; such a breach as will not suffer it self ever to be made up again. Our souls are anguished with the sense of our sins: we lie under that unsupportable lode, pa••ing, and groaning, and afflicting ourselves with inconceivable •angs; yet there is hope: A pardon from our offended king revives us, and we• look up with comfort. Our bodies are sick; they languish away in faint sweats, and painful distempers: yet there is Hope. For God hath created both medicines to heal us, and Physicians to apply them: And there is something in the great world to help the little one: something in nature, to relieve man, if they can light upon it. Or if these fail, yet he hath prescribed us another method of Physic:*Pray unto the Lord, and he will make thee whole.* But go we further: Our friends die, our children die, ourselves die: where is our hope now? yes; death may kill our life, not our hope. Still we hope to find those in Heaven, that have left us upon Earth: and we patiently resign our own bodies to the grave, *in the hope of a better resurrection.* Still hope cleaves to the Soul, as *Ruth* to *Naomi;Whither so ever thou goest, I will go with thee.* When we consider this goodly fabric, the magnificent structure of Heaven and Earth; of so spatious a capacity, and of so specious a form and beauty: it cannot but wonderfully astonish us, to think that this glorious *All* should be reduced to nothing. If that were so doleful a lamentation, *I am seges ubì Troja;* corn grows in the streets of *Troy.* Or if the foresight of *Jerusalem's* downfall, drew tears from the Son of God: certainly, the thought of the worlds abolition, may justly confound the hearts of the Sons of men.

But blessed be our God, that hath not left us without hope; even the clear hope of a better renovation. This world shall perish, a more perfect one shall succeed. These *Heavens,* and this *Earth* shall pass away; but Hope hath comforted us with a restitution. *For we look for new Heavens, and a new Earth.* Neither have we a groundless or unwarranted expectation of this; but a confident hope; built on so sure a foundation, as the infallible promise of God: *According to his promise.* Nor shall there be a blended confusion or mixture of good and bad, of order and disorder, of holiness and sin, in this new place: but *justitia habitat; Righteousness dwelleth there;* only righteousness, and that forever.

Conceive the whole Verse to be one entire building; and therein we have

- 1. The foundation of it; *The Promise of God.*
- 2. The material parts of it; *Heaven and Earth.*
- 3. The quality of those parts; They are *New: new Heaven,* &c.
- 4. The inhabitant that *dwells* there; *Righteousness.*
- 5. The hope of it; for it is a reversion, a future inheritance: therefore there is a looking for it: and it is a thing worth our looking after: *We look for.*
- 6. The heirs that expect it: not all the world; for hell is ordained for some: but *we;* all those that serve the Lord *in all holy conversation and godliness.* Before we come to these particulars, I intend to set down certain *Theses,* grounds, and positions in general; to give the better light to the ensuing discourse.

1. There is a certain infallible end and consummation determined to the world. *Aristotle* thus scoffed this opinion in his days: I was once afraid, says he, that either tempest or time would overthrow my house: but now I have great cause to fear the ruin of my house, and of myself too: for the•• be some, that, in words, go about to pull down the world. But to be ser••us, there is a twofold end, the one of corruption, the other of annihilation. The end of annihilation is, when a thing so loseth its present being, that no part of it, whether matter or form, remains in nature, but as of nothing it was framed, so it is turned into nothing: and such an end the world shall not have. The end of corruption is, when a thing is changed, not simply from a being to a not being, as if it altogether ceased to exist in nature; but into another being, which before it had not. As when fire hath turned wood into ashes, we say there is a corruption of the wood; for it ceaseth to be wood, and is become ashes: But we cannot say, there is an annihilation of it; for there is a substance remaining: and the matter, which was under the form of wood, hath now put on the form of ashes. Of wood corrupted are ashes generated: according to that worn axiom; *Corruptio unius generatio alterius:* And such an end the world shall have.

2. Creatures, of their natural disposition, infused by God, do not desire their own corruption, much less annihilation: but rather they have a natural love to be, and an innated hatred of destruction. Why else is there such a Sympathy, and Antipathy, even in things destitute of

reason? The Lamb, though it never had experience of the Wolves cruelty, yet at the very first sight of him, doth tremble and fly for fear. *Scaliger* tells us of a tree, that at a man's approaching, draws in her large shoots and branches; and at his departure, spreads them out again; which is therefore called *the shame-fac'd tree.* But this is not so much shame, as a natural divination of some present or imminent danger, and and an uniting of the dispersed forces, for the stronger resistance. That same *groaning of the whole creation,* and *fervent expectation of the creature,* must not be understood of any intent it hath to corruption, but to perfection: not being contented with the inherent form, it affecteth a better. As the militant Saints, though they*groan under their burden,* do not desire to *be unclothed, but to be clothed upon, that mortality may be swallowed up of life.* Like the child, that cries to put off the old coat; not that it would go naked, but put on a new garment. The basest degree of being, is better than not to be at all. It is perfection therefore, not abolition, which is in the natural appetite of *Heaven* and *Earth.*

3. It must be some higher power than nature, that can effect this renovation. For as Nature cannot make something of nothing; so neither can She bring any matter from being to a not being; because She hath a finite and limited power. A natural agent may change a form, whether substantial or accidental; but never work an utter extinction. We may turn a river, we cannot dry up the water. Tyrants may kill the living body of a man, and make it a carcase; they may burn it with fire, and bring it to ashes: and this is as near to nothing, as all their power can possibly reduce it: But let them spend a thousand thousand woods, in the burning of one poor carcase; yet still ashes are ashes; the elements are elements: and they shall never bring this body to nothing. Much less can any natural power annihilate the heavens. Yet an end they shall have; but such a one as man hath: whose body in death is not lost, but changed into the first matter; whose soul is not extinct, but passeth from time to eternity. So the world is uncapable of Annihilation; but shall be changed into a more glorious condition, in the Day of the Lord.

4. Concerning the Incorruptibility of the *Heavens,* some questions would be moved, and some errors removed. It hath not only been the *Tenet* of Antiquity, but the observation of all ages, that there is an immutable estate of the heavenly bodies. In the sublunary Region of elementary bodies, we find great variety, and almost a circular alteration: but not so in the Heavens. And if the heavens were capable of corruption, How could the Sphere of the Moon, being situated so near to the Region of Fire, continue so long unconsumed? It is not right to say, that *Ob previsum peccatum,* by reason of sin foreknowne, the Heavens were made corruptible: for, in propriety of speech, we cannot say so of any creature; much less of the Heavens. And when *Job* saith,*The heavens are not clean in his sight;* he does not mean that they were unclean; but that they have not so perfect a cleanness as in God; and what cleanness soever they have, is by the gift, and manutenency of his Providence. As *Plato* brings in the supreme God telling the inferior ones; that they were *corr•ptibiles per se,* and only kept from corruption by Him. The Truth is, that the Heavens are corruptible, for they shall be changed: unless we say, that this change shall be no more, but only the staying of the wheels of the clock; the clock still remaining the same: so there shall be a cessation of motions in the Heavens, the use whereof serves for the generation and corruption of mixed bodies.*They*

shall depart as a scroll that is rolled together, and the host of heaven shall be dissolved; as we sh•t up a book when we have done reading it. The clear Sum is this; The Heavens are capable of corruption; and they are only kept so long in this constant and unchanged estate, by the same hand of God that shall hereafter change them.*They shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed.*

5. There is no impeachment of God's Justice, in this dissolving of the world. It was an old cavil; If God be infinitely good, and the world also good in its nature and degree, why should he destroy it? Shall one *Good* ruin another? If he destroy that which is good, how shall he continue good himself? If he pull it down, because it is evil, how shall he be free from evil, that made it so? The answer is plain and easy; The world in its original state was good, for all things were *very good,* so allowed upon the Makers review; but doth it therefore follow, that it is so now? Doth not a man pull down his house, when it is grown rotten and infected, that he may build up a new? But the Heavens were not infected, why should they perish? I answer; who can clearly prove, that the sin of man hath not also infected them? Or if they were granted to be clean, yet they were made for some other end, hereafter to be revealed, and not for themselves. Therefore must they be dissolved, that that end might appear for which they were ordained. An egg-shell is curiously framed, yet to manifest the end for which it was made, it must of necessity be broken. So the present state of this world must be dissolved, that the glorious Kingdom of Heaven may be manifested. This degenerated condition must be done away, that the state of incorruption and immortality may be restored. This world shall have an end then; not of annihilation, but of corruption: not a destructive, but rather a perfective end.*The light of the Moon, shall be as the light of the Sun, and the light of the Sun shall be sevenfold, as the light of seven days.* Not that this greater light shall emane from the glorified bodies in Heaven: Nor that it shall be only by the removal of those fogs, clouds and vapors, which formerly did obscure those lights. But certainly, those Luminaries have lost much of that clearness and splendor, which they had in the Creation, and which at the worlds end shall be restored to them. Not that there shall be an augmentation of their heat, with their light: for as Heaven shall have no need of their light;*(That City hath no need of the Sun, nor of the Moon to shine in it, for the glory of God doth enlighten it.)* So nor Earth of their heat, when there is nothing to be generated by it. This permutation of the world therefore, doth nothing derogate from the Divine Justice.

6. Yea, it is the praise of his mercy and goodness, to place perfection in the stead of imperfection; or for a less perfection, to give us a greater.*Heaven and Earth shall pass away,* that better may succeed:*Perituri, & veterandi sunt;* they shall *wax old,* and *perish: Qua formula solam indicant accidentalem permutationem.* The use of a garment is wearing: no wearing, no further use. when the number of the Elect is complete; and that there is no need of the Heavens for more generation; they shall be no longer for garment, they may be for ornament. Thus in a familiar phrase of speech, the world is said to perish; as we say, a man is past his Infancy, an old man hath lost his youth: these vanish, but in neither of these did the man himself perish. If the world should be reduced to a *Non esse;* the Apostle would not have said, *Novos caelos, new Heavens,* but *Alios caelos,* other Heavens. But as in the resurrection, men's bodies shall be of the same substance, though of a purer disposition: Or as our

imperfect knowledge in the after-world shall be abolished, that a more perfect knowledge of God may take place. So must the Scripture be understood, when it speaks of the worlds destruction: that it shall only suffer a permutation, and the same substance be endued with a more glorious condition. The Stoics glance at the means of this dissolution, concluding the instrument to be fire. They thought that the Stars and the very Skies were fire; and that they had a wasting action upon the inferior Elements: so that their nourishing moisture, by little and little, decaying; when as neither the Air can have power of procreation, nor the Earth receive further refection by the water; there should then remain nothing but fire, to consume all: from whose ashes should arise a new world. This their opinion was something consonant to our Apostles doctrine; saving that they differ in this: The Philosopher ascribes all to a natural necessity, the Apostle to a supernatural destiny; even to the purpose of God at the first, and to the hand of God at the last. Yet this dissolution shall not reach, either to the seat of the blessed souls in Heaven, nor to the dungeon of the damned spirits in Hell: neither the joys of the Saints, nor the torments of the damned, shall be interrupted by it.

These conclusions being laid in general, would not pass without some useful application to ourselves.

1. Let us never repine at any alteration of our being, which shall conduce to our better being. If the world must be dissolved, how shall man escape a dissolution? Location is inseparable to existence: therefore seeing the world, which is man's habitation and mansion-house, must be changed; the principal inhabitant must needs have a joint and fellow-dissolution. The Heavens shall cease, not from being, but from motion. The ordering of things below, the continuance of generation, the propagation of the *Species* in living creatures; is the end of their motion: this end being ended, there is also an end of their motion. So the labor and trouble of mortal man, shall cease together with this motion of the Heavens. Yea, there is an end put to the travel of the Earth, to the working of the Sea, to the procreation of those elementary, lifeless and under-bodies. Not that we attribute all this only to the quiet rest of the Heavens: For when at the prayer of *Joshua,* the Sun stood still in *Gibeon,* and the Moon in the valley of *Aialon,* and with them the rest of the celestial bodies; there was not a cessation of the natural actions of things below: for even then, the Israelites did fight, and their enemies did fly. But the true cause of all this rest from motion, is the will of the first cause; without whose adjuvant working, the second causes are not only suspended, but disabled to perform their functions. As therefore when the Firmament, and other inferior Spheres together with the Elements, put off these accidents and affections of corruption, fit for the continual generation of natural bodies; they do not then cease to be: but are endued with a far more excellent condition, and receive other qualities fit for that incorruptible estate of the future world: their substance remains, howsoever they alter or better their qualities; whereat nature does not repine, but rather incessantly desire it. So is death to man: it may change him, it cannot destroy him. Nay, that permutation is *In melius;* as*Ambrose* speaks of the greater world. We may call both these dissolutions, a *perishing: Quia pereunt ab eo quod sunt, dum immutantur in melius.* They perish from what they are, by being converted into better.

To die is gain: this is a *paradox,* which the world will not believe. They think wealth the only gain, and life the only time of this gain: and death, not only a loss of life, but of all things with it. But *Death a gain?* Let them take this gain, that have a mind to it: as for themselves, they will none of it. This some melancholy and miserable Christian may imagine a profit; who is so weary of his life, that he thinks it an advantage to die. But rich men that are wise enough to refuse no gains, would none of death by their wills. As *Gueverra* cites one of their Epitaphs.

Death did this rich man kill;

Who lies here against his will.

But what do the Heavens lose by their changing, or men by their dying? Have we not *Cedar for mulbery,* and for *Brick, marble?* As it was said of the Temple, so is it true of the world after this destruction, and of man after his dissolution;*The glory of the second House shall be much greater than the glory of the first.* Death is the Sleep: In the morning, after sleep, the body riseth more fresh and full of vigor, than it was over night when it lay down. Our bodies lie down in *weakness, dishonor, mortality:* they are raised up again in *power,* in *honor,* and to *immortality:* and, I pray you, What loss can you find in this? But *vivere damnum,* to live is a loss; a double loss: Privative, because it hinders us from the joy and peace that is in Heaven: Positive, because it subjects us to miseries and judgments, and to, worse than all, sins. But in death there is a privative gain; it frees us from all ears and troubles: and a positive, for it helps us to all joys and comforts. If my Landlord pull down my sere, weather-beaten cottage; and build me up a stately palace for it, I have no cause to complain. Could the Physician turn my foul, crazy, rotten, aged body; into a vigorous and youthful one; in reason, I should rather reward him, than blame him. Death, which is the end of the little world, man; and the last Day, which is the death of that great man, the World; are not works of dissolution, so much as of absolution: The world shall be repolished, man immortalized, and in all God shall be glorified.

2. Seeing that a Dissolution is determined upon the world, and all these lower things are condemned to the Fire;*Let us set our affections on things above, not on things below:* Let us seek heavenly things. Seek we will certainly, for something; and something there must be for the mind of man to rest upon. If we make this world our Center, that and our hopes must fail together: the Fire shall dispatch them both at once. Therefore it were wisdom for us, to seek for somewhat without the extent of this combustion, and there to repose our hearts. The sum of man's natural desire, is rest and glory: pleasure and riches, safety, health, and liberty, are but subordinate to them, and comprehended under them. Neither of them is to be found here. Not rest; what the Devil sought in envy, and *Solomon* in *vanity,* that all men seek in curiosity:*Walking through these dry places, they seek rest, but find none.* Here we all*dwell in Mesek,* and meet with nothing but disquietness. They that are tossed in a tempest, how do they long for a good Haven or Harbour of rest? And the more our pilgrimage is prolonged, the more we seek this rest, find it how we may. But now the Heavens move; they have no rest: the Earth fructifies; she hath no rest: the Waters, Winds, Clouds, and all work; they have no rest. Man least of all: no rest is allowed him, below. Let us not think to set up our rest

here, in this tumultuous throng of troubles.*Where envying and strife is, there is confusion, and every evil work.* Upon this Wheel ever whirling about, we are no sooner set down, but some trouble or other rouseth us with a *Surgite; Non habemus hîc requiem:* Here we cannot have it;*This is not our rest.*

Nor glory: we love rest well enough; yet for glory we are content to disquiet ourselves. How many enter themselves into a restless course of life, for a little puff of honor; which the Princes breath blows up, and the people's breath blows away? This is not to be here, *Loco pulicum & culicum:* In the garden of our delight we find Wormes; and Spiders even in Kings Palaces: This is the Orbe of Wormes and Spiders; and can we find glory in dust and cobwebs? Yet if two such things, as Rest and Glory, might be had upon Earth; they can never be had together. The most honorable places afford not the quietest lives: and they that live in most quiet, are least glorious. Mortall rest is a thing inglorious, and secular glory a thing restless. Some men are of *Issachars* mind;*Rest is good,* though it be between a pair of panniers: *They bow their shoulders to bear, and become servants to tribute.* If we would live unmolested, we must live ungraced; more for ease, than for honor. For reputation, like that *Strumpet* in the *Proverbs,* is always gadding abroad, and meets with none but the stirring. But if we will be famous men, of place and credit, then farewell rest. The Fane is advanced above the house, but the wind will not let it be in quiet. The obscure man's door may stand safely open, but the Noble man's gate gets many a knock.

Well, though these are not to be had here, they are to be had somewhere; even both of them, and both together, and that forever. For rest;*O that I bad wings like a Dove, then would I flee away, and be at rest.* In Christ there is rest: and that not only for the body, which sleep may seem to afford; but*you shall find rest unto your souls.* The rest of the soul is the very life and soul of rest. The soul is from above, and above is this rest, and there only to be found.*Return unto thy rest, O my soul:* Where is that? *In the land of the living.* I, there, there's the joy of it. Would it not grieve a man, that hath toiled and turmoiled out his whole life in this world, at his dissolution, when he looks for rest, to hear the Lord *swear, Non introibit in requiem meam:* that*he shall not enter into my rest?* How unhappily have they spent their labors, that at the end of these temporary pains, must begin everlasting pains? And for their working without thanks, be rewarded with working without ease, where *there is no rest day nor night?* But it is blessedness and comfort, to be called from our holy labors, to enter into God's rest: for that is rest indeed. Glory also is his, and He gives it only, there. It is but folly to be ambitious of it below: it were to seek fresh water in the midst of the sea: or as the Angels said to the women;*Why seek ye the living amongst the dead?* After two years, *Felix* is gone,*Festus* succeeds: the wheel turns, places are changed: such is the case of all secular glory. Princes and Nobles are but great during their life, or at most the worlds life: then all those Titles and distinctions cease. Thus then for the rest and glory of Earth: either we seek and not find them; or find one separated from the other; or if both together, yet soon we lose them again: they are gone in a trice. But *to them that by patient continuance in well-doing, seek for glory, and honor and immortality,* shall *be eternal life.* Only in Heaven let us seek them; there we shall be sure to find them, and to find them both together; and have good assurance to hold them both, and that unchangeably forever.

Nevertheless, we, according to his Promise] Of which, first, the material parts, the *Heavens* and *Earth;* next the quality of them, which is *Novitas,* or rather *Renovatio;* they are *New:* and then the manner or method of this Renovation, which is a purgation by Fire: Of these having formerly treated, I will now only give you the sum: and that for our plainer proceeding, by the resolving of of certain doubts or questions.

1 That the Apostle only mentions *heaven* and *earth* in this dissolution, or renovation, without those *media Elementa,* it is no otherwise than *Moses* in the creation; *In the beginning God created the heaven and the earth.* But the first question is, why the *heavens* should be purged, that never were corrupted. The Angels sinned in the highest *Heaven,* the glorious Court of the Deity: yet this was never threatened, nor ever shall be punished with an Innovation. We answer, that the same reason holds not. First, because their abode in heaven was but short: *Non steterunt in veritate:They abode not in the truth.* And as they fell presently into sin, so they were presently cast out of heaven. But Man, and his sin continued long in the World: so that this infection did soke into the grain of nature, and stained it quite thorough; and that so ••ulely, that nothing can get it out but Fire. Secondly, that Heaven was the Presence-chamber of the omnipotent and most holy King; and his infinite Goodness was of force to keep the room from any contagion, which the sin of those ambitious spirits could br•••he into it. For if in nature, these be antidotes and preservatives, to keep 〈◊〉 house or man from pestilent infection: much more could the immense Goodness of God preclude all access of contamination from his own dwelling. But the divine Majesty did not dwell in this world so presentially; nor was He pleased to exercise his Grace so powerfully and extensively to us: so that the world was defiled by man's transgression, and therefore must undergo this final Repurgation.

So there be some that exempt these Elements which have permission with other bodies and qualities, from this necessary Restauration: as the Fire under the Sphere of the Moon, and the Air in his highest Region. But in vain doth man dispute for the unnecessarinesse of that, which God hath decreed: whose Decree only doth make a thing necessary. Whether compound o• simple, whether Heaven or the Elements, the Maker and Owner of them all, hath determined them to a final Renovation.

2. There is a wondrous mutiny amongst Popish Writers, the Soldiers of error, What should become of those Infants that die without Baptism, at the last Day: Where should they dwell? They are uncapable (say they) of Heaven, by reason of original sin: and they have not deserved Hell, because they were never guilty of actual: What then shall become of them? Whither should they go? Lord, what a puzzling thing is error; and how many absurdities may be built upon the foundation of a false principle? Whether should they go? Let me ask them, Where are they now? If they can demonstrate to me, where they are for the present, I can certify them whether they shall go at the last. There they shall be then, in the same place wheresoever they are now. They point me to a *Limbo Infantum:* but where is that *Limbo? Catharinus, Pighius,* and divers other promise those unbaptized Children, a certain natural blessedness, and a pleasant abode in some Paradise: that they shall have knowledge of God, and of separated substances, and the Revelation of Angels.*Bellarmine* is as hot on the other

side, and reproves *Catharinus* for such an opinion: Affirming them to be the Children of wrath, forsaken of God, under the power of the devil; and that then there shall be but one place of punishment: they that are not in Heaven, must be in Hell. Thus *Bellarminus* against *Catharinus: Salmeron* and *Pineda* differ from them both: Who will have them to be in the same state, that man was *in puris naturalibus;* yet not free from all Satan's molestations. Some say, this privilege shall not be to them at all: Others, that it shall be, but they know not where; and others allow it, but they cannot tell how. For if the Elements should be reduced to their first order; then *Omnia pontus erat;The Waters covered the Earth,* as being the lighter Element: and were restrained by God's immediate Hand, for the conveniency of man's habitation. Now if those Waters shall return to their first place, Where shall be their Paradise for those unchristen'd Infants? *Pineda* so expoundeth *Job:He hath compassed the Waters with bounds, until the day and night come to an end:* and concludeth, that after this vicissitude of day and night, when time shall be no more, *Antiquum locum obtinent,* they shall return to their first being. What then? Shall their Paradise be under Water? That were a drowned conceit. Shall it be in the Orbe of the Moon? Or must the man in the Moon resign his place, and in his stead, there be shall children in Moon? These be the fancies of Moonesicke brains. The truth is plain, and needs no evasions or starting holes. Why may not the Children of Christians, being within the Covenant, though they die without the seal of the Covenant, be admitted through the blood of the Covenant, into the place promised by the Covenant, the Kingdom of Heaven? What should be against it, when the Scripture is for it?*I will establish my Covenant the* ⟨◊⟩ *and thee, and thy •e•d after thee •nd I will be a God unto thee, and to thy se•d of h••••e.* Who shall hinder them, whom Christ will receive? *Suffer th•se little ••es to c•me ••to Him, a••d forbid* ⟨◊⟩ *not.* In truth; neither is there to ⟨◊⟩ , •••h shall be then, any third place• all men shall perish in Hell for their sins, that a•t ⟨◊⟩ ••ved in Heaven by the merits of JESUS CHRIST.

3. To what end shall these *new Heavens and Earth* serve in the next world? What use shall be of them? The answer must be partly negative, and partly affirmative. Negatively; the Sun and Moon shall not serve for times and seasons; to distinguish days, months and years; for then there shall be neither winter nor summer: *Time* it self *shall be no more.* Nor by their motions and influences to cause a fructifying power in the earth: for then there are no creatures for whose use the Earth should being forth: The *Sun shall not come as a bridegroom out of his chamber, nor rejoice as a Giant to r•••e his course:* His circuit shall no more be from one end of Heaven to the other. But rather it shall be as in the days of *Ioshau,* when *The S••ne stood still in Gihean, and the Moon in the Valley of Aialon:* there shall be an everlasting *Sols••e.* Nor shall they serve to give light to the world, for then there shall be no darkness at all. Not that their light shall be diminished, much less extinguished; but septupled and multiplied. The Sun may be left without heat and motion, because these qualities tend to generation; yet still the light may continue: Many things are lightsome, that give no heat, as the glistering and shining precious stones: Nor shall the earth labor of fruits in her pregnant womb, waiting for the heat of the Sun, and moisture from the Clouds, her old midwives to deliver her of her burdens. The ministry and service of all things, such as it is now, shall cease: It shall be a time of rest, the great year of universal jubilee to all creatures. Neither yet shall the *new Earth* be without inhabitants. *Bellarmine's* conceit, that it shall be *operta aquis,* covered with

the waters, and so unfit for habitation, may easily be refuted. First,*The first Heavens and first Earth are passed away; and there was no more Sea.* If we take this literally, there shall be no more Sea; much less shall all be one universal Sea. Secondly,*Blessed are the meek, for they shall inherit the Earth.* This promise is not performed here, therefore we look to have it fulfilled hereafter. Thirdly, The state of all things shall then be most perfect: not confused and mingled together, as it was in the first act of the creation: when the Earth was without form and void, darkness upon the face of the deep, and the deep covering the face of the Earth; until God made a distinction and separation of things, reducing all to order, beauty and harmony; which harmony and beauty shall be restored at the great day, and blessed with an unchangeable perfection.

Nor yet shall the Saints so inhabit the earth, as to live in terrene delights; eating, drinking and sporting after the old manner. This was the heresy of *Cerinthus,* and the dream of the carnal Jews concerning a terrestrial Paradise: and the damnable doctrine of that juggling prophet *Mahomet.* For in the Turkish Histories, we read of one *Alahodinas,* the founder of the Assassins; who with this strange imposture got many adherents, and made them the instruments of his bloody designs. He provided a garden most pleasantly situated; so secure, that there could be no looking over the sense. This abounded with all earthly delicacies; curious music, beauteous women, sumptuous cheare, delicious wines, fruits, junkets, and whatsoever might content a sensual appetite. By an intoxicating drink he would cast them into a dead sleep, whom he meant to practice on: in which sleep he conveyed them to his garden: where waking, they found themselves encompassed with variety of pleasures. Having there solaced themselves a while, by the help of the same drink, he reported them to their former place: and these at their next waking, would give out with noise and confidence, that they had been in Paradise. But corruptible pleasure is not for an incorruptible place.*The eye hath not seen, nor the ear heard,* nor can any heart of flesh comprehend those delights which are given to the Saints and Angels. Our joys here, are mere toys and vanities, in regard of those that are laid up for us, in this new World, the blessed Kingdom of JESUS CHRIST.

Thus negatively; now for the affirmative part of the question: To what end shall they serve then? If not for these purposes, yet for some other, sure. What are those? First, it is for the glory of God, that they should remain.*Praise the Lord, ye Heavens:* that cannot praise him, that hath no being. But how should they praise him? Man is occasioned to praise God, by the Heavens, and for the Heavens. Not only now, but even then also:*The Heavens* shall *declare the glory of God, and the Firmament show his handy work.* The clear and perspicuous light of this new world, the perfect harmony, the glorious beauty, the wonderful contexture of Heaven and Earth, shall present us with continual occasion to magnify the Creator of all. This is one end; and that were enough: there can be no higher, no greater, than the glory of God. All ends are swallowed up in this, as all rivers run into the Sea. Secondly, the other end is for the use of man; not such an use as we have now: but as there is a new world, so a new use of that world. *Thefirst Heavens and the first Earth are passed away:* and the first use of them is gone with them. Heaven and Earth shall be the seat of the blessed: not only Heaven; for that is granted. All that we stick at, is the Earth: How should the Earth be the habitation of the

righteous? In the state of this question, I determine not: I speak nothing definitively, but by way of probability; and, I think, I have good reasons to prove what I say.

1. From the Text it self: Saint *Peter* speaks of both *Heaven* and *Earth,* and affirmeth that in them both *dwelleth righteousness.* What is this *righteousness?* It is a gracious quality: and every quality must have some subject to inhere in. This cannot be the matter of the Earth: for what righteousness can an insensible subject be capable of? We do not say, there is justice in Plants, or holiness in stones, or religion in Beasts. And for the righteousness of God; that indeed filleth all places, but properly *dwelleth* in himself. Therefore by *righteousness,* we understand the *righteous:* On Earth shall the *righteous dwell,* and in them *dwelleth righteousness.*

2. We may collect it from that promise of our Savior:*Blessed are the meek, for they shall inherit the Earth.* They do not now inherit it: they, of all men, have the lest share in it.*If in this life only we have hope in Christ, we, of all men, are the most miserable. Nimrods,* and tyrants, and oppressors, men of rapine and violence; these now divide the Earth amongst them. Whereas men of a *meek* spirit are thrust *Sedibus, aedibus,* out of house and home. Innumerable are the places, where the godly are called *Strangers,* and *Pilgrimes upon Earth:* therefore they can have no inheritance there. *Pilgrimage* and *Inheritance,* are far different things. The *meek* have it not here, therefore they must have it hereafter; or how can they *inherit the Earth?* This old earth is a place for usurpers, and roarers, and those sons of violence; there is nothing but noise and disturbance in it. What Earth then should the *meek* inherit? Sure it must be *mansuetorum terra:* this is not to be found here, therefore to be expected hereafter. Besides, Christ ascribes *Blessedness* to the *heirs* of the *Earth:* but millions have fair inheritances upon this corrupt Earth, that are far from blessedness. Some have whole countreies, large continents, yea, many kingdoms, yet without blessedness. How vast dominions hath the Turk, yet (I am sure, you will say that) he is not blessed. It must be the habitation of a *new Earth,* that affords *blessedness:* therefore this *new Earth* shall be *inherited* by the righteous.

3. As the Elements had corruptible qualities, fit for the generation of corruptible bodies: so, then, they shall be made answerable to the state of incorruption. But what needs this renovation and concord of the Elements, if the bodies of the Saints should not converse where this new Earth and Elements are? It is true that now Heaven is the receptacle of blessed souls; where*Christ sits in his Throne:* yet this hinders not, but that both the *new Heavens* and *Earth* may be the habitation of the Saints, after this life. Why may there not be such an intercourse between Heaven and Earth then, as hath been before? The Angels did often come from Heaven, and appear in human bodies upon the Earth. In the next world, the Elect shall be*Sicut Angeli, as the Angels of God:* even their bodies shall be made*Spiritual:* and by the supernatural property of a glorified body, may ascend and descend at their pleasure. *Moses* and *Elias* came down from Heaven, to talk with Christ on the mount. Our Savior himself, after his resurrection, was conversant with his Apostles upon the Earth 40. days. Why may there not still be such an intercourse between the circumference and the center, betwixt Heaven and Earth?

4. Further yet;*The Saints shall be ever with the Lord,* wheresoever He is.*They shall follow the Lamb whither so ever He goeth.* Now Christ is not bounded in Heaven: He hath liberty to go where he

pleaseth; and certainly the Saints will wait upon him, with incomparably more diligence, than ever Courtiers did attend their King. The glorious presence of God can make a Heaven upon Earth: and wheresoever the Lamb is, the place is blessed, and all blessed with him.

5. Lastly, it is but reason, that God should be there glorified, where he was dishonored. The *Earth* was witness of the offenses done against him; let this *new Earth* bear witness of the praises given unto him. Besides this, all the combats and conflicts of the Saints were upon the *Earth:* therefore even there also let them wear their crowns. On *Earth* they were persecuted; give them leave in the same place to triumph. Here they suffered; here also let them be solaced: that the memory of their passed sorrows, may be an accidental variation of their infinite and essential joies. When they shall thus revolve with themselves; Here we were derided, there oppressed: in this place wounded, in that martyred. Now those old Monuments of our pains, shall turn to Trophies of joy And that *Earth,* which was the land of the dead, is become *Terra viventium,* the land of the living. How spatious shall be the Kingdom of the Saints, when *Heaven* and *Earth* is within their dition.

But it is not safe wading without a bottom: this is one of those secrets, which shall be revealed, when this old world is dissolved. How the Elect shall be disposed of; whither wholly to Heaven, or sometimes to Heaven, sometimes to Earth, at their own choice; or how otherwise it pleaseth God to place them, is a great mystery not yet opened unto us. But that the Saints shall have the liberty of coming to the Earth, seems very probable by good reason, gathered from the Scripture. And this is enough for us to believe, concerning this point. That there shall be *new Heavens,* and a *new Earth,* prepared for the righteous; and that GOD shall have a glorious Church, the *new Jerusalem,* both in Heaven and Earth; for in them both dwelleth Righteousness. Wheresoever God's glorified Children shall be, they shall never want the beatifical vision, the fullness of Joy, the brightness of Glory, the eternity of Peace, the society of Saints and Angels, and the blessed fruition of *Jesus Christ.*

4. The last question is, what Creatures shall be restored in the next World. In the clearest likelihood, though thereof we can deliver no certainty, no living creatures shall be restored, but only men. That the unreasonable creatures, as Beasts, Fishes, Fowls, shall cease, there be probable reasons.

Non sunt ad immortalitatem condita; as the rest, which shall remain, were: such are the Heavens, Earth, Sun and Moon. Neither yet were these later made by their constitution, apt to immortality: howsoever some Schoolmen have thought so, because they are a simple body, without qualities one repugnant to another. But immortality is the frank gift of God, and dependeth not *à vi naturae:* for naturally, as they had a beginning, so they must have an end. In the purpose of God, those creatures that shall remain, were created to immortality, so were not the Beasts.

Those Creatures only, besides Man, shall be restored with Man, which immediately pass from their corruptible estate, into the glorious Liberty of the Sons of GOD. But the unreasonable Creatures, after they are dissolved, do not enter into Glory: nay, they fall into corruption; their Life and Spirit is extinguished with them. But the Heavens and Earth, in

the same instant, shall both be freed from corruption, and receive a glorious liberty. And herein appears the Divine equity: The Heavens and Earth, for Mans cause, were subdued to vanity, almost from the beginning of the World, to the end. The other Creatures are but a while under this servitude of corruption: their time in the World is but short; and they are renewed and multiplied by continual Generation. Therefore it is just, that they who stood the whole term of Bondage, should at last be restored to Liberty: whereas they that for a time only suffered, vanish with time into nothing.

If the unreasonable Creatures should be restored, then either the same that were before; (as the same individual bodies of Men shall rise again) or some other of the same kind newly Created. But not the former; for the parts of those Creatures die with them. Were it not absurd to think, that there shall be a Resurrrection of Beasts; as if *Balaam's* Ass, or *Job's* Oxen should rise again? Nor of the second; for in that day there shall be no new Creation. *Acts* 3.21. It is a *time of Restitution,* not of Creation.

No kind of Creatures shall remain, *Nisi opus aliquod habiturae sint,* unless they have something to do: For it is against nature, to constitute anything, *Quod omnino sit otiosum.* It is a trite axiom, that without necessity, we must not imagine a plurality in nature; for she abhorreth vanity. These irrational Creatures now serve for the profit or pleasure of Man: There shall be no such use of them, then; therefore, by consequence, no such Creatures. But in this point I confess, with the Master of the *Sentences: Se nescire, quod in sacris Scriptures se non meminerit legisse.* Doubtless, nothing shall be wanting, which may conduce to the perfecting of our joy in JESUS CHRIST.

For application of all: Seeing there shall be a *new* Earth and Heavens; why do not we become *new,* that hope to dwell in them? As we do not *Put new wine into old bottles,* Grace into corruption: so neither will God admit old Tennants into this *new* World, corruption into Glory. If he therefore will pull down *Veterem mundum,* the old World: shall not we mortify, destroy, and pull down *Veterem hominem,* the old Man? We must *put off the old Mun,* before we enter into that *new Jerusalem.* We have heard how the Heavens and Earth shall become *new;* by way of Purgation: the same must be our way too. There is a way of purging the body, by letting it blood. So that corrupt blood, with which the ill diet of wickedness hath filled the veins of the Soul, must be let out. *Hebrews.* 4.12. The Word of GOD, is that sacrificeing knife, which opens the Veine where this ill blood lies. The hearts of those *Jews* were fowl, subject to the Pleurisy of presumption, till *Acts* 2.37. *Peter pricked them:* that punction cured them. There is a Veine of Covetousness in thee: humbly desire GOD to open that Veine, though by the knife of Poverty; rather be content to lose thy wealth, than thy Soul. So could that Heathen conclude, when he was put to the choice: I had rather that poor *Aristippus* should lose his Wealth, than that rich *Aristippus* should loose his Life. Or indeed, save God the labor, and let thyself blood of thy redundant riches, by a charitable beneficence. Cast away thy superfluities, thy health will be the better for it. Hast thou a vein of pride? Breath it out by humiliation. What sinful affection soever hath distempered thy Soul; do not launce thy flesh, like a superstitious Priest of *Baal;* but *rent thy heart,* like a penitent Servant of Christ. If the

Heavens cannot be made *new* without a purging, much less shall we enter into those Heavens, but by a gracious renovation.

This is principally the work of God upon us; even of the whole Trinity. The *Father purgeth* the branches of the Vine: the *Son washeth* all those that have part in him: The *Holy Ghost reneweth* us by regeneration. Yet doth not God so minister all the ingredients, that he leaves no *Dos* for ourselves to put in. Lord, do thou*Purge me with Hyssop, and I shall be clean: wash me and I shall be whiter than snow.* So also man, purge thyself:*Wash thy heart from iniquity, that thou mayest be saved.* And everyone that hath this hope,*Purifieth himself, even as He is pure.* What be our ingredients, and where shall we find them? The Apothecaries shoppe, is the storehouse of Grace; the Physicians prescript, is the word of grace. There the good Samaritan hath both oil and wine: wine to search, and oil to supple: One handful of the Law to humble us, and another of the Gospel to revive us. Let *Moses* cast thee down, that *Jesus* may raise thee up. Physicians to swellings in the body, first apply fomentations, then cataplasms: the former gentle and lenitive, the other, purging and sanative. *Eli* put in too much oil, not wine enough; *Do no more so my Sons. James* and *John* put in too much wine, not oil enough; when they would have commandes fire from Heaven upon the Samaritans. Thunder without Rain, is a sign of much wind: they that only thunder judgments, and never shower down mercies, are but windy Preachers. You never found us so doing, to build judgment on the ruins of mercy. Neithey yet dare we handle your so gently, as not to be felt. For whiles we are no further than in your dead flesh, you can be quiet: but if we once touch the quick, we shall quickly hear of it. If I might teach you to make a spiritual purge, it should be after this manner.

Take a bundle of *Time,* the consideration of the shortness of thy life: a scruple of the *Law,* to correct thy proud humor: a dram of the *Gospel,* for a cordial to thy fainting spirits: Take *Humility, Temperance, Patience,* of each a like quantity: Put in a great deal of *Charity:* and that Simple which is the carrier of all the rest, Faith; without which no Physic will work. Mingle all these in the liquor of thy own tears: be sure to steep them in *repentance;* That is a constant ingredient in all our compositions: no *recipe,* with us, without a *resipisce:* There is no Bill, that hath not this in it, to which we dare underwrite a *Fiat Potio.* After this cleansing, the Patient must keep a good diet; of *holiness* and *obedience:* otherwise he will relapse into the same sickness by a misordered life. He must *keep himself unspotted of the world.* But you will say; Heaven and Earth shall be purged with fire: why are not we put to such a purgation? We are, doubtless, not seldom. Therefore*Think i• not strange concerning the fiery trial:* Think it not strange; for it is an usual custom with GOD to bring his Children this way to Heaven. It is a fore trial; yet better this fire to purge us, than Hell fire to burn us. Any way to Christ, how sharp soever: Let me *besaved,* although it be *through Fire.*

To conclude; we look for a *new* Earth, and *new* Heavens; and those *new* Heavens and Earth look for *new* creatures. All men are greedy of *news:* Concerning, *news* abroad, or *news* at home, is the universal question. Scarcely, two of acquaintance meet; but after salutation, and a a little complement, the next word is, *What news?* Loe, my whole argument hath been of *news;* of *new* Heavens, of a *new* Earth, of a *new* World, and of *new* things in that world: from

the first to the last, here hath been nothing but *news.* But there is yet one *news* wanting; our being made *new* creatures in Christ: What joy would it be for us to report, and for Heaven and Earth to hear this *news;* That we had left our old ways, our old works, our old customs and sins, and were become *new* men; *new* borne to that *new* World, wherein are those *new* delights forever.

According to his Promise] This is the foundation of the building. The foundation of our faith, the foundation of our hope, the foundation of our patience, the foundation of all our comfort, is the *Promise* of God.

1. But where shall we find this *Promise?* What Evidence, what Record can we show for it?*Hugo* and *Catharinus* cite for it; *Revel.* 21. *I saw a new Heaven, and a new earth.* But our Apostle could not well have relation to that testimony: for in all likelihood, *Peters* Epistle was written before *John's* Revelation. He speaks of a *Promise* which they then had, not of a future one which they hope to receive. and in nature, a *Promise* must go before the expectation of it. *Thomas Anglicus* refers us to *Luk.* 22.29.*I appoint unto you a Kingdom, as my Father hath appointed unto me.* There is a *Promise* indeed; and an effectual one, and that of a kingdom: but there is no mention of the place. Christ's glorious Kingdom is in the highest Heavens; But what is this to the Renovation of Heaven and Earth? Some clearer testimony therefore must be found out; and that we may do without much difficulty.*Isaiah* 65.17. *Behold, I create new Heavens and a new Earth, and the former shall not be remembered.* This is to purpose; What can be plainer? Neither does He speak of a future act, but *de presenti;* not *I will create;* but *I do create;* for the more certainty of it, as if He were now doing it. This is *Promise* and assurance enough, that He will do. Nor is this promise single: though one word from the mouth of God be sufficient: But*Once hath God spoken; twice have I heard it:* So that if it be not *ex ore duorum,* yet *ex ore uno bis prolatum.As the new Heavens, and the new Earth which I will make, shall remain before me, so shall your seed and your name remain.* The reason is drawn from the certainty: I will as surely save you, as I will make a new Heaven and Earth wherein you shall be saved. We may add that, *Isaiah* 64.4. I am not ignorant, that divers interpreters understand by all these places, that restitution of things which the first coming of Christ should bring with it.*Old things are passed away; behold, all things are become new.* And*I make all things new.* As if it were only meant, that there should be a new face and form of the Church: and to this purpose (they farther allege) *Paul* quotes that of *Isaiah* 64.4. in his 1 *Cor.* 2.9. *Eye hath not seen, &c.* But by their leaves, this exposition takes it off from the literal sense, and turns it into a mystery: Nor yet doth this applying it to the time of grace, hinder the referring of it also to the day of glory. So the Fathers understand that of *Isaiah,* concerning the beatifical vision; and those other places literally, of a new Heaven and Earth, and the Church triumphant in them. And indeed, if we make all this no *Promise,* Where shall we find it? Unless we shall add that *Psalm.* 102.26. *They shall all wax old as a garment; but thou art the same.* The Maker is unchangeable, but these shall be changed: now this mutation shall not be *impejus,* certainly.

2. This *Promise* then we have: the Prophet delivers it, the Apostle repeats it, we believe it, and Saint *John* in a vision sees it;*I saw the new Jerusalem.* The Heavens and the Earth, and the Elements between them, shall be restored into the glorious liberty of the sons of God. What

the form and fashion of those new Heavens and Earth shall be, as it is not expressed, so it were curiosity for us to inquire. But that the Heavens and Earth shall be new, of this the Scripture makes us certain. It may be expressed by this similitude: As a Nurse that brings up a Kings son, is made Partaker of his preferment when that Prince comes to his kingdom. So the Heavens and Earth are now our Nurses, contributing their virtues to our preservation, and cherishing us with their best indulgence: therefore it is fit, that when Christ shall advance us to our glory, they should also be made glorious with us. When God was about to make man, he provided an excellent dwelling for him; a beautiful roof, and a fruitful pavement: so when he is pleased to remove man from this lower tenement, into an everlasting mansion: he will make a *new Heaven,* and a *new Earth* for him: and this is his *Promise.*

3. The foundation of our Faith, is the *Promise* of God: without a promise there can be no Faith. *Orationis fundamentum & basis est fides,fidei fundamentum est Dei promissio.* Man hath diverse ways or means of apprehending things. That which I know by sense, is my knowledge: that which I know by argument is my reason: that which I know by proof and trial, is my experience: that which I know by authority, is my Faith. The Sun shines, and I see it: I am pained with grief, and I feel it; this I know by my sense. The pillars of an house uphold it; take away those pillars, and it will fall: this I know by my reason. In my sickness or bodily distempers, I have found such and such things comfortable to me, and available to my recovery: therefore I conclude, they are good for me: this I know by experience. In my wantonness I have often flien out and sinned: affliction hath humbled me, and brought me home again by repentance: therefore experience makes me know, that *it is good for me that I was afflicted.* God hath *promised* eternal life to all them that are in *Jesus Christ:* this I know by authority, and it is my faith.

Now this faith is either Divine or Humane. The object of Divine faith is the *Promise* and Word of God only: the object of human faith is the report of men. That Saint *Peter* was at Rome, and Bishop there, is not God's Word; therefore it does not bind my Divine faith. Yet see the wonder! Upon this supposed foundarion all Popery depends. For thereby the Pope challengeth to be his right Successor; and under that title, obligeth men upon pain of damnation, to believe and obey whatsoever he decrees. Thus the authority of Popish faith is only tradition, the report of men, and not the Word of God. Hence it comes that they have so much of their own stuff, and so little of Christ's: Five *Ave-maries,* for one *Pater-noster;* more of our Ladies Psalter, than of our Lord's. So they have seven Sacraments, whereas Christ ordained but two. As a grave Divine, expounding that miracle of the*seven loaves, and two fishes,* wherewith Christ fed so many thousands; and finding some of the Pontifician writers, by a stranger kind of miracle to turn them into their seven Sacraments; and so to make a flourish as if they had gotten Scripture for it: wittily observed; that there was indeed some proportion or resemblance between them. For saith he, here be seven things in all; five loaves, and two fishes: Two of them were of God's making, the two fishes; and the other five of man's making, the five loaves. So two of their seven Sacraments, Baptism and the holy Supper, are of Christ's institution; but the other five of man's invention. But*other foundation can no man lay than that is laid, which is Jesus Christ.* His Word is that we build upon: his *Promise*

is the rock whereon we fixe the trust of our hearts, the life of our hope, and the dear salvation of our souls. To make this useful to us.

First, if God hath spoken it, this binds us all to believe it: Shall we call in question the truth of God, the God of Truth?*Heaven and Earth shall fail,* that his Word may stand: Heaven and Earth shall be restored, that his Word may not be infringed. Believe God's Word, who doth no•: You may speak this to Gentiles; but *God is well known in Jury, and his Name a• gr••• in Israel.* But here is the misery of it; our hands give our tongues the lie. We say, we believe; and it may be, we believe what we say: But may we not be deceived in both? Faith is a thing not seen, and Faith is of things not seen: yet there is a Faith that may be seen: invisible in it self, visible in the fruits it produceth.*In the City of our God, as we have heard, so have we seen.* We have not only heard the profession of Faith, but seen the works of it. Faith is a spark, and a deluge of lusts may drown it. There is an historical Faith, which believes that there shall be new Heavens and Earth: but this comes short of true blessedness: And there is *Fides salvifica,* that believes our own part in that new glory: that we shall have a dwelling in those Heavens, prepared for us by *Jesus Christ:* and this is the Faith that shall do us good. It was small comfort for the old world to see *Noah's* Ark a building, whiles themselves had no hope of preservation in it. But *Noah* believed that it was built for his safety; and rejoiced. The want of our Faith shall not disannul or frustrate the *Promise* of God, nor make his Word of none effect: That shall stand, though we perish. Lord, thou wilt make this new World for us, make us new for it: that we in it, and thou by us may be glorified for evermore.

Next, let us always bear in mind the *Promises* of God: much good comfort is lost for want of memory. The troubles of a Christian heart be very great, for number, variety, and bitterness: only there is one Ingredient that sweetens them all; the *Promise* of God. *I will be with thee in trouble;* and *Thou shalt not be tempted above thy strength:* If we could but remember these *Promises,* when we feel such assaults or pangs, How could we want courage? Why should we fear poverty, the loss of a little rubbish; or death, the breaking of a brittle glass; that have God's infallible *Promise,* both for a new World and a new Life in that World, never to be taken from us? The memory is *Aerarium animae,* the souls Exchequer or Teasury, the safest hold in her Citadel. All the *Promises* of God are Jewels, more precious than Gold or Rubies: Where should those Jewels be stored up, but in this Cabinet, the memory? This place is not built of Brasse, but frail and brittle. Of all faculties in man it does first *senescere,* wax old: Beauty, which is but a flower, doth often outlast it. Of all powers in man, it is least at command: a man may be the Master of his Invention, of his elocution: but who could ever boast himself to be the Master of his memory, or promise himself that that should not fail? There is a Thief still lurking at the door of this Treasury: even he that robbed us of our first estate, the innocence of nature; and would also filch away our second, the happiness of Grace. Therefore look well to thy memory; keep that Closet full of the divine *Promises:* that in all thy spiritual distempers, thou mayest have a Cordial ready to revive thy fainting heart. But alas, our memory is more apt to lose, than to gain: there is both land and sea in it: the losing part, that's the sea: the keeping part is the land. Many hear the word, as a Tankard-bearer fetches water from the Conduit: all the way he hath it, carries it, feel• it: but at last he empties it into another's Ci•terne, and is never the better for it. We are ha•rowed with oppressions, hurried

with persecutions; our estate is taken from us, death dissolves us: yet what can dishearten us, if we affie this *Promise,* that a *new* Heaven, *new* Earth, a *new* Life, and *new* Glory shall be provided for us, and everlastingly abide with us?

We lo•ke for new Heaven•] When as God hath prepared this Inheritance, and *promised* it; built it, and given us the grant of it; it is fit we should do our part, and confidently expect to *Expectation* is the action of hope, a continual action• as hope a even ceaseth looking, Till it be stated in possession. Hope is taken three ways: first, for the Doctrine of Faith:*Render a reason of the hope that i• in y••.* Next for the Object of Hope, the thing expected:*We ••it for the hope of righteousness by f•ith,* Lastly, for that holy affection of the mind, which looks for the *promised* blessedness. Faith and Hope differ three ways. First, *Ordine;*Faith goes before and begetteth Hope:*Faith is the Hypostasis or foundation of things hoped for.* Yet not Faith, but the Spirit of God is the efficient Cause of Hope. Faith may be the Mother, but the holy Ghost is the Father of all gracious Hope.*He begets us again to a lively hope.* There is *Spes inflata,* an Hope blown into us, and as soon blown from us: But this is *Spes generata;* and *Generatio terminatur ad substantiam;* it brings forth a substance. Secondly, *Operatione;* the proper office of Faith is to justify us; of Hope, to support us. Thirdly, *Subjecto;* and this differs three ways; *Modo, gradu, tempore.* In the manner; for Faith relieth on the *Promise,* Hope resteth in the thing *promised.Fides respicit verbum rei, Spes autem rem verbi.* In the measure; our salvation begins in Faith, is perfected and made complete by Hope. In the time: Faith apprehendeth the remission of sins and justification in present: Hope is exercised in the expectation of Life to come.

We *expect* these things, we have them not yet.*We are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?* It may be said, we now see Heaven, Why then do we hope for it? There is one Heaven and Earth which we look upon; another which we look for: They be old we look upon, *we look for new.* But*Stephen looked up steadfastly into heaven, and saw the Glory of God.* Yes, he saw *Dei gloriam, non suam:* we look for the things which concern our se•ves. *Stephen* saw the glory which he should have; yet until his death he did not enjoy it, but in Hope. But a man running in a race, may set his eye upon the prize which he runs for, and hopes to obtain: so there is a an Hope seen. We answer, that there be two things in Hope; *Material,* the material part, which is the thing it self: and *Formal,* the formal part, which is the obtaining and fruition of it; The former may be seen, not the latter but in Hope.

The future estate of the militant Saints is an inheritance, and that is properly a state of *Expectancy,* and so a fit Object for Hope. Our Hope is in this Life, our Inheritance in the Life to come. Hope we have here, in the state of Grace: Inheritance there, in the state of Glory. Vain is the Hope which looks no farther, than to the pleasure of a mortal condition: that hopes only to be rich, noble, happy here. The blame is not in Hope, but in our misplacing it. As that is we hope in, such is our Hope. We*lean on a Reed,* take hold by*a Cobweb,* catch at*a Shadow:* we put our hope in them that must die, and then our Hope must die with them.*Hope not in Princes:* for if we do, *to dust they turn,* and there lies our Hope in the dust with them. But a right Hope makes a man alive again, that was half dead: when he droopes, give him Hope,

and his spirits will come a-fresh. As *Jacob,* when he was put in Hope to see*Joseph* alive, *revixit spiritus,* he revived. The other Hope is but *vigilantis some••ium,* a waking dream: but this is the *Helmet of hope,the Anchor of of hope:* things of substance; that will hold, that have metal in them. When breath, life, and all fail, this Hope fails not: but even then puts life into us, when our life is going from us. When we must forgo our life, it bids, Let it go: when it is gone, it presents us with a better; even an*eternal Mansion in the Heavens.My soul had fainted within me, but that I hoped to see the goodness of the Lord in the Land of the living.*

That there is an *Expectamus,* it is granted; But who are they to whom it is granted? For as Saint *James* speaketh;*If any man seem to be religious, and bridleth not his tongue, that man's religion is in vain.* So if any man hopes for this new Inheritance above, and does not first become a new creature below, that man's expectation is in vain. For shall a man engross this world, heap up riches, and glew his soul to them; and yet after all this present felicity, look for a new Heaven and a new earth, to boot? No, that rich man heard otherwise from *Abraham;Son remember, thou in thy life time received it good things, and Lazarus evil things: but now he is comforted, and thou art tormented.* To him that had all this plenty, all this pleasure; *Post tantas divitias, post tantas delicias,* is this spoken. But this *expectation* belongs to God's afflicted ones; they that suffer so much misery in this old world, to them is promised a new.*For if in this life only we have hope in Christ, we of all men are most miserable.* But we have a hope that can make us rich; and rich the poorest Christian may be, in three respects.

1. By propriety and right which he hath to an estate, though for the present it be out of his hands. The wealthy Merchant may be sometimes out of cash; because his wealth lies in traffic or commerce, or is entrusted out to others: yet in respect of the evidences and obligements he hath to assure him his own, he is still rich. Let a Saint be miserable, even to the want of bread, yet he hath a right and evidence to infinite riches; the treasure of blessedness laid up in this *new* world: confirmed to him under the hand and seal of God; a sure debtor, that never broke his Word. Yea, he hath already the earnest of this glorious estate; a heavenly peace in his heart: So that he may say to the richest worldling: *Plus mihi in cord, quam tibi in arcâ.* Wealthy *Croesus* had not so much riches in his coffers, as poor *Job* had in his conscience. So long as Heaven hath any treasure in it, and that Christ himself does not break, the believer cannot be poor. Well therefore may we *look for* these *new* Heavens, that have so little under the old. Here is one *expectamus,* of right it belongs to us.

2. By reversion. A man purchaseth a Lordship, endowed with fair revenues, to fall unto him after the decease of someone in present possession of it. During this *expectation* he cannot be called poor: for before the expiration his credit is good, and at the expiration his state is good. We prefer the reversion of some great Manor, before the present possession of a small Farm. This glorious new world is the militant Saints in reversion: though we tarry for it, we shall have it. Temporal reversions wait the end of another's life: for this we must wait until the end of our own life. This is another *Expectamus* for us, it is also ours by reversion.

3. By heritage.*The heir, so long as he is a child, differeth nothing from a serservant, though he be Lord of all.* The heir in his minority lives at his fathers finding; and must learn how to rule, by being first taught how to serve. We are heirs, but yet in our non-age. And as the Law

provides in some Tenures, that men shall not come to their lands, before they come to their wits: so this inheritance is not given to us, till we be fitted for the inheritance. There is great difference betwixt a temporal, and this eternal heritage. Below, the inheritance comes not but by death of the party in possession: Above there is no prejudice to the Ancestor: he dies not, for the heir to succeed him. We need not fear to do God any wrong, from whom it comes, by our coming to it. Below, the father must be dead, and the son living: but above, the Father is ever living, and the Son cannot inherit till first he be dead. Here we come to inherit by the death of others: there we come to it by our own death. There is no *Filius ante diem, patrios inquirit in annos.* But rather *Successio minorum, sine recessione majorum:* a succession, as of lights: the second burns clear, yet the first goes not out, but burns as clear as it. Thus rich we are, though our purses be empty.*Hath not God chosen the poor of this world, rich in faith, to be heirs of the Kingdom, which he hath promised to them that love him?* We say of a rich man's son, There goes a great heir, though for the time his means be short enough.*We are now the sons of God, but it doth not yet appear what we shall be,* We are now the Children of grace, we shall be the Sons of glory. We confute our own distrusting hearts, with what we are: and the disgracing world, with what we shall be. Let them devour this World, that have a mind to it: this rotten, perishing, troublesome habitation: *We look for new heavens and a new earth,* full of peace and pleasure, and that forever.

Wherein dwelleth righteousness.] A Heathen could say, *M•llens virum sine pecucunia quam pecuniam sine viro:* so a man without a house, or an house without an inhabitant, is an unhappy separation. To what purpose should God be at such cost in the reparation, at such trouble in the repurgation of this great building, if at last there should be none to dwell in it? But he that re-edifies the house, will be sure of a Tenant, and such a one as will pay him rent duly for it; even all he requires; Thankfulness and praises. But what do you call this Tenant? *Righteousness:* which is a gracious quality, or rather an habit: but what is this to an inhabitant? Shall we imagine a quality without a subject? Holiness dwells in God's material houses on Earth, as being consecrated to him, and hallowed by him: but yet doth any holiness that is inherent to the walls or seats, praise him? Do the stones set forth his glory? No, there must be some other nature, endued with life and understanding, that can be capable of this office. *Righteousness* alone cannot do it, nor can it be done without *righteousness.* To what purpose is the Suns shining into an empty house? It might be as well dark as light, if nobody ever comes into it. We must therefore seek out some capacities, wherein this *righteousness* may be resident. Of this there be divers interpretations: *Vnusquisque abundat sensu suo.*

1. Some understand by this *righteousness,* the clear justice of God, which shall pronounce a general sentence upon all the world; rewarding every man according to his works: Binding the ungodly with everlasting chains of darkness, and crowning the Saints with a glorious peace. Then shall his *righteousness* shine forth; and it shall be the universal acclamation of all creatures, *The Lord is just.* Here, men that live best, commonly speed worst: misery waits only at the door of Piety: None but Christians dwell at the sign of the Cross. Pleasure courts the rich, and the rich court pleasure: All their things are *Res secundae,* fortunate; and *Res facundae,* fruitful. They prosper with them, as if prosperity it self had sworn not to dwell

without them. Is this thy *righteousness,* O Lord? (forgive our expostulation) Is this *Justice?* that thorns should flourish, vines languish? That thy friend should mourn, while thine enemies are jocund? Is this the God you have served all this while, says *Job's* wife to him? *Curse him* to his face, *and die:* But *Loqueris ut stulta;* she had that for her labor. When trouble comes to a good man, one would think that the messenger were mistaken; and should be told that he knocks at the wrong door. While the innocent suffer, and the guilty domineer, is this *Justice?* Yes the *Righteousness* of God is beyond exception: All men shall find it; they to their cost, that cavil against it. The Sun of that Divine *Justice* shines clear now: but there is a mist before our eyes; we do not so well perceive it. In this renovation of the world, it shall be perspicuous and manifest: All men and Angels shall take full notice of it in that final sentence of Come and Go: *Come ye blessed,* and *Go ye cursed:* And it shall be the acknowledgement of Heaven and Earth, and of all Creatures: *Righteous art thou, O Lord, in all thy ways, and holy in all thy works.*

2. But if we thus understand it; the *Justice* of God dwells everywhere: no place can exclude that which is infinite. Heaven is full of his *Justice;* crowning those souls there, that are justified by the *Righteousness* of Christ. Hell is full of his *Justice;* punishing those impenitent spirits with insufferable pains. The Earth is full of his *Justice:* the wicked are often met withal in their sins, and the innocent are delivered from their enemies. *Michaiah* is justified, *Nabaoth* is revenged, the Baalites confounded, and *Ahab* judged. *Justice* keeps her circuit: yea, without deferring all matters to the last Assizes; she walks her round, and does Martial law upon incorrigible offenders. Though the last day shall be honored with the full execution of God's *Justice,* yet it hath a dwelling in all places: in the highest Heavens, in the lowest Hell, and in the midst between both; *Vbique habitat Iustitia.* Therefore some make the opposition thus; *in••vo or be habitat Iustitia, in hoc misericordia.* Now the mercy of God suffers evil men to live promiscuously among the good: in that new world there shall be a separation: the Goares shall be driven from the Sheep, the Tares w••ded from the wheat, the Chaff sinned from the Corn, the dust and rubbish shall be swept into Hell, and this new house shall be filled with nothing but *righteousness.*

There is no hope beyond mercy; and this is the time of it; the next is of *Justice.* There is no hope of mercy without repentance, and this is the time of that too; the next is of judgment. All things are not in season at all times: Repentance is now in season: first, because there we weep for sin where we have done it: then because there we cease from sin, where we might still continue in it. If the heart be broken now, mercy is ready to heal it: but if that day find it obdurate, *Justice* shall fearfully break it. The tears we shed now, shall be dried up then: but if our eyes be dry till that day, they shall be set a running forever, without either ease or pity. Repentance now seeks sinners, and they will not entertain it: sinners shall then seek repentance, and not find it. If they could; yet in that world repentance shall do them as little good without mercy, as in this world mercy will do them without repentance. Now therefore let us embrace repentance for our sins, because here dwells mercy to pardon them: at that day it will be too late, for there *dwells* only *Justice* to punish them.

3. Others by this *righteousness,* conceive those new delights, and spiritual pleasures, which shall fill this new world. So they would have the opposition to stand between the sorrows of

the old, and joys of the new. This is the vale of miseries, that the mount of blessedness. And why should not *righteousness* be taken for delight, as well as sin is put for anguish? Never did man find pleasure upon earth, like the sweet testimony of an appeased conscience; cleansed by the blood of the Lamb, and quieted by the presence of the holy Ghost. It is a continual feast: other feasts may be soon broken off, as was *Adonjahs;* or conclude in bitterness as did *Belshazzars:* this is an everlasting banket.

What meet we with in this old world, but trouble and misery? If we travel into this little world man, we shall find new discoveries. Let him be a world, and himself will be the land, and misery the Sea. Misery, like the Sea, swells above all the hills, and reacheth to the remotest parts of this Earth, Man. We are but dust, coagulated and kneaded into earth by tears: our matter is earth, our form misery. We may have one day in seven a holy-day of happiness; but our whole week is misery. We may have a breathing of happiness; but our whole journey is misery. If there be one greenswarth or fair meadow to refresh us, yet the greater part of our pilgrimage is rough and dirty. There may be a dram of honey in the brim of the cup, but the main draught is bitterness. *Few and evil* are our days: few in number, and those few evil in nature; not one of them named for good. Few and evil below, many and good above. Misery is our familiar, happiness but a stranger to us. Of this worlds happiness, man is the Tenant, of misery the Landlord: of happiness the Farmer, of misery the Freeholder: of peace but the usu-fructuary, of trouble the proprietary. If we have one dish of comfort, once in many meals; yet our continual diet is sorrow: *My tears are my meat day and night.* The deluge of calamity overflowes this human Earth, many cubits. Of this Earth, the highest ground, the loftiest hills are kings: and yet even they have not line enough to fadome this Sea, and to say, my misery is but thus deep. *Hodie quoque su•m M•ssah habet, & s••• Me••ah:* Bitter, bitter all. As the repining Jews said of the bread of Heaven, *We see nothing but Manna:* so we may justly say of the bread of Earth, the bread of affliction, we see nothing but misery. Misery in want, misery in abundance: in want, the misery of murmuring and impatience: in abundance, the misery of riot and unthankfulness. Misery in honor; pride and envy: misery in a low estate, nastinesse and drudgery. In health misery, misery in sickness: there wantonness, here painfulness: in the latter men cry, O their head: in the former they might cry, O their heart. The next world begins with happiness, and with a happiness that never ends. Therefore we look for new Heavens and a new Earth, *Wherein dwelleth righteousness;* that we might exchange our old woes, for new pleasures.

4. All these be fair expositions, and analogical to the truth: they all bear a good sense. But why should we not take *righteousness* here, in the literal acception? *There dwelleth righteousness:* that is, holiness, pureness, innocence, and the perfection of goodness. There dwelleth Christ, and he is righteousness: *The Lord our righteousness.* So here is the full *Antithesis* of this new world to the old. *Righteousness dwells there,* unrighteousness here: Here, sin and guiltiness; there grace and holiness: Below transgression, sanctification above. This world is the Orbe of sin, which corrupted all: that new one, the Orbe of *righteousness* which restoreth all. This is the winter wherein all things wither; that is the spring which revives them. The world was made good, only sin depraved it. Satan was honorable before sin, for an Angel: amiable before sin, for a celestial intelligence: His nature was good, his disposition

good; but sin, when that came, marred all. Good was before evil; before malice charity. Decay entered by sin, dishonor by sin, death by sin. Call his name*Ichabod, for the glory is departed.* At the birth of *Ichabod,* sin; the glory is gone, the Ark of God is removed. This is a constant incumbent of the earth; never non-resident, never out of business. No place can be rid of him, no time exclude him, no action escape him. He crept into Heaven with an Angel, into Paradise with a Devil, into man's nature with the root of that nature. Where can we devise to keep it out? At home in our houses he is *Famelicus,* abroad *Socius,* in our Travels *Conviator* at our Feasts *Conviva,* in our Taverns *Compotor,* in our beds *Consors,* in our bosoms *Tyrannus: ubique Inimicus.* In God's Temple sin will not leave us: at our prayers it will be interrupting us: It insinuates it self into every action we do: even our best is not without some touch of sin, or at least some assault of sin. It may get into our beneficence, and he vain glory; Into our devotions, and be hypocrisy: Into our friendship, and be flattery: Into our hope, and make it smell of presumption: Into our humility, and turn it into base dejection: Into our repentance, and work it down to desperation: Into our best works, and there be an opinion of merit: which is a blow with the left heel that kicks down all our milk.

Sin is the epidemical disease of the world: as the Air is a common benefit, so sin is a common mischief. Other Elements know their own Lord's: for the Earth, this piece of ground is one man's, that another's: For the Water, this Well is mine, that my neighbors: for the Fire, every man sits by his own harth: But the Air is equally beneficial to all: the Tenant hath as much Air as the Landlord, the Fool as the Learned, the Begger as the Prince. So sin is a common infection.*In many things we sin all.* One man languisheth of a consumption, another labors of a fever, a third is racked with the gowte, a fourth swollen with the dropsy: everyone hath a several disease, to bring him to the common end, death. But sin is the universal disease of all:*Death passed upon all, for that all have sinned.* The sin of the world, is indeed a world of sin.

As the assaults of sin are incessant for continuance of time, so also innumerable for choice of place. There is no faculty of the soul, no member of the body, but is a speeding place for sin; but especially it aims at the heart. Let us watch and ward everywhere; the one an ocular, the other a manual, martial, presidiary defense; but especially keep the heart. The tongue is an unruly member, yet it hath fewer bars: only the teeth and the lips are set to keep in the tongue. But for the heart, there is an *omni custodià,* and all little enough to keep the heart. Some men doth sin shoot in the eye, and here his arrow is uncleanness: thus he wounded *David* in the eye, by the beauty of *Bathsheba:* some in the hand, as *Gehazi;* and his shaft was bribery: Some in the tongue, as *Ananias,* by lying; and this is his common artillery for tradesmen: some in the gall, as *Joab;* and they are all for blood; turning their embraces into embrocadoes: some in their foreheads; and they will carry *themark of the beast* to their graves: some in the foot, by profaneness; and they are not only *swift to shed blood,* but ready to trample upon all religion and goodness: others in the head, with the frenzy of dissimulation: others in the heart by covetousness; and Satan shall have more service of them for an ounce of gold, than God shall have for the Kingdom of Heaven. Thus standeth man in the midst of the assaults of sin, like the anatomized figure of him in the frontispice of an Almanac: where *Aries* is discharging at his head, *Taurus* at his neck, cowardly *Leo* at his back, *Cancer* is gnawing his stomach, *Sagittarius* is shooting at his thighs, and *Pisces* nibling on

his toes. By this time you perceive, that this present world is the region of sin: Sin will dwell in us, so long as we dwell in these Tabernacles: Let us now look upon the condition of the next.

There dwelleth righteousness:] no sin there, altogether *righteousness.* Here indeed we have some righteousness, but it is blended with sin: In the most regenerate Saint on Earth, there is flesh as well as spirit; and it is a question sometimes, which of them shall get the predominance. We have a *righteousness* that is perfect, now; but that *dwells* in Heaven, in the person of Christ, and is only imputed to us. This is a justifying *righteousness,* and it is absolute; but *extra nos,* without us. That same sanctifying righteousness, which is *intra nos,* inherent to our own persons, is so imperfect, that sin is joined tenant with it in our mortal body: and there is a perpetual contention between them, which shall have the superiority. They are like the land and sea within us: the one would keep, the other would gain, *Michael* and the Dragon, in one Heaven: *Caesar* and *Pompey,* in one Empire: *Nehemiah* and *Samballat,* in one city: *Isaac* and *Ishmael,* in one family: *Jacob* and *Esau* in one womb: the Ark and *Dagon,* in one Temple: Grace and corruption, in one Christian. *Michael* against the Dragon, *Caesar* against *Pompey, Nehemiah* against *Samballat, Isaac* against *Ishmael, Jacob* against *Esau,* the Ark against *Dagon,* Grace against corruption, shall prevail: but *Nondum,* not yet. The flesh is *vulnerata, non victa;* or *victa, non mortua.* We are still mortifying it so fast as we can: but it hath a Serpents trick, to keep the head and tail safe and whole. Often it bites us, and not seldom stings us: till we are full of Saint *Paul's* groan,*O wretched man that I am, who shall deliver me from the body of this death?* Nothing will rid it out of us, but that which riddes us out of the world, Death it self.

Only these new Heavens and Earth challenge this privilege, that there shall *dwell righteousness* without sin, life without pain, happiness without fear, and joy without sorrow. Darkness (we know) is compared to sin: *Opera tenebrarum:* now sin is as universally overspread this deformed world, as darkness was over that unformed world: until God said, *Let there be light:* and there was light, when as yet there was no Sun. Before the light was made, darkness was over all: afterwards, the light being formed, darkness was reduced to one place and season, the night. This light continued for three days unfixed: on the fourth day God created the Sun: and then it is likely that all the former dispersed light was gathered into that one body, and treasured up in that great luminary the Sun. So shall it be in the recreation of this world: now grace and sin are scattered all over, as light and darkness in the twilight is confused throughout the Air: it is twilight with us yet. But at the last day Christ shall make a separation; as the waters once were gathered into the sea, that the dry land might appear: All darkness, all sin and wickedness; shall be removed down into Hell, and there be confined, never to break out. All light, that is, all *Righteousness* and holiness shall be gathered into this new Heaven and Earth, and there be concentred forever. *There dwelleth Righteousness,* and happy they that dwell with it.

Wherein dwelleth Righteousness] As Travelers that have embarqued themselves for the discovery of some new land, unknown, but not undesired, purposing to make a plantation there; when they are once arrived in it, labor to satisfy themselves of the particular commodities it affordeth: pretermitting no occasion or convenience, but thoroughly

examining the site, the air, the fertility, the strength and safety of it: no corner escapes unsearched, no pleasure unconsidered: and finding all according to their desire, they not only resolve themselves, but also invite their friends to dwell there. So these four Sabbaths together, our meditations have been busy in surveying this new World, the Land of Promise, the Inheritance of the Saints, and the Habitation of *Righteousness.* And yet all we have said is but *e Theologiâ negativâ:* and indeed, What other way is there to describe this future happiness, than by removing from it such defects, as fill all temporal things with encombrances? One days journey more let us add to our former discovery; that the glorious beauty of these new Heavens and Earth may both enflame our own hearts, and kindle an holy Fire in others, to desire it. This present world is troubled with three diseases; a Contagion, a Consumption, and a Palsy. The *Righteousness* that dwells in this new World, as it is out of the reach and danger of these distempers, so it is diametrally opposed to them. First, Contagion or Infection, as in the pestilent Fever, is full of spots: but *Righteousness* is most pure. Secondly, the Consumption is a pining away, and languishing into death: but*Righteousness is immortal.* Thirdly, the Palsy is a shaking grief; they that are troubled with it, can hold nothing steddily: but *Righteousness* is constant, inflexible, unalterable, and endures forever. Thus by the present sickness of the old world, we may guess of the death of the *new*

1. This world is infected, yea, infection it self. Take it metaphorically, and what find we in it but infection? Our evil deeds infect by their example: our evil words infect, by their persuasion: our looks infect, by their allurement: we breathe nothing but infection. Materially, this earth soils us: in Summer we are soiled with dust, in Winter with dirt. These be those *Inquinamenta mundi,* which we are evermore rubbing, or brushing, or washing, or wiping off. There is nothing in this lower region, but it is subject to soil: the very earth it self is a soil: our land we call the soil; How can it then but soil us? Nothing undefiled below: what ever it is, where ever it is, it must needs savor of the nature of the soil. All foul, all blemished here: but in that new World *dwells Righteousness;* a pure and sincere being, without any foreign mixture:*an Inheritance undefiled,* not capable of defilement. Nothing can come in to soil it.*Into that City shall enter no unclean thing:* all uncleanness shall be kept out forever. We would have all things clean here below; we cannot: we desire to have clean houses, clean ways, clean diet, and clean apparel. O how sweet will it be to *dwell with Righteousness* in those new Heavens, where all things are clean! Chrystals and Diamonds, nay the Firmament and Stars be not now so pure. That same *Galaxie* or milken way, a bright circle of the Sky, which the Poets imagined to be a walk for their gods and goddesses in Summer evenings; but Philosophy better says, is caused by the reflection of stars: it is but wan and duskish in comparison of the diaphanous clarity of all things in this new Kingdom.

2. This World is in a Consumption; the vital parts of it are corrupted. The best estate of things doth not hold long: and if the substance remains, yet the luster is gone: and the first symptom or degree to a Consumption in a man, is the losing of his color.*The glory of all flesh is but as the flower of the grass:* Grass, that's for the substance; Flower, that's the beauty of it. The Grass it self lasts not long, but the Flower of the Grass, nothing so long as the Grass it self. *Helen* outlived her fairness, *David* his strength. Let no blasting change the flower, no canker

eat it, no beast tread it down with his foot; yet of it self will it fall off, and leave the stalk standing. The Rose will *marcere,* and the Violet *livere,* of themselves; though no violence be done to them: the one will fade, the other wax pale and wanne. A flourishing estate is not kept long; either by the flowers that are worn, or by us that wear them. Were the things of this World clean, yet take them at their best, they are fading. Every year flowers and leaves too fall off; till the Spring comes and revives them. Of many things the substances themselves fade; and of this fading we all complain. Or if they fade not of themselves, to us they do. We are hungry, and we eat; yet even that fades; and we are as weary of our fullness, as we were of our fasting. We are weary, and we rest; yet even that fades; and we grow as weary of our rest, as ever we were of our weariness.

There is a melting tabe upon all temporary things: but *Righteonesse,* the housholdstuffe of this new Mansion, knows no Consumption. Decay and death are the effects of sin: Above there is no sin, therefore no decay: no decay, therefore no death. The Roses and flowers that make up the garland of *Righteousness,* never can wither: The Pearls and Diamonds, and stones more precious, set in that*Crown of Righteousness,* can never be fullied. The songs of that triumph never cease. There is an eternal Spring; and as the glory is new to us at first, so old it cannot wax: it shall be new forever. As the shows made for the glory and state of some solemn day, are first seen of vulgar eyes, before they arrive at their sight for whom they were ordained. So the honor and bravery of this Earth is more in the spectators, than in the spectacle; more in the lookers on, than in the persons that wear it. Say they are gallant shows, yet but shows, transient things, Pageants wherewith the eye is soon glutted. After three or four times beholding them, they grow old and stale, and we look upon them with an idle and careless eye. But the glory of these new Heavens, the splendor of *Righteousness,* those true and substantial honors, as they are ever permanent, so they are ever new: as they are never fading, so never cloying: there is infinite variety, satiety none at all. Of vanity we soon surfeit grow weary and loath it: but the joys of *Righteousness* will be as everlasting in our desires, as they are in their own sweetness.

3. The things of this World are taken with a Palsy; so shaking, that their joints cannot hold together. There is nothing certain, nothing steady: nor can we be more certain of anything among them, than of the uncertainty of them. They tumble daily from man to man: one man's inheritance shakes into another man's purchase. From them that have riches, to them that are covetous, there is a continual shaking. Much wealth is escheated for want of heirs; or confiscated for some offenses; or rioted and made away by unthriftiness; or consumed with Fire, or drowned with Water: many a fair patrimony falls to the ground. *Seges ubi Troia;* yea, *ubi oppidum, aqua.* Or if riches be not taken from us, yet we are taken from them; which comes all to one pass. The choice is not great, whether I lose my servant, or my servant loseth me: either way he may be masterlesse, and I without a servant. Such a Palsy possesseth all secular things! Do we not find it true by proof daily? When we feel the pulse of nature, by the hand of time, do we not complain that it is sick of a Palsy? Yet even in this unfaithfulness of the creatures, there is a kind of faithfulness to us: they are our friends, in telling us their own fickleness. As the Mechanicke that had a parcel of rich stuff delivered to him, to make up a curious garment; told his Customer plainly, that for a small matter given

him in courtesy, he would save him a great deal of monie: Put it to another, quoth he, that hath more skill; for if you trust me with the making of it, I shall certainly spoil it. So when we are about to place our confidence in worldly things; they tell us really, experimentally, the down-right truth: We are fickle creatures, and have paralytic and trembling hands, that can hold nothing steddily for you: Set your minds upon heavenly things: they are constant to you. Trust us with nothing, but what you give for lost, and mean to be deceived of: This is plain dealing. *Not unto us,* say they, *not unto us,* but to the Lord give your hearts and confidence.*Charge them that are rich in this world, that they put not their trust in uncertain riches.* Not only doth God charge *Paul,* to charge *Timothy* to charge us; but even the creatures themselves do charge us, not to put our trust in their unstablenesse. They will not suffer us to set up our rest in them; not in anything below: but they force us upon the Creator of all; who hath provided an Inheritance for us, out of all danger; whereof we shall never be disseized: Gold that shall never be embased by any bad mixture: a Crown without cares, without rivals, without envy, without end: There is a Treasure worth our heatrs.

It is an Inheritance, and all shall inherit; yet without prejudice to the right Heir; Christ. There shall be no wrong done, by Him to us, or by us to Him. Earthly inheritances are divided oftentimes with much inequality: and the privilege of Primogeniture stretcheth farther in many places, than it did among the ancient Jews: so that *Minor servit majori.* One carries it from all, and the rest go without: or, if they have any share, the patrimony of the eldest by so much is the less. In this new World it is not so: all the sons of God are heirs, none underlings: and not heirs under wardship and hope, but possessive inheritors: and not inheritors of a small pittance of land, but of a Kingdom: and that not of a temporary kingdom, subject to domestical treasons, or foreign invasions: no murmuring, no conspiracy, no mutiny shall disturb this Kingdom. There may be *dispar gloria singulorum,* yet there is *communis laetitia omnium.* All shall have the same glory, though not the same degree of glory. It is of the nature of light, and such spiritual things; which he *Omnibus una,* and *Singulis tota.* So it is in sounds and smells: Let there be a thousand together, when the bells ring; and they hear all alike. Let there be multitudes in a garden of flowers, and everyone smells as much sweetness, as if there were no more but himself. There is but one Heaven, and what room soever we have in it, we shall find peace without trouble, joy without sorrow, glory without envy, and pleasure without end.

1. For the application! If we would *dwell* with *Righteousness,* first, let *Righteousness* dwell with us: if we with that in the new World, that with us in the old. Many would dwell in Heaven, but they have no mind to *Righteousness.* We have three lives: *Vitae,* here; *Famae,* when we are dead: and *Gloriae,* in Heaven: but there is a fourth, which is the life of all these lives; *Iustitiae,* the life of grace and *Righteousness:* without which, not only our bodies shall rot in the dust, but even our memories shall stink above ground, and our souls perish in the lowest pit. *Righteousness* is life indeed. But doth Righteousness dwell with us? Where, O where shall we find it? If we look for it in the county; there it is ignorance and superstition: If in the city, there it is fraud and oppression: If in the Court, there it is pride and affectation. But you will say, it dwells in our hearts: Who can tell that? In men's lives we do not see it; only in their lips we hear it. So then *Righteousness* is hard driven for habitation; when it can be admitted

no farther than the mouth, and have no other dwelling than in the lips. Into the chamber of our hearts it may not come: in the hall of conversation it is not seen: only we allow it a little residence in the door of our lips: a lip-righteousness; that's all. It is in many men's courses or lives, as in some discourses or treatises: we can see no fruit for leaves, nor matter for words. But I remember what answer a Statesman made to a frivolous petition: I may divide, saith he, your petition into two parts; Matter and Words: now your matter is naught; and with me, assure yourself, your words shall not carry it. There be two things respectible in a Christian; his Life, and his Profession: and if his life be naught, let him never think that his profession shall carry it out with God.

Who shall ascend into the Hill of the Lord, or who shall stand in his holy place? He that hath clean hands, and a pure heart, &c. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. We must get *Righteousness* to dwell with us, or never look to dwell with Righteousness. If we do not entertain it here, it will reject us there.*When Mercy and Truth have met together; and Righteousness and peace have kissed each other. Then shall Truth spring out of the earth, and Righteousness shall look down from Heaven.* But alas, *Terras Astraea reliquit:* those holy-days be gone: we are nothing less than righteous. When we read the Volumes of the Fathers, we would think they did nothing else but write: when we consider their devotions, we might think they did nothing else but pray. But coming to these our days, and marking the backs of men and women, we may well think they study nothing but pride: observing their full tables, that they mind nothing but excess and intemperance: looking upon their lives, that they regard nothing but sins: and mind no such thing as *Righteousness.*

2. The hope of this future life sweetens all the bitterness of the present. There is nothing that so troubles a good heart, as sin: To be rid of sin, it holds a great happiness. All the epithites and attributes of this world, cannot make up so full a grievance, as this one; that it is *sinful.* When we have called it, as it is, a vain world, a false world, an unquiet world, a miserable world; one would think we had said enough to disgrace it, and to make it loathed. But they all come short of this; a sinful world, a wicked world: when we have said that, we have indeed hit it right: that alone is sufficient to make it detestable. Let us examine our own hearts, if ever one drop of remorse hath entered into them; whether we would not have given all the world, yea, even our own life, to be sure of the forgiveness of one sin that troubles us. And yet that being forgiven, and our heavenly Father pacified by the blood of his Son, drying up our penitent tears with the beams of mercy; after all this, we are apt to fall into new sin, and again to trouble Heaven and Earth. O what peace can there be in the region of sin? But in this new World there shall dwell *Righteousness;* and her inseparable companions, Peace, Joy, Glory, Happiness, and eternal Life. *Come ye blessed of my Father, inherit the Kingdom prepared for you:* The hearing of which words in the the end, shall make us blessed without end. Amen.

2 PET. 3.14.

Wherefore (beloved) seeing that ye look for such things, be diligent that you may be found of him in peace, without spot, and blameless.

THere are two especial motives to bring us into the way of goodness: the bitterness of this life, which we feel; and the sweetness of the future life, which we expect. For the former, howsoever some besorted Earth-dwellers have deified this World, and call it by no meaner a title than their god, and their maker; yet they shall find it rather a destroyer. There be diverse kinds of makers, in an abusive sense: So drunkenness makes Beasts; that's a kind of maker: so pride makes Devils; that's another maker. The Devil made sin; he is a maker too: Sin made death; that is a maker too: Death made destruction; and hath a stroke in making also. But all these makers be properly unmakers, marrers; destroyers. So we use to say, that wealth makes a man: but what does it make him? It may make him proud, it may make him licentious, it may make him a fool, a sinner, sewell for the fire of Hell: it can never make him a man, much less a Saint. The way for a man to have the world his friend, is not to be friends with it. Men are naturally friends to their friends, and enemies to their enemies: But the cross humorous, and pevish world is his enemies friend, and his friends enemy. *Insequeris? fugio: fugis? Insequor.* Scorn it, and it will woo thee: love it, and it will undo thee. But is not the world kind to the covetous or voluptuous man, her darling, the worldling? Yes, as *Dalilae* was to *Sampson,* or *Iael* to *Sisera:* she will cut his throat in kindness, and for pure love send his soul to Hell. But to the poor man that despiseth it, it is indeed a friend, and a means to help him unto blessedness: in the same sense that the law is said to help a man to salvation, or righteousness. For the Law shows him that he hath no righteousness of his own; and so occasions him to seek it where it may be found, which is only in Christ. So the world shows him that it hath no happiness of its own; and therefore sends him to seek it in this new world; there he is sure to find it. And that is the other motive. In heaven there is a constant and eternal fullness of joy: therefore *Sursum corda,* thither let us lift up our hearts. *Wherefore beloved, seeing that, &c.*

Generally in the words, we have an insinuation, and an injunction; a matter granted, and a charge imposed. In the insinuation, there is a word of tender affection; *Beloved:* and a word of charitable persuasion: *Ye do look for these things.* upon this ground of encouragement is the rest of this Text and charge built: This is the *Propter quod* of all that follows. First let me dispatch these two, before I come to the distribution of the rest.

Beloved.] There is no better cognizance of Christ's servants than love: there is no love but wisheth good to the person loved: there is no such good to any person, as to be saved. Thus our Apostle expresseth his love to us, by persuading us to diligence in the great business of our salvation. All affections are radicated in love: there is a fear to lose, and that fear is grounded on love, there is a desire to enjoy, and that desire is love: there is a sorrow for parting, and that sorrow proceeds from love. *Mary* wept for their *Abstulerunt Dominum;* and this was a *Dilexit multùm.* Christ was all love: not a word he spake, not an action he did, not a passion he suffered, but was an argument, a character of his love. When he complained of the heaviness of his soul, *Non hoc fecit stupor, sed amor: nec amissus erat animus, sed submissus.* He opened the windows of his body, that through them we might see the love that was in his heart. He brought love, he bought love, he exercised love, he bequeathed love, he is love. As the Jews said of *Esdras,* that if knowledge had put out her candle, at his brain she might light it: so if all our love were extinguished, yet at the love of Christ we might easily re-kindle it.

Here is the fire, but where is the *victima,* the sacrifice, our practiall charity? We say, charity begins at home, but Christ's charity began abroad: to show love to us, he neglected to love himself. But our love will neither begin at home, nor abroad: neither at his nor our own fire. *Love is the fulfilling of the Law;* and the want of it is the transgression of the Law. We complain that the Papists rob God of one commandment: but he that wants love, robs him of all; and so commits the worst sacrilege.

There is too little of this love in the world: Lustful love there is enough, too much, but charitable love is very scant. To that question, *Lovest thou me?* We answer readily with *Peter,* yes, *Lord I love thee:* But to that other question, *If thou lovest me,* what wilt thou do for me? we are dumb: or if our lips make a fair promise, yet our hands will fail in the performance. Some men indeed at sometimes will be beneficial; that at most times they may be injurious. Their love is like the laughter of *Apollo,* who was said to smile *semel in anno.* Such is most men's love to their Pastor, that they will spend ten times as much in law to maintain wrong, as they will give him by way of right. It was a byword; Love and a weapon will kill any man: the worlds love is joined with a weapon; it dwells at the swords point: you shall sooner feel it cold at your heart, than warm in your kitchen. Witness these bloody days, so full of desperate homicides; as if violence would leave nature nothing to do. The mercenary soldier can hardly be justified; for when he puts on his armor, he puts off his charity, and only fights for money. This is *Vti robore contra eum qui dedit.* When *Moses* saw the Egyptian smiting the Hebrew, he smote the Egyptian; we may smite our enemies to help our brethren; but when we find our brethren quarrelling, and say to one of them, *Why smitest thou my brother?* he is ready to reply, *Who made thee a Judge?* But for us that are tied together by so may bonds; of nature; nation, grace, neighbourhood; upon every flight occasion to be vexing and wounding one another; here is a love that fills the channells with blood: we may truly say, This love lies a bleeding. *Miles ornatus, & cives armatus;* a curious and spruce soldier, and a furious and rough Citisen, are two of the worst fights.

There is store of love in the world, but it is naught. There is a love to other men's wives, and it is adultery or wantonness: a love to other men's goods, and it is rapacity or covetousness: a love to other men's bloods, and it is murder and revenge: a love to other men's honors and places, and it is envy and ambition. As the Pharisaical Jews had a grammaticall devotion, so we have a bastard dilection. But for that love which is the true borne child of goodness; charity to men's persons, to their estates, to their lives, to their names, to their souls; alas it is an *Individuum vagum:* it is dead in the cold, and buried in the grave of uncharitableness. So that now to preach charity, or to persuade men to be in love with love, is but our oration at the end of a funeral Sermon; which is to go on a dead man's errand. As water is of divers colors in diverse places: in divers places: in the Sea it is green, in puddles black, against rocks foamy, among green herbs clear: So love is according to her different objects: when it affects carnal beauty, it is concupiscence; when riches, it is covetousness; when honor, it is ambition; when any sin, it is malice. It is discouloured according to those sensual things, upon which it reflects. But let it be set upon goodness, upon God himself, and such things as are *in ordine ad Deum,* in relation to him; as the welfare of the Church, of the state, of ourselves, of our neighbors; it is then clear and perfect: no crystal so diaphanous, no flower

so sweet and lovely, as charity. Then in the heart it is compassion, in the eye pity, in the tongue comfort, in the hand beneficence.

If there be love in the Pastor, he will feed his people: if there be love in the people, they will not wrong their Pastor. There is indeed a kind of love in this City to Preachers; but generally it is shown to those voluntaries, that will content themselves with the pay of a benevolence, and graze on the commons. But if he once require his own several, and challenge a proper maintenance by right; though he were an Angel of God, they would abhor him. But it is not *Quid dabis?* what wilt thou give? But*Quid debes, what didst thou owe?* First, pay thy debts and just dues; then talk of a benevolence, and work of supererogation. It is far more fit that the Preacher should receive what God gives him, than stand to the people's courtesy: which as it is not honorable for the Priest, so nor is it safe for the people: for then he must square out his positions according to their dispositions; and not dare to speak to the full extent of his conscience: for fear least by displeasing his Auditory, he should loose his Salary; and where is he then? Most of our Patrons are worse; for they love a Divine, as the Usurer loves an unthrift heir; that he may suck his estate, and squeese him, and leave him nothing. The Church at first chose lay men for their Patrons; and now those Patrons have made Churchmen their slaves. In the council of Carthage, some eminent men were chosen to defend the Church against Pagans; they were ordained to oppose the tyranny of others: now they are the worst tyrants to it themselves. O where is charity? It is our prayer frequently, *From envy, hatred and malice, and from all uncharitableness, good Lord deliver us.* Surely there is more included than some men suddenly think on: we may thus enlarge it in our thoughts: From quarrelling swaggerers, from biting usurers, from litigious neighbors, from seditious lawyers, from corrupt justicers, from simonicall Patrons, from political Church-robbers, from costive engrossers, from all oppressors, and from all their uncharitableness, *Good Lord deliver us.* Let each one be the others *Beloved,* Let God be the *Beloved* of us all, that we all may be the *Beloved* of God in his only *Beloved* Son, JESUS CHRIST.

Seeing that ye look for such things. This is the second branch of the insinuation; wherein he presumes of their well disposedness towards it.

1. *Expectation* is an action of hope, and hope is not without some ground.*Blessed be God, who hath begotten us again to a lively hope, and to an Inheritance incorruptible, reserved in Heaven for us. Generavit,* He begat us once in the first *Adam,* to this life: but this being corrupted, *Regeneravit,* He begat us again in the second *Adam,* to the hope of a better. This act of regenerating is doubly determined: to hope first, then to the Inheritance: to hope in the state of grace, to inheritance in the state of glory. This is no dead hope, but *lively:* they that are begotten, are begotten to life; this is somewhat. Yea, to an *Inheritance,* which is more: for all that are begotten, are not begotten to inherit. Poor men's children, younger brothers, are begotten; but where is the Inheritance? Yet in Inheritances there is some odds: one may be better than another: this is the best of all. And if this were in our old world we would suspect some encombrances: but it is in the new, in Heaven, and there kept. Earth could not keep it: here it were in hazard to be lost every moment: It would go the same way, Paradise went: but there it is safe. These, and there be the things we should *look for:* But do we? Our wants,

our wanton desires find us *looking* work enough all our lives long; but our looking fails us in the *modo,* and *ubi.Seek the things that are above.* So we do; but it is ambitious *supra:* we would be above one another, in honor, favor, and power. There be high places, which we would not have taken away; but offer in them, and offer for them too, rather than go without them. But such things are too low and base: our Expectation should be higher, above the hills; higher yet, above the clouds; yea, higher yet, beyond our sight, even above the Heavens: there we are right.

2. *Expectation* is a fervent desire of having.*The earnest Expectation of the Creature waiteth for the manifestation of the Sons of God.* Do we thus *look for* it, that we long to enjoy it? No, we are so taken up with worldly things, and with looking upon them, that we have no mind to heavenly things: no looking after them. The possession of the vanity we have, thrusts out the expectation of the felicity we might have. But who does not desire the glory of this new World? Some do not believe it, therefore never desire it: some believe it, but never mind it: others desire it, but not yet: they would have a large share of this world before it. Most men are content to embrace it, but they will take no pains for it, nor seek the way to it. We have fat desires, but lean endeavors: as *C. Flaminius* played upon *Philoxomenes;* that he had *Pulchras manus, & pulchra crura; sed ventrem non habuit:* he had goodly arms, and strong thighs, but he had no belly. He meant that *Philoxomenes* had brave and valiant Soldiers, fair Troupes of Horse and foot, but no money, to pay them. It may be inverted upon us: for we are all belly, full of appetite and desire to happiness; but we have neither hands nor feet; we will not move nor labor to attain this happiness. If death do but offer to prefer us to it, we will none we thank him: nay, we refuse him with deprecations, and fortify ourselves against him with antidotes and preservatives. Where is our desire of Heaven, when we rather die *Necessitatis vinculo, quàm voluntatis obsequio?* Instead of *looking for* it, we look from it: and then only pretend a faint desire to it, when we can make no other shift, but that we must needs venture on it.

3. There is an *Expectation* of fear.*There remains a fearful looking for of Judgment.* So the timorous Traveler looks for the Thief: so the conscious Malefactor looks for the coming of the Judge; but had rather he would never come. There is an *Expectation* of hope: *I looked for thy saving health.* So in the pangs and sickness of our bodies, we look for ease: so in the agonies and sorrows of our souls, we look for comfort. There is an *Expectation* of desire;*My soul thirsteth for God, even for the living God.* We give many a look toward the thing that we love: the chaste Spouse is still looking for her Bridegroom. There is an *Expectation* of Faith: So*Abraham looked for a City which hath a foundation, whose Builder and Maker is God.* Our conversation is in Heaven, *Whence we look for the coming of our Lord Jesus.* A Merchant in a foreign country, that hath wife and children at home, fixeth all his cares, employeth all his endeavors, to confirm an estate to himself, not where he is, but in the place whence he came, and where he desires to be. We make use of spectacles, to succor our eyes in reading: yet we take no pleasure in looking upon the spectacles, but upon the object which is presented through them, and which they help us more clearly to behold. All temporal things are but spectacles, through which we look at the joys of Heaven.

Lastly, besides all these, the expectation of our eyes, of our desires of our hearts, there is also an expectation of our hands: when our profession and our conversation speak all one language; that we earnestly endeavor to be saved. This is the right *looking for* it; and when either of these part, we take the wrong way, and our souls will miss of their desired end. It is well, *quando ea petimus, quae appetimus:* prayer is good and necessary; and without this constant devotion, we shall never see the glory of these new Heavens. But if we do not join *Orationem* and *Operationem,* prayer and endeavor together, we shall no more get to the new *Jerusalem,* than our bodies can from one place to another without motion or transportation. There is an heresy in faith, which believes a lie: and there is an heresy in manners, which causeth a lie to be believed. The Devil persuades men, that Christ's death shall save them, though they live not such a life as he hath commanded them. This is*a strong delusion, that they should believe a lie:* and that is a lie which sensual men believe. Hypocrites with their fair profession, make a show of going to Heaven, though Hell it self be in their hearts: and this is a lie which ignorant men believe. Either of these lies, passive or active, the one which sinners receive, the other which they make is enough to send them to*the father of lies.* But as we *look for* that we would have, so let us strive to have that we *look for:* our eyes, hands, hearts, and all must be employed about this weighty business. Then have we *Correctum,* when *Cor erectum;* then pure eyes, when they rest upon none but pure objects; then clean hands, when they meddle only with clean actions. Then indeed are our souls in the way to glory, when they are set forwards by the works of grace. Then may we *look for* these new Heavens, then do these new Heavens look for us; and the blessed renewer and purchaser of both bring us all together.

Wherefore seeing that, &c.] This is *Axis & Cardo:* the very point upon which the whole Text turneth. It is as it were a *Copula* between Heaven and Earth; an argument to win us, a ligament to unite us. We *look for* a glorious place, *wherefore* let us be gracious men. Joy and honor is our expectation, *wherefore* let holiness and innocence take up our conversation. We hope to have an inheritance in that world, wherein dwelleth righteousness: *wherefore* righteousness looks to have her habitation in us, while we dwell here. This is the sum of all; which I should press in general, before I come to express in particular.

Let *Righteousness* dwell in us; that is the substance of this verse: Oh that it were granted in all our hearts. If you ask, what is *righteousness?* you have it here described to be *undefilednesse, unblameablenesse, and peaceableness.* In these consist righteousness, and that righteousness must now dwell in us, if we look to dwell in those Heavens, *wherein dwelleth righteousness.* Indeed Christ is *The Lord our righteousness:* let him dwell in us, and then we shall be sure of righteousness. Let us hear the end of all: Through this righteous and holy life, *without spot and blameless,* God will be won to dwell with us, which is the perfection of this life: and we shall be admitted to dwell with him, which is the last and highest perfection of the life to come. For with whomsoever Christ vouchsafes to dwell here, they shall dwell with him there. He sends down his grace to us, that he may dwell with us below: he will advance us to his glory, that we may dwell with him above.

I have done with the general scope of the Text; which persuades us to a pious and sanctified life here, by the hope and expectation we have of dwelling in the new Heavens hereafter. I come now to the particulars; in the handling whereof, I shall desire pardon for the prolixity: the profit (I hope) will make amends for the length of my discourse. If I have not run over things with a brief dexterity; yet (I am confident) with an honest sincerity. Nor would the ampleness of the argument bear with a quick dispatch. The Scripture is like a house of many rooms, that hath many doors; and those doors have their several locks, and those locks require their own proper keys, to let in our understandings to the view of those hidden treasures. So therefore I would, if I were able, distribute a Text, as our blessed Savior did the *loaves,* when he commanded the broken remainder to be gathered up; that not a syllable might be lost. All places of holy writ are not only to be examined *secundum sonum,* according to the literal word; but *secundum sensum,* according to the mystical sense.

Be diligent that ye may be found of him in peace, without spot and blameless. This the Apostle makes the use of his former doctrine, the application of all. Wherein we have four dependencies, like so many links of one chain. First, here is an industry required; *Be diligent.* Secondly, the object of that industry, which is innocence or holiness: *without spot and blameless.* Thirdly, the end of that object, that we may so *be found of the Judge* in that day. Fourthly, the blessedness of that end, to be found of him *in peace;* that is in his love and favor. First, there is no remedy, but we must *be found.* Secondly, there is no comfort for us, if we be not found *in peace.* Thirdly, we cannot be found in peace without an *unspotted* innocence. Fourthly, and we shall never be *without spot and blameless,* unless we be very *diligent* so to keep ourselves.

Be diligent: 〈 in non-Latin alphabet 〉 : this some render, *Satagite:* which they would have to signify more than a sufficiency of doing; even a vehemency of action. As *Quintilian* relates of *Manlius Sura;* who was so nimble and expedite in a design, that *Afer* said of him; *non agere, sed satagere.* They take it for some anxiety and distraction about the difficulty of an enterprise:*Cum non solummodo agerentur, sed & angerentur sollicitudine.* They stretch it very far, and for my part, I would not shorten or restrain the acception of it, in this place, and in this matter: being a business of such consequence, that our eternal life lies upon it. Bee as careful as you can; and all little enough: we can never be too diligent in the work of our salvation. Morally we may be*Over-just,* and press justice so hard, till it grow rank rigor. We may be over-zealous, till our anger against the errors and infirmities of others, become cruelty to their persons. We may be over-patient, till injury grows insolent, and oppressors make use of our insensibleness. We may be over-merciful, and wrong many innocents by favoring one malefactor. But we can never be over-good, nor over-holy, nor over-*diligent* in our care to be saved. We will never say of such men, with that Heathen: *Non amo nimium diligentes,* Though we strive never so hard to enter, we shall find the gate of Heaven strait enough. Run we never so fast; we are in danger of being cast behind, or coming short.

Be diligent. The other reddition is *Studete:* the former makes it a work of the hand, this of the head: there it is labor, here affection: in both an earnest endeavor. Study is a busy intention of the mind, a searching of the spirit. *Scopebam spiritum meum:I communed with mine own heart,*

and my spirit made diligent search. So that one referreth to action; *Satagite:* the other to affection, *Studete.* There be two works that argue spirit and life to be in us; motion and sense. In the *Agite,* there is motion; in the *Studete,* sense. There is *motus laesus* in them that labor not, and *Sensus laesus* in them that mind not. We must both *Satagenda studere,* and *Studenda satagere;* mind what we are to do, and do what we mind. Both together; one is little worth without the other. There be many that will *Satagere,* find themselves work enough, though they have no thanks for their labor. So *Martha* was troubled about many things, but she neglected the necessary one. So *Peter* undertook enough to save his Master, though thereby he had lost himself. Here was *Satagere,* too much; but without a *Studere;* no knowledge to guide it right.

There be others that have their *Studere,* their knowledge in some good measure; but at the *Satagere* they are quite out. *Sapiunt quae caeli, rapiunt quae terra.* They have competent science, but are the worst doers in a Country. Less of their study, and more of their practice would do better. *Pariter intelligent nobiscum, pariter non diligunt.* They understand something of this future blessedness, but they are coldly affected with it. But *Studete* and *Satagite* would be kept together. For as in a natural body, it fares between the head and the stomach: a rheumatic head spoils the stomach with distillations; and a distempered crude stomach fills the head with raw vapors: *in vicem laedunt.* So an erring mind misguides the endeavor, and a wrong endeavor puts the mind out of frame. If there want a *Studeie,* a mind to Heaven; our *Satagere* or endeavor will tend to the worse: If there want a *Satagere,* the endeavor of a good life to come thither, our *Studere* or contemplation of it is to no purpose. The *Studere* of the head, without the *Agere* of the hand, will not stir a foot: The *Agere* of the hand without the *Studere* of the head and heart, will move, but out of the way: better sit still. Put them both together in their joint offices, and then give them as much *diligence* as may be.

But herein alas, our *diligence* flagges. A runagate son, leaving his father, and living in foreign Countries, was brought to want: and finding little charity among strangers, he was driven to work for sustenance. Industry brought in gains, and the sweetness of gains whetted on industry: soon he grew rich, became a Merchant, and dealt in traffic with diverse Nations: and, among the rest, with some of that Nation wherein his father lived. Hearing news how potent and opulent his father was grown; of his wealth and authority in the city, he resolves to steer his course thitherward. Four businesses he puts in his head: One was to congratulate with his friends and allies, another to be merry with his old companions, the third, to gather up his debts, the last and principal, to be reconciled to his father. Being arrived there, he follows his three former employments close; he fails in none of them: but these did so wholly take up his time, that he quite forgot the main, the reconciliation to his father. The Mariners on a sudden call a-bord, the Tide tarries no man; presently he must take ship, and so leaves that business utterly undone. We are all strangers upon Earth, our Father is the Almighty King of Heaven: we are charged but with four businesses here. First, Honestly to provide for ourselves and our families. Secondly, To perform all just duties to our neighbors. Thirdly, to solace our hearts with the sober and thankful use of God's Creatures. Fourthly, chiefly of all, to serve our Maker in all holy obedience, to acknowledge our sins with humble penitence, to get his pardon through the merits of his Son *Jesus,* and to make sure our inheritance in these

new Heavens. We are *diligent* in the rest; we heap up riches, we sate ourselves with pleasures, we are indulgent to our bodies: But for the matter of most moment, the pleasing of our God, and the salvation of our souls, we are as negligent, as if they were things not concerning us. Death calls us a-bord, carries us away in his deep bottom; and the main business we came for, is left uneffected. when we truly examine our life, the whole course of it to this day, do we not find this true? We cannot but confess it, let us also amend it: and what ever become of our riches, of our pleasures, of our bodies, let us be *diligent* to save our souls.

Be diligent: to make up the composition of *diligence* there must go three ingredients; vigilancy, laboriousnesse, and speed: where either of these is wanting, there is no true *diligence.*

1 There is no right study without some watchfulness: *be diligent,* must needs include, be vigilant.*Awake thou that sleepest, and Christ shall give thee light.* They that be called into Christ, and yet live in sin, are sleepers.*They that sleep, sleep in the night.* But our day is broken, why then do we sleep? When the Sun is once up, all good husbands think of rising. The slumber of the body and soul are not much unlike. First, when the body is a-sleep, the senses have done working: the eyes are closed, and suspend the act of seeing. In this spiritual slumber, sinners do not hear God's Word, nor see his Sacraments, nor feel his grace and comforts. We do not say they cannot; but we are sure they do not. Secondly, in sleep there is an interruption of the working of the animal faculties: So there is a suspension of graces powerful operation in the soul, during this spiritual slumber. Charity is cold, Faith benumbed, Zeal obstupefied; neither Patience, nor Temperance awake. Thirdly, the ascending of vapors from the stomach, causeth sleep: so worldly thoughts in a covetous heart, hinder the influences of God's Spirit. Spiritual sleep is more dangerous than corporal: this only hinders some actions of mortal life: that robs us of our prayers, meditations, repentance, and things that conduce to our salvation, it borders upon death: when the Divine should preach, he sleeps: when the Magistrate should do justice, he sleeps: when the rich man should show mercy, and hear the complaints of the poor, widows and Orphans, he is fast a-sleep. Call you this *diligence?* Indeed it is so in one acception, even a *diligent* course to perdition.

2. The endeavor to be saved, is no easy task: it will require some labor. It is not wickedness glossed over with a fair pretence or profession, as Popery is, but Atheism dipt in the colors of religion. It is not like the trade of usury, to sit still and receive money. Nor a walking in some pleasant Gallery; where that Epicure spent his time, as if he had been hired to do errands from picture to picture. It is not a tumbling upon Roses and Violets, Like the old *Sibarites,* or our new Libertines; that know no felicity but delicacy, nor other Heaven than sensuality. No, but Heaven is the reward of labor: no labor, no reward.*I exercise myself always to have a good conscience,* saith *Paul.* Idleness is allowed to no man, no not to the great man. *Quo major sum, magis laboro.* And as bodies inclined to be fat, had need of most exercise: so men that have the world coming too fast upon them, and are in great danger to be rich, should be most busy in the works of charity.*If riches increase, set not thy heart upon them.* If they increase: there is not so much danger till then. S. *Paul* knew that*Nothing could separate*

him from the love of God in Christ: yet who was*in labors more abundant? Nullus labor durus, quo gloria aeternitatis acquiritur.* Refuse no work for such a reward; we go to Heaven as *Paul* went to *Rome;* when they were glad to row for their lives, to throw their goods over-bord with their own hands; and yet when we are got a-shore, think it a saving voiage.

The Wicked take pains to do mischief: as an able Beggar creeps on his hands and knees in the mire, to get money. Ask the Covetous, whether it be not*in vain, that he riseth so early, and so late takes rest.* Ask the proud Popinjay, that, like to the fantastical Builder, *Diruit, aedificat, mutat quadrata rotundis;* is still dressing and undressing, changing tires, yea, changing colors, turning pale into red; and she never out of exercise. As it was said of *Cain,Erat aedificans,* he did never finish: so of her, *Est adornans,* she hath never done. Ask the Ambitious, whether with*lofty eyes, and an haughty heart, he does not exercise himself in matters too high for him.* Ask the pragmatical Censurers of other men's labors; and there is some labor in that too. Howsoever it was the Philosophers answer to that question; What is the easiest thing in the world? To find fault: yet the wits of this age make it their excercise. There is no vanity without weariness: and that which the flesh accounteth her greatest pleasure, is accompanied with labor. Let us run so much the faster, as we run for a better prize. It is a shame that voluptuous men should contend harder for this old earth, than we for that new Heaven. Reward is the encouragement of labor: now the greater reward challengeth the greater labor: We must all confess, that our reward is better:*For he that soweth to the flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.* The ends are divers, the ways are divers, the pains is much at one.

Heat is the state of grace, Coldnesse the state of sin, Lukewarmness *medium obtinet:* It neither ebbs nor flows, but is just standing water.*Sicut à frigore per teporem transitur ad calorem: ita à calore quoque per teporem reditur ad frigus.* The sweet and pure waters are ever in motion: but *aquae stagnantes* breed nothing but venomous and noxious things. Houses that are not inhabited, soon abound with Vermin. Grounds untilled, will be overrunne with weeds. Birds are taken while they sit, not so easily flying: and *dum morantur in nidis,* they moult and lose their feathers: idleness doth neither get nor save. What is profuseness and the wasting our estates, but the effect of negligence? Earth useth to comsume other men, but the prodigal heir consumes earth. He runs out of his wits first, then out of his patrimony: applauding himself in his witty riot, that though he should sell it for six pence, yet he should be no loser by it, for it never cost him a groat. But that a man should loosely squander away his eternal patrimony, and be so prodigal of the purchase of *Jesus Christ,* which cost Him no cheaper than his own heart-blood: *Ad quid perditio haec?* It hath been said, that of all crafts-men, Musicians were the happiest; because they did earn monie with making themselves merry: But to buy everlasting woe and pains, with the expense of a short merriment, is no less than extreme madness. There is a great deal of *diligence* in the world, a world of *diligence;* but it is all for the world. If men by chance think on Heaven, they think withal, that a very little *diligence* will bring them thither. But it will grieve them when it is too late, to find how they have deceived their own souls. The Laborers, not Loiterers, have the reward. The*Crown is laid up,* not for Cowards, but for Conquerers. There is *Corona miseriae,* which is worn below: but *Corona gloriae* is laid up, and you know for whom: even for those who have *fought a good fight.*

Bee diligent then, and in this point that you may be saved: yea, in this point of an holy life *be diligent,* and you shall be saved.

3. *Be diligent.]* As this implies more than a simple act of diligence; even an habit, which is a continued act: so it binds us to the present. It is a charge that does not only bind *semper,* but *ad semper.* It allows no dilation; not *Bee diligent* hereafter: no cessation, not *Be diligent* until such a day, and then give over: no interruption, not *Be diligent* sometimes, at other times take your liberty. But it imposeth a constant course, a perpetual practice of diligence upon us. Lingring is dangerous; especially where the days be short, and the ways not very fair.*Teach us to number our days:* Our life is called *Days;* for the Brevity, Clarity, Misery of them. First, for Brevity; the longest day will have a night: and *Qui numerat dotes, numerat dies.* Every day that does not abate our reckoning, increaseth it. Secondly, for Clarity; all works are seen in the day: we may sin *in tenebris,* by doing *opera tenebrarum:* but *the darkness and the light are all one to God.* A man that is in darkness, better sees another that is in the light; than he that is in the light, can discern him that is darkness. But on the contrary; God is in light, yet He plainly sees us in darkness: but we that are in darkness, cannot perceive Him being in light. Thirdly, for Trouble; the day is full of business: our work, we complain, is never at an end. There is no rest till night comes; then we fall asleep. Therefore let me pray; *Sit somnus meus, ut laboris, sic peccati cessatio: ne quid per somnia cogitem, quod te offendat, vel me polluat.* Death makes a stop of all; whether sin or trouble: it silenceth all tongues; both that which hath discoursed of the Sun and stars; and that which hath conversed with Fiends and Devils. Sleep is the image of death: Let me think therefore, *Longum somnum, somuum mortis; Lectum sepulchri, stramentum vermium, operimentum pulveris.* Let us*do the work of Him that sent us while it is day; for in the night no man can work.*

In the driving of a nail, we begin easily; but proceed to the redoubling of our blows: and the oftener we strike, the more is the nail fastened, and the harder to be drawn forth. In the same manner doth sin fortify it self in the soul: so that in our old age, when we grow weaker, the old man in us waxeth stronger: and the sin we are not able to do, we take pleasure to think. What madness is it to defer our amendment to such an unable estate; which is so far unfit to sustain those austere excercises, that both the conversion of a sinner, and convention of a Christian require, that it is scarce able to sustain it self? what caryer will lay the heaviest burden upon the weakest beast? will God accept*of the blind, lame, or sick for Sacrifice?* If He require the best of our substance, much more the entire substance of ourselves. Heaven and Hell are diametrally opposite; and the ways unto them are full contrary: if we travel altogether the way to Hell, is it possible that in the end of our journey, we should arrive at Heaven? I know it is impiety, to abridge either God's mercy, or his power: but when ever did he promise a happy death to a sinful life? Say that men should repent in their last hour, doth it not rather procecde from fear, than from love? Or if it be from love, is it not rather the love of themselves, than of God? And what thanks shall they have, to forsake their sins, when they have no longer time to enjoy them? Such an advantage the Devil gathers by their delay; that if he can possess them all their life, he will hardly loose them at the hour of their death. I know that God never faileth in his Promise of receiving a sinner, whensoever he turneth to him: but whether this turning to God, when Men are

turning out of the World, be a true conversion or not; here is the doubt.*They returned not to the most high; they cried not unto him with their hearts, though they lay howling upon their beds.*

To die well is a long art, but we have no long time to learn it. Die (we know) we must all: all by the bond of necessity, the righteous by a willing surrender of their souls. Nor is death an easy passion; the very dissolution of the holy, is not without pains. *Si sit horribilis mors innocentis, quanto horribilior nocentis.* When impediments shall be multiplied, helps diminished, the distraction great, the inclination small, the leisure none: in this hurly-burly of businesses, pangs, assaults, vexations; where shall we get room for a preparation to die well? Shall a man in one days sickness, learn more cunning than he could in many years health? Dare we adventure to cross those Seas, without any fear, wherein so many Passengers have miscarried? whereof so many skillful Pilottes make a doubtful and fearful report? Christ died, that sin should die, and we might live: and shall we suffer that sin to live, which will make us die? look to thy Clock-house, the Time past, and be sorry for the mispence of it: to thy Storehouse, and dispose of thy temporal trash: to thy Closet-house, thy inward Conscience, and cleanse that by repentance. *Resipiscere* is but *Resapere,* a point of after-wit. To this Reason, Equity, Law, do bind thee: to this Heaven, Earth, and Hell, Life, and Death, Justice and Mercy, do partly invite, partly enforce, altogether call thee. Wilt thou still desperately persist in sin? The Devils sinned, having no example of Justice to restrain them: thou hast seen many examples of God's just vengeance upon sin; is not thy wickedness, in that respect worse than the Devils? For fear of human laws, thou dost moderate thy delights: and wilt thou not forbear one sinful pleasure for the love of God? A table of delicate meats is presented unto thee: but a friend tells thee in private; Take heed how you eat, for some of the dishes are poisoned: here thy discretion can bridle thine appetite, and thou wilt rather be content with homelyer fare, so it be wholesomer. The whole World is a Table spread full of pleasing daynties: the Prophets and Apostles tell us plainly, there is danger in tasting: we will not believe them, but eat and perish.

Why should we presumptuously sin against that Majesty, which is only able to pardon our sins? If we be persuaded of his mercy, we are ungrateful to offend him: If we doubt of his mercy, we are unwise to provoke him. If by his mercy we ever come to repentance, the longer we have been without it, the greater sorrow we shall find in it: for our sorrows, in some decree, must be answerable to our sins. Therefore, *Explora, Deplora, Implora. Explora;* try and examine thine heart: search out the secret sins that there lie sculking. *Deplora;* weep, mourn, lament for them. *Implora,* pray for mercy to pardon them, for grace to amend them. Let there be an *echo* resounding in the thickets of our hearts:*Seek ye may face: thy face O Lord, will I seek.* And as the echo never answers the voice so well, as where be ruins and ragged buildings: so doth sorrow best echo unto sin, where the heart is ruined and broken with afflictions. The waters stand in the valleys, and fill the furrows: the tears of repentance are found in the humble soul: you shall be sure of them in the fractures and breaches of a contrite heart. We weep, are those tears for our own sins, or for the sins of others? Take either of them, they have a large field to water. The two mid-wives that stifle the brattes of sin in us, are repentance and circumspection; and these are only available in their season. There is abundance of sorrow in Hell, but not one dram of comfort. You remember the story

of him, that being often reproved for his ungodly and vicious life, and exhorted to repentance, would still answer, that it was but saying three words at his death, and he was sure to be saved. Perhaps the three words he meant, were *Miserere mei Deus,* Lord have mercy on me. But one day riding over a bridge, his horse stumbled, and both were falling into the river: and in the article of that precipitation, he only cried, *Capiat omnia Diabolus;* Horse and Man, and all to the Devil: Three words he had, but not such as he should have had. He had been so familiar with the Devil all his life, that he thinks on none else at his death.

Worldly men let slip no advantage of gain, no occasion of getting riches: but Lord, how many opportunities of getting grace, and pardon for our sins, and of doing good works, pass by us without acceptance, without regard! *Alexander* having set his army in battle array, and finding a Soldier then mending his arms, cashiered him; saying that that was the time of dealing blows, not of preparing weapons. We use to bridle our horse before we ride, not in the midst of our race: If we do not reine in our passions before our dying time, they will scorn to be checked then. We have our season, and that season is in time, as the joint in a member: if you hit on the joint, you may easily divide: if on this side, or beyond, you shall not do it, or not do it so well. Delay, and diligence are incompatible things: the time is all; the main matter; and more ado ever about that, than the thing it self: of that let us take special care. It was not without great cause that our Savior complained of that point;*If thou known in this thy day the things which belong unto thy peace!* And so was fain to break off, the tears coming so fast, that he was not able to speak out, but to weep out the rest of the sentence. Those tears show what time is: they show that opportunity is a grace, even to have it: that it is a second grace to know it, but a third grace, and better than both the rest, to make good use of it.

Without spot and blameless.] Some would have these *duo nomina synonyma:* and indeed they are so in effect; *unum signantia;* they both tend to holiness of life: that is the main object of this diligence. But can there be such a perfection in this life? Some may be without *blame;* but is there any without *blemish?* The World doth *blame* some that are without *spot:* and God finds *spots* in many that appear without *blame.* There be four sorts of Men; as Saint *Bernard* makes four habitudes or states of Conscience. First *Tr••quilla, non bona:* the way of *Nabal,* whose heart was dead within him. Secondly, *Bona non tranquilla:* the way of *David,* who still was blest in GOD'S Love, yet still complained of his anger, Thirdly, *Nec bona, nec tranquilla:* the way of *Cain;* without giving one look toward Heaven. Fourthly, *Tam bona, quàm tranquilla:* the way of Angels filled with joy above their fellows. So of men. First, some scape without public *blame,* that are not without inward *spots:* such are hypocrites. Secondly, some are not *spots* of scandal, yet undergo much *blame:* as they picked quarrels with *Daniel* about his God, and charge *Paul* with sedition, who had no fault but his devotion: these are maligned innocents. Thirdly, some are both polluted with many *spots,* and convinced of just *blame:* and such are dissolute and incorrigible sinners. Fourthly, others are pure from *spots,* and free from *blame;* and these be happy Saints. This undefilednesse is proper to Christians; and not as they are in themselves, but as they are in Christ: It is not a legal perfection, but an evangelical righteousness: Holy, *unspotted,* and *blameless* they are; *vel comparative,* in regard of the profane: *vel reputative,* in regard of the worlds just challenge: *vel potius imputatione,* in respect

of Christ's righteousness made theirs: which doth both cover their sins from the eyes of God, and justify their persons in the presence of God.

Without spot.] That we may be found thus immaculate, two things are required of our diligence: First, that we get off the *spots* we have, and then keep ourselves from contracting new.

First, we are spotted by nature, we came not into the world without uncleanness: but for this God hath ordained a Laver, a Sacramental Font to wash us in, the blood of Christ. And this remedy must be applied with all *diligence:* for so God's mercy provided for us, that presently after we are borne according to nature, we should be new borne by his grace: and that the blood of the second *Adam,* might cleanse us from the sin of the first. Thus cleansed we are: but alas, we not sooner come to able years, than we gather new stains.*Wherewithall shall a young man cleanse his way?* The youngest man needs cleansing. But can he do it himself? So it seems by the Prophet;*Clense thy heart O Jerusalem:* and by the Apostle too;*Every man that hath this hope, purifieth himself.Ezekiel* indeed seems to speak otherwise: *I will sprinkle clean water upon you,* saith the Lord, *and ye shall he clean.Joel* saith, *Turn ye to the Lo•d:* but *Jeremiah* says,*Lord do thou turn me, and I shall be turned.* Doth not that of *Joel* cross that of *Jeremiah?* Is there Prophet against Prophet? No, *cleanse your hands ye sinners,* and Lord,*Do thou cleanse us, and we shall be clean;* may both well stand together. Indeed God only and freely does it: When the filthy sinner is condemned,*Inculpabilis Dei Iustitia:* when another is purified and cleansed, *Ineffabilis Dei gratia.* As it is in generation, so in regeneration. *Generare* is not to make him that was an imperfect man before, to become perfect; *sed efficere ut sit homo.* So *Regenerare* is not to help one that desires to be good, *sed efficere ut sit Iustus.* All is from above nature: That grace which to man *in statu primo* was natural, *in statu lapso* is supernatural to him.*I will take away your stony heart, and give you a heart of flesh. Non dicit se transtaturum, sed ablaturum.* There is no more plyablenesse in a man's nature to be pure and holy, than there is aptitude in a stone to be soft.*Can the Ethiopian change his skin? or the Leopard his spots?Who can bring a clean thing out of an unclean?* No man; only*The Lord washeth away the filth of Zion, and purgeth out the blood of Jerusalem.*

Christ was long knocking at the Churches door, but she could not open: at last*He put in his hand,* and removes *the bar;* loe then she could *rise and open to Him. Accedat gratia, & fiunt omnia.By the grace of God I am what I am.* In the first act of Regeneration, the will is so cleansed, that it wills it own cleansing. For it is not like to a piece of Wax, merely passive; which without any act of it own, only receives and suffers an Impression: But rather like to Fire, which as soon as it is Fire, burneth; and so soon as it burneth, is Fire. So the will of man, in the same instant that it is converted, moveth it self conversion. *I labored more abundantly than they all; yet not I, but the grace of God which it with me.*Betwixt *Not I,* and *With me,* comes in the *Grace of God,* in the midst: That grace which is *Not I,* but *With me.* He might well say, *With me,* that had first said *Not I.* In the Commandment it is manifest, *Quid facere debemus:* in the punishment, *quod non fecimus:* in our not doing it, *Quid meremur:* in faith and prayer, *unde gratia habenda:* in our conversation and cleansing, *a quo recepta:* in our perseverance, *per quem retenta.* Still neither young man, nor old man, nor any man can cleanse away his own *spots:*

only*the blood of Christ cleanseth us from all our sins.* But in every sin, besides the guiltiness, there is filthiness: and *Cùm remittitur reatus, remanet labes.* These we daily contract, and there is no hour added to our lives, wherein some uncleanness is not added to our souls. These stains God leaves to our own cleansing: here is work for repentance. And thus must those Scriptures and Fathers be understood, that say, Repentance doth *peccata diluere:* they mean not *secundum reatum,* but *secundum labem.* The blood of Christ gives us all the right tincture: that dies us into the color of righteousness: and this color is in grain: it will never wear out. If we be thoroughly dipped in his blood, that tincture shall last with us; both to justify us on earth, and to glorify us in Heaven. But the garment thus heavenly coloured, may get some stains; and those must be daily washed off with our penitent tears. For this cleansing of our *spots,* three acts are required: first, *cernere,* to perceive them: then, *spernere,* to hate them: and lastly, *prosternere,* to cast them off.

1. Our first care must be to discern them: for we may have *spots,* and not be aware of them. A man may have a moale upon his back, and yet because he never saw it, think his skin clear. Polygamie was a sin, and therefore a blemish: yet because it could plead age and example, it was admitted by those elder Saints: and even good *Elkanah* was tainted with that sin of *Lamech.* As fashions of attire, at their first coming forth, are disliked for uncomely: but when through custom they are grown common, they be taken up of the gravest: *Licita quae solita.* The continuance of an unknown sin, currant with the time, doth not hinder the uprightness of a man's heart with God: the least touch of knowledge or willfulness mars his sincerity.*Who can understand all his errors? Clense thou me from secret sins.* We have many *spots* which God does not hear from us, because we see them not in ourselves. Who will acknowledge that error, whereof he does not know himself guilty? The sight of sins is a great hapinesse; for it causeth an ingenuous confession. Then *Peccavi,* we cry; and that our sins are *lata,* What place have we been in, and not left behind us some witness or monument of our wickedness? *Longa,* even from our mothers breasts; yea, from her womb: *We were conceived in sin:and we have done wickedly even unto this day.Multa,* more innumerable than the hairs of our head. *Magna,* great in quantity;*Pardon mine iniquity, for it is great-Alta, ad coelum clamore pertingentia.Our trespass is grown up unto the Heavens. Profunda;We have deeply corrupted ourselves. Gravia;* they are a*burden too heavy for us to bear. Crassa,* we have hailed them on with*cords and cartropes:* as if they could not come fast enough without a violent attraction.*They have given themselves over to lasciviousness, to work all unclennesse with greediness. Qualitate pessima;* both because they are committed *durâ frontê,with a whores forehead, that refuseth to be ashamed:* and done *gratis propter vana;What fruit had ye then of those things, whereof ye are now ashamed?* No fruit doth appear, but rather we have served the Devil for nothing.

This liberal confession is a degree to our purgation. In the courts of men, confess and be punished: before the Throne of Grace, confess, and be acquitted. Being charged with a same of uncleanness here, we answer, not guilty: and that is a kind of purging: There we charge ourselves; guilty O Lord, I am unclean, and that is the way to be purged. and pronounced clean. This benefit comes by the sight of our sins: for first there must be knowledge, before there will be an acknowledgement. God's Law is the glass that shows us all our *spots:* let us

hold it right to our intellectual eye. Not behind us, as the wicked do; they*Cast God's Words behind them.* This is to stand in our own light: Can a man see the *spots* on his face, by setting the glass behind his back? He that rejects this Glass, the sacred Word, cannot but have a leptous soul. Not besides us: there was a rich Worldling that called to Christ for this Glass; and when it was shown him, he thought himself well favored, a very honest man:*All this have I kept from my youth up.* Surely he held the Glass to the wrong side: that part of him which was *spotted* with filthy worldliness, he could not see. So *Paul* while he was a Pharisee, thought himself*concerning the righteousness of the Law, blameless:* but then the Glass was on the wrong side of him. Afterward,*I had not known sin but by the Law:* there he held it right. Neither let us turn the backside of the Glass toward us; which is the trick of Hypocrites.*I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publican.* Cunning Dissembler! He kept the back of the Glass to him; so that he could see no reflection of himself at all. If he had held it right, he should have discerned a deformed and polluted Creature. As one of the Persecutors in Queen *Mary's* days, pursuing a poor Protestant, and searching the house for him, charged an old woman to show him the Heriticke: she points to a great chest of linen, on the top whereof lay a fair looking glass: he opens the chest, and asks where the Heriticke was: she suddenly replied; Do you not see one? Meaning that he was the Heriticke, and that he might easily see himself in the Glass. So rightly if he had looked, that Pharisee might have seen the resemblance of an Hypocrite. Nor (lastly) let us look upon ourselves in this Glass, when we are muffled, masked, or cased: for under those veils we cannot discern our own complexions. But let us set the clear Glass before our face, and our open face to the Glass: The fight of our filthiness is the first step toward cleanness.

2. Next, we must learn to detest our *spots:* The Leopard is full of spots, but he does not dislike them, because they are rather an ornament to him: but shall men think so of their sins? There be some that do: even*glory in their shame:* but mark their end; It is no better than *destruction.Were they ashamed when they had committed abomination?* Did they blush at their blemishes? When the proud Dame hath a scar or blemish upon her skin, if with artificial colors and medicines she cannot remove it, yet she will carefully hide it: By her good will she would rather have a foul foul, than a foul face. She hath a glass that tells her all her defects: and she studies by it the art of pride, even to the placing of a pin, and ordering of an hair; all which diligence is not worth a pin or hair. Do sinners hate their *spots?* Do they not rather take a pride in them, and count them an honor? Did you never hear men swear in a bravery? Can there be fouler *spots* upon the conscience, than vain and outrageous oaths? And, yet is not this esteemed a grace among our Gallants? What say you to a long extravagant lock at the ear; a bush for the sign of a fantastical head? Would any men wear this but for pride? And is not pride the bespottedness of the soul? Is the nature of it so changed since it came to hell, or from hell; that that which made devils, should be thought to become Christians? Alas, for the meretricious foreheads of sinners; that they should glory in the foulness of their *spots?* Did you ever read of a Leper, that took pleasure in his sores and ulcers? Would not *Naaman* have given all his wealth and glory, for the cure of his Leprosy? If we could perceive the lothesomnesse of our impieties, it were not possible not to abhor them, not to abhor ourselves for them. Shall we love our own filthiness, as the Ethiopians do their own

swarthiness? No, but rather let us*hate the garment spotted of the flesh.* Bee thy sin never so dear to thee, it should not be so dear as thy soul. How well soever thou thinkest it becomes thee, it is a *spott,* that makes thee odious to God, to Saints and Angels. Away with it though it lies in thy bosom: mortify it, though it stick on thy skin. Will any beautiful woman drink that potion, which she knows will turn her fair body into a leprosy, though it be pleasant to the taste of her palate? *Skin for skin, and all that a man hath, will he give for his life.* If a man will give skin for skin, to save his life; will he not give *spott* for *spott,* to save his sovle?

3. Lastly we must cleanse them: when we come to behold the number of our sports, we easily see the necessity of our tears. *Polluere,* that is *opus peceati: Diluere,* that is *opus paenitentiae.* It is true, that Christ righteousness is a garment, so covering our *spots* that they cannot be seen: and his blood a medicine so cureing our spots that the• shall not be. But Christ never shed his blood for that man's sins, that for his own sins will not shed so much as tears.*One soweth and another reapeth:* Indeed Christ sowed and we reap: he sowed in tears, and we reap in joy: yea he sowed in blood and death, and we reap in peace and life: Yet we must*sow in tears too,* that we may reap in joy. Must not we also have a wet seed time, that look for so glorious a harvest? That*Lamb takes away the sin of the world:* he did not die to take away our sorrow, but our sin: not to free us from a seasonable contrition, but to save us from everlasting destruction.*From the sole of the foot to the head there was no soundness in us; but wounds, and bruises, and putrefying sores:* As there was no whole part in us by reason of sin, so nor in him by reason of sorrow. His head was full of thorns, his back full of scourges, his eyes full of tears, his body full of wounds, his soul full of sorrows; and all because we were full of sins. And shall not this fullness of sin work in us a fullness of remorse? shall not our eyes also be full of tears, our bosom full of sighs, our mouths full of cries, our hearts full of sorrows? Did he weep for us, that we should spend our days in laughter? *Donec ego in error, ill in maerore:* still whilst we are sinful, he is sorrowful: and shall we not be grieved, for thus grieving him? Our griefs are not meant to requite him: but they are the echoes of thankefullnesse to him.

What was it that did put him to so much pains, but our sins; and shall we not mourn for them? If we do not weep for them as they are our *spots,* yet in reason we should, as they were his torments. They were his torture, they are still his displeasure. *As the Disciples in that tempest to him,Master carest thou not that we perish?* So he to us, care you not that I did perish for your sakes? He did not with *Job* curse his nativity, nor with *David* cry out on his sufferings: but*is it nothing to you, all ye that pass by?* Have ye no regard? our carelessness of what he suffered; this was his grief. Have we not so much as the oil of tears, to pour into his wounds? the end of all he suffered, was to save us: no marvel if the disrespect of that grieved him. Justly therefore should that cost us tears, which cost him blood: especially let us weep for putting him to such charges. His bleeding does not take away our weeping: no soul is justified by his death, that does not daily die unto sin. And death cannot be without pain. Thou swearest, and that oath is a *spott* upon thy heart: weep for that. Thou liest, and that falsehood is a *spott* upon thy conscience: weep for that. Thou lustest, and that filthy desire is a *spott* on thy soul: weep for that too: weep for all. How many be our blemishes, yet how few our tears? The beloved of Christ are *all fair, and have no spott in them:* how got they this

fairness? *Like a flock of sheep, they come up from the washing.* The Martyre upon the wheel could smile in the midst of his torture: which being wondered at, he told his friend, that there was a young man whom they saw not, (some Angel sure) who by continual pouring of cool water upon his distorted limbs, so mitigated his pains, that he could smile at them. We see pious and devout men, militant Saints, falling into diverse infirmities: they have their *spotts:* but repentance is the good Angel that pours upon them cool water, continual tears to wash them away. This is the Bath that renders us *Immaculatos, without spot.*

What is there which they used not to cleanse under the Law? their cities, their gates, garments, their very Altars. we have our Cities also to cleanse, the corporation of our affections: our gates, which be our eyes, ears, and senses, those doors, windows, and in-lets of the soul: our garments, our lives and conversations, which are the visible apparel of our spirits: our very altars, our hearts, upon which we offer all our sacrifices. Our hands must not escape, those instruments of lust and rapine;*Cleanse your hands ye sinners.* For his eyes, *Job* had his *Pepegi foedus,* as if he had bound them to the good behavior. Especially our hearts: it can be neither time nor labor lost, that is spent in cleansing of the fountain. Should any now make it their work, God would look graciously down from Heaven upon such Laborers, to whom his own Son hath given that benediction;*Blessed are the pure in heart, for they shall see God.* Mans heart is like *Moses* his Rod: so long as he held it in his hand, it was a Rod: but when he threw it to the ground, it turned to be a Serpent. All the while that we hold our heart in the continual awe and love of God, it shall remain pure and clean: but if our boisterous and unruly sins once throw it to the earth, it changeth presently, and becomes a soul Serpent. If there be any, whose conscience tells them, that their hearts are now turned into Serpents, crawling upon the earth living upon riches, that better esteemed mucke of the world; let them be persuaded, by stretching forth a hand of sorrow and true repentance, to take them up again, in what shape soever they appear: for then he that was exalted on the Cross, as the Serpent in the Wilderness, will turn those serpents into hearts again, their venom into innocence, and wash them clean in his own immaculate blood.

The sum of this consideration presseth us with the necessity of repentance: For seeing we gather aspersions every day, how should we be found without *spots* at the last day, unless we wash them off with repentance? O that our sorrows were but so manifest as our spots! Do we spend the night in weeping, that have wasted the day in sinning? Our neighbors of Rome tell us of a Purgatory hereafter; but by this trick they make a shift to purge men's purses here. They have many strange devises; as *Iejunium viventium, spes mortuorum:* the Churches Treasury is the Alms of Purgatory: They might better say, the wealth they get by Purgatory, maintains the Churches treasury. They all refer to this common term money. All Christendom they would have to be the Popes kingdom: Rome is his Court, France his Garden, Spain his Shambles or slaughter-house by their Inquisition; England was once his Brew-house, Italy his Kitchen, but Purgatory his Larder: from thence he fetcheth all his fat; his Brewis comes out of that Caldron. In Purgatory is nothing but extreme pain; and the Pope (they say) can free all at his pleasure: but why then are any detained there? doth he want power or will? If he want power, he is weak: if will he is wicked. If he would and cannot, he is unable: if he can and will not, he is uncharitable. But I will be more favorable,

and quite deliver you out of Purgatory; I mean from the tedious trouble of further discourse of it. Keep yourselves from Hell, and never fear Purgatory.

All men depart this life *vel mundi, vel immundi;* none hereafter *mundandi.* In this life there is a double Purgatory: the blood of the Redeemer, and the tears of the Redeemed: without the former we have no cleanenesse of justification: no justification of our cleanenesse without the latter.*They have washed their clothes, and made them white in the blood of the Lamb:* therein consists our pureness; And everyone that hath this hope,*purifieth himself:* thereby we have the knowledge of it. The Sun draws up vapors from the Earth; not for it self, but to restore them back to the Earth in showers and dews, to moisten and cleanse it, Christ, that *Sun of Justice,* exhales tears from our eyes, not for his own, but our benefit, even to wash and cleanse our souls.

And this cleansing must be done in time: forget not that. Let us be failing to our lustful desires, before *Desire fails us.* It is hard for a man grown old in evil, *deponere animum puerilem: adhuc pueritia, & quod gravius est, puerilitas remane•.* They may have the authority of ancients, but withal the vanity of children. Satan in youth casts in those suggestions, which he would have kept in the soul for breed.*Give no place to the devil:* what, not in youth? No, no place, at no time. Where uncleanness hath gotten a haunt, it will be busily frequent: out of long possession, it will plead prescirption.*How long is it ago since this came unto him? Of a child.* Oh then hard to be helped. It was the beggar woman's praise of her son, whom she had brought up to her own trade: while he was young, I begged for him: now he is grown towardly, and able to beg for himself. At first concupiscence was an advocate for sin, now sin is become an advocate for concupiscence. But as *Hanibal* was wont to say of the Romans, that they could not be overcome, but in their own country: so let us fight against our sin in the very heart, the country where it breeds. It was St. *Bernard's* exposition of that same *conteret caput tuum;* that the head of the serpent is then truly said to be bruised, when sin is there stifled, where it was first borne. As malefactors, wheresoever they be taken, are sent to the country where they did the mischief, for execution. He is a religious *Herod,* that kills such infants: nor shall he want the name of *Happy,that dasheth these little ones against the stones.* The more we do to get out our *spotts* at first, the less work we find afterwards. I know that continual blemishes will come: every day we wash our hands; every hour let us wash our hearts, in the blood of Christ by faith, in our own tears by repentance. This is the way to *be without spott.*

Next; all this cleansing is not enough unless we continue so: This the Text requires of our *diligence, that we be found without spott.* We cannot be found such, unless we die such: and we cannot die such, unless we live such. It is something to undertake a journey, but the matter is to hold out. To keep ourselves clean a good way & then to fall into a puddle is a foul unhappynesse. So *Asa,* who in the prosperous reign of forty years long, sought unto God; in his old age, passing by God, seeks to Physicians. The latter end of a horse-race is by some called the Sobbe: so the last conflict of a Christian is the sorest: If we can hold out that brunt, there is prize and victory for us. The old experienced soldier fears not the rain and storms above him, nor the numbers falling before him, nor the troupes of enemies against him, nor the shott of thundering ordnance about him; but looks to the honorable reward promised

him. But the delicate soldier only thinks of flying, and, instead of glory, brings home ignominy. If either the reproaches cast upon us, or the adversaries rage against us, or the example of sinners before us, or the temptations of the world about us, or the pleasure of our own lusts within us, can make us with *Ephraim, turn our backs in the day of the Lord's battle,* our spiritual warfare, we shall *not be found without spott* in the day of remuneration. *Abraham* did not give over his sacrifice, because the fowls were busy about him. Christ had *compassion on the multitude,* that continued with him *three days,* without meat, they did not leave him without audience, nor he them without comfort. Our Pilgrimage hath three days in this desert. The first day is the fear of God, which takes up the beginning of our conversion. 2. The love of God, which is spent in contemplating the sweetness of his mercy. 3. Our actual and constant obedience to his commandments: If in this day we be *found unspotted,*we shall find an estate forever blessed. It is not enough to get off the present, but to keep ourselves from future spotting. That is*True religion, and undefiled before God,* which *keeps us unspotted from the world.* To do this, there must be a desire, then an endeavor.

1. The desire of pureness is the first step towards it; an honest purpose bears out many errors in the eye of mercy. King *Asa* had divers (no small) faults: yet with one breath, doth God report both these; *The high places were not removed,* and *Nevertheless Asa's heart was perfect.* It were pity that the best man should be judged by every of his actions, and not by all. It is the main course of our life, that must either allow or condemn us, not some sudden and particular eruptions. How pleasing a thing is the sincerity of heart, that in favor thereof, our just God digests many an error! He will not see weaknesses, where he sees truth. If our whole desire be set upon holiness, though we have many *spots,* yet we shall *be found without them.* O God, let our hearts go upright, though our feet slide: the fall or blemish may shame us, may pain us: but through thy grace it shall not condemn us.

The first thing that takes the fire of holiness in us, is the will: *Desiderium gratiae* must be *gratia desiderii:* what we would be, we are: yea, and what we would have done, shall be reckoned to us as done. We do it, *quoad con•tum,* though *non quoad effectum.* As the wicked sin more than they sin, in their desire: so the righteous do more good than they do, in their will to do it. God esteems our charitable beneficence, not only *secundùm quod habemus,* but *secundum quod tribuere velimus.* Yea, the highest way of serving God, which is by martyrdom, hath a name and acceptance in Heaven, though it have no real being upon Earth, If there be a *paratum cor,* though there be not a *perforatum cor,* a proffer of blood, though no expense of blood; for the honor of Christ, it is taken for martyrdom. As *Origen* testified of one; *Non ill martyrio, sed martyrium illi defuit.I know thy poverty, but thou art rich,* saith the Spirit to the Church of *Smyrna:* poor in thy condition, rich in thy affection to goodness. *Facultao secundùm voluntatem, non voluntas secundùm facultatem aestimanda est.Ye shall drink of my cup:* Shall, because you are willing. *Volens & dolens;* the vehement desire of godly sorrow, is godly sorrow. We are charged to forsake all, houses, lands, friends, liberties, lives, for Christ: yet many die with houses, lands and riches in their possession, whom Christ receives, and crowns in Heaven, because they did part with all *secundùm animae praeparationem.* If our heart be set upon holiness, more than half our work is done; the rest will be easy. In sin it is so.*Whosoever looketh on a woman to lust after her, hath committed adultery in his heart:* that very

lust is a deed of the heart. As the deed of the hand is the outward action, so the deed of the heart is the thought. The heart conceives a sinful purpose, wich is never borne into action: yet it hath done what it could, and is accounted guilty. So in righteousness, the heart desires to do some holy act, which it cannot accomplish: yet *Quia fecit quod potuit,* it shall be rewarded *tanquam si fecerit quod voluit.*

2. This is some comfort for us, that our very desire to lead a holy life, shall find a merciful acceptation. But this is not enough, our endeavor must second our desire. As *Grace* is that *primus motor,* so *Will* is the *primum mobile:* endeavor hath the motion from desire, as desire hath hers from God. There may be an endeavor without a desire; as the slave is compelled to labor: and there may be a desire without an endeavor; as the slothful would be rich, but he will take no pains for it. Action is the soul of desire, the very life of purpose; without which they both die abortive. Thoughts are not always determined in resolutions: we cannot evermore say, this was concluded. Actions are always determined in effects; we can say this was done. Then are laws in their full state and majesty, when the Bench is witness of their execution. Then have counsels of war their honor, when we see the seal of an army set to them. Then purposes of goodness shine in their luster, when they are crowned with actual performance. As matrimony is scarce to be called matrimony, where there is a resolution against the fruits of matrimony, against the having of children: so the intentions of goodness are not intentions, but transient motions and mere illusions, where the practice is negligently suspended. The Orbe and Sphere of all arts is said to be the head; yet two of them are referred to the hand: Logic, the art of proving; and Rhetoric, the art of persuading; are expressed, the one by a hand contracted, the other by a hand enlarged. Our desire of holiness lies in the heart: but what evidence, what demonstration can be taken from that? Who searches these Rolles? The proof of all lies in the hand. The head and the hand too are required to a perfect natural man: Counsel and action too, to a perfect civil man: Faith and works too, to a perfect spiritual man. The very truth, whether of grace or corruption, that is in the heart, may be dissembled in the mouth, but it will visibly appear in the hand. It is true, that God principally looks to the heart; but he does not take off his eye, till he come to the hand: he regards that also.

First therefore *keep thy heart with all diligence:* it is best to begin there, but he that ends there, that comes not to the hand, never began at all. The heart is seated in man with all advantage of intelligence; almost in the very center, with a curious net of veins spread over it: like the spider in the midst of her web: which feeling the least touch that shakes her work, retires instantly from the danger. If thou wouldest keep thy heart from *spots,* let it avoid the very complement and first address of sin; shrink at the least noise, murmur, or whispering of it; and be sensible of peril at the least glimpse of a temptation. There is a world of fowl thoughts busy about the door of the heart: their very assaults will give a dash, but their entertainment sticks a hateful blot on the soul Ill thoughts are the Vshers to ill actions, and ill actions bring sinners back again in a circle to ill thoughts: for *impii in circuitu:* they walk the round. First, they act a sin, because the thought hath pleased them: and then they think that sin over again, because the act hath pleased them: so by a damnable arithmetic multiplying one sin to a thousand.

First then look to thy heart; keep out sin there: as Physicians do in a dangerous sickness, by cordials to drive it from the heart. Into the other parts it must not be admitted neither: in any place it is a *spot* of filthiness. If it get into the eyes, there it is envy, covetousness or adultery: If into the mouth, there it is scurrility or blasphemy: If into the ears; there it is an itching petulancy: If into the belly, there it is excess and gluttony: If into the knees, there it is superstition and idolatry: If into the hair or garments, there it is pride and vanity: wheresoever it comes, it is a *spot* of impiety. If we do not guard everyone, we are in danger to lose all. And as we find the slippery condition of man in his highest mortal happiness, that the defect of any one thing conducing to this happiness, may ruin it: but it must have all the pieces together to make it up. So all places and parts of us must be guarded, to secure our safety: but the neglect of any one may be the loss of all. Yet alas, when all is done we have abundance of *spots,* and where is there water enough to wash them away? Our sins are an Ocean, and yet there is a red sea greater than this Ocean, and there is a little spring, through which this Ocean may pour it self into that red sea. Christ's blood is the red sea, our eyes are the spring. If by the spirit of true repentance, we can pass all our sins, through our eyes in tears, into the wounds of Christ, we shall be clean, and presented to him *without spot,* in that great day of retribution.

And blameless:] The former might be an inward, this is an external righteousness. There be two things dear to man's body; life and health: we would 〈1 page duplicate〉 〈1 page duplicate〉 all live and live happy. So there is *Duplex vita; Realis & metaphorica.* Real, *O that Ishmael might live in thy sight.* Metaphoricall, as *vivat Rex,* that is, free from misery; which indeed is *vita vitalis.* We do all, *appetere vitam;* and though with Saint *Paul,* we *desire to be dissolved;* yet *mortem quaerimus ut vivamus:* it is not to be *unclothed, but clothed upon.* So there be two thing precious to the soul; *Bonitas conscientiae,* and *Sanitas famae.* To be good, which is the comfort of our conscience at home: and to be reputed good, which is the testimony of the world abroad. There is *Spotlesnesse* in the one, *unblameablenesse* in the other. Some care *nec esse, nec videri;* neither to be, nor to be thought holy: such are our dissolute ruffians, and penurious misers. Some care for the *videri,* to feeme good, no matter for the *esse,* whether they be so or not: these are dissembling hypocrites. Some look to the *esse,* but are not so respectfull of the *videri;* which may be good men, but are not good patterns: They will make no show of purity before others, yet are diligent to keep it in their own he•ns. These are Christians, but cowardly ones: Sons indeed, like *Reuben,* but *not excellent* sons. Others regard both the *esse* and *videri:* they will be as good as they seem, and they will strive to appear as good as they are. As they have light, so it shall shine; that not only themselves, but others shall be the better for it. In the one they are *spotless, blameless* in the other: holy within, righteous without, blessed in all, through the merits of him that blesseth all, *Jesus Christ.*

That we may lead a *blameless* life, many cautions are required.

1. The abstaining from gross and scandalous sins; for they (of all other) deserve *blame.* There be some that discommon communities; mere murderers: Men think there is no murder, but where the hands are besmeared with blood; yea, there be pretences for Mans slaughter: God's Word never knew any such distinction; but *Si non pavisti, occidisti.* The engrossers

arguments are forged in Hell. Homicide finds the patronage of valor; Reputation is dearer than life: This is the Devils sophistry, whereby he provides dishes for his own table before they be cold. But he that maliciously strikes another's body, is first stricken in soul; and indeed is dead, before he kills. These be notorious crimes; no man thinks they should pass without *blame.* The Usurer that desires to live with less faith and more security, hath some reasons for his legal theft; but he took them all out of the Devills lectures: he is not without evident *blame.* Drunkenness is such a scandalous fault: Reason is the essential difference between man and beast; and this drunkenness takes away. It is a coupling and combining sin; therefore more pernicious. The usurer and adulterer desire to enjoy their sins alone; but the chief delight of a drunkard is to infect others. This is the Dragons special venom; wherewith his elves, being intoxicated, strive to make others more beasts than themselves. The Ale-house is the Study, the Circle the •ot, the Drunkard the Conjurer, good fellowship the Charme, the Characters healths, the Goblin raised, is the Goblet or spirit of the Buttery; and to empty the purse of money, the head of reason, and the pot of liquor, (the Ale-wise of *Kesgraves* three outs) is all the business. There is *Poculum charitatis,* a cup of love; and there is *Charitas poculi,* a love to the cup. These and such like be monstrous sins: the doers of them shall be more than *blamed.*

2. The avoidance of injurious sins, such as bring detriment to others. *Qui mihi injuriam, sibi culpam infert:* If a man makes me smart, I may charge him with blame. The generation of one man's riches, is not seldom the corruption of another's. There is no blame in gaining of that, whereby our neighbor is no loser. But *he that hasteth to be rich, shall not be innocent:* he is sure of *blame.* This toucheth some of those, that have now (let them consider by what means) more plate, than their fathers had pewter. If they did not prefer opulency before innocence, and cared more to be wealthy than worthy, they would rather have eaten their meat in a wodden dish.*The hire of laborers kept back by fraud, crieth; and that cry is entered into the ears of the Lord of Sabbath.* They would never cry against you, if ye were not to *blame.* Such worldlings*consult shame to their house, and sin against their own soul.* He that oppresseth another, sins against his own soul. *The stone shall cry out of the wall, and the beam out of the timber shall answer it.* The senseless walls and stones shall cry them down guilty. Do our Church-robbers quit themselves from *blame*-worthiness? Sacrilege is plain Idolatry: or if they be not both one, yet Saint *Paul* puts them both in a bag. Let *Achan's* pillage assure them, that they are not free from *blame.* He was*stoned,* with all his family: they shall not only smart themselves, but enwrappe all they have in the judgment. They that defile themselves with holy goods, are enemies to their own flesh and blood, even to all their posterity. It hath been proverbially spoken of him that desires to be soon rich, that he must have two Muches, and two Littles: Much greediness, and much diligence; Little shame, and little conscience: *blame* enough he cannot miss of.

3. Cold negligence and perfunctorinesse in the worship of God must be abandoned. Even*Peter* might deserve *blame,* and *Paul* does not stick to tell him of it *for he was to be blamed.* Outward adoration is a part of God's worship: though He chiefly requires the heart, yet the body is not privileged from his service. Christ that could bow the Heavens, did yet in prayer bow his knees. If both our body and soul be cleansed from their Leprosy, and but one of them return

to give thanks, it is plain ingratitude. We have some that hold kneeling at the Communion to be Popish and Idolatrous, because it was once abused. *Hezekiah* brake down the brazen Serpent, because there was no further use of it: But did *Licurgus* well to cut down all the Vines, because some were made drunk with the Grapes? We continue this laudable custom of kneeling for divers reasons. First, to withstand profaneness: Atheism is more to be feared than Papism; Contempt than Superstition. Secondly, to stir us up to a reverent estimation of these holy and dreadful Mysteries: Thirdly, to put a difference between this, and other common bread and wine. Fourthly, to excite us to prayer, that we may receive Christ in humility. They therefore that refuse to submit themselves to this and other seemly gestures in the Church, are duly to be *blamed.* Our irreverent behavior in these holy places, is most intolerable. Servants in their masters house and presence, especially in their solemn attendance, will not presume to be covered; nor Courtiers or Nobles in the Kings presence-chamber. Yet when we appear before our heavenly Master, the King of Kings, in his own Temple, on go our hats, young and old; as if we were too good to be uncovered in his sight, that is able to cover us with confusion. *Jacob* had another thought;*How dreadful is this place? This is none other but the house of God, and this is the gate of Heaven.* Pretend what peevish reasons they can, without all question they will not *be found blameless.*

4. We must give no occasion of evil: though we do not commit sin ourselves, yet if we occasion sin in others, we are not *blameless.* We know evil by our nighbour, and report it *animo calumniandi:* it is true what we speak, we are no liars: it is malicious what we speak, and we are depravers, A rumor is like a spark of fire that is thrown abroad; which, lighting upon such fit matter as catching ears, proves to a flame, whereby not only guiltiness is scorched, but even innocence it self is sindged. Such occasion is is sometimes given by the very behavior of men and women, that there follows a generation of sins: We may well esteem a painted woman, a Sorceresie; one that tempts under Satan's visible colors. Who can suppose but she minds temptation, that dresseth her self like a Tempter? She that so attires her self, as to draw men to folly, though she prevail not, is more guilty than another that falls into sin upon weakness. Her carriage is *blame*-worthy, that hath given the occasion to be tried. True chastity scorns to have it ever come to this, that she must deny: but rather wears a deportment which keeps lust at such a distance, that it can have no hope. But she that baits her desires with prostituted looks, whose gestures and very countenance are enticements, shall be as free from *blame,* as whoredom is from diseases. Let her be clear from sin, she cannot be from *blame: Et si illa non perit, tamen perdit.* Many Israelites offended by reason of the high places, left in *Judah:* King *Asa* worshipped not there: he escaped sin in the one, not *blame* in the other. That *Joseph* was fair, it was not his fault; that his mistress inordinately loved him, it was his unhappiness: but if he had still continued in her prefence, he could not have been excused from *blame.* Some Divines have fetched dancing within this compass, of giving the occasion of foul thoughts: and there is some kind of it that cannot be defended. One spake smartly; that a fool and a dancer differed but in this: a fool is a fool all his life, and a dancer while he is dancing. But if we would be free from *blame,* we must give no occasion of sin.

5. Lastly, to be *blameless,* we must*abstain from all appearance of evil.* Our first rule debarreth gross sins; such as was *David's* uncleanness, *Peters* denial of his Lord, and cursing himself to get credit amongst a cursed crew, be like accustomed to such fashions. The second forbids injurious sins, albeit glossed over with fair pretences: as Monopolies, which do a common mischief, yet bear the show of a common good. Not unlike to some Executioners of the Inquisition, who have been so kind in their cruelties; that when Christians were to be strangled for Religion, they have greased the halters, to dispatch them quickly. The third forbids all disorderly sins, by suffering that evil to be done which we do not ourselves. For this the holy Ghost blamed the Church of*Thyatira: because they suffered the woman Jezebel to teach and seduce God's servants:* Contrary to that express Canon of the Apostle;*I suffer not a woman to teach, nor to usurp authority over the man.* At home she may have *imperium apud virum,* by persuasion; not *imperium in virum,* by dominion. But for her to minister in the Church is most intolerable. We read but of one woman-Preacher throughout the whole Bible; and she was a Whore. That one act of *Zipporah* in circumcising her son, is neither warrant nor argument that women may administer the Sacrament of Baptism. The fourth rule excludes all occasional inducements to sin: as the erecting of licentious places; which may be the nests of unclean birds, and refuges of excess. The last forbids all show and semblance of sin: the three former are sins, these two latter may turn to sins: there we cannot escape *blame,* here we may incur it. Even lawful actions perverted, become damnable sins: as eating to provoke or maintain lust; drinking to scurrility or wantonness. *David* daunced before the Ark, without sin: the Israelites danced before their Calf, and it was Idolatry: as appears by that which *Paul* quotes:*Neither be ye Idolaters, as were some of them: as it is written, The people sate down to eat and drink, and rose up to play.* As a fair Virgin espoused, and shortly to be married to some noble Prince, whom she dearly loves, will not touch the thing which (she but doubts) may dedignifie her, and make her unworthy of his regard: So the good soul detests the very appearance of that evil, which may make her unfit for the embraces of Christ.

To be found blameless] That is the main matter: the Crown of all is Perseverance. To be *found* we are sure enough: all our care should be to be *found blameless.* Of the ten Lepers that came to Christ, after their healing, nine left Him: only one stayed with Him. Many begin well, but few continue; because *Many are called, but few chosen:* You shall see a tree in the Spring making a glorious show, with her leaves and blossoms: but in Autumn where be the fruits? Many a man's life is like an ill play; which begins bravely, goes on dully, and flagges in the conclusion. Rivers, the farther they run, the fairer streams they bear: the righteous have an eternal Spring of grace that feeds them, and in their running they gather in many waters: they flow with good works: till at their end, they empty themselves into the Ocean of Mercy.

God will take men as He finds them: not what they have been, but what they are, so He accounts them.*When a man turns from his righteousness, and committeth iniquity, the righteousness that he hath done shall not be mentioned: but in the sin that he hath sinned, he shall die.* Were his head of Gold, in his first profession; his arms of Silver, somewhat embased in his progression; yet if his feet prove of Clay, if his latter end be dirty, fouled with earthly cares: in that state shall he be found, and according to that state judged. Such are not unlike

the *Philistine* Kine, that brought the Ark to the land of Israel: and then turned back again to their Calves at home. *Qui non proficit, deficit: qui in viâ subsistit, in luto haeret.* Saint *Augustine* in every petition of the *Pater noster,* hath found out our prayer for Perseverance: I may not stand to amplify it. The Leopard doth not run after his prey like other beasts, but pursues it *saliendo:* and if at three or four jumpes he cannot seize it, for very indignation he gives over the chase. There be some, that if they cannot leap into Heaven, by a few good works, they will even let it alone: as if it were to be ascended *Per saltum, non per scansum.* But they are more unwise, that having got up many rounds of *Jacob's* Ladder, and finding difficulties in some of the uppermost; whether wrestling with assaults and troubles, or looking down upon their old allurements; even fairly descend with *Demas,* and take Heaven they that can get it.

But it will be unhappy to be *found* so: when the Lord found a guest without his wedding garment, He questioned his entrance: and receiving no answer, He pronounced his sentence;*Take him, and bind him hand and foot, and throw him in outer darkness.* He was found in a miserable case, and cast into a miserable place. But *Paul* desired to*be found in Christ,* and in the clothing of *his righteousness.* We are all sure to be *found* of him; Oh happy are we, if we be found in Him. We are in Him by *faith,* in Him by *love,* in Him by *renovation,* in Him by *sanctification:* But if our faith fails, if our love falls, if our newness decays, if our holiness corrupts, if we be not *found* in Him, all will go wrong with us. There will be an universal day of *finding:* many labor to find out the day of Judgment: in all sober judgment they might save that labor. For *Generalis Iudicii tempus non invenies, particularis inveniet te.* To be *found,* there is no doubt: but to be *found without spot and blameless,* there is the comfort. This i• our time of *finding* Christ; that his time of *finding* us.*For this cause shall everyone that is godly pray unto thee, in a time when thou mayest be found:* this belongs to us. *In that day God shall judge the secrets of all hearts by Jesus Christ:* that belongs to Him.

If we do not seek Him while He may be *found,* He will meet with us when we would not be *found.* It is his complaint;*Ye will not come unto me, that you might have life:* they will not seek Him. At last they shall cry*to the mountains and rocks, Fall upon us, and hide us from the face of Him that sitteth on the Throne, and from the wrath of the Lamb:* so loath are they to be *found* of Him. *Ahab* will not seek after *Elias,* to make his peace: *Elias* shall find out *Ahab,* and that with a woeful message. Our only way to get favor of Christ, in that his last office of a Judge, is now wholly to rely upon Him, in his present office of a Mediator. If we take other refuges here, we shall be to seek there. The Papists promise themselves divers Sanctuaries: they have their choice of Saints, and above all the blessed Virgin, to whom they direct their prayers. But as the Jews might not offer sacrifice, but at the Altar, so nor may we offer up our prayers but in Christ. And if we must not pray but in his Name, Shall we in his Name pray to Creatures, and make Him our Mediator to his servants, whiles we intend to make them our mediators to Him? No, but as *Epiphanius* writes of some of the Jews, that coming to a dying man, they will say; If *Jesus* be the *Messias*He deliver thee from all thy sins: though in life their hard hearts will not let them believe it, yet in death they are glad to make some doubtful use of it. So whatsoever the Romists tell us while they live, I am persuaded, this is the only refuge they cleave unto when they die; Christ, and none but Christ. In those legal or typical sacrifices, the people were to lay their hands on the head of the beast; testifying all their shares to be

there, both in respect of the sin, and the deserved punishment. In like manner let us transfer all our sins upon our Head Christ, who was once sacrificed for us: so shall we *be found of Him blameless,* because He hath taken all our blame from us; and He will never condemn us to die for that, for which Himself hath died already.

In peace. So to be *found* is the consummation of happiness. *Peace* to *Righteousness* is *Filia, Sponsa, Soror:* the sister of a Queen, the daughter of a Queen and a Queen herself:*Glory to GOD in the highest, and on Earth peace:* there let her stand for a Queen, and be Righteousness her King, both married together in Christ.*Righteousness and Peace have kissed each other:* there they kiss and embrace like Man and Wife.*Love the Truth and Peace:* there let her be *Soror,* the sister of Truth and Righteousness: twinne-sisters of that Heavenly Parentage, never to be parted. Here in my Text, let her be *Filia,* the daughter of righteousness: for if we maintain holiness in heart and life, *without spot and blameless,* we shall *be found in peace.Mark the upright man and behold the Just, for the end of that man is peace.* If it be long before she comes to the Crown, yet she is borne to be a Queen, and in the end she shall have it. Yea, besides all these relations of Spouse, Sister, Daughter, she may also be called *Mater justitiae,* the mother of righteousness:*Follow peace and holiness, without which no man shall see God:* the mother is placed before the daughter. First be *reconciled to thy brother, before thou offer thy gift at the Altar:* Christ himself gives it the precedency, and sets Piety after *Peace.* And indeed *Peace* prepares the way for righteousness, and helps to prosper religion. Turbulent spirits have neither time nor means to be holy: but *Peace* makes us both capable of holiness, and acceptable to God in our holiness. Howsoever, let us not part them: such inseparable companions doth our Apostle wish them to us, that he would not have us *found without them. Peace* in this world is a precious earnest, a fair and lovely type of that everlasting peace of the world to come: And war in this world is a shrewd and fearful emblem of the everlasting discord, tumult and torment of Hell. Therefore our blessed God bless us with external, and internal, and make them both lead us to eternal peace.

If therefore we desire to *be found in peace* at that day, there; let us live in peace all our days here. Why should they find peace above, that fly peace below? I know no fairer or surer way to prepare you for the one, than by persuading you to the other. There may be many opposers of our *Peace:* the peace of Doctrine is opposed by Sectaries, the peace of tranquility is opposed by the contentious, and the peace of plenty is opposed by the oppressors: Against all these let us maintain peace; and that in respect of the Church, of the State, and of our own private carriage.

1. Let us begin at home, and keep *peaceable* bosoms.*Bee at peace among yourselves.* Love is *Fomentum pacis,* the vessel that contains the treasure of peace: if the vessel once breaks, *Peace* instantly runs out. Love is opposed to malice, so it covers offenses with the mantle of peace: To churlishnesse, and so it is liberal in giving: *Opus charitatis:* To hard-heartednesse, and so it is *charitas operis.* There is one possessive, *Meum,* which is a general peace-breaker, a common barretor that sets us all together by the ears. If men would yield a little of their own right, with a small loss of riches, they should purchase abundance of peace. *Abraham* to avoid contention with his cosin *Lot,* gave him free choice of the ground. Though he were the elder,

and every way the better, and had the better cause too, yet he goes to his Nephew to deprecate strife. He that doth so now, that will follow the practice of our Father *Abraham,* must not acquaint a Lawyer with the matter: for if he consult him, there is nothing but law in his mouth.

Nor must this desire of *peace* be straitened: but*Live peaceable with all men:* not only with our friends, and such as love us; but even with our enemies, and such as hate us. Some mistaking that of saint *Paul;Follow peace with them that call on the Lord out of a pure heart;* fall to abridge our *peace,* denying it the full extent and latitude. Thus out of a surly singularity, they will have peace with none but the pure; and the pure in their own sense. As for others that are not of their pure strain, they are out of all peace with them. They will not so much as afford them the common duties of humanity; *Nec monstrare vias, eadem nisi sacra colenti;* not show him the way, that goes not the same way with them. But though we must have peace with the Saints especially, yet not only; but *with all men.* I know that some are given to contention, and we may*dwell among them that hate peace:* in this case it is enough for us to seek peace with them, to speak peace to them, and to be peaceably affected towards them: And if they will not have peace with us, yet our peace shall return into our own bosoms. We shall have the comfort of it in ourselves, and the reward of it with God, though we have not the fruit or effect of it with men. Still therefore*Seek peace, and pursue it:* Run after it, follow it with no slow pace, but with an earnest and eager pursuit. We are not to stay till peace comes to us, or think it enough to accept peace when it is offered: but*Go thy way to thy brother:* tarry not till he come to thee, but go thou to him with an Olive branch of *peace* in thy mouth. Though it be unwilling to come, sue for it: though it turn from thee, follow after it: at the gates of Heaven be sure thou shalt overtake it.

2. The *peace* of the State wherein we live, would not be disturbed neither. We see a fearful combustion all over the Christian world; wars in some places, rumors of war in all places; we therefore if we love peace, have cause to fall to our prayers for peace; *Pacem spirare & suspirare coram Deo:* that he would so rule the Rulers of Nations and Kingdoms, that their hearts may be disposed to peace. So our Church hath taught us to pray; *Give peace in our time O Lord:* and that he *would give unto all Nations unity peace and concord.* For ourselves at home, blessed be the God of peace for it, we have abundance of *peace:* we dwell in the Tabernacles of peace: we lie down and rise up in peace: we go to our Temples in peace, we go to our graves in peace. Yet the quietest waters may be moved by the winds; and we are not without some such tempestuous spirits, that as if they had fed so long upon the sweet plenty of peace, till they had taken a surfeit, are loud advocates for war.*Fear the Lord and the King, and meddle not with them that are given to change.* The desire of change is the mother of murmuring, which breeds a whispering and buzzing of false rumors into others ears.*They speak out of the ground, and whisper out of the dust.* These whispers and murmurings, like vapors rising out of the earth, multiply into the storms of sedition, sedition grows into mutiny, and mutiny ends in confusion. They that are troubled with the itch of innovation, will be rubbing upon Majesty it self; and had rather than do nothing, undo all. Out of their popular and vain-glorious humor, they would be counted Angels, though it be but for troubling the waters. Bee the Garden never so fair, they would make the world believe that

there is a Snake under every leaf. Bee the intention never so sincere, they will prognosticate and predivine sinister and mischievous effects from it. Such men have little hope *to be found of Christ in peace,* for*The way of peace they have not known.A troubled spirit is a sacrifice to God,* but a troublesome spirit is far from it: it is rather a sacrifice to the Devil.

3. But woe to them that break the peace of the Church; that blend religion with contention; and put those a-sunder, which God hath joined together, *Truth and peace.* With what violent passions do many men bandy controversies? How do they wrangle in print, and fight with their pens, as Soldiers with their Pikes; all wounding the peace of the Church? With what bitterness of spirit do they defy one another? I would to God we had less of the Polemicall, and more of the Positive Divinity. I deny not, but *wisdom ought to be justified of her children:* An indifferency to contrary opinions in fundamental doctrines; a shuffling of religions together in the bag, and making it all one which they choose, is a cursed stupidity. So a Turk might say in scorn of us both, Protestants and Papists: They call you Heretics, you call them Idolaters; why may not Idolaters and Heretics agree well enough together? But a true Christian will never make contrarieties in fundamental things indifferent: nor the word of God, and Traditions of men, all one. But what needs this frequency of disputations? This multiplying of volumes? Why should we answer every dog that barks with barking again? Why should we think the truth utterly lost, unless we weary the Press with vindications of it?*The tongue is a fire;* but the pen goes farther; adds fuel to this fire, and shoots it abroad where the tongue cannot reach. Of all which, being of so peace-breaking a nature, like those*Books of curious arts,* if there were a good fire made, the Church might well endure to warm her hands at it. For it were certainly better for us to want some truth, then to have no peace: And a man that never studied controversies, may without controversy be saved.*Strive not about words to no profit, but the subverting of the hearers.* For thereby the whole are often wounded, but the weak are seldom strengthened.*If any seem to be contentious, we have no such custom, nor the Churches of God.* The custom of the Church is to follow peace, to fly contention.

Seek peace, when she is hidden; pursue her, when she is flying: they know not the value of peace, that lose her so easily, or so faintly follow her. There be some indeed that do *persequi pacem,* but in a wrong sense: they turn prosecution into persecution; and do not overtake her, but overturn her. But if we desire to be *found in peace* then, let peace be found in us now: And if we have no other means to obtain it, our prayers we have: by lifting up of our eyes, hands, and hearts to the God of peace; and bowing our knees to the Prince of peace. And that our prayers may speed the better, let us make our peace with God by our repentance, that God may make peace with us by his forgiveness.*And the work of righteousness shall be peace.* This preparation is necessary for all them, that desire to be *found in peace:* let us keep the peace, as we would have the peace to keep us.*Follow peace with all men;* there is the one:*I will lay me down in peace and sleep, for thou, O Lord, makest me dwell in safety:* there is the other.

Let us consider the blessedness of that peace, there; by the sweetness of the peace we have here. There is no peace, that is not separated from righteousness, but it is most delectable. *Pax summa bonorum,* the breviary and abridgment of all that is good. Peace or nothing; Peace and everything. The Jews had such a saying, *cum non est pax, nihil est:* as if all were nothing, or

nothing worth without peace. They included all good, plenty, prosperity, (and what not?) under the name of peace. It is the chiefest, and the choicest good, a fundamental happynesse, a mother-blessing; that which blesseth all other blessings to us, and without which they are no blessings. *Pax optima rerum:* whether it be a peace between nations: such as was at the birth of Christ; and it was a blessed fruit of his birth when the Temple of *Ianus* was shut up.*There shall be a high way out of Egypt into Assyria:* Freeness of traffic, and the peace of commerce; and that not without a blessing: *for the Lord shall bless him.* This is *Augustus* his peace. Or peace in our own land, which is so good, that *David* cannot tell how to express the goodness of it: so sweet, that he cannot sufficienly magnify the sweetness? otherwise than by breaking into a kind of admiration of it.*Behold how good and how pleasant a thing it is, for brethren to dwell together in unity.* For profit, it is as the *dew of Heaven,* that makes all fat and fruitful where it falls. In what land soever peace sets her foot, her *steps drop fatness,* For pleasure, it is like to *Aaron's* ointment, running down from his head to his skirts; filling and refreshing both Prince and people with the sweet comfort of it. This is *Solomon's* peace. and may be called the *Kings peace.*

Or whether it be the*Taking down of that partition wall,* which was set up between the Jew and the Gentile: reconciling them, and making them both one in himself: *so making peace:* this is Saint *Paul's* peace. Or whether it be a peace with Heaven;*Being justified by faith, we have peace with God.* The peace that belongs to the Earth, the Earth can give, though sometimes it will not. But Christ speaketh of a*Peace which the world cannot give;* nor can the world take away. Not *Isaiah's* bridge, reaching from Egypt to *Ashur:* but *Jacob's* ladder, reaching from *Bethel* to Heaven. This is Christ's peace. Or peace at home; tranquility in our own bosoms; whereby we escape that *Singultum cordis,* and have the sweet feeling of the forgiveness of our sins; so that our holy conscience is quiet within us; and we sing; *Return to thy rest O my soul:* This is *David's* peace. Or lastly, *Pax in noviss•mis,* peace at our departing; which is worth all: a good *Nunc dimittis in pace.* When, in a time of peace, and in a state of peace, and from a place of peace, we breath out our souls into the arms of peace; and so enter into everlasting peace: and this is *Simeons* peace.

Such is the excellency of peace *Tam bonum, ut sine ea nihil bonum.* It is the Earths portion, by the Angels wish; and a fair portion is peace. All the earth c•lls for it, and the very Heavens cannot be without it. *Sydera pace vigent, consistunt terrea pace.* It is the glory of Heaven, and joy of the whole earth. And for the credit of it, it is there *votum militare;* it comes from the mouth of Soldiers, that were then in their Military habit; *Peace on Earth.* Even they sing of peace, and praise it, and wish it, and know not what better thing to wish to the Earth than it. Yea it is *votum Angelicum:* they being heavenly spirits, wish not anything at any time but Heavenly. Such a heavenly thing is Peace: no broils, no brables in Heaven; nothing but peace there: and a kind of Heaven there is upon Earth, when upon Earth there is peace. Peace is every way lovely: to the eye it is beauty, to the ear melody, to the taste sweeter than honey; in the hand it is integrity, it is wisdom in the head, it is Heaven in the heart.

Yet such is the quarrelling disposition of too many, that Saint *Paul* is fain to take the peace of them, and to bind them to the good behavior: *Follow peace with all men.Mark them which cause*

division; which break the peace: how pure soever they look, how holy soever they profess themselves. That is a dangerous holiness, which breaks the Churches peace. The Prophets preached against the sins of Israel, they departed not from the Church of Israel, they disturbed not the peace of Israel. We denounce war against your sins, we wish peace to your souls. It is every good man's desire in himself, and his wish to others: *Peace be to you. Pacem te poscimus omnes.* Saint *Paul* in none of his salutations leaves out peace.*Grace, mercy, and peace from God the Father, and his Son Jesus Christ.* Grace, that a man offend not God: Mercy, that he offend not his Neighbor: and Peace, that he offend not himself. Now *Nihil aequius est, quam ut pro quo quis oret, pro eo laboret:* Let us wish and work peace: not being only *Pacidici,* Peace-speakers, but *Pacifici,* Peace-makers. And blessed are they that labor in the work of peace: This though we reap not in the sight of men, and so lose our thanks: yet we cannot go out of the sight of God, and there we never lose our reward. In peace they that seek Christ now, shall be *found of him in peace* then. Thus as we begun this verse with love, so we end it with peace. And where should we better end, than with that peace which shall never end? When we shall appear before the supreme Judge, and He shall have no quarrel against us, nothing wherewith to charge us: O inconceivable sweetness! He will not give us a dismission, *Depart in peace:* but an admission; *Enter into peace:* Thou hast lived spotless, *well done good servant:* thou art rewarded with peace; *Enter into thy Lord's joy.*

2 PET. 3.15.

And account that the long fuffering of the Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you.

AMong the many disputes and opinions, what became of *Lazarus* his soul, all the time of those four days that his body lay in the grave; *Isidore Pelusiota* thinks that it was in Heaven: And he proves it by this reason, because *Jesus* wept at his raising. Why wept he? Life is good, and *Lazarus* was his friend: and to raise up his friend to life, was a good work. Here was no cause of tears; why then wept Christ? What, did He weep for company? Because *Mary* wept, and *Martha* wept, and the people wept, therefore also *Jesus* wept: was this the cause of those tears? Did he weep for company? Or was it for affection? As the Jews interpreted his tears; *See how he loved him.* But we weep for fear to lose a friend; when sickness hath so far prevailed upon him, that we give him for dead: and not for his reviving: at his recovery we rather rejoice. Or was it for the hardness of the work, as *Martha* conceived it:*Lord, by this time he stinketh, for he hath been dead four days.* Not so certainly; even the blind Jews could confute that opinion: *Could not he that opened the eyes of the blind, have kept this man from dying?* They might conclude, He can raise him with a word, and to speak a word is no such hard work: he did not then weep for the difficulty. Or was it in a mystery? Shall we understand by *Lazarus* lying four days in his Grave, a sinner many years buried in the custom of sins, and hardness of heart? Indeed there is some difficulty in raising up of such a dead soul: *Jesus* himself weeps: he spends not only blood, but tears about it. Was it for any of these reasons? For compassion, for affection, for difficulty, or for a mystery, that *Jesus* wept?

Yet another, and (some think) a better reason may be given for his weeping: it is this. *Lazarus* his soul had now left her mortal tabernacle, and was delivered out of prison; from all the pains, and sins, and assaults, and troubles which she endured in the body: she was taken up by Angels into rest, peace and glory. Now at this raising up of *Lazarus,* she must be called down again to her old dwelling; and for this *Jesus* wept. That a soul in triumph, should be brought back to warfare: from that mount of infinite joys, to descend into the valley of tears: from the place of peace, to return to the region of trouble: from *Abraham's* bosom, to *Adams* pilgrimage: for *Lazarus* again to be made mortal; necessitated again, besides all sorrows to death: this was a change that might well ask tears: for this revocation *Jesus* wept. I deny not, but this was for the glory of God; and in effect no more than happened to *Moses* after that glorious speculation, to the three Apostles after Christ's transfiguration, to *Paul* after his rapture, and to *John* after his vision. Yet for this *Jesus* wept. *Hinc illae lacrymae.*

But *quorsum haec?* what have we to do with *Lazarus* his soul? what matter is it where it was? Yes, if we mark it, it is to some purpose: For all this while we have been in heaven too: dureing the discourse and meditation upon the former verses, our transported souls, if any flame of holy grace have taken hold of them, upon the wings of contemplation have been borne up into that place of glorious rest: we have with speculative minds viewed those *new heavens, wherein dwelleth righteousness:* we have conversed with the peace, and joy, and blessedness of that upper world: our spirits have tasted the sweetness of those unspeakable pleasures: we were in desire, together with *Lazarus* in those eternal mansions. Yet now alas, as if we had all this time been in an happy dream, we waken in this verse, and find ourselves below, upon earth, in a wilderness of sin, in a region of trouble: so far from the felicity of that kingdom, and fruition of that freedom, that we have still an apprentiship to serve: our souls must wait till our particular dissolution, our bodies till the general resurrection. There is no remedy, but we must tarry till Christ come to judge this world, before we can completely come to the honor of that world.

Now least this consideration should affect us with too deep a melancholy, and put us beyond our patience; our Apostle comes in here with a seasonable antidote; and bids us be of good cheare: for God doth not forget *his promise* by his *long suffering,* but his *long suffering* rather conduceth to the performance of his *promise.* All this forbearance *salutis nostrae rationem habet.* In this delay of his coming we must find God's clear intendment of our *salvation.* It is not his slackness, but his sweetness; his mercy rather than neglect, this his dilation. As a learned and skillful Physician can make a wholesome medicine of rank poison; and so order a mineral, dangerous in it self, that that, which in nature, simply, would kill; by his composition shall be of sovereign virtue to recover health. So *the deferring of hope,* which is to some *the breaking of the heart,* our Apostle takes to another use, and makes a cordial of it, to heal the heart when it is broken. The natural man reasons thus; while the grass is a growing, the beast starves: that which is so long a coming, will scarce ever come: give me the present, take you the future. But the gracious heart resolves the contrary; Give me the futuritie of those infinite comforts, take you these present, transient toys. The bad servant says,*My Lord delayeth his coming,* therefore I may be unruly. But the good one says;*Yet a little while, and he that shall come, will come, and will not tarry:* Therefore I will watch for his coming, that when he

does come he may not find me sleeping. If he comes, it is to receive me: if he stays, it is to try me: howsoever, his purpose is to save me.

Therefore *Account that the long suffering of the Lord is salvation.* There be 2. general points in the verse. 1. *Documentum,* a comfortable truth delivered: *This long suffering is salvation.* 2. And *Testimonium,* a witness whereby it is confirmed; *even as our beloved brother Paul hath written.* Out of the former part, naturally arise three conclusions. 1. That God is not rash, sudden, and violent against us, but *long suffering.* 2. That this patience does not tend to our perdition; but to our good, our best good, even *Salvation.* 3. That without all misconstruction, we ought so to esteem it: *Account that the Lord's long suffering is Salvation.* Concerning the Testimony, hereafter, in due place.

1. That God is patient, *veritas manifesta et concessa;* we need not rack our faith to believe it, for we are sensible of it: It is not matter of faith, so much as of feeling. Which of us here had not long ago been in hell, but that he hath *long suffered*•s upon earth, with means to bring us to heaven? we forfeit our lives, we forfeit our souls, every moment to his Justice: how are we reprived but by his *Patience?* We are rebels, why does he not execute martial law against us?*My spirit shall not always strive with man.* He might cut us off sooner: yet there is a fair time left us. The Poets fiction hath a grave moral: They fain *Vulcan* to be the Cutler of heaven, and armor-maker to their gods. Now *Vulcan* was lame, and therefore could not hastily bring home their weapons. The true God is slow to wrath, and unwilling to punish, proroguing his Judgments, and expecting our repentance: yet so as by delaying, he brings to pass his own purposes. There is no one Title more frequently attributed to God in the Scripture, than *the Lord of Hosts:* yet this Lord of hosts and armies is *long suffering.*

Two things, one would think, should much trouble his *patience;* Idolatry, and Blasphemy: because they both nearly trench upon his honor, whereof he is most tender. There is no sense for the one, no pretence for the other. Was it not madness in the Israelites, to worship the gods of the Canaanites, who (they knew by experience) could not defend their land from them? Would it not anger a man to see his child, passing by himself, to ask blessing of his slave? We all live at God's charges, and shall we pay a block or stone our service; What sense is there in this? who would endure it? For a wife to play the whore before her husbands face, would not a little trouble his patience. Why do we scratch and tear in pieces God's dreadful name, forborne? A water-man, that will undertake to swear with the devil himself, and give hime odds; that let but oaths and blasphemies be the wherry, will row with him for a wager, which shall be at hell first: yet even this man is *long suffered.* Though he spends his life, and gets his living, within less than two inches of death every day; yet this man sins, and is spared. O the infinite *long suffering* of our gracious God, even in the midst of these sins that press upon him, for vengeance, and incessantly solicit his Justice! For every wicked oath is a kind of prayer for Judgment: and they that know not how to pray as they ought, know yet familiarly how to swear as they ought not.

There is not the least punctilio of honor, but your Gallant stands upon it; & with streams of another's, or of his own blood, he will wash off that imaginary stain. He calls you into the field, to do him right, & to answer him like a Gentleman: But that right is manifest wrong;

and you must answer him like a Gentleman, not like a Christian. What is the ground of all this? His honor forsooth: he cannot put up such an injury with his honor. But all this while he forgets the honor of God, thus disparaged by his bloody combat. He cannot brook a slight offense done him by his equal, without revenge: yet looks that the Lord of Heaven and Earth should digest his monstrous wickedness with *patience.*

How far distant be the thoughts of God and man? Every little that we suffer from God or man, we think too much: all the wrongs that God or man suffer from us, we account but little. God *suffers long,* and much: He hath not dealt so with us. Even where He tells us that*we have need of patience,* because we must suffer: He presently qualifies it; *Yet a little while, and he that shall come, will not tarry: Gravitas miseriae brevitate levatur.* His merciful Wisdom hath so tempered our sorrows, that *Nemo valde dolebit, & diù.* If we suffer much, it shall not be long: if we suffer long, it shall not be much. *Si longus, levis est: si gravis est, brevis est.* Some misery is like a Consumption; gentle, but of long continuance: other like a Fever, violent, but soon over. If our sorrow be long, the lighter: if sharper, the shorter. It is but the body that commonly suffers, and that cannot hold out long. Say it falls a pieces, there is but a pitcher broken. It is but the instrument of the soul: And why should a good Musician think his skill lost, by the hurt of his Lute? Or a valiant Soldier think his honor lost by the breach of his sword? Or a rich man think himself undone by the rent of his garment? All our sorrow is either tolerable, or short. Upon which assurance, a man may well endure to have his hopes adjourned to a new day.

But the grievance we put God to, is neither easy nor short: He must *suffer* much, and He must suffer *long* too: much in burden, and long in continuance. And we are so far from easing Him of it by repentance, that He is fain to ease Himself of it in our just vengeance. For though He *suffer* long, in mercy: there is no reason that He should *suffer* always, in Justice. All the while that *David* lay in his sins without compunction, the burden of them lay upon God: so *long* He *suffered.* But when *David* cried *Peccavi,* and melted into repentance, he took the burden off from God, and laid it where it should be, upon himself: and so they were both eased. We commit sins without fear, and persist in them without remorse: thus far we make Christ to suffer; thus long the whole lode lies upon Him.*I am pressed under you,* so He complains, *as a cart that is full of sheaves.* But when we shall humble ourselves by repentance, and break our hearts with contrition; we do then *repetere gravamen,* take off the weight from Christ, where it is: and lay it upon our own hearts, where it should be.*Grieve not the holy Spirit of God.* Till we come to repentance, He is in grievance: so *long* He *suffers* for us, as we forbear to suffer for ourselves. But by our penitent humiliation, we stoop our shoulders to our own burden: under which when we have lain drooping, and weeping, and crying, and praying for a time; the Lord is mercifully pleased to take it off again, from us; and to transfer it upon the Cross of his own Son. This easeth us both, this dischargeth us of all forever. This is the first Conclusion; whereof we may make a threefold use.

1. Here is matter of consolation: we have to do with the God of *patience.* The gods of the Heathen used to come in tempests: indeed they were no gods, but men; and none of the best men, neither: but subject to sensual lusts and violent passions. But our God gives

innumerable testimonies of his *long animity,* slowness to wrath, and invincible *patience.* It is well that we fall not into the hands of men: they would not give us so much as a breathing time, betwixt our fault and our death. When *Saul* said to *Doeg,Fall thou upon the Priests:* he slew that day *fourscore and five that wore a linen Ephod.* A tyrant doomes Innocents to death; and without any pause, execution follows. From God, out so Heaven, lightning and thunder comes together: sometimes we have lightning without thunder, but thunder without lightning never. It is some mercy in cruel man, if the lightning of anger in his eyes, give warning of the thunderbolt in his hand: But too often he kills before he threatens, which is thunder without lightning. If we should defile his bed, and dishonor him in his wife, Would man endure it? If we should strike and mis-use his children, Would man endure it? If we should violate and rob him of his goods, Would man endure it? If we should stick the aspersions of scandal upon his credit, Would man endure it? We do all these wrongs to God, and yet He endures. We lodge that filthy Adulteress, Sin or lust in the marriage-bed of our hearts: we persecute and kill his Children, those holy Images of Himself: we rob Him of his goods, in purloining his Tythes and Offering: we swear, and *blaspheme his honor all the day long:* yet still He endures it. O God, What should become of us, but for thy wonderful *Patience?* But here is the comfort that keeps us from the gulf of despair, in the deep consideration of our own wickedness; *The Lord is longsuffering.*

2. Here is matter of caution: *The Lord's longsuffering* would not be abused. Shall we persist in evil, because He continues to be good? My Father is full of lenity, therefore I may go on in levity, and follow my wanton courses: surely, He will forgive all at the last: What ingenuous son will reason so? *Bonus es bonis, & been merentibus: gratiosus es peregrinis, & immerentibus: misericors es malis, & male merentibus.* What then? Because He *suffers long,* Shall I therefore put Him to it, and try how long He will *suffer?* Because He *suffers* much, Shall I therefore lay more weight upon Him? This is indeed the way of the world; bear one injury, and invite more: Put up this offense, and you shall have your belly full of them. But *Gravatis addere gravamina;* you must say in reason, This is no fair dealing in the world, And shall we deal so with the Lord? They write of the Palme tree, that the more it is pressed with weight, the higher and stronger it grows, and the more fruit it yields. But let us not have such a conceit of God: that the more we onerate Him with our sins, the more abundant fruits of his Mercy He will afford us. Never think so, for you shall not find it so. He that began in kindness, and went on in *patience,* may end in fury. There is a *longsuffering* that does not tend to *salvation:* So sinners are suffered like fishes, to swim merrily down the stream of their own sensuality, till they come to *mare mortuum,* the sea of death.

3. Here is matter of imitation; God's *Patience* calls for ours: It is but reason, for us to suffer long, towards whom He is so *longsuffering.* Saint *Paul* describing the Christians Armor, puts not in Patience for any piece of it: and yet tells us in another place, that*we have need of patience.* Good reason; for it is not a piece, but the whole Panoplie it self. There is a *plate* for the *breast,* a *helmet* for the head, a *sword* for the hand, a *girdle* for the loins, greaves for the *feet,* and a *shield* for the vital parts: every piece arms a part, but *Patience* covers all. Which way soever the blow comes, *patience* receives it. Besides, if the adversaries weapon be so sharp, that it pierceth any piece of this armor; yet *Patience* is a coat of maile, a defense under

these, that duls the edge of all assaults. Ease can be found nowhere, but in *Patience.* If we *look forward, it is not there: if backward, we cannot perceive it: on the left hand we behold it not, nor on the right can we see it.* Trouble is on our right hand, and on our left hand trouble: trouble before us, trouble behind us, and trouble round about us: but if *Patience* be within us, all is safe. If this be *intra te,* no matter who is *contra te.* Our trouble may be excessive, both for the *quantum,* and for the *quamdiù:* this armor of *Patience* must be answerable to it.

Long; for*from morning to morning, by day and by night,* there will be a *vexation.* Sorrow commonly comes on horseback, but goes away on foot. It runs like*Cushi* to *David* with ill news, so fast that it is out of breath: but when it is come, it tarries with us, it does not run back again.*Vulnere super vulnus: it breaketh us with breach upon breach.We are killed all the day long:* not a-forenoone, nor an hour, but all the day long. Now *Patience* must not be an inch shorter than affliction. If the bridge reach but half way over the brook, we shall have but an ill-favourd passage. When*the bed is shorter than a man can stretch himself on it, and the covering narrower than he can wrap himself in it;* he shall lie but uneasily. *Patience* is the bed of the soul; it must not be too short: it is the covering of the soul; it should not be too narrow. Therefore Christ instructs us for the length of our *Patience:He that will come after me, let him take up his Cross daily, and follow me.* Daily; for we must learn *Patiendo pati. Few and evil have been my days:* that Patriarch spake of never a good one. Let us praise *Patience,* as we do a fair day, at night. That light is despised, which holds not in till we go to bed.*He that endureth to the end, shall be saved.*

Large; as great in quantity, as afflictions are in number.*What King going to war, considereth not whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?* What is a little sufferance, to a great deal of sorrow? we have *five loaves and two fishes; but what are they among so many?* Some men may be stored with two or three acts of *patience;* but what are they among so many troubles? If the plaster be too narrow for the sore, it will not keep it from festering. *By patience let us possess our souls:* for impatience dispossesseth a man of himself. Yea, let us keep this possession given us by Christ. Though Satan find many tricks in law to disturb us, and many assaults against law to displace us; yet let us keep our possession of *patience,* and all is safe. As a wise Physician makes a medicine of many sharp ingredients, in their own nature dangerous: but then adds a corrective to them, whereby they become proper Physic for the Patient. So when the Lord doth minister to us many sorrows, bitter ingredients, with the one hand: let us beseech him to put in with the other hand as much *Patience;* that they may be at least quantity for quantity. Then though we smart for the time, we shall be the better after it; and the end will be our health and everlasting comfort in *Jesus Christ.*

His *Long suffering is salvation:* that is the second conclusion. This seems to be a strange kind of speaking: *Is salvation?* If he had said, it is a means of salvation, a help to salvation, a preparative for salvation, or anything that conduceth toward salvation; it had been somewhat intelligible. But that *it is salvation,* appears a nifficult saying. What do we find in our pilgrimage but weariness? what fruit doth all the vanity of this Earth yield, but bitterness? what can be looked for in this valley of tears, but sorrows? And do you call these

Salvation? But here *In praedicato enuntiati* is *metonymia effecti: It is salvation:* that is, it is for *salvation* the way to it, the means of it, and an argument for it. In two respects.

1. In regard of them that are already called and put into the army of God's militant servants: that are of his train-band; in the continual exercise of their spiritual arms. Secondly, in regard of them whose names are in God's Muster-book, but not yet called, and pressed forth to the wars. In relation to both these, this *long suffering* conduceth to *salvation.* The former God *suffers long* to suffer much at the hands of his and their enemies. They must strive, and fight, and bleed, and conquer, before they receive that victorious wreath of glory. First,*Paul fights a good fight;* then he takes *the crown.* For the other, some of them are not yet called, some of them are not yet borne, that have their names written in Heaven. Therefore Christ delays his coming, that these might also have their day: and but for the filling up of the number of the Elect, the world should not stand one moment? This then is the intent of his *longsuffering; Salvation* to us, *salvation* to them: to all *salvation.* If those souls were charged to stay for the accomplishment of their brethren, that were already sacrificed, and under the Altar: much more we that are yet to be sacrificed upon the Altar. God *suffers* this for three reasons.

1. Our affliction prepares us for *salvation:* as grapes must be pressed, before they become wine: and Corn threshed and ground, ere it make bread. This is indeed a mere paradox to the children of the world, who run in a circle of sin and pleasure; till *Finis alterius mali, gradus futuri.* But that *ex vulnere salus,ex morbo sanitas, ex dolore gaudium, ex infirmitate robur, ex morte vita;* this is a harder riddle than *Samson's* to these Philistines. Yet *Non est idoneus ad premium,qui nondum paratus est ad patibulum.* It is true that*No chastening for the present is joyous, but grievous:* yet it hath another relish besides the bitterness. The *Manna* in the wilderness was so conditioned, so qualified, that it tasted to every man like that, which that man liked best. Even correction is our *Manna,* part of our daily bread: Let us desire God to make it so taste to us, not as we would, but as he would have it taste: and to make our taste agreeable to his will, not his will to our taste. As his corrections taste of humiliation, so they taste of consolation too: as they have a relish of danger, so of assurance too. God hath imprinted in all his Elements, whereof our bodies consist, two manifest qualities. The fire is hot and dry, the water cold and moist: therefore as the fire dries, so it heats too: and as the water moists, so it cools too. In like manner his afflictions, which be the Elements of our mortification, by which our souls are brought home to him, have two qualities and operations: as they scourge us, so they scourge us into the way to him: and when they have shown us, that we are nothing in ourselves, they also show us that Christ is all things to us. And though they should remove us out of the world, yet they assure us, that no extremity of sickness, no temptation of Satan, no guiltiness of sin, no horror of death, shall remove us from him: But that when we die, we shall die in him, and by that death be united unto him, that died for us. Thus are [1] *we chastened of the Lord, that we might not be condemned with the world.* Therefore doth he suffer us to be afflicted, because he will not suffer us to be damned. All shall prepare us for him, and help to gather us to him. Therefore we may well account *his longsuffering salvation.*

2. Our afflictions are an argument of our *salvation:For whom the Lord loveth, he chasteneth.* Therefore he *suffers* us to feel the more stripes, that we might have the more assurances of his paternal love. Physicians, not seldom let us blood before we be sick: and we lop off our superfluous branches, that the Vine may yield better fruit. Sin is the strength of death, and the death of strength: by what means so ever the Lord makes that weaker, we grow stronger. It was the ground of that long disputation between *Job* and his friends; whether that woeful calamity was a sign of God's love, or of his hatred to him. God himself was the moderator, and decided the question; that all this tended to his *salvation.If the Lord be with us, why then is all this befallen us?* It was *Gideon's* expostulation with the Angel. Others persecute, we suffer; which of us is likeliest to be in God's favor? *Cyprian* resolves it in that instance of *Judas* and *Christ. Judas* betrays, *Christ* dies: yet which of us had not rather be like *Christ,* than like *Judas?* Like *Christ,* who prayed for his enemies, *ut per sanguinem quem fuderunt, salvi fiant:* than like *Judas, qui per pacis signum, rumpit pacis Sacramentum?* This was *Mary's* message to Christ;*Lord, he whom thou lovest, is sick. Si amatur, quomodo infirmatur?* As if none could be sick, whom God loves. Yes, even therefore are we sick, because he loves us. The Fever does not more burn up our blood, than our lust: and together with swearing out the surfeits of nature, at the pores of the body: we weep out the sinful corruption of our nature, at the pores of the conscience. So that as the breaking of the Clouds gives way to the clearer light of the Sun: the grace of our soul shines fairer forth at these breaches of our sick body. Much fruit breaks the tree, much rankenesse lays the corn. *Mala sunt graviora, quae suaviora: miserum te reputo, quia non fuisti miser.* God sees that Men are most miserable, in not being miserable: therefore he lets those that he cares not for, swim in pleasures: but they shall be sure of woe upon Earth, to whom he means joy in Heaven. Therefore in our sufferings; let us *account his longsuffering,* no less than *Salvation.*

3. Afflictions are our passage to *Salvation,* our thoroughfare to the land of promise.*Through many tribulations we must enter into the kingdom of Heaven.* If we do not find such rough passages, we are out of our way. Shew me the man that hath found a fairer way than sorrow. I am sure that Christ did not; that knew the way most perfectly: This way he went; and this way he directed us to follow him.*Ought not Christ to suffer these things, and to enter into his glory?* He had first his *Oportet pati,* before he could he allowed his *Sic intrare. Humiliari* first; and there is an *Oportet* set upon the head of that: *Intrare* last, and there is a *Sic* that is the Usher to it. The Patriarchs went this way, the Prophets this way, the Apostles this way, the Martyrs this way; this way went all the Saints, and do we look for an easier way? A Christians life can no more be *sine luctibus,* than the Sea *sine fluctibus.* You will say that God's legacies by his first will, in the Old Testament, were plenty and victory: Canaan was a land of wine and oil, milk and honey: and by those galleries he brought them into his bed-chamber; by those glories and joys, to the joys and glories of Heaven. Why hath he changed his will? why left his old way? why doth he now carry us by the severe path of discipline and mortification? by the melancholy way of mourning and lamentation? by the thorney way of misery and tribulation? Is the joy and glory of Heaven, no more than a comparative joy, a comparative glory? Not such in it self, but only such in comparison of the sorinesse and baseness of this world? No; for as God himself, who is all, is made of no substances: so the joy and glory with

him is made of no circumstances: essential joy, essential glory, all there. But why does he not begin them here? What needs this rough way of calamity thither? Beloved, shall not he that made the kingdom, appoint the way? He thought it the best, and shall we think we could have devised a better? Surely, he would never so long have *suffered* his enemies to tyrannize over his friends; but that he knows it most conducing to his glory, and our good: for so we are charged to account it, that his *longsuffering is salvation.* Nor yet in all this present misery does he leave us destitute of comfort: for even here we have the beginnings of Heaven, the peace of Conscience, and joy in the holy Ghost. Thus as *in the midst of life we be in death:* so in the midst of death we be in life; even in that life which shall never die, *Jesus Christ.*

2. Thus is the Lord's *longsuffering salvation,* to such as are called: it is so also *vocandis,* to such as are to be called: to these for their entrance into the Church militant, to the other for their passage into the Church triumphant. For God, by letting the world stand, allows thē both a time, when to come in & a place, where to come in; and a light, how to come in. Al which would be taken away, with the taking away of the world. For this eause doth Christ forbear his last coming, and delay this universal conflagration: that the number of his chosen might be made up: and the Book of grace be the counterpain, punctually answerable to the Book of life; not a name differing between them. Now a second birth presupposeth a first: Generation must necessarily precede regeneration: Borne once they must be, or borne twice they cannot be. The great clock of Time is kept going for this; otherwise the motion of all his wheels should be stayed forever; and the Angels oath should come in force, that *Time shall be no more.* God hath his determined number, known only to himself, no part of the Earth debarred from them: The Earth should burn, the Elements melt, the Heavens flame, the Devils and reprobates be laid up in Hell, the Elect Men and Angels be imparadised in Heaven; all but for this; God's number is not yet full. Till this be done, Satan may range abroad, the wicked domineer, the righteous suffer; misery and sin walk their round, the Heavens move, the Seas ebb and flow, the World stand; and the *Lord suffers* all this. Well, let us yield to God the Election of his own times; especially seeing that all tends to salvation. Shall we wish the world at an end with ourselves; and when we go out, that no more might come in? So it is reported of an envious and uncharitable man's wish; That God would save his Parents, his Wife and Children, his Brothers and Sisters, and himself; and no more: To whom another replied; It were a great deal better for the world, if the Devil might take his Parents, his Wife and Children, his Brothers and Sisters, and himself, and no more. Far be it from us to grudge others that mercy we have found ourselves, and which our gracious God is pleased to show them in *Jesus Christ.*

The Sum of this point is this: All the actions of God toward man, tend to his good, and that to his best good, even *Salvation.* In the Creation it was plain: when the Maker, upon the review of his Works, saw that everything in particular, and all things in general, were exceeding good. In the Redemption it was as plain: *He hath done all things well:* a true confession and applause! Here were all things good indeed, all things well: But for whom was this *Bonum* intended? Who shall have the benefit of this *Bene?* Who but man? It was fit indeed that the honor should be God's, but the profit is man's. In that Anthem of the Angels there be three notes, which are the *compendium* of Christian Relion.*Glory to God on high, peace on earth, good*

will towards men. As one reverend Prelate quotes the saying of another: Let that be the Religion, let that prevail, as the best and most true of all other, that is *Deo honorabilior,* brings more honor to God; *Paci amicabilior,* best friend to peace; and *Homini favorabilior,* most favorable to man: as showing God better affected to us, and making us better affected to God, better one to another. They blasphemously wrong the goodness of God, that think He had rather honor Himself in our ruin, than in our *salvation.* What mean all those protestations; *Nolo mortem morientis;* and *Volo omnes salvos fieri?* Bee they cursory speeches? Sure, the God of truth scorns to use complements. That is for such dissembling Politicians, as salute one another with *God save you,* at their meeting; and wish one another hanged, after their parting. But God wills good, speaks good, does good to us: nothing but good comes from that infinite Fountain of goodness. Christ spent the days of his humiliation, in doing us good: his Miracles did good to the bodies of men, his Oracles to their souls, his Sufferings both to their souls and bodies; all tended to our *Salvation.*

Look upon his Miracles, (and every Miracle is a new Creation) and we shall find, He would do nothing, which breathed not towards man favor and bounty. *Moses* wrought miracles, but they were scourges; plagues to the Egyptians: *Elias* wrought miracles, but it was to the hurt of the earth; by withholding rain from Heaven: and he brought down Fire from Heaven, but it was to consume men upon the earth. *Elisha* called for Bears; but it was to punish unmannerly children. *Peter* struck *Ananias,* that sacrilegious Hypocrite, with present death: and Saint *Paul* smote *Elymas* the Sorcerer, with blindness: but no such thing was done by *Jesus.* Those servants of God were the Oxen, to tread out the corn, and trample down the straw: Christ was the Lamb of God, full of meekness. When He drew multitudes of fishes to their nets, it was to give them a more liberal provision. When He turned Water into Wine, it was to glad their hearts. When He multiplied those five Loaves, it was to victual an host of people. If He rebuked the Winds, it was because they threatened destruction to his servants by their fury. If He cursed the Fig tree, it was for not doing the duty to which He had ordained it, in bearing fruits for man. He restored motion to the lame, sight to the blind, hearing to the deaf, speech to the dumb, to the sick health, to the dead life. We can find no miracle of his spent upon revenge and judgment: all relish of sweetness and mercy.

His Oracles did no less good to the soul: not a Sermon did He preach, wherein He did not breath Heaven into their hearts.*Luk.* 24.32. From the occasion of *Jacob's* Well, He drew forth a Sermon of the living Waters. By their natural appetite to those material Loaves, He persuades them to a spiritual hunger after the Bread of life. He did let slip no opportunity of winning our souls.

His sufferings crowned all the rest: he did not only do for us, but die for us. All his sayings and doings conduced to our *salvation:* but his death was our *salvation* indeed. *Mira fecit,* but *dira tulit.* S.*Luke* did offer to write of all that *Jesus did, and taught:* but who did ever attempt to write of all that he suffered? In everything, the goodness of God to man, shines in the beams of *salvation.* If he comes to us it is with *salvation.This day is salvation come to this house.* If he defers his coming, it is for *salvation;* that we might*work out our salvation with fear and trembling.* If he honors us with peace, it is but to give us a taste of *salvation:* If he scourge us

with chastisements, it is still an argument of our *salvation* His smiles are the reflections of *salvation:* his very frowns are not without the look of *salvation.* His speedyer approaches towards us, are to bring us to *salvation:* his *long suffering,* is to prepare us for *salvation.* The breath of his mouth, the works of his hands, the desires of his heart, they all determine in this; *our salvation.* Now as*Elisha* said to the *Shunnamite; Behold thou hast been, thus careful for us, what is to be done for thee!* So Lord, thou hast done all this, *for us men, and for our salvation:* what shall we return thee for all? Surely we can do no more, nor will we do less, then give thee all honor, and thanks, and praise forever.

Account that his long suffering is salvation: this is the third conclusion: we are so bound to *account* it. It is a Principal granted in Philosophy, and not cantradicted in Divinity, that there be four elements; Fire, Air, Water, Earth, and that they have their proper qualities; Hote, Moist, Cold, and Dry, and that of these four, all mixed bodies are composed. Grant then these four concurring to the constitution of man's body; yet so as man's body is a fifth substance, distinct from them all. The heat of it does not make it fire: nor doth the cold make it water: there is moisture in it, yet it is not air: earth it is, but not without a commixion of the other elements. In the natural mind of man, while it is excercised upon problematicall or disputable questions, there be four tempers or ingredients, as his body consists of four humors: Ignorance, knowledge, doubt, and persuasion: and there is no mind of man in this world, without all these: though the measure be different; and in some then other, one of them may be more predomanant. Ignorance is like the earth, dry and barren: Perswasion like the fire, lightsome active, and working: Doubt like the water, cold and running: Knowledge like the air, clouded and uncertain. Albeit the brighter the Sun shines, the clearer the air is; yet you never find it without some clouds. Now there is a fifth thing, which indeed comes from another cause, and is infused from above: yet being in the mind, it is forced to partake of the other four: this is *Quintessentia,* a fifth being, the quintessence of them all: and we call it Faith or Assurance. This hath in it so much of knowledge, as to understand the principale in part: and yet so much of Ignorance, as in part to be shallow, and to come short of the full comprehension of it. It hath so much of persuasion, as to assent unto the truth of it: and yet so much of doubt, as to make many scruples and questions about it. If we rightly examine it; so weak is the faith of many Christians, even in this high point of their own *Salvation;* that the happy building of, *Lord I believe;* cannot stand without that collumne to underproppe it, *help thou my unbelief.*

The fire of our knowledge descends from heaven: the earth of our ignorance ariseth from beneath: our persuasion is the grace of God: our doubt is from flesh and blood. Yet what man upon earth hath a faith so full of knowledge that it is free from all ignorance? Or so strong a persuasion of his own future happynesse, such a certentie to be saved, that he never doubted of it? There is therefore a higher degree of faith required of us; even an assurance, that this *long suffering* of God is meant for our *Salvation.* And this cannot be a floating opinion of of the brain, an airy speculation, driven too and fro, like the clouds with every wind; with every tempest of afflictions. Nor an epicence, equivocating, doubtful apprehension, ebbing and flowing like the inconstant water. But as the less melancholy earth and hydropicall water there is in the body, the more sprightly and active it is: so the less doubt and ignorance in

our faith, the more holy and heavenly. This then must be a firm persuasion of the heart; the ground whereof is the will of God, the builder whereof, is the Spirit of God, the pillars whereof are the word and grace of God, the light whereof is the knowledge of God, and the roof whereof is the glory of God.

That the Divine patience *is salvation,* is here put upon our *account:* and if we do not so *account* it, we shall be accountant for it. It is certainly so in it self, whether we *account* it so or not; even *Salvation:* but it is not *Salvation* to us unless we so *account* it. Our faith must come in, to make up the match: When *Christ* hath wrought all this for our *salvation,* he hath done his part: we must believe, that our *salvation* is thus accomplished, or else we fail in our part. This *account* therefore is of no small moment, how small account soever we make of it.

It ariseth in full strength, against four sorts of sinners. 1. *Contra desperantes;* against those that think God's suffering them to lie long under the rod, is an argument of his disfavour: they do not *account it salvation.* 2. *Contra Properantes;* against those that are impatient of God's delay, and will needs urge him to mend his pace: these do not *account his long suffering salvation.* 3. *Contra non operantes;* against them that will not make use of this pause of judgment, and reprieve of the world, thereby to lay timely hold on repentance: without which they cannot *account it their salvation.* 4. *Contra non imitantes;* against those that do not proceed in God's steps; rather by lenity to spare, than rashly to execute: All these must be called to account by this charge: *Account that the longsuffering, &c.*

1, There be some that take every heavy cross, for a sign of God's implacable anger: and make that an argument of rejection, which our Apostle makes an argument of *salvation.* There is an Indolencie to be without pain at all: and there is a condolencie, or grieving for the pains of others: and there is a dedolencie, to be in pain, and not to feel it: and there is a Superdolency, an oversensiblenesse, that takes every scratch for a wound, and every wound for death. God would not have men make themselves more miserable, than they need, than they should; by looking upon their miseries through a multiplying glass. *Whom the Lord loveth,he chasteneth:* that is orthodoxall truth: But that, whom he scourgeth, he hateth; what strange Divinity is this? when did the Scripture ever speak so? The Lord writes his mind to us in the characters of correction, that he means to do us good: and we make a false construction of it, as if he meant us ruin. Is affliction such a strange language, that we cannot read it? Or is it expressed in so hard a dialect, that we must needs mis-interpret it to God's dishonor, and our own bane? These are the men, that turn every probation into reprobation, every dejection into a rejection: and if they be cast down, they cry out presently that they are cast away. Lift up thyself, thou timorous fainting heart, and do not suspect every spot for a plague-token: do not die of a mere conceit. *Heavinesse may endure for a night:* but as sure as the morning sun comes, the morning joy comes: *Joy comes in the morning.* As the end of all motion is rest: so the end of all thy troubles shall be peace: where the days are perpetual Sabbaths, and the diet undisturbed feasts. Thy pacified soul shall become *Paradisus sine gladio, Templum Solomonis sine malleo.* Lord speak music to the wounded Conscience, thunder to the seared: that thy Justice may reclaim the one, thy mercy relieve the other, and thy favor comfort us all with peace and *salvation.*

2. There be some that are over-solicitous with God, to mend his pace; as if they would not give him leave to take his own leisure, for the execution of his holy purposes. I know, there is a sober and modest importunacy of the saints; earnest with God to make an end of the days of sin, and to set his glory in the full luster. The desire of the soul is never satisfied, till it come to the end it aimeth at: (which is a main argument for the Resurrection) now this cannot be until Christ's second coming. The creatures have a groaning desire of this*They wait for the manifestation of the Sons of God.* The militant Saints pray for this; *Thy Kingdom come.* Saint *Paul* was not without his *Cupio dissolvi.* The Bride, the Church on Earth cries for this;*Even so come Lord Jesus.* Even that Church in Heaven prays for this;*Vsquequo Domine? How long O Lord holy and true?* Sanctified eyes that have but a glimpse of those new Heavens by faith, do so scorn the contentments of this old world; that did the Spheres join with the Elements, the Sun and stars confederate with the Earth and waters, to make them happy; it would be held unacceptable vanity. Yea, did Heaven it self profer them all its glory and pleasure, it would not satisfy them without Christ. *Immo, ne Christus ipse sufficeret, nisi seipsum dederit.* The best of this world is but vanity; the worst, vexation. Beauty a flower; today flourishing and worn in the bosom: tomorrow withering and swept out with the besom. Health is not Ague-proof: and where is the strength that can stand a fever? Wealth is a fugitive: either it will leave us, or we must leave it; and this comes all to one pass. Honor is beholden to vulgar spectacles; fain to borrow poor men's eyes to give it a luster: and loe, this is all the best of the World.

The worst of it we all know too sensibly: the wicked man's injury, is the good man's patrimony. There was*joy in the Bridegroom's presence:* but sorrow followed immediately upon his absence. It was the political malice of the world, that aimed by the death of the General, to disband the army. So long as Christ lived on earth; we read of no persecution against his Disciples: but let Him be once removed, and then there is havoc made of the Church: *Stephen* is stoned, *Peter* crucified, *Paul* beheaded: some strangled, some burned, some broiled, some brained; all, but only Saint *John,* murdered. The Spouse lovingly invites her Beloved to her arms, to her bed: and he summons her to arms, to warfare.*Illâ monstrante lectulum, ill vocat ad campum, ad exercitium.* In her Garden grow both Lilies and Roses; because she is both*Operibus candida, & cruore purpurea.* Her lot is to do good, and to suffer evil. Untouched fortunes, and untouched consciences, seldom dwell together. And it is usual for them that know no sorrows, to know no God. It is opposition that gives the trial, and causeth argent to seem more bright in a sable field, as the Sun is more pleasing, when it breaks from a Cloud. No marvel if all these considerations make us importunate with God, to hasten his Kingome: thinking the time long, till the tyranny of sorrow, and usurpation of sin, give place to righteousness and peace.

Importunate we may be in this desire; we may not be impatient. *Hope deferred is the fainting of the soul:* but against that fainting, God hath provided cordials for us. As He hath imprinted all the medicinal virtues, that are in all creatures; and made even the flesh of Vipers to assist in cordials: so He can raise strength out of weakness, and make sickness it self a medicine to procure everlasting health. As the children of vanity find, that *in the midst of laughter there is heaviness:* so the sons of patience find, that in the midst of heaviness there is comfort. Christ

himself had a sadness in his soul, even unto death: not without a reluctance, a deprecation of death, in the approaches of it: yet He had his cordial too; *Not my will, but thine be done.* When He cried out, *My God, my God, Why hast thou forsaken me?* His Father did then reach out his hand to Him: but not to deliver his sad soul, but to receive his holy soul. Neither did He longer desire to hold it of Him, but to recommend it to Him. Whether the good we hope for, be deferred: or the evil we fear, be inflicted: still patience is a cordial: a silent and absolute obedience to the Will of God, is a sovereign cordial: which if God preserve to us, will certainly preserve us to Him. And from this lower form of a gentle Catechism, in the school of patience; we shall take a greater degree, in an higher place, and joyfully serve Him in his Kingdom of glory.

3. There be some that grow the more wanton by God's forbearance: and the more *longsuffering* He is toward them, the more bold they are to offend Him. They do what they list, and the Lord lets them alone: therefore they think He is pleased with them, and with what they do: and that which way soever they take, the end of their journey must needs be *salvation.* Such men may think it so; but they shall not find it so: for between these two, *Tolerantiam, & salutem:* there is a breathing place, an *Existimate.* This is no light opinion, or fond imagination; that though they spend their days in vanity, they shall end their days in mercy. You have read of some, that *Ducunt in bonis dies suos:* so they go on: and *subito ad Infernum,* so they go out. They presume that they are in God's favor, and that all his patience doth but further and accomplish their *salvation:* yet they bring forth nothing but the fruits of perdition. With this conceit they pass their lives, and with this conceit they pass out of their lives. As if they resolved to put their souls in a venture; and to come to Heaven their own way, or not to come thither at all.*Turn to the Lord with weeping and mourning,* saith the Prophet *Joel:* But these will change *Joel* into *Iael:* instead of *tears,* they bring*milk;* and for contrition, warm *covering;* and so lay them down, and never rise more. They will not shed a tear, nor lose a meal, all the year long: but spend their days in a pleasant dream, not interrupted by sorrow: and yet think that all this makes for their *salvation.* This is a fantastical conceit, our Apostle chargeth us here with an *Existimate,* a well grounded persuasion, that the *Lord's long suffering is salvation.*

Now this perswasiō cannot be in our hearts, unless we apprehend the means of *salvation;* Faith and Repentance. For what man that continually steeres his course westward, can flatter himself that he is travelling towards the east:*The long suffering of God leads us to repentance.* Except his patience work repentance in us, it will not work *salvation* for us. The meaning of his forbeareance, is to bring us to repentance: & repentance is the earnest of *salvation.* If we do not take God's time, to God's intēt; & while he delays his coming, lay hold on conversion: we may *count* & reckon long enough, but we reckon without our Hoste. For howsoever this propositiō is true in the *Thesi,* or foundation: yet it may prove otherwise in the *Hypothesi,* or suppositiō: *God's long suffering is salvation;* that is infallible truth but it will never be *salvation* to us, without our hearty & timely repentance. Repentance then is the grace we call upon you for, as you call upon God for *salvation. Expecto, Domine, salutem tuam:* I wait O Lord, for thy *salvation:* that is the prayer of my soul to God: *Expecto, peccator, paenitentiam tuam;* I wait, O sinner, for thy conversion; that is the answer of God to my soul.

How can we be saved, without repentance? And how could we have space to repent, but by God's forbearance? Sin is a wrong to the divine goodness: and no wrong to that, must escape unrevenged. There be two times or places for the revenge upon sin: this mortal life upon earth, or that other immortal death in hell. In that infernal torture, it is God's time for vengeance: then and there, he will plague all offenses with insufferable pains. While we live in this world, this is our time of vengeance: here, and now, we ought to punish ourselves with bitter sorrows; that we may prevent the future. And this is truly the office of repentance, to afflict our hearts with grief, for that we have committed with folly. This is imposed upon the sinner;*Vt semper puniat ulciscendo, quod commisit peccando,* All those injuries to his infinite Majesty, will God revenge upon us in hell; which he hath not found us to revenge upon ourselves on earth. He will be just, whatsoever we are.

Ask thy conscience, thou secure offender; what punishment thou hast inflicted upon thyself for thy sins? Intolerable have been thy wicked actions, execrable thy oaths and blasphemies, innumerable thy foul thoughts and desires: *Hic est culpa, ubi pana?* Here is the guiltiness, but where is the penalty? Let us think: have our cries been as loud as our sins? Have our tears been as thick sown, as our tares, as our weeds, our trespasses? Have we taken pills of gall and wormwood, for our surfeits of excess and wantōnesse? What proportion hath our sorrow held with our offenses?*Poenitentia crimine minor non sit.* There is no deep valley, but near to some great hill: From the mountain of our sins, let us descend into the valley of tears. There is a necessity of sorrow for sin, to them that expect pardon of sin. We have sinned for very anger that we could sin no more: and shall we not weep for very sorrow, that we can weep no more? Let us rejoice that we can sorrow a little; for we have sorrowed that we could not rejoice enough. Our sorrow was for the absence of worldly joy: let us be glad for the presence of penitent and godly sorrow.

Nor must our grief be *Impatienter habitum, sed desiderio susceptum.* I know that the validity of repentance does not so much consist in the length of time, as in the sincerity of heart: And even in the approach of death, when the soul is now ceasing to inform the body, and longing for her deliverance out of prison; God then hears the groans, and the very inarticulate sighs of repentance. I know, that as there is no sin so great, but it may be pardoned; so no time so late, but it may be accepted. I know, that neither the greatness of the crime, nor the shortness of the time, can bar true conversion from forgiveness. Repentance is a Supersedeas which dischargeth sin; moving God to be merciful, the Angels to be joyful, man to be acceptable, and only the Devil melancholy. But I know withal that it is not safe to put off that business till late in the evening, which cannot be dispatched too early in the morning. I know that it is unthankful to abuse God's longsuffering, and to take advantage by his gracious forbearance, to be ungraciously impious. But as *Pliny* writes of a stone, called *Theamides;* which is of a contrary nature to the Loadstone, *Repellit enim ferrum;* it drives back iron. So whereas some hearts draw iron to them, even the hardest afflictions, magnetically, and make profitable use of them: Other hearts are a *Theamides,* repelling sorrow, resisting the means of repentance, and fighting against their own *salvation.*

Idle wantons make no other use of a fair day, than to wander abroad, and follow their pleasures: the good husband takes that time to do his work, and thereby to better his estate. The Lord's *longsuffering* is to carnal men but a fair day to play in, and to ramble after their lascivious vanities: the Christian knows it to be his time, wherein to*work out his own salvation;* and that not without *fear and trembling.* There is a time, and a time:*A time to weep, and a time to rejoice:* and this distinction of time argues a vicissitude of occasions. But that one and the same time, to one and the same man, should be both for mourning and rejoicing; is incompatible. Doubtless, this is the time for tears: and they that spend it in jollity, quite mistake the season. Sensuall pleasure hath no time allowed it: what it gets, is by usurpation: And if it be not tempered with the sorrow of repentance, it will be drowned in the sorrow of vengeance. But as one spake wittily of wine, that it had two discommodities: If a man puts water into it, he mars the wine: if he puts no water into it, he mars himself. So we may say of Earthly pleasure: If we mingle it with penitent sorrow, we spoil the pleasure: if we do not thus mingle it, we spoil ourselves.*When he slew them, they sought him. Cùm occideret,* when he slew them: it had been a better report. *Cum servaret,* when he saved them. Good men cleave to God in a calm: the worst sinners will seek him in a storm. In this gracious Sun-shine of his *longsuffering,* while he forbears and deferres the coming of his day; let us so repent, that we may be found blameless in the day of his coming. This is the only blessed use of it.

4. There be some that like well enough of God's *longsuffering* toward themselves; but they have no mind to follow his example in the forbearing of others. Infinite are our offenses against him, and yet we look that he should spare us: few and trivial are the wrongs done to us, and yet they stir us to impatience. Three things we do well commit to God; our injuries, our losses, and our griefs: for he is only able to cure our griefs, to restore our losses, and to redress our injuries. Vengeance is God's own weapon; so appropriated to his hand, that no creature may meddle with it.*I forgave thee all the debt,* such was the mercy of God's patience: *Thou wouldst not have compassion on thy fellow:* such was the cruelty of man's impatience. He had much forgiven him, even ten thousand talents: yet he would not forgive a little; no not an hundred pence. A *talent* is esteemed at above a hundred and seventeen pounds: the Roman *Penny* was under our shilling; so that the sum, according to our account which was owing to him by his neighbor, was not full three pounds: the debt which he ought to his Master, was far above ten hundred thousand pounds: yet he had neither so much mercy as to quit scores, and cancel the debt; nor so much patience as to allow a day of payment: But presently, from his Lord's arms, he falls upon his fellows throat.

There is nothing that makes a man so unlike to God, as a hard heart; without pity, without patience. In the Tabernacle, the doors of the *Sanctum Sanctorum,* were of Olive tree; which is the Hieroglyphic of mercy: But the gates of that fearful Dungeon, which is Hell, are said to be of brass and iron:*He hath broken the gates of brass, and the bars of iron in sunder:* the signs of hard hearts and instruments of destruction. Which serves to show, that the way to Hell, is by inhumanity; to Heaven, by pity. Of all the passions in us, compassion is the best: and a man without this tenderness, is but the Statue of a man; a mere stone in a human figure. The very stones will seem to weep, when foul weather is a coming: and as if they had been once so full of sorrow for Christ's sufferings, that their solid breasts could no longer contain it, they

brake in pieces. There be men harder than stones, that have hearts more impenetrable, obdurate, and unrelenting; and less capable of remorse. Nay, instead of pitying the wounds of the miserable, they make those miserable wounds.

It was held a shame to an Athenian, (it is worse in a Christian) never to have been in the Philosophers Academy, nor in the Temple of Mercy. If we cannot through disability, relieve others with our goods; which is the mercy of contribution: yet what can hinder our comfortable words to them, which is the mercy of consolation? or our tears and prayers for them, which is the mercy of intercession? Or our pity and sensible sympathy of their griefs, which is the mercy of compassion? It was an act of *Lycinius* the tyrant, I know not whether more cruel or foolish; that when Christians were put to their torture, he forbad all the lookers on to show the least pity toward them: threatening the same pains to them that did show it, which the Martyrs then suffered. His malice was greater than his power: for he could not hinder those from suffering with them, that daily suffer in them.

But alas! Where now is mercy to forgive? nay, where is patience to forbear? witness our daily homicides, duells, and quarrels, that we have no patience. Witness that monstrous number of thriving Lawyers, to justify sacrilege and oppression, that we have no mercy. The Lord may *suffer* us, as *long* as he please; year after year, to the end of our lives: one term, one month, one hour, we think too much to bear with our brother. *Patience* is dead, but how we know not. We have our weekly bills that inform us the particular diseases, whereof men die: but of what disease died *Patience?* Sure it was some violent death, and we may justly indict pride and malice for her murderers. Where she lives, she will keep the hands from striking, and the mouth from traducing, and the heart from envying: She makes the brow smooth, the eye modest, the foot slow, the speech courteous. But where she is dead, fury lightens in the eyes, frowns dwell in the forehead, scandal in the tongue, blood besmears the hand, wickedness infects the whole man. Though she be dead in the world, yet let us pray the God of patience to revive her in our hearts: that we may possess our souls in patience whiles we live, and return our souls in peace, when we die, into the arms of JESUS CHRIST.

Account that the longsuffering of the Lord •s salvation.] As a man that sees the ••od••e of a Church, in a perspective piece, think•• at first that he may soon for•••icall, without leaving anything unobserved: But when the grass is given •im, made for the purpose, throught which he is to look upon it, ⟨◊⟩ his eyes and mind are when up with a longer time of speculation, and he find ⟨◊⟩ work enough for a pair of hours, to note every part of that curious fabric: Many ••pillar, and ⟨◊⟩ a posture is presented to him, worth his sight, which at the first bl•sh he would have passed over as not remarkable. So at my first ••••ce into this short argument, (little in show, infinite in sense) I promised myself •••icke dispa•ch, and though it but our days journey at the most: but the far•••• passed into this magnificent and beauteous •••ucture, the busier my thoughts grew, and the more work I found: Many a columne of comfort, many a door of hope, many a window of light is espied, and would not be left undiscovered: that the weak might have instruction, the stronger satisfaction, all consolation; and in all, God might have the glory of his wisdom. Four conclusions, like so many corollaries, I desire not to leave unmentioned.

1. If God should take us away in the midst of our sins, we cannot ta•e him of Injustice: but that his *longsuffering* affords us space of repentance, is the great praise of his mercy.*I gave her space to repent of her fornication, but she repented not.* That she had space, this was God's fair allowance: that she repented not, this was be fowl miscarriage. We all know that our *days are few:* and we should know that our sins are many.*Cease, and let me alone, that I may take comfort a little.* Cease O Lord, from punishing, that I may take comfort: so prays man: yea, O man, cease from sinning, for there is no other way to find comfort, so answers God. The cloth that hath many stains, must pass through many larders. Our godly sorrows are put in one scale, our ungodly sins in another: the Lord will try one day, which of them weighs heaviest. Let us try them both first: & if we perceive the balance of our sins to overpoise; Let us put in groans and sighs, and prayers and tears into the other balance, to make it up. It is true that nothing but Christ's blood can hold weight with sin, in respect of satisfaction: yet our repentance must strive to do it, in respect of deprecation. Repentance and good works have their several acts and offices in this business. Repentance doth empty the scale of our sins: and good works help to fill up the scale of our righteousness.

Indeed, of the members from the Head, there can be no separation: and the peace once made in Heaven, can never be broken: yet the more confirmation, the more comfort. In Christ, our salvation is sure: but that it is at all times sure in our particular feeling, what militant Saint dares affirm? Upon sin will follow doubt, upon doubt terror, upon terror remorse, upon remorse deprecation, upon that pardon, & after pardon, peace: so after sin admitted, the more time of forbearance, the better means of repentance: the better means, the stronger hope: the stronger hope, the sweeter comfort: the sweeter comfort to man, the nobler mercy of God. Therefore his *long suffering* well deserves the name of *salvation.* It is truly said, that time makes everything aged, yet it self was never above a minute old. But if time, which makes us old in years, shall make us also old in grace and good works: for such a time let us bless the Lord's *longsuffering.* Why is he that opens his mouth in blasphemy, ever *suffered* to open it again in prayer. Or he that prof••es the Lord's day, to breathe out that night? Or he that sleeps drunk, to 〈◊〉 sober? Or he that oppresseth the poor, to live one hour rich? Surely nothing can be said but this: It is the goodness of God, and that goodness i•*longsuffering,* and that *longsuffering* is mercy, and that mercy is *salvation.*

The Lord's *longsuffering* is mis-interpreted, if it bring us not to *salvation,* and to *salvation* it cannot bring us without repentance. It is manifest, that he *willeth* 〈◊〉 *the death of a sinner;* for then he would not afford him such liberty of conversion. All afflictions are his messengers, and he gives all those messengers their errands, with a gracious qualification, as *David* to his captain concerning *Absalom:For my sake deal gently with him.* Yet we require this favor like the unthankful earth, which for the Suns radiant beams and influence shed upon it; returns him mystes, and fogs, and filthy vapors, to dishonor him. God's end in this, in our i•pentance, is our end is salvation: let not him lost his hope, and we shall not lose ours. So will he take away our iniquity, which otherwise would take us from his mercy, and pass by our transgressions as a stranger, which otherwise would make us strangers to him forever. Yea, such is his *longsuffering,* that he doth not long retain his anger, though we retain the cause of his anger; but turns to us with indulgence, before we turn to him by repentance:

and hath compassion upon us, that have none upon our own souls: and drowns our sins in the bottom of the sea, that would drown us in the bottom of Hell.

The fruit of God's *longsuffering,* is our *salvation:* the fruit is on the •re, but without the hand of faith we cannot gather it; & without gathring, it is none of ours. The benefit of a good thing is in the use: wisdom is good, but not to us, if it be not exercised: cloth is good, but not to us, except it be worn: the light is comfortable, but not to him that will live in darkness: *Christ* himself, that *••mū bo•ū,* does us no good, except he be applied. So time is good, & repentance is good: yet neither of them good to us, unless we couple them together, & in time fall to repentance.*Despisest thou the riches of his goodness, forbearance and longsuffering, not knowing that this goodness leadeth thee to repentance?* The unthankful and dissolute sinner is so far from rightly valuing, and justly requiting this favor, that he *despiseth* it; and what doth he despise? *goodness;* a nature of such beauty and sweetness, that every man loves it. And in what degree stands this goodness? It is not common, but extraordinary, not penurious, but bountiful: so far from poverty, that it is *the riches of his goodness.* And what is this riches? Even *God's longsuffering* and forbearance. So this affordment of time to repent in, is a favor: and not a man's favor, but the *Lord's:* and not a common grace, but one special fruit of his *goodness:* and that not in a small measure, but the *riches* of his goodness: and shall any sinner *despise* all this? But whither tends this goodness? It *leads us to repentance:* therefore to neglect this time of repentance, is to *despise* his goodness.

It is remarkable enough, that *longsuffering* leads us to repentance: why do not menaces humble us, with *Ahab?* or why do not judgments break us, with *Pharaoh?* why doth not the plague empty our streets of people, or war fill them with blood? why doth not God speak to us in fire, and thunder, and earth-quakes, as he passed by *Elias?* why in that *still voice* of mercy and forbearance? why does he not come to us in the rough way of vengeance? why rather lead us, than draw, or drive us to repentance? There is no cause to be found of it, but in his goodness.*His sheep follow him: ducere maluit, quàm trahere Christus.* Yet would he not have his patience abused. Say that repentance could be as easily obtained after sin, as mercy may be obtained after repentance: yet will any gracious son mock the kindness of his indulgent father?*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.* A sweet & universal truth: but what kind of sinners? the obstinate & impenitent sinners? No, he never came to save them: but but the relenting, repenting, broken hearted sinners: these he will as surely save, as he came to be a Savior. This is that faithful saying; this is worthy of all acceptation. That he can forgive more than we can offend, is another granted truth: but that he will forgive all that we shall willfully commit, and persevere in, is a fearful question. A malefactor is reprieved after judgment, suffered to go abroad: upon his amendment and future good behavior, the king hath a p••pose to pardon him: he falls to his former outrages, building on his Princes favor: on a sudden he is caught, and fairly executed. Man sins, and GOD spares: this prorogation of judgment he takes for a plenary pardon: he multiplies his crimes, and builds upon favor: the works of iniquity fill his hands, while the voice of mercy fills his mouth: and so with mercy in his mouth, he runs to Hell. The oppressor increaseth his wealth by violence and rapine, yet flatters himself that at the last pinch, he can lay all his load on the back of mercy, and go lightly and nimbly to

Heaven. The swearer makes his Soul Hellfire hot with oaths and blasphemies, yet presumes that one short prayer for mercy shall cool him. The homicide kills, and makes mercy his Sanctuary: as if the crying blood of *Abel* could be stilled or silenced with one *Miserere mei,* or Psalm of mercy. The adulterer makes a lazar of his conscience, with the aspersions of uncleanness; and yet looks to cleanse and whiten it again with one drop of mercy. The Thief steals, ane makes mercy his receiver: the Epicure ryots and makes mercy his Cator: the Worldling forrageth, and makes mercy his Purveyor. Profane sinners persist in wickedness, and upon the least twitch of Conscience, run to mercy, as to the horns of the Altar. Mercy hath all the work, as if Justice had nothing to do among the Sons of Men. But this is a false gloss upon the Text, a wrong comment and interpretation of the Lord's *longsuffering;* He meant it for our *salvation,* and we pervert it to our destruction: No marvel if before these men seek for mercy, they stumble upon vengeance. For they that will *sin that grace might abound,* shall pass from the abundance of neglected grace, to the abundance of endless woe. But while God *suffers,* let us repent, and then it is *salvation.*

3. The goodness of God may be abused; and then where the sentence of mercy fails of the effect, the sentence of judgment will take place. The divine patience *leads us to repentance,* saith Saint *Paul:* it *is salvation,* saith Saint *Peter:* yet some it leads to hardness of heart, (as we find by experiene) and so to some it is damnation.. But where is the fault? Not in God's patiene, but in man's perverseness. What debtor blames his creditor, for giving him day: especially seeing that with God, acknowledgement stands for payment: and a sorrow that we cannot fatisfie, is a current satisfaction. But there be some places of Scripture, that may seem to cross this.*My fury shall depart from thee; I will be quiet and no more angry:* Not to be angry, is the greatest anger, *Whom the Lord loveth, he scourgeth:* Is it his love, to strike? and to forbear, is that his love too? Why not? To withhold confusion, is his favor: and yet it is his favor also, not to withhold correction:*For my Names sake, I will defer mine anger, that I cut thee not off.* He will take away his destroying anger, for his Names sake: but not his paternal anger, for his child's sake. *It is his mercy, that we are not consumed:* and it is his mercy too, that we are chastised. His threatenings are his mercies, and his corrections are his mercies: otherwise, he would neither threaten, nor correct. Certainly he would not warn them that never will repent, if he meant not to pardon those that do repent. And this is one argument to satisfy our conscience, that God intends his *long suffering* for our *Salvation;* if he spare us from ruin, but not from the rod: If he scourge us though we bleed not; or till we bleed, though we faint not; or till we even faint, though we perish not. If the Lord prunes his vine, he means not to root it up: if he minister physic to our souls, he would not have us die in our sins: all is for *salvation.*

4. This binds us to wait his leisure, with patience and thankfulness. Faith, love, and patience, are three of a Christians rarest Jewels. By faith we possess Christ, and all his riches: by love we possess others, and all their comforts: by patience we possess ourselves, and all quietness. He that hath not faith, is without the Head: He that hath not love, is without the Body: and he that hath not patience, is without himself. Faith and patience are the two miracles in a Christian: I do not mean that miraculous faith, which could remove mountains: But as *Augustine* saith, Faith it self is a miracle: to believe things so far above reason and

nature, is miraculous. Patience is a miracle too; if we compare the frailty of the Flesh, with the victory of the Spirit. *Cassianus* reports, that when a martyr was tormented by the Infidels, and asked by way of reproach; *Tell us, what miracle thy Christ hath done;* he answered; *He hath done what you now behold, that I am not moved with your contumelies, but patient under all these tortures:* this miracle he hath wrought. It was proverbially spoken, *Magistratus indicat virum:* and as truly, *Patientia indicat Christianum.* Two virtues are necessary to a quiet life: *Sapientia in verbis, Patientia in verberibus.* Christ does not say, *in patience possess* your hands, or your mouths: for a natural man may forbear ill language, when he is affronted: or refrain from blows, when he is provoked: and yet still have revenge boiling in his heart. But all faculties of man are subject to the soul, and under her command: if we can possess *our soul in patience,* she will in patience possess all the rest.*I was dumb, and opened not my mouth, because thou diddest it.* For that I did, I was not dumb; but opened my mouth in the confession of my sin. But for that thou, O Lord, hast done, I was dumb; and durst not open my mouth against thy punishment. *Amove plagas tuas,* Yea *& plagas meas. Remove thy strokes from me:* they are thine, for thou didst send them: and mine, for I suffer them: Thine, because they come from thy Justice; and Mine, because they come from my demerites: Remit what I have done, and Remove what thou hast done; Or if thou wilt farther excercise me with the Cross, still further fortify me with patience. *Non cogor pati, plus quàm merui.* I complain of no wrong thou hast done to me: of the wrong I have done to thee, I have great cause to complain. *Qui in panis murmurat, ferientis Iustitiam accusat.*

So soon as ever Christ's Disciples had received him into the ship,*immediately the ship was at the land whither they went.* Why have not we so quick a dispatch? Why are we not past all the swelling billows of afflictions, so soon as we have taken in Christ by our prayers? The purpose of God terminates every action: and that is immediately done, which is done when he would have it done. If it be not done yet, I perceive that it was his purpose not to have it done so soon. Shall the deferment of it, either slacken my hope, or weaken my patience? No,*Ii is good that a man should both hope, and quietly wait for the salvation of the Lord.* The worst men pass this life at most ease; their judgments are put off to the last day: and shall not we endure the putting off of comfort for one day? And yet our gracious Father puts us not to that: for even the assurance of future mercy, is present mercy. To be certain that we shall have ease in the end, is ease before the end. Let us neither be weary of God's peace, nor of our own patience. We should not provoke him with a prayer, not with a wish, not with a hope, to more haste than consists with his purpose: nor look that any other thing should have entered into his purpose, than his glory. To hear his steppes coming toward us, is the same comfort as to see his face present with us; although not the same measure and degree of comfort. Heaven it self is but an extension of the same joy: and for God to proceed at his leisure, in the way of mercy and comfort, is a manifestation of Heaven to us hear upon Earth. *Quae nondum data sunt, stulte, negata putas?* Blessings are not denied, though they be not presently granted. Somewhile God is not fit to give: the time for his greater glory is not yet come. Another while we are not fit to receive: the time of our capacity and preparedness is not yet come. The Lord looks to be waited on:*Waite on the Lord, and he shall strengthen thy heart:* wait on him with patience; this quiets all.

The Censurers of the World, by way of Apologue, being met together, consulted about the redress of diverse enormities: One with the countenance of *Heraclitus,* was ever weeping for the disorders: another with the face of *Democritus,* was ever laughing at the absurdities: a third of a more pragmatical and stirring spirit, was ever busy where he had no thanks; one that would thrust himself into other men's brawls and quarrels, and meddle with impertinent matters. They all studied and plotted how to reform the ataxic of things, and to bring the world into some peace and order. Princes were implored, Philosophers consulted, Physicians, Soldiers, the eminent in all professions were convented: many stratagems were devised. Still the more they projected to quiet the worlds troubles, the more troublesome they made it. One would have it this way, another that, the next differs from them both, a fourth opposeth them three, a fifth contradicts them all. So that here was nothing but crossing one another; an image of that mischief which they mett to remedy. Physicians with their *Recipes,* Commanders with the *Precipes,* Jesuits with their *Decipes;* all the rest with their *Percipes,* could do no no good. At last, a grand Father, in a religious habit, presented them an Herb of such sovereign virtue, that when everyone had tasted of it, they were all calm and quiet presently. The Herbs name he called *Bulapatham,* the Herb *Patience.* Let this be our diet continually, and we shall find a strange alteration in ourselves. No troubles abroad can break our peace at home: for Peace is the daughter of *Patience.* So shall there be joy in Heaven, for the peace on Earth; and this peace on Earth, shall bring us to the joy of Heaven.

Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. This is the Testimony. In the Creation of the World, God made but one Sun: but He made many bodies that receive and give light. The Romans began with one King; then they came to two Consuls, not without many Senators. It is no diminution to the greatness and dignity of a Monarch, to have divers Counsellers, and to derive part of his care upon others. That State is safest, where businesses are carried by more counsels, than can be in one breast. In our sickness, we admit more Physicians than one: the providence is the more, the danger is not the more by it. There is one Sun, many Stars: one King, many Magistrates: one Truth, many Witnesses; one Word of God, many Preachers. Howsoever that sacred Word is called the *Testimony,* because it can sufficiently bear witness to it self: yet is God pleased to take in that same *[Ex ore duorum]* for the better state and credit of a truth. And Christ himself, that eternal Word, and Truth it self, took in *[Ex ore duodecim]* the Witness of the twelve; *Matthias* supplying the room of *Judas.Ye shall be Witnesses unto me. John the Baptist* in the Wilderness, seemed to be a Witness alone:*He was sent to bear witness of that light.* He then, and none but He. He was to witness but to a few, there: and those few had fewer temptations, fewer businesses, fewer worldly allurements, to withdraw them from his witness, there. But in places inhabited, the world hath many allegations, and pretences, to cross the Testimony of Truth. Here, all those excuses meet: some have purchased lands, and they must state them: some have *bought* commodities, and they must utter them: some have *married* wives, and they must study them. One Witness was enough for the Wilderness; but Christ sends all his Apostles to *Jerusalem,* and *Samaria,* to city and country: and all little enough. Here, Saint *Peter* calls in Saint *Paul,* for a co-witness to his Doctrine: so to one verity, there is a double Testimony. *As our, &c.*

In the Testimony we have three notes of excellency. First, *Testanti• dignitas;* the worth of the Witness; *As our brother Paul.* Secondly, *Testimo••••l•ritas,* the clearness of the thing witnessed: *Non dixit, sed scripsis:* not only said, but *written:* for a more certain manifestation. Thirdly, *Vtriusque authoritas,* the authority of them both; *according to the wisdom given him:* all is from above, by the Inspiration of God. In the first note there are three circumstances. First, *Quaedam circa citatum; Paul's* truth of honor; he is worthy to be cited: and the honor of his truth; it is worthy to be received. Secondly, *Quaedam circa citantem; Peters* humility, in that he daignes to quote *Paul:* and his charity, in calling him *Beloved Brother.* Thirdly, *Quaedam circa utrumque:* first, the Apostles uniting their forces, to maintain one another's Doctrine. Next, the strong assurance we have of the Gospel, whereof we have more than a single testimony.

1. Here is commended to us our Apostles humility. He does not (in pride of heart) say; Why not I as well as *Paul?* Why is not my word as credible as his? But without any self-respect, he appeals to *Paul,* he honors *Paul,* he fetcheth in *Paul* for the warrant of his writings.*Paul* once chidde *Peter, Peter* commends *Paul.* It was well done of *Paul,* to reprove *Peter to his face:* and it is well done of *Peter,* to praise *Paul* in his absence. *Paul's* censure of *Peter* behind his back, had been calumny: and *Peters* commendation of *Paul* to his face, had been flattery: both being done in their due time and place, are proofs of their sincerity.

Pride is odious in all men, intolerable in Church-men. *Paul* was wrapped up to the third heaven; yet calls himself *minimus Apostolorum. Peter* was first called, first named, he first preached after his Lord's departure: yet he subscribes to *Paul,* and (in the former Epistle) ranked himself with the meanest Saint living. *Paul* was in danger to be *puffed up with revelations:* many have no such revelations at all, and yet they are puffed up.

Some reasons may be given, why *Peter* thus exalted *Paul.* First, to vindicate his authority: for some might haply not think him an Apostle, because he was none of the twelve; nor chosen with the rest: but *Peter* acknowledgeth him for an Apostle. Secondly, to justify his Doctrine: some of the faithful, among them of the Circumcision, did oppose him, and wrangle against his Teaching: *Peter* clears him from all suspicion of error. Thirdly, to quit himself from all mistrust of envy: that it might appear, notwithstanding the jarre between them at *Antioch,* yet there was no ill opinion, no grudge, no sinister thought in the breast of *Peter,* concerning *Paul.* Fourthly, to manifest the sincerity of his love: *Paul* had resisted *Peter,* and set that down in writing; publishing it to the Church of the *Galatians,* and thereby to all Christians: yet *Peter* praiseth *Paul,* and puts that in writing too, that all the world might read it. This showeth him *magis amicum sacrae veritatis, quàm proprit honoris.* A good man loves his own credit well, but the truth better: It is but weakness, to err: to persist in error, is the ignoble willfulness. Therefore, though *Peter,* saith *Gregory,* was *Primus in Apostolatus culmine;* yet he was *primus in humilitate,* also. *Paul* taxed *Peter* of infirmity, *Peter* commends *Paul* for *wisdom.*

O for such a spirit of meekness in the Ministers of the Gospel! We are so far from admiring others, that we would have none admired but ourselves. *Pulchritudo quam videmus in aliis, facit nos deforms.* Why doth one Divine disparage the worth of another? Is it not pride? Why do Repeaters play the Critics, and turn the contractions of Sermons, into the detractions of persons? Is it not pride? If mere shame, or awe of the associates, or secret conscience of a

man's deserts, compel them to say something in his praise: yet it goes off with a *But*▪ but such or such a thing is amiss in him. One compared such a Commender to an ill Farrier; that never shod an Horse, but he prick'd him: so all the good he speaks of men, he still concludes with an exception: which is a bitter herb that mars the pottage: like a boy, that when he hath written a fair copy, blurs wall with one dash of his pen: or a Cow that hath afforded store of mil•e to the vessel: and then kicks it down with her heels. If there must be strife among us, let it appear in this; who shall be foremost, not in taking honor from another, but *in giving honor to another.* If there must be emulation, let it consist in this; who shall win most souls to Christ. The way for a man to be esteemed the greatest, is to esteem himself the least. Let not him that joins the frame, despise him that he wed the timber: nor he that draws the knot, scorn him that digged the ground. If a man have more excellent gifts, let him use his own, not contemn others: for both may be good, and they come from the same fountain of goodness. All men have not *Peters* ability, all men ought to have *Peters* humility. If we cannot come near him in other graces, yet let us be equal to him in this; an humble mind. If we cannot be so high as he, yet let us be as lowly as he.

The Apostles themselves, in the Infancie of their calling, were not without an itch of pride. While the Master was upon the point of dying, the servants comended which of them should be greatest. They strive for their Fathers goods, before himself was dead, and in his fight. And, by the Papists leave, *Peter* thought himself most touched; as being more especially singled out by his Lord's scrutiny:*Simon, Simon, Satan hath desired to winnow thee.* The proverb says; (and proverbs are the extracts of experience) *When pride comes, shame comes:* they both shoot out together, one will not tarry behind the other. There is no ecclypse of the moon, but in the full: when our glory is in the full, it will be darkened with shame.*By the strength of my hand I have done it, and by my wisdom, for I am prudent;* brags the King of *Assyria:* but *I will pull down his high looks,* says the King of heaven. So for *Herod;* when the people deified him,*Immediately the Angel of the Lord smote him.* Pride even in good men; hath been punished. *Hezekiah* did but gratify the Ambassadors with the sight of his treasures: and he had a shrewd nippe for in *David* does but number his people, and besides the remorse of his own heart, thousands of them died for it. They that will be aloft, are subject to most tempests: but the plants that root lowest, grow highest. Look not upon tall *Eliab,* or *Shammah* but upon little *David.* All the sons of Jesse were likely: but God would have the holy oil only poured upon *David.* Humility is the way to glory. A man may be miserable, and yet honorable: but when, by pride, he comes once to be in disgrace with God, farewell honor. *Adam* was placed in Paradise; he did not intrude himself: Humility will stay for honor, that ill authority place it there. *Non sum dignus,* is still found in the mouth of all the Saints. Not, everyone that is exalted, *shall be brought low;* but *qui se exaltavit, he that hath exalted himself.* So, nor everyone that is humbled, *shall be exalted, but qui se humiliavit, he that hath humbled himself.* Therefore *in humilitate sapientia,* saith the Proverb: If a man would be noble, let him be humble. *Elatus animus; da•us Icarus;* sure of a fall.

To think to gain honor by pride, is mere folly: the wise man knows that by humility he cannot miss it. *In giving honor, go one before another:* but this is not the worlds opinion: we would all go before one another, but it shall be in taking, not in giving honor. *Peter* sate in

his Apostolical chair, but with an humble spirit: when one of his supposed Successors is advanced to this chair, O how scornfully does he look upon his inferior Ministers. We all tax the Pope for this: but it is no harm to wish, that no Prelate among us, howsoever orthodox in faith, were in respect of manners thus Popish. No sin begins sooner on us, no sin later leaves us, than pride. It is like the heart; *primum vivens, vlti••m non rians in us.* But it is better to be humbled under a fowl sin, than to be proud of any grace. And S[t]. *Augustine* is peremptory; *A•de• dicere,* that it hath been profitable for proud men, to fall into some gross offense: for they have not lost so much by their fall, as they have got by being down. Honor is the fruit of birth, of wisdom, of valor, of riches, of place and authority, or of the royal favor: But it is never the fruit of grace, nor the blessing of God, without humility. We have not the Sign of a Star in our forhcasts, but the Sign of the Cross: still humility is our way to glory. This way went all the Saints of God; this way went even the God of Saints:*He humbled himself. Therefore God hath exalted him.*

2. The next Star that shines in this Orbe of goodness, is our Apostles charity: which hath two rays, illustrated in two terms; *Brother,* and *Beloved.* One of these were enough; the other might seem superfluous. *Brother,* is fair: for that naturally includes love: *Beloved,* is more; for that is able to adopt a brother, yea a son. But there may be a *Beloved,* who is not a *brother:* yea worse, there may be a *brother,* who is not *beloved.* Nature too often runs retrograde; and there is more respect of a stranger, than of a *brother.* In that first pair of *brothers,* there was hatred on one side, even unto blood and death. *Ishmael* derides *Isaac,* though he were his *brother. Esau* vows the death of *Jacob,* though his twinne-brother. *Abimelech* climbs to the throne by the blood of seventy men; and yet they were all his *brethren.* It is no more wonder, to see *brothers* at variance for a legacy or portion, than to see beggars wrangle for an alms, or dogs fight for a bone. *Deficit charitas: Brother* and *Beloved,* are not convertible terms: they may be separated; and too often they are found a-sunder. Among those ten brethren, there was but one *Reuben,* that spake in the behalf of poor *Joseph; Let us not kill him, for he is our brother.* There was once a whole Church called *Philadelphia,* or *Brotherly love:* but we know not what is become of it.

But how was *Paul, Peters brother?* Surely not by blood. They were *brothers* by nature, as they were men: *brothers* by nation, as they were countrymen: *brothers* by adoption and grace, as they were Christians: *brothers* by office, as they were Apostles: and by all these respects, they were *brothers* in love and affection, as being Saints. *Love* is the comfort of natural men: the comfort and bond of Christian men: the comfort, bond, and ornament too, of Ministers. *Love* hath laid more obligations upon us, than upon others: and requires a stricter account of us.

First, we teach *Love:* it is the abridgement of the Law; the Tenor of the Gospel, and so the sum and main scope of all our Sermons. Faith is the Center, and *Love* the Circle: all our doctrines and conclusions, are but lines drawn from the Center to the circumference. Therefore he that preaches all Faith, and no *Charity,* comes into the Pulpit without his compass: he sticks in the Centre, without minding the Circle: or lays a foundation, and never rears any building. Now, shall we commend *Love* to others, and not embrace it ourselves? *Bilhah* and *Zilpah* brought forth children to *Jacob,* and they were free: yet the mothers still remained bond-

women. Shall we infranchise you in the liberties of *Love,* and suffer our own hearts to be bound with the shackles of uncharitableness? No certainly, we that preach *Love,* and profess *Love,* and pray for *Love,* will never shut our doors against *Love.* We do not persuade you to other cheare, than we wish ourselves. You shall never say, that we commended a way to you, which we refused to walk. Howsoever we come bebehind you in riches, in honors and prosperity; we will make bold to go before you in *Charity.*

Next, we practice *Love:* we are set up as lights; and *Love* is one of those Lamps, always burning in our breasts. We are not like mercenary soldiers, that put themselves into unwarrantable wars: such men forget charity, and fight only for money. The exercise of our love is rather to make peace, though we have small thanks for our labor. We reprehend your sins: is not this *Love?* We would save your souls; and is not this *Love?* you may object, that all this is but our duty: and God will not take that for a free-will offering, which should be our daily sacrifice. Grant that it is *Debitum charitatis:* yet you cannot deny but that it is also *Opus Charitatis:* and *Love* is no ways better discerned than *ex operibus,* by the works and fruits of charity.

Lastly, we have great reason to *love* one another; Minister to affect Minister: for few love us besides. The external coldness of the Air abroad, teacheth nature to fortify her heat within: the world hates us; we had need to love one another. But do all so? I would they did: it is pity they do not. For a miserly Worldling, or a lewd Companion, to speak ill of their Pastor, is no great matter: their dispraise is his honor, their praise his dishonor. As when a man was commended for dancing well, another replied; The better, the worse. So when deboish'd persons speak ill of their Minister; The worse, the better. But if *Peter* should traduce *Paul,* and one Divine inveigh against another; I am sure, this is not divinely spoken. A little spice of self-love embitters the whole cup of charity. This is that proud affectation, which makes a *Censere* of a *Recensere:* when a man toucheth his *brothers* reputation with dirty hands; and defiles it in sport. But that man paies too dear for a jest, who selles his honesty for it. Preachers are called Angels; and should like the *Cherubims,* look graciously one upon another: they are Oxen, that should draw Christ's yoke quietly, laboriously, and lovingly together. They are like Men of war, with letters of marque from the King of Heaven, to let fly upon his enemies. But if they shoot one against another, with the Artillery of their tongues; or like Vessels at sea, fall foul one upon another; howsoever they may keep their faith, I am sure they have lost their charity. The precise Lecturer covertly disgraceth the honest Pastor; and steals the hearts of the Parish from him. They that call themselves the *holy brotherhood;* how do they scorn and censure those that are conformable to order and discipline: forgetting that we are their *Brethren* in function, though not in faction; and labor in the same work, though perhaps not with the same tools. But Sermons that tickle the people's ears, with invectives against learning; wherein tautology and rusticity of speech is called *The evidence of the Spirit;* these bring them in throngs and tumults to such Churches. I will not censure them, but pray for them; The God of wisdom and peace abate of their pride, peevishness, and ignorance, and send them more charity.

To conclude; *Peter loves Paul, Paul loves Peter;* every good Pastor *loves* his *Brother;* they all *Love* you; why should not you *Love* us all? *Love* us? So you do: who doubts of that? Yes *Beloved,* give us leave to doubt it, till we find it, or at least some likely hood of it. Two things would make you *Love* us: First, if we would preach as you would have us: next, if we would refuse our right, for a Benevolence. Especially this latter sticks in your stomachs: Men would *Give* something, but they will *Pay* nothing to the Church. If we remit of our own, you are beholden to us: but it we had nothing of our own, and stood at your courtesy, then we must be beholden to you. Tythes have been always due. 1. *A promisso;Bring your tithes into my store house, and prove me if I will not give you a blessing:* a blessing is entailed to it. 2. *A periculo;Ye are cursed, because ye have robbed me of them:* there is a curse threatened for it. 3. *A contrario:He that giveth a cup of cold water to a Disciple, shall not lose his reward:* therefore it follows, that if he take away, though but a cup of cold water, from a Disciple, he shall lose the reward. 4. *A beneficio:* by your maintaining your Pastors body, he is enabled the better to feed your souls. When the Lamp is not fed with oil, there will be a dark house. 5. *Ab exemplo:* all good men ever did it. *Abraham* paid tithes to *Melchizedek:* and *Joseph* excepted the land of the Priests, even in Idolatrous Egypt. 6. *Ab aequo:* he that works with us by the day, we say, is worthy of his wages: we do not call it a Benevolence. O but we must not be too strict in requiring our own; for then you cannot *Love* us. And yet to call for your own, of your debtors, you think no breach either of Justice of charity. If you would have us *De jure cedere,* Learn you also *Ius reddere.* Sometimes, and in some cases, a Minister must not willfully lose his right. 1. In respect of other Pastors that live about him; to whom the example of his Indulgence may do much prejudice. 2. In regard of his Successors: for by making a custom, he may endammage those that come after him. This is one impediment of your *Loves:* still you think we have too much. I know, that other colorable exceptions be taken against us; and you have Bills and clamors against scandalous Ministers: But if the truth were known; it is not our Lives, but our Livings, that is your eye-sore. Let those critical, and hypocritical censurers pretend what they please: They that had rather be rich, than good; care not how evil we were, so we be poor. And poor enough, God wote, they have made us: even to a proverb, as *Job* was. Scarce one of a hundred is called by any other title or attribute, but *a poor Minister.* Is thousands but sufficient for a Tradesman and an alms enough for a Priest? If they could Impropriate all the rest of the Churches revenues; as they have done well toward it already: then would they choose Priests according to their own hearts; and give them exhibitions out of their own purses: Then would they pull down the Churches of State, and build themselves Chapels of ease. Such a one we have heard of; that in king *Henry* the eights days had gotten much by the fall of the Abbeys; and in Queen *Mary's* days built himself a pretty chapel: which was not unfitly likened to a man, that having first ravished the mother, would afterward pay for the nursing of the child.

For that other requisite; of adapting our Sermons to their humors; there is such a curse set upon it, that we durst not climb up into the Pulpit, for fear least thunder should strike us down, if we should so abuse the Lord's message. Yet these are the two common invitations of your *Love:* if we would preach to your liking, and live at your finding, all would be well. But you are mistaken; for then would nothing be well: Neither we could be well satisfied, nor you

well edified, nor God well pleased. But seeing it can be no better, God be praised that it is no worse. And though we cannot have your pleasures, nor your riches, nor your honors; yet let us have your *loves.* As *Peter* was to *Paul,* and *Paul* to *Peter:* so you are our *Beloved,* let us be your *Beloved;* that we may all be the *Beloved* of God in *Jesus Christ.*

As our beloved brother Paul also, &c. As a man that hath seen a goodly statue, the monument of some famous Warriour and Deliverer of his Country; though he hath long gazed on it, and is wonderfully taken with it: yet being told of another comparable to it, or rather transcending it, doth not suffer his eyes and thoughts so to dwell on the former, but he will remove to take a view of the other. This Epistle is one sacred Statue or Monument of Saint *Peter;* wherein we have beheld many rare figures and sweet lineaments, making up the representation of so divine a soul. If we be not stocks, insensate and dead to all apprehension of goodness, we cannot but be enamored of so gracious a Saint, Christ's special servant, the living instrument of building up his Church, the Doctor of the Jews, the first Preacher to the Gentiles, the Instructor and Comforter of all our hearts; a fundamental Pillar of the Church on Earth, and now a triumphant Soul in Heaven. Yet lest our minds should be fixed upon him only, he modestly takes us off from himself, and sends us to his fellow-Peere, his *beloved brother Paul:* there he would have our contemplations rest another while. To him he refers us, him he commends to us, and his Epistles, those blessed Trophies of his immortal honor. Now being told of some valiant Champion, renowned for his achievements and conquests, whose fame is spread over all the world, we are inflamed with a desire to see him. His death debarres us of that: see him we cannot; yet we desire to see some picture or resemblance of him; by which shadow we may guess at the substance. *Paul* is that great Conqueror, whom we would behold; that Champion of the truth, that Demolisher of the strong holds of sin, and kingdom of Satan: we cannot see him upon earth, for he is in Heaven. Yet he hath left a testimony behind him, enough to ennoble his memory, and to satisfy our capacity; his heavenly Doctrine: upon that let us meditate, in that let us be conversant: there we we shall read him: and if we follow the direction of that, in Heaven we shall see him. Thus *Peter* sends us to *Paul,* and both of them send us to their and our Lord *Jesus Christ.*

1. Great was the honor of *Paul,* or else *Peter* would not have referred us to him. They were both princely Doctors of the faith, and had the whole earth under their pastoral Jurisdiction. It shall exalt the glory of either, and not ecclypse it, by being compared. First, *Peter* was first called, and *Paul* confesseth himself an*Abortive:* yet *Peter* was called *A Christo mortuli,* and *Paul A Christo immortali. Peter* was called with a calm voice, *Paul* with a thunder-clappe. The one from the boat of his vocation, the other stricken from his horse in the carce•e of his persecution. *Peter* taken from his nets, *Paul* from his bloody let•ers. *Peter* was called before *Paul,* yet *Paul* overtooke *Peter:he was in labors more abundant than they all:* therefore more than *Peter.* Secondly, *Peter* received his Instructions from the mouth of Christ, and *Paul* his Inspirations from the Spirit of Christ. The same holy Ghost came upon *Paul* and *Peter:* and though upon *Peter* in a visible form; yet upon *Paul* by an invisible power, in no less measure. Thirdly, Christ changed the Name of *Peter:* and did not the same Christ change the Name of *Paul? Peter* was but added to *Simon,* but *Saul* was wholly turned into *Paul.* Fourthly, They both

wrought miracles alike; *Peter* with his *Shadow, Paul* with his *Handkerchiefe.* If *Peter* cured a creeple, *Paul* raised the dead: yea both; *Peter* raised *Dorcas,* and *Paul Eutichus.* Fifthly, *Peter* wrote two Epistles, *Paul* fourteen; he had a larger parish than *Peter,* as being Doctor of the Gentiles. Sixthly, *Peter* saw Christ in that glorious transfiguration; but *Paul* saw him in his glorious habitation: *Peter* on mount *Tabor, Paul in Paradise* or the *third Heaven: Peter,* in the company of *Moses* and *Elias; Paul* saw him waited on with thousands of Angels. Is *Peter* than the highest of the Apostles? Yet during his mortal life, he never was advanced so high as *Paul.* But I stand upon thorns, while I stand upon comparisons.

Nor do I intend any way to derogate from Saint *Peter,* but somewhat to abate the pride of his usurping Successor. *Peter* was in admiration of *Paul:* now all the world must worship the Idol which brags to sit in his Chair. That *Paul* was at Rome, it is manifest: but what proof have we in the Scripture, that *Peter* was ever there? If he were, yet what Canon of his appears upon record, that the Pope should be advanced to a Prince? was the Founder of that Hierarchy ever so brave? Nay, was there such regalitie apparent in the Founders Lord and Master? Did Christ wear a Crown of thorns, that the Bishop of Rome should wear a Crown of pearls? Ask the Pope, and the Cardinals his sons, (and too commonly they are indeed his sons) whether they ever read of such pomp and magnificence in the Apostles? It is the opulency, and glorious Soveraigntie of that See, which makes men so ambitious of it; not the Sanctitie. Our English Cardinal, when he was chosen Pope, thought now he should surely have some strange revelation from heaven; some extraordinary wisdom inspired, and grace infused into him. But good honest soul, he was deceived: he found no such matter: But briberle, corruption, flattery, were his continual sollicitions: for the Hierarchy, and for the world, he had a world of business: whereupon he concluded, *Siccine finut Pontifices?* Are Popes made thus? and so quitte the place. What would he say of it now? if *Peter* ever sate in that Seat, sure he did not so leave it, as how we find it. *Peter* and *Paul* were both blessed Apostles, painful Preachers, patient Martyrs, gracious Saints on earth, and now shine glorious Stars in heaven.

2. Thus for the truth of *Paul's* honor, which was much: now for the honor of his Truth, which is more. For *Peter* does not not only commend *Paul's* Person, but in a higher degree his Doctrine. This is the Charter we hold by; the word of God, the Gospel of Christ, inspired by the holy Ghost, and recorded by *Paul* and *Peter:* for they both wrote from one and the same Spirit. No faithful messenger of God can either come but by his mission, or speak but by his direction. For the former; *Paul* would have gone to*Asia,* but he *could not:* to *Bithynia, but the Spirit suffered him not:* Why? God had intended good to *Philippi.There stood a man of Macedonia by Paul* in the night: that man of *Macedonia* was either an Angel, that spake to him in the language of *Macedonia:* or a man in the habit of *Macedonia:* this man diverts *Paul* from his own purpose, to God's purpose.*How shall they preach, except they be sent?* Now as they cannot come without God's sending, so nor speak but by his inspiring.*I have received of the Lord that which I delivered unto you.* To this word of our gracious God, delivered by his servant *Paul,* doth *Peter* refer us. Though it be conveyed to us by several pipes, it is still the same water of life. In the writings of *Paul* and *Peter,* there is no contradiction: such is the sweet harmony of the sacred Scriptures, and consent of God's public Notaries. Physicians may differ in their opinions and

prescripts: Lawyers may vary in their counsels and Judgments, according to the proportion of their capacities or fees: Historians differ not only in circumstances, but in substantial matters. But in God's Book, written by so many penmen, in so many places, at so many times, we find no contrariety: What *Moses* teacheth, that do the Prophets: what they teach, that did Christ: what Christ taught, that did his Apostles: what they all taught; we have received, and you have believed, that thereby we might all be saved. *Da Domine, ut sicut verbum est caro factum, sic cor meum fiat carneum.* O with what delight and reverence ought we to read the Epistles of S^{t}. *Paul,* which are so highly commended to us by S. *Peter?* His Epistles are Gospel.*God shall judge the secrets of men by Jesus Christ, according to my Gospel.* In the Acts of the Apostles, there are reckoned two and twenty Sermons of theirs; besides those that are not mentioned, for in every place they preached: And yet that Book is not called the Preaching, but the Practice; not *The words,* but *The Acts of the Apostles.* All *Paul's* Epistles are (in effect) Sermons; the arguments and Text whereof is the Gospel: The Scope of all is to bring us to *Jesus Christ:* yet they are called his *Epistles,* not his Gospel. With the same faith we receive both: with the same love we embrace both: to them all we yield obedience, for them all we render thanks, and in them all we look for Salvation, through the substance of them all, *Jesus Christ.*

According to the wisdom given unto him. This is Authority: wherein we have two things to observe.

1. It is *Sapientia, Wisdom:* not *Scientia,* a common knowledge. There is a *wisdom,* which is *Munus natura,* the gift of nature:*The children of this world are wise in their generation.* And there is a *wisdom,* which is *Mun•• Gratia,* the gift of Grace:*The wisdom that is from above, is pure and peaceable.* And that which is the Fountain of all *Wisdom:The Lord possessed me in the beginning of his way.* Albeit there was a gross mistake in the Translation; whether by reason of the Scribes ignorance, or near affinity of the words; in the Septuagint it is 〈in non-Latin alphabet〉. *He created:* whereas the original signifies, 〈in non-Latin alphabet〉. *He possessed.* Christ is *Wisdom* it self: because he was for his nature, in respect of the Father; and for his office in respect of us, 〈in non-Latin alphabet〉, *The word.In him are bid all the treasures of wisdom and knowledge.* But in an inferior place; subordinately under Christ, and derivatively from Christ, the dispensation of the Gospel is called *Wisdom.* Both in respect of the Instruments: so God's public Notaries, the Canonical writers of the Scriptures, were all the children of wisdom, and*Spake as they were moved by the holy Ghost.* And in regard of the effect; which is to*make us wise unto salvation.* This *Wisdom* is only happy: for it made *Paul wise* to know good, *Wise* to teach good, *Wise* to do good, and *Wise* to be thankful for the good he had received.

2. It is *Data, given:* It came not into the world with him: he had it not by traduction, or by Inheritance from his parents: so it was not *Innata.* Not was it *Acquisita,* wrought out by his own Industrie; not the fruit of time and study. But *Given,* he had it *Aliunde,* from somewhere: not from man, sure: Flesh and blood could never teach it him; though *Plato* and *Aristotle,* those great Clerks of Nature, had been his Schoolmasters. Nay, grant that *Gaemaleel* was his Tutor, a famous Doctor of the Law: yet his *Wisdom* was not so much above a Samaritans, as it came short of *Paul's* a Christians. *Empta* it was not: bought no man thinks it. Let his*Money*

perish with him, that thinks the gift of God may be purchased with money. Data then it must be; and *Desaper,* too: no library on earth could furnish him with such knowledge. It is a breath from heaven, a beam of that Sun of righteousness, a stream of that Crystal river of life, a fruit of that eternal tree, a bright irradiation of the holy Ghost. *Given; Paul* is beholden to God for it. If we can but glean after his full sheaves; if we have any heavenly *Wisdom:* Let us not reflect upon ourselves, or look like the swannes into our own bosoms. It grows not there: we must have it from some better garden.*Every good gift is from above. Wisdom,* as promotion, comes neither from east nor west: it is not on our right hand, nor on our left: it is not within us, nor about us, but above us. What good thing can a man have,*except it be given him from heaven?* From the puddle of our own hearts, ariseth nothing but muddy cogitations.*Why do thoughts arise in your hearts?* If they arise there, if that be their original, they are not good. Right *Wisdom* is a thing descendent: an influence, no vapor: an inspiration, not an exhalation: it comes from above, from below it rises not. For use of it.

1. Let us be thankful to God for *Paul's wisdom:* for if we be true Christians, we are both the wiser and the better by it. Some Antichristian spirit it was sure, that blasphemously affirmed; It had been better for the Church, if S^{t}. *Paul* had never written. It seems, that *Paul's* doctrine of Justification by faith only, hath much crossed their opinion of Justification by works: and this vexed him. But if we do not bless God for Instruments of our Salvation, for whom will we praise him? The people glorified God, that *he had given such gifts unto men:* we are none of his people, if for these gifts we do not glorify him.

Which of the Fathers was not in love with the *wisdom* of *Paul?Quis fidelior dictorum Propheticorum Interpres? Quis caelestium mysteriorum sacramenta magis pandeus?Chrysostom* sticks not to prefer him before all the rest in learning, and to call him*Totius sapientiae magistrum:* and confesseth that he could not take off his eyes from reading *Paul.Augustine* acknowledgeth, that he read *Paul* more than all the rest of the Apostles: and*Nihil nobis isto viro notius, nihil fuavius, nihil in Scriptures familiarius est.Ambrose* compares him with *Benjamin;* whose *Measse was five times as much as any of the others.Jerome* says that as often as he read *Paul* he thought he heard not so many words, as wonders; yea thunders: *Tonitrua & fulmina.* Though for the time of his calling, he was the Fishermens scholar: yet for the improvement of his Preaching, he might be the Fishermens Master. And in regard of his rapture to heaven, and revelations there, learning his Divinity among the Angels, he was not unworthy to teach even the Apostles. Some others, as *Dionysius,* have called him *Secundum Solem,* another Sun; and *Sapientissimum Intellectualium. Sed reprimam me:* some of the Romists may hap to grudge at this commendation of *Paul;* as suspecting thereby an undervaluing of *Peter.* But both their honors may well stand together: especially seeing we honor them for Christ's sake, and honor Christ in them. Let them be honored as stars, he as the Sun. When we have cast up the particulars of all the *Wisdom* in them, of all the *wisdom* we get by them, we are far from giving the glory to them. But this is the Sum: *Non nobis Domine, quia non à ubbis:* though the high *Wisdom,* even the *Wisdom* of God; yet it comes from on high; from the God of *Wisdom:* all is his. *Non omini nostro; sed Nomine tuo:* not to our wit, nor to our luck; nor to our industry, but *to thine own Name, Lord give the glory.*

2. Let us seek for *Paul's wisdom* out of *Paul's* writings: we may be made wise by it, unwise we must needs continue without. *They have rejected the Word of the Lord, and what wisdom is in them?* They that are not conversant with the book and language of *wisdom,* in the study and exercise of *wisdom,* in the house and company of *wisdom;* shall never attain to so much *wisdom* as to see their own folly.*Non possunt stulti beatius vivere, quàm si serviant sapientibus.* But alas, too many come to Church, that School of *wisdom,* as *Pythagoras* said, they came to the Olympian games. Some came to win the prizes, some to sell their commodities, for it became the Mart of all Greece: some to meet their friends, and to be merry, for there were companions of all sorts: others only to look on. Men make of a Sermon, as it is said of a Medow: *Bos quarit herbam, avis vermem, canis leporem:* The Ox looks for grass, the Bird for a worm, the Dog for a Hare: Some would have controversies, and they search for worms: some listen for quick conceits, and these come to pick up sallads, or catch butterflies: some seek for matter of exception; and these come to find a knot in a bulrush: all these in the school of *wisdom,* and yet never the wiser. Only they that have no other end, but with an honest heart to receive the food of life, are made *wise unto salvation.*

Hath written unto you. This is *claritas testimony,* the evidence of his testimony, which affords us three considerations.

1. *Written:* but what? and where? First, what? Our Apostles argument here, is the divine *Patience;* the Lord's gracious forbearance of sinners, and desire of their conversion. Secondly, where doth *Paul* touch upon that string, and make an unison with *Peter?* We are referred to two places, principally: though we find it *Sparsim* all over his Epistles. The former. *Rom.* 2.4. Where we have a copious amplification of God's longanimity: and so *Paul* and *Peter* agree for the matter: *Paul* says, *This longsuffering leads to repentance; Peter,* that it brings to *salvation:* and so they agree in the end. This is *luce clarius:* clear as day. The other. *Heb.* 10.35. and from thence to the end of that Epistle. Where *multifariam,* he doth both persuade us to patience, upon the expectation of God's promises and commend his patience, in so long sparing of sinners. There is great probability, that *Peter* here alludes to that epistle; because it was written to the same persons, *the Hebrews,* or converted *Jews.* Which is one pregnant argument, that *Paul* was the Author of that Epistle to the *Hebrews.* To them writes *Peter* here, to them wrote *Paul* there: therefore doth *Peter* cite *Paul's* testimony as a thing familiar and well known to that afflicted company.

2. *Hath written.* It was God's good pleasure, that his Word should be *written.* He shown the way himself; and wrote his own law, with his own finger. He taught man the way to write, as by other direction, so by his own example. There be some Atheistical naturians, that would disparage *Moses,* and therein discredit the divine Truth, by affirming that *Trismegistus* wrote before him; and that *Moses* learned of *Hermes.* And other Antiquaries derive it from an age before them both: Saying, that the Reed was used for a pen; and the canes that grew on the banks of *Nile,* ministered matter for paper. But certainly, the faculty of writing came from a better invention, and was taught by a higher master. When man was fallen, and naked, God clothed him: he made him a leather garment: there God descended to one ocupation: when the time of man's redemption was come, then God as it were to build a house for man,

became reputed a Carpenters son: there he descended to another occupation. When he meant to overflow the world with a deluge, that he might preserve some from perishing, he devised an Ark for man: he gave him the module of a ship, a means of transportation: which in all likelihood, man would never have thought on: there God descended to a third occupation, to be man's shipwright. Considering the fickleness of man's memory, how irretentive it is; he thought good to set down his will in writing: and so God descended to another art and profession, teaching man to express his own mind in characters. Naturally man would have been his own Taylor, and his own Carpenter: Necessity would have taught him some ways, to cloth and house himself. Invention would have done something in the other kinds too, though God had given him no such pattern. But the nearenesse and perfection of the way, was of God's teaching. All these sciences as he ordained for our use, so for his own glory: in a special manner *writing:* That what the ear hath lost in defect of hearing, or the mind in the want of remembering, may be restored to the soul by reading. All that is *written is for our learning:* It could not be Scripture, if it were not *written:* and for our sakes it is *written.* So many ways hath God contrived to save us, let us take all occasions to glorify him.

3. *Hath written unto you.* What was the matter of his *writing?* The *longsuffering* of a merciful God toward sinful men. This was the argument of both those divine pens: for the testification of this, *Paul* is cited by *Peter.* Sure, it must be a point of great importance, which both of them so labor to prove. An important matter indeed, and exceedingly beneficial to us, even so much as our *salvation* comes too, if we make the right use of it: which consists in the observation of those four rules formerly taught us. First, that we take the advantage of repentance by it. Secondly, that we acknowledge God's unspeakable goodness in it. Thirdly, that we express a hearty thankfulness for it. Fourthly, and lastly, that we apply ourselves to the imitation of it: with which I conclude.

It is just that God's *patience* should call for ours, especially considering the infinite disproportion between us. It is one of those graces, that is not seen but in distress: as the Stars that are hidden all day, and only shine in the night. Beneficence, the fruit of a charitable heart, is not exercised but in want. If no man was in misery, there were no object for our eleemosynary charity. Repentance, the humble sorrow of a relenting heart, is not discerned till after sin. If we never had sinned, nor offended our gracious God, there were no use of repentance. So *Patience,* the composednesse of a resolute heart, could not appear but in crosses and perturbations. If there was no evil to suffer, there were no need of *patience.* But the tree of faith, the more it is shaken with the violent storms of trouble, the faster it becomes rooted by *patience.* O that this lesson would enter home into our hearts, before we go home to our houses: Then should we live in peace, and die in peace, and receive the reward of *patience.*

We have considered these two famous and blessed Apostles, severally and asunder: In *Peter,* his *Love* and Humility: In *Paul,* his Faithfulness and Excellency. Now, let us put these two *Beloved Brothers* together; and their conjunction will afford us two profitable Observations.

1. Their Fidelity, or mutual readiness to uphold one another's reputation. It may easily be gathered out of the Epistle to the *Galatians,* that certain factions spirits, wandered abroad, disturbing the peace of the Churches, and laboring to weaken the credit of *Paul:* under this pretence, that his Doctrine was not agreeable with the rest of the Apostles. Therefore doth *Peter* make an honorable mention of *Paul:* both to justify his Doctrine, and to testify his consent with the rest: that all suspicion, and occasion of calumny might be utterly precluded, and the mouth of all wickedness stopped. Thus did they maintain each others Doctrine, against Sectaries; each others reputation, against Slanderers. O blessed amity, which became the breasts of such a pair of noble Saints! Many do *sibi canere,* and *sibi plaudere:* they think themselves dedignified, if any honor be done to others: All Chronicles must be filled with their praises; all tongues become the Trumpets of their worth. They, And who but they? There was another mind in these holy Teachers: *Peter* honors *Paul,* and *Paul Peter:* either is humble in himself, and both strive to give all glory to Jesus Christ.

3. Their Unanimity, and combining of all their forces, to beat down the bulwarks of sin, and to establish the Kingdom of the Gospel. For our better assurance, we have more than a single testimony of the saving Truth. *Peter* is not alone; *Paul* goes along with him, in the verifying of the same Doctrine. For the recovery of our bodily health, we admit as much help as we can. Divers Physicians be not divers Indications, and Symptoms of death; and so many Assistants and Proctors of life. Our imagination is not so much fed with the apprehension of danger, as our understanding is with comfort, in the multitude of succors. We may believe one witness: but *ex ore duorum,* we take stronger ground of confidence. Such was the wisdom of *Moses,* that he was able alone to judge Israel: yet he refuseth not the counsel of his father in Law, to divide the burden of the Government with others, and to admit them for Assistants in the Iudicature.*Why sittest thou alone?* Yea, God himself joined Associates with*Moses,* in that weighty business. *Peter* had endowments sufficient to preach the Gospel: yet the Lord gave him *Paul* and more Assistants. Two Considerations here, then we must not omit.

1. That God allows us many helps to salvation. There is abundant power of salvation in any one Evangelist; yet our indulgent God thought good to afford us four. Christ himself is the*chief Bishop of our souls,* the chief Preacher of the Gospel: yet hath He ordained others under Him; both Bishops and Preachers. The way of God (and He loves to walk in his own ways) was ever to multiply our helps. He that said *Faciamus hominem;* said also, *Faciamus homini,* an Helper fit for him. The Power of a single Angel is wonderful; whether in destroying, which the army of*Senacharib* felt: or in preserving and comforting, as Christ was*strengthened:* and to strengthen Christ in that agony, was no easy work. Yet for the better manifestation of God's plentiful goodness, and the relief of our diffident weakness; He employed many Angels, in many of his remarkable Works. Christ's Birth was celebrated with a Choir of Angels, with an*Army* of Angels. His Resurrection, or second Birth, was solemnized with Angels. They were plural, Angels accompanied with Angels. In *Jacob's* vision, they which ascended and descended that Ladder, as it were maintainining a trade or commerce between Heaven and Earth, were many Angels. They which hastened*Lot* out of *Sodom,* were in the plural, Angels. They that are appointed to be the Harvest-men, and to separate the Tares from the good Corn, after they are both grown up together in one field, are Angels. They

that have the charge to keep us in all our ways, while we live, are many Angels:*Angels mandavit.* They that have the Commission to carry up our souls to Heaven, when we die, are many Angels. They who attend at the several gates of the new*Jerusalem,* to admit us into that blessed City, are many Angels. At the second Comming of Christ, in the last day, when Heaven and Earth shall be all one,*He shall appear in his glory, and all the holy Angels with Him.* In all their administrations to God's Servants, from the first to the last, there are Angels, in the plural number; many Angels. The Apostles, and their Successors, the Ministers of the Gospel, are honored with the name of Angels: and those come not single. We have not *Paul* alone, not *Peter* alone: but*are compassed about with a cloud of witnesses.* Witness with witness, witness upon witness: which way soever we turn, we are compassed with a cloud of witnesses. This whole cloud guides us to the celestial *Canaan:* being Witnesses of the Gospel, they bring to us the joyful news of salvation.

But, Why then did*David* expect good news from a single Messenger? When the Watchman told him of a man running alone, he concluded out of that circumstance, that if he came alone, he brought *good news.* It was contrary to *Job:* that same *Ego solus,* brought him bad news: Woeful tidings were in every Messengers mouth, that came to him with *Ego solus aufugi;I only am escaped alone to tell thee.* Why then should *David* take it for a presage of happiness? Indeed our Translation reads it in a word of indifferency; only *news; If he be alone, there is tidings in his mouth:* without any specification of good or bad. But all others interpret it *Bonum nuntium.* And why *David* should persuade himself of good news, because the Messenger came alone, is to me a wonder. Neither yet was the Messenger in all respects alone; for another came after him, that did set out before him. There is small comfort in solitude; and it was no less than a complaint of *Paul* to *Timothy;Only Luke is with me: Luke,* and nobody but *Luke.* Though *Luke* were able, and forward, and constant, in assisting *Paul* about that great work wherein he labored; yet is Saint *Paul* affected with this, that there was none but *Luke* to assist. Christ did not send his Messengers single: *Lambes among Wolves:* He does not say one Lamb among many Wolves: that was his own peculiar lot: He was the only *Lamb* that came alone.

2. It is observable, that most commonly He disposed them to his work, by paires and couples: as *Peter* here doth join himself with *Paul.Peter and John went up together into the Temple, at the hour of prayer. Peter* and *John;* a pair: so they went to praying.*Separate me Paul and Barnabas for the work whereunto I have called them: Paul* and *Barnabas;* another pair: so they went to preaching. When those two parted;*Barnabas took Mark, and sailed into Cyprus:* and *Paul chose Silas,* and went another way: still by paires. Afterward,*Silas* and *Timothy* were coupled, and came together from *Macedonia.* So *Paul* inscribed divers of his Epistles, his former to the *Corinthians,* with *Paul* and *Sosthenes:* his other, with *Paul* and *Timothy.* So to the *Philippians,* and *Colossians; Paul* and *Timothy.* His first to the *Thessalonians,* with *Paul* and *Silvanus,* and *Timothy;* three: That to the *Galatians,* with many: *Paul, and all the brethren which are with me.* As *Peter* here desires the testimony and consent of *Paul:* so *Paul* will have the partnership of *Peter,* or some other Apostle. The Ministry is Christ's Yoke, of all and in a yoke, numbers, two draw best together.*The Lord appointed other seventy, and sent them two and two before his face.* Twelve Apostles he sent first, then seventy Disciples. At *Elim,* in their journey to *Canaan, there were*

twelve wels, and threescore and ten Palme trees. The twelve Apostles were as twelve fountains; out of whose sacred Doctrines, sinners might draw the water of life. The seventy Disciples, like those seventy Palme trees; under whole cool shades, as Travelers might refresh their scorched and weary limbs; so their worse than Sun-burnt, even sin-burnt souls might find comfort. And as*God took of the Spirit that was upon Moses, and put it upon those seventy Elders:* so he took of the Spirit of his Son, and put it on those seventy servants, toward the administration of his spiritual Kingdom. The twelve were called Apostles; the seventy Disciples; there was a plain distinction between them: Answerable to the former, the Church hath her Prelates and Bishops: to the other, her inferior Priests, and subordinate Ministers. But my observation is, that they were sent two and two. *Binarius numerus valde faustus,* So sent, for divers reasons.

1. *Ad Facilitatem;* for the better facility. Two will more easily dispatch a work, than one. Two Oxen sooner plow the ground: two Sowers sooner cast in the seed.*Elias* himself fainted under this apprehension: *I am left alone, and they seek my life.* And *Martha* complains of her burden: *Lord, dost thou not care that my sister hath left me to serve alone?* To bear the weight alone, to take all the care alone, which should be shared between two, is hard.

2. *Ad Vtilitatem,* for the more commodiousnes. If one err, the other may direct and reclaim him. In the deliberation about any act, two Iudgments are better than one. If one fall, the other may help him, up: but *vae soli,woe to him that is alone when he falleth.* One may be cold alone, but two lying together have heat. If the devotion of the one wax cold, the oaths zeal may warm it. Besides, as two together may do the greater work, so they shall have *the better reward.* There is a more liberal promise to two, than to one:*Where two or three of you be gathered together, I will be with you.* I deny not, but solitarynes, and abandoning of society sometimes disposeth us best for God; who accompanies us most, when we are alone. Therefore *Moses* was commanded to come near to the Lord alone. Yea, and when we are alone, God comes near unto us: as he did to *Elias* in the cave: and to*Jacob,* when *he was left alone:* yet he wrestled with him, and lamed him. But for our benefit, and comfort, we embrace a good associate.

3. *Ad Humilitatem;* for the better means of humbling them. The honor that is divided among *two,* is less than if it were wholly given to one; and so less endangers either of them to pride. In a work of great consequence, it argues the candor and modesty of a man, to desire a co-adjutor. If the danger be great, he justifies his proceedings: for he disguiseth nothing, that calls in witnesses. If the danger bt not great, yet it clears him from ambition: in that he is ready to divide the thanks and honor of the work with others, which by his achievement he could have had alone. This keeps us within the bounds of humility: that how well soever the Vine prospers under our hands, yet *Peter* cannot say, I have wrought in the Vineyard alone; but that *Paul* was with me.

4. *Ad Charitatem;* for the advancement of their charity. Love divided among many, is *minor singulis:* but when they are but two, how can they choose but love one another? Therefore the most perfect friendship is held to be between two. Such was between *Damon* and *Pythias,* among the Gentiles: between *David* and *Jonathan,* among the Israelites.

5. *Ad Societatem,* for the better society. Company beguiles both way and work. *Binarius numerus socialis;* and therein tends to perfection. *Two are better than one.* God, who saw that all he had made was exceeding good; came not so near seeing a defect in any of his works, as by seeing man solitary. This he acknowledged; *It is not good for man to be alone:* therefore he made him a companion, a helper, and such a one as should help him to more company than her own; even a generation of associates, by their increase. How many a difficult work, how many a tedious journey, is overcomne and digested by good society: But *Longam incomitata videtur Ire viam.* Whiles *Peter* looks to *Paul,* and *Paul* hath respect to *Peter,* in their travels, they are the better encouraged to the Lord's work.

6. *Ad Validitatem;* for the better strength of defense. When thieves see a passenger alone, they boldly set upon him: but if there be two to two, they will be afraid to venture. Say these Apostles were but two, and their enemies three; the Flesh, the World, and the Devil: yet were they three hundred, let but these two hold together, and they shall be conquerors. So the Proverb hath it; *Brother that holdeth with brother, is like a fortified city. Vis unita fortior.* What bulwarks of error could stand against their assaults? *Ne Hercules contra duos:* Against these two, hell it self could not prevail.

7. *Ad Securitatem;* for their better security, tranquility, and composednes. Howsoever it was ordained for a blessing, and for a dignity to *Israel;The people shall dwell alone, and shall not be reckoned among the nations:* not among the cursed nations: not *among* them, but *above* them.*Israel shall dwell in safety alone:* free from the infestation of enemies. Yet for particular persons, there is great comfort in society. Our griefs are lessened, our joys enlarged, our cares lightened, by a friendly associate. It was a plague upon a plague to the leper, that he was condemned to live alone. It cannot but be the aggravation of any sickness, when a man is compelled to be sick alone; without any visitant, either to ease, or pity him. In his deepest extremity, *Job* had some called *Comforters,* though they were *miserable ones:* and miserable comforters are better than none at all. It was for that Almighty man,*to tread the wine press alone;* and to have *none of the people with him.* Death takes a cruel advantage upon him that must die alone: without a comforter, nay without a condoler. It was a sad entrance into *Jeremiah's Lamentations;How doth the city sit solitary, that was full of people!* But in all heats of anguish, good assistance and society breathes some cool air of comfort. When *Paul* must answer before *Nero,* he complains that*no man stood with him, but all men forsook him:* O then one *Peter,* one Comforter had been exceeding welcome to him.

8. Lastly and chiefly, *ad credibilitatem:* (for you may take all this for a digression: yet pardon it, you have lost nothing by it) the main scope that led me into this meditation, is for their better credibility, and to work a belief in men's hearts of that truth, which they have both delivered. *Paul* and *Peter,* those two are conjoined, that their testimony might be the more fairly received. *Ex ore duorum, stat omne verum.* For this cause Christ sent his Apostles and Disciples before him, *by two and by two:* that the one might witness for the other, and all bear witness to Christ, *Solus testis,* seldom allowed.*If I bear witness of myself, my witness is not true.* And yet that mighty Prince might well write, *Teste meipso:* and so he does:*Though I bear record of myself, yet my record is true. Ipse de me,* and yet *verum.* But commonly more witnesses are

used than one.*There are three that bear record; the Father, the Word, and the Holy Ghost; and these three are one:* so we have three witnesses *in Heaven.* And there are *three* more; *the Spirit, and the Water, and the blood:* so we have three witnesses *in Earth: and these agree in one:* there is no discord among them. At the least *Two;I will give power to my two witnesses.*

Christ called his Apostles by paires:*Simon* and *Andrew: Two,* and those were *Brethren.* Going a little farther, He calls *James,* and *John; Two* more, and those also *brethren.* So he sent them out by paires:*He called to him the twelve, and sent them forth by two and two.* To the*two* Disciples going to *Emmaus,* he shown himself on the day of his resurrection. In this number *John* the Baptist sent his Disciples to Christ:*two* together. God brought his people ou• of Egypt by *two* leaders;*By the hand of Moses and Aaron:* So he brings our souls out of spiritual bondage, by *Peter* and *Paul,* by *James* and *John;* by *two* and *two.* As the*two* spies brought the cluster of grapes between them from Canaan: so he did appoint *two* Disciples to bring us the wine of salvation, for the cheering of our hearts. The Ark of God was borne between *two: Two* were called to build the Tabernacle; *Bezaliel* and *Aholiab:* So the messengers of the Gospel were sent by *two's,* to bear Christ into the world, and to build up his *Church.* There were *two* Cherubims at each end of the Mercy-seat; as at either end of Christ's grave, *two* Angels.*Hiram* made *two* pillars, and *two* chapiters for those pillars in the Temple. The Church hath*two wings,* to fly from persecution. Her servants are clothed *duplicibus;* each hath*two* garments. The principal members of our body are double, for the better mutual supply. We have *two* eyes; that if one miscarry, the other may guide us: *Two* ears, *two* hands, *two* feet; that the one may relieve the weakness of the other. There were *two* Tables of the Law: *Two* Testaments: and the Lord sent the Ministers of them both, by *two's,* paires and couples. *Ecce duo gladii; two* swords; and they are enough to kill those *two* enemies; Sin and Satan.

There are but *two* principal relations in the world; and all men must fall under one of the combinations: Husband and Wife, Father and Son, King and Subject, Master and Servant: some of these we must all be. By paires are *Christ'*smessengers sent, to teach all these paires their duties. Therefore *two;* to explain *two* covenants, the Law and the Gospel: To keep enmity between the *two* seeds; of the Woman and the Serpent: to maintain war between those *two* foes, the flesh and the spirit: To execute *two* offices, of preaching and baptising: To preach *two* doctrines, of faith and good works: To set upon men those *two* Seals, in the administration of the *two* Sacraments: To exercise *two* jurisdictions, of binding and loosing: To unite *two,* Jews and Gentiles: To overcome *two,* Sin and Satan: To reconcile *two,* God and Man: To save *two,* Body and Soul. Let us be ready for these Ambassadors, with *two* preparations, of our ears and hearts: meet them with two gratulations, of joy and reverence: welcome them with *two* entertainments, of faith and repentance and return them with *two* satisfactions, of our thankfulness and obedience. So shall we depart this life with *two* comforts, peace and a good conscience; and rest in Heaven with those *two* noble societies of Ssints and Angels: when those *two* parts of the Church, the militant and triumphant, shall mak but one Parish; where *Jesus Christ* shall be all in all; *Amen.*

2 PET. 3.16.

As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood: which they that are unlearned and unstable, wrest, as they do also the other Scriptures, unto their own destruction.

WE read of a great wonder in Heaven: *A woman clothed with the Sun, and the Moon under her feet, and upon her head a crown with twelve Stars.* In Heaven are many wonders: wondrous joy, wondrous sanctity, wondrous glory: all wonders to us that live in this dark grove of morrality. But the Heaven here spoken of, is upon the Earth: and the *woman* is the Church in her militant condition. This *Woman is clothed with the Sun:* that is a wonder: who can imagine a garment for any creature, to be cut out of the whole piece of the Sun? Not only clothed with his beams, and rays, and light: For so Men and Plants, the Earth and all things upon it, are clothed with the Sun: in that sense, the Sun clothes whatsoever it shines upon. But this *Woman* is clothed with the *Sun* it self: the very body of that great Luminary is become her vesture. The proudest Lady, and the highest Princesse of the world; though the riches of nature be ravished into their wardrobes, and their silken garments be interwoven with gold, and embroidered with Pearls and Diamonds; cannot show such a suit. The *Sun* is Christ: the garment wherewith this Sun clothes his Spouse, is his own righteousness: thus covered, she appears just, pure, and amiable in the sight of God. The *Moon is under her feet:* Her location must needs be high, even above the Moon. The Moon governs the Sea; than the Sea and the Moon, there is nothing more inconstant: both are emblemes of the world. This Moon the Church treads under her feet; despising the vanity of all transient things. *Upon her head was a crown of twelve Stars:* a wonderful rare crown, that was made of Stars. Gold is the principal material of a crown: but what needs she wear gold upon her *head,* that tramples it under her *feet?* The *twelve Stars,* are the twelve Apostles: these are the arms of this glorious Queen: but she bears them with a difference from her Lord and King. For Christ *hath them in his hand,* as his servants: but his Spouse, *on her head,* as her chief ornaments.

To our purpose: The Sun gives to the Stars all the light they have: so the Apostles receive all their illumination and wisdom from Christ, by the holy Spirit: as a lantern hath no light of it self, but what is put into it. Of these Stars, thus enlightened, some are fixed in the Firmament; others wandering. The Apostles were to range abroad, by their commission: not after Saint *Iudes* meaning, who calls false teachers, *wandering Stars:* For in that sense, the Planets themselves are not wandering, but keep a direct and constant course in their Orbes. But those that *Jude* speaks of, are Meteors; shooting or gliding stars: which can neither guide Travelers by land, nor Mariners by Sea. But these Stars of Christ are stable, bright, glorious: we acknowledge their light and influence: they are our faithful Sea-marks, and directions to the Port of blessedness. But in these Stars, my Text notes, *there are some things hard to be understood:* as the variety of their motions and magnitudes, but especially of their influences: in the Doctrine of the Apostles, *quaedam difficilia,* Therefore as the Astronomers have framed, to their imagination, Eccentrickes, and Epicycles, and a strange engine of Orbes, out of the Heavens: So the schoolmen have devised a world of paradoxes, problemes, improper positions and conclusions, out of the Scriptures: all to save the *Phenomenon* of Popery. Yea, which is worse, as Astrologers have impiously gathered the prediction of futurities, the calculation of nativities, the alteration of States and Kingdoms, and the event of all

contingent fortunes, out of the Stars: perverting the sober use of those Heavenly bodies, to magical purposes: So Heretics have violently forced errors, and schisms, and factions, and hellish tenets, out of the sacred Doctrine of the Apostles; *wresting the Scriptures to their own perdition.* The full view of whose profane and sacrilegious proceedings, we have in this verse: *As also in all his Epistles, &c.*

Wherein there be two general occurrences; a Virgin, and a Rape. The Virgin is fair Truth, the Holy *Scripture:* The Rape is a *wresting of it;* which is foul violence done unto it. For the former; three things commend a Virgin: unspotted beauty, uncorrupted virtue, and modest retirednesse: Answerable whereunto we find in the *Scripture* in general, and in this parcel of it, *Paul's Epistles* in particular, First, for virtue, a sufficiency: *In act,* and every piece of all, there is full satisfaction. Secondly, for beauty, an harmony, and agreement: it *speaks the same thing:* there is no contradiction. Thirdly, for retirednesse, *a difficulty: some things are hard to be understood;* they surpass our apprehension. For the other part, which is the Rape. First, here is an indictment of the ravishers; and that under two titles, as it were their names; *Illiterati, Instabiles.* They are *unlearned;* their book cannot save them: they are *unstable;* no man will speak for them: who will plead for the inconstant? Secondly, here is the fact whereof they are indicted, and that is the rape of a Virgin; *wresting the Scripture,* violation of the sacred Truth. Thirdly, their execution follows: they shall die for it: they meant it for their own defense; it shall turn *to their own destrustion.*

In all his Epistles. It was a material point which our Apostle here urged, and in which he sends us unto *Paul* to be confirmed; even so great that our *salvation* lies upon it. Therefore it is not lightly or rarely touched, in someone *Epistle;* but ponderously and frequently insisted upon *in omnibus Epistolis.* Out of which premisses ariseth this conclusion: The fundamental points of religion are repeated often: thc Prophets did not more labor in the explanation of the Law, then the Apostles in the application of the Gospel. There is no leaf, almost no line, which doth not inculcate this; and that without any wearisome tautology or needless repetition, but by a sweet way of amplification. How careful was Saint *Paul* to speak home?*I shunned not to declare unto you all the counsel of God.* He had rather write one thing twice, than have it pass unobserved, or vanish unremembred.*To write the same things unto you is not to me grievous, but for you safe.* Such is the All-sufficiency of the *Scriptures,* without any need to be peeced up with traditions.*It is able to save your souls:* And who would ask more?*They can make a man wise unto salvation:* and I would never desire to be wiser. *Paul* calls it, *The Counsel of God:* the Romish Traditions then are none of the counsels of God. If they must challenge a corner, yea, half the room in our faith; Why then do we entitle the New Testament, *The Gospel;* when as it were but of a part of the Gospel? Or, *The New Testament,* when as it were but a part of Christ's Testament; and Traditions a schedule to be annexed to it?

Let no man presume above that which is written: That man's faith hath a Dropsy, which the *Epistles of Paul* cannot satisfy. The Papists call the *Scripture,* a dumb Rule; because it hath no sound: How should a paper speak? Do they make it an Idol, *that have a mouth and speaks not?* Indeed, they are not willing to hear it speak: as *Marius* could not hear the laws, for the noise of arms: so they cannot hear the *Scriptures,* which are the Laws of God, for the noise of

Traditions. But they shall hear it one day when their awaked conscience shall convince them of willful sacrilege: for the contempt done to Kings Proclamation that cannot speak, redounds to the Person of the King that can speak. The Orbe of Christian faith is the *Scripture:* if we be fixed stars, we content ourselves within our own orbe. The Israelites took in unto them some of the Heathens: but first they must be circumcised, and so become Israelites. We admit some traditions of the Ancients, and make use of the very learning of Pagans: but first we circumcise it; we do as it were Christian it in the Font of Truth. And if any Tradition shall grow saucy, and offer to confront the Word of God, being so opposed by a Sectary; we soon excommunicate it: as *Ishmael* must be turned out of doors, when he once falls to jeering of *Isaac.* Our God and Savior hath written his Will to us, by his Evangelists and Apostles: to them we adhere. There is Light enough to inform our understandings, Truth enough to satisfy our knowledge, an holy Covenant and precious Promises to excercise our faith, glory and eternal life to feed our hope, the rules of Sanctimony to direct our life: What can we require more of God? What should be done more for us, but only this? To fill our hearts with his grace; that we may understand what He teacheth, and believe what He promiseth, and do what He commandeth. *In every Epistle* God shows us the way, how we should serve Him, how He will save us. Lord, we seek no fartther than to thy Word, we ask no more than thyself: Guide us by the one, and satisfy us with the other.

Speaking of these things] The Pontificians say the Scripture is a dumb Rule: but sure, Saint *Peter* was of another mind: For making mention of *Paul's Epistles,* which were his Writings, he attributes the faculty of *Speaking* to them. Saint *Paul* writes; and yet Saint *Peter* says, he *speaks.* Their Images have mouths, but they *speak* not: God's Word doth *speak,* yet it hath no mouth. They *speak,* by signifying unto us what God hath spoken: and to take this honor from the Canonical Writing, is an injury done to the Author of that Doctrine.

These things] What are they? The Mercy of God, that is; and the Thankfulness of man, that should be: Christ dying for us, our faith believing on Him: the one performed by Him, the other required of us: the lenity of his Patience, the necessity of our Repentance. *These things Paul speaks of,* and *in all his Epistles he speaks of them. Eadem,* not *aliena;* no heterogene, foreign, or wandering things: much less *Contraria,* things thwart and opposite to the first principles: but *Eadem;* for matter and form, for weight and fashion, *the same:* like so many lines tending to one center; the Gospel of *Christ.*

The Conclusion that ariseth from it, is this: There is no repugnancy in the divine Scriptures. Evangelist doth not cross Prophet: nay, rather the History verifies the Prophecy, with a *Sic impletur.* Apostle doth not cross Apostle: but *Peter* and *Paul, James* and *John* and *Jude;* they all preached, they all wrote the same Truth. Some atheistical spirits have searched narrowly, to find contradictions in them: but the spirit of contradiction was in them that went about it. O that we could all as well agree with them, as they agree with themselves. But while they are at peace in the Doctrine, we are at war in the Interpretation. As he that tumbles in a calm bed, hath his tempest within: so they that pick quarrels out of the articles of peace, seek more the praise of their wits, than the profit of their souls. A father makes a Will, and bequeaths divers Legacies: the children come to demand their portions: but brangling

Lawyers find out unnecessary cavils: one interprets a clause of it to this sense, another to that: so the Orphans patrimony becomes the Lawyers booty. The Gospel is Christ's Will: and He hath left all his Children blessed Legacies: but Heretics, like contentious Advocates, mis-interpret the terms, and wrangle about words: and though they get nothing by it, but the fame of singularity on earth, and the penalty of damnation in hell; yet they set the Christian world in an uproar: and the poor children by this means are coozened of their portions, even their patrimony in heaven. Let us acknowledge, that all the Evangelists and Apostles were but so many several Engrossers of our Fathers Will; that they all write in the same tenor: Let us humbly trust upon his Riches, thankfully receive our portions, and carefully obey his rules and precepts, and we are blessed in *Jesus Christ.*

In which are some things hard] Difficilia quae pulchra: What excellency is obtained without difficulty? Wisdom is an excellent grrace; but it is no inheritance: we were not borne wise. We may think ourselves wise betimes; (and he is no fool that doth not think so) but God, time, and industry must concur to the making up of wisdom. The Kingdom of Heaven is a most excellent place; yet it will not be obtained without violence. The Scripture is divinely excellent; no flowers so sweet, no jewels so precious: no wonder than if it be understood with some *Difficultie.* Yet the Apostle here qualifies the matter; *Quaedam non omnia; Some things are hard,* not all. If all the will of God were enigmaticall, mystical, and abstruse; (like the juggling Oracles of false prophecy) there were some excuse for our ignorance, and by reason of that for our disobedience: but they are only *some things.*

From which we may infer this conclusion; that both in *Paul's* particular Epistles, and in the general scope of the Scriptures, there is a plain and evident demonstration of God's good will towards us. *Quaedam* does not only oppose it self to *omnia: Some,* therefore not all; but also to *Plura; Some* therefore not the most. Two of a thousand places, are *some;* but scarce a number: yea, ten of a hundred are *some:* but comparatively very few. *Some* necessarily implies a less part: *Quaedam difficilia;* therefore the greater number are *facilia.* The *quaedam* are but some few hillockes in a large plain: some few strange herbs in a familiar garden. Herbs they are certainly, though we know not their, names, of their virtues. As children, well entered into reading, run away with the chapter currently; until they light upon a hard word, which puts them to their spelling: there they make a stop; and unless they skippe it over, they must consult their Master, ere they can go any farther. We are all schollars, both *catecumenoi,*and *Catechistae:* and when we come to study S^{t}. *Paul's* writings, with many divine rules we go away roundly: in some fair measure we understand them, and much sweet comfort we find in them: But here and there we light upon a sentence, that puzzleth our dull intellect: there we pause, we meditate, we ruminate: we ponder the sense: we compare the precedent with the subsequent words: And if the wings of our apprehension cannot soar so high as this reverend mystery, then with the wings of our zealous prayers we mount up to the throne of Majesty; we consult our great master in heaven; that most holy Spirit: there we have the*ointment* that clears our eyes: there we find a*revelation* of these deep secrets.

They are but *Quaedam* then, that are in danger of this difficulty: and among multitudes of plain and facile rules, we may allow *some* to be *hard.* Especially seeing that without these

Quaedam we may be saved. At some royal feast, among many dishes of delicate and easily digestible viands, there may be some solid and stronger meat: while a good stomach falls to that, the nicer and weaker appetites need not fast: for if the other be more nutritive, they are less digestive.*Strong meat belongeth to them that are of perfect age.* We are riding a journey, and there be diverse monuments set up as marks for our direction, with inscriptions upon them: Most of them tell us plainly and familiarly, This way you must take: here and there we find a stately pillar, meant for a guide too; but the characters are in so curious a language, that though we can read them, we do not fully understand them: we fixe not there, but pass by them with reverence, to the next of a plainer indication. Or in our travel we are driven to cross a river, as the Israelites did *Jordan* to their *Canaan:* this river in some places is very deep, but in most places foordable: they that like elephants; are strong in understanding, may swim over: the feebler, like poor lambes, yet may wade over: It matters not, as from *Paul's* shipwrecked vessel, which way; whether the skillful by swimming, or the rest by other helps; so they all get to shore. In the sacred writ there be depths, for the deeper Judgments to sound: and for the weaker passengers there be shallowes. There be mountains of learning, for the higher wits of the School: and there are pleasant valleys, for the walks of humbler souls. There is milk for babes, and *harder* meat for abler stomachs. If *some things* will not down with us, yet there is choice enough among the rest to nourish us to everlasting life.

This truth then must be undeniably granted, maugre all the cavils of Rome; that the most places and passages of the Scripture are intelligible enough, and contain in them the manifest doctrine of our salvation. So*Chrysostom; All those things that are necessary, in the holy Scriptures are clear and plain.* And, *when we say anything without the Scripture, the thoughts of our auditory are uncertain.* I deny not, but there are some places of difficulty in S^{t}. *Paul:* as 1. Cor. 11.10. and chap. 15.28.29. To be short in this enumeration, though*Salmeron* was long enough: for he pretends to have found out no less than fifty difficulties or obscurities in *Paul's* Epistles. Captious critickes scarce turn over those sacred leaves, for any other ends. I confess, that I have not used to look upon God's book with such eyes: I desire not to feed my fancy with scruples, but my soul with comforts.

Some have ventured to allege reasons, why *Paul* is so full of difficulties.*Ob Velocitatem Sermonum suorum,* says one:*Propter impetum Spiritus, elocutiones habet minus explicitas,* saith another.*Profundos sensus Graeca lingua non satis callebat.* He had his Idiotismes and phrases peculiar to himself: whereof*Nyssen,* with *Jerome* and *Chrysostom,* give some instances. *Thomas Anglicus,* quoted by *Lorinus,* hath a strange suspicion; that *Paul* wrote obscurely on purpose; to hide his doctrine from heretics: And that the simple might understand him, he sent his Epistles by his Disciples, that they might expound them to the Churches. The principal cause was *multitudo, & altitudo rerum quas tractat.Salmeron* gives diverse other reasons of his obscure writings, and prescribes certain rules for their explication. Some think that this Difficultie ariseth from the multitude of Interpreters upon S^{t}. *Paul* writings: no Author having such abundance of expositors as he.

But *Paul* was not more *hard* in his writings, than these men are in their censures of him. They would speak further, if they durst, to the disabling of so glorious a witness. Sure, there is

something wherein he hath galled them; or else they would not thus kick against him. We dare not be so bold with that blessed Saint: for we know, he wrote nothing, but what the holy Ghost dictated to him; Divine truth, all. As *David* patiently bore all his afflictions, *Quia Dominus fecit, because it was the Lord's doing.* so we faithfully and thankfully embrace all S^t^. *Paul's* writings, *Quia Dominus dixit,* because it was the Lord's saying. What if, *Baptising over the dead,* were a *hard* saying? yet that the dead shall rise again; this is a plain saying: that the *dead in Christ shall rise to glory;* this is both a plain and a comfortable saying. What if,*It is impossible for those that were once enlightened &c. If they fall away, to be renewed again by repentance;* be a *hard* saying? Yet that*Jesus Christ came into the world to save sinners;* this is a *true saying.* What if,*Before the children had done either good or evil, the purpose of God upon them must stand;* be *hard* to understand? Yet that*God would have all men to be saved;* this is easy to understand. If we know not the meaning of that;*God hath concluded them all in unbeelefe:* Yet*there is no condemnation to them that are in Christ Jesus:* we know the meaning, the comfort, and the assurance too of that.

Beloved, we need care for no more than to be saved: and the means to that, is plainly and punctually declared to us by the Apostle *Paul.* If there be some things *hard,* yet these plain things are the most: though we do not reach the other, we cannot miss these. If profounder wits will venturously dive into this ocean, to fetch up deeper mysteries; yet we have enough to serve our turns. There is sufficient store of comforts afforded us, to make us blessed: and who would ask more? Yea we have a fair portion, a goodly heritage, and the lines are fallen unto us in plain and pleasant places. Let us content ourselves with it, and be thankful to him that gave it, that we may be saved by it:

Hard to be understood. These two, *Difficilia intellectu;* must be read *in sensu composito.* For if there was no fault in our understanding, there could be no *difficulty* in the word of God. It is a principle in nature; *Quicquid recipitur, secundummodum recipientis recipitur:* Shall the little vial be angry, because it cannot contain all the water of the fountain? Or a subject, being allowed to take his full burden out of the kings treasury, become pettish with himself that he cannot carry away all the gold? No sober guest at a banket, desires to eat more than his stomach will bear. Because we cannot devour all, will we fast? *Pliny* writes of the hedge-hog, that when he hath loden himself with nuttes and fruits, and is going to disburden them in his storehouse; if but the lest filberd chance to fall off, he will fling down all the rest in a peevish humor, and beat the ground for anger. Many sweet and heavenly comforts we lay up in our consciences, derived out of the treasury of the Scriptures: perhaps there is someone Jewel that we prize above all the rest, though we understand not the full value of it; someone sentence like a mine of gold, too deep for us to come at: shall we vilipend all the rest, because we cannot be the Masters of this? Shall we fling down all the fruits we have, because there is one in some top-branch, too high for us to reach? Is our language so ambitious, as *Totum aut nihil?* All, or none? The rules of our faith and life are manifest enough: O that we would enough study them, enough practice them. The mystery which is above us, is not that *unum necessarium:* Let us not fear it; we may be saved without the knowledge of it. I fear the want of my diligence, to attain that I may know: I fear the want of my obedience, to follow

that I do know: I do not fear the defect of my capacity, in not comprehending what I cannot know. My nescience in such things is pardonable, my curiosity may be dangerous.

Let this therefore be the conclusion: The mysteries of salvation be *hard,* but to our *understanding:* the difficulty is not in their own nature, but in our capacity. The word of God is *instar lampadis;* no dim taper, but a bright shining light; excelling the Sun in his glory: But we are thick-sighted, and can receive this light but according to our own measure. The obscurity is not in the object but in the organ. Shall the *Lumine luscus,* the blind man blame the Sun for shining no brighter? As some rurall Inhabitant, being admitted into a royal Palace, admires the building, and is transported with the rareness and magnificence of it; and much of it he understands: when he comes into the hall, he knows that that is a place for feeding: when into the gallerie, he knows that to be a place for walking: when into the bedchamber, he knows that to be a place for sleeping: But into some rooms he is brought, no whit inferior to the former, for state and pleasure; the use whereof he knows not: will he now censure the Architect, for making of such unnecessary and superfluous places? or not rather lay the blame, where it is, upon his own ignorance? The Scripture is a goodly edifice, the Almighty kings Palace; whereof *Paul* was one of the Master-builders: when we read his Epistles, we are surveying the rooms and receptacles: some whereof we easily apprehend: As that*Christ came into the world to save sinners:* we know this for the common Hall to all believers: Or that*there is no condemnation to them that are in Christ:* we conceive this to be a sweet repository or lodging chamber for the conscience: Or that we must follow the things that are*true, honest, just, pure, lovely, and of good report:* this we take to be the gallerie, and walk of the Saints: Or that we must*pray without ceasing:* we look upon this, as the Chapel, the oratory, or house of prayer: But searching farther, we light upon some uncouth and curious rooms; bearing as much art and majesty in them as the rest; but more obscure, and mystical, and veiled with the curtain of awful secrecy: Such are certain doctrines of S^{t}. *Paul:* we are not forbidden to view them, and review them, to study, and meditate on them: but if we cannot perfectly understand them, far be it from us to tax S^{t}. *Paul* of obscurity: no, let us impute the fault to our own simplicity?*O the depth of the riches of the knowledge of God!* His wisdom must not come under the censure of man: but the folly of man must be submitted to the censure of his wisdom, that in all things he may be justified. Thus many things in the Scriptures, at the first blush, appear difficult; which being better considered, are easily reconciled. I will instance but in two, which now offer themselves to my memory; and two may give us the taste of all.

1. Christ's testimony of *John the Baptist,* recorded by S^{t}. *Matthew:This is Elias which was for to come:* Compared with the Baptists own denial of this, recorded by St. *John;I am not Elias.* Here appears not only difficulty, but even contrariety. But neither, indeed; as St. *Augustine* easily composeth it: *John* was *Elias in Spiritu, non in Persona;* in Spirit, not in Person.*I will send you Elias the Prophet, before the coming of the great day of the Lord:* upon this promise the Jews depended; still looking that*Elias should first come;* and not for the *Messias* without that precursion. To satisfy this scruple, Christ calls *John Elias:* and so he was in diverse resemblances. First, In regard of the corrupt times wherein either of them was borne: *Elias* in the greatest declination of *Israel; John* Baptist, of *Judah.* Secondly, Their coming into the

world was sudden and unexpected: *Elias,* without mention of his parents: *John;* of parents superannuated, past expectation of a child. Thirdly, In regard of their habit and diet: of a singular austerity, both of them. Fourthly, In respect of their habitation, in deserts: they were no Hermites, yet their general abode was in the wilderness. Fifthly, In respect of that burning zeal, and powerful spirit, wherewith they preached: both *shining lamps.* 6. In their boldness to reprove Kings and Queens: which is incident to none but great Prophets. 7. In regard of persecution for the Truth: so *Herod* was such another as *Ahab,* and *Herodias* very like to *Jezebel,* both in life & death. So then, when *John* says, *I am not Elias,* he speaks properly, in regard of the dimensions of his body, and individualitie of his person: in that sense he was not *Elias.* And *Christ* speaks as truly, though figuratively, when he says that *John is Elias;* not in the person, but in the power and spirit of *Elias:* and so is the difficulty soon removed.

2. Take one Instance more.*Matthew* and*Mark* say, that *the thieves which were crucified with him, reviled him:* the number was but two, and both of them are accused. Yet *Luke* says, that one of them*rebuked* his fellow for that contumelie cast upon Christ; prayed, and was saved. This is a difficulty; how shall we understand it? Some answer, that at first both the thieves railed on Christ: but one of them, observing the patience of the sufferer in his extremity, the wonderful miracles, and the compassion of nature it self: the Suns darkening, the earths shaking, the stones rending; was converted; and did salve his former exprobration of Christ, with an humble confession of him. But against this may be objected. First, These miracles were the effects of Christ's death, and begun when he ended: but the thief was then *in articulo mortis,* and could not be sensible of them. Secondly, When he reproved his fellow for reproaching of Christ, why did he not reply; Thou hast also reviled him. Thirdly, It is the custom of the sacred story, when it hath disgraced a man for sin, not to conceal the honor of his repentance, if ever he had remorse. S^{t}. *Matthew* therefore had done the malefactor some wrong, to set down his offense, and not his penitence. The most and best expositors fly to this, with *Augustine;* that it was *Enallage numeri:* as,*The Disciples* are charged to say, *Why is this waste?* When Saint *John* chargeth only*Judas* with it. So,*The Kings of the earth set themselves against Christ:* yet literally, no king but *Herod:* so *Peter* quotes it, and so expounds it;*Herod and Pilate against Jesus;* now Pilate was but a Judge, no king. So,*They were stoned, sawen asunder, wandered about in skins:* and before, *they stopit the mouths of Lions:* In the plural, *They:* yet none stopit the Lions mouths but *Daniel;* none sawen but *Isaiah,* and that but by tradition: none wandered in skins but *Elias.* So *Beza* observes upon that of *John,It is written in the Prophets:* yet none expressly saith so but*Isaiah:* albeit indeed*Jeremiah* hath something to the same sense. When a gentleman lights among clownes, and receives some injury by one of them; he is ready to say, look how these clownes abuse me; when one only did it. A father that is displeased with one of his children, will say, See how unruly these children are; when as but one only offended him. Indeed St. *Matthew* and *Mark* mind only Christ's humiliation, and look to that, St. *Luke* also intended the theefes conversion, and to show that miracle of mercy. By these two Instances you may guess at the rest: for all of them fall under one of these kinds; Doctrinal, as the former: or Historical, as the latter.

Let us take this for one especial rule in the clearing of these difficulties: To supply Scripture with Scripture. For *Non plane ac plene vbique loquitur Scriptura, quia alibi loquitur.* Howsoever

the Evangelists wrote the same story; yet some passages of that story are set down by one or two of them, not by all: and by some of them more obscurely, more apertly by the rest: That they might not seem to write by any compact or collusion, but merely by the inspiration of the holy Ghost. Let this consideration, that all things in the Scriptures are perspicuous in themselves, and some obscure to us, only by the occasion of our own blindness; so far humble us; that we both admire the excellency of the Divine truth, and confess the baseness of our understanding. Sin at first was the cause of ignorance; now ignorance is the cause of sin.*You say, we see, therefore your sin remaineth.* So long as we think we see, we continue blind: when we once perceive our own blindness, then we begin to see. There be some that run away with the interpretation of Scripture, as fast as if they had been at the making of it: rare Musicians that can sing the hardest notes at the first sight. They no sooner read a Text, but they have God's meaning by it, straight: There is nothing *hard* to them; but I can hardly believe them. There may be some special Reasons given of this great *Difficultie.*

1. The imperfect knowledge which we have upon Earth. Howsoever our Justification may be perfect, our Sanctification is not so. In the best militant Saints, as their affections cannot be wholly regenerated, so nor is their understanding wholly enlightened.*We see through a glass, and we know but in part.* If we did not know in part, we were miserable strangers: if we did fully know we were glorified Saints. The man stark blind (in the Gospel) presents to us our state by nature: his eyes being opened so far as to see men walk like trees, is our state of grace: seeing clearly, our state of glory. In Heaven *we shall know as we are known:* there shall be the fullness of knowledge, as well as the fullness of joy: yea, there could be no fullness of joy, without the fullness of knowledge. There, all problemes and questions shall be resolved, dissolved; and we shall perfectly understand the truth of those things, which strong wits so argue here below. Now our eyes are dazzled with looking upon the Sun: there we shall see the Son of God *face to face;* and in that infinite Glass of the Deity, behold enough to satisfy us forever.

2. The figures and metaphors of the Scripture may a little retarde the pace of our understanding. There be such peregrinations to fetch in remote and significant figures: such an heightening and elevation of style: such powerful hyperbolees, such mystical allusions, such majesticall imparatives: such spreadings and curtains of allegories, such third Heavens of eloquence: such commanding persuasions, such persuading commandments, such pathetical abjurations: such sinews in God's milk, expressions of reservednesse even in familiarity. All profane Authors seem to be of the seed of the Serpent, that creeps: the holy Ghost is the *Dove,* that flies. No words but his own, can express the texture and composition of his Word. So doth He inform the weakest, that the highest Judgments are wrapped with admiration: so doth He excercise the strongest, that the weakest are filled with consolation. *Jerome* and *Augustine* confessed one to another in their muturall Letters, that there are some places of Scripture which they thought they did not understand: And yet both those Father call upon old women and young virgins to read the Scriptures; all the Scriptures, without confining them to some certain places: and yet they knew them to be of weaker judgment than themselves.

As the Lord gives us the same earth, to labor on, and to lie in; to be unto us both an house, and a grave: So He gives us the ame Word, for our satisfaction, and for our inquisition; for our instruction, and for our admiration too. The argument that binds one man's faith to believe it, is the reverend simplicity of it: that which binds another, is tha awful Majesty of it. So that of two men, equally pious, meeting; the one wonders that all men should not understand it: and the other wonders as much that any man should understand it. When these mysteries fall into the way of wrangling wits, they suffer much injury: for *Vnusquisque abundat sensu suo:* which might be well, so long as they keep the analogy of faith, and impound their straying fancies within the bounds of sobriety. But when birds of sick feathers will emulate the Sun in their soaring; soon do their wings flag, and witness to the earth the shame of their proud undertakings. Lord, where we do see, give us an humble knowledge: and where we cannot see, a contented ignorance: in all a believing patience, a patient faith. *Clausis oculis sequendus est Deus:* Our eyes must be shut to the world, least it withdraw us: yea, shut to human reason; that though we cannot reach the *why* of God's command, to understand it; yet we may know the *what* of his command, and in sincerity of heart obey it. Take now some helps for our understanding.

1. Conference with others; especially with them whose *lips preserve knowledge.* It was the Eunuchs reply to *PhilipHow can I understand, except some man should guide me?* But now we all think that we know the way to Heaven so perfectly, that we need not ask*I go my way,* saith Christ, *and none of you asketh me whither goest thou?* Nay, we will scarce ask, Lord, which way shall we go after thee? How shall we come unto thee?*Exhort one another daily,* saith the Apostle: *Edefie one another in the holy faith.* But we take these for superfluous counsels: every man knows enough to serve his own turn. While these two Disciples*communed together, and reasoned, Jesus himself drew near, and went with them.* While they were talking of *Jesus, Jesus* presented himself to them. Our talk is of vanity, and vanity is with us. If *Christ* could be kept in our mouths, we should always have him in our hearts.

2. Constant reading of the Scriptures, and meditation upon them. The good man doth*Meditate on the Law of God day and night.* The Pontificians beat off the people from this common Treasury, by objecting this supposed difficulty. O the *Scriptures are hard to be understood:* do not you trouble your heads about them: we will tell you the meaning of them. They might as well say: Heaven is a blessed place, but it is a hard way to hit: do not you trouble yourselves, we will go thither for you. Thus in the great day of trial, when they should be saved by their book; alas they have no book to save them. Instead of the Scriptures they can present images; these are the Laymens books: as if they were to be tried by a jury of Carvers and Painters, and not by the twelve Apostles. Be not you so cozened: but study the Gospel, as you look for comfor by the Gospel. He that hopes for the inheritance, will make much of the conveyance.

3. Humility and a devout reverence to those sacred monuments of Truth.*The secret of the Lord is with them that fear him, and he will show them his covenant:* Those leaves are too holy, to be turned over with profane fingers. Pride is a barracado against all graces, therefore against knowledge: it makes the heart uncapable of goodness, as cold iron cannot be wrought to any

fashion. A heart full of pride, is but a vessel full of air: this self-opinion must be blown out of us, before saving knowledge be poured into us. Humility is the knees of the soul; and to that posture the *Lamb will open the book.* But pride stands upon tiptoes; as if she would snatch the book out of *Christ's* hand, and unclasp it herself. The first lesson of a Christian is humility: and he that hath not learned the first lesson, is not fit to take out a new. Humble eyes are most capable of high mysteries.

4. Prayer, when all fails, this will do it. Why did God write his mind to us in so mystical a dialect? We answer, The obscurity is not in his dialect, but in our intellect. Why does not he that made the will, make us also to understand it? We say again, *Ideo non intelligimus, quia intelligere non petimus:* We want wisdom, because we do not ask it. But many have prayed for knowledge, whereby they might apprehend these high mysteries, and yet have not obtained it? It may be they begged it, *Non ex simplicitate cordis, sed ex effectu singularitatis:* They would be made wiser, not holier by it. It is their own honor they seek, not the honor of Christ. If they may be thought great Rabbi's, deep scholars, this is the height of their ambition: though neither the Church be beneficed, nor God glorified by it. *Scire volunt, ut sciant:* that is all. *If any man lack wisdom, let him ask it of God?* If, there does rather *ponere* than *supponere; Ponere in natura,* then *Supponere in argumento. If any lack:* Who, does not lack wisdom? How should he get it? *Postulet a Deo,* that fountain of Wisdom; *And it shall be given him:* there is promise; he shall be sure of it, But *let him ask 'in Faith;* that is, *Modus adipiscendi,*the way of obtaining: that God may be honored by it; that is *finis adepti;* the end of enjoying it. As the grace of God is the fountain, from which our wisdom flows: so the glory of God is the ocean, to which our wisdom runs. It is derived from the one, and must be directed to the other.

S^{t}. *Augustine* was so bold as to beg of God, that *Moses* might come, and tell him what he meant by some places of *Genes.* We dare not do so: but yet we may beg of the spirit of God, who opens dark things, settles in the truth, and keeps the key of the Scripture; to inform our hearts what *Paul* meant by some passages of his writings: The grammar whereof we know; that such is the signification of the words: but the Logic or the Retoricke we understand not; nor what is the full meaning of those words.

Prayer is the remedy; the cure of all obscurity: sepecially being accompanied with fervor and frequency. Though we have fished all night and caught nothing; yet let us cast out the net again; pray still. *Paul* with exhortation, ever joined Invocation: Let us bedew the seed of the word with our prayers and tears; so will it grow in our hearts. Christ loves thy prayers; *Non ut ipsi manifestes, quod ipse non novit: non ut ipsi des, quod ipse non habet: sed ut ab eo accipias, quod ipse promisit.* It was a feeling complaint, seconded with a hearty prayer; *I believe; Lord help my unbelief:* So in praise to God for what I have, and in prayer to God for what I want; Let my soul confess, I understand a little; Lord, help my ignorance.

Which they that are unlearned, and unstable, wrest.] These be the ravishers. It was for the honor of dead *Patroclus,* that two armies fought for his corpse: And it was for the glory of dead *Moses,* that two Spirits, a good and a bad, an Archangel and the devil, strove for his body. And it is some dignity for the Scripture, that it is contended for by the two Churches; the Christian true Church, and the Antichristian Synagogue. But as when the two mothers

contested for the child before *Solomon,* the pretending mother (upon the kings sentence) was content to have it divided; but the natural mother would not endure it: *vel totum illi, vel totum mihi:* hurt not the child: So the malignant Church could well enough brook, that the written word were hacked, and slashed, and torn in pieces; because she knows it is none of her own; and doth rather prejudice than further her cause: But the Protestant and reformed Church, like the true mother, is careful to have it preserved sound, and entire, and untouched with the fingers of corruption. When the Pharisees and the Sadducees strove for *Paul,the chief Captain fearing least he should be pulled in pieces, commanded his soldiers to take him from them all:* So if the Scripture be not taken from heretics and Sectaries, they will even tear it in pieces. For rather than they will believe as the Scripture speaketh, they will *wrest the Scripture* to speak as they believe: It must say as they say, or hold the peace. Yea more, as seven cities strove for the honor of the birth of *Homer:* Or as the Sadducees in their intent to appose Christ, bring in seven husbands challenging one wife: whose mouths Christ soon stops; that in heaven there is no wife at all: Or as it is storied of a woman, of such admirable beauty, that all the gallants courted her; quarrelling in troupes, and making bloody mutinies for her: at last, because everyone could not enjoy her, they tore her in pieces, that so never a one might enjoy her. So innumerable sects, and schisms, and heresies lay claim to the Scriptures, till they even dilacerate and rent in sunder those sacred leaves: and that which is written for their instruction, *they wreste to their own destruction.*

They are unlearned.] Learning is the ornament of a man, the oil to the lamp of his understanding, which maintains the light living. The soul would grow rusty without it; like a sword that is never scowred. Eloquence is good, and memory is good: but if these be without learning, they are but like the rock and the spindle, without ever an inch of yearn. There may be learning without eloquence; which is like a handsome body lapped up in ill fashioned clothes. There may be eloquence without learning; which is like rich embroidery upon base stuff. There may be both eloquence and learning without discretion: men's actions do express their knowledge better than their words. A mere scholar is but a live book; and it is wisdom that sets forth a man, yea, that constitutes a man, more than literature. It is easy and usual for a man to be without learning; and it is not rare, to find learning without a man. To speak sentences, is far easier than to speak sense; yea, and a sensible discourse is easier than a rational carriage. There may be learning, eloquence and discretion too, yet without honesty. We may sooner get acquaintance with the 9. Muses, than with the 3. Graces. Learning, discretion, and honesty, are three degrees of comparison: the last is *Summus gradus.* The other may make a man eminent in the world, the third brings him nerest to heaven. Our perfection in this life is virtue; in the next knowledge, when we shall read the glory of God in his own face. He that wants learning, hath an imperfect head: but he that lacks honesty, hath a defective heart. This is one of their characters, that are here indicted for enforcing the virgin, Truth; Christ's royal and immortal daughter: *They are unlearned.*

These *unlearned* men are aptest to *pervert* the Scriptures: out of which we gather this undeniable conclusion: That Ignorance, or the want of *learning* is no ways a help to devotion; but rather a ready way to damnation. This is plainly delivered by S^{t}. *Peter: The unlearned wrest the Scripture to their own destruction.* The principal columne, whereby both the Turk and the

Pope uphold their Soveraigntie, is by keeping the people in a helpless ignorance. The Pope will allow his subjects no divine learning: the Turks denies to his, any learning at all. *Indocti,* all of them: yea, and *Indociles,* some of them. The latter such as cannot be taught for want of means; that is their infelicity: The other, such as refuse to be taught, for want of will, that is their obstinacy. There is not one tackle in all the Bark of Papacy, for which the Devil is more beholden to the Bishop of Rome; than the doctrine of ignorance. Give him but darkness in any man, and he is never from home. This is the maintenance, the revenues of both their crowns; as strong as an oth of allegiance to both their kingdoms. Neither is this *unlearnednesse* peculiar to the laity of Rome; but it is entertained into their Cloistures, and encroacheth upon the Clergy. That of *Melchizederex Salem,* to render *Salem,* salt: or to interpret*Maria,* the Seas; for *Maria* the blessed virgins were but easy mistakes. To read,*Domum evertit,* for *Domum everrit;* might be the falt of transcription. But to turn *Paul's Hereticum devita,* into *Tolle de vita;* was a wicked misprision. But enough of that: it is not their ignorance of God's Law, which we so much blame; as their law of ignorance; their paradoxicall praise of ignorance. For so they commend it, as if Christ had bequeathed ignorance for a legacy to his Church. Love he commended, and Faith he commended, Peace and obedience he commended; yea, and knowledge he commended:*This is life eternal to know God and Christ:* these blessed legacies he left us; either *praecipiendo,* or *prabendo:* But that any way; by insinuation, toleration, or dispensation, he should be a friend to ignorance, it were blasphemy to think. *The servant that knoweth not, shall be beaten.* And it was not his charge to the Apostles only, but to the Jews, and in them to all men;*Search the Scriptures.* Meddle not with them say the Romists: *Search* them thoroughly, saith Christ. But unlearned men, say they, when they come to the Scriptures, are apt to misunderstand them. But why then say we, are they not bred up in the Scriptures, that they might learn them? First, they deny them to read the Word of God, wherein they might be learned: and then because they are unlearned, they shall not read the Word of God. A young man is not suffered to come into the river, whereby he might learn to swim: and then in his able years, because he cannot swim, he may not be suffered to come into the river. He hath a very gross and dull eye, that does not discern this juggling. There is a myst of darkness, a mystery of iniquity in it.

To leave them; our Apostle peremptorily concludes, that *unlearned* brains are apt to mis-interpret these sacred Rolles: And, O how happy had it been for the Church, if the exposition of them had never been entrusted into the hands of ignorance! But whose feet do so nimbly carry them up into the Pulpit, as theirs that have the least matter to say when they come their? Yet who dare be so bold as they? Who so tedious? They are able to speak more with ease, than any man can endure to hear with patience. I censure no man: yet I could wish for the credit of the Gospel, that some whose Congregations are numerous enough, would either study more, or speak less. But like will to like: *unlearned* Hearers will resort to *unlearned* Teachers. They care not for matter in their discourses, but store of words; as if they would tell us that their very profession was all words, no matter. As one said of a poor Apothecaries shop; that he could find no drugs, for the pots and boxes: so it may be said of those that pretend to Religion, and no farther; we cannot perceive good deeds, for words. Or as when *Jacob* looked for *Joseph,* he found nothing but his coat: so whiles we look for honest men, we

see nothing but their cloak: only a cloak of a good nappe, and a fair gloss of profession: that is all. I would it were not almost the religion of these dissembling and wanton times.

But for you, Beloved; though you cannot be profound Clerks, yet you may be honest men. Holiness is not tied to literature: Doctor, and Saint, are not convertible terms. For then he that knows his masters will, could not choose but do: and so there had been a needless threatening of *greater stripes.* But as you cannot conclude upon us; because our life is bad, therefore our Doctrine cannot be good: for that were an harsh *Non sequitue:* So neither do we conclude upon you; because your knowledge is little, therefore your goodness is less: for that were a false argument. Indeed, first men must know, before they can do: yet your conscience will tell you, that you do not do all the good you know. Illumination, and sanctification, are two several things; and differ as a light, and a perfume: Put a candle into a lantern, and it will make it light, but it will not make it sweet: some perfume must do that. Divine knowledge doth make us understand the Gospel: but it is divine grace which makes us live according to the Gospel. Therefore what you want in great *learning,* supply with good living: I love Preaching, and I love practicing: and I had rather hear one Sermon in a day, and do three good works; than hear three Sermons in a day, and do never a good work, else *Fransciscus Petrarcha, Scholarium Tetracha,* was famous in his time; yet could not escape censure. Four men undertook to sit upon him: one had no learning, the second a little, the third not much, the fourth somewhat, but intricate and perplexed: (Good man! He was not tried by his Peers) All their opinions were summed up in this sentence: *Petrarcham sine literis, virum bonum.* The King stormed at this censure, the Nobles fretted, his friends were vexed, and almost all men threatened revenge upon such saucy Judges. But *Petrach* himself applauded their judgment: *O utinamhoc unū vere dixerunt:* The end of all which study, was to be a good man: if learning came in upon the by, I did not refuse it: But now seeing that by their sentence, without learning I may have goodness; What a comfort is this to me, and to thousands more of no better knowledge? I had rather, of two unhappy disjunctions, see an honest man without learning, than a learned man without honesty.

Doctrina, Salina; learning is a salt-pit; from whence we have the seasoning of all our actions: But *virtus, venustas;* virtue is the beauty, which makes them all lovely. Learning is but the sowing of the ground: an holy and virtuous life is the harvest. Knowledge in the soul is but for breed: when it is once married to Grace, they will bring forth a glorious issue, a race of heavenly fruits, a posterity of good works. *Abraham begat Isaac, Isaac begat Jacob;* and so by a lineal descent, down to Christ: So *faith* begets *virtue,* and *virtue* begets *knowledge;* and so by a lineal ascent, up to Christ. Faith is a second *Mary,* the Mother of Christ; to bear Him: and good works, another act and office of the same Mother; to nurse Him. For the former; *Faith:* it doth again incarnate the Son of God: so *Mary,* that blessed Virgin, *Non minus credente mente, quàm pariente ventre, exultavit.* For the latter; *good works:* they do still nurse the Son of God, with a charitable indulgence. This Himself acknowgeth:*I was hungry, and ye gave me meat.* And if in a modest humility they seem to put it off; *Lord, when saw we thee an hungered?* He both satisfies others, gratifies them: *In doing it to my brethren, ye did it unto me.* This is that milk of charity, and nourishment of pious deeds, that will make Christ batten within us. The woman joined them both together in a natural sense;*Blessed is the womb that bare thee, and the pappes*

which thou hast sucked: acknowledging them both to belong to the same Mother: And Christ joins them both together in a spiritual sense; *Blessed are they that hear the Word of God, and keep it:* knowledge and faith come by hearing; and so is Christ borne in our souls: The effect of faith and knowledge is obedience and doing good, and so is Christ nursed in our lives. Hear therefore, that you may *learn: Learn,* that you may know: Know, that you may do. And though you cannot attain to so much learning, as may become great Scholars: yet at least get so much, as may make you honest men, and good Christians. So far make sure to be *learned,* that you may be saved. It follows;

They that are unstable] Stabilis, a Stando: the *unstable* man is one that cannot stand: like a Drunkard, he reels from place to place. He hath put so much intoxicating scrupulosity into his head, that he cannot stand on his legs. A Drunkard indeed; not so much for excess, as change of liquors: for his soul doth affect variety of Doctrines, more than the intemperate body doth variety of drinks. Now he sucks the Grape of *Orleans,* anon that hotter fruit of the *Canaries:* then he is taken with the pleasant moisture of the *Rhemish* plants: sometimes the juice of the pressed Apples and Peares delight him; which he warms with the Irish *Vsquebah,* and then quencheth all with the liquor made of English Barley. So the *unstable* soul takes a draught of religion from every country: so much of Anabaptism, as may make him a Rebell: so much of that *loving Family,* as may make him an Adulterer: so much of Rome, as may make him a Traitor or Idolater: so much of Arianism, as may make him a Blasphemer. Only he will stand in nothing, as the Drunkard can stand to nothing. As a fool or child, that hath an air in his head, thinks that the bells (then ringing) go to the same tune: and rather frames the sound of the bells to his imagination, than his imagination to the sound of the bells. So when a fond opinion is got into *unstable* head, he conceives all places of Scripture to tend unto that purpose: and will not bring his own doctrine to the Rule, but rather bends the Rule to his own doctrine. So, because he hath a crooked position, he *wrests the Scriptures,* to make them as crooked as his position as himself.

The unstable man partly knows what he hath been, he knows not what he will be, nay he knows not what he is. He runs through as many Religions, or rather Sects and Schisms, as Saint *Paul* did through perils: *Perills of waters,perils of robbers, &c.* He finds *watery* perils, by lighting among the Anaeaptists, with their second Immersion in the *waters* of Baptism: Perills *by his own Countrymen,* by joining with them that murmur against Order and Discipline: Perills *by the heathen,* in partaking of their profaneness and superstition: Perils *in the city,* by siding into singularity and faction: Perils *in the wilderness,* by following the brethren of the Separation; leaving the Church for private conventicles: Perils *on the sea,* by offering to found that inscrutable depth of predestination: Perils *among false brethren;* while they pretend to bring him to the true Mother, the Church of Christ: they lead him to Rome, that unnatural stepdame, the Strumpet of Antichrist. No perils could overwhelm *Paul,* because he stuck to his God: the *unstable* soul waves God, and therefore is subject to all perils.

Opinions in the mind, and diseases of the body are alike infinite. The masters of that Physical art can scarce number or name all sicknesses. Whatsoever disorders a faculty, and

the function of it, is a sickness. Let the eye be distempered, yea let but the finger ache, it is a sickness. Some names they derive from the place affected; as the *Pleurisy:* some from the effect of the disease; as the *falling* sickness. From what it does, or from where it is, they devise how to call it. And yet because all these will not serve, they are fain to extort names from what it resembles, what it is like: so they have the *Wolf,* and the *Canker,* and the *Polypus.* But certainly, opinions and tenets in religion, which are diseases of the mind, do for number out-vie all the diseases of the body: nor are there names enough for them. Therefore as the Papists call diverse of their orders, by the names of their founders; the Dominicans of *Dominic,* the Franciscans of *Francis;* of *Agustine,* the Augustine's; of *Bennet,* the Benedictines: So Schismatics are fain to borrow appellations from their ring-leaders, of *Brown* to be called Brownists, of *Arminius* Arminians: as once of Arius Arians; of *Donatus* Donatists: and yet still they lack names. It hath been a question, whether there be more names or things: but in this instance it may be easily resolved; for certainly in religion, there are more sects than names: and so far are many from knowing how to denominate their opinions, that they must even let them pass with the bare name of opinions.

Prove all things: hold fast that which is good. Saint *Paul* gave great liberty; *Omnia probate:* but with all good counsel; *Quod bonum est tenete.* These *unstable* men will take the liberty, *omnia probare,* to prove all religions; but not the counsel for they commonly choose that which is worst. The *unstable* man, is a live weather-cock; that turns with every puff of vain doctrine: only the dead one does more good, because it tells which way the wind blows. If he cheats that old Serpent in anything, it is in this, that he is in so many minds, the Devil knows not where to have him. Yet at last death takes him up for a vagrant, and delivers him over to the next Sessions, where he is indicted for plurality of wives: for he hath married himself to abundance of errors, and*Gone a whoring with his own inventions* and is cast by that Statute:*If they shall say, He is is the desert, go not forth. He is in the secret chambers, believe it not.* He that is *Multivolus,* will surely be *Malevolus.* He is a *reed shaken with the wind:* today the reed bends to the South, tomorrow to the North: Now the head looks Eastward, by and by Westward: never upright, but when the wind is down. Alas, that ever a trembling reed should be the emblem of any Christian. Let us not be such; but rather*Hold fast that which we have.* The Lord hath enriched us with his saving truth: Let us stand in it, stand to it, stand for it, against all assaults.*For this cause I bow my knees unto the Father of our Lord Jesus Christ.* What weighty suit had that devout Client to the Throne of Grace, that he does not only put himself into such a posture, but also tells us of it: *That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man:* All is for *Stabilitie* in the truth, for our perseverance in grace. Lord, reclaim the obstinate, recall the wandering, establish the wavering, raise up them that are fallen, and confirm those that stand: that we may all live to thee, and die in thee, and dwell with thee forever.

They wrest the Scriptures to their own destruction.] We may say of the *Scriptures,*which are God's spiritual nets to catch our souls; as of that net which had enclosed such a multitude of fishes; *Their net brake. Rumpebatur rete, & non rumpebatur:* in nature it was broke, but by Divine power kept whole. So *Temeratur Scriptura sacra, & non temeratur:* It is ravished by these Impostors from the pure and virgin-Innocence; and yet it is not ravished. They *wrest* and pervert it, to

themselves: but still the word of God remains sound and entire. *Figmentis suis lacerant, & tamen integra manet.* So apostates*crucify to themselves the Son of God;* to themselves: yet Christ is safe and glorious in heaven. As he that lustfully desires to defile a virgin, hath committed adultery in his heart: the virgin remains spotless, but he is polluted. So these mis-interpreters of God's Book, in their intention of mischief, can make a shift to befoul themselves: but the maiden honor of the *Scripture* is undefiled. Fools throw dirte at the moon; yet she needs no charitable hand to make her clean again. A natural fountain may be so poisoned; that all his springs cannot work it out: but no such injury can be suffered by the supernatural fountain of Truth. Swearers are said to tear Christ in pieces, and blasphemy to wound the Majesty of God: yet still is the Deity out of the reach of this impious violence. As the will to do God acceptable service, is as acceptable as if it were indeed service: So the intent and offer of wrong, shall be judged for wrong in the Court of Justice. These men *wrest the Scriptures;* not to the prejudice of that sacred Canon, but *to their own destruction.* This is done many ways.

1. By admitting no more of the *Scriptures,* then will make for their own turns. This course that old Father of lies took; when with a Bible under his arm, and a Text in his mouth, he did set upon Christ:*It is written, He shall give his Angels charge concerning thee &c.* He that durst touch the blessed body of Christ with his hand, will venture to touch the holy word of God with his tongue. But here was subtlety mixed with presumption: What can be a more authentical weapon than the Scripture? But that the devil should fight with it, is the wonder. He cites it indeed, but with mutilation, with distortion: by wronging the words, by *wresting* the sense. It comes not out of his mouth, but maimed and perverted. The Text quoted is this:*He shall give his Angels charge over thee, to keep thee in all thy ways.* One piece of it is left out, all mis-applied by Satan. The promise of preservation is with a limitation; *In all thy ways:* But to fall down from the pinnacle, was not the way. So much as served Satan's turn, to tempt Christ, to tempt God, he cites readily: *The Angels shall keep thee:* But that they should keep him *in his ways;* this he leaves out, for it would have made against him. His *way* of descending, was by the stairs, not by a precipitation. It is easy to see from what School they come, and where they learnt their divinity, that *wrest* and mangle the *Scripture,* to their own purpose. As *Marius* took so much of the Roman laws, as would serve for his ambitious ends: the rest he left out as superfluous. It is a common practice of the Pontifician writets, in their quotation of *Scriptures* or Fathers, only to cull out here and there an Eunuched and maimed authority, for the better color of their schisms: but that which makes against them, is ever past over in silence. And yet they keep a noise, as if the *Scriptures* and they were good friends. The devil did say as much; and yet he was never the nearer to the Truth. Let us take the word from the Author, not from the usurper.

2. By adding that to the *Scripture,* for which they have no warrant: with Apocryphal shreds patching up the sacred Canon. This is the censure of that Antichristian Synagogue, concerning the holy *Scripture:* They call it an imperfect rule, an inky Divinity, flexible to every humor, without the complement of their Traditions. They have a book called *Protevangelion,* fathered upon St. *James,* full of strange stuff. As that when Christ (an Infant) was carried into Egypt, and assaulted by thieves; one thief withstood all his fellows, and

would not suffer them to lay hands upon *Joseph;* desiring the child *Jesus* to remember this good turn: and that this was the very thief whom he remembered upon the cross. That Christ in his minority, working with his father *Joseph* in the trade, had been corrected by him for cutting a piece of timber too short: but that miraculously with his hands he pulled it out to the full length. Is not this goodly stuff, to be put upon our faith? Thus out of the vanity of their wits, they devise all variety of tales, whereby they may lead men's minds from the written word, to a belief of strange fictions. From hence grow those voluminous Legends, and infinite fabulous inventions, and dreams of the ancient heretics. With these delusions do they stuff their Sermons and Postills; turning the holy story into a mere Comedy, with their several hints, and actors, and entrances. No sooner have they singled out a Text from the Bible, Like a flower out of the garden, but they dress it with such new terms of art, that the Gardener can scarce know it again. There be such mysteries, and parables, such metaphores and allegories, forced out of plain propositions; that as they wonder how we should not receive them, so we wonder more how they could find them. But a sober ignorance is better than a drunken knowledge.

3. By distinguishing the *Scripture,* till (in a manner) they extinguish the light of it.*Christ was offered up once for all:* This they distinguish, telling us of a Sacrifice Bloody and unbloody: the one, once on the Cross; the other, daily in the mass.*Drink ye all of this:* They distinguish of *All;* and would have it to be meant only of *All* the Apostles, not of *All* Christians.*Marriage is honorable among all men:* That is, say they, among all them that are not bound by a vow to the contrary.*There is one Mediator, Christ:* this they distinguish; He is the only Mediator of Redemption, not so of Intercession. Again; that he is Mediator both in regard of nature and office: the Saints are mediators in regard of office, not of nature. So, say they, Christ's satisfaction is in virtue sufficient, but not efficient in act, unless it be applied by our satisfaction. To take away all opinion of merit, Christ chargeth us, *when we have done all we can,* to hold ourselves *unprofitable servants:* To establish merits, they elude this with a distinction; we are unprofitable to God not to ourselves. When we prove that diverse Popes have erred, and been Heretics; they answer that the Pope may err, *Quatenus homo, non quatenus Papa:* But when the man did err, where was the Pope all the while? Be not these pretty distinctions, whereby they mangle the word, and delude the world? upon this file hang all those dusty cob-webs of Rome; where in they catch souls like flies, and prey upon them with their poisonous breaths. Upon this drumme beat all the Schoolmen, making a harsh clattering with their subtle questions, and idle disputations. By this last kind of enigmaticall Divinity, the wit and capacity of man is fettered and entangled: By the next, which is their historical figments, it is fondly trained on, and inveigled: By the first way, it is enchanted and astonished: by everyone of them it is cozened and fowlly abused.

4. By mis-alleging the *Scripture,* to the defense of their Schismaticall tenets. If you will take an Inventory of Popery, what can you light upon, but such notorious distortions and mis-applications of holy writ? What the Evangelist testifies of *Christ;* that*he did many other signs, which are not written in this book:* That the book of Conformities applies to S. *Francis; Multa quidem & alia signa fecit Franciscus, quae non sunt scripta in hoc libro.* To S^{t}. *Agnes* they ascribe that;*Thou art all fair my love, and there is no spot in thee.* To S^{t}. *Lucie,* that;*The light shineth in*

darkness, and the darkness comprehended it not. Be not these impudent profanations?*God made two great lights:* the Pontifical, *to rule the day* of the Spiritualtie; the Regal, *to rule the night* of the laitie: and this latter is less than the other by 57. degrees: saith a Glosser, Like some skillful Astronomer. *Thou shalt tread upon the Lion and Adder:* Pope *Alexander* the 3. applied this to himself, when he trampled upon *Fredericke* the Emperors neck. Certain Ambassadors Lying in such a posture, under the Popes feet; were taught to cry; *Qui tollis peccata mundi, miserere nostri.* They fetch the like ground for it out of the Psalm:*Thou hast put all things under his feet: The fowls of the air,* which are, say they, the Angels in heaven: *The beasts of the earth,* Christians in this life: *The fishes of the sea,* the souls in Purgatory. What honor doth the *Scripture* attribute to Christ, with which the Pope hath not made himself bold.*A sure foundation, a precious corner stone:Kings and Queens shall bow down to thee, and lick up the dust of thy feet:They shall appoint themselves one Head:All power is given unto me in heaven and in Earth.* It was said of Pope *Leo; Ecce Leo de tribu Judah.* Of another; *Lux venit in mundum.* He is called the *Great Shepherd of the flock, the Bridegroom, the Lamb.* Christ hath no royal Robe, but the Pope fittes it to his own back: about which sacrilegious work, the Jesuits are his cunning Tailors. Because Christ contradicted not *Petres* speech; *Ecce duo gladii:* this was warrent enough for *Boniface* the 8; to challenge the power of both swords, Temporal and Spiritual.*Peter* was charged to pay tribute both for his Master and himself: therefore is *Peter* the chief over the rest of the Apostles, because none of the rest paid: as if paying of tribute were a sign of preeminence, and not rather of subjection.*Rise Peter, kill and eat:* was not this a goodly foundation for *Baronius* to build on, that the Pope might excommunicate the Venetians.*A man is taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.* This *man,* say they, is the Soul: *going into a far country,* departing out of this world: *the authority left with his servants,* is his charge to his executors •hat must they do? with his good they must procure the prayers and suffrages of the *Church,* to free him from Purgatory: the *watching of the Porter,* is the Duty of his Pastor; daily to sacrifice for him by saying Mass: were not these deft interpretations? What is, if this be not *wresting of the Scriptures?* They have yet one way more to abuse them.

5. By raising strange and unnatural conclusions out of them. One proves that *Peter* had no skill at his weapon; because he did but slice off *Malchus* his ear, when he should have struck off his head. Another, that the King is inferior to the Priest; because *Peter* was an Apostle that smote, and *Malchus* signifies a king that was smitten. Another, that Ecclesiastical dignities are not to be conferred in regard of kindred but of merit: because Christ gave the Keys to *Peter,* and not to *John;* though *John* were his Cosin, and not *Peter.* Be not these marvelous proper collections. They can tell you how many thorns were in Christ's crown: and what he wrote on the ground, when he absolved the Adulteress: and what speeches passed between the Father, Son, and holy Ghost in Paradise about the Incarnation of Christ. Such metaphysical speculations swarm in the brains of our Pontifician Doctors: such frothy inferences boil out of their unskimmed wits. God hath ever been jelous of his word, as of his own Honor: His Name is but that whereby he signifies his Nature to us: and his word is but that whereby he signifies his will to us: They that take either of them both *in vain, shall not be hold guiltless.*

This latter is the reverend and impartial Judge of all controversies: and whatsoever contradicts it, is not an Illumination of the Spirit, but an Illusion of Satan. *Jerome* by those*four and twenty Elders,* understands the four and twenty books of the law, as they are divided by the Hebrews: *Clothed in white,* because therein is no lie to be found: and *on their heads crowns of gold,* because of their victory over sin and Satan. The Antichristian synagogue labors to bereave the *Scripture* of this honor: as the Title or office of a Judge; because the Church is ancienter than the *Scripture.* But if this were a good reason, than Magistrates could not be Judges of the people, because the people are ancienter than the Magistrates: nor should the laws have authority over them, because they are ancienter than the Laws. If we do not understand by the *Scripture,* the paper and print only; but the doctrines therein contained: then all that is there said of the nature and properties of God, of his eternal counsels, and of the worlds creation, must needs be ancienter than the Church.*The word that I have spoken, the same shall judge them in the last day, that receive not my words.* This shall be judge, when all the world, even these perverse judges themselves shall be brought to judgment.*They have Moses and the Prophets, let them hear them.* If *Moses* and the Prophets were sufficient to instruct the brethren of *Dives,* how much more able is the addition of the Gospel and Epistles to bring us to salvation? Christ lives now,*non solum inter nos, sed etiam intra nos.* In this Evangelical glass, we can behold him crying in the cradle, and dying on the cross, buried in his grave, and rising from the dead, ascended far above all Heavens, and there sitting as an Advocate to plead our cause. Who then shall lay violent hands on this sacred Canon, with impunity? To take off God from his own meaning, and to father upon him a bastard sense, is intolerable blasphemy. Yet we know where such *wresters* dwell; that offer to wring God's weapon out of his hand, and impiously return the point upon his own bosom.

The summary conclusion is this: Imposters and perverters of these sacred Records, are in the state of damnation. They that will give God a new tongue, shall feel his old hand. *Detorquent,* they put the text to the rack, the *Scripture* to the torture: first, they conceive an opinion, and then screw the Word of God to the maintenance of it. They will not so conceive as he speaks, but they will have him so speak as they conceive. First, they conclude, thus it shall be: then they force the *Scripture* to consent with them, that so it is. As when lustful *Amnon* could not win *Tamar* by fair means, he defloures her by force. A little flourish of words, is with them a main advantage: lik raging wild beasts, that when they cannot come at the person, they rend in pieces his garment. But as a man, so the Bible consists of a body and soul: the sound of the letter is but the body, the sense is the soul. The seed is the Word of God: they that corrupt it, as heretics: or choke it, as hypocrites: or keep it down forcibly from growing, as tyrants: or thrust other seed into it, as Papists; shall have just vengeance for their pains. For as God gave pure seed, so he will require pure corn.*Thou shalt worship the Lord thy God, and him only shalt thou serve:* this is pure seed. To worship Angels or Saints, or the crucifix, or images: this is sophisticate seed; God did never sow it: it is the enemies supersemination of tares. Christ's feed was left in the garners of the Prophets and Apostles: they that adulterate it before it be sown, or nip it when it does spring, or cut it down before the Lord's harvest; shall be indicted of this felonious rape, the *wresting of Scriptures.* When all their fond allusions, shall be found illusions: and as they have attempted to make *God* speak against himself, so their

own tongues shall be their own accusers, & condemnd they shall stand by their own consciences.

Here let us take 2. cautions; as marks to know them, and means to avoid them.

1. We may discern them: as the cunning of an Imposter cannot keep him from a discerning eye.*Whether we be besides ourselves, it is to God: or whether we be sober, it is for your cause:* this is the best tēper of *God's* faithful workman; his carriage towards *God* is full of zeal; not without groans, agonies and raptures. But his conversation towards men is full of mildness; of a soft, sweet, cool & affable demeanor: hipocrits and impostors deal otherwise for in the Church, in the Pulpit, they seem to be men inspired with holy furies; like burning Seraphim, wrapped with ecstasies, and amazing all their hearers: take them into their chambers, in their solitary and separate meditations, whereunto *God* only is privy: view their life, as it is abstracted from the public eye: they are not only calm and tepid, but even fowl and wicked: sober enough to *God,* and transported only towards men. As hypocrites with their dissembling holiness towards God, do palliate their injuries done to men: so heretics by their morality and fair deportment towards men, make a way for their blasphemies against God. The former is like a meteor, which burns clear upward to Heaven, but hath a squalid tail dangling to the Earth: The other like the Moon, is then lightest towards the Earth, when she is dark to. Heaven. Roaring profaneness makes too much noise for Imposture: that is the Devils suite when he goes a whoring: it is the language he speaks amongst ruffians and strumpets: He hath another garb for the brethren of singularity. Iniquity is a coard or cable; a gross bungerly sin: but hypocrisy is a fine spun thread, scarce discernible. If you see a man that hath nothing but Heaven in his mouth, and yet nothing but the world in his hand, you may suspect that he hath a Devil in his heart. They that mingle the respect of themselves with the sacred Truth, have not the *Scripture* for a Text, they may have it for a pretext. But such as mind only their Masters glory, with trembling and innocent hands turn over their Masters book; and interpret it as it is meant, to direct us the way to Heaven, and to bring us to salvation.

2. We may avoid them; by cleaving to that word, which they are still cleaving a pieces. *Thou shalt protect them in thy Tabernacle from the contradiction of tongues,* saith the Psalmist. Out of the Tabernacle of God, we meet with the contradictions of the World, with a world of contradictions: which way so ever we turn ourselves, there is no end of controversies. That as in the burning of some danke and sobby fuel; we cannot see the fire for the smoke: So the light of the *Scriptures* is dusked by the vapors of controversies. Whilest green wits range abroad into the woods and thickets of Schoolmen, that wild Forest of Polemicall Divinity; they cannot escape vnscratched. Those briars and brambles pluck of the wool of the sheep. They that love such intricate and perplexed walks, had need of iron-shoes, for they tread upon thorns. I deny not but there may be a sober use of those abstruse questions; but then they must be read with sober eyes: otherwise there is more danger in being snared with difficulties, than hope of benefit to our saving knowledge. The Dove that keeps her close in her nest, those*clefts of the rock,* is not troubled with these wild flutterings. Adhere to the Church, and therein to the *Scripture,* whereof the Church is the depositary, not the Judge. In

the tabernacle was the Ark, and in the Ark the Testimony. The Tabernacle was but the husk, the Testimony was the kernel. Never tell me of the husk without the kernel; of the Tabernacle, without the Testimony. The Tabernacle was ordained for the keeping of the Law: and the custody of the Gospel is also entrusted to the Church. But as the Testimony was the life of the Tabernacle, so the life and soul of the Church is the Gospel. On this blessed covenant let us rest our faiths, and it shall bring rest to our souls.

They wrest the Scriptures to their own destruction.] That which is said of Tapers; *quod me alit, me extinguit:* or of the creatures, that *Nutrimenta* may be made *Nocumenta:* so also of the *Scriptures;* that *verbum vitae,* the Word of life may be so distorted from *vita verbi,* the life of the word, till it becomes *Esca mortis* to us. Like an over-charged Cannon, it may recoile upon us, and brain us with the splinters. That which God gave us for a spiritual *Sword,* wherewith to wound out enemies; may be so *wrested* out of our hands, that it becomes a sword for our enemies, wherewithal to wound us. As the Taper is put out by an inve•sion of it: the fire should be above the oil, and so it burns; but if the oil gets above the fire, so it drowns. Or as the creatures are noxious only by the abuse: meat nourishes, excess of meat suffocates: wine chears the heart, too much wine overheats and endangers a Surfet. So it is with the *Scriptures;* Take them in their pure, proper, natural, and genuine sense; they are the Bread of life, and the Waters of life, and the immortal Seed of life: there is nothing but life in them. But as *Paul* said of the Law;*The Commandment which was ordained to life, I found to be unto death:* So Heretics may say of the Gospel; What God meant for our life, that we have abused to our own death: yet still the Covenant, no less than the Commandment, is*holy, and just, and good. Ex perperam intellecta Scriptura natas heresies.* Heresies are raised out of the *Scriptures,* though they be revincible by the same letters. *Irenaeus* calls it *Imaginem confictam & refectam, ex regiâ (quae est in eâ) Divinâque Imagine dissoluta.* Wicked men will build errors upon the Pillar and Ground Truth. Four Observations are here offered to us.

1. Hypocrites and Imposters never meddle with the *Scriptures,* but to wicked purposes. This project they learned of their father:*Cast thyself down, for it is written, He shall give his Angels charge over thee.* He knew the bait that Christ would soonest bite at: that he relied upon nothing so much as the voice of his Father: If any stratagem can prevail, it must be a pretence of *Scripture.* Therefore he draws out his *Scriptum est;* dealing with the sharp, and blading it out with the Word of God. He, forsooth, is a lover of the truth; and will persuade Christ to nothing, but what he hath *Scripture* for. He does not always show his horns, but sometimes veil them with holiness. What an honorable testimony was given by that Maiden, possessed with a spirit of Divination?*These men are the servants of the most high God, which show unto us the way of salvation.* Who would look for the Devil, under the habit of such good counsel? He is the father of lies, And will he bear witness to the truth? He knew *Paul* to be a sworn enemy to his kingdom, and yet he rings the Bell to his Sermon, and gathers a great audience about him. But he had another drift in all this: he made a show to underprop the truth, but he meant to undermine it. By the maids repeating and clamorous noising of it, he hoped to work a suspicion in the hearers, that *Paul* and the Devil had compacted together. He hath *Scripture* for Christ; and a fair testimony for *Paul:* yet Christ struck him down, and*Paul* threw him out. So his Factors, to prove their heretical tenets, make bold with the

Scriptures: as, in the Fable, the Fox never praised the Law, but when it might make him a way to his booty.

2. This is the cause of many men's irresolution, the dissonant interpretation of the *Scriptures:* in that all men, of all Religions, do allege it. The places seem to contradict one another: Christ allegeth it, the devil allegeth it: what shall we do? Which way soever we take, it may be the wrong. Therefore some *lie down,* like *Issachar, between both the burdens,* and sue out a writ of ease for their consciences; thinking it best to let all alone. Must we needs be either Gnostickes, or Sceptickes? Because we cannot know all, shall we examine nothing? To leave the war, whereunto we are lawfully pressed, till we have disputed the cause, which belongs not to us, is but a base tergiversation and flinching. Because our enemy hath recovered some of our Artillery, and plays upon us with our own Ordnance, Shall we therefore quite abandon all the rest of our Munition? Because we cannot reconcile both parts, Shall we be so civil and mannerly as to displease neither part? Though one side be false, we must not shift ourselves from all inquiry of the truth. We might as well fear to eat, least we should be choked: or leave watching, and set the gates wide open, because the enemy will hardly be kept out. Let us not turn that to security and idleness, which God hath made the matter of our excercise. Wherefore serve those Promises:*Seek, and ye shall find:He that would do the will of God, shall know his Doctrine.* If we be not prepossessed with prejudice, our heavenly Schoolmaster will teach us. And if we understand not so much as will make us learned, yet shall we understand enough to make us blessed.

3. The foreknowing that doubts will arise, should make us more skillful in the way to clear them. *It is written,* saith Christ: *It is written,* saith the Devil: If they be written, they are both true: If true, How are they contrary? And contrary they must be, being cited by Enemies. The Text cannot speak: What resolution then is there for the Conscience? Shall we make the *Scriptures* like Wax, susceptible of any impression? Or like Bels, tunable to the ears of the Hearer? Though the printed letter cannot speak; and they that wrote it are in Heaven: yet there are means to come by their meaning. First, Prayer; that it is a Key to those heavenly Mysteries. *Qui docuit orare, dabit & intelligere.* He that gives us the understanding to pray, will also give us the understanding that we pray for. *O Lord, Teach me thy Statutes.* Secondly, examination of the words; what they, be in the Text, what in the Context: whether proper or figurative. He that makes a propriety of speech of a figure, is like him that took the curtain for the picture. Thirdly, the drift and scope of the place must be weighed. To the Ruler that asked what he should *do to inherit eternal life,* Christ's answer was a direction to *keep the Commandments.* Not that Christ meant, the way was by the works of the Law; as the Papists gather from it: but to confute his opinion that thought so, when as he could never fulfill it. We are *justified by faith,* saith *Paul:* we are *justified by works,* saith *James:* Saint *James* dealt with them that stood too much upon faith without works: Saint *Paul* dealt with them that stood too much upon works without faith. The one a Justice of Acceptation with God, the other a Justice of Approbation before men. Fourthly, *Scripture* must be conferred with *Scripture:* it is *Index* both *Sui* and *Obliqui.* Compare that of Saint *Peter;Charity shall cover the multitude of sins:* with that of *Solomon;Love covereth all sins:* then we shall find, that it doth not cover sins before God, as the Papists would have it: but qualifies and hides them from men, as God would have

it. Fifthly, that which is not proportionable to the Analogy of faith, and agreeable to the rule of truth, is a *wrested* Interpretation. *This is my Body,* If I take it for the substantial flesh of Christ, as it was upon earth; this crosseth a Commandment, *Thou shalt not kill;* yea, it crosseth my Creed, which binds me to believe that He is in Heaven. I know that in *Scripture* some things are not expressed, which are yet implied: *Scriptura non dicit, sed non contradicit.* If it cross not the rule of faith, it may be received: the honest and believing heart shall be instructed.

4. This is no disgrace to the *Scriptures,* that they are depraved by Heretics: nor is it a wonder, to hear Hypocrites quote that authority, which Satan himself hath not spared to cite. Though *Scripture* be opposed to *Scripture,* yet this must not withdraw the determination of matters from the Book of God: for none can better try the truth, than the *Spirit of Truth.* When the Devil had abused that place; *Psal.* 91.11. by enforcing the promise contrary to the Commandment; making that absolute, which in it self was but conditional: as if the Lord, who would protect him *in his •aies,* would also protect him out of his ways: which was to adulterate the *Scripture:* yet this detracts nothing from the glory of it, because Satan and his Impes meddle with it. Nay, this rather graceth it; for their very allegation it a secret acknowledgement of the honor due to it. Christ therefore did not throw away his weapon, but striketh with the same sword, wherewith He was stricken: and makes an holy use of that to his Fathers Glory, which to his dishonor was abused by the Adversary. The Word of God is not the worse, because these men have depraved it. The Bee gathers honey on the same stalk, from which the Spider sucks poison. Some have been poisoned by their meats and drinks; yet either these things must nourish us, or nothing. Though the bloody Hel-hound slay a man with his weapon; yet the Soldier may layfully gird a sword to his side.*It is expedient that one man should die for the people:* A *Caiaphas* spake it; must not we therefore believe it?*Let me die the death of the righteous, and let my last end be like his:* Though this were the wish of an inchanter, yet the prayer will do well in the mouth of an honest man.*These men show us the way of salvation,* says the Pythonesse: yet *Paul* will not deny himself to be a Preacher of salvation, because she affirms it. And if the Devil transform himself into an Angel of light, shall therefore the good Angels forgo their light? The intemperance and surfeit of an epicure, does not make our sober appetites out of love with our dinner. It may be the Devil by alleging of *Scripture,* meant to make Christ weary of his weapon: as the fashions of apparel, when they are taken up by the base, are cast off by the great. And it was one cause, why Christ afterward forbad the Devil even to confess the truth, because his very mouth was a slander.

It is Satan's old trick, to counterfeit an Imitation of the son of God: *Christ* allegeth a *Scripture* to him, and he re-allegeth *Scripture* to Christ. What one act ever passed the hand of God, which Satan did not apishly attempt to second? they that quote God's Word against the Authors meaning, are the heirs apparent to Satan. If we seem to follow Christ in the outward action but with contrary intentions, we do indeed but follow the Devil in following Christ. It is not possible for Impostors, to find out a better color for their heresies, than out of the *Scriptures.* Therefore with that Heavenly gold, they guild over their base metal, that it may pass current. The Prince of darkness will not scorn to borrow so much of an Angel of light, as

to seem godly for a mischief. If hypocrites deceive us with the glorious luster of holiness, we see where they have learned those projects. Yet is not our Savior distasted with the *Scripture,* because the Devil mis-lays it in his dish: but rather he snatcheth the sword out of that impure hand, and beats him back with that usurped weapon. It is not the letter of the *Scripture,* that can carry it, but the sense: while we separate these two, we profane both. The *Scripture* is one, as that God whose it is: where it shows any appearance of difficulty or inconvenience, it needs no light to clear it, but what it hath in it self. All doubts that may arise from it, are fully answered by collation. It is not the glorious flourishes of hypocrisy, but the easiness of our slothful credulite, that abuseth us.

I know indeed, that many souls are betrayed by corrupting that truth, whose virtue is sovereign and saving. There is no Devil so dangerous, as the religious Devil. Yet as *David* would not doubt to eat of that sheep, which he pulled out of the mouth of the Bear or Lion: so let it be no scruple unto us, to fetch our own patrimony out of the hands of the Philistines: and to seek for salvation in that Ark, which they joined with their *Dagon.* Good meat put into a stomach corrupt, feverish, or hydropicall, doth not more nourish nature, than the disease: yet we do not thereupon forbear utterly to feed: but rather strive to purge out those bad humors, which cause the offense. The Lord hath given us light; let us beseech him also for clear and sound eyes, that we may take comfort in the light he hath given us. Let not the divine Table of Christ be *made a snare* to our souls. The Word of God is holy, O that our hearts were so: then should we find that word not more true, than cordial. And after all these depravations and clouds of darkness cast before that blessed light; we shall see it as plainly, as the Sages did the Star, and it shall bring us directly to *Jesus Christ.* It follows.

To their own destruction.] They make a fair business of it; so *wresting* the book of Grace, that they quite *wrest* themselves out of the Book of Life. To say nothing of those sacrilegious Poets, that have turned the sacred story into plays and interludes; and presented that on the Stage, which was ordained for the Pulpit. But if a man plays with God, he shall find God in earnest with him. Two causes of this perversion are principally here assigned by the Apostle: the want of knowledge, and the want of sobriety: *unlearned, unstable.*

What innumerable absurdities have sprung from the former, Rome can give you a large Inventory. Ignorance passeth among them for one of the Graces, (I had almost said) for one of their Sciences. The mother of devotion they call it: the blind mother of as blind littor: superstitious devotion, the daughter of mopish indiscretion. *Ye worship ye know not what:* well may they worship they know not what, that are religious they know not how. Laymen are esteemed as hogs; and must not be allowed those precious pearls.*Espencaus* relates the speech of a noble Italian Bishop: Our countreymen are terrified, saith he, from the study of Divinity, with fear of incurring heresy: as if error sprung from the knowledge, and not rather from the ignorance of the *Scriptures.* When an old Priest of theirs heard a young man allege *Scripture* out of the New Testament, he wondered at it: and protested that he had been a Priest fifty years, and yet never knew what the New Testament was. The prohibition of the Bible was so strictly urged, that it was more danger to be found reading a chapter of it, than

counterfeiting the Kings coin. This appears by that ancient law in our kingdom; that in many criminal offenses, he that could but read a Psalm in Latin, though he understood never a word of it, should be exempted from the secular power, as being fit to make a Clerke of. This law is still continued; not that all such as can read, are fit to be made Priests, but to mitigate the rigor of the law in petty offenses. Now they have translated the Book of God into diverse vulgar Languages: but still, as they have corrupted it with false glosses, so they teddar it up within certain limits. It is not permitted, but to such as have a dispensation from their Ordinary, or that by their yearly revenues can dispend such a sum of money: As if heresy could fasten upon none but beggars: or the rich only, and not the poor, stood in need of comforts. Thus the Title which *Epiphanius* gives to all heretics, belongs principally to them; *Lucifugae,* the lovers of darkness.

For the other cause, the want of sober judgments, how shall we do to excuse ourselves. We have too many of those that *wrest the Scriptures.*

1. Reprove a sensual gallant for his voluptuous life, shared out into play, dalliance, drink and sleep, and he hath *Scripture* to defend it.*There is nothing better for a man, than to eat and drink, and make his soul enjoy good in his labor.* God would have a man to enjoy good in his labor; but what is this to them that never labor in good? There is a particular calling; follow that, there is a general calling, to labor in the vineyard of salvation;*work out that:* When you have done both these, if there be any spare time left, you may go play. But it is a sacrilegious impiety, to make that word the buckler of sin to defend it; which is given for a spiritual sword, to kill and mortify it. Such men *wrest it to their own destruction.*

2. Rebuke a worldling for his scraping rapacity: tell him that *Covetousness is idolatry;* that it brings on a catalogue of curses: He contradicts you with *Scripture:That man is worse than an infidel, who provides not for his Family.* As if men must needs provide for their own, by taking away other men's: and could have nothing to leave their children, but that which they purloyne from the children of God. He that buys a patrimony for his child, with the loss of his own soul, hath but a dear purchase, a very hard bargain. There is a true story of a rich oppressor, who had stored up a great mass of wealth for his only son: This man falling into sickness, and thereby into some remorse, called his son to him, and told him how abundantly he had provided for him: withal asking him, whether he did truly and really love him. The son answered, that nature (besides his paternal indulgence) bound him to that. The father being now in his sick bed, farther puts him to it; how he would express this love to him: the son said in anything that he should command him. Hereupon, his father chargeth him to hold his finger in the burning candle, but so long as he could say one Pater-noster, without removing it. The son attempted it, but could not endure it, Yet says his father, to get thee wealth and a large estate upon Earth, I have hazarded myself to Hell; for the welfare of thy body, I have ventured my soul: Thou canst not suffer the burning of a finger for me, I must burn body and soul for thy sake: Thy pain is but for a minute; mine must be unquenchable fire, even torments forever. By this consideration, being melted into repentance; he restored all the gains of his unjustice, made the poor partakers of his riches, abandoned all worldliness, and was recovered both in body and soul to the Lord. As he hath

many followers in his base avarice, so I would to God he had some in his gracious repentance. Little do gripulous fathers, that what was forty years a gathering, should be spent in one Christmas-revelling.

3. Reprehend a dissolute liver for his inordinate courses: persuade him to a seasonable repentance: tell him that he hath no promise of forbearance: that many are cut off by sudden death in the midst of their sins; or justly delivered over to hardness of heart, and final impenitency: yet he can prolong his sensual pleasure, by a warrant of *Scripture:At what time soever a sinner repents, &c.* Thus, what is written for his consolation, he tutnes to poison: of his physic and restorative, he makes a drink of intoxicating desperateness. Alas, why did God give us his Word, but that we might be saved by it? Why are we not left in blindness, like the Heathen; but that the Lord intends this gracious light for our conversion? Shall we make that our encouragement to be evil, which God hath ordained to bring us to goodness? The Gospel is our Fathers will; shall we dare to interline it? To get a false legacy, shall we forfeit the true? It is our Charter; the covenant that God hath made with us, to save our believing souls in Christ: shall we subtly pick words and cavils out of our evidence, to overthrow our own inheritance O why should we *wrest that to our own destruction,* which is meant for our salvation? There be sayings, by which a profane soul heartens himself on to lewdness: and yet even those, the tender conscience takes for motives to repentance. There be sentences, from which a too late repenter will suck desperation: and yet they that seek the Lord early shall receive from them his morning dew, his seasonable mercy, his sweet compassion. In a word, let us neither extenuate those places that make against our sins, nor misconstrue those that make for the peace of our souls. So whiles we do no way wrong the *Scripture,* it shall every way comfort us in *Jesus Christ, Amen.*

2 PET. 3.17.

Ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness.

IT is the policy of that old Serpent, to get upon us the same way that he did at first: which is by drawing shadows over substances, as he did the body over the soul. The way to mend this, and to cheat the Devil, is to turn man the right side outwards, and to set the soul foremost again. *Josephus* thinks that the Serpent, before it was an instrument of *Eves* temptation and fall, did go upright and speak: and that his present mutenesse and creeping, were a curse laid upon him for that fact. But if he formerly went upright, if he formerly spoke, it might be wished that he did so still: Because if he did go upright, we should the sooner see him; if he spoke, the sooner hear him. In his curse we are cursed too; his very creeping undoes us. When he presents pleasing objects to our eyes, the snares and bates of sin, he says nothing: he is a dumb serpent, but still a serpent. When he winds error and falsehood into our souls, through the labyrinth of our ears, he lickes the dust in a cozening humility: he is a creeping serpent, but still a serpent. The vanities of the world, honor, pleasure, wealth, envenome our affections: but the errors of the world, schism, faction, separation; these impoison our judgments: There the body is more taken, here the soul. The rule to help the former is this;

that the body and the soul still go together, but the better before. The rule for the other, that the soul ever follow God, as the body follows her: that she never stand to her own judgment, but to his that made her. The rule for both; that we lay hold upon the Gospel of grace with both hands, of faith and practice: for so the understanding and the will, which is the whole soul of man, is made up again, and sanctifies the body. Let us keep the will and testament of our once dead, and ever living Testator, the sacred record of the Gospel, perpetually in our hands, in our hearts; and then *Error* may knock at our doors, but find no entrance: it shall not come in. The *wicked* may invite us to their house, and promise us pleasant cheare, novelties and dainties; new opinions, new positions, new speculations, rare foreign stuff; but we will not go. Thus if we stick close to the evident written truth; when thousands perish in their strange devices, which did creep like serpents into their wanton heads, and stung their hearts; we shall not *fall from our own steadfastness:* which is our Apostles special care in this place: *Ye therefore beloved, seeing ye know, &c.*

The main building of the Text is a caution: the Porch or entrance into it, is by an insinuation. The Apostle insinuates himself three ways. First *Per viam illationis,* by an illation upon the premisses; *Therefore:* Secondly, *Per viam dilectionis,* by his love to their souls; *Beloved.* Thirdly, *Per viam concessionis,* by granting their former acquaintance with these dangers; *Seeing ye know these things before.* The caution arms us against two miscarriages; the one of wandering; that we be *not led away:* the other of Falling; that we do not *fall away.* The former is a sinful way, the latter a fatal end. In the way, there is *Quiddam activum,* the *error of the wicked:* and *Quiddam passivum,* the *Seducement* of the weak. In the end, we have a Station, *Firmitas, a Stedfastnes:* and a precipitation, or *falling* from it, But then there seems to be a kind of *Dilemma* in the words: for if they were *steadfast,* how could they *fall?* If they did *fall,* where then was their *steadfastness?* It is cleared by distinguishing the times: So long as they continued *steadfast,* they never fell: but when they once fell, they ceased to be *steadfast.* He that standeth now, may yet fall hereafter.

Therefore: this Illative bids us look back a little: There is no word superfluous, that ever droped from the pen of the holy Ghost: somewhat sure there is in it, and that of no small moment. As *David* answered his brother *Eliabs* chiding;*Is there not a cause?* Certainly there is a cause. Wheresoever we find an *Igitur,* we must not slip it: for the whole weight of the sentence lieth upon it. It is the ground that feeds the root, it is the root that bears up the tree, on which all the fruits grow. It is the Prophets rule; First to look to the*root downward,* before to the *fruit upward.* Every argument is shut up with an *Ergo;* it is the known note of a Conclusion. Thus may the Syllogism be framed: Whosoever would escape *destruction,* must adhere to the truth: But you all desire to escape destruction: *Vos igitur, Ye therefore* stick to the truth. *Erring* from the *Scriptures,* is the *Medius terminus,* whereupon the whole argument runs; from which the very life of the Induction breathes. There is perdition threatened to them that abuse God's word: this we would fain avoid: *Cavete igitur; Beware* of committing, such an abuse, beware of being led away with such an error. The *Wherefore* of it is destruction, and who would not fly from that? Yet we are naturally so slow, that we must be spurred on with a Caution.

Beloved.] Of all the medicines and electuaries, ministered to us by our spiritual physicians, *Love* is the sweetening. Bitter pilles will down, when they are made up in *Love.* We will suffer incisions, the opening of our veins, and the letting out of our bloods, when we know it is done in *Love* to our healths. And shall we not suffer the word of Exhortation, when it is the argument of *Love* to our souls? *Paul* with passion, Christ with compassion, reproved sinners all in love. If there be any other intention in the dispensers of these heavenly mysteries; whether it be Covetousnes; as *Simon Magus* would have bought the holy Ghost, that he might have sold him, and so got money by him: Or pride; as the sons of *Sceva* would needs be casting forth devils, without a commission: Or Flattery; that say to men that*despise God, Ye shall have peace:* Like Chaplens of *Abiathar's* humor, that with blanching vices at the Table, spoil their grace before dinner: Or vain glory; as the Pharisees made long prayers, and (doubtless) longer Sermons; that the people might commend their memories, and have a rare opinion of their merits: Or emulation, as *Tertullus* offered to ou•vie *Paul* with eloquence: Or envy, as those that bitterly stomached that Apostles credit: Or hypocrisy, as *Judas* preached against unnecessary wast, because he would fain have put it in his own purse: Or contention, as [s] some *Preached Christ in strife;* that contend more for the honor of their own wit, then of Christ's Gospel: If any of these springs set our wheels a moving, if these be the ends of our Preaching such an end will follow it, as we had better be without it, even such a misery at the end, as will know no end of misery.

Love, Love is the promptuary of all our labors: this obligation, this adjuration, did not *Christ* lay upon *Peter* only, but upon every Minister;*If you love me, feed my sheep. Love* is the Master of all difficulties, the digester of all injuries, the silences of all excuses, the heart and life of all good actions. Law is not so strong as *Love:* we do many things in *Love,* which we need not do in law; be pleased to note here the difference of affections, that is in the Pastor & the peole, he people will render no duties to their Pastor, but what they are compelled to by Law: Nay, *Vtinam vel sic,* would it were no worse. It might be wished, they would do but that: we find the contrary, they do not. We do not, like dull Oxen, tread out no more corn than the goad of the Law pricks us to: but though you muzzle our mouths, we fill your garners. *Only love constraineth us;* and that with so pleasing a violence, that we even *love* our own fetters.

But we cry out on the want of *love* on all sides. The Minister professeth *love* to his people, but they will not believe it. The people pretend no less *love* to their Minister, though he cannot find it. How shall they be tried? There is one rule to try both faith and love: the proof lies in*good works.* What you do for us, and what we do for you; this shows in what measure we love one another. I we feed you with our spirituals; this is a demonstration of our *love* to you: But if you let us languish for want of your temporals, I am sure here is no proof of your *love* to us. If we should all examine our hearts according to this infallible rule; your want of *love* to us would be judged by your own consciences.

We like any charity well, but the doing charity: If our *love* would cost us nothing, we would make it welcome. But gracious *love* is of a nobler nature: it hath Eagles wings, and will fly to do good: it will run, where it cannot fly: it will go, when it cannot run: yea, *love* will creep, where it cannot go. Sometimes charity flies; as an Eagle to feed her young ones: she flies East

and West, swifter than the wind, with an ardent desire of doing good: she flies up to Heaven, and would show her self in those glorious Courts: and this is an Angels pace. Sometimes she runs, faster than *Cushi* or *Ahimaaz* to *David,* or *Peter* and *John* to the Sepulcher of the Son of *David:Halfe my goods I give to the poor:* His alms ran from the fountain of his heart, as streams from an overflowing spring: and this is a Saints pace. Sometimes it goes; if with a slower agility of foot, yet with the same alacrity of mind: when the Samaritan saw the wounded Passenger*He went to him.We would have come unto you, but Satan hindered us:* he could not come yet he sent;*We sent Timothy our brother:* and this is a Friends pace. Sometimes it is driven to creep: such a Creeple was Saint *Peter* in his purse, as the other was in his legs; whom he thus gratified;*Silver and Gold have I none, but such as I have I give thee.* At the building of the Tabernacle, if men's estates could not reach to Gold, or Silver, or Scarlet; yet their Goats hair was accepted. *Love* will seek many ways. If the rich afford their alms, the poor may give their prayers: so the Widow gives her two mites; all: and this is the Widows pace. Two Considerations here, are not to be omitted.

1. It is our *love* that makes us*jealous over your souls, with a godly jealousy:* like Guardians that have the charge of some noble Virgins, we dare not trust you with yourselves. *Paul* in his constrained absence,*sends to know their faith.* we would not have you, like to *Pharaohs* lean Kine, feed much, and be never the fatter.*The Hireling careth not for the sheep:* they are not his own, and what minds he whether they be fat or lean? A mercenary Advocate looks only to his fee: let his Clients cause stand or fall, it is all one to him, so long as he hath his money. A Capon that hath moulted away all his feathers, and is cold and naked; in the absence of the Hen, will run to her nest; not for any love to the Chickins, but to warm his own sides. Such heteroclyte and imperfect Pastors have more *love* to your riches, than to your souls.*I seek not yours, but you,* saith *Paul:* that is the voice of *love.* With no less fervency, with no fewer •ears, do we pray for you, than for our own fowls. The Dog forbears to bark, because he is *attentus ad offam: Canes multi, quia canes avidi:* therefore are they *dumb;* because they are *greedy Dogs.I will gladly bestow, and he bestowed for your souls.* He will *bestow:* that *love* is welcome, which brings meat in the mouth of it; which talks of bestowing. In our measure, we thus strive to bestow our *loves* too: *Impendamus;* yet what, alas, have we to bestow? For Gold and Silver, you have it already; we have it not. But our studies, our labors, our *loves,* our lives; these we have to bestow, and we bestow what we have. *Fecit quod potuit,* saith Christ, of *Mary's* piety: and *Dedit quod habuit,* of the Widows charity. If nothing but Gold and Honor were worth the bestowing, our liberality were soon stalled. But by the Grace of God there is something else. There be *Talents;* though the world scarce value them at pence a piece; and*Treasures of wisdom,* and *Riches that never fade,* comforts everlasting; and these are worth the bestowing, and worth the accepting too, when we consider all. For howsoever in our vain days, we look upon these proffers with fastidious eyes; as it is usual with men to have no sense of their souls, till they must leave their bodies: yet when they must part from them, or when they are disquieted within them; that they may either keep them in peace, or in peace forsake them: then some gift of our *love,* some counsel or comfort will be held worth the bestowing: and it is our *love* to bestow it.

Yet our *love* sticks not here; but we even yield ourselves to be bestowed. There be many that care not what they bestow, so they may not be bestowed. we would spare our goods; but rather let them perish than not spare ourselves. If it once trench upon life, then *Propitius esto tibi:Be it far from thee:* favor thyself then, or never.*Skin for skin, and all a man hath, will he give for his life:* we will give all to our skin, to save the blood under our skin; spend all we have, to spare ourselves. There we part with our goods, not our bloods; with our living, not with our life. We have not ventured*unto blood: nondum ad sanguinem:* it is not yet come to that. Our goods are but *Bona fortunae:* our labors are but *Bona naturae:* our prayers, but *Bona gratiae:* But when it comes to our lives; that we must*lay down them for the brethren;* here is *love* in his zenith and exaltation. This is a*Love strong as death:* and *Majorem nemo:Greater love hath no man than this; to lay down his life for his friends.* When a man dares challenge death to a single combat; and all this, *causâ alienâ, non propriâ:* We then show proof that you are our *Beloved;* when to preserve your spiritual life, we sacrifice our own natural life.*Much study is a weariness of the flesh: Folia vertimus, corpora terimus:* it makes our flesh weary of our work, yea, it makes our soul weary of our flesh. We abridge our natural course, draw on untimely diseases, and hasten upon us death, before we have half run our Race of Life.

This our *love* costs us more than the sweat of our brows; even the tears of our eyes, the sorrow of our hearts, the vexation of our minds, and the very anguish of our souls: all to testify, that you are our *Beloved.Timothy* must ply his book, and *give attendance to reading,* till he grow sick again:*Jeremiah's* eyes must run like spouts: *Lots* righteous soul must be vexed: and*Paul's* heart must be grieved. Lay the people's unkindness upon our souls, together with the burden of our calling on our bodies: and we do (in effect) antedate the day of our death, prevent our term, and pay the debt of nature ere it be due. In this sense we may say with *Paul,* that we die daily. We make no more reckoning of our labors, than of chaff: and are more glad of our loss, than others would be of their gain. We do not hold our very life precious, to win the souls of our *Beloved.* Death is bitter, and loss is not sweet: yet *love* can so change their natures, that in loss we shall find sweetness, and gladness in death. This is *love* indeed, the very soul of *love;* and without this, all the rest is but a carcass. Not the outward action, but the inward affection is all in all. If we cast up the bill of our expenses; the expense of our goods, of our bloods; yet without this *love,* the sum will amount to nothing: *Nihil est,* They are all but cyphers, till the figure of charity be set to them then they have their valuation, and rise up to ten's, and to hundreds. Lay all these together, and deny if you can that you are our *Beloved.*

2. But now it is time to see what will become of all this b••d what fruit our *law* will bring forth in you. *Love* again, at the lest sure: we can look for no other. *Nulla est major ad •m••em provocatio, quam praeven•re ani•a••ox.* N• attractive like this: He that begins to us in *love,* looks that we should pledge him. That man hath an obdurate heart; *qui amorem etsi nolebat impendere,* 〈◊〉 *tamen repend•re:* that will neither lead, nor follow; neither one way; nor other, will be won to *love.* We may commend *love,* as one did wate•, for two good properties: it neither makes a man in debt, nor i• drink: so *love* is neither hard •o go•, nor costly to keep. If for all our expensive *love,* so liberal of our means, of our health, of our life, we cannot find bare land naked *love* again, we have very ill luck. Yea such luck had sain•*Paul.The more*

abundantly I •ov• ⟨◊⟩ *, the less I am loved.* For all his dear and p•••iol• bounty of *love,* he fought only to win the like favor and mutual *love* at their hands; without respect to any other thing in the world: yet he even missed of that. If he had gotten it, yet what singular thing were it:*If ye love them that love you, what reward have you?* In a word, there is but one Sun, infinite rays: all our loves are but the beams of the *love* of God: All rivers run into the Sea; and all *loves* shall be swallowed in the *love* of Christ.

Seeing ye know these things before.] The Orators which declaimed in the presence of the Roman Emperors, in their Panegytiques, took this course to make those Emperors see what they were bound to do, by saying that they had so done already. *Sic facienda docent, quae modo facta vocant:* For this both increased the love of the Prince to his people, to be told how well he had done: and withal conveyed a counsel into the Prince, to do so still. Such praises come of good respects and wishes; and is a form of civility, that works much upon noble natures: *Landando praecipere,* to wrap up the pills of good advice, in the golden leaf of commendation: when by telling men what they are, they represent unto them what they should be. As their way was to procure things to be done, by saying they were done: So our Apostle here takes another way; and by telling them what they should be, doth in effect tell them what indeed they are. His caution for the future, is but a narration for the present. When he bids them take heed of *falling,* he doth praise their standing. By exhorting them to what they should do, he insinuates what they have done already. As if he spake not to move a wheel that stood still, but to keep the wheel in due motion persuading them, not to begin, but to continue in goodness: and proposing to them their own examples, to be as constant still, as hitherto they have been. Praise is the reflection of virtue: but it is as the glass or body is that giveth the reflection. Here it comes from a mouth that would not flatter: and falls upon a subject which it might make better; by no means worse. It might not make them proud of their standing: it might humble them with fear of *falling.Jesus Christ the same yesterday and today, and forever.* In adhering to the truth, let us be so too: yesterday, and today, and the same forever here. So then hereafter, when time shall be to more; no more yesterday, no more today, yet forever and ever, we shall enjoy that comfort and glory, which shall never be taken from us.

1. We gather out of these words, this doctrinal sum, or evident conclusion; that constancy in goodness, is not the inseparable effect of *knowledge;* for then this caution were in vain. *Beware last ye fall. Potastis simul & hac scire, & à firmitate excidere.* Look to it well, for it is no impossible mat•er: neither is it rare to find *knowledge* in the head, without goodness in the heart. *Scien••• instat, Charitas aedificat.A certain Lawyer stood up and tempted Christ.* He came not to be caught by him, but to catch him: not to reverence that Divine wisdom of his Teacher, but to magnify himself for some great Scholar. Let him know never so much, he is resolved to be never the better man. All things are valued by their proper good *••item commendat fortilitas,sapor vinum, vilocitas Cervam.* We mind the strength of the Ox, which we buy for the plough: the fatness of another, which we buy for food. We would have our Hound of a quick sent, *investiga•••* of a swife foot, *conseqù•* of a bold courage, *aggredi & invadere.* That is best in everything, for which it was made. Man was made to serve God: if he be not good at that, he mistakes his end. *Knowledge* is but the *Comment••i••,* Obedience is the *Act:* that prepares, this perfects. As when that *Hippom•chus A••p••s,•*n *Plutarch,* a man of exceeding tall stature, was

commended to the place of a Champion, and warranted to win the day: another answers, yes, if the prize were given to him that could reach highest, his height would much advantage him: but it is valor, not stature, 〈◊〉 must get the Crown. So if the Kingdom of Heaven were promised to learning, then the greatest scholar would fo••est obtain it. But it is *well done good servant,* not well read great scholar, that carries it.*If ye know these things, happy are ye if ye do them:* Do them; never happy till then. Did you never hear of some miserly merchants, that sell rich wines, and drink nothing but water themselves? Nor of hypocrites, that will lie, cheat, slander, whore, and do such close villainies, that are never without a Bible in their pockets.

Speculation, be it never so excellent, is not the whole building of a Christian: but it is rather the ground-work of action. The former is like the lower millstone, that of it self lies still: put practice, that upper mooving millstone to it, and they both will grind well together. Where exercise is not, learning will want experience: and where experience fails, errors will creep in: and where errors creep in, *knowledge* will creep out, or be thrust out perforce: and where *knowledge* is outed, the soul will quickly be seduced. So for all their *knowing of these things before,* Saint *Peters* caution is not in vain, to take heed *of falling from their own steadfastness.* The Priests and Scribes may *know* where *Christ* is to be borne, and truly inform *Herod* of the place; yet never stir a foot towards him. Such men are like artificial teeth set into the mandibles: they may be of some use for speaking, they are of none for eating. What availes it a Philosopher, that he can dispute learnedly of the nature of fire, when he is ready to perish with cold? Or the Physician to prescribe a wholesome diet, when himself feeds foully, and surfeits with intemperance? When the answerer gave for his question a matter of State, and the replier, who was something dissolute, found fault with it: *We may not meddle with this:* the answerer said, that the privileges of the School were much wronged, by confining it only to such questions as wherein they were practiced: and added; we have heard you dispute of virtue, which no man will say, you much put in practice: *You are loath to meddle with that.* Practice is the soul of *knowledge.*

We will make thee borders of gold, with studdes of silver. Murenulas aureas, vermiculatas argento: so *Jerome* reads it. Who ever saw the like? For borders of silver to be hatched and overlaid with gold, it is common: the better metal covers the baser, ever. But to overlay gold with silver, is a rare kind of polishment. Yet that is the fashion of the Saints: they are silver without, but gold within: that holiness which appears, is nothing so precious as that which lies hidden. Hypocrites will guild copper: but they that are good as well as wise, though their conversation be but silver, will have a golden heart. There is a double martyrdom: a bloody one, when Christ is magnified in the *Roses* of his Church, by death: and a bloodless one, when he is magnified in the *Lilies* of his Church, by life. This is not only verbal, by confession of the mouth: but real, when our deeds make good our words. God is glorified, Christ is magnified, and *Wisdom justified;* all of their children: not only by the testimony of their lips, but of their lives. Our *knowledge* prepares us to do it, but our holiness does it indeed.

Geographers speak of a footlesse bird, that is still hovering in the Air: such footlesse souls have they, that are still hovering in the Air of contemplation, but never descend to action.

Take the carcass of a man, and cloth it with a thousand garments, yet you shall never make it warm; because it wants the natural heat within, which those adventitious helps might cherish. If a soul be dead to goodness, though you feed it with a thousand precepts, till it become a quick Library of learning, a Magasin of *knowledge:* yet you cannot put the heat of holiness into it, because the living principle is wanting; Grace Divine. Let that spark be first in it, and then all these helps will blow it into a flame. Otherwise *knowledge* is but a fair light, put into a fowl and dirty Lantern, and gives but a poor glimmering. By a redundance of meat, and excessive repletion of the stomach, are caused obstructions: and from them ariseth an opilation or stopping of the liver and that stopping breeds the headache: and that headache often grows to a frenzy, sometimes to an epilepsie. The vices of an inordinate life are such obstructions to men's *knowledge,* that they come to forget God and all goodness: their *knowledgewithers away with their hearts:* and they forbear to listen to their conscience, as if *they forgot to eat their own bread.* No marvel then, if the Apostle warns them of an *extidatis,* though he praise them for an *Haec nostis:* for *knowledge* will fall from us, when we fall from goodness. They both love to dwell together: and if we once turn goodness out of our doors, *knowledge* will not tarry behind with us.

2. The *foreknowledge* of assaults, is a special help to the resistance of them. *If we know these things before* they come, we may the better withstand them when they do come. When we find men *perverting the Scriptures,* this is not *Res inandita:* we *knew* they would do so: and if they do so, it is no more than was foreknowne to us. He that is told of his enemies postures, and at what ward he will lie; may both the better avoid him, and the more easily vanquish him. We make but a sorry use of our *knowledge,* if our adversary wanting a sword, can foil us with the scabbard. This makes to the conviction of two defects in hearers. First, of them that will not remember the good they did once *know.* Secondly, Of them that will not do the good, they both *know* and remember.

1. For the former, it is easy to forget the lessons we have been taught: but then to forget them, when we should use them, is unhappily dangerous. *David* who had long been exercised in the school of patience, yet in the provocation of *Nabal,* had his lesson to seek. He that happily digested all the railing and persecutions of a wicked Master, cannot put up this affront of a neighbor: Nothing can asswage his choler, but blood. There be two shrewd pick-locks, that wrench open the closset of our memories: Wine is one, the subtle fumes whereof unrivet every joint of it, and loose the ciment that holds it fast. Deepe drinkers have shallow memories. Women is another: *Delilah* crept so far into *Samson's* bosom, that she forced a secret from him with her weakness, which all the Philistines could not have wrung out with their strength. The greatest blessings that ever be fell: mankind have been rusted with this canker of oblivion: even the death and passion of our dear Savior, and the redemption by that act purchased. For why should we crucify him again, and make his wounds bleed afresh, but that we forget his sufferings? How durst we, with serpentine tongues, full of the venom of oaths and curses, blaspheme his sweet and precious Name? All our excuse is, that though we *know these things* in the History, yet we forget them in the act of our sin and blasphemy.

A traveler hath balsam about him, to cure any wound: he falls among robbers, receives wounds, faints, and bleeds to death, and quite forgets his balsam all the while. We know many comfortable doctrines, and have laid them up in our memories: Yet when temptations assault us, we are foiled: what is the reason? That same *Reminiscentia,* the key to unlocke our memories, is wanting: and so we *fall* into gross errors and odious crimes.*Remember Lots wife:* we all know the story; and yet when the occasion comes that we should use it, we utterly forget it. It fareth with Sentences, as with coines: In coines, they that in smallest compass contain greatest value, are best esteemed: and in Sentences, those that in fewest words comprise most matter, are most set by. The shorter, the better: the better carried away, and the better kept, and the better called for when we need them. *Remember Lots wife,* is one of rich contents, yet very compendious: it consists but of three words, and five syllables: so that we are without all excuse, if we do not remember it. Yet alas, when we are departed from Sodom, and have bidden farewell to our sinful pleasures; there is still such an itch, to return, upon us; or at least a mind to look back so far prevails with us, that we neither remember *Christ,* nor *Lots wife,* nor ourselves.*Lord remember me when thou comest into thy kingdom:* think on me then, and there. So Christ to us; *Remember me,* ô man, in thy thralldom: now, and here think upon me. You know me well enough, but give your mind to remember me.*Remember the word that I said unto you.* If we remember what Christ hath said unto us, we shall the better remember what he hath done for us. When we are tempted to wantonness, by beauty: or to covetousness, by gain: or to drunkenness, by dissolute companions: or to Idolatry, by Papists: do we not know the vileness of these sins?*Know ye not that the unrighteous shall not inherit the kingdom of God?* Yes, *Scientia* is not wanting, but *Reminiscentia;* that fails. We are all valiant soldiers, till we come to fight; excellent philosophers, till we come to dispute; and good Christians, till we come to master our own lusts.

2. For the other; many are good at the *Noscere,* but naught at the *Facere:* they *know,* and remember too; but practice and they are strangers. Our duty is not discharged in *knowing* our Masters will; few Christians should then ever go to hell. To small purpose do we keep the Law in memory, and break it in life: in vain do we remember Christ in our words, and forget him in our deeds. It is not a speculative, but a practicke memory, that pleaseth God. What though we had a memory beyond *Cyrus;* that could call every soldier in his army by name? What though the evidences of time were recorded in our brain? Yet without the obedience of life, the life of obedience, all this *knowledge* would but *animam pragravare,* comber the soul, as *Saul's* armor did *David.Be ye doers of the word, and not hearers only, deceiving your own selves.* He that doth so, how sure soever he makes himself, and how wisely soever he thinks to carry the matter, is fallen into a *Deceptio visus:* and if he hear no otherwise, into a *Deceptio auditus* too. His receiving of the word, is nothing but a *deceiving of himself.* All the matter is in the word *Only:* we cannot speak so much good of hearing as we must speak evil of hearing *Only.* To hear, is somewhat, but not all: a part, not the whole.*One thing is needful, and Mary hath chosen the good part.* Though Christ commendeth hearing, and urgeth the necessity of it: yet he calls it but a part: The better part: is but a part: it is not the whole: *Vnum,* but not *Vnicum.* Is all the body an ear•*Is all hearing?* Yet as some are like *Malchus,* with his right ear cut off; that hear all sinisterly: so others put all the senses into hearing, and make all the body an

ear, whiles they place all religion in hearing. Thus it comes about, that many *Praescientes* in speculation, prove *nescientes* when it comes to action. The birds of the air seem to be wiser than we: for when they *know* the gin, they will avoid it: but we, *knowing* the devils illusions yet willfully run into them.

We have a *knowledge;* but there is an untoward *Sine* that mars it: It is *sine cura, sine conscientia, sine humilitate.* There was such a conceit in a fiction, that a well informed City found yet many defects in her members, and wondered where the fault should rest. It was told her by a Criticke, that there was one small particle, *Sine, Without,* that spoiled all; advising the extermination of it. An edict was made, and certain orders set down, for the banishment of *Sine,* and for the exprobration of them that retained it. A Magistrate without Justice, is *Fluvius Sine aqua,* a river *without* water: a rich man without liberality, *arbor sine fructu,* a tree *without* fruit: a young man without repentance, *Domus sine recta,* a house *without* a roof: a woman *without* modesty, *Cibas sine sale,* meat *without* salt: a scholar without discretion, *Calamus sine atramento,* a pen *without* ink: worth without silence, *thesaurus sine custodia,* a treasure *without* a keeper: a design without power to go through with it, *Volatus sine pennis,* a flight *without* feathers: wit without patronage, *terra sine roar,* land *without* dew: *knowledge* without practice, *Fumus sine intensa,* smoke *without* incense: a Christian without patience, *Equus sine freno,* a horse *without* a bridle: and intendment without constancy, *rota sine ponder,* a wheel *without* a spring or balance. If we could be once rid of this *Sine, without,* all would be well• we should th•n no longer have *fidem sine operibus,* faith *without* works; which is like fire *without* light or •••ate: Nor *poenitentione sine emendatione,* repentance *without* amendment; which is a washing *without* being clean: Nor *professionem sine honestate,* profession *without* honesty; which is a face of goodness *without* a body: Nor *Zelum sine scientia,* Zeal *without* knowledge; which is a fire *without* a chimney: Nor *Scientian sine obedientia,* knowledge *without* obedience; which is an eye *without* a foot: Nor *religionem sine conscientia,* religion *without* conscience; which is a body *without* a heart. If these *Sine's,* these privations that so offend piety, were gone: the rest, that so offend felicity, would follow. For then we should attain to peace *without* trouble, comfort *without* sorrow, light *without* darkness, health *without* sickness, life *without* death, glory *without* envy, and joy *without* end.

Lest ye also being led away with the error of the wicked.] Man is naturally such an arch-flatterer of himself, that he hath a better conceit of his own rules, than of the Divine principles: and thinks that he can guide himself well enough, without God. More than once were the Israelites chidden for going a *whoring after their own inventions.* The way taught us by God, dislikes us: we must have one of our own invention.*Ye shall not do whatsoever is right in your own eyes; but what I command you,* saith the *Lord.* But our Father *Adams* old disease sticks upon us; we must *scire bonum & malum:* something we must find out to ourselves, or make to ourselves: of some things we must be the authors and inventors, that so we may seem to be as wise as God, if not wiser: and to know what is for our turns, as well as he, if not better. This is not only a disease of our common life, that we still labor of new inventions: We invent new meats for our diet, new fashions for our apparel: and there is not only *Ingeniosa gula,* that studies the witty gluttony of a meal: but *ingeniosa manus,* forming new garbes for the back, and tempering new colors for the face: And these inventions have not their

vicissitudes, like the seasons of year; but their successions, and posterities, and genealogies, like the descents of nature, And as fast as we are weary of one, a new invention is found out; which we must embrace, cost what it will: though the price of it hinders our giving of alms, yea though it bring us to the begging of alms; yet have it we will. These be our inventions: we spend all upon them, and we know no end of them. Yet were this vanity confined to secular matters, it were more tolerable: but even in the worship of God we have our inventions too.*We have itching ears; and after our own lusts heap to ourselves teachers.* We fill the chappells of our ears with new Teachers, that they may fill our heads with new inventions. We are still devising tricks, opinions, and fashions,*which our fathers never knew of.* God charged *Saul* to destroy all *Amalek:* but he would invent a better way, which God perhaps could not think of: In frugality, he will spare some: in policy, the fat and best: and in piety, forsooth for sacrifice. Such an error was once in *Peter;Be it far from thee, Lord: This shall not be unto thee:* As if he had found out a better way, as he thought, than Christ could devise. These new inventions have such a taking quality, that the authors once infected with them, become pestiducts to others, and means of a vast contagion. There is enough in the first view of them to make them hated.

1. They are *Errors:* and what beauty can we find in *Error,* that we should be in love with it? *Error* is nothing but a wandering out of the way.*They wandered in the wilderness, in a solitary way.* When a traveler is bound for Jerusalem, where his Inheritance lies; is it a pleasure unto him to wander in the wilderness? It is a curse to*wander in the wilderness, where there is no way.* Wandering is for rogues and drunkards: The former are so taken by the Statute; for vagabonds: they are never out of their way, because they acknowledge no certain home, whither any way should bring them. For the other;*They grape in the dark, and stagger like a drunken man:* though they were in the way, yet it is very hard for them to go upright. We are all prone to *err:* some out of ignorance:*Ye err, not knowing the Scriptures.* Others out of malice:*It is a people that do err in this heart.* All out of weakness:*All we like sheep have gone astray: we have turned everyone to his own way.* As if the Bellweather or leading sheep takes a vagary, all the flock will follow him: So when *Adam* went out of the way, we all turned aside, and have wandered ever since. Nor could we ever have recovered the way again, unless the Son of God had become the Son of man, and so reduced us: For, *He came to seek and to save that which was lost.* Neither yet, without *Him,* can we hold right one moment: we cannot keep the way, except *He* keep us in the way. Saint *Augustine* seems to be very angry with his friends, that they would offer to vindicate him from all *error.* I myself, saith he, am able to judge both you and myself: for both I have erred, and you err in saying I have not erred, It shall never please me, to be esteemed what I am not. Such men do not love *Augustine,* but some other man under the name of *Augustine: Si non quod sum, sed quod non sum, diligunt.* For such a brag, he condemns that great author of the Roman eloquence; who gave out of himself, that he never spake that word which he wished recalled: Tearming it a speech that better became a fool than a Philosopher: And to say truth, he had great cause to recall even that word, by which he so meant to clear all the rest from any need of recalling. S^{t}. *Augustine* concludes; That of *Tully* does not please me; *Non necesse est verbum revocare:* But rather, that of *Horace* does grieve me; *Nescit vox missa revert.* To *err* than is very easy: *In te stas, & non stas: Per te*

vadis, & vel erras vel cadis. An Infant that will offer to go alone, shall fall: and a blind man without his guide, will miss the way.

Why therefore should *error* tempt us? That which is rottenness in fruits, barrenness in the earth, darkness in the air, sickness and deformity in the body is error in the mind. Was ever any man in love with corruption in his meat, raggednesse in his clothes, Leprosy in his skin, or with famine, or any uncomfortablenesse that is? Why then should a reasonable soul doat upon *error?* A man affected with *error,* is an heddy beast: one that will be miserable in despite of pity. The divine Word, human reason, and the direction of nature, he abhors. Admonish him, he jeeres you: show him the way, he scorns you: offer to lead him, he spurns at you. He is the only man in his own conceit, that having a shoppe without tools, can build a city without materials, cure this sick without medicines, and be a great States-man without any brains. He is his own Academie, his own Magazine; and is in all things, *Sibi compendium, aliis ludibrium.* One only Companion he admits, him he trusts, with him cohabites; and that is Custom. He takes his own ways, whether his fancy leads him; and thinks himself only in the right: till at last he falls into a deep bog, and there is an end of him.

Alas, that a man should buy *error* so dear, when he may have truth so good cheap! We only think those things costly, for which we pay money: so we complain of dear commodities, dear purchases, and dear bargains: but we never think that dear, for which we pay ourselves. That *error* and vanity, which stands us in no less price then our own souls, we esteem penyworth good enough: we never grudge, never stick, or hunch at this: For which if we were to pay our dwelling house, or all the coin in our purse, we would take time to think upon it; and consider well ere we bought it. Which makes it plain, that *Nihil cuique se vilius:* the vilest, basest, and cheapest thing we have, we hold ourselves. O that we could learn, both by the estimation of our monies, how highly to prize our souls: and by the dear valuation of our souls, how to hate *errors* and vanities! But as in *Luther's* time it was a Paradox: *Iustitia causa injustitiae:* a conceited righteousness was the chief cause of all unrighteousness. First, because it makes men proud; and pride is an ugly sin. Secondly, because it does not perceive it self to stand in so much need of Christ; without whom there is nothing but sin. So we may say, *Prudentia causa stultitia;* an opinionated wisdom is (in a manner) the sole cause of all folly: For it so transports a man with the imagination of his own knowledge, that he runs into *error* with confidence. And whiles he forbears to take God along with him, he is most certain to leave the truth behind him. Thus *error* at first creeps in at the back door, till truth be dispossessed of her old dwelling: and then he revels, domineres, and keeps open house. This deformity, that it is *error,* is enough to make it loathed.

2. *Nefariorum:* it is the *Error of the wicked:* this aggravates it, and makes it yet more detestable. For there may be an *error* of infirmity, without any notorious wickedness of life: and there may be wickedness in life, without any palpable *error* in Judgment: They are both bad, asunder: put them together, and they are so much the worse. There were Heretics, called the *Nicolaitans;* wherewith God charged the Church of *Pergamos:Thou hast them that hold the doctrine of the Nicolitans, which I hate:* Sprung from *Nicolas,* one of the seven: and their posterity, the *Gnostiques,* from *Carpocrates:* as *Eusebius* testifies. These held, saith *Epiphanius,*

that only faith was necessary: and so a man did believe and embrace their positions, live how he list, he could not choose but be saved. There be some of their mind still: that think, so they forget not their Creed, they cannot miscarry. Which is as much, as if a man carrying his sword in his hand, might not be drunk at the Tavern, or stumble into a ditch. The *Encratites,* sprung from *Latianus,* fell into the other extreme. *Non est curandum quid quisque credat: id tantum curandum est quid quisqui faciat.* So the Creed might be well enough cancelled, because a good course of life is only regarded with God: and in every sect, he that lives well, shall be saved. Which is as if a traveler should throw away his weapon, and yet never be in danger of thieves: or reject the light, and yet fear no darkness.

Nefariarum: Jerome reads it, *Insipientium:* which *Lorinus* labors modestly to reconcile: by telling us, that in the Scriptures, the *fool* is evertaken for the *wicked* man. But he should also have shown us •*converso;* that the *wicked* man as always taken for the *fool.* But false Teachers, though they be *wicked* enough, yet are cunning *fools.* The devil is *that wicked one;* yet we do not use to call him *fool.* He is the great Patron of Seducers; and indeed he makes *fools* of them: but withal, he makes them wise enough, to make *fools* of us. It is not his *foolie,* but his *wickedness* and cunning that does us the mischief. And if his Instruments were not more *Abitophels,* than *Nabal's,* more cheats than so•s, our danger were the less. But as the bristle could not draw in the gross and pitchy thread, unless way were first made for it by the naule; so these *Doctrina daemoniorum,* so called as they are the Inspirers and authors; and *Doctrinae hominum,* so termed as they are the Instruments; being so black, pitchy, and sooty as hell it self; would find no entrance into our beliefs, if they were not brought in by that cunning way of sophistication and plausiblenes. Certain Impostors, having the Statue of the king curiously carved, and composed of gold and precious gems; for their profit, melt it, and cast the same gold and Jewels into the Image of a dog: and then give out, *hanc imaginem suam canis, esse Imaginem Regis.* that this is the very Image of the king: because here is the same gold, the very same precious stones. So Heretics take the Scriptures, which is the word of the great king: they coin new glosses and expositions upon it; giving such strange and uncouth senses, that they force it to speak what it never meant: yet still persuade their hearers, that is it the very gold they look for; the right *Scripture,* word for word, weight for weight. But as we say of the former Image so changed, that it is neither the kings, nor a dogs, but rather their own that devised it: So we may say of the *Scripture* thus abused, that it is neither God's word, not it own self; but theirs that have corrupted it. *Sed male dum recitas, incipit essetuus;* says the Poet to a base repeater of his verses.

What hast thou to do to declare my Statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou not only *hatest* it in they heart, but also pervertest it with they lips? It were good and fit that such men, before they be suffered to meddle with the *Scripture,* should put in sureties, that the senses they give of it shall be orthodox, and consenting with the Church. For the trusting of every man upon his single bond, to interpret any place of *Scripture,* is the occasion of much *error:* So grow they bold to utter their own fancies, and look to be believed upon their bare word: which is *Dominari fidei,* to be Lord's over the faith of their hearers. If Satan came to us in broad terms, charging us to renounce Christ, we should utterly defy him: the truth (he knows) we will embrace. Therefore he creeps in like a Serpent, and*Superseminat*

errores, sows tares: that these growing together with the seeds of truth, may in time choke them. The things that were ordained for a means, whereby the Gentiles might come to know God, by Satan's illusion became occasions of their more offending him. By the *visible things of the Creation,* they might have *understood the invisible things of the Godhead:* so they might. But they fell to worship the Sun, Moon, and creatures, omitting to know their maker: so they did. Where should we know Christ, but out of the *Scripture?Search the Scriptures: they testify of me.* Yet as it often happens, that in the very high way, we cannot see for the dust: so upon the face of this sacred spring, the devil collects such clouds of *errors;* that many men do lose Christ, in the very place they are appointed to find him. Or as in dark nights, pyrates use to kindle fires, and make great lights upon the rocks and maritime coasts: whither when the seamen steer in hope of harbor, they meet with wrack and ruin: So heretics flourish with *Scriptures,* or at least with some flashes of it, like false lights: to which when distressed souls repair for succor, these pestilent seducers feed them with nothing but pernicious *error.* Fowlers by setting up a dead tree, besmeared with Lime, and dead birds upon it, as if they were all living; allure the live-birds to them, as to their friends and acquaintance, and so bring them to destruction. The application is easy; the experiment too common: Dead *errors* are the snares of living souls.

This is the cunning of these *wicked* impostors: something they will have good; to draw down the evil: the greater part shall be evil, to poison the good.*Miscent recta per versis: ut ostendendo bona auditors ad se pertrabant: & exhibendo mala, latenti peste corrumpant.* If Rome had not some truth, she would never be believed: if she were not full of errors, her followers could not be deceived. As the Apostle here from God, so we from the Apostle, by the commandment of God, warn you of these things; that *ye fall not into the error of the wicked.* It may be that you slight our speaking: but they of whom we warn you, would give much to have us hold our peace. If the truth had not some champions, *error* would soon over-run the field. *Philip* of *Macedon* besieging *Athens,* sent Legates to the city, conditioning with them; that if they would deliver into his hands ten of their Orators, such as he should choose, whom he pretended to be the disturbers of their common wealth, he would raise his siege, and be at peace with them. But *Demosthenes* smelt out his plot; and with the consent of the Athenians, returned him this apological answer. The Wolves came to treat of a league with the sheepheards; and told them thus: All the feud and discord betwixt you and us, ariseth from a certain generation of dogs which you maintain amongst you: Deliver us up those dogs, and we will be good friends with you, neither will we any ways wrong you. The dogs were delivered up, the peace was concluded, the shepherds secure: but Oh the woeful massacre that was presently made amongst the poor lambes: they were all devoured, the shepherds undone; and all by parting with their dogs. If the Popish faction could once get the Ministers of the Gospel to hold their peace, or procure them to be muzzled by authority, or to be delivered over to their Wolvish cruelty; woe were to your souls. *Error* would then play *Rex,* Darkness triumph, Hell make play-day, Truth would languish, and all goodness fall flat to the Earth. As little as you now regard us, you would then miss us, and wish for us, and say, *Blessed is he that cometh to us in the Name of the Lord.*

3. *That ye be not led away.]* This touches our coppy-hold: for there may be *error* in men, and yet this not to extend to *wickedness:* there may be a *wicked error* in others, and yet that not extend to us; farther than to be an occasion of our tears and prayers for their recovery. But if we be *led away with it,* now the danger is come home to us: it nearly concerns ourselves. There is an *error* in judgment, and an *error* in practice: That in judgment persisted in, and violently defended, grows into heresy: That in practice continued and resolved upon, grows into *wickedness:* Either of them is a *wicked error.* A man may stumble and not fall: or fall, and rise again: It proves to a man's good sometimes, that he hath *erred* into evil. But it is better to *err* ten times *in via pedum,* than once *in via morum.*

The main scope of the point armeth us against vacillation and inconstancy. There be some that will*Turn away their ears from the truth, unto fables:* very toys will lead away fools. So greedy is our nature of change, that it will listen to any whisper of innovation: To the Papist, when he promiseth change: and what change doth he promise? You shall have the old religion again. wherein (for your comfort) you shall never understand a word, what either God speaks to you, or you must speak to God: and for variety, you shall have half a Communion for a whole one: is not this a fair exchange? To the Sectary they will listen, when he promiseth change: and what is his change? O you shall have a fine new Church-government for your old one: a Presbytery is better for you than an Hierarchy; Elders than Bishops. There be brains that are the forges of such alterations: and there be ears that drink in, and fingers that itch for such fatal projects. In the Inventors, pride and malice breeds them: because they cannot rise themselves, they would ruin all: and make it their practice to bring men to the bough though they have never a tree in their garden for the purpose, as *Timon* had. One calls them fit-timber out of which Politicians are to be hewn: knee-timber, which is good to make ships of, that are ordained to be tossed on the seas; but not for houses that should stand firm on the Land: These be the *Leaders.* In the embracers, it is at first weakness, then willfulness, that yields to this *leading away.* Without patience and perseverance, we could never hold out our journey. For as our nature is tender, and would not endure the cross but for patience: so it is flitting, and would soon be weary of any good course, but for perseverance. The *Romans* were highly commended by S. *Paul:That their faith was spoken of throughout the whole world:* And yet when *Paul* was convented at *Rome,They all forsook him:* all shrunk away. Though men be as confident as was *Peter; Et si omnes non ego:* yet they may fail as *Peter* did. The motives of perversion or *leading away,* be commonly two: *Aliquod novum,* or *Aliquod mirum.*

1. The former is the way of Schismatics, who are therefore called *Novelists.* The lower parts of Germany are grievously pestered with them: as I have heard of above thirty several sects of religion in one Town: So that, come, will you be of our Church? is as familiar among them as good morrow. It is reported, I know not how truly, that diverse among us, transported by the novel doctrines of their half Lunaticke teachers, are taking up for a new plantation beyond the seas: but it were happy for the old plantation, if she were well rid of them. Such men are *led away* with *quid novi?* A new fashion does not more take your proud lady, nor a new play your gallant, nor a new Tavern your drinker, nor a new trick your cheater, nor a new drugge your empiricke, than a new opinion does your schismaticke. Which having once

handsomely formed, and outwardly beautified, he dares now advance in the Pulpit; and there is such crowding to it, as if it were the only Jewel in request.*What went ye out into the wilderness to see? A reed shaken with the wind?* Yea, O ye reeds shaken with the wind, what went ye out into the wilderness to see? A vanity lighter than yourselves? Yet as the golden Calf took the Israelites, because it was made of their ear-rings: so a factious conceit transporteth these hearers, because it is made fit for their ears.

2. If it be *Res mira,* it is more catching; for then *Res nova* is included in it. It could not be strange, if it were not new. Not new in it self, but new to us: for familiarity takes away strangeness, as time takes away the newness of anything. By this trick the Romists *lead away* their Proselytes: they tell you of wonders: here is nothing in your Church, but what is common and obvious: come to us, and we will show you glorious objects: Temples adorned like Theaters, Priests like Actors, Images richer in their ornaments than Queens: utensils, and properties, and appendances; no Millaners shop can compare with us: We have a great Master that commands kings, that can pardon sins, that can give fair indulgences: To all which the amazed heater answers, *It is very strange.* Wonder in natural things, is but the daughter of ignorance: and if ignorance be in love with these vain shows of wonder, who can wonder at it? As in the Poet, *Myrrha,* was in love with her own father: so give ignorance leave to be affected with her own daughter. *Mira cannut:* they do almost nothing but work miracles: Natural effects, with them, are miracles: casual accidents, miracles: magical illusions, miracles. They can make a miraculous drawing of a tooth, a miraculous cutting of a corn. So *Iustus Baronius* affirms, that when he was converted to them, he was miraculously cured of the Colique, by stooping to kiss the Popes foot. Pope *John* 22. did pile up miracles so fast, that he said in the Canonization of *Aquinas, Tot miracula confecit, quot determinavit quaestiones.* Which of their Saints is not reported to have done many miracles? It is a great favor of them that they have not put S. *John* the Baptist quite out of the Catalogue of Saints; because the Scripture testifies of him, that he wrought no miracles. Indeed to me this appears the greatest miracle, that they can find men to believe their miracles.

But *Beloved,* shall they *lead us away* thus? Shall they catch us with such a poor trick, as the ostentation of miracles? Their relying upon miracles, implies an induction of new doctrines: That which is old, and received, needs no ratification by miracles. So that we have just cause to suspect their doctrine of Novelty, because they so labor to uphold it by miracles. And shall that which is new, the invention of man; *lead* us from that which is old, the institution of *God?* Wonders we have at home; we need not go to Rome for them. Our Fairs, and Marts, and popular streets abound with wonders. If there may be found any Heteroclytes; any stigmaticall monstrosities; or but so much as uncommon forms, and uncouth productions of nature; they are exposed to view for money. Men that are grown up toward the stature of Giants, or stunted to Dwarfes, Hermaphrodites, or the like; are held very strange things. Yet the plain Christian Tell-troth did know a stranger thing than all these. Being demanded what it was, he answered, A Sinner. That a man should provoke God, so gracious and mighty: that he should believe Satan the father of lies and cruelty: forget his own death, so imminent and inevitable: obey the command of his flesh, a drudge so ignoble: admire the world so fickle and dangerous: despise Heaven, so blessed and glorious; and all for vanity, such a

wretched emptiness: this he good man, thought the strangest thing in the world: And so indeed it is, in one sense; in regard of reason: though not so in the other sense, in respect of custom.

This indeed might seem strange, if we that are bred children of the truth, should *be led away with the erour of the wicked.* This would be a grief to our Father: *The holy Spirit leads us into all truth:* and shall a lying spirit *lead us away* into falsehood?*If we be led by the Holy Ghost, we are the Sons of God:* If we be otherwise misled, what are we but bastards?*Grieve not that Holy Spirit of God, by whom ye are sealed to the day of redemption:* By no means let us grieve our Father. This would be a grief to our mother: the Church mourns when she loseth her children. She loseth them, or rather they lose her and their own blessing, when they are *led away by the wicked:* Let us not grieve our Mother. This would be a grief to our brethren: to see one that sprung from the same womb, and was nourished with the milk of the same breasts, to turn recreant, and revolt to the common enemy: *Our brother is lost,* is a woeful complaint: Let us not grieve our brethren. But the worst grief will be to our own souls: for in being *led away* from our Father Mother, Brothers, we have lost ourselves. We have chosen our professed foes for fast friends, and made our true friends to become our foes. And if this *leading way* were by force and compulsion, against our wills, it were more tolerable? as *Israel was led away captive by their enemies:* But willfully to follow seducers, against our own conscience, is most damnable. Take here two remedies for the avoiding of this mischief.

1. Let us truly weigh the folly of inconstancy.*Bee not carried about with strange doctrines: for it is a good thing that the heart he established with grace.* To be loose then, in the main joints of religion, must be very bad. The tottering wall is soon blown down: but being down, who shall set it up again? The righteous soul is like a body of a square figure: turn it on which part you will, lay it how you list, it will still be constant, and like it self. An unstable Christian is the worlds worst mooveable: a little resembling the silkeworme, but not of such profit: one day you shall find him a fly, another time a maggot; seldom twice in the same shape. Take gold and throw it into the water; yet it loseth neither the value nor color: cast it into the fire; and it comes forth purer: but dirt is hardened with the fire; and dissolved with water. The sons of levity are such, as that they are joined withal would have them to be: hard or soft, cold or hot, tall or low, great or small; of any temper. Their souls are like common strumpets, that take in all suggestions. For shame let us once be steady, before we are laid in the steady earth, wherein there is no motion. We say the Fowler cannot easily kill the flying Bird: but whether we stand or go, lie or sit; in what posture or place soever we are; death can both hit, and wound, and kill us. And in the grave, the most pragmatical busy-body shall be quiet. There is no shifting of ground, no changing of sides there. They that troubled all their neighbors, shall be there as tame and calm as their fellow-clods. The body shall be confined to one place, the soul to another, without removing: till they be removed to the Barre, and brought before the Tribunal of Christ.

2. If we would not be *led away,* let us stick close to our God. We are sheep apt to wander: we shall not, if we keep to our sheepeheard. We are reeds, moveable with every wind: yet bind the reed to a pillar, and it stands firm. It is ill sticking to anything but God: all other props

will fail us. Riches cannot keep us, but that we may be *led away* from them: not keep themselves, but that they may be *led away* from us. Nay, do they not rather help to *lead away* our confidence from God? The Forresters knowing that the Elephant useth to sleep leaning against some tree, are wont to cut the likeliest tree with a saw so deep, that the unsuspecting beast thinking to rest upon it, falls down with it, and so is surprised by them. They that put their trust in man, shall soon find him hewn down by death; and then there lies their hope in the dust with him. God appears to the Jews in types, signs and figures: but at last he departed from that people, because they too much trusted in them. In the fullness of time he appeared to his Church in himself in his Son; and from that Church He will never depart, because we cannot too much trust in him. *I will hold myself fast by the hand of my God:* as to that purpose the royal Prophet. Let us wed ourselves to him, wedge ourselves to him: so shall we not be *led away. Antaeus,* when *Hercules* threw him to the ground, still rose up the stronger; because he got new strength by touching of his mother: So if we hold ourselves fast to the Lord, and depend upon him by our faith and prayers; all the forces of Satan shall not lift us from the truth, because we shall perpetually get new strength and vigor by touching our Father.

If we flinch never so little from God, presently *error* catcheth us: as chickins that will stray from the wings of the henne, are in danger of the kite. He that would describe a circle in paper, if he hath brought that circle within one inch of finishing, and but remove his Compass a little, he cannot make it up a perfect circle, except he begin again, and find out the same or a new center. Though we have so made God our Center, as to fixe our hearts upon him; yet the least remove of our Compass, a little wandering from him, may endanger us to *error.* Nothing can fill a man's heart but God: so that if God be in the mind, though nothing else be there, it is full: If God be not there, although it be full of other things, it is still empty. For the world like that transformed king, does but feed upon thistles; things that will prick, but never satisfy. So nothing can keep a man from wandering, but the manutenency of God: if he let go his hand from us, we will presently go from his hand: and going from his hand, which is truth, we are presently surprised by the hand of *error.* The Devil does but watch this opportunity: if we stir forth of doors without God, he instantly sets his bandogges upon us; Schism and Heresy. So the Novelists, leaving him, by leaving that order and discipline whereby he governs his *Church;* he hath suffered to be *led* into factions and errors, till they crumble away into private conventicles; and at last become nothing, either in existence or appearance. That Church which will needs be the form to all Churches, because she hath left his written will, he hath left to her self and her own traditions: and now she is swollen into tumours and ulcers, and blisters. When men once neglect God's leading, their next step begins at this *leading away.* How often hath the fantastical desire of seeing Mass, been plagued with falling into idolatry? As foolish young men have been so taken with an enterterlude, that they must needs, (forsooth) become Players. But as *Vlisses* bound himself to the Maste, that the *Sirens* might not tempt him: so let us unite ourselves to the Lord, our Faith to his Word, our Obedience to his Will, and our Confidence to his Power and Promise: and then as no strength*can pluck us out of the hand,* so no persuasion can *lead us away* from the side of JESUS CHRIST.

4. *Cavete ne exidatis, beware least ye fall from your own steadfastness.]* There be two things much conducible to the keeping of us upright: Elevation when we are down, circumspection when we are up. For the former;*Shall they fall and not rise?* For the other;*Let him that thinketh he standeth; take heed least he fall.* It is good to go on; provided that we be in a good way; or else it is better to return. If *Agas* be going from *Abraham's* house toward Egypt, the Angel calls her to return, and not to persevere: but if *Lots* wife be going from Sodom toward *Zoar,* the Angel willeth her to persevere, and not to return. St. *Peters Cavete,* here; is but an exposition of his Masters*Memores estate,* elsewhere: Both fortify us against recidivation. As there be *Goads,* to prick us on to goodness: so there be *Nailes,* to fasten us into goodness. As our mothers had not only wombs to bring us forth, but also breasts to bring us up: so the Church, as she daily strives to convert and make new Proselytes, so thinks it an honor to show old and constant Professors. The Poet did put no less virtue into *Tueri,* than into *Quaerere.* Nor will the Lawyer pass a conveyance with a mere *Habendum;* but he will add a *Tenendum* too. The Physician ends not the cure of his Patient, with the cure of his disease: but after all, minds the preventing of a relapse. Our first study is *Vt accedatis,* to win your entrance: next, *Ne excidatis,* to hearten your continuance. We are glad of a *Well begun good Convert:* but most joyful to hear that *Enge* at the last; *Well done good servant;* that's the Crown of all.

Our blessed Savior did not always content himself with *Venite adme,Come unto me:* but sometimes changed his note into *Manete in me,Abide in me.* To one that would enter into the Church, and be baptized, Saint *Philip* had his condition,*Si credideris, If thou believest:* To the other, that were entered, and thereby might be secure, Saint *Paul* had his caution; *Si permanseris,If thou continuest: otherwise even thou shalt be cut off.* The first care is to lay the foundation sure, *Ne corruat;* least it fall, like the house built on the sands: the next, to perfect the roof, *Ne perpluat;* that it rain not through, and rotte the principals. It is not enough to call them backward, which are loath to come on; but to spurr them forward, that are ready to lagge behind. There is an *Ingredimini,* proclaimed to them that are without: and there is a *Progredimini,* inculcated to them that are within. Of all the Stories in the Old Testament, Christ sets a *Memento* upon the head of *Lots* wives turning back: as if he earnestly desired those that have forgotten, to remember it; and those that do remember, never to forget it. With salt from her Pillar, let us sprinkle ourselves; that we never go back, or *fall from our own steadfastness.* There were two memorable monuments of God's Judgment in that Story; The Lake of Sodom; and *Lots* wives Pillar: the one the plague of resolute sin, the other of faint virtue. The Sodomites are an example of Impenitency; *Lots* wife of Instability: they of obstinate perverseness: she of relapsing righteousness: they of never being good, she of turning from good to evil. To them that willfully continue in the state of sin, there is a monument of Reclamation; the Lake of Sodom: For them that languish in the state of grace, there is another monument of caution; *Lots* wives Pilla•. But our *Cavete* here, points directly to the latter; *that we fall not from our own steadfastness.* This the Apostle dissuades us from by his counsel; as his Master shown the danger of it by an example. Let us borrow a little more light of the Lord's example, that we may the better embrace the servants counsel. Two particulars let us examine; why she was turned into a Pillar? Why into a Pillar of salt?

First, why into a Pillar? First, shall we say, for the similitude it bears unto an human body? That were something: both were erected to stand upright. Secondly, or that it was a usual monument of the dead? *Absalom* in his life, built himself such a pillar against the time of his death: and great Monarchs had their Piles and Pyramids. But that was not the intent of this Pillar: it was never meant for *Lots* wives honor. Thirdly, or because when they intended in elder times to disgrace men to the world, they engraved their faults on Pillars? Fourthly, or because when she should move, she stood still; therefore she was turned to a Pillar; always to stand still, and never to remove. This is indeed somewhat near the matter: but not all. Fifthly, a Pillar is a durable thing, and God meant her a spectacle to posterity. They that lived in those times, (and it lasted long, even to *Josephus* his days) might be instructed by their eyes: we have a *Memento* for our ears: yea, this Pillar is set up for our sakes. And this is one good which the Lord draws out of evil; that He suffers not evil examples to vanish as shadows, but to remain as Pillars, to warn them that come after. When we come at this Pillar, we are put in mind to change our course, and take another way: so shall we not be *led into error,* nor *fall from our own steadfastness.* This way took she that perished: that way went he that was saved: Let us *remember Lots* wife, but follow *Lot:* remember her, but follow him; by no means looking back.

Next, why of salt? Saint *Augustine* gives the reason of it; *Condire nos,* for our seasoning: *Vt sal statuae sit nobis condimentum vitae.* For our benefit, God erected this monument: He does not only embalme the memory of the just, for our imitation: but powders and makes brine of the evil, for our admonition. So that if we take the Pillar, and engrave Christ's *Memento* upon it; there is both a Statue, and a Statute. God could have sunk her into the earth, or blown her up into air, that no visible relict of her should remain: But he makes her a Pillar; not only for gazing; but of salt, for our seasoning. If we find any itch of relapsing to the world, any corrupt humor of returning to our former lusts, let us draw it out with the salt of this Pillar. This is an happy art of extracting salt out of others, as Triacle out of Vipers: and to make them profitable to us, that were unprofitable to themselves. Though *Lots* wife were evil, yet her salt is good. If we have seen others miscarry before us, by being *led away with errors;* and can remember Saint *Peters Cavete;* we shall draw honey out of hemlocke, the strength of standing from their weakness in falling. Why are not Traitors buried, so soon as they are executed? Why are their heads and limbs advanced upon poles, but *in terrorem omnium?* God could root out the remembrance of the wicked, together with their lives from the earth: he does not; but rather sets up their Quarters in stories; *Vt poena Impii sit eruditio Iusti;* that their punishment may be our advertisement. He does not pour out their blood, and cast it away, but saves it for a Bathe; *Vt lavet Iustus pedes in sanguine peccatoris;that the Righteous may wash his feet in the blood of the Wicked. Cavete* then, and we are safe: this is a handful of salt to keep us, and to make us keep. Put them both together; *Et hac columna nos fulciat, & hic sal nos condiat:* Let this Pillar prop our weakness, and this salt season our sacrifice, that we may be kept in our *own steadfastness.* For some useful application.

1. Let us shun the society of idolatrous Seducers, and hate the very air wherein they breathe. So deeply doth God detest Idolatry, that He forbids the Prophet to eat the bread, or drink the water of a people infected with it. That inhibition might be personal, but the grounds of it

are common. No pestilence should be more avoided than the conversation of the mis-religious, or openly scandalous. We shall hardly win them to goodness: their familiarity will easily infeoffe us of their wickedness. We may do good turns to the superstitious, but it is dangerous to receive any from them. Kindness is more safely done to a Papist, than taken from him. That which is done to him, obligeth him: that which is taken from him, obligeth us. His obligation to us may be an occasion of his good: our obligation to him may occasion our hurt: the surest way is to keep a-loofe from all pestilent Seducers.

2. The greater show of sanctity that error puts on, the more suspicious let us be of the intended mischief.*Jeroboam* threatens, the Prophet stands undaunted: *Jeroboam* fawnes and promises, the Prophet is not moved. But then comes a gray-headed. Seer, and pleads a counter-message from God; the Prophet yields and transgresseth. It may be he thinks; An aged man, a Prophet, an old Prophet, will not (sure) belie God to a Prophet: No man will forge a lie but for an advantage: what can he get by this but the entertainment of an unprofitable guest? Though God would not suffer me to feast with *Jeroboam,* yet He may allow me to eat with a Prophet. Why are not God's Revelations as free to others, as to me? A counter-mand from an Angel of God releaseth me from my strict charge. My fidelity is approved in refusing the bread of *Bethel:* God may in pity of my faintness, afford me sustenance otherwhere. Thus if we once come to dispute with God's express commands, how easily do we *fall from our own steadfastness?* Who would have looked for a Liar under hoary hairs, and an holy mantle? Who ever saw more external strictness, than in those Emissaries of Rome that come to turn us from our God? Who would not trust that gravity, that austerity which they seem to carry over themselves? It is the conclusion of simple souls, These men must needs be Saints. There is no Tentation so dangerous, as that which comes shrowded under a veil of holiness, and pretends authority from God himself. Nothing is so apt to deceive us, as the fairest semblances, as the sweetest words. Satan as a Fiend may afright us, but he would appear an Angel of light when he educeth us. Our safest way to be kept from error, is not to believe the speech for the person, but the person for the speech.

3. Let us consider, that these Seducers help to overthrow us, and cast us down; but what help is there in them to raise us up? There they leave us; in a forlorn condition, as the Priests left *Judas* after his treason.*What is that to us? See thou to that.* Or as the old Prophet of *Bethel* left the Prophet of *Judah:* He could take the pains to fetch the man of God into sin, but he will not bear him company one foot at his departure. He had been the occasion of his fault, but he was loath to be enwrapped in his judgment. All the kindness he will do for him, is to interre him in his own sepulcher, and to weep over him. It is a cruel courtesy to kill a man, and then help him to his grave; to betray him with our lips, and then to bedew him with our tears: The Prophet had needed no such friend if he had not met with such enemy. So the Romists teach their followers to direct their prayers to Saints: but for themselves, when they come to die, then Christ, and none but Christ. When they have brought their Proselytes whither they would, then let them shift for themselves. The mischievous guides of wickedness leave a man, when they have led him to his bane: as familiar Devils forsake their Witches, when they have brought them once into fetters.

Bewere least you fall from your own steadfastness.] After all these premised particulars, for the better method in handling the summary Doctrine, I will set down certain *Theses,* conclusions, or grounds; which either are radically in the Text, or naturally without force may be derived from it. First, men may *fall from their own steadfastness,* or else this *Cavete* had been in vain: for no man is charged to *beware* of that which cannot happen. Secondly, there is a proneness in the nature of man to *fall:* the spirit is willing, but the flesh is weak: therefore there is great need of this Caution, *Ne excidatis.* Thirdly, If any *fall away,* it is their own fault; they are not compelled, nor thrown down by God, but they fall of themselves: it is by their own weakness, or their own willfulness: Another thing implied in the *Cavete:* for if the Almighty power should do it, all the *Cavete's* in the world could not withstand it. Fourthly, If God suffer some to fall, that have stood, yet this is no impeachment to his Justice: because he leaves none without means of standing, or hope of rising. In the Text, they have *knowledge* granted; therefore they may stand: there be Seducers forewarned of; therefore they may *fall:* and the fall is not pronounced desperate; thefore they may rise again. Fifthly, Men may *fall* far; *from their own steadfastness,* that is, from that measure of stability which for the present they have, yet not totally, so as to have no firmness at all; to lose even the very foundation and principles of truth, or to suffer an utter eradication of grace: Or if so much, so far, so desperately they *fall;* yet this lapse may not be final: the grace of God is not debarred them, nor the gate of mercy shut against them, nor is the sentence of irrevocable damnation passed upon them. Sixthly, It is dangerous to *fall* at any time; but then worst, when Chistians have stood sometime in the truth; as these to whom our Apostle writes: To them a *Cavete ne excidatis,* is especially needful: for the nearer heaven, the greater *fall* to the earth. Seventhly, Lastly the summary use, the principal scope, the main antidote to prevent all this, is a constant Perseverance unto the end.

1. Men may *fall from their own steadfastness.* Though it be true; *Abundance cautela non nocet:* yet there is no need of warning, where is no possibility of danger. Now this *falling* can be incident to none but Christians: for they that never were up, cannot be said to fall: *Qui iacet in terram, non habet unde cadat.* Nay not only to Christians at large, in the latitude of all that are baptized: for in that number, we shall find abundance of heretics, no fewer hypocrites, and innumerable ungodly persons: some not informed in their Iudgments, the rest not reformed in their lives: these cannot be said to fall, for they never stood. But we must restrain it to converts, such as are called into Christ, have embraced the Gospel, graced their faith with good works, and conformed their demeanor to piety. Yet that these may *fall from their own steadfastness,* there is possibility: that they do fall so, it is great pity. Oh that this point were not to be proved by too dear experience. How many have fallen, even with all the helps of standing about them? *Judas* was continually in the presence of Christ: he heard his Sermons, he saw his miracles, he tasted his bounty, did eat at his table, even that Sacramental bread: yet he fell. Who would think that the devil durst enter into Christ's own College? Or that any of his College should entertain the devil? So in *Noah's* octonary family, one was a son of *Belial:* he saw the Judgment of the flood upon all the world: by a miraculous mercy himself escaped: he was at his fathers Sacrifice: yet he *fell.* In the little family of *Lot,* one *fell* off: she was by being *Lots* wife, incorporated into the house, and made partaker of

the blessings of faithful *Abraham:* she was brought out of the Idolatrous world, kept safe in Egypt, preserved from the sin of Sodom, from the fire of Sodom, delivered from the captivity of the five kings, from the perishing of the five cities: how gracious were all these mercies? what abundant means, and strong helps had she to stand? Yet she *fell.* She was brought out of Sodom, warned of the ensuing danger; had Angels to go before her, her husband to go with her daughters, to attend and follow her: she was gotten to the entrance of *Zoar:* Yet that place she made choice of to perish in, which God had picked out to save her. Thus she sinned, in respect of her self, desperately: in respect of the Angels, contemptuously: in respect of her husband and daughters, scandalously: in respect of God and his mercies, unthankfully: and *fell away* in the wickedness of a willful defection. There were but twelve in Christ's family, and one of them *fell away:* but eight in *Noah's* family, and one of them *fell away:* but four in *Lots* family, and one of them *fell away. Ham* was preserved in the Ark yet he *fell. Lots* wife was reprieved by the Angels, yet she *fell:* who would not fear, if one may perish in the company of Angels? Yea, *Judas* was under the Tuition of Christ himself; yet he *fell.* There is then a possibility of *falling.*

For use and application, here, it is but having recourse to our Apostles *Caution:* we may *fall,* therefore let us look to our standing. We may be *led away:* the devil will venture to try: therefore let us not budge, not give him one foot of ground: but if he beckons one way, be we sure to take the contrary: There have been some that stood in as little fear of *falling,* as now they are in hope of rising: Pride and wantonness was the cause of their *fall:* faith and humility must keep us upright. When we remember what we have been, we have just cause *Erubescere,* to be a shamed: so when we consider what we may be we have no less cause *contremiscere,* to be afraid. We know our beginnings, we do not foreknow our endings. We may be certain that thus we are: but that thus we shall be, is above our assurance. We see how much of our way we have past: we see not how much is left, or whether we shall be able to hold out to the end. As we have cause to pray;*O God, when we are old, and gray-headed, forsake us not:* so to gird up our loins, and redouble our strength, that we may persevere. For it is nothing to begin, unless we continue: nor to continue, unless we do it unto the end.

2. There is a proneness in the nature of man to *fall.* Not that when we stand, we are held up by force: for God offers no violence to the will of man, but sweetly disposeth it to desire the own good. Yet the Second *Adam* hath not so far cast out the first, but that the new engraffed siens doth relish of the old stock; and still there is a a tang of original corruption left in us: as a vessel, after much rinsing and cleansing, will smell of the first seasoning.*I am carnal, sold under sin.* Sold? This is not such a sale, as wherein there is a seller a buyer, a thing sold, and the price: So in *Adams* selling, Satan was the buyer, Innocence and heaven sold, and the price was an apple. So *Ahab* sold himself to Satan for a slave,*to work wickedness,* by his wives instigation, and setting him on to the bargain. *Paul* was not sold thus: but there be two kinds of slaves: one that selleth himself into captivity, and willingly obeyeth a tyrant: another that is sold into servitude against his will, as *Joseph* was sold by his brethren: and so was S^{t}. *Paul* sold. Selling is sometimes taken for a simple tradition, without any price. *Ye have have sold yourselves for naught,and ye shall be redeemed without money.* But this selling and buying must be understood in a different sense. In the Sale, the price is *Nought;* but it is *naught* in respect

of God, for he had no honor by it: no gain redounded to him: And yet while they sold themselves, they sold not their own, but God's: and in reason, the owner of the thing sold should have the price. So in the purchase or *Redemption,* the price is *nothing:* that is, *nothing* to them: it cost them *nothing:* they paid not one penny for their own deliverance. But in respect of God, the price was not *nothing:for the redemption of their soul is precious:* It cost him much; even as much as it could cost him; the precious blood of his dear Son.

Sinners out of Christ are sold two ways. First, they are sold in the common market of man, when *Adam* sold himself and all his posterity. Next they have made a new bargain with Satan, and sold themselves over to him again for the pleasures of the flesh. Thus did *Ahab,* and *Judas,* and *Demas* willfully sell themselves, though long ago they repented the match. But *Paul* does not speak there of himself, as in the person of a natural man: for every man considered in nature, is *sold under sin:* And there be some that have abandoned and prostituted themselves to sin: so that as *Jude* calls them *Arbores his mortuas,Trees twice dead:* so we may call these *animas bis venditas,* souls twice sold. The buyer hath fine and recovery upon them. But S^{t}. *Paul* speaks in the person of a regenerate, spiritual, supernatural and sanctified man: meaning that no man upon earth, in what measure so veler holy, can so emancipate himself from that captivity wherein *Adam* hath inthraulled him, but that he is still enwrapped in sin, and *sold under sin.* There be two kinds of servitude: Some are slaves because they are so borne, being the children of slaves and bond-parents: Others have sold themselves, and willfully become bondmen. Like to the first are the regenerate, for they are borne servile, being*conceived in sin.* The unregenerate are like to the other, for they have sold themselves into bondage. Yet may the very regenerate be said to be sold two ways. First, In regard of original corruption; for which they may thank their first parents; if at least it be worth their thanks. Secondly, Because the embers, the spawn, the leaven of that original sin remains in them, and makes them subject to many infirmities: so that they cannot do what they would, but they too often do what they would not.

The conclusion then is plain, that there is still a proclivitie left in our nature to be *led away into error.* The seed of all sin is within us, therefore even of apostasy. A good scholar, that will ply his book in his Masters presence, yet may fly out when his back is turned. The bird that hath long contented herself with her cage, feeding and singing there; yet if she spies the door open, will whip out, and fly abroad. Our nature is*Like a deceitful bow:* which when it is bent to the full, except it be followed hard, till it be sure and fast; starts back again, and is as far off as ever. It is called *the flesh:* and such flesh is it as will *Sine sale putrescere:* if it be not corned, it will of it self bring forth corruption.

For use of this conclusion: we find here just cause to deplore our miserable estate by nature, and to consider how deeply our first parents have engaged us: so that (not to let go the former metaphor) we are all even *sold under sin.* We exclaim against any man that hath sold a city, or a country, or an army, to the enemy: but *Adam* sold the world. He sold his children, and children's children; *Abraham, Isaac,* and *Jacob:* he sold all the Patriarchs, and all the Prophets, and all the Princes of the earth: he sold all the Apostles, *Peter* and *Paul,* and both their Regiments, the glorious hemispheres of the world, Jews and Gentiles: he sold all, even

the dearest friends that God had among the sons of men: even the Disciple whom the Lord loved, and the mother of the Lord herself, whom all generations call blessed. He sold his wife, yea he sold himself: and if Christ had not provided for himself by a miraculous generation, *Adam* had sold him too. If Christ had been conceived in original sin, he must have died for himself: nay he could not have died for himself, but must have needed another Savior. Such an unthrift had we to our Father: and we take after him, for in this respect we are all prodigal children.

But now what was the price of us? He sold all; what had he for it? When the Patrimony is at sale, the children look for portions. Alas, he had nothing for us, and nothing could he leave us; but Sin, Shame, and Sorrow: that is; the portion of all the sons of men. We complain now that land will not sell, that the price of it is fallen: that twenty years purchase is come down to sixteen. Yet sure, as cheap as it is now, it was cheaper at first; both land, and Landlord. What was Paradise sold for? What was the whole earth fold for? what was mankind fold for? what had *Eve* for her part? It could be but a little fruit: so little, that the Scripture will not tell us what kind of fruit it was: yet she had something. What had *Adam* for his part? Yea, for the whole? Nothing besides a morsel of fruit; except it were any content to him in pleasing his wives humor: as *Jerome* thinks, he so dearly loved his wife, that he did eat, lest otherwise she should have been discontented. Yet if he had that satisfaction he had something. But now after both these, what had we for our part? He sold our Inheritance as well as his own: it is fit, we should have somewhat for our right. Now what fell to our share? What had we for earth, and heaven too? For Innocence and happiness too? Alas, nothing could accrue to us by this sale, but sin and woe. *Adam* sinned, and we suffer. Before we had any possession of felicity, or could claim any interest in it, we had (in him) forfeited it. We had a punishment, before we had a being: God was displeased with me, before I was I. I was built up not fifty years ago, in my mothers womb: and I was cast down almost six thousand years ago, in *Adams* loins. We all here are borne in the last age of the world; yet died in the first. This is that portion left us by our parents; original sin, and a corrupt inclination of our nature to transgress, to be *led away into error:* and the most holy souls upon earth cannot be quite rid of it.*O wretched men that we are, who shall deliver us from the body of this death?* We are prone to *fall.*

3. If any *fall away from their own steadfastness,* it is their own fault. *A Deo est quod statur, à nobis quod ruitur.* If God did cast us down, our *Cavete* would do no good, there were no remedy, we must *fall.* But seeing there are but three that can do it; the Devil, his engines, or ourselves; the *Cavete* is requisitely put upon us: and if we do hit it right, it will save us. But if we will *fall* for want of circumspection, it is in vain for us to blame any but our selves. *Saul* would have put his transgression upon the people, but it would not do: God would not take that for an excuse. *Adam* would have discharged his sin upon his wife: but God finds *Adam* guilty, and so judgeth him.*Thy way and thy doings have procured these things unto thee:* They be our own, and we must answer to them, and answer for them. We may have leaders into temptation: but it is our fault if we follow them. Nay, to come closer home, do not we tempt ourselves? Satan is not the sole cause of evil. The fowler sets his glass, spreads his net, whistles like the bird: yet cannot all this make the fowl come into his net whether she will or no. If we had not pliable

ears, and flexible affections, the Sirens might sing in vain. But there is something within us, that befriends temptation: some combustible matter, which that fire soon takes, and will soon take that fire. If we were pure Crystal glasses, that would endure no poison, it were some security: but naturally Satan is not more ready to offer, than we to receive his infection. So that the Apostles *Cavete* is of use at every turn: As God hath set *Timete* upon the very porch of our house, and made it *The beginning of all our wisdom. Vis in timore securus esse? Securitatem time.* The only way to be secure in fear, is to fear security. So saint *Paul* helps them out with their *Si permanseritis,* by this advise;*Be not high minded, but fear.*

So then there is somewhat *intra nos, quod contra nos:* we may challenge others for misleading us; but*Every man is tempted, when he is drawn away of his own lust:* which is not any one appetite, but the fountain of all corrupt affections. And this remains in the most regenerate:*There is a law in our members, warring against the law of our mind.* How holy so ever we are: yet*Secundum repugnantia principia, repugnantia habemus studia.* Our own feet carry us to sin, and we love the journey. Our own affections seduce us, and we run into errors by our own wills. We are not only sold in *Adam;* there begun the mischief▪ but we have confirmed the sale; by further selling over ourselves unto vanity. By him we are sold to original sin: to actual and habitual sins, by ourselves. We, we have been our own undoers.*You have sold yourselves;* and your own immortal happiness. Immortality was sold in that first contract between man and sin. We talk of twenty years purchase: but what number of years was the price of immortality: It is our eternity: God hath another manner of Eternity in him, even an whole eternal day: an eternal forenoone, and an eternal afternoon too: for as he never shall have end, so he never had beginning. We have an eternal afternoon, in our immortality: for we shall no more see an end, than God hath seen a beginning. Millions of years, multiplied by millions, make not up a minute to this Eternity. And yet this we sold; we, to witness that the fault is in ourselves. And what did we sell it for? When that tormented worldling in Hell valued one drop of water at so high a rate; what would he have given for a river? How poor a clod of the Earth is a Manor? How poor an inch, a Shire? How poor a spanne, a Kingdom? How poor a pace, the whole Earth? And yet we have sold our bodies, and souls, and consciences, and Heaven, and Eternity, for a few grains of this dust.

Whom then can we blame for our *falling?* we have sold ourselves, and all our ability of goodness. Do you ask for what? Our first father sold us cheap: but we sell ourselves cheaper. Our selves, all ourselves: our bodies to lust and intemperance, our souls to pride and malice, our consciences to hypocrisy and unfaithfulness, and all this for nothing. For sin is but a privation, and privations are nothing,*What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death.* That we got by it, is but barrenness, shame, and death. Barrenness is a privation of fruit; shame a privation of innocence, and death a privation of life: For these privations we sell ourselves, and these privations are nothing, positively nothing. But hath not the covetous man gold and riches for his soul? would he sell his conscience for nothing, though he esteem it nothing worth? He may have gold, and want comfort: riches, without the use of them: as the miser's curse is, *Penuria in Penaria;* hunger in plenty: and what is hunger more than nothing, unless it be worse than nothing? The adulterer satisfies his filthy lust: he hath his pleasure; therefore he sells himself for

something. To night indeed sin may look like a purchase, like a treasure: but ask him tomorrow how he likes his bargain: then his awaked conscience will confess, that he hath sold himself for nothing: for weakness in his limbs, for darkness in his understanding, for emptiness in his purse, for absence of grace in his soul. Now weakness, darkness, emptiness and absence, are privations, and privations are nothing. All the name of substance that sin takes, is that it is a heavy and intolerable burden.*My iniquities are a burden too heavy for me.* All the treasure that is in it, is that *Treasure of wrath, against the day of wrath.* All the positive reality, that it is a vexation to the conscience. Now vexation doth but deprive us of peace, a burden of ease, and wrath of comfort: And this is a fearful privation, of the grace of God here, and of the face of God hereafter: a privation so much worse than nothing, as that they upon whom it falls, would fain be nothing, and cannot.

The conclusion is clear then, that this *falling away* is our own fault; and so much our fault, that we sell ourselves to that purpose. Rather than want sins, we are apt to tempt ourselves. He that frequently feels not some secret invasions upon his honesty, as when he is poor, to steal; when he is rich, to be idle; when he is full, to wantonnize; when he is in authority, to be proud; is nearer an Angel than a Man. Nay, how often do we save Satan the labor, and become our own tempters? Concupiscence is in some a flash, in others a flame o• in the former it is soon gone, in the other it burns long: but what man is quite without this fire? This same flesh and blood is a giddy guide: as when the Serpents tail would needs lead the body, there followed mad courses, and desperate precipices. Passions, like *Acta•us* dogs, when they are once blooded, will devour their own Master. Our affections will be doing, set them on what work you will. Like horses, whether you put them to your perfumed coaches, or to the noisome soil-carts, they will draw. Hence it comes, that l•st in the desire and thought, (contemplative uncleanness) is often more punished than lust in the act: because to the latter we are tempted partly by others, to the former, we wholly tempt ourselves: And he that willfully but wounds a man, is more punishable than he that kills him against his will. The Drunkard hunts after the wine: temptation neeeds not stand like a Tavern-bush in his way, for he invites himself. The*Adulterer waits for the ••y-light:* the Harlot needs not to attract him with her wanton looks or language: *Ipse se allicit.* The *Movere* to f••i• within us: Satan's *Promovere* is but a working upon us. In a manner, we are Devils to our own hearts: we push ourselves down, and are the main occasion of our own *falling.* What a mockery is it to pray, *Lead us not into temptation;* when as we in the mean while seek temptation? *Age quod postulas.* Then shall we find, that though *Tentat diabolus, sustentat Dominus:* for Satan's temptation we shall have, God's sustentation: yea Lord, *Deliver us from evil, for thine is the kingdom, the power, and the glory, forever and ever. Amen.*

4. If God suffer some to *fall* that have stood, yet this is no impeachment to his Justice: because he leaves none without means of standing, or hope of rising. In the Text it is granted, that there is *knowledge* in general, and *fore-knowledge* of these things in particular, in them: therefore they may stand: there be Seducers forewarned of, and a *leading away* by them is not denied to be unpossible: and a *Cavete* is given them for that purpose: therefore they may *fall:* yet being down; their fall is not pronounced desperate; therefore they may rise

again. This Conclusion hath two branches: the former vindicates God from Injustice, if we do *fall:* the other saves us from despair though we are *fallen.*

1. That *Peccatum* should be *causa peccati:* for sin is no Eunuch: it can and will beget children, and that in the own likeness: Or that *Peccatum* should be *Poena peccati,* as the brood of the Viper kill their Damme, or as *Senacharib* was slain by the issue of his own loins: who can complain of either? Whether God doth deliver us over to punishments for sins; that when the measure of our sin is full, He shall empty the measure of his Judgments upon us: Or to sins for punishments; making future iniquities the scourges of former; there is no Injustice in it. If he shall leave any particular soul that hath left him: or withdraw his Spirit from a whole Church, that hath withdrawn her self from his Truth: this is not done out of any tyrannical willfulness, but out of a punishing Justice: not for for his pleasure, but our deserts. He is not bound to stick unto them that forsake Him. If He opens his bosom when we come to Him, and holds us there so long as we will tarry with Him; it is his Mercy: But when we will fly from his arms, if He lets us go, is it not his Justice? They mis-judge the liberty of our infinite Creator, that imagine Him any ways bound to his Creature. We are obliged to Him, not He to us: we not to offend Him, not He to defend us.

If they will go unto captivity, let them go: yea, if they will needs go, He will send them, and give them up into the hands of their enemies, and deliver them over to punishment for sin, or to sin for punishment. If He takes the sin which He finds within us, and makes it his executioner upon us; so that future sins become the plague of former; still He is just. It is no easy smart we feel, when God lasheth us with punishment for our errors: but to punish one error with another; *Peccatum grande, Peccato grandiore;* O this is a sore revenge. *David* had his choice of three Roddes; War, Famine, Pestilence: either of them could sccourge him thoroughly, and fetch blood of his soul: but if all three had been inflicted on him together, they had not been so heavy, as when God gave him over into his own hands, and suffered the sin in his own bosom to become his master. Lust now hath the regiment of *David,* and that sends him to Adultery, Adultery prompts him to Murder, Murder must be secreted by Hypocrisy, and that produceth Impenitency and a senselessness in sin. After he had *fallen* one story, into Uncleanness, he stays not there, but *falls* another story, into Homicide: and from that to another, Dissimulation: till at last he *falls* to the very bottom, Security and benumbedness of soul; and lower he could not *fall.* Being there, he had cause to lift up his voice, with*De profundis clamavi.* Now all these were his own sins: God had no hand in the doing of them. The Adultery was his; he polluted the marriage bed: the Murder was his; he flew *Uriah* with the sword: Though *Uriah* fell by the sword of the children of *Ammon,* yet says *Nathan, Thou hast slain him.* The Blasphemy was his: it came out of the mouth of the uncircumcised, even of the Lord's enemies; yet because he *gave the occasion,* it was his Blasphemy. The obduratenesse and persisting a whole year without remorse, was his sin: all his:*I acknowledge my transgressions.* God had no hand in the doing of them, but God will have a hand in the disposing of them. With an idle wantonness he began: God took his Adultery, and made it his Bailiff to attach *David* for his idleness: and then He took his Murder, and made it his Bailiff to attach *David* for his Adultery: and then He took the Gentiles Blasphemy, and made it his Bailiff to attach *David* for his Murder: and then He took his long deadness of

heart and made it his Bailiff to attach *David* for that Blasphemy: So here was a generation of sins, a race of iniquities; one begetting another, and the last worse than the former.

Beware therefore: for if you be once *led away,* who knows where you shall stop? Error begets error: and if we once languish or bate of *our own steadfastness,* still we *fall* lower: and the less hold we have of God, the more hold Satan hath of us.*Let us fall into the hands of God,* says that straitened King, *for his mercies are great:* and not into the hand of man. Between God and man there may be some kind of comparison: But would any sinner say, Let me fall into the hands of the Devil, and not of man? Rather into more sins, than some punishments? It was a most fearful imprecation upon God's enemies:*Add iniquity unto their iniquity:* that was woeful: But, *Let them not come into thy righteousness,* into which they can never come, unless they first come into repentance; this is the fatal doom. Among all the phials of wrath, there is none more tetricall and deadly; when men shall be suffered to add sin unto sin, that *Finis unius mali sit gradus alterius;* and never offer to repent of their past sins, till they are past repentance. This is that reprobate sense, to mistake miseries for mercies, sins for comforts. So many think to asswage the anguish of one sin, by doing another: which is a remedy far worse than the disease.

Prodigality is a gallant sin: but the Prodigal cannot but see that his patrimony wastes: how then shall he maintain his riot? Why, it is but coupling another sin with it; oppression of his Tenants, extortion of sines, and taking of forfeitures; and all shall be well. All well? So the Devil thinks it, but so he shall not find it. If the horror of whoredom and prodigious uncleanness have caused in others a dejection of spirit; how should they remedy this? How? Strait, there is a factor of hell present, that cries; Come, you are melancholy, let us to the Tavern: he can cure all your sadness with a charm of wine. How could the common Strumpet ever sleep, without this incantation of strong drink? Her affrighted conscience would be a worse fury within her, than the severest Marshall could be about her; but that the incessant noise of sin will not let it be heard. The covetous mucke-worm could never digest his legal pillage; but that the hope of the next advantage adjourns the anguish of the former. These sinners take all such carnal satisfactions for medicines: but God sends them for plagues: O madness,*to call great plagues peace!* To smother sin from the eye of the world, or to shadow it from the eye of our own conscience, by interposing more sins, is a physic prescribed by the devil. Repentance is appointed by God, the only physic for sin; a remorse for the evil we have done: not the adding of more evil to it. As the drunkard is sick in the morning, till he hath qualified the old heat with a new. To cure sin with sin, is but to heal an ulcer by deading the flesh: which indeed doth not make us whole, but insensible of pain. Repentance be our physic: this if we take, we may be cured: this if we continue, we shall be saved.

2. As this clears God, so the other branch of the conclusion comforts us. If we have fallen, let us not conclude upon ourselves that we shall never rise again: for God doth not say so: Not in this Text, not in this Epistle, not in the whole Bible. Far be it from us, to impose upon ourselves a necessity of perishing. There may be a falling off on our part: and there may be a withdrawing of grace on God's part: yet he hath still reserved to himself the power of restitution, in both parts. There be many terms of union between God and us, none of

separation, that disioynes us from God, that I ever read of: Of eternal separation none, I am sure, in the Scriptures.*Your iniquities have separated between you and your God:* this is the nearest to it. And yet that was particularly spoken to the revolting Jews, not indefinitely to all sinners: And it was a commination, that if they persisted in sin, so it would be; rather than a conclusion that so it was: Or it was a Caution, that it might not be so; rather than a commination, that it should be so: Or: it was a complaint, that they had done enough on their part to make it so; rather than a decree on God's part, that it should be so indeed. Or take it in the most strict and literal sense, yet it was not a determination without a condition. Though they were now divided, they might be united: though their sins had put them as-under, yet their repentance might bring them together again.

He is called our*Father,* and *full of pity:* what will not a father do, and suffer, to reclaim his son, before he leave him to his own desperate ways? It must be a prodigious offense, that can separate a son from the love of his father. He is compared to a mother:*Can a mother forget her child?* was God's question to *Zion.* He stays not her answer, nor assures himself of any good answer from her; but adds to it: *Yea, a mother may forget her child, yet I will not forget thee.* Can God do it? Did God ever do it? Did he ever cast off without possibility of re-accepting? When? Where? Whom? We neither can show the time, nor the place, nor the persons; to whom God gave such a peremptory repulse, saying, you shall never repent, but you shall perish. That of the Prophet is most comfortable:*I will betroth thee unto me forever.* The husband and wife are *una caro,* one flesh: Christ and our soul, by this marriage, *unas spiritus,* one spirit. The words of the Contract are, *Sponsabo te mihi in aeternum.* There can be no divorce imagined, where there is no marriage: and if there be a marriage with God, there can be no divorce, neither: for *Sponsat in aeternum,* Therefore as often as our hearts, upon the doleful consideration of our sins, be afraid of a divorce from our God; let us cheare them up with the comfort of a marriage with our God. So *Ambrose* sweetly and saftely: *Audisti repudium? Crede conjugium.* Did God ever take in a favourite, and afterwards utterly reject him? The Crow went out of the Ark, and came no more: the Dove went, and came again, and came with an olive branch. God may absent himself, on purpose that he might be sought: but he comes again, and that with an olive branch of peace. The Jews did indeed put away their wives; not only for the wives fault, but for the husbands frowardness: But we have too good experience of our God's love and patience, ever to charge him with that: we must deny him first, for *he cannot deny himself.*

To follow this comfortable metaphor of our marriage to God, and to take away all mistrust of a separation: Let us consider for what causes the Jews might put away their wives, and by that precedent examine whether God (our Husband) hath so threatened to put away us. And because in the place where divorce is permitted, those essential circumstances are not set down, which were required in those bills of divorce, and without which they were void: give me leave to borrow so much exemplification from a great light in our Church, as he hath collected for the clearing of this point.

1. This bill of divorce might not be written in private; not in the Husbands bed-chamber; but by a Scribe, a public Notary, or some such authorized officer. Where, ô disconsolate soul,

canst thou find such a bill sent thee from the hand of God? There is no looking for it in his Bed-chamber, in his unrevealed decrees, for they are kept private in heaven: but in his public Record• his Scriptures. Now these are books of Covenant, of Contract▪ not of Separation or divorce. In what place hath God said to thy sad soul, get thee gone, I will none of thee? If any clause in that sacred Instrument seems to trouble thee, do not follow the mis-interpretation of thine own brain, but consult the Dispensers of those holy Mysteries: from them thou shalt find comfort.

2. The wife, how guilty soever in her own conscience, might not take herself to be put away, except the husband had expressly given her a bill of divorce. Hath thy Husband, thy God done so to thee? Hath he anywhere set down the peremptory sentence of thy condemnation?*As I live, saith the Lord, I would not the death of a sinner,* nor *the falling away* of any soul. If of none, why of thine?*He would have all men to be saved:* If all, does he except thee?

3. Those bills of divorce were to be testified by witness, and these beyond exception. If thou imagine a bill of reprobation against thee, what witnesses be there to it? Here thou mayst bring in against thyself, the melancholy of a distempered brain, the uncomfortable sadness of a sullen heart, the dejection of a jealous spirit, the distrust of mercy, and diffidence in the promises of the Gospel: But are these witnesses to be heard against God? Yea, against thyself? They have not *sanam mentem;* their testimony is nothing worth. O but my conscience is a thousand witnesses. It is, that thou hast committed a thousand sins: it is, that thou hast received a thousand blessings. But that there is an eternal decree of reprobation against thee, thy conscience (mis-informed) can be no witness: for thou wast not called to the making of those decrees. God calls heaven and earth to witness, that he hath offered thee thy choice of life or death: but that he hath thrust death upon thee, in heaven or earth there is no witness.

4. Those bills of divorce were to be authentically sealed: but canst thou show any such bill of everlasting separation from God, with his seal to it? He hath given us two fair and broad seals of his mercy, in both the Sacraments: Seals in white, and Seals in red wax: Of white, in the participation of the candor and innocence of his Son, in our Baptism: Of red, in the participation of his Body and Blood, in the holy Supper. But for any seal of reprobation, or of irrevocable divorce from God, thou canst show none: there is none. If thou pretend such a one, because thou hast fallen into sin; know that it is but a counterfeit deed, an instrument of Satan's forging: there is neither God's hand nor seal to it. O but I am plagued more than other men? What of that? Is this a seal of God's anger? It was not to be a seal of God's favor.*Whom the Lord loveth, he chasteneth.* For spiritual defects; there may be a scruple in thy Conscience, a perplexity in thy resolution, a darkness in thy understanding; yet who dares call all this, a seal of God's utter dereliction? For temporal sufferings, not a sudden death, not a shameful death, not a stupid death, not a raging death; must be to thyself by the way, or to those that see thine end, an evidence or seal of reprobation, or of final *falling* from God. That God, who hath unsearchable ways to his unsearchable ends, both bless us from all these in ourselves; and from making any of these, when they fall upon others, seals and tokens of his everlasting wrath.

5. The names of the parties must be set down, and of both the parties parents, and that to the third generation. Is there any such thing in our feigned bill? We may conceive three descents on our husbands side, in the blessed Trinity: First God the Father, then God the Son begotten of the Father; and then God the holy Ghost proceeding from the Son and the Father. The holy Spirit we know to be the God of our consolation: the Son, to be the God of our Redemption: the Father to be the God of our Creation: but can we find a God of Separation, a God of rejection among all these? We may conceive three descents on our own side: first as we are the children of dust, of nothing: next, as we are the children of *Adam,* reducible to nothing: last, as we are the Children of God in Christ, in whom we are all things. God hath married us in all these estates. First in the house of dust, where he made us good: then in the house of ruin, where he found us lost: and last in the house of peace and grace, where he redeemeth us in Christ. He did not put us from him in our creation, nor utterly reject us in our prevarication: and now in the house of our restitution, in the Church, in the Body of his Son, will he divorce us there? Who can suspect it?

6. Lastly, if the Bill were interlin'd, or blotted, or dropt upon, it was void. Pretend any place of Scripture that may seem to condemn thee; and know that that place is interlin'd; interlin'd by the Spirit of God, with conditions, limitations, provisions and exceptions, *If thou repent, if thou return:* that interlining cancells the Bill. Look well, and thou shalt find it blotted and dropt upon: the venom of the Setpent is dropt upon it: the worm-wood of thy desperation is dropt upon it: the gall of thy melancholy is dropt upon it: and this voids the bill. And if thy moody and clouded eyes cannot discern these drops; do thou drop upon it thyself. Droppe upon it the tears of true contrition and repentance: that shall void the bill. Droppe upon it the blood of thy Savior; that shall destroy the bill. Through that blood look upon the bill, and thou shalt see that it was nailed to the Cross, when he was nailed; and torn, when his body was torn: and that hath quite cancelled the bill. Now *Vbi libellus?Where is the bill of your divorcement?* There is none such: never imagine it, for God hath not made it. There is a Book of his Covenant with us in *Jesus Christ:* to that let us adhere faithfully, and we shall never *fall away* from his mercy.

5. Men called into the truth, may yet fall far *from their own steadfastness:* that is, from that measure of stability which for the present they have: Yet not totally, so as to have no firmness at all, to lose even the very foundation and principles of truth, or to suffer an utter eradication of grace: Or if they fall so fearfully, yet this lapse may not be final: the grace of God is not debarred them, nor the gate of mercy shut against them, nor is the sentence of irrevocable damnation passed upon them. *Falling* must needs include a mutation of state and place: he is not *fallen,* that is not removed from off the place, or down from the station which he had, and wherein he stood. A man may slip, or stumble, or stoop low: but if he *fall,* his footing was lost, his hold-fast gone. He is not *Vbi erat* nor *Vti erat:* neither *Statu,* nor *Gradu,* the same that he was before. There is a consummation, when holiness is crowned with reward in the end: and there is a continuation, which holds out to the end: and there may be an interruption; either by the *seducing* of others, or *falling away* of ourselves, in the Text: which yet is not quite secluded from mercy, nor deprived of hope: For after one, moe, many falls, there may be as many recoveries by grace. *Multi dantur ad gratiam recessus:* He that

falleth today, may rise again tomorrow, hold out to the end, receive the reward of righteousness, and be crowned with immortal glory. In this great question, which at this present so exerciseth the studies of the Christian world; whether a man may fall from grace; or if he do fall, whether totally and not finally, or finally and totally, or neither; it were a dangerous boldness for me to determine. *Non est nostrae parvitatis dicere:* humble Doves, must not presume to see so far as Eagles. That which I purpose to deliver concerning this argument, shall be short, profitable, and comfortable: and all this by way of application and use, in three words: *Cavete, Sperate, Confidite;* of Caution, Hope, Confidence.

1. *Cavete, Beware:* that is our Apostles rule here; so he teacheth me: it is my rule; so I desire to teach you: and let it be your rule, so to guide your own hearts. There be four degrees that incline and dispose us to *falling;* as it were four stairs ere we come to the bottom: *Haesitatio, Remissio, Retrospectio,* and *Alienatio cordis:* this *Cavete* is to be set on the forehead of them all. First, *Haesitatio,* a wavering: when we begin to doubt, and to question that truth, which we have so long embraced: This is the first step of *falling from our own steadfastness.* Unbeleefe is the bane of constancy and perseverance: of constancy in the purpose of our mind, of perseverance, in the tenor of our life. When we once come to dally with God's Word, and to regard it by halves, we are in the way to despise it, or not to regard it at all. *Let him that standeth, take heed lest he fall:* If the Devil can but once get us to stand still, he conceives hope of our falling. His salvation, is like the theefes; stand and deliver: no sooner stand at a stay in goodness, but presently deliver your innocence. Secondly, *Remissio,* a fainting; when we grow weary of the walk of righteousness. Fainting is the next step to forsaking: they that keep not their old pace, have a mind to tire. *Cavete, beware* of both these; *Ne sistas,* that thou stand not to demure: *Ne deficias,* that thou languish not in the way. Thirdly, *Retrospectio,* a looking back: so *Lots* wife lost herself. Her charge was, *Look not back, lest thou die:* she would look back, to die for it.*Be not weary of well doing:* It is ill to buy the ease of our body, with the hazard of our soul: but worse to look back; for that is as much as to say, we have left our heart behind. The first thing that a recreant soldier forsakes, is his courage: and the last thing that forsakes him, is his heels. He that hath but his eye set a running from the spiritual wars, means that his soul and body shall follow after. Fourthly, *Alienatio cordis,* an estranging of the heart; that is the lower stair: when we come to be glutted with godliness, to loath *Manna,* and to be weary of our obedienne. So *Lots* wife was weary of shifting so often; and removing from *Vr* to *Haran,* from *Haran* to *Canaan,* from *Canaan* to *Egypt,* from thence to *Canaan* again, then to *Sodom,* and now to *Zoar:* she takes the conceit of more troubles ensuing still: and therefore even resolves to prefer *Sodom* and her pleasures, before *Zoar* and the desolate mountains.

Cavete, beware of these dangerous precipices. First, let us think that it is the Devils suggestion; you need not make so much haste: you shall come thither time enough: Heaven will not run away. Secondly, that we forfeit all the fruit of our former well continued course, by a relapse: we have done all in vain. Nay, we have not only lost our own labor; but have caused Christ to loose his labor too; so that all his sorrows and sufferings are in vain, to us. Thirdly, let us think on the folly,*Of beginning in the Spirit, and ending in the flesh:* of laying a precious foundation of our house, and then finishing it with a covering of thatch.*If the righteous man turn, all his righteousness shall be forgotten.* Would it not grieve us, by the error of

one hour, to make void the perseverance of many years? Fourthly, Let us think on the disgrace, the scandal, the infamy of this recidivation: the disgrace to ourselves, whiles we live: the scandal to others, when we are dead: and the infamy of our names to be enrolled in the Catalogue of *The revolters from the faith.* Fifthly, Let us think on the difficulty to be reclaimed: when the residence of *onewicked spirit* is filled up with *seven worse.* Sixthly, Let us think on God's exemplary judgments upon the relapsed: how*Lots* wife in the act of her looking back was turned into a pillar of salt. We desire to repent ere we die, she was taken away in the very article of her sin. We desire to die with respite, and from sudden death we pray God to deliver us: hers was sudden: she looked backward, and never looked forward more: it was her last look.*We would die the common death of mankind, and be visited after the visitation of other men.* Hers was a strange kind of death. Being dead, our wish is to be buried: she remained above ground, the spectacle of God's wrath to posterity. A reed she was, a pillar she is: she was melting water, she is congealed to salt. Seventhly, Consider, that not to continue, shall speed as ill as not to begin. *Non ingredientes,* and *Non progredientes;* not to enter the way, and not to keep the way, find but little difference at last. Not to come out of the sta•e of sin, is to perish: and to relapse when we are come out, is to perish too. One and the same end is to the sinner without repentance, and to the righteous without perseverance. Eighthly, Yea lastly, revolting believers shall justify unbelieving sinners: their frossen iniquity shall condemn our melting piety. If they be obdurate in vice, shall not we be constant in virtue? *Cavete* therefore: you may fall, *beware* you do not: you may fall very far, God keep you from it.

2. *Sperate:* when we consider sin in the horrid fowlnes of it, we have great cause of dejection: And to him that will not fall down on his knees in repentance, for *falling from his own steadfastness,* I dare promise no comfort: no hope of comfort: no more than I can promise fruits to that piece of ground, upon which no moisture falls. We have erred, and so are guilty of weakness: we have erred after knowledge, and so are guilty of wickedness: we have erred after the receipt of many mercies, and so are guilty of unthankfulness: we have erred against many stops and gracious withstandings of our sin, and so are guilty of willfulness. If all this cannot humble us, and break our hearts with remorse, no *Sperate:* Look not for that at my hands. I dare not, I cannot open the door, when God hath shut it: no more than I can or dare shut the door, when God hath opened it.*He that hath the key of David, openeth and no man shutteth, shutteth and no man openeth.* He hath opened the door of mercy to repentance, and who dare shut it with a *Discedite?* Against impenitency he hath barred it, and who can open it with a *Sperate?* But when on the other side, we consider the infinite mercy of our gracious God; how far our evil comes short of his goodness; how readily he answers to the voice of repentance, how willing he is to lift up those that be down, and that call upon him for help; how able he is to re-advance the dejected: then we proclaim to all them that would stand, and yet do fall; to them that are fallen, and would rise; that are *led away,* and would return; *Sperate,* be of good cheer.*God is faithful, and will not suffer you to be tempted above that you are able.I have loved you with an everlasting love.Whom he lov's, to the end he lov's.Though he fall, he shall not utterly he cast down: for the Lord upholdeth him with his hand.I will never leave thee, nor forsake thee.* Every sentence breaths into our fainting hearts a *Sperate;* sure comfort.

Though you may think in your sorrow, that you have quite left *God:* yet *God* in his purpose, hath not quite left you. But it is you say, a common complaint:*The Lord hath forsaken us. Thou hast cast off and abhorred. David* expostulates; *Why hast thou forsaken me?* Yet the Son of *David* came to this; *My God, my God, why hast thou forsaken me:* Yet consider: did *God* forsake either of them? He might be angry with *David* his servant, for his grievous sins: more angry with Christ his Son, for the sins of all the world: And in their present sense, that anger might work in them an apprehension of his forsaking them: But he did not forsake them, nor will he forsake thee: thou mayest think so, but *God* will not do so. Who should occasion such a forsaking? It must be either God, or thyself: *Cedo tertium:* no devising of a third. Satan is an enemy, and God will not hear him: thou knowest him a liar, do not then believe him. God will not do it, he never forsakes first. If it be done, it must be thy fault: and if thou acknowledge that it is done for thy fault, it is not done: for that acknowledgement implies a free confession: that confession proceeds from a true repentance: repentance procures a pardon: and what is pardoned, is as if it never was committed.

3. *Confidite:* Let us trust in the Lord's strength, by which alone we may be kept from falling; and in the Lord's mercy, by which alone we may be raised up when we are fallen. So feeble are we without the supportation of grace, that there oftentimes appears very little difference between the righteous and unrighteous. Both are subject to, and the former more exercised with temptations. When a bad motion is suggested, the wicked receive it, and delight in it: and by your favor, so did *David* as well as *Saul:* and so do we all too often. The wicked give consent of will to it: so do the other, if grace but a little hide it self. They practice it: so sometimes do the righteous, if the Spirit restrain them not. The ungracious lie in sin: and so do the other, till God raise them. Where then is the difference? Surely, somewhat in the persons: the ungodly are carried into sin without resistance: the other are over-borne with violence, but not without resistance,*Malum quod nolo, facio.* But the main difference is in the mercy of God: if we escape temptation, it is his mercy: if we stand in temptation, it is his mercy: if our wills consent not, it is his mercy; if we consent and the act be hindered, it is his mercy: if we fall and rise again by repentance, all is his mercy. All our trust stands in his mercy, Not that thereby we should be encouraged to fall; for that were presumption: but being fallen, that thereby we should hope to rise again; and so be kept from desperation. We are nothing in ourselves; we have no way but to trust in JESUS CHRIST.

6. It is dangerous to fall at any time; but then worst, when we have stood some time in the truth. To have *steadfastness,* and not to hold it; after long standing, then to fall, is deadly. The nearer to heaven, the sorer bruise in falling down to the earth. For the*winter brooks,* if they dry: for the*summer fruits,* if they rotte: for the *morning clouds,* if they scatter: for the*shallow-rooted corn,* if that wither: for flitting and unstable professors, if they languish: the grief is the less, because there was little better hope of them.

But for men that have embraced the Truth, a long time defended it, suffered many injuries for the defense of it; digested the bitterness of many sorrows, when that shown them their sins; and sucked the sweetness of many comforts, when that assured them of forgiveness: that these men, after all this, should *fall from their own steadfastness: Proh dolor!* How can it be

thought on without tears? *Pharaoh* could seem religious when the fit took him: every great plague did put him into a fever, and then he was godly on the sudden. *O pray for me now.* But when the fit was over, *Pharaoh* was *Pharaoh* again; as profane as ever. Nine times he began to relent, and nine times again he hardened his heart. But he was never good, egg nor bird: his beginning was naught, his proceeding worse, and who could look for any better at his latter end? *Saul* kept himself well for two years, *Judas* for three years, and (as it is storied) *Nero* for five years: yet all fell into damnable wickedness: scarce three worse in the world.

But most lamentable is the memory of *Lots* wife: How long did she stand *steadfast?* By computation of time, from *Abraham's* going out of *Vr,* to the destruction of *Sodom,* it was thirty years; so long did she abide in the family of the faithful, full thirty years. She escaped the superstitions of Egypt, she was not defiled with the sins of Sodom: neither the famine of Canaan, nor the fullness of the cities of the plain, made her fall away: She endured much with *Abraham* and *Lot,* in their exile, in their travel, in all their afflictions. Yet she that escaped all these perils on the sea of this world, shipwrackes in the very Haven; at the entry of *Zoar:* where she should have saved her life, she willfully lost it. How should we tremble at these precedents? what a sensible impression should we take of our own weakness? Let the wicked be like goats; the elder they grow, the worse and more fulsome meat they are: and in their old age, not edible, not indurable. But that men should appear sheep all their days, and in their latter end turn to goats, from pillars in the Church, for their *steadfastness;* to reeds in the wilderness, for their •evity; is sad news to Heaven and Earth, to Angels and Men: and only welcome tidings to the fiends in Hell. *Beware* therefore, let us not verefie *Nebuchadnezzar's* dream, to be golden proselites, brazen professors, iron polititians, and then to end our old age in clay. Let not our souls turn to clay, before our bodies be turned into clay. But rather in this, let us be like Fame, which *vires acquirit eundo;* Or let our goodness be a river; which is small at the spring or beginning, but enlargeth it self, gathers in fresh watets, fills the channel, and at last empties it self into the Ocean of mercy.

7. Lastly, the summary use, the principal scope, the main antidote to prevent all this, is Perseverance to the end. When God had created the Light, it is added,*He saw that it was good.* When he had created and disposed the Heaven, the Earth, the Waters,*He saw that it was good.* When he had distinguished the lights of Heaven,*He saw that it was good.* When he had blessed the earth to bring forth Plants, Grass, Herbs, and made the Beasts and Cattle to feed upon it:*He saw that it was good.* When he had replenished the Air with Fowls, the Water with Fishes;*He saw that it was good.* He gave them all his approbation, and commended them everyone in the beginning; *Vidit quod bonum:* each in particular, all in general, *very good.* But when he came to man, and had made him for whom he made all the rest, he paused upon the matter, and never graced him with the least commendation in the beginning. What might be the reason? Saint *Ambrose* gives it,*Prius probandus, quàm laudandus:* he was first to be tried, and respectively to be commended. *In Christianis non laudantur initia, sed finis.I will keep thy statutes always, even unto the end.* We belong to Christ, *ifwe hold fast the confidence, and rejoicing of hope firm unto the end.* We are partakers of Christ,*if we hold the beginning of our confidence steadfast unto the end.Bee thou faithful unto the death, and I will give thee a crown of life.To him that keepeth my words unto the end, will I give the morning star.* This is the way to be safe while we

live, and to be saved when we die. We have many considerations and motives to spurr us on to perseverance.

1. Without this, all our service is a maimed sacrifice. If a sacrifice be offered to God, he likes it not, unless it come entire;*cum cauda,* with it's latter end. No defective oblation pleaseth: the*lame and sick* will be refused by the very *Governor.* It must have*horn and hoof:* and not want so much as a tail: for the tail-piece (by name) is disposed of in the sacred Rituals. To show that no holy course is accepted, if it be not closed up with a good end. The holy oil which was poured on *Aaron's head, ran down to the skirts of his vestiment: In extremis deficere,* if God do not find the unction of his grace in the conclusion of our life; if that be dried up in the skirts; we might as well have neither had garment nor oil at all. Perseverance is the sister of patience, the daughter of constancy, the mother of peace, the mistress of concord:*Nutrix ad virtutem, mediatrix ad premium. Muria virtutum,* saith *Gregory:* the pickle and preserver of virtues, without which they will putrefy. The Salt of the Covenant, without which the flesh of our sacrifice will take wind and corrupt.

2. *Vnstedfastnes* is an argument of unsoundnes: they that are not constant, never were sincere.*A friend loveth at all times;* forever: and he was never a true friend, that ceaseth to be so. He that truly loves Christ, never leaves him.*Ye are they which have continued with me in my temptations:* I, that's the trial: they love him indeed, that love him in his distress. It was a just complaint of that rebellious generation, that*their spirit was not steadfast with God; their heart was not right with him.* Though it be an argument *a Posteriore,* yet it holds: if we see men give over their loyalty to God at last, their hearts were never upright with him at the first. God takes up no room in the corporation of man, for his bedchamber, but the heart: He lies at the sign of the Heart. Therefore the voice of constancy is, *Paratum cor, my heart is ready:* If thou wilt make me a king, *paratum cor:* if I must continue a shepherd, still *paratum cor.* So *Paul* was *ready for honor, ready for disgrace;* for poverty or riches, for joy or sorrows, for life or death; for all *ready.* Such a Christian is well shod: he will hold out to the latter end.

3. It is a rule in the civil law: That is as good as nothing, which holdeth not. *Nihil dicitur factum, quamdiu aliquid superest ad agendum.* A Will unfinished, is no Will: a deed, unless it be signed, sealed, and delivered, is no deed. In the paying of money upon bond, the want of a shilling forfeits a hundred pounds.*Nisi totum soluitur, nihil solvitur: nec absolutus est debitor qui multa reddit, sed qui omnia.* They that wrought in the vineyard, must labor to the evening, before they have the reward: will any master think his servants days work done, when he goes to bed at noon? Is that house finished, which wants a roof? *Concedunt prima postremis:* the former part of our life yieldeth unto the latter, and the latter carries it quite away from the former. The sinner that repents, hath his wickedness blotted out:*in his present righteousness he shall live:* The righteous that relapseth shall not have his righteousness mentioned: *in his present sin he shall die. Secundum quod sumus, non quod fuimus,* we shall be judged. *Mary Magdalene* was a sinner at first, at last a Saint: so a Saint she shall be found in Judgment, not a sinner. *Herod* heard *John;* good was his beginning: *he did many things well;* better was his proceeding: but when he concluded with the murder of *John,* this marred all. His beginning is forgotten, his proceeding not thought on, but his conclusion was his

confusion; that sent him to hell. *Judas* shall not be judged as a Preacher, but as a traitor: not according to his Apostleship, wherein he lived: but according to his treachery, wherein he died. Our *first love* will do us no good, if we forsake it: nor our *beginning in the Spirit,* if we end in the flesh. As *Gregory* the great was said to be the first of the bad Bishops of Rome, and the last of the good ones: The first of the bad, because he brought in Innovations: and the last of the good, because there never came any so good after him. So our standing at a pause in religion, and weighing (with *Demas*) the truth of the Gospel in one balance, for which we are so troubled; with the peace of the world in the other balance, by which we may be so enriched, may be called the first of our bad actions, and the last of our good ones. The first of our bad; for he that shall but dare to bring Christ in competition with the world once, hath ingratefully sinned: The last of our good: for to *try the spirits,* and by examination of the truth to confirm our own faith, may be a good work: but Christ so scorns to be put into the scales with the world, that he justly gives that man over to the world, which durst offer to rank it with Christ.

4. The end of everything is all in all.*Terminus ad quem dat appellationem:* The end for which a thing is ordained, denominates it. *Ante obitum nemo beatus:* die well, then blessed.*Blessed are the dead that die in the Lord:* they that die blessed, are sure to live blessed forever. Blasphemers and secure transgressors were so hedged in with prosperity, that *David* stood at a maze, wondering what the Lord meant to do with them: at last he was let into the *Sanctuary,* and suffered to behold, and*then he understood their end;* which was indeed sudden destruction. But*mark the righteous, and the end of that man is peace.* The children of this world seeing the righteous so encompassed with troubles; their eyes still wet, their whole life excercised with sufferings, give them for lost men, quite out of God's books: but mark their end:*Now they are numbered among the children of God, and their lot is among the Saints:* Loe now the wicked are of another mind. We say, All is well that ends well: so the main end of our whole life, should be to make a good end of our life. We may also say; That is ill which ends ill: he that dies a bad man, was never indeed a good one. In show there might be little difference: but the end distinguisheth all, as St. *Bernard* speaks of *Paul* and *Judas.Judas been coepit, sed male finivit: quamvis Paulus been finivit, male coepit.* The bulrush, in the fable, derided the vine, that it must endure such digging, and weeding, such pampination or pruining, and binding, and be vexed with such a deal of trouble, only to yield man a little good liquor: whereas the other without any molestation might enjoy it own happiness. Summer comes, the Sun scorches, yet still the vine flourishes shaded with leaves, and loden with fruits: but the moisture of the bulrush being spent, it hangs down the head, and droopes, and withers; and being trodden upon with beasts, confeeth that the end is all: in vain is it in the beginning to flourish, and in the end to perish.

5. Christ persevered for us: and shall not we persevere for Him? In Him? To Him? He was a Friend indeed; for*He loved to the last.* To the end, shall I say? Nay more; of his love there is no end. There was no beginning of his love, nor can there be an ending. He is not only*the Founder,* but *the Finisher* of our salvation. To signify this, He appeared to Saint *John,vestitus podêre,* in a long garment down to his lower end. He never rested, till He could triumph in his *Consummutum est:* till all was done, that was to be done, for the accomplishment of our

Redemption. Much He endured, and that much long, even to the last gasp. How strangely was that heavenly Vine pruined upon earth? His honor was pruined *cultro Ignominiae:* his peace, *cultro Inimicitiae:* his estate, *cultro Paupertatis:* his friends, *cultro Persecutionis:* and yet He held out, till his life was pruined *cultro Mortis.* Nor was this a common death: but *Tristius ipsa Morte genus mortis.My soul is exceeding sorrowful, even unto death.* Not his scourges, nor his Thorns, nor his nails, made Christ open his mouth; but the sorrow of his soul. Why then did He not give over? All that He was to endure that night and the day following, was presented to his mind, when He said, *My soul is heavy even unto death.* Why then did He not draw back? Why did He not follow *Peters* counsel; *Hoc tibi non fiat,this shall not be unto thee?* No, the love of our souls triumphed over the love of his own life: on He will go, and persevere He will, till his last drop of blood be spent on the Cross for us. Yea, what King ever went so willingly to be crowned, as He to be crucified? Who so gladly from execution, as He to it? What man was ever so desirous to save his life, as Christ was to lose it? Witness that speech;*I have a Baptism to be baptized with, and how am I pained till it be accomplished?* His mind was in pain, till his body and soul came to it. And to him that dissuaded Him from it, He used no other terms than to the Devil himself;*Avoid Satan.* So willingly went He to it, so unwillingly would He be kept from it. He went on foot when He was to preach and do good: but He rode for haste, when He was to suffer evil. His willingness was so great, that his blood would not stay the Executioners leisure, but did burst out into a Sweat, a strange Sweat, in his bitter Agony in the Garden.

All this He foresaw before He suffered: and whiles He did foresee, He suffered. This made his soul so heavy: it might arise from three Causes: *Ex objectorum gravitate;* never sorrow like his sorrow, for never sufferings like his sufferings. *Ex patientis susceptibilitate:* He was able (through that hypostatical union) to suffer all that God's Justice cold inflict; all the punishments due to all the sins of all men. *Ex doloris simplicitate;* no relief, no ease, no comfort: He found never a *Reuben* to say,*Let us not kill him, for he is our brother.* There was no such clear apprehension of sin as in Him: He saw it in all the fowlenesse. No such perfect detestation of sin as in Him: He hated it with all extremenesse: yet He must suffer for it:*The Lord laid on Him the iniquities of us all.* He foreknew all this: why did He not prevent it? Why did it not dishearten Him? He was safe enough; who could touch Him? He was at supper among his friends; why did He go into the Garden among his enemies, where the Traitor waited for Him? His Apprehenders fell backward with a word of his mouth: why then did He not leave them? When He had smarted with the scourges, why would He endure the Thorns? Losing so much blood with the Thorns, why would He yield to the nails? O Lord, how little sorrow makes us draw back, and slinke away from Thee? Yet no torments could procure Thee to forsake us? Thus did Christ persevere unto the death, that He might save us: and shall not we persevere all our life in our service to Him? He is*Alpha* and *Omega:* not only *Alpha,* for his happy beginning: but *Omega,* for his thrice happy ending. He never left us, till He had made it sure that God would never leave us. Now the highest act of Religion, is for the Christian to conform himself unto Christ. He never fell from us: we are basely unthankful, if ever we fall from Him.

6. God Himself is eternal, who expects our service. Now what hath levity and inconstancy to do with eternity? When doth God give overfeeding, and protecting, and blessing of us; that we should give over serving of Him? In youth? No, *Thou hast upholden me ever since I was borne.* In old age? No, *I am feeble and gray-headed; but thou art my comforter.* In my joy? No, *For thou makest my cup to overflow.* In my sorrow? No,*For in the multitude of the sorrows in my heart, thy comforts refresh my soul.* At any other time? No,*For thou wilt never leave me, nor forsake me.* Is there any time then for us us to forget Him in? In our jollity? No,*I will remember thee in my mirth.* In our sorrows? No,*In trouble we will visit thee, and pray when thy chastening is upon us.* In youth? No, then we must*remember our Creator.* In our old age? No, let *Asa's* example forewarn us of that. The Lord takes charge of us so long as we have any being: therefore so long as we have any being, let us look to the charge of the Lord. If God blesseth thee, O Christian, *in aeterno suo:* He looks that thou shouldest serve Him *in aeterno tuo.* His love lasts longer than our service: yet let our service last as long as our life: this is all we can do, and our gracious Maker asks no more.

7. The reward of our service is eternal; why should not our service be so? Why should not God require a long lasting obedience, for an everlasting recompense? Why not, holiness unto the end, for a blessing in the end, which shall be without end?*Gaudium in fine, sed gaudium sine fine.* Indeed it is base, merely to serve for the reward. That is *causa impulsiva,* not *causa constituens* or *efficiens:* for the good man would be good, were there no Heaven. The Heathens called virtue, *Bonum Theatrale:* as if a man would not be virtuous, if he had no spectators, to take notice of him. But it is false: for virtue will be as clear *in solitudine,* as *in Theatro;* though not so conspicuous: only it may grow more strong by the observation and applause of others, as an heat that is doubled by the reflection. Of two Horses, the one will go well without the spurr, the other will go better with the spurr: Shall we say of this latter, Tush the life of this Horse lies but in the spurr? No, for the spurr is no matter of impediment, but an ordinary instrument. So the reward, which is glory, and honor and eternal life, are but the spurs to righteousness and good works; which would often lagge and languish without them: and these are ever ready to attend upon goodness. So though we would run well without a reward, yet the consideration of this reward may make us amend our pace. The Lord and Giver of life did not refuse the proposed reward.*Who for the joy that was set before him, endured the Cross.* Though he were the fountain of joy, and had it infinitely in himself; yet the better to bear out his sorrowess in the way, he propounded to himself the joy in the end. I know that *verus amor non sumit vires de spe;* it loveth without hope of benefit: yet to quicken our love, which is so apt to faint, let us remember the reward. The foreheads of the righteous are marked with *Tau:* which (as *Omega* in the Greek) is the the last letter in the Hebrew Alphabet; and the sign of *Consummatum est,* among them. Now these Titles are inseparable to the reward. It is not only a life, but a*Life everlasting:* not only an Inheritance, but an*Inheritance incorruptible:* Not only a Kingdom, but a *Kingdom that cannot be shaken:* Not only a Crown, but a *Crown of Immortality.* These be the attributes that belong to the reward; and must not the like belong to the service?*Aeternitatis Imago Perseverantia.* All that we can do, is to serve God whiles we live: and all that we can wish, is to reign with God when we die. O then let us fixe our eyes on the prize, and gather up our feet to the race, and still *tendere in*

anteriora:forgetting the things behind, and pressing toward the mark, for the price of the high calling of God in Christ Jesus.

8. As Perseverance is the Queen of all virtues, *Quia ea sola coronatur.* so it is also, *Quia Satanas ei soli insidiatur:* the devil is ever fighting against the latter end. As the king of *Syria* charged his captains,*to fight neither with small nor great, save only with the king of Israel:* So the Prince of darkness commands his commanders, the leaders of his troupes, and those that stand at the head of his companies, his master-temptations; not to fight against any virtue, small or great, but only against Perseverance in goodness: *Quam solam novit coronari,* upon whose head he knows the Crown must full. He bestirs himself; not only because*he knows his own time to be short,* but because he perceives our time to be short. Therefore he redoubles his forces, as if he still meant to make the last conflict the sorest: resolving to set all at that stake, and either now to win, or to sit down with loss and despair. The most fiery dart in his quiver, he reserveth to our death bed: if we can quench that, the enemy is hopeless. Good cause have we then to make much of Perseverance, which the devil would so fain get from us. Eternal life is not given to all, for then we would all presume: nor to none, for then we would all despair: but *vincenti dabitur,* it is given *to him that overcometh.* Fight therefore to the last minute: the eye of thy Savior is upon thee; if thou faint, to cheare thee; if thou fight, to second thee; if thou conquer, to crown thee. So that no combat, no conquest: no conquest, no triumph. Continuance is the crown of all other graces, and heaven shall be the crown of continuance.

9. The wicked are constant in their sins: why are not we so in holiness? They labor hard for that which shall confound them, and shall we think any pains too much for that which shall save us? They will not be persuaded to break off their sins by repentance: and shall we be tempted to break off our repentance by sin? If they will know no period of their rebellion, till they sink down into hell: for shame let us know no date of our obedience, till we come up into heaven. Wickedness, like the sea, hath bounds: God by his blessed providence, hath limited the raging waves of them both: but goodness knows no limitation. They cannot be so evil as they would, we have liberty to be so good as we can. The children of grace, and the children of disobedience, have their several races: they set out together: heaven is the gaole of the former, hell of the other: indeed the wicked may sooner and more easily get to their Iourneys end; for *facilis descenses:* it is but tumbling down the hill: yet though we cannot be in heaven so soon as they are in hell, we may be as sure of the joys of the one, as they are of the pains of the other, if we hold on our journey. Though our salvation be with more difficulty wrought up, than their perdition; yet grace, time, and diligence may work it up in due season. You find none of them hankering in the ways of sin: the drunkard will hold out till he have lost his eyes: the incontinent, till he hath wasted his loins: the contentious, till he hath beggared his purse. *Quis pudor, quod infaelix populus Dei non tantam habent perseverantiam in bono, quantam mali in malo?* If ever they turn from sin, it is God's especial grace that gives them repentance: but when we fall from our *steadfastness,* it is through the defect of our own perseverance. The Lord make the former good, and the other better unto the end!

10. Lastly, it is Perseverance alone that carrieth away the crown.*Finis, non pugna, coronat.* Patience and perseverance are fellow-laborers in God's harvest: they work together, they sweat together: they suffer together: and if either of them be compelled to bear the heavyer lode, it is Patience: yet though Patience endure the burden, Perseverance goes away with the blessing.*The Lord blessed the latter end of Job:* yet he was blessed very well in the beginning: For he had*seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she asses:* and for the heirs of all this substance, *seven sons and three daughters.* But his extraordinary blessing came at the last, when all his temptations were past: in the latter end of his book, and the latter end of his patience: *God blessed the latter end of Job.* The main matter is not*In quo medio, sed in quibus extremis.* Men are either cursed or blessed, not as they suffer in the middle, but as they speed in the end. *Job* might have some blessings in the beginning, sure he had many troubles in the midst, but his end made amends for all: *God blessed the latter end of Job.* Christianity is compared to a race: now in a race, all that run, win not: only*one receiveth the price.* He gets the garland, that first gets the gaole. But in this spiritual race it is otherwise: Not he that cometh first, but everyone that holds out to the last, is crowned. *Non qui primus venerit, sed qui cunque pervenerit.* I deny not, but we must also make hast and not only strive to out-run them that run with us, but even to out-run ourselves. Let this days pace mend yesterdayes, and to morrows exceed them both. Old age, in secular races, is the more unwieldy disposition: but in this, the more vigorous, as being near the end of the course, and almost having the prize in hand.

The Schoolmen make of this Perseverance, not any one particular virtue, but *Conditionem annexam cuilibet virtuti,* a condition implied in every virtue. I is*Dei donum, quo coetera servantur dona:* God's rare and especial gift; the maintainer and preserver of all his other gifts. Without this, faith would languish into diffidence, hope give over her expectation, patience sink under her burden, and charity be weary of well-doing. Perseverance to virtue, is like the lungs to the heart; which keeps it in breath, and encourageth it to the end of the race.*He that endureth unto the end, shall be saved:* and he that doth not, shall lose all that he hath done. Comming but a foot short, may make a man miss the prize, and lose the wager he ran for. As in travel to a city, he loseth all his pains in the way, that gets not to his journeys end. True it is, that*every good and perfect gift is from above, and cometh down from the Father of lights.* The virtues that adorn a Christian soul, do everyone of them claim kindred of almighty God: *Et Deus est in vtroque parente:* they descend from him in the one, and the other line. Yet Perseverance is *vnica filia,* his only daughter and heir, which carries away all the Patrimony. *Cùm enim omnes virtutes currant in stadio, sola Perseverantia accipit bravium.* Patience, repentance, temperance, all run well: only Perseverance to the end gets the Cup; the cup of God's blessing: as *God blessed the latter end of Job.* Our blessed Savior once provided a Table on earth, for the people, who had *continued with him three days:* not because they heard him, and a little followed him; but *Quia perseverarunt, because they continued with him.* And he hath promised a Table in heaven;*Ye shall eat and drink at my table in my kingdom:* but to whom? Not to those that only heard him with some attention, and followed him with some admiration: but to them only *Qui permanserunt,* that continued with him.*Ye are they which have continued with me in my temptations.* To teach us, that both these Tables, the blessings of earth, and the

blessings of heaven too, are provided only for them, which persever in their righteousness unto the end.

All those graces which the holy Ghost hath wrought in us, must be cherished and continued to the latter end; for of those the Lord only blesseth the latter end. Patience is an excellent grace, but without Perseverance it would often be to seek: as when an unwonted blow comes, the Fencer is put from his ward. Repentance is a happy and necessary grace, yet without Perseverance it would be dashed out of countenance, and be jeered for a sullen melancholy: *Lacrymâ nihil citius arescit:* nothing dryes up faster than a tear: it seldom continues moist a whole day. Obedience it self would lose the reward by coming short, but for Perseverance: for no virtue can expect those eternal blessings, but that which holds out to the latter end. Nothing but Eternity can look to be rewarded with eternity. *Per nostrum aeternum consequimur Dei aeternum.* If we look for a happynesse that shall continue as long as God's being, we must continue in a holiness which shall last as long as our being; I mean our mortal being on earth. So that no grace can lay claim to that blessedness, which is in the eternity of God; but Perseverance to the end, which is the eternity of man. We would be happy upon earth, but especially we desire to be blessed in heaven: we cannot rise from the one to the other, but *Per scansum: Jacob's ladder* is our way. Let us begin at the foot, which is grace here below: and so get up to the top, which is glory there above. But still remembering the state and condition of that *Ladder:* there were Angels *descending,* and Angels *ascending:* but none sitting, none standing still. If we desire to have our faith blessed with vision, our hope changed into fruition, our repentance comforted with pardon, our charity crowned with glory, and all our service rewarded with eternal life; let us keep these graces in breath and motion, ever in the ascendent, climbing higher and higher, till they come to the top of Immortality. And as when rivers toward their end, approach near unto the sea, then the tide comes and meets them: So when the course of our piety draweth near to the end of our life, God comes and meets us; comforts us with a taste of heaven before our death, and gives us, after death, the everlasting possession of it through *Jesus Christ.*

We see (by this time) the manifold dangers, and manifest ruins, which follow upon the *falling away from our own steadfastness:* But*Quid ista proderit praenosse, si non contingat evadere?* Take therefore some short rules, to keep you constant in the way.

1. Begin with resolution: forecast the worst, and prepare for it.*Et aequissimum spera, & ad iniquissimum te para.* Son professors are but like those that go to sea upon pleasure: they purpose to sails no further, than they see the way clear before them: if the sea begin to work, or they to be sick, back again with all hast to the shore. But the right Christian is bound for heaven, as the merchant is for his Port: storms and tempests cannot affright them: on they go, through fair or fowl, till they arrive at the desire of their own hearts. Resolve to continue, or never begin.

2. Fortifie thy heart with sincerity: be that within, which thou wouldst appear without.*Nihil fictum, diuturnum.* A false gloss disgraceth the stuff.*Caduca sunt, quaecunque fucata sunt.* Counterfeit pearls will not hold their luster. If *our heart* be not *right,* we cannot be *steadfast:* the*seed among stones* will not prosper: hollow-hearted, and shallow-rooted, soon gone.

Whereas the firm plant*Sole ardent nutritur & virescit, non arescit.* As *Jehu* to *Iehonadab,Is thine heart right?* Then come up into my chariot: *Come up;* no descending, but all *ascending* and rising then. Some*have a form of godliness, but deny the power thereof:* all because they are not sound at the heart, A man is what he is, when he is tried: the times of peace show no difference: every man then thinks himself good, but knows not whether he be so or not. Persecution is the touchstone: then many of the forward slinke away; and they that made the least show of religion, stick closest to it. The outward profession of some is a blaze; the inward holiness of others a spark: persecution is the bellows, which blows the spark into a flame, the blaze into nothing; to the wonder of all men.

3. Keep a good conscience in all things, and thy*faith from shipwreck.* Conscience is the Bark, and Faith the commodity imbarqued: if the Bark miscarry, what shall become of the commodity? Sins against conscience make fowl breaches in this ship: Repentance indeed is the Calker, to stop the leaks: but it is better to prevent the making of a breach, than put it to the remedy of stopping. We deal with our conscience, as with our apparel: when we have got on a new suite, fresh and fair, we are very chary of abusing it: we take heed where we sit, what we touch, or against what we lean: but when it once grows a little old, soiled and sullied, we have no such regard of it: we little pass what we do with it, nor mind where we cast it, So the uxorious husband at the first Idolizeth his wife: no noise must disturb her, the cold wind must not blow upon her, the Sun must be shaded from her beauty, her feet must scarce touch the Earth; nothing must offend her: she commands all: her will is a law. The sinner that is suddenly turned zealous professor, is no less tender over his conscience: not a word must pass his lips, nor a thought be admitted into his heart, without her strict examination and approbation. But full soon doth that dotard grow sick of his wife, and this zealot grow weary of his conscience: their loves will languish, and if they do not fall into the other extreme, of abusing their wives; yet they could both be content to become widdowers. The new suite is brushed, and carefully looked to: the wife at first is tenderly regarded: and the conscience for a while is kept most pure. But ere long, the suite will grow old, the wife stale, and the conscience troublesome; and there is no more respect had of them: so little duration there is in extreemes.

4. Encourage thy heart to perseverance, by considering how short a time is set down for thy laboriousnesse. So we to God*Remember how short my time is:* So God returns it to us; yea O man, remember this thyself, and be not weary of thy pains.*Punctum est quod vivimus:* and what can be long in that, which is so short of it self?*Be faithful unto death;* no longer is required: it is a note of stint, as well as of extent, there. Not that our fidelity to Christ shall then cease, but then it shall be out of the danger of ceasing. Do but hold out to that day, and then thou art sure forever. It is but for a spurt, for a brunt, that we serve and suffer: and who would not for a short brunt or spurt endure any hardness, to live at hearts ease forever after? We would serve a hard and unkind master upon such terms: much more a Lord so kind and liberal, that came to serve for us, ere he required this service of us. It is not long, but light, which is exacted of us, in respect of that which is expected by us, and promised to us.*Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*

2 PET. 3.18.

But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ: To him be glory both now and forever. Amen.

THose things that God intended not for multiplication, were made perfect in their first being. Perfect in nature, there needed no completion: Perfect in number, there needed no addition: Perfect in order: there needed no mutation: Perfect in measure, there needed no augmentation: Perfect in degree, there needed no melioration. The stars do not propagate: one star does not beget another: therefore God in the Creation made as many stars, as he purposed there should be. The Angels do not multiply: one Angel cannot beget another: therefore at first they were made in an abundant number. Nor needs there any accession of goodness or happiness to their being, for they are perfectly good, absolutely happy, according to their condition. But for the things of this world, their blessing was a *Crescite:* and therefore their number was but small at the beginning, because they were made capable of a propagation. So mankind began with two, in the Creation: and the world was replenished by eight, in that restitution after the deluge. From those first two, how many millions have been and shall be derived? The Earth is full, Heaven shall be full, and it is to be feared that Hell will be full too; and all of persons sprung from their loins.*Bee fruitful and multiply, and replenish the earth.* This had been an infinite blessing, if *Adam* had stood in his innocence, and begot such as himself was *Statu primo:* but alas, he begat such as himself was *Statu lapso.* The bitterness whereof he tasted in his first borne son *Cain*▪ who was a fratricide and a reprobate. It is worth our observation: the first man that died, went to Heaven: the first man that was borne went to Hell. Death is a punishment; yet though it seized on *Abel,* he was saved. Primogeniture was an honor; especially to be (though not the first man, yet) the first borne of mankind: *Cain* had this honor, and yet perished. *Adam* and *Eve* begat children in their own likeness; but they could not beget them in the likeness of God. They were created *in his image,* but *in his image* they could propagate none. By nature we increase our kind, but it must be by grace, if any of our kind be blessed.

Thus we still multiply, nor shall there be a cessation of this increase, till God puts a stop into the wheels of time, and sets a period to all things. But this is not the full extent of that *Crescite:* There is a vegetative life in the body, whereby it grows in stature: and there is a quickening Spirit in the soul, whereby it grows in goodness. The tree bears a seed, by which it may bring forth other trees of the kind; and yet withal, the same tree may *grow* in it self, both in respect of bulk, talnesse, and fruits. There is a *Crescere* in the one, and a *Multiplicare* in the other. If the body may *grow* in his capacity, why not the soul, in her capacity? The body may *grow* in quantity, till it become greater and taller: Why may not the soul *grow in grace* till it become holier; and *grow in knowledge,* till it become wiser, than it was before? The Stars are at their highest, the Angels are at their happiest: they cannot grow more bright or glorious. But men may *grow* from sinners to Saints, by repentance; and from Saints (as it were) to Angels, by holiness. We come not immediately from our mothers wombs so perfect men, nor immediately from the sacred Font so perfect Christians, but that we may admit a

time of *growing.* We have the parts, but not the degrees of perfection. He that was perfection it self, yet would yield to the course of nature, and order and regulate his life by the direction of that.*Jesus increased in wisdom and stature, and in favor with God and Men.In him dwelt the fullness of the Godhead bodily:* He was *the wisdom of God,* and the *only beloved of God:* yet would he increase in all these, in wisdom, and stature, and favor with God and man. So must we*Grow till we come to a perfect man, unto the measure of the stature of the fullness of Christ.*

But grow in grace, and in the knowledge, &c.] We read of*two Trumpets* which *Moses* was commanded to make of silver. So we have here two Trumpets: one sounding from Heaven to Earth, *Cressite in gratia, grow in grace:* the other resounding from the Earth to Heaven, *Christo sit gloria, to Jesus be glory.* The former soundeth forth a point of Theology; the latter, a point of Doxology. The sound from Heaven, is a point of Theology or Divinity, summoning us to an increase of *Grace.* The sound from Earth, is a point of Doxology, or thanksgiving: returning to *God* praise and *glory.* When *God* gave the Law, it was delivered with the sound of Trumpets: when he requires the Law, it shall be with the sound of Trumpets: *in tuba novissima.* In both the Angels are the Ministers: in both, the instruments are Trumpets. So after a metaphorical sense in the Gospel, both in respect of what comes from Christ, and what is returnd to *Cbrist;* here is a Trumpet, and a Trumpet: The one for proclamation, the other for acclamation: the proclamation of *Grace,* the acclamation of *Glory: Grace* proffered by him, *Glory* ascribed to him.*I will take the cup of salvation, and praise the Name of the Lord.* So here is *Sumam calicem,* in the one: and *Laudabo nomen,* in the other.

In the sound of the former Trumpet, two things are remarkable. 1. The ground of the lesson; *the grace and knowledge of Jesus Christ.* 2. The descant upon it, and elongation of the note; *Grow in this grace and knowledge.* In the sound of the other Trumpet, there are three notes. 1. *Quid* what; *Glory.* 2. *Cui,* to whom: *to Christ Jesus.* 3. *Quamdiu,* how long: *now and forever.* There is a time when this Trumpet from Heaven shall cease: The Angelical Trumpet shall put an end to the Evangelical Trumpet. There can be no time of profering or receiving grace, when *time it self shall be no more.* No *growing,* then, for the harvest is come. No increasing then; for all they that are not full, shall be sent away empty. But the latter Trumpet shall sound always: *glory to God,* is the song of the Church militant, unto the end: and the song of the Church triumphant, after the end, without end. All the Saints and Angels shall sound this Trumpet, and sing this ditty *forever:Blessing, honor and glory, and power, be unto him that sitteth on the Throne, and unto the Lamb forever and ever.*

The Text begins as the World began, with a *Crescite:* and ends as the Bible ends, with an *Amen.* There is *Fiat* in either of them: that we may *grow in grace;* there needs God's *Fiat* to that: that we may set forth his *glory;* there is required our *Fiat* to this. This *Amen* is an echo, the answer to both these Trumpets, and hath relation to both the Corollaries. Christ wisheth *grace* to us, and we say *Amen* to this: we wish *glory* to Christ, and add again *Amen* to that. That his *grace* may be increased in us; *Amen* to that: That his *glory* may be advanced by us; *Amen* to that too. In regard of God's favor, and man's thankfulness; to them both, *Amen.* Thus the root of the tree is the *Grace* of God, and the top of the tree is the *Glory* of God. *Grace* in the foundation, *Glory* in the roof of the building. Blessing in the beginning, and blessing in the

end: It begins with God's blessing of us, it ends with our blessing of God;*who is blessed forever. Amen.*

In the sound that comes from heaven, which is an hortatory persuasion, there be two principal things to be observed. *Fundamentum,* and *Incrementum: Grace,* and *Growth. Radix arboris,* and *Accretio arboris.* No *growing* without a root, and no live root from which there is no *growing. Christ* is the Roote, *Grace* the sap, and *knowledge* the fruits: for so we shall find it to be, *Cognitio practica;* which consists merely in the production of good works. *Christ* is the Roote that supporteth us, *Grace* is the sap which he communicates to us, and *knowledge* or obedience is the fruit he expects from us. *Grace* hath the first room in the Text, and so it shall have in my discourse. Wherein two circumstances sum up all. 1. What it is. 2. Of what valve it is.

1. What it is. The poets took *Grace pro venustate:* with them, beauty in the face, was a grace: comelynes in their carriage, a grace: handsomenes in wearing their garments, a grace: pleasantnes in their discourse, a grade: bravery in their actions, a grace: but by their leaves, it was but a Poetical grace. We have those that take *Grace* in a worse sense; even for that which is most ungracious; Sin: He that wantonly can court his mistress, is said to do it with a grace. He that justifies an untrueth, and bears it out with a smooth impudence, is said to come off with a grace. When a gallant mannageth a fowl quarrel, his abettors will not stick to say, that he carries it with a grace. Yea of the very desperate blasphemer, his parasites will not be ashamed to report, that he swears with a grace. But if this be a grace, certainly it is a diabolical grace; it came from hell. The poets grace owes much to nature and education: the sinners grace is indebted to the devil and corruption: The former may pass, the latter is intolerable. God forbid that we should *grow in such grace.*

Divine *Grace* is another thing: as it springs from a higher generation, so it is of a nobler disposition. As there be diverse acceptions of it in the Scripture, so infinite distinctions of it in the School. There is *Gratia increata,* the free love and favor of God, which is called 〈in non-Latin alphabet〉: so to *Mary, Invenisti gratiam cum Deo:Thou hast found favor with God.* And *Gratia creata* or *Infusa;* which are the gifts of the first *Grace,* called 〈in non-Latin alphabet〉: so every good gift, natural, moral, or spiritual, is *Grace.* Some would have 〈in non-Latin alphabet〉 to signify only saving *Grace:* and *Charismata,* such common *graces* as may be in the wicked. All *grace* is God's gift; nor will he give it to those that will not receive it. *Non est dare nisi Dei: non est accipere nisi hominis.* The grace of God is without our will, but it is not within us without our will. The Papists speak in the dialect of that harlot to *Solomon: Nec mihi, nec illi, sed dividatur:* Neither all to God, nor all to man, but let it be divided betwixt *grace* and free will. This is false and injurious to God: for all goodness is from *grace.* It is either *Gratia praeveniens,* that converteth: or *Gratia subsequens,* that confirmeth. So St. *Augustine: Gratia pravenit, ut velimus: Gratia subsequitur, ne frustra velimus.* The cause of God's *grace* to us, is merely in himself: the internal motive is his own free love: the external impulsive is the merit of Christ, The effects of it are either Eternal, in our election: or temporal, in our vocation, and sanctification. The gifts of *grace* are either common to all, or peculiar to the elect. There is *gratia Privativa,* that keeps us from evil: and *Positiva,* that plants us with good.

As for that of *Gratia operans,* and *cooperans;* it must be qualified; as that *Acta fit activa voluntas,* the will being first moved by *grace,* is not idle: or else it will cross that infallible position,*It is God that worketh in us both the will and the deed.* And for that old one, of *Gratia gratis data,* and *Gratia gratum faciens;* just exception might be taken against it: for when they speak of one kind of *grace* that is freely given, what do they but insinuate that there are other *graces* which are not freely given? But this is a distinction which hath so many gray hairs upon it, that I am loath to discredit it. Some, on the other side, are so young and abortive, that they would not be mentioned.

In a word, *Grace* is either taken actively, for that love and favor of God whereby we are accepted in *Jesus Christ:* or passively, for the several gifts wrought in us by the holy Spirit, and that improvement of our talents, whereby we bring forth acceptable fruits. The first *grace* is the cause, the other *graces* are the effects: the first is without us, the rest within us: the first is the original *grace* in God, the other are *graces* created and infused into us. In the former consists our Justification, our sanctification in the latter. Our *Rooting* is in the first, our *growth* in the other. When our faith waxeth stronger, our charity hotter, our patience meeker, our obedience more conscionable, our conscience more sincere; this is to *grow in grace.* And the more we grow in goodness, which is the latter grace, our Sanctification: the more assured we grow of the former, even the favor of God in Christ, which is our Justification. Still the more holy, the more happy. It is true that our Justification admits no latitude: we can be no more than just and righteous: but that *grace* is without us; no growing in that. But our Sanctification admits of degrees and measure, and is within us; so that we may grow in that. We cannot be more just today than we were yesterday, in respect of God: we may be more holy, in regard of ourselves. And if we be not more beloved than we were; yet we shall feel ourselves more beloved and blessed than we were. We are all equal, every believer of us, *in gratia remittente;* but not *in gratia inhaerente:* all equal in the *grace* that justifies us, not in the *grace* that sanctifies us: in this latter let us be growing. In the Old Testament we do not read of *grace,* but as it is taken for God's favor, or man's favor: never for an inherent habit.*The law given by Moses, but grace and truth came by Jesus Christ.*

Grow in grace;] that is in the improvement of the holy seed with in us, and brining forth the works of *grace:* then shall the first *grace,* which is the favor of God, enlarge his beams of mercy upon us. Thus our Apostle began his Epistle; *Grace and peace be multiplied unto you:* that was his apprecation: So he concludes here in the end; *Grow in grace*▪ this is his exhortation. *Peter* only joined *peace* with *grace,* in his salutation: *Paul* used also to put in *mercy:Grace, mercy, and peace from God our Father, and Jesus Christ our Lord.* We might look upon them; *Qualia, Quota, Quomodo;* What they are, how many, and how ranked. *Tria sunt omnia:* all good things are referred to these three heads: a Trinity of blessings, as it were from the Trinity of Persons. *Mercy* from God the Father, *Grace* from God the Son, and *Peace* from God the holy Ghost. Yet as *Grace* never comes alone; mercy and peace come with it: so it never comes hindmost; it hath always the first place. But you will say, *Mercy* is the cause of *grace;* why then is it placed after the effect? S^{t}. *Paul* went *a notiore ad ignotum:* for we had never known *mercy* but by *Grace:* as he that would go to sea, must take a river by the hand. *Mercy* in the remission of sins, *Grace* in the sanctification of life, *Peace* in the eternal blessedness of

heaven. But still *Grace* hath the priority of place: and indeed, under God, it is all in all: we have no good, we do no good, but we must thank *Grace* for it. Therefore in our common ejaculations, upon all occasions, when we hear others wish for diverse temporal things; we sum up all in this one vote; *God send us his grace,* we ask no more. And surely we need not: for all blessings wait upon *Grace,* as maids of honor upon the Queen: *Grace,* or nothing: *Grace,* and everything. This makes us equal to the Angels; and without this we are miserable and forlorn wretches, worse than beasts: *Praestat non nasci quàm sine gratia mori:* which is my transition to the next point.

2. Of what value it is. But alas, who can value it? What Gold can buy this Pearl? What Indies can purchase it, where it is not; or redeem it, when it is lost? What would not the reprobate Angels give, what would they not suffer, for one dram of *grace?* Though in their malice they hate it, yet for their case they would fain have it. We cannot better tell how to value it, than by way of comparison. Put it into the balance with temporal things, and that will help us a little to know the worth of it.

1. *Grace* comes from the best Fountain; the Mercy of God in Christ. You will say, all temporal things come from the same Fountain of goodness:*Every good gift is from above.* But though the Spring be the same, *Solomon* distinguisheth them in the stream or current:*Length of days is in her right hand, and in her left hand riches and honor.* Temporal things are *Dona sinistra,* the gifts of God's left hand: *Grace* is *Donum dextrae;* the gift of his right hand: this He gives to his chosen, as*Joseph laid his right hand upon the head of Ephraim.* Temporal things do not make the Possessor happy; *Grace* does: yea, they make his account greater; *Grace* makes it less.

2. *Grace* serves for the good of the noblest part of man, his soul: other things do but nourish or delight his mortal body. This moving coffin of the soul is but earth, and will crumble to earth: from that womb it proceeded, and to the same tomb it shall be gathered: dust to dust. But *sancta anima c•lum est,* the gracious soul is a Heaven; *Habens pro Sole intellectum, pro firmamento Fidem, pro influentia charitatem, pro motu spem, pro Movente Spiritum sanctum, pro astris excercitus virtutum:* having for a Sun understanding, for a firmament faith, for influence charity, for motion hope; the holy Ghost for our Mover, and an army of virtues instead of stars. Such is the honor of *Grace.*

3. Nothing but *Grace* can satisfy the soul. The proud Self-lover will have all his apparel sit in print; and though he be in pain, yet will he not complain that his shoe wrings him. The Worldling hath all things commodious about him; yet there is a little fury within that wrings him; a froward conscience that troubles him. Could he swallow the earth that swallows all; it might choke him, not satisfy him. But give him *Grace,* and then he goes away springing like *Joseph,* and singing like *David;The lines are fallen unto me in pleasant places, and I have a goodly heritage.*

4. Temporal things have no Charter of continuance: *Vel viventem deserunt, vel à moriente deseruntur:* they are sometimes gone from a man before he dyes, but they will never tarry with him longer than he lives. Yea, worse; for *Viventem si non abcundo relinquunt, manendo vexant.* They will either work his discontent in leaving him, or his vexation in staying with

him. Like a bad wife, that either will be gadding abroad, or scolding at home. Did you never see a Porter troubled with his burden, though all that he carried were his own?*The abundance of the rich will not suffer him to sleep. Quo major sonus, minor somnus:* the more noise, the less sleep. While they do tarry, *nihil qutetis,* no tranquility: of their tarrying *nihil certitudinis,* there is no certainty.*At my first answer no man stood with me, but all forsook me.* As Saint *Paul* at his first answer, so we speed at our last answer; no temporal things will *stand with us, but all forsake us.* If we look on this hand for riches, they are gone: if on the other hand for pleasures, they are gone: if behind us, for friends; or before us, for honors; or under us for our lands and possessions; all gone.*Only Luke is with me:* only *Grace* is left us; nothing but *Grace* tarries with us. *Grace* stands out for eternity, and nothing else.

For *Bona naturae,* some beasts exceed us: for *Bona fortunae,* many wicked men go beyond us: but we have *Bona Gratiae;* this makes us blessed, when the former are not, and the latter had better not be. What *Solomon* was among the Prophets, and *John* among the Apostles, such is *Grace* among the virtues; even the especially *Beloved* of God. *Solomon* had his dream, and *John* had his vision: wisdom rested in the bosom of *Solomon,* and *John leaned on the bosom* of Wisdom: *Grace* is now comforted with the Presence of God, and *Grace* shall be hereafter blessed with the Vision of God. Christ now dwells with her: even in the bosom of *Grace:* and she shall dwell with him, even in the bosom of glory. This is the beauty of the soul, the strength of the spirit, the peace of the mind, and comfort of the conscience. It makes the body a cabinet of immortal Treasure, cleareth the eyes, fortifieth the hands, directs the feet, composeth the gesture: And when this body must fall to the grave, *Grace* covers it with comfortable dust, *unto the hope of a better resurrection,* and leaves it in a quiet sleep. At our dissolution, *Grace* is both our physic and our Physician: a cordial that never fails: it doth qualify the sorrows, mittigate the bitterness and pangs of death: it stamps the Devil underfoot: it throws allo•• sins into the bottom of the sea; or buries them under Christ's Cross, without possibility of ever rising again to witness against us. It takes the soul out of her wearisome tabernacle, and delivers it as a precious charge into the hands of an Angel, and still keeps it inseparable company. The Angels bear it up unto Christ, and Christ presents it spotless to God the Father, where it remains blessed forever and ever.

Grow in Grace] There be divers means of acceleration, in plants and vegetables; wherein art is used to help nature: And for the procerity and stature of man's body, much is attributed to nourishment, something to the air, and not a little to education. But what is there that can make us *grow in Grace?* Surely nothing but *Grace:* the plantation, and the accretion is by the same hand. *Qui dat esse, dabit & crescere.* When God had made all living creatures, He breathed on them a *Crescite:* the former act gave them a being, the latter a blessing. One *fiat* was enough for both: to make the world when it was not, and to make it more numerous than it was; not *in generibus singulorum,* but *in singulis generum:* not in new kinds, but in new individuals. Yet the former is called a Creation, the other a Benediction. There was a *Bene* in both: in the making, for there all things were very good: in the blessing, for there they were so much the better by increasing their kind. Howsoeuver God foresaw the decay that would follow upon sin, and the death that would follow upon the decay: yet He gave this blessing of multiplication, before that either sin, decay or death were entered into the world. So that as

then out of the same mouth came both the *fiant,* and the *crescant:* so here from the same hand proceeds both the *Grace,* and the *Growth.* Both the *Esse,* and the *Melius esse,* know no other but one and the same Author.

The *Growth* of any plant is improved principally by three helps: the secundity of the ground wherein it grows: the kindly heat of the Sun, cheering it up with his influence: and the contribution of the clouds towards it, with their dews and showers descending upon it. The ground wherein we are planted, is the Church,; and she, like a kind and indulgent mother, accommodates us withal her helps: Her Doctrine to direct us, that we may do well: her Discipline to correct us, when we do amiss: her Sacraments, which are Cordials to our heart, like springs, veins, and channels of *Grace* to the root: her prayers to Heaven, for a blessing upon that she gives, and for a blessing which she cannot give.*In commune erat, in commune operatur.* The rain that continually falls upon us, to make us shoot up in goodness, is a frequent distillation of the Word preached. If those holy dews do not soake into our hearts, we shall be Dwarfes in *Grace.* For this purpose Christ sends*Apostles, and Pastors, and Teachers:* those be the clouds, and from those clouds come rain and showers: the effect should be, that we may *grow up to the stature of Christ:* there is our *growth* by it. The Sun that ripens us, and is the principal cause of this accretion, is *Christ* Himself; that *Sol Iustitiae;* all our *Growth* is merely beholding to his beams and saving Influence. He blesseth the ground that bears us: He filleth, and emptieth the clouds upon us. Thus there is *Gratia acta,* wrought in us: and *Gratia auct•,* increased in us. As *Grace* is not given *Nolenti,* to him that would none of it: so nor is it increased *Negligenti,* to him that does not labor to improve it. We are not only living, but reasonable and holy plants: and must both labor for our own sustenance, and mature and further our own accrescence. The *Grace* that is in us, is perfect: for the least *Grace* is *Grace,* as a spark of fire is fire, If men see but a little, so little that they think themselves blind; yet they do see: but they may be brought to see better. We know, there is a double perfection; of parts and degrees: The *Grace* that is infused to us at the first, is perfect in regard of the parts: as a child is so far a perfect man, because it hath all the parts of a man: but it is not perfect in regard of degrees; for we may *grow up in Grace,* as a child does instature. In our conversion, when we first receive this saving *Grace,* we are but Infants in Christ: yet Infants may be tall men in time. Desire we to know whether we be *grow•• in grace,* or not? As by the growing of one plant, we may give a guess at all the rest: so here let us make a trial.

1. For faith and charity. Is our faith stronger? As our *salvation is now nearer than when we first believed* so is our faith in that salvation stronger than when we first were converted? Is our charity *grown* from an Issope on the wall, to a Cedar in *Libanus?* From the love of a few, and those our friends, and those very sparingly, and this with limitation and provision, that our love cost us little: is it *grown* to the sincere love, of many, of all, even to our damage, even to our death?

2. Consider we our Humility; how do we thrive in that? At the first we thought some worse than ourselves: do we not now think all better? Indeed of all *Graces* in us, Humility *grows* cross to the rest. Other virtues aspire upwards, humility looks downwards. We say of the rest, the higher they *grow,* the better: but Humility is the best at the lowest. Faith, Hope, and

Devotion have an holy ambition: they disdain to look lower than Heaven: nothing can content them but an immortal Crown. But Humility pleaseth herself in a low dejection: you shall find her (with *Job*) in the dust, in that school of mortality, disputing and conferring with worms and rottenness. Yet even there she *grows;* and that in the favor of God and his Angels. The deeper she roots, the higher she sprouts: The lower her *Humiliavit se,* on earth: the higher her *Exaltavit Deus,* in Heaven.

3. Our Repentance hath such another kind of *growing* too. She *grows* from a spring to a brook, from a brook to a river, from a river to a great sea. This is a *Grace* that does not only *grow* herself; but waters all other *Graces,* and makes them *grow* faster in us. It is our own contribution of moisture, besides that of the clouds, that they young plants, which we have almost eradicated and withered by our sins, may be caused to *grow* again by our tears. As the morning dew is a pawn of the evening fatness: so our penitent tears put a fruitfulness into all our *Graces.* When for that sin, which cost us at first but a sigh, we now fetch many deep groans: and for that which cost us but groans and prayers, we now spend floods of tears; and if it were possible, we would weep tears of blood. This is to *grow in that Grace,* which moistens all our plants, all our virtues: and destroys all the weeds, all the sins in our garden; happy Repentance.

4. Patience hath her *growth,* in our better hability to bear crosses. It may be at first, that we scarce durst wade through a foord of troubles: now we can swim in a sea of sorrows. Then a slight wrong molested us, now we can bear a lode of injuries. Then we were provoked with words, now we can endure wounds, without minding revenge. Then we were angry with our persecutors, now we pray for them. Then we would have retaliated, and could not: now we can, and will not. Then we thought all suffering a punishment, now we judge it a preferment. As Queen *Anne Bullen,* the mother of the blessed Queen *Elisabeth,* when she was to be beheaded in the Tower, thus remembered her thanks to the King. From a private gentlewoman he made me a Marquisse, from a Marquisse a Queen; and now he hath left no higher degree of earthly honor for me, he hath made me a Martyr. This is indeed to*let patience have her perfect work,* and to come up to her full *growth;* when for Christ's sake, and his Gospel's, persecution shall be held an honor, and misery a dignity; *Ipsamque erudem coronam. Here is the patience of the Saints.*

5. Contentation must have her *growth too:* It was the fault of the Israelites, never to be content: when they had water, they murmur for bread: when they had bread, they complain for flesh: As if they had boorded with God, and he were to provide them diet, and they (good men) honestly paid for what they took. But *Jacob* their Father, of whom they were called *Israel,* was of another mind:*If God will give me bread to eat, and raiment to put on:* he asks no more. So *Paul;having food and raiment, let us be therewith content.* Are we more moderate in our desires now, than we were at first? Worldlings, *quaseniores, eo cupidiores:* but if in our age we are less desirous of the world, it is an argument that we are more satisfied with the Lord. One special means of the melioration of a tree, is a baring of the root, and throwing away the earth from about it. If these earthly things, riches, honors, pleasures be taken from us, and the world hath left us naked and destitute of his vain succors, we adhere faster to God. We

do not covet them, we are content either with or without them: satisfying our hearts with this, that *Christ is all in all unto us.*

6. Summarily, we may know our own *growth in grace,* by our bringing forth the fruits of *grace.* All trees are not frugiferous, Christians are. That which brings forth no fruit, how shall we know it is a tree, and no logge? There is little difference between a dead stock, and a barren tree: one brings forth as much fruit as the other. I know that boughs, buds, and blossoms, are indications of a trees *growth* but there is no proof of a Christians *growth* without fruits*Bring forth fruits meet for repentance,* saith St. *John:* he stays at nothing till he comes to fruits. For that was the tree planted, for that watered, for that manured, and succoured from earth and heaven: not to make materials, nor to give shadows; not for the green boughs, or gay blossoms; but for the fruits. The tree is for the fruit, and but for the fruit there had been no tree. Fruit is the thing for which it was first set, and still is suffered to grow: and when there is no longer any hope of that,*Cut it down, why cumbers it the ground?* Then comes the*axe to the root:* down it goes, into the fire it must: if it will not serve for fruit, it must for fuel.

There is no evident knowledge of our *growth,* either by our leaves or blossoms. Our leaves that so ruffle with the winds, are but our hearing of Sermons: and of this we are very prodigal,*:* and for this we look to be esteemed good Christians: as if all godliness consisted in the hearing of a Sermon. Is all turned to *hearing?* where be the other senses?*Is the whole body an ear?* What is become of the other members? The Papists stand much upon their Auricular Confession: but do not too many among us stand too much upon Auricular Profession? There is an auricular confession, the religion of Papists: and an auricular profession, the main religion of our pure hypocrites. All the Jewels of their goodness hang at their ears: and but for their ear-mark, no man would take them to be Christians. The thorny ground is*near a curse:* but the fruitless fig-tree had*a curse.* Hearing the *word of grace,* is no sufficient proof of our growing in the works of *grace.* You hear us, and you praise us; and then think you have done enough: You hear our Sermons, we hear of your commendations: *Teleramus illas, & tremimus inter illas:* we suffer it, but with trembling hearts. All this is but leaves, and we ask for fruits: and not *fructus oris,* but *fructus operis.* Faire words do no more prove your *growing,* than the large leaves of *Jonah's* gourd was an argument of the lasting: Quickly they both fade: one day green, the next dry. It is no good sign in a tree, when all the sap goes up into the leaves, and is spent that way: nor in a Christian, when all his *grace* shoots up into words: a verbal goodness; no reality at all.

Leaves come of the kernel, as well as fruits: so doth chaff of the seed, as well as good grain: yet do we not plant for leaves, nor do we sow for chaff: we make small account of either.*Quid paleae ad triticum? What is the chaff to the wheat? Quid foliis ad fructum?* What are the leaves to the fruit? Rather give us fruit on a shrub, than a tree that can reach the Clouds, with nothing but leaves. There may be some fruit, without much *growth:* but *growth* is nothing worth without fruit. *Saul* was higher by the head, than all the rest of *Israel:* many in *Israel* were better than *Saul* at the heart. The procerity and cedarly tallness of trees, with a glorious flourish of leaves, is goodly to the eye: but the kindly fruits of the lower plant is more acceptable to the taste. The eminence of some notoriously zealous professors, may make

them much admired: but the good fruits of mercy in men silent and less notable, makes them more beloved. The former may grow in applause, but the latter *grow in grace:* and this *growth* O Lord, give me!

We have heard the two fundamental grounds: first, what *grace* is, with the value of it: next what it is to *grow in grace,* with 〈◊〉 happiness belonging to it. For application to ourselves; two main uses 〈...〉 to your charge: *Quaerere,* and *Crescere.* First, a labor to obtain gra•• 〈...〉, an endeavor to *grow in grace.* The acquisition, and the accretio• 〈◊〉 *•nis germinatio praesupponit plantationem:* that cannot *grow,* which is not. It must have a being, before it have an increase. God gives the seed, first: then *Paul* must plant, and *Apollos* must water, before there comes an increase. First give it *essentiam,* a being, then look for *Incrementum, a growing.The grace of God in me was not in vain:* saith *Paul.* See first that you have *grace;* and then that the *grace* you have be not in vain. *In vain* it cannot be, if it be *in the Lord.* His *grace* shall not be in vain, in you: nor shall your labor be in vain, in him. For the obtaining of *grace,* diverse duties are requireable.

1. *Concursus ad orbem gratia.* Seeing it is so precious, that life without it is but death, or worse: Let us creep into the Sunshine, and live within the sphere and compass of *Grace.Ye are not under the Law, but under grace.* There is no small benefit, to live within the precincts of *grace.* I do not say, that all who are *Sub gratia,* are therefore necessarily *In gratia.* Plants and stones lie under the same beams of the Sun, and are wet with the same moisture of the Clouds: The Plants spring and grow, yet there is no alteration of the stones. But to live within the verge of the Court, gives some hope that the king may one day cast a favorable eye upon us. We cannot come into the room where they make perfumes, but we must carry away some of the sweetness on our clothes. Nor can we walk in a garden of Roses and Violets, without participation of their pleasant odors. Which if either our superstitious Recusants, that refuse the Church in state and pride: or our wanton Recusants, that refuse it for delicacy and pleasure: or our worldly Recusants, that refuse it for the love of their Mammon; rightly understood: they and the Temple would be better acquainted.*Thomas* was not with the Apostles, when *Jesus* first appeared to them: and to his absence some have imputed his incredulity. It is ill to take, but worse to make occasions of our absence. God hath appointed a day in a week, the Church an hour in the day, and the State a place for both. To neglect that day, that hour, and that place, is no less than to disobey the commandment of the State, of the 〈1 page duplicate〉 〈 in non-Latin alphabet 〉 Church, and of our God himself. If *Peter* be out of the ship, he may sink: If *Shimei* be out of *Jerusalem,* he may die for it. Out of the Temple, when we should be there, we may perish; if God not as merciful to us, as Christ was to *Peter;* and more merciful, than *Solomon* was to *Shimei;* what business soever we pretend.

What be the common occasions that detain us? Playing or sleeping, or drinking, or evening of accounts, or visiting of friends. Think on it: when you play, and are at your sport, what if God should come to you in earnest? What if death should make a gamester among you? He throws at all: and would he not swoope all the stakes, to your terror and most unrepairable loss? Had it not been better for you, that he had found you praying, than playing? When you sleep, why may not that stern Serjeant take you napping? Why may not a palsy, or an

apoplexy, or a lethargy, put you into your last sleep? You would not rise to serve God at the Church; why should God arise to preserve you at home? Drinking, that is the common hindrance: O how many hundreds about this city, doth the Tavern and Tap-house rob the Church of? With such an Host, gain is godliness; and with such guests; the health of their souls is drowned in healths to their mistresses. One hour spent in praying, is tedious to them: ten hours in drinking seem nothing, so merrily the time passeth with such tos-pots. Think seriously, with the cup in thy hand: why may not that draught be thy last! Some Merchants and Tradesmen make bold with that holy time to set even their accounts: but how if God at that very time should call them to an account? It is to be feared, that no cheerful account could be then rendered. Others have their friends to visit: but how if God should then visit them, and smite them with some mortal sickness? It would be small comfort to their souls, that the Church was then forsaken of their bodies. These judgments may fall upon men, in their wanton or willful absence from the congregation: they have no supersede as against them. Let us therefore keep the orbe of *Grace,* and the God of all *Grace* will keep us.

2. *Apparatus ad vocem gratiae. Faith comes by hearing,* and by hearing comes all other *grace* too. The holy Ghost is the Fountain, Preaching the pipe, our Eare the channel, and our Heart the cistern for this water of life.*Receive not the grace of God in vain.* In vain it is to us, when either it is tendered, and not accepted; or accepted and not improved.*Stir up the gift of God which is in thee.* The sparks will not be kindled in our souls without hearing, and they will die in their own ashes without stirring. Hearing is the light that kindles them, Prayer the tongues to stir them up, and meditation the bellows to make them burn. The Word of the Gospel is compared to a feast; and the hearers are the guests: but there is some difference in the carriage of the business. First, to a feast we are bidden, and we come: one invitation is enough: To the Word we are invited often; but instead of ourselves; we send our*excuses:* we have no need of it, no stomach to it. Secondly, in a feast we are glad to have the best morsels carved to us, and let the courser dishes pass by: But in hearing of the Word, when the best counsel is offered us, we are so mannerly as to commend it to our neighbors: That reprehension toucheth such a one, not me. Thirdly, at a feast we desire to be *Primi* the first: but in God's house we are well content to be *Postremi,* the last. Fourthly, a Sermon is still thought too long; when will he make an end? At a feast, we look for a second or third course, and seldom call to take away. Fifthly, we make reasonable election of nourishment for our bodies: but we are bad choosers of the diet for our souls. That pleaseth us which is sweet to the sense, not that which is wholesome to the conscience. By nature we have no more skill in our own diet, than in our own Physic. We shrink in our profession, and sink in our dignity, in respect of very mean creatures; that are their own physicians, their own caters and carvers. They write that the Harte being pursued, and wounded, knows an herb, which being eaten, throws of the arrow: a strange kind of vomit! The dog is subject to sickness, but he knows the grass that recovers him. It may be true, that the drugs are as near to us as to other creatures: it may be that obvious and common simples, easy to be had, would cure us. But we have not that innate instinct, to apply those natural medicines to our present dangers, which these inferior creatures have: we are not our own apothecaries, not our own

physicians, as they are. Thus ignorant are we for our bodies, and naturally worse choosers for our souls. If we knew the valve of the word of *Grace,* nothing could keep us from the hearing of it. As *Diogenes* being repelled of *Antisthenes* lifting up his staff to drive him away, replied: Do, beat me: yet thou shalt never drive me from thee, so long as I can learn any good by thee. As meat does not enter the body, but by the mouth: so *grace* does not pass into the soul, but through the ear.

3. *Affectus ad fontem gratia.* The Spirit of God is the fountain of *grace,* let us please him, as we desire to be made gracious by him.*Grieve not the holy Spirit of God, by whom you are sealed unto the day of redemption.* He is the high God; let us not grieve him for his dignities sake: he seals us up in *grace;* let us not grieve him for his benefits sake. Because of his Greatness, and because of his Goodness: Greatness in himself, Goodness to us: for either of these, or for both of these, we should be so respective to him, as not to grieve him. The Apostle might have said; Yield him all cause of joy and contentment: it had been but reason, so. But not to give him any cause of grievance; what could he say less. Grieve him not for his own sake; if not for his own, yet for his Seals sake, for his *Graces* sake. *Si rem grandem mandâsset,* say the Servants of *Naaman* to their Master:*If the Prophet had bid thee do some great thing, wouldest thou not have done it.* So *si rem grandem dixisset,* If the Apostle had imposed some great piece of service upon us, yet we should not have thought much of it. But he only chargeth us not to grieve him; which is no positive or actual service, of pains or peril: only a prohibition of dis-service; as little as can be required. Hath he made his own sacred bed in the chamber of thy heart? O then trouble him not. Let not the noise of vain words disquiet him, nor the stench of carnal lusts offend him, nor the sluttish heaps of worldly desires make him weary of his abode: *Melliter in tenero praesta requiescere lecto.* If thou find that glorious king in thy poor cottage, bow thyself with *Abraham* to the ground, and say;*My Lord, if I have found favor in thy sight, pass not away, I pray thee, from thy servant.* There be two sorts of persons whom we would not willingly offend: the Great, and the Good. Not the Great in regard of their power: they may do us a displeasure: which is the motive of fear. Not the Good, in regard of their bounty: we may be the better for them; which is the motive of hope. If he be great, though he give us nothing; yet there is no wisdom to displease him. If he be good, and ready to do us good, though his power be not mighty; yet in honesty we should not anger him. But if he be great and good, able and willing to pleasure us; then far be it from us to grieve him: which is the motive of love; and of such love as we always carry about us; love to ourselves. For all these respects, let us grieve the Spirit of *grace* no ways: for his Greatness, *ne noceat:* for his goodness, *vt benefaciat:* and for our own sakes, *Quos signavit.* If we desire *Grace* in our Cistern, let us dearly love the fountain.

4. *Respectus ad honorem Gratiae.* It honors us, we have good cause to honor it. As *Theodosius* the Emperor preferred the title of *Membrum Ecclesiae,* to that of *Caput Imperij:* professing that he had rather be a Saint and no king, than a King and no Saint.*Them that honor me, I will honor:* and shall not we *honorare honorantem?* S^{t}. *Paul* chargeth us to *adorn the doctrine of our Savior in all things:* a good life adorns *grace;* scandalous sins cast disgrace upon it. We begin to storm at this challenge; what, dishonor *grace?* In our brave and lofty style, we scorn the imputation: what, We to discredit the Gospel? We that profess it, and love it, and live in it, and are ready

to die for it; We to dishonor it. I would it were not true: yet the Apostle begs but an easy request of them that were, and (possible) thought themselves very famous Christians;*Grieve not the holy Spirit:* Not for an *Honorare,* nor a *Laetificare* nor a *Glorificare;* you will not advance, nor credit, nor defend the Gospel of *grace;* yet at least do but thus much for it, as not to disgrace it.*Let not the Name of God, and his doctrine be blasphemed.* God's Name? say we in our ruffe and heat: what do we but glorify it, and make it famous and renowned everywhere. Ye say well; but hear you? In the mean time I would*his Name might not be evil spoken of* by your means. Dishonor *Grace?* Why it is our life, our soul: the very life of our life, and the salvation of our soul: we will never do it. But is there not such a thing, as*turning the grace of God into wantonness?* What do you call this? Is it not a dishonoring of *Grace?*

When we shall abuse either the promises of *Grace,* which are the covenants: or the Pledges of *Grace,* which are the Sacraments; by deriving an encouragement to evil from that merciful indulgence: is not this a turning of *grace* into wantonness? And is not that a discredit done to the honor of *grace?* If from the Sermon which forbiddeth such a sin, we shall immediately run into the sin forbidden by the Sermon; do we not disparage the house of *grace,* the time of *grace,* the word of *grace,* the very God of *grace?* Is it not a discredit to them all? When the Pagan beheld Christians receiving the blessed Sacrament, and observed with what reverence and devotion they demeaned themselves in that holy business; he was inquisitive what that action meant. It was answered him by one of them; That God having first emptied their hearts of all their sins, as pride, envy, covetousness, contention, luxury, and the rest; did now enter into them himself, with a purpose to dwell there. He was silent for the present: but followed and watched them whom he saw to be communicants in that action, for two days together: And perceiving some of them to fall into quarrels, uncleanness, rapacity and drunkenness so soon, he declared his censure of them with this exclamation: I confess that your religion may be good, your devotion good, your profession good; but (sure) your hospitality is stark naught, *Apud quos ne Deus quidem biduo commorari permittitur.* Are you so unhospitable; that you will not let your God dwell with you for two days together? This is the shame of Christians, this, the disparagement of *grace;* when it is forced, against the nature of it to encourage lewdness: I may take this bribe, put up this Interest, admit this uncleanness, drink this quantity: why? O! God is *gracious:* nay, therefore do it not, because thy God is *gracious.Shall we continue in sin, that grace may abound? God forbid.* Will any sober man wound himself, to try the skill and love of his Surgeon? God forbid it; and the thankfulness for his mercies, the remorse of our own hearts, the tenderness of our own consciences, and the love of our own souls, forever forbid it.*Our God is a consuming fire.* Even our God, the God of *grace,* is a consuming fire. If we will dare to presume; he will not spare to consume.*keep back thy servant from presumptuous sins; let not them have dominion over me.In many things we sin all:* but let not the presumption of pardon induce us. Though God's *grace* be an inexhaustible treasure; yet we may spend so much of our own stock, till we become mere bankerouts. Let *grace* be the desire of our hearts, *grace* the prayer of our lips, *grace* the direction of our lives, *grace* the protection of our bodies, and *grace* the salvation of our souls.

Thus we have found out the way to get it; now we must seek out the means to improve it; *Grow in grace.* This is done first by prescribing the Furtherances, and next by removing the

hindrances: both which I might make distinct passages: But I will knit them together, and set down certain Rules which may direct us how to *grow.*

1. I begin at Prayer; and where better? *Qui fecit vivere, docuit & orare, Hannah* prayed to have a child, *Monica* prayed to save a child. Let us pray that we may have *Grace,* and pray that we may save *Grace,* and that *Grace* may save us. Prayer is requisite, that we may be new borne in *Grace:* and that being so borne, we may *grow in Grace,* Prayer must not be left out.*They are all gone aside:* Why? *They call not upon the Lord.* Prayer is a Key, to open the Gate of Heaven, and let *Grace* out: and Prayer is a Locke, to fasten our hearts, and keep *Grace* in. Prayer is a Messenger to fetch that holy seed out of the Garner above: and Prayer is the former and latter rain, to make it *grow* beneath. Prayer woos it to come, and Prayer wins it to tarry. Prayer is the Invitation of that noble Guest to our house, and Prayer provides for the entertainment of it. Prayer procures it a being in us, and Prayer supplies it with a blessing. *Fundatur precibus, precibus firmatur:* therefore*Pray continuaelly,* if thou wouldst *grow* continually. Yea, there is a *growth* in Prayer, as there is in the *Grace* we pray for. Our Prayers may *grow* in zeal, in confidence, in penitence, in humility. Some Censers may be fuller of Incense than others: and the higher our Invocations rise up in fervency, the more do *Graces* come down in plenty. Therefore as they put some water into the pump, that thereby they may fetch up more: so let us pray, that we may pray better. When the mill is set a going, an easy wind keeps it so, and a stronger increaseth the motion: If the Spirit blow upon us, this sets us a praying: but a more powerful gale of *Grace* and Inspiration, adds vigor to our Devotion. In vain do we expect that alms of *Grace,* for which we do not so much as beg.

2. A jealous suspicion of our own strength. We say, He that teacheth him self, hath a fool to his master: so he that relieth upon himself, hath a reed for his upholder: either he will fall quickly, or is already down. Confidence in God doth only support us: we cannot put too much trust in Him, nor too little in ourselves. It was *Peters* over-venturousnesse, that tripp'd up his own heels:*Though all men should be offended because of thee, yet will I never be offended.* Bravely promised: but *Peter sware, I know not the man:* cowardly answered. *I know not the man?* He knew well enough what his Master was, but he knew not what himself was.*Multos impedit à firmitate, praesumptio firmitatis.* Many had stood, if they had not made themselves sure of standing. Therefore is *Peters* fall recorded;*Vt ruina majorum, sit cautela minorum.* Every error of theirs, is a catechism to us: their lapses are our cautions. Those Judgments*happened to them for ensamples: Ex cinere Iudaorum, lixivium Christianorum:* the ashes of the Jews will serve to make a Lie for Christians; to wash and scour us from impiety. That which is upon Record to their disgrace, can neither give courage nor comfort to us in the imitation of it. *Scriptae sunt etiam ruinae priorum, ad cautelam posteriorum.* If thou stand upon thine own bottom, *Remember Lots wife:* remember her that fell before thee. If thou beest confident of thine own standing, remember *Peter:* he fell that was most confident. There are two sorts of *Memento's* set upon all stories: If the example be good, *Memento & fac,Go and do thou likewise:* If bad, *Memento & fuge,* Do not thou likewise. Think upon *Lots* progress, and coming safe to *Zoar; Memento & fac:* Think upon his wives retardation and retrospection; *Memento & fuge.* We are like to sick men; who when they have had a good day or two, think themselves presently well again: so they make bold to put off their kerchiefes, to put on thinner garments, and to

venture into the fresh air: whereupon follow unrecoverable relapses. Let us only be confident in *Jesus Christ.*

3. An holy fear of falling must still possess us.*I will put my fear in their hearts, that they shall not depart from me.* In the former part of that Verse, there is an *everlasting promise* of God not to *depart* from us: yet still *fear* is placed in us of purpose, that we may not *depart from Him.* It generally granted, that no man truly engraffed into Christ, can either totally or finally fall away from *Grace:* And that *Peter* did not so fall, because*Christ prayed for him, that his faith would not fail.* To say, it might *deficere re, non tempore,* is absurd: for can a thing perish, and yet remain in time? What time can be given to that which is not? Nor is it enough to say, that faith lost may be restored again: For then Christ prayed not at all for that faith which *Peter* had, but for that faith which he should have. Yet there can be no fall without great danger. Sin is a fall: we have taken up the term ourselves, in calling *Adams* sin, *Adams* Fall. A fall indeed; for it fowls us as a fall, it bruiseth us as a fall, it bringeth down as a fall: down from the state of Paradise, down to the dust of death, down to the bar of Judgment, down to the pit of hell. Yet all falls do not harm us alike: there is in sin, the fall, the relapse, the wallow, and the not rising again: this latter, the not repenting, damneth.

There may be *Lapsus,* a grievous sin: and *Relapsus,* those *Recidiva peccati,* worse: and a lying still, *Volutabrum peccati,* the wallow; worse than that: But if it once comes to impenitency, that*they fall, and not rise;* this not only makes it most culpable, but leaves it most inexcusable. To prevent this, let us*fear always.* Fear is but a cowardly passion, yet it is set to watch the chief Citadel; the very heart: As in a Town of Garrison, the most white liver'd Soldier may serve to ring the Alarm-bell: yea, he is fittest for the purpose: for the fear of his own danger will make him vigilant to give warning to the rest. God doth give us fear for a ballast, to carry us steddily in all weathers: but yet He doth ballast us with such sand as hath Gold in it; with that fear which is his fear. For *The fear of the Lord is his Treasure.* The Father says,*The fear of the Lord is the beginning of wisdom:* the Son repeats it: he that collects both, calls it*The root of wisdom:* and that it might embrace all, *Wisdom it self.* Therefore*A wise man will fear in everything:* he is never without it, never without the excercise of it; not only in heavy and calamitous times, but even in good and cheerful days too.*Noah being moved with fear, prepared the Ark; to the saving of his house:* though he had assurance of his deliverance, yet he provides the means of it with an holy fear. Though we can pretend to no other degree of wisdom, yet let us be abundantly rich in this; that we are possessed with a fear of sinning. Let us fear all stops, all impediments, all obstacles that may cross or retard our *growing in Grace:* so shall our fear be turned into joy, and that joy be crowned with glory.

4. Next to the *Timete,* let us place a *Cavete:* as we fear a dwarfing or growing downward, so let us beware of a stunting or not *growing* at all. That fear was a necessary caution, and this caution is no less necessary a fear. If we fear God, we will beware of displeasing Him; shun the least act, the least word, the least thought of disloyalty towards Him.*Qui operatur ut accedamus, idem operatur ne discedamus.* It is good and safe therefore to fear Him. The Devil could never have prevailed upon *Eve,* to withdraw her from God, but by working this fear out of her: Be not afaid;*Ye shall not surely die.* To one kind of fear, faith is opposed:*Why are ye*

fearful, O ye of little faith? With another kind of fear, faith is accompanied:*Thou standest by faith; Bee not high minded, but fear.* In the former, the more fear, the less faith: in the latter, the stronger faith, the more jealous fear.*Fides facit formidinem, formido facit sollicitudinem, sollicitudo parit perseverantiam.* This fear if it be fresh in us, will make us stick close to God, without stirring (as we say) an inch from Him. Let us not more frequently brush our clothes, than our fear; that it may always be kept fresh in our souls.

Then take heed of standing still: flatter not thyself, that because thou hast run thus long, thou mayest now make a stop; nor because thou hast gotten thus far, thou mayest now sit down and blow. One of these two must be chosen;*Aut semper proficere, aut prorfus deficere.* No *growing,* some decaying: while we are not making onwards, we are going back a-main. In rowing up a river, that runs with a strong current, if we rest our oars, we fall down the stream. Between mending and pairing there is no *medium:* while we neglect to gain, we do but spend on the stock. So one sin opens the door to another: and while sins come in at the foredore, *graces* will out at the postern.*What communion hath light with darkness?* They will not keep company together. The Ark would not stay with the Philistines, nor will the grace of God tarry with sinners. Virtues drop from such a tree, like leaves and fruits in a great wind. The idle servant might have had as many talents as the rest, if he had been a good husband: but he buried that he had, stood at a stay, did neither good nor harm with it: therefore his Lord would trust him with no more, lest he should hide them too. *Reuben's* non-proficiency is remembered in *Jacob's* Will, when he bequeaths Legacies.*Thou shalt not be excellent.* So we try our cask; first with water: and if they hold that, then we trust them with wine. *Habenti dabitur:* there is a seed in our heart, which if it lives, and is fostered, we sprowte, grow, and prosper: but if it die, farewell all spiritual life. For if one virtue be offended, she lureth away all her fellows, as many of *Ishbosheths* friends shrunk away with *Abner.*

5. We must be wary not only to shun sin in the action, but in the very occasion.*Saepe occasio peccati, voluntatem facit peccandi.* How many that meant not to sin, are won by the very opportunity?*In the way wherein I walked, have they privily laid a snare for me.* Man in his innocence was not free from this. Paradise was made for man, yet there behold the serpent. Who can wonder if our corruption find him in our clossets, at our boords, in our beds, in our garments, in our lawful recreations, when our holy parents found him in Paradise? And thither he no sooner came, than he fell to work: he can no more be idle, than he can be harmless. And mark his cunning: there were many trees in the garden, he meddles with none of them: only you find him at the forbidden. This he suggested to *Eve,* that she might look upon the fruit though she did not taste it:*Non est interdictum, ne videam, sed ne comedam.* By looking, she came to liking of it: by liking, to longing for it: and so tasted it in her heart, ere it came to her hand. Thus *hausit virus peritura, & perituros paritura?* She lost us all.

He that would have the trees in his garden *grow,* must do what he can to keep them from all noxious things. If occasion be not sin, yet it is a friend to sin: *Et iudicium est commissae, & causa committendae.* There be sparks in a flint, which being let alone are quiet, and appear not: but beat it with a steel, then you shall see them come out, and be able to kindle a great fire. The sparks of sin are raked up in the embers of our affections: let them not be stirred

with occasion, they are quiet: but when opportunity blows them, there is the danger. It was a fearful curse upon trees and plants;*What the Palmer-worm hath left, the Locust hath eaten, &c.* It is appliable to our purpose. Conceive by the *Palmer-worm,* the suggestions of sin: which are infinite, as that is called *Multipeda,* of many feet: this eats off a part of our tree. The Palmer-worm gives way to the *Locust;* which is a pendulous liking of the motion: suggestion delivers us over to approbation. The *Locust* resignes to the *Canker,* to idleness; which devours another part of our tree: approbation of evil delivers us over to sloth. The canker yields place to the *Caterpillar,* to lewd company; which consumes the residue of our tree: sloth delivers us over to wicked society. But as they that live in a pure air, shut their gates against those that come from infected •••ies. Or as the Bees in winter keep their hives, and will not expose themselves to the bleak air, sharp winds, cold rains, and bitter frosts: so if we desire to *grow in grace,* we must shun all these dangerous infections. How worthy, is he to miscarry, that will put to sea in a storm? If a man have a professed enemy he does not only watch to avoid him, but all his faction and adherents: we must suspect all the occasions of sin, if we desire that our *growth in grace* may not be hindered.

6. Go on in humility and learn to*Walk humbly with thy God.* If we take any pride in our *growing,* we are near a fall. *Paul* could not deny but that he had done much, and gone far:*I was not a whit behind the very chiefest Apostles:* yea more;*I labored more abundantly than they all:From Jerusalem, round about to Illyricum, I have fully preached the Gospel:* from *Syria* to *Sclavenia:* yet*I forgot the things that are behind:* As if all that is past were nothing, he looks to that is to come. They that run well in a race, do not eftsoons look back, to mark how far they have run, and how many they have out-run: But they still keep their eyes forwards, upon the ground before them, and upon those that have got ground of them. Though our tree did spread the branches, and flourish with leaves, and stand loden with fruits: yet pride is an unluckie wind, able to blast all. Two marks are usually given of our growing; Obedience and Humility. Obedience;*Know you not that you are his servants, to whom you obey?* Know you not this? The works of obedience are an infallible testimony: if thy conscience can testify these fruits, then know that both the witness, and the thing witnessed, are *graces.* Humility:*For judgment am I come into this world, that they that see not, might see; and they which see, might be made blind.* How shall we understand this? Scripture can best interpret Scripture.*God resists the proud:* they that see, shall be made blind: *He gives grace to the humble;* they that see not, shall see.

Men look up to the hills, but they love to dwell in the valleys: God may *behold a far off* the proud height of the lofty, but he plants his *grace* in the low vale of an*humble heart.* The*woman bowed down with a spirit of infirmity,* may be an emblem of humility: the humble shall be lifted up. Pride in the soul, is like the spleen in the body: when that swelleth, all the other parts languish. It is poison at the root of the tree, which corrupts the sap: and if the sap be corrupted, what will become of the tree? It is so dangerous a poison, that of another poison there was confected a counter-poison, to preserve Saint *Paul* from it. *God* would rather suffer him to fall into some infirmity, than to be proud of his singular privileges.*Least I should be exalted above measure, through abundance of Revelations:* there was the poison of pride insinuating it self: *I had a thorn in the flesh, the messenger of Satan to buffet me:* there was the counter-poison or antidote which did at once make him both sick and whole. We are never

more in danger of pride, than when we have made the greatest progress in the practice of godliness. It groweth fastest upon us, when other evils decay: and out of their decay sucketh matter wherewith to feed and foster it self. *Principium atatis nostrae occupat, finem obsidet:* It is always busy, but then most eager, when we are most holy. If thou beest ringed about with friends and comforts, beware of high-mindedness then. The Tares may out-grow the Wheat, according to that proverb; an ill weed *grows* apace: but let the humble wheat be ripe and ready by harvest, and that shall be had into the barn, whiles the rest are cast into the fire.

7. Think no sin so contemptible, that thou shouldst make light of the admitting of it. In small matters the decay of *grace* first discovereth it self: as the decay of a tree first appeareth in the washie boughs or twigges, and by little and little goes on further into the bigger arms, and at length pierceth into the main body.*He that is not faithful in a little, will be unfaithful in much.* He that corrupts his conscience for a little, will at last mak bold with it in a greater matter. That which is a mote in comparison of another sin, is a great beam considered in it self. There is no sin that is not in it self mortal: the*sting of death* is in everyone: and who dares play with the sting of a living Serpent? But the worst mischief of small sins is, that they make way for greater. To omit that, *Quaeque minus laedunt singula multa nocent:* To fall by one *Goliath,* or by the whole army of the Philistines: to be killed with many small shot, or with great Ordnance, what is the difference? But as huntsmen make use of their little beagles: first they ply the Deere with them, till he be heated and blown; and then they set on their great Buck-hounds, that will pull him down, and pluck out his throat: so the Devil employeth our little sins. Little sin is that little boy put in at the window, that opens the door for the great thief. A long thread of iniquity may be let in with a small needle. We have seen by experience, what hurt a little worm will do at the root of a tree.

8. Think on the comfort that comes by this *growing in graceEvery branch that beareth fruit, he purgeth, that it may bring forth more fruits.* So are we dressed, that all comes not at once: But as the blade follows the seed, and the ear the blade, and the corn the ear; so *grace* first shows it self in good desires, then proceeds to good speeches, and without fail *grows* up to good works. Faith calls to love, and love to obedience, and obedience to constancy; and one *grace* fore-runs another.*Whom God predestinates, them he calleth: and whom he calls, he justifieth: and whom he justifies, he glorifieth:* there is no defect on his part.*Let us grow up into him in all things, which is the Head, even Christ.* Let there be none in ours. As the rich *grow* easily richer, so the good *grow* quickly better.*See here is water,* says that noble Eunuch, *What doth hinder me to be baptized?* Nothing, *if thou believest,* answers *Philip.* If we desire to *grow in grace,* what hinders us to be loved? what hinders us to be blessed? what hinders us to be saved? Christ calls them to receive his Word and *Grace,* that hunger for it: now that very hunger is *Grace:* for *Incipit infundi, ut incipiat posci.* When the seed is in the ground, the holy Spirit waters it, that it may spring up to a blade, he waters it in the blade, till it put forth an ear: he waters it in the ear, till it be ripe for the harvest. His charge to us, is to give them that need; his own practice, is to give them that have. Temporal things are given *egentibus,* spiritual *habentibus.* Not that for the good preparation of nature, *God* ads the gift of *grace.* That *habenti* should be meant of nature, and *dabitur* of *grace,* is false logic, and fit for the school of Rome, which would have something in nature, to merit something of *grace.* But how stands this with the Justice of

God, to enrich the wealthy, and suffer the poor to starve? Yes, for He gives but his own, and so hath free election of the object of his bounty:*Is it not lawful for him to do what He will with his own?* But how stands it with, the Truth of God?*He hath filled the hungry with good things, and the rich he hath sent empty away.* Yes, for that very hunger is *grace;* and if they had not first tasted the sweetness of it, they would not have had such an appetite to it. Besides the rich think that they have a sufficiency of *grace:* the hungry confess their own emptiness, therefore it is fit that they should be filled.

Indeed we are all either full or empty, rising or falling, getting or spending winning or losing, *growing* or fading, till we come to Heaven or Hell. *Paul* turns an Apostle, *Judas* an apostate: the Gentiles become believers, the Jews Infidels: *Zacchaeus* turns from the world, and *Demas* turns to the world. One *grace* opens the door for another: for God is not weary of blessing, where he hath once begun: yea, one gift is a kind of obligation upon him, to give more. Therefore are his mercies called infinite, because they are above number: and everlasting, because they have no end. First he moves *Solomon* to pray for wisdom, & then bestows it on him. If *Cornelius* be a praying, *Peter* is sent to instruct him. If the son be coming homwards, you see the father running to embrace him. First, you have the Eunuch with a good mind reading; then by *Philip's* help understanding, then by the *grace* of the Spirit believing, and lastly taken into the Covenant by Baptism.*Believest thou for this?* saith our Savior to *Nathanael: thou shalt see greater things.* So repentest thou for this example? thou shalt see more. Lovest thou Christ for this benefit? thou shalt receive more. If thou be meek, like *Moses,* God willl make thee wise, like *Solomon:* if wise, he will make thee righteous, as *Abraham:* if righteous, then patient, as *Job:* if so, then penitent as *Peter,* and thankful as *David.* Every instruction shall make thee careful, every benefit grateful; and thou wilt never be well, but when thou art doing good. Thus as a traveler passeth from town to town, till he come to his home: so a Christian from *grace* to *grace,* till he comes to Heaven.

9. Lastly, let us be ever meditating on that royal reward, which is promised to Perseverance. So *Moses had respect to the recompense of the reward.Be faithful unto death, and I will give thee the crown of life. I will give,* who am able to do it: *I will give,* who am faithful to perform it: *I will give,* it is his free bounty, we cannot earn it. We owe unto him all the good we do; he oweth us not so much as thanks for it.*Doth the Master thank that servant, because he did what he was commanded?* Yet his free goodness will not suffer us to go unrewarded. What will he give? A *Crown:* who would not strive hard for a *Crown?* The kings of this world have Crowns, which cannot keep their heads from aking, nor their hearts from vexation: They may die, they do die, for all their Crowns, and return to their dust. But this is a Crown of life; that giveth life, and keepeth life, to them that wear it. But this very life will decay, and spend it self into the grave: yes, but that is an eternal and everlasting life; a *Crown* of Immortality. Who would not seek by all means to *grow in grace,* that he might win a Crown of Glory?

And in the knowledge of our Lord and Savior Jesus Christ.] There is nothing more pleasant to man's nature, nor more winning upon it than knowledge. For the hope of this gain, a super-addition of *knowledge, Eve* sold her husband, *Adam* sold himself, and all his posterity, even all the world. Let me have leave by the way of induction, to set down two preparatives to the

subsequent matter. The argument is *knowledge;* concerning which I desire to observe. First, the pleasure which rational men take in it. Secondly, The strange properties of it.

For the former; *Knowledge* is so fair a virgin, that every clear eye is in love with her: it is a pearl, despised of none but swine. They that care not for one dram of goodness, would yet have a full weight of *knowledge.* Though they never mind to do good, yet there is no good which they would not *know.* Among all the trees of the garden, none so pleaseth them as the tree of *knowledge.* Conceive, by way of Apologue, that a mere natural man is by God's permission, let into his own Treasury or Storehouse, where all his graces lie reserved: he is allowed to take his choice, of some, or of all, or of what likes him best. He poiseth these precious Jewels in his hand, and judgeth of them only by the weight: that which is most portable, and easyest to carry away, he resolves to make choice of. He first makes assay of *Charity:* and perceives that this Grace would much abridge him of his old liberty; binding him to love his enemies, to pray for his Injurers, to do good for evil, and to supply the wants of the needful out of his own store: therefore he lets it alone, as being too heavy for him. Then he tries *Temperance;* and considers that this *grace* would restrain his appetite, cut the throat of his sensual pleasure; that it would keep him from feasts, and revells, and the fruition of merry company: this is also too heavy for him. He lays hand upon *Humility,* to see if this were any lighter: but observes that this Grace doth delight to dwell in the dust: she is not for the honor of courts, nor for the favor of Princes, nor for secular glory: but teacheth him to make his bed on God's cold earth, to dwell in obscurity, and never to think himself lowly enough: He likes not this; it is too melancholy, too heavy for him. He comes now to *Patience;* but that, of all, least pleaseth him: for then he must suffer wrongs with silence, revenge his adversaries with prayers, digest losses with thankfullnes, and be content with all impositions: By no means can he endure this: it is by far too heavy for him.

He removes to *Obedience,* and makes experiment of that: but this confines his extravagant inclinations too severely: There is a law ordained, and he must be tied to the observation of it: Oh, the ten Commandments are ten strict rules: his disposition is quite contrary to those Canons. As it was Satyrically spoken of old; that the law, *Thou shall not kill,* troubles the Physician: and that other, *Thou shall not steal,* angers the Lawyer: so we may truly say, that the law not to offend, offends the corrupt nature of us all. It is so much the more harsh to us, as it goes against the grain of our affections. Besides, it is a glass, which presents to us our own deformities; which though we will not forgo, we cannot endure to see. He thinks this virtue no better than manicles to his hands, and shackles to his feet, far too heavy for him. Then *Simplicitie* presents herself to him; a virgin fair without art, rich without a dowry: not more modest than amiable. He cannot but like her complexion, but her condition is the rub he sticks at. He considers that he is to live in this cunning world, where words and deeds are cut out of several pieces; where not to dissemble, is to invite a coozsenage. Therefore in this he deals plainly, by telling that plain dealing is not for his turn. She would keep from him much gain, and expose him to much loss; she is too heavy for him. Lastly, having balanced and refused all the rest, he lights upon *Repentance:* She sits at the very door of his egresse; and seeing him to under-valve her elder sisters, she sollicites him to make choice of her. This Grace if he could affect, it would also make him in love with all the rest. He would woo

them all, if he were once won with repentance. But alas, he does not like her countenance: she is always weeping, and what should he do with so sad a consort, with so melancholy a mistress? He loves fair weather, and would not have every day rain. A merry heart is health and life: why should his jollity be sl•bberd with tears? She would ever and anon be calling him to mourning and lamentation; and of all lessons, he hath no mind to madrigalls. Songs, not sighs, are for him. If the Lord says, *Turn;* he turns. Unto sin: so he makes a *Metathesis,* whiles he keeps the word, and turns the meaning: But God will make a fearful *Metathesis* upon him; turning both the words and the meaning; *Vertentur & confundentur;* he shall be *confounded and turned back:* All these are too heavy for him.

After he was departed from the royal Presence of those heavenly Graces, peculiar to the elect, and the pledges of salvation; he passeth through the common hall, where sate abundance of virtues, but of a lower degree, and less honor than the former: gifts, which God communicates to men of all sortes, even to reprobates. He also weighes these in his hand, and many of them seemed too heavy for him. Amongst these he happens upon *knowledge;* and finding her so portable, and easy to be borne away, without trouble; he makes his election of her, and settles his heart upon her: This is his love. Indeed we use to speak so proverbially; that *knowledge is no burden.* Could a man know never so much, it would be no trouble to him. To plot, devise, project, study, and invent; may be wearisome to the Fantasy: Excogitation is a trouble. To call to mind stories of old, actions and accidents forepassed, with all their circumstances; may be wearisome to the Memory: Recollection is a trouble. To arbitrate, resolve, and decide doubts and difficulties, questions and controversies, problemes and disputable Tenants; may be wearisome to the Judgment: Determination is a trouble. But to know, is no trouble: could we comprehend a world of learning, all the learning in the world, we should find no trouble in that. There may be trouble in the means of getting *knowledge,* none in the possession of it. If it could be infused into us; either the same way that *Adam's* was, by creation; or that *Solomon's* was by Inspiration; we should never think it a trouble: no man groans under this weight, no man complains of this burden. To apply it.

Knowledge we all strive to get, but who labors for virtue? *Knowledge* is light, and if we rightly weigh it, virtue is not heavy.*My yoke is easy, and my burden light,* saith our blessed Savior. You never heard *Abraham* complain of his faith, nor *David* of his obedience, nor *Job* of his patience; no more than *Solovon* did of his wisdom. The end is always more noble than the means: the end of *knowledge* is to do well: the means to do well, is to know how. If we only seek to know, and there stop: we shall come so far as to see heaven, but never enjoy it: as *Dives* saw *Abraham's bosom,* but could not come at it. *Knowledge* is laudable, while he is in celibate: but never happy till he be married. Virtue is ordained a wife for *knowledge:* where these two join, there will proceed from them a noble progeny, a generation of good works. He that spends his time only in the accumulation of *knowledge,* and contemplation of virtue, without the fruition and exercise of it; is like a curious limner, that having betrothed himself to a fair and chaste maiden, busieth himself only in drawing her picture, and is exquisitely punctual in every dimension and lineament: no colors are held good enough, no posture expressive enough, no art sufficient to set forth her beauty: with this picture and dead

counterfeit he is so taken, that he forgets the living principal, and the fruition of her to whom he is contracted: So the other can paint you virtue to the life, but he hath no mind to marry her, nor to beget a posterity of good works by her. Thus *knowledge* loseth his consort: together with her beauty, which is fairen than the skies; with her society, which is as pleasant as the Angels; with her dowry, which is no less rich and ample than the kingdom of heaven. Thou pretendest that thou hast *knowledge,* and hast possessed it a long time: thou hast known Christ, as *Timothy* knew the Scriptures, from a child: But still thy *knowledge* is a Bachelor: it is high time to marry him: God hath appointed a wife for him, *Grace:* marry thy *knowledge* to Grace: no creature shall forbid, or hinder those happy nuptialls: there is no precontract with sin, but may be disanulled, and made void by repentance. Grace is willing: let the same forwardness and alacrity be in thy *knowledge.* At this wedding, heaven and earth, Saints and Angels will rejoice. Frst then let us know, without which there can be no truth of goodness: and then let us do good, without which there can be no hope of blessedness.*These things if ye know, happy are ye if you do them.* This couple are married on earth, but both they and their issue shall be crowned in Heaven.

For the latter; *knowledge* hath two properties, not common or obvious; but both remarkable.

1. It is not desireable to them that never tasted it. As rich and precious as it is, yet of this wealth millions are not covetous. What do the ruder sort care for *knowledge?* If the waterman can discern the wind and tide, keep his boat right, take in and land his fare; what cares he for more *knowledge?* If the Carreman can drive on his luggage, and rule his horse; if one beast can guide another, though it be without all fear of doing mischief; what cares he for more *knowledge?* If the husbandman be capable of his tillage, and can distinguish the seasons; or if the artificer be cunning in his trade and manufactures: or if they usurer be perfect in the art of his bonds; and can see to tell his moneys; what care all these for more *knowledge?* They are of *Festus* his mind, that*much learning will make a man mad.* As for the mystery of Godliness, and *knowledge* of salvation, they are so modest and mannerly that thy leave that dish for their betters: not knowing, that in refusing *knowledge,* they refuse heaven and all blessedness. But alas, how should they like the food, which they never tasted?*Taste and see that the Lord is good:* Taste first, then ye (that despise *knowledge*) will be of another mind. One morsel of this divine food, would put such an alteration into your appetites, that you will still cry for more:*Lord, evermore give us this bread.* Then should you see them run by troupes into the school of *knowledge,* that heretofore passed by those gates with scorn.*Lord, dost thou wash my feet?* What was the reason of this question? we read of no scruple made by the rest: and, to the vexation of Rome, in this great honor *Peter* was not the first. Why then does he only except against it? His Lord shows both him and us the reason: *What I do,thou knowest not now: Nondum sciebat.* For want of this *knowledge,* he gives his master a peremptory denial, *Thou shalt never wash my feet:* Never? tarry but a little, and you shall hear him recant, and change his note, upon Christ's *Si non te lavero; Lord, not my feet only, but also my hands and my head.* Carnal men will not allow one corner of their soul for divine *knowledge:* yet me thinks when they hear Christ say, If you will not know me, I will not know you; *Depart from me, nescio vos;* they should be of *Peters* mind, and not proffer their feet to the washing, one corner only; but even their whole soul to the entertainment of saving *knowledge.* As the rurall man

dwelling in an obscure valley, would never be persuaded to ascend the adjoining hill, what company so ever offered to lead the way: at last being overcome, he went up; and then was so taken with the goodly prospect, that he could not be kept down. So if worldly men would be persuaded once to climb up the hill of *knowledge,* and there to contemplate the glory of Heaven, and the blessedness of immortality; they would so scorn this base region of sin and darkness, that (with *Paul*) they would long for a dissolution. Let this prevail with you to accept of a taste of knowledge, and then blame us, if you do not like it.

2. Another strange property it hath; that they who have it, exceedingly feel the want of it: whereas they are insensible of any such defect that want it. For these latter; a man without *knowledge* is scarce a man: he lacks his eyes, the chāber of his understanding is empty. And as *vacuū* is not *in natura,* so *gratia* is not *in vacuo:* no grace with emptiness. He is a very beast; howsoever he scorns the comparison, yet the wisdom of heaven puts it upon him:*Understand ye brutish among the people.* Therefore he desires not *knowledge,* no more than a beast calls for a book. He is asleep: and do men while they are asleep, cal for a light, or complain of the suns absence? nay, he is dead; and dead men feel not the want of meat or clothes. Ask thousands that pass by, what they lack: and scarce one of 1000. will tell you that he lacks *knowledge. Vbi non habetur, nec desideratur.* For the other, they never have enough, There is an unnatural appetite in the body, the effect of disease; that the more men drink, the drier they are. There is an unnatural affection in the mind, a mere spiritual distēper, that the richer men are the more covetous. In the soul there is an infinite desire of *knowledge;* but it is natural: we would be wiser than our equals, wiser than our teachers, wiser than all others, and yet (after all this) wiser than ourselves: no Philosopher did see so far into the secrets of nature, no Astronomer was so well acquainted with the motion & influence of the stars, no Poet ever sung such transporting raptures, no Physician had such skil in the composure of medicins, no Linguist was so well seen in the languages, no Canonist in the laws, no Politician in states, no Divine in the scriptures, as we would be in them all. What speak I of these? *Solomon* had not a clearer *knowledge* by inspiration, nor *Adam* by his creation, than we would wish to have, whether by acquisition or infusion. Nay, what do I speak of men, our Progenitors? we would be as wise as the Angels: as the widow of *Tekoah* collogued with *David; my Lord the King is an Angel of God to discern good and evil.* Nay, we will scarce stick there, so long as the tempter hath an *eritis sicut dii* for us: the wisdom of men, of saints, of angels would not content us: we must be *as gods:* wherein?*In knowing good and evil.* There can be no higher, no greater measure of *knowledge:* otherwise our insatiate souls would aspire to it.

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O the mellifluous sweetness of *knowledge!* How doth it inchaunt the sons of men? He that left all the Graces behind him, yet would take *knowledge* along with him. It is so indeed; many men neglect Grace, that would fain have *knowledge.* But to see the unluckinesse of it! They refuse what they might have with ease; and choose what after much difficulty they cannot obtain. They would be wise, and cannot: they might be holy, and will not. A man may love *knowledge* very much, and yet want it: but if so heartily he love goodness, he shall be sure of it. Indeed he that is grossly ignorant, does not affect *knowledge:* nor does he that is

notoriously impious, affect goodness. But here is the difference: many a one desires *knowledge,* that proves none of the wisest: but a man is made good by the very desire of goodness. *Quanto amplius Iustitiam dilexeris, tanto justior eris.* Yet as we cannot see the light but by the light; so if it were not for *knowledge,* we would not be so desirous of *knowledge.* It was *Solomon's* option;*Give thy servant an understanding heart:* his request in a dream, but his wish in most serious deliberation. The night follows the temper of the day: and as our hearts are waking, so they use to be disposed in our sleep. If the thoughts of *Solomon* had not been intent upon wisdom by day, he had not made it his suite in the night: Now without any competition, he fastens on that Grace which he longed for: *Give me an understanding heart.* If *Solomon* had not been wise before, he had not known the worth of wisdom, nor preferred it in his desires. It is the love and admiration of *knowledge,* forestalling our hearts, that makes us so thirsty of this Spring; which thousands pass by, and never drink of. The dunghill Cockes of this world know not the price of this Pearl, the worth of this Jewel: They that have it, know that all other excellencies are but trash and rubbish to it. That famous Queen of the South comes a great journey to that more famous King of the East; the Queen of *Sheba,* to the King of *Israel.* What was her errand? To learn Wisdom. She had what she came for: and in a short time, so well had this studious Lady profited by the Lectures of that exquisite Master; that she envies none; she magnifies none, but them that live within the air of *Solomon's* wisdom:*Happy are they that stand continually before thee.* O then how great a blessing is it to live within the Orbe of the Gospel; and to hear a wiser, a nobler, a greater than *Solomon?* She was a woman, most of you here be of a stronger sex: she came from far, you have Christ at home: she left her kingdom, you are in your own country: she only heard of wisdom by report, you have continual experience of it: she brought rich gifts, you will scarce give thanks: she desired to purchase it, you will hardly accept of it: she came to a mere man, you to Him that is God and Man: So far as Christ is *greater than Solomon,* shall her holy care judge our neglect with just condemnation. For Application.

It cannot be denied, but we live under the Sun-shine of *knowledge:* the saving beams, and comfortable influence of that heavenly blessing replenisheth our Orbe: It is perpetual day with us, and there is no night, unless it be in our own breasts. If our tree of *knowledge* does not *grow* for all this, what will become of us? Yes, we flatter ourselves with a *Crescimus;* but then God replies, *Vbi fructus?* Where be our works? The Egyptians in their palpable darkness could do nothing but sit still: it were a shame for the Israelites, in the light of *Goshen,* to do so. They could see to follow their business, the other could see no business to follow. We have work to do, and day-light to do it in: Let us beware least night come upon us before it be done. Common *knowledge* will not serve for the dispatch of this work: they must have a clear light, and a clear sight too, that can see to work up their salvation. Masons or Carpenters can see to work by a candle: the contexture of their labors is easily discernible. But to cut a Signet, or make a Watch, or do such curious manufactures, there needs a clear light: they cannot work but by day. For the dispatch of our secular affairs, an easy portion of *Knowledge* will serve the turn: a rational man, especially helped with experience, will go roundly through with them. But our Salvation is spun up of a finer thread; and will ask a greater measure of Illumination to perfect it. There may come a time of darkness, or we may

be removed to a place of darkness, or (for our neglect of the light) we may be oppressed with the power of darkness. Now the Sun shines, the Gospel flourishes; the word of Grace is preached, the Seals of grace are administered, all the treasures of heaven, and comforts of mercy are offered to us: Now let Salvation be our work on earth, and then Salvation shall be our reward in heaven.

In the knowledge of our Lord.] The second sound of this heavenly Trumpet summons us to an increase in *knowledge:* for there must be no dead or barren trees in God's garden: all fruitful, all *growing.* But here 3. questions may be moved.

1. Why *Grace* is set before *Knowledge,* when as in order, *Knowledge* is before *grace:* Illumination properly precedes sanctification: we must be wise, ere we can be holy: Among all the Virtues, *Wisdom* hath the first place. Why then first *Grow in grace,* and then *in knowledge?* We answer. 1. That they are infused together: In the act of our conversion, all graces (in their measure) are wrought in us. There is not a *Prius* and *Posterius* in their donation: as Princes give preferments, raising up their favorites by degrees. We have not patience put into us today, and temperance tomorrow, and repentance next week, and charity at another time: but they are given all at once: Our eyes are opened, our hearts softened, our affections rectified, all our faculties changed and sanctified at once. Indeed this renovation is not perfect at the first; that is left to our *growing:* but it hath at first a perfect being. The seeds of all graces are then sown in our hearts: not one left out. As *Joseph's* advancement was entire, and his honors came all together: For *Pharaoh* did set him*Super horrea totius Aegipti,* made him warden of his granaries: *Super domum Regis,* made him Lord Controller of his house: *Super milites,* made him Lord Martial and Lieutenant over his armies in the time of war: *Super totum populum,* Lord President over all his subjects. So our graces come at once, *quod essentiam;* by degrees, *quoad incrementum.* Holy *knowledge* therefore could have no priority of *Grace.* 2. *Grace* is the general favor of God, *Knowledge* but a particular grace: *Grace* the main river, *Knowledge* but a creeke: *Grace* the tree, *Knowledge* but the fruit: *Grace* the Mistress, *Knowledge* but the waiting woman, the attendant: *Grace* the mother, the honor of *knowledge* is to be the daughter: *Grace* hath many children, *knowledge* can be but one of them. Now it is fit, that the tree should be set before the fruit; the Lady before her servant, the mother before the daughter, *Grace* before *Knowledge.* Thirdly, *Grace* can save us without *Knowledge,* but what will become of *Knowledge* without *Grace?* Little Infants, the children of the faithful, die washed in the holy Laver, the blood of Christ, and are eternally saved: yet what *Knowledge* had they? They know not what others do unto them, what God hath done for them: they know not that they are baptized, they know not that they are borne: yet they are saved by *Grace,* without *Knowledge.* But who was ever saved by *Knowledge,* without *Grace.* It is orderly then, that *Grace* should be preferred before *Knowledge;* which gives life unto it, and without which it would perish. For *Knowledge* without *Grace,* will but sink men lower into hell: but *Grace,* without the help of *Knowledge,* will advance us to heaven, and crown us with glory.

2. The object of this *Knowledge* is *Jesus Christ:* why is the Second Person only mentioned? Why not the other two, the Father and the holy Spirit? Is it enough to know Christ without the rest? No; but we had never known the rest to our comfort, without Christ. If you object

that,*This is eternal life, to know God, and Jesus Christ:* first the Father, and then the Son, by no means leaving out the holy Ghost: for*Know you not that the Spirit of God dwelleth in you? Knowledge* is wrought in us by the Spirit, and shall not we know the Spirit that works it? Yes, God forbid otherwise: But in knowing Christ, we know them both. First the Father:*If you know me, you know the Father also. He that hath seen me, hath seen the Father also.* The Son is*the express Image of his Fathers Person:* therefore they that know the one, cannot but know the other. And for the holy Spirit;*No man can say that Jesus is the Lord, but by the holy Ghost.* It is then the gracious work of the holy Spirit, to teach us to know Christ. Thus in knowing *Christ* to be our *Savior,* we know the first Person to be our *Father,* and the third Person to be our *Comforter.* Christ is all in all: we cannot know the Sun, but withal we must know his light that illuminates us, and his heat that cherisheth us. It was *Paul's* determination,*not to know anything,* but what concerned *Jesus Christ.* That is enough; we need no more *Knowledge* to the completion of our happiness. Therefore it might well be decreed by the learned of the Christian world, that none should take their degrees in the School of learning, unless they could first read and understand the Title of *Christ crucified.*

3. Why are these two coupled together; *Grace* and *knowledge? Grace* had wont to have other companions:*Grace and truth came by Jesus: Grace* and *Truth;* there was a fit match. Rom. 5. *Grace and righteousness by one Jesus* another convenient pair. 1. Pet. 5. *God resisteth the proud, and giveth grace to the humble: Grace* and *Humility;* these two well consorted. Eph. 2. *By grace ye are saved through faith: Grace* and *Faith;* there also it is nobly accompanied. Psal. 84. *The Lord will give Grace and Glory;* O there is a blessed couple.*We have access by faith, into grace, rejoicing in hope of glory:* There, is *Grace* in honor and State: she sits on her Throne, waited upon by *Faith* on her right hand, by *Hope* on her left: neither is she without her crown, *The hope of Glory.* Indeed it is not yet placed on her head, for the day of her coronation is not come: but *Faith* sees it, and *Hope* expects it, and *Grace* shall have it. This is a society fit for *Grace:* Truth, Righteousness, Humility, Faith, Hope, Glory: there she is among her noble Ladies, attended by virgins of Honor.*Kings daughters were among thy honorable women: upon thy right hand did stand the Queen in Gold of Ophir.* All the other virtues are of the blood royal, yet but servants to *Grace:* She is the Queen that stands upon the right hand of God himself, in a vesture of gold, wrought about with diverse colors. She hath change of suites: sometimes she wears *raiment of needle work.* but still the *virgins that be her fellows,* or *followers,* are with her. But who gave *Knowledge* this privilege? How came she by this honor? That faith, charity, patience, obedience, and those Princely virtues should be left out, while she is put in? Those are all near the Person of the Queen, continually in the Presence: *Knowledge,* if it be a courtier, is of a lower rank, and more remote.

It may be answered, that 1. *Grace,* in one word, comprehends all the other: and where the *Genus* is named, what needs any mention of the *Species.* Faith is *grace,* and Charity is *grace:* repentance, patience, humility, and all the rest are *graces:* their particular honors are involved in the general. So that when we are called upon to *grow in grace,* we are not stinted to this or that *grace,* to one or more *graces:* but we are charged with all: *grow in grace,* in every grace: So the honor done to the mother, redounds to the whole family. *Knowledge* is not preferred to any *grace,* but every saving grace is preferred to *Knowledge.* 2. *Grace* and

Knowledge are joined together, because the one helps to maintain the other. *Knowledge* is like a star, the darkest part of the orbe, till it be enlightened by the sun; a mere dark lantorne, till *grace* put a light into it. It may see much into nature before, and be cunning in this world: but it is *grace* that gives it eyes to see into Heaven: Thus *grace* maintains *knowledge.* Again, the more we know Christ, the better we love him: the farther we look into the joys above, the more we are ravished with them: the more comfort we find in the fruits of *grace,* the more growth we wish to the tree of *grace,* in our own hearts: Thus *knowledge* maintains *grace.* We know the way to Heaven, because *Grace* hath informed our *Knowledge:* we go the faster to Heaven, because *Knowledge* hath inflamed our *Grace.* Fill the lamp with oil, and put no fire to it, and it will not keep us from darkness. *Lucerne non ex oleo accenditur, sed per oleum nutritur.* Let the head be never so full of *Knowledge,* till the fire of *grace* comes to it, it gives us no light: put to that holy spark, and then we see clearly. On the other side, *Grace* is not kindled by *Knowledge,* but by *Knowledge* it is cherished. *Grace* directs *Knowledge* how to contemplate, and *Knowledge* stirs up *grace* to practice. *Grace* will not suffer *Knowledge* to want Illumination: nor will *Knowledge* suffer *Grace* to want operation. Thus do they mutually help one another, and both help us to salvation in *Jesus Christ.*

These questions being cleared, let us come to the Distribution. *Grow in the knowledge of our Lord and Savior Jesus Christ.* Here is the Tree, the Life, and the Growth: The tree is *Knowledge,* the life of the tree is *Jesus Christ,* and the growth of it is not limited, *Grow in this knowledge.* The thing commended to us is no common chaffer, but *Knowledge:* no common knowledge, but the knowledge *of Christ:* no common or sparing measure of knowing Christ, but a *growth* in his *Knowledge.* To begin with the Tree it self; some fruit let me gather from that: one thing would be noted both for instruction, and caution; what the kinds of *Knowledge* be, and how it may be distinguished. Not let this be censured for a Topicall discourse, as if I meant to common-place upon *Knowledge* in general, or at large: For you shall perceive that I reduce all to this head, and only aim at this end, to show how unworthy all knowledge is to be compared with the *knowledge of Christ.* Together with the unprofitablenes of human science, without Divine; How vain it is, how fruitless it shall be, how sinful it will be, and how pernicious it may be, to the soul of man.

The kinds of *Knowledge* may three ways be distinguished. First, *secundum originem,* in their spring and beginning. Secondly, *secundum ordinem,* in their order and proceeding. Thirdly, *secundum efficaciam,* in their virtue and operation.

1. *In origin;* every *Knowledge* is from God, that only Giver of all good and perfect gifts: but every *Knowledge* is not alike: one may be more noble than another. All good in their kind, not all equally good in the same measure. Every perfect is good, but every good is not perfect: let us not think that all our gifts are of one size. Some of that *Noble man's goods* are called*Pounds,* and some*Talents:* now a Talent is more than a Pound. *Caesar's Penny* more than the Widdowes *two Mites:* yet good money all, in their several values.*The Law is good,* yet it could bring nothing to perfection. Nature, in it own self, is good, yet not perfect. Neither nature, nor the Law are taken away, for they are both good: but Grace is added to both, to perfect both. Wealth is called this*Worlds good:* and those temporal things we give to our children, as bread,

meat, nourishment, are called by Christ*good Gifts:* yet we cannot deny, but the gifts of Heaven are better. So one *Knowledge* may be more excellent than another; yet both good, and both from the same Author. There is a *Knowledge* common to all, and another peculiar to some. *Knowledge* in Trades, whereby men become skillful artificers, knowledge in arts, whereby they become famous Scholars; are both good: but not comparable to the *knowledge* of Grace and holiness, whereby they become good Christians. For common *Knowledge;*

1. Such is that we call wit and cunning.*The children of this world are in their generation wiser than the children of light.* Wiser in their generation, not wiser for regeneration. The wisdom of this world is *Folly;* yea,*Death,* and *enmity to God.* Owls see better in the night than men; yet men have a better sight than Owls. Cattes may have clearer eyes; but it is to kill Mise, not to read letters. The wisdom of Worldlings is but cunning: they study men more than books; which makes them good in their own alley: but turn them to new grounds, and they have lost their aim. They are far short of wisdom; not only in point of honesty, but in point of ability: For cunning is but a sinister *knowledge:* it may be*earthly, sensual; devilish, not descending from above.* There is a wisdom that descendeth not from above: how then is all *knowledge* from God? The faculty of knowing is from God: the defect or depravation of it is from man. Shall God be blamed for giving us eyes, because we turn them after vanity? Or bares, because we open them to scurrilitie? Or feet, because we make them swift to shed blood? No more is he to be blamed for giving us understanding, though we employ it to mischief. *Grace* and *knowledge* are coupled together in my Text, they are not so in every man.

2. Such is that we call Policy: *Achitophel* had wit enough to give shrewd counsel to a traitor, he had not grace enough to save himself from the gal-house. How great a Politician was that Counselor of *David?* How oraculous in his good, how devilish in his bad advices? Two projects he had to secure the treason: there was a damnable deal of cunning in them both. First, For fear that *Absalom* should relent, and *David* remit, and so that breach be pieced; he counsels him to second his unnatural conspiracy, with as unnatural incest: not only to violate his Fathers Throne, but his Fathers bed: and not to do this villainy in secret, the argument of fear or modesty; but so that all Israel might be witnesses of the sons sin, and the fathers shame. If they two be reconciled, thinks *Achitophel,* what shall become of us? But this act is so desperate and unpardonable, that he must needs go on in rebellion. Secondly, That this treason may end in victory, he hath another plot ready. Protraction may be an advantage to *David:* therefore*I will pursue him to night, and come upon him while he is weary.* How pernicious was this advice? For besides the weariness and unreadynes of *David's* army, the spirits of that holy King were daunted: so that the field had been won, ere any blow was stricken. Celeritie had gotten the conquest: there had scarce been any resistance of a sudden assault. Here was wit enough: *Achitophel* wanted not the *knowledge* to discern of times, and seasons. He that observes every wind, shall never sow: but he that observes no wind at all, shall never reap. If you ask from whence this *knowledge* comes, from Heaven, or from hell? I answer, from both, in a diverse manner. The faculty is from Heaven, the pravitie from hell. That he had a deep wisdom, he was beholding to God: that he diverted it to sinful purposes, he might thank the devil.

Let our observation be here, how dangerous a presumption it is to be wise without God: this is the way to come short home. How cunningly do political naturians contrive their plottes; as if there was no power to cross their projects, or revenge their wickedness. They conspire on earth,*God laughs in heaven.* So far indeed he gives way to their sins, as their sins may proves plague to themselves. So he disposeth of wicked men and spirits; *Vt dum nolunt implere patefactam, adimplent arcanam Dei voluntatem.* Whiles they think most to please their own fancies, they overthrow their own souls. This way saith the wisdom of almighty God: Tut, we know a better way, of ourselves. There was a King of *Aragon, Alfonsus;* who because he was a King, and a Philosopher, imperious over his subjects, and expert in they motion of the heavenly bodies, grew to such an height of insolency, that he blasphemously boasted; That if he had been of council with God in the making of the heavens, the heavens should have been disposed in a better order than th are. This man would not only be as wise as God, but wiser than God. There was one among the heathen, that went for wise; who said; That to become rich, he would pray and sacrifice to *Hercules:* but to be wise, he would do neither: not a bend of his knee, not a whiffe of smoke, would he afford: For for wisdom, he could help himself to it well enough, and be beholden to never a god of them all. Rich, if they would make him well and good; he might perhaps thank them for it: But of his own head, he could be wise enough. *Nunquid sapientior Daniele?* yes, he will be *Sapientior Deo.* The Apostle says, that every good gift*Comes down from the Father of lights.* We have some Astrologers, (called judicial, but indeed without any sound judgment at all) that have found out another derivation for these gifts: *De luminibus,* and so would have us look no further. Such a conjunction or aspect of the luminary bodies, such a constellation or horoscope, such a position of planets, produce you these good effects. This is according to their Astrology, not according to our Theology. Not *De luminibus, from the host of Heaven:* but *De Patre luminum,* from the God of Heaven, from the Lord of hosts. Those wizards are, of all men, the arrantest fools: they leave God, to go for *knowledge* to the Devil.

Oh the miserable end of wicked Politicians; what became of *Achitophel* for all his deep *knowledge?* He had great wit for the public, none for his private self: he, could govern a State, not rule his own passions. What a strange mixture of wisdom and folly do we find in that man? He will needs hang himself; that was an act of folly: yet first he will set his house in order; there was an act of wisdom. Who would think it possible, but for the truth of this example; that a man should be at once so wise as to put his house in order, and yet so mad as to break his own neck with a halter? That he should remember to order his house, that forgot to order himself? Yet there are such subtle worldlings, who are careful to provide their children portions and provide no portion of comfort for their own souls. They have wit and knowledge, but it lies wholly without therein their riches. They mind the disposing of what they have in their coffers, and forget what they have in their hearts: as *Achitophel* took care for his family, that took none for his own body and soul. Mark the end of these cunning rookes: and if they do not make away themselves with their own hands, yet they make way for the fiends of Hell to do it. He that with the deepest reach contrives his own sinful pleasure, does but study to provide his own halter. For use.

1. It concerns all Christian states, to exclude such men from their counselltables. That holy king of Israel would admit no Statesman, so far as he could discern, but such as were after his own heart; and he himself was a man after God's heart. Be he never so political, be his wisdom more than any man's: yet if his heart be not right, he will not be faithful. I know that where the breast-plate is naught, yet some use may be made of the head-piece: use, I say, not trust. If men come to council, and leave the God of wisdom behind them: there is rather a curse to be feared, than any expectation of a blessing.*Into their counsel let not my soul come:* nor ever let their counsel come into my soul. Look for no good of those designs, whereof God was not at the making. If he be locked out of the counsel chamber, error fills all the room. Where a political head sows, and a false heart waters, God will give no good increase. One spark of religion is worth a whole flame of secular wisdom.

2. It concerns all private men. Carnal *knowledge* is a Peripateticke, and loves to be walking: wickedness sets it the boundaries: it shall walk but within such a compass. A compass indeed; for *Impii in circuitu.* Mischiefe it may study, but no goodness. There is an earthy knowledge, which lies in bed, and deviseth tricks of lucre, projects of oppression. The ungodly are not without their counsel; but*blessed is he that hath not walked in their counsel.* What is the event of this counsel, whether taken of their fellows, or of their pillows? In the day, they inquire,*Who will show us any good?* In the night,*They meditate mischief on their beds.They consult shame to their house:* shame, is this all? No, ruin too: for *the stones shall cry out of the wall,* against them. Is not this a goodly *knowledge,* that brings with it shame and ruin? Such men have the wit to undo others, and do themselves no good. One might be wise in *Macedon,* and a very fool at *Athens:* as *Paul* before his conversion was eminent among the Pharisees, but an Idiot among the Apostles.*The wisdom of this world is foolishness with God:* and a man famous for *knowledge* in the opinion of the Earth, may be a mere sotte in the judgment of Heaven.*He that seemeth to be wise, let him become a fool, that he may be wise.* As we must be humble, that we may be exalted; and dead, that we may live; so fools, that we may be wise. Let us know that we know nothing, till we know the Gospel: and know that we know enough, when we once rightly know *Jesus Christ.*

3. There is a kind of *knowledge* above all these; whether that natural *knowledge,* granted to all men; or that artificial *Knowledge,* granted to mechanickes: or that political *Knowledge* granted to Statists: there is also a higher, even a Prophetical *Knowledge,* and this may be granted to reprobates. Such a *Knowledge* had *Balaam* in his ecstasies: scarce ever any of the holiest Prophets had so clear a Revelation of the *Messias* to come. The very beast he rode on, had both her eyes and her mouth miraculously opened; so that she could both see an Angel, and expostulate with her Master. There was such an old Prophet in *Bethel;* of whom, considering all, a man knows not well what to think. He abode within the air of *Jereboam's* Idol, within the noise of his sacrifices, and permitted his sons to be present at those Idolatrous services. If he were a Prophet of God, what did he in *Bethel?* Why did he wink at the sins of *Jeroboam?* What needed a Prophet to come from *Judah,* to reprove that sin which was acted under his nose? Why did he lie, and betray his fellow Prophet to destruction? Did these abominations become a Prophet of God? If he were not a Prophet of God, how had he true visions? How had he direct messages from God? How did he confirm the Word of that Prophet whom he

seduced? Why did he desire, that his own bones might be honored with his sepulcher? We may conclude then, that he was a Prophet of God; but a corrupt, resty, vicious one. When the other was slain by the Lion, he had so much truth as to give a right commentary upon God's intention in that act: so much hospitality, as to send away his guest, better provided for the ease of his journey than he came: Though this were but a poor amends; when he had betrayed the life, and wronged the soul, to cast away some courtesies upon the body. He had so much faith and courage, as to fetch his carcass from the Lyon: so much piety and compassion, as to weep over him: so much love, as to wish himself joined in death to that body, which he had hastened to death. There was some goodness in him: he was not absolutely wicked. But all this cannot excuse his sinfulness: he was a Seer, yet did not see his own way.

Such another was *Caiaphas:This spake he not of himself; but being high Priest that year, he prophesied that Jesus should die for that Nation.* He spake not himself, but God spake through him, as through a trunke; *Cajaphas* in the mean time never the wiser for it. That old riddle is applicable to him; Of a man and no man, (which was an Eunuch) who with a stone and no stone, (which is the Pumice) killed a bird and no bird, (which is the Bat) upon a tree and no tree, (which is the Fennell:) So *Caiaphas* was a Prophet, and no Prophet: a Prophet in that particular prediction, otherwise and at other times a Priest only, not a Prophet. He spake, and he spake not: he spake not of himself, and of his own excogitation; but God spake by him, in a sudden inspiration. It was not *Sermo natus in pectore:* it passed out of his mouth, but never came in his heart: the words were his, and not his. That *Jesus should die for that Nation, and not for that Nation:* for the Jews principally, but not for the Jews only. Thus it pleaseth the wisdom of God, to express himself even by the tongues of faulty instruments. Yea Satan himself sometimes receives notice from God of his future actions: which otherwise that evil Spirit could neither foretell nor foresee. Such, in all likelihood, was his information concerning the end of *Saul:To morrow shalt thou and thy sons be with me.* How could Satan tell this? Is the Devil become a Prophet? No. But as he was once a good Angel, so he can still act what he was. Well may lewd men be good Preachers, when Satan himself can play the Prophet. What Prophet could speak better words, than this soul spirit in *Samuel's* mantle? *Wherefore doest thou ask of me,seeing the Lord is departed from thee, and is become thine enemy? Samuel* himself while he was alive, could not have spoken more gravely, more severely, more divinely, than this hellish counterfeit. Good words are no rule, to distinguish a Prophet from a Devil. This kind of *Knowledge* is both rare and common: rare, in that it is seldom given to any: common, in that it is indifferently given to the good and bad. Prophecy doth not always presuppose sanctification. Many have had visions from God, that shall never enjoy the vision of *God.* One beam of holiness is worth a noon-day of Illumination. Give me grace, what shift soever I make for *knowledge.*

We perceive now that there is a *Knowledge* common to all conditions of men: there must then be a *Knowledge* special and peculiar to some, or what distinction have we? No beam of this is denied to the Saints; they may have it as well as the wicked: but there is a *Knowledge* denied to the wicked; they cannot have it as well as the Saints. To know not only the History, but the Mystery of the Gospel: to know God in Christ, Christ in faith, and faith in good works: to

know his sufferings our satisfaction, his merits our righteousness; and that we have our part in his Redemption: to know that God is reconciled to us, the Law satisfied, our sins pardoned, our souls acquitted, and that we are in the favor of the Almighty: to know and feel the sweet peace of conscience, the inexpressible comforts of the holy Ghost: to know that mercy shall keep us on Earth, and that eternal joys are prepared for us in Heaven: to*Know the riches of the glory of God's inheritance in the Saints:To know the love of Christ which passeth knowledge:* This is indeed a *Knowledge* worth our ambition, worth our seeking. But it is too high for the reach of carnal brains: as *David* speaketh in another sense,*Such Knowledge is too wonderful for them: it is too high, they cannot attain unto it:* The refulgent Glory of it would strike them blind.*The natural Man receiveth not the things of GOD'S Spirit.* In the other *Knowledges,* the Righteous have part with sinners: but in this the sinners have no part with the Righteous. Let me be weak in policy, so I may be wise to salvation. For application.

1. It reprooves them that know much, and will do a little: that have full brains, and empty hearts: a library of Divinity in their heads, and not so much as the least Catechism in their Consciences. Nor does this only touch the coppy-hold of Preachers, but it concerns the capital Tenure of all Christians.*Thou which teachest another, teachest thou not thyself?* It is no impossible thing: the candle that lights others to see by, sees nothing it self. Yield that the candle hath no sense; yet may not an ill favored Painter draw a fair picture? Though himself have none of the most pleasing countenances, yet he may counterfeit an amiable face. The praises of virtue may be extolled and magnified in the mouth, where virtue it self cannot get into the heart: *Laudatur, non admittitur.* The Carpenter may square other men's timber by the rule, his own at a venture. The servant may draw wine for all the family, and yet drink water himself. There is no necessity that everyone should be good, which teaches it. When an orator, with great store of wisdom, had bitterly declaimed against folly, and somewhat abused his auditors: it was afterwards replied upon him by one of them; Sir, your discourse of folly, may well be divided into three parts: One part you have declaimed against in all men, one part you have bestowed upon us, and the other part you have kept to yourself. But when a man shall commend wisdom to all his hearers, and keep no part of it to himself, for his own exercise, is it not madness? This is as if he were set to tell heads, and to number the company, and should forget to reckon himself. When an inheritance is to be divided among many children, will any coheire set out the portions of the rest, and forget his own? We say for temporal things, when a man spends all, or gives away all: It was but his kind heart: But in the distribution of spiritual things, to leave ourselves none, argues not a kind, but a stupid heart. Heavenly *knowledge* is not lost by communicating: we may both give all, and keep all. Lord enable me to give so much as may make others rich in grace, and yet to keep so much as may make myself rich in glory.

2. For us all; Let us keep our *knowledge* from ranging: It will hunt counter, if it pursues any other game but salvation.*Ye worship ye know not what.* That is a wild and rambling devotion, which knows not what it worships; whether God or an Idol: as*Saul,* instead of *Samuel,* worshipped the Devil; *Stooping with his face to the ground, and bowing himself. Knowledge* is apt to fly out, unless it be kept in *coram* by goodness.*It is a people that do err in their hearts, for they have not known my ways.* Soone must they err, that wander from the ways of God. Many herbs

thaat are wholesome and useful in the garden, grow wild in the desert or common field. So there is the wild Rose, and the wild Sage, and the wild Thyme, wild Succory, and wild Tansey. These may have some virtue in the Forest, where they spring naturally; but much more in the garden where they are set carefully. Wise men are called Sages; but our wisdom will grow wild Sage, if it be not kept within the garden of grace. Our Roses will wither, our time change color, our succors be to seek; all will turn wild in the wilderness of sin. Our *knowledge* it self may so become wild, and so lose all the virtue. Fire is good and necessary, while it is kept upon the harth within the chimney: it serves to warm our hands, to dress our meat, indeed for innumerable uses: but let it break out into the house, and the rage is most violent, the mischief unrepairable. If our *knowledge* have got a gadding humor, a trick of playing truant; if it will steal out of school, to chatte with Satan, and to enquire how the market of the world goes; how flesh and blood may be satisfied, in their appetite, in their addiction, in their curiosity, in their sensuality; it soon becomes wild, and flies out into rebellion. But keep it *In orbe pietatis,* within the lists of godliness, and then it is a window to the Ark, an eye to the soul, a guide to the affections, a *Iehoida* to *Iehoash, to do right.*

There are two daughters of the understanding; *Scientia, Conscientia:* they must be sisters, both for their names and natures. *Con* (we know) is ever in composition: so that *Conscientia* is but *Scientia cum alis:* a couple of them there must be at lest. *Science* travells abroad, Conscience keeps home: it is internal and domestical. *Knowledge* is the Intelligencer, and brings in news; whereof conscience determines. It may be sometimes a-sleep, but is never absent. *Nec fugere, nec fugare poteris.* It is bred and borne within us, it will live and die with us. When *Adam* by his sin had brought ruin upon himself, and deaded the powers of his soul to goodness; this faculty had the most life remaining in it, and was left like *Job's* menssengers to bring him news of the great loss;*I alone am escaped to tell thee.* This little spark was left fresh, to show what great lights were extinguished. The office of *knowledge* is to inform conscience: the office of conscience is to reform *knowledge, Knowledge* is the eye of the soul, and conscience the glass: (for it is but reflection of the soul upon it self) now our eyes cannot see themselves but by the reflection of a glass: nor doth *knowledge* rightly know it self but by the representation of conscience. In knowing of other things consists the excercise of Science: in *knowledge* of ourselves, the excercise of Conscience.*Cùm alia scit animus, Scientiae dicitur: quum scipsum, Conscientia.*All the arts, and trades, and policies, and mysteries we know, are but cyphers: Conscience is the figure; put this to them, and they will amount to something. From hence come so many errors in our life, when one sister leaves the other; when Science will not take conscience with it, walking abroad; nor look in the glass of conscience, coming home, I know that Conscience is as *Zeno* said of a wife: *Aut perpetuale refugium, aut perenne tormentum:* sometime she will be chiding, but it is because we have been rambling. What the Scripture speaks of *Dinah,* and the Poets feigned of *Diana,* experience finds true of *knowledge.* Whiles *Dina* would be straggling from her fathers house, she was ravished by *Shechem.* Whiles *Diana* or *Proserpine* would be roving from her mothers house, she was wrapped away by *Pluto.* So when *Science* leaves Conscience her mistresses house, she will be defiled with sin. Goodness is the seasoning of *knowledge:* if human wisdom be not powdred with Divine grace, it will stink: that only can keep it, and make it keep. It is not unlike that petitioners son in

the Gospel, in a manner lunatic; it will *fall into the fire, and into the water* too: the Disciples could not cure him, so nothing in nature will help this: Only as *Jesus* spake there,*Bring him hither to me:* so if he will be pleased to speak here of our *knowledge, Bring her hither to me;* she shall be healed, her sister conscience comforted, and their mother the soul saved.

2. *In ordine;* some *knowledge* is more honorable than other; *Desiderabilius auro,more to be desired than gold.* Gold hath the precedency of all metals; more noble than silver; but God's word is more noble than gold. The Apostles counsel is universally to be embraced,*Covet the best gifts. Solomon* took *knowledge* and wisdom for the best; and without any leisure of deliberation, fastens upon that:*Give me a wise and understanding heart.* That soil could not have borne such fruit alone: if God had not sown this seed, the desire of *knowledge* in his heart, *Solomon* would not so much as have dreamed of it. Yet this choice being made, God likes the suite so well, as if he were beholding to his creature for wishing good to it self. So doth he esteem a good election, that he recompenseth it with advantage. If riches had been his request, he had never known wisdom, nor (it may be) riches, neither: Now he asks the best, and speeds of all. Riches and honor come into the match. Because he asked what he should, he shall receive both what he asked, and what he asked not. Of that which was promised him sleeping, he found the performance waking: even such an Illumination in all the rooms of his heart, as if God had given him a new soul. We say of temporal things, The best is best cheap: but of spirituals, the best is most precious: how dear so ever they cost us, they should be most dear unto us.*Christ* doth not dispraise *Martha's* hospitality, in preferring *Mary's* piety. Though she had *chosen the better part,* Yet this doth not deny the other to be good. Many things are necessary to salvation, but the *knowledge* of the Gospel is the chief. [g] It is necessary *antonomatice, prae caeteris; Simpliciter & propter se, necessitate finis:* others *in ordine ad finem, & propter ejus consequutionem.* As sustenance is necessary to maintain life; yet physic and excercise are necessary too in their times and places. *Bonum* is not excluded by *Melius:* water out of the tankard shall not lose the reward, but meat out of the cupboard shall find a greater.*Let the dead bury their dead, follow thou me.* It is a good work, *Mortuos sepelire:* but *Evangelium nunciare,* better. St. *Paul* more extolls *Evangelizandi, quàm baptizandi functionem:Christ sent me not to baptize, but to preach the Gospel.* The ministry of the word, is more noble than the ministry of the board.*It is not reason that we should leave the word of God to serve tables:* therefore the Apostles chose Deacons to that purpose, and *gave themselves to prayer and preaching of the word.*

There be some things not worth the knowing, because they are not worth the having. [m] *Set your affection on things above, not on things on earth.* Not on earth, for that is the place from whence Christ is risen;*He is not here.* It is but a folly to seek him where we are sure he is not. Not on the mountains, where the beasts seek their food: not among the clouds, whither the fowls of the air seem to aspire: not among the stars, that *Summum Astrologia,* the highest of naturians. But in a higher place, above all these, in heaven. Heaven is a great circle; where there? In the highest place of heaven; at the right hand of God. As nature would have us no moules, so grace would have us eagles, to mount up*where the body is.* There be upon earth, some things higher in estimation than others; which the world takes for *Superna, things above.* To be above others in wealth and abundance; the richer, the higher; this is one *Supra:*

To be above others in honor; the nobler, the higher; is another *Supra:* To exceed the common sort in pleasure, and the variety of carnal joys, is a great *Supra* with them. But alas, all these are *inferiora;* and (without repentance) will sink down to *inferna:* Those have but base minds that admire them, and but lean souls that are satisfied with them. There is a *Supra* far above all these; a glory and immortality to be known: we are *ad altiora geniti,* and should have a holy ambition of them.*To know the love of Christ,here is wisdom* indeed: to know the way of salvation, is the *Supra* of all knowledge. When we are studying that let us think we are about a high point of wisdom; and that to perform it well, is the wisest action of all our life.

This *knowledge* does not only bring grounds for Judgment, but rules for practice; and gives reasons why we do things, or leave them undone, It argues thus; I am now about a work, what will God think of it? May I offer it to him? Will he allow it? Will he help me forward with it? Will he in the end reward me for it? This is indeed a happy *knowledge;* as if it had been wrapped up with *Paul* into Paradise: or if it be not taken up into heaven, yet heaven is let down into it. As the legend speaks historically (which is only true Symbolically) of S. *Christopher;* that before he was converted to the faith, he would serve none but the strongest: so this knowledge aims at none but the highest. He had for his first master a man of great strength and puissance, but a king subdued him: him he forsook for that king, but finding him to be overcome by a neighbor, he betook himself to that other Pagan conqueror: This conqueror was also tyrannized over by the devil, to whom he was a mere slave, doing all his base commands: This he could not endure, but entered into service with the devil. For a while he admired the power of his new master, and what a dominion he exercised over the sons of men; but in a short space he found out his weakness also: so feeble and fearful was he of a piece of wood, he durst not pass by the Cross; but when that stood in his way, he must back again. Now that weary servant longed to know what this Cross meant, and how he might find out a more potent Lord. It was told him that Christ was the Lord of that Ensign; and that the Cross was his Banner. Thither then he flies, and there he found out a most mighty, an almighty Master. So let our *knowledge* climb; from strength to strength, from height to height, till it*appear before God in Zion.* Let it mount higher than riches in their Treasury, higher than Princes in their Throne, higher than stars in the Firmament, and fetch all her light and comfort from God in *Jesus Christ.*

There is a double use to be made of this point. First, despise not the least. Secondly, but seek the best *knowledge.*

1. There is no good *knowledge,* but it comes from the Grace of God, and tends to the glory of God. As *Solomon* despised not to know the hyssop on the wall, no more than the Cedar in *Lebanon,* so though thy *knowledge* be like the Sun, yet contemn not the least star.*There are diversities of gifts, but the same Spirit:* all light comes from the same Father of lights. He that made the Elephant, made the Ant; as well the Fly, as the Eagle: the poorest worm that creeps on the earth, as the most glorious Angel in heaven. He that gives us the Kingdom of heaven, and those eternal joys; gives also every piece of bread we eat, and commands us to acknowledge it. In one and the same prayer, which is the exemplar and precedent of all prayers, he teacheth us to sue for both *Regnum tuum,* and *Panem nostrum.* If it were but a little

spark got into the flax, Christ would not quench it. Despise not the mean knowledge of thy brethren, though thy own soul have a clearer und•rstanding. There may be Divine wisdom in the heart of a man, though it want utterance. Full many have proved holy Martyrs, that never were profound scholars: As that simple woman answered the persecuting Prelate in Qu•ene *Mary's* days, when he questioned her about the subtleties of learning: *My Lord, I cannot dispute for the truth, but I can die for the truth.* Thou hast a more reaching brain, another may have as honest a heart. Honor the least Grace of God, wheresoever thou find it. Say the gifts in some Christians be small: yet reverence the Giver for these: and then thy happiness shall be like *Nathaniel's;Thou shalt see greater things than these.Who hath despised the day of small things?* The day of small things may beget a day of great and glorious things. They that would not acknowledge God in the greater judgments, were driven to do it in the less.*This is the finger of God.* God is called the *Father of lights: Luminum,* in the plural, because of the degrees and diversities of his gifts: otherwise *Pater luminis* would have served. But we must respect the number, as well as the nature of his gifts; and the several degrees of this gift, *knowledge;* which is light indeed, and fit to come from the Father of lights.*There is one light of the Sun, another of the Moon, and another of the Stars;* and among the StarreS, *one differeth from another in glory,* Though one be not so bright as another, yet they are good all. Now God made the dimmest star as well as the Sun in all his splendor. The humble Days-eye would fain grow, though it cannot shoot up so high as the Marigold. Let us learn to know and glorify God even in his least works; as *Caesars* image is not only seen in his come of gold, but even upon the poor penny. Bless him in all, for all.

2. Choose the best: refuse not *knowledge* in lower things, but aim at the highest. The serpent is the emblem of wisdom: *Pharaohs* enchanters wrought wonders, when they turned their rodds into serpents; but *Moses* his serpent devoured all theirs: all sciences are swallowed up in the *knowledge* of God. There is no true *knowledge,* which knows not*Quo or dine, quo studio; quo fine,* all things are to be done. For order, *Id prius, quod maturius movet ad salutem.* For desire, *Id ardentius, quod vehementius ad charitatem.* For the end; to the edification of others, not ostentation of ourselves. That noble queene of the South came far to learn *knowledge:* in *Solomon* she found the mine, and stored her soul with that invaluable treasure.*She gave him sixescore talents of gold;* that was a royal gift of a queene to a king: *Solomon gave her whatsoever she asked;* and that was a more royal gift of a king to a queene. Hers was temporary riches, his eternal: Hers might comfort the body, his could save the soul: hers arose out of the Earth, his came down from Heaven: her gift could not make *Solomon* happy, his gift made the queene of *Sheba* blessed: She came rich, she went away wise: she came a queene, she went away a Saint. There was not more freedom in her gift, than in her receipt: her own will was the measure of both. She gave what she would, and she received whatsoever she would ask: and surely she would ask the best. She was not such a truant in the school of wisdom, nor had so little profited by *Solomon,* but that she learned to crave the best. She returns therefore more richly laden than she came: she gave to *Solomon,* as a thankful client of wisdom, *Solomon* returns to her as a munificent Patron, according to the liberality of a king. Seeing there is one *knowledge* higher and better than another, let us choose the best, the highest.

Give a natural man his choice of any dignity or honor in this world, and where will he fixe? Would he content himself with a mean office, and hold it a credit to be chosen Churchwarden or Constable? Offices which not a few are proud of. Or would his ambition be no more, than to fly Justice-height, and be in commission of the peace? Or would would he be pleased with the Majorality of a city, or with some eminent place of judicature on the Bench? Or would the Nobility of a Peere, or to be a General of the army, or a Statesman at the Counsel-table satisfy him? Or were it enough for him to marry with a Princesse, the daughter of a king, which *David* took for so great an advancement? Or would he be content with *Joseph's* place, to ride in the second chariot of Egypt, and to be Lord lievetenant over the kingdom? No, but so long as there was a *Pharaoh* to say,*Tantum in solio te major ero, only in the thrones I will be above thee,* he is not pleased. *Aut Caesar, aut nihil:* the king he must be, or nothing. His aspiring thoughts would never rest, till his head were encompassed with a crown. O where is our holy ambition of such a spiritual honor? why *knowledge* is a crown:*The prudent are crowned with knowledge.* Not every knowledge; the Gardiners to plant: the Carpenters to frame: the Lawyers to plead: the Sophisters to dispute; these cannot be called crowns. Men may have skill in these, and the like, and yet never deserve the glory of a crown, much less the crown of glory. It is not the Philosophers *knowledge,* but the Christians, that is truly a crown. To know God in Christ, this crowns us. To the crown we would be as near as possible we can: if we may not be kings, yet at lest the kings Favorites. When it was phansied that Christ should be a great King upon earth, there was suing straight to be near his Throne. Not so much as goodwife *Zebedees* two sons, that smelt of the fisher-boat, but means was made for them to be next the King. Earls are *comites Regis,* and have their Coronets: so are the Saints, having*a fellowship with Christ.* Yea they are *Reges;* Christ hath *made us kings to his Father.* Not that they may do what they list: Spiritual kings may not be lawless; for they are *facti à Christo,* and *Reges Deo.* One crown they have, *Corona sapientia:* another they shall have, *Corona gloriae.* Why then do we stick upon these lower objects, as if the *knowledge* how to be rich or potent, were such a worthy matter. They be but *Lutulentae coronae,* dirty crowns, that are made of such stuff: Higher must our *knowledge* mount, or no crown is to be had.

There is a saucy *knowledge;* when the Astrologer will offer to pick God's Counsel out of the Stars, and derive his honor upon constellations. That speculation is high enough, too high, but withal too presumptuous: the Astrologer shall never make himself a crown of Stars. There is a wanton *knowledge,* a fictitious poesie, transported not only from modesty, but from morality: which multiplies the one Deity into the plurality of gods: prefers *Pernassus* to Mount *Olivet:* faignes and commends an *Elysium,* for the Heavenly kingdom: placeth Metamorphosis instead of miracles: to whom a neat pleasing fable is more delightful than the true and saving Gospel: and in whose mouth the figments of a petulant brain, are more frequent than the Word of the eternal God. Their souls are taken with a smooth poeme: they use to call it a Rapture, and stick not to add the attribute of *Divine.* But when a Poet courts his Mistress in a lascivious time, is this a divine Rapture? To defame the reputation of men, of States, of Saints, in railing Satyres; is this a divine Rapture? I censure not the art of Poesie: it is excellent; a *Knowledge* that may both *prodesse, & delectare:* I do not flowt Poets, that they

are the best Writers, next to them that write in prose. But it is the looseness of luxuriant wits, and spurious fancies, full of the venom of the Serpent, that makes it odious. A higher and nobler *Knowledge* belongs to Christians: in Psalms Hymns and Spiritual songs, to sing the praises of God *Sursum corda,* yea and *Sursum cerebrae* too: thither upwards all. As our bodily eyes see not the air that is next them, nor the fire, nor the spheres, nor stop upon anything till they come to the stars: So let the eyes of our souls, wisdom and knowledge, see nothing of this world, though it be never so near us; but pass through all, and only fixe themselves upon the peace, and joy, and glory in heaven. So will the Lord bless our *knowledge,* and crown our heads with a Crown of honor here; and then crown that Crown with the Head of all, which is *Jesus Christ,* hereafter.

3. *In Efficacia;* some *knowledge* is more effectual than other. There is a Theoricall, and a Practical *knowledge:* the former whereof may be without the latter, but the latter cannot be without the former. Men may have *knowledge,* and yet not do well: but no man can do well, unless he have *knowledge.* So divers Interpreters by *knowledge* here understand obedience; the fruits, and effects, and consequents of *knowledge,* which are good works. As if the Apostle had said, *Grow in grace,* and in the works of grace. It is no news to have *knowledge* taken for obedience, or obedience for knowledge.*He judged the cause of the poor and needy, was not this to know me, saith the Lord?* If they be two, yet they are such two, as would never be parted, never found asunder: like *Mary* and *Martha,* both sisters, and both busy about Christ. *Mary* listens to his Word, that she may know what to do: *Martha* looks to her hospitable office, that she may do what she knows. *Martha* prepares to feast him, *Mary* prepares to be feasted by him. And those lazy admirers of the Contemplative life, have yet ascribed a greater reward to the Active: as to relieve the poor and comfort them, is better than to say only, God help them. Every *Cherub had the form of a man's hand under his wing.* There is not only the wing of *Knowledge* to fly aloft; but the hand of practice, to do good below. The one doth not cross, but assist the other: as the hands fetch their direction from the eyes, and the eyes look to the operation of the hands. As *Simeon* and *Levi* were *brothers in evil:* so *Mary* and *Martha* were sisters in good. The union of these two is much commended both in the Scriptures, and by the Fathers.

For the Scriptures: *Hos.* 6. *I desired the Knowledge of God more than burnt offerings.* If this were only a speculative *knowledge,* certainly then there was more worth in burnt offerings: for what is God the better for our wisdom? He is honored by our sacrifice. But obedience hath there gotten the Name of *Knowledge,* and then it is fully expounded.*To obey is better than sacrifice.* So *Deut.* 4. *Keep the Commandments of God, and do them, for this is your wisdom and understanding* before God and men. Not a sign of wisdom, nor an effect of wisdom, nor the companion of wisdom; but *Ipsa sapientia,* wisdom it self. There also hath obedience got the Name of Wisdom. So *I am.* 3.*Who is a wise man among you, and endued with knowledge? Let him show his works out of a good conversation with meekness.* There if they be not *sub codem nomine,* yet they are *in eodem homine:* if distinguishable in their nature, yet inseparable in their subject. For that man's *good Conversation* is wisdom, his *good works* wisdom, his *meekness* wisdom, and the discreet *showing* or manifestation of all, wisdom, 1 *John.* 2. *He that saith, I know God, and keepeth not his Commandments, is a liar,and the truth is not in him.* There is no term

so odious with us as a liar: yet *David* was very round and homely with us, when he says,*All men are liars:* without question, all sinners are liars. Some had their Sirnames from *Greatness;* as *Alexander* the *great, Pompey* the *great, Constantine* the *great, Charles* the *great:* Others from *Piety,* as *Metellus Pius, Antonius Pius, Aeneas Pius:* The conscionable and obedient Christian takes one Name from *Wisdom:* He is *Vir Sapiens* as well as *Vir Bonus.*

For the Fathers;*Nazian.* He is the wise man *qui pauca de virtúte loquitur; sed propter virtutem multa facit. Sapientia illa clara est, non quae verbis volat, sed quae virtutibus constat.* Bernar. *Sol non omnes, quibus lucet, etiam calefacit:* so wisdom gives men light, to know what they should do: but does not inflame their affections, to do what they know. It is one thing to know wealth, another thing to possess it: *Nec divitem facit cognitio, sed possessio.* Let me add, *Nec divitem facit possessio, sed fruitio: usus, non habitus.Isidor.* It makes to the accumulation, and aggravation of a man's sins, *Scire quod sequi debeat, & sequi nolle quod sciat.Hugo. Frustra divina cognitionis abundantia crescit, nisi divinae dilectionis flammam augescat.Augustine.* As God hath given the office and Ministry of Baptism to many, but the power of remitting sins in Baptism he keeps to himself: So *knowledge* is a common gift; one man may teach another: but holiness is a peculiar grace, which he gives by none but himself: There may be a substance without an odour: but there can be no odour without a substance: So there may be *knowledge* without good works, but good works without *knowledge* never. A distinction of them we may conceive in our brains, God forbid there should be a division of them in our hearts. This consideration affords us a threefold use.

1. It is our Apostles charge,*Add to your virtue knowledge:* my exhortation here must be, Add to your *knowledge* virtue. If your wisdom be not operative, it had better not be at all: For we must give account of our knowledge, and that account must be according to the fruits of our knowledge. As *Gregory* speaks of the Feast of Resurrection; we keep *Easter* but ill, *nisi quod de more celebratur, etiam quoad mores exprimatur:* unless we express the matter of the feast, in the manner and form of our life. So we shall give but a sorry account of our knowledge, without a Catalogue of good works: an Inventory, not of our own counterfeiting, but upon record in heaven.*The Spirit moved upon the face of the waters,* in the Creation: He did not lie, nor sit, nor stand upon them, but he *moved:* he instantly fell to work.*An Angel troubled the waters;* not only looked on them, but moved them. We are no sooner put into the spring of spiritual *knowledge,* but at once we both perceive our own fowlenesse, and in that holy Laver begin to wash our souls. As *Naaman* did not stand to view *Jordan,* but dipped himself seven times in it, to get off his leprosy.*They looked,* or had an eye *to him, and were lightened.* Light and heat are inseparable: the nights are hotter *in Plenilunio,* because then there is more light. If the Lord doth enlighten us with *knowledge,* he doth also warm us with charity: and charity will be doing good works.

2. The purpose and end of our *knowledge* must be directed to goodness. Many learn much, that they may be *Docti,* not *Boni;* and reputed *in Sapientum, non in Sanctorum numero.* So some Lawyers study to be cunning in the Laws; not with an intent to help their poor oppressed Clients, but by intricate quirkes, windings, and distortions, to squease their purses. They would be rich by their *knowledge,* not honest: as their Heirs would be made noble by their

riches, not hospitable: and the third generation leaves neither honor, nor honesty, no nor riches behind them, to their posterity. The Priests and Scribes could plainly have informed *Herod* concerning Christ; and clearly have expounded the Prophet *Micah;* that he was to be a spiritual King, and not to take upon him any earthly Principality: so that *Herod* needed not to fear the loss of his kingdom by him. Thus might they have kept that Tyrant from blood, and prevented the murder of so many Innocents. But such was their pride, that they would not. They had the keys, but they scorned to open the door. So you have *Herod* turning over the Bible, searching the Scriptures, examining the Prophets; but to what purpose? He says, *Vt Christum adoraret:* but he lied, for it was *Vt Christum devoraret.* Know, to be better, as well as to be wiser. There is no comfort in any *knowledge,* the scope whereof is not Divine goodness.

3. Let no *knowledge* satisfy us, but that which refers us, prefers us to Christ. There be common gifts, wherein natural men take their full acquiescence: yet we know, the dispensation of them extends to very Reprobates. *Balaam* had the gift of Prophecy, yet he *loved the wages of iniquity.Saul* had *another heart given him:* a kingly heart, not an holy heart. *Ahithophel's* counsel was oraculous, yet his end desperate. *Judas* happily could preach like an Angel: yet in practice, a very Devil. Baptism is a gracious gift of God, yet many after the water of Baptism, go to the fire of Hell. Prophecy, an eminent gift: yet *Saulinter Prophetas.* Faith, necessary: yet *The Devils believe and tremble.* Do we not see in the world, a great Statesman, yet a mere Atheist? A deep Divine, yet too covetous? An expert Lawyer, yet a corrupt Judge? An experienced Physician, yet a mere Naturian? A rare Scholar, yet a great Drinker?[r] *Chrysostom* hath a fearful saying; He that knows good, and lives in evil, is no better than a Devil in the shape of a man, or no better than a man in the nature of a Devil. These may have good parts, but they are not good men. The Devils know and believe, believe and tremble: but they can do no good. Let us turn to God with repentance, which the Devils cannot do: and be engraffed to Christ by faith, which the Devils cannot be: and possess the Spirit of sanctification which the Devils cannot have. So shall we both *in grace and knowledge,* resemble the blessed Angels, and be Partakers of their glory in the Heavens. As no place can content the Fire, but the uppermost: still it riseth up toward the own Region: so let no *knowledge* satisfy us, but the *knowledge* of Christ. The other Elements, Earth, Water, and Air, are pleased with lower rooms. There is an Earthy *Knowledge;* which lives like a moule in the mould, in the warm bowels of wealth; and cries, Let them take higher happiness, that have a mind to it. Earth will to earth; an earthly desire, to an earthly Center; so they live: till earth be turned into earth; so they die: yet, till earth be turned out of earth, their earthy souls into hellish torments. This is a base and brutish life. There is a *knowledge* one story higher; a watery *knowledge,* that seeks only after pleasure, and the sensual delights of the flesh. Give it lusty wines, beautiful Strumpets, music, and banquets, sport and merriments; this is all it cares to know. Where is the best liquor? Where lies the handsomest Whore? Where meets the joviall Companion? This is a fluid *knowledge,* that turns the blood into water, the very soul into water, and so runs it into the dead sea. There is a *knowledge* yet a story higher than this; an airy *knowledge,* that seeks for nothing but glory. Advance it into the Princes favor, make it an admiration to the vulgar, blow it up with increase of honor: such empty, airy, windy stuff will fill this vain bladder. These Elements of our sloth sit quietly in lower rooms:

but divine *knowledge,* like the noble fire, mounts aloft, & finds no rest but in the region of Immortality.

In the knowledge of our Lord and Savior Jesus Christ] All this while we have been getting up *Jacob's* Ladder, and climbing by certain stairs and degrees to the *Knowledge of Christ.* Now our meditations are come to the top; let us view the beauty of *Zion,* and with our intellectual eyes behold the *Face of Him whom our soul loveth.Thou art fairer than the children of men.* First, generally.

1. The Sun and the Sea are the 2 great receptacles; the Sun of light the Sea of waters. For the former; God made the light before the Sun: but when he had made the Sun, he reduced all the dispersed light into this one luminary: not locking it up in that body, as *Aeolus* the winds in a cave: but so disposing it for the better cōmunication to the world. Christ is the Sun of righteousness: in him is treasured up all wisdom and *knowledge:* not under lock and key, for the door stands continually open to all humble Clients. It is but*Ask and have:* it cannot come upon easier terms.*In Him are hid all the treasures of wisdom and knowledge:* not for his own use only: as the Sun hath not light for itself; but for our more convenient participation. *He is made to us wisdom:* 1 *Cor.* 1.30. to us. In himself he is the wisdom of God, not created, but creating all things. But what were this to us, if we might not partake of his wisdom? If He did hoard up his *Knowledge,*as a Miser doth his corn, or a Philargyrist his coin, we might still be poor and beggarly for want of *Knowledge.* But as*it pleased the Father that in Him should dwell all fullness:* so *of his fullness have we all received.* And as we receive, so we must return: as our knowledge comes from his Grace, so it must return to his Glory. Without Christ we could not attain to *knowledge,* and without *knowledge* we cannot attain to Christ. It came from Him, and it must never rest till it come back unto Him. *Grow in this knowledge.*

For the other; the Sea is that great cistern, to receive the confluence of all waters. First, From that large and vast pond, water is derived into all parts of the earth by veins and springs: those springs run into rivers, and those rivers empty themselves again into the sea. So all good *Knowledge* flows from the fullness of Christ, and is conveyed to us in certain pipes and chanells, the ministry of the word and Sacraments. This living water should return to the first fountain, all our knowledge must have recourse unto Christ. Secondly, Rivers run by diverse countries, and everywhere do them good as they go: and according to those several coasts, they have several names: but still they pass along, and keep their current: They make many grounds fruitful, but tarry with none of them: to the main they make a-main, and there they lose their names. *Knowledge* is a fair stream, and runs by many arts and mysteries; and does good at all times, in all places, to all persons. According to the several objects it hath several names: as knowledge in medicines makes physicians, in the Statutes makes lawyers, in the arts makes scholars: But it sticks in none of these: still doth all good knowledge go forward, reaching at the *Summum bonum,* till it be quite swallowed up in the comforts of Jesus Christ. Thirdly, when rivers come near the sea, the sea sends forth the tide to meet them, as it were a harbinger to entertain them. So when our knowledge is heavenly affected, and inflamed with the love of Christ, as the Queen of *Sheba* was with the wisdom of *Solomon;* then Christ spreads out his arms to meet us, as the Father met his returning son. He

prevents us with his favor, and graceth us with an extraordinary honor. Only this difference there is: the rivers are sweet, the sea is brackish: but our waters are brackish, and this sea is sweet. Other streams lose their fresh and pleasant taste, when they come into the sea: ours never gets any pleasant or wholesome taste, till they come thither. All our knowledge is brinish and unsavory by nature, and only obtaineth sweetness by flowing into this Ocean of goodness. O Lord,*all our fresh springs are in thee.* We have waters of our own, but they are bitter: Like the waters of *Marah,* whereof the Israelites could not drink; bitter waters. In the fountains of our hearts are the waters of manifold corpuptions; so harsh that they will not down with our thirsty consciences: or unwholesome, like the waters of *Jericho;* they*make the ground barren.* Either all our fruits are wild, or our trees fruitless. Yet Christ can sweeten the one, and season the other, and cure all; by giving us the knowledge of his mercy, and the assurance of our own salvation.

2. Thus generally: Now this *Knowledge* is so sweet, that if we have once tasted it, we will exceedingly thirst after it.*The eye is not satisfied with seeing nor the ear with hearing,* nor the heart with knowing: we are never content, till *we see face to face, and know as we are known.* As nothing could quiet *Absalom,* but*seeing the face of the King:* so we long to know how we may know Christ. And but reason; for there be many that meet him, and yet do not know him, some that seek him, and yet are ignorant of him when they see him.*Jesus stood by Mary, she saw him, and yet she knew him not.* The two Disciples were walking and talking with him; yet*their eyes were holden that they should not know him.Joseph* had done much for his brethren, yet *they knew him not.* Christ at his Resurrection was so changed, that they knew him not: *Quis iste,who is this that cometh Edom?* They might have some reasons why it should not be He. First, Christ was put to death, put into the grave, and a great stone upon him, but three days since: this man (we see) is alive and alives like. Secondly, Christ's apparel was shared among the soldiers, and he was left naked: this man hath on glorious apparel. Thirdly, Christ was wrapped in linen, and so laid in the earth: so that if he appear, it must be in white: this man comes quite in another color all in red. So many disputes we still make about his presence: Not only about his real presence in the Sacrament, whereof there be large volumes of controversies: But also about his spiritual presence in our hearts, wherein there is a world of doubts. If some unusual crosses disturb our peace, or trouble our affections, presently there breaks out a voice, mixed with murmuring and despair, *God hath forsaken us.* No talk of his presence of his absence we complain: our cowardly spirits give him gone quite: yet *non longe abest,he is not far from everyone of us.* The Angel went before *Peter,* though he saw him not: and Christ is within us, even whiles we feel him not.*The Lord is in this place, and I knew it not. Jacob* saw him, both asleep, and awake: some are awake, and do not perceive him: others sleep, and do not dream of him.*He goeth by me, and I see him not.* He is nearer us many times than we think him: even close by us, though we be not aware of it. And indeed when is he more near us, than in our afflictions? *Ero tecum in tribulationibus:* is his promise. If at other times he remove, yet then he will not fail us. Then commonly we seek him, and he is soon found. *Nunquam ab eis abest, a quibus quaeritur.* He is *found of them that seek him not:* but of them that seek him, never but found.*Thou Lord, hast not forsaken them that seek thee.* Thus Christ may meet us, as he did *Saul* in the way to *Damascus:* or accompany us, as he did the two Disciples

to *Emmaus:* or stand by us, as he did by *Mary* in the garden: and yet we not know him. Yea, he may be before us, within us, and yet we not know him. To know him therefore is our desire, and how to know him is our demand. Two ways is he known here: *Per charitatem, Perfidem.*

1. By love: I cannot say which is first; love or knowledge: whether we first love him and so come to know him: or first know him, and so come to love him. But this I dare say, we do not know him, unless we love him: as in reason, we cannot love him, unless we know him. And this I dare say, that the more we know him, the better we love him: and the more we love him, the better we know him. I deny not, but there may be a knowledge without love. Did you never know any so cunning in the story of the Gospel, that they could tell you the manner of Christ's life and death, from point to point: and yet have no more love of Christ in them, than there is fire in a fish-pond? The seat of knowledge is the head: of love, the heart. The Sun may shine clear in a frosty day: yet for all his light, it may be bitter cold, and the face of the deep frozen. Our eyes may see, when our bones shake. The beams of knowledge may fill our heads, and yet winter lie cold at our hearts; till they be even dead with uncharitableness. If Christ were beloved so far, and so well as he is known, it would be a merry world in Christendom. The Devil would have little to do: we should go to Heaven in troupes. But it is not so happy: the knowledge of Christ, and the love of Christ, have both one Father, but they have not both one Mother: they come not both from the same *venter.* God is the Father of them both: from him all good gifts are derived: he gives both love and knowledge. But the difference is on the mothers side: the mother of love is Grace: the mother of knowledge, Nature. God so created the soul, that it should have an understanding capable of knowledge: which is still bettered by study and experience. So though it proceeds *à Deo patre,* yet *per naturam matrem.* The Devil did not lose his knowledge, when he lost his innocence: nor did man by his fall lose his understanding: those faculties were depraved and corrupted, not abolished. So that by nature, especially improved with art, there is in the reason of man, a capacity of much knowledge. Thus they may know Christ, in knowing the History of Christ; what he did, what he suffered, of whom, and for whom, without loving him. But the love of Christ, is the daughter of grace, and so royal both by Fathers and Mothers side. Many a wise Statesman is beholding to a far less wise (but much more loved) favourite, to help him to the speech of the king. Love is Christ's favourite, always in his gracious presence: knowledge is not so; but must be fain to wait at the door, and thank love for having admission. Love then is that friend at Court, which helps us to the sight of the Prince: by love we come to know the Lord *Jesus.*

Desire we therefore to know Christ? This is the way: Let us love him.*Everyone that loveth, knoweth God,* saith saint *John.* We cannot put it into convertible terms; Everyone that knoweth, loveth God; yea more: *God dwelleth in him that loveth; and he that loveth, dwelleth in God.* Now God cannot dwell in us, but we must know our inhabitant: we cannot dwell in God, but we must know our Land-lord. *Mary's* best knowledge of Christ, was her love: she did not know him when she saw him, but still she loved him.*Many sins are forgiven her, for she loved much.* Not because she knew much, but because she loved much. Love does not wait upon knowledge for a reason of loving, but knowledge waits upon love for a means of knowing. Love stands not upon a *quare,* why should I love him? what good shall I have by him? Such a

mercenary baseness cannot enter into the noble breast of charity. Let knowledge examine that, and knowledge shall find, that if the whole Heaven were turned to a book, and all the Angels deputed writers, they could not set down all the good Christ hath done us. But charity loves, because it is beloved: it is his *Dilexit me,* that sets me on fire: our love is inflamed by his: His love to us is infinite: it is not only a*Majorem nemo habet,* but a *Majorem nemo concepit.* Saint *Paul* chargeth us to*Know this love:* yet withal, in the very same place, he tells us that *it passeth knowledge.* Though we cannot know it, *secundum ejus mensuram,* according to the immensity of the thing: yet we may, *secundum modulum nostrum,* according to our capacity. We cannot tell whether we love him first, and then know him: or know him first, and then love him. Certainly, regenerate love, and regenerate knowledge, were infused both at once: we can assign no *Prius* or *Posterius* to them. But what doubt so ever there is of the priority, the meliority is clear: for*the greatest of these is charity.* Love is greater than faith, therefore certainly greater than knowledge. Let us then know Christ, that we may love him: and never think to find him in our heads, unless we first find him in our hearts.

2. By Faith: *Qui credit, intelligit;* as some render the words of the Prophet. This is the wedding-ring, wherewith we are married to Christ: now the husband cannot be unknown to his Spouse.*Blessed is she that believed:* and that by good consequence: For *cognitio per fidem, inchoatio cognitionis per visum.* Faith below, is a beam of that beatifical vision above. *Credere est faelicitas viae, sicut videre est faelicitas patriae.* The former begins our happiness, the other consummates it. *We live by faith, not by sight.* Faith could not give us this life without Christ, nor will Christ give it us without faith.*He liveth in us, we live in him:* both by faith. He can neither live in us, nor we in him, but we must needs know him. Faith is a taste of the joys of Heaven, sight the fruition: we may know the sweetness and delicacy of the feast, by a little taste. From the seed comes the tree, from the tree the fruits, and of the fruits pleasant food. Faith is the seed, that springs up into holiness the tree, which yields the fruits of good works, which please the palate of the King of kings. *Meliora sunt vbera tua vino:* there is great difference betwixt the milk which children suck from their mothers breasts, and wine. When we drink wine, we know the color of it; whether it be white or red, or brown; we can distinguish it: But the Infant cannot tell what color the milk is of which it sucks. All human knowledge is like wine, whereof we judge by experience: as if the Philosopher tell us, that the least star exceeds the Earth in quantity, or that *nihil vacuum in natura;* without plain reason or demonstration we will not believe it: and when we have demonstration, our belief ceaseth; for then we know it. But when the Christian tells us of a Trinity in unity, and unity in Trinity; that *Christ* is God and Man, yet but one Person; shall we suspend our persuasion till he prove it by natural reason? we shall then live and die infidels, than which we had better have lived and died beasts. Secular propositions are left to the taste of our reason: divine mysteries are to be digested by faith. Of the other we may dispute like men, this we must receive like *babes.* That is for the exercise of wit, this for the trial of faith. There is use of arguments, here is nothing but a promise. In that we are scholars, in this Christians.

Faith is a representative glass, which shows me Christ; and what he did on Earth, and what he does now in Heaven. What he did and suffered on Earth: Faith goes along with him all his journey, from the cradle to the cross. It sees him doing good, and suffering evil. It sees him

in such an agony under the weight of sin, that the burden makes him even sweat blood. Never was garden so watered before: *Adam* might moisten the ground with the sweat of his brows, but now it is wetted with a sweat of blood. His passion began with blood and sweat, and with water and blood it ended. It sees him betrayed with a kiss: collaterally he had upbraided *Simon,* for not entertaining him with a kiss: from *Judas* he hath it: that traitor kissed him to death. It sees him scourged, and that by his command; who with one breath pronounced him innocent; and yet condemned him to the lash. It sees him spitte upon, and scorned: the glory of all was spitte upon, the honor of all scorned, and the life of all crucified. He was whipped like a beggar, crucified like a malefactor: in all his sufferings, besides pain, there was infamy. He cured the blind man with spittle, with spittle his own eyes were blinded. It sees him not only defiled with excrements, but buffeted with blows. That face which the Prophets and Fathers so wished to see, is thus abused. It sees him crowned with thorns: a crown for mockery, thorns for sharp infamy. The first *Adams* sin brought forth thorns on the Earth, and now it is the second *Adams* turn to wear them. It sees him nailed to the cross, forsaken of God and Men. For Men; there was not a *Reuben,* to say, *Let us spare him, for he is our brother.* For God he might say of his Fathers absence, as *Mary* did when she missed him in the Sepulcher, *Abstulerunt Dominum, they have taken away the Lord, and I know not where they have laid him.* For God; he gave leave to all his enemies, as to the winds, *vires effundite vestras.* All this faith sees; nor does it leave him in the grave, where we use to relinquish our friends: but watcheth his rising far better than the soldiers did his sleeping. Yea, it follows him up into Heaven, and sees him set at the right hand of his Father in glory; there continually interceding for us. Nor is this only by way of imagination: for all that read his story, may have such an apprehension. But my faith sees all this done for mine own soul: thus he died for my sins, thus he rose again for my justification.

To the unbeliever all this truth is but a dream. If thou hast not faith; *Non tibi natus est Christus, non tibi crucifixus, non tibi surrexit, nec pro te intercedit.* Faith is the sight, and the light, and the eye of our souls; whereby we can read our own names in the Book of Life. It makes us not only acquainted with God, but familiar: so like him, that it transforms us into his Image, into holiness. As a drop of water infused into a cup of wine, looseth its own nature, and is changed into wine both in color and taste. The metal cast into the fire, puts off the own form, and becomes fire. The air enlightened by the Sun, becomes light; and seems rather *Ipsum lu men, quam illuminatum:*So faith transforms us into the likeness of God. Of all the Virgins presented to *Ahasuerus,* none was so pleasing as *Esther.Let the maiden that pleaseth the king, be Queen instead of* Vashti. When that decree was published, what strife, what emulation (may we think) was among the Persian Damosels; that either were, or thought themselves fair? Everyone hopes to be a queen: but so incomparable was the beauty of that Iewesse, that she is not only taken into the Persian court, as one of the selected Virgines; but hath the most honorable place in the *Seraglio* allotted to her. The other virgins pass their probation unregarded: when *Esther's* turn came, though she brought the same face and demeanour that nature had cast upon her, no eye sees her without admiration. The king is so delighted with her beauty, that contemning all the other vulgar forms, his choices is fully fixed upon her. Our Heavenly King is pleased with all our graces: hot zeal, and cool patience

pleaseth him: cheerful thankfulness, and weeping repentance pleaseth him: Charity in the height, and humility in the dust pleaseth him. But none of them are welcome to him without faith, as nothing can please him without Christ. There is none that dares venture into his presence, without faith: She is that *Esther* to which God holds out his golden Scepter. Adorn thy soul with this grace;*So shall the King greatly desire thy beauty.* Christ loved all his Disciples well; only *John* leaned on his bosom: Faith resteth in the bosom of Christ, and Christ resteth in the bosom of faith: it were strange therefore if she should not know.*Hereby we know that we know him, if we keep his commandments..* Keep them; who is able? Though we cannot keep them all, yet there is one we can:*This is his commandment, that we should believe on his Son Jesus Christ:* This is light added to light, an assurance upon an assurance: we know him, and we know that we know him, if our faith be steadfast in him.

By this time we know the way how to know Christ, by Charity and Faith: But now here follows another *quaere:* How shall we know whether we have this Faith and Charity or not? A little would be said to satisfy us in this point.

1. Faith hath a ready way of knowledge.*Shew me thy faith by thy works.* There can be no stronger or more evident argument than demonstration. *The tree is known by the fruits;* is an infallible rule. Whiles we are in health, the natural heat within us turns all our nourishment into good blood, and makes us active and able for the prosecution of our affairs: So if we be in the faith, or have the faith in us; all accidents shall be turned by it *in materiam virtutis.Cooperantur in bonum,* yea and *cooperantur in bonitatem:* as *all things shall work together to our good,* so to our goodness. Wealth shall be the instrument of our mercy, poverty the cause of our humiliation: Health shall minister cheerfulness to our labors, and sickness exercise our patience. Man is borne to work and labor: *Si ad hoc natus, quanto magis renatus?* Thou sayest, thou believest: *Fac quod dicis, & hoc est fides:* as saint *Augustine* gives the etymoligie of faith. The root of a tree is a ragged and jagged thing; no shape, no comeliness, no proportion in it: and therefore keeps in the Earth, as if it would not be seen: Yet all the beauty that is in the tree; the straightness of the bulk and body, the spreading fairness of the branches, the glory of the leaves and flowers, the commodity of the fruits; proceed from the root: by that it subsisteth. So faith seems to be but a sorry grace, a virtue of no regard: Devotion is acceptable, for it honors God: Charity is noble, for it does good to men: Holiness is the Image of Heaven, therefore beauteous: Thankfulness is the tune of Angels, therefore melodious: But *ad quid fides?* What is faith good for? Yes, it is good for every good purpose: the foundation and root of all those graces: All the prayers made by devotion, all the good works done by charity, all the actual expressions of holiness, all the praises sounded forth by thankfulness, come from the root of faith: that is the life of them all. As*Faith without works is dead:* so indeed works without faith are dead. To have no good works, is the argument of a dead faith: as to have no breath, is the sign of a dead body: but this argument is *à consequente.* But to have no faith, is an argument of dead works; an argument *à Praecedente,* or *absentia causae:* as that body must needs be dead, which hath no soul. Faith doth animate works, as the body lives by the soul: Doubtless, faith hath saved some, without works: but I never read that works hath saved any, without faith.

Bernard compares Christian religion to a vine; whereof faith is the root, virtues the branches, good works the grapes, and devotion the wine. Thy faith then is known by thy works.*Thou art good, and doest good, O Lord;* saith the Psalmist. If we be good, we will do good certainly: Faith can no more be idle, than it can be incredulous. By faith we know our God, and by works we know our faith.*Noli intelligere ut credas, sed creed ut intelligas.* That man is most welcome to God, *Qui non plus attulit argumenti, sed fidei.* By way of apologue, conceive a strife between four faculties, which of them should bring a man nearest to God: Majesty, Strength, Knowledge and Faith. Knowledge pretends that she is the eye of the Soul, and to find out the way is her proper office: she forbids all other to undertake it, or to arrogate that honor, for it is her right. Strength justles knowledge out of the way, and comes in like a *Sampson,* or an *Alexander,* with a *viam vel inveniam, vel faciam:* as if she were the champion, or guard of the soul, to bring her into the presence. Majesty challengeth this privilege from them both; as if that royal dignity belonged to her only: kings are gods on Earth, and nearest in place to the God of Heaven. Fortitude pleads that she is the eldest daughter of God, the Image of his *Power:* No less doth knowledge, that she is the Image of his *Wisdom.* And the same doth Majesty say, that she is the Image of his *Glory.* Everyone claims superiority: but they all despise poor *Faith,* and do not so much as say,*We have a little sister, what shall we do for her, in the day when she shall be spoken for?* But let us tarry, and hear what the King himself says;*The Lord will show whom he hath chosen.* They all wait at the door of the Presence, as the courtiers did upon the call of *Ahasuerus.* None but *Esther* is admitted: Faith hath the honor of the first call: she enters, and brings in the rest: all please in faith.*Not many wise men after the flesh, not many mighty, not many noble are called.* Knowledge is not in this favor, for *not many wise are called:* nor Strength, for *not many mighty are called:* nor Majesty, for *not many Noble are called.* Before, they had faith in no regard: alas, what can she do? Nay, what can she not do? She can strengthen the weak, illuminate the blind, animate the dead, comfort the sorrowful, crown the patient, justify sinners, save souls, and give them an inheritance among the Angels.*Quid non? Attingit in accessa, deprehendit ignota; comprehendit immania, apprehendit novissima,* and is a bed for Infiniteness to lie on. There is a kind of omnipotency in faith: What is there that God can do, and faith cannot do? Strength is weak, compared with faith: what strength of man can remove mountains? Faith can, and that with a word. Celsitude of honor is a mere dwarfe to faith: that can but command mortals, Faith is attended by Angels. Wisdom is but folly to faith: that knows there is a God of comfort, this enjoys all the comforts of God.

2. Charity hath means to be known too. Although the fervor of love cannot be expressed; for *Tepide amat, qui potest exprimere quantum amat:* yet love will find ways to declare it self.*Love is strong as death.* What is stronger than death? It devours all: and when it hath eaten up all, it will eat up it self; for death it self shall die: yet Christ's love to us was stronger. The effect of death is to separate the soul from the body: and such was the extremity of Christ's love. He spared not Himself, that his Father might spare us: his Love evermore shown it self in doing good. He did empty Himself, but it was to fill us: He did go out of Himself, but it was to dwell in us: He died Himself once, but it was that we might live forever. If such a spring of love be in us, the waters of beneficence will be flowing from us. It can do Christ no good, but He hath his *Minimos* to whom it may. *Christ tuos; tua, te, gratis accepimus à te: Ergo meos, mea, me, merito*

nunc exigis à me. Dying men often send tokens of remembrance to their friends: the best tokens of love that we can leave behind us, is mercy to the poor. If a man professes love to me, and will do me no good; I will request no more of his love, than that he do me no harm. *Vnus amor,* but *duplex objectum.* The love wherewith we love God for Himself, and man, his Image, for his sake, is but one: as there be two eyes, yet but one visuall faculty. But the trial of our love to God, is doing good to man. The Lord hath taught us to make clothes; not only to clothe ourselves, but to clothe Him in his poor and naked members. He hath taught us to build houses; not only to house ourselves, but to house Him in erecting Churches to his glory: Taught us to make ships; not only to transport ourselves, but to transport Him, in his holy Gospel, to Unbeleevers: Taught us to make bread, and to dress meat; not only to feed ourselves, but to feed Him in his necessitous servants. There is no *Dives* among us, but thinks scorn to be charged with the want of love: what not love God? But ask his conscience the next question; What good hast thou done for his sake? Nay, he can remember none of that: no goodness hath come from him all his life long. Perhaps once, at an extraordinary collection, the Church-Wardens skrewed a groat from him: but he was sorry for it two days after, and pinched his family and his own belly the whole week following. Such men do not honor Christ, and therefore do not love Him: they do not love Him, and therefore to their comfort they shall never know Him.

Not to suffer this high, sweet, and excellent Point of *Knowing Christ* to pass without some useful Application. Five particular Duties it will require of us.

1. Let us desire this *knowledge:* they are in a fair way of finding, that set themselves to seek. When God intends to open the fountain of Grace, and to give us the water of life, he first prepares us with a holy thirst. If a man be so created, saith Saint *Augustine, ut per id quod in eo praecellit, attingat illud quod concta praecellit;* that by his heart, the best thing he ha's, he may find Christ, the best thing that is: then with neglect of these lower sciences, *Ipse quaeratur, ubi nobis secura sunt omnia: ipse cernatur, ubi nobis certa sunt omnia: ipse diligatur, ubi nobis recta sunt omnia.* There is a promise of obtaining, like a spark from Heaven, to kindle in our cold hearts this flame of desire.*Seek and you shall find.Facilius est coelum & terram transire, quàm ut sic quaerens non inveniat, sic petens non accipiat, & sic pulsanti non aperiatur.* There be some things which we may desire, and yet want: but if we want desire, there is no hope of any good. Desire to the soul, is like the wind to the ship, that keeps it in motion. If desire fails, if the wind be down, presently the sails flag, our souls are becalmed. If thou wouldst fill thy purse with gold out of a bounteous Treasury, thou doest not only open the mouth to receive it, but extend the plates and folds of it: *Extendis sinum, & extendendo facis capaciorem. Sic Deus differendo extendit desiderium, & desiderando extendit animam, & extendendo facit capaciorem Sui.* There is a desire of worldly things, which is not*Sitis, sed morbus: nec ex inopia oritur, sed ex aestuatione:* Give it never so much wealth, *Non finis erit cupiditatis, sed gradus.* But the regulated and sanctified desire of the soul; as it comes from a better cause, and aims at an higher end; so it is of a nobler temper. It fain would know Christ, that it might love Him: and love Him, that it might enjoy Him, and by that fruition be satisfied with Him.*Thou hast given him his hearts desire, and hast not withholden the request of his lips.* The hearts desire first, then the request of the lips: the affection of the one, the expression of the other: both are

satisfied. *Petite & dabitur,* Speak and speed: that satisfies the lips: *Ave & habe,* wish and have; that satisfies the heart.*Open thy Mouth,* yea, enlarge thine heart never so *wide,* and Christ *will fill it.* This satisfies *David,* and makes him sing there, *Selah;* which is their *Diapason.When the desire cometh, it is a tree of life:* the Tree of life was in the midst of the Garden; the very Center of Paradise: so doth it joy the heart. Seek Christ then in thy desires, and seek Him whiles He may be found.*I am non videtur Dominus, & prope est: in Iudicio videbitur, & prope non erit:* After a strange manner in that last appearance; *Et videri potest, & inveniri non potest.* We make much of an early flower, the first that springs in our garden: so let us cherish this desire, the first flower of grace.

2. When we know Christ, let us acknowledge him. So *Junius* renders 〈in non-Latin alphabet〉 *In agnitione.* If it be not the principal, it must needs be an infallible consequent of true *Knowledge: Cognitio agnitionem parit, agnitio cognitionem perficit.If thou confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.* We had need to look to it, when as our salvation lies upon it. There be four sorts of men: Some believe and confess not, some confess and believe not, some do neither, and the best do both. First, Some neither believe nor confess Christ: neither tongue nor heart shall be given to him that made both. Atheists in this are short of the very devils, for they believe and confess too: The proselytes of the Pharisees proved twofold more the children of hell than their masters. But that men should be twofold more the children of hell than devils, is most prodigious. Yet doubtless, if the devils had had a Redeemer, they would have believed and confessed also. Secondly, Some believe and confess not: such are timorous Christians: So *Peter* had it within him, but out of him it could not be gotten, that Christ was his Lord. As Saint *John* speaks of*Love,* so we may say of faith; *Perfect faith casteth out fear.Why are ye fearful, O ye of little faith?* It fares with confession, in this case, as with a vapor: which heat would fain expel, and cold resists the expulsion of it. So faith in the heart, like a kindly heat, labors to send forth the acknowledgment of Christ, and fear stands at the door of the lips to keep it in. Thirdly, Some confess and believe not: such are hypocrites. The heart of the former cannot get the tongue forwards, but in these the tongue runs without the heart. The other have more goodness than they show: these show more goodness than they have. Their shop is continually open, but their ware is naught. The former like *Joseph* of *Arimathea, Nicodemus,* and many more, were Christ's *Disciples,* but durst not openly confess him*for fear of the Jews,* These openly confess him, but are none of his *Disciples.* Fourthly, True Christians both believe and confess: their heart is the spring, which being wound up by the hand of grace, sets all the wheels of their affections a going; and those cause the clock to strike, the tongue to speak, and sound forth the praises of Christ. If we know him then, let us acknowledge him: and that both in regard of the honor if we do; and of the danger if we do not.*He that denieth me before men, shall be denied before the Angels of God:* there is the danger. But *whosoever confesseth me before men, him will I confess before the Angels of God:* there is the honor. Many a one knows Christ, but does not rightly acknowledge him;*sicut servus Dominum, sicut factura factorem:* Such a man Christ knows, but he will not acknowledge, *quasi factor facturam, quasi Dominus servum.* But how small a thing it is for us to acknowledge him before Atheists,

tyrants, persecutors; in regard of his acknowledgment and owning of us before the glorious God and his holy Angels?

3. If we know Christ, let us live like him, and*be conformed to his Image.* That is the effect of God's knowing us, let the same be the effect of our knowing him.*I know mine, and I am known of mine. Cognosco meos;* that is our security *Cognoscor a meis;* that fetheth in our duty.*If the Princes of the world had known him, they would not have crucified the Lord of glory.* Our sins are a continual crucifying of Christ: and if we did truly know him, we would abhor thus to recrucifie him. If we wear the livery of that most holy Lord, and lead an unholy life, what is this but to shame our Master?*Some have a form of godliness, but deny the power thereof.* Such men may be reputed Saints on earth, but they have no part among the Saints in heaven. They have a rule to discern of life or death in a sick man: If they look upon his eyes, and find them so clear as to return the image of their own eyes, they conclude that he shall scape: but if there be no reflection, they make it a sign of death. Our understanding and knowledge are the eyes of our souls: upon which when God looks, and finds the representation of his own Image, which is holiness and righteousness, there is life: but if that be wanting, we are dead. *Quid prodest Deum noscere, & sine Deo vivere?* The Romish Schoolmen spoil many a fair piece of truth by cutting it out into distinctions: but profane and licentious livers have one distinction worse then all the rest: For they so distinguish, that they extinguish the law of their Maker. It is commanded from above, that as everyone professeth, so he should practice: as he seeth, so he should judge, as he readeth, so he should understand: That according as he knoweth, so he should instruct: as he hath, so he should give: as he thinketh, so he should speak: as he believeth, so he should acknowledge: as he loveth, so he should embrace: and in a word, do to all men, as he would have all men to deal with him. This plain just, and most sacred law is thus eluded by sinners: they affirm that all these things are done *ad cundē finem,* though not *ad cundē modum,* or *ad idem praescriptum:* For there be some that profess, and some that practice: some that teach, and some that learn: some that believe, and some that confess: some that love, and some that give: So they pretend that all these duties are performed severally, which are required jointly, and in composition: done of diverse men, that should be done of every man. But cursed are they that put those things asunder, which God hath joined together. Shall the magistrate, if he rules well; or the Minister, if he preach well; or the householder, if he looks to his family, think that he hath done all his duty? Nay, shall we think it one man's work to believe, and another's to do? One man's office to profess, and another's to practice? Is one only charged with patience, and another with temperance, and a third with charity? Am I only bidden to teach, and you to hear, and none of us all to do? What would become of religion, if way were given to such a distinction? No, but every man is charged with every good work: all holy duties are required of all men: and God will have no respect to him, that hath not *respect to all his commandments.How long will ye halt between two opinions?* Yea, how long will ye halt between two practices? If we know Christ, we will imitate him: for that infinite goodness cannot but draw all wise hearts after him. Christ did not only*teach,* but *do:* our tongues run, but our hands are lame: we can talk well, but doing well is an art we are yet to learn. But alas, *been loqui, & male vivere, nihil aliud est quam se sua voice damdare.* The physician that keeps an ill

diet, loseth his credit: if he undertake to cure others of the dropsy, and be hydropicall himself,*testimonium imperitiae suae in corpore suo portat.* For it cannot be but supposed, that he would, if he could, soonest of all heal himself.*Lord we have prophesied in thy Name:* very well, I grant it: you taught others, that sin would bring to destruction and vengeance: out of your own mouth take your sentence. Christ was without sin: to live like him, this shall be your *knowledge.*

4. Let us rejoice in this honor, that we know him.*Let him that rejoiceth, rejoice in this, that he knoweth me, saith the Lord.* This is a *knowledge,* which whosoever seeketh, is wise; whosoever getteth, is rich; whosoever keepeth, is strong; and whosoever enjoyeth, is forever blessed.*Jesus rejoiced in Spirit, and said, Father I thank thee, that thou hast revealed these things unto babes.* That his Fathers bounty had given us this knowledge, Christ himself rejoiced for us; and shall not we rejoice for ourselves? Saint *Paul* was a profound scholar, and had abundance of human learning in him: yet in comparison of the knowledge of Christ, he is very homely with it all.*Detrimentum & sterquilinium,* are the best terms he gives it: so was he enamored and transported with the love of Christ. It was a true and just reprehension, wherewith the high-Priest snibbed the Council, as they were set to condemn Christ; and a great deal better than he meant it:*Ye know nothing at all.* He spake right, for if we know not the Lord *Jesus,* we know nothing at all: our knowledge is nothing, or nothing worth. This brings *knowledge* out of the hall, into the parlor; strippes it of the old rags, and puts upon it a robe of honor and immortality. We may say of secular knowledge, as *Antigonus* did of his garment; *O nobilem, magis quam faelicem pannum!* But of divine knowledge, *O faelicem, magis quam nobilem vestem!* The world dis-respects it: to the Jews it appears*madness, foolishness* to the Gentiles. The politician takes it to be a comely ornament, the gallant useth it for a complement, the worldling admits it for table-talk; as if all discourse of piety were but a pretty recreation after business.*But to them that are called; it is the power of God, and the wisdom of God.* This knowledge of Christ is our life and comfort: which the Lord engraff in them that want it, and increase in them that have it: till from the contemplation of him in grace below, we be taken up to see him in his glory above.

Grow in the knowledge of our Lord and Savior Jesus Christ.] Nature rejoiceth in a mediocrity, and is afflicted with extremes: As the sight is pleased with a green color, which is *color medius inter album & nigrum.* Too much light is no less offensive to our eyes, than mere darkness. Excessive diet is no less pernicious than famine; and more die of repletion, than of emptiness. Idleness fills the body with foul diseases, as over-laboriousnesse wasteth the spirits: Both are extremes; moderate exercise is the mean between them. In the passions of the mind there be dangerous extremes. Very fear and cowardliness kills some, and some perish in a bold over-venturousnesse. There be some that weep out their souls at their eyes; whose heart is eaten up with sorrows: as our weekly bills tell us of those that die of *grief.Worldly sorrow causeth death.* Others have died of joy: and scarce given leave to the beholders to weep for them, whom they have seen die laughing. *Dionysius* the Tyrant fell from a high fortune; even from the royal Throne to a wretched condition; from a king to a beggar. Yet the sorrow of losing his crown did not kill him: But he died of joy, and that so poor a joy, as to be applauded and commended of the people at a Theater, that he was a good

Poet: of this extreme he died. Joy is our best antidote against death: yet even that can kill: the best cordial hath been deadly poison. Thus nature is content with a mediocretie. So a competence of earthly things is the best estate in this world: if we could know when we are well.*Give me neither riches nor poverty.* Poverty may precipitatr us to base and desperate shifts: and riches may puff us up with pride and vain-glory.*Give us this day our daily bread:* We are never so happily fed, as when we wait upon God for our daily bread: and are therewith content, as Sea-men with their allowance. In our actions there is a golden mean; and we may either neglect, or overdoe them. To besiege our patience, the Devil hath a stupidity, as well as impatience. Against our devotion, he raiseth diffidence on the one side, and over-boldness on the other. In Justices way, there lies rigor and partiality: For Charity, a prodigal and a pinching hand. Thus for the satisfaction of nature, for the felicity of estate, for order and rule to the actions of our body, and passions of our mind, without question, mediocrity is the best.

But for the *grace* of God, for the *knowledge of Christ,* no mean must content us, here. In these we must still be *growing,* like fruitful trees: and never think ourselves high enough, till we are in Heaven. The state of that soul is doubtful, that can satisfy it self with a small measure of holiness. *Virtus in medio:* but then we must understand what that *Medium* is. It is not in the midst betwixt two degrees, but betwixt two kinds. As liberality is *in medio,* between gripulousnesse and profuseness: which both are several kinds and contraries. So humility is *in medio,* betwixt pride and a base dejection: And faith is *in medio,* betwixt presumption and despair. Here virtue is between two extremes: but we cannot properly assign it a place between two degrees; because both are the degrees of virtue. As between a weak faith, and a full assurance; both which are degrees of goodness: Or between the love of the Saints, the love of ourselves, and the love of God; all which are degrees of charity. In other things a mediocritie will serve well enough, best of all: but not in righteousness, not in grace: No competency to be talked of here: as much measure of this, as possibly we can, and all little enough. He is an *Esan,* that says in respect of spiritual things,*I have enough my brother.* Not a child in God's family leaves off *growing in grace,* till he be grown up into glory. Let us *grow* therefore *in the knowledge of our Savior,* as we would die in the assurance of salvation.

It is true that the same God gives the increase, that gives the knowledge: yet we must labor both for the *knowledge,* and for the *increase.*

1. For the knowledge: He that would come to the rich Mine, must dignity and throw away the base and barren earth that hides it. There must be a deposition of all worldly desires, before we can be fitted for the disquisition of Heavenly knowledge. Everyone that fights, does not overcome: but no man can overcome, unless he fights. All that hear the word of Divine wisdom, do not presently understand it: but none can understand it, unless they hear it. *Faith comes by hearing;* and what wisdom doth excel it? Doubt joined with sober and modest questions, is the ready way to knowledge. Not every wrangling interrogatory; as the lawyers question was,*What shall I do to inherit eternal Life?* He asked, not to gain himself any knowledge, but with a vain hope that Christ would bewray some ignorance: Therefore, *Vocat Magistrum, ut irrideret Magisterium.* So *Ahab* questioned *Micaiah. Shall we go up to Ramoth Gilead*

to battle, or forbear? Not for satisfaction of himself, but of *Jehoshaphat.* There are not a few that trouble a Divine at the table with many questions; *Non ut sciant, sed tantum ut quaerant. Qui aliud in ore, aliud in cord habent:Linum & lanam texunt.*

But there be holy and wholesome questions: the mind that never doubts, shall learn nothing: the mind that always doubts, shall never profit by learning.*Without controversy, great is the mystery of godliness!* The mystery of godliness should be without controversy; yet what a world of controversies hath risen about it. Indeed the arguing points of controversy, *pro & contra,* is like the whetting of a knife: which we move too and again, backward and forward; this gets it an edge, and makes it sharp: so the other makes the Truth appear bright and manifest: *Nihil tam certum, quàm quod ex dubio certum.* Our doubts only stir us up to seek the truth: our resolutions settle us in the truth we have found. There were no pleasure in resolutions, if we had not been formerly troubled with doubts: There were nothing but disquietness and discomfort in doubts, if it was not for the hope of resolution. It is not safe to suffer doubts to dwell long in the heart: there may be good use of them as passengers, they are dangerous as Inmates. The treasure of much instruction had been locked up, and enriched none but the owner, if the door had not been opened by the key of question.*Christ sate amongst the Doctors, both hearing them, and asking them questions.* He, who as God, gave them all the wisdom they had, as man hearkens to the wisdom he had given them. He, who sate in their hearts, as the Author of all knowledge, sits in their Schools, as an humble Disciple. When he had heard, he asks: and after that, he answers. Those very questions were instructions: thereby he meant to teach, more than to learn. First he hears, then he asks: much more doth it concern us to be hearers, ere we be teachers. He gathers that hears: he spends that teaches: If we spend ere we gather, we shall soon prove bankerouts.*The queene of Sheba came to Solomon, to prove him with hard questions.* She that was such a faithful lover of knowledge, could not want great Scholars at home: them she had apposed with her enigmaticall *quaere's,* but still she was unsatisfied. Now she betakes herself to *Solomon,* that Oracle of God: to him she empties her heart of doubts, and fills it with resolutions. She had her desire, and that was no small pittance. When we come to a rich treasure, we will carry away what we can. This potent queene, as she came far for knowledge, so surely she would not depart without her full lode. She knew that she could not every day meet with a *Solomon:* and therefore makes the best use of her time, and so divine a Teacher. Let it be so with us; doubting, that we may ask; and asking, that we may learn; and learning, that we may practice. It is a good thing to doubt, better to be resolved. There is much wisdom in moving a question well, though there be more in assoiling it. We have no patent of life; therefore let us not neglect the opportunity of furnishing our souls with the knowledge of Christ. To what end do we frequent God's house, and give his Word the hearing, if we keep our hearts still in ignorance or uncertainty? O let not this blessed light shine in vain upon our souls.

2. The *growth* is in the next place requirable.*Desire the milk of the Gospel, that you may grow thereby.* Children *grow* by their milk; and when they are weaned from their dugges, they*grow* by stronger meat. Whether by milk, or meat, still we must be *growing.* That small mustard seed *groweth to a great tree.* The wisest that are, were not so at first: they were not borne wise.*When I was a child, I spake as a child, I understood as a child.* Saint *Paul* himself was once a

child: why should we despair of getting knowledge, when we see those now to be wise men, whom we once remember to have been little Children. It is a happy thing to begin well: the entrance is ever the hardest. The first liquor seasons the vessel for a long time after.*It is good for a man to bear God's yoke even from his infancy.* It is but a political trick of the Devil to discourage early holiness: he that goes out betimes in the morning, is more like to dispatch his journey, than he that lingers till the day be spent. Christ even in his childhood frequented the Temple: while children of that age were playing in the streets, he was found in God's house: not to gaze on the glorious building, or golden candlestickes, but to hear the Doctors. In all his examples he meant our instruction: this pious act of his minority, intended to lead our first years into a timely devotion. Having begun well, let us continue:*Timothy from a child knew the holy Scriptures:* yet Saint *Paul* chargeth him to*give attendance to reading.* We must not look to be perfect at once: *non nascimur senes.* We may be hopeful sprigges at our planting, we cannot be tall trees without growing. But the Spring shows what we may hope for in Summer: and if the proof of the latter do not answer the hope of the former, there is a fault somewhere. Our most blessed Savior submitted himself to this condition of nature: he would*grow* by degrees. If his perfection had at first shown it self without warning to the world, it might have been entertained with more wonder, than belief: now he gives them a taste, and prepares their faith with a fore-expectation. If the Sun in the morning should rise in his full strength and glory, he would dazzle our eyes: But having the day-star to go before him, and the lively colors of the dawning day to publish his approach; the eye is comforted, not hurt by his appearance. Before he was called to the public function of a teacher, he contents himself to be a diligent hearer: He asks questions, that could have taught the greatest Rabbins divine mysteries. Yet so did his wisdom conceal it self, that withal it would be known to be there. O that our young students would fixe their eyes upon Christ in his nonage; and behold him in the lowly sphere of the auditors; not in the eminent Pulpits of the Doctors. He that could have taught the Angels, listens to the voice of mortals. We have those that will needs run as soon as they can go; and dare venture upon some mystical probleme, before they have learnt their Catechism. The wiser Athenians were of another mind; for the more they knew, the less opinion they had of their own knowledge: Insomuch that they fell from that honorable name of *Philosophi,* given them in the beginning, down to *Idiotae:* contenting themselves with the title of mere Idiots.

And indeed the more knowledge we have, the more we feel the want of it: and where there is a conceit of sufficiency, we may have a shrewd mistrust of emptiness. There is a base and ignoble knowledge, whose object is only wealth and honor. Not that but I would have Christians, together with the simplicity of the Dove, to get so much of the wisdom of the Serpent, as to keep themselves from being coozened. But *ista non oportet discere, sed didicisse.* No matter for increasing this knowledge: it will *grow* fast enough. There is a more base and brutish knowledge, which is cunning only in the satisfying our sensual desires. But as one said of rimers; he is a fool that cannot make a ballad, and he is a more fool that does make a ballad. So is he no wise man that knows not how to feed his own carnal appetite; but he is more unwise and wicked too, that does feed it. This is a knowledge that would be unlearned: These sciences *grow* in us too fast: and if these weeds be not rooted up, they will hinder the

growth of that knowledge which can only save us. But in the knowledge of Christ let us still be *growing:* Let every judgment we see, make us wiser in the fear of God: and every mercy we feel, wiser in the love of God: and let us depart from every Sermon, wiser in the Grace of God than we came. This is to *grow in the knowledge of Christ:* and as he*By his knowledge doth justify many,* so we by our knowledge shall get assurance, that we are justified by him? To make some profitable use of all this to ourselves.

1. It teacheth us to content our hearts with no common measure of saving knowledge, but to labor for a fullness. And indeed it were a shame for us, that have so long and often brought our vessels to the living Fountain of GOD'S Word, if they should not be full. Let us, *Colossians* 1.9. *Bee filled with the knowledge of his Will, in all wisdom and spiritual understanding.* Do we live in the Sun-shine, and yet remain in darkness? If we were not glutted with this holy food, how could we find any relish in worldly fruits? But *He that is full, despiseth an honey-comb.* And what are we full of? An opinion of knowledge, like bladders with wind, or some vessels with barme. There is a great deal of windy, barmy, frothy curiosities that fill us: but in respect of any noble, precious, and sovereign liquor, we are empty caskes. And we have all the properties of emptye vessels.

Vessells are made to keep good and useful moisture: For want of which repletion, they suck in Air, which will soon corrupt and putrefy. Our hearts are caskes for the water of Life; If that precious liquor do not fill them, vanity will: and what is vanity, but emptiness.

Empty vessels are deceitful: men come thinking to draw some good out of them, and there is no good in them.*Fontes sine aqua.* Such houses we have in England, which in just derision we call Mocke-beggars. The poor come to their gates for relief, and there is neither food nor charity at home. Emptynes is the furniture of all the rooms. Nay, do we not find full pockets, and empty hearts? Rich churles as dry as kexes; out of whom no prayers or tears of widows and orphans can wring one droppell of comfort?

Empty vessels will never sink to the bottom: cast them upon the waters, and they swim on the top; such is the lightnes of their bodies. The word of Grace, the Gospel, is compared to a River, and that of the water of life: our common hearts are like empty vessels thrown into this comfortable stream: but not one drop of water gets into them. They lie swimming on the face of the waters, and so let in some swimming notions into their brains: but down to the bottom they dive not, whereby they might be filled with saving knowledge.

Empty vessels make always the loudest sound: the less virtue, the greater report. Deepe rivers pass away in silence: profound knowledge says little: But what a murmur and bubbling, yea sometimes what a roaring do they make in the shallowes? The full vessel gives you a soft answer, but sound liquor. *Samson* slew a Lyon, but he made no words of it: the greatest talkers are the least doers. As when a Rabbi, little learned, and less modest, usurped all the discourse at table; one much admiring him, asked his friend in private, whether he did not take such a man for great scholar: to whom he plainly answered, For ought I know he may be learned, but I never heard learning make such a noise, Religion is much heard of in our words, but it is little seen in our works. We have busy tongues, but lazy hands: and this

argues but vain hearts: we may be still empty vessels. When a modest man gave thanks to God with a submisse and low voice, and impudent critical gallant found fault with him that he said grace no louder: but he gave him a bitter reply: Make me but a fool, and I shall speak as loud as you; but that will mar the grace quite. By their unseasonable noise, men are known for empty vessels.

Empty vessels will dry apace, and so fall to pieces. Whiles there wants moisture within, to resist the heat without, they will rive and crack and cleave asunder, and be unracable to hold any water. This mischief befalls us through the emptynes of our hearts, that we cannot contain the heavenly moisture poured into us. When they were able to hold grace, we would not receive it: now we receive grace, but cannot hold it. We are false at the bottom: a Sermon runs out as fast as it came in. We have two doors, as we have two ears: the one is a fore door, whereat the word enters; and the other is a back-door, at which it departs. Let us beseech the Spirit of grace to make up the breaches of our hearts, that they may be able to hold the water of life.

Empty vessels, by their long vacuity, become so dry and sere, that they are good for nothing but the fire: when they can serve for no other use, their end is to be burned. This would be a woeful end for us, if the Divine Justice should make such an end with us: yet such is the reward of emptynes. The word preached hath a filling faculty: it*filled all the house where they were sitting:* all sound from heaven is replenishing: and *they were all filled with the holy Ghost.* We have many sounds from heaven, but where is our fullness. We have empty brains, we understand nothing; empty memories, we retain nothing: and empty hearts, for we practice nothing. But if we be not filled with desire, and filled with delight, and filled with the love of *grace* and *knowledge,* we shall never be filled with the reward of glory. There is nothing so hinders us from mature knowledge, as the opinion of a competency; the conceit that we have enough to serve our own turns. But*blessed are they which do hunger and thirst after righteousness;* for *the hungry shall be filled with good things.* Let us humbly confess our own emptynes, that Christ may mercifully fill us. Lord, we are ignorant, do thou fill us with knowledge: we are empty, do thou fill us with grace: our heads are empty, fill them with illumination: our hearts are empty, fill them with sanctification: fill us here with the *knowledge,* and hereafter with the glory of *Jesus Christ.*

2. There must be no stop of this increase. *Growing* implies a continued act: if we once yield to an intermission, presently there follows a cessation, and a recidivation upon that. First fall off the fruits, then the leaves, after them the branches, and last of all comes down the tree it self. Many trees do not take every year: but all God's plants fructify every day.*The righteous shall flourish like a Palme tree, he shall grow like a cedar in Lebanon.* The palm tree is always in the flourish: *estate virescit, nec arescit hyeme.* What tree is comparable to the Cedar, for straitness and stature. *They that be planted in the house of the Lord, shall flourish.* Natural trees are planted abroad, spiritual ones within doors. The other are either in the wide and wild forest, or enclosed in our gardens and orchiards: These *grow* in the house; but it is in God's house, *in domicilio Sanctorum, And they flourish in his Court:* many are ambitious of honor in the Kings court; these flourish in the court of the king of kings. *They shall bring forth fruit in old age.*

Material trees wither with age, and cease to bear: these are still *growing,* still flourishing, still fructifying: as *Abraham* and *Sara* had that promised Son in their old age. Yea, toward their end, they most abound with good works: they drop from them in abundance; like ripe and mellow fruit from a bounteous tree, Read Hos. 14.5.6.7.*Two Angels sate in Christ's Sepulcher, one at the head, and the other at the feet.* The head ever stands for the beginning, the feet for the end: As the beginning of a river is called the Head, and the end of a song the Foot. An Angel there should be both at our head and feet: Let us be careful, not only to have our beginnings glorious, like an Angel at the head: but our endings also gracious, our conclusion comfortable, an Angel also at the feet. Not a *Virgo formosa superne,* with a *Desinat in turpiter atrum:* let not that end with a black Angel, which began with a white.*The ravens brought Elias bread and flesh in the morning, and bread and flesh in the evening.* Let us not only take our breakfast on this heavenly food, but our supper too: as we desire to go to bed in peace, and rise again with comfort. In the morning let us feed on it, all day make it our repast, and in the evening of our days let it fill our souls. What though this sacred *knowledge* be brought us by a raven; by a Minister unclean in himself, and fowl with carnal aspersions; a bird of prey, given to rapine: yet the food is clean and holy; no *Elias* will refuse it.

Let Christ be the *Alpha* of our youth, and the *Omega* of our old age: who hath both protected our tables, and perfumed our coffins; that we may live with confidence, and die with comfort: *He is, and was, and is to come;* and ours in all these respects. He *was* our God, in a free and gracious election of us: *Is* our Redeemer, in dying for us, in sanctifying us to himself: *Is to come* our Savior, in crowning us with an immortal diadem of glory. The state of grace is the perfiction of this life; to *grow* still from grace to grace, and to profit in it: as to go on forwards is the perfection of a traveler, till he comes nearer and nearer to his journeys end.*Behold, I do works today, and tomorrow, and the third day I shall be perfected.* As *God blessed the latter end of Job more than his beginning,* so *Job* doubtless in his latter end did more bless God than in his beginning. Commonly God reserves his best comforts to our latter end; to try us whether we will hold out to our latter end, or not. We are apt to expect a reward for our patience, repentance, and obedience, before it be done: we think it long ere the blessing fall. But But let us know, that as there is no reward due; so (if there were) it is not due yet: we are in our non-age, not comne to be capable of the Inheritance. *I have fought a good sight, and finished my course; now is laid up far me the crown of righteousness;* That was the right time: in the end of his victorious combat, to expect a glorious Crown. So we must prolong our patience, and eke out our repentance, and renew the vigor and spirits of our obedience; awaiting the Lord's goodness unto the latter end: and then there is no doubt of the blessing.*The end of that man is peace.* As the Israelites dealt with the Moabites,*smiting them in their country:* still they went forward in that execution: so let us go forwards, smiting our sins with the sword of repentance. As there is nothing but our sinning, that keeps off God's blessing: so there is nothing but a serious repentance, that can break off our sinning.*Let us fear, lest any of us should seem to come short.* Our obedience and righteousness must be of some length; such as will reach out, as far as the reward: which falls not upon the beginning of any grace or virtue, but still upon the latter end. What shall become of them then, that leave off *growing,* before they come to the end of perfection, the perfection of their end? As*many of*

Christ's Disciples went back, and walked no more with him. Lots wife did but look back, and she perished: how worthy are they to perish, that go back from Christ? For them there is a woeful *Discedite* in store:*Depart ye cursed:* since you would needs go, get you gone. They would needs depart, when Christ would have them tarry with him: now they would fain tarry with him, but he commands them to depart. But blessed are they that go with him, and *grow* in him, for they shall be called to him; *Come ye blessed of my Father.*

3. If we know Christ, let us make use of him, to his glory, and our own benefit. He takes it for an honor, when our humble confidence will enrich it self out of his treasure. *Knowledge* breeds society, and society binds faster than beneficence. There be that have a giving hand, but a denying face: and their sullen look discredites their bounty. Like one that flings his alms at the beggars head, or throws his charity in the dirte. Such a man hath recompense enough, if his benefits be pardoned, though they be not praised. But Christ both is, and loves a cheerful giver. If we truly know him, and his love to us, we will (in a due regard) be familiar with him: And familiarity makes a friends bosom our closset, to lay up both our joys and sorrows; for the better enlargement of the one, and mitigation of the other. If in our sufferings there may be help had, there we find remedy: if not, yet we find ease. Do we know him to be*The Counselor;* why then do we not go to him for counsel? If he be be a*Comforter, to comfort all them that mourn in Zion,* why go we not to him for comfort?

We know him to be the best Counselor; why then do we undertake any matter of importance without consulting his oracle? Hence it is that so many dote on a false religion, because for their choice they have not inquired at Christ. Christianity is become the footstool to policy: some have made a bargain with the world for an unive sall monarchy; and religion is but the labell to that Indenture. Those respects have filled Popery with more clients, than either devotion or conscience. If a man attempt some great design, without the advise of his known friend, shall he not hear him justly expostulate: You neglect me: have you ever found me unfaithful? Did we ever find Christ, either not wise enough to direct us, or not ready enough to help us, that his counsel prevents not our resolution? He tells us*all his counsel,* that may concern us, shall we make dainty to let him know ours? His is a bottomless depth of wisdom, ours a shallow puddle. His counsel prevails for good, ours like *Ahithophel's,* is often turned into folly. He knows our thoughts, without our revealing them: shall we stick to tell him what he knows? He looks to have it from our own lips; not for his satisfaction, but for the trial of our loves. He is patient to hear us open our cause, and takes no fee but our prayers. He counsels us without flattery, and rules us without ambiguity. He is ready to advise us in all our doubts, and to resolve us in all our deliberations. We choose a Counselor that is gracious with the Judge: how dear is that counselor who is the Judge? This is to make some use of our *knowledge,* of Christ.

We know him to be a sweet Comforter: therefore as the patient discloseth his grief to the physician in hope of cure; so let us confess our sins and sorrows to Christ, in assurance of comfort. Men may reveal our shameful secrets, and so make the scars worse than the wounds: Christ will not fail to cover them from others, that are humbly discovered to him. How many Psalms did *David* begin in fear, which he ended in joy? You shall see terrible

anguish sitting in the door, irremediable sorrow looking in at the window, despair bordering in the margin, and offering to creep into the Text: yet after a sharp conflict, nothing appears but joy and comfort. So that you would think them two several Psalms; one of perplexity, and another of relief. Or if but one Psalm, yet composed by two men, of contrary dispositions: Yet is it but one Psalm, and made by one man. What, did there a messenger of good news come in, as he was writing his Odes? As*Elisha* sent to the king of Israel, whiles he was rending his clothes? No, but as his soul grew still more inward with God, it became lighter and lighter; rising from under the burden with comfort. Shall we still hold our hand on the pain, and pine away with an obstinate sullennes; that may by cured even by saying, we are sick? Suppressed tears are a double smart: though otherwise they may be unprofitably spent, yet they give air to the grief, and discharge us of some lode. But when they are spent in the bosom of Christ, as *Mary's* were on his feet, we shall be sure of comfort. *Much is forgiven us,* yea even all the sins that we weep for. Our sighs and tears are vapors and moisture, which Christ draws up to return them back upon us in showers of mercy.*I said, I will confess my sins;* he had not yet done it: God gave him a pardon; even as soon as he had a will to ask it.*Lord all my desire is before thee, and my groaning is not hid from thee:* Even that was a powerful oratory. Mercy often prevents repentance, but repentance never fails of mercy. Therefore he required our humble acknowledgment; not because he hath need of our confession, but because we have need of his pardon. And why should he in Justice grant it, to them that will not vouchsafe to crave it? Wicked men afflicted, are like frantic men wounded; who finding ingredients prepared to dress them, tear them all in pieces; But if we know the sovereign cordials, that Christ hath in store for us; we will seek to none but him and his holy Spirit for comfort.

We know the sweetness and excellency of Christ; therefore we cannot but love Him: and if we love Him, how grievous will it be to lose Him? To lose*her souls love,* might well nettle the spouse. This caused *Mary's* tears to stream forth;*Sustulerunt Dominum;* her Lord was gone; how should she be quiet? This, had it been true, was cause enough of tears. She wept to see Him suffer death; there she knew that He was taken away. But though his soul were gone, his body was left her; that dead Object of her love and pity. For his Death she had wept her fill; yet his body remained, a cold Corpse: one would think cold comfort for her. But this was all she had now left of Him; and *Sustulerunt?* Have they taken away that too? This set her a weeping. *Sublatus demonumento,* grieved her more, then *occisus in ligno.* There she had something left her, now nothing at all, taken away quite and clean, this was not all, but *I know not where they have laid Him:* she had wept a-main for his Death, this taking away renewed her tears: but *Nescio ubi,* was the extreme astonishment. To lose Christ, and so to lose him, as not to know where to find him, is most fearful to them that know him. Though he be taken from us, it is some comfort if we can tell where to fetch him again: but to lose him at home, to miss him in our hearts, without knowledge where to find Him abroad, may well put both the*Mary's* to their tears.*They,* she knew not who: *had taken Him away,* she knew not how: and *carried Him,* she knew not whither: *and laid Him,* she knew not where: there to do with Him, she knew not what: and to find Him again, she knew not when: no need to ask her *why she weeps.*

They that have such a loss, and have not withal lost themselves in insensibleness, cannot be without great cause of mourning. *Sapiens miser, magis miser:* they that know not Christ, think it no such great matter to lose Him. What cares a stupid Worldling for the removal of our *Candlestick?* What is it to him, if the superstition and blindness of Popery did over-shadow the Land, and turn day into night? It is nothing to him, if he can see to get money. Light or darkness, Scripture or tradition, the King or the Pope, Christ or Antichrist, are all one to him. To hear a Sermon, or see a Mass; he likes them both alike. But to them that know Christ, the loss of Him is terrible: and doth not that Nation lose Him, that loseth his Gospel? As *Mary* would not be comforted with the sight and speech of Angels, not with the sight and speech of *Jesus* Himself, till He made her know that He was *Jesus.* So there is nothing in men or Angels, nothing in earth or heaven that can quiet the troubled heart, till Christ be found. Till He that is taken away, be restored to us, though it should come from Heaven, from the Angels themselves, *our souls would refuse all manner of comfort.* Such was her sorrow for a supposed loss of Him; what should be ours then, that lose Him, not dead but living; not once, but often: not in supposal, but in very deed: and that by sin, the worst way of losing Him: and that not by others taking Him away, but by our own willful defaults? Shall not we be moved, nor grieved, nor break any of our sleeps or sports for the matter? Do we reckon Him as good lost, as found? When Christ, and the holy Ghost, and the favor of God, and all is gone, by our obstinacy; we can soon be comforted again for all this. There needs none to say unto us, *Why weep you?* But rather, Why weep you not? If we know the sweetness, the joy, the Heaven that is in his Presence, and find Him departed from us; let our tears run down in abundance: let us allow ourselves no rest, till Christ be found; till He be reconciled to us by faith and repentance, and have reconciled us to God by mercy and forgiveness.

4. Let us encourage our *growing* unto the end, by the recompense we shall find in the end. For though God be good unto us all the way, yet he will be best at last. As he did bless *Job* temporally, so he will bless all his Saints eternally; him on Earth, all the rest in Heaven; that their latter end shall be happier than their beginning. And if our virtue, like to his patience, do not hold out to the end, if we be not best at last, we cannot look for such a reward. How was *Job* thus blessed? First, in the duplication of his children: If you object, that both at first and last he had an equal number of them: seven sons and three daughters; ten in all: yet know in fair probability, that the former ten were in Heaven, increasing the number of the Saints triumphant; and the latter ten on Earth, to increase the number of the Saints militant. Ten he had with God, and ten God had with him: so that they were doubled. Secondly, in the duplication of his substance: for if we compare the first chapter of that book with the last, we shall find that God doubled his wealth: and that to a good man is a blessing. Thirdly, the blessings he had in the beginning, he had in common with other Princes of the East: they made him but *unum ex multis,* one of God's Children at large: being blessings given to the good and bad. But this long chastisement, and a patience full as long as that, made him God's special darling: for*God scourgeth the son* which he tenders and cockers, above the rest of his Children. Fourthly, his fame and renown is much enlarged by it: which is a blessing to Persons no less religious than honorable. He was in the beginning *Notus Deo:* he knew what he would do, and how he would hold out: Now he is become *Notus nobis;Ye have heard of the*

patience of Job. Heard of him? we cannot choose. The Devil in his beginning was fain *Perambulare,* to compass the Earth, before he could find him: now he cannot tempt any of God's children in their afflictions to impatience, but presently he hears of him. One *Jupiter* set out by *Homer* the Poet, was worth ten *Jupiter's* set out by *Phydias* the carver, says *Philostratus:* Because the former flew abroad throughout all the world, whereas the other never stirred from his pedistall at *Athens.* So at first the honor of *Job* was confined to *Vz,* a little corner of *Arabia:* now it is spread as far, as the Sun can extend his beams, or the Moon her influence. His book began with *Erat vir,* there was such a man: but before it ends, it shows that *Erat sanctus,* there was such a saint: there was such a favourite of Heaven, such a mirror of the Earth, such a wonder of the world. Fifthly, he was a good man before: they that knew him, might well acknowledge it, for God himself does confess it, and the Devil could not deny it; But yet he was not tried: put him to the test, and see what he will prove then. Many a man goes for good and honest; so others think him, so he thinks himself; and he finds not in his own heart any cause to the contrary, but so he should continue; but let him be had to the trial, furnish him with spiritual weapons, put him into the lists, charge him with a combatant: let temptation, tribulation, and misery be champions against him; see how he will behave himself against these Antagonists: If now he comes off with victory, record his name in the Chronicle of the Saints, and enroll him for one of Christ's conquerors, So did *Job* fight, and so did he overcome: proving himself to be *Miles Domini,* one of God's worthies. He was a rich and good man before; but this advanced him to his honor of knighthood: He was made a knight of Christ's own order; a knight of the cross: and in the last day, when that great General comes to his glorious triumph over his enemies, *Job* shall not be without his honorable equipage: but adorned with the rich collar of his sufferings, and covered with his afflictions like the robes of the Martyrs, and crowned with his patience, which is supercrowned with everlasting blessedness.

In all these respects God blessed the latter end of *Job* more than his beginning: which he would never have done, if his beginning had been as perfect as his latter end. What an encouragement is this to us? Who would not be still *growing in knowledge* and goodness, that is sure of so happy a recompense? What though we be not like *Job,* rewarded with honor, children, friends, prosperity, power and riches, and such temporary moveables, in the end of our days? Yet we shall be filled with peace, joy, glory, and eternal life at the end of our days. If we be not made lords of the Earth, yet we shall be kings in Heaven. Besides, even for the present,*Quamvis arca exinanita sit auro, cor tamen est plenum fide.* We may come to be poorer in earthly things toward our end, than we were in the beginning: yet we may *grow in grace and knowledge* more than many others, that grow in place and preferment above us. But what we want in the riches of the flesh, we have in the riches of the Spirit: we have it in the one, or the other balance. The peace of conscience, and the comforts of the holy Ghost, are our happiness here: and the Kingdom of Heaven shall be our inheritance hereafter.

5. Lastly, for caution; every virtue hath a professed enemy: Darkness is not more contrary to light, nor sickness to health, nor death to life, than vice to goodness. Humility hath a professed enemy, which is pride: Charity, a professed enemy, which is malice: Hope a professed enemy, which is despair: Mercy hath a professed enemy, which is cruelty: Faith a

professed enemy, which is infidelity: Liberality a professed enemy, which is covetousness: So obstinacy is a professed enemy to obedience: apostasy, to perseverance: Atheism, to religion: hard-heartednesse, to compassion. If these be not always in the field, they are always in feud: a continual war is proclaimed by them, one against another; no reconciliation, no peace, no truce is to be admitted. They are sworn enemies, and will never give over the combat, till one side lie in the dust. So the professed enemy of *knowledge* is ignorance. Darkness is raised up by the prince of darkness out of Hell, to oppose the light which comes down from the Father of lights out of Heaven. When Christ displays his banners, the Devil will muster up his forces. He hath an army of rebels, to wage war with *Michael* and his Angels. But besides these public and open foes, that profess hostility; every virtue hath a secret enemy, that does her the most mischief. It is damnable policy, *per amici fallere nomen. Absalom* so upbraided *Hushai* with a pleasant scoff of his professed friendship to *David,Is this thy kindness to thy friend?* So hope besides her professed enemy, despair; hath a secret one, Presumption: this seems to be but an improvement of her self: at worst but an excess, an extreeme, an over-weening hope. So liberality besides her professed enemy, gripulousnesse; hath a secret one, prodigality: this seems to be nothing else but an advancement of her worth, and all for her honor; to scatter abroad her riches with a blind and open hand. Religion besides her professed enemy, Atheism, hath a secret one, a superstitious mis-devotion. In the glorious temples of Idolatry, this may seem to exalt her into Heaven: whereas indeed it corrupts her upon Earth, and precipitates her to Hell. So *knowledge,* besides her common enemy ignorance, hath secret ones: which howsoever they may seem her friends, betray her to ruin: these are sloth and pride. As profuseness cuts the throat of liberality, and presumption breaks the neck of hope, and superstition is a plague to infect religion, so these are the bane of *knowledge.* Sloth in the disuse, and pride in the abuse: The former starves her to death for want of food, the other tickles her to death with self-conceit. These be not Satan's ban-dogs, but lurchers: not violent robbers, but privy thieves: indeed his cheaters, which cuffen our souls, and filch away our *knowledge of Jesus Christ:* or rather hinder the *growth* of this knowledge, which is my present argument. Let it not seem tedious to you, for me to remove these two blocks out of the way of our spiritual *knowledge.*

1. Slothfulnesse and neglect is the former: When we cease to use our *knowledge,* we lose it. God did not give us this ground, that we should let it lie fallow: if we do, it will bring forth nothing but weeds and nettles; which will both stink to God, and sting our own consciences.*Christ by his knowledge doth justify many,* and we by our knowledge must satisfy many.*Paul's growth* in the knowledge of Christ, was seen in confuting the Jews which denied Christ. What is a man the better for his land, if he let it lie untilled? Bad husbandry will find but a thin crop: no tillage, no harvest. The *talent* that lies useless by us, shall be taken from us. The Schoolmen and Casuists run out the metal of their knowledge, into tinkling bells and cymballs; and languish into a thousand needless and endlis questions: thinking to magnify it, and themselves by it, by spending and venting it in unprofitable, cold, and bloodless subtleties. But what is the notionall sweetness of honey, to the experimental taste of it? If we be not the better for our knowledge, we were better never to have had knowledge. Otherwise, it is but a fair estate in the hands of a fool; or like the pencill of an exquisite

painter, in the hand of a cobler. It is storied of an ancient and reverend Rabby, who that he might by some demonstration, win the people to make use of their knowledge, and to reduce it to practice; put himself into the habit of a Mountebank, or travelling Aqua-vitae-man: and in the market made proclamation of a sovereign cordial, or water of life that the had to sell: Divers call him in, and desire him to show it: whereupon he opens the Bible, and directs them to several places of comfort in it: Intimating that as they had the knowledge of the Scriptures, so if they would make use of it, they it, they should both live holy, and die happy; for that indeed was the water of life. It is not God's meaning that any grace should lie dead in us, much less *knowledge.* It is never out of excercise, though the labors if it be different, according to the seasons. In childhood we are subjected to the labor of discipline; in age to the labor of doctrine: in the time betwixt these to the labor of practice. *Quae quis nescit, in pueritia discat: quae didicit, in juventute ad usum ducat: quod ad usum ducit, in senio doceat:* so that knowledge hath no time to be idle.

No sooner had God given the king of Israel wisdom, but all Israel shall be witness to the wisdom of their king. The decision of that controversy between the two harlots, shall make him talked of. Our all-wise maker will find occasiens to draw forth his graces to use. *Dan* and *Beersheba* were too narrow bounds for the fame of *Solomon:* it flies over all lands and seas, and transports the whole world with an admiration of his more then human knowledge. Kings send their Ambassadors, and a great Queen comes in person, to hear the wisdom of *Solomon:* thire is still more work for him. *Aer detentus corrumpitur: viae non tritae silvesant.* Musicall Instruments, without handling, will waspe and become nothing worth. A sprightly horse will lose his mettle, by standing unbreath'd in a stable. Rust will take the swords that hang by the walls. The Cynicke, rather than want work, would still be removing his Tubbe. It was a law of *Solon,* that if the father had taught his son no trade in his youth, whereby he might get his living; that son should yield no relief to his father in his age. In that day wherein we do no good how can we without shame pray for our daily bread? All virtues have their several employments, and so hath knowledge. God hath no use of the dark lantornes of secret and reserved perfections. We ourselves do not light up candles, to put them under bushels. The great lights, whether of heaven or earth, are not intended to obscurity: but as to give light to others, so to be seen themselves. How did *Pomponius* in *Plutarch,* pull his son *Numa* out of private obscurity, and put him upon public artions fit for his abilities? We are not a little beholding to *Cresiption,* for sturring up St. *Jerome* in the eastern countries: and to *Hilary,* for rousing up S^{t}. *Augustine* in the western countries; to withstand the spreading infection of *Pelagius.* There is a *Honestum* in every virtue, which is proper to the possessors: but Withall there should be an *Vtile,* which is common and beneficial to their neighbors.

There is a shamefast modesty, which slackens the bridle: and there is a preposterous zeal, too hot on the spurr. Some will hardly come forth, when they be called: as others will run, before they are bidden. I cannot tell which is worse in the time of need: for the learned to hide themselves with *Vlisses,* or for the unlearned to thrust themselves forward with *Thirsites:* certainly neither is excusable. As the latter overshootes by boldness, so the former falls short by bashfulness: both are to blame. *Socrates* took no less care to persuade *Charmides, Plato's* uncle, to undertake the public business of State, than to dissuade *Glaucos,*

Plato's brother, from it. The former of these was a man of much worth, but too little boldness: the latter was a man of very much boldness, but too little worth. The fault of the latter was more odious, but the fault of the former was more noxious: *Glaucos* was sick of impudence, *Charmides* faint with diffidence. There was more reason to blame the former, but more need to blame the latter. *Glaucos* by too much undervaluing of others, and arrogating to his own wisdom, made himself contemptible: But *Charmides* by too much admiring the worth of others, and despising his own, made himself unprofitable. The former by his audaciousness, fell into the contempt which he might have avoided: the other by his timorousnes, lost the honor which he might have gained. As the one needed the bitte, so the other the spurr: He bold one for his own sake, to escape a private loss: the other for the common wealths sake, to perform a public good.

The rust and disuse of *knowledge,* in men fitted and called to the service of God, is a sin almost unpardonable. Silence is the daughter of shamefastness: both which, as they are excuses for mediocrity, so they are prejudices to excellency. They are always the wisdom of fools; and sometimes the folly of the wise. The labors of the learned are *Thesaurus Ecclesiae:* not by way of indulgence, to profit the dead: but by way of instruction, to comfort the living. The holy Ghost came down upon the Apostles, in the form of Tongues. Why like Tongues? In regard of themselves it was enough to receive the Spirit of wisdom: the receiving Him in the shape of Tongues, respects us. They have not only a supernatural knowledge given them, for the illumination of themselves: but also Tongues, for the communication of this knowledge to us. This conveys it from man to man: Reason is impressed in the soul, expressed by the tongue: therefore the Latins call *Oratio, quasi oris ratio.* The soul is the fountain of knowledge, and the tongue a chanell from that fountain. As *Holophernes* stopped the fountains of *Bethulia,* so Preachers that use not their tongues, stop the current of the holy Ghost. Indeed there be some that preach, as *Nabal* did feast; once in a year, and that must be a sheep-shearing too; when they receive the benefits of their flock, the rents of their Rectories. Some are tongue-tied from their birth, as was *Croesus* his son: they cannot vent their knowledge, it may be they have no knowledge to vent. Some are tongue-tied by riches, as *Demosthenes* was by the *Milesians:* they say to their tongues, as that Epicure did to his soul: Your have enough; e'en take your ease: these men have a fee to be silent. Others are tongue-tied by Greatness: rather than to speak against the stream of the times, they must forbear to speak against the sins of the times. These do know that matters go amiss; yet for quietness sake, they even sit still and let them alone. Alas, if they should touch upon their Lord's delirement, what hope have they of their Lord's preferment? The limbs after long sitting, are scarce able to walk: sluggish rest will make our gifts rust. Idleness engenders unablenesse: they will not preach at the first, they shall find that they cannot preach at the last. It was the Soldiers lie,*His Disciples came by nigh and stole Him away.* But it is too true here; by night, when we put ourselves into the darkness of works, into the works of darkness, this privy Thief comes, and steals away from us the knowledge of Christ, while we sleep in supine carelessness. Therefore let us use it, and do good with it, and then it shall do good unto us.

2. Pride and Vaineglory is the other hindrance. We need not be told again, that knowledge is one of the fairest flowers in our garland: let us not then blast it with the unwholesome wind

of Vaineglory. Saint *Gregory* gives us this memorable caution concerning our knowledge; *Ne dum ignorantiae tenebras illuminat, lumen humilitatis tollat.* When Pride comes upon the stage, *Exit Sapientia.* The one doth not more enlighten the head, than the other doth darken the heart. He goes on: By this we may discern of our spiritual knowledge: if it works more upon the heart, than upon the head, it is right. The first operation of proud knowledge, is to make the head light: the first work of this divine knowledge, is to make the heart heavy. Not that it deprives us of joy, but prepares us for joy. It does not make us proud, but humble; nor set our fancies a running, but our eyes a weeping. The first eradiation of this light, like some flash of lightening, breaks the stone in the heart. The Schoolmen, when they suite the Beatitudes with the gifts of the Spirit, join sorrow with science; weeping for sin with knowledge: and they give this reason for it: That sorrow for sin can issue from no other fountain but the knowledge of God; nor doth this couple ever part. They are not therefore mis-matched: for there is no clearer way of seeing God upon earth, than through tears.*He that increaseth knowledge, increaseth sorrow.* He that increaseth the knowledge of Christ, shall ever increase the sorrow for his sins. So *Augustine* applies it: and *E converso:* He that increaseth his sorrow for sin, shall prove a great Clerke in the School of Christ. The gall and bitterness of sin being througly felt, restoreth a Christian to his perfect understanding; as the gall of the fish did*Tobit,* to sight. *Multum crucis, multum lucis,* we are best instructed, when we are most afflicted. Before the sons of *Jacob* shall know *Joseph* for their brother, they shall feel his displeasure. When God hath exercised his children with roughness, then He will be perfectly known to them. Christ's Cross begins our learning: that real Alphabet of true Christianity is spell'd out by suffering, not by reading. Thus the knowledge of Christ breeds humility, not vain-glory: not arrogance, but repentance. They that are puffed up with their knowledge, never sought it for Christ's, but their own honor. Hence it comes, that*Ibi peccant, ubi peccata emendare debuerunt.* But above all; God saith,*Let not the wise men glory in his wisdom:* yet many do so, and bless themselves in so doing.*Tully* could say, *Deforme est de scipso praedicare.* Yet this man, so qualified, that nothing but the eloquence of a *Tully* could sufficiently praise *Tullies* eloquence; is taxed even by those friends, that would have concealed his small blemishes: That the speech which flowed from him as sweet as honey, was made to taste as bitter as gall, by the enterlacing of his own praises. *Cato* the elder had a fair commendation given him by consent, to be *Optimus Orator, optimus Senator, optimus Imperator:* a prime Orator, a better Senator, and a most excellent Commander: yet he was so given to boast himself, that his best friends were ashamed of him.

There be three Corrosives, which well applied, may eat out this Ulcer and Impostume of Vaineglory, and purge the air of our *knowledge* from the killing infection of Pride.

1. The uncertainty of our knowledge in secular and political businesses. The most wise God hath hidden from us the event of things:*Caliginosa nocte premit Deus.* Future contingents may fall out otherwise than we imagine. The Surgeon that deals with an outward wound, can tell whither he can cure it, and guess in what time: but the Physician that undertakes the cure of a Fever, can neither set the time of his Patients recovery, nor assure him that he shall be recovered at all. The Artisan with his convenient shoppe and tools, can make up his days work if he be not hindered. But the Merchant Venturer can promise himsefe no such matter:

he must have one wind to bring him out of the Haven, another to carry him about to the lands end, and perhaps another to drive him unto the place of traffic: so that he can promise nothing; neither for the time of his return, nor the venting of his commodity: but as the wind, and the weather, and the Mariners, and the seas, and the time of trade will give him leave. All political successes are conjectural, not demonstrative: they stand in need of the concurrence of many causes, which are casual; and of many men's minds, which are mutable; and of many opportunities, which are accidental: so that we cannot build upon them. In stratagems of war, much hope is grounded on the negligence of our enemies: we may think them asleep, who be as waking as ourselves. *Antigonus* made full account to set upon *Eumenes* unawares: but he found *Eumenes* as vigilant as himself; and so was fain to retire with a flea in his ear, as wise as he came. So for war; and the like we find in the passages of peace. *Solomon,* that wonder of wisdom, might think by joining in affinity with his neighbor Princes, and marrying their daughters, to strengthen his own kingdom; yea more, to win those Heathen to the Kingdom of God. Why should not they be brought to worship the God of Israel, that were so allied to the King of Israel? He was deceived in both; for this turned to the ruin of his kingdom, and well near of himself. For the secret Underminers of his State and succession, where were they entertained, but among his Allies? *Hadad* with*Pharaoh,* probably *Solomon's* own father in Law: *Jeroboam* too was harboured in Egypt. And for his wives, *They turned away his heart after other gods:* he could do no good upon them, they wrought him to much evil. So *Constantine,* that religious Christian, and famous Politician, thought that by building a City in the confines of Europe and Asia, which might be *Aemulae Romae,* a match for Rome; and by placing one of his sons to keep his Court there, he should impregnably fortify the Empire. But the building of new Rome, was the decay of old Rome: and the division of the Empire, was the destruction of the Empire. So *Phocas* thought by dignifying the Prelate of Rome, with that extravagant Title of *Universal Bishop:* and *Pipinus* by endowing the Church of Rome with large Revenues and Principalities; thought they had done wondrous well. But the lifting up of the man of Rome, was the lifting up of the man of Sin; and the increase of his estate, was the diminution of his piety. So cross oftentimes are the events to our purposes:*the way of man is not in himself.* There is no policy so provident, no providence so circumspect, but it is subject to errors: therefore not to be trusted on, much less to be gloried in. That which is so full of uncertentie, can be no cause of glory.

2. The imperfection of our knowledge many ways may well abate our pride. In Divinity it may get most: because toward the furnishing of ourselves with the knowledge we have most helps. Yet the most acute and judicious Divines have acknowledged their ignorance, and deplored their errors, in diverse points.*We know but in part:* If he that learned his Divinity among the Angels, yea to whom the holy Ghost was an immediate Tutor did know but in part; it is well for us, if we know but a part of that part. That which an Egyptian Priest said to a Grecian, *Ye Grecians are always children;* will be found true; not only of the Grecians, but even of the Egyptians, yea and of Christians too; that for understanding we are children, all of us. I deny not, but among the Romans, *Nosica* was called *Corculum,* for his pregnancie of wit. Among the Grecians, *Democritus Abderita* was called, not 〈 in non-Latin alphabet 〉 but

〈 in non-Latin alphabet 〉 wisdom it self. Among the Britain's, *Gildas* was called *Gildas Sapiens, Gildas* the Sage. Among the Jews, *Ibn Ezra* was called *Hechachan:* they said of him, that if knowledge had put out her candle, at his brain she might light it again: and that his head was the Throne of wisdom. Before him, among the Israelites, *Achitophel* was the man; his counsel called an oracle: yet because another's advise was once preferred to his, he falls into a desperate discontent. So proud was he of wisdom, that it went to his heart to hear of any wiser than himself. This caused him to mis-interpret a poor disgrace, and to over-rate it. What if he were not the wisest man of all Israel; must he needs therefore go hang himself? What if his counsel were despised? A wise man knows how to live happy, in spite of an unjust contempt. What if another man's counsel was held better? Was it not madness in him, to revenge another man's reputation upon himself? Worldly wisdom is no protection from shame and ruin. We talk of wisdom, but where is it? Why should *Nile* overflow only in the summer, when waters are at the lowest? Who could ever satisfy others or himself, by delivering a cause of that? Why should the Load stone draw iron, or incline to the Polestarre? Who hath knowledge to give a reason of that? We all pretend to it, but where is it?*The depth saith, It is not in me, &c.* This wisdom is not in the depth, but the depth is in this wisdom.*O the depth of the wisdom and knowledge of God!* Our best knowledge is repentance:*The fear of the Lord is wisdom, and to depart from evil is understanding.* All our other knowledge is imperfect, and who will brag of his imperfections? Indeed stories report, that *Agesilaus* bragged of his stumpe foot, and *Sertorius* of his one eye; and played upon their own defects wheresoever they came. But I believe, this was *Sardinius risus:* a trick to prevent the jeering of others, rather than any delight they took in it themselves: for naturally men do not boast of their deformities. This defect in our knowledge may well nippe our glory.

3. It is not our own, nor of ourselves; and why should we glory in that which is another's? The ape is proud of his masters Iacket, the dog of his gorgeous collar: the asse jettes it in the lions skin: and the crow braved it *furtivis coloribus,* in her stolen feathers. We scorn to be sampled with such irrational creatures, we take all these for ridiculous fopperies: yet we cannot reflect upon ourselves, nor consider our own priding it in another's riches.*What hast thou, which thou hast not received?A man can receive nothing, except it be given him from Heaven:* especially not wisdom. The Spirit of wisdom, and the *Tongue* to express it; all *Desuper,* from on high.*Every good and perfect gift is from above:* they grow not in us, we spin them not out of ourselves, but they come from above. Therefore *Quid gloriaris?* If it be given, why forget we the giver? Let him be had in memory; he is well worthy to be thought on: yea let him have all the glory, for it is his. He that paid our ransom for us, when we were not worth a groate: He that cast his own garment upon us, when we lay naked; and healed us, when we lay wallowing in our own blood: He that redeemed us from all our enemies: will he take it well at our hands to glory in these his bounties, as if we were beholding to none but ourselves! Yet foolish man will be wise, naked man will be brave, filthy man will be pure. Though for all the cost and charges that God is at upon us, we remain poor beggars; yet in the midst of this beggary we can find in our hearts to glory: not *in the cross of Christ,* which he endured for us; but in the gifts of Christ, for which we are beholding to him.

These three corrosives well laid on, may eat out the cancer of pride and vainglory, which so cleaves to our knowledge: to which I might add a fourth for conclusion: That this is a secret thief which steals away our knowledge. It is like the *Albugo,* or white spot in the eye, which dimmeth our understanding; and makes fools of *Cato's* and *Plato's,* and *Tullies,* and *Ahithophel's;* leaving them at last never an eye to see withal: That we cannot know our own defects, nor the sum of our debts, nor the depth of our misery: That we cannot know God's infinite riches, nor the worth of his pardon, nor the height of his mercy; what may we thank but pride? These be those dead flies that corrupt the ointment. As famished bodies that have nothing to feed on, will fall to their own flesh: so vainglorious men, for want of parasites, will be their own trumpeters; thought they displease God and man. For God, he will find means to means to manifest thy knowledge when it may make for his own glory. Thy knowledge is a colt, a wild asses colt:*vain man would be wise, though he be borne like a wild asses colt.* Tie up this colt till God calls for him. If thou find that*the the Lord hath need of him, then lose him and let him go.* And for men; whiles thou art silent, they will speak thy praise: but if thou speak thine own proise they will be silent. There was a Temple in *Diospolis,* a city of Egypt, wherein were pictured a little boy, an old man, an eagle, a fish, and a crocodile. For the devise of this Hieroglyphic; there was a boy painted, to signify generation: an old man, to signify corruption: an eagle, which for the quicknes and clearnes of sight, was meant to symbolize God, who seeth all things: a fish, to insinuate hatred, for fishes were abomination to the priests of Egypt: and lastly a crocodile, which they present as the emblem of insolency. The whole sense being laid together, imports this: O ye that are young, and coming on: O ye that are old, and going out of the world; to you, and to all be it known, that God doth hate pride and insolency. The Saints, when they would magnify God's mercies to them, used first to declare their own former conditions. *With my staff came I over this Jordan, and now I am become two bands,* saith *Jacob.* I walked alone with my staff, like a poor private soldier; now I am become the General of two Regiments.*He chose David from the sheepfolds, and set him to feed Jacob his people.* I was a mean shepherd, that tended my Fathers flocks in the desert: Thou hast made me a King, and that over thine own people, and set me in the Throne of Majesty. To this purpose *Amos;I was an heardman,* Thou hast made me a Prophet; Instead of feeding beasts upon earth, I am honored to know and teach the secrets of heaven. Yet in the height of these Dignities, they all kept lowly minds: no pride crept into the honor of the one, or knowledge of the other. So doth the Lord hate pride, that they two could not endure to dwell together in one wide Heaven, how should they endure to dwell together in one narrow breast? One heart can never contain them, if one Heaven could not hold them. CHRIST will know none but the humble, and none but the humble souls truly know CHRIST.

Thus long and late I am come to a Period of this Argument, concerning *the growth of the knowledge of Christ.* All they will pardon the prolixity, that have had any relish of the sweetness. It could be tedious to none, but those that either do not, or will not know him to their comforts. I beg not their favorable construction, but I pray for their happy illumination. Carnal minds are so far from learning how to know Christ, that they do not know how to learn him. They think they can as well learn him at home, as at Church; by following their Profession, as by going to a Sermon. And this learning of theirs discovers it

self in their actions. For they have learned to swear by him, they have learned to tear his holy Name in pieces with lewd blasphemies; they have learned to crucify him again by their malicious sins. Of this learning they have store in their hearts; and this learning they derive to their children; who can swear as soon as they can speak: they learned that of their parents: it was one of the first lessons that ever they taught them; if not by precept, yet by practice and example. But *non itae didicistis Christum:* the Devil taught them that kind of learning; it came not down from Heaven, but up from hell. Some sin comes to us by kind, it cost us nothing: other by custom, and that is not very chargeable, neither. But they both did cost our Savior Christ dear, even his own precious blood: And if they be not unlearned again, and quite broken off from us by Repentance, they will cost us dear too, even our own precious souls. But there is another manner of learning, another way of knowing Christ: which consists in putting off the corruption we have by nature, and putting on the holiness of Grace. This is a good learning, and happy thus it is to know Christ. Without this, it is with us in our sins, as it was with *Peter* in his e•asie;*We know not what we speak.* But with that Direction, we may use the words of Christ;*We speak that we do know.* Without it we are *foolish,and know not the way of the Lord:* with it wise, even to Salvation. Suffer but two Meditations more, and I have done.

1. Knowledge hath a difference from the other virtues, though it be a virtue it self. Some virtues are only conversant about good; and some only abstain or restrain from evil; Knowledge hath respect to both good and evil. Some virtues are only and properly fixed upon good; albeit collaterally, or by way of consequence, they keep us from evil. So the Object of Charity is goodness; the Orbe wherein it moves, is goodness. It loves God above all, who is the chiefest good: next the Saints, who in their degrees and measure are good. With the heart it loves good, with the hand it does good. *Paul* indeed gives it some negative attributes, and that rightly:*It vaunteth not it self, seeketh not her own.* But these are not the walk of charity: they may be assaults and ambushes to trouble her in her walk, which she spurns out of her way as she goes: but her way is good, and her walk is good, and her end is good. So the object of faith is good; the promise of God, which is sure and good: the merits of Christ, which are precious and good: the Inheritance of Heaven, which is firm and good, It is true that she is often put to it; to remove doubts, to clear difficulties, and to dispel sorrows: but her eye is not fastened upon them. Her object is the Sun of righteousness: these are but clouds betwixt her and the Sun. It is not the purpose and scope of her journey to meddle with these, but these will meddle with her. They are not her way, but enemies in her way. So are all sins, and the father and mother of sins, the devil and the world. She does not only brain those Babylonish little ones against the stones, and kill the young whelps and curres of that cursed litter; but even confounds the Sire and the Damme. The Sire,*Faith resists the devil:* The Damme,*Faith overcomes the world.* Still her object is good, yea God. No less may be said for hope; it looks only for good: no man hopes for evil. The beginning of it is good, for it is rooted in comfort: the progress good, for it goes on in cheerfulnes: and the end is good, for it is only blessedness. Evil is the object of fear, good of hope. It may have some conflicts by the way: fear, and despair, and presumption are three shrewd adversaries: but hope evercomes the evil, and pursues the good, and saves the soul. No less might be said of meekness, which

is only pitched upon a quiet good, and Mercifullnes, which minds only a beneficent good: and of pureness of heart, which consists in an innocent good.

Again, some virtues are principally excercised with evil, and all their strength is employed in the victory of that. *Est virtus abstinentia.* What is Sobriety, but an abstinence from drunkenness? What is chastity, but an abstinence from uncleanness, whether in thought or act? What is temperance, but an abstinence from excess? So St. *Augustine* defines it;*Munus temperanti est in coercendis & sedandis cupiditatibus.* Wherein consists the honor of patience, but in the quiet and unmoved suffering of evils?*Nunquam est patientiae virtus in prosperis.* Where there is no evil, patience hath nothing to do. And what is repentance, but a sorrowing for evil? Wherein doth it properly consist, but in grief for sin? These latter virtues are not properly positive; *Nil ponunt in esse* but privative: their excercise is not seen but in the conquest of evil. Uncleannes is evil; to avoid that is chastity: Drunkenness is evil; to shun that is sobriety: Excess in diet, apparel, pleasure, is evil: to preclude that is temperance. Contempt and injury are evils; to bear them meekly is patience: All sins are evil, to wash them off with tears is repentance. These virtues, like the stars, shine brightest in the night. To abstain, not only from evil, but from some good, is a virtue: *Est virtus placitis abstinuisse bonis.*

Knowledge is of a middle nature between both these; and yet participates with them both. It is not wholly excercised with good nor wholly taken up with evil; but it knows both good and evil. Before man fell from his Innocence, he knew nothing but good: but as his ambition was to know evil with it, so to know evil was his punishment. In this he thought to have become like God, and he became indeed, like the Devil. It hath cost the elect part of mankind many a sigh, many a groan, and many a tear; this knowledge of evil: for the refused part, it costs them their eternal souls. But here comes in the blessed remedy, brought by *Jesus Christ* to his chosen, that they cannot but know both good and evil; yet the good they know, shall do them good: but the evil they know, shall not bring evil upon them. For they know the evil, to avoid it; and the good, to embrace it, and so come to be saved by it.

2. There can be no full satisfaction, or consolation of the mind in any knowledge, but *the Knowledge of* JESUS CHRIST. The Ancient Poets had a strange Fable of their *Sphinx,* which they feigned to be a Monster of divers forms: with the face of a Virgin, the wings of a Bird, and the tallons of a Griphin. This thing did set upon all travellers that passed by, and propounded to them certain Riddles, which he received of the Muses. These, if the miserable captives could not resolve and interpret, he would presently tear them in pieces. The Country being a long time thus plagued with him, proffered their Kingdom of *Thebes* to that man that could expound his Riddles; for if one of them were answered, the Monster had no more power, but forfeited his life. *Oedipus,* a man of lame feet, but of an ingenious head, accepted the condition, undertook the challenger, and got the Kingdom. He resolved the Riddle, slew the Monster, and laid his body upon an Ass for triumph.

To make some profitable use of this fiction, conceive here, first, by *Sphinx,* man's natural *knowledge:* this is a Monster of diverse shapes, being so metamorphosed and transformed by sin. It hath the talons of a griphin; catching and tenacious hooks, that will take hold of

anything. It hath the wings of a bird: for knowledge flies from man to man by discourse, a bird cuts the air from place to place: The communication of science, is as the kindling of one light at another. It hath the face of a virgin, so beautiful and amiable that every man is in love with it. *Sphinx* had his riddles from the Muses: and the sententious axioms of a sublime knowledge are wrought out with much study and contemplation. That Monster devoured those that could not unfold his riddles: so human knowledge hath made a prey of fools. It was more policy than power, whereby diverse men got a Principalitie among the heathens: They that could get a dominion over men's minds by their wits, might soon prevail to acquire a sovereignty over their bodies. A twofold condition was propounded with *Sphinx* his *aenigma's:* to him that could not expound them, death: to him that could, a Kingdom. Secondly, the *Oedipus* that undertakes to clear these Riddles, invented by the wit of man, is the Christian.

Man hath his knowledge from Nature, the Christian his from Grace: the one is from earth, the other from Heaven. Religion is the Science of Souls, whereof God is the Teacher. *Oedipus* had lame feet, but an intelligent head: The Christian is slow in the pursuit of worldly things, but for spiritual things he hath a clear understanding. What can the Naturian ask him, which he cannot answer? What is the most glorious thing of the world? Humility. What is the richest? Charity. What is the wisest? Seasonable Silence. What is the subtilest? Simplicitie. What is the strongest? Patience. What is the freest? The Service of God. What is the best Builder? Faith: for that lays the Foundation in Heaven. What is that which can reduce things to nothing? Repentance; for that can take away sin; as if it had never been. As *Oedipus* overcame *Sphinx,* put him to death, and laid his carcass upon the back of an Ass: *So the knowledge of Christ vanquisheth* all natural Wisdom, resolving all her subtle questions with Divine answers: then puts her to death, nails her to the Cross of Christ, mortifies her by Repentance, lays her carcass upon an Ass, shows her the folly of her former condition, exposeth her to her own contempt: So she willingly yields her self captive to the conquering *knowledge of Christ.*

But all this while what was *Sphinx* his Riddle to *Oedipus?* What is that Creature, which immediately, after his birth, goes upon four legs, next upon two, then upon three, and last of all upon four legs again? He answered, *Man:* which in his very infancy crawles upon all four, not long after stands upright upon two feet; growing old, he leans upon a upon a staff, and with it supports himself, so that he may seem to have three feet: at last in his decrepit years, his strength so fails him, that he falls groveling again upon all four, and lies bed-rid. There might be another riddle propounded to us, and that a more mystical one. What is that Creature, which was condemned ere it was borne? Which must be twice borne, ere it can live? Which gets life by dying? Which lives by the life of another, not by it own? Which cures all his own diseases, with his own tears? Which is of mean and poor parentage, yet Heir to a Crown? Which hath the body on earth, and the head in heaven? Which can see an object that is invisible? Which though he be dust and ashes, is partaker of an Nature that cannot die, even God of Himself? As the former was a *Man,* so this is a *Christian.* First, condemned ere He was borne; because He was*conceived in sin:* Nor only so; but He sinned in *Adam,* and for that was justly condemned in the beginning of the world, though he die not till toward the end of

the world. Secondly, borne twice ere he can live: for*Except a man be borne again, he cannot enter into the Kingdom of Heaven.* If he be not regenerate, he does not live in grace, without which there is nothing but death: for otherwise he is *dead in sins and trespasses.* Thirdly, he gets life by dying: By mortification and dying unto sin, he gets vivification and living unto grace: yea, and by the death of his body, he gets the life of glory. Fourthly, he lives by another's life, not by his own.*Now live not I, but Christ liveth in me: and the life I live in the flesh, I live by the faith of the Son of God.* Fifthly, he cures all his diseases, by his own tears; sins are our sicknesses; and the medicine that heals us of them, is the tears of repentance. Sixthly, he is of poor parentage, yet Heir to a Crown. We are the children of sinful Progenitors by nature, yet by *Adoption* in grace the Inheritors of a Kingdom.*Being Ioint-heirs with Christ,It is his Fathers will to give us the Kingdom.* Seventhly, he is a member of that body on earth, whose Head is in heaven: So we are members of the Church militant below, yet Christ is our Head triumphant above. Eighthly, he can see an object that is invisible: so it is expressly testified of*Moses.* Ninthly, he is made partaker of a Nature that cannot die, though he be dust and ashes. We are mortal in the condition of our bodies, yet*Partakers of the divine Nature* by union with Christ. This is indeed a riddle to flesh and blood, a paradox to mere human capacity: the best candle in the Philosophers study could not give light enough to resolve it. Only the Christian knows it, and feels it, and really verefies it. Such blessedness comes by *the knowledge of Jesus Christ.*

Of our Lord and Savior Jesus Christ.] Thus far I have spoken generally, now particularly. The Object of our *knowledge* is the Son of God; who is here set forth by four attributes. First; *Lord.* Secondly, *Savior.* Thirdly, *Jesus.* Fourthly, *Christ.* The first a Name of Dominion and Greatness: the next, of Compassion and Goodness: the third, the Name of his Nature, *Jesus:* the last, the Name of his Office, *Christ.* For the two latter, because I have elsewhere treated of them, and they may seem to be comprised under the two former: (For what is *Jesus,* but a *Savior?* And what is *Christ,* but *Anointed?* Now He was anointed to be a Priest, a Prophet, and a King; to all which, *Lord,* is appliable. *Aaron* was no less, though a Priest. *My Lord Elias,* says *Elisha* to him; yet *Elias* was but a Prophet. That it is ascribed to the King, no question; *Our Lord the King.* Every Lord is not a King; but every King is a Lord.) Therefore I reduce the four into two; *Lord* and *Savior:* and in both these relations we must know Him, or not look to be saved by Him. Not *Lord* only, without *Savior;* there is no comfort in that: Not *Savior* only without *Lord;* there is no manners in that. In the severing of them, we shall either forget his dignity, or our own duty. There is a Pronoun that waits upon each of these Titles; an emphatical one, and by no means to be omitted; *Our.* It is this *Noster* that does all the good, both in respect of God's honor, and our own happiness. We acknowledge Him *Our Lord;* this tends to God's glory: We believe Him to be *Our Savior;* this tends to our own felicity. A *Lord* ungodly sinners confess Him: A *Savior,* the very Devils cannot deny Him. Yea, they go farther; *The Lord,* and *The Savior;* they both acknowledge Him: The Lord, the Lord of Lord's; an absolute and independent Lord; that hath a dominion over the Princes of the earth, and principalities of hell: Kings and Emperors are his subjects: at his frown they all tremble: Others do not more fear them, than they do fear Him. With his breath He can dissolve them to dust: and with one word, *Discedite,* cast them down to torment. By Him they hold their Crowns, and must put them off when He

calls for them. Crowns and heads too, are at his command.*The Lord said unto my Lord.* The *Lord;* so far a Reprobate may go in his confession. So much honor he will give unto Christ, as to call Him The Lord. But not, *My Lord:* this he sticks at: for then his obedience and voluntary subjection must come in. *The Lord* let Him be, but not *My Lord* at any hand. Many shall cry at the last day,*Lord, Lord;* but there is no *Noster* put to it. The Lord He must needs be, but their Lord they cannot say He hath been. So *The Savior* goes easily down with them:*For there is no other Name under Heaven whereby we must be saved, than Jesus.* This the Devils know to their vexation; that He hath, and doth, and will save millions, though they be none of that number themselves. *Salvator,* they must acknowledge: but *Noster,* they despair of. Indeed profane transgressors would fain, with the substantive Noun, join the possessive Pronoun; and with *Salvator,* couple *Noster:* Their *Savior* they call Him, and theirs they would have Him. But they separate *Dominus* from *Salvator,* and so have right to neither. Both these Titles belong to the same Person: *Dominus* and *Salvator* is but one *Christ.* Those that God hath joined together, let no man put asunder. Before I come to speak of these Titles in special, let me consider two observable things in them. First, the position or order. Secondly, the composition or juncture of them.

1. For order of placing them; *Lord* is set before *Savior;* and with good reason. Let us not think him a Titular *Lord,* that hath some under him, and others above him: But one that commands in chief; *Lord* Paramount certainly. Now such a *Lord* is a Prince; and a Prince gives laws, and those laws must be kept. Here let us pause a while, and consider have we kept the laws of this *Lord?* We are his vassells; have we done what he commanded us? No such matter: nay, we have done the contrary: not only passing by *observantiam legis,* but running into *contemptum regis;* yea into *crimen laesae majestatis.* We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But what? Be the laws of this *Lord irrita Iura?* Are they not obligatory? yes, as there be rewards promised to the observation, so there be punishments threatened to the transgression of them.*Do this and live:* Do it not, and perish. These laws we have not kept; not a man of us: What then should keep us from perishing? If the law-giver were flexible, and might be won to remitte offenses, either by man's entreaty, or his own partiality, there were some hope of escaping that dismal sentence, But this *Lord* is just, even Justice it self; and in justice can bate nothing of the penalty, but will see it executed to the full rigor. In what case are we now? Die we must, who should save us from it? Yes, yet there is comfort; for this *Lord* is also a *Savior.* And well is it for us, that he is a *Savior:* How desperate were our estate otherwise? But *Lord* first, that we may know ovr sins, and what we have deserved by them: This is no slight punishment, not a censure to be bought out with money, nor an imprisonment to be worn out in time: But death, and this not a short one, where a man is not six minutes a dying: but an everlasting one, where a sinner lives a dying forever: A death not of the body only by some painful violence, but of body and soul too by fiery torments. This is our doom for the breach of the law of our *Lord:* it is time now to seek about for a *Savior;* and blessed be God, we have one whom we look for.

Therefore is *Lord* placed first, that we might see in what need we stand of a *Savior:* And it is a right method, that humiliation should go before comfort, and sorrow prepare us for joy.

Among all Christ's converts, none loved him dearer than *Mary,* the more bitter her penance, the sweeter her forgiveness: and the greater her pardon, the stronger her affection. Thus the law of our *Lord,* prepares us for the Gospel of our *Savior.* The law is a glass that shows us our sin, and the Gospel is a glass that shows us our remedy. There we find Christ a *Lord,* here we find him a *Savior:* There pronouncing death against us, here suffering death for us: there presenting himself in his glorious Majesty, here in his gracious mercy. There as a *Lion* condemning the world for sin, here*The Lamb of God taking away the sins of the world.Hear this ye that forget God, lest I tear you in pieces, and there be none to deliver you:* There a terrible *Lord.This is a true saying, that Jesus came into the world to save sinners:* there a merciful *Savior.*

Thus this Title, *Lord,* calls upon us for repentance; as we call upon this *Savior* for forgiveness. Me thinks I see Sorrow sitting in the soul, destitute of all comforts; like a sick man, given over by his physicians: They have ministered diverse medicines to him, and made many experiments upon him; and finding all to fail of wished effect, they even leave him to nature, to live or die at her pleasure. Such is the case of an humble and broken-hearted soul; that hath received the sentence of death in herself, and is condemned by the verdict of her own conscience: She looks to her riches, and finds that those bribes will not be taken: to her friends, and perceives them to be in as much danger as herself: to her old companions, carnal delights, the common refuge of melancholy sinners; and sees them running from her affrighted, like rattes from a house on fire. Pleasure, like *Orpah,* kisses indeed, but parts: only grief like *Ruth,* weeps for her, and tarries with her. No joy will down, till there be hope of a pardon. During all this humiliation, and mourning, and running down of tears, Christ shows himself a severe Lord, exacting his debts to the full. But when she is througly mortified, then he changeth his form and presents himself a *Savior* to her: bids her look upon his Cross, and there find all her debts discharged, and her self aquitted forever. Woe to them that come to the sight of their sins without this *Savior:* for that is as if a man should waken out of a melancholy dream in the dark: there is no spark of comfort. But *I will see you again, and your heart shall rejoice, and your joy no man can take from you.* In the coming of *Jesus* there is joy, unspeakable joy; which neither the world can give, nor can the world take away.

2. For the union or conjunction of them; both are combined in one Person. In *Lord,* Greatness: in *Savior,* Goodness: both make but one Christ. Will to save, *quia Salvator:* Power to save, *quia Dominus;* both are concentred in one *Jesus:* There may be a *Lord,* which is no *Savior:* but there can be no *Savior,* which is not *Lord. Power* without will, is an unkind ableness: will without power, is an unable kindness. Both together in one man, is for the honor of him that hath them, and for the good of such as need them. If Christ had not been *Lord,* he could not: if not a *Savior,* he would not have satisfied for our sins. If not *Lord,* and such a Lord as was *Dominus dominantium,* even the infinite God; he could not have paid a ransom that must be of infinite value, or else not, pass currant for our redemption. If not a merciful *Savior,* he would never have submitted himself to such a condition, as to take on him our nature; and in that nature to suffer such torments as mere man could not have endured. It was a wonder that he made us: more, that he made himself for us: but most of all, that he unmade himself, that he died to save us. He not only made man for himself, but he made himself man for man. The maker was *Lord,* the creature man: two natures are united in one Person: so the Son of God is

Lord and *Savior.* In the one nature, we contemplate his Dominion: in assuming the other, his Compassion: in both we find our Salvation.

As *Lord,* he could not die for us; as man he might: As man, he could not satisfy for us; as God he might: He must be both, or no *Savior.* In his death, his *Lordship* concealed it self: Many of his servants, the Martyrs, seemed to have more chearfulnes in their death, than their Lord had in his. They were known to be men, therefore had the strength of God: Christ was God, therefore left like a man. They did more than men, because they were filled with the power and Spirit of God: Christ declared himself to be God, in doing the works of omnipotent God: therefore he was also declared to be man, in the weaknesses of men. Those *fluenta gratiae* were always at high tide in him: yet he seemed both partly to his own sense, and to the senses of the beholders, a forlorn creature. This caused him to cry, *My God, why hast thou forsaken me?* Natural affection in him cried, *My God:* sensible, *Why hast thou forsaken me?* Not that these two, *Lord* and *Savior,* could then part: God and man could not be sundered. In the extremity of all his sorrows, his manhood did not lose the union, but the vision of his Godhead. His soul, by the union of the Deity, had a glorious state: though by the union with his body, it was full of anguish. As there is no contrariety between the hate of one thing, and love of another: between the ignorance of one thing, and knowledge of another: so nor between the sorrow of Christ's soul for our sin, and the joy of that soul in the vision of God. Our sins upon Christ, were not in their proper element; therefore He felt them in their weight and heaviness: for *Suo loco nullum elementum ponderat.* But as the shadow of the earth obscures the Moon, so did the worlds sin darken Christ's soul.

When He was to act the *Savior's* part, He did not lay by the *Lord* quite: for the Manhood could never have borne those unspeakable torments, but for the supportation of the Deity. But the *Lord* did hide Himself from the Manhood, during the sad time of that expiation: so that it might say with *Mary,They have taken away my Lord, and I know not where they laid Him,* nor what is become of Him. They were then, and are still, united in one Person: distinguish them we may, divided they can never be. Neither must we fixe our minds upon *Lord* only, without *Savior;* which is the way to desperation: Nor upon *Savior* only, without *Lord;* which is the way to presumption. Dejected sinners think upon *Lord* only, and leave out *Savior:* Profane sinners think upon *Savior* only, and forget their *Lord.* The one without the other, is but half a *Jesus:* and we must rely upon a whole one, that is both *Lord* and *Savior.I am he that for mine own sake will blot out thy transgressions. Cum propter neminem, cum propter nihil,* as thou art a just *Lord;* yet *propter teipsum dimittis peccata,* as thou art a merciful *Savior.* This *Lord* as He is God, satisfied Himself in that capacity as He is man, for the sins of all Believers. Therefore *Lord, Noli ita attendere peccatum meum, ut propterea obliviscaris nomen tuum.* Do not so remember thyself to be a *Lord* over me, as to forget to be a *Savior* unto me: Nor let me so remember thee to be a *Savior* unto me, as to forget that thou art *Lord* over me. But as thou art both these in one infinite Person; so be thou both to my soul, in thy mighty power, and merciful salvation. I come to the Particulars.

1. He is *Lord,* not only as God, *Quatenus Christus.All power is given unto Him in heaven and earth.* Kings may talk of their large Territories, but what command have they in heaven? Christ is

Lord of heaven too. In heaven and earth He is *Lord,* but hath He no power on the sea? Is that privileged or exempted from his dominion? No,*he doeth what he pleaseth in heaven, earth, in the seas and all deep places.* Princes are potent, but yet they cannot do all they would: this *Lord* can. Heaven, earth, and sea are his; but is Hell or the grave excluded? No,*he hath the keys of hell and of death:* even thither his Lordship reaches. To*Him must all knees bow, and all tongues confess that he is the Lord.* All must confess it, either from the depth of their heart, or from the heart of the deep. Saints and Angels do, *in excelsis:* devils and reprobates do, *in profundis:* and shall mortal sinners in the middle way deny it? No, acknowledged he will be, either on earth with comfort, or in hell with torments: Here cheerfully, or there upon the rack: Either they shall joyfully sing out, or painfully roar out this confession. He is the lamb of God, the *Savior* of the world, yet take heed of*angering him: for if his wrath be kindled, yea but a little,* how soon do men *perish?* But *blessed are they that trust in him.* If he be angered, there is no escaping his hands as he is a *Lord;* but by running into his arms as he is a *Savior.Our God is a consuming fire:* as he is a wall of fire about them that serve him, so a consuming fire against those that provoke him.*When he is angry, all our days are gone.* With one word, *let there be a world:* nay with one thought of this *Lord* cast toward it, (for his speaking in the creation was but a thinking) he made all of nothing: and can be not reduce all to nothing, if he will? Is not the recalling of that word, the withdrawing of that thought, in the sequestering of his providence, enough to annihilate them? Shall ants, and bees, or lions contest with their maker? Shall any one rational ant, (the wisest philosopher is no more) or any roaring lyon, (the most ambitious and devouring Prince is no more) or any hive of bees, (the most political Counsells and Parliaments are no more, in respect of him) presume to stand without him? What are armies on the land, if this *Lord* be not their General? What are navies on the sea; if he be not their Pilot?

When this *Lord* is angry, he shall but need *Sibilare muscam,* to hiss or whisper for the fly, for the waspe or hornet. Nay he shall not need to whisper for them abroad, or to call in foreign enemies: for we have locusts enow at home; swarms of conkers and caterpillars to devour us. Nay, we will devour one another, when he sets us together by the aares. As this *Lord* is impartial, so are his Iudgments: there is no respect of persons with him, whether in his favor or his anger.*He will wound the hairy scalpe of him that goeth on in his wickedness.* Be it bald or hairy, it is no defense against the blows of the Almighty. No head-piece, but*the helmet of salvation,* can ward his blows. He can break the covered, as well as the naked head; wound the armed, as easily as the bare breast. The mitred, and the Turband, and the crowned head, that lifts up it self against Christ, lies as open to his Iudgments, as his that must not put on his hatte, as his that hath no a hatte to put on. We know by woeful and bleeding experience, that he can call up damps and vapors from below, and pour down putrid defluxions from above, and bid them meet and condense into a plague: And that such a plague, as shall not only be uncurable, but unquestionable: both inexorable, and indisputable: It shall not only not admit a remedy when it is come, but not give a reason how it did come. The cause could not be found out by the most learned physicians, the effect was felt by the laboring patients. O happy they that found him their *Savior;* that though their bodies were cut off by burning fevers from the earth, yet their souls might escape the the burning flames of hell.

Lord therefore let us acknowledge him; for it will go wrong with us, when we shall be driven to complain,*Other Lord's have had dominion over us.* Tyrans are cruel Lord's, and woe to the people under such an authority: For there it is crime enough to be innocent, where the Tyran is pleased to interpret innocence for a crime. Sins are worse *Lord's* within us, than those tyrants without us: Our goods, possessions, and lives are under the command of those oppressors; but sin is an usurper over our souls. Satan is a bloody Lord: he is so far from mercy in killing, that he would not give a man leave to pray for mercy ere he must die. These be cursed dominions: from such Lord's this *Lord* of heaven and earth evermore deliver us.

2. *Savior;* this comes well after *Lord:* there is small comfort in that Title, till *Savior* be put to it. There is no *Savior* but He: no Name but *Jesus* carries any salvation in it. The Prophets foretold it, the Evangelists demonstrate it, the Apostles preached it, the better part of the world received it, and all they believe it, that shall be saved. He came to save, and what did he refuse to do or suffer, that he might save?*Omnibus omnia factus,* was more true of the Master, than of the servant: *Pauper pauperibus, divitibus dives. Lazarus* so poor that he begged crumbs; Christ then in his poverty, sent him to heaven by his Angels. *Zacchaeus* rich, and gave the poor a large contribution: Christ was richer than he, and gave him*salvation. Esurientibus esuriens sitientibus sitiens.* The Disciples were hungry in the field, their Lord in the wilderness. The Samaritan woman thirsts, and Christ thirsts too: they both meet at *Jacob's* well. The Apostles feast, and he feasts with them: *Mary* weeps for the loss of her brother, and *Jesus* weeps too. He is the *door* to them that would enter, the *way* to them that would walk, a *light* to them that would come out of darkness; bread to the hungry soul, and wine to the thirsty. All his actions shown him to be a *Savior,* his passion proved it. When he first shone forth into the world, like the Sun at his first rising, he drew all eyes after him: His miraculous cures drew patients, his Divine oracles drew auditors: both together drew the admiring multitude after him by troupes. They followed him as a *Savior,* through deserts and mountains, over land and seas. All his actions were so many characters, out of which the simplest capacity might spell a *Savior.* But at his death, he wrote a letter of love to us in his own blood: the Cross being the paper, the spear his pen, his blood the ink, and the contents,*Jesus Christ came into the world to save sinners.* He came into the world to save sinners, yea and he went out of the world to save sinners. His coming in was but the purpose, his going out, and so going out was the performance. He meant it when he came in, but he dispatched it as he went out. All his life was a furtherance, but his death did the deed: that saved us. His resurrection crowned the deed;*He was raised again for our justification.* His ascension crowned that; for then*he led captivity captive:* His glory and Session in Heaven crowns all: and so crowns him, that*all crowns are cast down before him.* Thus his death was the crown of his enterprise, his resurrection the crown of his death, his Ascension the crown of his resurrection, his sitting at the right hand of his Father, the crown of his ascension; and all these make up a crown for us: Through all these Iournals we may read him a *Jesus,* and that.

3. *Our* Savior; which is the next point. *Our, both* Lord and Savior, and both together. It was not so *Stylo veteri:* in the law it was *Dominus Deus,the Lord our God:* but Christ hath changed it, and made it *Stylo novo, Dominus Salvator, The Lord our Savior. Salvator* stands instead of *Deus;* to show that in Christ *Deus* is become *Salvator.* It mends the term, and it mends the matter

much; that a just God is become a merciful Savior. We are bound to Christ, for making such an alteration in God Style, to our unspeakable comfort. Yet were all this nothing (something indeed in it self, but nothing) to us, without this *Noster.* This is that pronoun, which like a pipe derives the water of life out of that infinite fountain, into our particular cisterns; that appropriates both Lord and Savior to us. That hand of faith, which with a holy violence seizeth upon Christ, as he lies in the bosom of his Father, and challengeth him for *Our* own: He is *My Savior.* Without this *Noster, Dominus* and *Salvator,* and all were lost 〈1 page duplicate 〉 〈1 page duplicate〉 to us; and we no better than if they had never been. There in no true and full comfort but in heaven, no comfort in heaven without God, no comfort in God without a Savior, no comfort in a Savior without *Noster:* if he be not *our* Savior, comfort is far from us. This gives us a propriety and interest in them all; and not only in them, but in all theirs. For if this *Lord* and *Savior* be *ours,* he is our Brother: if so, then are we the sons of his Father: and if that, his Fathers estate cannot be kept from us: Everyone must have a child's part: and this part we shall have, yea and more than a part:*Son all that I have is thine.* If he be *ours,* all that he hath is ours; and what can we wish more, than all that God hath, all that ever he is worth? The most vast desire wlll be satisfied with this. If he be a *Lord,* and a *Savior* too, then what the *Savior* hath got, the *Lord* will keep.*No man can pluck my sheep out of my hands. David* redeemed a sheep out of the paw of the Lion; yet that sheep might be lost again: there was a time, when *David* might be absent, when *David* must be a-sleep. But Christ is never absent from us;*(I am with you always, to the worlds end)* never a sleep; (*the keeper of Israel never slumbers.* That roaring Lion may go about, and seek: but he can never find either time or place, when Christ is absent from his: *Vt nec superare Christum, sic nec separare a Christo, unquam potest.* Which may well raise up our dejected spirits from the deepest consternation, to a holy cheerfulness and peaceful alacrity; that*nothing can separate us from the love of God in Jesus Christ our Lord.* As he is *Jesus,* to save what was lost: so he is *Lord* also, to keep what is saved.

4. This makes to our everlasting comfort: for as *Lord* and *Savior* are united in one Person, so in no action they are divided. So that the *Lord* does nothing to his Church without *the Savior,* nor *the Savior* without *the Lord.* We are not put upon the law whereof the *Lord* is Judge, without liberty to appeal unto the Chancery, where the *Savior* sits Judge. We may fall into bitter afflictions, and into the sorrow of all sorrows, the perturbation of conscience; and think that this is the *Lord's* doing only, as if the *Savior* had no hand in it: but these two never part. Diverse men may do diverse things, but one Person can do no action without himself. Christ is *Lord* of all that thou hast or art; and the Proprietary may do what he will with his own: Give, or let, or set, or sell. So thy disconsolate heart may suspect, that he hath sold thee to sin, to sadness, to sickness, to error; which be the Midianite merchants that buy up our *Joseph's,* our souls. But this *Savior* will never so devest his dominion, or deface his Lordship, as not to reserve a power and will in himself to redeem thee, if thou wouldst be redeemed. Our *Lord* may lend us out, and that even to Satan for a while: who will put us to drudgery enough, and press us to his own wars, to fight against our friends and allies: as he hires soldiers out of England unto the Romish party, to fight against their own country, and (which is worse) sometime against their own conscience. Thus *Paul* was lent out to the

Scribes and Pharisees, to serve them in their persecutions: wherein he pursued those members of Christ to the death, for whom afterwards he willingly lost his life: So our *Lord* may lend us out. He may let us out for a time, to those that will use us as farmers do their grounds; plough us, and harrow us, and get the heart out of us, by their injuries and oppressions; and reserve himself but a little rent, a little glory in our patience. Thus he did let out *Job,* to all the losses and crosses, to all the sores and sorrows, that the devil could bring upon him: So our *Lord* may let us out. He may mortgage us to a long sickness, that will drink up our blood, and wast our marrow; or to a shorter but sharper extremity. Either to a three years famine, or to a three months invasive hostility, or to a three days pestilence: thus he mortgaged *David* and *Hezekiah,* two Kings and Saints: So he may mortgage us out. Our *Lord* may lease us out for certain years, almost all the time we have in this world; and reserve himself only a last year, a last day, a last hour; suffer us to continue in unrepented sins, till we come to our death-beds, and then reclaim us. Thus He did lease out that Thief till he came to the very Cross: and then Satan's time in him was expired, and Christ's reversion came in: So our *Lord* may lease us out. But howsoever He may seem to make over his present estate, He will not sell reversions: Though we have long been sinners, He will not sell his future Title to us. Whensoever we shall grow due to Him, by a new and true repentance, He will challenge his own, and re-assume us into his favor, and re-enter us into his revenue. Our *Lord* will not part with us, our *Savior* will not lose us, nor shall we lose Him forever.

This He hath done for us, but now is there nothing to be done for Him? Doth He require no duty at our hands? Yes, if He be our *Lord,* we have cause to fear Him: if our *Savior,* we are bound to love Him. Yea, we must do both, and in both respects; Love Him as our *Lord,* and fear Him as our *Savior.* So *Peter* professed to love Him, and by that very Name;*Lord thou knowest that I love thee.* He is to be feared, even as a *Savior;With thee there is forgiveness that thou mayest be feared.* Though thy friend be never so kind and loving, and apt to remit offenses; yet thou hast no ingenuous nature in thee, if thou doest not fear to displease Him. There is a love that casteth out fear, and there is a fear that casteth out love. Hearty love banisheth all base fear, and servile fear will be without hearty love. These duetyes I might more liberally commend to your practice, but I come to that which I take to be more apposite. These two Titles more especially exact two other offices from us; Service and Faith. If He be our *Lord,* we are bound to serve Him: if our *Savior,* to believe in Him. Whom will a man serve sooner than a gracious *Lord* and Master? Whom will he trust sooner, than a mighty Friend and *Savior?* As He is our *Lord* then, He looks for our obedience: as our *Savior,* He deserves our confidence. He is both our *Savior, Clementia,* merciful to save us: and our *Lord, Disciplina,* just to rule us.

1. Obedience must be given to this *Lord;* which He respects more than Sacrifice:*Quia in victimis caro aliena,, per obedientiam voluntas propria mactatur. Bethany* is said to signify *the house of obedience:* there dwelt *Mary,* and *Martha,* and *Lazarus;* the brother and his two sisters. By *Lazarus* we may understand humble devotion, by *Martha* charitable works, and by *Mary* penitent tears: but all these must dwell in *Bethany,* in obedience, or else Christ will not come unto them, nor shall they come unto Christ. Humility, diligence, and repentance must keep in *Bethany,* and not look to be accepted without obedience. There Christ*loves* them all: out of

that place it is to be doubted that they shall not find such a gracious respect from Him. Right obedience doth not regard *Quale sit quod praecipitur;* but contents it self with this; *Quia praecipitur.David was dumb, because the Lord did it:* so let there be no dispute, because the Lord bad it. No grumbling at hard precepts, when we know the Commander. He that would rather have the command suited to the pleasure of his obedience, than conform his obedience to the pleasure of the Commander, shows himself more a Lord than a servant. So *Solon* being asked whether he had given the Athenians the best laws; answered, yea, the best of them that they would admit. When we look that the Lord should observe our humors in his Injunctions, rather than we yield to his Will in our pliableness, do we call this obedience? No, but *My heart is ready,* says *David:* he is the better servant,*Qui paratum se exhibet ante mandatum, quàm qui obedire satagit post mandatum.* The same Father sets down this for a rule: In difficult precepts, the obedience is more acceptable, than the neglect is damnable: but in light commands, the omission is more damnable, than the performance could be acceptable. We have a saying; He is unfit to be a Master, that hath not first learned to serve. Some think they know the art of obedience without any direction, and will undertake to teach, rather than to learn: *Nec se egere putant magistro, nec idonei sunt magisterio.* But Christ Himself was*factus obediens,* before He was advanced to the honor of exaltation. Though He were a Son, He became a Servant.

Our service is required; for if there be none to serve Him, where is his *Lordship?* But He hath many: even Kings and Princes have thought it there greatest honor, to be this *Lord's* servants: and valued this Title above their Crowns. *Christianus tertius, Rex Christianisssmus,* King of Denmark, did always use to confess his sins to one of Christ's Ministers on his bended knees: and without regard to matter of State or Sovereignty, desired absolution in all humility: at which the preciser spirits of that reformed Church stormed: What, no difference betwixt a King and a Subject? Will he bring in Popery again by his own example? He unmoved replies, that he ought this honor to God, and he would duly pay it: that he must forget himself to be a King, when he comes before the King of Kings: that he presented himself, not as a princely Commander, but as a miserable sinner: and was absolved, not of man, but of God. The fear of Popery must not supplant piety: we plie our prayers, though we do it without beads: Instead of a superstitious bead, we let fall a tear. We relieve the poor with our goods, though we abhor the opinion of merits. We come into the temple with reverence and devotion, though not with a ridiculous gesture and superstition. We have our public, and personal fasts; wherein we abstain from all sustenance: not as they, who refrain from flesh, and feed on junkers; wherewith their own flesh is more pamper'd: what is this, but (as it were) to cozen God almighty? We preserve Chastity, though we honor Matrimony. They are likely to be more honest men, that have wives; than they that without wedlock have their choice of Strumpets. Blessed be God, we are freed from the papal tyranny, but not from the excercise of virtue. They that live among us otherwise, *Exuerunt quidem Antichristi lora, sed induerunt Satanae compedes:* have shaken off the Popes cords and put on the Devils fetters. Our *Savior* then hath not privileged us from obedience to our *Lord:* nay, by this we know Him to be our *Savior.* if as to our *Lord,* we give Him all our service.

2. Our *Savior* requires faith; He was therefore sent, that we should*believe in Him.* As *Alexander* used to say of his two friends, *Craterus* and *Hephestion;* that *Hephestion* loved *Alexander,* and *Craterus* loved the King: yet they were both but one man: So obedience gives respect to our *Lord,* and faith gives respect to our *Savior;* yet both look to one and the same Christ. This is the tenure we hold Him by, Faith: and without this tenure, He is no *Savior* of ours. His tenure of us is manifold, ours of Him but single. We are his divers ways; by Creation, his Workemanship, because He made us: by Redemption, his Purchase, because He bought us: by Vocation, his Family, because He hath admitted us: by Sanctification, his Inheritance, because He possesseth us: by Glorification, we shall be of his Court, because He will crown us: every way his. He is but one way ours, only by Faith. This being then our Tenure, and (as Saint *Paul* calls it) our*Evidence;* it behooves us to look well unto it. What doth our blessed *Savior* require of us, for all his infinite favor to us? For all his blood, and pangs, and torment, to redeem us? For all his merits to enrich us? For all his graces, to adorn and honor us? For all his glory, wherewith He purposeth to crown us? What do He ask at our hands? No more but to believe on Him: It is a very easy request: we can do little, if we cannot put our trust in Him, whom we have found so good unto us. It is a duty,*Quod nuda paupertas, despecta mediocritas, indocta simplicitas facile implere potest.* Here is no wearying of the bones with labor, nor breaking of the brains with study, nor distraction of the mind with difficulty, nor emptying the purse of money: no more but only believe. Thou needest not spend thy days in travel by land or sea; as men do to the West Indies for Gold, and to the East for Spices. *Quod à te, & pro te reposcitur, intra te est: with the heart a man believes.* God hath laid up the means of thy salvation within thine own bosom: *Vt unde peccatum egreditur, inde & peccati medicina peteretur.*

There be some that seek it without them, in their good works: these think, they can keep the Laws of the *Lord,* and never be beholding to this *Savior.* They would go the old and natural way to work, *Quid faciam?What shall I do to inherit eternal life?* They would walk, and work, before they be alive. They suppose, they shall not be welcome, except they come with their cost. They would accept of a pardon, if they might pay for it. But Christ scorns a mercenary beneficence: his gifts are free: He bids thee come and buy without money; or else He says, *Thou and thy money perish.* Did Christ indent with *Zacchaeus* for restitution and alms? Or *Paul* bid the Jailor first repent, and do good works, and then believe? I deny not that good works are necessary; as being *Fructus fidei, Effectus gratiae, & praecursores gloriae;* the followers of grace, and the forerunners of glory. But when the strict Justice of the *Lord* shall put them in the balance, they will be found too light: put in faith to them, and that makes them up full weight: for faiths sake they are accepted, not for themselves. It is reported that in times of blind Popery, they used to paint Doomesday on Church-walls, and God sitting in Judgment, and Saint *Michael* by Him, with a pair of scales in his hand, to weigh the souls as they came up. The soul, and her good deeds were put in one balance: her sins and evil deeds in the other; but the soul proved far too light. Then was our Lady painted with a great pair of beads, casting them into the light balance, to make up the weight. That was a blasphemous fiction: but indeed, if our good works be put in one scale, and our evil deeds in the other; this latter will much overpoise the former: but here put in faith, and this makes it up: Not by it

own worth or weight, but because it brings with it Christ, and all his righteousness: and puts in, not the mothers beads, but the Sons merits. This is that faith which makes Him our *Savior;* and this that *Jesus* which makes us all acceptable to God the Father, through the Sanctification of the holy Ghost our Comforter.

To whom be glory both now and forever.] Christ is the Center: *Grace* from Him, *Glory* to Him. Blessings come from Him, like so many lines from the Center to the Circumference: Praises return to Him, like so many lines from the Circumference to the Center. The former part of the Verse was a Benediction from heaven to the earth: this latter, a benediction from earth to heaven. That was a gracious descent, this a glorious ascent: *Grace* comes down, *Glory* goes up. That was a contribution of benefits, this a retribution of thanks. In that appeared Christ's bounty, in this man's duty. *Crescite in gratia;* that is God's good will to us; *Tibi sit Gloria;* that is our good will to God. He hath given us all the happiness we have, and we will give Him all the honor we can. They are unworthy of any favor, that do not thank their Benefactor. So our Apostle begins, and ends: he begins with *Grace from Him:* he concludes with *Glory to Him.* As He is *Alpha,* the Fountain from which our Grace springs: so *Omega,* the sea to which all Glory runs. *Primus,* in the course of our blessedness: and *Novissimus,* in the recourse of our thankfulness. We could never have been, much less have been happy, but by Him: He can be never the more *glorious* for us: yet He takes our gratitude in good part when we give it, because He sees we would give more if we had it.

To him be glory: so S^{t}. *Peter* shuts up his Epistle: *to him,* and him only. Who can but wonder at the superstitious impiety, and audacious presumption of the Romanists, in joining another with him? So *Bellarmine* shuts up his controversiall disputes; and *Tolet* his commentary upon the Epistle to the Romans, with *Laus Deo omnipotenti, & gloriosissimae ejus Matri.* So *Pererius* concludes, *Laus Deo, & Dei Genetrici, Mariae semper virgini:* If we should argue with them in cold blood. First, Did any of the Apostles thus conclude their Epistles! Doubtless, they all honored the virgin *Mary;* yet they durst not give her the Divine glory. Our Apostles doctrine is,*If any man speak, let him speak as the oracles of God.* To join the Mother with the Son, in our prayers and praises, is not to speak like the oracles of God. The Apostles did not speak so, and yet they spake the oracles of God. They spake by the Spirit: but by what spirit do they speak, and according to what oracle of God, that divide his glory with another? Secondly, Though she were the most excellent and most blessed creature on earth; yet she is but a creature: and no creature must share the glory of the creator. *My glory,* saith God, *I will not give to another:* and if to no other, then not to his own mother. And if he will not give it, nor allow it; how dare we give it; without his allowance? When Christ was borne, the Angels sung, *Gloria in altissimis;* to his Father above, not to his Mother below. Our blessed Savior, as foreseeing this superstition, and on purpose to prevent this inconvenience, thrice spake home against it.*How is it that you sought me?* roundly telling her, that she hath forgot herself in prescribing him. To the woman that said,*Blessed is the womb that bare thee,* he answered, *Yea rather blessed are they that hear the word of God and keep it.* As if he would anticipate her conceit of that external privilege. She is still a blessed creature, but not a Goddess in being Mother of the Creator.*He that doth my Fathers will, is my brother, and mother:* There he ranketh her with other believers: His brother in the faith is as dear to him as his mother in the flesh. Thirdly, Did

the virgin *Marie* indict the matter they wrote? Did she inspire their minds, or direct their pens? Why then, to her the *glory?* We never read that Christ did make her a partner in the Deity: or proffer her, as *Ahasuerus* did *Hester,* or*Herod* his daughter in law, the half of his kingdom. The whole kingdom of glory is hers, and the whole glory of the kingdom: for that is *Tantum singulis, quantum omnibus:* But Christ hath another glory, proper to himself, and not communicable to any creature: no Saint, nor Angel must be partner with him in this. Let this show them, how they incur the wrath of the Son, by the rivalitie of the mother: and therefore leave deifying the mother, and cleave only to the Son;

To him be glory.] In the words, which are generally a retribution of praise, there be fixe particulars; *Quid, Cui, Vnde, Quomodo, Quando,* and *Quousque.*

1. *Quid,* what must be given; *Glory:* not a slight acknowledgement, but a frank and full payment: the best thing that man can give, and God can receive, *Glory.*

2. *Cui,* to whom this *glory* is due; *To him,* that is Christ: Not to the holiest or highest creature, but to the *Lord* and *Savior:* and good reason. First in regard of his bounty: he gives *grace,* and all good things; therefore deserves thanks and *glory.* Next, in regard of his former humility: he that stooped so low for us, should be highly advanced by us: so he deserves *glory.*

3. *Vnde,* from whom must it come? This, though it be not expressed, is implied: they that receive his *grace,* should return him *glory.* We have the one, therefore must not deny the other.

4. *Quomodo,* how must we give it? First, by thankfulness in our hearts; there he sees it: next by chanting it in our mouths, that men may hear it: and lastly by expressing it in our lives, that all may behold it.

5. *Quando,* when must it be rendered to him? *Now,* instantly, upon every occasion offered. No action of his must pass us, without stirring up our hearts to give him the *glory.*

6. *Quousque,* how long must this endure? *For ever:* This Incense must always burn; to the end of the world, and world without end. *In diem aternitatis. For ever.*

First, what is this *glory?* Some resolve it thus:*Gloria est frequens de aliquo fama cum laude:* Other say it is *Claro cum laudae laetitia.* It is due only to virtue; and when it is cast away upon unworthynesse, it is but like sun-shine upon a dunghill. It is another life to man: *Secundam vitam dat gloria.* The honor of good men overlives them, as bad men over live their honor.*Praise is unseemly in the mouth of fools;* and as ill doth it become the back of fools. There be some that overvalve commendable acts; *Qui de magnis majora loquuntur:* a fault of excess. Others under-rate them, and speak of mountains as of hillockes: a fault of disparagement. It is a good rule, *Parce laudare, vituperare parcius.* There may be a commendation as much guilty of malice, as another is of flattery. We say of the vulgar or popular mouth, that it is a door without either lock or key: soon opened, but not so easily shut. *Quicunque vult, intrat in stabulum, & solvit asinum.* Their tongue is a continual pump, to fetch up the depth of their heart. I deny not, but all virtue is to be praised, and yet it is dangerous for a man to over-hear his own praise. He that could have been well contented without it, may yet be

transported with it.*Facile est laude carere, dum negatur: difficile non delectari, cum offertur.* If goodness deserves praise wheresoever it is, in any creature; then much more in Christ, who had it above measure, who is goodness it self. If we so honor a beam, how much more the Sun? If we so esteem of water in the cistern, in what account do we hold the fountain? There may be error, or danger, in praising of men: there can be neither in giving *glory* to God.

1. A man may be proud of praises; like the sails of a ship, when they are puffed up with the winds. Many had been better men, if they had never heard of their own goodness. Therefore the fig tree would not be advanced above the trees, lest it should lose the sweetness. But Christ can never be proud of his *glory:* all our praises come more short of his merits, than earth can be from heaven in distance. To give him due honor, *quomodo sufficit loquens lingua,cum non sufficiat obstupescens conscientia?*

2. Men may be praised without just cause: the report of worthy acts breeds an admiration in common breasts, and admiration breaks forth into praises. Many a gallant Commander hath been famous for brave achievements, by the report of his friends at home, that did service little enough abroad. We have known some reputed very rich, that (every creditor being paid) have not been worth a groat. The pure hypocrite is praised for an honest man: but they that once thoroughly try him, will never again trust him. But in Christ there is cause enough to be praised: *He is fairer than all the sons of men,* than all the sons of God. He is never the better for our honor; we are the better for his. *Securitas laudis in laude Dei est: Vbi laudator securus est? Vbi non timet,ne de laudato crubescat.* Our praises may show bad men good, or make good men bad. They that are wicked sinners, may pass for honest Saints, through our commendation: And through our commendation, they that have good parts in them, may be puffed up with pride. We may magnify men that are desertlesse; or extol others till they become desertlesse: And so by the one occasion their shame, and by the other our own sin. There is no fear of either, in giving *glory* to Christ.

3. We may praise men in flattery: so the applauding of the hospitable householder, is the parasites grace before dinner. Some have their common places of adulation; which they study over instead of their prayers. Some observe the inclination and humor of their Patron, and flatter him in that most, wherein he thinks himself best. The arch-flatterer of a man is his own self: him they follow as close, as the shadow does the body. This is the way to catch rich fools, not much unlike that odd devise of catching dotterells: Others will flatter a man in that, wherein he is most conscious of his own defect: As to persuade a prodigal to the opinion of his thriftynesse: which is as if they should tell a creeple, that he goes very strait. They entitle him to that he knows he hath not, *spretâ conscientiâ.* Yet there be others that praise men to their ruin: so unseasonably do they honor them, that they irritate contradiction, and procure scorn: for such is the nature of envy, to fret and storm at another's glory. *He that praiseth his friend aloud, it shall be to him no beeter than a curse;* says the Proverb. Thus you see, that in the praises of men there may be flattery, or malice: which is *laudanti peccatum, laudato praejudicium.* None of these are incident to Christ: he cannot be flattered: No praises are hyperbole's, where infinite goodness is the subject. For all the *glory* we give him, he cannot think the better of himself, he may think the better of us. Nor can

our praises do him any prejudice, for he fears no rivalls.*Alij laudant, & falsi sunt: alij laudantur, & ficti sunt: alij credant, & vani sunt.* None of these weaknesses can occur to God: therefore let us praise him, and spare not. Our mouth may run over with the praises of men, of Christ's it can never be full enough.

4. Man may be praised for that which is not his: as if we should honor the groome for a lord, because he rides upon his Lord's horse. Nothing is commendable in any man, but that which is given him, and so given that it cannot be taken away. Our noble blood which we had from our progenitors, may be attainted in ourselves. Our riches are called the goods of Fortune; and it is a strange fortune, if they tarry with us. Beauty is a spoil for sickness, strength for old age, life it self for death. Thou hast fair lands; yet the earth thou treadest upon, shall tread upon thee.*Him that escapeth the sword of Hazael, shall Jehu slay; and him that escapeth the sword of Jehu, shall Elisha slay:* but him that escapeth them all, shall death slay. *Quid stultius quàm in homine aliena laudare?* we have nothing which we can call our own, but our sins: and who will commend us for that, wherein we justly condemn ourselves? But we need not fear to praise Christ; for he hath nothing but that which is properly his own.*Who hath given him ought? For of him, and through him, are all things: to him be glory.* That very *glory* we give him, was his own before: he hath it, we do but acknowledge it. The heart that wisheth it, is his: the lips that speak it, are his: the soul and body that express it, are his:*Ye are not your own: but glorify God in your body and spirit, for they are God's.* We do but bring him Clusters of his own Vine. Indeed, time was when he received something from us, which never was his own; but most certain, he was little beholden to us for it.*He took our griefs, and bore our sorrows:* He took them, but we know they were not worth the taking. He accepted our burden, but the bearing of it cost him his life. Thus he did both *take the sins,* and *take away the sins of the world.* When we transfer them upon his Cross, he owns them still: and to acquit us, interposeth himself to that infinite Justice: As if he said unto his Father, These sins are not theirs now, but mine. Thus he hath something of ours, which was not his own, for he had no sin of his own: if he had had, what should he have done with ours? But there is no good thing, which is not his own: and we give him but his own, when we give him *glory. Glory* therefore *be to him: to Him,* as our *Lord,* the Highest: to *Him,* as our *Savior,* the sweetest. *Glory* is only fit for Him, and he only is fit for *glory.* If we place this Divine *glory* anywhere else, we place it amiss: in Peere or Prince, we are wrong: in Saint or Angel, we are not right: It does not like the *ubi,* and will not tarry. *Glory* and *honor* know him for their own Center; and will never be quiet, till they come to the Throne of *Christ.*

This makes to their just condemnation, that despise Christ; that instead of *Glory,* return him contempt.*Them that honor me, I will honor: and they that despise me, shall be lightly esteemed.* But be there any such despise-Christ's? Too many; not only the whole world of Pagans, but even some that bear the Name of Christians. Wherein stands this contempt, that we may avoid it?

1. In not regarding the knowledge of Christ, nor believing his Word. *If I tell you, yet ye will not believe me.* Is it not so still? Our hearers seem attentive all the Sermon, till the Preacher lights on a point that trenches upon their commodity: then I have observed them to hang down their heads in discontent, to pull their hattes in their eyes, to turn over the leaves of their

unminded Bibles, or to talk with their pew-fellows: As if the Preachers tongue on a sudden was become a *Medusa's* head, to turn them all into stones. Then they whisper, or perhaps, jeere: is not this to despise Christ?*He that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.* Is there any *glory* to him, without honor to his Word? Does any man amongst you, think the Company honors him, when they will not believe him? Out upon that same golden devil, that *Diana* of the Ephesians; for it destroys many souls! So we cannot preach against sacrilege, this Cities Copy-hold; but as if the Book of God had no such Text in it, you scorn the Preacher.*You have robbed me in tithes and offerings,* saith God by his Prophet *Malachi.* A Text then it hath in evidence, and guilty men are in their own Conscience: but here is the resolution of it; Though Christ tell you so, yet you will not believe him. And there is a sly schismaticke, a corrupt collapsed lawyer, to counsel you, like that unjust steward to his lords debtors;*for an hundred to write down fifty.* But you will find in that dreadful day, when you stand naked and trembling before the great Tribunal; that this was to cozen Christ of his propriety, not to give him *glory.* This is one contempt.

2. Another is, to forget his benefits. The thought of his blessings is out of our mind, as soon as the taste is out of our mouth. The first thing that the devil stole from *Eve* was her memory.*Of every tree of the garden thou mayest freely eat:* this freedom she forgot. *But of the tree of Knowledge thou shalt not eat:* this prohibition she would not remember.*Bless the Lord, O my soul, and forget not all his benefits.* Can we move, and forget him in whom we move? The lepers were no sooner cleansed, but gone: only one of the ten returned with his mite of *glory:* the rest turned their backs, and away, without bidding Christ farewell. Such men, when they are hungry, may think themselves beholden to God for victuals: but once full, they forget to give him thanks. This is contempt, for *glory.*

3. In perceiving Christ dishonored, without once being moved. As the chief Priests answered *Judas;What is that to us?* So we hear Blasphemers tear Christ, and more than betray, even shed his innocent blood, digging into his side with oaths; yet we say, *What is that to us?* We might as well say, what is Christ to us? What is heaven to us? Or what is salvation to us? Indeed, to us the one cannot be, without the other. We shall never have part of his *glory* in heaven, if we do not take his *glories* part upon earth.*Curse ye Meroz, because they helped not the Lord in the day of battle.* They did not maintain his honor here below, they are cursed and excluded from his honor there above.*So Gallio; If it be a question of words, and names, and of your law, look ye to it: for I will be no Judge of such matters.* If the business concern words, that concerns Christ, what does it concern us? We will not meddle with it. It is good sleeping in a whole skin: yet he that hath an ulcer, thinks it better sleeping in a broken.*Do not I hate them, O Lord, that hate thee?* Shall I hear my Savior abused, and hold my peace? No Lord, if we do not now stand for thee, we shall never be able at the last day to stand before thee. This is another contempt.

4. Not to be affected with the injuries of his Church.*O Lord, let them that hate thee, flee before thee: let thine enemies be scattered.* Why, be there any professed enemies to God? Yes,*The kings of the earth set themselves against the Lord.* If they be enemies to his Church, they are so to him. *Quod vobis mihi;* holds with Christ, whether in good or evil done to his members. He that willfully wounds my finger, is my foe. If the miseries of our brethren do not move us, we

have not all one Head, nor be members of the same Body.*Why is this come to pass, that there should be today one Tribe lacking in Israel?* We have been cut off by whole Tribes, and the blood of Christ's members hath run about the streets, and fallen like dew upon the fields: if our hearts were not set a bleeding for it, Christ takes it as a contempt done to Himself.

5. In vilipending his servants. Is it not a contempt done to Princes, the misusing of their Ambassadors?*Who are we? Your murmurings are not against us, but against the Lord.* In which expostulation, *Moses* both condemns them of injustice; for it was not he, but the Lord that afflicted them: and of presumption, in murmuring against Him that was able to confound them. In the one, he would have them see their wrong: in the other, their danger. As the act came not from Him, but from God: so he puts it off to God; from himself: *Why murmur ye against the Lord?* The opposition which is made to the Instruments of God, redounds ever to his Person. He holds Himself smitten through the sides of his Ministers. So hath God incorporated these respects, that our subtlety cannot divide them. O how hath this Nation lost her glory, in denying of honor to the Ministers of Christ? It stinks even to them, that are the stench of the Christian world: of whom God might say with holy *Job,* that*He scorned to set them with the Dogs of his flock.* Down goes the Gospel, that the Law may rise: the pride of that numerous generation is built upon the ruins of the Church. First, those sacrilegious sinners make us poor, and then wonder that we are not rich. I hope they have so much Latin, as to understand that *Necessitas cogit ad turpia:* Learning would have maintenance, or else it is in danger to be mischievous. Where wit and poverty meet, they seldom make up an honest man. This was the ground of that scandalous Bill, put up against Ministers: by consequence they force us to a scandalous life, and then for a scandalous life they censure us. They throw us into the Lions den, and have not so much mercy, like *Darius* to *Daniel,* as to say,*God help us.* This is to turn Christ's *Glory* into contempt. There is no City that more prides it self in bounty to Ministers, than this: you hold yourselves the best Benefactors: but no man of understanding will believe you: especially that observes how you have robbed the Churches nest, and stolen away her birds by sacrilege, and then stuck down a feather of your Benevolence.

6. Not to fly unto God in our distress: this He takes for a great indignity. Indeed, what can be worse, than to forsake God for *Baal,* God for *Belial,* Christ for the world?*They forsake the living Fountain, for broken cisterns.* Carnal men will make any shift, rather than trouble God: in their sorrows they never look so high as Christ: some lower respects take up their thoughts. They complain that the wind hath spoiled their fruits, the rain hath drowned their fields, a Surfet hath made them sick, the Oppressor hath undone them. This is all they regard; to blame fortune, or curse their enemies, or perhaps to tax themselves of oversight: as if there could be *any evil in the city, and God had not done it.* The Israelites want breadin the wilderness, and repine, *Would to God we had died by the hand of the Lord in Egypt.* And if they must die by famine, whose hand was this? Was it not God, that restrained his Creatures from them? We can see God in his immediate Judgments, but not in those whose second causes are sensible: yet he holds himself equally interested in all. It is but one hand, though divers instruments, wherewith we are smitten. The water may not lose the name, though it come by channels and pipes from the spring. It is the want of Faith, that invisible means, keeps us from seeing

Him that is invisible. *Job* does not cry out on the Sabaeans, Chaldeans, on the wind or fire, that they had undone him: he looks higher, and sees another hand above theirs:*The Lord hath taken away: blessed be the Name of the Lord.* Affliction is a Messenger sent on purpose, to remember us of our Maker: then to forget Him, is a manifest contempt. Now every contempt in examined according to the degree of the Person against whom it is done. To Parents, unnatural: to Princes, rebellious: to God, most heinous: this is the highest degree of contempt that can be. In all these respects we sin: the world is full of the contempt of God and his Christ: where then is his *Glory?* If we will not be so kind to Him; as to honor his Name with *Glory:* yet let us not be so unkind to Him, as to soil it with ignominy. The Lord hath contempt too, in store for such:*He that sits in heaven, will laugh them to scorn;and mock at their calamity.* Were they no less than Princes, that despise Him; *He will pour contempt upon Princes,* 1 *Sam.* 2.30. He first offers honor: to inflict shame, He is driven to it. It is,*Come ye Blessed of my Father:* but *Go ye Cursed,* not by my Father, but by your own sins. O, let us give Him all *Glory* upon earth, that He may give us his *Glory* in Heaven.

Next, *Cui, to Him.* Christ is the best good to us, therefore He requires the best good from us. God could give no better thing to us than Christ, nor can we return a better gift to Christ than *Glory.* It is the reflection of his own beauty; the glass wherein He sees his own face. Though from us it be dim, dull, and imperfect, like the small pieces of a broken looking-glass: yet it is all the representation of his divine Excellencie, which our love and thankfulness can find out: the highest honor, that either Christ can receive, or man can give, is *Glory.* This is no slight or common acknowledgement: not a *Glory Inter,* among the sons of men; but *Super,* above all, men and Angels.*God hath given him a Name above all names:* so He exalted him; good reason, so should we. He expects it; let not us frustrate his expectation. Not that he hungers for it: his beams are not the less bright, because we do not commend their shining. No interposition of our neglect, can put that glorious Sun into an ecclypse. Our praising of him is but holding of a candle to the Sun, in respect of any addition of light.*Bonum laudare, non laudato, sed laudantibus prodest.* Not He, but we are the better by it. It were a silly Conceit to imagine of God, that he is *Auidior gloriae:* for what good can it do him? But this is all we have to give him, and we must give him this or nothing.*What can we render him for all his benefits, but praises to his Name? David* could find nothing else: if he could, he would not have grudged it. Christ hath deserved this *glory* at our hands in many dear respects.

1. He gives us all our temporal blessings: what good thing have we, which came not from him? Children, those dear pieces of ourselves, those living and surviving relicts of our bodies and names when we are dead:*they are the heritage of the Lord, and the fruit of the womb is his reward.* Honor: that advancing of our heads above the vulgar, is his gift:*I gave thee thy Masters house* and crown. Thou sittest in a high place; who lifted thee up thither? Who promoted thee to this honor? *Promotion comes not from the east, nor from the west, but from the Lord.* Riches are also his gift: Nature reaches out her hand, and gives us corn, and wine, and oil, and milk; but Christ doth fill the hand of nature, and then doth open the hand of nature, that she may rain down her showers upon us. Industrie reaches out her hand to us, and gives us the fruit of our labors; an estate raised by our endeavors, to ourselves and our posterity after us: but

Christ's hand doth guide the hand of industry, as a master directs a child to write. He governs our hand when it sows, and when it waters, and still all the increase is from him. Friends reach out their hands to prefer us; but the hand of Christ supports their hands, that support us.*God gave Joseph favor in the eyes of his keeper:* and*Jacob* prayed for his sons, that *they might find favor in the eyes of Joseph.* As we cannot see God here, but in a glass: so we cannot receive from him but by reflection, and by instruments. Even casual things come from him: and that which we call *Fortune* here, hath another name above. Friends use to give one another tokens of love, for the renewing of their memories in absence; as a ring with a poesy in it; When this you see, remember me: All the blessings of Christ are so many tokens of his love to us: we cannot open our eyes, but we must see those tokens: nay we cannot shut our eyes, but even the sleep and rest that follows, is a token of his favor:*So he giveth his beloved sleep.* Have we so many tokens, that we forget them all? Or rather, Christ in them all? When the charitable man gave his poor God-son a Lamb for a Cade, he was thankful to him, and would duly ask him blessing: but when his stock began to increase, and he had gotten a numerous flock of sheep, he grew so rich and proud, that he scorned to ask his God-father blessing anymore. He that could remember his Benefactor in one favor, in many slighted him. As we wish there was one Statute more, to enforce the keeping of all the rest: so would to God, Christ would confer upon us one grace more, which might move us to give him *glory* for all the other. If we can so pass over these common tokens of his favor, yet there is a Ring by which we must needs remember him; a wedding ring, and that with a poesie in it;*Do this in remembrance of me.* Let us never see this ring, without remembering the charge that goes with it: It is the seal-ring of our marriage: for shame let us not forget our husband.

2. He gives us all grace, therefore he merits all *glory. Grace* in the former part of the verse, that is his donation? *Glory* in the latter part, that is our retribution. What can Christ give us here better than *grace?* And what can we render him better than *glory?* The former doth require the latter, but the latter cannot requite the former. All our praises, could we sing them in the voice of Angels, could not make amends for his least bounty to us. Yea this very ascription of *glory,* is but the effect of *grace:* we could not so much as praise him for our blessings unless he did bless us with thankful hearts.*Let your light shine:* yet the candle cannot shine, except it be lighted. Our hearts must first take fire at his grace, before our works can shine to his glory. The one is inseparable from the other: if Christ have not *glory* by us, the grace of Christ is not in us. In the same measure are we gracious, that we desire to make him *glorious.* If we do but honor him as the world doth we have no more grace than the world hath. But then have we the grace of Saints, when we desire and endeavor to magnify him as do the Saints. It is his goodness to sanctify us, and it is our office to *glorify* him. As the sap in the root maintains the tree, and the tree brings forth and sustains the fruit, and the fruit acknowledges the sap in the root. It is the honor of his *grace* to us, that gives us the grace to honor him.

3. He gives us glory, therefore it is fit that we should give *glory* to him. I do not mean only the honor of this world, which is also his gift. As *Herod* had not only the glory of a kingdom, but also of great wisdom. A king they knew him before, now they take him for a Philosopher, or some excellent Orator. Sitting on his Throne, they only saw *vultum regis:* but when he had

ended his speech, they thought they heard *vocem Dei.* Neither had *Pharaoh* so advanced *Joseph,* nor *Ahasuerus* so honored *Mordecai,* if they had not been destined to this by the purpose of God. Whosoever be the instrument, it is Christ that giveth the advancement. But this is a glory which he communicates even to reprobates: there is a higher glory reserved for the Saints. It is some glory to be a man: his very dominion over the creatures is called an*honor,* More glory to be a king: and yet more still, to be a Christian, and such a Christian as is a Saint. A man hath command over the irrational creatures:*the whole nature of them is tamed by him.* A king hath command over men, all those rational creatures that be his subjects. A Saint hath command over his own lusts and passions; a higher soveraignetie than all the rest. Men may have the service of the creatures, kings the service of men, Saints have the attendance of Angels. *Angels mandavit;Such honor have all his Saints.* All this glory doth Christ give us in this world: good reason therefore that we should return glory to him. One good turn asks another: *glory* requires *glory:* we cannot in equity do less.

But Christ hath another manner of *glory* in store for us:*It is his pleasure to give us a Kingdom.And the glory which thou gavest me, I have given them.* We have a great glory here, but it is *ab intus:The kings daughter is all glorious within.* There above, it shall be also external and visible: for they*shall shine as the stars.* Our very bodies shall be made glorious: *they aresown in corruption, but raised in glory:fashioned like Christ's own glorious body.* He that will give all this glory to us, may well look for *glory* from us. Alas, what is the *glory* we give him, in comparison of that he gives us? The glory he gives us is real: that we give him, is but votall: He gives us as great glory as we can wish: we can but wish him the *glory* which he hath. He gives us as much glory as we are capable of: we cannot be so bountiful to him, for he is infinite. Our wish cannot make him glorious, his will makes us so. His is operative, ours but optative. Ours is *Cum affectu,* in desire: his *cum effectu,* in performance. The *glory* we give him, is *ex merito;* he hath deserved it: we cannot deserve the glory he gives us, but it is only *ex beneplacito,* of his own free favor. He needs not give it unto us, we are bound to return it unto him. His is voluntary, ours necessary: we can challenge no *glory* from him, he may challenge all *glory* from us. If he gives us none, we cannot blame him of unkindness: if we give him not all, we are guilty of unthankfulness. There is obligation enough in his bounty to us, to bind us to give all *glory* to him.*It becometh well the just to be thankful:* it becomes receivers to praise their benefactors. Our humility and dependence upon God shows it self in this grateful acknowledgement, that to Christ we are beholden for all things.*It is good to sing praises unto the Lord: it is pleasant, and praise is comely.* It is pleasant to God, and it is good to us: both for procurement of the good we want, and for the continuance of the good we have.

We almost defy the Artist, that hath made some curious and admirable piece: and if any man hath delivered his country from great dangers, his name is honored in our Chronicles. Christ hath made the world, that magnificent structure: and made man (as it were) the Worlds lord and master; and does he not deserve *glory?* Can we consider the heavens, and not say,*O Lord, how excellent is thy Name in all the earth?* Christ hath delivered us from all our enemies, sin, death, hell, the devil; and made us*more than Conquerors over them,* that were no less than tyrants over us; and does he not deserve *glory? Paul* could not speak of this mercy without the subjunction of *glory.* When we consider how little good, and how much evil we deserve at

his hands: When we consider how little evil, and how much good we receive at his hands; can we do less than give him *glory?* Christ's benefits are good seed, but they fall upon barren ground, if they do not prosper to his glory.*I gave them corn, wine, and oil, multiplied their silver and gold: but they prepared it for Baal:* There was God and Israel; God the Founder, and Israel the confounder: as she gives his glory to Baal, so will he give away her plenty to famine. Such is our case: Christ rains down Manna; we gather it, and eat it, and scarce ever think from whence we had it. We can easily remember to wish for what we want, but we forget to give thanks for what we have. But one of those ten lepers cleansed, returned with thanks: it is ten to one, if any give glory to God. Lucke, or wit, or friend; one thing or other still lies in our way, and takes up Christ's *glory* ere it can come at him. *Job* was so poor, that he had not a Lamb left to offer in sacrifice: yet even then was he rich, because God had taken them all away in one entire oblation, one holocaust or burnt sacrifice: For the fire that burnt up his sheep, is said to come from Heaven, and it is called the*fire of God.* Yet after all was gone, and *Job* had nothing left to offer him, he offered up himself, he did *glorify* God; *Blessed be his Name.* It is not so with us; we are not so poor: *Nondum ad sterquilinium redacti sumus,* we are not brought to the dunghill: *Nondum versa est in cineres Troia,* our state does not lie in dust and ashes: we have wherewithal to *glorify* Christ. Only there be three letters wanting in our Alphabet, which spell the best part of us, COR: these hath the world torn out, or obliterated: If we could put them into their place again, all would be right: the *glory* of Christ should shine forth most brightly, and in all things should he be honored. For *of him are all things,* and for all things *to him be glory.*

4. Christ is most lovely, and therefore deserves *glory. Omne pulchrum gloriosum.* He is*fairer than the sons of men:* Not as carnal hearts esteem of beauty, by their sense and fancy: So the covetous may think him lovely, because he is rich and bountiful: they wish not the *riches of his grace,* but to be graced with his riches; as if he were Mammon, the god of gold. If he did proffer riches, when he proffers righteousness, they would bring good stomachs, hunger and thirst enough. So the Epicure may think him lovely, because he always keeps pleasant cheare in his house:*Sectator Epularum, non de been vivente, sed de been pascente, laudabilem profert sententiam.* If the wine he speaks of were the juice of the grape, he could not want customers. It is the brutish error of men, to think the incomprehensible God like that thing, which best pleaseth their sensual appetite. So it is thought, that if the irrational creatures could draw a picture of the Divine Nature, they would make their own shape the copy. The Lacedemonians, because they were of a warlike disposition, and given to martial affairs, presented all the statues of their gods armed, like Commanders and Soldiers. The Egyptians did worse; for they painted the Angels black, and the devils white: but it was in favor of their own complexion, because themselves were black. So wealthy worldlings may praise Christ for his riches, and secular kings admire him for his Soveraigntie, and voluptuous men magnify him for his pleasures. But those be gross and muddy conceptions: a good man would not be so commended. *Sit tibi tam triste, laudari a turpibus, quàm si lauderis ob turpia.* I dare not altogether consent with the Philosopher in that: for men may be good, and yet praised of the evil. *Bonum est laudari, sed praestantius esse laudabilem.* But the children of faith see Christ's beauty with other eyes: they behold him as the Lord and Giver of life, as the Fountain of all

Grace, as the Perfection of all Happiness, as a merciful King that smiles upon humble suters, as a Lamb that shed his own blood to redeem us, as a glorious Sun of favor and pity, that dries up all the tears of Repentance, as the God of Peace and Comfort, that protects us on earth, and will forever crown us in heaven. This is another motive to inflame our hearts, with a desire to exalt his *glory,* and to *praise his Name, because he is lovely.*

5. Lastly, his low humiliation deserves *glory.* It is the Promise of Christ; *Everyone that humbleth himself, shall be exalted:* and shall not He himself speed so? This was a sufficient cause of his exaltation: *Humilitas gloriae meritum, gloria humilitatis premium.* As, by CHRIST, GOD brought light out of darkness at the first: so he will bring *glory* out of humility at the last. Let us look down a little to his descent, that his rise may appear the more glorious. First, The Person was God; and there is first mention of that high Majesty, to give the more luster to this low humility. For a man of mean condition to be humble, is no such hard matter, no great praise, if he be: a great fault, if he be not. But for a king thus to stoop, to rise from the royal Throne, and fall upon his knees; this was great humility. Secondly, the freedom of the action; he was not forced to it, but *humiliavit se.Simon* of *Cyrene* was *compelled to bear his cross,*his neck was humbled under it by constraint: Christ willingly submitted himself to it. The willingness makes it acceptable, to have done it by compulsion, had been miserable. Thirdly, the depth of his humiliation, *usque ad naturam hominis:* in his very assuming of humanity, there was great humility. But more,*usque ad formam servi:* as*Abigail* to *David,* so Christ to his Apostles, even to the washing of the feet of his servants. Yea,*usque ad mortem,* which is more. This would stagger the best of us: we love humility in a whole skin. Indeed there was no reason in the world, that obedience should be put to death; for death is the wages of disobedience: obedience, in justice, is rewarded with life. Add to all this, that it was *mors crucis,* to which he humbled himself. It was the fowlest death of all other; the death of Malefactors, and of the worst sort of Malefactors. So it was not only *usque formam servi,* but *usque mortem malefici.* Nor did he only suffer without pity, but not without scorn: his pain was their sport. This were worse than death to a generous and noble spirit: for if it be so miserable to live with infamy, what is it with infamy to die? This was low enough; yet his body must be laid in the grave; one story lower. Yea, he descended into hell, and lower he could not go. All this for us; *Descendit ad inferos, quo nos oportuit, ne nos descendamus unquam.* We have him now at the lowest; and have kept him all this while in the Press; it is now high time that he should come forth in Print.

For his *Humiliavit,* let him have his *Exaltavit:* for *mortem crucis, gloriam Patris.* See how God doth advance him, from death to life, from shame to *glory,* from a death of shame to a life of *glory.* He was not raised up like *Lazarus,* to die again: but being raised up,*He dieth no more; death hath no more dominion over him;* nay, he hath full dominion over death: Neither did he rise only to the upper face of the earth, but from the earth: from *De profundis,* to *in excelsis:* above the clouds, above the stars, above the heavens, and the heavens of heavens. As he descended into hell, that we might never come thither: so *ascendit in coelum, ut praeparet locum nobis, ubi nos nihil juris.*

This *glory* hath God given him, but have we no *glory* to give him for all this? We, for whom he suffered all those torments, can we be empty of his praises? The Angels sang, *Glory to God on high;* when the God of all glory lay low enough. He was then in the Cratch; afterwards on the Cross, but now is advanced to the Crown. Shall they more honor him in his Humility, than we do now in his Majesty? They *in infimis,* than we *in altissimis?He remembered us in our low estate:* and shall not we remember him in his glory? He hath it there, though we should never give it him here. Yet this most royal Prince looks down from his Throne to his footstool; to see which of his Servants give him most honor, and what requital they make of his favor. Christ seemed to lose his glory, by hanging on the Cross; therefore let us make him a Coronet of our praises. We took some from him, shall we not wish some to him again for it? That was his *Ignominia in infimis,* and shall we not give him *gloria in altissimis* in lieu of it? Yes, as it was said of *Babylon,How much she hath glorified her self, give her so much torment and sorrow:* so look how much torment Christ felt, if it were possible, let us give him so much *glory.* As there was no sorrow like to his sorrow, so let there be no *glory* like to his *glory.* It is he which gives us beauty for ashes, and joy for heaviness; that lifts us up from the dunghill, and sets us among Princes; that changeth all our tears into comforts; and at last advanceth us from a vale of miseries, to the Mount Royal of eternal Blessedness: Thus he exalts us, and shall not we exalt him? As he was humbled to the lowest, so let our praises lift him up to the highest. Let us sing his praise on earth, so as our songs may pierce the clouds, and enter into the heavens, and become a pleasant incense to the Lord of hosts. That so the *glory* which we give him below, may make for our souls to his *glory* above.

Aquibus, from whom must this *Glory* come? But here ariseth a doubt, what Verbe is to be put here; for there is never a Verbe in the original: whether *Est,* or *Esto:* whether an Indicative, that so it is: or an Optative, that so it may be. The former is by way of gratulation, the other by way of exoptation. Christ now hath *Glory,* saith the one: let Christ have *Glory,* saith the other. That is *Vox confitentium;* they acknowledge that all *Glory* is his: this *Vox petentium;* they desire that it may still be given unto Him: either is *Vox laudantium;* they praise Christ, and show that He is most worthy to be praised. *Ipsi sit Gloria,* which is *per modum voti,* doth well befit the Church militant:*Est Gloria,* which is *per concessum facti,* is more fit for the Church triumphant. It is either a praise, or a wish; Gratulatory, or Apprecatory: and consists *in demonstranda,* that this *Glory* is his; or *in exoptando,* that it may be, and daily more and more be given Him. Either is well; but both are best, for both are most true.

1. This *Glory* then must have an *Vnde;* As there is *Terminus in quo,* on whom this *Glory* reflects, and in whom it resides: so there must be *Terminus à quo,* from whence it comes: without an emissive term, there can be no receptive term. Who then should give this *Glory* to Christ? For the Angels to do it, is no new thing. From the beginning, it was their occupation so to do.*The morning stars sang together:* and what is their song, but*Holy, holy, holy, the whole earth is full of his Glory?* Nor do they sing this only to God in his his own Nature, but even to GOD incarnate. So when the Angel had done his Sermon, the whole Queere begun their Anthem. They gave Him *Glory,* when He was in great humility: the *Cratch* was the last word of the Sermon, and yet *Glory* the first word of the Song. To show that all that external baseness, which seemed to tend to his disgrace, was but the *Auspicium* of his *Glory.* All that appeared beneath, *Ignominia*

in imis, is pronounced *Gloria in excelsis,* and so celebrated by the holy Angels. No sooner was the Speech ended, but as if the word *Cratch* had been their rest, immediately the Hymn began. It was an Anthem that did properly belong to the Sermon, and it was a Sermon that did properly require such an Anthem. And all this to a Babe in the manger; *In infimis puero, in altissimis Deo:* for He was both. Such Hymns and Anthems they still continue in heaven: good cause have they to praise the Lord; but why this honor to Christ? Why do they so rejoice at his Birth? *Quid illis concio, vel cantio?He took not on Him the nature of Angels:* Why do they make such a do about it, when it concerns them not at all?*I bring you tidings of joy; To you is borne a Savior:* he does not say, *To us.* Yet they do it; not only upon command;*Let all the Angels of God worship Him;* let the whole Hoast of heaven do Him honor: but cheerfully and willingly, in relation to us.*They rejoice at our conversion; hoc angelicum est.* The Devils manner is to grieve at the good of others. If Christ come to save us, they cry out that*He torments them: hoc est Diabolicum.* They, in whose own particular this concerns not, rejoice: they for us, and not we (by good inference) for ourselves? The Queere of heaven began the song, but to set us in: we are to bear a part, and the chief part, because the best part of it is ours. They took it up, we are to keep it up, and never to let it go down, or die on our hands: but to sing it after the Angels below, that we may sing it with the Angels above.

2. Thus we have found out the Parties, to whom this duty belongs: we are they that must give *Glory* to Christ. As for us men and for our salvation, He exposed Himself to ignominy: so from us men, for our salvation, He expects *Glory.* The *Vnde* is from the earth, and men the *Aquibus* from whom this *Glory* is looked for. I deny but that God made all things for his *Glory:* and *Glory* He will have in all things that He hath made.*The Heavens declare the Glory of God:* and*Praise the Lord, O ye Heavens, &c.* How should these praise Him? The Heavens and Stars, the Earth and Seas, Fire and Vapours, Trees and Mountains, have no tongues. Dragons and Lions, Whales and Fishes, Ravens and Fowls, are called upon to praise God: yet they cannot speak. The former cannot speak, because they have no tongues: the latter have tongues, but they cannot speak. Why are all these Creatures said to praise God, and bidden to praise Him? They cannot do it but by the apprehension and expression of man: it is he that carries the tongue for them all. Therefore after the catalogue and list of the Creatures, mustered up to God's praises, man is instantly mentioned; and that in all the kinds and conditions of men; Kings, Judges, old, young. So in the Song of those three holy servants of God, after that copious enumeration of the Creatures, summoned to this retribution of *Glory,* Man is plentifully brought in: *O ye children of men, O ye Priests, &c.* As if all the rest could do nothing without man: and he were not only their Interpreter and vocal Orator, to tell their meaning; but (as it were) their Priest, to offer up their sacrifice of thankfulness to God: and their Lord and Master, to whom they owe and do service: by which service of theirs to him, they put him in mind of the service he owes to his Maker. If the Heavens declare the *Glory* of God, how do they it, but to the eyes of man, and by the tongue of man, for whom they were made? For what end hath man those two privileges above his fellow-Creatures; Reason and Speech, but that as by the one he may conceive of the great works of God, which the rest cannot: so by the other he may express what he conceives, to the honor of his Creator, which the other do not? *He that hath ears, let him hear:* and so he that hath a tongue, let him speak. With his own

precious blood He hath redeemed us, we have cause to do it: He hath furnished us with Reason and Language, we have means to do it: and if we do it not, the worst will be our own. For Christ will have it done: if we will not, others shall: yea, we ourselves shall, whether we will or no: If not with *Jacob,* under a shower of blessings; yet with *Achan,* under a shower of stones. If not with *Mary,* in a flood of penitent tears; yet with *Julian,* in a desperate stream of blood. It is woeful, when *Balaam's* beast must come to speak to her master: when the very Sun that shines upon us, and the earth that bears us, shall condemn our silence: and all the Creatures shall be called to give in their testimony, that we have not given Christ the *Glory.*

This is no new exprobration of our unthankfulness, by summoning heaven and earth, rocks and mountains. When the Trumpet sounds for the publication of God's *Glory,* even they are called in for Auditors. They would express, if they could; what we can express, if we would; even the *Glory* we owe to our Maker. They shall all be Witnesses of God's just quarrel against us, for our prodigious ingratitude. The senseless Creatures shall have a voice to cry out against sin; whether it be the oppression of man, or suppression of the *Glory* of God. The Pharisees murmur; what was the cause of their quarrel? The people would give *Glory* to Christ: this they grudge at; this they could not endure. But Christ chokes their clamorous cavils; that if the people should hold their peace, *The very stones would speak.* And indeed at his delivery into the hand of his enemies; when all his Disciples fled away for fear, and his dearest friends durst not acknowledge Him; the very stones did then confess Him: and that in a language not only extraordinary, but contrary to their solid constitutions. His *Glory* then shall not be hid: for if men hold their peace, the very stones shall speak it. *Ex ore Infantum* He will have it: yea, *Ex ore Lapidum:* As God is able to raise *Testes veritatis, ex lapidibus fluminis,* children to *Abraham,* of the stones of *Jordan.* In the body there be several members, and they have all their offices: the eye sees for all, the ear hears for all, the hand works for all, the foot walks for all: So man is the Tongue of the the world, whose office is to speak for all. The Sun doth his office in giving light, the Stars do theirs in giving influence, the sea his in sending abroad springs, the earth hers in yielding fruits: if man do not discharge his office, in glorifying God for all these benefits; all shall speak against him, because he did not speak for all.

3. The Saints have ever been most careful of this duty. *Elisha* to heal the waters of *Jericho,* calls for a new cruse, and falt in it, and says,*Thus saith the Lord, I have healed these waters.* The cruse shall be theirs, the act his, the power the Lord's. Far was it from the Prophet, to challenge ought to himself. In dividing the waters of *Jordan,* he does not say, where is the power of *Elisha?* but, *where is the Lord God of Elijah?* In curing the waters of *Jericho,* he says not, Thus saith *Elisha,* but *thus saith the Lord.* He professes that he can do no more of himself, than that salt, than that cruse: only God works by him. *Jericho* shall know to whom they owe the blessing, that to him they may return the thanks. Thus careful was S^{t}. *Peter,* when he had cured the creeple, that none of Christ's *glory* might cleave to his fingers. There be those that would still be filching God's honor: like *Herod,* that was smitten with worms for his labor. He had a worm of pride within him, which engendered the worms that devoured him. There is nothing that the devil can worse abide, than that *Glory* should be given to Christ: he would fain have it himself. How large a proffer does he make for a little worship. The Angels sing,

Glory to God on high: but it is the devils study, to mar the Angels melody, and to bring in his black *Sanctus;* to pull down *Glory* from on high, quite out of heaven; and to confine it to himself in his own hell. But if he cannot have it himself, yet let man take it: Any where he is content to see it bestowed, rather than upon Christ. His first incantation was the false promise of a higher *glory:* that same *Eritis sicut Dii,* is not yet gotten out of the ambitious hearts of men. The Popish gloss is not reformed yet: that *Dominus Deus noster Papa* will not be left out. It is a common Text in Kings Courts,*I have said ye are gods:* but if the next verse be read by the Preacher, *ye shall die like men;* yet the glass must first be out, and the Sermon done before he comes at it. There will be havoc made of peace, religion, and piety, and all to achieve glory. That which the Apostles rent their clothes to put from them, we would rend our very skins to pluck to us. Let God's *glory* shift for it self, our honor must be preserved. Nay we are not content with our own allowance, but we must invade God's propriety: Out of our own commons, we break into his Several: no *glory* must serve our turns, but His: As if no honor could satisfy the ambitious subject, but the kingdom: It is nothing to be great at Court, he must have the Crown. But of all breaches of the eight Commandment, there is none like theft: all of thefts, none like Sacrilege: of all sacrileges none like robbing God of his *glory.* As his *glory* is a treasure, *which he will not give to another:* so the very attempt to rob him of that, is a sin to which he hath seldom granted a pardon.

4. Men are commanded to give this *glory:* but how can they give it? Giving presupposeth having: we have no *glory,* how then should we give it? We may as well find fire in the bottom of the sea, or a well of water in the body of the Sun, as *glory* in man. Besides, if honor be *in honorante;* than as *the less is blessed of the greater,* so here the giver of *glory* should be more excellent than the receiver. But properly, neither can we give it, nor can God receive it: For both he is so infinitely full of *glory,* that no more can be added unto him: and we are quite empty, and have not one drop to give him. Yet both we are said to give, and he to receive: We to give what he hath first given us: and he to receive, what before he had in himself. It is his grace planted in our hearts, that brings forth the fruit of *glory* to his Name: and if we have the former, we cannot but give the latter. *Suum Simile;* it is natural to grace, to beget the like: for *beneplacitum Dei,* to beget *beneplacitum Deo.* If we think to spin this *glory* out of our own bowels; and thereof to make a garment of honor for Christ, we are grossly deceived: for he will not accept it, he scorns to wear it. So heretics will undertake to blason Christ's arms; but the Device must be their own. These are false Heralds; let them keeper their honor to themselves. But if out of those innumerable graces, which his holy Spirit hath set in our hearts, we shall ransack our garden for flowers, and thereof make a garland of thankfulness; this he will accept, and account it a honor to wear. Those coronation flowers of humble gratitude, and hearty love, he will stick in his own Crown. If we could make a happy marriage between a perfect Red (suppose the Prince of the land of Roses) and a perfect white, (suppose the Lady of the nation of Lilies) between the zeal of a religious profession, and the innocence of a spotless life; they would beget the best color: the Lord would be well pleased with us, if we could present him such a *glory.* But to talk of any *glory* of our own, or to offer that; were as if the darkness should proffer light to the day, or the dry pit to lend water to the spring. The Lord found us*polluted in our blood;* there was all our beauty.*We come up, and*

are cut down like a flower; there was all our *glory:* And were not this rich stuff, to offer unto Christ? Once we did so, and he was contented with it: Our sin was all the favor, and our death all the honor, and our condemnation all the glory we gave him. We lodged him in a stable at his birth, and housed him with contempt all his life, and for a farewell nailed him to the cross at his death: and there we left him. From under all these clouds of abuse, our Sun rose glorious, to his own orbe in heaven: Have we no better thing to present him with now? Will no *glory* yet come from us?

From some, too many, it will not. We have our irreligious Politicians, that think on their own glory, not his. All happy successes they ascribe to their own heads, not to the Head of the Church. Perhaps if anything fall out cross, Christ may be blamed for it. These men do that in earnest, which we have seen boys do in sport; stand on their heads, and shake their heels against heaven. We have our impious blasphemers, that pierce his side with oaths, and swear all his wounds open again. The Jews did but crucify him below, on the earth; when he came to suffer: these crucify him above, in heaven, where he sits on his throne. From such men Christ hath injury and infamy enough, but not one spark of *glory.* From us yet let him speed better: some *glory,* yea all *glory* we must give him on earth, or he will give us none in heaven. If we lock up his *glory,* he will lock us out of his *glory.* He asks for our glory, and we beg his; *Petimúsque damúsque vicissim:* Let us give, and we shall receive: as below, *Grace for grace:* so above *Glory for glory.* You have glorified me by your good works, in the day of thralldom:*Come now ye blessed,* and I will *glorify* you by my mercies in may eternal kingdom.

But wherein can we *glorify* him? Not in giving him what he hath not, but in making known what he hath. To publish his *glory,* is all that we can do for him: or*to magnify his works.* To magnify him, is not *Magnum facere, sed Magnum dicere.* His *glory* by our praises, is not made *Major,* but *Notior.* Nothing is added to the latitude or extent of it; but to the appearance and manifestation of it. We magnify him, not by increasing the luster of his *glory,* but by plucking off the veil of darkness from the faces of sinners. As it is a kind of honor to the Sun, when by opening the eyes of the blind, or bringing prisoners out of an obscure dungeon, we enable them to take knowledge of his light. Nor hath the Sun so much cause to thank us for this, as they that by this help come to behold the Sun. Yet he that is ever infinite, is pleased to enlarge himself by the number of our prayers: and takes our frequent petitions as it were an augmentation of his Greatness: as Princes are made famous by the multitude of clients. Still for all this, we are beholden to him, not he to us. That he will suffer us to take his glorious Name in our mouths, is a great honor: That he will take his Name any ways dignified by our mouths, is a greater honor. O what an honor hath God given to men, that they may either speak to him, or speak of him? We are worms, yea, worse by nature: why are we suffered to crawl on his earth? We are serpents, in respect of the venomous corruption of our sins: why are we suffered to hiss?

David professeth himself*a dead dog,* to his king *Saul:* and so doth*Mephibosheth* to his king *David.* Yet *David* speaks to *Saul,* and *Mephibosheth* speaks to *David.* We have no measure to try any comparison with God: proportion is no measure for infinitensse. Yet let it suffice to our comfort, that God doth not esteem us so little to himself, as a dead dog is to a King.

Whatsoever we are indeed, yet his mercy doth make more account of us. The man that hath but a torn cottage to hide his head in; he that hath no cottage, no harbor, but is fain to rest his weary limbs on the cold earth; he that hath no more of this world but a grave: he that hath his grave but lent him, till a better man must be buried in the same grave: he that hath no grave but a dunghill: he that hath no more earth but that which he carries, but that which he is: he that hath not that earth which he is, but even in that is another's slave: yet hath as much proportion to God, as if all *David's* worthies, all the monarchs of the world, and all those imaginary gyants, were kneaded and incorporated into one; and as though that one were the surviver of all the sons of men, to whom God had given the earth. Therefore how little soever we be, though we are as if we were not: yet he that calls things that are not, as though they were; gives us leave both to call upon him, and to call upon others to honor him; and puts the promulgation of his *glory* into our unworthy lips. If we were but mere dust and ashes, we might speak unto the Lord: For the Lord's hand made us of this dust, and the Lord's hand shall recollect these ashes. The Lord's hand was the wheel, upon which these vessels of clay were framed: and the Lord's hand is the vrne, in which these ashes shall be preserved. We are the dust and ashes of the Temple of the holy Ghost; and what marble is so precious? Yea, we are more than dust and ashes: we are our best part: every man is his soul: and being so, the very breath of God, he may breath back the praises of God. Yea, for this cause he hath his breath given him: and when he fails in that duty, he deserves to have his breath taken from him. It is man's greatest honor, that he may set forth the *glory* of his Maker as it was a high credit to him, *Cujus dignatur ab ore Caesar in orbe loqui.* In this respect every man is a Preacher, every creature a Text, every occasion a doctrine, every blessing a reason, every thanksgiving an use, men and Angels the auditors, and the whole Sermon is God's *Glory.*

Quomodo: To him, but *How?* Since we must all give *glory* to him; all *glory,* by all means, and at all times; it is requisite that we know *How.*

1. Justly; for we may not think that we are at any cost with God, or do bestow ought upon him out of our own bounty: we owe it to him, & Justice requires that we pay our debts. If it be *Benevolentia,* yet it is *Debita:* well taken, when it is freely given: but if not given, strictly to be accounted for. There is nothing for which Christ will reward us, but that whereby his *glory* is the greater for us.*These are they which came out of great tribulation:* in tribulation they confessed Christ: in the midst of that firy trial they honored his Name: therefore they stand with joy *before his Throne.* Such is the mercy of our good God, that he gives us a reward for doing that, which without any thanks we are bound to do. As a Father gives his obedient son the Inheritance; because he is his son, not for his obedience. But the omission of this duty shall be called to a woeful reckoning.*He that denieth me before men, shall be denied before the Angels of God.* His refusal of us, for us neglect of him, is both just and grievous.*Because they knew God, and did not glorify him as God,* what shall become of them? To be cast out from his presence, and debarred of those infinite joys that accompany it, is the extremity of sorrow. But there is more in it than so: *Depart from me ye cursed:* there is torment upon torment: *Cast that unprofitable servant into utter darkness, where is weeping and gnashing of teeth;* because he did not glorify God with his talent. It is not then left arbitrary, but imposed as necessary: No

indifferent matter, whether we render him *glory,* or not: but if we do not, we shall die for it. He is a self-willed fool, that will not open his mouth, to save his life: but more sottish he, that will not open it to save his soul. This is not therefore matter of courtesy, but of duty: nor a free largesse, but a just debt.*Render unto God the things that are God's:* Not *Date,* but *Reddite;* what is God's; and *glory* is his without all question. They are mistaken that think their gratitude a gravity: as if God were beholden to us for rendering him his own. Indeed it is often called a gift, though it be a debt: a gift in respect of our liberal mind, a debt in its own nature. In our common speech we say, What is more due than debt? And again, What is more free than gift? The one doth not destroy the other. Indeed what we frankely pay as a debt, God will graciously accept as a gift. Not that he useth us as we do desperate debtors; glad to take this or nothing: for our Creditor can pay himself at his pleasure. If we do not render him *glory* with all our hearts, he will fetch it out of our carcasses. Have it of us he will; either in the liberty of this earth, or in the prison of hell: Either our pleasure, or our pain must pay him. Yet such is his goodness, to accept kindly, what we pay heartily: and to take that as a courtesy, which is indeed our duty.*His wrath is revealed from heaven, against those that with-hold the truth in unrighteousness?* If we with-hold the truth of his glory, it is great injustice.

2. Freely: that is but a sour praise, which is pressed or wringed out, like Verjuyce from a Crabbe.*I will get me honor upon Pharaoh;* but no thanks to *Pharaoh:* he shall get little by it, unless we call plagues and death a commodity. Forced praise may be for the honor *laudatorum,* but it is nothing to the comfort *laudantium.* The very devils were driven to acknowledge Christ: their scholars, the Sorcerers of Egypt were compelled to say, *This is the finger of God:* yet they are all of them in hell. This is to give Christ the *glory,* because we cannot do the contrary; to praise him against our wills. There is a confession upon the rack: but commonly execution follows it: and such malefactors have no more favor, than to be had from the rack to the Gibbet: God hath *vim coactivam.Hophni* with his flesh-hook could say, *Da vel auferam.* So to part with it, as one delivers his purse, or as a Porter bears his load, groaning under it, is little to our comfort.*Whatsoever ye do, do it heartily:* so voluntarily, as if God had neither racks nor skrewes to force it out of you.*God loves a cheerful giver:* if he looks for this in our charity to the poor, much more in our piety to his honor. We call upon you for this tribute, and you put us off till *To morrow.* Favors that come with grudging, are *viscata beneficia:* they stick to the fingers like birdlime, and will not come off. We are all put into that holy office: Christ hath made us Priests to himself, and sent us into the world to preach his *glory.* If we do it, there is no merit to be talked of, for a*necessity is laid upon us:* but if we do it not, there is a *woe* to be thought of, for a curse will befall us.

Do it then, but do it cheerfully, even with love and good will: let it be the offering of a free heart. The willingness of the mind, is ever the fat of the sacrifice: and without that, all is lean and dry.*Sustali quod sanctum est e dome mea:* I had an holy portion due to God among my goods, I have severed it from the rest, I have brought and laid it upon his Altar. I have taken my best goods the love and fidelity of mine heart, and consecrated them to God in cheerful praises?*God had touched the harts of them that honored the King:* so all those that give *glory* to Christ, have God's stamp upon their hearts. But for those *men of Belial, that despise him, and bring him no presents* of praises; there is the print of the Devils claws upon them. Praised he

ought to be, and that freely: not feinedly,*Quemadmodum ad hypocritis;* not by custom, *sicut à secularibus:* not according to our own imagination, *sicut ad haereticis:* not by bodily representations, *sicut à superstitiosis:* not by compulsion, *sicut à mancipiis:* but with all sincerity and cheerfulness, as it becometh Christians. We need not grudge it, for we are no losers by it. It does not diminish our flocks, nor dis-furnish our houses, nor disquantitie our sums, nor disparage our Credites, nor impair our healths: nay, it is the only way to conserve all unto us. We are not the poorer, but the richer by this gift. Though we do not condition for the praising of Christ, as *Judas* did for the selling of Christ, *Quid dabis?* yet we are sure of a reward, *good servant,* the glory of thy Lord hath entered into thee; thou hast loved it in thy heart, and published it with thy lips: now*Enter thou into the joy of thy Lord.* As it was before in the charge, *Freely you have received, freely give:* so it is now for the reward, Freely you have given, freely receive: As my *glory* was advanced by you, so be you advanced into my *glory.*

3. Fervently: there is no thanks to a cold commendation: it is well if it may have a pardon. *Laus in ore invido, parùm differt à vituperio.* The praise that sticks in our teeth, and is loath to come forth; that pincheth God of his right, as *Pharaoh* higgled with him about the release of Israel: some he shall have, not all: the glory of such a deliverance, another came another ways; is *fraus,* rather than *laus,* a secret coozenage, rather than an act of Justice. When we write to great persons, we rather make their Titles excessive, than defective: they take it for a dishonor, if we speak them short: they would not lose one inch of their height. *Hyperbole's* do well; but *Aposiopeses* are intolerable. The new Lady snuffes to be called Mistress. Set up the string of honor as high as you may, as high as the Instrument will bear, till it even crackes again; and that sounds well, the music pleaseth us. And shall we bate God of his Celsitude? Is any praise too high for him?*His glory is above the earth and heaven.* Above the earth it may well be; for the earth is but the Cellar or Vault of the world. Indeed here be *Excelsa,* and *Excelsi,* high places, and high persons, both: the highest places are mountains, and the highest persons kings.*I will ascend above the height of the clouds, I will be like the most High;* said one of them. Babylon was the high place, and the King of Babylon the high Person: yet he was so modest as to challenge no more, but *Similis Altissimo,* not *Altissimus.* But as high as they are,*There be higher than they.* The *Glory* of Christ is higher than theirs, for it is above the earth: yea, above heaven too.

Altissimus was the ancient style of God:*Melchizedek* so termed him first. Therefore let us give him the highest *Glory:Laudate Deum in excelsis:* so the Angels sung,*Glory to God on high.* All *glory* is high; yet there is one *glory* higher than another: and*One star differeth from another in glory.* Glory, like Fame; *Ingreditur solo, & caput nubila condit.* If any be higher, let us give Christ that; *Praise Him in the heights,* as high as we can go. *Glory* it self is an altitude; higher than wealth, higher than pleasure: the highest pitch that man can fly; an Eagle for the King. Good reason that we should wish him that is highest the highest thing we have.*Praise him upon the high sounding Cymbals;* that our voices, and applauses, and thanks may be heard up to the very heavens, and so be *in altissimis* indeed. To shorten the *glory* of God, is not *laus,* but *sacrilegium.* To call him only, Great, happy, wise, good, is but a positive: not enough, if there be a greater, better, wiser, happier, in the comparative. *Parva laus, tantum miseris anteferri.* No, give it him in the superlative, in the highest;*Be thou exalted, O God, above the heavens.* With our highest

wishes, and highest affections, and highest expressions, and highest endeavors, let us set forth the praise and *glory* of the most high God, *Jesus Christ.*

4. Intentively, and with an earnest desire to *glorify* him. Though we cannot go so high as we would, yet let us go as high as we can. I know it is impossible to shoot home to the mark, and to give Christ condign praises: he is worthy of all praise, but no praise can be worthy of Him. As his humility was so deep, that we cannot sound it: so his sublimity is so high, that we cannot reach it. Yet let us draw to our utmost strength, and loose the arrows of our praises, so that they may come as near heaven, as the arm of flesh can send them: and even that shall be accepted. He does not look for such *Glory* from us, as He is worthy to receive, but as we are able to give. Our praises of Him are not sins, yet they are not without some touch of sin: praises and infirmities come from us together, but Christ parts them; forgiving the infirmities, and receiving the praises. They are full of weaknesses, yet doth He not except against them for their imperfections. He takes them well in worth, though there be no worth in them: and vouchsafes them a reward, which had been sufficiently honored with a pardon. Christ says of *Mary's* annointing Him,*Quod potuit fecit:* yet this was somewhat, for the Ointment cost a round sum: and of the Widows charity,*Quod habuit dedit;* and that (God wot) was but two Mites: yet well taken though. *Actionis infirmitas* shall not hinder, if *Voluntatis integritas* be ready. There may be weakness in the act of rendering *Glory;* but if there be goodness in the desire, the Mercy of Christ will look graciously upon it. God's good will towards us, will accept of our good will toward Him. He is attentive to their prayers, that desire to fear his Name: and even for *David,* whom God commended for a man after his own Heart; his honest true heart was the fairest flower in his garden. Every action is measured according to the proportion of the Agent: Desire in them that cannot speak, speech in them that cannot do, doing good in them that lack strength to suffer evil, finds favor at the hands of Christ. As in extreme sickness; when the tongue cannot utter words, yet the heart venting groans, receives compassion. Though the *Totum hominis* be but *Votum mentis;* that will is taken for the deed. Great acts from weak persons, are entertained with wonder. The Leper was not praised,*Quia in lege doctus:* the Centurion was wondered at, *Quia legis ignarus:* yet they both had faith. *In modico sermon sapientiae plus laudatur rusticus, quàm in magno Philosophus.* The witty speech of a child is admired: the same falling from the mouth of a man would not be regarded. None returned with thanks but the Samaritan: if Christ have his Tythe out of a strange field, when his own Parish paies Him none, He may well take notice of it. Faithful observance is most accepted, where it is least expected. If they offer Gold to the Tabernacle, whom we deemed scarce worth Goats hair: If *Mary* that was so great a sinner, spend more tears upon Christ's feet, than *Simon* that thought himself so righteous a Saint; shall she not be more rewarded? But as there may be a desire without ability, so commonly there is an ability without a desire. Some few would do much for Christ's *Glory,* and cannot: thousands of us can do much for his *Glory,* and will not. These latter rejoice for what they can do, and are in danger of hell: the former mourn for what they cannot do, and are accepted in heaven. God will give *Glory* to that very willingness, which desires to *glorify* his Son *Jesus.*

5. Principally; before all others, and above all others. *Principaliter,* is not only a numerall, but an ordinall term: signifying both First in number, and Chief in order. For Precedencie, let

Christ be the First: and for Supremacy, let him be the chiefest. Both; for we know that in civil equipage, some go before who are not the chief, nay, furthest off from the Chief: as the fore rank are farthest from the Person of the Prince, though they go before the Prince. And Saint *Paul* in placing those three Divine graces, sets the greatest last; *Vltima charitas, sed maxima charitas.* So the son is set after the brother, yet is dearer than brother: wife after child, yet dearer than child; and friend after all, who is the dearest of all. But let Christ be both *Primus in Ordine,* and *Primus in Dignitate.* Begin thy works with his *glory,* and so let him be the first of all: reduce all thy works to his *glory,* and so let him be the chief of all. There be many others to whom we owe honor: but Christ's *glory* must be set before all, and kept above all. Men have their glory, and with his allowance:*Honor to whom honor belongeth.* There be distinctions of men upon earth; some higher than others: why have we else such diversity of Titles? Worship, Lordship, Honor, Grace, Excellencie, Majesty, are stiles of honor; everyone transcending another. There are degrees of *glory* in the celestial bodies, among the stars. Parents we are commanded to honor: and spiritual parents, good Pastors are *worthy of double honor:* above all men, *honor the King.* The politic Atheist would have all *glory* given to the King, and let God stand for a bare Name. The sottish Anabaptist would have all glory given to God, and the king to stand for a cypher. These think that God hath not his due honor, unless the king lay down his Scepter, that God and Caesar, Christ and the Christian Magistrate, are the whole heaven asunder: and will not come near one another. But Christ says,*Give Caesar that which is Caesars, and to God that which is God's.* He joins them both arm in arm, in one verse; and fears not the loss of his own honor, by the honor of the Prince. This is one difference between the Court-parasite, and the Anabaptistical hypocrite: The former is hot for *Quae Caesaris,* and quite skips over *Quae Dei:* the other stands upon *Quae Dei,* and would annihilate *Quae Caesaris.* But both have their due places; for *God is the God of order, not of confusion.* O ye sons of men, Christ doth not grudge you your honors, why should you deny him his? You may enjoy your Lordships, and Worships, and all your several Titles, without his envy: yea more, he commands men to give you all your due respects: not out of courtesy, for love; nor out of slavery, for fear; nor out of flattery, for gain; but out of duty, for conscience. He upholds your names, you may do well to uphold his. The factious Sectary, that would bring all things to a parity, thinks that God's glory is not entire, unless *Caesars* Image be quite blotted out. The profane polititian, that would flatter the king into a God, thinks that *Caesar* hath never enough, till God hath nothing left. As if both could not be preserved in their several rights: as if we must needs so look upon the one, as to lose the sight of the other; and so give ear to the one, as if we never cared for hearing of the other. But *Caesar* may have his honor, without God's prejudice: and God may have his *glory* without any impeachment to *Caesar.* Yea, *Caesar* holds all his honor *in Capite:* and as he is the head of his subjects, so Christ is the head of *Caesar.By me Kings reign:* It is Christ's Prerogative royal, to be the King of kings.*Glory and honor,* both are in his *hand,* and at his disposing.

To speak to us all; God is a careful Preserver of our honors: he hath made a strong fence about our good names; hedged them in with a precept, a precept delivered in thunder, and to be required with rigor; the breach whereof is punishable with quenchlesse fire: He hath bestowed a whole Commandment upon them. He gave but ten in all, and one of the ten he

hath set to guard our honors. We are not only forbidden to speak evil of the Ruler, but even of our neighbor. So provident hath the Lord been to preserve our honor. To the conviction of them that stand upon piety to God, and forget civilitie to men: that think it enough to do some homage to Christ on the Sabbath, though they dishonor their brethren all the week. By reason of a sinful custom crept into the world, it is usual for one duty of godliness to devour all her fellows. We cannot raise the price of one virtue, but we must cry down all the rest. Not extol Preaching, but Prayer must grow out of request: not bring up alms, and the works of mercy, but presently the works of devotion must be laid down. No way but by the sale of Christ's ointment, to provide for the poor. No way to honor God, but by the despising of men. If we be so pious, as to give Christ the *glory:* then so impious as to befoul the good names of his servants with ignominy.*I am not as other men, extortioners, adulterers, unjust.* Too many of the pure brotherhood are of the Pharisees opinion right. No extortioner, no adulterer, as if there was no other way to hell, but by these enormities: as if God could be displeased with nothing, but adultery and extortion. But as the Pharisee left out of his Catalogue, Pride: he says, No extortioner, no unjust man; he says not, No proud man: So the precise arrogant dissembler brags, that he is no adulterer, no blasphemer; but he says not, I am no slanderer. No tongue so bitter as theirs, when they light upon a name that is not in their own Register: none makes so deep an incision into the credit of their neighbors. They complain of the profane ones, (as they call them) that they make drunken catches of them in the Tavernes: I excuse it not: but by their leaves, they make worse libels of good men in their private conventicles. If it be a fault in the other, to censure men in their drink: is it no fault in these, to speak worse of men at their meat? Why should *Ceres* have a greater privilege than *Bacchus?* Why should our names be the fiddles, to draw down their morsels? Why do they blame the Papists for slighting the second commandment, when they make no reckoning of the ninth? As they take it ill for others to scandalize them under the name of hypocrites, so let them take heed of scandalizing others with the name of dissolutes. God is tender of all our reputations, why are not we so one of another's? This honor he affords us in our several stations: we have it, and much good do us with it. His *glory* doth not so swallow up ours, but that we are honored in him, by him, and for him. But then our honor goes beyond the bounds, when it encroacheth upon his *glory.* It is the presumption, and the ruin of it, to invade Christ's propriety. All our *glory* is but a beam of his: and shall a poor and small ray brave it out, as if it were the body of the Sun? The *glory* of making all good, the *glory* of repairing what we had made evil, the *glory* of disposing all to good, the *glory* of giving all good, the *glory* of doing all good; this *glory he will not give to another.* And he that presumes to take it, when as God denies to give it; shall find it too hot, or too heavy for him: he shall never carry it to his grave. All the glory we have, is the resultance of his: all our honor consists in being his instruments: We have the glory that belongs to the instruments, let him have the *glory* that belongs to the Agent. This is one strong motive to preserve his honor, because he preserves ours. We deserve to live with shame, and die with infamy, if both in life and death we do not give Christ the *glory.*

6. Entirely; and that two ways. First, *Ex parte Christi,* that he have it all to himself. Secondly, *Ex parte nostrâ,* that we give it to him with all the powers we have. *Totum illi, & ex toto nostri:* he must have all the *glory* which can be rendered by all our ability.

1. It must be entirely his: *To him,* and none but him. Not to another above him, not to another beneath him, not to another for him, not to another with him, not to another besides him; but only to himself. *Gloria* is not enough, nor *gloria Deo,* without *Soli.To the only wise God be honor.Not unto us;* as if the Saints were afraid to touch any part of it. So we are taught to acknowledge in our Prayer, and to pray for that acknowledgement; *Thine is the glory.* Thine, and no Creatures else. Some Creatures may have some glory, but none of Christ's *glory:* that same *Gloria in Altissimis* is only his. The Angels sung it to Him; and if we sing it to any but Him, we sing a false note. This was their music to Him, when he lay in the Cratch: much more now he wears his Crown: *To Christ,* and none but Christ the *glory.* No sharers; he will have all, or none. Let petty lords content themselves with a mediocritie of honor: they that have right to none, will take any. Satan was never so audacious, as when he would persuade his Maker to a geniculation, to an adoration of his Creature, of his professed enemy. Never did Christ say, *Avoid Satan,* till then. It is a just indignation, that is conceived at the motion of a rivality with God. Certainly, Idolatry is a most dear sin to the devil, or else he would not be so importunate to compass it. How are the Papists sure, that they do not make a rivall with Christ, when they set an Image before their eyes at the time of their worship? Why may not the Saint represented in that picture, yea, why may not the picture it self go halves with Christ in the *glory?* How is it to him entirely, if either a Saint in heaven, or an Image on earth, be his partner? And how are they so certain of the constancy of their minds, that no thought of theirs shall ever stick upon the picture? There is flesh in the holiest of them, as well as spirit: and when the Spirit would give all the *glory* to Christ, will not the flesh steal away some, to bestow upon the image?

The philosophical opinion of our souls, that they are made of harmony, is little better than a poetical fiction: But the poetical fiction, that the Thebans sprang of the seed of the Serpent, and so became warring brethren, is more than a Philosophical opinion. For since the Serpent beguiled our first parents,*The flesh fighteth against the spirit, and the spirit fighteth against the flesh: Et cum hac controversia nati sumus.* These twins make a perpetual war within us, and that war makes many wounds, and those wounds will never perfectly be cured, till we are advanced to Heaven. Christ may now cover them with his own garment of righteousness, as that king bound up the wounds of his soldiers with his own robe: but they are never thoroughly healed, till we come to that Heavenly *Jerusalem,* which signifies *the vision of peace,* the beatifical vision of *God.* And so long as this flesh, this corruption of our nature sticks to us, we are in danger of making some rivall with Christ. Though our grace, the better part, the *Israel* within us, would give all glory to him; yet within us there is a Philistine faction too, corrupt nature, that will set up their *Dagon.* Though they cannot agree together, yet they must dwell together. And *Paul* does forbid the dominion of the worse, not the cohabitation of both. *David* thought it a great woe,*To dwell in Mesech:* but it is a far greater woe, for *Mesech* to dwell in us. Yet there it will dwell, till death turns them both out of doors: and sendeth our sin down to Hell, to the Devil that begot it; and our soul up into Heaven, to our Redeemer

that bought it. Good cause have we therefore to take heed, least that our sin betray our grace, and like a sly thief filch away some of that honor we intended to Christ.

Entirely Christ is to have his *Glory,* and entirely He cannot have it if with a Partner; and there is no way to set Him up a Partner, but by Idolatry. When S. *John* had told us, that Christ is the true God, he immediately chargeth*to keep ourselves from Idols.* Me thinks this should stagger all those Romists, that have any respect to their conscience, least in their invocations they should make Saints and Angels, yea, even dead pictures, Corrivals with Christ. It is a vain help, to be told that they should not do so: It were a far better course to remove the picture, and so to prevent all danger. As *Apelles* when he had drawn a picture, would stand close behind the curtains, to listen how the passengers did censure it; and according as they found just faults, to amend them. I would to God our superstitious neighbors, the Papists, hearing our just censures of their Idols, Images, and pictures, would even make a clear riddance of them. It is not safe enough to charge those clients, that they never ascribe any honor to such dead representations, but for better security to cast them forever out of their devotions.

For ourselves, we are not free from idolatry: It is miserable to see, how Satan draws the world insensibly into this sin, which they profess to detest. Those that would rather hazard the furnace, than worship gold in a Statue; yet do adore it in the stamp, and find no fault with themselves. They that would not endure to worship the virgin *Mary's* image, though it were in gold: yet having *Caesars* image in gold, they fondly worship it. *Facilius est Idola à Templis, quàm à cordibus separare.* And what difference is there upon the matter, whether we worship the workmanship of the carver, or of the coiner? Whether the Painters pencill, or the Minters stamp, most take our hearts? The Papist worships it as it is hangd up in his chamber, the Worldling worships it as it is laid up in his coffer: both are evil, which is worse? If our hearts be drawn to an over-high respect of any creature, we are idolaters: and idolatry (we know) sets up a rivall with Christ: and if rivalls be admitted, how does he sit alone in the throne? how is the glory entirely his?

All the titles of God's Power have been attributed to potent men by their subjects, saving only his glory. As his Greatness, his Grace, his Highness, his Excellency, his Majesty, his Omnipotency, but never his *Glory.* To some we say, your Honor: to some, your Grace: to a Superior, your Highness: to a Prince, your excellency: to the King, your Majesty: and the parasiticall Jesuits flatter the Pope with his Omnipotency: but never hath it been said to any of them, your *Glory:* This no Prince hath taken, no sycophant hath given: As if God on purpose had preserved that style to himself, and not suffered any creature to usurp it: *My Glory I will not give to another.*

Let the application of this be brought home to our own hearts. Christ hath appropriated divine *glory* to himself, yet still we are catching at it: we silly and sinful worms will be proffering to pilfer it, they that*Seek their own glory,* will never seek Christ's. Whereas all should be referred to the honor of Christ, they will refer even his honor to themselves. There is no practice stirring, but such a man must be at the one end of it: and some line of it, how crooked soever, must be drawn to his Center. But Christ will take *glory* from no hands but the humble: like some mighty Prince, that looks for lowliness in his attendants, and will

not be served but upon their knees. Our prayers are a part of Christ's *glory,* and our posture to present them in is kneeling. *Haman* was proud to his fellow-peeres, yet humble to *Ahasuerus:* but it must be an humble *Mordecai,* from whom Christ will accept *glory.* He accepted water from a Samaritan, and kisses from a *Mary Magdalene:* humble sinners do him more honor than proud Saints. There can be no greater folly, than the arrogation of *glory* to ourselves: what is it that we can *glory* in?

1. In our wealth, *Dives sum?* Saint *Augustine* answers him, *Sarcinam tuam commemoras.* Will any Ass praise his burden? *Tace laudes tuas, & considera miserationes.* The safest time to praise a rich man, is when he is dead:*Quando nec laudantem movet adulatio, nec laudatum tentat elatio. Dionysius* fell from a tyrant over men, to be a tutor over boys, and so to get his living. *Perses* son and heir was fain to learn an occupation, the black smiths trade, to relieve his necessity. *Henry* the fourth, that victorious Emperor, after he had fought two and fifty pitched battles, became a petitioner for a prebend, to maintain him in his old age. *Geliner,* that potent king of the Vandales, was so low brought that he entreated his friend, to send him a harp a spung and a loaf of bread: a harp to consort with his misery, a spunge to dry up his tears, and a loaf to satisfy his hunger. Yet this is the wind that blows up the worlds bladder: wealth is the foundation of secular glory. *Evagrius* makes it the high praise of the Emperor *Mauritius,* that in the height of all his majesty, he retained his ancient piety. And *Thucydides* reports it for a strange thing in the men of *Chius,* that for all their prosperity they were sober. Scarce one of a thousand,*Cui praesens faelicitas si arrisit, non irrisit.* Be not these goodly things to *glory* in? Let the rich man tremble to hear of his own praises; *Qui de praeterito meminit se habere quod doleat,& de futuro videt sibi superesse quod timeat. Honor God with thy substance:* If thou takest this honor to thyself, thou playest the thief with thine own goods.

2. In our strength? Alas, it is vanity: *Morbi ludibrium:* a sorry fever will fillip down an *Alexander.* I know that much wrong is built on the presumption of power: *Id in summa fortuna aequius, quod validius.* Let them have might, and they have right enough.*Sua retinere privatae domus: de alienis certare, regia laus est.* They devour a man and his heritage. *Quia in potestate manus.* Would you have me be contented with mine own, says the oppressor? That is for peasants and base spirits: but to get that by force, which belongs to others, that is gentleman-like. You would have me use my servant well: *O demens, ita servus homo est?* Is my man a man? Is my tenant my neighbor? Is my neighbor my brother? Doth the Senate deny my master the Consul-ship? *Hic ensis dabit,* says *Caesars* soldier. Will not *Nabaoth* sell *Ahab* his vineyard for money? *Iesabell* will help him to it for nothing. A counterfeit hand, with *Ahab's* seal, shall do it. These men will have the law in their own hands: *Nec leges metuunt, sed cedit viribus aequum: Maestaque victriei jura sub ense jacent:* their right hand shall right them.*They eat up God's people as bread:* but it is not so soon digested, as eaten: in the end it will choke them. This nettles God, and makes him an enemy.*For the oppression of the poor, I will rise, saith the Lord.* And *woe to thee that spoilest, for thou shalt be spoiled.* Where will the mighty appear, when the Almighty comes to Judgment? They call to the rocks and mountains for shelter: and yet these were no babes, but*great, rich, mighty men,* no less than *Captains and Kings.* God takes pleasure to*cast down the mighty:* not out of envy to their greatness: alas, the greatest potentates be to him no more than the bigger size of worms. But this is the ground of his just

quarrel: they rob him of his *glory,* and therefore shall taste of his fury. Men may be strong: as when *Germanicus* had besieged a town, one *Pulio* in his army, by throwing a stone at a battlement, and overturning it, with all the men upon it, so amazed them with his strength, that they gave up the town. It is reported of *Marius,* one of the 30. Tyrans, that he could turn over a loden waine with one of his fingers. *Pliny* writes of one *Aristomenes,* who in a battle, slew 300. Lacedemonians in one day. It was a song made of *Aurelian* the Emperor, *Mille mille vivat, qui mille mille occidit.* These were all famous men in their generations; yet their strength was but the strength of flesh, vincible at their best. The strongest man upon earth is but the push of a pike, or the clappe of a pistoll. Or if they escape these violences, an ague can make them as weak as water, age will shrink their nerves, and dry up their bloods, and consume their spirits: death is stronger than they all. *Abimelech* was killed by the hand of a woman: so was *Pyrrhus. Totilas,* that had vanquished Rome, which had vanquished the world, slain by *Narses,* a *Semi-vir,* an eunuch. It is recorded of *Solomon,* that having a great German brought prisoner to him, of very envy to the German nation, he caused him to be bound hand and foot, and then set his dwarfe upon him, like a child with a knife to hacke a tree in sunder; who with many courses and careers, at last dispatched him. Such is the mockery of puissance, when God will give it over into the hand of weakness. Take heed ye potentates, least whiles you boast of what you can do if you will, you provoke God to do what he can; to lay you, and your principality in the dust. Woe worth that mightynesse, which shall offer to rob Christ of his *glory.*

3. Of our wisdom? Alas, that is a foolish *glory:* there is no wisdom in it.*Let not the wise man glory in his wisdom.* As by way of concession, every greater includes the less: he that can lift a talent, can easily lift a pound: So by way of denial, every greater excludes the less: if nobles may not be let into thy counsel, much less groomes. Wisdom it self is debarred any corrivality with Christ, in matter of *glory:* what place then is there for strength, or riches? Wealth is not comparable to strength: wealth tolles in enemies; but strength can both repel them from entering, and expel them if they be entered. Riches will make the thief more venturous, but seldom do they make the true man more hardy. Therefore doth the Prophet exclude the better at first, that the worse might with less ado be removed. If the more excellent cannot be allowed this liberty, the inferior may not by any reason challenge it. Wealth comes not more short of strength, than strength does of wisdom.*The poor wise man by his wisdom delivered the city;* that was the wise *Solomon's* observation. *Then said I, wisdom is better than strength:* that was his conclusion upon it. *Sertorius* commanded to be brought forth two horses; the one fat and lusty, the other a spittle, a poor lean Iade; both of them to be broken. He picked out two of his soldiers, the one strong and hearty, the other weak and sickly: to his lean horse he puts the strong soldier, the weak soldier to the pampered horse. The strong man went roughly to work, and thought to do the fear with dead strength; but he both tired himself, and became a mockery to the beholders: the weaker fellow by his sleight and cunning, did the deed, and went away with the applause. Strength therefore cannot boast, where wisdom is denied: and where strength cannot prevail, riches hath no hope. The best wisdom is to give all *glory* to Christ. *Pharaoh* ascribed great wisdom to *Joseph,* but *Joseph* quickly takes it off from himself, and sends it away to the right owner;*Absque me, Deus*

respondebit prospera Pharaoni. So *Daniel* to *Nebuchadnezzar;There is a God in Heaven that revealeth secrets.* He blesseth God for the knowledge he had, and so does not deny it; but he returns the praise to him that gave it. It is written of Saint *Bernard,* that having done many wonders in France, he did thus put off all *glory* from himself: I have learned in the Scripture, that signs are done *Vel per fictos, vel per perfectos: Ego nec fictionis, nec perfectionis mihi conscius sum:* Let them have a good opinion of me, but give all the praise to God. in that holy man, *Vincebat sublimitatem nominis, humilitas cordis: Nec poterat universus mundus tantùm eum erigere, quantum se ipse dejicere solus.* Hypocrites labor to seem saints, not to be so; but the Holy labor to be, more than to seem Saints. The Kite may fly aloft, but her eye and mind is to the Earth: She seems to be a gallant Bird at her pitch, till she falls down upon a carrion. O how the dissembling Zealot makes a show to honor Christ with his lofty profession, as if he were altogether a man of Heaven: tarry but a little, throw the bait of *glory* in his way, and he will stoop to a carrion, and be taken with the pride of his own commendation. They say, there stands a Globe of the World at one end of a famous Library, and at the other end a *Sceleton:* We need not search long for a good lesson in this Library: for though a man were learned in all that he sees in the Map of this World, yet he must die, and so himself become a Map of mortality. Nothing a man hath wherein he can glory, but Christ will indict him for it, and that of a Sacrilegious fellonie.

To conclude with some Use. All the Prophets and Fathers of the Primitive Church, used to cry out against those particular sins, wherewith their times were pestered: If I were to touch the sore of the daughter of this people; (we have many sores, from the crown of the head, to the sole of the foot) that which doth most rankle and apostemate, it should be this robbing of Christ of his *Glory,* by the proud affectation of our own. And if I should further insist upon it, my Argument and Text here would bear it well enough. It is an epidemical infection:*Every Man will proclaim his own goodness.* In a concourse of several companies in this or any other city, still they only that are called, appear and answer. If Stationers be called, none answer but Stationers: at the call of Mercers, Embroyderers do not stand up: nor if Goldsmiths be named, do Habberdashers present themselves. But to the Proclamation of, *O all ye that are good and honest men, approach,* we stand up every man of us, none disappeares. We are all so proud, that we would be accounted such, though we are not so conscionable as to be such. But if we cloth ourselves with Christ's Glory, he will uncloth us of his favor, and then what will become of our honor? Suppose the King should set a Subject in his chair of State, give him royal attendants, and sumptuous cheare, but withal hang him a naked Sword over his head in a twine thread, with the point downwards: would that honor make him merry? Would he desire to be thus seated? Suppose that GOD should give thee this liberty, and suffer thee to ruffle it in the royal Robes of his *Glory;* Crown thy head with Rose buds, and wash thy paths with butter: or say unto thee, wrap thyself up in Purple and Scarlet, and fare deliciously every day: *Open thy mouth wide, and I will fill it* with pleasures: Only, *Faciem meam nunquam videbis,* you shall never come at me, never see my Face; Would we think we had a good offer? Would we accept the condition? No,*Lord, lift up the light of thy countenance upon us.* Rather let my abode be a Prison, a Dungeon, a kind of Hell; but let the light of thy Countenance, O sweet Savior, shine in at some little cranny; and that shall make it a Palace, a

Court, a very Heaven. Let our bread be the bread of affliction, and let our tears be our drink: but let the Light of thy Countenance shine upon us, and then our bread shall be transubstantiated into Manna, the food of Angels; and our Water be turned into Wine, our Tears congealed into Pearls, to enrich our Consciences with so many Heavenly joys. For all this felicity, he asks no more but his *Glory.* When *Thales Milesius* had imparted to another Philosopher some admirable discourse of Heaven, he freeed his Scholar from all reward but this; That whensoever he divulged this secret; *Tibi non ascripseris, sed me ejus repertorem praedicaveris.* The invention it self he was willing to communicate unto others, but the honor of the invention he wovld keep to himself; *Vbi mea legit, me agnosce.* We have received all our Wisdom, Strength, Honor, and Wealth from Christ: he requires no more, but that we acknowledge the Author; *Vbi meis uteris, me agnosce:* Take thou the comfort of them, but give me the *Glory.* To do this, *Summa ratio docet, & Christianos decet.* Lord, the whole World is a great Book of thy mercy; every benefit is a lesson, and wheresoever we read it, we will give thee the *Glory.*

2. It must be entirely his, *ex parte nostra.* We owe both body and soul to His *Glory* for our Creation, and might have paid it: God did not set us up without a sufficient stock to do it. But we must needs be trading with the Serpent, for the commodity of forbidden Knowledge, and so take in sin for an Apprentice: and he cussened us of all, and so quite undid us. So that the Statute of Bankrupt was sued out against us, for our Creditor would not be compounded withal: and if we had been sold to our skins, we were not able to satisfy him.*Non habuimus unde,* no payment could be made. At last there was a rich and merciful Prince in Heaven, that took pity on us: He bought out our bondage, paid our debts with His own Blood, and once again did set us up with the wealthy stock of his own Righteousness. Thus are we re-enabled to pay him the debt of *Glory:* if we do not, we are worthy to perish: If we break once again, let us never look to be soaldred up. Our bodies and souls are his by a double right; therefore, in both let us *glorify* Him: In our souls,*Bless the Lord O my Soul:* With our bodies; giving up them*A living sacrifice.* With both entirely; the whole soul;*I will praise the Lord with my whole heart:* with the whole body, even all our members, not one left out,*All that is within us. Quoad intra,* and *quoad extra* too. With our hearts, with our lips, and with our hands. The lips without the heart, proves us Hypocrites: the heart without the lips proves us cowards: the heart and lips without the hand, proves us niggards. The heart is the leader, but what *glory* will there be without followers? Secrecie destroys the nature of *glory,* for it is *quiddam conspicuum: Celata gloria non est gloria.* Therefore the mouth is made to interpret the meaning of the heart: the lips are the Trumpet, but it is the heart that gives it breath, and makes it sound forth God's *glory.* The hands must come in with their part, or the song is marred: neither a thinking *glory,* nor a speaking *glory,* will please God without a working *glory.* The praise of God is thus bred, and borne, and brought up: Conceived in the heart, borne in the lips, and brought up with the hand.*Paratum cor;* there it is conceived.*Parata lingua;* there it is borne:*Parata manus;* there it is nursed and brought up. As good desires breed it, so good works feed it. If the young and tender grace of thankfulness, do not fall into the hands of uberous and fruitful obedience, it will languish and pine away, even to death: and we may say of it, that it was starved at nurse. It is too common for good resolutions, borne in our hearts, to die in our

hands: And not seldom, the *glory* of Christ speeds so with us; we have our well wishes to it, but no works to nourish it: it dies in our hands. So that it is not enough to pray for honest hearts;*Create in me a clean heart:* nor for gracious lips,*Open thou my lips:* but also for working hands;*Prosper thou the work of our hands.* For we may say of too many,*full of grace are their lips;* but you see none of it in their lives. Let us consider them all apart, and mark whether, like courtiers in their several offices, they *glorify* God in their proper places.

1. The heart must begin this holy song.*Bless the Lord from the ground of the heart:Make melody in your hearts to the Lord.* Otherwise we shall but set forth his praises, as ignorant Papists say their Latin prayers; their hearts not knowing what their tongue utters.*Sing ye praises with understanding.* The heart bears the inner part, and if that be left out, it disgraceth the music. There may be *parata cithara,* and *parata lingua,* and *parata manus,* and *paratum canticum:* but if there be not *Paratum Cor,* no harmony. The heart is a little man within: therefore *Peter* calls it,*the man of the heart.* There is the hidden heart of a man, and the hidden man of the heart. The former is so hidden, that it cannot be seen: the other will be seen, though it be hidden. The heart lies close in the body, there is no window into it. It may profess holiness, and be believed, because it cannot be discerned: but the man that is the Master of his own heart, will make demonstration of his integrity, by good actions.*The heart of man is deceitful,* but the man of the heart scorns to dissemble. It is not *Cor hominis,* but *homo cordis,* that does the deed, in giving Christ his *glory.* Indeed, grace is the heart of the heart: and a heart without grace is no better than a man without a heart. Nature hath given us an heart, but grace gives a heart to that heart, which makes it a heart indeed. It is *Cor cordis,* and *animae anima.* Therefore *Sursum cordae;* that is ever the cliffe, or first note in the song of praise.*My soul doth magnify the Lord:* the soul ever leads. The tongue is not enough, that organ would sound but harshly, unless the affection of the soul do give it breath, and the understanding of the soul keep it in tune.*They honor God with their lips, but their heart is far from him:* but-no heart, no harmony. The lips, hands, and feet may be in motion: but if the heart be not amongst them, to regulate their motion, there will be nothing but discord and confusion. Let a deaf stranger, who never saw that sportive excercise before, pass by men as they are a dancing; and because, he hears none of their music, he will think them mad. When Christ hears us talking of him, or spending our discourse upon his creatures, without a heart desirous of his *glory,* he knows us for mere hypocrites. The Virgins that press to the wedding, and leave the bride behind them, shall never be welcome to the Bridegroom: *Vbi sponsa mea?* will be his first question. If the bride of Christ, our heart or soul be absent in his solemn services, there is no entertainment for us. Devotion that hath not deeper root than the lips, is like that unprosperous corn sown in the high ways. Diverse great warriors, dying in foreign countries, have yet sent their hearts home to be buried: Let us send our hearts up into heaven, whatsoever becomes of our bodies.

2. The tongue follows with her part; the only vocal Instrument in the consort of man. The heart is *primum mobile,* and that sets this wheel a going.*I believed, and therefore I spake:* if the heart believes, presently the tongue confesses.*My heart is inditing of a good matter, my tongue is the pen of a ready writer.* To sing the praises of the heavenly king, is a good matter indeed: the ditty is honorable: no sooner can the heart prick the notes, than the tongue is ready to sing

them. It can sing at first sight, yea it can sing by heart. The heart is the most noble part, but not the most able part of man: it hath an affective, not an effective power. Yet as a king, whose bodily constitution is but weak, can move great armies by his authority: so the heart hath command over the strongest members of the body. And as a king cannot subsist, but by his subjects: so nor can the heart do anything, but by those instruments. The heart then hath need of the tongue for an Interpreter: loose that colt, and let it go for the Lord hath need of it: but let it not go without a bridle. God will not hear the tongue, but by the heart: as man cannot hear the heart, but by the tongue. The praises of Christ conceived in the heart, without the utterance of the tongue, are still-borne; they never live to speak. Why is our tongue called our*Glory,* but for the setting forth of God's *glory?* It doth not service enough by calling upon God in our private prayers:*Open thou my lips and my mouth shall show forth thy praise:* He hath not opened our lips, that our mouth might show Him his praise, but that it might show forth his praise. Solitude is not much better than a grave: *Lord, in the grave no man shall praise thee:* and in a wall, in an Hermitage, in a separation from all society, no man shall hear us praise thee. What holy use is there of our tongues, but to confess our sins, to inform our brethren, and in all to praise our Maker? But there is a dumb Devil that possesseth the world, and stops the mouths of men from those useful and necessary services. It is no small honor, whereof that malicious Spirit shall rob his Maker, if he can close up the mouth of his only rational and vocal Creature: and turn the best of his workmanship into a dumb Idol, that hath a mouth and speaks not.

Praise is not more necessary than complaint; praise of God, than complaint of ourselves: yea, in complaining of ourselves, we do no less than give praise to God. There needed no other evidence against *Achan,* when God had accused him: yet as the sin was hatched in his heart, so *Joshua* will have it out of his mouth: *Give Glory to God.* As his honor is blemished by our sin, so the humble confession of our sin makes to his *Glory.* The only amends we can make to God, when we have not had the grace to avoid sin, is to confess the sin we have not avoided.*I am merciful,* saith the Lord: *Only acknowledge thine iniquity:* as if He asked no more. This is the spunge that wipes out all the blurs of our lives.*If we confess, He is faithful to forgive.* There is no way to purge the sick soul, but upwards; by casting up the vicious humors wherewith it is clogged. Therefore the Devil strives to hold the lips close, that the soul may not disburden it self by confession. We have a tongue for God, when we praise his Name; a tongue for ourselves, when we pray and confess our sins: a tongue for our brethren, when we inform them in the truth. To fail in these duties, is to yield to the dumb Devil. Where do we not find that accursed Spirit? He is in the conversation of men, when the tongue belies the heart, flatters the guilty, and forbears repróofes even in the foulest crimes. When the partial Judge determines not for truth and innocence, that dumb Devil is on the bench. When the Preacher shall humor the times, and adulterate the message of God, that dumb Devil is in the Pulpit. When the irreligious Iuror dares lend an oath to fear, to hope, to gain, he is at the Barre. When the consciencelesse Chapman shall for his penny, sell his truth and his soul, he is in the market. Where is the *Glory* of Christ all this while? In that we are dumb: but take us to anything else, and we have wind at will, and tongue enough. Christ opened his mouth for us, *Father forgive them:* yea, He opened his side for us, his very blood did speak, *Father forgive*

them: and shall we be dumb in his praise? It is an easy labor to speak: for ourselves we can talk fast enough: and are we tongue-tied when it comes to the point of Christ's *Glory?* No,*My lips shall rejoice when I sing of thee, my tongue shall talk of thy righteousness all the day long.*

3. The hand must not be left out; in our words men hear his *Glory,* but in our good works they see it. Then doth our *Light shine* indeed, when*Men see our good works,* and thereby *glorify our heavenly Father.* This is a full evidence: all the Sermons of Christ did not move the people so much, as his miraculous works. Healing diseases, ejecting devils, over-ruling elements, raising the dead; these works convinced them, and they went away *glorifying God: We never saw it on this fashion.* And when He forbids us the doing of such works *to be seen of men; Non prohibit videri, ut Deus laudetur; sed videri, ut nos laudemur;* as Saint *Augustine* expounds it. And as our lips must not be *labra muta,* so nor our works *opera mutila;* lame and defective.*Shall I accept this of your hand,* saith the Lord. The best testimony that can be given to Christ, is our holy conversation. *Inutilis & mortuus aequiparantur injure:* Our hands are counted dead in Law, because they give nothing. If we do not *glorify* Christ in our actions, men will never believe our words. Such men are like dissolute Choristers, that sing *Gloria Patri* in the Queere, but chant *Carmina Bacchi* in the Tavern. Let us do something to his *Glory,* yea,*Do all things to his Glory.* Defend we the honor of Christ, not only with our speeches; (though they may not be left out, like parentheses) but with our goods, with our bloods, when just occasion calls for them. Thus did the Matyrs give Him *Glory,* by dying for the witness of his Gospel. *Potiùs quàm Christus perderet gloriam, Christianus perdidit vitam.* This makes his praise beautiful; white and red, and in both most lovely: White, *In innocentia viventium;* and Red, *in sanguine morientium.* If a blow be coming, the arm naturally lifts up it self to receive it, and to defend the head, whereof it is a member. What injury soever is meant to our Head, the Lord *Jesus,* if we be Christians, we strive to intercept it; and had rather be wounded to death, than the least finger of his honor should be scratched.

Yes, we all pretend a forwardness to this interposition; and say, we would rather lose our life, than the least part of our glory. This is a good saying, but all this while where is the doing? Let us hear the bells of *Aaron* strike on both sides; with a holy profession, which is one stroke, that other stroke of a holy conversation. As we have commonly seen upon those bells that hang out for signs; upon the one side is written, *Fear God:* on the other, *Honor the King.* Whiles we only say, we fear God, and *glorify* Christ, all this while the bell doth but toule, it strikes but on one side; But when we come to honor the King, to do good to all men, which is the practice and exercise of holy works, then the bell rings out to God's *glory,* it sounds forth his praises on every side. It is true that our well doing extends not to God: not immediately, but mediately it does, or at least he so takes it.*What you have done to these little ones, you have done to me.* If we defend not his Church, how do we glorify him? They mean small honor to the Head, that do not their best to save the Body. We have and enjoy plentiful blessings: blessed be his Name that gives them to us: But let us eat our sweet Passover with sour herbs, and be *mindful of the affliction of Joseph.* Some tribes of the Lord's Israel do not fare so well: shall we do nothing for them, for Christ in them? If *Herod* was so taken with *Herodias*dancing, that he promised her a boone to the one half of his kingdom. Shall not we be moved with *Rachel* weeping, weeping for her children because they are not; and they are

not, because bloody *Herod* hath taken them away? Can we see the Churches tears, and not do our utmost endeavors to comfort her? *Ephorus* an Historian, and scholar to *Isocrates,* had no remarkable thing to write of his country, and yet was willing to insert the name of it in his History: and therefore brings it in with a cold parenthesis: *Athens* did this famous thing and *Sparta* did that; and at that time my countrymen, the *Cumins* did nothing. God forbid that England should be so recorded in the Ecclesiastical History, as to have her name put in with a blank: Such a Church did thus nobly, and such a Church suffered thus pitifully; and at that time my countrymen of England did nothing. I think it would be no more honor for us, so to be put into the Chronicle, than it was for *Pilate* to have his name mentioned in the Creed. To be more particular; we abound with riches, our brethren are necessitous: we feast upon delicates, they want bread: we are strong and healthy, they feeble and sickly: yet we are so far from relieving them with charitable deeds, that we scarce vouchsafe them our hearty prayers. Think of it thou rich churl, from whose iron hands no persuasion can skrew a poor alms: if thou wilt not be moved with the compassion of thine own bowels, yet vouchsafe to learn charity by fair examples. There be not only walls upon Earth, but a book in Heaven, wherein the names of pious benefactors are written. Wouldest thou not be glad at the last day, to find thine own name there? Such a man did so much, and such a man gave so much, for the *glory* of Christ and succor of poor Christians: and at that time thou didst nothing, thou gavest nothing. Something thou hast done to the grief of others, nothing to their comfort: So nothing shalt thou receive to thy comfort, enough to thy everlasting sorrow.

To conclude; let us sacrifice all we have, all we are, to the *glory* of Christ. If our lives be not called for, yet our goods may: if we have no goods to give, yet our hearts and lips we have, the poorest among us may give praises to God. And the more he spares us in our blood and estates, the more our tongues are obliged to thankfulness. When tribute was to be paid to *Caesar,* and Christ himself was to pay it; rather than fail, the fish shall bring it in his mouth. There is not a fish that swims in our waters so dumb, not a beggar amongst us so poor but he hath gold in his mouth to pay this tribute: to give praise and *Glory* to *Jesus Christ.* Gratitude can give eloquence, even where nature hath commanded silence: They are more mute than fishes, that do not pay this tribute of thankfulness. Bee we never so rich, we are still begging for more comforts: Blessings we receive, but what blessings do we restore? God looks to be blessed of us, as well as we look to be blessed of God. One of *Philip's* soldiers, being courteously and plenteously entertained by his Host, where for a good space he was billeted, did yet at his going away beg some of his Hosts lands: but king *Philip* branded him with *Ingratus hospes;* he set that mark on his forehead. If we be still praying for new favors, without praising God for the old, we deserve to be branded with the ignominious title of unthankful Clients. Indeed God would have us pray, he commands us to pray, he teaches us to pray, he holds himself honored by our prayers, he grants the blessings for which we pray: but withal, he would have us pay still as we take up; and clear the old skore, before we run farther in debt. In a word, he looks that we should pay him the rent of thanks, for all his favors to us in *Jesus Christ.*

Quando, when must this *Glory* be rendered? *Nunc, Now,* without any delay. All time is God's: *Antiquus dierum:* though some be more specially his, as the Sabbath is called *Dies Domini. The*

day is thine, and the night is thine: therefore at all times we are bound to praise him: If we can find a time, which is not God's own propriety, we may take that time wherein to give him no *Glory.* Every work hath the own season; only God's work requires every season: especially this work of praising his Name. Some actions of God's service may vary according to their occasions: when he frowns upon us, that is a *time of mourning;* when he smiles, then our hearts are set a *dancing. Their is a time to get,and a time to lose;* a time to get his favor; and alas, there may be a time to lose it.*There is a time to rent* our hearts with repentance, and *a time to sew* them up again with faithful assurance. These acts have their several times: but for the promulgation of God's *glory,* no time is excluded. There is *a time to keep it,* but no time *to cast it away: a time to speak,* but no time to *keep silence.* What, not in adverse fortunes? when the hand of God hath undone us, by losses on sea or land; when he hurles us down from a rich state to beggary; shall we then praise him? then give him *glory?* Yes, *Job* did so;*Blessed be his name,* not only for *giving,* but even for *taking away.* I confess, this is a hard task put upon flesh and blood; to be smitten, and yet to bless; to give thanks for misery. *Job's* wife could hardly be got to do so, though she dwelt in a family where religion was so truly observed by morning and evening sacrifice, and by a constant devotion: yet her husbands extreme calamity made her so far forget herself, as to say to him,*Doest thou still retain thine integrity? Curse God and die.* To curse God, was the way to die indeed, even to be stoned to death; and to end all his miseries with a worse beginning. I know there are some so favorable interpreters of her weakness, that they would fain excuse her; and that from the doubtful acception of the word, which signifies to bless, as well as to curse: *Bless God and die;* pray for thy dissolution, and cessation of this trouble. But why then does *Job* reply; *Loqueris vt stulta* calling her fool for her counsel? Yes, for even that was a foolish advice: though a *Cupio dissolvi,* only to be with Christ, be a good desire: yet wearynesse under the cross is base and degenerate cowardice, far from the valor of a Christian. They allege farther, that if Satan had power to destroy all that *Job* had, his goods, his servants, his children, why not also his wife? They answer that she was out of his commission:*Only upon himself put not forth thy hand:* only himself was exempted, and his wife was himself: *una caro.* Besides, of her body were the other seven sons and three daughters begotten; for we do not read that *Job* had a second wife. And lastly, when *Job* offered sacrifice, to expiate the sins of his friends, he offered none for his wife: therefore in all likelihood she was holy. Yet against all this it might be said, that she was *una caro* with him, not *unus spiritus:* many a religious husband is knitte to an ungodly wife: And it is the opinion of the Fathers, that the Devil spared her, on purpose to vex him: what tempter could he find more fit, than her that lay in his bosom? Nor did her speech a little trouble him: for during all his trial, not one other so hasty a word dropt from him, as to call anybody fool. Besides, which strikes it home, she expostulates with him about his integrity: as if she took it ill that he took it no worse: his patience made her impatient. O how rare a grace is it in men, to bless God for their crosses, to kiss the hand that strikes them?*Behold this evil is of the Lord,* says that mad-braind king of Israel, *What should I wait for the Lord any longer?* We are soon weary of our attendance: we can wait at the gates of the Divine bounty, so long as we feel benefits a coming, like insatiate beggars for more alms: but if we be corrected for our unrulinesse, then *why should we wait on the Lord any longer? This evil is of the Lord:* this evil, this one evil: None of his mercies or good turns are thought on, but

this one evil sticks in our stomachs. In unthankful hearts, one of God's afflictions mars the *glory* of all his blessings. *Now* therefore we must praise him: *now,* even in the time of our adversity:*For shall we receive good things of God, and not evil? Nullum tempus occurit Regi:* none must prevent Christ of his right, which is his *glory.*

We have three considerations here: or this *Nunc* may be considered in three relations: By way of Position, by way of Opposition, and by way of Composition. First, Positively, in the right and true nature of it: what it signifies in it self. Secondly, Oppositively, as it is opposed to that external duration after this world, when time shall be no more. *Now, and forever:* this short *Now,* compared with that long *For ever.* Thirdly, Compositively, as it respects all times, and all occasions: every opportunity is a *Nunc,* and this *Nunc* is nothing else but opportunity.

1. All the term we have in this world, is but a *Nunc:* that which was in the morning, is past: what may be in the evening, is not yet come: the former may be already lost, and the future we are not sure of; we can only make much of our *Nunc.* The time past is irrecoverable, the future to us is contingent, and the very *Nunc* is slippery and transient: And yet this is all the term we have: we must enjoy this or nothing. *Aut nunc, aut nunquam,* is a frequent offer. To call back the the elapsed time, is a foolish imagination: to bid the Sun, when it is full South, to go back to the East; or when it is noon, to make it but the third hour of the day: who would attempt this but a mad man? And as we cannot *revocare praeteritum,* so nor *accelerare futurum:* we have planted trees, but we must stay for the fruit until the Season comes. When it is ripened of it self, we may reach out our hand, and gather it before it fall off: but we cannot hasten the ripening of it: we cannot make the Winter-fruit mellow in June. In the curing of a Fever, till there be some concoction of the disease, the Physicians themselves must be Patients. Any disorder of the Patient, any pretermission of the Physician, may exalt the disease, and increase the violences of it: no diligence can hasten the maturity; they must all tarry the season. And why should we look for that in a disease, which is the disorder, the irregularity, and rebellion of the body, which we cannot find in nature it self? It were scarce a disease, if it could be ordered, and made obedient to our times. The great Lady, in matter of childebirth, cannot put off her ninth month to a tenth; nor hasten it to a sixth, without bearing an abortive issue. Men in authority will not be put to change their seasons: we must take them in their *Nunc,* or fail of our purpose. We cannot look for this indulgence in time: there is an opportunity, which is the *Nunc* of time: let slip that, and time will not be at our beck. O that such and such sins were to do again; we then would never admit them: this is *Vox lugentium in infernis.* O that the time of doing such and such things were come: this is *Vox insipientium in terris.O that I were made a Judge in the land:* What an excellent Judge would *Absalom* be? But when by offering violence to time, he had skrew'd out a *Nunc* for his affected Magistracy, he proved an unnatural Traitor. Take therefore thy *Nunc,* the opportunity that God sends thee: use it, and be thankful.

The Scripture is very liberal, when it calls our life a *day:* for in the day there be twelve hours, saith our Savior. It is too much to call it an hour, which is but the twelfth part of a day; for in the hour there be sixty minutes: Nay, call it a minute, the sixtieth part of an hour. *Minutum* is little, yet not little enough: we must come to *Punctum,* and take that for all the certainty of

our allowance: we can be sure of no more than our very *Nunc.I will bless the Lord while I live:* and no certain tenure of life more than for a *Nunc.* The wicked are*brought into desolation as in a moment: In momento,* let that be our *Memento:* within the compass of a *Nunc,* we may be gone. That same*dies salutis* is called but a *Nunc:* the *day of salvation* may be longer to the world, no particular man can challenge more than his *Nunc.* When was the longest *Nunc* in the world? In the days of *Joshua,* when the Sun stood still in *Gibeon.* Why was this extension of time? Why this stoppage in the wheels of nature, as if the plummet had been down? It was for that purpose, for which our *Nunc* is here given us, that God might have the *Glory.* Israel was then in pursuit of their enemies; it was the time of execution: they cut them off with the sword, God with hailestones. Had *Joshua* only respected the slaughter; he knew that God's Ordnance from Heaven could have done that sufficiently: the Sun needed not stand still to direct the shot. God can as well hit as shoot; kill, as hit. But that all Nations might know, that the same hand commands in Earth, in the Clouds, in Heaven; the Sun and Moon shall stand still in Heaven, whiles volleyes of shot play upon them from the Clouds. The whole Earth could not see that Cloude of hail, which because of the heavy burden flew but low: all the Earth might see the Sun and Moon. All the world must needs be witnesses of that, which the eye of the world stood still to see. Who would not inquire the reason why the Sun rested from motion? Or what wonderful business was in hand, that he stayed his course to behold it? All was for the *glory* of God: he never had got himself so much honor among those Heathen by one days work, as he did by that, when the Sun and Moon suspended their courses, to become spectatours. That was a long *Nunc* indeed; never any like it. A *Nunc* of twelve hours long, for so it appeared to be; because the Sun which is the measure of Time, stood still about a *whole day.* We cannot look for such a favor, to have our *Nunc* stretched out to twelve hours; that the Sun should stand still in Heaven, whiles we are killing up our enemies, and by the sword of repentance doing execution upon our sins. But *Now,* while the word is sounding, let us fall a repenting: and at every *Nunc,* upon every occasion, let us give *glory* to Christ.

This easily solves that riddle; what is the longest, and the shortest? the oldest, and the youngest thing in the world? Time: It is the longest, for it reacheth from the beginning of the world to the end: the shortest for it is but a *Nunc;* gone in the turning of a hand, in the twinkling of an eye: it lasts but for a moment. The oldest thing, for it is just as old as the Creation, as the beginning of the world: it is five days older than man. As Time is the register of all things below, so the world is the register of time: it was borne on the first day, the first moment of the first morning; older than the Sun and Stars, Death is grown a very old man, though he hath yet strength enough to kill: sin is older than death, man is older than sin, time is older than man. Yet still is time the youngest thing: it is borne, and dies within the compass of a *Nunc.* It makes all things aged, yet is it self never above a minute old. That which was heretofore is not: that which shall be hereafter, is not: that which is, was not heretofore, nor shall be hereafter. We stand by a river: the present water that is now passing by, was never there before, nor shall it ever return again. *Nunc* is all we have; this only is our certain tenure.

2. In respect of opposition to *forever: Now* let us *glorify* Christ, as we hope to do it *forever.* For this we pray; that his will may be done in Earth *now* as it is in Heaven *forever.* His Will is his

Glory; and must have the *nunc temporis* here, as it hath the *Diem aeternitatis* there. *Punctum* may be something *ad lineam,* because continued points make a line: *Nunc* may be something *ad diem;* though there be many *Nunc's* in a minute, and many minutes in an hour, and twelve hours in one day: yet still there is a proportion between *Now* and *Day;* because *Nunc* is a part of the whole. Points enough will make up a line; and store of *Nunc's* will run out to a full days length: But there is no proportion between time and eternity: for eternity is not a duration of time, not an extension of time, nor can time be any part of eternity. *Now* therefore we must *glorify* him, or not *forever:* here below, or not there above. Nay, if we do not glorify him, *Nunc, in aeterno nostro:* he will not glorify us *Tunc, in aeterno suo.* Our surest course is to do it now, whilst we may: lest we unhappily wish that we had done it, when we may not. We acknowledge in our prayer, *Thine is the Kingdom:* that it is a powerful kingdom, for *Thine is the Power:* that it is a glorious kingdom, for *Thine is the glory:* that it is an everlasting kingdom, *For ever and ever.* God, as he is three Persons, hath three Kingdoms. There is *Regnum potentiae,* the kingdom of power and providence: and this we attribute to the Father. There is *Regnum gloriae,* the kingdom of peace in Heaven: and this we attribute to the Son, and to his purchase:*Come ye blessed, inherit the Kingdom:* He gives it. Between them two, there is *Regnum gratiae,* the kingdom of grace, which we attribute to the Holy Ghost: Because he takes them, whom the King of Power hath preserved, and the King of Glory hath redeemed; and brings them along through the Kingdom of Grace to the Kingdom of *Glory.* The two former Kingdoms, of Power and of Grace, are in this World; but neither of them is of this World, because they both refer to the Kingdom of *Glory.* The Kingdom of the Father, which is the Providence of God, doth preserve us. The Kingdom of the Holy Ghost, which is the Grace of God, doth sanctify us. And the Kingdom of the Son, which is the Glory of God, doth crown us. Power and Grace are exercised on Earth, Glory is exhibited in Heaven. Though to the Saints, this World be the way to their Kingdom; yet their Kingdom is not of this World.*My Kingdom is not of this World,* saith the King of all: if not his, much less ours. In two of these Kingdoms we have our *Nunc: For ever,* belongs to the Kingdom of *Glory.* All the Kings in Heaven shall *glorify* Christ *forever* there: we that hope for that Kingdom, must do it in our *Nunc* here. The Gospel is our *Nunc;* and this (we know) is called a Kingdom, the very Kingdom of Heaven. First, Because it revealeth a Kingdom; discovers a Kingdom before it be utterly unknown to the World. Secondly, Because it prepares us for a Kingdom: for only grace can make us fit for glory. Thirdly, because it promiseth a Kingdom, and makes good that Promise. Fourthly, Because it rules us as a Kingdom, subduing our wills and affections to the obedience of Christ. Our *Nunc* lies in this Kingdom, during the reign of the Gospel. As *Daniel prospered in the reign of Darius, and of Cyrus the Persian:* so let our goodness prosper under the reign of both these Kingdoms: of God the Father, over us in his Providence, and of God the Holy Ghost, over us in his Grace; that so God the Son may advance us to his *glory.* Out of this flower *Nunc,* we may suck a double sweetness; both encouragement, and instruction.

1. For our Encouragement, it is but a short time that we have to serve: our apprentiship will soon run out. They that mind their work, and ply their business with delight, never think the time long; as *Jacob's* service *of seven years, for Rachel seemed but a few days.* O God,*our age is nothing unto thee:* and if we be men after *David's* heart, as he was a man after God's heart, our

sixty years spent in his service, is but like a Saint *Lucies* day; nay, but as a pleasant dream when one awaketh; a very *Nunc,* the next degree to nothing. A hackney jade, that knows the shortness of his journey, will scour it away. The hope of a reward in the evening, and rest at night, will make a hireling accomplish his day: How base are we, if we go groaning under our *Nunc,* and cannot carry our burden one stride?*Yet a little while, and he will not tarry.* A very little while indeed: we cannot imagine a less space in time, than a *Nunc:* as we cannot find a less place in the mathematickes, than a point: Put them together, and it is but *Punctum temporis.* Two things show time to be exceeding precious. First, Because they that have lost time, that are swallowed up into the eternity of hell, had rather be owners of one *Nunc,* of one moment to repent in, than to be Lord's of the whole world. Secondly, Because a very *Nunc* made use of, a short time employed in the work of salvation, shall gain us an everlasting kingdom. In the doing of evil, *Breve est quod delectat, aeternum quod cruciat:* But in the doing of good, *breve est quod laborat, aeternum quod coronat.* The husbandman lies to all the year, for one short harvest: Eleven months labor, for one months profit; and yet that hoped for profit may miscarry too: either by ill weather abroad, or by vermin in the barn. God hath set us but one months task, for a whole years harvest: Nay, the labor lasts but for a *Nunc,* the fruit forever. And it is such fruit as cannot miscarry; joy and glory laid up for us in heaven. Therefore hath he made our life of labor so short, and our life of rest so long; that we might not grudge to work out our *Nunc,* for that reward of peace whereof there is no end.*I will run the way of thy commandments,* saith holy *David* It were folly to ask him why he makes such hast, when we know he would fain be at home.

2. For our Instruction: so must we *glorify* Christ *Nunc* in our militant estate, as we desire to do *in aeternum,* in our triumphant estate. The draught and abridgment of heaven is in every sanctified heart upon earth: As it is said of the good Prince, that he carries the pattern of his governing the people always about him; and so rules himself, as he would have them ruled by him: So the Christian hath ever the pattern of heaven in his conscience, and so lives here, as the Saints do there. It is true that the glory of heaven is not visible to mortal eyes:*Eye hath not seen:* yet a man may have the map of a city which he never saw. All *Homers* Iliades have been drawn into a small volume: we have seen the counterfeit, the image of a king in a little tablet. When a pitched field is to be painted or printed, with in the compass of a sheet of paper, but a few soldiers can be presented entire; not many stations or postures whole and complete: but the greater number appear to us only by their heads or helmets; and the several troupes or companies by their colors. Yet by this portraiture we may guess at the battle, and conceive the module or platform of it in our imaginations. So though heaven be too immense to be measured by an human line, and none but the Angel with his golden reed can mete out the*new Jerusalem:* Yet the just man hath the *compendium* of it in his breast: the holiness and peace of his soul is a brief of it: and his sounding forth of God's praises here, is an Echo of the music above. As the joy or triumph for the kings coronation begins at the Court, and from thence spreads into the country: so the hymns of praise harmoniously sung to Christ in heaven, have a reverberation upon earth. S^{t}. *Paul* tells us, that*the foundation* of that high building is *laid* here below: if no holiness here, no blessedness there. Let us never look for a house above the stars, if we do not feel the groundworke of it in our own hearts. It

is a vain fancy, to expect a house without a foundation. The heir apparent of a kingdom, during his minority, may be brought up in a foreign country: yet even there, he may have the figure of his kingdom in his hand, and the copy of it in his heart. Who doth not pretend to the kingdom of heaven? Many a one that wants his pattern. Presumptuous hypocrite, doest thou lay title to a kingdom, whereof thou hast no form? What royal blood runs in thy veins? What grace and holiness is in they heart? Where be those noble actions that become a Prince? There is fullness of joy above: is thy laughing and singing in a taverne the pattern of it? There is honor and glory above: is thy covetous and base drudgery, to scrape together the mucke of worldly riches which should rather be spread abroad to dung the land; is this any pattern of it. There is music and harmony above: be thy wanton sonnets and drunken catches any patterns of it?

There is peace and rest above: is thine idle security and slepy neglect, any pattern of it? There is beauty and claritie above: is they piecing up the defects of nature with art, the laying of vermilion upon dust, or dressing up of mortal limbs in rich and curious attires; any Image of it? There is light above: be thy works of darkness any reflection of it? Will a man draw the Sun with a coal? There is perfect obedience above: is thy rebellion any module of it? There is pure innocence above: be thy rapes and rapines, thy rage and bloodiness, any resemblance of it? The language above, is the praises of Christ: be thy oaths, curses, and blasphemies, of a like sound to it? These sins be rather the Image of hell, than of heaven. Shall we like those Sun-burnt pagans, that painted the Angels black, in favor of their own complexion? Shall we measure the joys of heaven by our own corrupt and sensual pleasures upon earth? Or think that the Saints there stand affected, as we do here? This were to measure things that be unmeasurable, by things that be measurable, by things that be miserable. This were for heaven to take a pattern from us, not we to take a pattern from heaven, and to imagine the Saints (though in a higher degree) to be of like disposition with us; not we striving to be of like disposition with them. Will the covetous ask, what money there is in heaven? The purchaser, what land there is to be sold in heaven? The voluptuous, what dainties there be in heaven? Or the ambitious, what place he may get in the court of heaven? These be base and brutish thoughts. The module of heaven is within a man's heart:*it is not meat and drink, but righteousness, and peace, and joy in the holy Ghost.* There is nothing that I can think of upon earth, that bears any resemblance of heaven; but Peace: there is no war in heaven: and Music; there is an everlastingness of that in heaven. Holynes, obedience, joy, peace, concentred in the praise and glory of Christ; this is the pattern and picture of heaven. This if we have in our *Nunc* of grace, it shall make us blessed in the *For ever* of glory.

3. In respect of Composition: for *Now,* like the eye of a well drawn picture, looks upon all times, upon all occasions. There is no action but challengeth a *Nunc:* no accident but hath the *Nunc. Now* such a thing is done: *now* such an event happened. The good tree brings forth fruit*Tempore suo, in her season;* that is the *Nunc* of it.*My hour is not yet come:* Christ himself tarries for his *Nunc.* Presently after, he changed the water into wine; then his *Nunc* came. *Tempus à temperando;* because it distinguisheth things in order.*To everything there is a season.* It is taken both strictly, and more at large: in the one sense, it is *filia unius momenti:* in the other, *Soror totius vitae.* And thus must it be understood here: let us be giving *glory* to Christ

Now; that is, all our life long. So *Dies mortalitatis* it opposed to *Dies aeternitatis, Now,* in this life; that *For ever,* in the life to come. *Now* therefore, is in effect, *Always:* we have no time, which cannot be called *Nunc.* When we are young, that is our *Nunc:* when we are old; that is also our *Nunc:* the age betwixt these, is our *Nunc* too. *David* took in all times and seasons to the praise of his Maker. In the morning;*I will sing of thy mercy in the morning:* yea he prevented the morning; waiting for the Lord, *more than they that watch for the morning.* In the night:*at midnight I will rise to give thanks unto thee.* All the day;*My tongue shall talk of thy righteousness all the day long. Seven times a day do I praise thee;* very frequently.*I will bless the Lord at all times, his praise shall continually be in my mouth. Omni tempore,* no hour excluded: *Semper laus ejus in ore meo,* no occasion excepted. *I will sing praise unto thy Name forever,* This is the end of our redemption, to*serve him all the days of our life:* If all our days, then our days of sadness too:*daily shall he be praised.* It is usual, when God crowneth the year with his goodness, and drops fatness upon the pastures, for*the little hills to rejoice on every side:* therefore is great joy compared to *the joy of harvest.* But when God restrains these heavenly influences, then the little hills droope on every side: no fatness, no more rejoicing then. There be too many, that never think of God till dinner time; that they are put in mind of it by the Chaplains saying grace: and it is somewhat if they mind him then. These are far from *David's per totum diem:From the rising of the Sun to the going down of the same, the Lord's Name is to be praised.* But what if they should want a dinner, and know not where to get it? Not so much food, as would keep life and soul together? How would they praise him then? But for a *Nunc dare,* where would be the *Nunc laudare?* Such irreligious souls know not how to bless the Lord fasting: No devotion with them, but upon a full stomach. Like to those baser instruments, they can yield no music till you have filled their paunches and even then, the sound that comes from them, is harsh to all holy ears. *Divites laudantes* you have store: but show me a *miserum laudantem.* For a *Dominus dedit,* you have a world of *Benedicite's:* but one *Benedicite* for a*Dominus abstulit* is worth them all.

The Lord looks for *Glory,* not only in fair weather, but even in storms and tempests: not only in high fortunes, but even out of the dust he ordaineth praises. The worldling cast upon his sick bed, and hopeless of remedy, asks what he should praise God for? O ungrateful wretch, how innumerable be the blessings he hath received of him; and yet does he ask for what he should praise him? That he hath life, and the use of reason, is a blessing. How justly might *God* have bereaved his body of a soul, his soul of understanding, his understanding of all possibility of comfort? That he hath space to repent, a tongue and time to call upon God for mercy, is a blessing and far more than God owes him. There be natural medicines for his body: that is a blessing: there is spiritual physic for his soul; a rich blessing. Besides all the former blessings, these he hath in present. As Christ once said to the Jews, *For which of my good works do you stone me?* So now, for which of my good blessings do you despise me? If he should give us no more, yet reason would make us thankful for what we have received. But to see him give, that does not for the present receive: one that will plead Christ's cause without a fee: one that can say with *Job, Though he kill me, I will trust in him:* or with those three Saints,*Though the fire consume us, we will serve him:* whatsoever good I want, whatsoever evil I suffer, I will ever give *Glory* to the Lord: here is the heart and voice of a Saint. Thus

every condition, rich or poor: every state, whether of health or sickness: every place, at home or abroad: every time, prosperous or adverse: every temper, of joy or sorrow: every occasion, of peace or war: every access, of friend or foe: every event, of life or death, is our *Nunc* to celebrate the *glory* of Christ. This circumstance further affords us three Instructions.

1. *Glorify* him for the present; that is thy *Nunc.* Delay is not only *Periculum,* but *Peccatum.As we have opportunity, let us do good to all men,* Perhaps that is not a man's will, which is his Testament: he would keep that by his will, which he is fain to give away by his testament. We read of one man that did *Cunctando restituere rem:* it was but *unus homo,* very rare: Thousands for that one, do *Cunctando perdere rem,* and that a *Rem* so precious, that the whole world is not worth it. He that makes hast to be rich, shall not be innocent: but he that makes hast to be innocent shall be rich: in the favor and blessings of God. When I read that Christianity is compared to a race, how can I but wonder at them that sit still? He that hath a long journey to go, and but a short time allowed him; cannot well stay to take every acquaintance that he meets, by the hand.*He that believeth, will not make hast:* not hast to mend the pace of God's purposes: but he that believeth, will make hast to set forth God's praised. We are discontented if God deferres the grant of our prayers: and will he be pleased when we put off the publication of his praises? Shall we say, we will bless God tomorrow, for what he gives us today, and think that time enough? Things are acceptable, when they be seasonable. Is this all thy succors to the poor beggar,*came again tomorrow?* Alas, his body may die for want of meat, and thy soul may die for want of mercy, before the morrow. *Miserum in miseris mora.* Christ condemns the Judge that was long ere he did Justice, though he did it.

If God's favors were only mere futurities, natural men would cry; we will thank him for them when we have them: As they tarry for his blessings, so he should tarry for their praises. But that the mouth of all wickedness might be stopped, they are enriched with his present benefits, to incite their present thankfulness. *Vbique decurrit beneficium, vbique recurrat vox laudum:* Let the same place that is witness of his mercies, be also witness of our thankfulness.*My soul doth magnify the Lord:* it is *Magnificat,* in the present: not *Magnificabit,* in the future.*Minus ex crastino pendet, qui hodierno manum injicit.* Be sure to do that good today, which thou art not sure to do tomorrow. They that received the word, were*the same day* added to the Church: the same day.*Zacchaeus made hast to receive Christ:* the same hour.*Lord, now lettest thou thy servant depart in peace:* the same moment, that was *Simeons Nunc.* This same day let us join ourselves with the Church in the praises of Christ: This same hour let us receive him joyfully into our hearts: this same moment, in our very *Nunc,* let us depart from sin, and fall to repentance. Let us be sudden in our turning to Christ, for he will be sudden in his coming upon us.*The day of the Lord cometh as a thief in the night.* O how should this menate thunder-strike the secure sinner; that the dreadful Judge shall surprise him suddenly? Let the swearer tremble; for whiles he is rapping out a volley of oaths, God's hand may stop his blasphemous mouth, with those wicked speeches in it: he may die blaspheming: God may smite him suddenly. The intoxicated body may spew out a drunken soul, into the bosom of the Prince of darkness, when he disgorgeth his surfeited stomach: as the Poet describes one bleeding to death; *Purpuream vomit ill animam,* he sends forth his purple soul: The Lord may smite him suddenly. The vain-glorious boaster, so ambitious of titles, that like *Herod,* he hath

not the modesty to refuse *vox Dei,* when it is put upon him; may immediately be smitten by an Angel; and feel both his honor and life worm-eaten: The Lord may smite him suddenly. The sacrilegious with-holders of God's dues, and defrauders of their Pastors, to the horror of many in this City, may speed like*Ananias* and his wife: The Lord may smite them suddenly. The covetous Worldling, while both his hands are raking in Mammon, may fall into the hands of fatal destruction: the Lord may take him away suddenly. All impenitent sinners may share in this one phrase of wretchedness; God may smite them suddenly. He will make his Name *glorious:* If thou refuse to honor him with a graicous life, he will honor himself upon thee by a fearful death. We have heard of some dying with curses in their mouths, instead of prayers: What was the reason, but that they were more used to cursing, than to praying? Bee careful therefore of thy *Nunc: Glorify* God while thou hast time: For as it is usual with him, *Tarditatem supplicit gravitate pensare:* so not rare, *Tarditatem paenitendi impaenitentiâ punire.* Our nature is dull to goodness: but wherefore serve the spurs of diligence?*Naturam nobis formare non possumus, possumus diligentiam.* As *Paul* being sent into the Church to preach Christ, so we being sent into the world to praise Christ, had need of an *Ananias* to excite us: *Why tarriest thou?* Let us never*Confer with flesh and blood* about the conveniency, when we are called to celebrate God's *Glory.*

2. Being entered into this holy course, let us follow it. The ecclipticke line of his praise must run quite through the Zodiac of our life: our whole *Nunc* must be spent in his holy Service: our *Nunc* in the full latitude of it. So long as we have any blessings on Earth, Let the Earth ring with the praises of the Founder. Shall we think any *Nunc* sufficient? We have not done it before, we never mind it hereafter: only *Nunc, now* for a gird we will be hot upon the business. Must all our thankfulness be dispatched in a moment? That which is but for a moment, is indeed of no moment. But *blessed is he that doth righteousness at all times.Every day will I bless him, and praise thy Name forever and ever.* The day will have an evening: If his praise should last no longer, the night would bring in silence: nay but *For ever and ever:* the glorious day of eternity hath no night.*While I live will I praise the Lord: I will sing praises unto my God, while I have any being:* Not only while I live, for this life will have and end: but while I have any being; that can never have an end. To continue in giving *Glory* to Christ, is no less requisite than to begin: though the beginning be more than half, yet the end is more than all. The God of all perfection looks, that our *ultimum vitae,* should be his *optimum gloriae.* The Philosopher being asked in his old age, why he did not give over his practice, and take his ease, answered; when a man is to run a race of forty furlongs, would you have him sit down at the nine and thirtieth, and so lose the prize? We do not keep a good fire all day, and let it go out in the evening when it is coldest: but then rather lay on more fuel, that we may go warm to bed. He that slakes the heat of his zeal in his age, will go cold to bed, and in a worse case to his Grave. Wary travellers ride fare and softly when they come near their journeys end: but if we lagged so in the way of godliness, we shall never come to the expected end of our journey. The eternal God, though he passed over infinite millions of Generations, before he came to a Creation of the world; yet when he began, did never intermit his work, but continued it day today, till he had perfected the whole: and then he rested, deposing it in the hands of a Sabbath. It should not be long before we enter into the Vineyard; (no hour

prescribes unto God, yet God prescribes an hour to us, and that the first hour of our day) the sooner the better: but being once entered, we must intermit no labor, never give over workeing till our Sabbath comes, that Eternal rest in Heaven.

In the institution and bringing on of his Church, God proceeded by degrees: First, he began with the law of nature, a rule engraffed in our minds: But the characters of that being almost worn out by the custom of sin, he wrote his Law in Tables; legible to their eyes, and durable to time, uncapable of alteration: But because this law could not save them, he promised a *Messias:* and yet perceiving that men would not sufficiently rely upon his promise, he gave them types, and ceremonies, and sacrifices, prefiguring their expected *Messias.* This was not yet enough, therefore when *the fullness of time was come, he sent his Son:* which was so much the more perfect than all the rest, as the substance is more than the shadow: still the most perfect came at the last. So what degrees of goodness soever we have past through, God looks (after his own example) that our best shall come at last.*Cleave unto him, that thou mayest be increased at thy last end. Decrementum vitae,* must have *incrementum justitiae.* Other men *set forth the good wine at first, but thou hast kept the best wine till the last.* Hypocrites, *Ex fervidis tepidi, ex tepidis frigidi fiunt:* Their wine turneth into vinegar: for at first, it was mingled with water; and no more wine in it, than would give it a color. But the right Christian vents his best wine at last; the stars of his graces shine brightest in the evening of his life. *Samson* slew abundance of Philistines in his life time, but more at his death. Daily are the faithful killing up the Philistines, mortifying their sins all their life: but on their death-bed they kill them all; far more dying, than they did living. Let us frame the desires of our hearts, all our speeches and actions, to give *Glory* to Christ, so long as our *Nunc* lasts, till our mortal days be ended. And when we have no more *Nunc* left to do it in here, we shall be blessed to do it in that *Aeternum* hereafter.

3. That we may the better perform it, *durante Nunc,* God hath wrapped up His *glory* in every Creature: Not as fire in flint, which appears not without some violence: but as light in the Sun, which is not only visible it self, but making all other objects visible. So easily may we see his *glory* in every creature, that we cannot see the Creature but through his *glory,* as we can see nothing but by the light. He hath so folded up his *glory* in them, that we must annihilate them before we can destroy his *glory:* Nay when the Creatures shall be dissolved, yet his *glory* will remain clear and entire. Heaven and Earth shall pass away, but his *glory* shall never pass away. As the Artificer wrought his own name so cunningly in the shield of *Minerva,* that it could not be picked out, unless there were a dissolution of the whole frame. More inviolably is the Name of God wrought in all things, in our bodies, in our souls: and those bodies and souls must be reduced to nothing, before his Name can suffer diminution. Nay, when those bodies are turned to dust, and those souls sent to their own place, His most honorable Name will still stick upon them: Either the Name of Savior in their salvation, or the Name Judge in their just confusion. It is an observation in Philosophy, that if the motion of the Heavens should cease, there would be no generation of things upon earth. The flowers which we see here below, are begotten of those flowers of light, the Stars we see above. The Earth the lower Milstone, that lies still: The Sun that higher Milstone, that runs round, and keeps the other in heat: both must concur to the preparing of bread for us. The Earth is as

the wife, the Sun as the Husband; she cold, he of a power to give heat: the wife without the Husband, the Husband without the wife, cannot beget children: by the marriage and uniting of this couple, we have our fruits. The Sun, the Father of them is more noble: but the Earth cannot be left out for procreation. God that made both the Earth, the Sun and Stars, is of more powerful operation than they all: our natural hearts are as the cold and barren Earth: from that Sun of Righteousness comes all the influence of grace: the cause of fructifying is in him; he gives the whole operation of being, or doing good. If we do not return him all the *glory,* the wife is worthy to lose her Husband, the Earth to want her Sun, the Soul to be deprived of her Savior. As when the king removes, the Court follows: and when the Court is gone, the hangings and stately furniture is taken down: So if through our unthankfulness, God remooves from our heart, where he once kept his Court, His Grace will not stay behind; and if they be once departed, down go the hangings and ornaments of peace and prosperity: all the noble virtues leave us: it may be our sins, the black guard will tarry with us. Our Apostle begins this Epistle with a Salutation, wherein he wisheth *Grace* and *Peace* unto us: so *Paul* continually joins them together. As Grace and Peace salute together, so Grace and Peace bid farewell together. Grace and Peace will take no pleasure to stay after *Glory:* and *Glory* will not stay when sin is placed in the chair. At the birth of *Ichabod,* away goes Glory. If sin be once borne, cockered, and dandled, and made the darling; our soul, the woeful mother, may weep, cry, and complain;*The glory is departed from Israel.* She shall not only cry in this sorrow, but die in this sorrow: the child to which she gave life, shall be her death: her lying in shall prepare for her laying out: from the bed of her delivery, she is delivered over to the bed of the Grave. Such an unhappy issue is sin, and above all sin the robbing Christ of his Honor, that it destroys the own mother. At the nativity of unthankfulness, the soul is left forlorn of comfort and succor; for grace, and peace, and glory forsake her altogether.

But let the *Glory* of Christ be our delight: let us more rejoice in doing Him honor, than in our own salvation. Let the covetous repair to their riches, like birds to their nests: and the lustful to their brothels, like flesh-flies to the larder: the ambitious to their honors, like butterflies to a poppy: the strong to their holds, as Snailes creep into their shells: the learned to their arts, as Bees to their hives: Atheists to their sensual refuges, as Dogs to their kennels: and Politicians to their wits, as Foxes to their holes: the holy soul will know no other Sanctuary but *Jesus Christ.* I met with an apologue, and it is this. A Stationer hung up in a mart, the pictures or small printed counterfeits of men famous in their kinds: among which, he had also the picture of Christ. Divers men bought according to their several fancies. The Soldier buys his *Caesar,* the Lawyer his *Justinian,* the Physician his *Galen,* the Philosopher his *Aristotle,* the Poet his *Virgil,* the Orator his *Cicero,* and the Divine his *Augustine:* every man after the addiction of his own heart. The picture of Christ hung by still, of less price than the rest. A poor Chapman, that had no more money than would purchase that, bought it saying; *Quando quisque Deum abstulit suum, da mihi, bone vir, meum Christum.* I speak not for his Picture painted to the eyes, but for his lively Image to be placed in our hearts. The affianced Virgin hath the picture of her Beloved, drawn a in little tablet, which she wears in her bosom, next to her heart. There let us have the Image of Christ; not limmed in our chambers, but fixed in the inner chamber of our hearts. She makes much of every token sent her from her Beloved, and

rejoiceth in the sight of them; and memory of him, upon all occasions: every blessing is a token of Christ's love to us: in the fruition of any of them, let us remember Him whom our soul loveth, and set forth his *Glory.*

Lastly, *Quoúsque,* how long must this reddition of *glory* last? *For ever.* So far is eternity beyond the capacity of man in his militant estate, that we want language to express it, and a name how to call it. Various are the interpretations of this 〈in non-Latin alphabet〉. *Junius* renders it, *Ad tempus sempiternum:* there is indeed a *Sempiternum* above, but no *Tempus:* time is swallowed up in everlastingness. Some say, *In secula:* and to make it more complete, others add to it, and make it up *In secula seculorum.* Indeed they had no reason to pinch it of measure, when as it is *For ever.* Divers phrases do abbreviate it, none can make it too long. *Seculum* some derive *à sequendo;* as if it signified only *Series temporum.* Others more probably, *à secando,* because it cuts off: as *Secula,* (which comes from the same root) signifies a Sythe or Sickle, to cut down the grass and grain of the earth. It is generally taken for an age: but of what dimension, there is difference of opinions. But whether we take it for thirty, or for an hundred, or for a thousand years; still it is but a time, and what is time to eternity? *Jerome* and *Montanus* read, *In diem aeternitatis;* which is both *strictiùs ad literam vel sonum,* and *pleniús ad sensum.* Eternity is without time, and day excludes nigh: there is no night in heaven, but altogether day: no time is there, but altogether eternity. Nor is it only, *In diem aeternam;* but *In diem aenernitatis,* for the fuller exposition of it. I know that, *For ever,* is divers ways taken in the Scripture.

1. For the life of man:*Samuel* a Priest to the Lord *forever:* yet this Ministry was but during his life: death determined his Priesthood.

2. For the year of *Jubilee:* The servant whose ear was bored,*Shall serve his master forever:* yet at the year of*Jubilee* he was to return to his own family, and to be free.

3. To the first coming of Christ.*My Covenant shall be in your flesh, a Covenant forever.You shall keep the Feast of the Passover by an Ordnance forever.* The garments of *Aaron* are said to be a*Statute to him forever.* Circumcision, the Passover, *Aaron's* Priesthood, the Sacrifices and Ceremonies, were all said to be a Law and an Ordinance *forever:* yet we know that Christ did put an end to them all. For Circumcision, and the Passover, the Sacrifices, and Ordinances; they are all taken away by Christ. They could not last *forever;* for they were at first *moritura,* and now they are *mortifera.*

4. To the second coming of Christ; that is the end of the world.*Thou art a Priest forever:* And*He shall reign over the house of Jacob forever.* Yet of that Priesthood, and of that kingdom, there shall be an end; when*Christ hath delivered up the Kingdom to God the Father.* His sacerdotall Office shall cease, when there be none left to intercede for; all his members being in heaven. *Jonah* in the deep complained, that the earth with her bars*shall cover him forever:* yet that could but have reached to the Resurrection: then earth and sea must give up their dead. *For ever,* in all these places, is taken *pro longo temporis intervallo:* but this *forever,* here, is a duration without end. Observe;

1. The difference between the King of heaven, and the Kingdom of heaven: Either of them hath an eternity, but the Kings eternity exceeds. God's *Aeternum* is the duration of an uncreated being: our *aeternum* is but the duration of a created being. God was King, when there was no heaven, for He made heaven: and of necessity the Maker must be before the work. Heaven, and the Angels and Saints who dwell in that Court, had a beginning, though they shall have no end: but God hath neither end nor beginning. The heavens contain us, they cannot contain Him: nay, He contains the heavens. Time was but a little breath of his mouth, and all the wheels of time, but the motion of his finger. Eternity is his Nature: He is perfect eternity it self: and the continuance of the world is but a shadow or abridgement of it; far shorter than Himself. He lays his hands upon both ends of everlastingness, comprehending it within his infinite eternity, and eternal infiniteness.

2. The difference betwixt this *Now,* and *forever. Nunc* hath both a beginning, and an end: *forever,* hath a beginning, no end. *Nunc* is spun out by degrees: *forever,* is perfect at once. Of nothing we become children, of children men, of men aged, and in age (if not before) we must die: one *Nunc* brings us into this world, another *Nunc* carries us out. In the Orbe of this *forever,* there is no increase and decrease, no infancy and age, no growth and death: all are perfect at once, all shall continue perfect *forever.* As for death, he may here ramble abroad, and deal about his bloody and fatal blows; and heaven is quite out of his reach. In that upper world, death hath nothing to do; his power, his credit is lost there: above they laugh at his fury. Our *Nunc* here hath many alterations: it is subject to changes and chances. Stay but a *Nunc,* and the greatest man of the East is become a Beggar: but another *Nunc,* and the healthiest man droupes: this minute he was well, and he is ill this minute. He feels a sudden change and alteration to worse, and cannot tell the cause, nor call it by any name. This variable, and therefore miserable condition of man, was not imprinted by God: for as Himself is immortal, so He did put a beam, a coal of immortality into us. This by our obedience we might have blown into a flame, but by our sin we blew it out. We beggared ourselves, by hearkening after false riches: we infatuated ourselves, by listening after false knowledge. So that now we do not only die, but die upon the rack, die by the torment of sickness: And because we fear sickness and death, we are even sick before sickness comes, and die before death comes. For the very jealousy; and pre-apprehension of sickness and death, is an antedating of sickness and death. We make ourselves sick, before we are so; and are ready to die, ere death comes at us. We are not sure we are ill; but by feeling of our pulse, one hand asks the other how we do: and our eye asks our own urine, how it is with us. We die, and cannot enjoy death, because we die in the torment of sickness: we are tormented with sickness, and cannot stay till the torment comes: but make ourselves sick with presages, and even die of suspicion. These mutations and miseries are involved in our *Nunc:* none such belongs to *forever.* In heaven there is no sin, therefore no sickness: no sickness, therefore no death: but for those three incidents of our *Nunc,* three beatitudes in *forever:* For Sin, Grace: for Sickness, Glory: and for Death, Life and Immortality.

3. The difference between the Saints militant, and those triumphant: between us in our *Nunc,* and them in their *forever.* We have the battle to fight: they have fought it, and are Conquerors. We are troubled with temptations, they tread the Tempter under their feet. We

have the bitter cup of affliction to drink, they are past it, and filled with comfort. We have our degrees to take in the rough School of the Cross: they are perfect and complete Doctors. We have but the Grace, they have the Glory of Saints. We have an apprentiship to serve, under our good Master Christ: They are free men of the new *Jerusalem.* We are heirs of the same Kingdom, but yet in our minority: they are possessed of the Inheritance. We live below in the veil of miseries: They above, in the Mount of blessedness. We have the earnest of Heaven, they are stated in the whole bargain. We are upon the way, they at their journeys end. Our race is to run, they have got the Prize. We are Pilgrimmes in this world, they are at home in their own Countrie. We seek *For a Citty which hath a foundation,* they have found it. We are in black, our mourning garments: they*In white,* the habit of rejoicing. And which is worst, we are haunted with sins; those pernicious Heathens cannot be quite expelled out of our Canaan. Too often do they draw us into the offense of our Maker: for which our hearts smite us with remorse, and we go heavily all the day long: They above, are rid of all these solicitations; and think this the happiest of all their deliverances, that they are safely delivered from their sins. We sin against the Lord for trifles, they would not offend Him for a thousand Heavensr This is the sorest inconvenience of our *Nunc:* not so much that it is a vale of miseries, as a vault of sins. The good soul had rather suffer the evil that displeaseth her sense, than do the evil that displeaseth her Maker. Here we have continual work for repentance: O how much of our time is spent in undoing that by sorrow, which we have done up amiss by sin? In our house sin continually makes dust, and repentance must be the Beesome to sweep it. In Heaven there is nothing but purity and perfection. Here we give Christ some *Glory,* but it is with the intermission of sleep, and interruption of sin: and too often we dishonor Him, which costs us many bitter tears. In that Orbe of Eternity, His praises are perpetually sung, and there is no stay of his *Glory.*

4. There is yet a Communion betwixt this *Now,* and *For ever:* the Saints that are gone before us, are not perfect without us. There is an association of both, them above, and us below; a communion of Saints. For the militant and triumphant Church make but one Parish: Though this world be scarce the Belfry in respect of that upper Choir. When Christ was upon the Earth, he was not out of his Diocese; nor out of his Temple, when he was in our flesh. They sing not the praises of Christ alone; we answer them. As when the Angels began;*Glory to God on high;* the sheepheards followed, *glorifying and praising God for all the things that they had heard and seen.* The militant Church, in this joins with the Church triumphant: *Therefore with Angels, and Archangels, and with all the company of Heaven, we laud and magnify thy glorious Name: Evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts: Heaven and and Earth are full of thy glory: Glory be to thee, O Lord most High.* The goodly fellowship of the Prophets *praise thee:* The glorious company of the Apostles *praise thee:* The noble army of Martyrs *praise thee:* And not only so, but *The Holy Church throughout all the World doth acknowledge thee.* We have our part, and this himne must not be sung without us. The *Epithalamium* of that happy marriage of Christ to our nature, was begun by Angels: yet there were men on Earth that did second them: The song was not let fall, but as it came from Heaven to the Earth, so was it sent up again from the Earth to Heaven. The exaltation of our Nature in the Son of God, was entertained with Angelical anthems. His Session at the right hand of his Father, is lauded by

the whole quire of Heaven: yea and it is rebounded, resounded by the Saints below. They from the battlements of Glory, we from the Earth, the pavement of this Temple answers them:*Blessed be the Name of the Lord, from this time forth and for evermore.* This song shall never cease: *Nunc* and *Aeternum,* shall both incessantly give him *Glory.They cease not day and night, saying, Holy, Holy, Holy, Lord God Almighty:*No interruption of that music; but still *Glory be to the Father, to the Son, and to the holy Ghost.* How for a *Nunc* only? Once, and no more? At this hour, and so have done? No, but *As it was in the beginning, is now, and ever shall be world without end: Gloria in altissimis,* is the song of my soul *in the house of my pilgrimage:* I sing it *Per modum voti,* yea *per modum devoti;* my heart is devoted to his praise, and my tongue shall speak of his righteousness. We have no Angels to sing this *Gloria in excelsis,* and it is music for an Angel: But they are well pleased to take us into the Consort, to make up the fuller Harmoney. Yet let us take heed that we do not mar the music: If our breasts be hoarse; and stuffed with the crudities of unrepented sins, our voices will yield but a harsh sound: and God's praises would be sung with a clear breast. As we desire to sing with the Saints in Heaven, let us live like those Saints upon Earth. When we have cleansed our hearts from all unrighteousness, and made them Temples of the Holy Ghost; then do we rise above ourselves, and approach somewhat near to those blessed Spirits. Then are we in state with Saints and Angels, to magnify the glorious Name of Christ. There is joy among those Angels in Heaven, to hear their songs kept alive upon Earth. When the Son of God came down from Heaven to Earth, and when he went up from Earth to Heaven, still He was entertained with songs of praise. Let us praise Him both for the one, and the other, here; till we come to sing it in that glorious Choir above: No more of wish then, but of fruition, and so of gratulation *For ever.*

5. This is one sympathy of the Church, triumphant and militant: we all agree in this one harmony, of giving *Glory* to Christ. *To Him be Glory* in our *Nunc:* and *To Him be Glory* in their *For ever.* Howsoever there may be distance in place; they on high, we below: and difference in Grace; theirs perfect, ours inchoate: and difference in Glory; they have it *in Re,* we but *in Spe;* and difference in the effects of Faith: We believe what we shall have, they have what they believed: yet in this there is concord and consent; and without much difference, Christ hath his *Glory* both here, and there. Though there be a local and ceremonial difference between us, in place and honor: We Soldiers in His warfare, they at peace in His Palace, like Princes in his Court: Yet still there is a Communion of Saints, and we are all members of the same Head. Though we be like the feet of the Body, nearest to the Earth, yet we are parts of the same Body; and all of us have but one Head, *Jesus Christ.* So inseparably are they in Heaven, united to us on Earth; that the Church upon Earth is called the very Kingdom of Heaven.*There was war in Heaven.* Is not that the place of peace? Was not the Dragon long since cast out of Heaven? Can he get in thither, to work their disturbance? What, any war in Heaven? No certainly, there is all welfare, no warfare. But this Heaven is the Church militant; and it is honored with the name of Heaven for seven resemblances. First, It shines bright as Heaven. *Fulget Ecclesia Doctoribus,ut coelum syderibus.* Secondly, In Heaven, one Star differs from another Star in Glory: so here be different measures and degrees of Grace. Thirdly, Heaven is incessant in motion, so the Church continually mooves toward *God.* Fourthly, Heaven gives influence to all lower things. So all good to the World is conveyed through the Church.

Fifthly, Heaven hath none but pure inhabitants; and all the Churches Children are Heavenly: Their *Treasure is in Heaven, Matth.* 6.26. Their desires *in Heaven. Coloss.* 3.2. Their *conversation in Heaven. Philip.* 3.20. The Lord of Heaven *dwells in them. Ephes.* 3.17. And wheresoever He is, His very presence makes a Heaven. Sixthly, Heaven covers all sublunary things: So the Church hath the Moon under her feet, she treads upon the World. *Revelation.* 12.1. She is (as it were) shod with the Moon, and crowned with the Stars. Seventhly, as Satan is cast out of Heaven, so also thrown out of the Church: *His place was no more found in Heaven. Revelation.* 12 8. But you will say he rangeth in the World, how then hath he no place? He hath none *ad nocendum:* If he cannot hurt, he hath no place? He may still have power to tempt, not to hurt: Even the Devil himself shall work to our good.*The Prince of this World hath nothing in me: Nec quicquam in me nec quicquam meis.* Thus the Name of Heaven is communicated to us upon Earth: so certain are we in our *Nunc,* to be co-stated in their *For ever.*

Sixthly, This *For ever,* is the perfection of the Glory of Heaven. It were a Glory scarce worth glorying in, if it did not last *For ever.* This consummates the joy, that it cannot be lost: It would droupe and languish at the very height, if the head of it were not borne up with this *For ever.* This is the Crown of the Crown of Life; that the kings there shall wear their Crowns *For ever.* The very hope of this, is the best inheritance of the greatest Prince upon God's Earth: After a kingdom which he must leave, to enjoy a Kingdom which shall never leave him: To change a crown of gold, for a Crown of Glory: To change the glory of a Crown which must vanish, for the Crown of Glory which can never be taken from him. *Alexander* gave away all, and left himself nothing but hope: but it was not this hope: He wept when he heard of another World: He had wasted some time in winning this: and now to hear of another, when he had not gotten all this; it melted his great heart into tears. He thought one World indeed too little for him: *Vnus Pellaeo Iuveni non sufficit Orbis:* This he made account to have wholly his; yet still he wanted a part. But now there was another World, wherein he had no part at all: this made him weep; but he wept as one *That had no hope.* 1 *Thes.* 4.13. No earthly greatness can secure us from treachery and violence: Two of the Kings Chamberlaines conspire against *Ahasuerus.* He that ruled over millions of Men, through a hundredth twenty and seven Provinces, cannot assure himself from the hand of a villain. He that had the power of other Men's lives, is in danger of his own. O blessed they that are possessed of a Crown incorruptible, unfadeable; of a Kingdom in Heaven. No force, no Treason can reach thither: there can be no peril of either violence, or forfeiture. What a-do there is in the World for Annuities, for Leases of life, of three lives, for Free-holds and Perpetuities? So undeterminable is the love of this World which determines every minute. We are very earnest and industrious about the continuance of our *Nunc:* O that we were half so careful about the assurance of our *For ever.Soul, thou hast much goods laid up for many years, eat, drink, and be merry:* He was but a fool. But when we have Peace, Happiness, and Glory, (which are the true goods indeed) laid up for us, not for many years, nor for many ages, but *For ever,* we may then be merry indeed. The best joys of our souls here, though they be the beams of God's favor, are often clouded. In our fairest day, it often rains before night; and our jollity concludes in tears. If we escape outward crosses, yet we cannot avoid sins, and they do (and nothing but they should) set us a weeping. There is neither Clouds nor Rain in that Eternal

day above: They have nothing to weep for, therefore no place for tears. The Lord sometimes smiles upon us, and then we say in our prosperity: *We shall never be moved, thou hast made our hill so strong. Psalm.* 30.6. But *abscondisti faciem;* and then we hang down the head, like Bulrushes in a shower. In Heaven the Face of God is never hidden; The Saints and Angels behold it continually. *Matth.* 18.10. This *In aeternum* crown all their crowns, rejoiceth their joys, and even glorifies their glories, by confirming them in blessedness: the assurance that they shall be crowned *For ever,* blessed *For ever,* joyous and glorious *For ever and ever.*

For application of all; we must do what we can, to make the *glory* of Christ last *For ever:* Not only *In aeterno suo,* for that shall be done without us: but *In aeterno nostro,* which is to be done by us, So let us honor him while we live, that our very memory may occasion his honor when we are dead.*This shall be written for the generation to come, and the people yet unborne shall praise the Lord.* O happy men that do such good works, for which the future ages shall praise him. Nature is pregnant in this office: *The outgoings of the morning and evening praise thee:* to teach us, neither to lie down, nor rise up, without remembering of our Maker.*Day unto day, and night unto night,* doth publish it: their *Language* is heard everywhere: How much more should we be diligent in the celebration of his praises?*One generation shall praise thy works to another.* The faith of *Abraham,* in not sparing his only son, *glorifies* God even to this day. The patience of *Job,* proclaims to all the world his honor. The gracious lives of the Saints departed, do still magnify him: in every place we hear of them, and are moved to *glorify* God for them: As if his Name had been less famous, if these men had not been, or not been so holy. Not that they could add renown to God, but God renouned himself by them. For if his Justice gets honor by a *Pharaoh,* much more doth his mercy by a *Moses.* We cannot look upon an Hospital or almshouse, but we are occasioned to *glorify* God, for giving men the grace to do such good works.*Their works follow them;* yea, and (in another sense) tarry behind them too: The reward goes with them, that their souls may be saved: but the work it self stays behind, that God may be *glorified.* For this cause we remember in our thanks to God, the *Wickams,* and the *Suttons,* and the benefactors of forms ages: blessing him that raised them up, and reflecting all to his honor. Do good therefore, ye rich men, with your goods: and think it not enough to *glorify* God with your professions whiles you live; but that God through your occasions may be *glorified* when you are dead. These are better monuments than your alabaster or marble sepulchers; better than all the elegies of poets, and Inscriptions upon your tombs: your lasting good deeds, which be the visible trophees of your goodness: That is your *Aeternum* in this world and by this you shall give glory to Christ *forever.* This is that praise of God, which shows that he was*the God of your praise.* Build refectories for his members, and Temples to his service: you shall die, but *Non norant haec monumenta mori.* If Israel builds houses to his praise, he will dwell in them, and so is said to *inhabit the praises of Israel.* In our several stations. Let us endeavor all ways to *glorify* him, and in heaven he will glorify us *forever.*

Amen. This is the conclusion of all. Concerning which, some things are observable in the word it self, and some in the sense of the word.

1. It is a word *Omnium Linguarum,* of all Languages. Originally it is Hebrew; the Greeks took it up, the Latins followed them, all other nations entertain it, and it shall never be laid down.

There be many Hebrew words, which we retain in their proper dialect, without translation of them: as *Halleluiah, Immanuel, Hosanna, Maranatha, Racha, Manna, Mammona, Abba, Cherubim, Seraphim:* but the most frequent and familiar of them all is *Amen.* It is kept in the original, and not translated; first to preserve the honor of the Hebrew tongue. As that was the first language of the world, and thought to be still the language of heaven; so it shall have honor in the midst between both these: for all nations shall*speak the language of Canaan:* In time the consent of all nations shall come in, to testify the truth of the Gospel. And howsoever it be now *a stumbling block to the Jews,* and an *offense to the Gentiles;* yet the day will come, when both Jews and Gentiles shall receive it, and to the word of Christ, they shall say *Amen.* Next, it is a pledge to the Gentiles, that there shall be a re-engraffing of the Jews: Christians call God;*Abba, Father,* in the tongue of the Jews; implying that the Jews shall become Christians. As we received our first faith from them, so they shall receive their last faith from us. It is not then unlawful to use Greek or Latin words in our Sermons, when as we are allowed to use Hebrew words in our prayers. But as we refuse no meat that conduceth to the nourishment of our bodies, so all words are good that tend to the edification of our souls.

2. It is a word *omnium Idiomatum;* signifying a Noun, a verb, an adverb. First, It is taken for a Noun; real and substantial truth:*These things saith Amen, the faithful witness.All the promises of God are Yea and Amen.* So every Evangelist shuts up his Gospel; *Amen.* So *Paul, Peter,* and *John* conclude their Epistles *Amen.* So the holy Ghost seals us the Scripture: the last word of the Bible is *Amen.* To show that whatsoever therein is contained, is perfect and absolute truth. Secondly, It is taken for an Adverb: so frequently, it is used by Christ; *Amen, Amen, dico vobis; verily, verily I say unto you.* It is sometimes used in the Old Testament:*The woman shall say, Amen, Amen.* In diverse places of the Psalms: by which some would distinguish them into five books, in imitation of *Moses* his *Pentateuch;* every book containing thirty Psalms, and the number distinguished by *Amens.* It is thus taken, an asseveration, some call it *Iuramentum.* But that Christ, when he said *Amen, Amen,* did so often swear or take an oath were hard to affirm. Thirdly, It is taken for a verb: wherein we wish something to be. Deut. 27.15. Neh. 5.13. Psal. 89.52. Thus it is a note of confirmation, *tam asserendo, quàm optando.* It is every way a Seal to the truth of that which is delivered:*The promises of God are Amen in Christ; In ipso sunt Ipsum.* And to the truth of our receiving and believing it; so we shut up our Creed with *Amen.*

3. It is a word *Omnium locorum;* placed in the beginning, in the midst, in the end. In the beginning to express the Truth of that which follows: In the end to witness the Truth of what went before: In the midst, it is *Ipsa veritas.* Christ commonly used it in the beginning of his speech: so he begun his Sermon to*Nicodemus.* And *Paul* so begins his Epistle to the*Galatians.* So the Spirit begun his letter to the*Laodiceans.* In the midst it hath a place also. Romans 9.5. Like a *Selah* in the midst of a Psalm. And in the Lord's prayer, though it be but once mentioned or uttered, and that in the end; yet it is implied in the midst, and belongs to every petition: as well to *Fiat voluntas tua,* as to *Dimitte debita nostra:* to *Adveniat regnum tuum,* as to *Da panem nostrum.* To them all generally we say, and to everyone particularly we intend *Amen.* In the end, it is never to be omitted: whether we pray alone, or with the congregation, we must conclude with *Amen.* Every where then it challengeth a room: Especially S^{t}. *John,* repeating the words of our Savior, ever doubles it; *Amen, Amen.* Some would strangely allude

it to the age of *John:* that as in the Greek elements of the word *Amen,* the numerical letters amount to ninety nine: so they say, S[t]. *John* lived ninety nine years. As those that collect, because the*Beasts* name, and*Solomon's* yearly *talents* of gold, were both of a number, each of them six hundredth sixetie and six: that therefore Antichrist at that time must be as rich, as ever was *Solomon:* they do but invent fantastical dreams, and groundless curiosities. *Amen* is a word of honor, the voice of faith, and faith presupposeth understanding; not to be used upon every trivial circumstance, with unadvised lips: for through a custom or habit of speaking it, they blunder out *Amen* at a ventures, and not seldom seal a curse to themselves. It cannot be used with too much reverence.

It was a complaint of the Jewish Teachers; we may too justly transfer it upon ourselves: that the *Amen* of God's Clients in the Church is very defective: there is a fault in it, that would be amended. One *Amen* they called *Pupillum:* when a man says *Amen* to he knows not what: he understands not the prayer. Another they called *Subreptitium;* when one says *Amen* before the time comes: he is loath to tarry till the prayers be done. The last they called *Sectile:* when a man cuts off his devotion, and divides it into two parts. He sleeps out the first part, and his mind is wandering in the last part; only he awakes in the midst, inopportunely says *Amen* to that. But a perfunctory and careless *Amen,* to thy private, or the public prayers, will procure thee none of the required blessings: it will bring but sorry comfort to thy conscience. Saint *Jerome* saith, That in the Primitive Church, the people's *Amen,* at the end of public prayer, was like thunder; above the shout of an army in a triumph: that it would almost astonish a man to hear, *Populum reboantem Amen.* With so submisse a voice do we answer the Minister in our suffrages, as if we were afraid that men should hear us: we do but whisper, whereas they did thunder: Out of the abundance of the heart, the mouth speaketh: our praising God with so low a voice, argues a poverty of devotion in our hearts. If we knew what a seal our hearty *Amen* were to all our petitions, we would sooner rend the clouds, than whisper to our pewes so necessary a *Fiat.*

Nor must this only conclude our supplications, but even our gratulations: as well our thanks for what we have received, as our suits for what we would receive. God will not accept of an *Hosanna,* without an *Hallelujah: Amen* must seal up both. Be this then the conclusion of our prayers, wherewith God concludes his Scriptures. The first word is *In principio:* the last word *Amen.* A stately beginning, and a powerful ending. What is more stately than Antiquity? *Id verum, quod primum.* The Doctrine of *Moses* and the Prophets concerning the true Worship of God, was first: Idolatry and Baalism came in afterwards. The Doctrine of Christ and his Apostles, touching Justification by faith, was first: the Popish Doctrine of Merits and Satisfactions came in afterwards. What more powerful than the Truth? At last it will prevail: all will be *Amen,* Truth in the end. So the Scriptures have both *Vetera* and *Vera;* which are not joined together in any other writings. In human learning, many things are uncertainely true, and more certainly untrue: only the Word of God is sealed with *Amen. Amen* is the end of it; and let us all say *Amen* unto it.

To set some method in my discourse; *Amen* is but one word; and it was hard to divide a word. It is an unwarrantable boldness to tear any word in pieces; much more to rend this word

Amen, which is the seal to all the rest. Who but a mad man would tear the seal of his Evidence? Yet though a word may not be divided, it may be distinguished, and that without injury. One word may have divers significations: and though it have but *Vnicum sonum,* may bear *Multiplicem sensum.* It is like *Manna,* which relished to all, according to the delight of every several palate. Many virtues lay claim to this *Amen.* Desire challengeth *Amen,* and says, It is mine. Faith lays title to *Amen,* and says, It is only mine. Thankfulness would engross *Amen,* as properly belonging to her. We will let them all have it, rather than tear it in pieces, that so none might have it. The root of it is in the heart, and it hath four several Branches in the mouth. First, as it comes from a Desire of the heart, it is *Vox Petentis,* the word of a Petitioner. Secondly, as it comes from a Perswasion of the heart, it is *Vox Credentis,* the word of a Believer. Thirdly, as it comes from the Joy of the heart, it is *Vox Gratulantis,* the word of a Thankesgiver. Fourthly, as it comes from the Resolution of the heart, it is *Vox Perseverantis,* the word of a Continuer. First, a Desire that so may it be. Secondly, a Belief, that so it shall be. Thirdly, a Rejoicing, that it is so. Fourthly, a Resolution, that so it shall continue. Of these in order.

1. *Amen* signifies an earnest Desire of the heart, to obtain some good. *Geminata precatio:* when we have expressed with our mouths, what we desire in our minds, we add *Amen:* So let it be unto me, O Lord.*I come quickly. Amen.* And least that *Amen* should not seem earnest enough, it is seconded by an exegeticall instance; *Even so, come Lord Jesus.* The foregoing prayer is a petition, and *Amen* is a short repetition of it: a brief and abridgement of all that hath been asked. All the requests of an humble Client, are thus summed up in a word; *Amen.* It is a Seal put to the end of a conveyance: Prayer is the conveyance of our hearty desires to Heaven: this is not authentical without a seal. As God hath regard to all the terms of the conveyance, and ponders all our requests; so in the bottom of the Instrument He looks for our seal. If *Amen* be not set to it, it is but a cold conveyance, and will hardly bring us a good assurance. *Duplicatum verbum, ardens desiderium.* So *Isaiah* 37.17. *Dan.* 9.19. *Matth.* 7.7. The evils be so hurtful, whereof we beg a removal: the Graces so excellent, whereof we pray for a fruition; that we have good cause to be urgent with God, and to put Him in mind of that we have asked, by the conclusion with which our prayers are sealed, *Amen.* We say *Amen,* O LORD to our supplications, do thou say *Amen* to the concessions of them. This is to seal our seal; to set the seal of his merciful grant, to the seal of our humble suit. *Amen* on earth, is sealed and ratified by the *Amen* in Heaven.

2. *Amen* signifies a persuasion of the heart: not only a desire to have it so, but a belief that it shall be so. And though option and expectation be different acts of the Soul; yet they may be at one instant in the Heart, and therefore expressed in one word by the mouth: The *Amen* of Prayer, which is a *Fiat:* and the *Amen* of Faith, which is a *Fiet;* do not destroy, but rather assist one another. Faith rouseth up Prayer, Prayer cheers up Faith. *Credidi & ideo locutus sum; Psalm* 116.10. Faith opens the lips of Prayer. *I have prayed, that thy Faith might not fail; Luke* 22.32. so Prayer keeps Faith in heart. Believe then, that you may pray heartily: Pray, that you may believe firmly. *Amen* answers to both; as one beam of the Sun yieldeth both light and heat: light to our Faith, heat and fervency to our Prayer. *Whatsoever ye shall ask the Father in my Name, He will give it you: John* 16.23. This is the foundation of our *Amen.* It must rise from a

believing heart, and that must needs be an understanding heart. No man will put his seal to a writing, till he understands the contents. Our Prayer, without the *Amen* of Faith, is an Evidence without a Seal. The *Amen* of our lips, without the intention of what is prayed for in our hearts, is a Seal without an Evidence. The Suffrage of the whole congregation, crying *Amen* to the public Prayers, hath ever been, and is the laudable custom of all Churches. But if the common Prayer be not in a common tongue, how shall the people say*Amen?* When the Priest says Prayers in Latin, it is at his courtesy, whether he will bless or brand the Assembly; and so ignorant Persons may say *Amen* to their own curse. Say his Charity is better, yet the unlearned Papist is never the wiser. It was a ridiculous observation of the *Carnotensian* Canons, that forbore to shut up Prayers with *Amen* in their Churches, because they understood Saint *Paul* to make it belong only to Idiots: whereas their Assembly consisted of none but noble and learned Persons. But *Hugo* saith well of them, that they have now just cause, *Illud resumere per contrarium;* and all to say *Amen,* because there are none but Idiots and unlearned amongst them. *Coeca devotio, rara benedictio.* The Romish Priests may conjure, as well as pray, for ought that the Vulgar know. And their *Amen* to the Orisons, is but like a song of one tune, and the burden of another: or like the ringing of the Saints-bell, after much jangling in the steeple. For though God understands Latin, yet their Latin does not understand God. So we have too many, that huddle up their prayers in a morning, and then think they have served God very well, and are blest for all day. Their minds are busy about one thing, and their tongues talk of another thing: they neither say what they consider, nor consider what they say. So that here is neither hand nor seal, but a mere blank: or a paper scribbled over with nonsense: No man can tell what to make of it. If praying were not an Action of the heart, more than of the lips, you have many Birds that might be taught to say their prayers.

But when *The heart hath indited a good matter, and the tongue hath set it down like the pen of a ready writer; Psalm* 45.1. Then is the seal opportunely put to them both; *Amen.* Some preproperous devotions are delivered, as Sermons are taken, in Brachigraphy: They love to be short with GOD, as if it were enough that he knew their meaning. Others are long and tedious, like the prayers of the Pharisees, full of superfluous repetitions, and idle misplacings. Like Anagrams; for as there is a transposition of letters, so here is a misposition of requests: The beginning is where the end should be, and the end where the beginning: so that in the wrong *Vbi,* there is skrewed in *Amen.*

3. *Amen* signifies the joy of the heart, and so it is a gratulation for some good received. Thus most properly, and according to the genuine nature of it, it is taken here. *To GOD be glory forever; Amen.* We do not only desire that so it may be, and believe that so it shall be, but also rejoice that so it is. Saint *Chrysostom* tells us, that the People in the Primitive times, so soon as ever they heard these words uttered, *To whom be Glory forever,* they presently thundered out *Amen.* It is *Vox gratulantium;* as when the Magistrate hath pronounced, GOD save the King; The whole multitude showteth forth *Amen.* Whensoever we hear any man blessing the Name of God, it is a key to open our lips, and a motive to affix our Seal to His Prayses with *Amen.* The best way to pledge the Kings health, is by our hearty prayers for him: And it is not the least way of honoring Christ, when others have begun his Holy Prayses, to pledge them in

our consents, to answer them in our echo's, of *Amen. O that men would praise the LORD for His goodness, and for His wonderful works to the Children of Men.* Psalm. 107.8. and Psalm. 116.13. Though we cannot make a long Oration of His worthy Prayses, nor a narration of His great and glorious acts; yet when we hear the Preacher declare what He hath done for us, and ascribe all honor to His Name, We cannot but know how to say *Amen.* It is a word neither hard to learn, nor troublesome to remember, nor difficult to pronounce; *Amen.* All Plants receive influence from the Sun: only the thankful *Heliotropium* turns it self to the Sun, and would fain follow it. If the beams of Christ's Graces have thoroughly warmed our hearts, we still look towards Him, we rejoice in His Blessings, and close up all our praises of Him with *Amen.* All the Tribe of *Manasseh* went not over *Jordan,* some stayed behind: *Manasseh* is said to signify forgetfulness: though we forget many of GOD'S mercies and benefits, yet let some tarry behind in our memories, and not pass away without our thankfulness. We have dull hearts, if we can taste the sweetness, and digest the fatness of his blessings, without returning Him continual thanks, sealed with *Amen.*

4. It signifies the resolution of the heart; that as the glory of GOD shall continue forever in it self, so we with all our best endeavors will maintain it. And that as His favors towards us are not mutable, so we will be no changelings in setting forth His Prayses. *Amen* is Truth, and Truth is firm: implying that neither Christ's Honor, nor our thankfulness are fadable things: but of a durable subsistence, and such as will last forever. In witness of which perpetuity, we set to our Seal of *Amen.* There is no question of His Glory; all the doubt lies in the perseverance of our Grace. The Apostles *Were continually in the Temple, praising and blessing GOD. Luke* 24.53. If we be not always in the Temple of GOD, made by the hand of Man; yet we are never out of this Temple of Man, made by the Hand of GOD. So long therefore as our Souls are the Priests, and our Bodies the Temples; and these mortal Temples contain those immortal Priests; Let there be offered to Christ the continual sacrifice of thankfulness. Let us draw out *Amen* to the full length, and evermore sing his Prayses. When the old Man had entertained the gods, and they so liked of his Hospitality, that they bade him ask what he would, and it should be granted him: He only begged that his little Tenement might be turned into a Temple, and himself be accepted as the Priest, to offer sacrifice to them. Much like to *David's unum petii, & hoc requiram;* even to *dwell in the house of GOD forever. Psalm* 27.4. They say, happy are the Stones whereof Temples are made: GOD made the whole World a stately Temple, wherein He will be worshipped: And to do that, is the perfection of the world. The inferior Orbes have their several motions; some are turned this way, and others that way: but the Empyreall, the highest Heaven is never moved: the rest of that cannot be disturbed: Immobility and immortality belongs to that. So the lower Spheres of our Soul, our sensitive affections and passions may be whirled up and down: But let our heart continue firm, and stick fast to the honor of Christ: There let our *Amen* be laid up forever. The *Amen* of Mercy, the Son of *GOD,* when He undertook the work of our Redemption, never gave it over till he came to his *Consummatum est.* The temptations of Satan, the persecutions of the Jews, the afflictions of his body, the passions of his soul; could not call him down from the Cross, till he could triumph in his *Consummatum est:* then He gave up the Ghost, with *Father, into thy hands I commend my Spirit.* So when we have continued in His Service to the last, speaking and

doing, believing and living to His Glory; then may we with comfortable assurance breath forth our spirits into his bosom; *Lord into thy hands I commend my soul.* This is our *Amen,* and Himself say *Amen* unto it.

To conclude; *Hugo Cardinalis* hath a pretty observation: That *Amen,* under the Law, was answered to the curses, but not to the blessings: But *Amen,* under the Gospel, is answered to the blessings, not to the curses. For the Law, it is plain that there was an *Amen* enjoined to be said to the curses; and that not in general, one *Amen* for all. But in particular, every curse must have the several *Amen:* Which we shall find by perusing these places. *Numbers,* 5.22. The woman shall double her *Amen. Deuteronomy,* 27. from Verse 15. to 26. *All the People shall say Amen.* But in the next Chapter, where the blessings follow; there is no *Amen* affixed, nor commanded to be affixed to them. *Deuteronomy.* 28. from Verse 2. to 12. No *Amen* spoken of there. contrarily in the Gospel, to all the blessings there is an *Amen,* but none to the curses. *If any Man love not the Lord* JESUS CHRIST, *let him be Anathema Maranatha:* 1 *Corinthians,* 16.22. A fearful curse, but no *Amen* to that. But *Grace be with all them that love the Lord* JESUS CHRIST *in sincerity: Ephesians,* 6.24. There is *an Amen* to that. Thus doth Christ's *Amen* seal up mercy to us: Thus let our *Amen* seal up Glory to him forever.

To shut up all with this *Amen. Now the GOD of Peace that brought again from the dead our Lord* JESUS *that great Sheapheard of the sheep, through the blood of the everlasting Covenant: Make you perfect in every good work, to do that which is well pleasing in his sight, Amen.* To GOD the *Father,* that made me after His own blessed Image: To GOD the *Son,* that redeemed me by His own precious Blood, and called me to be a Minister of his Holy Gospel: To GOD the *Holy Ghost,* who hath inspired and enabled me to begin and finish this Exposition: To those three glorious Persons, One only infinite and Eternal GOD, be all Praise, all Honor, all Glory, now and forever. *Amen.*

FINIS.

P-TA-2. A divine herbal together with a forest of thorns In five sermons. By Tho. Adams. - Adams, Thomas, fl. 1612-1653.

A DIVINE HERBAL Together with A Forest of THORNS. In FIVE SERMONS.

- 1. The Garden of Graces.
- 2. The praise of Fertility.
- 3. The Contemplation of the Herbs.
- 4. The Forest of Thorns.
- 5. The end of Thorns.

By THO. ADAMS.

ESAY 55. 11.

My word, saith the Lord, shall not return to me void, but shall prosper in the thing whereto I sent it.

AUGUST. de benedict. IACO. & ESAU.

Simul pluit Dominus super segetes, & super spinas: sed segeti pluit ad horreum, spinis ad ignem: & tamen vna est pluvia.

LONDON, Printed by *George Purslow,* for *John Budge,* and are to be sold at his shop, at the great South-door of *Paul's,* and at *Britain's Burse.* 1616.

TO THE RIGHT Honorable, WILLIAM Earl of Pembroke, Lord Chamberlain of his Majesty's household, and one of his Majesty's most honorable Privy Council, and Knight of the most noble order of the Garter: The most noble embracer, and encourager of GOODNESS.

Right Honorable,

I Am bold to present to your *Honor* a short contemplation of those *Herbs,* (cut in rough pieces) which grow really and plentifully in your own *Garden:* and give so good nourishment to your virtues, delightful taste to the Church, and odoriferous savor to all; that, like the *Vine* in *Jotham's* Parable, they cheare the heart of both God & man. Your *Honor,* I •now, cannot dislike that in sight, which you so preserve in sense, and (for a happy reward) doth and shall preserve you. You are zealously honor'd of all those that know goodness; and have daily as many prayers, as the earth Saints. Into this number I have (hop•fully presuming) thrust myself; as loath to be hindmost in that acknowledgement, which is so nobly deserved, and so joyfully rendered of all tongues: dedicating to your *Honor* some public devotions, that

can never forget you in my private. I will not think of adding one *Herb* to your store: I only desire to remember your *Honor* what hand planted them, what dew waters them, what influence conserves, and enspheres a sweet provident air about them: and when gay weeds, that shoot up like *Jonah gourd* in a night, shall wither in an hour, (for *moriuntur, quomodo oriuntur*) Your *Herb* of *Grace* shall flourish & be prays'd, both *ob eminentiam,* and *permanentiam;* and at last be transported into that heavenly Paradise, whence it receives the originary root and being. Your *Honor* will excuse me for coupling to a *Divine Herbal,* a *Forest* of *Thorns;* by a true observation in both material and mystical *Gardens,* though a Poet records it.

Terra salutiferas herbas, eadernque nocentes

Nutrit, et vrticae proxima soepe rosa est.

Your Honor will love the light better, because the dark night follows so near it, That your Sun may never set, your noble *Garden* never wither; that your honors may be still multiplied with our most Royal and Religious King on earth, and with the King of Kings in heaven; is faithfully prayed for by

Your Honors humbly devoted, THO. ADAMS.

To my worthy friend Tho. Adams on his HERBAL.

THe Herbs which these dead leaves now bring,

Thy living voice did sweetly sing.

That thy transported Hearers thought

A PARADISE before them brought.

As if their inward eyes had seen

Another EDEN fresh and green.

How they will smell, or taste, thus sent,

Will be perceived in the event.

I stay no censures; for my part,

May they grow green still in my heart.

W. B.

R. S. His good-speed to the Herbal.

Truly thou dost the world disclose, which grows,

Promiscuous; here a Thorn, & there a Rose.

So shall black vices ugly face add grace,

Unto the virtue, which shines next in place.

So when a stinging Thorn shall wound, is found,

An Herb to heal the Soul, and make it sound.

To the divine Author of the divine Herbal, his true friend dedicateth this small Encomium of that which his pen despairs to praise.

HAd ADAM lived till this decayed age,

And seen an HERBAL so *Divine,* and *Sage,*

He would have said, that no succeeding man

Might do for *Adam* that which *Adams* can.

For while he tilled his *Garden,* his dark mind

In all that compass no *Herb-Grace* could find.

This man hath found it; and herein is blest:

Adam was good, my *Adam's* still is best.

W. R. D. of Physic.

To the praise of the Herbal.

THe *Ground* God's Image, & his word the *Rain:*

His Christ the *Sun,* never eclipsed again:

The *Clouds* his Ministerial instruments:

His *Mercy* the all-working influence.

From these a *Garden* of sweet *Herbs* doth grow,

With such a *Spring,* as shall no *Autumn* know.

I. STOKES.

GReat Persons love a GARDEN for delight;

To please their nostrils, or content their sight.

The poor man's state likes it to feast withal.

Physicians for the virtues medicinal.

For Odor, Ornament, and medicinal worth,

A sweeter HERBAL never yet came forth.

Cecinit The. Parny.

A DIVINE HERBAL OR GARDEN Of GRACES.

HEB. Chap. 6. Vers. 7. 8.

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.

But that which beareth thorns and briars, is rejected, and is nigh unto cursing, whose end is to be burned.

I Presume, here is no Atheist to hear and deny;*The Gospel is the power of God to salvation.* I hope here is no Libertine; if there be, let him hear also: It is the power of God to confusion. It is a *double-edged Sword,* and gives, *vel vitam, vel vindi•tam,* either instruction, or destruction. It is *Fire,* that doth melt wax to repentance, and harden clay to vengeance. It is here a *Rain* or *Dew* falling on the ground of man's heart; causing one soil to be fertile in good works, another to abound with weeds of impiety: *For it returneth not back to him that sent it, in vain.* That it conveys grace to us, and returns our fruitful gratitude to God, is a high and happy mercy. That it offers grace to the wicked and by their corrupt natures occasions greater impiety, is a heavy but holy judgment.

Not to travel far for Division, here lies *Earth* before us. And as I have seen in some places of this Island, one hedge parts a fruitful meadow, and a barren heath: so of this *Earth, Man;* the same substance for natures constitution, clay of the same heap in the creating hand of the *Potter;* for matter, mass, and stuff, none made *de meliore luto;* though in respect of Eternities Ordination, some vessels of honor, of dishonor others; here be two kinds, a good and a bad soil: the one a Garden, the other a desert: the former an inclosure of sweet *herbs,* excellent graces: the latter a wild and savage *Forest* of *Briars* and *thorns,* scratching and wounding offenses.

For the better ground we will consider. 1. The operative means, or working cause of the *fertility; the rain that cometh often upon it.* 2. The thankful returning of expected fruit; *it bringeth forth herbs meet for them, by whom it is dressed.* 3. The reward of mercy; *it receiveth blessing from God.*

All is an Allegory. The *Earth* is *Man:* the *Rain,* God's *Word:* the *herbs* are *Graces:* and the *Blessing,* is a sweet retribution and accumulation of mercy.

The Earth

IS the best *ground* that lies betwixt heaven and earth, Man: the noblest part of this world: the worthiest creature, that hath earth for the pavement, and heaven for the seeling: the Creators Image; and as some read, his Shadow; which moves as the body doth, whose it is. When the body puts forth an arm, the shadow shows an arm, &c: so man in his actions and courses depends upon the disposition of God, as his all-powerful Maker and Mover. The blessed Deity (which hath in it a Trinity of most equal and eternal Persons) is the first and best of all beings: the holy Angels next: *& a Jove tertius Aiax,* man next them.

Ardens conceiteth upon *Mark* 16. in the Apostles commission, *Go ye into all the World, and preach the Gospel to every Creature;* that by this *Every Creature,* is meant Man. For to liveliness, senseless, or reason-less things, God never enjoined to preach the *Gospel.* But man is called *Every creature,* because he hath a participation of the best in all *creatures.* Stones have a being, not life: plants have a being and life, not sense: beasts have a being, life, and sense, but not understanding: Angels have both being, life, sense, and understanding. Man participates with all these in their best. He hath a being with stones, life with plants, sense with beasts, understanding with Angels: a sweet abstract or *compendium* of all *creatures* perfections.

Let not all this make man proud. Even this word *Earth,* though here used in a spiritual sense, puts him in mind that this excellent man is a mortal creature. *Earth,* must be earth: hot earth to cold earth: that earth which hath now a life in it, to that earth which hath no life in it. Therefore I will say from the Prophet. *O earth, earth, earth, hear the word of the Lord.* Bestow not too much pains in adorning this perishable *earth,* thy flesh: the *earth* thou must be careful of, and which God here waters from heaven with his holy dews, is thy heart, thy conscience.

I could willingly step out a little to chide those, that neglecting God's *Earth,* the Soul; fall to trimming with a curious superstition the *Earths* earth, clay and loam: a body of corruption painted, til it shine like a Lily (like it in whiteness, not in humility, the candor of beauty; for the Lily grows low; *Lilium conuallium,* a flower of the valleys and bottoms) a little slime done over with a past-board; rottenness hid under golden leaves; stench lapped up in a bundle of silks: and by reason of poison sucked from sin and hell, worthy of no better attribute then glorious damnation. Is there no sickness? is there no disgrace? is there no old age? is there no death? that you make so much of this earth. Or do you desperately resolve to dote on it living, as if you never hoped to find it again being dead? Fear not, you shall meet with it again; perhaps when you would not. God hath struck as gallant, as you can make or think yourselves, with sudden, sore, and sure judgments. Believe it, his hand is his own. His arm was never yet broken, luxate, or manacled.

Woe worth them that have put Pride and Covetousness fellow-commoners among us: for they out-eat us all, and sta•ue the whole house of our Land. Covetise would be charitable, but there is that other sum to make up. Pride would give, or at least forbear to extort, but there is a ruffe of the new fashion to be bought. Dignity, a caroch, or strange apparel is to be purchased; and who but the poor tenants must pay for it! upon whom they (once so accoutred) afterward look betwixt scorn and anger: and go as if they were shut up in wainscot.

Sed vitate viros cultum formas{que} professos.

Quique suas ponunt in station comas.

Such a one will not give, lest his white hand should touch the poor beggars: who perhaps hath a hand cleaner then his; I mean, from aspersions of blood, rapine, injury, bribery, lust and filthiness. He cannot intend to pray; for he is called to dinner just when his last lock is

hung to his mind. O the monstrous curiosity of tricking up this earth of earth! yet from the Courtier to the Carter, from the Lady to the Inkle-beggar, there is this excess and going beyond their calling.

But I have strayed out of my way, to cut off a lap of *Pride's* garment: I conclude this *Earth* with this caution. *Respice, aspice, prospice.* Look back what thou wast: behold what thou art: consider what thou must be.*Recole primordia, attend media, pr••uideto nouissima. Haec pudorem adducunt, illa dolorem ingerunt, ista timorem incutiunt.* Call to mind former things, see the present, foresee the last. The first will breed in thee shame, the other grief, these fear. Remember thou wert taken out of the earth: behold thy strength of life subject to diseases; manifold, manifest, sensible ones: foresee that thou must die; this earth must to earth again.

But the *Earth* here meant is a divine, spiritual, immortal nature; called *Earth* by a Metaphor, incapable of suffering terrene fragility. This is God's *Earth,* and that in a high and mystical sense, though proper enough. Indeed *Domini terra, the earth is the Lord's and the fullness•e thereof,* saith the *Psalmist.* But he hath not such respect to the Earth he made, as to this *Earth* for whom he made it. This is *Terra sigillata, earth* that he hath sealed and sanctified for himself, by setting his stamp and impression upon it. Now the good man's heart is compared to *Earth* for diverse reasons.

1. For *humility. Humus, quasi humilis.* The Earth is the lowest of all elements, and the center of the world. The godly heart is not so low in situation; but so lowly in it own estimation. God is said to hang the earth upon nothing. *Io•.* 26.*He stretcheth out the North over the empty place, and hangeth the Earth upon nothing:* that it might wholly depend on himself. So a true Christian heart, in regard of it self, is founded upon *nothing;* (hath an humble vilipending and disprising of it own worth) that it may (*ex toto, & ex tuto*) wholly and safely rely on God. O man of earth, why exaltest thou thyself? this is the way to prevent and frustrate the exaltation of God. Keep thyself lowly as the Earth; reject all opinion of thy own worth, and thou shalt one day over-top the clouds. The Earth is thy mother, that brought thee forth when thou wert not: a stage that carries thee whiles thou art: a tomb that receives thee when thou art not. It gives thee original, harbor, sepulcher. Like a kind mother, she bears her offspring on her back; and her brood is her perpetual burden, till she receive them again into the same womb, from whence she delivered them. She shall be yet more kind to thee, if her baseness can teach thee *humility;* and keep thee from being more proud of other things, then thou canst (with any reason) be of thy Parentage. Few are proud of their souls; and none but fools can be proud of their bodies: seeing here is all the difference betwixt him that walks, and his floor he walks on: Living Earth treads upon dead earth, and shall at last be as dead as his pavement. Many are the favors that the earth doth us; yet amongst them all there is none greater, then the schooling us to *humility;* and working in us a true acknowledgement of our own vileness, and so directing us to heaven, to find that above which she cannot give us below.

2. For *Patience.* The *Earth* is called *Terra, quia teritur:* and this is the natural earth. For they distinguish it into 3. sorts. *Terra quam terimus: terra quam gerimus: terra quam quaerimus;* which is the glorious land of *Promise.* That earth is cut and wounded with coulters and shares; yet is

patient to suffer it, and returns fruits to those that ploughed it. The good heart is thus rent with vexations, and broken with sorrows; yet offers the *other cheek to the smiter,* endureth all with a magnanimous *patience;* assured of that victory, which comes by suffering, *Vincit qui patitur.* Neither is this all: it returns mercy for injury, prayers for persecutions, and blesseth them that cursed it.*The Plowers plowed upon my back: they made long their furrows.They rewarded me evil for good, to the spoiling of my soul. Yet when they were sick, my clothing was sackcloth, I humbled my soul with fasting:* I was heavy, as one that mourned for his friend or brother; *and my prayer returned into mine own bosom.* When the heart of our Savior was thus ploughed up with a spear, it ran streams of mercy, real mercy; which his vocal tongue interpreted, *Father forgive them: they know not what they do.* His *blood Heb.* 12. had a voice, a merciful voice, and *spake better things then the blood of Abel.* That cried from the caverns of the earth for revenge; this from the Cross in the sweet tune of compassion and forgiveness. It is a strong argument of a heart rich in grace, to wrap and embrace his injurer in the arms of love; as the earth quietly receives those dead to burial, who living tore up her bowels.

3. For faithful *Constancy.* The *Earth* is called *Solum;* because it stands alone, depending on nothing but the Makers hand.*One generation passeth away, and another generation cometh; but the earth abideth forever.* She often changeth her burden, without any sensible mutation of her self.*Thy faithfulness is to all generations: thou h•st established the Earth, and it standeth.* The Hebrew is, *To generation and generation:* inferring that times, and men, and the sons of men, posterity after posterity pass away, but the *Earth* whereon, and whereout they pass, *abideth.* The parts thereof have been altered; and violent Earthquakes begot in the own bowels, have tottered it. But *God hath laid the foundations of the earth,* (the Original is, *founded it upon her bases*) *that it should not be removed forever:* the body of it is immovable. Such a constant solidity is in the faithful heart; that should it thunder *Bulls* from *Rome,* and bolts from heaven, *Impau•dum ferient ruinae.•* Indeed God hath sometimes bent an angry brow against his own dear ones; and then no marvel, if they shudder: if the *bones of David tremble,* and the *teeth of Hezekiah chatter.* But God will not be long angry with his: and the balances, at first putting in of the evenest weights, may be a little swayed, not without some show of inequality: which yet after a little motion, settle themselves in a just poise. So the first terror hath moved the godly, not removed them: they return to themselves, and rest in a resolved peace. *Lord,* do what thou wilt: *if thou kill me, I will trust in thee.* Let us hear it from him, that had it from the Lord. *Psal.* 112.*Surely he shall not be moved forever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established, &c.* Oh sweet description of a *constant soul!*

They give diverse causes of Earthquakes: *Aristotle* among the rest, admits the eclipse of the Sun for one; the interposition of the Moons body hindering some places from his heat. I know not how certain this is in Philosophy: •n Divinity it is most true, that only the eclipse of our *Sun,* JESUS CHRIST, raiseth Earthquakes in our hearts: when that inconstant and ever-changing body of (the Moon) the world steppes betwixt our Sun and us, and keeps us from the kindly vital heat of his favor: then, O then, the earth of our heart quakes; and we feel a terror in our bones and bowels, as if the busy hand of death were searching them. But no

eclipse lasts long: especially not this: our Sun will shine on us again: we shall stand sure, even as *mount Zion, which cannot be removed, but abideth forever.*

4. For *Charity.* The Earth brings forth food for all creatures that live on it. Green herb for the cattle: oil and wine for man: *The valleys stand thick with corn: the Mower filleth his scythe, and the binder up of sheaves his bosom.* A good man is so full of *charity:* he relieves all without improvidence to himself. He gives plentifully that all may have some: not indiscreetly, that some have all. On the *Earth* stand many glorious Cities, and goodly buildings; fair monuments of her beauty and adornation. The sanctified soul, in an happy respondency, hath manifold works of charity, manifest deeds of piety; that sweetly become the *Faith* which he professeth.

5. For *Riches.* The Earth is but poor without: the surface of it, especially when squalid winter hath bemired it, seems poor and barren: but within, it is full of rich mines, ores of gold, and quarries of precious minerals. For medals and metals, it is abundantly wealthy. The sanctified heart may seem poor to the worlds eye, which only beholds and judgeth the rind and husk, and thinks there is no treasure in the Cabinet, because it is covered with leather. But within he is full of golden mines, and rich ores; the invisible graces of faith, fear, love, hope, patience, holiness: sweeter then the spices of the East Indies, and richer then the gold of the West.*Omnis decor filiae Zion ab intus. The Kings Daughter is all glorious within.* It is not the superficial skin, but the internal beauty, that moves the King of heaven to be enamored of us; and to say, *Thou art all fair my Love: there is no spot in thee.*

6. Lastly, for *Fertility.* The *Earth* is *fruitful:* when the air hath given influence, the Clouds showered down seasonable dews, and the Sun bestowed his kindly heat; loe, the thankful *earth* returns fruits, and that in abundance. The Christian soul, having received such holy operations, inspirations, and sanctifying motions from above, is never found without a grateful *fertility.* Yea, as the *Earth* to man, so man to God, returns a blessed usury; ten for one; nay sometimes 30. sometimes 60. sometimes an hundred fold.

But the succeeding doctrine will challenge this demonstration. I have been somewhat copious in the first word; the brevity of the rest shall recompense it. The *operative* cause, that worketh the good earth to this fruitfulness, is a heavenly *Rain* that *falls oft upon it:* and the *earth* doth *drink it up.* Wherein is observable, that the *rain* doth come, that it is welcome. God sends it plenteously, and man entertains it lovingly. It *comes oft,* and *he drinks it up.* God's love to man is declared in the *coming:* in the *welcoming,* man's love to God. In the former, we will consider, 1. The matter. 2. The manner. The matter that *cometh,* is *Rain.* The manner consists in 3▪ respects. 1. There is mercy, *It cometh.* It is not constrained, deserved, pulled down from heaven; *It cometh.* 2. Frequency, *it cometh often:* there is no scanting of this mercy: it flows abundantly, as if the windows of heaven were opened: *Often.* 3. Direction of it right, *upon* this *earth.* It falls not near it, nor besides it, but *upon it.* To begin with the

Rain.

GOds *Word* is often compared to *Rain* or *Dew.Moses* begins his *Song* with *My doctrine shall drop as the rain, my speech shall distill as the dew; as the small rain upon the tender herb, and as the*

showers upon the grass. Therefore in the first verse, he calls to the earth to *hear his voice.* Man is the *Earth,* and his *Doctrine* the *Rain.* Mica. 2.*Prophecy ye not:* the original word is *Drop ye not, &c.* Amos 7. 16.*Thou sayest, Prophecy not against Israel, drop not thy word against the house of Isaac.* Ezek. 21.*Son of man set thy face toward Jerusalem, and drop thy word toward the holy places.* The Metaphor is usual: wherein stands the comparison? In 6. concurrences.

1. It is the property of *Rain* to cool heat▪ Experience tells us, that a sweltering fervor of the air, which almost fries us, is allayed by a moderate shower sent from the clouds. The burning heat of sin in us, and of God's anger for sin against us, is quenched by the Gospel. It cools our intemperate heat of malice, anger, ambition, avarice, lust; which are burning sins.

2. Another effect of *Rain,* is *Thirst* quenched. The dry *earth* parched with heat, opens it self in rifts and crannies, as if it would devour the clouds for moisture. The Christian soul *thirsts after righteousness;* is dry at heart till he can have the *Gospel:* a shower of this mercy from heaven quencheth his thirst: he is satisfied. *Whosoever drinketh of the water that I shall give him, shall never thirst:but it shall be in him a well of water, springing up into everlasting life.*

3. *Rain* doth allay the winds. When the air is in an uproar, and the stoutest Cedars crouch to the ground before a violent blast; even Towers and Cities tremble; a shower of *rain* sent from the clouds mitigates this fury. When the Potentates of the world, Tyrants, little better then Devils, *Gog* and *Magog, Moab* and *Ammon, Turkey, Rome,* Hell, storm against us; God quiets all our fears, secures us from all their terrors by a gracious *rain,* drops of mercy in the never-failing promises of the Gospel.

4. *Rain* hath a powerful efficacy to cleanse the air. When infectious fogs, and contagious vapors have filled it full of corruption, the distilling showers wash away the noisome putrifaction. We know, that too often filthy fumes of errors and heresies surge up in a land, that the soul of faith is almost stifled, and the uncleanness of corrupt doctrine gets a predominant place: the Lord then *drops* his word from heaven: the pure *Rain* of his holy Gospel cleanseth away this putrifaction, and gives new life to the almost smothered *truth.* Woe to them then that would deprive men's souls of the Gospel, and *with-hold the Truth in unrighteousness.* When they *lock up* the gates of grace (as *Christ* reproved the *Lawyers*) and labor to make the *heavens brass,* they must needs also make the *Earth iron.* How should the *earth* of man's heart bring forth fruits, when the *rain* is withheld from it? No marvel, if their air be poison'd.

5. *Rain* hath yet another working; to mollify a hard matter. The parched and heat-hardened earth is made soft by the dews of heaven. O how hard and obdurate is the heart of man, till this *rain▪falls* on it. Is the heart covetous? no tears from distressed eyes can melt a penny out of it. Is it malicious? no supplications can beg forbearance of the least wrong. Is it given to drunkenness? you may melt his body into a dropsy; before his heart into sobriety. Is it ambitious? you may as well treat with *Lucifer* about humiliation. Is it factious? a Choir of Angels cannot sing him into peace. No means on earth can soften the heart; whether you anoint it with the supple balms of entreaties, or thunder against it the bolts of menaces, or beat it with the hammer of mortal blows. Behold! GOD showers this *rain* of the Gospel from

heaven, and it is suddenly softened. One Sermon may *prick* him *at the heart;* one drop of a Saviors blood distilled on it by the Spirit, in the preaching of the Word, melts him like wax. The Drunkard is made sober, the Adulterer chaste, *Zacchaeus* merciful, and raging *Paul* as tame as a Lamb.

They that have erst served the Devil with an eager appetite, and were hurried by him with a voluntary precipitation; have all their chains eaten off by this *Aqua fortis:* one drop of this *rain* hath broken their fetters; and now all the powers of hell cannot prevail against them. There is a Legend, (I had as good say, a tale) of an Hermit, that heard (as he imagined) all the Devils of hell on the other side of the wall, lifting, and blowing, and groaning, as if they were a removing the world. The Hermit desires to see them: admitted, behold, they were all lifting at a feather, and could not stir it. The application may serve; yield the fable idle. Satan and his Armies, Spirits, Lusts, Vanities, Sins, that erst could toss and blow a man up and down like a feather; and did not sooner present a wickedness to his sight, but he was more ready for action, then they for instigation; now they cannot stir him: they may sooner remove the world from the pillars, then him from the grace and mercy of God. The dew of heaven hath watered him, and made him grow; and the power of hell shall not supplant him. The *rain* of mercy hath softened his heart, and the heat of sin shall never harden it.

6 Lastly, *Rain* is one principal subordinate cause, that all things fructify. This holy dew is the operative means and working cause, next under the grace of God in our Lord *Jesus Christ,* that the souls of Christians should bring forth the fruits of faith and obedience. I know, God can save without it: we dispute not of his power, but of his work; of ordinary, not extraordinary operations. God usually worketh this in our hearts by his word. Thus for the matter: the manner is:

- 1. It cometh.
- 2. Often.
- 3. Upon it.

It cometh:

IT is not forced, nor fetched, but comes of his own mere mercy, whose it is. *I am.* 1. So saith the Apostle: *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights.* They that want it, have no merit of congruity to draw it to them: they that have it, have no merit of condignity to keep it with them. It is the mercy and gratuital favor of God, that this Gospel *cometh* to us. For, if *ipsum minus* be *munus,* how highly is this great gift to be praised! What deserve we more then other Nations? They have as pregnant wits, as proportionable bodies, as strong sinews as we: and perhaps would bring forth better fruits. Yet they want it: with us it is. We need not travel from Coast to coast, nor journey to it; it is come to us. *Venit ad limina virtus:* will you step over your thresholds, and gather Manna? When the Gospel was far off from our Fathers, yet in them *Studium audiendi superabat taedium accedendi:* the desire of hearing it beguiled the length of the way. But we will scarce put forth our hand to take this bread: and, as in some ignorant country towns, be more eager to catch

the rain, that falls from the outside of the Church in their buckets, then this *rain* of grace preached in it, in their hearts. Oh you wrong us; we are fond of it; we call for preaching: yes, as your forefathers of the blind times would call apace for holy water; yet when the Sexton cast it on thē, they would turn away their faces, and let it fall on their backs. Let God sow as thick as he will, you will come up thin. You will admit frequency of preaching, but you have taken an order with yourselves of rare practicing. You are content this *Rain* should *come,* as the next circumstance gives it,

Often.

GOD hath respect to our infirmities, and sends us a plentiful rain. One shower will not make us fruitful; it must come *oft upon us. Gutta cauat lapidem, non vi, sed saepe cadendo.* The rain dints the hard stone, not by violence, but by oft-falling drops. *Line* must be added to *line: here a little and there a little.* God could pour a whole flood on us at once: but man's understanding

Is like a vial, narrow at the top:

Not capable of more, then drop by drop,

Says the Poet. If much were poured at once, a great deal would fall besides, and be spilled. Like children, we must be fed by spoonfuls, according to the capacity of our weak natures. It isnot an abundant rain falling at once, that makes the plants grow; but kindly and frequent showers. One sermon in a year contents some thoroughly; and God is highly beholding to thē, if they will sit out that waking. You desire your fields, your gardens, your plants to be often watered; your souls will grow well enough with one *raining.* How happy would man be, if he were as wise for his soul, as he is for his body! Some there are, that would hear *often,* may be too often; til edification turn to tedification; and get themselves a multitude of Teachers; but they will do nothing. You shall have them run ten miles to a Sermon; but not step to their own doors with a morsel of bread to a poor brother. They wish well to the cause of *Christ,* but they will do nothing for it worth God-a-mercy. The world is full of good wishes: but heaven only full of good works. Others would have this *Rain* fall *often,* so it be such as they desire it. Such a cloud must give it, and it must be begotten in thunder; faction and innovation. Till *Euangelium Christi fit euangelium hominis; aut quod peius est, Diaboli.* Till the Gospel of Christ be made man's Gospel, or which is worse, the devils, If the *rain,* as it falls, do not smell of Novelty, it shall fall besides them. They regard not so much heaven whence it comes, as who brings it. I have read of two, that meeting at a Tauem, fell a tossing their religion about as m•rily as their cups: and much drunken discourse was of their profession. One protested himself ofDoctor *Martins* Religion: the other swore, he was of Doctor *Luther's* Religion: whereas *Martin* and *Luther* was one man. No *rain* shall water them, but such a man's: otherwise be it never so wholesome, they spew it up again. As if their conscience were so nice & delicate as that ground at *Coleine,* where some of S^{t}. *Vrsula's eleven thousand Virgins* were buried; which will cast up again in the night, any that have been interred there in the day: except of that company, though it were a child newly baptized. For our selves, the limits of sobriety being kept, desire we to hear the Gospel *often;* and let our due succeeding obedience justify the goodness of our thirst.

When *Christ* spake of the *bread of life,* the transported Disciples beseech him, *Lord, evermore give us this bread.* So pray we, Lord evermore shower down upon us this *rain.*

Upon it.

GOd so directs this *dew* of his Word, that it shall fall on our hearts, not besides. The *Rain* of the Gospel, like the rain of the clouds, hath sometimes gone by coasts. *Amos* 4.*I have withholden the rain from you, and I have caused it to rain upon one City, and caused it not to rain upon another City: one piece was rained upon, and the piece whereupon it rained not withered.* But I have wetted your fields, moistened your hearts, with the dews of heaven, given you *my statutes and ordinances,* saith the Lord: *I have not dealt so with every people;* there be some that *have not the knowledge of my laws.* The Sun shines on many nations, where this spiritual *rain* falls not. This is not all; but as at the last day, *two in one bed* shall be divorced; so even now one seat in the Church may hold two, upon one whereof this saving *rain* may fall, not on the other. The *Spirit blows where he pleaseth:* and though the sound of the *rain* be to all open ears alike, yet the spiritual dew drops only into the open heart. Many come to *Jacob's* well, but bring no pitchers with them; wherewith to draw the water. A good shower may *come* on the earth, yet if a man house himself, or be shrouded under a thick bush, or burrowed in the ground, he will be dry still. God sends down his *rain;* one houseth himself in the darkness of security: he is too drowsy to be told in with the bells: Another sits dallying with the delights of lust under a green bush, a third is burrowed in the ground, mining and entrenching himself in the quest of riches. Alas, how should the dew of grace fall upon these! Thou wouldst not shelter thy ground from the clouds, lest it grow barren: oh then keep not thy soul from the *rain* of heaven.

You have heard how the *rain* is come; now hear how it is made welcome. The good ground *drinks* it, nay *drinks it in. Imbibit.* The comparison stands thus. The thirsty Land drinks up the *rain* greedily, which the clouds pour upon it. You would wonder what becomes of it: you may find it in your fruits. When your Vines hang full of clusters, your Gardens stand thick with flowers, your Meadows with grass, your fields with corn; you will say, the earth hath been beholden to the heaven. That hath rained moisture, this hath drunk it in; we see it in our fruits.*The Lord saith, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel.* The fruits of corn, wine, oil, witness that the earth hath heard them, that heaven hath heard the earth, and that the Lord hath heard the heaven. The heavens give influence to the ground, the ground sap to the plants, the plants nourishment to us, the Lord a blessing to all. The Lord *watereth the hills from the chambers:the earth is satisfied with the fruit of the works. He causeth the grass to grow for the cattle, and herb for the service of man: Wine to make glad his heart, and oil to make his face shine; and bread to strengthen man's heart, &c.* With such thirsty appetite, and no less happy success, doth the good soul swallow the dew of grace. If you perceive not when the faithful take it; you may see they have it: for their fruits testify it. It is a most evident demonstration, that they have been beholding to the Gospel; they have a sanctified life. *Drinks it in.*

There be very many great *Drinkers* in the world. The main drunkenness, that gives denomination to all the rest, is that throat-drunkenness: whereof the Prophet, *Vae fortibus ad*

potandum. These are they, that will not drink this mystical wine in the Church, so willingly as be drunk in the tap-house. Wine-worshippers, that are at it on their knees, protesting from the bottoms of their hearts to the bottom of the cups; if the health be not pledged, *actum est de amicitia:* farewell friendship. I have read of a street in *Rome,* called *vicus sobrius,* sober street. Find such a street in any City or populous town in England, and some good man will put it in the Chronicle.

It hath been said, that the Germans are great drinkers; and therefore to Carouse is given to be derived from them; the word being originally to Gar-rouse, which is to drink off all: *Gar* signifying *totum:* so the Germans are called by themselves *Germanni, quasi toti homines;* as if a Germane were *All-man;* according to another denomination of their Country, *Almany.* And so we are grown to think him, that can tipple soundly, a tall man, nay all-man from top to toe. But if England plies her liquor so fast as she begins, Germany is like to loose her Charter. I have heard how the *Jesuits* out-stripp'd the *Franciscans.* Indeed Saint *Francis* at the first meeting saw six thousand Friars. *Ignatius,* because he could not begin his order with so many, made up the number in Devils. The Germans had of us both priority and number for drunkards. Our English beggars first got the fashion: but because their number was short, and it was like that the Nation would be disgraced, it was agreed to make it up in Gallants.

No marvel, if the Lord for this threaten us with the rod of famine, and to scourge us with that most smarting string of his whip. God hath laid himself fair in his bow already, and is ready to draw this arrow up to the head, and send it singing into our bosoms. *Ferro saeuior fames:* it is one of God's sorest judgments. Beasts and Sword kill quickly; and the Plague is not long in dispatching us: but Dearth is a lingering death. *Lament.* 4.*They that be slain with the sword, are better then they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field.* We see how our seasons are changed, because we can find no season to repentance. Our Springs have been graves, rather then cradles: our Summers have not shot up, but withered our grass: our Autumns have taken away the flocks of our sheep. And for our latest Harvest, we have had cause to invert the words of our Savior, *Luke* 10. He saith, *the Harvest is great, but the Laborers are few: pray ye therefore the Lord to send forth more Laborers into his harvest.* But we might have said: the *Laborers are many, and the harvest is small: pray ye therefore the Lord to send a greater harvest for the Laborers.* God hath thus, as it were, pulled the Cup from the Drunkards lips; and since he will know no measure, the Lord will stint him. If there will be no voluntary, there shall be an enforced fast. We have other great drinkers besides.

What say you to those that *Drink* up whole towns, unpeople countries, depopulate villages, inclose fields? that *Pharisee-like,* swallow up poor men's houses, drink their goods, though mingled with tears of damme and young ones, mother & children? Are not these horrible *drinkers?* Sure God will one day hold the Cup of vengeance to their lips, and bid them *drink* their fills.

The *Proud-man* is a great *drinker.* It is not his belly, but his back, that is the drunkard. He pincheth the poor, racks out the other fine, enhanceth the rent, spends his own means, and what he can finger besides, upon clothes. If his rent-day make even with his Silkman,

Mercer, Taylor, he is well. And his white Madam *drinks* deeper then he. The walls of the City are kept in reparation with easier cost, then a Ladies face, and the appurtenances to her head.

The *Ambitious* is a deep-*drinker:* O he hath a dry thirst upon him. He loves the wine of promotion extremely. Put a whole monopoly into the cup, and he will carouse it off. There is a time when other drunkards give over for asleeping-while: this *drinker* hath never enough.

Your grim *Usurer* is a monstrous *drinker:* you shall seldom see him drunk at his own cost: yet he hath vowed, not to be sober til his Doomsday. His brains, and his gown are lined with fox; he is ever afoxing. It may be some infernal spirit hath put love-powder in his drink; for he dotes upon the devil extremely. Let him take heed; he shall one day *drink* his own obligations and they will choke him.

The *Rob-altar* is a huge *drinker.* He loves, like *Belshazzar, to drink* only in the goblets of the Temple. Woe unto him, he carouses the wine he never sweet for, and keeps the poor Minister thirsty. The tenth sheaf is his diet: the tenth fleece (O 'tis a golden fleece he thinks) is his drink: but the wool shall choke him. Some drink down whole Churches and steeples; but the bells shall ring in their bellies.

Every *covetous worldling* is a great *drinker:* he swallows *aurum potabil•* as his diet-drink. And like an absolute, dissolute drunkard, the more he drinks, the dryer he is; for he hath never enough. It may be said of him, as it was of *Bonosus,* whom the Emperor *Aurelian* set to drink with the German Embassador; not a man, but a rundlet filled with wine.

And my fine *precise Artisan,* that shuns a Tavern, as the Devil doth a Cross, is often as drunk as the rankest. His language doth not savor of the pot; he swears not, but indeed: but trust him, and indeed he will cozen you to your face. The love of money hath made him drunk. And though the Proverb be, *In vino veritas;* yet as drunk as he is, you shall never have truth break out of his lips.

And the unconscionable Lawyer, that takes fees on both hands, as if he could not drink but with two cups at once, is not he a great *drinker?* If what is wanting in the goodness of the cause, be supplied in the greatness of the fees, O these

Foecundi calices, quem non fecere disertum?

Let all think these ebrieties must be accounted for. How fearful were it, if a man's latter end should take him drunk!*Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares.* In corporal ebriety the soul leaves a drunken body: in spiritual, the body leaves a drunken soul; both desperately fearful.

There is yet a last, and those a blest sort of *Drinkers:* which *drink in* this sweet *rain* of grace and mercy. They do not only taste it: so do the wicked. Verse 4. *They have tasted of the heavenly gift: they have tasted of the good word of God, and of the powers of the world to come.* 2. Nor drink it only to their throat, as if they did gargarize the word; as carnal Politicians, and formal Professors do. They must attend, they must admit, but no further then their throats:

they will but gargarize the Gospel. It shall never come into their stomachs, never near their hearts. But these *drink* it *in,* digest it in their consciences; take liberal draughts of it, and do indeed *drink* Healths thereof. Common health-maintainers drink their sickness. Therefore says the moderne Poet honestly,

Vne salus sanis nullam potare salutem.

But this is a *saving health:* such as our Savior began to us; when he drank to us in his own blood, *a saving Health to all Nations.* And we are bound to pledge him in our own faith and thankfulness; as *David, I will take the cup of salvation, and bless the name of the Lord.* This is a hearty draught of the waters of life; the deeper the sweeter. Blessed he is that *drinks* soundly of it, and with a thirsty appetite. There is, as *Divines* say,*sancta ebrietas:* such as fell on the blessed Apostles on *Whitsunday. Acts* 2. They were *drunk* (not with new wine, but) with the *holy Ghost.* This holy plenitude doth (as it were) inebriate the souls of the Saints.*They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures.* The *Spouse* sings of her Saviors kindness, *He brought me to the banqueting house,and his banner over me, was love. Stay me with flagons, and comfort me with apples, for I am sick of love.* In the original it is called, *House of wine. Christ* hath broached to his *Church* the sweet wines of the Gospel, and our hearts are cheered with it; our souls made merry with flagons of mercy Come to this wine,*bibite & inebriamini: eat O friends, drink, yea drink abundantly, O beloved:* drink and be drunk with it. God will be pleased with this (and no other but this) *Drunkenness.*

The vessel of our heart being once thus filled with grace, shall hereafter be replenished with glory.

A DIVINE Herbal, *Or,* THE PRAISE OF *FERTILITY. The* SECOND SERMON.

MATH. 25. 29.

Unto everyone that hath shall be given, and he shall have abundance.

AUGUST.

Magnae Virtutis est, cum foelicitate luctari:

Magnae foelicitatis est, à foelicitate non vinci.

LONDON, Printed by *George Purslow,* for *John Budge,* and are to be sold at his shop, at the great South-door of *Paul's,* and at *Britain's Burse.* 1616.

A DIVINE HERBAL, OR The praise of Fertility.

THE SECOND SERMON.

HEB. Chap. 6. Vers. 7.

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.

THAT difference which the Philosophers put between learning and metals, we may truly find between human writings and God's *Scriptures* conferred. They that dignity in the one, find *Paruum in magno,* a little gold in a great deal of ore. They that dignity in this rich field (which the wise *Merchant sold all he had to purchase*) find *Magnum in pa• no,* much treasure in a few words.

We have heard how the good *earth* is beholding to God for his holy *Rain:* the next circumstance objects to our meditation this *earths* thankful *fertility. It bringeth forth herbs meet for them by whom it is dressed.* Every word transcends the other; and as it excludes some vicious defect, so demonstrates it also some gradual virtue.

1. *It brings forth.* It is not barren like a dead ground that yields neither herbs nor weeds. This is no idle heart, that doth neither good nor harm; that like a mere spectator of the world, sits by with a silent contemplation for whom was made that Epitaph:

Here lies he, was borne and cried,

Liu'd threescore years, fell sick and died.

Doing neither profit nor prejudice to the Country he lived in. Here is no such stupid neutrality, nor infructuous deadness. *It brings forth.*

2. They are not weeds it produceth, but *herbs.* A man had as good do nothing, as do naughty things. It is less evil to sit still, then to run swift by in the pursuit of wickedness. They that forbear Idleness, and fall to lewdness, mend the matter, as the Devil (in the tale) mended his dames leg; when he should have put it in joint, he broke it quite in pieces. It is not enough that this ground *brings forth,* but that it yields *herbs.* Of the two, the barren earth is not so evil as the wicked earth: that men pity, this they curse. *It brings forth herbs.*

3. Neither is it a paucity of *herbs* this ground affordeth, but an abundance: not one *herb,* but *herbs;* a plural and plentiful number. There is neither barrenness nor bareness in this ground; not no fruits, not few fruits, but many *herbs.*

4. Lastly, they are such herbs, as *are meet for the dresser:* such as God expects of the garden, who planted it: such as he will accept, not in strict justice for their own worth, but in great mercy for *Jesus Christ. Meet for them by whom it is dressed.*

We have now opened the mine, let us dig• for the treasure. Four demonstrations commend this good *Ground.*

- 1. It is fruitful.
- 2. It is fruitful in good.
- 3. It is fruitful in much good.

- 4. It is fruitful in such good, as the *Dresser* looks for.

1. Fertility. It brings forth.

Barrenness hath ever been held a curse, a shame, a reproach. So the mother of *John the Baptist* insinuated, Luke 1.*Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.* When God will bring the Gospel, and with it salvation to the Gentiles, he is said to take away their *barrenness.* So was it prophesied, *Isaiah,* 54. 1. So was it accomplished, *Galat. 4. 27. Rejoice thou barren that bearest not, break forth and cry* (with joy) *thou that travelest not: for the desolate hath many moe children, then she that hath an husband.* The primordial praise of this good ground is, that it is not *barren.* This *Fertility* in the Christian heart, doth 1. conclude thankfulness. 2. exclude idleness.

1. For the former; GOD hath given him *Rain* for this purpose, that he should *bring forth fruit:* if he should take the *rain,* and not answer the senders hopes, he were *unthankful.* The good man considers the end why he received any blessing, and examines what God meant in conferring on him such a benefit. Hath God given him wisdom? *Solomon* hath taught him to *Let his fountains be dispersed abroad,and his rivers of waters in the streets.* Whether thy knowledge be great in divine things, *tanquam luminare maius;* or in human, *tanquam luminare minus;* remember our Saviors lesson *Math.* 5▪ Put not your light *under a bushel,* but upon a *candlestick; that it may give light to all that are in the* 〈◊〉 *. Let your light shine before men, &c.* They that are God's *lights,* must waste themselves to give light to others.*Non licct habere priuatā, ne priue•ur •a.* To keep it private is the way to be deprived of it. So the old verse. *Scire tuum nihil est, nisi te scire hoc sciat alter.* As we must not be wise in our selves, so nor only wise to ourselves. He that conceals his knowledge, cancels it, and shall at last turn fool. Do not inclose that for several, which God hath meant common. The not employing will be the impairing of God's gifts.

This is the fruit, which the good *ground* must send forth for all the feeds of grace sown in it. Neither doth this instruction bound it self with our spiritual; but extend also to our temporal gifts. Hast thou riches? when God scattered those blessings upon thee, in the seed-time of his bounty, he intended thou shouldst return him a good crop at the harvest. Be thankful then, in doing that with them for which God gave them. *Custos es tuarum, non dominus, facultatum.* Thou art a deputed Steward, not an independent Lord of thy wealth. God meant them to promoue, and help forward thy journey to heaven; let them not retard thy course, or put thee quite out of the way. Thou art a thankful ground, if thou suffer thy riches to bring forth those fruits, which the hand of God looks to gather from them. 〈◊〉 merciful; be charitable; be helpful. *Stips pauperum, the saurus diuitum.* The rich man's treasure is the poor man's stock. The distressed soul asks but his own. Christ may say to thee in the Beggars person; Pay (not give) me a penny thou owest me. *Da mihi ex eo quod tibi dedi: de meo quaero,non de tuo: da & red:* Give me of that which I gave thee: I demand some of my own, not of thine: it is more properly a restoring then a gift. *Petimus{que} damus{que} vicissim.* Thou askest the Lord, and he giveth thee: but on this condition, that thou give him some of it back

again. Thou art more truly the beggar: and God but a demander of a just and easy retribution. This is not all.

God did also mean, that thyself should take comfort in these things. It is a part of that *Blessedness,* which the *Psalmist* promiseth to him that *feareth the Lord. Thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee.* For God gave *wine* (for this purpose) to make *glad the heart of man,and oil to make his face shine, and bread to strengthen his heart.* How doth man divert God's goodness, when he turns his blessing into a curse, and puts his good creatures from their intended uses! *The Lambes are for thy clothing,and the Goats are the price of thy field,* saith the Wiseman. Thou must wear the wool, and drink the milk of thy own flock. Neither be so sparing, as to starve thyself in the midst of thine own plenty. As the covetous wretch, that dares not eat an egg, lest he should loose a chicken. Nor so profuse to thy own lusts, that thou shouldst give all, *vel veneri, vel ventri:* not that surfeits or wine should sluice out thy estate into thy belly. Not that with unnecessary quarrels of law, thou shouldst afflict and weary thy neighbors. O madness! that to put out both thy brothers eyes, thou shouldst put out one of thine own: nay, both thine own for one of his. Ungrateful men for God's great mercy; that what they get by peace with foreigns, vainly spend it in civil wars: where the Lawyers set them together, as men clappe on unwilling Mastiues! Most commonly they fight at the long weapon, a tedious, wearying, weather-beaten suit. Sometimes they fight close; Poniard and Pistol, killing quarrels: laying trains for one another, till both be blown up. Can the back of charity bear no load? Are the sinews of love grown so feeble? Alas fools! you get both nothing but the blows; the Lawyer goes away with the victory. He fills his purse, and you come home both well beaten.

Well, the good ground knows no such end for God's blessings. He sees with the eye of faith, another intentional and internal meaning for such bounty. He doth not say of his riches, as the Atheists of their tongues. *Psal.* 12.*They are our own.* What hath Magistrate on the bench, or Preacher in the pulpit, or friend in private, to do with it? I waste none of theirs: let me do with my own, as I lift. But saith the Apostle. *Fool, what hast thou, that thou hast not received?* And wherefore hast thou received them? To satiate thy own lusts? or to *bring forth fruit me• for them, by whom* thou art *dressed?* There is nothing, that a man can properly and in district terms call his own, but his sins. His impieties, weaknesses, ignoranc•s, vices, lusts; these are his own. All good things are God's gifts, *James* 1. 17. Bee thankful then, and after the *rain* of mercy, *bring forth the herbs of obedience.* You see what this *Fertility* concludes; *Thankfulness.* Hear now what it excludes.

2. *Idleness.* This good ground lies not dead and barren: nor returns all heavens *rain* with a naked and neutral acceptation: it *brings forth.* You read, *Luke* 19. of a *Servant,* to whom when his Lord had entrusted a *Talent,* he *hid it in the ground,* as an Usurer his money, to keep it safe. And at his Lord's return, *Domine ecce tuum:* he answered his account with, *Lord behold thine own.* I knew that thou wert *seuerus Magister, a hard Master:* therefore I thought it my securest course, to make good thine own again. But the Lord replied, *Ex ore tuo: Oh evil servant, out of thy own mouth I condemn thee.* Thou shouldst then have answered my austerity, with thy laborious care of my advantage. Therefore hear his doom.*Cast ye the unprofitable servant into*

outer darkness: there shall be weeping and gnashing of teeth. He did not evil with his talent: no, it was enough to condemn him, he did nothing. There is abundance of this dead ground in the world, which *brings forth* nothing. Idle wretches, that sleep out time and admonition: but their *damnation sleepeth not.* It was never said, *Samson* hath lost his strength, till he slept in the lap of *Delilah.* Idleness doth neither get nor save: there is nothing more empty of good fruits, nor more abundantly pregnant with evil. That man doth ill, that doth nothing; and he looseth, whiles he gains not. Many beholding with cowardly and carnal eyes, what a long and t•oublesome journey it is to heaven, sit them down and fall fast asleep. O barren grounds! will ye *bring forth* nothing? Is difficulty made your hindrance, that should be a spurr to your more eager contention? Know you not, that the *violent* shall get the kingdom of heaven? Some can follow their dogs all day in the field: others hunt Mammon dry-foot in their shoppes year after year, and never complain of weariness. Only an hour or two in the Church puts an ach into our bones; as if nothing *wearied* us so soon as *well-doing.* Is it fear of too much labor, that keeps you from God? why doth not the same reason deter you from serving the devil? His laws are true burdens, and his service drudgery. But *Christ's yoke is easy, and his burden light.*

I'may boldly affirm it: your covetous man takes more pains to go to hell, then the godly ordinarily to get to heaven. He riseth early, and resteth late, and eats the course bread of sorrow: and after tedious and odious misery, goes to the Devil for his labor. Shall we refuse easier pains, for a far better recompense? It is but *Satan's* subtlety, that makes men believe the passage to life so extremely difficult, that it is impossible. Herein the Devil doth like the inhospitable Savages of some countries, that make strange fires, and a show of dismal terrors upon the shores, to keep passengers from landing. The *Sluggard,* says *Solomon,* doth but fain Bears and Lions, (as the superstitious doth bugs) in the way; as apologies of idleness, that he may sit still and be at ease. The slothful person is the Devils shop, wherein he worketh engines of destruction. He is most busy in the lazy.*But whatsoever thy hand findeth to do, do it with thy might: for there is no work nor knowledge, nor device, nor wisdom in the grave whither thou goest.* If thy soul be watered with the dew of heaven, thou must needs *bring forth.* What?

2. Herbs. There is Fertility in Goodness.

THe eldest daughter of *Idleness* is to do nothing: the next borne to do something to no purpose. But the good man is not only doing, but well doing, *Math.* 24.*Blessed is that servant, whom his Lord when he cometh, shall find so doing.* This *so* consists in doing *Bonum,* and *Bene.* As the former verse may seem to intimate. He *gives them meat,* there he doth *good: in due season,* there he doth it *well.* The forbearance of wickedness is not enough to acquit the soul, but the performance of righteousness. The rich Glutton is tormented in hell, not because he did hurt, but because he did not help *Lazarus. Non quod abstulerit aliena, sed quod non donarit sua,* saith S. *Chrysost.* Not for taking away another man's, but for not giving his own. He would not give the poor the crumbs that fell from his board; and so *facere damna lucrum,* make a gain of his losses: for they were lost that fell from his libertine table, and yet would have refreshed the hungry and famished soul. But *Dives* would not give a crumb, to get a crown. He wore *fine*

linen; but it was his own. He was clothed in rich purple; but it was his own. He fared sumptuously every day, but he did eat his own meat: he took none of all this from *Lazarus.* Yet he *went to hell.* God condemned him, because he did not give some of this to *Lazarus.* Thus it is not only the commission of lewdness, that sinks men to hell, but even also the omission of goodness. Dost thou hear, O *Earth;* unless thou *bring forth herbs,* thou shalt be condemned. The *Fig-tree* had no bad fruit on it, yet was it cursed, because it had none at all. The *axe* that is laid *to the root,* shall hew down even *that tree,which brings not forth good fruit:* though it bring forth no evil. Fire shall take the barren, as well as the weedy ground.

Except your righteousness shall exceed the righ••ousnesse of the Scribes and Pharisees,ye shall not enter into the kingdom of heaven. Wherein (me thinks) our Savior implieth a three-fold gradation to heaven. First there must be *Iustitia, Righteousness;* an habitual practice of godliness; an uncorrupt life, which shall only be entertained to God's *Hill.* But the *ground* must be made good, before it can produce good *herbs:* for the person must be accepted before the work. And this work must be good both *quoad fontem,* and *quoad finem:* we must derive it from an honest heart, and drive it to a right ende. In the next place, this *Righteousness* must be a man's own. *Nisi iustitia vestra.* Here, that *ground* which *brings forth herbs receiveth blessing;* not that borrows them of another. For so, as stony and barren an heart as Cheapside, may be a far richer garden then some of those, where those *herbs* (brought thither) naturally grew. The Pope hath a huge harden of these herbs; wherewith he can store as many, as will pay for them. *John the Baptist* fasted more then he was commanded: and *Mary* lived more strictly then God required. Now the Church of *Rome* keeps an *Herbal* of these superabundant works; and money may have store of them. But heaven and *Rome* stand a great way asunder. And as God never gave the Pope authority to make such bargains, so he never means to stand to them. It is not only spoken, but commanded to be written of the dying *Saints,* that *their works follow them. Their* own *works,* not the works of others. No *righteousness* of friend living, or of Saint dead, shall do thee good, but the *herbs* of thy own Garden shall be accepted of God. Lastly, this *Righteousness* must *excel, nisi abundauerit.* If it come short of those that come short of heaven, what hope have you? It must exceed innocence, and come to real goodness.

We have not sufficiently discharged our duties in being painful, unless we be profitable. Some will take no pains, unless the Devil set them on work. They must be their own carvers in their employment, or they will sit idle. But so a man may work and have no thanks for his labor. It is not then simply and only *bringing forth,* commends a ground, but bringing *forth herbs.*

The fruit of *Peters* repentance is not to deny his Master no more; but to stand to him to the death. We think, if we forbear our wonted notorious sins, we are on the sudden excellent Christians. As if God were beholden to us, for not wounding his name with oaths; for not playing out Sabbaths; for not railing on his Gospel; for not oppressing his poor members: when we neither relieve the poor, nor obey the Gospel, nor hallow his Sabbaths, nor honor his name. Perhaps an Usurer when he hath gotten enough will cease that damned trade: now he is sure of heaven in a trice. Alas! how repents *Zacchaeus,* if he restores not?

Shall I go a step higher? If he give not liberally, and show compassion to the afflicted Saints? Perhaps an old Adulterer when his sap is grown to cinders, breaks off his uncleanness. When the envious looseth his object, he may suspend his malice. But where are the returned fruits of penitence, manifest and visible obedience? Say the weeds are gone, where be the *herbs?* To root up the weeds, is but the first step to heaven: and some are forty, threescore years taking this step. How long will it be ere their garden be set with good growing *herbs?* But *Curse ye Meroz, said the Angel of the Lord, curse ye bitterly the Inhabitants thereof: because they came not to the help of the Lord,* (and that it might fully appear, that this *curse* came not on them, for taking part with God's enemies and fighting against him; but only for denial of succor, the song doubles it) *to the help of the Lord against the mighty.* The *offended Lord* delivered that *Servant to the tormentors,* that (did not extort from his fellow that he had no right to, nor wrest away an others goods; but) did only say, *Pay me that thou owest;* and in a harsh manner, or unmerciful measure, required his own due. It is the form of the last doom,*I was hungry, and ye gave me no meat:* though you took not away mine, yet for not giving your own, *Go ye cursed.*

But if that ground be near unto cursing, that brings not forth *herbs;* what shall we say to that, which brings forth weeds? What hell, and how many torments are provided for oppressing *Dives,* when *Dives* that but denied his own shall be tortured in endless flames! If he were bound to an everlasting prison, that rigorously prosecuted his own right, challenged his own debt: whither shall they be cast, that unjustly vex their neighbors, quarrel for that which is none of theirs, and lay title to another man's propriety? If he that gives not his coat to the naked, shall lie naked to the vengeance of God; then he that takes away the poor man's coat, shall be clad with burning confusion. If he that gives not, wring his hands; he that takes away shall rend his heart. The old world did but eat and drink, build and plant, marry and be merry; and were swept away with the besom of an universal deluge; which things were in themselves lawful: what shall become of liars swearers, adulterers, idolaters, malicious, monstrous, scandalous sinners; whose works are in themselves simply unlawful. There are 3. sorts of ground mentioned, *Mark* 4. and the very worst of them receives the *seed,* yet all damned: whither shall the tempest of God's wrath drive them, that would never give the Gospel a religious ear? O beloved! weigh it.

Our *Idle words* must come to judgment: what shall be our answer for unlawful deeds: If omission of good works be whipped with rods, commission of impieties shall be scourged with Scorpions. If they that stand in a luke-warm neutrality, shall be spewed up; sure the palpable and notorious offender shall be trodden under foot of a provoked Justice. Indifferency shall not scape: and shall extreme presumption be spared? that like dogs, sup up the dregs they have vomited. I have read of a Popish Saint, *Henry* the *Dane,* that in a mad and hare-brained devotion, when worms crawled out of a corrupt ulcer in his knee, did put them in again. There are such frantic wretches, that when the word hath squeezed some poison out of their consciences, and driven forth lusts, like crawling worms; they in a voluntary madness put them in again. As the Tode casts ont per poison, when she goes to the water to drink; when she hath drunk, sups it up again. *Adam* lost himself, and all his posterity by one transgression; and do we think, can we hope that our infinite shall scape

judgment? Or do we extenuate our iniquities with such self-flattering mitigations, that if they be not innumerable, they are pardonable; and that a few shall bring no man to judgment? And what call we this paucity? As the *Gloss* deals with a piece of *Gratians Decretum.* The Text says, *Meretrix est, quae multorum libidin• patet.* She is a whore, who serves many men's turns.

Now the Gloss brings this indefinite number to a certain, and gives *Multorum* a reasonable latitude; saying, the name of Whore should not be given her, til she hath lain with three and twenty thousand men. So till we have doubled, iterated, and multiplied our lies, oa•hes, oppressions, lusts, unto thousands, and thousands, we do not think that we merit the names of liars, swearers, oppressors, or luxurious persons. Beloved, these things must be reckoned for: and if nescience be beaten with stripes, willful impiety shall be burned with fire. Blessed ground then, that *brings forth herbs;* and that not in scarcity, but in

3. Plenty. Many herbs.

THe good ground is plentiful in fruits. It bears fruit, good fruit, much good fruit. Multiplicity of grace is requisite, though not perfection. What Garden is only planted with one singular kind of *herb?* The Christian hath need of many graces; because he is to meet with many defects, to answer many temptations, to fight with many enemies. Therefore, 2. Pet. 1.*Join with your faith virtue, and with virtue knowledge,and with knowledge temperance, &c.* One Jewel will not serve: Christ's Spouse must have diverse to adorn her. One piece of armor will not secure us; we know not which way the blow will come, nor where it will light. Therefore, *Put on the whole armor of God, that ye may be able to stand against all the wyles of the devil.* The loins, the breast, the head, the feet; all parts must be armed. The *fruit of the Spirit* (those happy fruits which the *Spirit* of God worketh in us, and bringeth out of us) is manifold. *Galat.* 5.*Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, &c.* The Apostle chargeth us to be *rich in good works.* 1. Tim. 6. And *for this cause bows his knees unto the Father of our Lord Jesus Christ,* that *according to the riches of his glory we might be filled with all the fullness of God.* The reason is given by Christ. *To whom much is given, of them shall much be required.* And it was his commendation of *Mary Magd•l•n,* that because *she had much forgiven her, therefore she loved much.*

Happy then is that ground, which abounds with good *herbs;* the fruits of faith, patience, content, charity. Not our riches, but our *wor•s shall follow us.* Goodness shall only give *Pulchrum sepulchrum:* and as we use to stick dead bodies with herbs; so these *herbs* our fruitful good works shall adorn and beautify our memorials, when *the name of the wicked shall •ot.* I know *England,* inveigh the Papists till their galls burst, is full of pious and charitable works. It is a Garden full of good *herbs. Not to us, but to God be the praise;* who hath moved such instruments to works of his glory. Yet *Que•on fecimus ipsi, vix ca nostra voice:* let •very man quiet his own conscience, with the good *herbs* his own garden produceth.

The rich man grows easily richer, so the good man easily better. It is the custom of most men to be pleased with a very little religion. For the world, we are enraged and transported with such a hunger, that the grave is sooner satisfied: but a very little godliness contents us. But if

we would not be *barren nor unfruitful in the knowledge of our Lord Jesus Christ,* we must, saith the Apostle, *abound with these herbs.* And then for a proportionate reward, *An entrance shall be ministered unto us abundantly,into the everlasting kingdom of our Savior Christ.* Blessed is he that *brings forth herbs,* many *herbs,* and lastly such as are

4. Meet for them by whom he is dressed.

THe word *By whom,* may as well be translated *For whom:* 〈 in non-Latin alphabet 〉 Two instructions are here necessarily offered us.

- 1. *By whom* this goodness comes.
- 2. For whom it must be intended.

1. By whom it is dressed.

GOD is the *Husbandman* that *dresseth* this ground, and causeth in it *Fertility.* It was the *Pelagian* error. *A Deo habemus qu•d homines sumus, a nobis ipsis autem quod iusti sumus.* We are beholding to God that we are men, to our selves that we are good men. But the contrary is here evident. God doth not only make the ground, but he makes the ground fruitful: he *rains* upon it, he *dresseth* it, he blesseth it. *Christ* said not,*Sine me parum potestis facere, sed sine me nihil. Without me ye can do nothing,* saith our Savior, and to the best men, even the Apostles: not a little, but *nothing.* If God had only made thee a man, and thou made thyself a good man, then is thy work greater then God's work. For, *Mel us est iustum esse, quam te hom•n•m esse.* Our mere being is not so happy, as our better being. No, this Text convinceth that lie. For, according to that distinction of grace. 1. Here is *Gratia operans,* God begins the work; he makes the ground good. sanctifies the person. 2. Here is *Gratia cooperans, God that begins, performs the work;* he *raineth* upon, he *dresseth* the heart, and so causeth it to produce *herbs.* 3. Here is *Gratia saluans,* whereby he crowneth our will and work in the day of our Lord JESUS. *It receiveth blessing from God.* So

Qui viret in foliis, venit a radicibus humor.

The sap of grace which appears green and flourishing in the branches and fruit, comes from the root. Now in all this *Deus non necessitat, sed factl•tat:* God induceth the good to good by alacrity, not enforceth against their wills. *Quoniam probitate coacta,Gloria nulla venit.* For God doth not work upon us, as upon blocks and stones, in all and every respect passive: but converts our wills to will our own conversion.*Qui fecit te sine te, non iustificabit te sine te. Fecit nesc•entem, Iustificat volentem.* He that made thee without thyself, will not justify thee without thyself. (without thy merit indeed, not without thine act). He created thee when thou knewest it not, he doth justify thee with the consent of thy own will. Let this consideration lay us all prostrate before the foot-stool of God, kissing the feet of his mercy, who is the *Beginner and finisher of our faith.* Who hath made the ground good, and increased the number of *herbs* with his holy dew from heaven; *dressed* it with his graces, and promised to reward it with his *blessings.* Thus *By whom:* now *For whom.*

Meet for them who dressed it.

AND is it possible, that man should produce *herbs meet* for the acceptation of God? Hath he not *pure eyes,* which see uncleanness and imperfection in all our works? Is there any man so happy, as to be *justified in his sight?* No; but it pleaseth him to look upon our works in the Crystall glass, *Christ;* and because they are the effects of a true faith in him, to esteem them *meet.* S. *Peter* saith,*This is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.* Do even our sufferings then merit? 〈 in non-Latin alphabet 〉 even this is grace. *To you it is given not only to believe in him, but even to suffer for his sake.* This was none of yours, but given you. And when you have suffered, yet you must truly with *Paul reckon,* that *the afflictions of this present world are not worthy of that high inestimable weight of glory.* There are no works acceptable (*Quae praecedunt instificandum, sed quae sequuntur iustificatum*) which go before Justification, but these that follow it. All of us, as *Luther* was wont to say, have naturally a Pope bred in our bellies; a Mountebank-opinion of our own worth. *Narcissus*-like, we dote upon our own shadows; and think our works acceptable enough to God. If we have prayed, relieved, believed the history of the Gospel, or attentively heard the word, these are works *meet* for God. The Monk had but one hole in his Cell, and though it was in the top, upward to heaven, yet the Devil made a shift to creep in there. The Serpent thrusts in his head often in some crack of our good works. *Luther* paradoxically. 〈◊〉 *•niustitiarum •ere sola causa* 〈◊〉. Almost the only cause of all unrighteousness, is (a too-well conceited) righteousness. We are easily induced to think our selves everyone, as *Simon Magas,* some great man. There must be a dejection of this thought, an annihilation of our own worth; that we can do nothing *meet* for God, or worthy his just acceptance. For *Serdet in distincti••e Iudicis, quod fulget in opinione operantis.* That is often foul in the sentence of the Judge, which shines in the imagination of him that doth it.

But as Physicians say, no man dyes of an ague, or without it: so seldom any soul dyes of pride, or without pride; not merely of pride, for (though that sickness were enough to kill it, yet) it is ever accompanied with some other disease and vicious wickedness; nor without it, for it is so inherent unto man's nature, that pride, if it doth not provoke yet at lest holds the door, whiles any iniquity is doing. Hence flow so many errors, and factions, and singularities.

For as in the body, a raw stomach makes a rheumatic head, & a rheumatic head a raw stomach. So in the soul, an indigested conceit of some good thing in us, makes the head rume of some rheumatic opinion, or mad factious singularity: and this petulant rheum in the brain, keeps the conscience raw still; that the physic of repentance, or good diet of peaceable obedience cannot help it. Let us correct these exorbitant and superfluous conceits, which are like proud flesh upon us; and know, we are able to do nothing of our selves, but God is fain to put even good thoughts in us. And if we do good from him, how good soever it be as from him, yet running through us it gets some pollution.

Neither let us run into the contrary error, as if in a stupid willfulness, what good soever we did, we could not hope that God in *Jesus Christ* would accept it. There is a threshold of despair below to stumble at, as well as a post of high presumption to break our heads at. There is a base dejection, a sordid humility. *Bar•ena* the Jesuit told another of his order; that when the

devil appeared to him one night, out of his profound humility he rose up to meet him, and prayed him to sit down in his chair; for he was more worthy to sit there then he. This did appear a strange kind of dejectedness. Surely I think, a man should by God's word and warrant, take comfort in his well doing, and be cheered in the testimony which a good conscience, on good cause beareth to him. So *David* heartened himself against all the malicious slanders of his his enemies; *O Lord thou knowest mine innocence.* Good works are the necessary and inseparable effects of a true faith. We are by nature all dead in sin, and by sin concluded under death. Our Savior bore for us this death, and by his passion freed us from eternal damnation. It was not enough to scape hell, how shall we get to heaven? Loe, we are clothed with the garment of his righteousness, hung with the Jewels of his merits. So not only hell is escaped by his sufferings, but heaven got by his doings. Why should we then work? what need our gardens stand so full of *herbs?* Good reason. Shall God do so much for us, and shall we do nothing for him, for our selves? If the Lord of a Forest gives me a Tree, it is fit I should be at the cost to cut it down, and bring it home, if I will have it. I cannot say that I deserved the tree; it was another's gift: but my labors must lead me to enjoy that, which was freely given me. Neither, can the conscience have assurance of eternal life, so frankly bestowed in *Christ,* without a good conversation. Faith doth justify, and works do testify that we are justified. In a clock, the finger of the dial makes not the clock to go, but the clock it: yet the finger without shows how the clock goes within. Our external obedience is caused by our inward faith; but that doth manifest how truly the clock of our faith goes. As a man's corporal actions of sleeping, eating, digesting, walking, declare his recovery from sickness, and present health. So his life witnesseth by infallible Symptoms, that the disease and death of sin is mortified in him, and that he hath taken certain hold of eternal life. It is meet then that we should do good works: but all our works are made *meet* and worthy in him that bought us. I will conclude then with that Anthem, made by a sweet singer in our *Israel. Pendemus ate, credimus in te, tendimus, ad te, non nisi per te, Optime Christ.*

AMEN.

THE GARDEN *Or,* A Contemplation *of the* HERBS. *The* THIRD SERMON.

The Song of Solomon. *Chap. 6. Ver.* 2.

My Beloved is gone down into his Garden, to the beds of spices; to feed in the gardens, and to gather Lilies.

AMB. *super* LVC.

Non Virtus est non posse peccare, sed nolle.

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THE GARDEN OR A Contemplation of the Herbs.

THE THIRD SERMON.

HEB. Chap. 6. Vers. 7.

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dressed, receiveth blessing from God.

THat the *Herbs* of our *graces* may be *meet for the dresser;* contentful to GOD, who hath planted, watered, husbanded the *Garden* of our hearts; we will require in them four virtues: *Odor, Taste, Ornament, Medicinal* Virtue.

1. That they have a good *odour.* God is delighted with the smell of our graces. *My Beloved is gone down into his Garden,to the beds of spices, to feed in the gardens, and to gather Lilies.* The virtues of *Christ* are thus principally pleasant; and all our *herbs* only smell sweetly in his *Garden. Because of the savor of thy good ointment,thy name is as ointment poured forth, therefore do the Virgins love thee.* This savor is sweetly acceptable in the nostrils of God. *All thy garments smell of Myrrh,Aloes, and Cassia:* It is his righteousness, that gives all our *herbs* a good *odour:* and in him it pleaseth God to judge our works sweet. When *Noah* had built an *Altar,* and sacrificed *burnt offerings on it, the Lord smelled a sweet savor and said, I will not again curse the ground anymore for man's sake.Myrrh* and *Frankincense* were two of the oblations, which the *Wise*-men offered to CHRIST being an Infant.

Tres Reges, regum Regitria dona tulerunt:

Myrrham homini, vncto aurū, thura dedere Deo.

Tutriafac itidem dones pia munera Christo,

Muneribus gratus si cupis esse tuis.

Pro myrrha lacrymas, pro auro cor porridge purum,

Pro thure, ex humili pectore funde preces.

Three kings to the great King three offerings bring,

Incense for God, Myrrh for man, gold for king.

Thy Incense be the hands a white soul rears.

For gold give a pure heart, for myrrh drop tears.

The way to make our herbs smell sweetly, is first to purge our *garden* of weeds. For if sin be fostered in our hearts, all our works will be abominated. God heareth not the prayers of the wicked.*If ye will walk contrary to me,* saith the Lord, *I will bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors.* But being adopted by grace in Christ, and sanctified to holiness, our good works smell sweetly, *Phil.* 4.*I have received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to*

God. It seems, GOD highly esteems the *herb Charity* in our gardens. He that serveth the Lord, shall *smell as Lebanon:he shall grow as the Vine, and his sent shall be as the wine of Lebanon.*

Man is naturally delighted with pleasant savors, and abhors noisome and stinking smells. But our God hath purer nostrils, and cannot abide the polluted heaps of iniquities. The Idle man is a standing pit; and hath an ill-savor'd smell, an ill-favored sight. The drunkard is like a bog, a fog, a fen of evil vapors: God cannot abide him. Your covetous wretch is like a dunghill; there is nothing but rottenness and infection in him. *Omnis malitia eructat fumum.* All wickedness belcheth forth an evil savor. Wonder you, if God refuse to dwell with the Usurer, Swearer, Idolater, Adulterer? There is a poison of lust, a leprosy of putrefaction in them: no carryon is so odious to man, as man's impieties are to God. Yea the very oblations of defiled hands stink in his presence.*He that sacrificeth a Lamb, is as if he cut off a dogs neck, &c.* As if *Ass a foetida* was the only supply of their gardens. But good *herbs* give a double savor: one outward to man, another inward to God. The sweet smoke of a holy sacrifice, like a subtle air, riseth up to heaven; and is with God before man sees or smells it. It also cheers the hearts of Christians, to behold Christian works. Reverence to the Word, hallowing the Sabbaths, relieving the poor, deeds of mercy, pity, piety, give a delightful sent: solacing the souls of the Saints, and pleasing him that made them both men and Saints. Therefore *Hearken unto me, ye holy children,and bud forth as a Rose growing by the brook of the field. Give ye a sweet savor, as frankincense, and flourish as a Lily, send forth a smell, sing a song of praise, and bless the Lord in all his works.*

2. That they *taste* well. Many a flower hath a sweet smell, but not so wholesome a taste. Your Pharisaical prayers and alms smelt sweetly in the vulgar nostrils: *taste* them, and they were but rue, or rather worm-wood. When the Pharisee saw the Publican in the lower part of the Temple, standing as it were in the Belfry; he could cry, Foh this Publican: but when they were both *tasted,* by his palate that could judge, the Publican hath an *herb* in his bosom, and the Pharisee but a gay, gorgeous, stinking weed. The *herbs,* that the Passover were eaten with, were sour: yet they were enjoined with sweet bread. Sour they might be, but they were wholesome. *Herbs* have not only their *savor,* but their nutriment. *He causeth the grass to grow for the cattle,and herb for the service of man: that he may bring food out of the earth.* Herbs thē are food, and have an alimentall virtue. So we may both with the *herbs* of charity feed men's bodies, and with the *herbs* of piety feed their souls. A good life is a good sallet: and in the second place to precepts, are usefully necessary good examples. The blood of Martyrs is said to have nourished the Church. The patience of the Saints, in the hottest extremity of their afflictions, even when the flames of death hath clipped them in their arms; hath been no less then a kindly nourishment to many men's faith. It is expounded by an universal consent of Divines, that one of those 3. feedings, which Christ imposed on *Peter,* is *Pasce exemplo;* let thy life feed them. Blessed *Gardens* that yield *herbs,* like *Jotham's vine,* that *cheare the heart of both God and man.* The Poets fain'd, that *Nectar* & *Ambrosia* were the food of their God's. *Jupiter Ambrosia satur est, est Nectare plenus.* But the true God's diet, is the virtues of his Saints, wherewith he promiseth to *sup,* when he comes into their hearts. Faith, love, patience, meekness, honesty; these dishes are his dainties.

If thou wouldest make Christ good cheare in the parlor of thy conscience, bring him the *herbs* of obedience. Do not say, I would have been as kind and liberal to my Savior as the best, had I lived in those days, when he blessed the world with his bodily presence. But now I may say with *Mary Magdalene: They have taken away the Lord,and I know not where to find him.* Damn not thyself with excuses. Wheresoever his Church is, there is he; exercise thy piety. Wheresoever his members are, there is he; exercise thy charity. Thou art very niggardly, if thou wilt not afford him a sallet, a dinner of *herbs.* Yet, saith *Solomon, A dinner of green herbs with love, is better then a fat Ox with hatred.*

3. That they be fit to *adorn. Herbs* and flowers have not only their use in pleasing the nostrils, and the palate, but the eye also. They give delight to all those three senses. Good works are the beauty of a house, and a better sight then fresh *herbs* strewed in the windows. The Chamber, where Christ would eat his Passover, was trimmed: and the Palace of our Princely *Solomon is paved With Love of the daughters of Jerusalem.*

There is no ornature in the World like good deeds: no hanging of Tapestry, or Arrase, comes near it. A stately building where an Idolater dwells, is but a gaudy coat to a Sodom-apple. When you see an Oppressor raising a great house from the ruins of many less; depopulating a Country to make up one Family; building his Parlours with extortion, and cementing his walls with the mortar of blood: you say, there is a foul Minotaur in a fair Labyrinth. Be a man dead, it is a foolish hope to rear immortality with a few senseless stones. Perhaps the Passenger will be hereby occasioned, to comment upon his bad life; and to discourse to his company the long enumeration of such a man's vices. So a perpetual succession of infamy answers his gay sepulcher: and it had been better for him, to have been utterly inglorious, then inexcusably infamous. The best report, that can be drawn from him, is but this. Here lies a fair Tomb, and a foul carcase in it.

These things do neither honest a man living, nor honor him dead. Good works are the best ornaments, the most lasting monuments. They become the house wherein thy soul dwelleth, whiles it dwells there: and bless thy memory, when those two are parted. A good life is man's best monument: and that Epitaph shall last, as if it were written with a pen of iron, and claw of a Diamond; which is made up of virtuous actions. Good *herbs* beautify more then dead stones. Wheresoever thou shalt be buried, obscurity shall not swallow thee. Every good heart that knew thee is thy Tomb; and every tongue writes happy Epitaphs on thy memorial. Thus height up your souls with a treasure of good works. Let your *herbs* smell sweetly, let them taste cheerfully; let them adorn beauteously. So God's palate, his nostrils, his sight shall be well pleased.

4. That they be *medicinal;* and serve not only as Antidotes to prevent, but as medicaments to cure the souls infirmities. The poor man's physic lies in his Garden: the good soul can fetch an *herb* from his heart (of God's planting there) that can help him. *Pliny* writes of a certain herb, which he calls *Theligonum;* we in English, *The grace of God.* A happy *herb,* and worthy to stand in the first place, as chief of the garden. For it is the principal, and (as it were) the *Genus* of all the rest. We may say of it, as some write of the *Carduus benedictus,* or *Holy-thistle;* that it is *herba omnimorbia;* an *herb* of such virtue, that it can cure all diseases. This may heal

a man, who is otherwise *nullis medicabilis herbis.* Wretched men, that are without this *herb, The grace of God,* in their gardens.

Hyssop and Humility.

IS a man tempted to *pride?* and that is a saucy sin, ever busy among good works, like a *Judas* among the Apostles: let him look into this *Garden* for *Hyssop, Humility* of Spirit. Of which *herb* it is written.

Est humilis, petrae{que} suis radicibus haeret.

Let him be taught by this *herb,* to annihilate his own worth, and to cleave to the Rock, whereout he grows, and whereof he is upholden, JESUS CHRIST. Or let him produce the Camomile, which smells the sweeter, the more it is trodden on. *Humility* is a gracious *herb,* and allays the wrath of God; whereas pride provokes it. It is recorded of an english king, *Edward* the first, that being exceeding angry with a servant of his, in the sport of hawking, he threatened him sharply. The gentleman answered, it was well there was a river between them. Hereat the King more incensed, spur'd his horse into the depth of the River, not without extreme danger of his life; the water being deep, and the banks too steep and high for his ascending. Yet at last recovering land, with his sword drawn, he pursues the servant; who rode as fast from him. But finding himself too ill-hors'd, to out-ride the angry King; he rained, lighted, and on his knees exposed his neck to the blow of the kings sword. The King no sooner saw this, but he put up his sword, and would not touch him. A dangerous water could not with-hold him from violence; yet his servants submission did soon pacify him. Whiles man flies stubbornly from God, he that *rides upon the wings of the wind,* posts after him with the sword of vengeance drawn. But when dust and ashes humbles himself, and stands to his mercy, the wrath of God is soon appeased.

This Camomile or *Hyssop* grows very low: *Humbleness* roots downward, yet no *herb* hath so high branches. We say, that proud men have high minds: they have not. For their minds only aspire to some earthly honors, which are but low shrubs indeed. The humble man aspires to heaven, and to be great in the eternal Kings favor; and this is the true, but good height of mind. His desires have a high aim, though their dwelling be in the vale of an *humble* heart. There are engines, that raise water to fall, that it may rise the higher. A lowly heart, by abasing it self in the sight of God and men, doth mount all the other graces of the soul as high as heaven; and the eye of mercy accepts them. Pride is a stinking weed; and though it be gay and garish, is but like the Horse-flower. In the field it is of glorious show: crop it, and you cannot endure the savor. At the best, the proud man is but like the bird of Paradise, or the Ostrich; his feathers are more worth then his body. Let not thy *Garden* be without this *herb Humility.* It may be least respected with men; and among other *herbs* overlooked; but most acceptable to God. *Respexit humilitatem ancillae suae,* sings the *Virgin* MARY. *He had regard to the lowliness of his hand-maiden.* It shall not want a good remembrance, a good recompense. For the last, the least, and the lowest may come to be the first, the greatest, and the highest. This is a necessary *herb.*

Bulapathum. The herb Patience.

IS a man, through multitude of troubles, almost wrought to impatience; and to repine at the providence of GOD; that disposeth no more ease? Let him fetch an *herb* out of the *Garden* to cure this malady; *Bulapathum,* the *herb Patience.* The Adamant serves not for all seas; but *Patience* is good for all estates. God's purpose cannot be eluded with impatience: and man under his hand, is like a bird in a net; the more he struggles, the faster he is. Impatience regards not the highest but secondary causes: and so bites the stone instead of the thrower. If our inferior strike us, we treble revenge. If an equal, we requite it. If a superior, we repine not: or if we mutter, yet not utter our discontent. Think whose hand strikes: it is God's. Whether by a Pleurisy, or a Fever, or a Sword, or what ever other instrument. The blow was his, whatsoever was the weapon. And this wound will not be cured, unless by applying the herb *Patience.*

The good man hath such a hand over fortune; knowing who guides and disposeth all events; that no miseries, though they be sudden as well as sharp, can vn-heart him. If he must die, he goes breast to breast with virtue. If his life must tarry a further succession of miseries, he makes absent joys present, wants plenitudes; a•d beguiles calamity, as good company does the way, by *Patience.A certain man drew a bow at a venture, and smote the King of Israel between the joints of the harness.* The man shot at random, or as the *Hebrew* hath it, *in his simplicity;* but God directed the arrow to strike *Ahab.* So *David* spake of *Shimei. Let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite good for his cursing this day.* Consider we not so much, how unjust man is that giveth the wrong; as how just God is that guideth it. *Non venit sine merito, quia Deus est iustus: nec erit sine commodo, quia Deus est bonus.* It comes not without our desert, for God is just: nor shall be without our profit, for God is merciful. God hath an *herb,* which he often puts into his children's sallet; that is Rue: and man's *herb* wherewith he eats it, must be *Lapathum, Patience.*

This Rue is affliction; which hath a profitable effect in those that quietly digest it. Of all the *herbs* in the garden, only Rue is the *herb* of grace. How much virtue is wrought in the soul by this bitter plant! It is held by some a sickness: it is rather Physic: a sharp and short medicine, that bringeth with it much and long health. This, if they will needs have it a sickness, may be compared to the Ague. The Ague shakes a man worse then another disease, that is mortal. At last it gives 〈◊〉 a kind farewell, and says, I have purged thy choler, and made thee healthful; by consuming and spending out that humor, which would have endangered thy life. Affliction in the taste is often more bitter, then a judgment that kills outright: but at last it tells the soul, I have purged away thy foulness, wrought out thy Justs, and left there a sound man. So the good Physician procureth to his Patient a gentle Ague, that he may cure him of a more dangerous disease. *Vt curet spasmum, procurat febrim.* Christ our best Physician deals a little roughly with us, that he may set us straight. And howsoever the Fever of affliction disquiet us a while, we shall sing in the conclusion with the *Psalmist.It is good for me that I have been afflicted; that I might learn thy statutes.*

Saepe facit Deus opus quod non est sum; vt faciat opus quod est suum. GOD by a work that is none of his, effecteth a work in us that is his. He molests us with some vexations, as he did *Job;*

which is Satan's work immediately, not his; that thereby he might bring us to patience and obedience, which is his work immediately and wholly, not Satan's. *So we are chastened of the Lord, that we might not be condemned with the world.*

Bees are drowned in honey, but live in vinegar, and good men grow the better affected, the more they are afflicted. The poor man for his ague, goes to his garden, and plucks up thyme. The remedy for this spiritual sever, is true, but sensible patience. Men should feel God's strokes, and so bear them. It is dispraiseable, either to be senseless or fenceless. Not to know we are stricken, or not to take the blows on the target of *Patience.*

Many can lament the effects, but not the cause: and sorrow that God grieves them, not that they grieve God. They are angry with heaven, for being angry with them. They with heaven for justice, that is angry with them for injustice. But *Maereamus, quod mereamur paenam.* Let not the punishment, but the cause of it, make thy soul sorrowful. Know thou art whipped for thy faults; and apply to the prints the herb *Patience.*

Hearts-case, and spiritual joy.

DOth sorrow and anguish cast down a man's heart, and may he complain, that *his soul is disquieted within him?* Let him fetch an *herb* out of this *Garden,* called *Heartsease;* an inward joy which the holy *Ghost* worketh in him. Though *all the days of the afflicted be evil,yet a merry heart is a continual feast.* This is Heaven upon earth. *Rom.* 14.*Peace of conscience, and joy of the holy Ghost.* His conscience is assured of peace with God, of reconciliation in the blood of JESUS; and that his soul is wrapped up in the bundle of life.

This may be well called *Hearts-ease:* it is a holy, a happy *herb* to comfort the spirits. When worldly joys, either (like *Rachel's* children) are not, or (like *Eli's*) are rebellious, there is *Heartsease* in this *Garden,* that shall cheare him against all sorrows, certainty of God's fauo•r. Let the world frown, and all things in it run cross to the grain of our minds; yet *with thee, O Lord, is mercy and plentiful redemption.* And, if nobody else, yet *God will be still good to Israel, even to those that are of a pure heart.* Those which we call penal evils, are either past, present, or to come: and they cause in the soul, sorrow, pain, fear. Evils past sorrow, present pain, future fear. Here is *Hearts-ease* for all these. Miseries past are solaced, because God hath turned them to our good; and we are made the better, by once being worse. Miseries present find mitigation: and the infinite comfort that is with us, within us, sweetens the finite bitterness that is without us. Miseries future are to us contingent: they are uncertain, but our strength is certain; God. *Noui in quem credidi: I know whom I have trusted.* Here is abundant ease to the *heart.*

Balsamum, or Faith.

HAth the heart got a green wound, by committing some offense against God? for actual iniquity makes a gash in the soul. The good man runs for *Balsamum,* and stancheth the blood: *Faith* in the promises of Jesus Christ. He knows there is *Balm at Gilead, and there are Physicians there:and therefore the health* of his soul may easily be *recovered.* He is sure, that if the blood of Christ be applied, it will soon stanch the blood of his conscience, and keep him from

bleeding to death: and that the wounds of his Savior will cure the wounds of his soul. And though this virtual healing *herb* be in God's own *Garden,* yet he hath a *key* to open it, *prayer:* and a hand to take it out, and to lay it on his sores, *faith.* This is a sovereign *herb;* and indeed so sovereign, that there is no *herb* good to us, without it. It may be called *Panaceas;* which Physicians say is an *herb* for all manner of diseases: and is indeed the principal *herb* of grace; for it adorns the soul with all the merits and righteousness of JESUS CHRIST.

Saint John's-wort, or Charity.

DOth the world, through sweetness of gain, that comes a little too fast upon a man, begin to carry away his heart to covetousness? Let him look in this *Garden* for the *herb,* called *Saint-John's-wort, Charity,* and brotherly love. It is called *S. John's. herb* not improperly: for he spent a whole *Epistle* in commending to us this grace; and often inculcated; *Little children, love one another.* And he further teacheth, that this *love* must be actual. *For he that hath this worlds goods,and seeth his brother hath need, and shutteth up his cowels of compassion from him, how dwelleth the love of God in him?* He hath no such *herb,* as *Saint-John's-wort* in his garden. The good Christian considers, that he hath the goods of this world, to do good in this world. And that his riches are called *Bona,* Goods; *Non quod faciant bonum, sed vnde faciat bonum;* not that they make him a good man, but give him means to do good to others.

He learns a Maxim of Christ from the world; which the world teacheth, but followeth not; that is, to make sure as much wealth as he can: as if it were madness, to leave those goods behind him, which he may carry with him. This policy we all confess good; but fail in the consecution. The world thinks, that this assurance is got by purchasing great revenues, or by locking up gold in a coffer. The Christian likes well to save what he can; but he thinks this is not the way to do it. He considers, that the richest hoarder leaves all behind him; and carries nothing but a windingsheet to his grave. But he finds out this policy in the Scriptures; as *David* was resolved of his doubt in the *Sanctuary:* that what he charitably gives alive, he shall carry with him dead; and so resolves to give much, that he may keep much. Therefore what he must loose by keeping, he will keep by loosing: and so proves richer under ground, then ere he was above it. The poor man's hand he sees, to be Christ's treasury: there he hoards up; knowing it shall be surely kept, and safely returned him. His Garden shall stand full with *Saint-John's-wort;* and *Charity* is his *herb,* to cure all the sores of covetousness.

Penny-royal, and Content,

DOth poverty fasten her sharp teeth in a man's sides and cannot all his good industry keep want from his family? Let him come to this *Garden* for a little *Penny-royal, Content.* This will teach him to think, that God who feeds the Ravens, and clothes the Lilies, will not suffer him to lack food and raiment. The birds of the air neither plow nor sow, yet he never sees them lie dead in his way for want of provision. They sleep, and sing, and fly, and play, and lack not. He gathers hence infallibly, that God will bless his honest endeavours: and whiles he is sure of God's benediction, he thinks his *Penny royal,* his poor estate rich. No man is so happy as to have all things; and none so miserable as not to have some. He knows he hath some;

and that of the best riches: therefore resolveth to enjoy them, and to want the rest with *Content.* He that hath this *herb* in his garden, *Penny-royal,* contentation of heart; be he never so poor, is very rich.

Agnus castus, and Continence.

DOth the rebellious flesh, upon a little indulgence, grow wanton; and would concupiscence enkindle the fire of lust? The good soul hath in this *Garden,* an *herb* called, *Agnus castus,* the chaste *herb;* and good store of Lettuce: which Physicians say, cool this natural intemperate heat. His *Agnus castus* & *Lettuce,* are *Prayer* and *Fasting.* He knows, that if this kind of devil get possession of the heart, it *goes not out but by Prayer and fasting.* It is fasting spettle, that must kill that Serpent. Mistress *Venus* dwells at the sign of the Iuy-bush: and where the belly is made a barrel, stuffed with delicious meats, and heating drinks, the concupiscence will be luxurious of turpitudes. *Sine Cerere & Baccho friget Venus.* Venerie will freeze, if wine and junkets do not make her a fire. Lust will starve, if flesh-pampering shall not get her a stomach. Where there is thin diet, and clean teeth, there will follow *Chastity.*

Barly-water, or Cool-anger.

DOth the heat of anger boil in a man's heart; and enrageth him to some violent and precipitate courses? Let him extract from this garden the juice of many cooling *herbs;* and among the rest a drink of *Barly*-water; a Tysan of *Meekness,* to cool this fire. He that hath proceeded to anger, is a man: he that hath not proceeded to sinful, harmful anger, is a Christian, *Iras•i hominis, i•iurtam non facere Christiani.* The most loving man will chide his friend sweetly; and he that doth not, *hates him in his heart. Sic vigelit tolerantia, vt non dormiat disciplina.* But he will not be transported with anger, to the loss of his friends, of himself. He considers, that God is *provoked every day, yet is long suffering, & of great goodness.* He hears that others speak ill of him: he judgeth not without certain knowledge. Knowing, he suffers not himself abused. It were silliness to believe all; sullenness to believe none. The wrong done to God and a good conscience must move him.

Non patitur ludum fama, fides, oculus.

A man's name, his faith, and his eye must not be jested withal. Yet when he is most angry, he recollects himself, and claps upon his heat a Tysan of *meekness.*

Parsley, or Frugality.

DEclines a man's estate in this world, as if his hand had scattered too lavishly? There is an *herb* in this *Garden;* let him for a while feed on it: *Parsley, Parsimony.* Hereon he will abridge himself of some superfluities: and remember, that moderate fare is better then a whole College of Physicians. He will wear good clothes, and never better; knowing there is no degree beyond decency. It was for *Pompey* to wear as rich a scarfe about his leg, as other Princes wore on their heads. But the *frugal* man can clothe himself all over decently, with half the cost, that one of our gallant *Pompeyes* caseth his leg. He that would not want long, let him practice to want somewhat, before he extremely needs. I have read of an English Martyr, that being put into a prison at Canterbury, tried (when she had liberty of better

fare) to live on a spare diet; as preparing and prearming herself with ability to brook it, when necessity should put her to it. *Frugality* puts but three fingers into the purse at once: Prodigality scatters it by heaps and handfuls. It is reported, that *Caesar's* host lived a long time at *Dyrrhachium* with Coleworts: whereof arose the *Proverb, Lapsana viuere,* to live sparingly. That stock lasts, that is neither hoarded miserably, nor dealt out indiscreetly. We sow the furrow, not by the sack, but by the handful. The wise man knows, it is better looking through a poor lattice-window, then through an iron grate. And though he will lend what he may, he will not borrow till he must need.

Liver-wort, or Peaceable love.

IS a man sick in his *liver,* by accession of some distemperature? Doth his charity and love to some neighbors, for their malignancy against him, fail and faint in his heart? For they say, *Cogit amare Iecur.* I stand not here on the distinction betwixt *Amare* and *Diligere.* Then let him step to this *Garden,* for some *Iecuraria;* we call it *Liver-wort.* He asks of his heart for his old love, his wonted amity: if his reason answer, that the persecutions of such and such calumnies have fled her into another country; he is not at quiet, till affection fetch it home again. He thinks, that night he sleeps without Charity in his bosom, his pillow is harder then *Jacob's* was at *Bethel.* If carnal respects can draw him to love his friend for his profit, or his kinsman for blood: he will much more love a Christian for his Fathers sake, for his own sake.

There is a story (nothing worth but for the moral) of a great King, that married his daughter to a poor Gentleman, that loved her But his grant had a condition annexed to it, that whensoever the Gentleman's left side looked black, or he lost his wedding ring, he should not only loose his Wife, but his life. One day pursuing his sports, he fell into a quarrel; where (at once) he received a bruise on his left breast, and lost his ring in the scuffing. The tumult over, he perceived the danger, whereinto his own heedlessness had brought him; and in bitterness of soul shed many tears. In his sorrow, he spied a book, which opening, he found therein his ring again; and the first words he read, were a medicine for a bruised side. It directed him three *herbs,* whereof a plaster applied should not fail to heal him. He did so; was cured; was secured.

The application is this. The great King of heaven marries to man, poor man, his own daughter, *Mercy,* and everlasting kindness: But threatens him, that his side must not look black; his heart must not be polluted with spiritual adulteries: nor must he loose his wedding ring, love to God and his Saints: l••• he forset both God's mercy, and his own salvation. Man in the pursive of worldly affairs, quarrels with his neighbors, and sc•ffles with contention. So his heart takes a bruise, and looks black with hatred. And *Charity* his wedding ring is lost, in these willful turbulencies and vexations. What should he do but mourn? Loe, God in his goodness, directs him to a book, the holy Gospel. There the *Spirit* helps him to his ring again, his former love; and to heal his bruise, prescribes him three herbs.

First *Rue,* or herb of grace, which is repentance this teacheth him to sorrow for his strife and emulation; and purgeth away the bruised blood.

The second is the ⟨◊⟩ *deluce,* Thankfulness: he considers how infinitely God hath loved him; therefore he must needs love God, and in him his. *Beatus qui amat te, & amicum in te, & inimicum propter te.* He ⟨◊⟩ it impossible, to love him he *hath not seen,* and to hate his *Image, which he hath seen.*

The third, ⟨◊⟩, which will grow the faster for injuries. Many wrongs hereafter shall not put him out of charity. A good plaster of these *herbs* will draw his bosom white again. And when it is so, let him use *Iecurarta, L••er-wort;* a continual application of love to his heart: that he keeping his ring of faith sure from loosing; and his breast from the self-procured blows of contention; he may hold also his wife forever; that beautiful daughter of the King, God's eternal mercy.

Lily, or Pureness of heart.

DOth a man perceive his heart a little beguiled with o•temptation, and desires he to seem better then he is? And how easily is man won, to answer his commenders speculation? Let him fetch the *Lily, pureness of heart;* which is an herb of grace, growing in the humble valley of a meek spirit; yet is white, and lovely. He knows, God can unmask the vizarded face, and turn the inside outward. If a man be a *Herod* within, and a *John* without: a wicked Politician in a ruffe of Precisian-set; God can distinguish him. There are too many of these, that stand up in the fabric like Pyramids: it were better for us, for themselves, if they were but good honest pillars. Plain-dealing, is a good plain song, and makes better music, then a forced squeaking treble, that troubles us all with •ouelties. Shallow honesty is more commendable, then the profound quick-sands of subtlety: and one leaf of the Plane-tree, is better then many handfuls of the pricking Holly. *They search out iniquities, they accomplish a diligent search:both the inward thought of everyone of them, and the heart is deep.* But when God shall wound them with his arrow, *They shall make their tongue fall upon themselves.* Such a man's own wit shall snare him; and he shall sing, or rather sigh, *Ingenio perii.* They are glad of Christ's Cross; not to suffer for it, but to enjoy plenitude of riches by it: And so, like many in great Funerals, rejoice to be mour•ers; that they may get some of the blacks. Put them to no charges, and they'll make you believe, they are strongly, strangely religious. But, 2. *Sam.* 24. Shall we *offer burnt sacrifices to the Lord our* GOD *of that which cost us nothing?* Christ compares this man to *a painted sepulcher. Sepulchrum quasi semi-pulchrum,* saith one. *Extra nitidum, intus foetidum.* But let them be the men they seem; and not nettles in the midst of a rose-cake. The good great man, though he be able securely to do much mischief; regards more the sins indignity, then his own indemnity.

Enula campa•a, or Obedience.

PErhaps evil example hath suddenly, and, without provided consideration, led a man into evil. Let him run to this *Garden* for *Enulaeampana.* This *herb* is that Christ enjoined us. *Search the Scriptures;* adhere to the word of the Lord. This shall give decision of all doubts: and teach thee what path to fly, what way to take. It is given of this *herb. Enula campana reddit praecordia sana.* It is true of our constant cleaving to the word; that it shall purge the heart of

what corruption soever bad precedents have put into it. Of all the *herbs* in thy *Garden* loose not this. Forego not the *Sword of the Spirit:* it is thy best weapon.

Heart-wort, or Affiance in God's promises.

IT may be, sorrow of heart for sins hath cast a man down; and he is swallowed up of too much heaviness. There is an *herb* to comfort him, called, *Heart-wort;* affiance in the merciful promises of God: past to him by Word, Oath, Seal, Scriptures, Sacraments,: and therefore infallible. *At what time soever* what sinner soever *repents* of what sin soever, *God will put all his wickedness out of his remembrance.* He will not let that promise fall to the ground, but meets it with peace and joy. *Blessed are they that mourn, for they shall be comforted.* He believes that his wet seed time shall have a glad harvest:*for they that sow in tears, shall reap in joy.* He persuades himself, that the days of mourning will pass over, as the wind blows over the rain; and then *God will wipe away all tears from his eyes,* with the hand of mercy. This confidence, in the midst of all sorrows, is his *Heart-wort.*

Hyacinth, or Following Christ.

SAy that the Christian hath met with some guilded pill of corruption; some poisonous doctrine, yet plausible to flesh and blood. Let him search this *Garden* for *Hyacinth,* or *So•sequium,* Tornesol: an *herb,* that duly and obediently follows the Sun. Do thou follow the *Sun of righteousness:* and let his bright beams guide thy course: who hath promised to teach all those, that with an humble heart, and earnest prayer seek it at his hands. Follow the Sun, and he will bring thee where he is, to heaven, at the right hand of his Father. Let no wandering Planet err thee; but adhere to the Sun with a faithful imitation.

Care-•way.

IF worldly troubles come too fast upon a man; he hath an *herb* called *Caraway.* Not that he bequeaths himself to a supine negligence, as if God would fill his house with provision, while he sits and sings care away. But as he is free from idleness, so also from distrust. He considers the Ravens and Lilies; and knows, that the Lord is the *Preserver of men,* as well as of Fowls and flowers: that he respects man above those, and his own above other men. Therefore he throws all his cares upon God; as if they were too heavy a lode for himself. Solicitous thoughtfulness can give him no hurt, but this *herb Caraway* shall easily cure it.

Holy Thi•tle, or good Resolution.

Yield that he is pressed with injuries; as who will *live godly in Christ, and shall not suffer persecution!* He is oppressed by force or fraud, might or subtlety; and cannot help himself. He hath a good *herb* in this *Garden,* called *Carduus Benedictus, Holy thistle:* a godly resolution, that through many miseries he must enter heaven. He rests himself on God; and rather wisheth his harmlessness should suffer, then himself not to give passive and patient obedience to lawful authority. *Our God whom we serve is able to deliver us from the burning fiery furnace,and he will deliver us out of thine hand, O King. But if not; be it known to thee, O King, that, we will not serve thy gods, nor worship thy golden Image.*

There are many other *herbs* in this *garden:* as if he be to deal with crafty adversaries, let him fetch some *Sage,* honest policy; and such as may stand with an untouched conscience. For Christ gave us this prohibition, to be *wise as Serpents;* though withal a cohibition, that we be *harmless as Doves.* If he be tempted to ebriety, he hath in this *Garden, Coleworts;* moderate abstinence. *Matthiolus* on the preface of *Dioscorides* notes such a natural enmity betwixt this *herb* and drunkenness: that if you plant *Colewort* near to the roots of the Vine, of it self it flieth from them. But I excuse myself.

Non ego cunct a meis amplecti versibus opto.

I would not leave nothing unsaid. Thus I have walked you through a sacred *Garden* of many gracious *herbs:* happy souls thus planted. I will stay you no longer, then to hear your blessing.

It receiveth blessing from God.

THe *Reward* gives a happy conclusion to this good *ground.* So it pleaseth the Lord to accept our labors, that he will reward them; not after our own merit, for that is not an atom; but after his own mercy, which exceeds heaven and earth. Receive this *blessing* with a thankful heart; thou hast not earn'd it. It is objected, that here it is said, their *works are meet for God,* therefore deserve this *blessing.* And *Wisd.* 3.*God proved them, and found them meet for himself;* as if they could stand God's trial. And *Paul* exhorts us to *walk worthy of the vocation,wherewith we are called.* I answer, *Deus coronat don• sua, non merit a nostra.* God rewards his own works, not our worth. It is given, *Non meritis operantis, sed miseratione donantis:* not for the deserts of the doer, but for the mercy of the giver. *Datur operatoribus, non pro operibus.* Luke *chap. 12. Verse* 32.*It is my Fathers will to give you a kingdom.*

Do we good? from whom is it? doth not God work in us to will and to do? Thou hast done well: be comforted; be not proud. It was God's work, not thine. *Omnia merita Dei dona sunt: & it a homo propter ipsa magis Deo debitor est, quam Deus homini.* All our good works are God's gifts: and therefore man is more beholding to God for them, then God to man. If in this *Garden* any good *herb* spring over the wall, and saucily challenge to i• self a prerogative of merit; deal with it, as the Gardener with superfluous branches; prune it off. Or as *Tor quatus* with his over-venturous son; cut it short with the sword of the Spirit, for daring beyond the Commission. Our Adversaries oppose this truth very violently, both in the Schools, and in the Pulpits: but come they to their deathbeds, to argue it between God and their own souls; then grace and grace alone; mercy and only mercy; JESUS and none but JESUS.

And this even their great Bell-weather is forced to acknowledge.*Propter incert it udinem propriae iustitiae, & periculum inanis gloriae, tutissimum est fiduciam totam in sola Dei misericordia & benignitate repo•ere.* I will translate his words truly. *By reason of the uncertainty of our own righteousness, and the danger of vain glory; the sa•est course is to put our whole trust and confidence in in the only favor and mercy of God.* But perhaps *Bellarmine* spoke this as a mere Jesuit; and now made Papable, he be willing to recant and unsay it.

This *blessing* then comes not for the *Grounds* merit, but for the *Dressers* mercy. It is said, *Gen.* 6. tht God would destroy the World with a flood, *Because the imaginations of man's heart were only evil continually.* And *Gen.* 8. it is said, that GOD will no more curse and destroy the ground for man's sake; *because the imaginations of his heart are only evil from his youth.* The same reason that is alleged, why God will not spare the world, is also alleged why God will spare the world.

It serves plentifully to demonstrate, that not for man's merit, but for God's mercy, confusion is withholden.*I am the Lord, I change not. Therefore ye sons of Jacob are not consumed.*

It receiveth.

Such is the immense goodness of God, that he will add grace to grace, and when he hath shown mercy, he will show more mercy. As if he expected no other argument of future bounty, but his former bounty. *Whom he did predestinate, them also he called: and whom he called,them also he justified: and whom he justified, them he also glorified.* Man is to be considered in a four-fold estate. *Confectionis, Infectionis, Refectionis, Perfectionis.* First, God made him happy, without misery, without iniquity. *God hath made man upright: but they have sought out many inventions.* If a glorious heaven above him, a fruitful earth under him, serviceable creatures about him, could give him solace and felicity, he was not scanted. Here is man's first draught of God's bounty; his original state. 2. Then man fell from holiness, and so from happiness; and lost the favor of the Creator, with the good of the creature: that a general curse fell on the earth for his sake. Loe, now he lies weltering in his gore, who shall heal him, who shall revive him? God promised him a Savior, and kept his word. Look on his own only Son hanging, bleeding, dying on an accursed Cross. 3. A Redeemer is come; what is man the better for it, that hath no power to believe on him? Faith he hath none, but what God must put into him. Again, Lord help: let us *receive* yet a third mercy: make us believers, or we are never the better. We had as good have no Savior, as not to have him our Savior: and ours he cannot be, unless the Lord make us his. 4. Lastly the Lord gives us Faith: and so we shall *receive* a happiness by this believed Savior, better then ever our first creation gave us: a kingdom; a kingdom of life; an eternal kingdom of life; that can never be taken from us. Thus we are still *receivers,* and God is the giver. *We receive blessing from God.*

Blessing.

THis word is of a great latitude. What good is there, which will not be brought within this compass? This *blessing* hath a double extent. There is *Beatitudo viae,* and *Beatitudo Patriae.* A *blessing* of the *way,* and a *blessing* of the *Country:* one of *grace,* the other of *glory.* The former is either outward, or inward.

1 *Outward,* Psal. 132.*I will abundantly bless her proutsion:* I will satisfy her poor with bread. *Deut.* 28. Blessed in the field, blessed in the city. The fruits of thy body, of thy ground, of thy cattle shall be blessed. Thy basket, thy store; thy going out, and coming in shall be blessed. *Which things do often come to the godly even on earth, and that in abundance. For as all have not riches, that exceedingly love them: so many have them, that do not much care for them. Wealth is like a woman; the more courted, the further off.*

2 Inward. The godly on earth is (as it were) in the suburbs of heaven; whose *kingdom consists, not in meat and drink, but righteousness, peace of conscience, and joy of the holy Ghost.* Could his life be as full of sorrows, as ever *Lazarus* was full of sores, yet he is *blessed.* The Sun-shine of mercy is still upon him; and the *blessing* of GOD makes him rich. Let the air thunder, and the earth quake, and hell roar; yet *He that walketh uprightly,walketh surely. Qui vadit plane, vadit sane.* I have read it storied of a young Virgin, that at a great Princes hands had the choice of three vessels. One whereof should be freely given her, even that she should choose. The first was a vessel of gold, richly wrought, and set with precious stones; and on it written. Who chooseth me shall have what he deserveth. The second was of silver. superscribed thus. Who chooseth me shall have what nature desireth. The third was of lead; whose motto was this. Who chooseth me, shall have what God hath disposed. The former pleased her eye well, but not her understanding. It offered what she deserved. She knew, that was just nothing: therefore refused it. The second considered, offered what Nature desires. She thought that could be no solid good; for Nature desires such things as please the carnal lust. This she also refused. The third had a course outside, but the sentence pleased her well; offering what God had disposed. So she faithfully put her self upon God's ordinance, and chose that. This Virginis man's soul. The golden vessel is the worlds riches; contentf•ll to an avarice eye. Too many choose this: but being opened, it was full of dead men's bones, and a fools bable. To testify them fools, which cleave to the world: and at last all their hopes shall be rewarded with a bable. Neither is this all. Though *their inward thought be, that their houses shall continue forever; yet they shall be laid in the grave like sheep,and death shall feed on them.* The silver-vessel is the lusts of the flesh; those fond and vain delights, which concupiscence seeks. So saith the Motto: It gives what nature desireth: but corrupt nature affects nothing, but what gives complacency to the flesh. This vessel opened was full of wild fire, and an iron whip. God shall scourge the lustful here with the whip of judgments, diseases of body, infamy of name, overthrow of estate, vexation of conscience. And Satan shall hereafter burn them in wild fire, such flames as can never be quenched. The leaden vessel is, as the sense & sentence declares it, the *blessing* of God. The chuser of it shall have what God hath disposed for him. Blessed soul that makes this election: for opened, it was found full of gold and most precious jewels; everyone more worth then a world, the immortal graces of God's Spirit.

The Virgin chose this, and she was married to the Kings son. Choose this vessel, O my soul; and *Jesus Christ* the king of heaven shall marry thee. No matter though it seem lead without; glister not with earthly vanities: it is rich within; the wealth thereof cannot be valued, though all the Arithmeticians of the world go about to sum it.*There be many that say, who will show us any good? Lord lift thou up the light of thy countenance upon us.*

This *blessing* hath yet a further extent, to the *blessedness* of our Country: when we shall hear it: *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* For, *si sic bonus es sequentibus te, qualis futurus es consequentibus!* If thou Lord, be so good to those that follow thee, what wilt thou be to those that find thee! If there be such *blessing* in this world, what shall that be in the life to come! If the first fruits of our inheritance, and the earnest of the spirit be so graciously sweet here: surely when that infinite mass of glory shall be broken up, and communicated to us, we shall be wonderfully ravished. *When that*

which is perfect is come,then that which is in part shall be done away. This is, *beat a vita in fonte,* saith *Aug.* a *blessed* life indeed. *Aeterna sine succession, distributa sine diminutione, communis sine inuidia, sufficiens sine indigentia, iucunda sine tristitia, beata sine omni miseria. Thou wilt show me the path of life: in thy presence is the fullness of joy,at thy right hand there are pleasures for evermore.*

No tongue can declare this *blessing;* happy heart that shall feel it: whose glorified eye shall one day behold all: and ten thousand times more then we have spoken. Who shall say, as it is in the Psalm: *Sicut ⟨◊⟩ , it a & vidimus; as we have heard, so we have seen in the City of our God.* As we have heard it preached on earth, we now find it true in heaven: though the City we enjoy far excel the map we saw.

Well this is God's blessing, and he will give it to the good ground. Labor we then to be fruitful *Gardens;* and to abound with gracious herbs; that God may in this world shower upon us, the dews of his mercy: and after this life transplant us to his heavenly Paradise. Let not the pleasures of sin; the lusts of the wanton flesh, the riches, snares, cares of the world, nor all those transient delights, whose taste is only in the sense, the operation in the conscience; that tickle men for an hour, and wound them forever: nor all those vain desires of carnal complacency, which shall one day be laid upon God's cold earth; intercept us to the privation of this blessing.

Let us not be hunting after sports, as *Esau* for venison, and loose our blessing: lest we cry, howl, roar, when it is too late to recover it Think, oh think: there is a heaven, a GOD, a JESUS, a kingdom of glory, society of Angels, communion of Saints, joy, peace, happiness, and eternity of all these; which it will be a fearful thing to loose, for the base pleasures and short delights of this world.

O great God of all, and sweet Father of thy chosen, pour upon us thy holy dews of grace: make our souls to stand thick with sanctified herbs; that we may receive thy blessing. That honoring thee in the day of Grace, we may be honored by thee in the day of Glory. Grant this for thy loved Son, and our loving Savior, even, *JESUS CHRIST* his sake. *Amen.*

THE FOREST *Of* Thorns.

THE FOURTH SERMON.

EZEK. 28. 24.

There shall be no more a pricking Briar unto the house of Israel, nor any grieving Thorn of all that are round about them.

Terra salutifferas herbas, eadem que nocentes Nutrit; & vrticae proxima saepe rosa est.

LONDON, Printed by *George Purslow,* for *John Budge,* and are to be sold at his shop, at the great South-door of *Paul's,* and at *Britain's Burse.* 1616.

THE FOREST Of THORNS.

THE FOURTH SERMON.

HEB. Chap. 6. Vers. 8.

But that which beareth thorns and briars, is rejected, and is nigh unto cursing, whose end is to be burned.

THis verse begins with a word of *Disjunction; But.* The *Rain* of grace falls upon the good *ground:* it returneth *herbs;* it receiveth *blessing. But that which beareth thorns and briars, is rejected, and is nigh unto cursing. &c.* It is undeniably true, that S. *Paul* knew no Purgatory: otherwise, he that *shunned not to declare to men all the counsel of God,* would not in a voluntary silence have omitted this mystery. He delivers two sorts of *Grounds,* the good and the bad; the one *blessed,* the other *near unto cursing.* He knew no mean, either betwixt good and evil men, or betwixt reward and punishment, *blessing* and *cursing.* It seems that Christ him•else was ignorant of that point, which the Papists know so soundly, and believe so roundly. For he says, In God's *Field,* whatsoever grows is either *corn* or *cockle:* for the one whereof a *Barn* is provided; for the other, unquenchable *Fire.* A third sort, between *herbs* and *weeds,* had either the Master or the Servant known, they would have acknowledged.

This first word of the Text, *But,* is a strong engine set to the walls of Purgatory, to over-turn them, and over-burn them with the fire of hell. For they are imaginary pales, that divide hell and Purgatory: take away your conceit, and they are both one: all is hell. For surely hell was raked, when Purgatory was found; and it is nothing else but a larder to the Popes Kitchen. What fancy soever founded it, their wits are foundered, that labor to maintain it. For they cannot tell us, *vel quid sit, vel vbi:* what it is, nor where it is. They cavil with us for want of unity and consent in judgment. Yet *Bellarmine* recites eight several opinions amongst them, about the place: And concludes at last, that it must remain among those secrets, *Quae suo tempore aperientur nobis;* which shall be unfolded to us in their times. Some think the torments of it to consist in fire, others in water: some that the afflictors are Angels, other that they are Devils. So they teach *omni modo,* that which is *nullo modo:* and because it is *vbique,* is therefore *nullibi.* Howsoever, it being the Popes peculiar; and in his power to command the Angels to fetch out whom he list; me thinks the Popes are strangely unmerciful, that in all this time none of them hath made a general Gaole-delivery. But our Purgatory is the blood of *Jesus Christ,* which *cleanseth us from sin.* And they that have no portion in this blood shall be *rejected,* are *nigh unto cursing,* and *their end is to be burned.*

The barren, or rather evil-fruited *ground* is the ground of my discourse: and according to the common distinction of *Evil,* here is a double *evil* in the Text. *Vnum quod malus facit, alterum quod malus patitur.* An evil which the wicked man doth; and an evil which he suffers: an evil that is sin, and an evil that is punishment for sin. In the former the wicked are agents; in the latter, patients. The one evil is done by them, the other upon them. They offend God's justice, and GOD in his justice offends them. They have loved *cursing, and cursing shall be unto them: they desired not blessing, and it is far from them.* They produce *Thorns,* and the end of *thorns is to be burned.* The first and worst evil (for the other, though evil to them, is good in

God's good Justice) is sin. Herein 1. the wicked are compared to bad *ground.* 2. their iniquities to *thorns* and *briars.* 3. and the manner how so ill weeds arise from this *ground,* is said to be *bearing. The earth that beareth thorns,* &c. Here first observe,

1 The different word the Apostle useth. For the good *earth,* he says, it is 〈in non-Latin alphabet〉 *bringing forth herbs.* For the evil, it is 〈in non-Latin alphabet〉, *bearing,* not bringing forth. As if good works were brought forth like children, not without pain and travel: evil works but cast out like froth or skim; as easily vented, as invented. Therefore the earth is said *ebullire,* to bubble or boil out such things, as mere excretions. Our proverb says, An ill weed grows apace. *Herbs* grow not without preparing the ground, planting and watering them by seasonable dews and diligence. Weeds are common: it is hard to set the foot besides them. The basest things are ever most plentiful. *Plurima, pessima.* I have read of a kind of mouse, that breeds six score young ones in one nest. Whereas the offspring of the Lioness or Elephant is but single. You shall find your furrows full of Cockle and da••ell, though you never sew them. The earth, saith the Philosopher, is now an own mother to weeds, and naturally breeds and feeds them: but a stepmother to good herbs. Man by a proclivity of his own natural inclination, is apt to produce *thorns* and *briars:* but ere he can *bring* forth herbs, Graces, God must take pains with him. No husbandman so labors his ground, as God our hearts. Happy earth, that yields him an expected harvest. But that *which beareth Thorns is near to be cursed and burned.*

2 Observe, that a wicked man is compared to bad earth, and that fitly in 5. respects.

1 For baseness. The earth is the heaviest of all Elements, and doth naturally sink downwards; as if it had no rest, but in the center; which it self is. A wicked man is base-minded, and sinks with a dull and ponderous declination; not regarding the things above, but these below. He hath commune with men *sursum os,* but with beasts, *deorsum cor.* All his affections have a low object, not out of humility, but base dejection. His hope, desire, love, joy, are set on these inferior things: and like a Mole, he digs still downwards, till he come to his Center, *his own place,* Hell.*Telluris inutile pondus.*

2 For coldness. Experience teacheth that the earth is cold; & coldness is a natural quality pertinent to it, though accidentally there be bred in it fiery vapors. The wicked man hath a cold heart, frozen up in the dregs of iniquity; though there be an unnatural heat sometimes flaming in him; the fire of lust and malice tormenting his bowels: but this is no kindly heat to warm his conscience. That is derived from the *fire* of the Temple, that never goes out, and only given by *Jesus Christ,* that *baptizeth with the holy Ghost, and with fire.*

3 For foulness. The squalid earth (for we speak not here of any good ground) is called *Lutulenta terra;* miry and noisome: yet is it neat and clean in comparison of a sin-contaminated soul. The body was taken from the earth; not the Soul: the body shall resolve to the earth; not the soul: yet the polluted soul is more sordid, then either a leprous body, or a muddy earth. In the eye of GOD, there is no beauty so acceptable, no foulness so detestable, as the souls. The Dove carried the praise of beauty from the Peacock, by the Eagles judgment: that though the Peacock living had the fairer plumes, yet dead he hath but a black

liver. God's judgment of all men's fairness, is by the liver, the *cleanness of the heart in his eye-sight.*

4 For obscurity and darkness; the earth is called a *place of black darkness, the land of forgetfulness.* So *Job* and *David* term it. The wicked Soul is full of darkness, thickness of sight, caecitie of understanding; not *seeing the glorious liberty of the Sons of God. Our Gospel is hid to those that are lost.Whose minds the god of this world hath blinded.* There is in them *Hebetudo mentis,* which is *acutae rationis obtusio, carnalis intemperantiae crassis sensibus inducta.* They are so utterly ignorant of heaven, that (as it is in the Proverb) *ne pictum quidem viderunt:* they have not seen it, so much as in the map or picture. As to men shut up in the low caverns of the earth, not so much as the sun, and stars, and the lights of heavens lower parts have appeared. *Tolerabilior est poena, viuere non posse, quam nescire.* Ignorance is a heavier punishment then death; saith the Philosopher. Darkness is their desire, *because their deeds are evil.* Perhaps at last, after a long dotage on their dark delight, earth; they come to hear of a better & richer country: and then take only with them the Lantern of Nature to find it. But so *erepto lumine can delabrum querunt.* Having lost the light, they grope for the Candlestick. A man that comes into his house at midnight, sees nothing amiss: in the day-light he finds many things misplac'd. Nature is but a dark Lantern, when by it we endeavor to ransack the conscience. Only the light of grace can demonstrate all the sluttish and incurious misorders in our souls.

5 The main resemblance between an evil ground and worse man, consists in the ill fruits, that they both produce: *briars* and *thorns;* and such (not only unhelpful, but) hurtful vices. This is the principal analogy, which our Apostle intends; the pith and marrow of this reference. But before we come to a particular anatomizing of this Subject, some observable doctrines fall profitably to our instruction. Observe therefore.

1 The word of God will work some way. It falls not upon any ground in vain; but will produce *herbs* or weeds. It is such Physic, as will either cure or kill. It mollifies one, makes another more hard. Some *hearts it pricks,* others it terrifies, though converts not, as it made *Felix tremble.* None ever heard it, but they are either better or worse by it.*We preach Christ crucified, unto the Jews a stumbling block, unto the Gentiles foolishness. But unto them which are called, both of Jews and Greeks, the power of GOD,and the wisdom of God.* In this *Epistle* it is called a *double-edged sword, &c.* It is either a converting or convincing power; sealing receivers to redemption, contemners to rejection. *The word which I have preached, shall judge you in the latter day.*

If this doctrine were considerately digested in hearers hearts, what a zealous preparation would it work in their souls! It would bring us to these seats with other minds, if we remembered, that we return not back to our own doors the very same we came out; but either somewhat better, or much worse. *Sergius Paulus* was turned, *Elimas* obdurated at one Sermon. After our Saviors heavenly Sermon. *John* 6. *Some went back,and walked no more with him;* that *Christ* bespake his *Apostles, Will ye also go away?* Others stuck more close.*Lord, to whom shall we go? Thou hast the words of eternal life.* The Prophet *Isaiah* speaks fully to this purpose. *As the rain cometh down,and returneth not back, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. So shall my word be*

that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

The word that we have preached, shall either save you, or judge you. It shall be either a copy of your pardon, or a bill of your inditement at the last day. *John the Baptist* calls the Gospel a *Fan,* that will distinguish between true and false children, between *Wheat* and *Chaff.* It will make known the faithfulness of those, that with honest harts embrace it; and scatter hypocrites like *chaff,* by reason of their insolid levity. *Simeon* so prophesied to *Mary* the Virgin of her Son, That *he should be the fall and the rising,* the reparation and ruin of many: and whiles *he is set for a sign Which shall be spoken against,* by this means *the thoughts of many hearts shall be revealed.* The word is like fire, that hath a double operation upon the several subjects it works; stubble or gold. It fires the one, and fines the other. Some hearts it enflames with zeal to it: other it sets on fire to quench, impugn, persecute it. It is to conversion, if believed; to confusion if despised. Lo, *Christ,* himself preaching, some faithfully entertain, others reject; as the *Gergesens,* that had rather have their hogs saved then their souls.

2. That *thorns* are produced, the fault is not in the good *Rain,* but the ill ground. *What could I,* saith God, *have done more to my Vineyard?* I have done enough to make it bear good grapes. *Wherefore* then, or from what cause *brings it forth wild grapes?* The earth desires the influence of heaven, and showers from the clouds, to make it fruitful. It is granted: the Sun shines, the dew fall. The Garden hereupon brings forth *herbs,* the desert *thorns.* If these blessings of heaven were the proper cause of the weeds; why hath not then the good ground such cursed effects? The everlasting lamp of heaven sends forth his saving rays: and the sacred dews of the Gospel fall on the pure and unclean heart. There it is requited with a fertile obedience: here with an impious ingratitude. Let not the mercy of God be blamed for this man's misery. *Perditio ex se:* God hath done enough to save him. S. *Augustine* directly to this purpose. *Simul pluit Dominus super segetes,& super spinas. Sed segeti pluit ad horreum, spinis ad ignem: & tamen vna est pl•uia.* GOD at once rains upon the *herbs* and the *thorns.* Upon the herbs or good seed, to shoot it up for his barn, for himself; upon the thorns to fit them for the fire: yet is it one and the same rain.

This shall cover the faces of Libertines with •uerlasting confusion; who are evermore rubbing their own filthiness on God's purity; and charging him as the author of their sins. If the Devils in hell should speak, what could they say more? we have fallen from our happiness, and God caused it. Reprobate thoughts! Men have spilled blood, defiled forbidden beds, struck at Princes with treasons, ruined countries with depopulations, filled the earth with rapes, and shot at heaven with blasphemies; and lay their damnation on their Maker: deriving from his purpose excuses of their wickedness. The inevitable decree of God's counsel is charged: the thought of that hath made them careless: so with good food they poison themselves. Willing fools, rack not your belief with impossibilities. Behold! God is so far from authorizing your sins and falls; that he rains on yo• the holy dews of his word to mollify your hearts. Justifying himself by this proffered means of your salvation, that he would not the death of a sinner. O but his hidden will is to damn us. Mad men, that forsake

that signed will, written in tables, published with trumpets, commanded with blessings, cursings, promises, menaces, to which every soul stands bound! and fall to prying into those unsearchable mysteries, covered with a curtain of holy secrecy, not to be drawn aside till the day comes, wherein we shall know as we are known.

Cease aspiring man to root thy wickedness in heaven; and to draw in God as an accessory to thy profaneness. God would have thee saved, but thou wilt *bear thorns* and *briars,* though thou endangerest thyself to cursing. Is this the requital for his mercy? Are all his kindnesses to thee thus taken? That when he hath done so much to bring thee to heaven, thou wilt tax him for casting thee to hell? when he hath so labored to make thee good, thou wilt lay to his charge thy own voluntary badness. No: justify God, and magnify his mercy. Accuse thine own corrupt heart, that turns so good and alimentall food into offensive crudities. Say, Heaven is good, but thy ground is naught. Fatness and juice hath been bestowed on thee, but thou hast yielded pestilent and noisome fruits. Lay not the fault on heaven, but on the native corruption of thy own heart, that hath decocted the goodness of God into venom.

3. This observation shall make way (and give place) to another. That the ground is very *unthankful,* which answers the kindness of heaven in raining on it, with *briars* and *thorns.* Wretched man, that receives so blessed dews from the fountain of mercy, and returns an ungrateful wickedness. *Unthankful* it is; as failing in both these essential parts of *Gratitude;* acknowledging, and requiting a benefit: and so guilty both of falsehood and injustice. Say the wicked did confess God's mercies, yet where's their obedience? True *thankfulness* is called *Gratiarum actio, non dictio.* Whiles for holy dews they render unholy weeds, this disobedience is the greatest *Ingratitude.* The silence of our tongues; the not *opening our lips,* to let our *mouth show forth his praise,* is a grievous unthankfulness. He is of an evil disposition, that conceals or dissembles a benefit. This is one branch of *Ingratitude:* but our speech hitherto keeps but low water; let us rise up to view the mountainous billows of that ingratitude here taxed; a real, actual, sensual, senseless *unthankfulness:* if it be not a degree beyond it, and unthankfulness too poor a word to express it. Mere ingratitude returns nothing for good; but this sin returns evil for good. Silence in acknowledging is too short: we must think of a contumacious and contumelious retribution. God, after his merciful *rain* looks for some herbs of Grace, when he walks down into his *Garden, to see whether the Vine flourished,and the Pomegranates budded.* And behold weeds, stinking weeds, stinging weeds; *thorns* and *briars!* Here is *Ingratitude* in full proportion, with all the dimensions of his ugly stigmatic form. This is that wickedness, which brings the ground here to rejection, malediction, combustion. Observe further that

4. Wicked men prove commonly so much the worse, as they might have been better: and divert the means of their conversion to their confusion. The more *rain* of the Gospel they receive, the more abundantly they thrust forth the *thorns* of iniquities. The roots of these briars are surely earthed in their hearts, and do boil out at the warm dews of the Word. It fares with them, as with a man of a surfeited stomach: the more good meat he eats, the more he increaseth his corruption. The former crudities undigested, ingested, having the greater force, turn the good nutriment into themselves. There is such an antipathy betwixt the good

word of God, and the heart of a reprobate; that the more it wrastles to bring him to heaven, the more he wrastles against it, that he might be damned. *Tully* mentions a Country, wherein a great drought and heat maketh abundance of mire and dirt; but store of rain causeth dust. It is here experimentally true: the plentiful rain of God's blessed word is answered with the dusty and sandy barrenness of men's evil lives. So the Sun, shining upon unclean dung-hills, is said to cause a greater stench: yet no wise man blames the beams of the Sun, but the filthiness of those putrefied heaps, for such offense. The Sun of righteousness hath sent down the glorious rays of his Gospel among us• the wicked hereupon steam out the more noisome and stenchful fruits. Upon whom shall the accusation light; God's comfortable heat of mercy, or our putrid and rank iniquities? Sometimes the Suns heat working upon a muddy and baneful object, breeds horrid serpents. No wonder then, if this *rain* of the Gospel ingender in reprobate minds, weeds, and prickles. The *Cicones* have a river, that doth harden the bowels, and make the entrails stony: a strange operation in them that drink it. But if the water of life do harden the hearts of *Pharaohs,* and exasperate the mischiefs of a malicious *Elimas,* let the imputation of fault light where it is deserved. It was a strange protestatiō, that God had against *Israel. I have nourished and brought up children, and they have rebelled against me.* I have brought them up in my house, and taught them my precepts, and yet (as if my instructions and favors had made them worse) they have rebelled against me. Thus when the Sun is hottest, the springs are coldest: and the more fervent the love of God is to us, the more cold is our charity to him, and to others for him. As if the sweet dews of *Hermon* had made the hill of *Zion* more barren.

It is written of the *Thraeian* flint, that it burns with water, and is quenched with oil: a fit Emblem of those wicked souls, that are the worse for God's endeavor to better them. But such contrary effects hath the Gospel in contrary natures. As by the heat of the Sun wax is softened, and yet clay is hardened: so by the preaching of the word, the hearts of such as shall be saved, are mollified; but the hearts of the lost are further obdurate. God in his wis• justice will be even with men: since they will not be the better for his favors, they shall be the worse. Seeing they will not bring forth herbs, they shall cast forth weeds: and he that might not in their salvation, will be glorified in their subversion. For application.

This *Rain* hath fallen upon us all: how have we entertained it? where be our *herbs?* It is objected against us, that our forefathers who wanted this *rain,* brought forth more herbs, then we that have it. That they in the days of ignorance did more then they knew; that we in the light of the Gospel know more then we do. *Apollonius* among other wonders writes one most wonderful: that there was a people, which could see nothing in the day, but all in the night. What, hath the Sun blinded us? Cannot we see to serve God so well in the light, as they did in the dark?

It was once said, *Ignoti nulla cupido:* but now it may be inverted; *Noti nullus amor:* we little esteem the Gospel, because it is frequent amongst us. The long enjoying it hath dulled our estimation. Full children are weary of their bread, and play with it. Like the Indians, that have such store of gold and precious stones, that they truck them away for glasses and rattles. Perhaps the cold legs of custom will bring us to Church: and we are content to hear

the Preacher taxing our frauds, usuries, oaths, oppressions. May be for some show of devotion, we will ask counsel at his lips: but say what he will, we will not part with our sins.

The Princes of *Israel* came to *Jeremiah,* and entreat him to inquire of the Lord fought them: promising, that whatsoever direction the Lord should send they would obey. The *Prophet* accordingly presents their supplication to God. God answers *You shall not go into Egypt,lest you be destroyed: but abide still in* Judah, *and you shall be safe.* When they heard this Oracle, because it was not their humors, they replied, *We will go into Egypt.* This was their purpose from the beginning, (though they dissembled a will to know God's mind) which if God's command crosseth, they will cross his command: *they will go into Egypt.* So people will be content to hear what God saith to them by his Ministers: but if he speak not what pleaseth them, they will follow their own affections. We are such nice and froward pieces, that the more God woos us, we are the further off. As it is with some shallow professors of Music, saith the Poet.

Omnibus hoc vitium cantoribus, inter amicos,

Vt nunquam inducant animum cantare rogati.

When they are most earnestly entreated, they make most dainty to sing or play. So the more the Lord calls for our praises, the more hoarse are our voices, the more harsh our notes; or perhaps we will not sing at all. But if God hath given us music, and we will not dance; as Christ reproved the Jews; we shall mourn in sadness for our obstinate refusal of proffered mirth. You have heard *Herodotus* tale of the Piper. He came to the water-side, and piped to the fishes: they would not dance. He took his net and caught some of them; and being thrown upon dry land they began to leap and skip up. Nay, quoth the Piper, I offered you music before, and you would none: now you shall dance without a pipe. Men commonly regard the Songs of *Zion,* as they do music heard late at night in the streets, whiles they are in bed. Perhaps they will step to the windore, and listen to it a while; and presently to bed again. So men step from the couch of their lusts and sins to, Church, hear the Sermon; and then to bed again; lulling themselves in their former security.

There are some, that care for hearing it no more: but sit down with a conceit of their own sufficiency. They know as much as all the Preachers can tell them: let the youth go to be Catechized. So the sluggish and irreligious Master sits at home, whiles he sends his servants to Church. There is an old tale, idle in it self; the use may be good. A certain man that would never go to Church, when he heard the Saintsbell, would say to his wife. Go thou to Church and pray for thee and me. One night he dreamed, that both he and his wife were dead, and that they knocked together at Heaven-gate for entrance. S. *Peter* (by the Legend) is Porter, and suffered the wife to enter in, but kept the husband out: answering him, *Illa intrauit pro se ette:* She is gone in both for her self and thee. As thy wife went to Church for thee, so she must go to heaven for thee. The Moral instructs everyone to have a personality of Faith, and a propriety of devotion: that himself serving GOD, himself may be blessed of God.

It now remains, to examine more narrowly the nature of the sins these ungodly hearts produce. They are called *Thorns* and *Briars. Pliny* saith that the *Thorn* is more soft then a Tree, and more hard then an Herb: as if it were some unkindly thing; and but an imperfect

excrement of the earth. For the Philosopher saith, It is not the intent of kind, that Trees should be sharp with prickles and thorns: but he would have it caused by the insolidity and unfastness of the tree. By which means the cold humor is drawn out by the pores ere it be concocted: whereupon for scarcity of matter, it is hardened by the sun; and •o shaped and sharpened into a *thorn.*

But it is unquestionable truth, that God created the *thorns* and *briars* on the earth. Some think, because it is said, *Gen.* 3. in man's punishment, *Maledict• esto terra propter te: Cursed be the earth for thy sake. Thorns and Thistles shall it bring forth to thee:* that therefore if mankind had not sinned, the ground should have produced no such thing. But the most received opinion, and consonant to truth is; that these *Thorns* and *briars* should have been, though man had never fallen: but they should not have been noxious and hurtful to him. Now let us consider what resemblances may be found, betwixt those natural, and these allegorical *thorns* and *briars.*

1 Where is abundance of *thorns,* there is most commonly a barren ground. For they hinder the happy influence of the heavens, the kindly heat of the sun, the dews of the clouds, and all those working causes of fertility. God prearmes *Ezekiel,* that he should not wonder at the barrenness of *Israel,for briars and thorns shall be with thee.* Let no man marvel at our unprofitable times; we have too many *Briars* and *thorns* among us: which do what they can to hinder the goodness of heaven to us, or our goodness to heaven. That which is sown nigh or among *thorns* seldom prospers. Our Savior saith, that the *Seed* sown in some hearers, brought forth no fruit;*for the Thorns choked it.* The very company of the wicked is harmful, for they are as *thorns* to stifle any goodness. *The companion of fools shall be afflicted,* saith *Solomon.* He dwells among *thorns,* that shall wound him. To lay no more affliction upon him then *Solomon* there meant; as appears by the opposite member of the verse: he shall endure a privation of what good soever he had; and a position of their lewdness. A good man with ill company, is like a living man bound to a dead corps: that will sooner suffocate him, then he can revive that. The Soul that lives among *thorns* shall hardly thrive. Therefore saith the Lord of the vineyard concerning the barren tree. *Cut it down,why troubles it the ground?*

2 *Thorns* and *briars* grow most commonly on heaps, and seldom are found single, or destitute of company of their own kind, And though they be troublesomely harmful to other trees, yet they fold and embrace one another, without hurt. It is so usually seen, that wicked men hold together, and sins grow in united clusters. There is a combination of the ungodly; even so far as to the very participation of their estates.*Cast in thy lot with us; we will have all one purse.* They are entangled in mutual amity, like beds of Eels; nothing but thunder can break their knots. Is it much, saith Christ, that you purpose *diligere diligentes, to love them that love you?* Why, *briars* and *thorns* do it, *even Publicans do the same.* Yea, I would to God, their unity did not shame ours. We see here, that one of the Papists chief marks of their church is not infallible; their consent or unity: when *briars* & *thorns* have it. The Pharisees, Sadducees, Herodians conspire against Christ: may be, they with the rest. Sins grow in heaps, like *thorns* in bushes: where are some, are many. The Apostle brings them in by couples & companies. *Gluttony & Drunkenness, Chambering and wantonness,strife and envying.* Me thinks *Gluttony & Drunkenness*

come in like an Englishman, and a Dutchman. *Chambering & Wantonness* like an Italian and a Venetian. *Strife & Envy* like a Spaniard and a Frenchman. These sins being so National, and natural to the countries: to over-drink in Germany; to over-eat in England; to wantonize in Italy and Venice; to quarrel in France, and to be envious in Spain; Envy being ever the bosom-companion of Pride.

3 *Thorns* and *briars,* by reason of their thickness and sharpness, are refuges for Serpents, Snakes, Adders, and such other venomous beasts. Where the ungodly have a strong part, oppression, rapine, robbery, murder, and all those fatal and deathstriking serpents are fostered. God, when he told *Ezekiel. Ezek.* 2. That *briars* and *thorns should be with him;* adds in the very next words, *And thou shalt dwell among Scorpions.* Therefore in Latin, *Rubetum* is a place of briars and brambles; and *Rubeta* is a toad, and that land-toad, the most venomous of the kind. It is dangerous sleeping near such places. He that lives among the wicked, hath no need of security, but to have clear and circumspect eyes; lest either the *thorns* prick him, or the Serpents under the *thorns* sting him. *Woe is me,* saith the Psalmist, *that I must remain in Meshech, and dwell in the tents of Kedar.*

4. Neither do the wicked, only with their *thorns* and *briars,* hinder others passage, but even their own. No marvel, if it be so difficult for an ungodly man to get to heaven; for he hedgeth up his own way. Men multiply their transgressions to infinite, and cast up innumerable *thorns,* yet hope well to be saved. But in vain he purposeth to travel to *Ierusa•em,* that hedgeth up his own passage.*Thorns and snares are in the way of the froward:* not of God's setting, but of their own planting. For (the next words testify) *he that keepeth his soul, shall be far from them.* There are hindrances enough to heaven, though the wicked make none themselves. The devil will look, that the way shall not be easy. Neither hath God set salvation upon such terms, that we may play and get it. *The kingdom of heaven is got by violence:* and they must *strive,* that will pass the *narrow gate.* Satan hath so many plots and tricks to deceive them; so many temptations, and corruptions to oppose them; that they have no cause to fence up the way themselves, against themselves, with a hedge of their own *thorns.* Heaven-gates will not fall down before men, as the iron-gates of the City to *Peter,* of their own accord. Nay,*If the Righteous s•arcely be saved, where shall the ungodly and the sinner appear?*

5. Sins are fitly compared to *thorns* and *briars,* for their wounding, pricking, and such harmful offenses. Therefore they are called *tribuli, a tribulando;* from their vexing, oppression, and tribulation they give those that touch them. The wicked are such Calthrops to the Country, boring and bloodying her sides. Either pricking the flesh, or tearing of the fleece; as *briars* and bushes that rob the sheep of their cotes, which come to them for shelter. A great man wicked is like *Abimelech,* whom *Jotham* calls a *Bramble* in his Parable. The *Olive* would not leave his *fatness,* nor the *Fig-tree* his *sweetness,* nor the *Vine* his goodness, *to be promoted over the trees.* But the aspiring *Bramble* usurps it: and (as if he were some great Cedar) he calls the *Trees to trust under his shadow.* But when poor men come to this *Bramble* for refuge, here they loose a lock and there a lock, til they are left naked, Yea, the clothes are not only rent from their backs; but like the sons of *Sceua* exorcising the evil spirits, they

depart not away *naked* only,*but wounded.* Their garments satisfy not these *briars,* scarce their blood and lives.

These *Briars* and *Thorns* have such pricking and wounding effects, in regard of three objects, whom they strike. For sins are like *Thorns.* 1. To men. 2. To Christ. 3. To the own consciences of the committers. First to men. *Pliny* mentioneth three sorts of *Briars.*

1. The moorish *Briar,* that only grows in rank and fen•e places, & is nourished with rotten mud, and such squalid putrefaction. There is a generatiō of men like these *briars,* given to drunkenness, whose affections are fed only with the moisture of the pot. They cannot live but in fenny and moorish places. *Pliny* saith, that adders & toads love and eat the fruits of these *briars;* and it is the food of serpents. The effects of drunkenness (in like sort) is a condiment for the devil. *Augustine* somewhat near our purpose, when he compares drunken places to the fens; where are bred snakes and serpents, and such vile noxious things, which every year must be burned. It were a good turn, if these morish *brambles* were stocked up by the roots. If you ask how you should rid them; I will not point you to the Fen-men, who to make quick dispatch of their annoyances, set fire on their fens: but I will give you another precedent. When a king asked how he might be rid of certain noisome fowls, which came abundantly flying into his land; one answered him. *Nidos eorum vbi{que} destruendos:* that the only means was to destroy their nests in every place. So if you would be shut of these morish *briars,* the course is to destroy their nests; their haunts, and *rendezvous,* as they term them; the common quagmires of all filthiness. The ale houses are their nests & cages, where they exhaust and lavish out their goods, and lay plots and devises how to get more. Hence they fall either to robbing, or cheating; open courses of violence, or secret mischiefs: till at last the Jail prepares thē for the gibbet. For lightly they sing thorough a red lattice, before they cry through an irō grate. And when those *briars* are hampered, & put into prisons; it is said, that those places teach them more villainy then they knew before. That when a lewd fellow comes out of prison, he is furnished with such a pack of mischiefs, that he now sets up school, and teacheth others. It is wonderful, that places ordained for reformation, should be instructions of worse lewdness. I speak not against mercy: but experience & truth witnesseth that the mercy of sometimes is cruelty. And the pity to a notorious malefactor argues us of a hard heart, & of unmercifulness to the common-wealth. The sparing of rapes, robberies, whoredoms, cheatings, frauds, unjust measures, false balances, occasioneth, yea encourageth the like. If thou be a Magistrate, deputed to judge it, and sparest a man that hath shed blood; the next blood he sheds thou art guilty of. Thou consentest to the second robbery of a thief, that hast remitted him the first. A *Father* brings in a notorious malefactor arraigning at the bar before the Judge. When the mother coms, *miserādavlulatione,* with bitter weeping desiring mercy for her son.

The wife *Lachrimabili voice,* with mournful speech, imploring mercy for her husband. The little children *plorantibus ocellis,* with crying eyes, beseeching mercy for their Father. The people wishing he may be spared for the goodliness of his person. Yet saith the Judge, *Non misereor modo:* I pity, but must not spare. *Pereat vnus, potius quam vnitas.* Better one perish, then all. Weed up the implacable *thorns,* for they will keep the ground barren. It hath been

said, Bear one injury and provoke more: but here in case of justice, forgive one public injury, I mean a fact of horrid nature as I formerly taxed, and you provoke and encourage many. The Mariners would fain save *Jonah;* but when there is no remedy, they will rather loose one *Jonah,* then all themselves.

2. *Pliny's* next sort of *Briars* are *Tribuli agrestes, Field-briars;* which are (saith he) shrewd enemies to tillage, and the fruits of the earth. This Island of ours, within these late days, hath bred a great number of these *field-briars:* which unnaturally turn their mother into barrenness. Oppressors, Inclosers, Depopulators, Deportators, Depravators; that run the land to ruin for a private benefit: and work out a particular gain from a public and general loss.

Gaine said I? Where is it? Did you ever know Inclosers prosper? I will speak boldly. I never knew great man grow greater by his depopulations: and I hope no man will say, he hath grown better by them. Corn-fields are turned to sheepwalks; once-inhabited towns feed Oxen; and Churches are made Shepherds Cottages: and yet the doers of all this never the richer. They keep less Hospitality; for a few rooms in *London* serve their turns: they extort sorer rents, and yet they have never the more money. It cannot be denied, but the main end of these courses was profit, and enhancing their estates: and loe, in this very end GOD crosseth-them. Speak what you will of their pride, of turning the alms they should give to the poor into feasts for the rich, of their infrugal courses: I say confidently, *hic digitus Dei:* here is the very hand of God striking them. Man, though he hath authority, will not look to these *Field-briars;* but let them waste and forage, and play the *Abimelech's;* but God will. But if we do not look to it, let me say to you, as *Jotham* to the *Shechemites* of that aspiring *Bramble, Judge.* 9.*If fire come not out of Shechem to devour Abimelech; fire will come from Abimelech to devour Shechem.* If you undo not the oppressions of the *Field-briars,* their oppressions will undo us all.

3 There is the Town-*briar* too, which groweth in our mounds and fences, and about the closing of towns. You in the City have no great plenty of these *briars;* yet you are troubled (in a metaphorical sense) with Town-*briars,* and City-brambles: which would not a little vex you, if you were not those yourselves.

1. What say you to the Usurer? Is he not a *Thorn* amongst you? If you were not Usurers yourselves, you would confess it. But they say, the most horrible usury in the world is here practiced, to 40. in the hundred: nay, to doubling of the principal in one year. A landed Gentleman wants money, he shall have it; but in commodities: which some compacted Broker buys of him, for half the rate they cost him, in ready money. Are these Christians? dare they show their faces in the Temple? But I know, you have been often told of these things. In a word, even the gentles• usury is a most sharp *thorn,* and pricks the side of the Country till the blood follows. An Usurer with his money, is like a man that hath no work of his own, yet keeps a servant to let out: and takes not only hire of others for his days labor; but chargeth him to steal somewhat besides, and never to return home empty. You understand me: I need not further apply it.

These are vile winding and wounding *briars,* that fetch away clothes, and skin, and flesh too. Now the mercy of God rid us of these *thorns.* And let us know it is for our sins, that God suffers Usurers among us. It may be he permits them, as he did the Canaanites for a while in *Israel,* lest the wild beasts should break in upon them. Lest pride, and haughtiness, and uncleanness should spill men's souls by a full estate of wealth. God suffers Usurers like Horse-leeches to suck and soke them: thereby (possibly) to humble them. Yet in mean time, I may say of them, as *Joshua* did of those Canaanites; that *they are pricks in our sides, and thorns in our eyes.*

2 What do you think of *Adultery?* Is it not a *Thorn,* yes, a sharp *thorn,* wounding the purse, envenoming the body, condemning the Soul. The ground that bears it is lust: the sap that feeds it, is fullness of bread and Idleness: the heat that makes it glow, grow, and shoot, is lewd and wanton speech, and effeminate gestures: infamy is the bud; pollution the fruit; and the end Hell-fire. And as *Cajetan* and *Theophilact* observes on 1. *Thes.* 4. that the Apostle having bid men *possess their vessel in holiness,* he adds; *And let no man go beyond or defraud his brother in any matter:* that this circumvention may be applied to Adultery, when a man is deceived of his bosom-spouse; who is hired to the subornation of bastards. So that lightly, concupiscence and cozenage go together. As that wickedness, of all others, never goes but by couples. For Adulterers *non possunt ire soli ad diabolum.* An Adulterer cannot go alone to the Devil.

3 Corrupt and consciensce-les Lawyers you will confess to be sharp and wounding brambles, and exceedingly hurtful. A poor Client among them, is as a blind sheep in a thicket of *thorns:* there is no hope of his fleece, it is well if he carry away his flesh whole on his back. A motion this term, an order next; instantly all cross'd: scarce the twentieth order sometimes stands: execution is suspended, a writ of error puts all out of course. Oh the uncertain events of suits! I hope, says the poor blood-drawn wretch, I shall have an end of my suite next term; nay, nor the next term, nor the next year. Fool! thou art gotten into a suite of durance; almost an immortal suit. And when the upshot comes, perhaps the mispleading of a word shall forfeit all. It is a lamentable uncertainty, and one political addition of fickleness to the goods of this world, that no man might set his heart upon them: that an estate bought, truly paid for, and inherited, shall be gone upon a word; sometimes upon a syllable; upon a very bare letter, omitted or mis-written by the Scrivener. These are scratching *briars.* If what is wanting in the goodness of the cause, be supplied by the greatness of the fees, their tongs shall excuse their tongs for their contra-conscient pleadings. The Italians have a shrewd proverb against them. The Devil makes his Christmassepyes of Lawyers tongs and Clerks fingers. This proverb I leave with them; and come to their kinsmen.

4 Corrupted Officers, who are also sharp and sharking *brambles.* Their office is a bush of *thorns* at their backs, and they all to rent the country, with bribery and extortion. These men seek after authority, and commanding-places, not with any intent of good to the common-wealth, but to fill their own purses, to satisfy their own lusts. As some love to be poring in the fire, not that they care to mend it, but only to warm their own fingers.

5 We have Papists amongst us; look to them, they are rankling *thorns,* and renting *briars.* False *Gibeonites* they are; and howsoever they pretend their *old shoes,* the antiquity of their Church, we have ever found them *thorns;* ready to put out our eyes, and (if they could) the eye of the Gospel. They exclaim against us for persecution; and cry themselves (louder then oyster-women in the streets) for patient Catholics, Saints, Martyrs. But match the peace they enjoy under us, with the tyranny they exercised over us; the burning our Fathers at stakes, the butchering our Princes, their conspiracy against our whole Realm, their continual bending their weapons against Sovereigns and subjects throats; and you will say, they are *thorns.* I have read of a bird, that when men are devout at their sacrifice, takes fire from the Altar, and burns their houses. All their black treasons, and bloody intendments, they derive from the Altar; and plead the warrant of Religion, to set our whole Land in combustion. O that these *brambles* were stocked up: that *Ishmael* were cast out of doors, that *Sara* and her son *Isaac* might live in quiet.

6 There are furious male contents among us: a contemptible generation of *thorns;* that (because their hands are pinion'd) prick only with their tongs. They are ever whining, and upon the least cause filling the world with importunate complaints. These are savage & popular humors, that cannot suffer eminency to pass unreproached. But they must vellicate goodness, and gird greatness; that neither the living can walk, nor the dead sleep, in quiet. Affecters of innovation, that are ever finding fault with the present times: anything pleaseth them but what is. Even the best blessings of God scape not their censures: neither do they esteem by judgment, or pronounce by reason: they find fault with things, they know not wherefore, but because they do not like them. Beware these *thorns:* they are like the wheels of some cunningly wrought fire-works; that fly out on all sides; and offering to singe others, burn themselves. *Laudant veteres, &c.* as if no times were so miserable as ours. As if the civil wars of France, or the bloody Inquisitiō of Spain, or the Turkish cruelty in *Natolia,* where he breeds his soldiers; or at home, the time of the Barons war; or yet later, the persecution of a *Boner;* were none of them so cruel, as these days, when every man sits and sings under his own fig-tree. Sure if they had once tasted the bitterness of war, they would better esteem of their peace. These are pestilent *thorns:* nothing but fear keeps them from conspiracy. Nay, so they might set the whole land on fire, they would not grudge their own ashes.

7. There are *briars* too growing near the Church; too near it. They have raised Church-livings to four and five years purchase: and it is to be feared, they will shortly rack up presentative livings, to as high a rate, as they did their impropriations, when they would sell them. For they say, few will give above sixteen years purchase for an impropriate Parsonage; and I have heard some rate the donation of a benefice they must give, at ten years: what with the present money they must have, and with reservation of tithes, and such unconscionable tricks; as if there was no God in heaven, to see or punish it. Perhaps, some will not take so much: but most will take some; enough to impoverish the Church, to enrich their own purses, to damn their souls.

One would think, it was sacrilege enough to rob God of his main tithes: must they also nimme away the shreds? must they needs shrink the whole cloth, (enough to apparel the

Church) as the cheating Taylor did, to a dozen of buttons? Having full gorged themselves with the parsonages, must they pick the bones of the Vicarages too? Well saith S. *August. Multi in hac vita manducant, quod postea apud inferos digerunt.* Many devour that in this life, which they shall digest in hell.

These are the *Church-briers;* which (let alone) will at last bring as famous a Church, as any Christendom hath, to beggary. Politic men, begin a pace already to with-hold their children from Schools and Universities. Any profession else better likes them; as knowing, they may live well in whatsoever calling, save in the ministry. The time was, that Christ threw the *buyers* and *sellers* out of the *Temple;* but now the *buyers* and *sellers* have thrown him out of the Temple. Yea, they will throw the church out of the church if they be not stayed. But some may say to me, as one advised *Luther,* when he began to preach against the Popes usurpation and tyranny, *You had as good hold your peace. This wickedness is so powerful, that you will never prevail against it. Get you to your study, and say, Lord have mercy on us, and procure yourself no ill will.* But be it good will, or be it ill will, we come hither to speak the truth in our consciences. And if these *Church-thorns* will continue their wickedness, be it unto them as they have deserved. If they will needs go to hell, let them go: we cannot help it, let them perish. I had purposed the discovery of more *Brambles,* but the time forbids it. I would to God, we were well freed from those I have taxed.

THE END *Of* Thorns. *THE* FIFTH SERMON.

ESA. 9. 18.

Wickedness burneth as the fire: it shall devour the Briars and Thorns, and shall kindle in the thickets of the Forest, and they shall mount up like the lifting up of smoke.

GREG. lib. 4. Dialog.

Ad magnam iudicantis iustitiam pertinet, vt nunquam mortui careant supplicio, qui nunquam viui voluerunt carere peccato.

LONDON, Printed by *George Purslow,* for *John Budge,* and are to be sold at his shop, at the great South-door of *Paul's,* and at *Britain's Burse.* 1616.

THE END Of THORNS.

THE FIFTH SERMON.

HEB. Chap. 6. Vers. 8.

But that which beareth thorns and briars, is rejected, and is nigh unto cursing, whose end is to be burned.

OVr sins are *thorns* to others; some wounding with their direct blows, others with their wipes, all with their examples. Man only hath not felt their blows; our Savior also so found them: when he was fain for our sakes to set his naked breast, his naked heart, his naked soul against them. They say, the Nightingale sleeps with her breast against a *thorn,* to avoid the Serpent. Christ was content to be wounded, even to sleep to death with *thorns,* that he might deliver us from that devouring serpent, the great infernal Dragon. His head was not only raked and harrowed with material *thorns:Caput Angelicis spiritibus tremebundum coronatur spinis* That head which the Angelical spirits adore and tremble at, was crowned with *thorns.* But these mys•call *thorns,* our iniquities, with fiercer blows drew blood of his soul. They do in a sort still. *Heb.* 6. 6.*They crucify to themselves the Son of God a fresh, and put him to an open shame.* Not in himself, for they cannot: but can them no thanks; they would, if they could: and *to themselves* they do it. Wretched men, will you not yet let *Jesus Christ* alone, and be at rest? will you still offer violence to your blessed Savior; and labor to pull him down from his throne to his Cross; from his peaceful glory at the right hand of his Father, to more sufferings? You condemn the merciless Soldiers, that *platted a crown of thorns,* and put it on his innocent head. Sinful wretch, condemn thyself. Thy sins were those *thorns,* and far sharper. Thy oppressions, wrongings, and wringings, of his poor brethren, offer him the violence of new wounds: thy oaths, thy frauds, thy pride scratch him like *briars.* Hear him complaining from heaven, *Saul, Saul, why persecutest thou me?* These *Thorns* grow on earth, yet they *prick Jesus Christ* in heaven. Oh we little know the price of a sin, that thus play the executioners with the Lord of life. Think, think; Christ felt your sins as sharp *thorns.*

Lastly, you find them *thorns* yourselves, if Christ did not for you. When God shall enliven and make quick the sense of your numbed consciences, you shall confess your own sins •ruell *thorns* to your souls, 2. *Cor.* 12.*A thorn in your flesh,* that shall *buffet* you with terror. For a while men are insensible of their iniquities. Christ, *Math.* 13. 22. calls the *riches of this world thorns,* which *choke* the good seed of the Gospel.

The common opinion of the world is, that they are goodly, fine and smooth things; furs to keep them warm, oil to cheare their faces, and wine to their hearts; of a silken softness to their affections. But Christ saith, they are *thorns;* stinging and *choking thorns.* And the covetous conscience shall one day perceive in them, *Triplicem puncturam,* a threefold pricking. *Laboris in acquisition;* they are gotten with trouble. *Timoris in possessione;* they are kept with fear. *Doloris in amissione;* they are lost with grief.

Men commonly deal with their sins, as hedgers do, when they go to plash thorny bushes: they put on tyning gloves, that the *Thorns* may not prick them. So these harden their hearts, that their own *thorns* may give them no compunction. But all vanities are but like the *fools laughter,* which *Solomon* compares *to the crackling of thorns under a p•t:* they make a noise, and suddenly go out. But sin never parts with the wicked, without leaving a sting behind it.*Luther* saith, there are two fiends, that torment men in this world: and they are sin, and a bad conscience. The latter follows the former: or if you will, the former wounds the latter: for sin is the *thorn,* and the conscience the subject it strikes. This *thorn* often pricks deep; to the very *heart. Acts* 2. to the very *bones, Psal.* 38.*There is no rest in my bones because of my sin.Vis*

nunquam esse tristis? been viue. Nunquam securus est reus animus. Wouldest thou never be sorrowful? live well. A guilty mind cannot be securely quiet. *An evil mind is haunted and vexed with the thorns of his own conscience.* Sin to the affections, whiles it is doing, is *oleum vngens,* supple oil. Sin to the conscience when it is done, is *tribulus pungens,* a pricking *thorn.* What extreme contraries do often wicked conceits run into? In their time of security they cannot be brought, to think sin to be sin. At last desperately, they think it such a sin, that it cannot be forgiven. At first they are delighted with the sense and smell of their iniquity, as of a sweet rose: but the rose of their delight withers, and there is a *thorn* under it, that pricks the heart. Hereupon *Solomon* couples pleasant *vanity,* and troublesome *vexation* together. If that tickles the flesh, this shall wound the spirit. You shall hear an Usurer in the madness of presumption expostulating, what? may I not make benefit of my money? Observe him, and in the end you shall hear him in the madness of despair, cry out of his own damnation for it. At first they make question whether it be a sin: at last they know it such a sin, that they make question whether God will forgive it. So men will look to sin either too superficially, or too superstitiously. There was no danger saith the Drunkard, when he is asked how he seeped such a passage: bring him back in the sober morning to see, and he falls down dead in astonishment.

I need not further amplify this point. Christ gives a *vae ridentibus; Woe to them that laugh, for they shall weep:* and every smile of sin shall be turned to a groan of sorrow. They that exhibit their lives as sacrifices *risuiet lubentiae;* shall one day feel pricks, and goads, and thorns; scratching and piercing their hearts: when (like the stricken dear, with the arrowhead rankling in his side) they shall not be able to shift or change pains with places. Let this reach to our souls two instructions.

1 That we labor our hearts betimes to a sensibleness of these *thorns.* A *Thorn* swallowed into the flesh, if it be not looked to, rankles. Sin without repentance, will fester in the soul; and is so much more perilous, as it is less felt. Oh the number of *thorns* that lie in many conscience, who complain no more, then if they ailed nothing. The prick of a *thorn* is not so painful at first, while the blood is hot, as after a cold pause. Every man hath his complaints; & who liveth out of the reach of discontent? You shall hear tradesmen complaining of few or false customers. Laborers, of little work, and less wages. Beggars complain the want of Charity: and rich men the want of money. Merchants of rocks and Pirates: Lawyers of short fees; and Clients of long suits. But no man complains of the *thorns* in his own bosom. He nourisheth *briars* there that wound him: and the heart is as dedolent, as if it were *past feeling.* But where there is no discovery of the disease, the recovery of the health is in vain hoped for.

2 After sense of the smart will follow a desire of remedy. The throbbing conscience would be at ease, and freed from the *Thorn* that vexeth it. *David roars out for the very disquietness of his heart.* The aking heart will make a crying tongue, and wet eyes. Loe the mercy of GOD! A remedy is not sooner desired, then offered. The sacred Gospel directs us to a medicine, that shall supple the heart, and draw out these *thorns;* though they stuck as thick in it, as ever the arrows did in *Sebastian.* They speak of the herb *Dictamnum,* called of some Dittany, that it hath a secret virtue to draw out anything fastened in the body.*Pliny* saith, that this herb

drunk, *Sagittas pellit.* Experience telleth, that it is sovereign to exhale a *thorn* out of the flesh. Our only *Dictamnum* is the precious blood of our merciful Savior JESUS CHRIST. A plaster of that is truly virtual, to draw out all *thorns* from our consciences, *Saucia •nimis,* which is *nulla medicabilis herbis,* is thus cured. Our sins drew blood of him; that his blood might save us. He was *crowned with Thorns,* that we might not be killed with *thorns.* He was wounded for us, that we might not perish for our selves.

Take we heed, that we despise not this medicine. The law was so far from drawing out these *thorns,* that it would drive them in further, and cause them to rankle in the heart, without any hope of ease. It did but exasperate their stings, and give them a deeper continuance of pricking. The mollifying and healing Gospel extracts their venom, and sucks out their poison. Let us not dare then to vilipend this cordial and sovereign medicine.

You perceive that our sins are *Thorns;* and what is their only remedy. Know now, that if they be not drawn out in this world, they shall be found *thorns* hereafter; when the owners shall hear *Christ's* sentence, *Go ye cursed, &c.* for *the end of them is to be burned.* So I come to the *punishment:* but I will soon have done with that, which shall never have done with those that must undergo it.

There is a threefold gradation in the Penalty, *Rejection, malediction, combustion. Is rejected, is nigh unto cursing, and the end thereof is to be burned.* And it seems to have relation to a threefold distinction of time. 1. For the present, *it is rejected.* 2. For instance or appropinquation, *it is nigh unto cursing.* 3. For future certainty, *the end of it is to be burned.* As men commonly deal with *thorns:* first they cut them up with bills and mattocks: then they lay them by to wither: and lastly burn them in the furnace.

1 *Rejection.* This which we here translate (is *rejected)* is in the original (〈 in non-Latin alphabet 〉) which may signify *Reprobios,* or *reprobatus:* so *Beza* hath it; is *reproved,* or disallowed of God. This ground shall have no ground in heaven, no part in God inheritance. It is reprobate silver, not current with the Lord. No man desires to purchase Land, that will bring forth nothing but weeds: he will not cast away his silver upon it. And shall GOD buy so base ground, that will be no better, at so inestimable a price, as the incorruptible blood of his own Son? It despiseth the Lord's goodness, and the LORD'S goodness shall despise it. *It is rejected.* If any man saith, this is *Durus Sermo,* let him consider of whom the Apostle speaketh, *verse.* 4. against whom he concludes *ab impossibili. It is impossible, &c.* A hard saying to understand, but more, most heard to undergo. If God be driven to loose all his pains and cost upon an ungrateful heart, he will at last renounce it, and give it over a desperate nature. As he in the Comedy, *Abeat, pereat, profundat, perdat. If it will be filthy, let it be filthy still.* If nothing will bring it to goodness, it shall *be rejected.*

2. The second degree of the *Punishment* is *cursing:* and this may seem to exceed the former. God's *curse* is a fearful thing. If you would view (though but in part) the latitude and extension of it, I refer you to the 28. of *Deuteronomy.* But I purpose not to be curiously punctual, in the demonstration of these particular degrees of the *Punishment.* That which I will observe, is this.

That God is more propense and inclined to *blessing,* then to *cursing:* more prone to show mercy, then to inflict judgment. It is said in the former Verse, the *good ground receives blessing of God:* receives it presently, receives it at once. But here of the evil ground; *it is nigh unto cursing:* it is not presently *cursed,* but *nigh unto it.* There is some pause and delay: some *lucida interualla misericordiae.* The whole vial of wrath is not poured on at once. But first there is a despising or *rejection;* to let the wicked see, how hateful their vices are in God's sight. If this serve not, they are not suddenly *cursed;* but there is a breathing time, and a merciful space between that and *cursing;* and between *cursing* and *burning.* So slowly doth GOD proceed to judgment, so little haste he makes to the execution of his vengeance. He is speedy to deliver, to save, to give his *blessing;* but he hath leaden feet when he comes to strike.

The use of this to our selves is, that the patient forbearance of God may lead us to *repentance, Romans* the second and the fourth. The Prophet *Joel* bids us *Rent our hearts,* and fall to weeping and mourning; *Because* the Lord is merciful and *slow to anger.* God's longsuffering is as a hand reached out, that points us to *repentance.* Such is his goodness, that when all his terrors and menace; are set in their places, yet he makes room for *Repentance,* whensoever it comes. And though they be as ready to strike, as *Abraham's* hand was to *Isaac's* sacrifice; yet *Repentance, tanquam vox Angeli,* shall stay them. O blessed *Repentance,* how sweet and amiable art thou! yet how few love thee!

The great man, that thinks he may securely be wicked, because he is honourably great; and dares affront the Pulpit, though the greatest Bishop in the land were preaching in it; cares not for *repentance.* The wealthy Gentleman, that can bung up Hospitality into a *Diogenes* tub; nestle himself warm in a City-chamber, whiles Owls and Daws parlor themselves in his country-manors: that (as it is storied of that Jew for the use of his money) takes his rent in blood; the *heart*-blood of his racked Tenants; cares not for *Repentance.*

The country *Nabal,* that hoards his grain, and with it locks up his soul in a Garner, that the Sun of God's blessing may not come at it: that starves the poor, his family, himself; cares not for *Repentance.* The avarice Citizens, whom the glad Devil can never find without a false measure in one hand, and a cozening weight in the other; that have tricks in their sconces to over-reach the devil himself; but that (like a cunning Fencer) he that taught them all their tricks, kept one to himself, to cheat them of their souls; care not for *repentance.* The muffled Lawyer, that hath no sense left alive but his feeling, and weighs all causes by the poise of gold; that talks against others right and his own conscience; that leads Jury into pe•jury, with his fraudulent circumventions; cares not for *repentance.*

The sharking Officer, (that like *Menelaus,* an *Armenian* Archer in the wars betwixt *Constantius* and *Magnentius*) can shoot three arrows at once, at one loose; wherewith he wounds not one, but three at the least: the Prince whom he serves, the person whom he draws blood of, and the body of the Common-wealth; cares not for *repentance.* I need not speak of the Church-robber, the Usurer, the Drunkard, the Proud, the unclean adulterer: no man can think, that they care for repentance. O but they all purpose to *repent.* Spare them a while; they are but new set into the Oven; not yet fully baked in their hot vanities: let them foke a little in their

pleasures, and at last they will return.*They are as an Oven heated by the Baker. Repentance* is an ascent of four steps: many get up three of them, but climb not to the fourth and best.

1. Some there are that *purpose* to amend their lives. But *purpose* without performance is like a Cloud without rain; not unlike *Hercules* Club in the Tragedy, of a great bulk, but the stuffing is moss and rubbish. If the tree be fairly blossomed, and naked of fruit, it may speed as the Fig-tree in the Gospel. be *curseo:* or at least (it is as the evil ground here) *nigh unto cursing.* Many that purposed to repent, are now in hell, as the *five foolish Virgins,* that intended to go in with the *Bridegroom;* but before the time their lights dropped out.

One said, that hell is like to be full of good *purposes,* but heaven of good works. If a bare *Intention* would serve, God's Church on earth would be fuller of Saints, and his Court in heaven fuller of souls. Ignorance and Sloth adulterating, bring forth this lank brood, this abortive embrion, *Purpose.* Such a man is like an ill debtor, who will not pay God his due of devotion till he is old: and then he cannot pay for want of (time & money) space and grace to *repent.* We make (in these days) our purposes like our *Eves,* and our performances like the holy-days: servants work hard vpō the Eves, that they may have the more liberty to play upon the Holy days: so we are earnest, and labor hard on our purposes; but are idle and play upon our performances. But *Resolution* without action, is a golden couch to a leaden Jewel.

2. The second round of this Ladder is *Preparation.* Some there are that will *prepare,* & almost set themselves in a readiness for their journey to heaven; yet never set one step forward. *Preparation* is indeed as necessary, as the door is to the house: but as idle, if there be no house to the door. It may (as *John* the *Baptist* did for Christ) *prepare the way of the Lord* into our hearts: and it may be as vaite, as the *Apothecaries Beast,* which he promised his Patient would help him of all diseases; but before morning it had eaten up it self. *Preparation* is a necessary antecedent to all great works, *Amos* 4.*Prepare to meet thy God, O Israel.* But a man may *prepare* meat, and not feed: *prepare* meat, and not eat. *Preparation* does well, if *reparation* follows. A man may climb both these rounds, and yet fall short of the true height of *Repentance.*

3. The third stair is a *Beginning* to abstain from some horrid iniquities; and as it were, an entering into a new path; but not going one step in it, without a voluntary revolting. But *Beginning* is nothing to perfection. Some *begin in the spirit,* and *end in the flesh:* that *s•lute* Christ in the market place; take acquaintance of him in the street, but never bid him home to their houses. It is (*vox praetereuntium derisoria*) the speech of them that pass by. *This man began to build.* A house but begun is not fit to dwell in: and shall we think that God's Spirit will dwell in an inchoate habitacle, and not likely to be finished? The Apostle saith,*It had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy commandment delivered unto them.*

4 The fourth Round only pleaseth God, and is good for our Souls, *Repentance;* without which the evil ground is *near to cursing;* as it were at next door by; and it shall come on him with a speedy visitation *nisi interueniente poenitentia.* This is the Bulwark to defend us from the shot of God's thunder from heaven: this hedgeth us in from his judgments on earth. Woe to sinful man without this: for he is near *to cursing;* and *his end is to be burned.* Blessed Soul that hath it.

Wheresoever it dwells, mercy dwells by it. If England hath it, it shall ease her of her *thorns, Ezek.* 28.*There shall be no more a pricking briar unto the house of Israel, nor any grieving Thorn of all that are round about them.*

3 The last and forest degree of the *Punishment,* is *Burning.* I will not discourse, whether the fire of that everlastingly-hot furnace be material or spiritual. Surely, it is strangely terrible; and we are blessed, if we neither understand it nor undergo it. The misery of the damned is usually distinguished into the *Paine of loss,* and the *pain of sense.* Both implied in this verse, and expressed, *Thessalonians* the second, Chap. 1. Verse 8, 9. Christ shall *take vengeance on such as know not God, and obey not the Gospel of Jesus Christ,* there is *pain* of *Sense. They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power,* there is *pain* of *loss.*

1. This *Poena damni,* or privation of blessedness, may seem to be implied in the first degree here mentioned, *Rejection.* The reprobate are cast away of God. Much like that form of the last sentence, *Math.* 25. 41.*Depart from me, ye cursed:* a fearful sentence, a terrible separation. *From Me,* saith Christ; that made myself man for your sakes, that offered my blood for your redemption, & received these & these wounds for your remedy. *From Me,* that would have healed, would have helped, would have saved you. *From Me,* that invited you to mercy, and you would not accept it. *From Me,* that purchased a kingdom of glory, for such as believed on me; and will wrap their heads with crowns of eternal joy: *Depart from Me.* This is a fearful *Rejection,* My friendship, my fellowship, my Paradise, my presence, my heaven, *where is fullness of joy, and pleasure for evermore,* are none of yours. They might have been; they are lost. Neither shall they only loose Christ, but all the company with Christ: the Choir of glorious Angels, the society of his *blessed* Mother, the Prophets, Apostles, Martyrs, all the happy and holy Saints, with the whole host of heaven. They shall fret, and vex, and be ready to eat their own galls, to see those triumphing in glory, whom they on earth persecuted, martyred, tortured. They could here exercise their savage tyranny over them; not only denying their own bread, but taking away theirs: they could despise, beat, malign, undo, burn them at stakes: now the estate of both is changed: as *Abraham* told *Dives. They are comforted,and thou art tormented.*

2. This is not all. The *privation* of blessed joys is not enough: there must follow the *position* of cursed torments. For their *Punishment* is proportioned to their sin, *Ier.* 2.*They have committed two evils. They have forsaken the Lord, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water.* As they turned from their Maker, so their Maker turns from them: there is *Poenadamni.* As they fastened their delights on the creatures, so the creatures shall be their tortures: there is *Poena sensus.* They rejected God, and he *rejects* them; they adhered to wickedness, and it shall adhere to their bones forever, and bring them to *burning.*

Their torments which are here expressed by *Fire,* have two fearful conditions, universality, and eternity.

1. They are universal, vexing every part of the body, and power of the soul. It is terrible in this life, to be pained in every part of the body at one time. To have ache in the teeth, gout in the feet, colic in the reins, &c. and to lie (as it were) upon a rack, for innumerable diseases, like so many executioners, to torture him, is intolerable. But the largest shadow of these torments to their substance, is not so much as a little bone-fire to the combustion of the whole world.

2. They are eternal. If it had but as many ages to *burn,* as there be trees standing on the earth, there would be some, though a tedious hope of their end. But it is such a *Fire,* as shall never be quenched. This word *Never* is fearful. Though they rain floods of tears upon it, they shall be but like oil to increase the flame: for the *worm never dyes, the fire never goes out.* You see the *end* of *Thorns. Wickedness burneth as the fire:it shall devour the briars and thorns, and shall kindle in the thickest of the Forest, and they shall mount up like the lifting up of sm•k•.*

I resolved against prolixity. The general and summary doctrine is this. That since the wicked ground, which *beareth thorns and briars, is near unto cursing, and the end thereof* is eternal fire: it follows necessarily, that all they which lay the foundation of ungodliness, must needs build upon condemnation. *Let no man deceive you:He that committeth sin is of the Devil.* If the course of a man's life be wicked, covetous, unclean, malicious, idolatrous, adulterous, drunken; he lays the ground-work of his own destruction; and precipitates himself to the malediction of God. He that lays the foundation in fire-work, must look to be blown up. Perhaps this meditation, though it be of unquenchable *Fire,* may yet work coldly in our hearts; and leave no impression behind it; yet you cannot deny this to be true. He that would deny it must deny my Text, must turn Atheist, and reject the holy word of God. Nay, he must think there is no God, no revenge of wickedness, no devil, no hell. And he undertakes a very hard task, that goes about to settle this persuasion in his mind. No, no. *Let no man deceive you with vain words:for because of these things cometh the wrath of God upon the children of disobedience.* And in this passage I must value all men alike: of what stuff, or of what fashion soever his coat be: if his life be full of *briars* and *thorns,* his *end* is to be *burned. What shall we* then *do unto thee, O thou preserver of men,* that we may escape it? what, but *Repent, and believe the Gospel!*

Let the commination of hell instruct us to prevent it: as the message of *Nineveh's* overthrow effected their safety. 1. Let us fly by a true faith into the arms of our Redeemer, that God *reject* us not. 2. Let us pour forth floods of repentant tears, that we be not *nigh unto cursing.* 3. And let us *bring forth* no more *briars* and *thorns,* that our *end* may not be, to be *burned.* Faith, Repentance, Obedience; this same golden rule of three, will teach us to work up our own *salvation.* This done, we shall not be *rejected,* but known to be elected: we shall be so far from *cursing.* that we shall presently *receive the blessing.* And our *End* shall be, not fire, but glory and peace.*Mark the perfect man, and behold the upright: for the end of that man is* PEACE.

FINIS.

P-TA-3. Diseases of the soul a discourse divine, moral, and physical. By Tho. Adams. - Adams, Thomas, fl. 1612-1653.

DISEASES of the SOUL: A DISCOURSE

DIVINE, MORAL, *AND* PHYSICAL.

BY *Tho. Adams.*

SEN.

Desinit esse remedio locus, vbi quae fuerunt Vitia, Mores sunt.

[illustration]

LONDON, Printed by *George Purslow* for *John Budge,* and are to be sold at the great South-door of Paul's, *and at Britain's Burse.*

1616.

TO THE TRULY Judicious, and worthily eminent *in his Profession, M^r^.* WILLIAM RANDOLPH, *Doctor of Physic.*

Worthy Sir,

IT will seem strange to those, that better know my *unworthiness* then your *merits,* that I should administer *Physic* to a *Physician.* But my *Apology* is just; convincing rather them of *ignorance,* then myself of *presumption.* It is not a *Potion,* I send, but a *Prescript* in paper; which the foolish Patient did eat up, when he read in it written, *Take this.* Neither do I send it, to direct you, but that you should rectify it. So the poor *Painter* sent *Appelles* a *Picture,* to mend it, not to commend it. That which tastes of *Philosophy* in it, is but so much of those *axioms* and *rudiments,* as I gathered in the *University* in a short time, and have had much opportunity to lose since. Somewhat is chimed out of *experience;* wherein I may say, *Necessit as* was *ingenii largitor:* as *Pliny* writes of the Raven; who laboring of thirst, and spying a vessel with some little water in it, but so deep as she could not reach, filled the vessel with stones; till the heavier matter sinking downwards, raised up the lighter to her easy apprehension. My own ill health forced me to look into that poor *Cistern* of *knowledge,* which I had: and finding it almost *dry,* I assayed by some new *contemplations,* to raise it up to experience; which now, behold, runs over, and (without diminution to it self) is communicatively dispersed to others. Only do you use it, as I desire you should myself: if it be in health, conserve it: if foul purge it. For my own part, I am content, that no happy *meditation* of mine should be *vt Curia Martis Athenis;* or like some precious *mystery,* which a Practitioner will get money by, whiles he lives; but suffer none else to use, when he is dead: for he resolves, it shall die with him. It is more *Moral,* then *Physical;* and yet the greater part *Theological.* wherein I have most satisfied my own conscience, in aiming at that punctual *Center,* and blessed *Scope,* whither all endeavours should look; the straitening our warped *Affections,* and directing the *Soul* to

heaven. And in this passage, (you must pardon me) I fear not to say your *memory* at least, if not your *understanding,* may hereby be helped. My *Medicines* are not very *bitter;* but nothing at all *sweet* to a *sensual* palate: learning from *Saluian;* that *Quae petulantium auribus placent, aegrotantium animis non prosunt.* For my *soul,* I prescribe to others that, which I desire ever to take myself; such saving *Recipe's,* as God's holy *Writ* hath directed me. For my *Body,* though I would not have it lamed by my own neglect, that it might lean upon the staff of *Physic;* having not so much *health* to spare, as might allow some unthrifty expense of it on surfeits: yet when it is *sick,* I desire no other *Physician* then yourself. Perhaps a great number of men are of my mind, and frequent are the knocks at your *Study*-door: but I am sure that all those desires are not enflamed with that light of knowledge, which I have of your sufficiency, through much private conference. Rudeness or prolixity do ill in an *Epistle,* and worse when both together; and may perhaps please a man's self, and none else. I have done, when I have (yet once again) challenged your promised *Judicial* of *urines:* which if you make public, you shall have the like addition to my singular thanks. Till a good gale of opportunity waft myself over to your *Sudbury,* I have sent you this *Messenger* of that love and service, shall ever be ready to attend you; desiring that, as it hath found the way to you, you would give it your *Passe* to the World; and (if it grow poor with contempt) your *Legacy* of *approbation.* Wingrave *in Buck. May vlt.*

Your Worships in all just references of love, THO. ADAMS.

TO THE READER.

THE *Title* of this *Book* requires some Apology. There is a book lately conceived in *Scotland,* and born in *England,* which both promiseth in the *Frontispiece,* and demonstrates in the *Module,* the *method* and *matter* here proposed. Whereof I cannot speak, having only cursorily perused some page or two of it, but not of the worthiness. Because that hath the priority of the time, and transcen. dencie in quantity of mine, I have reason to fear, that *this* will be thought but the spawn of that: or an *Epitome:* or at best, that it is begot out of *imitation.* Herein I must seriously propose, and engage my credit to the truth thereof: that this was committed to the *Stationers* hands, perused and allowed by authority: yea, and with full time to have been printed, and perhaps an impression sold, before that of *Master John Abrenethys* came out. What *dilemma's* were in the *Book-sellers* head, or what reasons for such slackness and reservation, are to me as mystical, as his profession. Neither do I plead thus out of any affected singularity, as if I were too good to imitate so worthy a man: but only to have punctually and plainly delivered the truth hereof: leaving it to thy censure, and us all to the grace of God.

T. A.

A General Table of all the *particular* Diseases, *contained in this Book.*

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THE SOULS *Sickness:* A DISCOURSE *DIvine, Moral, and* Physical.

The Induction.

THE *Sickness* of this *World* is *Epidemical,* and hath with the invisible poison of a general pestilence infected it to the heart. For *Uice* in manners, as *Heresy* in doctrine, distilleth insensible contagion into the fountain of Life; and *dumvnum interficit, centum alios inficit,* in killing one, banes many. Whether *ex daemonis iniuria, vel ex hominis incuria,* from the Devils malice, or man's secureness, Iniquity is grown from a mist to a *Mystery,* Ignorance to Arrogance, nescience to negligence, simple imprudence to political impudence, and I know not how, too much light hath made men blind. At first they knew not when they sinned, now

they would know to justify their sins: they defend that, wherein they offend, and buy *Sickness* with as great expense of time, wit, money, as the anguished Atheist would health.

Sicknesses in men's *Souls* are bred like diseases in natural, or corruptions in civil bodies; with so insensible a progress, that they are not discerned, till they be almost desperate: as the frantic endures not bonds, nor the Lethargical noise: or as it was once said of the *Romans,* that they could neither endure an ill Emperor, nor obey a good one: so we may say of our selves (no less then *Liuy* of that *State) Nec vitia nostra, nec remediaferre possumus:* we can better brook our maladies, then our remedies. There is, say Physicians, no perfect *Health* in this world; and man, when he is at best, enjoys but a neutrality. But the *Physicians* of the *Soul* complain further: *That we are all as an unclean thing,and all our righteousness are as filthy rags, &c. and in many things we sin all.* We may say with the *Prophet,* not so much for our punishments, as our sins, *The whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it; but woundsand bruises and putrifying sores.*

The Method.

TO pursue this Argument, I would willingly dispose the tenor of my speech into this method, 1. to describe the disease, 2. to ascribe the signs, 3. to prescribe the remedy. And whereas *Physicians* begin their medicinal institutions or instructions at the *Head,* as the most noble part of the body; the principal seat of the wits, the beginning of all the organical senses, and the proper house and habitation of the animal virtue; (though Philosophy attributes that supereminent dignity to the *Heart)* and I (for metaphors sake) without contention suffer myself to be led after their rule; behold, I apply to the *Head* first: which if I could cure, it would more easily discern the infirmities of the descending parts. In the *Head* and other corporal parts there are many diseases, which I will not contend to find out; desiring only to say (not all, but) enough. I will borrow so much Timber out of *Galens* wood, as shall serve me for a scaffold to build up my Moral discourse.

Head-ach and Brain sickness. *Disease.* 1.

HEad-ach is diverse, say *Physicians,* according to the causes; proceeding some of cold, some of hot; of dryness, of moisture, of blood, of choler, of phlegm, windiness, drunkenness, of an offending stomach. There is an *Head-ach* called the *Migram, Hemicrania,* possessing lightly one side of the *Head,* and distinguished by a seam that runs along in the skull. There is a disease in the *Soul* not unlike this, and they that labor of it, are called *Brain-sick men.* They may have some pretty understanding in part of their heads, but the other part is strangely sick of crochets, singularities, and toyish inventions; wherein because they frolic themselves, they think all the world fools that admire them not. They are ever troubling themselves with unnecessary thoughtfulness of long or short, white or black, round or square; confounding their wits with Geometrical dimensions, & studying of *Measure* out of measure. A square cap on another man's head, puts their head out of square, and they turn their brains into dry wool, with storming against a garment of linen. New *Albutij* to moote the reasons, why if a Cap fell down, it brake; if a Spunge, it brake not; why Eagles fly, and not Elephants. There be such students in the Schools of *Rome;* what shall be done with an Ass, if he get into the

Church to the Font uncovered, and drink the water of *Baptism:* upon the strange hazard of a Clarks negligence, and an Asses thirst entering the Church, which are uncertain, they make themselves Asses in certain. Or if a hungry Mouse filch the Body of our Lord, &c. Brave wits to invent Mouse-traps. These curiosities in human, but much more in divine things, prove men *brain-sick.*

Cause.

THe *Cause* of the *Migram,* is the ascending of many vaporous humors, hot or cold, by the veins or arteries. The *Cause* of this *spiritual Migram,* or *brain-sickness,* is the unkindly concurrence of ignorance, arrogance and affectation, like foggy mists and clouds, obscuring & smothering the true light of their sober judgments; and bearing their affections like a violent wind, upon one only point of the *Compass,* new-fangled *Opinion.* Like the Giants son, they must have six toes on a foot: they hate, not to be observed, and had rather be notorious, then not notable. *Opinion,* is a *foot* too much, which spoils the *Verse.* New *Physic* may be better then old, so may new *Philosophy;* our studies, observation, and experience perfecting theirs: beginning, not at the *Gamoth,* as they did, but as it were at the *Ela:* but hardly new *Divinity;* not that an ancient error should be brought out against a new truth. A new truth? nay, an old newly come to light: for *Error* cannot wage Antiquity with *Truth.* His desire is to be cross to regularity; and should he be enjoined a *Hatte,* a *Cap* would extremely please him: were he confined to extemporal and enthusiastical labors, he would commend premeditation and study; which now he abhors, because they are put on him. He is unwise in being so bitter against Ceremonies: for therein he is palpably against himself, himself being nothing else but Ceremony. He loves not the beaten path; and because every fool (saith he) enters at the gate, he will climb over the wall, whiles the *door* of the *Church* stands open, he contends to creep through the *window.* The *Brain-sick* are no less then drunk with Opinion; and that so strangely, that sleep which helps other drunkards, doth them no good. Their ambitious singularity is often so violent, that if it be not restrained, it grows to a kind of frenzy, and so the *Migram* turns into the *Staggers.* Herein, because we will not credit their Positions, nor receive their Crochets in our set Music, they reel into the low-Countries.

Signs and Symptoms.

Physicians say of the *Migram*-affected, that in the violent fit of the passion, they can abide: 1. No noise or loud speech: 2. Not clear light: 3. Not to drink Wine: 4. Nor almost to move at all, &c. Our *Brain-sick* Novelist is described by such tokens.

1. Loud speech he loves not, except from his own lips. All noise is tedious to him, but his own: and that is most tedious to the company. He loves to hear himself talk out of measure. He wonders, that the senses of all his hearers do not get up into their ears, to watch and catch his mysteries with attention and silence; when as yet himself is more *Non-resident* from his theme, then a discontinuer is from his charge.

2. The clear light he cannot endure, for his brain is too light already. He presumes, that his head contains more knowledge then ten Bishops; and wonders that the Church was so overseen, as to forget him, when offices were disposing, or places a dealing; and because he

can get none, rails at all for Antichristian. He is the only wise man, if he might teach all men to judge him, as he judgeth himself: and no star should shine in our Orbe, without borrowing some of his light. He offers to reform that man, that would inform him; and presumes of so much light, that if himself were set, our world would be left without a Sun.

3. Wine he hates, specially when it is poured into his wounds: (as the *Fathers* interpret the *Samaritans wine* to the *wounded man,* to cleanse and purge him.) Reproof and he are utter enemies; no man is good enough to chide him: wholesome counsel, which is indeed Wine to a weak soul, he accounts Vinegar; nothing so pleaseth him as his own Lees. *Opinion* hath brewed him ill, and he is like water scared out of the wits.

4. He must not be moved, nor removed from what he holds: his will is like the Persian law, unalterable. You may move him to choler, not to knowledge: his brain is turned, like a Bell rung too deep, and cannot be fetched back again. His own affectation is his pulley, that can move him; no engine else stirs him. A man may like him at first, as one that never heard music doth the Tinkers note on his kettle; but after a while, they are both alike tedious. There is no help for his auditor, by by any excuses to shift him off; if he have not the patience to endure an impertinent discourse, he must venter the censure of his manners, and run away. His discourse is so full of parentheses, as if he were troubled with the rheum, and could not spit. He is ever tying hard knots, and untying them, as if nobody had hired him, and therefore he must find himself work. If he light on the sacred Writ, he conceitedly allegorizes on the plainest subject, and makes the Scripture no more like it self, then *Michols* Image in the bed upon a pillow of Goats hair, was like *David.* He carries bread at his back and feeds upon stones. Like a full fed Dog, he leaves the soft meat to lie gnawing upon bones: that we may say of him, this man hath a strong wit, as we say, that dog hath good teeth.

Curation.

THe way to cure the *Migram* is diverse, according to the cause; either by cutting a vein, purging, revulsive or local remedies. But the sanation of this *Brainsick* malady is very difficult: insomuch, that *Solomon* saith, *There is more hope of a fool,* then of one *wise in his own conceit.* For he imagines the whole world to be sick, and himself only sound. I might prescribe him the opening of a vein which feeds this disease, that is, affectation: the itching blood of singularity let out, would much ease him. Or a good purge of humility to take him down a little, because he stands so high in his own imagination: and full vessels, to prevent their bursting must have timely vent. Or a little *opium* of sequestering him from business, and confining him that he might take some sleep; for his brains want rest. Or a little *Euphorbium* of sound admonition and fit reproof dropped into his ear warm. Some *Euphrasia* or Eye-bright would do well. Unctions, if lenifying, will do no good, nor any of the former, I doubt; except a strong pill of Discipline go with them. The specialest remedy is Discipline, as the Father said, when he heard his son complain of his head; *my head, my head,* commanded a servant; *Carryhim to his Mother:* so for these men so troubled with the *Head-ach,* deliver them to their mother, let the Church censure them.

Inconstancy, a kind of staggers. *Disease.* 2.

THere is a Disease in the *Soul* called *Inconstancy,* not unfitly shadowed to us by a bodily infirmity, possessing the superior part of man, *vertigo,* a swimming in the head, a giddiness, or the *Staggers.* The disease in the body is described to be an astonishing and dusking of the eyes and spirits, that the Patient thinks all that he seeth to turn round, and is suddenly compassed with darkness. The parallel to it in the *Soul,* is *Inconstancy,* a motion without rule, a various aspect, a diversifying intention. The *Inconstant* man is like a *Pour contrell;* if he should change his apparel so fast as his thought, how often in a day would he shift himself? He would be a *Proteus* too, and vary kinds. The reflection of every news melts him, whereof he is as soon glutted. As he is a Noun, he is only adjective, depending on every novel persuasion: as a Verbe, he knows only the Present Tense. To day he goes to the Key to be shipped for *Rome,* but before the Tide come, his tide is turned. One party think him theirs, the adverse theirs: he is with both, with neither, not an hour with himself. Because the Birds & Beasts be at controversy, he will be a Bat, and get him both wings and teeth. He would come to heaven, but for his halting: two opinions (like two Water-men) almost pul him a-pieces, when he resolves to put his judgment into a Boat, and go somewhither; presently he steps back, and goes with neither. It is a wonder, if his affections, being but a little luke-warm water, do not make his religion stomach-sick. Indifferency is his ballast, and Opinion his sail: he resolves, not to resolve. He knows not what he should hold; he knows not what he doth hold. He opens his mind to receive motions, as one opens his palm to take a handful of water; he hath very much, if he could hold it. He is sure to die, but not what religion to die in; he demurs like a posed Lawyer, as if delay could remove some impediments. He is drunk when he riseth, and reels in a morning fasting. He knows not whether he should say his *Pater noster* in Latin, or English; and so leaves it and his prayers unsaid. He makes himself ready for an appointed feast; by the way he hears of a *Sermon,* he turns thitherward, yet betwixt the Church gate, and Church door, he thinks of business and retires home again. In a controverted point he holds with the last reasoner he either heard or read, the next diverts him; and his opinion dwells with him, perhaps so long as the teacher of it is in his sight. He will rather take dross for gold, then try it in the furnace. He receives many judgments, retains none, embracing so many faiths, that he is little better then an Infidel.

Causes.

THey give a double cause of this disease in the body; either the distemperature and evil affectedness of the brain; or an offense given to it from the mouth of the stomach: vapors, gross and tough humors, or windy exhalations, either lodging in the brain, or sent thither from the stomach, turning about the animal spirits: hence the brain staggers with giddiness. This spiritual *Inconstancy* ariseth from like causes. If it be in religion, it proceeds from cloudy imaginations, fancies, fictions, and forced dreams, which keep the mind from a sober and peaceful considerateness. Multitude of opinions, like foggy vapors, mist the intellectual faculty, and like reverberated blasts whirl about the spirits. He sees some Ceremonial devisions in our Church, and therefore dares not steadfastly embrace that truth, which both parts without contention teach and observe. So leaves the blessing of his mother, because he beholds his brethren quarrelling: whiles he sees the irreconcileable opposition of *Rome* and us, which he fondly labors to atone, he forsakes both, and will now be a Church alone. Thus

his breast is full of secret combats, contradictions, affirmations, negatives, and whiles he refuseth to join with others, he is divided in himself: And yet will rather search excuses for his unstaidness, then ground for his rest. He loathes *Manna* after two days feeding, and is almost weary of the Sun for perpetual shining. If the Temple pavements be ever worn with his visitant feet, he will run far to a new Teacher: and rather then be bound to his own parish, he will turn Recusant. He will admire a new Preacher, till a quarter of the sand is out; but if the Church doors be not locked up, he cannot stay out the hour: what he promiseth to a Collection today, he forgets, or at least denies the next morning. His best dwelling would be his confined chamber, where his irresolution might trouble nothing, but his pillow. In human matters, the cause of his variableness is not varied, but the object. He is transformable to all qualities, a tempered lump of wax to receive any form, yet no impression sticks long upon him. he holds it the quickness of his wit, to be voluble.

Signs and Symptoms.

THe *signs* of this disease in the body, are a mist and darkness, coming upon every light occasion. If he see a wheel turning round, or a whirl-pool, or any such circular motion, he is affected with giddiness. The *Symptoms* of the *Spiritual Staggers* are semblable. He turns with those that turn, and is his neighbors *Chameleon.* He hates staidness as an earthen dullness. He prosecutes a business without fear or wit; and rejecting the patience to consult, falls upon it with a peremptory heat: but like water once hot, is soonest frozen, and instantly he must shift his time and his place; neither is he so weary of every place, as every place is weary of him. He affects an object with dotage, and as superstitiously courts, as an Idolater his guilded block: but it is a wonder, if his passionate love out-live the age of a wonder, 9. days. He respects in all things novelty above goodness; and the child of his own brains, within a week he is ready to judge a Bastard. He salutes his wits after some invented toy, as a Seruing-man kisseth his hand, when instantly on another plots arising, he kicks the former out of doors. He pulls down this day what he built the other, now disliking the site, now the fashion, and sets men on work to his own undoing. He is in his own house, as his thoughts in his own brain, transient guests: like a Haggard, you know not where to take him. He hunts well for a gird, but is soon at a loss. If he gives any profession a winters entertainment, yet he is whether for a penny the next Spring. He is full of business at Church, a stranger at home, a *Sceptic* abroad, an observer in the street, everywhere a fool. To conclude, their own unfaithfulness making the *Inconstant* thus sick, there is an accession of the Lord's plague; he adds dotage as a punishment of willful dotage. *The Lord hath mingled a perverse spirit in themidst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.*

Cure.

FOr the curing of this bodily infirmity, many remedies are prescribed: odoriferous smells in weakness, the opening of a vein in better strength, cupping glasses applied to the hinder part of the head, with scarification, gargarisms and sternutatory things, together with setting the feet in hot bathes, &c. To cure this *Spiritual* Staggers, let the Patient be purged with Repentance for his former unsettledness: let him take an ounce of Faith to firm his

brains; let his repose be on the Scriptures, and thence fetch decision of all doubts; let a skillful Physician order him, a good Minister. Let him stop his ears to rumors, and fixe his eyes on Heaven, to be kept from distracting objects. Let him keep the continual diet of Prayer, for the Spirit of illumination; and thus he may be recovered.

Madness and Anger. *Disease* 3.

THe next disease I would describe, is *Frenzy* or *Madness.* Now though Physicians do clearly distinguish betwixt these two, *Frenzy* and *Madness;* calling Frenzy an inflammation of the brain without a Fever; or an impostumation bred and engendered in the pellicles of the brain, or *pia mater:* and *Mania* or *Madness,* an infection of the former cell of the head, without a Fever: the one abusing the imagination, the other ravishing the memory; I list not to dispute or determine. That which serves my intention, is to confer either of these passions, with a Spiritual disease of like nature, *Anger. Irafuror breuis.* It is a madness, I am sure, I am not sure how short. I do not ask for men pssionless, this is *hominem de homine tollere.* Give them leave to be men, not mad men. *Iraoptimo loco donum Dei: & magna est ars, irasciverbis praemeditatis,& tempore opportuno.* Anger in the best sense is the gift of God, and it is no small art, to express anger with premeditated terms, and on seasonable occasion. God placed *Anger* amongst the affections engraffed in nature, gave it a seat, fitted it with instruments, ministered it matter whence it might proceed, provided humors whereby it is nourished. It is to the *Soul* as a nerve to the body. The Philosopher calls it the *Whetstone to fortitude,* a spurr intended to set forward Virtue. This is simply rather a propassion, then a passion.

But there is a vicious, impetuous, frantic *anger,* earnest for private and personal grudges; not like a medicine to clear the eye, but to put it out. This pernicious disease of the *Soul* hath degrees. 1. It is *inhumane;* Tigers devour not Tigers, this rageth against kind and kindred. 2. *Impious;* it rageth often against God; as that *Pope* upon a field lost against the *Frenchmen: Sic esto nunc Gallicus. So, turn French now, &c. 3. Mad;* for it often rageth against unreasonable creatures, as *Balaam* striking his Ass; how much is such a man more irrational and bestial, then the Beast he maligns? 4. It is more then *mad,* striking at insensible things: as *Xerxes* wrote a defying letter to *Athos* a *Thracian* mountain. *Mischievous* Athos, *lifted up to heaven, make thy quarries passable to my travel, or I will cut thee down, and cast thee into the sea.* But his revenge was neither understood, feared, nor felt. So the *Africans* being infested with a North wind, that covered their corn fields with sand from a mountain, levied an army of men to fight with that wind; but were all buried under the sand. So *Darius,* because a River had drowned him a white Horse, vowed to cut it into so many Channels, that a woman with child might go over dry-shoo'd. We have some so madly impatient with a storm, wind &c. which might answer them, as *Rabshakeh* told the *Jews: Am Icome hither without the Lord? it is he that sent me.* This anger is immediately directed against God: the heart speaks Atheism, only in other words. 5. It is *unnatural,* for it maligneth a man's self. It is full of consternation and amazement, and never useth violence, without torment to it self. It thinks to offer wrong, and indeed suffers it.

Ipsa sibi est hostis vesania, seque furendo-Interimit. As the frantic or drunkard do that, intoxicate, which sober, they would quake to think of; so these ireful, direful men (or rather

beasts) dare in their fits play with Serpents, mingle poisons, act massacres, whereat their awaked souls shudder.

The higher the person in whō this frenzy reigns, the greater the fault. The Master-Bee hath no sting, the rest have: the greater power, the less passion. It is a State tyranny, in authority to mind nothing but authority. *Posse & nolle, noble.* It is noble to may and will not. When a railing wretch followed a Heathen Prince with obloquies all day, and home to his doors at night, he requited him with commanding his servant to light him home to his house with a torch. *Damascene* makes three degrees of *anger; Bilem, Iracundiam, Infensionem:* Choler, Wrath, heavy Displeasure. Some have added a fourth.

1. The first hath a beginning and motion, but presently ceaseth; we call this *Choler.* Like fire in stubble, soon kindled, and soon out. These are like gun-powder, to which you no sooner give fire, but they are in your face. They say, these hot men are the best natured; but I say then, the best are naught. These are stung with a nettle, and allayed with a dock.

2. The second is not so soon conceived, but takes deeper hold in the memory. This fire is neither easily kindled, nor easily put out: like fire in Iron, which hardly taking, long abideth. These men are like green logs, which once set on combustion, continue burning day and night too.

3 The third entertain this fire suddenly, and retain it perpetually, not desisting without revenge. These are like fire, which bewrayeth not it self without the ruin and waste of that matter wherein it hath caught: this worst.

4 The fourth is a moderate *Anger,* not soon incensed, but quickly appeased: and this is the best, because likest to the disposition of God, *who is merciful and gracious,slow to anger, and plenteous in mercy,* ready to forgive.

Causes.

Frenzy is caused by abundant blood, or choler occupying the brains or the films thereof: the more adust this choler is, the more pernicious the madness. The cause of *anger,* is the giving to Passion the dominion over Reason. *Seneca* says, *Causa iracundiae opinio iniuriae est:* the cause of anger is the conceit of injury. Such a man gets up on the wild Iade his choler, and spurs him on, having no bridle of moderation to hold him back. His conversation is so full of choleric fits, as a book of tedious parentheses, that they mar the sense of his life. He is like an egg in roasting, hopeful to be good meat, but it grows too hot on a sudden, and flies in your face not without a great noise. *Anger* is able to turn *Dametas* into *Hercules furens,* teaching him that is strong to fight, him that is not to talk: whilst the lightning of his rage lasts, he thunders out a challenge, but after a little calm meditation, sounds a retreat. He menaceth the throats of his enemies, though they be many, and swears loud he will be their Priest, he means Executioner. But if you compare his threatenings and his after-actions, you would say of them, as that wise man sheering his hogs: Here is a great deal of cry, but a little wool. His enemies are worse feared then hurt, if so they be in personal presence, as he is in sober judgment a little out of the way.

Signs and Symptoms.

THe *Frensy* is easily seen, and needs not to be described by signs. Physicians give many, I will say no more but this. If the *madness* proceed from blood, they are perpetually laughing; if of choler, they rage so furiously, that bands only can restrain them from doing violence. The *Symptoms* of this *spiritual madness,* rash and furious *anger,* are many, visible and actual.

1. Swelling of mind so high and so full, that there is no room for any good motion to dwell by it. *Iratumor mentis,* and makes a man like the Spider-poison'd toad. In this raging fit, Reason, Modesty, Peace, Humanity, &c. run from him, as servants from their mad master, or Mise from a Barn on fire. 2. Contumely without any distinguishing respect of friend, fōe, alliant, familiar, reviles any, *fratrem{que}, patrem{que}.* 3. Violence of hands, savage and monstrous behavior: *Like the troubled Sea, when itcannot rest, whose waters cast up mire and dirt:* fuming and foaming, like a muddy channel: a distorted countenance, sparkling eye, foul language, hasty hands. If the angry man, and the drunkard had a glass presented them, how hardly could they be brought again to love their own faces!

Cure.

TO cure this Bedlam passion, (leaving the other to deeper judgments in that profession) both *nature* and *Grace* have given rules. *Natural* reason; that an *angry* man should not undertake any action or speech, till he had recited the Greek *Alphabet;* as a pause to cool the heat of choler. That *angry* men should sing to their passions, as Nurses to their Babes 〈in non-Latin alphabet〉 *haste not, cry not. Maximum remedium est irae, mora.* The best remedy for *Anger* is delay. What a man doth in anger, he lightly repents in cold blood.

That we should keep our corrupt nature from provoking objects, as a man that hath Gunpowder in his house, keeps it safe from fire. That we should conster all things in the best sense: a good disposition makes a good exposition, where palpableness doth not evince the contrary. That suspicion is a pair of bellows to this mad fire. That Jealousy and self-guiltiness are the angry man's Eues-dropper and Intelligencer. That the Earth suffers us living to plow furrows on her back, and dead, opens her bowels to receive us: a dead earth convincing a living earths impatience. *Scripture. That anger resteth in the bosom of fools. That the wrath of man doth not accomplish the righteousness of God. That unadvised anger is culpable of judgment.* Let him take some herb of Grace, an ounce of Patience, as much of Consideration how often he gives God just cause to be angry with him; and no less of meditating how God hath a hand in *Shimei's* railing, that *David* may not be angry: mixe all these together with faithful confidence, that God will dispose all wrongs to thy good; hereof be made a pill to purge choler. To conclude, let reason ever be our Judge, though passion sometimes be our solicitor.

Parit ira furorem;

Turpia verba furor, verbis ex turpibus exit

Ira, ex hac oritur vulnus de vulnere lethum.

Wrath kindles fury, fury sparks foul words,

Those let out wounds and death with flaming swords.

Envy a consumption. *Disease.* 4.

Envy fitly succeeds *anger,* for it is nothing else but inveterate wrath. The other was a frantic fit, and this is a *consumption;* a languishing disease in the body, the beginning of dissolution, a broaching of the vessel, not to be stopped till all the liquor of life is run out: what the other tabe is in the body, I list not to define, by reason that this *spiritual sickness* is a consumption of the flesh also, and a pining away of the spirits: now since they both have relation to the body, their comparison would be confusion. *Envy* is the *consumption* I singularly deal withal, which though I cannot cure, I will hopefully minister to.

Cause.

THe cause of *Envy,* is others prosperity; or rather an evil eye shot upon it. The *angry* man hath not himself, the *envious* must have no neighbor. He battens at the maligned's misery; and if such a man riseth, he falls as if he were Planet-struck. I know not whether he could endure to be in Paradise with a superior. He hates to be happy with any company. *Envy* sits in a man's eyes, and wheresoever through those windows it spies a blessing, it is sickness and death unto it. *Inuidus petat a Jove priuari vno oculo, vt auarus quod priuetur ambobus.* The *envious* man would have happily one of his eyes put out, as the covetous should lose both. A Physician being asked what was the best help to the perspicuity of the eyes, affirmed, *Envy:* for that like a perspective glass would make good things appear great things.

Fertilior seges est alienis semper in agris;

Uicinum{que} pecus grandius vber habet.

He is even quarrelling with God, that his neighbors field bears better corn, and thinks himself poor, if a near dweller be richer. He will dispraise God's greatest blessings, if they fall besides himself: and grow sullen (so far as he dares) with the Prince, that shall promote a better deserver. There is no law perfect, if he was not at the making it. He undertakes a great work, and when he cannot accomplish it, he will give leave to none other. No man shall have that glory, which he aspired and missed. An *Aesop's* dog in the manger; because he can eat no hay himself, he will starve the horse. Poison is life to a Serpent, death to a man: and that which is life to a man, his humidity and spettle, they say is death to a Serpent: the rancorous sustenance which a malicious man lives of, is the misery and mischief to a good man; and a good man's prosperous felicity is the malicious man's death. God hath in justice appointed it to be a plague to it self. Among all mischiefs it is furnished with one profitable quality; the owner of it takes most hurt. *Carpit{que}, & carpitur vna: supplicium{que} suum est.—vt Aetna seipsum,*

Sic se non alios, inuidus igne coquit.

The *envious* is a man of the worst diet, and like a strange Cook, shows himself; nay, and conceits pleasure in pining: so that his body, at last, hath just cause to sue his soul on an action of dilapidations. He finds fault with all things, that himself hath not done. He wakes,

whiles his enemy takes rest. *Parum est, si ipse sit foelix, nisi alter fuerit infoelix.* His affections are like lightning, which commonly scorch the highest places. He creeps like a Canker to the fairest flowers. By putting in a superfluous syllable, he hath corrupted one of the best words, turning *amorem* into *amarorem,* love into bitterness. A Philosopher seeing a malicious man dejected, asked him, whether some evil had happened to himself, or some good to his neighbor.

Signs and Symptoms.

THe *Signs* of this disease are given by the Poet.

—videt intus edentem

Vipereas carnes, vitiorum alimenta suorum.

Pallor in ore sedet, macies in corpore toto;

Nunquam recta acies; liuent rubigine dentes:

Pectora felle virent, lingua est suffusa veneno.

A pale face without blood, and a lean body without any juice in it, squint eyes, black teeth, a heart full of gall, a tongue tipp'd with poison. Amazedness makes the face pale, grief drinks up the blood, looking on men's prosperity makes the eyes squint, and cursing, the teeth black. It were well for him on earth, that he should dwell alone. It is pity he should come into heaven; for to see one *star excel another in glory,* would put him again out of his wits. I wonder, when he is in hell, whether he would not still desire superiority in anguish, & to sit in the chair, though he receive the more torments. The *envious* man is so cross to God, that he is sure of punishment: he hath in present one like to the nature of his offense. For his sin, whereas GOD brings good out of evil, he brings evil out of good. For his punishment, whereas even *evil* things *work together to the good of the good,* even good things work together to his evil. All the happiness lights on him that is envied; for it goes well with him, with whom the malicious thinks it goes too well.

Cure.

HIs Cure is hard, even as with a tabe in the body: too much Physic makes him worse. Crosses are fitly called God's physic; whereby if God will cure him, he must minister them to those he hates. Strange! that one man should be healed, by giving physic to another. Two simples may do him good, if he could be won to take them: a scruple of content, and a dram of charity. If these be given him, (well stirred) in a potion of repentant tears, he may be brought to wish himself well, and others no harm, and so be recovered.

Idleness, the Lethargy. *Disease* 5.

Idleness in the soul is a dangerous disease as the *Lethargy* in the body. The very name of *Lethargy* speaks the nature: for it is compounded of 〈 in non-Latin alphabet 〉 *forgetfulness,* and 〈 in non-Latin alphabet 〉 *slothful;* and so consequently is defined to be a dull oblivion.

The *Idle* man is a piece of base heavy earth, molded with muddy and standing water. He lies in bed the former half of the day, devising excuses to prevent the afternoons labor. He cannot endure to do anything by himself, that may be done by Attorney. He forestalls persuasion inducing him to any work, by forecasting the unprofitableness: he holds business man's cruellest enemy, and a monstrous devourer of time. His body is so swollen with lazy humors, that he moves like a tun upon two pottle pots. He is tempted to covetise, for no other reason, but to be able to keep servants; whom he will rather trust, then step out to oversee. Neither summer nor winter scape the blame of his laziness: in the one it is too hot, in the other too cold to work. Summer hath days too long, winter nights too cold; he must needs help the one with a nap at noon, the other with a good fire. He was very fit to be a Monk: spare him an early mass, and he will accept it: yet howsoever, he will rather venture the censure, then forsake a lazy calling.

Cause.

THe *Cause* of the *Lethargy* is abundant phlegm, overmuch cooling the brain, and thereby provoking sleep; which putrefied in the brain, causeth a fever. The *cause* of *Idleness* is indulgence to the flesh, a forgetfulness of the end of our creation, a willful digression from man: for the lazy wretch is a dormouse in an human husk. To man motion is natural, the joints and eyes are made to move; and the mind is never asleep, as if it were set to watch the body: Sleep is the image of death, saith the Poet: and therefore the Church-sleeper is a dead corps, set in his pew like a coffin, as if the Preacher were to make his funeral Sermon. He sings out harvest like the Grasshopper; therefore may at Christmas dance for and without his dinner. He riseth at noon to breakfast, which he falls to unwashed, and removes not out of his chair without a sleep. Whilst he sleeps, the enemy oversows the field of his heart with tares. He is a patient subject for the devil to work on, a cushion for him to sit on, and take his ease: his misery is, that *his damnation sleepeth not.* His bed is his haven, his heaven, and sound sleep his deity.

The standing water stinks with putrefaction:

And virtue hath no virtue, but in action.

If he be detained up late, he lies down in his clothes, to save two labors: nothing shall make him bustle up in the night, but the house fired about his ears; which escaping, he lies down in the yard, and lets it burn. He should gather moss, for he's no rolling stone. In this he is a good friend to his Country, he desires no innovation: he would scarce shift ground ten leagues, though from a cottage to a Manor. He is so loath to leave the tap-house in winter, that when all leave him, he makes bold with the chimney corner for his Parlour. If ever (in a ••gne) he lights upon a humor to business, it is to game, to cheat, to drink drunk, to steal, &c. and falls from doing naught to do naughtily; so mending the matter, as you have heard in the fable, The devil mended his dames leg; whē he should have put it in joint, he brake it quite apieces.

Signs and Symptoms.

Symptoms of the *Lethargy* are a great pulse, beating seldom, as if it were full of water; a continual proneness to sleep, that they are scarcely compelled to answer a question. You may know a lethargical *Idle* man, by a neglected beard, vnkemb'd hair, and unwashed face, foul linen, clothes unbrushed, a nasty hand smelling of the sheet, an eye opening when the ear receives your voice, and presently shut again; as if both the organs were stiff with excretions. He hath a blown cheek, a drawling tongue, a leaden foot, a brazen nose: he gapes and gasps so often, that sometimes he keeps his mouth open still, as if he had forgotten to shut it.

Cure.

TO cure the *Lethargic,* there are required many intentions; not without frictions, scarifications, sharp odors, and blood-letting, &c. To cure the *Idle,* it should more properly belong to Surgery then Physic; for there is no medicine like a good whip, to let out his lazy blood; and a good diet of daily labor, which some skillful Bedle must see him take; put him into the bath at Bridewell, to take away the numbness of his joints, and scour off his rust, and so he may be recovered.

Fac been, fac tua, fac aliquid, fac vtile semper:

Corrumpunt mores otia praua bonos.

The Dropsy and Covetousness, Causes. *Disease.* 6.

PHysicians say, that the *Dropsy* is an error in the digestive virtue in the liver, bred of the abundance of salt and waterish phlegm, with the over-feeding of raw and moist meats. It is distinguished into three sorts, *Ascites, Tympanites,* and *Anasarca,* or *Hyposarca. Ascites* is, when between the filme called *Peritonaeum* (which is the Cowl that covers the Entrails) much watery humor is gathered. *Tympanites* ariseth from windiness and flatuous causes gathered into the foresaid places. *Hyposarca* is, when the humors are so dispersed through the whole body, that all the flesh appears moist and spongy. Our *spiritual Dropsy covetousness,* is a disease bred in the soul, through defect of *faith* and understanding. It properly resides in the inferior powers of the soul, the *affections;* but ariseth from the errors of the superior intellectual faculty; neither conceiving aright of God's all-sufficient help, nor of the worlds all-deficient weakness.

Signs.

THe corporal *Dropsy* is easily known by heaviness, swelling, puffing up, immoderate desire of drink, &c. The *spiritual* likewise (though it leans the carcass) lards the conscience; at least swells and puffs it up: and as if some hellish inflammation had scorched the affection, it thirsts for *Aurum potabile* without measure. The *Covetous* man is of *Renodaeus* his opinion, that *argentum plurimum valet ad cordis palpitationem,* silver is good against the heart-panting. The *Wise man* calls it *a disease,* an-*evil disease,* and almost incurable. The *Covetous* hath drunk the blood of oppression, wrong from the veins of the poor: and behold, like an indigestible receipt, it wambles in his stomach; *he shall not feel quietness in his belly.* This is an epidemial *sickness.*

Aurum omnes, victa iam pietate, colunt.

Religion gives riches, and riches forgets religion.

Religio dat opes, paupertas Religionem:

Diuitiae veniunt, Religio{que} fugit.

Thus do our affections wheel about with an unconstant motion. *Poverty* makes us *Religious, Religion rich,* and *riches irreligious.* For as, *Pauperis est rogare,* so it should be *Diuitis erogare. Seneca* wittily and truly, *Habes pecuniam? vel teipsum vel pecuniam habeas vilem necesse est.* Hast thou money? either thou must esteem thy money vile, or be vile thyself. The *Covetous* man is like a two-legd Hog: whiles he lives, he is ever rooting in the earth, and never doth good, till he is dead; like a vermin, of no use till uncased. Himself is a Monster, his life a riddle: his face (and his heart) is prone to the ground; his delight is to vex himself. It is a question whether he takes more care to get damnation, or to keep it; and so is either a *Laban* or a *Nabal,* two infamous churls in the old *Testament,* spelling one another's name backward. He keeps his god under lock and key, and sometimes for the better safety, in his unclean vault. He is very eloquently powerful amongst his poor neighbors; who for awful fear listen to *Pluto,* as if he were *Plato.* He prevails very far when he deals with some officers; as a Pharisee with *Christ's* Steward, *Tantum dabo, tantus valor in quatuor syllabis:* so powerful are two words. He prevails like a sorcerer, except he light upon a *Peter: Thou and thy money be damned together.* His heart is like the East *Indian* ground, where all the mines be so barren, that it bears neither grass, herb, plant, nor tree. The lightness of his purse gives him a heavy heart, which yet filled, doth fill him with more cares. His medicine is his malady: he would quench his avarice with money, and this inflames it, as oil feeds the lamp, and some harish drinks increase thirst. His proctor in the law, and protector against the law, is his money. His Alchemy is excellent, he can project much silver, and waste none in smoke. His *Rhetoric* is how to keep him out of the Subsidy. His *Logic* is to prove heaven in his chest. His *Mathematics, Omnia suo commodo, non honestate mensurare,* to measure the goodness of anything by his own profit. His *Arithmetic* is in Addition and Multiplication, much in Substraction, nothing in Division. His *Physic* is to minister gold to his eye, though he starve his body. His *Music* is *Sol, re, me, fa: Sola res me facit;* that which makes me, makes me merry. *Divinity* he hath none: Idolatry enough to his money: *Sculptura* is his *Scriptura,* & he hath so many God's as images of coin. He is an il harvest man, for he is all at the rake, nothing at the pitchfork. The devil is a slave to God, the world to the devil, the covetous man to the world; he is a slave to the devils slave; so that his servant is like to have a good office. He foolishly buries his soul in his chest of silver, when his body must be buried in the mould of corruption. When the *Fisher* offers to catch him with the *Net* of the *Gospel,* he strikes into the mud of Avarice, and will not be taken. The *Dropsy* of his 〈 in non-Latin alphabet 〉 doth *Senectute iuuenescere. Cicero* calleth it an absurd thing, *Quo minus viae restat, eo plus viatici quaerere.* He sels his best grain, and feeds himself on mouldy crusts: he returns from plough, if he remember that his cupboard was left unlocked. If once in a Rain he invites his neighbors to dinner, he whiles the times with frivolous discourses, to hinder feeding; sets away the best dish, affirming it will be better cold: observes how much each guest eateth, and when they are risen and gone, falleth to himself,

what for anger and hunger, with a sharp appetite. If he smells of Gentility, you shall have at the nether end of his board a great Pasty uncut up, for it is filled with bare bones; somewhat for show, but most to keep the nether mess from eating. He hath sworn to die in debt to his belly. He deducts from a servants wages the price of a halter, which he cut to save his master, when he had hung himself at the fall of the market. He lends nothing, nor returns borrowed, unless it be sent for; which if he cannot deny, he will delay in hope to have it forgotten. To excuse his base and sordid apparel, he commends the thriftiness of king *Henry,* how cheap his clothes were. His fist is like the Prentices earthen box, which receives all, but lets out nothing til it be broken. He is in more danger to be sand-blind, then a Goldsmith. Therefore some call him *anidum, a non videndo.* He must rise in the night with a candle to see his corn, though he stumble in the straw and fire his barn. He hath a lease of his wits, during the continuance of his riches: if any crossestarts away them he is mad instantly. He would flay an Ass for his skin, and like *Hermocrates* dying, bequeath his own goods to himself. His case is worse then the prodigals: for the *Prodigal* shall have nothing hereafter, but the *Covetous* hath nothing in present.

Cure.

FOr his cure much might be prescribed; specially as they give in the corporal *Dropsy,* purge the humor that feeds it. When the *Covetous* hath gotten much, and yet thirsts, a vomit of confiscation would do well, and set him to get more. It was a good moral instruction that fell from that shame of *Philosophy Epicurus, the course to make a man rirh, is not to increase his weath, but to restrainehis covetous desires.* The *Apostles* counsel is to fly it, and all occasions, occupations that may beget or nourish it. *Remember,* saith a *Schoolman,* that though *homo* be *de terra, & exterra,* yet *non ad terram, nec propter terram.* Man is on the earth, of the earth, but not for the earth, &c. I have read of one *John Patriarch of Alexandria,* asparing and strait-handed man, that being earnest at his prayers, there appeared to him a *Virgin* with a crown or garland of Olive leaves: he desiring to know her name, she called her self *Mercy:* requiring her intent, she requested him to marry her, promising him much prosperity on that condition. He did so, and found himself still the richer for his merciful deeds. She may offer her self long enough in these days ere she be taken. *Mercy* may live a maid, for no man will marry her. *Valerius Maximus* speaks of one *Gilianus,* a famous *Roman,* that besides hospitality to strangers, paid the taxes of many poor, rewarded deserts unsued to, bought out the servitude of captives, and sent them home free: how few such like can an *English Historiographer* write of? I would we had such a *Gilianus* amongst us, so it were not from *Rome.* Well then, let the *Covetous* remember his end, and the end of his riches, how certain, how uncertain they are! And intend his couertice to a better object. *Quis alius noster est finis, quam peruenire ad regnum cuius nullus estfinis?* What else should be our end, save to come to the kingdom that hath no end! His cure is set down by God: I leave the receipt with him. *They that will be rich, fall intotemptation and a snare, and into many foolish and noisome lusts, which drown men in perdition and destruction. For the love of money is the root of all evil, &c. But thou, O man of God, fly these things, and follow after righteousness, &c. Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, &c. but that they be rich in good*

works, &c. The place is powerful; let the *Covetous* read, observe, obey, repent, believe, and be saved.

Usury, and Caninus appetitus, *or* the dog-like appetite. *Disease* 7.

NExt to the *Dropsy* of *Covetise,* I would place the immoderate hunger of *Usury;* for as the one drinks, so the other feeds to satisfy; and the former is not more thirsty after his cupping, then the latter is hungry after his devouring. Some have compared *Usury* to the *Gout,* (by reason of that diseases incidency to *Usurers)* which is an unnatural humor flowing to the extreme parts. It is either *Arthritis,* an articular disease, which we call a jointsickness: or *Podagra,* a pain invading the joint of the great toe, or the heel, or some inferior parts of the foot: this like a strong charm bindeth a man to his chair. *Musculus* says, that *Divines* shall reform *Usury,* when *Physicians* have cured the *Gout:* the sin and the disease are both incurable. And that will one day rack the conscience, as this the sinews. Herein the merely *Covetous* and the *Usurer* differ: the *Covetous* to be rich, would undergo any labor, the *Usurer* would be rich, yet undergo no labor; therefore like the gout-wrung, desires to sit still. I have thought fitter to compare it with the *dog-like appetite;* which cannot refrain from devouring meat without measure; which the stomach not able to bear, they fall to vomiting like Dogs: hence again hunger is excited to more meat, and much meat provokes spewing: so that their whole life is nothing else but a vicissitude of devouring and vomiting.

Causes.

IT is caused through cold distemper of the stomach, or through vicious and sharp humors, which gnaw and suck the mouth of it: or through immeasurable dissipation of the whole body, which lightly follows the weakness of the retentive virtue. This animal hunger is raised partly from the coldness of the heart, for there is no charity to warm it; partly from corrupt affections, which like vicious humors gnaw and suck the conscience dry of all vividity, whether of grace or humanity; partly through the weak retention of any good instruction, whether from the Scriptures of God, or writings of sober men.

Signs and Symptoms.

THe *corporal* disease is easily perceived, by insatiate feeding, which yet ministers almost no virtue to the body, but it is rather made lean, and wasted therewith; the skin is rarefied, the body made fluid and apt to much egestion, &c. An *Usurer* is known by his very looks often, by his speeches commonly, by his actions ever. He hath a lean cheek, a meagre body, as if he were fed at the devils allowance. His eyes are almost sunk to the backside of his head with admiration of money. His ears are set to tell the clock; his whole carcass a mere Anatomy. Some *Usurers* have fatter carcases, and can find in their hearts to lard their flesh, but a common meagerness is upon all their consciences. *Foenus pecuniae, funus animae.* Some spin *Usury* into such fine threads of distinction, that they take away all the names whereby it offends: and because *R.* is a dogged letter, and they conceive a toothless practice, *Interest, Usury,* and all terms with *R.* in them shall be put out: and the *Usurer* shall be called only, *one that lives upon his monies.* All his reaches are at riches: his wit works like a Mole, to dignity himself through the earth into hell. *Plutarch* writes strangely of Hares, *eodem tempore*

& parere, & alere, & alios concipere foetus; at one time to bring forth, nourish and to conceive. Your *Usurer* makes his money truly do all these at once. He drowns the noise of the people's curses, with the music of his money; as the *Italians* in a great thunder, ring their bells, and shoot off their Cannons, by an artificial noise of their own, to dead the natural of broken clouds. His practice mocks Philosophy, *Quodex nihilo nihil fit,* and teaches of nothing to get something. He is a rank Whore-master with his mistress *Pecunia,* and lives upon the lechery of metals. He doth that office for the Devil on earth, that his spirits do in hell, whip and torment poor souls. His blows are without fence; except men (as *Strepsiades* desired) could pluck the Moon out of the skies, his month and day will come.

Nature hath set a pitch or term in all inferior things, when they shall cease to increase. Old cattle breed no longer; doted trees deny fruit: the tired earth becomes barren: only the *Usurers* money, the longer it breeds, the lustier; and a hundred pounds put out twenty years since, is a great great Grand-mother of two or three hundred children: pretty striplings, able to beget their mother again in a short time.

Each man to heaven his hands for blessing rears;

Only the *Usurer* needs not say his prayers.

Blow the Wind East or West, plenty or dearth,

Sickness or health, sit on the face of earth,

He cares not: Time will bring his money in:

Each day augments his treasure and his sin.

Be the day red or black in Calender,

Common, or holy fits the *Usurer.*

He starves his carcase; and true money's slave,

Goes with full chests, and thin cheeks to his grave.

He hath not his gold so fast, as his gold him. As the covetous takes away the difference betwixt the richest Mine and basest mould, use: so this pawn-groper spoils all with over-using it. It is his ill luck that the beams of wealth shine so full upon him: for riches like the sun fires and inflames objects that are opposed in a diameter, though further removed; but heateth kindly, when it shines upon a man lately, though nearer. He shrinks up his guts with a starving diet, as with knot grass; and puts his stomach into his purse. He sels time to his customers, his food to his coffer, his body to languishment, his soul to the Devil.

Cure.

HIs *Cure* is very desperate: his best reprehension is deprehension: and the best purge is to purge him out of the land. *Hiera picra Galeni* is a sovereign confection to clarify him. Let him be fed, as Physicians prescribe in the cure of the corporal disease, with fat suppings: and let

him drink abundantly, till he forget the date of his bonds. Turn him out from the chimny-corner into some wilderness, that he may have a cold and perspirable air. Give him a good vomit of *Stibium,* till he hath spewed up his extortions. Let his diet-drink be repentance, his daily exercise restoring to every man his gotten interest. Give him a little *Opium,* to rock his cares a sleep: and when he is cold, make him a good fire of his Bills and Bonds. Give him a *Iulep* of the Gospel, to beget in him the good blood of faith. If nothing work with him, let him make his will, and hear his sentence, that he shall never *dwell with the blessed.*

Pride and the Pleurisy, *Disease* 8.

THe *Pleurisy* is defined to be an inward inflammation of that upper skin, which girdeth the sides and the ribs: and therefore is called *dolor lateralis. Pride* is a pursy affection of the soul, *Lege, modo, ration carens:* Without law, for it is rebellious: without measure, for it delights in extremes: without reason, for it doth all things with precipitation. The *proud* man is bitten of the mad dog, the *flatterer,* and hence runs on a garget.

Causes.

THe *Pleurisy* is caused of an abundance of hot blood flowing unnaturally to the foresaid place: or by the engendering of cold, gross, and viscous humors, gathered into the void place of the breast, or into the lungs. This *spiritual* disease ariseth from a blown opinion of ones self: which opinion is either from ignorance of his own emptiness; and so like a Tumbrel full of nothing but air, makes a greater sound, then a vessel of precious liquor: or from arrogance of some good, which the owner knows too well. He never looks short of himself, but always beyond the mark, and offers to shoot further then he looks, but ever falls two bows short, humility and discretion.

Signs and Symptoms.

THe *Symptoms* of the *Pleurisy* are difficult breathing, a continual Fever, a vehement pricking on the affected side. The *proud* man is known by his gate, which is peripatetical, strutting like a new Church warden. He thinks himself singularly wise, but his opinion is singular, and goes alone. In the company of good wits he fenceth in his ignorance with the hedge of silence, that observation may not climb over to see his follies. He would have his judgment for wearing his apparel pass unmended, not uncommended. He shifts his attire on some solemn day twice at least in twelve hours; but cannot shift himself out of the Mercers books once in twelve months. His greatest envy is the next Gentleman's better clothes: which if he cannot better or equalize, he wears his own neglected. His apparel carries him to Church, without devotion, and he riseth up at the *Creed* to join with the rest in confession, not of his faith, but his pride: for sitting down hides much of his bravery. He feeds with no cheerful stomach, if he sit not at the upper end of the table, and be called young master, where he is content to rise hungry, so the observant company weary him with drinking to: on this condition he gives his obligation for the shot. He loves his lying glass beyond any true friend; and tells his credulous auditors, how many Gentlewomen have run mad for him: when if a base female servant should court him, I dare wager, he proves no *Adonis.* If he were to die on the block as *Byron,* he would give charge for the composition of his locks.

Pride.

PRide is of the feminine gender; (therefore the more intolerable in a masculine nature:) much Ciuet is unsavory: *Nō been olet, quae been semper olet.* She that breaths perfumes artificially, gives her self to have naturally corrupted lungs. This woman hath neither her own complexion nor proportion: for she is both painted, and pointed together. She sits moderator every morning to a disputatiō betwixt the comb and the glass: and whether concludes best on her beauty, caries her love and praise. Howsoever, of men saith the Poet: *Forma viros neglecta decet.* Indeed there is no graceful behavior like humility. This fault is well mended, when a man is well minded: that is, when he esteems of others better then himself. Otherwise a proud man is like the rising earth in mountainous places: this swells up *monte,* as he *mente:* and the more either earth advanceth it self, perpetually they are the more barren. He lives at a high sails, that the puffy praises of his neighbors may blow him into the enchanted Island, *vain-glory.* He shines like a Glowworm in a dark village, but is a crude thing when he comes to the Court. If the plethory swells him in the vein of valor, nothing but well-beating can hold him to a man. If ever he goes drunk into the field, and comes off with a victorious parley, he would swell to a *son of Anak.*

Cure.

THe *Pleurisy* is cured by drawing out some blood frō the vein, that hath relation to the affected part. A Clister is very good, together with some fomentations. It is helped much by cupping, I do not mean, drinking. God prescribes the cure of *Pride,* by precept and pattern. Precept. *Humble yourselves under the mighty hand of God:* the reason is given; *for God resisteth the proud, and giveth graceto the humble.* Pattern. *Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and you shall find rest vntoyour souls.* The Master is worth your hearing, the lesson your learning, the recompense your receiving. The cure hereof is hard, for all vices are against *humility:* nay, all virtues are against *humility;* as many are proud of their good deeds: nay, *humility* hath an opposition against *humility,* as if she were false to her own person. *Saepe homo de vanae gloriae contemptu vanus gloriatur:* so that often, *humility* by a prodigious and preposterous birth, brings forth *pride. Pride* doth make a wise-man a fool; continues him a fool, that is so; the opinion of his own wisdom excluding all opportune possibility of receiving knowledge. Pour precious juice into a vessel full of base liquor, and it runs besides. That instruction is split, which you offer to infuse into a soul so full of self affectation. Many a man had proved wise, if he had not so thought himself. If the air of his pride be enclosed in a baser bubble, attire, it is the more vile: for the generation of his sin is produced from the corruption of himself. God made him a man, he hath made himself a beast; and now the Taylor (scarce a man himself) must make him a man again: a brave man, a better man than ever Nature left him. Thus he is like the Cinnamon tree, the bark is better then the body; or some Vermin, whose case is better then the carcass.

For his *cure,* open his pleuritic vein with the sacrificing knife of the *Law;* and tell him, that the cause of his pride is the effect of his sin. That wickedness brought shame to nakedness, and apparel hides it; whereof being proud, he glories in his own halter. Strip him of his

gaudy clothes, and put him in a Charnel house, where he may read visible lectures of mortality and rottenness.

Palsy and timorous suspicion. *Disease* 9.

THe former *sick* were *Tumidi,* these are *Timidi:* they were bold to all evil, these are fearful to all good. The *palsy* is a disease, wherein one half of the body is endamaged in both sense and moving. Of that disease which is called *Paralysis, Resolution,* or the *dead palsy,* wherein sometimes sense alone is lost, sometimes motion alone, and sometimes both together perish, I intend not to speak. It is (proportion considered) more dangerous to the body, then I would imagine this *disease* to be to the soul. I would compare it to that corporal infirmity, which *Physicians* call *Tremorem,* and some vulgarly the *palsy;* wherein there is a continual shaking of the extremer parts: somewhat adverse to the *dead palsy:* for that takes away motion, and this gives too much, though not so proper and kindly. This *spiritual disease* is a cowardly *fearfulness,* and a distrustful *suspicion,* both of actions and men. He dares not undertake, for fear of he knows not what: he dares not trust, for suspicion of his own reflection, dishonesty.

Cause.

THis evil in the body is caused generally through the weakness of the sinews, or of the cold temperature of nature, or accidentally of cold drink taken in Fevers. Old age and fear are not seldom causes of it. This *spiritual palsy* ariseth either from the weakness of zeal, and want of that kindly heat, to be affected to God's glory, or from consciousness of self-corruption, thereby measuring others. The first is *Fearfulness,* the second *Distrustfulness.*

Signs and Symptoms.

THe *Signs* of the *palsy* are manifest; of this not very close and reserved. He conceives what is good to be done, but fancies difficulties and dangers, like to knots in a bul-rush, or rubs in a smooth way. He would bowle well at the mark of Integrity, if he durst venture it. He hath no journey to go, but either there are bugs, or he imagines them. Had he a pardon for his brother (being in danger of death) and a Hare should cross him in the way, he would no further, though his brother hanged for it. He owes God some good will, but he dares not show it: when a poor plaintiff calls him for a witness, he dares not reveal the truth, lest he offend the great adversary. He is a new *Nicodemus,* and would steal to heaven, if nobody might see him. He makes a good motion bad by his fearfulness and doubting; and he calls his *trembling* by the name of *conscience.* He is like that Collier, that passing thorough *Smithfield,* and seeing some on the one side hanging, he demands the cause; answer was made, for denying the Supremacy to King *Henry:* on the other side some burning, he asks the cause; answered, for denying the real presence in the Sacrament: some, quoth he, hanged for Papistry, and some burned for Protestancy? then hot on a God's name: chill be never nother. His Religion is primarily his Princes, subordinately his Land-lords. Neither deliberates he more to take a new religion, to rise by it; then he fears to keep his old, lest he fall by it. All his care is for a *ne noceat.* He is a busy inquirer of all Parliament acts, and quakes as they are read, lest he be found guilty. He is sick, and afraid to die, yet holds the potion in a trembling hand, and quakes to drink his recovery. His thoughts are an ill balance, and will never be

equally poised. He is a light vessel, and every great man's puff is ready to overturn him. Whiles CHRIST stands on the battlements of heaven, and beckons him thither by his word, his heart answers, I would fain be there, but that some troubles stand in my way. He would ill with *Peter* walk to him on the pavement of the Sea, or thrust out his hand with *Moses,* to take up a crawling Serpent, or hazard the loss of himself, to find his *Savior.* His mind is ever in suspicion, in suspension, and dares not give a confident determination either way. Resolution, and his heart are utter enemies, and all his Philosophy is to be a *Sceptic.* Whether is worse, to do an evil action with resolution that it is good; or a good action with dubitation that it is evil, somebody tell me. I am sure neither is well: for an evil deed is evil, whatsoever the agent think; and for the other, *Whatsoever is not of Faith, is sin.* Negatively, this rule is certain and infallible: *It is good to forbear the doing of that, which we are not sure is lawful to be done.* Affirmatively; the work being good, labor thy understanding so to think it.

Fear rather then profit hath made him a flatterer; and you may read the statutes and his Land-lords disposition in the characters of his countenance. A Soldier, a Husbandman, and a Merchant should be venturous. He would be God's Husbandman, and sow the seeds of obedience, but for *observing the wind & weather* of great men's frowns. He would be God's factor, but that he fears to lose by his *Talent,* and therefore *buries it.* He would be God's soldier, but that the *world* and the *devil* are two such shrewd and sore enemies. He once began to prosecute a deed of charity, and because the event crossed him, he makes it a rule to do no more good by.

As he is *fearful* of himself, so *distrustful* of others, carrying his heart in his eyes, his eyes in his hands: as he in the Comedy, *Oculatae mihi sunt manus, credunt quod vident:* He knows nothing by himself but evil, and according to that rule measures others. He would fain be an Usurer, but that he dares not trust the Law with wax and paper. He swears damnably to the truth of that he affirms; as fearing otherwise not to be believed, because without that othing it, he will credit none himself. The bastardy of swearing lays on him the true fatherhood. He will trust neither man nor God without a pawn: not so much as his Taylor with the stuff to make his clothes: he must be a Broker, or no neighbor. He hath no faith; for he believes nothing, but what he knows; and knowledge nullifies belief. If others laugh, he imagines himself their ridiculous object: if there be any whispering, *conscius ipse sibi, &c.* it must be of him without question. If he goes to law, he is the advocates sprite, and haunts him worse then his own *malus genius.* He is his own Cater, his own Receiver, his own Secretary; and takes such pains, as if necessity forced him, because all servants he thinks thieves. He dares not trust his money above ground for fear of men; nor under ground for fear of rust. When he throws his censures at actions, his luck is still to go out: and so whiles he playeth with other men's credits, he cousins himself of his own. His opinion lights upon the worst sense still; as the Fly, that passeth the sound parts to fast̄ on a scab; or a Dorre, that ends his flight in a dunghill. Without a *Subpoena* these timorous cowherds dare not to London, for fear lest the city air should conspire to poison them: where they are ever crying, *Lord, have mercy on us,* when as *Lord, have mercy on us* is the special thing they feared. The ringing of bells tunes their hearts into melancholy; and the very sight of a corps is almost enough to turn them into corpses. On the Thames they dare not come, because they have heard some there

drowned: nor near the Parliament-house, because it was once in danger of blowing up. Home this Emblem of diffidence comes, and there lives with distrust of others, and dies in distrust of himself; only now finding death a certain thing to trust to.

Cure.

THe *Cure* of this bodily shaking is much at one with that of the *Palsy;* specially if it be caused of cold and gross humors. To help a man of this *spiritual trembling,* these intentions must be respected. First, to purge his heart by repentance, from those fowl and feculent corruptions, wherewith it is infected: and being clean himself, he will more charitably censure of others. Then teach him to lay the heaviest load on himself, and to spare others. *True wisdom from above is without judging,without hypocrisy.* The wisest men are the least censurers: they have so much a do to mend all at home, that their neighbors live quietly enough by them. Set him a good affection, and he will have a good construction. Minister to his soul a draught of charity, which will cleanse him of suspicion: for *Charity thinks no evil.* None? It thinks no evil, unless it perceive it apparently. To credit all were silliness; to credit none, sulliness. Against his *timorousness* he hath an excellent receipt, set down by God himself. *Fear not the fear of the wicked;* but *sanctify the Lordof hosts himself: let him be your fear, let him be your dread.* The way for him to fear nothing as he doth, is to fear one thing as he should. Awful reverence to God doth rather bolden, then terrify a man. *They that trust in the Lord, shall be as mount Zion, which cannot be removed, but abideth forever.* They may be moved, they cannot be removed, from what is good, from what is their good, their god. This course may cure his paralytic soul; only if it shall please God, to be his Physician.

Immoderate Thirst, and Ambition. *Disease.* 10

THere is a disease in the body called *immoderate thirst;* which is after much drinking desired and answered, a still sensible dryness. By this I would (I suppose not unfitly) express that *spiritual* disease, *Ambition,* a proud souls thirst, when a draught of honor causeth a drought of honor; and like *Tullies* strange soil, much rain of promotion falling from his heaven the Court, makes him still as dry as dust. He is a most rank Churl, for he drinks often, and yet would have no man pledge him.

Cause.

THe disease is caused in the body, through abundant heat drying up moisture: and this is done by hot, choleric, or salt humors engendered in the stomach, or through Fevers burning or Ecticke.

Signs and Symptoms.

THe *Signs* of the disease are best discerned by the patients words. The *cause* of *Ambition* is a strong opinion of honor; how well he could become a high place, or a high place him. It is a proud covetousness, a glorious and Court-madness. The head of his reason caught a bruise on the right side, his understanding; and ever since he follows affection, as his principal guide. He professeth a new quality, called the art of climbing: wherein he teacheth others by pattern, not so much to aspire, as to break their necks. No stair pleaseth him, if there be a

higher; and yet ascended to the top, he complains of lowness. He is not so soon laid in his bed of honor, but he dreams of a higher preferment, and would not sit on a seat, long enough to make it warm. His advancement gives him a fresh provocation; and he now treads on that with a disdainful foot, which ere-while he would have kissed to obtain. He climbs falling towers, and the hope to scale them, swallows all fear of toppling down. He is himself an Intelligencer to greatness, yet not without underofficers of the same rank. You shall see him narrow-eyed with watching, affable and open-brested like *Absalom,* full of insinuation so long as he is at the stair-foot: but when authority hath once spoken kindly to him, with *Friend, sit up higher,* he looks rougher then *Hercules;* so big, as if the river of his blood would not be banked within his veins. His tongue is *flabellum Diaboli,* and *flagellum iusti:* bent to scourge some, flatter others, infect, infest all. *Agrippina, Nero's* mother, being told by an Astrologer, that her son should be Emperor, but to her sorrow: answered, *Let my sorrow be what it will, so my son may get the Empire.* He hath high desires, low deserts. As *Tully* for his *Pindinessus,* he spends much money about a little preferment; and with greater cost then the captain bought his Burgesship, he purchaseth incorporeal fame; which passeth away, as swift, as time doth follow motion; & whose weight is nothing but in her name, whereas a lower place well managed, leaves behind it a deathless memory. Like a great wind, he blows down all friends that stand in his way to rising. Policy is his post-horse, and he rides all upon the spurr, till he come to *None-such.* His greatest plague is a Rival.

Nec quemquam iam ferre potest Caesarue priorem,

Pompeiusue parem.

Tolluntur in altum, vt lapsu grauiore ruant.

He is a child in his gaudy desires, and great Titles are his rattles, which still his crying, til he see a new toy. He kisses his wits, as a Courtier his hand, when any wished fortune salutes him: and it tickles him, that he hath stolen to promotiō without God's knowledge. *Ambitio ambientium crux.* Ambition is the rack, whereon he tortureth himself. The court is the sea, wherein he desires to fish: but the net of his wit and hope breaks, and there he drowns himself. An old courtier being asked what he did at Court, answered, *I do nothing, but undo myself.*

Cure.

FOr the bodily disease, caused of heat and dryness, Physicians prescribe *Oxicratum,* a drink, made of vinegar and water sodden together: a chief intention in them, is to procure sleep, &c. To *cure* the immoderate *Thirst* of *Ambition,* let him take from God this prescript: *He that exalteth himself, shall be brought low: but he that humbleth himself, shall be exalted.* That he, who sets himself down in the lower room, hears the masters of the feasts invitation, *Friend, sit up higher.* That a glorious Angel by ambition became a Devil; and a *Lucifer* of his sons, the *king of Babylon,* that said, *I will exalt my throne above the stars of God, is brought down to hell, and to the sides of thepit.* That the first step to heavens Court, *is humility. Blessed are the poor in spirit, for theirs is the kingdom of heaven.* That he, who walks on plain ground, is in little danger to fall; if he do fall, he riseth with small hurt: but he that climbs high, is in more danger of falling; and

if he fall, of killing. That the great blasts of powerful envy overthrow Oaks and Cedars, that oppose their huge bodies; and pass through hollow Willows, or over little shrubs, that grow under the wall. That the higher state is the fairer mark for misfortune to shoot at: That which way soever the *ambitious* man looks, he finds matter of dejection. *Above him,* behold a God casting an *ambitious Angel* out of heaven, an *ambitious king* from the society of men: but so *respecting the lowliness of his handmaiden, that all generation call her blessed. Below him,* behold the earth, the womb that he came from, and the tomb that must receive him. *About him,* behold, others transcending him in his best qualities. *Within him,* a mortal nature, that must die, though he were clad in gold; and perhaps an evil conscience stinging him, whose wounds are no more eased by promotion, then a broken bone is kept by a tissue-coat from aking. That there is a higher reckoning to be made of a higher place. That like city-houses, that on small foundations carry spacious roofs, his own top-heavy weight is ready to tumble him down. That he mounts up like a seeled Dove, and wanting eyes of discretion, he may easily light in a puddle. That he is but a stone tossed up into the air by fortunes sling, to receive the greater fall. That for want of other malignant engines, he begets on himself destruction. That *Tiberius* complained of fortune; that having set him up in so high a monarchy, she did not vouchsafe him a ladder to come down again. That the honors of this world have no satisfactory validity in them. The poor laborer would be a farmer: the farmer after two or three dear years aspires to a yeoman: the yeoman's son must be a Gentleman. The Gentleman's *ambition* flies Justice-height. He is out of square with being a Squire, and shoots at knighthood. Once knighted, his dignity is nothing, except worth a noble title. Then, he thinks himself, whiles a mere Baron, a bare on: the world must count him a *Count,* or he is not satisfied. He is weary of his Earldom, if there be a Duke in the land. That granted, he thinks it base to be a subject: nothing now contents him but a crown. Crowned, he vilifies his own kingdom for narrow bounds, whiles he hath greater neighbors; he must be *Caesar'd* to an universal Monarch. Let it be granted, is he yet content? No, then the earth is a molehill, too narrow for his mind, and he is angry for lack of Elbow-room.

Vnus Pellaeo Iuueni non sufficit orbis:

Aestuat infoelix angusto limine mundi.

Last to be king of men is idle, he must Deified: and now *Alexander* conceits his immortality, and causeth Temples and Altars to be built to his name. And yet, being thus adored, is not pleased, because he cannot command heaven, and control nature. *Rome* robbed the world, *Sylla Rome,* and yet again *Sylla* himself, not content till then, whenaduancement hath set him up as a Butte, he cannot be without the quiver of fears. Thus the largest draught of honor this world can give him, doth not quench, but inflame his *ambitious thirst.* Well, let repentant humiliation prick the bladder of his blown hopes, and let out the windy vapors of self-love. And now let him *hunger* and *thirst after righteousness,* and on my life *he shall be satisfied.*

Inflammation of the reins, or lustfulness. *Disease* 7.

AMong many diseases incident to the reins, as the *Diabetes,* ulcers, the stone there, and the emission of bloody urine, there is one called *inflammation of the reins.* To this not unfitly, by comparing the causes, Symptoms, and cure of either, I do liken *Lust:* the *Scripture* calls it by a general name, *Uncleanness. Covetousness* is commonly the disease of old age, *Ambition* of middle age, *Lust* of youth: if it extends further, it portends less help.

Causes.

THe *Causes* of the bodily disease are given to be. First, corrupt humors. Secondly, drinking of many medicines. Thirdly, vehement ridings. Consider these in our comparison, and tell me, if they sound not a similitude. There is *corruptio perdita,* whence comes *eruptio pestifera. Prouocatur libido, vbi deficit; reuocatur, vbi desinit.* Medicines are invented, not to qualify, but to calefy; as if they intended to keep alive their concupiscence, though they dead their conscience.

Signs and Symptoms.

THe *Signs* are many. There is a beating pain about the first joint of the back, a little above the bastard ribs, &c. with others, which modesty bids cover with the cloke of silence. The *Lustful* man is a monster; as one that useth,

Humano capiti ceruicem iungere equinam.

He affects Popery for nothing else, but the patronage of fornication, and frankness of Indulgence. He cites *Harding* frequently, that *common Courteghians in hot countries, are a necessary evil:* which he believes against God's express prohibition, in a hotter climate then *Italy. Thereshall be no whore of the daughters of Israel:* then certainly no whore-master. He thinks it; if a sin, yet *peccadillo,* a little sin; and that the venereal faults are venial, at least venal. Thus he would be a Bawd to the sin, if not to the sinners. He is careless of his own name, of his own soul: injurious to his own minion, whom he corrupts: to his bastard, whom he brings up like himself. He increaseth mankind, not for love to the end, but to the means. His soul is wrapped in the truss of his senses; and a whore is the *Communis terminus,* where they all meet. He hath no command over his own affections, though over countries; as our moderne Epigrammatist of *Hercules.*

Lenam non potuit, potuit superare leaenam;

Quem fera non valuit vincere, vicit hera.

His practice is, as it is said of some Tobacconists, to dry up his purse, that he may dry up his blood, and the radical moisture.

Nil nisi turpe iuuat, curae est sua cui{que} voluptas;

Haec quo{que} ab alterius grata dolore venit.

The delight of his wickedness is the indulgence of the present, for it endures but the doing. He never rests so contentedly, as on a forbidden bed. He is a felonious picklock of Virginities,

and his language corrupts more innocent truth, then a bad Lawyers. He is an Almanac from eighteen to eight and twenty; if he scapes the fire so long. He can never call his hairs and his sins equal; for as his sins increase, his hairs fall. He buys admission of the Chambermaid with his first fruits. He lives like a Salamander in the flames of lust, and quencheth his heat with fire; and continues his days under *Zona Torrida.* He spends his forencone with Apothecaries; the afternoon of his days with Surgeons: the former beget his misery, the latter should cure it. Every rare female, like a wandering Planet, strikes him: hence he grows amazed. His eyes are the trap-doors to his heart; and his lascivious hopes suck poison from the fairest flower. He drowns himself in a woman's beauty, which is God's good creation, as a melancholy distracted man in a Crystall river. When conscience plucks him by the sleeve, and would now after much importunacy speak with him, he bids her meet him at fifty: he chargeth repentance attend him at master Doctors. When his life's sun is ready to set, he marries, and is then knocked with his own weapon: his own disableness, and his wives youthfulness, like bells ringing all in. Now his common theme is to brag of his young sins; and if you credit his discourse, it shall make him far worse then he was. At last, he is but kept above ground by the art of Chirurgery.

Cure.

FOr his *cure,* let him blood with the law of God: *Thou shalt not commit adultery.* That *the righteous God tryeththe heart and the reins:* even the place, where his disease lieth. That

Si Renum cupis incolumem seruare salutem,

Sirenum cantus effuge, sanus eris.

That *breuis est voluptas fornicationis, perpetua poena fornicatoris:* the pleasure of the sin is short, the punishment of the sinner eternal. That

Nuda Uenus picta est, nudi pinguntur amores:

Nam, quos nuda capit, nudos amittat oportet.

That his desired cure, is his deserved poison. Age and sleep are his infalliblest Physicians. Disease is the mortifier of his sin, and cures it with an issue. That no black shield of the darkest night, no subtle art can hide or defend from God's impulsive sight. That, as a moderne Poet of ours:

Joy graven in sense, like snow in water wastes.

Without conserve of virtue nothing lasts.

That he walks the high-way to the devil; and Winds down the blind stairs to hell. That as it is called a noble sin, it shall have a noble punishment. That he hath taken a voyage to the kingdom of darkness; and is now at his journeys end, when lust leaves him ere he discharge it. Let him observe S. *Paul's* medicine: *Fly fornication: Every sin that a man doth, is without the body: but he thatcommitteth fornication sinneth against his own body.* And *This is the will of God, even your sanctification, and that yeeshould abstain from fornication.* Let him shun Opportunity as

his Baud, and Occasion as his Pandar. Let him often drink that potion, that *Augustine* at his conversion. *Letvs walk honestly as in the day time, not in rioting and drunkenness, not in chambering and wantonness, &c. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.* Physicians prescribe, for the reins inflammation, cooling things, cataplasms, bathes, &c. A special intention to cure this burning concupiscence, is to cool it with the tears of penitence. Weep for thy sins; and if the disease grow still strong upon thee, take the antidote God hath prescribed, *Marriage. It is better to marry then to burn. Marriage is honorable in all, and the bedvndefiled: but Whoremongers and Adulterers God will judge.* Much exercise doth well to the cure of this *Inflammation.* When our affections refuse to sit on the nest of *Lust,* and to keep it warm, the brood of actual follies will not be hatched. How *Aegistus* (not without company) became an Adulterer,

In promptu causa est, desidiosus erat. *For.*

Otia si tollas, periere Cupidinis arcus.

Cupid shoots in a slug, and still hits the sluggish. This intemperate fire is well abated by withdrawing the fuel. Delicates to excite *Lust,* are spurs to post a man to hell. It is *fasting* spettle, that must kill his tetter. *Uncleanness* is the bastard begot of *Gluttony* and *Drunkenness. Sine Cerere & Baccho friget Uenus.* When the mouth is made a tunnel, and the belly a barrel, there is no contentment without a bed and a bed-fellow.

The rotten Fever, or Hypocrisy, *Disease* 12.

AMongst almost innumerable kinds of *Fevers;* there is one called, 〈in non-Latin alphabet〉, or *febris putrida, the rotten Fever:* which is a *fever* of one fit, continuing many days without any great mutation. Therefore it is called of some, *continens febris,* a stable and constant *fever.* Hereunto I have likened a rotten disease in the soul, called *Hypocrisy;* which is nothing else, but vice in Virtues apparel.

Cause.

THis *corporal* disease is caused, when the humors do putrefy and rot equally within the vessels. It is not engendered in those that be lean and slender, or of a thin and rare state of body, or of a cold temper; but in those that be hot and abound with blood, fleshy, gross and thick-bodied. Me thinks this malady smells very like *Hypocrisy;* which is a rotten heart, festered and putrefied with habituated sins, there with great delight and indulgence reserved: not incident to those that have a weak, thin, and slender opinion of themselves; that through humility have a lean and spare construction of their own deserts: no; nor to them that be of a cold temper and disposition to religion, not caring either to be good, or to seem so: but to those that have a gross and a blown conceit of themselves, swelling into an incomprehensible ostentation, and implacably hot in the persecution of that, they inwardly affect not.

Signs and Symptoms.

ROr the *Signs* of this *putrid fever,* they be not externally discerned; except you feel the pulse, which beats thick, quick, and vehement. The *Hypocrite* is exceedingly rotten at core, like a *Sodom* apple, though an ignorant passenger may take him for sound. He looks squintey'd, aiming at two things at once, the satisfying his own lusts, and that the world may not be aware of it. *Bonus videri non esse; malus esse non videri cupit.* They would seem good, that they might be evil alone: not seem evil, lest they might not then be evil so much. *Oues visu, Vulpes actu, actu:* having much angel without, more devil within: a villainous Host dwelling at the sign of, *Friend.*

Tuta frequens{que} via est, per amici fallere nomen.

Tuta frequens{que} licet sit via, crimen habet,

Which one thus wittily englisheth:

A safe and common thing it is,

through friendship to deceive.

As safe and common as it is,

'Tis knavery, by your leave.

He is on *Sunday* like the *Rubric,* or Sunday-letter, zealously red; but all the week you may write his deeds in black. He fries in words, freezeth in works; speaks in elles, doth good by inches. He is a rotten tunder shining in the night: an *ignis fatuus,* looking like a fixed star: a *painted sepulcher,* that conceals much rottenness: a crude Gloe-worm shining in the dark: a stinking dunghill covered over with snow: a fellow of a bad course, and good discourse: a loose hung Mill, that keeps a great clacking, but grinds no grist: a lying hen, that cackles when she hath not laid. He is like some tap-house, that hath upon the painted walls written, *Fear God, be sober, watch and pray, &c.* when there is nothing but swearing and drunkenness in the house. His tongue is hot as if he had eaten pepper, which works coldly at the heart. He burns in the show of forward profession; but it is a poor fire of zeal, that will not make the pot of Charity seeth. He is in company holy and demure, but alone demurs of the matter; so shuts out the devil at the gate, and lets him in at the postern.

His words are precise, his deeds concise; he prays so long in the Church, that he may with less suspicion prey on the Church: which he doth the more peremptorily, if his power be answerable. If his place will afford it, his grace will without question. He bears an earnest affection to the Temple, as a hungry man to his meat, only to devour it. *They say,* come, *let us take to our selves the houses ofGod in possession.* We pray for their conversion, but if there be no hope, we must use the next words of the *Psalm: Oh my God, make them as a wheel: like the stubble before the wind.* They can abide no point of Popery, but only this, *Church-robbing.* Every thing the Papists used but this is superstition. Some are so charitable, that having got the tythe-corn frō the Church, they reserve from the presented Incumbent their petty tithes also: like monstrous thieves, that having stole the whole piece, ask for the remnants. Nay, it is not enough, that they devour our Parsonages, but they also devour our persons, with their

contumelious slanders. Advantage can make his religion play at fast and loose; for he only so long grows full of devotion, as he may grow full by devotion. His arguments are weak or strong, according to his cheare; and he discourses best after dinner. Self-conceit swells him, and popular applause bursts him. He never gives the law good words, but when it hath him upon the hip. Like a kind Hen, he rules and feeds his chickens fat, starves himself. He forceth formal preciseness, like a Porter to hold the door, whiles devils dance within. He gives God nothing but show, as if he would pay him his reckoning with chalk; which increaseth the debt. If ever his alms smell of bounty, he gives them in public. He that desires more to be seen of men then of God, commend me to his conscience by this token, he is an *Hypocrite.* He covers his ravenous extortions, and covetous oppressions, with the show of small beneficences; & so may for his charity go to the devil. Indeed, *gentilem agit vitam sub nomine Christiano:* He lives Turk under the name of Christian. He is false in his friendship, heartless in his zeal, proud in his humility. He rails against interludes, yet is himself never off the stage, and condemns a mask, when his whole life is nothing else. He sends a beggar from his gate, bountifully feasted with Scripture sentences; and (though he likes them not) so much of the Statutes, as will serve to save his money. But if every house were of his profession, Charities hand would no longer hold up poverties head. What his tongue spoke, his hands recant; and he weeps when he talks of his youth, not that it was wicked, but that it is not. His tongue is his dissimulations lacquay, and runs continually on that errand: he is the Strangers Saint, his neighbors Sycophant, his own Politician: his whole life being nothing else, but a continual scribbling after the set Copy of *Hypocrisy.*

Cure.

FOr his *cure,* there is more difficulty then of the *rotten fever.* In this, two special intentions are used; bloodletting, and drinking of cool water, &c. But alas! what medicine should a man give to him, whom he knows not to be sick? His heart is rotten, his husk, fair and sightly. The core of his disease lies in his conscience; and like an onion, is covered with so many pills, that you would not suspect it: Their best Physic is that, God gives to *Israel: Cleanse thy heart from iniquity, Oh Jerusalem, that thou maistbe saved: how long shall thy vain thoughts remain within thee?* If this serve not, let them read *Christ's* bill, his denunciation against them, so often menaced, *Woe unto you, hypocrites.* I would tell them, that *simulata sanctitas, duplez iniquitas;* and their life is so much the more abominable, as they have played the better part. But I refer them to the *White-Devil.*

Flux and Prodigality. *Disease* 13.

THere be diverse *Fluxes* according to Physicians: *Lienteria,* a smoothness of the bowels, suffering the meat to slide away not perfectly digested: *Difenteria,* which is an exulceration of the bowels; (whereof also they make four forts:) *Tenasmus,* which is a continual provocation to seege, that the patient can neither defer, nor eschew, yet vents nothing but slime. The *Flux Diarrhea* is the general, as being without exulceration or inflammation. To this I compare *Prodigality,* which is a continual running out.

Cause.

THe corporal disease is *caused:* First, either by debility of the instruments that serve to digestion. Secondly, or through abundance of nourishment, moist and viscous soon corrupted. Thirdly, or through weakness of the retentive faculty. The similitude holds well in the causes of *Prodigality.* There is first a weakness of his understanding & brain, to digest that which his friends left him. Secondly, abundance of goods hath made him wanton; and the most part being slimy and ill gotten, it wastes like Snow, faster then it was gathered. Thirdly, the debility of his retentive virtue is a special cause. For *Prodigality* is pictured with the eyes shut, and the hands open; lavishly throwing out, and blindly not looking where.

Signs and Symptoms.

THe *Symptoms* of this disease are manifest. He is an out liar, and never keeps within the pale. He runs after liberality and beyond it. He is diametrically opposite to the *Covetous;* and the difference is in the transposing of one Adverb. The one, *dat non rogatus:* the other, *non dat rogatus.* One hand is his receiver, but like *Briareus,* he hath an hundred hands to lay out. He would bear *Dissipatoris, non dispensatoris officium.* His father went to the devil one way, and he will follow him another: and because hath chosen the smoother way, he makes the more haste. Parasites are his Tenterhooks, and they stretch him till he bursts; and then leave him hanging in the rain. You may put his heart in your pocke; if you talk to him bare-headed, with many *parentheses of your worship:* there is no upstart buys his titles at a dearer rate. He loves a well furnished table; so he may have three *Ps.* to his guests: *Parasites, Panders,* and *Players:* the fourth he cannot abide, *Preachers.* He will be applauded for a while, though he want (almost) pity, when he wants. Like an hourglass turned up, he never leaves running, till all be out. He never looks to the bottom of his patrimony, til it be quite unraveled; and then (too late) complains that the stock of his wealth ran course at the fag-end. His father had too good an opinion of the world, & he too much disdains it. Herein he speeds, as he thinks, a little better; that those that barked at his Sire like dogs, fawn upon him, and lick his hand like Spaniels. He vies vanities with the *Slothful,* and it is hard to say, who wins the game; yet give him the bucklers: for Idleness is the coach to bring a man to *Needome,* Prodigality the post-horse. His father was no man's friend but his own; and he (saith the Proverb) is no man's foe else: of what age soever, he is under the years of discretion; and if Providence do not take him Ward, his heirs shall never be sought after. His vessel hath three leaks, a lascivious eye, a gaming hand, a deified belly; and to content these, he can neither rule his heart, nor his purse. When the shot comes to be paid, to draw in his company is a quarrel. When he feels want, (for till then he never sees it) he complains of Greatness for ingratitude, that he was not thought of when promotions were a dealing. When his last acre lies in his purse, he projects strange things, and builds houses in the air, having sold those on the ground he turns malcontent, and shifts that he never had, Religion. If he have not learned those tricks that undid him, *Flattery* and *Cheating,* he must needs press himself to the wars. He never before considered *adposse,* but *advelle,* and now he forgets *velle,* and looks only to *posse.* Take him at first putting forth into his sea of wealth and profuseness, and his fullness gives him

—Languentis stomachum, quem nulla ciborum,

Blandimenta mouent, quem nulla inuitat orexis:

His stomach so rasping since his last meal, that it grows too cowardly to fight with a chicken: then he calls for sport like sauce to excite appetite; and when all fails, thinks of sleep, lies down to find it, and misseth it. In the connivance of his security, harlots and sycophants rifle his estate, and then send him to rob the hogs of their provender, Ioues nuts, acorns. In short time he is dismounted from his coach, disquantitied of his train, distasted of his familiars, distressed of his riches, distracted of his wits; and never proves his own man, till he hath no other. At last, after his hovering flight, he drops to a center, which is a room in the Alms house, that his father built.

Cure.

FOr his *Cure;* (I will not meddle with his estate, I know not how to cure that; but for his soul) let him first take a pill of Repentance: for howsoever he hath scowr'd his estate, he hath clogged his conscience, and it must be purged. Bind up his unruly hands, so lavish and letting fly. Pull off from his eyes that filme of error, that he may distinguish his reproving friends from his flattering enemies. Cool his luxurious heat with *Solomon's* aftercourse, the banket of his pleasures being done: *that for all these things God will bring him to judgment.* That beggary is the heir apparent of riot, as the *younger son* in the Gospel (we have too many such younger brothers.) That his answer to those that admonish his frugality, is built upon a false ground: *My goods are my own,* as the Parasites said of their tongs: whereas he is not a Lord, but a Steward, and must one day *reddere rationem dispensationis.* The bill of his reckoning will be fearful. *Item,* for so many oaths. *Item,* for so many lies. *Item,* for drunkenness. *Item,* for lust, &c. Nay, and *Item* for causing so many Tavern *Items,* which were worse then Physic bills to his estate. To conclude, if Death find him as Bankrupt of spiritual, as of worldly goods, it will send him to an eternal prison.

The Iaundeis and Profaneness. *Disease* 14.

ICterus or the *Iaundeis,* is a spreading of yellow choler or melancholy all over the body. To this I compare *Profaneness,* which is an epidemial and universal spreading of wickedness throughout all powers of the soul.

Cause.

THe *Iaundeys* is caused sometimes accidentally, when the blood is corrupted by some outward occasiō without a Fever; or through inflammation and change of the natural temperament of the liver; or through obstruction of the passages which go to the bowels, &c. The causes of *Profaneness* are an affected ignorance, a dead heart, a sensual disposition, an intoxicate reason, an habituated delight in sin, without sense, without science, without conscience.

Signs and Symptoms.

THe *Symptoms* of both the *Iaundeys* and *Profaneness* need no description: their external appearance discolouring, the one the skin, the other the life, save both Physicians much

labor; if it be true, that the knowledge of the disease is half the cure. He hath *sold himself to wickedness,* for the price of a little vanity, like *Ahab;* or let a Lease, not to expire without his life. At first sight you would take him for a man; but he will presently make you change that opinion, for *Circe's* cup hath transformed him. His eyes are the casements, that stand continually open, for the admission of lusts to the unclean rest of his heart. His mouth is the devils trumpet, and sounds nothing but the music of hell. His hand is besmeared with aspersions of blood, lust, rapine, theft; as if all the infernal serpents had disgorged their poisons on it. He loves *Satan* extremely, and either swims to him in blood, or sails in a vessel of wine. His heaven is a Tavern, whence he never departs, till he hath cast up the reckoning. He is ready to swear, there is no God, though he swears perpetually by him. Religion is his footstool, and Policy his horse, Appetite his huntsman, Pleasure his game, and his dogs are his senses. He endeavours by the continuance of his sports, to make the motion of pleasure circular, and the flame of his delight round, as the Moon at full, and full as bright. The point of his heart is touched with the Load-stone of this world, and he is not quiet but toward the North, the scope of wickedness. He hath bowled his soul at the mark of sensuality, and runs to hell to overtake it. If the devil can maintain him a stock of thoughts, let him alone for execution; though to bastard his own children, and water on his fathers grave. To conclude, he is but a specialty of hell antedated and strives to be damned before his time.

Cure.

HIs Physic, as in some *Iaundeis,* must be strong of operation; for the dryness of the ones stomach, of the others conscience, doth enervate the force of medicines. The special intentions of his *cure* are strong purgations and blood-letting. If the law of God doth not purge out this corruption from his heart, let him blood by the law of man: manacle his hands, shackle his feet, dispute upon him with arguments of iron and steel: let him smart for his blasphemies, slanders, quarrels, whoredoms: and because he is no allowed Surgeon, restrain him from letting blood. Muscle the Wolf, let him have his chain and his clog, bind him to the good behavior: and if these usual courses will not learn him continence, sobriety, peace, try *what* a New-gate and a grate will do. If nothing, let us lament his doom. *Their end is damnation, whoseGod is their belly, and whose glory is in their shame, who mind earthly things.*

Apoplexy and Security. *Disease* 15.

THe *Apoplexy* is a disease, wherein the fountain & original of all the sinews being affected, every part of the body loseth both moving & sense; all voluntary functions hindered, as the wheels of a clock when the poise is down. To this I liken *Security,* which though it be not sudden to the soul, as the other is to the body; yet is almost as deadly. There may be some difference in the strength of opposition, or length of obsession; all similitudes run not like Coaches on four wheels: they agree in this, they both lie fast a sleep; the eyes of the ones body, of the others reason shut, and they are both within two groans of death.

Cause.

THe cause of the *Apoplexy* is a phlegmatic humor, cold, gross, and tough, which abundantly fills the ventricles of the brain. The cause of *Security,* is a dusking and clouding of the

understanding with the black humors, and dark mists of self-ignorance; a want of calling himself to a reckoning, till he be non-suited.

Signs and Symptoms.

THe *Signs* of the corporal are more palpable, then of the spiritual *sickness.* The parish of his affections is extremely out of order; because *Reason* his Ordinary doth not visit; nor *Memory* his Churchwarden present; (or if it at all, *Omnia been.)* Neither doth *Understanding* the *Judge censure* and determine. He keeps the chamber of his heart locked, that meditation enter not, and though it be sluttish with dust and cobwebs, will not suffer repentance to sweep it. He looseth the fruit of all crosses; and is so far from breaking his heart at a little affliction, that a sharp twitch stirs him not. Whereas a melting heart bleeds at the least blow, he feels not the sword drinking up his blood. Most men sleep nigh half their time, he is never awake: though the Sun shines, he lives in sempiternall night. His *soul* lies at ease, like the *rich man's,* and is loath to rise. Custom hath rocked him asleep in the cradle of his sins, and he sleeps without starting. His *Security* is like Popery, a thick curtain ever drawn to keep out the light. The Element he lives in, is *mare mortuum.* He is a foolish Governor, and with much clemency and indulgence nurseth rebellion; neither dare he chide his affections, though they conspire his death. He is the Antitype to the fabulous Legend of the seven *Sleepers.* Policy may use him as a block, cannot as an engine. He is not dangerous in a commonwealth; for if you let him alone, he troubles nobody.

Cure.

THe *Cure* of the *Apoplexy* is almost desperate. If there be any help, it is by opening both the *Cephalica veins;* and this course speeds the patient one way. *Security,* if it sleeps not to death, must be rung awake. There are five bells, that must ring this peal.

First, *Conscience* is the *Trebble,* and this troubles him a little: when this bell strikes, he drowns the noise of it with good fellowship. But it sounds so shrill, that at last it will be heard; especially if God pulls it.

Secondly, *Preaching* is the *Stint* or the *Certen* to all the rest. This is *Aaron's Bell,* and it must be rung loud to wake him: for lightly he begins his nappe with the *Sermon,* and when the parish is gone home, he is left in his seat fast asleep: yet this may at last stir him.

Thirdly, another *Bell* in this ring, is the death of others round about him; whom he accompanies to the Church with a deader heart then the corps; knows he is gone to judgment, yet provides not for his own accounts at that *Audit.* It may be, this spectacle and a mourning cloak may bring him to weep.

Fourthly, the oppressed *Poor* is a *Counter-tenor,* and rings loud knells of moans, groans, and supplications, either to him for his pity, or against him for his injury. If this bell, so heavily tolling, do not waken him, it will waken God against him. *Their cry is come up into the ears of theLord of Hosts.*

Fifthly, the *Tenour* or *Bow-bell* is the abused creatures; the *rust* of the gold, the *stone out of the wall* crying against the Oppressor: the corn, wine, oil, against the Epicure.

Happily this peal may wake him. If not, there is yet another goad, affliction on himself, God cutting short his horns, that he may not gore his neighbors: and letting him blood in his riches, lest being too rank, he should grow into a surfeit: or casting him down on his bed of sickness, and there taking sleep from his body, because his soul hath had too much. If neither the Peale nor the Goad can waken him, God will shoot an Ordinance against him, *Death.* And if yet he dies sleeping, the *Archangels Trump* shall not fail to rouse him. *Awake then, thou that sleepest, and arise from the dead, and Christ shall give theelight.*

Windiness in the stomach, and vain-glory. *Disease* 16.

INstation in the stomach hath some correspondence with *vain-glory* in the soul: a disease in either part of man full of ventosity, where all the humor riseth up into froth.

Cause.

Windiness is engendered through phlegmatic humors in the stomach; or through meats dissolved into vapors by deficiency of kindly heat. The *cause* of *vain-glory* is a vaporous windy opinion of some rare quality in himself: which though it be but an *atomus,* he would blow (like an Alchemist) to a great mass. But at last, it either settles in a narrow room, or vanisheth into foam.

Signs and Symptoms.

Symptoms of the *corporal disease* are a swelling of the stomach, empty belchings, much rumbling of wind in the bowels, which offering to descend, is turned back again. You shall easily know a *vain-glorious* man: his own commendation rumbles within him, till he hath bulked it out; & the air of it is unsavory. In the field, he is touching heaven with a launce; in the street, his eye is still cast over his shoulder. He stands up so pertly, that you may know he is not laden with fruit. If you would drink of his wisdom, knock by a sober question at the barrel, and you shall find by the sound, his wits are empty. In all companies, like chaff he will be uppermost: he is some surfeit in natures stomach, & cannot be kept down. A goodly Cypress tree, fertile only of leaves. He drinks to none beneath the salt; and it is his Grammar rule without exception, not to confer with an inferior in public. His impudence will over-rule his ignorance to talk of learned principles; which come from him, like a treble part in a base voice, too big for it. Living in some under-stair office, when he would visit the country, he borrows some Gallants cast suit of his servant, and therein (Player-like) acts that part among his besotted neighbors. When he rides his masters great horse out of ken, he vaunts of him as his own, and brags how much he cost him. He feeds upon others courtesy, others meat: and (whether more?) either fats him. At his Inn he calls for chickens at spring, and such things as cannot be had; whereat angry, he sups according to his purse with a red Herring. Far enough from knowledge, he talks of his castle, (which is either in the air, or enchanted) of his lands, which are some pastures in the Fairy-ground, invisible, nowhere. He offers to purchase Lordships, but wants money for earnest. He makes others praises as introductions

to his own, which must transcend; and calls for wine, that he may make known his rare vessel of deal at home: not forgetting to you, that a Dutch Merchant sent it him, for some extraordinary desert. He is a wonder everywhere; among fools, for his bravery, among wisemen for his folly. He loves an *Herald* for a new *Coat,* and hires him to lie upon his Pedigree. All Nobility, that is ancient, is of his alliance; and the Great man is but of the first head, that doth not call him, *Cousin.* When his beams are weakest, like the rising and setting Sun, he makes the longest shadows: whereas bright knowledge, like the Sun at highest, makes none at all; though then most resultance of heat, and reflection of light. He takes great pains to make himself derisory; yet (without suspecting it) both his speech and silence cries, Behold me. He discommends earned worth with a shrug, and lisps his enforced approbation. He loves humility in all men, but himself, as if he did wish well to all souls but his own.

There is no matter of consequence, that Policy begets, but he will be Gossip to, and give it a name, and knows the intention of all projects, before they be full hatched. He hath somewhat in him, which would be better for himself, and all men, if he could keep it in. In his hall, you shall see an old rusty sword hung up, which he swears killed *Glendower* in the hands of his Grandsire. He fathers upon himself some villainies, because they are in fashion; and so vilifies his credit, to advance it. If a new famous *Courteghian* be mentioned, he deeply knows her: whom indeed he never saw. He will be ignorant of nothing, though it be a shame to know it. His barrel hath a continual spigot, but no tunnel; and like an unthrift, he spends more then he gets. His speech of himself is ever historical, histrionical. He is indeed admirations creature, and a circumstantial Mountebank.

Cure.

FOr the *cure* of the *corporal* disease, you must give the Patient such medicines, as divide and purge phlegm; with an extenuating diet. To *cure* this windy humor of *vain-glory,* S. *Paul* hath a sharp medicine: That *his gloryis in his shame.* Prescribe him, that the free giving all glory to God, is the resultance of the best glory to man. The counsel of both *Law* and *Gospel* meets in this. *Let not the wise man glory in his wisdom, nor the strong in his strength, northe rich in his wealth; but let him that glorieth, glory in the Lord.* That *he hath nothing,* (which is good) *that he hath not received;* and it is a shame for the Cistern not to acknowledge the Fountain. That the praise of good deserts is lost by want of humility. That there is none arrogant, but the ignorant: and that if he understood himself, his conceited sea is but a puddle, which every judicious observers plummet finds shallow, and muddy. That trafficking for the fraught of men's praises for his good worth, *He suffersshipwracke in the haven; and loseth his reward there,* where *he should receive it.*

The Itch, or the Busy-body. *Disease* 17.

THe *Itch* is a scurvy disease; a man would not think the soul had any infirmity to sample it. You shall find the humor of a *Busie-body,* a contentious intermeddler very like it. The *Itch* is a corrupt humor between the skin and the flesh, running with a serpedinous course, till it hath defiled the whole body. Thus caused.

Cause.

NAture being too strong for the evil humors in the body, packs them away to the utter parts, to preserve the inner. If the humors be more rare and subtle, they are avoided by fumosities and sweat: if thicker, they turn to a scabious matter in the skin: some make this the effect of an inflamed liver, &c.

Signs and Symptoms.

IF this *Itching* curiosity take him in the *Cephalica* vein, and possess the understanding part, l e mootes more questions in an hour, then the seven *Wise men* could resolve in seven years. There is a kind of down or curdle on his wit, which is like a Gentle woman's train, more then needs. He would sing well, but that he is so full of Crochets. His questions are like a plume of feathers, which fools will give anything for, wise-men nothing. He hath a greater desire to know where Hell is, then to scape it: to know what God did before he made the world, then what he will do with him when it is ended. For want of correcting the garden of his inventions, the weeds choke the herbs; and he suffers the skin of his brain to boil into the broth. He is a dangerous Prognosticator, and propounds desperate riddles; which he gathers from the conjunction of Planets, *Saturn* and *Jupiter;* from doubtful Oracles out of the hollow vaults and predictions of *Merlin.* He dreams of a cruel Dragon, whose head must be in England, and tail in Ireland; of a headless cross, of a popish curse. And *Our Lord lights in our Ladies lap, and therefore England must have a clappe.* But they have broken day with their Creditors, and the Planets have proved honester, then their reports gave them. Thus as *Bion* said of *Astronomers,* he sees not the fishes swimming by him in the water, yet sees perfectly those shining in the *Zodiac.* Thus if the *Itch* hold him in the theorical part. If in the practical;

His actions are polypragmatical, his feet peripatetical. *Erasmus* pictures him to the life. *He knows what every Merchant got in his voyage, what plots are at Rome, what stratagemswith the Turk &c. He knows strangers troubles, not the tumultuous fightings in his own bosom, &c.* His neighbors estate he knows to a penny; and wherein he fails, he supplies by intelligence from their flattered servants: he would serve well for an Informer to the Subsidy-book. He delays every passenger with inquiry of news; and because the country cannot satiate him, he travels every term to London for it: whence returning without his full lode, himself makes it up by the way. He buys letters from the great city with Capons; which he wears out in three days, with perpetual opening them to his companions. If he hears but a word of some State-act, he professeth to know it, & the intention, as if he had been of the Counsel. He hears a lie in private, and hastes to publish it; so one knave guls him, he innumerable fools, with the strange *Fish* at *Yarmouth,* or the *Serpent in Sussex.* He can keep no secret in, without the hazard of his button. He loves no man a moment longer, then either he will tell him, or hears of him news. If the spirit of his tongue be once raised, all the company cannot conjure it down. He teaches his neighbor to work unsent for, and tells him of some dangers without thanks. He comments upon every action, and answers a question ere it be half propounded. *Alcibiades* having purchased a dog at an unreasonable price, cut off his tail, and let him run about *Athens;* whiles every man wondered at his intent, he answered, that his intent was their wonder, for he did it only to be talked of. The same Author reports the like of a gawish

Traveler that came to *Sparta,* who standing in the presence of *Lacon* a long time upon one leg, that he might be observed & admired, cried at the last: *Oh Lacon, thou canst not stand so long upon one leg.* True, said *Lacon, but every Goose can.*

His state, belike, is too little to find him work; hence he busieth himself in other men's common wealths: as if he were Town-taster: he scalds his lips in every neighbors pottage. If this *Itch* proceed from some inflammation, his bleach is the breaking out of contention. Then he hath *humorem in cerebro, in cord tumorem, rumorem in lingua.* His brain is full of humor, his heart of tumour, his tongue of rumour. He spits fire at every word, and doth what he can to set the whole world in combustion. He whispers in his neighbors ear how such a man slandered him: and returns to the accused party (with like secrecy) the others invective. He is hated of all, as being indeed a friend to none, but Lawyers and the Devil.

Cure.

FOr his *Cure;* if his *Itch* proceed from a Moon-sick head, the chief intention is to settle his brains; lest *too much learning make him mad:* as *Paul* was wronged. Give him this Electuary. That *secret things belong to the Lord, and revealed to us and our children forever.* That the *Judgments of God are, soepe secreta, semper iusta:* and therefore it is better *mirari, quam rimari.* That in seeking to know more then he ought, he knows not what he should. That gazing at the stars, he is like to fall into the lowest pit.

If his *Itch* be in his fingers, and that he grows like a Meddler in everybody's Orchard, let him apply this unction. That *he meddle with his own business.* That he recall his prodigal eyes, like wandering *Dinah's,* home; and teach thē another while to look inward. That he be busy in repairing his own heart; for of other meddling comes no rest.

If his disease proceed from a greater inflation or inflammation, thus sharply scarify him: That *sowing discord among brethren, is that seventh abomination to the Lord.* That as troublesome men seek faction, they shall meet with fraction; and as they *have a brotherhood in evil,* so *they shall beedeuided in Jacob, and scattered in Israel.* That *cum pare contendere, anceps est; cum superiore, furiosum: cum inferiore, sordidum.* If thy enemy be equal, yet the victory is doubtful. If low, *parce illi,* it is no credit to conquer him. If great, *parce tibi,* favor thyself, contend not. *Serua parcem domi, pacem Domini.* Love *peace,* and *the God of peace* shall give thee *the peace of God, which passeth all understanding.*

Stinking breath and Flattery. *Disease* 18.

THe *Flatterer* hath a disease very odious, *foetorem or is,* a *stinking breath.* The *corporal* disease is caused, 1. sometimes through putrefaction of the gums. Secondly, sometimes through hot distemper of the mouth. Thirdly, sometimes through corrupt and rotten humors in the mouth of the stomach. Fourthly, and not seldom through the exulceration of the lungs. The main cause of *Flattery* is a kind of self-love; for he only commends others, to mend himself. The *communis terminus,* where all his frauds, dissimulations, false phrases and praises, his admirations, and superlative title meet, is his purse. His tongue serves two Masters his great-ones ear, his own avarice.

Signs and Symptoms.

IF the cause of this *Stench* be in the mouth, it is discerned: if in the vicious stomach, or ulcerate lungs, it is allayed by eating; and not so forcible after meats as before. So the *Flatterers* stomach is well laid after dinner; and til he grow hungry again, his adulatory pipes go not so hotly. His means come by observance, and though he wait not at table, he serves for a fool. He is after the nature of a Barber; and first trims the head of his masters humor, and then sprinkles it with Court-water. He scrapes out his diet in curtsies; and cringeth to his glorious object, as a little Curr to a Mastiff: licking his hand, not with a healing, but poisoning tongue. *Riches make many friends:* truly; they are friends to the *riches,* not to the *rich man.* A great proud man, because he is admired of a number of hang-byes, thinks he hath *many friends.* So the Ass, that carried the goddess, thought all the knees bowed to her, when they reverenced her burden. They play like flies in his beams, whiles his wealth warns them. Whilst like some great Oke, he stands high and spreads far in the forest, innumerable beasts shelter themselves under him, feeding like hogs on his acorns: but when the axe of distress begins to fell him, there is not one left to hinder the blow. Like burrs, they stick no longer on his coat, then there is a nappe on it. These Kites would not flock to him, but that he is a fat carcass. *Seianus,* whom the *Romans* worship in the morning as a *Semi-god,* before night they tear apieces. Even now stoops, and presently strokes. You may be sure, he is but a gally-pot, full of honey, that these wasps hover about; and when they have fed themselves at his cost, they give him a sting for his kindness.

The *Flatterer* is young Gallants School-master, and enters them into book-learning. Your cheating Tradesman can no more be without such a Factor, then an Usurer without a Broker. The Fox (in the *Fable)* seeing the Crow highly perch'd, with a good morsel in his mouth, flattered him that he sung well, with no scant commendations of his voice: whereof the Crow proud, began to make a noise, and let the meat fall: the foolish bird seeing now himself deceived, soon left singing, and the Fox fell to eating. I need not moral it. The Instrument his tongue is tuned to another's ear; but like a common fiddler, he dares not an honest song. He lifts up his Patron at the tongues end, and sets him in a superlative height; like a Pharos, or the eye of the Country, when he's indeed the eye-sore. He swears to him, that his commending any man is above a Justice of peaces letter; and that the eyes of the Parish wait upon him for his grace. He insinuates his praise, most from others report: wherein (very rankly) he wrongs three at once. He belies the named commender, the person to whom this commendation is sent, and most of all himself, the messenger. Whilst he supplies a man with the oil of *flattery,* he wounds his heart; like thunder, which breaks the bone, without scratching the skin. He seldom speaks so pompously of his friend, except he be sure of Porters to carry it him. He is the proud man's ear-wig, and having once gotten in, impostumes his head. A continent man will easily find him; as knowing, that it is as evil, *laudari à turpibus,* as *ob turpia.* One being asked, which was the worst of beasts, answered; of wild beasts the *Tyrant,* of tame beasts the *Flatterer.* Like an ill Painter, because he cannot draw a beautiful picture, he is ever limbing deformities and devils: so the *Flatterer,* ignorant of goodness, lays fair colors upon foul iniquities. This cunning wrastler stoops low, to give the greater fall, and wisheth to his object, as a whore to her Lover, abundance of all goods,

except only sober wits. He studies all the week for preventions, to keep his Patron on the Sunday from Church: a *Sermon* and he are antipodes. Lest his Observed should take him into the light, and look on him, he keeps him perpetually hoodwink'd with the opinion of his own knowledge; admiring his deeds for sanctimonious, and his words for Oracles. Sometimes *Conscience* is his riuall-advocate, and pleads against him in his Patrons heart: but because the Judge is partial on his side, and his perjurous tale runs so smooth with the grain of his affections, he gives *Conscience* the check-mate. In short, he is (at last) one way a *Pandar,* Cozenages Factor, sins Magician, and a pleasing murderer, that with arrident applauses tickles a man to death.

Cure.

TO *cure* this *stinking breath of Adulation,* give him a vomit. *He that saith to the wicked, Thou art righteous, him shall the people curse; nations shall abhor him. But to themthat rebuke him, shall be delight, and a good blessing shall come upon them.* As *(not serving our Lord Jesus Christ, but his ownebelly) by good words and fair speeches he hath deceived the harts of the simple;* so he hath most deceived himself, and been no less his own fool, then others knave. Tell him, that his beginning is hateful to God, his end to men also. His great friend did no more love him in his dream, then he will hate him waking: as a sick man, after the receipt of a loathsome potion, hates the very cruse, whereout he drank it. And lightly, what he hath got by flattering fools, he spends upon knaves; or worse, and dyes full of nothing but sins and diseases. Let him soundly repent, reform himself, inform others, whom he hath deformed; become a friend to goodness, and so to himself and others. Repentance and Obedience can only make his *breath* sweet.

Short windedness and weariness of doing well. *Disease* 19.

THe *Asthma* is caused by abundance of gross & clammy humors, gathered into the gristles, or lappets of the lungs: or through some distillations, wherewith the *Trachea arteria,* or wind-pipe is replete.

Cause.

THe *causes* of this spiritual *Short-windedness,* are 1. want of *Faith,* which is the true life-blood of courage against all difficulties. 2. want of *Patience,* to hold out in the *working up of salvation.* 3. a feeble *hope,* not supposing the recompense to the worth of their labors.

Signs and Symptoms.

THe *Signs* of both the diseases are palpable: the Physician may easily judge of his Patient, the Patient of himself. He prays for a brunt very zealously, but like a hasty shower soon over. You shall have him the first man at Church, on a Sabbath morning, and the first man out. He lays the foundation of an Alms-house, and so leaves it. He shoots up, like *Jonah gourd,* in a night, and next day withers. He is in religious practices, like the Spring in that windy month, March many forwards. He riseth fair, as a Summer-sun, but is soon clouded: no man rides faster at first putting forth, nor is sooner weary of his journey. A little onwards to heaven, he quandaries, whether to go forward to God, or with *Demas* to turn back to the *world.* The light

of his devotion is ever anon in the eclipse, and his whole life rings the changes; hot and cold, in and out, off and on, to and fro: he is peremptory in nothing, but in vicissitudes. He is early up and never the near; saluting *Christ* in the morning, but none of those that *stayed with him:* therefore losing his reward, because he will not tarry working in the *Vineyard till night.* He purposeth to go to God, and in the fit of his devotion tells him so, but still breaks promise. One told *Socrates,* that he would fain travel to *Olympus,* but he feared his ability to hold out the journey. *Socrates* answered him, I know you walk every day a little, put that together in a continuing straitness, and you shall come whither you desire. This man rouse (as we all should do) against the stream; & whiles he neglects 2 or 3. strokes, he is carried down further in an hour, then he can recover in a day. He loves, like a horse, short journeys: & walks on so warily, wearily, timorously, that he tells his steps, and his stops; and reckons every impediment to a rub & a thorn.

Cure.

FOr his *cure. Pro ration victus,* as they prescribe for the *Asthma,* which is a disease in the body, to avoid perturbations of the mind: so let this *Orthopnic,* for the help of his mind, avoid needless perturbations of the body. He is *troubled, like Martha about many things,* but *forgets the better part.* Give him some juice of *Bulapathum,* which is the herb *patience. For he hath need of patience, that after he hath done thewill of God, he might receive the promise.* He considers not that heaven is up an hill, like *Olympus* with the heathen, *mount Zion* with the Christian, and therefore thinks to get thither *per saltum,* not *per scansum.* Assure him, that *Salvation* must be *wrought up,* and *Election made sure by diligence.* That *vincenti dabitur;* not to him that flies, nor to him that knocks a bout or two, nor to him that faints and yields, but *To him that overcomes. That who continues to the end shall besaued.* That it was a shame to see *Lot* incestuous with his *daughters* in the *Mount,* that kept him *chaste* in *Sodom:* to see *Noah* mocked of his son for drunkenness, by whose righteousness his son scaped. That he hath many encouragements, *Christ* calling, the *Father* blessing, the *Spirit* working, the *Angels* comforting, the *Word* directing, the *Crown* inviting: all tuning him this one lesson, *Bee not weary of well-doing. For in due season we shall reap, if we faint not:* and after our weary labor find rest.

The Conclusion.

INnumerable are the bodies infirmities; *introitus vnus, innumeri exi-tus,* there being but one means of coming into the world, infinite of going out; and *Sickness* is *Deaths* Leger▪ Ambassador. But they are few and scant, if compared to the souls; which being a better piece of timber, hath the more *teredines* breeding in it: as the fairest flower hath the most *Cantharides* attending on it. The devil loves the soul as the jewel, the body of the rind or husk, as if it were without the other a dead commodity, and would stink in his hands. He cries as the king of *Sodom* to *Abrahrm, Da mihi animus▪ caetera cape tibi.* If he can corrupt this, he knows the other will fall to corruption of it self: for the *soul* works by motion, the body but by action for the *souls* servant. Now *Satan* was ever ambitious and will not care for the waiting Maid, if he may get the mistress; or useth the other but for his better conveyance and insinuation to this. And because it bears the narrow portraiture and image of that *Creator* he emulates, this he seeks the more violently to deface. Let the body enjoy the light

and warmth of the Sun, so he can enwrap this in the cold clouds of dark night. A dark night indeed, wherein many souls do live; having the little windows or loope-holes of reason shadowed by the curtains of fleshly lusts. Night is a sad, heavy, and uncomfortable time, to the unresting body (a nurse of anguished thoughts at whose dugges sorrows and dreams lie continually sucking:) thinking every hour an *Olympiad,* till the Sun ariseth: so is the *souls* darkness, if security hath not rocked asleep; and custom (which is the apoplexy of bed-rid nature, and wicked life) obstupefied her; an unquiet, turbulent, and peaceless time: with such hurrying tempests within, that the body tumbles upon a soft bed, and after many experienced shiftings finds no ease.

There be three things, say Physicians, that grieve the body. First, the cause of *sickness,* a contranatural distemper, which lightly men bring on themselves, though the sediments rest in our sin-corrupted nature. Secondly, *sickness* it self. Thirdly, and the coincidents, that either fellow it, or follow it. In the *soul* there be three grievances. First, original pravity, a natural 〈in non-Latin alphabet〉, proclivity to evil, contradiction to good. Secondly, actual sin, the main *sickness:* Thirdly, and the concomitant effects, which are punishments corporal and spiritual, temporal and eternal. For all sin makes work; either for *Christ,* or *Satan:* for *Christ,* to expiate by his *blood,* and the efficacy of that once performed, ever available passion; or for the devil, as God's executioner to plague. Many remedies are given for many diseases: the sum is this; the best *Physician* is *Christ Jesus,* the best *Physic* the *Scriptures.* Ply the one, fly to the other: let this teach thee, he must cure thee: that express *image of his Fathers person, and brightness of his glory,* in whom *the graces of God shine without measure:* oft have you seen in one heaven many stars; behold in this Son, as in one *star* many heavens: for *in him dwelleth all fullness.* let us fly by our faithful prayers to this *Physician,* and entreat him for that medicine, that issued out of his side, *water and blood,* to cure all our spiritual maladies. *Fusus est sanguis medici, vt fiat medicamentum aegroti.* And when in mercy he hath cured us, let our diet be a *conversation* led after the *canon* of his *sacred Truth:* that whatsoever become of this frail vessel, our *flesh,* floating on the waves of this world, the passenger our *Soul* may be saved in the *day of the Lord Jesus.*

Amen.

FINIS.

P-TA-4. Eirenopolis: = the city of peace Surueyed and commended to all Christians. By Tho. Adams. - Adams, Thomas, fl. 1612-1653.

Eirenopolis: THE CITIE OF PEACE.

Surueyed and commended to all Christians.

By THO. ADAMS.

LONDON, Printed by *Aug. Matthews* for *John Grismand,* and are to be sold at his Shop in *Paul's* Alley, at the Sign of the Gunne. 1622.

ERRATA.

PAge 7. for *proposition,* read *pro portion.* page 18. for *imitates,* read *intimates.* page 19. for *if* read *as.*

To all that love PEACE and TRUTH.

P*EACE,* take it with all faults, is better then War: and the ende of a just war, is but *Studium Pacis,* the intention of a right peace. The Subject then is beyond exception, to all that love Peace. But commonly they, with whom it meddles, refuse to meddle with it. Let such take the course of their unhappy precipice into everlasting unquietness, who willfully reject the cure of their affected malady: denying their consciences a trouble that may save them, for fear of loosing a trouble that •o•h please them. As if a man were less then mad, that will leap into the fire, o avoid the smoke. There is *Pax fundamenti,* the peace of Doctrine: and *Pax Ordinis,* the peace of Discipline. The Heretike would pull down the first Pillar, the Schismatic the other: The former would break our peace with Christ; the latter with our selves & the Church: both these are almost desperate. But there is a third, *Pax Politica,* a civil Peace: and the common disturbers of this are such contentious spirits; that either vnprouoked, out of mischievous intention: or being provoked, out of malicious revenge; set all in uproar, make a mutiny in manners, an ataxie in the course of life. To cure this *Babel,* if at least she will be cured, is the scope of this Tractate. Peace was Christ's blessed Legacy to his Church; and we are the Ministers whom he hath chosen to see it paid. Executours are often sued for the bequests given by dead Testators: Loe here a Legacy without suing from a living Father. Embrace it, and be regulated by it: so shall your hearts find present comfort, and your souls eternal life in it.

The hearty desirer of your Peace.

TH. ADAMS.

THE CITIE OF PEACE.

PEACE is the Daughter of Righteousness, and the moher of knowledge, the nurse of Arts, and the improuement of all blessings. It is delectable to all that taste it, profitable to thē that practice it; to thē that look vpō it, amiable; to them that enjoy it, a benefit inualuable. The building of Christianity knows no other materials: if we look upon the Church itself,*There is*

one body: if vpō the very soul of it, *There is one Spirit:* if vpō the endowment of it, *There is one Hope:* if upon the head of it, *There is one Lord:* if upon the life of it, *There is one Faith:* if upon the door of it, *There is one Baptism:* if upon the Father of it, *There is one God, and Father of all.*

Peace is a fair Virgin, every ones Love, the praise of all tongues, the object of all eyes, the wish of all hearts; *Pacē •te poscimus omnes.* She hath a smiling look, which never frowned with the lest scowle of anger: snowy arms, soft as Down, and whiter then the Swannes feathers; always open to pious embracements. Her milken hand carries an Olive branch, the Symbole and Emblem of quietness. She hath the face of a glorious Angel, always looking towards righteousness, as the two Cherubims looked one upon the other, and both unto the Mercy-Seat. Her Court is the invincible Fort of integrity; so guarded by the diuiue providence; that Drummes, Trumpets, and thundering Canons, those loud Instruments of war, (I mean Blasphemy, Contention, Violence) may affront her, but never affright her. She hath a bounteous hand, virtual like the Garment of Christ; if a faithful soul can come to touch it, to kiss it; all her vexations are fled, her conscience is at rest. Her bowels are full of pity: she is always composing salves for all the wounds of a broken heart, Sedition and tumult her very soul hates: she tramples injuries and discords under her triumphant feet. She sits in a Throne of Joy, & wears a Crown of Eternity: and to all those that open the door of their heart to bid her welcome, she will open the door of Heaven to bid them welcome, and repose their souls in everlasting *Peace.* In these continual Dog-days of ours, wherein love waxeth cold, and strife hot, we had need set our Instruments to the tune of Peace. This was the blessed legacy which Christ bequeathed to his Church: the Apostle from his Master sent it as a token to the *Corinthians:* and I from the Apostle commend it as a Jewel to all Christians;*Live in Peace, and the God of Love and Peace shall be with you.* Which conclusion of the Epistle contains the blessing of the Apostle': a Valediction, and a Benediction. They are in part Hortatory, in part Consolatory: the virtue to which he persuades them, and the reward which he promiseth them. There is a sweet symphony, and respondent proposition between the Counsel and the Comfort; the Active Peace, and the Factiue Peace: for seeking peace on Earth, we shall find peace in Heaven: for keeping the peace of God, we shall be kept by the God of peace. The one is the regular Compass of our life on Earth, the other is the glorious Crown of our life in Heaven.

That we may not cherish too weak an opinion of this duty, we must know, that this Apostolical counsel is an Evangelical law; and binds us all to the peace. *Live in Peace:* there are in it all the concurring qualities, that define a good law; as *Lycurgus* taught: *Generalitas, Bonitas, Possibilitas.* It must be General, Good, Possible.

General, so that all be tied to the obedience of it. Else it were like *Anacharsis* law, a cobweb to catch flies: or those tyranous censures, which are made to vex Doves, while they are indulgent to Buzzards.

It must be Good, for none are bound to the obedience of unjust things. If it have an indifferent extent to good or bad, there is easily found some color of evasion.

It must be Possible; for if things be imposed *vltra posse,* and so men be made liable to the mulct, when they are not culpable of the guilt; they may object that *Naturae dictamen. Nemo tenetur ad impossible:* none are to be tied to the obedience of impossible things. Such are Tyrants Laws; not *vincula, sed retia:* not limits to confine, but netts to ensnare: not Pales, but Toiles.

But the Law of *Peace* is General, none can plead immunity. Good, none tax it of iniquity. Possible, none can say, it is beyond their ability. But it may be objected. If you require it General, it is not Possible: for we cannot have peace with all men. If it were Possible, yet is it not lawful and good; for we may not have peace with all men. To direct us in this, the Apostle inserts two cautions. *If it be possible,as much as lieth in you; live peaceably with all men.* For there are some cases in which 〈in non-Latin alphabet〉, it is not possible.*What communion hath light with darkness! and what concord hath Christ with Belial!* We must have no peace with it, if there be no grace in it.*Blessed is he that walketh not in the counsel of the ungodly, &c.* Forebear not only to sit in the *Chair* of pestilence with them, which is *Sin reigning:* but even to *stand* and discourse with them, which is *Sin delighting:* yea even to *walk* a turn with them, which is *Sin entering:* teaching us to shun the very acquaintance of their counsels.

But wicked men cannot be avoided; and so long as we are in this world, we must con uerse with men of the world. To answer this, we must distinguish between offenders, and offenses: we may have no peace with the one, true peace with the other. There are two names,*Homo & Peccator:* a Man, and a Sinner. *Quod Peccator est, corripe: quod Homo, miserere.* As he is a Sinner, reform him: as he is a man, the Image of God, pity him. Doth thy Brother sin of ignorance? *Dilige errantem, interfice errorem:* kill the error, preserve thy brother. Doth he offend of frailty? Bee at peace *(cum hominibus, non cummoribus)* with the man, not with the manners. Trespasseth he of malice? Hate (*vitium,* not *virum*) the disease, not the patient. Howsoever these infirmities are inevitable, still we may have Peace, *Cum malis, licet non in malis:* with evil men, though not in evil matters.

Indeed let him that hath authority, correct malicious offenses: for that is not like a ravisher to abuse, but like a Chāpion to vindicate the honor of peace. Yet still *Cum corrigat malitiam, diligat personam;* let him correct the transgression, love the person.

But how shall we answer that of the Psalmist?*Be not merciful to them that sin of malicious wickedness.* This was not *Precantis votum, sed Prophetantis vaticinium:* not the request of a Petitioner, but the prediction of a Prophecier. He did not wish it should be so, but saw it would be so.

But if all this be true, we may then admit peace with *Rome?* We do accept a Civil, not a Religious peace. In a treatise of pacification, both parties must yield somewhat: but nothing is to be yielded that may prejudice the Truth. In a Musicall Instrument the strings that be out of tune, are set up, or set down to the rest: the strings that be in tune, are not stirred. Our Doctrine and Profession are tuned to the blessed Gospel, that infallible Canon of Truth, and therefore must not be changed. Their Faith and Religion iarreth and erreth from that; therefore must be proportioned to ours, if they will endenour a perfect Harmony.

Thus far, & upon these terms we may have peace, if we seek it: we may live in peace, and peace may live in us, if we desire it. Therefore still 〈 in non-Latin alphabet 〉 *Live in peace. Calvin* renders it, *Pacem agite, Do peace.* Or, as if God should say to men, whom he found quarrelling, or too loud; *Peace.* The word is emphatical, and imitates a continual habit: we may call it, The Exercise of peace, or the Practice of peace.

Some have a good mind to peace, but they will be at no labor about it: many are content to embrace it, but they are ashamed to seek it: most men love it, few practice it. The use commends the virtue: the beauty and praise of peace consists not in motion, but in action: nor is the benefit of it in a knowing discourse, but in a feeling sense. A Speculatiue peace, is like an Historical knowledge: such as he that hath been always confined to his study, may have of foreign countries: so we make a conquest of peace, as the byword says, our Fathers won *Boloigne;* who never came within the report of the Canon. Or if the *Grecians* kept Philosophy in their leaves, but kept it not in their lives. A ieiune and empty speculation, like some subtle air in the head, only breaks out into crochets: it is experience that brings the sweetness of peace home to the heart. Use breeds perfectness, and disuse looseth the most serviceable things. Gold looseth more of the weight by rusting in corners, then by continual running in commerces, the proper end it was coined for. The best land will yield small increase, if it be not tilled: though some have the most profitable trades, the want of industry hath made them the poorest men. The throne of peace is in the heart, not in the head.

To recover, therefore the swouning life of this virtue, I will compare *Peace* to a *City:* if you will, to this City: which should be like *Jerusalem,* A *City of Peace.* And so much we will pray for it; that it may preserve peace, and peace may preserve it, to the worlds end.

Let the walls of this City be *Unity* and *Concord.* Let her have four *Gates;* Innocence, and Patience; Benefaction, and Satisfaction. The first gate of peace is *Innocence;* she must do no wrong. The second is *Patience;* she must suffer wrong. The third is *Beneficence;* she must do good instead of wrong. The fourth is *Recompence;* she must make liberal and just satisfaction for any committed wrong. There is also a *Posterne Gate,* and that is *Humility.* A gate indeed, but a small and low one; whosoever enters the City of peace that way, must stoop before he get in. The enemies of this City are many; divided into two bands; *Hostilitie* and *Mutinie* The Governor of it, is *Magistracy:* the Law, *Religion:* the Palace, the *Temple:* the life of the Citizens is *Love.* It is served by the River of *Prosperity;* the State of it, is *Felicitie:* the Inheritance, eternal Glory.

The Walls of Peace.

Are Unity and Concord. *Omnis Societas est corpus politicum:* and it is in a City, as in a Body: there are many members, one body: many Citizens, one City. The Body is one of the most lively figures and examples of peace. *We are all one Body:* not only one Kingdom; so disparity in Religions make many differences. Nor only one City, *Inter dites erunt lites;* so disparity of estates will breed quarrels. Nor only one House, so we may *have enemies of our own household.*

But one *Body,* here must be all love & peace. Where all are tied by bonds, joints, & ligaments to the head; there also by the fame Nerues one to another.

Some members are single; as the tongue is one, to speak one truth: the heart one, to entertain one God. Other are *Gemina, Germana;* their forces are doubled to supply mutual defects. Some are stronger, as the arms and legs; for the supportation of the weaker. Thus qualified are all the faithful citizens of *Peace;* preserving an vnanimitie in affection, a sympathy in affliction, a ready help to the most needful condition. Comforting the minds of those that are perplexed, supplying the wants of those that are distressed, rectifying the weakness of those that are unsettled, informing the ignorance of those that are seduced, and reforming the errors of those that are perverted: all endeauoring the deliverance of the oppressed.

The members provide one for another: the eye sees not only for it self, but for the Body: the hand works not only for itself, but for the Body: the ear hearkens, the tongue talks, the foot walks, all parts exercise their functions for the good of the whole. In the City of peace men must not only seek their own, but the glory of their Maker, and the good of their Society. That God who hath given us honor by our Ancestors, would also have us add honor to our Successors. To prefer a private good before a public; is to famish▪ and starve the whole Body, to fatt a toe, or pleafe a finger. Such Monopolies and Patents, as impoverish the whole, to enrich a part are not tolerable in the City of Peace.

There is no envy and grudging among the members: the eye doth not grieve to see the arm grow strong, nor the foot to be sensible of the Stomacks health. In this City, one should not envy another's thriving; as if all were taken from our selves that is given to our neighbors. The Lord sees that an inequality is best for his glory: distributing (to whomsoever lest, yet) to everyone more then he deserves. *Shall the Eare say,Because I am not the Eye, I am not of the Body?* No, but as *John the Baptist* said of Christ▪ *He cometh after me, yet is before me:* Some come after us in wealth, that may go before us in grace. The poor man is not so many pounds behind the rich for this world, as he may be talents before him for the world to come. They often with their poverty, misery, ignominy, are saved; whiles others with all their honor and opulency go to hell.

If one member suffer, the rest suffer with it. If there be a thorn in the foot, the eye shedds a tear, the heart aches, the head grieves, the hand is ready to pull it out. If a man tread on our toe, we say, Why do you tread on *Me? Quod cuiquam, cuivis:* let us sorrow for the afflictions of others, *as if we were in the body.* He is no sonn of Peace, that *forgets the breaking of his brother Joseph.*

The Walls of the City must be whole, no breaches in them, least this advantage the enemies entrance. There must be no schism in a City, as no division in the Body: one must not be for *Paul,* another for *Apollos,* another for *Cephas;* but all for Christ; & all for Peace. Many evil men may have one will in wickedness. It is said of *Pilate Tradidit Iesum volun•a ti•earum;* He delivered Jesus to their *Will;* not wills: many sinners, one will. Shall then the Sons of grace iarre? The Children of Peace be mutinous? *Vnica columba mea,* saith Christ: *My Dove is but one;*

the Dove is a Bird of peace. Many of them can agree lovingly together in one house: everyone hath a little cottage by her self, wherein she sits content without disquieting her neighbors. Thus *Dum singulae quaerunt vnionem, omnes conseruant vnitatem.* We have them that rush into others Tabernacles, swallowing a man and his heritage: would Doves do thus? Poor *Nabaoths* portion is many a rich *Ahab's* eyesore; would Doves do thus? Numbers are still on the wing, to prey upon prostrate fortunes; these be Ravens, not Doves: If the Law cannot make work for their malice, their malice shall make work for the law. This is like Cockes of the Game, to pecke out one another's eyes, to make the Lawyers sport. When two friends are fallen out of loves into blows, and are fighting; a third adversary hath a fair advantage to kill them both. We have an enemy that watcheth his time, and while we wound one another, he wounds us all.

If the members be pulled a sunder, they all rott: the distraction of parts is the dissolution of the whole. If we forsake the peace of our Mother, we put our selves upon record for bastards Discontēt with our own portions and places, overthrows the City of Peace. When the *Woods* and the *Floods* were at variance, the *Sand* and the *Fire* were fain▪ to quiet their insurrections. While men will not rest satisfied with their own determinate stations; but invade the seueralls and proprieties of others; what can be expected but destruction? If there be Contention on this side, and Ambition on that side, there will be confusion on all sides. While *Judah* was hot against Israel, and Israel hott against Judah, the King of *Syria* smote them both. God shall supply the part of *Syria;* and when brother is against brother, he will be against them all. He that doth not what he can to mainetaine the walls doth what he can to betray the City. So I come from the Walls to the Gates.

The first Gate

Is *Innocence;* and this may be called *Bishopsgate;* the Ministers of the Gospel being both the Preachers and Precedents of Innocence. If men would abstain from doing wrong▪ the Peace could not be broken. St. *Bernard* writes of the *Dove,* that *Fell caret,* she hath no Gall: Let us be such Doves to purge our harts from all bitterness.

Now the first shelf that wracks Innocence, is Anger. It were rare if *the wrath of man should fulfill the righteousness of God:* even a cursed anger breaks the Peace. It is an evidence whereby God will judge men guilty: now there is no malefactor going to the bar for his try all, would willingly have that evidence found about him, that should cast him. *Iratus non videt legem, sed Lex videt iratum.* The wrathful man takes no notice of the Law, but the Law takes notice of the wrathful man. Let us take heed lest we carry our anger with us unto God. That which offends our eyes, we remove either our sight from it, or it from our sight▪ but that which offends our souls, we too often lay next our heart. But, it is the voice of transportiue fury, I cannot moderate my anger. Cannot? Wherefore serveth grace, but to mortify such natural, yea rather unnatural passions?

How easily doth this rage often inueter at; making some so angry with men, that they will searse be pleased with God himself! And either he must take thē with their anger, or let them alone. So soon it rankles into malice, & that is full opposite to Innocence.

What shall a man do? In this sudden fit shall he come to the Lord's Table, or forbear it? *Si non accesserit, periculum: Si accesserit, damnum.* To refuse the Sacrament in anger, is evil: to receive it in anger, thats worse. Is the Body & Blood of Christ no more worth, but that for love of a peevish humor we should neglect it? Shall we starve our consciences, to feed our misbegotten passions? What is then to be done in this straight? The answer is easy: Let us excommunicate our wrath, that we may communicate with the Church: leave our lusts behind us, and we are welcome; as *Abraham* left his Ass when he went about his Sacrifice. In the Levitical Law no unclean thing might be touched: if it were touched, the Temple by that person must not be approached. Now for the Israelite to absent himself from the assembly of Saints, and service of God, was ponderous: to come so polluted, was dangerous. He knew the remedy; either not to be unclean at all, or soon to get himself cleansed. The first best is to harbor no malice; the next to deliver our selves from it with all possible speed.

In a word, let us turn our anger whē it comes, another way. Let all our hate be the hate of sin; and all our anger bent against our own corruptions. Let our wrath, like the Shepherds dog, sleep till the Wolf comes. Be we at peace with God by repentance, with our neighbor by innocence, with our own heart by a purified and pacified conscience; and the Prince of peace, the Lord Jesus shall embrace us.

The second Gate

Is *Patience;* which is not unlike to *Ludgate:* for that is a School of patiēce; the poor souls there learn to suffer. The first entrance of peace is to do no injury, the next is to suffer injury. It is one special commendation of Charity, that it *Suffers all things; Pro fratribus, a fratribus, propter fratres.* For our brethren we must sustain some loss: he that suffers not an abatement of his own fullness, to supply their emptiness, is no brother. Of our brethren we must put up some wrong, rather then make a slaw in the smooth passage of peace. Because of our brethren, and *for the Elects sake,we must endure all things, that they may obtain Salvation.* Let us be infirmed, to have them confirmed: brooking a temporal loss, to procure their eternal good.

According to the Apostles counsel, *Let us bear the burden one of another,* and God shall bear the burden of us all. As in the Arch of a building, one stone bears mutually, though not equally, the weight of the rest. Or as Deere swimming over a great water, do ease themselves in laying their heads, one upon the back of another: the foremost having none to support him, changeth his place, and rests his head upon the hindmost. Bear thou with his curiousnes, he doth bear with thy furiousnes: let me bear with his arrogance, he doth bear with my ignorance. In Architecture, all stones are not fit to be laid in every part of the building: but some below, as the fundamental, and chief cornerstone to sustain the load of the rest: some higher in the wall, other in the top for ornament. In the Church, which is built of *Living Stones,* Christ is the *Head of the corner,* the Foundation that supports all. Gracious Saints have the next places, and are so set that they may help to bear up the weaker.

Materialls that be only of a hard nature, will never fadge well in an Edifice. The Italians have a Proverb; *Hard without soft, the wall is naught.* Stones cobbled up together, without mortar to combine them, make but a tottering wall. But if there be mortar to ciment them, and with

the tractable softness of the one to glew and fixe the solid ha•dnesse of the other; this may fortify it against the shock of the Ram, or shot of the Canon. The society that consists of nothing but stones, intractable and refractory spirits, one as froward and perverse as another, soon dissolves. But when one is reaking with the fire of rage, and another shall bring the water of patience to cool and quench it; here is a duration of peace. When iron meets iron, there is a harsh and stubborn iarre: let wool meet that rougher metal, and this yielding turns resistance into embracements.

Let not then the voice be an echo of ill words, nor the hand a Racket to bandy back fire-bals. Patience makes even the wicked confess; *Thou art more righteous then I. Infoelix victoria qua hominem superamus,vitio succūbi.* It is a wretched victory that overcomes our souls, and slaves us to our lusts. *Patientia mea à Domino,* as the Fathers read it: and indeed who can give this patience, but God? *Paul* had many lives, yet he sacrificed them all;*I die daily. Etsi non mortis experientia,tamen proposito.* Though he could loose but one, yet in regard of his patience and purpose, he was ready to loose them all.

Nor is Christian patience thus confined within the bearing of injuries; but it extends also to the remitting of them. Some can suffer for the present, as *Haman* before *Mordecai, Animo vindicandi.* Forgiuenesse is the demonstration of patience. Not to contest because we cannot conquer, is called Patience perforce: but can we remit? The civil man can forbear, the Christian must forgive. Let us be remiss to note a wrong, remissiue to forget it, writing all our injuries in the dust. Yea, let humility sweetly order our forgiveness: for *Grauissima poena est contumeliosa venia:* a proud and scornful pardon, is a reproachful wrong; there is in it more bitterness then mercy; more punishment then reconcilement.

Otherwise how can we pray, *Forgive us our trespasses, As we forgive them that trespass against us?* O but say some, God is merciful: what, shall we therefore be unmerciful? I may forgive, but I cannot forget; is the faint reservation of another. Take we heed, let not us be in jest with God, least he be in earnest with us. Do we not otherwise beg a removal of mercy and pardon from our own souls? Will not God say, Evil servant, *Ex ore tuo,* out of thy own mouth will I judge thee? Hath Christ with his own blood made thee friends with God, and cannot that blood entreat thee to be friends with thy brother, when thou comest to the holy Altar with thy gift, and rememberest thy offended brother: *Leave there thy gift*▪ first be reconciled to him, then offer to God. *A gift doth pacify wrath,* and God is pleased with our Sacrifice upon his Altar: yet *Cum omnis culpa munere soluatur,sola iniuria incondonata reijcitur:* when every fault is solued with a gift, Injury alone is sent away without pardon.

Therefore *Qualem vis erga te esse Deum,talem te exhibeas erga proximum:* be thou to thy brother on earth, as thou wouldest have thy Father in heaven be to thee. *Si laedens, pete veniam: st laesus, da veniam.* If an injurer, ask pardon: if a sufferer, give pardon. Be we so far from expecting his submission, that we tender our••emission; and meet the trespasser with a pardon before he ask it.*Dissensio ab alijs, à te reconciliatio incipiat.* Let strife begin from others, be thou first in reconcilement. Christ healed *Malchus* his ear, that came to arrest him. Which amongst us so loves his benefactors, as *Paul* loved his malefactors? He would do anything to save them, that would do anything to kill him. Others offenses to us are but small; valued

with ours against God who is infinite. If he forgive the pounds, let not us stick at the farthing tokens.

The next Gate

Is *Beneficence;* Doing good, is the fortification of peace. This may be called *Ald-gate;* not only because there is the picture of Charity: (at the gate: I do not say, as near going out; but at the gate, to keep goodness in.) But because that is called the Old-gate, and Charity was a virtue of old times, not so much now in fashion. The heathen Moralist said, we must use men thus; *Benevelle omnibus, benefacere amicis;* wish well to all, and do good only to our friends. But the clear light of nature, which is the Gospel, chargeth us while we have opportunity,*to do good to all men;* albeit with some preferment of the best, *especially to the household of Faith.*

All men may be ranked under one of these combinations: Rich and poor, home-borne and strangers, friends & enemies. First for the rich and poor; the Pharisee will stand on good terms with the rich, invite them for a re-invitation as men at Tennisse, toss the ball to another, that he may toss it to them again: but who helps the poor?*Wealth maketh many friends, but the poor is separated from his neighbors.* If he do well, he is not regarded: if ill, he is destroyed. The poor man by his wisdom delivered the city from the force of a puissant enemy; yet whē all was done,*no man remembered that poor man.* But if he *stumble,they will help to overthrow him.* How contemptibly doth a rich epicure look upon a poor beggar! yet *the rich and the poor meet together,and the Lord is the maker of them all.* In all our graund Feasts, the guests that Christ spoke for, are left out.

For Domestickes and strangers; many have so much religion as to provide for their own; yea so much irreligion as to do it with the prejudice of the public good, and hazard of their own souls: but who provides for strangers?*Entertaine strangers, for thereby some have entertained Angels unawares:* but for all this possible happiness, few will put it to the venture: and were they indeed Angels without angels in their purses to pay for it, they should find cold entertainment.

Friends and enemies; for friends, many will be at peace with them, till they be put to the trial by some expressiue action. And then they will rather hazard the loss of a friend, then the lest loss by a friend. But suppose we answer our friends in some slight courtesy, hoping for a greater: who will do good to his enemies? *If thine enemy hunger,feed him▪ so thou shalt heap soales of fire on his head.* Do it, not with an intent to make his reckoning more, but thy own reckoning less. *Love your enemies,bless them that curse you, do good to them that hate you, and pray for them that despitefully use you.* Do unto them deeds of amity, deeds of charity, deeds of piety. Of amity, *Love* them that hate you: of Charity, *Do good* to them that hurt you: of Piety, *Pray* for thē that persecute you. There is the *Diligite* of the *Heart, Love* your enemies. The *Benedicite* of the *Tongu, Bless* them that curse you. The *Benefacite* of the *Hand, Do good* to them that hate you. The *Beneuelle* of all, *Pray* for thē that persecute you. Love your enemies, there is *Affectus cordis:* Do them good, there is *Effectus operis:* Pray for them, there is *Perfectio charitatis.* But the wiseman counsels;*Do well to him that is lowly, but give not to the ungodly.* And *Give unto the good, not to the sinner.* Though not *Qua impius,* and *quia impiu•;* yet

qua homo; and *quia homo,* we must relieve him. Cherish himself, not his sin. We must love him, *non quoad culpam, sed quoad naturam.* They are God's children, *licet insani,* although they be sick; and our brethren, *licet infirmi,* although they be weak. Therefore for the conformity of nature, because we are the same workmanship: for our own benefit, for he that doth good to his enemy, even in that doth better to himself: and for the imitation of *Him* we worship, let us uphold Peace by Charity. His Sun rises, and rain falls, both on the just and unjust. *Noli negare,quod Deus nulli negat.* Thus looking up with piety to the Lord's perfection, and down with pity upon man's imperfection, let us do good to all.

Through the gate of Beneficence, doth the charitable man enter into the City of Peace. He that is covetous, must needs be mutinous. *He that is greedy of gain,troubleth his own house Solomon* calls him a trouble-house, and we do find him a trouble-city; as *Demetrius* did all *Ephesus.* But Charity makes peace; *Diuitem voluit Deus vt pauperem adiuvaret, Pauperem voluit vt diuitem probaret.* God makes some rich, to help the poor: and suffers some poor, to try the rich. The loaden would be glad of ease: now charity lighteneth the rich man of his superfluous and unwieldy carriage. When the poor find mercy, they will be tractable: when the rich find quiet, they should be charitable. Would you have your goods kept in *Peace?* First, lock them up by your prayers, then open them again with your thankful use, and trust them in the hands of Christ by your Charity.

This City hears ill for oppression, and is (I fear too justly) suspected of Injustice: now the most noble confutation of jealousy, is by deeds of charity. This is the East-gate to the City of Peace, and I may (from Saint *Paul*) call it the principal, and *most excllent way.* Whosoever can show you the way better, yet certainly none can show you a better way.

The fourth Gate

Is *Recompence,* or *Satisfaction;* and this we may liken to *Creeple-gate.* It is the lamest way to peace, yet a way: it is a halting gate, but a gate. It were far better coming into this City by any of the former gates, yet better at this then none. All come not in by Innocence, nor all by Patience, nor all by Beneficence: but if they have failed in these, they must be admitted by recompense, or not at all. The first best is to do no injury; the next is Satisfaction, to make amends for that we have done. *Hortensins* said of his mother, *Ego nunquam cum ea inivi gratiam,* I never was reconciled to her, because we two never fell out. O that the Inhabitants of this city could say so of their neighbors; We never were made friends, because we never were foes. But as our Savior saith, It is necessary that offenses do come: not that it should be so, but that it will be so. There is no necessity that compels a man to sin; except that the heart being evil, will give offense. As it is necessary for him that comes to the fire, to be made hot: but there is no necessity that he come unto the fire.

The malady of offenses, will be contracted, therefore the only Cure is by Satisfaction. That we may know how to do this, the Scripture sets down diverse degrees in the accomplishment of this Satisfaction for injuries. First, he must go to the party wronged. Secondly, He must confess his fault. Thirdly, He must humble himself. Fourthly, He must make restitution.

Fifthly, He must reconcile himself. Sixthly, and this must be done quickly, with all possible speed.

He must go to him, not tarry till he meet him, or till some occasion bring them together; not *Obuiamda;* But *Go* to thine adversary, go on purpose: enquire for him, seek him out, rest not till thou find him.

Humanity may work some to this undertaking, and ouertaking of peace: but man is naturally so good a constructor of his own doings, that will he *confess* his fault? Yes, *He shall confess his trespass.*

An ingenious nature may be brought to acknowledge his fault: but will *Pride,* the contention-maker, admit *Humility?* will he stoop to him he hath abused? From insultation will he descend to submission? He must; *Go and humble thyself.*

Touch of conscience may procure Humility; but yet wll he not spend twice as much at Law, ere he make restitution? Yet even here, a quiet man for his own peace sake may be brought to give somewhat, for a part of amends: but will he satisfy him the whole? The law of nature requires total satisfaction, but will he besides give damages? The law of the Land allows damages; but now will he give any overplus to make an atonement? or be at so much coast as to buy a reconcilement, rather then miss it? He must: *Zacchaeus* restores *fourfold;* and by the Law he is bound to add a *fifth part.*

But if all this be done, will he yet ever be friends with him? will he be truly reconciled? He must:*Reconcile thyself to thy brother.* Otherwise, when he desires of the Lord to be forgiven, as he forgiveth; God will answer as *Joseph* did to his brethren;*Look me not in the face, unless thy brother be with thee.* Shall the father think well of that son, which rejecteth his brother? Do we call the *Author of Peace,* our God, while we are the children of dissention? Will he ever agree with him, that delights to quarrel with his? But suppose the injurer doth entreat and persuade himself, without pr•uailing, will he use his friends about such a business? Yes, saith *Seolomon,* he must employ his friends.

Time may work all this, but to do it when the flesh trembles, and the blood boils for revenge, suddenly; who can so prevail over him self? He must do it *quickly;Agree with thine adversary quickly.* Yes perhaps, when leisure may serve: but will any man neglect business to go about it? Yes, all business set apart, though it were as important as offering sacrifice at God's own Altar; *Leave there thy gift,&c. Non experieris Deum tibi propitium, nisi proximus te sentiat sibi placatum.* Strife with our brother makes our best services vnacceptable to our Father. The Lord despiseth his own worship, to maintain our charity: and will not be found of us, till we have found our brother, to make our peace with him. Come not to the Temples, hear no Sermons, say not your prayers, forbear all worship and devotions, while a festring and rankling hatred is in your souls.

Yet now all this may be done of an Inferior to a Superior, either for fear or hope of gain by his love: but would you have a Superior yield thus to an Inferior, to deprecate strife? Yes, *Abraham* disdained not to go unto *Lot,* the elder to the younger, the uncle to the nephew, the

worthier to the meaner, and that in the kindest manner, to compose a controversy begun by their servants. O that this age, which seldom wakes but to do mischief, would yet think, how after all injuries to others, they do this greatest injury to their own souls; that for want of a just compensation, they exclude themselves from the blessing of *Peace!*

These be the main *Gates,* there is a little *Posterne* besides, that is *Humility:* for of all vices, Pride is a stranger to Peace. The proud man is too guilty, to come in by Innocence: too surly, to come in by Patience: he hath no mind to come in by Benefaction: and he scorns to come in by Satisfaction. All these Portcullises be shut against him: there is no way left but the Postern for him, he must stoop, or never be admitted to peace. Pride is always envious & contumelious, thinking she adds so much to her own reputation, as she detracts from others: she is no fit neighbor for Peace.

Heaven is a high City, yet hath but a low Gate.*Celsa patria, via humilis. Tolle super biam, quod habes meum est▪ tolle inuidiam, quod habe• tuum est.* Take away pride, and that which thou hast is mine: take away envy, and that which I have is thine. Pride and envy are too uncivil for a peaceable city: the one cannot endure a vicine prosperity, nor the other a superior eminency. All men must be poor to please the one, and all must be base to content the other. Peace is humble, pride quite over-looks her. The Philosopher might have seen the stars in the water, he could not see the water in the stars, when he stumbled into the ditch. Men may behold glory in humility, they shall never find peace in ambition. The safest way to keep fire, is to take it up in embers: the best means to preserve peace, is in humbleness. The tall Cedars feel the fury of tempests; which blow over the humble shrubs in the low valleys. There was no rule with *Paul* at first; raising tumults, speeding Commissions, breathing out slaughters against poor Christians. But when Christ had thundered him from his horse, broken his wild spirit to humility, thē he was fit for peace. God, that often effectuates his own will by contraries, makes trouble the preparation for peace: as a father corrects his unruly children that they may be quiet. Let us examine our own experience: when the Lord hath soundly scourged us, we go from under his fingers as tame as lambs: farewell strife, all our care is to find rest and peace in Jesus Christ.

We have seen the *City of Peace,* with her walls and gates, and we wish well to her; *Peace be within thy walls,and prosperity within thy palaces.* But hath she no adversities? Yes, there is an enemic that beleaguers this City; *Contention.* Whose army is divided into two Bands or Troups; the one called the *Civil,* the other the *Vnciuill:* the Civil are Law-quarrels, the vnciuil are Sword-quarrels. The one is the smooth-fac'd company, the other the rugged or ragged Regiment. The city of peace hath gates for these also, when she hath subdued them. Either she turns them out at *Moore-gate,* as fitter for the society of Moors and Pagans; she banisheth them. Or lays them up in *New-gate;* a place very convenient, being not so old as peace, built since the birth of strife. These enemies pursue us, *vel ferro, vel foro,* as that Father saith.

Ferro, when upon every punctilio of honor, as they falsely call it, Reason & Religion must be thrown by, and Fury govern. The Gallant, as if he knew no Law but his own will, or as if the least aspertion upon his honor were more weighty, then if the state of Christian dome, or the glory of God lay upon it; cries Reuenge, offers the stab, threatens the pistoll. How is that

precious account forgotten which God requires of man and beast! Men study to be mad with reason, they have an Art of killing, that teaches murder by the book: as cunning as *Joab* was, that could stab in the fifth rib, a speeding place: so he treacherously slew *Abner* and *Amasa.* O that men should venture their lives upon one another's sword, as if they had no souls to be ventured upon the sword of God's vengeance! That he should be held base, who being challenged, doth not write his mind with a pen of steel, in the ink of blood, on the white paper of man's life!

Cannot the tears of our *Mother* prevail with us, when seeing us quarrel, she says as *Iocasta* advised her two vnbrotherly sons; *Bella geri placuit nullos habitura triumphos.* Or as *Rebecca* said of her twins;*Why should I be deprived of you both in one day?* But if our *Mother* cannot still us, our *Father* will part us: & they whose souls have peace, shall be sent to a prison where is no peace: that seeing they love quarrels, they may have fighting enough with infernal spirits. But perhaps there be some who make no other reckoning, resolving with him in the Orator, *Hodie coenabimus apud Inferos:* to night we will sup together in hell. As it is reported of two to have fought under the gallows: desperately fore-casting, that if the one were there killed, the other should there be hanged.

By the toleration of this Duel in France, that kingdom lost in ten years six thousand Gentlemen; as themselves report. Wretched men! for *Occiser lethaliter peccat,& occisus aeternaliter perit:* the homicide sins deadly, and the slain (without vnexpectable mercy) perisheth eternally. How dare they lift up those hands to God for mercy, that have been lifted up against their brother in cruelty? Every base vermin can kill, it is true prowess and honor to give life, and preserve it *Simeon* and *Levi* seemed to have just cause; the *Whoring* of their own *Sister:* yet their father calls them *brethren in evil* for it, blesseth his honor from their company, & his soul from their secrecy. Thou sayst of thy contendent, he shall have as good as he brings, yet thyself condemnest that he brings for evil.*Ne vtaris inimico praeceptore,* let not thy enemy teach thee to due that, which thyself detestest in him. Because we receive injuries without right, shall we return them without law?

Sometimes this ariseth from the wine, *Bacchus ad arma vocat:* and lightly it makes men aptest to use their arms, when they cannot stand on their legs. But shall this serve for a plea, and get a pardon, it was done in drink? no, this rather deserves a double punishment, as it is a double fault. Commonly it proceeds from unadvised anger; as if anything done in fury, were not done in folly. The choleric man is like one that dwells in a thatched house; who being rich in the morning, by a sudden fire is a beggar before night. It was the decree of *Theodosius,* by the counsel of S. *Ambrose;* that execution after a severe sentence should be deferred thirty days: that the heat being qualified, the severity might be moderated.

But they object, This is to stand by like fools, while we suffer others to abuse us: no, that is not folly, which the Lord hath commended for wisdom. The shot of the Cannon hurts not Wooll, and such yielding things; but that which is hard, stubborn, and resisting: the rage of our roaring sons is tamed by patience. Turn to the brawling cur, and he will be more fierce: ride on neglecting him, and he will soon be quiet. This is the furious Band.

Foro; there is another Battalia of adversaries that turn their challenge into a Writ; the field appointed is Westminster Hall, or some other Court of Justice: the weapons, the Law: the postures of the fight are Demurres, Delayes, Quirks, Remoouals: the Victory, a Verdict: the Doome, a Sentence: and the death it self, an Execution. One says, To bear this, is against my conscience: when indeed he means it is against his concupiscence. If the Plaintiff go no further then the Court of his own affections, the defendant shall never have audience: for he is *Amicus Curiae.He that is first in his own cause, seemeth just:* but his neighbor cometh, and searcheth him: he is no competent Judge in his own matter. It will bear an action, saith the Lawgiuer, this enflameth passion in the Law-goer.

O that men could see the folly of this litigiousnesse. 1. That he is not in the state of grace, but a mere carnal man. This is Saint *Paul's* argument to the Corinthians; If there be contentions amongst you, *Are ye not carnal?* whereas the *Fruit of the Spirit is Peace,Long-suffering, Gentlenesse.* 2. That he doth not so much find, as make himself enemies: we may say of him as the Angel said to *Hagar* concerning her son *Ishmael;His hand is against every man, and every man's hand against him.* 3. That he vexeth himself without need: they that go to Law for trifles, are like nice people that continually lie in the hands of Chirurgians, and Physicians, for pimples & warts: whereas as the Physician and Lawyer are for necessity, not wantonness. Their boxes and papers are the Books & Badges of their profession: they trudge up and down, more busy to cast away their money, then Lawyers are to catch it: their word is *Currat Lex,* let the law have his course: but by their willes that course should never have an end.

They plead, we have stood before the best, in Courts of highest honor: alas, so doth the spider, even *in kings palaces.* So did the Devil, when the Sons of God presented themselves before him, Satan was there also. 4. They consider not the root of contentions, as the Apostle describes them: want of *Wisdom* to compound controversies; *Is there not one wise man among you,* able to judge between brethren? Want of *love, Brother is against brother.* Want of *Patience; Why do ye not rather suffer wrong?* Want of *Justice; Ye defraud and do wrong.* For want of Justice, *foro conscientiae,* they prosecute their malice, *foro Iustitiae.* We may add, want of *Mercy,* they cannot forgive: but if they forgive not others, their final *Quietus est* was never yet sealed; and they shall be called to an after-reckoning. As that wicked seruāt sped; notwithstanding the *Lord forgave him* at his request, because he did not forgive his brother at his entreaty, he was *delivered over to the tormentors.*

Fifthly, they weigh not how they are deceived. Lawyers first invented Laws to secure our lands and titles: now they make those laws engines to get away our lands and titles. Their frequent Session hath not been evermore to preserve a man's possession. And for those that can tarry the leisure of the Law, they have quirks & delays: which are like the corrosiue plasters of an vnconscinable Leach, that turns a small green wound to an incurable *Fistula,* by poisoning and exulceration of it for filthy lucre. When a man must die without mercy, it is some ease to die quickly, and be out of his pain. But such, when they purpose to murder a man's estate, have tricks to keep him long a dying: that he may still languish and pine away in hope of recovery.

And what doth the winner get, that at the Tearmes end, he may brag of his gains? Doth he not come home dry-founderd? Doth he not follow the Mill so long, till the toll be more then the griest? It is a token of unwholesome air, where the country is full of thriving Physicians: *Sivaleant homines, arstua, Phaebe, iacet.* It argues little health in that kingdom, which hath so many thriving Lawyers: who while unquietness feeds us, do quietly feed upon us.

We are willing to give such self-molesters some counsel, if they will take it, and ask them no fees for it. Yea we give it not, but Christ gives it: will they take his advice, that great *Counselor* of the Father? He counsels his clients to the everlasting possession of their souls by patience. *In Olympiacis certaminibus, Diabolo consecratis;* In the games of Olympus consecrated to the Devil, he had the glory of the day, that gave most wounds, and came off himself untouched. *In stadio Christi non est ea certādi lex, sed contraria:* In the race of Christianity, there is a contrary Law of striving: not he that offers most blows, but he that suffers most blows, is crowned. A man is stricken, will he go to law for this? no, rather let him turn the other cheek; this is Christ's counsel. His cloke is taken from him, it is near him a garment; of necessary comliness, a cloke: of singular use, he hath but one cloke: he hath the propriety of it, it is his cloke: must he go to Law for this? no, rather let him take his coat also. *Felix ill, si nudus corpore, sit nudus malicia:* there is a wedding garment to cloth such.

I am no Anabaptist, nor Libertine, to deny the Magistracy, or lawfulness of authority, and our just appeal thereto. Rather then every man should be his own Judge, I would appease uproars with the Town-clerk of Ephesus; *The Law is open,and there are Deputies, let them implead one another.* Saint *Paul* himself took this course, appealing to the Judgment seat of *Caesar.* Our Saviors practice is a clear Comment and declaration of his Law: he that bade us rather turn out other check to the smiter, then revenge our selves; did himself sweetly reprove him that smote him.*If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?* So *Paul* to *Ananias, Sittest thou to judge me after the Law,& commandest me to be smitten contrary to the Law?* The Lord himself hath appointed Tribunals: and no law, no love. I know there is a Christianly seeking of Justice, when injurious persons grow worse by forbearance, and ground their insolence upon others patience. As Christians may war in love, so they may iarre in love: when the party cast in the suit, may be bettered, if not in his money, yet in his manners; and Satan only conquered. *Vt qui vincitur, simul vincat, & vnus tantummodo vincatur diabolus. Sed reprimā me,* I will hold me where I was. I have labored to bring men into peace, I must show them no way out again. The Fathers sometimes in confuting an Heresy much spread; if they did run a little within the brinks of a contrary error, not then questioned, nor so dangerous; were never censured for that to have erred *Dogmatice.* So if to convince that Heresy in manners, (It is lawful to go to law for everything;) I should a little lean to and favor that other opinion, (It is lawful to go to law for nothing;) either excuse me, or at least suspend your judgments, till I come on purpose to handle that point. If men would promise not to go to Law till then, I would promise, when they did go to Law, to bear all their charges.

Howsoever, let them not do it *animo litigandi,* nor for every wrong enter an action, lest God enter his action against them.*The Lord hath a controversy with the Inhabitants of the land:* a terrible action, which the Jury of heaven and earth will find. Let them therefore leave all,

and study God's Law, with that royal Prophet; *Thy Testimonies are my delight and my Counsellers:* and *I will meditate in thy Statutes.* Blessed is he that *meditates on God's Law day and night:* but cursed is he that wastes his time to meditate and study Law-tricks. Let the litigious soul learn a new course of law: let Conscience be his *Chancery,* Charity his *Chancelor,* Patience his *Counselor,* Truth his *Attorney,* and Peace his *Sollicitor. Litem in proximum, diuertat in seipsum.* Let him go to Law with his own heart; arraign his passionate will at the Bar of God's Judgment; let the twelve Apostles be a Jury against him, who all condemned Contention. Thus let him judge himself, that he be not judged of Jesus Christ. For he that avengeth his own quarrel, steps into the Princes Chair of Estate, yea into God's own Seat; dethroning both; and so disturbes neauen and earth. Mad men, that thus presume, as if God did not see malice in the heart!*Hell and destruction are before the Lord, much more then the hearts of the children of men.* Or as if seeing men contend, he had nothing to do with it: but must sit still like an idle looker on, and take part with neither.

Dearly beloved,avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord. This sounds a Retreat to all quarrels: *Paul* seeing the Daggers drawn, and the peace in danger to be broken; steps in with the sword of the Spirit, to part the fray. It is a Writ of Reuersment from the high Court of heaven: if we break open the writ, we shall find the Kings pleasure in it; an Arrest of reuengers. He begins with *Dearely beloved;* a sweet ingredience, to qualify a bitter medicine. As if he should say, It is my love that I write so much against malice: not for your hurt, but for your eternal good: if you will not believe me, believe God himself:*To me belongeth vengeance.*

The Devil when he gets audience, tells a man how much he is hated of others: the holy Spirit tells him how much he is loved of others. The argument of our charity to them, is God's charity to us. *Put on (as the elect of God,holy and beloved) bowels of mercies, kindness, humbleness of mind, long suffering:* seeing you are beloved of God, love his.

This is God's challenge, *Vengeance is mine:* God's execution, *I will repay:* God's Subscription, to which his great Name is affixed, *Thus saith the Lord. Scriptum est,* it is a transcript and faithful copy out of the Original, to show it the Lord's true act and deed: twice written, that it might never be forgotten. *Once hath God spoken, twice have I heard it,that Vengeance* (so well as *Power*) *belongeth unto God.* He pleads the continuance of Succession without interruption; vengeance, Judgment, and Glory are *His* alone. Therefore to avenge our selves, is both to lose God's protection, and to incur his condemnation. It is faithless and fruitless: faithless, not to believe that God will deal with us according to his Word.*With thine eyes thou shalt see the reward of the wicked.* It is then infidelity not to commit our case to God, and his Deputy the Prince; but to make them both our deputies and instruments of revenge. What is this but to exalt our selves above all that is called God; and to play the Devil in jest, and the Pope in good earnest? Fruitlesse, for if being wronged, we draw out our wooden dagger of revenge, God will put up his sword, and leave us to our selves. The injured child turns not again, but runs to his father. When the Italians hear how God hath reserved Vengeance to himself, they say blasphemously, He knew it was too sweet a bit for man, therefore kept it for his own tooth. But if man were is own caruer, he would carue too deep. God only is wise and

just, wise to know, & just to give the due proportion. Now the Great and Omnipotent Lord chief Justice, bind us all to the peace on earth, and bring us all to the peace of heaven.

Now because every City must have an established Government; Order being the good of every creature, & it is better not to be, then to be out of order: therefore this *City of Peace* must have a *Lord,* and a *Law:* a *Ruler* to govern it, and a *Rule* whereby it must be governed. The *King* is Christ, who is therefore called *Princeps Pacis,* The Prince of Peace. And he hath a Deputy or Vicegerent under him, whom he hath set to promoue the good, and to remove the evil, of Peace. The *Law* is *Truth,* that is the Gospel, *Regula Pacis,* the Rule of Truth.

The Governor of this City

Is supreme *Authority:* as God is a great King, so the king is (as it were) a little God. *I have said, Ye are God's.* God is an invisible King, the King is a visible god.*Ye must be subject, not only for wrath, but also for Conscience sake.* All must obey: the bad for fear, the good for love. To compel the one, there is a Writ out of the *Kings Bench:* to persuade the other, there is a motion in the *Chancery.*

Of all Nations we are blessed with peace, under a King of peace: therefore all bound to be children of peace. There are three ways of choosing Kings. 1. An immediate nomination from God. 2. A Succession of blood. 3. An election of the people. The first ceaseth, the last hath been found dangerous, the best remains. They that are suddenly chosen out of the flock, do seldom manifest such royal behavior, nor become their Maieiestie; for it is not their Trade. *Jehu* remitted much of his noble zeal, when he was settled in his kingdom. It is one thing to say, *With a great sum of money,obtained I this kingdom:* and for another to say, *I was a King borne.* We may justly say of our King, *Dignissimus Regno, si non natus ad Regnum.* When the Poets called some men the Sons and offspring of the gods; they meant that they were men of a more noble and vncommon nature: and that those graces were, *Ex Diuino afflatu.* It was as familiar with *Homer,* to make a King fight with a god at his elbowe, as a common Soldier with his sword in his hand. To whom the Lord gives most honor, he gives most assistance. *The heart of the King is in his hand, as rivers of waters;* the heart of a private man as a little brook: in the former is more need of his omnipotence. Howsoever, the grace of adoption, in the Apostles time, was *not given to many mighty or noble;* yet the graces of administration are.

Anarchy is the mother of division, the stepmother of peace. While the State of Italy wants a King, all runs into civil broils. It is the happiness of this City, that there is no distraction. Not a King at *Judah,* and another at *Dan:* not one in *Hebron,* another in *Gibeon:* not the redd Rose here, and the white there. We are not shuffled into a popular government, nor cut into Cantons, by a headles, headstrong Aristocracy: but *Henricus Rosas, Regna Jacobus:* in *Henry* was the union of Roses, in *James* of the kingdoms. Every King is not a Peace-maker; ours, like a second *Augustus,* hath shut the rusty door of *Ianus* Temple; so making Peace, as if he were made of peace. That blessed Queen of sweet and sacred memory before him, was *Filia Pacis:* who, as by her Sexuall graces shed deserved to be the Queen of women, so by her masculine virtues to be the Queen of men. Certainly, it would have troubled any King but *Him,* to have succeeded such a Queen; yet no man complains the want of peace. This he promised, and

Verbum Regis, Rex Regi, this he hath performed to every good souls content. When he was first proclaimed, what heard we but peace? What heard the Nobles? a King that would honor them. What the Senators? a King that would counsel them. What the Schools? a King that would grace thē. What the Divines? a King that would encourage them. What the rich? a King that would defend thē. What the poor? a King that would relieve them.

When a Tyrant comes abroad, all seek to hide themselves:*When the wicked rise, men hide themselves.* But when a clement Prince progresseth, all flock to him, the streets and ways are filled with people, the air with acclamations. We call our peace, the *Kings peace:* and say to brawlers, Keep the Kings peace. Peace, Plentie, Trafficke, Learning, Administration of Justice, flourishing of arts, preaching of the Gospel, *Rex Jupiter omnibus idem.* Like *David,* he leads the Dance to heaven: and like *Augustus,* makes a sweet spring wheresoever he goes. *Israel had rest forty years,* we have had a Jubilee of fifty years, and begun again. The Peace-maker doth both bless, and is blessed: therefore let us bless him, and bless God for him, and hold our selves blessed in him.

Away then with those discontented spirits, that grudge these outward rights, whether tributes of money, or attributes of Supremacy. *Soluatur subsidium, ne contingat excidium. For this cause pay we tribute also, &c.* It is the mediate due to God, as prayers & praises are his immediate rents. Some have observed, that Christ did no miracle about Honor or money, except that one of giving tribute to *Caesar.* Much more intolerable are those our Cozens of Samaria, that fly off in a rage; *What portion have we in David?* For this cause certainly, if *David* were now a live, he would never admit a Jesuit to his Chaplain. But perish his enemies, and upon his own Head let his Crown flourish. May not the Scepter depart from *Jacob,* nor a Seed from his loins, till *Shiloh* come again. May his Posterity have a Crown on earth, when himself hath a crown in heaven. Amen.

The Law of this City

Is the Gospel of Christ: a law indeed, but a law of peace. It made peace betwixt God and man, and it must make peace between man and man. If it cannot reconcile us one to another, it shall reconcile none of us to the Lord. It is a law, not to be observed for State, but for Conscience. Indeed those *Catuli Catilinarij,* Statising Jesuits, turn all their Religion into Statisme, yea into Atheism. And there be many Church-Recusants, a monstrous, menstruous brood, the Moon-calves of that lunatic religion. Come they do, but more for fear of the Law, then for love of the Gospel. And all the children that even hang on the breasts of peace, cannot be excused: for some through nescience or negligence, scarce cast an eye on the statutes of peace.

I will hear what the Lord will speak:for he will speak peace unto his people. One takes snuff at his poor neighbor; perhaps it is *Mordecai's* cap that hath put *Haman* out of his princely wits: and now he resolves to trounce him: proud beggar! He will teach him to know his betters. O but tarry, and hear the Statute of Peace.*Rob not the poor because he is poor:* for the Lord will plead his cause, and spoil the soul of them that spoil him. Lust makes this a spurr to opression, *Quia pauper,* because he is poor: the Law makes this a bridle from it, *Quia pauper,* because he

is poor. Another is erop-sick of Ceremonies; he hath a toy in his head, that the Churches garment should not be embroidered, nor have more lace and fringe then his own coat: there is in him so little of man, that he talks of nothing but the *Beast.* Rather then his children shall be crossed in Baptism, he will out of the Ark into some fantastical Wherry. Let him tarry, and hear what the Lord speaks, in his Law of peace.*In Christ Jesus neither Circumcision availeth anything, nor uncircumcision, but a New creature.* That is, neither Ceremony, nor no Ceremony, but the Substantial; a new Creature.

Another flatters himself; I need not stand on strict performance of Tythes, the Gospel requires nothing but Benevolence: experienced men justify it, I have the warrant of good Lawyers for it. O but such a Lawyer is the Barrister of *Barathrum,* a sworn enemy to the law of peace. The voice of Christ is not in it, hear that. *Let him that is taught in the word,communicate unto him that teacheth, in all good things.*

This City of Peace hath one immutable *Rule,* and it is sufficient to direct all actions. *And as many as walk according to this Rule,peace be on them, and mercy, and upon the Israel of God.* A man is proud of his victorious mischiefs, flesh'd with his fortunat wickedness; thinks he hath carried himself bravely, in out-bribing his adversary, fooling Judge and Jury by false testimony, and triumphs in his vnblest gain; but is this according to the *rule* of Peace. *Vincat veritas,* let Truth ouercom. The loser may sit down with content, but the winner shall ye down in tormēt. A rich man carries himself proudly,; above others in scorn, above himself in folly: he thinks all his Titles beneath him, and even those that worship him, still to vnderualue him: others he looks upon, as if they were made to serve him, yea, and be proud to be commanded by him. Cross him, and he rages, swelles, foames, like the Sea in a storm: but is this after the *Rule* of Peace?*Learn of me who am meek and lowly in heart.* Alas, what is the difference in dust? *The Beggar dies,so doth the rich man.* Before, the rich could not endure the beggar near him, here one verse contains thē both. In life the rich hath the preeminence of ease, and wealth, and honor: in death the poor man goes first to peace.

In driving a trade, it is Mammons prime policy, to take advantage of others necessity, or simplicity. *Sold you it for so much?* Saith *Peter: For so much,* answers *Ananias.* Did it cost so much? says the buyer: yes, saith the seller. Let him tremble at the Judgment, which was a sudden death. This is the *Rule* of an unjust City, not of the City of Peace. *Pereat mundi lucrum, ne fia• animae damnum.* Perish that gain which comes with the souls loss.

Many think Charity to the poor, to be a work of mere Supererogation; that they are not bound liberally to give part of that to lasie beggars, which they have laboriously gotten by their endeavors. But hear the Rule of Peace; *Break thy bread unto the hungry; Sell that thou hast,and give to the poor.* But as when Christ dissuaded from Covetise, by the difficulty of entrance that wealth finds to heaven, they amazedly replied, *Who then can be saved?* Who can walk after this Rule? When we preach this doctrine, the world cries, *Durus Sermo,* this is a hard saying, a harsh Sermon. Yet is this the law of peace, and thus minded are the citizens of peace. When the poor at your gates ask you *Panem quotidinum,* their daily bread; they after a sort make you gods; therefore show yourselves at least to be men. Charity is the food of Peace on earth, and the Seed of peace in heaven.

The Palace of Peace

Is the *Temple:* the peace of man can never be preserved without the worship of God. It is not enough for the city to have laws, but these must be diuulged, made known to the Inhabitants; the observation of them continually urged: for by nature men are apt enough to fly out. Howsoever the Romans built their *Templū Pacis* without the gates, yet here it is the chief honor and ornament of the City. Here *Peace* keepsher Court, and sits like a royal Queen in her Chair of Estate. Which is not like *Solomon's* Throne, guarded with Lions; but with milk-white Doves, and covered over with Olive branches.

But alas! how doth her Palace now fall to ruin for want of reparation? Few there be that repair it, but to impair it thousands are ready. The question was once;*What shall we bring to the man of God?* Now it is a motion suffered in all Courts, What shall we take away from the man of God? The noble Shunamite built him a chamber, with a bed and a candlestick: We have those that pull down his rooms, disturb his rest, and put out his light. *Nehemiah* reduced the Tythes to the primitive institution and order: But if any *Nehemiah* should now undertake it, and restore our portion to our own hands; there are ten thousand Harpies ready to catch it ere it come to our mouths. We may sing, or rather sigh one to another, as little children chaunt in the streets: When shall we eat white Bread? When the Puttock is dead: when there is not a *Sacrilegious* Lawyer left. If the walls of *Jerusalem* should begin to rise, there is a *Tobiah* or *Samballat* to flout us, that a *Fox is able to break them down.* Corrupt Advocates are those *Foxes,* and by their wills the Vine of Peace should bear no Grapes that ecape their fingers. Some have written wittily in the praise of folly, some have commended Baldness; other in a quaint Paradox extolled deformity: but in former times it was never heard that any wrote *Encomiums* of *Sacrilege.*

That the Kings of the earth should conspire against Christ, it was no wonder: for *they knew him not.* That the Edomites and Ishmaelites should oppose him, no wonder: for they stood on terms of hostility. That the Jews should confederate against him, no wonder: for they hated him. But that men baptized in his Faith, bearing his Name as their honorable Title, and wearing his Profession, as their chief ornament; should consent to rob him, and justify it by their law! this is such a thing as the very Barbarians would blush at. Suppose the Ministers of this *City,* the Pencioners of *Peace,* by some humble complaint request their own, or (at most but) so me small part of their own; is the Spoyler at a non-plus? Cannot he find an Advocate to plead for him, and make his cause (though not be, yet) appear good? What, not one for his fees, that can cry down the *Temple,* the Gospel, Christ himself? Is there no Bill to be framed? no false plea to be found? Is Satan turned fool? Hath none of his scholars any brains left? Yes, we might think the devil were dead, if there could not be found an Advocate to plead for Sacrilege. The Lord in his Justice for sin, *hath broken down her hedges;* and now every hand hath a snatch at her *Grapes.*

In many places, *Ahab*- like, they have engrossed the whole vineyard: but if the poor, exposed, & unsupported Vine be left, it shall bear the owner but a few grapes. This may hold *in Iure Fori,* it never shall hold *in Iure Poli.* God promised that the faith of the Church should remove mountains: such were *Domitian, Dioclesian,* and those Imperial persecutors. The

Church prays, *Dorsum corum incurua, Bow down their backs;* and so the Lord did. *Valerian* was so bowed down, that he became a footstool for the King of *Persia,* to mount up to his horse O that the Church of *Peace* had still this miraculous Faith, to remove these mountains; malicious and truth-hating pleaders, the pioners of the Temple, and the maintainers of those that pillage it.

They tell us, the *Law is open, and there be deputies;* but who be the deputies in this City? Is there any other then a Judge of their own? And is it not then a prouerbiall answer of any man questioned in this Sacrilege; Ask my father if I be a thief? When *David* decided the matter to *Mephibosheth; Thou and Ziba divide the land:* he answered, *Yea let him take all:* For the misery of Law, I never by experience found it, because I never tried it: but when they have leave to divide the Inheritance of Christ with their Ministers (and it were something tolerable if they did but divide it) I say, yea let thē take all, seeing all they will have, rather then we go to recover it by such a Judgment. But certainly God cannot long abide to see that people prosper, who cannot abide to see his Church prosper. They that spoil the *Palace* of *Peace* on earth, shall never be entertained into her glorious Court of heaven.

The River that serves this City of Peace

Is *Prosperity.* It is one principal happiness of a City, to be situated by a Rivers side: that as it hath fortified it self by land, so it may have command of the Sea. Prosperity is the River to this City, that like a loving Meander, winds it self about, throwing his silver Arms upon her sides; ebbing slowly, but flowing merrily, as if he longed to embrace his love. Peace is the mother of Prosperity, but Prosperity is too often the murderer of Peace. For peace breeds wealth, wealth breeds pride, pride breeds contention, and contention kills peace. Thus she is often destroyed by her own issue, as *Sennacherib* was by his own bowels.

Take this City we live in for an Instance. Peace hath brought God's plenty: the Inhabitants neither plow, nor sow, nor reap; yet are fed like the fowls of heaven. They fare well with less trouble, then if come grew at their doors, and cattle grased in their streets. But as *Nylus* may rise too high, and water Egypt too much; so the inundation of opulency may do thē hurt. Thus may the influence of heaven, and the plenty of earth, be a *Snare* unto us; and our abundance, an occasion of our *falling.* Prosperity is hearty meat, but not digestible by a weak stomach, strong wine, but naught for a weak brain. *The prosperity of fools destroyeth them.* It is not simply prosperity, but the prosperity of fools that destroyeth them. The swelling River by the surfeit of a Tide, doth not sooner bring in our increase; but our increase doth breed in our minds another swelling, in our bodies another surfeiting: we swell in pride, and surfeit in wantonness. The Israelites never fared so well, as when they lived at God's immediate finding; and at night expected their morrows breakfast frō the clouds. When they did daily ask, and daily receive their daily bread.

There be (as I heard a worthy Divine observe) three main Rivers in the land, whereof this is held the best: and this City is placed in the best Seat of the River, upon the gentle rising of a hill, in the best air, and richest soil. When a Courtier gave it out, That Queen *Mary* being displeased with the City, threatened to divert both Tearme and Parliament to Oxford: an

Alderman asked whether she meant to turn the chanell of the *Thames* thither, or no▪ if not, saith he, by God's grace we shall do well enough. *The lines are fallen to us in pleasant places,we have a goodly Heritage.* Both the Elements are our friends; the Earth sends us in her fruits, the Sea her merchandise. We are near enough the benefits, and far enough from the dangers of the Ocean. Nothing is wanting to the consummation of our happiness: to keep us in our own Country, in our own City, in our own Houses, but that which keeps men in their wits, Temperance, and Thankfulness.

But do we not requite this River of Prosperity, with vngrateful impiety? and use the Ocean of God's bounty, as we do the Thames? It brings us in all manner of provision; Clothes to cover us, Fuell to warm us, Food to nourish us, Wine to cheare us, Gold to enrich us: and we in recompense, foil it with our rubbish, filth, common sewers, & such excretions. It yields us all manner of good things, and we requite it with all plenty of bad things. It comes flowing in with our commodities, & we send it loaden back with our injuries.

Such toward God is the impious ingratitude of this famous City, which else had no Paralell under the Sun. She may not unfitly be compared to certain *Pictures,* that represent to diverse beholders, at diverse stations, diverse forms. Looking one way, you see a beautiful Virgin: another way, some deformed monster. Cast an eye upon her Profession, she is a well grac'd creature: turn it upon her conversation, she is a misshapen stigmatic. View her Peace, she is *fairer then the daughters of men:* viewe her Pride, the children of the *Hittites and Amorites* are beauteous to her. Think of her good works, then *Blessed art thou of the Lord:* number her sins, then *How is that faithful City become an harlot* 〈...〉 To tell of her Charity, and how many hundreds she feeds in a year, you will say with *Paul, In this I praise her.* To tell of her oppressions, and how many thousands she undoes in a year, you will say with him again, *In this I praise her not.* Behold her like a Nourse drawing her Breasts, and giving milk to Orphans, you wish her Cup to run over with fullness. Behold her like a Horse leech, sucking the blood of the Church, to feed her own sacrilegious avarice; you will say her Cup is too full. When we think of her prosperity, we wonder at her impiety: when we think of her impiety, we wonder at her prosperity. O that her Citizens would learn to manage their liberal fortunes, and to entertain the *River* of *Peace that makes glad the City of God,* with Humility and Sobriety. That when Death shall disfranchise them here, they may be made free above, in that triumphant *City,* whose glory hath neither measure, nor end.

The Life of the Citizens

Is *Love:* for without the love of men there can be no peace of God, and there is no love of God in them that desire not peace with men. He that loves not the members, was never a friend to the *Head.* To say we love Christ, and hate a Christian; is as if a man, while he was saluting or protesting love to his friend, should tread on his toes. I know indeed, that every creature is to be loved, but *in ordine ad Deum:* Religion doth not forbid, but rectify our affections. Our Parents, spouses, children, allies, countrymen, neighbors, friends; have all their due places in our love: and it were a brutish doctrine to dispossess us of these human relations. Only they must know their orders and stations, and by no means usurp upon God: they must not be mistresses, but handmaides to the love of Christ.

But let us love them, because they love God: as reflections of our sight, which glance from the Lord upon his Image: if God have their hearts, let them have our hearts. It is poor to love a man for that is about him: he must be loved for that is within him. If we should account of men as we do of bags; prize them best that weigh heaviest, and measure out our love by the Subsidy-book; honoring a man because he is well clothed: I see then no reason, but we should do greater reverence to the Bason and Euer on the stall, then to the Goldsmith in the Shop; and most humbly salute Sattin & Veluet in whole pieces, because their virgin-glory was never yet ravished and abused into fashion.

No, but especially let us love others, because they fear God, and serve Jesus Christ. For as the brain is to the sinews, the liver to the veins, and the heart to the arteries; so is God's love to human societies: as the very soul by which they live, and the form that gives them being. Otherwise our companies are conspiracies; when we fall in one with another, to fall out with God. Let us begin our loves above, deriving this holy fire from the Altar of Heaven; let our faith inkindle it at the heart of Christ, and then like the Cherubims, we shall look graciously one upon another, while all faithfully look up to the Mercy-seat of God.

The general State of this City.

This is the Corollary of all; every particular being cast up, here is the sum; her universal felicity. For the illustration whereof, it will not be unuseful, to borrow an instance: and we need not travel far to seek out such an image or resemblance.

Look we upon our own Nation, the happy Module of this City of peace. It was said, that in Rome a man might see all Countries: and the Romans used to solace themselves; *It is good looking on a Map of the World, vbi nihil in orbe videmus alienum,* when we find nothing in the world which is not our own. What doth the whole earth produce, which is not yielded to our enjoying? What was once said of *Ormus,* is true of this City, Turn the world into a Ring, and this is the Diamond of it. Like to *Gideon's Fleece,* it hath been wet with the dew of heaven, when drought was on the whole earth besides: Or like *Nylus,* which keeps within the Banks, when other Rivers overflow their continents. Some Nations have peace, but without the Truth: other have the Truth, but without Peace: we have both Truth and Peace. Our neighbors have been exercised with troubles, whirled about with hostile tumults; their ears affrighted with the thunder of those murdering pieces: their eyes agashed with their Temples and Tabernacles flaming about their heads: Infants bleeding upon the stones, and their amazed mothers ravished ere they can be permitted to die. The shrikes of the dying, and slavery of the living, under the merciless hands of a killing or insulting adversary; these have been their distracting objects: none of them come near us. There is no rifling of houses, no flying to refuges, no rotting in Dungeons, no ruinating of Monuments, no swelling the channels with blood, no fiering of Cities, no Rapes of Virgines, no dashing of Babes against the stones, nor casting them, as they drop from their mothers wombs, into their mothers flames. But instead of these, the truth of the Gospel is preached, piety professed, the practice of it encouraged; Grace promising, and Peace performing, blessed rewards.

That is verified in us, which is recorded of the days of *Solomon; That he had peace on all sides round about him:and Judah & Israel dwelt safely, every man under his Vine, and under his Figgetree, from Dan to Beersheba.* Or as *Syluius* said of *Rhodes; Semper in sole sita est.* The Sunshine of mercy embraceth us, and hath made us a day of peace, not shorter then sixty years: the favors of God over shadowing us, as the Cherubims did the Mercy-Seat. I know that Rome frets at this, and let the Harlot rage her heart out: she thunders out Curses, but (praised be God) we never more prospered, then when the Pope most cursed us. Yea, O Lord, though they curse, do thou bless: their thunder doth more fear then hurt, thy favor doth more good then they can blast. Conuert or confound them that have evil will at Zion: & still let us inherit thy *Peace,* that thou mayst inherit our praise.

This is the Reward of *Peace,* and of all those that in sincerity of heart love her:*the God of peace shall be with them.* There be six kinds of peace, but the peace of God contains all the rest. *The peace of God passeth all understanding:* therefore whosoever looseth this peace, hath a loss past all understanding. But Christ foretold us, that *in the world we shall have no peace.* Indeed no peace *Quoad oppositionem seculi,* yet much peace *quoad dispositionē Domini.* The most savage disturbers, *Si non reformentur ne pereant, tamen reprimentur ne perimant:* if they be not reformed to save thē themselves, they shall be restrained from harming us. If they will not do us the good they should, yet they shall not do us the evil they would. *Vel inimieus tuus non manebit, vel non manebit inimicus.* Either our enemies shall not live, or they shall not live our enemies. Either *the righteous shall rejoice whē they see the vengeance, and wash their feet in the blood of the wicked.* Or *the Lord will give them favor in the sight of their enemies,and those that hated them, shall cleave unto them.*

From hence ariseth peace with our selves: a conformity of affection to reason, of reason to grace: that the conflicts which a distressed conscience finds with legal terrors, shall be turned to mild embracements. Faith leading the understanding, the understanding guiding the will, the will ruling the operative powers, & Christ Jesus governing all. For indeed he is the Fountain of peace, and we *through him being justified by faith, have peace with God.* Through the corruption of our nature, and Justice of God's nature, we are enemies: and there is no reconciliation, but through the blood o the everlasting Covenant. He reconciles us to God, as *Joab* did *Absalom* to *David* by the woman of *Tekoah:* when the whole family rose up, & said, *Deliver him that smote his brother,that we may take his life for the life of the slain:* and so the father & mother shall *have no name nor remainder upon earth.* God hath two sorts of sons Angels & men: the Angels that fell, are lost forever: men fell, if they were lost too, where should God have sons? I know that he needs not man: he hath still the elect Angels, and is able to raise sons of stones: he can want nothingwhile he possesseth himself. Well, yet in mercy Christ reconciles us: *David* asks,*Is not the hand of Joab in all this?* so we may admire, *Is not the hand of Jesus in all this?* Yes, he hath made our peace. The Minister always ends his public devotions with the *peace of God,* & the blessing of this *Peace* rest upon us.

Thus we have a real abridgment of this mystical *City of Peace;* happy every way. Vigilancie is her *Officer of Peace;* that hath an eye in the darkest angles, and discovers the first conceptions of strife. Discipline is her *Clerke* of the peace, that keeps the Records, and indicts offenders.

Authority is her *Justice* of peace: that if any will not be ruled, binds them over to the peace. Equity is her *Burse,* where men exchange kindness for kindness: on whose stairs Injury and imposture durst never set their foul feet. Truth is her *Standard,* which with the Trumpet of Fame shall resound her happiness to all nations. Plenty is her *Treasurer,* Liberalitie her *Almoner,* Conscience her *Chancelor,* Wisdom her *Counselor,* Prayer her *Clerk of the Closet,* Faith her *Crown,* Justice her *Scepter,* Masculine Virtues her *Peers,* Graces her *Attendants,* and Nobility her *Maid of Honor.*

All her Garments are green and orient; all her paths be Milk, her words Oracles, and her works Miracles: making the blind to see, and the lame to go, by a merciful supply to their defects. Her breath is sweeter then the new blown Rose; millions of souls lie sucking their life frō it: and the smell of her garments is like the smell of *Lebanon.* Her smiles are more reviving then the Vertumnall Sunneshine: and her favors, like seasonable dew, spring up flowers and fruits wheresoever she walks. Holiness is the *Canopie of State* over her head, and Tranquilitie the *Arras* where she sets her foot. All her *Servants* wait in order; and can with contentful knowledge, distinguish and accept their own places. Her *Court* is an Image of Paradise; all her channels slow with milk, and her Conduits run wine. Envy and murmuring, as privy to their own guilt, fly from her Presence. Her *Guard* consists not of men, but Angels: and they pitch their Tents about her Palace. Lastly, having preserved and blessed all her children on earth, she goes with them to heaven; is welcomed into the arms of her Father, invested Queen with a Diadem of glory, & possessed of those joys, unto which Time shall never put

An End.

P-TA-5. England's sickness, comparatively conferred with Israel's Divided into two sermons, by Tho: Adams. - Adams, Thomas, fl. 1612-1653.

To The Right Worshipful, Sir John Cleypoole Knight, saving health.

WOrthy Sir, I have ventrously traffiqued with my poor talent in public, whiles I behold richer graces buried in silence: judging it better, to husband a little to the common good, then to hoard much wealth in a sullen niggardice. I censure none: if all were Writers, who should be Readers? if none, idle Pamphlets would present themselves to the general eye, and be entertained for defect of more sober matter. If the grain be good, it doth better in the market then in the garner. All I can say for myself is; I desire to 〈...〉 whereof if I fail, yet my endeou• 〈...〉 not my conscience without some joyful content. To your Patronage this flies, to whom the Author is greatly bounden, and shall yet be indebted further for your acceptance. Your love to general learning, singular encouragement to Students, (opposed to the common dishartnings, which poverty, contempt, ignorance assaults us with) your actual beneficence to many, especially to *Katherine Hall* in *Cambridge,* worthy of death-less memory, lastly, your real kindness to myself, have prompted me to seal this *Book,* with the signet of your *name,* and send it to the world. Which in humble submission I commend to your kind acceptation, and yourself, with it, to the *blessing* of our gracious *God.*

Your Worships in all duty devoted Tho. Adams.

ENGLAND'S SICKNESS.

THE First Lecture.

Ierem. Chap. 8. Ver. 22.

Is there no balm at Gilead? is there no Physician there? why then is not the health of the daughter of my people recovered?

***S**Icke* is the *daughter of Zion*; and the complexion of *England* gives her not to be sound. If she feel her own pulse, and examine the *Symptoms* of her ilnes, her works of disobedience; she must confess that her health is impaired, or if she feel it not, she is obstupe•ied.

The Coast I am bound for, is *Israel*: but (like faithful Merchants) if I can traffic or transport thence any good commodity into our own *country,* I will venter the welcome of it. *Israel & England,* though they lie in a diverse climat, may be said right *Parallels*; not so unfit in *Cosmographicall* as fit in *Theological* comparison. And saving *Israel's* Apostasy, and punishment for it, we need not think it harsh to be sampled. They could plead much of God's mercy; if we can speak of more, let us thankfully embrace our transcendent happiness.

Two main passages are directed my discourse to sails through; which shall limit my speech, and your attentions for this time. 1. The *Patient.* 2. The *Passion.* The *Sick,* and the *disease.* The *Person* laboring of grief, is the *daughter of Israel*: her *Passion* or grief is *sickness: Why is not the*

health of the daughter of my people recovered? These two coastes will afford us many subordinate observations, worthy both our travels.

The *Patient,* whom we must visit, is described, 1. *Qu• sit,* 2. *Cuiui sit.* God speaketh of her, 1. *Positively,* 2. *Possessively. Positively,* what she is of her self. *The daughter of the people. Possessively,* what she is by relation, in regard of her owner, *populi mei,* God's people.

Daughter. This title is usual according to *Hebraism, Daughter of Israel,* for *Israel. Daughter of Zion,* for *SlonSay ye to the daughter of Zion, Behold thy salvation cometh &c. Daughter of Judah,* for *IudahThe Lord hath trodden the daughter of Judah, as a Wine-press. Daughter of Jerusalem,* for *Jerusalem, Lament,* 2. *Of Babylon,* for *Babylon,Oh daughter of Babylon, who art to be destroyed, &c.* So *Christ* calls himself the *Son of man,* because he took on him man's nature, Isaiah 2 1. *Oh my threshing, and the son of my floor,* for the floor it self, or the corn of it. And *Augustine* observes on the 72. Psalm, that by *the children of the poor,* is meant the *poor* themselves. This is an abstractive Phrase, and *vox indulgentis*; implying propense favor in the speaker, and tenderness in the person spoken of; *filia populi.* It is a word of relation, simply taken: for *daughter* depends on the respect of *Parent.* Here it is *Phrasicall,* and therefore not to be forced. Yet because (*cunctae apices*) every letter and accent in *holy West* is divinely significant; let us not neglectfully pass it over, without some useful observation.

There is somewhat in it, that *Filia non Filius dicitur,* the name of *Daughter,* not of *Son* is here given to *Israel. Iaraels* offspring, must be a *Daughter,* that she may be married to the God of *Israel's Son. Christ* is the *beloved*: the *Church* is his *Spouse.My beloved is mine, and I am his: he feedeth among the Lilies.* Betrothed to him in this life. (*I will betroth thee unto me forever: yea I will betroth thee unto me in righteousness &c.*) Solemnly married in the next: at what time the Saints shall sing: *Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made her self ready*: and verse 9. *Blessed are they that are called to the marriage Supper of the Lamb.* Thus *God* the *Father,* that had a *Son* by eternal generation, hath now a *Daughter* also by adoption. Hence the *Church* is called *the Kings daughter,* Ps. 45. (*The kings daughter is all glorious within, her clothing is of wrought gold.*•) because she is wedded to the *Kings son.* God is a *Father* in many respects.

- 1 In *Creation,* Deut. 32. *Is not he thy father, that hath bought thee? Hath he not made thee, and established thee?* He gave us all *essentiam & formam,* subsistence and form.
- 2 In *Education,* Esa 1. I *have nourished and brought up children, and they have rebelled against me.* We are brought up in this *House* of this world, and fed from the table of his blessings.
- 3 In *compassion,* Psal. 103, *Like as a Father pitieth his children, so the Lord pitieth them that fear him.* Yield, that a mother (which is rare and unnatural) can forget the *Son of her womb*; yet *God* cannot forget the *children* of his *Election.*
- 3 In *Correction,* Heb. 12, *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Qui excipitur à numero flagellatorum, excipitur à numero siliorum*: He that scapes affliction, may suspect his adoption. We are not exempted from misery, that

we may not be exceptedfrom mercy. The rod walks over us, left we should grow wanton with his blessings.

- 5 In *Adoption,* and that most principally, *Rom.* 8. *We have received the spirit of Adoption, whereby we cry Abba, Father:God sent his son made of a woman, that we redeemed by him, might receive the adoption of sons.*

All these may be reduced to three, God is a *Father singularly, generally, specially.* 1. *singularly,* the *Father of Christ,* by nature, 2, *generally,* the *Father* of all men, and all things by creation. 3. *specially,* the *Father* of the *Elect* by adoption. The first privilege belongs only to Christ. The second to many, who have made themselves by Apostasy the children of *Belial.* The third is blessed, and never to be forfeited.

This is a happy advancement, that the *daughter of Zion* is made the *daughter* of God; whom his equal and eternal *son* hath vouchsafed to marry. It was no small preferment in *David's* ōpinion, by wedding *Saul's* daughter, to be made *son in Law to a King*: how far higher doth the *Churches* honor transcend, that by marrying the son of God, is made *daughter in Law* to the King of Kings? Specially, when this bond is indissoluble by the hand of death; uncancellable by the sentence of man, undivorceable by any defect or default in the *Spouse*: for he that chose her to himself, will preserve her from all cause, why he may not *take pleasure in her beauty.* And as *Christ* now in heaven, dwells with his *Church* on earth by grace: so *she,* though partly now on earth, dwells with him in heaven; all her members being Burgesses of that celestial Corporation. Since *animus est, vb•amat, non vb•animat.Our conversation is in heaven, whence also we look for the Savior, the Lord Jesus Christ.* Thus *Augustine, Et ill adhuc deorsum est, & no• iam s••sum.* His mercies are still descending to us, our affections ascending to him. The desires of the faithful *Spouse* are with her *Beloved.* Such is the insolubility of that mystical union, which no eloquence of man can express, no violence of devils shall suppress. Therefore *ascendamus interim cord, vt sequamur corpore*: let us send up our affections before, that our persons may follow after. As Christ hath sent thee down his *spirit,* as a pawn and pledge of this assurance: so do thou send him up thy heart, for a token of thy acceptance: yea of thy hopeful expectation and desire to be with him: *Minus anima promisit se Christo, quae non praemisit se Christo*: that soul hath nothing less then vowed it self to Christ, that houers and hankers about the world, and is loath to come at him.

This is ineffable, inestimable happiness. Hence the *daughter of Israel* (understand me not topically, but typically; not *Israel* in the flesh, but the *Israel of God: children of that Jerusalem,which is above, or (at least from above,)* doth apportion all the riches of her *Husband.* If it be (*vox amici, Tuus sum totus*) the voice of a friend, I am wholly thine: it is more livingly, more lovingly (*vox mariti*) the speech of a husband. The Bride (among the heathen) on the first day of her marriage, challenged of the Bridegroom, *vbi tu Gaius, ego C•••,* where you are Master, I must be mistress. Marriage is a strong bond by God's ordinance, and knows no other method but composition. God, that increation made two of one, by marriage made one of two. Hence the *Daughter of Israel* is made one with the *son* of God; by an union, which the heart may feel, but no art describe. Those gracious and glorious riches, which the master of all the world, is proprietarie of, are in some sort communicate toys. His righteousness,

holiness, obedience, satisfaction, expiation, inheritance is made ours: as our sin, sorrow, sufferings, death and damnation were made his not by transfusion, but by imputation. His sorrow, pain, passion, for us, was so heavy, so grievous, so piercing such a *Sic* that all the world could not match it with a *Sic•t* Our joy by him is so gracious, shall be so glorious, that *pro qualitate, pro aequalitate nihil in comparationem adm•titur*: for quality, for quantity it refuseth all comparison. Oh blessed mutation, blessed mutuation • what we had ill, (and what had we but ill?) we changed it away for his good: what he hath good, (and what other nature can come from goodness it self?) we happily enjoy, *vel in esse, vel in posse,* either in possession or assurance. Our Savior died our death, that we might live his life. He suffered our hell, to bring us to his heaven.

It is somewhat, not unworthy the noting, that *Filia dicitur, non filiae, Israel* is called by the name of *daughter,* not of *daughters. Zion* hath but one *daughter.* The whole *people* is *vnica, quia vnita:* As she is one, she must be at one, not •arring, not repugnant to her self. *Confusion* belongs to *Babel:* Let *peace* dwell in the *Palaces of Jerusalem.* They are refractary spirits, unworthy to dwell in the *Daughter of Zion's* house, that are ever in preparation, for separation from her. The *Church* consists of a *Communion of Saints,* an united *Flock* under *one shepherd,* not a company of straggling sheep, getting *schism,* & forgetting their *chrisme*: the *unity of the spirit, that makes men be of one mind in one house,* But as the spirits in man cease to quicken any member sundered from the body, and the scattered *bones* in *Ezekiel's vision* received no life, till they were incorporate into a body. So the *spirit* of God, which is *anima corporis,* the soul of his mystical body, forbears the derivation of grace and comfort, to those that cut off themselves from it.

She is one, *vna vnica,* that is *mother of us all.* Though there be *threescore Queens, and fourscore Concubines, and virgins without number*: yet *my dove my undefiled is but one, she is the only one of her mother, the choice one of her that bare her.* There is one body, many members, 1. Cor. 12. The eye must not quarrel with the hand, nor the head with the foot, If we be one against another, let us beware, least God be against all. We have *one Lord,* whose Livery is *Love,* John 15. (*By this shall all men know that you are my Disciples, if ye have love one to another*:) whose *doctrine* is *peace,* Ephes. 2. (*He preached peace to you that were far off, and to them that were nigh*:) Let us then serve him, professing one *truth,* with one *heart.* It is wretched, when sects vie number with Cities; and there are so many creeds as heads; *Qui conātur vel corrumpere fidem, vel disrumpere charitatem,* who strive either to corrupt *faith* or dissolve *charity*; none performing his function without faction. It is testified of those pure and primitive times, that *the multitude of them that believed were of one heart, and of one soul.* One mind in many bodies? *Behold how good and pleasant a thing it is for brethren to dwell together in unity,* saith the *Psalmist,* when *inter multa corpora, non multa corda,* as *August*-sweetly; when among diverse men there are not diverse minds: *Sic viuentes in vnum, vt vnum bominem faciant,* so loving and living together in one, that they all make but (as it were) one man.

There is no knot of love so sure, as that which *Religion* ties: It is able to draw together East and West, sea and land, and make one of two, of ten, of thousands, of all. This is that, which *gathereth the saints together,* not to a local, but mystical union; whereby they are compacted

under the government of one *Lord,* tied by the bonds of one *faith,* washed from their sinsin one laver, assigned, assured, assumed by one *spirit,* to the inheritance of one kingdom: but the unity of brethren agreeing, is not more entire, then their dissention, falling out is violent. Pro. 18. *A brother offended is harder to be won, then a strong City: and their contentions are like the bars of a Castle*: but their own loss is the enemies gain. It is usually seen, that (*amicorum dispen••a, hostium compendia*) *dissention* is a Lent to friends, a Christmas to foes. They that so labor to untie unity, that *true-lovers knot,* which every Christian heart should wear, and never be weary of; find at last by miserable experience, that destruction doth strive to follow, where distraction went before. When in stead of *the right hands of fellowship,* struck for consent, they like the *Atheni•ns* will sacrifice for none but themselves, and their neighbors of *Chios.* Needs must the *Daughter of Israel* be disquieted, when such opposites, like *Rebeccas* twins, struggle in her womb. If the distraction of voices hindered the building of *Babel*: needs must the distraction of hearts hinder the building of *Jerusalem.*

Behold ye working spirits that must be doing, though you have no thanks for your labor; behold *the daughter of Zion,*-opposed on both sides, as *Christ* was crucified betwixt two malefactors; straitened as the *Host of Israel,* once betwixt the *Aramites* and the *Syrians* (when *Joab* & *Abishai* disposed themselves to mutual help, as need required.) *Atheists* on one side, *Papists* on the other. Bend all your forces against them, that make breaches in the walls of *Zion*; and seek, ensue, procure the *Peace of Jerusalem,* who is the only *Daughter* of her Mother, and *Spouse* of her Savior.

I might here infer to your observation (without any *non-residence* from the *Text*) that the *Church is* called *Filia Jerusalem,* the *daughter* of the *people,* for her *beauty,* for her *purity*; I desire you to interpret by *Church,* not only that Church, then visible in the *Jews,* but the *Catholic Church* also, whereof theirs was but a part; many things being figuratively spoken of the *particular,* which properly belong to the *universal.* The *Church* of God (then and ever) may be called the *daughter* of *Zion,* for her virgins fairness, matchless by all the daughters of women. The *Prophet* in those solemn *lamentations* of *Israel's* ruin, gives her the title of *Virgin,* with this of daughter, Chap. 1. *The Lord hath trodden the virgins, the daughter of Judah, as in a Winepress,* and Chapter 2. *What shall I equal to thee, that I may comfort thee, oh Virgin daughter of Zion?* The holy promise of God for her restauration is recorded by the same Prophet. to her under this unstained title. *Again I will build thee Oh Virgin of Israel; thou shalt again be adorned with thy tabarets and shalt go forth in the dances of them that make merry.*

This may insinuate (*intemeratam pulchritudinem Ecclesiae*) the unpolluted beauty of the *Church.* So *Christ* testifieth of his elected *Spouse,* Cant. 4. *Tota pulchra es amica mea, Thou art all fair, my love, and there is no spot in thee.* Now beauty consists in a sweet variety of colors and in a concinne disposition of different parts. So the foreign *congregations* call her, *the fairest among women*: *Whither is thy Beloved gone, oh thou fairest among women, that we may seek him with thee?* For her simplicity she is called a *Dove,* for her fruitfulness a *vine: Mount Zion* for her steadfastness: for her royalty, she is called a *Queen,* for her brightness and eminence, an *Ivory Tower*: for her beauty, the *fairest among women.* As the Cedar in the for rest. the lillie among the flowers of the valleys, *Zion* among the mountains, *Jerusalem* among the Cities; as *Di•a*

among all the daughtees of the land, so the *daughter of Judah* among her sisters. None so fair as the *Shunamite* to content king *David,* none else can plead that the Son of *David* takes delight in her beauty. But *the kings daughter is all glorious within, Omnis decor ab intus.* It consists not in outward face, but in inward grace. How comes she thus fair? Here her speak of her self? *I am black O ye daughters of Jerusalem, but comely as the tents of Kedar, as the curtains of Solomon. Black* indeed by her own misery, white and fair by her Saviors mercy. Every soul is black by nature: originally soilde, actually spoiled. We have *all primitiuam & priuatinum corruptionem,* a penury corruption, that deprives us of all habitual goodness. We are borne Moors, and have increased this swarthiness, by the continual tanning of unceased sins. We have no *nitre* of our own virtual, enough to whiten us. *Job* had no water of *snow,* nor *David* of *Hyssop,* nor had the *pool* of *Bethesda,* though stirred with a thousand Angels, power to cleanse us. Let *Nature* do her best, we dwelt at the Sign of the *Labor-in-vain.* Only *Christ* hath washed 〈◊〉, that we might have part with him. A medicine of *Water* and *blood,* let out of the side of *Jesus* by a murdering spear hath made the *daughter of Zion* fair. In this sacred fountain hath Christ bathed her crimson sins and vlcerated sores; till she is become whiter then *wool,* or the driven *snow.* He made her fair, whom he found foul, that he *might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. She* must be *pulchra,* or not *sponsa,* to him that is higher then the heavens, and holier then the Angels. His Spouse must be no blowse: She is adorned by him, let him be adorned by her.

The useful benefit of this Observation teacheth us, to make way through our own natural wretchedness, to the admiration of our Saviors gracious goodness. He loved us *tantillos & tales, paruos & prauos,* so small in deserts, so vile in defects; without any precedent congruity, or subsequent cond•gnity, *in nobis, quod à nobis,* in our selves, that was or is of our selves: For all the beauty of *S•ons daughter,* is derived from God's *son.Thy renown went forth among the Heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.* God said once to *Jerusalem,Thy birth and thy Nati•ity is of the land of Canaan, Thy Father was an Amorite, and thy mother as i Iustite. None eye pitied thee, but thou wast cast out in the open field, to the loathing of thy person.* But when *I passed by thee, and •wor• thee polluted in thine own blo•d, I had compassion on thee*: I washed thee with water, clothed thee with *broidered woe•k,* decked thee also with ornaments, put a Jewel on thy *forehead,* and a beautiful crown on thy *head.* We have all an *Amorite* to our Father, an *H••ne* to our mother; I mean, are concei•ed and borne in sin; to •o•le, and full of corruption, that there could no temptation be shot from us, to wound the breast of *Christ* with love. Sported we were, and nothing but nakedness was left to cover us: sick, but without care of our own cure: deformed and luxate with the persecution of vanities; quadrupedated with an earthly, stooping, groping, groucling, covetousness: not only spotted and speckled (*in concret•*) but spots and blemishes, (in *abstracto*) pollution it self. As *Micah* calls *Jerusalem* and *Samaria,* not *pec•antes,* but *peccata:What is the transgression of Jacob? Is it not Samaria and what are the high places of Judah? are they not Jerusalem?* Or as *Lucan* speaks of the wounded body. *Totum est pro vulnere corpus.* The whole body is as one wound. *Blood touched blood,* and sore broke out into sore: all ulcers were coagulated into one by a general rupture; that even *our righteousness was as filthy rags.* Oh

then how ugly were our sins! If old iniquities could provoke, or new ones revoke his favor, we had store to tempt him. If the raw and bleeding wounds of voluntary sins: if the halting foot of neutrality, the blear eye of ignorance, the ear deaf to his word, the tongue dumb in his praise: if the sullen brow of averseness, or the stinking breath of hypocrisy, (if these) could inflame his love, •oe our beauty.

What moved thee then. Oh Savior to love us? besides the incomprehensible delight, and infinite content, which God hath in himself; *thousands of Angels stand about him,* and *ten thousands* of those glorious spirits *minister unto him,What then is man, Lord, that thou takest knowledge of him? or the son of man, that thou makest account of him?* the meditation of Saint *Augustine* is pertinent to this consideration, and what son of man may not confess it with him? *Neque enim equistime, aut egotale bonumsum, quo tu adi•veris: nec minor sit potestas tun carens obsequio men. Neither didst thou lack me, Oh Lord: nor was there that good in me, whereby thou mightest be helped: neither is thy power lessened through the want of my service.* If we had been good yet God needed us not: being bad, whence ariseth his love? what a roughness of soul findest thou, *Oh Christ,* when though• embracest us? what deformity when thou beholdest us? what stench of sin when thou ku•est? when thou discoursest, what rotten speeches drop from us? when thou takest us into thy garden, what contrariety of affection to thy expectation? our embraces have been rougher then thy crosses, our persecutions like vinegar, hidden in the spunge of our sacrifices; our words swords, our oaths as bitter as *crucifige,* our kisses have been treasonable to thee; as *Judas* his: our contempts thy thorns: our oppressions a spear to gore thy side, and wound thy bowels.

Such was our kindness to thee, Oh blessed *Redeemer* when thou offeredst thyself to us, and to the *Father* for us The best thing in us, yea in the best man of us, had nothing of merit, nothing near it. Our *wages is death; thy gift is life, bona naturae, melior gratiae, optima gloriae.* Thou gavest us a good life of nature, thou gavest us a better of grace, thou wilt give us the best of glory. Whether it be *pro via,* or *pro vita,* for the way or the end, it is thy gratuital goodness, who hast promised of thy mercy, both *donaere bonatua & condonare mala nostra,* both to give us thy good things, and to forgive us our evil things, We had misery from our parents, and have been parents of our own greater misery, *Miseri miserum in hanc lucis miseriam* ⟨◊⟩ : Miserable parents have brought forth a miserable offspring into the misery of this world. And for our selves, even when we were young in years, we had an ⟨◊⟩ about us,*Tantillus p•er, tantus pec••tor.* A little child a great sinner.*Sic generant pater* ⟨...⟩ *regenera••nt p•ter ca•sstis,* So wretched our generation left us, so blessed our regeneration hath mad us. So beggarly were we, till Christ enriched us.

If you ask still, what moved Christ? I answer his own free mercy, working on our great misery. A fit object for so infinite a goodness to work on. He was not now to part a *sea,* or bring water out of a *Rock,* or rain *Bread* from heaven, but to conquer *Death* by death, to break the head of the *Leviathan,* to ransom captives from the power of hell to satisfy his own *justice* for sin; and all this by giving his own *Son* to die for us; by making him man, who was the *maker* of man. This was *dignus vindice nodus,* a work worth the greatness and goodness of God.

Decet en•m magnum magna facere. For it becometh him that is Almighty, to do mighty works. Thus to make the *Daughter of Jerusalem* fair, cost the *Son* of God the effusion of his blood.

This gives us strong consolation. *Qui dilexit pollutos, non deseret politos.* He that loved us when we were not, when we were naught, will not now loose us, whom he hath bought with his death, interested to his life*Having loved his own which were in the world, he loved them unto the end. vsque ad finem,* nay *absque fine,* unto the end, in the end, without end. He will not neglect *David* in the *Throne,* that did protect him in the *fold.* He that visited *Zacchaeus* a sinner will not forsake him a *Saint.* If he bore affection to us in our rags, his love will not leave us, when highted with his righteousness, and shining with his rewels. If *Ruth* were lovely in the eyes of *Bo•z,* gleaning after the Reapers, what is she, made Mistress of the Harvest? He never meant to loose us, that laid out his blood to purchase us. *Satan* hath no trick to deceive him of us, us of him. As he had no power, to prevent the first, so none against the *second Redemption.Christ* was *Agnus* in *passion,* but *Leo in R•surrection:* a lamb suffering death, but a Lion rising from death. If he could save us being a *Lamb,* he will not suffer us to be lost, being a *Lion.* Fear not *thou daughter of Zion*; he that chose thee sick, sinful, rebellious, will preserve thee sound, holy, his friend, his *Spouse.* There is neither *death, nor life, nor principal•itie: nor power, nor h••ght, nor depth* that shall be able to *separate us* from his *love,* or pluck us out of the arms of his mercy. But tremble ye wicked; if ye have not fought in his Campe, you shall never shine in his Court.

To press this point too far, 1. were but to write *Iliades* after the *Homers* of our *Church,* 2. Besides there are many that offer to sit down in this chair before they come at it, and presume of God, that they shall not be forsaken, when they are not yet taken into his favor. Enow would be saved by this privilege, if there were no more matter in it, then the pleading of it. But in vain doth the beggars son boast himself of the blood royal, or the wicked soul of *partaking the divine nature,* when he cannot demonstrate his adoption, by his sanctification So that as we give comfort to them that except themselves; so terror to them that accept themselves, when God doth not, make sure to thy soul, that thou art once God's; and my life for thine, thou shalt ever be his.

Lastly, from this titular phrase observe, that the *daughter of Jerusalem,* is our *motherIerusalem which is above is free, which is the mother of us all:* 〈in non-Latin alphabet〉 . The holy *Church* is our *mother,* if the most holy God be our *Father.* She feeds us with *sincere milk* from her two breasts, the *scriptures* of both the *Testaments*; those Oracles which God hath committed to her keeping. God doth beget us *of unmortal seed, by the word which liveth and abideth forever*; but not without the womb of the *Church. Non enim nascimur, •edrenascimur Christian•*: we are not *Christians* by our first, but by our second birth. Neither is she the *mother* of all, but *us all,* whom God hath chosen before all time, and called in time to himself, *Qui sic sunt in dom• Dei, vt ipsi sint dom•s Dei,* who are so in the *House* of God, that themselves are the *house* of God. *He that overcometh I will write upon him the name of my God, and the name of the City of my God, which is now Jerusalem, that cometh out of heaven from my God.*

So that *à quo dominatio, ab •o denominatio,* our name is given us, according to her name that cherisheth, and is *Mother* unto us. Hence every believing soul is a *daughter of Jerusalem,* and a

spouse of *Christ. Anima credentis est sponsaredimentis.* The soul of him that believes, is the spouse of him that saves. As a multitude is but a heap of unites; so the *Church* is a congregation of *Saints.* And as that which belongs to the body, belongs to every member: so the privileges of our *mother Jerusalem,* are the perogatives of all her children: not only the *daughter* of *Zion* her self, but every *daughter* of hers, every faithful soul, 'is a pure *virgin,* and so to be *presented to Jesus Christ.* As *Paul* to his particular *Church of Corinth*: *I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.* Mans *soul* is of an excellent nature, and like a beauteous damsel hath many Suitors.

1. First, the Devil, who comes like an old dotard, neatly tricked and licked up: his wrinkled hide smoothed and sleeked with temptations; he comes ever masked, and dares not show his face. Take away his visor, and the soul is worse then a witch that can affect him. And as when he tempts wretched Sorceresses to some real covenant with him, he assumes the form of familiar and unfeared creatures; left in a horrid and strange shape they should not endure him. So in his spiritual circumventions, for the more facile, fly and suspect•esse insinuation into mortal hearts; He *transforms himself into an Angel of light.*

The promises of this *Sutour* are large and fair; he offers the *soul,* if it will be his *spouse,* a greater Jointure. *Judas* shall have money, *Esau* pleasures, *Nabal* plenty. *Christ* himself shall be ioyntu•'d in many kingdoms, but ever he indents, that we must love him, and join with him in marriage. *Doeg* shall have a place in the court so he will malign God's Priests. *Pilate* shall be Judge, so he will ply his usury hard. The *Proctor* shall be made an Eccle•asticall Judge. if he will promise more connivance, then conscience, and suffer Master bribery to give the censure. Every *Bal•am* shall be promoted, that is readier to curse, then bless the people.

These things to the wicked doth *Satan* form in speculation, though not perform in action. He is an ill wooer that wanteth words. Hear his voice, and see not his face; believe his promises, and consider him not as a liar, as a murderer, and he will go near to carry thy heart from all. But he that hath two infirmities, nay enormities that betray him: a stinking breath, and a halting foot.

1 For his breath, though it smell of sulphur, and the hot steam of sin and hell, yet he hath art to sweeten it. So he can relish covetise with thrift•nes, voluptuousness with good diet, idleness with good quiet, drunkenness, because it is very sour, fulsome, and odious •u•n to nature and reason, shall be seasoned, sweetened with good fellowship. Malice is the argument of a noble Spirit, and murder the maintenance of reputation. Lust is the direction of nature, and swearing a graceful testimony to the truth of our speeches. With such luscious confections he labors to conserve his lungs from stinking If it were not for those mists and shadows, sin would want both fautors and factors.

2 But his lame foot cannot be hidden (as they once foolishly fabled among the vulgar, that his cloven foot could not be changed) for his disobedience is manifest. If he saith, *Steal,* and God saith, *Thou shalt not steal: Swear,* when God saith, *Swear not, dissemble,* when he cries, *Woe* against hypocrites: *be an usurer,* when God saith, thou shalt not then *dwell* in my glory: what

pretences soever gloss his Text, his lameness cannot be hidden. All his policy cannot devise a boot to keep him from this halting. This is the first & worst *Sutour.*

2 The *World* comes in like a blustering Captain, with more nations on his back, then crowns in his purse, or (at least) virtues in his conscience. This wooer is handsomely breasted, but ill backed: better to meet, then to follow: for he is all *vanity* before, all *vexation* behind, by the witness of him that tried and knew him. Sometimes trouble follows him, but surely follows him. *The desire of money is the root of all evil, which while sons coveted after, they have erred from the faith, and pierced themselves through with many sorrows.* He is like a Bee or an Epigram, all his sting is in his tail. He is troubled with a thousand diseases, and is attended on with more plagues, then ever was *Galens* study. He is now grown exceeding old, and hath but a few minutes to live. He is decayed both in stature and nature: especially he is troubled with a stooping, and a stopping, a stooping in his joints, a stopping in his lungs. He neither hath an upright face, nor a light heart.

1 For the former, he is ever poring on the earth, as if he had no other heaven, or were set to dignity there for Paradise. His eye never looks up to heaven, but to observe what weather it will be. This is his curuitie, he is a warped, aged and decrepit *Sutour.* There is no straitness in him.

2 For the other, he cannot be lightsome, because he never did give good conscience one nights lodging which only, truly, can make the *heart merry.* He strives to be merry, but his mirth is madness. He cannot dance unless vanity be his mate, and iniquity his Minstrel. All his joy is *vel in vitys, vel in diuiti•s,* either in his wealth, or his wickedness. He cannot be merry, if God be in the company. For the good only keep Christmas all the year in their conscience, though not at their table. He hath three inducements to persuade, and three defects to dissuade the soul from accepting his love. If the former induce any to him, let the latter reduce them from him.

1. His first allurement is a mellifluous language, able to blanch mischief. His words drop Nectar, as if he had been brought up at Court. And by his Logic he can make *quidlibit ex quolibet,* anything of everything: so by his *Rhetoric* he can make (stones) hard hearted worldlings dance to his pipe, as it is fabled of *Orpheus, Cusus ex ore non tam ver•a, quam mella fluunt,* as I have read of *Origem.* Every syllable is like a drop of honey from his lips. *Magicis verborum viribus, quasi transformat homines.* There lies a magic in his tempt•ng speech, able to inchant, and transform men's hearts, making a voluptuous man a hog, an oppressor, a Wolf, the lustful a Goat, the Drunkard a Devil. His arguments are not empty, but carry the weight of golden eloquence, the musical sound of profit and pleasure.

2 Besides his captiuing elocution, he mends the ill fabric of his person with rich accoutrements. He wears all his clothes, as Saint *Paul* saith, *in the fashion.* He hath change of suites. He puts on *pride,* when he goes to the *Court: Bribery,* when he goes to the *Hall: Ebriety,* when to a Tavern: *Prodigality,* when he shuffles in among *Gallants: Usury,* when he would walk in the *Exchange*: & *Oppression,* when he would ride down into the *Country.* Only, *Avarice* is the

girdle of his loins, he is never without it. It is fashion, to be of any fashion, & to apply himself to thy humor, whom he courts. He hath a suit to speed of his suite, to please thy affection.

3 This is not all, he tenders thee a fair and large jointure. Give him but marriage, and he will give thee maintenance. *Iura, periura, Defraude, dissemble, swear, for swear, bribe, flatter,* temporize; make use of all men, love only thyself; and riches (with preferment in his company) shall seek thee out. Thou shalt hazard no Straights, climb no Alps, prison not thyself in a study, nor apprentice thy life to the wars: entertain but the world for thy husband, and thou art out of all hunger and cold: wealth shall come trolling in evē whiles thou sleepest. (But happy is he, that can be rich with honesty, or poor with content.) These are the glories, whereof he would enamour thee: thus would he possess thee with his possessions. But he hath three deterrings: hear them.

- 1 He hath sore eyes, blear and raw with cares: for he is ever in expectation, either of remedy to griefs, or supply to wants. What opulency can boast immunity from sorrow, exemption from crosses? And such is the secure worldlings impatience, when once angered with afflictions, that a little misery makes him greatly miserable He makes his yoke the more troublous to him, because he hath not learned to draw quietly in it. Though he hath already more then enough, he keeps his eyes sore, with seeking for addition. In the quest of wealth he denies himself rest. Needs must his eyes be sore that sleepeth not. This is one disease incident to the *world.*

- 2 He hath swollen legs, diseased with surfeits. For the *world* comprehends more then covetousness, by the testimony of *S. John*: *The lust of the flesh, the lust of the eyes, the pride of life is of the world.* We renounced in our Baptism with the world, pomps and vanities Riot, lust, intemperance, Epicureanism, dissoluteness are members of the *world* as well as avarice. *Tam* I say, if not *tantum.* And therefore our *Savior* by that terrible sentence against rich men intends not covetousness for a sole and singular obstacle, (yield it a principal) but pride, ambition, lust, vain-glory, luxury, the effects of an opulent state, as well as covetise. There are more burdens to load the Camel when he should pass through the small postern of Grace, (that *needless eye*) then only avarice affections. What lesson of vice is not the rich man apt to learn? Therefore this makes the world have swollen legs, as the other sore eyes. He is blind, he is lame, both ill qualities in a *Sutour.*

- 3 He hath a very weak tenur of all he possesseth, he is God's tenant at will, & hath leasse of nothing, but *durante Domini been placito,* during the great Landlord of heaven & earth his favor. At utmost, his hold is but for term of life; & that a warish, short, and transient life, scarce so long as the first line of an indenture. Nay, he, hath right to nothing; for he holds not in *Capite,* from the Lord of all, *Jesus Christ.* Therefore every worldling shall be accountant, for each crumb of bread, and drop of water, which they have received. For the right of the creatures lost in the first *Adam,* cannot be recovered, but by the second. So that he enters on them as an Intruder, and possesseth them as an Usurper his title being so bad, his tenure is certain in nothing,

> but in being uncertain. *Sic transit gloria mundi*: *So the fashion of this world passeth away.* What soul soever marries him, either he leaves his wife, or his wife must leave him, without ever being satisfied.

You see then the fraudulent proffers of your personable wooer, the *world.* What is there in him, that any *daughter of Jerusalem* should affect him? Only be you simple as *Doves,* in not loving him, but wi•e as *Serpents,* in living by him. *Love not the world,* saith *Saint John*: yet make use of it saith *Saint Paul, Vtere mundo, fruero Deo*: Use the world, but enjoy God: for the *world, wax•th old as a garment, and fadeth away*; but *Jesus Christ yesterday, and today, and the same forever.* The *world,* like fire, may be a good servant, will be an ill Master. Make it thy slave, it is not good enough to be thy husband. How base is it, for a freewoman to marry her servant.

3 The third is the *Flesh.* This *Sutour* comes boldly in, like a home-borne child, and hopes to speed for old acquaintance. He can plead more then familiarity. even inherence, inheritance of what nature hath left us. He is not only collateral, but connatural to us. One house hath held us, one breath served us, one nutriment fed us, ever since one conception bred us. Like *Hippocrates* twins we should have inseparably lived together, and loved together, if the prerogative Court of grace and mercy had not divorced us. And even in the sanctified, this impudent, wooer cannot be quite shaken off, till death shall at once deliver that to death, us to life. For though *with the mind, I delight in the law of God; yet I see another law in my members rebelling against the law of my mind, and bringing me unto captivity to the law of sin.* His company is wearisome, his solicitings tedious, to the *virgins-daughter of Zion. Oh wretched man that I am, who shall deliver me from the body of this death?I thank God through Jesus Christ our Lord.* So then with the mind we serve the Law of God, but with the flesh the law of sin.

He will perpetually urge his suit; and not after many rejections be said nay. Thy soul cannot be rid of him, so long as thou holdest him in any hope of success. And so long he will hope, as thou givest him a cold and timorous denial. Suitors are drawn on with an easy repulse, & take that as half granted, that is but faintly opposed. In whom this wooer prevails least, he wearies him with importunity, till a peremptory answer hath put him out of heart. The wavering and weakly-resisting spirit cannot sleep in the Chamber of quiet: whiles innumerable lusts (which are the solicitors and spokesmen of the *flesh*) beat at the door with their early knocks: pressing more impudently for audience, then instruments of villainy to *Machianell,* or wronged Clients to an Advocate. Remiss answers provoke his fiercer attempts. He is shameless, when he meets not with a bold heart. He thinks that though

Pugnabit primo fortassis, & improbe dicet,

Pugnando vinci se tamen illa volet.

Though at the first the Soul refuse to yield,

She means on further strife to loose the field.

Only resolution can make him give back, give over.

His insinuations are many, 1. by promises. *Pollicitis diues.* He is neither a beggar, nor a niggard in promising They are the cheapest chaffer, a man can part withal, 2. By tedious and stintless solicitations, as if time could win thee.

Quid magis est durum saxo: quid mollius vnda?

Dura tamen teneris saxa cauantur aquis.

The stone is very hard, the water soft,

Yet doth this hollow that, by dropping oft.

As if the strongest sort were not long able to hold out, 3. By shadow (by real proffers) of friendship, *Tut a frequensque via est, per amici fallere nomen, It is a safe and common way: by name of friendship to show false play.* It was not mine enemy (saith *David*) but *my familiar friend,* that did me the mischief. 4. By tendering to the soul, pleasing and contentful objects, as if

—non vincere possit

Flumina, si contra quàm rapit vnda, na•et.

The floods would easily master him,

If he against the stream should swim.

Therefore he forms his insidious baits to our inclinations, diversifieth his lusts according to the variety of our humors. *Hic Procus innumeris moribus aptus crit.* This Wooer can vary his *Protean* forms, observe all strains, reserve and conceal his own, till he be sure, that the pill he gives will work.

This *Sutour* is dangerous, and prevails much with the soul: a handsome fellow if you pluck off his skin: for this saith Saint *Jude,* is *spotted all over.* A virgin well natured, well nurtured, that sets ought by herself, will not fasten her love on a lazar, leper, or ulcerous Moore. Why then. Oh why should the *soul,* so heavenly generate thus become degenerate, as to wed her affections to the polluted *flesh.* God, indeed, once married the soul to the body, the Celestial to a terrene nature, but to the *lusts* of the body, which *Paul* calls the *flesh,* he never gave his consent. This clandestine match was made without the consent of Parents, of God our Father, of the church our mother; therefore most sinful, most intolerable. Cashier then this sawey *Sutour,* who (like some riotous younger brother, with some great heir) promiseth much, both of estate and love; but once married, and made Lord of all, soon consumes all to our final undoing. He breaks open the Cabinet of our *heart,* and takes out all the Jewels of our *graces*; and stints not his lavishing, till he hath beggared us. This is the third *Sutour.*

4 The last and best, and only worthy to speed is *Jesus Christ.What is thy beloved more then another beloved, O thou fairest among women*: Say foreign Congregations to the Church. To whom she answers: *My beloved is white and ruddy* (he hath an exact mixture of the best colors, arguments of the purest and healthfullest complexion.) *The chiefest among ten thousand*; (Infinitely fairer then all the sons of men; who, alone may bear the standard of comely grace,

and personal goodliness among all.) *His head is as the most fine gold*; (the Deity which dwelleth in him, is most pure and glorious,) *His locks are curled, and black as a Raven,* (his godhead deriving to his human nature such wondrous beauty, as the black curled locks become a fresh and well favored countenance) *His eyes are like doves, &c.* who will, let him there read and regard his graces: *His name is as ointment poured forth, therefore do the Virgins love him.*

He hath 1 a rich Wardrobe of *righteousness* to apparel us, 2. a glorious house, a City of gold to entertain us; whose foundation is *Jasper* and *Sapphire,* and such precious stone; the least of them richer then ten *Escurials,* 3. His Jointure is *Glory,* Jointure I may call it, for so we are with him joined heirs, though not joined purchasers. If the house of this *World* be so esteemed, wherein God lets his enemies dwell; what is the mansion he hath provided for himself, and his *Spouse,* the *daughter* of *Zion*• 4. His fruition is sweet and blessed, *ob eminentiam, ob permanentiam,* for perfection, for perpetuity, a Kingdom, and such a one, as *cannot be shaken,* which no sin, like a politic Papist shall blow up, no sorrow like a turbulent Atheist shall invade.

This Sutour is only beautiful, only bountiful: let him possess your souls, which with his blood he bought out, and with his power brought out from Captivity, for him am I deputed wooer at this time, (for as *though God did beseech you through us we pray you in Christ's stead, be ye reconciled to God,*) who would fain •*present your souls pure Virgins to Jesus Christ* Forebear the prostitution: of them to any ravisher, to any sin: For *peccare* to sin, in the literal word, is to commit adultery: *quasipellicare, id est cum pellice c•ire.* Christ lays just Title to you: give yourselves from yourselves to him: you are not your own, unless you be his.

We have heard the *Daughter of Zion* described, *qua sit*: let us now hear *cu•us sit, the daughter of my people* saith the *Lord.* God was pleased with that Title, *the God of Israel* His own *Scriptures* frequently give it him, Ierem. 32. *Thus saith the Lord, the God of Israel,* &c. The children are usually called after the name of then Father: here the *Father* is content to be called after the name of his children.*The God of Abraham, the God of Isaac, &c.* So *Darius* proclaims in his decree:*The God of Daniel, Esa.* 44 *One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord,and surname himself by the name of Israel. Thus saith the King of Israel, &c.* And Esa. 45. *For Jacob my servants sake, and Israel mine Elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.* Here might be inferred the inutterable compassion of God to *Israel.* It is *my people,* that is thus *sick.* But I have not scanted this observation before.

That which I would now direct my speech, and your attention to, is the strangeness of this complaint; *agrota*[t] *Israel.* Others to have been sick, not so rare. It had been no wonder in *Egypt, Ammon, Edom, Babylon, Israel* hath the best means for health, therefore the more inexcusable her sickness. They should have been so mannered, as they were manured; and brought forth grapes according to their dressing: *Sidon* shall judge *Chorazin; Niniuch Jerusalem*; In *Sidon* where was no *Prophet,* was less wickedness: in *Nineveh,* where less prophesying, greater repentance. This conviction was demonstrated in many particulars. The praise of the Centurion, is the shame of *Israel.* The mercy of the *Samaritan,* the *Priests* and *Levites* condemnation. The very dogs licking *Lazarus* sores, confute the stony bowels of *Dives.*

The returning of the strange *Leper,* with a song of thanksgiving in his mouth, was an exprobration to all the nine; when *Christ* had the tythe of a person, he least expected.

God reproacheth this *daughter of Zion,* Ezek. 16: that *Samaria* and *Sodo••e* were of her *Sisterhood,* yea, as *if their abominations were a very little thing, thou wast corrupted more then they in all thy ways.* Nay; *thou hast justified thy sisters, in that their abominations came short of thine,by the one half?The people of thy holiness,* as the Prophet *Isaiah* calls them, are become by the same Prophets testimony, *a sinful nation, a people laden with iniquity.They that were not called by thy name,* are not so rebellious. *E• sunt deteriores, quo meliores Deus reddere conatus est.* It is grievous, that God's goodness should make men worse; and the more kind God hath been to them, the more unkind they should be to themselves, the more unthankfull to him. *Christ* for the *Jews* turned their *water* into *wine*: the *Jews* for *Christ,* turned their *wine* into *vinegar,* & offered it him to drink. They that were the richest of God's own making, became the most bankroute sin religion. They changed *Cathedrā magistery,* wherein God placed their Doctors, *in sodem pestilentiae,* into the *scorners chair,* contemning his benefits: they had a *Vineyard* at an easy rate, yet paid no fruits of obedience. It is hard to say, whether God was more gracious to them, or they more grievous to him. This boldly, never was more piery required with less piety. God sowed mercy, and reaped a crop of iniquity.

God can brook this in none, but as he forsook his *Temple* in *Zion,* when it became a *den of thieves,* so he will take out his ornaments where with he graced the *temple* of the *soul,* when we set up the *Dagon* of this world in it; and withdraw his riches, as from a divorced Spouse, running after other lovers. Whiles *Adam* served God, God served him; he provides for him a ⟨◊⟩ a companion, and sustentation. We read of nothing, that God did six days together (and his works were not small nor few) but work for *Adam*; as if he had been hired to labor for him: Is it not strange that such a child should rebel to such a father? Let none think, his fault was small, in eating an apple, or that his punishment weighed heavier then his trespass. His sin was so much the greater, because against a God(and) so good unto him. The more gloriously the Sun and Summer have apparrelled a tree, the more we admire the blazing; when God hath planted a soul in his own holy ground, watered it with those sacred, purifying dew of his *graces,* shone on it with the radiant beams of his soul reviving *mercies,* spent much (*& opera & olei*) both of care and cost upon it; and hath his expectation required, abused with a mere flourish of seaues; with either (*anequam, ornequic quam fructus*) none or evil fruits; there goes out a curse, *Never fruit grow on thee more.* When God hath put his *grace* into our unworthy vessels, how abusive is it, to empty our selves of that precious liquor, and swell our spirits with the poison of hell? How just is it with him to *take away,* what he gave, Luke 8. and to put a consumption into our vital parts? Hence (without wonder) our *judgment* rusts, like a never drawn sword: our knowledge looseth the relish, like the *Jews* putrefied *Manna.* Our *faith* dissolves as a cloud, our *zeal* trembles, as if held with a palsy; our *love* freezeth the harder, as water that once was warm. Our *repentance* turns to ice, & our hope to *snow*: which the heat of affliction melts to water, not to be gathered up; the image of death is upon all our religion.

Was this strange in *Israel*; and is it nothing in *England*: Look upon the inhabitants of the earth, somewhat remote from us, to whose face the *Sun* of the Gospel hath not yet sent his rays; people blinded with ignorance, blended with lusts. What were our desires or deserts, former mater or latter merit, congruity before conversion, or condignity after, more then they might show; that God should put us into the *Horizon* of his Grace? whiles they *sit in darkness and shade of death*? Want they nature, or the strength of flesh? are they not tempered of the same mortar? are not their heads upward toward heaven? have they not reasonable souls, able for comprehension, apt for impression, if God would set his Seal on them, as well as we? Are they not as likely for flesh and blood, provident to forecast, ingenuous to invent, active to execute, if not more then we? Why have we that *star* of the gospel, to light us to Christ Jesus, standing over our Country, whiles they neither see it, nor seek it: It is clearly, merely God's mercy. Now why are our lives worse, our knowledge is better? Why devour we their venom, refusing our own healthful food; whiles they would feed on our crumbs, and have it not. Woe unto us, if we scant God of our fruits, that hath not scanted us of his blessings.

Bring presents to the King of glory; ye children of his *holiness,* and *worship before him.* Endanger not yourselves to the greater misery, by abusing his great mercy. He hath loved us much and long in our *election,* when we could not love him: in our *redemption,* when we would not love him. His love was not merited by ours: let our love be deserved, inflamed by his. If God prevent us with love, we can do no less then answer him in the same nature, though not (it is impossible) in the same measure.*Publicans* will love those, that love *Publicans.* The *Poet* could say,

Ut prastem Pyladen, aliquis mihi praestet Oreslen,

Hoc non sit verbis: Marce, vt ameris 〈◊〉 .

Give me Orestes, I shall Pylades prove,

Then truly, that thou mayest be loved, love.

But God loved us, even being his *enemies,Eitu charitas est substantia, nostra accidextalis.* His love is a substance, ours only accidental. His, *ignis accendens,* ours *ignis accensu•.* His love is that holy fire, that enkindles ours. If we return not our little mite of love for his great treasures, his great love shall turn to great anger; and we shall fare the worse that ever, we fared sowel. God (as he hath advanced us into his favor) so hath he set us as a *light on a hill*; among the Nations: if darkness be on the hill, what light can be in the valley? A small scar on the face is eminent. If one eye-brow be shaued, how little is taken from the body, how much from the beauty? We are now the worlds envy; oh let us not become their declamation.

Is the *daughter of God's people sick*? it may then be in ferred, that the Church may be sick, though not die and perish; die it cannot. The blood of an eternal king bought it, the power of an *eternal* spirit, preserves it; the mercy of an eternal God shall crown it. The heathens have imagined to vaunt themselves and daunt us, with the downfall of our Church. *Ad certum tempus sunt Christiani, postea perihunt, r•dibunt Idola, & quod fuit antea. These Christians are but for*

a time, then they shall perish, and our Idols shall be returned to their former adoration. To whom that *father* replies: *Verum in cum expectas, miser Infidelis, vt transeunt Christiani, trāsis ipse sine Christianis. But whilst thou O wretched Insulei, exp••test the Christians to perish, thou doest perish thy self, and leave them safe behind thee.* Whiles they boast in their self flatteries, that we had a time to begin, and shall have a time to continue, themselves vanish and we remain to praise the Lord our God from generation to generation. Indeed, Matth. 15. *Every plant which my heavenly Father hath not planted, shall be rooted up*: But *whom he loves, forever he loves.* Yet may his *Church* whiles it is not freed from militancy be very sick in the visible body of it. *Aegrotat Israel,* yet in *Israel* was the true Church of God. It was so sick in *Elias* time, that Rom. 11. he complaineth, *Lord they have killed thy Prophets, and digged down thine altars, and I am left alone, and they seek my life.* The *Church* was sick you see; yet the next verse of God's answer frees it from being dead, *I have reserved to myself seven thousand men, that never bowed the knee to the Image of Baal.*

What *Church* since hath been so happy, as to joy in her freedom from this cause of complaint? The *Church* was from the beginning, shall be to the end without limitation of time, of place. Yet she is a *Garden,* (Cant 4. *A garden enclosed is my sister, my spouse*) sometime by diligence kept neat and clean, sometimes by negligence over-run with weeds. She is a *Moon,* est clear and beautiful, est waning and waxing dark esome. Die then it cannot, be sick it may. Time was, saith *Chrysostom,* that *Ecclesiacalum fuit, spiritu cuncta administrant &c.* The *Church* was a heaven, the *holy Spirit* governing all things &c. Now the *very steps and tokens thereof do but scarcely remain. Mali prosiciunt, boni deficiunt*: Wickedness grows strong, goodness faints. The lambes are few, the goats swarm,

Little faith shall be found,

When the last trumpe shall sound.

We have read often the *Church* compared to a *body,Cuius caput Christus,* whose *head* is *Jesus Christ.* In the 4. 10 the *Ephesians,* we have it likened to a *man, Cuius anima Christus,* whose soul is *Christ. Till we all come to a perfect man &c.* Now the soul increaseth in a man, not *augmentatively,* but *secundum vigorem*; transfusing into the body her virtual powers and operations more strongly. *Christ* is (*semper Idem objective, subjective, effective,* ever *the same* in himself, and to us: but this *body* grows up with the *head,* this *man* with the *soul,* this *Churchencreaseth with the increasing of God. Sickness* then to the *Church* cannot be mortal, yet may the *body* be distempered: her doctrine may be sound, her members want health. *Why is not the health of the daughter* &c.

But to descend from the universal to a particular, from the invisible to a visible *Church*; this may be sick, 1. Either by some inbred distemperature, 2. or by the accession of some outward malady. There may be grievances in either respect, to afflict the *daughter of Israel.*

1 *Inwardly,* Corruption may gather on it by degrees, & put it in need of physic. For as the natural body of man, when it is over charged in the veins and parts with rank and rotten humors, which it hath gathered by misdiet, surfeiting, or infest airs; the man grows dangerously sick, til by some fit evacuation he can be discharged of that burden. So the body

of a *Church* being infected with humors, and swollen with tumours of unsound doctrine, of unsounder life, superstitious ceremonies, corrupting the vital pores and powers thereof: troubled with the cold shakings of indevotion, or taken with the numbness of induration, or terrified with windy passions of turbulent spirits. cannot be at ease, till due reformation hath cured it. Now such a *Church* sometimes is more swelling in bigness, & oftents a more bulky show; but once truly purged of such crude superfluities, it becomes less great and numerous, but withal more sound, apt and fit for spiritual promotions.

Our particular *Church of England,* now fined from the dross of *Rome,* had a true substantial being before, but hath gotten a better being, by the repurgation wrought by the Gospel, maintained of our Christian Princes, the true *defenders of the faith of Christ.* God had doubtless his Church among us before; for it is *Catholic* and universal: but his *floor* was full of chaff. The Papists demand where our *Church* was before *Luther's* time. We answer, it lay hid under a great bulk of chaff: and Mat. 3. since *Christ* vouchsafed to come *with his fan to purge it of the chaff,* it now shows it self with greater eminence, and is clearer both in show and substance. It was before a wedge of pure gold, but coming into the hands of impostors, was by their mixtures & sophistications, for gain and such sinister respects, augmented into a huge body and mass, retaining still an outward fair show and tincture of gold. They demand, where was the gold? demonstrate the place. I answer in that Mass. But for the extracting thereof, and purifying it from dross, God hath given us the true touchstone, his sacred *Word,* which can only manifest the true *Church*: and withal reverend Bishops, and worthy Ministers, that have been instruments to refine & purge it from the dross of superstitions, foul ceremonies, and juggling inventions.

The Papists brag themselves the true ancient *Church,* and tax ours of novelty, of heresy. But we justly tell them, that *Eccles••enomen tenent, & contra Ecclesiam dimicant*; that they usurp the name of the *Church,* yet persecute it. For the truth of our *Church,* we appeal to the *Scriptures.Nolo humanis documentis, sed diuinis oraculis sanctam Ecclesiam demonstrari*: It is fit the *holy Church* should be proved rather by divine oracles, then human precepts or traditions. We stand not upon numbers (which yet, we bless God, are not small) but upon truth. You see, as the *Church* of the *Jews,* so any particular Church may be sick *inwardly.* To describe these internal diseases, I will limite them into 4.

- 1 *Error,* indeed *Heresy* cannot possess a *Church,* but it gives a subversion to it. *Errare possum, Hereticus esse nonPossum,* saith that Father, *I may err, an heretic I cannot be.* Now, *Quic quid contra veritatem sapit, heresis est, etiam vetus consuctudo.* What is diametrally opposed against the Truth, is heresy, yea though it be an ancient and long received custom. But Logic, which is a reasonable discourse of things, shows a great difference between *diuersae* and *contraria.* A Church may be sick of error, and yet live: but heresy (a willful error against the fundamental truth, violently prosecuted and persisted in, kills it. Therefore *Haeresis potius mors, quam morbus:* Heresy is rather death then sickness. When the truth of doctrine or rather doctrine of truth, hath been turned to the falsehood of Heresy. God hath removed their *Candlestick,* & turned their light into darkness. Error may make it sick, but so

that it may be cured. The Churches of Corinth, Galatia, Pergamos had these sicknesses: the holy Ghost by *Paul* and *John* prescribeth their cures. If they had been dead, what needed any direction of Physic? If they had not been sick, to what tended the prescription of their remedy.

To God alone, and to his majestical word, be the impossibility of erring. That *Church* that man shall in this err palpably, that will challenge an immunity: whosoever thinks, he cannot err, doth in this very persuasion err extremely. I know there is a man on earth, a man of earth, (to say no more) that challengeth this privilege. Let him prove it. Give him a term *ad exhibendum,* and then for want of witness ho may write, *Teste meipso,* as Kings do, *Witness our self, &c.* Nay ask his *Cardinals, Friars, Jesuits.* This is somewhat to the Proverb, Ask the son• if the Father be a thief. But he cannot err in his definitive sentence of Religion. Then belike he hath one spirit in his consistory, and another at home: and it may in some sort be said of him, as *Salust* of *Cicero. Al••d stan•, aliud sedens de Republica loquitur.* He is of one opinion sitting, of another standing. *Let God be true, but every man a liar.* One of their own said; *Omnis homo errare potest in side, etiamsi Papa sit*: Any man may err in faith, yea though he were the *Pope.* If they will have *Rome* a *sanctuary,* let them take along with them *Petrarcha's catachresicall* speech, calling it a *Sanctuary of Errors.* What particular *Church* then may not err? now can it err, and be sound? Bee the error small, yet the ache of a finger keeps the body from perfect health. The greater it is the more dangerous. Especially, 1. either when it possesseth a vital part, and affecteth, infecteth the Rulers, of the Church. It is ill for the feet, when the Head is giddy, 2. or when it is infectious and spreading, violently communicated from one to another, 3. or when it carries a color of truth. The most dangerous vice, is that which bears the countenance, and wears the cloak of virtue, 4. or when it is fitted to the humor, and seasoned to the relish of the people. Sedition, affectation, popularity, covetousness, are enough to drive an error to an heresy. So the disease may prove a Gangrene, and then *enserecidendum, ne pars sinceratrabatur*: no means can save the whole, but cutting off the incurable part: *Pereat vnus potius quam vnitas.*

- 2 *Ignorance* is a sore *sickness* in a *Church,* whether it be in the superior or subordinate members. Especially when the *Priests lips preserve not knowledge.* Ill goes is with the body when the 〈◊〉 are blind. Devotion without instruction often winds it self into superstition. When learnings head is kept under Avarices girdle, the land grows sick. Experience hath made this conclusion too manifest. Our forefathers felt the terror and tyranny of this affliction; who had golden Challices, and wodden Priests, that had either no Art, or no heart to teach the people. Sing not, thou Roman *Syr•n,* that *Ignorance is the damme of devotion,* to breed it: it is rather a damme to stifle, restrain and choke it up. Blindness is plausible to please men, not possible to please God. Grant that ourfaults in the light, are more heinous then theirs who wanted true knowledge. *Ex furibus enim leges eos grauius puniunt, qui interdiù furantur*: For the laws do punish those thieves most severely, that fear not even by day to commit outrages. Yet in all reason, their sins did exceed in number, who knew not when they went awry or what was amisle.

Rome hath (by a strange and incredible kind of doctrine) gone about to prove that the *health,* which is indeed the *sickness,* of a *Church, Ignorance.* Their *Cardinal Cusaen* faith, that *Obedientia irrationalis est consummata obedientia & perfectissima, &c.* Ignorant obedience, wanting reason, is the most absolute and perfect obedience. *Chrysostom* gives the reason, why they so oppose themselves against reason, *Haeretici sacerdotes Claudunt ianuas veritatis, &c.* Heretical Priests shut up the gates of *Truth: For they know that upon the manifestation of the Truth, their Church would be soon forsaken.* If the light which maketh *all things plain,* should shine out, *Tunc hi qui prius decipiebant: nequaqua• ad populum accodere valebunt, post quam se senserint intellectos*: then they who before cozened the people, could preserve their credits no longer, being now smelt out and espied. Hence the people aim at Christ, but either short or gone, and not with a just Ieuell. But *Nemo de Christo credat nisi quod Chr•stus de se credi voluit.* Let no man believe other thing of Christ then what Christ would have believed of himself. *Non minus est Deum fingere, quam negare,* saith *Hilary.* It is no less sin to fain a new God, then to deny the true God. The Priests call the people *Swine,* and therefore must not have those precious pearls. And so the people (*Amant ignorare, malunt nescire, quod iam oderunt,*) had rather continue ignorant, as not loving to know those things, which they cannot love, because they know not.

But alas, *Ignorance* is so far from sanity and sanctity, that it is a spilling and killing sickness. Men are urged to read the Scriptures, that never emptied Treasur-house of knowledge: they answer, *Non sum. Monachus, vxorem habeo, & curam domus,* I am no Priest, I have a wife, and a domestical charge to look to. This is that Pestilence (no ordinary sickness) that infects to death many souls; to think that knowledge belongs only to Priests. *This is a work of the Devils inspiration, not suffering us to behold the treasure, least we grow rich by it. Dices non legi, non est haec excusario, sed crimen*: Thou sayest I have not read: this is no excuse but a sin. The *Romists* stick not, as once the Valentinian heretics (*veritatis ignorantiam, cognitionem vocare*) by a Paradox, Pseudodoxe, to call the *ignorance of the truth, the true knowledge thereof.* Like those, Wisd. 14. that *living in a war of ignorance, those so great plagues they called peace. ButQuiea quae sunt Domini nesciunt, a Domino nesciuntur*: They that will not know the Lord, shall not be known of the Lord. It is objected, 1. Cor. 8, *Knowledge puffeth up.* Let *Iraeneus* expound it. *Non quod veram scientiam de Deo culparet, alioquin seipsum primum accusaret,* Not that he blamed the true knowledge of God, for then he should first have excused himself.

Beloved, *Let the word of God dwell in you plenteously.* Do not give it a cold entertainment, as you would do to a stranger, and so take your leave of it; but esteem it as your best familiar, and domestical friend: making it (as our *Postill* sweetly) your chamber fellow, study-fellow, bedfellow. Let it have the best room, and the best bed, the parlor of our conscience, the resting place in our heart. Neglected things are without the doer, less respected with in, but near the door; *Sed quae pretiosae sunt, non vno seruantur ostio*: the more worthy things are not trusted to the safety of one door, but kept under many locks and keys. Give terrene things not only regard, preserve them with a more removed care. But this *pearl* of inestimable value, this Jewel purer then the gold of *Ophir*; lay it not up in the Porters lodge, the outward ear, but in the Cabinet, and most inward closure of thy heart, Deut. 11. *Therefore shall ye lay up these my words in your heart & in your soul Mary* thought that place the fittest receptacle for such Oracles. This is that Physic, which can only cure the sickness of *Ignoranc•sVbi ignorans*

in•: nit quod ⟨◊⟩ *, contum•x quid timeat, laborans quo praemiaetur,* ⟨◊⟩ *quo nutri•tur, famelicus conuiuium, vulneraetus remidium*: where the ignorant may find what to learn the refractary what to fear, the laborer wherewith to be rewarded the weak nourishment, the guest a banker, the wounded a remedy to cure him. Be not ignorant be not sick: *Search the Scriptures,* read, observe. This is not all. *Non prodest Cibus, qui statim sumptus emittitur,* the meat nourisheth not, which tarrieth not in the stomach, It must be digested by meditation and prayer. *Meditatio docet quid desit, oratio obtinet ne desit.* Meditation shows our want; prayer procureth supply. Let it not be said of our perfunctory reading, as it was of the *Delphian* Oracle, *Quoties legitur, toties negligitur,* that we disregard what we read; Read to learn, learn to practice, practice to live and live to praise God forever.

- 3 A third *sickness,* which may inwardly afflict a *Church* is *Dissention*: a sore shaking to the joints, an enervating the strength, and a dangerous degree to dissolution. The world being but one, teacheth that there is but one God, that governs it, one God; that there is but one *Church,* one *truth.* The *Church* is not only (*Columna veritatis, sed columba vnitatis) the pillar of truth,* 1. Tim. 3.15. but also the *Dove of Unity.* Cant. 6. *My Dove, my vndesiled is all•ne.* Dissensions like secret and close *Iudasses* have given advantageous means to our common enemies, both to scorn and scourge the *Church. Clemens Alexand•••* brings in the Heathen, exprobrating our Religion for untrue, unwarrantable, *•Quia omnis Secta Christianismit•tulum sibi vendicat,tameu aliae aliam execratur & condemnat.*Because every sect challengeth to it self the city and right of true Christianity, yet one curseth and condemneth another. Within how much the narrower limits this distraction is pent, it so much the more violently bursteth forth and strives to rend the bowels of a *Church.* Like some angry and furious vapor, or exhalation restrained. that shakes the very earth for vent and passage. Such hath been the distractedness of sometimes, that men have labored to be neuters, and studied more to be indifferently disposed to either side, then to be religious at all. Such a time doth *Erasmus* mention, *Quando ingeniosares fuit esse Christianum,* when it was a point of policy, and wit to be a *Christian.*

I confess indeed, that *Unity* is no inseparable and undoubted mark of the *Church,* for there was an unity in those murdering voices, *Crucify him, Crucify him, The Kings of the earth have banded themselves together against the Lord.* Those favorers and factors of *Antichrist,* Reu. 17. that make war against the *Lamb,* are all said to *have one mind.* Nay *Chrysostomo* saith, that *Expedit ipsis Daemonibus obaudire sibi inuicem in Schismate.* It is necessary for the very Devils to hearken one to another, and to have some mutuallity in their very mutiny, an union in their distraction; yet cannot it not be denied, but that *dissention* in a *Church,* is a sickness to it. It goes ill with the body when the members agree not. *Those that dwell in one house* should be *of one mind.* It endangers the whole building to ruin, when the stones square and ⟨◊⟩ one with another. What detriment this hath been to whole Christendom, he hath no mind, that considers not no heart that condoles not, we may say with the Athenians, *Auximus Philippum nos ipsi Athenienses.* We have strengthened King *Philip* against us by our own contentions. Christian Nation fighting with Christian, hath laid more to the possession of the Turk, then

his own sword. Where is the Greek Church once so famous? [i] *Graeciam in Graecia quaerimus,* saith *Aeneas Syluitu,* We seek for Greece in Greece, & scarce find the remaining ruins. Behold we have laid wast our selves, who shall pity us? our own seditions have betrayed the peace of our *Jerusalem.* He hath no tears of Christian compassion in his eyes, that will not shed them at this loss. If you ask the reason, why the wild Bore hath spoiled the Vineyard: why the *Iim* and *Zym,* filthy and unclean Birds roost themselves in those sanctified dominions; Why *Mahomet* is set up like *Dagon,* where the Ark once stood, and Paganism hath thrust Christianity out of her seat, it is answered; *Israel* is not true to *Judah,* the renting of the ten Tribes, from the two, hath made both the two, and the ten miserable.

It is one of the forest plagues, (oh rather let it fall on the enemies of God and his *Church*; let his own never feel it) when men shall be *fed with their own flesh, and shall be drunk with their own blood, as with sweet wine.* frighting and fighting one against another, till an utter extirpation devour and swallow all. The malignity of this sickness hath been terrible to particular Churches. They that have been least endamaged, have little cause to joy in it. Our own home-bred jars, have lately more prejudiced our peace then foreign wars. The *Spanish* blades have done less hurt to us, then English tongues. Our contentions have labored about trifles, our damage hath been no trifle, but (I know not whether more) to our loss, or our enemies gain. Look but one the effects, and you will confess this a dangerous *sicknesses. Rome* laughs, *Amsterdam* insults, whiles the *brethren* scuffle in the *Vineyard, Atheists* and persecutors shuffle in to spoil it. God's Sabbath, his worship, his Gospel is neglected. Some will hear none but the refractary, and refusers of conformity: others take advantage of their disobedience, to contemn their Ministry. Witched hearts are hardened. good ones grieved, weak offended. Is this no *sickness*? is it unworthy our deploring, our imploring redresses.

We are all *brethren,* both by *fathers* and *mothers* side. It is more then enough, that our fallings out have been a grief to both our parents. If we proceed, the brethren shall smart for all. Whither we be victor or vanquished, we may beshrew our selves. Let us think, we behold our *Mother* calling to us, to stay our quarrels, and to lay down the cause at her feet. Otherwise, as *Iocasta* told her two sons,

Bella geri placuit, nullo; habitura triumphos.

We undertake a war, whose victory shall have a sory triumph. Let every *Star* in our *Orbe* know his station and run his course without erring: the inferior subieting themselves to the higher powers; whiles the courses of Superiors be wisely tempered with moderation and clemency. For *Et si omnibus verbis ministris commune idemque sit officium, sunt tansen honoris gradus.* Though the office of all God's ministers be common, and the same, yet they have different degrees and places.

We have adversaries enow at home, to move our tongs and pens against. (Oh that arguments of steel and iron might supply the weakness of the other.) We have the *Edomites* with their no god, and the *Babylonians* with their new god; dissolute Atheists, resolute Papists: the former scoffing us for believing at all; the latter, for believing as we do, as we ought. These oppose (with us though under the pent-house of night) Mass against Service, Sacrament

against Sacrament, Prayer against Prayer; confounding the language of *England,* as the Jews once of *Israel.* Whiles we are praying in one place, *Oh Lord God of Abraham, &c.* they are mumbling in another place, *Oh Baal* hear us. Whiles we pray for fire to consume the sacrifice, they for water to consume the fire: we for the propagation, they for the extirpation of the Gospel; hating us, and our Christian Princes more mortally, then if we were *Saracens.* For as no bond is so strong, as that of Religion: so no hostility is so cruel and outrageous, as that which difference in Religion occasioneth. Hence they cross, they curse, they persecute, they excommunicate. Nothing but our blood can stay their stomachs.

We know, they hate us: let us the more dearly love one another. The manifestation of enemies should confirm the mutual league and amity of Brethren. *Oh pray for the peace of Jerusalem.* Pray we that the deceived may find their error, correct their opinions, and submit their judgments and affections to the rule of *truth.* Yea, that the wandering *sheep*; yea that those, who are yet *goats* may become *sheep,* and brought into one *fold,* under one *Shepherd,* whiles they continue cokle, there is small hope. Yet *Paul* was once a rare, who after proved good *wheat,* and is now in the Garner of heaven: *Recte dicitur glacialem niue calidam esse non posse: nullo enim pacto quamdiu nix est, calida esse pot•st: It is truly said: that the frozen snow can by no means be made hot•: for so long as it is snow, and frozen it admits not to be cal•fied*: Yet if that snow be melted, the liquidity thereof may be made hot. God that is able to turn a stony heart into a heart of flesh, work this change upon them; unite all our heats to himself; •o one another and heal our souls of this sickness.

- 4 To omit many; (for sins as they are innumerab•e for multitude so diverse for quality; and many ••an def•ne sin, but few decline sin.) The last of these in•ard *sicknesses* is irreligious *Profaneness*: a grief of all time, a disease of all Church. Other time have been notable for this, our• notorious. Not that I praise the former, which doubtless were conscious of evils enough. They know theirs, we our own. *The deeds of the flesh* (if ever) are now *manifest,* not only to *God,b•f•re whom all things lie naked,* a• a dissected Anatomy: b•t even to the observing e•e of man. Oppression the• 〈◊〉 self in open field, depopulating, ruining City, Country Church, Drunken re•les in the street; and Gluttony desire, not to beehous'd. Malice not only discovers, but oftenteth hir devilish effects. Bribery opens his hand to receive in in the very Courts. Robbery and murder swagger in the high ways. There is emulation in open school: Superstition in open Temple: Sects in open Pulpit. Brokery stands, like a sign, at the userers door, and invites foolish want to turn in thither, for a (miserable) supply. Whoredom begins to neglect curtains, and grows proud of an impudent prostitution. Pride holds the restraint of concealment a plague; and rather would not be, then be unnoted. Oaths are louder then prayers; men scarce spend two hours of seven days at their supplications, whiles they swear away the whole week. If *profaneness* be not our *sickness.* I will almost say, we are sound.

—Niger omnibus aris,

Ignis & in nullis spirat deus integer extis.

If this *sickness* be not lamentable, rejoice triumph, and say, you have no need to mourn. If a temporal loss salure us, we entertain it with ululations and tears. Let Pirates and rocks spoil us at sea, the oppressing *Sabaeans* in the field, the fire at home: see we our houses and towns 〈◊〉 , our gold and goods (worldlings gods) transporting our wives, children, friends shrieking under the hand of slaughter, we need not *call for mourning women,* Ier. 9. to wail for us, *our own eyes would run down with tears, and our eye lids gush out with waters.* Let *profaneness* lift up his wicked hand against God, to blaspheme his name, despise his truth, disallow his *Sabbaths,* abuse his patience, deride his treatings, his threatenings, his judgments; this we see and suffer without compassion, without opposition But *knowing the judgment of God (that they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them.*

These *Sicknesses* may afflict a *Church inwardly.* She may be *sick outwardly.* 1. by the *persecution of man.* 2. by the *affliction* of God.

By *persecution* of man, I need not call your thoughts back to elder times, & weary you with antiquities, to justify this assertion. This *Church* of ours so well remembers this *sickness* in Q. *Mary's* days, as if she were but newly recovered; whence descended those evils, but *à culmine Pontifieio,* as one calls it, from the top tower of the *Pope*: yet the *Romists* stick not to answer this laid to their charge, by averring paradoxically, that their persecution was in love, as *Sara* to *Hagar.* In love they tyrannized, slandered, beat, imprisoned, manacled, massacred, burned us; all in love. As *Philippides* cudgelled his father, & pleaded it was in love. If this were charity, then sure the very *mercies of the wicked are cruel*: their love is worse then others hatred, *Nunquid ouis lupum persequitur aliqnando? non, sed lupus ouē. Quem videris in sanguine persecutionis gaudentē, lupus est,* saith *Chrysost.* doth the sheep ever persecute the wolf? no, but the wolf the sheep? whom thou seest delighting in the blood of persecution, let him plead what he will, he is a very wolf We tell the Papists, as *Augustine* told the *Donatists,* notwithstanding their distinguishing by tenses and pretenses, that their persecution exceeded in cruelty the very Jews. For the Jews persecuted (*Christicarnem ambulantis interra*: these *Christi evangelium sedentis in caelo.*) the flesh of *Christ* walking on earth; the Papists the Gospel of *Christ* sitting in heaven. But their cruelty is our glory, we have sprung up the thicker; for their cutting us down, *Plures efficimur, quoties matimur*: Contrary to the rules of Arithmetic, our subtraction hath been our multiplication: The *Church* of God (*morte vinit, vulnere nascitur*) receiveth birth by wounding, life by dying, *Occidi possumus, vinci non possumus*; as the inevitable invincible truth hath manifested. We *may be killed, we cannot be conquered,For thy sake we are killed all the day long,* as *Paul* saith from the *Psalmist* (to show that both the *Church* of the old *Testament,* and of the new give experimental testimony of the truth) yet *in all these thing we are more then conquerors,through him that loved us* If our *plant* had not been set up by the all-prospering hand of God, the malignancy of these enemies would have soon *rooted it up.* They have verified in their persecutions against us, what one of their own writes of the Turkish *Alcoran. Omnium, quae in Alchorano continentur, vltima resolutio est gladius.* The last resolution, propagation, propugnation of all things contained in the Alchorā, (in the Popes decretals) is (not the word, but) the sword. But blessed be our God,

that hath limited this rage, and sealed us our *Quietus est.* Though they will have no peace with us, we have peace with him, that can over-rule them.

But have we no persecutors still? Oh that no Israelite would ever strike his brother. There are two sorts of *Porsecutors* remaining, *Esau's* and *Ismaels*; nourished with the same air, borne on the same earth, and carried in the indulgent bosom of the same *Church.* But *nobis ignominia non sit, patià fratibus, quod. passius est Christus; ne{que} illis gloria, facere quod fecit Judas.* Let it be no more shame for us, to suffer of our brethren, what our Savior suffered of his; then it is glory for them, to do the works of Judas. Some persecute with the hand, others with the tongue. *Exercent hi sapientiam, illi patientiam Ecclesiae.* The latter exercise the wisdom, the former the patience of the *Church.* We are secured from *Ahab's,* and *Herod's,* and *Nero's*; the teeth of the *dogs* be broken, and the jaws of the *wolves* pulled out: the *Bonners* and butchers of the *Church* are husht in their graves. Oh that the *Serpents* also, which hiss and spet their venom at our peace, when all the birds of our air sing acclamations to it, were at quiet. *But as then be that was borne after the flesh, persecuted him that was borne after the spirit, even so it is now.* Now so, and will be so. We cannot see an end of these things, without the end of all things. Our turn is still to suffer, we return not blow for blow; but instead of sounding a point of war, we cry one to another, *patiamur potius, Let us rather suffer.* Let the Roman affections, like so many pestilent rivers, run all (*in mare rubrum,* or rather *in mare mortuum,*) into the *red Sea,* into the dead sea, and snatching the *sword of vengeance* out of his hand that owes it, quit themselves on their (imagined) enemies, with •loud and death. Let him that is styled the *Servant of servants,* show himself the *Tyrant* of *tyrants.* Philosophy teacheth, that external accidents change inward quality •s. but without an absolute mutation *ipsius speciei,* they change no substances. A *Church* may indeed at one time be better or worse disposed, then at another; more hot or more cold; more sick or more whole. But as it were a strange fit, that should transform *Apuleius* into an Alie: so it were a strange variation of accidents in a *Church,* that should turn patience into cruelty, humili•y into pride, a Tutor into a tormentor. Let their *motto* be *ferio*; (the term whereon all their arguments r•lf) let ours be *fero.* It is far better to suffer, then to offer wrong. Let savage persecution sit under the Ensigns of wolves; meekness and patience be our arms and armors.

This outward malady of a *Church, Persecution* discovers the malignity of it self in many extentions. Especially, 1. in martyring her professors 2. in treason against her Sovereigns, 3. in seducing her *Seers.*

1 Martyrdom, God hath in all ages of his *Church* suffered some witnesses of his holy truth to be purified like gold in the fire. Though they are blessed that have so suffered, & the *Church* hath in conclusion gained by this loss. yet during the turbulent working of these thunder exhalations in our air, we have lamented *miseram regionis f•ciem,* the miserable state of our country, whose face hath been scratcht and torn by the bloody nails of these persecuting bears, Needs must the land be *sick,* where the Governors, like ill Physicians have purged away the good humor, and left the bad behind them. When they have imprisoned stripped, scourged, famished, drowned, burnt the innocent, and rewarded the wretched instruments of such deces. When the poor infant falling out (by the midwifery of fire) from the mothers

womb. hath been call back again into the •others flames. When the bodies and bones of the dead, which by the law of nature should rest in quiet have been digged out of their Sepulchers, violated, curled, burnt, as if (saith their Proverb) they would kill god-have-mercy on's soul. When women have been dragged out of their •ous•s sick men from their beds: & the woods have abounded with saints, whiles the temples with their persecutors wild desar•s have been frequented with true worshippers, & the consecrated Churches with Idolaters. When the *hoy boo•* was either not had or must be hid. It is no impeachment of a *churches* health to have these assaults go•ing her sides? Such a time will give cause to complain with *Israel,I •m in distress, my bowels are troubled: mine heart is turned with in me, for I have grievously rebelled. Abroad the sword bereaveth, at home there is death.* This is the main blow of *persecutiō*

2 *Treason* is a fearful and prodigious evil. Needs must the body of that Realm be in hazard, whose head is broken. They mean *Israel* no good that strike at the life of *David.* I confess that this evil is not so properly (in strict terms) a *sickness* as a danger. Yet as a man that hath ill humors in him, though by good diet & strength of nature they are kept from uniting their forces, and casting him down cannot be said in health, whiles those enemies •emaine within him, watching their time of mischief. So the *Church,* though it be not s•nsit us of the sever, which (such raw & undigested crudities as) traitors can put her into, til it be upon her, vet can the nor be perfectly well, till purged of such pernicious and malignant adversaries: were not the *Faeux•s* of that horrid treason a disease & burden to the stomach of the land, till it had spewed them •ut? did not those pray against her & prey ••other? Would they not as willingly have 〈◊〉 , through the fire to than *Moloe•* of *Rome* the whole *church,* as those principal •llars of it, they plotted to blow up•t •y wanted not will but power They would have swelled their vengeance, till it had run over the verges, and comprised in one work (*Mille actus vetitos, & milie piacula*) innumerable stratagems, the easiest whereof was the intention of murder; till they had made a Catholic end with an heretic church, as they call it: But the God of *Jerusalem* prevented the children of *Edom*: who is blessed forever. It appears then *Regicides* are no less then *Regnicides*; for the life of a king contains a thousand thousand lives) and traitors make the land sick which they live in. This is the second dangerous blow of *persecution.*

3 The third is, *Seducing* a Churches *Seers,* and perverting the children of the *Prophets,* which is most commonly done, rather with error then with terror; by beguiling, then affrighting them, I have read, that *Julian's* cruellest persecution was with rewards. How many have been wasted over the seas with golden hands? Promotion rather then devotion hath cast many on the shores of *Rome.* There lies an exorcism, an enchanting power in gold, that coniures many weak spirits into that superstitious circle. Then at last home they come, and prove caltrops to wound the Countries sides, that breed and feed them. *Antichrists* spel is gold; and they that will worship a piece of red earth, will not stick to adore that glorious *Beast.* Self-conceit blows them up with a swelling imagination of their own worth & if our church doth not (*& numerare & munerare inter dignissimos*) give regard & reward, estimation and recōpence according to their proud desires, they will shift Realm and Religion too, for a hoped guerdon. You will say, there is little loss to the body, in dropping off of such rotten members. It is

true, that the damage is principally their own: yet what mother doth not grieve at the Apostasy of her children? There is some hope, whiles they are at home; little, when revolted to the enemy. Meantime, let it not be denied, but the seducers are persecutors, and great enemies to the *Churches* health.

Thus may a *Church* be *outwardly sick* by man's *Persecution*; she may be sick also by God's *affliction.* This is diverse, accordingly as our sins deserve, and his judgment thinks fit to punish us; 1. By war, 2. by famine, 3. by pestilence; the easiest of them heavy enough, and able to deprive a *Church* of health. Though the first might seem to be man's weapon, and so fitter to have been inserted among the former persecutions; as *Israel* termed her enemies, *Our persecutors are swifter then the Eagles of the heaven, they pursued us upon the mountains; they laid wait for us in the wilderness*: yet because God calls *Ashur* his *rod*: and it is *He* that sends either *peace* or *war*; and no adversary sword can be lifted up against us; but by (more thē) his permission; for he hath a punishing hand in it. Let us see how he can make his *Church of Israel sick.*

- 1 *War* is that miserable desolation, which finds a land before it like *Eden,* and leaves it behind like *Sodom,* and *Gomorrah,* a desolate and forsaken wilderness. Happy are we that cannot judge the terrors of war, but by report & hear-say. That never saw our towns and Cities burning, whiles the flame gave light to the Soldiers to carry away our goods. That never saw our houses rifled, our temples spoiled, our wives ravished, our children bleeding dead on the pavements, or sprawling on the merciless pikes. We never heard the groans of our own dying and the clamors of our enemies insulting, confusedly sounding in our distracted ears: the wife breathing out her life in the arms of her husband, the children snatched from the breasts of their mothers, as by the terror of their •laughters to aggravate the ensuing torments of their own. We have been strangers to this misery in passion; let us not be so in compassion. Think you have seen these miseries with your neighbors eyes, and felt them through their sides.

Let it somewhat touch us, that we have been threatened: *Octog•simus octanus mirabilis annus,* Have we forgotten the wonderful year of 88? an enemy of a savage face and truculent spirit; whose arms were bent to harms, to ruin, to blood, to vastation: whose numbers were like locusts, able to lick up a country, as the ox grass: the Ensigns of whose ships were *Assurance* and *Victory*: whiles they cast lots upon our nation, and easily swallowed the hope of our destruction: a mortal enemy, an implacable fury, an *invincible nauy.* Loe in the heat and height of all, our God laughed them to scorn, sunk them, drunk them up with his waves; tottered, sca•tered them on the waters, like chaff on the face of the earth, before the wind and tempest of his indignation. All their intentions, their contentions, their presumption of conquest were disappointed, dissolved, discomfited. These things, though they have not seen, let our children's children to the last generation, that shall inhabit this land, never forget: that we and they may praise God, who *hath made fast the bars of our gates, and hath settled peace in our borders.*

- 2. *Famine* is a sore outward *sickness*; an affliction sent by the immediate hand of God. For it is he that withholdeth the influence of heaven, and the kindly heat of the Sun, and the nourishing sap of the earth. *I have given you cleanness of teeth in all your cities, and want of bread in all your places, saith the Lord.* As it is his blessing, that *our valleys are covered over with corn:* so it is his plague, that *we have sown much, and bring in little*; that *the mower filleth not his hand, nor he that bindeth sheaves, his bosom.* When he is pleased, *he will hear the heavens, and they shall hear the earth, and the earth shall hear the corn and wine and oil, and they shall hear us.* England hath felt the smart of this *sickness*; and she that out of her abundance hath been able to lend others, hath also been glad to borrow of her neighbors. The *satte kin• of Bashan,* rich gormondizers have not been acquainted indeed with this misery; and therefore have not sorrowed *for the affliction of Joseph.*But the poor, the poor have grieved, groaned under this burden: whiles cleanness of teeth, and swarthiness of look were perceived in the common face. Whiles these *arrows of famine wounded* our sides, and our *staff of bread,* whereon our very life leans, was broken, we could then cry, *hic digitus dei:* here is the finger of God. In our plenty, saturity, satiety of these earthly blessings, we acknowledge not (*manum expansam*) his whole hand of bounty opened to us; though then we confessed (*digitum extensum*) his finger striking us, and bewailed the smart.

Famine is terrible enough of it self; more dire and tetricall in regard of the company she brings along with her. For

Saua farms semper magnorum prima malorum

Est comes.

Raging famine is the prime companion of many fellow-mischiefs. *Ex vno grano oritur aceruus*: of one grain of this starving misery, ariseth a whole heap of lamentable woes. The attendants of famine are murders, robberies, rapes, killing of children, that the same vessels become the wombs and tombs of little ones; and innumerable stretchings of conscience, to the revoking of former, and provoking of future judgments. No marvel if hunger disregard the mounds and fences of God's laws and man's, when it breaks through stone walls. The Poet, somewhat morally describes Famine.

Qu•esit am que famem lapidoso vidit in antro, &c.

Behold hunger in her stony den, tearing up the grass with her long nails and sharp teeth, her neglected hairs grown rough and tangled, her eyes hollow, her cheeks pale, her skin rugged and swarthy, left only as a thin scarce to hide her lank entrails; nothing clean about her but her teeth, her dry bones starting up, her breasts hangi•g over in the air, her joints swollen big and huge, her sinews shrunk, as unwilling to hold her limbs together. This is that monster, that turns men into Cannibals, unnaturally to devour one another's flesh. I have read, that at *Turwyn* in *France,* the famine was so deadly, that man's flesh was sold for food. This sickness is worse then death. Happy are we, that God's mercy hath banished this plague from our land, Oh let not our iniquities revoke it.

- 3 The Pestilence we better know, as one that hath but a little while been kept out of our doors; and watcheth when our iniquities shall again let him in. He skulks about, and will not be rid away, till repentance hath made our coast clear. This is God's Purseuant, that hath rode circuit in our land, and to whomsoever God hath sent him, he never returned with a *non est muentus,* but always brought (*Si non corpus taemen animam sum causa*) if not the body, yet the soul with the cause before his judgment seat. This is he that *rides on the pale horse,* Reu. 6. and *catcheth men as with a snare,* perhaps when they have most hasted from him. How hath this plague left the very streets of our Cities empty, when they seemed to have been sowed with the seed of man; how astonied the living, frighted the dying; disjoined the mutual society and succor of friend to friend, and that in a time, when comfort would have been most seasonably welcome, trembling hands, pulling dead bodies into the graves with hooks, or rolling them into pits.

Turn back your eyes, that now live in the *Appeniue* height of peace and health, and think you see the lamentable state of your Country, as few years past discovered it. Imagine you behold the hand-wringing widows, beating their bosoms over their departing husbands: the distracted mothers falling into swoons, whiles they kiss the insensible cold lips of their breathless Infants: poor desolate Orphans, that now mourn the untimely loss of their parents, as being made by years more sensible, of their want, then when deaths pestilential hand took them away: the loud groans and struggling pangs of souls departing: servants crying out for Masters, Wives for Husbands, parents for children, children for mothers; grief in every house, striking up alarums; belles heavily tolling in one place, ringing out in another: Numbers of people, that not many hours before had their several Chambers delicately highted, now confusedly thrust together into one close room, a little noisome hole, not twelve foot square. They have marble bosoms that will not be shaken with these terrors, and have sucked Tigresses in the wilderness that cannot compassionate these calamities. How did they grieve a *Church* to feel them, when they affect, afflict, and make us *Sick* to hear them?

I know you have long looked for an end. I never delighted in prolixity of speech. What remains? but the more terrible we conceive these sicknesses of a *Church,* the more we bless GOD for the present health of ours. Let not our sins call back these plagues: let us not provoke our GOD, least earth, air, heaven renew their strokes upon us. Wars and famines from the earth, plagues from the air, judgments from the Clouds; they are all restrained at our repentance, let loose at at our rebellions. Oh serve we the Lord our God with fear and obedience; that he may delight to do us good, and we to praise his name. That we our selves, and our Children after us, and the generations yet unborn, may see the *Peace of Jerusalem all their days.* That the *golden Belles of Aaron* may be freely rung; and the Trophies of Victory over all *Antichristian enemies* may still be seen amongst us. Even till this *Easter* & *Feast* of the *Resurrection* of our Savior *Jesus,* overtake take the Resurrection of all his Saints.

Grant this O Father for thy mercies, Oh Christ for thy merits; Oh blessed Spirit for thy holy names sake: To whom, three persons in glorious Trinity, one only true and immortal God in unity be all power, praise, majesty and mercy acknowledged forever, Amen.

ENGLAND'S SICKNESS. THE Second Lecture.

IEREM. CHAP. 8. VER. 22.

Why is not the health of the daughter of my people recovered?

WE have described the *Person,* the Church of *Israel,* as she is her own, as she is her owners: what in regard of her self, what in respect of her God. It remains now only to enquire, how she is affected. She is *Sick*; which is necessarily implied from God's complaint. *Why is not the health of my daughter recovered?* She was *sick,* and so sick, that the *Prophet* complains, *Her wound is incurable, for it is come* (even to the heart) *unto Judah. Incurable,* in regard of her own misery, not of her Saviors mercy. She was low brought in the *Babylonish Captivity.Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and like unto Gomorrah? It is of the Lord's mercies, that we are not consumed, because his compassions* (though our obedience) *fail not.* But her *honor lay in the dust,* when her Apostasy had forfeited her happiness: *Superstition* taking the upper hand of *Devotion,* and the *traditions* of man getting the start and ascendency of God's *precepts*; When her disease grew too frenzy, and her *sickness* so excluding from it self all recoverable hope, that she had slain her Physician, and killed him that should have carried her.

Whence it appears, that a particular visible *Church* might and may fall away from grace, and have the *Candlestick removed.* The *Papists* brag of their numerous multitude, and promontorious celsitude. *Rome* boasts that their *Church* stands upon an *hill.* So it doth on *six hills* too many. She is mounted high enough, if this could iustif•e her. She had better bate of her height, and •ise in her goodness. There may be a local succession, but if not in faith and doctrine, *mole ruit sua,* her top-heavy weight overthrows her. May it not be said of her, as *Jeremiah* of *Egypt?Go up into Gilead and take balms, Oh virgin the daughter of Egypt: in vain shalt thou use many medicines, for thou shalt not be cured.* It is no wonder then, no wrong, if we depart from her, that hath departed from the truth of the *Gospel,* and faith of *Christ.*

I will not descend into the view of her apostasy, though just occasion may seem here offered; but turn myself and speech to our selves, who are *sound* in doctrine, *sick* in conversation; but (I trust) not without good hope of recovery.

But so soon as the *Romish* malignancy hears me say, *we are sick*; they instantly insult, reproaching our doctrine. But do *men try the faith by the persons, or the persons by the faith?* It is a silly argument *(à moribus ad doctrinam)* from the life to the doctrine. Yet (though we desire and strive to have our own lives better) we fear not to match them with theirs. Our *sickness* would be esteemed less, if we would go to *Rome* for a medicine. (For the Papist may better steal the horse, than the Protestant look on.) But so long as we have approved Physicians at home, what need we walk so far to a Mountebank? It is a false rumour, there is

no sound air but the Romish. Is it not rather true, that thence comes all infection? And that they who have forsaken us to seek health there, have gone out of God's blessing into the warm Sun?

Our lives trouble them: this they object, this they exprobrate *ad nauseam vsque.* But do they not stumble at our staws, and leap over their own blocks? cavil at our motes, and forget (or justify) their own beams? The swelling on the Foxes head shall be a horn, if the Pope will so judge it: a *Catiline, Lopus, Garnet, Faulx,* an honest man, a Catholic, a Saint, if he will so interpret, so canonize him. If I should but prick this rank vein, how would *Rome* bleed? Would not (*haec prodidisse, be vicisse,* as *Erasmus* said of *Augustine's* dealing against the *Manichees*) the very demonstration of these things, be a sufficient conviction? Unnatural and hideous treasons, conspiracies against whole kingdoms, deposing, dethroning, touching with a murderous hand (*Christos Dei*) the *Anointed* of God; oaths, uncleannesses, perjuries from whom are they produced, by whom practiced, if not mostly, if not only by Papists? They pry, search, deride, censure the forepart of their Wallet, wherein they put our iniquities: whiles their own sins are ready to break their necks behind them. The greatest evils we have are theirs; fathered by those that will not be mothered of our Church: *Haec non ad frument a Christi, sed ad eorum paleam pertinent:* These belong not to Christ's *wheat,* but to the *ch•ffe* of Antichrist. These are •onsters bred of that viperous dam, that have shook hands with huma•ity, with civility, though they reserve the form of Religion.

Si quid in his possem, facerem sterilescere matrem; as one of their own said. It were well, if either the children would forsake their kind or the mother become barren: Yet must these men be *Saints,* and stand named with red letters, in the Popes Calendar; red indeed, so died with the Martyred blood of God's servants.

But I am not delighted to stand upon comparisons, if their exclamations had not put me to them, that like blown Pharisees, they cry out with ostentation of sanctity, *God, I thank thee, that I am not as other men are, or as this Publican,* What age, people, Church were ever yet so holy, that the *Preachers* found no cause of reproof, of complaint against it? *Chrysostom* speaketh of his times: *Christians now are become like Pagans or worse*: Yet who will say that the Religion of Pagans was better then the Christians. The *Priest* and *Levite* had no mercy, the *Samaritan* had: yet their Religion was the true, and not the *Samaritans.* If some Papists amongst us (and those very few) live in more formal and moral honesty; et this commendeth not their whole Church. They are now in the time of their persecution as they take it, (though their prosperity and numbers evince the contrary) we are in our peace, and who knows not that, an easy occasion of wantonness.

I deny not, that we have grievous offenders: we mourn and pray for them. Do the Papists rejoice at this? Woe to him that is glad of God's dishonor. Let them brag their perversion of some which were ours, but such and so affected to viciousness. If we had lost more of Atheists, sacrileg•ous Adulterers, l•centious hypocrites we had as little reason to complain, as they to be proud. We are the fewer, they not the better. We desire, endeavor reprove, exhort, instruct all, with purpose of heart to save them in the day of the *Lord Ie•u•*; if they wish not the same. We are content to differ as far from them in our desires, as we do in our

doctrines. If there were none sick, we might lay aside our Physic, but there are many, too many, all in some measure, some in all measure, beyond measure, therefore we must proceed.

Sickness is the Subject, and the observations that shall limite my short ensuing speech, are quadruple. 1. The precious benefit of *spiritual health,* which we shall the better discern, if we compare it with corporal, 2. What *sickness* is incident to man, 3. That the *Sickness* of the *Soul* is most dangerous, 4. Lastly, who are the *sick*?

1 *Health* is precious,*Cara est cui{que} salus,* Every man's *health* is dear to him. Exclude from this comparison the gifts of the mind, which are truly of a more pure and changeless condition, and then what earthly benefit will not give place to health? It is one of the positive virtues, grafted in man's nature with the creation. Weigh it in the balance with some rivals.

1 *Riches* are the desire of many hearts, the special fruit which their hands reach to gather (passing by all the better trees in God's orchard) the object of most endeavours: How vain, how tedious, how odious are they without health? Let them bind gold to their a king head, drink *Cleopatra's* draught, (precious stones dissolved) to ease their rasping stomach, involve and wrap their conu•lsed joints in furs and silks, empty their coffers in the Physicians study; if (nature and her Ordinator) God deny *health,* how invaluable are their riches, how unavailable their projects! How complain they (after all experimented succors) their unabated anguish! Therefore the son of *Sirach* truly saith;*Better is the poor being sound and strong of constitution, then a rich man that is afflicted in his body. Health and good state of body are above all gold, a strong body above infinite wealth. There is no riches above a sound body, and no joy above the joy of the heart.*

The poor man well, only admireth wealth,

The rich man sick, only commendeth health.

Health gives means to be rich, riches give no means to be healthful. Nay, they are rather traitors and adversaries to it: Not scaffols whereby *health* is built up, but stairs to descend by to the grave. The *Rich man's* quotidian delicacies rotted him for death. Where there is a full purse, and an esurient ambitious appetite, there is a close and unsuspected conspiracy against the *health.* Thus we do not more eagerly pursue opulency in our soundness then in our sickness we contemptibly despise, loathingly dislike it.

2 Is there any ascendency in *Pleasure* above *health*? will not that carry up a brave forehead without being beholding to it? Alas! cold is the entertainment of delight to a warish and sickly carcase. *Misera est voluptas, vbi periculi memoria adest*: Pleasure is unpleasant to the memory guilty of instant danger. It is Epicurean, profane, and idle physic to sorrow.

The l•ying wine on ears to make them sink,

Who fears the threats of fortune, let him drink.

Why doth not, then that *Chaldean* Monarch continue his carousings, and wash away the Characters of that fatal hand from his heart, with floods of wine? alas! sorrow will keep a man sober, and restrain him from any drunkenness but it own. To omit, that *mortem dabit ipsa voluptas,* and *the end of mirth is heaviness,* what pleasure can fasten her slippery hold on the afflicted heart It is *loathed while it objects and prostitutes it self to our sight,* courting and wooing our affections: *the more greedily we draw on Pleasure, the sooner it looseth the nature, and is turned into the contrary.* Miserable Comforter; as *Job's* friend were justly called) whose requested mitigation turns to aggravation of our misery. When *Pleasure* opens the shoppe of all her delectable wares, and prays the *sick* hand to choose what best affects it, shows perfumes, colors, wine,junkets, sports, company, music, she is answered with nothing, but *Away with them, away with them*; they are no medicines for the headache, one dram of health is worth a talent of pleasure.

How dotingly do men (in their wanton days) take it up? nay how doth it take up them? as the Philosopher truly. *Non nos voluptaetem, sed voluptas nos habet; cuius aut inopia torquemur, aut copia strangulamur: miseri, side serimur ab illa, miseriores, si obruimur*: We possess not pleasure, but pleasure us; whereof we are either perplexed with the want; or strangled with the abundance, we are wretched if it leave us, more wretched if it overwhelm us. But *sickness* when it comes, mars the relish of it to the mind, as of meats to the palate, and sends it away without a welcome, not without a check and defiance. *Sickness* a stronger power (if weakness may be called strength) then *pleasure* hath gotten possession of a man and laughs at the vain endeavor of vanity to remove it. This is the time to say to *Laughter, thou art mad,* and to esteem mirth a tedious, odious, irksome guest. They that (*non voluptates sibi emunt, sedse voluptatibus vendunt*) buy not pleasure to themselves, but sell themselves to pleasure, as *Esau* did his birthright for it, find in sickness the memory of what they do love and must leave, an addition to their present malady. So (*foelicitas* hath no more left but the first syllable, *fell* gall, and) pleasure hath no pleasure but this, that it is short during the sweetness, long in the bitterness necessarily following it.*Health* then is beyond *pleasure* also, without which, it is either not delightful, or is not at all.

3 Both these have lost the prize, let us see if *Honor* can win it, Alassed what is it to sit groaning in a Chair of State? or to lie panting on a bed of down? It is little content to have many knees bow to thee, whiles thine bow to sickness, to have many uncovered heads attend thee, and thine own (though covered) find no ease. How wouldest thou be glad to change places with thy meanest servant, on condition thou mightest change bodies with him. How much of thine *honor* wouldest thou lay out, for a little of his *health*? He that lives in the height of *honor* and wealth, repines at nothing more, then to see the hungry laborer feed on a crust, whiles his own nice and queasy stomach (still weary of his last meal) puts him into a study, whether he should eat of his best dish or nothing.

How poor, how weak, how nothing besides, a name is *honor,* when *sickness* hath dismounted it? when the Coach is turned to a littour, the feather to a kerchief, public and popular magnificence, to the close limits of a Chamber, whether *sickness* (like a great commander) hath confined him, the imperious tongue fainting and failing in the wonted tunes, of *go,*

come, do, &c. as the *Centurion* spake: the curious attire thrown by with neglect: alas, now what is *honor*? but a mere property, a Pageant, which health like the day sets out, and the night of sickness takes in again? *Sickness hides pride from a man,* saith *Elihu,*

What inferior benefit shall we then match with health that it may glory of the priority or equality, in comparison This is precious and desirable, whether to *body* or *soul.* To the *S•ule* simply, to the *body* (but *secundum quid* in respect) if it may not prejudice the *health* of the *soul.* For though corporal health be so good, that all other worldly good things are but troublesome without it; yet it is often seen, that the worse part draws away the better, and a vigorous strong able body, without any difficulty makes a wanton and diseased soul.

1 *Bodily health* is generally desired; (far more then endeavored) it being an action of that natural propenseness, engraffed in all men, to their own good. Parents are provident to the bodies of their children, even those who set to slight a thought on their souls (showing herein plainly that they brought forth their bodies, not their souls). Large and lavish is our indulgence, at all partes to this frail Tabernacle; yea so profuse, and not withholding, that whiles we seek more health, we loose that we had. *Quaerendo perdimus,* we seek it in full dishes, and behold there we lose it. For *prohibent grandes patinae.* Would we know how to preserve *health*? I am no Physician, nor will I wade further in this argument, then divinity & reason leads me Let us observe moderation, labor in our calling, abstinence.

1 *Moderation,* as the Philosopher said, that he never corrected himself with repentance for his silence, but often for his speech: so our forbearing of junkets should not grieve us, but our immoderate devouring them, *Haec est sana & salubris forma vitae, vt corpori tantum indulgeas, quantum bonae valetudini satis est.* This is a wholesome form of living that the body be so far pleased, as the *health* be not displeased. It is certain, that surfeit kills more then famine. It was one of *Hippocrates* Aphorisines; *Allimmoderations are enemies to health.* It was one of *Plato's* monsters of nature that he found in *Sicilia*; a man eating twice a day. A thing of so little admiration with us, that it is wonderful in him that doth not. Perhaps a breakfast goes before, and a banket follows after both these. Neither is the variety less then the quantity. We plead; Nature bids us eat and drink. It is granted, Yea, a solemn Festival invites us to more liberal feeding. It is not much denied, if rare, if seasonable for thy appetite if reasonable for the measure. But many content not themselves (only to steal the halter, except there be a horse at end of it, as the shriven thief said in his confession to the Priest) only to feed and drink, to pleasure, but to sle•pe •o surfeit, to ebriety, disabling themselves to any sober exercise. *Turpe est stomachum non nosse modum•*: It is vile, (and worse then bestial) when the stomach 〈...〉 measure.

Seneca's rule is good, *Dandum ventri quod debes non quod potes*: Allow thy belly what thou shouldst, not what thou mayest. I shame not to convince this error, even from the example of Heathens; that if *Religion* cannot rule us as Christians, yet nature may correct us as men. Whiles others (saith *Socrates, viuunt vt edant, ego edam vt viuam*) Live to eat, I will eat to live. It is perhaps easy to find some that abstain, but how few for conscience of God's precept? The sick, the poor, the covetous, the full, all moderate, but to what purpose? The *sick man* for his healths sake, the *poor man* for his purse sake: the *covetous* for miserableness, the *full* for the

loathing of his stomach. But let us that are *Christians* moderate our selves in conscience of God's commandment; because *Gluttony* is a *Work of darkness*; and the *night* is now past. So shall we at once, provide well for our bodies, and better for our souls.

2 *Labor* in our callings is no small furtherance of our *healths.* The bread *of him that laboreth* (as *Solomon* says of his *sleep*) is sweet and relishable, *whether he eat little or much.* Therefore *drink waters out of thine own cistern:* live of thine own labors: the *bread* thou hast earned shall never be gravel in thy throat. *He that tilleth his land shall be satisfied with bread,* whereas others shall either *eat, and not have enough*; or have enough and not eat: Hence surfeits light so frequently on the rich, and the gentle blood grows so quickly fowl: because they think themselves bound to no labors, so long as they may live on their lands. It was the *Fathers* charge to his *eldest son, Son go and work today in my Vineyard.* The privilege of primogeniture must not exempt him from labor. He sends him to the Vineyard, to dress it before he hath it, he will keep it the better when he hath it: Industry in our vocation is not only a means in nature, but even by the ordinance and blessing of God, to the conservation of *health.*

3 *Abstinence.* I mean more than moderation, that which we call *Fasting. Ie•unium ieiunantis,* a free and voluntary fast, when the body refraineth such refections as nature taketh pleasure in, and that only for healths sake. As the tree by a gentle shaking knits faster at the root: this moderate weakening begets strength. So that at once, it may be a help to devotion, (for repentance comes not before God with a full belly, and meat between the teeth) and a preservative to *health,* physic to defend from the need of physic, a voluntary medicine to prevent a necessary trouble. Thus of the *Body.*

2. The *Souls* sanity is not less precious, though more neglected. It was made in the image of the most high God. which *Image* consisted (*in lumine mentis, reclitudine cordis, affectuum moderation,* as some.) in the brightness of the *mind,* rightness of the *heart,* and just governance of the *affections.* Or as others: It was (*libertas arbitrij, intellectus sapientiae, & potentia obedientiae.*) freedom of will, wisdom of understanding, (kingdom or) power of obedience: for here to serve was to reign. Herein consisted the *health.* The privation of these perfect habits, is not less than the *sickness* of it. This *health* thus lost, cannot be recovered, but by him that was *sick to the death* for us: neither is it hindered!, when he will bestow it. For *grace is not refused of the hard heart, because it takes away the hardness* of that heart it lights on. *Christ* modifies it with his *water,* and mollifies it with his *blood,* both which issued out of his side at one wound, and followed the murdering spear of a Soldier, to save them which fight under his Standard.

Thus from man's *sickness* ariseth his better *health,* and he now stands surer by his first fall. Such is the greatness and goodness of God, such his power and mercy concurring, that it works *health* out of *sickness,* good out of evil. There is an *infinite Good,* but not an infinite *evil.* For the *Good* cannot by any means be diverted into evil. but the evil may be converted to *good.* By the conspiracy of *Jews, Gentiles, Judas, Devils,* against *Christ,* is our *salvation* wrought. From the horridest and most unnatural treasons, God hath advanced his own glory, advantaged his children's security. We labor of three diseases, birth, life, death: all these are cured by those three answerable in *Christ.* Our unclean birth is sanctified by His so pure from

the least spot of sin. Our transgressing life is reformed by the virtue, informed by the example of His. That tyrannizing, wounding*Serpent, Death* hath the *sting* pulled out by *His death,* that we may embrace him in our secured arms. The *Conqueror* of us all is *conquered* for us all, by *Him* that foiled the Giant in his own den, the Grave. *Thanks be to God which giveth us the victory through our Lord Jesus Christ. Oh death where is thy sting. Oh grave where is thy victory?* This is our insultation and holy triumph. Provided ever, that *He be* believed of us, that hath thus relieved us. Believe and fear not. A good conscience is never faild of a good confidence, of a good consequence. Hence ariseth the *souls* sanity.

What can endanger, in damage this *health*? no losses to the estate, no crosses to the flesh. The spiritually-sound man, values all the fortunes of the world, less then the freedom and health of the mind. He that wants this armor is wounded by every blow of affliction. Other security is but a shield of wax against a sword of power. They cannot choose but fear, even *where no fear is,* and testify their inward guilt and *sickness,* by their pale and trembling looks. *Timida nequitia dat testimonium condemnations, & semper praesumit saeua, perturbata conscientia.* Fearefull wickedness gives testimony of it own damnation; and the troubled conscience imposeth and presumes to itself terrible things, but the *health* of *faith* is *health* indeed; yea this health is life, a life Angelical, a life Euangelical, whether for obedience or peace: inspired, spirited, sealed, assured by the *word* of *Truth: Which is life to all that find it, and health to all their flesh,* No fear shall invade him, no troubles involve him, so that he cannot be extricated. For *the fear of the Lord tendeth to life, and he that hath it, shall not be visited with evil,* His innocence may speed in the world, as deserts in a lottery, be rewarded with a blank. But he in whom he affies, shall put the marrow of health into his bones, distill the sap of grace inio his spirit.

Low in the world; lowly in himself, in his estimation, who sees not that the clambering goats get upon rocks and promontory places, whiles the humble sheep feed in the bottoms and dejected valleys. Only one day, the *Sheep* shall be advanced above the Sun and stars, and set in heaven with *Christ*; when the *goats* shall be cast down to the depth of depths. Rich *Dives* was well enough known to the world, yet nameless in the sacred Records. So we brand our sheep, let the Goats go unmarked.) God sets his *seal* on his chosen: *Nouit qu• sui sunt,* lets the wicked run without his cognizance.

Thus different is the state of God's servants, and the worlds slaves. They think none sick but we: we know none sick but they. If equal crosses befall us both, our estate is soon descried. We differ as the Camel and the Camomell: the one is stunted, the other thrives by his burden. Afflictions that so scatter them, and loosen the joints of their vain hopes, do more knit and consolidate our healths. As soon as they take themselves it is as easy to prove, as to reprove their diseases. Though I confess in the days of their Joviality; he hath great wisdom, that can make them sensible of their *sickness.* Were *Solon,* nay *Solomon* alive to declare it, they see t not, 'they will not feel it. If the want of health were perceived, how amiable, admirable would the benefit appear? *Gratior est saint as redita, quā retenta, vix aliter quā perdendocognoscimus.* Returning *health* is more welcome, then if it had not been lost. We scarce know what *health* is, but by the want. Let others spend their times, wits treasures, to

procure health to their bodies, which I embrace when it is offered, and would not loose by my own errors) give me a sound and clear conscience, and let me not want this *health,* till I envy theirs.

2. Thus having inquired what *health* is, leaving a while the consideration thereof as it is in it self; let us descend into it as respectively; casting an oblique eye unto that which is diverse from it, or adverse to it. There is a significant and lightful demonstration or commentary, which one contrary nature gives to another, when they are diametrally opposed. The day would not seem so clear, if the departing Sun should not leave night to follow it. The foil adds grace to the Jewel. It (no less then) glorifies learning, that the malicious tongue of ignorance barks at it. He knows the benefit of heat, that hath felt the sharpness of a freezing cold. If there were no *sickness* to trouble us, *health* it self would be thought sickness. The very enmity of these repugnances help the beholders judgment, either to embrace or reject them. Even their opposition is an exposition of their natures, deformity, darkness, sickness, sin, all those privative, corruptive. destructive things, which as they had no creation from God so give no direction to the good; yield (by a sober meditation) an unwilling luster to those virtues, graces, and happy habits; against which they vaunt their contrariety. That if any lewd, vain, ill judging, worse affecting mind, shall still love the desolation of sin, rather then the consolation of spiritual *health:* it may appear to be, not because this object is not wretched, but because he is blind and bewitched.

There is a twofold *Sickness* incident to man, 1. in *sin,* 2. for *sin.* The former of these is only spiritual: the latter is not only corporal, but sometimes spiritual also: and of all the Vials of God's wrath, holden to the mouth of miserable men by the hand of justice, it is the forest, when sin shall be punished with sin, and the destitution of grace, shall permitte a lapse to impenitency.

1 The *Sickness* in sin is double, according to the cause, which is a defect either of right believing, or straight living, a debility of confidence, a sterility of good works: lack of faith, wrack of charity. These effects (or rather defects) are produced by two errors in our *Souls* diet: the one excessive, the other deficient, 1. By *Fasting* too much from *Christ,* 2. By *feeding* too much on the world. In what we should affect, we are abstinent, in what avoid, very indulgent.

1 The first cause is, by forbearing that sacred meat, living and life giving *bread,* which *came down from heaven,* to translate thither those that eat it. This is the *Son* of the most high God, not disdaining to become the food of the affamished sons of men. *Out of the strong came sweetness*: the mighty is become meat: the *Lyon of Judah* yields honey, such as never came out of any earthly Hive, *He* is our invincible Captain, to him we supplicate (as distressed *Nerua* to *Traian.*)

Telis Phoebe tuis lachrimas vlciscere nostras.

Oh Savior defend and keep us, yet he that is (*Victor*) a conqueror for us, is also (*victus*) food to us. But this is (*Cibus non dentis sedmentis*) meat for our faith, not for our teeth, *manducaemus intus non foris,* We eat it inwardly, not outwardly. *Christ* is verily (*panis verus, non panismerus*)

true, not mere natural bread. Thus our *Feeder* is become
our *Food,* our *Physician,* our *Medicine.* He doth all things for us, guide, feed, mediate, medieate: let us meditate on him, and noi disappoint the intention of his mercies by our averseness. No hope but in him, no help but by him. The *Law* could not satisfy our hunger (not through it own, but our insufficiency) the *Gospel* gives not only present satisfaction; but even impossibility of future famine. There is no abiding the law, except the *Gospel* be by: not of that thunder, without his rain of mercy to quench it.

Who gives this *food* to us, but *He* that gave himself for us? that *shepherd* that feeds his *Lambes* (not on his grounds, but) with his wounds▪ his broken *flesh,* and sluiced *blood,* Hence from this great Parliament of *Peace,* made in that once acted, and forever-virtual *sacrifice*) derive we pardon for our sins, without impeachment to the justice of so high a Judge, as we had offended. Thus the King of eternal glory, to the worlds eye, destating himself (though indeed not by putting off what he had, but by putting on what he had not) was cast down for us, that we might rise up by him. *Learn of me to be humble,* wherein he gives us a precept and a pattern: the one requiring our obedience, the other our conformity. The *Pelican* rather then her young ones shall famish, feeds them with her own blood. *Christ* for the better incorporating of his to himself, feeds them with his own *flesh,* but spiritually. So that we eat (not only *panem Domini,* as the wicked, but *panem Dominum*) not only the bread of the Lord, but the bread the Lord, in a Sacramental truth.

They that have ransacked the riches of nature, searched earth, sea, air for beasts, fishes, birds, and bought the rarest at an inestimable price, never tasted such a iunket. The fluid transient, passing, perishing, meats of earth, neither preserve us, nor we them from corruption. This banket of *His* flesh, richer then that *Belshazzar* made to his thousand Princes, this cup of his blood more precious then *Cleopatra's* draught, shall give (*vitam sine morte*) life without death to them that are received, to receive it. We perceive a little the virtue of this meat.

Now then, as the withdrawing of competent meat and drink from the body, lesseneth that radical moisture (which is the oil whereon the Lamp of life feeds) and makes way for drines: whence the kindly heat (which like other fire might be a good servant, must needs be an ill master) getting more then due and wonted strength▪ for want of resistance, tyrannizeth, and not finding whereupon to work, turns upon that substantial vividity, exciccating & consuming it This oversparing abstinence wastes, weakness, sickens the body, dangers it to an Ecticke or some worse disease, of no less hurt, then too great repletion, So when the *Soul* (either through a mad frenzy of wickedness, or dull melancholy darkness of ignorance or sensual perverseness of affections) forbears, forbids herself to feed on that sacred and vital substance, *Jesus Christ* the vivid sap of grace and virtue, (which keeps true life and soul together; stilled into the heart by the holy Ghost) begins to dry up, as a morning dew: shrinking at the thirsty beams of the rising Sun, and the fire of *sin*; gets the predominance. Now where that unruly Element *reigns in a mortal body,* it hazards the immortal soul to death. There is then no marvel, if the soul descends into the fall of sickness, into the valley of death, when she shall refuse the sustentation, health and very life thereof, her Savior: who is

not only (*cibus,* but *ipsa salus*) meat, but health it self, as *Paul* calls him *ipsam vitam, qua viuimus, quam viuimus,* the very *life* whereby we live, which we live, We live in *Christ,* we live by *Christ,* nay, we live *Christ,* for our very life is *Christ.Now live not I, but Christ liveth in me.*

This is *He,* that once *suffered for our sins, the just for the unjust, that he might bring us to God.* He suffered *our sins,* the cause most odious: *the just for the unjust,* the persons most unequal, *that he might bring us to God,* the end most absolute How well then may we yield (and if there might b• any pride or glory in us, it should be in our sufferings) *to suffer for him. TheApostles did so rejoicing, O Jesus, S• adeo dulce est st•re pro•e, quam dulce erit gaudere de te*? Oh Christ, if it be so happy to suffer for thee, what will it be to rejoice in thee? It cost him much, (oh how much!) trouble, sorrow, beating, grinding, before he became *bread* for us. There may be a scarcity of other bread, there is none of this, to those that rightly seek it. It is dear in regard of the preciousness (they that have it will not part with it) not dear in regard of the price we pay nothing for it, but faith and love. Though thousands pray at once with the *Disciples.Lord evermore give us this bread* (*Joseph's* may) *Jesus* his storehouse can never be emptied, *Least the world perish through famine.* He only (*nec accipiendo proficit; nec dando deficit*) grows not r•ch with receiving, neither grows poor with giving. Rejoice then, *Beloved, in done, in Domino.* The Lord is the giver, the Lord is the gift. Let not your souls be starved w•th those inferior things, which are (*pauca, parua praua*) few in number, small in measure, bad in nature, *Whiles there is bread enough in your Fathers house.* Why should we sicken •ur spirits in a voluntary want; and fast from that which is able to feast a world of faithful guests. This is the first degree of our spiritual *sickness.*

2 The *excessive* occasion to procure ill *health* to our souls, is by feeding too heartily too hastily on the world. This is that too much oil, which quencheth our Lamp. For as in a body overcharged with immoderate quantity of meats or drinks, when the moisture swells (like a tide above the verges) and extinguisheth the digestive heat: that their kindly embraces are turned to conflictes, and the superfluities want their former dissolution, and egestion, the necessary event is distemperature and sickness. So the aff•ctions of the soul ouerloaden with the devoured burden of worldly things, suffer the benign and living fire of grace to be quenched. Hence the fainting spirits of virtue swoon and fall sick, and after some weak resistance (as a cole of fire in a great shower,) yield the victory to the floods of sin, and are drowned. Neither are the affections only (which they call the *neither part* of the *soul,* as if this dropsy were only in the *feet*) thus diseased; but the *sickness•* taketh the *head* of the *soul,* the understanding and the heart of it, the conscience: that faith (which is religious reason) is impaired, and the instrument, the tongue, the Organ of God's praise is hindered. As we see it in these corporal effects by drunken men, the feet are too light, and the head too heavy: the legs cannot stand, the tongue cannot speak: so both understanding and affections are stifled in this deluge, inward faith, and outward profession falling sick to the death.

For how can it be otherwise, that the soul (of so high and celestial a creation) should thrive with the gross and homely diet of vanity? *Man* is, saith the Philosopher, 〈in non-Latin alphabet〉, God's kinsman. And *Paul* taking such a sense from the*Poet,* makes of a conceit of nature a sanctified truth, 〈in non-Latin alphabet〉, *For we are also his offspring.* And *Peter*

saith, that (though not really, but in regard of renovation) *We are partakers of the divine nature.* Why then contemn we not with a holy disdain, the rude, crude and unwholesome morsels of the world; sensual pleasures? I• we considered aright the natures; either 〈 in non-Latin alphabet 〉 , or 〈 in non-Latin alphabet 〉 , of the things nourishing, or things nourished, we would strive (*aut non admittere, aut cito emittere*) either not to let in, or soon to throw out such unsavory repast. For the nourishment of the body, if it be *alienum,* it is *vene•um,* if strange and contrary to nature, it is as poison to him that eats it, *Quae nutriuntur, familiaribus & naturalibus rebus nutriuntur, contrarijs corrumpuntur*: for creatures that live by nourishment, with natural and familiar things are nourished, corrupted with their contraries. Otherwise the food makes work for the Physician and his elder brother death.

Spiritual and celestial delicates, the diet of grace, and sanctification, nourish and cherish the souls health, and put the good blood of holin•sse into her veins, give her a fresh and cheerful look, roses and lilies, (the pride of nature in their colors) make not so beautiful a mixtur. But the world-affected, and sin infected delights pale her cheeks, drink up her blood, and sap of virtue, dim her intellectual eyes, lame her feet the affections, crase her health, crush her strength, and which is most wonderfu•l, for *morte carent animae,* even kill her immortality.

Now they are not simply the things of this world, that thus sicken the Soul, but our extravagant desires and corrupt usage. For all these were made for man's delight and comfort in the second place, yield them immediately for the makers glory, and we offend not to serve our necessities in them it is their abuse which brings this sickness. It is with nutritive things to the soul, (in some sort) as with all meats to the body. They are of three kinds,*Contraria, naturalia, neutralia,* contrary, natural, indifferent. Contraires hurt, natural and kindly help, neutral or indifferent, either hurt or help as they are received, 1. *Food* merely contrary to the soul is, *Sin,* this kills, 2. natural and proper to it is *grace,* this saves, 3. indifferent, or of a middle nature, are the inferior things of this world, house, lands, riches, &c. these either hinder or further our souls *health,* as they are used or abused. They may be consolations, they may be desolations, ladders of ascent, or stairs of descent, as our regenerate or degenerate minds shall embrace them. Now the reason why earthly things do neither strengthen our spirits, nor lengthen our joys is doub•, 1. They be transitory, 2. They be not satisfactory.

1 They be transient. Meats of a washy and fluid nature, that slip through the stomach, and tarry not for concoction, do no more feed a man's health, then almost if he lived on air. They that have no other sustentation to their *souls,* but such light, sleight, and empty food, (except they live by miracle) cannot be like *David, ore rubicundo,* nor like *Daniel* of a fresh hew, and cheerful complexion, I mean the constitution of their *soul,* cannot thrive. The *Soul* fed only with the frail circumstuous, humid, cloudy vanities of this world, is so far from remaining sound, and retaining *health,* that she pines, languisheth, dwindleth away, as a tree, whose life-feeding sap is dried up: So perishable are all the things of this world. *Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings, they fly away like an Eagle toward heaven.* Not like a tame birde that returns, nor like a Hawk, that will show

where she is by her bells, but like an Eagle, whose wings thou canst neither clip nor pinion. *Aut deserunt, aut deseruntur*: either they forsake, or are forsaken. All their certainty is their uncertainty; and they are only stable in this, that they cannot be stable.

Riches are not forever, and doth the Crown endure to every generation? Hence they are called *Riches of the world*; which is a bar in the Arms of *Riches,* to demonstrate their slippery hold: for the *world* it self being transitory, they must needs savor of the soil. Our judgments must of necessity be convinced to confess this, though our affections will not yield it: wherefore tend all those Writings for covenants, if these earthly things were not uncertain? What are those labors and appendances, but bands and ties, to keep close to us mad and starting *Riches*? We plead, it is for the mortality of men, but we mean the mortality of *riches.* If then these earthly things will boast of anything, let them *boast* (as *Paul* did) their *frailties.* They are either i•*Journeying,* not got without labor, or ventured on the *Sea,* (yea, together with goods) bodies and souls too, to make such ill Merchants full adventurers. *In peril of robbers,* public and notorious thieves: *In peril of false brethren,* secret & tame thieves, Lawyers, Usurers, flatterers. *Fire* in the *City* Free-booters in the *Wilderness,* Pirates on the S••; for *weariness,painfulness, watchings, &c.* who doubts the miserable partnership twixt them and *riches.*

Could the world be thought thy *Servant,* (which is indeed thy *Master.* Oh Worldlings, as *Christ's* Maxim inferreth. *No man can serve two masters*: none indeed; for he that hath God for his obeyed *Master,* hath for his obeying *Servant* the world;) yet is it but a vagrant and runagate servant. It hath a madding mind, and a gadding foot. And though by the greatness of the stature and proportion, it may promise able service, yet it will be gone when thou hast most need of it. Neither will it slip away empty, but rob thee of thy best Jewels, carry away thy peace, content, joy, happiness, soul with it. Behold the Cosmopolite; Luke 12. planting, transplanting, rebuilding, s•udying for room to lay up his fruits; *Non in visceribus pauperum,* not in the bowels of the poor, but in his enlarged *Barns,* if ever their capacity could answer his enlarged heart. He builds neither Church nor Hospital (either *in cultum Christi,* or *culturam Christiani,* to the service of *Christ,* or comfort of any Christian) but *Barns.* He minds only *Horreum suum, & Hordeum suum,* His barn and his Barley. Behold at last he promiseth his *Soul* peace, ease, mirth, security: but when his Chickens were scarce hatched, whereon he long •ate & thought to sit long brooding, he hears a fatal voice confiscating his goods, and himself too. *Thou fool, this night shall thy soul be required of thee:then whose shall those things be which thou hast provided*? No marvel then if the Soul be famished, when she is only fed with such fugitive meat which vanisheth like *Tantalus* Apples, or *Ixions* cloud in the Poet: and like Medicines rather then food, or like poisons rather then medicines, wash away the good they find, and leave the bad (made yet worse by their accession) behind them.

2 They be not *satisfactory,* and therefore confer no true content to the mind: no more then the *dreamed bread* of the *Sluggard,* who *walks with an empty stomach.Thou shalt eat, but not be satisfied.All things are full of labor, man cannot utter it, the eye is not satisfied with seeing, nor the ear filled with hearing.* There is nothing but emptiness, vanity, vacuity in them: *Simuloriuntur &*

moriuntur, they at once are borne, and die, as *Plutarch* said of the Lightning, as *Jonah* found in his gourd. Like the Mermaid,

Virgo formosa superne,

Desinit in turpem piscem malesuada voluptas.

Face flattering Pleasure, that so much deludes,

Like that Sea-monster with sad ruth concludes.

The motion of the mind following these wandering Planets of earthly delights, is ever errant, ever vncessant, *Ahab* is sick of his neighbors field, though he have a whole Kingdom to walk in. And *Alexander* finding himself Lord of the whole world, is discontent, as if he wanted elbow room. The poor man is not more perplexed because he hath neither barn nor grain, then the covetous wretch, because he hath not barn enough for his grain. What Cosmopolite ever grasped so much wealth in his gripulous fist, as to sing to himself a *Sufficit.He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase.* His cares fill up as fast as his coffers. He hath much in his keeping, yet doth neither enjoy it, nor joy in it.

It breeds a disease in the soul, like that in the body, which they call *Caninum appetitum,* an immoderate desire of meat; whereafter the body looks thin, wan, sickly, as if it were starved. The cold, feculent, viscous, vicious humors of covetousness, desire an unreasonable quantity of worldly goods; yet leave the soul more weak, warish, sickly, then if she neither had, nor had will to do anything. This is the infallible effect of these coveted vanities, *vel sequendo labimur, vel assequendo laedimur,* the soul either falls in the seeking, or fails in the finding. She is not the better, nay, she is the worse for her longing after them.

Luxuriant animi rebus plerunq, secundis.

The mind may riot and grow rank for a while with these puffings up, but how soon doth a tabe and consumption take it down, when the *joy answers not* to the expectation *of the heart?* The world may set such a man in high estimation, *The rich hath many friends, but the poor is separated from his neighbors.*

Aspicis vt veniant ad candidatecta Columbae,

Accipiet nullas sor dida turris aues.

But all this while others are more satisfied with the sight, then he with the possession of his own Still his soul is hungry, and he knows not how to appease it.

I persuade not all abjuration of the world, as if it could not be used. but it must be abused. As the Philosopher of old, that threw his money into the sea, purposing to drown that, least that should drown him. Or as the new found and fond Votaries, that profess a voluntary want, as if all coin were diseased, and had for the circumscription, *à noli me tangere.* So the Empiricke to cure the fever, destroys the patient: so the wise man to burn the mise, set on fire his barn. Is there no remedy, but a man must make his medicine his sickness? I speak of

things as they are, not as they should be. He that feeds too hungerly on the world, falls with much ease to neglect Christ. As he that was once following him, no sooner heard of his fathers death, but presently left him; thinking perhaps that he should get more by his fathers Executorship, then by his Saviors Discipleshippe, and therefore would leave to minister in *Christ's* service, that he might administer on his Fathers goods. Hence fall many souls into this spiritual sickness, when they forsake the solid and substantial nutriment of *Jesus Christ,* to gape for the fugitive and empty air of worldly riches: which if they do carry to their deaths, yet they must then leave all, *exuendo, expnendo, donec nihil vel intus vel foris manserit,* by putting off, by spuing up whatsoever their covetousness hath devoured. Nature shall turn thē out naked & empty. Thus *the righteous eateth, to the satisfying of his soul, but the belly of the wicked shall want.* They are not *satisfactory.*

In a word, that we may a little perpend the effects, as we have perceived the causes; all *spiritual sickness* is either in faith or conversation.

1. In *Faith.* This is a general & dangerous *sickness. General, AEgrotat sides iam proxima morti.* Faith is so sick, that it is ready to die. These are those last and Apostate times, wherein *faith* is become so little, that the *scarcity* gives expectation of the general doom. We swear away our *faith* at every trifle, and then no marvel (being so prodigal of such oaths,) if our stock of *faith* be sworn and worn out. *Dangerous,* we affie the world, which we have vowed to defy; and loosing that confidence we should live by, (for the*Just lives by faith*) How can it be, but the *Soul* must become *Sick*? Whiles the *shield of faith is lost,* we lie naked to the *fiery darts of Satan*: and many wounds will let out the life blood. The Sun in the heaven passeth through the 12. Signs of the Zodiac. Christ is our *Sun,* the 12. Articles of our *Creed,* the 12. Signs,*Faith* is our Zodiac; do you wonder why in this day of the Gospel, the Sun beams of grace lived in so few hearts? They have lost their Zodiac. Their *faith* is form, and the clouds of infidelity have eclipsed those Signs. They believe not beyond the extension of sense, they have a sensual, a senseless faith. It is the forest shipwreck, which the vast sea of this world and the Pirates of sin can put men to, the sinking of their *faith*; It was *Paul's* happy triumph that he had *kept the faith,* though *he bore about in his body the market of our Lord Jesus.* Needs must the soul be sick, whose faith is not sound.

2 The other degree of our *spiritual sickness* is, in *conversation,* Our lives are diseased? the ill beating of those pulses show we are not well *The fruits manifest the tree, Vbicaro est regnant, peccatum est praegnans*: Sins are rife, where the flesh reigns: plentiful effects will arise from such a working cause. In vain, (and not without the more hazard) do we plead our soundness, when the infallible symptoms of our disobedience evince the contrary. *Saul* stands upon his observation of God's charge: *What then* (saith *Samuel) meaneth the bleating of the sheep in mine ears, and the lowing of the oxen which I hear*? Whence flow those streams of impiety; merciless oppressions, Church-devouring sacrileges, bestial luxuries, cunning circumventions, detracting slanders, heaven-threatening blasphemies, malicious fires of rage & hatred, monstrous treacheries, behaviors compounded of scorn and pride, close Atheism, open profaneness, guilded hypocrisy. Whence if these vicious corruptions, if not from our ulcerous conversations? Shame we not to call *sickness health*; and to maintain that

Atheistical Paradox, Adoxe, Pseudodox,*which judgeth evil good, and darkness light*? If thy life be so unsound suspect thyself, thou art not well.

2 Now (not unfitly) after the *sickness in sin,* follows the *sickness for sin,* which distributes it self into a double passion, *corporal* and *spiritual.*

1 All *corporal sickness* is for *sin.* The *sick* man heard it from his heavenly *Physician, Go thy ways sin no more least a worse thing come unto thee.* So sung *David* in the *Psalm*; *Fools, because of their iniquities are afflicted, their soul abhorreth all manner of meat, and they draw near to the gates of death.* This *Elihu* grounds against *Job,* that sin causeth *sickness:So that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen, and his bones that were not seen, stick out.* Weakness proceedeth from wickedness: if the *Soul* had not sinned his body should not have smarted. Indeed this blow is easy, if we respect the cause that drew it on us. For if the *Wages of sin be death, Sickness* is a gentle payment, *Sickness* is the malady of the body, *Death* is the malady of *sickness.* But such is God's mercy, that he is content to punish sometimes *corporaliter, non mortaliter*; and to put into our hearts a sense of our sins, by casting us down, not by casting us out. But whether the affliction be *quoad introitum,* or *quoad interitum,* a more gentle entrance or more piercing to death, all is produced by our sin.

You will say, that many afflictions, wherewith God scourgeth his children, are the *Fatherly corrections of love*; yet they are corrections, and their intention is to better us. Now what need the bestowing such pains on us, to make us good, if sin had not made us evil. Still *Sin* is the cause, whether it be *sickness*: *therefore I will make thee sick in smiting thee, because of thy sins.* Or whether more despairful calamity, *I will wail and howl, I will make a wailing like the Dragons, mournings as the owls: for her wound is incurable.* Still the reason is, verse 5. *For the transgression of Jacob is all this, and for the sins of the house of Israel.* Oh that our sick bodies, when the hand of Visitation hath cast them down) would convey this lesson to our souls, All is for our wickedness. Our stomachs loath meat, because we have overburdened them with God's abused blessings. We have made the Creatures (ordained for our comforts) *an occasion of our falling.* And now, loe, we abhor to be cheered by those things, wherewith we have erst oppressed our selves. That *delicates poured upon a mouth shut up, are as messes of meat, set upon a grave.*

Our sins, that remain unpurged by repentance in our bosoms, are not only diseases themselves to our consciences; but vigorous and rigorous enough, to engender diseases in our carcases. We are framed and composed of four Elements, Fire, Air, Water, Earth; and have the kindly concurrence of those four original and principal qualities, heat and cold, moisture and dryness to our making up. Their harmony and peaceful content preserve our little world in health; but if those brethren of one house fall at variance with themselves, their strife will vndoev•. So easy is it for God to take rods from our own bodies, wherewith to whip us. Though those outward Elements fire, water, and the rest, forbear to lay on us the strokes of vengeance: yet we have those (primordial) humors within us, whose redundance, defect, or distemperature are means able enough to take our breath from us. How evident is this, when

Some have been burned in the pestilent flames of their hot diseases; the violence whereof hath set their blood on fire, wasted their bowels, scorched their veins, withered away their vital spirits, and left the whole body (*flagrantem rogum*) as it were a burning pyle.

Some have been choked up with the fumes and vapors ascending from their own crude and corrupted stomachs, and poisoned their spirits no less then with the contagion of infected airs. How many obstructed lungs suck in far better air then they breath out.

Others have been drowned with a deluge of waters in their own bodies, a ••oud running betwixt their skin and bowels, glutting and overcharging nature so violently, that the life hath not been able to hold up her head: and the *soul* (like *Noah's* Dove) returns unto God the *Ark of her strength,* as not able to set her foot dry in her former habitation.

And yet others have buried themselves alive in the grave of their own earthly melancholy; which casteth such a thick fog and dark obscurity over the brain, that it not only chokes up the spirits of life, like the damp in a vault that extinguisheth the lights, but even offers offensive violence to the *Soul.* Melancholy men are (as it were) buried before they be dead; and as not staying for a grave in the ground, make their own heavy, dull, cloudy, cloddy, earthen cogitations their own Sepulchers. From what sink arise all these corrupt steams, but from the sins in our ownselves, as proper and fit to ingender these sicknesses, as these sicknesses are to bring dissolution? It is our own work to make *death better then a better life, or continual sickness,* that our *meat* gives no more sent nor savor, then an *offering* doth to an *Idol.He that sinneth before his maker, let him fall into the hands of the Physician.*

6 *Spiritual sickness for sin,* is yet far more perilous and mortal: nay, well were it for some thus sick, if it were mortal. If the disease would decease, the soul might revive and live. It varies (as some diseases do in the body according to the constitution of the *sick*) thereafter as the *soul* is that hath it: whether regenerate or reprobate. The malignancy is great in both, but with far less danger in the former.

1 In the *Elect* this spiritual sickness is an afflicted conscience, when God will suffer us to take a deep sense of our sins, and bring us to the life of grace through the *valley •f death,* as it were by hell gates unto heaven. There is no anguish to that in the conscience: *a wounded spirit who can bear?* They that have been valiant in bearing wrongs, in forbearing delights, have yet had womannish and cowherd spirits, in sustaining the terrors of a tumultuous conscience. If our strength were as an army, and our lands not limited save with East and west, if our meat were *man•a,* and our garments as the *Ephod* of *Aaron*; yet the afflicted *conscience* would refuse to be cheered with all these comforts. When God shall raise up our sins, like dust and smoke in the eyes of our souls, and the *arrows of his displeasure drink up our blood, and his terrors,* seem to *fight against us*; when he buffets us from his presence, and either *hides his countenance* from us, or beholds us with an angry look; loe then! if any sickness be like this *sickness,* any calamity like the fainting soul. Many offenses touch the body which extende not to the soul; but if the *soul* be grieved, the sympathizing flesh suffers deeply with it. The blood is dried up, the marrow wasted, the flesh pined as if the powers and pores of the body opened themselves, like so many windows to discover the passions of the distressed *Prisoner* within.

It was not the sense of outward sufferings,) for mere men have borne the agonies of death undaunted) but the wrestling of God's wrath with his spirit, that drew from Christ that complaint, able to make heaven and earth stand agast: *My soul is heavy unto the death.*

There is comfort even in death, when the clock of our life runs upon her last minutes: but is there any disease during the torments of a racked conscience? This wearisome guest doth God often lodge with his own children, suffering the eye of *faith* to be shut, and the eyes of flesh and blood open, that sorrow is their bread, and tears their drink, and the still perplexed mind knows not where to refuse it self. Always reserving and and preserving his Children (but never d•ing) grace of his *Spirit* in their hearts: *a substance of bl•ssing* ⟨◊⟩ *the oke,* though it hath cast the *leaves,* though the barrenness of the boughs, drines of the bark give it for dead and withered. *Faith* being in a swoon may draw the breath inwardly, not perceived: but *destroy it not, for there is a bl•ssing in it.*

Neither is this sickness and trouble of conscience properly good in it self, nor any grace of God, but used by God as an instrument of good to his, as when by the *spirit of bondage* he brings us to *adoption.* So the Needle that draws the thread through the cloth, is some means to join it together. This is the godly *souls sickness for sin,* full of sharp and bitter ingredients, but never destitute of a glorious event and victorious triumph. I may say of it as Physicians speak of agues, (which make a man sick for a while, that he may be the sounder a long time after.) This sickness is physic to procure better health.

2 *Spiritual sickness for sin* in the reprobate hath other effects. To restrain their number, they principal appear in two diseases, or disasters rather, *Impenitency* and *Despair.*

1. *Impenitency,* the symptom of an obdurate and remorseless heart. *Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.* Saint *Paul* calls it a *reprobate mind*: a death rather then a sickness. He that labors hereof, is rather deceased, then diseased. This is a heart so hard and impenetrable, that all the holy dew of instructions cannot soften it; all the blows of God's striking rod put no sense into it. It is invulnerable to any stroke, save that which makes a fatal and final end with it. *Thou hast stricken them, but they have not grieved,* &c. It is just with God, but fearful on whom soever this iu•gement lights, to plague sin with sin, that *peccatum sit paena peccantis.* For there is evermore some precedent impiety in those ungracious persons, procuring God to deal thus with them. *For this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned that believed not the truth, but had pleasure in unrighteousness.* First *Pharaoh* hardens his own heart &c. God all this while holds his peace, gives him the hearing and looking on. In the end he saith *I will harden Pharaohs heart*; and then puts iron to iron, adamant to adamant, and there is perfected a relentless repentless obduracy.

This is that retaliation of sin, which God returns into their bosoms that foster it, that since *they loved cursing, it shall be unto them.* So *David* in the *Psalm.* (Though indeed it was not in him *Precantis votum,* but *Prophetantis vaticinium*: he did not desire it should be so, but he knew it would be so.) *Add iniquitieto their iniquity.* Neither doth God this by infusion of wickedness, but by subtraction of his *spirit.* He is *causa deficiens,* not *efficiens*; as the revoking of the *sun*

from us causeth darkness: the privation of grace, the position of all ungodliness. It is in him (not *peccatum, sed iudicium*) not sin, but judgment. When he leaves us to our selves; it is no wonder if we fall into horrid and prodigious sins. *Peccatum est malum in se: effectum prioris mali, & causa subsequentis: est & supplicium, & causa supplicij.* Sin is *evil* in it self, the effect of former *evil,* the cause of future▪ It is both punishment it self, and the cause of punishment. In all the store house of God's plagues there is not a greater vengeance. With other punishments the *body* smarteth, the *soul* groaneth under this. Hence sins multiply without limits, that the plagues may be without end. Every affliction is sore that offends us; but that is direful which withal offends God. Such do at once act and suffer: it is both an active and a passive sin. The punishment they suffer, is (in them) sin; the sin they do, is (from God) a punishment.

There is nothing more wretched, then a wretched man recking his own wretchedness. Either they do not feel as blocks, or they will not feel as *Stoics.* You know *a seared conscience* is not sensible: and usual whipping makes some careless of the rod; except it be a stroke that shall fetch blood of the *soul.* Indeed we are all of one mould, but some are more cloddy and hard, others more soft and relenting. The best in their *sorrows,* may be more then *Conquerors,* not more then men. And let the Stoic brag his tetricall conclusions to the world, that *no pain can bring sorrow to a Wise man; &c..* Let him (being put into that torturous engine of burning brass, called the Horse) bite in his anguish; smother his groans, sigh inwardly, and cry to the Spectators, *non sentio,* I feel not. The wicked may laugh out lighter punishments; and like the surde deaf, and dead rocks of the sea, not regard the waves of easier judgments beating on them; letting fall no tears of repentance for so many blows. But when God sees that thou digestest his Physic as diet, and with a strange kind of indulgency, wilt neither grieve that thou hast offended, nor that thou art offended: God will strike home, and sharpen at once both his blow & thy sense. Now thou shalt *feel*; even thy *seared heart* shall bleed. In a word, the wicked may be senseless Stoics, they cannot be insensible stones. There is in all men an impossibility of impassibility.

But these remorseless wretches, so *spiritually sick* (not of the stone in the rains, but) in the heart, at least regard not to offend God, whiles God forbears to offend them. *They speak softly, they set their mouth against the heavens.* The reason is, *They are not in trouble, nor plagued as other men.* At first they liberally sin and spare not: God lets them alone. loe, now they sin and care not. Impiety, impunity, impenitency thus swiftly follow one at the heels of another. There are some *sick* of this disease, but not so far gone; of whose recovery there is a little (& but a little) more hope. These have by the chidings of their accusing *conscience,* a notion, a relish, a guess of the number and nature of their own sins, which because they suspect to be monstrous, they would by no means admit a sight of. Hence they fly the temple, the society of the good, the voice of exhortation, whence soever it soundeth: lest it should call the *Souls* eye home, to glance at the own estate, and so leave it amazed. Hence he hath (*animum inscium, inscitum*) an ill sight, an ill-sighted mind.

So timorous is this Patient, that because he knows his wound deep, he will not suffer the Surgeon to search it, willing rather to kill his soul, then to •isquiet it. Such is the folly of his

partial indulgence to his conscience, that whiles he would softer it, he doth fester it. They write of the Elephant, that (as if guilty of his own deformity, and therefore not abiding to view his snout in a clear spring:) he seeks about for troubled and muddy waters to drink in, This *sick* wretch (without question induced by the like reason) refuseth to look into the *glass* of the *Law,* or to come to the clear *springs* of the *Gospel,* or any perspective that may represent his evil conscience to his eyes, but seeks to muddy and polluted channels, Taverns, Theaters, societies of sin, to drown the thought of former iniquities with floods of new. (And if he be enforced to any such reflection, he spurns and tramples that admonition, as Apes break the glass that represents their deformity, He runs himself prodigally into so deep arrearages and debts, that he cannot endure to hear of a reckoning. Whiles he despairs of sufficiency to pay the old, h•e recks not into what new desperate courses and curses he precipitates himself. And as it was in the Fable with the blind woman and the Physician: the Physician coming often to her house, ever carried away a portion of her best goods; so that at last recovered, by that time her sight was come again, her goods were gone. So this wretch will not see the ransacking of his soul, and spoil of his graces, till his conscience be left empty, and then he sees, and cries too late, as *Esau* for his *blessing.*

2 That other *spiritual sickness for sin,* befalling a reprobate soul, is final and total desperation. This is that fearful consequent, which treads upon the heels of the former *sickness. Presumption* goes before, *Despair* follows after. *Cain's* fratricide, *Judas* treachery, presumptuous, aspiring, heaven-daring sins, find this desperate catastrophe, to cut themselves off from the mercy of God. This is *insanabilis plaga,* when the Physician promising help of the disease, the patient shall thrust •is nails into it, and cry, *Nay, it shall not be healed.* As if the goodness of God, and the value of *Christ's-all sufficient* ransom, were below his iniquity. As if the pardon of his sins would empty God's storehouse of compassion, and leave his stock of mercy poor. This is that *agony,* whose throbs and throws, wrestles, turbulent, implacable cogitations cannot be quieted. Let rivers of those *waters* of comfort, which *glad the City of God,* run with full streams unto it, they are resisted and driven back.

This is that *sin,* which not only offers injury and indignity to the Lord of heaven and earth, but even breaks that league of kindness, which we owe to our own flesh. *To commit sin is the killing of the soul, to refuse hope of mercy, is to cast it down into hell.* Therefore Saint *Jerome* affirms that *Judas* sinned more in despairing of his masters pardon, then in betraying him. Since nothing can be more derogatory to the goodness of God, which he hath granted by *promise* and *oath (two immutable witnesses)* to penitent sinners, then to credit the *Father of lies* before him *Ianuas aeternae foelicitatis spes aperit, desperatio claudit:* Hope opens the door of heaven, desperation shuts it. As *faith* is heaven before heaven, so despair is damnation before the time.

Shall the *blood* and *death* of *Christ* put sense into rocks and stones, and shall man tread it under his desperate feet, enervate his cross•, annihilate his ransom, and die past hope? did he raise three *dead* men to life, one newly departed, another on the Bear, a third swelling, in the grave: to manifest that no degree of death is so desperate, that it is past his recovery? And shall these men; as if*twice, dead and pulled up by the routes,* deny to the grace and glory of

God, a possibility of their reviving? 〈 in non-Latin alphabet 〉 , *God* (and the unfeigned repentance of their own hearts) forbid it.

3 Thus we have heard the malignancy of *spiritual sicknesses,* whether in *sin,* or for *sin.* Now let us take a short consideration, how far *spiritual sicknesses,* are more dangerous then *corporal.*

The *Soul* is; at all parts, more precious then the *Body.* It is that principal, most divine, and excellent half of man. *Dum viuisicat, anima: dum vult, animus, dum scit, men's: dum recolit, memoria, dum iudicat ratio, dum spirat spiritus: dum sentit sensus.* It is called for quickening, a soul, for knowing, mind, for remembering, memory, for judging, reason, for breathing, spirit, for feeling, sense, when the *soul* is *sick*: all these are *sick* with it. The *soul* is compared to heaven, the body to earth. The heaven is glorious with Sun, Moon Stars; so the soul with understanding, memory, reason, faith, hope, &c. The body like the earth, whereof it was made, is squalid with lusts. The earth hath no heat nor nourishment, but from heaven, nor the body comfort, but from the *soul.* How then? oh how terrible is the *souls sickness,* or death?

How indulgently should we tender the *health* thereof? We keep our chicken from the kite, our lamb from the Wolf; our fawn from the hound, our doves from the vermin; and shall we yield our *darling to the Lions,* our *soul* to those murdering spirits, which endeavor to devour them? The *Soul* may be well, when the *body* is full of griefs: but ill goes it with the *body,* when the *soul* is *sick.* Nay even *corporal diseases* are ofen a means to procure *spiritual* soundness. Therefore one calls it (*optabile malum, cum mali remedium sit maioris,*) a happy evil, which is the remedy of a greater evil. We may say of many healthful bodies, *tutius aegrotassent,* they might with less danger have been *sick. Nusquam peius quam in sano corpore, ager animus habitat.* A sick mind dwells not rightly in a sound body. But to find a healthful and sound soul in a weak, sickly body is no wonder. Since the *Soul* (before smothered with the clouds of health) is now suffered to see that through the breaches of her prison, which former ignorance suspected not.

Corporal sickness is a perpetual Monitor to the conscience, every pang a reproof, and every stitch reads a lesson of mortality; ready ever to check for evil, or to invite to good, which duty weighed, a man hath less reason to be over fearful of *sickness,* then over glad of health. The *Spiritual* detriment that may ensue on health, is more dangerous then the bodily pain that pursues *sickness.* If a man fear not death, what power hath sickness to make him miserable? *Tolerabilis est morbipraesentia, si contempseris id quod extre•um minatur. Sickness* hath little terror in it, if thou shall contemn that which it threateneth, *Death.* If it teach thee by the sight of the first death instant, to prevent the fury of the second; behold it makes thee blessed. Such good use may the wise *Soul* make of the *bodies* enemy. I have read it said, that *singulus morbus, paruula mors,* every disease is a little death. Therefore God sends us many little deaths, to instruct our preparation for the great death. The oftener a man dies, the better he may know to die well.

I yield, if in *sickness* we contract and narrow up the powers of our soul, and direct them (as our finger) to the grief of our *bodies* only; forgetting either that God strikes us, or that we have first stricken God: either flying to ill means, or affying to good means more then to

God; our sickness may be deadly to *body* and *soul* too. *Asa* was sick but of his *feet,* his *feet* stood far from his heart, yet because he relied more on his Physicians, then on his *Maker,* he died. Or if there shall be no less confusion and hurly butly in the faculties of the *Soul,* then there is distemperature in the partes of the body: when *Reason* which should be the Queen, and dwell in the highest and choicest room, is deposed from her government, When the *Senses,* which are the Court-guardes, and the *Princesses* attendants, that give all admission into the Presence; are corrupted: when the supreme faculties, which are the Peers, are revolted; and the *Affections* which are the Commons perverted: and all this insurrection and disturbance, dethroning the Queen, corrupting the Guard, drawing from fealty the Peers, and the Commons from allegiance, wrought by those violent passions which are refractory and headstrong Rebels, having once gotten head. Alas, how far is this miserable distemper and perturbation of these spiritual parts, above the distress or distraction of the corporal members? neither is the future peril hereof only more full of prodigious desolation, but even the present sense is also more tetricall, piercing, and amazing with horror.

We shall find the perplexity of this spiritual *sickness*; (how far?) exceeding the *corporal,* if we either compare them generally, or particularly, instance in any special disease.

1 *Generally,* The excellency of *health,* is measured according to the Life, which holds it: and the dignity of *Life* is considered by the cause that gives it, 1. The *Life* of the Plant is basest, because it consists but in the juice which is administered by the earth to the root thereof, and thence derived and spread to the parts, 2. The *Life* of the brute creature excels, because it is sensitive, and hath power of feeling, 3. The *Life* of man is better then both, because it is reasonable, conceiving & judging of things by understanding 4. The *Life* of a spiritual man is better then all the former, and it hath two degrees, 1. The *life* of inchoate regeneration, and it consists in grace, 2. the perfect *life* of imputed righteousness, conferred and confirmed by *Jesus Christ,* 5. The *Life* of *Glory* exceeds all, whereof there are also two degrees, 1. the fruition of glory in soul, 2. the full possession in the union of the body to it. These two last sorts of *Life* transcend the former in two main respects, 1. Because the other may die, must die; these have a patent of eternity sealed them, 2. Because the other have transient causes: These have the *Grace* and *Glory* of God.

Now as by all consent, the *Life* of reasonable man is better then the vegetable of plants, or sensitive of beasts; so the *health* of man must needs be more precious: and as that virtue excels in goodness, so doth the defect exceed in miserableness. Respect man distinctively, as he is a *Body* only, and then to be *sick,* and die are common to him with plants and beasts; and what suffering is there in the one, more then in the other, save that as the Beast is more sensible of pain then the tree; so man is more apprehensive then the beast, the bodies of all *return to the earth.* But man hath a *soul,* wherein his reason is placed; which fainting or sickening through sin, or the punishment for sin, there is offered a passion and grief, whereof the other are not capable. Death to the rest is not so terrible, as this *sickness.* The goodlier the building is, the more lamentable the ruin.

2 *Particularly,* This will best appear, if we single out some special disease, and confer the perplexity it can offer to the body, with the *sickness* of the *soul.* Take for instance, the plague

of the *Leprosy.* It was a fearful and unsupportable *sickness,* every way miserable, as you may find it described, Levite. 13. &c. ver. 45.46. *His clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. He shall dwell alone, without the Campe shall his habitation be.*

The *Leprosy* infected their very *garments* and *houses,* sticking contagion in the very wool and walls. But our *Leprosy* of sin hath (with a more vast extension) infected the Elements, Air, Earth, beasts, plants, &c. sticking scars on the brow of nature, and making the whole *Creature groan* under the burden of corruption.

2 The *Leprosy* was violent in spreading, running eftsoons over all the body, as in *Gehazi,* and making it all as one ulcer; yet could it not penetrate and enter the soul; the mind might be clean in this general defiling of the carcase. Behold the *Leprosy* of sin hath not content it se•fe to insult, pollute and tyrannize over the body, but it defiles the *Soul* also, and turns that purer parte of Man into a Lazar. *Our righteousness is become filthy rags,* our heart is poisoned,*our Consciences defiled.*

3 The *Leprosy* was an accidental disease, casual to some, whiles other escaped it. It was God's Pursuiuant to single out and arrest some for their sins, his mercy spa•ing the rest. But the *Leprosy* of sin is (*haereáitarius morbus*) an hereditary *sickness.* We derive it from our great Sire *Adam,* with more infallible conveyance then ever son inherited his fathers lands. It is original to us, borne with us, borne before us. So that (*natalis* would be *fatalis*) the birth day would be the death day, if the blood of that immaculate Lamb should not cleanse us.

4 The *Leprosy* was a dangerous disease, yet curable by natural means: but ours is by so much the worse, as it admits not man as Physician, nor nature it se•fe as Physic, sufficient to cure it. The medicine is supernatural; the *Blood* and *Water* of that man, who is God. *Faith* must lay hold on mercy: Mercy alone can heal us.

5 The *Leprosy* is a sore disease, so entering and eating, that it is even incorporate to the flesh: yet still (*cum carne exuitur*) it is put off with the flesh. Death is a Pysician able to cure it. *Mors vna inter••t & leprosum & Lepram.* Death (the best Empericke) kill• at once the Leaper and his Leprosy. But the *Leprosy* of sin cleans so fast (not only to the flesh, but) to the *Soul,* that if spiritual death to sin do not slay it, Corporal death shall neither mende it nor end it. It shall not fly the *Soul,* when the *soul* doth fly the body: but as it accompanies the one to the judgment fear of God, so it shall meet the other in hell, if they both cannot be rid of it, through *Christ* on earth,

6 The *Leprosy* makes man loathsome to man, that *(seorsim habitaturus sit) he must dwell alone.* So was the *Law, He is unclean, he shall dwell alone; without the Campe shall his habitation be.* Yea, though he were a King, he must content himself with an unvisited and removed lodging; yet what is it to be secluded from man's (and not to be destitute of the Lord's) company? God forsakes not the *clean heart,* though man abhors the leprous flesh. God alone is a thousand companions; God alone is a world of friends. He never knew what it was to be familiar with heaven, that complains the lack of friends whiles God is with him. Were thy Chamber a prison, thy prison a Dungeon; yet what Walls can keep out that infinite Spirit? Even there

the good soul finds the Sun of heaven to enlighten his darkness, in comparison of whom all the stars in the sky are the snuff of a dim candle. Every cloud darkens our Sun, nothing can eclipse that. But the *Leprosy* of sin separates a soul from God's fellowship, from the company of Angels. *We lie, if we say we have fellowship with him, and walk in darkness. Your sins have separated betwixt me and you saith the Lord of hosts.* They unhouse our hearts of God's spirit, and expel him from the temple of our souls, who will no longer stay there, when the *Dagon of sin* is advanced, adored. It is customable with men to eschew the society of their poor, maimed, afflicted, diseased Brethren, and to show some disdain• by their averseness: but to keep company with drunkards, adulterers, swearers, userers, &c. of whom alone we have a charge, *de non tangendo,* they reck not, *E•te not with them? Turn away from them,* saith the Apostle, from those so diseased in *Soul,* not in body. But now [d] (*melior est conditio vitij, quam morbi.*) the estate of sin is better then of sickness. But God looks unto (and is with) Lazarus living, and takes him into his bosom dying, though he was full of sores: and lets healthy, wealthy, flourishing *Dives* go by unnamed, unaccepted.

7. The *Leprosy* kept men but from the fading city, terrestrial *Jerusalem.* This *Leprosy* unpurged by repentance, restrains men from that *Jerusalem* which *is above;a city built upon Jaspers and Sapphires and precious stones*; flowing (instead of *milk and honey*) with bliss and glory. For *into* [f] *it shall enter nothing that defileth, nor whatsoever worketh abomination or lies.* Now as the pleasures and treasures of this *City* are more, so much worse is the cause hindering our entrance. You may judge by this taste, how far *spiritual sickness* is more bitter then *corporal.* Every circumstance before hath reflected on this; but *nunquam satis dicitur, quod nunquam satis addiscitur,* it is never taught enough, that is not enough learned.

4 I should now lastly inquire who are the *sick,* wherein (as the Philosopher said of men; *Non vhi sunt, sed vhi non sunt, faoile demonstratur,* I can easily show you where they are not, not where they are.) It is a small matter to find out the *sick,* the difficulty is to find any sound. I know [g] *there are a few names in our Sardis,* that have not *defiled their garments*; but they are so few, that it is hard to find them. *Run to and fro through the streets, and seek in the broad places of our Cities, if you can find a man, if there be any that executes judgment, and seeketh the truth.* The whole World is very old and *sick,* given over, as man in his dotage to covetousness.

Huius aedest aet as extremae & ferre a mundi,

Alget amor dandi, praeceps amor ardet habendi.

Needs must the world be sick and old

When lust grows hot, and charity cold.

Wonder you at this? •nder is the daughter of ignorance, ignorance of nature. God hath foretold it, event hath fulfilled it. Saint *Paul* gives the symptoms of this general *sickness.Redeem the time, for the days are evil.* Our *Savior* premonish•th the great decay of faith and love, to insue the Apostasy of the latter times. His Apostles testify no less. *Paul* to *Timothy, Know that in the last days perilous times shall come. Men shall be lovers of their own selves, covetous, boasters, proud,* &c. (read and observe.) *Peter* (with others) to make

up a *cloud of witnesses,* prophecieth the like, if not with addition; that men shall be so debauched, as even to *deride* and *scoff* at goodness, as a thing rather derisory, than necessary. The plague of *sin* rankles, and (helped with fit instruments of dispersion) infects the times.

The *Scribe* points to the *Publican,* and thinks that destruction comes on the city for his sake. The ungodly Protestant lays the fault on the profane Gallant, that *the days are evil,* and says that pride devours all. The proud on the covetous Churl: the well conceited Hypocrite on the dissolute; the dissolute on the Hypocrites. Even the wicked think the godly the cause, but the godly know the wicked the cause. Atheists will live as they list. *Loquuntur grandia.* They *lift up their mouths against heaven,* and acknowledge no other deity then their own guts. If good cheer may be their *sickness,* they care not though gluttony be their grave. *Grace* is fain to give place to *wantonness,* Religion to Idolatry, honesty to profaneness. Many live, as the *Apostle* saith of *Hymenaeus* and *Philetus,* as if the *resurrection was past,* or would never come.

I know, there was never age not complained of, not judged as worst. *Laudamus veteros* &c. We see what is, not what hath been. Some times have been evil, others worse, ours worst of all. We are so much worse than all, because we have more means to be better. We have Atheists that serve no God, 〈◊〉 that serve their money, Idolaters that serve creatures, Apostates that forsake God, worldlings, temporizers, neuters, that serve many, serve all, serve none. Love is banished, temperance gives place to drunkenness, humility stoops to pride, hope yields to sense, and religion it self is used either for a show of good, or for a cloak of evil. Men's words disagree from their deeds, their hearts from their words. If any say this world is not so *sick,* as we give it, I durst tell them that they are a great part of the *sickness*; and but for such we had less need to complain.

Satan's violence now doubling his forces, shows it to be the last and worst time. For the Devil then rageth most when he knows he shall rage but for a while. The world is *sick, the days are evil.* You hear what makes them so. Shortly, either doing or suffering ill: sin originally, misery by consequent. If we would bate of our sins God would decrease our miseries. What plagues the world with the sword, but malice and ambition? What turns the poor from their right, but injustice? What brings famine but covetousness? Proud Courtiers make rich Merchants and both make miserable Commons. We multiply sins against God, God's punishments upon us: the former from our unrighteousness, from his righteousness the latter: both together make the world *sick,* the days evil. I would hope, it were now vain to bid you loath the world. Is he less then mad, that can love and dote on such a cheek? The beauty of it is black without by the miseries, and more foul within by the sins: if any wretch shall now make it his choice, he is not worthy of envy, if of pity, now as a moderne Poet well.

Ther's only one way left, not to admit,

The Worlds infection, to be none of it.

Seeing we are thus *sick,* why speed we not to means of

P-TA-6. Five sermons preached upon sundry especial occasions Viz. 1 The sinners mourning habit: in Whitehall, March 29. being the first Tuesday after the departure of King James into blessedness. 2 A visitation sermon: in Christ's Church, at the trienniall visitation of the right reverend father in God the lord bishop of London. 3 The holy choice: in the chapel by Guildhall, at the solemn election of the right honorable the lord major of London. 4 The barren tree: at Paul's-Cross, Octob. 26. 5 The temple: at Paul's-Cross. August 5. By Tho: Adams. - Adams, Thomas, fl. 1612-1653., Adams, Thomas, fl. 1612-1653. Barren tree. aut, Adams, Thomas, fl. 11612-1653. Temple. Aut

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- 5 *The Temple*: At *Paul's-Cross. August.* 5.

By *THO: ADAMS.*

Sine merito, non sine commodo.

LONDON, Printed for JOHN GRISMAND 1626.

TO THE RIGHT HONORABLE, AND TRVly Noble Lord, WILLIAM, Earl of PEMBROKE.

BY your Honors favor, I had a place in the sad Court of *Whitehall* this last Lent: and it was so disposed by our blessed Maker, that I know not whether, my Text was a Comment upon the Occasion, or the Occasion upon my Text: they met together with such unhappy happiness. As this Sermon took Birth in the highest Sphere of our Kingdom, so there learning to presume on the help of your Noble wing, it hath adventured to fly abroad. And whither, justly, should it take the first flight, but to your Honors Protection, from whom it received Breath and Motion? I have been bold also to send a pair of Servants to wait upon it, which were produced by other solemn occasions. I humbly beseech your Lordsh. to give them all your Passe: and then I fear not, but that for your Noble Names sake, (not their own merit) wheresoever they light, they shall find kind entertainment; and do yet some more good to the Church of God. Which success, together with your Honors happiness, is still prayed for, by

Your Lordships humbly devoted and ready to be commanded, THO: ADAMS.

THE SINNERS MOURNING HABITE.

IOB. CHAP. 42. VER. 6.

Wherefore I abhor myself, and repent in dust and ashes.

THis is in many dear regards a mourning and penitential season, therefore I thought best to accommodate it with a penitential Sermon. *I abhor myself, &c.*

Affliction is a winged Chariot, that mounts up the soul toward heaven: nor do we ever so rightly understand God's Majesty, as when we are not able to stand under our own misery. It was *Naaman's* leprosy that brought him to the knowledge of the *Prophet,* and the *Prophet* brought him to the saving knowledge of the true God: had he not been a leper, he had still been a sinner. *Schola crucis,schola lucis:* there is no such School instructing, as the cross afflicting. If *Paul* had not been *buffeted by Satan,* he might have gone nigh to buffet God, through danger of being puffed up with his revelations.

The Lord hath many messengers, by whom he solicits man: He sends one health, to make him a strongman: another wealth, to make him a rich man: another sickness, to make him a weak man: another loss•s, to make him a poor man: another age, to make him an old man: another death, to make him no man. But among them all, none dispatcheth the business surer or sooner then affliction: if that fail of bringing a man home, nothing can do it. He is still importunate for an answer; yea, he speaks, and strikes. Do we complain of his incessant blows? alas, he doth but his office, he waits for our Repentance; let us give the messenger his errand, and he will be gone. Let him take the proud man in hand, he will humble him: he can make the Drunkard sober; the Lascinious chaste: the Angry patient; the Covetous charitable; fetch the Unthrift Son back again to his Father, whom a full purse had put into an itch of traveling: the only breaker of those wild Colts. *Ier.* 5. the waters of that Deluge, which (though they put men in fear of their lives) bear them up in the Ark of Repentance higher toward heaven. It brought the brethren to the acquaintance of *Joseph,* and makes many a poor sinner familiar with the Lord *Jesus.*

Job was not ignorant of God before, while he sate in the Sun-shine of peace; but resting his head on the bosom of plenty, he could lie at his ease, and contemplate the goodness of his Maker. But as when the Sun shines forth in his most glorious brightness, we are then least able to look upon him: we may solace our selves in his diffused rays and comfortable light, but we cannot fixe our eyes upon that burning Carbuncle. These outward things do so engross us, take up our consideration, and drown our contemplative faculty in our sense; that so long, we only observe the effects of God's goodness, rather then the goodness of God it self. Necessity teacheth us the worth of a friend; as *Absynthium,* wormwood rubbed upon the eyes, makes them smart a little, but they see the clearer. Therefore *Job* confessed, that in his prosperity he had only (as it were) heard of God; but now in his trial he had seen him.*I heard of thee by the hearing of the ear, but now mine eye seeth thee*: that is, he had obtained a more clear and perspicuous vision of him; the eye being more apprehensive of the object then the ear. *Segniiùs irritant animos dimissa per aures.* When we hear a man described, our Imagination conceives an Idea or form of him but darkly: if we see him, and in tentiuely

look upon him, there is an impression of him in our minds: we know his stature, his gesture, his complection, his proportion. *Sic oculos, sic ill manus, sic or a ferebat.* Such a more full and perfect apprehension of God did calamity work in this holy man; and from that speculation proceeds this humiliation; *Wherefore I abhor myself, and repent in dust and ashes.*

Where we may consider three degrees of mortification; the Sickness, the Death, and the Burial of Sin. *I abhor myself,* there sin is sick and wounded: *I repent,* there it is wounded and dead: *In dust and ashes,* there it is dead and buried. To *deny* ones self, maimes concupiscence, that it cannot thrive: to *repent,* kills it, that it cannot live: *in dust and ashes,* buries it, that it cannot rise up again. I throw it into the Grave, I cover it with mould, I rake it up *in dust and ashes.*

But I will not pull the Text in pieces; only I follow the manuduction of the words: for there is not a superfluous word in the verse, as the Psalmist said of the Army of *Israel, There was not one feeble person among them.* It begins as high as the glory of Heaven, and ends as low as the basest of Earth. The first word [*Therefore*] respects an infinite God: the last words [*Dust and ashes*] declare an humbled man. The meditation of the former is the cause of the latter, and the condition of the latter is the way to the former. To study God, is the way to make an humble man: and an humble man is in the way to come unto God. Such a consideration will cast us down to *dust and ashes:* such a prostration will lift us up to glory and blessedness. Here then is a *Jacob's Ladder,* but of four rounds. Divinity is the Highest, *I have se•ne th•e, Therefore.* Mortality is the lowest, *Dust and ashes.* Between both these, sit two others, *Shame* and *Sorrow*; no man can *abhor* himself, without *Shame*; nor *Repent,* without *Sorrow.* Let your honorable patience admit *Job* descending these four stairs; even so low as he went; and may all your souls rise as high as he is.

Wherefore.

This refers us to the motive that humbled him; and that appears by the context, to be a double meditation; one of God's majesty, another of his mercy. 1. Of his majesty; which being so infinite, and beyond the comprehension of man, he considered by way of comparison, or relation to the creatures; the great *Beh•moth* of the Land, the greater *Leviathan* of the Sea; upon which he hath spent the precedent Chapters. Mathematicians wonder at the Sun, that it being so much bigger then the Earth, it doth not set it on fire, and burn it to ashes: but here is the wonder; that God being so infinitely great, and we so infinitely evil, we are not consumed. *Whatsoe••r the Lord would do,that did he, in heaven, in earth, in the Sea, and in all deep places.* If man's power could do according to his will, or God's will would do according to his power, who could stand? *I will destroy man from the face of the earth,* saith the *Lord.* The original word is, I will *steep* him, as a man steepes a piece of earth in water, till it tu•ne to dirt: for man is but clay, and forgets his maker, and his matter. None but God can reduce man to his first principles, and the original grains whereof he was made: and there is no dust so high, but this great God is able to give him steeping.

2. Or this was a meditation of his mercy, then which nothing more humbles a heart of flesh.*With thee, O Lord, is forgiveness, that thou mightest be feared.* One would think, that

punishment should procure fear, and forgiveness love: but *nemo magis diligit, quàm qui maxim veretur offender:* no man more truly loves God, then he that is most fearful to offend him. *Thy mercy reacheth to the heavens, and thy faithfulness to the clouds*; that is, above all sublimities. God is glorious in all his works, but most glorious in his works of mercy: and this may be one reason, why Saint *Paul* calls the Gospel of Christ, a *Glorious Gospel. Solomon* tells us, *It is the glory of a man to pass by an offense:* herein is God most *Glorious,* in that he pasleth by all the offenses of his children. Lord, who can know thee, and not love thee; know thee, and not fear thee? fear thee for thy Justice, and love thee for thy mercy: yea fear thee for thy mercy, and love thee for thy Justice, for thou art infinitely good in both.

Put both these together, and here is matter of humiliation, even to *dust and ashes.* So *Abraham* interceding for *Sodom;Behold, I have taken upon me to speak unto the Lord, which am but dust and ashes.Quanto magis Sancti Diuinitatis interna conspîciunt, tanto magis se nihil esse cognoscu•t.* It is a certain conclusion; no proud man knows God. *Non sum dignus, I am not worthy,* is the voice of the Saints: they know God, and God knows them.*Moses* was the *meekest* man upon earth, and therefore God is said *to know him by name.I am less then the least of thy mercies,* saith •*acob*; loe, he was honored to be Father of the 12. Tribes, and Heir of the *Blessing. Quis ego sum Domine,* says *David, who am I, O Lord?* He was advanced from that lowly conceit to be King of *Israel.I am not worthy to loose the latchet of Christ's shoe,* saith *John the Baptist.* Loe, he was esteemed worthy to lay his hand on Christ's head.*I am not worthy that thou shouldest come under my roof,* says the Centurion: therefore Christ commended him, *I have not found so great faith, no not in Israel. I am the least of the Apostles,* saith *Paul, not worthy to be called an Apostle*: therefore he is honored with the title of *The Apostle. Behold the handmaid of the Lord,* saith the holy Virgin: therefore she was honored to be the Mother of the Lord, and to have all generations call her *Blessed.* This *Non sum dignus,* the humble annihilation of themselves, hath gotten them the honor of Saints. In spiritual graces, let us study to be great, and not to know it: as the fixed Stars are (everyone) bigger then the earth, yet appear to us less then torches. *In alto non altum sapere*; not to be high-minded in high deserts, is the way to blessed preferment. Humility is not only a virtue it self, but a vessel to contain other virtues: like embers, which keep the fire alive that is hidden under it. It emptieth it self, by a modest estimation of the own worth, that Christ may fill it. It wrestleth with God, like *Jacob*; and wins by yielding: and the lower it stoops to the ground, the more advantage it gets to obtain the blessing. All our pride, O Lord, is from the want of knowing Thee: O thou infinite Maker, Reueale thyself yet more unto us; so shall we *abhor our selves, and repent in dust and ashes.*

I abhor myself.

It is a deep degree of *mortification,* for a man to *abhor* himself. To abhor others is easy: to deny others, more easy: to despise others, most easy. But it is hard to despise a man's self: to deny himself, harder: hardest of all, to *abhor* himself. Everyone is apt to think well, speak well, do well to himself. Not only Charity, a spiritual virtue, but also Lust, a carnal vice, begins at home. There is no direct Commandment in the Bible, for a man to love himself; because we are all so naturally prone to it. Indeed, we are bound to love our selves; so much is implied in the Precept; *Love thy neighbor as thyself*; therefore love *Thy self,* But *Modus*

praecipiendus, vt tibiprosis; so love thyself, as to do thyself good. But for a man, upon good terms, to *abhor* himself; this is the wonder! He is more then a mere Son of *Eve,* that does not ouervalue himself. *Qui se non admiratur, mirabilis est*: he that doth not admire himself, is a man to be admired.

Nor is this disease of proud flesh, peculiar only to those persons, whose imperious commands, surly salutations, insolent controulements, witness to the world how little they *abhor* themselves. But it haunts even the baser condition, and fomes out at the common jaws. A proud beggar was the Wisemans monster; but pride is the daughter of Riches. It is against reason, indeed, that metals should make difference of men: against religion, that it should make such a difference of Christian men. Yet commonly, Reputation is measured by the acre; and the altitude of Countenance is taken by the Pole of Advancement. And as the servant values himself higher or lower, according as his master is: so the master esteems himself greater or less, according as his master, that is, as his Money or Estate is. His heart is proportionably enlarged with his house: his good, and his blood riseth together:*Is not this the great Babylon, which I have built for the honor of my Majesty*? But you know, he was turned into a *beast* that said so. Gold and silver are heavy metals, and sink down in the balance: yet by a preposterous inversion, they lift the heart of man upwards: as the plummet of a clock, which, while it self poiseth downwards, lifts up the striking hammer. As *Saul* upon his annointing, so many a one upon his advancing, is turned quite into another man.*God I thank thee,* says the Pharisee, *that I am not as other men are, nor as this Publican:* not as other men, and for this he thanks God: as if because he thought better of himself, God must needs think better of him too. Now he must no more take it as he hath done; a new port, for a new report. He *abhors* all men, but admires himself. Yet after these blustering insolencies, and windy ostentations, all this thing is but a man, and that (God knows) a very foolish one.

But the children of grace have learned anothe• lesson, to think well of other men, and to abhor themselves. And indeed, if we consider what Master we have served, & what wages deserved, we have just cause to *abhor* our selves. What part of us hath not sinned, that it should not merit to be despised? Run all over this little *Ile of man,* & find me one menber of the body, or faculty of the soul, that can say with *Job's* messenger, *Ego solus aufugi*;*I alone have escaped.* What one action can we justify? Produce *ex tot millibus, vnum.* Where is that *Innocence,* which desires not to stand only in the sight of *Mercy?* There is in our worst works wickedness, in our best weakness, error in all. What time, what place, are not witnesses against us? The very Sabbath, the day of Rest, hath not rested from our evils. The very Temple, that holy place, hath been defiled with our obliquities. Our chambers, our beds, our boords, the ground we tread, the air we breath, can tell our follies. There is no occasion, which, if it do not testify what evil we have done, yet can say, what good we should, and have not done.

If all this do not humble us, look we up (with *Job* here) to the Majesty which we have offend•d. To spoil the Arms of a common Subject, or to counterfeit his Seal, is no such heinous or capital crime. But to deface the Arms of the King, to counterfeit his Broad Seal, or privy Signet, is no less then Treason: because the disgrace redounds upon the person of the

King. Every sin dishonors God, & offers to stick ignominy upon that infinite Majesty; therefore deserves an infinite penalty.*Against thee, O Lord, against thee have I sinned. I,* thy creature; against *Thee,* my Maker: here is a transcendency, which when a man considers, he is worthy to be abhorred of all men, that does not *abhor himself.*

Yet when God, and our own selves, stand in competition, which do we most respect? Temptation is on our left hand, in a beautiful resemblance, to seduce us. The will, the glory, the Judgment of God, is on our right hand, to direct us: do we now *abhor* our selves? Commodity sets off iniquity, & woos us to be rich, though sinners: Christ bids us first *s•ek thee kingdom of Heaven,* and tells us that other things shall come without seeking, *they shall be added unto us:* Do we now *abhor* our selves? Such a sin is pleasing to my lust and concupiscence, but it is displeasing to God and my Conscience: Do I now *abhor* myself? That we love God far better then our selves, is soon said; but to prove it, is not so easily done. He must *Deny himself,* that will be Christ's servant. Many have denied their Masters, many have denied their Friends, many have denied their Kinred, not a few have denied their Brothers, some have denied their own Parents, but to *deny themselves, durus hic sermo,* this is a hard task. *Negare suos, sua, se*; to deny their profits, to deny their pleasures, to deny their lusts, to deny their reasons, to deny themselves? no, to do all this they utterly *deny.*

Yet he that repents truly, *abhors* himself; *Non se vt conditum, sed se vt perditum*; not the creature that God made, but the creature that himself made. Repentance loves *Animam, non malitiam, carnem, non carnalitatem*; the Soul, not the venom of the soul; the flesh, not the fl•shlinesse of it. So far as he hath corrupted himself, so far he *abhors* hims•lfe; and could rather wish *non esse,* not to be at all, then *malum •sse,* to be displeasing to his Maker.

Thus, if we *despise* our selves, God will honor us: if we *abhor* our selves, God will *accept* us: if we *deny* our selves, God will *acknowledge* us: if we *hate* our selves, God will *love* us: if we *condemn* our selves, God will *acquit* us: if we *punish* our selves, God will *spare* us: yea, thus if we seem *lost* to our selves, we shall be *found* in the day of Jesus Christ.

I repent.

Repentance hath much acquaintance in the world, and few friends: it is better known then practiced; and yet not more known, then trusted. My scope, now, shall not be the definition of it, but a persuasion to it. It is every man's medicine; an universal Antidote, that makes many a *Mithridates* venture on poison. They make bold to sin, as if they were sure to *repent.* But the medicine was made for the wound, not the wound for the medicine. We have read, if not seen, the Battle betwixt those two venimous creatures, the Toad and the Spider: where the greater, being over-matched with the poison of the less, hath recourse to a certain herb, some think the Plantane; with which she expels the infection, and renews the fight: but at last, the herb being wasted, the Toad bursts and dies. We suck in sin, the poison of that *old Serpent,* and presume to drive it out again with *Repentance:* but how if this *Hearbe of grace* be not found in our Gardens? As *Traian* was marching forth with his army, a poor woman solicited him to do her justice upon the murderers of her only son. I will do thee Justice, woman, says the Emperor, when I return. The woman presently replied; *But what if my Lord*

never return? How far soever we have run out, we hope to make all reckonings even, when Repentance comes: but what if *Repentance* never comes?

It is not many years, more incitations, and abundance of means, that can work it: but *Repentance* is the fair gift of God. One would think it a short Lesson; yet Israel was forty years a learning it; and they not sooner got it, but presently forgot it.*Reu.* 16. We read of men plagued with *heat,* and *pains,* and *sores*; yet they *repented not. Judas* could have a broken neck, not a broken heart. There is no such inducement to sin, as the presumption of ready Repentance: as if God had no special riches of his own; but every sinner might command them at his pleasure. The King hath Earth of his own, he lets his subjects walk upon it: he hath a Sea, lets them sails on it: his Land yields fruit, let them eat it: his fountains water, let them drink it. But the moneys in his Exchequer, the garments in his Wardrope, the Jewels in his Jewel-house, none may meddle with, but they to whom he disposeth them. God's common blessings are not denied: his *Sun shines,* his *rain falls,* on the righteous and unrighteous. But the treasures of heaven, the robes of glory, the Jewels of *Grace* and *Repentance*; these he keeps in his own hands; and gives, not where he may, but where he will. Mans heart is like a door with a Spring lock: pull the door after you, it locks of it self; but you cannot open it again without a key. Mans heart doth naturally lock our grace; none but he that *hath the Key of the house of David,* can open the door, and put it in. God hath made a promise *To* Repentance, not *Of* Repentance: we may trust to that promise, but there is no trusting to our selves. Nature flatters it self with that singular instance of mercy; one malefactor on the cross repenting at his last hour. But such hath been Satan's policy, to draw evil out of good, that the calling and saving of that one soul, hath been the occasion of the loss of many thousands.

Wheresoever *Repentance* is, she doth not deliberate, tarries not to ask questions, and examine circumstances; but bestirs her joints, calls her wits & senses together: summons her tongue to praying, her feet to walking, her hands to working, her eyes to weeping, her heart to groaning. There is no need to bid her go, for she runs: she runs to the word for direction, to her own heart for remorse and compunction, to God for grace and pardon: and wheresoever she findeth Christ, she layeth faster hold on him, then the *Shunnamite* did on the feet of *Elisha; As the Lord liveth, and as thy soul liveth, I will not let thee go:* no *Gehesi* can beat her off. She resolves that her knees shall grow to the pavement, till mercy hath answered her from heaven. As if she had felt an earth quake in her soul, not unlike that Jailor, when he felt the foundations of his prison shaken; she *calls for a light* the Gospel of truth, and *springs* in trembling; and the fi•st voice of her lips is, *O what shall I do to be saved*? She lowes with mourning, like the *Kine* that carried the *Ark*; and never rests till she comes to *Bethshemesh,* the fields of mercy. The good Star that guides her, is the promise of God: this gives her light through all the dark clouds of her sorrow. Confidence is her life, and soul: she draws no other breath then the persuasion of mercy; that the *King of Israel is a merciful King. Faith* is the heart-blood of *Repentance.* The matter, composition, constitution, substance of it, is amendment of life: there be many counterfeits that walk in her habit, as King *Ahab* had his shadows; but that's her substance. Her countenance is spare and thin; she hath not eyes standing out with fatness. Her diet is abstinence; her garment and livery, Sackcloth and

ashes: the Paper in her hand, is a Petition; her dialect is *Miser•re*; and lest her own lusts should be bane within her, she sweats them out with confession and tears.

We know, there is no other fortification against the Judgments of God, but *Repentance.* His forccs be invisible, invincible; not repelled with sword and target: neither portcullis, nor fortress can keep them out: there is nothing in the world that can encounter them but *Repentance.* They had long since laid our honor in the dust, rotted our carcases in the pit, sunk our souls into hell, but for *Repentance.* Which of those Saints, that are now saved in heaven, have not sinned upon earth? What could save them but *Repentance?* Their infirmities are recorded, not only for the instruction of those that stand, but also for the consolation of them that are fallen. *Instruunt Patriarchy, non solùm docentes, sed & errantes.* They do not only teach us by their Doctrines, but even by their very errors. *Noah* was overcome with a little wine, that escaped drowning with the world in that Deluge of water. *Lot* was scorched with the flame of unnatural lust, that escaped burning in the fire of Sodom, *Sampson,* the strongest; *Solomon,* the wisest, fell by a woman. One Balm recovered them all, blessed *Repentance.* Let our souls, from these premises, and upon the assurance of God's promises, conclude; that if we *repent,* our sins are not greater, God's mercies cannot be less. Thus was *Nineveh* overthrown, that she might not be overthrown. *Quae peccatis perit, fletibus stetit.* Every man must either be a Ninevite, or a Sodomite: a Ninevite sorrowing for sin, or a Sodomite suffering for sin. *Doleat peccata reus, vt deleat peccata Deus.* If we grieve, God will forgive.

Nor yet must we think, with this one short word (*I repent*) to answer for the multitude of our offenses; as if we that had sinned in parcels, should be forgiven in gross. It were a rare favor, if we paying but one particular of a whole Book of debts, should be granted a general acquittance for them all. No, let us reckon up our sins to God in confession, that our hearts may find a plenary absolution. Nor is it enough to recount them, but we must recant them. Do we think, that because we do not remember them, that God hath forgotten them? Are not debts of many years standing, to be called for? Mans Justice doth not forbear old offenders: no tract of time can eat out the Characters of blood.*Thou writest bitter things against me, when thou makest me to possess the sins of my youth.* These things hast thou done, saith God, and I held my peace: therefore thou thoughtest me altogether such a one as thyself: *but I will reprove thee, and set them in order before thine eyes.* Therefore let us number all the sins we can, and then God will forgive us all the sins that we have.

If we could truly weigh our iniquities, we must needs find a necessity, either of *repenting,* or of *perishing.* Shall we make God to frown upon us in heaven, arm all his creatures against us on earth? shall w•e force his curses upon us and ours? Take his rod, and teach it to scourge us with all temporal plagues; and not *repent?* Shall we wound our own consciences with sins, that they may wound us with eternal torments; make a hell in our bosoms here, and open the gates of that lower hell to devour us hereafter; and not *repent?* Do we, by sin, give Satan a right in us, a power over us, an advantage against us; and not labor to cross his mischiefs by *repentance?* Do we cast Brimstone into that infernal fire, as if it could not be hot enough, or

we should fail of tortures except we make our selves our own tormentors; and not rather seek to quench those flames with our penitent tears?

If we could see the farewell of sin, we would abhor it, and our selves for it; Could *David* have conceived the grief of his broken bones, beforehand; he had escaped those aspersions of lust and blood. Had *Achan* foreseen the stones about his ears, before he filch'd those accursed things, he would never have fingerd them. But it may be said of us, as it was of our first parents; when they had once sinned and fallen;*Tunc aperti sunt oculi eorum, Then their eyes were opened; Then,* not before. In this place comes in *Repentance*; as a rectifier of disorders, a recaller of aberrations, a repairer of all decays and breaches. So it pleaseth God's mercy, that the daughter should be the death of the mother.*Peccatum tristitiam peperit, tristitia peccatum conteret.* Sin bred sorrow, sorrow shall kill sin: as the oil of Scorpions healeth the sting of Scorpions.

If I should give you the picture of *Repentance,* I would tell you, that she is a *Virgin* fair and lovely: and those tears which seem to do violence to her beauty, rather indeed grace it. Her Brest is sore with the strokes of her own penitent hands; which are always, either in *Moses* his posture in the Mount, *lifted up towards heaven*; or the Publicans in the Temple, *smiting her bosom.* Her knees are hardened with constant praying, her voice is hoarce with calling to heaven; and when she cannot speak, she delivers her mind in groans. There is not a tear falls from her, but an Angel holds a *bottle* to catch it. She thinks every man's sins less then her own, every man's good deeds more. Her compunctions are unspeakable; known only to God, and her self. She could wish, not only men; but even beasts, and trees, and stones, to mourn with her. She thinks, no Sun should shine, because she takes no pleasure in it; that the Lilies should be clothed in black, because she is so appareled. *Mercy* comes down, like a glorious *Cherub,* and lights on her bosom, with this message from God; *I have heard thy prayers, and seen thy tears:* so with a handkerchief of comfort, dries her cheeks, and telles her that she is accepted in Jesus Christ.

In dust and ashes.

I have but one stair more, down from both Text and Pulpit; and it is a very low one; *Dust and ashes.*

An adorned body is not the vehicle of an humbled soul. *Job,* before his affliction was not poor. Doubtless, he had his Wardrobe, his change and choice of garments. Yet now, how doth his humbled soul contemn them! as if he threw away his vesture, saying; I have worn thee for pomp, given countenance to a silken case; I quite mistook thy nature, get thee from me, I am weary of thy service, thou hast made me honorable with men, thou canst get me no estimation before the Lord. *Repentance* gives a farewell, not only to wonted delights, but even to natural refreshings. *Job* lies not on a bed of Roses and Violets, as did the *Sybarites*; nor on a couch beautified with the Tapestrie of Egypt; but on a bed of *Ashes. Sackcloth* is his apparel; *dust and ashes* the lace and embroyderie of it. Thus *Niniu•hs* King, upon that fearful sentence, *rose from his throne, laid his robe from him, covered himself with sackcloth, and sate in ashes.* O what an alteration can repentance make? From a King of the earth, to a worm of the earth: from a

foot-cloth, to sackcloth: from a Throne, to a dunghill: from sitting in State, to lying in ashes! Whom all the reverence of the world attended on, to whom the head was uncovered, the knee bowed, the body prostrated; who had as many salutations, as the firmament stars, God save the King: He throws away Crown, scepter, Majesty, and all, and sits in ashes. How many doth the golden Cup of Honor make drunk, and driven from all sense of mortality! Riches and hearts ease, are such usual intoxications to the souls of men; that it is rare to find any of them so low as *Dust* and *Ashes.*

Dust, as the remembrance of his original: *Ashes,* as the representation of his end: *Dust,* that was the mother: *Ashes,* that shall be the daugther of our Bodies.

Dust, the matter of our substance, the house of our souls, the original grains whereof we were made, the top of all our kindred. The glory of the strongest man, the beauty of the fairest woman; all is but *dust. Dust*; the only compounder of differences, the absolver of all distinctions: who can say, which was the Client, which the Lawyer: which the borrower, which the lender: which the captive, which the Conqueror; when they all lie together in blended *dust?*

Dust; not Marble, nor Porphyry, Gold nor precious stone, was the matter of our bodies; but earth, and the fractions of the earth, *dust. Dust,* the sport of the wind, the very slave of the besom. This is the pit from whence we are digged; and this is the pit, to which we shall be resolved.*Dust thou art, and to dust thou shalt return again.* They that sit in the *dust,* and feel their own materials about them, may well renounce the ornaments of pride, the gulf of avarice, the foolish lusts of concupiscence. Let the covetous think, what do I scrape for? a little golden *dust:* the ambitious, what do I aspire for? a little honorable *dust:* the libidinous, what do I languish for? a little animated *dust,* blown away with the breath of God's displeasure.

O how goodly this building of man appears, when it is clothed with beauty and honor! A face full of majesty, the throne of comeliness; wherein the whiteness of the Lilie contends with the sanguine of the Rose: an active hand, an erected countenance, an eye sparkling out luster, a smooth complexion, arising from an excellent temperature and composition: whereas other creatures, by reason of their cold and gross humors, are grown over, beasts with hair, fowls with feathers, fishes with scales. O what a workman was this, that could raise such a Fabric out of the earth, and lay such orient colors upon *Dust*! yet all is but *Dust,* walking, talking, breathing *dust:* all this beauty but the effect of a well concocted food, and life it self but a walk from *dust* to *dust.* Yea, and this man, or that woman, is never so beautiful, as when they sit weeping for their sins in the *dust:* as *Mary Magdalene* was then fairest, when she kneeled in the *dust,* bathing the feet of Christ with her tears, and wiping them with her hairs: like heaven, fair sight-ward, to us that are without; but more fair to them that are within.

The *Dust* is come of the same house that we are: and when she sees us proud, and forgetful of our selves, she thinks with her self, Why should not she, that is descended as well as we, bear up her plumes as high as ours. Therefore she so often borrows wings of the wind, to mount

aloft into the air, and in the streets and high ways, dasheth herself into our eyes: as if she would say, Are you my kindred, and will not know me? will you take no notice of your own mother? To tax the folly of our ambition, the *dust* in the street takes pleasure to be ambitious.

The Jews in their mourning, used to rend their garments; as if they would be revenged on them, for increasing their pride, and keeping them from the sight of their nakedness. Then they put on sackcloth, and that sackcloth they sprinkled over with *dust,* and ouerstrawed with *ashes:* to put God in mind, that if he should arm his displeasure against them, he should but contend with *dust and ashes*; and what glory could that be for him?*Shall the dust praise thee, O God; or, art thou glorified in the pit?* Nay, rather, how often doth the Lord spare us,*because he remembers we are but dust?* To show that they had lifted up themselves above their creation, and forgot of what they are made; now by by Repentance returning to their first Image, in all prostrate humility they lay in the *dust*; confessing, that the wind doth not more easily disperse the *dust,* then the breath of God was able to bring them to nothing.

Thus, *Dust* is not only *Materia nostra,* or *Mater,* our Mother, or matter whereof we are made; for *our foundation is in the dust.* But *Patria nostra,* our Country where we shall dwell; *Awake ye that dwell in the dust.* We are no better then the *dust* we shake off from our feet, or brush off from our clothes. O, therefore let us turn to God in *dust,* before he turn us into *dust.* Yea, Saint *Augustine* goes further, and says, that not only the bodies of all men, but even the souls of some men, are no better then *dust.* They are so set upon earth, and earthly things, that they are transformed into earth and *dust:* and so become the food of that *old Serpent,* whose punishment was to *eat the dust.*

For *Ashes,* they are the Emblem or representation of greater misery: *Dust* only shows us, that we have deserved the dissolution of our bodies; *Ashes* put us in mind that we have merited also the destruction of our Souls. *Ashes* are the leavings of the fire, the offalls of consumed substances. When God shall give up the largest buildings of Nature to the rage of that Element, it shall reduce them to a narrow room, the remnants shall be but *ashes.* This was all the Monument of those famous cities, *Sodom,Gomorra,* and the rest; *heaps of ashes. Ecce vix totam Hercules impleuit vrnam,* says the Poet; that great Giant scarce makes a pitcher of *ashes.*

For this cause, the Ancients used to repent in *Ashes*; remonstrating to themselves, that they deserved burning in endless fire, more then those *Ashes* wherein they wallowed. Yea, if *Abraham* compared himself to *dust and ashes,* I may compare my soul to a *spark* hid in the *Ashes:* which, when sickness and death shall stir up; like fire, she takes her flight upwards, and leaves the heavy fruitless *ashes* of my body behind her.

In both, we have a L•sson of our own mortality. The finger of GOD hath written the Epitaph of man; the condition of his body, like Characters printed in the *Dust.* Mans body, so well as the ice, expounds that Riddle; the *gignit filia matrem:* the daughter begets the mother; *Dust* begot a body, and a body begets *Dust.* Our bodies were a• first strong Cities; but then we made them the Forts of Rebels: our offended Liege sent his Serieant Death to arrest us of high Treason. And though for his mercies sake in Christ, he pardoned our sins, yet he suffers us

no more to have such strong houses; but lets us dwell in paper Cottages, mud walls, mortal bodies. *Methuselah* lived nine hundred sixty nine years; yet he was the son of *Enoch,* who was the son of *Iared,* who was the son of *Malaleel,* who was the son of *Cainan,* who was the son of *Enos,* who was the son of *Seth,* who was the son of *Adam,* who was the son of *Dust.* Ask the woman that hath conceived a child in her womb; Will it be a Son? Peradventure so: Will it be well formed and featured? Peradventure so: Will it be wise? Peradventure so: Will it be rich? Peradventure so: Will it be long-lived? Peradventure so: Will it be mortal? Yes, this is without peradventure; it will die. Even a Heathen, when he heard that his son was dead, could say without changing countenance, *Scio me genuisse mortalem*; I know that I begot a mortal man.

An old man is said to give *Alexander* a little Jewel; and told him, that it had this virtue; so long as he kept it bright, it would out-value the most fine gold or precious stone in the world; but if it once took dust, it would not be worth a feather. What meant the Sage, but to give the Monarch an Emblem of his own body; which being animated with a Soul, commanded the world; but once fallen to dust, it would be worth nothing: for a *living dog is better then a dead Lyon.*

I conclude, I call you not to casting *Dust* on your heads, or sitting in *Ashes*▪ but to that sorrow and compunction of Soul, whereof the other was but an external Symbole or testimony. Let us rend our hearts, and spare our garments; humble our souls, without afflicting our bodies. It is not a corps wrapped in *Dust* and *Ashes,* but a *contrite heart,which the Lord will not despise.* Let us repent our sins, and amend our lives: so God will pardon us by the merits, save us by the mercies, and crown us with the glories of Jesus Christ.

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BY THOMAS ADAMS.

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A VISITATION SERMON.

ACTS 15.36.

And some days after, Paul said unto Barnabas, Let us go again and visit our Brethren, in every City where we have preached the Word of the Lord, and see how they do.

THere be certain royal Laws, which Christ and his Apostles made for eternal use: to the observation whereof all Christian Nations and persons are unchangeably bound. And there be some ritual things, which were at the first convenient, but variable according to the difference of times and places. Strictly to impose all these circumstances on us, were to make us, not the sons, but the slaves of the Apostles. That is a fond scrupulousity, which would press us in all fashions with a conformity to the Primitive times: as if the *Spouse* of Christ might not wear a lace or a border, for which she could not plead prescription.

Diuersitas rituum commendat vnitatem fidei, saith our *Anselm.* Let us keep the substance; for the shadow, God hath left us at liberty. But yet when we look back upon those first patterns, & find a rule of discipline fit for the present times; in vain we should study a new, that are so well accommodated with the old. The business of the *Text,* and *Day,* is a *Visitation:* a practice, which at the first view of the words, can plead Antiquity; and by a review, shall plead the great utility. I know there be diverse kinds of *Visitations:* but whether they be National, Provincial, Paroeciall, or Capitular; they all have *Authoritatem vberrimam,* being grounded upon a practice *Apostolical:* and *vsum saluberrimum,* (to use the words of Saint *Augustine*) being of a physical nature, to prevent or cure distemperatures in the Church of God.

Generally, the form of the words is a *Motion*; the matter, a *Visitation.*

1. The motion was *Paul's,* the forwardest soldier in all the army of Christ: that winged Husbandman, who plowed up the fallow hearts of the Gentiles that with a holy zeal, greater then the ambition of *Alexander,* would sooner have wanted ground; then desire to travel in the business of his Master. *Terra citius d•fecisset, quàm studium praedicandi*▪ Indeed, he had found an unusual mercy, as himself delivers it. *The grace of our Lord was exceeding abundant toward me:* using an extraordinary phrase, to express an extraordinary grace: a word never the like used, for a mercy never the like exhibited. There is '*Oil* in the *widows cruse* to sustain;*Aaron's* was far more, it *ran down to the skirts of his clothing.* Such a superabundant grace was in *Paul.* For *Sanctification*; many Saints are commended for some special virtues; *Abraham* for *Faith, Moses* for *Meekness, David* for *Thankfulness, Job* for *Patience; Paul* is praised for them all. For *subduing of vices*; men most sanctified have had some tangs; as *David* of anger for *Nabal's* churlish answer; *Hezekiah* had a smack of pride; setting aside concupiscence, *Paul* had no spot. For *knowledge*; he was wrapped up into heaven, there learned his Divinity among the Angels; his School being Paradise, his University the third Heaven, and God his Tutor. For *power*; his very clothes wrought miracles. God so trusted *Paul,* that he committed his whole Church unto him. Thus was he honored: the other Apostles were sent *a Christo mortali,* Paul *a Christo immortali.* And with the like superabundant grace did he answer his charge; that though he were *Nouissimus in ordine,* he was *primus in merito.* Yea, he is well called *God's Arrow,* wounding every soul that heard him, with the love of Christ. This was his *motion,* one act of his Apostolical care.

2. The matter is a *Visitation*; to *visit* is a word of great latitude, and signifies the performance of all Pastoral duties: to instruct the ignorant, to comfort: the weak, to correct the stubborn, to confirm the religious. Strictly, it imports a Superiors scrutiny or examination of things under his charge: as • Steward in a Family ouerlookes the under-servants; praising the forward, provoking the sluggard, & rectifying disorders, which are ready to creep in through the least connivance. This we shall the better apprehend, if we let the Text fall into parts; of which we shall find seven.

1. The Visiters, *Paul* and *Barnabas*; for this Office was at first Apostolical, and hath ever since been Episcopal.

2. The visired, *Their Brethren*; whether the people under the Pastors, or the Pastors set over the people: for as they ought to visit their own particular charges, so the Bishops to visit them: yea, and even those Visiters may be visited, by such Delegates as the Prince appoints, who is the chief Visiter under Christ.

3. The exercise, or frequent use of this office, *Let us go again.* For the rareness of performing this duty may breed much inconvenience.

4. The moderation, or seasonableness of it; *After certain days.* There must be some intermission, or else the assiduity may make it a burden, or bring it into contempt.

5. The latitude or extent of it; *In every city*; not calling all the world to one place; as the Bishop of Rome did in his glory, summoning all Nations to his Consitory. They visit every City, they compel not every city to visit them. Nor do they balk the greatest for fear, nor neglect the meanest in contempt; but *every City.*

6. The limitation, restraint, or confining of this Exercise; *Where we have preached the Word of God.* Pagans are out of their walk; they meddle not with unbelievers: but with those grounds wherein they have sown the seeds of the Gospel.

7. Lastly, the intent and scope of all, *To see how they do; Quomodo se habeant*; whether they fail, or thrive in their spiritual growth. These be the passages; whereof with what brevity I can, and with what fidelity I ought.

The Visiters,

Paul and *Barnabas.* There is difference, I know, betwixt the Apostles and Bishops. For besides their immediate calling, and extraordinary endowments; the Apostles function was an unlimited circuit, *Ite in vniuersum orbem,* the Bishops is a fixed or positive residence in one City. All those acts, which proceeded from supernatural privilege, ceased with their cause; as the gift of tongues, of miracles,& the like. Those tools that serve for the foundation, are not the fittest for the roof. The great Master-Builder made choice of such for the first stones, whi•h he• meant not to employ in the walls. But this is the first thing I would here note;

The first foundation of the Church was laid in an Inequalitie; and hath ever since so continued. Paritie in government is the mother of confusion and disorder, & disorder doth ill become the Church of God. Where all the strings or voices be vnisons or of one tenor, there can be no harmony. There be 〈in non-Latin alphabet〉, *Seers:* which signifies the duty of each Pastor over his flock. And there be 〈in non-Latin alphabet〉, *Overseers, such as must visit and overlook both flock and Seers. In the Old Testament,* together with the parity of Priesthood, there was an imparity of government: one Levite above another, Priests above them, the High Priest above them all. Christ himself is said to be a *Priest after the Order of Melchisadech:* he was of some order then: but we have those that would be Priests without any order at all; that refuse to be ordered.

Take away difference, and what will follow, but an Anabaptistical ataxie or confusion? It was the saying of Bishop *Jewel,* or the Jewel of Bishops; All Priests have *Idem Ministerium, sed*

diuersam potestatem. A Bishop and an Archbishop differ not in *Potestate Ordinis, sed in potestate Regiminis.* Nor doth a Bishop differ from a Pastor, *quoad virtutem Sacerdotij, sed quo•d potentiam Iurisdictionis.* There is one indelible character of Priesthood to them both. That great *Clauiger* of heaven, who opens and no man shuts, shuts and no man opens, hath left two *Keys* for the government of the Church: the one *Clauem Scientiae,* the preaching of the Gospel, which is the more essential part of our function: for a *necessity is laid upon us, and woe unto us if we preach not the Gospel,* if we turn not that *Key.* The other *Clauem Potentiae,* the *Key* of Jurisdiction or Discipline; which makes the Church *Aciem ordinatam,* an Army well marshalled. The former imposeth a Duty, and *Haec oportet facere:* the latter importeth a Decency, and *Haec decet fieri.* Thus did the great Shepherd of Israel govern his flock; with *Two Staues.* One the *Staff* of *Bands,* sound Doctrine: the other the *Staff* of *Beauty,* orderly Discipline. Saint *Paul* joins them both together; *the steadfastness of their faith,* and the comeliness of their *Order,* and makes them the matter of his *Joy* in the *Collossians.* Without order, Faith it self would be at a loss. Even the *Stars* do not *fight from heaven,* but *in their order.* Therefore is our Ministry called *Orders,* to show that we are bound to Order above other Professions. This orderly distinction of Ecclesiastical persons is set down by the *Holy Ghost,* 1. Cor. 12. placing some as the head, other as the eyes, other as the feet: all members of one *Body,* with mutual concord, equal amity, but unequal dignity. To be a Bishop then, is not a Numerall, but a Munerall function; a priority in order, a superiority in degree.*Who is a faithful and wise servant, whom his Lord hath made ruler over his household; Quem Dominus constituit super familiā?* All Ministers of Christ have their due honor, some are worthy of double honor. Far be it from us sinners, to grudge them that honor, whereof God himself hath pronounced them worthy. This first. Again,

Paul and *Barnabas. Paul* was a man of ardent zeal, *Barnabas* is interpreted *the son of cōsolation. Paul* would have *Barnabas* along with him; that the lenity of the one might somewhat mittigate and qualify the fervor of the other. Thus *Moses* was with *Elias,* whē they both met with Christ transfigured on the Mount. *Elias* was a fiery spirited Prophet, inflamed with holy zeal: *Moses* a Prophet of a meek and mild spirit: these two together are fit servants to wait upon the Son of God. I do not say, that either *Paul* wanted compassion, or *Barnabas* fervency: but this I say, that both these tempers are a happy composition in a *Visiter:* and make his Brest like the sacred *Ark,* wherein lay both *Aaron's Rod,* and the *Golden pot of Manna:* the *Rod* of correction, the *Manna* of consolation: the one a corrosiue, the other a cordial. Spiritual Fathers should be like natural mothers, that have both *vbera,* and *verbera:* or like Bees, having much honey, but not without a sting. Only, let the sting be the least in their desire or intention, and the last in execution: like God himself, *Qui habet in Potestate vindictam, sed mauult in vsu misericordiam.*

There have been some, who did put lime and galle into the milk; yea ministered *pro lacte ven•num: Bone•s* and *Gardiners,* that gave too sharp physic for the disposition of their patients. That (as the *Antiochians* said of *Julian,* taking occasion by the *Bull* which he stamped on his coin) have goared the world to death. That, as if they had *Saul's Commission* to *vex* the Church of Christ, have concluded their Visitations in blood. But mercy, no less then holiness, becomes the breastplate of *Aaron.* I deny not the necessity of Jurisdiction, both corrective &

coactiue: the one restraining where is too much forwardness, the other enforcing where is slackness. There is a *Rod,* and there is a *Sword. Veniam ad vos in virga?* that's the *Rod. Vtinam abs•indantur qui perturbant vos*; that's the *Sword.* If we observe God's proceeding in the Church, we shall find how he hath fitted men to the times and occasions. In the low and afflicted estate of Israel, they had *Moses*; a man of meek spirit, and mighty in wonders. Meeke, because he had to do with a teatchy and froward people: mighty in wonders, because he had to do with a *Pharaoh.* When they were settled in a quiet consistence, they had a grave & holy *Samuel.* In their corrupted declination, they had a hot-spirited *Elijah*; who came in a tempest, as he went out in a whirlwind. These times of ours be of a sinful and depraved condition; therefore have need to be visited with spirits more stirring then those of the common mould.*Imo, veni Paul cum virga*; come *Paul* with thy Rod. Rather let us smart with correction, then run on to confusion.

The Visited.

Their Brethren. Such was that great Apostles humility, that he calls all believers *Brethren:* to show that he had but the privilege of a *Brother*; and did no otherwise then all the rest, bear the arms of the *Elder.* Yea, why should not an Apostle accept of that title, when the eternal Son of God *is not ashamed to call us brethren?* The weakest Christian is a Brother to the holiest Saint, therefore not to be contemned. It is most unnatural for a man to despise his brother, the son of his own father. It is a brand set upon that tongue, which must burn with quenchlesse flames;*That it spake against his brother, and slandered his own mothers son.* Bishops are in the chiefest respect *Brethren* to the Ministers, in a meaner regard they are *Fathers.* They are our *Fathers,* but in that respect whereby they govern us: but in that respect which doth save us, they are our *Brethren. Fratres in salute, Patres in ordine ad salutem.* Even Princes should not scorn the Brotherhood of their subjects: for howsoever on earth there is a necessity of these ceremonial differences; yet in the grave for our bodies, in heaven for our souls, there is no such distinction. If there be any disparity after this life, it shall be *Secundum opera,* not *secundum officia:* proportioned to the works they have done, not to the honors they have borne. Saint *Paul* calls *Timothy,* in one place his *Son,* in another place his *Brother.*

Bishops are *brethren* to Ministers in a three-fold relation. 1. By nature, so are all men. 2. By grace, so are all Christians. 3. By office, so are all Pastors. He that *Mat.* 24.45. was called *Rector super familiam, Ruler over the household:* the same is also termed, *ver.* 49. 〈in non-Latin alphabet〉, a *fellow servant* with the rest of the meany. All servants under one Lord, though some superior in office to the rest. As in the civil State, within that honorable rank, both Earls and Lord's are called Barons, yet their dignities are not equal: every Earl being a Baron, but not every Baron an Earl. So in the State Ecclesiastical, in respect of the general service of Christ, the dispensation of his Word and Mysteries, Bishops and Priests are all *Brethren,* and fellow-Presbyters: yet though the Stiles be communicable, the terms are not convertible: for every Bishop is a Priest, but every Priest is not a Bishop. As this therefore no way diminisheth their authority, for *Episcopus est sacerdotum Princeps,* saith *Ignatius:* so it commendeth their humility, to call us *Brethren.* If we offend, *Paterna agant,* let them correct

us as their children: while we do well, *Fraterna teneant,* let them encourage us as their *Brethren.* God is not tied to means: for illumination of the mind, he often lights a great Lamp of the Sanctuary at a little wax Taper, as he did *Paul* by *Ananias.* And for moving of affections, often with a puff of wind he stirs up the waves of the great Ocean. *Deus non est parvus in paru•*; not straitened according to the smallness of the Organ. On the one side love and gravity, on the other side obedience and sincerity, on all sides holiness and humility, becomes the Ministers of Jesus Christ.

The *Exercise,* or due practice of this office.

Let us go again. Let *us* go, that is, go personally. Let us go *again,* that is, go frequently.

1. *Let us go*; not send our Deputy, but go our selves. He that sends, sees by another's eyes, and takes the state of things upon trust. If we go, we see by our own, and our own eyes be our best informers. How is he *Episcopus,* that never ouerlooks. So Saint *Jerome* in his Epistle to *Nepotian, nitatur esse quod dicitur.* He is an ill Shepherd, that does not know *Vultum pecoris. Know the state of thy flocks,and the face of thy herds.* Desire to see them, *quomodo Moses voluit videre Deum,* 〈 in non-Latin alphabet 〉 , face to face. In the Prouerb, *Domini oculus pascit equū, & vestigia eius pinguefaciunt agrum.* The Masters eye feeds the horse; the presence of the Bishop, like the North wind, dispels infection. It was *Paul's* continual fear; some prevarication in his absence.*I fear I shall not find you such as I would, and that I shall be found to you such as you would not.* Saint *Peters Shadow* wrought miracles, but now the Bishops shadow will work no miracles. This is one special thing to be visited and examined, the residence of Pastors in their Charges. It is an unhappy thing for a man to be a stranger at home.*Damasus* compares such to wanton women; which no sooner bear children, but presently put them forth to nurse, that with less trouble they may return to their old pleasure•*Peraldus,* a Popish writer, is so bitter against those that feed their flocks by Deputies, that he says, It is as if a man should marry a wife, and suffer another to get children by her. *•ludque Clictovaei, magis salsum quam falsum; Vicariam quidem salutem, personalem vero perniciem, talisbusmanere.*

I know, there is a Residence Persona•l, and Pastoral: and he that is a stranger to the Pulpit, though he straggle not out of the bounds of his Parish, is the greatest Non-resident. And I grant, that in some cases a dispensation is requisite; *Cedat minus maiori*; yet it is no hurt to pray, *God persuade them all to dwell in their own Tents.* But it is not well, for a Preacher to be like a door, when it is once oyled, then to leave creaking. It was a Friers conceit upon *Gen.* 6. when the Clergy, those *sons of God,* began to doat upon the *daughters of men,* to be enamored on temporal preferments; then by such marriages, monsters were begot in the Church, and the Sanctuary of God was filled with *Giants,* far from the shape of Christians. It is pity, but the Bishop should forbid the Banns; and if any such Marriage be, it is more then time to make it a nullity; by diuorcing them from Idleness, covetousness, and ambition.*The faithful Steward is he that gives the household their portion of meat in due season.* 1. He must give them all *meat,* young and old, rich and poor, weak and strong. 2. *In due season,* that is, when their appetites call for it; nay, he must not always stay till they desire it. 3. *Proprijs manibus,* he must do it with his own hands: he is but a deputy, and therefore is not evermore allowed a deputy. *Let us go* our selves.

2. *Let us go again.* The building of the Church goes slowly forward: though there be many laborers, there be more hinderers: God never had so many friends, as enemies. If the Overseers look not well to the business, too many will make Church-work of it; for such loitering is now fallen into a Proverb. Men are fickle, as were the *Galatians,* and Churches of *Asia:* if they be not often visited, they will soon be corrupted. *Luther* said in *Wittenberge,* that a few fanatical fellows had pulled down more in a short space, then all they could build up again in twenty years. The devil is always busy; and it is no small labor to earth that Fox. The plant which we would have thrive, must be often watered. The Apostles did visit to confirm, and comfort, because that was a time of persecution. Our mischief is intestine; *Pax a paganis, pax ab haereticis, nulla pax a falsis filijs.* Let but *Moses* turn his back, and ascend the mount, to be *Israel's* Lieger with God, the people presently speak of making a Calf. He went but on their Ambassage to their Maker: yet as if they had seen him take his heels, and run into the wilderness; he is no sooner vanished out of their sight, then out of their mind, and they fall to Idolatry. Our Churches are not like Irish timber: if they be not continually swept, there will be spiders and cobwebs. If the servants sleep, the Masters field is not privileged from *Tares.* Therefore to prevent dangers, and to heal diseases, frequent visitation is necessary for the Church of Christ.

The Moderation, *or* seasonablenes of it.

After certain days. Ex assiduitate vilitas; that which is too common, b•comes cheap, and loseth credit. Due respirations are requisite in the holiest acts. God is so favorable to his creatures, that he requires them not to be ouertoyled in the works of his own service. When the Temple was a preparing, the thirty thousand workmen wrought not continuedly, but with intermission. One month they were in *Lebanon,* and two at home: so their labor was more generous, & less burthensome. Euer, ten thousand did work, while twenty thousand breathed. The mind that is ouerlaid with business, grows dull and heavy: over lavish expense of spirits leaves it heart-less. The best horse will tire soonest, if the reins lie loose on his neck. Perfection comes by leisure, and no excellent thing is done at once. The *Gourd,* which came up in a night, withered in a day: but the plants that live long, rise slowly. It is the rising and setting of many Suns, that ripens the business both of nature and art. Who would not rather choose many competent meals, then buy the gluttony of one day, with the fast of a whole week? Therefore the reverend Fathers of the Church observe their due times of *Visiting*; and particular Pastors have their set days of feeding. He is an ill Fisher, that never mends his net; a bad Mower that never whets his Sythe.

There be some so mad of hearing, that as if their Preacher had ribbs of iron, and a spirit of Angelical nature, they will not suffer him to breath. But are as impatient of such a pause, as *Saul* was of *David's* sickness;*Bring him to me in the bed, that I may slay him.* Such, & no more is their pity to their Minister: Bring him though he lie sick in his bed; spare him not, though his heat and heart be spent. And if we satisfy not their unseasonable, unreasonable desires, they exclaim and break out into bitter invectives against us: not unlike the *Chinois,* that whip their gods, when they do not answer them. Such misgouern'd feeders should be stinted to

their measure, as the Israelites were to an Omer. God will never thank us for killing our selves, to humor our hearers.

The Extent, *or* latitude of it.

In every City. First, such was their favor and indulgence, they went to every city, not summoned every city to appear before them. Our grave Diocesans do follow the blessed Apostles in this step: they visit us in our several Deanries and Diuisions, without compelling the remote dwellers to travel unto their Consistories.

Again, *In every City:* such was their impartial Justice, and most equal love to all: the greatest were not exempted from their Jurisdiction, nor the least neglected of their compassion. The holiest Congregations may be blemished with some malefactors. *Rome,* and *Corinth,* and *Ephesus,* though they were all famous cities, had no less need of Apostles for their Visitants, then they had for their Founders. Three traitors kindle a fire, two hundred and fifty Captains bring sticks to it, and all Israel is ready to warm themselves at it. It was happy for Israel when they had but one *Achan,* and yet that one *Achan* was enough to make them unhappy. The innocence of so many thousands was not so forcible to excuse his one sin, as his one sin was to taynt all the people. One evil man may kindle that fire, which the whole world cannot quench. Shall *Jeroboam* be an Idolater alone? No, he can no sooner set up his *Calves,* but his subjects, like beast, are presently down on their knees.

Where stands that *Eutopia,* that city, which is in so good case, that it need not be *visited?* Sin doth multiply so fast, that the poor Preacher cannot out-preach it: yea, it is well if the Bishop himself with all his authority can suppress it. We cannot say always whence these evils come, but we are sure they are. You have peradventure heard or seen a Motion, a Puppet-play; how the little Idols leap, and move, and run strangely up and down. We know it is not of themselves; but there is a fellow, behind, which we see not, it is he that doth the feat. We see in our Parishes strange motions; a drunken companion bearding his Minister, a contentious Incendiary vexing him with actions and slanders: an obstinate Papist carries away his Recusancie, scorns the Preacher, seduceth the people: this is a strange kind of Puppet play: but God knows who it is behind the curtain, that gives them their motion: only we are sure, they cannot thus move themselves. There are many meetings, and much ado, as if sin should be punished: a Jury is impannell'd, a sore charge is given: the drunkard shall be made an example, Good-ale shall be talked with, whoredom shall be whipt, and all shall be well: we look for present reformation. But it commonly proves like the Iugglers feast in *Soudas*; a Table furnished with all manner of dainties in show, whereof when they came to taste, they found nothing but air. But I pass from the *Extent,* to

The Limitation, *or* restraint of it.

Where we have preached the Word of the Lord. Not *every city,* but every city and place that hath received the word of Instruction. No *visiting* a Garden, but where some seeds have been planted: that which is all weeds, is left to an higher visitation;*God shall judge them that are without.* One would think that the word of God were so prevailing, that it should beat down enormities faster then Satan can raise them. But we find by miserable experience, that even

in those cities where the Gospel hath abounded, sin hath superabounded; and that this glorious Sun hath not dispelled and overcome all those fogs and mists that have surg'd from hell. But if the Sun cause a stench, it is a sign there is some dunghill nigh: let it reflect upon a bed of Roses, there is all sweetness.

Shall we lay the blame upon the Preachers? that were unjust in our own consciences. What City in the world is so rich in her spiritual provision, as this? Some whole countries within the Christian pale, have not so many learned and painful Pastors, as be within these walls and liberties. It looks light the firmament in a clear night, bespangled with refulgent stars, of different magnitude, but all yielding comfortable light, *to guide our feet in the way of peace.* The Church in *Constantinople,* wherein *Nazianzen* preached, was called 〈in non-Latin alphabet〉 the *Resurrection Church*; in respect of the great concourse and assembly of people. Most Churches in this City may well bear that name. Where is the fault then? I could happily tell you of some causes: the great profanation of God's Sabbath, the perfunctory hearing of his sacred word, the cages of unclean birds, Brothels and drinking Schools, the negligence of the secular Magistrate, the exemplary corruption of Rulers, the sinful indulgence of parents and matters in their families, when the mouths of their children and servants be filled with vncorrected oaths and blasphemies. O that we might see an end of these things, before we see an end of all things. The last point is,

The Intent, *or* end of all

To see how they do. First, to see how the Pastors do, whom they had set over particular Congregations. The Apostles had been careful in their first election; and good reason; *Lay hands suddenly upon no man,* saith Saint *Paul.* There is a Story in the Legend, how a Bishop devoted to the service of our Lady, in the agony of death, prayed her to be his Mediator, as he had been her Chaplain. To whom she answered, that for his other sins she had obtained pardon, but his rash imposition of hands, was a case which her Son would reserve to hims•lfe. But some that were fit in the choice, may prove unworthy in the progress; therefore must be visited, to *see how they do.* For if the Physician be sick, what shall become of his patients? Certainly, a Ministers life is full of honor here and hereafter too, so it is full of danger here and hereafter too. O what an honor is it to labor in God's harvest, to be an Ambassador from Christ, to remit and retain sins, to dress and lead the Bride, to sit on thrones, and judge the nations? Again, what a danger is it to answer for souls lost by our silence, to be guilty of blood, by either teaching, or living amiss? For howsoever the doctrine it self be the Light, yet the Preachers life is the Lantern that carries it, and keeps it from blowing out: and it is an easier defect to want Latin or learning, then to want honesty and discretion. God hath given us the *Keys*; but if they rust upon our hands, whether through foul carriage, or want of use, they will but serve to lock our selves out of doors. Therefore we must submit to a Visitation.

How they do. What must it be examined, what store of souls they have converted? No, it is the measure, not the success, that God looks to. Saint *Paul* himself doth not say, *Plus profui omnibus,* I did more good then the rest: but *Plus laborani omnibus,* I took more pains then the

rest. *• labored more abundantly then they all.* Our *reward* shall be *according to our works,* not according to the fruit of our works. And our labor, how ever fruitless among men,*shall not be in vain in the Lord.* It was the complaint of a great Prophet, *I have labored in vain,& spent my strength for naught, yet my reward is with the Lord.* Though we cannot save you, yet our desire and endeavor to do it, shall save our selves. We give God what we have, he asks us no more: this is enough to honor him, and reward us.

How they do. What, how they thrive in their temporals, what riches or preferments be given them? no, as this is none of our ambition, so it is none of our luck or portion. Men suck our milk, like Mules, and then kick us with their heels. *Cominaeus* says, he that would be a Fauorite, must not have a hard name, that so he might be easily remembered, when promotions are a dealing. It seems that Preachers have hard names, for none remember them in the point of benefit. The world regards them, as poor folks do their children; they would be loath to have anymore of them, because they are troubled to maintain them they have. In *Ier•boams* time the lowest of the people were made Priests, & now Priests are made the lowest of the people. A layman, like a Mathematical line, runs on *ad infinitum:* only the Preacher is bound to his competency, yea, and defrauded of that. But let all preferments go, so long as we can find preferment in your consciences, and be the instruments of your salvation, we are content.

How they do. Not only the Pastors, but even all the *Brethren*; their errors must also be looked into. S. *Paul* mentions the house of *Cloê,* 1 *Cor.* 1. *It hath been declared to me, by them which are of the house of Cloê, that there are contentions* and faults *among you*; from thence he had information of their disorders. Answerable to which, we have Church-wardens, they are the house of *Cloê,* bound by oath to present misdemeanors, that sins may have their just censure. Let them on the one side, take heed of spleen, that they do nothing maliciously. So their accusation may be just, and their affection unjust: & in doing that they shall sin, which they had sinned in not doing. *Ill• d•t poenam, tu amisisti laudem.* On the other side: of connivance and partiality; for there is an *Omnia been* that swallows all vanities. Drunkenness, uncleanness, swearing, profanation of the Sabbath, go abroad all the year; and when the Visitation comes, they are locked up with an *Omnia been.* This is not that Charity that *covereth sin,* but a miserable indulgence that cherisheth sin.

In the Creation there was an *Omnia been*; God reviewed all his works, and they were *exceeding good.* In our Redemption there was an *Omnia been; He hath done all things well, he hath made the Blind to see, and the Lame to go*; a just confession & applause. Here was an *Omnia been* indeed, but there never was an *Omnia been* since.

Let there be therefore a Visitation with the Rod, lest God come to visit with f•re. God hath a fourfold Visitation. 1. A Visitation of Grace and Mercy:*Visitauit & redemit, He hath visited and redeemed his people.* He came not only to see us, but to save us: not only to live among us, but to die for us. So *Paul* applies that of the Psalm, *What is •an that thou art mindful of him,and the Son of man that thou visitest him?* The time wherein *Jerusalem* heard the oracles, and saw the miracles of our blessed Savior, is called *The day of her visitation.* 2. A visitation of pit•e and compassion so when God relleued *S•ra's* barrenness, he is said to *visit her.* Thus he did visit *Job*

in his sickness, *Thy visitation hath preserved my Spirit.* This duty he commends to us for true religion indeed.*Pure religion and undefiled before God, is to visit the fatherless & widows in their affliction.* To these works he promiseth the kingdom of heaven;*You have visited me when I was sick, or in prison; Therefore come ye blessed.* 3. A visitation of severity and co•rection; so *Job* calls his trial a *vis•tation:* and we call the Pestilence, God's visitation. This he threatened even to the offenders of the house of *David,I will visit their transgression with the rod, and their iniquity with stripes.* This visitation is not without mercy; yea; it is an argument of mercy; for when God refuseth to visit, that is the sorest visitation of all. Therefore we pray,*Look down from heaven, O Lord behold, and visit thy Vi••.* 4. Lastly, a visitation of wrath and fury;*Shall I not visit for these things, saith the Lord? Shall not my soul be avenged •n su•h a Nation as this?* So he visited Egypt, when he slew their first borne; the old world, when he drowned it, Sodom, when he burned it; *I will go down and see.* Thus shall he one day visit the wicked, with fire and brimstone, and a horrible tempest: this shall be the portion of their cup.

God's visitation cannot be eluded or avoided; there will be no appealing to a higher Court, no revoking by Prohibitions, no hiding from the censure, no corrupting the Judge, no answering the matter by Proxie, no commuting the penalty; no preventing, but either by living innocent, or dying penitent.

Therefore let us all visit our selves, that we may save God the labor. This is a duty to which we are all naturally backward: like Elephants, that choose troubled waters, and refuse to drink in clear springs, for fear of seeing their own deformities. Or vnthrifts, that are run so far in arrearages, they are loath to hear of a reckoning. Or, it may be, we have chiding consciences; and then, like those that are troubled with cursed and scolding wives at home, love to be rambling abroad. But it is better to have our wounds searched while they are green, then to have our limbs cut off for being festered. Descend we then, into the depth and corners of our own hearts; let us begin our visitation there; mortifying all our rebellious lusts, and subduing our affections to the will of our Maker. So only shall we pass clear and vncondemned by the *great Bishop of our Souls, Jesus Christ.*

I have done; *Deo gloria, vobis gratia, mihi venia. Amen.*

THE HOLY CHOICE. A SERMON PREACHED in the Chapel by GUILDHALL, *at the Solemnity of the Election* of the Right Honorable the *Lord Major of* London.

BY THO: ADAMS.

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THE HOLY CHOICE.

ACTS. 1.24.

And they prayed; and said, Thou Lord, which knowest the hearts of all men, show whether of these two thou hast chosen.

THe business of the day is an *Election*; an election into one of the most Noble Offices of the Kingdom; the government of this Honorable City, which (let not envy hear it) hath no parallel under the Sun. The business of my Text is an *Election* too; an election into the highest office in the Church, to be an *Apostle* and *Witness* of Jesus Christ. If you please to spare the pattern in four circumstances; as, 1. This office is spiritual, yours temporal. 2. This place was void by Apostasy or decession, yours is supplied by succession. 3. This election is by Lots, yours is by Suffrages. 4. This choice was but one of two, it may be your number exceeds: the rest will suit well enough, and the same God that was in the one, be also present in the other, by the assistance of his holy spirit.

The argument of the Text is a prayer to God for his direction in their choice: yea indeed, that he would choose a man for them: including a strong reason of such a request, because he doth *know the hearts of all men.*

They begin with *prayer*; this was the usual manner in the Church of God. So *Moses* prayed for the choice of his Successor.*Let the Lord, the God of the spirits of all flesh set a man over the Congregation.* Christ sent not his Apostles to that holy work, without a prayer▪ *Sanctify them through thy truth.* In the choosing of those seven Deacons, they first prayed, and then *laid their hands upon them.* Thus were Kings Inaugurated, with *Sacrifice* and *Prayer.* It is not fit, he that is chosen for God, should be chosen without God. But for this, *Samuel* himself may be mistaken, and choose seven wrong, before he hit upon the right. In this; I cannot but commend your religious care; that businesses of so great a consequence be always sanctified with a blessing. Those which in a due proportion, must represent God to the world, ought to be consecrated to that Majesty which they resemble, by public devotions. Every important action requires *Prayer,* much more that which concerns a whole city. When *Samuel* came to *Bethlehem* to annoint *David,* he calls the whole City to the Sacrifice. Indeed the Family of *Jesse* was sanctified in a more special manner: this business was most theirs, and all Israel's in them. The fear of God should take full possession of all our hearts, that are this day assembled: but those with whom God hath more to do then with the rest, should be more holy then the rest.

The choice of your Wardens and Masters in your several Companies hath a solemn form; and it is the honor of your greatest Feasts, that the first dish is a Sermon. Charity forbid, that any should think, you admit such a Custom, rather for convenience then devotion▪ as if Preaching were but a necessary complement to a Solemnity, as Wine and Music. I am persuaded better things of you: but if there should be any such perverse spirits, that like the Governor of a people called *Aequi,* when the Romans came to him, *Iussit c•s ad quercum dicere,* bade them speak to the Oak, for he had other business: but they replied, *Et h•c sacrataquercus andiat f•dus a v•bis violatum*; let this Oak bear witness, that you have broke the league which you have covenanted. So when we come to preach to your souls, if you should secretly bid us speak to the walls; loe even the very walls will be witnesses against you at the last day. Though *Saul* be King over *Samuel,* yet *Samuel* must teach *Saul* how to be King. We may instruct; though we may not rule; yea, we must instruct them that shall rule. Therefore as we obey your call in coming to speak, so do you obey God's command in vouchsafing to hear.

Let us apply our selves to him with devotion, and then he will be graciously present at our Election.

This Prayer respects two

- things, *Quem,* the person whom they entreat.
- things, *Quid,* the matter for which they entreat

The Person is described by

- His Omnipotence; *Lord.*
- His Omniscience, *That knowest the hearts of men.*

Omnipotence; Lord. We acknowledge thy right, thou art fit to be thine own chuser. *Lord,* there be many on earth called Lord's; but those are Lord's of earth, and those Lord's are earth, & those Lord's must return to earth. This Lord is Almighty; raising out of the dust to the hon•ur of Princes, and *laying the honor of Princes in the dust. Lord,* of what? nay, not qualified; not Lord of such a County, Barony, Seigniorie; nor Lord by virtue of Office and Deputation: but *in abstracto,* most absolute: His *Lordship* is universal: *Lord* of heaven, the owner of those glorious mansions: *Lord* of earth, disposer of all Kingdoms and Principalities: *Lord* of hell, to lock up the old Dragon and his crew in the bottomless pit: *Lord* of Death, to unlock the graves: he keeps the Key, that shall let all bodies out of their earthy prisons. A potent *Lord*; whither shall we go to get out of his Dominion? To heaven? there we cannot miss him: To hell? there we cannot be without him: In air, earth, or sea; in light or darkness, we are sure to find him. Whither then, except to Purgatory? That *Terra incognita* is not mentioned in his *Lordship:* the Pope may keep the key of that himself. But for the rest, he is too saucy; exalting his universal Lordship, and hedging in the whole Christian world for his Diocese. Stretching his arm to heaven, in rubricking what Saints he lift: to hell, in freeing what prisoners he lift: on earth, in setting up, or pulling down what Kings he list: but that some have cut short his busy fingers.

To the *Lord* of all they commend the choice of his own servants. Every mortal Lord hath this power in his own Family: how much more that *Lord,* which makes Lord's? who is so fit to choose, as he that can choose the fit? Who so fit to choose, as he that can make those fit whom he doth choose? It is He alone that can give power and grace to the elected, therefore not to be left out in the election. How can the Apostle preach, or the Magistrate govern, without him; when none of us all can move but in him? It is happy, when we do remit all doubts to his decision, and resign our selves to his disposition. We must not be our own Caruers, but let God's choice be ours. When we know his pleasure, let us show our obedience. And for you, upon whom this Election falls, remember how you are bound to honor that Lord of heaven, that hath ordained such honor for you upon earth: that so in all things we may glorify his blessed Name.

Omniscience: it is God's peculiar, to be the searcher of the heart. *The heart of man is deceitful above all things, and desperately wicked; who can know it?* Who? *Eg• Domi••s, I the Lord search the*

heart. He hath made no window into it, for man or Angel, to look in: only it hath a door, and he keeps the key himself.

But why the *Heart?* Here was an Apostle to be chosen: now wisdom, learning, eloquence, memory, might seem to be more necessary qualities, then the *Heart.* No, they are all nothing to an honest *Heart.* I deny not, but Learning to divide the Word, Elocution to pronounce it, Wisdom to discern the truth, Boldness to deliver it, be all parts requireable in a Preacher. But as if all these were scarce worth mention in respect of the *Heart*; they say not, Thou that knowest which of them hath the subtiler wit, or abler memory; but which hath the truer heart: not which is the greater Scholar, but which is the better man; *Thou that knowest the Heart.*

Samuel being sent to annoint a son of *Jesse,* when *Eliab,* the eldest came forth, a man of a goodly presence, fit for his person to succeed *Saul*; he thinks with himself, This choice is soon made, sure this is the head upon which I must spend my holy Oil. The privilege of Nature and of Stature, his primogeniture and proportion gives it him; This is he. But even the holiest Prophet, when he speaks without God, runs into error. Signs and appearances are the guides of our eyes; and these are seldom without a true falsehood, or an uncertain truth. *Saul* had a goodly person, but a bad heart: he was higher then all, many were better then he. It is not hard for the best Judgment to err in the shape. *Philox•menes,* a magnanimous and valiant Soldier, being invited to *Magyas* his house to dinner, came in due season, but found not his Host at home. A servant seeing one so plain in clothes, and somewhat deformed in body, thought him some sorry fellow, and set him to cleave wood. Whereat *Magyas* (being returned) wondering, he received from him this answer; *Expendo poenas deformitatis meae*; I pay for my unhandsomeness. All is not valor, that looks big, and goes brave. He that judgeth by the inside, checked *Samuel* for his misconceit;*Look not on his Countenance or Stature, for I have refused him: for the Lord seeth not as man seeth. David's* countenance was ingenuous and beautiful, but had it promised so much as *Eliabs* or *Abinadab's,* he had not been left in the field, while his Brethren sate at the table. *Jesse* could find nothing in *David* worthy the competition of honor with his brethren: God could find something to prefer him before them all. His father thought him fit to keep sheep, thought his Brethren fit to rule men. God thinks him fit to rule, and his Brethren to serve; and by his own immediate choice destines him to the Throne. Here was all the difference; *Samuel* and *Jesse* went by the outside, God by the inside: they saw the composition of the body, he the disposition of the mind. Israel desires a King of God, and that King was chosen by the Head: God will choose a King for Israel, and that King is chosen by the *Heart.* If in our choice for God, or for our selves, we altogether follow the eye, and suffer our thoughts to be guided by outward respects, we shall be deceived.

[1] Why do they not say, *Thou that knowest* the estates of men, who is rich, and fit to support a high place; and who so poor that the place must support him? I hear some call *Wealth, Substance*; but certainly at b•st, it is but a mere circumstance. It is like the Planet *Mercury*; if it be joined with a good *Heart,* it is useful; if with a bad and corrupt one, dangerous. But howsoever at the Beam of the Sanctuary, money makes not the man, yet it often adds some

metal to the man; makes his Justice the bolder, and in less hazard of being vitiated. But *pauperis sapientia plus valet quam diuitis abundantia.* If the poor man have *Wisdom to deliver the City,* he is worthy to govern the City. I yield, that something is due to the State of Authority; *Ad populum Phaleras:* So *Agrippa* came to the Tribunal with great pomp and attendance. This is requisite to keep awe in the people, that the Magistracy be not exposed to contempt. B•t *Magistratus, non vestitus, indicat virum:* Wise government, not rich garment, shows an able man. It was not riches, that they regarded.

[2] Why do they not say, *Thou that knowest* the Birth or Blood of men? I know, it is a reverend thing to see an ancient Castle or Palace not in decay; or a fair Tree, sound and perfect timber. But as foul Birds build their nests in an old forsaken house, and doated trees are good for nothing but the fire; so the decay of Virtue is the ruin of Nobility. To speak morally, Active worth is better then Passive; this last we have from our Ancestors, the first from our selves. Let me rather see one virtue in a man alive, then all the rest in his pedigree dead. Nature is regular in the brute Creatures; Eagles do not produce cravens; and it was a monstrous fable, that *Ni•ippus* his Ewe should yeane a Lyon. But in man she fails, and may bring forth the like proportion, not the like disposition. Children do often resemble their Parents in face and features, not in heart and qualities. It is the earthly part that follows the seed; wisdom, valor, virtue, are of another beginning. Honor sits best upon the back of merit: I had rather be good without Honor, then Honorable without goodness. Cottages have yielded this as well as Palaces. *Agathocles* was the son of a Potter, *Bion* of an infamous Courtesan. In holy Writ; *Gideon* was a poor Thrasher, *David* a Shepherd; yet both mighty men of valor, both chosen to rule, both special Saviors of their Country. Far be it from us to condemn all honor of the first head, when noble deservings have raised it; though before it could show nothing but a White Shield. Indeed, it is not the Birth, but the new Birth, that makes men truly Noble.

[3] Why do they not say, *Thou that knowest* the wisdom and policy of men? Certainly, this is requisite to a man of place; without which he is a blind *P•lyphemus,* a strong arm without an eye. But a man may be wise for himself, not for God, not for the public good. An Ante is a wise creature for it self, but a shrewed thing in a Garden. Magistrates, that are great lovers of themselves, are seldom true lovers of their Country. All their actions be motions, that have recourse to one Center, that is, themselves. A cunning head without an honest heart, is but like him that can pack the Cards, yet when he hath done, cannot play the Game, or like a house with many convenient Stairs, Entries, and other passages, but never a fair room; all the inwards be sluttish and offensive. It is not then, *Thou that knowest* the Wealth, or the Birth, or the Head, but the *Heart*; as if in an Election, that were the main; it is all if the rest be admitted on the By.

Here then we have three remarkable observations, 1. What kind of Hearts God will not choose, and we may guess at them. 2. What Hearts he will choose, and himself describes them. 3. Why he will choose men especially by the Heart.

First what kind of Hearts he will not choose; and of these (among many) I will mention but three.

1. *C•r di•isum,* a distracted Heart; part whereof is dedicated to the Lord, and part to the world. But he that made all, will not be contented with a piece. *Aut Caesar, aut nihil.* The service of two Masters, in the obedience of their contrary, commands, is incompetible, *sensu composito.* Indeed *Zacchaeus* did first serve the world, and not Christ; afterward Christ, and not the world; but never the world and Christ together. Many divisions followed sin. 1. It divided the heart from God;*Your sins have separated between you and your God.* 2. It divided heart from heart. God by Marriage made one of two, sin doth often by prevarication make two of one. It divided the tongue from the heart. So *Cain* answered God, when he questioned him about *Abel, Am I my Brothers keeper?* As if he would say, Go look. 4. It divided tongue from tongue, at the building of *Babel*; that when one called for Brick, his fellow brings him mortar: and when he spake of coming down, the other falls a removing the ladder. 5. It divided the heart from it self; *They spake with a double heart.* The original is, *A heart and a heart:* one for the Church, another for the Change: one for Sundays, another for working days: one for the King, another for the Pope. A man without a heart, is a wonder: but a man with two hearts, is a monster. It is said of *Judas,* There were many hearts in one man: and we read of the Saints, There was one heart in many men.*Dabo illis cor vnum,* a special blessing.

Now this division of heart is intolerable in a Magistrate; when he plies his own cause under the pretence of another's; and cares not who lose, so he be a gainer. Saint *Jerome* calls this *C•r male locatum*; for many have hearts, but not in their right places. *C•r habet in ventre gulosus, l•sciuus in libidine, cupidus in lucris.* Naturally, if the heart be removed from the proper seat, it instantly dyes. The eye unnested from the head, cannot see: the foot sundered from the body, cannot go: so spiritually, let the heart be vncentred from Christ, it is dead. Thus the Coward is said to have his heart at his heel, the timorous hath his heart at his mouth, the envious hath his heart in his eyes, the Prodigal hath his heart in his hand, the fool hath his heart in his tongue, the covetous locks it up in his chest. He that *knows the hearts of all men,* will not choose a divided or misplaced heart.

2. *C•r lapideum,* a hard or stony heart. This is *Ingratum ad beneficia, infidum ad co•silia, inverecundum ad turpia, inhumanum ad bona, temerarium ad omnia.* A Rock, which all the Floods of that infinite Sea of God's mercies and Judgments cannot soften. A Stitthy, that is still the harder for beating. It hath all the properties of a stone: it is as cold as a stone, as heavy as a stone, as hard as a stone, as senseless as a stone. No persuasions can heat it, no prohibitions can stay it, no instructions can teach it, no compassions can mollify it. Were it of iron, it might be wrought: were it of lead, it might be molten, and cast into some better form: were it of earth, it might be tempered to another fashion: but being stone, nothing remains but that it be broken. What was *Pharaohs* greatest plague▪ was it the murraine of Beasts? was it the plague of Boils? was it the destruction of the Fruits? was it the turning of their Rivers into Blood? was it the striking of their First borne with death? No, though all these plagues were grievous, yet one was more grievous then all; *Cor durum,* his hard heart. He that *knows all hearts,* knows how ill this would be in a Magistrate: a heart, which no cries of Orphans, no tears of Widows, no mourning of the oppressed, can melt into pity. From such a Heart good Lord deliver us.

3. *Cor cupidum,* a covetous heart; the desires whereof are never filled. A handful of corn put to the whole heap, increaseth it; yea, add water to the Sea, it hath so much the more: but *he that loveth Silver,shall never be satisfied with Silver.* One desire may be filled, but another comes. *Crescit amor nummi, quantùm ipsa pecu•ia creseit.* Natural desires are finite, as thirst is satisfied with drink, and hunger with meat. But unnatural desires be infinite; as it fares with the body in burning Fevers; *Quo plus sunt potae, plus sitiuntur aquae:* So it is in the covetous heart, *Vt cùm possideat plurima, plura petat.* Grace can never fill the purse, nor wealth the heart.

This vice is in all men iniquity, but in a Magistrate Blasphemy: the root of all evil in every man, the rot of all goodness in a great Man. It leaves them, like those Idols in the Psalm; neither eyes to see, nor ears to hear; but only hands to handle, Such m•n will transgress for handfulls of barley, and morsels of bread; and a very dram of profit put into the Scole of Justice, turns i• to the wrong side. There is not among all the charms of Hell, a more damnable spell to inchant a Magistrate, then the love of Money. This *turns Judgment into Worm•wood,* or at least into vinegar: for if Injustice do not make it bitter as Wormwood, yet shifts and delays will make it sour as vinegar. O how sor did and execrable should bribes be to them, and stink worse in their nostrils then *Vespasians* tribute of urine! Let them not only bind their own hands, and the hands of their servants, that may take; but even bind the hands of them that would offer. He that useth Integrity, doeth the former: but he that constantly professeth Integrity, doth the latter. It is not enough to avoid the fault, but even the suspicion: It is some discredit to the Judge, when a Client with his bribe comes to be denied: for if his usual carriage had given him no hope of speeding, he would not offer. A Servant, that is a favorite or inward, gives suspicion of corruption, and is commonly thought but a by-way; some post•rne or back-door for a gift to come in, when the broad fore-gates are shut against it. This makes many aspire to Offices and great places, not to do good, but to get goods; as some love to be stirring the fire, if it be but to warm their own fingers. Whatsoever affairs pass through their hands, they crook them all to their own ends; and care not what becomes of the public good, so they may advance their own private: and would •et their neighbors house on fire, and it were but to roast their own eggs. Let them banish Covetousness, with as great a hatred as *Amnon* did *Tamar*; first thrust it out of their hearts, then shut and lock the door after it: for the covetous heart is none of them that God chooseth.

Next let us see what kind of hearts of God will choose; and they be furnished with these virtues fit for a Magistrate.

1. There is *Cor sapiens,* a wise heart; and this was *Solomon's* suite;*An understanding heart.* He saw, he had power enough, but not wisdom enough; and that Royalty without wisdom, was no better then an eminent dishonor; a very Calf made of golden Eare-rings. There is no Trade of life, but a peculiar wisdom belongs to it; without which all is tedious and unprofitable: how much more to the highest and busiest vocation, the government of men? An ignorant ruler is like a blind Pilot; who shall save the vessel from ruin?

2. *Cor patiens*; a meek heart: what is it to discern the cause, and not to be patient of the proceedings? The first Governor that God set over his Israel, was *Moses*; a man of the

meekest spirit upon earth. How is he fit to govern others, that hath not learned to govern himself? He that cannot rule a Boat on the river, is not to be trusted with steering a Vessel on the Ocean. Nor yet must this patience degenerate into cowardliness: *Moses* that was so meek in his own cause, in God's cause was as resolute. So there is also

3. *Cor magnanimum,* a heart of fortitude and courage. The rulers and squares that regulate others, are not made of lead or soft wood, such as will bend or bow. The principal Columns of a house, had need be heart of Oke. A timorous and flexible Magistrate is not fit for these corrupt times. If either threatenings can terrify him, or favor melt him, or persuasions swerve him from Justice, he shall not want temptations. The Brain that must dispel the fumes, ascending from a corrupt liver, stomach, or spleen, had need be of a strong constitution. The courageous spirit that resolves to do the will of heaven, what malignant powers soever would cross it on earth, is the heart God chooseth.

4. Lastly, there is *Cor. honestum,* an honest heart. Without this, courage will prove but legal Injustice, policy but mere subtlety, and ability but the Devils Anvil to forge mischiefs. Private men have many curbs; but men in authority, if they fear not God, have nothing else to fear. If he be a simple Dastard, he fears all men: if a head-strong commander, he fears no man; like that unjust Judge, that *feared neither God nor Man.* This is the ground of all fidelity to King and Country, Religion. Such was *Constantine's* Maxim; He cannot be faithful to me, that is unfaithful to God. As this honorable place of the Kings Lieutenāt-ship hath a Sword-bearer, so the Magistrate himself is the *Lord's Sword-bearer,* saith Saint *Paul.* And as he may never draw this Sword in his private quarrel, so he must not let if be sheathed when God's cause calls for it. It is lenity and connivance that hath invited contempt to great places. Did Justice carry a severer hand, they durst not traduce their Rulers in Songs and Saty•s, the burden whereof will be their own shame. Magistrates are our civil Fathers: and what deserve they but the curse of *Cham,* that lay open the nakedness of *their Fathers?* When *Alexander* had conquered *Darius,* and casually found his slain body lying naked, he threw his own coat over him, saying, I will cover the destiny of a King. It is God alone that *casteth contempt upon Princes*; which that he may not do, let them preserve *Cor mundum,* a clean heart, not conscious of ill demerits.

Such a one sits on the Judgment-Seat, as one that never forgets that he must appear before the Judgment-Seat of Christ. So he executeth Justice, as never losing the sense of Mercy: so he showeth Mercy, as not offering violence to Justice, He can at once, punish the offense, and pity the offender, He remembers his oath, and fears to violate it: to an enemy he is not cruel, to a friend he will not be partial. And if ever he have but once cut the skirt of Justice, as *David* the lap of *Saul's* garment, his *Heart smites him* for it. He minds no other clock on the Bench, but that of his own Conscience. He will not offend the Just, nor afford a good look to varlets: nor yet doth he so d•sregard their persons, as to wrong their causes. He will maintain Piety, but not neglect Equity. In Court, he looks not before him on the person, nor about him on the beholders, nor behind him for bribes; nay, he will not touch them in his Cloffer or Chamber, lest the timber and stones in the wall should-witness against him. So he helps the Church, that the Common-wealth be no loser: so he looks to the Common-wealth,

that the Church may not be wronged. The lewd fear him, the good praise him, the poor bless him; he hath been a Father to Orphans, a Husband to distressed Widows. Many prayers are laid up for him in Heaven; and when he dies, they with the assist•nce of Angels, shall bear him up to blessedness.

Lastly, let us see why God will choose men by the heart. I deny not, but wisdom and courage, moderation and •atience, are all requisite concur•ences: but the *Heart* is the *Primum Mobile,* that sets all the wheels a going, and improves them to the right end. When God begins to make a man good, he begins at the heart: as Nature in forming, so God in reforming, begins there. As the eye is the first that begins to die, and the last that begins to live: so the heart is the first that lives, and the last that dies. It is said of the Spider, that in the morning, before she seeks out for her prey, she mends her broken web; and in doing that, she always begins in the midst. Before we pursue the profits and baits of this world, let us first amend our life; and when we undertake this, let us be sure to begin at the heart. The *Heart* is the Fort or Citadel in this little Ile of man; let us fortify that, or all will be lost. And as naturally, the heart is first in being, so here the Will (which is meant by the Heart) is chief in commanding. The Centurions servants did not more carefully obey him, when he said to one *Go, and he goeth, to another Come, and he cometh, to a third, Do this, and he doth it:* then all the members observe the *Heart*; if it say to the eye, See, it seeth: to the ear, Hear, it hearkeneth: to the tongue, Speak, it speaketh: to the foot, Walk, it walketh: to the hand, Work, it worketh. If the *Heart* lead the way to God, not a member of the body, no• a faculty os the soul, will stay behind. As when the Sun ariseth in the morning, Birds rise from their nests, Beasts from their dens, and Men from their beds. They all say to the *Heart,* as the Israelites did to *Joshua; All that thou commandest us,we will do: and whither so•uer thou sendest us, we will go: only the Lord be with thee.* Therefore the penitent Publican *smote his heart,* as if he would call up that, to call up all the rest. It cannot command and go without.

No part of man can sin without the heart, the heart can sin without all the rest. The Wolf goes to the flock, purposing to devour a Lamb, and is prevented by the vigilancy of the Shepherd; yet *Lupus exit, Lupus regreditur*; he went forth a Wolf, and comes home a Wolf. The heart intends a sin, which is never brought into action; yet it sins in that very intention. The hand cannot offend without the heart, the heart can offend without the hand. The heart is like a Mill: if the wind or water be violent, the Mill will go whether the Miller will or not; yet he may choose what kind of grain it shall grind, wheat or darnel. If the affections be strong and passionate, the heart will be working: yet the Christian by grace, may keep out lusts, and supply it with good thoughts.

The *Heart* is God's peculiar; the thing he especially cares for: *My son, give me thy heart:* and good reason, for I gave my own Sons heart to death for it. *Non minus tuum, quia meum*; It is not less thine, for being mine: yea, it cannot be thine comfortably, unless it be mine perfectly. God requires it principally, but not only: give him that, and all the rest will follow. He that gives me fire, needs not be requested for light and heat; for they are inseparable. *Non corticis,sed cordis Deus.* God doth not regard the rind of the lips, but the root of the heart. It was the Oracles answer, to him that would be instructed which was the best

Sacrifice; *Da medium Lunae, Solem simul, & canis iram:* which three characters make *Cor,* the Heart. Mans Affection is God's *Hall:* man's Memory, his *Library:* man's Intellect, his *Privy Chamber*; but his Closet, Sacrary, or Chapel, is the *Heart.* So Saint *Augustine* glosseth the *Pater noster; Qui es in coelis, which art in heaven,* that is, in a heavenly *Heart.*

All outward works an hypocrite may do, only he fails in the Heart: and because he fails there, he is lost everywhere. Let the flesh look never so fair, the good Cater will not buy it, if the liver be spak'd. Who will put that timber into the building of his house, which is rotten at the heart? Man judgeth the heart by the works, God judgeth the works by the heart: All other powers of man may be suspended from doing their offices, but only the *Will,* that is the *Heart.* Therefore God will excuse all necessary defects, but only of the *Heart.* The blind man cannot serve God with his eyes, he is excused: the deaf cannot serve God with his ears, he is excused: the dumb cannot serve God with his tongue, he is excused: the creeple cannot serve God with his feet, he is excused. But no man is excused for not serving God with his *Heart. Deus non respicit quantum homo valet, sed quantum velit.* Saint *Chrysostom* seemed to be angry with the Apostle, for saying,*Behold, w•e have left all, and followed thee.* What have you left? an angle, a couple of broken ne•tes, and a weather beaten Fish-boat; a fair deal to speak of. But at last he corrects himself, *I cry you mercy, Saint Peter*▪ you have *forsaken all* indeed: for he t•uly leaves all, that leaves *Quod vel capit mundus, vel cupit:* that takes his *Heart* from the world, and gives it to Christ.

All other faculties of man apprehend their objects, when they are brought home to them, only the Will, the Heart goes home to the object. Colour must come to the eye, before it can see it: sound to the ear, before it can hear it: the object to be apprehended is brought home to the understanding, and past things are recollected to the memory; before either can do her office. But the heart goes home to the object. *Vbi the saurus, ibi cor.* Not where the heart is, there will be the treasure: but *where the treasure is, there will be the heart.*

Blessed are the pure in heart, for they shall see God. Of all, the pure heart is beholding to God, and shall one day behold God. Therefore *Dadid* prays,*Cor mundum crea in me, Deus: Create in me a clean heart, O God.* The Lord rested from the works of his Creation the seventh day; but so dearly he loves clean hearts, that he restes from creating them no day. As *Jehu* said to *•e••nadab,Est t•bi cor r•ctum, Is thy heart righ•?* Then give me thy hand,*come up into my chariot.* So this is God's question, *Is thy heart upright?* Then give me thy hand, ascend my triumphant Chariot, the everlasting glory of heaven.

To conclude; because there is such difference of hearts, and such need of a good one; they put it to Him that knows them all, and knows which is best of all. For howsoever Nature knows no difference; nor is there any *Quorum praecordia Titan De meliore luto finxit:* yet in regard of grace, the sanctified heart is of purer metal then common ones. A little living stone in God's building, is worth a whole Quarry of the world. One honest heart is better then a thousand other▪ the richest Mine, and the coarsest mould, have not such a disproportion of value. Man often fails in his Election, God cannot err. The choice here was extraordinary, by lots: yours is ordinary by Suffrages; God's hand is in both.

Great is the benefit of good Magistrates: that we may sit under our own Vines, go in and out in peace, eat our bread in safety, and (which is above all) lead our lives in honest liberty: for all this we are beholding, under God to the Magistrate, first the Supreme, then the subordinate. They are Trees, under whose branches the people build and sing, and bring up their young ones in religious nurture. That *Silence in heaven about half an hour,* when the *golden vials were filled with sweet odors,* and the prayers of the Saints ascended as pillars of smoke and Incense, is referred by some, to the peace of the Church under *Constantine.* It is the King of *Mexico's* Oath, when he takes his Crown; *Iustitiam se administraturum, effecturum vt Sol cursum teneat, Nubes pluant, Rivi currant, terra producat fructus*; that he will minister Justice, he will make the Sun hold his course, the Clouds to rain, the Rivers to run, and the Earth to fructify. The meaning is, that the upright and diligent administration of Justice, will bring all these blessings of God upon a Country.

If we compare this City with many in foreign parts, how joyfully may we admire our own happiness! Those murders and massacres, rapes and constuprations, and other mischiefs, that be there as common as nights, be rare with us. I will not say that all our people are better then theirs, I dare say, our Government is better then theirs. Merchants make higher use, and are more glad of calm Seas, then common passengers. So should Christians more rejoice in peace, then can the heathen: because they know how to improve it to richer ends, the glory of God, and salvation of their owner souls. Proceed ye grave and honorable Senators, in your former approved courses, to the suppressing of vice and disorders, and to the maintenance of Truth and Peace among us. It is none of the least renowns of this famous City, the Wisdom and Equity of the Governors. To repeat the worthy acts done by the *Lord's Maiors* of *London,* were fitter for a Chronicle; they are too large for a Sermon.

But it is high time to bless you with a Dismission, and to dismiss you with a Blessing. That Almighty God, *that knows the hearts of all,* sanctify your hearts to govern, and ours to obey; that we all seeking to do good one to another, *He* may do good unto us all. To this blessed and eternal God, the Father, the Son, and the Holy Ghost, be all glory and praise forever. *Amen.*

The BARREN TREE. A Sermon Preached at *Paul's* Cross *October* 26. 1623.

BY THO: ADAMS.

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TO THE REVErend and learned, Doctor DONNE, Dean of S^{t}. *Paul's,* together with the Prebend-Residentiaries of the same Church, my very good Patrons.

RlGHT WORSIPFVLL,

NOt out of any opinion of this Sermons worth, to which I dare not invite your Judicious eyes. Nor, any ambition to merit of my Patrons, whom I read styled, Petty creators. But in humble acknowledgement of your favors, I present this small Rent of Thankfulness; the poor fruit of that tree, which grows on your own ground, and hath not from the world any other

sustenance. Vouchsafe, I beseech you, your Patronage to the child, who have made the Father of it,

Your Wors. devoted Homager THO: ADAMS.

To the Reader.

I Neither affect those Rheumaticke Pennes, that are still dropping upon the Press: nor those Phlegmatic spirits, that will scarce be coniur'd into the orbe of employment. But if modest forwardness be a fault, I cannot excuse myself.

It pleased God Almighty, to make a fearful Comment on this his own Text, the very same day it was preached by his unworthiest servant. The argument was but audible in the morning, before night it was visible. His holy Pen had long since written it with ink, now his hand of Justice expounded it in the Characters of blood, There, was only a conditional menace, So it shall be: here a terrible remonstrance, So it is. Sure! He did not mean it for a nine days wonder. Their sudden departure out of the World, must not so suddenly depart from the memory of the World. Woe to that soul that shall take so slight a notice of so extraordinary a Judgment. We do not say, They perished: Charity forbid it. But this we say, It is a sign of God's favor, when he gives a man Law. We pass no sentence upon them, yet let us take warning by them. The Remarkablenesse would not be neglected▪ for the Time, the Place, the Persons, the Number, the Manner. Yet still we conclude not, This was for the transgression of the dead: but this we are sure of, It is meant for the admonition of the living.

Such is our Blessed Saviors conclusion, upon a parallel instance: *Except ye repent, YE shall all LIKEWISE perish.* There is no place safe. e•ough for offenders: but when the Lord is once up in arms, happy man that can make his own peace! otherwise, in vain we hope to run from the Plague, while we carry the Sin along with us. Yet will not our willful and bewitched Recusants, from these legible Characters, spell God's plain meaning. No impression can be made in those hearts, that are ordained to perish. For their malicious, causeless, and unchristian censures of us, God forgive them: our requital be only pity and prayers for them. Howsoever they give out, (and I will not here examine) that their piety is more then ours: Impudence it self cannot deny, but our Charity is greater then theirs. Now the holy fear of God keep us in the ways of Faith and Obedience; that the properation of Death may never prevent our preparation to die. And yet still, after our best endeavor; *From sudden death good Lord deliver us all.* Amen.

T. A.

THE BARREN TREE.

LUKE. Cap. 13. Vers. 7.

Then said he to the Dresser of his Vineyard; Behold, these three years I come seeking fruit on this Fig-tree, and find none: cut it down, why cumbreth it the ground?

NEwes is brought to Christ, of a certain Judgment, which was not more *Pilate's,* then God's, upon some Galileans; who, while they were sacrificing, were sacrificed; their blood being mingled with the blood of the beasts, on the same altar. Lest this should be wholly attributed to *Pilate's* cruelty, without due respect had of the omnipotent Justice, he samples it with another; of eighteen men miscarrying by the fall of a Tower. No *Pilate* threw down this, here was no human Executioner: the matter of their death was mortar and stones, these had no purpose to kill them. This therefore, must be an invisible hand, working by an insensible creature: the Instrument may be diverse, the Judge is the same.

Now, *Poena paucorum, terror omnium:* as an exhalation drawn from the earth, fired and sent back again to the earth, smites only one place, but terrifieth the whole country. So their ruins should be our terrors, let them teach us, that they may not touch us. They are hitherto but like *Moses* his *Rodde* turned into a Serpent: not into a Bear or Lyon, lest it should have devoured *Pharaoh:* but into a Serpent, that he might be more afraid then hurt. It is God's special favor to us, that others be made examples for us, and not we made examples for others. Nothing could teach them, let them teach us.

Of these fearful Instances our Savior makes this use; setting down a peremptory couclusion: *Vel poenitendum, vel pereundum: Except ye repent, ye shall all likewise perish.* Such venge•nce is no way to be avoided, but by repentance. But here the Jews might flatter themselves; If we be greater sinners then they, how comes it to pass that we speed better then they? To this silent objection, Christ makes an Apological answer, *verse* 6. You are not spared because you are more righteous, but because God to you is more gracious. You deserve such or sorer Judgments; and the reason of this impunity is not to be looked for in your innocence, but in the Lord's patience: not because you are not worse to him, but because he is better to you: who offers you space and grace to amend, if (at least) at last you will bring forth the fruits of Repentance.

There be some terms in the Text; (as that the *Vineyard* is the Church, every Christian a *Fig-tree,* God the *Owner,* every Pastor a *Dresser:*) wherein your understandings may well prevent my discour•e: these known and familiar things I take as granted of all hands.

It is a Parable, therefore not to be forced every way, nor made to warrant a conclusion which the Author never meant. This were, when it *offers us the company a myle, to compel it to go with us twain:* or to make Christ's Messenger speak our errand. Such is the trade of Rome; what their own policy hath made necessary, they will teach God to make good: this is to pick darkness out of the Su••e. No, *Verificatur in sensu suo.* like a good creature, it does only that it was made for. A Parable is not like a Looking-glass, to represent all forms and faces: but a well drawn Picture, to remonstrate that person whereof it is a counterfeit. It is like a knife, with the haft it cutts not, with the back it cuts not, it cuts with the edge. A Candle is made to light us, not to heat us: a Stoue is made to heat us, not to •ight us: if this Parable, like the Sun, may give both light and heat; the more profitable, the more acceptable.

Then said he to the Dresser, &c. That part of it, to which I limit my present Discourse, delivers it self to us in these four passages.

- A Consultation; *Then said he to the Dress•r of his Vineyard.*
- A Complaint. *Behold, these three years I come seeking fruit on this Fig-tree, and find none.*
- A Sentence; *Cut it down.*
- A Reason; *Why cumbers it the ground?*

The Consultation. *Then said be unto, &c.*

[1] *Dixit, non percussit:* he spake, he stroke not: he might have spared words, and begun with wounds. The Tree had rather deserved the Axe and Fire, then a Consultation of recovery. How easily would man have rejected his hopeless brother▪ as when a piece of clay will not work to his mind, the Potter throws it away: or we cast foul rags to the dung-hill, little thinking that they may become white paper. But with God, *Verba antecedent verbera*; he will be heard before he be felt. Our first Parents, when they had sinned, *Vocem andiuerunt, Heard the voice of God:* He reasoned with them, before he condemned them. If the fathers word can correct the child, he will let the rod alone. Wicked men use the sudden Arguments of steel and iron; as *Joab* discoursed with *Amasa,in the fifth ribbe,* they speak Daggers points. So *Zedekiah* disputed with the Prophet, a word and a blow▪ yea, a blow without a word: he struck him first, and spoke to him afterwards. God deals otherwise;*Behold, I stand at the door, and knock:* he knocks at the door, does not presently break it open. He gives us warning of his Judgments, that gave him no warning of our sins. Why doeth he thus? That we might see our miserable estate, and fall to timely deprecation: that so punishing our selves, we might save him a labor.

Dixit, non destinauit: as if the Lord would [2] double and repeat his thoughts, before he decreed it to irrevocable ruin. A divine president of moderation! If he that cannot transgress in his wrath, nor exceed in his Justice, will yet *Consulere amicum,* advise with his friend: how ought frail man to suspend his furious purposes to m•ture deliberation? It is too common with us, to attempt dangerous and desperate actions, without further counsel then our own green thoughts. So Anger is made a Solicitor, Passion a Judge, and Rashness an Executioner. The wise man first considers, then speaks or does: the mad man first speaks or does, and then considers. Which drives him on necessity to pl•y the after-game; with shame and sor•ow to recover his former estate, or give it lost forever. O holy deliberation, whither art thou fled? *David's* H•rpe did cast the evil spirit out, this would keep him from ever coming in. It is a Porter at the Gate of God's spiritual Temple, Man; that would be as sure to keep out his enemies, as *David* would have been ready to let in his friends. How many desperate precipices of sin would be prevented, were this Rule remembered; *Consule Cultorem?* For matter of estate, we are counseled by the Lawyer: for health of body, advised by the Physician: we trust the Pilot to steer our course by Sea, the Survey or to mete out our Land: but for the soul let it be as barren as this Fig-tree, we take no counsel of the Gardener. Do worldlings consult the Preacher, concerning their usurious trade before they undertake it? Do Gallants advise with him, before they meet in *Aceldama,* the field of blood? O that they would admit an answer from such a friend, before they give an answer to such an enemy.

Dixit Vinitori. Such is the honor God [3] do•h his Ministers, to acquaint them with his own purposes.*Surely, the Lord will do nothing, but he first revealeth it to his servants, the Prophets.* Nothing, which may conduce to the office of their Ministry, and the good of his Church.*To you it is given to know the •ysteries of the kingdom of Heaven. To you,* not to the world, they have no such revelation. *It is given,* it's none of your inheritance you were not borne to it. *To know Mysteries, Sapere alta* not common things. *Of the kingdom* (not secular; such mysteries are for the knowledge of Statizing Jesuits; but) *of heaven. Shall I hide from Abraham the thing that I mean to do?* The matter concerned *Sodom,* not *Abraham:* yet was it revealed to *Abraham,* not to *Sodom.* But doth God need any man's counsel? *Who hath at any time been his Counselor?* Will the Potter take advice of his pots? No; when Christ asked *Philip* where supply of bread might be had for the multitude;*This be• said to prove him: for he himself knew what he would do.* His questions are not his, but our satisfactions. Thus doth he credit his own Ordinance, teaching the world how to esteem of them whom himself so singularly honors. How poor a place soever they find in men's thoughts, the King of heaven and earth calls them to his counsel. *Priest,* was a title whereof the Princes of Israel were ambitious: they would not, every man have written his name on his rod, but in hope that this Dignity might fall to his lot. Now, is the Ministry of the Gospel inferior to that of the Law? Was the service of death more glorious then the service of life, and salvation? lf the Evangelical Covenant be better, is the Ministration worse? The Sons of the great think scorn of such an employment: what they held an honor, these count a disparagement: In one and the same subject meets their ambition and our scorn. It is ill when the *Fig-tree* shall despise the *Dresser,* but it would be far worse if the *Dresser* should despise the *Fig-tree.*

[4] *To the Dresser.* This is the whole Congregation of his Ministers, to whom he hath committed the culture of his Vineyard: all which, by an *Enallage numeri,* are sum'd up in one *Dresser.* 1. *Quia Cor vnum,* because they have all one heart. 2. *Quia officium vnum*; all their labors meet in that one common term; the *•dification of the Body of Christ.* 3. It is usual to name one *proceteris,* for all the rest. *Peter* says, *Though I should die with thee▪ I will not deny thee.* Did *Peter* only promise this? No, but *So said likewise the rest of the Disciples.* Had not this been a Parable, I never found a place of more probable color for the high Priest of Rome to challenge his universal Supremacy by. But surely, he will never *dress* Christ's Vineyard, as it ought, unless in a Parable. Nay, would his Instruments forbear to sow it with brambles, to manure it with blood, and to cast *Nabaoth* out of his own vineyard, it were somewhat. But let them pass! When the Spirit wrote to a whole Church, he inscribes his *Epistle* under one particular name, *Angelo Ecclesiae,* to the *Angel of the Church.*

To the Dresser. Dressing implies labor and [5] heedfulneesse. I might here touch upon the Ministers diligence, that Christ's Vineyard never lie rude and vnpolishd through his default. But this age will look to that well enough: never did the Egyptians call so fast upon the Israelites for making of Bricks, as the people call on us for making of Sermons: & our allowance of materials is much alike. They think it recompense bountiful enough to praise our pains; as if we could live like Chameleons, upon the subtle air of Commendations. So they serve us as Carriers do their Horses; lay heavy burdens upon their backs, and then

hang belles at their ears to make them music. But be our reward little or much, God forbid we should slack *dressing* the Vineyard of Jesus Christ.

[6] *To the Dresser.* Why to him? *Vt intercederet* that he might plead for the Tree. So unwilling is God to destroy, that he woul• have us manacle his hands with our prayers: he would be entreated to forbear.*Go thy ways down,* for the people which thou broughtest out of Egypt, *have corrupted themselves.* Why this to *Moses*? That he might pray for them. He that meant to spare them in mercy, meant withal that *Moses* should be beholden to him for that mercy. And *Moses* indeed chargeth the Lord, sets upon him with so holy a violence, that as if his prayers could *vincere inuincibilem,* he hears, *Let me alone.* O that every Vine-dresser were full of this graciou••ffection to the trees under his charge: yea, who fears God, and in some measure hath it not? The people forgot *Moses, Moses* remembers the people: they could be merry and happy without him, he would not be happy without them. Me• rob us of our means, lode us with reproaches: all our revenge is to solicit heaven for them by our supplications: they sue us, we sue for them: they impoverish our temporal condition, we pray for their eternal salvation. We could never hope for goo• to our selves, if we should not return them this good for their evil.

Corah had drawn a multitude to rebel against *Moses* and *Aaron,Moses* and *Aaron* pray for their rebels. They were worthy of death, and they had it; yet would these merciful Leaders hau• prevented it: refusing to buy their own peace with the loss of such enemies. Yea, they are so far from caruing their own just revenge, that they would not have the Lord to revenge for them. Let us fill our hearts with this great Example: the people rise up against their Pastors, the Pastors fall on their faces for the people. Certainly, if God had not meant to hear us, he would never invite us to pray. But as it pleaseth Him to make us His mouth to you; so also, your mouth to Him: both to tell you, what He doth say, and to return Him what you should say; to preach against your sins; to pray for your souls. Do you hear us plead for Christ, for Christ hears us plead for you. Indeed, we are men of polluted lips and lives: but as God's power is not straitened through our weakness, so, nor is his mercy lessened through our unworthiness. Therefore as *Paul* had his, *Vae mihi si non praedicauero*; Woe unto me, *if I Preach not:* So *Moses,* in effect, had his *Vae mihi, si non intercessero,* woe unto me, *if I pray not: God forbid I should cease praying for you.* But as all our Preaching can work no good upon you, but through the holy Ghost: so all our Praying can bring no good to you, but through Jesus Christ. We pray for you, forget not you to pray for us. Indeed, weak ones pray with us, malicious ones pray against us, covetous ones prey upon us▪ few pray for us. We entreat for you, do you entreat for us; and that only Mediator betwixt God and man plead for us all.

The Complaint. *Behold I come, &c.*

This hath in it two passages.

- His Access. *Behold, these three years, &c.*
- His Success. *I find none.*

First, the Access.

[1] *Behold. Ecce* is here a note of complaint. He that can thunder down sin with vengeance, rains on it showers of complaint.*Behold the Tree*; he might in a moment have put it past beholding, by throwing it into the infernal furnace. Why doth he complain, that can compel? *Habet in manu potentiam, in cord patientiam:* there is power in his hand, but patience in his heart. To do Justice, we (after a sort) contstrain him: but his delight is to be merciful.

He *complains.* All complain of lost labors: the Shepherd after all his vigilance, complains of straggling Lambes: the Gardener after all his diligence, of withering Plants: the Husbandman after all his toil, of lean Fields, and thin Haruests: Merchants after many adventures, of Wrackes and Pyracies: Tradesmen of bad debtors, and scarcity of monies: Lawyers complain of few Clients, and Divines of fewer Conuerts. Thus we complain one of another: but God hath just cause to complain of us all.

Well, if the Lord complain of Sin, let not us make our selves merry with it. Like *Sampson,* it may make us sport for a while, but will at last pull down the house upon our heads.*The voice of the Turtle is* (not) *heard in our Land. Vox Turturis, vox gem••tis.* True penitents be more rare then Turtles. The voice of the Sparrow we hear, chirping lust: of the Night-bird, buzzing ignorance: the voice of the Scriech-owl, croaking blasphemy: of the Popinjay, gaudy pride: the voice of the Kite and Cormorant, covetousness and oppression: these, and other Birds of that wing be common. But, *Non audita est vox Turturis:* who mourns for the sin of the time, and longs to be freed from the time of sin? It was an unhappy spectacle in *Israel,* to see at once, *Lachrymantem Dominum,* and *ridentem populum:* a weeping Savior, and deriding sinners. We complain of our crosses and losses, we complain of our maladies, of our injuries, enemies, miseries: the Lord open our eyes, and soften our hearts, to see and feel the cause of all, and to complain of our sins.

I come. The Lord had often sent before, now he *came* himself; even by his personal presence, accepting our nature. The Son of God that made us the Sons of men, became the Son of man, to make us the Sons of God. He *came* voluntarily: we come into the world, not by our own wills, but by the will of our parents; Christ came by his own will. He *came* not for his own benefit, but ours. What profit doth the Sun receive by our looking on him? We are the better for his light, not he for our sight. A shower of rain that waters the earth, gets nothing to it self; the earth fares the better for it. He *came* for our *fruits:* these cannot enrich him: *Lord, our well-doing extendeth not to thee.*

Never came such an Inhabitant to our Country, as *Jesus.* Had God granted men the liberty to beg of him what they would, and have it; they durst not have been so bold as to ask his only Son. When the King gives a free concession to his subject, to make choice of his own suit, without denial; he will not be so impudent as to beg the Prince. Let us entertain him well, we fare the better for him: the profit of our redemption bless•eth all the rest unto us. Far be it from us to welcome him with scandals, with blasphemies, and neglect. He may then reply, as *Absalom* to *Hushai,Is this thy kindness to thy friend?* No, you say, we make much of him, hold him in the highest regard, trust him with our whole salvation. But know, Christ fares not the better for thy Faith, but for thy Charity. Faith is a beggarly receiver, Charity is a rich giu•r. Thy Faith is a hand that takes something from him, to enrich thyself: thy Charity is a hand

that gives something to him, in his distressed members. Indeed *Christ* is the subject of all tongus, but he is not the object of all hearts. The School disputes of him, the Pulpit preaches of him, Profession talks of him, Profane men swear by him, few love him, few •erue him. He is *come,* let him be made welcome, by setting our best cheer, and choicest fruits before him. Whom should we entertain, if not our Savior?

Seeking. But, did not He know before? [3] What need he seek, that hath found? He that *understands our thoughts long before* they are borne, cannot be nescious of our works when they are done. My answer shall be short: the Lord's *Quaerit,* is a *Requirit:* he doth not seek a thing that is hid from him, but requi•es a debt that is due unto him.

Seeking. This is no rare, but a continued [4] act. It is not *Veni,* I came: He *came unto his own,&c* Nor a *Venturus sum*; Yet a little while, and *I will come.* But 〈 in non-Latin alphabet 〉 : as *Revel.* 3.20. *Sto pulsans, I stand knocking:* so here, *Venio querens, l come seeking.* He *seeks* continually: will you hear how long?

[5] *These three years.* Much time hath been spent about the Interpretation of this time; how it is appliable to the Jewish Synagogue, to whom, it was immediately referred. I find no great difference among Expositors, saving only in their terms. Some by the first year understand the time before the Captivity; by the second, their return to Jury; by the last, the coming of Christ. Some by the first year, conceive the Law given by *Moses:* By the second, the Prophetical attestations: by the third, the grace of our Lord Jesus. Some resolve it thus; the first year was the time of Circumcision, from *Abraham* to *Moses:* the next, the Levitical Law from *Moses* to *Christ:* the last is the year of Salvation by the *Messias.* Others understand the first year to be of the Patriarchs, the middle year of the Judges, the third of the Kings. After all this he was entreated to forbear it a *fourth* year, till it was instructed by the Apostles: and then being found fruitless, it was *cut down* by the Romans. But I rather take a definite number to be put for an indefinite: *three years* is time long enough to wait for the proof of a tree: such a proportionable expectation had the Lord for that Church, If literally you would have it, I take this to be the probablest exposition. These *three years* were the very three years of his Preaching, healing diseases, casting out Devils, working Miracles before their faces. The other year which he added, was the time while the Apostles offered them the Gospel of salvation. Whereof the refusers were *cut down,* the accepters were saved.

He hath likewise waited for the Church [6] of Christianity *three years*; that is, three reuolutions of Ages, thrice five hundred years. Or he hath tarried the leisure of the whole world *three years:* the first year, under nature: the second, under the Law: the third, under Grace: the fourth is now a passing, and who knows how far it is spent?

Or to apply it to our selves, these *three* [7] *years* of our visitation, hath been so many scores of years. Conceive the foremost to be in the days of King *Edward* 6. who purged the gold from the rust and dross of Superstition, Ignorance, and Cussenage, which it had contracted. The Sun began to shine out in his bright luster: the Lord *came seeking* our fruits; but not finding them answerable to his expectation, nor worthy of the glorious Gospel: he drew another cloud over our Sun: teaching us better to value that heavenly *Manna,* wherewith we were so

suddenly grown wanton. The second year, under *Queen Elizabeth,* of so blessed memory: that Royal nurse, upon whose Bosom the Church of God leaned to take her rest. She did again vindicate this Vineyard, which had so long lain among Friars and Monks, that it had almost quite forgotten the language of Canaan: She taught it a new to speak the Dialect of the Holy Ghost. When that Gracious Queen was taken from a Crown of gold to a Diadem of glory, then began our *third year*; wherein our present Sovereign was sent; *Dignissimus Regno, si non natus ad Regnum*: under whom we know not, whether our *Truth* or *Peace* be more. Only let us bless him, and bless God for him, that we may all be blessed in him. Thus far we may say of our Land, as *Syluius* did of *Rhodes, Semper in Sole sita est:* the bright reflection of the Gospel compasseth us round about. Now he comes this third year *seeking* our fruits: which when we consider, we can say no more but *Miserere Deus*; Lord be merciful to us: for never were such blessings requited with such unthankfulness. We condemn the Jews for abusing Christ's patience: God grant they rise not up at the last day to condemn us.

[8] He comes to a particular man *three years.* 1. In Youth. I have planted thee in my Vineyard, given thee the influence of my mercies; where is thy fruitfulness? Alas, the young man sends him away, with a *Nondum tempus ficorum:* it is too early for me to fall to Mortification; would you put me to penance, before I have had the leisure and pleasure to offend? He is ready to send Christ away in the Language of that foul Spirit;*Art thou come to torment me before my time?* But whose charge is it to *Remember thy Creator, Diebus Iuuentutis?* Then the conquest is most glorious, because then it is most difficult. You say, It is never too late; but I am sure, It is never too soon, to be gracious and holy. The Devil is a false Sexton, and sets back the clock of Time in prosperity: in the day of trouble, he will make it run fast enough. 2. In middle age; and now the *buying of Farms,* and *trying of Beasts*; the pleasures of Matrimony, the cares for posterity. take up all the rooms of the soul. Men rather busy themselves to gather the fruits of earth, then to yield the fruits of heaven. Here is strength of nature, and fullness of stature; but still a defect of grace. Perhaps, Christ hath now some fair promises, of fruits hereafter:*Let me first go bury my Father, then.* But (a thousand to one) he finds something *in Domo,* left by his father, that keeps him, *a Domino,* from following his Master. To prevent this, it is his caution to the entertained servant;*Forget thine own people,and thy fathers house:* rather forgo and forget thy fathers house, then thy Makers service. 3. In old age now the decay of body should argue a decay of sin. The taste finds no relish in riot, the ears cannot distinguish Music, the eyes are dim to pleasing objects, very *Desire fails.* now all things promise mortification. He that cannot stir abroad in the world, what should he do but recollect himself, and settle his thoughts on the world to come? Now fruits, or never. Not yet: Morositie, Pride, and Avarice, are the three diseases of old age: men covet most, when they have time to spend least: as cheating Tradesmen then get up most commodities into their hands, when they mean to break. Still he *comes seeking* fruit, and is returned with a *Non inuentus.*

[9] If yet it wear but as the Prophets *sign* to *Hezekiah; This year ye shall eat such as groweth of it self: and the second year such springeth of the same: and in the third year ye shall sow and reap, &c.* the third year might afford him somewhat. But doth he forbear all trees thus long? No, some are snatch'• away in the flower and pride of their life: yea, they be not few, that will not

allow themselves to live; but with riot and intemperance hasten their own ends, before they have well begun or learned what life is: like bad Scholars, that slubber out their books before they have learned their lessons. That instead of, *Non est fructus,* we may say, *Non est ficus,* the tree it self is gone. And that goodly person, which like a fair ship hath been long a building: and was but yesterday put to sea, is today sunk in the Maine. We do not eat, drink, and sleep, and take such refections of nature, *vt non moriamur,* that we might not die; that is impossible: but that we should not die barren, but bear some fruits up with us to him that made the Tree.

Seeking. It is fit we should offer our fruits [10] to God, and not put him to seek for his own. We should be like those *ripe-figs, that fall into the mouth of the eater.* The best liquors are they that drop from their cells, of their own accord, without pressing. The most acceptable of all oblations, be the *Freewill-offerings.* Howsoever, let us be sure not to disappoint the Lord when he *seeks.*

On this Fig-tree. It is fit, that he that [11] plants a Vineyard, should taste of the Wine: good reason, his own tree should yield him some fruit, considering what he hath done for it he may well challenge it.

1 He hath planted us: we spring not up naturally; as the Oak grows from an Acorn, the Peach from a stone: but a gracious hand hath set us. *We are not borne of flesh, nor of the will of blood,or of man, but of God.*

2. He hath planted us in his Vineyard within the enclosed Garden of the Church. Had he left us to the unregarded wilderness, without any *Dresser* to look to us, there might have been some excuse of our barrenness. The ground that is left to it self, is (in a manner) blameless, though it be fruitless. But *in Vineasua,* which he hath fenced in with his providence, blessed with his saving influence, husbanded with his *Dressers* diligence, forwarded with the beams of mercy, and showers more precious then the *dews of Hermon that fell upon the hill of Zion.* Where we participate the fatness of the ground, are fed with vnperishing Manna, compassed about with Songs of deliverance, and have *seen our desires upon* (his and) *our enemies.* Where Righteousness is our walls, and Peace our bulwarks, and the ways be milk where we set our feet.

3 We are *Fig trees:* not brambles, no man expects *Grapes from thorns.* Not Okes or Cedars, to be a dwelling for the Storks: But *Fig trees,* apt for fruit, for pleasant fruit. If the rest be fruitless, they serve for other purposes: but what shall become of the barren *Fig tree?*

4. He is our Lord, and *Querit suum,* he seeks but his own. If our own Kin• give us no milk, our own sheep afford us no wool, our own land return us no increase, we are displeased: whereas these be reasonless creatures; but we have sense above common nature, reason above sense, grace above reason: We are but tennants of these, Christ is Lord of us: our sins bring the curse of barrenness upon them, but there is no fault in God, if we be unfruitful.

5: He comes *seeking:* not threatening, raging, wounding, not felling down the tree, nor stocking it up by the roots; but *seeking. Dignatur expectare fructus, cuilicet eradicare Infructuosos.*

Man is a loser by the barrenness of his garden tree: were there not a tree left, God is never the poorer.

Now lay all these together: a *Lord* that owes us, we are his trees: to come into his *Vineyard,* where he may be confident; we live on his ground: to look upon a *Fig tree,* made of an apt disposition to good fruit; such a one as himself hath *planted,* not casually grown up: a tree *not neglected,* but whereon he hath bestowed great care and cost; *waiting,* not destroying: what can we plead for it, if it be fruitless? God is our Lord and Proprietary, England is his Vineyard, everyone of us his Fig-tree, thus planted, watered, blessed by his gracious mercy: He comes to us with patience, that should run to him with penitence: *seeking* our fruits, that should make tender of them unsought; waiting, that might command: now, fear, obedience, and thankfulness, keep us from sending him back with a *Non inuenio, I find none.*

[12] *Fruit.* This is that inseparable effect that God expects from every Tree planted in his Garden. We are *married to Christ:* to what ende? *That we should bring forth fruits unto God.* He seeks not for leaves, buds, or blossoms, but *fruits.* Could leaves content him, we would not leave him unsatisfied: he should have an Arbour large enough to reach to *the Worlds ende.* Our tongues run apace, not seldom faster then our wits. We are God's debtors, and if he will take our words, so: that's all he is like to have. Might buds please him, or blossoms: we have intentions to good, certain offers and shows of obedience: which we wear like a cloak, or some loose garment, that when Lust calls, we may quickly slip off. But when he seeks for works, all our Consonants be turned into Mutes, we are *speachlesse.* O would he ask us for anything but *fruits*: but what should be expected from the *Fig tree,* but *Figs?*

Of every soul here he seeks for *fruits.* Of the Magistrate, that he bring forth the *fruits* of Justice; determining causes with sincerity of decision, and convenience of expedition: being so far as equity permits, a husband to the widow, and a father to the fatherless. Of the Minister, that he bring forth the *fruits* of knowledge. *Aaron's Rod* was his Pastoral staff: in one and the same night it bought forth buds, and blossoms, and *fruit.* Fruitfulness is the best argument that God hath called us: there is not a plant of his setting, but the very branches thereof shall flourish. I do not say, our pains shall always convert many Souls; that is God's *fruit,* not ours: He chargeth us to be industrious in Preaching, let Himself alone with the work of saving. Of the private man, he expects the *fruit* of his calling: to be idle, is to be barren of good; and to be barren of good, is to be pregnant of all evil. *Bella gerant alij, Protesilaus edit.* but let us that are called to work, work in our calling; otherwise at last, we shall make but a sorry answer to that Question, *Vbi fructus?* Let us all produce the *fruits* of Charity: rich men do good turns to themselves; as they play at Tennisse, tossing the Ball to him that will toss it to them again: seldom to the poor, for they are not able to bandy it back. Pride cuts, and Ryot shuffles, but betwixt them both, they deal the poor but a bad game. The *fruit* of Christianity is Mercy; when the rich, like full ears of Corn, humble themselves to the poor earth in Charity. Feed him, that feeds you: give him part of your Temporalls, from whom you expect Eternalls: you clothe Christ with your blacks on earth, he will clothe you with his glorious whites in heaven. Our mercy to others, is the *Fruit* of God's mercy to us.

[13] *Fruit.* Nothing is created for it self, but so placed by the most wise providence, that it may confer something to the public good; though it be but as the Widows *two Mites* to the *Treasury.* The poorest creature yields some *Fruit,* wherein it doth imitate the goodness of the Maker. We know not readily, what good Serpents and Vermin may do; yet certainly, they have their *fruit*; both in sucking up that poison of the earth, which would be contagious to man; in setting off the beauty of the better pieces of creation: (for though the same hand made both the Angels in heaven, and the worms on earth; yet the Angels appear the more glorious being so compared) besides their hidden virtues abstracted from our knowledge. Of stones they make iron, rubbish serves to raise Bulwarks, the small pebble for the sling, worms and flies are baits for Fishes: every th•ng is enabled with some gift for the vnniuersall benefit, and to produce those *fruits* is their natural work.

The Sun comes forth of his Chamber like a Bridegroom, fresh and lively; and rejoiceth as a Giant, to run his diurnall course, to lighten us with his refulgent beams, to generate, cheer, and mature things with his parental heat: this is his *fruit.* In his absence the Moon and Stars adorn the Canopie of Heaven, reflecting their operative influence to quicken the lower world: this is their *fruits.* The curled clouds, those bottles of rain, thin as the liquor they contain, fly up and down on the wings of the wind, delivering their moist burdens upon the earth, teats whereon the hungry fields and pastures do suck; yet they expect no harvest from us: this is their *fruits.* The subtle winds come puffing out of their caverns, to make artificial motions, wholesome airs, and nauigable seas; yet neither earth, air, nor sea return them recompense: this is their *fruits.* The earth, in a thankful imitation of the Heavens, locks not up her treasures within her own Coffers; but without respect of her private benefit, is liberal of her allowance, yielding her fatness and riches to innumerable creatures, that hang on her breasts, and depend upon her as their common mother for maintenance: Of the beasts that feed upon her, Kine give us their milk, Sheep their wool: everyone pays a tribute to man, their vsufructuary Lord: this is their *fruits.* Fruit-bearing Trees spend not all their sap and moisture upon themselves, or the increase of their own magnitudes: but the principal and purer part of it is concocted into some pleasant *Fruits*; whereof they nor their young Springs ever come to taste; but they proffer it us, and when it is ripe, they voluntarily let it fall at their Masters feet. Never did the Olive annoint it self with the own Oil, nor the Vine make it self drunk with the own Grapes, nor the Tree in my Text, devour the own *Figs:* yet they all strive to abound with *Fruits.*

Let me raise your Meditations from earth to heaven: the holy Angels there are called *Ministring Spirits:* those royal Armies fight for us against our enemies: like Nurses, they bear us up in their arms, and (though unseen) do glorious Offices for us: this is part of their *fruit.* The blessed Trinity is always working: *Hitherto my Father worketh, and I work.* The Father by his providence and protection, the Son by his mercy and mediation, the Holy Ghost by his grace and sanctification: all dividing the streams of their goodness, for the best behoove of the world. The more anything furthers the common good, the more noble is the Nature, and more resembling the Creator.

The Earth is fruitful, the Sea, the Air, the Heavens are fruitful; and shall not man bring forth *fruits,* for whom all these are fruitful? While all the Armies of Heaven and Earth are busied in fructifying; shall Man, of more singular graces and faculties, be idle, a burden to the world and himself? Both the Church of God for the propagation of piety, and the world it self for the upholding of his estate, requires our *Fruits.* If Happiness consisted in doing nothing, God that meant *Adam* so happy, would never have set him about business: but as Paradise was his Store-house, so also his workhouse: his pleasure was his task. There is no state of man that can privilege a folded hand: Our life is, *Vita pulueris, non puluinaris.* Lands, Means, and Moneyes, men make the protections of Idleness: whereas *Adam* commanded the whole earth, yet work expected him. In Paradise all things did labor for man, now man must labor for all things. *Adam* did work because he was happy, we his children must work, that we may be happy. Heaven is for joys, Hell for pains, Earth for labor. God hath three houses; this is his Work-house, that above is his Ware-house. O then let us be fruitful; that others benefit may be ours, our benefit theirs; and the glory of all, the Lord's. If Magistrates yield not the *Fruits* of Justice, Ministers the *fruits* of knowledge, private men the *fruits* of Charity and Obedien•e; it is as unnatural, as if the Sun should forget to shine, or the earth to fructify. God made all these for man, he made man for himself: of us he looks for *Fruit,* of us let him find it, from us accept it, in us increase it, and to us reward it, through Him, in whom alone we expect mercy, *Jesus Christ.*

The success follows. *Non inuenio.*

We have brought the Lord into his *Vineyard,* heard him calling for the *Dresser,* showing him a *Tree,* telling him of a *three years* expectation: now, if after all this we inquire for the event; himself certifies us, 〈 in non-Latin alphabet 〉 , *I find none.*

None? Peradventure he came before the season; *Nondum tempus erat Ficorum.* When should a Tree bring forth fruits, but *Tempore suo?* This is the praise of the good *Tree,* that it *brings forth the fruit in due season.* If the Fig-tree could have objected to the Owner, as *Elisha* to his servant; *Hoccine tempus; Is this a time to plant Vineyards, or gather fruit?* Or as the man replied to his neighbor, that came to borrow loaves at midnight; *Is this a time to lend Bread,* when myself and family are in bed? The Spring is the season of fructifying, the Autumn of gathering. When the *time of the singing of Birds is come,* Then *the Fig tree puts forth her green Figs.* But *Cum fermento perfundatur puluis,* when *the dust is leavened with mire,* and the *bands of Orion* have locked up the influence of Heaven. Who seeks fruit in Winter; he must be content with Winter fruit. There is the Winter of an afflicted Conscience; no marvel then if neither ripe Figs, nor so much as green leaves appear: when all the Sap is retyred to the Roote, as in extreme cold the blood runs to the heart to succor it. When the Babylonians required of their captive Israelites some Hebrew Songs, they could soon answer; *How shall we sing the Lord's Song in a strange Land?* Is this a time or place to be merry? But did the Lord come out of season? No, he required it not the first day, or month, but waited the full time, expecting fruit in the Autumn or Vintage season. *Non ante tempus querit, qui per triennium venit.* He came not with a Trienniall Visitation, as Episcopal Fathers use to visit, once in three years; but every year, every month in the year, week of the month, day of the week. Of another *Fig-tree*

it is said, that *The time of Figs was not yet,* yet he *cursed* it: Here the time was three years past without fruit, yet he cursed it not. But look to it; If thou wilt not fructify *Tempo•e tuo,* thou shalt be cut down *tempore non tuo,* perish *before thy time.* There is not a day in the year, wherein he forbears *seeking* our fruit; yet *Venio, non inuenio; I find none.*

[2] *None? Nunquid quia male quasiuit Dominus*? Was there any error in his search? Men often seek *Bona,* good things, *non been,* not in a good manner. Either they fail in their *Quando,* as *Joseph* sought Christ after a *days journey*; whereas he is too precious to be missed one hour:*They shall seek thee Tempore inveniendi, when thou mayest be found.* Or in the right *Vbi:* as *Mary* sought her Son *in Cognatione Carnis, among her kindred*; who was *in Domo Patris, in the Temple. So the Papists seek now him in Pictures, who promised to be found in the Scriptures. Or in their Quomodo, as they that seek aliud pro illo, aliud prae illo, another instead of him, another besides him, another with him, another before him, which they do not seek for him. All these seek and miss, because they seek amiss. The world is commonly mistaken in their search: Quaerunt bona locis non suis, they seek for things out of their proper orbs. Men seek Honor in Pride, whereas Honor is to be found in Humility. They seek reputation in bloody revenge; alas, that is to be found in Patience: It is the glory of a man to pass by an offense. They seek content in Riches, which is as if one should seek for fresh water in the midst of the Sea. But in none of these circumstances did this Seeker fail: not in the Vbi, for he sought in the Vineyard: not in the Quando,* for he came in the Vintage; not in the *Quomodo,* for he sought fruit on that Fig tree, about which he had been at so great charges; yet *I find none.*

None? Haply not so thick with fruits [3] as the *Vines of Engedi:* every Land is not a Caanan, to flowe with Milk and Honey. But yet some competent measure, enough to pay the Land-lord rent for the ground it stands on; no, *None.* If there be none to spare, whereof the owner may make money; yet, *Sufficiat ad vsum suum, ad esum suum,* that he may eat the labors of his own hands; no, *None.* If the number be not *as the Sand,* yet let there be a *Remnant.* If there cannot be a whole harvest, yet let there be a *Tenth.* If not a Tenth, yet let there be some *gleanings*; and that is a woeful scarcity: if the gleanings be not allowed, yet let there be here and there a Fig, a Grape, a Berry, *on the outmost branches*; that the Planter may have a taste: It is too defective, when *Non florebit ficus,* the Tree doth not *flourish:* but *Quando non erit Vua in vitibus, non ficus in ficulneis:* when there shall not be *a Grape on the Vine, nor a Fig on the Tree*; this is a miserable sterilitie. Some thing hath some savor, but *None* is good for nothing. Indeed all Trees are not equally loaden: there is the measure of a hundred, of •ixtie, of thirty; an *Omer,* and an *Ephah:* but the Sacred dews of Heaven, the graces of the Gospel, bless us from having *None. I find• none.*

[4] *None?* Peradventure none such as he looks for, no Fruits delicate enough for the Almighty's taste. Indeed, our best fruits are never perfect and kindly ripened; still they relish sour and earthly, and savor of the Stock from which they were taken. They are heavenly Plants, but grow in a foraigne and cold Climate, not well concocted, nor worthy the charges and care bestowed upon us. Set Orenge or Figgetrees in this our cold Country, the fruit will not quit the cost of the planting and maintaining. But the complaint is not here of the imperfection or paucity of fruits, but of the nullity; *None.* Some reading that Text with

idle eyes; that after all our fruits, we are still *unprofitable Trees:* because they can find no validity of merit in their works, throw the Plough in the hedge, and make holyday. But shall not the Servant do his Masters business; because he cannot earn his Masters Inheritance? Shall the Mason say, I will share with my Sovereign in his Kingdom, or I will not lay a stone in his building? Yet good fruits have their reward; though not by the merit of the doer, yet by the mercy of the accepter. Sour they be of themselves, but in Christ they have their sweetening: and the meanest fruit, which that great *Angel of the Covenant* shall present to his Father, with the addition of his own *precious Incense,* are both received and rewarded. In their own nature they may be corrupt; but being died in the blood of Christ, they are made pleasing to God. Yea, also profitable to the Church, and useful to men, seem they never so poor. Even a troubled Spring doth often quench a distressed Souldi•rs thirst: a small Candle doth good, where the greater Lights be absent: and the meanest fruit of holy Charity, even a cup (though it be not of the juice of the grapes out of the Vineyard, but) of cold water out of the tankard, in the name of Christ, shall have the recompense. But here the complaint is not of the meannes, or fewness, but of the *Bareness; None* at all.

None? Every Tree is known by the fruits, it [5] is Christ's everlasting rule. Howsoever the tree lives by the sap, and not by the fruits: yet it is known to live by the fruits, and not by the sap; for this is hidden. *The just man lives by his faith,* not by his works: but he is known to live by his works, not by his invisible faith. Neither doth the fruit make good the tree, but the tree makes good the fruit. *Opera bona non faciunt just•m, Iustus facit bona opera.* Good works make not a man righteous, but the righteous man doth good works. Our persons are justified before our actions; as of necessity the tree must be good, before it can bear good fruit. But how shall that tree be discerned, that hath no fruit? *I find none.*

[6] *None?* Why this to us? Why such a Text in such a time? We abound with fruits: which way can you look, and not have your eye full of our works? They before, in such places, have successively commended our fruits. Bee it so: yet *Euripides* being questioned why he always made women bad in his Plays, whereas *Sophocles* ever made them good, in his: answered, *Sophocles* makes them such as they ought to be, but I make them such as indeed they are. Their former commendation have told us what we should be; but this Emblem, I fear, tells us truly what we are. Not all of us; God forbid: here is but one Fig-tree in a whole Vineyard thus taxed, and far be it from us to tax a whole Vineyard for one barren Fig-tree.

[7] *None?* Yes, enough of some fruits, but the Prophet calls them *Ficos valde malos, so bad that they cannot be eaten.* As the fruit o the Vine is commended for *Quicknesse,* the fruit of the Olive for *Fatness,* so the fruit of the Fig-tree for *Sweetness*; in *Jotham's* Parable. But if it bear not *Fructum natiuitatis suae,* the fruit of the own kind, but bitter figs; here had better be none at all. What an uncomfortable sight is this to Him, whose heart is set on his Orchard; after the cost of so dear blood to purchase it, after such indulgent care to cheerish it, and the charges of so many workmen to dress it; yea, after so much patience to expect it (say the Fig-tree does not bear so soon as it is planted; in our infancy we can do nothing, in our minority we will do little; in God's service: but now it is grown fructifiable) *I am non gustare fructus,* not to have so much as a taste? Yea, were this all; did barrenness only usurp it: but there is

worse then a mere orbitie or absence of goodness; a position of bitter fruits:*Quaesiui Vuas, inve•io Labrascas:* I find *wild Grapes,* luxurient fruits. Instead of the hearty effects, which Wine produceth, l am answered with the melancholy preuarications of malice.

Behold the wonder and spectacle of unthankfulness; among all God's Creatures, Man; and among men the barren Christian. *Though Israel play the Harlot,yet let not Judah transgress.* What may be expected from the wild Forest of Paganism, when the Garden of *Eden* yields such fruits? The sweet fruit of the Spiritual Fig-tree is *mercy:* our God is the God of Love, our Savior is the Prince of Love, the Church is knit together in Love: our Roote is Love, our Sap is Love, our Ligaments Love: now if we shall suck the blood one of another, violate the relations of peace, concoct all our moisture into malice; here is worse then, *Invenio fructum nullum, I find none:* for *Invenio fructum malum,* I find cursed fruits. We are grown unnatural; the hand scratcheth the eye, the mouth biteth the hand: thorns and briars entwine and embrace one another, while (against all nature) Fig-trees denoure one another.*Lord, thou didst sow good seed in thy field, whence then hath it Tares?* Here is more fruit then God would have; but for that he expects, *I find none.*

[] When we are filled with his blessings, Christ looks for our praises; when we have *eaten* and *are fat,* that we should *worship him.* What fruit finds he? *We sit down to eat and drink, and rise up to play:* for praying, playing. When we are scourged, he looks for our humiliation and penance; *Sure, in their affliction they will seek me.* What fruit finds he? *Lord, thou hast smitten them, but they have not sorrowed*; an insensible desperatnesse. In this case let us pray; Lord, less of the fruits we have, and more of them we should have.*Instead of righteousness, a cry:* a cry indeed; a roaring cry of the oppressors, and a mourning cry of the oppressed. *Haec non sunt placido suscipienda sinu.*

Our Bells ring, our Chimneis smoke, our Fields rejoice, our Children dance, our selves sing and play; *Iouis omnia plena.* But when Righteousness, hath sown, and comes to reap; here is no harvest; 〈 in non-Latin alphabet 〉 , *I find none.* And as there was never less wisdom in Greece, then in time of the Seven Wise men: so never less piety among us, then now, when upon good cause most is expected. When the Sun is brightest the Stars be darkest: so the clearer our light, the more gloomy our life with the deeds of darkness. The Cimerians, that live in a perpetual mist, though they deny a Sun, are not condemned of impiety, but of ignorance: but *Anaxogoras,* that saw the Sun, and yet denied it, is not condemned of ignorance, but of impiety. Former times were like *Leah, bleary eyed,* but *fruitful:* the present, like *Rachel fair* but *barren.* We give such acclamation to the Gospel, that we quite forget to observe the Law. As upon some solemn Festival, the Bells are rung in all steeples, but then the Clockes are tied up: there is a great untuned confusion and clangor, but no man knows how the time passeth, So in this universal allowance of liberty by the Gospel, which indeed rejoiceth our hearts, had we the grace of sober usage) the Clocks that tell us how the time passes; Truth and Conscience, that show the bounded use, and decent form of things, are tied up, and cannot be heard. Still *Fructum non inuenio, I find no fruits.* I am sorry to pass the Fig tree in this plight: but as I find it, so I must leave it, till the Lord mend it. So I come to

The Sentence. *Cut it down.*

[1] A heavy doom! Alas, will nothing else expiate the fault? May not the lopping off some superfluities recover it? Take from the Sinner, the object of his vicious error: deface the Harlots beauty, that bewitcheth the Lasciuious: pull the cup from the mouth of the Drunkard: Nauseate the stomach of the Ryotous: strip the Popinjay of her pyed Feathers: rust the Gold, vanish the riches of the Covetous: take away *Macah's gods,* perhaps he will make him no more. If this will not do, cut off some of the arms & branches: weaken his strength, sicken his body, lay him groaning and bleeding on the bed of sufferance: griue his heart-strings with the sense and sorrow of his sins: anything rather then *Cut it down:* alas no fruit can grow on it then, but sad despair. A man's house is foul, or a little decayed; will he pul it down or rather repair it? *There is hope of a Tree* though the *root wax old in the earth,* and the *stock die in the ground*; yet the *springs of water* may put new life into it: but once *cut down,* all hope is cut down with it. When a man hath taken delight in a Tree, conveniently planted in his garden; what variety of experiments will he use, before he *cuts it down?* Alas, thus poor silly men, we reason: we measure things that be immeasurable, by things that be measurable, by things that be miserable. What we in a foolish pity would do, we think God in his merciful wisdom should do. Yet which of us would endure a dead Tree three years together in his Orchard? We would say, If it will not bear fruit, to cheer us; it shall make a fire to warm us. But the Lord hath been fixe and thirty Moons gracious in his forbearance, give him now leave to be just in his vengeance. If so much indulgence cannot recover it, there is little hope of it: *Cut it down.*

Cut it down. Who must do this? The [2] *dresser.* An unpleasing office to him, that hath bestowed so much labor upon it, esteemed it so precious, hoped for some reward at his Masters hand for his diligence about it; now to give the fatal blow, to *Cut it down?* And if it must fall, let it be *Manu aliena, non sua,* let another's hand do it. *Hagar* will not behold her dying Son; die he must, she was persuaded;*Modo non videam, Let me not see the death of the Child.* But he must obey; *Arbor non est Cul•oris,sed Patris familias:* th• Tree is not the *Dressers,* but the Lord's; and his own is at his own disposing: *Cut it down.*

[3] *Cut it down.* But how? How can the Minister be said to cut down a barren soul? Some may conceive here a reference to Excommunication: Whether the *Greater,* which deprives a man of all benefit by the Churches public Prayers, and the Society of Christians. Which St. *Paul* calls, *Tradere Satanae, to deliver unto Satan:* so himself Excommunicated *Hymenaeus* and *Alexander,delivering them unto Satan:* a mi•enable condition, to be subjected to a slave, to a dog, a drudge; but then especially fearful, when God grants unto Satan a Writ or faculty, *Pro excommunicato capiendo.* The ignominy of ignominy; besides the peril: For as Christ protecteth all the Trees in his Vineyard; so if any be transplanted to the wild desert, they are under the god of this world. Or the *Less*; which is indeed, no other properly, then an Act of the Churches Discipline, whereby she corrects her unruly children: that smarting with the absence of wonted comforts, they may be humbled by repentance, and so recover their pristine state. This censure may be either too cruel, or to triuial. The Church of Rome grants Excommunications for things lost: a man hath lost his horse, he may have an Excommunication against him that detaines him: so the Father may hap to Excommunicate his own Son, and for the body of a Iade, hazard the soul of his Child. Yea, which is worse,

they publish Excommunications for sins not yet committed: The Lord of a Manor hath set a row of young Elmes, he may have an Excommunication against all those that shall do them any harm. This is to hang a man, before he hath done the fact that deserves it. These ir-rite, forcelesse, bugbear Excommunications, the ridiculous affordments of a mercenary Power, are not unlike those old night spels, which blind people had from mungrel Witches, to set about their Orchards and Houses, antidotes and charms against theeuing; wherein distrusting the providence of God, they made themselves beholding to the Devil for safety, Creditors, that would be paid in their moneys, may procure an Excommunication against their Debtors, if they pay not by such a day. This were an excellent project for you Citizens, a rounder course then arrests and tedious trials at Law. But it is to be doubted, that your Debtors would fear the Popes Parchment less then the Scriveners, and an Excommunication far less then an Outlary. Ther's but four things exempted from the power of their Excommunication, as *Nauarrus* notes: a Locust, an Infidel, the Devil, and the Pope: so he hath matched them, so let them go together. For the Excommunicate must be a man, a Christian, mortal, and an Inferior: now the Locust is not a man, the Infidel is not a Christian, the Devil is not mortal, and •he Pope hath no Superior. But too much of that; this is a Parable, and here is no foundation for such a building.

[4] *Cut it down.* How? with an Axe of martial iron? This were an exposition fit for *Doway,* or the Gunpowder-Enginers: that by *Cutting it down,* understood, *Blow it up*: turning their Axe to a Petarre. Had God said to them, *Cut it down*; the axe had been instantly heaued up: yea, they did it, when God said no such thing. Rather then fail of cutting it down, they would have stockd it up, root and all: this is their mercy. But the Spiritual Axe is to cut down, *Culpas, non Animas:* when we read of *cutting down,* remember it is meant of men's sins, not of their souls. Preachers indeed do wound, but it is *Gladio oris,* not *ore gladij.* with the Sword of the Spirit, not a *Rouillac's* Knife. If God had meant such a *cutting down, Nero* had been a fitter instrument then *Paul.* We read, that *their sound went through the World:* but that their Sword went through the World, we never read,

Cut it down. How then? *Succide,* that is, [5] *Succidendam minare,* threaten that I will cut it down.*Cast them out of my sight; Eijce,* that is, *Eijciendos pronuncia*; say that I will reject them.*Quod moritur, moriatur: Quod succidendum est, succidatur, That which dieth, let it die.* God sometimes sends such farewels and defiances to sinners that will not repent. *Ephraim is joined to Idols,let him alone.* If they will not be persuaded to return, let them go on to their ruin, let them alone. *If any man will be unjust, let him be unjust: He that will be filthy, l•t him be filthy still*; let them perish. *Abeat, pereat, profundat, perdat.*

Cut it down. This was, *Sententia oris,* the [6] sentence of the mouth: but it may be this was not *Consilium cordis,* the purpose of his heart. *Saepe Deo minante quod peccans meretur, peccanti non fit quod Deus minatur.* Nor can this tax God of levity: for he that speaks with condition of repentance, may change his word without suspicion of lightness. *Tu muto sententiam tuam, Deus mutabit suam.* Thus was *Nineveh cut down:euersa •stim malo, vt aedificaretur in bono*: the subversion was menaced, the conversion was intended. The Father shuts his rebellions Son out of doors, will not allow him a lodging, not so much as among his servants: yet he does

not mean to let him perish with hunger and cold in the streets: but when he hath well smarted for his disobedience, upon his humble submission he is re-entertained. The very *mercies of the wicked are cruel,* but the very judgments of God are sweet. This *Cutting down,* is *Medicinale,* not *mortal: Disciplinans, non eradicans*: for restitution, not destitution; for remidie not for ruin. Indeed, if all this denuntiation and threatening cannot persuade them to return, then comes their final predition: when they have cut off themselves impenitently, God will cut them off impartially. But if we turn to deprecation and repentance, he will turn to commiseration and forgiveness. The Tree is barren, and the Lord says. *Cut it down:* the Tree fructifies, and he will say *Let it stand.* O then let us humble our selves, and with seasonable repentance *Cut down* our sins, that this terrible Sentence may n•uer *Cut down* our souls.

The Reason. *Why cumbreth it the ground?*

[1] God is an vndependant Lord, and needs not give a reason of his doings: for who can call him to account,*Cur ita facis?* His Judgments are not always manifest, they are always just: nor doth he things because they are good, but they are therefore good because he doth them. Should he make short work on the earth, and dispatch all barren Trees in a moment: yet *thou continuest holy, O thou worship of Israel.* If he strickes us, we are not wronged; it is our desert, and his Justice. If he spares us, we have not merited; It is his mercy. *Huic fit miserecordi•, tibi non fit iniuria:* that man receives mercy, thou hast no injury. Yet that he might be justified, and the mouth of all wickedness stopped, he is content to give a reason of this sentence. Think not I deal hardly with this Fg-tree, let us confer together, and hear one another with patience. I will show thee sufficient reason of cutting it down: do thou show me some cause why it should stand. My reason is, *It cumbers the ground. Terram reddit otiosam, inutil•m.* It is not only barren *Formaliter,* but *Effective.* In a word. 1. It does no good. 2. It doth much harm.

First, It does no good, therefore it is unworthy [2] of the nourishment. *Terra bona,* and *Gens mala*; are an ill match: an opulent Land, and a pestilent People. *Peccator non est dignus pane quo vescitur.* The wicked man is not worthy of the bread he eats, of the water he drinks, of the air he breathes, of the ground he goes on. The rich thinks himself worthy of delicate viands, costly garments: dutiful attendance, *Quia Dives,* because he is rich: yet he may not be worthy of a crumb, a rag, a respect, *Quia malus,* because he is evil. It will one day grieve such fruitless *Nabal's,* when they must receive a multiplicity of torments, according to the number of their abused benefits, and they will wish that they had not fared so well upon earth, that they might fare less ill in Hell. They live in the Vineyard, eat the fat, and drink the sweet; turning all this juice, not into fruitful clusters, for the behoove of God's servants; but into their own arms and branches: raising their Houses out of the ruins of God's House. What good do they? Cut them down, *Why cumber they the ground?* It is fit, that the *Riches of the sinner should be laid up for the righteous: dentur dig•ioribus.*

[3] But if God should at once cut down all the barren Trees among us, there never was such a cry in Egypt, as there would be about *London.* What innumerable swarms of nothing does beleaguer this City? men and women, whose whole employment is, to go from their beds to

the Tap-house, then to the Play-house, where they make a match for the Brothel-house, and from thence to bed again. To omit those ambulatory Christians, that wear out the Pavement of this great Temple with their feet, but scarce ever touch stone of it with their knees; that are never further from God, then when they are nearest the Church. To omit that rabble of begging and pilfring vagabonds, that like beasts, kn•w no other end of their creation, but recreation; but to eat, and drink, and sleep. What an army of these might be mustered out of our Suburbs? But that Idleness hath disabled them to any service: they are neither fit for God nor man. Did they yet but like worms and insects, spend up the corruption of the Land, and leave us the less, it were somewhat. But they are worse, even diseases and unwholesome airs, to breed infection among us. Let Authority look to their castigation, or answer for their mischiefs: so far as they deserve, let them not be spared; Cut them down, *Why comber they the Ground?*

The barren Tree doth no good you see; [4] but that is not all: It doth much hurt, and that in two respects.

1 It occupies the room where a better Tree might grow. The Kingdom of God shall be taken from you,*and given to a Nation that will bring forth the Fruits thereof.* A fruitful Nation would be content with such a dwelling. Christ foretells this mutation, *Paul* shows it accomplished.*They are broken off, that we* (in their places) *might be graffed on. Friend,how camest thou in hither, having on a wedding garment?* Why dost thou usurp the seat, where a worthy guest might sit? Thus *David* used to purge his Court; admitting the righteous into the offices of the unrighteous. As in case of calamity••he godly are delivered out of trouble, and the wicked *comes in his room:* so in case of felicity, the ungodly shall be turned out of their happiness, and the reighteous shall come in their stead.

A Judge is corrupt; he is girded with Justice, but the girdle saggs to that side where the purse hangeth; God will cut him down; here is room for a good man, that will do equity: A Magistrate is partial, and draws the Sword of Justice in his own quarrel; which he puts up in the cause of Christ: he must be cut down, here is room for one that •ill love and adhere to the truth. An office is ab•sed by him that holds it; he bought dear and he cannot sell cheap: it is time he were cut down; this place will maintain a man, that will maintain the place, with uprightness. A Minister is barren, hath no milk in his breasts: *Ministerium eius accipiat alter*; Let another take his office; here is room for one that will feed the people. A profane Patron will let none into the Lord's Vineyard, but at the *Non-licet*-Gate; by which good men will never enter: his Clarke shall be *Simon,* himself will be *Magus:* vengeance shall cut him down; here is room for one that will freely put faithful Laborers into the Vineyard. There grows an Oppressor, sculking in a corner; the needy cannot find him, or if they do, they find no fruit from him; Cut him down, here is room for one that will pity the poor. The Lord will root out such bastard Plants, and replenish his Garden with fruitful Trees.

2 It draws away nourishment from better [6] Plants, that would bear us fruits. For this Christ denounced a woe to those Jewish Clarkes, that keeping the Keies of heaven would *neither enter themselves,nor suffer others.* What should become of them, that will neither do good, nor suffer good to be done, but cutting down? A great Oak pines all the vnderwood

near it, yea spoils the grass that should feed the cattle. A great Oppressor engrosseth all round about him, till there be no place left for a fertile Tree. Mean while, himself hath only some leaves, to shadow his Sychophants; but no fruit, unless Bramble-berries, and such as the Hogs will scarce eat.

All covet to be great Trees, few to be [7] good. The Briar would grow up to the bigness of the Maple, the Maple would be as tall as the Cedar, the Cedar as strong as the Oak: and these so spread their roots, till they starve the rest by an insensible soaking. When mother earth, the Church, would derive her sap to some young hopeful Plant, these intercept it. There is maintenance due to the Minister, but the barren Impropriator stands in his way, & sucks it all from him: perhaps he leaves him some few drops, to cool• his temples, but not enough to preserve life.

[8] But the famished tree cries against him that draws the life from it, & yields no fruit; and God will hear it, *Abscind, cut it down.* How charitable would *Lazarus* have been had he been owner of *Dives* his estate? How would *Mordecai* have promoted the good of Israel, had he been as great a fauorite as *Haman* was? How freely would the conscionable man give spiritual preferments, were he a Patron? He that fears God, would justly render the Church her dues, did he drive such trades, and dwell in such houses, as you do. But that God, who disposeth all as it pleaseth him, mend all when it pleaseth him, even for his own mercies sake.

Thus from a plain Text I have derived you familiar persuasions: for I came not hither to satisfy the curious head, but the honest heart. Admit but two considerations more, and I have done.

[9] First the Lord hath shown us the way to be fruitful, by his own example. He owes us nothing: if he withhold good things, we cannot challenge him: if he sends us good things, we are bound to thank him. The last year, how general was the complaint all over this Kingdom? The Mower could not fill his scythe, nor the binder up of sheues his bosom. The beasts perished for want of fodder, yea, children died in the street with hunger: the poor Father not being able with all his weeks labor to buy them (only) bread. The fields were thin, and the barns thinner: little in many places there was to gather, and the unseasonable weather prevented the gathering of that little. The emptiness of their bowels did justly fill our bowels with compassion: Famine is a sore plague. We then cried unto the Lord for fruits, and he heard us: Loe in how plentiful a harvest he hath answered our desires, to his own praise, and our comfort! Yea, he concluded all with songs and triumphs, a joyful harvest-home; the best sheaf of our Wheat, the best grape of the Vintage, the best flower of our garland, the best fruit of that royal Tree, the safe return of our gracious Prince. These be the fruits of his mercy to us, where be the fruits of our thankfulness to him?

Secondly, the barren Fig-tree is of all most [10] miserable, and so much the more, as it is barren in the Vineyard. The Vine fruitless, is of all trees most useless. It is compared to man,*Vxor tua sicut vitis:* to the best man, *I am the true vine:* it cheers the heart of God and man. But if barren it is good for nothing, not so much as to make a pin to hang a hat on. Oaks and Cedars are good for building, Popplars for Pales, very bushes for hedging, doted wood

for firing: but the fruitless Vine is good for nothing. Salt keeps other things from putrefying, but if it self be putrefyed, what shall season it? A sweet Singer delights us all; but *Quis medebitur cantatori a Serpente percusso?* If a Serpent hath stung him, who shall recover his voice? If the eye be blind, what shall look to the eye?

Ad nihilum valet, quod non valet ad finem suum. It is good for nothing, that is not good for the end it was made. If a knife be not good to cut, we say it is good for nothing: yet may some other use be invented for it. If a Plough be not good to break the ground, we say it is good for nothing; yet it may stop a gap. If a hound be not good to hunt, we say he is good for nothing, yet may he in the night give warning of a thief. But if a *Fig-tree,* a Professor be not good for fruit, he is indeed, good for nothing. The refuse of other things have their uses: sour Wine will make Vinegar, old Rags make Paper, Lees are for Dyers, Soil is good to fat the Land, Potsheards and broken tiles to mend high ways, all good for somewhat: yea, they offer to sel the combings of hairs; Ladies and Gentlewomen know whether they be good for any purpose or no. But the fruitless vine, the sauourlesse Salt, the lightlesse Lamp, the Figlesse Fig-tree, the graceless Christian, is good for nothing.

We all have our Stations in the Vineyard, to bring forth fruits, but what be those fruits? It was a smart Invention of him, that having placed the Emperor, and the *Pope,* reconciled, in their Maiestick Thrones, he brought the States of the world before them. First comes a Counselor of State, with this Motto, *I Advise you two:* then a Courtier *I Flatter you three:* then a Husbandman, *I Feed you four,* then a Merchant, *I Coussen you five:* then a Lawyer, *I Rob you six*: then a Soldier, *I Fight for you seven*: then a Physician, *I Kill you eight:* Lastly a Priest, *I absolve you all nine:* This was his Satire. But in the fear of God, as our Sovereign doth govern us in Truth and Peace; So let the Counselor advise, the Judge censure, the Husbandman labor, Merchant traffic, the Lawyer plead, the Soldier bear arms, the Divine preach; all bring forth the fruits of righteousness: that this Kingdom may flourish, and be an exemplary encouragement to our neighbors: that our Children may be blessed after us, our Enemies convinced, Aliens converted, Satan confounded, the Gospel honored, the Lord glorified, and our own souls eternally saved. Which grace, the happy fruit of the Gospel; and glory, the happy fruit of Grace; God the Father grant us all for his mercies sake, God the Son for his merits sake, God the Holy Ghost for his Names sake: to whom three Persons, and one most glorious God he rendered all honor and obedience, now and forever. *Amen.*

FINIS.

THE TEMPLE.

A Sermon Preached at PAUL'S Cross the fifth of August. 1624.

BY THO. ADAMS.

LONDON, Printed by *A. Matthews* for *John Grismand,* and are to be sold at his Shop in *Paul's* Alley at the Sign of the Gunne. 1624.

TO THE RIGHT HONORABLE, SIR HENRY CAREY, Lord HVNSDON, Viscount Rochford.

MY LORD,

AMong the many absurdities, which give us just cause to abhor the Religion of the present Roman Church, this seemeth to me none of the least; that they have filled all the Temples under the command of their politic Hierarchy, with Idols: and changed the glory of the Invisible God, into the worship of visible Images. They invocate the Saints by them, yea they dare not serve the Lord without them. As if God had repealed his vnchageable Law; and instead of condemning all worship by an Image, would now receive no worship without an Image. I have observed this one, among the other famous marks of that Synagogue; that they strive to condemn that which God hath justified, and to justify what he hath condemned. For the former; He hath precisely directed our Justification only by faith in the merits of Christ: this they vehem•ntly dispute against. For the other; He hath (not without mention of his Ie•ousie) for bidden all worship that hath the least tang of Idolatry: this they eagerly maintain. What large Volumes have they written against the *Second Commandment!* as if they were not content to expunge it out of their Catechisms, unless they did also *Dogmatice* ⟨◊⟩ it to the whole world. They first set the people upon a plain rebellion, & then make show to fetch them off again with a neat distinction. Thus do they pump their wits to legitimate that by a distinction, which God hath pronounced a Bastard by his definitive sentence: as if the Papal *Decrees* were that law, whereby the world should be judged at the last day. But who will regard a house of magnificent structure, of honorable & ancient memory, when the plague hath infected it; or thieves possess it? And who, in their right senses, will join themselves to that Temple, which after pretence of long standing, stately building, and of many such perogatives and royalties, is found to be be smeared with superstitions, and profaned with innumerable Idols? Why should we delight to dwell there, where God hath refused to dwell with us.

I publish this argument as no new thing to your Lordship: but, wherein your well experienced knowledge is able to inform me. Only I have been bold, through your thrice honored Name, to transmit this small Discourse to the world: emboldened by the long proof I have had of your constant love to the Truth, and the gracious Piety of your most noble Mother, the best encouragement of my poor labors on earth. The best blessings of God be still multiplied upon her, yourself, your religious Lady, and your honorable Family: which is continually implored by.

Your Lordships humble Servant. THO. ADAMS.

THE TEMPLE.

2. COR. 6.16.

What agreement hath the Temple of God with Idols?

IT is not fit, they should be too familiar o• near together in this world, whose portions shall be so far asunder in the world to come. The *Sheep* and *Goats* are indeed now blended promiscuou•lie, and none can distinguish them here, but he that shall separate them

hereafter: the right and left hand of the last Tribunal shall declare them. But they that be alien or opposite to us in Faith and Profession, are manifest, and we have a frequent charge *De non commiscendo.* Now the nearer this ill matched conjunction, the more intolerable; the same board, ill; the same bed, worse; worst of all, the same *Temple.* So the Apostle begins his dehortation, *Bee not unequally yoked with unbelievers:* so he ends it, *What agreement hath the Temple of God with Idols!* Divers seeds of grain in one ground, diverse kinds of beasts in one yoke, diverse sorts of cloth in one garment, were expressly forbidden under the Law: and shall several Religions be allowed in one Church under the Gospel?

The absurdness of such a mixture is here illustrated by many oppositions; the sound of all which is Interrogative, the sense Negative. *Righteousness* and *Unrighteousness, Light* and *Darkness, Christ* and *Belial,* the *Believer* and the *Infidel*; these can have no society, communion, no concord, no conjunction; and *What agreement hath the Temple of God with Idols?*

I need not by Art divide these words, for they are divided by nature. Now as *Quae Deus coniunxit, nemo separet,* Those things that God hath joined together, let no man put asunder: so *Quae Deus separauit, nemo coniungat,* Those things that God hath put asunder, let no man join together. The scope of the Text, and the matter of my Discourse, is to separate *Idols* from the *Temple* of God; the holy *Ghost* hath divided them to my hands: they cannot agree in his sentence, let them never agree in our practice; cursed is he that goes about to compound this controversy. The *Temple* is holy, *Idols* profane, it is not lawful to mixe *Sacra profanis.* The *Temple* is for God, *Idols* for the Devil: God and the Devil admit no reconciliation. Therefore as two hostile nations, after some treaty of peace, neither liking the proposed conditions, break off in a rage, *In hoc vterque consentimus, quod consentire nolumus,* in this we both consent, that we will not consent at all; so be it here agreed, that no agreement can be made. In composing differences betwixt man and man, betwixt family and family, betwixt kingdom and kingdom, *Beati Pacifici,* Blessed are the Peace-makers. But in reconciling Christ and Belial, the *Temple* of God and *Idols, Maledicti pacifici,* Cursed are the peace-makers. Here *Bella geri place at magnos habitura triumphos.* God himself in Paradise did first put the quarrel, his Apostle hath here given the Alarm, and he deserves a malediction that sounds a retreat.

But as no battle can be well fought without order, and martial array, so no discourse can be made profitable without some method. The *Temple* therefore we will suppose to be God's Castle, and *Idolatry* the Invasion of it. This Castle is but one, Idols are many. The Champions that God hath set to defend his Castle, are especially or principally Princes and Pastors, the Magistracy and the Ministry; the adversary forces that fight against it be the Devils mercenary Soldiers. The Munition on the one side is the Divine Scripture, the sacred Word of God: the Engines, Ordnance, and Instruments of assault on the other side, are *Idols.* Traditions, and those carnal inventions, wherewith the corrupt heart of man seeks to batter it. This Siege is continual, this feud implacable, the difference irreconcilable. Yet at last the war shall end, with the ruin of those enemies, in the triumph of the righteous, and to the everlasting glory of God?

Now though this war be every way spiritual, it is diverse ways considerable. There is a material, and there is a mystical *Temple:* there are external, and internal *Idols:* there be

ordinary, and extraordinary Soldiers. Every Christian, as he is a *Temple* of God, so not without the assault of *Idols:* there is a civil war, a Rebellion within him, wherewith he is continually exercised. In this militant estate of the Church none are free: only he that gives full allowance to his own corruptions, is not a Temple of God, but a Synagogue of Satan; a sink of uncleanness, rather then a Sanctuary of holiness. Thus from one general arise many particulars; and you will say,*Behold a company*; as *Leah* said of her son *Gad, a Troupe cometh.* Yet all these branches have but one root: they are but like the wheels of a Clock, taken a little in sunder to view, then to be put together again. Let not their number discourage your attention. When a wealthy fouourite of the world sent his servant to be speak lodging for him, he told the Host, Here will come to night the Lord of such a Manor, the Land-lord of such a Town, the Keeper of such a Forest, the Master of such an Office, the Lay-parson of such a Parish, a Knight, a Justice of Peace, a Gentleman, an Usurer, and my Master; Alas, answers the Host, I have not lodging for half so many: Bee content, replies the servant, for all these are but one man. So if you distrust your memories for room to entertain so many observations, yet be comforted, for all have but this one Sum, *There is no agreement betwixt the Temple of God and Idols.*

The Temple.

That which was built by *Solomon,* was justly called the *Wonder* of the world: a white and glorious Monument, set on the hill of *Zion,* inviting passengers to see it, and amazing their eyes when they beheld it. It was of white Marble without, of Cedar and Gold within, all of the best, all beautiful, precious, durable. So magnificent was that holy Structure, that all nations have admired it, all times celebrated it. *Beautiful for situation, the joy of the whole earth is Mount Zion.* While the favor of heaven was set upon Jerusalem, the joy of the whole earth was mount Zion. It is fit, he that made the world a house for Man, should have a house in this world made for himself: neither could it be too costly, •eeing all the materials that went to it were his own. Every rotten Cottage is too good for Satan, no Fabric could be too sumptuous for God. While his people dwelt in Tents, Himself was content to dwell in a Tabernacle: in the flitting condition of Israel, he would have his own house a movable, that they might never remove without him. But when their residence was settled in the promised Land, he would have his Tabernacle turned into a Temple; that they dwelling where he appointed them, He might also dwell among them. The former was for motion, the latter for rest: the one for progress, the other his standing house. All this while God had but one House at once: first the Tabernacle, then that gave place to the Temple, and *Solomon's* Temple being defaced, was supplied by *Zorobabels.* Now he hath many houses, even so many as there be nations, as there be congregations, as there be persons professing Christ. We have houses of our own, why should not God have his? A Prince hath more houses then one, why should the King of Heaven be abridged? A King in his own person can dwell but in one house at once; let God have never so many, he can at once fill them all. He hath a house of flesh, so every Believer is his Temple: a house of stone, so this material one is his Temple: a house neither of flesh nor stone, but immaterial, immortal in the heavens. And as Christ says, that *in his Fathers House there are many Mansions*; so in his Fathers militant Church there are many houses.

It were vain to ask what God should do with a house, when we consider what we do with our own: what, but dwell in it? But how God doth dwell in it, seems to be a question: seeing the Apostle saith, that *he dwells not in Temples made with hands:* Indeed he dwells not in them, as we dwell in ours. Our house defends us, God defends his house: our house comprehends us, God comprehends his house. We are only within our houses, and they are without us: God is so within his house, that he is also without it, elsewhere, everywhere, yea his house is within him. When we are abroad, we cannot keep our houses; yea when we are in them asleep, they serve to keep us. God can never be absent from his, nor doth the keeper of this *Temple* ever sleep. Now every material Temple, wherein the Saints are assembled, the truth of the Gospel is preached and professed, the Holy Sacraments duly administered, and the Lord's Name is invocated and worshipped, is the *Temple of God.*

Why is it called *His* Temple, but for the testification of his presence? When *Cain* stood excommunicated for murdering his brother, and might not come to the place appointed for God's service, he is said to be *cast out from the presence of the Lord.* Some have interpreted the like of *Jonah's flying from his presence*; that he fled from the place where the Prophets used to stand ready to be sent of God.*Nadab and Abihu died before the Lord*; that is, before the Altar of the Ark or Altar, in the Tabernacle or Temple, was said to be done *coram D•mino.* And yet too many come to the Temple with so little reverence, as if they thought God were not at home, or did not dwell in his own house. But the Lord is present in his Temple: in vain shall we hope to find him elsewhere, if we do not seek him here *I will be in the midst of you,gathered together in my Name:* not anywhere, not everywhere, but here. Indeed, no place excludes him, but this place is sure of him: he fills all places with his presence, he fills this with his gracious presence. Here he both hears us, and is heard of us:*Audit orantes, docet audientes*; he hears our prayers, and teacheth us our lessons. No place sends up faithful prayers in vain, no place hath such a promise of hearing as the Temple. It is the Lord's Court of Audience, his Highness Court of Requests. There humble souls open their grievances, from thence they return loaden with graces. Why are many so void of goodness, but because they are negligent of the public devotions? They seek not the Lord where he may be found, therefore deserve to miss him where they pretend to seek him. Why should they think to find God in their Closets, while they care not to seek him in his Temples? When we need the help of our friend, do we tarry till we meet him by chance, or till he come to us, or shall we not rather go home to his house? *Peter and John went up into the Temple at the hour of Prayer:* they thought it no sufficient to pray in their private chambers, but join themselves with the Congregation, as a Navy Royal to transport their holy Merchandise to heaven.*Lift up your hands in the Sanctuary, and bless the Lord.* Pure hands are accepted in every place; but especially in the Sanctuary. What follows? *The Lord that made heaven and earth, bless thee out of Zion.* He says not, the Lord that made heaven, bless thee upon earth: nor, the Lord that made earth, bless thee out of heaven: but the Lord that made heaven and earth, *bless thee out of Zion.* Blessings come originally from heaven, mediately through Zion. In the Temple let us seek, in the Temple we shall find those precious treasures and comforts of Jesus Christ.

This *Temple* is not without some enemies. Besides those profane Politicians, that think with one *Eustathius,* that there is no use of Temples: or those *Massilians,* who (as *Damascene*

reports) did add to other Heresies *Templorum contemptum:* or those *Pseudo-Apostoli,* that laughed at a Temple full of Suppliants, as a house full of fools. Or those that be of *Jereboam's* mind. who to settle himself in the kingdom of Israel, diverts the people from God's house at Jerusalem. Instead of that snowy & glittering Temple, they shall have two golden representations. Zion is too far off, these shall be near home: that is a tedious way of devotion, these both compendious and plausible. As *Josephus* brings him in persuading them; My good people and friends, you cannot but know that no place is without God, and that no place doth contain God; wheresoever we pray, he can hear us; wheresoever we worship, he can see us: therefore the Temple is superfluous, the journey needless; God is better able to come to you, then you are to go to him. Beside these, the Temple of God hath two kinds of foes.

1. The Anabaptists tell us; that the old superstition hath made those houses fitter for Stables then for Churches; that they ought no more to be called *Templa Dei,* but *Templa Idolorum*; as they pretend, the Passover was called in those corrupt times, not *Pascha Dei,* but *Pascha Iudaeorum.* By the same reason they would have removed all Princes, because some have abused their governments. But we say, though evil men abuse good things yet if a kingdom were not a lawful State, *David* and *Josiah* would never have been Kings; for good men do not use evil things. The Temple in Christ's time was become a den of thieves, yet even then and there did he send up devout and holy Prayers. It is a gross ignorance that cannot distinguish betwixt a fault that proceeds *ex natura facti,* and that which proceeds *ex abusu boni:* the former is *malum simpliciter,* the other is but *malum per accidens.* No man pulls down his house, because uncleanness hath been committed in one of the chambers. Let offenders be removed from the Temple, not the Temple demolished because of offenses. *The Kingdom of God shall be taken from you,* saith Christ; not quite taken away, but only taken from the Jews. When GOD threatened the like to *Saul,* he did not mean to have no more Kings, or to reduce it to the former state of Judges: no, only the kingdom shall lose *Saul,* but Israel shall not lose the kingdom. It is a Maxim in nature, Things dedicated to God, are not to be transferred to the uses of men: a principle in Philosophy,*Quae recte data sunt, eripi non licet:* and a proverb among our children, To give a thing, and take a thing, is fit for the Devils darling.

2. The *Sacrilegious,* to whom God is beholding, if they let his Temple stand; but for the maintenance of it, they will be so bold with him, as either to share half, or leave him none. There be many that pray in the Temple, who yet also prey on the Temple: as if a thief should do homage to that house in the day, which he means to rob in the night. But alas, why should I touch that sore which is all dead flesh▪ or speak against Sacrilege *In orbe sacrilego,* among them that delight in it? Where Lawyers are feeed, hired, bribed to maintain Sacrilege, God and his poor Ministers may even hold their peace. Something would be spoken for Zion's sake, but I take this place and time for neither the right *Vbi* nor *Quando.* We know, *Abigail* would not tell *Nabal* of his drunkenness, till he was awoke from his wine. Whensoever it shall please God to awake you from this intoxication, we may then find a season to speak to you. But God keep you from *Nabal's* destiny; that when this sin shall be objected to your Consciences on your death-beds, your *hearts* do not then *die in you like a stone.* One thing let me beg of you in the Name of him, whom you thus wrong: Howsoever you persist to rob the

Temple of the due Salary, yet do not stand to justify it. By imploring mercy perhaps you may be saved, but by justifying the Injury, you cannot but be lost. As the French King, *Francis* the first said to a woman kneeling and crying to him for Justice; Stand up woman, for Justice I owe thee; if thou beggest anything, beg mercy. So if you request anything of God, let it be mercy, for he owes you Justice: and in this point, God be merciful to you all.

It was *David's* earnest prayer, *One thing have I desired of the Lord,and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple.* There are many that pray *David's* words, but not with *David's* heart. *Vnum petij,* one thing I have desired, *De praeterito,* for the time past: *& hoc requiram,* this I will still seek after, *de futuro,* for the time to come: I have required it long, and this suite I will urge till I have obtained it. What? to dwell in some of the houses of God all the days of my life, and to leave them to my children after me: not to serve him there with devotion, but to make the place mine own possession. These love the House of God too well, they love it to *Have,* and to *Hold:* but because the Conveyance is made by the Lawyer, and not by the Minister, their Title will be found naught in the end: and if there be not a *Nifi prius* to prevent them, yet at the great day of universal Audit, the Judge of all the world shall condemn them. By this way, the nearer to the Church, the further from God. The Lord's *Temple* is ordained to gain us to him, not for us to gain it from him. If we love the Lord, we will *love the habitation of his House, and the place where his Honor dwelleth:* that so by being humble frequenters of his Temple below, we may be made noble Saints of his House above, the glorious kingdom of Jesus Christ.

These be the enemies to the Temple, whereof the first would separate *Dominum à Templo,* the other *templum à Domino:* they would take God from the Temple, these would take the Temple from God. Let me conclude this point with two watch-words.

1. The first concerns us of the Ministry, the waiters of the Temple. It hath been an old saying, *De Templo omne bonum, de Templo omne malum:* all good or evil comes from the Temple. Where the Pastor is good, and the people good, he may say to them, as *Paul* to his *Corinthians, Nonne opus meum vos estis in Domino, Are not ye my work in the Lord?* Where the Pastor is bad, and the people no better, they may say to him, [10] *Nonne destructis nostra tu es in seculo,* art not thou our destruction in the world? It is no wonder, if an abused Temple make a disordered people. A wicked Priest is the worst creature upon God's earth: no sin is so black, as that shall appear from under a white Surplesse. Every man's iniquity is so much the heinouser, as his place is holier. The sin of the Clergy is like a Rheum, which rising from the stomach into the head, drops down upon the lungs, fretting the most noble and vital parts, till all the members languish into corruption. The lewd sons of *Eli* were so much the less tolerable, by sinning in the Tabernacle. Their sacrifices might do away the sins of others; no sacrifice could do away their own. Many a soul was the cleaner for the blood of those beasts they shed; their own souls were the fouler by it. By one and the same service, they did expiate the people's offenses, and multiply their own. Our Clergy is no Charter for heaven. Such men are like the conveyances of Land, Evidences and Instruments to settle others in the kingdom of heaven, while themselves have no part of that they convey. It is no

impossible thing, for men at once to show the way to Heaven with their tongue, and lead the way to Hell with their foot. It was not a Jewish Ephod, it is not a Romish Cowle, that can privilege an evil doer from punishment. Therefore it was God's charge to the executioners of his Judgments,*Begin at my own Sanctuary:* and the Apostle tells us, that *Judgment shall begin at the house of God:* and Christ entering into his Prophetical Office, began reformation at his Fathers house. Let our devout and holy behavior prevent this; and by our reverent carriage in the Temple of God, let us honor the God of the Temple. It should be our endeavor *to raise up seed unto our elder Brother,* to win souls unto Christ. *Nunquam cessate lucrari Christo, qui lucrati estis à Christo.* If Christ, while he was upon the Cross, saith *Bernard,* had given me some drops of his own blood in a Vial, how carefully would I have kept them, how dearly esteemed them, how laid them next my heart? But now he did not think it fit to trust me with those drops, But he hath entrusted to me a flock of his lambes, those souls for whom he shed his blood, like whom his own blood was not so dear unto him: upon these let me spend my care, my love, my labor, that I may present them holy Saints to my dear Lord Jesus.

2. The other concerns all Christians; that they beware, lest for the abuses of men, they despise the Temple of God. For as the Altar cannot sanctify the Priest, so nor can the unholiness of the Priest dishallow the Altar. His sin is his own, and cannot make you guilty: the virtue and comfort is from God, and this is still able to make you holy. When we read, that *the sin of the Priests was great before the Lord, for men abhorred the offering of the Lord*: this we all confess, was ill done of the Priests; and I hope no man thinks, it was well done of the people. Say their sins, yea their very persons were worthy to be abhorred, shall men therefore scorn the Sanctuary, & cast that contempt on the Service of God, which belongs to the vices of man? This were to add our own evil to the evil of others, and to offend God because he was offended. Cannot the faults of men displease us, but we must needs fall out with God? Do we not provoke him justly to abhor our souls, when we so unjustly contemn his service? Know, that he is able to sanctify thy heart, even by the ministry of that man whose heart he hath not yet sanctified. The virtue consists not in the human action, but in the divine Institution. We say of the Sacraments themselves, much more of the Ministers; *Isti non tribuunt, quod per istos tribuitur:* these do not give us, what God doth give us by them.

But this age is sick of such a wanton levity, that we make choice of the Temple, according to our fancy of the Preacher: and so tie up the free Spirit of God from blowing where he pleaseth, that he shall be beholding to the grace of the Speaker, for giving grace to the hearer. So whereas *Paul* ties Faith to hearing, they will tie hearing to Faith; and as they believe the holiness of the man, so they expect fruit of the Sermon. This is to make *Paul* something, and *Apollos* something; whereas *Paul* himself says they are *both nothing.* God only gives the increase, and who shall appoint him by whom he shall give it? Let the feed be good, and the ground good, and the Lord will send fruit whosoever be the Sower. But while you make hearing a matter of sport, Preaching is too often become an exercise of wit. Words are but the Images of matter, and (you shall hear anon) it is not lawful to worship Images. It dangerously mis becomes the Temple, when anything shall be intended there, but the glory of God, and gaining of souls to Jesus Christ.

Thus much concerning *the Temple*; the next point I must fall upon is

Idols.

Idol in Greek signifies a resemblance or representation, and differs not from *Image* in Latin: both at first taken in a good sense: but the corruption of times hath bred a corruption of words; and *Idol* is now only taken for the Image of a false god. Every *Idol* is an Image, but every Image is not an Idol: but every Image made and used for religious purposes, is an Idol. The Images of God are Idols; wherewith Popery abounds. An old man, sitting in a chair, with a triple Crown on his head, and Pontifical robes on his back, a Dove hanging at his beard, and a Crucifix in his arms; is their Image of the Trinity. This Picture sometime serves them for a god in their Churches, and sometime for a sign at th ir tap-houses: so that it is a common saying in many of their Cities, Such a Gentleman lies at the Trinity, and his servants at God's head. This they seem to do, as if they would in some sort requite their Maker: because God made man according to his Image, therefore they, by way of recompense, will make God according to man's Image. But this certainly they durst not do, without putting the second Commandment out of their Catechisms, and the whole Decalogue out of their Consciences.

I intend no polemical discourse of this point, by examining their Arguments: that business is fitter for the School, then the Pulpit. And, O God, that either School or Pulpit in Christendom should be troubled about it! that any man should dare to make that a question, which the Lord hath so plainly and punctually forbidden! Beside the Iniquity, how grievous is the absurdity? How is a body without a spirit, like to a spirit without a body? A visible picture, like an invisible nature? How would the King take it in scorn, to have his picture made like a Weasel or a Hedgehog? And yet the difference betwixt the greatest Monarch, and the least Emmet, is nothing to the distance betwixt a finite & an infinite. If they allege with the Anthropomorphites, that the Scripture attributes to God hands, and feet, and eyes: why therefore may they not represent him in the same forms? But we say, the Scripture also speaks of his covering us with the Shadow of his wings; why therefore do they not paint him like a Bird with feathers? If they say, that he appeared to *Daniel* in this form, because he is there called the *Ancient of days:* we answer, that God's Commandments, and not his apparitions, be rules to us: by the former we shall be judged and not by the latter. It is mad Religion, to neglect what he bids us do, and to imitate what he hath done: as if we should despise his Laws, and go about to counterfeit his thunder. God is too infinite for the comprehension of our souls, why should we then labor to bring him into the narrow compass of boards & stones? Certainly, that should not be *Imaged,* which cannot be *Imagined.* But Christ was a man, why may not his Image be made? Some answer, that no man can make an Image of Christ, without leaving out the chief part of him, which is his Divinity. It was the Godhead united to the manhood, that makes him Christ: sure this cannot be painted. But why should we make Christ's Image without Christ's warrant? The Lord hath forbidden the making of any Image, whether of things in heaven, where Christ is; or of things on earth, where Christ was; to worship them. Now till God revoke that precept, what can authorise this practice?

Their Images of the Saints, employed to such religious purposes, make them no less then *Idolaters.* It is a silly shift to say, the honor done to the Images, reflects upon the represented Saints. When they clothe an Image, is the Saint ere the gayer or warmer? when they offer to an Image, is the Saint ere the richer? When they kneel to an Image. the Saint esteems himself no more worshipped, then the King holds himself ho•oured, when a man speaks to his picture be fore his face. Therefore some of them ar• driven to confess plainly, that the Image is worshipped for it self. But could the Saints in heaven be heard speak upon earth, they would disclaim that honor, which is •reiudiciall to their Maker. As *Calvin* is not afraid to say of the blessed Virgin, that she would hold it less despite done to her, if they should pull her by the hair of the head, or trample her in the dirt, then to set •er in rivality with her Son and God and Savior. But they tell us, that they worship not the Images of false God's, as did the Pagans; but only the Images of God's •wne servants, and choice friends. But will •he jealous God endure this, that his hono••e taken from him, upon condition it be no• bestowed upon his enemies, but on his friends? *Idolatry* is called *Adultery* in the Scriptures: and shall a woman quit her self from offense, because though she do commit adultery, yet it is with none but her husbands friends? Is this done in a good meaning, or in love to Christ? It is but a bad excuse of a wife, to say that she exceedingly loves her husband, therefore must have some other man to kiss and embrace in his absence, and all this in love to her husband.

We are all by nature prone to *Idolatry:* when we were little children, we loved babies: and being grown men, we are apt to love Images. And as Babies be children's Idols. so Idols & Images be men's Babies. It seems that Idols are fittest for Babes, therefore so the Apostle •its his caution,*Babes keep yourselves from Idols.* As all our knowledge comes by sense, so we naturally desire a sensible object of devotion: finding it easier to see Pictures, then to comprehend Doctrines, and to form prayers to the Images of men, then to form man to the Image of God.

Nor can they excuse themselves from Idolatry, by saying they put their confidence in God, not in the Images of God. For when the Israelites had made their golden Calf, and danced about, one calf about another; they were not such beasts, as to think that beast their God. But so can Superstition besot the mind, that it makes us not men, before it can wake us Idolaters. What do they say?*Make us gods that shall go before us.* Every word is wicked, absurd, senseless. 1. They had seen the power of God in many miraculous deliverances before their eyes; the voice of God had scarce yet done thundering in their ears: he had said, *I am Jehovah, thou shalt have no other gods*; and this they trembling heard him speak out of the midst of the flames: and yet they dare speak of *another god.* 2. The singular number would not serve them, make us *gods.* How many gods would they have? Is there anymore then one? 3. *Make* us gods; and were not they strange gods that could be *made?* Instead of acknowledging God their *Maker,* they command the *making* of gods. 4. This charge they put upon *Aaron,* as if he were able to make a god? *Aaron* might help to spoil a man, either himself or them, but he could not make a man, not one hair of a man, much less a god: and yet they say to him, *Make us gods.* 5. And what should these gods do? *Go before us?* Alas, how should they go, that were not able to stand? how go before others, that could not move themselves? Oh the blockishness of men, that make blocks to worship! Otherwise, how could they that are the Images of God,

fall down before the Images of creatures.*For health, they call upon that which is weak: for life, they pray to that which is dead: and a prosperous journey they beg of that which cannot set a foot forward.*

Yet as their sin was bad enough, let not our uncharitableness make it worse. Let us not think them so unreasonable, as to think that Calf a God; or that the Idol which they made today, did bring them out of Egypt three months before. It was the true God they meant to worship in the Calf, and yet (at the best) even that Idolatry was damnable. So charity bids us hope of the Papists, that they do not take that bord or stone for their God, yet withal we find that God doth take them for Idolaters. They tell us (with a new distinction) that they forbid the people, to give Divine worship to Images: but we say, they had better forbid the people to have Images. A block lies in the high way, and a watchman is set by it to warn the Passengers; Take heed, here is a block. But how if the watchman fall a sleep? Whether is the safer course, quite to remove the block out of the way, or to trust the passengers safety upon the watchman's vigilancy? As for their watchmen, commonly they are as very Images as the Images themselves: and how should one block remove another? When *Jeroboam* had set up his two Idols in Israel, he I rakes up his Priests out of the common kennel; the basest of the people were good enough for such a bastard devotion: wooden priests were fit enough to wait upon golden Deities. So when *Micah* had made him a costly Idol, he hires him a beggarly Levite. No ortherwise did the Painter excuse himself, for drawing the Images of *Peter* and *Paul* too ruddy and high coloured in the face; that howsoever they were while they lived, pale with fasting and preaching, yet now they must needs become red with blushing at the errors and ignorance of their successors; for such with a loud noise they give themselves out to be.

To conclude, if it were as easy to convince Idolaters, as it is to confound & tread down their *Idols,* this labor of Confutation had been well spared, or were soon ended. But if nothing can reclaim them from this superstitious practice, let them read th•ir fearful sentence. Their place shall be *without, among the dogs,* those desperate sinners incapable of forgiveness. The *strong,* the Idol which they made their strength, *shall be as towe, and the maker* or worshipper *thereof as a spark, and they shall both burn together* in everlasting fire, *and none shall quench them.* Now the Lord open their eyes to see, and sanctify their hearts to yield, that *there is no agreement betwixt the Temple of God and Idols:* which is the next point, whereof I shall speak with what brevity I can, and with what fidelity I ought.

No agreement.

There be some points which the wrangling passions of men have left further asunder, then they found them; about which there needed not have been such a noise. But things that are in their own natures contrary, and opposed by the ordinance of God, can never be reconciled. An enemy may be made a friend, but enmity can never be made friendship. The air that is now light, may become dark: but light can never become darkness. Contraries in the abstract are out of all composition. The sick body be recovered to health, but health can never be sickness. The sinner may be made righteous, but sin can never become righteousness. Fire and water, peace and war, love and hatred, truth and falsehood, faith

and infidelity, Religion and Idolatry, can never be made friends: there *can be no agreement betwixt the Temple of God and Idols.*

God is *Ens entium,* All in all: an *Idol is nothing in the world,* saith the Apostle: now *All* and *Nothing* are most contrary. Idolatry quite takes away Faith, a fundamental part of Christian religion: for an Idol is a thing visible, but *Faith is of things invisible.* The Idol is a false evidence of things seen, Faith is a true evidence of things not seen. Besides, God can defend himself, save his friends, plague his enemies: but Idols *nec hosts absc•ndere possunt quasi dij, nec se abscondere quasi homines*; they can neither revenge themselves on provokers, like gods; nor hide themselves from injurers, like men.

The foolish Philistines thought that the same house could hold both the *Ark* & *Dagon*; as if an insensible Statue were a fit companion for the living God. In the morning they come to thank *Dagon* for the victory, and to fall down before him, before whom they thought the God of Israel was fallen: and loe, now they find the keeper flat on his face before the prisoner. Had they formerly of their own accord, with awful reverence, laid him in this posture of an humble prostration; yet God would not have brooked the indignity of such an entertainment. But seeing they durst set up their Idol cheek by cheek with their Maker, let them go read their folly in the Temple floor, & confess that he which did cast their god so low, could cast them lower. Such a shame doth the Lord owe all them, which will be making matches betwixt him and *Belial.* Yet they consider not, how should this God raise us, who is not able to stand, or rise himself? Strange they must confess it, that whereas *Dagon* was wont to stand, and themselves to fall down, now *Dagon* was fallen down, and themselves stood; & must help up with their own god. Yea, their god seems to worship them on his face, and to crave that succor from them, which he was never able to give them. Yet in his place they set him again; and now lift up those hands to him, which helped to lift him up; and prostrate those faces to him, before whom he lay prostrate. So can Idolatry turn men into the stocks and stones which they worship? *They that make them, are like unto them.* But will the Lord put it up thus? No, the next fall shall burst it to pieces; that they may sensibly perceive, how God scorns a Competitor, and that there is *no agreement* betwixt *Him* and *Idols.* Now what is the difference betwixt the Philistines and Papists? The Philistines would set God in the Temple of *Idols,* the Papists would set *Idols* in the Temple of God. Both agree in this, that they would make God and Idols *agree* together. But *Manasseh* found to his cost, than *an Idol* might not be endured *in the house of God.*

How vain then, are the endeavours to reconcile our church with that of *Rome*; when God hath interposed this bar, there is *No agreement* betwixt him and Idols? Either they must receive the Temple without Idols, or we must admit Idols with the Temple, or this composition cannot be. There is a contention betwixt Spain & the Netherlanders, concerning the right of that Country: but should not the Inhabitants well fortify the coasts, the raging sea would soon determine the controversy, and by force of her waves take it from them both. There is a contestation betwixt us and the Pontificians, which is the true Church: but should not we in mean time carefully defend the Faith of Christ against Idols, Superstition would quickly decide the business, and take the possession of truth from us both. A proud &

perverse stomach keeps them from yielding to us: God and his holy word forbids our yielding to them: they will have Idols or no Temple, we will have the Temple and no Idols: now till the agreement be made betwixt the Temple and Idols, no atonement can be hoped betwixt us & them.

I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. He that would not endure a *little leaven in the lump,* what would he have said of a little poison? If *Moses* joined with Christ, the ceremonial Law with the Gospel, were so offensive to him; how would he have brooked Christ and *Belial,* light and darkness, righteousness •nd unrighteousness, the cup of the Lord and the cup of devils, the Table of the Lord, and the table of devils, the Temple of God and Idols? In the tuning of an Instrument, those strings that be right we meddle not with, but set the rest higher or lower, so as they make a proportion & harmony with the former. The same God who of his gracious mercy, hath put us in the right & unjarring harmony of truth, bring them home in true consent to us, but never suffer us to fall back unto them. Hitherto the contention between us hath not been for circumstance, but substance; not for the bounds, but for the whole Inheritance: whether God or man, grace or nature, the blood of Christ or the milk of *Mary,* the written Canon or unwritten Tradition, God's ordinance in establishing Kings, or the Popes usurpation in deposing them, shall take place in our consciences, and be the rule of our faiths and lives.

We have but one Foundation, he infallible word of God: they have a new foundation, the voice of their Church, which they equalize in presumption of certainty with the other. We have but one Head, that is Christ, they have gotten a new head, & dare not but believe him, whatsoever Christ says. *Sponsus Ecclesiae nostrae Christus,* Christ is our husband: they have a new husband. While Rome was a holy Church, she had a holy husband: but now as Christ said to the woman of Samaria, *He whom thou now hast, is not thine husband:* so he whom the Romanists have now got, is an adulterer, he is no husband. So that here is Foundation against foundation, Head against head, Husband against adulterer, Doctrine against doctrine, Faith against unbelief, Religion against superstition, the Temple of God against Idols; and all these so diametrally opposed, that the two Poles shall sooner meet, then these be reconciled. *Michael* and the Dragon cannot agree in one Heaven, nor the *Ark* and *Dagon* in one house, nor *Jacob* and *Esau* in one womb, nor *Ioha* and *Cerinthus* in one Bath, nor the clean and the leprous in one c•mp, nor truth and falsehood in one mouth, nor the Lord and Mammon in one heart, nor religion & superstition in one kingdom, nor God and Idols in one Temple. The silly old Hermit was sory, that God and the Devil should be at such odds, and he would undertake to make them friends: but the Devil bad him even spare his labor, for they two were everlastingly fallen out. No less vain a business doth that man attempt, that would work an *agreement betwixt the Temple of God and Idols.*

I take leave of this point with a caution. Fly the places of infection, come not within the smoke of Idols, lest it smother the zeal of God's Temple in your hearts. Revolting *Israel* calls for gods; but why should this god of theirs be fashioned like a *Calf?* What may be the reason of this shape? Whence had they the original of such an Idol? Most likely in Egypt: they had seen a black Calf with white spots worshipped there. This Image still ran in their minds, and

stole their hearts, & now they long to have it set up before their eyes. Egypt will not out of their fancies: when they wanted meat, they thought of the Egyptian flesh-pots: now they want *Moses,* they think of the Egyptian Idols. They brought gold out of Egypt; that very gold was contagious; the very Eare-rings and Jewels of Egypt are fit to make Idols. The Egyptian burdens made them run to the true God, the Egyptian examples led them to a false god. What mean our wanderers by running to Rome & such superstitious places; unless they were weary of the Church of God, & would fetch home Idols? If it were granted, that there is some little truth among them, yet who is so simple, as to seek his corn among a great heap of chaff, and that far off; who may have it at home, winnowed and cleansed to his hand?

The very sight of evil is dangerous, and they be rare eyes that do not convey this poison to our hearts. I have heard of some, that even by laboring in the Spanish galleys, have come home the slaves of their superstitions. Egypt was always an unlucky place for Israel, as Rome is for England. The people sojourned there, and they brought home one *Calf: Jeroboam* sojourned there, and he brought home *Two calves:* an old woman (in all likelihood) had sojourned there, and she brought home a great many. The Romish Idols have not the shape of calves, they have the sense and meaning of those calves: and to fill the Temple full of Calves, what is it but to make Religion guilty of Bulls?

Consider it well, ye that make no scruple of superstitious assemblies; it will be hard for you to dwell in a Temple of Idols untainted. Not to sin the sins of the place we live in, is as strange, as for pure liquor tunned up in a musty vessel, not to smell of the cask. Egypt will teach even a *Joseph* to swear: a *Peter* will learn to curse in the high Priests Hall. If we be not scorched with the fire of bad company, we shall be sure to be blacked with the smoke. The soundest body that is, may be infected with a contagious air. Indeed a man may travel through *Ethiopia* unchanged, but he cannot dwell there without a complexion discoloured. How hath the common practice of others brought men to the devilish fashion of swearing, or to the brutish habit of drinking, by their own confessions? Superstition, if it have once got a secret liking of the heart, like the plague will hang in the very clothes; and after long concealment, break forth in an unlooked for infection. The Israelites, after all their erring in the wilderness, will still smell of Egypt. We read God saying, *Out of Egypt have I called my Son.* That God did call his Son out of Egypt, it is no wonder: the wonder is that he did call him into Egypt. It is true, that Egypt could not hurt Christ: the King doth not follow the Court, the Court waits upon the King: wheresoever Christ was, there was the Church. But be our Israelites so sure of their sons, when they send them into Egypt, or any superstitious places? It was their presumption to send them in, let it be their repentance to call them out.

The familiar society of orthodox Christians with mis•believers, hath by God ever been most strictly forbidden: and the nearer this conjunction, the more dangerous, and displeasing to the forbidder. No man can choose a worse friend, then one whom God holds his enemy. When Religion and Superstition meet in one bed, they commonly produce a mongrel generation. If *David* marry *Maachah,* their issue proves an *Absalom.* If *Solomon* love idolatrous women, here is enough to overthrow him with all his wisdom. Other strange women only tempt to lust, these to mis-religion; and by joining his heart to theirs, he shall di•join it from

God. One Religion matching with another, not seldom breed an Atheist, one of no religion at all. I do not say, this is a sufficient cause of divorce after it is done, but of restraint before it is done. They may be *one flesh,* though they be not *one spirit.* The difference of religion or virtue makes no divorce here, the great Judges sentence shall do that hereafter. And the believing husband is never the further from heaven, though he cannot bring his unbelieving wife along with him. The better shall not carry up the worse to heaven, nor the worse pull down the be•ter to hell. *Quod fieri non debuit, factum valet.* But now, is there no tree in the Garden, but the forbidden? none for me to love, but one that hates the truth? Yes, l•t us say to them in pl•ine fidelity, as the sonn•s of *Jacob* did to the *Shichemites* in dissembling policy;*We cannot give our sister to a man that is uncircumcised:* either consent you to us in the truth of our Religion, or we will not consent to you in the league of our Communion.

Saint *Chrysostom* calls this a plain denial of Christ. H•e that eateth of the meat offered to Idols, *Gustu negauit Christum,* hath denied Christ with his tasting. If he but handle those things with delight, *Tactu negauit Christum,* he hath denied Christ with his touching. Though he touch not, taste not, yet if he stand to look upon the Idolatry with patience, *Visu negauit Christum,* he hath denied Christ with his eyes. If he listen to those execrable charms, *Auditu negauit Christum,* hath denied Christ with his ears. Omitting all these, if he do but smell to the Incense with pleasure, *Odoratu negauit Christum,* he hath denied Christ with his smelling It is said of the Israelites, *Commisti sunt inter gentes,They were mingled among the Heathen.* What followed? Presently, *they learned their works.* The reason why the Raven returned not to *Noah's* Ark, is given by some, because it met with a dead carcass by the way. Why do we pray, *Deliver us from evil*; but that we imply, (besides all other mischiefs) there is an infectious power in it to make us evil? Let us do that we pray, and pray that we may do it. Yea Lord, free us from Egypt, estrange us from Rome, separate us from Idols, deliver us from evil, *For thine is the kingdom, the power, and the glory, forever and ever. Amen.*

Thus far we have taken a literal survey of the Text; concerning the material Temple, external or objectual Idols, and the impossibility of their agreement. Now to come nearer home to our selves in a moral Exposition: here first

The Temple of God

Is the *Church* of Christ, and they are so like, that we often interchange the terms, calling a Temple the Church, & the Church a Temple of God. The material Temple under the Law was a figure of the spiritual under the Gospel. The former was distinguished into three rooms; the Porch, the holy place, and the *Sanctum Sanctorum,* or Holy of holies. The Porch prefigured Baptism, which is the door whereby we enter into the Church of Christ. The Holy place, the communion of the militant church vply earth, separated from the world. The Hoon of holies, whereinto the high Priest only entered, & that once a year, presignified the glorious kingdom of heaven, whereinto the Lord *Jesus* entered once for all. There was one Court of the Temple common, whither access was denied to none: though they were vn•lean or uncircumcised, thus far they might be admitted. There was another Court within that, allowed to none but the Israelites, & of them to none but the clean. There was a third, proper only to the Priests and Levites, whither the Laity might not come: thus far they might bring

their offerings, but further they might not offer to go. In the Temple it self there was one room, into which the Levites might not enter, the Priests might. Another, whither the Priests might not come; but only the high Priest, and even he but once yearly. Some passages of the Christian Church are common to all, even to the unclean hypocrites, and foul-hearted sinners. They have access to God's holy ordinances, and tread in his Courts; as the Pharisee came into the congregation, and *Judas* received the Communion. Other are secret and reserved, wherein the faithful only converse with God, and solace themselves in the sweet fruition of his gracious presence.

The material Temple in three divisions, seemed to be a clear representation of the Church in three degrees. The first signified the external and visible face of the Church, from which no professor of Christ is debarred. The second, the communion of the invisible Church upon earth. The last, the highest heaven of God's glorified Saints. Neither did those rooms more exceed one another then do these parts of the spiritual house of Christ. What are the most polished corners of the Temple, to the spiritual & living stones of the Church? What be pebbles to Sapphires, or marbles to Diamonds? Howsoever some are more transported with insensible monuments, then with living Saints. As it was a complaint long since, *Fulget Ecclesia in parietibus, luget in pauperibus.* Yet Temples are built for men, not men for Temples: and what is a glorious edifice, when the whole world is not worth one soul? Dead walls be of small value, to the living Temples of the holy Ghost: yea, the temple of our body, to the temple of Christ's Body, his Church: yea the Temple of God's Church militant on earth, to that which is triumphant in heaven. What is silver and gold, Cedar and Marble, to those divine graces, faith, truth, piety, holiness? *Solomon's* Temple did last but some 430. years, the Church is for eternity. The Temple took up but a little space of ground, at most the Hill Zion, the Church is universally spread: in all parts of the world God hath his chosen.

Did our intellectual eyes truly behold the beauty of this Temple, we would with that good Emperor, esteem it better to be a member of the Church, then head of the kingdom. We would set this one thing against all worldly glories. As when *Henry* 4. that late *Great* king of France, was told of the king of Spain's ample dominions: as first he is king of *Castile,* and I (quoth *Henry*) am king of France: he is king of *Navarre,* and I am king of France: he is king of *Portugal,* and I am king of France: he is king of *Naples,* and I am king of France: he is king of the *Si•ilies,* and I am king of France: he is king of *Noua Hispania*▪ the West Indies, and I am king of France; he thought the kingdom of France equivalent to all these. So let thy soul, O Christian, solace it self against all the wants of thy mortal pilgrimage, in this, that thou art a member of the church. Another hath more wit or learning, yet I am a Christian: another hath more honor and preferment on earth, yet I am a Christian: another hath more silver and gold and riches, yet I am a Christian: another hath large possessions, yet I have an Inheritance in heaven, I am a Christian. *David* thought it not so happy to be a King in his own house, as to be a door-keeper in God's house. Were our hearts thoroughly sanctified, we would under-value all honors to this, that we are parts of this spiritual Temple, the members of Jesus Christ.

Idols.

Every device of man in the service of God is a mere Idol. Whatsoever we invent out of God's School, or substitute in God's room, is to us an Idol. Howsoever we flatter our selves, with reflecting all the honor on God, yet he will reflect the vengeance on us.*Shall a man speak deceitfully for God,* or tell a lie for his glory? He is not so penurious of means to honor himself, as to be beholding to us for a lie. The doctrine of universal grace seems to make much for God's glory, but himself says it is •lie; for *he w•ll have mercy on whom h• will have mercy, and whom he will he hardeneth.* To say that Christ in the womb wrought many miracles, hath a fair show of honoring him; but who can say it is not a lie? Sure, we read no such matter. To distribute among the Saints departed several Offices; as one to have the charge of women in child-bed, another to be the Patron of such a City or Country; (to omit their protection of beasts, one for hogs, another for horses) seems to honor God in thus honoring them: but it is a lie, and a plain derogation to his universal providence: yea as absurd, as if the flies should take upon them to give the charges and offices of this kingdom. To say, the Saints in heaven know the occurrence of this nether world, and the condition of their ancient friends or children below, reading them in the Deity, as by the reflection of a glass; this is a fiction that carries a show of honoring God: but it doth indeed dishonor him, by making creatures as omniscient as their Maker. Besides, how absurd is it to say, that *John* in *Patmos* seeing Christ, did see all that Christ saw. If I standing on the ground, see a man on the top of a high Turret, do I see all that he seeth. If the sight of him that looketh, be to be measured by the sight of him on whom he looketh; it will follow that he which looketh on a blind man, should see no•hing at all. And who seeth not the blindness of this consequence?

To say that all the worship done to the Virgin mother, redounds to the honor of her Son and God, is a gross falsehood. The Idolatrous Jews might as well have pretended the honor of God, when they worshipped the Queen of heaven. That fanatical vision of theirs, concerning the two ladders that reached up to heaven, while Christ was preparing to judge the world: the one Red, at the top whereof Christ sate: the other white, at the top whereof the Virgin sate: and when the Friers could not get up the red ladder of Christ, but evermore tumbled down backward, S^{t}. *Francis* called them up the white ladder of our Lady, and there they were received. Did this make for the honor of Christ, when the red blood of our Savior is not so able to bring men to heaven, as the white milk of his mother? which must needs be the moral or meaning of it. Or the observation of *Barrhadius* the Jesuit, who made bold to ask Christ, why in his ascension to heaven he did not take his mother along with him; and makes himself this answer: It may be, Lord, for fear lest thy heavenly Court should be in doubt, which of the two they should go first to meet, *An tibi Domino suo, an ipsi Dominae suae,* whether thee their Lord, or her their Lady: as if it had been well advised of Christ to leave his mother behind him, lest she should share part of his glory. Did this make for the honor of Christ? To choke up the knowledge of God, by preaching that Ignorance is the mother of Devotion, hath small color of honoring God. The ascribing of false miracles to the living or departed Saints, seems to honor God, but sure he will never thank them for it. Saint *Augustine* being sick, a blind man came to him, expecting that he could miracu•ously restore his sight: but that good Father sent him away with a check, *Doest thou think that if I could cure thee by miracle, that I would not by miracle cure myself?*

It is a foolish thought, that God will be glorified by a lie. Our judicial Astrologers, that tie men's destinies to the Stars and Planets, pretend God's honor, who hath given such virtue and influence to his creatures; but indeed make thē no better then Idols. Though the Sun and Moon be good and necessary, yet to adore the Sun and Moon is flat Idolatry. It was not *Mercury* that made the thief, nor *Venus* that made the strumpet: as when the husband cudgeled his adulterous wife, and she complained that he was unnatural to strike his own flesh; alleging that it was not *she* that played the harlot, but *Venus* in her: to whom he replied, that neither was it *she* that he did beat, but *Venus* in her, or rather *Venus* out of her.

To make this useful to ourselves; let us take heed of fancying another service of God, then he hath prescribed us. Every Master in his own family, appoints the manner how he will be served. He that requires our service, requires it his own way; or else he holds us to serve our selves, not him. Shall we make ourselves wiser then our Maker, as if he did not best know what would best please him? Shall heaven give a blessing to that, which was devised against the will of heaven? Doth not God threaten them with the addition of plagues, that shall add to his precepts? If such devices be good and necessary, why did not God command them? Did he want wisdom? If they be not necessary, why do we use them? Is it not our presumptuous folly? The Lord's Jealousy is stirred up by the rivalitie, not only of a false God, but of a false worship. Nothing is more dangerous, then to mint his services in our own brains. *In vain do they worship me,teaching for doctrines, the commandments of men.* Is it not gricuous for men to lose all their labor, and that in the main business of their life? That so many hundred oblations, so many thousand prayers, so much cost of their purses, so much affliction to their bodies, so much anguish of their souls, should be all forceless, fruitless? Like a dog that hunts counter, and takes great pains to no purpose.

Evil deeds may have sometimes good meanings; but those good meanings are answered with evil recompenses. Many bestow their labors, their goods, their bloo•s, and yet receive torments instead of thanks. When the Apostle bids us *mortify our earthly members,* he does not intend violence to our selves, but to our sins. There is one mortification, to cast our selves out of the world: there is another mortification, to cast the world out of us. A body macerated with scourges, disabled with fastings, wearied with pilgrimages; was none of S. *Paul's mortification. Who hath required this at your hands?* Where is no command imposed, no reward proposed; no promise made, if you do; no punishment threatened, if you do not; what fruit can be expected but shame? Must we needs either do nothing, or that which is worse then nothing? Shall we offer so much, suffer so much, and all in vain? *Quis haec à vobis?* Let him pay you your wages, that did set you on work. Never plead your own reason, where God hath set a plain interdiction. He that suffers his faith to be overruled by his reason, may have a fat reason, but a lean faith. That man is not worthy to be a follower of Christ, who hath not denied himself; therefore denied his Reason; for his reason is no small piece of himself. If Reason get the head in this divine business, it presently prevails with will, and will commands the affections: so this new Triumvirate shall govern the Christian, not Faith. But as when three Ambassadors were sent from Rome, to appease the discord between *Nicomedes* and *Prusias*; whereof one was troubled with a Megrim in his head, another had the Gout in his toes, and the third was a fool; *Cato* said merrily, that Ambassage had neither *Head,*

nor *Foot,* nor *Heart.* So that man shall neither have a head to conceive the truth, nor a foot to walk in the ways of obedience, nor a heart to receive the comforts of salvation; that suffers his reason, will, and affections, to usurp upon his faith.

Hence it comes to pass, that the most horrid sins are turned into Idols; by setting our own reasons against the manifest will of God. Thus lies shall be fathered upon the *Father of truth,* and truth upon the *Father of lies.* Thus breach of faith, and perjury, shall be held Orthodox opinions. Yea, that execrable monster, whereof this day remembers us, Treason it self, shall be held good Doctrine. *Rude cacodaemon,* that stigmatic Idol, that gross devil shall be worshiped. *Si fas caedendo coelestia scandere,* If this be the way to the kingdom of heaven, if thus men may merit to be stars in the Firmament, by embruing their hands in the blood-Royal of Princes; what Jesuit will not be a Star? When such be their principles, such must needs be their practices. What though God condemn Treason to hell, when the Pope will advance it to heaven? What though the Diuinne Scripture doth rank traitors among dogs & devils, when the Pope will number them among Saints? It was wont to be said, *Ex quolibet ligno non fit Mercurius,* every block is not fit to make an Image. Yet now, the most monstrous sin that ever the devil shaped in his Infernal forge, is not only by the practice, but even by the Doctrine of Rome, turned into an Idol. What is that we shall call sin, when murder & Treason is held religion? Alas for our age, to bear the date of these impieties! That our posterity should ever read in our Chronicles: In such a year in such a day Traitors conspired against their lawful & Gracious Sovereign: and that in those days there was a sect of men living, that did labor in voluminous writings, to justify those horrible facts▪ But oh, may those pestiferous monuments be as fast devoured by oblivion, as the authors and abettors themselves are swallowed up by confusion. And the same God deliver us his people from their conspiracies, that hath delivered this his Church from their Idolatries.

Thus we have looked abroad, but now have we no Idols at home? O how happy was it, if they were as far from the Temple, as they are, from agreement with the Temple? I will not abound in this discovery; there be three main Idols among us; Vain P•easure, vain Honor, and Riches: & it is to be feared, that these three vanities have more clients then the Trinity that made us. The •irst is an Idol of the water, the next an Idol of the air, the last an Idol of the earth.

1. Vain *Pleasure*; and oh what a world of foolish worshippers flock to this merry Goddess! She hath a Temple in every corner: Ebriety sits in Taverns, burning smoky Incense, and sacrificing drink-offerings to her. So that if a man should *prophesy of wine and strong drink,* he were a Prophet fit for this age: but to preach sobriety, is held but a dry doctrine. We commend wine for the excellency of it; but if it could speak, as it can take away speech, it would complain, that by our abuse, both the excellencies are lost: for the excellent man doth so spoil the excellent wine, until the excellent wine hath spoiled the excellent man. O that a man should take pleasure in that which makes him no man: that he should let a thief in at his mouth, to steal away his wit: that for a little throat-indulgence, he should kill in himself not only the first *Adam,* his reason; but even the second *Adam* his regeneration; & so commit two murders at once! In every Brothel this Idol hath her temple; where the bed of

uncleanness, is the Altar, the Priest a strumpet, and the sacrifice, a burning flesh offered to *Moloch.* It is no rare thing for a man to make an Idol of his Mistress, and to spend more time in her courtings, then he doth at his prayers▪ more cost on her body, thē upon his own soul. Images were but dead Idols, but painted Popiniayes be living Idols. *Pleasure* hath a larger extent, then I can now stand to survey: this may be called an Idol of the *Water*; fluid and unsatisfying.

2. Vain *Honor* is the Idol of fools: no wise man ever sought felicity in shadows. His Temple is Pride, his Altar Ambition, his Service Flattery, his Sacrifice Petulancy. Silly *Sennacherib,* to make an Idol of a *Chariot:* and no wiser *Prince of Tyre,* to make an Idol of his *own brain*! Men mistake the way to be great, while they neglect the way to be good. All the while a man hunts after his shadow, he mis-spends his time and pains: for the Sun is upon his back, behind him, and his shadow is still vn-overtaken before him: but let him turn his face to the Sun, & follow that, his shadow shall follow him. Invaine doth that man pursue honor, his shadow, while he turns his face from virtue and goodness; he shall miss what he so labors to catch: but let him set his face toward Christ, the Sun of righteousness, and run to the high prize of eternity, this shadow shall wait upon him; for *those that honor me, I will honor,* saith the Lord.

God resisteth the proud; and good reason, for the proud resisteth God. Other sins divert a man from God, only Pride brings him against God, & brings God against him. There is nothing in this world worth our pride, but that moss will grow to a stone. *Pride* is ever dangerous, but thē most when it puffs us up with a presumption of merit. Thus the Romists presume to do more good works, and those more perfect then God requires: so that he is become a debtor to them, & bound to make them satisfaction. But doubtless, God will more easily bear with those sins whereof we repent, then with that righteousness whereof we presume.*I am not as other men are,* said the *Pharisee*; & the clock of his tongue went truer then the dial of his heart; he was not like other men indeed, sure he was like none of them that should be saved. Humility is so hard a lesson to get into the heart, that *Christ* was fain to come down from heaven, in his own person to teach it.

Pride is even conversant about good works and graces; this *Saul* loves to be among the prophets. So that if a man have some good measure of sanctification, and of assurance of eternal life; it will be hard not to be proud of that. Pride hath hurt many, Humility never yet did harm. A man goes in at a door, and he stoops: the door is high enough, yet he stoops: you will say, he needs not stoop; yea, but saith *Bernard,* there is no hurt in his stooping: otherwise he may catch a knock, this way he is safe. A man may bear himself too high upon the favor of God, there is no danger in his stooping, no harm in humility. Let me rather be the lowest of God's servants, then the noblest among his enemies. The honor of this world is at best but a golden dream, from which men commonly awake in contempt. This is an Idol of the *Air.*

3. *Wealth* is the covetous man's Idol; *Job* shows the form of his Canonization: *He m•kes gold his hope, and says to the wedge, Thou art my confidence.* As treason sets up a new king, for *David, Absalom:* so covetousness sets up a new god, for *Jehovah, Mamon.* But, O miserable god, saith

Luther, that cannot defend it self from rusting or robbing. And, O more miserable man, that trusts himself upon the keeping of that god, which himself is fain to keep.*Micah* did not worship his silver, till it was cast into the form of an Idol: these spare the labor of forming, and worship the very metal. The Superstitious adore *Aurum in Idolo,* gold in the Idol: the covetous find *Idolum in Auro,* an Idol in the very gold. *Metalla* seems to sound *quasi* 〈 in non-Latin alphabet 〉 , *Post alia necessaria:* when they had manured the ground, sown seeds, gathered fruits, and found out other things to sustain life, then *Itum est in viscer a terra,* they digged into the bowels of the earth. O that man should lay that next his heart, which God hath placed under his feet! that the thing which might be best spared, should be most admired! *Mammon* hath his Temple, the world: God hath his Temple, the Church: but there be many that balk God's Temple to go to *Mammons:* and they offer fair, that make some reverence to God, as they pass by him to the world. Hence it is, that so many get riches, and so few godliness. The Poets fain *Pluto* to be the god of Hell, & the god of Riches; (as if Riches and Hell had both one Master.) Sometime they set him forth lame and slow-paced, sometime nimble as fire. When *Jupiter* sends him to a Soldier or a Scholar, he goes limping: when he sends him to on of his Pandars, he flies like lightning. The moral is, the wealth that comes in God's name, comes slowly, and with diligent labor: but that which is hailed in with an evil conscience, is both hasty & abundant in the collection. This is the worldlings main god, all the rest be subordinate to him. *Si modo Jupiter mihi propitius sit, minores deos flocci sacio:* So long as *Mammon* favors them, or their *Great Diana* multiplies their gains; they scorn the other petty gods, making account with a little money to buy them all. This is an Idol of the *Earth.*

No agreement.

Ye cannot serve God and Mammon; you may dispute for it, you shall never compound it. *Gehazi* cannot run after the forbidden talents, but he must leave his master. Some indeed here, have so finely distinguished of the business, that though they serve God, they will serve him more thriftily, and please him as good cheap as they can. They have resolved not to do evil, though they may gain by it: yet for gain, they will venture as near evil, as possibly they can and miss it. But when it comes to push, it will be found, that for onescruple of gold, they will make no s•ruple of conscience. But as those Inhabitants of *Judea,* that served both God & Idols, did indeed neither serve God nor Idols: so these higglers, while they would have two masters, 〈◊〉 indeed never a one. For in the evil day, their master the world will renounce them, & then their master Christ will not receive them: so highly doth he scorn such a competition. Man was made to serve God, and the world to serve man: so the world at best is but God's servants servant. Now if we plead our selves God's servants, what an indign & preposterous thing is it, to take our own servant, and make him competitor with our Master? *God* says, lend, give, clothe, feed, harbor: *Mammon* says, Take, gather, extort, oppress, spoil: whether of these is our God? Even he that is most obeyed. No less might be said for pleasures and honors, or whatsoever is delectable to flesh and blood. *The love of this world is enmity to God*; and the East & West shall sooner unite their forces, the these be reconciled.

lt is the Devils especial aim, to bring these Idols near the Temple: he finds no such pleasure to domineer in his own hell; but he hath a mind to Paradise. One wittily observeth, that Christ chose poor Fishermen, as the fittest to receive his Oracles, & to plant his Church; because Satan scorned to look so low, as to tempt them. He studied to prevent Christ among the Kings of the earth, and great Doctors, never suspecting silly fishers. But when he found himself deceived, he will then make their whole profession to fare the worse for it; he bears the whole succession of their Tribe an old grudge. Before, he passed by them, and tempted the great Masters; now he will sooner tempt them then Kings and Emperors. The Church doth *not judge them that are without,* but them *within*: and Satan had rather foil one within, then a hundred without. He hath a desire to all, but especially he loves a religious soul: he would eat that with more greediness, then *Rachel* did her Mandrakes. The fall of one Christian better pleaseth him, then of many unbelievers. No King makes war against his own loyal subjects, but against rebels & enemies. The devil is to subtle, to spend his malice vpō them that do him ready service He cares not so much to multiply Idols in *Babylon,* as to get one into *Zion.* To maintain priests of *Baal* in the land of *Israel,* at the table of *Jezebel,* as it were under God's nose: or to set up *Calves* at *Bethel,* in scorn of the Temple; this is his ambition. The Fox seldom preys near home, nor doth Satan meddle with his own; they are as sure as temptation can make them. What Jailor lays more chains upon the shackled malefactor, that loves his prison, and would not change? The Pirate spends not a shot upon a cole-ship; but he lets fly at the rich Merchant. *Cantabit vacuus,* the empty traveler may pass unmolested: it is the full barn that invites the thief. If we were not belonging to the Temple, we should not be assaulted with so many Idols; if not Christians, fewer temptations.

Now the more potent and malicious our adversaries, the more resolute and strong be our resistance. The more extreme the cold is without, the more doth the natural heat fortify it self within, & guard the heart. It is the note of the ungodly, that they *bless Idols:* if we would not be such, let us bless our selves from Idols. And as we have banished the material Idols out of our Temples, so let us drive these spiritual ones out of our hearts Let us say with *Ephraim,* we have heard God, & seen him; *What have we to do anymore with Idols?* The vices of the religious are the shame of religion: the sight of this hath made the stoutest Champions of Christ melt into tears.*Rivers of waters run down mine eyes, because they keep not thy Law. David* was one of those great Worthies of the world, not matchable in his times; yet he weeps. Did he tear in pieces a bear like a kid? rescue a lamb with the death of a lyon? foil a mighty giant, that had dared the whole army of God? Did he like a whirlwind, bear and beat down his enemies before him; and now does he, like a child or a woman, fall a weeping? Yes, he had heard the name of God blasphemed, seen his holy rites profaned, his statutes vilipended, and violence offered to the pure and intemerate Chastity of that holy virgin, Religion: this resolved that valiant heart into tears; *Rivers of waters run down mine eyes.* So *Paul, I tell you of them weeping, that are enemies to the Cross of Christ.* Had he with so magnanimous a courage, endured stripes and persecutions, run through perils of all sorts and sizes, fought with beasts at *Ephesus,* been wrapped up to heaven, and learned his Divinity among the Angels; & does he now weep? Yes, he had seen Idols in the Temple, Impiety in the Church of God: this made that great spirit melt into tears. If we see these Idols in others, or feel them in our

selves, and complain not; we give God and the Church just cause to complain of us. Now the Lord deliver his Temples from these Idols.

But all this while we have walked in generals; and you will say, *Quod omnibus dicitur, nemini dicitur:* let me now therefore come to particulars.

The Temple of God

Is every *Christian* as the Church is his great Temple, so his little temple is every man. We are not only through his grace, living stones in his Temple, but living temples in his *Zion:* each one bearing about him a little shrine of that infinite Majesty. Wheresoever God dwells, there is his Temple: therefore the believing heart is his Temple, for there he dwells. As we poor creatures of the earth have our being in him, so he the God of heaven hath his dwelling in us. It is true, that the heaven of heavens is not able to contain him; yet the narrow lodgings of our renewed souls are takē up for him. What were a house made with hands unto the God of spirits; unless there be a spirit for him to dwell in made without hands? Here if the Body be the Temple, the Soul is Priest: if that be not the offerer, the Sacrifice will not be accepted.

In this Spiritual Temple, first there is the *Porch*; which we may conceive to be the *Mouth.* Therefore *David* prays to have a *Watch set at the door of his lips*; to ward the gate of God's Temple. This may seem to be one reason of *saluting* in former times *by a kiss*; they did kiss the gate of God's Temple. Here the *Fear* of God is the *Porter*; who is both ready to let in his friends, and resolute to keep out his enemies. Let him specially watch for two sorts of foes, the one, a traitor that goes out, evil speaking: the other, a thief that steals in, too much drinking.

The *Holy place* is the sanctified mind, that which S.*Paul* calls the *Inner man.* Here be those riches and ornaments, the divine graces. Here not only Justice, and Faith, and Temperance, sing their parts, but the whole Choir of heavenly virtues make up the harmony.

The *Holy of holies* is the purified Conscience, where•in stand the Cherubims, Faith & Love; and the Mercy-feat, shaded with the wings of those glorious Angels: frō which Propitiatory God gives the gracious testimonies of his good Spirit,*witnessing with our spirits that we are his children.* In this Sacrary doth the Lord converse with the soul takes her humble confession, gives her sweet absolution. It is a place whither nor man nor Angel can enter; only the high Priest *Jesus* comes, not once a year, but daily; and communicates such inestimable favors and comforts, as no tongue can express.

Here we find the *Ark,* wherein the Royal law, and Pot of heavenly Manna are preserved. the one restraining us from sin to come by a happy prevention, the other assuring us pardon of sin past with a blessed consolation. Let us look further upon the *golden Candlesticks,* our illumined understandings; whereby we perceive the will of our Maker, and discern the way of our eternal peace. Then upon the *Tables of Shew-bread,* which be our holy memories, that keep the bread of life continually ready within us. Yea, Memory is the treasury of this Temple, which so locks up those celestial riches, that we can draw them forth for use at all opportunities. Here is also the *Vail,* and those silken curtains, and costly hangings; the

Righteousness of Christ, which makes us acceptable to God; both hiding our own infirmities, and decking us with his virtues. Here is the *Altar* for sacrifice, the contrite heart: the beast to be slain is not found among our herds, but among our affections; we must sacrifice our lusts: the knife to kill them, which would else kill us, is the Sword of the Spirit, the Word of God: the fire to consume them is holy zeal, kindled in our breasts by the inspiration of God.

There be other sacrifices also for us to offer in this Temple, on this Altar. Besides our praises and prayers; the *setting forth of our prayer as Incense, and the lifting up our hands as an evening sacrifice:* there is mercy, & charitable deeds. What is devotion without compassion? What, sacrifice without mercy?*If thy brother hath ought against thee,* yea, if thou have ought that should have been thy brothers; thy oblation will stink in God's nostrils. It was an old complaint of the Church, that her stones were clothed, and her childrē naked, that the curious found matter to delight them, but the distressed found not bread to sustain them. Therefore saith S. *Augustine, Si habes taurum pinguem, occide pauperibus:* If thou have a fat Bull, sacrifice it to the poor. Though they cannot drink the blood of goats, they can eat the flesh of bulls. And he that saith, *If I were hungry, I would not tell thee;* yet will acknowledge at the last day,*I was hungry and thou didst feed me; Come thou blessed.* The poor have God's commendatory letters to us, and our prayers be our commendatory letters to God: if we will not hearken to him, how should he gratify us▪ Thus, O Christian, art thou a moving Temple of the living God.

Let this teach us all to adorn these Temples with decent graces. Superstition cares not what it bestows on material Fanes: mountainous Columns, Marble Pillars, gorgeous Monuments, which yet are not sensible of their own ornaments; spangled Crucifixes, Images clad in Silks and Tissues, with embroidered Canopies, and Tables beset with Pearls and Diamonds. Thus bountiful is she to her superfluities; Oh that our Religion would do something for these ancient and ruinous walls. But how much more precious be these spiritual Temples of our selves? How much more noble ought to be their furnitures?

First then, if we be the Temples of God, let us be holy: *for holiness, 0 Lord, becometh thy House forever.*

2. It is *Domus orationis*; they must have the continual exercises of Prayer. *In Templo vis orare? In te ora.* Wouldst thou pray in God's Temple? Pray in thyself.

3. The sound of the high praises of God must be heard in these Temples: *There every man speaks of his honor.* It pleaseth the Lord to *inhabit the praises of Israel.* And *Psal.* 48.*We have thought of thy loving kindness, 0 God, in the midst of thy Temple:* that is, even in the midst of our selves, in our own hearts. There let us think upon his mercies, there echo forth his praises.

4. The Inhabitant disposeth all the rooms of his house: if God dwell in us, let him rule us. Submit thy will to his word, thy affections to his Spirit. It is fit that every man should bear rule in his own house.

5. Let us be glad when he is in us, and give him no disturbance. Let not the foulness of any room make him dislike his habitation. Cleanse all the sluttish corners of sin, and perfume

the whole house with *Myrrh & Cassia.* Still be getting nearer to thy Land-lord: other Inhabitants come home to their houses; but here the house must strive to come home to the Inhabitant. Whensoever God comes toward thee, meet him by the way, and bid him welcome to his own.

6. Lastly, if we be the Lord's houses, then no bodies else. The material Temples are not to be diverted to common offices: much more should the spiritual be used only for God's service. Let us not alienate his rights: thus he will say, *This is my house, here will I dwell, for I have a delight therein.* O may we so adorn these Temples with graces, that God may take delight to dwell in us.

Idols.

These be the Temples: the Idols that haunt them, we better know, then know how to expel: they be our lusts, and inordinate affections; the rebellions of our corrupt nature, which *fight against the Soul,* defile the body, and disgrace the Temples of God's Spirit. So I pass from them, to the last point; that betwixt these libidinous Idols, and those spiritual Temples, there can be

No agreement.

God will dwell with no Inmates: if uncleanness be there, will the fountain of all purity abide it? Will Christ dwell with an adulterer? He that will suffer no unclean thing to enter his city above, will he himself dwell in an unclean city below? O think how execrable that sin is, which doth not only take the members of Christ, and makes them the limbs of an harlot; but even turneth Christ's Temples into stinking Brothels. Our hearts be the Altars to send up the sweet Incense of devout prayers and cheerful thanksgivings; if the smoke of malicious thoughts be found there, will God accept our oblations? Is it possible, that man should please his Father, that will not be reconciled to his brother? The Lamps of knowledge and sobriety are burning within us; will not the deluge of drink put them out? Will the Lord dwell in a drunken body? Must we not cease to be his Temples, when we become *Bacchus* his Tuns and tunnels? There is *Manna,* the bread of life within us; will not Epicureanism & throat-indulgence corrupt it? There is peace in us, will not pride and contention affright it? There is the love of heaven in us, will not the love of the world banish it? Shall the graces of God cohabitate with the vices of Satan? Will the Temple of God endure Idols? No▪ these Eagles plumes will not brook the blending with common feathers: this heavenly gold scorns the mixture of base and sophisticate metals.

Let us search our hearts & ransack them narrowly: if we do not cast out these Idols, God will not own us for his Temples.*My House shall be called the house of prayer:* this was God's *Appropriation: But you have made it a den of thieves:* this is man's *Impropriation.* Let us take heed of impropriating God's house; remembering how he hath revenged such a profanation with scourges. *We are bought with a price,therefore let us glorify God both in body & spirit, for they are his:* His purchase, his Temple, his inheritance, his habitation: do not lose so gracious an owner, by the most ungracious sacrilege. You see many ruined houses, which have been once kings palaces: learn by those dead spectacles to keep yourselves frō the like fortunes:

left God say of you, *Hoc Templum meum fuit,* this was my house; but now because it took in Idols, I have forsaken it.

Or what if we do not set up Idols in these Temples, when we make the Temples themselves Idols? or say not with *Israel, Make us gods,* while we make gods of our selves? while we dress altars, and erect shrines to our own brains, & kiss our own hands for the good they have done us? If we attribute something to our selves, how is *Christ all in all* with us? Do we justly blame them that worship the *Beast* of *Rome,* and yet find out a new Idolatry at home? Shall we refuse to adore the Saints & Angels, and yet give divine worship to our selves, dust and ashes? If victory crown our battles, if plenty fill our garners, or success answer our endeavours; must the glory of all reflect upon our own achievements? This is a rivality that God will not endure, to make so many Temples nothing but Idols. But as the Lancashire Justice said of the ill-shap'd Rood, though it be not well favored enough for a god, it will serve to make an excellent devil. So proud dust and ashes, that arrogates the honor of God, and improprieties it to himself; though he be too foul for a Temple, yet he is fit enough for an Idol. When *David* prays, *Libera me ab homine malo, Deliver me from the evil man, O Lord.* Saint *Augustine,* after much study and scrutiny to find out this evil man, at last lights upon him; *ab homine malo,* that is, *à me ipso: Deliver me from the evil man,* deliver me from *myself*; Deliver *Augustine* from *Augustine*; I am that *evil* man. So, of all Idolatries, God deliver us from a superstitious worship of our selves. Some have Idolized their Princes, some their Mistresses, some their Manufactures; but they are innumerable that have Idolized themselves. He is a rare man that hath no Idol, no little god in a box, no especial sin in his heart, to which he gives uxorious and affectionate Indulgence.

The only way to mend all, is for every man to begin with himself. In vain shall we blame those faults abroad, which we tolerate at home. That man makes himself ridiculous, who leaving his own house on fire, runs to quench his neighbors Let but every man pull a brand from this fire, the flame will go out alone: if every soul cleanse his own Temple, all shall be quit of Idols, and God will accept of all. A multitude is but a heap of vanities; the more we take away, the fewer we leave behind. When a field is over grown with weeds, the best course to have a good general harvest, is for every man to weed his owneground. When we would have the street cleansed let every man sweep his own door, and it is quickly done. But while every man censures, & none amends, we do but talk against Idols, with still uncleansed Temples.

Let us pray for universal repentance, like a good *Josiah,* to purge the houses of God. till lust and profaneness, pride and covetousness, fraud and wantonness, malice and drunkenness, be no more found among us: till everything be cast out, and nothing let in, that is unclean. So shall the Lord dwell in us with content, and we shall dwell in him with comfort. Here we shall be a Temple for Him, hereafter he shall be a temple for us. So we find that glorious City describe, *I saw no Temple therein,but the Lord God Almighty, and the Lamb was the Temple of it.* We are God's Temple on earth, God shall be our Temple in heaven. To this purpose, the Spirit of God sanctify us, and be forever sanctified in us. Amen.

Some may haply (long ere this) have preuidicated in their censures; How is this *O pus diet in die sou?* What is all this to the business of the day? I might have prevented the objection, by comparing Idolatry with Treason: the one being a breach of Allegiance to the Lord, the other a breach of allegiance to the Lord's Anointed. Idolatry is a Treason against God, and Treason is kind of Idolatry against the King. From both which the divine grace, and our holy obedience deliver us all. I conclude with application to the Time.

This is one of those blessed days celebrated for the deliverance of our gracious Sovereign: and well may the deliverance of a King, of such a King, deserve a day of gratulation. When God delivers a private man, he doth, as it were, repeat his Creation: but the deliverance of a King, is always a choice piece in the Lord's Chronicle. The Story, how he was endangered, and how preserved, this place hath diverse times witnessed; and that in a more punctual manner, then I have either strength, or art, or time to match. A hard time it seemed to be, when a King was imprisoned, when he had no guard with him but his Innocency, no subject but a Traitor. But there was a stronger with him, then all they could be against him. A good Prince hath more guards then one: he hath, 1. a subsidiary guard, consisting of moral men. 2. An inward guard, the integrity of his own Conscience: 3. A spiritual guard, the prayers of his faithful subjects. 4. A celestial guard, the protection of diligent & powerful Angels. 5. A divine guard, his Makers providence that fenceth him in with a wall of fire, which shall at once both preserve him, and consume his enemies.

But my purpose is not to bring your thoughts back to the view of his peril, but to stir your hearts up to thankfulness for his preservation. He is justly styled, *The Defender of the Faith:* he hath ever defended the Faith, and the Faith hath ever defended him. He hath preserved the Temple of God from Idols, and therefore God hath preserved him from all his enemies. Surely that Providence, which delivered him from those early Conspiracies, wherewith he hath been assaulted from his cradle, meant him for some extraordinary benefit, and matchless good to the Christian world. He that gave him both life and Crown(almost)together, hath still miraculously preserved them both, from all the raging violences of Rome and Hell. Now when the Lord delivered him, what did he else but even deliver us all? That we might rejoice in his safety, as the Romans did in the recovery of *Germanicus*; when they ran with lamps and sacrifices to the Capitol, and there sung with shouts and acclamations; *Salua Roma, salua Patria, saluus Germanicus:* the City is safe, the Country is safe, and all in the safety of *Germanicus.* While we consider the blessings which we enjoy by his gracious Government; that the estates we have gotten with honest industry, may be safely conveyed to our posterity: that we sit under the shadow of peace, and may teach our children to know the Lord: that the good man may build up Temples and Hospitals, without trembling to think of savage and barbarous violences to pull them down: that our Devotions be not molested with uproars, nor men called from their callings by mutinies: that our Temples be not profaned with Idols, nor the Service of God blended with superstitious devices: that our temporal estate is preserved in liberity, our spiritual estate may be improved in piety, and our eternal estate assured us in glory: that our lives be protected, and in quiet our souls may be saved: for such a King of men, bless we the God of Kings; and sing for his deliverance, as they did for their *Germanicus*; as privately every day,

so this day in our public Assemblies; *Salua Britannia, Salua Ecclesia, saluus* JACOBUS: Our Kingdom is safe, the Church of God is safe, our whole Estate is safe, we are all safe and happy, in the safety and happiness of King JAMES. O that as we have good cause to emulate, so also we would truly imitate the gratulation of *Israel*; we for our King that hath preserved the Temple, as they for their King that built the Temple; while the Levites and singers stood with Harps and Cymbals and Viols, and the Priests blowing with Trumpets; as if they had all been one man, and made one sweet harmony to the praise of God.

For these public & extraordinary blessings, God requires public and extraordinary praises: that this great Assembly with prepared hearts, and religious affections, should magnify his glorious Name: & if it were possible, by some unusual strain of our united thanks, pierce the very skies, & give an Echo to those celestial Quires, singing, Honor, & praise, and glory, be to our gracious God, for all his merciful deliverances both of Prince and people. Yea, O Lord, still preserve thine own *Anointed*▪ convert or confound all his enemies; but upon his dead let his Crown flourish. Long, long live that royal keeper of God's holy Temple, & the *Defender* of that *Faith* which he hath of old given to his Saints: and let all true-hearted *Israelites* say, *Amen:* yea, let *Amen,* the faithful witness in heaven, the *Word* & *Truth* of God, say *Amen* to it. For our selves, let us heartily repent of our former sins, religiously amend our future lives, abandon all our intestine Idols, serve the Lord with pure hearts; and still, and still, God shall deliver both Him and us from all our enemies. This God grant for his mercies sake, *Jesus Christ* for his merits sake, the HolyGhost for his Names sake; to whom, three persons, and one eternal God, be all praise and glory, ob•dience and thanksgiving, world without end.

FINIS.

P-TA-7. God's anger ; and, Man's comfort two sermons - Adams, Thomas, fl. 1612-1653.

GOD'S ANGER, AND *MAN'S* COMFORT.

TWO SERMONS, Preached and Published BY *THO. ADAMS*

[illustration]

LONDON, Printed by *Tho Maxey,* for SAMUEL MAN, at the sign of the SWAN in *Paul's* Church-yard, 1652.

TO The Most HONORABLE, and CHARITABLE BENEFACTORS,

Whom God hath honored for his Almoners, And, Sanctified to be his Dispensers of the fruits of Charity and Mercy *To Mee, In this my necessitous and decrepit Old age, I humbly PRESENT* This Testimony of my Thankfulness: *WITH* My incessant Apprecations to the Father of all Mercies, to reward them for it in this life, and to crown their Souls with everlasting Joy and Glory, in the life to come, Through *JESUS CHRIST* our Lord.

Amen.

THO. ADAMS.

GOD'S ANGER.

PSALM 80. ver. 4.

O Lord God of hosts, how long wilt thou be angry with thy people that prayeth?

IT hath been said of War, that it is *Malum,* an evil, but it may be *Necessarium,* a necessary evil. It is good sometimes to hunt the Wolf, though it is better to fodder the Sheep. They speak of a drowning man, *Etiam ad Novaculam,* that he will rather take hold of a knife, then of nothing. A very coward will catch the edge of a naked sword, to save his life; though it cut his fingers. Man being cast out of Paradise, and that Paradise guarded with a sword in the hand of a Cherub, durst not attempt a re-entry, because he was guilty. But Commonwealths that have lost any part of their Territories, or just Privileges, by foreign invasion, and hostile violence, may justly venture upon the sword, and fairly hope for a recovery, because they are innocent; *& hanc picem amolire gladio. Irene* signifies *Peace;* Yet the Turk could sacrifice his beauteous *Irene* to the God of Warr. If Warr in itself were utterly unlawful, God would never have accepted this Title, *The Lord of hosts.* Yet in this style he takes such delight, that he is oftener called *the God of hosts* in the former Testament, then by any other Title. In those two prophesies of *Isaiah* and *Jeremiah,* it is given him no less then an hundred and thirty times.

All creatures are mustered, and trained, put into garrison, or brought forth into the field by his command. Which way can we look besides his Armies? If upward into heaven, there is a band of Soldiers; *even amultitude of the heavenly host praising God.* If to the lower heavens, there are a band of Soldiers: it was *universa militia coeli,* to which those Idolaters burnt

incense. On the earth, not only men are martialled to his service; so *Israel* was called *the host of the living God:* but even the brute Creatures are ranged in arrays. So God did levy a band of flies against the Egyptians; and a band of frogs that marched into their bedchambers. He hath troops of *locusts,* and armies of *caterpillars.* Not only the chariots and horsemen of heaven, to defend his Prophet, but even the basest, the most indocible, and despicable creatures, wherewith to confound his enemies. If *Goliath* stalk forth to defile the God of *Israel,* he shall be confuted with a pebble. If *Herod* swells up to a God, God will set his vermin upon him, and all the Kings guard cannot save him from them. You have heard of r••s that could not be beaten off, till they had destroyed that covetous Prelate, and of a fly that killed Pope *Adrian.* God hath more ways to punish, then he hath creatures.

This *Lord God of hosts* is not properly a title of Creation, but of providence. All creatures have their existence from God, as their Maker: and so have they also their order from him, as their Governor. It refers not so much to their being, as to their martialling; not to their natural, but militant estate: Nor only as creatures do they owe him for their making, but as they are soldiers, for their managing. Their order is Warlike, and they serve under the colors of the Almighty. So that here, God would be respected, not as a Creator; but as a General. His anger therefore seems so much the more fearful, as it is presented to us under so great a Title; *The Lord God of hosts is angry.* They talk of *Tamberlain,* that he could daunt his enemies, with the very look of his countenance: oh then what terror dwells in the countenance of an offended God? The reprobates shall call to the rocks to hide them *from the wrath of the Lamb:* If *Ira Agni,* the wrath of the *Lamb* doth so affright them, how terrible is *Ira Leonis,* the wrath of the Lyon? It may justly trouble us all to hear, that *the Lord God of hosts is angry:* in the sense whereof the Prophet breaks forth here into this expostulation; *O Lord God of hosts, how long wilt thou be angry with thy people that prayeth?* Wherein we have these five propositions, or inferencies naturally arising out of the text.

1. That God may be *angry;* for that is manifestly implied in the Text; He is *angry.*

2. That his *anger* may last a great while: *O Lord, how long wilt thou be angry?*

3. That his anger may extend to the whole nation: *how long wilt thou be angry with the people,* all the people

4. That his anger may fall upon his own people, even his peculiar and chosen flock; *How long wilt thou be angry with thy people?*

5. That his anger may dwell upon them in their devotions, and not be removed by their very prayers. *How long wilt thou be angry with the people that prayeth?* Yea, *against their prayer?*

Now God is never angry without a cause: he is no froward God, of no techy and pettish nature: a cause there must be, or he would neverbe angry. There can be no cause but sin; we never read that God was angry for anything else. Some he hath corrected without respect unto sin, as he did *Job:* but he was never angry with any man, but for the sin of that man. It is the sin of the people that hath thus grieved God, and it is the anger of God that hath thus

grieved the people. Sin must be supposed to run along with his anger throughout the text, as the eclyptick line does thorough the Zodiake.

1. If it were not for sin, God would not be *angry.*

2. If it were not for the continuance of sin, he would not be so *long angry.*

3. If it were not for the universality of sin, he would not be *angry with the whole people.*

4. If it were not for the unnatural ingratitude of sin, he would not be *angry with his own people.*

5. If it were not for the base hypocrisy of sin, he would not be *angry with his people that prayeth.*

Thus then the argument lies fair and plain before us.

1 It is sin that makes *God angry.*

2 It is the continuance of sin that makes him *long angry.*

3 It is the generalty of sin that makes him *angry with the whole people.*

4. It is the unthankfulness of sin, or the sin of unthankfulness, that makes him *angry with his own people.*

5. Lastly, it is the hypocrisy of sin, or the sin of hypocrisy, that makes him so *long angry with his people that prayeth.*

1. We provoke him by our rebellions, and he is angry.

2. We continue our provocations against him, and he is *long angry.*

3. We provoke him universally, and so he is *angry* with us all; not with some offenders here and there, but *with the whole people.*

4. We provoke him by our un kindness; for whom he hath done so much good, and upon whom he hath heaped so many blessings; and so he is *angry with his own people.*

5. Lastly, we provoke him by our dissimulations; approaching to him with our lips, and keeping back our hearts: we pray un to him, and yet live against him: we call upon his Name, and rebel against his will: and so he is angry, and *long* angry, and long angry *with the whole* people, and long angry *with his own people,* and long angry with his people *that prayeth.*

1. God may be *angry,* and sin is the cause of his anger; thats the first Proposition. Man may be angry without sin, not without perturbation: God is angry without either preturbation or sin. His anger is in his nature, not by anthropopathy, but properly; being his corrective Justice, or vindicative Justice. *Iratus videtur, quia tunquam iratus operatur.* Our anger is an impotent passion: His a most clear, free, and just operation. By this affection in ourselves, we may guess at the perfection that is in God. The dissolute securitans think that God doth but smile at the absurdities of men; that *ludit in humanis:* that their drunkenness and adulteries

rather make him merry then *angry.* Like some carnal father, that laughs at the ridiculous behavior of his children 〈◊〉 to whom their wanton speeches and actions are but a pleasure; and in which he rather encourageth, then chides. Indeed, God is said to Laugh; *He that sits in heaven laughs them to scorn:* but woe be to the men at whose fooleries God laughs. It is a dissembling falsehood in man, to smile and betray, as *Judas* began his trechery with a kiss: Such are likened to those bottled windy drinks, that laugh in a man's face, and cut his throat. But this laughter in God, argues not so much what he does, as what they suffer; when by frustrating their sinful purposes, he exposeth them to contempt and scorn. *Dei ridere, est hominem ludibrio exponere.* If a little ant creeping out of a molehill, should march forth, and proffer to wrestle a fall with a giant, there were yet some proportion in this challenge: but there is none of a finite power to an infinite. Audacious sinners, that dare provoke the Lord of hosts! What are all the Armies and Forces of Tyrants, to oppose the omnipotent God? He will make a feast of them, for the fowls of the Air, whom he invites to the flesh of Captains, and to the flesh of Kings. Let earth and hell conspire, let there be a confederate band of men and devils; how easily can he command the one to their dust, the other to their chains? What power have they of either motion or being, but from him against whom they fight? Our God is a consuming fire; and he will consume them not only in anger, but in laughter. The Catastrophe of all rebellion is but the *Sarcasmos* or bitter scorn of God.

There is no less difference between God's *anger* and his favor, then between death and life; death in the most dismal horror; and life in the most comfortable sweetness of it. *In his favor there is life:* death in his anger; *for when thou art angry, all our days are gone.* There is great light given to contraries by their comparison: look first a little upon the favor of God: *Oh how excellent is thy loving kindness, O Lord?* Thy Saints *shall be abundantly satisfied with the fatness of thy house, and thou wilt make them to drink of the river of thy pleasures.* What follows upon his favor, but satisfaction, and peace, and joy, and eternal life? When the deluge of water had defaced that great book of Nature, *Noah* had a copy of every kind of Creature with him in that famous Library, the Ark: out of which they were reprinted to the world. So he that hath the favor of God in the Ark of the Covenant, hath the Original copy of all blessings: if they could all have perished, yet so they might be restored. God is the best Store-house, the best treasury: O happy men that have their estates laid up there! Though friends, goods, and life forsake us, yet if God's gracious countenance shine upon us, that will be life, and goods, and friends unto us. These benefits and comforts flow from his favor.

But alas, how terrible is his *anger?* He hath scourged some in very mercy, till they have smarted under his rod. *Job* complains, that *the terrors of God do fight against him.* And *David* says, *From my youth up thy terrors have I suffered with a troubled mind.* If he will do thus much in love, what shall be the judgments of his *wrath!* If he hath drawn blood of his dear ones, what shall be the plague of willful sinners! If this be the rod of his children, what are the scorpions provided for his enemies! what comfort can any find in all the prosperous fortunes upon earth, with whom God is angry in Heaven? If that mighty Pagan could apprehend this, he would find small safety in his guard of Janisaries, and less pleasure in his brutish Seraglio's. It is a vain conceit of that Potentate, who refusing the name of *Pius,* would be called *Felix;* Happy, not Godly. But there can be no felicity without God's blessing, and he will not bless,

where he is not blessed. But *Sylla,* surnamed *Felix,* accounted it not the least part of his fortunes, that *Metellus* surnamed *Pius* was his friend. *Piety* is the best friend to *Felicity,* though *Felicity* doth not always befriend *Piety.*

That is but a wretched prosperity, upon which God looks in *anger.* If the Sun were wanting, it would be night, for all the Starrs: If God frown upon a man; for all the glittering honors of this world, he sits, in the shadow of death. Let him be never so rich in lands and waters; yet his springs have lost their sweetness, his vines their fruitfulness, his gold hath lost the color, his precious stones their value and luster: I mean, the virtue and comfort of all these are gone away with the favor of God. If our house were paved with a floor of gold, and walled with pearls and Diamonds, and yet the roof wide open to the violence of heaven, would these shelter us from storms and tempest? Would we be so lodged in cold winter nights? Or were our house roofed with Cedar, and the walls hung with arras, yet if the floor be rotten, and under it a bottomless pit, could we sleep in quiet? There can be no safety when God is *angry:* his wrath may come thundering from heaven, and suddenly sink rebellious sinners into hell; and then where is all their honor? When their mortal part lies in the dishonorable dust, and their immortal part suffers in unextinguishable fire.

Thus terrible is the *anger* of God: now what is he *angry* withal, but sin? That is the perpetual make-bate betwixt God and us; the fuel of the fire of his indignation. *Your iniquities have separated between you and your God.* For this cause he looks upon us as a stranger, yea as an enemy. *But they rebelled, and vexed his holy spirit: thereforehe was turned to be their Enemy, and he fought against them. But* they rebelled: man's occasion of offending God, is but a *But,* a nothing, no cause at all: God's occasion of being *angry* with men, is a *therefore,* a cause sufficient, and that cause is sin. Search the holy Book all over, and you shall never find God *angry* but for sin. Nor doth the flame of his wrath break out upon every sin; but when sin grows impudent and past shame. We were wont to say, that *veritas non quae rit angulos:* but now, *vit•um non quaerit angulos:* It doth that in a bravery, with which the false Prophet was threatened, that he should do in fear; *it runs from Chamber to Chamber,* from house to house, not to *hide itself,* but to boast itself. We so provoke the Lord, that we do not only anger him, but are angry with him. If the winds do not blow, and the rain fall, as we would have it; if anything falls out cross to our desires, we even vex at God himself; as if he were bound to wait upon our humors. No marvel if *God be angry with us,* when we dare be angry with him: by murmuring at his actions, and calling his providence into question. *Doest thou well to be angry,* O man? No, it is exceeding ill, and dangerous. We may tremble to think that the pot should fall out with the potter, and man be angry with his Maker. It is the meretricious and shameless forehead of sin that angers God: And in this anger we here find him, but let us not so leave him: and yet the next point tells us that his wrath is not suddenly pacified:

2. He may *be long angry:* that's the second Proposition. *Usque quo Domine?* It is not for a fit, like some flash of powder, but may burn long. *How long, O Lord, wilt thou be angry? forever? And shall thy Jealousy burn like fire?* He visits his own Israel with a long dearth: During all those three years of drought and scarctiy, God's Altar smoaked with daily sacrifices, and Heaven was solicited with continual prayers; yet still he was *angry:* and why may not David

complain, in this Psalm, of that famine? We are not at the first sensible of common evils: in Warr, Dearth, or Pestilence, we think only of shifting for ourselves, or finding out convenient refuges, (like Foxes in a storm, that run to the next burroughs) and study not how to remove the public Judgments. But the continuance of an affliction sends us to God, and calls upon us to ask for a reckoning. An evil that is suddenly gone, is as suddenly forgotten: as men stricken in their sleep, cannot quickly find themselves: so the blow doth rather astonish us, then teach us. But when the burden lies *long* upon us, we will at last complain of the weight, and seek to ease ourselves.

Indeed, there be some sinners more insensible, more insensate then beasts: if we find the hungryest ox feeding in the meddow, and cannot with many pricks of the goad make him remove from his place, we wonder at his stupidity. Yet the insatiate world-affecters, though God not only affright them with menaces, but even afflict them with many scourges, cannot be gotten from their covetous practices. So long as they can by any means grow wealthy, they will not believe that God is *angry* with them. As if there were none *that have more then heart could wish;* yet live all this while in the sphere of God's Indignation. We can read God's wrath in a storm, not in a calm yet 〈◊〉 may be most *angry,* when he least expresseth it. *My Jealousy shall depart from thee, and I will be no more angry with thee:* Oh that is the height of his displeasure 〈◊〉 The Prophet speaks of a true *Peace: True,* were a needless epithet, if there were not a false peace in carnal hearts. How fondly doth the secure sinner flatter himself, in the conceit of his own happiness? All is well at home: he quarrels not with himself, for he denies himself no sensual pleasure. God quarrels not with him, he feels no checks of a chiding conscience, he sees no frowns of an angry Judge: nothing but prosperity shines upon him. He sees no difference in the face of heaven, whatsoever he does, or says: the same entertainment is given to his blasphemies, as to his prayers. Sure, he thinks himself in God's books above other men. And so he is indeed; in God's book of debts, in God's book of arrearages, in his book of Judgments: so he is far in God's books. He owes such men a payment, and they shall have it. Alas, this is not the sinners peace, but stupidity: not the Makers favor, but his fury. All this while he is very *angry,* though he suspends the execution of his wrath. Thus *long* sin lies like a sleeping bandog at the door of their hearts: They look upon the cur as if he would never wake: or if he did, yet as if hewere so chained, & clogged, & muzzled, that he could never hurt them. But when once God rowzeth him, then have at their throats: then they shall feel what it is to have lived so *long* in the anger of a God: When the Almighty shall put himself into the fearful forms of vengeance, and the everlasting gulf of fire shall open to receive them into intolerable burnings; the merciless devils seising on their guilty souls, and afflicting them with incessant torments.

It is some favor, when we have the respite to cry, *How long, Lord, wilt thou be angry with us?* He is not thoroughly *angry* with us, when he suffers us to breath forth this expostulation. There is some hope of remedy, when we once complain of our sickness. It is not change of climate, but change of diet, that recovers us: when we grow to forbear the surfeits of sin, there is a fair possibility of comfort. Yet God may be *long angry,* and *long* continue sensible testimonies of his anger. *Forty years long was I grieved with this Generation.* He had smitten *Israel* with divers punishments, and threatened them with with more grievous calamities; *thatevery man should*

eat the flesh of his own arm; Manasseh, Ephraim; and Ephraim, Manasseh; and they both against Judah: And yet he had not done with them, *his anger was not turned away, but his hand was stretched out still. David's* pestilence of three days, was a storm soon blown over, though it were bitter for the time: God's displeasure hath dwelt longer upon us.

But how then doth the Prophet say, *that he retaineth not* anger? Well enough: for he never retaineth it on• moment longer, then we retain the cause of it: So soon as ever we cease sinning against him, he ceaseth to be *angry* with us. After *David's* humiliation and sacrifice, the Angel struck not one blow more with the sword of pestilence. He measures out the length of his anger by the continuance of our rebellions. So that if we expostulate with him, *Lord how long wilt thou be angry with us?* He replies, O ye sons of men, how long will you be rebellious against me? Let us not look that the Lord should begin first; that his pardon should prevent our repentance. There is great reason, he that hath done the offense, should be first in making the peace. Every day we expect comfort from God, and every day God expects conversion from us. Every week we look for some abatement in the bills, and every week God looks for some abatement of our sins, for some amendment of our lives. So *long* as we continue guilty, it is in vain to cry, *O Lord, how long wilt thou be angry?* Our hard hearts are not yet broken with remorse: alas, what should be done to break them? *The voice of the Lord breaketh the Cedars:* he breaketh *the mountains:* he breaketh *the heavens,* he breaketh *the stones;* and yet his word cannot break our hearts. But if he cannot break us with the rod of Affliction, he will break us with a rod of iron, and *dash us in pieces like a Potters vessel.*

God is *long* patient before he grows angry; why should he not be *long angry* before he be appeased? He is not easily provoked, why should he be so easily pacified? yet so propense to mercy is our gracious Father, that the fire which was long a kindling, is soon quenched: His anger, that is not blown into a flame without many and long continued sins, is yet put out with a few penitent tears. When our houses are burning, it were but foolish to cry out, we are undone, alas the fire rageth; and we all the while forbear to cast on water. The *Usque quo* of God's *anger* waits for the *Quousque* of our repentance. He will not give over-striking, till we fall a weeping: and we may do well to weep before him, for (sure) we did ill to sin against him. His *anger* doth now *long* offend us, but our wickednesses did far longer offend him. We have provoked him many years; and shall not his wrath burn many days? Still it flameth: let us make hast to bring our buckets of water, filled at the cisterns of our eyes, and derived from the fountain of our hearts, to quench it. Let no hands be wanting to this business: for if some bring in the water of tears, whiles others cast in the fuel of sins, this fire will burn still. But from the higehst to the lowest let us come in with repentance: and that all of us, even the whole people: for so far God's wrath extendeth.

3. He may *be angry with the whole people;* which is the third proposition. He hath been angry with a whole family, with a whole Army, with a whole City, with a whole Country, with the whole earth. With a whole family: so he cursed the house of *Jeroboam:* that *him that dieth in the City, the dogs shall eat, and him that dieth in the field, shall the fowls of the air eat.* With a whole army; so he slew of *Sennacheribi* host in one night 185 thousand. With a whole city; so the city of *Jericho* was cursed with an universal desolation, never to be reedified without the ruin

of the builder. With a whole country; So *Saul* was charged to destroy *Amalek;* man and woman, infant and suckling, sheep and oxen, and all that belonged to them. With the whole earth; whenit was become corrupt, he drowned it with a flood. Yet observe how God hath qualified his wrath; with his hand of favor snatching some out of his hand of anger. When he cursed the whole Family of *Jeroboam,* he excepted *Abijah.* When he doomed to death, the whole *City* of *Jericho,* he excepted the family of *Rahab.* When his wrath burned Sodom, he excepted the family of *Lot.* When his anger drowned the whole world in a deluge, yet his mercy excepted *Noah,* and his octonary household. But his anger is very grievous, when it extends to the whole people. *Throught hewrath of the Lord of hosts, the land is darkened,* &c.

What makes him thus universally *angry* with us, but the universalitie of our sins against him? when the passengers ask: *Wherefore hath the Lord done thus to this great City?* Answer is made, *Becausethey forsook the Covenant of the Lord, and worshipped other God's.* To such a fearful height may the sins of the children bring the mother, that that Church which now enjoys such abundance of truth and peace, may be poisoned with heresy, and wounded with schism, and suffer an utter direliction. The whole people is guilty of sin, and why for their sins may not *God be angry with the whole people?* Yea, and long angry too: for it will be very long before that fault will be amended, which hath so long been committed.

God came to low conditions in the behalf of Sodom: *Abraham* brought him down to *ten.* He came to lower conditions in the behalf of *Jerusalem;* he brought himself down to *one: Seeif you can find a man, if there be any that seeketh the truth in the whole City, and I will pardon it.* O how epidemical is that wickedness, where not one escapeth the corruption? We have found the Lord angry enough with a *whole people,* for the sin of one man. *Lord, hath one man sinned, and wilt thou be wroth with the whole Congregation?* No, God's vengeance, when it is the hottest, makes difference of offenders: and knows to distinguish betwixt the heads of a faction, and the train. Though neither be faultless, yet the one is plagued, the other pardoned. *Depart from the tents of these wicked men, lest you be consumed in their sins.* So soon as the innocent are severed, the guilty perish. One *Achan* sins, all Israel suffers. One *David* sins in pride, seventy thousand of his subjects suffer in the plague. One *Saul* slew the Gibeonites, three years dearth lies upon the Israelites for it. The blood of those Canaanites shed against Covenant, almost forty years before, by the then King, is now called for of the *whole people.* They had all sins enough, but God fixeth his eye of anger upon this. Every sin hath a tongue, but that of blood outcries them all: And if Justice do not revenge the murder of one, God will require it of the whole nation. When seven of *Saul's* sons were hanged up, *God was intreatedfor the land.* Then shall the clouds drop fatness, and the earth run forth into plenty: Then *do the valleys stand thick with corn, land thelittle hills rejoice on every side.* Some drops of blood shed in Justice, procure large showers from heaven. A few carcases laid in their graves, are a rich compost to the earth. There can be no peace, where blood cries unheard, unregarded: but when it is expiated by the blood of the offenders, there will be a cessation of Judgments. *Phinehas executed judgment, and the pl•gueceased.* One contrary is ever cured by another: take away the cause, and the effect will cease. Prayer is very powerful, but doing of Justice more available. The whole Congregation were at their prayers, and those prayers were steeped in tears; yet still the plague raged, and God's anger continued. But when *Phinehas* had run those two

adulterers through with his Javelin, in the act of their sin; the plague was stayed. So blessed a thing is it for any nation, that Justice is impartially executed.

Thus the universality of sin calls for the universality of repentance, or else it will provoke God's anger to strike us with universal judgments. If the *whole people* be guilty, the *whole people* must fall to deprecation. Such was the Nivites repentance, *every man turning fromhis evil ways.* We have sinned, even the whole nation: and as if we had not sins enough of our own, we borrow of our neighbors. What nation under heaven do we trade withal, from whom the sins of that Nation are not brought hither? And those are merchandizes that might be well spared. Are we all in the transgression, and do we lay the burden of repentance upon some few? If we expostulate with God, *Lord hath one man sinned, and wilt thou be wrath with the whole Congregation?* May he not more justly expostulate with us; Hath the whole Congregation sinned, and is it enough for one man to repent? Is the whole garment fowl, and must only the skirts be washed? Is the whole building ruinous, and do we think it a sufficient reparation to patch up one corner of it? No, the plaster of our repentance must be fully as large as the orifice of our wickedness; or we cannot be healed. But still God will be angry with us, yea though we were his *own people:* For,

4. God may *be angry with his own people;* which is the fourth proposition. *I will visit their sins with a rod, and their iniquity with scourges; but my mercy I will not utterly take from them.* Though he do not take his mercy from them, yet he may be angry with them. He is our father, and never did Father in sweeter terms entertain the dearest treasures of his blood, then God doth us, when he vouchsafes to call us *His people:* yet did you never see a father angry with his child? Indeed there is great difference between that wrath of God which is toward his *own people,* and that which *comes upon the children of disobedience.* They differ three ways.

1. In respect of continuance: his anger upon reprobates is eternal; not extinguished with their bloods, but pursuing them from earth to hell. To *his people* it is but temporary, it lasts but a moment: *weeping may endure for a night, but joy comes in the morning.He will not always chide, nor will he keep his anger forever.* When he was very angry with his Idolatrous Israel, *Moses* does but put him in mind that *they were his own people,* and he was pacified. *For a moment in a little wrath, he hides his face from us.Rejoice not against me, O mine enemy; for though I fall, I shall rise again.* But for the wicked, *his wrath abideth on them.*

2. In respect of the measure: It is milder towards his *own people,* then to others. For the unrighteous, he proportions his Judgments, not to their strengths, but to their deserts: For *his own people,* he proportions his corrections, not to their deserts, but to their strengths. For the former, he minds not what they can bear by their powers, but what they have deserved by their sins. For the other, he considers not what their sins deserve, but what their Spirits can sustain. His most bitter wrath to *his own people,* is always sweetened with his mercy. *Thou wast a God that forgavest them, though thou tookest vengeance of their inventions.* He brings a scourge in one hand, and a pardon in the other: and while he draws blood of the flesh, he forgives the soul.

3. In regard of the end. The wicked are *the vessels of wrath:* and as their sin makes them fit for God's anger, so his anger makes them *sit for destruction.* But for his *own people;They are chastened of the Lord, that they might not be condemned with the world.* Whether he inflict upon them punishments for sin, or suffer them to fall into sin for punishments, yet *all shall work to their good.* his corrections are but medicines, *bringing forth the quiet fruit of righteousness.* He lets them fall into some heinous crime, but it is to waken their repentance. Small spots upon a garment are not minded; we seldom are so curious as to wash out them. But when a great spot comes, a fowl stain, we then scower and elense it, to get out that; and so we get out all the little spots too. Sins of a lesser size never trouble us; we mind not the washing out of them with our sorrowful tears: But when a great sin comes, and disquiets the conscience, then repentance, that old landresse is called for: and in that lardar we wash out both the great offense, and all the rest. So God suffers us to fall into some gross and grievous sin, as a father suffers his little child to burn his finger in the flame, that his whole body may not fall into the fire.

All these differences are expressed by the Prophet, *Isaiah.* 1. Forthe time▪ *Doth the ploughman plough all the day to sow?* God doth not continue ploughing all day long furrows upon our backs, but when he hath broken up the fallow grounds of our hearts, he thensowes in the seed of his comforts. 2. For the measure; Hath he plagued Israel, as he hath plagued the enemies of Israel? He sinites his Israel in the *branches,* and in the bunches; cuts down some of her superfluous boughs, and plucks off clusters of her rotten grapes: But the wicked he smites at the very root. 3. For the end; The furnace of his wrath shall but purge away our dross, and make us pure metal, fit for the stamp of his own Image.

Yet for all this, God hath been grievously angry with *his own people:* Yea, their sins anger him most of all; because together with wickedness, there is unkindness. As dearly as he loves them, their sins may provoke him. Our interest in God is so far from excusing our iniquities, that it aggravates them. Of all others, the transgression of his *own people* shall not pass unpunished. The nearer we are to him, the nearer do our offenses touch him; as a man more takes to heart a discourtesy done by a friend, then a great injury by a stranger. Pagans may blaspheme, and bezzle, and defile the marriage-bed, and yet God let them alone: but he will not endure these sins in *his own people.* The more he loves us, the greater should our love be to him: now love and unkindness cannot stand together. If we revolt from our Maker, as *Absalom* thought *Hushai* had renounced *David,* may he not justly expostulate with us, *Is this thy Kindnesse to thy friend?* there is no such irksome disobedience, as where God looks for service. *He came unto his own, and his own received him not:* O, that could not choose but trouble him. As *Demades* said to *Philip* King of *Macedon,* and at a time when he well deserved it; *Cùm fortuna tibi Agamemnonis personam imposuerit, nonne pudet te Thirsitem agere?* When fortune hath made thee an *Agamemnon,* art thou not ashamed to play *Thirsites?* When God hath honored us for *his own people,* with the noble name of Christians is it not a shame for us to play the Pagans? ᵘ *Happy are the people that be in such a case, yea blessed are the people that have the Lord for their God.* Yet that people may so far anger him, that he will take away not only their temporal, but even their spiritual happiness. Those seven Churches of *Asia* were God's *own people:* yet the Gospel was not fastened to their territories; as the old Romans

pinnioned their goddess *Victoria,* or their apish posterity do the Catholic faith, to their own infallible Chair. But as they had a time to breathe, so a time to expire: and so hath my fourth proposition. There is but one gradation more.

5. God may be angry with *his people that prayeth.* Wherein we have two main observations. First, The wonder, that God will be angry at *our prayers.* Secondly, the answer, which resolves the wonder; showing why our very *prayers* may anger him. Either of these is backed with three circumstances. 1. For the wonder, that *God is angry with his people that prayeth.*

1. All the other conclusions are easily granted: God may be *angry,* and angry very long, and angry with *the whole people,* and angry with *his own people;* all this because of their sins: But that he should be angry at *their prayers,* this is the wonder. He hath commanded us to *pray,* and will he be offended with us for doing his command? *Angry against our prayer!* He hath commended to us *Prayer,* as the only means to asswage his anger: and yet is he angry at our *Prayer?Phinehas prayed, and his anger was pacified:Aaron prayed,* and the plague ceased: and will he now be angry with *the people that prayeth?* He is a God that heareth prayer: *O thou that hearest prayer, to thee shall all all flesh come:* and does he now reject *prayer?* He hath so styled his own house; *Oratorium, the house of prayer:* and to them that pray unto him in his house, he hath promised peace; *In this house will I give peace, saith the Lord of hosts.* Peace and wrath are contraries: how should *prayer* procure peace, when God is angry at *prayer? Prayer* is so noble, that under it is comprehended the whole worship of God: *Whosoever calleth on the name of the Lord, shall be saved:* and yet will God be angry at the prayer of his people? It is a great honor that God will vouchsafe to speak unto man: but a far greater honor, that man is allowed to speak unto God: the very Angels stand in admiration of it: and yet what comfort is there in that, when God is angry *at the prayer of his people?* What blessing is there, which our *prayers* cannot infeoffe us in? We send up *Prayer* to God with the same confidence, that *Adoniah* sent *Bathsheba* to *Solomon,the King will deny thee nothing:* and will God be angry *at prayer?* It is the only means we have to pacify him, *Prayer:* and shall our *Prayer* anger him? Alas, what hope is left us, when God is angry at *Prayer?* This hath often turned away his wrath, and does it now incense his wrath? If we should not *pray,* he would then be angry: and when we do *pray,* is he angry too? What, neither way pleased? What is the reason why there is so much empty cask in God's cellar, but for want of *prayer?Ye have not, because ye ask not:* and shall not *prayer* obtain favor? *Oh Lord, what shall I say* (it was the complaint of *Joshua) when Israel turneth their backs before their enemies?* So, what shall we say, what shall we do, when God turneth back our *prayers?* Why is it called *the throne of Grace,* before which we present our *prayers;* if that throne send forth nothing but beams of wrath? We look for grace, and a favorable audience of our petitions; but alas, what shall become of us, when God is angry at our very *prayers?*

2. How wonderful is the power of *prayer?Let me alone,* saith God to *Moses:* who would look for such a word from God to man, as *let me alone?* As yet *Moses* had said nothing: before he opens his mouth, God prevents his importunity, as foreseeing the holy violence of *prayer▪ Moses* stood trembling before the Majesty of his Maker, as fearing his dire revenge: and, yet that Maker doth (after a sort) solicit *Moses* for leave to revenge; *let me alone.* As it was afterwards said of Christ, concerning some places, that *he could do no miracles there, because of their*

unbelief: So one would think, that God could do no Judgments here, because of *Moses* his faith. *Let me alone;* why, what can resist God? Yes, *Prayer* can resist him. Such is his mercy, that he hath (as it were) obliged his power, to the faith of our *Prayer.* He enables us to resist himself: *Seipsum vincit.* The servant *prayer* of the faithful, can bind the hands of the Almighty. What is there that God can do, which *Prayer* cannot do? O mighty, I had almost said, Almighty *Prayer!* What a hand is that which can hold omnipotence? What wings are those that can overtake infiniteness▪ Yet alas, we may now mourn over *Prayer,* as *David* did over *Jonathan;How are the mighty fallen! Prayer* hath lost her force with God, when God is angry with *prayer.* Her wings are clipt, that she cannot mount: Her bow is broken; she cannot shoot an arrow that reaches the mark. She is become a widow, as it was lamented over *Jerusalem,* desolate and solitary, that was a Princesse among the Provinces, and a Queen among the nations. She sits weeping in the dust, and hath almost forgot the use of speech. She mourns not so much for *Mary's abstulerunt Dominum,* for she knows where to find him; as that our sins *Abstulerunt Domini favorem,* and she knows not how to pacify him: And how should she, when God is angry with his people *that prayeth?* Where is the strength of this *Samson?* What is become of that power, which was wont to command heaven and earth? The visible heavens have been opened by *prayer:* so *Elias* brought down rain. The invisible heavens have been opened by *prayer*▪ so the penitent malefactor got from the Cross into Paradise. So *stephen saw the heavens opened, and the Son of man standing at the right hand of God, Omnia vincentem vincit.* It was wont to be an especial favourite of God; but now (alas) it is cast out of favor, for God is angry *with prayer.Thou hast covered thyself with a thick cloud, that our prayer should not pass thorough.* This is a woeful condition of our souls, when the Lord is angry at our *prayers:* when he will not hear them, not answer them, it is a cause of sadness in us; but much more, when he is angry with them. *Therefore will I deal in fury: though they cry in mine ears with a loud voice, yet will I not hear them.* This is fury indeed: Before, the ancients of Israel had said, *The Lord seeth us not, he hath forsaken the earth:* There they deny God eyes, and here he denies them ears. A burning wrath; as the Original hath it; *How long wilt thou smoke against the prayer of thy people?*

3. And of *thy people:* this increaseth the wonder. For God to stopp his ears against the prayers of the Heathen, to reject the petitions of Idolaters, to despise a devotion done before painted blocks and Images, is no marvel. For they dishonor him in their *prayers;* and God will be angry with anything that eclipseth his glory. But he does not use to slight those that serve him, and continue in his holy worship. It is strange that he should be angry at the *prayer of his own people:* Angry with them whom he hath chosen; angry with them long, and angry with them at their very *prayers.* This must be some extraordinary wrath: and so you have all the circumstances that may advance the wonder.

Now for the Answer that takes off this admiration; and satisfies us with some reasons, why God may be angry *with his people that prayeth.* God is never angry at his people without a cause: and it must be a great cause that makes him angry with them in their devotions: whereof we have three considerations.

1. There may be infirmities enough in our very *Prayers,* to make them unacceptable. As if they be, 1. *Exanimes,* without life and soul: when the heart knows not what the tongue utters.

2. Or *Perfunctorie;* for God will none of those prayers, that *come out of feigned lips.* 3. Or *Tentativae;* for they that will *petere tentando,* tempt God in prayer, shall go without. 4. Or *fluctuantes,* of a wild and wandering discourse, ranging up and down; which the Apostle calls, *beating the air:* as huntsmen beat the bushes, or *Saul* sought his fathers asses. Such *prayers* will not stumble upon the Kingdom of Heaven. 5. Or if they be *Praeproperae,* run over in hast: as some use to choppe up their prayers, and think long till they have done. But they that *pray* in such hast, shall be heard at leisure. 6. Or *sine fiducia:* the faithless man had as good hold his peace, as pray. He may babble, but *prays* not: he prays infectually, and receives not. He may lift up his hands, but he does not lift up his heart. Only *the prayer of the righteous availeth,* and only the believer is righteous. But the formal devotion of a faithless man, is not worth that crust of bread which he asks. 7. Or *sine humilitate:* so the Pharisees prayer was not properly *Supplicatio,* but *superlatio.* A presumptuous *Prayer* profanes the Name of God, instead of Adoring it. All, or any of these defects may mar the success of our *Prayers.*

2. But such is the mercy of our God, that he will wink at many infirmities in our devotions: and does not reject the *Prayer* of an honest heart, because of some weakness in the petitioner. It must be a greater cause then all this, that makes God angry *at our prayers.* In general, it is sin. *We know that God heareth not sinners: but if a man doth his will, him he heareth.If I regard iniquity in my heart, the Lord will not hear my prayer.* They be our sins that block up the passage of our *prayers.* It is not the vast distance between Heaven and earth, not the thick clouds, not the threefold regions, nor the sevenfold Orbes, nor the firmament of stars, but only our sins, that hinder the ascent of our prayers. *When you make many prayers, I will not hear you;* Why? *Because your hands are full of blood.* God will none of those petitions, that are presented to him with bloody hands. Our *prayers* are our bills of exchange; and they are allowed in Heaven, when they come from pious and humble hearts: But if we be broken in our religion, and bankrouts of grace, God will protest our bills, he will not be won with our *prayers.* Thus sin is the general cause.

3. In particular, it is the hypocrisy of sin, or the sin of hypocrisy, that makes God so angry with our *prayers.* When we honor him with the prostration of our bodies, and solicit him with the petitions of our lips, and yet still dishonor him in our sinful lives, is not this hypocrisy? When we speak before him in the Temple as suppliants, and sin against him abroad like rebels, is not this hypocrisy? Like the outlaw, that sues to the King for a pardon, and yet resolves to live in rebellion. We will not part with our beloved sins, and yet beg the removal of Judgments; will not this dissimulation make God angry with our very *prayers?* If we shall, *Judas*-like, kiss his Throne with the Devotion of our lips, and betray his Honor with the wicked works of our hands, should he not be angry at our prayers? We make as if we did lift up our hands unto him, but indeed we stretch out our hands against him: if this be *prayer,* it is such a one as deserves anger. Fear can make the Devil himself fall to his prayers; *I beseech thee, torment me not.* Another request he made, which Christ granted; but it was in wrath, not in favor. The pride of our hearts, the covetousness of our hands, the blasphemy of our mouths, the uncleanness of our lusts, the wickedness of our lives; these make God angry with our *prayers.* If we could be thoroughly angry at our sins, God would cease to be angry at our prayers. But so long as we run on in those sinful courses upon earth, let us look for no

favorable audience from heaven. Do good, and continue it: then *pray* for good, and have it. It hath been said, *loquere ut te videam,* speak that I may see thee: so saith God to man; *Operare ut te audiam,* work that I may hear thee. If we dishonor God's Name by our oaths and blasphemies, and upon every trivial occasion toss it in our profane mouths; in vain we *pray, Sanctificetur Nomen tuum, Hallowed be thy Name.* If we hear the Gospel preached, and receive no instruction by it, nor give any regard or obedience to it; in vain we *pray, Adveniat regnum tuum, thy Kingdom come.* If the current of our affections and actions runs cross to the will of God; in vain we *pray, Fiat voluntas tua, Thy will be done.* If we extort the bread of the poor out of their hands, or seek to live by violence or oppression; in vain we *pray, Panem nostrum da nobis quotidianum, Give us this day our daily bread:* For this is to attempt to have it whether God will or no: he does not give it, but we snatch it. Whiles we are indulgent to our darling sins, and will not part with the dear delight of our bloods, in vain we *pray, Dimitte nobis debita nostra, Forgive us our trespasses.* Whiles we seek to revenge our wrongs upon others, and bear malice in our hears; our *Sicut nos dimittimus, As we forgive them that trespass against us,* doth but beg for vengeance upon our own heads. All the while that we listen to the suggestions of Satan, and like the allurements of the world, and awaken our own lusts to tempt ourselves; it is but a mockery to *pray, In tentationem ne nos inducas, lead us not into temptation.* While we seek that which is evil, and study that which is evil, and run with greediness into evil; in vain we pray, *Liber a nos à malo, Deliver us from evil.* We do but flatter God, and complement with him, when we conclude with *Tuum est regnam, potentia, & gloria; Thine is the Kingdom, the power, and the glory;* for it is our own glory we seeks after, not his. All this cannot keep him from being angry with our *prayers.* So long as his people rebelleth, he *will be angry with his people that prayeth.* For some Use.

If God be angry with them that *pray,* what will he be with them that do not pray? With them that break his laws, and never cry him mercy, with them that live in wickedness, and never ask him forgiveness? *The ungodly call notupon the Lord:* will he not be much more angry with them? *God is not in all their thoughts:* but they are in the thoughts of God. He thinks on them with indignation, and will remember them to their cost. *Remember, O Lord, the children of Edom, in the day of Jerusalem:* yes, he will remember them in the day of their destruction.

If God be sometimes angry at our *prayers,* how will he brook our curses? If he beat back our petitions, how will he take vengeance on our blasphemies? *Out of the same mouth proceedeth blessingand cursing:* but God will not accept of a blessing, from a mouth that is so used to cursing. If he may be so angry with a people that *prayeth,* what will his wrath do to a people that sweareth? Think this, ye that (if it were possible) would swear God out of his Throne, and the Judge of all the world out of his Tribunal: your very *prayers are abominable:* your blasphemous breaths have put a stink into all your sacrifices. That tongue is fit for nothing but flames, which so flameth with oaths and execrations. Your *prayers* cannot be heard, by reason of your sins: but your blasphemies shall be heard and plagued, notwithstanding your *prayers.* If the Instrument gives a harsh sound, there is trouble instead of inusick: a jarring organ grates the ears, rather then delights them. Our sinues have put all our Instruments out of tune, and for them God is angry at our very *prayers.*

There is no way to take off his anger, but by turning from our wickedness. If we break off our sins, *he will leave a blessing behindhim, even a meat-offering, and a drink-offering to the Lord:* he will both give, and take our sacrifice. Let us do thus, and *prove him, whetherhe will not open the windows of heaven.* Our repentance and righteousness shall open heaven, so that our *prayers* may go up for a blessing, and a blessing shall come down upon our *prayers. Prayer* is *vox fidei,* as *John* Baptist was *vox Christi:* if we mourn, and do not pray, our faith hath lost her voice: and prayer without faith, is *John* without Christ, a *voice* without a *word.* Faith is the soul, and repentance is the life of Prayer; and a prayer without them, hath neither life nor soul. If we believe not, *we are yet in our sins:* if we repent not, our sins are yet in us: and so long as this state continueth, no wonder *if God be angry with his People that prayeth.* But *first will I wash mine hands in innocence, andthen will I compass thine Altar.* Then *shall my Prayer be set before thee as incense; and thelifting up of my hands like the Evening sacrifice.* When with the sword of severe and impartial repentance, we have cut the throat of our sins, and done execution upon our own lusts: then let us solicit heaven with our *Prayers:* then *Pray,* and speed: then come, and welcome: no *Anger,* but all mercy then. Then the Courtiers about the King in Heaven, make room for *prayer.* Then the Prince himself will take *prayer* into his own hand, and with a gracious mediation present it to his Father. Then *mittimus preces & lacrymas ad Deum legatos.* Then is that Court of Audience ready to receive and answer our Ambassadors, which be our *Prayers* and Tears. Then Saint *John* sees twelve gates in heaven, all open, and all day open, to entertain such suitors.

This is our refuge, and that a sure one. Although the Enemy begirts a City with never so straight a siege, and stop up all the passages; yet he cannot block up the passage to Heaven: So long as that is open, and God in league with us, there may be relief and succor had from thence by *prayer.* Faith is a better engineer then was *Dadalus;* and yet he could make a shift to frame wings; with which he made an escape over those high walls, wherein he was imprisoned. *Restat iter coelo, tentabimus ire.* Let *Pharaoh* be behind, the red sea before, the high rocks and mountains on every side; yet *Israel* can find a way for all that. When there is no other way to escape danger, a Christian can go by heaven, and avoid all by *prayer.* As it is the heaviest malediction, *Let his prayer be turned into sin:* so it is a happy blessing, when our sin is turned into *prayer;* when sin is so done away, that *prayer* may take place. Then shall *Jacob's* ladder be never empty of *Angels;* our prayers ascending to heaven, and God's blessings descending upon us. Then shall *prayer* disburden our hearts of all sorrows, and God shall fill them with his sweet comforts. Then shalt we sing with cheerful voices; *Blessed be the Lord, that hath not turned away our prayer from him, nor his merciefrom us.* Amen.

FINIS.

MAN'S COMFORT.

PSALM 94. 19.

In the multitude of my thoughts within me, thy comforts delight my soul.

HEaven is a place of infinite glory and joy; yet is there little joy or glory in the way thither. The passage rather lies through much tribulation: so trouble some a gallery leads to so happy a bedchamber. There is not a soul in the cluster of mankind exempted from sorrow; much less shall those grapes escape pressing, which God hath reserved for his own cup. *All that will live godly in Christ, shall suffer persecution.* Not all that live, but all that live godly: nor all that live godly in respect of outward form, but th it live godly in Christ. *Paul,* his Attorney, pleads their afflictions with an *Oportet:* and lest some should look for a dispensation, he backs it with an *Omnis.* The Saints that have overcome the hill, be singing above: we that are climbing up, must be groaning all the way. The Anthems in-the up per Choir, the Church Triumphant, are all Hymns of joy: the militant part must be content with sad tunes in this valley of tears. Not that the blessedness of Immortality is no more perfect, but that it needs a foil of perplexity to set it off. Not that the joy of heaven is no more sweet, but that it needs the sowreness of the world to give it a taste. Not that the peace and plenty of Canaan, required the wants and molestations of this wilderness to commend it. But so it pleaseth the Almighty King, who of his own free grace doth give the preferment, to interpose the conditions: that the sorrow and ingloriousnesse of this world, should be the thoroughfare to the glories and joys of his Kingdom. For if it pleased him to consecrate the Prince and *Captain of our salvation through sufferings;* what priveledg can the common soldiers and subjects expect? *Deus Filium habuit unum sine peccato, nullum sine flagell•.* We that hold our inheritance *in Capite,* have no other title to it then Christ had before us; by suffering.

When we consider *David and his troubles,* we say. *Ecce dolores viri,* behold the sorrows of a man. But when we consider the Son of *David,* and his passion; we say, *Ecce vir dolorum, Behold the man of sorrows.* Indeed, if the one balance were full of sorrows, and the other quite empty of comforts, there were an unequal poise. They that do not find some joy in their sorrows, some comfort in their dejections, in this world, are in a fearful danger of missing both in the next. But as it is said in case of bodily sickness; If the patient and the disease join, then in vain is the Physician: if the disease and the Physician conspire, then woe be to the patient: but if the patient and the Physician accord, then vanisheth the disease. So we may observe in spiritual distempers: if the soul and sorrow desperately combine, then the Spirit departs, the Physician is grieved: if God and sorrow join▪ in anger, in anguish; the former justly, the other sharply, then woe to the soul, for that cannot be comforted: but if the soul by faith, and God by grace, unite themselves, then away flies sorrow, for that is expelled. Here *David's* soul joins itself with the spirit of consolation; and sorrow loseth the day, the end is comfort. *In the multitude of my thoughts within me, thy comforts delight my soul.*

Here is a twofold Army, one marching against another: *Seditio,* and *Sedatio:* an insurrection, and a debellation; a tumult, and the appeasing of it: a band of thoughts assaulting, and an Host of *comforts* repelling, resisting, protecting. There is a *multitude* of those thoughts, and no less is the number of these comforts. Those troublous thoughts have got into the citadel of the heart, *Apud me, within me:* and these consolatory forces have entered as far, even into the soul; *They delight my soul.* Those thoughts fight under the colors of flesh and blood, but these comforts under the Banner of God; They are *My* thoughts, but *Thy* comforts: the cogitations of man, the consolations of Jesus Christ.

1. Look upon the adversary power; *In the multitude of my thoughts within me.* 1. O that they were some external grievances, a foreign war, no domestic, intestine, civil broils; not turbulent *thoughts.* 2. Or if they be thoughts, rebellious, heart-breaking cogitations; yet that there were but some few of them, that they might be sooner suppressed; not so numerous, not a multitude of thoughts. 3. Or if they must be thoughts, and a multitude; yet that they had chosen some other place to rise in, not my Heart, the Fort, or Court, or Bedchamber of my spirit; that they had not presumed unto so bold approaches, as to mutine *Apud me, within my heart,* nearer and closer to me then mine own bowels. But now, to be *Thoughts,* of so tumultuous a nature: *Multitudes,* of so mighty a number: *Within me,* of so fearful a danger; without vent, composition, or quiet; here is a full anxiety.

2. View the defensive forces; and in the midst of this conspiracy make room for preservation; *Thy comforts delight my soul.* 1. They are *comforts:* against litigions and unquiet thoughts, a work of peace; *Comforts.* 2. They are not scant & niggardly; but against amultitude of thoughts, many *Comforts;* and everyone able to quell a whole rout of distractions. 3. They are *thy* comforts; not proceeding men or Angels, but immediately from the Spirit of consolation: against *My* sorrows, *Thy* comforts. 4. They do not only pitch then tents about me, or like a subsidiary guard, environ me: but they take up their residence in the heart of my heart, *In my soul.* These refresh more then the other can offend: against the thoughts in my heart, thy comforts *delight* my soul.

Thus if we be not entered into *Aceldama,* a field of blood; yet we are got into *Meribah,* a field of strife; or the *mountains of •ether,* a field of division: not unlike that of *Rebecca's* womb, where *Jacob* strove with *Esau* for the victory. We have seen both the Armies; now let us martial them into their proper ranks, setting both the squadrons in their due stations and postures; and then observe the success or event of the battle. And because the malignant Host is first entered into the ground of my text, consider with me, 1. The rebels or mutiners, *Thoughts.* 2. The number of them; no less then a *multitude,* many thoughts. 3. The Captain, whose colors they bear; a disquieted mind; *My* thoughts. 4. The field where the battle is fought; in the heart; *Apud me, within me.*

In the other Army we find. 1. *Quanta,* how puissant they are; *Comforts. 2. Quota,* how many they are, indefinitely set down; Abundant comfort. 3. *Cujus,* whose they are▪ The Lord's, he is their general; *Thy* comforts. 4. *Quid operantur,* what they do: they *delight the soul.* In the nature of them; being *Comforts,* there is tranquility: in the number of them, being many comforts, there is sufficiency: in the owner of them, being *Thy* comforts, there is omnipotency: in the effect of them, *delighting the soul,* there is security. There is no fear in them, for they come for peace; they are *Comforts.* There is no weakness in them, for they come in troops, they are many comforts. There is no disorder in them, for the God of wisdom is their Captain, and leads their forces, they are *Thy* comforts. There is no trouble in them, for they evangelize joy, *They delight the soul.*

1. The Rebells are *thoughts.* Man is an abridgment of the world, and is not exceeded by it, but in quantity, his pieces be not *pauciora, sed minora.* If all the veins of our bodies were extended to rivers, our sinews to mines, our muscles to mountains, our bones to quarries of stone, our

eyes to the bigness of the Sun and Moon, and all other parts to the proportion of such things as correspond to them in the world; man might stride over the sea, as the Hebrews feigned of *Adam;* the air would be too little for him to move in, and the whole firmament but enough for this Star; yea indeed, this little world would be the great one, and that great world appear but the little one. There is nothing in the world for which we may not find some answerable part in man: but there is something in man for which we can find no answerable part in the world: I need not say Part; for the whole world is not able to give any representation. Man hath a soul, made after the Image of God: of this the world can yield no resemblance. The world produceth innumerable creatures; man yet in more abundance. Our creatures are our *thoughts,* creatures that are borne Giants; that can reach from east to west, from earth to heaven. These can survey the whole earth, bestride the ocean, comprehend the vast air, and span the very firmament.

How capable, how active is the soul of man! It is even comprehensive of universality, and hath *virtutem ad infinita:* nature hath set no limits to the *thoughts* of the soul. It can pass by her nimble wings from earth to heaven in a moment it can be all things, comprehend all things, know that which is, and conceive of that which never was, never shall be. The heart is but a little house, and hath but three chambers, yet there is room enough for a world of guests. God, the Creator of all, made this soul in a Cottage of clay, and this soul is a kind of Creator too: for though it dwell in a close prison, it can produce creatures, *Thoughts:* and any one of these creatures can move with the Heavens, move faster then the Heavens; over take the Sun, and overgoe the Sun; contemplate that which the Sun never saw, even the dreadful abyss of hell, and a glimpse of the glory of Heaven. So various and innumerable are the *thoughts* of man, that he had need of an astrolobe, to mark in what height and elevation they are; and so either to advance them, or stoop them, as they deserve.

There be three sorts of actions proceeding from the soul: some internal and imma•eriall, as the pure acts of our wits and wills; some external and material, as the mere acts of our sense others mixed, between both, and bordering upon both the former; which Saint *Augustine* says, the Greeks call 〈 in non-Latin alphabet 〉 , the Latins *Perturbationes.* As the heart inspireth one and the same strength and life into all the parts of the body, for the better discharge of their diverse functions; though all the parts do not receive it in the same degree. The stomach by the virtue it receiveth, is made able to digest: the liver, to concoct the nutriment into blood: the spleen like a spunge, by sucking up the melancholy spirits, to purge the vital parts. So the soul breeds all these creatures, gives life to all these *thoughts;* yet according to their several acts and offices, they have several names. If they be sensitive, we call them passions: if sensual, lusts: if fantastical, Imaginations: if reasonable, arguments: if reflective, conscience: as they are evil, the suggestions of Satan: as good, the motions of the holy Ghost. As the world produceth vipers, and serpents, and venomous creatures, worms and caterpillars, that would devour their parent: so the soul breeds noxious and mutinous *thoughts,* that are like an earthquake in her bowels; and whiles they maintain civil broils and factions, one against another, she feels the smart of all.

Some *thoughts* be the darts of Satan; and these *Non nocent, sinon placent:* we cannot keep thieves from looking in at our widows, we need not give them entertainment with open doors. As the Hermit said, he could not hinder the birds from flying over his head; but he could keep them from building their nests in his hair. *Wash thy heart from iniquity, that thou mayest be saved: how long shall thy vain thoughts lodge withinthee?* They may be passengers, they must not be sojourners: God hath made a Statute against such inmates: it is an unblest hospitality that gives them lodging: he is no friend to the King that harbours these Seminaries. Other *thoughts* are the motions of God's spirit; and these must not only be guests, but familiar friends: salutation is not here enough, but glad entertainment, welcome, and indulgence. Let no man like himself the better for some good *thoughts:* the praise and benefit of these motions is not in the receipt, but in the retention. Easie occasions will fright away good *thoughts* from a carnal heart: like children, which if a bird do but fly in their way, cast their eye from their book. But *David's thoughts* here were anxious, commotive thoughts; otherwise they stood not in such need of comforts. It is likely that they were either *Timoris,* fearful thoughts; or *Doloris,* sorrowful thoughts: Thoughts of fear for what might be, or thoughts of sorrow for what already was.

The *thoughts* of fear are troublesome enough as the ill affections of the spleen do mingle themselves with every infirmity of the body: no less doth fear infinuate itself into every passion of the mind. *David* might find this complication in his thoughts: I will please *Saul* with my harp: but then fear replies, he will strike me through with his Javelin. He will give me his own daughter in marriage: but fear says again, How if this prove a fatal dowry, if this match be my snare! I will refuge myself with *Achish* at *Gath:* yet what trust is there in Infidels? I will lie hidden in *Keilah,* or *Hachilah;* but fear suggests, How if the *Ziphites* discover me? What shall I do? whither shall I go? where shall I rest? These were thoughts that stood in great need of comfort.

The *thoughts* of sorrow are yet more distractive; and such were this royal Prophets: as our vulgar reads; *In the multitude of the sorrows that I had in my heart.* What was the cause of those griefs: *The slipping of his foot,* his errors, his deviations, his sins. Other sorrows may disquiet the soul: none but these have the promise to be comforted. As in martyrdom, it is not the sword or torture; not what we suffer, but why, that makes us martyrs. So in our sorrows, it is not how deep they penetrate, or how sharply they cruciate, but wherefore, that approves their goodness. If our sins be the *why* of our sorrows, we are blessed. *Blessed are they that* thus *mourn, for they shall be comforted.* Vain are the sighs and groans that proceed only from the thought of worldly losses. A medicine that cureth the eyes, we say, was made for the eyes, and for nothing else. We lose our wealth, and sorrow for it; will sorrow recover it? we are despised or abused, and grieve for it I: will grief right us? We bury our friends, and mourn for them; will mourning restore them to us? we are crossed by our unruly children, and weep for it: will weeping rectify them? We are anguished in our bodies with pains and sickness, and are sorry for it: will sorrow heal us, nay will it not rather hurt us? All our thoughts, and cares, and griefs, and tears can do us no good, no relief in these calamities: sorrow was not made for these things. But we sin, and offend the Lord; and we are sorrowful for it; here is the disease for which sorrow is the proper remedy: penitent sorrow shall take

away sin. *Quamvis peccavit David, quod silent reges: tamen poenitentiam egit,flevit, jejunavit, quod non solent reges:* saith Saint *Ambrose,* who wrote him an apology. While the ground of our lesson is our sin, the choicest descant on it must be our sorrow. Our thoughts and griefs may be many; but if they be not spent upon our sins, we shall not be comforted.

2. The number of them is a *multitude:* we may say of sorrows, as it is said of shrewd turns; they seldom come single. Like a volley of folding waves, one tumbling upon the neck of another; all threatening to overwhelm us: *Undae super advenit unda.* It is too scant a name which *Leah* gave her son, calling him *Gad,* a *troop cometh:* and but enough, what the demoniacke answered Christ: *My name is Legion, for we are many.* If they were a *multitude,* and not *sorrows;* the more the merryer: if they were *sorrows,* and not a multitude, then the fewer the better cheare. But to be disquieting thoughts, and a *multitude,* makes up a terrible agony. *Many are the troubles of the righteous:* great or many, a great many, a great deal too many; but for the comfort of the *deliverance.* When *Jobs* afflictions began, they came in troops and hurries. so thick that he could scarce take breath: one messenger pressing in with his-woeful relation, before the other could have ended his sad tale: *While he was yet speaking.* How did that fugitive Prophet amplify and aggravate his dangers? *Thou hadst cast me into the deep, in the midst of the seas, and the floods compassed me about: all thy waves and billows passed over me.* It was no shallow river, but *the sea:* not near the shore, but in *the midst of the sea:* nor was he floating on the waves, but plunged *into the deep* or bottom; the floods compassing, the billows overwhelming, to keep him down. I need not travel for exemplifications.

Let him be our instance, that spake what he felt, and felt what he spake; sorrows enough to break any heart, but that which God had framed according to his own. His son *Amnon* ravisheth his own sister, and is murdered by his own brother: that murder is seconded with Treason, that Treason with an incestuous constupration: the insurrection of his own son hath driven him from his house, from his throne, from the Ark of God all this went near him: that son is slain by his servant, and that went nearer him. In what a miserable perplexity may we think the heart of this good King all the while? Here was thought upon thought, thought against thought; how at once to spare the son of *David,* and to save the Father of *Absalom:* fear against hope, north against south, wind against tide, *Arma armis contraria, fluctibus undae;* a *multitude* of thoughts, able to rend the heart in pieces, but for that recollection of mercy, *Thy comforts delight my soul.*

Not seldom fares it thus with us; Thought calls to thought, jealousy to fear, fear to sorrow, sorrow to despair; and these furies leap upon the heart as a stage, beginning to act their tragical parts. Man hath more wheels moving in him then a clock: only the difference is, that the wheels of a clock move all one way; whereas his faculties, like the epicycles, have a wrapped motion: his sensitive appetite gives him one motion, his fantasie another, his reason a third, and his imperious, impetuons will crosseth them all, driving the chariot of his affections with the fury of *Jehu:* he desires, and thinks, and chooseth, argues, consents, and dislikes, and makes more business then time itself. There are not so many hours in a year, as there may be thoughts in an hour. The Philosopher that had shamed himself by weakly disputing with *Adrian* the Emperor, thus excused himself to his friend; Would you

have me contend with him, that commands thirty Legions? Alas, what can quiet that soul, which is distracted with such legions and *multitudes* of thoughts, and throngs of sorrows?

3. The Captain of this troublesome rout is himself; *My* thoughts. From what suggestion soever our thoughts come, we call them our own: Whosoever begot the babe, the mother calls it her own child. Indeed, the praise and propriety of good motions we ascribe only to God, without whom we *cannot* so much as *think a good thought:* as the channel may gather filth of it self, but it cannot have a drop of pure water but from the fountain. Bad suggestions, though they proceed from Satan, we call them our own, because they are bred in the womb of our natural corruption: stubble is blown by the wind into the fire, and being inflamed, it becomes fire. The Devil tempted *David* to sin; yet he calls it his sin; not Satan's, but his own; *I will be sorry for my sin.* However *Epictetus* could say, when evil happens to a man, one of the vulgar would blame others, a young Philosopher would blame himself; but one that had dived into the depth of nature, would blame neither the one, nor the other: Yet a Christian hath learned to blame himself; as knowing that all his sorrows proceed from his sins.

My thoughts: thus easy is it with God to make a man become his own punisher. Under whose regiment are all these troubles? Under myself, *My* thoughts. As God threatens *Tyre,* that ancient and glorious City; that *her own feet shall carry her a far off to sojourn:* Our own feet shall carry us, our own creatures torment us: like diamonds, we are cut with our own dust. When David had numbered the people, *his own heart smote him:* God finds the rod within us, wherewith to scourge us. As some vapor engendered in the cavernes of the earth, struggles for vent; and being barred of free passage, causeth an earthquake in the foundations that bred it. Or as some fiery exhalation wrapped up in the bowels of a thick cloud, breaks through that watery resistance, and del••ers itself to the world with a dreadful noise. So the griefs and perturbations begotten by our own lusts, become terrors within us, and rend our very hearts, till they get vent by confession and repentance: thus do we muster up forces against our own peace. We pray, Lord deliver us from our enemies; and in that number we do wrap up our unthought of selves: for we are our own enemies. *Turn thine hand upon mine enemies:* for thou canst do it with the turning of an hand: *Deliver me from the evil man:* who is that? saith S. *Augustine:* he is not far to seek: *libera me ab homine malo,* that is, *à meipso:* deliver me from the evil man, that is, from myself: I am the aptestto beget destruction upon mine own soul: no enemy could hurt us, if we were our own friends.

But we must not extend it so far upon this holy King: they were thoughts indeed, and thoughts of sorrow, but of godly sorrow: and he calls them his own, to show his near acquaintance with them, *My* sorrows. He was not a stranger to his own soul, his heart was not dead flesh. Satan had given him a fall, and he felt not that: sin had given him diverse falls, and he felt not them, neither: at last God undertakes him, wrastles with him, and he gives him a fall too: he felt that, yea and that made him feel all the rest. Now is he sensible of every pang and stitch: the least thorn makes him smart, and he cries out of the multitude of his sorrows. There be some that can drown their griefs in wine and music, as they did in *Hinnom,* the cry of the Infants with the noise of the Instruments: as if they would forget that

they are the owners of their own thoughts, because they trouble them. Many deal with their souls, as some old women do with looking glasses: they turn the wrong side toward them, that they might not see the furrows of their own faces. They are loath to think of a reckoning, least they should despair of making even the arrearages. Men have the courage to dare to sin, but they dare not look on their souls as they are polluted with sin. I have heard of a melancholy man, that would not believe he had a head, till his Physician made him a hat of lead, and put it on: which with the weight enforced him to cry, O his head. So men lost in sensual pleasures, scarce remember that they have a soul within them, until miseries, like talents of lead, or quarries of stone, with their heavy pressure squeese out a confession.

Nothings be so near as a man and his soul: *Tot a domus duo sunt;* the whole household is but two: yea, why should they be called two? we may say in a right sense, *Men's cujusque is est quisque:* every man's soul is himself. If there be any division, sin made it: a just punishment, *at qui nollet cum Deo uniri, non pos•it in semetipso non dividi.* All these quarrels and brawls may thank sin: that is the makebate betwixt God and us, betwixt us and ourselves. But that man and his soul be grievously fallen out, that will not speak one to another: when he shall pass a whole day, and not ask his soul how she does? this were too much betwixt man and wife: when he shall he down in his bed, as the beast doth in his litter, without bidding his soul good-night: when he shall have fowled and besmeared his soul with the nasty aspersions of lusts, and not sweep out the dust before he shut the door, not wash his soul with tears, before his eye-lids be closed down with slumber: yea, when he shall have wounded his soul with blasphemies and uncharitable injuries, and then throw it down in a deluge of drink, as it were weltering in the own gore, without calling for repentance, the Surgeon to dress it. What madness and self-hatred is this? When the soul may not have leave to think over her own thoughts; to reflect upon herself, to search her own bruises, to survey the multitude of her sorrows, and feel in what need she stands of comforts? That, *Plerisque notus, ignotus moriatur sibi?* But the children of God have learned to commune with their own hearts, to examine every thought, and to weigh every desire in the balance of the Sanctuary. Whether they find themselves pensive or joyful, they will search the cause: As *Rebecca* said, when she felt the children struggle in her womb, *Why am I thus?* Whether fear or hope, joy or pain have invaded my thoughts, let me ask my soul the reason, *Why am I thus?* The Fathers were excellent good at this: they had their confessions and Soliloquies, familiar conferences with their own hearts; that when a man reads them, he would think they kept no other company but themselves. Conference with others may make us wise or learned, but conference with ourselves is the way to make us holy. Tell thy conscience of all suggestions, as the chaste wife (after some peremptory denials to her impudent Tempter) professed to tell her husband of those solicitations: such and such be my thoughts, thus and thus they haunt me, what shall I do with them? Indifferency is no less then selfetreachery, in matters of such consequence, that come so near me, as to be *Apud me.*

4. *Within me,* for this is the field where the skirmish is fought; *within me.* It is unhappy when soldiers march over the palaces of peace and seats of Justice, where the Senators of counsel use to sit. If there must be war, yet let it be in foreign Countries: or if it will be in our own

land, yet let it proceed no further then the borders: but when it is gotten into the chief City, though it be subdued, it will cost a dear victory. As *Pyrrhus,* when his friends congratulated his victory over the Romans, with a great loss of his own side; replied; yes, but if we have such another victory, we are undone. There is no penitent heart, that hath felt the bitterness of these combats, remembering what sighs and sorrows, what groans and tears it cost him to make his peace, but would be loath to be put to the charges of such another conquest. *Durius ejicitur, quam non admittitur hostis:* sin may be kept out with ease, but will not be driven out save with woeful expenses.

Within me: not before me, as the host of the Philistines lay before *Saul;* not behind me, as the chariots of Egypt came thundering behind Israel: nor above me, as *Fabius Maximus* on the mountain above *Hanibal; Imminet nubes,* a cloud hangs over me: not round about me, as the Syrians compassed *Dothan* to take *Elisha:* but *within me. Without were fightings, withinwere fears:* and those fears within, were worse then those fightings without. There are external calamities able enough to shake the most fortified soul: but *Summus dolor ab intus.* Saint *Paul* reckons up twelve of his inflicted sufferings, nine dangers, eight continued passions: yet as if all these were scarce worth putting into the catalogue, he adds; *Besides the things that are without,* he had an inward trouble: the care of the Churches, seeking the lost, rebuking the proud, comforting the dejected: here was the pain.

Within me. There may be *Bellum intestinum,* a kind of unkind battle; where *victi victoresque invicem dolent:* the soul bespeaking her affections, as *Jocasta* did her quarrelling sons,

Bellageri placuit, nullos habitura triumphos.

According to our Savior's prediction; *A man's foes shall be they of his own household. Intra meest, quod contra me est:* that is within me, which is against me. We say, he wants an enemy that fights with himself: and because he fights with himself, he wants no enemy: *Sibi pessimus hostis.* With external assaults we may grapple, threatened mischiefs we may prevent; from persecutors too potent for us, we may hide us: but who shall keep us from ourselves? *Nescis temeraria, nescis quem fugias, ideoque fugis:* Whithersoever we remove, we carry our sorrows with us. Outward afflictions are a war, turbulent affections a worse war: both against us, but this later is within us. He needs no other misery, that is troubled within himself. Ask not the anger of heaven, nor the trouble of earth, nor the dangers of the sea, nor the malice of hell, against him whom the anguish of his own thoughts have beaten down. He will say to all other miserable complainers, you are happy. Outward things may go cross with us, and yet the peace of the soul remain sound: but *a wounded spirit who can bear?* who can cure? As man's heart is the first that lives, and the last that die s: so it is the first that Satan assaults, and the last that he gives over. Yea, were there never a devil, the heart hath an ill spirit of its own to vex it. As some Boroughs of this Land plead a privilege, that they can hang and draw within themselves: Mans heart is such a corporation; it can execute itself within itself, without any foreign Judge or executioner. If we look no further then among the multitude of our thoughts; might we not make a shift to think ourselves to hell? If we had neither hands, nor eyes, nor feet, would not our hearts find the way thither!

Within me. The proper seat and lodging of these troublesome inmates, the thoughts of sorrow, is the heart: whithersoever they wander, there they center. Vagabonds taken roguing out of their own precincts, are sent with a pasport to the Town where they were borne▪ there they must be kept. Extravagant thoughts may rove up and down, but back again they must to the heart: the house that hatched them, must harbor them, must answer for them. As all faculties of sense have their several seats: *seeing* is confined to the the eyes, *hearing* to the ears, *feeling* to the flesh and sinews: so these perturbations are limited to the heart. The local seat of the sensitive apprehension is the brain; of the sensitive affection, the heart. In the former is softness and moisture, fit to receive intelligible forms: in the other are fiery spirits, fittest for passionate and affectionate thoughts. *My spirit is overwhelmed, and my heart within me is disolate:* In such a distress, let sense inform reason, reason speak to will, will to conscience, conscience to faith, faith to Christ, and Christ to his Father; and they will both send the holy Ghost to comfort us. If there be a fire in the heart of a City, all the suburbs will come in to quench it. This fire may burn within, but it will break out. It is as easy to stifle thunder in the cloud, or fire in powder, as sorrow in the heart. It will have eruption, either by the voice in cries, or by the eyes in tears, or by the speaking silence of the look in a dejected heaviness. The seat of sorrow is the soul; but it will overflow the boundaries. *Why art thou cast down, O my soul?* None ask their eyes why they weep, or their voices why they lament, or their hands why they wring themselves: but *Anima, quare tam tristis? O my soul, why art thou disquieted within me?*

We see now the full advancement of the misery; The thoughts of sorrow, an *Army* of those thoughts, the *combination* of that army, the *terror* of that combination: how miserably must the Country suffer where these rebels march? who can tell the taking of that heart, which feels this combustion within it self? These be our enemies, where are our friends? The day is like to be fatally disastrous, if we have no defensive forces. Yes, the *Lord shall fight for us, andwe will hold our peace:* as *Moses* comforted Israel when the choice was hard; whether to trust the fury of the sea before them, or of the Egyptians behind them; *Fear not, stand still, and see the salvation of the Lord; Thy comforts delight my soul.* Now are the white ensigns of mercy displayed against these bloody streamers: never to a handful of men almost famished in a fort, did the tidings of fresh aid to raise the siege, arrive more welcome. *Lord, if thou hadst been here,my brother had not died.* Though this *multitude* of oppressors overlay my heart, yet Lord, if thou comest, my soul shall not perish. Let your patience sit out the success of the battle; and though I wish you not such conflicts; yet if they do come, may you never fail of such comforts. *Thy comforts delight my soul.*

1. *Quanta,* They are no less then *comforts:* not presumptions, nor promises, nor mere hopes, but solid and sensible *comforts.* God made *comfort* on purpose for sorrow: as mercy would want a subject to exercise upon, but for misery. The blessed Angels are not said to be *comforted* (as we use the word) because they never knew what heaviness meant: they are conserved, they are confirmed, not (properly) *comforted.* There may be joy without any antecedent sorrow; as the Angelical spirits ever were, and ever shall be filled with unspeakable joy. But *comfort* is the proper physic for trouble; this happy nature was not ordained but for sorrow. There be some that *ducunt in bonis dies suos,* that have their ways

strawed with roses and violets; who move only the paces of pleasure: these have no need of *Comfort.* What Physician ministers cordials to the strong and healthful constitution? It is the broad thoroughfare of the world, which the Devil is so studious to smooth, that he leaves not a pebble in the way to offend them: as if he were that tutelar Angel, who hath a charge to look to them, *that they dash not their foot against a stone.* If they sigh, he sings to them: if they sleep, he sits by them; whispering to all troubles, (as the the Spouse to the daughters of Jerusalem) *I charge you,* O ye transgressions of his heart, *wakenhim not till he please:* Let there be no noise of fear, no alarm of repentance, no susurration of conscience to molest him: peace, peace, lie down in peace, with thy warm sins cleaving to thy bosom. The Prophet gives you their character; *They lie upon beds of ivory, and eat the lambs out of the flock, and calves out of the stall; they chant to the sound of viols,* and dance to *Instruments, and drink wine in bowls;* what should these men do with *comforts?* Joy, and nothing else but the voice of joy resounds in their habitations. It is *poor afflicted Joseph,* not they, that needs *comfort.*

Consolation then is made for sorrow; and not for every sorrow neither. Some is produced by no other cause but temporal losses, pains or injuries: so *Esau* may mourn long enough without recovery of his Fathers blessing. *Worldly sorrow bringeth death,* not delight to the soul. Many weep, as *Rachel* did in *Ramah,* for her children, because they were not: but they neither are, nor ever will be comforted. There are tears that got sinful *Esau* nothing, and there be tears that got sinful *Mary* salvation. If the sorrow that swells our bosom with sighs, and is ready to burst our hearts, be spent upon our sins, it shall be sure of *comforts.* Are we full of grief within, and find no vent but by the groans and tears of repentance? God may let us bleed for a while, till we be thoroughly humbled: but then, like the woman, the pangs of whose travel be over, the son of joy shall be borne in our souls, even that son which the blessed Virgin bore from her womb; *Filius dilectionis, Filius delectationis,* Jesus Christ.

2. *Quota,* there is a plurality of them; many *Comforts.* What should encounter with sorrow, but *comfort? Comfort* therefore it is for the nature. What should oppose a *multitude,* but a *multitude?* Many *comforts* therefore they are for their number. Are we troubled with the wants and miseries of this life? we have a comfort for that: *The Lord is my portion: He is my shepherd, I shall lack nothing.* Do we sink under the burden of our transgressions? we have a comfort for that: *Mary Magdalene* heard it, to quiet all her storms; *Thy sins are forgiven thee.* Are we haunted with temptations, hurried with persecutions? we have a comfort for this; *I will be with thee in trouble,* saith the Lord. Let your Christian experience supply here my defects of remonstance: I will sum up these comforts in a word: *The Lord is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil.* We read of certain *Fair havens* near *Candie:* here be five fountains of *comfort,* like those fair havens; as welcome for harbor and rode of a sea-beaten conscience, as ever the bosom of mother was to the tender Infant. Drink at the first fountain, *The Lord is gracious,* free in his favors: if your thirst be not satisfied, go to the second; He is *merciful,* he hath bowels of commiseration: if not yet, press to the next; He is *slow to anger,* hard to conceive it, not willing to retain it: wish we more? He is *of great kindness,* in the number and measure of his blessings: There is yet another well of *comfort* behind; *Repenting him of the evil:* full often doth he turn aside his blows, and is easily entreated to have the rod pulled out of his hands. *David,* to encounter with the Giant, took

five smooth stones out of the brook: here is the brook, and these the five smooth stones: let them not lie in the channel unused, but put them in your vessels, bear them in your hearts: whensoever you are defied and assaulted by that monstrous Philistim, Satan; one of these *comforts,* like *David's* stone, shall sink into his forehead, and confound him.

How happily do these *comforts* meet with those sorrows! we are troubled with the sense of our sins, and of God's Judgment upon them: how should his Justice acquit us? yet there is *comfort; the Lord is gracious,* and cannot deny himself. But we are unworthy of this grace, because we have turned it into wantonness: yet there is *comfort:* he is *merciful,* and showeth most pity where is most need. But we have multiplied offenses, and continued in our sins to our gray hairs: yet there is *comfort:* He is *slow to anger,* evermore blessed for his long sufferance. But our iniquities be not of an ordinary quality, they are heinous and intolerable: yet there is *comfort,* for he is *of great kindness;* our wickedness cannot be so great as his *kindness:* of that there is no comprehension. But we are out of his favor, because he hath smitten us, our bodies with sore diseases, our souls with agonies, our families with privations: yet their is *comfort,* he *will repent of the evil.* In the hour of death, when the senses are past working, the understanding asleep, the body in a cold and benumbed sweat, these *comforts* never leave us, *Return unto thy rest, O my soul.*

Our *comforts* vie number with our sorrows, and win the game. The mercies of God passed over in a gross sum, breed no admiration; but cast up the particulars, and then Arithmetic is too dull an art to number them. As many dusts as a man's hand can hold, is but his handful of so many dusts: but tell them one by one, and they exceed all numeration. It was but a crown which King *Solomon* wore: but weigh the gold, tell the precious stones, value the richnesse of it; what was it then? *Jerusalem* was but a city: but go round about it, mark the towers, tell the bulwarks, observe the magnificent buildings: so consider the infinite variety of these *comforts! Come, and I will tell you what God hath done formy soul:* I never felt that sorrow, for which he gave me not a sovereign *comfort. Sennacherib* invaded Israel with a mighty host; yet the undaunted courage of *Hezekiah* found more with him, then could be against him: and *Sennacherib* found it so too, to his cost, when he lost almost two hundred thousand of his army in one night. The Prophets servant rising early in the morning, sees the City besieged with a fearful host of foot, horse, chariots: his eyes could meet with nothing but woods of pikes, walls of harness, and luster of metals, and he runs in with this affrighting news to his Master, *Alas, what shall we do?* Quiet *Elisha* sits in his chamber as secure, as if all these had been the guard of Israel, sent for his safe protection; *Fear not.* This was an hard precept: as well might he have bidden him not to see what he saw, as not to fear seeing so dreadful a spectacle. But the task is easy, if the next words find belief; *They that be with us, are more then they that be with them.* If the eyes of our faith be as open as those of our sense, to see Angels as well as Syrians, to perceive *comforts as well as sorrows,* we cannot be appalled with the most unequal number of enemies. *Many, O Lord, are thy wonderful works which thou hast done for us, they cannot be reckoned. O God, what is man, that thenart so mindful of him?* Yea, O man, what is God; that thou art so unmindful of him? *All the works of God are excellent, and ought to be had in remembrance:* alas, that we should ever forget any of these works, that are of mercy and

comfort which he hath done for our souls: For he alone hath done them: that is the next point.

3. *Cujus,* whose they are; *Thy* comforts. Troubles may be of our own begetting: but true comforts come only from that infinite fountain, *the God of consolation;* for so he hath styled himself. The eagle at her highest flight will not lose the sight of her young ones: if she perceive any danger approaching, down she comes amain to their defense. Christ is indeed ascended up on high; yet he hath a favorable eye to his servants below: no *Saul can breath out threataings* against them, without a *Quid me perfequeris? Nec timeas hostem fortem, qui Ducem habes fortiorem: Let God arise, and let his enemies be scattered:* There is none that fighteth for us, but only thou O God. *Cujusquam est rem publicam movere,Dei solius quietare.* Our own hearts can distract themselves, there is nothing to settle them, but what the God of peace puts in. Who can reconcile a man fallen out with himself? yea, fallen from himself? None but the God of comfort: who when the earth was void, without form, darkness on the face of the deep; day and night, land & water undistinguished, could reduce all this misshapen chaos of the world to form and order: when father, mother, brethren, kindred, friends, neghbours, and a man's own heart forsakes him, then God takes him up. The structure of *Jericho* was not more pleasant, then the waters were unwholesome, and thereby the soil corrupt: *Elisha* cures them with a cruse-full of salt: Our hearts are full of thoughts, but they be noxious: yet if God throw into those fountains a handful of saving grace, we shall be whole. Our sorrows too often would break our hearts, but (O God) for thy comforts: it is thou only that canst make these weak vessels hold such scalding liquors, and not burst.

There is combustion of these thoughts within us, til God part the fray, and pacify the tumult: as when scholars are loud in brawls, the very sight of their master husheth them. When my heart, like the sea in a storm, is troubled; the winds raging, the waves roaring; *Thy* comforts, like Christ's command, turns all into a calm. *I thought on thee in the night season, and received comfort.* In the night, the region of fear: in darkness, the opportunity of despair: in solitariness, the full advantage of sorrow: upon an unsleeping bed, the field of troublous thoughts: yet I did but think on thee, and before I came to meditate, to pray, to send up my soul unto thee, in that first thought *I received comfort.* O how short do all worldly things come of this sufficiency? If the heart be wounded with sorrow, in vain is all the Chirurgery of nature. Gold is no restorative, riches no cordial, yea they may be a corrosive: we say to wine, thy spirits are dull; to laughter, thou art mad: music grates the ear, and physic loathes the palate: company is tedious, and solitude dangerous: alas, what hope can there be, till the God of comfort comes? *Saul's* evil spirit will not leave him, til he be dispossessed by *David's* harp: we find as much ease, when we rest our hearts upon temporal things, as he that laid him down to rest upon the cold earth, with a pitcher under his head: and finding the pillow too hard, he rose and stopped it with feathers, thinking that then it would be wondrous easy. So be all temporary things to the soul, even when they are filled with the choicest mirth, nothing but vanity and vexation of spirit: not only vanity in their entertainment, but vexation in their farewell. Yet, O Lord, *Thy* comforts

4. *Delight the soul;* which is the last circumstance, the effect of all. All God's war is for peace: *Pacem habet voluntas, bellum necessitas.* We should never have felt such a conflict, if God had not intended us such a conquest. Sin disquiets the heart; yet through his grace, this disquiet breeds repentance, repentance procureth forgiveness, forgiveness restoreth peace, and peace *delights the soul.* The sharpness of the trouble advanceth the sweetness of the joy: as *Christ's sufferings abound, so his comforts superabound.* Every penitent tear that falls from the eye, springs up a flower of comfort. Look how full the vessels were of water, so full doth our Savior render them of wine. In hell are all sorrows without any comforts: in heaven are all comforts, without any sorrows: on earth, good and bad, sweet and sour, miseries and mercies, sorrows and comforts are blended together. If here were nothing but sorrows, earth would be thought hell; if nothing but comforts, it would be thought heaven. But that we may know it to be, as indeed it is, neither heaven nor hell, but between both, and the way to either; we have a vicissitude of troubles and delights. That as of old they painted King *Solomon;* because learned men were divided in their opinions of him; some casting him to hell, others advancing him to heaven: therefore a third moderate sort painted him half in heaven, and half in hell: so the Christian, in regard of his sorrows, seems half confounded; and in respect of his comforts, half saved. But as indeed, *Solomon* after all his errors found mercy; so the Christian after all his sorrows shall find comfort. His beginning may seem troublesome, his proceeding not delightsome, but his later end is peace. *Mark the perfect man, and behold the upright; for the endof that man is peace.* His heart was troubled, his *soul* shall be *delighted.*

As the grievances of the soul be most dangerous in respect of their nature, so they are also abundant in their number. Therefore let our care be to seek out that great *Elixar,* that most sovereign and universal Antidote and Cordial.

One soul complains; I have obloquies, reproaches, calamniations cast upon me; which render me contemptible to good societies. Morality would thus argue with the heart. Bee these imputations, thus charged upon me, true or false? If true, let the integrity of thy future conversation so convince thy associates, that they shall both suspect those reports, and rest assured of thy constant goodness.

But the Divine grace applies a more virtual medicine to thy conscience, which shall revive, either thy patience, or thy repentance. The soul shall argue with itself: If these imputations be true, here is work for my repentance; I will *weep in secret for my sins.* If false, let them not trouble me: It is the slanderers sin, not mine: neither am I bound to father another's bastard. But still upon this calumny, the world condemns me: but thy faith and patience assures thee, that thou shalt *not be condemned with the world.* Yea, there is yet a higher degree of honor belonging to thy patience. Have not the best men been traduced? Was not the best of men, God and man blasphemed? yea even upon the Cross, he was jeered when he died, by some of them for whom he died. Thus do the comforts of God requite thee; that in all this thou art (in thy measure) *conformable to the sufferings of Christ.* So dost thou allay all these furious tempests with one breath of faithful ejaculation; *Thy comforts delight my soul.*

Another complains; I am fallen from an affluent estate, to deep indigence. I have kept hospitality, to entertain friends: and made charity the Porch of my house, to relieve the needy ones. The vessel of my means is now drawn out to the bottom, there is not sufficient provision left for my own family.

Inquire of thy heart, whether this decay did not come by thy own riot, or through the vainglorious affectation of an abundant hospitality. If this, or that, or any other habitual sin, were the cause of it, begin with mortification there. First, mourn for thy sins: then faithfully depend upon thy Creators providence, and thou canst not fail of convenient sustenance.

But it may be, that this is not the complainants case: he is not taken with a tabe or wasting of his substance; like a scarce sensible consumption of his bodily vitalls. But his fall is with a precipice; from a sublime Pinacle of honor, to a deep puddle of penury. Such was *Jobs* condition, so did he fall; from being rich and happy in the Adverb, to be poor and miserable even to a Proverb. He had not only abundance of good about him; but *Omnia been,* all went well with him. Yet how suddenly did he fall from this abundant prosperity, to the depth of miserable poverty! Did he now follow the suggestions of that corrupt nature, which lay in his bosom, and whispered to him on his pillow; *Curse God and die?* No, but he apprehended the inspiration of grace; *Bless God, and live.* So his last days were better then his first. That infinite mercy did so crown his patience with triumph, that his temporal estate was doubled. Yea, but what posterity had he left to enjoy it after him? Yes, for even the number of his children was doubled too. For besides those seven Sons and three Daughters, which were now with his Father in Heaven; he had also seven Sons and three Daughters with himself upon Earth. Piety and Patience cannot be cast down so low, but that the hand of mercy can raise it up again. *In the multitude* of all my losses and crosses, O Lord *thy Comforts have delighted my soul.*

But another, that hath heard all this sad Story, and seen the comfortable end sent of the Lord, is not satisfied, because himself is not redressed. Like a coward in wars that looks for the victory, before he gives one stroke in the battle. What merchant looks to be landed in the place of traffick, before he hath past his adventure upon the seas? Still saith such a repiner; I am in distress, and want even necessaries. But still, thou, and we all, must suffer much more, before it can be said of us, *Here is the faith and patience of the Saints.* Still O my soul, wait thou upon the Lord, thy most faithful Creator: he will in his good pleasure, open his hand, and *fill thee with plenteousness.* Be thou penitent before him, patient under him, confident in him, and thou shalt have a bundant cause to be thankful to him: *Thy end shall be peace,* and *comfort in Jesus Christ.*

Yea, even now, in this dead low waters of fugitive fortunes, my soul confesseth, that I have the highest wealth. For Christ's righteousness is my riches, his merits is my inexhaustible exchequer, his blood hath filld my veins with most lively vigor. My treasure is in heaven, where no violence can take it from me. Stil and forever, O God, *thy comforts delight my soul.*

It is another's complaint; I am shut up in a close prison, where I can neither converse with others abroad, nor let in others to communicate with me, in this my confined home. The sparrow on the house-top hath more freedom then I; For that, though wanting a mate,

hath an open air to fly in, and may so invite company to solace her, I have no society, but my disconsolate thoughts: no friend, to ask me so much, as how I do?

Yet is thy soul at liberty: no barricadoed walls, no iron-gates or grates, no dark dungeons can imprison that. The Jail is a strong prison to thy body, and thy body is but (in a metaphorical phrase) a prison to thy soul; Thy body may not walk abroad, thy soul can. Spite of all thy cruel creditors, and some unmerciful Jailors; she can break Prison: She hath wings that can mount her through clouds and mountains, through orbs and constellations, and (like to *Enoch) walk with God,* in a heavenly contemplation of his infinite goodness. My ears cannot hear those airy Choristers, singing their Creators praise in the groves: my soul, in speculation, can hear the Anthems of Angels in heaven. I may not hear the *Hosanna's* of the Church militant in our material Temples below: I may conceive, that my soul hears the *Hallelujahs* of the Church triumphant above. I may not walk in the green pastures, and flowry medows on earth: my soul may move in the glorious and melodious galleries of heaven. Thus O Lord, though in my strictest confinement here below, thou hast given me large liberty above. Still I will glorify thee for all thy mercies, for *thy comforts delight my soul.*

Another's complaint is; I am vexed with a multitude of troubles. Not the law of the sword, but the sword of the law hath disquieted me. Let thy soul ask thy conscience this question: who did first break the peace? If thou hast first overwhelmed that truth, which should be apparent, thou art thine own enemy: For truth smothered in wet straw, will at length overcome the danknesse of that suppression, and set on fire the smotherers. Thou hast forsaken the truth, and art therefore forsaken of peace.

There be two chief preservers of the soul, under the Almighty Creator of it; Truth and Peace. How invaluable are they together; Parted, how miserable! truth is the precious stone: Peace, the gold, wherein it is both set and preserved. Truth is the glorious light of the Sun; Peace, a clear and serene heaven. Peace is a most beautiful body, whilst it contains Truth, that more lovely soul. Truth brings down heaven to us, Peace bears us up to heaven. Both are sisters, the daughters of one Father, God himself.

Do thou first recover truth: by continual labor seek it, with prayers and tears beg it, with the expense of much sorrow buy it, and then peace will come in to the bargain: God's *comfort* shall again *delight thy soul.*

Another complains; I am cast out of doors: I have no harbor but the hedges; nor lodging, but the fruitless ground. Poverty hath sent out her excommunication against me: all that have an estate, are forewarned to shun my company.

Consider, when had *Jacob* so sweet a nights rest, as when the pillow he laid his head upon was a hard stone? Then was that ladder set by him, by which his soul might climb up to heaven in a vision, whereof before he had but the speculation. The Angels were dancing those measures, and singing those raptures about him, which did in a manner angelify him. His body lay on the bare earth, his soul with those spiritual wings of faith and love, was mounted above the clouds, above the orbs, even conversant in the highest heavens.

When had *Elias* more excellent provision then when his breakfast was brought him in the morning, and his supper in the evening, by a raven? The messenger was homely, but the diet was heavenly. It came from the table of that great King, whose hospitality feeds, not only men; but even the fouls of the air, the beasts upon earth, and the fishes in the sea. The Prophets lodging was but a Field-bed, yet even then and there, the Lions were a guard about him, the tutelar Angels did round him, and the Divine providence preserved him.

If we be destitute of other lodging, and be driven to the common earth, yet we have a house over our heads, *not made with hands,* but *an eternal mansion in the heavens.* There is also a canopy for us, a roof arched over with the two Poles, and set with innumerable glistering stars. Yea; there is an omnipotent love that protects us; a material heaven encompassing us, and a spiritual heaven within us, the peace of a good conscience, assuring us, of our eternal salvation through Christ Jesus. This is a softer lodging then the cabbins of merchants, or the Hamachs of sea-farers; yea then the most curious beds that the harbengers can provide for Princes. O how sweetly doth the Christian rest, when he hears that voice from the Oracle of goodness; *My grace is sufficient for thee, My comforts shall delight thy soul.*

But another's complaint is; I am perplexed with sickness: I am a mark against which pain shoots his arrows: I wast away with languishments, as ice is dissolved by heat into water. Rest patient; this consumption shall be consumed. Death, that universal executioner of mankind, shall be executed. Time shall cut off Death, and Eternity shall make an end of Time. Death shall have no grave left for his monument, or trophee of his victories: and *the Angel hath sworn, that time shall be no more.* Thy sickness may outlast thy Physician, but thy soul shall outlive thy sickness, and nothing shall outlive thy soul.

But the pangs of my body are so violent, that they assault me with distraction. Fear not: they may beleaguer thee with distrust, but never overcome that faith, which thou puttest in this God of consolation. He is a most faithful Creator, and will *servare depositum,* keep that soul safe, with which the believer hath instrusted him. The breaches of the body are the souls windows, and afford her a more clear prospect into heaven, inkindling her with an ardent desire to be with God in glory. *Jobs* abundant sores would have bred in him a continuity of sorrows; but for that antidote of faith, and saving cordial of hope, that his *eyes* should see his *Redeemer* in blessedness.

The smiling Sun flatters the traveler out of his cloak, whereas the robustious wind causeth him to wrap it the closer about him. God forbid that Christian Religion should be but a cloak: yet the outward profession of it is somewhat loosened by wanton healths; and sickness wins it more inwardly to the heart. Experienced merchants tell us, that in the hottest Countries, they find most comfort in the hottest drinks. A wonder to us that live in the cold climates: but that the Suns adventitions heat so sucks out the radical moisture and spirits, that it leaves the heart feeble, and destitute of the natural comforts. It is a maxim in Philosophy, that one heat avocates another: the greater, the less. The heat of the Sun draws forth the heat of the heart, and leaves it fainting. Poor *Lazarus* with his scraps and scabs, was yet in a better condition then the rich man with his Princely Wardrobe, and his costly Viands. Continued health hath maintained wanton desires and delights upon earth: but sickness

hath sent many souls up to Heaven. Yea Lord, even with sickness afflict my body, so that thy Heavenly *Comforts do delight my soul.*

It is a general complaint; Afflictions environ me. In my short pilgrimage, through the sharp wilderness of this world, on the one side the Thorns wound me, the Briers and Brambles scratch me on the other. This is not only the deserved penalty of sinful nature; *Man is born to trouble as the sparks fly upwards,* But even a kind of fatality inseparable to militant grace; *All that will live godly in Christ, shall suffer persecution.* That is a rare path upon earth, which hath never a rub: and a calm passage by water, that escapes all molestation. But more,

Be there not some Afflictions, that conduce much to our preservation? We have found, that the falling into one grievous sin, the worst of all dangers, hath brought us to repentance, one of the best preservatives. I have heard some Seamen report by experience, that in a tempest, some raging billow hath swept a man from off the Decks into the main Ocean: yet another wave on the other side, hath tossed him up into the ship again: so that he was only drenched; but not drowned. The violent pressure of one Affliction hath sunk a man to distrust in God: another with a more furious Storm hath left him destitute of all earthly succor: He now resolves, the world hath forsaken me, I will never look for relief from it. But my God hath not forsaken me, he never will forsake them that trust in him through Jesus Christ. To him I fly, upon him I rely: he will not suffer me to perish. Still, O Lord, in all my extremities *Thy comforts delight my soul.*

Not offering to number man's grievances, which be innumerable; there is yet the last, and it may prove the best, complaint remaining.

I am perplexed with the woeful consideration of my sins; those *bitter things which God writes against me,* the irksome recollection of my transgressions. I can argue with Philosophers, consult with Politicians, hear the ingenious fancies of Poets, reason in domestic concernments, enjoy the company of moral and harmless friends with delight. I can pray with confidence to be heard, and satisfied; I do hope with some assurance of salvation; I sleep upon a peaceful pillow, Thus far I am in a calm and serene hemisphere, and quiet be all my thoughts.

But after all this Sunshine, there ariseth a tempest. When I do recollect, or be represented unto my conscience, my innumerable, incomparable, intolerable sins; the remembrance of them is so frightful, the burden of them is so unsupportable, that I dare not even look up unto Heaven. Faith lies fainting, hope is in a swoon, fear stands by the bed side, despair lies gaping at the chamber door, my soul is in an ecstacy. I am weary of all company, but those that speak of mercy. I sit mourning all the day long: Sorrow and solitude are my associates: I do shed some tears, and would weep tears of blood for my sins. I lament because my sorrows are not greater for offending my God.

Well, yet hear the Physician of souls speaks to thee from Heaven. Weep on, bleed on, this bleeding shall not be unto death. *Jesus Christ* hath a Balsam, that shall not only stanch thy

bleeding, but fill the veins of thy soul with comfort. His blood is an Antidote for thine. One drop of that shall satisfy for more sins, then ever thou hast committed.

Weep on for thy Transgressions: Those floods of tears shall not drown thee. Yea rather, like the waters of that universal Deluge, in that saving Ark Christ Jesus, they shall bear up thy soul higher towards Heaven. They shall not drown thee, yea they shall rather save thee from being drowned. This is that *Secunda Tabula,* after shipwreck; the main plank that shall preserve thee from perishing, emergent repentance.

There be two most Valiant and Puissant soldiers, that are the Souls Champions, Faith and Repentance. They fight not only against lust and sin, those Giants of the world: but even against Principalities and Powers, those infernal spirits of darkness. Faith hath her weapons and Forces, but Repentance hath many disadvantages.

1. Other Soldiers fight standing, she kneeling: They in a posture confronting their enemies, she in humiliation, though not tergiversation from her opposites. They send forth their messengers of death in thundering ordnance: all her thunder is sighs and groans sent up to Heaven for mercies. They let fly their fiery Engines of destruction: she hath only her ejaculations: Her most piercing darts, be broken hearts. Their shafts are winged with fire, her arrows are feathered with water, her own soft tears. They swallow up the hope of victory with insulation: she in an humble prostration expects pity. Yet the God of all power and mercy, whom she beleaguers in Heaven, yields her the conquest. He comes from his inpregnable Throne by his most gracious favor, and instead of confounding her as a Rebel, he useth her as a Friend, or Daughter. He takes her up from her knees, he wipes away all her tears, he folds her in his arms, he seals her a pardon of all sins, and assures her of an everlasting Kingdom in Heaven. O victorious Repentance! yea rather, O triumphant Goodness! O God, *Teipsum vincis,* thou even overcomest thyself, that *thy Comforts may delight our souls.*

It is reported of *Alexander,* that when he thought (and did but think so) he had conquered all this world, he fell a weeping, that there were no more worlds to conquer. But there was remaining another world, a better then ever *Alexander* discovered. But this was not for an *Alexander* by force of Arms, but for a *Mary Magdalene* by force of tears, to overcome.

It is true, that *the Kingdom of Heaven suffers violence:* but the way of Conquest is not through the blood of bodies, but through a flood of tears, gushing out for our sins. This is such a stratagem of war, such a policy of Conquest, as the great Monarchs of the world never understood: Yet even this *through faith overcomes the world.*

Faith hath a plot, which she hath taught her daughter Repentance, *Concedendo superare,* to overcome by yielding. It is a stratagem among Wrastlers, that if a man can get himself under his antagonist, he lifts him up, the sooner to cast him down; yea, to give him the greater fall. Repentance stoops as low as she can: she lies, like *Joshua,* upon the bare earth, yea wollowes in dust and ashes. She holds herself not worthy to be God's footstool: let him trample upon her, and tread her under his feet, she still holds him by the feet, washeth them with her tears, and wipeth them with the hairs of her head, and kisseth them, though she be spurned

by them. Doth this humble prostration provoke fury? No, it rather invites mercy. *Parcere prostratis scit nobilis ira Leonis:* The Lyon of the Tribe of *Judah,* will spare such Lambs of humiliation; and in the pastures of consolation; he will both feed and preserve them. That thunder which dissolves the stubborn metal, yet spares the yielding purse: When power and policy have spent their spirits, submission is found the only way of Conquest. The feafull thunder of vengeance is resisted by the soft wool of repentance.

2. Yet hath this blessed grace another disadvantage. Faith, the chief of all the Forces, may be sometimes benighted, through the conglomeration of the clouds condensed by our sins. Hope may be eclipsed, by the interposition of the earth, our worldly imaginations, betwixt us and that great luminary of heaven, *the Sun of righteousness;* The century of watchful conscience, may be overcome with security. Sin is a subtle enemy, and his father, the Devil will show him the opportunity. Now is the time of invasion: seise on them, and cut all their throats. What shall repentance now do, when faith, the great Lady general droops; and Hope, her Lieutenant general is fainting? when the whole century is overcome with slumber?

Yes, there is a watchman in the tower of the soul, that doth seldom sleep; holy Fear. He wakens conscience, conscience calls up faith, faith rouzeth hope, hope cries aloud to repentance, repentance troops all the spiritual forces, the martial music gives the alarm, the soldiers are in battle-array, the enemies fly, the mind is at peace, because God's *comforts have delighted the soul.*

3. One disadvantage more makes dangerous work for repentance. The troops of faith are routed, one wing of hope is cut off. Yet this conquering Queen of the *Viragines,* or maiden-graces, always bears up the Rear, and never appears till the day be almost lost. When those great Commanders, Innocency and Righteousness are foiled, and beaten, and have their Queen the soul, in danger to be taken and slain by sin and Satan, her old adversaries; Then this *Virgo, Virago,* that all this while lay in expectation of the event; this martial Maid, victorious Repentance comes in with her Reserve, sets upon the conquerors with her fresh forces, rescues the Queen, our soul, puts the great general Satan to flight, and does impartial execution upon all his soldiers, which be our sins.

Thus one grace begets another, by a supernatural generation, til they increase in number and measure, by the Divine inspiration. Faith calls up repentance, repentance brings in pardon and forgiveness, pardon leads in comfort, and thus, O my God, *Thy comforts delight my soul.*

4. When God, by the preaching of his law, hath broken up the fallow ground of our hearts, and by the applying of his Gospel hath sown the seed of eternal life in those furrows, he looks that we should bestow our labor in the watering of this plantation. The ground is his, for he made it: the seed is his, for he gives it: the harvest is his, and he owns it. Yet such is the bounty of his goodness, that he gives his farmers the fruits of it. The rent of that great Landlords glory being truly paid, the product is ours, even the comfort and salvation of our poor souls. All our pains is, but to hook up the weeds, that would hinder the growth of the corn, and dew the furrows with our tears, that it may spring up with cheerfulness. But when

the reaping-time comes, the whole crop is ours: and we come home singing with joy and thankfulness; *Thy comforts have delighted our souls.* When those glorious reapers, the Angels shall bear up our souls to heaven, like sheaves into the barn, we shall sing *harvest-home,* & glorify our infinite good God, and our sweetSaviour JesusChrist.

To conclude, crosses are but the pursuivants to fetch in repentance: and afflictions, but God's letters, missive formortification. When we are fallen into some heinous transgressions, we may better say then in our other trouble, this will cost hot water: For so it will indeed: it will cost the hot waters of our tears from our eyes, or it will cost the warm blood of our hearts. Our godly sorrow for our sins, is like the Pool of *Bethesda:* when that Angel from heaven, gracious repentance hath troubled the waters, the lazarous soul does but step into them, and is cured. For all our spiritual diseases, this is the remedy, upon which we may safely write, *Probatum est.*

We have made ourselves sick by sinning: God is the Physician, and he prescribes: Affliction is the Apothecary, and he prepares: the Medicine is Repentance, and that infallibly cures. It is a broken heart that makes us whole. God loves a true heart, and a clean heart, and an honest heart, and an humble heart: yea and he loves a broken heart too. *The broken and contrite heart, O God thou wilt not despise.* It is true, that we are bound to love him with our whole heart: but if it be broken with penitential sorrow for sin, he will heal the fracture, redintegrate the heart, and reaccept it wholly to himself. A contrite heart, broken in pieces with sorrow, and pickled up in brinish tears, is a sacrifice that God will not reject.

Whosoever hath such a heart, let him make much of it: It is a dish for the king of kings. Sin, Repentance and Pardon, are like to the three vernall months of the year, *March, April,* and *May.* Sin comes in like *March* blustering, stormy, and full of bold violence. Repentance succeeds like *April,* showring, weeping, and full of tears. Pardon follows like *May,* springing, singing, full of joys, and flowers. If our hands have been full of *March,* with the tempests of unrighteousness: our eyes must be full of *April,* with the sorrow of repentance: & then our hearts shall be full of *May,* in the true joy of forgiveness.

His *soul;* as there be no comforts like those of God; so there is nothing to which comforts are so welcome, as to the *soul.* The pleasure which the body takes, is but the body, yea scarce the very shadow of pleasure: the soul of pleasure is the pleasure of the soul. There be many things pleasing to the body, wherein the sanctified soul takes no delight, especially in the day of trouble. In calamity, good nourishments are comfortable, good words are comfortable, good friends are comfortable, the Physician is comfortable, the Divine comfortable, a good spouse specially comfortable: but in respect of these *comforts,* which pass all understanding, we may say of the rest, as *Job* did to his visitant friends, *Miserable comforters are ye all.* But blessed are the souls upon whom this Sun of comfort shineth: and happy are those showers of fears and sorrows, that shall be dried up with such beams of comforts: and *blessed be God, the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.* To whom, with the Son, and Holy Ghost, be all praise and glory, forever and ever.

Amen.

FINIS.

P-TA-8. Heaven and earth reconciled A sermon preached at Saint Paul's church in Bedford, October. 3. 1612. At the visitation of the right Wor. M. Eland, Archdeacon of Bedford. By Tho. Adams ... - Adams, Thomas, fl. 1612-1653.

HEAVEN and EARTH Reconcil'd.

A Sermon preached at Saint Paul's Church in *Bedford,* October. 3. 1612. At the visitation of the right Wor. M. *Eland,* Archdeacon of *Bedford.* By *Tho. Adams* Minister of the Gospel at *Willington.*

1. Corinth. 5.19.

For God was in Christ, and reconciled the world to himself, not imputing their sins unto them, and hath committed to us the word of Reconciliation.

LONDON, Printed by *W.W.* for *Clement Knight,* and are to be sold at his Shop in Paul's Church-yard at the sign of the holy Lamb. 1613.

To the right Honorable Lord HENRY Earl of Kent, Lord of Hastinge, Weisford, and Ruthyn.

RIGHT HONORABLE,

I Know not under whose wings I might better shelter an Apology for the Ministry, then under your Honors, who have ever lived a ready Patron to defend us from the oppositions and wrongs of our Adversaries; making them no friends to yourself, that are enemies to the Gospel: wherein you have procured some (blessed) trouble to yourself, by frequent complaints; deserved great love of your Country, and secured your Soul of an eternal recompense: Let it be your praise, happiness, comfort, that you have (not only not lived in opposition to the Truth, as our refractary *Papists*: nor in the luke-warm *Neutrallitie* of this age, that conceives a mixed Religion, compounded of *Zion's* and *Babylon's;* nor thought it enough to countenance Preachers, as some that would make God beholding to them for their looks; but you have) stood to, seconded, succoured, and (which is yet a higher testimony) relieved, many a distressed Servant of the Lord, not with *Micah's* wages, or pittances of Charity, but with ample Rewardes, worthy your Honor's bounty to give, and their necessity to receive. Let all these true and happy reasons plead for, and (somewhat) justify my ambition, that have dared to look so high for Patronage, at your *Honor:* Worthier Pennes have contented themselves with meaner Protections: It is not the excellency of the work, but the Noblenesse of your disposition, that encourageth me, who am thence prompted, not to fear your acceptation. You that have been s• gener•ll•*Shadow of Refreshing* to Ministers, take from me all cause to distrust your favor: specially in the countenauncing of that written, which you have ever actually and really furthered. Proceede (most honored Lord) to affect the *Truth,* (yet) more zelously, by your help to support it, by your favor to protect it: so shall you make blessed use of that Honor, God hath here invested you withal, and interest yourself to the honor of Heaven: and whiles Nobility without Religion dyes in infancy, and is buried in the grave of Obliuion, your Noble zeal, or zealous Noblenesse, shall live here to

your Makers glory, and the Churches comfort: and hereafter leave behind it a never-decaying monument of Honor; which if the ingratitude of men should forget, shall never pass the hand of God, unrewarded with glory. This Book salutes your *Honor* with the New year: may they both give you happy content. The God of mercies multiply his favors and graces on you, and make your Cup to run over with his blessings.

Your Honor's *humbly devoted, Tho. Adams.*

Heaven and Earth Reconcil'd.

Dan. 12.3.

They that turn many to Righteousness, shall shine as the Stars, forever and ever.

THese words are prophetically spoken, and turn over to us a golden Leafe; whose Ink is *Nectar,* and the Pen from the wings of Angels: I mean, the matter expressed, is wholly Celestial: *Quis sit finis iustorum, et iustificantium iustos,* What shall be the end of the Righteous, and of them that make them so? *(Porta patet cael•-procul, Oh procul este profan•,* I must in some sort open you the everlasting Dores, & show you the King of glory, and your glory in him: Let a holy reverence possess your souls, & say with *Jacob the place is fearful,none other, but the House of God, and this is the Gate of Heaven.* Suppose that great Prince set on his Throne of universal Judgment, & upon all Creatures that have borne the image of God (summoned before him) having past an irrevocable sentence, will you hear what shall become of the lust? Open your intellectual sanctified eyes, able (with *Stephen*) to pierce through the curl'd Clouds, and with meditations r•pit to the third Heavens, behold them, as here described. *The We shall shine as the brightness of the Firmament, and they that turn many to Righteousness, shall shine as the Stars for ever and ever.* A lofty metaphor, when the lowest part of it, is not less high then the Firmament, then the Stars. Just men, shall parallel the brightness of the azure Sky; and Ministers shall shine as Stars in it: nay, they shall transcend both, in glory: We shall then see the Firmament and Stars as far below us, as now our humbled mortality thinks them above us: and could they shine as bright as ever their creation left them, the Righteous shall out-shine them; for, *They shall be fashioned to the glorious body of Christ.*

The words may be distinguished, *In opus, et mercedem,* into the Work, and the Wages. Here is Earth, and Heaven in this text: our Way, and our Country: dishonor, and honor: trouble, & peace: Our Earth, Way, Trouble, goes thus far; *They that turn many to Righteousness*: Our Heaven, Country, Peace, follows; *Shall shine at the Stars forever and ever.*

1 We Ministers on earth, are not unfitly compared to logical copulatiues, that must join together a Subject and a Predicate. 1. The Subject we work on, is *Men, Many Men.* 2. The Predicate we work them to, is *Righteousness.* 3. Ministers are the Copulatiues, that unite these, *Conuertentes,* that make Men and Righteousness friends; which never naturally and heartily loved one another, since that Apple set our first Parents teeth on edge.

2. Our Heaven follows; and there is nothing but joy in it. 1. *We shall shine*: No more be counted the Drosse and off-scouring of the world, as *Paul* says: No more be like low Hedges,

which every *Nimrod* hunter persecutor, treads down for his sport: No more be like rejected and vnthought of things, which the eye of scorn looks over: We shall stand, where we shall be seen;*We shall shine.* 2. Not meanly, and with a glimmering light, but as Stars, reserved to the Son of righteousness, his greater and chief glory: we shall shine, *as Stars.* 3. This *forever*: not like Meteors whiles a gross, spuncie, squalid substance lasts: Nor like *Stella cadent•,* falling Stars, which seem fixed in some Sphere; but are not, as S. *John* saith, *They went out from us, for they were not of us:* But without passing the Horizon of glory, without obscuring, without interposition of any Clouds, *We shall shine forever and ever.* This is our Heaven: but I must keep you on Earth awhile, though you long more for the other place.

THE SVBIECT.

The Subject we must exercise our skill on, are Men, tempered of the same mould, having a soul inspired from the breath of the same God, as dear to him, as our selves, bought with no worse Blood then his Sons, guarded with Angels, protected by the same providence, and compassed about with the same mercies that we are. God made Man after his own likeness, that there might be (*Quoddam in terris dei simulachrum,*) a certain Image of himself on earth, wherein he might be delighted: as it is natural to every being, to affect that, which suffers derivation from it; as *Apelles* was delighted with his Tablets, *Pygmalion* with his Yuorie Statue, *Narcissus* with his form in the Fountain, a Woman with her face in the Glass, and Parentes with the offspring of their loins. *S•crates* then is composed of no better metal, then his Scholars, nor the Minister then the people: Think not yourselves Lord's over them; all persons are equally respected of God: *Praesumus offici•,pares sumus dignitate coram deo,* We are above them in Office, not in Dignity with God.

Let this meditation suppress our pride, either naturally borne with us, or accidentally contracted by a self opinion: it is an easy fault, and soon incurred, for a Minister to be proud of his gifts, of his place, as *Mirion•* was of the spirit, and to prefer himself to those he teacheth, nay to his fellow teachers. Let me have no need to remember you of that, *Vnum restat,* one thing is wanting, an humbled soul: Thou hast overcome many corruptions, subdued lusts, qualified infirmities; take heed, least (*Vincenda superbia restat,*) Pride remains yet to be overcome. He that contemns others, makes himself most contemptible. But, *Quorsum haec?* to what end is this? no such vice cleaves to us. I would it did not: I would no Star did envy the brighter shining of another. But alas, Pride is a subtle insinuating nature, ever conversant in good things: it crept into Paradise; nay, it stoale into Heaven: No sin is more saucy, none more bold with God, none less welcome: It took up lodging in the *Pharisee,* that was so precise in tything, alms, prayer. Many a *Pharisee* is proud, that he is not proud: so subtle is that temptation of our Adversary (when a man will be humble) to make him highly conceited of his humility; not unlike the *Cynicke,* that condemned *Plato's* pride, with a worse of his own. *I thank God, J am not as others,* says that *Pharisee:* he was not indeed, but had little reason to thank God for it. The emptiest Barrel, makes the loudest sound: He that is truly learned, hath learned this, not to boast it. It often befalls such, as it did that Cardinal, who making a show of bringing much Treasure into the Land, one of his Mules stumbled, & the Port-mantle broke and there was a goodly show of Mosse, and Straw, and Stones. They that

look so big upon their brethren, were their Cabinet opened, all the great supposed Treasure within, would appear to be mere Huskes, Froth, and Ignoraunce. The Sun excels the Moon in glory; yet both are Stars without emulation one of another. The higest Cedar will suffer the lowest Shrubbe to grow under it. He that digges the ground, hath his use in the Garden, as well as he that draws the Knot. Silver is Mettall, as well as Gold: and the Beggar may be as good a Subject as the Lord. *Christ* gave his life for his Sheep, as well as for his under Shepheardes: Despise not then thy fellow Servants, least the Master of us all, despise thee.

This Subject is set down indefinitely, *Many*: Whence observe, that the power of God is here perspicuous, that designs a few, to convert many; nay, one man to have the charge of a Congregation: Compare the Minister with his Charge, and think the difference. 1. One man to a multitude. 2. One without pomp, to many mighty, wise, rich, noble. 3. A weak man with a few leaves of Paper, to those that are armed with a prejudicial opposition of Nature against it. 4. The Message not promising liberty, ease, encouragement to lusts; but threatening persecution, cross, rod, trouble: yet to bind Kings in Chaines, and Nobles in Fetters of Yron: to recover the Heathen from their ancient and national Idolatries, and prostrate them to the name of *Jesus*: to make the drunkard sober, covetous merciful, malicious charitable; *Hic digitus Dei,* This is the Finger of God. Thus, one *Moses* shall give precepts to six hundred thousand men, able to bear Arms. One *Peter* convert three thousand at a Sermon. One Minister (full of weakness) affect a great congregation, erect, depress, with either threats or promises; and persuade wild *Japheth* (as tame as a Lamb) into the Tents of *Sem.* Thus a doosen weak Apostles passed once through legions of Soldiers, prohibitions of Laws, menaces of adversaries, oppositions of flesh, Pride, Religions, Satan, into the Courtes of Kings, and overcame them with the Gospel. What shall we say? We admire the Conquest of *Alexander,* that with forty thousand men, subdued all *Asia*: If his Army had been greater, his victory, his glory had been less: If he had achieved it with fewer, we would have doubted his honor; but if with twelve, deified him. *Jesus Christ* hath; and doth daily, make greater conquestes with fewer Soldiers, subduing souls (which a greater victory, then that of bodies) *sine vt et armis,* without Militarie engines: Yet who apprehends the immensenes of his power, or admires the deapth of his wisdom?

Indeed, it is admirable, if any such thing be wrought in these days: time was, one Sermon could turn many; now many Sermons cannot turn one: Many thirsty souls have drunk at one Fountain, and been satisfied; infinite Fountaines are now open, and none will drink: They come indeed to *Jacob's* Well, but they bring no Pitchers with them, no Faith, no Attention, no Conscience; hence their thirst, burning and killing thirst, is not quenched: God hath set open the doors of Mercy, Gospel, Grace, Glory; only our Heartes are shut up: we may as well preach to these material Walls, and move the Seats, as your canteriz'd and numbed consciences. When we have studied our color into palenesse, our strength into weakness, our bloods to Gelly, and spoake away our spirits into air, you are the same still, and your sins in the same strength; not a *Mammon, Belial, Melchom,* changes their lodginges, or is vnroosted out of your hearts: You come before the Pulpit, but your Faith and Conscience is left behind you: Your Clossets, Shoppes, Fieldes; nay, perhaps Taverns and Tap-houses, plead possession

of your affections: and all the Law that comes out of the Chair of *Moses,* cannot give the Devil a *Defeasance.*

What then? shall we not shine in this glory, because so few have been turned by us? Nothing less, and we have precedent for it: *Though Israel be not gathered, yet shall J be glorious in the eyes of the Lord,* saith the Prophet. Though when we have spent our strengths in *Israel,* the Widow of *Sarepta* is more charitable: Though the Altar hath enjoyed our labors, we not her privileges; yet for us, *is laid up a crown of glory*: Though it cannot but griue us to be a savor of death to many, and to rise up condemning witnesses against those that would not believe our report; yet since God is glorified in both Heaven and Hell, and we have faithfully discharged the duties of our callings, and consciences, leaving the success to God, though we have *Turned few to Righteousness, yet we shall shine as Stars forever and ever.*

PRAEDICATE.

The Praedicate we work men to, is Righteousness: Righteousness is so fair an object, that a man would think there needs no great solicitation to it. What heart would not be inamored on the beauty of Righteousness, if we saw it? Even the most unrighteous men have been convinced to approve Righteousness. Surely Integrity is not loved, because it is not seen, the Devil so takes up our eyes with the flourishes of sin, and gay colors of Lusts, that we are blind to the sight of goodness; whose face if we could behold in that mirror of clearness wherein we were created, we would be in love with nothing else but God, and that: But as an ill affected Stomacke is best pleased with crudities, our poisoned and infected Natures are dotingly taken with corruptions, and have no love to Righteousness: No love, said I? no familiarity, no knowledge, no acquaintance; that if God should suffer our blinded souls so to go on to our deaths, we should scarce ever dream of Righteousness: Therefore he hath given us helps, his word, and the vocal Organs, to make it sound to us his Ministers, who may turn our hearts to righteousness: Here is offered to us this instruction.

The end of the Ministry, is to bring men to righteousness.*Christ when he had led captivity captive, gave Gifts to men*: What were they, and to what end? *Paul* declares both the Guiftes. ver. 11. *He gave some to be Apostles, some Prophets. &c.* The end, ver. 12. *For the repairing of the Saints, and for the edification of the Body of Christ*; a task hard enough: *Ars artiu••, regimen animar•m,* It is the cunning of all cunninges, to govern Souls: It is no easy work, to make men righteous. If they could retain covetise, licentiousness, vain-glory, in their service, and withal be Righteous, there were some hope: but when you tell them, that carnal Lust, and Righteousness, are two ends that shall never meet; that *Flesh and blood shall not inherit the kingdom of Heaven*: When you bid them weep for, and restore their Injuries, Usuries, Sacriledges, charm their tongues from Blasphemies, their hearts from Vanities; you shall almost as good bath a *Moore,* in hope to whiten him. Men naturally love anything better then Righteousness, and think any burden lighter then Repentance: Hence it is, that we are not so welcome as the Ministers of *Satan.* 1. Behold, thy Minister mourns to thy soul in the Pulpit, and persuades thee by the blood of *Christ,* not without his own tears, to have mercy on thy soul; not to cast away all the hopes and comforts of a better world: to bewail and beware of sins, which will make a Hell in thy bosom here, and sink thee to a worse Hell hereafter: *Nihil*

agit, he cannot prevail. Let but a Ruffian hold up his finger, thou art gone: All Auditors are not Ruffians, and so addicted; God forbid, that *our S•r•i* should not have *a few names left in her*; but many are thus, and moe of a contrary disposition, but a worse: the most attend the World, *Who will show us any good*? The Ministers voice is not so audible, as Profites; nor can Divinity make so sweet Music, as the world. If to condole this, were to help it, and the discovery of the disease were no less then the remedy, I should soon cure it, but shall I tell you? The general opinion of most in our Parishes is this, (if the life do not bely the mind) that a competent measure of righteousness, is enough for Heaven; and Salvation doth not stand on so hard conditions as we teach: No bounds or measures of iniquity are enough, but a little righteousness serves: It is matter of amazement to see how the most live, as if they were neither in God's debt, nor danger: Men strive who shall sin most, and give Jesus Christ the deepest wounds: they swear, bezzell, covet, and laugh at him, that tells them they sin: there is not so much shame left in their bloods, as to give testimony of their gultinesse: If it were possible, they would annihilate their souls, and quench all difference twixt themselves and beasts; *Let us eat and drink, for we shall die*: It is soon said, and soon eaten; but not so soon digested. They advance the colors of *Satan,* Blasphemies, and Lyes, in the very face of God, as if they sent Challenges to Heaven, and dared their Maker to combat: For the ministry of the Word, whose intent is to beget in our souls Righteousness, they make this the end of it, to pass the time, to keep Holy-days from sleep, and to move the hearts of Idiots: they visit the Temple of custom as Fools, of example as Apes, for necessity as Beasts, for praise as Hypocrites, or for peace as Politicians: How few think their Minister placed over them, to turn their hearts to Righteousness.

I have shown them the end of the Ministry, we may not forget to apply it to our selves: God's intent in sealing thee this Commission, is to work in men's hearts Righteousness. Who knows not that? God grant none forget it; I am not worthy (Fathers and Brethren) to inform your understandings (*Saltem concedatur refricare memorias)* only give me leave to rub your memories. It is easy to propound sinister ends to our best, ordinate, and most regular works. There are five bitter Hearbes to spoil all the Children of the Prophets Pottage: Five affections to distaste our ministry; I will not say, to make them ineffectual: Fame, Flattery, Ease, Necessity, Covetousness.

1. Are there none that catch at popular Applause, and rather hunt themselves into Fame, then Souls in-Heaven, *Se pr•dicantes, non Christum,* preaching themselves, rather then *Jesus Christ: Mancipia popularis aurae venalia,* Creatures bred of the people's breath, whose excellencies consist only in opinion; rare men in their own judgments, and the flattered multitudes, that speak more desperately against doubted and questionable actions, then against known and manifest sins: that inveigh against some, to please the rest; and even curry favor, by speaking bitterly: of whom he spake truly, that said, *They care not to be condemned of the Learned for ignorant, so they may be commended of the ignorant for Learned.*

Quid petitur sacris nisi tantum f•ma poetis?

What gape these for, but only Fame? They intend not •rection of hearts, direction of lives, correction of vices; but they have a strange kind of pleasure, to hold men by the ears, as the

Fisher the Pike by the gilles, and neither takes him, nor lets him go: there is in these, more affectation of Fame, then affection of Truth.

2. Are there none, that mould their Sermons with Court dough, Flattery? Cushion Chaplains, that carry their Mistresses Fannes, to keep the heat of Reproof from their painted faces; that cry, it is either cold or hot, as their Patron listes to feel it?

Si pr•nderet olus patienter, regibus vti

N•llet Aristipp•s; si scir•t regibus vti,

Fastidir•t olus &c.

They get more by flattery, the• just men by their impartial censures: But it was *Aristotle•, amicus Plat•, amicus Socrates, m•gis* 〈...〉 . Thy Patron is thy Friend, and the chief man of thy Parish is thy Friend: Truth is thy Friend above all.

3. Are there none, that leap out of the troubles of the world, into the peace of the Church, only to be fed at the Altar, and live idle? That entertained to build up God's House; and once sure of his pay, lay down their tools, and fall to play?

4. Are there none, that make a Virtue of necessity; and when all trades fail, turn Priests, making that their last refuge, that should be their best: This is a rank custom among the Papists; but I hope, it hath not gotten over our Seas. Oh how vile is it, and an argument of a desperate mind, when Divinity is made but a shift? If to dignity they are too lazy, to beg ashamed, to steal afraid, to cheat want wit, and to live, means, then thrust in for a room in the Church; and once crope in at the window, make haste to sharke out a living; nay, and perhaps she apace with the wings of golden Ignoraunce, into Patrons Books, and Presentations to good Beneficer, when Learning is so ill hors'd, riding upon Penurie, that the Benefice is gone, ere he comes; no matter how poor the stock of Learning be, so the stock of Money hold out, to the Patrons content: Somtimes such Beggars are made Priests, when good Priests are made Beggars.

5. Are there none sick of the Pearl in the eye? a shrewd disease, and no less common; whose souls are taken up by *Mammons* commission, as *Demas,* that gave Religion the Bagge, when the World offered him the Purse, and vowed to serve *Christ* no longer for nothing. I have shown you many oblique, indirect, and sinister ends; but among all, this carries it, for custom, for hatefulness: *Proh pudor!* that ever a Minister should be covetous, as if we had lost all our former time, and were now to recover it with a preposterous emulation of the hungriest Worldlings: How should we reclaim others from the World, that cleave to it our selves: They must needs think, we have a broder way to Heaven, then we teach others. It is observable, that the Creatures nearest to the Earth, are most greedy to accumulate: What Creatures store up such heaps of provision, as the Ant: But the Birds of the Air, that fly next He•uen, *Neither sow, nor reap, nor carry into the Barn,* saith our Savior. We are next to Heaven in profession; let us hate to be farthest off in conversation.

These are all vnblest and pernicious ends, and whereof, I trust, no soul is here guilty: I confidently use the words of *Paul*:*I have persuaded myself better things of* ⟨o⟩ *and such as accompany salvation, though I thus speak*: I hope, the least Feather can brush these dustes from our Conscience: Let not Fame, Flattery, Ease, Necessity, Covetousness, task our endeavors, to this holy work: we are then but (*Adulterants verbum* (such as adulterate God's word; as the Fornicator makes Lust his end, not Generation: so such a Minister intendes not to beget souls to God, but Fame, or Gaine to himself. If we do thus, the worst is our own:*Whiles some preach Christ of strife, some of goodwill, yet so long a• Christ is preached, I do joy, and will joy therein.* It shall be the best for us, that our intentes sympathize with God's; his Ordinaunce, with our Perfour•ance, to *turn souls to Righteousness.*

COPVLATIVES.

This for the Praedicate. The persons, whom God hath deputed to atone these two contrary natures, sinful men, and Righteousness, are the Ministers: there is no weak contention between these, and the labor is hard to reconcile them:*To us is committed this ministry of reconciliation*: God hath honored us to tie this •notte, though it be indeed, (*Dignus vindice nodus*) a sacramental bond for the hand of the most high God to perfect: yet he vouchsafes this honor to us, (as his instruments) that we in his name and power, shall tie a double knot on Earth: a temporal knot of the husband to the wife; which none but the Minister may do: a Spiritual and eternal knot of the believing soul to her husband Christ:*I have prepared you for one Husband, to present you a pure Virgin to Christ:* He hath designed us, to turn men to Righteousness.

Is this possible? *Est Deus in vobis, &c.* God is in you, if you can do this: no power rules, constraines, conuertes the heart of man, but God only. I say again, thus is God pleased to honor us, that we shall be said to convert sinners:*He that converteth a sinner from going astray, shall save a soul from death, and hide a multitude of si•nes.* And *Paul* thus chargeth *Timothy*:*Continue in learning, for in doing this, thou shalt save thyself, and them that hear thee.* Yet, *absit,* far be it from us to think, or any superstitious soul to ascribe it to us, that by our own arm, we have gotten this victory. If the *Psalmist* denies power to any, of rescuing his brothers body from the Grave, he much more excludes thy redemption of his soul. This then is true, when the external voice of man, and internal operation of the spirit, shall iumpe together; then *John the Baptist shall turn hearts,* then *the Priest shall make thy soul clean*: When the agent of Heaven, and instrument of Earth, do concur, or are comprehensiuely taken: but when they be either compared in opposing, or opposed in comparing, then all is in God: then *Paul can* (but) *plant,and Apollos water, God gives the increase.* Then *John the Baptist* pours on Water, and *Christ baptizeth with the holy Ghost,and with Fire.* Will you hear them united; *God was in Christ, reconciling the world to himself, and hath committed to us,the ministry of reconciliation*; else there is no power in my perishable voice, to affect your conscience. Break away this Analogy and virtual association of the spirit from our preaching, and you depart from the Temple, with as foul hearts as ever you came thither. No beloved, lift up your eyes higher then the Pulpit, and know, he dwelles in Heaven that pierceth the Conscience: *Behold, I stand at the door, and knock.&c.* I, says the Son of the eternal God. It is he, that clears the eye, vndeaffes

the ear, vnlockes the heart, and shakes the inmost powers of the soul, as the Thunder shakes the Wilderness. Were we all *Bo•nerges,* the Sons of Thunder, we were not able without him, to turn *your hearts to Righteousness*: Indeed the Word is *strong in operation,diuidyng the marrow and the bones*; and our ministry is *not of the Letter, but Spirit,* saith S. *Paul*: thus far exceeding the external commandment of *Moses,* whereunto he could not convert his own soul, that it shall not only require Faith, but give it: yet still, *Virtus a Deo,* the virtue, life, spirit, is from God.

This clears us from that Popish imputatiō, that we build our Faith on a silly Minister: we build it on the testimony of the Spirit, & the Word of eternal truth, delivered to us, by such an organ: The truth examined, they rather build their salvation on a silly Minister. Thus far, they and we go hand in hand; we agree that Faith & conversion is wrought in the heart by an especial grace of God's spirit: But here we part; They say, the holy Ghost useth the authority of the Church to beget Faith in our hearts: We say, he useth the Ministry only, not the Authority. Thus, whereas they raise the credit of the Doctrine from the Minister; we raise the credit of the Minister, from the Doctrine: so that of both, Papists may be trulier said to build their Faith on the credit of Men; yea, and such men, as some of them, have been *Sodomites,* some Coniurer•, some Murderours, and scarce inferior to Devils, unless now perhaps they lie as deep and low in Hell. Thus are their blinded souls bound to believe, not by their Ministry as Christians; but by their Authority, as *Pythagoreans.*

I confess, the Word caryes Authority with it, in any lips which God hath touched with a Coale frō his Altar, and woe to the soul that disobeyes it. There is an easy Distinction, saith that excellent *P•still,* betwixt the Lawyer, the Physician, and the Divine: The Lawyer begins with Reason, and so descends to common Experience and Authority: The Physician begins with Experience, and thence proceeds to Reason and Authority: The Divine begins with Authority, and so to Reason and Experience: Our personal Authority then is nothing; the Authority of God's word not to be withstood. These then are the Copulatiues, and this the means to bring you to Righteousness, or else despair it. If thou living within the sunshine of the Gospel, wilt not be enlightened by it, thou must perish in darkness. If the Preacher convert thee not to Righteousness, God must work Miracles, or thy soul is in hazard.

We should now come to our Reward, our Bliss, our Heaven: *Shall shine as Stars forever and ever*: But I find it, *Reu.* 1. *The seven Stars, are the Angels of the seven Churches.* Ministers shall be Stars hereafter, saith the Prophet *Daniel*: they shall be Stars here too, saith S. *John.* Without question, both speak truth, and there is a shining of this world, goes before that Heaven: We must be Stars in Grace, that look to be so in Glory. It was directed to the Apostles, *Vos estis lux mundi,you are the light of the world*: And, *Let your light so shine before men, &c.* So God hath disposed, that, *Lumen gracia antecedat Lumen gloria, the light of Grace shall precede the light of Glory*: And none shall shine hereafter, that have been dark here. First then, consider what kind of Stars we are: then, what we shall be. Ministers are said to be Stars in five repectes: in Name, Substaunce, Sight, Motion, Effectes.

1. In Name, *Stella astando dicitur,* a Star *(quasi)* not stir, further then the Orbe carries it; God hath fixed them in their Spheres, and confined them to Stations; like good Soldiers, they know their Rankes and their Orders; and observe their, *Non vltra. The Sun knows his rising, and*

his going down. Ministers must be like Stars, fixed in their orbs: ours is a stable profession, not a gadding Ministry. It was S. *Peters* counsel, or rather the holy Ghosts charge, *Feed that flock, that dependeth on you.* (He spake merely, the Tribe of *Leuj* must have no mind to the Tribe of *God.*) The Apostles indeed, went through the world; but they had their Passport for it, *Go teach all nations, &c.* It must not be so with us: not that you, which are full, should grudge the hungry souls some Crummes from your Tables. How many are yet in this Land, that would be heart-glad of those Sermons, which you sleep out and despise? How many would close the Minister in the arms of joy, whom you contemn? So easy is it for a full stomach to forget the benefit of Meat. The feet of those that bring good tidinges of peace, are nowhere less beautiful, then in their most frequented streets. Never found Prophet less honor, less welcome, then where his perpetual pains have best earned it. Like pamper'd children, you play with your Meat: Give us leave to gratify with some comforts (I say not with our Savior, the Dog•, but) the Children of our own Father, which want them. *Theod•r•t* writes, that when *Valent* with his *Arian* heresy had bepesterd the Christian world, and stroke a deep wound in the white bosom of the Church. *Aphr••d••* a certain Monk, contrary to his order, came forth of his vowed and confining Monastery, to succor the endangered truth: being asked by the offended Emperor, What he did out of his Cell? I did keep it, saith he, so long as Christ's Sheep were in peace; I cannot be coop'd up, and suffer them in hazard of ruin: If being a Virgin, I were confined by my Father to a Closet; yet seeing the House on fire, I were bound to come forth to quench it.

Thus it is, when the affairs of the Church call us forth, our own may not find us so ready: They are wretched Stars, that will be fixed in no Orbe, admit of no certain Charge; nay not Stars, but mere Meteors, Exhalations, *Ignes f•tuj,* Commets portending delusion to others, confusion to themselves, unstable Lightes,*C•r•ed about with every wind of doctrine: Wandering Stars,* as *Jude* saith, *for whom is reserved* (not this shyning in glory, but *the black darkness forever.* They were such Stars, that the red Dragon with his tail swept from Heaven, and cast down to the Earth, that had no true location in the Orbe of the Church, *Stellae errati•a,* following their own phantasies. Let us beware of such wandringes, least it be said of us, as the Poet of that Star, *Etsi non c•cidit, poterit cecidisse viderj,* though we have not fallen away, yet we have seemed so: Let no storms blow us from our Charges: Menaces, Miseries, Gustes, Waves, shall beat upon us, yet (*S• fract•s illabatur orbis, impauidum ferient ruinae*) let us stick close & fast to our Spheres: when God's general afflictions of plague, famine, mortality, are most frequent, our councils are most seasonable. Oh when will the iron hearts of men bow, if not when they are heat in the flame of judgments? They are wretched Stars then, and incapable of this glory, that are (*Subito a parents, subito disparentes, Labantes et Labentes*) suddenly up, and suddenly down; giving a glimmering, but no solid and certain light: Let no such Stars shine in our Firmament.

2. In substance, *stella est solida et pellucida materies, non vetustate, non putredine corrumpenda, non casu vllo dissipanda.* a Star is a more solid part of his Orbe, every way round, light, simple, and most pure: a Minister must for substance be a Star, possess a Star-like, and substantial light, not a flash of lightning, but a continual lamp of learning, which like the fire of the sanctuary, must never go out. *You are the light of the world,* saith our Master, *but if the light be*

darkness, how great is that darkness? light, as well as place in the Firmament, is substantial to a Star; and learning as well as office is requisite for a Minister: They that handle the two-edged sword of the spirit, must have skill, when to strike with it, when (but) to shake it, and when to sheath it. An unlearned Scribe, without his treasure of old and new, is unfit to interpret God's Oracles.*The Priests lips shall preserve knowledge,* is no less a precept to the Minister, then a promise to the poeple; we are unfit to be Seers, if we cannot distinguish between *Hagar* and *Sara,* but *Ixion*-like take a cloud for *June*: we are poor Stars, if light enough comes not from us, whereby to distinguish of colors, to discern the Manna of *Jsraell,* from the enchanted Cup of *Babel:* a Minister without learning, is like a mere Cypher, which fills up a place, & increaseth the number, but signifies nothing. There have been some niggardly affected to learning, calling it man's wisdom: they thrust out the use of arts, as if with *Julian* they would shut up the School doors, and send all human knowledge into banishment. If the moral says, of a Poet, or a Philosopher, or perhaps some golden sentence of a Father drop from us, it is straight called *(venenata facundia)* a poisoned eloquence; as if all these were not the spoils of the *Gentiles,* and mere Hand-maids unto Divinity: They wrong us; we make not the Pulpit a Philosophy, Logic, Poetry, and School, but all these so many Stairs to the Pulpit. Will you have it? The Fox dispraiseth the Grapes he cannot reach: If they could beat down learning, they might escape censure, for their own ignorance: For shame let none that hath borne a Book, dispraise Learning; she hath enemies enough abroad, though she be justified of her Children at home: Let *Barbary* disgrace Arts, not *Athens.*

The Papists brag much of their Schollership, though indeed, all the salt of their Learning, cannot keep their Doctrines from stinking. I should hardly be held an impartial Judge, if I should censure them; therefore I will be silent: Yet in one thing I cannot but commend them: They have one kind of learning beyond ours, and it consists in arguing: their disputing is strong, victorious, and full of (desperate) valor: That argument of his was but here by: *God rules the Church Triumphant in Heaven; therefore the Pope rules the Church Militant on Earth*: and so as once, (*Diuisum imperium cum Joue Caesar habet.) Caesar* is half with *Jupiter,* the Pope is joined purchaser with Christ: But he will be sole possessor: This was but reasonably audacious, that holds from Heaven to Earth, from God to the Pope. They dispute with us, yet stronglyer; by a demonstrative argument, (*Quod ex veris primis, (sed non) necessarijs secundis consi•t••.)* Which consists of true principles, but not of necessary consequences; a Syllogism in *Barbara,* a very barbarous one. I will show you how, as the *Jews* reasoned with *Stephen.*

Every Blasphemer deserves to be stoned:

But *Stephen* is a Blasphemer:
ergo,

Stephen deserves to be stoned.

Stephen graunts the proposition, that a Blasphemer is worthy to be stoned; but denies the assumption, and says, I am no Blasphemer, therefore not to be stoned: They prove it, take up stones, and knock him on the head: An invincible argument. So the Papists with us.

All Heretics deserve to be burned:

All the Protestants are Heretics:
ergo,

All the Protestants deserve to be burned.

We stand not much upon the major, but resolutely and truly deny the minor; and say, we are no Heretics, therefore deserve not to be burned: They prove it; tie us to strong Stakes, lay on Wood, put too Fire, & burn us to ashes: an unanswerable syllogism; yet we have answered it, and overcome it, (*Et fortiores ignibus facti sunt*) our Martyrs were stronger in Faith, then the Fire in heat; and though, Lord, *For thy sake we were killed all the day long, and counted as Sheep for the slaughter;yet in all these things, we were more then Conquerors through him, that lou•d us.*

But otherwise for the substaunciall light of Learning, our Stars shall compare with the Stars of *Rome*: yet, Oh that there was no fault in us of this nature, worthy to be censured, deplored. Take the district eye of a true-judging God (〈 in non-Latin alphabet 〉) and,*Who is sufficient for these things*? All our Learning Dexteritie, Sinceritie, Diligence, comes short of the required perfection. Let us treasure up what we can; and produce it to the edification of others. Do we think it enough to have Learning, and not to shine in this dark world? They are strange Stars, that will give no light: if not here, then not hereafter. They are deep Welles, from whom can be drawn no Water: *We unto me, if I preach not the Gospel*: If thou be called, and endued with answerable gifts, and wilt bury thy Talent, I need not tell thee the danger. I cannot say (*Ex •re tuo*) out of thine own mouth, for thou sayst nothing; but (*Ex silenti• tuo)* by thy silence, because thou sayst nothing, God will judge thee. If it may be said of him, that would and cannot Preach, he is a dumb Dog; it may as fitly and justly be said of him that can, and will not Preach, that he is a dumb Devil. It is not enough to wear a decent Surplisse, &c. (though some out of their curiosity think that too much) when the people's Souls are starved for the bread of Heaven: There be good iniunctions, for the comely ceremonies of the Church, to preserve us in peace, in unity; so also good orders for weekly Sermons: *Haec fecisse, illa non omisisse iustum est.* These ought you to have done, and not to leave the former undone: Let not the first be true Canons, whiles the latter are only Pot-guns.

A double beam, then, you must expect from your Stars, your Ministers, preaching, and praising God: the means & the end; both I say, not one only: some of you are all for prayers, and care for no preaching: some all for preaching, & care for no praying: if there be no sermon, they will sit still, and serve God at home; as if he had promised his presence to the chimney corner, sooner then to the Temple. Indeed saith S. *Paul, despise not prophesying,* but for ought I see, he allows nowhere, the vilipending of public prayers, but rather seems to imitate, *Magnifie praising God*; for he prefixeth, if not preferreth, *Pray continually,* and, *in all things give thanks, &c.* adding under them; and, *Despise not Prophecying.* I speak it not to villify Preaching, (so principally a necessary means for our salvation,) *J would ye did all Prophecy,* was the the speech of *Moses* and *Paul*: Neither would I hearten the common disestimation, and contempt of public Prayers: both are necessary; yet is the last best (if I be not deceived) so far as the end transcendes the means: Your health is more precious then the Physic, that recovers you, though it come as far as the East. All our Preaching, labors and Aimes at this, to beget in you a knowledge, and a conscience, how to serve and praise God.

Preaching is the work of our way, praising God, of our Country: in Heaven there shall be no Sermons, but even then *Hosa•na's* and *Halleluia's*: We shall spend the time, nay that eternity, in praising our Creator and Savior, and Sanctifiour, when there shall be none to preach to us. Love then Preaching and do not despise Praying; both are the lightful & delightful beams, that come from your Stars, your Ministers.

3. In situation, the Stars are placed in their Orbe, and thereof being circularly and regularly carried, do finish their course in a determinate space of time. Philosophy saith, that the Sun doth partly enlighten the Stars of Heaven: But Divinity (saith) the *Son of Righteousness,* doth wholly enlighten his stars of the Church. The Stars are placed high, the more commodiously to shine to us: God hath put Ministers in an eminent place, that their light might be more perspicuous. Candles once accensed, are not to be thrust into abstruse corners. If then *Paul* requires it of others, then much more of us, that are Stars, *To have our conversation in Heaven.* It is not required of the Firmament, to shine so bright as the Stars: more holiness is expected of us, then in the ordinary station of a Christian: whiles other men's places are less notable, their vices are less notorious: we run not in a common line, but are set forth as copies of Sanctification: every blot in us, is so much more dangerous, as tiis more observable: every Learner is apt to tax his precedent, if faulty: he hath need to be circumspect, that saith to others, *Be ye followers of we, and look on them, that walk so, as you have us for a• ensample.* We have all infirmities, if not enormities, and let S. *Paul* himself refer you to the most absolute pattern, and reserve to your imitation, certain limittes, *Follow me, as I follow Jesus Christ*: We must follow thee, oh Savior, and strive to be *holy, as thou ••t holy.*

This is our seat in Heaven; and we should be like the Stars, if it were possible; free from Elementary corruptions. To speak by roate of Repentaunce, Faith, new Birth, is seldom profitable, when no such thing is felt in our own bosoms, or manifested in our lives: We (rather) trust our health into those Physicians hands, whose Drugges have recovered themselves. If thou hast an Angels tongue, and a Devils heart, thou art no better then a Post in the cross way. that rottes it self, to direct others; or a Torch, that having pleasured others with the light, goes forth it self in Smoke and stench. To speak well, and do ill; is to build up Heaven with the voice, Hell with the couersation: *Sic dic••m, vt qua fu•runt verba,sint opera.* Let us so speak, that those which have been our words, may be our deeds. In deed it should be thus (*Si been dixerimus, vestrum est*) If we have said well, it is your good: (*Si been vixerimus, nostrum est)* If we have done well, it is our own good: And for Ministers words, (*Dicunt qua dei sunt*) they speak that which is God's: For their lives, *(•atiunt qua sua sunt)* they do that which is their own: but our persons are in their sight, when our words are gone from their ears: and withal,

Segnius irrita•• animos demissa per ••res,

Quam qua sunr•cidis subiecta fidelibus.

There is a quicker perspicuitie in the eyes, and a better retention of the received object, then in the ears. The Thunder first breaks the Cloude, and lets forth the Lightning? yet is the latter seen, before the former is heard: Hence it is, that Examples teach soonest, (*Longum iter*

per verba,breue et compendiosum per exempla,) It is a long way by Preceptes, a short by Examples: The force of a hundred good Sermons, is loft by one enormitie: so easy is it to weave *Penelop••* web. Let us then have some respect to our Life, as our Doctrine: the credit is a thing next tender to the Conscience, (*Qua semelamissa, postea nullus eris,*) which once shipwreck'd, thou art undone: It is a great difficulty, to play an after game of Reputation. It was an excellent exhortation of *Paul,* & implied no small difficulty to *Timothy;Cause thy Ministry to be thoroughly liked of*: adorn it with a pure and holy Conversation. His charge was no less to *Titus?See that no man despise thee.* Say they did; can *Titus* help that? *Paul•* meaning is, Give just cause to no man, to despise thee. Let them then murmur till their tongues are hoarse with contumelies, so long as thou canst applaud thyself in the conscience of thy well deseruinges, and say with that persecuted, maligned, reviled, yet holy *Psalmist; Oh Lord, thou knowest mine innocence.* Calumnies against the Minister are facile, frequent: If austere with *John the Baptist,* they are censured, precise: if sociable as *Christ,* dissolute. Our merriment is thought madness, when others madness, i• but merriment: It is guiltiness enough in us, to be but ill reported they will believe a scandal raised against us, sooner then against a Ruffian; and what they dream, is so, no arguments shall evade it. Men are glad of color to despise us; & great ones, at once to save their credits, & their purses, pick quarrels with their Minister: When all tricks fail,to shake off him, that hath earned thy love and bounty this shall do it; accuse him to be thine enemy, and so excuse thyself from being his friend: it is hard if the eye of Malice cannot spy a Moate in a Black coat; or at least, say it is a Moate, though it be but a White one, a work of honest simplicity. I fear, I am too plain with the times, that are so subtle with us: I comfort myself, and all my partners in this common misery; *Male de me dicunt, sed mali,* they speak evil of me, but they are evil men, and would speak better of me, if I were worse. Let us proceed in the integrity of our conscience, that *When they speak evil of us, as of evil doers, they may* (in the end) *be ashamed, which slander our good conversation in Christ.* Let us live well, the success to God: a good word hath the time when to be spoken. There is a season to benefit, and a season to hurt by our speech, (therefore it is preposterous in men, to be Consonantes, when they should be Mutes; and Mutes, when they should be Consonantes,) But a good life is never out of season. A high Place, and a low & base Life, have no analogy or correspondence: Our seat is in Heaven like Stars; let not our conversation be on Earth like Beasts: Other men's indifferences, are our rank evils: that which is scarce worth notice in others, in us is censured, taxed, condemned. This for the site.

4. The Motion is fourfold. 1. Circular. 2. Incessant. 3. Swift. 4. Orderly.

1. Circular: The Stars move roundly, according to their Orbes: Our Motion, that are Ministers, is not unlike; *A Deo caepimus, in Deo chau••m••,* We begin from God, in God we end: *Jehou•h* called us, and we strive to bring souls to him: As we are *Pastors,* we must compass about our Flocks, as Watchmen surround the City, to fortify the breach: *Satan compasseth the earth,* by his own testimony:*The roaring Lion goeth about,* by the description of *Peter,* watching whom to devour. Let our diligence match his, with a saving intent, that the tempted may have our Antidotes, the doubtful ⟨◊⟩ Counsels, the erring our Conuictions, and the languishing our Encouragements.

2. Incessant: Our Motion is without intermission; for the Adversary never gives truce, or admits conditions of peace, without his sensible advantage. Therefore our calling allows us no time to sit still and sing *R•quiems* to our souls under our Fig-trees of peace. A Soldier should die in the Wars standing, and a Minister in the Pulpit preaching. It was the Lord of the Vineyards reproof, *Why stand ye here all the day idle?* It is not permitted to us, to stand still; What, and all your day? and idle too? *Paul's* example was other, and that excellent: *J ceased not to admonish everyone night and day with tears*: I ceased not, (*Ecce Laborem)* behold his labor: To admonish, (*Ecce Officium*) behold his Duty: Everyone, (*Ecce Amorem*) behold his Love: Night and day, (*Ecce vigilantiam)* behold his Watchfulness: With tears, (*Ecce compassionem)* behold his Pity.

3. Swift and speedy; *Noscit tarda molimina spiritus,* The holy Ghost cannot abide delays: We may give warning too late, when the Enimie hath surprised the City. It was the Master of the Feasts charge, *Go out quickly into the Streetes and Lanes,&c.* The Angels are said to have Wings, for their speedier expedition of God's hestes; and, *Cursed is he, that doth God's business negligently,* says the Prophet. Indeed we may run too fast, when God sends us not: *Jonah* made •reposterous haste, when he took. *Tarshish* for *Nineueh*: and they run (*Curu• pede,* with a swift perhaps, but) with no straight foot, that are in *Moses* Chair, ere they be aware; & wonder too late, how they came thither. I cannot call this Motion speedy; but hasty: and much haste, is seldom encountered with good success: The Stars move swiftly, but not madly. They that fly into the Ministry without Wings, run without Legges; I mean, without Knowledge, move short of their own benefit, of others expectation: The Clouds pour down no rain, till they have first sucked it up: *(Praepropera praxit, praepostera lectio,)* To practice first, and study afterwards, is an ill habit in action, and no good figure in Rhetoric: They that will so run, that they may attain, have neither too many feet, nor too few: If they abound, as the Monsters the sons of *Anak,* that had six Toes on a foot: *Impediuntur necessarijs auxilijs,* their necessary helps, are their hindrances: If they be defective, they can but limpe. Therefore in our Motion, let Zeal further Discretion, that not too slow Discretion moderate Zeal, that not too fast: but having thy Commission, and being placed by God in thy Orbe, be not unwilling to move: Practice is like a Wheel, the more it is turned, the better it goes.

4. Orderly: We must keep as the Stars do, our known and equal distance: it is not to thy praise, to run into other Orbes, desiring there *(Ostendere,* nay, *Ostentare lucem tuam)* to show, yea to boast thy light, with a proud conceate, to darken the Star, which God hath there placed: such an emulation is odious, and thou mayst flash out (like a Meteor) for a time, but at last, God will ask thee, *who sent thee thither?* Let every Star be loved of his own Orbe, though *one Star differs from another Star in glory.* Nothing better becomes us, then order; for our God is the God of order: Contention disables us, and enervates our Ministry: So long as the water is stirred, the Fisher can catch no Fish: Love is the Master-vein of the Soul, and Peace knittes the Ioyntes: Are we called to put the luxate members of the body of Christ into their places, and shall our selves be disioynted? Our peace, is the Milk of our Land, let not our strife like Runnet, turn it to Curde. When the people were together by the ears, a Fellow as thick as long, got up into the Theater, and advancing himself, they began all to laugh: go to, quoth he, laugh and spare not; I have a Wife at home, rounder then myself: (at this they

laughed louder:) yet when we agree, one Bed can hold us, when we are at variance, the whole house is too little for us. You can apply it.

5. The last circumstance of our Similitude to the Stars, consists in the effects; these are three: *J•fluendi, Illuminand•, orratu Delectandi,* 1. Our Influence. 2. Light. 3. Delight.

1. *Influence.* Philosophy teacheth us, that the Stars in Elementes, and Elementall bodies, do stir up the first qualities, hot, cold, moist, and dry; and cause other effects, serving to the inclination of man: Surely as we are Stars, all the Influence we can derive to men of our selves, is to incline them by our charity. This is no weak persuasion, but one of those 3. *Feedinges,* that at least they expect: If they find not Hospitality the Porter at our gates, they strait censure us for Darke stars. Many of our people liked Popery well, for nothing else, but because they were fatted with the superfluities, that fell from their libertine Feasts. Now these that measure Religion by their bellies, will be tempted with handfulls of Barley, and morsels of Bread, to speak well of us: As the *Jews* once in the Prophet, so these cry now: *When we served the Queen of Heaven, and might pray to our Lady, we had Bread enough: Now they have pleaded so hard for Faith, they have forgotten Charity:* They say, *We set Faith at our own Tables, but thrust Charity out, to dine with our Servants.* These are the scandalous clamours of their invincible ignorance, who, (as many of the *Jews,* Christ) follow the Gospel, only for their bellies: they consider not, in whose hands Abbeys, and Monasteries, and the best Parsonages are: He was a friend to us, that told the Begger, (beating hard at the Vicars door for relief,) he knocked at the wrong door: here dwells, quoth he, the Spawne, but yonder the Pickerell. The Pope and his Heirs, have got all; we have not the tenth of the tenth, the very interest left; yet they claim as much of us, as of them that have the principal. Well, our reward is in Heaven; let us give them what Influence we can, and having fed their souls, spare also some relief to their bodies.

2. Lighte. This the second effect, to enlighten them: the substance and nature of a Star, hath already taught us this duty: I will sparingly urge it. We illuminate them by speech, by conversation. Our Doctrine is the Light; Life, the Lantern: if we carry the Light without the Lantern, the wind of Malice will strive to blow it out. He went not far from this allegory, that prescribed a Ministers duty, *(Tonare voice, fulminare vita,)* our words, thunder: our lives, lightning. If we be lightful in preaching, darksome in living; we do (as it were) propound our Doctrines, as impossible to be kept. If we have knowing Minds, and dissolute Affections, it may be said of us (as of that stigmatic *Roman* Emperor *Galba,* who was both deformed, and witty) that a good Instrument is put in an evil Case. If we live well, and say nothing, we have an Orbe and seem Stars, but are none: for God (sure) never placed Star in the Firmament, that gives no light. Whether they be idle, or unable, like *Aesop's* Hen, too fat to lay; they are but a burden to our Orbe, a disgrace to our Church: only do thou take heed (thy Star not shining so bright as others) least thy Clouds darken it: The people's sins, are not seldom the cause of the Prophets darkness; to himself be his own negligence, *He stands or falls to his own Master*: Perhaps there is yet more in it, then so; God hath his special work in all euentes: it may be, in thy Ministers insufficiency thy sin is plagued, and God strikes thee through him. This is no light, though insensible stroke: thou hast slighted his sacred and majestical Word;

behold, as to a Swine unworthy of this Pearl, he denies, withholds it.*The Prophet is a fool: the spiritual man is mad, for the multitude of thine iniquity.* Go then and bewail thy sins, and *Pray that the doare of utterance may be opened to him,* least whiles he shines not, thou perish in darkness.

3. Delight. The Stars are the grace of the Sky: so are Ministers of the Church, when they all move in peace and unity, (*Ordine quisque suo,*) everyone in his own order. We often see the Stars, their contemplation, their benefit is never tedious: no more is the society of Ministers to them, that desire to read in those Books, the constellations of Heaven, the mysteries of Salvation, and to know how to govern their souls and their bodies. God gave man an upright Countenaunce, directing his Mind together with his Lookes to the Stars; *Erectos ad sydera tollere vultus*: Look on them, which walk like us, saith S. *Paul*; not as some Star-gasers, that stare on us, only to entrap us: to whom we reply, as *Diogenes* did to him, that so subtly disputed of the Stars; *How long is it since you came down from Heaven*? Let them beware a success, like *Thales,* who gaz'd so long at the Stars above him, that he fell into the Ditch below him. If then, you look on us, keep the Creeples intent at the Beautiful gate of the Temple;*Give heed to us, trusting to receive something of us*: and then, *though Silver and Gold we have none, yet what we •a•e, we give you,* in the name, and by the virtue of *Jesus Christ* of *Nazareth,* better things are derived from us. Fables and toys content us with a transient glance.—*videtur*

Fabula, qua posci vult, et spectata reponi.

A Fable requires no more, but to be seen, and then thrown by: But here *(Non satiatur oculu• visu)* the eyes are not satisfied with seeing: such joy is the Minister to the good man's soul, that he could be content to have him ever in his sight.

You have heard, how we are called Stars, I would direct the Application of this, to 3. sortes of people: Patrons, Laity, Ministers.

1. To speak much of Patrons, you will hold it frivolous: they hear not, being absent; neither would they believe, being present: But let not sin be balked, though it be not by, to answer for it self. Many of them care not whom they present, if his Purse can speak learnedly, though his tongue ignorantly. Ignorance, Superstition, and Symonie, were once proper to the *Romish* Sea; I know not what infortunate wind hath blown the last into our Land, and defiled the pure professors of Reformation. But you will say, there is no Simony, wherein the Minister is not one party. It is too true; woe to us the whiles: I mean not only the woe of misery, fatally forced on us by these evil days; but the woe of Judgment, which we voluntarily call on us by this wickedness. I will not speak to excuse us *a t•to, sed a tanto: durum telum, necessitas*: You that are the Donors, have the things consecrated to Piety and Faith, committed to you upon trust, and you have sworn it a law in your bosoms, (which you more strictly observe, then the law of your maker) that we shall buy them at your hands, or go without them. *Christ* threw out of the Temple, not only the buyers, but (let me say rather) the sellers: And though the Law of the Land, makes you not *(Pares •oe•a)* equal with us in the punishment; yet the Law of Heaven shall find you *(Pares culpa,)* in equal fault: I think, I might

boldly say (under correction) you are in the greater damnation; as it had been more heinous in S. *Peter* to exact money of *Magus,* then in *Magus* to offer it: the reason is impregnable, you sin through a voluntary covetousness, we through extreme necessity; being constrained, either to beg with our families, or study evasions for so strict and religeous a law: If we therefore be condemned as Simonists, your easiest censure, is to be esteemed Infidels. Mee thinks I hear them reply; There is enough left to satisfy all, if there might be an equal division; but some have all, some nothing: To whom I will not answer, since that grave Father hath for me: *Thus their Fathers have played the Thieves,and they come to compound the matter.* If we speak of this, we are censured for covetous, but how lewdly? Is this covetise to desire our own? I say not the Churches superfluities, which they called once (*Bona Pauperum*) the goods of the Poor, but even the Churches necessaryes, which are (*Bona Christ's)* the goods of Christ; which now *(Latci possident*) profane men enjoy: for Gentlemen have cut out their gallant suites out of the Churches Broad-cloth, and left the Church her self nothing but mere Shreds: shall I say? Who have more done it, then they that stand so for the beauty of the Church? None more deface her, then they that most seem to adorn and pollish it: Let them undo two or three Ministers by their impropriations, and they will reward one (of their own humor) with the plasters of their bounty: Such corrupted Patrons are of *Dionisius* mind, that robbed his God of his golden Coat, as more fit for himself: They say, *Nero* and *Agrippa* came into the world with their feet forward, and what Monsters proved they? sure, never worse to the Commonwealth of *Rome,* then Simonicall Patrons to the Church of *England.* Well, if bribery, fraud, Simony, will not carry them to Hell, let them hope still to be saved: but (I would they heard me) if they be saved so living, and so dying, there is hope for the Devil to be saved. It is granted sin, but they may repent: true, but did ever man repent, that having time and means, could and would not restore? let them return their extorted money, which they have cruelly gotten by Simonicall contracts, to the poor Minister, or if he be dead, to his Wife and Children; or I will sooner believe, that *Judas* repented: *Judas* restored, yet repented not truly; and shall they repent truly, that restore not? Let them brag of their gains, that have thus coosoned God, the Church, their own souls: If ever they come with Simony on their backs into Heaven, I may be of the *Indians* mind, who dying under the *Spanish* cruelty, and admonished to prepare for Heauē, & to escape Hell, asked to what place the *Spaniards* went? They answered, to Heaven. Then, quoth the *Indian,* let me never come there: For surely, Simonistes, and honest men, do not belong to one house. There are 3. *Pees* in a line of relation, *Patrons, Priests, People.* Two of these *Pees* are made lean, to make one *P.* fat. *Priests* have lean Livings, *People* lean Souls, to make *Patrons* have fat Purses. I accuse not all in general, no one in particular, (*Nam{que} mihi nec equos, mihi nec rapuere inuences,*) but for *Zion's* sake I cannot hold my peace, which is so sick of this disease, that she lies at the mercy of God for recovery.

2. Let me speak yet more particularly to you, over whom God hath placed a Minister as a Star, *Despise him not*; at your peril, you despise God himself, and shall not go scotfree: on your souls be it, that hear me this day, whose table talk is furnished up with iestes, with invectives against Ministers: Whatsoever thou art, God hath honored the poorest Minister above thee, and taken him as worthy to serve at his own table, but not thee, nor thy fathers

house, were his head Gold, his Treasure richer then *Hezekiah's,* and every room in his house better furnished then *Solomon's,*, he may stand in need of the Minister: as great a Potentate as *Pharaoh* was, and as despiceable as he thought *Moses*▪ yet his Courtiers often heard him; *Send for Moses*: so was *Phenustocles* ever banished in peace, but sent for home in war: we are passed over in the days of pride (as superfluous creatures, of whom no use) but when the wrath of God falls on the naked conscience, then the Minister is thought on; and the soul receives some comfort, whiles he feels the sick-beating Pulse, or leans on the groaning Pillow, speaking from us to Heaven, the humble devotions of a penitent heart, and from Heaven to us the comfortable things of *Zion,* and the never failing mercies of a tender Savior: Thus like some Fruit trees in fair weather, you throw Cudgels at us; in foul, run to us for shelter.

I will not speak affirmatively to you, in these rotten days of ours, wherein nothing but privations are in force and frequent: Despise not, afflict not, impoverish not your Stars; I will not say magnify, bless, enrich them, because I cannot hope it: yet, Oh for shame, do not their contraries.

1. Despise not. Why should I entreat this? We might imitate the fashion, *Spernere se sperni,* Scorn them that scorn us: but I persuade you for your own sakes, since it is not possible, you should honor the message of God, and despise him that God hath chosen to bring it. We shall be your good Ministers, till discordant things drop from us, and then farewell good conceit; as *Tertullian* spake merrily of the Heathen; Unless God please Man, he shall be God no longer: Now Man must be propitious to God. Reproofes are good Physic, though not so well relish'd: Indulgence is sweet, and you may think it better cheare; but you will not be so well after it. In these misiudging days, it is exceeding hard to over-reach the Devil; if we let sin alone, his Kingdom flourisheth; if we strike at him, and hit not the bough he sits on, we move him not: if we do, we are judged partial, personal, & wreakers of our own spleen. There is scarce a man that can read English, scarce a woman that can make her self ready to Church, but will presume to teach the Minister; and either we must preach what you will hear, or you will not hear what we preach. In *Holiogabolus* time, there was a Senate of Women, we have Conuocations; they consulted about Tyars, ours about Religion. Let us take heed, it is one of the Devils subtilest and shrewdest tricks, to make us so zealous in Religiō, that we grow wanton: and this sin is so much the more dangerous, as it endures not the reproving: thus if an holy impatience arm the Ministers tongue to speak too smart against your sins, he is straight said to rage: So *Semeiah* said of *Jeremy, Jehu* of *Elisha,* the *Jews* of *Christ,* and the *Gentiles* of *Paul.* Of those that never will be sober, we are called Bedlams. But S. *Aug.* well clears this, under the person of *David,Jnsanire videbatur, sed regi Achis insanire videbatur, id est, stultis et ignorantibus: David* seemed mad; but he seemed so to the King of *Achis.* We are called mad-men, but of none, save mad-men; their common exceptions against us, and contemptes of us, are these 4. 1. They say, we are Men, why doth not God send by worthier Messengers, as by Angels? They had best teach him: *Send by whom thou shouldest send.* 2. They say, we are simple men: As the Apostles were Fishermen, and *Amos* an Heardman. Gallants scorn that a Clowne should teach them their duties. They call us Idiotes, Innocentes: 〈 in

non-Latin alphabet 〉 , the word signifies such as do no hurt, but taken for Fools, that do neither good nor harm. 3. They say, we die like men, we can neither keep our selves from sin, nor our bodies from death. 4. They say, all we say, is but words: So *Galuo* called the Gospel,*a question of words.* I answer:

1. Men indeed; but men of God: so were the Prophets received and called: and, *Let a man so think of us, as of the Ministers of Christ.* We are intelligent creatures by Nature, but of Divine understanding by Grace: *The things which no eye hath seen, &c.* hath God's spirit revealed to us.*Surely the Lord will do nothing, but he revealeth his secrets to his Servants the Prophets.* Thou braggest thou hast two eyes, as well as thy Minister: thou hast indeed; one eye of Nature, and that's (*Nequam,)* a wicked one: another of Reason, and that's *(Necquicquam,)* a blind one: the one naught, the other naughty, and standest in need of the Ministers eye to guide thee. Thou demaundest a worthier Messenger; but when God spake to *Israel* in thunder, when by Angels, they cried, Oh let Man speak to us, least we perish. If an Angel or a Man say, *Christ* is borne, it is not more true in the Angel, then in the Man.

2. Simple men, yet is the word powerful: The *Jews* thought, they knew Christ and his breeding, is not this the Carpenters Son? yet, *he taught as one having authority,* not as the verbal Scribes: You think it shame enough, and extreme disgrace against us, to say, you know our beginnings, yet is God able to turn the proudest of you, by the simplest of us; or if not convert, as the savor of life, yet convince *as the savor of death,* and make your *Mutimus* to that common Jailor,*delivering your* incorrigible *Souls to Satan,* for, whom *we bind on Earth, are bound in Heaven.*

We die like men, but our words live: the Prophets told the *Jews,* that they should go into *Ba•ilon* Captives: *The high places of Jshac shall be desolate,and the Temples of Jsraell destroyed, &c.* Behold, the Prophets die, but their words live: *Judah is carried away Captiue,she dwelleth among the Heathen. And by the rivers of Babel, they sit and weep, when they remember Zion.* So we denounce the judgments of God against the obstinate, and tell the Usurer, maugre his pile of Bonds, heap of Pawnes, bags of Coine, morgages of Lands,*that his seed shall inherit the wind,* and his hoards are no other then the gathering of the clouds, which once full, promise the dispersion of the greater showers; behold, we are laid low in our graves, yet our sayings have their timely proofs; the seed of the covetous come to ruin: behold the riotous Heir, sick and diseased through his intemperance, his intemperance bred of the fullness of his state, his full estate begot by his Fathers Parsimony, miserableness, nay perhaps injustice. Behold (I say) this man glad of a room in the Hospital for necessity, which his Father built of his superfluity. Thus the word we preach, passeth not, but is more immortal then the Heaven.

4. All we say, is but words, mere talk; so you may contemn all the works of God, and say, it was but talk that made the world; for, *By his word he made it.* This is a common slander, when the Hel-hound (the covetous wretch) pincheth on the Priests side: No matter, let him talk for his living; yes, and have none: the time may come (if they call it talking) they may talk for Mercy too, and have none. If they call God's speaking to them, talking; what is their speaking to God? There is difference betwixt speaking, talking, and saying: speaking comes by nature, talking by custom, saying by art: Children speak, Fools talk, Learned men say: All that have

the organs of voice, can speak and talk, but not say, *Solius est oratoris dicere, vulgi l•qui. Tulli•* could affirm it, that an Orator only says; the common people talks. Our Preaching is not then talking, but saying a sententious and deliberate speech, uttered to purpose, composed by study and the direction of God's holy spirit; who with our words, winds, deeds, shutting where we shut, and opening where we have opened.

2. Afflict not. Is this possible? can Lambes be among Wolves, and not be bitten? *Ecce mitto vos, &c,* Behold, I send you as Lambes among Wolves: he said so, that foreknew our usage. *Amara est veritas, et qui eam praedicat, repletur amaritudine.* Bitter is the Truth, and he that preacheth it, shall be filled with bitterness. The cause of the worlds (〈in non-Latin alphabet〉) hatred of *Christ, Joh.* 7. is (〈in non-Latin alphabet〉) *because J witness against it,that the works thereof are evil.* It is written of the Christians, in the life of *Nero,* that they preserved the state; yet Dogs must devour them: they made *Aurelius* Army to prosper, and by their Prayers obtained thunder to destroy the enemies; yet (*Christianos ad Leones*) throw the Christians to the Lions. It hath ever been the Poesie of the Church, (*Facere bonum, et habere malum,)* to do good, and to suffer evil: So *Christ* himself sped, he healed, and was hurt; he pitied, and was mocked; he saved others, himself was killed. The color of our Livery on earth, is either Black, mourning; or Redde, persecuted. The Arms of the Church is the Cross, and her perpetual Song, is her militant state, like that oppressed Servants (〈in non-Latin alphabet〉,) *J suffer, I suffer*: this is *Christ's* Dish, and the Apostles Sauce. Behold ôh Minister, the strait thou art in; neither wonder, nor weep, nor faint: this thou mightest have prevented, by keeping out, cannot be avoided, now thou art in: If we do our duty, the World will hate us; if not, God will curse us: by the first, we are in danger to loose our goods, good names, lives: by the second, our Souls, our Heaven, our God.

At pretium pars haec corpore maius habet:

Our worldly losses may be dear to us, yet dross, and trash, and rubbish, in regard of God, and bliss: Woe unto us that suffer; more woe to you that make us.

3. Impouerish not: I do not say, make us rich by your own poverty, as your progenitours did by our predecessors; but at least give us our own: The old *Pharisee* was an honest man in this, for he thought it a true position, *Decima vt diues fias,* Tyth, and be rich: but we think, tyth, and be poor: *To communicate with our Teacher in all our goods,* is not Scripture, though *Paul* himself speak it: a competency will serve: they are wiser then God: their competencies have brought us to impotencies: a Stoole, a Cruze, and a Candlestick, and a small Roome, are superaboundance for a Priest: we need not with that order of the Popish Priests, pull on our selves a voluntary beggary, for Gentlemen (we thank them for it) have enforced us to it on necessity. I will not dispute, whether Tythes be due to us *(iure diuino)* by the law of God; or whether the with-holders come within the compass of that Curse; *Ye are cursed with a curse, because ye have spoiled me in Tithes and Offrings*; Since the Law present allows no power to sue such, on an action of detinue: to omit, that *Melchizedek* had Tythes, and that of *Abraham,* & even by the law of Nature, besides the Levitical of the *Jews,* which they say is abrogated, that would say no less of the moral law of God, for an advantage: Yet *Paul•.* 〈in non-Latin

alphabet 〉 in all his goods, must needs evince, that the Minister must have some share in his people's substance: if any, why not that portion, which in all ages and Churches hath been given them? If they be consecrated to *Jesus Christ,* (I say not, by blinded superstition, but) by true and warrantable devotion, before the *Pope* ever put out his apparent horns, who dares rob our Savior of them, that never passed fine of his royal prerogative, to any purchaser? If they were his, whose are they? let them prove, he hath assigned them to Gentlemen, and I will clear them from that menace of Solomon;*Jt is a destruction to devour holy things, &c.* Ministers were once held Angels; now, unless they do bring Angels in their purses, *Ibis Homere foras,* for all their music, they are shut out of doors: They say, the *Italian* Ducades make their Priests Duces, Princes, Captains, brave fellows. The *Spanish* Pistolets make their Priests terrors to be feared, the word signifying *Tormentigenus,* a kind of torment: witness the *Jnquisition.* The French Crowns crown their Priests with wealth and dignity; but *(Defectu• Angelorum Anglicorum)* the want of English Angels, leaves our Ministry in the dust. The words of so reverend and honorable a Prelate, come here to my mind;*Time was, Religion did eat up Polici•, and the Church devoured the Common-wealth,* but now, *Polici• eats up religion, & the Common-wealth devours the Church.* Men are professed Politicians; *Floreat respublica, copijs referta, &c. et quid ad nos*? Let the Common-wealth prosper, and what care we for the Church. If we had no souls, this might be some shadaw of equity; but seeing we have, it is the substance of rank impiety.

And let me say, if men would imagine and plot a course to loose the souls, that *Christ* hath bought, they could not find a directer: for if Learning beg, study Arts that list, will be the general voice: *If there be none to preach, there will be no believing; if no believing, 〈◊〉 saving.* Never plead your Faith in the Gospel, whiles you reward it not: perhaps you can afford Desert, some bare and naked commendations; but we are not Chameleons, to live on the air of commendations. It is certain and invincible truth, not relieve the Gospel, not believe the Gospel. God grant, that our corruption this way, brings not Paganism, and flat Atheism in the end: Needs must you loose *con, & sci,* Devotion and Knowledge, when you take from us *entia,* our Livings. It is a shame, that we should cease studying of Sermons, and be driven to study for Bread to put in our mouths, & the mouths of our Families. It was a sin in the old Law, to destroy *Matrem cum filijs,* the old with the young: and can it be less in conscience, to pine to death those two fruitful Mothers, the Universities, and starve the Children in their bosoms: At which two Fountaines of learning, before we are suffered to drink, how many miserable and weary a day do we pass over in the inferior Schools: then not without much pain to our selves, cost to our Parentes, we are sent to one of those glorious Suns, to ripen our b•ddes: the exhibition they there allow us, they charge us to take for our Patrimony, and to expect no further means at their hands: We restrain our thoughts, I say, not only from pleasure (whereof to have no small measure is some *Vnhappinesse under the Sun)* but even from competent experience in the world, who had need be *wise as Serpents,* in these Machiauellian days. We subject our bodies to many Diseases, and grove out our remaining days under the burden of some wasting sickness: at last, (*Cru•••him• Plena*) having stored our selves with the riches of Art, we come into our Country, to exchange them for their riches of earth: and yet how unworthy a thing is, *Calestibus mercari terrena,* to buy corporal things with

spiritual, and to choppe Heaven for Earth? After all this, how hardly is anything attained, without paying to the Patron, either a Fine, or an annual Rent, or reservation of his own Tythes, or (some way) above the rate of a Copy-hold, to have a Lease during a sickly and spent life: Were the Goodes of the Church for this, entrusted to Gentlemen and Lord's of the Mannours, that they should set them to sale, and turn the Benefit into their own Purses? Why were not the Donations in the hands of the poor, who have more need? It is supposed, Gentlemen by nurture well instructed, can make the fittest choice, for God's glory, and not for their private gain. Must we then run (*Per vari•• casus per tot discrimina rerum,)* through so many dangers, and difficulties, cares and troubles, and in the end arrive at Beggars haven, a necessary and enforced penury? Oh! *Jnuitatus ad haec, aliquis de ponte negabit*: a Beggar in the high way, will in the end, scorn to be a Minister. There is no vocation in the land, (honest in it self, and industriously followed by the professor) wherein a man may not live well, except only in the Ministry: and here, like the *Jews* under the tyranny of *Egypt,* when we should make Brick, work in our profession, we are forced to gather Straw, labor for sustenaunce.

But in vain we speak, the Sons of *Zeruiah* will be too hard for us; there is small hope to stench this bloody issue, till Christ touch their hearts by Faith. But you will say, many of the Clergy are rich: they are few; if any one of these four sortes. 1. Either enriched by some Patrimony or gift of Friends. 2. Or else such as distill a dry Rose-cake for Water; I mean by Parsymonie, and miserableness, get something out of Gentlemens leauinges, like the gleaning after the Vintage; for others carry away the crop. 3. Or else such as have lighted on the vnruined things of this Land, which stood out of the Popes way, and in that sickness of Superstition, scap'd the plague of Impropriation; Benefices which (the Devils Surgeon) Sacrilege hath not let blood, by custom, composition, enclossing, depopulation; though *the Grape gatherers come, would they not leave some Grapes; if thieves come in the night, they will* (but) *destroy, till they have enough.* 4. Or lastly, they are those (*Antiqui Hero••, nati me••oribus annis)* that came to their Livings, when that good Queen *Elizabeth* came to her Crown; at which time, Benefices went a begging, as Ministers do now: as for the rest, that have Liuings, they are scarce Liueones, or enough to keep themselves and their Families living: and for those that have none, they may make themselves merry with their Learning, if they have no Money; for they that bought the Patronages, must needs sell the Presentations; *Vendere iure potest, emerat ill prius*: and then if *Balaam's* Ass hath but an audible voice, and a soluble Purse, he shall be preferred before his Master, were he ten Prophets. If this weather hold, *Julian* need not send Learning into exile, for no Parent will be so irreligious, as with great expenses to bring his Child at once to misery and sin. Oh think of this, if your impudence have left any blood of shame in your faces: cannot you spare out of all your riot, some crumbs of liberality to the poor, needy, and neglected Gospel? Shall the Papists so outbid us, and in the view of their prodigality, laugh our miserableness to scorn? Shall they twit us, that our, *Our Father,* hath taken from the Church, what their *Pater-noster* bestowed one it? Shall they bid us, bate of our Faith, and better our Charity? Indeed, where heard you of a Papist, that cuttes short his Minister? Where see you a Protestant, that doth not? I speak not to commend the Religion of the Papist above the others, no more then Christ preferred the Religion of the *Samaritan,* to the Priests and Levites, when he praised his charity; but to apply that to us, which Christ once to

the Jews, *Tyre and Sidon shall condemn you*: So the Papists shall judge us. The Papist comes with (*Omnia dabo)* to his Priest, I will give all: the Protestant with *(Omnia eripiam)* I will take away all. Do the Alps bar up all reward from us? Cannot Bounty creep over those frozen thresholdes? *Flere licet, reparare vetatur.*

I may perhaps be censured, to speak so home, in the respect of some particular advantage; and losers may have leave to speak: I confess, it would be a joyful day to me, to see the breaches of *Jerusalem* made up again; yet he is my witness, that doth now search, and shall hereafter judge all hearts, that the present Theame, the wants of the Church, the poverty of Ministers, and the hard hearts of their oppressors, together with the commiseration of the Studentes yet unborn, that shall feel this burden heavier, as the world grows (at once and insaparablely) more old, more covetous; have been occasions only to induce this speech: For I not without cause fear, that as we may say of the Church in this our age, *Omnia ad ruinam,* all things are going to ruin; so our Children in the next generation, may justly cry with the Poet, *Etiam periere ruinae,* even the very ruins are ruined. Though I cannot but hope, that so long as our royal and religious *Jacob* (whose days God make as the days of Heaven) and his seed, shall bear rule in our *Judah,* he and they will make good that deserved title, and be defendours of the Faith, & not give leave and authority to any violence, further to forage the Church: God also put it into his Subiectes hearts, to love the Gospel, and then it shall not decay, for want of encouragement and reward: But for the detainers of the poor Ministers right, let them hear their reward. *W•e to him, that he•eth up that, which is none of his*: you that have taken away the Unction, and left us nothing but the Alablaster box, the Shreddes, the Sheardes, the scrapings of our own; as happy and rich, as you think yourselves, when you have summed up your gains, and cast your accounts at the end, if ever you be the richer, for that you have stolen from your Stars, let me come a begging to your Doors. *Judas* sold his Master for thirty Pence; he might put his gains in his eye: his losses stuck by him, when his money was gone: he lost a God, a Heaven, a Soul; but he threw away his cash: take heed, least you cry one day with him; We, and our Extortions are both perished. Remember, you must give account of your Stewardships; a fearful Bill of Reckoning, that many shall put up at that day to God. *Item,* so many scores of pounds in Malice and Suites at Law, *Item,* so many hundreds of pounds spent in Lusts and Vanities. *Item,* so many thousands in building *Eglons* Parlours. *Item,* to the Poor in a year, three pence. *Item,* to the Minister, just nothing: Nothing to God, and nothing from God, shall be your reward.

3. Let me end with our selves, and all to comfort;*Ploramus nostris non respondere fae••en• speratum meritis,* We lament on Earth, the ill success, and worse reward of our labors: but, (*Sat erit mer••sse*) it is enough that we have deserved. As dark as the World keeps us, and thinks us, *We shall shine,* and that with no ordinary glory; but, *As the Stars*: and this not for a time; but, *For ever and ever.* 1. If I had been in Heaven, I would describe this glory to you, *You shall shine.*

2. I would show you the differences of Glory, which are here implied; *Good Men shall shine as the Firmament*: but, *Good Ministers, as the Stars.* If I be not deceived, the Stars have a brighter glory then the Firmament. 3. Lastly, if I had ascended above the wheel of Time, where

nothing but eternity dwelleth. I would strive to make you conceive the length of your glory, *For ever and ever*: but, *Haec meditanda potius, quam dicenda,* your meditations are better able to conceive these things, then my weak tongue to express. And so I cease to speak of that, which you shall never cease to enjoy, ending my Sermon, not my Text; and commending you to the Father of Peace: who, as he hath called us to so troublesome an Office for a time, will reward us with glory beyond all time, even forever and ever. This God grant for his Mercies sake, Jesus Christ for his Merits sake, the holy Ghost for his Names sake; to whom, with whom, and for whom, be all glory, honor, and praise, now and forever. *Amen.*

FINIS.

Imprinted at London by *W.W.* for *Clement Knight,* and are to be sold at his shoppe in Paul's Church-yard at the sign of the holy Lamb. 1613.

P-TA-9. Mystical bedlam, or the world of mad-men. By Tho: Adams - Adams, Thomas, fl. 1612-1653.

MYSTICAL BEDLAM, OR THE WORLD OF Mad-Men.

BY THO: ADAMS.

2. TIMOTH. 3. 9. Their Madness shall be manifest to all men.

AUGUSTINE. de Trinit. Lib. 4. cap. 6. Contrarationem nemo sobrius.

LONDON Printed by *George Purslow,* for *Clement Knight,* and are to be sold at his shoppe in Paul's Church-yard, *at the Sign of the Holy Lamb.* 1615.

TO THE RIGHT Honorable, Sir THOMAS EGERTON, Knight, Baron of Ellesmere, Lord high Chancellor of England, one of his Majesty's right Hon. Priuy Counsel, the true Pattern of virtue, and Patron of good Learning.

R*Ight Honorable:* it is a labor that hath neither recompense nor thanks, to tell them their *madness,* that fain would think themselves *sober.* Having therefore presumed (not to *trouble* the *peace,* but) to disquiet the *security* of our *Israel:* I durst not but aspire to some noble Patronage, that might shield both myself and labors, from the blows of all maleuolent Censurers. In which thoughts, I was bold to center myself in your *Honor;* as the individual point of my refuge, wherein I have been taught the way by more worthy precedents: your *Honorable Name* having long stood, as a *communis terminus,* or *Sanctuary* of protection, to the labors and persons of many Students. The vn-erring hand of God hath placed your *Lordship* in the *Seat* of *Justice,* and *Chair* of *Honor,* (especially if it be true, what *S. Hieron:* says, that *Sūma apud Deū nobilitas, clarū essevirtutibus:* whereby you have power & opportunity, to whet the edge of *virtue* with encouragements, & to give *vice* the just retribution of deserved punishments. Happy influences have been derived from you, sitting as a *Star* in the *Star-Chamber:* conscionable mitigations of the *Laws* rigor in the *Court* of *Chancery.* To punish whē you see cause, is not more *Justice* then *Mercy: Justice* against the *offender, Mercy* to the *Commonwealth.* Those punishments are no other then actual *Physic* ministered to the *Inheritance, Liberty, Body,* to the bettering of the *Conscience,* and *saving of the soul in the day of the Lord Jesus.* Behold, my *pen* hath but writ̄ after the original *Copy* of your *Honors* actions: desiring rather to learn by your *doings,* how to say; then to teach you by my *sayings,* how to do. I have spoken (God knows with what success) to these *mad times:* and he that would bind the *frantic,* though he loves him, angers him. The *detector* of men's much-loved sins, needs a *Protector,* that is both *good* & *great.* I am sure my eleciō is happy; if it shall please your *Honor* to cast the eye of acceptance on my weak labors. A young plant may thrive, if the Sun shall warm it with his beams. That *Sun of righteousness,* that hath saving *health under his wings,* shine forever on your *Lordship,* who hath been so liberal a fauorer to his *Church,* & among the rest to his unworthiest servant, and

Your Honors in all duty and thankful observance bounden THO: ADAMS,

Mystical Bedlam, OR, THE WORLD OF MAD-MEN.

The first Sermon.

ECCLESIASTES, CAP. 9. VER. 3.

The heart of the Sons of men is full of evil, and madness is in their heart while they live: and after that, they go to the dead.

THe *Subject* of the discourse is *Man;* and the speech of him hath three *Poynts,* defined and confined in the *Text.* 1. His *Comma,* 2. his *Colon,* 3. his *Period. 1. Men's harts are full of evil,* there's the *Comma. 2. Madness is in their hearts whiles they live:* there's the *Colon.* 3. whereat not staying, *after that they go down to the dead.* And there's their *Period.* The first begins, the second continues, the third concludes their *Sentence.*

Here is *Mans* setting forth, his peregrination, and his journeys end. 1. At first putting out, *His heart is full of evil. 2. Madness is in his heart,* all his peregrination, *whiles they live.* 3. His *journeys* end, is the *Grave, He goes to the dead.*

First, *Man* is borne from the womb, as an arrow shot from the Bow. 2. His flight through this air, is wild, and full of *madness;* of indirect courses. 3. The *Center,* where he lights, is the *Grave.*

First, his *Comma* begins so harshly, that it promiseth no good consequence in the *Colon.* 2. The *Colon* is so mad and inordinate, that there is small hope of the *Period.* 3. When both the premises are so faulty, the *Conclusion* can never be handsome. *Wickedness* in the first proposition, *Madness* in the second: the *Ergo* is fearful, the *conclusion* of all is *Death.*

So then, 1. the *beginning* of *Mans* race *is full of evil;* as if he stumbled at the thresshold. 2. The further he goes, the worse: *Madness* is joined- *Tenant* in his *heart* with *life.* 3. At last, in his *frantic* flight, not looking to his feet, he drops into the pit *goes down to the dead.*

To begin at the uppermost stair of this gradual descent; the *Comma* of this tripartite *sentence* gives *man's heart,* for a *vessel.* Wherein observe

1. The *Owners* of this *vessel,* men, and deriuatiuely, the *sons of men.*

2. The *vessel* it self is earthen, a *Potte* of *God's* making, and *man's* marring, the *Heart.*

3. The *Liquor* it holds is *Evil,* a defective, privative, abortive thing, not instituted, but destituted, by the absence of original *Goodness.*

4 The *measure* of this *vessels* pollution with *evil liquor.* It is not said *sprinkled,* not *seasoned,* with a moderate and sparing quantity. It hath not an aspersion, nor imbution, but *impletion;* it is filled to the brim: *full of evil.* Thus, at first putting forth, we have *Man* in his best member *corrupted.*

1. The Owners or Possessors, Sons of men.

Adam was called *the son of God,* Luk. 3.*Enos was the son of Seth, Seth the son of Adam, Adam the son of God:* But all his posterity the *sons of men:* we receiving from him both flesh, and the corruption of flesh, yea, and of soul too; though the substance thereof be inspired of *God,* not traduced from *man:* for the purest *soul* becomes stained and corrupt, when it once toucheth the body.

The sons of men. This is a deriuatiue and diminutiue speech; whereby *man's* conceit of himself is lessened, and himself lessoned to humility. *Man,* as God's creation left him, was a goodly creature, an abridgement of heaven and earth, an *Epitome* of *God* and the *world:* resembling God, who is a *Spirit,* in his *Soul,* and the World, which is a *Body,* in the composition of *his. Deus maximus inuisibilium, mundus maximus visibilium:* God the greatest of invisible natures, the World the greatest of visible creatures: both brought into the little compass of *Man.*

Now *Man* is grown less; and as his body in size, his soul in vigor, so himself in all virtue is abated: so that the *son of man* is a phrase of diminution, a bar in the Arms of his ancient glory, an exception of his derogate and degenerate worth.

Two instructions may the *sons of men* learn in being called so. 1. Their *spiritual corruption.* 2. Their *natural corruptiblenes.*

1. That *corruption* and original pravity, which we have derived from our Parents. *Psal.* 51.*Behold,* saith *David, I was shapen in iniquity, and in sin did my mother conceive me.* The original word is, *warm me:* as if the first heat derived to him, were not without contamination. I was borne a *sinner,* saith a *Saint.*

It is said, Gen. 5. that *Adam begat a son in his own likeness, after his image, and called his name Seth.* This *image* and *likeness* cannot be understood of the Soul: for this *Adam* begat not. Nor properly and merely of the *Bodies* shape; so was *Cain* as like to *Adam,* as *Seth,* of whom it is spoken. Nor did that *image* consist in the *piety* and purity of *Seth: Adam* could not propagate that to his *son,* which he had not in himself: virtues are not given by birth, nor doth *grace* follow generation, but regeneration. Neither is *Seth* said to be *begotten in the Image of Adam,* because mankind was continued and preserved in him. But it intends that *corruption,* which descended to *Adams* posterity by natural propagation. The *Pelagian* error was, *Peccatum primae transgressionis in alios homines, non propagatione, sed imitatione transisse:* that the guilt of the first *sin* was derived to other men, not by propagation, but by imitation: but then could not *Adam* be said, to *beget* a *son in his own image:* neither could *Death* have seized on *Infants,* who had not then sinned. But all have sinned, Rom. 5.*As by one man sin entered into the world, and death by sin: so death passed upon all men, for that all have sinned.*

This title then, *the sons of men,* puts us in mind of our original contamination, whereby we stand guilty before God, & liable to present and eternal judgments. *Dura, tremenda refers:* You will say with the *Disciples,* John. 6.*This is an hard saying, who can hear* it, bear it? nay, be ready to conclude with a sadder inference, as the same *Disciples,* after a particular instance, Math. 19.*Who then can be saved?*

I answer, We derive from the first *Adam, sin* and *death:* but from the second *Adam, Grace* and *Life.* As we are the *sons of men,* our state is wretched, as made the *sons of God, blessed.* It is a peremptory speech, 1. Cor. 15. 50.*Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.* It is a reviving comfort in the 6. Chapter of the same Epistle: *Such we were,but we are washed, but we are sanctified, but we are justified, in the name of the Lord Jesus, & by the spirit of our God.* The conclusion or inference hereon is most happy.*Now therefore there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.* We may live in the flesh, but*if after the flesh, we shall die. Si voluntati & voluptati carnis satissacere conemur:* If our endeavours be wholly armed and aimed to content the *Flesh:* but if we *be led by the spirit, cum dilection, cum delectation,* with love, with delight, we are of the *sons of men,* made the*sons of God.*

It is our happiness, not to be borne, but to be *new borne.* The first birth kills, the second gives life. It is not the seed of man in the womb of our mother; but the*seed of Grace* in the womb of the *Church,* that makes us blessed. Generation lost us; it must be regeneration, that recovers us. *As the tree falls, so it lies:* and lightly it falls to that side, which is most loden with fruits and branches. If we abound most with the *fruits* of *obedience,* we shall fall to the right hand, *life:* if with wicked actions, affections, to the left side, *death.*

It is not then, worth the ascription of glory to, what we derive naturally from man. *David* accepts it as a great dignity, to be *son in law to a King.* To descend from Potentates, and to fetch our pedigree from princes, is held *mirabile, et memorabile decus,* a dignity not to be slighted or forgotten. But to be a Monarch;

Imperium Oceano, famam quiterminat astris.

Whose fame and Empire no less bound controules,

Then the remotest sea, and both the Poles.

Oh, this is *Celsissima gloria mundi,* the supremest honor of this world, yet *Princes* are but *men,* saith the *Psalmist.Put not your trust in Princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth.* They may be high by their calling, *Princes;* yet they are but low by their nature, *sons of men.* And merely to be the *son of man,* is to be corrupt and polluted. They are sinful, *the sons of men:* weak, *there is no help in them:* corruptible, *their breath goeth forth:* dying, *they return to their earth.*

It is registered as an evident praise of *Moses* his *faith,* that *for the rebuke of Christ, he refused to be called the son of Pharaohs daughter.* There is no ambitiō good in the *sons of men,* but to be adopted the *sons of God:* under which degree there is no happiness, above which no cause of aspiring.

2. Our *Corruptiblenesse* is here also demonstrated. A mortal Father cannot beget an immortal son. If they that brought us into the world, have gone out of the world themselves, we may infallibly conclude our own following. He that may say, I have a man to my Father, a woman to my mother in his life; may in death, with *Job say to Corruption, Thou art my Father: to the worm,Thou art my mother, and my sister.*

It hath been excepted against the justice of God, that the *sin* of one man is deuolued to his posterity; and that for *the fathers eating sour grapes, the children's teeth are set on edge,* according to the *Jewish Proverb,* Ier. 31. 29. As if we might say to every *son of man,* as *Horace* sung to his friend: *Delicta maiorum immeritus lues: Thou being innocent, doest suffer for thy nocent superiors.* This a *Philosopher* objected against the gods; strangely conferring it, as if for the fathers disease, physic should be ministered to the son.

I answer, *Adam* is considered as the root of mankind: that *corrupt mass,* whence can be deduced no pure thing. Can we be borne *Morians* without their black skins? It is possible to have an *Amorite* to our *father,* and an *Hittite* to our *mother,* without participation of their corrupted natures? If a man slip a syense from a hawth orne, he will not look to gather from it grapes. There is not then a *son of man* in the cluster of *mankind,* but (*eodem modo & nodo, vinctus & victus*) it is liable to that common and equal law of death.

Vnde superbis homo, natus, satus, ortus ab hum•?

Proud man forgets, Earth was his native womb;

Whence he was borne: and dead; the Earth's his Tomb.

Morieris, non quia aegrot as, sed quia viuis: saith the *Philosopher:* Thou shalt die, oh *son of man,* not because thou art sick, but because the *son of man. Cuinasci contigit, mori restat:* Who happened to come into the world, must upon necessity go out of the world.

It is no new thing to die, since life itself is nothing else, but a journey to death. *Quicquid ad summum peruenit, adexitum properat:* He that hath climbed to his highest, is descending to his lowest. All *the sons of men die* not one death, for time and manner: for the matter and end, one death is infallible to all the *sons of men.* The corn is sometimes bitten in the spring, often trode down in the blade, never fails to be cut up in the ear, when ripe: *Quisquis queritur hominem mortuum esse, queritur hominem fuisse:* Who laments, that a man is dead, laments that he was a man.

When *Anaxagoras* heard that his *son* was dead, he answered without astonishment, *Scio me genuisse mortalem: I know that I begat a mortal man.* It was a good speech, that fell from that shame of *Philosophy, Epictetus: Non sum aeternitas, sed homo: particula vniuersi, vt hora diei: venire igitur oportet vt horam, praeterire vt horam:* I am not eternity, but a man: a little part of the whole, as an hour is of the day: like an hour I came, and I must depart like an hour.

Mors dominos seruis, & sceptra ligonibus aequat:

Dissimiles simili conditione ligat.

Deathes cold imparciall hands are us'd to strike

Princes and Peasants, and make both alike.

Some fruit is plucked violently from the tree, some drops with ripeness; all must fall, because the *sons of men.*

This should teach us, to arm our selves with patience and expectation, to encounter *Death: Saepe debemus mori, nec volumus: morimur, nec volumus:* Often we ought to prepare for death, we will not: at last, we die indeed, and we would not. *Adam* knew all the *beasts,* and *called them by their names:* but his own name he forgot, *Adam,* of *earth.* What bad memories have we, that forget our own names and selves, that we are the *sons of men,* corruptible, mortal? *Incertum est, quo loco te mors expectat: itaque tu illam omni loco expecta.* Thou knowest, in what place *Death* looketh for thee: therefore do thou look for him in every place. *Watch therefore;for you know not what hour your Lord doth come.* Thus for the *Owners.*

2. The vessel it self is the Heart.

The *Heart* is *Mans* principal *vessel.* We desire to have all the implements in our house good: but the *vessel* of chiefest honor, principally good. *Quanm male de te ipse meruisti, &c.* saith Saint *August.* How mad is that man that would have all his *vessels* good, but his own heart! We would have a strong nerve, a clear veyne, a moderate pulse, a good arm, a good face, a good stomach, only we care not how *evil* the *heart* is, the principal of all the rest.

For, howsoever the *Head* be called the *Tower of the mind,* the *Throne of Reason,* the *house of wisdom,* the *Treasure of memory,* the *Capitol of judgment,* the *shoppe of affections:* yet is the *Heart* the receptacle of life, And *Spiritus,* which (they say) is *Copula animae & corporis,* a virtue uniting the soul and the body: if it be in the *Liver natural,* in the *Head animal,* yet is in the *Heart vital.* It is the member, that hath first life in mā, and is the last that dies in man; and to all the other members gives viuification.

As man is *Microcosmus,* an abridgement of the world, he hath *heaven* resembling his *soul: earth* his *heart,* placed in the midst as a center: the *Liver* is like the sea, whence flow the lively springs of blood: the *Brain,* like the *sun,* gives the light of understanding: and the *senses* are set round about, like the *stars.* The *Heart* in man is like the *root* in a tree: the organ or lung-pipe, that comes of the left cel of the *heart,* is like the stock of the tree, which divides it self into two parts, and thence spreades abroad (as it were) sprayes and boughs into all the body, even to the arteries of the head.

The *Egyptians* have a conceit, that *man's* growing or declining follows his *Heart.* The *Heart* of man, say they, increaseth still, till he come to fifty years old, every year two drachmes in weight, and then decreaseth every year as much, till he come to an hundred: and then for want of *Heart,* he can live no longer. By which consequence, none could live about an 100. years: which conceyted demonstration hath often proved false. But it is a *vessel,* a living *vessel,* a *vessel* of life.

It is a *vessel* properly, because hollow: hollow to keep heat, and for the more facile closing & opening. It is a spiritual *vessel,* made to contain the holy *dew* of *grace,* which*make glad the City of God.* It is ever full, either with that precious juice, or with the pernicious liquor of sin. As our *Savior* saith, Math. 15. *Out of the heart proceed evil thoughts,murders, adulteries, fornications, thefts, false witness, blasphemies.Know you not,* saith *his Apostle, that you are the Temple of God, and that the Spirit of God dwelleth in you?* If our *Corpus* be *Templum Domini,* sure our *Cor* is *Sanctum*

sanctorum. It was the answer of the Oracle, to him that would be instructed, what was the best Sacrifice.

Damedium Lunae, solem simul, & canis iram.

Give the half Moon, the whole Sun, and the dogs anger.

Which three Characters make *Cor* the *heart.* The good *heart* is a receptacle for the whole *Trinity:* and therefore it hath three Angels, as if the three *Persons* of that one *Deity* would inhabit there. The *Father* made it, the *Son* bought, the *Holy Ghost* sanctifies it: therefore they all three claim a right in the *Heart.* It hath three cels for the three *persons,* and is but one *Heart* for one *God.* The world cannot satisfy it: a Globe cannot fill a Triangle. Only God can sufficiently content the *Heart.*

God is, saith a Father, *non corticis, sed cordis Deus:* not regarding the rind of the lips, but the root of the *Heart.* Hence *Satan* directs his malicious strength against the *Heart.* The fox doth gripe the neck, the mastiff flies at the throat, and the Ferret nippes the Liver: but the Devil aims at the *Heart, inficere, interficere.* The *Heart* he desires, because he knows, God desires it: and his ambition still inclines, intends his purposes and plots, to rob God of his delight. The *Heart* is the chief Tower of life to the body, and the spiritual Citadel to the whole man: always besieged by a *domestical* enemy, the *Flesh:* by a *civil,* the *world:* by a *professed,* the *Devil.* Every perpetrated sin doth some hurt to the walls; but if the *Heart* be taken, the whole *Corporation* is lost.

How should *Christ enter* thy house, and *sup with thee,* when the Chamber is taken up, wherein he would rest, the *Heart?* All the faculties of *Man* follow the *Heart,* as servants the Mistress, wheels the poise, or links the first end of the chain. When the Sun riseth, all rise; beasts from their dens, birds from their nests, men from their beds. So the *Heart* leads, directs, moves the parts of the body, and powers of the soul: that the mouth speaketh, hand worketh, eye looketh, ear listneth, foot walketh; all producing good or evil, *from the good or evil treasure of the heart.* Therefore the penitent *Publican* beat his *Heart,* as if he would cal up that, to call up the rest.

It is conspicuous then, that the *heart* is the best *vessel,* whereof any *son of man* can boast himself possessor: and yet (*prohdolor!*) even this is corrupted. To declare this pollution, the next circumstance doth justly challenge: only one caveat to our hearts, of our *Hearts,* ere we leave them. Since the *Heart* is the most precious *vessel,* man hath in all his corporal household, let him have good regard to it. *Omni custodia custodi cor tuum: Keep thy heart with all diligence,* saith *Solomon.* GOD hath done much for the *Heart, naturally, spiritually.*

For the former; He hath placed it in the midst of the *body,* as a General in the midst of his Army: bulwarked it about with breast, ribs, back. Lest it should be too cold, the liver lies not far off, to give it kindly heat: lest too hot, the lungs lie by it, to blow cool wind upon it. It is the chief, and therefore should wisely temper all other members: by the *spleen* we are moved to laugh; by the *gall* to be angry: by the *brain* we feel, by the *liver* we love, but by the *heart* we be wise.

Spiritually, he hath done more for the *heart,* giving the *blood* of his *Son* to cleanse it, soften it, sanctify it, when it was full, both of hardness and turpitude. By his omnipotent grace he vnroosted the Devil from it, who had made it a stable of uncleanness: and now requires it (being created *new*) for his own chamber, for his own bed. The purified *heart* is God's Sacrary, his Sanctuary, his House, his Heaven. As Saint *August.* glosseth the first words of the *Pater noster. Our Father which art in heaven, that is, in a heart of an heavenly disposition. Quàmpropitia dignatio ista,* that the King of Heaven will vouchsafe to dwell in an earthly Tabernacle!

The *Heart* then being so accepted a *vessel,* keep it at home: having but one so precious supellectile or movable, part not with it upon any terms. There are four busy requirers of the *Heart,* besides he that justly oweth it. *Beggars, Buyers, Borrowers, Thieves.*

1 He that *begs* thy *Hart,* is the *Pope:* and this he doth not by word of mouth, but byletters of commondations, condemnations rather, his *Seminary* factors. He begs thy *Heart,* and offers thee nothing for it, but crucifixes, images, &c. mere images or shadows of reward: or his blessing at *Rome;* which, because it is so far distant, as if it lost all the virtue by the way, doth as much good, as a candle in Sunshine.

2▪ He that would *buy* this *vessel* of us, is the Devil; as one that distrusts to have it for nothing: and therefore set what price thou wilt upon it, he will either pay it, or promise it. *Satan* would fain have his Jewel-house full of these *vessels,* and thinks them richer ornaments, then the *Babylonian Ambassadors* thought the *treasures* of *Hezekiah. Haman* shall have grace with the King, *Absalom* honor, *Jezebel* revenge, *Ammon* his lusts satisfied, *Judas* money, *Demas* the world, if they will sell him their *Hearts,.* If any man, like *Ahab, sell* his *heart* to such a purchaser, let him know, that *qui emit, interimit:* he doth buy it, to butcher it.

3 The *Flesh* is the *Borrower,* and he would have this *vessel* to use, with promise of restoring. Let him have it a while, and thou shalt have it again; but as from an ill neighbor, so broken, lacerated, deformed, defaced; that though it went forth rich, like the *Prodigal,* it returns home tattered and torn, and worn, no more like a heart, then *Michols* image on the pillow was like *David.* This *Sutour* borrows it of the *Citizen,* till usury hath made him an Alderman: of the *Courtier,* til ambition hath made him noble: of the Officer, till bribery hath made him master: of the *Gallant,* till riot hath made him a beggar: of the Luxurious, till lust hath filled him with diseases: of the Country Churl, till covetise hath swelled his barns: of the *Epicure,* till he be fatted for death: and then sends home the *heart,* like a Iade, tired with unreasonable travel. This is that wicked *borrower,* in the *Psalm, which payeth not again.* Thou wouldest not lend thy beast, nor the worst vessel in thy house to such a neighbor: and wilt thou trust him with thy heart? Either not lend it, or look not for it again.

4. The *World* is the *Thief,* which (like *Absalom) steals away the heart.* This cunningly insinuates into thy breast, beguiling the Watch or Guard, which are thy *senses,* and corrupting the servants, which are thy *affections.* The *world* hath two properties of a *Thief:* first, It comes in the night time, when the lights of reason and understanding are darkened, and *security* hath gotten the heart into a slumber. This dead sleep, if it doth not find, it brings.

Sunt quo{que} quae faciunt altos medicamina somnos,

Vitaque Lethaealumina nocte premunt.

The world's a potion; who thereof drinks deep,

Shall yield his soul to a Lethargic sleep.

2 It makes no noise in coming, lest the family of our revived thoughts wake, and our sober knowledge discern his approach. This *thief* takes us, as it took *Demas,* napping: terrifies us not with noise of tumultuous troubles, and alarm of persecutions; but pleasingly gives us the music of gain, and lappes us warm in the couch of lusts. This is the most perilous oppugner of our *hearts:* neither *beggar, buyer,* nor *borrower* could do much without this *thief.* It is some respect to the world, that makes men either give or sell, or lend the *vessel* of their *heart. Astus pollentior armis:* Fraud is more dangerous then force. Let us beware this *thief.*

First, turn the *beggar* from thy door, he is too saucy, in asking thy best movable, whereas beggars should not choose their alms. That *Pope* was yet a little more reasonable, that shown himself content with a King of *Spain's* remuneration; *The present you sent me was such, as became a King to give, and* S. *Peter to receive:* But *da pauperibus:* the *Pope is* rich enough.

Then reject the *buyer:* set him no price of thy *heart,* for he will take it of any reckoning. He is near driven, that sels his *heart.* I have heard of a Jew that would for security of his lent money, have only assured to him a pound of his Christian debtors living flesh: a strange forfeit, for default of paying a little money. But the Devil, in all his covenants, indents for the *heart.* In other bargains, *caveat emptor,* saith the Proverb: Let the buyer take heed: in this, let the seller look to it. Make no marte nor market with Satan.

Non been pro multo libertas venditur auro.

The *heart* is ill sold, what ever the price be.

Thirdly, for the *borrower:* Lend not thy *heart* in hope of interest, lest thou lose the principal. Lend him not any implement in thy house, any affection in thy heart: but to spare the best *vessel* to such an abuser, is no less then mad charity.

Lastly, ware the *thief:* and let his subtlety excite thy more provident prevention. Many a man keeps his goods safe enough from *beggars, buyers, borrowers,* yet is met withal by *thieves.*

Therefore lock up this *vessel* with the Key of faith, bar it with resolution against sin, guard it with supervisiting diligence, and repose it in the bosom of thy Savior. There it is safe from all obsidious, or insidious oppugnations: from the reach of fraud or violence. Let it not stray from this home, lest like *Dinah* it be deflowered. If we keep this vessel our selves, we endanger the loss. *Jacob* bought *Esau's* birth-right, & *Satha* stole *Adams* Paradise, whiles the tenure was in their own hands. An *Apple* beguiled the one, a mess of *pottage* the other. Trust not thy *heart* in thine own custody; but lay it up in *heaven* with thy *treasure.* Commit it to *Him,* that is the *maker* and *preserver of men:* who will lap it up with peace, and lay it in a bed of joy, where no adversary power cā invade it, nor *thief break through to steal it.*

3. The Liquor this vessel holds, is evil.

Evil is double, either of *Sin,* or of *Punishment:* the deserving and retribution: the one of *man's* own affecting, the other of God's just inflicting. The former is *simpliciter malum,* simply evil of it own nature: the latter but *secundum quid,* in respect of the sufferer, being *good* in regard of God's glory, as an act of his *Justice.* For the *Evils* of our sufferings, as not intended here, I pretermit. Only, when they come, we learn hence how to entertain them; in our opinion, as our due rewards: in our patience, as men, as Saints: that *tribulation* may as well produce *patience,* as sin hath procured *tribulation. Non sentire mala sua non est hominis, & non ferre non est viri:* He that feels not his miseries sensibly, is not a man: and he that bears them not courageously, is not a Christian.

The juice in the *heart of the sons of men is evil, all have corrupted their ways. Solomon* speaks not here *in indiuiduo,* this or that *son of man:* but generally, with an universal extent, *the sons of men.* And leaving the plural with the *Possessors,* by a significant *salaecisme,* he names the *vessel* in the *singular;* the *heart,* not *hearts:* as if all mankind had *cor vnum in vnitate malitiae:* one *heart* in the unity of sin: the matter of the *vessel* being of one polluted lump; that every man, that hath an *heart,* hath naturally an *evil heart. Adam* had no sooner by his one sin slain his posterity, but he begot a *son,* that slew his brother. *Adam* was planted by God a good *Vine,* but his Apostasy made all his children *sour grapes.* Our nature was sown *good,* behold, we are come up *evil.* Through whose default ariseth this *badness?*

God created this *vessel* good; man poison'd it in the seasoning. And being thus distayned in the tender newness, *seruat odorem testa diu:* it smells of the old infection, till a new juice be put into it, or rather it self made *new.* As *David* prays: *Create in me, oh Lord, a clean heart,and renew a right spirit within me.* GOD made us good, we have marred ourseluesa,nd behold: we call on him, to make us good again. Yea, even the *vessel* thus recreated, is not without a tang of the former corruption. *Paul* confesseth in himself a *body of Death,* as well as *David a native uncleanness.* The best grain sends forth that chaff, whereof before the sowing, it was purged by the fan. Our contracted *evil* had been the less intolerable, if we had not been made so perfectly *good.* He that made heaven and earth, air and fire, Sun and Moon, all elements, all creatures good, surely, would not make him *evil,* for whom these good things were made. How comes he thus bad? *Deus hominem fecit, homo se interfecit.* In the words of our Royal *Preacher,* Eccles. 7. *Loe, this only I have found,that God hath made man upright: but they have sought out many inventions. Man* was created happy, but he found out tricks, to make himself miserable. And his misery had been less, if he had never been so blessed: the better we were, we are the worse. Like the posterity of some profuse or tainted Progenitour, we may tell of the Lands, Lordshippes, honors, titles, that were once ours; and then sigh out the song, *fuimus Troes,* we have been blessed.

If the *heart* were thus *good* by creation, or is thus *good* by redemption, how can it be the continent of such *evil liquor?* when by the word of *His* mouth that never erred,*A good tree cannot bring forth bad fruits.* I answer, that saying must be construed *in sensu composito: a good tree continuing* good, *cannot produce evil fruits.The heart borne of God (in quanto renatum est, not*

peccat) doth not commit sin, so far as it is borne of GOD. Yet even in this *vessel,* whiles it walks on earth, are some drops of the first poison. And so,

Dat dulces fons vnus aquas, qui et praebet amaras.

The same fountain sends forth sweet water and bitter;

though not at the same place, as Saint *James* propounds it.

But *Solomon* speaks here of the *heart,* as it is generate, or degenerate, not as regenerate: what it is by nature, not by grace: as it is from the first *Adam,* not from the second. It is thus a *vessel of evil.* Sin was brewed in it, & hath brewed it into sin. It is strangely, I know not how truly, reported of a *vessel,* that changeth some kind of liquor put into it, into it self: as fire transforms the fuel into fire. But here the content doth change the continent; as some mineral veins do the earth, that holds them. This *evil* juice turns the whole *heart* into *evil;* as water poured upon snow, turns it to water. *The wickedness of man* was so *great in the earth,* that it made *every imagination of the thoughts of his heart only evil continually.*

Here, if we consider the dignity of the *vessel,* & the filthiness of the *evil* it holds, or is rather holden of; (for *non tam tenet, quam tenetur*) the comparison is sufficient to astonish us.

Quàm male convenient vas aureum, atrum{que} venenum! Oh! ingrate, in considerate man! to whom God hath given so good a *vessel,* and he fills it with so evil sap.*In a great house there be vessels of honor, and vessels of dishonor;* some for better, some for baser uses. The *heart* is a vessel of honor, sealed, consecrated for a receptacle, for an habitacle of the graces of GOD. Shall *we take the member of Christ,and make it an harlots;* the *vessel* of God, & make it *Satan's?* did God infuse into us so noble a part, & shall we infuse into it such ignoble stuff? was fraud, falsehood, malice, mischief, adultery, idolatry, variance, variableness ordained for the *heart,* or the *heart* for them? when the seat of *holiness* is become the seat of *hollowness:* the house of *innocence,* the house of *impudence:* the place of *love,* the place of *lust:* the *vessel* of *piety,* the *vessel* of *pravity:* the throne of *God,* the court of *Satan;* the *heart* is become rather a *Ielly,* then an *heart.* Wherein there is a tumultuous, promiscuous, turbulent throng, heap'd and amazed together, like a wine-drawers stomach; full of *Dutch, French, Spanish, Greek,* and many country wines; envy, lust, treason, ambition, avarice, fraud, hypocrisy obsessing it, and by long tenure pleading prescription: that custom, being a second nature, the *heart* hath lost the name of *heart,* and is become the nature of that it holds, a lump of *evil.*

It is detestable ingratitude in a *Subject,* on whom his Sovereign hath conferred a golden cup, to employ it to base uses; to make that a wash-potte, which should receive the best wine he drinketh. Behold, the *King* of heaven and earth hath given thee a rich *vessel,* thy *heart;* wherein, though it be a piece of flesh or clay of it self, he hath placed the chief faculties of thy spirit and his: how adverse to thankfulness and his intent is thy practice, when thou shalt pour into this *Cup* lees, dregs, muddy pollutions, tetricall poisons, the waters of hell, wines which the infernal spirits drink to men: taking the *heart* from *him* that created it, from *him* that bought it, from *him* that keeps it; and bequeathing it in the death of thy soul, to him that infects, afflicts, tempts, and torments it: making him thy Executour, which shall be thy

executioner; that hath no more right to it, then *Herod* had to the bed of his sister? What injury, what indignity is offered to God, when *Satan* is gratified with his goods: when his best movable on earth is taken from him, & given to his enemy?

The *heart* is *flos solis,* and should open & shut with the *sun of righteousness.* To *him,* as the Landlord, *duplici iure,* it should stand opē, not suffering him to knock for entrance, till *his locks be wet with the dew of heaven.* Alas! how comes it about, that he which is the owner can have no admission? That we open not the doors of our *hearts,* that the *King of glory* might enter; who will then one day open the doors of heaven, that a man of earth may enter? Did God erect it as a lodging for his own Majesty; leaving no window in it, for the eye of man (so much as) to look into it, as if he would keep it under lock & key to himself, as a sacred Challice, whereout he would drink the wine of faith, fear, grace and obedience, wine which *himself* had sent before for his own *supper:* and must he be turned forth by his own *Steward,* and have his Chamber let out for an Ordinary, where sins and lusts may securely revel? Will not *He* that made it, one day *break it with a rod of iron,and dash it in pieces like a Potters vessel?*

Shall the great *Belshazzar,* that *Tyrant* of Hel, sit drinking his wines of abomination and wickedness, in the *sacred boules* of the *Temple,* the *vessels* of God, the *hearts* of men, without ruin to those that delightfully suffer him? was it a thing detestable in the eyes of God, to profane the *vessels* of the *Sanctuary;* and will he brook with impunity the *hearts* of men to be abused to his dishonor? Sure, his justice will punish it, if our injustice do it. The very *vessels* under the *Law,* that had (but) *touched an unclean thing,* must be *rinced* or *broken.* What shall become of the vessels under the Gospel, ordained to hold the *faith of Christ,* if they be (more then touched) polluted with uncleanness? They must either be *rinced* with repentance, or *broken* with vengeance.

I am willingly led to prolixity in this point. Yet in vain the Preacher amplifies, except the hearer applies. Shall none of us, in this visitation of *hearts,* ask his own *heart,* how it doth? Perhaps, *Security* will counterfeit the voice of the *heart,* as *Jacob* did *Esau's* hands, to *supplant* it of this blessing; saying, *I am well:* and stop the mouth of diligent scrutiny with a presentment of *Omnia been.* Take heed; the *heart of man is deceitful above measure. Audebit dissimulare, qui audet malefacere:* He will not stick to dissemble, that dares to do evil. Thou needst not rip up thy breast, to see what blood thy *heart* holds, though thou hast been unkind enough to it in thine iniquities: behold, the beams of the Sun on earth witness his shining in heaven; and the *fruits* of the *Tree* declare the goodness or badness. *Non ex folijs, non ex floribus, sed ex fructibus dignoscitur arbor.*

What is *lust* in thy *heart,* thou adulterer; *malice* in thine, thou envious: *usury* in thine, thou covetous; *hypocrisy* in yours, ye sons of *Gibeon; pride* in yours, ye daughters of *Jezebel; falsehood* in yours, ye brothers of *Joab;* and *treachery* in yours, ye friends of *Judas?* Is this wine fit for the Lord's boule, or dregs for the Devil to carouse of? Perhaps the *sons* of *Belial* will be *filthy; let them be filthy still.* Who can help them, that will not be saved? let them perish.

Let me turn to you, that seem *Christians,* (for you are in the *Temple* of *Christ,* and I hope, come hither to worship him,) with confidence of better success. What should *uncleanness* do in the

holy *City, evil* in a *heart* sanctified to grace, sealed to glory? The *vessel* of every *heart* is by nature temperde of the same mould; nor is there any, (let the proud not triumph) *Quorum praecordia Titan de meliore luto sinxit.* But though *nature* knew none *grace* hath made difference of *hearts;* and the *sanctified heart* is of a purer metal, then the *polluted.* A little *living stone* in God's building is worth a whole quarry in the world. One poor man's honest *heart* is better then many rich evil ones. These are dead; that's alive: and a *living dog is better then a dead Lion. Solomon's heart* was better then *Absalom's,Iudes* then *Judas, Simon Peters* then *Simon Magus* his: all of one matter, clay from the earth, but in regard of qualities, and God's acceptance, the richest mine and coarsest mould have not such difference. There is with nature *grace,* with flesh *faith;* with humanity *Christianity* in these *hearts.*

How it becomes it such a *heart,* to have hypocrisy, injustice, fraud, covetousness leen in it? Let these bitter waters live in heathen cesterns. To the master of maledictiō, & his ungodly imps we leave those vices: our *harts* are not *vessels* for such liquor. If *we* should entertain thē, we give a kind of warrant to others imitatiō. Whiles *Polygamie* was restrained within*Lamechs* doors, it did but moderate harm: but when it once insinuated into *Isaac's* family, it got strength, & prevailed with great prejudice. The habits of vices, whiles they dwell in the *harts* of *Belials* children, are merely sins: but when they have room givē thē in the *harts* of the sons of God, they are sins and examples: not simply evil deeds, but warrants to evil deeds. Especially with such despisers and despiters of goodness; who, though they love, embrace and resolve to practice evil, yet are glad, they may do it by Patronage, and go to hell by example.

But how can this evil juice in our *hearts* be perceived? what beams of the Sun ever pierced into that abstruse and secret pauilion? The *anatomizing* of the heart remains for the work of that last and great day. Rom, 2. 16. As no eye can look into it, so let no reason judge it. But our Savior answers, *Out of the heart proceed actual sins:* the water may be close in the fountain, but will be discerned issuing out. The *heart* cannot so contain the unruly affections, but like headstrong rebels they will burst out into actions; and *works* are infallible notes of the *heart.* I say not, that *works* determine a man to damnation or bliss: the decree of God orders that: but *works* distinguish of a good or bad man. The Saints have sinned, but the greatest part of their converted life hath been holy.

Indeed we are all subject to passions, because men: but let us order our passions well, because *Christiā men.* And as the skilful Apothecary makes wholesome potions of noisome poisons, by a wise melling and allaying them: so let us meet with the intended hurt of our corruptions, and turn it to our good. It is not a sufficient commendation of a prince to govern peaceable and loyal subjects: but to subdue or subvert rebels. It is the praise of a Christian to order refractary and wild affections, more then to manage yielding and pliable ones. As therefore it is a provident policy in Princes, when they have some in too likely suspicion, for some plotted faction, to keep them down, and to hold them bare: that though they retain the same minds, they shall not have the same means to execute their mischiefs: so the rebellious spirits impotency gives most security to his Sovereign: whiles *He* sees afar off what he would do, but knows (near at hand, that's certainly) he cannot. So let thy heart

keep a straight & awful hand over thy passions and affections: *Vt si moueant, non remoueant:* that if they move thee, they may not remove thee from thy rest. A man then sleeps surely, securely; when he knows (not that he will not, but) that his enemy cannot hurt him. Violent is the force and fury of passions, ouerbearing a man to those courses, which in his sober and collected sense he would abhor. They have this power, to make him a fool, that otherwise is not; and him, that is a fool, to appear so. If in strength thou canst not keep out passion, yet in wisdom temper it: that if, notwithstanding the former, it comes to whisper in thine ears thine own weakness; yet it may be hindered by the latter from diuulging it to thy shame.

Thou seest how excellent and principal a work it is to manage the *heart,* which indeed manageth all the rest: and is powerful to the carrying away with it self, the attendance of all the senses: who be as ready at call, and as speedy to execution, as any servant the *Centurion* had: waiting only for a *come, go, do,* from their leader the *Heart.* The ear will not hear, where the *heart* minds not, nor the hand relieve, where the *heart* pities not: nor the tongue praise, where the *heart* loves not. All look, listen, attend, stay upon the *heart,* as a Captain to give the onset. The *Philosopher* saith; It is not the eye that seeth, but the *heart:* so it is not the ears that hear, but the *heart.*

Indeed: it sometimes falleth out, that a man hears not a great sound or noise, though it be nigh him. The reason is, his *heart* is fixed, and busily taken up in some object, serious in his imagination, though perhaps in it self vain: & the ears like faithful servants attending their master the *heart,* lose the act of that auditive Organ, by some suspension, till the *heart* hath done with them, and given them leave. Curious and rare sights, able to ravish some with admiration, affect not others, whiles they stand as open to their view: because their eyes are following the *heart,* and doing him service about another matter. Hence our feet stumble in a plain path, because our eyes, which should be their guides, are sent some other way on the *hearts* errand. Bee then all *clean,* if thou canst: but if that happiness be denied on earth, yet let thy *heart* be clean; there is then the more hope of the rest.

4. The measure of this vessels infection. Full.

It hath not aspersion, nor imbution, but *impletion.* It is not a moderate contamination, which admitted into comparison with other turpitudes, might be exceeded, but a transcendent, egregious, superlative matter, to which there can be no accession: the *vessel* is full; and more then full, what can be? One vessel may hold more then another, but when all are filled, the least is as full as the greatest. Now *Solomon,* that was no flatterer, because a King himself; without awe of any mortal Superior, because *Servant* to the *King* of *Kings,* & put in trust with the registring of his *Oracles;* tells man plainly, that 1. his *heart,* not some less principal part, 2. is *evil,* not good, or inclining to goodness. 3. nay, *full of evil,* to the utmost dram it contains.

This describes *Man* in a degree further, then nature left him, if I may so speak: for we were borne *evil,* but have made our selves *full of evil.* There is time required to this perfecting of sin, and making up the reprobates damnation. Judgment stays for the *Amorites, till their wickedness* becomes *full:* and the *Jews* are forborne, till they have *fulfilled the measure of their fathers.* Sin loved, delighted, accustomed, habituated, voluntarily, violently

perpetrated, brings this *impletion.* Indeed, man quickly *fills* this vessel of his own accord: let him alone, and he needs no help to bring himself to hell. Whiles God's *preventing* grace doth not fore-stall, nor his *calling* grace convert, man runs on to destruction, as the *fool laughing to the stocks.* He sees *evil,* he likes it, he dares it, he does it, he lives in it; and his *heart,* like an hydropicke stomach, is not quiet till it be *full.*

Whiles the *heart* like a Cistern, stands perpetually open, and the devil like a Tankerd-bearer, never rests fetching water from the conduit of hell to fill it; and there is no vent of repentance to empty it; how can it choose, but be *full* of *evil?* The *heart* is but a little thing, one would therefore think it might be soon *full:* but the *heart* holds much, therefore one would think, it could not be soon full. It is a little morsel, not able to give a Kite her breakfast; yet it contains as much in desires, as the world doth in her integral parts. Neither if the whole world were given to the *Pellaean* Monarch, would he yet say, *My heart is full,* my mind is satisfied.

There must then concur some co-working accidents to this *repletion. Satan* suggests: *concupiscence* harkens, flatters the *heart* with some persuasion of profit, pleasure, content: the *heart* assents; and sends forth the eye, hand, foot, as instruments of practice: lastly, *sin* comes; and that not alone: one is entertained, many press in. *Mala sunt contigua & continua inter se.* Then the more men act, the more they affect; & the *exit* of one sin, is another's *hinte* of entrance: that the stage of his *heart* is never empty, till the tragedy of his *soul* be done.

This *fullness* argues a great height of impiety. *Paul* amply delivered the wickedness of *Elimas,* Act. 13.*O full of all subtlety and all mischief, thou child of the Devil, thou enemy of all righteousness, &c.* a wretched *impletion.* So is the reprobate estate of the *Heathen* described. Rom. 1. to be *filled with all unrighteousness, fornication, covetousness, &c.* The same *Apostle* in the same *Epistle* speaking of the wicked in the words of the *Psalm,* saith,*Their mouth is full of cursing and bitterness.* Here, the *heart is full of evil.* The commander being so *filled with* iniquity, every member as a Soldier in his place, *fills* it self with the desired corruption.*The eye is full of adultery* and *lust,* saith the *Apostle.* The*hand full of blood,* saith the *Prophet.* The *foot* full of averseness, the tongue *full* of curses, oaths, dissimulations. Every *vessel* will be *full,* as well as the *heart; full* to the brim, nay, running over, as the *vessels* at the marriage in *Cana,* though with a contrary liquor. And when all are *replenished,* the *heart* is ready to call, as the *widow* in the 2. of *Kings,* the 4. *Bring me yet another vessel,* that it may be *filled.*

This is the precipitation of sin, if God doth not prevent, as Satan doth provoke: it rests not, till it be *full.* Sinful man is evermore carrying a stick to his pyle, a talent to his burden, more foul water to his cestern, more torments to be laid up in his hell: he ceaseth not, without a supernatural interruption, & gracious revocation, till his measure be *full.*

Thus I have run through these 4. circumstances of the *Comma,* or first *Point* of man: observing, 1. from the *Owners,* their corruptible *fragility.* 2. from the *vessel,* the *Hearts excellency.* 3. from the *liquor* contained in it, the *pollution* of our natures. 4. and lastly, from the *plenitude,* the *strength* and *height* of *Sin.* The sum is, 1. the *heart.* 2. of *man.* 3. is *full.* 4. of *evil.*

I should now conclude, leaving my discourse, and you to meditation of it; but that you would then say, I had failed in one special part of a Physician; that having described the malady, I prescribe no remedy. Since it is not only expedient, to be made experient of our own estate, but to be taught to help it: Give me leave therefore briefly to tell you, that some principal intentions, to the repair of your *Hearts* ruins are these. 1. Seeing this *vessel is full,* to *empty* it. 2. Seeing it is *foul,* to *wash* it. 3. Since it hath caught an ill tang, to *sweeten* it. 4. And when it is well, so to *preserve* it. with these four *uses,* go in peace.

1. There is first a necessity, that the *heart* which is *full* of *evil* by nature, must be emptied by conversion, and replenished with *grace,* or not saved with *glory.* what scuppet have we then to free the *heart* of this muddy pollution? Loe, how happily we fall upon *Repentance;* God grant *Repentance* fall upon us. The proper engine ordained & blessed of God to this purpose, is *Repentāce:* a grace, without which man can never extricate himself from the bondage of *Satan:* a grace whereat (whē it lights on a sinful soul) the devils murmur and vex themselves in hell, and the good *Angels rejoice in heaven.* This is that blessed engine, that lightens the *hearts* of such a burden, that *Rocks* and *Mountains,* and the vast body of the earth laid on a distressed & desperate sinner, are corkes and feathers to it.

This is that, which makes the eternal *wisdom* content to admit a forgetfulness, and to remember our iniquities no more then if they had never been. This speaks to *Mercy,* to separate our sins from the face of God, to bind them up in heaps and bundels, and drown them in the sea of *oblivion.* This makes *Mary Magdalene* of a sinner, a *Saint: Zacchaeus* of an *extortioner,* charitable, and of a persecuting *Saul,* a professing *Paul.* This is that mourning master, that is never without good attendants; tears of contrition, prayers for remission, purpose of amended life. Behold the office of *Repentance:* she stands at the door, and offers her loving service: entertain me and I will vnlode, vnlade *thy heart* of that *evil poison,* and were it *full* to the brim, return it thee *empty.* If you welcome *Repentance,* knocking at your door from God, it shall knock at God's door of *mercy* for you. It asks of you amendment, of God, forgiveness. Receive it.

2. The *heart* thus *emptied* of that inveterate corruption, should fitly be *washed,* before it be *replenished.* The old poison sticks so fast in the grayne of it, that there is only one thing of validity to make it *clean,* the *blood* of *Jesus Christ.* It is this, that hath bathed all *hearts,* that ever were, or shall be received into God's house of *glory.* This *blood cleanseth us from all sin. Paul* seems to infer so much, in joining to *the spirits of just men made perfect,Jesus the Mediator of the new Covenant, and the blood of sprinckling, that speaks better things then the blood of Abel.* As if he would prove, that it was this *blood,* which made them *just* and *perfect.* In vain were all *repentance* without this: no tears can wash the *heart clean,* but those bloody ones, which the side of Christ, & other parts wept, when the *spear* and *nails* gave them eyes: whiles the *Son* of eternal joy became a *Mourner* for his brethren. Could we mourn like doves, bowle like Dragons, & lament beyond the waylings in the valley of *Hadradimmon, quid prosunt lacrimae,* what boots it to weep, where there is no mercy, and how can there be mercy without the *blood* of *Christ?*

This is that ever-running fountain, that sacred *Poole* of *Bethesda,* which without the mediation of *Angels,* stands perpetually vnforbidden to all faithful visitants. Were our *Leprosy* worse then *Naaman's,* here's the true water of *Jordan,* or Poole of *Siloam, Wash and be clean;* Bring your *hearts* to this *Bath,* ye corrupted *Sons of men;* hath God given you so precious a *Lauer,* and will you be *unclean* still? Pray, entreat, beseech, send up to heaven the cries of your tongues and hearts for this *blood:* call upon the *preserver of men,* not only to distill some drops, but to wash, bathe, soake your *harts* in this *blood.* Behold, the *Son* of God himself, that shed this *blood,* doth entreat God for you: the whole Choir of all the Angels & Saints in heaven are not wanting. Let the meditation of *Christ's mediation* for you, give you encouragement and comfort. Happy *Son of man,* for whom the *Son of God* supplicates, and intercedes. What can *He* request without speed?

He doth not only pray for you, but even to you, ye *sons of men.* Behold him with the eyes of a *Christian,* faith and hope; standing on the battlements of heaven, having that for his pavement, which is our seeling, offering his *blood* to *wash* your *hearts,* which he willingly lost for your *hearts:* denying it to none, but Wolves, Bears, and Goats, and such reprobate, excommunicate, apostate spirits, that *tread* it under their profane and luxurious *feet,* esteeming that an *unholy thing,wherewith* they might have been *sanctified.* Come we then, come we, though sinners, if believers, and have our *hearts washed.*

3. All is not done with this *vessel,* when *washed.* Shall we *empty* it,*cleanse* it, and so leave it? Did not *Satan* reenter to the *house swept and garnished, with seven worse spirits,* whiles it was *empty?* Behold then, when it is *emptied,* and *washed,* and *sweetened,* it must be *filled* again: a vacuity is not allowable. It must be *replenished* with somewhat, either *evil* or *good.* If God be not present, *Satan* will not be absent. When it is euacuated of the *works* of the *flesh,* it must be supplied with the *fruits* of the *Spirit. Humility* must take up the room, which *pride* had in the *heart. Charitablenesse* must step into the seat of *avarice. Love* extrude *malice, mildness anger, patience murmuring. Sobriety* must dry up the floods of *drunkenness. Continence* cool the inflammations of *Lust. Peace* must quite the head from *dissensions. Honesty* pull off *Hypocrisies* visor; and *Religion* put *profaneness* to an irrevocable exile.

Faith is the hand, that must take these Jewels out of God's treasury, to furnish the *heart:* the pipe to convey the *waters* of *life* into these *vessels.* This infusion of goodness must follow the effusion of evil. God must be let in, when *Satan* is locked out. If our former courses and customs, like turned-away abjects, proffer us their old service, let us not know them, not own them, not give them entertainment, not allow their acquaintance. But in a holy pride, as now made Courtiers to the *King* of heaven, let us disdain the company of our old play-fellows, *opera tenebrarum,* the *works of darkness.* Let us now only frequent the door of *mercy,* and the fountain of *grace;* and let *faith,* & a good *conscience* be never out of our society. Here's the *supply.*

4. We have now done, if when our *hearts* be thus *emptied, cleansed, supplied,* we so *keep them. Non minor est virtus, &c.* Nay, let me say, *non minor est gratia.* For it was God's *preventing* grace, that *cleansed* our hearts, and it is his *subsequent* grace that so *preserves them:* That we may truly sing;

By grace, and grace alone,

All these good works are done.

Yet have we not herein a Patent of security and negligence sealed us; as if God would save us, whiles we only stood and looked on. But*he that hath this hope, purgeth himself.* And we are charged to*keep and possess our vessel in sanctification and honor: and toliue unspotted of the world.*

Return not to your former abominations, lest your *latter end be worse then your beginning.* Hath God done so much to make your *hearts* good, and will you frustrate his labors, annihilate his favors, vilipend his mercies, and reel back to your former turpitudes? God forbid it, and the serious deprecation of your own souls forbid it.

Yea, oh Lord, since thou hast dealt so graciously with these frail vessels of flesh, emptied them, washed them, seasoned them, supplied them; seal them up with thy Spirit to the day of redemption, and preserve them, that the evil one touch them not. Grant this, Oh Father almighty, for thy Christ, and our Jesus his sake.

Amen.

Mystical Bedlam, OR, THE WORLD OF MAD-MEN. The second Sermon.

ECCLESIASTES, CAP. 9. VER. 3.

The heart of the Sons of men is full of evil, and madness is in their heart while they live: and after that, they go to the dead.

M*ANS sentence* is yet but begun; and you will say, a *Comma* doth not make a perfect *Sense.* We are now got to his *Colon:* having left his *heart full of evil,* we come to his *madness.* No marvel if, when the stomach is full of strong wines, the head grow *drunken.* The *heart* being so *filled* with that pernicious liquor, *evil,* becomes drunk with it. *Sobriety,* a moral daughter, nay, *Reason* the mother is lost; he runs *mad,* stark *mad.* This *Frenzy* possessing, not some outroome, but the principal seat, the *Heart.*

Neither is it a *short madness;* that we may say of it, as the *Poet of anger, furor breuis est;* but of long continuance; even during life, *whiles they live.* Other *drunkenness* is yet after sleep sober; but this is a perpetual lunacie.

Considerable then is 1. the *matter.* 2. the *men.* 3. the *time, Quid, in quo, Quamdiu. What, in whom, and how long. Madness* is the *matter.* 2. the *place,* the *heart.* 3. The *time, whiles they live.* The *Colon* or *medium* of *man's Sentence* spends it self in the description of

A

- Tenant. Madness.
- Tenement. The Heart.

- Tenure: Whiles they live.

1. *Madness.* 2. holds the *heart.* 3. during *life.* It is pity. 1. so bad a *Tenant.* 2. hath so long *time.* 3. in so good a *house.*

1. The Tenant. Madness.

There is a double *madness, corporal* and *spiritual,* The object of the former is *Reason:* of the latter, *Religion.* That obsesseth the *brain,* this the *Heart.* That expects the help of the natural Physician, this of the *Mystical.* The difference is; this *spiritual madness* may *insanire cum ration, cum Religion numquam.* The morally-*frantic* may be *mad* with *reason,* never with *Religion.*

Physicians have put a difference betwixt *Frenzy,* and *Madness:* imagining *madness* to be only an infection and perturbation of the foremost *Cell* of the *head;* whereby Imagination is hurt: but the *Frenzy* to extend further, even to offend the *reason* and *memory;* and is never without a *fever. Galen* calls it an *inflammation of the brains, or films thereof, mixed with a sharp fever.* My purpose needs me not to be curious of this distinction.

To understand the force of *madness,* we must conceive in the *brain* three ventricles; as houses assigned by Physicians for three dwellers, *Imagination, Reason,* and *Memory.* According to these three internal *senses* or *faculties,* there be three kinds of *Phrensies* or *Madnesses.*

1. There are some *mad,* that can rightly judge of the things they see, as touching *imagination* & *fantasy:* but for *cogitation* and *reason,* they swerve from natural judgment.

2. Some being *mad,* are not deceiu'd so much in *common cogitation* and *reason;* but they err in *Fantasy* and *Imagination.*

3 There are some, that be hurt in both *imagination* and *reason,* and they necessarily therewithal do lose their memories. That whereas in perfect, sober, and well composed men, *Imagination* first conceives the forms of things, and presents them to the *reason* to judge; and *reason* discerning them, commits them to *Memory* to retain: in *mad-men* nothing is conceived aright, therefore nothing deriu'd, nothing retayn'd.

For *spiritual* relation, we may conceive in the *soul; understanding, reason, will.* 1. The *understanding* apprehendeth things according to their right natures. 2. The *Reason* discusseth them, arguing their fitness or inconvenience, validity or vanity: and examines their desert of probation or disallowance, their worthiness either to be received or rejected. 3. The *Will* hath her particular working, and embraceth, or refuseth the objects, which the *understanding* hath propounded, & the *reason* discoursed.

Spiritual madness is a depravation, or almost deprivation of all these faculties, *quoad coelestia;* so far as they extend to heavenly things. 1. For *understanding,* the *Apostle* saith.*The natural man perceyues not spiritual things, because they are spiritually discerned.* And the very*minds of unbelievers are blinded by the god of this world.* 2. For *Reason:* it judgeth *vanities* more worthy, of prosecution when they are absent, of embracing when they salute us.*It is in vain to serve the Lord: and what profit is it, that we have kept his ordinance, or walked mournefully before him?* This is

the voice of distracted cogitation, and of *reason* out of the wits.*We call the proud happy; and the workers of wickedness are set up: yea they that tempt God are delivered.* 3. For *Will;* it hath lost the propenseness to good, and freedom of disposing it self to well doing: neither hath it any power of it own, to stop and retarde the precipitation to evil.

Now whereas they distinguish *Soul. 1. in vegetabilem,* that giveth *life. 2. in sensibilem,* that giveth *feeling. 3. in rationalem,* that giveth *reason:* the first desiring *esse,* to be; the second, *been,* to be well; the third *optime esse,* to be best; so not resting till it be with God: behold, this *spiritual madness* enervates this last action of the *soul,* as corporal endeavors to extinguish the two former.

They attribute to the *Soul* 5. powers. 1. *Feeling,* whereby the *Soul* is moved to desire convenient things, and to eschew hurtful. 2. *Wit,* whereby *she* knoweth sensible and present things. 3. *Imagination,* whereby *she* beholdeth the likeness of bodily things, though absent. And these three virtues, say *Philosophers,* be common to men with beasts. 4. is *Ratio,* whereby *she* judgeth between good and evil, truth and falsehood. 5. *Intellectus,* whereby *she* comprehends things (not only visible, but) intelligible, as God, Angels, &c. And these two last are peculiar to man, abiding with the *soul,* living in the flesh, and after death. It beholdeth still the higher things *per intellectum,* and the lower *per rationem.*

As *corporal madness* draws a thick obfuscation over these *lights,* so *spiritual* corrupts and peruerts them: that as they are *strangers* to heaven, *quoad intellectum,* so at last, they become *fools* in natural things, *quoad rationem.* As the *Apostle* plainly. *Even as they did not like to retain God in their knowledge, so God gave them over to a reprobate mind, to do those things that are not convenient.* They that forget God, shall forget nature. Hence ensue both these *frenzies,* and with them a dissimilitude to men, to *Christian* men. It is reckoned up among the curses, that wait on the heels of disobedience. Deut. 28.*The Lord shall smite thee with madness, blindness, and astonishment of heart.* But it is a fearful accumulation of God's judgments and our miseries, when *spiritual Frensy* shall possess the *soul,* and scatter the powers of the inner man: euacuating not only imagination; but *knowledge;* not reason, but *faith;* not sense, but *conscience.* When the opinion of the world shall repute men sober and wise, and the scrutiny of God shall find them *mad-men.*

To draw yet nearer to the point of our compass, & to discover this *spiritual madness;* let us conceive in *man's heart,* (for therein this *frenzy* consists) in answerable reference to those three faculties in the *brain,* and *powers* of the *soul* before manifested, these three *virtues, Knowledge, Faith, Affections.* The defect of grace, and destitution of integrity, to the corrupting of these three, cause *madness.* We will not inquire further into the causes of *corporal frenzy:* the *madness* which I would minister to, is thus caused: a defective *knowledge,* a *faith* not well informed, *affections* not well reformed. *Ignorance, unfaithfulness,* and refractary *desires* make a man *mad.*

1. Ignorance

Is a cause of this *madness;* nay, it is *madness* it self. *Supplicij causa est, supplicium{que} sui.* How *mad* are they then, that settling their corrupted souls on the lees of an affected ignorance,

imagine it an excusatory mitigation of their sinfulness! But so it befalls them, as it doth the *frantike: Hi dementiam, illi ignorantiam suam ignorant: These are ignorant of their own ignorance, as those of their madness.,* 〈 in non-Latin alphabet 〉 & 〈 in non-Latin alphabet 〉 are inseparable companions. *Wickedness* is *folly;* and *ignorance* of celestial things is either *madness,* or the efficient cause, (or rather deficient) whereupon *madness* ensueth.*All the workers of iniquity have no knowledge.* The wicked in the day of their confusion, shall confess, that the *madness* of their exorbitant courses, and their wildnes *erring from the way of truth,* arose from their *ignorance* of the *way* of the Lord.*Therefore have we erred from the way of truth, and the light of righteousness hath not shined upon us, &c.* Will you hear their acknowledged reason? *For the way of the Lord we have not known.* So Wisd. 13. from the absent *knowledge of the true God,* & for want of *understanding,* and confessing *by the works the workemaster,* the *madness of Idolarry* is hatched.*For health, he calleth upon that which is weak: for life, he prayeth to that which is dead: and for a good journey, he asketh of that which cannot set a foot forward.* Through this error, they were so *mad,* as to ascribe, first to *stocks* and *stones,* insensible creatures; secondly, to *men,* dust and ashes; thirdly, to *wicked* men, the worst of those that had a reasonable soul; fourthly, to *Devils,* the malicious enemies of *God* and *men,that incomparable name of God.*

Beyond exception, without question, the authority, patronage, and original fatherhood of *spiritual madness,* is the nescience of God. No marvel, if the *people do err in their very heart,* saith the *Psalmist,* the local seat of this *madness,* when *they have not known the ways of the Lord.* The true object of divine knowledge is God; and the *Book* wherein we learn him, is his *Word.* How shall they scape the rocks, that sails without this *Compass?* when the *Frenzy* hath turned the edge of common *sense,* frustrated the power of *reason,* and captiuated the *regent-house* of *understanding,* a man dreades not fire, mocks the thunder, plays at the holes of Asps, & thrusts his hand into the mouths of Lions: *ignoti nec timor, nec amor;* he knows not the danger.

So, whiles the supreme Justice is not known, nor the avenger of wickedness understood, the *ungodly* are so *mad,* as to *mock at sin,* to play at the brinks of the infernal pit, and to dally with those Asps & Crocodiles, the stinging and tormenting spirits; to precipitate themselves into that vnquenched fire, to fillup the darts of thunder back again to the sender, and with a thirsty voracity to swallow down the dregs of the *wrathful vial. Quid in causa nisi ignorantia?* what hath thus distempered the *heart,* and put it into this *wildness,* that without fear or wit, men run into the evident danger of vengeance, if not *ignorance? Aprudent man foreseeth the plague, and hideth himself, but the foolish run madly on, and are punished.*

If the *Romists* were not *mad-mē,* or worse, they would never set up *ignorance* as a Lamp to light men to heaven: assuring it for the damme to produce, and nurse with her cherishing milk to batten *devotion;* when it is indeed an original cause of *madness,* the *mother* of error and wildness; making man's way to bliss more uncertain, then *Hannibals* on the *Alps,* or a Larkes in the air: The truth is; *know* to know, and be wise; know to obey, and be *happy. This is eternal life, to know God, and his Son whom he hath sent, Jesus Christ.* Labor to understand the *Bible,* lest thou undergo the curses in it. *Lege historiam, ne fias historia.* Saint *Paul* after the recitation of many fearful judgments, concludes: *Now all these things happened unto them for ensamples,and are written for our admonition, &c.* If we will not be *admonished* by these

ensamples, we may become *ensamples* our selves, histories of *madness* to future generations. Let the Papists call *Ignorance* by never so tolerable and gentle names, it is *Ignorance* still, still cause of *madness.* If *madness* may bring to heaven, there is hope for these willfully ignorant.

2. Vnfaithfulnesse

Is a sufficient-efficient cause of *madness. Faith* is the *Christian man's reason:* now on the privation of *reason,* must needs follow the position of *madness.* For shall the Creator of heaven and earth, the eternal *Justice,* and infallible *Truth* affirm? shall he swear? will you put him to his oath; and that by *two immutable things,* the *best* in heaven, and the *best* on earth? will you have him set his hand to it, and write it with his own *finger?* dare you not yet trust him without a *Seal?* must he *seal* it with that *bloody* wax, in the impression of death on his Son? must you have *witnesses, three* on *earth,* and as many in *heaven,* when the King of Kings might well write *Teste meipso?* and will you not yet believe him? Is there no credit from your *hearts* to all these premises, promises, attestations, protestations, signs, seals? Will not these, all these signify, certify, satisfy your souls of that unchangeable truth? Surely, you are *mad,* haplesly, hopelesly *mad,* unmeasurably out of your *spiritual wits.* Were you as deeply gone in a corporal frenzy, I would sigh out your desperate case.

Hei mihi quod nullis ratio est medicabilis herbis!

Shall the Lord threaten judgments, woe to him that trembles not. *Non sapient, sentient tamen.* Hell was not made for nothing. The vantguard of that accursed departing rabble, the ringleaders of the crew that dance to hell, are *unbelievers.* Revel. 21. An unsettled heart accompanied incredulity.*If ye will not believe, surely ye shall not be established.* Neither are they that *believe not,* gathered within the pale and sold of the *Church;* but wander like straggling goats, and wild beasts on the mountains and forests of this world. Hereupon, through the improuident and incircumspect courses, that *mad Infidelity* keeps, the *soul* stumbles at the *Rock,* and is broken by that, which might have been her eternal safety. 1. Pet. 2. They that wander from the mounds and bounds of Faith, *madly* invite dangers to salute them. *Sub clypeo fidei, & subsidio virtutis vir tutus.* But where *faith* is not our Proctor, nor is providence our Protector: what shall *shield* us, in the absence of *faith?* Not *Solon,* not *Solomon,* a *Wise* man among the Gentiles, a *wiser* among the *Christians;* but grow *mad* in the deficiency of *faith.*

Men see by unanswerable arguments, that the hand of God is too strong for sinners; that the least touch of his finger staggers their lives, their souls: that he sends his Executioner, Death, to cal the wicked away; and that in a more horrid shape, then to others; arming him with plague, murder, distraction, destruction, and that often with suddenness: they behold that (*Cadit corpus, inde cadauer; sepelitur, seponitur*) the body dies, and turns to rottenness: they know their own building to be made of the same loame and dust, and therefore liable to that common and equal law. Frequent examples of God's immediate vengeance, are added to the ancient trophees and monumental ruins of his former desolations: spectacles set up in the vast Theater of this world, whereof *quocunque sub axe,* whither soever thou turnest thine eyes, thou must needs be a spectator. Shall we still think, that *solummodo pereunt, vt pereant; vel vt pereundo alios deterreant:* they only perish to perish, and not to terrify others,

threatening the like wretchedness to the like wickedness? Surely, the judgments of God should be like his Thunders; *Poena ad paucos, terror ad omnes:* Whilest some fall, others should fear. They that will not take example by others, shall give example to others.

But we see those that are as ripe in lewdness, draw long and peaceable breathes: neither is it the disposition of a singular power, but the contingencie of natural causes, that thus worketh. Take heed: it is not the levity, but the lenity of God; not the weakness of his arm, but the mercy of his *patience,* that thus forbeareth thee.*The Lord is not slack, as some count slackness, but is longsuffering to us-ward, &c.* If this gentle Physic make thee *madder,* he hath a dark chamber to put thee in, a dungeon is more lightsome and delightsome, the *Grave;* bands of darkness to restrain thy outrages, and potions of brimstone to tame and weaken thy perverseness. Then will he demonstrate actually; *Nemo me impune lacessit: No man shall provoke me unpunished.*

Infidelity of God's judgments is *madness; unbelief* of his mercies hath never been counted less. What is it else, to refuse the offer of that *Lamb, which takes away the sins of the world,* and to cut off our selves from that universal promise? *Moritur Christus pro indigenis, pro indignis:* and spreaders out his arms on the Cross, to embrace both *Jew* and *Gentile.* Why doth not God give faith? I answer with that *Father. Non ideo non habet fidem, quia Deus non dat; sed quiatu non accipis.* Thou doest not therefore lack faith, because God doth not offer it; but because thou wilt not accept it.

The name of *Jesus Christ* is, saith Saint *August. Nomen, sub quo nemini desperandum est: A name able to defend us from desperation.* But there are many implacable threatenings against out guiltiness: There are none implacable to *faith;* none without reservation of mercy to repentance. Every conditional proposition hath two parts: the former suspendeth the sentence, and is called the antecedent: the latter concludeth the sentence, and is called the consequent. The first, *Nil ponit in esse.* As a conditional promise inferreth nothing, but deriueth all force and virtue from the connection, whereof it dependeth. So in menaces, there is either some presupposed cause, or after-concession, wherein it inferreth a consequence. *If thou hast sinned: if thou doest not repent.* There is place for remission with God, if there be place for repentance in thy own heart.

If then distrust of God's mercy be not *madness,* what is? when it causeth a man to break that league of kindness which he oweth to his own flesh; and offers to his hand engines of his own destruction: evermore presenting his mind with halters, swords, poisons, pistolls, ponds: disquieting the heart with such turbulent and distracting cogitations; till it hath adjured the hands to imbrue themselves in their own blood, to the incurring of a sorer execution from the justice of God. Is he not *mad,* that will give credit to the *Father* of *lies,* rather then to the *God* of *Truth?* when God promiseth to *Penitence,* the *wiping away* her *tears,* the binding up her wounds, and healing her sores: and the devil denieth it; giving it for impossible to have the justice of God satisfied, and thy sins pardoned: behold, darkness is believed rather then light, and falsehood is preferred to *truth.*

Be not thus *Lyon*-like in *your houses,* and *frantic* in your *hearts,mad* in your desperate follies; to shut up heaven, when the Lord hath opened it; to renew that score which he hath wiped; and when he hath pulled you out of the fire, to run into it again: like Tigers, to tear and devour your own souls, which that blood of eternal merit hath freed from the *Dragon* of hell. It is not a light and inferior degree of *madness,* but a diffident and desperate; when the *Physician* (even *He* of heaven) shall promise help to a •ore, and apply playsters of his own *blood* to it, the Patient shall thrust his nails into it, and answer, nay, *It shall not be healed.* This sin is like that fourth *Beast* in the 7. of *Daniel,* without distinction of name or kind. *Dreadfull, terrible, exceedingly strong; and it had great iron teeth, &c.* The *Lyon, Bear, Leopard* are tame and gentle, in regard of this *Beast:* it is *desperate madness:* That grinds the poor with his *iron teeth,* and *stamps* his own heart under his malignant *feet,* and *dasheth* against God himself with his *horns* of *Blasphemy.*

It is then clearer then the day, that the darkness of *Infidelity* is *Phrenzie;* whether (as it hath been in stanced) it be presumptuous against God's *Justice,* or desperate against his *Mercy.* For, who but a *mad-man* would hope for impunity to his willfully-continued sins, where he visibly perceives, that *peccatum peccantē necessitat morti:* that iniquity gives soul and body liable to condemnation, and objects them to the vnappeaseable wrath of God? And yet who but a *mad-man,* having sinned, will despair of forgiveness, when the *mercy* of God hath allowed a place to repentance? *Turn,and live,* saith the *Lord: for I have no pleasure in the death of him that dieth.*

3. Refractary and perverse Affections

Make the possessed *frantic.* This is a speeding cause, and fails not to distemper the soul, whereof it hath gotten mastery. There may be first, a sober *knowledge,* that the Patient may say, *Video meliora,* I see better things: and secondly, a *faith,* (but such as is incident to devils) *probo{que},* I allow of them: but thirdly, where the whole man is tyrannized over by the Regent-house of irrefragable affects, *deterior a sequor,* he concludes his course with, *I follow the worse.* Observe the *Philistines* crying, 1. Sam. 47. *God is come into the Campe; woe unto us, &c.* Yet they settle, hearten, harden themselves to fight against him. Ver. 8. *Woe unto us: who shall deliver us out of the hand of these mighty God's?* yet verse 9. *Bee strong and quit yourselves like men, O ye Philistines: quit yourselves like men, and fight.* Twice they behold their *Dagon fallen down before the Ark:* yet *Dagon* must be their God still, and the *Ark* is only reuerenc'd for a *ne noceat.*

How many run *mad* of this cause, inordinate & furious lusts! If men could send their understandings, like *Spyes,* down into the *Well* of their hearts, to see what obstructions of sin have stopped their veins, those springs that erst derived health and comfort to them; they should find, that *male afficiuntur, quia male afficiunt:* their *mad affects* have bad effects: and the evil disposedness of their souls, ariseth from the want of composednesse in their affections. The *Prophet Jeremiah,chap.* 2. compareth *Israel* to a *swift Dromedary, traversing her ways,* and to a *wild Ass used to the wilderness, that snuffeth up the wind at her pleasure. Be ye not,* saith the *Psalmographer, as the horse and mule, which have no understanding: whose mouth must be held in with bit and bridle.* Men have understanding, not beasts: yet when the *frenzy* of *lust* ouerwhelmeth their senses, we may take up the *word* of the *Prophet,* and pour it on them. *Every man is a beast by his own knowledge.* And therefore man that is in *honor and*

understandeth not,is like unto beasts that perish. Did not the bridle of God's over-ruling providence, give cohibition to their *madness,* they would cast off the saddle of *reason,* and kick nature it self in the face.

This is that which *Solomon* calls the *wickedness of folly,foolishness, and madness:* an actual deuiation & deuitation of the *way* of *righteousness:* a practical *frenzy,* a roving, wandering, vagrant, extravagant course; which knows not which way to fly, nor where to light, except like a Dorre in a dung-hill: an opinion without ground, a going without a path, a purpose to do it knows not what, a getting and losing, bending and breaking, building up and pulling down: conceyuing a multitude of thoughts, with much anxiety, and with a sudden neglect scattering them. As that woman, who being long barren, by studying and practicing physic, became pregnant to the bearing of many children: upon whom she afterward exercising the same skill, brought them all to an untimely grave. So

Per eandem redditur artem

Haec Medaea ferox, quae medicaea fuit.

So *madly* do these *frantickes* spend their time and strengths, by doing and undoing, tying hard knots, and untying them, affecting the issue of their own brains not a day together; and destroying much seed in the birth of their thoughts, because the conception now pleaseth them not. The Proverb saith, that the most *wild* are in least danger to be *stark mad:* but here, *wildenes* is *madness;* an indefatigable frenzy; an *erring star reserved for the black darkness;* a rolling stone that never gathers any moss to stay it; an incessant and impetuous *fury,* that never ceaseth roving and raving, till it come to the Center, Hell.

Thus I have endeavor'd to demonstrate *Madness,* in the true definition, form and colors. But as a man cannot so well judge of a Sum, whiles it lies in the heap, as when it is told and numbered out: if this united and contracted presentation of *madness* be not so palpable in your conceits, as you would desire it; behold, to your further satisfaction, I come to particulars. The *whole* denominates the *parts;* as all of water, is water; all of flesh, flesh: so every willful *sin* is *madness.* Doubtless, when we come to this precise distribution, and narrow scrutiny, to the singling out of *Frenzies,* you will bless yourselves, that there are so few *Bedlam*-houses, and yet so many out of their wits.

Stultorum plena sunt omnia. It were no hard matter to bring all the world into the compass of a fools Cap. I dare not go so far: only *magna est plenitudo hominum, magna solitudo sapientum:* There is great plenty of men, and no scarcity of *mad-men. Plurima pessima:* The most are not the best. *Pretiosa non numerosa:* Vile things breed as plentifully as mountain-mise. Goodness, like the Rail, flies alone: but *Mad-men,* like Partridges by Coueys. Nay, we may say, *Magna solitudo hominum:* if it be true that *Lactantius* says. *Nemo potest iure dici homo, nisi qui sapiens est:* He is not a man, that is a *mad-man.* The *fool* is but *imago hominis,* the shadow or resemblance of a man. The world is full of *mad-men,* and the madder it is, the less it is sensible of the own destruction. *Semel insaniuimus omnes:* We have been all once *mad,* is too true a saying: some in youth, others in age. The first is more obuious and common: *wildness* is incident to youth: the latter more perilous, and of less hope to be reclaimed. If we must be *mad,* better young then

old: but better not be borne then be *mad* at all, if the mercy of God and grace of *Jesus Christ* recollect us not. In the words of a Poet.

All are once mad; this holds for too strong truth:

Blest man! whose madness comes and goes in youth.

I promised to particularize and set open the gates of *Bedlam,* to leave *madness* as naked, as ever sin left the first propagators of it and mankind. The *Epicure* shall lead the ring, as the fore-man of this *mad Morisco.*

1. The Epicure.

I would fain speak (not only of him, but) with him. Can you tend it, Belly-god? The first question of my Catechism shall be, *What is your name? Epicure. Epicure?* What's that? speak not so philosophically; but tell us in plain dealing, what are you? *A lover of pleasure, more then of God.* One that makes much of myself; borne to live, and living loving to take mine ease. One that would make my *belly* my executour, and bequeath all my goods to consumption, for the consummation of my own delights. Hoh! a goodfellow, a merry man, *a mad-man.* What is your *summū bonum? Pleasure.* Wherein consists it? Rehearse the Articles of your belief. I believe that delicacies, junkets, quotidiā feasts, suckets & marmulads are very delectable. I believe, that sweet wines and strong drinks; the best blood of the grape, or sweat of the corn is fittest for the belly. I believe that midnight revels, perfumed chambers, soft beds, close curtains, and a *Delilah* in mine arms, are very comfortable. I believe that glistering silks, and sparkling Jewels, a purse full of golden charms, a house neately decked, gardens, orchards, fish-ponds, parkes, warrens, and whatsoever may yield pleasurable stuffing to the corpse, is a very heaven upon earth. I believe, that to sleep till dinner, and play till supper, and quaffe till midnight, and to dally till morning; except there be some intermission to toss some painted papers, or to whirl about squared bones; with as many oaths and curses, vomited out in an hour, as would serve the devil himself for a Legacy or stock, to bequeath to any of his children: this is the most absolute and perfect end of man's life.

Now a deft Creed, fit to stand in the devils Catechism. Is not this *madness,* stark and staring *madness?* What is the *Flesh* which thou pamperst with such indulgence; as thou feedest beasts to feed on them, doest thou not fat thy flesh, to fat the worms? Go *Heliogabalus* to thy prepared muniments, the monuments of thy folly and *madness:* thy Tower is polished with precious stones and gold, but to break thy neck from the top of it, if need be: thy halters enwouen with pearl, but to hang thyself, if need be: thy sword enamell'd, hatched with gold, and embost with Margarites, but to kill thyself, if need be. Yet (for all this) deaths properation prevents thy preparation, and thou must fall into thine enemies hands.

Thou imaginest *felicity* to consist in *liberty,* and *liberty* to be nothing else, but *potestas viuendi vt velis;* a power to live as thou list. Alas, how *mad* art thou? thou wilt not live as thou shouldst, thou canst not live as thou wouldst: thy life and death is a slavery to sin and hell. Tut, *Post mortem nulla voluptas;* and here, verse 4. *It is better to a living dog, then a dead Lyon.* Thou art *mad;* for, *for all these things thou must come unto judgment.*

How many of these *mad-men* ramble about this *City?* that lavish out their short times in this confused distribution, of playing, dicing, drinking, feasting, beasting: a cupping-house, a vaulting-house, a gaming-house share their means, lives, souls. They *watch,* but they *pray* not: they fast when they have no money, and steal when they have no credit; and revelling the whole week, day and night, only the Sunday is reserved for sleep, and for no other cause respected. Bee not *mad,* as the *Apostle* saith: *Bee not deceived; for because of these things cometh the wrath of God on the children of disobedience.* Are not these *mad men:* that buy the *merry madness of an hour,* with the eternal agonies of a tormented conscience?

2. The Proud

Is the next *Mad-man,* I would have you take view of in this *Bedlam.* The *proud man?* or rather the *proud woman:* or rather *hac aquila,* both he and she. For if they had no more evident distinction of sex, then they have of shape, they would be all man, or rather all woman: for the *Amazons* bear away the Bell: as one wittily, *Hic mulier* will shortly be good latin, if this transmigration hold: For whether on horseback, or on foot, there is no great difference: but not discernible out of a Coach. If you praise their beauty; you raise their glory: if you commend them, command them. Admiration is a poison, that swelles them till they burst.

Laudatas extendit auis Iunonia pennas.

Is not this *madness?De ignorantia tui, venit in te superbia. Self-ignorance* is the original of *pride.* Is not he *mad,* that knows not himself? *Quanto quis humilior, tanto Christo similior. Humility is Christ's* resemblance, *Pride* the Devils Physnomie. Is he not *mad,* that had rather be like *Satan* then *God? Humility* is begun by the information of *Christ,* wrought by the reformation of the *Spirit,* manifested in conformation to obedience. But *Pride,* saith *Aug. Vbi mentem possederit,erigendo deijcit, inflammando euacuat, & domum destruit, quam inhabitat. Pride* casteth down by lifting up, by filling emptieth, and destroys the house where it inhabiteth. If *superbire* be *supraregulam ire,* then is *pride* extrauagancy and *madness:* a pernicious, perilous sin, that intraps even good *works.*

Do you think, there is no *pride,* no *madness* in the land? Ask the Silke-men, the Mercers, the Tyrewomen, the Complexion-sellers, the Coach-makers, the Apothecaries, the Embroderers, the Featherers, the Perfumers; and above all as witnesses beyond exception, the Tailors. If you cast up the debt-books of the other, and the fearful bills of the last, you shall find the total sum, *Pride* and *madness.* Powders, liquors, vnguents, tinctures, odors, ornaments deriu'd from the living, from the dead, palpaple instances, and demonstrative indigitations of *pride* and *madness.* Such translations and borrowing of forms, that a silly countryman walking the City, can scarce say, there goes a man, or there a woman. Woman, as she was an *human* creature, bore the *image* of *God;* as she was *woman,* the image of *man:* now she bears the image of *man* indeed, but in a cross and *mad* fashion; almost to the quite defacing of the *image* of God. Howsoever; that sex will be the finer, the *prouder,* the *madder.* For *pride* and *madness* are of the feminine gender. They have reason for it. Man was made but of *earth; Woman* of refined *earth;* being taken out of man, who was taken out of the earth: therefore she

arrogates the costlier ornaments, as the purer *dust.* Alas! how incongruous a connexiō is *fine dust, proud clay?* the attribute is too good for the subject.

A certain man desired to see *Constantine* the *Great:* whom intentively beholding, he cried out: *I thought Constantine had been some greater thing; but now I see, he is nothing but a man.* To whom *Constantine* answered with thanks. *Tu solus es, qui in me oculos, apertos habuisti. Thou only hast looked on me with open and true judging eyes. O nobiles magis quā foelices pannos;* may many great men say of their stately robes: nay, *O honoranda, magis quam honestavestimenta;* may *proud creatures* say of theirs. What is a silken coat to hide aches, fevers, impostumes, swellings; the merited poisons of lust? when we may say of the *body* and the disease, as of man and wife, for their incorporation of one to the other, *Duo sunt in carne vna:* they are two in one flesh.

There is *mortality* in that *flesh,* thou so deckest: & that skin which is so bepainted with artificial complexion, shall lose the beauty and it self. *Detrahetur nouissimum velamentum cutis.* You that sail betwixt heaven and earth in your four-sail'd vessels, as if the ground were not good enough to be the pavement to the soales of your feet: know that the *earth* shall one day set her foot on your necks, and the slime of it shall defile your surphul'd beauties: dust shall fill up the wrinkled furrows, which age makes, and paint supplies. Your bodies were not made of the substance, whereof the Angels; not of the nature of stars, nor of the water, whereof the fire, air, water, and inferior creatures. Remember your Tribe, and your fathers poor house, and the pit• whereout you were hewn: *Hanibal* is at the gates, death stand at your doors: be not *proud,* be not *mad:* you must die.

3. The Lustful

Is not to be missed in this Catalogue. The *Poet* calls *amantes, amentes;* taking (or rather mistaking) *Love* for *Lust.* Indeed it is *insana libido,* a blinding, blending fascination; a Witch that with her powerful charms intoxicates the brains. A *Father* contemplating in his meditations, how it came to pass, that our forefathers in the infancy of the world, had so many wives at once, answers himself. *Certe enim fuit consuetudo, non fuit culpa:* Whiles it *was a custom, it was* scarce held a *fault.* We may say no less of our days: *Lasciuiousnesse* is so wonted a companion for our Gallants, that in their sense, it hath lost the name of being a sin. They call it *Magnatum ludum;* and whether it be or no, thence derive to themselves authority and imitation.

But still, *Quae te dementia cepit?* Thou art *mad,* whiles incontinent, Is it not *malum sui diffusiuum?* a saucy sin, a costly disease? yet were it cheap to the purse, is it not the price of blood? Can all your prouocatiues, enliuenings, trepidations, and fomenting preservatives, prevent the wasting of your marrows? Chamberworke will *dry the bones.If my heart,* saith *Job, hath been deceived by a woman; it is a fire that consumeth to destruction, and would root out all mine increase. Luxuriam sequitur dissipatio omnis: Luxury* is attended on by a general consumption: first, of *Substance, Prov. 6. By means of an whorish woman, a man is brought to a piece of bread.* Secondly, of *Body. Tremores pedum, & articulorum generat depriuationem:* It weakens the limbs, and vnties the joints, those knots whereby the body is trussed together. Saint *Paul* calls it a *sin against a man's owns body.* Thirdly, of *Name. A wound and dishonor will he get, and his reproach*

shall not be wiped away. Even when he shall depart his place (the world) he leaves (an evil memorial) a bad •auour behind him.

I would mention the loss of his *Soul* too; but that he cares not for: the other he would seem to love, then how *mad* is he to endanger them? If thou be not *mad,* away with these *fomenta luxuriae:* feed *nature,* not *appetite. Nature nihil parùm, appetitui nihil satis. Qui minùs tradit corpori, quàm debet corpori, ciuem necat: Qui tradit plus corpori, quàm debet corpori, hostem nutrit:* As he that allows less to his body, then he owes to his body, kills his friend: so he that gives more to his body, then he owes to his body, nourisheth his enemy. Thou complaynest of original evil in thy flesh; yet nourishest what thou complainest against. *Caro non est mala, si malo careat.* But Christ was more favorable to the *Adulteress,* and sent her away with impunity: yet not in allowance to the vice of the *accused,* but to convince the wickedness of the *accusers. Putauit lapidandam,non à lapidandis. Noluit talem, noluit à talibus:* He might think her worthy to die, but not by them that were worthy to die. He would not have her polluted, nor yet to perish by so polluted hands. I conclude the *madness* of these men with the *Poet.*

Ludit amor sensus, oculos perstringit, & aufert

Libertatem animi, & mira nos fascinat art.

Credo, aliquis Daemon subiens praecordia, flammam

Con•itat, & raptam tollit de cardine mentem.

—Amor est & amaror & error.

Lust blinds the senses, and with witching art,

Brings into fatal servitude the heart.

A subtle Fiend, the cause and plague of badness,

Poysons the blood, and fills the brain with madness.

If they will not see this yet, (as what frantic man perceives his own *madness?*) they shall feel it under the hands of an ill Surgeon on earth, or a worse in hell.

4. The Hypocrite

Plays the *mad-man* under covert and concealment. He is proud under the shadow of humility. But he cannot say with *David,* Psal. 131. *Mine heart is not haughty, nor mine eyes lofty. Cor & oculi, fons & rivuli.* The tongue that brags of humility, deserves little credit. *Frons, vultus, oculi saepe mentiuntur; lingua vero saepissime:* The forehead, eyes, and countenance do often deceive, the tongue most commonly. The worst Inn hath sometimes the biggest Sign; and the baser metal the loudest sound.*Turpiora sunt vitia, cum virtutum specie celantur:* Vices are then more ugly, when they have put on the robes of virtues. *Hypocrita solus vult omnibus videri melior,& solus est omnibus peior:* The Hypocrite would seem better then any man, and is indeed the worst of all men. His respect is not to the reward of virtue, but regard of men; as if virtue were not *sibimet pulcherrima merces,* a sufficient compensation to it self. Being the *Son* of a

hand-maid, and a *bramble* indeed, as *Jotham* spake of *Abimelech;* he brags as much of his *shadow,* as either *Vine, Olive, Fig-tree,* or the tallest Cedar in *Lebanon.*

He mourns for his sins, as a hasty Heyre at the death of his Father. *Haeredis luctus sub Larua, risus est:* He is at once a close mourner, and a close reioycer. When the wicked man counterfeits himself good, he is then worst of all. *Dissembled sanctity is double iniquity: quia & iniquit as est, & simulatio:* because it is both sin and simulation. *Hypocrites* are like Iugglers, that show tricks of *Legerdumaine,* seeming to do the feats they do not, by casting a mist before men's eyes. Howsoever it was once said, *Stultitiam simulare loco, prudentia summa est:* I think it not so intolerable as the speech of *Protagoras in Plat.* somewhat agreeing to *Machiauel: He is a mad-man, that cannot counterseit Justice,* and dissemble integrity. I am here rather occasioned to say: *He is a mad-man, that doth counterfeit good things, because he* doth but *counterfeit.* And in that great *Epiphany,* and manifestation of the secrets of all hearts, he shall be found a *mad-man.* Mean time, he is a *frantic* too: for he incurres the worlds displeasure, in making a show of good lines; God's double displeasure in making but a show. He that would purchase the hatred both of God and man, is he less then mad?

5. The Avarice

Is a principal in this *Bedlam.* Soft: if it were granted, that the *Covetous* were *mad,* the world it self would run of a garget: for who is not bitten with this *mad* dog? It is the great Canon of the Devil, charged with chain-shot, that hath killed charity in almost all hearts. A poison of three sad ingredients; whereof, who hath not (to speak sparingly) tasted? *Insatiability, rapacity,tenacity. In concupiscendo, acquirendo, retinendo. Covetousness* hath three properties, saith *Ambrose, Concupiscere aliena, cupita inuadere, celare quod* ruadit: To covet not her own, to get what she couets, and to keep what she gets. And yet, Oh *Avarice,* why art thou so *mad* after money? *Non habentes inficit, habentes non refecit:* It hurts them that it possesseth, and helps not them that possess it. The brood, that *covetousness* hatcheth, is an offspring intricated with cares terrestrial, infected with desires carnal, blinded with passions, subjected to affections, infirmed by temptations, informed by lusts, infolded in errors, in ambiguities difficult, obnoxious to suspicions. Is he not *mad,* that will foster in his bosom a damme, with such a damned littour?

Tria retia habet Diabolus in mundum extensa: vt quicquid euaserit de retibus gulae,incidat in retia inanis gloriae; & quicquid euaserit his, callidius capiatur retibus auaritiae. De his nullus perfect euasit: The Devils three *nets* are *Ryot, Vain-glory, Covetousness:* The second catcheth them that scape the first; and the last misseth not to apprehend the delivered from both the former. He that *flies from the Lion,* the *Bear meets him;* and the escaping both these, the *Serpent (Covetousness)* bites, not unlike the prediction of God to *Elias,* concerning *Hazael, Jehu, and Elisha;* whom he was commanded to *anoint.It shall come to pass, that he that escapeth the sword of Hazael, shall Jehu slay: and him, that escapeth from the sword of Jehu, shall Elisha slay.*

If this be *madness,* who are well in their wits? And yet *madness* it is, and infatuate *frenzy.* What is it else, to forsake *Paradise* for *Sodom,* heaven for earth, God for *Mammon,* when as (by most irreconcilable enmity) they cannot be embraced at once? Howsoever you will say, those

things you covet are good creatures, and call them goods: yet *nemo bonus bona bonum aestimat, male vtenti:* no good man will account those goods, good for him, that cannot command his affections to their sober usage. He that shall prefer profit to virtue, his body to his soul, his purse to his body, his eye to his purse, time to eternity, let him go for a *mad-man.*

The *Epicure* feeds on fowl a hundred times, that it may feed him but once: the *Covetous* feeds his purse a thousand times, and starves himself. He cares not to destroy his soul, to please his lust; yet for the salvation of his soul, will not hold his purse short of the smallest gain. To conclude, the God whom he serves, cannot help him; the God, whom he should serve, will not help him, because he hath forsaken him. There is no other help or hope to reclayme the *avarice:* but *Lord have mercy on them,for they are lunatike and sore vexed;* as that Father spake of his possessed son, Math. 17. *Lunatike* they are perpetually, and not at some fittes by the Moon, as that word seems to intimate: *Sore vexed,* with the implacable, insatiable, turbulent distraction of their own spirits; not without accession of all those solicitations, which the infernal spirits can suggest; all for gain. *Oft-times they faell into the fire, and oft into the water.* Their *Epilepticke* courses now drive them into the *fire* of malice & dissention; now plunge and drown them in the *floods* of oppression: till the inundation of their cruelty have spoiled the whole Country; and themselves at last suffocated in their own deluge. They may be *brought to theDisciples,* the Ministers of *Christ,* but *they cannot cure them.* Alas! this *frenzy* is hard to heal. Though they be neither*faithless,* nor *perverse,* negatively: though they strive by*fasting* and *prayer,* affirmatively: avoid they evil impediments, or use they good means; this kind of devil will not out, *Covetousness* will not be expelled. Only *Lord have mercy* on them; convince them, convert them; for they are *mad-men.*

6. The Usurer

Would laugh, to hear himself brought into the number of *mad-men.* He sits close, and is quiet at home, whiles *madness* rambles abroad. He holds others in bonds; is in no bonds himself: he stands so much upon law, you cannot judge him lawless. He would not come near a Tavern door, where *madness* roars: he keeps a succinct course, and walks in an even pace to Hell. Slaunder him not for one of *Bedlam:* yet he is *mad,* raving, roaring *mad;* and that by the verdict of God in the pen of *Solomon:* Eccl. 7.*Surely, oppression maketh a man mad.*

It is indeed a thriving occupation. *Usury* is like that *Persian* Tree, that at the same time buds, blossoms, and bears fruit. The monies of interest are evermore, some ripe for the Trunke, others drawing to maturity, the rest in the flower approaching, all in the bud of hope. But he is *mad;* for his sin at once buds, blossoms, and brings forth the fruit of vengeance. Every bond he takes of others, enters him into a new obligation to *Satan:* as he hopes, his debtors will keep day with him, the Devil expects no less of himself. Every forfeit he takes, scores up a new debt to *Lucifer;* and every mortgaged land he seazeth on, enlargeth his dominions in hell.

But why do you call this benefit made of our money, *usury* and *madness?* It is but *vsance,* and husbandring of our stock. So by a new name given to your old sins, you will think to escape

the censure of *mad-men.* Thus I have read of the people of *Bengala,* who are so much afraid of Tigers, that they dare not call them Tigers, but give them other gentle names. As some Physicians; that will not call their impatient Patients disease *madness,* but *melancholy.* But let the *Bengalans* call them what they will, they are Tigers still: and give *usury* what name you please, (for what *Usurer* is not ashamed to be called so?) it is mere *madness.* He is *mad,* that *calls evil good,* and *sour sweet:* but he is no slanderer, that calls *Usury madness.* It is no less; when the eternal God in his word, shall condemn *Usury* to hell, still to prosecute it with hope of heaven.

But many learned men are patrons and patterns for it. They are as *mad* as you; and learn you by their *madness* to become sober. *Aliquid auxilij est, aliena insania frui.* There is some benefit usually to be made, by another man's exemplary *madness.* Were it more questionable; yet he is no less *mad,* that will ventrously do, what he is not sure is safe to be done; then he, that having a whole field to walk in, will yet go on a deep rivers dangerous bank. He is in more danger to topple in, and therefore a *mad man.* It were good for the common-wealth, if all these *mad-men* the *Usurers* were as safe and fast bound in a local, as they are in spiritual *Bedlam.*

7. The Ambitious man

Must also be thrust into this *Bedlam,* though his port be high, and he thinks himself inciuisible from the Court. Whiles he beholds the stars, with *Thales,* he forgets the ditch; and yawning so wide for preferment, contempt is easily thrown into his mouth. I have read of *Menecrates* a Physician, that would needs be counted a god, and took no other fee of his Patients, but their vow to worship him: *Diony sius Syracusa* hearing of this, invited him to a banket; and to honor him according to his desire, set before him nothing but a Censor of Frankincense; with the smoke whereof he was feasted till he starved, whiles others fed on good meat. This shown the great Naturalist, a natural fool, a *mad-man. Sapor a Persian* King wrote himself, *Rex Regum, Frater Solis & Lunae, particeps Syderum, &c. King of Kings, brother to the Sun and Moon, and partner with the Stars.* Yet alas! he was a *man,* therefore a *mad-man,* in the arrogation of this Style.

Let the *Roman Canonists* turn their *Pope* into a new nature; which is neither God nor man: they are *mad* that give it him, and he is *mad* to accept it. Let *Edom* exalt her self, *as the Eagle, and set her nest among the stars: yet* saith God, *the pride of thine heart bath deceived thee.* Let the *Prince* of *Tyrus imagine* himself to *sit in the seat of God: Wilt thou yet say before him that killeth thee,I am God? but thou shalt be a man, and no God before him that slayeth thee.* Let *Sennacherib* think to dry up rivers with the *soale* of his *foot;* and *Antiochus* to sail on the mountains:

Quid sibi fert tanto dignum promissor hiatu?

What events have answered their grand intendments, but *madness?*

Eusebius reports of *Simon Magus,* that he would be honor'd as a God, and had an Altar with this inscription, to *Simon* the *holy God:* which it seemed, his *harlot Helena* did instigate. But when by the power of the Devil he presumed to fly up to heaven, at the command of Saint

Peter, the *unclean spirit* brake his neck. He climbed high, but he came down with a vengeance. His miserable end shown him an *ambitious* man, a *mad-man.* Soare not too high, ye *sons of Anak;* strive not to attain heaven by multiplying of earth, like *Babel*-builders: *Feriunt summos fulgura montes.* Though you aspire in glory, you shall expire in ignominy. If you were not *frantic,* you would *sistere gradum,* keep your stations, know when you are well, and give a *fiat* to *His* will, that hath placed you in a site happiest for you. You are *mad* to outrunne him.

8. The Drunkard

Will, sure, wrangle with me, that his name comes so late in this Catalogue; that deserved to be in the front or vantguard of *mad-men. Demens Ebriet as* is an attribute given by an heathen. It is a voluntary *madness,* and makes a man so like a beast, that whereas a beast hath no reason, he hath the use of no reason: and the power or faculty of reason suspended, gives way to *madness.* Nay, he is in some respect worse then a beast: for few beasts will drink more then they need, whereas *mad Drunkards* drink when they have no need, till they have need again.

Quaeris, quis sit homo ebriosus? aetqui

Nullus est homo, Maeuole, ebriosus.

Shew mce a drunken man, thou *blest.* I can

not do it: for he that's drunken, is no man.

To prove himself a *mad-man,* he dares quarrel with every man, fight with any man; nay, with posts and walls, imagining them to be men. *Bacchus ad arma vocat:* Wine makes them bold, without fear or wit: hazarding themselves into dangers, which sober, they would tremble to think of. *Nec enim haec faceret sobrius vnquam.* Are not these *mad?* If you should see them like so many superstitious Idolaters, drinking healths on their bare knees to their fair Mistress: which (may be) is but a foul strumpet, swearing against him that will not pledge it, or not pledge it off to a drop; would you in your right wits take these for other, then *mad-men?* no: let them go among the rest to *Bedlam.*

9. The Idle

Man, you will say, is not *mad:* for *mad-men* can hardly be kept in, and he can hardly be gotte out. You need not bind him to a poste of patience, the love of ease is strong fetters to him. Perhaps, he knows his own *madness,* and keeps his Chamber; both that sleep may quiet his *frenzy,* and that the light may not distract him. He lives by the sweat of other men's brows, and will not disquiet the temples of his own head. If this be his wit, it is *madness:* for by this means, his *Field is covered with nettles and thorns,* his body overgrown with infirmities, his soul with vices; his conscience shall want a good witness to it self: and his heart be destitute of that hope, which in the time of calamity might have rejoiced it.

Seneca could say, *Malo mihi male esse, quàm molliter, I had rather be sick then idle:* and indeed to the *slothful,* ease is a disease: but these men had rather be sick then work. These are *mad:* for

they would not be poor, nor want means to give allowance to their sluggishness; yet by their refusal of pains, they call on themselves a voluntary, and inevitable want. Oh that the want of grace thus procured, were not more heavy to their souls, then the other to their carcases. Complaine they of want? Justly may they, should they, shall they: for the want of diligence hath brought thē to the want of sustenance. Thus their quiet is *frenzy,* their *idleness madness.*

10. The Swearer

Is rauingly *mad:* his own lips so pronounce him; as if he would be reueng'd on his. Maker; for giving him a tongue. It is so blistered with his hot breath, that he spittes fire at every sentence. He swears away all part of that *blood,* which was shed for his redemption: and esteems the wounds of his Savior, but only a complement of his speech; wherein he doth his best, to give him new ones. He never mentions God, but in his oaths, and vilipends his great *Name,* as if *He* heard him not.

What *frenzy* exceeds his? for he calls his bread, his drink, his clothes, the Day, Sun, Stars, Plants, and stones to testify his truth: indeed he calls them to testify against him. How shall the *Name* of that God do him good, which he so either disallowes, or dishallowes? God is not *mad* to give him that blessing, which he is so *mad* to villify. And for a full exemplification of his *madness;* by *oaths* he thinks to get credit, and by *oaths* he loseth it.

11. The Liar

Is in the same predicament with the *Srearer;* let them go together for a couple of *mad-men.* As he finds now exclusion out of all human faith; so he shall at last out of God's Kingdom,*Reu. 21. Lyes* have been often distinguished: the latest and shortest reduction is into a *merry Lye,* and a *very Lye:* either is a *Lie,* though of different degree: for the malicious *lie* exceeds the officious *lie.* The Proverb gives the *Liar,* the inseparable society of another sin. *Da mihi mendacem, & ego ostendam tibi furem:* Shew me a *Liar,* and I will show thee a thief. He is *mad:* for *the mouth that speaketh lies, slayeth his own soul.* This is not all; he gives GOD just cause to destroy him more.*Thou shalt destroy them that speak lies.* This is his *madness: He kills at least three at once.* The *Thief* doth only send one to the Devil: the *Adulterer* two: the *Slanderer* hurteth three: himself, the person of whom, the person to whom he telles the *lie. Lie* not in earnest, *Lye* not in jest; if thou doest accustom it, get thee into *Bedlam.*

12. The Busie-Body

All will confess a *mad-man:* for he fiskes up and down, like a nettled horse, & will stand on no ground. He hath a charge of his own properly distinguished: ye he must needs trouble his head, with alien and unnecessary affairs. He admits all men's businesses into his brain, but his own: and comes not home for his own, till he hath set all his neighbors ploughes a-going. He hurries up and down, like *Jehu* the *son* of *Nimshi* in his Chariot, or as a Gallant in his new Caroch, driving as if he were *mad.*

He loves not to sleep in his own doors; and hinders the common-wealth with frivolous questions. He is an universal solicitor for every man's suit; and would talk a *Lawyer* himself *mad.* There is not a Boat, wherein he hath not an Oare; nor a Wheel, wherein he will not

challenge a Spoake. He lives a perpetual affliction to himself and others; and dies without pity; save that they say, it is pity he died no sooner. He is his neighbors *malus genius,* and a plague to melancholy. He is the common superuisor to all the wills made in his parrish: and when he may not be a counselor, he will be an intelligencer. If you let him not in to interrupt, he will stand without to euesdroppe. He is a very *mad-man;* for he takes great pains without thanks, without recompense, of God, or man, or his own conscience. He is luxurious of business, that concerns him not: Lay hands on him, shackle him: there are some less *mad* in *Bedlam.* I will be rid of him with this Distich.

He cleaves to those he meddles with, like pitch:

He's quick silver, good only for men's itch.

13. The Flatterer

Is a *mad-man,* Prov. 26. *As a mad-man, who caesteth firebrands, arrows, and death. So is the man, that deceyueth his neighbor, and saith, Am I not in sport?* He displeaseth his conscience, to please his concupiscence: and to curry a temporary favor, he incurreth cuerlasting hatred. For his Great-one, once awaked from his lethargical slumber, will say of him, as *Achish* did of *David,* counterfeiting himself distracted: *Have I need of mad-men, that you have brought this fellow to play the mad-man in my presence? Shall this fellow come into my house?*

14. Ingratitude

Is *madness:* for the *unthankfull* man both makes himself unworthy of received favors, and prevents the hope of future. For every man can say, *Quod facis ingrato, perit:* what you do to a *mad-man,* is lost. But if he be unthankfull to God, he turneth his former blessings into curses, and shuts up heaven against his own soul. *Cessat cursus gratiarum, vbi non fuerit recursus:* The course of grace, where it hath no recourse, is soon stopped. All waters come secretly from the sea, but return openly thither: though favors have a secret and invisible derivation from God, they must return openly to him in praises, and in a thankful acknowledgement. Thou art *mad,* O elate and puffed spirit, that usest, abusest, takest, swallowest the blessings of heaven without *gratitude.Nones dignus pane, quo vescer is:* For, nō est dignus dandis, qui non agit gratias de *datis:* He is unworthy of more benefits, that is *unthankfull* for those he hath. The *Ungrateful* man must needs be one of this number, and salute *Bedlam.*

15. The Angryman

None will deny to be a *mad-man,* but they that are either *mad* or *angry.* The *Scripture* hath so condemned him; *Nature* so censured him: therefore he cannot shift this *Bedlam. Anger resteth in the bosom of fools;* It is all one; *of mad-men. Ira furor,* though but *breuis:* the longer it lasts, the *madder* it is. *Bee angry,* there's the reins: but *sin not,* there's the *bridle. Let not the sun go down on your wrath,* if you must needs be *angry: neither give place to the Devil.* If he suffer the *Sun* to set on his *wrath,* the *Sun* of *mercy* may set on his soul: and when he hath given the *Devil* place, the *Devil* at last will give him place; even his own *place,* which his *mad fury* hath voluntarily accepted. He is stark *mad;* for he •••pares not to wound himself; and with a violent fire, which himself kindles, he burns up his own *blood.*

16 The Envious man

Is more closely, but more dangerously *mad. Envy is the consumption of the bones,* saith *Solomon:* he doth make much of that, which will make nothing of him: he whets a knife to cut his own throat. The *Glutton* feeds beasts, to feed on; and like a Witch, nourisheth a devil with his own blood. He keeps a disease fat, which will ever keep him lean: and is indulgent to a Serpent that gnaws his entralles. He punisheth and revengeth the wrongs on himself, which his adversary doth him. Is not this a *mad-man?* Others strike him, and like a strangely-penitential *Monk,* as if their blows were not sufficient, he strikes himself. That Physicians may not beg him when he's dead, he makes himself an Anatomy living. Sure, he gives cause to think, that all the old fables of walking ghosts were meant of him, and but for a little starved flesh, he demonstratiuely expounds them. If it were not for his soul, the Devil could scarce tell, what to do with his body. He would do much mischief, if he live's toit: but there is great hope, that he will kill himself beforehand. If you miss him in a Stationers shoppe geering at books, or at a Sermon cavilling at doctrines, or amongst his neighbors cattle, grudging at their full vdders, or in the Shambles plotting massacres; yet thou shalt be sure to find him in *Bedlam.*

17 The contentious man

Is as *frantic* as any. Hear him speak, his words are incendiary: observe his feet, they run nimbly to broils, not knowing the *way of peace.* Look upon his eyes, they sparkle fire: mark his hands, they are ever sowing *debate:* he will strike a neighbor in the dark, and lay it on his enemy: all to make work. Search his pockets, and they are stuff'd with libels, invectives, detractions. He *hates* all men, and the Lord him; being that *seventh abomination, that his soul abhorreth, one that soweth discord among brethren.* There is a *witness* against him beyond exception. *The debatefull man is madder, &c. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly,&c. When he speaks fair,believe him not: for there are seven abominations in his heart.* He comes to a Marte or Market, to breed quarrels; as if he were hired by some Surgeon. He neither sees, nor hears of a discord, but he must make one; but ever covertly, cowardly, out of the reach of weapons.*He that passeth by and meddleth with strife belonging not to him, is like one that taketh a dog by the ears:* he will be soon weary of holding him; and if he let him go, he is sure to be bitten. He is utterly *mad:* for having incensed, encouraged party against party, as one claps on unwilling Mastiues; when perceyuing his villainy, they become friends, both shall fall upon him. So he makes work for Lawyers, work for Cutlers, work for Surgeons, work for the Devil, work for his own destruction. To *Bedlam* with him.

18 The Impatient

Is a *mad-man:* for when the ties of softer afflictions will not hold him, he must be manacled with the chains of judgments. *Patienter ferendū, quod non festinanter auferendū:* He makes his yoke more troublesome, then it would be: and by his struggling, forceth his gyues to make prints in his flesh. He is *mad;* for he longs for ease, and denies it himself. It hath been said among men, Bear one wrong, and provoke greater: but I say, Bear one affliction from God

well, and prevent greater. He is *mad,* that is angry with God, that cares not for his anger, that will plague his anger. How ill had it gone with God before this, if such a man could have wrought his teene upon him? Mean time, God is at peace, out of his reach, and he is plagued for his *madness.* Teach him patience in *Bedlam.*

19 The Vain-glorious

Is a mere *mad-man,* whether he boast of his good deeds, or his ill. If of his virtues, they are generally more suspicable: if of his vices, he is the more despicable: If of his wealth, his hearers the less trust him: this noise prevents him from being a debtor: If of his valor, he is the more infallibly held a coward. In what strain soever his Mountebank-*ostentation* insults, he loseth that he would find, by seeking the wrong way. He is *mad:* for when he would be accounted virtuous, honorable, tich, valiant, in favor with greatness; and the world takes not ample notice of it, he sounds it with his own Trumpet: then at once they hear it, and deride it. By seeking *fame,* he loseth it, and runs *mad* vponit. Put him into *Bedlam.*

20. Lastly,

To omit our *Schismatics,* and *Separatists,* who are truly called, *Protestants out of their wits,* liable to the imputation of *Frenzy:* the *Papists* are certainly *madmen,* dangerous *mad-men; mad* in themselves, dangerous to us: and would happily be confined to some local *Bedlam,* lest their *spiritual lunacy* do us some hurt.

Madde in themselves: for who but *mad-men* would *forsake the fountain of living waters,* the *word* of *truth,* and pin their *faith* and *salvation* on the Popes sleeve? a *Prelate,* a *Pilate,* that *mingles their own blood with their sacrifices.* Think how that enchanting cup of *fornications* prevails over their besotted souls; and you will say they are not less then *mad.* Come you into their Temples, and behold their Pageants, and histrionical gestures, bowings, mowings, windings, and turnings; together with their service in an unknown *language,* and (like a deaf man, that sees men dancing, when he hears no music) you would judge them *mad.* Behold the mass-Priest with his baked god, towzing tossing, and dandling it, to and fro, upward and downward, forward and backward, till at last, the jest turning into earnest, he choppes it into his mouth at one bitte; whiles all stand gaping with admiration; *Spectatum admissi, risum tencatis amici?* would you not think them ridiculously *mad?* But no wonder if they run *mad;* that have drunk that *poison.* Many volumes have been spent in the discovery of their *madness;* I do but touch it, lest I seem to write *Iliads* after our learned *Homers.*

Surely *Mad-men* are dangerous without restraint. Papists are ready instruments of commotion, perversion, treason. These are a sickness, *immedicabile vulnus*

Ense recidendum, ne pars sincera trahatur.

Our land cannot be at ease, so long as these lie on her stomach. They prick and wound her sides, not with praying against her, (for their imprecations we hope, are *irrita vota*) but with preying upon her: and when all stratagems fail, ready to fetch arguments from the shambles, and conclude in *ferio.* Whose *Religion* is political, learning bloody, affections malicious, ambitious, devilish. The *Inquisition* is their *Grammar,* fire and fagot their *Rhetoric,* fleet and

fetters their *Logic,* the Cannons roar their *Music,* and poisoning is their *Physic.* Whose *Priests* have such almighty power, that they can make their Maker, that whereas in their *Sacrament* of *Order,* (as they term it) God makes an impotent creature a *Priest:* now in their *Sacrament* of the *Aliar,* the *Priest* shall make Almighty God. Yea, as he made them with a word, and put them in their mothers womb: so they can make him with a word, and put him in a box. They that thus blaspheme their Creator, shall we trust them with their fellow-creature?

It was an ingenuous answer of a *Spanish* Nobleman, commanded by *Charles* the 5. to lodge the Duke of *Bourbon* at his house in *Madrid:* I will obey thee, but set my house on fire, so soon as the Duke is out of it. My Predecessors never built it to harbor Traitors. Did he think that a conspirator would poison his house; and shall we think that such are no infection to our land? *David* did counterfeit himself *mad,* when he was not, for his own security: these are *mad,* and dissemble it; till by one *frantic* act, they can bring us all to ruin. If they were foreign, public and professed enemies, we would not blame, not fear them. While Kingdoms stand in hostility, hostile actions are just. But these are domestical, intestine, secret adversaries, bred and fed in the same Country; therefore the more intolerable, as the more pernicious.

Tut, they can satisfy their consciences by distinguishing of *Treasons.* Indeed, all their *Religion* is a religion of distinctions: such as that is, that an *excommunicate* Prince may be dethroned; and being once vncrowned, may on his penitent submission be restored to the *Church: Quoad animam, non quoad regnum.* Thus they leave positive, textuall, school-duinity, and fall to Crown-divinity. *Antichrist* pleads, their *Religion* is maintained by the *Fathers.* Did ever any *Father* allow of *Treason?* Shame they not to aver it? If any abused, wrested, falsified writing of the *Fathers* did seem to consent to their errors: yet we know, that *Audiendi Patres, non vt Indices, sed vt testes: The Fathers are to be heard as witnesses, not as Judges.* It is God's *scriptum est,* not their *traditum est,* that must give decision of all doubts.

They object, that those are birds of our own hatching, that thus pollute their nest. Perhaps, our country gave them breath and birth, but they drunk this *poison* from the enchanting *Cup* of *Rome.* They are ever extravagant persons, that like rotten arms or legs have drop'd from the body. Men *sine seed, sine fide, sinere, sine spe.* They are desperate men, and destitute of fidelity, that seek *Rome,* where their former learning, and the better learning of their conscience, is perverted, perjured. That (forgetting to speak the language of *Canaan*) enigmaticall, epicene, spurious, and abortive *equivocation,* is the main accent of their speeches: an ambiguous, ambagious, couzening voice, which *Cranmer, Latimer, Ridley,* never knew, never practiced to save their bloods. A strange, stigmatic, misshapen, half-borne, half-unborn child; I know not where bred, nor by what *Pope, Cardinal,* or *Jesuit* gotten: but this I am sure, whosoever was the father, *Rome* keeps the bastard, and nurseth it with her best indulgence. So that now,

Iurat? creed minus: non iurat? credere noli:

Iurat, non iurat? hostis ab host cave.

Their words are false; their oaths worse: neither just:

Swear they, or swear they not, give them no trust.

How else could it be; but to the sophisticating of true substances, must be an access of false qualities?

Those are those critical, hypocritical Cannibals, that make dainty at some seasons to eat the flesh of beasts, but forbear at not time to drink the blood of men. As the *Pharisees,* that stuck not to buy *Christ's* death, (and their own withal) with money: yet would not admit that money into their *Treasury:* fearing to pollute the material *Temple,* not the spiritual of their souls. The *Romans* make conscience in their fasting seasons, to eat any flesh but *Bulls* flesh; I mean, that which the *Popes Bulls* have made holy: (for that which Saint *Paul* saith, doth sanctify it, is neglected) but to cut throats, murder Kings, blow up States, is not *inter opera mala,* no nor *adiaphora,* but *inter meritoria:* is not evil, nor indifferent, but a work of merit.

They say, (and we forsooth must grant that improved, but never proved assertion) that they derive their *Chair* from *Peter:* and what do they derive this doctrine too? Saint *Peter* exhorts to *patience,* not to caruing their own revenge. Neither are their murderous inventions and intentions of the lowest rank; but of Kings, Princes, Senates, whole States: and that without any respect, as of their own conscience, so of the persons goodness they strike at: Aiming at the life of a King, a gracious King, under whom they enjoyed their lives, and that in abundant wealth and peace. So the conspiracy of *Parry* is aggravated.

Quod Regina scelus, scelus est quod virgo petatur,

Quod pia virgo scelus, quod tibi grata scelus.

Cum virgo, Regina, pia, et tibi grata petatur:

Proh scelus! est, superat quod scelus omne, scelus.

Which I have thus interpreted.

It's treason, that a Queen should ruined be,

that a Maid; ill.

That she was good, yet worse: that good to thee;

more wicked still.

But when a Queen, a Maid, Good, and thy friend,

thou wouldst dispatch:

The treason, that thy black heart doth intend,

dare Hell to match?

Neither is it wonder, that they exercise thus upon us, who have no mercy to their own bowels. The short lives of the *Popes,* (as it was once of the Emperors in that Seat) manifest,

that by treason the Chair is got, by treason lost. It would then be a good degree toward our health, if these dangerous *mad-men* were shut up in some strong *Bedlam.*

There are many other *mad-men;* whom, though I particularly name not in this Catalogue, you shall find in *Bedlam.* I desire not to say all, but enough. All are not taken into that taming-house in a day: it is filled at times. If this muster can work any reformation on these *frantic* Patients, another discovery will not be lost labor.

You conceive the nature of the *Tenant:* you may a little better understand his vileness, if you consider, 1. That he is an *usurper,* intruding himself into God's freehold; which both by creation, and re-creation he may challenge for his own inheritance. If God should ask *madness,* as he did that *unbidden Guest* in the *Gospel,* that came to the *marriage without his wedding Garment: Friend, how camest thou hither?* Either like that wretch, he would be *mute,* or else answer: *Man let me into his heart.* What a Traytour is man, to let into his Landlords house, his Landlords enemy?

2 That he doth not pay the *rent* of God's house. God rich in mercies, lends and (as it were) lets to farm diverse possessions; as the graces of the *Spirit,* the virtues of the *mind,* gifts of the *Body,* goods of the *world;* & for all these requires no *rent,* but *thanksgiving:* that we praise him in heart, tongue, and conversation. But so long as *Madness* is in any of these Tenements, God cannot have this little *rent* of his Farm. They are *mad,* that think they may enjoy God's *blessings* without *rent,* or the due payment of an accountant tribute.

3. That he doth suffer God's *Tenement* to decay: he doth ruinate where he dwells. For the out-houses of our bodies, *madness* doth strive either to burn them with lust, or to drown them with drunkenness, or to starve them with covetousness. For the spiritual and inward building, the foundation of God's *Tenement* in our soul is *faith,* the walls *hope,* the roof *charity.* Now *madness* continually endeavours to raze our foundation, to dignity through our walls, to uncover our roof: that having neither *faith* in God, nor love to men, our soul may be without *hope,* exposed to the tempests of the devil. Shall not *madness* account for these dilapidations?

4. That he doth employ the *house* to base uses. It is ill done in a *Tenant* to a fair house, to make the best rooms stables for his horses, stalls for his oxen, or styes for his hogs. But *madness* makes the *Memory* a stable for malice and revenge: the *understanding* a dungeon for blindness and ignorance: the *will* a vault for hypocrisy and disobedience. So the *Body,* which is the *Temple* of God, is made a *den of thieves.*

This is the *Tenant, Madness:* a sorry inhabitant, and unworthy of so good a lodging, as the next point appears, which is

2. The Tenement, the heart.

The *Heart* is a mansion for God, not for *madness.* God made it, and meant to reserve it to himself: he never placed such a *Tenant* in it, as the *Frenzy* of sin. *Christ* is said to have a fourfold *house, Anagogical, Allegorical, Corporal, Moral.*

1. The first is the *Church triumphant,* that glorious, and everlasting habitation of his *Deity.*

2. The second, is the *Church militant,* wherein he dwells sacramentally, by his holy *Ministry.*

3. The third is *Corporal,* that consecrated *womb* of the *Virgin,* wherein he dwellit 9. months.

4. The last is *Mans Heart,* wherein he hath a mystical and spiritual abode.*Christ doth dwell in our hearts by faith,and by love.* As he *loves the gates of Zion, more then all the dwellings of Jacob:* so he delighteth in the *heart* of man, more then in all Palaces and Pauilions of Princes. When an adversary Tyrant hath taken the chief Forte in a Country, and driven out their just and merciful Governor; fear, sorrow, and expectation of ruin possesseth the inhabitants. It can go no better with the like Nation of *Man,* when *Jesus Christ* is expelled his habitation, the *heart;* and so savage a Tyrant is admitted to *Tenure,* as *madness:* a *strong man,* that will fortify the Castle, and scorns to lose it, except *strength* it self, the irresistible grace of *Christ* lays battery to it. But this *Theme* is scarce cold, since I last handled it. I must be forced to leave the *Tenement* awhile, in the unmerciful hands of *madness;* and inquire, (if perhaps with any comfort) how long this *Tenure* lasteth.

3. The Tenure whiles they live.

Alas! what gain we by searching further into this evidence? the more we look into it, the worse we like it. *Whiles they live.* The 1. *Tenure* of *Madness.* 2. in the *Heart.* 3. is for term of *life.* Too long a time for so bad a *Tenant.* But you will say unto me, as the *Disciples to Christ:Who then can be saved? Nunquid daturus est Deus regnum coelorum stul•is?* Will God give the Kingdom of heaven to *madmen?* Fear not, all are not *mad-men* that have *madness* a *Tenant* in their hearts; but they that have it for their *Landlord.* It is not my distinction, but Saint *Paul's,* Rom. 7. *Sin may dwell,* nay,*Sin will dwell in your hearts;* let it not *reign* there, saith the *Apostle.* It must be a household *servant,* it must not be a *King. Aliud est habere insaniam, aliud haberi ab insania.* It is one thing to have *madness,* another thing for *madness* to have thee. Since it will dwell in thee, whiles thou dwelest in the flesh, make it a servant, a slave, a drudge. Set the Gibeonites to *draw water;* let it make thine eyes laue thy body with repentant tears: and to *cleave wood,* let it rend thy heart with sorrow. Keep that subtle deceiver, with whom thou ignorantly struckst the hand of covenant, under bit and bridle: *velle, reuelle,* turn, restrain, command, control it at thy pleasure. Let it never be thy Captain, thy Lādlord, thy King.

Though *Sin,* the Devils *mad* dog hath bitten thee, and thou at first beginnest to run *frantic:* yet apply the plaster of the *blood of Christ* to thy sores. This shall draw out the venom, and *grace* shall get the mastery of *madness.* Bee of good comfort, thou shalt not die *frantic.* Encourage thyself with a holy violence against thy fleshly lusts: intend, contend to infeeble, and at length to extinguish the force of thy depraved nature. Kill *madness,* lest *madness* kill thee. Bee sensible of the bane, that lies in this *spiritual frenzy,* and do not laughing die. *Madness* is at first, *inimicus blandus,* a fleering enemy: in the midst, *dulce venenum,* sweet poison: at last, the Epithets of *blandum* and *dulce* being lost, it is *Scorpio pungens,* a stinging Serpent. Well, yet let it sting thee here, that it may not sting thee hereafter. Happy is he, that learns to be sober by his own *madness;* and concludes from *I have sinned, I will not sin. Madness* may be in his *heart,* like a *Tenant;* it shall never be like a Tyrant. Innocent *Adam* was *naked,* and knew it not: sinful *Adam* was *naked,* and knew it. Then comes God, hearing his

excuse of concealing himself deduced from his *nakedness: Who told thee that thou wast naked?* Sure, his guilt told him. We have been *mad,* and are now come to our selves, to know our own *madness.* If it be asked, *who told us,* that *we were mad?* I answer, Even the same grace of God's Spirit, that reclaimed us from *madness.* For the wicked, since they love *madness,* be it unto them: and when they will never be recollected, let them be *mad* still. But blessed be that God, that helped us; *praised be his holy Name,* that hath recalled us. He hath in this life freede us from *madness,* as a Tyrant, and shall hereafter free us from it as a Tenant.

Thus have you the *Mystery* of this spiritual *Bedlam* detected, and a crew of *Mad-men* let out to your view: whose house is the world, whose bonds are iniquities, whose delight is darkness, whose master is the Devil: for those whom he keeps in this *metaphorical Bedlam,* without reclayming by the power of the Gospel; he hath ready provided another material, local, infernal *Bedlam,* a dungeon, not shallower then Hell, wherein there is no light of Sun or Star, no food but speckled Serpents, no liberty to straggle; but the Patients are bound with *everlasting chains;* and himself (with his same-suffering spirits) do eternally whip them with rods of burning steel and iron. One hour in this *Bedlam* will tame the most savage *mad-men,* that were ever nursed among wolves, or sucked the breasts of inhumanity.

I hear them talk of some irrefragable Rorers, creatures, (not men) whom no limits of reason can teddar up: let them take heed, lest they become at that day, Rorers indeed, and roar for the *very anguish of their hearts:* howling like *Dragons,* that have lived like *Tigers.* Think of this *Bedlam,* ye *mad-men,* Eccl. 11. *Rejoice,O young man, in thy youth, &c. Rejoice,* nay (it were somewhat well, if no more then *joy*) be *mad; in thy youth, tempus insaniendi,* a time of illimited desire; *Let thy heart cheare thee,* and do thou cheare thy heart; that, thee with lusts; thou, that with wine and junkets: *and walk* frantikely, inordinately; *in thy ways,* by-ways, & wrywayes, for the way of *truth* thou wilt not know; *and in the sight of thine eyes,* such tempting, and lust-provoking objects, as those two Sentinels of the body can light upon: or if thou canst not yet be *madder,* extend thy desires to find out experimental *madness: but know thou, that for all these things, God will bring thee into judgment:* remember, that there is an infernal *Bedlam,* whereunto they that live and die *spiritually-mad-men,* must be eternally confined.

He that should now tell the *Covetous,* the *Ambitious,* the *Voluptuous, &c.* they are *mad-men,* should appear to them *mad,* in saying so. They rather think us *mad;* as *Festus,* though *mad* himself, without learning, could tell *Paul,* that *Much learning had made him mad.* But we may answer for our selves, as *Augustine* of *David's madness: Insanire videbatur, sed regi Achish insanire videbatur: David* seemed *mad,* but to *King Achish:* We are judged *mad-men,* of none but *mad-men,* because *we run not with them to the same excess of riot,* because we cut short our affections of their vain delights, and drown not our selves in the whirlpool of their luxuries; but girde repentance to our loins with resolution; they imagine us *frantic.* They think us *mad-men,* we know them so. And they shall at last despairingly confess in this lower *Bedlam:We fools accounted the godly man's life madness, and his end to be without honor: Now is he numbered among the children of God, and his lotte is among the Saints.* Bee wise then in time, *ye sons of men;* trust not *spiritual madness,* lest it bring you to eternal *Bedlam.* From whose jaws when you are once entered, be you never so tame, you cannot be delivered.

3. The Period.

We have ended *Mans Comma,* and his *Colon,* but not his *Sentence:* the *Period* continues and concludes it. We 1. found his *heart full of evil.* 2. We left it full of *madness.* 3. Let us observe at the shutting up, what will become of it. *After that, they go to the dead.* Heres the end of *man's* progress: now he betakes himself to his Standing-house, his *Grave.* The *Period* is delivered

- Consequently. After that
- Discessiuely. they go
- Discensiuely. down to the dead.

The Sum is,*Death is the wages of sin. 1. After that,* they have nourished *evil* and *madness* in their *hearts,* this is the successive (not successful) event and consequence. 2. *They go,* they shall travel a new journey, take an unwilling walk; not to their meadows, gardens, taverns, banketting-houses; but, 3. *To the dead:* a dismal place, the habitation of darkness and discontent: where finesse shall be turned to filthiness: luster to obscurity, beauty and strength to putrefaction and rottenness.

If a man looks into what *life* it self is, he cannot but find, both by experience of the past, and proof of the present age, that he must die. *As soon as we are born, we begin to draw to our end.* Life it self is nothing, but a journey to death. There is no day, but hath his night: no sentence, but hath his *period:* no life on earth, but hath the *death.* Examine the scope of thy desires, and thou shalt perceive, how they hasten to the *grave:* as if *death* were the gaole, prize or principal end, which the vanity of human endeavours runs at. Bee a man in honor, in wealth, in government: he still ambitiously blind, languisheth for the time to come; the one, in hope to enlarge his greatness; the other, his riches; the last, his dominions. Thus they covet the running on of time and age, and rest not till they have concluded their *sentence,* and attained their *Period, gone to the dead.*

All men, yea all inferior things must be freed by an end: and as the *Philosopher* answered to the news of his sons death: *Scio me gen••sse mortalem:* so God the *Father* of all, may say of every man living, *Scio me creasse mortalem:* I have made a man that hath made himself mortal. Man is a little world, the world a great man: if the great man must die, how shall the little one scape? He is made of more brittle and fragile matter, then the Sun and Stars: of a less substance then the earth, water, &c. Let him make what show he can with his glorious adornations; let rich apparel disguise him living; sear-cloths, spices, balms enwrappe him, lead and stone immure him dead: his original mother will at last own him again for her natural child; and triumph over him with this insultation, he is in my bowels, Psal. 146.*He returneth to his earth. His body returneth* not immediately to heaven, but to *earth,* nor to *earth,* as a stranger to him, or an unknown place, but to his *earth;* as one of his most familiar friends, and of oldest acquaintance. To conclude:

If we be sinful, we must die; if we be *full of evil,* and cherish *madness* in our *hearts,* we must to the *dead.* We have sins enough, to bring us all to the *grave:* God grant they be not so violent, and

full of ominous precipitation, that they portend our more sudden ruin. Yea, they do portend it; but *Oh nullum sit in omne pondus.*

But I have been so prolixe in the former parts of the *Sentence,* that I must not dwell upon the *Period.* He needs not be tedious, that reads a Lecture of *mortality.* How many in the world, since this *Sermon* begun, have undergone experimental demonstration of this truth? This *Sentence* is but the *moral* of those spectacles, and those spectacles, the justifying examples of this *Sentence.* They are come to their *Period* before my speech: my speech, myself, and all that hear me, all that breathe this air, must follow them. It hath been said, *We live to die:* let me a little invert it: *Let us live to live: Live* the *Life* of *grace,* that *we* may *live* the *life* of *glory.* Then though we must *go to the dead,* we shall *rise* from the *dead;* and *live* with our God out of the reach of *death* forever.

Amen.

FINIS.

P-TA-10. The barren tree a sermon preached at Paul's cross October 26. 1623 - Adams, Thomas, fl. 1612-1653.

THE BARREN TREE. *A* Sermon Preached at *Paul's* Cross *October* 26. 1623.

BY THO: ADAMS.

LONDON, Printed by AVG: MATHEWES for JOHN GRISMAND, and are to be sold at his Shop in *Paul's* Alley, at the sign of the Gunne. 1623.

TO THE REVErend and learned, Doctor DONNE, Dean of S^t^. *Paul's,* together with the Prebend-Residentiaries of the same Church, my very *good Patrons.*

RIGHT WORSIPFVLL,

NOt out of any opinion of this Sermons worth, to which I dare not invite your Judicious eyes. Nor, any ambition to merit of my Patrons, whom I read styled, Petty creators. But in humble acknowledgement of your favors, I present this small Rent of Thankfulness; the poor fruit of that tree, which grows on your own ground, and hath not from the world any other sustenance. Vouchsafe, I beseech you, your Patronage to the child, who have made the Father of it,

Your Wors. devoted Homager THO: ADAMS.

To the Reader.

I Neither affect those Rheumaticke Pennes, that are still dropping upon the Press: nor those Phlegmatic spirits, that will scarce be coniur'd into the orbe of employment. But if modest forwardness be a fault, I cannot excuse myself.

It pleased God Almighty, to make a fearful Comment on this his own Text, the very same day it was preached by his unworthiest servant. The argument was but audible in the morning, before night it was visible. His holy Pen had long since written it with ink, now his hand of Justice expounded it in the Characters of blood, There, was only a conditional menace, So it shall be: here a terrible remonstrance, So it is. Sure! He did not mean it for a nine days wonder. Their sudden departure out of the World, must not so suddenly depart from the memory of the World. Woe to that soul that shall take so slight a notice of so extraordinary a Judgment. We do not say, They perished: Charity forbid it. But this we say, It is a sign of God's favor, when he gives a man Law. We pass no sentence upon them, yet let us take warning by them. The Remarkablenesse would not be neglected; for the Time, the Place, the Persons, the Number, the Manner. Yet still we conclude not, This was for the transgression of the dead: but this we are sure of, It is meant for the admonition of the living.

Such is our Blessed Saviors conclusion, upon a parallel instance: *Except ye repent, YE shall all LIKEWISE perish.* There is no place safe enough for offenders: but when the Lord is once up in arms, happy man that can make his own peace! otherwise, in vain we hope to run from the Plague, while we carry the Sin along with us. Yet will not our willful and bewitched

Recusants, from these legible Characters, spell God's plain meaning. No impression can be made in those hearts, that are ordained to perish. For their malicious, causeless, and unchristian censures of us, God forgive them: our requital be only pity and prayers for them. Howsoever they give out, (and I will not here examine) that their piety is more then ours: Impudence it self cannot deny, but our Charity is greater then theirs. Now the holy fear of God keep us in the ways of Faith and Obedience; that the properation of Death may never prevent our preparation to die. And yet still, after our best endeavor; *From sudden death good Lord deliver us all.* Amen.

T. A.

THE BARREN TREE.

LUKE. Cap. 13. Vers. 7.

Then said he to the Dresser of his Vineyard; Behold, these three years I come seeking fruit on this Fig-tree, and find none: cut it down, why cumbreth it the ground?

NEwes is brought to Christ, of a certain Judgment, which was not more *Pilate's,* then God's, upon some Galileans; who, while they were sacrificing, were sacrificed; their blood being mingled with the blood of the beasts, on the same altar. Lest this should be wholly attributed to *Pilate's* cruelty, without due respect had of the omnipotent Justice, he samples it with another; of eighteen men miscarrying by the fall of a Tower. No *Pilate* threw down this, here was no human Executioner: the matter of their death was mortar and stones; these bad no purpose to kill them. This therefore, must be an invisible hand, working by an insensible creature: the Iustrument may be diverse, the Judge is the same.

Now, *Poena paucorum, terror omnium:* as an exhalation drawn from the earth, fired and sent back again to the earth, smites only one place, but terrifieth the whole country. So their ruins should be our terrors; let them teach us, that they may not touch us. They are hitherto but like *Moses* his *Rodde* turned into a Serpent: not into a Bear or Lyon, lest it should have devoured *Pharaoh:* but into a Serpent, that he might be more afraid then hurt. It is God's special favor to us, that others be made examples for us, and not we made examples for others. Nothing could teach them, let them teach us.

Of these fearful Instances our Savior makes this use; setting down a peremptory conclusion: *Vel poenitendum, vel pereundum: Except ye repent, ye shall all likewise perish.*Such vengeance is no way to be avoided, but by repentance. But here the Jews might flatter themselves; If we be greater sinners then they, how comes it to pass that we speed better then they? To this silent objection, Christ makes an Apological answer, *verse* 6. You are not spared because you are more righteous, but because God to you is more gracious. You deserve such or sorer Judgments; and the reason of this impunity is not to be looked for in your innocence, but in the Lord's patience: nor because you are not worse to him, but because he is better to you: who offers you space and grace to amend, if (at least) at last you will bring forth the fruits of Repentance.

There be some terms in the Text; (as that the *Vineyard* is the Church, every Christian a *Fig-tree,* God the *Owner,* every Pastor a *Dresser:*) wherein your understandings may well prevent my discourse: these known and familiar things I take as granted of all hands.

It is a Parable, therefore not to be forced every way, nor made to warrant a conclusion which the Author never meant. This were, when it *offers us the company a myle, to compel it to go with us twain:* or to make Christ's Messenger speak our errand. Such is the trade of Rome; what their own policy hath made necessary, they will teach God to make good: this is to pick darkness out of the Sun. No. *Verificatur in sensu suo.* like a good creature, it does only that it was made for. A Parable is not like a Looking-glass, to represent all forms and faces: but a well drawn Picture, to remonstrate that person whereof it is a counterfeit. It is like a knife, with the haft it cutts not, with the back it cuts not, it cuts with the edge. A Candle is made to light us, not to heat us: a Stoue is made to heat us, not to light us: if this Parable, like the Sun, may give both light and heat; the more profitable, the more acceptable.

Then said he to the Dresser,&c. That part of it, to which I limit my present Discourse, delivers it self to us in these four passages.

A

- Consultation; *Then said he to the Dresser of his Vineyard.*
- Complaint. *Behold, these three years I come seeking fruit on this Fig-tree, and find none.*
- Sentence; *Cut it down.*
- Reason; *Why cumbers it the ground?*

The Consultation. *Then said he unto, &c.*

[1] *Dixit, non percussit:* he spake, he stroke not: he might have spared words, and begun with wounds. The Tree had rather deserved the Axe and Fire, then a Consultation of recovery. How easily would man have rejected his hopeless brother? as when a piece of clay will not work to his mind, the Potter throws it away: or we cast fouie rags to the dung-hill, little thinking that they may become white paper. But with God, *Verba antecedent verbera;* he will be heard before he be felt. Our first Parents, when they had sinned, *Vocem andiuerunt, Heard the voice of God:* He reasoned with them, before he condemned them. If the fathers word can correct the child, he will let the rod alone. Wicked men use the sudden Arguments of steel and iron; as *Ioah* discoursed with *Amasa, in the fifth ribbe,* they speak Daggers points. So *Zedekiah* disputed with the Prophet, a word and a blow; yea, a blow without a word: he struck him first, and spoke to him afterwards. God deals otherwise; *Behold, I stand at the door,and knock:* he knocks at the door, does not presently break it open. He gives us warning of his Judgments, that gave him no warning of our sins. Why doeth he thus? That we might see our miserable estate, and fall to timely deprecation: that so punishing our selves, we might save him a labor.

[2] *Dixit, non destinauit:* as if the Lord would double and repeat his thoughts, before he decreed it to irrevocable ruin. A divine president of moderation! If he that cannot transgress in his wrath, nor exceed in his Justice, will yet *Consulere amicum,* advise with his friend: how ought frail man to suspend his furious purposes to mature deliberation? It is too common with us, to attempt dangerous and desperate actions, without further counsel then our own green thoughts. So Anger is made a Solicitor, Passion a Judge, and Rashness an Executioner. The wise man first considers, then speaks or does: the mad man first speaks or does, and then considers. Which drives him on necessity to play the after-game; with shame and sorrow to recover his former estate, or give it lost forever. O holy deliberation, whither art thou fled? *David's* Harp did cast the evil spirit out, this would keep him from ever coming in. It is a Porter at the Gate of God's spiritual Temple, Man; that would be as sure to keep out his enemies, as *David* would have been ready to let in his friends. How many desperate precipices of sin would be prevented, were this Rule remembered; *Consule Cultorem?* For matter of estate, we are counseled by the Lawyer: for health of body, advised by the Physician: we trust the Pilot to steer our course by Sea, the Survey or to mete out our Land: but for the soul let it be as barren as this Fig-tree, we take no counsel of the Gardener. Do worldlings consult the Preacher, concerning their usurious trade before they undertake it? Do Gallants advise with him, before they meet in *Aceldama,* the field of blood? O that they would admit an answer from such a friend, before they give an answer to such an enemy.

[3] *Dixit Vinitori.* Such is the honor God doth his Ministers, to acquaint them with his own purposes. *Surely,the Lord will do nothing, but he first revealeth it to his servants, the Prophets.* Nothing; which may conduce to the office of their Ministry, and the good of his Church. *To you it is given to know the mysteries of the kingdom of Heaven. To you,* not to the world, they have no such revelation. *It is given,* it's none of your inheritance, you were not borne to it. *To know Mysteries, Sapere alta,* not common things. *Of the kingdom* (not secular; such mysteries are for the knowledge of Statizing Jesuits; but) *of heaven.Shall I hide from Abraham the thing that I mean to do?* The matter concerned *Sodom,* not *Abraham:* yet was it revealed to *Abraham,* not to *Sodom.* But doth God need any man's counsel? *Who hath at any time been his Counselor?* Will the Potter take advice of his pots? No; when Christ asked *Philip* where supply of bread might be had for the multitude; *This he said to prove him:for he himself knew what he would do.* His questions are not his, but our satisfactions. Thus doth he credit his own Ordinance, teaching the world how to esteem of them whom himself so singularly honors. How poor a place soever they find in men's thoughts, the King of heaven and earth calls them to his counsel. *Priest,* was a title whereof the Princes of Israel were ambitious: they would not, every man have written his name on his rod, but in hope that this Dignity might fall to his lot. Now, is the Ministry of the Gospel inferior to that of the Law? Was the service of death more glorious then the service of life, and salvation? If the Evangelical Covenant be better, is the Ministration worse? The Sons of the great think scorn of such an employment: what they held an honor, these count a disparagement: In one and the same subject meets their ambition and our scorn. It is ill when the *Fig-tree* shall despise the *Dresser,* but it would be far worse if the *Dresser* should despise the *Fig-tree.*

[4] *To the Dresser.* This is the whole Congregation of his Ministers, to whom he hath committed the culture of his Vineyard: all which, by an *Enallage numeri,* are sum'd up in one *Dresser.* 1. *Quia Cor vnum,* because they have all one heart. 2. *Quia officium vnum;* all their labors meet in that one common term; the *edification of the Body of Christ.* 3. It is usual to name one *proceteris,* for all the rest. *Peter* says, *Though I should die with thee, I will not deny thee.* Did *Peter* only promise this? No, but *So said likewise the rest of the Disciples.* Had not this been a Parable, I never found a place of more probable color for the high Priest of Rome to challenge his universal Supremacy by. But surely, he will never *dress* Christ's Vineyard, as it ought, unless in a Parable. Nay, would his Instruments forbear to sow it with brambles, to manure it with blood, and to cast *Nabaoth* out of his own vineyard, it were somewhat. But let them pass! When the Spirit wrote to a whole Church, he inscribes his *Epistle* under one particular name, *Angelo Ecclesiae,* to the *Angel of the Church.*

[5] *To the Dresser. Dressing* implies labor and heedfulneesse. I might here touch upon the Ministers diligence, that Christ's Vineyard never lie rude and vnpolishd through his default. But this age will look to that well enough: never did the Egyptians call so fast upon the Israelites for making of Bricks, as the people call on us for making of Sermons: & our allowance of materials is much alike. They think it recompense bountiful enough to praise our pains; as if we could live like Chameleons, upon the subtle air of Commendations. So they serve us as Carriers do their Horses; lay heavy burdens upon their 〈1 page duplicate〉 〈1 page duplicate〉 backs, and then hang belles at their ears to make them music. But be our reward little or much, God forbid we should slack *dressing* the Vineyard of Jesus Christ.

[6] *To the Dresser.* Why to him? *Vt intercederet* that he might plead for the Tree. So unwilling is God to destroy, that he would have us manacle his hands with our prayers: he would be entreated to forbear. *Go thy ways down,* for the people which thou broughtest out of Egypt, *have corrupted themselves.* Why this to *Moses?* That he might pray for them. He that meant to spare them in mercy, meant withal that *Moses* should be beholden to him for that mercy. And *Moses* indeed chargeth the Lord, sets upon him with so holy a violence, that as if his prayers could *vincere inuincibilem,* he hears, *Let me alone.* O that every Vine-dresser were full of this gracious affection to the trees under his charge: yea, who fears God, and in some measure hath it not? The people forgot *Moses, Moses* remembers the people: they could be merry and happy without him, he would not be happy without them. Men rob us of our means, lode us with reproaches: all our revenge is to solicit heaven for them by our supplications: they sue us, we sue for them: they impoverish our temporal condition, we pray for their eternal salvation. We could never hope for good to our selves, if we should not return them this good for their evil.

Corah had drawn a multitude to rebel against *Moses* and *Aaron,Moses* and *Aaron* pray for their rebels. They were worthy of death, and they had it; yet would these merciful Leaders have prevented it: refusing to buy their own peace with the loss of such enemies. Yea, they are so far from caruing their own just revenge, that they would not have the Lord to revenge for them. Let us fill our hearts with this great Example: the people rise up against their Pastors, the Pastors fall on their faces for the people. Certainly, if God had not meant to hear us, he

would never invite us to pray. But as it pleaseth Him to make us His mouth to you; so also, your mouth to Him: both to tell you what He doth say, and to return Him what you should say; to preach against your sins; to pray for your souls. Do you hear us plead for Christ, for Christ hears us plead for you. Indeed, we are men of polluted lips and lives: but as God's power is not straitened through our weakness, so, nor is his mercy lessened through our unworthiness. Therefore as *Paul* had his, *Vae mihi si non praedicauero;* Woe unto me, *if I Preach not:* So *Moses,* in effect, had his *Vae mihi, si non intercessero,* woe unto me, *if I pray not: God forbid I should cease praying for you.* But as all our Preaching can work no good upon you, but through the holy Ghost: so all our Praying can bring no good to you, but through Jesus Christ. We pray for you, forget not you to pray for us. Indeed, weak ones pray with us, malicious ones pray against us, covetous ones prey upon us, few pray for us. We entreat for you, do you entreat for us; and that only Mediator betwixt God and man plead for us all.

The Complaint. *Behold I come, &c.*

This hath in it two passages.

His

- Access. *Behold, these three years, &c.*
- Success. *I find none.*

First, the Access.

[1] *Behold. Ecce* is here a note of complaint. He that can thunder down sin with vengeance, rains on it showers of complaint. *Behold the Tree;* he might in a moment have put it past beholding, by throwing it into the infernal furnace. Why doth he complain, that can compel? *Habet in manu potentiam, in cord patientiam:* there is power in his hand, but patience in his heart. To do Justice, we (after a sort) contstrain him: but his delight is to be merciful.

He *complains.* All complain of lost labors: the Shepherd after all his vigilance, complains of straggling Lambes: the Gardener after all his diligence, of withering Plants: the Husbandman after all his toil, of lean Fields, and thin Haruests: Merchants after many adventures, of Wrackes and Pyracies: Tradesmen of bad debtors, and scarcity of monies: Lawyers complain of few Clients, and Divines of fewer Conuerts. Thus we complain one of another: but God hath just cause to complain of us all.

Well, if the Lord complain of Sin, let not us make our selves merry with it. Like *Sampson,* it may make us sport for a while, but will at last pull down the house upon our heads. *The voice of the Turtle is* (not) *heard in our Land. Vox Turturis, vox gementis.* True penitents be more rare then Turtles. The voice of the Sparrow we hear, chirping lust: of the Night-bird, buzzing ignorance: the voice of the Scriech-owl, croaking blasphemy: of the Popinjay, gaudy pride: the voice of the Kite and Cormorant, covetousness and oppression: these, and other Birds of that wing be common. But, *Non audita est vox Turturis:* who mourns for the sin of the time, and longs to be freed from the time of sin? It was an unhappy spectacle in *Israel,* to see at once, *Lachrymantem Dominum,* and *ridentem populum:* a weeping Savior, and deriding sinners.

We complain of our crosses and losses, we complain of our maladies, of our injuries, enemies, miseries: the Lord open our eyes, and soften our hearts, to see and feel the cause of all, and to complain of our sins.

I come. The Lord had often sent before, now he *came* himself; even by his personal presence, accepting our nature. The Son of God that made us the Sons of men, became the Son of man, to make us the Sons of God. He *came* voluntarily: we come into the world, not by our own wills, but by the will of our parents; Christ came by his own will. He *came* not for his own benefit, but ours. What profit doth the Sun receive by our looking on him? We are the better for his light, not he for our sight. A shower of rain that waters the earth, gets nothing to it self; the earth fares the better for it. He *came* for our *fruits:* these cannot enrich him: *Lord, our well-doing extendeth not to thee.*

Never came such an Inhabitant to our Country, as *Jesus.* Had God granted men the liberty to beg of him what they would, and have it; they durst not have been so bold as to ask his only Son. When the King gives a free concession to his subject, to make choice of his own suit, without denial; he will not be so impudent as to beg the Prince. Let us entertain him well, we fare the better for him: the profit of our redemption blesseth all the rest unto us. Far be it from us to welcome him with scandals, with blasphemies, and neglect. He may then reply, as *Absalom* to *Hushai,Is this thy kindness to thy friend?* No, you say, we make much of him, hold him in the highest regard, trust him with our whole salvation. But know, Christ fares not the better for thy Faith, but for thy Charity. Faith is a beggarly receiver, Charity is a rich giver. Thy Faith is a hand that takes something from him, to enrich thyself: thy Charity is a hand that gives something to him, in his distressed members. Indeed *Christ* is the subject of all tongues, but he is not the object of all hearts. The School disputes of him, the Pulpit preaches of him, Profession talks of him, Profane men swear by him, few love him, few serve him. He is *come,* let him be made welcome, by setting our best cheer, and choicest fruits before him. Whom should we entertain, if not our Savior?

[3] *Seeking.* But, did not He know before? What need he seek, that hath found? He that *understands our thoughts long before* they are borne, cannot be nescious of our works when they are done. My answer shall be short: the Lord's *Quaerit,* is a *Requirit:* he doth not seek a thing that is hid from him, but requires a debt that is due unto him.

[4] *Seeking.* This is no rare, but a continued act. It is not *Veni,* I came: He *came unto his own, &c.* Nor a *Venturus sum;* Yet a little while, and *I will come.* But 〈 in non-Latin alphabet 〉 : as *Revel.* 3.20. *S to pulsans, I stand knocking:* so here, *Venio querens, I come seeking.* He *seeks* continually: will you hear how long?

[5] *These three years:* Much time hath been spent about the Interpretation of this time; how it is appliable to the Jewish Synagogue, to whom it was immediately referred. I find no great difference among Expositors, saving only in their terms. Some by the first year understand the time before the Captivity; by the second, their return to Jury; by the last, the coming of Christ. Some by the first year, conceive the Law given by *Moses:* By the second, the Prophetical attestations: by the third, the grace of our Lord Jesus. Some resolve it thus; the

first year was the time of Circumcision, from *Abraham* to *Moses:* the next, the Levitical Law from *Moses* to *Christ:* the last is the year of Salvation by the *Messias.* Others understand the first year to be of the Patriarchs, the middle year of the Judges, the third of the Kings. After all this he was entreated to forbear it a *fourth* year, till it was instructed by the Apostles: and then being found fruitless, it was *cut down* by the Romans. But I rather take a definite number to be put for an indefinite: *three years* is time long enough to wait for the proof of a tree: such a proportionable expectation had the Lord for that Church. If literally you would have it, I take this to be the probablest exposition. These *three years* were the very three years of his Preaching, healing diseases, casting out Devils, working Miracles before their faces. The other year which he added, was the time while the Apostles offered them the Gospel of salvation. Whereof the refusers were *cut down,* the accepters were saved.

[6] He hath likewise waited for the Church of Christianity *three years;* that is, three reuolutions of Ages, thrice five hundred years. Or he hath tarried the leisure of the whole world *three years:* the first year, under nature: the second, under the Law: the third, under Grace: the fourth is now a passing, and who knows how far it is spent?

[7] Or to apply it to our selves, these *three years* of our visitation, hath been so many scores of years. Conceive the foremost to be in the days of King *Edward* 6. who purged the gold from the rust and dross of Superstition, Ignorance, and Cussenage, which it had contracted. The Sun began to shine out in his bright luster: the Lord *came seeking* our fruits; but not finding them answerable to his expectation, nor worthy of the glorious Gospel: he drew another cloud over our Sun: teaching us better to value that heavenly *Manna,* wherewith we were so suddenly grown wanton. The second year, under *Queen Elizabeth,* of so blessed memory: that Royal nurse, upon whose Bosom the Church of God leaned to take her rest. She did again vindicate this Vineyard, which had so long lain among Friars and Monks, that it had all-most quite forgotten the language of Canaan: She taught it a new to speak the Dialect of the Holy Ghost. When that Gracious Queen was taken from a Crown of gold to a Diadem of glory, then began our *third year;* wherein our present Sovereign was sent; *Dignissimus Regno, si non natus ad Regnum:* under whom we know not, whether our *Truth* or *Peace* be more. Only let us bless him, and bless God for him, that we may all be blessed in him. Thus far we may say of our Land, as *Syluius* did of *Rhodes; Semper in Sole sita est:* the bright reflection of the Gospel compasseth us round about. Now he comes this third year *seeking* our fruits: which when we consider, we can say no more but *Miserere Deus;* Lord be merciful to us: for never were such blessings requited with such unthankfulness. We condemn the Jews for abusing Christ's patience: God grant they rise not up at the last day to condemn us.

[8] He comes to a particular man *three years.* 1. In Youth. I have planted thee in my Vineyard, given thee the influence of my mercies; where is thy fruitfulness? Alas, the young man sends him away, with a *Nondum tempus ficorum:* it is too early for me to fall to Mortification; would you put me to penance, before I have had the leisure and pleasure to offend? He is ready to send Christ away in the Language of that foul Spirit; *Art thou come to torment me before my time?* But whose charge is it to *Remember thy Creator, Diebus Iunentutis?* Then the conquest is most glorious, because then it is most difficult. You say, It is never too late; but I am sure, It

is never too soon, to be gracious and holy. The Devil is a false Sexton, and sets back the clock of Time in prosperity: in the day of trouble, he will make it run fast enough. 2. In middle age; and now the *buying of Farms,* and *trying of Beasts;* the pleasures of Matrimony, the cares for posterity. take up all the rooms of the soul. Men rather busy themselves to gather the fruits of earth, then to yield the fruits of heaven. Here is strength of nature, and fullness of stature; but still a defect of grace. Perhaps, Christ hath now some fair promises, of fruits hereafter: *Let me first go bury my Father, then.* But (a thousand to one) he finds something *in Domo,* left by his father, that keeps him *a Domino,* from following his Master. To prevent this, it is his caution to the entertained servant; *Forget thine own people,and thy fathers house:* rather forgo and forget thy fathers house, then thy Makers service. 3. In old age: now the decay of body should argue a decay of sin. The taste finds no relish in riot, the ears cannot distinguish Music, the eyes are dim to pleasing objects, very *Desire fails:* now all things promise mortification. He that cannot stir abroad in the world, what should he do but recollect himself, and settle his thoughts on the world to come? Now fruits, or never. Not yet: Morositie, Pride, and Avarice, are the three diseases of old age: men covet most, when they have time to spend least: as cheating Tradesmen then get up most commodities into their hands, when they mean to break. Still he *comes seeking* fruit, and is returned with a *Non Inuentus.*

[9] If yet it wear but as the Prophets *sign* to *Hezekiah; This year ye shall eat such as groweth of it self: and the second year such springeth of the same: and in the third year ye shall sow and reap, &c.* the third year might afford him somewhat. But doth he forbear all trees thus long? No, some are snatched away in the flower and pride of their life: yea, they be not few, that will not allow themselves to live; but with riot and intemperance hasten their own ends, before they have well begun or learned what life is: like bad Scholars, that slubber out their books before they have learned their lessons. That instead of, *Non est fructus,* we may say, *Non est ficus,* the tree it self is gone. And that goodly person, which like a fair ship hath been long a building: and was but yesterday put to sea, is today sunk in the Maine. We do not eat, drink, and sleep, and take such refections of nature, *vt non moriamur,* that we might not die; that is impossible: but that we should not die barren, but bear some fruits up with us to him that made the Tree.

[10] *Seeking.* It is fit we should offer our fruits to God, and not put him to seek for his own. We should be like those *ripe-figs,that fall into the mouth of the eater.* The best liquors are they that drop from their cells, of their own accord, without pressing. The most acceptable of all oblations, be the *Free-will-offerings.* Howsoever, let us be sure not to disappoint the Lord when he *seeks.*

[11] *On this Fig-tree.* It is fit, that he that plants a Vineyard, should taste of the Wine: good reason, his own tree should yield him some fruit, considering what he hath done for it he may well challenge it.

1 He hath planted us: we spring not up naturally; as the Oak grows from an Acorn, the Peach from a stone: but a gracious hand hath set us. *We are not borne of flesh, nor of the will of blood,or of man, but of God.*

2. He hath planted us in his Vineyard within the enclosed Garden of the Church. Had he left us to the unregarded wilderness, without any *Dresser* to look to us, there might have been some excuse of our barrenness. The ground that is left to it self, is (in a manner) blameless, though it be fruitless. But *in Vineasua,* which he hath fenced in with his providence, blessed with his fauing influence, husbanded with his *Dressers* diligence, forwarded with the beams of mercy, and showers more precious then the *dews of Hermon that fell upon the hill of Zion.* Where we participate the fatness of the ground, are fed with vnperishing Manna, compassed about with Songs of deliverance, and have *seen our desires upon* (his and) *our enemies.* Where Righteousness is our walls, and Peace our bulwarks, and the ways be milk where we set our feet.

3 We are *Fig trees:* not brambles, no man expects *Grapes from thorns.* Not Okes or Cedars, to be a dwelling for the Storks: But *Fig trees,* apt for fruit, for pleasant fruit. If the rest be fruitless, they serve for other purposes: but what shall become of the barren *Fig tree?*

4. He is our Lord, and *Querit suum,* he seeks but his own. If our own Kine give us no milk, our own sheep afford us no wool, our own land return us no increase, we are displeased: whereas these be reasonless creatures; but we have sense above common nature, reason above sense, grace above reason: We are but tennants of these, Christ is Lord of us: our sins bring the curse of barrenness upon them, but there is no fault in God, if we be unfruitful.

5. He comes *seeking:* not threatening, raging, wounding, not felling down the tree, nor stocking it up by the roots; but *seeking. Dignatur expectare fructus, cui licet eradicare Infructuosos.* Man is a loser by the barrenness of his garden-tree: were there not a tree left, God is never the poorer.

Now lay all these together: a *Lord* that owes us, we are his trees: to come into his *Vineyard,* where he may be confident; we live on his ground: to look upon a *Fig tree,* made of an apt disposition to good fruit; such a one as himself hath *planted,* not casually grown up: a tree *not neglected,* but whereon he hath bestowed great care and cost; *waiting,* not destroying: what can we plead for it, if it be fruitless? God is our Lord and Proprietary, England is his Vineyard, everyone of us his Fig-tree, thus planted, watered, blessed by his gracious mercy: He comes to us with patience, that should run to him with penitence: *seeking*our fruits, that should make tender of them unsought; waiting, that might command: now, fear, obedience, and thankfulness, keep us from sending him back with a *Non inuenio, I find none.*

[12] *Fruit.* This is that inseparable effect that God expects from every Tree planted in his Garden. We are *married to Christ:* to what ende? *That we should bring forth fruits unto God.* He seeks not for leaves, buds, or blossoms, but *fruits.* Could leaves content him, we would not leave him unsatisfied: he should have an Arbour large enough to reach to *the Worlds ende.* Our tongues run apace, not seldom faster then our wits. We are God's debtors, and if he will take our words, so: that's all he is like to have. Might buds please him, or blossoms: we have intentions to good, certain offers and shows of obedience: which we wear like a cloak, or some loose garment, that when Lust calls, we may quickly slip off. But when he seeks for

works, all our Consonants be turned into Mutes, we are *speachlesse.* O would he ask us for anything but *fruits:* but what should be expected from the *Fig tree,* but *Figs?*

Of every soul here he seeks for *fruits.* Of the Magistrate, that he bring forth the *fruits* of Justice; determining causes with sincerity of decision, and convenience of expedition: being so far as equity permits, a husband to the widow, and a father to the fatherless. Of the Minister, that he bring forth the *fruits* of knowledge. *Aaron's Rod* was his Pastoral staff: in one and the same night it brought forth buds, and blossoms, and *fruit.* Fruitfulness is the best argument that God hath called us: there is not a plant of his setting, but the very branches thereof shall flourish. I do not say, our pains shall always convert many Souls; that is God's *fruit,* not ours: He chargeth us to be industrious in Preaching, let Himself alone with the work of saving. Of the private man, he expects the *fruit* of his calling: to be idle, is to be barren of good; and to be barren of good, is to be pregnant of all evil. *Bella gerant alij, Protesilaus edit:* but let us that are called to work, work in our calling; otherwise at last, we shall make but a sorry answer to that Question, *Vbi fructus?* Let us all produce the *fruits* of Charity: rich men do good turns to themselves; as they play at Tennisse, tossing the Ball to him that will toss it to them again: seldom to the poor, for they are not able to bandy it back. Pride cuts, and Ryot shuffles, but betwixt them both, they deal the poor but a bad game. The *fruit* of Christianity is Mercy; when the rich, like full ears of Corn, humble themselves to the poor earth in Charity. Feed him, that feeds you: give him part of your Temporalls, from whom you expect Eternalls: you clothe Christ with your blacks on earth, he will clothe you with his glorious whites in heaven. Our mercy to others, is the *Fruit* of God's mercy to us.

[13] *Fruit.* Nothing is created for it self, but so placed by the most wise providence, that it may confer something to the public good; though it be but as the Widows *two Mites* to the *Treasury.* The poorest creature yields some *Fruit,* wherein it doth imitate the goodness of the Maker. We know not readily, what good Serpents and Vermin may do; yet certainly, they have their *fruit;* both in sucking up that poison of the earth, which would be contagious to man; in setting off the beauty of the better pieces of creation: (for though the same hand made both the Angels in heaven, and the worms on earth; yet the Angels appear the more glorious being so compared) besides their hidden virtues abstracted from our knowledge. Of stones they make iron, rubbish serves to raise Bulwarks, the small pebble for the sling, worms and flies are baits for Fishes: everything is enabled with some gift for the vnniuersall benefit, and to produce those *fruits* is their natural work.

The Sun comes forth of his Chamber like a Bridegroom, fresh and lively; and rejoiceth as a Giant, to run his diurnall course, to lighten us with his refulgent beams, to generate, cheer, and mature things with his parental heat: this is his *fruit.* In his absence the Moon and Stars adorn the Canopie of Heaven, reflecting their operative influence to quicken the lower world: this is their *fruits.* The curled clouds, those bottles of rain, thin as the liquor they contain, fly up and down on the wings of the wind, delivering their moist burdens upon the earth, teats whereon the hungry fields and pastures do suck; yet they expect no harvest from us: this is their *fruits.* The subtle winds come puffing out of their caverns, to make artificial motions, wholesome airs, and nauigable seas; yet neither earth, air, nor sea return

them recompense: this is their *fruits.* The earth, in a thankful imitation of the Heavens, locks not up her treasures within her own Coffers; but without respect of her private benefit, is liberal of her allowance, yielding her fatness and riches to innumerable creatures, that hang on her breasts, and depend upon her as their common mother for maintenance. Of the beasts that feed upon her, Kine give us their milk, Sheep their wool: everyone pays a tribute to man, their vsufructuary Lord: this is their *fruits.* Fruit bearing Trees spend not all their sap and moisture upon themselves, or the increase of their own magnitudes: but the principal and purer part of it is concocted into some pleasant *Fruits;* whereof they nor their young Springs ever come to taste; but they proffer it us, and when it is ripe, they voluntarily let it fall at their Masters feet. Never did the Olive annoint it self with the own Oil, nor the Vine make it self drunk with the own Grapes, nor the Tree in my Text, devour the own *Figs:* yet they all strive to abound with *Fruits.*

Let me raise your Meditations from earth to heaven: the holy Angels there are called *Ministring Spirits:* those royal Armies fight for us against our enemies: like Nurses, they bear us up in their arms, and (though unseen) do glorious Offices for us: this is part of their *fruit.* The blessed Trinity is always working: *Hitherto my Father worketh, and I work.* The Father by his providence and protection, the Son by his mercy and mediation, the Holy Ghost by his grace and sanctification: all dividing the streams of their goodness, for the best behoove of the world. The more anything furthers the common good, the more noble is the Nature, and more resembling the Creator.

The Earth is fruitful, the Sea, the Air, the Heavens are fruitful; and shall not man bring forth *fruits,* for whom all these are fruitful? While all the Armies of Heaven and Earth are busied in fructifying; shall Man, of more singular graces and faculties, be idle, a burden to the world and himself? Both the Church of God for the propagation of piety, and the world it self for the upholding of his estate, requires our *Fruits.* If Happiness consisted in doing nothing, God that meant *Adam* so happy, would never have set him about business: but as Paradise was his Store-house, so also his workhouse: his pleasure was his task. There is no state of man that can privilege a folded hand: Our life is, *Vita pulueris, non puluinaris.* Lands, Means, and Moneyes, men make the protections of Idleness: whereas *Adam* commanded the whole earth, yet work expected him. In Paradise all things did labor for man, now man must labor for all things. *Adam* did work because he was happy, we his children must work, that we may be happy. Heaven is for joys, Hell for pains, Earth for labor. God hath three houses; this is his Work-house, that above is his Ware-house. O then let us be fruitful; that others benefit may be ours, our benefit theirs; and the glory of all, the Lord's. If Magistrates yield not the *Fruits*of Justice, Ministers the *fruits* of knowledge, private men the *fruits* of Charity and Obedience; it is as unnatural, as if the Sun should forget to shine, or the earth to fructify. God made all these for man, he made man for himself: of us he looks for *Fruit,* of us let him find it, from us accept it, in us increase it, and to us reward it, through Him, in whom alone we expect mercy, *Jesus Christ.*

The Success follows. *Non inuenio.*

We have brought the Lord into his *Vineyard,* heard him calling for the *Dresser,* showing him a *Tree,* telling him of a *three years* expectation: now, if after all this we inquire for the event; himself certifies us, 〈 in non-Latin alphabet 〉 , *I find none.*

None? Peradventure he came before the season; *Nondum tempus erat Ficorum.* When should a Tree bring forth fruits, but *Tempore suo?* This is the praise of the good *Tree,* that it *brings forth the fruit in due season.* If the Fig-tree could have objected to the Owner, as *Elisha* to his servant; *Hoccine tempus; Is this a time to plant Vineyards, or gather fruit?* Or as the man replied to his neighbor, that came to borrow loaves at midnight; *Is this a time to lend Bread,* when myself and family are in bed? The Spring is the season of fructifying, the Autumn of gathering. When the *time of the singing of Birds is come,* Then *the Fig tree puts forth her green Figs.* But *Cum fermento perfundatur puluis,* when *the dust is leavened with mire,* and the *bands of Orion* have locked up the influence of Heaven. Who seeks fruit in Winter; he must be content with Winter fruit. There is the Winter of an afflicted Conscience; no marvel then if neither ripe Figs, nor so much as green leaves appear: when all the Sap is retyred to the Roote, as in extreme cold the blood runs to the heart to succor it. When the Babylonians required of their captive Israelites some Hebrew Songs, they could soon answer; *How shall we sing the Lord's Song in a strange Land?* Is this a time or place to be merry? But did the Lord come out of season? No, he required it not the first day, or month, but waited the full time, expecting fruit in the Autumn or Vintage season. *Non ante tempus querit, qui per triennium venit.* He came not with a Trienniall Visitation, as Episcopal Fathers use to visit, once in three years; but every year, every month in the year, week of the month, day of the week. Of another *Fig-tree* it is said, that *The time of Figs was not yet,* yet he *cursed* it: Here the time was three years past without fruit, yet he cursed it not. But look to it; If thou wilt not fructify *Tempore tuo,*thou shalt be cut down *tempore non tuo,* perish *before thy time.* There is not a day in the year, wherein he forbears *seeking* our fruit; yet *Venio, non inuenio; I find none.*

[2] *None? Nunquid quia male quaesiuit Dominus?* Was there any error in his search? Men often seek *Bona,* good things, *non been,* not in a good manner. Either they fail in their *Quando,* as *Joseph* sought Christ after a *days journey;* whereas he is too precious to be missed one hour: *They shall seek thee Tempore inveniendi, when thou mayest be found.* Or in the right *Vbi:* as *Mary* sought her Son *in Cognatione Carnis, among her kindred;* who was *in Domo Patris,* in the Temple. So the Papists seek now him in Pictures, who promised to be found in the *Scriptures.* Or in their *Quomodo,* as they that seek *aliud pro illo, aliud prae illo,* another instead of him, another besides him, another with him, another before him, which they do not seek for him. All these seek and miss, because they seek amiss. The world is commonly mistaken in their search: *Quaerunt bona locis non suis,* they seek for things out of their proper orbs. Men seek Honor in Pride, whereas Honor is to be found in Humility. They seek reputation in bloody revenge; alas, that is to be found in Patience: *It is the glory of a man to pass by an offense.* They seek content in Riches, which is as if one should seek for fresh water in the midst of the Sea. But in none of these circumstances did this *Seeker* fail: not in the *Vbi,* for he sought in the Vineyard: not in the *Quando,* for he came in the Vintage: not in the *Quomodo,* for he sought fruit on that Fig tree, about which he had been at so great charges; yet *I find none.*

[3] *None?* Haply not so thick with fruits as the *Vines of Engedi:* every Land is not a Caanan, to flowe with Milk and Honey. But yet some competent measure, enough to pay the Land-lord rent for the ground it stands on; no, *None.* If there be none to spare, whereof the owner may make money; yet, *Sufficiat ad vsum suum, ad esum suum,* that he may eat the labors of his own hands; no, *None.* If the number be not *as the Sand,* yet let there be a *Remnant.* If there cannot be a whole harvest, yet let there be a *Tenth.* If not a Tenth, yet let there be some *gleanings;* and that is a woeful scarcity: if the gleanings be not allowed, yet let there be here and there a Fig, a Grape, a Berry, *on the outmost branches;* that the Planter may have a taste: It is too defective, when *Non florebit ficus,* the Tree doth not *flourish:* but *Quando non erit Vua in vitibus, non ficus in ficulneis:* when there shall not be *a Grape on the Vine, nor a Fig on the Tree;* this is a miserable sterilitie. Some thing hath some savor, but *None* is good for nothing. Indeed all Trees are not equally loaden: there is the measure of a hundred, of sixty, of thirty; an *Omer,* and an *Ephah:* but the Sacred dews of Heaven, the graces of the Gospel, bless us from having *None. I find none.*

[4] *None?* Peradventure none such as he looks for, no Fruits delicate enough for the Almighty's taste. Indeed, our best fruits are never perfect and kindly ripened; still they relish sour and earthly, and savor of the Stock from which they were taken. They are heavenly Plants, but grow in a foraigue and cold Climate, not well concocted, nor worthy the charges and care bestowed upon us. Set Orenge or Figgetrees in this our cold Country, the fruit will not quit the cost of the planting and maintaining. But the complaint is not here of the imperfection or paucity of fruits, but of the nullity; *None.* Some reading that Text with idle eyes; that after all our fruits, we are still *unprofitable Trees:* because they can find no validity of merit in their works, throw the Plough in the hedge, and make holyday. But shall not the Servant do his Masters business; because he cannot earn his Masters Inheritance? Shall the Mason say, I will share with my Sovereign in his Kingdom, or I will not lay a stone in his building? Yet good fruits have their reward; though not by the merit of the doer, yet by the mercy of the accepter. Sour they be of themselves, but in Christ they have their sweetening: and the meanest fruit, which that great *Angel of the Conenant* shall present to his Father, with the addition of his own *precious Incense,* are both received and rewarded. In their own nature they may be corrupt; but being died in the blood of Christ, they are made pleasing to God. Yea, also profitable to the Church, and useful to men, seem they never so poor. Even a troubled Spring doth often quench a distressed Souldiersthirst: a small Candle doth good, where the greater Lights be absent: and the meanest fruit of holy Charity, even a cup (though it be not of the juice of the grapes out of the Vineyard, but) of cold water out of the tankard, in the name of Christ, shall have the recompense. But here the complaint is not of the meannes, or fewness, but of the *Bareness; None* at all.

[3] *None? Every Tree is known by the fruits,* it is Christ's everlasting rule. Howsoever the tree lives by the sap, and not by the fruits: yet it is known to live by the fruits, and not by the sap; for this is hidden. *The just man lives by his faith,* not by his works: but he is known to live by his works, not by his invisible faith. Neither doth the fruit make good the tree, but the tree makes good the fruit. *Opera bona non faciunt iustum, Iustus facit bona opera.* Good works make not a man righteous, but the righteous man doth good works. Our persons are justified

before our actions; as of necessity the tree must be good, before it can bear good fruit. But how shall that tree be discerned, that hath no fruit? *I find none.*

[6] *None?* Why this to us? Why such a Text in such a time? We abound with fruits: which way can you look, and not have your eye full of our works? They before, in such places, have successively commended our fruits. Bee it so: yet *Euripides* being questioned why he always made women bad in his Plays, whereas *Sophocles* ever made them good, in his: answered, *Sophocles* makes them such as they ought to be, but I make them such as indeed they are. Their former commendation have told us what we should be; but this Emblem, I fear, tells us truly what we are. Not all of us; God forbid: here is but one Fig-tree in a whole Vineyard thus taxed, and far be it from us to tax a whole Vineyard for one barren Fig-tree.

[7] *None?* Yes, enough of some fruits, but the Prophet calls them *Ficos valde mal•s, so bad that they cannot be eaten.* As the fruit of the Vine is commended for *Quicknesse,* the fruit of the Olive for *Fatness,* so the fruit of the Fig-tree for *Sweetness;* in *Jotham's* Parable. But if it bear not *Fructum natiuitatis suae,* the fruit of the own kind, but bitter figs; here had better be none at all. What an uncomfortable sight is this to Him, whose heart is set on his Orchard; after the cost of so dear blood to purchase it, after such indulgent care to cheerish it, and the charges of so many workmen to dress it; yea, after so much patience to expect it (say the Fig-tree does not bear so soon as it is planted; in our insancie we can do nothing, in our minority we will do little, in God's service: but now it is grown fructifiable) *I am non gustare fructus,* not to have so much as a taste? Yea, were this all; did barrenness only usurp it: but there is worse then a mere orbitie or absence of goodness; a position of bitter fruits: *Quaesiui Vuas,inveni• Labruscas:* I find *wild Grapes,* luxurient fruits. Instead of the hearty effects, which Wine produceth, I am answered with the melancholy preuarications of malice.

Behold the wonder and spectacle of unthankfulness; among all God's Creatures, Man; and among men the barren Christian. *Though Israel play the Harlot,yet let not Judah transgress.* What may be expected from the wild Forest of Paganism, when the Garden of *Eden* yields such fruits? The sweet fruit of the Spiritual Fig-tree is *mercy:* our God is the God of Love, our Savior is the Prince of Love, the Church is knit together in Love: our Roote is Love, our Sap is Love, our Ligaments Love: now if we shall suck the blood one of another, violate the relations of peace, concoct all our moisture into malice; here is worse then, *Invenio fructum nullum, I find none:* for *Invenio fructum malum,* I find cursed fruits. We are grown unnatural; the hand scratcheth the eye, the mouth biteth the hand: thorns and briars entwine and embrace one another, while (against all nature) Fig-trees denoure one another. *Lord, thou didst sow good seed in thy field, whence then hath it Tares?* Here is more fruit then God would have; but for that he expects, *I find none.*

[8] When we are filled with his blessings, Christ looks for our praises; when we have *caten* and *are fat,* that we should *worship him.* What fruit finds he? *We sit down to eat and drink, and rise up to play:* for praying, playing. When we are scourged, he looks for our humiliation and penance; *Sure, in their affliction they will seek me.* What fruit finds he? *Lord, thou hast smitten them, but they have not sorrowed;* an insensible desperatnesse. In this case let us pray; Lord, less of the fruits we have, and more of them we should have. *Instead of righteousness, a cry:* a

cry indeed; a roaring cry of the oppressors, and a mourning cry of the oppressed. *Haec non sunt placido suscipienda sinu.*

Our Bells ring, our Chimneis smoke, our Fields rejoice, our Children dance, our selves sing and play; *Iouis omnia plena.* But when Righteousness, hath sown, and comes to reap; here is no harvest; 〈in non-Latin alphabet〉, *I find none.* And as there was never less wisdom in Greece, then in time of the Seven Wise men: so never less piety among us, then now, when upon good cause most is expected. When the Sun is brightest the Stars be darkest: so the clearer our light, the more gloomy our life with the deeds of darkness. The Cimerians, that live in a perpetual mist, though they deny a Sun, are not condemned of impiety, but of ignorance: but *Anaxogoras;* that saw the Sun, and yet denied it, is not condemned of ignorance, but of impiety. Former times were like *Leah, bleary eyed,* but *fruitful:* the present, like *Rachel, fair,* but *barren.* We give such acclamation to the Gospel, that we quite forget to observe the Law. As upon some solemn Festival, the Bells are rung in all steeples, but then the Clockes are tied up: there is a great untuned confusion and clangor, but no man knows how the time passeth, So in this universal allowance of liberty by the Gospel, which indeed rejoiceth our hearts, had we the grace of sober usage) the Clocks that tell us how the time passes; Truth and Conscience, that show the bounded use, and decent form of things, are tied up, and cannot be heard. Still *Fructum non inuenio, I find no fruits.* I am sorry to pass the Fig tree in this plight: but as I find it, so I must leave it, till the Lord mend it. So I come to

The Sentence. *Cut it down.*

[1] A heavy doom! Alas, will nothing else expiate the fault? May not the lopping off some superfluities recover it? Take from the Sinner, the object of his vicious error: deface the Harlots beauty, that bewitcheth the Lasciuious: pull the cup from the mouth of the Drunkard: Nauseate the stomach of the Ryotous: strip the Popinjay of her pyed Feathers: rust the Gold, vanish the riches of the Covetous: take away *Macah's gods,* perhaps he will make him no more. If this will not do, cut off some of the arms & branches: weaken his strength, sicken his body, lay him groaning and bleeding on the bed of sufferance: griue his heart-strings with the sense and sorrow of his sins: anything rather then *Cut it down:* alas no fruit can grow on it then, but sad despair. A man's house is foul, or a little decayed; will he pul it down or rather repair it? *There is hope of a Tree* though the *root wax old in the earth,* and the *stock die in the ground;* yet the *springs of water* may put new life into it: but once *cut down,* all hope is cut down with it. When a man hath taken delight in a Tree, conveniently planted in his garden; what variety of experiments will he use, before he *cuts it down?* Alas, thus poor silly men, we reason: we measure things that be immeasurable, by things that be measurable, by things that be miserable. What we in a foolish pity would do, we think God in his merciful wisdom should do. Yet which of us would endure a dead Tree three years together in his Orchard? We would say, If it will not bear fruit, to cheer us; it shall make a fire to warm us. But the Lord hath been fixe and thirty Moons gracious in his forbearance, give him now leave to be just in his vengeance. If so much indulgence cannot recover it, there is little hope of it: *Cut it down.*

[2] *Cut it down.* Who must do this? The *dresser.* An unpleasing office to him, that hath bestowed so much labor upon it, esteemed it so precious, hoped for some reward at his Masters hand for his diligence about it; now to give the fatal blow, to *Cut it down?* And if it must fall, let it be *Manu aliena, non sua,* let another's hand do it. *Hagar* will not behold her dying Son; die he must, she was persuaded; *Modo non videam, Let me not see the death of the Child.* But he must obey; *Arbor non est Cul•oris,sed Parris familias:* the Tree is not the *Dressers,* but the Lord's; and his own is at his own disposing: *Cut it down.*

[3] *Cut it down.* But how? How can the Minister be said to cut down a barren soul? Some may conceive here a reference to Excommunication: Whether the *Greater,* which deprives a man of all benefit by the Churches public Prayers, and the Society of Christians. Which St. *Paul* calls, *Tradere Satana, to deliver unto Satan:* so himself Excommunicated *Hymencus* and *Alexander,delivering them unto Satan:* a miserable condition, to be subjected to a slave, to a dog, a drudge; but then especially fearful, when God grants unto Satan a Writ or faculty, *Pro excommunicato cap•endo.* The ignominy of ignominy; besides the peril: For as Christ protecteth all the Trees in his Vineyard; so if any be transplanted to the wild desert, they are under the god of this world. Or the *Less;* which is indeed, no other properly, then an Act of the Churches Discipline, whereby she corrects her unruly children: that smarting with the absence of wonted comforts, they may be humbled by repentance, and so recover their pristine state. This censure may be either too cruel, or to triuial. The Church of Rome grants Excommunications for things lost: a man hath lost his horse, he may have an Excommunication against him that detaines him: so the Father may hap to Excommunicate his own Son, and for the body of a Iade, hazard the soul of his Child. Yea, which is worse, they publish Excommunications for sins not yet committed: The Lord of a Manor hath set a row of young Elmes, he may have an Excommunication against all those that shall do them any harm. This is to hang a man, before he hath done the fact that deferues it. These in rite, forcelesse, bugbear Excommunications, the ridiculous affordments of a mercenary Power, are not unlike those old night spels, which blind people had from mungrel Witches, to set about their Orchards and Houses, antidotes and charms against theeuing; wherein distrusting the providence of God, they made themselves beholding to the Devil for safety. Creditors, that would be paid in their moneys, may procure an Excommunication against their Debtors, if they pay not by such a day. This were an excellent project for you Citizens, a rounder course then arrests and tedious trials at Law. But it is to be doubted, that your Debtors would fear the Popes Parchment less then the Scriveners, and an Excommunication far less then an Outlary. Ther's but four things exempted from the power of their Excommunication, as *Nauarrus* notes: a Locust, an Infidel, the Devil, and the Pope: so he hath marched them, so let them go together. For the Excommunicate must be a man, a Christian, mortal, and an Inferior: now the Locust is not a man, the Infidel is not a Christian, the Devil is not mortal, and the Pope hath no Superior. But too much of that; this is a Parable, and here is no foundation for such a building.

[4] *Cut it down.* How? with an Axe of martial iron? This were an exposition fit for *Doway,* or the Gunpowder-Enginers: that by *Cutting it down,* understood, *Blow it up:* turning their Axe to a Petarre. Had God said to them, *Cut it down;* the axe had been instantly heaued up: yea, they

did it, when God said no such thing. Rather then fail of cutting it down, they would have stockd it up, root and all: this is their mercy. But the Spiritual Axe is to cut down, *Culpas, non Animas:* when we read of *cutting down,* remember it is meant of men's sins, not of their souls. Preachers indeed do wound; but it is *Gladio oris,* not *ore gladij.* with the Sword of the Spirit, not a *Rouillac's* Knife. If God had meant such a *cutting down, Nero* had been a fitter instrument then *Paul.* We read, that *their sound went through the World:* but that their Sword went through the World, we never read,

[5] *Cut it down.* How then? *Succide,* that is, *Succidendam minare;* threaten that I will cut it down. *Cast them out of my sight; Eijce,* that is, *Eijciendos pronuncia;* say that I will reject them. *Quod moritur, moriatur:Quod succidendum est, succidatur, That which dieth, let it die.* God sometimes sends such farewels and defiances to sinners that will not repent. *Ephraim is joined to Idols, let him alone.* If they will not be persuaded to return, let them go on to their ruin, let them alone. *If any man will be unjust, let him be unjust: He that will be filthy, let him be filthy still;* let them perish. *Abeat, pereat, profundat, perdat.*

[6] *Cut it down.* This was, *Sententia eris,* the sentence of the mouth: but it may be this was not *Consilium cordis,* the purpose of his heart. *Saepe Deo minante quod peccans meretur, peccanti non fit quod Deus minatur.* Nor can this tax God of levity: for he that speaks with condition of repentance, may change his word without suspicion of lightness. *Tu muto sententiam tuam, Deus mutabit suam.* Thus was *Nineveh cut down:euersa estin malo, vt aedificaretur in bono:* the subversion was menaced, the conversion was intended. The Father shuts his rebellions Son out of doors, will not allow him a lodging, not so much as among his servants: yet he does not mean to let him perish with hunger and cold in the streets: but when he hath well smarted for his disobedience, upon his humble submission he is re-entertained. The very *mercies of the wicked are cruel,* but the very judgments of God are sweet. This *Cutting down,* is *Medicinale,* not *mortal: Disciplinans, non eradicans:* for restitution, not destitution; for remidie not for ruin. Indeed, if all this denuntiation and threatening cannot persuade them to return, then comes their final predition: when they have cut off themselves impenitently, God will cut them off impartially. But if we turn to deprecation and repentance, he will turn to commiseration and forgiveness. The Tree is barren, and the Lord says, *Cut it down:* the Tree fructifies, and he will say *Let it stand.* O then let us humble our selves, and with seasonable repentance *Cut down* our sins, that this terrible Sentence may never *Cut down* our souls.

The Reason. ***Why cumbreth it the ground?***

[1] God is an vndependant Lord, and needs not give a reason of his doings: for who can call him to account, *Curita facis?* His Judgments are not always manifest, they are always just: nor doth he things because they are good, but they are therefore good because he doth them. Should he make short work on the earth, and dispatch all barren Trees in a moment: yet *thou continuest holy, O thou worship of Israel.* If he strickes us, we are not wronged; it is our desert, and his Justice. If he spares us, we have not merited; It is his mercy. *Huic fit miserecordia, tibi non fit iniuria:* that man receives mercy, thou hast no injury. Yet that he might be justified, and the mouth of all wickedness stopped, he is content to give a reason of this sentence.

Think not I deal hardly with this Fg-tree; let us confer together, and hear one another with patience. I will show thee sufficient reason of cutting it down: do thou show me some cause why it should stand. My reason is, *It cumbers the ground. Terram reddit otiosam, inutilem.* It is not only barren *Formaliter,* but *Effective.* In a word. 1. It does no good. 2. It doth much harm.

[2] First, It does no good, therefore it is unworthy of the nourishment. *Terra bona,* and *Gens mala;* are an ill match: an opulent Land, and a pestilent People. *Peccator non est dignus pane quo vescitur.* The wicked man is not worthy of the bread be eats, of the water he drinks, of the air he breathes, of the ground he goes on. The rich thinks himself worthy of delicate viands, costly garments: dutiful attendance, *Quia-Diuts,* because he is rich: yet he may not be worthy of a crumb, a rag, a respect, *Quia malus,* because he is evil. It will one day grieve such fruitless *Nabal's,* when they must receive a multiplicity of torments, according to the number of their abused benefits, and they will wish that they had not fared so well upon earth, that they might fare less ill in Hell. They live in the Vineyard, eat the fat, and drink the sweet; turning all this juice, not into fruitful clusters, for the behoove of God's servants; but into their own arms and branches: raising their Houses out of the ruins of God's House. What good do they? Cut them down, *Why cumber they the ground?* It is fit, that the *Riches of the sinner should be laid up for the righteous: dentur dignioribus.*

[3] But if God should at once cut down all the barren Trees among us, there never was such a cry in Egypt, as there would be about *London.* What innumerable swarms of nothing does beleaguer this City? men and women, whose whole employment is, to go from their beds to the Tap-house, then to the Play-house, where they make a match for the Brothel-house, and from thence to bed again. To omit those ambulatory Christians, that wear out the Pavement of this great Temple with their feet, but scarce ever touch stone of it with their knees; that are never further from God, then when they are nearest the Church. To omit that rabble of begging and pilfring vagabonds, that like beasts, know no other end of their creation, but recreation; but to eat, and drink, and sleep. What an army of these might be mustered out of our Suburbs? But that Idleness hath disabled them to any service: they are neither fit for God nor man. Did they yet but like worms and insects, spend up the corruption of the Land, and leave us the less, it were somewhat. But they are worse, even diseases and unwholesome airs, to breed infection among us. Let Authority look to their castigation, or answer for their mischiefs: so far as they deserve, let them not be spared; Cut them down, *Why comber they the Ground?*

[4] The barren Tree doth no good you see; but that is not all: It doth much hurt, and that in two respects.

1 It occupies the room where a better Tree might grow. The Kingdom of God shall be taken from you, *and given to a Nation that will bring forth the Fruits thereof.* A fruitful Nation would be content with such a dwelling. Christ foretells this mutation. *Paul* shows it accomplished. *They are broken off,that we* (in their places) *might be graffed on. Friend, how camest thou in hither,not having on a wedding garment?* Why dost thou usurp the •ea•e, where a worthy guest might sit? Thus *David* used to purge his Court; admitting the righteous into the offices of the unrighteous. As in case of calamity, the godly are delivered out of trouble, and the wicked

come• in his room: so in case of felicity, the ungodly shall be turned out of their happiness, and the reighteous shall come in their stead.

A Judge is corrupt; he is girded with Justice, but the girdle saggs to that side where the purse hangeth; God will cut him down; here is room for a good man, that will do equity. A Magistrate is partial, and draws the Sword of Justice in his own quarrel; which he puts up in the cause of Christ: he must be cut down, here is room for one that will love and adhere to the truth. An office is abused by him that holds it; he bought dear and he cannot sell cheap: it is time he were cut down; this place will maintain a man, that will maintain the place, with uprightness. A Minister is barren, hath no milk in his breasts: *Ministerium eius accipiat alter;* Let another take his office; here is room for one that will feed the people. A profane Patron will let none into the Lord's Vineyard, but at the *Non-licet*-Gate; by which good men will never enter: his Clarke shall be *Simon,* himself will be *Magus:* vengeance shall cut him down; here is room for one that will freely put faithful Laborers into the Viueyard. There grows an Oppressor, sculking in a corner; the needy cannot find him, or if they do, they find no fruit from him; Cut him down, here is room for one that will pity the poor. The Lord will root out such bastard Plants, and replenish his Garden with fruitful Trees.

[6] 2 It draws away nourishment from better Plants, that would bear us fruits. For this Christ denounced a woe to those Jewish Clarkes, that keeping the Keies of heaven would *neither enter themselves,nor suffer others.* What should become of them, that will neither do good, nor suffer good to be done, but cutting down? A great Oak pines all the vnderwood near it, yea spoils the grass that should feed the cattle. A great Oppressor engrosseth all round about him, till there be no place left for a fertile Tree. Mean while, himself hath only some leaves, to shadow his Sychophants; but no fruit, unless Bramble-berries, and such as the Hogs will scarce eat.

[7] All covet to be great Trees, few to be good. The Briar would grow up to the bigness of the Maple, the Maple would be as tall as the Cedar, the Cedar as strong as the Oak: and these so spread their roots, till they starve the rest by an insensible foaking. When mother earth, the Church, would derive her sap to some young hopeful Plant, these intercept it. There is maintenance due to the Minister, but the barren Impropriator stands in his way, & sucks it all from him: perhaps he leaves him some few drops, to cool his temples, but not enough to preserve life.

[8] But the famished tree cries against him that draws the life from it, & yields no fruit; and God will hear it, *Abscind, cut it down.* How charitable would *Lazarus* have been, had he been owner of *Dives* his estate? How would *Mordecai* have promoted the good of Israel, had he been as great a fauorite as *Haman* was? How freely would the conscionable man give spiritual preferments, were he a Patron? He that fears God, would justly render the Church her dues, did he drive such trades, and dwell in such houses, as you do. But that God, who disposeth all as it pleaseth him, mend all when it pleaseth him, even for his own mercies sake.

Thus from a plain Text I have derived you familiar persuasions: for I came not hither to satisfy the curious head, but the honest heart. Admit but two considerations more, and I have done.

[9] First the Lord hath shown us the way to be fruitful, by his own example. He owes us nothing: if he withhold good things, we cannot challenge him: if he sends us good things, we are bound to thank him. The last year, how general was the complaint all over this Kingdom? The Mower could not fill his scythe, nor the binder up of sheues his bosom. The beasts perished for want of fodder, yea, children died in the street with hunger: the poor Father not being able with all his weeks labor to buy them (only) bread. The fields were thin, and the barns thinner: little in many places there was to gather, and the unseasonable weather prevented the gathering of that little. The emptiness of their bowels did justly fill our bowels with compassion: Famine is a sore plague. We then cried unto the Lord for fruits, and he heard us: Loe in how plentiful a harvest he hath answered our desires, to his own praise, and our comfort! Yea, he concluded all with songs and triumphs, a joyful harvest-home; the best sheaf of our Wheat, the best grape of the Vintage, the best flower of our garland, the best fruit of that royal Tree, the safe return of our gracious Prince. These be the fruits of his mercy to us, where be the fruits of our thankfulness to him?

[10] Secondly, the barren Fig-tree is of all most miserable, and so much the more, as it is barren in the Vineyard. The Vine fruitless, is of all trees most useless. It is compared to noble and worthy things: to the good woman, *Vxor tua sicut vitis:* to the best man, *I am the true vine:* it checres the heart of God and man. But if barren it is good for nothing, not so much as to make a pin to hang a bat on. Oaks and Cedars are good for building, Popplars for Pales, very bushes for hedging, doted wood for firing: but the fruitless Vine is good for nothing. Salt keeps other things from putrefying, but if it self be putrefyed, what shall season it? A sweet Singer delights us all; but *Quis medebitur cantatori a Serpente percusso?* If a Serpent hath stung him, who shall recover his voice? If the eye be blind, what shall look to the eye?

Ad nihilum valet, quod non valet ad finem suum. It is good for nothing, that is not good for the end it was made. If a knife be not good to cut, we say it is good for nothing: yet may some other use be invented for it. If a Plough be not good to break the ground, we say it is good for nothing; yet it may stop a gap. If a hound be not good to hunt, we say he is good for nothing, yet may he in the night give warning of a thief. But if a *Fig-tree,* a Professor be not good for fruit, he is indeed, good for nothing. The refuse of other things have their uses: sour Wine will make Vinegar, old Rags make Paper, Lees are for Dyers, Soil is good to fat the Land, Potsheards and broken tiles to mend high ways; all good for somewhat: yea, they offer to sel the combings of hairs; Ladies and Gentlewomen know whether they be good for any purpose or no. But the fruitless vine, the sauourlesse Salt, the lightlesse Lamp, the Figlesse Fig-tree, the graceless Christian, is good for nothing.

We all have our Stations in the Vineyard, to bring forth fruits, but what be those fruits? It was a smart Invention of him, that having placed the Emperor, and the *Pope,* reconciled, in their Maiestick Thrones, he brought the States of the world before them. First comes a

Counselor of State, with this Motto, *I Advise you two:* then a Courtier *I Flatter you three:* then a Husbandman, *I Feed you four,* then a Merchant, *I Coussen you five:* then a Lawyer, *I Rob you six:* then a Soldier, *I Fight for you seven:* then a Physician, *I Kill you eight:* Lastly a Priest, *I absolve you all nine:* This was his Satire. But in the fear of God, as our Sovereign doth govern us in Truth and Peace; So let the Counselor advise, the Judge censure, the Husbandman labor, Merchant traffic, the Lawyer plead, the Soldier bear arms, the Divine preach; all bring forth the fruits of righteousness: that this Kingdom may flourish, and be an exemplary encouragement to our neighbors: that our Children may be blessed after us, our Enemies convinced, Aliens converted, Satan confounded, the Gospel honored, the Lord glorified, and our own souls eternally saved. Which grace, the happy fruit of the Gospel; and glory, the happy fruit of Grace; God the Father grant us all for his mercies sake, God the Son for his merits sake, God the Holy Ghost for his Names sake: to whom three Persons, and one most glorious God he rendered all honor and obedience, now and forever. *Amen.*

FINIS.

P-TA-11. The black devil or the apostate Together with the wolf worrying the lambes. And the spiritual navigator, bound for the Holy Land. In three sermons. By Thomas Adams. - Adams, Thomas, fl. 1612-1653.

THE BLACK DEVIL OR THE APOSTATE.

TOGETHER With

The WOLF Worrying the LAMBES. AND

The SPIRITVALL NAVIGATOR, BOUND

For the *Holy Land.* In three Sermons.

By THOMAS ADAMS.

Ierem. 13, 23.

Can the Black-Moore change his skin? Or the Leopard his spots? Then may ye also do good, that are accustomed to do evil.

Bern. Sent.

Quid prosunt lecta & intellecta, nisi teipsum legas & intelligas?

LONDON, Printed by William Iaggard, 1615.

TO THE HONOrable Gentleman, Sir *Charles Morrison, Knight Baronet.*

***W**Orthy Sir,* I have been bold, upon better acquaintance with your virtues then with yourself, to send a short Treatise to your view. I know whose judgment it must pass, yet am fear-less: not in any arrogant stupidity of my own weakness; but in a confident presumption of your goodness; a weighty habit, not parallel but transcendent to your Greatness. Perhaps Nature hath taught you, that to be Generous is to be virtuous: but I am sure, wisdom hath perfected natural disposition in you; & given you not only an excellent theorical discourse, but an actual reducing of those things into practice; which are better then you shall find here. Though you have happier Contemplations of your own, yet accept these, as the slender presents of a poor man given to the rich. Weak I confess it: for how should the child be strong, begot in the fathers weakness! It hath the more need of your Protection; & knows the better to express it self and the Author ever ready at

Your Honorable command to do you service, Tho: Adams.

To the Reader.

***R**Eader,* this Book stands at the mercy of thy capacity for thy censure. Perhaps thou wilt judge it done for oppositions sake; the *Black Devil* to the *White:* perhaps for imitation; perhaps

for affectation. Thou mayst for me causes enough in thy imagination to produce it, yet miss the right. It was to show thyself, and all other perusers, the *blackness* of Sin; and among the rest, of *Apostasy.* Would you not behold Impiety in the true colors: you may for bear. If you would, look here, and detest it. If you will take out a good lesson, and hate to do it; neither you nor I shall have cause to repent our labors. Once we must give account, what we have heard, and seen, and done; when the pleasures of Sin, like old surfeits, shall give a bitter reluctancy in the stomach of the conscience; and we are going to God's cold earth. Learn we now to prevent the doing of that, which we shall one day be sorry to have done. There is no man living, but shall repent of his wickedness, either on earth, or in hell. Read and be instructed. If you find just fau•...ts here, I submit my weakness to your censure. *In omnibus meis scriptis, non modo pium Lectorem, sed liberum correctoremdesidero.* But to those Censurers, *Qui vel non intelligendo reprehendunt, vel reprehendendo non intelligent,* I wish either a more sound understanding, or more sober affection.

Criminor, amplector; tibi sunt communia, lector.

But as he *that commendeth himself, is not approved, but whom the Lord commendeth.* So if the Lord approve, *I pass not for man's judgment.* If you snib me for writing so frequently, and not confining myself to the Pulpit; I answer, (besides that I will not neglect this to do that)

Quo liceat libris, non licet ire mihi.

My Books may be admitted, where I cannot come. If you say, there are books too many: I answer; restrain them to this quality, and *Abundance cautela non nocet.* Farewell, be satisfied, be blessed.

Wingrave, July 7.

THO. ADAMS.

THE BLACK DEVIL OR *The* APOSTATE.

Math. cap. 12. ver. 43.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. Then he saith, I will return into my house, from whence I came out. And when he is come, he findeth it empty, swept, and garnished.

45. Then goeth he, and taketh with himself seven other spirits more wicked then himself; and they enter in, & dwell there. And the last state of that man is worse then the first. Even so shall it be also unto this wicked generation.

OVR *Saviors* manifold and manifest *Miracles,* which he wrought among and upon the *Jews,* were requited with a blasphemous interpretation; that they were done in the power of *Beelzebub.* Which having disproued by invincible arguments, he concludes against them in

this *Parable. When the unclean spirit &c.* This is clearly manifest in the application. *Even so shall it be also unto this wicked generation.*

A double occasion gives us the hand of direction to this *Speach.* Either it hath a reference to the *Man* dispossessed of the *dumb* and *blind Devil.* ver. 22. Or intends a conviction of the contumelious blasphemies of the *Jews.* Perhaps it may be referred to the former, but certainly is directed to the latter. It may serve for both: so two gappes be stopped with one bush: two sores covered with one plaster.

1 It might serve for a charge to the *cured,* to prevent recidiuation. He was *dumb;* behold he speaks: he was *blind;* behold he sees: he was *possessed,* behold he is enfranchised. He hath recovered his *eyes,* his *tongue,* his *heart;* he is rid of the Devil. Now he that is quit of so bad a Guest, shall septuple his own woes by his re-entertainment. Such a caution did the same▪ *phycisian* give another of his Patients. *John 5. Behold, thou art made whole: sin no more,least a worse thing come unto thee.* It is well for thee, that the *unclean spirit* is *gone,* but it will be worse with thee then ever, if he gets in again.

2. He that did speak life, and to the life, doeth especially mean it to the *Jews,* with an indubitate appropriation. Cast your eyes upon the *Text,* and your minds upon the renegant *Jews;* and observe how diametrally they look one upon another; running together without alienation, till they come to the end.

1. The *unclean spirit,* the power of sin, was *cast out* of the *Jews,* by *Moses law;* and God had great stir about it. He was fain to speak *early* and *late,* and attend them *all the day long, with outstretchedhands.* Till he appeals to censure. *What could have been done more to my Vineyard?*

2. At last he is out; and then like a discontented Guest, hindered of his old Lodging, and destitute of so warm a bed, he *walks through dry places,* revisites the Heathen. But finding them as strongly his own, as the infrangible chains of wickedness could make them; he disdains *rest,* like an Engrosser, in his own Lordship; so long as there are other purchases to be made abroad. Or perhaps the *Ark* of *salvation* is now brought to the *Gentiles,* and then the *Dagon, Dragon* of hell must needs be packing. A new *King,* the true *King* beginning his Rain in the *Conscience,* deposeth, deiecteth, eiecteth that usurping Tyrant. There is no remedy: out he must.

3. The *Prince* of the *Air* thus discovered, and discomfited by the *Sun* of *Righteousness,* breaking through the gross and foggy Clouds of *Ignorance* and *Impiety,* wherein the *Gentile* world was wrapped: What doth he? but re-salutes his former habitation. He liked the *old seat* well, and will venter a fall, but recover it.

4. Thether he flies; and loe, how fit he finds it for his entertain! The *heart* of the *Jews is empty* of *Faith; swept* with the besom of *Hypocrisy,* a iusticiary, imaginary, false-conceited righteousness; and *garnished* with a few broken traditions and ceremonies; suppellectile complements instead of substantial graces.

5. Glad of this, he recollects his forces: *takes with him seven other spirits,* a greater dominion of sin, then he was erst armed with all: *more wicked then himself;* as if he would make invincible provision, and prevention of any future dispossession.

6. *He enters in* with his crew; not purposing to be as a *Guest,* but a *Tenant;* not a *Tenant,* but a *Land-Lord;* not a *Land-Lord,* but a *King,* a Commander, a Tyrant: till at last he may presume of an indubitate right. As Usurpers that come to a Kingdom by a violent or litigious title, are at first so modest & dainty, that they sign not their Graunts, Edicts, and such public Acts in their own particular and singular names, but require the conscription, and evident consent of their Counsel. But once established by succession, and vnriual'd by opposition, they grow peremptorily confident in their own right and power, and in their most tyrannous acts dare sign, *Teste meipso.* So *Satan* at first erection of his Kingdom in the *Jews,* conscious of his unjust title, was content to admit the help of fond Ceremonies, Tales, Traditions, &c. to make for him against *Christ,* whose *Kingdom* he usurps. This he condescended to out of a mannerly couzenage, and for the more subtle insinuation into the *Jewish* hearts. But now established in his Throne and confirmed in his title, by their hard-hartednes, and willful obstinacy in rejecting their *Messias;* he is bold to sign all his oppositions to the *Gospel* with a *Teste meipso.*

7. Hereupon their *latter end* becomes *worse then their beginning.* A stronger *delusion* hath taken hold of them, and that in the just judgment of the wise Ordinator of all things. *For this cause God shall send them strong delusion, that they should believe a lie:that all they might be damned, who be•...eeued not the truth, but had pleasure in unrighteousness.* For if *He that despised Moses law, died without mercy, under two or three Witnesses:* then verse 29. *Of howmuch sorer punishment shall he be thought worthy, who hath trodden under foot* (not the Servant, but) *the Son of God: & hath counted the blood* (not of Bulls and Goats, but) *of the Covenant, wherewith he was sanctified,* (whereby he shall now be condemned) *an unholy thing: and hath done despite to the Spirit* (not of *bondage,* but) *of grace.* His beginning was far better, or at least less bad, then his *ende* shall be.

The Occasion was so material, that it hath led me further, then either my purpose or your patience would willingly have allowed me. *What soever is written, is written* either *for our instruction,* or destruction: to convert us, if we embrace it; to convince us, if we despise it. Let this consideration quicken your attention, enliven your meditation, encourage your obedience. You demand *viu•...m vocem:* it is then a *Living voice,* when it is a *voice of life* to the believing hearers. Otherwise there is *vox mortifera,* a *voice* that brings *death* to disobeyers. *The word that I have spoken,* saith *Christ, shall judge you in the last day.*

The *White Devil,* the *Hypocrite* hath been formerly discovered, and the sky-colourd veil of his *dissimulation* pulled off. I am to present to your view and detestation a sinner of a contrary color, swarthy rebellion, and besmeared *Profanesse:* an *Apostate* falling into the clutches of eight *unclean spirits.* Needs must he be fowl, that hath so many fowl devils in him. *Mary Magdalene* had but seven, and they were cast out: this hath gotten one more, to make his soul the *blacker,* and they keep in. If *Hypocrisy* there, were justly called the *White Devil; Apostasy* here may as justly be termed the *Black Devil.* In the former was a *white* skin of profession drawn over an ulcerous corps: here hyde and carcass, hand and heart, shadow and

substance, seeming and being, outward profession and inward intention, are *black,* foul, detestable. Therefore we will call him the *Apostate,* or *black Devil.*

This *Text* dwelleth on two persons, *Man* and *Satan!* Alas! it goes ill, when *Man* and the *Devil* come so near together: weak man; and his infest, professed enemy. Wherein we will *(metaphorically)* compare *Man* to a *Fort,* and the *Devil* to a *Captain.*

1 *Man* to a *Fort.* Not that he is like stupid and dead walls, without sense, without science; of no ability, either to offend his adversary, or to defend himself: but a *living Tower,* that hath sense, reason, understanding, will, affections: which give him means to open a voluntary door to this *Captayns* entrance. For *a seipso est quod peccator aperiat Satanae, a Deo, quod Deo.* It is of God that a sinner opens his heart to God; of himself, that he opens to *Satan.*

2 The *Devil* to a *Captain;* a strong, impious, impetuous, imperious *Captain;* violēt in invasion, tyrannous in obsession: a rampant Lyon, that scorns either competition, or superiority.

The material circumstances concerning both *Fort* and *Captain,* hold and holder, place and person, may be generally reduced to these *three.*

The unclean Spirits

- Egresse; *forsaking the* Hold, *wherein we have his*
    -

Vnroosting: *wherein observe the*	Person	going out
Manner		
Measure of		

    - Vnresting, *or disconteut, which appears in his*
        - Travel. He Walkes.
        - Trial. In dry places.
        - Trouble. Seeking rest.
        - Euent. Findeth none.
- Regresse; *striving for a reentry into* y^{e} *he lost; considered*
    - Intentiuely; *wherinare regardable his*
        - Resolution. I will.
        - Revolution. Return.
        - Descript. of his seat. House

        - Affection to the same place,
        - My house, whence I came out.
    - Inventiuely. *For he findeth in it*
        - Clearnesse. It is empty.
        - Cleanness. Swept.
        - Trimness. Garnished.
- Ingresse; *which consists in his fortifying the* Hold; *manifested by his*
    - Associates; *for he increaseth his troops, who are describd by their*
        - Nature. Spirits.
        - Number. Seven.
        - Measure of Malice, more Wicked.
    - Assault; *to the repossessing of the place; testified by their*
        - Invasion. They enter.
        - Inhabitation. Dwell.
        - Cohabitation. They dwell there together.

The *Conclusion* and *Application* shut up all. 1. The *Conclusion: The last state of that man is worse then the first.* 2. The *Application: Even so shall it be also unto this wicked generation.* You see, I have ventured on a long journey; and have but a short time allowed me to go it. My observations in my travel shall be the shorter, and I hope not the less sound. So the brevity shall make some amends for the number.

I am to begin with the *unclean spirits* departure. *When the unclean spirit is gone out of a man.* It is well that he is gone, if he would never return. *Valedicamus in adagio: Si sat procul, sat been.* Let us speed him hence with the Proverb: *Far enough, & good enough.* Let not such a guest come, till he be sent for. But alas! he will never be far enough off: no not even now, whiles God is *sowing* the *seed* of *Life,* will this *Enemy* forbear to *sow tares.* He runs about the seats, like a Pick-purse; and if he sees a roving eye, he presents objects of Lust: if a drowsy head, he rocks him asleep, and gives him a nappe, just the length of the Sermon: if he spies a Covetous man, he transports his soul to his counting-house; and leaves nothing before the Preacher, but a mind-less trunke.

Well; gone he is out of this *Man;* and we must therein consider 2. things. 1. His *unroosting.* 2. His *unresting.* In his *unroosting* or departure, we have justly observable these 3 circumstances. 1. The *Person.* 2. The *Manner* 3. The *Measure* of his *Going out.*

The Person

Is described according to his *Nature. Condition,* He is by *Nature* a *Spirit,* by *Condition* or quality, *unclean.*

1. By Nature

He is a *Spirit.* I will not trouble you with the diverse acception of this word, *Spirit.* There is a *Divine, Humane, Angelical, Diabolical Spirit:* yet are not these all. *Let everything that hath breath, praise the Lord:* that is, *that hath a Spirit.* It is observed, that when this *Article, The,* is prefixed to *Spirit;* and no attribute subioyned, that may denominate or distinguish it; it is meant of the *third Person* in *Trinity,* the *holy Ghost.* Rom. 8. *The Spirit helpeth our infirmities, &c.* So *Jerome* notes on the fourth of *Matthew.* ver. 1. *Then was Jesus led up of the Spirit into the Wilderness, to be tempted of the Devil.* Here the adjunct gives sufficient distinction. As 1. Sam. 16. *The Spirit of the Lord departed from Saul, and aneuil spirit from the Lord troubled him.* This was an evil and *unclean spirit.*

This makes against the *Sadducees* & *Atheists,* that deny the subsistence of *spirits;* or imagine them to be only qualities of the *mind:* affirming, that good *Angels* are but good motions, and bad Angels nothing else but bad motions. They may as well call the wind but *imaginarium quiddam,* sickness but a fantasy, and death it self but a mere conceit. They shall find, that there *are spirits created for vengeance, and in the day of their wrath,* when God shall bid them strike, *they will lay on sure strokes;* essential and subsisting natures. Hell-fire is no fable; Devils are not nominals, but reals; not imaginary qualities, but afflicting spirits: here the tempters to sin, hereafter the tormenters for sin. *Qui non credent, sentient.* They that will not believe God's *words,* shall feel their wounds. The Devil hath a special Medicine for *Atheism.*

2. By Quality

He is *Unclean;* and that in regard of his

- Condition.
- Perdition.

Condition or property in himself: *Perdition,* which he doth work upon others; for he labors to infect man, that he may make him, both in wickedness, and wretchedness, like himself.

1. *Unclean,* in respect of his own *Condition.* The *Devil* was by creation *good.* God made him an Angel of *light;* he made himself an Angel of *darkness.God saw everything that he had made: and behold, it was very good.* If every parcel of the *Creators* workmanship was *perfect;* without denial those *Angels* which once stood before his face, and attended the hests of the *Lord* of hosts, were principally perfect. Therefore the devil, as he is a creature, is good: according to S. *Augustine. Ipsius Diaboli natura,in quantum natura est, non est mala.* The nature of the devil, insomuch as it is a nature, is not evil. But John. 8. *When he speaketh a lie, he speaketh of hisowne.* He derived his nature from God, but the deprivation of it from himself. He was good by generation, is evil by degeneration. In that he is *Evil,* or *Devil,* he may thank himfelfe for it. A *Spirit* of God's, *unclean* of his own making. *Quod spiritus, a Deo est: quod impurus, a seipso.*

2. *Unclean,* by his *operation* and *effects.*

His labor & delight is to make man as *unclean,* as himself. He strives to make *Judas* his heart *foul* with covetousness, *Absalom's* with treason, *Gehesis* with bribes, *Cain's* with murder, *Jereboam's* with Idolatry, nay even *David's* with adultery. God is *Purity:* and *Blessed are the pure in heart: for they shall seeGod.* But a soul soyld and foyld with lust, drunkenness, swearing, hypocrisy, avarice, is an *unclean* habitacle for an *unclean spirit:* a fowl evil, for a fowl devil. Every sin is *unclean;* but there is one sin called *uncleanness:* as if it were more immediately derived from the *Devil,* and more naturally pleasing him. Heereby God is robbed of that he bought with so dear a price, & *the member of Christis made the member of an Harlot.* It is continually joined with *fornication, adultery, whore*-hunting. Ephes. 5. 3. 5. Colos. 3. 5. Saint *Paul* reasons against this sin, by an argument drawn *ab absurdo;* to couple that body to an *Harlot,* which should mystically be united to *Christ.* Not unlike that of the Poet:

Humano capiti ceruicem iungere equinam. And howsoever this debauched age, with a monstrous impudence, will call it either no sin, or *peccadillo,* a little sin; yet it hath that power and effect, to make men as like to the *Devil,* as an *unclean body* may be to an *unclean spirit.* Call it what you will, blanch it with apologies, candy it with natures delights, parget it with concealments; *uncleanness* is *uncleanness* still, and like the *Devil.* Unless (as in the *Legend* of *Saint Anthony;* that when his Host set him a Toade on the table, and told him, it was written in the *Gospel, De omni quod tibi aponitur, comedes: Thou shalt eat of such things as are set before thee:* he with the sign of the *Cross* made it a Capon ready roasted.) you can metamorphose *Satan's* poisons, Toads and Serpents, feculent and baneful sins, into nutrimentall virtues, wash the *Black-mores* skin white, and make leprosies fair and sound; the sin of *uncleanness* will make you like this *unclean spirit.*

Let all this teach us, not to hate the essence, but the works of the *Devil.* His nature, abstractively considered, is good; but as he is wicked, and a prouoker to wickedness, hate him. In regard of his excellent knowledge gathered by long observation, and comprehension of the seminary virtues, he is called *Daemon.* 2. For his envy, enmity, *Satan.* 3. For his command, *Beelzebub.* 4. For his power, *the strong man.* 5. Lastly, for his pollution, *an unclean spirit.* Continually *Devil,* because he strives continually to *Do evil.* As these prauities show themselves in him by domination, and denomination, hate him. So do all: so say all. An obstinate sinner returns an honest reproof, with *I defy the Devil:* I will shielde myself from *Satan* as well as my admonisher: the foul fiend shall have no power over me. Yet still deafes himself to the cry of his own Conscience, that he may live the more licentiously. But alas! *Satan* is not such a babe to be outfaced with a word of defiance. He can bear a few invectiues, so he may be sure of the soul: like an Usurer, that can endure to be raild on, so his money comes trolling in. Let the fox have his prey, though with curses. But it is a lamentable course to defy a Lyon, yet run into his clutches. Be not *unclean,* and be secure.

The manner. 〈 in non-Latin alphabet 〉 .

Is gone: which is rather a form of speaking with us, then a form of his *going* out. Yet howsoever a *Spirit* or man leaves the place of his former residence, whether willingly or on

compulsion, when he is out, it is said of him, *he is gone.* Here then is offered to our consideration, the *manner* of the *Devils* departure.

Satan goes not out of an inhabited heart willingly. Where they had local and substantial possession, you read in the *Gospel* that *Christ* was said to *cast them out.* And among other places, most pregnantly in the 11. of Luke ver. 14. to the justification and clearing of this phrase, *Jesus was casting out a Devil, and it was dumb. And when the Devil was gone out, the dumb spoke. He was gone out, he was cast out:* the one expounds the other. So that this *gone* out, is rather a passive then an active speech: he never went out with his good will: he frets to be dislodg'd of his chamber. That *Legion* of devils in one poor *Gadaren.* Mark. 5. held it no less then a *torment,* to be *be cast out of man. I adjure thee by God, that thou torment me not.* And *art thou comehether to torment us before the time?* When the King of Heaven, and controller of Hell, *cast the dumb* and *deaf spirit* out of the Child of a believing *Father,* Mark. 9. *The spirit cried, and rent himsore, and came out of him, and he was as one dead; insomuch that many said, He is dead.* As when a writ of eiection comes to a bad *Tenant,* that he sees he must out, he fires the house about his ears.

So long as he may foment our corrupt affections, and give us complacency and self-satisfaction in his vicious obedience; till he make us not subjects but slaves, and rather *Res* then *Personas,* as the Lawyers speak; he gives to everyone a *Dormi-secure.* But when we begin to suspect his right, to try his title, and to go to law to cast him out, and to bustle against him: the sculking fox is turned to an Ox, and puts forth his goring horns of tyrranny.

When thou beginnest to sue him, 1. He will plead prescription. *Meum est, meum erit, quia meum fuit.* It is mine, it shall be mine, because it hath been mine. Custom in sin is a shrewd argument against repentance. *Turpius cijcitur, quám non admittitur hospes.* A Guest is with better manners not admitted, then ejected. 2. If that will not serve, he goes toit in plain force. He doth not say as *Jacob* to *Laban, These twenty years have I served thee, &c.* but these many years have I commanded thee; and dost thou now shake off my service? degenerate, rebel, and refuse allegiance? As *Rabshakeh* in the Embassage of *Sennacherib* to *Hezekiah. Now on whom doest thou trust, that thou rebellest against me?* Who shall deliver thee out of my hands? 3. If we answer with that threatened *King; The Lord of Hosts shall deliver us;* at whose Name the *Sennacherib* of infernal *Babylon* doth tremble: so that he must depart; he will not go out without terror; but tear and afflict the heart, in the parting and desertion of our old delights.

Hence we may infer, that there is a power superior to *Satan,* that must expel him, or he will not depart. The uncircumcised *Philistine* insults, till *David* come. *The strong man armed keeps hisPallace, and his goods in peace:* Luke. 11. until the *stronger man,* even the *strength of Israel* comes against him. It is he that is able to pluck out *Satan* by head and shoulders. This is he alone, that can help either the *corporally* or *spiritually possessed.*

The *Kings* of *England* and *France* (as if it were a mark and impression of divine power in them) do cure a disease by touch. And I have read it reported (though but reported) that the *Kings* of *Spain* help demoniacke & *possessed* persons. These are but coroporall cures. The *Pope*

challengeth a faculty to cure spiritual impotencies, leprosies, & *possessions.* Alas! it is not in his power, though in his pride, and super arrogant glory. Indeed when our anguished souls have bathed themselves in the river of *Jordan, (An Angel of mercy having stir'd the waters)* in our penitential tears, in our *Saviors blood,* on the Cross, in the *Sacrament:* it is all, if the *Pope* (and yet not he more then the meanest *Minister,* did he not monopolize men's sins by reseruations) may pronounce, who is dispossessed of the power of *Satan,* who not. But to cast out the *Devils* pregnant, and regnant tyranny, whether *substantial* or *spiritual;* to rescue a miserable man out of the enchanted walls of *Babylon;* to set the foot of a weak *Christian* on the neck of that *Leviathan,* to give him insultation and triumph over *Asps, Lions Dragons;* is the singular and incommunicable work of God.

Christ throws *Satan* out *per ictum per dictum,* by his *Word,* by his *Sword:* the power and operation of his *Spirit* in the *Preaching* of the *Gospel. He breaks his head,* He breaks his neck with a *Scriptum est.* Hence, *The weapons of our warfare are not carnal, but mighty through God to the pulling down ofstrong holds: casting down every high thing, that exa•...teth it se•...fe against the knowledge of God, &c.* Were his *Hold* stronger then the seven-fold walls of *Babylon,* and his exaltation as high, as ever the imagination of *Nebuchadnezzar* mounted his own worth: this shall batter and bring him *down.* The *Word* casts him out, the *Sacraments* hold him out: *that* drives him forth, and *these* keep him from coming in.

The Measure.

It must necessarily and punctually be examined how this *unclean spirit* may be said to be *cast out.* This two ways, in regard of the two sorts of persons out of whom he is *cast.* He is so thrown out of the *Godly,* as never to return in again: so out of the *Wicked,* that indeed he remains in still. Consider we then, in what *measure* the *Devil departeth* out of this *Apostate.* Let us divide this into 6. circumstances, and the *Quotient* will give us the sum of our desires.

1. *Satan* is so far *gone out,* as the *mind* is *enlightened.* This the *Apostle* grants incident to an *Apostate.* Hebr. 6. That he may be *enlightened, taste of the heavenly gift, be made partaker of the Holy Ghost, taste of the good word of God, and the powers of the world to come, yet fall away, never to be renewed again by repentance.* This is that *Divines* call *Historica fides;* a floating notion in the brain, a general transient apprehension of God's revealed *truth:* which shows it self in a dexterity of wit, and volubility of speech: a fire in the brain, not able to warm the heart. It hath power to inform their judgments, not to reform their lives.

Now so far as this illumination, swimming, nimble, and discursiue knowledge is let in; so far is *Satan* said to be *cast out.* There is, saith *Solomon,Scientia contristans:* and saith *Paul, Scientia conflans.* There is a *knowledge* that maketh *sorrowful,* that maketh *proud.* God in all *knowledge* regards not so much the quantity, as the substance. There may be more *light* in a Reprobate, then in a sanctified soul, but not so good *light.* I speak not to vilify *knowledge,* but to rectify it. Otherwise, you know, the greater punishment belongs to him, that *knows Go as will,* and *doth it not.* Oftentimes the more shallow in *knowledge,* the more bungerly in wickedness: when a quick and sharp wit without grace, is like a head-strong Horse without a bridle. Neither is this *Knowledge* in a Reprobate *gratia vana, sed euanescens:* not a vain, but a vanishing grace.

They walk in the light. John. 12. *They rejoice of the light.* John. 5. Yet is not the *light* in them. They have not the *Sun of righteousness* risen in their hearts. Mala. 4. For this *Sun* can never *set. Bona non been nouit.*

2. *Satan* is so far *gone* out of the wicked, as they have admitted some probable beginnings of conversion. This is but a flash of hypocrisy, no true heat of zeal. When the most flinty heart shall be hit against the steel of God's judgments, it will strike fire: but those sparkles are too weak to kindle the true warmth of grace; the fuel is so green, the affections so vicious, whereon it works. *Peccaui* was *David's* voice after his sinful Arithmetic: *Judas* his voice after his abhorred treason. *Vox eadem, non poenitentia: talis sonus, non sinus.* The same voice or sound, not the same heart or penitence. *Esau wept* having lost the blessing: *Peter wept* having denied his *Mayster:* nether wept without bitterness. *Similes lachrymae, non animae.* The like *tears,* not the like *Consciences.* Iron and steel heat in the fire, are pliable to the fashioning hammer: let them be cold, and they resume their former hardness. The heat of a sudden judgment, striking (like thunder) the companion of thy side; a secret wipe of the *Sword* of the *Spirit, dividing the marrow and the bones,* in an effectual Sermon; a stitch in the flesh like the messenger of death; may a little thaw and melt the hard metal of an ungodly heart. But let the fire cease, and give him leave to be cold again, and he becomes harder then ever before. *Nil facile quamuis non tueare, perit.*

3. *Satan* is so far said to be *gone out,* as he lies hidden, like mud and slime under a thick snow. The *Devil* may be within the grate, though he thrust not out his apparent horns. Or say, he be walked abroad, yet he returns home at night: and in the mean time, like a mistrustful Churl, locks the door after him; sparres up the heart with security, that his treasure be not stolen. Thus as a snail, he gathers up himself into his shell and house of the heart, when he fears discovery, and puts not forth his horns. Sometimes he plays not in the Sun actually, but borroughes deep in the affections. The fox keeps his den close, when he knows that God's hunts-men be abroad to seek him. He knows that oftentimes *armis pollentior astus,* his fraud is beyond his force: that he is *pestilentior art quàm marte:* that he poisons more mortally *melle quàm felle:* that he may do as much hurt in a mask of *white,* as in his own *black* habit: that he may spoil more Lambes in a Sheep-skin, then appearing as a wolf. He is content to yield to a show of holiness, that he may work the more mischief. It is sufficient for him if he may, though (not *turbare* yet *turpare)* not disquiet, yet dishonest the soul of man. Now so far as this touch of religion enters, is this *unclean Spirit* said *gone out.*

4. *Satan* may be said *cast out,* in the opinion of the party, in whom he resides. Everyone presumes, there is no *Devil* within him. The *proud* hath no *Lucifer,* the *Covetous* no *Mammon,* the *Idolater* no *Melchom,* the *Adulterer* no *unclean spirit.* Let me catechise thee. *I did promise in my Baptism, to for sake the Devil.* What? doest thou stay there? Nay: *and all his works.* Alas! be not so supine and careless. *Vbi opera, ibi operans.* Where the works are, there is the work-master. Thou art asleep *Sampson,* whiles these *Philistines* are upon thee, are within thee. The ague is not gone, though the fit be over. Whilst thou slūbreast in thy waftage, the vessel goes on still. *Satan* is not out, though thou conceitest him *gone:* and so as it is in our phrase, he is *gone in conceit.*

5. This *unclean spirit* may seem *gone* in the opinion of the *Church.* Sometime the Devil is *gone* from a man in his own judgment, not the worlds: sometimes in the worlds judgment, not his own. The *Church* had a good estimation of *Judas,* as conformable to the outward duties of obedience, and the rather because *Christ* trusted him with the *stewardship:* but God and his own conscience knew him a *thief.* The Devil will not always be hunted by the sent, or followed by the print of his steps. The world shall not ever have him in palpable view and full cry; by reason of his notorious and gross impieties. If he can but now and then shoot in an instigation to some wickedness, it serves his turn. He doth not every day sally out of his fort, and charge his enemies in the face; but watcheth opportunity, when his excursions may do most mischief. The *Devil* may be within, though he stand not at door to be seen.

6. Lastly *Satan* is said so far to be gone out, as there is an interruption in the sovereignty of sin for a season. The floods of iniquity are not so •...iolent, as if they were kept within the dam by shutting down the sluice. The *Dromedary,* the ungodly, runs not so madly, whiles that infernal rider forbears their sides with his spurr.

As he is said to *come in,* when he was in before: because there cometh in a more forcible & stronger illusion of *Satan,* thē the heart erst suffered. Lu. 22. It is said, that *Satā entered into Judas* before the *Passover:* yet we cannot think that God's *Spirit* was in him before: but only now a greater power of *Satan* got in; that like a ripe tumour would be no longer hid within the thin skin of hypocrisy. Corruption now gets eruption, and the rancorous ulcer of wickedness bursts forth.

So of the contrary, *Satan* is said to *go out,* when he still holds in; but like a bird in the net, that hangs by one claw. *Nero* is still in *Rome,* though he remittes taxations, and forbears massacres for a season. The love of drunkenness may be in the heart, though there be a day when the Tavern is avoided. Be the Adulterer asleep, he is an adulterer still. What master so cruel, but sometimes lets his slave rest? *Certa quiescendi tempor a fata dabunt.* The Devil is not continually impelling or compelling his servants to public and notorious iniquities. Sometimes he supends his tyranny, and sits close in the heart, banketting on the lusts which he finds there, and sends not abroad for new cates. The tempestuous wind eftsoone lies still: the most robustious and malignant force of wickedness bates of the usual violence, and breaks not forth into the same show of malice without some intermission. So far as this suspense, remission, and interruption of sin extends, so far is *Satan* said to be *gone out.*

You see the *Measure.* Only give me leave, to set you down two short rules, as two reflecting perspectiues; wherein you may behold, whether this *unclean spirit* be truly, or hypocritically *cast out* of your hearts.

1. So far is *Satan cast out,* as sin is cast out. The tenure, whereby *Satan* holds any Lorshippe in the heart, is sin: He that would overthrow his title, must labor an eiection of wickedness. Piety in the heart, purity in the life, are true testimonies of the Devils exile. *Satan* fights against us with 2. weapons. 1. That he found in us. 2. That he brings upon us. That he found in us, is *flesh* and *blood:* that he brings upon us, is *death.* By this latter he could not have hurt

us, except we had given him the former: and so reached him a weapon to pierce our own hearts. In what measure *sin* rules or is ruled: *Satan* is held in or ejected.

2. The discontinuing of some sins, and retaining others gives no comfort or argument of *Satan's departure.* If he be truly *gone,* there comes in his place a perfect detestation, and resolute opposition against all sin. It is in vain to *cast out Satan* by avoiding avarice, when thou letst him in by a wasteful prodigality: to admit him by hypocrisy, whom thou throwest out by profaneness. This is to put the *Devil* out at the porch, and let him in again at the postern. But one *Rimmon* is too much for *Naaman,* one *Delilah* for *Sampson,* one *Herodias* for *Herod:* one exorbitant delight reserved, resolved, persisted in, is enough for *Satan,* too much for the sinner.

I say not, leave all sin, but love no sin. How impossible is the former, the latter how necessary! It is the content and complacency in sin, that holds in the Devil. What is it for a rich man to brag he is no thief? or a beggar to clear himself from bribery? or for an old man to forbear the Stews? or for a credulous Papist, that thinks to deserve heaven by works, to add a mite to an Hospital? but whiles he pours a little ointment on *Christ's* feet by charity, by opinion of merit he throws the box at his head. What is it to abstain from those sins, whereunto thou art not tempted? But repentance renounceth *all dead works:* and obedience strives to walk in all God's ways. *In omnibus sine exceptione, etsi non in omnibus cum impletione.* None of all must be excepted, though none of all fulfilled. If the Devil be truly *cast out,* there is a full resoution in the heart against all manner of sin.

Thus much of his *unroosting* or throwing out: for his *unresting,* perplexednes, and discontent, observe in it four circumstances. His *Travel, Trial, Trouble, Euent.* 1. For his *travel, he walks.* 2. For his *trial, in dry places.* 3. For his *trouble, he seeks rest.* 4. For the *event, he findeth none.*

Travel. He walks.

The Devil is no idle *spirit,* but a walker; a vagrant, runagate walker, like *Cain,* that cannot rest in a place. I have heard of *Travelers,* that have seen many parts of the world; but never any perpetual *Peripateticke,* or universal *walker,* but *Satan:* who hath *travel'd* all coasts & corners of the earth; and would of heaven too, if he might be admitted. He is not like S. *Georges* statue, ever on horseback, and never riding: but as if he were Knight Martial of the whole world, he is ever *walking.* His motion is circular, and his unwearied steppes know no rest: he hath a large and endless circuit. His *walk* is a siege, that goes about the *Fort,* to find the weakest place, and easiest for battery. *He walketh about, as a roaring Lyon, seeking whom he may devour.* As in other things he is a Serpent; so especially in his *walks;* for his whole course is serpentine. All his *walks* are after, against, about man. His *walks* are the Circumference, and *Man* the Center. The motive cause, and main intention of his journey, is to win man.

A strange Pilgrim, that makes not an ende of his journey, till there be an end of Time. He hath been in heaven, in Paradise, in the earth, in the sea, and in hell, & yet hath not done *walking.* Some there are, that will go frō *Rome* to *England,* to make Proselytes: but the Devil will go from one end of the world to the other, and *walk* from Pole to Pole, til he hath put a girdle about the loins of the earth; to make a man the *child of hell,* like himself. And in all his

travel, like fame, and a mutinous rebel, *vires acquirit eundo,* he still enlargeth his own Dition. It was a true answer that the *father of lies made to Truth* it self. Job. 2. *I come from going to and fro in the earth, and from walking up and downein it.*

He *walks* any way, to spill any man, by any means. He is at hand to *Saul,* he meets *Judas* in the face, and he backs *Peter.* He *walks* like an errant Post between the Adulterer and his Harlot: between the proud Gallant and his Parasite: between the ambitions & his Intelligencer: between the Usurer and the Broker: between the Thief and receiver: between the greedy Advocate and the contentious Client: between the sacrilegious Patron & the Simoniacal Priest: betwixt the Inns and the Hall: betwixt the Exchange and the warehouse.

Where can a man bestow himself, that the devil cannot *walk* to him? Art thou in thy private Chamber? There can *Satan* find thee; as he did *Eve* in *Paradise, Christ* in the Desert. If in any place; he hath there most power and opportunity. *Two are better then one. For if either fall, or be preuailedagainst, the other will lift up, or rescue him.* But *Va soli. Woe to him that is alone:* for if he miscarry, there is none to *help him.* The melancholy man, that loves to be sequestered from society, and lives an *Hermitical,* solitary life, is most exposed to *Satan's* assaults. Company is good; especially if the companions be good: as being a means to hinder *Satan* from so violent working upon our affections. The *Philosophers* were wont to say: *He that lived alone, was either a God, or a Devil.* Yet solitariness is not so evil, as evil company. It is better to bustle with one Devil in a close chamber, then with many Devils in a riotous Tavern.

Art thou in the Court? *Satan walks* thither too: and will fit *Rehoboam* with flatterers, *Ahab* with liar, *Pharaoh* with Sorcerers, *Belshazzar* with cups, *Solomon* with Concubines. Art thou in the Market? He is ready with oaths, with cozenages. Nay; art thou in the Temple? Thither he dares *travel* too: and pervert the eyes with shows, the ears with sounds, the thoughts with fancies, the senses with sleep. Wheresoever, whensoever, howsoever thou art busied, he *walks* to thee with his temptations: and like a nimble, voluble shop-keeper interrupts with a *what lack you?* He hath a *ship* ready for *Jonah,* a *witch* for *Saul,* a *wedge* for *Achan,* a *rope* for *Judas.* A booty stands ready for the thief, a pawn for the broker, a morgage for the merchant, a monopolie for the Courtier, an harlot for the adulterer.

As he walks through the streets, there he throws a short measure, a false balance into a Trades-man's shoppe. He steppes into a drinking house, and kindles a quarrel. He shoulders to the bar, and pops in a forged evidence, a counterfeit seal. He dares enter the schools, and commence schisms and contentions: nay, climb up into the pulp it, and broach sects and divisions. He *travels* no ground, but like a stinking fog, or a dying oppressor, he leaves an ill sent behind him. This is he that makes men serve God percunctorily, perfunctorily: to go slowly to it, to sit idly at it.

Whither, where can we *walk,* and not behold *Satan's walks:* and see the prints of his feet as plain, as if his steps were set in snow, or like the *Priests* of *Bel,* in ashes: that we may say, the devil hath been here? He that shall *travel* the lower Provinces, and in some parts thereof see the Cities ruinated, habitations spoiled, forts battered, Temples demolished, fields untilled: will say, Sure the enemy hath been here. He that with observing and weeping eyes beholds,

not our Temples, but the piety in them dissolved; not our Cities, but the Citizens perverted; not our houses, but their inhabitāts defaced with iniquity; not our fields, but our hearts lying untilled: our Lawyers turned truth defrauders, our Citizens userers, our Landlords oppressors, our Gentlemen rioters, our Patrons Simonists; would surely say, this is *Satan's walk:* the devil hath been here. Let this fasten on our souls 2. instructions.

1 To keep out of *Satan's walks.* Though he visiteth all places, and his inquisition be stricter then the *Spanish.* (for that catches none but *Protestants,* the *Papists* scape) yet he frequenteth some more then other. Perhaps he may find thee in the Temple, as he took *Judas* at the *Communion:* but carry a faithful and upright heart, and then though he *walks* thither to thee, he shall *walk* to hell without thee. When thou art for company, choose the best: if they mourn, mourn with them: if they be merry, refuse not mirth with them; so it be honest, *ad societatem,* not *ad satietatem.* When thou art alone, read, pray, meditate; that either God may talk to thee, or thou to God. So with *Scipio,* thou shalt be *least alone,* when *most alone.* The guard of *Angels* shall be about thee; and the *fellowship of the Holy Ghost* within thee: and let *Satan wa•...ke* whither he will, thou art (like *Enoch) walking with God.*

2 Since *Satan* is so *walking* and busy a spirit, let this teach us not to be *idle.* Indeed, be not too busy in other men's matters: nor too lazy in thine own. Shall we know, that the enemy *walks,* waits, watches to destroy us; and shall we not look to our selves? He *sows tares* in the *field* of our hearts, whilst we sleep: let us awake, and pluck them up, lest they choke the good seed of our graces. It is not allowed us to sit still: we must be *walking.* Eye to thy seeing, ear to thy hearing, hand to thy working, foot to thy *walking. Up, andeate, Elias,* arise *O Christian,* thou hast sit too long, having so great a journey to go. The *Servants* in the Law were commanded to eat the *Passover* with their shoes on: and Saint *Paul* chargeth the *Sons* in the Gospel (perhaps not without some allusion to that) to *stand with their feet shod with the preparation of the Gospel of peace.* When a man is standing, it is said, he will be *walking. Astronomers* have numbered the miles twixt earth & Heaven, as if they had climbed up thither by Ladders, to be 900. thousand. But without doubt *Christianity* is a great journey: & he that considers the way and distance betwixt mortality and immortality, corruption and glory, must needs conclude, it is high time to be *walking. Vita breuis, ars longa.* Life is short, and this skill not soon learnt. We cannot begin this journey too early: we have sitten too long; it is full time, we were *traveling•....* Otherwise a *walking Devil* shall condemn a *slothful Man.*

Trial. Through dry places.

The discontented Devil *cast out* of man, seeks about for a new lodging; and finds all places dry, he esteems every place, but in Mans heart, •...irksome and unpleasant, as a *dry,* barren, and heathy Wilderness. Now, as when a man hath long lived in a fertile Valley, abounding: with delightful fruits, & necessary comforts; the grounds *standing thick with corn,* & a pleasant river running along, to glad his heart with a welcome moisture: it cannot be other, then a diseasing, displeasing change, to be banished into a mountanous desert, where the scorching Sun burns up the grass, and withers the fruit; or the vnhindred force of the wind finds a bleak object to work upon; where the veins of blood, the springs of water rise not, run not, to madefie the earth, and cherish her plants. Such is *Satan's* case and cause of

perplexity. The wicked heart was his delighted Orchard, where the fruits of disobedience, oaths, lies, blasphemies, oppressions, coussenages, contentions; drunken, proud, covetous actions and habits made him fat. For as God hath his *Vineyard,* the Devil hath his Orchard. The fruits that God expects and delights to gather, are the good grapes of obedience. Satan's desire is wicked and wretched effects. These he either found ready, or made ready in the heart of man. Whence displaced, *sedibus, aedibus,* he is mad for anger, and accounts all places *dry.*

He *finds no rest in dry places.* Perhaps the Devil loves the low Countries, and wet ground. In a moderate, temperate, *dry* brain, he finds no footing: but in the soul of the swilling drunkard, as a foggy and fenny ground, he obtains some residence. Abstemious moderation, and temperate satisfaction of nature is too dry a place, for so hot a *spirit* as hell fire hath made him, to quench his malicious thirst: but in those that are *filled with wine, & strong drinks, suauiter, molliter acquiescit.* When the *Son* of God threw a *Legion* out of one poor man, they beg earnestly to be allowed entrance into the *Swine.* Of all creatures void of reason, it is observed of those, that they will swill till they swel, drink till they burst. If *Circe's* Cup (or if you will, the Vintners, the Victuallers) hath transformed man into a drunken hog, this is a moist place that *Satan* affects. If the head be well tippled, he gets in; and makes the eyes wanton, the tongue blasphemous, the hands ready to stab, the *throat an open Sepulcher* to devour.

I deny not, but *Paul* may meet his friend at the Market of *Appium,* and drink with his friends at the *three Taverns.* Honest necessities must be relieved. And for this purpose were Taverns first erected; for the necessary refection of travelers & strangers. Neither laws divine nor national condemn their use, but their abuse. Yet Ecclus. 26. *A victualler shall not be freed from sin.* You will say it is *Apocryphal;* and I fear, a man of that profession is Apocryphal too; who will not sell riot for money; and wink at those, that fil their brains, to empty their purses. Wine is a good creature, to *cheare man's heart:* and *Paul* allows it to *Timothy* for *his stomachs sake.* But those that drink wine, not to help the stomach, but to surfeit it; not for wholesome and medicinal respects, but with inebriatiue delight, or on some victorious intent, to overthrow the company: these are moist places fit for *Satan.*

Trouble. Seeking rest.

But is he in any hope to find it? Doth he not carry his hell about him? Can he get out of the curse and malediction of God? There is no *rest* to him passively, actively. 1. *Passively;* the unappeased anger of Almighty God persecutes him, & denies him *rest. 2. Actively;* he gives himself no rest in tempting and tormenting man. God persecutes him: he persecutes man. Thus through a voluntary and enforced motion, *et volenter, et violenter, he seeks rest, but he finds none.*

The Devils malice to mankind is so great, that he cannot rest without their ruin. He begun with the first Parents, and will not end but with the end of the world; til he hath tempted, or at least attempted the last man, that ever their generations shall produce. Hereon it is noted, that the *Angels* sinning were never restored, because they offended without temptation, merely of malice, being created pure and excellent spirits. But man fell from God, and was

again redeemed to God, because he was seduced of another. *Quanto fragilior in natura, tanto facilior ad veniam. The weaker in nature,* and so more apt to fall; the more easy to be lifted up again. But the Devil fell so fully, so foully, being sole actor in his own fault, sole author in his own fall, that he is never to be restored: so never *obtains rest.* Yet he imagines to himself a kind of *rest,* when he is quietly possessed of man's heart. As a malicious man *acquiescit vindict is:* so when the Devil hath wrought man's woe, and brought him to hell, it is a *rest* unto him. But his *rest* is man's *unrest:* his melody our malady. His blustering tempest is not laid, till he hath split the vessel our *Body;* and drowned the Passenger, our *Soul.*

His first and chief aim is to destroy the *soul* and to deface that more excellent part of man, that is nearer to the character and divine impression of God's image. If the *soul* be coming, he is sure the *body* will follow. 2. If he cannot reach the *spirit,* then have at the *flesh.* Let *Joseph* look for the stocks, *Peter* for the layle, *David* for exile, *Job* for botches. 3. If the restraining power of heaven interdicts him the *body,* then he sets upon the *estate:* like *Joseph's* mistrisse, that missing the person, catcheth the garment: or the savage Bear, which prevented of the blood and bones, falls a tearing the clothes, that fell from them. The birds of the air, fishes of the sea, beasts of the earth shall pay for it. Every thing, which belongs to *man's* health and comfort, shall feel his tyranny. If *Job's* person be forbidden the extent of his malice, yet he will have a fling at his *Oxen, Asses, Sheep, Camels.* When that *Legion* must leave the *Possessed,* they beg (not to be sent away out of the Country) but to be admitted into the *Herde.* The Inhabitants are freed, then woe to their *swine.* Rather hogs then nothing. He will play at small game, rather then sit out. As that bloody Tyrant banished from extending his cruelty to men, must be still a killing, though (it be) but worms. *He seeketh rest.*

Euent *or success. But* he findeth none.

So soon as ever this *unclean spirit* is thrown out of man, that he begins to serve God, *Satan* rageth worse then ever: and till he can overthrow the beginnings of grace in us with a second perversion, he finds *no rest.* We cannot so soon please God, but we displease the Devil. Whiles *Paul* was a *Pharisee,* no man in greater credit: but become a professor and Preacher of the Gospel, none more exposed to dangers and contumelies. If we (do but) *look toward Jerusalem;* as *Christ, because his face was as though he would go to Jerusalem,* might not be *received of the Samaritans:* or if we purpose to heaven, as *Pau•...* to *Thessalonica, Satan* will offer to *hinder* our pass. The Devil desires to winnow *Peter,* not *Judas.* The more faithful servants of God we be, the more doth *Satan* bruise us with the flail, or grate us with the fan.

The thief doth not break into an empty cottage, but into some furnishd house, or full Granar; where the fatness of the booty is a fitness to his desires. This *unclean. spirit finds no rest* in an Atheist, Usurer, Drunkard, Swearer, &c. He knows, a canker hath over-run their consciences already: & that they are as sure, as temptation can make them. No Prince makes war with his own tractable subjects.

Gloria pugnantes vincere major erit.

Holofernes tells *Judith: Fear not in thine heart: for I never hurt any, that was willing to serve Nebuchadonozer the King of all the earth.* So the devil; I never use to harm any, that are content

to serve me, the King of all the world. What need he tempt them that tempt themselves? The fowler shoots at birds that be wild, not at Doves and yard-fowls, tame, and in his own keeping.

Many stood by the fire, Act. 28. yet the *Viper leapes* upon none of their hands, but *Paul's.* This viper of •...ll labors to sting the best men: reprobates he hath poisoned enough already. The dog barks at strangers, not at domestical servants, or daily-visitant friends. This mad *Cerberus* bites not those that have given him a soppe, their affections and souls: but flies at the throat of such only, as deny him the fealty of love and obedience, and abandon his regiment. Whiles the *Israe ites* were in *Egypt* and *Pharaoh* had some service of thē, he doth but oppress them with burdens, and such slavish impositions: but when they are departed from his territories, & have extricated themselves from his bondage, he comes after them with fire & sword: and nothing but their blood and death can appease him. Swear, swagger, covet, cozen, dissemble, defraud, give the devil homage and allegiance; and his tyranny will be content with the supportation of these *burdens:* but rebel, revolt, renounce his sovereignty, and then nothing but fire and fury will flash from him: and, except in thy ruin, *he finds no rest.*

Thus much for the *unclean spirits unroosting* and *unresting;* his relinquishing the *Hold,* and his demeanour after it; and therein generally for his *Egresse.* His *Regresse* is the next act of this Tragedy; his striving for a re-entry in the *Fort* he hath lost. Which consists, 1. in his *Inte•...sien,* what he purposeth. 2. In the *Invention,* what he findeth. His *Access* and *Success* is presented in these Scenes His *Intention* or project dwells upon, 1. a *•...esolution.* 2. a *Revolution.* 3. a *Description* of his Scare. 4. *Affection* to the same *house, whence he came out.*

1. *His* Resolution. I will.

V•...lo, est vox aut pertinacis, aut potent is; non petent is. I will, is the voice, (not of a beggar, but) either of one powerful or peremptory. Good in the Almighty, saucy in a subordinate power; without some reservation, or exceptiō made to the supreme providence. Will you *Satan!* It is too bold, and presumptuous a voice. Ask leave, *Satan:* for you are chain'd to your clog, and cannot stir, but *limitata potestate. Behemoth* is tied in a teddar; and that triumphant *Lamb* holds the *roaring Lyon* in an infrangible cord: and says to him, as to the sea; Here will I stay the insultation of thy *proud waves.* Will you know, what makes the devil thus bold? A double confidence, 1. in his own *strength.* 2. in man's *weakness.*

1. In his own *strength.* Therefore he says not, *Conabor reuerti,* but *reuertar; quasi nihil obstiterit.* As if he had that power, which was prophesied of *Cyrus:* that *gates of brass* and *bars of Iron* should be broken open before him. Or as it is feigned of the *Pope* in the year of *Jubilee,* that he comes to the gate of S. *Peters* church in *Rome,* and there having knocked with his silver hammer, the *gate* presently falls down before him. Perhaps he means to Hieroglyphic unto us, what wondrous engines silver tools are in *Rome,* and what strange feats they work; till *coelumsit vaenale Deus{que}.* And not only to present the person of *Peter,* heavens Porter as they call him, and to manifest the liberty of Purgatory-ghosts, given by virtue of Papal Indulgences.

This is the *Devils strength,* whereof he is so confident; and it is helped by his *Subtlety.* His *subtlety* shows it self in his temptations. Which to discover is one special intention in all Sermons. Mine shall but *cut of a lap of his garment.* He tempts either

1. *Inuisibly;* by stirring secret motions, and internal provocations in the heart. So he wrought upon *Judas* by covetousness, upon *Simon Magus* by ambition, upon *Esau* by profaneness. *Every man is tempted, when he is drawn away of his own lust, andentised.* This is that *operative* possession, whereby the *Prince of the power of the air, now•...worketh in thechildren of disobedience.* Innumerable are these *invisible subtleties.*

2. Or *visibly;* by external apparitions & shapes, presented to the bodies eye, either essential, or delusiue. This he doth 3. ways.

1. By taking to himself an airy body, fashioning it to what form he pleaseth. As the good *Angels* did by God's dispensation, according to the opinion of *Divines,* when they did *cate meat with Abraham.* Thus he appeared to *Saul* in the shape of *Samuel,* 1 Sam. 28. The King said to the witch, *Whatforme is he of? and she said, An old man cometh up, and he is covered with a Mantle.* Which was a feigned proportion, that by God's permission, *Satan* had taken to delude *Saul.* So it is said, that he often appeared in the days of Ignorance.

2. By entering into the corps of some dead body, making it speak and walk as he pleaseth: which is not denied by *Divines,* but the Devil by God's sufferance may do; but with two prouiso's. 1. This must be the body of a reprobate, that he assumes: for the *godly sleep in peace.* Isaiah. 57. God gives him a *Nolito tangeremeos, saepeviuos, semper moreuos.Touch not mine,* either living, or dead. 2. If it be a reprobate corps, yet he can appear in it no longer, then naturally he can preserve it from corrupting. But that *Satan* can keep a carcass from putrifying, further then nature permits, it is generally and truly denied. And even these black shadows, (blessed be God) in this Sun-shine of the Gospel, are abolished.

3. By entering into the body of some living thing. So the Devils in the *possessed,* spake audibly, and gave a loud acknowledgement of *Christ.* So *Satan* entered the body of a living *Serpent,* when he tempted and seduced the woman. But of all shapes, which he assumeth, he hath best liking to the likeness of man; and delights in a human resemblance. Of all habits this best pleaseth him: in a kind of affecting pride, thereby to be as like to God, as possibly he may. This is *Satan's* first presumption; a strongly-opinion'd trust in his own *strength.*

2. In *ma•...s weakness;* who, as he is never strong of himself, so at sometimes, and in some places weaker then other. And therefore like wise Captains in Towns of garrison, he had need to fortify that place with most men and munition, with best *spiritual* arms and *armor,* where either the enemies Ordinance, his temptations have made a breach; or we are naturally weakest. Our frailty gives the Devil a presumptuous confidence of intrusion. Hence he saith (not *fortasse,* but *proul dubio) I will return.* He thinks we are too weak, to turn him away without his errand, when he comes with a picture of lust, a bag of gold, a staff of office and promotion. When he saith to the avarice, I will make thee rich: to the tyrant, I will make thee dreadful: to the wanton, I will make thee merry: to the wasteful, I will make thee beloved: to the idle, I will give thee ease. Not only *Achan, Gehesi, Saul,* and

Judas have been to weak for these encounters: but even *Noah, Lot, David, Solomon,* and *Peter* have bowed at these tempests.

This he could not do, but by working on our ready and inclinable affections. As a cunning artificer, that can produce greater effects, upon matter conveniently disposed thereunto, then nature could have done alone. When the Devil and our corrupt *flesh* meet, they ingender a generation of sins. As his Sons the *Magicians* of *Egypt* could make living creatures, by applying and suggesting passive things to active, which would never have met but by their mediation. Or as the Statuary can make an Image, which the timber and axe could never have effected without him. So the wicked would never produce such tetricall and horrible effects, but by the Devils adding his heat to theirs, and by a prodigious coupling of his instigation & their lusts.

Thus *weak* he thinks us, and not seldom finds us. The natural man goes forth to fight with a mighty Giant, in a monomachy or duel: the *Second* he brings with him is the world: the *natural* man's *Second* is the *Flesh.* He prepares to fight with a professed enemy, and calls out for his assistant, a private and close foe. He is weakly backed, that hath a traitor for his guard. To arm his presumption with policy, he seriously observes, which way the current of every man's humor runneth: knowing by long experience, what will most easily draw men to sin.

As *physitians,* when they would know the state of the sick, and the nature of their disease, first enquire *Decubitum,* the time of the Patients lying down, and yielding himself to his layre. But because this observation holds not alike in all men, but some walk longer before they betake themselves to their bed, then others, therefore they more especially reckon *ab actionibus laesis,* that is, when their appetite, digestion, and other faculties faild in the performance of their offices. And lastly. finding the course of *Nature* in the diseased, which way it worketh; accordingly minister their physic, as that calls, Come and help me.

Such a course takes this malignant Physician for the death of the soul; observing first when a delight in any sin cast us down: and then, when the faculties of our souls forbore their functions, in *hungering after righteousness,* or digesting the *word* of *truth:* and lastly, when he hath found, which way our natural inclination is given, and the grain of our affections runs, he labors to help us forward into the practical custom of that wickedness. As a cunning Fisher, using that bait, which he knows most congruent to the nature and appetite of that fish he would strike. Thus he urgeth the *Cholericke* to anger: the *Melancholy* to distrust, despair, and to lay violent hands on themselves: the *Sanguine* to immoderate mirth: the *Phlegmatic* to drowsines in *Christian* offices; and to the deferring of obedience: assuring him, that it is time enough to repent, betwixt that and doomesday.

Since he is so bold with us, what should we do, but be as bold with him? I am. 4. *Resist the Devil, and he will fly from you.* He is a Lyon to those that fly him, a fly to those that stand him. *Audaciùs insistità tergo, quàm resistit in faciem.* Take in thy hand the *Sword of the Spirit:* fling a *Scriptum est* at his head. Take up some of *David's* stones out of God's holy *brook,* his holy *book,* and slay that daring *Philistine* in the forehead. This is the weapon, wherewith our Savior

Christ encountered and beat him. Let us follow the same Captain with the same arms. Let us not fear. *Malus miles, qui Impertorem gemens sequitur.* He is a cowardly souldior, that follows his General groaning. Thou goost not alone to this combat: *Christ* went before thee, goes with thee. How canst thou not march courageously, *cum Dux sit socius;* when thy Captain is thy companion! He hath taught us this war both by precept and practice. *Blessed be the Lord our strength,which teacheth our hands to war, and our fingers to fight. Cuius munimur auxilio, mouemur exemplo.* We are guided, we are guarded; by his presidency, by his precedency. So *Augustine. Ideo tenta•... estChristus, •...e vincere•...ur à tent•...ore Christianus. Christ* endured temptation, that temptation might not overcome *Christians.* He says no other to thee, then *Ahimelech* to his souldiors: *What you have seen medoe, make hast, and do as I have done.* This is our strong comfort. *For in that h•... himself hath suffered and was tempted, he is able to succor them that are tempted.*

2. *His* Revolution. Return.

The Devil being never permitted to pry into God's secret book of Predestination: and so not knowing, who is elect, who reprobate; hopes still to *return* into any house, whence he hath been ejected. And accordingly, in many, too many he prevails. If *Satan* be totally thrown out, in vain he expects *returning;* especially to get any dominion in the lost fort. But we read, that a man may *know the truth,* and yet *forsake it:* be *enlightened,* nay *taste of the powers of the world to come:* nay be said (in some respects) *sanctified,* yet *crucify Christ again.* To these will *Satan return,* with as strong a power as ever.

Now he *returns,* 1. either by vnright receiving of God's blessings; like good wine put into a polluted or broken vessel. 2. or by irreverent use of them; imagining themselves rather *Dominos* thē *Dispersatores.* 3. or by defiling them with hypocrisy: so true gold is alchemied over with a false sophistication. 4. or by mixing them with lusts, and much-made of sins: and this permistion is like good meat put into a vicious stomach: where there is a confusion of pure food and crudities, to the destruction, not conservation of health.

Hence infer. Though *Satan* be *gone,* yet expect his ⟨◊⟩ . He hath his Termes and *Returnes,* as well as vacations. And by this thou may i•... judge, whether this *unclean sprit* be truly or hypocritically *cast out.* If he doth not *return,* he was never gone. If he strive not to come in, he is in already. A secure heart may suppose him expelled, that still lies close in the house. If by perpetual assaults he strives for entrance, then be sure, he is tuely *gone out.* Even his oppositions shall afford thee comfort; his war give thee peace. And if he be gone, keep him at staves end: seeing thou art rid of so ill a Tenant, let him never come in again.

3. The *Description* of his seat. *Into my house.*

Satan calls this *reprobates heart,* his *House:* and so it is. 1. not by *creation:* for so every man is *God's house.* 1. Cor. 3. *Know ye not that ye are the Templeof God, and that the spirit of God dwelleth in you?* 2. not by *adaption.* Cant. 5. *Open to me, my Sister, &c.* saith *Christ.* And Revel. 3. *1st and at the door and knock, &c.* But upon our rejection of GOD, and God's desertion of us, the *heart*

becomes *satans house.* For it is either a seat of sanctity, or a *Cage of unclean birds:* a chapel for *Jesus,* or a den for devils: for where *Christ* is not by his *pure spirit,* Satan is by his *foul spirit.*

So the malicious heart is a *house* for the spirit of *e•...uy:* the th•...en for the spirit of *ebriety:* the proud for the spirit of *pride:* the vnehaste for the spirit of *uncleanness:* the vsi•...r for the spirit of *Covetousness.* They may flatter themselves; *Est Deus in•..., agitante calescimus* 〈◊〉 *:* that God is in them: but the inmate and residentiary of their hearts is that *unclean vulture.* They may be rich in worldly wealth, and have sumptuous *houses,* and fair parlours, like *Eglon,* but themselves are foul parlours for *Satan.* How lamentable is it, to see Owls and •...ctes, *Iim* and *Zijm,* impiety, impenitency, and rebellion, dwelling in that mansion, which the Lord of *Hosts* built for himself.

Heu domus antiqua, quàm dispari dominar is domino! Oh ancient house, how ill art thou governed where Covetousness is the *Hall;* for there is no room for charity in her old place. Oppression the *Kitchen,* where the lives and livings of poor men are dressed for rich men's tables: Pride is the *Parlor,* which is hung with ostentation and self-flattery. Wantonness is the *Chamber,* where concupiscence sits and hatcheth an innumerable brood of lusts. Malice is the *Chimny,* which ever smoaks, and sometimes flames out revenge. *Security* is the *Bed,* whereon *Satan* lull's himself: and Impenitency keeps the gate; that no admission be given to admonition; nor anything let in to disquiet the *Devils house.* Oh, the mercy of God! Shall we let in our enemies, and keep out our friends? Must *Satan* be advanced into God's *throne?* Shall pride shut the door against the *Lord* of all mercy and comfort; who yet hath promised to dwell in the *humble and contrite* soul? For shame let us cast Satan out, & keep him out. Though he flatter with the voice of the *Hiena* at the door, and give blandiloquous proffers; yet

Ianuaf•...llaci non sit apert•... vir•....

4. His *affection* to the same place. *Whence I came out.*

Experienced delight sharpens desire; whereas unknown things are not cared for. This *unclean spirit* remembers the softness and warmth of his old lodging: and therefore no marvel, if he conets to repossesse it. Because

1. He finds an easier and softer residence there, then in hell. He had rather be in any place, then his *own place:* rather in *hogs,* then in the *deep.* There he is tormented himself: here he doth vex and tempt others.

2. *Man* is made after the *Image* of *God:* to whom since he finds, that his malice cannot extend, he labors to deface his *Picture.* Hence man bears the blows, which are meanit at God.

3. Man is by *Christ* advanced to that place, whence God disthroniz'd him. Now he cannot endure, that a human creature should ascend to that heaven, whither himself (once an Angel) may not be admitted.

4. He is exasperated against man, by that curse inflicted on him for seducing man; that *the seed of the Woman should break his head:* This irreconcilable *enmity*•...nrageth and maddes him. *CHRIST* he could not quell, have at *Christians.*

5. Lastly, the Devil is proud still; and, though he be cast down, is not humbled: though low, not lowly. He takes a pride in his kingdom, though it be but of *darkness:* and lones to have many subjects to do him homage. Since he cannot be King in heaven, he would command in hell. To enlarge his dominion, he would, like *Absalom,* steal away the hearts of men, from king, *David* of *Israel,* the Liege-lord of heaven and earth.

Hence he affects his old house: there he is sure of good cheare and welcome: a fire of lust to warm him: a bed of uncleanness to lodge him, and a table furnished with all manner of impieties to feast him. Better here, then *walking in dry places;* where wickedness is too barren to yield fruits for his diet; and oppositions too violent to give him rest.

You perceive now his *Resolution, Revolution, Description of his old seat,* an *affection* to it: and in all these his *Intention.* His *Invention* follows, and the successful answerableness of all things to his desire. He comes, and he finds preparation for his entertainment: consisting in *Clearenes, Cleanness, Trimness. Clearenes,* it is *empty. Cleannes,* or handsomnesse: it is *swept. Trimnes,* or adornation: it is *garnished.*

1 The *Devil* shall not want room when he comes: there shall be no in-mate in the house to molest him; but such as he either left behind, or sent before, vicious lusts. Which are indeed parts of himself; and therefore cannot be said to be *sodalitium.* They are shadows and resemblances of himself: which though he finds there, he reputes the house no less *empty.*

2 It is not enough to be *empty,* and capable to receive him: but it must be *cleanly,* and plausible to receive him; *swept.* There must be a clear riddance of whatsoever may discontent him.

3 Nay all this preparation is too slender, as if some great Prince were expected, the *house* must be *garnished:* as it were hung with Tapestry & Arras. There must not only be emptiness & handsomnesse, but neatness. So then here is the provision of the *house* to receive him. 1. It is not troublesome, for it is *empty.* 2. It is not sl•...tish, for it is *swept.* 3. It is not incurious, for it is *garnished.*

There is capacity, conueniency, curiosity. Which three circumstances of provision we may thus expound. 1. We will refer clearness or *emptiness,* to the absence of faith, and good works. 2. Cleanness or handsomenesse to an overly *repentance.* 3. Trimness and curiosity to *hypocrisy.*

1. Vacuitie. *It is* Empty.

True *faith* is never alone. It is in the very act of *Justification, sola,* but not *solitaria.* Good works as inseparable attendants, or rather effects, accompany it. Where these are, there is no *emptiness.* But in this *Apostate* or *black Devil,* there is neither the Mistress nor the Maides, *Faith* nor *good works:* therefore the room of his heart is *empty,* and capable of receiving the

unclean spirit. Perhaps in this vacancy & absence of the power of *Satan,* there might be an abstinence from gross impieties, but there was no hearty alacrity to the troublesome works of *godliness,* therefore he is justly said to be *empty.* We know, that the forbearance of monstrous 〈1 page duplicate〉 〈1 page duplicate〉 and world-noted wickedness is not enough to justify before *God,* or to acquit us from eternal malediction: the *Tree* is doom'd to the *fire,* that yields not *good fruits,* although it yield no *evil.* Even infructuous *barrenness* brought *Christ's* curse on the *fig-tree. Sour grapes* are not only displeasing to God, but *no grapes:* and condemnations flood reacheth further then to drown *obstinacy;* for it fetcheth in also *Infertility.* God is departed; and you know, that *Sede vacante* there will be no paucity of intruders. What house stands long Tenant-less? No marvel then, if an *empty vessel* be never exalted to honor.

Hence we may infer, that this *re-ingresse* of *Satan* can never befall the *Regenerate;* for it is impossible to find their *heart empty. Faith, temperance, patience, zeal, charity, hope, humility,* are perpetual *Residentiaries* in the *Temple* of their *Souls;* and if any one be tempted abroad, and allured to a short discontinuance, yet the other keep infallible possession; and with vnconquer'd strength keep out *Satan.* If the rest should be driven into a corner, yet *Faith* would defend the door against all assaults.

Indeed there may be such a storm and tempest of an afflicted conscience, that the graces of the *Spirit,* (as obscured in a Cloud) may not be sensibly perceived: and in regard of our own feeling there may be an absence, or *vacuity.* But we must not take an *abatement* for an *emptiness;* a secession for a destitution. It is certain, those that have the invisible mark of the *Spirit,* shall have the visible mark of an honest life: & *totally* they cannot loose grace, nor a second time *fall away:* for then they could not be *renewed again by repentance;* nor ever be restored, except *Christ* should die again. Heb. 10. *For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more* Sacrifice *for sins: but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries. Paul* had some hope of the *incestuous* person, and therefore did not wholly cut him off, and accurse him; but separate and suspend him for a time: *that by the delivering of him unto Satan* (for a season) *for the destruction of the flesh, his spirit might be saved in the day of the Lord Jesus.* Thus *Christ,* being once truly in, will never out: the *faithful* cannot be *empty.* There is then a defect of *Faith* in this *black Apostate,* that makes room for the *deui•...l.*

2. Cleanlinesse. *It is* swept.

This is the effect of an overly and superficial *repentance:* like a slight besom, it sweepes away the dust and cobwebs, and such lighter stuff, but the filth and dirt is caked and baked on. Sins of less delight to the flesh, and temptations of weaker force, are brushed away; but the main affection to some old impiety hath the root in the heart vndigged up. The devil is content, the conscience should be *swept,* so long as it is but only *swept.*

Sin is congealed, concorporated, baked on; and must be pared and digged away by greater violence then *sweeping. Swept Satan* yields it, so not pared. Impiety is habituated by custom, hardened by impenitency, concorporated to him by his affection to it: and shall he think,

that a formal repentance, like a soft besom, can *sweep* all clean? Can a few drops and sprinklings of water purge off the inveterate foulness and corruption of the flesh? There is required much rensing to whiten a defiled soul.

How perverse is their course and thought, that imagine, they may repent more in an hour, then they sin in an age! As if, having in many years kindled a thousand fires, thou wouldst think to put them out all with one tear: whereas indeed, many tears can scarce put out one. Then boldly, stain the cloth a whole vintage, and at last let one washing serve for all. Alas! man is quickly made miserable, but not with such speed happy. How easily, how suddenly got man his damnation: it was but eating an apple; soon done. *Esau* quickly hunted away his blessing, but could not with *many tears* recover it. *David* is not long in falling, his rising is tedious. With much pains and contention doth a man climb up some high Tower; but loosing his hold, he comes down apace. It is no easy thing to stand, it is easy to slip, to stumble, to fall. The thick and foggy air of this sinful world, as the smoke and stenchful mists over some populous Cities, can soon fully the soul: the continual tramplings of sin brings mire and dirte upon the conscience: these corruptions are not so presently rid away, as taken.

Clip thy hairs short, yet they will grow again, because the roots are in the scull. A tree, that is but pruin'd, shredde, topp'd, or lopp'd, will sprowt again: root it up, and it shall grow no more. What is it to clip the outward appearances, and to loppe the superfluous boughs of our sins, when the root is cherished in the heart? What to have a foul and miry house *swept?* The *Pharisee* in his blown prayers, cozening ythes, frequent alms, did but *sweep* the house, and remove the cobwebs of outward impieties; but the dirt of hypocrisy was baked on; the roots of pride and covetousness grew still untouched.

It is not then a transient sorrow, nor a formal compunction, (which may wound and prick the heart, like a needle; but wants the thread of *Faith* to sow and join it to God) that can make the *house* clean. It is but *swept,* and so ready for *Satan's reentry,* and repossession.

3. Trimness *or* curiosity. Garnished.

This *ornature* and fit furnishing of the *House* for *Satan's* entertainment, is done by *Hypocrisy:* when the rotten Cabin of a foul heart is hung with gay hangings: when *putidum et putridum cadauer,* a rotten and stinking carcass is hid in a Sepulcher painted over with vermillion: when a stenchful dunghill is covered with white snow; here is a garnishing for the Devil. He that can pray at church, and cozen at home; give hi•... debtor fair words, and eat him through with usury; which is to break his head with precious balms: hath bitterness in his heart; whilst his tongue distils myrthe, and drops honey: that man hath a *house garnished* for this *unclean spirit.*

Satan will allow his *Hosts* to pretend sanctity, so they intend villainy: *aliud proponere, aliud supponere:* to have the cup *utterly* rensed and cleansed; so it be *within* full of extortion and rancor: to guild over a poisonous pill: to pray in the Church, so they prey on the Church: this is a *trimmed house,* a chamber *garnished* for the Devil. This *Satan* doth in an ambitious imitation of the Lord, who would have his house *garnished,* as the Passover-chamber was *trimmed.*

God would have the *beams* of *his house Cedar,* and the *galleries of firre;* like *King Solomon's Chariot; the pillars thereof are silver, the bottom thereof gold,the covering of it, of purple; the midst thereof being paved with love for the daughters of Ierusalē.* He would have *sanctification* for the furniture; *For this is thewill of God, even your holiness;* and for ornaments, the *graces* of his *Spirit.* Thither he comes, and there he *sups.* Revel. 3. *Behold, I stand at the door, and knock:if any man open unto me, I will come in to him, and sup with him, and he shall sup with me.*

The Devil accordingly desires his *house garnished;* but the furniture is *Sin,* and the *ornaments opera tenebrarum,* the works of darkness: And then, if you will, let this *mansion* be outwardly pargetted, and whited over. Make they show of having the *Holy Ghost* on Sundays, so they retain the *foul devil* all the week. These are they, that make *Religion* a masquery: lie, swear, cheat, oppress, scorn, riot, revile, revel; yet appear at Church on the Sabbath; as if they came for a Passport to do more mischief. The strength of their *profession* is but a gristle; which is indeed neither bone nor flesh; neither true religion, nor no religion. Like the speckled innocence of the Papists, in their ostentate charity, unclean chastity, luxurious fasts, and meritorious treasons, in butchering Princes, and transferring kingdoms.

These *hypocrites,* being erst so themselves abused and deluded of *Satan,* persuade others to villainy, by arguments of virtue. For an *hypocrite* will do nothing without a color, and with a color anything. If thou be'st a good fellow, pledge this health: if a true gentleman, put not up this disgrace without revenge: if any charity in thee, maintain this Parasite. Whereas it is the part of a good man to be sober; of a generous spirit to *pass by an offense,* said the wisest *King;* and of a charitable man to succor the poor, not to maintain the dissolute.

Yet all this mad troop of enormities must march under the *Colours* of religion. As those Rebels in the North, in our late Queens days, of blessed Memory: who, when all their projects and stratagems appeared manifestly to the overthrow of their gracious Princesse, yet concluded their Proclamation with, *God save Queen Elizabeth.*

These are *Satan's* white boys, or rather *black boys;* which he kills, like the Ape her young, with kindness; and damnes with indulgence. He gives them a vaster Commission, then I have read that *Philip le Longe* gave the *Iacobin.* in *Paris;* which *Charter* had a reasonable extension; *A portaillorum, ad portam Inferni, inclusiue.* This is the Passport, which this great Captain gives *Hypocrites; From their own gates to the gates of hell, inclusively.*

This is that *hypocritical* and half-turning to God; when the outward action is suppressed, and the hidden corruption lies still foster'd in the heart. The apparance is masked, the affection not mortified. And though, like an Eunuch, he doth not beget palpable and manifest enormities; yet hath a lust, and itch, and concupiscence to them, and forbears not in the dark, safe from the eyes of the world, to practice them.

A man, that doth outwardly refuse adherence to the *world,* for a colorable embracing of the *word;* yet inwardly, and in a hearty affection parts not with his former turpitudes, fulfils that on himself, which S. *Basil* once said of a *Senator:* that seemed to renounce the world, yet retained part of his illgotten riches, as *Ananias* kept back part of the price of his Lands. *Thou*

hast spoild a Se•...our, and hast not made a Monk. So I may say of this man, *Thou hast mar'd a worldling, and hast not made a Christian.*

Now the Devil is content, thou shouldst remit some of thy gross impieties, so thou retain others. He cares not to be cast out by Idolatry, so he be kept in by Atheism. He is well pleased, that *Judas* should become an *Apostle* of *Christ,* so he be withal a *Traitor.* Let *Abimelech* give hospitality to *Abraham,* so he purpose to abuse his wife. Let *Herod* hear *John the Baptist* proach, perhaps he will cut off his *head,* for preaching against *Herodias.*

The Devil is loath to be dislodged of ignorance, yet is content that error succeed in place. He is vex'd that *truth* should appear to a man, yet if worldlines keep fast hold of the affections, this is a cable rope to pull him in again. If he loose the Sconce of the *understanding,* yet give him the Citadel of the *affections.* Any unmortified, habituated, affected sin, is a sufficient stirrup to mount him into his old saddle. Either let the *soul* stoop to fulfill the bodies base desires: or let the *body* employ all his members, faculties, functions, to satisfy the souls lusts, and he is pleased.

The infernal Tyrant deals with men herein, as the *Egyptian Pharaoh* dealt with the *Israelites. Moses* hath a Commission and command from God, to take with him the children of *Israel,* and to go *three days journey in the Wilderness,* to celebrate a Feast to the Lord. *Pharaoh* is very loath to loose the profit, which by the servitude of *Israel* did arise to him; he will not suffer them. But when renewed plagues prove that there is no remedy, and a perpetual vicissitude of judgments enforce it; observe how he would compound it.

1. Exod. 8. First, *Go ye, s•...crifice to your God inthis land.* Nay saith *Moses: It is not meet so to do; for we shall sacrifice the abominations of the Egyptians to the Lord our God. Loe, shall we sacrifice the abominations of the Egyptians before their eyes, and will they not stone us?* That were a shame, and insufferable offense to them, to immolate beasts among them that worship beasts.

2. *Go ye,* saith *Pharaoh,* if there be no remedy, *even into the Wilderness,* and sacrifice to your God: but *go not far.* Nay, saith *Moses,* we must *go three days journey.* The limits and confines of the wilderness will not serve our turns; as if our *Sacrifice* should not smell of *Egypt,* we must go so far as our travel can reach in *three days.*

3. *Go ye,* saith *Pharaoh,* and so far as now you desire, and your feet can measure in three days; but *who must go? Moses* saith our *sons and daughters,flocks and herds: for we must hold a feast to the Lord. Not so, your little ones shall not go,* quoth *Pharaoh. Go ye that are the men, and serve the Lord,for that was your desire: and they were driven from his presence.* But *Moses* requires that all may go; *old and young, sons and daughters.*

4. *Pharaoh,* after the devouring *locusts,* and palpable *darkness,* calls again for *Moses and Aaron. Go ye yourselves, and let your little ones go also: only let your flocks and your herds be stay'd.* Nay, saith *Moses,* we must have *burnt offerings and sacrifices for theLord our God. Our cattle shall also go with us: there shall not a hoof be left behind: for thereof must we take to serve the Lord our God.*

Did *Pharaoh* regard their *cattle* above their *little ones?* or their *children* beyond *themselves?* No: but he deals by conditions and limitations, as loath to part with all at once. Therefore rather

their *cattle,* then nothing. For he knew, they had covetous minds; and when in the wilderness they wanted provision, and were pinched with famine, they would return back again for their *cattle.* Every yielding concession, that came from him, was by force of the rack, he grants nothing, but on the compulsion of a judgment.

So this spiritual and hellish *Pharaoh* hath had a soul long in his *Egypt;* and hath found him beneficial and helpful to his kingdom of *darkness* in many services. The *word* preached comes, like *Moses,* to call him out of this *bondage. Satan* is afraid to be put out of Commons, frantic at the menace of expulsion: he will not give ground til he be forced, nor depart except plagued. But when he perceives no evasion, or remedy against God's invasion, he falls to indenting with niggardly grants and allowances.

1. *Sacrifice* here *in this land:* put on a mantle of religion over the old body. Be inwardly an *Egyptian* still, black and wicked, though an external sacrificer. Let thy life be *statu quo;* shift not ground. Answer thou with *Moses,* No. I must change place, travel a new way: from *Egypt* toward *Canaan;* from the region of darkness, to the regiment of life.

2. *Go* then, saith the Devil, *but not far;* keep within my whistle: that when I beckon my hand with a bag in it, or give you the call of vanity, you may hear and return. No, *Satan:* I must *go far off; three days journey from Egypt.* I must not stay near *Sodom,* nor in any of the *Plain,* lest I be destroyed. It is no repentance, that puts not on a contrary habit. Pride must be turned to humility, Covetise to charity, Dissimulation to honesty, &c.

3. Well then, saith *Satan, go ye the men, but leave the children behind you:* let me have your youth and strength, and when you are old talk of *sacrifice* & of *religion.* This is the Devils dispensation, *Youth must be born with.* To dance, to dice, to drink, to ruffle, scuffle, wear fleeces of vanity on their heads, and to leave no place without some vicious testimony of their presence, *non est vitium adolescenti,* is no fault in a young man. So the King of *Babylon* took not the men, but the children of the *Jews,* to teach them the learning of *Chaldea.* Answer; It is good to begin at the gates of our life to serve God; and from our birth to be *Nazarites* unto the Lord. Lest if the frame of our lives be built on a lascivious, and riotous foundation of long practice'd wantonness, *Our bones be full of the sin of our youth, and it lies down with us in the dust:* and when our bodies arise from the earth, our sins also rise with them to judgment. No, *Satan;* youth and age, all the degrees of our life shall be devoted to the service of God.

4. Yet saith *Pharaoh, leave your cattle;* saith the Devil, leave your affections behind you. I must be content to let you come to church, hear, read, join in prayers; yet do not quite forsake me. Leave me but a pawn, your *affections,* a secret liking to your former iniquities. No, *Satan;* God must be served with all the *heart,* with all the *soul,* &c. we will not leave so much as a desire to any sin, *we will not leave a hoof behind us.* Indeed *Satan* willingly would not content himself with the bounds, but aims at the whole Inheritance: he is not satisfied with the borders, but besiegeth the arch-city. Let us keep him out of all, if we can: but since we must sin, let us hold him occupied in some out-house, but be sure to keep him out of the bed-chamber, from ruling in the heart.

You have here *Satan's egresse,* and *regresse;* how he forsakes his *Hold,* how he forceth & strives for a re-entry. Let the same patience and attention sit with you, whiles you sit to hear his *Ingresse;* his fortifying of the *Hold* being taken, and provision against future dispossession. This is manifested by his, 1. *Associates. 2. Assault.* For the former, he multiplieth his troupes, and increaseth his forces: who are described 1. By their *nature, spirits.* 2. By their *number, seven.* 3. By the *measure* of their malice, *more wicked then the former.*

1. *Their* Nature. Spirits.

And so both more capable of entrance, & more powerful of retention: the easier to get in, and the harder to get out. We see what kind of possession the Devil hath in this *black Apostate,* a spiritual and internal power. By which strong *working* and *ruling in the hearts of the children of disobedience,* he hath gotten high titles, as the *Prince,* the *King,* the *God of the world.* Not that *Satan* is any such thing of himself, but only through the weakness of the ungodly, who admit him for a *Lord* of *mis-rule* in their hearts. *Christ* is the true and only *Lord* of heaven and earth: the Devil is the *Prince* of this world, but merely by imitation, the greatest part of the world being either his open or secret followers.

They are *Spirits,* full of tyranny, full of malice. Their temptations in this life testify the one; and their torments in the next life (or rather death) shall declare the other. Here is thy misery, oh *Apostate; illos dum spiritus occupat artus;* whiles thy own spirit doth move thy joints, and other *spirits* persecute thy spirit, which is forever and ever, thou shalt have no release of bondage, no decease, no nor decrease of anguish.

2. *Their* Number. Seven.

A certain *number* is put for an uncertain: by *seven spirits* is intended a monstrous *number* of capital sins. This expresseth a forcible seducing of *Satan:* before one *spirit,* now *seven* more. *Mary Magdalene* had once in her *seven Devils;* this *Apostate* hath gotten *eight.*

It doth so provoke and distemper *Satan* to be *cast out,* that he meaneth and menaceth a fiercer assault; and rampires his recovered *Fortress* with a *septuple* guard: that the security of his defense may give defiance to all oppositions. He doth so fill the heart, as he *filled the heart of Ananias.* Act. 5. that there is no room for the least drop of grace. Now he that could not rid himself of one *foul spirit,* what will he do to encounter *seven* with the former? The combat is but tollerably equal, whē one to one; but *ne Hercules contraduos,* two is ods though against *Hercules:* how then shall this weak man shift or deal with *eight?* If I might a little allegorize. The *Papists* make but *seven* deadly sins. I am sure that *Hypocrisy* is none of them in their account. *Hypocrisy* might be in this *Apostate* before; for he was *Garnished;* and now perhaps those other *seven* are crept in to it: and so there are 8. in all. But indeed, as every sin is deadly, though out of their numeration and register: so by the addition of this number *seven,* is signified an abundance of iniquities.

3. The measure *of their* malice. More wicked.

They are called *more wicked,* because they make the possessed more wicked. This is spoken of the Devil, who is always *pessimum,* the *worst;* in some degree of comparison: not so much

secundùm naturampropriam, but secundùm operationem in alijs: not so much in regard of his own nature, as in respect of the effects which he works in man. That it shall go worse with this *black Devils* person, the conclusion will show: here consider, that his *sins* are made *more wicked.* One and the same sin (even respecting the Identity of it) may be *worse* in a quadruple regard.

1. *Ration perpetrantis.* In respect of the Committer. *Jonah's sleep* was *worse* then the *Mariners. Judas* his conspiracy worse then the *Jews.* Wickedness in a *Christian worse* then in an *Infidel.*

2. *Ration loci.* In regard of the *place.* So wrangling in a church is worse then in a tauern. Theeuery in the *Temple* more *wicked* thē thievery in the market. Amos. 2. *They lay themselves down upon clotheslayde to pledge, by every Altar: and they drink the wine of the condemned in the house of their God.* which was more horrible, then the same wickedness done in another place. This appeared by *Christ's* actual punishing that offense, oven with those hands, that we never else read gave any blows. For *Sacrilege* is the *worst* of all thefts.

3. *Ration temporis.* In respect of the *time.* For to play when thou shouldst pray; to swear when thou shouldst sing; when thou shouldst bless, to curse; and to be drunk in a Tavern, when thou oughtest to serve God in the Temple, is *worse* then the same offense at other times. Those Vintners and Victuallers are grievously guilty, that do in prayer time at once open their own door, and a door to irreligion and contempt of God's holy worship.

4. *Ration naturae, in quam peccatur.* In regard of that nature, against whom the sin is committed. If a Traitor condemned for some notorious conspiracy against his Prince, shall receive at those maligned hands a gracious pardon; and yet renew his treason with a second attempt: this latter facte, though the same in nature, (for all is but treason) is more *wicked* in measure, by reason of the Conspirators unthankfulness for his Sovereigns goodness. He ill requites God's mercy for delivering him from one *foul Devil,* that opens a willing door to the entry of *seven worse.* The more familiar acquaintance we have had with the blessings of God, the greater condemnation abides us for ingratitude. If the sin may be thus made *more wicked,* why not the person that commits it? *Seven* new *spirits more wicked* have made him *more wicked* then the first left him. Less had been his woe, if that one *unclean Spirit* had kept possession alone, then upon his privation, to have the position of *seven worse.*

Three inferences from hence must not pass away vnobserued.

1. That there is difference of sins, sinners, & consequently of punishments. The first was said to be an *unclean spirit,* yet are the latter *seven worse.* By the witness of *Christ* we have it already. Mat. 5. and by his Judgment shall find it hereafter, that an *angry* affection is liable to *Judgment:* a provoking *gesture* to the punishment of a *Council:* but railing invectives are worthy of *hell-fire. Chorazin* & *Bethsaida* shall speed worse then *Tyre* and *Sidon,* and yet these were already in hell. *The servant that knows his Masters will, and doth it not, shall be beaten with many stripes.* Simple nescience hath an easier judgment, then sinful knowledge. If *Barbaria* wring her hands, that she hath known so little; *Christendom* shall rend her heart, that she hath known so much to so little purpose.

Parity of sins is an idle dream: a *Stoickc* and *Ioni•...an* imagination. For though the *wages* of all *sin* be *everlasting death;* yet some sins shall feel the torments of that death more violent and terrifying, then others. I have other-where shown, that *Judas* his villainy inbetraying his Master, was more horrible, then if a *Barabbas,* a notorious butcherer had done the deed. So our *Savior* insinuated to *Pilate. He that delivered me unto thee, hath the greatersinne.* That *Babylonian* Tyrant committed a more heinous offense, in taking the *holy things out* of so *holy a place,* God's consecrated vessels out of God's Temple; then if he had stolen more precious ones out of a private place. Do you not think that a Cot-purse playing the thief at a Sermon, is more worthy of hanging, then a robber that stands in the highway!

This *David* instanceth, Psal. 1, 1. *Blessed is he that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sate in the chair of the Scorner. Walking* is bad enough, but it is worse to *stand* then to *walk,* and to *sit* then to *stand* in the ways of wickedness. Though *idle words* be an *unclean spirit,* yet actual disobedience is a fouler Devil. A *Christian usurer* is worse then a *Turkish.* An *Indian* Idolater to Gold is not so damnable as a *Spanish.* All reprobates shall find hell-fire hot enough; but this *Black Devil* so much the hotter, as he was once purged of his *unclean spirit.*

2. God doth severely revenge himself upon *Ingratitude* for his graces: & squares out his judgment according to the proportion of the blessing conferred & abused. He that would not be thankful to God for the expulsion of one *unclean spirit,* shall in a just quittance be pestered with *seven* more, and *more wicked.* If *Christ* be so kind to *Judas,* as to minister the *Sacrament* to him, and he so unkind to *Christ,* as to lay it upon a foul stomach, a polluted heart, the Devil shall enter with it.

There is a *nescio vos* given to those that *have eaten and drunk in the presence of Christ,* and *have heardhim teach in their streets;* (it is all one) that have feasted at the Communion-table, and heard *Christ* in their Pulpits. Even our reading, hearing, praying, when they are done of custom more then of conscience, shall be but a means of *Satan's* introduction. The word of God, like the dew of heaven, never falls on the earth of our hearts, but it makes either herbs or weeds shoot up quicker and thicker on them. *For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth hearbesmeete for them, by whom it is dressed, receiveth blessing from God. But that which beareth thorns & briars, is rejected, and is nigh unto cursing, whose end is to be burned.*

If they were condemned, Rom. 1. and *given over to a reprobate sense,* that had •...o other glass to see the *Deity* in, but *nature:* for *Seculum: peculum,* the world is a glass: what shall become of those that have had the book of the *Gospel,* yet are stomacksicke at *Manna,* and beat away the hand of mercy reached fo•...th unto them: what, but a *triple reprobate sense;* and here, a *septuple* possession of *Satan?*

Thus God in *justice* (for contempt of his *mercy)* admits a stronger delusion of the Devil: not to make them *twofold more the children of hell.* Math. 23, 15. as *Proselytes;* but *seven fold as Devils.* That their bewitched and infatuated souls shall do service to him that murders them: as *Ahaz* did *sacrifice to the God's of Damascus that smote him.* 2 Chron. 28. As our treacherous and

fugitive Seminaries that adore the *Babylonish Beast,* who profusely carowseth up their blood that serve him: and whiles he builds up the Tower of his *universal Monarchy,* to overlook and command the *Christian* world, he sets them to ciment and mortar the walls with their own bloods.

Worse then the *Indians,* in some of their blind and Idolatrous sacrifices; offering not for a *Ne noceat,* but for an *vt noceat;* crouching not for a blessing, but a curse: and buying with great expense the malediction of God and men. God threatens *Israel,* that for the multitude of their rebellions, he will *septuple* their punishments. Levite. 26: *And if ye will not yet for all this hearken unto me, I will punishyou seven times more for your sins.* And ver. 21 *If ye walk contrary, and will not hearken unto me, I will bring seauē times moe plagues upon you, according to your sins.* So frequently in the *first* and *second* chap. of the *Prophesy* of *Amos. For three transgressions, and for four;* which are *seven,* which are many, which are innumerable, *I will not turn away your punishment,* saith the *Lord.* According to their sins, by weight and measure, proportion and number, shall be their sorrows. As they have swallowed up the poor, and devoured *the people of God,* like *bread,* impoverished the common-wealth, undone the Church; and all this under color of *long prayers,* and of a *fiery-hot* devotion; so *they shall receive greater damnation.* This is *Babylon's* final recompense. Revel. 18. *Reward her even as she rewardedyou, and double unto her double according to her works: in the cup which she hath filled, fill to her double.*

3. As *seven worse spirits* are the reward to him, that makes much of one bad and *unclean:* So are *seven* better *spirits* bestowed on him, that useth one *good* well. One *Talent* well employed, shall gain *ten:* and the more we have, the more will God delight to load us. God is as kind to those, that traffic his graces to his glory, as he is severe against those that throw his pearls to swine. And as this *Apostates* recidiuation is rewarded by the accession of *seven more wicked Spirits:* so our sanctified and confirmed hearts shall be honored with those *seven* most *pure spirits.* Revel. 1. *which are before the throne of God.* These *seven spirits* are taken either for the *seven* gifts of God's *spirit;* prefigured by the *seven eyes* in one *Stone.* Zach. 3. and *seauenlampes* in one *Candlestick.* Zach. 4. Which are by some gathered from Isaiah 11. 2. *And the Spirit of the Lord shall rest upon him, the spirit of wisdom, &of understanding, the spirit of counsel and of might, the spirit of knowledge, and of the fear of the Lord.* The first is the *Spirit* of *Piety,* the second is the *Spirit* of *Wisdom,* the third is the *Spirit* of *Understanding,* the fourth is the *Spirit* of *Counsel,* the fifth is the *Spirit* of *Might,* the sixth is the *Spirit* of *Knowledge,* the seventh is the *Spirit* of the *fear* of the *Lord.* Or by putting a certain number for an uncertain, all the gifts and graces of God's *Spirit* are here intended; *Seven* being a mumber of perfection, and signifying in the *Scriptures, Fullness.*

God doth so requite his own blessings, that where he finds thankfulness for his goodness, he opens his hands wider: and where drops of grace take well, he will rain whole showers of mercy. It is his delight to reward his own favors, & crown his own blessings: as if he would give, because he had given. Thus a greater measure of godliness shall possess us; a greater measure of wickedness, this *Apostate,* then either in either kind formerly was had. When we receive grace of God, we also receive grace to employ that grace: so that if we thrive not in the growth of godliness, we may causefully call our sanctity into question. As he *à malo*

adpeius from evil to worse, descends gradually to hell: so must we by *joining virtue to faith, and to virtue knowledge, and to knowledge temperance,&c.* as *per scansum,* climbing by degrees, get up into heaven.

I have described the *Associates;* now for the *Assault.* Wherein briefly observe, 1. their *Invasion.* 2. their *Inhabitation.* 3. their *Cohabitation.*

1. *Their* Invasion. They enter.

Alas! what should hinder them: when a savage Troupe, appointed at all hands, armed with malice and mischief *cap ape,* assaults a poor weak *Fort,* that hath nothing but bare walls, and naked gates, (and those set wide open) to defend it self? If *Lot* were in *Sodom,* if (but) *Faith* stood in the Turret of the *conscience,* there might be some beating back of their forces: but there is no reluctance, where there is no enemy. S. *Paul* describes the *Christians Armor.* Ephe. 6. *Stand, having your loins girt about with truth, having on the breast-plate of righteousness:your feet shod with the preparation of the Gospel of peace. Above all take the shield of Faith, wherewith ye shall be able to quench the fiery darts of the wicked. Take the helmet of salvation, and the Sword of the Spirit, &c.*

This *Apostate* hath not a piece of it, to ward the least blow, wheresoever it strikes him. He is to deal with cunning Fencers, and hath neither offeusiue nor defensive weapons. Not *Truth* but error is the *girdle* of his *loins:* and for the *breast-plate* of *righteousness,* he knows not how to put it on. His *f•...ete* were never *shod with the preparation of the Gospel,* he had not so much time to spare from his nimble gadding after vanities. The *fiery darts* of these *wicked spirits* may burn and wound him to death; he hath no *Shield* of *Faith* to cool or *quench* them. The *helmet* of *salvation* is far from him; he knows not in what Armory to find it. And for the *sword* of the *spirit,* he cannot tell how to handle it. He is an vnwalled city, an vndefenced *Fort,* an unarmed man. No marvel, if th•...se *foul spirits enter,* when there is neither contention nor intention to repel them. *Omnia tradentur: portas reserabimus hosti.*

2. *Their* Inhabitation. Dwell.

The *Devil dwelleth* in a *Man,* not *tanquàm corpus locatum in loco,* as a body seated in a certain place: for spirits are not contained in any place. Incorporeall created substances do not dwell in a place locally or circumscriptively, as bodies do; but definitively. Nor dwell these in him, *tanquam forma in materia,* as the form in a substance, as the *soul* in the body. For the Devil is a simple substance of himself, not compounded of any aliene or second matter.

But they dwell in him by a secret and spiritual power; *darkening their minds.* 2. Cor. 4. *that the lightof the glorious gospel of christ should not shine unto t•...ē.* Poysoning their affections; that *being past feeling, they might give themselves over to lasciuiousnesse, toworke all uncleanness with greediness.* Hardening their hearts, Rom. 2. *til they treasure up to themselves wrath against the day of wrath, and revelation of therighteous Judgment of God.* All which is no other in effect; but damming up the lights and windows of this *Fort,* ramming up the gates, and fortifying the walls. Thus they dwell in him, like witches in an enchanted Castle: and who shall break their spels & deliver him! You see then, this *black Devil* hath but sorry guests, that purpose longer

stay with him then a night; to *dwell,* yea to domineer, till they have eaten him quite out of house and home.

3. *Their* Cohabitation. They dwell there; *all of them, even together.*

1. There is room enough in one heart for many sins. *Mary Magdalens* heart held *seven devils:* this *Apostates eight.* There was a whole *Legion* in another. Math. 8. All the *Principalities* and powers of *darkness* in a fourth. *Absalom* had treason, ambition, pride, incest, ingratitude, for his hearts stuffing. *Judas* had no fewer turpitudes in his. The heart is so small a piece of flesh, that it will scarce give a Kite her breakfast: yet, behold, how capacious and roomthy it is, to give house-room to *seven* Devils. He that should read and observe the great *Physicians* dissection of man's *heart.* Math. 15. *Out of the heart proceed evil thoughts, murders, adulteries,fornications, thefts, false witness, blasphemies;* would bless himself to think, that so little a thing c•...uld extend it self to such a capacity; or that it could be so full and not burst.

2. Behold a rabble of Devils agreeing quietly in one man. *Glomerantur in vnum Innumer a pestes Erebi.* Innumerable plagues of hell are rounded up together in one; yet they fall not out for room. On earth among men it often falleth out, as between those two ambitious *Romans.*

Nec quemquam iam ferre potest Caesarue priorem, Pompeiusue parem.

Caesar must have no superior, *Pompey* no riual. *Ahab* cannot endure, that *Naboth's* vineyard should disfigure his Lordship. Rich men in this world agree like Pikes in a pond, ready to eat up one another: but howsoever; the poor pay for it, they are sure to be devoured. Tradesinen cannot agree in one City, nor neighbors in one Town, nor brothers in one house, nor *Jacob* and *Esau* in one womb: yet, behold, many Devils can agree in one man. They know that *a Kingdom divided cannot stand.* We quarrel and contend, when hell it self is at peace.

My journey draws to an end: there remain but two steps; the *Conclusion* and *Application.* The *Conclusion* of the *Parable* is fearful. *The last state of that man is worse then the first.* Is it possible? His state was so bad before, that can you imagine it worse? Yes: there was but one *Devil* before, now there are *eight.* By reason of this stronger possessiō, his damnation will be the sooner wrought up, the cup of his iniquity brim-filled, and himself hurried to hell with the greater precipitation. This *peiority* of his *state* may be amplified in 6. respects.

1. Whilst this *black Devil* had a *white* face, & carried the countenance of religion, he was wrap'd up in the general prayers of the Church. He seemed of that number, for whom as the friends to *christ,* there was a continual remembrance in good men's intercessions. *If any man see his brother sin a sin, which isnot unto death, he shall ask, and he shall give him life for them that sin not unto death. But there is a sin unto death: I do not say that he shall pray for it. Samuel* will pray for *Saul,* till he perceive that he hath given over the Lord, and the Lord him.

But when the white scarffe is plucked off this *Moors* face, and his *black* leprosy appears: when the Wolves sheepskin is stripp'd off, and he is seen to worry the lambes: then is he singled out as an enemy to *Christ,* and God's judgment hastened on him at the entreaty of his servants. He is so much the worse, as he hath lost the benefit of good men's prayers. When once in this *gall of bitterness,* and *bond of iniquity,* in vain *Simon Magus* requests *Simon Peter* to

request God for him. *Pray ye to the Lord for me, that none of these things which ye have spoken, come upon me.*

2. Whilst this *black Devil* mantled his tawny skin, and ulcerous heart with dissimulation of piety, there was outwardly some hopeful likelihood of his reformation, and winning to heaven. (Though God knew otherwise in his hidden and reserved counsel) whilst he sate in the congregation of Saints, heard what God spake to them, and spake with them to God; the Minister did preach to him the tidings of peace with a good opinion, and admitted him to the communication of the *Sacrament.* But now, his eruption into manifest contempt of sacred things, and despite done to the *spirit of truth,* hath deaded that hope so that the Minister hath not that confident comfort, that the *word* will be the *fanour of life* unto him. His *Hypocrisy* hath deceived the world; his *Apostasy* hath deceived himself: therefore his *state is worse.*

3. His *latter end is worse* in regard of *himself:* and this may be amplified in four circumstances.

1. Before he was sick of spiritual drunkenness, now he is lethargiz'd. Who knows not that a continued lethargy is worse then a short ebriety Such is his *state.*

2. Impenitence hath brought him to impudence: and by often prostitution of his heart to vncleanes, he hath gotten a *whores forehead,* that *cannot blush.* Ier. 3. *Thou refusedst to be ashamed.* And Ier. 8. *Were they ashamed when they had committed abomination?Nay, they wer not at all ashamed, neither could they blush.* He hath so little repented for wickedness, that now he thinks there is no wickedness standeth in need of repentance. A brazen face, which no foul deed, nor reproof for it, can make to change color. How can it be otherwise? For a *black Devil* can no more blush, then a black Dog.

3. He is in *worse state,* by so much as a relapse is more perilous then the first sickness. By reason that strength is now spent, and nature made more weak, and unable to help it self, or to receive benefit by what is ministered. The sparlies of goodness are now dying, or quite extinct, & the floods of iniquity more violent against him. There be sorer assaults, and less strength to encounter.

4. Before he was quiet in himself, and might have a flattering hope, that the night would never come. But now breaking forthinto palpable contempt and obduracy, he finds his conscience open to condemn him, and hell gates open to receive him. His ulcer seemed to be fairly skinn'd over, and in his own sense healed; but now to come to a new incision, is greater terror then ever. The sound of fear is now in his ears, the sense of a dagger at his heart. His body would, his mind cannot rest. The horror of future punishment lies at *Cain's* door, and is at every noise ready to wake. There is a fearful conflict betwixt *Sensuality* and *Reason* in him: that he may use *Job's* words, though in a deeper and direr sense. *Pactus sum mihimetipse grauis: I am a burden and trouble to myself.*

Thus the great Parasite of the soul, that heretofore matched the number of God's threatenings with as many fair promises, & flatter'd this wretch with the paucity of his sins; now takes him in the l•...rch, and over rec•...ons him. He that so long kept him in a beautiful

gallery of hope, now takes him aside, and shows him the dark dungeon of despair. He engrosseth his iniquities in text-letters, and hangs them on the Curtain at his beds f•...te, to the racking amazement of his distracted soul. Before the Devil did put his shoulders under the burden; but now he shifts it off, and imposeth it on the sinner. And as I have read, the Spanish *Index* deals with *Velcurio:* who commenting on *Liui* saith, that *the fifth age was decrepit under thePopes and Emperors:* the *Index* takes out the *Popes,* and leaves the *Emperors* obnoxious to the whole imputation: so the devil winds out himself at last from the wicked, refusing to carry the burden any longer, but leaves it wholly to their supportation.

This ague, or rather agony, is made more vexing by the sting of conscience: which is now God's bailiff to arrest him; his witness against him; his whip to lash him. His Register, that reads over the long book of his offenses; and after a terrible aggravation of their heynousnes, tells him his penance, direful and intolerable; and that *Coneordat cum actis Curiae,* it agrees with the just decree of God's Court, never to be avoided.

4. *His last state is worse* then *his first,* in respect of God: who will now turn him out of his protection. When he hath once proclaimed open war and rebellion against God, and hath manifestly declared himself an outlaw; no marvel, if God throw him out of the circumference of his mercy, & let his Providence take no charge over him; saving only to restrain his savage fury, from forraging his grace-empaled Church. But for himself, the Scripture gives a renunciation. *If he will go into captivity, let him go.* Revel. 22. 11. *If he will be vntust, let him be unjust still. If he will be filthy, let him be filthy still.* I will not hinder his course, *Abea•..., pere•...t, prafundat, perdat,* said that father in the *Comedy;* Let him go, perish, sink, or swim. He hath full liberty to swill the cup of his own damnation up to the brim.

5. In respect of the Devil, *his latter state is worse.* Which may be demonstrated by a familiar smilitude. A man is committed to prison for debt, or some light trespass; is there indifferently well used, hath (for his money) all the liberty that the layle and layer can afford him; nay, is permitted to go abroad with keepers. At last, he spies opportunity, and breaks away: then the Jailor fumes and fomes and rageth; and perhaps, swears away that little share of his own soul, which he had left. The prisoner had need look to himself: if the Jailor catch him, he had better never have stir'd. At last he is taken; now bolts, and locks, and heavy irons, a strong guard, and a vigilant watch; til he be made safe for stirring again. This bondage is far worse then the first.

The sinner in the devils keeping is let alone to enjoy the liberty of the prison, that is, this world; he may feed his eye with vanities, his hand with extortions, his belly with junkets, his spleen with laughter, his ears with music, his heart with iollity, his flesh with lusts; and all this without control. But if he be won by the *Gospel* preached to break prison; and thereupon give the devil the slip: let him take heed, *Satan* do not catch him again. If he once recovers him into his prison, he will dungeon him; remove from him all means, whereby he might be saved; let him see, hear, feel, understand nothing but temptations and snares; blind his soul, harden his heart; load him with heavy irons, and lock him up in bolts and fetters of everlasting perdition.

6. Then lastly, *his end shall be worse at the last;* when the least parcel of God's wrath shall be heavier, then all the anguish he felt before. When his *Almond* tree shall be turned to his *iron* rod; his afflictions to Scorpions. When the short and momentary vexations of this world shall no sooner cease to him, then the eternal torments of Hell shall begin, and (which is most fearful) shall never end. Be his body burned to death in fire, yet those flames shall go out with his ashes: but come his flesh and soul to that infernal fire, and when they have been burned myriads of years, yet it shall not be quenched.

The *Application* doth immediately concern the *Jews;* which hath before been plentifully instanced. For our selves. 1. The *unclean spirit* hath by God's holy *Gospel* been cast out of us. 2. Do you think, he is at quiet? No: he esteems all *places dry* and barren, till he get into us again. 3. He *resolves* to try for entrance. 4. Now is it enough, that we leave ourselves *empty* of *faith* and *good works?* for all our abhominable sins *swepe* with an overly *repentance?* and *garnished* with *hypocrisy,* and with our old *affections* to sin still? 5. Take we heed; he will come with *seven spirits, more wicked* then the former, and give us a fiercer assault.

But *our help is in the name of GOD, who hath made heaven and earth:* in whose mercy we trust, because his *compassions fail not.* Our own *strength* is no confidence for us; but the grace of that *strongest man,* who is alone able to keep out *Satan.* Let us adhere to *Him* by a true *faith;* and serve *him* in an holy integrity of conversation: and *our latter end shall be better* then our *beginning. Mark the upright man, and behold the just; for the end of that man is peace.* Our *end* shall be better hereafter; when *GOD shall wipe away all tears from our eyes:* when sorrow, and sickness, and *death shall be no more:* when *Sennacherib* cannot rage, nor the *Leviathan* of hell assault us. Peace shall enuiron us, Heaven shall contain us, Glory shall crown us. Our trouble, woe, mourning, have been momentary: but our joys, peace, bliss, shall have no intermission, no mutation, no end. *Now He that perfects all good works, make our latter end better then our beginning. To whom, three persons, one eternal God, be all prais•... and glory, forever and forever.*

Amen.

FINIS.

LYCANTHROPY, OR THE WOLF worrying THE LAMBES.

By THOMAS ADAMS.

Matthew 7. 15.

Beware of false Prophets which come to you in sheep's clothing, but inwardly they are ravening Wolves.

TERTVLL.

Quaenam sunt istae pelles ovium, nisi nominis

Christiani extrinsecus superficies?

Hic dolus est magnus; Lupus est qui creditor agnus.

LONDON, Printed by William Iaggard, 1615.

TO THE TRVEly worthy Gentleman M. HENRY FORTESCVE, *Esquire, a fauourer of virtue* and good Learning.

SIR, I have put up the *Wolf,* though not *hunted* him; as judging myself too weak for that sport-earnest. It is no desertlesse Office to discover that subtle and insatiate Beast; to pull the Sheep-skin of Hypocrisy over his ears; and to expose his feming malice and sanguisugous cruelty to men's censure and detestation. Let those hands strike him, that have darts of authority put into their Quiuers. Our Land is no *Forest,* literally or metaphorically understood: but whether for *Church* or *Common-wealth,* profession or soil, an *Orchard* of God's own planting; fruitful in goods and good works. *Wolves* we have none, but some *Mystical* ones; whose ferocity is yet hidden under the habits and cases of those *Lambes,* they have devoured. These I have set in view, or at least meant my best to do it. I have seldom pretended that common poise, that (by their own report) sets so many mad pens, like wheels, a running, *Importunacy* of friends. I have willingly published, what I had hope would do good published. Only this I feared to keep from the Press, lest it should steal thither another way. Being there, I could not with better confidence fasten upon a known *Patron,* then yourself: who can both understand it, and will read it: not only the *Epistle,* but the whole *Book.* Though that fashion with many patrons, of perusing more then their own Titles, be now as a Sute of the old make. I know you spend some hours of all days in such good exercises; abandoning those idle and excessive customs, wherein too many will please themselves, and none else.

It is an unthrifty spending of time, and a sorry success will conclude it, when we are curious in plotting a method for our inferior delights; and leave our *Salvation* unwrought up. We strive to settle our Lands, to secure our monies, to confirm our estates; but to conform our lives, or to make *sure* our *Election* is vilipended. And yet when all is done; brains have plotted, means have seconded, bonds and laws have established; nothing can be made *Sure* but only our *Salvation.* But go you forward to adorn your eternal mind; and to plant your soul full of those *Flowers,* which give already a pleasant odour on earth, and shall one day be stuck like glories in Heaven. So shall your *memory* be sweet in the mouths and hearts of future generations; whiles the vicious, even alive, do not escape the Satire. Thus with true thankful love I behight you in my prayers, a happy Progress in *Grace,* till you shall come to your Standinghouse of *Glory.*

Your Worships in my best services, Tho: Adams.

***LYCANTHROPY.* OR THE WOLF Worrying The LAMBES.**

Luke 10. 3.

Behold, I send you forth as Lambes among Wolves.

THE *Great Bishop of our souls* being now at the Ordination of his Ministers; having first instructed them *in via Domini,* doth here discipline them *in vita Discipuli:* and pre-arms them to that entertainment, which the *Samaritans* of the world are likely to give all those, whose *faces look toward Jerusalem.* Math. 10. ver. 22. *You shall be hated of all men for my names sake.* If they had but some opposers, there were some comfort; then it is probable that the rest would help: nay, *All.* Yet if they were but indifferently affected toward us, and would neither defend nor offend. but resign us up to our selves: nay, they shall oppose, they will *Hate:* your *persecutors shall be in every Citty,* not few but many, not neuters but maligners. If there were many and not *haters,* then as it is in the Proverb, *The more the merrier:* if *haters* and not many, then *the fewer the better cheare:* but they are for nature persecutors; for number many mē, most men, innumerable, *all men.* But we are here *praemoniti,* and therefore should be *praemuniti:* neither need we grudge to suffer in measure for *Him,* that hath suffered beyond measure for us. Whatsoever we endure for his names sake, the patience and passion of others hath matched it: but *His* grief for us could not be fitted with a *Sicut* in all the world.

But I would not, like a careless Porter, keep you without doors, til you had lost your stomachs. There is some cheare coming, and I will now unlock the gates of my *Text,* to let you in to it. The words contain the *Deputation* to an Office. *Behold, I send you forth as Lambes among Wolves.* Considerable in the

Deputation are a

Commission, wherein observe the

- *Sender: Christ.*
- *Sent:* the *Apostles.*
- *Sending;* or warrant.

Commixtion, which consists in a

- *Prescription,* what they should be that are *sent, Lambes.*
- *Description,* what they are, among whom *sent, Wolves.*

This is the Tree, and the branches: shall we now step forward to gather and taste the fruit? But stay. Here is a Gardener must first be spoke with: one that stands in the very entrance of my *Text;* for some purpose sure. *Behold.*

Behold, is like *John the Baptist,* in holy *writ,* evermore the vant-currer of some excellent thing. *Pontan:* compares it to the *sounding of a Trumpet, before some great Proclamation.* It is like the hand in the margin of a book, pointing to some remarkable thing, and of great succeeding consequence. It is a Direct, a Reference, a dash of the *Holy-Ghosts* pen; seldom used repletiuely: but to impart & import some special note, worthy our deeper, and more serious observation. It is like the ringing of the great Bell, before the Sermon of some famous Preacher; & bids us here, as a *monitor,* keep silence, to hear what the Eternal *Word* speaketh

unto us. In a word, it is but a word, and yet the *Epitome* of that whole sentence. *Let him that hath ears to hear, hear:* let him that hath eyes to see, *Behold.*

Thi•... was our Savior *Christ's Sermon ad Clerum;* whose Pulpit is now in Heaven: and sends us to preach on his preachings, to paraphrase his Lectures, and no more but to deliver that to you, which he hath dictated to us. Your attention is therefore charged in this *Behold.* Open your ears, those organical conduits of discipline: nay, your hearts are liable, and therefore should be pliable to this charge. Keep then patience in your minds, attention in your ears, meditation in your hearts, practice in your lives. *Behold.*

Behold what? S. *Matthew* recites this *Deputation,* together with a *Direction. Behold, I send you forth asLambes in the midst of Wolves: be ye therefore wise as Serpents, and harm-less as Doves.* Where *Christ* doth not only confer a Charge, but infer a Carriage. The former is *Institutio viae,* the other *Instructio vitae. I send: Be you,* &c. The *Deputation* or designing their office, shall only limit my speech, and your attention for this time. This Current parts it self into two rivulets, a *Commission,* a *Commixtion.* The *Missure, I send you:* the *Mixture, as Lambes among wolves.* Every *Commission,* consists on necessity, besides the mere act, of at least two persons, the *Sender,* the *Sent.*

In the *Sender,* may be considered his *Greatness,* his *Goodness.* His *Greatness* that he can *send:* his *goodness,* that he will *send,* for the benefit of his *church*

1. His *Greatness.* The *Sender* is greater then the person *Sent:* as *Paul* said in a shallower inequality of *Melchizedek* & *Abraham,* being both men. *Heb. 7 Without all contradiction, the less is blessed of the greater.* Here the *Sender* is God and man: a King, the King; of pure, absolute, and independent authority: a *real* Prince, a *royal* Prince. *Real* in his right, in his might: *Royal* in his affects and effects: he purposeth, and disposeth good to his *Church.* Tyrants are the Kings of slaves: liberal Princes are the Kings of men: *Christ* is the King of Kings: here dispatching his *Legates* on an Ambassage to the world. This his *Greatness.*

2. His *Goodness:* he that is King doth send to his subjects, abjects; or rather to rebels, to make them subjects: with a pardon of all their treasons, ready signed and sea'ld to their accepting hands. Ephes. 4. 8. *When he had led captivity captive, he gave gifts unto men. When he had led captivity captive;* there's his *Greatness: he gave gifts unto men;* there's his *Goodness.* By the former he is *mirificans: mitificans* by the latter. Behold; he must *send* to us: we knew not, desired not access to him. He is *the way, the truth, the life:* and therefore *sends* out these as describers of the *way,* dispensers of the *truth,* cōductors to the *life.* If the *way* had not found us, we should never have found the *way.* Here then is his *Goodness;* though a King, yet he preacheth himself, and sends Preachers. As was *Solomon,* his type; both a *King* over *Israel,* and a *Preacher* to *Israel.* Time was; *Christ* refused to be a King, denied to be a Judge, but vouchsafed to be a Preacher. Without this sweet dignation to us, we should never have ascended to him, *nec opibus, nec operibus, nec opera:* neither by our wealth, nor by our worth, nor by our wills, nor by our works, nor by our wits, nor by our worship. Thus for the *Sender.*

In a Messenger sent

Is required *Celerity, Sincerity, Constancy.* That he be *speedy,* that he be *heedy:* and (as we say) that he be *deedy;* hold out till his Embassage be ended, and till he that *sent* him send after him a revocation. *Celerity* without *discretion* is like wings without eyes: *discretion* without *celerity* like eyes without wings: both without *constancy* are like *seete* & *eyes* without a *heart.*

1. For their *Speedinesse.* Before they are *sent,* they should not run at all: after they are *sent,* they cannot run too fast. We may say of these *Messengers,* as it was proverbed of the *Lacedemonian•... Turpe est cuilibet fugere, Laconi etiam deliberasse.* Go•... grant, all our consciences may witness with our selves, what *Paul* speaks of his vnretarded execution of *Christ's message. When it pleased God to send me to preach his Son among the heathen, immediately I conferred not with flesh and blood.* To adjure their posting *alacrity* to this business, the *Apostles* were charged to *salut no man by the way:* much less should the *burying* our *dead* friends, or *taking leave* of our living friends, procrastinate our course. Prov. 10. 26. *As vinegar to the teeth, and as smoke to the eyes, so is a sluggard to them that send him.* Isaiah 40. 31. *Butthey that wait upon the Lord, shall renew their strength: they shall mount up with wings as Eagles: they shall run and not be weary, they shall walk & not faint.* It is so, or it should be so: our diligence should tread upon the heels of our calling for haste; and we should make use of the first handsell of time. *In limine offendisse ominosum, odiosum.* To stumble at the threshold, is a bad heed, and a worse sign.

2. It is not enough to be *speedfull;* we must also be discreet and *faithful.* The *messenger* must do the *Senders* business, not his own. *Celerity* lays the raynes on our necks: *discretion* is the curb of the bridle. There are that run too fast; *Qui trans mare currunt.* As *Cyprian* writes of some *Schismatics,* that had put to sea for *Rome; quasi veritaspost eos nauigare non possit.* This is called by Saint *August. Cursus celerrimus praeter viam.* The *four Cherubims.* Ezek. 1. 7. had *pedes rectos, straight feet:* and the *feet* of *Ministers,* if they be *beautiful,* take *strait* steps. *Sunt opera quae videntur bona, et non sunt: quia non referuntur ad illum finem, ex quo bona sunt.* Indeed *Intentio facit bonum opus;* but then *fides dirigit intentiōn,* saith the same *father.* It is not enough that conscience must lead us, but truth must lead our conscience. *Non est rectum, quod non est a Deo directum.* He that commands us *agere,* commands us *hoc agere: non aliud, sed illud.* With God, adverbs shall have better thanks then nownes.

Both good and well, must in our actions meet.

Wicked is not much worse then indiscreet.

Saies a moderne *Poet.* He that hath a nimble *foot* and a false *heart,* runs himself out of breath, ere he remembers his errand. *Fidelity* is requisite in a *Messenger.*

Non boue mactato coelestia Numina gaudent;

Sed, quae praestanda est, et sine teste, fide.

3. It is not yet enough to go *speedfully,* and *heedfully;* except also *deedfully,* with a constant holding out. Though *soon* enough, and *fast* enough, it is not well enough, except *far* enough. *Lauda nauigantem, cum peruenerit ad portum. Paul* must *fight* out his battle with victory: *finish* his *race* with winning the *prize:* and *keep the faith,* though he *bear about in his body the marks of*

the Lord Jesus. And then *there is laid up for him a crown of righteousness, which the Lord the righteous Judge shall give him at the last day: and not to him only, but to them also that love his appearing. Inueniat mittens missum iudicabundus praedicantem.*

Some begin hotly, and keep the Pulpits warm at first, barking loud against dumb dogs; thundering out, *Let him that labors not, not eat:* forbidding promotion without devotion. On a sudden, these *sons of thunder* are as mute as fishes. What's the matter? Now from their own lips, they should have no promotion. Oh Sir; they have the promotion already. You may perceive, the fish is caught by their hanging aside their nets. Perhaps in a Cathedral Church, to a refined audience, some Episcopal command may deliver him of *Elephanti partum,* a child of two years breeding•... one whereof is spent in the conception, another in fashioning the members; and yet a mere Embrion when it is borne. Oh favor them. *Rarae fumant faelicibus arae.* Their beginning was *golḋ,* like that Monarchs drea med *Image;* but their conclusion is *dirty,* they ende in *clay;* leaving the *word,* & cleaving to the *world.* It were good for the *church,* & not amiss for themselves if their gains might be decreased with their pains. But if a restraint of Pluralities, or a diminution and abatement of their demeanes, should be imposed, how would they complain! Let them complain; and be answered as certain *Monks* in *Winchester* were: who complaining to King *Henry* the 2. that their Bishop had taken away three of their Dishes, and left them but ten: the King replied, That the Bishop should do well to take away the ten, and leave them but three. As they have *crimen immane,* and *nomen inane,* so let them have *mercedem tenuem,* a slender recompense. *Inertes* should be justly *inopes:* especially *cum valuerunt, et non voluerunt praedicare.* Is this all? No: but as the *tree falls,* so it lies. If *Christ* find them at last loiterers, he will set them to work forever in torments.

You have heard the *Persons designing,* and *designed:* the *Designation* follows; which gives thē, 1. Their *Warrant.* 2. Their *Qualification.*

1. *Christ* seals them a *warrant* in his word, 〈 in non-Latin alphabet 〉 *I send you.* It is not *Humanum inuentum,* but *Diuinum Institutum:* authorised under the Broad-seal of heaven, in the power of the second *Person* of that State-royal. He says not, *I will prayto my Father to send you, but I send you.* For *All power is given to me in heaven, and in earth.* They come not then, without their *commission;* as those, Ier. 23. 21. *I have not sent these Prophets, yet they ran: I have not spoken to them, yet they prophesied.* Would you have a *Minister?* Seek to the Nurseries of *Christian* learning, the Universities: there you shall have them furnished with excellent parts and arts. Is it enough to have learning? No, the *man of God* must also be *holy.* Say, he be well learned, and well lived, may he instantly climb up into the Pulpit & preach? No; he must first have an inward *commission* from heaven, and an outward *Ordination* on earth by *imposition of hands.* You may see their *warrant.*

2. Their *Qualification* is inseparable to their *missure. Christ* not only speaks, but works effectually in them, and gives them a *Fieri faciam,* how unapt and unable soever they were before. So Math. 4 *Ego faciam vos piscatores hominum.* You made yourselves Fishermen, *I will make you Fishers of men.* He doth not in these days so enthusiastically inspire men: but sets them first to be Cesternes in the Vniuersity, before they be Conduits in the Country. Before they can *minister a word in time,* there must be a time to have it ministered to them. Ere their

words be like apples of gold, with pictures of silver; they must be refined in some *Academical* furnace, and by much study have this picture and impression of wisdom set on them.

Neither were these *Apostles* dismissed out of *Christ's College,* till they were made *fit to teach. Christ,* that set them up as *Lights,* & bad them *shine,* made them *shine;* and not as *Ardens* speaks of some since their days, that are *fumantes, magis quāflammantes.* Both our *Torches,* life and learning must burn brightly. It is for the *Papists* to build up a *B•...ocke-house* of *Ignorance;* and to set dunces over fools; for so the *Jesuits* call their *Seculars;* that they may *both fall into the ditch.* It was a rule with them, the very Epitome of their *Canons* in that point.

Qui been Can, Con, le, poterit been Presbiter esse. And yet me thinks, they should be more circumspect in their choice: for they seem to magnify it beyond us, and make it a *Sacrament,* calling it the *Sacrament* of *Order.* O what you not why? they think the *Sacraments confer grace,* and let him be a devil before; the *Imposition of hands* shall make him holy enough.

We have examined their *Commission,* let us now consider their *Commixtion. As Lambs among Wolves.* Alas! it goes harsh, when these two natures meet. It must be miraculous, if one of them come not short home. Yet I find it prophesied of the days of the *Gospel. The Wolf and the Lamb shall feed together.* Indeed when *Wolves* become *Lambs,* of which supernatural effect these *Lambs* are sent forth as instrumental causes; this *peace* may be fulfilled. But *Wolves,* whiles they are *Wolves,* will not let the *Lambs* live in quiet. In this *mixture,* there is a *Prescription,* a *Description.* What we must be that are *sent;* what they are amongst whom *sent.*

The duty of our natures, and nature of our duties is exemplified in this word, *Lambes.* Not that there should be a *Metamorphosis* or transformation of us into that kind of beasts, *literally.* But *as Lambes.* As is sometimes a note of Quality, sometimes of equality, here it is only similitudinary. *As Lambes, as Doves, &c.* Neither is this enjoined *likeness* catholic, but partial: we must not be in every respect, as *Lambes:* but it must be taken in a limited and qualified sense.

Lambes! Let us observe here, *Quam ob rem, Quainre. 1. Wherefore. 2. Wherein,* we must be *Lambes.*

1. *Wherefore.* Good reason: he that *sends* thē forth was a *Lamb.* John 1. *Behold the Lamb of God that taketh away the sins of the world.* 〈 in non-Latin alphabet 〉 , *theLambe, that Lamb of God,* even from his own bosom: *taking away the sin of the world.* Other Levitical *Lambes took away sin* typically; this really. They were slain for the sins of the *Jews,* this of all the *world.* There is *tacita antithesis in* 〈 in non-Latin alphabet 〉 . *Christ* was a *Lamb,* (that we may take with us our Precedent) especially in three respects. Of his *Innocency, Patience, Profite.*

1. For his *Innocency,* John. 8. *Which of you can conuinceme of sin?* You may reprove, can you disprove? The world traduced him for a blasphemer, a Samaritan, a Sorcerer, an enemy to *Caesar,* a boone companion: so easy is it to auile, and revile, so hard to convince. The *Church* sweetly and truly commends him. Cant. 5, 10. *My beloved is white and ruddy, the chiefest among ten thousand. Candidussanctitate, rubicundus passion.* He was *white* of himself; made *red* by the wounds of his enemies. It was not praise enough for him, that he was (as it is said of *David) Ore rubicundo, of a ruddy color:* unless this *red* had been first grounded on *white.* His passion

had lost the virtue of merit, had he not been innocent. But he was *Agnus ill immaculatus.* 1. Pet. 1. 19. *A lamb,* that *lambewithout blemish, without spot.*

A Sun without a mote, a rose without a canker, a clear heaven without any cloud.

2. For his *Patience.* Isaiah 53. *He was oppressed, he was afflicted, yet he opened not his mouth: he isbrought as a Lamb to the slaughter; and as a sheep before the shearer is dumb, so openeth he not his mouth.* First, the shearers fleece him, and then the butchers kill him, yet he *opens not his mouth:* to wit, against them, but for them. *Father forgive them, they know not what they do.* He wrote that in the dust, which many engrave in brass and marble; wrongs. Behold, the King of heaven is *factus in terris, & fractus in terris:* yet calls not fire from heaven to consume his enemies: but quencheth that fire with his own blood by them shed; which they in shedding it had kindled against themselves. It is probable, that some of the agents in his death, were saved by his death. O strange inversion, wrought by mercy; that *Iniusti in homicidio,* should be made *Iusti per homicidium;* and that the *blood,* which was scarce washed from their guilty hands, should now whiten their consciences. Like that impostum'd Souldior; the blow that was thought to have killed him, cured him.

3. For his *Profite.* He was *profitable* in his fleece, *profitable* in his flesh, *profitable* in his blood, in his life, in his death, and after death eternally *profitable.*

1. His *Flesh* is *meat indeed;* though *non dentis, sedmentis. Our fathers did eat Manna,* which was the food of Angels, as it were; and yet died corporally: but whosoever *eat* the God of Angels spiritually, shall not die eternally.

2. His fleece good. We were cold, and naked. Is this all? Nay, and polluted too. The *fleece* of his imputed *Righteousness,* keeps us warm, clothes our nakedness, hides our uncleanness. Hence the *Prophet* calls him, *The Lord our righteousness.* Ours not inherent, but imputatiue. 2. Cor. 5. 21. We are made no otherwise *the righteousness of God in him,* then he was made *sin for us:* which was only by imputation. So Luther, *Christiana sanctitas non est actiua, sed passiua sanctitas: extra nos est iustitia nostra, non in nobis.*

3. His *blood* excellent, and of most transcendent virtue; whether *lauando,* or *leuando:* we were *maculati, et mactati:* speckled with corruptions, dead in sins. Not only as the *Remists* say, *Diseased:* but as *Paul* saith, *Deceased:* Ephe. 2, 1. *Dead in sins and trespasses.* His *blood* hath recovered our life, our health; and washed us as *white,* as *the snow i•... Salmon.* Thus he is in every respect *profitable* to us; more then we could either *expetere,* or *expectare;* deserve, or desire. *Satan* is against us: behold *Christ* is with us; *and we overcome him by the blood of theLambe.*

Now, is *Christ* a *Lamb?* then must you be *sicut agni, as Lambes. Christ* is the principal and truest exemplar; a general rule without exception. Imitation doth soonest come, and best become Children and Scholars. We are Children. Math. 5. *Love your enemies, &c. That ye may be the children of your Father which is in heaven.* We are Servants to *Christ.* Io. 13. *Ye cal me Master, & Lord, & ye say well: for so I am.* Though we cannot tread in his steppes, we must walk in his

path. As *Virgil* of *Ascanius,* son to *Aeneas. Sequitur{que} patrem non passibus aequis.* Now our imitation is confined (not to his miracles, but) to his moralls.

It is fit the *Disciple* should follow his *Master.* Math. 16. *If any man will come after me, let him denyhimselfe, and take up his cross, & follow me.* Some *follow* him, as *Peter, a far off.* Some go cheek by iowle with him, as the Papists; confounding their own merits with his, and therein themselves. Some out-run *Christ,* as *James* and *John.* Luke 9. 54. in a preproperous, preposterous zeal; as hot as Mount *Hecla.* Let us follow him close, but in meekness. *Vis capere celsitudinem Dei? cape priushumilitatem Dei.* We must be *Lambes* accordingly; and that in

1. *Patience.* We must take up *Christ's cross,* when we become his Scholars. Not only bear it, but take it up. *Tollere* and *Ferre* differ. An Ass bears, man *takes up.* There is a threefold cross: Innocent, perient, penitent. *Christ* bore the first: the perishing *thief* the second: the repentant; and we all must bear the last. The *lamb,* whether he be shorn or slain, is dumb to complaints.

We bless God, that we are well freed from the *Boners* and butchers of these *lambes:* but we have still fleecers enough, too many; that love to see Learning follow *Homer* with a staff and a wallet. This we must expect: *Christ* sends us not as *wolves* among *wolves,* or Shepherds among *wolves,* or *sheep* about *wolves;* but as *lambes* 〈 in non-Latin alphabet 〉 , *in themiddest of wolves;* as S. *Matthew* hath it. If they cannot devour our flesh, they will pluck our fleeces; leave us nothing but the tag-locks, poor vicaredge tithes: whiles themselves and their children are kept warm in our wool, the Parsonage. Nay, and they would clippe off the tag-locks too; rauen up the vicaredges, if the law would but allow them a pair of sheares. Every Gentleman thinks the Priest mean; but the Priests means hath made many a Gentleman.

Well, he had need be a *lamb* that lives *among* such *wolves.* But as Doctor *Luther* was wont to say. *Mitte mundum vadere sicut vadit, nam vult vadere sicut vadit.* Merry Latin, but resolute *Patience. Let the world go as it doth, for it will go as it doth.* Let us comfort our selves, as our *Jewel* did his friends in banishment. *Haec non durabunt aetatem.* This world will not last ever.

He that enters this holy Calling, must be content, as *Paul,* to *die daily.* 1. Cor. 15. 31. To preach the Gospel boldly, is to pull the world about our ears; and to conjure up the furies of hell against us. But

Frangit, et attollit vires in milite causa,

Yet *Patience* is the best gamester; for it winneth, when it looseth. He had need be a *Job,* that lives among the *Sabaeans* & *Chaldeans* of our times. Are you disparaged? suffer. Are you despised? suffer. Are you impoverished? suffer. This same *Bulapathū* is the best hearb in the garden, the hearb *Patience.* It shall amaze them, after all wrongs, to see your foreheads smooth, countenances mild, lips silent, and your habits vn-moved. The *Wolf* in the *Fable* (oh that it were but a fable) when he sees the *Lamb* drinking at the pool, comes blundering into the water and troubles it: then quarrels with the *Lamb. Quare turbasti aquam?* Why hast thou troubled the water?

Sic nocet innocuo nocuus, causam{que} nocendi Quaerit. So *Ahab* the *wolf* told *Elias* the *lamb,* that he *troubled Israel.* As it is truly reported; the Papists would have laid the Gunpowder-treason on the Puritaines; if it had been effected. Hebr. 10. *Yehaue need of patience; that after ye have done the will of God, ye might receive the promise.* But I fear, I have incited your impatience, by standing. so long upon *patience.*

2. Time and your expectation call me to the *Innocency* of these *Lambes.* It is not enough for them to suffer wrongs: but they must offer none. For he that doth injury, may well receive it. To look for good, and do bad, is against the law of *Retaile. Dyonisius* of *Syracusa* being banished, came to *Theodores* Court a supplyant; where not presently admitted, he turned to his Companion with these words. Perhaps I did the like, when I was in the like dignity. When thou receivest injury, remember what thou hast given.

It is no wonder, if those *lambes* be stricken, that strike. He that will be an agent in wrongs, must be a patient. How strange, and improper a speech is this; a contentious *lamb,* a troublesome Minister! How learned soever such men may seem, they are indeed illiterate. They are bad writers that have not learned to join: simple Grammarians, that have not their Concords. It is observed of *Lambes;* that *Caetera animalia armauit natura, solum agnum dimisit inermem.* Other living creatures *Nature* hath armed; but the *lamb* she sent into the world naked and unarmed: giving it neither offensive nor defensive weapons. The Dog hath teeth to bite: the Horse hoofs to trample: the Bear nails to tear: the Ox horns to dash: the Lyon paws and jaws to devour: The Bore hath his tush: the Elephant his snout: the Hind and Hare have swift feet, to save themselves by flight. Only the *Lamb* hath no means, either to help it self, or to hurt others.

Neither is this our *Innocency* only to be considered, in respect immediately of man, or of injuries directed to him. But these *Lambes* must be *innocent,* in regard of God, in regard of their Calling. The Priest in his breast-plate must not only have *Vrim* which is *Science;* but *Thummim* which is *Conscience.* We have manifold weakness; we must not have manifest wickedness. Though we be not in *Facto,* we must be in *Fieri:* and not then to begin, when we should be onwards half our journey. *Theodore* required, that the School-masters for his children should be 〈in non-Latin alphabet〉, as well as 〈in non-Latin alphabet〉: and *Christ's Apostles* were not only *Depurati,* but *Depurati.* John. 13. *If I wash thee not, thou hast no part with me. Bis peccat, qui peccat exemplo.* Vncleansed Ministers are like *Bilha* and *Zilpha, Jacob's* maids; that being bound themselves, brought forth children that were free. Such Church-men are like the Pinacles on some Battlements; that point upward to heaven, but poise downward to their Center.

The best *Schoolman* said, that Magistrates and Ministers, when they sin, do *Peccare in quid essentialiter:* all others but *in quale accidentaliter.* To smoke with the *Indian,* quarrel with the *Frenchman,* court a Lady with the *Venetian,* plot villainy with the *Italian,* be proud with the *Spaniard,* cogge with a *Jew,* insult with a *Turk,* drink down a *Dutchman,* and tell lies with the Devil—for a wager: are works for *wolves,* not for *lambes.* To conclude; as we have *Deputation,* we should have *Reputation:* and because called to be *lambes,* behave our selves in *Innocence.*

3. Our *Patience* and *Innocency* make us not complet *lambes,* without our *Profitablenes. Malum ferimus, malum non offerimus, bonum proferimus.* We offer no evil, we suffer evil, we return good. It is not enough to suffer wrongs, but we must do none. It is not enough to do no wrong, but we must do good for wrong. *Bonum pro malo reddere Christianum est.* Every thing in a *lamb* is good and useful. His fell good, his fleece good, his flesh good: *immo et viscera et exorementa commoda sunt.* The *lambes* of God, the Ministers of the Gospel, must universally abound with benefits.

1. To some this *lamb* gives his *fleece:* he clothes the naked; and keeps the sick and poor warm in his wool. He sees not a *lamb* of *Christ* stripp'd by poverty; but he lends him one lock, to hide his nakedness.

Sic vos, non vobis, vellera fertis oues.

2. He is no niggard of his *flesh.* Part of his meat and drink, and such refections as God hath sent him, he willingly gives. The *Lamb* is not covetous. *If I have food and raiment,* saith S. *Paul, I have learned to be content.* Covetousness becomes a *lamb,* worse then rapine a *wolf. Jude* makes it the mark of false *teachers* to *feed themselves:* and *Jeremiah* saith, *the wind shall feed them;* nay feed on them, & eat them up. Saith Gregor. *Considerate, quid de gregibus agatur, quando lupi sunt pastores!* What shall become of the *Lambes,* under the tuition of *Wolves!*

3. Yea, even the *blood* of these *lambes* is *profitable:* which they grudge not to give for the glory of God, and benefit of the Church, when a just cause hath called for it. We know that the *blood* of *Martyrs,* was milk which nourished the Primitive Infancy of the *Church,* & God's tythe hath been paid in the lives of his servants. Every drop of *blood* so spilled hath been like a grain sown in mature ground, and brought forth a plenteous harvest of believers. Well may that *lamb of God,* that hath begot the *Church* by his *blood* on the Cross: & still nourisheth her with the same *blood* in the *Sacrament:* deservingly require this Circuncision and tribute of *blood,* at the hands of his *lambes.* The *Jews* sacrificed their beasts to God: we equal them in sacrificing our concupiscences and beastly lusts. But we far exceed those typicke times, whē we immolate our souls & bodies to God. What confirmation of faith, where it was weak: what inkindling of zeal, where it was not; hath been thus effected, the devout acknowledgment of many, *non obiter,* but *ex professo* hath demonstrated.

Innumerable are the benefits redounding to you by these *Lambes.* They are *eyes to the blind, and feet to the lame;* nurses to infants, and feeders of stronger *Christians.* They lend their eyes to those that cannot see: their feet to those that cannot go: speak comfortable things to the troubled heart; and inform others in the higher mysteries of salvation. If you truly prized, and duly praised the profits arising to you by them; you would not, as most do, more esteem a rotten sheep, then a sound Minister.

But I forget myself; as if I were so delighted with these *Lambes,* that I knew not how to leave them. Especially (blame me not, if I be) loath to come *among the wolves:* whereupon, by the next point of my *Text,* and last I purpose now to handle, I am enforced to venture. Of the *Wolf* I must speak: but I hope it cannot be said, *lupus in fabula:* there are any such present to hear me.

This is the *Description* of those, among whom the *Lambes* are sent. There is a natural antipathy of these, one against another; ever since God put *enmity,* an irreconcilable hatred and contrariety, between the *seed* of the *Woman* and of the *Serpent.* I have read, that a string made of *Wolves* guts, put amongst a knotte of strings made of the guts of sheep, corrupts and spoils them all. A strange secret in nature: and may serve to insinuate the malice of these *Lycanthropi* against *Lambes:* that they do not only persecute them living, but even infest them dead.

No marvel then, if the *lambes* care not greatly for the company of *wolves.* For if one scabbed sheep infect the whole flock for *morality:* what will one *wolf* do among the *lambes* for *mortality!* Therefore so far as we may, let us fly the society of *wolves. With the merciful thou shalt show thy selfemercifull, &c.* Therefore with the *Poet;* fly wicked company, *et te melioribus offer.* But how can this be, when we are sent as *Lambes in medio luporum?* The *lamb* would not willingly be alone: yet is far better when solitary, then in *woluish* society. *Plutarch* speaks of certain Law-givers, that would have their Priests abstain from Goats: a luxurious beast, and making men by contact obnoxious to Epilepsie. (As the *Jews* were commanded in *Leviticus,* to abstain from *unclean* things.) Though we cannot escape the company of *wolves:* let us abhor all participation of their vices.

The holy word of God, who can give most congruous names to natures, often compares the wicked to brute and savage creatures. God doth not only send reasonable *man,* to learn wisdom of the unreasonable beast. So he school'd *Israel* by the *Ox, Balaam* by his *Ass;* and *Solomon* sends the *Sluggard* to the *Pismire.* For it is certain, that many beasts exceed man in diverse natural faculties: as the dog in smelling, Hart in hearing, Ape in tasting, &c. But he matcheth degenerate man with beasts of the most notorious turpitudes.

The proud enemies of the *Church* are called *Lions.* Psal. 58. *Break out the great teeth of the youngLyons, O Lord.* Wilde Boars. Psal. 80. *The Boar out of the wood doth waste it: and the wild beast of the field devours it.* Bulls. Psal. 22. *Many bulls have compassedme: strong Bulls of Bashan have beset me round.* And in the same *Psalm; Unicorns.* The *Bull* hath 2. horns, the *Unicorn* one. The roaring *Bull,* (I had almost said the roaring Boy) the swaggering Ruffian hath two horns; *Ishmaels* tongue, and *Esau's* hand: with one horn wounding our bodies and estates, with the other our good names. The *Unicorn,* that's the *Hypocrite,* the fowl-brested, fair crested, factious Puritaine hath but one horn: but therewith he doth no small mischief. This *Unicorns* horn might be very good, if it were out of his head: but so long as it is there, it hurts rather.

David, Psal. 32. compares refractary men to *horsesand mules; which have no understanding: whose mouth must be held in with bitte and bridle, lest they come near unto thee.* The *Mule,* if you heed not, will take his rider in his teeth, and lay him in the manger. And the *Horse,* when he hath cast his load, gives him a kind farewell with his heels. Experience justifieth this truth amongst us: for many of our Parishioners are so full of Iadish qualities, that the poor Minister can hardly keep his saddle.

Sometimes we have the wicked likened to fowls There is the *Peacock,* the *proud* man, stretching out his painted and gaudy wings. The desperate *Cock,* the *contentious,* that fights

without any quarrel. The house-bird, the *Sparrow,* the Emblem of an incontinent and hot *adulterer.* The *Lap-wing,* the *Hypocrite;* that cries, *here tis, here tis:* here's holiness: when he builds his nest on the ground; is earthly minded; and runs away with the shell on his head; as if he were *perfect,* when he is not begun. There is the *Owl,* the night-bird, the Jesuited Seminary; that skulks all day in a hollow tree, in some Popish vault; and at even howtes his masses, and skreeks downfall and ruin to King, Church, and Common-wealth. There is the *Bat,* the *Neuter;* that hath both wings and teeth, and is both a bird and a beast; of any religion, of no religion. There is the Cormorant, the Corn-vorant; the Mire-drumble, the *Covetous:* that are ever rooting and rotting their hearts in the mire of this world. There is also the *vulture,* that follows armies to prey upon dead corpses: the *usurer* that waits on Prodigalls, to devour their decaying fortunes. Some have in them the pernicious nature of all these foul fowls.

We may say of a wicked man, as their Schooleglosse saith of their Soul-Priests. *Malus Presbiter aequiparatur Coruo, in nigredine vitiorum, in raucedine vocis, in voracitate oblationum mortuorum, in foetore spiritus, in garrulitate, et in furto.* Such a man is resembled to a Raven; in the blackness of his vices, in the hoarcenesse of his voice, in his insatiable voracity, in his stench of breath, in his tattling garrulity, and in theft.

We find the wicked otherwhiles compared to *Dogs.* Psal. 22. *Dogs have compassed me.* And ver. 20. *Deliver my soul from the sword, and my darling fromthe power of the Dog.* And Psal. 59. *They return at Euening: they make a noise like a Dog, & go round aboutthe City.* Saith *Paul,* Philip. 3. *Beware of Dogs,* &c. either grinning in malice, or barking with reproaches, or biting with mischief.

There is the great Mastiffe, the *usurer;* that worryeth all the *lambes* in a Country. The Bloodhound, the malicious *Murderer,* that kills any man which angers him; relying on a friend in the Court for pardon. There is the nimble Beagle, the cunning *Persecutor;* that hath always the innocent in the wind. The proud Gray-hound, the gay Gallant, that out-runs all moderation. The fawning Spaniell, the flattering *Sycophant,* that hath only learned to fetch and carry; to spring the Couey of his masters lusts, and to arride, and deride him. You have also Setters, Quicke-setters I should say, that undo the Country by making Commons several. You have your trencher-dogs, lazy Seruitors, that do nothing, but eat, drink, play, and sleep. There be Tumblers too, luxurious Scortators, and their infectious harlots. Some have yard-*dogs,* churlish Porters, to keep the poor away from their gates. And there be bawling Curres, rurall ignorants, that blaspheme all godliness under the name of Puritanism.

To come home, there be *wolves* everywhere in abundance. I do not mean literally those, whō the Greeks call 〈in non-Latin alphabet〉: whereof I have read in diverse stories. And more authentically reported by Doctor *Joseph Hall,* in his short Epistolicall discourse of his Trauels, to abound in *Ardenna;* called by the Inhabitants *Lougarous;* in English, *Witchwolues;* witches that had put on the form of those cruel beasts. *Aristotle* in his second book of the nature of beasts, saith that in *India* is a *wolf,* that hath 3. rouse of teeth above, hath feet like a Lyon, face like a man, and the tail of a Scorpion: his voice like a man's voice, and shrill as a Trumpet: and is 〈in non-Latin alphabet〉, as these *wolves* are.

But mystical *wolves:* ravenous in the forms of men: having a greater similitude to *wolves* in the disposition of their minds, then dissimilitude in the composition of their bodies. The wicked have many resemblances to *wolves.* Desire of brevity shall reduce them to four. *Sterrillity, ferocity, voracity, subtlety.*

1. For *Sterrillity.* The *wolf* is not very fertile in producing the one kind: (if less, better.) But utterly unprofitable in any good thing redounding from him. The horse carrieth his Master, the ox is strong to draw the plough, the sheep gives us wool for warmth, and flesh for nourishment, the Cowes vdder drops milk into our pailes. The Elephant hath virtue in his tooth, the Unicorn in his horn, the Ciuet-cat in her sent, the Goat in his blood, the Beuer in his genitals. The dog hath his service, and the catte keeps away vermin: not the ape, but makes some sport; and the very poison of serpents is by art made medicinal. For hyde, or hair, or horn, or hoof, or blood, or flesh, most beasts yield some profit; but the *wolf* is good for nothing.

A fit Emblem of a wicked man; that is universally evil whiles he lives: and not often doth so much good as a hog when he dyes. Only death hath bound him to the good forbearance, and restrains him from doing any further mischief. Perhaps he may give away some fragments in his Testament: but he parts with it in his will, against his will: and it is but a part, whereas *Judas* returned all, yet went to hell. The *wolf* living is like *Rumney Marsh. Hyeme malus, estate molestus, nunquam bonus.* Tide and time, morning and evening, winter and summer, never good. Thus every way is this *wolf infructuous.*

2. For *Ferocity.* The *wolf* is savage and cruel; and loves to lick his own lips, when they reeke with the luke-warm goare of the *lambes.* There is no such complacency to the wicked, as the wreaking their malicious teenes on the good. If they cannot reach with their claws, they vomit out fire, or at least smoke. *Omnis malitia cructat fumum.* The tongue of such a *wolf* is often like a war-arrow, which doubly hurts where it lights. It wounds the flesh in going in, and it rends it worse in pulling out. This is the *arrow they make ready on the string, to shoot privily at the upright in heart.*

Their *atrocity* is not thus satisfied; but if opportunity give power, they will wound and *worry* the *lambes* first, and proclaim their guiltinesses afterwards. As *Cyril* observes, the *lamb of God* was served by the *Jews. Primùm ligant; deinde causas in eumquaerunt.* First they bind him, and then they seek matter against him. As it is reported of a Judge of the Stemery at *Lydford* in Deuonshire; who having hangd a felon among the Tinners in the forenoon, sate in judgment on him in the afternoon. So the *wolves* in Queen *Mary's* days, imprisoned the innocent *lambs* that had broken no law; and afterwards devised a law to condēn them. And having first martyrd thē, then held disputation whether the act were authentical. These were the sanguisugous *wolves, Papists.* There are still *rapidi, rabidi lupi,* that must have somewhat to expiate their savage fury. *Auicen* speaks of the *wolf;* that if the Fishermen leave him no offall, he will rend their nets. These *Cannibals* look for somewhat; if it be but for a *Ne noceant.* Other *wolves* are afraid of burning flames: but these *Lycanthropi* budge not an inch for all the fire in hell.

3. For *voracity.* The *wolf* is ravenous of all beasts; especially the she-*wolf,* when she hath a litter: and eats the very earth when she hath no other prey, saith *Isiodore.* These mystical *wolves* rob the Ministers, & take away the *portion of their meat,* as *Melzar* did from *Daniel,* though against our wills; and force us to live with *pulse & water-gruell.* They love to have the Priest look through a Lattice; & would be loath, all his means should keep his house from Dilapidations. The main policy & piety of many, that would seem to be most religious & pure, consists in plotting and parlying how to lessen the Clergymans estate. They grudge not the Merchants wealth, nor envy the ditation of Lawyers, nor hinder the enriching of Physicians. These occupations provide for their bellies, their bodies, their estates. But (as if all were more precious then their souls) their whole labor is to devour the Ministers due, and to beggar him. I could tell them what *Paul* saith, *If we have sown to you spiritual thing, is it a great thing if we shall reap your carnal things?* but these have no faith in the *Scriptures.* They are very hot for the Gospel, they love the Gospel: who but they? Not because they believe it, but because they feel it: the wealth, peace, liberty that ariseth by it.

To cozen the Ministers of their tithes in private; or to devour them in public, and to justify it when they have done, and to have the wrested law taking their parts. (But alas! how should it be otherwise, when it is both Judges and Iurors own case too often!) to laugh at the poor Vicar, that is glad to feed on crusts, and to spin out 20. marks a year into a thread as long as his life; whiles the *woe•...fe* innes a Crop worth three hundred pound *per annum:* this is a prey somewhat answerable to the *voracity* of their throats. Let every mā, of what profession soever, necessary or superfluous; be he a member or scabbe of the Common wealth, live: so the Priest be poor, they care not.

Aristotle saith, that when *wolves* go out of their dens to prey; they first sharpen and whet their teeth with *Origanum,* or wild Margerom. Before these *wolves* speak in public, or confer in private, theyedge their tongues against the Clergy: and like the merciless Spaniards to the Indians, they will set them a great deal of work, and but a little meat. Let them preach their hearts out: for they will see their hearts out, ere they restore them ought of their own.

Go to thou *wolf:* put that thou hast robbed the *Minister* of into the Inventory of thy goods: it shall be gravel in thy throat, hooks in the bellies of thy posterity, and ingender destruction to all the rest. *Aristotle* saith, that the wool of that sheep which was devoured by a *wolf,* infecteth and annoyeth the wearer. So the goods stolen from the Minister, though never so closely, is an infectious contagion, and a devouring pestilence to thy body, to thy state, to thy conscience; and will bring all thou hast to confusion. The world says now, *Alas poor Lamb:* It shall say one day, *Alas poor Wolf;* how art thou caught in the snares of Hell! Mean time they lie in the bosom of the *Church;* as that disease in the breast, called the *Cancer,* vulgarly the *wolf:* devouring our very flesh, if we will not pacify and satisfy them with our substance.

4. For *Subtlety.* The Fox is admired for craft: but he hath not stolen all from the *woe•...fe.* It is observed of *wolves,* that when they go to the fold for prey, they will be sure to advantage themselves of the wind. And *Solinus* reports of them, that they hide themselves in bushes 〈◊〉 thickets, for the more sudden and guileful preying upon Goats and sheep. These

Lycanthropi in our times do more hurt by their *subtlety,* then by their violence. More is to be feared their *pax, quam fax: malitia, quam militia. Beware of them which come to you in sheepescloathing, but inwardly are ravening wolves.*

They have outsides of *Christianity,* but insides of rapine. *Intus, linum subtilitatis, extra lanam simplicitatisdemonstrant.* Saith *Tertullian. Quaenam sunt istae pelles ouium, nisi Christiani nominis extrinsecus superficies?*

Hic dolus est magnus, iupus est qui creditor agnus. If you take a *wolf* in a *lamb*-skin, hang him up, for he's the worst of the generation.

You will ask how we should know them. A *wolf* is discerned from a sheep, by his howling, and by his claws; *tanquam ex vngue leonem.* For the howling of these *wolves;* you shall hear them barking at the Moon, railing, reviling, swearing, blaspheming, abusing, slandering: for this is a *woluish* language. For their claws. Mat. 7, 16. *By their fruitesyou shall know them. Etsi non ex omnibus fructibus, tamen ex aliquibus cognoscetis eos.*

Their *woluish* nature will burst forth to their own shame, & the abhorring of all men. Thus saith *Melancthon. Ex malo dogmate, et ma•...is moribus dignoscētur.* You see the nature of these *wolves.* O that they would consider it, that have power to menage thē: that they would protect the *lambes;* and as we have detected their enemies, so punish them. Muzzle the *wolves,* that they may not devour the flocks: give them their chain and their clog; bind them to the good behavior toward the Minister; and restrain their violences. *Wolves* fly him that is anointed with the oil of Lions. If Magistrates would use that sword, which the *Lyon,* the King hath put into their hands, to God's glory, the *wolves* would be in more fear and quiet.

Let him that hath *Episcopal* Jurisdiction consider what S. *Bernard* writes to *Eugenius:* that it is his office, *Magis domare lupos, quàm dominari ouibus.* And as they say, the Subject of the *Canon* law is, *Homo dirigibilis in Deum, et in bonum commune:* so that Court, which is called *Forum spiritual,* should specially consider the public tranquility of these *Lambes,* & to enervate the furious strength of *wolves.*

Let them that are deputed Superuisors of Parishes, Church-wardens; remember that nothing in the world is more spiritual, tender, and delicate, then the conscience of a man: and nothing binds the conscience more strongly then an oath. Come ye not therefore with *Omne been,* when there are so many *wolves* among you. If you favor the *wolves,* you give shrewd suspicion, that you are *wolves* yourselves. Is there nothing for you to present? God's house, God's day is neglected: the Temples vnrepaired, and vnrepaired too: neither adorned, nor frequented. Adultery breaks forth into smoke, fame, infamy. Drunkenness cannot find the way to the Church, so readily as to the Alehouse: and when it comes to the Temple, takes a nap just the length of the Sermon. And yet *Omnia been still.* Let me say; *Security* and *Partiality* are often the Church-wardens: *Conniuence,* and willful *Ignorance* the Sidemen. You will say, I take for the profit of the Commissary. I answer in the face and fear of God; I speak not to benefit his Office, but to discharge my own office.

When all is done, and yet all undone still, the *lambs* must be patient, though *in medio luporū.* God will not suffer our labors to pass unrewarded. *Emittuntur, non amittuntur agni.* When we have *finished our course,* there is *laid up for us a crown of righteousness, which the Lord, the righteous Judge shall give us atthe last day. Aristotle* in his *Ethics* affirms *virtue* to be only *Bonum laudabile,* making 〈 in non-Latin alphabet 〉 to be the adjunct thereof: but his *Felicity* to be *Bonum honorabile;* and gives for the adjunct 〈 in non-Latin alphabet 〉 , making it the most honorable thing in the world. But God's reward to his servants surmounts all Ethicke or Ethnicke happiness: bestowing a *Kingdom* upon his *Lambes* on the *right hand;* whiles the *wolves* and Goats on the *left* be sent away to eternal malediction. Now the *Lamb of God make us Lambes, and give us the reward of Lambes, his everlasting comforts.*

Amen.

FINIS.

THE Spiritual Navigator BOUND For the Holy Land.

Preached at S[t]*. Giles without Cripplegate,* on Trinity Sunday last, 1615.

By THOMAS ADAMS.

Revel. 15. 2. 3.

I saw as it were a Sea of Glass, mingled with fire; and they, that had gotten the victory over the Beast, and over his Image, and over his Mark, and over the number of his name, stand on the Sea of glass, having the Harps of GOD.

And they sing the Song of Moses the servant of God, and the song of the Lamb, saying; Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints.

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TO THE TRULY-Religious M. Crashaw, *M. Milward, M. Dauyes, M.* Heling, with other worthy *Citizens, my very good* Friends.

G*Entlemen,* Because you have just occasion in your callings to deal often with Merchandise, I have been bold to call you a little from your Temporal, to a *Spiritual* Traffique: and have sent you a Christian *Nauigatour, bound for the Holy Land;* who without question will give you some relations of his Trauells, worthy two hours perusing. You shall find a whole *Sea* sailed through in a short time; and that a large *Sea,* not a foot less then the World. You will say, the description lies in a little volume: Why, you have seen the whole world narrow'd up into a small Map. They that have been said, after many years, at last to compass it, have not described all coasts and corners of it. Even their silence hath given succeeding generations hope to find out new Lands; and you know, they have found them. You cannot expect more of two hours discovery, then of seven years. I leave many things to be descried by others: yet dare promise this, that I have given you some necessary directions for your happiest voyage. Ouer this *glassy Sea* you must sails, you are now sailing. *Truth* be your Card, & the *Holy Ghost*

your Pilot. Your Course being well directed, you cannot possibly make a happier journey. The Haven is before your eyes, where your Savior sits with the hand of mercy wafting you to him. You cannot be *Sea-sick,* but he will comfort, and restore you. If the Tempest comes, call on him with *Peter, Lord save us;* and he will *rebuke the winds and the Seas;* they shall not hurt you. *Storm and tempest,* winds and waters obey his voice. What Rocks, Gulfes, Swallows, and the danger (worse then that is called the Terror of the *Exchange,* the Pirate; one plague which the Devil hath added to the Sea, more then Nature gave it) of that great *Leviathan,* Satan; and other perils that may endanger you, are marked out. Decline them so well as you may; and consider what Providence guides your course: this *Sea* is *Before* God's *Throne.* Keep you the Cape of *good Hope* in your eye: and what ever becomes of this weak Vessel, your *Body;* make sure to save the Passenger, your *Soul,* in the day of the Lord *Jesus.* What is here directed you, shall be faithfully prayed for, by him

That unfeignedly desires your Salvation, Tho: Adams.

THE Spiritual Navigator BOUND *For the Holy Land.*

Revel. Chap. 4. ver. 6.

Before the Throne there was a Sea of Glass like unto Crystal.

I Have chosen a member of the *Epistle* appointed by our Church to be read in the celebration of this *Feast* to the most *Sacred Trinity.* There is *One sitting on the Throne,* which is *God* the *Father:* on his *right hand* the *Lamb which was slain, only worthy to vnseale the Book,* which is *God* the *Son:* and *seven Lamps of fire burning before the Throne,* the seven-fold *Spirit,* which is *God* the *Holy Ghost. Vnus potentialiter, trinus personaliter.* Which blessed *Trinity* in *Unity,* and *Unity* in *Trinity* inspire me to speak, and you to hear. *Amen. Before the Throne* &c.

The *Revelation* is a book of great depth; containing *tot Sa•...menta, quot verba;* as many wonders as words, mysteries as sentences. There are other books of the Gospel; but *Bullinger* calls this *Librum euangelicissimum,* the most Gospel-like book, a book of most happy consolation: delivering those eventual comforts, which shall successively and successfully, accompany the *Church* unto the end of the world. It presents, as in a perspective glass, the *lamb of God* guarding, and regarding his *Saints:* & giving them triumphant victory over all his and their enemies. The *writings* of S. *John,* as I have read it observed, are of three sortes. He teacheth in his *Gospel* especially *Faith;* in his *Epistles love; hope* in his *Revelation.*

This last (as of great consolation, so) is of great difficulty. There is *Manna* in the *Ark,* but who shall open it to us? Within the *Sanctum Sanctorum* there is the *Mercy-seat;* but who shall draw the Curtain for us, pull away the *veil?* Our *Savior* lies here; (not dead, but living) but *who shall roll away the stone for us;* open a passage to our understanding? The impediment is not *in Obiecto percipiendo,* but *in Organo percipiendi;* not in the object to be seen, but in our organ or instrument of seeing it: not in the *Sun,* but in the dim thickness of our sight. God must say unto us, as the *man* of God spake to *Eli* in the name of *Jehovah.* 1. Sam. 2. *Reuelando reuelaui &c. I have plainly appeared unto the house of thy father.*

For my own part, I purpofe not to plunge to the depth with the *Elephant;* but to wade with the *lamb* in the shallowes: not to be over-venturous in the *Apocalypse,* as if I could reveal the *Revelation:* but briefly to report what expositions others have given of this branch: and then gather some fruit from it, for our own instruction and comfort. Being bold to say with S. *Augustine,* whosoever hears me, *vbi pariter certus est, pergat mecum; vbi pariterhasitat, quarat mecum; vbi errorem suum cognoscit, redeat ad me: vbi meum, reuocet me.* If he be certain with me, let him go on with me: if he doubt with me, let him seek with me: if he find out his own error, let him come unto me: if mine, let him recall me.

With purpose of avoiding prolixity, I have limited myself to this member of the 6. *ver. And before the Throne there was a sea of glass like unto Crystal.* I find hereof seven several expositions. I will lightly touch them, and present them only to your view; then build upon the soundest.

1. Some expound this *glassy* and *Chrystal-like Sea,* of *Contemplatiue* men: so *Immanuel Sa.* But I find this foundation so weak, that I dare not set any frame of discourse on it.

2. Some conceive it to be an abundant *understanding* of the *Truth;* a happy and excellent knowledge, given to the *Saints;* and that in a wonderful plentitude: so *Ambrose. Per mare historica, per vitrum moralis, per Chrystallinum spiritualis intelligentia.* By *Sea* is intended an *historical knowledge;* by *glass* a *moral;* a *spiritual* and supernatural by *Crystal.*

3. Some understand by this *glassy Sea-like Crystal,* the *Fullness* of all those gifts & graces, which the *Church* derives from *Christ. In him dwells all fullness:* yea so abundant is his *oil of gladness,* that it runs (as it were) over the verges of his *human nature,* unto the *skirts of his clothing;* plentifully blessing his whole *Church.* Thus it is conceived by *Brightman.* As if this *mare vitreum* were an *anti-type* to that *mare fusum:* spoken of 1. Kings 7. this *glassy sea,* to that *molten sea.* Among other admirable works of that heaven-inspired King. ver. 23. *He made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about, &c. It contained twothousand Baths.* The end why it was made, and use for which it served, you shall find, 2. Chron. 4. *The sea was for the Priests to wash in.* Now this might well seem to prefigure some great *plenitude.* For otherwise, for *Aaron* and his sons to wash in, *Exiguus aliquis vrceolus vel guttulus suffecisset:* some cruet, bason, or laver might sufficiently have served.

4. Some intend this *glassy sea, like to Crystal,* to signify *Coelum Chrystallinum,* the Crystalline heaven: which they affirm to be next under that heaven of heavens, where the eternal God keeps his Court, and sits in his *Throne.* And somewhat to hearten the probability of this opinion; it is said here, this *Sea is before the Throne.*

5. Some expositions give this *sea* for the Gospel. And their opinion is probably deduced from the two attributes, *Glassy* and *Crystalline.*

1. The first expresseth *perlucidam materiem,* a bright and clear matter. Which sets a difference betwixt that *legal,* and this *Evangelical Sea.* That was *ex aere constatum,* which is *densa et opaca materies:* of *molten brass,* which was a thick, duskish, and shaddowy matter; not

penetrable to the sight. This is *mare vttreum, a Sea of glass;* more clear, perspicable, and transparent. That was a *Sea* of *Brasse,* this of *Glass.* In which disparity this latter far transcends the former. So that if *David* said, Psal. 84. *How amiable are thy Tabernacles, oh Lord of Hosts! My soul longeth, yea even fainteth for theCourts of the Lord:* speaking but of that *Legal Sanctuary;* which was adorned with those *Levitical* Ordinances, and *Typicall* Sacrifices: How much more cause have we to rejoice with *Peter* & those two *brethren,* Matthew 17. to see *Jesus Christ transfigured in the Gospel: his face shining as the Sun,and his raiment white as the light?* Being not come to the *Mount* of terror, full of *blackness, and darkness,and tempest;* whereat even *Moses* himself did exceedingly *fear and quake.* But *unto Mount Zion, unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels.To the general assembly and Church of the first borne, which are written in heaven, &c.* The greater glory gives •...s the greater joy. For, saith Saint *Paul* sweetly, *If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.* They saw *(Christum velatum,* we *reuelatum) Christ* shadowed in the law, we see him manifested in the *Gospel. Great, without controversy, is themystery of godliness: God manifested in the flesh, justified in the Spirit, &c.* They saw *per fenestram,* we *sine medio:* they darkly through the windows, we without interposition of any cloud. Great then is the difference between that figurative *molten sea of brass,* and this bright *glassy sea* of the Gospel.

This *Glass* lively represents to us our selves, and our Savior. Our selves wicked and wretched, *damnatos priusquàm natos,* condemned before we were borne: sinful, sorrowful: cast down by our own fault, but never restore-able by our own strength: without grace, *without Christ, without hope, without God in the world.* Our Savior descending from heaven to suffer for us; ascending to heaven to provide for us: discharging us from hell by his sufferings, and interessing us to heaven by his righteousness. Oh look in this blessed *Glass,* and *Behold the Lamb of God taking away the sin of theworld.* Look in it again, and behold all the spots and blemishes in your own consciences: as you would discover to your eye any blot on your face, by beholding it reflected in a material glass. See, contemplate, admire, meditate your own misery, and your Saviors mercy, in this *Glass* presented.

2. *Crystalline* is the other attribute: which is not *idem significans,* but *plenioris, nec non planioris virtutis:* not signifying the same thing, but of a fuller and plainer virtue, or demonstration. *Chrystallum est quasi expers color is, accedens proxime ad puritatem aëris. Crystal* is described to be (as it were void of color, as coming next to the simple purity of the air. Now as the other attribute takes from the *Gospel* all *obscurity:* so this takes from it all *impurity.* There is no human inventions, carnal traditions, or will-worship mixed with this *Sea:* it is pure as *Crystal. Abundant plagues* shall be *added* to him, that shall *add to this Book:* and his *part* shall be *taken away out of the book of life,* that shall sacrilegiously *take ought from it.*

Let me say: God beholds us through this *Crystal, Jesus Christ;* and sees nothing in us lean, lame, polluted, or ill-favored. What ever our own proper, and personal inclinations and inquinations have been, this tralucent *Crystal,* the merits and righteousness of our Savior presents us *pure* in the eyes of God. Through this *Crystal Christ* himself beholds his *Church;* and then saith: *Thou art all fair, my Love, there is no spot in thee.*

6. There is a sixth opinion. Some by this *glassy* and *Crystal-sea,* conceived to be meant *Baptism.* Prefigured by that *Red sea.* Exod. 14. To which *red sea Paul* alludes in the point of *Baptism.* 1. Cor. 10. *I would not have you ignorant, how that all our fatherswere under the Cloud, and all passed through the Sea. And were all baptized unto Moses in the Cloud, and in the Sea.* Of this mind are *Augustine. Tractat.* 11. in John. *Rupertus. Euthymius.*

The accordance of the *Type* and *Anti-type* stands thus. As none of the children of *Israel* entered the terrestrial *Canaan,* but by passing the *red Sea:* so ordinarily, no *Christian* enters the celestial *Canaan,* but through this *glassy Sea.* The *Lauer of regeneration* is that *Sea,* wherein we must all wash. *Verily, verily, I say unto thee:* (He said so, that could tell; and he doubles his asseveration) *except a man be borne of water and of the spirit, he cannot enter into thekingdome of God.* Ordinarily, no man comes to heaven dry-shod: he must wade through this ford. The Minister must *irrigare.* 1 Cor. 3. *John the Baptist* must pour on *water:* and *Christ* must *Christian* us *with the Holy Ghost and with fire.* There must be a *washed* body, a *cleansed* conscience. This is that the *Apostle* calls *pure water.* Heb. 10. *Let us draw near with a true heart, in full assurance of faith, hauingour hearts sprinkled from an evil conscience, and our bodies washed with Pure water.* So let us *draw near:* without this no daring to approach the *Throne* of *grace.* Through this *Sea* we must all sails, the *Holy Ghost* being our Pilot, the *word* of *God* our Compass; or how should we think to land at the haven of heaven!

7. Lastly others affirm, that by this *glassy Sea* is meant the *World.* So *Bullinger,* &c. This being the most general and most probable opinion, on it I purpose to build my subsequent discourse. A special reason to induce me, (as I think, the best light to understand the *Scripture* is taken from the *Scripture:* and as God best understands his own meaning, so he expounds it to us by conferring places difficult with semblable of more facility) I derive from *Revel.* 15. verse 2. *I saw as it were a Sea of glass mingled with fire, and they that had gotten the victoryouer the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.* Where the *Saints* having passed the dangers of the *glassy sea,* all the perils and terrors of this brittle and slippery *World:* and now setting their triumphant feet on the shores of happiness; they sing a victorious song. *Great and marvelous are thy works, Lord God Almighty, just & true are thy ways, thou King of Saints.* Praising God with *harps* and *voices* for their safe waftage over the *sea* of this *World.*

Now for further confirmation of this opinion, in the 3. *verse,* the exultation which they sing, is called the *song of Moses the servant of God.* So that it seems directly to answer in a sweet allusion, to the delivery of *Israel* from the *Egyptians.* At what time the divided waters of the *red sea* gave them way; standing up as a wall on their right hand, and a wall on their left; and that so long, till the little ones, and the women with child might pass over dry-shod. But at last returning to their old course, swallowed up their pursuers. Immediately hereon, Exodus 15. *Moses* and all *Israel* turning back to behold the *Egyptians* drowned in the *sea,* or floating on the waves, whiles themselves stood secure on dry land; they sung a *song* to the *LORD.* The Children of *Israel* having passed the *red sea,* sing a *song* to the *LORD:* the children of GOD having past the *glassy sea* sing a song also; and this latter song is called by the name of that first, even the *song of Moses.*

So that the *Analogy* stands thus. 1. The *red sea* was a type of this *glassy sea, the World.* 2. The old *Israelites* of the new and true *Israelites,* the *Faithful.* 3. The *Egyptians* of all wicked persecutors and enemies of God's Church. 4. *Canaan* the Land of promise, of *Heaven* the Land of purchase, which *Christ* bought for us at so great a price. Our Adversaries like theirs, our dangers like theirs, our waftage like theirs: but the *Country* we sails to, far transcends that earthly *Canaan.* That did but flowe with *milk* and *honey* for a time: this with infinite joy, and illimited glory forever. Against this construction it is objected.

1. This *Sea* is before the *Throne:* how can the *World* be so said? *Answ.* Properly: to show that all things in the World are not subject to fortune, but governed by *Him that sits on the Throne.*

2. The *world* is rather thick and muddy: how can it be called *Crystal? Answ.* Fitly: not in regard of the own nature; for so it is polluted: but *respectu Intuentis,* in regard of God that beholds it: who sees all things done in it so clearly, as in *Crystal.*

The *Allegory* then gives the *World* 1. for a *Sea.* 2. for a *Sea* of *glass.* 3. Like to *Crystal.* 4. Lastly, it is *before the Throne.* Two of the circumstances concern the *world in thesi,* two in *hypothesi.* It is described *taliter* and *totaliter:* simply, and in reference. *Simply,* what it is in it self. *In reference,* what it is in respect of God. The *world* is

In regard of it self a	*Sea.*	*A* *Sea,* for *Tempestuousness.*
Sea of Glass.	*A Sea of Glass,* for *Brittleness.*	
In regard of God	*Like Crystal:* for God's eye to see all things in it.	
Before the Throne: subject to God's governance.		

A Sea.

The *World* is not a material, but a *Mystical Sea.* Time was, that the whole *world* was a *Sea.* Gen. 7. *The waters prevailed exceedingly upon the earth, andall the high hills, that were under the whole Heaven, were covered. Fifteene Cubites upward did the waters prevail, and the Mountains were covered.* As a *Poet* according with the *Scripture:*

Omnia Pontus erant, deerant quo{que} littora Ponto. All was a *Sea,* and that *sea* had no shores. The Deluge of sin is no less now, then was thē the deluge of Waters. The *flood* of wickedness brought that *flood* of vengeance. If their souls had not been first drowned, their bodies had not been overwhelmed. The same over-flowing of iniquity shall at last drown the *world* in fire.

The *World* may be very fitly compared to the *Sea* in many concurrences.

1. The *Sea* is an unquiet Element, a fuming & foaming beast, which none but the *Makers* hand can bridle. Math. 8. *What manner of man is this, that euenthe Winds and the Sea obey him?* The *world* is in full measure as unruly. It is the *Lord* that *stilleth the noise of the Seas, the roaring of their waves, and the tumultof the people.* Where the *Psalmist* matcheth roaring waves, and roaring men: the raging of the *Sea* with the *madness* of the *world.* And yet *God* is able to *still* them both. The *Prophet* calls the *Sea* a raging creature, and therein yoakes it with the wicked. *The wicked are like the troubled Sea, when it cannot rest, whose waters cast up mire and dirt.*

Vnà Eurus{que} Notus{que} ruunt, creber{que} procellis

Affricus, et vastos tollunt ad littora fluctus.

Yet the Lord *gathereth the waters of the sea together as an heap: and layeth up the depth in store-houses.* Hear God himself speak to this boisterous Element. Job. 38. *Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed:* Let me say truly of God, what *Pliny* of *Nature,* in this Element. *Hîc ipsa se Natura vincit numerosis modis.* God, who is marvelous in all his ways, wonderful in all his works; is in the *Sea* most wonderfully wonderful. It is called *Aequor, quasi minime aequum:* so (I think) the *World mundus, quasi minime mundus.* Sometime *Fretum à fremitu;* of a boisterous and troublesome nature. The *World* is full of molesting vexations, no less then the *Sea.*

1. Sometimes it *swells* with *Pride,* as the *Sea* with waves; which *David* saith, *mount up to heaven.* Behold that *Babylonian Lucifer,* saying, *I will exaltmy throne above the stars of God. I will ascend abouethe heights of the Clouds: I will be like the most High. Pride* is haughty, and *walks* with a *stretched out neck,* and with an eleuated head: as if at every step it could knock out a star in heaven. Especially the *proud* man, like the *Sea,* swells if the *Moon* inclines, if his Mistress grace him.

2. *Vaineglory* is the wind, that raiseth up the billows of this *Sea.* The off spring of the revived world are erecting a turret, whose battlements were meant to threaten heaven. Did they it in an holy ambition of such neighbourhood? No: they loved not heaven so well. Did they it for security upon earth? Neither: for *Feriunt summos fulgura montes;* the nearer to heaven, the more subject to thunder, lightning, and those higher inflammations of heaven. Whereas *Procul a love, procul a fulmine,* was the old saying: *Far from Jupiter, far from his thunder.* Their purpose was only glory in this *world.* And as the *Psalmist* saith, that the wind raiseth the billows of the *sea. He commandeth & raiseth the stormy wind: which lifteth up the waves thereof.* So *Ambition* was the wind, that reared those *waves* and *walls* of *pride.*

3. The *World* like the *sea,* is blew with envy, liuid with malice. It is the nature of *worldlings* to over-vex themselves at the successful fortunes of others. God must do nothing for another man, but his *evil eye* thinks himself wronged. He repines at that shower, which falls not on his own ground. The *pretions balms* distill'd from heaven on neighbors *break* the *malicious man's head.* He hath in him no honesty, but especially wants an honest eye. He wounds himself to see others healed. Neither are the blows, he gives his own soul, transient flashes, or lashes that leave no impression behind them: but marks that he carries with him to his grave: a lean, macilent, affamished body; a soul self beaten black and blew.

4. Sometimes it boils with *wrath:* and herein the *world* and the *sea* are very semblable. A mad & impatient element it is; how unfit to figure man! Ye•... such is his indignation; if in the rage and fury of the *sea* there be not more mercy.

There is a time when the *sea ceaseth from her raging:* but the turbulent perturbations of this passion in the *world* continue without remission or interruption. The *angry* man is compared to a Ship sent into the *sea quae Daemonem habet gubernator•...m;* which hath the Devil for the *Pilot. Ira mortalium debet esse mortalis.* The *anger* of mortal man should be mortal, like himself. But we say of many, as *Va•...er. Max.* of *Sylla: It is a question, whether they or their anger die first:* or whether death prevents them both together. If you look into this troubled *Sea* of *anger,* and desire to see the Image of a *man:* behold, you find fiery eyes, a faltring tongue, gnashing teeth, a heart boiling in brine, and drying up the moisture of the flesh; till there be scarce any part lest of his right composition. The tumultuous rage of the *world* so reekes with these passions, that the company of those men is as ominous and full of evil bodings, as the foaming *Sea.*

5. The *Sea* is not more deep then the *World.* A bottomless subtlety is in men's hearts, and an honest man wants a plummet to sound it. Pollicy and Piety have parted company; and it is to be feared, they will hardly ever meet again. He is counted a shallow fellow, that is, as the *Scripture* commends *Jacob, a plain man, dwelling in tents.* New devices, tricks, plots, and stratagoms are only in request. Do you not know the reason hereof? The *world* is a *Sea;* and in this *Sea* is *plain-dealing* drowned.

6. There is foaming luxury in this *Sea:* a corrupt and stinking froth, which the *world* casts up. The steam of *lust* in this *mare mortuum* fumes perpetually; poisons the air we breathe; and like a thick fog, riseth up to heaven, as if it would exhale vengeance from above the clouds. This spumy foam is on the surface of the *world,* and runs like a white leprosy over the body of it. Commend the *world,* ye affecters and affected of it: there is a *foam* that spoils the beauty. Praise it no further then *Naaman* was, 2. King. 5. He was *Captain of the host of the King of Syria, a great man with hismaister, and honorable, because the Lord by him had given deliverance to Syria: He was also a mighty man in valor, but he was a Leaper.* There is a blur in the end of the *Encomium:* a blank in the Catastrophe: a prickle under the rose. *But he was a leaper.* This *veruntamen* mars all. The *world* you say, is *spaciosus, speciosus;* beautiful, bountiful; rich, delightful: But it is *leprous.* There is a *Sed* to it: a filthy *some* that defiles it.

7. The *world,* as the *Sea,* is a swallowing Gulf. It devours more then the *Sea* of *Rome:* yea, and will devour that to at last. It swallows those that swallow it: and will triumph one day with insultation over the hugest Cormorants, whose gorges have been long ingurgitated with the *world; In visceribus meis sunt: They are all in my bowels.* The Gentleman hath swallowed many a poor man: the Merchant swallows the Gentleman: & at last this *Sea* swallows the Merchant. There are four great deuourers in the *world, Luxury, Pride, Gluttony, Covetousness.* The *Prophet I•...l* speaks of four horrible destroyers. *That which the Palmer wormehath left, hath the Locust eaten: that which the Locust hath left, hath the Canker-worm caten: and that which the Canker-worm hath left, hath the Caterpillar eaten.* The *Palmer* is *Luxury:* the *Locust Pride:* the *Canker Gluttony:* and you all know that the *Caterpillar* is *Covetousness. Luxury,* like the *Palmer,* swallows much in

the *world:* that which *luxury* leaves unspent, *Pride* the *locust* devours: the scraps of *Pride,* the *Canker Gluttony* eats, and the fragments of all the former, the *Caterpillar Covetousness* soon dispatcheth. These be the *worlds* four widethroated *Swallowers.*

These circumstances have demonstrated (the first instance of this comparison) the tumultuous *turbulency* of the *world.* There be many other resemblances of it to the *Sea.*

2. *Mare amarum.* The *Sea* is bitter, and therefore called the *sea. A quo dominatio, denominatio.* The waters thereof are also salt and brinish. Al demonstrates the *world* to have an unsavory relish. So it hath truly; whether we respect the *works* or the *pleasures* of it.

The *works* of this *sea* are the *waters* of *Marah.* Exod. 15. If we be true *Israelites,* when we *come to the waters of this Marah, we cannot drink of the watersof Marah; for they are bitter.* The *works* of the *world* have an unsavory relish. Would you know what they are? Ask S. John. *All that is in the world,the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Haec tria pro trino Numine mundus habet.* Ask S. *Paul. Adultery, fornication, uncleanness, lasciuiousnesse, Idolatry,witch craft, hatred, variance, emulations, wrath, strife, seditions, heresies, enuyings, murders, drunkenness, reuellings:* These *opera tenebrarum* are *bitter works:* branches springing from that root, which beareth *gall and wormwood.* Deut. 29. Sour and wild *grapes* which the soul of God abhorreth. As the good *Simon* told the bad *Simon.* Act. 8. *Thou artin the gall of bitterness, and bond of iniquity.*

Nay even the *delights* of the *world* are *bitter, sour,* and unsavory. For if *medio de fonte lepôrum,* there hap not *surgere amari aliquid;* yet *knowest thou not, it will be bitterness in the end? Rejoice, oh young man,in thy youth, & let thy heart cheare thee, &c. But know thou, that for all these things, God will bring thee into judgment.* It may be honey in the Palate, it is gal in the bowels. Job. 20. *Though wickedness be sweet in hismouth, though he hide it under his tongue: Though he spare it, and forsake it not, but keep it still within his mouth. Yet his meat in his bowels is turned, it is the gall of Asps within him.* He that swims in a full *sea* of riches, and is borne up with whole floods of delights, is but like a Sumpter-horse, that hath carried the Trunkes all day, and at night his treasure is taken from him, and himself turned into a foul stable; perhaps with a galled back. The rich *worldling* is but a hir'd Porter, that carries a great load of wealth on his weary back all his day, till he groan under it: at night, when the Sun of his life sets, it is taken from him; and he is turned into a foul stable, a squalid grave: perchance with a galled shoulder, a raw and macerated conscience.

Say, the delights of this *world* were tollerably sweet; yet evē this makes them *bitter,* that the sweetest joys of eternity are lost by over-loving them. There was a *Roman,* that in his will bequeathed a Legacy of a hundred Crowns to the greatest fool. The Executors inquiring in the City for such a one, were directed to a *Nobleman,* that having left his own fair revenues, Mannors & manners, became a Hog-heard. All men consented, that he was the greatest fool. If such a Legacy were now given, the Heirs need not trouble themselves in scrutiny: there be fools enough to be found everywhere: even so many, as there be *worldlings:* that refusing the honors of heaven, and the riches of glory, turn Hog-keepers, nay rather Hogs; rooting in the earth, and eating husks.

But how *bitter,* saltish, and unsavory soever the *Sea* is, yet the Fishes that swim in it, exceedingly like it. The *World* is not so distasteful to the heavenly palate, as it is sweet to the wicked. Who have learned, though with that *woe* and curse. Esa. 5. *To call good evil, and evil good; bitter sweet, andsweete bitter.* They strip themselves to adorn it, as the *Israelites* did for the *Golden Calf;* and so adorned, adore it with devoted hearts. It is their *Baal,* their Idol, their God. Alas! it is no God; more like, they will find it a Devil. M. *Fox* in his *Martyrologie* hath a story of the men of *Cockeram* in *Lancashire.* By a threatening command from *Bon•...r,* they were charged to set up a *Rood* in their church: accordingly they compounded with a Carver to make it. Being made, and erected, it seems it was not so beautiful as they desired it; but with the harsh visage thereof scared their children. (And what should a *R•...od* serve for, but to please children and fools?) Hereupon they refused to pay the Carver. The Carver complains to the *Justice.* The *Justice* well examining and understanding the matter, answers the Townsmen. Go to, pay the workman; pay him: and get you home, and mark your *Roode* better. If it be not well-favored enough to make a God of; it is but clapping a pair of horns on it, and it will serve to make an excellent Devil. So add but your superstitious dotage, covetous oppressions, and racking extortions to the *World,* whereby you gore poor men's sides, and let out their heart-bloods: and though it be no God to comfort, you shall find it Devil enough to confound. The *world* then is extremely bitter in digestion, what ever it be at the first relish.

Well yet, as salt and bitter as this *Ocean* the *world* is, there is some good wrought out of this ill. That supreme and infinite goodness deswades his Children from affecting it, by their experienced tartnesse of it. So the Nurse embitters the dugge, when she would wean the Infant. How easily had *Solomon* been drowned in this *Sea,* had he not perceived the distastfulnesse? when his understanding & sense concludes, *All is vexations* his affections must needs begin to abhor it. God's lets his look into the *world,* as some go to *Sea,* to be *Sea-sick:* that finding by experience, what they would not credit by relation, they may loath this troublesome *world,* and long to be in the *Land* of *Promise.* He that once thoroughly feels the turbulency of the *Sea,* will love the *•...ry* land, the better whiles he lives. Our better spiritual *health* is not seldom wrought, by being first *Sea-sick,* disquieted with the *worlds* vexations. Salt water hath sometimes done as much good as sweet: hard things, as soft: as stones, as well as cotten, are good casting for a hawk. The crudities of sin in *David's* soul were vomited up by a draught of this *bitter* water. That *profuse* Son would have been a longer stranger to his *Fathers* house; if the *World* had not put him to a Hogs diet. *Peter* no sooner sees the billow, but he eiaculates to *Christ,* a short but substantial prayer, *Lord, save me.*

For this cause is the *world* made to us so full of afflictions. *Christ* promiseth to give a reward, but not to take away persecutions. *Blessed are they, which are persecuted for righteousness sake: for theirs is theKingdome of heaven.* He doth not subtract all suffering, but adds a recompense, God doth so mingle, and compound, and make them both of one indifferency and relish: that we can scarce distinguish which is the meat, and which the sauce; both together norishing our spiritual health. You see the alike distastfulnes of the *world* and *sea.* This is the second *resemblance.*

3. The *sea* doth cast forth her *dead* fishes; as if it labourd to purge it self of that which annoys it: giving only contentful solace and nutriment to those that naturally live in it. So does the *world;* cōtending to *spew* out those that are *dead* to it. 1. Cor. 4. *We are made as the filth of the world, & the off-scouring of all things unto this day.* No marvel if she pukes when we lie on her stomach. A body inured to poisons, grows sick & queasy at the receipt of wholesome nourishment. John. 15. *If ye were of the world, the world would love his own. But because you are notof the world, but I have chosen you out of the world, therefore the world hates you.* Not a piece of the *world,* but all the *world.* Math. 10. *You shall be hatedof all men for my name sake.*

The *godly* are indeed the very health of the *world.* The *Family* thrives the better, that *Joseph* but *serves* in. The *City* is forborne so long as *Lot* is in it. The whole *world* stands for the *Elects* sake. And if their number were accomplished, it should be delivered to the fire. Yet: oh strange! *Elijah* is said to *trouble Israel:* and the *Apostles* are thrust out of Cities for turbulent fellows. But saith *Ambros. Turbatur illa nauis, in qua Judas fuit. The Ship was troubled wherein Judas was. Christ* was in a Ship with the other *Apostles,* without *Judas:* behold the winds are still, the sea is calm, the Ship safe. *Christ* was in a Ship with *Judas* amongst the rest, and *Turbatur illa nauis:* the wind blusters, the waves roar, and a tempest endangers the vessel to ruin.

Benefit multis ex societate boni. One goodman doth much good to many. He is not only as manacles to the hands of God, to hold them from the defulmination of judgments; but is also a happy prevention of sin. He keeps God from being angry: he calms him, when he is angry. A godly man is like *David's Harp;* he chaseth away the *evil spirit* from the company: and he doth (as it were) conjure the Devil. For in his presence, (as if he could work miracles) Impudence grows ashamed, ribaldry appears chaste, drunkenness is sober, blasphemers have their lips sealed up, and the *mouth of all wickedness is stopped.* This good comes by the good.

Yet because they are *dead* to the *world,* it casts them out. So the *Gergesites* did *cast Christ out of their borders.* Math. 8. So the *Pharisees* did *cast* the Conuert that was *born blind, out of their Synagogue.* John. 9. So the *Antiochians* did *cast Paul* and *Barnabasout of their coasts.* Act. 12. Like Confectioners, that throw away the juice of the Orenges, and preserve only the rindes: or as certain *Chymists,* that cast all good extractions to the ground, and only make much of the poison. But if you will not be picked up of the *world,* you must adhere close to it, and with alimental congruence please his stomach. Will you go to the Court? you must be proud, or you shall be despised. Will you to the city? you must be subtle, or you shall be cheated. Will you to the Country? you must partake of their ignorant and blind dotage, and join in their vicious customs, or you shall be rejected. If you live in the *world,* and not as the *world,* this *Sea* will *spew* you up, as too holy for their company. But let'hem. For *God forbid that I should glory, save in the Cross ofour Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

4. The *Sea* is no place to continue in. No man sails there to sails there: but as he propounds to his purpose a voyage, so to his hopes a return. You hold him a prisoner, that is shut up in close walls; the door of egresse barred against him. He is no less a Prisoner, (though his Iaile

be as large as the *Sea)* that must not set his foot on dry ground. The banks and shores be his prison walls: & although he hath room enough for his body, he is narrow'd up in his desires. He finds bondage in liberty: the one half of the earth is but his prison; and he would change his walk for some little Island.

The *world* in like sort, is no place to dwell in forever. Self-flattering fools, that so esteem it. Psal. 49. *Their inward thought is, that their housesshall continue forever, and their dwelling places to all generations:* therefore *they call their lands after their own names.* As if the *Sea* were for mansion, not for transition. It was a glorious piece of the *world,* which ravished *Peter* desired to *build Tabernacles on:* Math. 17. yet it was perishable earth; and it might not be granted. Heaven only hath *mansions.* John. 14. *(In my Fathers house there are many mansions;* all the world else is but of tottering Tabernacles.) And *immobile regnum.* Heb. 12. *a kingdom that cannot be shaken;* when all the kingdoms and Principalities of the earth shall be overturned. This *world* then only is for waftage.

There is one *Sea* to all men common, but a different home. We are all in this *world* either *Strangers* or *Straglers.* The godly are *strangers.* 1. Pet. 2. *Dearely beloved, I beseech you as Pilgrims and strangers, abstain from fleshly lusts which fight against the soul.* So that aged *Patriarch* acknowledged to the *Egyptian* King. *Few and evil have the dates of thy servant been in his Pilgrimage.* In that true *golden legend* of the *Saints,* it is said of them. *They confessedthat they were strangers & Pilgrims on the earth.* The wicked are *straglers* too; and howsoever *conentur figere pedes,* and to *take their portion in this life.* Psal. 17. yet they must, with *Judas,* to *their own home.* We grow upward, they go forward, to heaven or hell, every man to his *own place.* Let the rich man promise his soul a *Requiem* here. Lu. 12. 20. Let the Atheistical *Cardinal* of *Bourbon* prefer his part in *Paris* to his part in *Paradise:* yet the *sea* is not to be dwelt on: It is but for waftage, not for perpetuity of habitation. This is the fourth *Resemblance.*

5. The *Sea* is full of dangers. To discuss the perils of the *sea* belongs rather to the capacity of a Mariner, then of a Divine. I will only apprehend so much, as may serve to exemplisie this dangerous *world.*

1. The *Sea* is one of those fearful elements, wherein there is no mercy. Oh that the *world* had but so much mercy, as might exempt and discharge it of this comparison. But if we take the *world* for the wicked of the *world,* we read that *the very mercies of the wicked are cruel.*

2. There be *Pirates* in the *Sea.* Alas! but a handful to that huge army of them in the *world.* Take a short view of them from our most excellent *Postillist. Fury* fights against us, like a mad *Turk. Fornication,* like a treacherous *Joab;* in kisses, it kills. *Drunkenness* is the master-gunner, that gives fire to all the rest. *Gluttony* may stand for a *Corporal; Avarice* for a Pioner; *Idleness* for a Gentleman of a company. *Pride must be C•...ptaine.*

But the *Arch. Pirate* of all is the Devil; that huge *Leviathan, that takes his pleasure in this sea.* Psa. 104. And his pastime is, to sink the fraught of those Merchants, that are laded with holy traffic for heaven. *Canst thou draw out this Leviathan with anhooke? or his tongue with a cord which thou letst down? Canst thou put a hook into his nose, or bore his iaw th•...rough with a thorn?* Historians speak of a fish that is a special, & oft-prevailing enemy to this *Whale;* called by

some *Vihuella,* or the *Sword-fish.* The most powerful thing to overcome this mystical *Leviathan,* is the *sword* of the *Spirit:* which to be seconded with the temporal *sword* of the Magistrate is of singular purpose. Whiles neither of these *swords* are drawn against this *Pirate,* & his malignant rabble; no marvel, if they make such massacres on the *sea* of this *world.* Let the *red Dragon* alone, & whilst himself comes tumbling down from *heauē,* he will *draw* down many *stars* with his tail.

3. There be *Rocks* in the *sea;* which if a skillful *Pilote* avoid not warily, he may soon have his vessel dash'd in pieces. How many Ships have been thus cast away! How many Merchants hopes thus split? They call their vessels by many prosperous names: as the *Success,* the *Good speed,* the *Triumph,* the *Safeguard;* How vain doth one *Rock* prove all these titiles! The *Rocks* of our *Marine world* are *Persecutions* and *offenses:* which lie as thick, as those *fiery serpents* in the *wilderness,* with their venomous and burning stings. Numb. 21. *Christ's* cause and *Christ's* cross go most commonly together: and who shall be sooner offended then *his little ones? All that will live god•...y inChrist Jesus, shall suffer persecution.* As if it were a fatal kind of destiny to them, not to be evaded. *Woevnto the world, because of offenses;* saith *He* that is able to execute vengeance upon his adversaries. It *must needs be that offenses come: but woe be to that man by whom the offense cometh. It were better for him,* that with a *Mil-stone* hung about his *neck, he were drowned in the depth* of the material *Sea:* as his soul hath been already drowned in this *mystical Sea* of wickedness. Well, put the worst: if these *Rocks* do shatter us, if these *pensecutions* shall splitte the *Bark* of our life, yet this be our comfort: our death is not *Mors* but *immortalitas:* not a death, but an entrance to life incapable of dying. *Rocks* in the *Sea* undo many a Merchant; these *Rocks* eventually make us happy: and often we have just cause to take up that saying. *Perieramus, nisi perijssemus;* we had been undone, had we not been undone.

4. Besides *Rocks,* in the *sea* there be also *gulfs.* In the *Sicilian sea* there is *Scylla,* a great *Rock:* and *Charybdis,* a place of dangerous swallows: whereout was drawn that proverb. *Incidit in Scyllam, cupiens vitare Charybdim.* Mystically, in this *world* there are not only *Rocks* of *persecutions,* but *gulfs* and *swallows* of *Errors* and *Heresies.* Let us beware, lest avoiding the one, we be devoured of the other. There is a perilous *Gulf* in the *Roman sea:* (too too many of our nation have found it.) Dangerous swallows about *Amsterdam.* It is good to fly from the *Gulf* of *superstition;* but withal to avoid the *swallow* of *separation.* It is ill turning either to the *right hand* or to the *left: mediocrity* is the safest way. When *Opinion* goes before us, it is a great question, whether *Truth* will follow us. Stragling *Dinah's* seldom return, but ravished home. *Singularity* in conceits concerning matters of *Religion,* are as perilous as to follow a plurality or *multitude* in evil customs. A man may perish as easily in the fair-color'd waters of *heresy,* as in the mud of iniquity. What matters it, whether thou be drowned in fair water or foul, so thou be drowned. Beware of these *gulfs* and *swallows.*

5. There be *Straites* in the *sea* of this *world:* those of *Magellan* or *Giberaltare* are less dangerous. The hard exigence of hatred, obloquy, exile, penury, misery: difficult *Straites,* which all *sea.* faring *Christians* must pass by to the Haven of bliss. Pirates that care not which way they direct their course, but only watch to rob and spoil, are not bound to these passages. So *worldlings,* that never aim or intend for heaven, but to ballace themselves with the wealth of

the *world,* from whomsoever, good or bad: or howsoever, by fair means or foul, they attain it; may keep the broad *Ocean,* and have *sea-room* enough. For *broad is the way of destruction,and many there be that* keep it. But the godly are bound for the *Coast,* that lies upon the Cape of *Bona Speranza,* and they must of necessity pass through these *Straights. Straite and narrow is the way that leadeth unto life, and few there be that find it.* But if, like those *Argo-nautae,* we will sails for the *Golden fleece* of joy and happiness, we must be *(militantes inter fluctus)* content with hard *Passages.* It is our solid comfort, (as it was fabled of that *Ship,* that it was made a *star* in heaven) that we shall be one day, *(inter syderatriumphantes) stars fixed in the right hand of God;* and shining forever in glory. This is the *fifth* danger of our mystical *sea; straights.*

6. There be *Sirens* in the *Sea* of this *world. Sirens? Hirens,* as they are now called. Those in the material *Sea* are described to have in their upper parts the proportion or beauty of *women:* downwards they are squalid and pernicious. *Virgo form•...sa superne, Decidit in turpem piscem.* They inchant men with their voices: and with sweet songs labor *sopire nautas, sopitos demergere,* to lull the Mariners asleep, and sleeping to sink and drown them. What a number of these *Sirens, Hirens, Cockatrices, Courteghians,* in plain English *Harlots* swim amongst us, happy is it for him that hath only heard, and not been infected.

Their faces, and their voices promise joy and iollity; their effects are only to drown and shipwreck men's fortunes, their credits, their lives, their souls. A Book called *Opus tripartitum* speaks of the *Storks;* that if they catch one *Stork* leaving his own mate, and coupling with another, they all fall upon him, and spoil him of his feathers and life to. But as if this sin were grown a virtue by custom among us, there are not wanting, *who knowing the judgment of God (that they which commit suchthings, are worthy of death) not only do the same, but have pleasure in them that do them.* If in Authority subordinate to inferior Magistrates (the persuasion of my heart excuseth the higher powers; and the impartial proceedings of the truly *Reverend* and godly *Prelates* of this land testify it) there were not some connivance, (God forbid Patronizing) of these enormities for some sinister respects: the *Sirens* about our River of *Thames* should be (if not sent swimming to *Graues-end,* yet at least) taken in at *Bridewell* stairs.

Perhaps a poor man incontinent may smart for it; but how often dares an Apparitor knock at a Great-man's gate? If Lust comes under the rank of Honorable, or Worshipful, who dares tax it? But let as many as would be one *Spirit* with the *Lord Jesus,* hate to be one *flesh with a Siren.* It is recorded of *Vlysses,* that he stopped his ears to the incantations of these *Sirens;* and having put the rest under the hatches, bound himself to the Mast; to prevent the power of their tempting witch-crafts. *Vlysses* was held a wise man: sure then they are no less then fools, that prove and approve their charms. No man loves a Gally-pot for the paint, when he knows there is poison in it. I end in the *Epigram* of a moderne *Poet.*

Si renum cupis inco•...mem seruare salutem,

Sirenum cantus effuge, sanus eris.

7. Another peril in this mystical *Sea* is the frequency of tempests. Some have *tempestuous looks,* as *Laban.* Gen. 31. Some *tempestuous hands,* as *Samballat.* Nehem. 4. to hinder the

building of *Jerusalem.* Innumerable have *tempestuous* tongues, as *Ishmael, Shimei, Rabshakeh.* Such *tempests* have been often raised from the vapor of a malicious breath, that whole Kingdoms have been shaken with it. Master *Fox* mentioneth in his Book of *Martyrs,* that one in the street crying fire, fire; the whole assembly in S. *Mary's* in *Oxford* at one *Mallary's Recantation,* presumed it in the Church. Insomuch, that some labored at the doors, where through the crowd of many, not one could pass: some stuck in the windows: all imagined the very *Church* on fire, and that they felt the very molten lead drop on their heads: whereas all was but a false fire; there was no such matter. In like sort scandalous slanders, and invective contumelies begin at a little breach, one calumnious tongue; and get such strength, like mutiners which marching forward, that the *world* soon riseth in an uproar. These are called by *Ambrose, Procellae mundi.* And what *world*-faring *Christian* hath scaped these *storms!* But says *Epictetus. Si recte facis, quid eos vereris, qui non recte reprehendunt?* If thou do rightly, why shouldst thou fear them that blame wrongfully? Do well, and be happy, though thou hear ill. This is another *danger, Tempests.*

8. There is yet a last peril in the *Sea;* which is the fish *Remora.* A fish•... as it is described of no magnitude, about a cubit in length; yet for strength able to stay a Ship. It is recorded, that *Gaius Caesar's* Galley was stayed by this fish.

There are many *Remora's* in this *world,* that hinder the good speed of *Christian* endeavors. Would *Herod* hear and obey *John Baptists* preaching? He hath a *Remora* that hinders him, *Herodias.* Would *Nicodemus* fain come to *Christ?* Fear of the *Jews* is his *Remora.* Would *Paul* come to *Thessalonica?* The Devil is his *Remora. We would have come to you once and again, but Satan hindered us.* Yea even doth *Christ Jesus* purpose in his infinite mercy to *suffer* for us, and pre-acquaint his *Apostles* with it? Even *Peter* will be his *Remora. Master favor thyselfe. This shall not be unto thee.* Hath that forward *young-man* any good mind to follow *Christ?* The parting with his goods to the poor is his *Remora.* Would you have him that is *rich* follow poverty?

Such are our *Remora's* now; that hang upon our arms, like *Lots wife,* deswading our departure from *Sodom.* Are we invited to *Christ's Supper,* the *Gospel?* Some *Oxen,* or *Farms,* or a *wives* idleness, the pleasures of the flesh retards us. Some business of our own is a *Remora* to God's business. Are we called to speak in the *Truths* cause boldly? The awful presence of some great man is our *Remora,* we dare not. Doth our consciences prompt us to parle for the restoring of the *Churches* right? Our own Impropriations, and the easy gain of the tenth of our neighbors goods, are a *Remora,* we cannot. Are we exhorted in the name of *JESUS CHRIST,* for God's mercy to us, to show mercy to his; to feed the hungry, succor the weak, relieve the poor, & make us friends of our *unrighteous Mammon* by charity? Alas! the *world,* covetous desire of gain is our *Remora;* we must not. Tell the *Covetous* man, that he is not God's Treasurer, but his Steward; and blame him for perverting the end of his Factor-ship; there is a Devil plucks him by the sleeve, thirst of gain, God he confesseth his Master; but the *world* his Mistrisse. If you ask him, why he doth not in charitable deeds obey his Master; he answers, his Mistress will not let him.

Would the young man repent? his harlot steps forth, and like a *Remora,* stays his course. Let a Sermon touch a man's heart, and begin remorse in him, that he purpose reformation;

good fellowship, like a *Remora,* stops him. Yea, let a man in an age, (for rare are the birds that drop such feathers) erect *Hospitals:* Piety and devotion shall meet with some *Remora's,* that would overthrow them. You hear the dangers of the *sea* of the *world;* the *fifth* circumstance of this Comparison.

6. In the *sea* there be 〈in non-Latin alphabet〉, *fishes* that eat up *fishes:* so in the *world* 〈in non-Latin alphabet〉, men that eat up men. Psal. 14. *Have all the workers of iniquity no knowledge? who eat up my peopleas they eat bread.* Hab. 1. *The wicked man devoureth the righteous.* Thou *makest men as the fishes of the Sea.* The labors of the poor, even his whole heritage is worn upon the proud man's back, or swallowed down into his belly. He racks rents, wrings out fines, extorteth, inhaunceth, improueth, impouerisheth, oppresseth; till the poor Tenant, his wife, and children cry out for bread: & behold, all buys him scarce a suit of clothes; he eats and drinks it at one feast.

Oh the shrill cry of our Land for this sin, and the loud noise it makes in the ears of the Lord of Hosts! The Father is dead, that kept good hospitality in the Country: and the Gallant, his son must live in *London;* where if he want the least superfluity, that his proud heart desireth: (and how can he but want in the infinite pride of that City?) He cōmits all to a hard Steward: who must wrings the last drop of blood from the Tenants hearts; before the Land-Lord must want the least cup to his drunkenness, the least toy to his wardrobe.

If this be not to eat, swallow, devour men, blood and bones, then the fishes in the *sea* forbear it. Hear this ye oppressers! Bee merciful: you will one day be glad of mercy. The yellings of the poor in the Country, are as loud as your rorings in the City. The Cups you drink, are full of those tears, that drop from affamished eyes, though you perceive it not. You laugh, when they lament: you feast, when they fast: you devour them, that do your service. God will one day *set these thingsin order before you.*

7. The *sea* is full of *Monsters.* Innumerable, and almost incredible are the relations of Travelers in this punctual demonstration. As of *Estaurus,* a fish chewing the cudde like a beast: of the *Manate,* headed like an Ox: and of certain *flying fishes,* &c. And are there not in this *world Men-monsters?* I do not say of God's making, but of their own marring.

You would think it prodigious, to see a man with two *faces.* Alas: how many of these walk daily in our streets? They have one face for the Gospel, another for the mass-book: a brow of allegiance for the King, and a brow of apostasy of treason for the Pope; whensoever he shall call for it. You would think it a strange defect in nature, to see a man borne without a *head:* why there are innumerable of these *head-less* men among us: who like brute beasts, have no understanding, but are led by the precipitation of their feet; follow their own mad affections. Others redundantly have two *tongues,* dissemblers, *hypocrites:* the one to *bless God,* the other to *curse man made after his Image.* They have one to sing in a church, another to blaspheme and roar in a Tavern.

Some have their faces in their *feet;* whereas God *(Os homini sublime dedit, caelum{que} tueri iuss it)* gave man an upright countenance, and framed him to look upwards; these look not to

heaven whence they did drop, but to hell whether they will drop. Insatiable earth-scrapers, covetous wretches; that would dig to the Center to exhale riches. Others have swords in their lips, a strange kind of people, but common; railers and revilers: every word they speak, is a wounding gash to their neighbors. Weigh it seriously. Are not these monsters?

8 On the *Sea* men do not walk, but are borne in vessels; unless, like our Savior *Christ,* they could work miracles. In the *world,* men do not so much travel of themselves, as they are carried by the stream of their own concupiscence. So saith S. *Chrysost. Hîc homines non ambulant, sed feruntur;quia Diabolus cum delectation compellit illos in mala.* Here *men do not walk, but are carried:* for the Devil bears them upon his back: and whiles he labors them to hell, wind and tide are on his side. When he hath them *in Profundis Abyssi,* upon that bottomless depth, he strives to exonerate his shoulders, and doth what he can to let them fall & sink into the infernal lake. So *•...aul* saith, that *temptations and snares, foolish and hurtful lusts do* (no less then) *drown men in perdition.* You think yourselves on dry and firm ground, ye presumptuous wantons; Alas! you are on the *sea,* an inconstant *sea,*

Digitis a morte remoti Quatuor, aut septem, si sit latissima taeda.

Soone over-board. The winds will rise, the surges will beat, you will be ready to sink: cry faithfully, and in time with the *Apostles. Lord save us, or we perish.*

9. Lastly, the *Sea* is that great Cistern, that sends waters over all the earth: conueying it thorough the veins, the springs; till those dispersed waters become Rivers, & then those Rivers run back again into the *Sea.* This vast *world* scattereth abroad her riches; drives & derives them by certain passages, as by Cunduit pipes unto many men. The rich man shall have many springs to feed him with wealth: the east & west winds shall blow him profit: industry, policy, fraud, luck shall contend to give his dition the addition of more wealth. At length when these springs have made a brook, and these brooks a river, this river runs again into the *Sea.* When the rich man hath sucked the *world* long, at last *absorbetur a mundo,* he is sucked up of the *world.* Whatsoever it gave him at many times, it takes away at once. War, exile, prison, displeasure of greatness, suits of law, death, empty that River in one moment, that was so many years a filling.

Mans wealth is like his life; long a breeding, soon extinct. Man is born into the *world* with much pain, nursed with much tenderness, kept in childhood with much care, in youth with much cost. All this time is spent in expectation. At last, being now (upon the point) a man, the prick of a sword kills him. Even so is our wealth piled, so spoiled: the *world,* like some politick Tyrant, suffering us to scrape together abundant riches, that it may surprise us and them at once.

Innumerable other relations would the *World* and the *Sea* afford us. I desire not to say all, but enough: and enough I have said, if the affections of any soul present shall hereby distaste the *world,* and grow heavenly. Oh, what is in this *Sea* worth our dotage! what not worthy our detestation! The sins of the *world* offend our God: the vanities hurt our selves: only the good blessings serve for our godly use, and to help us in our journey. *But we know that we are of God, and the whole world lyethin wickedness.* Pray we, that this *Sea* infect us not; especially drown us

not. Though we lose, like the *Mariners* in the prophecy of *Jonah,* our wares, our goods, our vessel, our liberties, yea our lives, let us keep our *faith.* It is the most dangerous shipwreck, that this naufragous *world* can give us, the *shipwreck of faith.* They write of the serpent, that he exposeth all his body to the blow of the smiter, that he may save his head. So lose we our riches, our houses, lands, liberties, lives: but keep we *Faith* in our *Head, Jesus Christ.*

Though we live in the *world,* let us *not love the world,* saith S. *John.* Not *fashion our selves to it,* saith S. *Paul:* hate the vices, the villainies, the vanities of it. Think it easier, for that to pervert thee, then for thee to convert that. Water will sooner quench fire, then fire can warm water. A little wormwood embitters a good deal of honey; but much honey cannot sweeten a little wormwood. Call we then on our God to preserve us, that *the evil of the world* infect us nor. *Aristotle* saith, if a man take a vessel of earth new and raw, close up the mouth thereof, throw it into the salt *sea,* letting it lie there a day or two; when he takes it up, he shall find fresh water in it. Though we be sowsd in this Ocean-*world,* yet if the *Spirit* of *grace* seal us up, the brinish waters of sin shall not enter us; but we shall be vessels of *grace,* here, hereafter of *glory.*

Amen.

THE Spiritual Navigator BOUND *For the Holy Land.*

Revel. Chap. 4. ver. 6.

Before the Throne there was a Sea of Glass like unto Crystal.

IF I have been somewhat long on the *Sea,* you will excuse me. It is a great and vaste Element to travel over in so short a time. Some Observations I have given you; that I might not cross the *World* without some fruit of my voyage. Only what I have spoken of the *waters,* let it not be drowned in the *waters,* as the proverb saith; not perish in your memories, without some fruit in your lives.

The next circumstance gives the *world,* not only for a *Sea,* but *Mare vitreum, a Sea of glass.* You see, I must carry you further on this Element, and yet at last leave many coasts vnuisited, much smotherd in silence. Let not all be *via nauis,* as the *Wise man* speaketh, the *way of a Ship on the sea,* leaving no track or print in your meditations.

This *glassy* attribute shall give us observable *three* properties in the *world. 1. Colour. 2. Slipperinesse. 3. Brittleness.* As certainly as you find these qualities in *Glass,* expect them in the *world.*

Colour.

There is a *Glassy color* congruent to the *Sea.* So *Virgil* insinuates, describing the *Nereades,* certain *marine Nymphs.*

Milesia vellera Nymphae Carpebant Hyali saturo fucata color.

And not far remou'd.

Vitreis{que} sedilibus omnes

Obstupuere. Which is spoken, not in respect of the matter, but of the *Colour,* and perspicuity. So *Ovid* in an *Epistle.*

Est nitidus, vitreo{que} magis perlucidus amne, Fons sacer.

All the beauty of *Glass* consists in the *Colour:* and what in the *world,* that is of the *world,* is commendable, *praeter Colorem,* besides the *Colour?* A Cottage would serve to sleep in, as well as a sumptuous Palace, but for the *color.* Russets be as warm as silks, but for the glistering *Colour.* The *Egyptian bondwoman* give as much content, as Queen *Vashti,* but for the *color.* The beauty of the fairest woman is but skin-deep: which if *nature* denies, *art* helps them to lay on *colors.* And when they are most artificially complexion'd, they are but walking and speaking pictures. It is the *color* of gold, that bewitcheth the avarice: the *colors* of lewels, that make the Ladies proud. If you say, these are precious and comfortable in themselves: then feed on them; and try, if those metals can (without meat) keep your life and soul together.

The truth is: man's corporal eye sees nothing but *color.* It is the sole indefinite object of our sight, whither soever we direct it. We see but the *lay-part* of things with these opticke organs. It is the understanding, the souls interiour eye, that conceives and perceives the latent virtues. All that we outwardly behold, is but the fashion of the *world:* and S. *Paul* saith, *The fashion of the world perisheth.* The *color* fades, and the splendor of things is decayed. That if the *world,* like aged and wrinkled *Helen,* should contemplate her own face in a *glass;* she would wonder, that for her beauties sake *Troy* should be sack'd and burned: man's *soul* endanger'd to eternal fire.

Oh how is the splendor and glory of the *world* bated & empair'd since the original creation! The skye looks dusky: the Sun puts forth a drowsy head: as if he were no longer, as *David* once described him, like *a Bride-groome coming out of his chāber, or a strong man rejoicing to run his race.* The Moon looks pale, as if she were sick with age: and the stars do but twinckle; as if they were dim, and looked upon the earth with spectacles. The *Colours* of the *Rain-bow* are not so radiant: & the whole earth shows but like a garment often died, destitute of the native hew.

It is but *color,* that delights you, ye *worldlings: Esau* lusts for the *pottage,* because they look *red:* and the drunkard loves the wine, because it looks *red,* and *sparkles* in the cup. Prov. 23. *Look not thou upon the wine when it is red, when it giveth hiscolour in the cup, when it moveth it self aright.* What babes are we to be taken with these *colors,* that only please the eye, or the sensual part of man, & harm the soul? like children, that play with *Glass,* till they cut their fingers.

Auicen saith, that *glass* among stones, is as a fool amongst men. For it takes all paint, and follows precious stones in *color,* not in virtue. So does this *world* give *colors* to her riches, as if there were some worth and virtue in them: till we are cosen'd of heavenly and substantial treasures by over prizing them. No matter (saith *Isiodore)* is more apt to make mirrors, or to

receive painting then *Glass.* So men de•...ke the *world,* as the *Israelites* did their *Calf:* and then superstiously dote upon it, as *Pygmalion* on his carved *Stone.*

But can *color* satisfy? Is man's imaginatiue power so dull and thick, as to be thus pleased? Shall a man toil to dig a pit, and laboriously draw up the water; and then must he sit by, and not drink? or drink, and not have his thirst quenched? Yes. Thus do we long after earthly things, which obtained give us no full content: thus disregard spiritual and heavenly; whereof but once rafting, we go away highly satisfied. Say then with *Bernard.*

Oh bone Jesus, fons indeficiens,

Humana corda reficiens:

Ad te curro, te solum sitiens:

Tu mihi salus sufficiens.

Oh Jesus, fountain ever flowing,

Thy graces on man's soul bestowing:

To thee I run with thirsty heart,

And none shall want, though I have part.

For others it shall be said. *Loe, this is the man that made not God his strength: but trusted in the abundancesof his riches, and strengthened himself in his wickedness.* But the faithful *shall be like a green Olive-tree in the house of God;* and of a fresher blee then *Daniel;* whom *the mercy of God,* wherein he *trusts, waters forever and ever.* The *Colour* of this *glassy Sea* vanisheth, like the beauty of a flower; and when it is wither'd, who shall revive it? Rub your eyes, and look on this *world* better: it hath but a surphul'd cheek, a *color'd* beauty; which God shall one day scour off with a flood of fire. Trust not this *Glass* for reflection; as if it could present you truly to your own judgments. It is but a false *Glass,* and will make you enamor'd both of yourselves and it: till at last, the *Glass* being broken, the *Sea* swallows you. Thus for the *Colour.*

2. *Glass* is a *slippery* met•...all: a man, that walks on it, had need be shod as the Germans, that slide upon Ioe. But go we never so steady on this *glassy sea;* even the *just man falls seven times a day.* How soon are we tripping in our most considerate pace! *David* said, *he would take heed to his ways;* but how soon did his *foot slide* upon this *glass!* Psal. 94. *When I said, My foot slippeth, thy mercy, oh Lord, held me up.* Let us all pray with *him. Hold up my goingsin thy paths, that my foot steps slip not.* And if we have stood, let us magnify him in the next Psalm. *Thou hast enlarged my steps under me; thatmy feet did not slip.* For the wicked, how surely soever they think themselves fixed in the *world:* yet Psal. 73. they are *are set in slippery places.* They talk of strong and subtle Wrastlers: but the cunningst wrastler of all is the *world:* for whose heels hath not it tripp'd up! The wisest *Solomon,* the strōgest *Sampson,* have been fetchd up by this wrastler and measured their lengths on the ground. How dangerous then is it to run fast on this *Sea,* whereon men are scarce able to stand! No marvel, if you see them fall in troops, and lie in heaps: til with their weight they crack the *Glass,* and topple into the depth.

There you shall see a knot of Gallants laid along on this *glass,* that have run headlong at *Pride.* There a Corporation of Citizens, that have run at *Riches.* Here a rabble of Drunkards that ran apace to the Tavern: there a crew of cheaters, that posted as fast to Tyburne. Thus the Devil laughs to see men so wildly running after vanity; and this *glassy s•...* so easily hurling up their heels. It is reported of the *Irish,* that they dignity deep trenches in the ground, and pave the surface over with green turues: that their suspectless enemies may think it firm ground. This *World* is the devils vaulty *Sea,* full of trenches and swallows: 〈1 page duplicate〉 〈1 page duplicate〉 which he paues over with *glass:* the way seems smooth, but it is *slippery:* his intention is mischievous, *vt lapsu grauiore ruamus,* that we may have the surer and sorer fall. He that walks on this *slippery glass* had need of *three helps.* Circumspect *eyes,* sober *feet,* & a good *staff* in his hand.

1 He must keep his *eyes* in his head. Ephe. 5. *See that ye walk circumspectly, not as fools, but aswise. Pliny* writes of the Eagle, that when she would make the Stag her prey, she lights down between his horns, whence he cannot shake her: and with dust ready laid up in her feathers, she so filleth his eyes, that he blinded, breaks his own neck from some high cliffe or mountain. If the devil can blind a man's eyes with the dusts of vanities, he will easily fling him down on this *slippery glass,* and drown him in this dangerous *Sea.* Neither must our eyes only be careful to descry our way; but of sound and faithful descretion, not to be deluded with the spectacles, which this *glassy sea* presents us; so retarding our journey to heaven. *Pliny* reports, that when the Hunter hath stolen away the Tygresse whelps, he scatters in the way great mirrours of *glass:* wherein when the savage creature looks, she seeing her self presented, imagines there to be her young-ones: and whiles she is much troubled to deliver them, the Hunter scapes. If we stand gazing on the *glassy* mirrours of this *world;* fame, honor, beauty, wealth, wantonness: thinking we see therein presented those dear joys, we should seek for: behold, Satan in the mean time doth insensibly rob us of them. Let us look well about us: we walk upon *Glass.*

2. He must have *sober feet:* he had not need be drunken, that walks upon *glass.* If he be drunken with the vanities of this *world,* he may mistake himself, as that drunkard did; who seeing the resultant light of the stars shining in the water about him, thought he had been translated into heaven: and rapp'd in a great joy fell a wauing, as he imagined, in the air, till he fell into the water, not without peril of his life. He that is spiritually drunk, may in like sort imagine the stars to be fixed in this *glassy Sea,* which are indeed in heaven: and that the *world* can afford those true joys, which are only to be found above. I have heard of some coming out of a Tavern well lined with lycour, that seeing the shadows of the chimnies in the street, made by the Moon; have took them for great blocks, and down on their knees to climb and scramble over them. So *worldlings,* that are drunk but not with wine; enchanted with earthly vanities, think every shadow which is put in their way to heaven, a great block, and they dare not venture. *Sober feet* are necessarily required to our travel on this *glassy Sea.*

3 Lastly, and mostly: he that would walk steadfastly on this *glassy Sea,* had need of a good *Staff* to stay him. The best and surest, and that which will not let him fall; or if he do fall, will soon raise him, is that *David* speaketh of. 〈◊〉 . 23. God's *Staff. Though I walkthrough the valley*

of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy Staff, they comfort me: confortant; make me strong, bear and hold me up.

Egypt is but a *broken reed;* he that leans on it shall find the splinters running into his hand: and *cursed is he that makes fl•...sh his arm:* but who leans faithfully on this *Staff,* shall never perish. Thus you have heard this *glassy worlds Slipperinesse.*

3. This *Glass* denotes *brittleness.* Proverb and experience justify this: *As brittle as glass.* A fit attribute to express the nature of *worldly* things: for *glass* is not more *fragile. The world passeth away,and the lust thereof,* saith S. *John.* Man himself is but *brittle* stuff, and he is the noblest part of the *world. Man that is borne of a woman is of few days, and full of trouble. He cometh forth like a flower,and is cut down, he flieth as a shadow, and continueth not.*

Sic in non hominem vertitur omnis homo.

Let him have an ample *portion in this life, and hisbelly* be *filled with God's hidden treasures.* Let him *be full of children,* and *leave the rest of his substance to his babes.* Let him be happy in his Lands, in his children: in his success, and succession. *Yet a little while, and the wicked shall not be: thou shalt diligently consider his place, and shalt not* find it.

Glass, whiles it is melting hot and soft, is pliable to any form; but cold and hard, it is brittle. When God first made the *world,* it was malleable to his working hand; to his commanding *word:* for he *spake the word,* & things were created. The next time he toucheth it, it shall br•...ke to pieces, like a pot-sheard. *The heavens shall pass away with a greatnoise, the Elements shall melt with fervent heat, and the earth also, and the works that are therein, shall be burnt up. Isiodore* mentions one, that came to *Tyberius* the Emperor with a vial of *glass* in his hand: and throwing it down to the ground, it brake not; but only was bent, which he straiten'd again with his hammer. But, saith the same Author, the Emperor hanged him for his skill. How pleasing an invention should that false Prophet make; that should come, and tell the covetous *worldling,* or luxurious Epicure, that this *glassy world* is not *brittle;* but shall abide ever! But serve him, as the Emperor did; hang him up for an Atheistical liar, that so speaks.

The decay of the parts argues the dotage of the whole. *Aetna, Pernassus, Olympus* are not so visible, as they were. The *sea* now rageth where the ground was dry: and fishes swim, where men walked. Hilles are sunk, floods dried up, rocks broken, towns swallowed up of earth-quakes: plants lose their force, and planets their virtue. The Sun stoops like an aged man; as weary of his course, and willing to fall asleep. All things are subject to violence and contrariety; as if both the Poles were ready to ruinate their climates. *The end of allthings is at hand:* when

Compage soluta, Secula tot mundi suprema coaggeret hara.

God hath given us many signs of this. *Portenta, quasi porro tendentia. Signa habent, si intelligantur, linguam suam.* Signs have their language, if they could be rightly understood. *Vltima tribulatio multis tribulationibus praeuenitur.* There are many calamities preceding the last, and universal calamity of the *world.* No Comet, but threatens; no

strangeexhalations, alterations, seeming combustion in the heavens, but demonstrate the general deluge of fire, that shall destroy all.

Nunquam futilibus percanduit ignibus aether.

As God's tokens in the plague pronounce the infallibility of instant death: so these signs of the *worlds* sickness, are vant-currers of the destruction.

Men are desirous to buy the Calender; that in the beginning of the year they may know what will betide in the end; what dearth, or what death will ensue. Behold; *Christ* and his *Apostles* give us a Prognostication in the *Scripture:* fore-telling by *signs* in the Sun, Moon, Stars, in the universal decay of *nature,* and sickness of the *world;* what will happen in this old year, what in the new-year, which is the *world* to come. The Mathematicians and Astronomers of the Earth never dreamed of an universal Eclipse of the Sun: only *Christ's Almanac* reports this.

All beings are of one of these 4. sorts. 1. Some are from everlasting, not to everlasting. 2. Some to everlasting, not from everlasting. 3. One only thing is both from, and to everlasting. 4. The rest are neither to, nor from everlasting.

1 Some are from everlasting, not to everlasting: as God's eternal *decrees;* which have an end in their determined time, but had no beginning. So God before all worlds *determined* the sending of his *Son* to die for us: but he came *in the fullness of time,* saith the *Apostle.* This *decree* had no beginning; it had an ending.

2. Some are to everlasting, not from everlasting: as *Angels,* and men's *Souls;* which had a beginning in time, but shall never end; because they are created of an immortal nature.

3. One only thing, which is indeed *Ens Entium,* God himself, is both from everlasting and to everlasting. For he is an uncreated, and eternal subsistence: *Alpha,* and *Omega;* that *first, and last;* that had neither beginning, nor shall have ending. Whō *Plato* called 〈 in non-Latin alphabet 〉 ; and he calls himself to *Moses,* 〈 in non-Latin alphabet 〉 . *That was, that is, and that is to come;* the same forever.

4. Other things are neither from everlasting, nor to everlasting: for they had a beginning, and shall have an end. Of this sort are all *worldly* things. God will give them their end as he is *Omega,* that gave them their creation as he is *Alpha.* All these things do decay, and shall perish.

Mors etiam saxis, nominibusq{que} venit.

Death shall extend the force even upon stones and names.

Who can then deny this *world* to be brittle? we see how slowly the tired earth returns us the fruits, which we trusted her bowels with. Her usury grows weak, like a decayed debtor, unable to pay us the interest, she was wont.

Ni vis humana quotannis Maxima quaeque manu legeret.

The *World* is lame, and every member, as it were out of joint. It caught a fall in the Cradle, as *Mephibosheth* by falling from his *Nurse;* and the older it waxeth, the more maimedly it halteth. Sin entered presently after the *worlds* birth, and gave it a mortal wound. It hath labor'd ever since of an incurable consump tion; The noblest part of it, *Man,* first felt the smart, and in his curse both beasts and plants received theirs. It fell sick early in the morning; and hath now languished in a lingering lethargy, till the evening of dissolution is at hand.

Now, since the *world* is a *Sea,* and so *brittle,* a *Sea of glass,* let us seek to pass over well, but especially to land well. A Ship under sail is a good sight: but it is better to see her well moor'd in the haven. Be desirous of good life, not of long life: the shortest cut to our haven is the happiest voiage. Who would be long on the *Sea?* If a storm or wrack do come, let us save the best good: whatsoever becomes of the vessel, thy body; make sure to save the Passenger, thy soul, *in the day of the Lord Jesus.* I have now done with the *Sea;* and for this point, here cast anchor.

Thus far we have suruay'd this *glassy Sea* the *world,* in regard of it self. The other two attributes concern Almighty God's *Holding* and *Beholding, Guarding* and *Regarding,* his *Seeing* and *Ouer-seeing it. Et videt, et prouidet:* he contemplates, he governs it. His Inquisition, and his disposition is here insinuated. Some-what (and not much) of either.

1 That God may most clearly view all things being and done in this *world;* it is said to be in his sight, as clear as *Crystal.* As in *Crystal* there is nothing so little, but it may be seen: so there is nothing on earth, said or done, so slight or small, that it may escape his all-seeing providence. Heb. 4. *Omniasunt nuda et patentia oculis eius. There is no creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him, with whom we have to do.* In vain men hope to be hid from God. *He that planted the ear, shall he not hear? He thatformed the eye, shall he not see?* All the earth is full of his glory. *Whither shall I go from thy Spirit? or whithershall Iflye from thy presence?* It is there amply proved, that neither heaven nor hell, nor uttermost part of the *Sea,* nor day nor night, light nor darkness, can hide us from his face. *For thou hast possessed my reins, thou hast covered me in in my mothers womb.* Our sitting, walking, lying down, or rising up, the thoughts of our hearts, works of our hands, words of our lips, ways of our feet, our reins, bones, bosoms, and our mothers wombs, wherein we lay in our first informity, are well known unto him.

Qualis, mihi dicite, Deus censendus est;

Qui cunct a cernit, ipse autem non cernitur!

Said an old Poet. Zach. 4. *The Lord hath seaueneyes, which run to and fro through the whole earth.* He is *totus oculus.* Let us not flatter our selves, with those, Psal. 10. that *say in their heart; God hath forgotten; he hideth his face, he will never see it:* and so endeavor to pluck out the *eye* of knowledge it self. But there is neither couch in chamber, nor vault in the ground, clouds of day, darkness of night; bottoms of Mountains, nor holes of Rocks, nor depth of Seas; secret friend, nor more secret conscience,heaven nor hell, that can obscure or shadow

us from the *eye* of the *Lord.* Wheresoever we are, let us say with *Jacob. The Lord is in this place,* though we be not *aware of it.*

Oh the infinite things and actions, that the *eye* of God sees at once, in this *Chrystal glass* of the *world!* Some caring to come out of debt, others to get into debt. Some deluing for gold in the bowels of the earth, others in the bowels of the poor. Some buying and bargaining, others cheating in the market. Some praying in their Closets, others quafflug in Taverns. Here some raising their Houses, there others ruining them. *Alterum consummantem matrimonium, alterum consumentem patrimonium.* One marrying, and going to the world; another miscarrying, the world going from him. There run honor and pride *aequis ceruicibus.* There walks fraud cheek by iowle with a Trades-man. There stalkes *pride,* with the pace of a Soldier, but habit of a Courtier; striving to *add to her own stature:* fetherd on the crown, cork'd at the heels, light all over: stretching her legs, and spreading her wings like the Ostrich, with ostentation of great flight: but *nil penna, sed vsus;* not an inche higher or bettet. There slugs *Idleness:* both hands are in the bosom, whiles one foot should be in the stirrup. Hollow in his ear, preach to him: if he will not waken, prick him with goads; let the corrective Law discple him. He cries not *Fodere nescio,* but *Fodere nolo.* Not, *I know not how to dignity,* but I will not dignity.

Here halts *Opinion,* lame not with the shortness, but length of his legs: one *foot* too long, that mars the *verse.* There runs *Policy,* and moves more with an Engine, then many men can do with their hands: leading the life after this rule. *Si occulte, been.* If close enough, well enough. There hurries the *Papist* to the *Mass,* and his wife the Catholic: aequiuocate before a competent Judge, though *Christ* would not before a *Caiaphas:* climbing to salvation by an Attorney, and likely to speed by a Proxey.

There slides by the meager *ghost* of *malice,* her blood drunk up, the marrow of her bones wasted, her whole body like a mere Anatomy. There fly a crew of *Oaths,* like a flight of dismal Ravens; croking the *Plague to the House,* where the *Swearer* is. Zach. 5. Nay, ruin to the whole Land. Ier. 23. *For Oaths the Land mourneth.* Here reels *drunkenness,* with swollen eyes, stammering feet: befriended of that poor remnant of all his wealth, (the richlie stocked grounds, richly furnished house, richly filled purse, are all wasted; and nothing is left rich but) the nose. There goes murder from *Aceldama,* the field of blood, to *Golgotha* the place of dead sculs, and from thence to *Hinnon* the valley of fire and torments. There see *Atheism* proiecting to displant the Paradise of God, and turn it to a wilderness of Serpents. Heaven is held but a Poets fable: and the terrors of hell, like *Hercules* club in the Tragedy, of huge bulk, but rags and straw are the stuffing. Creatures that have a little time on earth, & then vanish. *Tu qui dicis, Transit Christianus, ipse transis sine Christianis.* Thou that sayest, the *Christians* perish, doest perish thyself, and leave the *Christians* behind thee. Whither go these *Atheists?* I believe not to heaven; for they believe there is no heaven. They shall never have those joys, they would nor believe. They are not in hell neither: there is no *Atheist.* Where then? In hell they are indeed, but not as *Atheists.* They no sooner put their heads within those gates, but *Atheism* drops off: they believe and feel now, there is a God.

There you shall hear *Hypocrites,* a pipient brood, cackling their own ripeness, when they are scarce out of their shelles. Whose words and works differ, as it is seen in some Tappe-houses:

when the painted walls have sober sentences on them, as *Fear God, honor the King, watch and pray, be sober, &c.* and there is nothing but drunkenness and swearing in the house. There is *Ignorance,* like a stricken *Sodomite,* groping for the way: nay indeed, neither discerning nor desiring it. He sees neither *Numen,* nor *Lumen;* neither *Diem* the daylight of the Gospel, nor *Deum,* the God of day and Gospel.

There goes slouenly *Faction,* like a *mal content,* that with incendiary scruples labors to devide *Judah* from *Israel.* It was a strange doom, that *Valens* the Emperor gave against *Procopius;* causing him to be tied to two great trees bowed forcibly together, and so his body to be pulled asunder, that would have pulled asunder the body of the Empire. The *Humourists* thrust themselves into this throng, or else I would have spared them, and that for loves sake: but truth of love must not prejudice love of *Truth.* If they had as Imperative toungs, and Potential hands as they have Optatiue minds, they would keep an Infinitiue stir in the lacerated Church. God sees the malicious *Jesuit* calling up a Parliament of Devils, to plot treasons. He hears their damnable consultations: and observes them, whiles they apparel blood-red murder, and black conspiracy, in the white robes of Religion. He saw *Garnet* plotting in his study; and *Faulx* digging in the vault; and meant to make the pit, which they digged for others, swallow themselves.

He beholds as in a clear mirror of *Crystal* all our impurities, impieties; our contempt of Sermons, neglect of Sacraments, dishallowing his Sabbaths. Well▪ as God sees all things so clearly; so I would to God, we would behold somewhat. Let us open our eyes, & view in this *Crystal glass* our own works. Consider we a little our own wicked courses, our perverse ways on this *Sea.* Look upon this Angle of the world; for so we think, *Anglia* signifies: how many vipers doth she nurse and nourish in her indulgent bosom, that wound and sting her! The Landlords oppression, Usurers extortion, Patrons Simony, Commons covetousness: our unmercifulness to the poor, over-mercifulnes to the rich; malice, ebriety, pride, profanation. These, these are the works, that God sees among us: & shall we not see them our selves? shall we be utter strangers to our own doings? *Be not deceived. Neither fornicators, nor Idolaters, nor adulterers,nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.* Let not us then be such. *Let us not be desirous of vain-glory, provoking one another, enuyingone another.* Me thinks here, *vain-glory* stalkes in like a Mountebank-Gallant: *Prouocation,* like a swaggering Rorer: & *Malice,* like a meager and melancholy Jesuit. All these things we do, and God sees in the light: and in the light we must repent them, or God will punish them with everlasting darkness. You see, how the *world* is clear to God's eye, as *Crystal.*

Lastly, this *glassy sea* is not only as *Crystal* for the transparent brightness; that the Almighty's eye may see all things done in it. But it lies for situation *before his Throne;* generally for the whole, and particularly for every member, subject to his judgment and governance.

His *Throne* signifies that imperial government, which he exerciseth over the *world.* Psal. 9. *The Lord shall endure forever: he hath prepared his Throne foriudgement. And he shall judge the world in righteousness; he shall minister judgment to the people in uprightness.* Neither is it all for *Judgment:* there is not only a terrible *thunder* and *lightning* flashing from this *Throne;* but out

of it proceed comfortable *voices:* speaking the solaces of the Gospel, and binding up the broken-hearted. Therefore it is said verse 3. there is a *Rain-bow about the Throne;* which is a sign of God's covenant, a seal of his eternal mercy towards us. This is *round about the Seat;* that God can look no way, but he must needs see it. So that to the faithful this *Throne* is not terrible. Heb. 4. *Let us therefore come boldly unto the Throne of grace, that we may obtain mercy, and find grace tohelpe in time of need.* If there be the fire of *Judgment,* there is also the rain of *Mercy* to quench it.

Neither is this a transitory *Throne,* subject to changes and chances, as all earthly *thrones* are: but Heb. 1. *Thy throne, oh God, is forever and ever: a scepterof righteousness is the scepter of thy kingdom.* Lu. 1. *He shall reign over the house of Jacob forever; and of his kingdom there shall be no end.*

He that *sits on the Throne* is not idle; to let all things in the *world* run at six and sevens: but *Omnia non solum permissa a Deo, sed etiam immissa.* So disposing all things, that not only the good are ordained by him, but even the evil ordered. The sin is of man, the disposition of God. But let God alone with *Oportet necessitatis:* let us look to *Oportet offi•...ii. Sennacherib* cannot do what he lists. God can put a *bridle* in his lips, a *hook in his nosethrils.* Isaiah 10. *O Assyrian, the rod of mine anger: &the staff in their hand is mine indignation.* Jeremiah 51. *Thou art my battle-axe and weapons of war: for withthee will I break in pieces the Nations, and with thee will I destroy Kingdoms. Vlterius ne tend odijs.* Go no further upon God's wrath thou desperate wicked man. *Greg. Nazian.* speaks of the Emperor *Valentine,* infected with the *Arian* heresy: that being about to write with his own hand, the proscription and banishment of *Basil;* the pen thrice refused to let fall any ink. But when he would needs write, such a trembling invaded his hand, that his heart being touched, he rent presently, and recanted what he had written. But I press this point no further, having in other places liberally handled it.

The *four beasts* in the 8. ver. *rest not day & night, saying: Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* The *Fathers* from these words observe the mystery of *Trinity* in *Unity;* and of *Unity* in *Trinity:* That God is thrice called *Holy,* signifies the *Tinity:* that once *Lord God Almighty,* the *Unity. Fulgent. Quid est, quod ter Sanctus dicitur, si non est vna in Diuinitate substantia?* Let us then with the *four and twenty Elders, fall down before him that sits on the Throne,* ascribing *worship to to him that liveth forever:* and *casting our Crowns to the ground,* renouncing our own merits, say to the ternall and eternal *Unity, Thou art worthy, O Lord,to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are, and were created.*

Amen.

FINIS.

The Complete EEBO-TCP *Unformatted* Puritan *and* Non-Conformist Collection *V-2.0*

Vol. 2

Adams pt.2 - Ainsworth pt.1

Compiled & Updated by
David Jonescue, Logan West,
& Alex Sarrouf 2022-23

The Complete EEBO-TCP *Unformatted* Puritan *and* Non-Conformist Collection *V2.0* Vol. 2 Adams pt.2 - Ainsworth pt.1

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Project Note – V2 *This Work is Licensed Under 4.0 International (CC BY-NC-SA 4.0)*

The initial content of this document was downloaded from the Early English Books Online (EEBO-TCP) website. The books were transcribed in a character for character manner and since there was no standard spelling during that time, it can be a bit cumbersome to read, with variations such as "unlesse", "vnlesse", and "vnles" appearing regularly.

With that in mind, this project is intended to clean up those books as much as possible and make them more accessible to the interested reader. A list of variant spellings and their corrections was utilized to clean up the text, but this is only as comprehensive as the list itself. Because of the nature of the original transcription, some words have missing characters or places where the original language (e.g., Greek) was not transcribed. The original text also contained linked footnotes and these have not been incorporated. *Included in these works are some, but very limited text taken from other public domain sources.*

Although this is admittedly no substitute for a properly proofread and scholarly edition, we believe that the result is a body of work which is far more accessible, particularly for searching and reading, than its predecessor (though our thankfulness for EEBO-TCP cannot be expressed.) The documents have been cleaned and presented to the best of our present ability, in what we hope is a pleasing and useful format for the vast majority of Christian brothers and sisters who desire to access and read these spiritually nourishing works.

For the sake of this collection, it has attempted to take a traditional theological as well as historical approach to Puritan research, meaning that, while there were some Arminian Puritans, those have been omitted if observed, and also, while there were other Non-Conformists that were Catholic, Quaker, Brownist, Pilgrims, etc., this collection has tried to observe only works from theologically reformed Puritans; Baptist, Presbyterian, and Congregational Non-Conformists; as well as CoE or Anglican clergy that were sympathetic or assistive to the Puritan cause. Furthermore, this collection only contains works from the period between 1500-1700, not just because that is the standard historical period of Puritanism, but because this is also the limit of the works found on EEBO-TCP. This is not an exhaustive collection of Puritan/Non-Conformist works, but a collection of those pertinent works which were located on EEBO-TCP which enables the searching thereof by their conversion from facsimile to text. The reason the alphabetical flow of the authors in these titles are not perfectly in order, is because many names were added well into the compiling of these texts, and we had to choose between prolonging publication to start over, or continue and publish with the names somewhat out of order.

Finally, please forgive our eagerness in the midst of imperfection in offering such an errant publication. Given the sheer number of texts, time constraints, and other duties; this is the best we can offer for now; yet, knowing the spiritual treasures within these pages, we pray that this effort, though feeble, will still result in the edification of His Church, in the name of our Lord Jesus Christ, to the glorification of our Gracious God. ******All of the text and titles included in these works are in the public domain, and can be used in any way; for profit or otherwise, by anybody or entity. Only this specific derivative and creative work is bound by the creative common license listed above.*** -- Soli Deo Gloria

David Jonescue	Logan West	Alex Sarrouf
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THE Devils Banket.

Described in four Sermons.

- 1. The Banket propounded; begun.
- 2. The second Service.
- 3. The breaking up of the Feast.
- 4. The Shot or Reckoning.
    - The Sinners Passing-Bell.
    - Together with Physic from Heaven.

Published by THOMAS ADAMS, Preacher of God's Word at *Willington* in *Bedfordshire.*

AMOS *Chap.* 6. *Verse* 7.

Therefore now shall they go captive, with the first that go captive, and the Banket of them that stretched themselves, shall be removed.

Chap. 8.10.

I will turn your Feasts into mourning, and all your Songs into Lamentation: and I will bring sackcloth upon all loins, and baldness upon every head: and I will make it as the mourning of an only Son, and the end thereof as a bitter day.

AMBROS. de Poenit.

Pascitur libido conuiuijs, nutritur delicijs,

vino accenditur, ebrietate slammatur.

LONDON: Printed by *Thomas Snodham* for *Ralph Mab,* and are to be sold in Paul's Churchyard, at the sign of the Grayhound. 1614.

TO THE VERIE WORTHIE AND VERTVOVS GENTLEMAN, Sir *George Fitz-Ieoffery* Knight, one of his Majesty's Justices of the *Peace* and *Quorum,* in the County of *Bedford*; saving health.

Right Worshipful:

THis *Sermon,* though it be borne last, was not so conceived. But as it came to pass in *Tamars* travel of her *Twins;* though *Zarah* put forth his hand first, and had a *scarlet thread* tied to it, the distinguishing mark of primogeniture, yet his brother *Pharez* was borne before him. I intended this *Subject* to a worthy Audience, fastening my meditations on it: but soon finding, that I had grasped more sands, then I could force through the *Glass* in two hours, and loath to iniure my proposed method; I let it sleep, till fitter opportunity might waken it. Now behold, without the common plea of this writing age, the importunate request of friends, I willingly adventure it to the light. And since your favor to my weak (or rather no) deserts, hath been ever full of real encouragements: since your affection to literature, (and the best of learning the Gospel) hath eve• vouchsafed a friendly countenance to your neighbor-Ministers: I could not make myself so liable to the censure of ingratitude, as not to intrea• your *Name* for Patronage. Which, though it deserves better acknowledgement, and finds it from more worthy voices; yet I, that yield to all in learning, would yield to none in love, and service to you. The cause in question requires a worthy defender: not for the own weakness, but for the multitude and strength of oppositions. Men brook worse, to have their sins ransacked, then their inveterate wounds and ulcers searched. *Qui vinum venenum vocant,* they that call drunkenness poisoning, speak harsh to their ears, that (*quasi deum colunt*) embrace and worship it as a God. You are one of that surrogation, into whose hands God hath trusted his *sword* of Justice. Draw it in his defense against the enemies of his *Grace* and *Gospel.* You sit at the common stern, and therefore are not so much your own, as your *Countries.* O•r derided, rejected Preaching, appeals to your aids. Help us with your hands, we will help you with our Prayers. With wisdom and courage rule the wild days you live in. Proceede, (worthy *Sir*) as you have conformed yourself, to reform others. Reach forth your hand to your confined limits; over-turn the *Table,* spoil the *Banket,* chastise the *Guests* at this riotous *Feast.* You see, how justly, this poor, weak, course-woven labor desires the gloss of your Patronage to be set on it. I cannot either distrust your acceptance, knowing the generousness of your disposition; nor need I so much to entreat your private use, (who are stored with better instructions;) as your commending it to the world. If any good may, hereby, be encouraged, any evil weakened, my reward is full. The discourse is sexduple; whereof the first fruits are yours: whose myself am, that desire still to continue

Yours Worships in my best services, *THO. ADAMS.*

Ad vel in Lectorem.

REligious *Reader,* (for I think, few of the profane rabble read any *Sermons*) let me entreat thee for this, that *(cum lectoris nomen feras, ne lictoris officium geras)* thou wouldst accept it, not except against it; and being but a Reader, not usurp the office of a Censurer. The main intents of all *Preachers,* and the contents of all *Sermons,* aim to beat down *sin,* and to convert

sinners. Which the most absolute and vn-•rring *Scriptures* have shadowed under diverse metaphores; comparing them to *beasts,* to *blots,* to *sicknesses,* to *sterrillities,* to *pollutions,* to *leauenings,* to *whoredoms,* to *Devils* In all which (and many other such figurative speeches) I thin•e it lawful, nay necessary for us, *God's* Ministers, to explain the *Metaphor;* and (still within bounds of the simillitude) to show the fit accordance and respondency of the thing meant, to the thing mentioned. Indeed, to stretch the *Text* against the own will•, is to martir it: and to make every metaphor run upon four fe•t, is often *violabile sacris.* B•t so long as we keep the Analogy of faith, and the sen•e of the present Theame, it is a fault, to find fault with us. Indeed Rhe•oricall flourishes without solid matter, is like an Egyptian bondwoman in a Queens robes; or the Courtiers Chamber, which is often a rotten room, curiously hanged. God's *word* is full of dark speec•es, dark not in themselves, but to our thick-sighted understandings: therefore his propositions, require expositions. Not that we should turn plain Morals into Allegories, but Allegories into plain Morals. The former was *Origen's* fault, of whom it is said, (I speak not to uncover that Fathers nakedness; but to show that all men may err, and therefore truth of love must not prejudice love of truth) that wherein he should not allegorize, he did; and wherein he should have allegorized, to his woe, he did not. I have presumed, not without warrant of the best Expositors, to manifest the manifold temptations of *Satan,* under the *Harlots* inveigling her Customers. *1.* As *Wisdom* ver. *3. sends forth her Maydens,* her Ministers, to invite guests to her *Feast* of *Grace.* So *Vice* sends forth her temptations; nay, *she sits at the door* her self, ver. *14.* and courts the passengers. *2.* If *Wisdom* call the Ignorant. ver. *4. Who so is simple, let him turn in hither, as for him that wanteth understanding, she saith, &c. Vice,* which is the true *Folly,* is her *Zani,* and takes the words out of her mouth. ver. *16. Who so is simple, let him turn in hither, and as for, &c. 3.* If *Wisdom* promiseth *Bread and Wine,* ver. *5. Come eat of my bread, and drink of the wine, which I have mingled. Sin* will promise no less to her guests. ver. *17. Stollen waters are sweet, and bread eaten in secret is pleasant.* Here is then a plain opposition of *Grace* and *Sin, Wisdom* and *Folly, Chastity* and *uncleanness, Christ* and the *Devil.* He is mistaken then, that shall judge me mistaken in this Allegory. I stand not so much on the sound, as the sense; not so much on the literal, as spiritual meaning. In the former I have instanced, insisted on the latter. It should be tedious, to give account for every circumstance. The learned and good man will judge faucurably. To the rest. *Si quid tu recti•s istis Pro•ir us imperti, si non, his vtere mecum.* I pass by •he triutall objections against *Sermons* in print: as the deadness of the letter, the multitude of Books p•essing to the P•esse, &c. As if the eye could give no help to the soul: as if the queasy stomach could not forbear surfeiting: as if some men's sullenness, and crying *push* at *Sermons,* should be prejudicial to ot•ers benefit: as if the Prophets had not added *line to line,* as well as *precept upon precept.* I hear of some •dle Drones, humming out their dry derisions, that we will be men in print, slighting the matter for the Authors sake. But because their invectives are as impotent, as themselves are impudent, I will answer no further, then *haec culpas, sed tu non meliora facis.* Or to borrow the words of the *Epigrammatist.*

Cum tua non edas, carpis mea carmina Leli:

Carpere vel noli nost•a, v•l ed•tua.

Sloth sits and censures, what th'industrious teach.

Foxes dispraise the Grapes, they cannot reach.

One caveat, good *Reader,* and then God speed thee. Let me intr•• t•ee, not to give my Book the chopping censure. A word old enough, yet would have a *Comment.* Do not open it at a ventures, & by reading the broken pieces of two or three lines, judge it. But read it through, and then I beg no pardon, if thou •islikest it. *Farewell.*

Thine THO. ADAMS.

THE DIVELS BANKET. The first Sermon.

PROVERB. 9.17.18.

Stollen waters are sweet, and the bread of Secrecies is pleasant: but he knoweth not that the dead are there, and that her guests are in the depth of Hell.

I Have here chosen two *Texts* in one, intending to Preach of a couple of *Preachers*; one by *usurpation*▪ the other by *assignation*; the Worlds *Chaplen,* and the Lord's *Prophet.* Where conceive, 1. the Preachers: 2. their Texts: 3. their Sermons: 4. their Pulpits: 5. their Commissions.

1. The *Preachers* are two, the first hath a double name: *Literally,* here, the *Harlot: Metaphorically, Sin*; the *mind's* Harlot; for between them is all spiritual adultery committed: Some understand it more *Sinecdochically,* the *Temptation* to sin; but *(omne mauis includit minus)* their interpretation is like that *short bed,* you cannot lay this *Harlot* at her full length in it. Others conceive an *Antithesis here,* and by conferring the 4. *verse* with the 16. collect an opposition of two sorts of Preachers; the sincere *Prophets of Wisdom,* and the corrupted *Teachers* of *Traditions, errors, leasings.* I cannot subscribe to this sense, as full enough: let it go for a branch, call it not the body of the Tree. This first *Preacher* then▪ is the *delightfulnesse,* or if you will, the *dec•itf•lnesse of sin.* The second is *Solomon*; not erring, adulterating, idolatrising *Solomon:* but converted, confirmed *Solomon*▪ A *King* and a *Preacher.*

2. Their *Texts*: 1. *Sins* Text is from Hels *Scriptum est*: taken out of the Devils *Spell*; either *Lucian* his old *Testament,* or *Machiavelli* his new: laws made in the court of damnation, enacted in the vault of darkness; like those under the Parliament-house; Gunpowder-laws, fit for the Justices of *Hell.* 2. *Solomon's* Text is the *Word of eternal Truth:* with a *Scriptum est, caelitus inspiratum*; given from Heaven: this is *Desuper,* the other *Desubter*; this is all, *Scripture is given by inspiratio• from God, profitable, &c.* the former is the *Delusion of th• Devil; thatlying spirit in the mouth of Ahab's proph••s,* the divinity of Hell.

3. The *Sermons* differs as well as the *Texts.* 1. The *Harlots dixit, verse* 16. is thus amplified: *Stollen waters are sweet, and the bread of Secrecies is pleasant. Tullius,* nor *Tertullus,* nor *Hermes,* the speaker in the Parliament of the *Heathen* gods, never moved so eloquent a tongue: she preaches (according to the palate of her audience) *Placentia*; nay, it is *Placenta,* a sweet Cake;

whose flour is Sugar, and the humor that tempers it, Honey, *sweet, pleasant.* She cannot want auditors for such a *Sermon:* for as it is in Fairs, the Pedler, and the Ballat-monger have more throng, then the rich Merchant: *Vanity* hath as many customers as she can turn to, when *Veritie* hath but a cold market. 2. *Solomon's Sermon* is opposed to it with a *But:But he knoweth not that the dead are there, and that her gh•sts are in the depth of Hell.* A cross blow, that disarmes the Devils Fencer: a flat conviction or *Non-plus,* given to the arguments of sin: a little *Colliquintida,* put into the swe•t-pot: that, as I have observed in some beguiling Pictures; look on it one way, and it presents to you a beautiful D•mosell: go on the adverse side, and behold, it is a Devil, or some misshapen Stigmaticke. Sin shows you a fair Picture: *Stollen waters are sweet, &c. Suaue & delicio sum; Pleasure and delight. Solomon* takes you on the other side, and shows you the ugly visages of *Death and Hell, the dead are there, &c.* If *Sin* open her *Shop* of delicacies, *Solomon* shows the Trap-door and the Vault: if she boast her Olives, he points to the Prickles: if she discovers the green and gay flowers of *delice,* he cries to the Ingredients, *Latet anguis in herba,* the Serpent lurkes there: *Illa mouet, iste monet*; she charms, and he breaks her spels: as curious and proud as her *House* is, *Solomon* is bold to write, *Lord have mercy on us,* on the doors, and to tell us, the plague is there; *Stollen waters are sweet, &c. But the dead are there, &c.*

4 Their *Pulpits* have local and ceremonial difference. 1. The *Harlot's* is described *verse* 14. *She sits at the door of her house, on a seat, in the high places of the City.* 1. *Sedet; she sits:* she is got into that enchanted *Chair, Psal.* 1. 2. *at her house:* she need not stray far for customers: *in se turba ruunt luxuriosa, proci:* they come in troupes to her: 3. *at her door:* she presents her self to the common eye, and would be notable, though not able to answer the show: 4. on a *Seat: nouit suum locum:* Vice knows her Seat; the Devil is not without his *Randeuous:* what say you to a Tavern, a Play-house, a Feast, a May-game? that I say not, an Ordinary: 5. *in the City.* Whoredom, scorns to live obscurely in the Suburbs: She hath friends to admit her within the walls. 6. Nay, *in the high places of the City:* in the largest streets, populous and popular houses; *in excelsis vrbis:* one of the most curious and •ta•ely edifices of the City.

Thus *Sin* reads not a high-way lecture only, as among Thieves; nor a Chamber-lecture only, as among Courtezans; nor a Mass-lecture only, as among Jesus•tes, nor a Vault-lecture only, as among Traitours; nor a Table-lecture only, as among Humorists; nor a Tap-house-Lecture o••lie, as among Drunkards; that fetch authority from the pot, like *Augustus Caesar,* to tax all the world: but a City-lecture, such a one as *Iesabell* read to *Iezreell:* a public Preaching, her Pulpit being *excelsa ciuitatis,* top-gallant; filling eminent places, with emanant poisons. 2. *Solomon's Pulpit* is yet transcendent and above it; for it is a •hrone; a *Throne of Iuorie, ouerlaid with gold:* such a Throne, as no *Kingdom* could follow it. The *Preacher* is a *King,* the *Pulpit* a Throne; nay, an *Oracle: de Solio rex oracula fundit.* For God gave him wisdom, yea, such a wisdom, that no man but his Antitype, God and man, did ever excel him.

5 Their *Commissions.* 1. The Devil gave *Sin* her *•rrand*; guilded her tongue, and po•soned her heart: put a cup of damnation into her hand, and the Sugar of *Temptation* to sweeten it; allowed her for his City-Recorder, or his Town-•la•ke; and sealed her a commission from Hel•; as *Saul* had from the *High Priest*▪ to bind with snares *(Filios T•rrae)* the Sons of Men. 2. But God

gave *Solomon* a celestial *roll to eat,* as to *Ez•kiel*; and *touched his lips with a co•le from his own Altar,* as to *Isaiah,* putting into his mouth *(documenta vitae)* the ordinances of eternal life.

God hath set this day before you two diverse *Pulpits,* adverse *Preachers,* dissonant *Texts*; declares, who speaks by his warrant, who besides it, against it. *Behold,* as *Moses* said, *I have set life and death before you,* take your choice.

The Dialogue of both the verses present us with a Banket: (*conuiuium, or conuitium* rather) a Feast, but a Fast were better: a Banket worse then *Job's children's*; or the *Dagonals,* of the *Philistines*; (like the *Bacchanals* of the *Moenades*) when for the shutting up of their stomachs, the house fell down, and broke their necks. You have offered to your considerations,*verse* 17. (supplying but the immediately precedent word, *Dixit*) 1. The *Inviter:* 2. the *Cheare. Solomon* comes after, (as with Salt and Vinegar) and tells you 3. the *Guests:* 4. and the *Banketting-house, verse* 18.*But the dead are there, &c.*

The *Inviter:* It is a woman, *She saith to him*: but that name is too good; for she hath recovered her credit: a woman, as she brought woe to man, so she brought forth a weal for ma•: *causa d•licti, solatium relicti:* an instrumental cause of transgression, and no less of Salvation. If you say, she brought forth *Sin* without man, so she brought forth a *Savior* without man: as the Devil tempted her to the one, so the *Holy Ghost overshadowed her* to the other. This not a woman then, but a *Harlot, meretricia mulier:* a degenerate woman, vnwomaned *(•t pudore & pudicitia)* of both, modesty and chastity.

The feast is like to be good when an *Harlot* is the *Hostice.* And sure the *Scriptures* found some special parietie, if not ident•tie between these two: not making their names convertible, which had been much; but expressing by one word both of them, which is more; as if it concluded their professions and conditions, names and natures all one, which is most of all. *Impleta in nostris haec est Scriptura diebus.* Experience hath justified this circumstance. A Harlot then, bids, and feasts, and kills: what other success can be looked for? If *Delilah* invite *Sampson,* wa•e his locks; she will spoil the Nazarite of his hayres: there are many *Dalilahs* in these days.

I have read of many *Inviters* in the holy *Writ:* some good, many indifferent, most evil, this worst of all. 1. *Good,Matth.* 22. you have the King of *Heaven* a Feast-maker:*Cant.* 5. you have the Kings son a Feast-maker: *Jesus Christ* bids, *Eate oh friends, drink abundantly,oh beloved, Revel.* 22. you have the *Spirit* of glory a Feast-maker, and an *Inviter* too: *The Spirit and the Bride say, Come.* To this Feast few come, but those that do come, are welcome: well come in regard of themselves, for there is the best cheare: *Blessed are they that are called to the Marriage-Supper of the Lamb:* welcome, in respect of God, who doth not grudge his mercies. 2. Many indifferent, and inclining to good. *Abraham's* feast at *Isaac's* weaning: *Samson's* at his marriage. The Wedding-feast in *Cana,* where the King of glory was a Ghest; and honored it with a Miracle, with the first Miracle, that ever he wrought. 3. Evil; *Nabal's* feast at his Sheep-shearing; a drunken feast: *Belshazzars* feast to a thousand of his Lord's, surfeiting with full carouses from the sacred Boles; a sacrilegious Feast. The *Philistines* feast to the honor of *Dagon*; an Idolatrous feast. *Herod's* birthday-feast, when *John Baptists* head was the last course of the

service; a bloody feast. The rich Churls, a quotidian feast, a voluptuous surfeit, all bad. 4. This yet worst of all, the *Harlots* feast, where (the Ghests at once, *comedunt, & comeduntur:*) their souls feast on evils, and are a feast to Devils: for whiles men devour sins, sins devour them, as *Actaeon* was eaten up of his own dogs. This is a bloody *Banket,* where no ghest escapes without a wound, if with life: for if *Sin* keep the *Reuels, Lusts* are the *Iunkets, Ebriety* drinks the Wine, *Blasphemy* says the Grace, and *Blood* is the conclusion.

But allegorically *Sin* is here shadowed by the *Harlot; Voluptuousn•sse, (meretricum meretrix)* the Harlot of Harlots; whose Baud is *Be•lsebub,* and whose *Bridewell* is broad Hell. Wickedness *(foeminei generis dicitur)* is compared to a *Woman:* and hath all her senses: *Lust* is her eye to see: *Bribery* her hands to feel: *Sensuality* her palate to taste: *Malice* her ear to hear: *Petulancy* her nose to smell: and (because she is of the foeminine sex, we will allow her the sixtsense) tittle-tattle is h•r tongue to talk. This is the common *Hostice* of the world; *Satan's* house-keeper, whose doors are never shut: *noc•es atque dies patet, &c.* There is no man in the world keeps such hospitality, for he searcheth the air, earth, sea, nay, the Kitchen of Hell, to fit every palate. *Vitellius* searched far and wide for the rarities of nature; Birds, Beasts, Fishes of inestimable price; which yet brought in, the bodies are scorned, and only the eye of this Bird, the tongue of that Fish is taken: that the spoils of many might be sacrifices to one supper. The Emperor of (the low Countries) Hell, hath delicates of stranger varitie, curiosity. Doth *Judas* stomach stand to treason? there it is; he may feed liberally on that dish. Doth *Nero* thirst for homicides? the Devil drinks to him in •oles of blood: is *Jeroboam* hungry of Idolatry? behold a couple of Calves are set before him: hath *Absalom* the Court-appetite, Ambition? loe, a whole Kingdom is presented him for a mess, a shrewd bait: *Machiau•ls* position, *faith-breach for Kingdoms is no sin.* The Devil thought this Dish would please CHRIST himself, and therefore offered him many kingdoms for a morsel; reserving this to the last, as the strongest argument of his *Sophistry.* Doth *Herod* affect Envy? behold, a Banket •f Reuenge, furnished with the murdered corps of thousands, Infants. Doth the ravening mawe of the Pope (*Ahab*-like) forbear meat, because he cannot get the Vineyard of a Kingdom? or hath he *bound* himself with the spels of devilish con•estations (like those in *Ac•es*) not to eat or drink till he hath killed *Paul?* behold, here is wine set before him in a golden cup, (*Wine of Abomination*) wherewith whole nations reel: *Locusts* and *Vipers,* pestilent and serpentine poisons, whereof the world laughing dies. Is any Courtier p•oud? here are piles of Silks: Is any Of•icer troub•ed with the itch in his hands? here is *vnguentum aureum* to cure it; a mess of bribes. Hath any Gentleman the hunger-worm of Covetousness? here is cheare for his diet: Vsuri•s, oppressions, exactions, enclosings, rackings, rakings, pleasing gobbets of avarice. Is any Trades-man light-fingered, and lighter-conscienced? here is whole feast of Frauds, a table furnished with Trickes, conveyances, glossings, perjuries, cheatings. Hath any Papist a superstitious Appetite? he is set down in the chair of Ignorance, and to him are served in by *Sorbonists, Jesuits, S•minaries, Loyolists*; a large and lavish feast of Crucifixes, vnctions, scrapings, traditions, Re•iques, &c. And as Cheese to digest all the rest, yet it self never digested, *Treason.* For your route of Epicures, Ruffians, Roarers, Drunkards, Boone-companions, you may know the place easily where these Kas•rils light, even at the carcass-feast. Sin hath invited them, and they scorn to be scornful; hither they come, and every man

hath a dish by himself, eat whiles he blow again; except their appetites agree in the choice. You hear the *Inviter.*

Let it not pass us without observation,*Satan* is not without his *Factors* abroad: he hath spirits enough of his own, *my name is Legion,Mark* 5. but he is not content, except he suborn man against man, till (*homo* be *homini daemon*) man a *Judas* to his friend, woman an *Eve* to her husband. I confess, he hath many Setters of this literal name and disposition; *Harlots,* scattring his *Stews* (like the lice of *Egypt*) over all the world: but I will not restrain his Kingdom to these narrow limits only, which is not bounded but with the Earth: he that *compasseth it,* and hath such dealings in all Kingdoms, is not without his plotters, and Intelligencers in every corner.

He hath superstitious Seminaries in the *Countrie,* me•cenary periurers in the *Hall,* a long Lane for Brokers and Usurers in the *City,* and sometimes a dangerous brood of Jesuits in foreign *Courts,* croaking like Frogs, even in their *Phara•hs* Chambers: whilst himself roaues on the Sea of this World, like a Pirate, Cardinals and Jesuits are his Mariners, and the *Pope* sits at the Sterne: Antichrist is his Steward, (strange, he who calls himself Christ's Vicar should be the Devils Steward) and hath ever been faithful to his Kingdom. Many souls have they successively sent to people his low world, whiles their own went also for company. The wickedness of some Popes have been monstrous, and almost forbidding all the O•ficers of Satan to match them. That if a score of the most prodigious reprobates should be mustered out of Hell, it is likely enough, that nineteen of them would be Popes; and perhaps to make up the twentieth, there would be some strife between a Jesuit and a Cardinal.

Rome, is this *Harlots* local seat, her house, styled by the *Scripture, the Whore of Babylon*; her Doctrine is here expressed: *Stollen waters are sweet, and the bread of Secrecies is pleasant.* Waters of *Heresy,* stolen from the Cisterns of *Superstition.* The bread of *Deceipt,* molded by *Error,* and baked in the Oven of *Tradition.* We have three commune Enemies; as we are *Men,* the Devil; as *Christi•ns,* the Turk; as *professors* of the *Gospel,* the Pope: the first hath the two last for h•s Factours: of whom, we pray▪ *aut conuertantur, ne pereant: au• confundantur, ne noceant*: either for their conversion, to save themselves; or for their confusion, not to hurt us. Amongst us, the Pope doth most present mischief: *Peter* told CHRIST, *Behold, here are two Swords*; CHRIST told *Peter, Behold, here are the Keys: Peter*•ayes by his Swords, and takes the Keys: the Pope now lays by his Keys and falls to his Sword: *Oh quantum hic Petrus ab illo?* What difference betwixt the true *Peter,* and his false Successor? yet, as if he were *Heau•ns* Porter, men flock to him: whom let me appose with that of the Poet:

Ecquae tanta fuit Romam tibi causa videndi?

What foolish wind blows you to *Rome?*

He hath infinite petrie stales, to tempt men to sin, whom he hath officed for *Bidders* to this Feast. Will you take a short muster of some of his *Inviters, organa iniquitatis,* enginers, bidders to this *Banket of vanity:* they have all their several stands.

1. In the *Court,* he hath set *Ambition,* to watch for base minds, that would stoop to any secure villainy for preferment; and to bring them to this Feast This attempt can tempt none but the base, the Noble spirit cannot be so wrought upon: this is a principal Bidder.

2. In *Foro,* at the *Hall* gates, he sets Inviters, that beckon contention to them, and fill the world with broils. I mean neither the reverend Judges, nor the worthy Counselors, nor the good Attorneys; but the Labels of the Law: *Solliciters* indeed, for they are a solicitation to our peace: Petty-foggers,*Satan's* fire-brands, and mortal things; *which he casteth abroad,to make himself sport:* but they do more hurt amongst the Barley, the Commons of this Land, then *Samson's Foxes* with the fire at their tails: Oh, that they were shipped out for *Virginia*; or (if they would trouble so good a Soil) into some desert, where they might set Beasts together by the ears, for they cannot live without making broils.

3. *Pride* is another *Bidder,* and she keeps a shop in the *City:* You shall find a description of her *Shop,* and take an Inventory of her Wares, from the Prophet, *Esa.* 3. *The tinkling ornaments, the Cawles,and the Moonetires, &c.* She sits upon the Stall, and courts the Passengers with a *What lack ye?* Nay, besides her *Person,* she hangs out her *Picture*; a picture unlike her self, though she not unlike her picture; all paint. Infinite traffic to her, but with the same luck and success, that the visitant beasts came to the sick Lion: *Vestigia nulla retrorsum:* or at best, as the runners to *Rome,* that return with shame and beggary.

4. Ingrossing is another *Inviter*; and hath a large walk: sometimes he watcheth the landing of a Ship: sometimes he turns whole loads of Corn besides the market. This *Bidder* prevails with many a Citizen, Gentleman, Farmer, and brings in infinite guests: the Devil gives him a letter of Mart for his Pyracie.

5. *Bribery* is an officious fellow, and a special *bidder* to this Feast. He invites both forward and froward: the forward and yielding, by promises of good cheare: *secunda dies*; that they shall have a fair• day of it: the backward honest man, by terrors and menaces, that his cause shall else go West-ward: (indeed it goes to *Westminster.*) Yea, with pretence of Commiseration and Pity; as if the conscience of their right did animate them to their cause: thus with a show of *Sanctimoni•,* they get a *Saints* money: but indeed *(argentum foecundum, argumentum facund•m)* there is no persuasion more pathetical, then the purses. Bribery stands at the stair-foot in the robes of an Officer, and helps up Injury to the place of Audience: thus *Judas* his Bag is drawn with two strings, made of Silke and Silver, Favor and Reward.

All Officers belong not to one Court: their conditions alter with their places: there are some, that seem so good, that they lament the vices, whereupon they yet inflict but pecuniary punishments. Some of them are like the Israelites, with a Sword in one hand, and a Trowell in the other, with the *motto* of that old Emblem, *In vtrumque paratus:* as the one hand dawbes up Justice, so the other cuts breaches of division. They mourn for Truth and Equity, as the sons of *Jacob* for *Joseph,* when themselves sold it: they exclaim against poenall transgressions. So *Gaius Gracchus* defends the Treasury from others violence, whiles himself robbed it: so the Pindar chafes and swears to see Beasts in the Corn, yet will pull up a stake, or cut a Teather,

to find supply for his pinfold: so *Charles* the fifth was sory for the Popes durance, and gave orders of public prayers for his release, yet held him in his own hands prisoner.

6. *Faction* keeps the *Church*; and invites some vain glorious *Priests* to this Feast: *Schism and Separation,* like a couple of thorns, prick the *Churches* side, wound our *Mother,* till her heart bleeds: All Seminaries of *Sedition* are *Satan's* special 〈◊〉 .

7. *Riot* is his *Inviter* in a Tavern▪ he sits like a young Gallant at the upper end of the Table; and drinks so many and so deep healths to the absent, that the present have no health left them. This is a frequented Inviting place, that I say not, the Feast it self. Coue•ousnesse often is the Host, Ebriety drinks the liquor, Swearing keeps th• reckoning, Lust holds the door, and Beggary pays the shot.

8. *Oppression* hath a large circuit, and is a general *Bidder* to this banket. This Factour hath abundance of the Devils work in hand: he vntiles the houses of the poor, that whiles the storms of Usury beat them out, he may have peaceable entrance: he joins *house to house,* as if he was straitened of room; tell him from me, there is room enough for him in hell.

There are infinite swarms of Inviters besides, which run like vagabonds on the Devils errand, with *Salutem's* in their mouths; as *Judas* to *Jesus, all hail*; but it proved a rattling salutation, for Deaths storm followed it: all these declare to us the bankets praeparation. Infinite among ourselves; *Rome* offers us more help: but we answer them, (as *Octauian* did of the Crowe: *(Satis istarum a•ium habemus domi.)* We have enough of these brides at home: they are all Messengers of our wrack, Porkposes, premonishing a tempest; Usurers, Brokers, Vagrants, Ruffians, Blasphemers, Tiplers, Churls, Wantons, Pedlers of pernicious wares; Seminaries, Incendiaries, Apostates, Humorists, seditious troublers of our peace: you may perceive that our Winter's busy, by the flying abroad of these wild-geese. All are *Bidders.*

These Instruments of Tentation cannot hurt us, except we be enemies to our selves. They do their worst:*Vertit{que} in meliora deus: God turns all to our best.* Like wandering *Planets,* they are carried with a double motion, *(Suo & primo mobili:)* with their own, and a superior mover. By their own, which though *(non sine error, tamen sine terrore)* wandering, and stalking with big looks, yet are not so feared as they expect. 2. By the *First* and *Great Mouers,* which over-rules them with a violent hand. Perhaps they exercise us with tentat•ons, as *Ashur* did *Israel*; but the work done, the rod is thrown into the fire: they are but •ubbish to scour the *vessels of God's house*; Apothecaries to minister us bitter drugs, not able to put in one dram more then *God* our Physician prescribes; Shepherds dogs with their teeth beaten short, to hunt us to the sheepfolds of peace. In all their works, the villainy is their own, the virtue God's: (as in Christ's betraying, *Opus dei redemptio, opus Iudae proditio.*) If we think, they flourish too long, let us satisfy our selves, with *Job* and *David*; that *(Subito ad Inferos) They go suddenly down into the pit.* So the Poet propped up his tottering •aesitations, with this conclusion.

Abstulit hunc tandem Russini panatumultum,

Absoluit{que} deos.

In the end, God clears his Justice from any imputation, by turning the workers of wickedness into hell.

[2] Do not think, because I have held you long with the *Bidders,* that I mean to forestall you of the Banket: behold, I have brought you now to the Feast, such as it is: *Stollen waters are sweet, and th• bread of secrecies is pleasant.* Thus it is in gross; to cut it up, and serve it in, in several dishes; you have. 1. A prescription. 2. A description. 3. An ascription. 1. A prescripon of their essences. 2. A description of their natures: 3. An ascription of their qualities. *Quae, quanta, qualia.* 1. The Iunkets are prescribed, *quae sint,* of what kind they are: *Waters, Bread.* 2. They are described *quanta sint,* of what property, virtue, nature; *Stollen, Secret.* 3. They are ascribed to, *qualia sint,* of what operation, relish, or quality; *Sweet, Pleasant. Stollen waters, &c.* Thus have you their quidditie, their quantity, their quality. This is the *Banket (la••um, l•tum)* dainty and cherishing: ch•ape, for it is stolen; delightful, for it is sweet. We will ascend to view this Feast (not to feed on it) by the stairs and degrees of my Text. You have. 1. *waters.* 2. *stolen.* 3. *sweet.* So you have. 1. *Bread.* 2. *eaten in secret.* 3. *pleasant.* Of them all first literally and morally, then doctrinally.

Waters: Not the *waters* that the *spirit* moved on at the creation, the *•irst waters*; nor the waters of *Regeneration*▪ moved by the same *spirit, sanctifying waters:* nor the *waters of Bethesda,* stirred by an *Angel,* salutare and medicinal waters: nor the *waters issuing from under the threshold of the Sanctuary; preservative waters.* But the bitter *waters* of *Marah,* without the *sweet wood* of *Grace* to season them. *Waters* of *Trouble,* from which *David* prays for delivery. *Tumultuous waters:Waters* that turn into blood: *bloody waters.Waters of Tribulation,* to them that digest it; though *waters* of *Titillation,* to them that taste it: much like our hot waters in these days; strange chimicall extractions, *quintessences* of distilled natures: *Viscera, ne dicam, mysteria Terrae:* The bowels, nay the mysteries of Earth, good and happy in their opportune and moderate use; but wretched in our misapplied lusts; to turn the blood into fire, and to fill the bones with luxury; not to make nature swim in a river of delights, but even to drown it.

Waters; neither Succourie nor Endiue, &c. no refrigerating *waters,* to cool the Souls heat, but *waters* of inflamation: *Spain's Rosasolis, water* of *Inquisition: Tyrones Vsquebah, water of Rebellion: Turkey's Aqua fortis,* a violent and bloody *water: Rome's aqua inferna, a superstitious water*; stilled out of *Sulphur and Brimstone,* through the Lymbeck of *Heresy.* Oh! you wrong it: it is *aquavitae,* and *aqua coelestis.* Let the operation testify it: it is *aqua fortis, aqua mortis. Vinum Barathri:* the wine of hell: no poisons are so baneful: It tastes like honey; but if *Jonathan* touch it, he will endanger his life by it. These are wretched *waters,* worse then the moorish and Fennie rivers, which (the Poets fain) run with a dull and lazy course: *tranquilla alta:* streams, still at the top, but boiling like a Cauldron of moulten Lead at the bottom: *Phlegeton, & Pyriphlegeton (ignitae et •••mminiae vnde)* were mere fables and toys to these *waters:* they are truculent, virulent, obnoxious *waters,* derived by some filthy guttures from the *mare mortuum* of Iniquity.

The Pope hath waters, not much unlike these of the *Devils Banket. Holy-waters*; holy indeed, for they are con•ured with a holy exorcism, saith their Massebooke. Of wonderfu•l effects; either sprinkled outwardly, they refresh the receiver, as if his head was wrapped with a wet clowt in a cold morning; or drunk down, they are powerful to cleanse the heart, and scour

out the Devil. Oh, you wrong *Rome's* holy water, to think it the Devils drink; when the proverb says, the *Devil loves no holy water:* yes, he will run from it, as a mendicant Friar from an alms! To speak duly of it; it is a special river of hell, and drowns more, then ever did the *red Sea,* when it swallowed an whole Army of the *Egyptians.* Why, but *holy-water* is a special ransom to free souls out of *Purgatory*; and digged out of the fountain of *Scripture. Asperges me, Domine, Hysopo:Thou shalt sprinkle me, oh Lord, with Hyssop:* (for so their translation hath it:) the sense of which place, is, saith the *Romist*; that the Priest must dash the grave with a holy-water-sprinkle: for you must suppose, that *David* was dead and buried when he spake these words, and his soul in Purgatory. It is added that *Dives* desired in hell, *a drop of water to cool his tongue:* Oh then, how cooling and comfortable are the sprinklings of these *waters* on the graves of the dead. But if they can speak no bett•r for them, they will prove some of these *waters,* here served in at *Sins banket:* for if Antichrist can make a man drunk with his *holy-water,* he will swallow all the rest of his morsels with the less difficulty.

These then are the *waters*; not the *water of Regeneration,* wherein our Fathers and we have been baptized: nor the *waters* of *Consolation,* which make *glad the City of God:* nor the waters of *Sanctification,* wherein Christ once, the *Spirit of Christ,* still, washeth (the *feet)* the affections of the *Saints.* Not the *Hyblaean Nectar* of heaven, whereof, he that drinks, shall *neverthirst again:* nor the *waters of that pure River of life, clear as Crystal, proceeding out of the Throne of God.* But the lutulent, spumy, maculatorie waters of *Sin*; either squeezed from the spungie clouds of our corrupt natures, or surging from the contagious (vaines of hell) springs of Temptation.

I might here blab to you the Devils secrets, and tell you his riddles, his tricks, his policies; in that he calls *Sins, Waters,* and would make his guests believe, that they wondersully refresh; but I reserve it to a fitter place: the *Sweetness* shall carry that note from the *waters,* I will contract all to these four observations; as the Sum of that I would write of the *waters,* not on the waters; I have better hope of your memories. 1. The preferment of *waters* at *Satan's Banket.* 2. The Devils policy in calling *Sins* by the name of *waters.* 3. The similitude of *Sins* to *Waters.* 4. The pluralitie and abundance of these *waters.*

Water is here prefer• to *Bread*; for lightly Sins guests are better drinkers then eaters; they eat by the •*omer,* and drink by the *Epha:* Indeed; a full belly is not of such dexte•itie for the Devils employment, as a full brain. *Gluttony* would go sleep, and so do neither good nor harm: *Ebriety* hath some villainy in hand, and is then fitted with valor, the drunkard is an *Hercules furens:* he will kill and slay: how many do that in a Tavern, which they repent at a Tiburne? you will say, it is not wi•h drinking water: yes, the *Harlots waters,* (such as is served in at the *Devils Banket*;) mixed with rage and madness. Water is an Element, whence humiditie is derived: the sap in the Vine, the juice in the Grape, the liquiditie in the Ale or Beer, is water: Indeed sometimes *Neptune* dwells too far off from *Bacchus* door; and the water is mastered with additions: yet it may (alienate the property) not annihilate the nature and essence of *water:* water it is still, though compounded water: compounded in our drinks, but in wines, derived, *(à primis naturae per media)* not extinguished in the being, not brought to a nullity of waters. Drink then, *bibendum aliquid,* though the *Harlot* gives it a modest and cool name, *waters,* is the first dish of the *Devils Banket.* The first entertainment into this *Appij forum,* is

with the *three Taverns*; not so much a drunkenness to the brain, as to the conscience. There is a *Drunkenness, not with wine: there is a staggering not with strong drink.* The Devil begins his Feast with a health, as *Belshazzar,* whatsoever the up-shot be. He propounds the *water,* and he propines it; he will not give them worse then he takes himself. As *Jupiter* is said, to have at his Court-gate two great *Tunnes*; whereof they that enter must first drink; and himself begins to them.

Jupiter Ambrosiasatur est: est Nectare plenus.

Intemperance is the first dish to be tasted of: it is (if not *principalis,* yet, *si ita dicam, principialis)* if not the prime dish, yet the first dish: *Satan* must first intoxicate the brains, and extinguish the eye of reason; as the Thief that would rob the house, first puts out the Candle. Understanding is first drowned in these *waters:Riot* iustles, and the *Wit* is turned besides the Saddle. The *Sons* of the *Earth* would not so doate on the *Whore of Babylon,* if the *wine of her Fornication* had not made them drunk: the ghes•s here *rise early to the wine:* it is the first service; and are indeed (as the Apostles were slandered) *nine-of-clock Drunkards:The day* would be without his *su•ficient sorrow,* active and passive mischiefs, if the morning wine should not enflame them. They that are daily guests at the Devils table, know the fashions of his Court; they must be drunk at the entrance. It is one of his laws, and a Physic-bill of hell, that they must not wash, till they have drunk. These *Waters* are to be applied inwardly first, and once taken down, they are fitted to swallow any morsel of damnation that shall afterwards be presented them.

Water was the first drink in the world, and *Water* must be the first drink at the *Devils Banket.* There is more in it yet: The Devil shows a trick of his wit in this title. *Water* is a good creature, and many coelestiall things are shadowed by it. 1. It is the element, wherein we were baptized. 2. And dignified to figure the grace *of the holy Spirit.* Yet this very •ame, must be given to *Sin.* Indeed I know, the same things are often accepted in diverse senses, by the lang••ge of *Heaven. Leaven* is est-soones taken for *hypocri•ie,* as in the Pharisees: for *Athei•me,* as in the *S•dduces:* for *Prof•nenesse,* as in the *H•rodians.* And generally for *Sin,* by *Paul,* 1 *Cor.* 5. Y•t by Christ, for *grace. Luke.* 13. *God* is compared to a *Lyon: Amos.* 3. And *Christ* is called the *Lyon* of the *Tribe of Judah. Apocal.* 5. And the Devil is called a *Lyon. A roaring Lyon, &c.* 1. *Pet.* 5.*Christ* was figured by a *Serpent. John.* 3. And to a *Serpent* is *Satan* compared. 2 *Cor.* 11. *Stones* are taken in the worst sense, *Matth.* 3. *God is able of these stones to raise, &c. Stones* in the best sense: 1. *Pet.* 2. *Living stones:* and *Christ* himself, *the headstone of the corner. Psal.* 118. *Be like children,* saith *Paul*; and not *like children: be children in simplicity, not in knowle•ge. Graces* are called *Waters*; so here vices; but the attribute makes the difference: Those are living *Waters,* these are the *Waters of death.* The Devil in this plays the *Machiavelli*; but I spare to follow this circumstance here, because I shall meet it again, in the next branch; *Bread of secrecies.*

Sins may in some sense be likened to *waters*; yea, even to *waters* in the Cup, for to *waters* in the Sea, they are most like; The one drowns not more bodies, then the other souls. They know the danger of the Sea, *that pro•ecute their business in great waters:* they might know the hazards of *Si•ne,* that sails in the Devils Barge of luxury: I may say of them both with the *Poet.*

—Digitis à morte r•moti

quatuor, aut septem▪ si sit latissimataeda.

They are within four or seven Inches of death: how many souls are thus shipwrecked? how many weepeout a *De profundis,* that would not *sing the songs of Zion, in the Land of the living!* they *forgot Jerusalem in their mirth,* and therefore *sit down and howl by the waters of* ⟨◊⟩ : but these, here, are Festival, not Marinall wate•s.

1. *Water* is an enemy to digestion; so is *Sin,* clogging the *memory* (the souls stomach) with such crudit•es of vice, that no sober instructions can be digested in it: especially *Waters* hurt digestion in these cold Countries, naturally cold, in regard of the Climate, but spiritually more cold in devotion, *Frosen up in the dregs of Iniquity.* Surely many of our *Auditors* drink too deep of these *Waters,* before they come to *Jacob's* Well: our *Waters* of heavenly doctrine will not down with them. The *Waters* of sin so put your mouths out of taste, that you cannot relish the *Waters of Life:* they are *Marah* to your palates. It seems, you have been at *the Devils Banket,* and therefore *thirst not after righteousness.* The Cup of the old *Temptation* hath filled you: you scorn the Cup *of the New Testament.* If you had not drunk too hard of these *Waters,* you would *ask Christ for his living Water:* but *Achan* hath drunk cursed Gold, when he should come before *Io•uah: Geh••i* hath drunk Bribes, when he should come to *Elisha.* No marvel if you suck no Juice from the *Waters of God,* when you are so full and drunken with the *Waters* of *Satan.*

2. *Water* duls the brain, and renders the spirits obtuse and heavy: It is an enemy to literature, saith *Horace* merrily:

Who in a Rithme rehearses,

That w•ter drinkers never make good Vearses.

We have no skill in the himnes of the spirit, no alacrity to praise God, no wisdom to pray to him: why? we have drunk of these *stolen waters.* The chilling and killing cold of our Indeuotion, themorose and raw humors of our uncharitableness▪ the foggy, dull, stupid heaviness of our *invincible ignorance,* show that we have been too busy with these *Waters,* nothing will pass with us, but rare and nouell matters, *(Ieiunus raro stomachus vulgaria temnit)* and in these, we study to admire the garb, not to admit the profit.

3. We find *Grace* compared to *Fire,* and *gracelessness* to *water*: the *Spirit* came down on the *Apostles in the likeness of fiery tongues,* at the day of Pentecost: and *John the Baptist* testifies of CHRIST, that he should *Baptise with the Holy Ghost, and with Fire.* The spirit of sin falls on the heart like a cold dew. It is implied, *Revel.* 3.15. that zeal is *hot,* wickedness *cold,* neutrallitie *luke-warm. Fire* is hot (and dry) *Water* is cold (and moist) praedominantly, and in regard of their habitual qualities: so zeal; is 1. *hot*; no incendiary, no praeter-natural, but a supernatural heat; equally mixed with Love and Anger: such was *Elias* zeal for the *Lord of Hosts*; he could not be cold in this life, that went up in *Fire to Heaven.* 2. *Drie:* not like *Ephraim, a Cake baked on the one side,* but crude and raw on the other: no, the heat of zeal hath dried up

the moisture of *profaneness.* But *wickedness* is 1. *cold,* a *gelid* nature, a *numbness* in the *Conscience:* that, (as when the Air is hotest, the Springs are coldest, so) when the *Sun of Grace* warms the whole *Church,* is yet shaking of an Ague; nay, and will not creep (like *Simon Peter*) to the *fire.* 2. *Moist,* not *(succus & sanguinis plenum)* full of juice and sap; but *sin* runs like a cold rheum over the Conscience. This metaphor follows Saint *Paul, Quench not the Spirit:* wherein he fully justifies this circumstance, forbidding the *water,* of impiety, to quench the fire of *Grace.*

Here then see the impossibility of uniting the two contrary natures in one conscience, as of reconciling *Fire* and *Water* into the same place, time, and subject. If sin keep court in the Conscience, and sit in the *Throne* of the *Heart, Grace* dares not peepe in at the gates; or if it doth, with cold entertainment. I have heard report of a generation of men, that carry *Fire* in the one hand, and *Water* in the other: whose conversation mingles *(Humentia siccis)* Wet and Drie together, like the *Syriphian* Frogs in *Pliny,* whose challenge was, *mihi terra lacus{que},* I have Land and Sea for my walk: but alas, if the *water* be true *water* of *sin,* believe it, the *Fire* is but a false fire, the blaze of hypocrisy: but the *Hermit* turned his guest out of doors for this trick, that he could warm his cold hands with the same breath wherewith he cooled his hot pottage.

4. *Water* is a baser Element, and I may say, more elementary, more mixed, and as it were Sophisticate with transfusion: *Fire* is in the highest Region, the purest Element, and next to Heaven: this is the seat of grace, *(non inferiora secuta)* scorning the lower things. *Sin* is (like *water*) of a ponderous, crasse, gross, stinking, and sinking nature. They that have drunk the *Cup of slumber,* had need to be bidden *Awake, and stand up,* for they are sluggish and laid: *Grace* (though in the Orbe of *Sin,* yet) hath her *conversation in Heaven,* and *(cor repositum, vbi proemium depositum)* her heart laid up, where her love and treasure is: her *motto* is, *non est mortal quod opto.* She hath a holy aspiration, and seeketh to be as near to God as the clog of fles• will let her. Sin is like *water,* though raging with the surges and swellings, and only bounded in with God's *non vltra,* here *I will stay thy proud waves,* yet *deorsum ruit:* whiles these *waters* swim in the heart, the heart sinks down like a stone, as *Nabal's.*

5 Physicians say, that *water* is a binder: you may apply it, that men in these days are terrible water-drinkers: for the times are very restrictiue: you may as well wring *Hercules* Club out of his fist, as a penny from avarices Purse. Men's hearts are costiue, to part with anything in *pios vsus:* their hands clutchit, doors shut, purses not open: nay, the most laxatiue prodigals, that are lavish and letting-fly to their lusts, are yet heart-bound to the poor. It is a general disease procured be these *waters,* to be troubled with the griping at the heart. Such were the *Kine of Bashan,* soluble to their own lusts, *bring, let us drink:* bound up, and strait-laced to the poor: not refreshing, but *oppressing,* not helping but *cr•shing the needy:* they *grieve not for Joseph*; nay, they grieve *Joseph.* These *Kine* are dead, but their *Calves* are in *England,* abundantly multiplied. These are not the days of peace, that *turn Swordes into Sickles*; but the days of pride, wherein the Iron is knocked off from the plough, and by a new kind of *Alchemistry* converted into plate. The Farmers painfulness runs into the Mercers Shop, and

the toiling Ox is a sacrifice and prey to the cunning Fox, all the racked rents in the Country will not discharge the Books in the City.

Great men are unmerciful to their Tenants, that they may be over-merciful to their Tendents; that stretch them as fast as they retch the others. The sweat of the laborers brows is made an ointment to supple the joints of Pride. Thus two malignant Planets reign at once, and in one heart, *costiue* covetousness, and loose lauishnesse: like the Serpent *Amphisboena,* with a head at each end of the body, who, whiles they strive which should be the Master-head, afflict the whole carcass: whiles Covetise and Pride wrestle, the Estate catcheth the fall. They eat Men alive in the Country, and are themselves eaten alive in the City: what they get in the Hundreth, they loose in the Sheere: *Sic proedae patet esca sui:* they make themselves plumpe for the prey; •or there are that play th• rob-thief with them: *Vnius compendium, alterius dispendium:* if there be a winner, there must be a looser: *Serpens Serpentem deuorando fit Draco:* Many Landlords are Serpents to devour the poor, but what are they that devour those Serpents? Dragons. You see what monsters then, usurious Citizens are. Thus whiles the Gentleman and the Citizen shuffle the Cardes together, they deal the poor Commons but a very ill game. These are the similitudes. I could also fit you with some discrepancies.

1. *Waters* mundifie and cleanse, these soil •nd infect: the Conscience grows more speckled by them, till men become not only *spotted, but spots,* as *Lucan* said of the wounded body, *totum est pro vulnere corp••,* the whole body was as one wound.

2. Add, that *waters* quench the thirst, and cool the heat of the body, but these *waters* rather fire the heart, and inflame the affections; puff the *Splene,* which swollen, all the other parts pine and languish into a Consumption: the heart is so blown with lusts that all the graces of the soul dwindle like blasted Impes: these are *(aquae soporiferae) waters of slumber,* that cast the soul into a dead sleep, whiles the Devil cauterizeth and seares up the Conscience.

3. We say of *water,* it is a good Servant, though an ill Master: but we cannot apply it to *Sin*; it is not good at all: indeed less ill, when it *serves,* then when it *reigns:* if this false Gibeonite will needs dwell with thee, set him to the basest Offices. So *Israel* kept in some Canaanites, lest the *wild Beasts should come in upon them:* our infirmities and mastered sins have their use thus, to humble us with the sense of our weakness, lest the furious beasts of pride and security, break into our freeholds. But sin of it self is good neither Egg nor Bird, neither in Root nor Branch, neither Hot nor Cold, neither in the Fountain nor in the Vessel.

The pluralitie of these waters prolongs and determines my speech: their nature is not more pernicious then their number numerous: *indesinita locutio, infinita turba:* an vndefined word, an vnconfined number. If there were but one cup alone, it would cloy, and satiate, and procure loathing, (as even *Manna* did to *Israel*) therefore *Satan* doth diuersifie his drinks, to keep the wicked man's appetite fresh and sharp. If he be weary of one sin, behold, another stands at his elbow: hath *Dives* din'd? he may walk up to his study, and tell his Money, his Bags, his Idols: or call for the Key of his Wardrobe, to feed his proud eye with his Silks: for *(Diuitiae & deliciae)* Riches and Pleasures serve one another's turn. If *Nabal* be weary of counting his Flocks, or laying up their Fleeces, he may go and make himself drunk with his

sheep-shearers. Hence it is that *(ex malis moribus oriuntur plurim leges)* to meet with the *multiplicity* of sins there is required a *multitude* of laws; as when Physicians grow rich, it is an evident sign of an infected Common-wealth. Sin stood not single in God's view, when he threatens so fearful a punishment, as the whole Book (again) cannot match it.*Therefore the Land shall mourn, and everyone that dwelleth therein shall languish, with the beasts of the Field, with the Fowls of Heaven; yea, the Fishes of the Sea also shall be taken away:* an universal vastation: but as 1. privately, there was no *Truth,* yet if there had been *Mercy:* nay, no *Mercy:* somewhat yet, if Knowledge had stood constant: no *Knowledge in the Land.* So 2. positively, there was *Swearing:* can swearing be without lying? no, *lying* too: is the tongue alone set on fire at the *Devils* Forge? no, the hand is also a firebrand of Hell; *Killing, Stealing, Adultery* join their forces: and to give testimony against their singularity, *Blood toucheth blood.* How should reprobates else *fill up the measure of their sins?* Thus when the ungodly have eat and drunk, *they may rise up to play.*

Will you descend to personal instances? loe, *Judas* is new come from this *Banket*; give him a vomit, and what lies on his stomach? strange *waters,* and abundance of them: behold, the *Spanish* waters of *Pride,* the *Romish* waters of *Treason,* the *Italian* waters of *Murder,* the *Jewish* of *Hypocrisy,* the *Turkish* of *Thievery,* the *Grecian* of all *Villanie:* ask *Mary Magdalene* what variety was at this *Banket,* she will tell you of seven Viols, seven Devils; you may hear another tell his name, *Legion.* Bid *Absalom* give you a Tavern-bill, or short Inuentorie, of these *waters,* and he will read you▪ *In primis* the swelling *waters* of *Pride. Item,* the surfeiting *waters* of *Luxury. Item,* the scalding *waters* of *Adultery. Item,* the red *waters* of *Bloodiness. Item,* the black *waters* of *Treason*; and for the shot, ask him the total sum of the Bill, and he will tell you *Damnation.* If sins be thus familiarly linked in one man, how do they tune in a Consort? how agree they in Company? nothing better; not a Broker and a Pawn, not a dear year and a Cormorant. Hence Christ calls the way to *perdition, the broad way.* You cannot stir a foot in the great Road to the City of Hell, *Pluto's* Court, but you meet sins in throngs; vanity is the largest and most beaten thorough-fare of the world. Some double in their companies, some treble, some troupe, none go single. *vae soli:* if one sin were alone, it would be easily vanquished. The Devil knows that *(vis vnita fortior)* collected strengths are unconquerable: and therefore drives his *waters* so, that *(vndae super advenit vnda)* one wave seconds the former. 1. Sometimes they go like Beasts, by couples, *Rom.* 13. *Ryot and Drunkenness, Chambring and Wantonness, Strife and Envy. Ierem.* 23.*Adultery and O•thes:* and *Ierem.* 2. *My people have committed two evils,&c.* 2. Sometimes they dance in *Triades,* by threes, *Phil.* 3, *Gluttonny, Pride,Covetousness, Gallat.* 5. *Vaineglory, Prouocation,Malice, Amos* 1. *For three transgressions and for four,&c.* If there be not rather a great number meant: Saint *John* abridgeth all the vanity of the world into a triplicitie: *All that is in the world, the lust of the flesh, the lus• of the eyes, the pride of life.* This is the *Trinity* the world doth worship: *Haec trià pro trino Numine mundus habet.* 3. Sometimes they come by whole herds and droues, like the Host of the *Aramites. Galat.* 5. you may read them mustered up: *Adultery,&c.*

Thus I have shown you the multiplicity of these *waters:* what remains, but that th• s•me *fire of God's Altar,* that hath *enlightened* your vnd••tandings, do a little also *warm* your conscience•▪ should prevent the method of my *Te••,•*f I s•oul• yet show you the direful, dismal operation of

these *waters:* yet somewhat I must say to make you loath them. As Captains provoke their Soldiers, *Per verbum vocale, per semivocale, per mutum:* By vocal speeches, semi-vocal Drummes and Trumpets, mute Ensigns: so God dissuades you from these *waters.* 1. By his *word; Viua et viuifica voice*; A living and enliuing word: either in the *Thunders* of *Sinai,* or *Songs* of *Zion,* which the *Word* incarnate hath spoken. 2. Or by his semi-vocal *writings:* for *at the beginning God talked with man by himself; but after, finding him estranged from his Creator, he sent him his mind in writing:* And this he makes sounding by his Ministers. 3. Or by his dumb Ensigns, wonders, terrors, Judgments upon the lovers of these *waters.*

Trust not too much to these *waters:* they are not so virtual, as the described *Inviters,* the Devils Prophets tell you. *Satan* had long since his *Water-Prophets:* such were the Oracles *Colophonium* and *Bronchidicum:* wherein one by drinking of *waters,* the other by receiving the fume of *waters,* fore-told future things. *Porphyry* observes that antiquity, called them 〈in non-Latin alphabet〉, *Madness*; but the error and impudence of succeeding ages 〈in non-Latin alphabet〉, *Diuinations.* These were the *Priests* of *Bacchus,* welcome to the world, as those would have been to *Israel, that Prophecy of wine and strong drink.* Men hear of strange fountains (famoused for wondrous cures) and run strait thither. The Devil is a Iuggler, and would make men believe, that if they drink at his *fountain of Idolatry,* they shall have good luck after it: (he blushed not to lay this battery of *Temptation* to the *Son* of *God.*) As good luck as *Sampson* had, when he drunk out of the *Asses* tooth, and presently after *lost his eyes:* or rather, as he that to find his Horse, must, by the Mass-Priests direction, drink at Saint *Bri•gets* Well, accordingly found his Horse, and riding home •hereon, broke his neck. Yield it a Fable; the Moral shall yield us this: that we trust nothing, which hath not *God's* word for warrant. Charmes, Spels, Coniurations, are all vanities, *lying vanities: he tha• trusts thereto, forsakes his own mercy.*

Fear• these *waters,* for they are dangerous: sin is not more cool•n the t•st, then it is fiery in the operation. Afflic•ion is hot to the relish,*(you cannot drink of my Cup)* but cool, easeful, peaceful in the digestion: but these *waters* are *(mel in ore, fell in cord)* sweet in the palate, bitter in the stomach. The Oracle gave it:*Ninum prius capi non posse, quam fluuius ei fiat hostis: Nineveh* should not be taken, before the *waters* became her enemy: she feared no invndation, the Sea was too remote: yet in the third year of her *Seige,* the *waters* of the Clouds broke loose, and with abundant rain overwhelmed the walls; *(Muros deiecit ad stadia viginti)* to twenty furlongs. We live secure, and devour these *waters* of *iniquity,* as Fishes the water of the Sea; but when God shall make our sins *compass us at the heels,* and raise up these *floods* against us, we shall cry, as the drowning world, *woe unto us, the waters are become our enemies:* the floods of our own sins overwhelm us: so the Drunkard drinks a river into his belly, that drowns his vital spirits with a Dropsy.

Let us pump out these *waters* of *Sin,* which we have devoured: It is the only course we have left, to keep our *Ship* from sinking: *Euomite, quos bibistis, fluuios.* Cast them out by repentance: this is a saving vomit; or else God will give you a vomit of Sulphur, and *shameful spewing shall be for your glory:* We have all drunk liberally of these *waters*; too prodigally at *Sins* fountain, *Quando voluimus, et quantum valuimus*; when we would, as much as we were able; not only to

drunkenness, but even to surfeit and madness: if we keep them in our stomachs, they will poison us: Oh, fetch them up again with buckets of sighs, and pump them out in rivers of tears, for your sins. Make your *heads waters, and your eyes fountains*: weep your consciences empty and dry again of these *waters:Repentance* only can lade them out. They, that have dry eyes, have waterish hearts: and the Proverb is too true for many; *No man comes to heaven wi•h dry eyes:* let your eyes gush out tears; not only in compassion for others, but in passion for yourselves, *tha• have not kept God's Law.* Weep out your sullen *waters* of discontent at God's doings, your garish *waters* of pride, freezing obduracie, burning malice, foggy intemperanc•, base covetise. Oh think, think, how you have despised the *waters* of *life,* turned *Jesus Christ* out of your Inn, into a beastly Stable; whiles Pride sits uppermost at your Tables, Malice usurps the best Chamber in your minds, Lust possesseth your eyes, Oaths employ your tongues, Ebriety bespeak your tastes, Theft and injury inthrone themselves in your hands, Mammon obsesseth your affections: Sick, sick, all over: you may cry with the *Shunamites Son,Caput dolet: my head, my head:* and with *Jerusalem,my bowels, my bowels.* Oh let faith and repentance make way, that the blood of our Savior may heal you.

We are not only guilty of *aversion* from God, but of *adversion* against God; Oh where is our *reversion* to God? the *waters* of lusts are (*aquae* 〈 in non-Latin alphabet 〉) the *waters* of folly and madness; but our tears are (*aquae* 〈 in non-Latin alphabet 〉) the *waters* of change of mind and repentance. *Poenitentia est quasi poenae tenentia:* Repentance is a taking punishment of our selves: oh take this holy punishment on your soul•s: Weep, weep, weep for your vanities. *Achan* cannot drink up his execrable gold, nor *Gehazi* devour his bribes, nor *Ahab* make but a draught of a vineyard, mingled with blood, nor *Judas* swallow down his cozenage and treason, without being called to a reckoning.*Nos quare non credimus, quod omnes astabimus ante tribunal?* Why account we not of our future standing before a Judgment *Scate? Omnium aures pulso.* All we, whom these walls compass, have been drunken with these *waters:* some, that hate Swearing, with dissembling: some, that abhor Idolatry, with profaneness: some, that avoid notoriousness, with hypocrisy: many, that pretend ill-will to all the rest, with those *(Lares et Lemures)* household-God's, or rather household-Goblins and Devils, which almost no house is free from, *Fraud* and *Covetousness.* We know, or at least should know, our own diseases, and the special dish whereon we have surfeited; oh, why break we not forth into ululations, mournings, and loud mournings for our sins? cease not till you have pumped out the sins of your souls at your eyes, and emptied your consciences of these *waters.*

And then, behold other, behold better, behold blessed *waters:* you taste of them in this life, and they fill your bones with Marrow, and your hearts *with joy*; they alone *satisfy* your *thirst*: without which, though you could with *Xerxes* Army, drink whole Rivers dry, your burning heat could not be quenched. Here drink,*Bibite et inebriamini, Drink,* and be drunken in this *Wine-cellar*: only, having drunk hearty draughts of these *waters of life,* ret•ine them constantly: be not queasy-stomached, *Demas*-like, to cast them up again; the token of a cold stomach, not yet heated by the *spirit:* for as the loathing of repast is a token that Nature draws toward her end; so when these *holy waters* prove fastidious, it is an argument of a soul near her death. Take then and dige•• this *water. Recipitur aure, retinetur cord, perficitur op•re.* The ear receives, the heart retains, the life digests it: but alas, we retain these *waters* no

longer then the finger of the *Holy Ghost* keeps them in us; like the •arden-pot, that holds water but whiles the thumb is upon it.

Leave then, *Beloved,* the Devils *Wine-Celler,* as Venerable *Bede* calls it, *Vbi nos dulcedo delectationis invitauit ad bibendum,* Where the sweet *waters* of delight tempt us to drink. But *David,* though he longed for it, would not drink *the water of the Well of Bethlehem,* which his three Worthies fetched, because it *was the water of blood,* brought with the danger of life: and shall we drink the *waters* o• the *Devils Banket,* (the venture of blood) with the hazard of our dearest souls? No, come we to this *aqua Coelestis,* be we poor or rich, have we money or none, all that come, are welcome. And know, that having drunk liberally at the fountain of *grace,* you shall have yet a larger and pleasanter draught at the fountain of *glory: that river of life,clear as Crystal, proceeding out of the throne of God, and of the Lamb:* to which the *Spirit* and the *Bride* (are *Inviters* and) say, *come.* It is a delightful banket we enjoy here; *The Kingdom of heaven is right•ousnesse, and peace, and joy in the holy Ghost:* None know the sweetness of these joys, but they that feel them: but the *Supper* of joy, the *Banket* of glory, the *Waters* of blessedness are such as no *•ye hath seen, &c.Illic beata vita in fonte.* There is the Spring-head of happiness: they cannot want water, that dwell by the Fountain.

Nam licet allata gra•us sit sapor in vnd•,

Dulcius ex ipso fonte bibantur aquae.

That which is derived to us in Pipes is pleasant, oh what is the delight at the Well-head? The Devil, like an ordinary Host, sets *forth his best wine first, and when the guests have well drunk, worse:* but thou oh Lord, *hast kept the best wine t•ll the last.* They are sweet we taste here, but *medio de sonte leporum surgit amari aliquid,* There are some persecutions, crosses to embitter them, the sweet meat of the Passover is not eaten without sour herbs: but in *thy presence, oh Lord,i• the fullness os joy, at thy right hand, there are pleasures for evermore.* There is no bitterness in those *waters:* they are the same, that *God* himself and his holy *Angels* drink of; so that as for Christ his sake, we have drunk the bitter *Cup* of persecution, so we shall receive at Christ his hands, the *Cup* of salvation, and shall *bless the name of the Lord.* To whom, three persons, one only true and eternal *God,* be all praise, glory and obedience, now and forever. *Amen.*

FINIS.

THE Second Service OF THE DEVILS BANKET.

BY THOMAS ADAMS, Preacher of God's Word at *Willington* in *Bedford-shire.*

ZACHARIAH 5.4.

I will bring forth *the curse,* saith the Lord of Hosts, and it shall enter into the house of the Thief, and into the house of him, that sweareth falsely by my Name: and it shall remain in the midst of the house, and shall consume it, with the timber thereof, and the stones thereof.

ROYARD. Homil. 1. in I PET. 3.

Reddere bonum pro bono, Humanum: reddere malum pro malo, Belluinum: reddere malum pro bono, Diabolicum: reddere vero bonum pro malo, Diuinum.

- To return good for good is the part of a Man.
- To return evil for evil is the part of a Beast.
- To return evil for good is the part of a Devil.
- To return good for evil is the part of a Saint.

LONDON: Printed by *Thomas Snodham* for *Ralph Mab,* and are to be sold at his Shop in Paul's Church-yard, at the Sign of the Gray-hound. 1614.

TO THE HONORABLE AND Virtuous Lady, the Lady *Jane Gostwyke,* Baronettesse, saving Health.

MADAME:

I Am bold to add one Book more to your Library, though it be but as a *Mite* into your *Treasury.* I that have found you so ever favorable to any work of mine, cannot but confidently hope your acceptance of this. Not for the worth of it, but because it bears your *Name* (and my duty to it) in the forehead, and offers it self to the world, through your Patronage. Somewhat you shall find in it, to harten your love to *Virtue;* much to increase your detestation to *Vice.* For I have, to my power, endeavored to vnmaske the latter, and to spoil it of the borrowed form; that sober eyes may see the true proportion of it, and their loathing be no longer withheld. I cannot doubt, therefore, that your approbation of the Book will be frustrate by the *Title.* I am content to furnish out *Satan's Feast,* with many special Dishes; and to discover the *Waters* of Iniquity, which he hath broached to the World. Not to persuade their *Pleasure;* but lest Ignorance should surfeit on them without mistrust: Lest the perverted Conscience should securely devour them without reprehension. Here you shall see, in a small Abridgement, many actual breaches of *God's* sacred *Law*; not without liablenes to condign punishment. You heard it with attention, spoken in your private Church: You gave it approval: I trust, you will as well own it written. It is not less yours, though it be made more public. I need not advise you, to make your eye an help to your soul, as well as your ear. They that know you, know your apprehension quick, your Judgment sound; and (that which graceth all the rest) your affections religiously devoted. Yet since it is no small part of our goodness, to know that we may be better, I presume to present this *Book,* and (with it) my own duty to your Ladyship, the poor testimony of my present thankfulness, and pledge of my future service. The *God* of *Power* and *Mercy* continue his Fauours to you; who have still continued your favors to

Your Honors humbly devoted *THOMAS ADAMS.*

THE Second Service of the Devils Banket. The second Sermon.

PROVERB. 9.17▪

Stollen waters are sweet, and Bread eaten in secret is pleasant.

WEE have already served in the first course at the *Devils Banket*; and feasted your ears with those *Waters,* from which God keep your souls fasting. Some things are proposed to our practice, some things are exposed to our contempt and dislike. The more accurately the *Scriptures* describe sins, the more absolutely they forbid them: where wickedness is the subject, all speech is *declamation.* As no spectator at those horrid Tragedies, where *Oedipus* is beheld the Incestuous Husband of his own Mother, or *Thyestes,* drunk with the blood of his own Children, or at any of the bleeding Bankets of the *Medea's,* can receive those horrors a• the Windows of his senses, without terror to his bowels, and trembling to his bones: so when you hear the relation of the Devils cheare, all the flattering, petulant, insidious, nature-tickling dishes of delight: the rarities of Impiety, the surfeits of the World, Horse-leaches to the blood, Witches to the affections, Devils to the Consciences of men; think that they are related, that they may be rejected: to bestow upon the Devils Cates his own names: the glory of *Pride,* the satiety of *Epicureanism,* the gallantnesse of *Ebriety,* the credit of *Murder,* the greatness of *Scorn,* the gracefulnesse of *Swearing,* the bravery of (the stigmatic) *Fashion,* the security of *Usury,* the singularity of *Opinion,* the content of *Superstition; nunciantur, vt renuncientur:* think not, they are prescribed for you, when they are described to you. *Monstrantur vt monstra:* they are set forth as monsters, that they might be loathed: they are advanced as Traitors heads, in *terrorem futuri proditoris,* to the terror of him that should be tempted to future Treason.

God's intent in declaring this Banket of *Sin,* is to make you loathe it; and that which *is written, is for our instruction,* to de•err, not to commend, as some of the Heathen had a custom in their solemn Feasts, to make a bondslave drunk, and then set him forth as a rediculou• object to their children. This *Banket* then, *per•ibetur vna & prohibetur*; is at once declared and declaimed, spoken of and forbidden: lest through ignorance you should like and eat it, you are more fully made acquainted with the vileness of it. Hence our royal *Preacher* draws the Curtain of the World, and shows you all the delicates of her Table; not to whet your appetites to feed on them, but to cool your courage, dishearten your opinions, alienate your affections; giving you a true censure of their worthiness; *all is vanity, and vexation of soul.* They are detected, that •hey might be detested. Therefore if any of *Gracchus* brood, shall like a *Catilmary* disposition the better, because *Tully* hath indicted, interdicted, condemned it: if any son of *Belial,* shall more affectedly devour some morsel of damnation at this *Feast,* because the *Preacher* hath execrated it; and derive at once notice and encouragement from our terrifying censures: *testimonium sibi ferat condemnationis:* let him bear in himself the evidence of his own condemnation. They are wretched men, *(qui minime declinant, quod boni maxim declamant)* that most impetuously pursue, what all good men dissuade: running with *Ahimaaz* the more eagerly, because their friend *Joab* forbids them. So blasphemously spake the sacrilegious spoilers of *Proserpines* Temple in *Locris,* whose ring-leader was *Dionisius: Videtis ne amici, quàm bona nauigatio ab ipsis Dijs sacrilegis tribuatur?* sailing home, and now

arriving at the Haven safe; see you not my friends, saith *Dionisius,* how fair and fortunate a Nauigation, the God's vouchsafe to Sacrilege? as if they therefore robbed the CHVRC•, because they were by the Oracle expressly inhibited: so *(gens humana ruit in vetitum nefas)* man's nature praecipitates it self into forbidden wickedness. This is an horrid sin; *peccatum primae impressionis, & sine nomine adaequato:* a wickedness of that nature, that there is no name significant enough to express it.

The manners of the Heathen might justify, and exemplarily make good that verse:

Nitimur in vetitum semper, cupimus{que} negata.

We hunt for things unlawful with swift feet,

As if forbidden joys were only sweet.

But such a report among Christians is so strange, that *(fictum, non factum esse videatur)* it would seem rather a fable then a fact, a tale then a deed. *Publish it •ot in Gath,nor tell it in the streets of Askelon,* that any Israelite should the more desperately cleave to *Baal,* because *Elias* hath cursed it. There are none such; neither is there Rain in the Clouds: Indeed Charity would not believe it: for it is even the order of Nature, that *(tarda sole• magnis rebus adesse fides)* slow faith is given to great reports: but alas, we are forced to see, (what we would not believe) such refractary Recusants to all Christianity, l•uing and speaking, 〈 in non-Latin alphabet 〉 , *according to their own lusts,* that would not be so ill, if they had not been taught to be better:*quibus res diuinae lusus sunt, ijs & voluptas pro vita, & libido pro ration est.* They that play with Divinity, and make Rel•gion a mock, giude their Life by Pleasure, and their Reason by Lust. Time was, *the Kingdom of Heaven suffered violence,and men took it by strong hand,* now it offers violence, and men by *strong hand* repel it: before it was so precious, that *every man preassed* (and crowded) *into it,* now it *press•th* upon us, and we are glad to be rid of it, (as Covetousness of poverty at his door.) And as the fountains would not be so cold, if the Sun had not heated the air, and forced the contrary quality into such abstruse corners; many would have been less outragiousin their filthiness, is the Gospel of *Grace,* had not so universally spread his beams: Their whole life is a continual prevarication; and it is the cordial Physic to fat their spleenes, that they can be cross to God.

But, *lex in sermon tenenda*; I speak to Christians, of whom we cannot but hope better things: if there be any here that hath sold his faith for his pleasure, as *Adam* did his life for an Apple, or *Esau* his birth-right for a mess of Pottage, and will venture himself a guest at the *Devils Bank•t,* maugre all devitation; let him stay and hear the Reckoning, for there is a Shot to be paid, which cannot be avoided: as *Circe's* Cup turns men into beasts, so it brings them to a beastly end, it fats them against the slaughter-day of Judgment. We leave then the *prescription* of the *waters,* and come to the description of their natures: *Stollen.* It is a word of *Theft*; and implies, besides the action of *Stealth,* some persons active and passive in this business; some that do wrong and steal, some that suffer wrong, and are robbed. *Robberi•* is a sin, literally forbidden only in one Commandment, but by inference, in all: What sin is committed, and some person is not robbed? Doth not *Id•latrie* rob God of his worship?

Blasphemy of his honor? *Saboth-impiety* of his reserved time? Doth not *Irr•ueren•e* rob our betters? *Murder* rob man of his life? *Theft* of his goods? *False t•stimonie* of his good name or right? Doth not the *Harlot* here, knit the eight precept to the seventh, and call *(adulterium, furtum?)* The pleasures of a forbidden bed, *Stollen waters?Let us solace our selves with loves▪ for the good man is not at home, &c.*

Since then, all sins are *waters* of *stealth,* it is an inevitable consequent, that every sin robs some: let us examine, *whom.* The parties robbed are. 1. God. 2. Man. 3. Our selves: and there be diverse sins rob either of these. Of every circumstance a little, according to the common liking; for some had rather h are many points, then learn one: they would have every word a sentence, and every sentence a Sermon; as he that wrote• the *Pater-noster* in the compass of a Penie. Only I entreat you to observe; that this is a thievish *Banket,* where is nothing but *stolen waters:* all the Cates be robberies: the guests cannot drink a drop, but there is injury done. Accordingly, I will jointly proceed. 1. To describe the *Waters* of *Sin* at this Feast. 2. And withal, to prove them *stolen waters,* such as rob either our God, our Brethren, or our selves. I need not clear the Feast from an opinion of coursenesse, because the prime Service goes under the name of *waters:* this alone doth enforce the delicacy: Neither is all *water,* for the *Bread of Secrecie* is one half of the *Banket.* Let us not be too nice in the letter and shadow: the substance is; The *Devil* invites and tempteth men to feed on vanity, to feast on Sins: those sins I have labored to display, so far as the Metaphor would give me leave: only, let your affections follow me: that as I fear not to make the Iniquities hateful to your understandings, so I may hope, they will be loathed of your hearts, eschewed of your lives: in confidence whereof I proceed. The first course of these *wae•rs,* are such sins, as more immediately rob God: And here, as it is fit, *Atheism* leads in the rest: a principal Vial of these *stolen waters.*

1. *Atheism* is the highest Theft against God; because it would steal from him not *(sua, •ed se,)* his goods, but himself: proceeding further *(then, Deus haec non curat,* to, *Deu• non est.)* Then to say, *God will not regard it*; but, *there is no God* to regard it. These offer not only a wicked hand to their own conscience, to scrape out the (deep-engraven and) indelible characters of the Divinity there; but a sacrilegious hand to heaven, as if they would empty it of a *Deity,* and pull *Jehovah* out of his Throne, and make him a *nonens.* All, with them, is begun and done, either by the *necessitiy* of Fate, or *contingencie* of Fortune. *Te facim•• Fortuna Deem.* If any strange vice be committed, the Planets shall be charged with it. *Mercury* told the lie, *Mars* did the murder, *Venus* committed the whoredom. Thus by looking to the inferior causes, (producing necessary effects) they rob God, who is *(prima causa creans causas)* the causing cause, and the original mover of all things. These are worse then the Devil: for, if at first he doubts and tempts Christ, yet seeing, feeling his power and miracles, he confesseth: only impudent *Caiaphas,* saw and knew, yet tempts, Thus often, the Instrument excels the Agent; and there be *Machiauels,* Politicians, Atheists, have tricks beyond the Devil. The Devil *believes and trembles,* these have neither faith nor fear. The Devil quakes at the day of Judgment *torment us not before the time,* these deride it: *Where is the promise of his coming?* Strange! even the Father of Sins comes short of his Children; and that there should be *Atheists* on Earth, when there is none in Hell.

These Monsters are in the Wilderness! No, they borough in *Zion:* if seldom such, as say, *there is no God,* yet frequent, that call *Religion* a fable; or at least, testify no less of it in their lives: for, *Quorum est commune Symbolum, facillimus est transitus:* How many make that their Gospel, which they can spell into their purses; and embrace no other Creed, then their Lord and Masters humor? that turn articles of piety to particles of Pollicie: and sophisticate old singleness into new singularity? If a Seminaries argument, shall be more gold-weighty then the best Sermon of ours, they are for *Rome* the next tide: any Religion, that can enrich their Coffers, shall have their applauses: What differ these from Atheists? or that Pope, who hearing Cardinal *Bembus* speak of the Gospel, burst forth into this blasphemy:*Quantum nob•s ac nostro coetui profuerit ea de Christo fabula, •atis est omnibus seculis notae.* How gainful the fiction or tale of Christ hath been to us, and our Crew, the whole World may know and witness. All *Religion* is with them a Fable, or at best, fallible. They would fit *Religion* to their own humors, as *Procustes* dealt with his Ghests: for all that came he had but one bed: if they were shorter then his bed, •ee racked them out, to make them long enough: if longer, he would cut them shorter, till they were fit. These are cruel thieves, that would rob God of himself.

2 The second Vial is *Heresy:* a dangerous water, because it soon tickles the brain, and makes the mind drunk. This Sin robs God of his Truth: There are many of these *Thieves,* though contrary among themselves; whose opinions are as cross one to another, as *Samson's* Foxes, but their tails meet, to scatter the *Fire* of dissention in the Church: no Lawyers wrangle more in public; nor more lovingly feast one another in private, with the gains of their dissimulation: How bitterly the Brownists on the right hand, the Papists on the left, rail at each other; how friendly agree they, like *Herod* and *Pilate,* to afflict Christ? how in effect do they sing both in one tune, to build up *D••otion* with Ignorance, to wrangle with the *Prince* for his Supremacy?

In elder times, you had *Cerinthus* and *Arius* robbing *Christ* of his *Divinity: Moniche* and *Marcion* of his *Humanity*; the *Nestorians,* of the *Unity* of both natures in one *Person.* They are dead: oh, bury them, bury them: let their Heresies rot. Alas, how are the spirits of them all, by a kind of transanimation, come into the *Romists?* Christ is, there, robbed of his *Truth* of his *garments,* of his *peace,* of his *life,* as well as at *Jerusalem*; and that without show of being his enemies; *Spoliastis amici,* You are my *friends,* yet rob me. *Bones* rob Christ of his *adoration: stones* of his *Prayers:* the *Pope* of his *power.* Remission of sins, validity of merits, ease of pains, the *Pope* must give; who would give the world, that he had them for himself. Too much shall be given to the name of *Jesus,* more then he would have; that a wicked man shall by it cast out Devils: to whom if the Devils reply not, as they did once to the audacious Sons of *Sceua;Jesus we know, and Paul we know, but who are ye?* yet God answers them, *Qui• haec &c. Who hath required this at your hands?* Too little to the nature of *Jesus:* Mans *merits* shall share with him in *justification: Penance* in *satisfaction*: Angels and Saints in *Intercession.* These are subtle Thieves, that have their bodies for a *Communion,* their consciences for a *Mass,* their voices for the *Prince,* their hearts for the *Pope,* their souls for the *Devil.*

3. The third Vial of this *Course* is *Sacrilege:* a *water,* like some winding *Meander,* that runs through our corn fields, and washeth away the *Tenth,* God's part. This *Sin* robs God of his goods: *Will a man rob God? yet ye have robbed me: but ye say, wherein have we robbed thee? in Tithes and offerings.* Oh! that none among us durst drink of these *Stollen waters!* but, alas, what law can be given to rob Altars? If *Blindasinus* be a man of gifts, so justified by the sensible Presenter, what should cross his admission? Is not a *Quare impedit,* his special friend? yes; and yet not more, then a *Prohibition* is often a good Ministers foe. Hence now there is little difference betwixt serving at the Altar, and steruing at the Altar. Ministers have *(multos laudatores, paucos datores,)* Many praisers, few raisers; many benedictors, few benefactors.

Plead not, that they are not *stolen,* because conveyed by the Ministers consent; for the right is originally in God. *Spoliastis me: You have robbed me: me,* saith the *Lord.* The Incumbent consenting is not robbed, God is. They zealously require a learned Ministry, when themselves imbezzell the rewards of learning: they complain of an ignorant, not of a beggarly Clergy. They are content, we should stand in the *Pulpit,* so long as they may sit in a Tith-shock; and seem wonderfully affected with the oraculous voice of their Minister, but the creaking noise of a Tith-Cart into their own Barn is better Music. Oh, the fearful cry of this *Sin* in the ears of God against this Land! he hath sprinkled some drops of his angry Vial for it: Droughts, blastings, witherings, are but his *Distringis:* he destroys all, because we will not pay some: *Si domino decimam non dederis, ad decimam reuerteris:* He doth justly take away the nine, when we deny him the Tenth: Indeed I confess, that many an *Eliashib* compacts with *Tobiah,* to steal holy things: a *Cnosticke* Patron, a *Paphian* Priest: so the one have ease, let the other take benefit. *Tobiah* must have the Tith-corn, the glebe land, and perhaps the very house for a Dairy, and his Cosen *Eli•sh•b* shall have the tith Geese, and the Egges at Easter. *Shall not the Lord visit for such wi•kednesse as this?shall not my soul be avenged on such a nation?*

Whiles the rewards of knowledge are diverted to profane uses, God and his heaven is robbed of thousand thousand souls: Oh, pray we, *(quid enim nisi vota supersunt?)* Pray we, with that most reverend *Bishop,* That God would rather convert; if not, confound those that rob him of his goods, the Church of her right, the people of understanding. But if no contestation of God, nor protestation of men, can stint their swallowing these *stolen waters,* let some good *Nehemiah* be revived, to re-enforce from their felonious hands, that holy Rent, which God hath from every Tenant of his reserved: let the zeal of some *Phinehas* turn away God's wrath from our *Israel. Decimate, quibus debetis, et diuites fietis:* Pay your tithes, to whom you should pay them, and you shall be enriched. *Bring ye all your Tithes into the Store-house, that there may be meat in mine house, and prove me now here-with, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.* Read and ponder *Heliodorus* deed and doom, and quake at it. You cannot steal *waters* from the *living God,* but they will poison you.

4. The fourth Vial is *Faction,* a *Water* of *Trouble* to the drinker: this robs God of his order and peace: the *Waters* of *Schism* are *stolen waters:* yet such as many a *Separatist* loves to drink of: they think not that they rob God, whiles they steal peace from the Church. *Christi tunica* must be *vnica:* Christ's *Coat* was without *seam,* his *truth* must be without *Rent:* we must be all at one,

least at all none. Let us not plead so hard for *parity* in the Church, till we bring *Anarchy* into the Common-wealth: let our dispositions be like *Abraham's:I pray thee, let there be no strife between me and thee, for we are Brethren.* Let not God's *eutaxie,* Order, by our frivolous scruples be brought to *ataxie,* Confusion. Let *Calum's* rule over-rule our turbulent and refractarie spirits: *Omnia indifferentia in Ecclesiae libertate posita sunt.* All indifferent things are put to the disposition and ordering of the Church. Oh you, whom Christ hath made Fishers of souls, fish no longer in troubled waters: Let us not wrangle anymore about colors, as the *Constantinopolitans* did once in the days of *Justinian,* about blew and green; till they were all neither blew nor green, but red; the streets swimming in blood, and the Emperor himself endangered. So the Factions of the *B•anchi* and *Neri,* about the two colors of black and white, cost the Dukedom of *Florence* deer, even the beauty and peace of the Country. What, have we all been deceived? hath God been a stranger to us all this while? *Ha•e I been so long time with you, and have you not known me,* saith *Christ* to *Philip?* hath the *Truth* been hid in corners; that we must grope for it in a Sectaries budget? or are not such men rather, sick of *Donatisme?* that every *Novelist* with a whirlegig in his brain, must broach new opinions, and those made *Canons,* nay *Sanctions*; as sure as if a general Council had confirmed them. Wretched men, that shake off the true comely habit of Religion, to bespeak them a new-fashioned suite of profession at an *Humourists* Shop. Oh that their sore eyes could, before they left us, have seen what sacrilegious breaches they have made into God's free-hold; robbing his Church of her peace, and *waking the Spouse of Christ* with their turbulent noises. Factions are *stolen waters.*

5. The last vial of this first *Course* is *Profaneness:* a compounded *Water,* whereout no sin is excluded: there was no poison the Devil could think on left out, when he tempered this *water.* It robs God of his glory. We are borne to honor God: it is his due; and that he will have, either (*ate,* or *dete*) by thee, or upon thee: Irreligion robs him of this honor: *Solummodo hoc •habet, &c.* only he hath this to help himself, that he can make it shine in thy •ust confusion. So *Menahem* destroyed *Tipsah,* because they would not open unto him: but these will open to Christ knocking, if he will be content:

Stramineas habitare casas, &c.

Basely to dwell in the divided part,

O• the fowl, sluttish, and polluted heart.

If CHRIST will dwell with *Bel•all,* and share part of the Conscience with wickedness, let him come, and welcome: but he scorns to be an Inmate, and let Satan be Lord of the house: he that ac•epted a stable for his presence-chamber in his humility, doth justly disdain such abode now in his glory: though the walls be but Clay, if the furniture be good, *Humility* and *Repentance*; and the cheer answerable, *Faith* and *Charity,* he will enter in and Feast. But as his Wombe was, wherein borne; and his Tomb, wherein buried; so must his Temple be now glorified. He was conceived in a womb, where none else was conceived; received into a Tomb where none else was interred: so he will temple himself in a heart, where no affected sin shall be his equal. The *profane* among the Heathen were thrust from their sacrificiall solemnities.

Innocui veniant: procul hinc, procul impius esto,

Casta placent superis; pura cum mente venite.

Pure, innocent, and spotles sprites,

Are welcome to these holy rites:

To the profane and sensual state,

Be ever shut the Temple gate.

But now, our profane save that labor; they thrust from themselves all pious rites: they sing not with theChurch, a *Tenebo te Domine, I will hold thee fast,* oh Lord; but with *Simeon,* a *Nunc dimittis,* though with another spirit: they are glad to be gone. CHRIST is as welcome to them as *C•sars* Taxers to the Jews, or the Beadle to the Brothel-house: so the *Gergesites* tell him to his face: Sir, to be plain with you, you are no guest for us: our secure lives, and your severe Laws will never cotten.

Men live without considering themselves: *vnde, vbi, quomodo, quo. Whence* they are: *where* they are: *how* they do: *whither* they go: that all these mathematicall lines have Earth for their Center. *Whence* are we? from Earth. *Where* are we? on Earth. *How* live we? unworthy of Earth, or any blessing upon it. *Wither* go we? to Earth. *Terram terra tegat: Earth to Earth.* We are composed of four Elements, and they strive in us for Masterie; but the lowest gets the better▪ and there is no rest till *Earth* have the predominance. These men live, as if there was neither *Earth* to devour their bodies, nor gulf lower then Earth to swallow their souls.

This is *profaneness*: The world is rank & manured with sin: *Atheism* grows up as a Tree, *Error* and *Ignorance* are the Leaues, *Profaneness* and *Rebellion* the Fruit, and the end is the Axe and the Fire. Their best is verbal *Devotion,* actual *Abomination. Diu•dunt opera a fide, & vtrum{que} perimitur.* They separate works from faith: they divide the child and kill it. Works are dead without Faith: and Faith is not alive without Works. They take away that visible distinction betwixt Christians and Infidels, whiles they live not as honest men. Oh, that I could cut this point short, and yet keep my discourse but somewhat even with the subject: but the world drinks too greedily of these *profane waters,* which rob God of his glory. Most men are no longer Tenants to the Devil, and retailours of his Wares, but proprietaries; (perverted and perverse persons) they strive to be as deep sharers as himself. *Machiavelli* will no longer work Journey-work with the Devil, he will now cut out the garment of damnation himself. The Vices of these men are so monstrous, that they no less benumb in all good men the tenderness of affection, then in themselves the sense of all humanity. *Vox faucibus haeret.* It is a shame to utter, an amazement to hear, yet they blush not to commit such execrable impieties. Impudence is only in fashion, and there is no forehead held so graceful, as that the Prophet calls graceless, an *Harlots forehead,* that cannot blush. Swearing swaggers out admonition: drunkenness drinks down sorrow and penitence: Usury floutes at Hell.

It was Epitaph'd on Pope *Alexanders Tomb, Iacet hîc & scelus & vitium. Here lies wickedness it self:* it could not be so buried up. He was vile enough. *Thais Alexandri filia, sponsa, nurus. Lucrece*

was his Daughter, his Whore, his Sons Wife: Horrid! that Viper went not to Hell issue-less. What is this but Infidelity and Atheism, though not in *Antecedent,* yet in *Consequente:* if not verbal, yet real: under the *form of Godliness,* an implicit *renegation of the power? Multi adorant Crucem exterius, qui crucem spiritualem per contemptam conculcant.* Many superstitiously adore the Crucifix, that *are enemies to the Cross of Christ,* and *tread his holy Blood under their scornful feet:* Nay, they are not wanting that brag with *Pherecides,* that they have as much prosperity, though they never sacrifice, as they that offer whole Hecatombes. They will be wicked, if it be for nothing else, to scape the rod of affliction. They make sport with the Book of GOD, as *Daphias* with the *Delphicke* Oracle; who inquired of it, whither he should find the Horse he had lost, when indeed he had none: the Oracle answered, *inuenturum quidem, sed vt eo turbatus periret*; that he should find a horse, but his death withal. Home he is coming, joyful that he had deluded the Oracle; but by the way he fell into the hands of the wronged King *Attalus,* and was by his command thrown headlong from a Rock, called the *Horse,* and so perished: as fabulous as you may think i•, the Moral of it will fall heavy on the deriders of God.

These are the sins, that immediately rob God, fitly called by our whorish Sorceresse, *Stollen waters*; which shall never be carried away without account. The second sort of *Stollen waters* are those sins, which mediately rob God, immediately our Brethren; depriving them of some comfort or right, which the inviolable Law of God, hath interrested them to: for what the Law of God, of Nature, of Nations, hath made ours, cannot be extorted from us, without *Stealth*; and may be (even in most strict terms) called *Stollen waters.*

1. Here (fitly) *Irreuerence* is served in first: a *water* of *Stealth,* that robs man of that right of honor, wherewith God hath invested him. Even *Abimelech,* a King, a Gentle King, reverenced *Abraham:* even stately *Herod* poor *John the Baptist.* Yes, let reverence be given to Superioritie, if it be built on the bases of worthiness, and to *Age,* if it be *found in the ways of righteousness:* Indeed, it should be so, that *Seniores annis,* should be *Saniores animis,* and *praefectus perfectus*; that eminency of place and of virtue should concur, that Greatness and Goodness should dwell together: but the conscience of reverence is fetch• from God's precept, not man's dignity; and therefore the omission is a robbery: the neglect of honor to whom it belongs, is a *Stollen water.The eye that mocketh at his Father, and despiseth to obey his Mother,* (doth he think them worthy, or not) *the Ravens of the Valley shall pick it out, and the young Eagles eat it.* But, alas, these are those irreverent days, where *(infoelix lolium, & steriles dominantur avenge)*•nuectiues, railings, calumnies, libels, grow up among sober and wholesome admonitions: the same ground produceth both Hearbes and Weedes, and so nourisheth both Sheep and Serpents.

Terra salutiferas herbas, eademque nocentes nutrit, & vrticae proxima saepe Rosa est.

The Nettle grows up with the Rose, and the Lamb must graze in the Wolves company. These are like furious Beasts, that ranging for their pray, and being hampered in the snares, when they cannot break loose to forage, they lie down and roar.

From this foul neast have fluttered abroad all those clamorous Bills, slanderous Libels, malicious Inuectiues, seditious Pamphlets; whence not only good names have been traduced, but good things abused. Self-conceit blows them up with ventosity; and if others think not as well of them, as they of themselves, strait like Porcupines, they shoot their quils, or like Cuttels vomit out Inke to trouble the waters. That impudent and insolent claim is made ordinary in these days: *With our tongue we will prevail*; for *our lips are our own.* When the Eagle in the Air, Panther in the Desert, Dragon in the deep, Leviathan in the Ocean, are tamed; yet the *Tongue can no man tame; it is an unruly evil, full of deadly poison. It is fired,* and with no weaker *Fire* then *Hels.* Their hearts are Ouens, heated with malice, and their tongues burning peeles; they are never drawn, but there is a batch for the Devil. These are not only the Geese in the Capitall, to gaggle at Statesmen in the Common-wealth; but Foxes also about the Temple, that, if they be seen stealing the Grapes, fall a biting their descryers by the shinnes. Because the Church hath not heretofore given some the Keys of her Treasure, nor called for them when Bishoprics and promotions were a dealing, they will indite her of incontinency with *Rome,* (miserable sons, to slander their Mother with adultery.) What they would and cannot do themselves, they blame in others, with *Corah,Ye take too much upon, ye sons of Levi.* Libels are *stolen waters.*

2. Murder usurps the second room; a red *Water,* that robs man of his life: whither they be Popish commissions to cut throats, for the *Whore of Babylon* can drink nothing but blood; or the monstrous illuminations of the Anabaptists, deriving revelation from the spirit of horrid murder; that the brother should cut off the brothers head, by a command from *Heaven,* the Father & Mother standing by: *Luther* calls this a gross Devil: or the sudden quarrels of our age, where evidences of pusillanimitie▪ or (at best) inconsiderate fury, are produced as arguments of Valour: A cross word is ground enough for a challenge: and what issue hath streamed from these Duells, who can think and not quake? *The Land is defiled with blood*; not shed by an alien hand, God hath been content, *(talem nobis averter pestem)* to free us from that plague: but civil, uncivil broils. We fall out for feathers; some lie dead in the Chanell, whiles they stood too much for the wall: others sacrifice their hearts blood for the love of an Harlot: Not to pledge a health, is cause enough to loose health and life too. Oh, who shall wash our Land from these aspersions of blood? Murder is but Mans-slaughter, and Mans-slaughter no more then dog-slaughter. *Parce ciuium sanguini,* should be our condition of life, as it is a sanction of nature, (to spare the blood of Citizens, connatural, collateral, connationall with our selves:) but now it is not spared *(sanguini vel ciuium vel sanctorum)* to spill the blood of either Citizens or Saints: yet *precious in the sight of the Lord is the blood of his Saints,* when the blood of his enemies shall not be impunely shed.

There is not a drop of blood thus spilled upon the earth, but swells like an Ocean; and nothing can dry it up, till it be revenged. The most excellent of God's creatures on earth, the beauty, the extract, the abstract, or abridgement of the world, the glory of the workman, the confluence of all honor that mortality can afford, and (what is above all the rest) the *Image* of the almighty God, with pain borne, with expense nurtured, must fall in a moment: and by whom? one son of *Adam* by another: the proverb is exiled, *homo homini Deus,* man is a God to man: nay, it is rare, saith the Philosopher, to find a man to man: for want of using reason

how many are beasts; and for not using it well, how many Devils? Hear the Law, ye lawless brood of *Cain,* that *slay a man in your anger: Blood for blood.* You think to scape with a Pardon, but there is no pardon of Earth can ease the bleeding conscience. *Let none kill Cain,* that so every day kills himself. As in that great plague on Egypt, all the waters in their Rivers, Streames, Ponds, Pooles, Vessels were changed into blood, so shall it be in the conscience of the Murderer: his eyes shall behold no other color but red, as if the air were of a sanguine die: his visions in the night shall be all blood; his dreams sprinkling blood on his face; all his thoughts shall flow with blood: If any *David* scapes the wounds of man's sword to his body, or God's to his soul, let him thank the blood of the crucified JESUS, whose wounds must intercede for his, and procure a pardon. This is that *Blood,* which doth 〈 in non-Latin alphabet 〉 , *speak better things,* and stint the ceaselesse cry of the *blood of Abel:* but all this to none, but those that bleed in soul for those sins.

Purge the Land of this blood, ye *Magistrates:For the Land cannot be cleansed of the blood that is shed therein, but by the blood of them that shed it.*

They that in spilling blood such pleasure have,

Let them not go, but bleeding, to their grave.

Purge it then, lest God in revenge make his arrows *dr•nke with blood.* Fear not to find them, ye Iurors, lest whiles you sau• a Murderer, you expose, object, hazard your own throats to his Sword. Hear this also, ye Physicians, think it is the life of Man is questioned: the *Epigram* comes here to my mind:

Furtum non facies: Iuristae scribitur haec lex,

Haec, non Occides, pertinet ad Medicum.

Thou shalt not steal; the Lawyers square to right them.

Thou shalt not kill; is the Physicians Item.

Sell not insufficient drugs; nor pitch so high a price on your Ignorance. Let it not be true of you, that *pessimus morbus est Medicus,* the worst disease is the Pysician. That Emperor found it true, by a mortal experience, that *Turba medicorum interfecit Regem*; Physicians killed him. *Blood* is precious, let it be preserved.

3. *Adultery* knows her place: a filthy *water,* yet in special account at this *Feast.* It may well be called a *stolen water*; for it robs man of that comfort which the sacred hand of heaven hath knit to him; vnrauels the bottom of that joy which God hath wound up for him; subornes a spurious seed to inherit his Lands; damps his liuelihood, sets palenesse on his cheek, and impastures grief in his heart. It is that special instance of wickedness, whereby *Solomon* here expresseth all the rest. The whorish woman calls the pleasures of a forbidden bed, *stolen waters.* Woe is to him, that is robbed, I mean, the bitter woe of a temporal discontent; which is an inseparable consequent of Christian affection wronged: but more woe to the Robber; who, besides the corporal strokes of *Heavens* angry hand in this life, shall feel the fearful

addition of an eternal woe in hell. *Whore-mongers and adulterers God will judge.* If a present punishment be suspended, the future shall never be dispended with. Our firmament hangs too full of these falling *Stars*; corrupt Meteors, wandering Planets, that only glimmer in the night, when the *Sun* of vigilancy is set. This cursed weed begins to grow almost as rank in *England,* as in *Italy:* only no *Authority* gives toleration to it: they are here, *Aquae surreptitiae, waters of stealth*; but there, *Inuitant adaperta viros male limina spurcos.* The open doors invite their entrance, whiles the law doth not only wink but warrant. There is no hope to keep out *Venus,* when *Drunkenness* her Gentleman-Usher, and Dice her old company-keeper are let in. Many Nightingales have sung sad lamentations, woe and ruin against these rapes and whoredoms; but the unclean Sparrowes, cherping the voice of *Lust* on the house-tops, are suffered to have nests in the roof, when the good Nightingale is driven to the Woods.

There are not wanting, by report, (and those no beggars) that justify this, and clear it from sin by arguments: strong wits, and those sublimed: the wittier, the wickeder. I will give them a double answer, which no distinction shall evade. God hath charged, *Thou shalt not commit Adultery:* Hazard thyself to dispute against and enervate God's Prohibition, and try, if the second confute thee not; the black poison of thy own conscience; which is set on fire by *Lust* here, and though it have the fire of Hell added to it shall never be wasted. The Devil was modest when he came to *Eve,* with, *praecepitne Deus, &c, Hath God charged you not to eat,&c?* now bluntly, *Non praecepit Deus: God hath not concluded Adultery a sin. Inaudita oracula fundit.* Impudence in the highest degree, to give God the lie; and except against the absoluteness of his precept.

I intended brevity in the broaching these *stolen waters*; the matter forceth me to prolixity against my will. *Lust* hath many friends in these days; many Promoters, whereby she insinuates her self to the world. Among all, those in print do most mischief. *Libri Sybaritici,* as the same sin-guilty *Martial* calls them; *Books of Epicureanism* and *Sensuality. Ouids amatories* have bright and trite covers, when the book of *God* lies in a dustie corner. The Devil plays with us, as *Hippomenes* with *Atalanta,* seeing us earnest in our race to *Heaven,* throws us here and there a *golden Ball,* an idle Pamphlet. If *Cleanthes* open his Shop, he shall have Customers: Many a Traveler there sets down his staff; though he pulls off his eyes with *Ouids* dole: *Cur aliquid vidi,cur n•xia lumina feci?* Why have I so couetously beheld these vanities? *Paucis de Philosophià gust•ndum,* was the old charge: let few drink at the fountain of Philosophy: but we are drunk with that, all Philosophy condemned. The Stationer dares hardly venture such cost on a good *Sermon,* as for an Idle Play: it will not sell so well: wicked days the whiles. Oh that they were all condemned to an *Ephesian* fire; that we might say, as *Alcibiades* of that *Athenian* heap of burning scrowles, *Nunquam vidi ignem clariorem:* We never saw a clearer fire.

4. Thievery needs no more then the name, to prove it a *Water* of *Stealth:* This robs man of his goods; those temporal things, whereof God hath made him a proprietarie: A sin which Usurers and Money-mongers do bitterly rail at: They that are of no religion, yet plead religion hard against Thieves: They can lay the law to them, that have no conscience themselves▪ They rob a Country, yet think themselves honest men; and would hang a poor petty robber for forty pence. Let him answer them in the *Satire.*

O major tandem parcas in sane minori.

As no theft can scape condemnation, so yet di•ferent degrees shall be punished with di•ferent torments. Extortion, usury, fraud, injustice, are not less thefts, because less manifest. *Antiochus* could make a black horse which he had stolen, seem white, and a white black; so these Thieves have tricks to make *evil good, and good evil:* especially *tacente lege,* so long as the law holds her peace. But as the other escape not the Gallows, so one day, *Dabit Deus his qu•{que} funem*; God will give these also condign punishment. They say, that the dung of the Black-bird falling on the Oak, turns into slime; of that slime is made Birdlime; of that Birdlime is the Birde her-self snared. So these graund *Thieves* twine a cord of three strings, Injury, Usury, Fraud; Covetousness twists them into a rope, the Devil makes the noose, a•d of this cord they are strangled: *A threefold Cable is not easily broken.* Whiles they steal from others the interest, they rob themselves of the principal, their souls. They please the world with their baits, ready money, but there is a hook under the bait.

Munera magna quidem misit, sed misit in hamo:

Sic piscatorem piscis amare potest.

I have read of an *Athenian,* such another Fisher; that he had in an apparition a net given him, to catch whole Cities in; but for all that, he died a beggar: These Thieves have such nets to catch whole Towns, Commons, Churches, Steeples and all, but in the end the net breaks, and the Fisher topples into the deep, whence he never comes out again: for these Swine so root into the earth, till they eat themselves into hell.

I do not spare with connivance the Iunior Thieves, because I bring their Fathers to the bar first. He that shall with a violent or subtle hand, *Lyon*-like or *Fox*-like, take away that, which God hath made mine; endangers at once his body to the worlds, his soul to heavens sword of *Justice:* and shall pass from a temporal *Barre,* to the Tribunal *Judgment* of *Christ.* Let not misconstruction hear me: there are more of these, die honest men, then of Vsu•ers: for one Usurers repentance, I will produce you ten executed Thieves. Only here it is, the great *The•ues* agree one with another; *Claw me, and I will claw thee:* Winke at mine, and I will not see thy faults: They tune like Bells, and want but hanging. For these Thieves, I might indeed be silent and spare my breath, to the conversion of more hopeful sinners: but we must free our consciences from the guiltiness of not reproving; least they curse us on their Death-beds, as that Usurer made his will; wherein he bequeathed his soul to the Devil for extorting, his Wife for inducing, his Deacon for enduring, or not reproving. Though every Usurer makes account to walk to hell, (yet since both hell and heaven be equally set to his choice, why should he choose the worst way?) let not his Minister, for silence, bear him company.

Well; the *Thief* knows his doom, a double banishment, out of the Territories of earth, out of the confines of heaven: therefore *let him that hath stolen steal no more?* Repentance shall be sure of mercy. And let not the great *Thief* think to scape; as he is a Gallimaufrey of all sins, so he shall have a *Rendeuous* of all punishments. His house is the Devils *Tavern*; the guests have sweet wine, but a sharp reckoning. The Devils *Fence-school,* as the stabbings, woundings, hackings, rackings which torture the Common-wealth, are there experimentally taught. The

Devils *Brothel-house,* where the Usurer is the Baud, and his money's the Harlots: (only they differ from Harlots in their pregnancie and teeming, for they lay like Pigeons every month:) marry because the Devil is *Land-lord,* his rent eats out all their gains.

5. *Slaunder* is a *water* in great request: every guest of the Devil is continually sipping of this Vial. It robs man of his *good name,* which is above *all riches*▪ There be some think to scape this censure: though they speak evils of others, yet true evils: but *Cham* is cursed for declaring his Fathers nakedness, though true. These are like vultures, *ad male olentia feruntur*; They pass over M••dowes and flowers to fall upon carions: like Flies, they leap over all a man's good parts and virtues, to light upon his sores. If *Noah* had not been once drunk, *Cham* had lost his sport. There are many of these *Ziphims,* that to currie favor with *Saul,* betray *David:* but in my opinion, *Doegs* truth was worse then *Rahabs* lie. A man's good name is deer. *Pleri{que} famam, qui non conscientiam verentur.* Manie stand upon their credit, that neglect their conscience.*Vilium est hominum alios viles facere, et qui suo merito placere non possunt, placere velle aliorum comparatione.* It is the part of vile men to villify others, and to climb up to immerited praise, by the stairs of another's disgrace. This is no new dish at some *Nouelists* table; to make a man's discredit, as sauce to their meat: they will toss you the maligned's reputation, with the rackets of reproach from one to another, and never bandie it away, till they have supped. If they want matter, Jealousy is fuel enough: it is crime enough for a *Formalist,* (so they term him) that he is but suspected guilty. But the *Matrone* of the Cloyster would never have sought the *Nun* in the Vault, if she had not been there her self. It was *Publius Claudius* his best policy, least *Cicero* should accuse him justly of *Sacrilege,* to step in first and tell the *Senate,* that *Tullie* profaned all religion in his house Thus he that hath most corrupt lungs, soonest complains of the unsavory breath of others.

The *Calumniatour* is a wretched Thief, and robs man of the best thing he hath: if it be a true Maxim, that the efficacy of the Agent is in the apt disposition of the Patient; whiles thou depriuest man of his credit, thou takest from him all power to do good. The slanderer wounds three at one blow; *Vno ictu, vno nictu.* 1. The *receiver,* in poisoning his heart with an uncharitable conceit. 2. The reputation of the *slandered:* for a man's name is like a glass, if it be once crack'd, it is soon broken: every Brier is ready to snatch at the torn garment. 3. The worst blow lights on his *own soul:* for the Arrow will rebound: *Maledixit sibi.* The slandered scapes best:*For God shall bring forth his righteousness as the light, &c.*

These are those Hogs in a Garden, which root up the flowers of a man's good parts. But if there were no receiver, there would be no Thief: men would not so burden themselves with the coals of *contumely,* if they had nowhere to vnloade them. It were well for *Mephibosheth,* that *Ziba* dwelt a good way from *Court.* If *Saul* were deaf, or *Doeg* dumb; no matter which: for these are two Whelps of that Littour, that must go to hell: one hath the Devil in his ears, the other in his tongue. It is a good general rule of Saint *Bernard* to govern our tongues by.*Sint verba tua rara, vera, ponderosa: rara, contra multiloquium; vera, contra falsiloquium; ponderosa, contra vaniloquium.* Let thy words be few, true, substantial: many words, false words, vain words, become not a Christians lips. Inuectiues against other men are ever evil, but then worse, when they be false▪ a man may sin, even in speaking the truth, when just

circumstances forbid it; but he cannot but sin in lying; and there is no circumstance can clear him. *Cor linguae foederat naturae sanctio, veluti in quodam certo connubio: ergo cum dissonent cor et locutio, sermo concipitur in adulterio.* Nature hath knit the heart and the tongue together in the bands of marriage; that which the tongue brings forth, without (or contrary to) the heart, is the birth of adultery. Speak then *the truth from thy heart,* but wrong not thy brother with a needless truth. Thus *Calumnies* are *stolen waters!* Beware then you *Diaboli, accusers of your Brethren,* Dogs with arrows in your thighs, that are troubled with sore mouths, and Cankers in your teeth, you drink *stolen waters,* and minister them to others also; both Physician & Patient shall die for it.

6. The last *Vial* of this *Course* is *Flattery,* a *water* taken out of *Narcissus* Well; whereof, when great men drink plent•fully, they grow mad in their own admiration: and when *Self-love* hath once befooled the brains, the Devil himself would not wish the train of consequent sins longer. This is a terrible enchantment, that robs men with delight: that counts simplicity a silly thing, and will swear to a falsehood to please a *Felix.* This man out-runs the Devil: he is the *Father of lies,* yet we never read, that he swore to a lie: for he that swears, acknowledgeth the *Being* that he swears by, greater then himself; which the Devil scorns to do. The *Flatterer* in avouching a lie, and swearing to it, hath a trick beyond the Devil. The superlative titles of these men, cause others to over-value themselves. Pride derives her encouragement from the *Flatterers* artificial commendations. Thou art far in debt, and fearest arrests; he that should come and tell thee, thou art rich, able to purchase, swimmest in a full and flowing stream, thou givest no credit to him, though he would give too much credit to thee. Thy souls state is more beggarly, broken, bankerout of grace, and run in arrearages with God, yet the *Flatterer* praiseth the riches of thy virtues, and thou believest him. It is a fearful and fanatical blindness for a man to carry his eyes in a box, like *Plutarches lamiae,* and only look into himself by the eyes of his *Parasites:* as if he desired to read the Catalogue of his own good parts, through the spectacles of *Flattery*; which makes the least letter of a great show, and sometimes a Cipher to be mistaken for a figure. The *Sycophants* language is a false glass, and represents thy conscience white, when thou mayst change beauty with the *Moore*; and loose not by the bargain. Let *Herod* be as hollow as a kexe, and as light as Air, yet weighed in his *Parasites* balance, he shall poise with solid Virtue, nay, with God himself.

Oh, for some golden *Statute* against these *Aristophanes Fawners,* and *Herodian Picke-thanks,* that cry, 〈 in non-Latin alphabet 〉 , and *Vox Dei,* like the Churchwardens Bills, *Omnia been,* everything is as it should be, when *all the foundations of the earth are out of course.* These Italianate Apes, and French Parrats, that can spin themselves silken suits *(ex assentando)* on the voluble wheels of their pleasing tongues. Oh that we could think, when these beasts play and skippe above their wont, that there is some tempest a coming. The *Flatterer* is a delightful Coosenage, smooth perjury, rumors friend, Consciences adversary, Honesties murderer. He allures to Vice vnken'd; colors Vice perpetrated: the horriblest sin is but an error in his verdict. He can *Bless and Curse with one mouth; Laugh* and *Cry* with one look; *Kiss* and *Betray* wirh one sign. *Bion* compares him to a *Beast: Plato* to a *Witch*; all to a *Thief*; some to a *Devil.Plus nocet lingua adulatoris, quàm manus persecutorie.* There is no Foe to the *Flatterer.* The Gramarians fitly: *Mobile cum fixo:* like the Adjective, he varies case and gender with his

Substantiue. A *Cameleon! tet•git quoscun{que} colores,* to all colors; except Red and White, saith *Pliny:* Red signifying Modestie, White Innocence.

Natio comaeda est: rides? maiore cachinno concutitur, &c.

If thou sayest, it is hot, he wipes his forehead: if cold, he quakes of an Ague. As in the *Delphicke* Oracle, *Pythias* did never prophecy, but when she was set on a Treuit, and the wind blew intelligence into her:so this Devils prophet is dumb, till you set him on the *Tripode* of *Ease, Credit, Gaine,* and stroke him on the head like a Spaniell, and then he will lick your hand, and fill your ears with the Oracles of Hell. He is *sibi natus, multis notus, omnibus nocuus: Mundi nothus, Inferni nixus.* He is borne to himself, known to many, hurtful to all: the worlds Bastard, Hels true-borne Child. *Patitur dum potitur.* He suffers much, that he may put up somewhat, when he speaks of the absent, he knows no case but the accusative: loves none (from his *Patron*) but the datiue. *Hi• laudes numerat, dum ill laudes munerat.* He will multiply thy praises, if thou wilt divide to him thy goods. There is a monstrous fable in the *Alcoran,* that the *Earth* is placed upon the sharp end of an Oxes horn; the weakness whereof is the cause of Earthquakes: but he that fixeth his estate on •*Flatterers* sharp tongue, will put an Earthquake into it, and soon run to ruin. Our Chronicles report of *Canutus,* that when his *Flatterers* styled him *Ruler of Sea and Land,* he commanded his chair of Estate to be brought to the Sea-side: and when the waves beat on him, he cried, *I command you to return:* the sturde waters, (scornful of such a control, as the Devils were of the sons of *Sceua,Jesus we know, but who are ye?* God we know, calming floods, quieting the winds, but who art thou?) beat on him more furiously: then, loe saith *Canutus,* what a goodly God I am; and behold my command▪ convincing his flatterers. Oh that some strong West-wind would rid our Land of these Locusts.

The last sort of *Vials* served in at this *Course,* are *Stollen waters,* which immediately rob our selves. The Devil finds us cheare at our own cost, and with cates stolen from our own possessions, he makes us a bounteous feast. Truth is, every Cup of sin we drink of, is a *water,* that (at least indirectly) robs our selves: neither can we feed on Atheism, Heresy, Sacrilege, Murder, Adultery; but we rifle our souls of grace, our Consciences of peace: for the *Devils Banket* never makes a man the fatter for his feeding: the guests, the more they eat, the more lean and meager they look: their strength goes away with their repast, as if they fed on nothing but Sauce; and all their sweet delicates in taste were but fretting in digestion; (like Vinegar, Olives, or Pulse) neither doth batten & cheerish, because it wants a blessing unto it. Only it gets them a stomach: the more heartily they feed on sin, the greater appetite they have to it. Though custom of sin hath brought them *past feeling,* and they have long since made a *deed of gift of themselves* into the hands of *licentiousness,* yet behold in them still an eager prosecution of sin, *even with greediness.* Though *mischief* was the last thing they did when they went to bed; nay the only action of their bed, yet they rise early, so soon as the *morning is light to practice it.* They may be sick of sins incurable surfeit, yet feel themselves hungry still; that the *Cup* of their wickedness may be filled to the brim; and so receive a portion and proportion of torment accordingly. Thus as the *gyrouagi equi, molam trahentes, multùm ambulant, parùm promouent*; the Mil-turning-horse, conjured into his Circle, moves

much, but removes little: or as the Poet of *Ixion. Voluitur Ixion, qui se sequitur{que} fugit{que}:* So, the more these guests eat, the more unsatisfied they rise up: *Ye shall eat, and not be satisfied: ye shall drink,& not be •illed*; as he, *that dreameth of good cheare, but awakes with an hungry soul.* All the delights of sin put not the least drop of good blood into the vaines, nor bless the heart with the smallest addition of content. They browse like Beasts on these sweet boughs, but they look thin after it, as if they had devoured their own bowels.

1. The first *Vial* of this nature is *Pride:* a *stolen water* indeed, but derived from thine own Fountain. It may strike God, offend thy Brother, but it doth immediately rob thyself. The decoration of the body is the deuoration of the substance: the back wears the silver, that would do better in the Purse. *Armenta vertuntur in ornamenta:* the grounds are unstocked, to make the back glister. *Adam* and *Eve* had *Coates* of Beasts *skins*; but now many beasts, flesh, skins and all, will scarce furnish a prodigal younger son of *Adam* with a suit. And, as many sell their tame beasts in the Countrie, to enrich their wild beasts in the City; so you have others, that to revel at a Christmas, will rauell out their Patrimonies. *Pride* and good husbandry are neither Kith nor Kin: but *Iaball* and *Iuball* are brethren: *Iaball,* that dwelt in Tents, and tended the Heards, had *Iuball* to his brother, who was the father of Music: to show, that *Iaball* and *Iuball,* frugality and Music, good Husbandry and Content are brothers, and dwell together. But *Pride* and *Opulencie* may kiss in the Morning, as a married couple; but will be divorced before Sun-set. They whose Fathers could sit and tell their Michael-mass-hundreths, have brought *December* on their estates, by wearing *May* on their backs all the year.

This is the plague and clog of the *Fashion,* that it is never vnhamperd of *Debets. Pride* begins with *Habeo,* ends with *Debeo*; and sometimes makes good every syllable *gradatim. Debeo,* I owe more then I am worth. *Beo,* I bless my creditors; or rather, bless myself from my Creditors. *Eo,* I betake me to my heels. Thus *England* was honored with them whiles they were Gallants, *Germany* or *Rome* must take them, and keep them being beggars. Oh that men would break their fasts with frugality, that they might never sup with want. What folly is it to begin with *Plaudite, Who doth not mark my bravery?* and end with *Plangite, Good Passenger a Penny.* Oh that they could from the high promontorie of their rich estates foresee how near *Pride* and *Riot* dwell to the *Spittle-house!* not that but God alloweth both garments for necessity, and ornaments for comliness, according to thy degree: but such must not wear Silks, that are not able to buy Cloath. Many women are (*propter venus•atem inuenustae,* saith *Chrysostom,*) so fine, that they are the worse again. Fashions far fetched, and deer bought, fill the eye with content, but empty the purse. Christ's reproof to the *Jews* may fitly be turned on us: *Why do ye kill the Prophets, and build up their Tombes?* Why do ye kill your souls with sins, and garnish your bodies with braveries? the Maid is finer then the Mistress, which Saint *Jerome* saith, would make a man laugh, a Christian weep to see. *Hagar* is tricked up, and *Sara* put into rags: the soul goes every day in her worky-day clothes, vnhighted with graces, whiles the body keeps perpetual holy day in gainesse. The house of *Saul* is set up, the *Flesh* is graced: the house of *David* is persecuted and kept down, the *Spirit* is neglected.

I know, that *Pride* is never without her own pain, though she will not feel it: be her garments what they will, yet she will never be too hot, nor too cold. There is no time to pray, read, hear, meditate; all goes away in trimming. There is so much rigging about the Ship, that as *Ovid* wittily, *pars minima est ipsa puella sui:* A woman for the most part is the least part of her self. *Faemina culta nimis, faemina casta minus:* too gawdie bravery, argues too slender chastity. *The garment of salvation* is slighted: and the *long white robe of glory* scorned: the *Lord Jesus Christ,* a garment not the worse, but the better for wearing, is thrown by; and the ridiculous *chain of Pride,* is put on: but *ornamentum est, quod ornat; ornat, quod honestiorem facit:* That alone doth beautify, which doth beatify, or make the soul happy: no ornament doth so grace us, as that we are *gracious.* Thus the substance is emptied for a show; and many rob themselves of all they have, to put a good suite on their backs.

2. The next Cup of these *stolen waters* is *Epicureanism:* a *water,* which whiles we sup of, we suck our selves. A sin, that whiles men commit it, it commits them, either to the high-way or the Hedges: and from thence either by a *Writ,* or a *Warrant,* an *Arrest,* or a *Mittimus,* to the prison. *Solomon* saith, *He shall not be rich.* The Gut is a Gulf, that will easily swallow all his comings in. *Meat* should be (as wise *Agur* prayed) *food convenient for thee,* or as the *Hebrew* phrase is, *the food of thy allowance.* This dish, is to feed on all dishes, that may pleas• the appetite, or rather may delight surfeit; for appetite dares not lodge in an *Epicures* house. This *Sin* is *instar omnium*; like the Feast it self: save, that the Glutton feeds on God's good •reatures corporally; but on Satan's mystical board is set nothing but what is originally evil, and absolutely baneful. So that here, Gluttony that feeds on all Dishes, is but a private Dish it self; and though perhaps for the extent and largeness it takes up the greater room, yet for the number it is but one.

It is most rank *Idolatry,* says *Paul*; and so near to Atheism, with a *no-God:* that it makes a carnal God.*In mea pa•ria Deus venter:* as profound, and profane, as the *Babylonians* sacrifice: they to their *Bell,* these to their *Belly.* Perhaps, you will say, they are more kind to themselves: not a whit; for they wrap up death in their full morsels, and swallow it as Pilles in the Pappe of delicatie. They overthrow nature, with that should preserve it, as the Earth, that is too rank, mars the Corn. They make short work with their estates, and not long with their lives; as if they knew that if they lived long, they must be beggars: therefore at once they make haste to spend their livings, and ende their lives. Full Suppers, midde-night Reuels, Morning Iunkets, give them no time to blow, but add new to their indigested surfeits. They are the Devils crammed Fowls, like *Aesop's* Hen, too fat to lay; to produce the fruits of any goodness. They do not *(dispensare,* but *dissipare bona Domini)* wisely dispence, but blindly scatter the gifts of GOD. They pray not so much for *daily Bread,* as for dainty Bread; and think God wrongs them, if they may not (*Dives*-like) *fare diliciously every day. Sense* is their Purueyour; *Appetite* their Steward: They place *Paradise* in their throats, and *Heaven* in their guts. Mean time, the state wastes, the soul pines, and though the flesh be puffed and blown up, the spirits languish; they love not to live in a Fenne, but to have a Fenne in them.

It is not plague enough that GOD *withal sends leanness into their souls,* but their estates sink, their lives fall away: they spin a web out of their own bowels: worse then the 〈 in non-Latin

alphabet 〉 , *Men-eaters,* they are 〈 in non-Latin alphabet 〉 , *self-eaters,* they put a Pleurisy into their bloods, a Tabe and Consumption into their states, an Apoplexy into their souls, *the meat that perisheth not,* is fastidious to their palates; that they may feed on that, which feeds on them; and so at once devour and be devoured; drink of a cup that drinks up them.

3. The third *Vial* is *Idleness*; a filching *water* to: for it steals away our means both to get goods, and to be good: It is a rust to the Conscience, a thief to the estate. The *Idle man* is the Deu•ls Cushion, whereupon he sits, and takes his ease. He refuseth all works, as either thankelesse or dangerous. Thus charactered: he had rather freeze then fetch wood; he had rather steal then work, and yet rather beg then take pains to steal; and yet in many things rather want then beg.*Ignaui sunt fures,* saith *Melancthon:* Sluggards are thieves: they rob insensibly the Common-wealth, most sensibly themselves: *Poverty comes on him as an armed man.* The Idlesbie is poverties prisoner: if he live without a calling, poverty hath a calling to arrest him. When the Cistern of his patrimony is emptied, and seems to invite his labor to replenish it; he flatters himself with enough still, and looks for supply without pains. Necessity must drive him to any work, and what he cannot *(auferre,* he will *differre)* avoid, he will delay.

Every get-nothing is a thief, and laziness is a *stolen water:* if the Devil can win thee, to plye hard this liquor, he knows it will whet thy stomach to any vice. Faction, Thievery, Lust, Drunkenness, blood, with many Birds of this black wing, offer themselves to the Idle mind, and strive to prefer their service. Would you know, says the Poet, how *Aegistus* became an adulterer? *In promptu causa est: desidiosus erat*: the cause is easy, the answer ready: *he was Idle.* He that might make his estate good by labor, by Idleness robs it. This is a dangerous *water,* and full of vile effects: for when the lazy have robbed themselves, they fall aboard and rob others. This is the Idle-man's best end, that as he is a Thief, and lives a beast, so to die a beggar.

4. The fourth Cup is *Envy: Water* of a strange and uncouth taste. There is no pleasure in being drunk with this *stolen water:* for it frets and gnaws both in palates and entralls. There is no good relish with it, either in taste or digestion. Only it is like that *Acidula aqua,* that *Pliny* speaks of, which makes a man drunk sooner then wine. *Envy* keeps a Register of Injuries; and graves that in Marble which Charity writes in the dust, Wrong. It cannot endure that any should be conferred with it, preferred to it.

Nec quemquam iam ferre potest Caesarue priorem,

Pompeiusue parem.

Caesar can brook no *Greater; Pompey* no riuall. *John the Baptist* was of another spirit: when he heard that the people had left him to follow *Christ,* he spake with the voice of content, *My joy is fulfilled. He must increase, and I must decrease. Inuidus non est idoneus auditor.* The envious man is an incompetent hearer: his ears are not fit to his head. If he hears good of another, he frets that it is good: if ill, he is discontent that he may not judge him for it. If wronged, he cannot stay God's leisure to quit him: he is straight, either a *Saul* or an *Esau*; by secret

ambushes, or by open hostillitie, he must carue himself a satisfaction. No plaster will heal his pricked finger, but his heart-blood that did it: if he might serve himself, he would take unreasonable penny-worthes. S. *Augustine* would cool his heat. *Vis vindicari Christiane? Wilt thou be revenged* of thine adversary *oh Christian?* tarry a while: *Nondum vindicatus est Christus:* Thy Lord and Savior is not yet avenged of his enemies.

Malice is so mad, that it will not spare friend, to wreake vengeance on foes. So *Garnet* told the Powder-traitors; that *some innocent migh• be destroyed with many nocent, if the public good could not otherwise be perfected.* His instance was, that in a Town besieged, though some friends were there; yet no wrong nor offense, at advantage to cut all their throats. Hence, if there had been Papists in the Parliament-house, yet rather then loose so holy a massacre, they must have flown up with others. Call you these *Saints? Tantaene animis coelestibus irae?* It was God's reservation in the old *Testament,* for accursed *Sodom, Si decem iusti, if ten righteous persons be found there, &c.* It was *Christ's* suspension in the new,*Let the tares alone till Harvest, least the Wheat be plucked up withal, Theodosius* was taxed, that *in sontes vnà cum sontibus trucidasset,* that he had slain the good with the guilty; and might not be suffered to enter into the Temple. In the Primitive Church the *Bishops* staid process against the *Priscillian Her•tikes, ne catholici cum illis perirent,* least some good Christians should perish with them. *Jehu* intending due destruction to the worshippers of *Baal,* made a special search, that *none of the Lord's servants were amongst them.* But malice is ever blind, to see what sequel attends her courses. The *Envious* man is content to loose one eye of his own, so he may put out both his neighbors: nay, which is worse, he will loose both his own to put out one of his. The least trespass shall not pass without suite. The Devil can send him on a very slight errand to Westminster-hall. Be the case never so broken, if the Lawyers wit can stitch it together, that it may hold to a *nisi prius,* it is enough. I may (with a little inversion) read his destiny from the *Poet.*

Hunc nec dira venena, nec hostius auferet ensis,

Nec laterum dolor, aut tussis, vel tarda podagra:

Garrulus hunc quando •onsumet.

Let him not fear Domestical poison, nor foreign sword, nor a stitch in's sides, nor a Cough in's lungs, nor the Gowte in's joints: *Hunc proprius liuor cons•m•t. He will fret himself to dust.* His *Praecordia* are steeped in Vinegar. *A sound heart is the life of the flesh:* but *Envy is the rottenness of the bones.* The Drunkard rots his flesh, the malicious his bones: He burns up his blood in the furnace of hatred.

Insunit; cùm aliena nequit, sua pectora rodit.

Madde, that his poison will not others kill,

He drinks it off himself, himself to spill.

Envy is thrown like a ball of Wild-fire at another's Barn; rebounds and fires thine own. The Swallow having crossed some Lands and Seas, returns next Summer to her old Chimney: the

Arrow of malice shot far off, turns upon his heart, that set it flying. Bless yourselves; you know not whither you will be carried, if once you be horsed on the back of the *Envious man.* Forebear then this *water,* as thou lovest thy health, blood, life and peace.

5. The fifth *Cup* is *Drunkenness*; a *Vial* of the *waters* of *Stealth:* a liquid food literally taken. For that, which *Ebriety* sins withal, is *wine and strong drink. (Vae fortibus ad potandum.Woe to them that are mighty to devour Drink*; and strong to carry it away; for their habillitie encourageth their more frequent sins.) But Drunkenness, as it is a Cup of this service, is a special *water* of it self, at the *Devils Banket.* This sin is an horrible self-theft: God hath past his word against him.*The Drunkard and the Glutton shall come unto poverty, and Drowsinesse shall clothe a man with rags.* He that drinks more in a day, then he can earn in a week, what will his gettings come to at the years end? There is no remedy, he must shake hands with beggary, and welcome it into his company. How many (in the compass of our knowledge) have thus robbed themselves; and been worse enemies to their own estates, then the most mischievous Thieves! Thieves cannot steal Land, unless they be Westminster-hall Thieves, crafty contenders, that eat out a true title with a false evidence: but the Drunkard robs himself of his Lands: Now he dissolves an Acre, and then an Acre into the Pot; till he hath ground all his ground at the Malt-querne; and run all his Patrimony through his throat. Thus he makes himself the living tomb, of his forefathers, of his posterity: he needs not trouble his sick mind with a Will, nor distrust the fidelity of Executours; he drowns all his substance at the Ale-fat; and though he devours much, is the leaner every way. Drunkenness is *regius morbus,* a costly sin. It is like Gun-powder, many a man is blown up by it. He throws his house so long out at windows, t•ll at last his house throws him out at doors. This is the Tiplers progress: from luxury to beggary; from beggary to theeuerie: from the Tavern to Tyburne, from the Alehouse to the Gallows.

6. The last Vial of these self-*stolen waters,* is *Covetousness:* a dish of drink at the *Devils Banket,* which more come for, then for all the rest. The covetous is a cruel Thief to himself, worse then the Devil: for the Devil would give much for a soul; how much would he give for himself? The *Covetous* man loves money better then his own soul? This mercenary Soldier is fit for any office in the Devils Campe. There is no sin so ugly, so hideous, but sent to the *Covetous* man's door in a golden visor, it shall have entertainment. This *Sin* is like a great Beast, which violently breaking upon God's free-hold, makes a gappe wide enough for the whole Heard to follow. *Fruitur mundo, vtitur Deo.* The Covetous possesseth the world, and makes use of God: but if a man cannot serve *God and Mammon,* he can much less serve *Mammon and God:* God scorns to be set after the world. He heavens himself on earth, & for a little pelf cousous himself of bliss. He steals *quiet* from his own bones, *peace* from his conscience, *grace* from his soul! Is not this a Thief?

How much of fame, liberty, peace, conscience is laid out to purchase gold? some for love of it would pluck down Heaven, and empty it of a Deity: others to overtake it, run quick to Hell. And they, that seek it, find it: for if a man will sell Heaven for pelf, he shall not fail of his purchase. Hence *Mammon* is the God of no beggars; but Merchants and Gentles, and

Cormorants, and Usurers, and Chuffes. The *Idols of the Heathen were silver and gold:* It is but inverting the sentence. Their Idols are *silver* and *gold,* and silver and gold are our Idols.

Many a wretched Father plays the Thief with himself, and starves his own carcass, to leave wealth to his Babe. He lives on roots, that his prodigal Heir may feed on Pheasants: he keeps the Chimney corner, that his Heir may frequent Ordinaries: he drinks water, that his Heir may drink wine, and that to drunkenness. Though he be richer then *Dives,* he lives like an Alchemist. Miserable Fathers make wretched Sons: none often have more undone them, then they that have done most for them. They make heritages, but God makes Heirs: the children of such Churls seldom *roast* what their Fathers *took in hunting.* Now what Thief can more spoil another, then such a man doth himself? he cannot find in his heart, to put a good morsel into his belly. He dares not eat an Egg, least he should loose a Chicken. A poor Beggar is in better estate then a rich Miser: he wants many things; but this wants all things. *Corpus extenuat, vt lucr•m extendat:* He wrinkles and contracts his body, that he may enlarge and replenish his purse: he pincheth his carcass, to stuff his Capcase. No marvel, if that he hear not the moans of the poor, when he is deaf to the complaints of his own belly. Whereas, *he that laboreth, laboreth for himself, for his mouth craveth it of him.* It is the voice not only of God's spirit, that so it should be, nor of reason only, that so it must be, but even of nature, that so it is; unless in such unreasonable beasts as the *Covetous*; or rather (worse then beasts, for they serve the necessity of nature) unnatural wretches: Dressing, like Cooks, much good meat, and not vouchsafing to lick their own fingers. *There is an evil,* saith *Solomon, under the Sun*; and such an evil, that the Sun can scarce see a worse:*A man, to whom God hath given riches,* and that so abundantly, *that he wanteth nothing of all that his soul can desire, yet God giveth him not the power to eat thereof, but a stranger eateth it. Thi• is vanity and an evil disease.* A Disease it is, and fitly called the Dropsy.

Thus the *Covetous* man pines in plenty, like *Tantalus,* up to the chin in water, yet thirsty. He that hath no power to take part of God's blessings, which he keepeth, plays the Thief finely, and robs himself. His extortion hath erst stolen from others; and now he plays rob-thief, and steals from himself. They say, the rule of charity should be fetched from home. He that is miserable to himself, will never be liberal to others; he that pines himself, God bless me from begging at his door. It is miserable living at this man's finding: for like a *Chemist,* he turns everything into silver, what he should wear, and what he should eat; and so robs both back and belly of warmth, of sustenance. All, to conjure a little money into the circle of his Purse; which he will do, though he fetch Spels from the Devil to do it: yet keeps it only to look on, not to use. *Nemini bonus, sibi pessimus.* As he is good to none, so (let it be his plague) he is worst to himself. He is ever in debt to his belly: the purest metal is for his Coffer; the coarsest meat is good enough for his stomach. He doth so cross the vanity of Pride, which esteemeth the dearest things the best; that he thinks nothing sweet, but what is cheap. If ever he satisfy his complaing stomach with a good morsel, it shall be from his neighbors Trencher.

He hath not so much idle time, as to sleep; but either he dreameth of his gold, or riseth to see if the doors be fast. So *Claudian* (amongst others) describes the *Covetous* dream. *Et vigil*

elapsas quaerit auarus opes. He seeks that in his sleep, which he could not find waking. The *Covetous* give better ear to the *Priests* of *Ianus,* then to the Apostles of *Jesus: Quaerenda pecunia primùm est: First se•ke money,* hath thrust out *(Querite primùm regnum Dei) First seek the Kingdom of God.* They will hear us willingly, if our *Text* be *Commodity,* and our *Sermon Policy.* A *Bill,* that contains the sale of a Lordship, or the news of a Morgage, or the offer of good security for ten in the hundred, is more heeded, then a book on the Stationers shop, with the *way to heaven,* for the Title. Neither let us (as is said) judge him only to drink of this *water,* that extorts from others; but even him that pincheth himself. So S. *August. Non solùm auaru• est qui rapit alienae, sed qui cupide seruat suae.* He is not only covetous, that raketh from others, but he also that taketh from himself. The niggards looks to his entering guests, is like *Diana's Image* in *Chios,* which frowned with a lowering countenance on all that came into the Temple, but looked blithe, and smiled on them that departed. This is he that thinks there are no such Angels as his golden ones; no such Paradise as in his Counting-house. He cares not to run quick to the Devil of an errand, so gain sends him, & pays him for his pains. He hath a short conscience, and a large damnation. He is a special guest at the *Devils* board; and never misseth his Ordinary, which he affects the more, because he pays nothing.

The more he devours, the hungrier he is: a full supper of profit, gives him the more eager appetite to his morrows breakfast. All he eats, is like Physic to him; he looks thinner after it. He takes great pains to go to hell: whither since he will go, he might do it with more ease. He hath no heaven, neither present nor future; and having sold bliss for riches, as *Aesop's* Dog did the flesh for the shadow, behold, he looseth both. Other sinners for their damnation, have somewhat, which they call delightful: the Covetous man buys hell with hell; eternal, with present anguish. Thus he robs himself of all content; and when all is done, he's a man undone, *and pierced through with many sorrows.*

We have now ended the service of the *waters*; with the 1. *Praescription* of their *Beings, Waters:* and 2. The *description* of their *natures▪ stolen.* The Vices, which under this smooth name the Devil tempts his guests to surfeit on, are to your hearing odious: I will step no further to fetch in application, then from the word, *Stollen.*

All *stolen* things are accountable for; the law of all Nations hath provided, that *(cui{que} suum)* every man may enjoy his own. God is a just Judge, a retributor of every man his own. No thief can scape 1. The apprehension of his Pursuiuant•. 2. The apparance to his Sessions. 3. The penalty of his sentence. He hath appointed a general *Assizes,a day, wherein he will judge the world in righteousness, by that man, whom he hath ordained, &c.* To which there is a necessity of appearance. *For we must all appear before the Judgment seat of Christ, that everyone may receive the things done in his body, &c.* At which time (an account is not avoidable) *God shall bring every work into Judgment, with every secret thing, whither it be good or evil.* What then will be the success of these *stolen waters?* We carry out our robberies now without question; we invade our brethren, we evade the Law: But behold, *at Euening-tide trouble, & before the Morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.*

Felony is the Inditement, a rebellion against our Sovereigns Crown and Dignity. *Ambitious* theefes in the Court, *Simoniacal* thieves in the Church, *hollow-hearted* thieves in the City,

oppressing and *men-eating* thieves in the Country: all must be summoned, their debts summed, their doom sentenced. The impartial conscience from the book of their lives, shall give in clear evidence. There is no retaining of Counsel: no bribing for a partial censure: no trick of demure: no putting off and suspending the sentence: no euading the doom. The cursed generation of thefts are now easily borne, and borne out. Subtlety can give them the help of a conveyance, and money purchase a connivance. But then alas! what shall become of them, and of many souls for them? what shall become all the Traitours, gory Murderers, impudent Atheists, secret Church-robbers, speckled Adulterers, rusty Sluggards, nasty drunkards, and all the defiled wretches that have sucked damnation from the breasts of black *Iniquity.* An impenetrable *Judge,* an impleadable *Inditement,* an intolerable *anguish* shall ceaze upon them. Mountains of Sand were lighter, and millions of years shorter then their torments.

Oh think, think of this, ye *Sons* of rapine, that *with greediness* devour these *stolen waters.* You cannot rob God of his glory, man of his comforts, yourselves of your happiness, but *God, Man,* your own *Souls* shall cry against you. What thunder can now beat into you a fear of that, which then no power shall ease you of? why strive we not, *Nineveh*-like, to make the message of our overthrow, the overthrow of the message? and so work, that according to *Samson's* Riddle, the *Destroyer may save us?* Wherefore are we warned, but that we might be armed? and made acquainted with Hell in the speculation, but that we may prevent the horror of it in passion? Let me tell you, ye *thieves,* that sit at *Satan's* board; there is a *thief* shall *steal* on you, *steal* all from you, *The day of the Lord will come as a Thief in the Night, in the which the heavens shall pass away with a great noise, &c.* 〈 in non-Latin alphabet 〉 , a *Thief,* 〈 in non-Latin alphabet 〉 , to take away privily, or by stealth: or, 〈 in non-Latin alphabet 〉 , of hiding or covering. *Fur a furuo, quia in obscuro venit.* A *thief* as well for stealing on us, as for stealing from us. He comes in the dark, when nobody sees, treads on wool, that nobody hears, watcheth an hour that nobody knows.

This *Thief* shall steal on you, perhaps Banketting at this Feast of *Vanity:* as the Flood came on the old World, whiles they *ate and drank,* and were merry. *Watch therefore, for you know not what hour your Lord doth come.* So *Chrysostom* on that place, from our Saviors comparison of the *good man of the house: non laederetur ill furto, si sciret venturum: vos scitis, paratiores esse debetis.* The thief should not hurt him, if he knew of his coming: you know he will come, prepare for his welcome. We are all householders; our bodies are our houses; our souls our goods; our senses are the Doors and Windows, the Lockes are *Faith* and *Prayer.* The day of our doom will come as a thief; let our Repentance watch, let it never sleep, *lest we perish. Si praescirent homines, quando morituri sint,deligentiam super cam rem ostenderent.* If men foreknew the time of their death▪ they would show carefulness in their preparation; how much more being ignorant? But alas! Ignorance *covenants with death:* and security *puts far away the evil day, and causeth the seat of violence to come near.* When the Prophets of our *Israel* threaten Judgments, you flatter yourselves with the remoteness. *The vision that he seeth, is for many days to come, and he prophecyeth of the times that are far off.* As if it concerned you not what ruin laid waste the Land, so *peace might be in your days.* (But there is *no peace, saith my God, to the*

wicked.) our Rose-buds are not withered, our dances are not done: sleep Conscience, lie still Repentance. Thus with the sentence of death instant, and in a prison of bondage to Satan present, saith S. *Augustine, Maximo gaudio debacchamur:* we are drunken, we are frantic with pleasures. There may be other, there can be no greater madness.

Loe, the success of these *stolen waters.* You hear their nature: time hath prevented their *sweetness.* God of his mercy, that hath given us his *Word* to inform our Judgment, vouchsafe by his *Spirit* to reform our consciences, that we may conform our lives to his holy precepts. For this let us pray. &c.

What here is good, to God ascribed be,

What is infirm, belongs of right to me.

FINIS.

THE Breaking up of the Devils Banket.

OR The Conclusion.

BY THOMAS ADAMS, Preacher of God's Word at *Willington* in *Bedford-shire.*

ROM. 6.21.

What fruit had ye then in those things, whereof you are now ashamed? For the end of those things is death.

TERTVL. lib. ad Martyrs.

Pax nostra, bellum contra Satanam.

To be at war with the Devil, is to be at peace with our own Conscience.

LONDON: Printed by *Thomas Snodham* for *Ralph Mab,* and are to be sold in *Paul's* Church-yard, at the sign of the Grey-hound. 1614.

TO THE RIGHT VERTVOVS AND WORthy Sisters, the Lady *Anne Gostwyke,* and M^{ris}. DIANA BOWLES: saving Health.

THat I have clothed this *SERMON* in the Livery of your Patronages, I might give many reasons to satisfy others. But this one, to me, is instead of all, that you affect the *Gospel:* Not with the sudden flashes of some ouerhote dispositions, but with mature Discretion, and sound Obedience. I could not therefore suffer any thought of mine own unworthiness, to dissuade me from presenting this poor labor to your hands; who have so 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 favorably accepted my weaker services. I owe you both a treble debt, of Love, of Service, of Thankfulness. The former, the more I pay, the more still I owe. The second, I will

be ready to pay, to the uttermost of my power; though short both of your deserts, and my own desires. Of the last, I will strive to give full payment, and in that (if it be possible) to come out of your debts. Of all these, in this small Volumne, I have given you the earnest. As you would therefore, do with an ill debtor, take it till more comes. It shall be the more currant, if you will set thereon the seals of your acceptance. It is the latter end of a *Feast:* yet it may, perhaps, afford you some Christian delicate, to content your well affected spirits. It shall let you see the last service of *Sins Banket;* the harsh and unpleasant closure of vanity; the madness of this doting Age; the formal dislike and real love of many to this World, the evil works of some critical, others hypocritical dispositions, the ending, conclusion, and beginning confusion of the Devils *Guests.* The more perfectly you shall hate sin; the more constantly you shall hold your erst embraced virtues. And so in happy time *work out your own salvations.* God give a successful blessing to your Christian Indeuours: which shall ever be faithfully prayed for, by

Your Worships affectionately devoted *THOMAS ADAMS.*

THE Breaking up of the Devils Banket. The third Sermon.

PROVERB. 9.17.

Stollen waters are sweet, and Bread eaten in secret is pleasant.

THE custom of sin hath so benumbed the sense of it; and the delighted affections brought the conscience so fast a sleep in it; that *he troubles Israel,* who would waken *Israel:* and his speech is harsh Barbarism, that speaks against the Devils *Diana*; the Idol of *Vice,* which many worship. Our understandings think well of *Heaven,* but our affections think better of *Earth. Alexander* after his great Conquests, wrote to the *Graecian* Senate, *Vt se deum facerent,* that they would accept him into the number of their *God's.* With a resolute consent, they denied it. At last a (right) Politician stood up, and told them, that *(videndum est, ne dum coelum nimis custod•rent, terram amitterent)* they should look well to it; least whiles they were so religious for heaven, they lost their part of earth. Hence they made (though but a perfunctory and fashionable) decree. *Quoniam Alexander Deus esse vult, Deus esto.* Since *Alexander* will be a God, let him be one. God commends to us his *•eauenly graces*; Satan his *lying vanities.* Our Judgments must needs give assent to God. But because his precepts go against the grain of our affections; and the Deu•ll tells us, that curiosity for the uncertain joy• of heaven, will lose us the certain pleasures of earth: we settle upon the *Graecian* resolution, (though more seriously:) not to be so troubled for our souls, as to lose a moment of our carnal delights. This i• the D•••ls a•sertion, in calling stolen waters *Sweet*▪ t•• truth whereof I am •old (though a little I disquiet y•u• lu•••) to examine. You have heard the *prescription, Waters:* the *description, Stollen.*

The *Ascription* of the quality (in itself•) or effect (to others) of these *•aters,* if we may believe•*Temptation,* is *Sweet. Stollen waters are Sweet.* It is the speech of the *Father of •ies,* and therefore to carry little credit with us. *Sweet?* to none but those that are Lust-sick; like them •hat are troubled with the green-sickness; that think Chalke, and Salt, and Rubbish, savory.

It is a strangely-affected soul, that can find *Sweetness* in sin. Sin is the depravation of goodness: the same that rottenness in the Apple, sourness in the Wine, putrefaction in the flesh, is sin in the conscience. Can that be *sweet* which is the depraving and depriving of all *sweetness?* Let any subtlety of the Devil declare this riddle. The prae-existent privations were *deformity, confusion, darkness.* The position of their opposite perfections, was the expulsion of those foul contraries. Sin comes like bleak and squalid Winter, and drives out these fair beauties: turns the Sun-shine to blackness; calmness to tempests; ripeness to corruption; health to sickness; *sweetness* to bitterness.

They desperately thrust themselves on the pikes of that threatened woe: *Esa.* 5. that dare say of *bitter, it is sweet*; and consent to the Devil in the pleasantness of his cheare; when the impartial conscience knows it is *Gall and Wormwood.* Yet such is the strong Inchantment, whereby *Satan* hath wrought on their affections, that bloodiness, lust, perjury, oppression, malice, pride, carry with these *Guests* an opinion of *sweetness.* If froathie and reeling *Drunkenness,* lean and raking *Covetousness,* meager and blood-wasted *Envy,* keen and rankling *Slander,* nastie and ill-shapen *Idleness,* smooth and fair-spoken *Flattery,* be comely? what is deformed; If these be *sweet,* there is no bitterness. But though the Devil be not *an Angel of light,* yet he would be like one. Though he never speaks *Truth,* yet he would often speak the *color of Truth.* Therefore let us observe, what fallaces and deceitful arguments he can produce, to make good this attribute; and put the probability of *sweetness* into his *stolen waters.* For the Devil would not be thought a *Dunce*; too weak to hold a Position, though it be never so absurd. *Stollen waters,* Iniquities are *sweet* to the wicked in three respects. 1. Because they are *stolen.* 2. Because they are cheap. 3. Because they give delight, and persuaded content to the flesh.

1. *Stollen* or *foubidden.* Even in this consists the approbation of their *sweetness,* that they come by *stealth,* and are compassed by dangerous & forbidden pains. *Furta placent, etiam quod furta.* Theft delights, even in that it is theft. The fruits of a wicked man's own Orchard, are not so pleasant-tasted as his neighbors: neither do they reserve their due sweetness, if they be freely granted. But as the Proverb hath it: *Dulcia sunt poma, cùm abest custos.* Apples are *sweet,* when they are plucked in the Gardiners absence.*Eve* liked no Apple in the Garden so well as the forbidden. *Antiochus* scorns Venison as base meat, if it be not lurched. It is an humor as genunie to our affections, as moisture is inseparable to our bloods, that, *nitimur in vetitum semper*; We run mad after restrained Obiects. We tread those flowers under our disdainefull feet, which mured from us, we would break through stone-walls to gather. The liberty of things brings them into contempt: neglect and Dust-heaps lie on the accessible stairs. Difficultie is a spurr to contention, and there is nothing so base, as that which is easy and cheap. *Sol spectatorem, nisi cum desicit, non habet: nemo obseruat Lunam▪ nisi laborantem.* The two great lights of heaven, that rule in their courses the day and night, are beholding to no eyes, for beholding them, but when they are eclipsed. We admire things less wonderful, because more rare. If the Sun should rise but once in our age, we would turn *Persians,* and worship it.

Wines would be less set by, if our own lands were full of Vineyards: Those things that Nature hath hedged from us, we long and languish for; when *Manna* it self, because it lies at our

doors, is loathed.*Virtutem praesentem fere in nostris odimus; Sublatam ex oculis procul quaerimus inuidi.* The more spreading good things are, the more thought vile: and (though against that old and true rule) the community shall detract from the commodity. It is the perverseness of our natures, till sanctification hath put a new nature into us, that God's *yoke is too heavy* for our shoulders: we cannot draw in the geeres of obedience. We can travel a whole day after our dogs; but if authority should charge us to measure so many miles, how often would we complain of weariness? The Bird can sit out the day-measuring Sun, see his rise and fall without irksomnesse, whiles she is hatching her Egges; if her nest were a Cage, with what impatience would she lament so long a bondage! So the Usurer, though he began his first bag with the first hour, and pulls not off his hands or his eyes, till the eye of Heaven is ashamed of it, and denies further light, he is not weary: let him sit at Church two hours, the seat is uneasy, his bones ache, either a Cushion to fall a sleep with, or he will be gone. That *Christ* may justly and fitly continue that his reproof upon such: *Can ye not watch with me one hour?*

Thus the Commaund makes things burdensome, and Prohibition desirable. The wicked would not so eagerly catch at vanities, if God had not said, *nolit• tangere,* touch them not. Rapine, Lust, Ebriety, Sacrilege would sit idle for want of customers, if God's interdiction had not set a *ne ingrediaris,* on their doors. *Enter not. Rome,* (I know not how truly) brags, (and let her boast her sin) that she hath the fewer Adulterers, because she sets up the Stews. It is reported, that *Italy* did never more abound with Students, then when *Julian* had shut up the *School-doors,* and turned Learning into exile. He had fellows in that Empire of so contrary dispositions; that some restrained all things, some forbad nothing; and so made their times either tyrannous or licentious: insomuch that it was a busy question in those times; whether of those Emperors were worse; one, that would let every man do as he list; and the other, that would suffer no man to do as he would. It is observed of the Jews, that whiles the Oracles of heaven were open, and Religion leaned on the shoulders of peace, they fell frequently to Idolatry: but with the *Babylonian* bridle in their mouths, they eagerly pursue it: their persecution for it, increased their prosecution of it. So the blood of *Martyrs* seeds the *Church*; as if from their dead ashes sprung (*Phoenix*-like) many professors.

If trodden Virtue grow so fast, like Camomile? how then doth restrained Vice thrive? sure this *Hydra* rather multiplies his heads, by the blows of reproof. Sure it is, that *ex malis moribus oriuntur plurimae leges.* If men were not prone to infinite sins, a more sparing number of laws would serve our turns. And the more dangerous the law hath made the passage of Injustice, the more frequently, fervently they love to sails after it. What they quake to suffer, they tickle to do; as if their Itch could not be cured till the Law scratch them: so perverse is their disposition, that only coaction must force them to good, only correction bind them from evil. Now, as it is shame, that necessity should draw us to that, whereunto our own good should lead us: so it is past shame to war for that, which God hath charged us to ware of. *Malum est agere quod prohibetur, sed agere quià prohibetur, p•ssimum.* He that doth that which is forbidden, is evil, he that doth it because it is forbidden, Devil. But as the honest man, that hath somewhat to take to, is in most care to come out of debt; so he that hath neither honesty nor lands, takes care only to come into debt, and to be trusted.

Thus we all long for restrained things, and doate on difficulties; but look with an overly scorn; and winking neglect on granted faculties.*Pharaoh* is sick of God's plague: the peaceable dismission of *Israel* will cure him: he sees his medicine: no, he will be sicker yet; *Israel* shall not go. Oh, that these, who wrestle with God; would think that the more fiercely and firily they assault him, they are sure of the sorer fall. The harder the earthen vessel rusheth upon the Brasen the more it is shiuered in pieces. But nothing doth give the ungodly such content, as that they dangerously pull out of the jaws of difficulty. No Flowers have so good a smell as the *Stollen:* no repast so savory as the cates of *Theft.*

Quae venit ex tuto, minus est accepta voluptas.

Facilitie and liberty only takes off the edge of *Lust*; and what God doth restrain, man will not refrain. The Adulterer cares not for the chaste society of a fair and loving wife; but the lusts of uncleanness, which he steals with hazard, from another's bed, are *sweet* in his opinion. *Ahab's* whole kingdom is despised in his thoughts, whiles •e is sick of *Nabaoths* Vineyard. Hear *Esau,What is my Birth-right to me, when I cannot taste of those red pottage?* Oh the crossenesse of our refractary dispositions, that are therefore the more earnestly set upon the *pro,* because God hath more clearly charged them with the *contra*: as if our natural course was Crab-like to go backward; and our delight was to be a second cross to CHRIST, whereby though we cannot crucify his *Flesh,* yet we oppose and oppugn his *Spirit:* as if *Cynically* we affected snarling, or like the Giants, would try our strengths with God.

Thus we have examined the Devils reason, and find the natures of the wicked actually disputing for the truth of his assertion; and so, *interdicta placent,* the waters of sin seem *sweet,* and are more greedily swallowed, because they are *stolen.* The *Prince of the air so rules in the hearts of the children of disobedience,* that their appetites only covet prohibited meats; and their affections languish after discharged obiectes. But *your turning of things up-side down, shall be esteemed as the Potters clay.* And, *those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.* GOD hath a hook for *Sennacherib,* a curb for *Saul,* a bridle for these *Horses and Mules:* the highest mover ouerrules the swift motion of these inferior Sphaeres, that they cannot fire the world: but as they delight to make other men's possessions theirs by stealth; so they shall one day be glad, if they could put off, that is theirs upon other men; and shift away the torments that shall forever stick on their flesh and spirits.

2 The second argument of their *sweetness,* is their *cheapness.* The sins of *stealth* please the wicked, because they are cheap: what a man gets by robbery, comes without cost. The ungodly would spare their purse, though they lay out of their conscience. *Parcatur sumptui.* Favor their temporal estates, though their eternal pay for it. *Judas* had rather lose his soul, then his purse: and for thirty siluerlings, he sels his Master to the Pharisees, himself to the Devil. Yet when all is done, he might put his gains in his eye. It is but their conceit of the cheapness; they pay dear for it in the upshot. The Devil is no such frank Chapman to sell his Wares for nothing. He would not proffer Christ the kingdoms without a price, he must be *worshipped* for them. The guests carry not a draught from his table, but they must make courtesy to him for it. His *worship* must be thanked at least: nay, thanks will not serve,

affected, obayed, honored. He is proud still, and stands upon it, beyond measure, to be *worshipped.* He will part with an ounce of vanity, for a dram of *worship:* but the worshipper had better part with a talent of gold.

The Devil indeed keeps open house; *noctes at{que} dies, &c.* He makes the world believe that he sels *Robin-Hoods* penny worths; that he hath *manum expansam,* a prodigal hand, and gives all *gratis:* but *vijs & modis,* he is paid for it; and such a price, that the whole world comes short of the value. Only he is content to give day, and to forbear till death: but then he claps up his debtors into everlasting prisonment, and lays an heavy execution on them; that eve• the *Spanish Inquisition* comes short of it. Thus as the King of *Sodom* said to *Abraham, Da mihi animas,Give me the souls,* take the rest to thyself. The *Prince of darkness* is content, that thou shouldest have riches and pleasures cheap enough; only give him thy soul, and he is satisfied. The Devil would have changed his Arithmetic with *Job,* and rather have given *addition* of wealth, then *subtraction,* if he could have so wrought him to blaspheme God.

Satan seems marvelous frank and kind at first: *Munera magna quidem praebet, sed praebet in hamo.* They are *beneficia viscata,* ensnaring mercies. As the Tree is the Birds refuge when she flies from the snare; and loe, there she finds Bird-lime, that tears off her flesh and feathers. *Conuiuia, quae putes, insidiae sunt.* They are baits, which thou takest for bankets. The poor man is going to prison for a small debt: the Usurer lends him money, and rescues him: two or thee winters after, his fit comes again, and by how much an Usurer is sharper then a mere Creditor, he is shaken with the worse Ague: that kindness plungeth him into a deeper bondage: the first was but a thredden snare, which he might break, but this is an infrangible chain of iron. Men are in want, and necessity is *(durum telum)* a heavy burden: the Devil promiseth supply. Behold, the drunkard shall have Wine, the thief opportunity; the malious revenge; if they be hungry, he hath a *Banket* ready: but, as I have seen *Emperickes* give sudden ease to a desperate & inveterate grief, yet either with danger of life, or more violent revocation of the sickness; so their misery ere long is doubled: and that which was but a stitch in the side, is now a shrewd pain in the heart. The Stag and the Horse (saith the *Fiction*) were at variance: the Horse, being too weak desires *Man* to help him: *Man* gets on the Horses back, and chaseth the Stag, *Vs{que} ad fugam, us{que} ad mortem,* to flight, to death. Thus the Horse gets the victory; but is at once *victor & victus,* Captain and captive: for after that he could never free his mouth from the bit, his back from the Saddle. *Non equitem dorso, non fraenum depulit ore.* Man is beset with exigence: he wails his weakness: the Devil steps in with promises of succor. *Judas* is made rich, *Gehesi* gets change of suites: *Nero* is crowned Emperor, but withal he gets possession of their affections, whence all the power of man cannot vntenant him. Thus the *last slavery* is *worse then the first,* and the cheare is not so cheap at sitting down, as it is dear at rising up.

This is the Devils cheapness: no, *every good and perfect gift is from above.* The Devil gives nothing, but *God gives to all,* 〈*in non-Latin alphabet*〉*, richly,* or *abundantly,* so that when he gives, he takes nothing back: for *the gifts of the spirit are* 〈*in non-Latin alphabet*〉*, without repentance.Ho, everyone that thirsteth, come ye to the waters of life, and he that hath no money, &c. God* hath *waters,* no stolen water, but waters of freedom; and other blessings (if ye love liquid

things) o• an answerable nature, greater virtue; and those, whereof he is a true proprietarie. *Wine* and *Milk: Milk* to nourish,*Wine* to cherish the heart of man: *buy them without money,* let not your poverty keep you back: here is cheapness, if you have a saving desire: come freely and take your fills: *The Gospel is preached to the poor.* Think not to buy the *graces of God with money*: lest *you and your money perish.* Only take your time, and come whiles God is a giving: for there is a time when the door of bounty is shut. *Though he stretch forth his hand of mercy all the day*; yet the night comes when he draws it back again. They that answer him, proffering grace, as *Daniel* to *Belshazzar,Keep thy rewards to thyself, and give thy gifts to another*; may knock at his gates, and be turned away empty. *Now,* spare to speak, and spare to speed. *Then, though you cry unto me, I will not hear:To day, then, harden not your hearts.* Pray unto him, and *he will give good things to them that ask him.* He doth not sell, but give; not the shadows, but the substances of goodness. The conclusion then is clear, blessings and graces are truly cheap, *And no good thing will God withhold from them that walk uprightly:All things shall work to their good,* that are good. The Devil gives nothing, but sels all for price; neither are they good things he selleth; but *figuras boni,* the mere forms & counterfeits of goodness.

But if the *cheapness* of sin so affect men, what mean they to run to *Rome* for it? where I do not say only, that *sin* and *damnation* hath a shrewd price set upon them, but even *bliss* and *comfort:* and no *Pilgrim* can get the least salve-plaster to heal his *wounded Conscience,* but at an vnreasonnable reckoning. But soft! it is objected, that *Rome* is still baited in our Sermons; and when we seek up and down for matter, as *Saul* for his Asses, we light upon the *Pope* still. I answer, that I can often pass by his door and not call in: but if he meets me full in the face, and affronts me, (for good manners sake) *non praetereo insalutatum,* I must change a word with him.

The *Pope* is a great Seller of these *Stollen waters*: (yet his Chapmen think them cheap.) He thrusts his Spear into the Mountains, and sluceth out whole floods: as it is fabled of *Aeolus.* He usurps that of God, that he can *spanne the waters in his fist:* that he hath all the graces of God in his own power; and no *water* can pass besides his Mill: as if he could *call for the waters of the Sea, and pour them out upon the face of the Earth:* or as *Job* speaketh of *Behemoth:Behold, he drinketh up a River and hasteth not: and trusteth that he can draw up Jordan into his mouth.* As if all the *graces of God* were packed up in a bundle, or shut into a box, and the *Pope* only was put in trust to keep the Key; and had authority to give and deny them. So *Aeolus* the God of Winds (saith the *Poet*) gave *Vlisses* a Maile, wherein all the Winds were bound and wrapped up together; except the Western wind, which he must needs occupy to carry himself home. The *Pope* brags, that all *waters* are banked up into his fountain, and none can drink but by his leave; except the *Supremacy* & perfect *Sanctitie:* which is the Wind and the Water, he must use himself, thereby to sails to Heaven: (a Haven that few Popes arrive at:) but otherwise there is no *grace* to be had, but from the mother-*Church* of *Rome,* whose vncontrollable head is the *Pope.* A miserable Engrosser, that would shut up all goodness into his own Ware-house. Yet when he lists, he will undertake to *pour floods on the solid ground*; and *make Rivers run in dry places.*

He hath a huge Pond of Purgatory, whereout whole millions drink, and are pleased. But as *Darius* pursued, drunk puddle-water, and said, it was the best drink that ever he tasted. So it is the menaced terror, and the false alarms, that the *Jesuits* ring in Ignorances ear, that makes men drink so greedily at the *Popes* Puddle-wharfe. He is a great Land-lord of these *stolen waters.He sits upon many waters.* Some he steals from the Jews, some from the Turks, some from the Pagans, much from Idolatry, all from Heresy. That (as *John de Rupe scissa* in a popular Sermon) if every Bird should fetch her own feathers, you should have a naked *Pope.* Let every River challenge her own waters, you will have a dry *Rome:* But now

Expatiata ruunt per apertos flumina campos.

his waters spread over the face of the Earth: neither are they cheap, believe but a Bird of their own Cage.

Temples and Priests are Marchandiz'd for pelf,

Altars, Pray'rs, Crowns; nay, Heaven and God himself.

Vendit Alexander Cruces, Altarià, Christum,

Vendere iure potest: emerat ill prius.

Rome's Sea is sold, to quench the *Popes* mad thirst.

Well might he sell it: for he bought it first.

But is the Shop never opened, but to the mart of so good Commodities? yes, if their *Penance*-Parlour wa• opened, you might find a rate for *Stollen waters:* Pardon for offenses committed: nay, Indulgences for future sins, which but for an impregnable toleration might not be done. And let the traffiquers speak from their own feeling how cheap they are. They have a pecuniary patronage, and are warranted from the Popes Exchequer, rather then his Chancery. Even that corrupt Justice gives such sins no connivance, but when the dusts of bribery have shut his eyelids. It is their carefulness, *Quod huiusmodi dispensationes non concedantur pauperibus.* That such dispensations be not granted to the poor.

If this doctrine were true, it was time to raze Christ's speech out of the *Scriptures: It is hard for a rich man to enter into Heaven:* for it is easy for the rich, that can open the gate with a golden Key, and the poor are only in danger of exclusion. And, that which would be most strange, Hell should be peopled with none but Beggars: Not an Usurer, not an Epicure, not a Cormorant, not a vicious Potentate should grace the Court of *Satan.* For the Pope will for Money seal them a Passport for Heaven. Nay, how doth this disgrace Purgatory! when none but beggarly wretches shall be in danger of drowning in that whirlpool. Whence all their friends (being equally poor) have not money enough for their redemption. These are the rotten post• whereon the Fabric of *Rome* stands. Think not their *sto•len waters cheap.* Your purses must pay for them. Yet happy were you, if no higher price was set on them. All is not discharged with your ready m•ny; there is another reckoning: your souls mus• pay for the•. The Devil tyes his Customers in the bond of Debets; and woe to them, that are too far in his

books: for if *Christ* cancel not *his hand-writing against them,* he will sue them to an eternal Outlawrie; and make them pay their souls, for that they boasted they had so good cheap.

3. The third argument of these *waters sweetness,* is derived from our corrupt affections. *Sin* pleaseth the *Flesh? Omne simile nutrit simile.* Corruption inherent is nourished by the accession of corrupt actions. *Judas* Covetousness is sweetened with unjust gain. *Joab* is heartened, and hardened with blood. *Theft* is fitted to, and fatted in the thievish heart with obuious booties. *Pri•e* is fed with the officious complements of observant Groomes. *Extortion* battens in the Usurers affections by the trolling in of his monies. *Sacrilege* thrives in the *Church-robber,* by the pleasing distinctions of those *Sycophant-Priests*; and helped with their (•ot laborious) profit. *Nature* is led, is fed with *Sense.* And when the Citadel of the heart is once won, the Turret of the understanding will not long hold out. As the suffumigations of the oppressed stomach, surge up and cause the headache: or as the thick spumy mists, which vapor up from the danke and foggy earth, do often suffocate the brighter air, and to us (more then eclipse) the Sun. The black and corrupt affections, which ascend out of the nether part of the soul, do no less darken and choke the understanding. Neither can the fire of grace be kept alive at God's Altar, (man's heart,) when the clouds of *Lust* shall rain down such showers of Impiety on it. *Perit omne Iudicium, cùm res transit ad affectum.* Farewell the perspicuitie of Judgment, when the matter is put to the partiality of affection.

Let then the taste be Judge at this Feast, and not the stomach, Lust and not *Conscience*; and the Cates have unquestionable *sweetness.* He is easily credited, that speaks what we would have him. *Go up to Ramoth Gilead and prosper,* was pleasing Music in *Ahab's* ear. *Ye shall not die,* though you eat, delighted *Eve.* The *Sirens* Song is more esteemed, then the Oracle of *Pallas*; because it is sung to lustful, not wise Auditors. The strange distinctions, which they give in these days, that *(claw the Devil)* flatter an Usurer for gain, are believed, before the Sermons, of the *Sons of the Prophets,* of the *Son of God.* Let a factious *Novelist* maintain the justness of Impropriations at the Church-wrongers Table for a meal; his talk is held arguments, when the Scripture-arguments are held but talk. As *Micah* speaks of the Prophets, that would preach for Drunkenness. So these sell their conscience for countenance; and feed men's humors, whiles they have an humor to feed them.*Quod nimis miseri volunt, hoc facile credunt.* Though they be Prophets for profits, yet they are readily believed. So easily the brain drinks the poison, which the affection ministers. It is not then strange, if these Cates be sweet, when concupiscence tastes them. *Pascitur libido conuiuijs, nutritur delicijs, vino accenditur, ebrietate slammatur.* Lust is fed with Bankets, nourished with delights, kindled with Wine, set on fire and flame with Drunkenness.

What could make the Religion of *Rome* so *sweet* and welcome to many, but the congruence and pleasingnesse to their nature? Whiles *Nature* finds ascribed to her self freedom of will, validity of merits, the Latitude of an ignorant and cursorie faith, she runs mad of conceit. That Indulgences for all sins may be derived from that open Exchequer; that if a man wants not money, he needs not loose heaven; that the bare Act of the *Sacrament* confers *grace* without faith; and the mere transient sign of the *Cross,* whoever makes it, can keep off the Devil. *Oh Religion sweet to Nature.* Nay (to speak nearer to our district instance.) Lust not only

affectual, but actual, is dispensed with. *Priests* are licensed their *Concubines,* though inhibited Wives. Adultery is reckoned among their petty sins. I have read it quoted out of *Pope Innocentius* the third, of their *Priests. Mane filium virginis offerunt in choro: Nocte filium veneris agitant in thoro.* The Priests do not engross all the Market of venerie to themselves, (yet they do prettily well, for their allowance. *One Benefice with one Wife is unlawful,but two Benefices and three Whores are tolerable.*) But the Stews, like the common Bath, is afforded to the Laity; and if their States will maintain it, a private supply besides. *Vrbs est iam tota Lupanar.* The whole City is become a mere Stews. As the Prophet *Isaiah* said once of *Jerusalem*; so we may say of *Rome: The holy City is become an Harlot.* Full of *Harlots* they will not stick to yield, and so *full of Adulterers.* Nay, the City it self is an *Harlot,* and *hath left her first love.* She committes Idolatry, (which is the vilest Adultery) with *Stockes* and *Stones.*

Thus *Nature* drinks pleasant *waters,* but they are *stolen.* Lust encroacheth upon the Law: and Concupiscencies gain is God's loss. Some of them, saith *Bishop Jewel,* have written in defense of filthiness. What black Vice shall want some Patronage? But *causa patrocinio non bona, peior erit.* Powerful arguments, no doubt: yet powerful enough to overcome the yielding spirit. Strong affection gives credit to weak reasons. A small temptation serves to his perversion, that tempts himself; and would be glad of a cloak to hide his leprosy, though he steal it. How can it then be denied, that sins are *sweet,* whiles *Lust* doth take, taste, censure them?

The *Devils Banket* is not yet done; there is more cheare a coming. The *Water*-service is ended: now begin Cates of another nature; or, if you will, of another form, but the nature is all one. *Norma et forma manet.* The same Method of Service, the same manner of Iunkets. It may be distinguished (as the former.)

- Into *a prescription,* de quo. *Bread,*
- Into *a description,* de quanto. *Bread of Secrecies.*
- Into *an ascription.* de quali. *Bread of ple•sure.*

Bread hath a large extent in the Scriptures. *Vult sufficientiam vitae et praesentis et futurae.* Under it, is contained a sufficiency of food and nourishment. 1. For the body. 2. For the soul. Therefore some would derive the Latin word, *Panem,* from the Greek word, 〈in non-Latin alphabet〉, and so make it a general and comprehensiue word; to signify, *omne quod nobis necessarium*▪ all things needful, whither to corporal or animal sustenance.

1. Corporal: the fourth petition in that absolute Prayer, lessoned to us by our Master, implies so much: *Give us this day our daily Bread.* Where saith S. *Augustine:Omnem necessariam corporis exhibitionem petimus:* We beg all necessary sustentation to our temporal life. So, *in sudore vultus vesceris pane tuo:* All thy repast shall be derived from thy travel. *Set Bread before them,* saith *Elisha* to the King of *Israel:* And *he made great provision for them. Job's kindred dideat Bread,* that is, feasted with him? *He that ate of my Bread*▪ saith *David,* or did feed on the delicacies of my Palace.

2. For the soul. *I am the living Bread, that came down from heaven: if any man eat of this Bread, he shall live forever.* It is not straitened of this sense. *Matth.* 15. *It is not meet to take the children's Bread, and to throw it to dogs. Christ* and all his benefits are shadowed forth by *Bread.* The loss of the *Word,* is called by the *Prophet,* a *Famine,* or loss of *Bread.*

Bread then implies *multitudinem salutum, magnitudinem solaminum, plenitudinem omnium bonorum:* Much health, great comforts, fullness of all requisite good things. And what? Will *Satan* brag that he can give all these? and that his *Bread, intensiue,* is so virtual in it own nature: and *extensiue,* that it shall afford so much strength of comfort, validity of nutriment; and never fail the collation of health to his guests? This is in him an hyperbolical, and almost an hyperdiabolicall impudence; to make the *bread* of *sin,* equal with the *Bread of life:* and to ascribe unto it *potentiam virtutis,* and *virtutem dulcedinis*; that it is *Bread,* and *sweet* bread, nourishing and well-tasted. As *Ceres* must be taken and worshipped for the Goddess of Corn, and *Bacchus* for the God of Wine; when they were (at the utmost) but the first Inuenters of grinding the one, and pressing the other: for God is the God of both fields and Vineyards. So the *Devil* would seem owner of *Bread* and *Water,* when God only is *Lord* of Sea and Land; that made and blesseth the Corn and the Rivers. His *Power* containeth all, and his *Providence* continueth all that is good unto us.

Observe, how the Devil is God's Ape, and strives to match and parallel him, both in his words and wonders. He follows him, but (not *passibus aequis*) with unequal steps. If Christ have his *waters of life* at the *Lambes* wedding Feast; the Devil will have his *waters* too at Lusts *Banket.* If *the highest give his thunder, hailestones, and coals of sire,* (as to *Elias* sacrifice:) the *red Dragon* doth the like: *He maketh fire to come down from heaven, in the sight of men.* If *Moses* turn his *rod* to a *Serpent,* the Sorcerers do the like: but yet they fall short, for *Moses* rod devoured all theirs. Must *Abraham* sacrifice his *Son* to the God of Heaven? *Agamemnon* must sacrifice his daughter to the Prince of Darkness. A Ram redeeemes *Ishaac,* a Hind *Iphigenia.* For *Jehovah's* Temple at *Jerusalem,* there is *great Diana's* at *Ephesus.* It is said of the *Son* of God, that he shall *give sight to the blind*; and heal the sicknesses of the people; The Son of *Jupiter, Aesculapius* shall have the like report. *Ovid* and *Hesiod* have their *Chaos,* in imitation of sacred *Moses: Noah's* deluge shall be quitted with *Deucalions.* For our *Noah,* they have a *Ianus*; for our *Sampson,* a *Hercules*; for our *Babel*-builders, they that lay *Pelion* upon *Ossa,* Giants. If *Lots* Wife be turned to a Pillar; loe, *Niohe* is metamorphosed to a stone. Let God historifie his *Jonah, Herodotus* will say more of *Arion.* Of which *S. Augustine* well: *We may suspect, the Greek tale of the one, means the Hebrew truth of the other.* Thus, if Christ at his Table offer to his *Saints,* his own body for bread, blood for wine, in a mystical sort: The Devil will proffer some such thing to his guests, *Bread* and *Waters; Waters* of *Stealth, Bread* of *Secrecie.* He is loath to give God the better: he would not do it in heaven, and therefore turned out: and do you think, he will yet yield it? no, in spite of God's *water of Crystal, peace* and *glory*; he will have his *waters* of *Acheron,* guilt and vanity. But by *Satan's* leave, there is a *Bread,that nourisheth not. Wherefore do ye spend money for that which is not Bread? and your labor for that, which satisfieth not?* It (seems but) *is not bread:* and (if it be, yet) *it satisfies not.* Say it could, yet *man lives not by bread only; but by the word* and blessing of *God.* 〈 in non-Latin alphabet 〉 , all the delicates, that *Sin* can afford us, are but 〈 in non-Latin alphabet 〉 , the bane of the soul. *Pabula peccati, pocula lethi.*

〈in non-Latin alphabet〉 properly signifies (〈in non-Latin alphabet〉:) All meat prepared with fire. There is no cheare at this Banket dressed without fire; either present of *Lust,* or future of *torment.*

Now since the Devil will put the form of *Bread* upon his tempting wickedness; let us examine what kind of *bread* it is.

1. The *seed* is corruption; *an unclean seed.* No other then the tares, which the *Enemy sew:* God sew good Corn, but *whence are the tares?* The seed whereof this *bread* is made, is not Wheat or good Corn; but Cockle, Darnell, Tares; *Dissention, Rebellion, Lies, Vanities.* The Devil is herein a Seedes-man, but he sows corrupt seed; that infects and poisons the heart, which receives it.

2. The heat of the *Sun,* influence of the *Air,* sap and moisture of the *Ground,* that ripens this *seed,* are *Temptations:* The seed once sown in the apt ground of our carnal affections, is by the heat of *Satan's* motion soon wrought to ripeness. So that it is matured *suggerendo, imprimendo, tentando:* suggestion, impression, temptation hasten the seed (to grass, to a blade, to spindling, to a perfect ear:) to growth in the heart: and all suddenly, for an ill weed grows apace. Rather then it shall dwindle and be stunted, he will crush the clouds of hell, and rain the showers of his malediction upon it. Before he sows, here he waters.

3. The *seed* thus ripend is soon cut down, by the Sickle of his subtlety; whose policy to preserve his state *Florentine,* is beyond *Machiauels.* His speed is no less; else he could not so soon put a Girdle about the loins of the earth. But what policy can there be in shortening the growth of sin? this trick rather enervates his power, weakens his Kingdom. The Devil doth not ever practice this cunning; but then alone, when he is put to his shifts. For, some are so vile, that the Devil himself, would scarce wish them worse. Such are Atheists, Rob-altars, Usurers, Traitors, &c. But some living in the circun ference of the Gospel, are by man's awe and law restrained from professed abominations! what would you have him now do? Sure *Satan* is full of the *Politiques.Daemonas grammatici dictos volunt, quasi 〈in non-Latin alphabet〉, id est, peritos ac rerum scios.* He is a Devil for his craft. I call therefore the reaping, his *Subtlety:* for he might seem therein to dissolve his Kingdom, and spoil the height of sin, by cutting it down. But the sequel and success proves, he doth it rather to corroborate the power thereof, by making it fitter for application. Thus he *transforms himself to an Angel of light*; and is content to top the proud risings of palpable and outward Impieties, that he may more strongly possess the soul by *hypocrisy.* Thus there may be an expulsion of *Satan* from the house of the heart, *quoad veter•m eruptionem,* when his repossession is made stronger, *quoad nouam corruptionem.* Common grace throws him out, but *he finds the house empty, swept, and garnished,* that is, trimmed by hypocrisy, and therefore *enters* and fortifies with *seven other spirits more wicked then the first.* What he cannot do by notorious rebellion, he •erformes by dissimulation. So that as Sorcerers and Witches converse with evil spirits in plausible and familiar forms, which in ugly shapes they would abhor. So many would not endure him, *vt rude cacodaemon,* as a rough and gross Devil, in manifest outrageous enormities; who yet as a smooth, sleeke, fine, and transformed Devil, give him entertainment. This then is his Harvest.

4. Being thus reaped and housed, he soon thresheth it out, with the Flaile of his strength. He is called *the strong man*; where he takes possession, he pleads prescription; he will not out. His power in the captived conscience scorns limitation: He is not content to have the seed lie idle in the heart, he must thresh it out, cause thee to produce some cursed effects. He doth not (to speak for your capacity in the Country) hoard up his Graine; but with all his might, and the help of all his infernal flailes, he thresheth it out, and makes it ready for the Market. If any *Cain,* or *Judas* be so hasty, that he will not stay till it be made *Bread,* tarry for temptation, but tempt himself; the Devil is glad that they save him a labor: howsoever, he will have his Graine ready; his suggestion shall not be to seek when he should use it. He would be loath that the lustful eye should want a Harlot, the corrupt Officer a bribe, the Papist an Image, the Usurer a Morgage, the thief a bootie. He knows not what guests will come, he will thrash it ready.

5. Being thrashed out, it must (you know) be ground. *Satan* hath a *Water*-mill of his own: though founded on *mare mortuum,* a dead Sea, (for all sins *are dead works*) yet the current and stream that drives it, runs with swifter violence, then the straits of *Giberaltare.* The flood of concupiscence drives it. The Mill consists of two stones, *Deliciae & diuitiae*: Pleasure and Profit. There is no seed of sin, which these two cannot grind to powder, and make fit for Bread, when *Concupiscence* turns the Mill. *Rapine,* Sacrilege, Murder, Treason, have been prepared to a wicked man's use, by these Instruments. *Quid non mortaliae pectora cogunt?* Covetousness and carnal delight bid any sin welcome. Only *pleasure* is the nether stone; Idleness would lie still, but *Covetousness* is content to trudge about, and glad when any sacks come to the Mill. These two grind all the Devils grist, and supply him with temptations for all the World. All the ugly births of sins, that have ever shown their monstrous and stigmatic forms to the light, have been derived from these Parents; *Carnal pleasure* and *Covetousness.* You see how the Devil grinds.

6. It is ground, you hear: It wants leauening. The *Leaven* is the colorable and fallacious arguments, that persuade the *sweetness* of this *Bread.* This is, 1. either the *Leaven of the Pharisees.* 2. Or, *the leaven of the Sadducees.* 3. Or, *the Leaven of the Herodians.* The *Leaven Pharisaical,* is described by CHRIST himself to be Hypocrisy: a tradition to *make clean the outside of the Cup,* but no devotion to keep the inside pure, from *extortion and excess.* The *Leaven* of the *Sadducees* is the *doctrine of the Sadducees:* as the mistaken Apostles (about *Bread*) corrected their own errors. This Doctrine was a denial of *Resurrection,* of *Angel,* of *Spirit.* The *Herodian Leaven,* was dissolute profaneness; derived from the observation of *Fox*-like *Herod.* These pleadings for *Sin,* by the Devils mercenary Advocates, put (like *Leaven*) a better taste into his *Bread.* Thus it is leavened.

7. It lacks now nothing but baking. Sure, the Oven, that bakes this corrupt *Bread,* is our own evil affections; which the Devil heats by his temptations; and with supply of Fewell, to their humors. Thus by sin he makes way for sin, and prepares one iniquity out of another. He strikes fire at the covetous heart of *Judas,* and so bakes both *Treason* and *Murder.* He hath made *Absalom's* affections so hot by *Ambition,* that *Incest* and *Parricide* is easily baked in them. The Prophet *Hosea* speaks the sins of *Israel* in this *Allegory,They are all Adulterers, as an Oven*

heated by the Baker: who ceaseth from raising, after he hath kneaded the Dough, until it be leavened.They have made ready their heart, like an Oven, whiles they lie in wait: their Baker sleepeth all the night; in the morning it burneth as a flaming fire. They are all hot as an Oven, &c. Yea, *Ephraim* it self is a *Cake half baked.* Thus, when our affections are made a fiery Oven, *through the greediness of sin,* there is soon drawn out a batch of wickedness.

Thus the *Devil* runs through many occupations, before his *Bread* be baked, his *Banket* prepared for his guests. He is a *Seedesman,* a *Waterer,* a *Reaper,* a *Thrasher,* a *Miller,* a *Moulder,* a *Baker.* A *Baker* here for his *Bread,* as before a *Brewer* for his *Waters.* And to conclude, an Host, that makes the wake, invites the guests, and *Bankets* them with their own damnation.

You have heard how this Service may be called *Bread*; and therein the subtlety of the Devils *prescription.* Let us as justly poise his *description* in the balance, and see how it holds weight. *Secret bread,* or, *the bread of secrecy*; nay, of *Secrecies:* for sin is not like the Rail, that sits alone; but like the Partridges, which fly by Coueys. *Secret.* This will be found a fraudulent dimension: for *there is nothing so secret, that shall not be made manifest.* The speeches of *whispering,* the acts of the *Closet* shall not scape publishing. The Allegory of Adultery is prosecuted. Forbidden lusts, *stolen* by snatches, and enjoyed in *secret,* are *sweet* and *pleasant.* It is instanced in this particular, what hath a general extent to all the paralells; every sister of that cursed stock. I will hold with it thus far; that *sin loves secrecy*; and I will testify against it a degree further, that *no sin is so secret,* as the Tempter here affirms it; or the committers imagine it. And from these two roots, I will produce you a double fruit of Instruction.

1. Vniust things love priuacie: the *Adulterer* saith *Job, loves the dark. Thais* draws *Paphnutius* into the secret, and more removed chambers. The two wicked Elders thus tempt that Emblem of chastity; *Ostia pomerij clausa sunt: the gates of the Orchard are shut*; and *nobody sees us.* Hence the generation of sins are called *the works of darkness.* And reformation of life is compared to our *decent walking in the day.* Though *the light of grace shines,* saith the *Sun of brightness, yet men love darkness better, because their deeds are evil.* Ignorance and the Night have a fit similitude.

1. Both seasons are still and hushit: no noise to waken the *Sybarites*; unless the Cockes, the Ministers: *Nuncij Dei et diei:* and their noise is not held worth the hearing. Few will believe Christ's Cock, though he crows to them that the day is broken.

2. Both seasons procure stumbling. The ways of our pilgrimage is not so even but that we need both light to show the rubs, and eyes to disce•ne them. The Gospel is the day, Christ is the light, Faith is the eye that apprehends it. *Light* without *eyes, eyes* without *light,* are defective to our good. If either be wanting, the stumbling feet endanger the body. In the spiritual privation of either Gospel or Faith, the affections are not able to keep upright the Conscience.

3. Both are uncomfortable seasons. *Nox & erroris & terroris plenissima.* The night is full of wondering, of wandering. Imagine the Egyptians case in that gross and palpable darkness: the longest natural night, that the Book of God specifies. A silent, solitary, melancholy,

inextricable season. In which, 〈 in non-Latin alphabet 〉 ; no murmur disquiets the Air; no man hears his name; no Birds sing; except the Owl and the Night-rauen, which croake only dismal things.

4. Both are fit seasons for fowl spirits to range in. It hath been fabled of night-walking sprights. Let it be false, yet this is true: the Devil is the *Prince of darkness*; his kingdom is a *kingdom of darkness*; and his walks are the walks of *d•rkenesse.* In the calignious night of Superstition and Ignorance, he plays *Rex,* and captiuates many a soul to his obedience. His children (as it is fit) have the same disposition with their father. They are *Tenebrio's,* and love *nocturnos conuentus,* meetings in the dark: as the •owder-Tra•tours met in the Vault. But the eyes of *Jehovah* see not only things •one in the tops of the Mountains, but could sp•e the *Trea•on of the Vaul•.*

2. And this is the consequent I•struction, which I would the Devils blinded guests should know! *God sees.* There is nothing secret to his eye. 1. He sees our sins in the Book of eternity, before our own hearts conceived them. 2. He sees them in our hearts, when our inventions have given them form, and our intentions birth. 3. He sees their action on the Theater of this Earth, quite through the scene of our lives. 4. He sees them, when his wrathful eye takes notice of them, and his hand is lift up to punish them. There is nothing so secret, and abstracted from the senses of men; *Vt creatoris aut lateat cogitationem,aut effugiat potestatem*; that it may either lurk from the eye, or escape from the hand of God. No Master of a family is so well acquainted with every corner of his house; or can so readily fetch any Casket or Box he pleaseth: as the Master *of the whole family in Heaven and Earth,* knows all the Angles and Vaults of the World.

Jupiter est, quodcun{que} vides, quocun{que} moueris.

In him we live, move, and have our being.

The villan•es of the Cloistures were not unseen to his revenging eye. Perhaps they took a recluse life, that they might practice experimental wickedness, without suspicion: pro••sing to the world contemplation, premising their own thoughts to contamination. They thought themselves secure, shadowed from the eye of notice, and fenced from the hand of Justice. So they were in doctrine, out of the world; but in proof the world was in them: they were not more *(politi)* strict in profession, then *(polluti)* loose in conversation. But as dark as their Vaults were, the all-seeing GOD descried their whoredoms, and destroyed their habitations; or at least emptied them of so filthy Tenants. The obscurity of their Cels and Dorters, thickenesse of Walls, closenesse of Windows, with the cloak of a strict profession thrown over all the rest, could not make their sins dark to the eye of Heaven.

Our impieties are not without witness. *To videt Angelus malus, videt te bonus, videt et bonis et malis major Angels Deus.* The good Angel, and the bad, and he that is *better then the Angels, far above all principalities and powers,* sees thee. The just man sets forth his actions to be justified. *Lucem & aethera petit, & teste so•e viuit:* He loves the light, and walks with the witness of the Sun. It is recorded of *Jacob,He was a plain man, dwe•ling in Tents.Nathaniel* (by the testimony of

the best witness) was *an Israelite indeed, in whom was no guile.* It was the *Rabbins* council to his Scholar: Remember, there is 1. a *seeing Eye:* 2. a *hearing Eare.* 3. a *Book written. Sic viue cum hominibus,quasi Deus videat: sic loqu•re Deo, quas• homines a•diant.* So converse with men, as if GOD saw thee: so speak to God, as if men heard thee. For, *non discessit Deus: quando recessit.* God is not absent, though thou dost not feel him present. Corporeall substances are in one place locally and circumscriptively: incorporeal created substances, neither locally nor circumscriptively, but definitively. GOD the creating substance is every whit in every place: not circumscriptively as bodies; nor definitively as Angels; but repletiuely, *(Io•is omnia plena)* filling every place by his essence. He is *hypostatically* in CHRIST: *graciously* in his Saints: *gloriously* in Heaven: *powerfully* in Hell. You see then the falsehood of the Devils assertion: *Sins* would be *secret, but they are not.*

The *Bread of secrecy* being described, I should come in the third and last place, to the *Ascription: It is pleasant.* But because the former adjunct of *sweetness,* doth but little diuersifie from this of *Pleasure*; and I shall have just occasion to convince the *Devils* feigned *delicacy,* from *Solomon's* proved *misery:* I will therefore silence it. And for conclusive application, give me the leave of your patience, to examine the truth of the (former) *secrecy.*

It is the Devils policy, though he cannot blind his eyes that made the light in Heaven, and the sight in man; yet he would darken our sins with the veil of *secrecies* from the view of the world. And are they so? no, (the suffering eye sees them, and can point them out, nay) sensible demonstration speaks them to the ea•es, and objects them to the sight of man. The iniquities of these days are not ashamed to show their faces; but walk the streets without fear of a Ser•eant. The sins of the City are as pert and apert as the sons of the City. I would Iniquity was not bolder then Honesty; or that Innocence might speed no worse then Nocence. *Absit vt sic,sed vtinam vt vel sic,* saith Saint *Augustine,* in the like case: God forbid it should be so bad; yet I would it were no worse. For the times are so wheeled about to their old bias, that *vix licet esse bonum,* it is scarce safe to be an honest man. Suspition makes the good evil, and flattery makes the evil good, the first in the opinion of others; the last in the opinion of themselves. Our faith is small, and led ••th reason; our life evil, and led without reason. *Corruptio morum to•lit scientiam ethicam.* Our evil manners shut up Philosophy and Divinity too into the cave of Ignorance.

This Forest of Man and Beast, the world, grows from evil to worse; like *Nabuch•dnezzars* dreamed Image, whose *Head was Golden, Silver arms, Brasen thighs,* but *his feet were of Iron and Clay.* What *Ovid* did but Poet•ze, experience doth moralize, our manners actually perform. This last is (as it must be) the worst. Our Covetise saith, It is *terrae aetas,* an Earthen Age. Our Oppression, *ferrea aetas,* an Iron Age. Our Impudence, *ah•nea aetas*▪ a Brasen Age. Neither *aurea,* nor *argentea,* saith Necessity. For the poor may say as the *Priest,Silver and Gold have I none.* Let me say; our sins have made it worthy to be called, *inferna aetas,* a hellish Age.

Sin is called by *Paul,The old man*; but he is stronger now▪ then he was in his I•fancy; *diebus Adam•,* in the days of *Adam.* Most men's repentance is in the knee or tongue, but their wickedness in the heart and hand. Money mars all: for this, and the pleasures this may procure, *Esau* sels his Birth-right, *Judas* sels his Master, *Ahab* sels himself to work

wickedness. Sin was wont to love priuacie, as if she walked in fear. The Tippler kept his private Ale-bench, not the Market place: the Adulterer his Chamber, not (with *Absalom*) the house-top: the Thief was for the night or sequestrate ways: the corrupt Lawyer took bribes in his Study, not in the open Hall; but now *(peccata nullas petitura te••bras)* our sins scorn the dark. Men are so far from being *ashamed of their fruitless lives,* that *mala comittunt, commissa iactant, iactata defendunt:* they commit evil, •oast that they committed, and defend that they boasted. *Pride is worn as a chain,* and *cruelty as a garment; conspectu omnium,* as proud of the fashion. They talk of a Conscience, that seeks covers, like *Adams* Fig leaves: but these *glory in their shame; whose end is damnation,* saith Saint *Paul.* The very *Harlot* comes short of them: she wipes *her lips, and saith, she h•th not sinned.* B•tter fare those, that yet would be accounted honest.

We may justly parallel these times and our complaints to the Prophet *Isaiah's,The show of their countenance doth witness against them: they declare their sin at Sodom, they hide it not:* But *woe be to their souls, for they have rewarded evil to themselves.* So the Jews answered GOD, pleading hard to them, *There is no hope: no, for I have loved strangers, and after them I will go.* Nay, resolutely they discharged GOD of further pains: *We are Lord's, we will no more come unto thee.* Therefore *Ezekiel* denounceth their destruction: For this cause *ye shall be taken with the hand* of Judgment, *because your sins are discovered:* and *in all your doings your transgressions do appear.* So the same people to the *Son,* as they had erst to the *Servants: We will not come unto thee. How often would I have gathered you, but you would not?Ye will not come at me, that you might have life.* 1. The way is easy. 2. You shall have life for coming: it is worth your labor. 3. You can have it nowhere else; then *Come to me.* No, you will not come at me: as *Daniel* answered *Bels•azzar, Keep thy rewards to thyself, and give thy gifts to another.*

These are sins with lifting up the *hand* and *he•le* against God: *the hand* in opposition, the *heel* in contempt. There are two Ladders, whereby men climb into HEAVEN; the godly by their Prayers, the wicked by their sins. By this latter Ladder did *Sodom* and *Nineveh* climb. GOD grant our sins be not such climbers; that press into the presence Chamber of HEAVEN, and will be acquainted with GOD, though to our confusion. Are our wickednesses done in this R•••on and Sphaere of sin, the Earth; and must they come to Heaven first? Must the news be at the Court, of what is done in the Co•ntrie, before the Countrie it self know of it? Our consciences take no notice of our own iniquities; but they complain in the *audience-Court* of HEAVEN, and few out an Outlawry against us. So impudent and vn-blushing is our wickedness, that with the Prophet we may complain: *Were they ashamed, when they had committed abomination? nay, they were not at all ash•med, neither could they blush.* Our sins keep not low water, the tide of them is ever swelling: they are objects to the general eye; and proud that they may be observed. And let me tell you; many of the sins I have taxed, as secret and silent as you take them and as hoarcely as they are pleaded to speak; are no less then Thunder to Heaven, and Lightning to men. They do votally and vocally ascend, that would actually, if they could.

The laborers hire cries in the gripulous Landlords hand. *The furrows* of the Incloser *cry, complain,* nay, *weep against him:* for so is the Hebrew word. The vain-glorious builder hath *the*

stone crying out of the Wall against him, and *the beam out of the Timber answering it.* The *Blasphemers tumult cries, and is come up into the ears of God.* The *Oppressors rage and violence* reacheth up to Heaven, and is *continually before me, saith the Lord.* These are crying sins, and have shrill voices in Heaven, neither are they submisse and whispering on the Earth.

To be short; most men are either *Publican's* or *Pharisees:* either they will do no good, or loose that they do by ostentation. Many act the part of a religious man, and play Devotion on the worlds Theater, that are nothing beside the Stage; all for sight. *Angels* in the Highway, *Devils* in the by-way: so monstrous out of the CHURCH, that they shame Religion. It was proverbed on *Nero, It must needs be good that Nero persecutes:* their wicked lives give occasion to the world, to invert it on them. *It must needs be evil, that such wretches profess.* Others are like *Publican's:* Only they were Christened when they were Babes, and could not help it; but as angry at that indignity, they oppose Christ all their lives.

Take heed, *Beloved*; Hell was not made for nothing. The Devil scorns to have his Court empty•: you will not bend, you shall break: you will not serve God, God will serve himself of you. Put not these vices from you, by your impudent cloakings! How many sta•d here guilty of some of thes• sins? How many may say with *Aeneas, Et quorum pars magna sui,* whereof I have a great share. Many cry out, *the days are evil,* whiles they help to make them worse. All censure, none amend. If everyone would pluck a brand from this fire, the flame would go out of it self. But whiles we cast in our iniquities as Fewell, and blow it with the Bellows of disobedience; we make it strong enough to consume us; yea, and all we have. For God will not spare ever; he is just, and must strike.

Shall we loosen our hands to impiety, and tie God from vengeance? I have often read and seen that *Mercy and* ⟨◊⟩ *meet together*; that *Righteousness and Peace kiss one •nother.* But Mercy and sinfulness keep not the sa•e ho•s•, Peace and wickedness are mere stra••ers. To reconcile these, is harder then to make the *W•lfe* and *L•mbe* live together in quiet. Think not that God cannot strike. *Mars vl•or galeam quo{que} perdidit,& res non potuit seruare suas.* The H••then God's could not avenge their own quarrels: But our God ca• punish a thousand ways: Fire, Plague, War, Famine, &c. *Milla nocendi arts.* Our sins may thrive a while, and batten, beca•se they live in a friendl• Air, and apt Soil; but in the end they will overthrow both themselves and us.

Ciuitatis euersio est, morum non murorum casus.

A Cities overthrow is sooner wrought by lewd lives, then weak walls. Were the walls of our Cities as strong-Turreted and inexpugnable, as the wall that *Phocas* built about his Palace; yet it may be really performed on them, as the voice in the night told him: *Did they reach the Clouds, they may be scaled: the sin within will mar all. Gra•iores sunt mimici mores praui,quàm hosts infesti.* Our worst enemies are our own sins. And though• these punishments fall not suddenly, yet certainly, if repentance step not between.*Adam* did not die presently on his sin; yet God's Word was true upon him: for he became instantly mortal, sure to die, and fell (as it were) into a Consumption, that never left him, till it brought him to the grave. GOD hath leaden Feet, but Iron hands; take heed ye *feasting Robbers:* when God struck that *secret*

thief Judas, he struck home: he took away the world from him, or rather him from the world, and *sent him to his own place.* Feast, Reuell, Ryot, Couet, Ingrosse, Extort, Hoord, whiles you will;*Earth* is not your *House,* but your *Bridge:* you must pass over it, either to *Canaan* or *Egypt, Heaven* or *Hell*; every man to his own place.

Grant, oh dear Father, that we may so run our short Pilgrimage on Earth, that our dwell•ing-place may be with thy Majesty in Heaven, through the merits and mercies of our Savior Jesus Christ. AMEN.

In conviuium Diabolicum.

They, that to glut on sins such pleasure have,

Descend with sickly Conscience to their grave;

Unless Repentance and true Faith make sure

The physic of Christ's blood, their wounds to cure.

Forebear thou Christian'd soul the Devils Feast,

And to Heavens *Supper* be a welcome Guest.

FINIS.

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THE SHOT: OR The woeful price which the wicked pay for the feast of Vanity.

BY THOMAS ADAMS, Preacher of God's Word at *Willington* in *Bedford-shire.*

LUKE 16.25.

But *Abraham* said; Son, remember that thou in thy life time receivedst thy good things, and likewise *Lazarus* evil things, but now he is comforted, and thou art tormented.

AUGUST. de Ciuitate Dei. Lib. 22. Cap. 3.

Prima mors animam dolentem pellit de corpore:

Secunda mors animam nolentem tenet in corpore.

The soul by the first death is unwillingly driven from the body: the soul by the second death is unwillingly held in the body.

LONDON: Printed by *Thomas Snodham* for *Ralph Mab,* and are to be sold in *Paul's* Church-yard, at the sign of the Grey-hound. 1614.

TO THE VERY WORTHY GENTLEMAN, M^{r}. FRANCIS CRAWLEY: saving Health.

SYR:

There are four sorts of *Bankets,* which I may thus distinguish: *Laetum, letiferum; bellum, belluinum.* The first is a joyful *Feast*: Such was the *Break-fast* of the World, in the *Law,* or the *Dinner,* in the *Gospel,* or (yet the future more fully, the *Lambes Supper* of *Glory*: this is a delicate *Feast.* Yet not more, then the next is deadly; the *black Banket,* which is prepared for the wicked in *Hell.* Which consists of two Dishes, saith the *School: Poena damni,* and *poena sensus;* or as the Philosopher distinguisheth all misery, into *copiam & inopiam: copia tribulationis, inopia consolationis.* Or after some, of three: *amissio coeli, priuatio terrae, positio inferni*: the missing of that they might have had, the privation of that they had, the position of that they have, and would not have, *torment:* or according to others, of four: *Mercilesse misery, extremity, vniuersallity, eternity* of anguish. Our *Savior* abridgeth all into two, or rather one, (for they are *homogenea) weeping and gnashing of teeth.* This is a *bloody Banket,* where (cross to the festival proverb, *the more the merrier*) the multitude of guests shall add to the horror of miseries; so afflicting one another with their ecchoing and reciprocal groans, that it shall be no ease *socios habuisse doloris.* This is a lamentable, but the third a laudeable *Feast.* It is that the *Christian* maketh, either to man (which is a *Feast* of *Charity*) or to God, (which is a *Feast* of *Grace.*) Whereunto God hath promised to be a *Guest,* and *to sup with him.* The last is a bestial *Bank*▪▪ wherein either man is the *Symposiast,* and the *Devil* the discumbent; or *Satan* the *Feastmaker,* and man the Guest. *Sin* is the food in both. The die• is not varied, but the *Host. Satan* feasts the wicked, whiles they feed on his temptations to surfeit. The wicked feast *Satan,* whiles their accustomed sins nourish his power in their hearts. *S• S•. Jerome, Daemonum cibus ebrietas, luxuria, fornicatio & vniuersa vitia.* Our iniquities are the very diet & dainties of the Devils. With this last only have I meddled, endeavoring to declare it, to dissuade it; (according to the dichotomiz'd carriage of all our *Sermons,*) by *explication,* by *application.* Sin is the *white* (or rather the black mark) my arrow flies at. I trust, he that gave aim to my tongue, will also direct, level, and keep my Pen from swaruing. But since reproofs are as *Goads,* and Beasts will kick when they are touched to the quick; and he that speaks in *Thunder,* shall be answered with *Lightning;* by which consequence, I may suspect storms, that have menaced storms: therefore, behold, it runs to you for shelter; not to instruct your knowledge, who can give so exquisite counsel to others in the Law, to yourself in the Gospel; being qualified, as that perfect Rhetorician should be, *vir bonus, dicendi peritus*: but that through your *Name,* I might offer (and add) this poor *Mite* into the *treasury* of the *Church:* ascribing the Patronage to yourself, the use to the world, the success to God. Accept then this poor testimony of my gratitude, who have vowed myself

Your Worships in all faithful service *THOMAS ADAMS.*

THE SHOT, OR The woeful price which the wicked pay for the Feast of Vanity. The fourth Sermon.

PROVERB. 9.18.

But he knoweth no• that the dead are there, and that her guests a•e in the depth of Hell.

S*Atans* guests are unhappily come from the end of a Feast, to the beginning of a fray. As the *Sodomites* eat and drunk, till the fire was about their ears: so these are iouiall, and sing *care away*; but it seems by the sequel, that the Devil will not be pleased with a Song; as the Host in the *Fable,* with the singing guest. He cries out, as the Usurer at his spawning hour, *Give me my money:* Arguments are held complements; persuasions, entreaties, promises of speedy satisfaction will do no good on him that hath no good in him: he is like the Cuckoe, always in one tune, *Give me my money.* The Debtor may entreat, this Creditor will not retreat; he will to war, (you know the Usurers war) except he may have his money. So the great Usurer, the Devil, (I hope Usurers do not scorn the comparison) when the *Feast* is done, looks for a reckoning. The Usurer, perhaps, will take security; so will the Devil: Security and deadness of heart, will a great while please him. But when *Dives* hath dined, the Devil takes away: Death is his knife, and Hell his voyder. He takes away one Dish more then he set down; instead of the reversion, the Feasters themselves, nay the Feast-maker too: for *Dives* is the founder, and *Satan* is the confounder: the one provides meat for the belly, the other, by God's sufferance,*destroys them both. Satan* according to the tricks of some shifting Hosts, bids many friends to a Feast, and then beats them with the Spit. Dainty cheer, but a saucy reckoning. The *Feast* is *vanity,* the *Shot vexation.* Thus they that worship their *belly* as *God,* temple themselves in Hell: and as *their end is damnation,* so their damnation is without end. *Therefore shall they go captive with the first, that go captive: and the banket of them that stretched themselves shall be removed.*

I would willingly lead you through some Suburbs, before I bring you to the main City of *Desolation*; and show you the wretched conclusion of this *Banket,* and confusion of these *Guests.* All which arise from the conterminate situation, or (if I may so speak) from the respondent opposition of these two *Sermons, Wisedomes* and *Follies,* that is, *God's* and *Satan's.* For this sad sequel is (if not a relative, yet) a redditiue demonstration of their misery; for after the infection of sin, follows the infliction of punishment. The turrets I would lead you by, are built, and consist of Farewels and Welcomes; of some things deposed, and some things imposed; positive and privative circumstances; valedictions and maledictions: they take their leaves of temporal and affected joys, and turn upon eternal and cursed sorrows. I will limit these general observations into four.

All sinful joys are dammed (if not damned) up with a *But.* They are troubled with a *But*-plague; like a Bee with a sting in the tail. They have a *worm* that crops them, nay gnaws asunder their very root; though they shoot up more hastily, and spread more spatiously then *Jonah gourd.* There is great preparation of this *Banket,* properation to it, participation of it; all is carried with joy and Iouisance: there is a corrective *But,* a *veruntamen,* spoils all in the up-shot. A little Colliquintida, that embitters the Broath. A perilous, a pernicious, rock, that splits the Ship in the Haven. When all the prophecies of ill success have been held as *Cassandra's* riddles; when all the contrary winds of afflictions, all the threatened storms of *God's* wrath, could not dishearten the *Sinners* voyage to these Netherlands; here is a *But* that shipwrackes all: the very mouth of a bottomless pit, not shallower then *Hell* it self.

It is observable that *Solomon's* prouerbiall says, are so many select Aphorisms; containing, for the most part, a pair of cross and thwart sentences; handled rather by collation then relation; whose conjunction is disiunctiue. The Proverbs are not joined with an *Et,* but an *At:* with a *But,* rather then with an *And. Stollen waters are sweet, &c. But he knoweth not, &c.* It stands in the midst, like a Rudder or Oare, to turn the Boat another way.*Rejoice oh young man, &c. But know that for all these things, God will bring thee to Judgment, &c.* All runs smooth, and inclines to the byace of our own affections, till it lights upon this rub. The *Babel* of Iniquity is built up apace, till confusion steps in with a *But.* It is like the sudden clap of a Serieant on a Gallants shoulder. He is following his lusts, full sent and full cry; the arrest strikes him with a *But,* and all's at a loss.

As in a fair Summers morning, when the Lark hath called up the Sun, and the S••ne the Husbandman: when the earth had opened her Shop of perfumes, and a pleasant wind fannes coolenesse through the heated air: when every creature is rejoiced at the heart. On a sudden the furious winds burst from their prisons, the thunder rends the clouds, and makes way for the lightning, and the spowtes of heaven stream down showers; a hideous tempest sooner damps all the former delight, then a man's tongue can well express it. With no less content do these guests of sin pass their life, they eat to eat, and drink to drink, often to sleep, always to surfeit: they caroll, dance, spend their present joys, and promise themselves infallible supply. On a sudden, this *But* comes like an unlooked for storm, and turns all into mourning; and such mourning (as *Rahell* had for her *Children*) that will *not be comforted, because* their joys *are not.*

A wicked man runs headlong in the night of his unwaked security, after his wonted sports; and because he keeps his old path, which never interrupted him with any obstacle, he nothing doubts, but to speed as he had wont: but his enemy hath digged a pit in his way, and in he topples, even to the *depth of Hell.* Thus wicked joys have wretched sorrows: and as man hath his *Sic,* so God hath his *Sed.* If we will have our will in sin, it is fit, he should have his will in punishing. To this sense, *Solomon* frequently in his *Proverbs.* They will pursue wickedness, *But* they shall be plagued. I have forbidden usury, adultery, swearing, malice, as unclean meats; you will feed on them: *But* you shall be punished. There is a reckoning behind, a *But* they never shot at: but they shot besides the *But,* the whiles. God hath prepared them as the miserable *marks,* that shall receive the arrows of his vengeance, *till they are drunk with blood.* They shall suffer that in passion, which *Job* spake in apprehension. *The arrows of the Almighty shall be within them, the poison whereof shall drink up their spirits, and the terrors of God shall set themselves in array against them.* So *Moses* sung in the person of *God* against the wicked. *I will make mine arrows drunk with blood, and my sword shall eat flesh, &c.* They forget, that when *God* shall *rebuke them in his wrath,* and *chasten them in his hot displeasure, his arrows shall stick fast in them, and his hand shall press them sore.* This is their sad *Epilogue,* or rather the breaking off their *Scaene* in the midst; The *Banket* of *stolen waters* and *secret bread is pleasant: But the dead are there, and the guests be in the depth of Hell.*

The Devil doth but cozen the wicked with his cates; as before in the promise of Delicacie, so here of perpetuity. He sets the countenance of continuance on them, which indeed are more

fallible in their certainty, then flourishable in their bravery. Their banketting-house is very *slippery*; and the feast it self, a mere *dream.* Let the *Guest* preserve but reason, and he shall easily make the collection: that if for the present,

Ga•dia plus aloes, quam sua mellis habent;

To the compound of his joys, there go more bitterthen sweet simples; what will then the end be? even such a one, as at once (*consumit delicias, consummat miserias*) makes an end of their short pleasures, and begins their lasting pains. This my *Text* salutes them, as the Mason was wont to salute the *Emperor* at his Coronation, with a lap-full of stones:

Elige ab his saxis, ex quo, Augustinism Caesar,

Ipse tibi tumulum, me fabricare velis.

Choose great Emperor, out of this whole heap, what stone thou best likest for thine own Sepulcher. You that *crown your days with Rose-buds,* and flatter your hearts with a kingdom over pleasures, think of a low grave for your bodies, and a lower room for your souls. It is the subtlety of our common enemy, to conceal this woe from us so long, that we might see it and feel it at once. For if we could but foresee it, we would fear it; if we truly feared it, we would make means not to feel it.

Our most fortified delights are like the child's castle, done down with a fillop: 〈in non-Latin alphabet〉, nay 〈in non-Latin alphabet〉 a shadow, the very dream of a shadow, a rotten post, slightly painted, a paper-tower, which the least puff overturns.

Cuncta trahit secum, vertit{que} volubile tempus.

Time whirles about the world, and makes all inferior things to travel and spend themselves together with him. Sinful and earthly delight is well called, *amiable, fragile, flebile,* a thing soon loved, sooner ended, but long, very long lamented: a rotten nut, fair but hollow. Though Philosophy saith, there is no vacuity *in rerum natura,* yet Divinity saith, there is nothing but vacuity *in naturae rebu•.* Nature, as it is not only corrupt of it self, but made more fowl in the evil man's use, hath nothing in it, but *vanity*: and *vanity* is nothing: a mere emptiness, a vacuity. Hence, if *Aristotle* commends the *nature of things,* the better *Philosopher Solomon,* discommends the *things of nature*; especially in their base and bad usage. Only the Devils Feast-house hath a fair bush at the door, (yet if the wine were good, what needs the Iuie?) and *therefore his people turn in thither, and waters of a full cup are wrung out to them.* But when they are once in, they find themselves deceived, *for the dead are there, &c.*

Then put no trust in so weak comforts, that will be unto you, as *Egypt* to *Israel,* a Reed; which when you lean upon, it will not only fail you, but the splinters shall run into your hand. *You shall be ashamed of your weak confidence. The Burden of the beasts of the South. Into the land of trouble &c.* I am no Prognosticator. Yet if *Cosmographie* affirm that we live in a Southerne Climate, and experience testify that we have many beasts among us; methinkes, these words lie as fit for us, as if they were purposely made. How many in our land, by loss of Conscience are become Atheists, and by loss of Reason beasts? who run so fast to this Egyptian feast of

wickedness, that he speaks easiest against them that speaks but of a *Burden?* These having found *Satan's* temptations true for the daintiness, judging by their own lusts, dare also take his word for the continuance. But if the great Table of this *Earth* shall be overthrown, what shall become of the dainties that the hand of nature hath set on it? To which purpose saith *Jerome.Oh si possemus in talem ascendere speculam, de qua vniuersam terram sub nostris pedibus cerneremus, iam ti•i ostenderem totius orbis ruinas, &c.* If it could be granted us to stand on some lofty Pinacle, from which we might behold the whole earth under our feet; how easily persuasion would make these earthly pleasures seem vile in thy opinion? You sa•, your pleasures are, for number manifold, for truth manifest, for dimension great: grant all, though all be false: yet they are for time short, for end sour. *Breue est, quod delectat: aeternum, quod cruciat.* It is short, that pleaseth them; everlasting, that plagueth them. Pleasure is a channel, and, *Death* the sea, whereinto it runs. *Mellif•uus ingressus, f•llifluus regressus,* yield your joys sweet at the Porch, so you grant them bitter at the Posterne. *Securus et Securis* must meet. Wickedness and wretchedness must be made acquainted. The lewd man's dinner, shall have that *rich man's* Supper: *Thou fool, this night thy soul shall be required of thee.* The Devil then you see, is a crafty and cheating host, whose performance falls as short of his promise, as time doth of eternity. Let then the Apostles caveat, be the use of this observation. *Let no man deceive you with vain words: for because of these things▪ cometh the wrath of God on the children of disobedience.*

The punishments of the wick•d are most usually in the like; proper and proportionable to their offenses. 1. *Solomon* here opposeth the *house of mourning* to the *house of feasting*; as in express terms. *Eccle•.* 7. for as it is fit in the body, that surfeit should be followed with death: so these that greedily make themselves sick with sin, become justly *dead* in soul. 2. They have affected the works of hell, therefore it is just that hell should affect them, and that everyone should be granted their *•wne place.* 3. As they would not know what they did, till they had done it; so they fitly know not the place whither they shall go, till they are in it. *Nescit: he knoweth not,* &c. 4. For the high places, which their ambition climbed to, *Ver.* 14. They are cast down, like *L•cifer,* to the lowest place, *the depth of Hell.* As *Simon Magus* would fly with arrogance, so he came dow•e with a vengeance, and broke his neck. See how fitly they are qu•ted. *They eat the bread of wickedness, and drink the wine of violence*: now they are scanted of both, except they will eat the bread of gall, and drink their own tears.

Thus *Pharaoh* drowns the *Hebrew* males in a River.*Exod.* 1. therefore is drowned himself with his army in a sea. *Exod.* 14. He had laid insupportable burdens on *Israel*; God returns them with full weight, number, measure. When *Israel* had cut off the thumbs and great toes of *Adoni-bezek,* hear the maimed King confess the equity of this Judgment. *Threescore and ten Kings, having their thumbs and great toes cut off, gathered their meat under my table: as I have done, so God hath requited me.* As proud *Baiazeth* threatened to serve *Tamberlaine,* being conquered; to imprison him in a cage of iron, and carry him about the world in triumph: so the *Scithian* having took that bragging *Turk,* put him to the punishment which hi•self had lessoned; carrying and carting him through *Asia,* to be scorned of his own people. Thus *Haman* is hanged on his own gallows. *Perillus* tries the trick of his own torment.

The Papists, that would have fired us in a house, were themselves fired out of a house. Gunpowder spoiled some of their eyes, Musket-shot killed others, the Engines of their own conspiracy: and the rest were advanced higher by the head, then the Parliament-house, that would have lifted us higher, of purpose to give us the more mortal •all. God hath •etaliated their works into their own bosoms. *They traveled with iniquity, conceived mischief*: and loe the birth is their own sorrow. *They have digged a pit for us,* and that low, unto Hell; *and are fallen into it themselves.*

— Nec enim lex aequior vlla est

Quàm necis artifices, art• perire sua.

No iuster Law can be deuis'd or made,

Then, that sins agents fall by their own trade.

The order of Hell proceeds with the same degrees; though it give a greater portion, yet the same proportion of torment. These wretched guests were too busy with the *waters* of sin; behold now they are in the depth of a pit, *where no water is. Dives,* that wasted so many Tunnes of Wine, cannot now procure water, not a Pot of water, not a handful of water, not a drop of water, to cool his tongue. *Desiderauit guttam, qui non dedit micam.* A just recompense. He would not give a crumb; he shall not have a drop. Bread hath no smaller fragment, then a crumb; water no less fraction then a drop. As he denied the least comfort to *Lazarus* living, so *Lazarus* shall not bring him the least comfort dead. Thus the pain for sin, answers the pleasure of sin. Where, now, are those delicate moisels, deep carouses, loose laughters, proud po•t, midnight revels, wanton songs? Why begins not his fellow-guest with a new health? or the Music of some ravishing note? or, if all fail, hath his fool-knauish Parasite no obscene jest, that may give him delight? Alas! Hell is too melancholy a place for mirth. All the Music is round-ecchoing groans: all the water is muddy with stench: all the food anguish.

Thus damnable sins shall have semblable punishments: and as *Augustine* of the tongue, so we may say of any member. *Si non reddet Deo faciendo quae debet, redd•t ei patiendo quae debet. If it will not serve God in action, it shall serve him in passion.* Where voluntary obedience is denied, involuntarie anguish shall be suffered. Know this thou swearer, that as thy tongue spets abroad the flames of Hell, so the flames of Hell shall be poured on thy tongue. As the Drunkard will not now keep the Cup of satiety from his mouth, so God shall one day hold the Cup of vengeance to it, and he shall drink the dregs thereof. As the Usurers are tormentors to the Common-wealth, on earth, so they shall meet with tormentors in Hell; that shall transcend them both in malice and subtlety: and load them with bonds and executions; and (which is strangely possible) heavier then those, they have so long traded in. The Church-robber, incloser, ingrosser, shall find worse prolling and pilling in Hell, then themselves used on earth; and as they have been the worst Devils to their Countries wealth, so the worst of Devils shall attend them. The unclean adulterer shall have fire added to his fire. And the covetous wretch, that never spake but in the Horse-leaches language, and carried a mouth more yawning, then the graves, is now quitted with his *nunquam satis,* and finds enough of fire *in the depth of Hell.*

The Devil hath feasted the wicked, and now the wicked feast the Devil: and that with a very chargeable *Banket.* For the Devil is a dainty Prince, and more curious in his diet, then *Vitellius.* He feeds, like the Cannibal, on no flesh, but man's flesh. He loves no Venison but the *Hart,* no fowl but the *Breast,* no fish but the *Soul.* As the *ungodly have eaten up God's people as bread*; so themselves shall be eaten as bread: •t is just, that they be devoured by others, that have devoured others. As they have been Lions to crash the bones of the poor; so a *Lyon* shall crash their bones: they are *Satan's* Feast, *he shall devour them.* Thus they that were the guests, are now the *Banket:* as they have been feasted with evils, so they feast the D•uils.

Make a little room in your he•ts, ye fearless and desperate wretches, for this meditation. Behold, now, as in aspeculatiue glass, the Devils hospitality. Once be wise: believe without trial, without feeling. Yield but to be *ashamed of your sins,* and then I (can with comfort) ask you, *•hat fruit they ever brought you?* Let me but appeal from *Philip* of *Macedon,* when he is drunk, to *Philip* of *Macedon,* when he is sober; from your bewitched lusts, to your waked consciences; and you must needs say, that *breuis haec, non vera voluptas.* All *the works of darkness are unfruitful,* except in producing and procuring *utter darkness.* Sin is the Devils earnest-penny on earth, in Hell he gives the Inheritance. Temptation is his press-money: by rebellion, oppression, usury, blasphemy, the wicked like faithful Soldiers fight his battles: When the field is won, or rather lost (for if he conquers, they are the spoil) *in the dep•h of he•l* he gives them pay. Who then would march under his colors; who, though he promise *Kingdoms,* cannot perform a *Hog?* Alas poor beggar! he hath nothing of his own but sin, and death, and hell, and torment. *Nihil ad effectum, ad defectum satis.* No posit•ue good, enough privative evil.

Even those, that pass their souls to him by a real Covenant, he cannot enrich: they live and die most penurious beggars, as pernicious villains. And they, upon whom God suffers him to throw the riches of this world (as a s•are over their hearts) which he cannot do, but at second hand; have not enough to keep either their heads from aking, or their consciences from despairing. Thus, though God permit him, •o help the *rich man* to *sill his Barns,* the Usurer to swell his Coffers, the Luxurious to poison his blood, the malicious to gnaw his bowels, the s•crilegious to amplify his revenues, the ambitious with credit, yet there• is neither will in God, nor willingness in the Devil, that any of these should be a blessing unto them. All is but borrowed ware, and the Customers shall pay for day: the longer they abuse them, the larger arrearages they must return. Only here, I may say, that *bona sunt, quae dona sunt*; they are goods, that are gifts. God gives his graces freely, the Devil his Iunkets falsely: for the guests must pay; and that dearly; when the least *Item* in the bill, for pains, is beyond the greatest dish of the Feast, for pleasures.

Solomon's Sermon spends it self upon Two Circumstances, the

- *Persons.*
    - *Tempting. Sh••. • right Harlot:* as appears by her
        - *Prostitution.*

        - *Prodition.*
        - *Perdition.*
    - *Tempted. The Dead.* All death is from sin, whether
        - *Corporal.*
        - *Spiritual.*
        - *Eternal.*
    - *Attempted. He knoweth not.* Whose ignorance is either
        - *Natural.*
        - *Invincible.*
        - *Affected.*
        - *Arrogan•.*
- *Place.* Where their misery is amplified, in part personally, in part locally.
    - *Per infirmitatem.* By their •eaknes to resist▪ soon in.
    - *Per Inf•rnitatem* In hell.
    - *Per profunditatem.* In the depth of Hell.

The person tempting, or the *Harlot,* is *Vice*; ugly and deformed Vice; that with glazed eyes, surph•ld cheeks, pyed garments, and a *Sirens* tongue, wins easy respect and admiration. When the heat of temptation shall glow upon concupiscence, the heart quickly melts. The wisest *Solomon* was taken and snared by a woman: which foul adultery bred as foul an issue, or rather *progeniem vitiosiorem,* a worse, Idolatry. Satan therefore shapes his Temptation in the lineaments of an *Harlot:* as most fit and powerful, to work upon man's affections. Certain it is, that all delighted vice is a spiritual adultery.

The covetous man couples his heart to his gold. The Gallant is incontinent with his pride. The corrupt Officer fornicates with bribery. The Usurer sets continual kisses on the cheek of his security. The heart is set, where the hate should be. And every such sinner spends his spirits, to breed and see the issue of his desires. *Sin,* then, is the Devils *Harlot,* which being tricked up in tempting colors, draws in visitants▪ *praemittendo sua•ia, promittendo perpetua,* giving the kisses of pleasure, and promising them perpetual. We may observe in this *Strumpet.*

1. *Prostitution.* Pro. 7.13. *So she caught him, and kissed him, and with an impudent face said unto him, &c.* Shame, now-a-days, begins to grow so stale, that many vices shall vie impudent speeches and gestures with the *Harlot.Come, let us take our fill of love:* as *Putiphars* wife to *Joseph,* without any ambagious or ambiguous circumlocutions or insinuations, *come lie with*

me. Sin never stands to vnty the knot of God's interdiction, but bluntly breaks it; as the Devil at first to the roots of mankind, *ye shall not die.* The Usurer never looseth so much time, as to satisfy his conscience: it is enough to satisfy his concupiscence. A good Morgage lies sick of a forfeit, and at the Usurers mercy. It is as surely damned, as the Usurer himself will be, when he lies at the mercy of the Devil. These are so far •rom that old *Quare* of Christians, *quid faciemus, what shall we do?* That they will not admit the nouell question of these toyte-headed times, *What shall we think?* They will not give the co•science leave, after a tedious and importunate solicitation, to study of the matter. But are more injurious and impenetrable to their own souls, then that unjust Judge to the Widow.

A cheat is offered to a Trades-man, an Inclosure to a Landlord, an under-hand Fee clapt in the left hand of a Magistrate, if they be evil, and corruption hath first Marshalled the way, the field is won. They never treat with sin for truce, or pause on an answer, but presently yield the fort of their conscience. No wonder then, if the Devils *Harlot* be so bold, when she is so sure of welcome. It is our weakness, that prompts the Devil with encouragement: whom if we did resist, he would desist. Our weak repulses harten and provoke his fiercer assaults. He would not show the Worldling his apparent horns, if he did not presume of his covetous desire to be horsed on the back of *Mammon,* and hurried to Hell. Hence sin is so bold as to say *in the wicked heart, Non est Deus,there is no God:* and so peremptorily to conclude to it self, *I shall not be moved; for I shall never be in adue•sitie.* Hence even *their inward thought is, that their houses shall continue forever, &c.* This is presumptuous and whorish prostitution, to set out Iniquity bare-faced, without the Maske of pretexts, to hide her ugly visage. An impetuous, an imperious Impudence, that not w•th a feminine rapture▪ but rather with a masculine rape, captives the conscience. You see *Follies* prostitution.

2. Prodition is the ranckling tooth that follows her ravishing kisses. *Judas* kissed his Master with the same heart. Iniqu•tie hath an infectious breath, if a fair countenance. All her delights are like fair and sweet flowers, but full of Serpents. The tempted may give a concluding groan,

Sic violor, violis, oh violenta, tuis.

Thy soft flowers have stung me to death. For indeed it is most true, *Nemo ipsum peccatum amat, sed male amando illud quod amat, illaqueatur peccato.* No man loves sin for it own sake, but by an irregular and sinister love, to that he doth love, he is snared with sin. The Devil knows, that his *Ephesian Harlot, Vice,* would want worshippers, if treason and death were written up on the Temple-door: therefore health and content are proclaimed, and as on the Theater pr•sented; but there is Hell under the Stage, there is treason in the vault.

Thus *Temptation* misleades the Nauigatours with a Pirates light: deceives the living fowls with a dead bird: a *Syren,* a *Judas,* a Jebusite, a Jesuit. For were the Jesuit to play the Devil, or the Devil the I•suite on the stage of this world; it would be hard to judge which was the Jesuit, which the Devil; or which played the part most naturally. As Iniqu•ties are *Satan's Harlots* to corrupt the affections; so Jesuits are his E•gines to pervert the brains: for if the

new guest here be heart-sick, so their Pro•elite is brain-sick. Both are made so dissolute, till they become desolate, robbed and destitute of all comfort.

Sin deals with her guests, as that bloody Germane Prince, that having invited many great States to a solemn Feast, flattered and singled them out one by one, and cut off all their heads. As fatal a success attends on the flatteries of sin. Oh then, *fuge peccatum exulceratricem hanc:* Fly this *Harlot,* that carries death about her. Go aloof from her door, as they say, the Devil doth by the Cross: but (let that savor of supposition, nay of superstition) do thou in sincere devotion fly from sin, *quasi à facie colubri,* as from a Serpent. She hath a *Sirens* voice, a Mermaides face, a *Helens* beauty to tempt thee: but a Leapers touch, a Serpents sting, a traiterous hand to wound thee. The best way to conquer Sin, is by the *Parthian* war, to run away. So the *Poet.*

Sed fuge: tutus adhuc Parthus ab host fuga est.

Tunc peccata fugantur, cum fugiantur. We then put sin to a forced flight, when it puts us to a voluntary flight. That Poetical *amoris artifex et medicus,* so counsels. *Fuge conscia vestriconcubitus, &c.* But beyond all exception, the holy Apostle gives the charge, *fly Fornication.* Shunne the place, suspect the appar•nce of evil. You see her *Prodition.*

Her *perdition* follows. She undoes a man; not so much in the estate of his carcass, as of his conscience. The guest is not so much damnified in respect of his goods, as damned in respect of his grace. Every man is not undone, that is beggared: many like *Job, Minime pereunt, cum maxim perire videntur,* are indeed least undone, when they seem most undone. Nay, some may say with the Philosopher, *perieram, nisi peri•ssem,* if I had not sustained loss, I had been lost. So *David's* great trouble made him a good man. *Naaman's* leprous flesh, brought him a white and clean spirit. But the *perdition* that vice brings, is not so visible, as it is miserable. The sequel of the *Text* will amplify this: only now I apply it to the *Harlot.* The *Harlot* destroys a man many ways.

1. In his goods. It is a costly sin. *Tamar* would not yield to *Judah* without a hire. The hire makes the Whore.

Stat meretrix certo quouis mercabilis aere:

Et miseras iusso corpore quaerit opes.

Compar'd with Harlots, the worst beast is good:

No beasts, but they, will sell their flesh and blood.

The old Proverb conioynes venery and beggary. The Prodigal returned not from his *Harlot* without an empty Purse. *Sin* doth no less undo a man's estate. It is a Purgatory to his Patrimony. It is objected: It rather helps him to riches, and swells his purse. Doth not a bribed hand, asycophant-tongue•e, a covetous and griping palm make men wealthy? Yield wealthy, not rich. He is rich, that possesseth what he got justly, and us•th what he possesseth conscionably, other wealthy, are not unlike either the *Capuchines,* or the *Seculars.*

Some, like the former, profess beggary, though they possess the Indies: these had rather fill their eye then their belly, and will not break a Sum, though they endanger their healths. The other sort, are like the *Seculars,* that will fare well, though with a hard farewell. But (as the *Harlot,* so) often *Vice brings a man to a morsel of bread. Prov.* 6. Thus *Tibi fit damn, vitio lucrosa voluptas:* Pleasure is no less, then a loss to thee, then a gain to Sin. It is not amiss, to answer *Satan's* Inuiters to this Feast, as the vicious Poet his Cockatrice.

Cur si• mutatus quaeris? quia munera pos•is.

Haec te non patitur causa placere mihi.

It is even one reason, to dissuade us from sin, that it is costly.

2. In his good name. No worldly undoing is like this shipwreck. Goods may be redeemed, but this *(semel amissa, postea nullus eris)* once utterly lost, thou art nobody. It is hard to recover the Set, when a man is put to the after-game for his credit. Though many a ma•s reputation be but *(hypemeni•m •vum)* a rotten Egg; whiles he is a great dealer with other men's goods, and of himself no better then a beggar. And though the most famous are but *Astmatici,* short-breathed men, and their reputation no better then *Ephraim's righteousness,* but *a morning dew:* yet *actum est de homine, cum actum est de nomine,* when a man's good name is done, himself is undone.

A man, indeed, may loose his good name without cause; and be at once accused & abused; when slanders against him are maliciously excepted, & easily accepted. But *God shall bring forth his righteousness as the light, and his Judgment as the noon day.* Contrarily, another man hides the ulcers of his sore conscience with the playsters of sound repute! But to be puffed up with the wrongful estimation of our selves, by the flattering breath of others blown praises, is a ridiculous pride. *Saepe flagellatur in cord proprio, qui laudatur in or• alieno.* Many, that are commended in other mouths, are secretly and justly snibbed in their own conscience. Such a one couzens his neighbors, they one another, and all himself. And as originally the deceit came from him, so eventually the shame will end in him. Hence they, whose fames have been carried furthest on the wings of report, have been after (by the manifestation of their hidden wickednesses) more deaded in men's thoughts, then in their own carcass. For *the name of the wicked shall rot.*

This is the mischief, which sin in general, as whoredom in particular, works to the name; a rotten reputation, an infamous farne, a reproach for a report: that their silent memories are never conjured up from the grave of oblivion, but as the *Son of Neba•'s*; for their own disgrace; and for an intimation of terror, to the imitation of their wickedness. It were well for them, if Time, which unnaturally devours his own brood, could as well still their mention, as it hath staid their motion: or that their memorial might not suruiue their funeral. Now, though it be no evident demonstration, yet it is a very ominous and suspicious thing, to have an ill name. The Proverb saith, *he is half hanged.* A thief before the Judge speeds the worse for his notorious name. Is this all? no; but as he, whose breath is stifled with a cord, is wholly hanged: so he that hath strangled his own reputation, which is the breath of his breath, with a lewd life, is at least half suspended. His Infamy hangs on the

Gybbet of popular contempt, till it be recovered. He is half alive, half a corps. It was the plain meaning of the Proverb.

Now, that a bad name is a broad shame, it appears; because no Stews-haunter would be called a Whore-monger. No Papist an Idolater, no Usurer an Usurer. All sinners are ashamed to be accounted, what they have assumed to be. But it is certain that he that is ashamed of his name, his name may be ashamed of him. As thou lovest thy reputation with men, seek the testimony of thine own conscience. It is the best fame, that carries credit with God. Let men say, what they list, *Oh Lord thou knowest mine innocence.* Yet, because it is hard to do good, unless a man be reputed good, therefore dare not to darken the light of thy name, by the gross clouds of thy Impieties. This is the second destruction that continued Vice brings her Lovers. *A wound and dishonor shall he get, and his reproach shall not be wiped away.* When he hath done it, he is undone by it. *Perdit honorem, perdendo honestatem.* The dishonesty in him, shall bring dishonor to him▪ he builds, *Haman*-like a gallows for his own credit.

3. In his health. The precepts of *Wisdom,* practiced with obedience, *bring health to the flesh, & are life to those that find them.* But sin is *rottonnesse to the bones.He that committeth fornication,* saith Saint Paul, *sinneth against his own body.* Let it be inevitably true in this sin, it is (at least accidentally) true in all sins. For though God suffers some reprobates to keep *s•r•e health* and to escape *common Plagues*: that they have *fat eyes* and clear *lungs: merry hearts,* and *nimble loins*: and can stroke their gray hairs: yet often he either puts them on the rack of some terrible disease, or quite *puts out their candle.Bloody and deceitful men shall not live out half their days.* All sickness orignally proceeds from sin, all weakness from wickedness. As *Mephibosheth* caught his lameness by falling from his Nur•e; so all men their diseasednes by falling from their Christ. The evil disposition of the soul, mars the good composition of the body. There is no disaster to the members, but for disorder in the manners. All diseases are God's real sermons from heaven, whereby he accuseth and punisheth man for his sins.

The *Harlot* is a plague to the flesh: she is worse then a feauer; more infectious then the pistilence. Every Nation hath his several disease. Irish the Ague, Spanyards the Pip, Dutch-men the dropsy, French their fatal and merited misery; neither do the English go scot-free. All have their special plagues somewhat proper to themselves, except whoredom and sin communicate them. But the *Harlot* is an universal plague, whereof no Nation is free. she makes the strong man glad of po••on, brings health acquainted with the Pysician: and he that stoutly denied the knowledge of his gate, now stands trembling at his study door, with a bare head, a bending knee, and an humble phrase. She is the common sink of all corruptions, both natural and preternaturall, incident to the conscience or corpse: and hath more diseases attending on her then the Hospital.

The Madianit•sh *Harlot,* Sin, leads in a train of no fewer nor weaker plagues,*Consumptions, Feauers, Inflammations, Botches, Emerods, Pestilences,* are *(peccati qedisehuae)* the observant hand-maids of iniquity. As it is, then, wicked to *take the members of Christ, and make them the members of an Harlot*; so it is wretched to divorce the affections of the mind from God, and wed them to any impiety. Thus do these pair of *Harlots* impair the health.

4. They both concur to spoil a man's soul: whiles the Soul of the soul, God's Spirit, *(quo agitante calescimus)* is by this bereaved us. *In him we live, move, and have our being. In illo viuimus: viuimus, per naturam, been viuimus per gratiam. In illo mouemus, vel mouemur potius, ad humana, ad diuina opera suscipienda. 〈in non-Latin alphabet〉; essentiam habemus, quoad esse, et quoad been esse.* In him all live naturally, some graciously. In him we move, or rather are moved, to the performance, all of human works, some of divine. In him we have our being; both that we are at all, and that we are well. This better life is the soul spoiled of, when sin hath taken it captive. *The Adulteress will hunt for the precious life.* She is ambitious and would usurp God's due and claim the heart, the soul. *He that doth love her destroyeth his own soul.* Which she loves not for it self, but for the destruction of it: that all the blossoms of grace may dwindle and shrink away, as blooms in a nipping Frost: and all our comforts run from us, as flatterers from a falling Greatness, or as Vermin from an house on fire. Nay, even both thy lives are endangered. The wicked man *go••h after her, as a fool to the correction of the st•ckes; till a 〈◊〉 strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life.* It is as inevitably true of the spiritual *Harlots* mischief. For *the turning away of* the *simple shall slay them.* Save my life and take my goods, saith the prostrate and yielding Traveler to the thief. But there is no mercy with this enemy: the life must pay for it. She is worse then that invincible Navy, that threatened to cut the throats of all (Men, Women, Infants:) but I would to God, she might go hence again without her errand, as they did; and have as little cause to brag of her conquests.

Thus have we described the *Temptresse.* The *Tempted* follows, who are here called the *Dead.* There be three kinds of death, corporal, spiritual, eternal. Corporal, when the body leaves this life. Spiritual, when the soul forsakes, and is forsaken of grace. Eternal, when both shall be thrown into hell. 1. is the separation of the soul from the body. 2. is the separation of body and soul from grace. 3. the separation of them both from everlasting happiness. Man hath two parts, by which he lives; and two places, wherein he might live, if he obayed God: Earth for a time, Heaven forever. This *Harlot Sin,* deprives either part of man in either place of true life; and subjects him, both to the first and second death. Let us therefore examine in these particulars, first, what this death is, and secondly, how *Satan's* guests, the wicked, may be said liable thereunto.

1. Corporal death is the departure of the soul from the body, whereby the body is left dead, without action, motion, sense. For the life of the body, is the union of the soul with it. For which essential dependence, the soul is often called and taken for the life. *Peter said unto him, Lord, why cannot I follow thee now? I will lay down my soul for thy sake. 〈in non-Latin alphabet〉, his soul,* meaning as it i• translated, *his life.* And *He that findeth his soul, shall loose it: but he that looseth his soul for my sake, shall find it.* Here the *Soul* is taken for the *Life.* So that in this death there is the separation of the soul and body, the dissolution of the person, the privation of life, the continuance of death: for there is no possible regresse from the privation to the habit, except by the supernatural and miraculous hand of God. This is the first but not the worst *death,* which sin• procureth. And though the special dea•nesse of the guests here be spiritual: yet this, which we call natural, may be implied, may be applied: for

when God threatened death to *Adams* sin, *in illo die m•ri•ris: in the day that thou eatest thereof thou shalt surely die*; yet *Adam* lived nine hundred and thirty years after. There was, notwithstanding, no delay, no delusion of God's decree: for *in ipso die,* in that very day death took hold on him; and so is the *Hebrew* phrase, *dying, thou shalt die*; fall into a languishing, and incurable consumption, that shall never leave thee, till it bring thee to thy grave. So that he instantly died, not by present separation of soul and body, but by *mortality, mutabillitie, misery,* yea by sorrow and pain, as the instruments and agents of *Death.* Thus said that Father. *After a man beginneth to be in this body,* (by reason of his sin) *he is even in death.*

The wicked then, are not only called *Dead,* because the conscience is dead; but also in respect of God's decree, whose inviolable substitution of *Death* to *Sin* cannot be evaded, avoided. It is the Satute-law decreed in the great *Parliament* of Heaven. *Statutum omnibus se•el mori. It is appointed unto men once to die.* T•is is one special kindness that sin doth us; one kiss of her lips. She gives her lovers three mortal kisses. The first kills the conscience: the second the carcass: the third body and soul forever. *Death passed upon all men, for that all have sinned.* So *Paul* schools his Corinthians. *For this cause many are wea•e and sick among you, and many sleep.* And conclusiuely, *peccati stipendium mors.The wages of sin is Death.* This *Death* is to the wicked, *death* indeed, even as it is in it own full nature, the curse of God; the suburbes of Hell. Neither is this unjust dealing with God, that man should incur the death of his body, that had rejected the life of his soul. *nisi praecessisset in peccato mors animae, numquam corporis mors in supplicio sequer•tur.* If sin had not first wounded the body, death could not have killed the soul. Hence saith Augustine. *Men shun the death of the flesh rather then the death of the spirit: that is, the punishment, rather then the cause of the punishment,*

Indeed *Death* considered in *Christ,* and joined with a good life, is to God's elect *an advantage*: nothing else, but a bridge over this tempestuous sea to Paradise. God's mercy made it so, saith *S. Augustine,Not by making death in it self good, but an instrument of good to his.* This he demonstrates by an instance. *As the Law is not evil, when it increaseth the lust of sinners, s• death is not good, though it augm•nt the glory of su•ferers.* The wicked use the law ill, though the law be good. The good die well, though death be evil. Hence saith *Solomon.The day of death is better then the day of ones birth.* For our *death* is (not *obitus, sed abitus*) not a perishing but a parting. *Non amittitur anima, praemittitur tantum.* The soul is not lost to the body, but only sent before it to joy. *Si duriùs seponitur, meliùs reponitur.* If the soul be painfully laid off, it is joyfully laid up. Though every man that hath his *Genesis,* must have his *Exodus*; and they that are borne must die. Yet saith *Tertullian* of the Saints: *Profectio est, quam putas mo•tem.* Our dying on earth, is but the taking our journey to Heaven. *Simeon departs,* and that *in peace. In pace, in pacem. Death* cannot be eventually hurtful to the good; for it no sooner takes away the temporal life, but *Christ* gives eternal in the room of it.

Alas! 〈 in non-Latin alphabet 〉 : *Corpora, cadauera.* Our graves shall as surely be Coffins to our bodies, as our bodies have been Coffins to our souls. The mind is but in bondage, whiles the body holds it on earth. 〈 in non-Latin alphabet 〉 ,*quasi* 〈 in non-Latin alphabet 〉 , as *Plato* affirms. Of whom saith an *Anthony*; that when he saw one too indulgent to his flesh in high Diet, he asked him; *What do you mean to make your prison so strong?* Thus, *qui gloriatur in*

viribus corporis, gloriatur in viribus carceris: He that boasteth the strength of his body, doth but brag, how strong the Prison is, wherein he is •ailed.

〈 in non-Latin alphabet 〉 . The body is the disease, the grave, the destiny, the necessity and burden of the soul.

Hinc cupiunt, metuunt{que}, dolent, gaudent{que}; nec auras

Respiciunt clausae tenebris et carcere caeco.

Feares, joys, griefs, and desires man's life do share:

It wants no ills, that in a Prison are.

It was a good observation, that fell from that Stoic. *Homo calamitatis fabula, infaelicitatis tabula.* Man is a Story of woe, and a map of misery. So *Mantuan.*

Nam quid longa dies nobis, nisi longa dolorum

Colluvies? Longi patientià carceris, aetas?

It appears then, that Death is, to the good, a procurer of good. *Mors intermittit vitam, non eripit. Venit iterum, qui nos in lucem r•ponat dies.* Their Death is but like the taking in sunder of a Clock, which is pulled a pieces by the makers hand, that it may be scowred, and repolished, and made go more perfectly. But Death to the wicked is the second step to that infernal Vault, that shall breed either an innovation of their joys, or an addition to their sorrows. *Dives* for his momentary pleasures, hath insufferable pains. *Judas* goes from the Gallows to the Pit. *Esau* from his dissolution in earth, to his desolation in Hell. *The dead are there.* Though the *dead* in soul be meant literally, yet it fetcheth in the body also. For as original sin is the original cause of Death, so actual sins hasten it. Men speed out a Commission of Iniquities against their own lives. So the envious man rots his own bones. The Glutton strangles, the Drunkard drowns himself▪ The male-content dryes up his blood in fretting. The covetous, whiles he Italionates his conscience, and would Romanize his estate, starves himself in plain English: and would hang himself, when the Market falls, but that he is loath to be at the charges of a Halter. Thus it is a Feast of Death, both for the present sense, and future certainty of it. *The dead are there.*

2. Spiritual *death* is called the death of the soul: which consisteth not in the loss of her understanding and will (these she can never loose, no not in Hell) but of the *truth* and *grace* of God; wanting both the light of faith to direct her, and the strength of Love to incite her to goodness. *For to be carnally minded is death: but to be spiritually minded, is life and peace.* The soul is the life of the body, God of the soul. The spirit gone utterly from us, we are dead. And so especially, are the guests of *Satan, dead.You hath he quickened, who were dead in trespasses and sins.* And *the Widow that liveth in plea•ure, is dead whiles she liveth.* This diuorcement and separation made betwixt God and the soul by sin, is *(mors animae)* the *death of the soul.But your Iniquities have separated between you and your God.* But *we live by faith:* and that *in the Son of God.His spirit quickens us,* as the soul doth a lump of flesh, when God infuseth it.

Now because these terms of *spiritual death* are communicated both to the elect and reprobates, it is not amiss to conceive, that there is a double kind of spiritual *death.* 1. In regard of the *Subject* that dieth. 2. In regard of the *Object* whereunto it dieth. *Spiritual death* in the faithful is three-fold.

1. They are *dead* to *Sin.How shall we that are dead to sin, live any longer therein?* A dead nature cannot work. He that is dead to sin, cannot, as he is dead, sin. We sin indeed, not because we are dead to sin, but because not dead enough. Would to God you were yet more dead, that you might yet more live. This is called *Mortification.* What are mortified? Lusts. The wicked have mortification too; but it is of grace. *Matth.* 8. They are both jointly expressed. *Let the dead bury the dead.* Which Saint *A•gustine* expounds. *Let the spiritually dead, bury those that are corporally dead.* The faithful are dead to sin: the faithless are dead in sin. It is true life to be thus dead. *Mortificatio concupiscentiae, vi•ificatio animae:* so far is the spirit quickened, as the flesh is mortified. So true is this Paradox; that a Christian so far lives, as he is dead: so far•e he is a Conqueror, as he is conquered. *Vincendo se, vincitur à se.* By overcoming himself, he is overcome of himself. Whiles he over-rules his lusts, his soul rules him. When the outward cold rageth with greatest violence, the inward heat is more and more effectual. When Death hath killed and stilled concupiscence, the heart begins to live. This war makes our peace.

This life and death is wrought in us by Christ: who at one blow slew our sins, and saved our souls. *Vna eadem{que} manus vulnus opem{que} tulit.* One and the same hand gave the wound and the cure. *Vulneratur concupiscentia, sanatur conscientia.* The deadly blow to the concupiscence, hath revived the conscience. For Christ takes away as well (*dominandi vim,* as *damnandi vim*) the dominion of sin, as the damnation of sin. He died, *thatsin might not reign in our mortal body,* he came to *destroy,* not only the Devil, but *the works of the Devil.* Hence if you would, with the spectacles of the Scriptures, read your own estates to God, *Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.* This trial consists not in being free from lusts, but in bridling them: not in scaping temptation, but in vanquishing it. It is enough, that *in all these things, we are more then Conquerors, through him that loved us.*

2. They are *dead* to the *Law.For I through the Law, am dead to the Law, that I might live unto God.* Wherein he opposeth the Law against the Law, the new against the old, the Law of Christ, against that of *Moses.This accuseth the accusing, condemneth the condemning Law.* The Papists understand this of the ceremonial Law: but *Paul* plainly expresseth, that the Law moral, which would have been to us a Law mor•all, is put under: we *are dead unto it.* As Christ at once came over *death,* and overcame *death, et super it, e• superat.* So we, in him, are exempted from the condemning power and killing letter of the Law; and by being *dead* unto it, are alive over it. Indeed the Law still abides: as *Christ* when he rose from the grave, the grave remained still. *Pe•er* freed from the Prison, the Palsy from his Bed, the young man from his Coffin, the Prison, Bed, Coffin remain still; the persons are delivered. So the Law abides to mortify our lusts still more and more, but our conscience is freed from the bondage of it. *We are dead unto it.*

3. They are *dead* to the world. This *Death* is double, Active and Passive.

1. Active. The world is dead unto us. The vanity of carnal joys, the variety of vanities, are as bitter to us, as pleasant to the Cosmopolite or worldling. And since we must give our voices either to *God* or *Mammon*: when *God* asketh as *Jehu, Who is on my side, who?* We stand out for our God. *Angustum est stratum pectoris humani, et vtrum{que} operire non potest.* Mans heart is too narrow a bed, to lodge both God and the world in at once. *Qui vtrum{que} ambit, in vtro{que} deficiet.* The Hound that follows two Hares, will catch neither. *Nemo potest duobus Dominis, neque dominijs, inseruire. No man can serve two Masters,* with true service; especially when they command contrary things. Thus is the world *dead* to us: For since the world is not so precious as the soul; we leave the world to keep our soul: since both cannot well be affected at once. Therefore *we account all things dross and loss for the excellent knowledge of Christ.*

2. Passive. We are *dead* to the world. As we esteem it dross, it esteems us filth. *We are made as the filth of the world, and as the off-scowring of all things unto this day.* As we, in a holy contempt, tread it under in our works, and villify it in our words, so it looks upon us betwixt scorn and anger, and offers to set his foot on our necks. But *vicimus, we have conquered.Whosoever is borne of God, overcometh the world: and this is the victory that overcometh the world, even our faith.* Let us rejoice, therefore, *in our Lord Jesus Christ, by whom the world is crucified to us, and we to the world.*

These are good *deaths!* blessed souls, that are thus dead. Their death is *Mortification,* and like the Phoenix, they are no sooner *dead,* but they are *new borne.* Their old man's *Autumn* is their new man's *Spring-tide.* There are none thus *dead* at this Feast.

The *dead,* here, have seared consciences, poisoned affections, warped, withered, rott•n souls. *Twice dead,* faith Saint *Jude,* and some without hope of growing, *plucked up by the roots.* Though the *Pythegorean* error, the transanimation or the departure of the soul from man to man, was brought to the *Basilideon* heresy: Nay, (which was more gross) though the Poets feigned, that the souls of men departed into beasts. *Orpheus* into the Swanne, *Aiax* into the Lyon, *Agamemnon* into the Eagle, Politicians into Bees and Ants, the luxurious into Hogs, tyrants into Wolves: which were positions for *Machiavelli,* and Articles of *Lucians* faith. Yet they might rather, (and that more favorably to their own credits, speaking according to men's lives) have affirmed that the spirits of beasts might rather seem to have entered men: if at leas• the beasts do not preserve their nature better then men. They live whiles they live; men are dead even living. *Impie viuere est diu mori.* A wicked life is a continual death. And we may say of an old wicked man, not that he hath lived, but that he hath been long.*Deus vita, à qua qui distinguitur perit.* God is the true life, without whom we cannot live.

The heart of a wicked man thus becometh dead. The Devil works by suggesting, man by consenting, God by forsaking. He forsakes thus. 1. By suffering a hard heart to grow harder. 2. By giving success to ill purposes, which he could have disappointed. 3. By not imparting the assistance of his spirit. Thus he leaves them in darkness, that would not choose the light; and finding their hearts vndisposed to believe, delivers them up to Infidelity. His not willing to soften, is enough to harden: his not willing to enlighten, is to darken. *Dei claudare est clausis non aperire.* God is then said to shut up, when he doth not open to them that are shut

up. God is able to soften the hard heart, open the blind eye, pierce the deaf ear: when he doth, it is mercy; when not, it is Justice. Only our falling is from our selves. *Oh Israel, thou hast destroyed thyself, but in me is thy help.* For God is ever foremost in love, but last in hate. He loved us, before we loved him: but we hate him, before he hates us. *Multi ne laberentur detenti, nulli vt laberentur impulsi.* God preserves many from falling, but he thrusteth none down. By his strength we stand, by our own weakness we fall.

As in the sickness of the body, so of the soul, there are critical days, secret to our selves, but well known to God; whereby he sees our recovery unlikely, and therefore turns us over to the danger of our sickness. That now too late *Jerusalem* knows, what was offered her *in the day of her visitation.* God blinds the soul blinded before by *Satan*; and hardens again *Pharaohs* self-hardened heart: *Et quia non faciunt bona quae cognoscunt, non cognoscent mala quae faciunt.* Because they would not do the good they knew, they shall do the evil they knew not. Thus is the souls *death* degreed up. Sin gathers strength by custom, and creeps like some contagious disease in the body from joint to joint; and because not timely spied and medicined, it threatens universal hazard to the whole. It swells like the Sea: *Vnda leuis, maiora volumina, sluctus ad coelum.* An Egg, a Cockatrice, a Serpent, a fiery flying Serpent. Custom indeed kills the soul. The Curse that the *Cretans* used against their enemies, was not fire on their houses, nor rottenness on their beasts, nor a sword at their hearts; but that, which would in time treble to them all these mischiefs, that they might be delighted with an evil *custom.* Temptation assaults the heart: consent wounds it: it lies sick of action: it dies by delight in sin: it is buried by custom. The Bell hath tolled for it, God's word hath mourned: the Church hath prayed for it: but *(quid valeant signa precesi•e?)* What good can signs & prayers do, when we voluntarily yield our heart to him that violently kills it? Thus God leaves the heart, and Satan ceaseth on it, whose gripes are not gentler then Death.

Thus the habit of sin takes away the sense of sin; and the conscience that was at first raw and bleeding, as newly wounded, is now *seared up with an hot iron.* The conscience of a wicked man first speaks to him, as *Peter t• Christ,Master look to thyself.* But he stops her mouth with a violent hand. Yet she would fain speak with him, like the importunate Widow, to do her justice. He cannot well be rid of her, therefore he sets her a day of hearing, and when it is come, faileth her. She cries yet louder for audience; and when all his corrupt and bribed affections cannot charm her silence, he drowns her complaints at a Tavern, or laughs her out of countenance at a Theater. But if the pulse beats not, the body is most dangerously sick, if the conscience prick not, there is a dying soul. It is a lawless School, where there is an awe-less Monitor. The City is easily surprised, where the watch cannot ring the alarms. No marvel, if numbness be in the heart; when there is drunkenness in the conscience.

These are the *dead* guests. *Dead* to all goodness. Deafe ears, lame feet, blind eyes, maimed hands, when there is any employment for them in God's service. *Eyes full of lust,* void of compassion. *Ears deaf* to the *word,* open to vanity. *Feet, swift to shed blood,* slow to the Temple. *Hands open to extortion,* shut to charity. To all religion the heart is a piece of dead flesh. No love, no fear, no care, no pain can penetrate their senseless and remorseless hearts. I know, that according to the speech of the Philosopher, *Nemo fit repent miser:* This is no sudden evil:

they were borne sick, they have made themselves dead. Custom hath inveterated the ulcer, rankled the conscience, and now sin flowtes the Physicians cure, knowing the soul dead. Through many wounds they come to this death. At first they sin and care not, now they sin and know not: The often taken Potion never works. Even the Physic of reproof turns now to their hardening. Oh that our times were not full of this deadness! How many never take the mask of Religion but to serve their own turns! And when piety becomes their advantage, yet they at once counterfeit and contemn it. If a wished success answer the intention of their minds, and contention of their hands, God is not worthy of the praise; either the•r fortune or their wit hath the glory of the deed, and thanks for it. But if they be crossed, God shall be blasphemed under the name of destiny; and he shall be blamed for their ill, to whom they will not be beholding for their good.

God is not thought of but in extremity, not spoken of but in blasphemy. Oh dead hearts! whose funeral we may lament, whose reviuing we may, almost, not hope. But what? will this *deadness* never be a little wak•ned? True it is, that God must miraculously raise up the soul thus *dead,* and put the life of his grace into it, or it is d•sperate. The conscience, I confess, will not ever lie quiet in these dead guests: but as they have iayled up that for a while in the darkness of *Security*; so when God looseth it, it will rage as fast against them, and dog them to their graves. For as there is a Heaven on earth, so a Hell on earth. The dead to sin are heaven'd in this world: the *dead* in sin are hell'd here, by the tormenting anguish of an vnappeaseable conscience. As Bishop *Latimer,* in a Sermon, told these guests of a Feast in Hell; which will afford them little mirth: where *weeping* is served in for the first course, *gnashing of teeth* for the second. So, after their Feast on Earth, which was no better then *Numa's,* where the Table swomme with delicate dishes, but they were swimming dishes, *spectand• non gustandae dapes*; Let them prepare for another *Banket,* where groans shall be their bread, and tears their drink, sighs and sorrows all their Iunkets; which the *Erynnis* of conscience, and the *Megaera* of desperation shall serve in, and no euerlastingnesse of time shall take away.

But these spiritually *dead guests* do not evermore scape so long: sometimes God gives them in this life a draught of that vial of his wrath which they shall after sup off to the bottom. The wicked man, that had no fear, now shall have too much fear. He that begun with the wanton Comedy of presumption and profaneness, ends with the Tragedie of horror and despair. Before he was so a-sleep, that nothing could waken him: now he is so waking, that nothing can bring him a-sleep. Neither disport abroad, nor quiet at home can possess him: he cannot possess himself. Sin is not so smooth at setting forth, as turbulent at the journeys end. The wicked have their day▪ wherein they run from pleasure to pleasure, as *Job's* children from *banket* to *banket:* their joys have changes of variety, little intermission, no cessation; neither come they faster, then their lusts call for them. So God hath his day: And *woe unto you that desire the day of the Lord: to what end is it for you? the day of the Lord is darkness and not light.As if a man did flee from a Lyon, and a Bear met him; or went into the house, and leaned his hand on the Wall, and a Serpent bit him.* Such is the unrest of a conscience brought to fret for his sins. So *August.Fugit ab agro in ciuitatem, à publico ad domum, à domo in cubiculum.* He runs from the

field into the City, from the City to his house, and in his house to the priuatest Chamber: but he cannot fly his enemy▪ that cannot fly himself.

At first the Devils guest pursues pleasure so eagerly, that he would break down the bars that shut it from him, and quarrel, with venture of his blood, for his delights, nay for the conditions of his own sorrow and damnation. Now pleasure is offered him: no, it will not down. Music stands at his Windore: it makes him as mad with discontent, as it did once with joy. No •est can stir his laughter, no company can waken his unreasonable and unseasonable melancholy. Now he that was madder then *N•ro* in his delights, *fear• compasseth him on every side.* He starts at his own shadow, and would change firmness with an *Aspen leaf.* He thinks, like the *Burgundians,* every Thistle a Launce, every Tree a man, every man a Devil. *They fear, where no fear was,* saith the *Psalmist.* They think, they see, what they do not see. This is the wicked man's alteration: time is, he will not be warned; time comes, he will not be comforted. Then he is satisfied with lusts, that thought satisfaction impossible. Riches weary him now to keep them more then they wearied him once to get them; and that was enough. So I have read the oppressers will. *Lego omnia bona mea domino Regi, corpus sepulturae, animam diabolo.* I bequeath all my goods to the King, my body to the grave, my soul to the Devil. He that did wrong to all, would now seem to do right to some; in giving his coin to the Prince, whom he had deceived; his soul to the Devil, whom he had se•ued. Wherein, as he had formerly injured man, now he in•ures both God and himself too.

3. I have dwelt the longer on this *spiritual deadness,* because the guests at this banket have this death in present: the precedent and subsequent are both future; the one naturally incurred by sin, the other justly inflicted for unrepented sin. For all shall die the corporal death, *He that feareth an oath,* as well as *he that sweareth,* the •eligious as the profane. But this last, which is *Eternal death,* shall only cease on them, that have before hand with a *spiritual death* slain themselves. This therefore is called the *second death.Blessed and holy is he, that hath part in the first resurrection,* (which is the spiritual life by grace:) *On such the second death hath no power.* He that is by Christ raised from the first death, shall by Christ also scape the second. But he that is *dead spiritually,* after he hath died *corporally,* shall also die *eternally.* This is that everlasting separation of body and soul from God, and consequently from all comfort. *Fear him,* saith our Savior, *that is able to destroy both body and soul in Hell.And many of them, that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.* This is that *death,* that *God delights not in.* His goodness hath no pleasure in it, though his justice must inflict it.

Man by sin hath offended God an infinite Majesty, and therefore deserves an infinite misery. Now because he is a nature finite, he cannot suffer a punishment infinite in greatness, *simul et semel,* together and at once: he must therefore endure it (*successive sine fine*) successively without end. The punishment must be proportioned to the sin; because not in present greatness, therefore in eternal continuance. Christ for his elect suffered in short time sufficient punishment for their sins: for it is all one, for one that is eternal to die, and for one to die eternally. But he for whom Christ suffered not in that short time, must suffer for himself beyond all times, even forever.

This is the last *Death*: a living death, or a dying life, what shall I term it? If it be life, how doth it kill? If death, how doth it live? There is neither life nor death but hath some good in it. In life there is some ease: in death an end. But in this *death* neither ease nor end. *Prima •ors animam d•lentem pellet de c•rpore: secunda mors animam nolentem tenet in corpore.* The first death drives the soul unwillingly from the body; the second death holds the soul unwillingly in the body. *In those days shall men seek death, and shall not find it; and shall desire to die, and death shall fly from them.Their worm shall not die.* Thus saith the *Scripture, morientur mortem, they shall die the death.* Yet their death hath much too much life in it. For there is a perfection given to the body and soul after this life; as in heaven to the stronger participation of comfort, so in hell to the more sensible receiving of torment. The eye shall see more perspicuously, and the ear hear more quickly, and the sense feel more sharply, though all the objects of these be sorrow and anguish. *Vermis conscientiam corrodet,ignis carnem comburet, quia et cord et corpore deliquerunt.* The worm shall gnaw the conscience, the fire burn the flesh, because both flee•h and conscience have offended. This is the fearful *death,* which these guests incur: this is the *Sho•* at *the Devils Banket.* God in his Justice suffers him to reward his guests, as he is rewarded himself, and (since they loved his work) to give them the stipend due to his service. These are the tempted guests: *dead.*

The vlgar Latin translation, I know not upon what ground, hath interpreted here, for *mortui, Gigantes:* thus: *he knoweth not that the Giants are there.* Monstrous men, that would dart thunder at God himself; and raise up mountains of impiety against Heaven. As if they were only great men that feasted at *Satan's Banket,* whose riches were able to minister matter to their pleasures. And surely such are in these days: of whose sins when we have cast an inventory account, we might thus with the *Poet* sum up themselves.

Vi• dicam quid sis? magnus es Ardelio.

Thou hast great lands, great power, great sins: and than

D•st ask me what thou art? th'art a great man.

The *Giants,* in the *Scripture,* were men of a huge stature, of a fierce nature. The *Poets* feigned their *Giants* to be begotten and bred of the *Sun* and the *Earth,* and to offer violence to the God's: some of them having an hundred hands, as *Briareiu* was called *centimanus:* meaning, they were of great command; as *Helen* wrote to *Paris* of her husband *Menelaus. An nescis longas regibus esse manus?* This word *Giants,* if the original did afford it, must be referred, either to the guests; signifiing that monstrous men resorted to the *Harlots* table, & that it was *Gigantoum conviuium,* a tyrannous feast: or else (and that rather) to the tormentors; which are laid in ambush, to surprise all the comers in, and carry them as a pray to Hell. But because the best translations give no such word, and it is far fetched, I let it fall, as I took it up.

The third person here inserted, is the *Attempted*: the new guest whom she strives to bring in to the rest. He is described by his ignorance, *Nescit: He knoweth not* what company is in the house, *that the dead are there.* It is the Devils policy, when he would ransack and rob the ho•se of our conscience, like a thief to put out the candle of our knowledge. That we might neither

discern his purposes, nor decline his mischeefes. He hath had his instruments in all ages, to darken the light of knowledge. *Domitian* turns Philosophy into banishment. *Julian* shuts up the School-doors. The barbarous soldiers under *Clement* the seventh, burned that excellent *Vatican library.* Their reasons concurred with *Julian's prohibition* to the Christians. 〈in non-Latin alphabet〉: *least they kill us with our own weapons.* For it is said even of Gentile learning. *Hic est Goliae gladius, quo ipse Goliath ingulandus est. Hic Herculis claua, qua rabidi inter Ethnicos canes percutiendi sunt.* This is that Goliath's sword, whereby the Philistine himself is wounded. This is that Hercules clubbe, to smite the mad dogs amongst the heathen. *Habadallus, Muhammad's* scholar, that *Syrian* Tyrant, forbad all Christian children in his dominions, to go to school; that by ignorance he might draw them to superstition. For 〈in non-Latin alphabet〉. *To be destitute of learning is to dance in the dark.* These were all *Satan's* instruments; yet they come short of the Pope; whose policy to advance his *Hierarchy,* is to oppress men's consciences with ignorance: teaching that the fullness of zeal, doth arise from the emptiness of knowledge: even as fast as fire flasheth out of a fish-pond.

There are degrees in sin, so in ignorance. It is a sin to be ignorant of that we should know: but a greater sin to be ignorant of that we have m•anes to know. Ignorance may •e distinguished into five kinds.*Humane, natural, affected, invincible, proud and puffed up.*

1 The first is *human.* This is not sinful, as in *Adam,* not to know his nakedness, nor *Satan's* subtlety. So in the *Angels,* yea even in *the head of Angels Christ* himself, as man, not to *knowthe latter day.Proprium est naturae humanae futura ignorare.* It is a thing simply proper to the nature of man, to be ignorant of future things. No legal injunction binds us to it: no censure shall pass against us for the want of it. This is called *ignorantia iusta,* an vnfaulty ignorance.

2 The second is *natural*: called *ignorantia in•irmitatis vel imperitiae:* the ignorance of infirmity, incident to man's nature since his fall. For desiring to know more, he knew less. This is the effect of sin, sin in it self, and the ca•se of sin. It was bred by transgression, it doth breed transgression, and is no less then transgression of it own nature: for God's law binds us to the knowledge of his law. The blind swallows many a fly: the ignorant cannot be innocent. This is *ignorantia simplex, inuoluntaria, priuatiuae,* as the *School* calls it. A sin which the Papists generally, and I fear, many Protestants particularly, never repent of. *David* doth. It is this, that makes us *aliens from God.Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, and through the blindness of their heart.* Saint *Paull* calls his ignorance, the cause of his sins. *Et nescius seru•s poenas luit,* saith Christ: even *the ignorant servant shall be beaten with some stripes.Therefore my people are gone into captivity, because they have no knowledge.* A Prophecy mistically fulfilled in these days, in respect of our spiritual bondage to *Satan;The God of this world having blinded the minds of unbelievers.* This ignorance cannot excuse, for we are bound to know. The breach of our National statutes cannot go impune by the plea of Ignorance. It may (*a tanto* not *a toto*) a little quallifie and allay our punishments, not annihilate them. This is 〈in non-Latin alphabet〉, *Folly*; and he that drinks of •ollies cup, shall have little cause to lick his lips after it. Nature is a common school-master; and the Gentiles sinning against that monitor, justly perish. For *the in••sible things of God may be understood by the things that are made: so that they are without excuse.* Even

the errors of the Jews had their sacrifices, and shall not the ignora•ces of the Christians cry God mercy? This ignorance is sinful, yea even in those that cannot have •he means of knowledge.

3. The third is an a•fected ignorance. *This is the conedmnation, that light is come into the world, and men loved darkness rather then light, because• their deeds were evil.* These shut their ears when God calleth; and being housed in their secu•itie, will not step to the door, to see if the Sun shines. This ignorance, if I may say so, doth reside rather in their affections then understanding part. *They will•ully know not,* saith *S. Peter.* They know, but will not know, and run with broad eyes to destruction. Tell them that Christ is at *Jerusalem*: no, it is too •arre off. Nay, *venit ad limina virtus, the ki•gdome of Heaven is among you*: then if they must needs go to Church, they will go hooded. P•eiudice of affections shall muffle the eyes of knowledge. Thus the Devil carries them quietly to Hell; as the Falconer his hooded Hawk, which bare-fac'd would bait, and be too wild to sit on his •ist. These sometimes have gray hairs, and green affections. Like a man that being borne near a great City, yet never traveled to it: He can direct others the way, he never went. These to avoid that •ault, which the Traveler found in England, *horologia non been ordinata,* that our clockes were not well kept (he meant, our hours were ill spent) will have no clock at all in their house, to tell them how their time passeth; no informer of their erring ways. And as if a candle would set their house on fire, they live perpetually in the dark. *Micah* was glad, he had got a Priest; these are glad they are got far from a Priest: and had as liefe go to Hell darkling, as with a torch.

4. There is an *Invincible Ignorance*; when God hath naturally darkened the understanding, by a sore punishment of original sin. *Idioticum hoc.* No art nor eloquence can put knowledge into that heart which nature hath not opened to receive it: as no mind can be opened, which God hath locked up. *He keeps the keys: he openeth and no man shutteth, he shutteth and no man openeth.* The door of this mind is so fast barred up, that no help of man can open it. Neither can there be, in this, a complaint against God's Justice: since that our first sin hath deserved a greater punishment.

5. The last, is a *proud Ignorance*; whereof there is *no hope,* saith *Solomon.* The other is invincible, but indeed this more invincible, a fool is sooner taught. So *Christ* foiled the *Pharisees* with their own weapons; and proved their weakness by their arguments for their own strength. *If you were blind, you should have no sin; but now you say, w•e see; therefore your sin remaineth.* The Pharisees, though blind, will be *Seers: Nicodemus aMaster in Israel,* and yet knew nothing of regeneration. *Nihil grauius, quam si id, quod ignorat quis, scire se credat.* There is nothing more grievous then that a man should be persuaded he knows that soundly whereof he is totally ignorant. Therefore saith *Chrysostom.Praestat proba ignoration• detineri, quam falsa opinione mancipari,* It is better to be held in with an honest ignorance, then to run out upon a false opinion. It is hard plowing in the ground not stocked: ill writing in a paper full of lines. These fly from instruction as the Tiger from the trumpet. Others are comprehended of the light; these think they comprehend the light, when, as the *Apostle* saith, *they are held of darkness.*

Let us now see which of these ignorances is here meant? I answer; exempting the first, *Satan's Harlot, Vice* hath guests of all these sorts. Many that *go after her, as an Ox to the slaughter, or as a fool to the correction of the stocks.* Some •unne to the *Banket,* and know not: some know and run: all are fools, and destitute (if not of natural, yet) of spiritual understanding. To this purpose she apteth her speech here. *Who so is simple, let him turn in hither; and as for him that wanteth understanding, she saith, &c. Knowledge* is good, yet if disjoined from grace, 〈 in non-Latin alphabet 〉 , *it is nothing. Nihil in esse gratiae, quamuis aliquid in esse naturae.* Nothing in grace, though something in nature: knowledge human is a good stirrup to get up by to preferment: Divine a a good gale of wind to wast us to Heaven. But *charity is better.Knowledge often bloweth up, but charity buildeth up. Aristotle* calls *knowledge* the Souls eye: but then saith our Savior, *if the light be darkness, how great is that darkness*?

True it is, that knowledge without honesty doth more hurt. The Unicorns horn, that in a wise man's hand is helpful, is in the beasts head hurtful. If a man be a beast in his affections, in his manners; the more skilful, the more illfull. Knowledge hath two pillars, *Learning* and *Discreation.* The greatest Scholar without his two eyes, of Discreation and Honesty, is like blind *Sampson,* apt to no good, able to much mischief. *Prudence* is a virtue of the soul, nay the very •oule of virtue. The Mistress to guide the life in goodness. All moral virtues are beholding to wisdom. She directs Bounty what to give, when to give, where to give. And Fortitude, with whom, for what, and how to sight. Knowledge is excellent, to prevent dangers imminent; and to keep us from the snares of this *strange woman.* But if the Devil in our days should have no guests, but those that are merely ignorant, his rooms would be more empty then they are; and his Ordinary break forwant of Customers. But now a-days (alas, when was it much better? and yet how can it be much worse?) we know sin, yet affect it, act it. Time was, we were ignorant and blind, now we have eyes and abuse them. *Tyre* and *Sidon* burn in Hell, and their smoke ascends for evermore, that had no preaching in their Cities: but our Country is sown with mercies, and our •elues fatted with the doctrine of life, who shall excuse our lame, lean, and ill-favored lives? Let us beware *Bethsaida's* woe. If the Heathen shall wring their hands for their Ignorance, then many Christians shall rend their harts for their disobedience. *He that despised Moses Law, died without mercy, under two or three witnesses.* He that *despiseth,* not he that transgresseth; for so do all. He that rejected and departed from the Law & Church of *Israel, died without mercy, eternally,* for other transgressors died without mercy temporally. *Of how much sorer punishment shall he be thought worthy, &c. that treads under his foot,* not *Moses* but *Christ; & counts* not the *blood* of Goats, but of *God's Son vnhely; and despiteth,* which is more then *despiseth, the spirit* not of fear & bondage, but of *grace?All the learning of the Philosophers was without an head,* because they were ignorant of God. Seeing, they were blind, speaking, they were dumb; hearing, they were deaf, like the Idol-God's in the *Psalm.* We want not an head, but an heart: not the sense of knowledge, but the love of obedience; we hear, and see, and say, and know, but do not.

If you know that God's cheare is so infinitely better; why do you enter commons at *Satan's* Feast? The *School* calls one kind of *knowledge, Scientia contristans, a sorrowful knowledge.* Though they intend it in another sense, it may be true in this: for it is a woeful knowledge, when men with open eyes run to Hell. This is *Uriah's* letter containing his own death. These

tell *Christ,we knew thee: Christ* tells them, *I know not you.* These times are sick of *Adams* disease, that had rather eat of the *tree of knowledge,* then of the *tree of life*: speculative Christians, not active & obedient *Saints.* You cannot plead, that you *know not the dead are there*; behold, we have told you. Quit yourselves. But many men's Ignorance is disobedience: they will *not know that the dead are there, and that her guests are in the depth of Hell.* Which now presseth upon us to be considered.

Solomon hath described the persons feasting and feasted. The place remains, *the depth of Hell.* This is the *Banketing* house. It amplifies the misery of the guests in three circumstances. 1. their *weakness,* they are soon in, 2. the *place, Hell.* 3. the vnrecouerablenesse of it. *The depth of Hell.*

1. *Per infirmitatem.* In regard of their weakness. No sooner come to the *Banket,* but presently in the *Pit: they are in*: they are soon in. They would not resist the temptation, when it was offered: they cannot resist the tribulation, when it is to be suffered: *They are in.* No wrestling, no contending can keep them from falling in. Into the pit they run against their will, that ran so volently, so violently to the brinks of it. As a man that hath taken his careere, and runs full fling to a place, cannot recoile himself, or recall his strength on the sudden. He might have refused to enter the race, or recollected himself in time, but at the last step he cannot stop, nor *reuocare gradum,* rescue himself from falling. The guests, that hasten themselves all their life to the feast of vanity, and neither in the first step of their youth, nor in the middle race of their discreetest age, return to God, do at last (without Christ's help) precipitate themselves *into the depth of Hell.* Think, oh think, ye *gr•edie Dogs,* that can never fast enough devour your sinful pleasures, if in the pride of your strength, the May of your blood, the marrow and virtue of your life, when you are seconded with the gifts of nature, nay blest with the helps of heaven, you cannot resist the allurements of *Satan*; how unable will you be to deal with him, when custom in sin hath weakened your spirits, and God hath withdrawn his erst afforded comforts? They that run so fiercely to the pit, are quickly in the pit. *The guests are in the depth of Hell.*

2. *Per infernitatem.* In regard of the place, it is *Hell.* The Prophet *Isaiah* thus describes it. *Topheth is ordained of old: he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of Brimstone doth kindle it. Topheth* was a place which the children of *Israel* built in the valley of *Hinnon,* to burn their sons and daughters in the fire to *Moloch.* Which valley was near to *Iebusi,* afterwards *Jerusalem,* as appears *Joshua.* 18. The Council of *Jerusalem,* whiles their power lasted, used to punish certain offenders in that valley, being near their City: By this is *Hell* resembled. And that (in *Peter Martyrs* opinion) for three reasons. 1. Being a bottom, a low valley, it resembleth Hell, that is believed to be under the earth. 2. By reason of the fire, wherewith the wicked are tormented in Hell, as the children were in that valley burnt with fire. 3. Because the place was unclean and detestable, whither all vile and loathsome things were cast out of the City *Jerusalem.* So Hell is the place, where defiled and wicked souls are cast, as unworthy of the holy and heavenly City.

This place shall begin to open her cursed jaws, when the *Judge of all men and Angels* shall have given his last sentence. At that day, when, *Quaesitor scelerum veniet, vindex{que} reorum,* the

searcher of all, and punisher of wicked hearts, shall give his double voice of dread and joy; when having spoken peace to his *Saints,* he shall thunder out condemnation to the wicked, *Go ye into everlasting fire.*

—dent ocyus omnes,

Quas meruere pati, sic stat sententia, poenas.

And if here on earth, *Seiudice, nemo nocens absoluitur,* a man's own conscience condemn him for his sins, how much greater shall be the just condemnation of God? Then all murdering *Cain's,* scoffing *Chams,* persecuting *Saul's,* thievish and sacrilegious *Achan's,* oppressing *Ahab's,* covetous *Nabal's,* drunken *H•lofernesses,* cruel *Herod's,* blasphemous *Rabshakeh's,* unjust *Pilate's,* shall reap the seed in their eternal deaths, which they have sown in their temporal lives. There shall be scorching heat, and freezing cold: *Ex vehementissimo calore ad vehementissimum frigus.* Without either act of refreshing, or hope of releasing. Every day hath been their Holy-day on earth: every day shall be their workie-day in Hell. The Poets feigned three furies.

—Scindet latus vna slagello.

Altera tartareis sectos dabit anguibus artus:

Tertia fumantes incoquet igne genas.

One brings a Scorpion, which the Conscience eats:

Another with iron whips the black flesh beats:

Whiles the third boils the soul in scalding heats.

Nemo ad id sero venit, vnde nunquam, cum semel venit,poterit reuerti. No man can come too late to those sufferings, from whence, being once come, he can never return.

This is *Hell*: where darkness shall be their prison, everlastingness their fetters, flames their torments, angry Angels their tormenters. *Vbi nec tortores deficiant,nec torti miserimoriantur.* Where the scourgers shall never be weary of afflicting, nor the scourged fail their suffering. But there shall be always torments for the body, and a body for torments. Fire shall be the consummation of their plagues, not the consumption of their persons.*Vbi per millia millia annorum cruciandi, nec in secula seculorum liberandi.* Myriads of years shall not accomplish, nor determine their punishments. It shall be their misery, *(Semper velle quod nunquam erit, semper nolle quod nunquam non erit)* to have a will never satisfied, a nill never gratified.

3. *Per profunditatem. The depth of Hell:* The *Scripture* is frequent to testify Hell a deep place, and beneath us. *Capernaum shall be cast down to Hell. Solomon* so speaks. *The way of life is above to the wise, that he may depart from Hell beneath.* And of this *Harlot.Her house is the way to Hell, going down to the chambers of death.Her feet go down to death, her steps take hold on Hell.* Down and beneath do witness *the depth of Hell.* There are three places: Earth, Heaven, Hell. Earth we all enjoy, good and bad, promiscuously. Heaven is prepared for the good; and it is upwards. *If ye be risen with Christ, seek the things that are above.* Hell is ordained for the wicked; and it is

downward; called here, *profundum, a depth.* To define the local place of Hell, it is too deep for me: I leave it to deeper judgments. I do not give *D•monax* answer, being asked where Hell was. *Expecta simul ac illuc venero, et tibi per literas significabo.* Tarry till I come thither, and I will send thee word by letters. No, I only say this. There is one, we are sure of it; let us by a good life be as sure to scape it.

But to confine my speech to the bounds of my Text, I take it, that by *Hell & the depth* of it here, is meant the deep bondage of the wicked souls; that they are in the *depth* of the power *of Hell.* Satan having by sin a full dominion over their consciences. For Hell is often allegorically taken in the Scriptures, So *Jonahcries unto God out of the belly of Hell. David* sung *de profundis: Out of the depth have I cried unto thee oh Lord.* So Christ speaks of the unbeliever, that he is *already damned.* And the reprobate are here affirmed *in the depth of Hell.* This exposition I esteem more natural to the words. For as the godly have a Heaven, so the wicked a Hell, even upon Earth: though both in a spiritual, not a literal sense. The reprobates Hell on earth is double; or of two sorts.

1. In that the power of Hell rules in his conscience. *He walks according to the course of this world, and according to the Prince of the power of the Air, the spirit, that now worketh in the children of disobedience.* He is taken and led captive of the *Devil•*; as hereafter in the chains of damnation, so here in the bands of dominion: which *Solomon* calls *funes peccatorum*: as he hath *drawn iniquity with the cords of vanity,* so he *shall be holden with the cords of his sins.*

2. There is a Hell in his conscience. So Saint *Augustine;Sunt duo tortores anime, Timor et Dolor.* The soul hath two tormentors even in this life, grief for evil felt, fear of evil to be felt. Whereof the Poet.

Sic mea perpetuos curarum pectora morsus, fine quibus nullo consiciantur, habent.

These are the fearful terrors whereof the guilty heart cannot be quitted, cannot be quieted; though pleasure it self were his phisitian, and the whole world his minstrell. *Domino priuante suo gaudio, quid esse potest in gaudium?* when God withholds his music and peace, what can make the heart merry? *Polidore Virgill* thus writes of *Richard* the third's dream the night before *Bosworth*-field. That he thought all the Devils in Hell pulled and hailed him in most hideous and ugly shapes. And concludes of it at last. *Id credo, non fuit somnium, sed conscientia scelerum. I do not think it was so much his dream, as his wicked conscience* that brought those terrors. When this evil spirit comes on a wicked *Saul,* let him go to his merriest good fellows, beguile at once the time and himself with plays, and sports, feast away his cares at his own table, or bury them together with his wits, at a Tavern: alas these are pitteous shifts, weaker then walls of paper.

Sleep cannot make his conscience sleep: perhaps the very dreams are fearful. It will not leave thee, till it hath shown thee thy Hell, no nor when it hath shown thee it, will it leave thee quiet. The more thou offerest to damme up this current, the more ragingly it swells, and gusheth over the resisting banks. This wounded Conscience runs like the stricken Deare, with the arrow of death in the ribs, from thicket to thicket, from shelter to shelter, but cannot change her pain with her place. The wound rankles in the soul, and the longer it

goes on, the worse still it festers. Thus sin that spake thee so fair at her inviting to the *Banket,* now presents to thy waked soul her true form; and plays the make-bate betwixt God and thee, betwixt thee and thyself. So long as security hath kept thee sleeping in thy delighted impieties, this quarrel is not commenced. The mortallest enemies are not always in pitched fields one against another.

This truce holds some till their death-beds; neither do they ever complain, till their complaints can do them no good. For then at once, the sick carcass, after many tossings and turnings to find the easiest side, moans his unabated anguish: and the sicker conscience, after trial of many shifts, too late feeleth and confesseth her unappeased torment. So *Cain, Judas, Nero,* in vain seek for foreign helps, when their executioner is within them. The wicked man cannot want furies, so long as he hath himself. Indeed the soul may fly from the body, not sin from the soul. An impatient *Judas* may leap out of the private hell in himself, into the common pit below; as the boiling fishes out of the Caldron into the flame. But the gain hath been, the addition of a new hell without them, not the loss of the old hell within them. The *worm of Conscience* doth not then cease her office of gnawing, when the f•ends begin their office of torturing. Both join their forces to make the dissolutely wicked, desolately wretched. If this man be not *in the depth of Hell, deeply miserable, there is none.*

Loe now the *Shot* at the *Devils Banket.* A reckoning must be paid, and this is double. 1. the earnest in this life. 2. the full payment in the life to come. The earnest is, whiles Hell is cast into the wicked: the full satisfaction is, when the wicked shall be cast into Hell. *Whosoever was not found written in the book of life, was cast into the Lake of fire.* I will take leave to amplify both these a little further.

1. The earnest is the horror of an evil conscience; which sparkles with the beginnings of future torments. I know that some feel not this in the pride of their vanities; or at least will not seem to feel it. Some *whorish for-heads* can out-face their sins, and laugh them out of countenance. Wide gorges, that can swallow perjuries, bloodiness, adulteries, usuries, extortions without trouble. But it may be, *the heart doth* not laugh with the look. He dares be an hypocrite, that durst be a villain. If he would speak truth of hims•lfe he would testify, that his thoughts will not afford him sleep, nor his sleep afford him rest: but whiles his senses are bound, his sin is loose. No command of reason can quiet the tempest in his heart. No son of *Sceua,* no help of the world, can cast out this Devil. The blood of the body, often being stopped in the issue at the nostrils, bursts out at the mouth, or finds way into the stomach. The conscience thus wounded, will bleed to death, if the blood of *Jesus Christ* do not stanch it.

Think of this, *ye that forget God,* and are only indulgent to yourselves: the time shall come, you shall remember God, neither to your thanks, nor ease; and would forget yourselves. Happy were it for you, if you, having lost your God, could also loose yourselves. But you cannot hide yourselves from yourselves. Conscience will neither be blinded in seeking, nor bribed in speaking. You shall say unto it as that wicked *Ahab* to *Elias,hast thou found me, oh thou mine enemy*? yet alas, all this is but the earnest. A hell, I may call it▪ and a deep hell; and, as I •ay say, a little smoke re•king out of that fiery pit: whereby the af•licted may give a guess

at Hell, as *Pythagoras* guessed at the stature of *Hercules* by the length of his foot. But else, *per nulla figura geh•nnae*: nothing can truly resemble Hell.

2. The earnest is infinitely short of the total sum. *And his Lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him.* The guest must endure a death not dying, live a life not living: no torment ends without the beginning of a worse. The sight afflicted with darkness and ugly Devils: the hearing with shrikes and horrible cries: the smelling with noisome stenches: the taste with ravenous hunger and bitter gall: the feeling with intolerable, yet unquenchable fire. Thousands poynting at, not one among thousands pitying the distressed wre•ch. I know this Earth is a dungeon in regard of Heaven, yet a Heaven in respect of Hell, we have misery enough here: it is mercy to what is there. Think of a gloomy, hideous, and deep Lake, full of pestilent damps and rotten vapors, as thick as clouds of pitch, more palpable then the fogs of Egypt; that the eye of the Sun is too dull to pierce them, and his heat too weak to dissolve them. Add hereunto a fire flashing in the reprobates face; which shall yield no more light then with a glimpse to show him the torments of others, and others the torments of himself; yet withal, of so violent a burning that should it glow on mountains of steel, it would melt them like mountains of Snow.

This is the guests *reckoning*: a sore, a sour payment, for a short and scarce sweet *Banket.* All his senses have been pleased, now they are all plagued. Instead of perfumes & fragrant odors, a sulphurous stench shall strike up into his nostrils: Instead of his lascivious *Delilah's,* that fadomed him in the arms of lust, behold Adders, Toads, Serpents, crawling on his bosom: Instead of the *Dorian* music charming his ears; Man-drakes and Night-ravens still shriking to them the reuerberating groans of ever and never dying companions, tolling their funeral (not final) knells and yels round about him. Instead of wanton kisses, snakes ever sucking at his breath and galling his flesh with their never blunted stings.

Think of this *feast,* you riotous feasters in sin. There is a place called *Hell,* whither after the general and last assizes, the condemned shall be sent, through a black way, (death is but a shadow to it) with many a sigh and sobbe, and groans, to those cursed fiends, that must be their tormentors, as they have been their tempters. Behold now a new feast, a fatal, a final one. To sup in the vault of darkness, with the princes and subjects of horror, at the table of vengeance, in the chair of desperation. Where the difference on earth betwixt Master and Servant, drudge and commander, shall be quite abolished: Except some Atheistical Machiavelli, or traiterous Seminary, or some bloody delegate of the Inquisition, be admitted the upper-end of the table: But otherwise there is no regard of age, beauty, riches, valor, learning, birth. The usurer hath not a cushion more then his broker. There is not the breadth of a bench between *Herod* and his Parasites. The Pope himself hath no easier a bed, then the poorest Mass-priest. *Corinthian Lais* speeds no better then her chambermaid. The Cardinal hath not the upper hand of his Pander. There is no priority between the plotter and the intelligencer; between the vestall and the Nun; between the proud Prodigal, and his unconscionable Creditor.

Indeed the greatest sinner shall have the greatest punishment. And he that hath been a principal guest to the Devil on earth; shall (and that on earth were a strange privilege) hold

his place in Hell. *Reward her, even as she rewarded you: and double unto her double, according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her. Dives* that fed so heartily on this *bread* of Iniquity, and drunk so deep draughts of the *waters* of sin, reserves his superiority in torment, that he had in pleasure. Behold, he craves with more floods of scalding tears, then ever *Esau* shed for the blessing, but one drop of *water to cool his tongue,* and could not be allowed it. But what if all the rivers in the South, all the waters in the Ocean had been granted him, his tongue would still have withered and smarted with heat, himself still crying in the language of Hell, a *non sufficit, It is not enough.* Or what if his tongue had been eased, yet his heart, liver, lungs, bowels, arms, legs should still have fryed.

Thus he that eat and drank with superfluity, the purest flower of the Wheat, the reddest blood of the Grape; his body kept as well from diseas••, as soft linen and fine raiment could preserve it: here finds a fearful alteration. From the table of surfeit, to the table of torment, from feeding on Iunkets, to gnaw his own flesh: from bowles of wine to the want of cold water; from the soft folds of fine silks, to the winding lashes of furies: from chains of gold for ornament, to chains of iron for torment: from a bed of down, to a bed of flames: from laughing among his companions, to howling with Devils: from having the poor begging at his gates, to beg himself; and that as that *Rich-man,* for one drop of water. Who can express the horror and misery of this guest?

Non mihi si centum linguae sint, ora{que} centum,

Ferrea vox, omnes scelerum comprendere formas,

Omnia poenarum percurrere nomina possim.

No heart of man can think, no tongue can tell

The direful pains, ordained and felt in hell.

Now sorrows meet at the Guests heart, as at a feast; all the furies of hell leap on the Table of his Conscience. Thought calls to Fear, Fear to Horrour, Horrour to Dispaire, Dispaire to Torment, Torment to Extremitie, all to Eternity; Come and help to afflict this wretch. All the parts of his body and soul leave their natural and wonted uses, and spend their times in wretchedness and confusion. He runs through a thousand deaths and cannot die. Heauie irons are locked on him: all his lights and delights are put out at once. He hath no soul capable of comfort. And though his eyes distill like fountains, yet God is now inexorable: His *Mittimus* is without Bail, and the Prison can never be broken. God will not hear now, that might not he heard before.

That you may conceive things more spiritual and remote, by passions nearer to sense. Suppose that a man being gloriously roabed, deliciously feasted. Prince-like served, attended, honored, and set on the proudest height of pleasure that ever mortality boasted; should in one (unsuspected) moment be tumbled down to a bottom, more full of true miseries, then his promontory was of false delights: and there be ringed about with all the gory Mutherers, black Atheists, sacrilegious Church-robbers, and incestuous Rauishers, that

have ever disgorged their poison on earth, to re-assume it in Hell: Nay add further to this supposition, that this *depth* he is thrown into, was no better then a vast Charnell-house, hung round with lamps burning blew and dim, set in hollow corners; whose glimmering serves to discover the hideous torments: all the ground instead of green rushes, strewed with fun•rall rosemary and dead men's bones: some corpses standing upright in their knotted winding-sheets; others rotted in their Coffins, which yawne wide to vent their stench: there the bare ribs of a Father that begat him, here the hollow skull of a Mother that bare him. How direful and amazing are these things to sense!

Or if Imagination can give being to a more fearful place, that, or rather worse then that is Hell. If a poor man suddenly starting out of a golden slumber, should see his house flaming about him, his loving Wife and loved Infants brea•hing their spirits to heaven through the merciless fire, himself inringed with it, calling for despaired succor; the miserable Churl his next neighbor, not vouchsafing •o answer, when the putting forth of an arm might •aue him: such shall be their miseries in Hell, and nor an Angel nor a Saint shall refresh them with any comfort. These are all but shadows, nay not shadows of the *infernal depth* here expressed. You hear it; fear it, fly it, scape it. Fear it by Repentance, fly it by your Faith, and you shall scape it by God's mercy.

This is their *(Po•na sensus)* positive punishmen•▪ There is also *(Poena damni)* to be considered, their privative punishment. They have lost a place on earth, whose joy w•s temporal; they have missed a place in Heaven, whose joy is eternal. Now they find *thata dinner of green herbs with God's love, is better then a stalled Ox, and his hatred withal.* A feast of sallets, or *Daniel's* pulse, is more cheris•ing with mercy, then *Belshazzars Banket* without it. Now they find *Solomon•* Se•mon true; that though *the bread of deceit •e swe•t to a man,* yet the time is come; that *the mouth is filled with gravel.* No, no: •he *blessing of God* only *maketh fat, and he addeth no sorrow unto it. Waters,* the wicked desired, and *Bread,* they lusted after; behold after their secure sleep, and dreamed joys on earth, with what hungry souls do they awake in Hell?

But what are the *Bread* and the *Waters,* they might have enjoyed with the Sain•s in Heaven? Such as shall never be dried up. *Ie• thy presence is the fullness of joy: and at thy right hand there are pleasures for evermore.* Happy is the undefiled soul, who is innocent from the *great offense*; all whose sins are washed *as white as Snow,* in that *blood,* which alone is able *to purge the conscience from dead works.He that walketh righteously, &c. he shall dwell on high: his place of defense shall be the munitions of rocks: Bread shall be given him; his Waters shall be sure.* His joys are certain and stable; no alteration, no alternation shall impair them. The wicked for the slight breakfast of this world, loose the *Lambs supper* of glory. Where these four things concur, that make a perfect feast: *Dies lectus, locus electus, coetus been collectus, apparatus non neglectus.* A good time, eternity. A good place, Heaven. A good company, the Saints. Good cheer, Glory.

1. God himself is the feast-maker: he is Land-lord of the world, and *•illeth every living thing with goodness.* The Eagles and Lions seek their meat at God. But though all the sons of *Jacob* have good cheare from *Joseph* yet *Benjamin's* mess exceeds. *Esau* shall have the prosperity of the earth, but *Jacob* goes away with the blessing. *Ishmael* may have outward favors, but the

inheritance belongs to *Izhak*▪ The King favoreth all his subjects, but they of his Court stand in his presence, & partake of his Princely graces. God's bounty extends to the wicked also, but the *Saints shall* only sit at his table in Heaven. This is that feaster, *qui est super omnia, et sine quo nulla sunt omnia.Of him, and through him, and to him are all things: to whom be glory forever.*

2. The cheare is beyond all sense, all science. *Eye hath not seen, nor ear heard, nether have entered into the heart of man, the things God hath prepared for them that love him.* The eye sees much, the ear hears more, the heart conceives most, yet all short of apprehension, much more of comprehension of these pleasures. Therefore *enter thou into thy Masters joy,* for it is too great to enter into thee.

3. The company is excellent: the glorious presence of the blessed Trinity, the *Father* that made us, the *Son* that bought us, the *Holy Ghost* that brought us to this place. The holy and unspotted Angels, that *rejoiced at our conversion on earth,* much more at our consolation in Heaven. All the Patriarchs, Prophets, Saints; before the Law, in the Law, in the Gospel: the full *Communion of Saints.* Here, the more the mirrier, yea, and the better cheare to. Oh the sweet melody of *Hallelujahs,* which so many glorified voices shall sing to God in Heaven, the hoarcenesse of sin, and the harshness of punishment being separated from us with a bill of everlasting divorce.

4. Admirable is the *Banketing* place; the high Court of Heaven, where our apparel shall be such as beseemeth the attendants on the King of Kings; even *the fashion of the glorious body of Christ.* The purest things are placed highermost. The earth as grossest is put in the lowest room: the water above the earth: the air above the water: the fire above the air: the spheres of Heaven above any of them: and yet th• place where this feast is kept, is above them all; the Heaven of Heavens. Take here a slight relish of the cheare in God's kingdom, where your welcome shall be answerable to all the rest. *Eate oh my friends, and make you merry, oh well-beloved.* And then (as those that have tasted some delicate dish, find other plain meats but unpleasant, so) you that have tasted of heavenly things, cannot but contemn the best worldly pleasures. As therefore some dainty guest, knowing there is so pleasant fare to come, let us reserve our appetites for that; and not suffer our selves to be cloyed with the course diet of the world. Thus as we fast on the Eues, that we may feast on the Holy-days; let us be sure, that after our abstinence from the surfeits of sin, we shall be everlastingly fed and fatted with the mercies of God. Which resolution the Lord grant us here; which *Banket,* the Lord give us hereafter. *Amen.*

FINIS.

THE Sinners passing-Bell.

OR A complaint from Heaven for Mans Sins.

Published by THOMAS ADAMS, Preacher of God's Word at *Willington* in Bedford-shire.

1 CORINTH. 11.30.

For this cause many are weak and sickly among you, and many sleep.

AUGUST. EPIST. 188.

Ipse sibi denegat curam, qui Medico non publicat causam.

He hath no care of his own cure, that declares not to the Physician his grief.

LONDON: Printed by *Thomas Snodham* for *John Budge,* and are to be sold at the great South-door of Paul's, and at Britain's-Burse. 1614.

TO THE TRULY-NOBLE KNIGHT S^r^. *Anthony Saint-John* saving health.

Right Worshipful:

THe sickness of this *World* is grown so lethargical, that his recovery is almost despaired: and therefore his *Physicians,* finding by infallible symptoms that his consumption is not curable, leave him to the malignancy of his disease. For the *eye* of his *faith* is blind, the *ear* of his *attention* deaf, the *foot* of his *obedience* lame, the *hand* of his *charity* numm'd, and shut up with a griping covetousness. All his vital parts, whereby he should live to goodness, are in a swoon: he lies bed-rid in his *security,* and hath little less then given up the *(Holy)* Ghost. It cannot be denied, but that he lies at the *mercy* of *God.* It is therefore too late to tolle his *Passing-bell,* that hath no breath of obedience left in him: I might rather ring out his knell. Yet because there are many in this world, that are not of this world: many sick of the general disease of *Sin,* whose recovery is not hopeless, though their present state be happelesse; and some, that if they knew but themselves sick, would resort to the *Poole of Bethesda, the waters of life,* to be cured. I have therefore presumed to take them apart, and tell them impartially their own illnesse. Oh that to perform the cure were no more difficult then to describe the Maladie, or prescribe the remedy. I have endeavored the latter: the other to *God;* who can both *kill* and *give life:* who is yet pleased, by his *word,* to work our recovery; and to make me one (unworthy) instrument, to administer his *Physic.* Now as the most accurate *Physicians,* ancient or moderne, though they delivered precepts in their faculty, worthy of the worlds acceptance and use; yet they set them forth under some Noble Patronage: so I have presumed, under the countenance of your protection, to publish this (phisicall or rather) metaphysical Treatise: for as the Sickness is spiritual, so the cure must be supernatural. Assuring myself, that if you shall use any observation here, and give it your good word of *Probatum est,* many others will be induced the more redily to embrace it. My intent is to do good: and if I had any better Receite, I would not (like some *Physicians,* I know not whither more envious or covetous, with an excellent Medicine) let it live and die with myself. God conserve your (either) health; and give you, with a sound body, a sounder faith; whereby you may live the life of *Grace* here, of *Glory* hereafter.

Your Worships humbly devoted *THOMAS ADAMS.*

THE Sinners Passing-Bell. OR A Complaint from Heaven for Mans Sins. The fifth Sermon.

IEREM. 8.22.

Is there no Balm in Gilead? Is there no Pysician there? why then is not the health of the daughter of my people recovered?

THis is a world to make Physicians rich; if men loved not their purse, better then their health. For the world waxeth old, and old age is weak and sickly. As when death begins to ceaze upon a man, his brain by little and little groweth out of order; his mind becomes cloudy and troubled with fantasies; the channels of his blood, and the radical moisture (the oil that fe•ds the lamp of his life) begin to dry up: all his limbs loose their former agility. As the *lit•le world* thus decays in the great, so the *great* decays in it self: that Nature is fain to lean on the staff of Art, •nd to be held up by man's industry. The signs, which *Christ* hath given to fore-run the worlds ruin, are called by a Father,*aegritudines Mundi: the diseases or sicknesses of the world,* as sickness naturally goes before death. Wars dying the earth into a sanguine hew: dead carcases infecting the airs; and the infected airs breathing about plagues and pestilences, and sore contagions. Whereof, saith the same Father, *null• magis quam nos testes sumus, quos mundi finis inuenit,* none can be more certain witnesses then we *upon whomthe ends of the world are come.* That sometimes the influences of Heaven spoil the fruits of the earth; and the fogs of earth soil the virtues of the Heavenly bodies: that neither Plannets above, nor plants below, yield us expected comforts. So God, for our sins, brings the heaven, the earth, the air, and whatsoever was created for man's use, to be his enemy, and to war against him. And all because, *omnia quae ad vsum vitae accipimus, ad vsum vitij conuertimus:* we turn all things to vices corruption, which were given for natures protection. Therefore, what we have •iuerted to wickedness, God hath reuerted to our revenge. We are sick of sin, and therefore the world is sick of us.

Our lives shorten, as if the book of our days were by God's knife of Judgment, cut less; and brought from *Folio,* as in the Patriarchs, before the flood, to *Quarto* in the Fathers after the flood; nay to *Octauo,* as with the Prophets of the Law, nay even to *Decimosexto,* as with us in the days of the Gospel. The Elements are more mixed, drossy, and confused: the airs are infected: neither wants our intemperance to second all the rest. We hasten that we would not have, Death; and run so to riot in the April of our early vanities, that our May shall not scape the fall of our l•afe. Our great Landlord hath let us a fair house, and we suffer it quickly to run to ruin. That whereas the *Soul* might dwell in the body, as a Palace of delight, she finds it a crazy, sickish, rotten cabinet, in danger, every gust, of dropping down.

How few shalt thou meet, if their tongues would be true to their griefs, without some disturbance or affliction? There lies one groaning of a sick heart; another shakes his aking head: a third roars for the torments of his reins: a fourth for the racking of his gowty joints: a fifth grouels with the Falling-sickness: a last lies half dead of a Palsy. Here is work for the Physicians. They ruffle in the roabes of preferment, and ride in the Foot-clothes of reverence. Early and devout suppliants stand at their study doors, quaking, with ready money in their hands, and glad it will be accepted. The body, if it be sick, is content

sometimes to buy *(vnguentum areum,* with *vnguentum aureum)* leaden trash, with golden cash. But it is sick, and needs Physic; let it have it.

There is another Pysician, that thrives well too, if not best; and that's the Lawyer. For men go not to the Pysician till their bodies be sick; but to the Lawyer when they be well, to make them sick. Thus whil•s they fear an Ague, they fall into a Consumption. He that scapes his disease, and falls into the hands of his Pysician; or from his trouble of suites, lights into the fingers of his Lawyer, fulfils the old verse,

Incidit in Scyllam, dum vult vitare Charibdim.

Or is in the poor Birds case, that flying in fear from the Cuckooe, lighted into the tallon• of the Hawk. These are a couple of thriving Physicians: *Alter tuetur a•gros, alter tuetur agros:* One looks to the state of the person; the other of the purse▪ so the old verse testifies.

Dat Galenus opes, dat Iustinianus honores.

Physic gives wealth, and Law Honor. I speak not against due reward, for just deserts in both these faculties.

These Physicians are both in request: but the third, the Pysician of the soul (of whom, I am now occasioned to show, there is most need) may stand at the door with *Homer*; and did he speak with the voice of Angels, not to be admitted. The sick *Rich man* lies patiently under his Physicians hands; he gives him golden words, real thanks, nay (and often) flattering observance: If the state lie sick of a Consumption; or if some contentious Emperick, by new suits, would lance the impostum'd swellings of it: or if (perhaps) it lie sullen-sick of *Naboth's* Vineyard: the Lawyer is (perchance) not sent for, but gone to; and his help implo•ed, not without a *Royal sacrifice* at least. But for the Minister of his Parish, if he may not have his head under his girdle, and his attendance as servile as his Liuerie-groomes; he thinks himself indignified, and rages, like the Pope, that any Priest durst eat of his Peacock. How short doth this Physicians respect fall of both the others! *Let him feed his Sheep,* if he will, *with the Milk of the Word*; his Sheep will not feed him with the Milk of reward. He shall hardly get from his Patron the Milk of the Vicaredge: but if he looks for the fleeces of the Parsonage, he shall have (after the Proverb) *Lanam caprinam,* Contempt and scorn.

Haman was not more mad for *Mordecais* Cap, then the great one is, that as much observance ariseth not to him, from the black coat, as from his own blew coat. The Church is beholden to him, that he will turn one of his cast Seruitours, out of his own into her service: out of his Chamber into the Chancel; from the Buttry-hatch to the Pulpit. He that was not worthy enough to wait on his *Worship,* is good enough for God. Yield this sore almost healed; yet the honor of the Ministry thrives like Trees in Autumn. Even their best estimate is but a shadow, and that a preposterous one: for it goes back faster then the shadow in the Dial of *Ahaz.* If a Rich man have four Sons, the youngest or contemnedst must be the Priest. Perhaps the Eldest shall be committed to his Lands; for if his Lands should be committed to him, his Father fears, he would carry them all up to *London:* he dares not venture it, without binding it sure. For which purpose he makes his second Son a Lawyer: a good •ising profession; for a

man may by that (which I neither envy nor tax) run up, like *Jonah* gourd, to preferment: and for wealth, a Clustre of Law is worth a whole Vintage of Gospel. If he study means for his third, loe Physic smells well. That as the other may keep the estate from running, so this the body from ruining. For his youngest Son, he cares not, if he puts him into God's service; and make him capable of the Church-goods, though not pliable to the Churches good. Thus having provided for the estate of his Inheritance, of his Advancement, of his Carkasse, he comes last to think of his Conscience.

I would to God, this were not too frequently the worlds fashion. Whereas heretofore, *Primogeniti eo iure Sacerdotes,* the first-borne had the right of Priesthood: now the younger Son, if he fit for nothing else, lights upon that privilege. That as a reverend Divine saith. Younger Brothers are made Priests, and Priests are made younger Brothers. Yet, alas; for all diseases Nature provideth, Art prepareth Medicines. He is fed in this Country, whom that refuseth: An estate lost by Shipwracke on Sea, may be recovered by good-speed on Land. And in ill health, for every sore of the body, there is a salve; for every malady, a remedy: but for the Conscience, *Nature* hath no cure, as *Lust* no care. *Hei mihi, quod nullis anima est medicabilis herbis!* There is no herb, to heal the wounds of the soul, though you take the whole world for the Garden. All these professions are necessary; that men's Ignorance might not prejudice them, either in wealth, health, or grace. God hath made men fit with qualities, and famous in their faculties, to preserve all these sound in us. The Lawyer for thy wealth: the Physician for thy health: the Divine for thy soul. Physicians cure the body; Ministers the Conscience.

The Church of *Israel* is now exceeding sick; and therefore the more dangerously, because she knows it not. No Physic is affected, therefore no health effected. She lies in a Lethargy, and therefore speechless. She is so past sense of her weakness, that God himself is fain to ring her Passing-bell. *Aaron's bells* cannot ring loud enough to waken her: God toles from Heaven a sad knell of complaint for her.

It is, I •hinke, a custom not unworthy of approbation; when a languishing Christian draws near his end, to tole a heavy Bell for him. Set aside the prejudice of Superstition, and the ridiculous conceits of some old Wives, whose wits are more decrepit then their bodies; and I see not why, reasons may not be given to prove it, though not a necessary, yet an allowed Ceremony.

1. It puts into the sick man a sense of mortality; and though many other objects should do no less; yet this seasonably performs it. If any particular flatterer, or other carnal friends, should use to him the susurration, that *Peter* did once to *Christ; Master,favor thyself: this shall not be unto thee:* though sickness lies on your bed, Death shall not enter your Chamber; *the evil day is far off*; fear nothing: you shall live many years: or as the Devil to our Grandmother, *you shall not die.* Or if the *May* of his years shall persuade himself to the remoteness of his *Autumn*; or if the love of earthly pleasure, shall deny him voluntary leisure to think of Death: As *Ep•minondas,* General of the *Thebans,* understanding a Captain of his Army to be dead, exceedingly wondered, how in a Campe, any should have so much leisure as to be sick. In a word, whatsoever may flatter him with hope of life; the *Bell,* like an impartial friend, without either the too broad eyes of pity, or too narrow of partiallitie, sounds in his own ears, his

own weakness: and seems to tell him, that in the opinion of the world, he is no man of the world. Thus with a kind of Divinity, it gives him ghostly counsel; to remit the care of his Carkasse, and to admit the cure of his Conscience. It toles all in: it shall tole thee in to thy grave.

2. It excites the hearers to pray for the sick: and when can Prayers be more acceptable, more comfortable? The faithful devotions of so many Christian-neighbors sent up as Incense to Heaven for thee, are very available to pacify an offended Justice. This is *S. James* his Physic for the sick: nay, this is the Lord's comfort to the sick. *The prayer of faith shall save the sick; and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him.* Now (though we be all servants of one *family of God,* yet) because of particular families on earth; and those so removed, that one member cannot condole another's grief, that it feels not: *non dolet cor, quod non nouit.* The *Bell,* like a speedy Messenger, runs from house to house, from ear to ear, on thy souls errand, and begs the assistance of their Prayers. Thy heart is thus incited to pray for thyself, others excited to pray for thee. He is a Pharisee, that desires not the Prayers of the Church: he is a Publican that will not beseech God's mercy for the afflicted. Thy time and turn will come to stand in need of the same succor, if a more sudden blast of Judgment do not blow out thy Candle. Make thy sick Brothers case thine now, that the Congregatio• may make thine theirs hereafter. Be in this exigent even a friend to thine enemy; least thou become like *Babel,* to be served of others, as *thou hast served others*; or at least, at best, in falling *Nero's* case, that cried, *I have neither friend nor enemy.*

3. As the *Bell* hath often rung thee into the Temple on earth, so now it rings thee unto the Church in Heaven: from the militant to the triumphant place: from thy pilgrimage to thy home: from thy peregrination, to the standing Court of God. To omit many other significant helps, enough to justify it a laudable ceremony; it doth, as it were, mourn for thy sins, and hath compassion on thy passion. Though in it self a dumb nature, yet as God hath made it a creature, the Church an instrument, and Art given it a tongue, it speaks to thee to speak to God for thyself; it speaks to others, that they would not be wanting.

Israel is sick; no Bell stirs, no *Balm* is thought of, no *Prophet* consulted, not God himself solicited. Hence, behold, a complaint from Heaven, a knell from above the Clouds: for though the words sound through the *Prophets* lips, who toles like a Passing-Bell, for *Israel,* yet they come from the mouth of the *Lord of Hosts.* The Prophet *Ezekiel* useth like words; and adds with them, *the Lord of Hosts saith it.* There is no doubt of his spiritual inspiration: all the question is of his personal appropriation. It is certain, that the Prophet *Jeremiah* speaks here many things in his own person, and some in the person of God. Now by comparing it, with other like speeches in the *Prophets,* these words sound, as from a merciful and compassionate Maker. *Why is not the health of my People recovered? Mei populi,* saith God, who indeed might alone speak possessiuely: *Mine*; for he had chosen and culled them out of the whole world to be *his people. Why are not My people recovered?* There is *Balm,* and there are *Physicians,* as in *Isaiah▪What could I have done more for my Vineyard?*

The words are divided to our hands by the rule of three. A tripartite *Metaphor,* that willingly spreads it self into an *Allegory.* 1. God's *word* is the *Balm.* 2. The *Prophets* are the *Physicians.* 3.

The *People* are the *Patients,* who are very sick. *Balm* without a *Physician,* a *Physician* without *Balm,* a *Patient* without both, is *in fausta separatio,* an unhappy disjunction. If a man be ill, there is need of Physic; when he hath Physic, he needs a Physician to apply it. So that, here is misery in being sick, mercy in the Physic.

Not to disjoin or disioynt the *Prophets* order, let us observe, that the words are spoken. 1. In the person of God. 2. In the form of a question. 3. By a conclusive inference. Only two things, I would first generally observe to you, as necessary inductions to the subsequent Doctrines. Both which may naturally be inferred, not tyrannously enforced from the words. That which first objects it self to our consideration, is the *Wisdom* of God in working on men's affections; which leads us here from natural wants subject to sense, to supernatural, invisible, and more secret defects: from miseries to mysteries. That, as if any man admired *Solomon's* House, they would be ravished in desire to see God's *House*; which transcended the former, so much as the former transcended their expectation. So here, we might be led from man's work to God's work, from things material to things mystical; and by the happiness of cure to our sick bodies, be induced to seek and get recovery of our dying souls. The second is, the fit collation and respondent relation of *Divinity* and *Physic*; the one undertaking to preserve and restore the health of the body, the other performing much more to the soul.

1. God leads us by sensible to the sight of insensible wants; by calamities that vex our living bodies, to perils that endanger our dying Consciences. That we might infer upon his premisses, what would be an eternal loss, by the sight of a temporal cross, that is so hardly brooked. If a *famine* of *bread* be so heavy, how unsupportable is the dearth of the *Word,* saith the *Prophet.Man* may live without *bread,* not without *the word.* If a weary Traveler be so unable to bear a burden on his shoulders, how ponderous is sin in the Conscience? which *Zechariah* calls a *talent of Lead.* If blindness be such a misery, what is •gnorance? lf the night be so uncomfortable, what doth the darkness of *Superstition* afford? If bodily Disease so afflict our sense, how intolerable will a spiritual sickness prove? Thus all earthly and inferior Obiects to a Christian soul, are like Marginall hands, directing his reading to a better and heavenly reference. I intend to urge this point the more, as it is more necessary; both for the profit of it being well observed, and for the general neglect of it; because they are few in these days, that reduce Christianity to Meditation, but fewer that produce Meditation to practice and obedience.

Diseases destined toward Death as their end, that can by Nature, neither be violently endured, nor violently repelled, perplex the flesh with much pain: but if Diseases, which be Deaths capital Surgeons, his preceding Heralds to proclaim his nearness; his Ledgers that usurp his place, till himself comes, be so vexing and full of anguish, what is Death it self, which kills the Diseases, that killed us? For the perfection of sickness is Death. But alas, if the sickness and Death of the body be such, what are *Sin* (the sickness) and *Impenitency* (the death) of the soul? What is the dimmed eye to the darkened understanding? the infected members, to the poisoned affections? the torment of the reins, to the stitches, girds, and gripes of an aking Conscienc•? what is the Childes *(caput dolet) my head aches,* to *Jerusalem's, (cor dolet) my heart aches?* The soul to leave the body with her offices of life, is not so grievous,

as God's spirit to relinquish the soul with the comforts of grace. In a word, it is far less miserable to give up the ghost, then to give up the *holy Ghost.* The soul, that enters the body without any (sensible) pleasure, departs not from it without extreme pain. He that is *animans animas,* the soul of our souls, forsakes not our spirits, but our pain is more, though our sense be less. As in the Wars, the cut of a sword crossing the Fibres, carries more smart with it, though less mortality; then the fatal charge of a Death-thundering Cannon. The soul hath two places, an Inferior which it ruleth, the body; a Superior, wherein it resteth, God! Mans greatest sorrow is, when he dyes upwardly, that GOD forsakes his God-forsaking soul. His greatest sense, when he di•s downwards, and sickness disperseth and dispatcheth his vital powers. Let then the inferior suffering waken us, to see the Superior that doth weaken us.

Thus God draws our eyes from one object to another; nay, by one to another; by that which we love on earth, to that which we should love in Heaven: by the providence for our bodies, to the provision for our souls. So our *Savior* having discoursed of carefulness for terrene wants, draws his speech to the persuasion of celestial benefits: giving the coherence with a *But.But first seek ye the Kingdom of God, and his righteousness, and all these inferior things shall be added unto you.Vt ad excellen•iam diuinarum rerum per corporalia homines attollat.* That at once he might lesson us to holy duties, and lessen our care for earthly things. Thus, *quios homini sublime dedit, cor subli•ius eleuare voluit:* He that gave man a countenance lifted high, meant to erect his thoughts to a higher contemplation. For many have such groveling and earth-creeping affections, that if their bodies curuitie was answerable to their souls, *incederent quadr•pides,* they would become four-footed beasts. It is a course preposterous to God's creation, disproportionable to man's fabric, that he should fixe his eyes, and thoughts, and desires, on the base earth, made for his feet to stand on: and turn his feet against Heaven in contempt, *lifting up his heel against God.* He, whose ill-balancing Judgment thinks Heaven light, and Earth only weighty and worthy, doth (as it were) walk on his head, with his heels upward. I have heard Travelers speak of monstrous and praeternaturall men, but never any so contranaturall as these.

Christ knew in the days of his flesh, what easy apprehension worldly things would find in us; what hard impression heavenly would find on us: therefore so often, by plain comparisons taught secret Doctrines; by Histories, Mysteries. How, to the life, doth he explain the mercy of God, to the misery of man, *in the lost Sheep; in the lost Groat; in the lost Son?* How sweetly doth he describe the different hearers of God's Oracles, in the Parable of the *Seed*; which (howsoever it seemed a Riddle to the self-blinding *Jews,* yet) was a familiar demonstration to the believing *Saints?* So the Prophets found that actual applications pierced more then verbal explications. *Nathan* by an instance of supposition, wrought *David's* heart to an humble confession. He drew the *Proposition* from his own lips, *The man that hath done this, is worthy of death*; and then stroke while the iron was hot, by an inferred *Conclusion, Thou art the man.* The Prophet *Ahijah* rent the new garment of *Jeroboam* in twelve pieces, and bad him reserve ten to himself; in sign, *That God had rent the Kingdom out of the hand of Solomon,* and given ten Tribes to him. *Isaiah* by going *naked* and *bare-foot,* as by a visible sign, lessons *Eg•pt* and *Ethiopia,* that after this manner they should go captive to *Assiria. Jeremiah* by wearing *bands* and *yokes,* and sending them to the Kings of *Edom, Moab, Ammon, Tyre, Sidon, Judah,*

gives them an actual representation, a visible Sacrament of their *Babylonish* captivity. *Ezekiells* pourtraying upon a Tile the City *Jerusalem,* and the siege against it, is called by God, *a sign against them.Agabus* took *Paul's girdle, and bound his own hands and feet*; a sign, and that from the *holy Ghost,* that *he who ought the girdle, should be so bound at Jerusalem, and delivered into the hands of the Gentiles.* God schooled *Jonah* in the *Gourd,* by a lively Apothegme, and real subjection to his own eyes, of his unjust impatience against *God* and *Nineveh.*

It was God's usual dealing with *Israel*; by the afflictions wherewith he grieved them, to put into their minds how they had grieved him by their sins. So *Paul,* as our *Prophet* here: *For this cause ye are weak,sickely, and many die:* drawing them by these sensible cords of their plagues, to the feeling of their sins; which made their souls *faint* in Grace, *sick* in Sin, dead in Apostasy. *For this cause, &c.* This Doctrine affords a double use; particular and general: particular to Ministers; general to all Christians.

1. To the dispensers of God's secrets: It allows them in borrowed forms to express the meditations of their harts. God hath given us this liberty in the performance of our callings, not only nakedly to lay down the truth; but with the helps of Invention, Wit, Art, to remove loathing of his *Manna.* If we had none to hear us, but *Cornelius* or *Lidia,* or such sanctified ears, a mere affirmation, were a sufficient confirmation. But our Auditors are like the Belgic armies, (that consist of French, English, Scotch, Germaine, Spanish, Italian, &c.) so many hearers, so many humors: the same diversity of men and minds. That as guests at a strange dish; every man hath a relish by himself: that all our helps can scarce help one soul to heaven. But of all kinds, there is none that creeps with better insinuation, or leaves behind it a deeper impression in the Conscience, then a fit comparison. This extorted from *David,* what would hardly have ben granted: that as *David* slew *Goliath* with his own sword; so *Nathan* slew *David's* sin with his own word.*Jotham* convinced the *Shechemites* folly in their approved reign of *Abimelech* over them, by the tale of the *Bramble.* Even temporal occasions are often the Mines, to dignity out spiritual instructions. The people flock to *Christ* for his bread:*Christ* preacheth to them another *bread*; whereof *he that eats, shall never die.* The *Samaritan* woman speaks to him of *Jacob's* Well: he tells her of *Jesus* Well: whose bottom or foundation was in Heaven; whose mouth and spring downwards to the earth: cross to all earthly fountains: containing *waters of life*; to be drawn and carried away in the Buckets of faith. She thought it a new Well; she found it a true Well: whereof drinking, her souls thirst was forever satisfied. The Creeple begs for an Alms, the Apostle hath no money: but answers his small request, with a great bequest, health *in the name of Jesus.Nihil additur marsupio, multum saluti.* His Purse is nothing the fuller, his body is much the happier. This course, you see, both *Christ* and his *Apostles* gave us in practice and precept.

In practice. When the woman *blessed the womb that bare Christ, and the pappes which gau• him suck:* he derive• hence occasion to bless them, which conceive him in their faith, and receive him in their obedience. *Blessed are they that hear the word of God and keep it.* Even as *Mary* her self was rather blessed, *percipiendo fidem, quam concipiendo carnem Christi*; in receiving the faith, then conceauing the flesh of Christ. So the news of his *kindred* in the flesh *standing at the door,* taught him to teach, who are his true kindred in the *Spirit.*

In precept to his Apostles. If they will not receive and believe you, *Wipe off the dust of their City,* that cleaveth to your feet, *against them.* If they will not be moved with your words, amaze them with your wonders:*Heale the sick, cleanse the leapers, raise the dead, cast out Devils.* We cannot now work miracles, yet we can speak of miracles. Even we must also, as obey his Documents, so observe his doings: and follow him in due measure, both in his words & works, though *(non passibus aequis)* not with equal steps. Our imitation must be with limitation; aptly d•stinguishing, what we must only admire in our minds, what admit in our manners.

2. To all Christians; that we climb up by the stairs of these inferior creatures, to contemplate the glorious power of the *Creator.* A good Christian, that like the Bee, works honey from every flower, suffers no action, demonstration, event, to slip by him without a question. All Obiects to a meditating *Solomon,* are like wings to rear & mount up his thoughts to Heaven. As the old Rom•nes, when they saw the blew stones, thought of *Olympus*; so let every Object, though low in it self, eleuate our minds to *Mount Zion.* A mean scaffold may serve to raise up a goodly building. Courtiers weather-driven into a poor Cottage, *(etiam, in caula, de Aula loquuntur)* gather hence opportunity to praise the Court. We may no less (even *ex hara,de ara dicendi ansam sumere)* from our Tabernacles on earth be induced to praise our *standing house* in Heaven. So, as the Philosopher aimed at the pitch & stature of *Hercules,* by viewing the length of the print of his foot: We may by the base and dwarfi•h pleasures on our earth, guess at the high and noble joys in Heaven. How can we cast up our eyes to that they were made to behold, and not suffer our minds to transcend it; passing through the lower Heaven, which God made for Fowls, Vapours, Meteors, to the Firmament wherein he fixed his Stars, and thence meditating of the Empyreall Heaven, which he created for himself, his Angels, his Saints: a place no less glorious above the visible, then the visible is above the earth. Read in every Star, and let the Moon be your Candle to do it, the provident disposition of God, the eternity of your afterlife.

But if earth be at once nearer to your standing and understanding; and like dissembling Lovers, that (to avoid suspicion) divert their eyes from that cheek, whereon they have fixed their hearts; so you loooke one way, and love another; Heaven having your countenance, Earth your confidence: then for Earth; read this instruction in all things, the destruction of all things. For if the ra•ified and azure body of this lower Heaven shall be folded up like a Scrole of Parchment; then much more this drossy, feculent, and sedimentall Earth shall be burnt.

Vret cum terris, vret cum gurgite ponti.

Communis mundo superest rogus, &c.

The Heavens shall pass away with a •oyse,and the Elements shall melt with fervent heat, the Earth also and the works that are therein shall be burnt up. At least *quoad •iguram,* though not *quoad naturam.* The form shall be changed, though not the nature abolished. Every creature on earth may teach us the fallibillitie of it. It is an *Hieroglyphic* of vanity and mutabillitie. There is nothing on it, that is of it, that is not rather vitiall, then vital. In all the corrupted parts of

this decrepit and doting world, men's best lesson of morallitie, is a lesson of mortality. As it was once said. *Felix qui potuit rerum cognoscere causas:* so now better; *Felix qui poterit rerum cognoscere casus.* It is good to know the casual beginnings of things▪ it is better to know their casual ends. It is good to be a natural Philosopher, but better to be a supernatural, a Christian Philosopher. That whiles we intentively observe the creature, we may attentively serve the Creator.

That which is said of pregnant wits, is more true of Christian hearts, that they can make use of anything. As Travelers in foreign Countries, make every slight object a lesson: so let us thrive in grace by every (presented) work of Nature. As the eye must see, and the foot walk, and the hand work, so the heart must consider. What? God's doings: which *are marvelous in our* (understandings) *eyes.* God looked upon his own works, saw they were good, and delighted in them: sure it is his pleasure also, that we should look upon them▪ to admire his wisdom, power, providence, mercy, appearing both in their nature and their disposition. The least of God's works is worthy the observation of the greatest Angel. Now what Trewants are we, that having so many Tutours reading to us, learn nothing of them. The *Heathen* were condemned, for not learning *the invisible things of God,* from *his visible works.* For shall we still plod on the great volume of God's works, and never learn to spell one word, of use, of instruction, of comfort to our selves? Can we behold nothing through the Spectacles of contemplation? Or shall we be ever reading the great Book of Nature, and never translate it to the Book of Grace? The Saints did thus. So have I read, that worthy *Isaiah* sitting among other Divines, and hearing a sweet consort of Music, as if his soul had been borne up to Heaven, took occasion to think and speak thus; *What Music may we think there is in Heaven?* A friend of mine viewing attentively the great pomp and state of the Court, on a solemn day, spake not without some admiration: *What shall we think of the glory in the Court of God?* Happy object, and well observed, that betters the soul in grace. But I have been prolixe in this point; let the brevity of the next succor it.

2. Physic and Divinity are Professions of a near affinity: both intending the cure and recovery, one of our bodies, the other and better of our souls. Not that I would have them conjoined in one person: (as one spake merrily of him, that was both a Pysician and a Minister: that whom he took money to kill by his Physic, he had also money again to bury by his Priesthood.) Neither, if God hath poured both these gifts into one man, do I censure their Union, or persuade their separation. Only let the Hound, that runs after two Hares at once, take heed least he catch neither. *Ad duo qui tendit, non vnum nec duo prendit.* And let him that is called into God's Vineyard, *hoc agere, attend on his office.* And beware, least to keep his Parish on sound legs, he let them walk with sickly consciences. Whiles *Gal•• & Auicen* take the wall of *Paul & Peter.* I do not here tax, but rather praise the works of mercy in those Ministers, that give all possible come•orts to the distressed bodies of their brethren.

Let the professions be *heterogen•a,* different in their kinds; only *respondentia,* semblable in their proceedings. The Lord *created the Physician,* so hath he *ordained the Minister.* The Lord hath put into him the knowledge of Nature, into this the knowledge of grace. All knowledge is derived from the Fountain of God's wisdom. The Lord *hath created Medicines out of the earth.*

The Lord hath *inspired his holy word from heaven.* The good Physician acts the part of the Divine. *They shall pray unto the Lord, that he would prosper that which they give, for ease & remedy to prolong life.* The good Minister, after a sort is a Physician. Only it is enough for the Son of God to give both natural and spiritual Physic. But as *Plato* spake of Philosophy, that it *couets the imitation of God,* within the limits of possibillitie and sobriety: so we may say of Physic, it is conterminate to Divinity; so far as a Handmaid may follow her Mistress. The Institutions of both preserve the constitutions of men. The one would prevent the obstructions of our bodies, the other the destructions of our souls. Both purge our feculent corruptions: both would restore us to our primarie and original health: though by reason of our impotency and indisposition, neither is able. Both oppose themselves against our death, either our corporal or spiritual perishing.

When *the spirit of God moved on the waters,* and from that indigested & confused mixture; did by a kind of Alchemical extraction, separation, sublimation, conjunction, put all things into a sweet consort, and harmonious beauty, he did act a Physicians part. God is in many places a Pysician. *Exod.* 15. *I am the Lord that healeth thee.Deut.* 32. *I kill, I make alive: I wound, and I heal. Ier.* 17. *Heale me, O Lord, and I shall be healed: save me, and I shall be saved.* Sometimes he is as a Surgeon, *to bind up the sores of the broken-hearted*; and to stanch the bleeding wounds of the Conscience. Nay, *David* intreats him *to put his bones in course again.* So *Christ* hath sent his Ministers, 〈 in non-Latin alphabet 〉 , *ad coagmentationem,* as *Beza* reads it, *to put in joint the luxate members of the Church; that are compacted by joints.* And in the period or full stop of time, God will minister to the world the physic of Fire, to purge the sick body of it; as he• once gave it a Potion of Water to cleanse it.

Quas olim intulerant terris contagia sordes,

vos olim vltrices ablueratis aquae.

At nunc, cum terras, cum totas aequoris vndas

polluerit manus, quàm fuit ante, scelus:

Quiá superest, caelo nisi missus vt ignis ab alto,

Ipsas cum terris deuoret vlter aquas?

Once in God's sight the World so filthy stood,

That he did wash and soake it in a flood.

But now, it's grown so foul and full of mire,

Nothing remains to purge it but a fire.

Which *Strabus,* writing on the worlds destruction by fire, would seem to gather from those two coulours in the Rainbow, *caeruleo et igno,* blew and red. The first cataclysme of water is past, the second deluge of fire is to come. So saith the Apostle. *The heavens being on fire shall be dissolved;the Elements shall melt with fervent heat: Nouam qualitatem induent manente*

substantia: All earthly things shall wax old and die.*Mors etiam saxis nominibus{que} venit*; but the substance shall remain. It is but *the fashion of this world that passeth away:* 〈*in non-Latin alphabet*〉*, figura, non natura.* When all the putrefied *f•ces,* drossy and combustible matter shall be refined in the fire, all things shall be reduced to a christaline clearness. Thus (though the heathen profanely made the Pysician a God, yet) the Christian may say truly, *Our God is become our Pysician.* And his Ministers are his deputies under him, bringing in their lips the saving Medicines, that God hath given them.

You see the willing similitude of these professions. Indeed the Pysician cannot so aptly and ably challenge or make bold with the Ministers office, as the Minister may with his. The Clergy-man may minister medicines: the Pysician may not administer the Sacraments. It is true thus far. Every Christian is a *Priest,* to offer up prayers for himself and the whole Church; although not publicly and ministerially: and none but a *Cain* will deny himself to be his *Brothers keeper.* Though *exhortation* be the Ministers duty, yet *exhort one another daily.* And if we *serve one another in love,* we must carry, everyone, a *converting* Ministry, though God alone have the *converting power.Turn one another and live.* Now as this converting work, is a convertible work, I mean, reciprocal and mutual from one to another, the Pysician may apportion to himself a great share in it. Who may better speak to the soul, then he that is trusted with the body? or when can the stamp of grace take so easy impression in man's heart, as when the heat of God's affliction hath melted it? What breast is invulnerable to the strokes of death? The miserable carcass hath then or never, a penetrable conscience.

This conscience is so deafed in the days of our iollitie, with the loud noise of Music, Oaths, Carowsings, Clamours, Quarrels, Sports, that it cannot hear the Prophets cry, *All flesh is grass.* When sickness hath thrown him on the bed of anguish, and made his stomach too queasy for quaffes, too fine and dainty for even Iunkets; naked him of his silks, paled his cheeks, sunk his eyes, chilled his blood, and stunted all his vigorous spirits; the Pysician is sent for, and must scarce be let out, when the Minister may not be let in. His presence is too dull, and full of melancholy; no messenger shall come for him, till his coming be too late. How justly then should the Pysician be a Divine, when the Divine may not be a Pysician? How well may he mingle *Recip•* and *Resipisce,* penitential exhortations, with his medicinal applications, and praescripts.

Thus, memorable and worthy to be our precedent, was that *Italian* Physicians course: that when dissol•te *Ludouicus* lay desolate in his sickness, and desired his help; he answered him in his own tune: *If you shall live, you shall live, though no Physic be given you: If you shall die, you shall die; Physic cannot help you.* According to the sick man's libertine and heretical opinion concerning Predestination. *If I shall be saved, I shall be saved, howsoever I love or live. If I shall be damned, I shall be damned, howsoever I do or die.* The Physicians answer gave him demonstrative conviction, taught him the use of means, as well for his souls as bodies health, and so cured recanting *Ludouicus* of both his diseases at once. A godly practice, worthy our Physicians imitation.

But, with us, Grac• waits at the heels of Nature; and they dive so deep into the secrets of Philosophy, that they never look up to the mysteries of Divinity. As some Mathematicians deal so much in *Jacob's* Staff, that they forget *Jacob's* Ladder: so some Physicians (God decrease the number) are so deep Naturalists, that they are very shallow Christians. The best cure depends •pon God's care. It is poor and enervate help, to which God's blessing hath not added strength. If God doth not *hear the heavens* for virtue, and *heaven hear the earth* for influence, and *earth* the Pysician for ingredients, all their receipts are but deceits, and the paper of their Bills will do as much good as the praescripts in it. Simples are but simple things, and all compounds idle, when they want the (best) ingredient of God's blessing. Let *Plato* then, hold the candle to *Moses,* and all Physicians drink at the well of the sons of the Prophets. As their purpose aimeth at our healths, so let them entreat God to level their hands: their direction and success stands *in the name of the Lord of Hosts.*

The form of the words is Interrogatorie. *Is there no Balm at Giliad? are there no Physicians there?* It is most true: *Balm* is not scarce, nor are the Physicians few, yet *Israel* is sick. God doth convince that by a question, which might be without question affirmed, but would not be (without question) granted. The best insinuation or piercing assertion is *ex interrogando,* by way of question; not only for explication, but for application of truth. God doth as it were appeal to man's conscience; and fetch evidence from the impartial testimony of his heart. That here, what is true in God's reprehension, may appear true in man's apprehension. The first word that ever God spake to man after his fall, was a question. ADAM, *vbi es? where art thou*? He continues the same *(formam loquendi, normam arguendi)* form & method of speech. *Who told thee that thou was naked?Hast thou eaten of the Tree,whereof? &c.* And to the woman. *What is this that thou hast done?* Before man fell to sin, God fell not to questioning. All his speeches were to him, either commendatory or commandatory: *approbationis non exprobationis verba*; words of approval, not of exception. He createth, ordereth, blesseth man, and all things to him: but when man fell to sliding, God fell to chiding. Because man turned his heart to another object, God turned his voice to another accent.

God's questions are not of the nature of man's, the effects and helps of dubitation: according to the saying 〈 in non-Latin alphabet 〉 : Doubting is the Mother of questioning. He that doubteth not, will not ask▪ no; God's demands are not to satisfy himself, but us: Illations upon our actions. That from the proposition of our sins, and the assumption of his questions, we may conclude against our selves; as *David, I have sinned.* Neither can we give sollution to his interrogatories. *Who dares, who can answer God?he is not as a man,* saith *Job, that I should answer him.* The intent is then, to justify himself; to put into our conscience, a sense, a Science of our own iniquities. God so apposed *Jonah: Doest thou well to be angry?* And again; *Doest thou well to be angry for a Gourd?* Art thou discontent for so contemptible a thing, a poor vegetative creature; and doest thou grudge my mercy to so many rational creatures, brethren of thine own flesh? God's question was a manifest conviction, as strong as a thousand proofs. *Jonah* sees his face in this little Spring, as if he had stood by a full River.

Christ, that had the best method of teaching, and could make hearts of flint penetrable, moved his Disciples minds, removed his adversaries doubts, frequently by questions. He

starts *Peter,* that was *(numinis Dei, et nominis sui immemor)* forgetful of his God, of himself, with a *quid, dormis? what, sleepest thou?* He rectified the mistaking judgments of his Apostles, that turned his spiritual dehortation from the *Pharisees leaven,* to the literal sense of forgotten *bread*; with a double demand. *Obliti ne estis? &c.Do ye not yet understand, nor remember the five loaves of the five thousand? &c.* Could so miraculous a *Banket,* as quickly slip from your minds, as it did from your mouths? So he informed their understandings concerning himself, which so much concerned them to know; *Whom do men say that I am?* All which impli•d not his own ignorance, but impelled their knowledge. He knew all the former questions so well as the latter; whereof he could no less be ignorant, then of himself. Only he spake in a catechizing form, as the Ministers question succors the Nouices initial understanding. His reproofs to his enemies were often clothed in these interrogatorie roabes. *How say they that Christ is David's Son?* When *David* himself calleth him *Lord?* confuting that false opinion, that the Jews had of their *Messias,* whose temporal Monarchy they only gaped for. If he was, only to be the *Son of David* in the flesh, how doth he call him *Lord,* and equal him with the *Father?* A question, that did enforce a conclusion, himself desired, and a confusion of his enemies conceits. The like, *ver.* 4. He cramped their critical and hypocritical exceptions with a question. *The baptism of John, was it from heaven, or of men?* which confuted their arrogance, though they would have salued it with ignorance, *ver.* 7. *We cannot tell.* This manner of discussing is not more usual with God, then effectual. It converteth the Elect; it convinceth the Reprobate. Wheresoever it is directed, it pierceth like a goad, & is a sharp stroke to the conscience: and howsoever the smart is neglected, it leaveth a print behind it.

If we take the words spoken in the *Person of God,* they manifest his complaint against *Israel.* When God complains, sin is grievous. We never read God breaking forth into this compassionate form of speech, but Iniquity is grown proud of her height. She nestles among the Cedars, and Towers like *Babel:* when he that can thunder it down with fire, doth (as it were) rain showers of complaint for it. It argues no less goodness in the Father, then wickedness in the Children, when he doth plain, that can plague; and breath out the air of pity, before he send the storm of Judgment. So you may see a long provoked Father, that after many chidings lost to his deaf Son; after some gentle chastisements inflicted, and intended to his calling home; he finds his errors growing wilder, his affections madder, his heart more senseless, his courses more sensual; he stands even deploring his wretchedness, that could not amend his wickedness: and whiles Justice and Mercy strive for the mastery, as loath that his lenity should wrong his Integrity, or yet that he should be as an executioner to him, whom he had begotten to be an executour to himself; he breaks out into complaint. With no less pity, nay, with far greater mercy, doth God proceed to execute his Judgments; unwilling to strike home for his mercy; yet willing not to double his blow (but to lay it on sure at once) for our sins, and his own Justice- Or as some compassionate Judge, that must censure (by the law of his Country) an *Heretic,* strives first with arguments of reason to convert him, that arguments of iron and steel may not be used against him: and finding his refractarie disposition, culpable of his own doom, by willfully not being capable of good counsel, proceeds not without plaints and tears to his sentence: So doth the most just God of Heaven, with the most unjust Sons of men; pleading by reasons of gentle and gracious

forbearance, and offering the sweet conditions of happy peace, and (as it were) wailing our refusal, before he shoot his *arrows and consume us,* or *make his sword drunk with our bloods.*

God hath Armies of Stars in the sky, Meteors in the air, beasts on the earth, yea of Angels in Heaven; greater Hosts and less: and whither he sends a great Army of his little ones, or a little of his great ones, he can easily and quickly dispatch us: Loe, he stays till he hath spoken with us; and that rather by postulation, then expostulation. He is not contumelious against us, that have been contumacious against him. If his words can work us to his will, he will spare his blows. He hath as little delight in smiting, as we in suffering: nay, he suffers with us, condoling our estate, as if it were (which cannot be) his own. *For we have not an high Priest,which cannot be touched with the feeling of our infirmities.* He feels the griefs of his Church: the head ak•s, when the members suffer. Persecutors strike *Christ* through Christians sides. *Saul* strikes at *Damascus, Christ Jesus* suffers in Heaven. Mediately he is smitten, whiles the blows immediately light on us. He could not *in the days of his •lesh,* forbear bitter tears at *Jerusalem's* pres•nt sin and future judgment. How grievous is our iniquity, how gracious his longanimity? He that weeps for our aversion passionately, desires our conversion unfeignedly. How pathetically he persuadeth his *Churches* reformation?*Return, return, oh Shulamite, return, return:* How lamentingly deplores he *Jerusalem's* devastation?*If thou hadst known, at least in this thy day, the things that belong to thy peace.* Let us not think him like either of those Mimicks, the Player, or the Hypocrite, (who truly act the part one of another, but hardly either of an honest man) that can command tears in sport. When *Christ* laments the state either of our sins or our selves, he shows that one is at the height of rising, the other near casting down. *Christ's* double sigh over *Jerusalem,* is (as I may say) fetched and derived from those double woes of her: the immeasurable sin, *that killest the Prophets:* the unavoidable Judgment, *thy house is left unto thee desolate. Ingentia benesicia, ingentia peccata, ingentes poenae.* Great benefits abused occasion great sins, and great sins are the fore-runners of great plagues. So that *Sin* is an ill conjunction copulative, that unites two as contrary natures, as nature it self ever produced, great mercy and great misery. God is pleased in giving the former, but he sighs at the latter. *Gaudet in misericordia sua, dolet in miseria nostra.* He rejoiceth in his own goodness, he greeueth at our wretchedness.

Horrid and to be trembled at are the sins, that bring heaviness into the Courts of happiness; and send grievance to the very thresholds of joy. That whereas *Angels* and *Cherubims,* the coelestiall Choristers, make music before the Throne of God, for the *conversion of one sinner:* (of one? what would they do at the effectual success of such a Sermon, as *Peter* preached.) They do (if I may speak) grieve and mourn at the aversion of our souls, (so hopeful and likely to be brought to Heaven) and at the aspiration of our climbing sins.

But it may be questioned, how God can be said to *grieve, to complain,* to be *sorrowful* for us. True it is, that there is no passion in God. He that sits in Heaven, hath all pleasure and content in himself. What is here spoken, is for our sakes spoken. He dwelleth in such brightness of glory, as never mortal foot could approach unto: the sight of his face is to us on earth insufferable: the knowledge of the invisible things in the Deity impossible. Therefore to give some aim and conjecture to us, what he is, he appears (as it were) transfigured into

the likeness of our nature, and in our own familiar terms speaketh to our shallow understandings. *Hominem alloquens humano more loquitur.* As an old man speaking to a Child, frames his voice in a childish phrase. Before a great vessel that is full, can pour liquor from it self into a little empty Pot, that stands under it, it must stoop and decline it self. Thus he descends to our capacities; and that man may know him in some measure, he will be known as man. Sometimes by bodily members, Eyes, Ears, Hands, Feet. Sometimes by spiritual affections, Anger, Sorrow, Jealousy, Repentance. By which he signifies, not what he is indeed, but what is needful for us to know of him. For being well acquainted with the use, office, and effect of these natural things in our selves, we may the better guess at the knowledge of that God, •o whom we hear them ascribed by translation. All which he hath *per siguram▪ non naturam.* Angers effect in us is revenge. Nothing pleaseth a furious man's nature, but wreaking himself on his prouoker. The passion is Anger, the effect Reuenge. Whiles God gives the second, we ascribe to him the first; and call that in him *Wrath,* which properly is his striking *Justice.*

Complaints are the witness of a grieved soul: both are sufferings. God is here said to complain. Why? he is grieved at our sins. Can he be grieved indeed? No nor need he complain, that hath such power to right himself. Yet he is often said to be grieved; *Grieue not the Spirit of God, by whom you are sealed up to the day of Redemption:* And here to complain. To speak properly, God cannot complain because he cannot be grieved: He cannot be grieved, because he cannot suffer. Every blow of ours, though we were as strong and high as the sons of *Anak* lights short of him. If some could have reached him, it had gone ill with him long ere this. All is spoken *per* 〈 in non-Latin alphabet 〉 . He is *sine ira irascens, sine poenit•ntia poenitens, sine dolore dolens:* angry without anger, grieving without sorrow. These passions are ascribed to him, *quoad effectum, non quoad affectum:* They are *perfections* in him, what are *affections* in us. The complaint that once God made against a whole world, as he doth here against *Israel,* is expressed in more patent and significant terms. *It repented the Lord that he had made man on the earth,and it grieved him at his heart.* God so complains against man's sin, that he is sory that he made him. This, saith *Augustine, non est perturbatio, sed iudicium,quo irrogatur poena:* It is no disturbance in God, but only his Judgment, whereby he inflicts punishment. And further; *Poenitudo Dei est mutandorum immutabilis ratio:* God's repentance is his unchangeable disposition, in things of a changeable condition. It is *mutatio rei, non Dei:* the change of the thing, not of God. *Cum ii quos curat mutantur, mutat ipse res,prout ijs expedit, quos curat:* He willeth an expedient alteration of things, according to the alteration of them for whom he provides. So God is said *to repent that he made* Saul *King,* or that he threatened evil to *Nineveh.* In all which he changed *(non affectum, sed effectum)* the external work, not his internal counsel. For as the School speaks, *immutabiliter ignoscit,* he unchangeably pardons whom he means to save, though they feel it not till conversion: so *immutabiliter non ignoscit,* he unchangeably retains their sins in his Judgment-book, which amend not, as *Saul*▪

The nature of Repentance is Sorrow: the effect of repentance is the abrogation of something determined, or undoing (if it be possible) of something done. Repentance is not in God, in regard of the original nature of it; he cannot sorrow: but is in respect of the eventual fruit; when he destroys that world of people, he had made. Not that his heart was grieved, but his

hands: his justice and power undid it. *Aliud est mutare voluntatem, aliud velle mutationem:* It is one thing to change the will, another thing to will a change. There may be a change in the matter and substance willed, though not in the will that disposeth it. Our will desires in the Summer a lighter and cooler garment, in Winter a thicker and warmer: yet is not our will changed, whereby we decree in our selves this change according to the season. Thus *(Quicquid superi voluere, peractum) Whatsoever God would, that did he in heaven and earth, in the sea and all deep places.* God is *(immutabilis naturae, voluntatis, consilij.)* Unchangeable in his nature, will, and decrees. Only these are, *verba nostrae paruitati accommodata,* words fitted to our weak capacities.

Well; in the mean time they are grievous sins, that make our gracious God thus seemingly passionate. There is great cause sure, if so patient and forbearing a God, be angry, sorry, penitent, grieved, that he hath made such rebellious creatures. It is long before his wrath be incensed; but if it be thoroughly kindled, all the Rivers in the *South* are not able to quench it. Daily man sins, and yet God repents not, that he made him. Woe to that man, for whose creation God is sorry. Woe to *Jerusalem,* when *Christ* shall so complain against her. Stay the Bells, ye Sons of wickedness, that ring so loud peals of tumultuous blasphemies in the ears of God? Turn again, ye wheeling Planets, that move only as the sphere of this world turns your affections; and despise the directed and direct motion of God's Stars. Recall yourselves, ye lost wretches, and stray not too far from your Fathers house, that your seekers come again with a *non est inuentus:* least God complains against you, as here against *Israel*; or with as passionate a voice, as once against the world; *It repents me that I made them.*

If we take the words spoken in the person of the *Prophet,* let us observe, that he is no good Preacher, that complains not in these sinful days. *Isaiah* had not more cause for *Israel,* then we for *England,* to cry, *We have labored in vain,and spent our strength for naught.* For if we equal *Israel* in God's blessings, we transcend them in our sins. The blood-red Sea of war and slaughter, wherein other Nations are drowned, as were the Egyptians, is become dry to our feet of peace. The *Bread* of Heaven, that true *Manna,* satisfies our hunger, and our thirst is quenched with the *waters of life.* The better Law of the Gospel is given us; and our saving health is not like a curious piece of Arras folded up, but spread to our believing eyes, without any shadow cast over the beauty of it. We have a better high *Priest,* to make *intercession* for us in heaven, for whom he hath once sacrificed and satisfied on earth: *(actu semel, virtute semper:* with one act, with everlasting virtue.) We want nothing, that heaven can help us to, but that which we voluntarily will want, and without which we had better have wanted all the rest, *thankfulness* and *obedience.* We return God not one for a thousand, not a dram of service for so many talents of goodness. We give God the worst of all things, that hath given us the best of all things. We cull out the least sheaf for his Tyth; the sleepiest hour for his prayers: the chippings of our wealth for his poor: a corner of the heart for his Ark, when *Dagon* sits uppermost in our Temple. He hath bowels of brass and an heart of iron, that cannot mourn at this our requital. We give God measure for measure, but not manner for manner. For his blessings *heapen,* and *shaken,* and *thrust together,* iniquities *pressed* down and yet *running over.* Like Hogs we slauer his pearls,*turn his graces into wantonness,* and turn again to rend in pieces the bringers.

Who versing in his mind this thought, can keep his cheeks dry?*Oh that my head were waters, and mine eyes a fountain of tears, that I might weep night and day, &c.* No marvel, if *animus meminisse horret.* The good soul tremble to think it: especially when all this wickedness ariseth (not from *Sodom,* and *Sidon,* and *Edom,* but (from the midst of) the *daughter of Zion. Hinc illae Lachrimae.* He that can see this and not sigh, is not a witness, but an agent; and sin hath obstructed his lungs, he cannot sorrow. Forebear then, you captious sons of *Belial,* to complain against us, for complaining against you. Whiles this *Hydra* of Iniquity puts forth her still-growing-heads, and the sword of reproof cannot cut them off, what should we do but mourn? *Quid enim nisi threna supersunt?* Whither can we turn our eyes, but we behold and lament at once; some roving with lewdness, some raving with madness, others reeling with ebriety, and yet others railing with blasphemy. If we be not sad, we must be guilty. Condemne not our passions, but your own rebellions, that excite them. The zeal of our God, whom we *serve in our spirits,* makes us with *Moses* to forget our selves. *We also are men of like passion with you.* It is the common plea of us all: If you ask us, why we show our selves thus weak and naked, we return with *Paul: Why do you these things?* Our God hath charged us, not to see the funerals of your souls, without sighs and tears. *Thus saith the Lord:Smite with thy hand, and stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.*

Shall all complain of lost labors, and we brook the greatest loss with silence? Merchants wail the shipwreck of their goods, and complain of Pirates. Shepherds of their devoured Flocks by savage Wolves. Husbandmen of the tired earth, that quites their hope with weeds. And shall Ministers see and not sorrow the greatest ruin (the loss of the world were less) of men's souls. They that have written, to the life, the downfall of famous Cities, either vastate by the immediate hand of God, as *Sodom*; or mediately by man, as *Jerusalem:* as if they had written with tears instead of Inke, have pathetically lamented the ruins. *Aeneas Syluius* reporting the fall of *Constantinople,* historifies at once her passion, his own compassion for it. The murthering of Children before the Parents faces, the slaughtering of Nobles like beasts, the Priests torn in pieces, the Religious flea'd, the holy Virgins and sober Matrones first ravished and then massacred; and even the Relics of the Soldiers spoil, given to the merciless fire. *Oh miseram vrbis faciem!* Oh wretched show of a miserable City! Consider *Jerusalem,* the City of God, the *Queen of the Provinces, tell her Turrets,* and *mark well her Bulwarks,* carry in your mind the *Idaea* of her glories: and then, on a sudden, behold her *Temple* and houses burning, the smoke of the fire wauing in the air, and hiding the light of the Sun, the flames springing up to Heaven, as if they would ascend as high as their sins had erst done; her Old, Young, Matrons, Virgins, Mothers, Infants, Princes, and Priests, Prophets and Nazarites, famished, fettered, scattered, consumed: if ever you read or hear it without commisseration, your hearts are harder then the Romans that destroyed it. The ruin of great things wring out our pity; and it is only a *Nero,* that can sit and sing whiles *Rome* burns. But what are a world of Cities, nay the whole world it self burning, as it must one day, to the loss of men's souls, the rarest pieces, of God's fabric on earth? to see them manacled with the chains of Iniquity, and led up and down by the Devil, as *Baiazeth* by that cruel *Scithian,* stabbed and massacred, lost and ruined by rebellious obstinacies and impenitencies; bleeding to death like *Babel,* and

will not be *cured,* till past cure they weep like *Rahell,* and will not be *comforted:* to see this and not pity it, is impossible for any but a *Faulx,* but a Devil.

1. To make some further use hereof to our selves; Let us avoid sin, as much as we may. And, though we cannot stay our selves from going in, let us stay our selves from going on: least our God complain against us. If we make him sorrowful for a time, he can make us sorrowful forever. If we anger him, he can anger all the veins of our hearts. If instead of serving GOD by our obedience, we make him *serve with our sins,* he will make us serve with his plagues. If we drive God to call a *Conuocation of heaven and earth:Hear oh heaven, hearken oh earth: I have nourished children, and they have rebelled against me:* If he call on the *mountains to hear his controversy,* he will make us *call on the mountains* to help and hide our misery. *And they said to the mountains and rocks, Fall on us, &c.* If we put God to his *querelam,controversy,* and make him a Plaintiff, to enter his suit against us; he will put us to a complaint indeed. *Therefore shall the land mourn, and everyone that dwelleth therein, shall languish.* He will force us to repent the time and deeds, that ever made him to *repent,* that *he made us.* He will strike us with such a blow, that there needeth no doubling of it. *He will make an utter end; destruction shall not rise up the second time.* As *Abishai* would have stricken *Saul*, *at once, and I will not smite him the second time.*

We cannot so wrong God, that he is deprived of power to right himself. His first complaint is (as I may say) in tears; his second in blood. I have read of *Tamberlaine,* that the first day of his siege was honored with his white Colours, the second with fatal red, but the third with final black. God is not so quick & speedy in punishment; nor come his judgments with such precipitation. *Nineveh* after so many forties of years, shall have yet forty days. He that at last came, with his Fan in his hand, and fanned but eight grains of good corn, out of a whole Barn-full of Chaff, a whole world of people; gave them the space of one hundred and twenty years repentance. If *Jerusalem* will not hear *Christ's* words, they shall feel his wounds. They that are deaf to his voice, shall not be insensible to his hands. He that may not be heard, will be felt.

2. If God complains against sin, let us not make our selves merry with it. The mad humors, idle speeches, outrageous oaths of drunken Atheists, are but ill mirth for a Christian spirit. Wickedness in others abroad, should not be our Tabret to play upon at home. It is a wretched thing to laugh at that, which feasts *Satan* with mirth, laughing both at our sins, and at us for our sins. Rather lament. *Make little weeping for the dead, for he is at rest:but the life of the fool is worse then death.* Weep for that. When *Israel* now in *Moses* absence had turned beast, and *Calued* an Idolatrous Image; *Moses* did not dance after their Pipe, and laugh at their superstitious merriment with Tabrets and Harps; but mourned to the Lord for them, and pleaded as hard for their sparing, as he would have done for himself; nay more,*Spare thy own people, though thou race my name out of the Book of Life.* They are only marked for God's, with his own privy *Seal, that mourned for the abominations of Israel:* and their mournings were earnest, as the waylings of *Hadadrimmon* in the valley of *Megiddo.*

Where are you, ye *Sons of the Highest,* ye Magistrates, put in power not only to lament our sins, but to take away the cause of our lamenting; cease to beak yourselves, like *Jehoiakim,* before the fire of ease and rest: rend your clothes with *Josiah,* and wrap yourselves in

sackcloth, like *Nineveh's* King, as a corps laid out for burial. Do not, *Felix*-like, grope for a bribe at criminal offenses: sell not your connivance (and withal your conscience) where you should give your punishment. Let not gold weigh heavier then *Naboth's* wrongs in the scoles of Justice. *Weep ye Ministers, between the Porch and the Altar.* Lament your own sins, ye Inhabitants of the world. *England,* be not behind other Nations in mourning, that art not short of them in offending. Religion is made but Pollicies stirrup, to get up and ride on the back of pleasure. *Nimrod* and *Achitophell* lay their heads and hands together; and whiles the one forrageth the Park of the *Church,* the other pleads it from his Book, with a *Statutum est.* The *Gibeonites* are suffered in our *Campe,* though we never clap'd them the hand of covenant; and are not set to draw *water* and *choppe wood,* do us any service, except to cut our throats. The Receate (I •ad almost said the Deceate) of Custom s•ands open, making the Laws toleration a warrant: that many now sell their Lands, and live on the use of their Monyes? which none would do, if Usury was not an easier, securer and more gainful Trade.

How should this make us mourn like Doves, and groan like Turtles? The wild Swallows, our unbridled Youngsters sing in the warm Chimneyes: the lustful Sparrowes, noctiuagant Adulterers, sit ch•rping about our houses: the filching Iayes, secret thieves, rob our Orchards: the Kite and the Cormorant, devour and hoard our fruits: and shall not among all these, *the voice of the Turtle be heard in our Land,* mourning for these sinful rapines? Have *whoredom and wine* so taken away our hearts, and hidden them in a maze of vanities, that repentance cannot find them out? Can these enormities pass without our tears? Good men have not spent all their time at home, in mourning for their own sins; sometimes they have judged it their work to lament, what was others work to do. That Kingly Prophet, that wept so plentifully for his own offenses, had yet *floods of tears* left, to bewail his people's. *Jeremiah* did not only *weep in secret,* for *Israel's pride,* but wrote a whole Book of *Lamentations:* and was not less exact in his method of mourning, then others have been in their Songs of joy. It was God's behest to *Ezekiel,Sigh thou Son of man with the breaking of thy loins, and with bitterness sigh before their eyes.* He mourned not alone at *Israel's w•e.* She had a solemn Funeral, and every Prophet sighed for her. *Look away from me,* saith *Isaiah; I will weep bitterly, labor not to comfort me; because of the spoiling of the daughter of my people:I am payned at my very heart,* saith *Jeremiah, because thou hast heard, oh my soul, the sound of the Trumpet, the Alarm of war.* Our sins are more, why should our sorrows be less?

Who sees not, and says not, that *the days are evil!* There is one laying secret Mynes to blow up another, that himself may succeed: there is another buying uncertain hopes with ready money: there is another rising hardly to eminence of place, and menaging it as madly. There goes a fourth poring on the ground, as if he had lost his soul in a Muck-heap, and must scrape for it: yet I think, he would hardly take so much pains for his soul, as he doth for his gold, were it there to be found and saved. He that comes to this Market of Vanity, but as a looker on, cannot lack trouble. Every evil we see, doth either vex us, or infect us. The sight and inevitable society of evils, is not more a pleasure to the *Sodomites,* then a *vexation to the righteous soul of Lot.* One breaks jests upon Heaven, and makes himself merry with God. Another knows no more *Scripture,* then he applies to the Theater; and doth as readily and desperately play with God's word, as with the Poets. You cannot walk the street, but you

shall meet with a quarrelling Dog, or a drunken Hog, or a blaspheming Devil. One speaks villainy, another swears it, a third defends it, and all the rest laugh at it. That we may take cresset-light, and search with *Jeremiah,* the *str•etes and broad places of our Country,* and *not find a man,* or at least not *a man of truth.* Who can say, it can be worse? Cease complaints, and fall to amendment. Ye Deputies of *Moses,* and *Sons of Levi,* sharpen both your swords. Consecrate and courage your hands and voices to the vastation of *Jericho*-walls. Be not unmerciful to your Country, whiles you are over-merciful to offenders. An easy cost repaires the beginning ruins of a house: when it is once dropt down, with danger about our ears, it is hardly reedified. Seasonable castigation may work reasonable reforming. The rents and breaches of our *Zion* are manifold, and manifest. Repaire them by the word of Mercy, and sword of Justice. If *Jerusalem's* roof be cast down, as low as her pavement, who shall build her up? It is yet time, (and not more then) enough. If you cannot turn the violent stream of our wickedness, yet swim against it yourselves; and provoke others; by your precepts, by your patterns. The success to God.

3. The all-wise GOD complains. He doth no more, what could he do less? He doth not bitterly inveigh, but passionately mourn for us. He speaks not with gall, but as it were with tears. There is sweet mercy even in his chidings. He teacheth us a happy composure of our reprehensions. We are of too violent a spirit, if at least we *know what spirit we are of,* when nothing can content us, but fire from Heaven. He that holds the fires of Heaven in his commanding hand, and can pour them in floods on rebellious *Sodom,* holds back his arm, and doth but gently loosen his voice to *his people.* I know, there is a time, when the *still voice,* that came to *Elias,* or the whisperings of that *voice behind, this is the way, walk in it,* can do little good: and then God is content we should derive from his *Throne,Thundrings and Lightnings,* and louder sounds. The Hammer of the Law must eft-soones break the stony heart of rebellion: and often the sweet *Balm* of the Gospel must supple the broken conscience. Let us not transpose or invert the method and direction of our Office; killing the dying with the *killing letter,* and preaching *Judgment without mercy,* least we reap Judgment without mercy to our selves. Some men's harts are like Nettles; if you touch them (but) gently, they will sting: but rough-handling is without prejudice: whiles others are like Briars, that wound the hard grasping-hand of reproof, but yield willingly to them, that softly touch them with exhortation. One must be washed with gentle Bathes, whiles another must have his ulcers cut with Launcers. Only do all, *medentis animo, non s•nientis,* not with an Oblique and sinister purpose, but with a direct intention to save. An odious, tedious, endless inculcation of things, doth often tire those with whom a soft and short reproof would find good impression. Such, while• they would in intent edify, do in event tedifie. Indeed there is no true zeal, without some spice of anger: only *subsit iracundia, non praesit*; give thy anger due place, that it may follow as a servant, not go before as a Master.

It is objected, that the thoughts of God are peace. He that is covered with Thunder, and clothed with Lightning, speaks, and the Earth trembles, *toucheth the Mountains,and they smoke* for it; sharpens not his tongue like a Rasor, but speaks by mournful complaint. What then mean our Preachers, to lift up their voices as Trumpets, and to speak in the tune of Thunder against us? We cannot wear a garment in the fashion, nor take use for our Money, nor drink

with a good fellow , nor strengthen our words with the credit of an Oath; but bitter invectives must be shot, like Porcupines Quils, at these slight scapes. I answer•, God knows when to chide, and when to mourn; when to say, *Get thee behind me Satan,* as to *Peter,* and when coolely to tax *Jonah, doest thou well to be angry?* But he that here mourns for *Israel* degenerate, doth at another time protest against *Israel* Apostate; and *swears, they shall never enter into his rest.* We would fain do so to, I mean, speak nothing but *grace and peace to you:* but if ever we be Thorns, it is because we live amongst Briars: if we lift up our voices, it is because your hearts are so sleepy, that you would not else hear us.

4. God did thus complain against *Israel:* where are his complaints, you will say, against us? Sure, our sins are not grown to so proud a height▪ as to threaten Heaven, and provoke GOD to quarrel. Oh ill-grounded flattery of our selves: an imagination that adds to the measure of our sins. Whiles we conceive our wickedness less, even this conceit makes it somewhat more. *If we say, that we have no sin,there is no truth in us.* Nothing makes our guilt more palpable, then the pleading our selves not culpable. Every drop of this presumptuous *Holy-water,* sprinkled on us, brings now aspersions of filthiness. It is nothing else, but to wash our spots in mud. Yet speak freely. Doth not God complain? Examine. 1. The words of his mouth. 2. The works of his hand.

1. The voice of his Ministers is his voice. *He that heareth you, heareth me.* Do not the *Jeremiah's* of these days mourn like *Turtles,* as well as sing like Larkes? Do they not mingle with the tunes of Joy, the tones of Sorrow? When did they *rejoice* ever without *trembling?* Or lead you so currantly to dance in God's Sun-shine, that they forgot to speak of his Thunder? It is good to be merry and wise. What *Sermon* ever so flattered you with the fair weather of God's mercies, that it told you not with all, when the wind and the Sun meets there would be rain; when God's Sun-like Justice, and our raging and boisterous iniquities shall come in opposition, the storm of Judgment will ensue. Nay, have not your iniquities made the Pulpit (the Gospels mercy-seat) a Tribunal of Judgment?

2. Will not these mournings, menaces, querulations, stir your hearts; because they are derived from GOD, through us (his Organ-pipes) as if they had lost their vigor by the way? Then open your eyes, you that have dea•'d your ears, and see him actually complaing against us. Observe at least, if not the thunders of his voice, yet the wonders of his hand. I could easily loose myself in this Common-place of Judgments. I will therefore limit my speech to narrow bounds; and only call that to our memories, the print whereof sticks in our sides: God having taught Nature, even by her good to hurt, (as some wash gold to deprave the weight of it) even to drain away our fruits by floods. But alas, we say of these strokes, as the Philosopher in one sense, and *Solomon's* Drunkard in another, *non memini me percussum,* we remember not that we were stricken: or as the Prophet, of the *Jews. Thou hast smitten them, but they have not grieved: thou hast consumed them, but they have refused to receive correction:* even whiles their wounds were yet raw, and their ruins not made up. Many are like the Stoics in *Equuleo*; though the punishment lie on their flesh, it shall not come near their heart. God would school our heavy-spirited and coldly devoted worldlings, that *sacri•ice to their Nets,* attribute all their thriving to their own industry: and never enter that thought on

the point of their hearts, how they are beholding to God▪ Here, alas, we find, that we are beholding to *the Corn* and other fruits of the earth, they to the *ground,* the *ground* to the influences of *Heaven,* all to *God.*

When man hath done all in plowing, tilling, sowing; if either the clouds of Heaven deny their rain, or give too much, how soon is all lost? The *Husbandman,* that was wont *to wait for the early and latter showers,* now casts up trembling eyes to the clouds for a *ne noceant.* For, your Barns full of weeds, rather then grain, testify, that this blow did not only spoil the glory and benefit of your Meadowes, but even by rebound your Corn-fields also. Be not Atheists, look higher then the clouds: It was no less, then the angry hand of God. Thus can God every way punish us. It was for a time the speech of all tongues, amazement of all eyes, wonder of all hearts, to see the showers of wrath so fast pouring on us; as if the course of nature were inverted, our Summer coming out in the robes of Winter. But as a Father writes of such a year:*Our devotions begun and ended with the shower.*

Nocte pluit tota, redeunt spectacula mane.

It rains, and we lament. But the Sun did not sooner break out through the clouds, then we broke out into our former licentiousness. We were humbled, but n•t humble: dressed of God, not cured. Though God with-hold plenty, we with-hold not gluttony. Pride leaves off none of her vanities. Usury bates not a cross of his Interest. The •ioter is still as drunken with Wine, as the earth was with Water. And the Covetous had still rather *eat up the poor as bread,* then they should eat of his bread: keeping his barns full, though their mawes be empty: as if he would not let the vermin fast, though the poor starve. No marvel, if heaven it self turns into languishment for these impieties.

Dic, rogo, cur toties descendit ab aethere nimbus,

Grando{que} de coelis sic sine fine cadit?

Mortals quoniam nolunt sua crimina fl•re,

Coelum pro nobis soluitur in lachrym•s.

What mean those aery spowtes and spongy clouds

To spill themselves on earth with frequent floods?

Because man swelling sins and dry eyes bears,

They weep for us, & rain down showers of tears.

God hath done, for his part, enough for *Israel.* He hath stored their Vials with *Balm,* their Cities wiih *Physicians.* It was then their own fault, that their health was not recovered.*Oh Israel, thou hast destroyed thyself, but in me is thine help.* Let even the inhabitants of *Jerusalem* and *Judah* themselves be vmpires, *And what could I have done more to my Vineyard,that I have not done in it?* God is not sparing in the commemoration of his mercies to us: as knowing, that of all the faculties of the *Soul,* the memory first waxeth old; and of all objects of the memory, a

benefit is soonest forgotten. We write man's injuries to us in Marble, but God's mercies in dust or waters. We had need of remembrances. God hath done so much for us, that he may say to us, as once to *Ephraim. Oh Ephraim, what shall I do* (more) *unto thee?* What could *Israel* want, which God supplied not? If they want a guide, God goes before them in fire. If they lack *Bread, Flesh,* or *Drink,* Mercy and Miracle shall concur to satisfy them. Heaven shall give them *Bread,* the Wind *Quails,* the Rock *Waters.* Doth the Wilderness deny them new clothes? their old shall not wax old on their backs. A Law from heaven shall direct their Consciences; and God's Oracles from between the *Cherubims* shall resolve their doubts. If they be too weak for their Enimies, Fire from heaven, vapors from the clouds, Frogs and Catterpillers, Sun, Air, Waters, shall take their parts. Nay, God himself shall fight for them. What could God do more for their reserving, for their preserving?

If I should set the mercies of our land to run along with *Israel's,* we should gain cope of them, and out-run them. And though in God's actual and outward mercies they might outstrip us; yet in his spiritual and saving health they come short of us. They had the shadow, we the substance: they candle-light, we noon-day: they the breakfast of the Law, fit for the morning of the world; we the dinner of the Gospel, fit for the high-noon thereof. They had a glimpse of the Sun, we have him in the full strength: they saw *per fe•estram,* we *sine medio.* They had the Paschal-Lamb, to expiate sins ceremonially; we the *Lamb of God* to satisfy for us really. Not a typical sacrifice for the sins of the Jews only; but an euangelicall, *taking away the sins of the world.* For this is that secret opposition, which *that voice of a Cryer* intimates. Now what could God do more for us? *Israel* is stung with fiery Serpents, behold the erection of a (strangely medicinal) *Serpent* of brass. So, (besides the spiritual application of it) the plague hath stricken us, that have stricken God by our sins; his mercy hath healed us. Rumours of War hath hummed in our ears the murmures of terror; behold he could not set his bloody foot in our coasts. The rod of Famine hath been shaken over us; we have not smarted with the deadly lashes of it. Even that we have not been thus miserable, God hath done much for us.

Look round about you, and whiles you quake at the plagues so natural to our neighbors, bless your own safety, and our God for it. Behold the Confines of Christendom, *Hungarie* and *Bohemia,* infested and wasted with the Turks. *Italy* groaning under the slavery of *Antichrist*; which infects the soul, worse then the Turk infests the body. Behold the pride of *Sp•ine,* curbed with a bloody Inquisition. *France,* a fair and flourishing Kingdom, made wretched by her Civil uncivil wars. *Germany* knew not of long time, what Peace meant: neither is their war ended, but suspended. *Ireland* hath felt the perpetual plague of her Rebellions. And *Scotland* hath not wanted her fatal disasters. Only *England* hath line, like *Gedeons* fleece, dry and secure, when the rain of Judgments have wetted the whole earth. When God hath tossed the Nations, and made them like *a wheel,* and *as the stubble before the wind,* only *England* hath stood like *Mount Zion,* with vnmoued firmness. Time was, she petitioned to *Rome:* now she neither fears her *Bulls,* nor desires her *Bulwarks.* The destitute *Britain's* thus mourned to their conquering *Romans. Aetio ter Consul• gemitus Britannorum. Repell•nt nos Barbari ad mare: Repellit nos mare ad Barbaros. Hinc oriuntur duo funerum genera; quia aut iugulamur aut submergimur.* To the *Roman Consull* the *Britain's* send groaning, instead of greeting. The *Barbarous* drive us

upon the Sea. The Sea beats us back upon the *Barbarous.* Hence we are endangered to a double kind of death: either to be drowned, or to have our throats cut. The *Barbarous* are now unfeared enemies; and the Sea is rather our Fort, then our Sepulcher. A peaceful *Prince* leads us, and the *Prince of peace* leads him. And besides our peace, we are so happy for *Balm* and *Physicians*; that if I should sing of the blessings of God to us, this should still be the burden of my Song: *What could the Lord do more for us?*

There is B•lme at Gilead, there are Physicians there: Will there be ever so? Is there not a time to loose, as well as to get? Is whiles the *S•nctuarie* is full of this holy *Balm,* God's *word*▪ if whiles there is plenty of Physicians, and in them plenty of skill, *the health of Israel* is not *restored:* how dangerous will her sickness be in the privation of both these restoratives? They that grow not rich in peace, what will they do in war? He that cannot live well in Summer, will hardly scape starving in Winter. *Israel,* that once had her Cities sown with Prophets, could after say, *We see not our signs, there is not one Prophet among us.* They that whilome loathed *Manna,* would have been glad, if after many a weary mile, they could have tasted the crumbs of it. He, whose prodigality scorned the *bread in his Fathers house,* would afterwards have thought himself refreshed with *the husks of Swi•e.*

The S•nne doth not ever shine; there is a time of setting. No day of iollitie is without his evening of conclusion, if no cloud of disturbance prevent it, with an over-casting. First, God complains, men sing, dance, are Iouiall and neglectful; at last man shall complain, and *God shall laugh at their destructions.* Why should God be conjure• to receive his *Spirit* dying, that would not receive *God's spirit* living? All things are whirled about in their circular courses; and who knows whither the next spoake of their *wheel* will not be a blank?*Even in laughter the heart is sorrowful, and the end of that mirth is heaviness.* If the *black stones* of our miseries should be counted with *the white* of our joys, we should find our calamities exceeding in number, as well as they do in nature. Often have we read our *Savior* weeping, but never laughing. We cannot choose but lament so long as we walk on the banks of *Babylon.* It is enough to re-assume our Harps, when we come to the high *Jerusalem.* In Heaven are pure joys, in Hell mere miseries, on Earth both, (though neither so perfect) mixed one with another. We cannot but acknowledge, that we begin and end with sorrow; our first voice being a cry, our last a groan. If any joys step in the midst, they do but present themselves on the Stage, play their parts, and put off their glories. Successiuely they thrust upon us; striving, either who shall come in first, or abide with us longest. If any be more dainty of our acquaintance, it is joy. It is a frequent speech, *fuimus Troes, we have been happy: Cum miserum quenquam videris, scias cum esse hommem: cum vero gloriosum, sci•s cum nondum esse Herculem.* If thou seest one miserable, that's a man: but if thou seest another glorying, yet that's no God. There is no prescription of perpetuity.

It is enough for the Songs of Heaven, where *Saints* and *Seraphim* are the Choristers, to have no burden, as no end belonging to them. Let that be the *standing house,* where the *Princes* of GOD shall keep their *Court,* without grief or treason: our Progress can plead no such privilege. We must glad our selves here with the intermission of woes, or interposition of joys: let that place above challenge and possess that immunity from disturbance, where

eternity is the ground of the Music. Here, every day is sure of his night, if not of clouds at noon. Therefore *mutet vi•am, qui vult accipere vitam*; let him change his life on earth, that looks for life in heaven.

Tu quamcun{que} Deus tibi fortunauerit horam,

Grata sume manu, nec dulcia differ in annum.

Take the opportunity, which God's mercy hath offered thee. It is fit that God should have his day, when thine is past. *Your salvation is now nearer* then you believe it: but if you put away this *acceptable time,* your damnation is nearer, then you fear it. Mourne now for your sins, whiles your mourning may help you.*Tha•,* is the Mourners mark, yet the last letter of the Alphabet, for an *vltimum vale* to sin. Every soul shall mourn, either here with repentance, or hereafter in vengeance. They shall be oppressed with desperation, that have not expressed contrition.*Herodotus* hath a tale of the Pipe•, that coming to the River side, began to play to the fishes, to see if they would dance: when they were little affected with his music, he took his Net, and throwing it among them, caught some: which were no sooner cast on the dry ground, but they fell a leaping: to whom the Piper merrily replied, that since they had erst scorned his Music, they should now dance without a Pipe. Let it go for a fable. *Christ* saith to us, as once to the Jews; *We have piped unto you, the sweet tunes of the Gospel, but ye would not dance in obedience:* time will come, you shall run after us, as the Hind on the barren Mountains: but then you may dance without a Pipe, and leap *Leuolto's* in Hell, that have daunced the Devils *Measures* on Earth. This is the time, you shall har•lie lay the spirit of ruin, which your sins have rais•d. This World is a Witch, Sin her circle, Temptation her charm, *Satan* the spirit conjured up: Who comes not in more plausible forms at his first appa•ance, then shows ugly and terrible, when you would have him depart. Have nothing to do with the Spels of Sin, least you pull in *Satan* with one hand, whom with both you cannot cast out. The door is now open, *Grace* k•ockes at thy sleepy Conscience: Time runs by thee as a Lackie, the Agents of Nature prof•er their help. If all these concurrences do no good to purge thy soul, thou wilt at last dwell at the *sign* of the *labor in vain,* and at once be *washed white* with the *Moore.* For, *if any will be unjust, let him be unjust: if he will be filthy, let him be filthy still.If any man will go into captivity, let him go.* As he in the Comedy, *abeat, pereat, profundat, perdat:* let him sink, or swim, or scape as he can. God will renounce, whom he could not reclaim.

Lastly observe: there is *Balm* and *Physicians*; what is the reason, saith God, that *my Peoples health is not recovered?* or as the *Hebrew* phrase is, *gone up?* The like is used in the second of the *Chronicles,* 24. where the healing of the breaches of *Zion* is specified. *So the work-men wrought, and the work was perfected by them. Hebr. The healing went up upon the work.* When a man is sick, he is in our usual phrase said to be cast down: His recovery is the raising him up again. *Israel* is cast down with a voluntary sickness; God sends her Physicians of his own, and Drugges from the Shop of Heaven; why is she not then revived, and her *health gone up?* Would you know, why *Israel* is not recovered by these helps? Run along with me, both with your understandings and self-applications, and I will show you the reasons, why God's Physic works not on her.

1. She knew not her own sickness. We say, the first step to health, is to know that we are sick. The disease being known, it is half cured. This is the difference betwixt a Fever & a Lethargy: the one angers the sense, but doth keep it quick, tender and sensible: the other obstupefies it. The Lethargiz'd is not less sick, because he complai•es not so loud as the Aguish. He is so much the nearer his own end, as he knows not that his disease is begun. *Israel* was sick and knew it not; or as Christ said of the *Pharases,* would not know it. There is no surer course for the devil to work his pleasure on men, then to keep them in ignorance. How easily doth that Thief rob and spoil the house of our souls, when he hath first put out the candle of knowledge? That tyrannical *Nebuchadnezzar* caries many a *Zedekiah* to his infernal *Babel,* when he hath put out his eyes. No meruaill, *if the Gospel be hid to them* that are hid to it:*Whose minds the God of this world hath blinded, least the light of the glorious Gospel of God should shine to them.* Who wonders, if the blind man cannot see the shining Sun? When *Antiochus* entered to the spoil of the *Sanctuary,* the first things he took away, were *the golden Altar, and the Candle-stick of light.* When the Devil comes to rifle God's spiritual temple, Mans soul, the first boot•e that he lays his sacrilegious hands on, are *Sacrifice* and *Knowledge,* the *Alter* and the *Lamp.* That subtle Falconer knows, that he could not so quietly carry us on his fist, without baiting and striving against him, if we were not hooded.

Thus wretched is it for a man not to see his wretchedness. Such a one spends his days in a dream; and goes from earth to hell, as *Jonah*•rom *Israel* toward *Tarshish,* fast asleep. This *Paul* calls the *cauterized Conscience*; which when the Devil, an ill Surgeon, would do, he first casts his Patient into a mort•ferous sleep: And that all the noise which God makes, by his Ministers, by his menaces, by his judgments, might not waken him, *Satan* gives him some *Opium,* an ounce of *Security,* able to cast *Sampson* himself into a slumber: especially, when he may lay his voluptuous head on the lap of *Delilah. Israel* is, then, sick in sin, and yet thinks her self righteous. Every sin is not this sickness, but only wickedness; an habit and delight•ull custom in it. For as to a healthful man, every ach, or gripe or pang is felt grievous; whiles the sickly entertain them with no great notice, as being daily guests. So the good man finds his repentant heart griped with the least offense, whiles great sins to the wicked are no less portable then familiar. Neither doth their strength in sin grow weaker with their strength in age: but preposterously to nature, the older, the stronger. And as it is storied of *Roman Milo,* that being accustomed a Boy to bear a Calf, was able himself grown a man, to bear the same, being grown a Bull: So those, that in youth have wonted themselves to the load of less sins, want not increase of strength, according to the increase of their burdens. Every sin then may be a stitch or fit to the godly; but that which is mere sickness, is mere wickedness.

2. As *Israel* did not judge from the cause to the effects, so nor from the effects to the cause. For though she was now grievously pained and pined with misery, she •orgot to go down by the boughs to the root, and dignity out the ground of her calamity. Ill she was, and that at heart. God's sword from heaven had stroke their very flesh and sinews in several judgments: which came on them by short incursions, before God joined the main battle of his wrath. *Israel* cries out of her *bow•ls, she is payned at the very heart.* Her children went with clean teeth, lank cheeks, hollow and sunk eyes: Could she not guess at the cause of this bodily

languishment? So *Paul* schooled his *Corinthians: For this cause many are weak and sickly among you,and many sleep.* There is no weakness, but originally proceeds from wickedness. As *Mephibosh•th* caught his *l•m•nesse* by falling from his Nurse, so everyone taketh his illnesse by falling from his *Christ.* Though sickness may be eventually a token of love, yet it is properly and originally a stroke of Justice. For every Disease God inflicts on us, is a *Sermon* from Heaven; whereby God preacheth to us, the vileness of our sins, and his wrathful displeasure for them. That those, whom God's vocal Sermons cannot move, his actual and real may pierce. Indeed,*all things shall work to their good,* that are good. And the rough Rocks of afflictions shall bring them (as *Jonathan* to the Garrison of the *Philistines*) by fit stairs to glory. Miseries do often help a man to mercies. So the *Leapers* incurable Disease brought him to the Pysician of his soul; where he had both cured by one plaster, the *saving word of Christ.* A weak body is a kind of occasion to a strong faith. *It was good for me,* saith the *Psalmist, that I was in trouble.* It was good for *Naaman,* that he was a Leaper: this brought him to *Elisha,* and *Elisha* to GOD. It was good for *Paul* that he was buffeted by Satan. It is proverbially spoken of a grave Divine, that (as pride makes sores of Salues, so) Faith makes Salues of sores; and like a cunning Apothecary makes a Medicinal composition of some hurtful simples. Of all herbs in the Garden, only Rue is the herb of grace. And in what Garden, the rue of affliction is not, all the flowers of grace will be soon over-run with the weeds of impiety. *David* was a sinner in prosperity, a *Saint* in Purgatory. The afflicted soul drives vanity from his door. Prosperity is the Play-house, Adversity the Temple. *Rarae fumant foelicibus arae:* The healthie and wealthy man brings seldom Sacrifices to God's Altar. *Israel's* misery had been enough to help her recovery; if she had gathered and understood her vexation to God, by God's visitation on her; and guessed the souls state by the bodies. She did not: therefore her sickness abides. As *Christ* to the *Pharisees: You say, you see: therefore be blind still.*

3. As she did neither directly feel it, nor circumstantially collect it, so she never confessed it. *Prima pars sanitatis est, velle sanari.* The first entrance to our healing, is our own will to be healed. How shall *Christ,* either search our sins by the Law, or salve them by the Gospel, when we not acknowledge them? *Ipse sibi denegat curam,•ui Medico non publicat causam.* He hath no care of his own Cure, that will not tell the Pysician his grief. What spiritual Pysician shall recover our persons, when we will not discover our sores? *Stultorum incurata pudor malus vlcera celat:* Lay the guilt on yourselves, if you ranckle to death. It is heavy in thy friends ears, to hear thy groans, and sighs, and plaints forced by thy sick passion; but then sorrow pierceth deepest into their harts through their eyes, when they see thee grown speechless.

The tongue then least of all the loss doth mone,

When the life's soul is going out, or gone.

So, there is some hope of the sinner, whiles he can groan for his wickedness, and complain against it, and himself for it: but when his voice is hoar•'d, I mean, his acknowledgement gone, his case is almost desperate. Confession of sins and sores is a notable help to their Curing. As Pride in all her Wardrobe hath not a better garment then humility (many clad with that was respected in the eyes of God.) So, nor humillity in all her storehouse, hath

better food then Confession. *Dum agnoscit reus, ignoscit Deus.* Whiles the unjust sinner repents and confesseth, the just God relents and forgiveth. The confident *Pharisee* goes from God's door without an Alms: what need the full be bidden to a Feast? *tolle vulnera, tolle opus medici.* It is fearful for a man to bind two sins together, when he is not able to bear the load of one. To act wickedness, and then to cloak it, is for a man to wound himself, and then go to the Devil for a plaster. What man doth conceal, God will not cancel. Iniquities strangled in silence, will strangle the soul in heaviness.

There are three degrees of felicity. 1. *non of•endere.* 2. *noscere.* 3. *agnoscere peccata.* The first is, not sin: the second, to know: the third, to acknowledge our offenses. Let us then honor him by Confession, whom we have dishonored by presumption. Though we have failed in the first part of Religion, an upright life, let us not fail in the second, a repentant acknowledgement. Though we cannot show GOD, with the *Pharisee,* an Inventory of our holy works: *Item* for praying: *Item* for fasting: *Item* for paying Tythes, &c. Yet (as dumb as we are and fearful to speak) we can write (with *Zachaay. His name is John.) Grace, grace,* and only *grace.Meritum meum misericordia tua Domine.* My merit, oh Lord, is only thy mercy. Or as another sung well.

Tis vere pius, ego reus:

Miserere mei Deus.

Thou, Lord, art only God, and only good.

I sinful: let thy mercy be my food.

Peccatum argumentum soporis, confessio animae suscitatae. Sinfulness is a sleep, Confession a sign that we are waked. Men dream in their sleeps, but tell their dreams waking. In our sleep of security, we lead a dreaming life, full of vile imaginations. But if we confess and speak our sins to God's glory, and our own shame, it is a token that God's spirit hath wakened us. *Si non confessus lates, inconfessus damnaberis.* The way to hide our iniquities at the last, is to lay them open here. *He that covereth his sins shall not prosper:but he that confesseth and forsaketh them shall have mercy.* Thi• is true, though to some a Paradox. *The way to cover our sins, is to uncover them. Quae aperiuntur in praesenti, operiu•tur in vltimo die.* If we now freely lay open our iniquities to our God, he will conceal them at the latter day. Else *(cruci•nt plus vulnera cla•sa)* Sins that are smothered, will in the end •ester to death. The mouth of Hell is made open to devour us by our sins; when we open our own mouths to confess, we shut that. *Israel* is not then restored, because her sickness is not declared.

4. The last defect to *Israel's* Cure, is the want of *application.* What should a sick man do with Physic, when he lets it fust in a vessel, or spils it on the ground. It is ill for a man to mispose that to loss, which God hath disposed to his good. *Beloved? Application* is the sweet use to be made of all *Sermons.* In vain to you are our Ministries of God's mysteries, when you open not the doors of your hearts to let them in. In vain we smite your rocky hearts, when you pour out no floods of tears. In vain we thunder against your sins, covetous oppres•ions of men, treasonable Rebellions against God; when no man says, *Master is it I? Quod omnibus dicitur,*

nemini dicitur? Is that spoken to no man, which is spoken to all men? Whiles Covetousness is taxed, not one of twenty Churls lays his finger on his own sore. Whiles Lust is condemned, what Adulterer feels the pulse of his own conscience? Whiles Malice is inquired of in the Pulpit, there is not a *N•b••ish* neighbor in the Church will own it. It is our common armor against the sword of the spirit; *It is not to me he s•eakes.* For which, God at last gives them an answerable plague: they shall as desperate•lie put from them all the comforts of the Gospel, as they have presumptuously rejected all the precepts of the Law. They that would particularise no admonition to themselves, nor take one grain out of the whole heap of Doctrines for their own use: shall at last with as invincible forwardness, bespeak themselves every curse in the sacred volume.

Thus easy and ordinary is it for men, to be others Physicians, rather then their own: Statesmen in foreign Common-wealths, not looking into their own doors: sometimes putting on *Aaron's* Robes, and teaching him to teach: and often scalding their lips in their Neighbors Pottage. They can weed other Gardens, whiles their own is over-run with Nettles. Like that too obsequious Roman Soldier, that digged a fountain for *Caesar,* and perished himself in a voluntary thirst. But Charity begins at home, and he that loves not his own soul, I will hardly trust him with mine. The Usurer blames his Son•es pride, sees not his own extortion. And whiles the hypocrite is helping the dissolute out of the mire, he sticks in deeper himself. The *Pharisees* are on the *Disciples* Iacket, for eating with *unwashen hands,* whiles themselves are not blame-worthy, that eat with unwashen hearts. No marvel, if when we fixe both our eyes on others wants, we lack a third to see our own. If two blind men rush one upon another in the way, either complains of others blindness, neither of his own. Thus, like mannerly guests, when a good morsel is carved to us, we lay it liberally on another's trencher, and fast our selves. How much better were it for us, to feed on our own portion?

Go back, go back, thou foolish sinner: turn in to thine own house, and stray not with *Dina,* till thou be ravished. *Consider your ways in your hearts.* If thou findest not work enough to do at home, in cleansing thy own heart, come forth then and help thy Neighbors. Whosoever you are, sit not like lookers on at God's Mart; but having good wares profferd you, and that so cheap, *grace, peace,* and remission of sins for nothing, take it, and bless his name that gives it. Receive with no less thankfulness the Physic of admonition, he sends you: apply it carefully: if it do not work on your souls effectually, there is nothing left, that may do you good. The *word* of *God* is powerful as his own Majesty: and shall never return back to himself again, without speeding the Commission it went for. Apply it then to your souls in faith and repentance, least God apply it in fear and vengeance. *Lord, open our hearts with the key of Grace, that thy holy word may enter in, to reign in us in this world, and to save us in the world to come. Amen.*

FINIS.

THE Sinners passing-Bell.

OR Physic from Heaven.

THE Second Sermon.

Published by THOMAS ADAMS, Preacher of God's Word at *Willington* in Bedford-shire.

HOSEA 13.9.

Oh Israel, thou hast destroyed thyself, but in me is thy help.

AUGUST. Serm. de Temp. *145.*

Quid de te, tu ipse tam male meruisti, vt inter bona tua nolis aliquod esse malum, nisi teipsum?

How didst thou, oh wicked man, deserve so ill of thyself, that among all thy goods, thou wouldst have nothing bad but thyself?

LONDON: Printed by *Thomas Snodham* for *Ralph Mab,* and are to be sold in Paul's Churchyard, at the sign of the Grayhound. 1614.

TO THE VERIE WORTHY GENTLEman, M^r^. *John Alleyne,* saving health.

SIR,

I have endeavored in this short *Sermon,* to prescribe to these sick times some *spiritual* Physic. The ground I have received from the direction of God: the method I submit to the correction of man. In this I might err, in the other I could not. The main and material objects I have levelled at, are. *1.* to beget in us a sense of the sins we have done, of the miseries whereby we are undone. *2.* To rebuke our forgetfulness of God's long-since ordained remedy, the true *intrinsique Balm* of his Gospel. In the saving use whereof, we are (like some Countries blessed with the medicinal benefits of *Nature,* yet) through nescience or negligence, defective to our selves in the application. Inward diseases are as frequent as outward; those by disquiet of mind, as these by disdiet of body. It was a rare age, that had no spiritual plague ranging and raging in it. Ours hath manifold and manifest, vile and vi•ible ones: the *World* growing at once old and decayed in nature, lusty and active in producing sins. *Wickedness* is an aged *Harlot,* yet as pregnant and teeming as ever. It cannot be denied, but that our Iniquities are so palpable, that it is as easy to prove them, as to reprove them. Were our bodies but half so diseased, (and yet this year hath not favored them) as our souls are, a strange and unheard of mortality would ensue. Man is naturally very indulgent to himself, but misplaceth his bounty. He gives the body so much liberty, that it becomes licentious: but his soul is so prisoned up in the bonds of corrupt affections, that she cries of him, as that troubled *Princesse* of her strict keeper, *from such a Jailor good Lord deliver me.* The *Flesh* is made a Gentleman, the *Mind* a Beggar. Sick we are, yet consult not the Oracles of *Heaven* for our welfare, nor solicit the help of our great Pysician *Christ.* He is our Savior, and *bare our sicknesses,* saith the *Prophet:* yea,*took on him our infirmities. Infirmitates speciei, non indiuidui*: Infirmities commune to the nature of mankind, not particularly incident to every singular person. Those he took on himself, that *he might know the better to succor us in our weakness.* As the Queen sung of her self in the *Poet. Non ignara mali miseris succurrere disco.* It is most

perfectly true of our *Jesus,* that he learned by his own sorrows to pity ours; though all his sufferance was for our sakes. But how should he help us, if we make not our moan to him? How should we be restored, when God's saving Physic is unsought, vnbought, vnapplied? To convince our neglect, and persuade our better use of the Gospel, tends this weak labor. To your protection it willingly flies; and would rest it self under your shadow. The God of Peace give you the *peace of God, which passeth all understanding;* and afford you many joys in this life to the end, and in the next his joy without end.

Yours in the services of love, THO. ADAMS.

THE Sinners Passing-Bell. OR Physic from Heaven. The sixth Sermon.

IEREM. 8.22.

Is there no Balm at Gilead? Is there no Pysician there? why then is not the health of the daughter of my people recovered?

THe Allegory is Tripartite, and propounds to our considerations 1. What is the *Balm,* 2. Who are the *Physicians,* 3. Who are the sick. The *Balm* is the *Word* The *Physicians* are the *Ministers.* The *Sick* are the *Sinners.* For the first.

The *Balsam*-Tree is a little shrub, never growing past the height of two Cubites, and spreading like a Vine. The Tree is of an Ash-color, the boughs small and tender, the leaves are like to Rew.

Isidore thus distinguisheth it. The Tree is called *Basamum,* the Roote *orilo-Balsamum,* the Branches *Xylo-Balsamum,* the Seed *carpo-Balsamum,* the Juice *opo-Bal•amum.*

Pliny saith, the Tree is all medicinal: the chief and prime virtue is in the Juice: the second in the Seed: the third in the Rinde: the last and weakest in the Stock. It comforts both by tasting and smelling. It is most commonly distinguished by *Physicians* into *Lignum, Semen, L•quorem,* the Wood, the Seed, and the Juice. This is the nature of the *Balsamum.*

This holy *Word* is here called *Balm*: and *(si fas sit magnis componere parua)* if we may compare heavenly with earthly, spiritual with natural things, they agree in many resemblances. The vn-erring Wisdom of Heaven hath given this comparison. There is no fear to build on God's ground: whiles the Analogy of *Faith* limits us. It is the Builders first and principal care to choose a sure foundation. The rotten, moorish, quick-sandy grounds, that some have •et their edifices on, have failed their hopes, and destituted their intents. How many worthy wits have spent their times and studies, to daub up the •ilthy walls of *Rome* with *untempered mortar*! How well had they hunted, if they had not mistaken their game! How rich apparel have they woven for a *Babylonish Harlot!* How well had they sailed, if *Rome* had not guided their Compass! But *every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is.* Happy is he, that hath a *rock* for his ground, that no *gusts, storms, winds, waves* may over-turn his *house.* Though

other foundation none can lay, then that is laid, which is Jesus Christ; yet blessed is he, that 〈in non-Latin alphabet〉, hath built safely upon this ground.

God hath here laid my ground; I will be hold to build my speech on that, whereon I build my faith. Only sobriety shall be my bounds. We may call God's *word,* that *Balm* tree, whereon the fruit of life grows. A tree that heals, a tree that helps. A tree of both medicament, and nutriment. Like the *Tree of life, which bears twelve manner of fruits, and yieldeth her fruit every month.* Neither is the fruit only nourishing, but even *the leaves of the tree were for the healing of the Nations.* Now though the *Balm* here, whereunto the *Word* is compared, is more generally taken for the juice, now fitted and ready for application; yet without pinching the Metaphor, or restraining the liberty of it, I see not why, it may not so be likened, both for general and particular properties. It is not enough to say this, but to show it. Let me say it now, show it anon. For the *Balm,* you have the *Tree,* the *Seed,* the *Iuice.* God's *Word* will (not unfitly) parallel it in resemblances, transcend it in effectual properties.

The *Tree* it self is the *Word.* We find the *eternal Word* so compared. *I am the true Vine, and my Father is the Husbandman.* He is a *Tree,* but *arbor inuersa:* the root of this tree is in Heaven. It was once *made •lesh, and dwelt amongst us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.* Now he is in Heaven. Only this *Word* still speaks unto us by his word: the *word* incarnate by the *word written*; made sounding in the mouth of his *Ministers.* This word of *His,* is compared and expressed by many *Metaphores:* to *leaven* for seasoning: to *honey* for sweetening: to the *hammer* for breaking the *stony heartIs not my Word like as a fire, saith the Lord? and like a hammer that breaketh the rock in pieces?* To a *sword,* that cuts both ways. *The word of God is quick and powerful, and sharper then a two-edged sword, &c.* Another sword can but enter the flesh and pierce the bones, or at most divide the soul and the body; but this the *soul* and *the spirit,* where no other sword can come, no not the *Cherubims sierie sword,* that kept the passage of *Paradise.*

It is here a Tree, a *Balm*-tree, a saluing, a saving tree. *Albumasar* saith, that the more medicinal a plant is, the less it nourisheth. But this *Tree (reddit aegrotum sanum, sanum vero santorem)* makes a sick soul sound, and a whole one sounder. It is not only Physic when men be sick, but meat when they be whole. Triacle to expel, preservatives to prevent poison. It is not only a sword to beat back our common enemy, but a Bulwark to hinder his approach.

It carries a *seed* with it, *Carpo-bal•amum*; an *immortal* and *incorruptible seed,* which concurs to the begetting of a *new man,* the old rotting and dying away: for it hath power of both, to *mortif•e* and dead the *•lesh,* to *revive* and quicken the *spirit.* That *seed,* which the *sower* went out to *sow.* Happy is the good ground of the *heart* that receives it. That little *Mustard-seed,* which spr•ads up into branches, able to give the fowls of heaven harbor. *Dis•rim•n hoc inter op•ra Dei et Mundi.* This difference is betwixt the works of God and of the World. The works of the world have great and swelling Entrances, but, *malo sine clauduntur,* they halt in the conclusion. The works of God, from a most slender beginning have a most glorious issue. The word is at first a little *seed*; how powerful, how plentiful are the effects? how manifold, how

manifest are the operations of it; *casting down the highest things, that exalt themselves against the knowledge of God; and captiuating every thought to the obedience of Christ.*

The juice is no less powerful to *mollify* the stony heart, and make it tender and soft, as a *heart of flesh.* The *seed* convinceth the understanding: the Juice mollifieth the affections. All is excellent; but still *conspicuum minùs, quod maxim est praeclarum,* the root that yields this *seed,* this *juice,* is the power of God. A tree hath manifest to the eye, leaves, and flowers, and fruits, but the root (most precious) lies hidden. In man the body is seen, not the purer and better part of him, his soul. *The Kings daughter,* though *her clothing be of wrought gold,* is most *glorious within.* In all things we see the accidents, not the form, not the substance. There are but few, that rightly taste the *seed,* and the *juice*; but who hath comprehended the root of this *Balm?*

The *Balsam* is a little tree, but it spreads beyond a Vine. The virtue of it, in all respects, is full of dilatation. It spreads 1. largely for shadow. 2. pregnantly for fruit. 3. all this from a small beginning. So that we may say of it, as the *Church* of her *Savior.As the apple tree among the trees of the wood,* so *is my Beloved among the Sons. I sate down under his shadow with great delight, and his fruit was sweet to my taste.*

It spreads. No sharp frosts, nor nipping blasts, nor chilling airs, nor drisling sleete, can mar the beauty or enervate the virtue of this *spiritual* Tree. The more it is stopped, the further it groweth. Many interdictions rung peals of menaces in the *Apostles* ears, that *they should speak no more in the name and word of Christ:* they did all rather like Bells toll them into the Church, to preach it more fervently. The *Princes* of the Nations would have hedged it in with their prohibitions: but the *Word* of Heaven, and edict of God's spiritual Court of glory, scorned the Prohibitions given by their temporal or temporary Laws. They might easier have hedged in the wind, or pounded the Eagle.

The *Jews* would have cut down this *Tree* at the root: the Gentiles would have lopped off the branches. They stroke at *Christ,* these at his *Ministers:* both struck short. If they killed the Messenger, they could not reach the message. The blood of the Martyrs, spilled at the root of this *tree,* did (as it were) make it spread more patently. There never died *Preacher* for *Christ* his cause, but almost every ash of his burned flesh, bred a Christian. The old Foxes of *Rome,* that had *caliditatis paululum, calliditatis plurimum,* little warmth in their bloods, great subtlety in their pates, studied, plotted, acted, by cares, stratagem•, engines, to give a fatal, final subversion to the Gospel: yet they lived to see it flourish, and because it flourished, died, fretting themselves to dust. So, *let thine enemies perish, oh Lord,* and burst their malicious bowels, that have evil will at *Zion,* and despite this *Balm.*

It grew maugre all the adverse blasts and floods, which the billows of earth, or bellows of Hell could blow or pour out against it. Let them loose a *Barabbas* from prison, whiles they shut a *Barnabas* in prison: let them give *Demetrius* liberty, whiles they shackle *Paul*; and at once, burn the professors, and reward the persecutors of the *Word:* behold (for all this) this *Balm* flourisheth, and sends forth his saving odors. The *Philistines* shut up *Sampson* in the City *Gaza:* they bar the gates, watch and guard the passages, and are ready to study for the manner of his death. The *Jews* shut up *Christ* in the grave, they bar it, they seal it, they guard

it; sure enough thinks the *Jew,* hopes the Devil, to keep him fast. The *Gentiles* shut the *Apostles* in prison, chain them, beat them, threat them with worse, that had felt already their bad usage: now they clap their hands at the presumed fall of the Gospel. Behold, *Sampson* carries away the gates of *Gaza; Christ* the bands of death; the *Word* the bars of the prison.

What shall I say? still this *Balm* flourisheth. *Viuit, viget, liber est, supra hominem est.* As *Joseph (incipit a vinculis ferreis, finite ad torquem aureum)* begins at iron, ends at golden chains: so this *Balsam,* the more it is struck at with the cudgels of reproach and persecution, the faster, the fuller, the further it groweth. It is like the Vine for this virtue; only the Vine (but only) nourisheth: the *Balm* both nourisheth the good, and expelleth the evil, that is in man. These two are God's trees. When every God, saith the *Poet,* chose his several tree; *Jupiter* the long-lived Oak; *Neptune* the tall *Cedar, Apollo* the green *Laurell, Venus* the white Poplar; *Pallas* (whom the *Poets* fain, to be borne of *Jupiter's* brain, and Mythologists interpret *Wisdom*) chose the *Vine.* Our true and only God, that oweth all, hath more especially chosen the *Vine* and the *Balm,* one for preservation, the other for restauration of our health. Only the *Balm* hath both elemental Physic, and alimentall virtue in it.

As it gives boughs spaciously, so fruit pregnantly, plentifully. The *graces* of God hang upon this *tree* in clusters. *My beloved is unto me as a cluster of Camphire in the Vineyards of Engedi.* No hungry soul shall go away from this tree unsatisfied.

It is an effectual *word,* never failing of intended success. What God's word affirms, his truth performs, whither it be judgment or mercy. *Nec verbum ab intention quia veritas, nec factum à verbo quia virtus.* His word differs not from his intent, because he is truth: nor his deed from his word, because he is virtue. What he intends he declares, or rather what he declares he intends, he is just: and what he declares and intends, he performs; he is powerful. This is that *Delphian sword,* that universal instrument, whereby he *made,* whereby he *supports* the world. It is not a fruitless and ineffectual word, as man's. *Propter nostrum dicere et velle, nihil in re mutatur,* saith the Philosopher. Our speaking or willing puts no change into any subject. A man is starved with cold, famished with hunger; we advise him to the fire, to repast: is he ever the fuller or fatter for our word? Not, unless like a Chameleon, he can live by air. But God's *word* is fruitful, it feeds. *Man lives not by bread only, but by God's word.* Our word and will is like an *Idols* power: God's *volo* is sufficient. *Voluntas eius, potestas eius.* His will is his power. One *fiat* of his was able to make that was not, but had else line in everlasting informitie; to constitute nature when it is not, to confirm or change nature when it is. When GOD was in the flesh, and went about doing good, a faithful *Centurion,* for his servant so desperately sick, desired not the travel of his feet, nor a dram of his Physic, nor so much as the imposition of his hands, but *dic verbum tantum:Lord say the word only, and my servant shall be healed.* This word is so effectual, that it shall never fail of the purpose it first was sped for. The Sun and Moon shall fail in their motions, day and night in their courses, the earth totter on her props, Nature it self shall apostate to confusion, before God's *word* fall away vnaccomplished; whither he d•spenseth it to affect man's heart, or disposeth it to effect his will. Of so powerful efficacy is that *word,* which the *world* despiseth.

As this *Balm* spreads *patently* for shadow, *potently* for fruit, so all this ar•seth from a little *seed.* God's smallest springs prove at length main Oceans. His least beginnings grow into great works, great wonders. How stately th• world begins, how lame it is at last? The Tower of *Babe•l* is begun, as if it scorned Heaven, and scared Earth; how easy a stratagem from God overthrows it, though he never laid finger to it! *Nebuchadnezzar* begins with, *who is God?* and anon scarce reserves to himself the visible difference from a beast. Another *Nebuchadnezzar* exterminates all God's from the earth, that himself might reign *(solus Deus in solio,* who was rather *Daemon in folio)* only God: behold a silly woman overthrows him in his great *Holophernes.* With such proud entrances doth the world begin his *Scaenes*; with such ridiculous shame do they lagge off. Our God from small beginnings, raiseth mountains of meruailes to us, of praises to himself. Even *Joseph,* that is in prison, shall ride in the second Chariot of *Egypt.* Drowning *Moses* shall come to countermaund a Monarch. *Christ,* that was buried in a grave, shall *bruise* the *nations,* and *break them with a rod of iron. Peter* a *Fisher* shall catch whole Countries. A little *Balm* heal a world of people.

Well, it spreads; let us get under the shadow of the branches. Happy and cool refreshing shall the soul scorched with sins and sorrows find there. Never was shade more welcome to the sweltred Traveler, then this *word* is to the afflicted conscience.

It is fructuall: let it be so to us in operation. It gives us the fruits of life, let us return it the fruits of obedience. God's word is *significatiue* to all, *operative* to his.

It is a powerful voice, whither it give life, or kill. Man and Music have *(virtutem vocis)* the power of voice: God only reserves to himself *(vocem virtutis)* the voice of power. *Loe he doth send out his voice, and that a mighty voice. Ascribe ye strength unto God.* I might speak of his *thunders* in *Sinai*; but I turn to the Songs of *Zion,* the sweet voice of his *Gospel,* whereof I am an (unworthy) Minister: t•• voice that speaks *Christ* and his death, *Christ* and his life, *Christ* and his salvation. He that was anointed *pro consortibus,* and *pr• consortibus,* for his fellows, and *above his fellows.* Who is *the way, the truth, and the life. Via sine deuio, veritas sine nubilo, vita sine termino.* The *way* without error, the *truth* without darkness, the *life* without end. *Via in exilio, veritas in consilio, vita in praemio.* The *way* in exile, the *truth* in counsel, the *life* in reward. *Oh whi•her shall we go from thee? Lord, thou hast the words of eternal life.* All the *word* calls us to *Christ. Post me, per me, ad me. Aster me, by me, to me.* After me, because I am *truth:* by me, because I am the *way:* to me, because I am *life. Qua vis ire? Ego sum via. Quo vis ire? Ego sum veritas. Vbi vis perman•re? Ego sum vita,* How wilt thou go? I am the *way.* Whither wilt thou go? I am the *truth.* Where wilt thou abide? I am the *life.*

Now, there is no action without motion, no motion without will, no will without knowledge, no knowledge without hearing. *Ignoti nulla cupido.* There is no affection to unknown objects. God must then by this word call us to himself. Let us come when and whiles he calls us; leaving our former evil loves and evil lives: (for *mali amor•s* make *malos mores,* saith Saint *Augustine.* Bad affects produce bad effects.) And let us show the power of this *Balm* in our confirmed healths. *Solummodo been conuersus est, qui been conversatus est:* A good conversion is proved by a good conversation. Perhaps these effects in all, may not be alike in quantity, let them be in quallitie. God hath a liberal, not an equal hand: and gives geometrically, by

proportion, not arithmetically, to all alike. Only *magis & minus non tollit substantiam:* the dimensions of greater or less do not annihilate the substance. Our *Faith* may be *precious,* nay *like precious,* though less and weaker. *Sanctification* admits degrees, *Justification* no latitude. *Luther* saith, we are as holy as *Mary* the Virgin, not in life, which, is active holiness, but in grace of adoption, which is passive holiness. Come we then faithfully to this *Balm*; so shall we b• safe under the *shadow,* and filled with the *fruits* thereof. Thus in general: let us now search for some more special concurrences of the Simillitude.

1. The leaves of the *Balsam* are white: the *word* of God is pure and spotless. *Peter* saith, there is sincerity in it. Perfection it self was the finger th•t wrote it: neither could the instrumental pens blot it with any corruption: the *Spirit* of Grace giving inspiration, instruction, limitation: that they might say with *Paul, Quod accepi a Domino, tradidi vobis:I received of the Lord, that which I delivered to you*; neither more nor less, but just weight. It is *pure* as *Gold* fined in a *seven-fold* furnace. *Every word of God is pure,* saith *Solomon.* There is no breath or steam of sin to infect it. The Sun is darkness to it: the very Angels are short of it. It is white, immaculate, and so vnblemishable, that the very mouth of the Devil could not sully it. Even the known *Father of lies* thought to disparage the credit of the *Scriptures,* by taking them into his mouth; he could not do it. They are too unchangeably white, to receive the aspersion of any spot.

2. The *Balsam,* say the Physicians, is *gustu mordax & acr•,* sharp and biting in the taste, but wholesome in digestion. The *holy word* is no otherwise to the v•regenerate palate, but to the sanctified soul it is sweeter then the honey-comb. The *Church* saith *his fruit is sweet unto my taste.* It is *Folly* to the *Jews,* and a *stumbling block* to the *Gentiles:* but to the *called both of Jews and Gentiles, the power of God, and the wisdom of God. Saluberrimararo •ucundissima:* Rellish and goodness are not ever of the same congruence. The *Gospel* is like *leaven,* sour to the natural spirit, yet makes him fit for (holy) bread. It is said of the *Leaven,* to which *Christ* compares the *Word,* that *•assam acrore grato excitat,* it puts into the lump a savory sourness. It is *acror,* but *gratus,* sharp, but acceptable. The *Word* may relish bitter to many, but is wholesome. There cannot be sharper pills given to the Usurer, then to cast up his unjust g•ines. The Potion that must scour the Adulterers reins, makes him very sick. He that will let the proud man's Plurisie blood, must needs prick him. To bridle the voluptuous beast, will make him stamp and fret. All correction to our corruption r•nnes against the grain of our affections. He that would bring *Mammon* to the bar, and arraign him, shall have Judge, Jury, sitters and standers, a whole Court and Sessions against him. These s•nnes are as hardly parted with of t•e owners, as the Eye, Hand, or Foot, necessary and ill-spared members. Forbid the Courtly *Herod* of his *Herodias:* the Noble *Naaman* of his *Rimmon:* the gallant *Sampson* of his *Delilah:* the City-*Dives* of his quotidian feast: the Country-*Nabal* of his churlishnesse: the rusticall *Gergesites* of their hoggishnesse: the Popish *Laban* of his li•tle God's: the *Ahabish* Landlord of his enclosings: and you give them bitter Almonds, that will not digest with them; like the queasy Mass-Priest, whose God would not stay in his stomach. But let God work the heart with the preparatiues of his preventing Grace, and then this *Balm* will have a sweet and pleasing savor.

There are too many, that will not open their lips to taste of this *Balm*; not their ears to hear the *Word.* But as one mocks the Popish-Priest celebrating the Mass, (who useth one trick amongst other histrionical gestures, of stopping his ears) that he doth it least he should hear the crackling of his *Saviors* bones.

Digitis tunc obserat aures,

N• collisa crepent Christi, quem conterit, ossa.

So these become voluntarily deaf Adders, and will not hear *Christ crucified,* the *preaching of the cross of Christ,* as *Paul* calls it; which is able to kill our sins, and quicken our souls. I have read it reported, that the Adders in the East and those hot Countries, did so subtly evade the *Charmers,* thus. When she hears the Pipe, she will couch one ear close to the ground, and cover the other with her tail. So do worldlings: they fill one ear with earth, as much cou•tous dirt as they can cramme into it: the other ear they close up with their lewd l•sts, as the Adder with her winding tail: that they have none left for their God, for their good. And being thus deaf to holy and heavenly incantations, they are easily by *Satan* oue•-reached, over-ruled, over-thrown.

So unwieldy is *Christ's yoke* to the raging Mule: so heavy his *burden* to the reluctant horse: so hard his *Law* to the carnal *Capernaite:* so sour his *Balm* to the wicked palate. (Though to the godly his *yoke is easy, and his burden light.)Woe unto them,* for they call *sweet sour,* God's *Balm* distasteful; and *sour sweet,* the worlds *Boleno* savory. They are not more propitious to vice, then malicious to goodness. For others, they love a *Barabbas* better then a *Barnabas.* For themselves, everyone had rather be a *Dives,* then a *Diuus:* a rich sinner, then a poor *Saint.* No marvel, if the blind man cannot judge of colors, nor the deaf distinguish sounds, nor the sick relish meats. God's *word* is sweet, how ever they judge it: and their hearts are sour, how ever they will not think it. *My ways are equal, but your ways are unequal,* saith the *Lord of hosts.*

3. They write of the *Balsamum,* that the manner of getting out the juice, is by wounding the tree. *Sanciata arbor praebet opobalsamum.* Provided, that they cut no further then the ••nde: for if the wound extends to the body of the tree, it bleeds to death. I have read no less of Vines, that unjustly pruin'd, they bleed away their lives with their sappes. The issuing *Balm* is called *opobalsamum*; as some from the Greek *opo,* which signifies a Den; or rather of 〈 in non-Latin alphabet 〉 , Juice. A treble lesson here invites our observation.

1. The *Balsam* tree weeps out a kind of gum, like tears: the *word* of God doth compassionately bemoan• our sins. *Christ* wept not only tears for *Jerusalem,* but blood for the *world.* His wounds gush out like fountains, and every drop is blood. *Ecce in lachrimis, in sanguine locutus est mundo.* His whole life was a continual mourning for our sins. *Nunquam ridere dictus, flere saepissime.* He may adjure us to repentance and obedience, by more forcible arguments, then ever *Dido* used to *Aeneas: Ego vos per has lachrymas, per hos gemitus, per haec vulnera, per corpus sanguine mersum.* I entreat you by tears, by groans, by wounds, by a body (as it were) drowned in it own blood: by all *these mercies of Christ,* whereby we do not only persuade you of our selves, but *God doth beseech you through us.* If those tears, sighs, wounds, blood, move

not our consciences, we have impenetrable souls. If the heart-blood of *Christ* cannot make thy heart to relent, and thy feet to tremble, when thy concupiscence sends them on some wicked errand; thy hands, tongue, and all parts and powers of thee to forget their office, when thou wouldst sin obstinately; thou art in a desperate case. These were the tears of this *Balm* tree. The *word* doth in many places, as it were, weep for our sins, panting out the grievance of a compassionate God. *Why will ye die, oh you house of Israel?* What *Prophet* hath written without sorrow? One of them *Threnos suspirat,* sighs out a book of *Lamentations*; which *Greg. Nazianzen* saith, *(Nunquam à se siccis oculis lectos esse)* that he could never read with dry eyes. The other *Prophets* also, like Quails, *curas hominum gesserunt,* took on them the burden of many men's sorrows. *Cyprian* had so compassionate a sympathy of others evil deeds, evil sufferings, that *(cum singulis pectus meum copulo, cum plangentibus plango,* saith he) I join my breast with others, and challenge a partnership in their griefs. A Minister, saith *Chrysostom,debet esse lugens sua et aliena delicta*; should be still lamenting his own sins, and the sins of his people. *Monachus est plangentis officium.* The office of a Minister, is the office of a Mourner. All these are but as Canes, to derive to our observation the tears of this *Balm.*

2. The way to get out the juice of *Balm* from *God's word,* is by cutting it: skillful division of it, which S. *Paul* calls 〈 in non-Latin alphabet 〉 , *rightly dividing the word of truth.* It is true that God's *word* is, *panis vitae, the bread of life:* but whiles it is in the whole loaf, many cannot help themselves: it is needful for children to have it cut to them in pieces. Though the Spice vnbroken be sweet and excellent, yet doth it then treble the savor in delicacy, when it is pounded in a Morter. All the *Balm*-tree is medicinal, yet the effectual working is better helped, by cutting the stock, by taking out the juice, and by distributing to every man a portion, according to the proportion of his wants. With no less heedfulness must the *word* be divided; that some may receive it gentle and mollifying, and others as a sharper ingredient. As there is a double composition in men, pride and humillitie: so there must be a double disposition in preaching the *word,* of meekness, of terror. *Aaron's Bells* must be wisely rung: sometimes the Trebble of *Mercy*; sometimes the Tenour of *Judgment*; sometimes the Counter-tenor of *Reproose*; and often the Mean of *Exhortation.* There is no less discretion required to application, then to explication. As Physicians prescribe their Medicines by drammes or ounces, according to the Patients strength or weakness. So Divines must feed some with *milk,* others with *stronger meat.* The learned should have deeper points, the simple plainer principles. How easy is it for many a weak stomach to surfeit even on the food of life! (though the fault lies not in any superfluity of the *word,* but in the deficiency of his understanding.) The absence of sobriety in the speaker is more intolerable then in the hearer. The people must take such meat as their Cooks dress to them. Let none of *Eli's* Sons slubber up the Lord's Sacrifice or Service. Let not good *Balm* be mar'd by a fustie vessel. Seasonable discretion must attend upon sound knowledge. Wisdom without Wit is meat without salt: W•t without W•sedome is salt without meat. Some Wells are so deep, that a man can draw no water out of them; these bury their gifts in the grave of sullen silence. Some are shallow pits, that run so long open mouth, till their Springs are quite dry: whiles they w•l be *prius Doctors, quam discipuli,* Masters that never were Scholars; and leap into *Paul's* Chair, when they never sate at the *feet* of *Gamaliel.* There must be therefore Wisdom both in the

Dispensers & hearers of God's mysteries; in the former to distribute, in the other to apportion their due and fit share of this *Balm.*

3. The *Balsam* tree being wounded too deep dyes: the *word* of G0D cannot be marred, it may be martyred, and forced to suffer injurious interpretations. The *Papists* have made, and called, the *Scriptures* a •ose of wax; and they *wring* this *Nose* so hard, that as *Solomon* says, they force out blood. As *Christ* once, so his *word* often is crucified between two Thieves; the *Papist* on the left hand, the *Schismatic* on the right. These would ravish the virgin-pureness of the Gospel, and adulterate the beauty of it. They cannot cut, except they cut a pieces; nor distinguish, but they must extinguish. They divide fair, but they leave the Quotient empty. They subdiuide, till they bring all to nothing but fractions, but factions. We may observe, that among these, there are as few *vnifici* in the Church, as *Munisici* in the Common-wealth. They are commonly most miserable men of their purses, most prodigal of their opinions. They divide the *Word* too plentifully to their turbulent Auditors: they divide their goods too sparingly to poor *Christians.* There are too many of such ill Logicians, that divide all things, define nothing. As a moderne *Poet* well:

Definit Logicus res, non modo diuidit; at nos

Nil definimus, omnia diuidimus.

These pierce the *Balm* too deep; not to strain out Juice, but blood; and, in what they are able, to kill it.

4. When the *Balsam* is cut, they use to set Vials in the Dennes, to receive the Juice or sap. When the *word* is divided by preaching, the people should bring *Vials* with them, to gather this saving *Balm.* These *Vials* are our ears, which should couch close to the Pulpit, that this intrinsique *Balm* may not be spilled besides. How many *Sermons* are lost, whiles you bring not with you the vessels of attention We cut and divide, and sluice out Rivers of saving health from this *Tree,* but all runs besides, and so your health is not *recovered.* You come frequently to the Wells of Life, but you bring no Pitchers with you. You cry on us for store of Preaching, and call us idle Drones, if we go not double journey every *Sabaoth,* but still you go home with *vnfallowed,* with *unhallowed* hearts. Our *Gilead* affords you *Balm* enough, yet you have sickly souls. You hear to hear, and to feed either your humors, or your opinions, or your hypocrisies. You shall hear a puffed *Ananias* cry, *Alas,* for his non-preaching Minister; if, at least, he forbears his snarling and currish invectives of *dumb dog, &c.* When, alas, let many Apostles come, with the holy coniuration of Prayer and Preaching, yet they cannot cast out the *deaf* Devil in many of them. They blame our dumb Dogs, not their own deaf Devils. They would seem to cure us, that are sent to cure them, if at least they would be cured. *We would have cured Babel*; nay we would have cured *Bethel, but she would not be cured.*

It will be said, that most hearers bring with them the Vials of attention: yield it; yet for the most part, they are either without mouths, or without bottoms. Without mouths to let in one drop of this *Balm* of *Grace*: or without bottoms, that when we have put it in, and look to see it again in your lives, behold it is run through you, as water through a sieue, and scarce leaves any wet behind it. And (to speak impartially) many of you, that have Vials with bottoms, ears

of attention with hearts of retention, and the ground of remembrance, yet they are so narrow at the top, that they are not capable but of drop by drop. Think not yourselves so able to receive at the ear, and conceive at the heart, innumerable things at once. You are not broad glasses, but narrow-necked *Vials*; and then best receive this *Balm* of life, when it is stilled from the Lymbecke of Preaching with a soft fire, and a gentle pouring in. So saith the *Prophet, Line must be added to line, precept upon precept, here a little and there a little.* When a great vessel pours liquor into a strait-mouthed *Vial,* the sourse must be small and sparing, fit to the capacity of the receiver: that in time it may be filled. It is often seen, that when this juice comes with too full and frequent a stream, almost all runs besides. I do not speak this *(vel prohibendi, vel cohibendi animo)* to curb the forwardness of godly Ministers, or persuade the raritie of Sermons. God still of his mercy, multiply *laborers into* (and labors in) *his harvest.* But to correct your obstreperous clamours against us: no• to chill the heat of your zealous hearing, but to inkindle the fire of your conscionable obeying. Do not stand so much upon *Sacrifice,* that you forget *Mercy.* Bee not so angry for want of two or three Sermons in a week, when you will not obey the least Doctrine of one in a month. You bless your *Samuel's in the name of the Lord,* with protestation of your obedience to the *will of the Lord:* we reply; *what means then the bleating of the Sheep, and the lowing of the Oxen in our ears?* the loud noise of your Oaths, Injuries, Oppressions, Frauds, Circumventions? You come with books in your hands, but with no book for God's *Spirit* to write *obedience* in. A Bible under the arm, with many, is but like a Rule at ones back, whiles all his actions are out of square. The History of the *Bible* is carried away easier then the mystery.

Philosophy saith, that there is no vacuit•e: no vessel is empty; if of water, or other such liquid and material substances, yet not of air. So perhaps you bring hither *Vials* to receive this *B•lme* of *Grace,* and carry them away full, but only full of wind, a vast, incircumscrib'd, and swimming knowledge is in some a motion, a notion, a mere implicit and confused tenencie of many things; which lie like Corn, loose on the floor of their brains. How rar• is it to see a *Vial* carried from the Church full of *Balm,* a Conscience of *Grace*▪ I know there are many *names* in our *Sard•:* I speak not to dishearten any, but to encourage all. Only would to God, we would show less, and do more, of goodness. Yet show freely, if you do godly. I reprehend not showing, but not doing. We preach not to your flesh, but to your spirits: neither is this *Balm* for the ear, but for the soul. Therefore I sum up this observation with a *Father.Quantum vas fidei capacis afferimus, tantum gratiae inundantis haurimus:* Look, how capacious a vessel of Faith we bring with us to the Temple, so much of this gracious and flowing *Balm* of life we receive. Consider that this *Balm* is *animae languentis medicina,* the Physic for a sick soul. Come to it, like Patients, that desire to be cured. *Quidam veniunt vt noua per quirant, & haec curiositas est, quidam vt sciantur, & haec vanitas est:* They abuse this *word,* that search it only for news, and this is curiosity; or to get themselves a name, and this is vanity: or to sell the truth, and this is Simony: or to jest on it, and this is Epicureanism: or to confute it, and this is Atheism.

You do well condemn, first, them that prefer *Machiavelli* to *Moses; Ismaels* scoffs to *Jeremiah's* tears; *Jericho* to *Jerusalem,* the *tower* of *Babel* to the *gates* of *Bethel*: or secondly, those that put away the Ministry as a superfluous Office; and think they know enough to save themselves.

Dux ero, miles ero, duce me, •e milite solus

Bella geram.

They will be their own captains and their own soldiers, and without calling the assistance of man or Angel, Prophet or Apostle, they will band• with the Devil and all his army, hand to hand: or thirdly, those that, like the Collier, dance in a circular measure, and hang all their Faith on the hooks of others belief: exercising all their religion by an exorcising Mass: whiles they count the Old and New Testaments books of controversy, and that it is peremptory sacrilege to meddle with the scriptures. You do well to abhor these dotages: but still look, that all be well at home. Love the *Word*; and that with an appetite. *Beati esurientes:Blessed are they th•t hunger and thirst after righteousness, for they shall be satisfied.* But as you have love to it, so live by it. *Non scholae, sed vitae discendum:* We learn, not only to know good, but to live well, *Audiatis vt sciatis* (saith *Saint Bernard) sciatis vt aedi•icemini, et hoc integritas est: vt aedisicetis, et hoc Charitas est.* Hear to know, know to edify yourselves; this is integrity: to edify others; this is Charity. Bring then to this *Balm, vials* of sincerity, not of hypocrisy; least God fill them with the vials of his indignation. It is not enough to have ears, but *ears to hear.* Idle Auditors are like Idol God's, which have members not for use but show: like glass w•ndowes upon stone-walls, to give ornament, not to receive light.

5. The *Balsam* tree was granted sometimes to one only people, *Judea*; as *Pliny* testifies. It was thence derived to other Nations. Who, that is a *Christian,* doth not know and confess the appropriation of this spiritual *Balm,* once to that only Nation? *He showeth his word unto Jacob; his statutes and his judgments unto Israel. He hath not dealt so with any Nation: and as for his Judgments, they have not known them.* Now, as their earthly *Balm* was by their civil Merchants transported to other Nations: so when this heavenly *Balm* was given to any Gentile, a Merchant of their own, a *Prophet* of *Israel,* carried it. *Nineveh* could not have it without a *Jonah.* Nor *Babylon* without some *Daniel's.* And though *Paul* and the *Apostles* had a Commission from *Christ,* to preach the *Gospel to all Nations,* yet observe how they take their leave of the *Jews.It was necessary that the word of God should first have been spoken to you▪ but seeing you put it from you, and judge yourselves unworthy of everlasting life, loe, we turn to the Gentiles.* Other Lands might brag of their natural and national benefits: only *Jury* of both the *Balms. Non omnis fert omnia tellus.Nihil est ex omni parte beatum.*

India mittit ebur: molles dant thura Sabai:

Tota{que} thuriferis Panchaia diues arenis.

Hiram had store of Timber, *Moab* of Sheep, *Ophir* was famous for gold, *Chittim* for Iuorie, *Basan* for Oaks, *Lebanon* for Cedars; *Flascon* had the best Wines, *Athens* the best Honey, *Persia* the best Oil, *Babylon* the best Corn, *Tyr•* the best Purple, *Tharsis* the best Ships: the *West Indies* for Gold, the *East* for Spices: but of all, *Jury* bore the Palme, for bearing the *Balm.* Such grace had *Israel* for the temporal, much more for the spiritual *Balm*: that all Nations might make low courtesy to her, as the *Queen of the Provinces,* and be beholding to her, for the crumbs that fell from her Table; as the *Syrophaenician* desired of *Christ.* Yet she, that transcended all in her blessings, de•cended lower then all in her disobedience. And as she lift up her head, and

gloried in her special privileges; so she might hang down her head for shame at her special wickednesses.

For it is observed, that there are sins adherent to Nations, proper, peculiar, genuine, as their flesh cleaveth to their bones. That as for the climate of Heaven, their bodies differ; so for the custom of their lives, their dispositions vary from others. So that many Countries are more dangerous, either for sins or calamities. For of necessity, they that live among them must either imitate them and do ill, or hate them and suffer ill: since *amicitae pares aut quarunt aut faciunt*; cohabitation of place seeks or makes coaptation of manners. S. *Paul* notes the *Cretans* for *Lyers:* S. *Luke* the *Athenians* for *news inquirers* and bearers. The *Grecians* were noted for *light:* the *Parthians* for *fearful:* the *Sodomites* for *Gluttons*; like as *England* (God save the sample) hath now suppled, lythed, and stretched their throats. If we should gather *Sins* to their particular Centers, we would appoint Pride to *Spain,* Lust to *France,* Poysoning to *Italy,* Drunkenness to *Germany,* Epicureanism to *England.* Now it was *Israel's* wickedness and wretchedness, that they fell to *Idolatry.* Not that other Nations were not Idolaters, but *Israel's* vilest, because they alone were taught the true worship of God.

Josephus holds, that the *Jews* were the best Soldiers of the world, both for ability of body, and agility of mind, in strength, in stratagem. Divers people are now excellent fighters one special and singular way. The *Romans* fight well in their Councils, I had almost said Fence-schools: the *Italians* in their Shops: the *Spaniards* in their Ships: the *French-men* in a hold: the *Scot* with his Launce: the *Irish-man* on foot, with his Dart. But the *Jews* were (saith *Josephus*) every way expert. Alas; their victory came not from their own strength: the Lord fought for them. So one of them *cha•eth ten of his enemies, a hundredth chase a thousand.* They had the *shield* of God's protection, the *sword* of his *spirit,* the *word of God:* defense and offense against their carnal and spiritual enemies: And if ever they received wound to their flesh or spirits, they had here both the soueraine *Balms* to cure them. But alas! they that were so every-way-blessed, lost all by loosing their *Balm,* and treading it under feet. For this cause their *Balm* is given to us: their aversion, their euersion is our conversion. They were God's *V•ne,* but they lost their sweetness. They were God's *Olives,* but they lost their fatness. Therefore God took away his *Balm.*

6. *Pliny* affirms, that even when the *Bal•ame* tree grew only in *Jury,* yet it was not growing commonly in the Land, as other trees either for Timber, Fruit, or Medicine; but only in the *Kings* Garden. The prepared Juice, or *Opobal•amum,* was communicated to their wants; but the Trees stood not in a Subjects Orchard. He saith further, that it grew in two Orchyards of the Kings; whereof the greater was of twenty days aring. I force no greater credit to this, then you will willingly give it; (which yet is not improbable) but this I build on, and propound for truth: that this spiritual *Balm* grows only in the Garden of the King of Heaven. *To him that overcometh, will I give to •ate of the tree of life, which is in the midst of the Paradise of God.* It grows in the *Paradise* or heavenly Orchard of *God.* The root of it is in Heaven: there sits that *holy tree,at the right hand of his Father.* His fruit, his seed, his *Balm* he sends down to us, written by his *Prophets* and *Apostles,* read and preached by his *Ministers.*

Mahomet would challenge this *Balm* to grow in his Garden, and bids us search for it in his *Alchoran.* The Apostate *Jews* affirm it to grow in their Sinagogue, and point us to the *Talmud.* The *Russian* or *Muscouitish* turn us over to their *Nicol•itan Font*; and bid us dive for it there. The *Pope* pluckes us by the sleeve, (as a Trades-man that would fain take our money) and tells us, that he only hath the *Balm,* and shows us his *Mass*-book. If we suspect it there, he warrants the virtue from a general *Council.* If it doth not yet smell well, he affirms, (not without menacing damnation to our mistrust, that it is even *(in scrinio pectoris sui)* in the closet of his own breast; who cannot err. Tut, saith he, as it grows in God's Garden simply, it may poison you. As if it were dangerous to be meddled withal, till he had plaid the Apothecary, and adulterated it with his own sophistication. Indeed, he makes it sweet, by his fayning it; and therefore his Shop wants not Customers. But it is deer, when God's is cheap, saith the *Prophet.Buy it without money, without price. Wherefore do you spend money? &c.*

Well: it can grow in one only Garden, and that is God's. There is but one *truth.On• Lord, one Faith, one Baptism, &c.* Even they that have held the greatest falsehoods, hold that there is but one *truth.* Nay, most will confess, that this *Balsam* tree is only in *God's* Garden; but they presume to temper the *Balm* at their own pleasure, and will not minister it to the world, except their own fancy hath compounded it, confounded it, with their impure mixtures. No false *Religion,* no fundamental Heresy, but give *God* the appropriation of the *Balm*; but they take to themselves the ministration, the adulteration of it. So in effect, they either arrogate the *Balm* to themselves; or take it out of *God's* Garden (as it were, whither he will or no) to plant it in their own. So they brag every one of this *Balm.* But who will not suspect the Wares out of a known Couseners Shop? It is unlawful and wicked, to offer to God's *Church, Balsamum v•l alterum, velidem alteratum,* either another *Balm,* or after another fashion, then he appoints.

But as *Clusius* writes of new *Balms, Peruvianum et Balsamum de Tolu,* from *Peru* and *Tolu*; so demonstration is made us of new *Balms*; some rather Logical, then Theological. *Germany* knows my meaning. Others produce us *Balms* of Piety, made up with Pollicie: the coat of *Religion* put upon the back of *State.* Where there may be some *Balm,* but it is so mixed, that it is marred. For to a scruple of that, they put in whole ounces of other ingredients: an ounce of *Oleum vulpinu•,* Fox-like subtlety, as much *oleum viperis,* poysonable opinion, and no less *oleum tartari,* &c. A whole pound of policy, an arm-full of stinking weeds, frivolous and superstitious Relics: all these are put to a poor dram or scruple of *Balm.* Nay, and all these shall be dash'd and slubberd together by a Mass-Priest, an idle and unskillful Apothecary. And when any conscience is known sore, by auricular Confession, it shall have a plaster of this stuff.

Perhaps this is that they call their *Holy-oil,* which is said to heal the sick body, if it recovers; or at least to cure the soul of her sins; at least, of so many, as may keep a man from Hell, and put him into Purgatory: where he shall have house-room and fire-wood free; till the Pope with soul-Masses and merits can get him a plat of ground in Heaven, to build a house on. How shameful is it to match their *oil* with God's *Balm?* to kneel to it as *God,* to ascribe events to it, which God works, (and to help the glory of it) to call those works miracles; whereas they might find fitter use for it, about their boots. Though it be newly invented, and every

day more sophisticate then other, yet they make their Patients believe, that it is ancient, and derived from holy *Scriptures:* and enter the lists with the Champions of God's *truth,* to maintain the purity and antiquity of it.

A great while they kept (God's *Balm*) the *word* wholly from the people: now, because the cursings of the people have a little pierced their souls, for ingrossing this *Balm,* and denying i• to their sores; they have stopped their mouths with the *Rhemish Testament.* But as they erst did curse them for hoarding God's grain; so now their just anger is as sharp against them, for the musty, mill-dew'd, blasted stuff, they buy of them. Their wickedness is no less now in poisoning them, then it was before in starving them. Before no Balm, now new Balm. Before no plaster to their wounds, now that which makes them ranckle worse. So they have mended the matter, as that *Pysician* did his Patients health; to whom, because he was urged to minister somewhat, he gave him a potion, that dispatched his disease & life at once. Thus the Popish *Balm* is, as *Renodaeus* calls one *vulgare Balsamum, exoletum, inodorum, vietum, rancidum:* stale, unsavory, rammish, lank, vile.

Such is the sophisticate doctrine of superstitious heretics; speaking for God's precepts, their own prescripts: preaching themselves, and in their own names, for ostentation, like the *Scribes*: delivering falsehoods, and fathering them on the *Lord, He hath said it:* abusing men's ears with old wives tales, and old men's dreams, traditions of Elders, constitutions of *Popes,* precepts of men, unwritten truths, untrue writings, either *with-holding the truth in unrighteousness,* or *se••ing the word of God for gain,* or *corrupting it,* and dealing with it, as Adulterers do in their filthiness: as these respect not issue, but lust, so the other, not God's glory, but their own wantonness: ministering Medicines, which God never prescribed to them. How can their *feet seem beautiful,* when like monsters, they have too many toes on them, as the *Giants* son; or too few, as *Adonibezeck* and those whom he maimed: offending either in excess or defect? But it is gods fearful protestation in the end of the *Book,* summing and sealing up all the curses, that went before it. *If they add,* he that hath power to add plagues with an everlasting concatenation, will multiply their miseries without number or end. *If they diminish,* he that can abate his blessings so low, that not the least scruple shall remain, will return them their own measure. And for you, my *Brethren,* hear the *Apostle,Let no man beguile you with Philosophy, and vain deceit,* or please you with false *Balm.* You may say of their natural learning, as *Albumazer* of *Boleno,* Henbane; whiles it grows, saith he, in *Persia,* it is venomous; but if transplanted and growing in *Jerusalem,* it is not only good medicine, but good meat. Well, if it were possible, that an *Angel from heaven should preach another Gospel, then that which God hath delivered, and his Apostles preached, anathema sit, let him be accursed:* the true *Balm* comes only from the garden of the *King* of *heaven.*

7. They write of the *Balsam* tree, that though it spread spaciously, as a Vine, yet the boughs bear up themselves: and as you heard before, that they must not be pruined, so now here that they need not be supported. *God's word* needs no vndersetting. It is firmly rooted in heaven; and all the cold storms of human reluctancy and opposition cannot shake it. Nay, the more it is shaken, the faster it grows. The refractary contentions of worldlings to pluck it down, have added no less strength, then glory to it. Nor can the ministerial office of the

dispensers of it, be called an aid or vnderpropping to it. It is not the *Balm,* but you that stand in need of our function. He that owes it, is powerful enough to protect it. You cannot apply it to yourselves without the Physicians help. If you could, or did not more want us, then that doth, you should see it flourish and spread without us. He that *supports* all *by his mighty word,* asks no supporter for it self.

The *Church* of *Rome* challengeth more, then the *Church* of *God*; that *she* bears up the *word:* and because she assumes to carry the *keys,* she presumes that the door of Heaven hangs upon her hindges. They say, the *Church* is a *Pilar:* we may join issue with them, and yield it, as a reverend Divine said. For a *Pillar* as it upholds something, so is upholden of something. If then the *Church* be a *Pillar, Christ* is the *Rock,* whereon it stands: now, take away the *Rock,* down comes the *Pillar.* The Rock is well enough without the Pillar, not the Pillar without the Rock. Yet how fondly? They that would build all on their *Church,* yet build their *Church* on *Peter:* and not only on *Peter,* that was weak, but on his feigned Successor, who is weaker. Now this Hei•e built on *Peter,* and this *Church* built on this heir, must uphold the *word,* as they say, *Atlas* did the world. But, alas, if the *word* do not bea•e them, they will fall, like water spilled on the ground, not to be saved or gathered up. These are miserable, arrogant, impudent wretches, that think, *God's word* could not hold up the hands, (like *Moses,* unless *Aaron* and *Hur* h•lped him) if the *Pope* and his *Councils* were not: forcing all our •redite to the *Gospel* for this, because their *Church* allows it. God's *word* must then stand or fall at man's approbation or dislike. Oh indignity to the stable ordinance of an eternal Majesty. It is enough for the laws of a temporal Prince, to have some dependence on his Officers promulgation. He that took no man nor Angel to his Council, when he made it, demands the succor of none to preserve it. He is content to propagate the sound thereof through us his Trumpets: if it had never been preached by man, it should not have lost the effect. Heaven and Earth shall sooner run, like scorched skins, to heaps; then any *jot,* (as small a Character as the *Alphabet* affords) shall ineffectually perish. If man could deny this Office, God could speak it by Angels, by Thunder, by Lightning, Confusion, Terror; by Frogs, Lyce, Caterpillars, Blasting, Plague, Leprosy, Consumption; as he hath sometimes (holding his peace) preached actually to the World▪ It is his own *Balm,* and shall spread to his pleasure, and hath no weakness in it, to need man's supportance. *Blessed* are we under the *shadow* of the *Branches,* and *wise* if we build our *salvations* on it.

8. Physicians write of *Balsamum,* that it is *paratu facile et optimum,* easy and excellent to be prepared. This spiritual *Balm* is prepared to our hands: it is but the administration that is required of us, and the application of you. Not that we should slubber it over, as the *Sons* of *Eli*; in preaching: nor that you should clap it negligently to yourselves in hearing. A mortal wound is not to beiested withal, though the Pysician hath in his hand, the *Balm* that can cure it. Your diseases are as different in your consciences, as in your carcasses. Your constitutions of body are not more various, and often variable, then your affections in foul. There must be some wisdom in us, to hit the right box, and to take out that Physic, which God hath made fit for your griefs. We are sure, the shaft that shall kill the Devil in you, is in God's Quiuer; indiscretion may easily mistake it, misapply it. This *Balm* is ready, soon had, and cheaply: let not this make you disesteeme it. Gallant humors vil•pend all things that are cheap. But if in

God's Mart, you refuse his Wares, because their price is no greater, you may perhaps one day, when they are gone, curse your withstanding your Markets. And being past obtaining, prize it the higher, because in the days of your sacietie you did under-value it. The guests, in the Gospel, bidden to a Supper *gratis,* make light of it: when the Feast-maker had protested against them, that they *should never taste of his Supper,* they doubtless would have been glad, if their money could have purchased it: though it cost one his *Farm,* and the other his *Oxen.*

9. *Balm* is, *vtilis ad omnium morborum expugnationem,* good against all diseases. The Receipt, that *Linus, Hercules* his Schoolmaster gave him, when he taught him wrestling, was only a *Balm. Darius,* saith *Renodaeus,* so esteemed it, that *non modo inter pretiosissimam supellectilem reponeret, sed cunctis opibus praeponeret*; he did not only lay it up amongst his richest treasures, but even prefer it before them all. This spiritual *Balm* is far more precious in it self, and fructuous to all men; if they apprehend it in knowledge, apply themselves to it in obedience: possessing it in science, in conscience. Philosophers, Poets, Physicians, Historians have reported someone extraordinary thing, exceeding all the rest in their observations. They talk of *Cornucopia,* that it supplied men with all necessary food. They hammer at the Philosophers stone, which, they affirm, can turn baser metals into gold. *Vulcans* Armor, saith the *Poet,* was of proof against all blows. Physicians tell us, that the herb *Panaceas* is good for all diseases: and the drugge *Catholicon* instead of all Purges; as both their names would seem to testify. They come all short of this spiritual *Balm.* It hath in deed and perfection, what they attribute to those in fiction.*Panace* is an herb, whereof *Pliny* thus testifieth. *Panace, ipso nomine, om•i•m morborum remedia promitt•t.* The very name of it, promiseth remedy to all sicknesses. It is but a weed to our *Balsam*; which is a tree, a tree of life, a complete Paradise of trees of life, flourishing and bearing every month, the fruit being delectable, the leaves medicinal. It is a true purging virtue, to *cleanse us* from all corruption of spirit, of flesh. *Now are ye clean, through the word, which I have spoken unto you. Catholicon* is a drugge, a drudge to it. It purifieth our hearts, from all defilings and obstructions in them. A better *Cornucopia,* then ever Nature (had she been true to their desires and wants) could have produced: the *bread of Heaven,* by which a man *lives* forever. A very supernatural stone, more precious then the *Indies,* if they were consolidate into one Quarry; that turns all into *purer gold,* then ever the *land of Hau•lab* boasted. A •tronger Armor then was *V•l••n's,* to shield us from a more strange and savage enemy, then ever *Anak* begot, the Devil. It is a Panary of wholesome food, against fenowed traditions. A Physicians Shop of *Antidotes,* against the poisons of heresies, and the plague of iniquities. A pandect of profitable Laws, against rebellious spirits. A treasury of costly jewels, against beggarly *rudiments.*

The Aromatical tree, hath sometimes good savor in the rind, sometimes in the flower, sometimes in the fruit. So it fareth in the Cinamon, that is a ri•de; the Mace is th• flower, and the Nutmegge the fruit. According as the dry and earthie part, mingled with the subtle watery matter, hath the Masterie in any part' more or less, that part smelleth best. As in common flowers, which savor in the flower, when from the stalk or root ariseth nothing. Only the *Balm* smells well in every part. So the *word* is in every respect the sweet savor of life; though to some, through their own corruption, it becomes the savor of death. We may say of the *word,* as one of the *Lamb*; it is all good: the fleece to clothe, the flesh to eat, the blood for

medicine. Thus, *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproo•e, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.His salubriter, et corriguntur pra•a, et nutriuntur par•a, et magna oblectantur ingenia.* Evil wits are corrected, simple are enlightened, strong are delighted by the *word.* And *In his quotidie proficerem, si •as solas ab ineunte pueritia, us{que} ad de•repitam s•••ctutem, maximo oti•, summo studio, meliore ingenio conarer addiscere.* In these I should continually profit, if from the first day of my understanding, to the last of my old age, I should be conversant with them.

Other things may have in them *(salubritatem quandam)* a certain wholesomnesse▪ but from this *Balm (sanitas •t ipsavita petitur)* health & life it self is derived. Humane writings may, like the *Aliptae,* put blood in our cheeks; but this is the true Phisick to cherish our spark, to maintain our life. Other herbs, & plants, and roots may be *toxica,* and poison the broath; this is *Elisha's* salt, that only sweetens it. *Lignum crucis,* is *lignum vitae,* like *Moses* wood, to put a healthful taste into the bitter waters of human knowledge. These are the two *Testaments* of God (which no man shall interline without certain judgment) like the two pillars of smoke & fire, one dark like the old, the other bright as the new, only able to conduct us from *Egypt* to *Canaan:* and to furnish us with all necessaries by the way, if we depend thereon. The two *Cherubims,* that look directly toward the *Mercy-seat,* both pointing to *Jesus Christ.* The *Treasure,* that hath both *old* and *new in it,* sufficiently able to *instruct the Scribe to the Kingdom of Heaven.* This is that *medicamentum medicamentorum,* as *Petrus Apponensis* saith of the *Balm, vbi nihil deficit, quod in salutem sufficit,* where, there is no want of anything requisite to salvation. *Cuius plenitudinem adoro,* whose fullness I reverence and admire.

This is that *light,* which can justly guide our steps: this is that measure of the *Sanctuary,* that must weigh all things: this is that great *Seal,* that must warrant all our actions. This gives at one *Sermon, Balm* sufficient to heal diverse diseases. *Peter* had Auditors of diverse Nations: *Parthians, Medes, Elamites,* &c. *Jews* and *Prosel••es, Cretes* and *Arabians:* and no question but their affections were as naturally, as nationally different: yet were three thousand won at one Sermon. So the *Multitude,* the *Publicans,* the *Soldiers* had all their lessons at one time: so many in number, and such manner of men in nature, had their remedies together, and their several diseases healed, (as it were) with one plaster. The people had a doctrine of *charity:* the *Publicans* of *equity:* the *Soldiers* of *innocence.* This was prophesied by *Isaiah,* fulfilled here, and often in *Christ's Kingdom. The Wolf is turned to the Lamb,* when the *Soldiers* are made harmless: *the Leopard* into a *Calf,* when the *Publicans* are made just: the *Lyon* and *Bear* into a *Cow,* when the *Multitude* is made charitable.

Water searcheth, and wind shaketh, and thunder terrifieth even Lions, but the word only is strong to convert the heart of man. Some indeed, both in sense and censure, judge it weak; but they, alas, shall find it, (if weak to save them, yet) strong to condemn them. If it cannot plant thee, it will supplant thee. This then is that soueraine *Balm,* medicinal to all maladies. Physicians ascribe many healing virtues to their *Balsam:* many, and almost what not? This Metaphysical doth more properly challenge that attribution.

1. They say, that *Balm* taken fasting, *Asthmatics valde confert,* is very good against short-windedness. Truly, God's *word* lengthens and strengthens the breath of grace; which otherwise would be short, the conscience (as the lungs) being soon obstructed with iniquities. For goodness soon faints, where the *word* is not without the Gospel, the health of obedience looseth, and the disease of sin gathers strength.

2. They say, that *Balm* taken inwardly, dissolves, and breaks the stone in the reins. But *Jeremiah,* in God's Physic-book, saith, that our *Balm* is as a *Hammer to breakthe stone in the heart.* The stone in the reins is dangerous, in the bladder painful, but none so deadly as the stone in the heart. This *Balm* supples the stony heart, and turns it into *a heart of flesh.*

3. They commend their *Balm* for a special ease to the anger of a venomous biting. But our *Balm* is more excellent *in aculeum Draconis, imo mortis,* against the sting of that great *red Dragon,* nay of *Death* it self. *Oh Death, where is thy sting?* Three Serpents give us v•nomous wounds. *Sin* first stings us, the *Devil* next, and *Death* last. This *Balm* of *Christ* fetcheth out all their poisons.

4. Others say of this *Balm,* that it is the best solution to the obstructions of the Liver. I have heard the Liver in the body, compared with zeal in the soul. The Liver (according to Physicians) is the third principal member, wherein rest the animal spirits. In the soul two graces precede Zeal, Faith and Repentance. I say not this *in thesi* but in *hypothesi,* not simply, but in respect; and that rather of order, then of time. For a man is begotten *of immortal seed,* by the *Spirit* at once. Now as the Liver calefies the stomach, (like fire under the Pot) and thence succors digestion: so doth zeal heat a man's works, with an holy fervor; which are without that, a cold sacrifice to God. A soul without zeal doth as hardly live, as a body without a Liver. *Haly* calls the Liver the Well of Moisture: we may say of zeal; it is the very Cistern, whence all other graces, as living there do issue forth into our lives. The Liver is called *Hepar* and *Iecur,* because it draweth juice to it self, turneth it into blood, & by vaines serveth the body, as the water-house doth a City by pipes. Nay, it ministereth a surging heat to the brain, to the eyes, to the wits, sait•*Isidore.* The *Pagan* Nigromancers, sacrificed only Liuers on the all•ar of their God *Phaebus,* before his oraculous answers were given. In the soul other graces, as Faith, Hope, Charity, Repentance, did first rather breed zeal; but zeal being once inkindled doth minister nutrimentall heat to all these; and is indeed the best sacrifice that we can offer to God. Without zeal all are like the oblation of *Cain.*

Now if any obstructions of sin seem to oppress this Zeal in us, this *Balm* of *God's word* is the only sovereign remedy to cleanse it. For the zeal is dangerous, as the Liver, either by too much heat, or too much cold to be distempered. To ouerheate the Liver of zeal many have found the cause of a perilous surfetin the Conscience: whiles like the two Disciples, nothing could content them but fire from heaven against sinners. If ever *Bishop* was in the time of Popery, away with the office now. If ever Mass was said in Church, pull it down. Though some depopulatours have now done it, in extreme coldness, nay frozen dregs of heart, making them either no Churches, or polluted ones; whiles those which were once Temples for God's *shepherds,* are now coats for their own. Yet they in immeasurable heat wished, what these with unreasonable cold Liuers affected. Such miserable thieves have crucified the

Church, one by a new religion in will, the other by a no religion in deed. They would not only take away the abuse, but the thing it self; not only the Ceremony, but the substance. As the Painter did by the picture of King *Henry* the eight, whom he had drawn fairly with a *Bible* in his hand, and set it to open view against Queen *Mary's* coming in triumph through the City: for which being reproved by a great man, that •awe it, and charged to wipe out the book; he, to make sure work wiped out the Bible and the hand too; and so in mending the fault, he maimed the picture.

This is the effect of praeter-natural heat, to make of a remedy, a disease. Thus whiles they dream, that *Babylon* stands upon Ceremonies, they offer to race the foundations of *Jerusalem* it self. Well this *Balm* of God's *word,* if their sick souls would apply it, might cool this vngentle heat of their livers. For it serves not only to inkindle heat of z•ale in the over-cold heart, but to refrigerate the preposterous fervor in the fiery-hot. This is the saving *Balm,* that scoures away the obstructions in the Liver, and prevents the dropsy. For the dropsy is nothing else, saith the Philosopher, but the error of the digesti•e virtue in the hollowness of the Liver. Some have such hollownes in their zeal, whiles they pr•tend holiness of zeal; (as was in the *iron horns* of that false prophet *Zedekiah*) that for want of applying this *Balm,* they are sick of the dropsy of hypocrisy.

Innumerable are the uses of *Balm,* if we give credit to *Physicians, vel potum, vel inunctum.* It strengthens the nerves, it excites and cherisheth the native heat in any part, it succoreth the paraliticke, and delayeth the fury of convulsions, &c. And last of all, is the most soueragine help, either to green wounds, or to inveterate ulcers. These, all these, and more then ever was untruly feigned, or truly performed by the *Balsam* to the body; is spiritually fulfilled in this happy, heavenly, and true intrinsique *Balm,* God's *word.* It heals the sores of the conscience, which either original or actual sin have made in it. It keeps the green wound, (which sorrow for sin cuts in the heart) from ranckling the soul to death. This is that *Balsam* tree, that hath *fructum vberrimum, vsum saluberrimum,* plenteous fruit, profitable use: and is, in a word, both a preservative against, and a restorative from all dangers to a believing Christian. It is not only Physic, but health it self; and hath more virtue, saving virtue, validity of saving virtue, then the tongues of men and Angels can ever sufficiently describe.

You have here the similitudes. Hear one or two discrepancies of this natural and supernatural *Balms.* For as no *Metaphor* should of necessity run like a Coach on four wheels, when to go, like a man, on two sound legs is sufficient; so eart•lie things compared with heavenly, must look to fall more short, then *Linus* of *Hercules,* the shrub of the Cedar, or the lowest Mole-bank of the highest *Pyramids.*

1. This earthly *Balm* cannot preserve the body of it self, but by the accession of the spiritual *Balm.* Even *Angels* food (so called, not because they made it, but because they ministered it) cannot nourish without God's *word* of blessing. *For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer.* If the mercy of God be not on our sustenance, we may die with meat in our mouths, like the *Israelites.* If his prouidentiall goodness with-hold the virtue, were our garments as costly as the *Ephod* of *Aaron,* there is no benefit in them. When many are sick, they trust to the

Physicians, as *Asa,* or to this *Balm,* fastening their eyes and hopes on that: whereas *Balm,* with the destitution of God's blessing, doth as much good, as a branch of herb-John in our Pottage. Nature it self declines her ordinary working, when God's revocation hath chidden it. The *word* without *Balm* can cure; not the best *Balm* without the *word.*

2. So this natural *Balm,* when the blessing of the *word* is even added to it, can (at utmost) but keep the body living, till the life• taper be burnt out: or after death, give a short and insensible preservation to it, in the sarcophagall grave. But this *Balm* gives life after death; life against death, life without death. *To whom shall we go? Lord, thou hast the words of eternal life.* The *Apostle* doth so sound it, the *Saints* in Heaven have so found it, and we, if we believe it, if we receive it, shall perceive it, to be the *word* of *life.* And as *Augustine* of God, *Omne bonum nostrum vel ipse, vel ab ipso:* All our good is either God, or from God: so all our ordinary means of good from God is *vel verbum, vel de verbo,* either the *word,* or by the *word.*

The *Prophet* derives the *Balm* from the *Mount Gilead*; demaunding, if *Gilead* be without *Balm.* It seems, that *Gilead* was an aromatical place, and is reckoned by some among the Mountains of spice. It is called in some places of *Scripture Galaad*; and by an easy varying of the points in the Hebrew writing, *Gilead.* This Mountain was at first so called by *Jacob,* by reason of that solemn Covenant, which he there made with his Father in law, pursuing *Laban.* Though it be called *Mount Gilead,* before in the chapter. *ver.* 21.23.25. *He set his face toward Mount Gilead, &c.* Yet it is by anticipation; spoken rather as the hill was called when the History was written by *Moses,* then as it was saluted and ascended by *Jacob:* who abode in it, till *Laban* over-took him; where the pacified Father and the departing Son made their Covenant. *Laban* called it *I•gar-Sahadutha:* but *Jacob* called it *Galeed.* It signifies a *heap of witness,* a name imposed by occasion of the heap of stones, pitched for the league between them. *La•an said, this heap• is a witness between me and thee this day. Therefore was the name of it called Galeed.* There was one *Gilead, son of Machir, son of Manasseh*; of whom, because it is said, that *Machir begat Gilead:* and *of Gilead ••me the family of th• Gileadites;* some ascribe the attribution of this name to *Mount Gilead.* But this *Mount* had the name, long before the son of *Machir* was borne. We read of it, that it was. 1. a *great mountain.* 2. *fruitful.* 3. *full of Cities.* 4. abounding with *Spices.*

1. It was a *great* Mountain; the greatest of all beyond *Jordan,* in length fifty miles. But as it ran along by other Coasts, it received diverse names. From *Arnon* to the City *Cedar,* it is called *Gilead.* From thence to *Bozra,* it is named *Seir*; and after, *Hermon:* so reaching to *Damascus,* it is joined to *Libanus.* So *Jerome* conceiteth on those words of *God unto the Kings house of Judah.Thou art Gilead unto me, and the head of Lebanon:* that therefore *Lebanon* is the beginning of *Gilead.*

2. *Fruitful,* abounding with great varieti• of necessary• and delights; yielding both pleasure and profit. This every part and corner thereof afforded, even as far as *Mount S•ir,* which the *Edomites,* the generation of *Esau,* chose for a voluptuous habitation. This the children of *Reuben,* and the children of *Gad,* and half the Tribe of *Manasseh,* when they saw *the land of Gilead, that the place was a place for cat•ell,* desired of *Moses,* and of the *Princes of the Congregation,* that they might possess it: *for it is a land for cattle, and thy servants have cattle.* The condition, that *Moses* required, be•ng by them granted, that *they should go armed with their*

brethren, till the expulsion of their enemies had given them a quiet seat in *Canaan.Thy seruan•s will do as my Lord commandeth. On•lie our little ones, our wi•es, our flocks, and all our cattle shall be in though Cities of Gilead.* The fertillitie of *Gilead* contented them, though with the separation of *Jordan* from their brethren. Our *Savior* describing the beauty of his *SpouseBehold, thou art fair, my Love, behold thou art fair* (inwardly *fair* with the gifts of his spirit, and outwardly *fair* in her comely administration and government:) *Thou hast Doves eyes within thy locks,* (thy *eyes* of understanding being full of purity, chastity, simplicity) he adds withal, that *her hair* (her gracious profession, and appendances of expedient ornaments▪ are as comely to behold) *as a Flock* of well-fed *Goats,* grasing and *appearing* on the fruitful hills of *Gilead.* Which made them so pregnant, that *like a Flock of sheep, everyone brings out Twins, and none is barren among them.* The same pra•se is redoubled by *Christ, chap.* 6. *&c.*

3. It was full of Cities; a place so fertile, that it was full of Inhabitants. *•lair the Gileaedit•, who judged Israel, had thirty sons, that rode on thirty Ass-Colts, and they had thirty Cities,which are called Hau•th-•ai• unto this day, which are in the land of Gilead.* It was as populous as fructuous; and at once blessed with pregnancie both of fruits for the people, and of people for the fruits. It was before *Israel* conqu•red it, in the dominion of the *Amorit•s*; and more specially, of *Og* king of *Bashan,* that remained of the remnant of the Giants: whose *bedstead was a bedstead of iron; nine cubits long, and four cubits broad, after the cubite of a man.* It was not only full of strength in it self, but guarded with Cities in the plain. *All the Cities of the plain, and all Gilead, and all Bashan, &c.* So the Inheritance of *Gad* is reckoned by *Joshua.Their coast was lazer, and all the Cities of Gil•ad.* It appears then that *Gilead* was full of Cities. So blessed, as if the Heavens had made a Covenant of good unto it, as *Jacob* did erst with *Laban* upon it. A hill of *witness* indeed, for it really testified *God's* mercy to *Israel.* God calls it his own. *Gilead is mine, Manasseh i• mine.* The principal or first name of Kingdom, that usurping *I••bosheth* was by *Abner* crowned over, was *Gilead.And he made him King over Gilead, and over the Ashurites, &c.*

4. It was (lastly) a *Mountain* of Spices; and many Strangers resorted thither for that Merchandise. Even when the malicious *brethren,* having thrown innocent *Joseph* into the pit, *sate down* (in a secure neglectfulnesse) *to eat bread*: *Behold* (surely the *Lord* sent and directed) *a company of Ishmaelites came from Gilead, with their Camels, bearing Spicery, and Balm, and Myrrh.* By which it appears to be *mons aromatum,* a hill of Sp•ces. Therefore *God* here; *Is there no Balm at Gilead?*

The *Jew•s* were near• to *Gilead*; it was but on the other side of *Jordan.* The fetching over their Merchandise was no long nor dangerous voyage. Yet was this spiritual *Balm* nearer to them: it lay like *Manna* at their doors. *Venit ad limina virtus. The Kingdom of Heaven is among you,* saith *Christ.* There needed no great journey for natural Physic, but less for spiritual comfort. Behold, God himself gives his vocal answers between the *Cherubims.* Yet alas! as it was once justly proverbed on the Monks, and such spiritual, or rather carnal Couents, in that night of Popery: that the nearer they were to the Church, the further from God. So it was even verified of the *Jews*; that by how much they were of all next to the Sanctuary, by so much of all remotest from sanctity. And therefore, he that once said, *Gilead is mine,* and of the *Temple* in *Judah,this is my house, called by my name*; afterward left both the hill of *Gilead,* and the *Mount*

Zion, and the *holy Sanctuary,* a pray to the *Romans*; who left not *a stone upon a stone,* to testify th• ruins of it, or for succeeding ages to say, *This was the Temple of God.* Thus saith the *Prophet Hosea:Gilead is a City of them that work iniquity, and is polluted with blood.* Therefore God turned that *fruitful Land into barrenness, for the wickedness of them •hat dwelt therein.* For not content with the fertillitie of their soil, they manured it with *blood,* saith the *Prophet.* Hence no marvel, if it became at last, like the cu•sed *Mountains of Gilboah,* that drunk the blood of *Saul* and *Jonathan.*

You have heard the *Balm*: the next subject that offers it self to our speech, is the *Physicians. Is there no Balm at Gilead? is there no Physicians there?* The *Prophets* are allegorically called Physicians, as the *word* is *Balm.* So are the *Ministers* of the *Gospel,* in due measure, in their place. To speak properly and fully, *Christ* is our only Pysician, and we are but his *Ministers,* bound to apply his saving Physic to the sickly souls of his people. It is he only, that cures the carcass, the conscience.

1. No Pysician can heal the body without him The *Woman* with the *bloody issue* was not bettered (by her *Physicians,* though she had emptied all her substance into their purses) till *Christ* undertook her *cure.* The *Leper,* in the 8. of *Matthew,* was as hopeless, as haplesse, till he met with this *Pysician*; and then the least touch of his *•inger* healed him. Physicians deal often, not by extracting, but protracting the disease: making rather diseases for their cure, then cures for diseases: prolonging our sicknesses by Art, which Nature, or rather natures defect hath not made so tedious. Therefore as one saith wittily, the best Physic is to take no Physic: or as another boldly; our new Physic is worse then our old sickness. But when our diseases be committed to this heavenly Doctor, and he is pleased to take them in hand, our venture is without all peradventure, we shall be healed. The least touch of his finger, the least breath of his mouth, can cast out the evil in us, that can cast out the devil in us, he can, he will cure us.

2. No *Minister,* can heal the Conscience, where *Christ* hath not given a blessing to it. Otherwise he may lament with the *Prophet.I have labored in vain, I have spent my strength for naught.* Or as the *Apostle▪ I have fished all night, and caught nothing: yet at thy command, &c.Who then is Paul? or who is Apollo? but Ministers, by whom •ee believed, •uen as the Lord gave to every man. I have planted, Apollo watered, but GOD gave the increase.* If any be blind, *He* is the Oculist: if any be lame, *He* sets the Bon•s: if any be wounded, *He* is the *Surgeon:* if any be sick, *He* is the Pysician.

They write of the *Indian* Physicians, that they cure the wound by sucking the poison. *Christ* heals after a manner (I know not whither more) loving and strange; by taking the disease upon himself. *Who his own sel•e bare our sins in his own body on the tree.He was wounded for our transgressions, he was bruised for our iniquities▪ and with his stripes we are healed. And the Lord hath laid on him the iniquity of us all.* As the *scape-goa•e* was said to *bear upon him the sins of Israel:* so saith the *Prophet* of his *antitype Christ; morbos portauit nostros,he hath borne our griefs:* too unsupportable a burden for our shoulders; able to sink us down to hell, as they did *Cain* and *Judas,* if they had been imposed. *Tulit Jesus. Christ carried our sorrows.* Never was such a Pysician, that changed healths with his sick Patient. But *H•e* was humbled for us. Mans maker

is made man, the worlds succourer takes suck, the *Bread* is hungry, the *Fountain* thirsty, the *Light* sleepy, the *Way* weary, the *Truth* accused, the *Judge* condemned. Health it self is become sick, nay dead, for our salvation. For man's sake (such was our weakness) *Christ* descended, (such was his kindness) took one him to cure us (such was his goodness) and performed it, (such was his greatness.) It was not *Abanah* nor *Pharphar,* nor all the rivers of *Damascus,* not the water of *Jordan,* though bathing in it 70. times, not *Job's •now-water,* nor *David's water of Isope,* not the pool of *Bethesda,* though stirred with a thousand Angels, that was able to wash us clean. Only *fusus sanguis Medici, factum medicamentum phrenetici:* the blood of the *Physician* is spilled, that it may become a medicine of salvation to all believers. This is the *Pelican,* that preserves her young with her own blood. This is the *Goat,* that with his warm gore breaks the adamants of our harts. This is *that lamb of God,* that with his own blood, *takes away the sins of the world.* When the Oracle had told the king of *Athens,* that himself must die in the battle, or his whole army perish; *Codrus* (then King) never stuck at it, but obtruded his own life into the •awes of inevitable death, that he might save his people's. The King of heaven wa• more freely willing to *lay down his,* for the •edemption of his *Saints,* when the eternal decree of *God* had propounded him the choice. Is there no means to recover the sick world, but I must die, that it may live? then take my life, quoth *Life* it self. Thus *pro me doluit, qui non habuit, quod pro se doleret:* He was made sick for me, that I might be made sound in him.

This then is our *Pysician* in whom alone is *saving health.* As *Sybilla* sung of him.

〈 in non-Latin alphabet 〉 .

Virginij partus, magnoque aequaeua Parenti

Progenies, superas coeli quae missa per auras,

Antiquam generis labem mortalibus aegris

Abluit, obstructi{que} viam patefecit Olympi.

He wrought all things with his word, and healed every disease with his power. To *Him* let us resort, confessing our sores, our sorrows. *They that be whole need not a Physician, but they that are sick.Foolish m•n, because of their iniquities, are afflicted: that their soul abhorreth all manner of meat, and th•y draw near to the •ates of death. Yet they cry unto this Pysician, and he delivers them from their d•stress.* So he hath promised in the *Testament* both of his *Law,* and of his *Gospel.Call on me in the day of trouble, and I will deliver thee.Come to me all that are l•den, and I will give you rest.* There never went sorrowful Beggar from his door without a• Alms. No marvel, if he be not cured, that is op•nionated of his own health. They say, that the *Te•ch* is the Pysician of Fishes; and they being hurt come to him for cure. All the *Fishes* that are caught in the *Net* of the *Gospel* come to *Christ,* who is the King of *Physicians,* and the *Pysician* of Kings. Come then to *Him, beloved,* not asto a *Master* in name only, as the *Lawyer.Matth.* 22. but as to a *Savior* indeed, as the *Leaper. Matth.* 8. *Lord,if thou wilt, thou canst make me clean. Non ta•quam ad Dominum titularem, sed tanquam ad Dominum tutelarem:* as one ellegantly.

Ministers are *Physicians* under *Christ*; sent only with his Physic in their hands, and taught to appl• it to our necessities. Neither the Pysician of the body, nor of the soul can heal, by any virtue inherent in, or derived from themselves. We must take all out of God's warehouse. God hath a double *Box* of *Nature,* of *Grace:* as man hath a double sickness, of *•lesh,* of *spirit.*

1. The first *box* is mentioned. *Ecclus.* 38. *The Lord hath created medicines out of the earth, and he that is wise will not abhor them.* God hath not scanted earth of drugs and mineralls, the simples of Physic for such as tread on it. And howsoever our vanity in health transport our thoughts, earth hath no more precious thing in it, then (as sustenance to preserve, so) medicine to restore us. You that have digged into the entralls of the dead earth, and not spared the bowels of the living earth, the poor, for riches: You that have set that at your heart, which was cast down at the Apostles feet, Money; as fit only for sanctified men to tread upon in contempt: You that have neglected heaven, which God hath made your more glorious feeling, and richly stuck it, like a bright Canopy, with burning lights; and doted on your pavement, made only for your feet to tread upon; fixing your eyes and thoughts on that, which God hath indisposed to be your object: for man's countenance is erect, lessoning his soul to a just and holy aspiration: You that have put so fair for the Philosophers *stone,* that you have endeavored to sublimate it out of poor men's bones, ground to powder by your oppressions: You that have buried your God's, so soon as you had found them out, as *Rah•l* did *Laban's* in the Litter, and sit down with rest on them, saying to the *Wedge,Thou ar• my con••dence.* When your heads ache, dissolve your gold, and •rinke it; wallow your crasie carcass in your silver; wrap it in perfumes and silks, and try what ease it will a•ford you. Will not a silly and contemptible weed, prepared by a skillful Pysician give you more comfort? Doth not the common air, which you receive in, and breath out again, refresh you better? How eager are our desires of superfluities, how neglectful of necessaries? This *box* of treasures hath God given us, and endued some with knowledge to minister them; least our ignorance might not rather prejudice, the• succor our healths. No Pysician then cures of himself; no more then the hand feeds the mouth. The meat doth the one, the medicine doth the other; though the Pysician and the hand be unspared instruments to their several purposes. Thus God relieves our health •rom the *Box* of *Nature.*

2. The other *Box* is *Grace*; whence the *Divine* draweth out sundry remedies for our d•seases of soul. This is not so common, as that of *Nature.* Once one Nation had it of all the world, now all the world rather then that Nation. But it is certain, they have it only, to whom the Gospel is preached. It is indeed denied to none, that do not deny their faith to it. *Christ is that Lamb, that takes away 〈in non-Latin alphabet〉: the sin of the world.* But many want t•e *Physicians* to teach and apply this. *And how shall they preach, except they be sent?* Now, where these *Physicians* are, is the *people* healed by any virtue de••ued from them? Is it the Perfumer that gives such sweet odors, or his perfumes? *Why look ye so earnestly on us, as though by our own power or holiness w• had made this man to walk?Be it known to you all, that by the name of Jesus Christ of Nazareth doth this man stand whole before you.* Therefore, saith S. *Paul,* concluding this Doctrine so thoroughly handled, *Let no man glory in men, for all things are yours, whither Paul &c. all are yours, and ye are Christ's, and Christ is God's.* It is the *tidings* we bring, that saves you, not our persons. *Moses,* that gave the Law, could not frame his own he•t to the obedience of it. It

lies not in our power to beget faith in our own souls. *The heart of the King is in the hands of God, as are the waters in the South.* The souls of all, Prince and people, Prophets and Nazarites, Preachers and hearers, learned and ignorant, are converted by God, by whom they were created. It was the voice even of a *Prophet: Turn us, oh Lord, and so shall we be turned.*

This consideration may serve to humble our harts, whom God hath trusted with the dispensation of his Oracles. It is a sacrilegious sin, for any spiritual *Pysician,* to ascribe God's doing to his own saying; and to make *H•s* glory cleave to earthen fingers. As *Menecrates,* a natural one, wrote in a certain Epistle to *Philip* of *Macedon. Thou art King of Macedon, I of Physic. It lies in thy power to take health and life from men, in mine to give it.* So monstrous was his pride, yet so applauded by the besotted Citizens, that he marched with a train of God's after him. One in the habit of *Hercules,* another of *Mercury,* a third in the form of *Apollo:* whilst himself, like *Jupiter,* walked with a purple robe, a Crown of gold, and a Scepter; boasting, that by his Art, he could breath life into men. Foolish clay! he could not preserve himself from mouldring to dust. Ostentation in a spiritual *Pysician* is worse, by how much our profession teacheth us to be more humble. It is a high climbing pride in any Pharisee, and injurious to the Throne of God, to arrogate to himself a converting power. As in the fable, the Flye sitting on the Coach-wheel at the games of *Olympus,* gave out, that it was she, which made so great a dust. Or as that malcontent in a deep melancholy, who hearing the wi•des blow furiously, thought it was only his breath, which made all that blustering. It is God only, that can turn the heart, and tune the tongue, heal the body, and help the soul. Let the Instruments have just respect, God alone the praise. *Honor the Pysician with the honor due unto him: for the Lord hath created him.* And *count the well-ruling Elders worthy of double honor.* But let God be glorified, as the Author of all, above all, for all.

It hath pleased God to call his *Ministers* by this title, *Physicians:* many duties hence accrue to our instruction. I cannot, I need not, dwell much on them. For everyone can lesson us, that will not be lessoned by us. Not that we refuse knowledge from any lips; since nothing can be said well, but by God's spirit: who sometimes reproves a *Jonah* by a Mariner; a *Peter* by a silly Damsel, a *Balaam* by an Ass. But because they, whose *lips* God hath seasoned, sealed to *preserve knowledge,* are held contemptible; and *their feet* foul, that bring the fairest message. So the frantic Patient beats the Medicine about his ears that brings it. The *Prophets* would have cured *Jerusalem,* behold *Jerusalem killet•* them. You kill us still; though not in our natural, yet in our civil life, our reputation. We feel not your murtherings, but your murmurings. *Ishmaels* tongue made him a Persecutor, as well as *Esau's* hands. Only our God comforts us, as he did *Samuel: They have not cast thee away, but they have cast me away, saith the Lord.* A word or two therefore concerning their care of your cure.

1. The Pysician must apply himself to the nature of his Patient: so the *Minister* to the disposition of his hearer: leading the gentle, and drawing the refractarie; winning some with love, and *pulling others out of the fire,having compassion on some, and saving others with fear. Medicamenti dosis pro coeli et soli natura mutanda.* The prescription of the Medicine must be diuersified, according to the nature of the soil and the air. He shall never cure men's consciences, that looks not to their affections; *making a difference. Paul* testifieth of himself. *I*

became to the Jews as a Jew, &c. to the weak, as weak; that I might save the weak: I am made all things to all men, that by all means I might save some. We must vary our speech to their weak understandings, *Judgment to whom judgment, mercy to whom mercy belongs.*

And you, *Beloved,* must also apply yourselves to us; not scorning your own Preacher, and running with itching ears to others; delighting rather in the variety of Teachers, then in the verity of Doctrines. It fares with *Ministers* as with Fish, none so welcome, as the new come. S•t aside prejudice. The meanest Preacher, whom God hath sent you, can show you that, which if you obediently follow, shall effectually save your soul•s. The *word* is powerful, what instrument so e•er brings it: and *God's strength is made manifest in our wea••nesse.* Hear all, despise none. And as we are bound to *•eede* that *Flo•ke, whereof the holy Ghost hath m•de v• over-•eers:* so do you content yourselves with that *Pastor,* whom God hath se•t to feed you. Factions have thus been ••ndled, (and how hardly are they exti•guished?) whiles one is for *Pa•l,* another for *Apol•os,* a third for *Ceph•s:* or rather (for these preserved one A•alogie of truth in their Doctrine, and only differed in plainness and eloquence of speech) when some are for *Cephas,* and others for *Caiaphas*; some for *Apostles,* and other for *Apostates*; some for sincere Preachers, others for Schismaticall Sectaries. Thus o•serving rather the diversity of Instructours, then the unity of *Truth*▪ there arise, in the end, as many minds as men, as many Sects as Cities, as many Gospels as Gossips.

2. The Pysician must not commit his Patients health to the Apothecary. God hath trusted thee with his people's welfare, whom he *hath purchased with his own blood*; thou must not be at thy man, and impose all on him. It was the reason, that the *Romans* Horse was so ill tended, himself so well. *Ego curo meipsum, Statius vero equum.* I look to myself, but my man looks to my Horse. The like reason, sometimes, makes fat Shepherds, and lean Flocks. God hath placed us, as Mothers to bear children unto him: now as we must not be barren, and bring forth none; so we must not, when we have them, put them forth to nurse. It is not more unkind in a natural, then unnatural in a spiritual M•there. There is a necessary use of the Apothecary, s• of the Reader. He that digges the ground is not to be de•p•sed, though a more exquisite Gardener draws the knot. But it is dangerous to trust all on him, and do God's business by an Attorney. God hath given thee the *milk,* that thou shouldest feed *his Sheep,* and not put them over to an hireling: who suffers the *Wol•e to enter,* and tear the Lambs, never breaking his sleep for the matter. Not but that preaching may yield to a more weighty dispensation. When the vaunts of some heretical *Goliath* shall draw us forth to encounter him with our Pennes, against whom we cannot draw the sword of our tongues: when the greater business of God's Church shall warrant our non-residence to the inferior: when one is called from being a Mariner, and running about, to the office of a Pilot, to sit still at the helme: then and upon these grounds, we may be tolerated, by another Pysician to serve our Cures; (for so I find our charges, not without allusion to this metaphor, called:) a Pysician, I say, that is a skillful Divine; not an illiterate Apothecary, an insufficient Reader. That mere reading of the *Scriptures* hath, and may save souls, whoever doubted? But that Preaching with Reading is more effectual, can it be denied? Oh then▪ that any of the *Sons of the Prophets,* whom God hath blessed with knowledge of his heavenly Physic, should sit down on the chair of security, or shut themselves in the cels of obscurity, or chamber themselves perpetually

in a College, or grase on the private commons of one man's benevolence (as *Micah* had his *Levite* to himself) whiles their gifts are not communicated to the Church of God.

Every spiritual Pysician must keep his right *vbi.* It is well observed by *Aretius,* upon the occasional calling of *Peter* and *Andrew,* when they were fishing: that God is wont to bless men especially, when they are busied in their proper element: working, as the Father charged his Son, *in his Vineyard.* Not in the wilderness of the world, nor in the Labyrinth of Lusts, nor in the field of Covetousness, nor in the house of security, much less in the chamber of Wantonness, or in the Tavern of drunkenness, or theater of lewdness, but in God's *Vineyard,* their general or particular calling. Our vocations must be kept and followed; not making our selves Magistrates in foreign common-wealths, Bishops in others diocesses, scalding our lips in our neighbors pottage. When those *Shepherds* heard the first glad tidings of *Christ,* they were *attending their flocks by night in the field. Saul* going honestly about his Fathers business, met with a Kingdom. And *David* was at the folds, when *Samuel* came with the holy oil. We say

Pluribus intentus, minus est ad singula sensus. *and*

Miles •quis, Piscator aquis, &c. Quod medicorum est

Promittunt m•dici, tractant fabrilia fabri.

Let none prescribe Phisick, but practitioners in that faculty: none plead at the bar, but Lawyers Let the Shooe-maker look to his boot, the Fisher to his boat, the Scholar to his book. The Husbandman *in foro,* the Minister in *choro,*

Omnia cum facias miraris •ur facias nil?

Pos•hume, remsolam qui facit, ill facit.

He that would comprehend all things, apprehends nothing. As he that comes to a Corn-heap, the more he opens his hand to take, the less he graspeth, the less he holdeth. Who would *in omnibus aliquid,* shall *in toto nihil scire.* When a man couets to be a Doctor in all Arts, he lightly proves a dunce in many. Let the natural Pysician apply his ministering, the spiritual his *Ministry.Quid enim in Theatro renunciator turpium, &c.* The idle sports of the Theater, the wicked crafts in the Market, the gallant braveries of the Court, must not hinder us, either to say Service in the Temple, or to do service for the Temple. *Clericus in opido, piscis in arido,* as I have read. Rather, from the words of that *Father,* if it be God's will that when *Christ* comes to judgment, *inveniat me vel precantem vel praedicantem,* he may find me either praying, or preaching his holy word.

Well, we have everyone our own cures; let us attend them. Let us not take and keep livings of an hundred, or two hundred pound a year, and allow a poor Curate (to supply the voluntary negligence of our *non-residence*) eight, or (perhaps somewhat bountifully) ten pounds yearly: scarce enough to maintain his body, not a doyt for his study. He spoke sharply, (not untruly) that called this usury, and terrible usury. Others take but tenn• in the hundred, these take a hundred for ten. What say you to those, that undertake two, three, or four great Cures, and Physic them all by Attorneys! These Physicians love not their Patients, nor *Christ* himself; as

he taught *Peter:* which S. *Bernard* thus comments on. *Unless thy conscience bear thee witness,that thou lovest me exceeding much, that is, plus quam tua, plus quàm tuos, plus quàm te, More then thy goods, more then thy friends, more then thyself, thou art not worthy to undertake this Office.* God hath made us superintendents of our charges, and bound us, (as *Paul* adjured *Timothy,I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing) to preach the word, and b•e instant, &c.* Many are content with presidence, not with residence. *Ac si victuri essent sine cura, cum peruenerint ad curam.* As if they had forgotten all care, when they have gotten a cure. This is not *(dispensantis, sed dissipantis officium gerer•)* to be a Steward; but a loyterer in God's family. The Pysician sleeps in his Study; the Apothecary for want of judgment takes a wrong Medicine, or no Medicine for the sick. The Pastor is absent, the •ireling (very often) either preacheth idly, or negligently, or not at all. And thus God's *people ar• not recovered.*

3. Physicians must not deal too much, with that they call *blandum medicamentum:* which Physicians thus describe. *Blandum dicitur, quod mediocritantum quantitate sumptum, all••um pigre et benign mouendo, pauca deijcit.* Spiritual *Physicians* must beware, how they give these soothing and supple Medicines, which rather confirm the humors, then disperse the tumours, or purge the crudities of sins in their Patients. *Robustum corpus, multis obs•ruc•ionibus imp•ditum, blanda imbecilla{que} medicamenta spernatur.* A soul settled, like *Moab, on the Lees,* or frozen in the dregs of inveterate and obstinate sins; is not stirred by fair and flattering Documents. GOD complains in this Chapter against those. *They have healed the hurt of the daughter of my people slightly; saying, Peace, peace, when there is no peace.* Such are described, *Ezek.* 13. *They have seduced my people, saying, Peace, and there is no peace: and one built up a wall, and loe, others daubed it with untempered Morter.* God gives a terrible and universal threatening. *ver.* 15.16.*I will accomplish my wrath upon the wall, and upon them that have daubed it with untempered Morter: and will say unto you. The wall is no more, neither they that daubed it.* He proceeds to command *Ezekiel,to prophecy against the women, that prophecy to Israel. Woe to the women, that sow pillows to all arm-holes, &c.* This is shameful in a *Preacher,* to wink at Idolatry in *Bethel,* because it is the *Kings Chapel*; and not to reprove the iniquity of *Gilgal,* the Country of oppression, because himself feeds at an oppresso•rs Table. Some are so weak, that (as *Mulieres, quia molliores, et pueri, quia teneri, et ex longo morbo resurgentes, blandioribus egent medicinis)* they cannot digest too strong a potion of reproof. Therefore *slecte quod est rigidum, foue quod est frigidum, rege quod est deuium.* Bend •he refractary, warm the cold, direct the wandering.

I have read in a Pysician, that among many sophistications of this *Balm,* sometimes they fain it with water, and then it runs above the water like oil: sometimes with honey, which is thus perceived. If you put a drop thereof into milk, it runneth to curdes! When Ministers shall adulterate God's pure and sacred *word,* with the honey or oil of their own flatteries, and give it to a sick soul; it is so far from nourishing, as the sincere *milk* of the Gospel should do; that it curdleth in the stomach, and endangers the conscience worse. It is enough for Physic, if it be wholesome. Not pleasant taste, but secret virtue commends Medicines. The Doctrine, that is sweet to flesh and blood, hath just cause of ••spition. It is (without question) harsh to the appetite of either soul or body, that heals either. Not that we should only blow a *Trumpet* of

War, against opposers; but sometimes, yea often also, pipe Mercy and Gospel to those, that will dance the Measures of obedience. We must preach as well liberty to Captives, as captivity to Libertines: and build an Ark for those that desire salvation, as pour forth a Flood of curses against them that will perish, and open the door to the penitent knockers, as keep the gate with a flaming sword in our mouths against the obstinate. If we harp somewhat more on the sad string of *Judgment,* know that it is, because your sins are rifer and riper then your obedient works. We must free our souls, that we have not administered soothing *Sermons,* least at once we flatter and further you in your follies. You are apt enough to derive authority for your sins, from our lives; and make our patterns, patrons of your lewdness. As I wish that our life were not so bad, so withal, that you would not out-go, out-do it, in evil. You go dangerously far, whiles you make our weakness, a warrant to your presumption. But if you fasten so wickedly on our vices, you shall never find countenance from our voices. We condemn our own ills, and you for adventuring your souls to *Satan,* on so silly advantage. Stand forth, and testify against us: Did we ever spare your usuries, depopulations, malice, frauds, ebriety, pride, swearing, contempt of holy things and duties? Could any Pharisee ever tie our tongues with the strings of *Judas* purse; and charm our connivance or silence with gifts? Wretched men, if there be any such, guilty of so palpable adulation; *qui purpuram, magis quàm deum colunt.* Call them your own common slaves, not God's servants; that to gain your least favors, are favorable to your greatest sins; and whilst they win your credits, loose your souls.

We must follow our Master, who gave us a *Commission,* and gives us direction to perform it. He came, once with *pax vobis, peace be unto you:* at another time with *vae vobis,woe be unto you.* We must be like him, (who was that good *Samaritan*) putting into your wounds, as well the searching *wine* of reprehension to eat out the dead flesh, as the *oil* of consolation, to cheare your spirits. Sometimes with *Jeremiah'sHammer,* bruising your strength of wickedness; though here with *Jeremiah's Balm,* binding up your broken hearts.

And for you, my *Brethren,* know that the things which cure you, do not evermore please you. Love not your palates above your souls. Thou liest sick of a bodily disease, and callest on the Pysician, not for well relished, but healthful Potions: thou receivest them spite of thy abhorring stomach, and being cured, both thankest and rewardest him. Thy soul is sick: God thy b•st *Pysician* (unsent to) sends thee Physic, perhaps the bitter Pils of affliction, or sharp prescripts of repentance by his *word:* though• loathest the savor, and wilt rather hazard thy soul, then offend thy flesh; and when thou shouldest thank, grumblest at the Pysician. So far inferior is our love of the soul, to that of our body; that •or the one, we had rather undergo any pains then death; for the other, we rather choose a willful sickness, then a harsh remedy.

Give then your Physician leave to fit and apply his medicines: and do not you teach him to teach you. Leave your old adjuration to your too obsequious Chaplens (if there be any such yet remaining) *Loquimini placentia.Prophecy not unto us right things: speak unto us smooth things, prophecy deceits. Get you out of the way, &c.* Threaten your *Priests* no longer with suits and quereles, and expulsions, from their poor Vineyards, which you have erst robbed, because

they bring you sour grapes, sharp wine of reproofs. Do not color all your malice against them, with the imputation of ill life to them, when you are, indeed, only fretted with their just reprehension of your impieties. Barre not the freedom of their tongues, by tying them to conditions, this you shall say, and this not say, on pain of my displeasure. (You may preach against sins, but not meddle with the Pope; or you may inveigh against *Rome* & Idolatry, so you touch not at my *Herodias*; or you may tax Lust, so you let me alone for *Nabaoths* Vineyard.) As if the Gospel might be preached with your limitations: and forsaking the *holy Ghost,* we must come to fetch direction from your lips. *Jonah* spared not *Great Nineveh,* nor the great *King* of *Great Nineveh*: why should we spare your sins, that would save your souls! You will love us the better, when you once love yourselves better. If any gain were more valuable, then that of *godliness*: or any means more available, then spiritual Physic, to your salvations, we would hearken to it and you. He that is wisest, hath taught us it, we are rebels, if we not obey it. Your exulcerated sores cannot be healed with incarnatiue salves.

4. *Spiritual Physicians* (no less then the Secretaries of *Nature*) must have knowledge and Art. *Empirics* endanger not more bodies, then ideotish Priests souls. He that cannot pour healthful moisture, and juice of life into the gasping spirit; and fill the veins, that affliction hath emptied; deserves not the name of a spiritual *Pysician.* Arts have their use; and human learning is not to be despised, so long as (like an obedient *Hagar*) she serves *Sara* with necessary help. Only let the *Book* of God stand highest in our estimation, as it is in God's elevation, and let all the *sheaves* do homage to it. But *Empirics* cannot brook *Craterus,* saith the Proverb: sottish *Enthusiastes* condemn all learning, all premeditation. This is to tie the *holy Ghost* to a Pen and Inkhorne, &c. They must run away with their Sermons, as Horses with an empty Cart. But now, he that will fly into God's mysteries with such sick feathers, shall be found to flag low with a broken pineon: or soaring too high, without sober direction, endanger himself. Barbarism is gross in an Orator, Ignorance in a Pysician, Dulness in an Advocate, rudeness in a Minister. *Christ* chose *Fishermen,* but made them *Fishers* of *men*; gave them a *Calling,* and virtues for it. Shall therefore any fantastical spirit think, that *Christ's* singular action is our general pattern? As if men were, the more faul•ie, the more fit; the more silly, the more sufficient. *Christ* so furnished •is with *knowledge* and *language,* that the people *wondered* at their wisdom, and *knew,* or rather *acknowledged, that they had been with Jesus.*

It is said of *Emperickes,* that they have but one medicine for all diseases: if that cure not, they know not how to do it: but the *Scribe instructed for Heaven,* and instructing for Heaven, draws *out of his treasure both old and new,* which he hath carefully laid up by his former study: high points for forward Scholars, easier •essons for those in a lower form. To *children milk*; such things as may nourish, not oppress: *aptanon alta:* to the profound, as *Demosthenes* said he desired to speak, *non modo scripta, sed etiam sculpta,* matters of weight and diligence. The truth is, that we must preach *Christ,* not our selves: and regard the people's benefit, more then our own credit: being content to loose our selves, to win others to God. And to this purpose is required learning: as a Pysician is not less knowing, because he gives an easy and common receipt to a certain Patient; but rather out of his judgment finds that fittest for him. It is no small learning to illustrate obscurities, to clear the subtleties of the *School,* to

open God's mysteries to simple understandings, to build up the weak, and pull down the confident in their own strengths. This shall discharge a man from the imputation of illiterature, as well as to preach Riddles and Paradoxes, which the people may admire, not admit; and make that frivolous use of all, *this was a deep Sermon.* Learning is requisite, or thou art but an *Empericke.* How many *Paracelsian Mountebankes* have been the worst diseases to the Common-wealth they live in; whiles they purge away the good humors, and leave the bad behind them? Your Popish Teachers were such ill Purgers, drayning out the good blood of *Religion* from the vaynes of the Lan•, and pouring in feculent corruptions, ridiculous fopperies, Magicall poisons instead thereof: giving a Mass for a Communion, an Image for the Bible, Stage-apishnesse for a sober *Sermon:* allowing either no Scripture, or new Scripture; so suppressing the words, and stifling the sense, that hiding away the *gold,* they throw their people the bag.

5. Good *Physicians* must not aim more at their own wealth, then their Patients health. Indeed the spiritual *Labourer is worthy of his hire*; but if he labor for hire only, he may make himself merry with his reward on earth, Heaven hath none for him. That good is well done, that is done of conscience. The *Pastor* feeds *Christ's Sheep* for his own gain: the Sheep are fed; *Christ* gives him no thanks for his labor. *Peter* made three manner of Fishings: he caught Fish for money, Fish with money, Fish without money. The first was his temporal trade, the second a miraculous and singular action, the last his spiritual function. Some are of all these sorts: the worst now is, to •ish for the twenty pence. *Pi•cantur vt adipiscantur, non homines, sed hominum.* They labor hard to take, not men, but men's. *Peters* Successors called (*Simon's* Successors not doubted) have so fished this many a hundred year, not with the *Draw-net* of the Gospel, but with the *Purse-net* of Avarice. There are too many such S•luer-fishers, that angle only for the *tributarie* Fish: too many of those Physicians, that set up their bills, and offer their service and cure, not where the people are sickest, but where they are most liberal. Some will not practice, except they have three or four Parishes under their Cure at once: these are *Physicians,* not for Church, but Steeples. Some are wandering Empirics, that when they come to minister, spend all the time in a cracking ostentation of their Cures, or demonstration of their skill in Pictures and Tables, never approving it to their credulous Patients: These are bragging *Physicians.*

Some minister only *opium* to their people, and so lull them in their sick security: these are dull *Physicians.* Some minister Medicines, not to ease their stomachs of the burden of their sins, but to put lightness into their brains, sca•ing Religion out of the wits: these are Schismaticall *Physicians.* Some minister *Antichristian* poisons, to breed the plague of *Idolatry* among the people: these are Seminarie *Physicians.* Others of this *Sect,* (living from us by a Sea-division, yet) send over venomous prescripts, binding Princes Subjects to Treasons and Homicides: these are devilish *Physicians.* Some will sell their knowledge for a meals meat: these are Table-*Physicians.* Some minister in this place, in that place, in every place, in no place: these are *vbiquitary Physicians.* Some minister nothing, but what they glean from others prescripts, wanting skill to apply it: these are like *Physicians,* but are none. Some ring the Changes of opinions, and run a serpentine course, abjuring now, what yesterday they embraced and warranted, winding from error to error, as Dolphins in the water; turning like

Fanes on the house-top, with every new blast of Doctrine; Reedes shaken with every Gust, (contrary to that testimony of *John the Baptist*) these are gadding, madding *Physicians.* Some will minister nothing, but what comes next into their heads and hands: these are Enthusiasticall *Physicians.* Some again, I will not say many, practice only for commodity, and to purge others wealth into their own Purses: these are mercenary *Physicians.*

Avarice, saith a grave Divine, is a sin in any man, Heresy in a Clergy-man. The Papists have an Order, that profess willful poverty: but some of them profess it so long, till they sweep all the riches of the Land into their own Lappes. The Purse is still the White they level at; as I have read them described: the *Capuchines* shooting from the Purse, the *Franciscanes* aiming wide of it, the *Jesuits* hitting it patte in the midst. So with long, or (at least) tedious Prayers, as the Pharisees, they pray upon the poor, and devour their houses. Spiritual *Physicians* should abhor such covetous desires. *Sunt qui scire volunt,vt scientiam suam vendant, •t turpis quaestus est.* They that get knowledge to sell it, make a wretched gain. *Non vitae docent, sed crumenae. Seneca* affirms, that the Common-wealth hath no worse men,*quam qui Philosophi•m, v•l vt •liquod artificium vaenale, didicerunt.* Miserable men, that look to their own good, more then the Churches; serving God in their parts, themselves in their hearts; working, like those builders about the *Ark,* rather for present gain, then future safety. But as they desire rather *nostra quam nos,* so they preserve rather *sua quàm se:* winning, like *Demas,* the world, and loosing, like *Iud•s,* their souls. I have read in the *Fable,* of a Widow, that being thick-sighted, sent to a certain *Pysician* to cure her: he promiseth it to her, and she to him a sum of money for satisfaction. The Pysician comes, and applies Medicines, which being bound over her eyes, still as he departs, he carries away with him some of her best goods: so continuing her pains and his labor, till he had robbed the house of her best substance. At last he demanded of her, being now cured, his covenanted pay. She looking about her house, and missing her goods, told him that he had not cured her: for whereas be•ore she could see some furniture in her house, now she could perceive none: she was erst thick-sighted, but now poor-blind. You can apply it without help. Well, those spiritual *Physicians* are only good, that propound to themselves no gain, but to heal the broken, recover the lost, and bring home the wandering Lambs to the Sheep-folds of peace; ieoparding a joint to save a sick conscience; with *Moses* and *Paul,* not respecting the loss of themselves, whiles they may replenish the Kingdom of *Christ.*

These are the *Physicians.* It remains, that I should show who are the *Sick*; for whose cause God hath prepared *Balm,* and inspired *Physicians* with skill to minister it. But the time runs away so fast, and you are as hasty to be gone as it; and this subject is fitter for a whole *Sermon,* then a conclusion: and lastly, I have evermore declined your molestation by prolixity; therefore I reserve it to another opportunity. If you shall judge this that hath been spoken, worthy your meditation, (laying it affectionately to your hearts, and producing it effectually in your lives) that God, who gave me power to begin this work, will also assist me to finish it: without whom, neither my tongue can utter, nor your ear receive any saving benefit of instruction. A word or two, for exhortation, and then I will leave in your bosoms, and yourselves in the bosom of God. First for us, the *Physicians,* then for you, the *Patients,* only so far as may concern you in the former point. For us.

1. We must administer the means of your redress, which our God hath taught us: doing it *in dilection, in delectation,* with love, with alacrity. Though it be true, that the thing which perisheth *shall perish,* and they which are ordained to *perdition,* cannot by us be rescued out of the Wolves jaws. Yet spiritual Physicians must not deny their help, lest *dum alios perdant, ipsi percant,* whiles their silence damnifieth others, it also damneth themselves. *When I say unto the wicked,* saith the *Lord, Thou shalt surely die, and thou givest him not warning to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand.* The Physician knows, that if the time of his patients life be now determined by God, no art can preserve his taper from going out: yet because he knows not God's hidden purpose, he withholds not his endeavor. To censure who shall be saved, who damned, is not (*iudicium luti, sed figuli*) the judgment of the clay, but of the Potter: *Who only hath power, of the same lump, to make one vessel to honor, another to dishonor.* We know not this, therefore we cease not to beseech your *reconciliation.* Nay we *areAmbassadors for Christ, as though God doth beseech you by us, and we pray you in Christ's stead, be ye reconciled to God.* Thus having applied our Physic, we leave the success to God, who alone can make his *word* the *savor of death,* or *of life,* preserving or condemning, destructive to your sins or yourselves, as his good pleasure willes it.

2. The Physician that lives among many Patients, if he would have them tenderly and carefully preserve their healths, must himself keep a good die among them. It is a strong argument to persuade the goodness of that he administers. The Clergy man's strict diet of *abstinence* from enormities, of *fasting* and prayer against the surfeits of sin, of repentance for er•ours, is a powerful inclination to his people, to do the like. *Habet, quantacum{que} granditate dictioni•, may•• pondus vita dicentis.* The preaching of life is made more forcible by the good life of the preacher. An evil conversation is an evil engine to overthrow the walls of edification. *Citharisante Abbate, tripudi•nt Monachi.* When the Abbot gives the music of a good example, the Monks dance after him; as was their proverb: *Plene dixit, qui been vixit.* He hath spoken fully, that hath lived fairly. There are four sorts of these *Physicians.*

1. That neither prescribe well to others, nor live well themselves: these are not *Physicians* indeed, but *Italian* Quacksaluers, that having drunk poison themselves, minister it to the people; and so destroy the souls, that God hath bought with his blood. Wretched Priests, that are indeed the worst diseases; allowing in precept, and approving in practice the riot of drunkenness, or the heat of lustfulness, or the baseness of covetise, or the frenzy of contention. These, instead of building up *Christ's* Church, pull it down with both hands: not *lux,* but *tenebrae mundi*: not the *light,* as Ministers should be, but the darkness of the *world,* as the sons of *Belial* are. A foolish *Shepherd* is God's punishment to the flock. *Loe, I will raise up a Shepherd, which shall not visit those that be cut off, nor seek the young one, nor heal that which is broken; but he shall eat the flesh of the fat, and tear their claws in pieces.*

2. That prescribe well in the Pulpit, but live disorderly out of it; so making their patients believe, that there is no necessity of so strict a diet, as they are enjoined; for then sure the *Physician* himself would keep it: since it cannot be, but he loves his own life, and holds his soul as dear to himself, as ours are to us. Thus like a young scribbler, what he writes fair with his hand, his sleeve comes after, and blots it. This *Priest* builds up God's *Tabernacle* with

one hand, and pulls it down with the other. Though this *Physician* can make very good bills, preach good directions, yet (as sick as he is) he takes none of them himself.

3. That prescribes very ill, preacheth seditiously and lewdly, yet lives without any notorious crime, or scandalous imputation. This is an hypocritical trick of heretical *Physicians.Beware of falls• Prophets, that comes to you in sheep's clothing, but inwardly are ravening wolves.* Thus the Popish *Friars,* like the false *visionists* in *Zacharies Prophecy,* will *will wear a rough garment to deceive withal.* Their austerity shall be stricter then *John Baptists,* but not with intent to bring one soul to *Christ.* This cautelous demurenesse in them so bewitcheth their Patients, that they receive whatsoever these administer, though it poisons them. Thus covered over with the mantle of sobriety and zeal, as a crafty Apothecary vents his drugs, so they their dregs, without suspicion. To keep the metaphor; as an natural Physician, out of honest policy, covers the bitter pill with gold, or delays the distasteful potion with sugar, which the abhorring stomach would not else take. So this mystical one (for he is a servant to the *mystery of iniquity*) so amazeth the people with a fair show of outward sanctimony; that whiles they gaze at his good parts with admiration, they swallow the venom of his doctrine without suspicion.

4. That teacheth well, and liveth well: prescribeth a good diet of obedience, and keeps it when he is well; or a good medicine of repentance, and takes it when he is sick: thus both by preaching and practice recovering the health of *Israel.* We require in a good garment, that the cloth be good, and the shape fitting. If we preach well, and live ill, our cloth is good, but not our fashion. If we live well and preach ill, our fashion is good, but our cloth is not. If we both preach well, and live well, our garment is good: let every spiritual *Physician* weave it, and wear it. This for our selves. For you, I will contract all into these three uses; which necessarily arise from the present or precedent consideration.

1. Despise not your *Physicians.* You forbear indeed, (as the *Pagans* at first, and the *Papists* since) to kill, burn, torture us: (whether it be your good will, or the law, you live under, that prevails with you, God knows:) yet you proceed to persecute us with your tongues, as *Ishmael* smote *Isaac*; to martyr us with your scorns in our ciuell life, our good names. In discountenancing our *Sermons,* discouraging our zeales, discrediting our lives, you raise civil (or rather uncivil) persecutions against us. By these you exercise our papatience, which yet we can bear, whiles the blow given us, by a manifest rebound, doeth not strike our God. But *per nostra latera petitur Ecclesia, impetitur Christus:* when as through our sides you wound the Church, nay *Christ* himself, it is stupidity in us to be silent. *Christ,* when the glory of his *Father* was interested, and called into question by their calumniations, took on him a just apology. *I have not a Devil, but I honor my Father.If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?*

We have comfort enough, that we can suffer this martyrdom for *Christ* his sake, being blessed by the peace of our times from a worse. The Courtier cares not so much for the estimation of his fellows, so his Prince approves and loves him. Let God be pleased with our innocence, and your base aspersions of scandals against us, shall not much move our minds. The *Ministers of God must approve themselves in much patience, in afflictions, &c.* Our war is

ferendo, non feriendo. The *Miter* is for *Aaron,* not the smiter. We must encounter with *Beasts* in the shape of men, with *Wolves* in the coats of sheep, with *Devils* in the habit of *Angels,* with *unreasonable and wicked men:* therefore *we have need of patience.* Indignities, that touch our private persons, may be dissembled, or returned with *Isaac's* apology of patience, of silence. As *Augustine* answered *Petilian: Possumus esse in his pariter copiosi, nolumus esse pariter vani.* You do in event not so much wrong us, as yourselves. You *foam* out your *own shame*; and bewray your wretched, I had almost said reprobate, malice: for such are *set down in theseat of the scornful,* which the *Prophet* makes a low step to damnation. God shall *laugh you to scorn,* for laughing his to scorn: and at last *despise you,* that have *despised* him in us. *In expuentis recidit faciem, quod in coelum puit.* That which a man spittes against heaven, shall fall back on his own face. Your indignities done to your spiritual *Physicians,* shall not sleep in the dust with your ashes, but stand up against your souls in judgment.

2. If your *Physician* be worthy blame, yet sport not, with cursed *Cham,* at your *Fathers* nakedness. Our life, our life is the derision that sticks in your jaws, till you spit it out against us. I would to God, our lives were no less pure, then are (even these our enemies being Judges) our doctrines. Be it freely acknowledged, that in some it is a fault. Our life should be the Counterpaine of our doctrine. We are *Vines,* and should, like that in *Jotham's* Parable, *cheare both God and man.* The Player, that misacts an inferior and unnoted part, carries it away without censure; but if he shall pla• some Emperor, or part of observation unworthily, the spectators are ready to hiss him off. The *Minister* represents (you say) no mean person, that might give toleration to his absurdities; but the *Prince* of heaven; and therefore should be *holy, as his heavenly Father is.* Be it confessed; and woe is us, we cannot help it. But you should put difference betwixt habitual vices, nourished by custom, prosecuted by violence, and infirm or involuntary offenses.

The truth is also, that you, who will not have *ears* to *hear God's word,* will yet have eyes to observe our ways. How many of you have *surdas aures, oculos emissitios,* Adders ears, but Eagles eyes; together with critical tongues, and hypocritical looks! You should (and will not) know, that our words, not our works bring you to heaven. Examples are good furtherances, but *ex praeceptis viuitur*; we must live by precepts. If you have a Christian desire of our reformation, cease your obstreperous clamours, and divulging slanders, the infectious breathings of your corruption and malice; and reprove us with the *spirit of meekness,* to our foreheads. If we neither clear our selves from imputed guiltiness, nor amend the justly reproved faults, nor kindly embrace your loving admonitions, proceed with your impartial censures. But still know, that we are nothing in our selves; though we be called *lux mundi,* the *light of the world,* yet *solummodo lex est lux,* God's *word* is the *light,* that must conduct your believing and obeying souls to the *land* of *Promise.* Did we live like Angels, and yet had our lips sealed up from teaching you, you might still remain in your sins. For it is not an ignorant imitation of goodness, but a sound faith in *Christ* (never destitute of knowledge and obedience) that must save you in the day of the *Lord Jesus.*

3. Lastly, let this teach you, to get yourselves familiar acquaintance with the *Scriptures:* that if you be put to it, in the absence of your *Pysician,* you may yet help yourselves. We store our

memories, and (perhaps not trusting them) our Books, with diverse receites for ordinary diseases. Whom almost shall you meet, (whiles you complain of an Ague, of the Tooth-ach, of a Sore) but he will tell you a Salue or a Medicine for it? Alas, are our souls less precious, or their wounds, griefs, sicknesses easilier cured, that we keep the Clossets of our consciences empty of Medicines for them? The *Jews* were commanded to write *the Laws* of God on their *walls,* &c. God writes them on the *Christians hearts.* So *David* found it. *Thy Law is within my heart.* This is true acquaintance with it. It is our Masters charge, if at least we are his servants. *Search the Scriptures, for in them is eternal life.* We plead, that our faith is our evidence for Heaven: it is a poor evidence, that wants the *seal* of the *Scriptures.*

It was the weapon, that the *Son* of God himself used, to beat back the assaults of the Devil. Many ignorant persons defy the Devil: *They will shield themselves from Satan, as well as the best that teach them: the foul •iend shall have no power over them:* yet continue an obstinate course of life. As if the Devil were a Babe, to be out-faced with a word of defiance. It is a lamentable way, to brave a Lyon, and yet come within his clutches. He will bear with thy hot words, so he may get thy cold soul. The weapon, that must encounter and conquer him, is *the sword of the spirit,* the *word* of God. No hour is free from his temptations, that we had need to lodge with God's Book in our bosoms. 1. Who knows, where he shall receive his next wound, or of what nature the sickness of his soul shall be? 2. The *Minister* cannot be present with everyone, and at every time. 3. *Satan* is never idle; it is the trade of his delight to spill souls. Lay all these together, and then (in the fear of God) judge, whither you can be safe, whiles you are ignorant of the *Scriptures.* This is the *Garden* of *Eden,* whence run those four Rivers, of *Wisdom* to direct us, of *oil* to soften us, of *comforts* to refresh us, of *promises* to confirm us.

As lightly as you regard the *word,* and as slightly as you learn it, you shall one day find more comfort in it, then in all the world. Lye you on your Death-beds, groan you with the pangs of nature-oppressing Death, or labor you with the throbs of an anguished conscience, when neither natural nor spiritual Pysician stands by you, to give you succor; then, oh then, one dram of your old store, taken from the *treasury* of *the Scriptures,* shall be unto you of inestimable comfort. Then well-fare a Medicine at a pinch, a drop of this *Balm* ready for a sudden wound, which your memory shall reach forth, and your faith apply to your diseased souls, afflicted hearts. Think seriously of this, and recall God's *Book* from banishment, and the Land of forgetfulness, whither your security hath sent it. Shake off the dust of neglect from the cover, and wear out the leaves with turning: continually imploring the assistance of God's *spirit,* that you may read with understanding, understand with memory, and remember with comfort: that your Souls Closet may never be vnstored of those heavenly rec•ites, which may ease your griefs, cure your wounds, expel your sicknesses, preserve your healths, and keep you safe to the coming of *Jesus Christ.* Trust not all on your *Ministers,* no nor on yourselves, but trust on the mercies of God, and the merits of our blessed Savior. Nothing now remains, but to show you, in what need you stand of this Physic, by reason of your ill he•lths, and the infected air of this *world* you breath in. Mean time preserve you these instructions, and God preserve you with his *mercies.* For which let us pray, &c.

FINIS.

P-TA-13. The gallants burden A sermon preached at Paul's Cross, the twenty nine of March, being the fifth Sunday in Lent. 1612. By Tho. Adams ... - Adams, Thomas, fl. 1612-1653.

THE Gallants Burden.

A Sermon preached at PAVLES CROSSE, THE twenty nine of March, being *the fifth Sunday in Lent.* 1612.

By THO. ADAMS, *Preacher of God's Word at* Willington *in* Bedford-shire.

Published by authority.

LONDON Printed by *W. W.* for *Clement Knight,* and are to be sold at his Shoppe in Paul's Church-yard at the Sign of the Holy Lamb. 1612.

TO THE HONORABLE SIR WILLIAM GOSTWICKE Baronet, and his worthy Lady, the Lady IANE GOSTWICKE.

HOnorable Sir, I acknowledge freely that the World is oppressed with the Press, a•d the confluence of Books hath bred a confusion of errors, of Vices; so hard is it to distinguish betwixt profitable and vain Writinges; and having culled out the best, so easy is it with much good Meat to surfeit; yet is not therefore Meat unnecessary: It is no sober inference, because both Text and readers have been corrupted with false Glosses, to reject all Expositions, all Applications: both are fit, this latter most necessary; for our Understanding is better then our Conscience: there is some light in our Minds, little warmth in our Affections: So against Nature is it true in this, that the essential qualities of Fire, Light, and Heat, are divided; and to say, whether our light of Knowledge be more, or our heat of Devotion less, is beyond me: Let this (considered) plead for me, that I (do but) rub this sowning Knowledge in us, to bring it back to some life of Obedience: If any feel their thick eyes hence to receive any clearness, or their numbed Affections to gather (the least) Spirit, let th•m at once, give God the glory, and take to themselves the comfort. Sin hath got strength with age, and against all natural order, is more powerful, subtle, and fuller of active dexterity now in the dotage of it, then it was in the nonage: Both Pulpit & Press are weak enough to resist it. It therefore this small Arrow of Reproof can wound (but even) one of his Limbes, it shall a little enervate his tyranny. Whatsoever this Sermon is, it is wholly yours, and he that made it: whose Patronage, I could not be ambitious of, if I should only fixe my eyes on my own deseruinges: but in the affiance of your good natures, mature judgments, and kind constructions of my weak endeavors, I have presumed to make you the Patron of my Labors, who was freely the Patron of myself. I know, that God's word can countenance it self, and needs not the shelter of an human arm, not, though it had as many *Edomites* to deride it, as it hath *Patrons* to defend it: But I find not only the best Writinges of the best Men, but even some of those Holy Books, inspired from Heaven, bearing in their foreheads (as from the pen-men) a dedication. I confess, it is not all for your Protection, somewhat for your use; and you are blessed in

favoring that, which shall be best able to favor you: May I therefore entreat your Honors, to give it happy entertainment to your own hearts, favorable protection to the worlds eyes; so shall that, and myself be (yet more) yours. The God of all power and mercy, be as f•ythfull a shadow of refreshing to your souls, as your kindness hath been free to my wants, who must ever remain.

Your Honors in all faithful observance, *Tho. Adams.*

THE GALLANT'S BURDEN.

Isaiah 21. ver. 11. 12.

The burden of *Dumah.* He calls unto me out of *Seir,* Watchman, what was in the night? Watchman, what was in the night? The Watchman said: The morning cometh, and also the night. If ye will ask, enquire: return, and come.

Q*Vo breuior, •o obscurior:* the shorter this Prophesy is, the more mystical. In holy Writ, these two things ever concur: *(Sententia breuis▪ res ampla)* a finite Sentence, an infinite Sense: As in a little Map we see a world of Countries, and what the Foot cannot measure in many days, the Eye peruseth in a moment: this is the little Map of *Idumea* or *Edom,* (wherein we may survey the state of that whole Region) not much unlike the situation of it, standing in this Chapter betwixt *Chaldea* and *Arabia:* The Burdens against them both are heavy, and the Plagues aggravated with more circumstaunces: *The burden of Dumah,* (though short) shall weigh with them grain for grain.

As you travail with me into this Countrie (by the guidance of that enlightening spirit) tie your considerations to two especial things;*the Map, the Moral.* In the Map you shall find 1. *an Inscription, 2. a Description:* In the Inscription observe, 1. the name of the Countrie: 2. the nature of the Prophecy. The Description restes it self on 3. Obiectes; 1. a Mountain, 2. a Watchman, 3. an *Edomite:* where is shadowed 1. under the Mountain, Security: 2. under the Watchman, Vigilancie: 3. under the *Edomite,* Scorn. Now, if you ask (as they did the Prophet *Ezekil*) what these things mean? the Moral directs you 1. by a Q•estion, 2. by an Answer: The Question would know, what was in the Night: the Answer declares it 1. by a Resolution, 2. by an Advice: The Resolution *(Venit mane et vespe) The ••orning c•mes, and also the night:* the Advice, *If ye will ask, enquire: return, and come.*

In the Inscription, we propounded to be considered 1. the name of the Country, 2. the nature of the Prophecy: For the Country, there is some question what this *Dumah* should be: some affirm it to be the Country of the *Ishmaelites,* and to receive the name from *Dumah,* that son of *Ishmaell,* mentioned *Gen.* 25. 14. but that *Dumah,* with other the sons of *Ishma•ll* inhabited *Arabia,* which is burdened in the Prophecy following, distinctly severed from this: this *Dumah* then was the Countrie of the *Idumeans* or *Edomites,* the place where *Esa•* and his generation dwelt: this is clear by the Mount *Seir,* which was an Hill of the *Ed•mu•s: Ezech.* 35. 15.

This *Idumea* is here called *Dumah:* thus God insinuates his contempt of that rebellious and accursed nation, by cutting short the name, as unworthy to stand in his Book, graced with the full length: the estimation which the wicked bear with God is here expressed: he thinks the mention of them a blur to his sacred leaves: now, shall their persons sit in his Kingdom with honor, whose names may not stand in his Book without disgrace? Sometimes they are concealed, as *Dives:* that real Parable gives no other title to the condemned churl: Christ allows the Tyrant *Herod* no other name then a Fox: *Go tell that Fox, &c.* God calls those Princes, the *Bulls of Bashan on the Mountains of Samaria:* they would be blots to his holy Book, if they were expressly named. Sometimes they are named, (but) with abbreviations; *Dumah* for *Id•mae•:* Thus *Aram* is called *Ram: Ephesdam•im,* a coast of the *Philistines,* never spoken of without contempt, is twice thus curtalled. 1. *Cro.* 11. it is called *Pasdaemmim:* and 1. *Sam. 17. Dammim.*

Let not this Observation slip from us without our use, If God take letters from the name, he intendes to take blessings from the person, when *Ieconiah's* curse is written in the cutting off his Posterity from the throne of *David,* and himself from the prosperity of the earth, he is called *Co•••h:* the reason is added, *He is a despised person,* let him have a shortened name: *a broken Idol, and an unpleasant Vessel, &c.*

Thus God crosseth the worlds fashion, by putting them in his Chronicle, which are not here thought of, and leaving those out, which the world boasts of as her glory: to a soul that hath more Affection in her, then Religion, it seems a great matter of pity: that *Plato, Cato, Alexander,* & some of those mighty Roman *Caesars,* honored with the graces of Nature, the bounties of Fortune, & the greatest glory, the fore'd world could yield them, should yet want a name in God's Book, a place in his Kingdom. Greatness is the fairest object to the eye of the world, Goodness to the eye of Heaven: There is a glorious splendor in pompous Honor, to draw the eyes of admiration after it; it little affects the sight of God, if Virtue gives it not a *Luster:* he that is goodness and greatness it self (when others have it in the concrete, good and great, he hath and deserves it in the abstract) is pleased (to prefer his title of *Optimus,* before that of *Maximus*) and first to be called Good, and then Great. His affections should be ours: he is the absolute precedent of our imitation.

There are infinite ways that conduct to seeming Honor, excluding Virtue; the end of them all is shame: since of a natural man it is true, that (*Quan•o ornatior, tanto nequ•or*) The more adorned, the more wicked: our Bonnets veil, our Knees bow to many, whom the sight of Heaven and Virtue, scorns: This imparity of men living, is made even by death, who sweepes all (Beggar and Prince) with his impartial Beesome, into one Bagge: and when Judgment comes, they are made odd and unequal again; for then, the least in the worlds estimation, shall sit down with the blessed Kings and Patriarchs in Heaven, when Kings and Patriottes without grace, shall be excluded. If you desire your names to be registered with the pen of Eternity, write them yourselves with the pen of Charity: the Book of Grace, is the counterpaine to the Book of Election: they are written in Heaven first, and there God reads them: We cannot see into this Book through the thick clouds of the Air and Sin; let us write them in the leaves of Obedience, and there read them: they stand sure with God before, not

sure to us till now: Write them in the entrails of the Poor, in the ruins of the Church, by you bettered, repaired, maintained, (*Non norunt haec monumenta mor•,)* and you shall one day hear the Judge himself, read them in the audience of all the world, to your joy, crown, eternity of bliss.

Christ diverted his Apostles triumph to another honor: they were little less then proud, that the Devils were subdued unto them through his name whom they served: True (saith Christ) *I saw Satan fall from heaven like lightning; nevertheless rejoice not that the spirits obey you, but rejoice that your names are written in Heaven.* Rejoice not of your innobled bloods, admired with living praises, & rescued from the jaws of oblivion by sumptuous Sepulchers: there is small matter of joy, that the name lives in bright honor on Earth, when the Soul lies in the rusting miseries of Hell: but rejoice on your assurance of memorial with God:*The memory of the just shall be blessed; but the name of the wicked shall rotte.* A great name commonly ariseth either from Blood, popular applause, or Golden trappinges: the last useth a man like a Counter that stands now for a Million, instantly for a Penny: The first finds Honor, perhaps deserves it not, leaves it by succession: The middlemost is unconstant, as the causes are: the vulgar opinions, whose distracted voices seldom hit on the same tune, or never keep it long. The Monarchs of the world have large and tedious Titles, according to their several Dominions: good luck have they with that Honor, which the hand of God reacheth forth unto them: there is a Title that betters all theirs; those are foulded up in time, that perisheth: this brings Honor without end or limits, to be a Christian; such have their names producted in God's book, to show that they stand written with Golden letters in the Lambes book of Heaven: *Abram* shall be called *Abraham: Jacob, Israel.* The *Hebrews* well observe, that God to those he loved, added a letter of his own name (that *tetragrammaton) Jehovah:* as the letter *He,* to *Abraham's* and *Sarah's* name the letter *Iod* to *Iehoshua's,* who was before called *Hoshea.*

It was happy for *Mordecaj* that his name stood in the *Persian* Chronicles, that *Ahashverosh* might read him: his service shall be found out with rewards, array him with the Kings Robe, set him on the Kings Chariot, and proclaim his name through the popular streets, *This is the man, whom the King will honor.* It is more blessed to stand in the Chronicles of Heaven, registered by the Pen of that eternal Spirit; we shall one sit with the King in his Throne *(Vnicenti dabitur sedere, &c.)* and put on his robe of Glory;*(Be fashioned like his glorious body,) Such honor have all his Saints.* It is the decree and promise of him, whose word is more stable then the foundations of the Earth: *Those that hon••r me, I will honor.* Reuolue then his sacred Name in your sanctified mouths: sing *Hosa•na's* to it here, that you may •ing *Halle•uia's* hereafter: & having drunk hearty draughts of his Waters of Mercy, bless with *David* his great and glorious Name: the honor of your own names is attained, nay consists in this: maintain the glory of it with your strengths, sound it with your praises, and (if need be) seal it with your bloods; and God shall write your Names (not shortened like *Dumahs,)* but at full length, in a Book never to be blotted out.

The nature of the Prophecy follows, being that other branch of the Inscription;*A Burden:* a matter not easily portable, but will weigh heavy on whom soever imposed: the Burden is in 2. respects: 1. of the Prophet that bear it: 2. of the People that were to suffer it.

1. The Word of the Lord is to the Prophets a heavy Burden till they are delivered of it: there is no rest in the bones to the surcharged Conscience, no more then to the pregnant Woman till she be eased: I confess, that Security, Vanity, abundance of Wealth, setting their shoulders to this Burden, make many a Prophet forgo all sense of the weight: *Jonah* loden with his Commission for *Nineveh,* lay as securely in the sides of the Ship, as if the God of *Israel* had laid no Burden on him: but himself was a Burden to the Ship, and the fury of the Waves, Winds, and his Anger that moves all, was not appeased, till the Ship was disburthened of *Jonah,* that had disburthened himself of the Message of God. Let me speak it with grief and fear; We are the sons of those Prophets, (I mean) their successors in God's Ministerial work: and the Word of the eternal God is no lighter a Burden to us then it was to them: nay let me add (that, which is not to be thought of without trembling) there is the Burden of a Curse threatened to them that neglect this Burden; *Cursed is he that doth God's business negligently.* Least I should seem bitter in applying this too generally, let me freely speak what *Paul* applies to his own person, if he slighted this ponderous charge: *A necessity* (which is no less then a Burden) *is laid upon me, and woe unto me, if I preach not the Gospel.*

I know that our Harvest abounds with plentiful and painful Laborers, that bear the heat and burden of the day, and according to their several offices (whether in Ouerseeing, Planting, or Watering) with the sweat of their brows, they labor in God's Vineyard: but to complain o• the evil that is, is no wrong to the good that is: 〈◊〉 *excellent things are sp•ken of thee, Oh thou City of God;* Oh thou Church of England: Oh might it be no wrong to thy Perfections, no stain to thy Beauty, to condole some wants in thy Sons: It is sin to be silent, where an impartial speech may take good effect: the sweet dews of holy Admonitions may from this place, (as the Liver) spread into all the Vaines of the Land.

The Ministry is a matter of both Honor and Burthen: Are there none, that catch at the Honor, will not meddle with the Burden? whose pined Flocks must either content themselves with a bare Pasture, or else stray forth into neighbouring Commons; whiles they forget to break their Masters Bread; yea perhaps to set the whole Loafe before his guests: Are there none that load their minds with the Burden of Cares, too heavy for a Christian soul to bear? the load of Ambition, the burden of Covetousness so pressing them down, as if they were exonerated of the Burden of the Gospel: But if any soul be sensible of this Burden, (as one, into whose bowels God hath put the compassion of distressed souls,) for *Zyons* sake he will not hold his peace: yea, let me speak it of him, that *Job* of himself; *He is full of matter, and the spirit within him, compelleth him: the word is in him, like new Wine in Bottles, which must be vented, or will burst forth:* And if we slip our shoulders from under this Burden, God can make the whole world too hot for us, and at last impose a Burden of another nature, on our then weaker and more unable souls (the Mountains and Rocks (if weighed in the balance) will be found lighter) the Burden of all their sins, whose souls have bled to death by our negligence: We may, through our impatience and weakness with *Jeremiah,* curse the days of our Natiuitie, and cry woe worth the time, that ever we were borne, to so troublesome an Office: but a greater woe and curse attends us, if we attend it not: passive Corruptions in our selves, active Reproches, Injuries, Oppositions of others, impulsive temptations of the Devil, may make us weary of our callings: but his Word is in our hearts, as fire shut up in our bones, and

we shall be weary of forbearing; we cannot smother the flames of it, but with terms of defiance to the stoutest that bear a forehead, we must declare it: God gives us the provision of this Burden, before hand, that we may stoop the shoulders of patience and zeal to it: Thus to *Ezekiel: Son of man,* I send thee to *Israel;* What are they? I will not dissemble with thee: *They are a rebellious house:* contumelies against thyself, blasphemies against thy maker, the bitings, smitinges, woundinges of tongues, hands, and swords: this is the Burden thou must bear; if any lighter and better things come, let them be *(praeter spem)* beyond thy expectation: Thus is the Word a burden to the person that bears it.

2. It is no less to them that must suffer it: the Iudgementes of God are heavy on whomsoever they light: a Milstone bound to the sinner, & thrown with him into the Sea, will not sooner sink him to the bottom, then these bound to the soul, will sink it to the depth of dephtes; therefore Christ says, *B•tter a Milstone,* because lighter. The wrath of the Lamb, at the consummation of the world, is acknowledged more heavy then Rocks and Mountains; and happy were it for those reprobates, if such intolerable pressures could dissolve them into emptiness: These on the body are more sensible, on the soul more miserable. In the infancy of the world, God's blows were most outward; in this ripe (or rather rotten) age of it, they are most inward & spiritual: We have no Bears to devour the Mockers; no fiery Serpents to strike the Murmurers: God's punishments reach most to the Conscience: *(T•••plex circa prae••••a ferrum,)* a sensual and senseless heart without apprehension of God's incensed anger, *(Cor nuliis violabile telis)* not made of penitrable stuff: if God's finger touch the body, we groan under the weight; let his whole hand lie on the soul, we feel nothing: If this be not our Burden & Miserie, what is? Like curious Visitors, will ye not believe this age to labor of this Sickness, (unless you behold some Symptoms? Let your eyes take notice (and that not without grief of soul) the deadness of heart among us: We ply the World hard, dallie with Religion: We serve God in jest; our selves, with all respect & earnest: Our Devotions are like Winter, frosty, misty, & windy of many natures, none other then cold: Nothing arms, charms, and confirms our senses with attention, spirits with intention, active powers with contention, but vanity. Are not the Benches in Taverns, and Theaters, often well replenished, when these Seats are thin and almost empty? Are not the Allies in this Temple often fuller of Walkers, then the Choir of Petitioners? Conference with profane ostentation of Clothes; perhaps plottes of mischief, as frequent, as suits to God: (making it little less then a den of Thieves:) If men stumble into the Church, as company, custom, recreation, or (perchance) sleep invites many, they feed their eyes with vanities; if any drops he admitted into their ears, they are entertained under the nature of conceits: Judgments (they think) be none of their lessons, they will not suffer their consciences to apply them: Mercies they challenge and own, though they have no right to them: If this estate be not a misery, judgment, burden, there is none: The fire of the Pestilence is well quenched, the rumors and storms of War are laid, the younger brother of death, Famine, doth not tyrannize over us: But here it is; our sins and God's wrath (for them) meet, and the heart is hardened: this is the sorest judgment. Let me speak a Paradox, but a truth; it is the plague of many, that they are not plagued: even this is their punishment, the want of punishment: & the hand of God is then heaviest, when it is lightest: heaviest on the Conscience, when lightest on the Carcase:

it is true on them, what the Philosopher said of himself (*Perieram misi perijssem*) they are undone, that they are not undone: God suffers their bodies to possess, and be possessed of rest: they sing to Viols, dance to Measures: their Heades ache not, Much less their Consciences: But (as to *Israel,* fat with Quails) God withal, sends Lea•nesse into their souls: the present indulgence, gives sufficient argument of future woes: they surfeit on pleasures, till death puts them out of breath: that worthy Father saw this their (self-commended) estate, and prayed against it;*Lord, here plague, cut, massacre, burn me, so that forever thou wilt spare and save me.* This is (*O•u• grauissimum,*) the most grievous Burden. Security is the very suburbes of Hell: *(Miseri•• nihil est miser•, se non miserante,)* there is nothing more wretched, then a wretched man, that recks not his own miseri•: an insensible Heart is the Devils Anvil, he fashioneth all sins on it, and the blows are not felt.

You wounder at the frequency of Burdens, and that the Turtles of this Land groan out of this place, the sad tunes of woe and misery. Alas, how should we sing the songs of *Zion* to a strange people? The Pulpit (I confess) should be the *Mercy seat;* but your sins have made it a *Tribunal,* or Bench of Judgment: Nothing but the thunders of *Sinaj,* (and scarce those) can waken us from our dead sleep: this is (*Ima S•curitas*) deep Security, fitly applied to us, whose is (*Sine cura aetas)* an Age without care; or rather, if you will, *(Se curans •tas)* that love none but our selves, and that not enough to seek our own peace: Let me speak it in the tune of *Jeremiah (Non habet vlterius, quod nostris moribus addat posteritas)* we flow with those sins, to which no following posterity shall be ever able to add; so spreading, an infection of sin is among us, that, as in a great Plague, we wonder not so much at them which die, as at them whch scape; so there is nothing a Wonder, a Mirror, a Miracle in Nature, but he that lives unspotted of this world. If you think I speak too bitterly, I would to God, it were not worse then I speak: I would your reformation might convince our shame, and give us cause to recant this in the Pulpitte: this turns the Message of *Edom* upon us; the Burden of *Dumah,* the Burden of *England:* we cast from our shoulders the Burden of the Law, God lays on us the burden of Judgment: we load God with our sins, and press him as a Cart with Sheaues: we pack up a bundle of Lyes, Blasphemies, Adulteries, Periuries, Extortions, Frauds, and then hasten to the Cross of Christ to vnload them; as if pressing our souls to Hell with willful sins, yet Christ on the least warning, must ease us: But the Promise is not to men laden with sin, but with sorrow for sins: It is such a load as must make us weary, or we have no promise to be eased.

But alas, sin (which is Burden enough to sink the world) is made light by custom; as if resting in man's heart, it did *(Quiessere in propriam sedem)* settle it self in the own natural place: It is a philosophical Axiom *(Nullum elementum suo loco pondurat)* no element is heavy in the proper place: Though Sin be as weighty as a Talent of Lead, (saith the Prophet) yet it is at the Center, (when) got into the corrupted heart, and weighes light: and except the wrath of God fall upon the naked Conscience, Sin lies at the door, and *Cain* never cries, *It is greater then I am able to bear. Judas* had Burden enough of treason, hypocrisy, malice, covetousness, to sink him down; it was no Burden, till the finger of God's wrath touched the tender heart-stringes, and then it pressed him down to his own place. How many have in curuate and oppressed souls, bowed down with the *spirit of infirmity* (nay of rank iniquity) more then 18. years, that

are not yet sensible of their own crookedness, nor the cause thereof: for it cannot be, but the de•owred Patrimonies of many Orphans, the ruins and depopulations of Towns, the devastation of Holy things, should be Burd•ns too heavy for a poor crasie Soul to stand under: Piles of V•urie heavier then *Ae•na,* Burdens of Bribes out balancing the Axeltree, are more then the Giants, *Geonaxo,* Monsters of Men, and Prodegies of Nature were able to bear. We could not see a corrupted Lawyer, Citizen, Cormorant, go so nimbly, and so bolt upright under such a mass of sin, if they had not some help: Here it is, the *strong man Satan* (so it pleaseth Christ to term him) puts under his shoulder, and makes the Vessel go tight and easy, with an equal Ballance, which could not else swim upon the Waters without sinking: Pride could not else carry a whole Towneship on his back, which his father Covetousness had (but newly) deuastate, clambering up to Honor, (as *Jonathan* to the Garrison of the *Phi•istens* by the raggednesse of these two Rocks, *Bozez* and *Seneh;* so these) by the desolation of our two main Rocks, the Church, and Common-wealth. The unmerciful Monopolies of Courtiers, the unreasonable Prices of Marchantes, the hoordes (if not transportation) of Graine with Cormorantes, the advantages made of the poor's necessities, unconscionable sins, and Rentes, wringing the last Penny from their Purses, and drop of Blood from their Heartes, *(Oh durum et importabile pondus)* an intolerable weight. These wretches were never able to bear it without the aid of the Devil, who, whiles they draw with him in the same yoke, is content to bear all the Burden.

At last, when Presumption hath left the Stage, and Desperation begins to knit up all with a direful *catastrophe,* the Pulses beating slowly, the Head akeing vehemently, Body and Soul refusing all proffered comfort, then the Devil castes the whole Load on them, that at once they may despair and die: then that which was lighter then Corke and Feathers, becomes heavier then Lead & Earth: God hath often strove with them by his Word; they would never yield (*Avinces)* Thou shalt *overcome Oh Lord:* Now (perhaps with *Julian* too late) they pant out *(* ⟨◊⟩ *)* Thou *hast overcome:* Our cryings in the day, could not wake them; that cry at midnight, shall fetch them up, *With the Burden* of Envy, Covetousness, Drunkenness, &c. And as it was doomed to *Babylon; Look how much her glory and pleasure hath been give be• so much torment and sorrow.* Nay, then the De•ill gets up too (like a merciless lay our) with the addition of his own weight, to aggravate their woes. Strive then everyone to abate the Burden of Judgment, by lessening the Burden of Sin: Every repentant Teare that falls, washeth a Talent from this Burden: every remorcefull sigh, and faithful Prayer, diminisheth the Load; that which remains, may press, shall not oppress: Christ will put under his shoulder; *Come all ye laden (exonerate animas)* vnload your souls: he bore them on his Cross, and our believing souls shall never feel the weight of them: the Cross only is left heavy to blood and flesh, but to a heart (made) spiritual,*Thy yoke, Oh Lord, is easy, and thy burden light:* our own heavy, but thine light.

We have perused the Map to the end of the Inscription, the Description stands next to our speech; where we have an *Edomite* standing on Mount *Seir* and calling to the *Watchman,* with the voice of derision, *What he saw in the night, &c.* a proud *Edomite* securing himself the strength of his own arms, deriding the Prophet of God, which came against him with the burden of Wars: this is the sense I fasten on. I have read other Expositions, as if it was a question of fear: I approve and dwell on the former: from the persuasion then of immunity,

impunity, and safe standing out of the reach of Earth, of Hell, of Heaven, proceeds this Question. *Edom* hath shaken off the yoke of *Israel,* and begins to crown his days with the Rose buds of Peace, and not to fear the Sword of *Egypt,* nor *Ashur,* nor God's himself in Heaven: their conceit was (though faignedly) as strong of this Mount *Seir,* as the promise of God was really true to Mount *Zion,* never to be moved, though the battlements of Heaven shot Thunder, and the pillars of the Earth quaked.

There is question about the name of this *Seir;* some affirm it derived from *Esau,* as being the place where he and his generation dwelt: Indeed the nature of *Esau,* and the name of *Seir,* agrees fitly, for both signify, *Brisseled,* or *Hairy:* but it had the name of *Seir,* before *Esau* came thither. Some *Hebrews* think the Mountain was called *Seir,* from the apparition of Devils, who shown themselves in the shapes of hairy men, such as the *Fawnes* were imagined to be: But most like to take denomination from *Seir* the *Horite, Gen.* 36. 20. who inhabited there long before *Esau: And the Horites in their mount Seir, unto the plain of Paran;* it being the Countrie of the *Ho•i•s* or *Horites: Esau* was drawn hither for many reasons; 1. because that corner of *Canaan* about *Hebron,* where he and his brother *Jacob* dwelt, were too scant for their Flocks: 2. because Mount *Seir* fitted *Esau's* mind, being a place of excellent hunting: 3. his Wives were of that Countrie: 4. God's providence so disposed of *Esau's* removal, that *Jacob* might live in safety: And even in this, God wrought *Esau's* good, by putting him out of *Canaan;* for then with the rest of the *Canaanites* they had been destroyed by *Israel;* but God made good that temporal blessing upon *Esau* and his seed, which his father *Ish•c* gave him. Indeed the *Amalekites* (though derived from *Esau)* were destroyed by *Israel;* but the reason may be thus gathered, because *Amalek* was the Son of *Eliphaz* (the son of *Esau)* by a Concubine: the *Idumaeans,* that were legitimate successors, were preserved: such was the different respects to the tight, and to the bastard seed; for God is said to give Mount *Seir* to *Esau; I gave unto Esau mount Seir to possess* it; therefore the *Israelites* among their spoils of *Canaan,* were expressly forbidden to destroy it: *Ye shall not provoke them; for I will not give you of their Land, so much as a foot breadth, because I have given mount Seir to Esau for a possession:* Such was God's mercy to *Esau* for his Fathers sake, that his posterity was made great and honorable: But if the *Horites* first inhabited Mount *Seir,* how comes the posterity of *Esau* to enjoy it? It is answered in the 2. of *Deutr.The Horims dwelt in mount Seir before-time, whom the children of Esau chased out, and destroyed them before them, and dwelt in their stead:* So doth Sin quench the very cinders of natural affection, after it hath put out the flames of Religion, that the children of *Esau* ceased not till they had extinguished their own kindred: the respect of blood must give way to Rapine and Malice: too weak is Nature to restrain the fury of Sin, when it is stung by that fiery Serpent, the Devil. The *Romish* Mountain doth claim some kin of this *Mount Seir,* (at least in the opinion of the *Jews:)* There is one place in *Edom,* called *Magdiell;* this the *Rabbin's* take for *Rome,* and say, that of the *Idumeans* came the *Romans:* it is not so locally; it may be well spiritually; For, for persecution of the Saints, there is no such *Edom* in the world, as *Rome:* But *Magdiell* signifies, *Praising God:* Oh blessed were *Rome,* if in this, she could be called *Magdiell.* This *Seir* was a Mountain of great strength, not infertile; and as great probability gives it, graced with either one or many goodly Cities: *Who will bring me into Edom, who will*

lead me into the strong City? Neither may we think, that the offspring of *Edom,* when once made Dukes, nay Kings, contented themselves to dwell in Tentes.

But what if a Mountain, what if a City, or the strength of *Edom,* is it able to grapple with the Wrath of God, or buckle with his Iudgementes? If any piece of the broad Earth were shot proof against the Anger of God (as they fain the •arden of *Hisperides* against the Planets) it would not be unsought, vnbought: there have been Mountains and Cities before and after *Seir,* prouder and stronger then she, that have measured their length on the ground, and been dissolved to dust and rubbish; and *Edom* her self hath daunced the same measure. The world hath gloried in her several ages of many goodly Cities; ⟨◊⟩ the pride of *Assyria, Troy* the pillar of *Asia, Babylon* more a Region then a City, *Carthage* graced with 17. tributarie Kingdoms; and let not *Jerusalem* be shut from both the glory and sadness of this relation: may we not say of them all now *(Etiam periere ruinae)* That little of them is dissolved to nothing. Thus God cools and damps the glory of *Israel: Go you unto Calneh, and see: and from-thence go unto Hamath the great: then go down to Gath of the Philistines: be they better then these Kingdoms, or the border of their land greater then your b•rder?*

Constantius spake of old *Rome,* that Nature had emptied all her forces on that one City: the time came, she was overthrown, and her Walls made even with the ground. The titles of new *Rome* are greater, not her Privileges: (she is called, *Vrbs aeterna,)* yet that Eternal *Babylon* shall fall, and her honor be laid in the Dust: her doom is past, and in the decree of Heaven, she is already fallen for the more surenesse; and all her Merchants (petty Leases taken out of her graund Lease) shall mourn bitterly for her: she shall be made a Cage of unclean Birds, Owls and Vultures; as she is now a Den of unclean Beas•es, Lions and Tigers. If any City on earth might boast her Privileges, let *Jerusalem* speak; she was called the *Holy City,* and the *City of God:* the Temple in her, a figure of the Church militant; as *Salom•n* the builder of it, was a type of *Christ: Behold, her House is left unto her desolate:* Sin laid her Pinacles in the dust: At the murder of his Son, God with his own hands, rent the Vail, and after gave the whole Fabric a spoil to the *Gentiles:* They that have trauayled the lower Provinces, testify, that the rude heaps of ruined Churches, Monasteries, and Religious places, are no less frequent then pitied spectacles: Devotion built them, kept them; Sin polluted them, Hostility subverted them: Sin prepared the way for Ruin and Blood: the Idolatry within overthrew the Walls without: they could plead more then *Dumah,* they and their pleas are perished.

Let me not speak as a Prophet, but as an Admonisher: Is it impossible for the Sin of *England,* to have the like effect? We are ready to say in pride, what *David* spake in the assurance of Faith, *I cannot fall thou oh Lord of thy goodness, hast made my Hill* ⟨◊⟩ *strong:* Let us praise God for that we have, and pray that our sins avert it not: Let *Dumah* speak with his pride; though our Privileges be more, let our Presumption be less: it is wise and safe, to possess more then we boast of: though Nature hath bound up the loins of our Kingdom witha girdle of Waves, & Pollicie raised another fence of wooden Walls, yet God must put about us a third Girdle, the bands or circle of his Providence, or our strength is weaker then the waters. It is an old and sure rule against the Atheist, against the Worldling, that whole cannot be perpetual, whose partes be alterable: If the members of this great body, the World, change, faint and grow old,

it argues a creeping decay to the whole: Let the Cormorant know (that would build his neast here forever) that parts of this land are alterable, therefore the whole not permanent. If the Plague takes away men, the fields grow barren; nay, the wearied earth (after much industry) is dull in her fruits; like an unnatural Stepdame, she produceth not good things of her self: if a Deluge over-run us, we and our glory vanish: God hath more means then one, to inflict his judgments. It is with no less admiration then truth reported, that a whole field in *England,* is turned in one month from a fertile soil, to a most Barren wast: It lies from the danger of innundation, from the reach of the hand of war; what then can turn it to a perpetual barrenness? Thus, God raiseth a mighty wind, that vncouers a mountain of sande, which ouerspreads the fruitful valley to a great thickness; and it is made worse then *Carmell,* which God thus threatens: *I will turn L•banon into Carmell, and Carmell into a Forest:* it lies in the power of man's sins, to make God curse his very blessings.

The Burden of *Dumah* is war, Mount *Seir* fears it not: if the book of our hearts lay open to be read, I think our fear of war is less then theirs. God grant our presumption, our security be not as great: *We sit under our own Fig-trees, and eat the fruits of our own Vineyards: Our Children go out by flocks and dances, and flourish like the Olive branches round about our tables: Our Oxen are strong to labor, our Sheep bring forth thousands and ten thousands in our streets: There is no leading into captivity, no dashyng of our Children against the stones, no complaing in our streets.* If this one blessing exceed not our thankfulness for all, my observation is deceived; but what a bold inference is this? there is no war, therefore may be none, nor can we be overthrown: It is a speech as common as the stones in our streets, when consideration of war is offered: *We need fear no Enemies, if we be true amongst our selves:* Vain security, that is built upon *if's* and *and's:* Who shall make us true to our selves, that have been false to God? Are there no sons of *Belial* amongst us, that curse the prosperity of *Zion,* and gape for the day, to cry *Down with it, down with it, even to the ground?* we know they have openly and privately with coat of Armor, and coat of Maile, assaulted the peace of *Jerusalem,* but (praise to our God) received shame in putting of their Harnesse: Let this make us thankful, not secure; as if God could not reach his arm over our narrow Seas: Behold *France* made a Cock-pit for massacres, by the uncivil civil wars thereof: Think of the unquiet bread long eaten in the *Low-countries:* and when thou sayest, we lay our heads on the Pillowes of peace, and eat the Bread of plenty, kiss his hand with praises that feeds thee with these blessings, but let not thy own strength make thee careless. The Papists thus re-hearten themselves against all their overthrows given them by this little Island, that our time is not yet come, our sins are not yet full: That *Ignatian Sectary Pererius* so notes in *Gen. 15. The wickedness of the Amorites is not yet full▪ &c.* He gives it by way of Comment; but it is a false gloss, I trust, and carries no more truth with it, then other the fictions of *Rome;* his words are these: *Let no man wonder why God suffers the persecution of the Catholics in England, (the sins of the Amorites are not yet full) their wickedness is not yet complete; when it is, the divine revenge shall fall:* They expected this day at the last change; God changed their expectation to folly: and as it was our grief, that *(Sol o•cubuit)* our Sun-set, so it is our joy, wonder, *(Nox nulla secuta est)* no night followed. I hope his Prophecy is as false for the event, as I am sure his application is for the thing: we are neither those uncircumcised *Amorites,* vnchristened *Pagans,* nor do we persecute the Catholics; except to have liberty of

Law grow rich, purchase Lands, beard and brave the Ministers of God to their faces, be called Persecution: (Here I cannot but mention, what is well observed by a most reverend and honored Judge of this land, that) whereas have been 300. burnt by Q. *Mary* for Religion, there have scarce 30. Papists been executed by Q. *Elizabeth* for Treason: yet, I hope, there is some difference betwixt 300. and 30. Religion, and Treason; betwixt the five years reign of the one, and the 44. of the other. I know their rebellions, treasons, conspiracies, meet with execution, no persecution to their Religion: Happy would our Martirs have thought themselves, if on such terms they might have redeemed their Consciences: no, the iniquities of *Babel* have filled up their measure rather, and their judgment long ago was not far off, and their damnation sleepeth not. *Pererius* is his own Prophet against us, we speak not against them of our selves, the Holy ghost speaks for us, Who *shall shortly consume that m•n of sin with the breath of his nost••ls:* Let their eyes stare for our overthrows, till they fall out of their vnfortunate heads; God hath blessed, and the *Balaam* of *Rome* shall never be able to curse: only let not our zeal be wanting to our God, to our Church, to our selves, and God shall not be wanting to us, nor all the hosts, which he fightes with: and once again, if need be, *Coniurati venient in classica ven••)* the Winds and Seas shall take our part: Let not our Peace make us wanton, nor our Wealth, proud; our help stands, *in the name of God,* not in Fortes and Swordes.

To speak more particularly, Bee not too confident (who so ever) in thy *Mount Seir;* every wicked soul hath her *Mount Seir* to trust in: they that have no assurance of rest in Heaven, have their Refuges and Mountains of help of Earth; *David* so returns it upon the wicked:*In the Lord put I my trust, how then say you to my soul, flee as a Bird to your Mō•taine.* Why should I seek to foreign helps, that have settled myself in the bosom of Rest it self? Riches are a *Mount Seir* to the Covetous, they rest on them, as the Ark on the Mountains of *Armenta:* Honor is a *Mount Seir* to the Ambitious, against all the besiegings of rivals: Sensuality to the Voluptuous, against all the disturbances of a clamorous Conscience: Pride, Fraud, Drunkenness, is a *Mount Seir* to the lovers; but alas, how vnsafe? if stronger against, and further removed from the hand of man, yet nearer to God's hand in Heaven: though we acknowledge no place *(Procul a••o•e,* or, *procul a fulmine)* far from God, or from his thunder: But we say, it is not safest sailing on the top of the Mast, to land on the mountainous height of a temporal estate, is neither wise nor happy: Men standing in the shade of humble Valleys, look up and wonder at the height of Hilles, and think it goodly living there, as *Peter* thought *Tabor,* but when with weary limbs they have ascended, and find the beams of the Sun melting their spirits, or the cold blasts of Wind making their Sinewes stark, flashes of Lightning, or crackes of Thunder, soonest endangering their advanced heads, then they confess (decking their proud Conceit,) the low valley is safest: for the fruitful Deawes that fall first on the Hilles, stay least while there, but run down to the Valleyes: and though on such a promontorie a man further sees, and is farther seen, yet in the Valley, where he sees less, he enjoys more: Take heed then, least to raise thy *Mount Seir* high, thou deiectest thy soul low:*Woe unto them that are at ease in Zyon, and trust in the Mountains of Samaria:* If we build our Houses by Unrighteousness, and our Chambers without •quitie, though as strong as *Mount Seir,* they shall not be able to stand in the Earth-quake of Judgment: God so threatens *Jehoiakim: Shalt thou reign because thou closest*

thyself in Cedar? did not thy father eat and drink and prosper, when he executed judgment and justice. &c. Think not your Houses, Fortresses; when your Souls are unarmed of Christian weapons, Faith and Obedience: You had, and shall have peace, whiles you pursue it with righteous lives, whiles your guide all your actions by the line of the Sanctuary, and stir your Attempts by the compass of the Gospel: Plentie shall spread your Tables, whiles Charity takes away, and gives to the Poor. These holy courses, shall make you continue, in despite of Hell and *Rome;* your Mountain shall be hedged about with the Mercies of God, & your Children shall defy their Enemies in the Gates.

The Person must not be omitted, to whom this scoffing Question is moved; *The Watch-man.* It seems the Prophet had denounced against *Edom,* War; they deride his message, as a leafing, and his person under the name of a Watch-man: nay, therefore they scorn him, because a Watch-man. I will not insist on the duties of Waich-men: every common Soldier can school the Watch-man: Many presume to teach us our duties, that will be ranged within no order themselves: that which a Watch-man is to the City, or Sentinel to the Leagure; a Minister is to the People: to Watch over yourselves, is every particular man's duty; to watch over all, *(Opus Ministrj)* is the work of the Ministry: If our Eyes be blind in descrying Dangers, our Tongues dumb to give Warning, the City or Fort is easily taken: Now, *(Quam clamoris vocem daturus est praeco mutus?)* What warning shall a dumb Watch-man give? Some will not speak, the Fountain of their knowledge is shut up, like *Laban's* Well, with a great Stone of security, saturity, stateliness: others will speak too much, making the Pulpit a Pasquill, to ease their spleenes, to traduce superiors: *(Medio tutissimus ibis)* The mean and honest way, is the safest.

But what say we to Usurpers, Wolves, Tyrantes, that call themselves Watch-men? that *(Bi-nominis, bi-linguis)* Double-named, double-tongued, double-sworded; and not single hearted. *Demi-god* of *Rome,* calls himself sometimes a Watch-man, sometimes a King: the Servant of servants, the King of Kings: as if there was no difference betwixt the serviceable Watch-man, and the commanding Prince; betwixt the Sentinel of the Leagure, and the General of the Army, *(Ad duo qui tendit, non vnum, nec duo prendit)* Whiles he claims both, usurps one, truth allows him neither: His actions show him no Servant, *(F•riendo non ferendo agit,)* He gives blows, but takes none. To be such a Watch-man as he desires, possibility is denied him, since his eyes cannot look so far, as he would extend his arm; not to watch over *Rome* only, but so far as the world is Christened: *Behold,* saith he, *I have two Swords;* one of them he lets rust, I mean, the sword of the Spirit: the other, he keeps bright with the blood of Saints, and makes it shine with the Gall of Martirs: *(Principa•is principatus a triplici corona)* the principal principality is from the triple Crown: As the Sun exceeds the Earth, so the Pope all Christian Princes; other Kings are but his Bailiffs. Did you ever hear a Watch-man speak thus? or arrogate to himself such a reign *(In foro pol•, in foro pluij, in foro conscient•ae)* In the court of Heaven, in the court of Hell, and in the court of every Conscience? If any resist his tyranny, he snacheth from Christ that his Word, and usurps it: *Bring those mine enemies, that would not have mereigne over them, and slay them before me:* If he cannot behold it in action, he will see it in picture, as the massacre of *Paris* on S. *Bartholomew's* night, was pictured in the Popes Palace, to entertain his holy eye with pleasure: so would the Powder-treason have been, if the matter had hit right: as horred, as the thought of it is to an honest mind, the hoysting up

of Buildings, shiuering of Bodies, tearing up of Monuments, dissipation, massacre, murder of old, young, Prince people, Senators and Senate, drawn to the life by the art of a Painter, would have been a contenting spectacle, for so holy an eye to contemplate: sure there is honesty in Hell, if this be Religion: if the Devil can devise more execrable stratagems, let him change Seats with the Pope. Christ meddled with neither *Herod,* nor Emperor, King nor *Caesar;* no Emperors held his Stirrop, no Kings kissed his blessed feet; he only fought with the weapons of the Spirit against Sin and Satan. This is a Watch-man indeed; but he watcheth to invade, besiege, enter and spoil the City of God: he liath other Watch-men under him, Unclean birds, fluttring from that Vulture of *Babylon,* and flying like Bats and Owls under the eues of night, to vomit the poisons of Heresy and Treasons from their swollen gorges: Watch-men like the Chaplens of *Mars* at *Rome* in the days of Idolatry, that practiced to toss Fire-brandes from Campe to Campe, to inflame evil affections; that care not whose blood they sacrifice to their *Roman* God, without distinction of *Troian,* of *Tyrian:* nor out of whose Sepulchers they dignity themselves an estate: They watch indeed, for they keep a Register of all our proceedings against them, in these *ltaleyon* days of ours; and if ever the S•nne of Alteration shine on their faces, they will repay us ten blows for one upon our Burgonets: mean time (our Prayses to Heaven) they watch their own bane: and (as one writes of *Parry,*) so I may of the end of them all *(Itala gens sceleri te dedit, Angla cru••) Italy* gives them their villainy, *England* their Gallows; this is (their *malus,* but *meritus sinis)* the evil, but deserved end of them all: *England* is sinful enough, but she professeth not her self a School-mistris of Sin, as *Rome* doth of Treason: there it is professed, taught, learned, and (as on the sandy Theator) exercised before it come to the fatal execution.

The Priests of perverted *Israel,* were but shadows of these of apostate *Rome: As Thieves wait for a man, so the company of Priests murder in the way by consent.* Hence that Proverb carries no less truth, then antiquity with it: *An Englishman Italianate, is a Devil incarnate:* these are those Jesuits, Jebusites, Incendiaries, Traitors, and not less then Devils, but that they have bodies. God bless us from such Watch-men: if these be Watch-men, who are enemies?

We see then the vanity of their labors, that would undertake to bring us to a composition: if Heresy can be made Sinceritie, Idolatry true Religion, Treason Obedience, we may be united: but it is a sure rule, Contraries in the abstract, can never be reconciled: God put an vn-appeasable Contention betwixt the two Seedes of the Woman, and Serpent, when he put *Enmity* between them▪ for an Enemy may be made a Friend, but Enmitie can never be made Frendship: the Air that is dark, may be made Light; but Darkness cannot be made Brightness; a Papist may be converted to a Christian, but Papistry can never be made Christianity, no more then Antichrist can become Christ: our strife with them is not for the extension of Limits, but for the possession of the Inheritaunce, whether Grace or Nature, the Popes Law or God's, shall take place in the Conscience: So I have read of that audacious and sottish *Hermit,* that would undertake, to make God and the Devil friends: the impossibility of which attempt, the Devil could tell him; God is all Light, and I am all Darkness, that my foul nature cannot be hidden: our affections, seats, persons, are so opposed, that I have no hope of peace. They will not, we may not yield; except the Sheep shall compound with the Wolf, or

the Mise with the Catte; which the old tale forbids, though the Catte get on a Monks Cowle, & cries demurely through the creuices,

Quod fueram, non suw, fra•er, caput aspice tonsum.

Good broth•r Mouse, creep out thy house, come forth, & let us chat:

Behold my Crown is shaven down, I am now a Priest, •o Cat.

When Cats say Mass, the Myse (alas) must pray against their will:

Kind Pus•e, your pate is smoth of late, your heart is rugged s••ll.

Experience would teach us the answer of the verse, though we had never read it.

V•x ti•i •raesto fidem, cor tibi restat id•m.

To leave the incorrigible Watch-men of *Rome,* since we would have cured *Babel,* and she would not be cured, let us look home to our selves. The Wolves of *Rome* have not more honor, then the Watch-men of *England* scorn: the *Edomites* of the world cannot abide Ministers: the best is, they are but *Edemites,* heirs of *Esau,* and as profane as their Father; that make Religion their Minstrel, to give them sport and sleep, no jest in such laughter, as that which is broken on a Priest; the proof is plain on every Tavern and Theater. We serve indeed contrary Masters; we Christ, they Lust and Satan: and *(Hinc illae rixae* of theirs, *hinc illae laechrimae* of ours,) hence their flowts, & our tears: we bite them with the salt of Reproof, hence they storm: we cast Ink and Gall on their Tetters, hence they startle: *(Veritatem lucentem multi diligunt, arguentem reijciunt: dum s• ostendit columus, dum nos ostendit, odio habemus:)* The truth shining▪ many love; reproving, they reject: whiles it shows it self, we embrace it; whiles it shows us, we cannot endure it: even in this consists at once, our Happiness, their Damnation: our Happiness, *Blessed are ye, when for me porsecuted:* their Damnation, *That Light being in the world, they embrace and are glad of Darkness:* though their wrongs done us, be against the Law of Arms and Nature; for an Ambassador should be *(Inter hostium tela incolumis)* safe among the Weapons of the Enemies:

But do the *Edomites* only take up these Weapons of scorn against us? No, I speak it betwixt shame and grief, even the *Israelites* scorn the Prophets. There are some sick of a wantonness in Religion, so hot about the question, *De modo,* that the Devil steals the matter of Religion from their hearts: if we cannot wrangle with Forms and Shadows, and show our selves refractarie to established Orders, we shall, *Male audire,* our Sermons shall be slighted, our persons derided: thus, this is the mischief; men of name, professors of note, when they speak bitterly of us, their credit carries it strong with our scandals: one Arrow of these *Israelites,* wounds deeper then a hundred Cannon-shot of the *Edomites:* I confess I speak Stones, but if they hit, as they are intended, they shall heal some, hurt none: *(Dicatur veritas, rumpatur inuidia)* Let Truth be spoken, and Envy burst her Gall: let all these Scorners remember, that the contempt done to us, redowndes to God himself: *He that despiseth us, despiseth men: he that Christ, despiseth his Savior:* Is all this nothing? *But he that d•spiseth me and you, despiseth him thot sent me and you:* It comes to somewhat then, and more then ever mortal man shall be able to

answer; is it not enough for them, that they have drawn out the life-blood of our Livings, but they must expose our persons to contempt? So the *Jews* spoiled Christ of his Vestmentes, and then mocked him with baseness. Our poverty of flouted by them that have our Livings: surely, if repentance and restitution prevent it not, they shall have a Tith one day, which they have more right to, the tenth Sheafe of that Harvest, which is reserved for Reprobates in Hell. The *Turks* lay it is an imputation on our Religion, that we spoil our God's: for shame, do not the *Turks,* and shall the Christians? *David* would not have *Areunah's* Threshing-floor without money; if these men should have no room in the Church, but what they pay for, I think they would quietly suffer themselves to be turned forth of doors.

The last branch of the Map, and first of the Moral, are not unfitly conjoined, the *Edomite,* and his Question: the Question then calls me from the Watch-man, *What is in the nigh•?* And to make the Derision fuller and fowler, it is doubled, like *Phara•hs* Dream, *What is in the night?* Did they seek for some prodegie or portent? Some divine Revelation, which should be received by Vision? Were the like *Israel,* of whom Christ thus testifies; *This adulterous generation seeks for a Sign?* Thus *Dives* despayred of his brethren's belief, except one rose from the dead. I confess we have some in the world sick of this disease, a Jewish infection, *The Jews require a sign,* &c. *(Plus ocu•o, quam oraculo:)* miseries shall work more on them then mysteries: palpable actions of God's mercy, justice, power, shall convince them, the contemplation of them all in the theory of the word moves them not: astonish them with wonders, heal their diseased, open their blind eyes, raise their dead, and they will believe: Are there none among us, that couch a willing & close ear to the charms of *Rome,* in admiration of their feigned miracles? lying Apostles, that work strange things by exorcismes? but our Church now is not in the Cradle of her infancy: One cup of wine brought by Christ, is worth all the cups of cold water by *Moses:* as S. *Augustine* alluding to that Marriage in *Galilee,* says: *All the adumbrations, tipes, figures, signs, were but that cup of cold Water, Christ reserved the good Wine* (of the Gospel) *till he came him self:* and they that will not believe without a Sign, without a Sign must perish. But I travel no further in this, least it bring me out of my way.

It was no Sign they inquire for, no Prodigy they fear; they are only pleased to make sport with the menaces of God: *You talk of a Night, and an hour of Calamitie; but threatened men draw long breathes: You pretend Visions in the night, which portend our ruins; come tell us the tale of the night: What is in the night?* There have been in all ages, some of these Frogs, to throat it out against God, so long as the weather was fair, as if he could not send a storm: the tempests of God's Wrath have been derided to the last moment of a calm: the venom of Prosperity so impoysons a carnal mind, *(Eilia diuitiarum superbia)* the daughter of Riches is Pride: the Philosopher could teach us that *(Faelicitas & humillitas diuiduum haebent contubrinium: raro bona men's & bona fortuna homini datur,)* Happiness and Humbleness are not chamber-fellows: seldom a good Mind, and a good Estate, is given to the same man: God seemed to mistrust this in *Israel,* that the increasing of Goodes, and multiplying of Cattle, would lift up their hearts against him: The peaceable days of the Wicked, and their lucky proceedings in this world (by the testimony of *Job,*) durageth their impudence against Heaven:*Who is the Almighty, that we should serve him? depart from us, we will none of thy ways.* That of the *Psalm* is

of full strength to this:*His ways prosper: thy judgments are far above out of his sight: therefore defyeth he all his enemies:* Man only? no, God himself: *I shall never be moved.* Let *Malachi* for all the Prophets, *Peter* for all the Apostles, make up this cloud of witnesses: *It is in vain to serve the Lord: and where is the promise of his coming?* All things are still *(Statu quo)* continued in the same course: there is no alteration, no new thing done (*Quaecun{que} sub axe*) under Heaven. We say, (*Non bonum ludere cum sanctis*) it is no safe jesting with holy things: It is dangerous for an *Edomite* to make himself merry with God; this is the way to come short home: thou hadst better have mourned all thy life, then made God thy play-fellow. When the vessel of Dust shall encounter with the arm of Omnipotence *(Siue percutiat, sieve percutiatur, frangi necesse est)* whether it smite, or be smitten, it is sure to be broken: The Chair of the Scorner, is the seat of Satan, the lowest stair and very threshold of Hell, as *David* describes it:*Blessed is the man that doth not walk, &c.* His first plot is, to get us, to walk a turn or two with him: having persuaded this, he moves us to stand still a little; but so long as we are standing, we are going, therefore at last he entreats us (for our ease) to sit down: but if we take our seat in that enchanted Chair, we grow to that impudence to deride God, and his judgments. I will single you out four fortes of these *Edomites,* Scorners (for I justly parallel them) and propound their natures and conditions to your pity and detestation.

1 Atheists, such as have voluntarily, violently, extinguished to themselves, the Sun-light of the Scripture, Moon-light of the Creature; nay, the sparks and cinders of Nature, that the more securely (as unseen and vnchidden of their own hearts) they might prodigally act the works of darkness; not *Athenian*-like, dedicating an Altar to an unknown God, but annihilating to themselves, and vili-pending to others, Altar, Religion, God; and suffocating the breath of all Motions, Arguments, manifest Conuictions, that heaven & earth have produced: for the reasons of Hell only shall one day evince it *(Deum esse)* that there is a God: they affirm it impossible, that flesh should be turned to rottenness, rottenness to dust, and dust to glory: Against whom, well, S. *Augustine; He that could form us of nothing, can reform us decayed: it is easier to repair, then prepare.* That Atheism in the days of *Solomon* was the same in opinion, that ours is in practice: we do (not say but) live, as if it was better to *a living Dog, then a dead Lyon:* which I would yield true among Beasts; but among men, a dead Beast is better then a living Atheist: let them ask Nature, it will tell them, *(Insculptum est omnibus esse deum)* It is engraven in all hearts, that there is a Deity: let them ask the Creatures, they will witness, they had a Creator: nay, let the Devil speak, to shame and convince the Atheist, who believes a God, and trembles at his own belief: the nature of his essence proveth it: to know there is a Witch, may satisfy us, that there is a God; for if the destroying power were not controuled, manacled, maistred, how stand we vndeuowred? Let them ask (lastly) their own dying hearts; for the eyes that sin hath shut, Damnation shall open.

2 Epicures, that deny not a God, and a day of Judgment; but put it far off, with (〈 in non-Latin alphabet 〉) give me the present, take thou the hope of future joys: these see a night coming, and therefore make haste to be drunk with Pleasures: *Let us eat and drink, for to merrow we shall die: (Cras ridendo moriuntur, hodie bibendo sepeliuntur)* they will not die till tomorrow, but be buried in Riot today. They sleep on their Beds of Down, rise to their Tables of Surfet, and from thence to their sportes of Mischiefe; sleeping, playing, eating, dancing,

drinking, dallying, *(Motu circu••rj)* they run round in a Ring: only *(Nulla interualla piando)* no time must be spared from Satan: they invert the Order God hath disposed to the times preposterously, making the night day, and the day night; at midnight they revel, at noon they sleep: though the day was created for labor, the night for repose: The Sun is scarce beholding to their eyes to look upon him: the Moon and Stars have (only) their attendance; the works and the hour of darkness meet; they will be contrary to all men and all things but themselves, because they will be contrary. If ever they begin any work with the day, they dispose it on this fashion; First, they visit the Tavern, then the Ordinary, then the Theater, and end in the Stews: from Wine to Ryot, from that to Plays, from them to Harlots,

Iste dies pulchro distinguitur ordine rerum.

Here is a day spent in an excellent method: If they were Beasts, they could not better sensualize, it would be but lost labor to tell them, that their course shall be so proportioned below: from Snakes they shall turn upon Adders, from both to Scorpions, from all to vnquenched flames; where they shall spend not houresbut ages, nay that eternity of time, in waylinges and howlinges, groans and torments; when for every ounce of Vanity, they shall receive (down weight) a whole pound of Sorrow: Smoakes, blackness, boiling Cauldrons, fiery burnings of Brimstone & Sulphur, kindled and continued by the breath of an offended God, shall have their interchanged courses: oft this torment, and then that, and indeed all, that a soul & body made immortal, can suffer:

Iste dies misero distinguitur ordine rerum.

Here is a day to be spent in a miserable method: Oh how (yet) was it some happiness, if in a day or set time, these woes could be determined: these are the Epicures, not so impudent as to deny the night, not so honest as to part with their sins.

3 Libertines, that neither affirm no Night, nor put it far off; but only the strength of sin prevails over all: and come Sorrow, Death, Grave, Hell, they must have their pleasures: they have a pride in accomplishing their own willes, as she in the Poet;

I see the good, and give allowance to it:

The evil is my choice, I love and do it.

They cannot be noted for Virtuous; but they will be Famous, though for Infamie: as that wicked Church-robber, that to do some memorable act, pulled all the Lead off the Churches roof, and thacked it: they must be mentioned, though like a Traitors name in the Chronicles. These swear away all reproofs, & drink away all the chidings of their own Conscience: it shall be the worse for them, that ever they had a conscience: their Hell shall be the hotter for the multitude of their neglected motions to good: their Mercies have not been more numerous, then shall be their Miseries: their Nurture or Learning (to omit those, that never read any other Book then Vanity) at once makes them better and worse; better in understanding, worse inmanners; whiles their contemplation is a Theater, and their study, new sportes, new fashions: Oh how far better is the simple, honest, innocent Soul without knowledge, then that which is beautified with learning and debauched with vices?

Beatus ill qui procul negotijs,

Paterna rura bobus exercet suis.

More happy are those poor wretches confined and contented with a rurall charge: whiles they know not so much of good, they know less of ill: they skill not what the studying of oaths, the tricks of pride, the policy of Atheism means: they make not sense the rule of their belief with the Gallant, but their Catechism: Religion is their Queen, the Gallants drudge: they have not so much of reason, therefore abuse the less: their sins proceed most from ignorance, the Gallants from knowing willfulness: Now, which of these shall be beaten with most stripes? they work out a poor living with the sweat of their brows and nerves, these can play out a rich one from the quicknes of their wits: they know not the detractions of slander, underminings of envy, provocations, heats, enluringes of lusts: the foul secrecyes of Idolatry, hypocracy, sacrilege, cleave not to their consciences: they have a kind of happiness, in that they are not so miserable: our impudent, imprudent, insolent Youngsters look on these, betwixt contempt and anger, call them Clownes, Idiots, and the dregs of Nature, and think themselves Angels, if these be men; *(Quorum prae• crdia Titan de priore luto sinxit)* as if God had tempered them of a baser mould. But whiles *Acteons* Bondslave grinds securely (though laboriously) at the Mill, his brave riotous, gallant, Hunting-master is turned to a beast, and for his sensuallity eaten up of his own lusts: you all know the Story, this is the Moral. Thus, this is the proper cause, that the ancient Houses fall; and what the long Industry of the progenitors have gotten, the short Ryot of the Gallant, wastes: We are loath to hear of this; but it is too true, he needs not drink up all the Sea, that will judge of the •aste: hence young gentlemen by wild unthriftiness become sports to Theators, and cannot sit on their Fathers seats to do good in the Common-wealth: they abound with the gifts of Nature, but like Fig-trees growing over deep Waters, full of Fruit, but the Iayes eat them: Ruffians, Harlots, vicious Companions enjoy those Graces, that might honor God.

4 Common Profane persons, that will suffer themselves to wear God's Livery, though they serve the Devil: these are they, that make the profession of the Gospel have an evil name: hence that Proverb, *Pater noster,* set up Churches, *Our Father,* pulls them down. I will not favor (with a partial connivance) these Scorners, though they nussell themselves in the Churches bosom: nay, I will speak most plainly; these are the worst *Edomites,* if not to them selves, to us. Let the Atheist deny, the Epicure remove, the Libertine forget, that there is any other Day of peace or sorrow, besides or beyond the present; what is this to believers? We are reedy to brand and howte at them (as they did to the Lepers in *Israel,*) nay to rain them to death with a shower of Stones, (as they served Idolaters and Blasphemers:) But be our own hands undefiled, that take up these weapons of Death against others, as Christ charged the *Jews,* that charged the adulterous Woman? If we be sick, our sickness is more dangerous then theirs: The other Diseases are without the body, but this comes near• the heart of the Church: we know what it is, to have a Sickness come near the heart: there is more grief to the Mother of the Family, in the miscarrying of one of the Children, then of many Strangers, *Edomites,* unbelievers, or misbeleeuers: these have learned to speak the language, to scorn the manners of *Canaan;* for, their lives testify, that they believe not our report.

We have gone the better half of our Journey, let not your attentions fail to the end: We have seen the nature of *Edom,* and *Mount Seir,* Atheism, Scorn, Abomination; we are now entering another Mountain, the Hill of *Zion,* the City of God. The Question of the *Edomite* was not more perverse, then the Answer of the Watch-man is grave and sober. The Answers of God are not doubtful, like the Heathen Oracles; nor obscure and tetricall, as *Muhammad's* Riddles; nor ambiguous, like the mixed, the motley, epicaene, equiuocating conclusions of *Rome,* but plain, sweet, profitable: I call therefore the first part of it,*A Resolution:* They ask as if they despised to know; he resolves them justly, as if he would force them to know against their willes. They ask him what is spiritually seen in the night of Vision? He tells them, what shall really come in the night of actual Desolation: *The Morning cometh, and also the Night,* Let your vnderstandinges keep pace with me through these 4. Circumstances. 1. The length of their Peace; one whole day, the space betwixt morning and evening: a short time. 2. The Certainty of their Judgment; *The night* (infallibly) *cometh.* 3. The quality of it, when it is come; (*Nox dicitur*) it is called, *a Night.* 4. The Inuersion of this, to the Righteous.

1. The Happiness of *Edom* is but a Day; *The Morning comes, and the Night* follows: It is but the distaunce of the Sun-rising from his setting. There is to all things living, such an alternation decreed; a morne, a noon, a night: a beginning, a strong age, a declination or full point: as the Historians write of certain Flies bred by the River *Hispanis,* that are generated in the morning, at noon in full strength, at night make their ends, and are gone: *Paul* says, *Our life is but a Tabernacle,* it is all, if this stands a year: *Isaiah* calls it, *Grass;* which grows but a Summer: *David,* a *Flower;* that hath but his month: here it is called, *a Day;* that hath but the Sun-rising and setting: Nay, *Job* compares it to *a Shadow;* that hath (neither Yeare, nor Summer, nor Moneth, nor Day,) but an Hower: Nay, *Moses* to *a Thought;* whereof there may be a hundred in an hour: This is none of the shortest Comparisons, (*Mane et vespere*) the measure of one day.

What then mean those *Greedy Dogs* in this Prophecy, to bark so madly, *Bring more Wine, for tomorrow shall be as today, yea, much more abundant.* Mee thinks, I hear the gallant Epicures (the christened Atheists) of this City, knock thus in Taverns, for yet more Wine, crowning the day with Riots, and blessing the morrow with promised Surfeits, as if the Night should never come: alas (*Nescis quid serus vesper ferat*) thou knowest not what sad news the Euening will bring: thou braggest with *Caesar,* the Day is come; We tell thee, as *Caesars* friend, It is come indeed and begun; it is not ended: the Lease of Vanity, is but a Day; it may be not a moment, the tenure of this world is uncertain.

Medio de fonte leporum, surgit amari aliquid:

From out of the midst of the fount of Delicacies, ariseth ever some Bitterness: when you have spent your strengths, your estates, bloods, souls, upon Vanity, all is but (*Vnius diej hilaris insanta*) the merry madness of a day; which to buy with the eternity of insufferable Torments, is a dear purchase: If they be not short of content and satisfaction, I am sure, they are of continuance: They do not always follow a man living, ever forsake him when he dyes.

2 You have measured the shortness of their day, hear the certainty of their night: *The morning comes, and* (without prevention) *night follows.* You shall shake off the yoke of *Israel,* but put on you the yoke of *Persia:* The *Edomites* were long tributaries to *Israel,* according to *Ishae's* prophecy and blessing of *Esau. Thou shalt be thy Brothers Servant; but it shall come to pass, when thou shalt get the mastery, thou shalt break his yoke from thy neck:* The Prophet here assures them of this mastery. (*Israel* rebels against God, therefore *Edom* against *Israel.) Ishae* as God's Prophet, subjects *Edom* to *Canaan,* the seed of Esau to the seed of *Jacob: (Intemperanti praefecit sobrium*) he sets the sober man over the intemperate: and this service of the elder Brother to the younger, lasted in the posterity 700 years. Yet twice after, they shook off this servitude: the first in *Iorams* time, which liberty they made a troublesome shift to hold till *Hircanus,* who subdued them, and made them be circumcised: this slavery they overcame again, and held it, even till *Herod,* the son of *Antipater,* an *Idumaean* borne, obtained to be King of the *Jews:* here *Edom* got the full mastrie. The first, was this Morning the Prophet speaks of; this Morning of freedom shall come, but last for a Day, and then be ouerclouded with a Night, a worse Captivity, because to a worse people, (*Qui Deum et misericordi•m nesciunt*) that know neither God, nor Mercy: as those privations are inseparable, there is no Mercy, where no Religion.

Edom is but a particular instance of a general doom, which all the Sons of *Adam,* as the Daughters of *E•e,* I mean, all the Glories of this World shall bear; as sure as the Euening succeeds the Morning, Death shall seize on Life, Judgment on Sin: you have the sap of Health in your Bones, the Riches of the world in your Coffers, your Life is in the Noone of pride, but (we say) praise a fair day at Night. (Happy are they, whose *life is hid with Christ in God,* that this Night may not find them out:) your Sun shall set, Beauty, Riches, Glory, shall decay, as by the inviolable law of Nature, night succeeds day; so by the eternal law of God, Death Sin. If you could indent with the Sun to stand still, as in the days of *Joshua;* or to go back ten degrees, as to *Hezekiah;* or with his Orbe to move slowly, yet it shall set: Be the day never so long, yet at last, comes evening-song. The Son of God himself, in this condition of mortal descent, was equal to his Brethren. That great Sun of Righteousness, had his rising and his setting: We must all walk into the West, as well as he; and be our Day longer or shorter, Night must come, our Privileges are not beyond others.

Hear this ye *Edomites,* that floute our presagings of a Night: you speak of a Night, and hour of Judgment; When comes it? We tell you again, *The Morning cometh, and also the Night.* You have had a time of Light and delight, and what your hearts could wish; you shall have a time of Sorrow and Darkness: Your Noone shall be turned to Midnight. Tender and delicate *Babylon,* that boasted her self *a Queen, and free from mourning,* shall weep in the wydow-hood of her glory; and hear at last, (*Aduenit sinis tuus,*) thy end is come.*You that will not set your minds to these things, nor remember the latter end, miseries shall come on you in their perfection:* so absolute as the Justice of God, & the Malice of Satan can make them. So *Solomon* schools the art-les, heart-les, supine courses of vain Youth: *Rejoice, O Youngman, &c.* Rejoice in your day of Pride, let Pleasure rock you on her indulgent knee, you shall be brought to the night of Judgment: The Surfeits of the old World, the Mirth of the *Philistines,* (when *Sampson* was their laughing stock) the carowsinges of that *Caldean* Monarch in the sacred Bowles of *Jerusalem,* had their

Night: *Solomon* with his 1000. Wives and Concubines, *Belshazzar* with his 1000. Princes, *Ahashiuerosh* with his 127. Provinces, had their Night: High-looked Honor, and pursy Riches; the one diseased in his Eyes, the other in his Lunges, shall have their Night: The favor of Noble men, is the favor of movable men; the *Ignis fatuus* of Riches is long ingendring, soon extinct: let *Joab* and *Job,* be our precedentes in both these: the first, was great and evil, the chiefest Captain about *David;* yet by *David* designed to execution; The second was great and good; yet behold, the mightiest man of the East, is poor to a Proverb: What ever florished and had not this night? The rich Churl enlarging his Barns proportionably to his desires, had his Night; he heard that soul knell, *Thou fool, this Night, shall they fetch away thy soul.* The World it self shall have this Euening: the Morning was in the days of the Patriarchs; Christ boore the heat and Noone of the day, and we are those upon *Whom the latter ends of the world are come. The World groweth old,* and we grow old with it: the bodies of men in old age, wax cold and want the heat of Nature; the souls of men in this decrepit age, grow cold in zeal, (*Deficiente feruore charitatis*) the nourishment of old age turns into crudity, through want of heat to concoct, digest, and drive it into the Vaines; the nourishment of our souls turns into Vanity, because we want the heat of Grace to digest it: By all these symptones, you see the Sun of this World ready to set, and the Night drawing on: the declination of Goodness, the fainting of Religion, says, that the World lies bedrid, drawing on, looking for the good hour (to some,) and fetching a thick, sick and short breath: I am no Prophet (or what if I were, yet unable) to define the time: but this I conclude (though more particularly) from the rule of my text; *We had our Morning at the first preaching of the Gospel: it now flourisheth with us, as at high Noone; Who shall say, the Euening will not follow, or our Sun is without setting.*

3 That it shall come, you hear; hear shortly the quality of it, when it is come: *A Night.* Miserie is not fitlyer shadowed, then under the name of a Night: *Sorrow lasts for a Night,* says the Psalmist, *but joy comes in the Morning.* A sad, heavy, and disconsolate time, full of horror and amazement; when there is no object to withdraw the eye, thereby to divert the mind from the thought and meditation of bitterness. Satan himself is not said to be bound with any other Chaines but these of Darkness: as the Ioyes of Heaven are described by that eternal daylight of glory and Sunshine of the Lamb, and it is added in express words; *There shall be no Night there:* So the torments of Hell are called by Christ, 〈 in non-Latin alphabet 〉 , Vtter Darkness: No marvel, if there ensue, weeping and gnashing of teeth, when misery shall be extreme, and no day-hole of hope, to afford one glimpse of comfort: this is that *Night of nightes,* worse then the palpable Darkness of *Egypt,* as full of intolerable horror, as *Caliginous* blackness: I find not only the time of Judgment general, but of temporal and particular calamities, termed by the *Night of horror:* the downfall of *Dumah, a Night:* the destruction of *Israel, A season of blackness, darkness, clouds and obscurities.* Therefore (as Christ to the *Jews, Pray that your flight be not in the Night,*) pray that your departure out of this life, be not in the Night of your security and ignorance; and then fear not this Night, for you are redeemed from the land of eternal Darkness.

It was the foolish pride of that *Roman* Emperor, having made a Bridge of grappled Ships over a narrow Arm of the Sea, and triumphing at midnight with innumerable torches, to boast that he had (wrough two Miracles,) made the Sea dry Land, and the Night Day: but our

Emperor of Heaven and Earth, did perform it indeed, when he dried up the Redde sea of his Fathers wrath, and changed our present Night of Ignonaunce, and future of torment, into the eternal daylight of his Grace and Glory.

4 The last part to this Survey, is the inverting of this upon the Righteous: Where, behold the different beginnings and ends of both Holy, and Vnholy: to the children of Disobedience, the Morning is before the Euening; and this is *Dumahs* woe at Sun-set (*Fuisse faelicem*) that she had her Day: To the Faythfull, the Euening is before the Morning; as at the Creation, *The Euening and the Morning were the first day.* The *Jews* were commanded to begin their Feast of Reconciliation at Even; and, *From Euening to Euening, shall you celebrate your Sabbath.* It was Christ's comfortable Answer to his Church, intending the date when the profanation of the Temple should cease, to set the Morning of their peace, after the Euening of their troubles, by a sweet and mystical allusion: *Unto the Euening, and the Morning,two thousand, and three hundred: then shall the Sanctuary be cleansed: and the vision of the Euening and the Morning is true:* The Euening of their sorrow precedes the Morning of their joys. Our Prophet so compares the tempest of the *Assyrians* rage, to a Storm in the Night, which vanisheth at the rysing Sun: *Loe, in the Euening there is trouble, but before the Morning it is gone.* Our Night lasts during this wretched life: the troubles of Miseries, storms of Persecutions, and rage of that great *Leutathan,* disturbes our Air, darkens our Day, and makes it a gloomy Night; clouds, tempests, obstacles, stumbling-blocks, temptations, machinations of Enemies, deceiuinges of Friends, through so many dangers and difficulties sail we to our haven of Peace: our assurance is, that joy comes in the Morning, when we shall rise in the East, and behold the Son of Glory shine in our faces. The Morning of the *Edomites,* Atheists, Reprobates, comes first smiling on their brows; but (*Nox sequitur*) they have a Night behind.

This disparity consists not only in the counterposition of their order, but in the circumstantial difference of their length and shortness: Our Night is irksome, but short; (*Compensatur acerbitas breuitate*) What is ill in the bitterness, is eased by the shortness: But our Day is everlasting, from new Moon to new Moon, from Saboth to Saboth, we shall praise the Lord: Myriads of years and ages, shall be expired, and our Sun as far from setting, as at our first entrance; for time and mortality, and distinction of age, shall cease: there is nothing but eternity above: It is not more blessed in being a Day, then in being endless: Their Morning is short, their Night everlasting, their Debt never p•yde, their Fire never quenched: Here is their vnhappines, (*Florent ad tempus, pereunt in aeternum: florent fa•sis bonis, pereunt veris tormentis:*) They flourish for a time, they perish forever: they flourish with false joys, perish with true and substantial torments: things that are soonest bred, have the shortest continuance: a puff of Wind raiseth the Chaff from the earth, and a puff scatters it away: the Wicked are soon raised, and with like speed depressed: How quickly is *Esau's* posterity advanced to a Kingdom, how immaturely cast down? The Crown is scarce warm on their temples, their eyes have scarce taken a passing glance of their glories, but all is dispersed: the Godly are long kept under covert; but when they do rise, their elevation is permanent.

Loe, now cast a sober and intelligent eye on this strange opposition, and let the very enemy of Heaven and Grace, judge, whether the vain shadows of Joy, and those for a Day, liable to true and substantial torments, and those forever, be comparable with, or desirable before, a momentary Affliction (and that not without the best of comforts) followed with an excellent and eternal weight of glory. It's confessed; I speak for you, I think your Consciences are convinced: but (*Vbi signa?*) Where are the signs of it? If this be so, and you so acknowledge it, why lead you so dissonant lives? shall the voice of your own tongues, censure of your own hearts, witness against you? *Tacitus* reports, that in the civil Wars betwixt *Vitellius* and *Vespasian,* a Soldier had killed his own Father, which was of the enemies Army; no sooner was this published, but every man begins to abhor, condemn, execrate that War, the cause of such an unnatural fact; yet how little effect this wrought in their proceedings, that Author describes; for their rage, rapine, cruelty, was not lessened, in spoiling Neighbor, Friend, Kinsman, Brother, Father, when they had slain them. We abhor the miseries and sins incident to this life; we love it still, nay prefer it to Heaven: our condemnation will be easy and just, what need is there of more Witnesses (*Ex ore tuo*) thy own lips have spoken against thee. For shame let our hearts and tongues be cut out of one piece, that what we allow in opinion, we may prosecute in practice.

You hear how the Day slips from us, and the Night steals on; what remains, but in the Day to prepare for the Night. No marvel, if men sleep in the Night; but in the broad day, to shut our eyes (with the Dormouse) is unnatural. There is a Night, when thou shalt rest, even *on thy bed of Peace:* only walk, work; loiter not in thy Day. Christ taught and observed the Rule himself, to travel his Day and all his Day; *For the Night comes, wherein no man can work.* There are things, which if the Night finds undone, we are undone, because we have not done them: if we defer to provide lodging, sustenaunce, safety, the Night finds and leaves us destitute. How mad is he, that bound to some special designment, confined to his day, and then furthered with light, aid, company, and conueniencie of all things, spendes one hour in catching Flies, another after Feathers, and all the rest in several toys and leasinges, that on a sudden the Sun sets, and his chief work is not done, nay not begun.

The work of our day, is the working up our salvation; it is a special work, Heaven & our Souls are upon it, and we have but our day to work it; (*Tempus vitae, tempus paenitentiae*) The time of life, is the time of Repentance. We spend one piece of our Day in Covetous scrapinges, another in adoring that we have scraped; some hours of our Day in working vanity, and some in sleeping security; instantly the Night of death comes, & we have neglected the main chance: our *Salvation is not finished* like Courtiers, that having light to bring them to bed, play it out at Cardes, and go to bed darkling: Woe to them that go to their last rest thus: How unworthy are we of a Day, thus to spend it? It is pity that ever the Sun of Grace shoone on our faces: Quake and fear, whatsoever thou art, to suffer the sin of thy soul, and the end of thy life to come so near together: If men stumble in the dark, it is not strange; to fall at every stubbe in the day, argues willful neglect, or want of eyes. It is enough for those poor *Romanistes,* that live under that *Egyptian* darkness of the inquisition, to fall into grievous absurdities, where the Sun shines, to see men fall in heaps, is astonishing: Oh that every bait of drunkenness, object of covetousness, presented glance of vanity, should make us wander

and stumble, stumble and fall, fall and content our selves therein without rysing: What (would we? what) will we do, if our Sun sets? For shame cast away the deeds of darkness with the time:*Awake and stand up, the light of Jesus Christ* shines on thy face. As men from sleep opening their eyes, and seeing day broke, cast away their clothes, wherein they were wrapped warm, and starte up to their several callings; the Sins and Vanities of this world have kept us warm, as *Caiaphas* kept *Peter,* whiles we were folded in them; but our main work lay dead for want of execution: Prouide then for this Night, ôh thou whose cheek the Sun of mercy and forbearance, kisseth: *The sleep of him that trauaileth, is sweet, whether he eat little or much: but the satiety of the rich will not suffer him to sleep.* If the Day be well spent, the wearied bones rejoice in their earned repose; and the contented Conscience, applauds it self in the thought of her careful obedience; body and soul receives rest. Whiles the Day is slouthfully spent, Night brings no reioycefull ease to either spirits or corpse: The Day of thy life worn out in the well disposed hours of a religious obedience, thy body shall rest in a perfumed Grave, and thy soul in the bosom of *Abraham,* when Night comes: but whiles pride, surfeits, oppressions, wantonness, have shared the Day, the Night comes with no less suddenness then sorrow; thy rest shall be unrest, neither easier then smoke and thorns, and flames, nor shorter then the eternity of all these can make it: Oh then, what folly, madness, self-enmity is this, to play out our short Day, and howl under the pressure of working torments for an everlasting Night.

We are come to the last fruit that I shall gather you from this Tree, and it grows on three branches: the whole body of it, being applied to the manner, not the matter of the Question: the matter is first satisfied, *The Morning comes, & the Night;* the manner is now touched: *If ye will ask, enquire, return and come.* You ask in derision, keep the Cloth, but reject the Fashion: Ask still, but to repentance: Let your demands manifest your desires of resolution: If ye will ask, and needs be acquainted with your sorrows, *Enquire,* with humility, reverence, faith: Return from your sins, by repentance, and come home to God by obedience, (*Triplex ex arbore fructus*) here is a threefold fruit from this Tree; whereon let your souls feed, and then depart to refresh your bodies.

Enquire: We must not look, that God should seek us with his blessings; as *Elias* was charged to run by the *way of the Wilderness,* in quest of *Hazael* to annoint him: No, *Seek ye the Lord, whiles he may be found:* the rule of the Prophet is just: the Rich man comes not to the Beggars door with relief in his hand; but the Beggar to his for it: there is small reason, to expect it from God, that he should both give, and seek: I confess he doth, as Christ testifies of himself; *I came to seek and to save that which was lost;* but withal he conueyes into our hearts, a (preventing) Grace to seek him: Hence the Condition is annexed to the Grant, by the giver himself; *Ask, and you shall have:* Enquire, and you shall be satisfied: But if any will be ignorant, let them be ignorant still.

If you ask me, 1. Where you should Enquire? Our Prophet directs you; *To the Law, to the Testimony: Where should a people enquire, but at their God?* 2. If how? With Humility, Reverence, and desire of Knowledge: (*Inter Iuuenile tuaicium, et senile praeiudicium multa veritas corrumpitur.*) There must be in us an equal avoiding of both Rashnes, and Preiudice: Young

men apprehend not the necessity of Knowledge; Old men presume of a plerophorie and abundance: hence neither young nor old enquire. 3. If when? The *Wiseman* answers; *Enquire,* seek; *Remember thy Creator in the days of thy youth:* Begin this search, in the Morning of thy years: (*Mane,* is the Lord's Adverb, the Devils Verbe:) the Lord saith, *Earely;* the Devil saith, *Tarry:* to whom you hearken, judge yourselves: One thing only, take heed you stay not too long; the Devil is a false Sexton, and sets the Clock too slow, that the Night comes ere we be aware: tarry not then till your piles of Usuries, heaps of Deceites, mountains of Blasphemies, have caused God to hide himself, and will not be found. There is a (*Sera nimis hora*) time too late, which *Esau* fell vnluckily into, when *he sought the Blessing with tears, and could not find it.* It may be the Statues, or the Guides, or thy own Eies, may be denied thee, & then too late thou Enquirest. Whiles the Book of God is not perused, his Temples not freuented, nor his Throne solicited by Prayers, hard heartednesse steals on us, and like *Sampson* bound by the *Philistines,* we would break their Bonds, and cast their Cords from us; but our *Delilah,* our Folly hath beguiled us.

Is this all? no, there is second Fruit growing on this Tree, of equal necessity, greater use. After Enquiring, follows Returning: you are gone wrong, return into the way of Peace; *Enquire* it first, and having found it, *Return,* put your feet into it. God warns you by the revelation of his word, (as the *Wise-men* by the vision of a Dream) *to Return into your Country,* whither you would arrive, and where only is your rest, *another way.* If ever this exhortation was necessary for *Edom,* let me think it fitter for *England:* (as sin-full as we are, let me yet say, there is more hope of our repentance, then of *Edoms:*) our Iniquities as great, our Instructions greater then theirs; what remains, but our Repentance? never more need: Our sins are not low, slow, few, or slightly done; negligence sins, security sins, contempt sins, presumption and hard-heartednes sins: here is the Scorners Chair, the Drunkardes Bench, the Idle-man's Cushion, the Usurers Study: Oh where is Repentance, to rouse these? God is angry; we have been smitten, not in the Skirts and Suburbes of our Common-wealth only, our City, Body, and whole unity hath been pierced to the soul, *The whole Head hath been sick, and whole Heart heavy:* Where is the physic of Repentance? I can show you many Actors presenting themselves on the Theator of this World; I see not Repentance play her part: I can point you to Usury, robbing, grinding, sucking blood, cutting throats, whiles he sits in the Chimney corner, & hears of his Zani's, whelps, underling Thieves ending their days at the Gallows. I can show you Covetousness sweating for gain, crowching, ramping, playing Ape, Lion, or Devil, for Money: I can discover to you Drunkenness, rising early to the Wine, Malice making haste to the death of *Ammon,* Ambition running after Honor, faster then *Peter* to the Sepulcher; Pride whirling in her Chariot, Wantonness shutting up the windows; Bribery creeping in at the Keyhole, even when the door of Justice is locked up against her. Among all these I see not repentance: Doth she stay till the last act? I fear the tragedy of many Souls ruin will be done first. This land is full of sins, (let me speak impartially) this City: as many Lines meet at the Center; so all sins by a general confluence to this place: *Glomerantur in vnum innumerae pestes Erebj:* The mischiefs of Hell are swarmed to one Crowde, and we have it. I know there are some *names in Sardj,* some that make Conscience of their ways: the same air is drawn by men of as contrary dispositions, as is the opposition of the

two Poles: that I may say of the lives of this City, as one doth of *Origen's* writings: (*Vbi been, nemo melius:vbi male, nemo peius,*) Those that are good, are exceeding good, and those that are evil, are immeasurable evil: nothing was ever so unlike it self. You are as contrary as fire to water; but all the water of the one's devotion, will not quench the Fire of the others wickedness: This latter is so monstrously grown on us with the times, that it is all, if the Idolatry of *Rome,* or the Atheism of *Turkey* can go beyond it. They are rare hearts, that care not more to seem, then to be Holy, if perhaps, they will either seem or be: Rare hands, that are free and clean from either blood or filthiness: rare Tongues, that do not vie Oaths with Words; making scoffs, scorns, flatteries, vain speeches, the greater part of their tongues exercise; that if their Words could be weighed, their Prayers of a year, are not so substantial and ponderous, as their Oaths of one day: It were no wonder to see these abominations in *Dumah, Egypt, Babylon;* to find them in *England* is matter of amazement. It was an admirable and astonishing speech (the Prophet him self thought, by his advertisement prefixed,) *The virgin Israel hath done filthily.* If Harlots and Brothels be unchaste, they do not degenerate from their kind; in so pure a Virgin, no imagination would have dreamed it. It is no news to find the Devil in Hell: to have him thrust into Paradise, tempting and prevailing with our first Parents, is horrible. Let *Rome* and *Turkey* swell with the poisons of Satan till they burst, who wonders? to find the sputteringes of his venom in the Church is grievous: If we be accused for accusing of sins, let the Physician be blamed for discovering Diseases in the sick body: we must speak; Oh yet—*Si nostra sperem prece posse mover•,* that we could hope with any sayings to move you: If the worst come, I can but speed, as others before me. Be there no Usurers, that say to the Gold in secret, You are my Confidence? (*Populus me sibilat, at mihi plaudo ipse d•mi,*) the world hisseth at me, but I hug & applaud my own soul, & fat my spirits in the sight of my Bags. Is there never a Broker to comfort this sin of death, in the distress of his Conscience with? *Usury is no sin, many learned men are of this opinion:* But I ask him, if his Conscience can be so satisfied: would he not willingly give one hundred pound bag, to be secured in this point? Sure, it is (at the least) not safe wading far in a questionable Water; if it could be safe to some, yet how many have been drowned in this Whirlepoole? I confess that flesh and blood puts the Bladders of Wealth and Promotion under their Arm-holes, and the Devil holds them up by the Chinne, till they come to the deepest, and then, as the Priests served *Judas,* they bid them shift for them selves; and wanting the help of Repentance of swim, down they sink (*In profundum inferni*) to the bottomless bottom of Hell. These two, are not unfitly compared to two Milstones; the Usurer is the nether Stone, that lies still; he sits at home in his warm Furres, and spendes his time in a devilish Arithmetic, in numeration of hours, days, and moneys, in subtraction from others estates, and multiplication of his own, till they have divided the earth to themselves, and themselves to Hell: The Broker runs round like the upper Mill-stone, and betwixt both these, the poor is grinded to powder.

Usury (you say) is exploded among Saints, I would you would deal no worse with covetousness: But alas, this is too general a fault, to give any hope of amendment: He that railed on *Beelzebub* pulled all *Ekrom* about his ears: He that slighted *Melchom,* provoked the *Ammonites:* But he that condemns *Mammon,* speaks against all the world. This is the delight, the love, the solace of many, the God of some: Poverty, sickness, age, are all the Devils they

tremble at, and *Belial, Melchom, Mammon,* Pleasures, Honors, Riches, all the God's they worship: These three usurping Kings, like the three seditious Captains in *Jerusalem,* or those three *Roman* Tyrants, *Casar, Crassus,* and *Pompey,* have shared the world amongst them, and left God least, who owes all. *Lactantius* speaks of one *Tullus Hostilius,* that put *Fear* & *Palenes* into the number of God's: It is pity that ever his God's should go from him, it is (not pity, but) justice, that these God's, and the true God too, should forsake such reprobates, that idolatrize the honor to Creatures, wherewith they should worship the Creator. But alas, how is *Pharaobs* Dream verified among us? *The lean Kine eat up the fat:* God's lean blessings, riches, and pleasures, deuowre his fat ones, Grace and Religion: How it dishonors God, disparageth our selves, and our creation, to put Lead in a Cabinet of gold, base desires in a fair and precious soul. We never yet attained the top of *Mount Zion:* He that stands on the Tower of Divine meditation, will judge those *Pigmeys,* which below he thought Giants: but we desire not Heaven, because we know it not; we never look beyond our Horizon: we live in our contented slavery of *Egypt,* and never dream of the freedom of *Canaan, (Vbi amor, ibi oculus:*) where the love is, there is the eye. This S. *Augustine* shortly and soundly reproves: (*Si sursum os, cur deorsum cor?*) hath Nature given us an upright •ace, and a groveling heart? this is a preposterous dissimilitude of the mind and countenance: do but compare (as lifting up thy soul with thy eyes) heaven with earth, and thou wilt change thy opinion: Through want of these meditations, these earthly vanities carry away our enchanted hearts, to neglect those better things of our eternal peace: and by the testimony of our Savior, *It is hard for a rich man to get into Heaven:* The Proverb saith, *There is no earthly Gate, but an Ass laden with Gold can enter:* and this only loding, hinders our entering the gates of Glory. A wealthy and great man, served up to God's table in his kingdom, is as rare as Venison at our Boards on earth: there are sometimes such services, not often.

Is this all? no, (*Vidi Ebriosorum sitim, & vomentium famem*) I have seen Drunkenness reeling from Tavern to Tavern, (and not seldom,) from thence to his Stews. It was the sin, nay the shame of Beggars; it is now the glory, the pride of Gallants: They should daily be transformed to the image of God, they come nearer and nearer to beasts, (let me say) to Devils: For Saint *Bernard* saith, (*Ebrietas est manifestissimus Daemon*) Drunkenness is a most manifest Devil: They that are possessed with Satan, or with drunkenness, fall alike into the fire, into the water, they gnash alike, alike they foam: And as all the Disciples could not cast out that one sort of Devils; so nor all the Preachers this.

Gluttony is not much less general, no less evil: Drunkenness makes a man so giddy he cannot stand, and Gluttony so pursy that he cannot go: That old Verse and Rule is forgotten in our Feasts:

Too soon, too fine, too daintily:

Too taste, too much, is gluttony.

There is an appetite natural, when the stomach can extract no more juice from meats received, it couets more: There is an appetite sensual, when the rich says, *My Soul eat,* not my Body: nay, are not some in this City, like those *Horace* speaks of? when their estate can reach

but to Herrings, they long for fresh Samon. We desire the strength of bodies, and the length of days; our full Dishes forbid it: If ever that Verse was true, now is the time:

Non plures gladio, quam cecidere gula:

The enemies Sword kills not more, then their own Throat.

Swearing and Whoredom I will join together, (as most sins go by couples) so the Prophet, *The Land is full of Adulterers, and for Oaths the Land mourneth.* Add unto Swearing, (the twin-brone brother of it) Cursing; a sin that makes God (the *summum bonum* the base executioner of our revenge: How strange? when men grieve us, to turn our teene upon God, and rent him to pieces. Blasphemers against mortal Princes are killed with the sword, and all their estates confiscate: against the Prince of Heaven it is not regarded.

I must not forget my *Edomite,* the Gallant: If you would see an Impostume conflate and swollen up with all these rank corruptions, all the former mischiefs, reconciling themselves to a wretched unity in one soul, a pack and bundle of sins, snatched from their several owners, (Envy from the Malitious, Haughtines from the Proud, Derision from the Scorner, &c. and engrossed to one heart, an Emblem, a Pageant, a short Commentary of all the Deuilles proceedings, a Map of his walks, plottes, and actions; behold the Gallant: I tax not the generous Spirit, whose birth and accoutrements are worthy and high, his mind humble. Oh how comely are good Clothes to a good Soul, when the Grace within, shall beautify the Attire without; and not gay Ragges, impudently bear out Wicked actions: Far be it from me to think these *Edomites,* or any other thing, then the Diamondes, that grace our Ring, no, they are the gallant *Esauites,* the profane Roysters, to whom I speak, and that from a text of Repentance, desiring from my soul, that they may scape the Burden of *Dumah,* by rejecting the manners, and make more account of their Birth-right, then sell it for messes of Pottage, Lusts, and Vanities: But if they will note themselves with the Cole and Brand of Prophanesse, they must not look to escape our Censures: we cannot hear their Oaths, beating the invulnerable breast of Heaven, not see their Pride, testifying *to their face,* if they should plead innocence; nor be unwillingly conscious of their Atheistical Iestes, Libertine Feasts, worse then *Pagan* Adulteries, and charm our tongues with silence; when the glory of our God, the price of their Redemption, and the danger of their own souls lie at the stake.

There are other open, and infinite secret sins, which they think no eye sees: But there are witnesses, the Angels good and bad, the Conscience of the committers, and the judge of the Conscience: *Si nemo, non tamen nullus*) if no man, yet not none: therefore what thou darest not to do thy fellow servant looking on thee, that dare not to think thy heavenly Master looking in thee. I confess, we have a face of Religion, and looks of profession, making toward *Jerusalem;* but how many make the noble Livery of our Master, a shelter to these abhorred corruptions? and till the trial comes, it is not known whom many serve: A man that follows two Gentlemen, is not discerned which to serve, till they part company: so long as wealth and religion go together, it is not apparent, to which of them most adhere, till the cross parts them, and then it is plain and easy.

Were these the sins of *Edom,* and are they not the sins of *England?* The sins said I? nay, the God's of *England:* For the Usurer adores his mettalles, the Epicure his Iunketts, the Drunkard his Gallons, the Voluptious his Lusts, the Adulterer his Harlottes, the Proud and gallant *Edomite* his gaye Clothes, and studied carriage: And as the *Israe•ies* cried to their Calf made of golden Eare rings, *These are thy God's oh Israel:* So we may speak it with horror and amazement, of these foolish, bestial, devilish, sins, *These are thy God's oh England:* weak, wretched, unhelpful God's: For shame, what, where are we? could *Edom* ever be worse? Have we devoured so many years of peace, ease, plenty, and saturitie, (if I may so call it) of God's word; and are we still so lame, le•ne, and ill favored in our lives? what shall I say? hath the sweet Gospel, and the sober preaching of it, made us sensual, senseless; impudent, frantic? as the nature of that Country is wonderful, if true, that Rain causeth Dust, & Drought Durt: Have the sweet Deawes of *Hermon,* made the Hill of *Zion* more barren? Hath the Sun of Plenty, from the filth of our Security, bred monsters of sins? Have God's mercies made us worse? what shall I say?

Fathers and Brethren, help: Pity the miscarrying souls, that have no mercy on themselves: our Words are thought air, let your Hands compel them to the service of God: The word of Information hath done his best, Where is the rod of Reformation? Let *Moses* Rodde, second *Aaron's* Word. The loves of Sinners, the strength of Sins; nay, Principalities and Powers are against us, and we come armed with a few leaves of Paper: The keenest Sword is with us, but it is in our lips only, *The sword of the Spirit;* and though it can devide the *Marrow and the bones,* of an awaked Conscience, alas it moves not the stony hearts: it shall sooner double upon our selves, then enter such Mayled Consciences: our blows are filliped back in contempt: be not wanting ye that have the ordinance of God: You are his surrogates, and the Preachers hopes: good laws are made, the life-blood of them is the execution: the Law is else a wooden Dagger in a fair Sheath: when those that have the charge imposed, and the Sword in their hands, stand like the picture of S. *George,* with his hand up, but never striking: we complain not of the higher Magistrates, from the benches, of whose Judgment, impiety departs not without disgrace, without strokes: the blame lies on inferior Officers, who think their office well discharged, if they threaten offenders: these see, and will not see: Hence Beggars lase themselves in the fields of idleness; hence Taverns and Tap-houses swarm with Vnthrifts; of whom, whether they put more sin into their bellies, or vomit more forth, is a hard question; I mean, whether their oaths, or ebrieties exceed: Hence we look to have Vagrants suppressed, Idleness whipt, Drunkenness spoke withal; but the execution proves too often like the Iuglers feast, the Guests set, the table's furnished, meat in dishes, wine in flagons; but putting forth their hands to take them, they apprehend nothing but air.

The medicine to heal all this, both for Patient and Physician, is repentance; not a iaculatory cry of *Lord forgive me,* nor the flash of a melancholy passion, but a sound, serious, and substantial repentance. *Rome* hath an holy water of virtue, they say, to purge and wash away all her spots: *England* hath her holy water too, which, too many trust in for sufficient, we look up and cry, *Lord thy mercy,* and wipe our lips, as if we had not sinned: yet by and by to our former vomit. But the repentance, that resolves for Heaven, throws away all impediments▪ if Gold, if pleasure, if a Throne were in the way, she would fling them aside:

she hath an eye bent on the Mercy•seat, and a foot that runs straight to it: she turns not into *Samaria,* because she is offered lodging there, nor into the Court of *Egypt,* to be called the Son of *Phar•os* Daughter: the pleasures of *Babylon* stay her not, the Good-fellows of *Sodom* make her not look back: she forgets what is behind, and never rests, like the Kine that carried the Ark, till she comes to the fields of *Bethshemesh,* the harvest of grace and goodness; nor ceaseth lowing with sorrow till she be sped of the mercies of God: she hath felt the weight of sin and sorrow, and abhors the cause of them both: she hates not the devil worse then her former iniquities, and if it were possible, she would never more offend: Thus, this is to return; what you want of this, you come short of repentance.

The third degree follows to make up our perfection: If *Returning* might serve as a labor of (but) indifferent trouble, we could afford it, but we must come: You have heard the *Whence,* hear the *Whither.* Thou hast not done with *Enquiring,* with *Returning; Up and e•te Elias, thou hast a greater journey to go:* strengthen thy heart, ôh Christian, *R•stat tibi tertia meta)* thou hast a third mark to aim at. *Come,* home to thy God, by a Chast and Holy life; it is not currant pay with God, to part with our Vanities, except we embrace a Religious conversation. *Paul* makes it as necessary a part of Christianity, to *Put on the New man,* as to *put off the Old:* It is not enough to cease doing evil, but it is damnable not to do well: *He that gathers not with Christ, scattereth.* It was the threatening doom in *John Baptists* Sermon, not to the Barren, but to the Euil-fruited Tree. Christ's speech carries the same sense and force against the *Pharisees,* though spoken to his Disciples: *Except your Righteousness, &c.* he says not, Unless your righteousness be less then theirs; but, *Except your righteousness be more, exceed, you shall not see heaven.* He that inquires the way to Heaven, and turns toward it, hath past two degrees of my Text, and his own Pilgrimage; but he gets little of either praise or comfort, except he come home to it: Here is not so much perseverance lessened, as perfection: there is extreme wrong, extreme right and mercy. The 2. first, shall be shut out of Heaven; the last only, hath a promise of entrance.*Judgment without mercy, shall be to him that sh•wes no mercy;* not to the cruel only, but to him that is but merely just: The want of •ustice is not only damned, but the want of Mercy: the Rich Churl went to hell for not relieving *Lazarus,* though he wronged him not. If the usurer part with his extortions, the Wanton with his Minions, the Cheater with his Frauds, the Tradesman with his Oaths, he thinks himself by this time a high Christian, and that God must needs bless him, he is so repentant. If the long persuasions of many Sermons, can work this on us, that we abate of our former outrageous licentiousness, we strait spunge up our selves; and with a conceit, that we have done much for God, out-face all reproofs: but *he that hath much forgiven him, loves much.* The Prodigal does not only turn from his Harlottes and vices, but comes home to his Fathers house: There was no stinte in that sinful Woman's penitence, till she had poured •loods of tears on the feet of our Savior: The conscience of *Zacchaeus* was not disburdened, by ceasing his extortion, but by restitution to the wronged, commiseration to the distressed, even to one half of his goods, and these are the commended penitents.

How sortes our practice with this Doctrine? show me a sacrilegious Patron, a Pirate of the Church, that (if his hand cease from spoiling God of his Tithes, yet) will repair the breaches, his rapine hath made: show me a Bribe-guilty Officer, seek out with wet eyes, and reward

with a full hand, the wronged Suitors: how many are more cruel-hearted then *Judas,* that neither on repentance nor despair will bring back the price of the Poor's Blood, which they have sucked? Behold the earthly Churl, to make his son a Gentleman, prostituting his honesty, conscience, soul, and forsaking his own *mercy:* (as the Proverb is vile, if ever true, *Happy is that Son, whose Father goes to the Devil:)* After he hath mowed Corn, or fatted his Ox, on the very place, *(〈◊〉 Trotafuit)* where the Town stood; nay, kenneled his Dogs within the walls of the Sanctuary; and turned the Hall of Charity into the Parlour of Pride; his Body sinks to the Grave, and (it is to be feared) his Soul to Hell, being rung thither with the peals of Belles and curses. The better instructed Heir, (to omitte those that exceed the tyranny of their Fathers) seeing and detesting his dead Fathers deader courses, withdraws his hand from extortion, from depopulation, but what reasons can make him a restorer? it is enough (he thinks) to cease wronging. But *curseye Meroz, saith the Angel of the Lord, curse the inhabitantes thereof, because they came not forth, to h•lp• the Lord in the day of battle:* Did they fight against God? No, they helped him not: that Servant was condemned for clayming his own debt: the Prayers and Fastinges of the *Jews* were despised, for clayming their own debts; and standing upon Sacrifice with men, Whiles they would have mercy with God.*Nehemiah* threatened the same people with a stricter taxation: *They must restore the extorted Lands and Houses of their brethren; nay, remit some part of the debt, or they were cursed with that fearful sacrament, the shaking the lap of his Garment, so to be shaken out of Israel, all the congregation crying, Amen.* Lastly, beyond all exception, the manner of the Lambes coming to Judgment, testifies as much; *Go ye Cursed:* For what cause? Because ye denied the Labourer his hire, or took Bread from the hungry, &c. No, these are crying Sins, and *Hasten before unto Judgment:* But, *You gave them not, therefore, (lie maledictj)* Go ye cursed; so *Come ye blessed.* What, because ye dealt justly, and gave every man his due? no, these virtues may be in moral men that want Faith and Christianity: But, *You gave them* your own *bread; Hungry, and clad them Naked, with* your own *clothes;* therefore, *Come ye blessed.*

What use you will make of this, I know not; what use you should make, I know: If the Tree without good fruit shall be burned, what shall become of the Tree that hath evil? If Barrenness be cast into the fire, what doth Rapine and Robbery deserve? If it be damnation enough to deny our own Bread, what is it to take away the only Loafe, Coat, or Cottage of our poor brother? Woe to the Back that wears the Garment, to the Bellies that deuowers the Food, they never sweat for; I mean, that by force or fraud, took them from the owners. If *Nabal* and *Dives* burn for not giving their own, what shall become of *Ahab* and *Iesabell,* for taking away the Vineyard of *Naboth?* If *the righteous be scarcely saved,where shall the ungodly and the sinner appear?*

Now if after this Physic given, I should ask many, how they feel the Pulses of their Consciences beat? I presume on this reply: *(Notum loq•eris)* you but guild Gold, and minister to us such Physic, as we have taken before. All this we know; (we do not evermore ply your vnderstandinges with new things; but lay old, almost dead & forgotten, fresh to the Conscience:) I ask further, how much of this have you practiced? and still look for an affirmative answer, All this, *have I kept from my youth.*

Let us reason & discuss this matter a little. To *Enquire,* is hearing, or rather hearkening to the word to *Return,* is repenting: to *Come,* is believing, or rather looking more toward perfection, proceeding into the ripeness of Faith. This latter is so necessary, that we cannot come to God with his acceptance; our comfort, if we leave our Faith behind us; without this, *impossible to please him,* to be *rewarded of him:* This our Charter whereby we hold all our Privileges, our Title in *Capi•e* to Earth and Heaven: But *(Sub •udice Lis est)* the great Judge of Heaven shall one day censure it: mean time, give me leave to help thee, peruse this evidence of thy Faith, whereon thou so presumest. Christ dying, made a Will, sealed it with his own Blood, wherein he bequeathed a certain Inheritaunce to his brethren: the Conveyance is the Gospel, (this his Testament:) the executor of this Will, is the Holy ghost: our Tenure and Evidence, is our Faith. Now, thou layest title to *Jerusalem* for a child's part: What's thy title? in Christ's name and right: what conveyance did Christ ever make thee of such a portion? Yees, he conveyed it to me by Will: What, by a special name? no, but by a general title to all believers: That I am one of these heirs, my evidence; my Faith. Let God alone to try thy Faith: If thou comest to me for counsel, saith S. *James,* thou must show me another evidence: *Shew me thy faith by thy works.*

If thy heart be corrupt, thy hands filthy, thy tongue false, thy evidence is but counterfeit. Christ gives not title of inheritance in Heaven, to such as have no holiness on Earth:*Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither Fornicato•s, &c.And there shall enter into it no unclean thing, nor anything that worketh abomination, or lies.* Perhaps thou wilt yet stand upon it: produce thy witnesses: they are only two, thy Life, thy Conscience: they cannot speak with thee, against their maker and thine. Thy life speaks loud, and plain: Thy pride, drunkenness, oppression, cozenage, lusts, blasphemies, manifest thou hast but a broken title: and *Paul* pleads against thee, from this clear advantage: *Protest to them ye believe in God, that they be careful to show forth good works.* They that have the evidence of faith, must have the witness of works: It is a poor deed, without witnesses. Thy conscience speaks plain too, that thy faith is but a carnal persuasion, bred of security; a forged Evidence, made by a false Scrivener the Devil, to deceive thy own eyes and the worlds, not God's. Now where is thy claim? stand upon good assurance, lest when that subtle winnower Satan, comes to fifth thee grain after grain, thou prouest Chaff: we may come with this carnal persuasion, little better then reprobate hope, to the Temples, to the Pulpittes to the Sacraments, but if we come so to the tribunal of Christ, woe unto us: the too much trusting to a verbal, lean, sick, starved faith, deceives many a Soul: whiles we covet to be solifidians in opinion, we prove nullifidians in practice: no matter for wisdom in the Soul, grace in the conscience, honesty in the life, if the profession of faith be in the tongue: but the Poor may say as he in the Comedy: *(Oculatae mihi sunt manus, credunt, quod vident:)* My hands have eyes, and they believe what they see: we carry the forms and outsides of Christians, and think God beholding to us, for gracing his material, earthly Temples; when in the Temples of our own hearts, we set up the Idols of our own affections, yet are these the Temples, wherein he is best pleased to dwell: But if we be come to God by faith, he is also come to us by grace: *The spirit of Christ is in us, if we be not Reprobates. And if this spirit be in us, the body of sin is dead.* At least hath his deaths-wound: But alas, in how many of us doth sin

live, dwell, (I would I might stay there, nay even) reign? as if Christ had come to destroy the Devil, and not the works of the Devil, to free us from the damnation and not the dominion of sin: but he that took from sin the power to condemn us, took also the power to reign in our mortal Bodies. And the second, is but a consequent of the first, postscribed with that word of inference, now then▪ &c. Thus Christ came not only to bind *the Devil, but to loose and dissolve his works.*

I have read and observed in the History of *Scotland,* a certain controversy betwixt that Kingdom and *Ireland,* for a little Island that lay between them; either claims it as theit due, and the strife growing hot, was falling from words to blows: but reason moderated both sides, and they put it to the decision of a *Frenchman;* who thus judged it: he caused lyning Serpents to be put into that Island; if they lived and thrived there, he judged it *Scotlands;* if they pyned and died, he gave it for *Ireland.* You can apply it easily: If the venomous Serpents, poisons, and corruptions of our natures batten and thrive in us, we are Satan's; if they languish and consume, we are God's: thus is the title ended for the freehold of our Souls, by what sure rule we may know, whether they belong to Hell or Heaven. If our harts be vnstabled of these bestial lusts, and trimmed up with Sanctimony to entertain our holy Guest, there shall be a reciprocal and enterchangeable coming of us to Christ, and Christ to us: and we shall as surely *sup with him* in his Court of glory, as *he hath supped with us,* in our *house of Obedience.*

Let us only fear, least our want of Repentance hinder this. I should have erst observed it, as a material instruction from this place, I could not find a fitter time to insert it, then here, to draw your coming with more alacrity. There is a reservation to repentance, even to abhorred *Edom:* let the sons of the profanest *Esau* repent, and they shall not be forsaken of mercy: *Return and come,* and your night threatened, shall be made a joyful warning, though it had as certain & defined a time, as ever had *Jonah* doom against *Nineveh,* the set bounds of 40. days, with a *Non vltra:* yet be you humbled and this judgment shall be dispensed with: If there be such mercy to *Edom,* let me say boldly, repenting *Israel* shall not fail of it: the night shall linger, and the Sun be kept from setting, if we will return in our day: the threatenings of God have a condition included; that general, that promised, that never refused interposition of repentance. As absolute as the speech might seem to *Abimelech,* withholding *Abraham's* wife, *thou art but a dead man,* yet it had an implicit condition, *except thou restore her undefiled,* as appears by the sequel. It is a common Fountain where at every repentant soul may drink, *at what time soever, what sinner* soever, *repent* of what sin soever, &c. And if yet any feel themselves thirsty, weak, and not thoroughly resolved, let him forever confute the distrust of his own heart▪ the malice of Satan, the present difficulties, with that of *Jeremiah,* Where in express words, our repentance is said to make GOD repent, even of his threatened, and intended Plagues.

God hath threatened to all sinners, a Night of sorrow, and it shall as surely come, as ever Euening succeeded day: but there is an *Except,* that shall save us, a seasonable and substantial repentance: if we turn from those winding Labyrinths of sin, and come home to God, he will save us from this Night, that we perish not: there is no coming to God, but in &

by Jesus Christ; through his Son must God look at us, and we at him; that he may be merciful, we hopeful.

Come then beloved, to Jesus Christ: behold him with the eyes of Faith, standing on the Battlements of Heaven, and wafting you to him: come freely, come merrily, come with speed; come betimes, least when you would, you cannot for want of direction, dare not for want of acquaintance with him: he that comes not till the last gasp of extremity, knows not how to come, because he begins but then. How prone are our feet to forbidden paths? the Flesh calls, we come▪ Vanity calls, we flock: the World calls, we fly: Let Christ call early and late, and either we not come, or unwillingly, or late, or with no purpose to stay. How justly may he take up that complaint against us, that against the *Jews:* after all my Promises, assurances, real performances of Mercies;*You will not come unto me, that you might have life:* Perhaps, when we are weary of sin and sin of us, then let God take us; he will none of the Devils leauinges. Some would come, but for some impediments; that either Childes Portion to be made up; such a House to be built, such a Ground to be purchased: this same *But,* mars their coming, as he in the Gospel, *But* for burying his Father; and that other, *But* for bidding his Friends farewell: so, *But* for *Mammon,* and that we cannot be rich with a good Conscience; *But* for Pleasures, that we cannot be wanton, yet nourish the hope of salvation: *But* for these (*veruntamens) But's,* they would come, (*S•d v•x sunt vsi, qui carnere nisi,)* we have all one *But,* one exception or other, to keep us from our Christ: yet *Paul* countes all these but dross, but dung: And if anything seem fairer in thine eye then Christ, (*Detur digniori*) give thy soul to the worthier: We can extremely affect no earthly thing▪ but the Devil (at one time or other) will bring it into opposition with Christ, as the Moon and the Sun, to see which of them shall be eclipsed. Alas, how ordinary (yet how vile is it (*Post-ponere Christum bonibus, qui nos •qua•it angelis;*) to set Christ after our Oxen, that hath made us equal to the Angels: yet all those Friends, whom we so trust, shall soonest fail us, and at our most need run from us, as Vermines from an house on fire. Give me lea•e to show you this indignity offered to Christ by a *metaphor;* familiar comparisons give the quickest touch, to both understanding and conscience.

A certain Gallant had three Friends: two of them flatter'd him in his loose humors; if in this, I may not rather call them Enemies: The third, lovingly desswaded him from his follies: on the two flatterers, he spent his Patrimony; the third he castes off with contempt: his riot and wealth gone, his Friends went too; for they were friends to the Riches, not to the Rich man: Debt was required, he arrested, and the Prison not to be avoided: in this calamity, he studies refuge; hence bethinks himself of his two Friends, of whom he desires relief: the first's answer is cold and short, *Alas, I cannot spare it, you should have prevented this •arst:* The other speaks a little more comfort; *I have no Money to help you,* yet I will bear you company to the Prison-doare, and there leave you: The distressed man finds small satisfaction in all this; therefore as his last refuge, he calls to mind his third Friend, whom he had ever scorned, wronged; and after much wrestling betwixt shame and necessity, he sends to him, with no less earnestness, then humility, discovers his exigence, requires help: the Message scarce delivered, he comes with speed, pays the Debt, sets him at liberty, nay repayres the ruins of his estate. The Rioter, is Man; the two flattering Friends, are Riches and Pleasures; these the

soul of man embraceth, spends her strength and time, most precious Riches, on them: The third Friend, that rebukes his sins, is Christ; this because distasteful to blood and flesh, without regard to his saving health, is rejected: at last, all the time of Grace spent, the soul (so far) in God's debt, is arrested by one of God's Serieants, Sickness, or Calamitie, or an afflicted Conscience; then those Friends begin to slinke; Pleasure is gone suddenly, so soon as the Head begins to ache: Riches (perhaps) will offer to go with him to the Prison doare the gates of Death, the preparation to the Grave: the fainting Soul fore-seeing their falsehood, weakness, aggravation of his miseries; with an humbled Heart, remorsefull Conscience, Tears in his eyes, Prayers and Cries in his tongue, sollicites his neglected Savior, to pity his distress, and have mercy upon him: these Messengers have no sooner pierced the Heavens, but down comes the spirit of Grace and Mercy, with Pardon and free Remission, payment of all Debts, & discharge of all Sorrowes.

If ever you meet with Friend more able, more willing, more certain, to do you good, reject this counsel; *The breath of all men is in their nostrilles, and there is no help in them, though they were Princes;* when not only their material partes, Flesh, Blood, Bones, and Marrow, but even part of the inward man, so far as their worldly intendementes went, *Their Thoughtes perish.* But GOD was, is, and is to come; not only in Power, but in Mercy, Sweetness, Protection. *Jesus Christ yesterday, and today, and the same forever.*

That Jesus Christ put into our mouths a tongue to *Enquire,* into our hearts a purpose to *Return,* into our lives a grace to *Come* home to holiness, and himself.

This God grant for his mercies sake, Jesus Christ for his merits sake, the Holy ghost for his names sake, to whom be ascribed all honor and praise, forever and ever. Amen.

FINIS.

P-TA-14. The happiness of the church, or, A description of those spiritual perogatives wherewith Christ hath endowed her considered in some contemplations upon part of the 12. chapter of the Hebrews : together with certain other meditations and discourses upon other portions of Holy Scriptures, the titles whereof immediately precede the book : being the sum of diverse sermons preached in S. Gregory's London - Adams, Thomas, fl. 1612-1653.

THE HAPPINES of the Church.

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Being the Sum of diverse Sermons preached in S. Gregory's *London: By* Thomas Adams, *Preacher there.*

2. Corin. 12. 15.

I will very gladly spend and be spent for your souls.

LONDON, Printed by *G. P.* for *John Grismand,* and are to be sold at his shop near unto the little North door of Saint *Paul's,* at the sign of the Gun. 1619.

TO THE RIGHT HONORABLE SIR HENRIE MOVNTAGVE, the Lord Chief Justice of ENGLAND, *my very good Lord.*

RIght Honorable, my allegiance to the Almighty King necessitates my endeavours to glorify his Great Name. My Profession hath imposed on me all ministerial services. My filial duty to our blessed Mother the Church, hath taught me to help forward her cause, both with tongue and pen. My thankfulness to your Lo. tyes me to seek your honorable authorising of all these labors. They run to you first, as if they waited your manumission of them to the world. If books be our children, and the masculine issue of our brains; then it is fit that your Lo. who have the patronage of the father, should also vouchsafe a blessing to the childrē. Nor is this all: there is yet a weightier reason why they should refuge themselves under your Lo^s. protection. The world is quickly offended, if it be told of the offenses: men study courses, & practice them; and if the Clergy find fault, yea if we do not justify and make good what they magnify, & make common, they will be angry. It is the most thanklesse service to tell men of their misdeeds. Now a business so distasteful requires a worthy Patron: & whose Patronage should I desire but your Lo^s. whose I am, and to whom I owe all duty & service? whose but your Lo^s. who are in place to reform vice, and to encourage goodness: to make that practical and exemplary, which is here only theorical and preceptory? God hath entrusted to your hands his Sword of Justice: draw it in his defense against the enemies of his Grace & Gospel. You sit at the common stern, and therefore are not so much your own as your Countries.

Help us with your hands, we will help you with our prayers. The God of majesty & mercy, sanctify your heart, rectify your hand, justify your soul, and lastly crown your head with eternal glory.

Your Lordships observant Chaplain, Tho. Adams.

To the worthy Citizens of Saint *Gregory's* Parish, sincere lovers of the Gospel, present happiness, and *everlasting Peace.*

I Owe you a treble debt, of love, of service, of thankfulness. The former, the more I pay, the more still I owe. The second I will be ready to pay to the uttermost of my power; though short both of your deserts, and my own desires. Of the last I will strive to give full payment; and in that (if it be possible) to come out of your debts. Of all I have in this volume given you the earnest: as therefore you use to do with bad debtors, take this till more comes. You see I have venturously trafficked with my poor talent in public, whilst I behold richer graces kept close at home, and buried in silence: liking it better to husband a little to the common good, then to hoard up much wealth in a sullen niggardice. I censure none: if all were writers, who should be readers? if none, idle Pamphlets would take up the general eye, be read and applauded, only through want of better objects. If the grain be good, it doth better in the market, then in the Garner. All I can say for myself is, I desire to do good; whereof if I should fail, yet even that I did desire it, and endeavor it, shall content my conscience. I am not affrighted with that common objection of a dead letter: I know that God can effectuate his own ends, and never required man to appoint him the means. If it were profitable being spoken, sure it cannot be unnecessary being written. It is not unknown to you, that an infirmity did put me to silence many weeks: whilst my tongue was so suspended from preaching, my hand took opportunity of writing. To vindicate my life from the least suspicion of idleness, or any such aspersions of uncharitable tongues, I have set forth this real witness, which shall give just confutation to such slanders. If it be now condemned, I am sure it is only for doing well. I very well know the burden of preaching in this City: we may say of it in another sense, what Christ said of Jerusalem, *O thou that killest the Prophets.* Many a Minister comes to a Parish with his veins full of blood, his bones of marrow; but how soon doth he exhaust his spirits, waste his vigor! And albeit there are many good souls, for whose sake he is content to make himself a sacrifice: yet there are some so unmerciful, that after all his labor would send him a beggar to his grave. I tell you but the fault of some, quitting your particular selves: I speak not to diminish the credit of your bounty, which I have found, and here with a thankful profession acknowledge it. In testimony whereof I have set to my hand, and sent it you a token of the gratitude of my heart. Receive it from him that is unfeignedly desirous of your salvation: and if he knew by what other means soever he might bring you to everlasting peace; would study it, practice it, continue it; whilst his Organ of speech hath breath enough to move it.

Your unworthy Preacher, Thomas Adams.

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THE HAPPINES OF *THE CHURCH.*

HEBR. 12.

Ver. 22. But ye are come unto Mount Zion, and to the City of the living GOD, the heavenly Jerusalem; and to an innumerable company of Angels:

23. *To the general assembly, and Church of the first borne which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect:*

24. *And to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things then that of* Abel.

THEY that make comparisons, *alteram partem deprimunt, vt res alterius emineant;* debase the one part, that they may advance the honor of the other. Our Apostle abates the glory of the Law, that he may give more glory (where it is more deserved) to the Gospel. *For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.* The sum of the comparison is spent in these three generals. 1. There were, *Omnia terrena, et externa:* all things outward and savoring of earth: ver. 18. *A Mount that might still be touched, &c.* Here, all *Interna et coelestia,* spiritual and heavenly. 2. There are all *Obscura et caliginosa,* dark and difficult: *Blackness & darkness, &c.* Here, all *Clara et illustria,* clear and conspicuous: therefore the Prophet called Christ *Solem Iustitiae,The Sun of Righteousness:* and *John the Baptist* styled him *That light, which lightens everyone coming into the world.* 3. There, all were *Terribilia,* fearful and amazing: not only to the people, ver. 19. who *entreated that the Word should not be spoken to them anymore.* But even to *Moses,* ver. 21. *So terrible was the sight, that* Moses *said, I exceedingly fear and quake.* Here, all *Amabilia et laeta,* lovely as *Rachel,* delightful as Music: the Gospel is called the *Message of peace.* Our Apostle therefore preacheth a double quantity in the Gospel; *Magnitudinem Gloriae, multitudinem gratiae:* the greatness of Glory, to work in us reverence: the multitude of Grace, to work in us love & obedience. *The Law was given by* Moses, *but Grace and Truth came by Christ Jesus.* The excellency of Christ above *Moses,* is exemplified in the third Chapter of this Epistle, Moses *verily was faithful in all God's house as a servant: But Christ as a Son over his own house, &c.*

To the words; the parts are generally two, the Access, and the Object. First, for the Access, *Ye are come.* What, on your own feet without a Guide? No; *Accessistis, hoc est, fide Euangelica perducti estis.* Ye are come, that is, ye are brought by the faith of the Gospel. There is one that brings you; God: every person in the blessed Trinity. It is *Opus Patris;No man can come except the Father draw him. Opus Filij,Draw me, we will run after thee. Opus spiritus sancti,Let thy good spirit lead me into the Land of righteousness* Man is by nature in *Zedekiah* case, *blind* and *lame:* Blind, *Non inuenisset viam, nisi via inuenisset eum:* unless the way had found him, he could never have found the way. Lame, he may know that the Temple of heaven hath a *beautiful gate;* Grace: but cannot come thither till God brings him, loo sen his stupefied joints, and put

into his hand the Alms of mercy. This done, he may *enter into the Temple, walking, and leaping, and praising GOD.*

Thus first he gives the Soul eyes, understanding; then feet, gracious affections: and now expects that he should come. God hath not so done all for thee, that thou shouldest do nothing for thyself. *A Deo sine te factus, à te fine Deo infectus, A Christo sine te refectus, non à te fine Christo, nec à Christo sine te perfectus:* God did create thee without thyself, thou didst lose thyself without God: without thyself Christ did redeem thee; but neither thyself without Christ, nor Christ without thyself shall perfect thee. *Potest Dominus inueniri, adueniri, non praeueniri:* There may be a finding of God, a coming to God, but no preventing of God. Have faith. *He that cometh to God, must believe:* and that of thine own, for there is no coming on another's foot. Thus that we might come to Christ, Christ came to us. *Non de coelo merita nostra, sed peccata traxerunt:* Not our merits, but our maladies drew that great Physician from heaven to us.

Ye are (not coming, but) *come:* it is rather a time perfectly past, then expectantly future. Which plainly demonstrates, that this is a description of the Church in her militant estate, so well as triumphant. Indeed either hath a relation to other, a communion to other; and the inestimable privileges of them both are wrapped up together. The connection of Glory to Grace is so infallible, that they often change names: Heaven is called the kingdom of Holiness, and Holiness is called the kingdom of Heaven. *Ye are saved by hope:* and *He that believeth, hath everlasting life, and is passed from death to life.* So sure, as if they were already in Heaven. So *Paul,Our conversation is in heaven, from whence we look for our Savior Jesus Christ.*

The object or place of our arrival is described by many excellent and honorable titles. First, it is called a *Mount:* but is there so much happiness in that? *Feriunt summosfulgura montes:* the highest Mountains are most danger'd to the violences of Heaven. ver. 18. There was a *Mount burning with fire.* This is no Mountain of danger, or terror, but *Zion:* safe, pleasant, delightful *Zion;* the *joy of the whole earth,* the beloved of GOD: the *John* that leaned on the bosom of Christ. *The Lord loves the gates of* Zion *better then all the dwellings of* Jacob. But though a *Mount,* though Mount *Zion,* yet it might be a solitary and vnfrecuented Hill: like that whereunto *the Devil took Christ, and shown him the kingdoms of the world:* where a man can only see glory, not enjoy it. Or like that mount *Nebo,* or top of *Pisgah,* whereon *Moses* might only stand, and behold the Land of Canaan.

Not so, but on this Mount there stands a *City:* a populous City, and full of buildings: like that, wherein Christ says *there are many mansions.* But now whose *City* is this? For it may be some poor decayed thing, that hath only some ruins of remaining monuments: No, it is the City of *GOD.* They are superlative things, that have attributed to them the Name of *God. Saul's* sleep was called *S•...por Domini,* a sleep of God. *Rachel said, With great wrestlings have I wrestled:* Hebr. *the wrestlings of God.* Thy righteousness is like the *great Mountains:* Hebr. *the Mountains of God.* Nineveh was an *exceeding great City:* Hebr. *a City of God.* This Hebrew dialect our Apostle follows to the Hebrews, and calls this excellent City, the *City of God* Not that it is only God's •...y way of as•...ription, but even by foundation, and everlasting possession: but to vindicate it from any obscurene•...se, it is the *City of God.* But there were many concei•...ed gods; it may

be this belonged to some Idol, as *Peor•...id* to *Pa•...l,* and *Ekron* to *Baalzebub:* No, these were all •...ead gods; this is the *Living GOD.* The Psalmist calls •...hem ⟨o⟩ *:They did eat the sacrifices of the dead:* but this God is called *Uiuens,* the *Living:* and *Deus viuentium,* the *GOD of the living.* Well, yet what is the name of this City? Is it a City, a City on a Mount, a City of God, and doth it want a name? Not a great man but if he build a fair house, he will give it some name: Perhaps *call it after his own name.* The name is *Jerusalem,* famous, blessed Jerusalem; a City of *Peace.* But there was a Jerusalem on earth, whereof we may only say, *Fuit,* It was. That was fulfilled on it, which Christ foretold against it; *There shall not be left one store upon another.* But this City is built with no other stones then Jaspers, Sapphires, Emeralds, and Amathysts. Reue. 21. 19. It is here distinguished from that terrene, by the name of *Heavenly;* above the wheel of changeable mortality, it is not subject to mutation. *The celestial Jerusalem.*

But yet, though it be a City on a Mount, though Jerusalem, though heavenly; yet the perfection of all may be impaired through the want, either of Inhabitants, or of good Inhabitants. There be Cities eminent for situation, glorious for building, commodious for traffic: yet have all these benefits poisoned by evil Citizens. When *Alcibiades* would sell a house, among other conueniences for which he praised it, he especially commends it for this; that it hath a good neighbor. Who be the neighbors in this City? Angels, glorious & excellent creatures, the great Kings Courtiers; here, our Guardians, there, our companions. Yes, you will say, one or two Angels: yea a *company;* not like *David's* at *Adullam,* nor *Absalom's* in *Hebron;* but *innumerable, Myriads of Angels.*

Are there none in this City but Angels? what habitation is there then for men? Yes, there is an *Assembly* of men: not some particular Synod, nor Provincial Conuocation, nor national Council; but a *General* assembly. What do you call it? *The Church.* Of whom con•...sts it? *Ex Primogenitis, Of the first borne.* But then it may seem that younger brothers are excluded: No, the first borne of the world may be a younger brother in Christ, and the first borne in Christ may be a younger brother in the world. Be they younger or elder, all that *are written in heaven,* if their names be in the Book of life, their souls are in the bundle of life: All they, & none but they. *Then shall enter into it no unclean thing: but only they which are written in the Lambes Book of life.*

But now is it a City, so pleasant, and peopled with such inhabitants, and hath it no Governors? Yes, *God,Iudex vniuersorum* ⟨o⟩ *Judge of all.* But here is more matter of fear then comfort: we may quickly offend this Judge, & so be quite cast out of this City: the very name of a Judge implies terror. No, for it is the part of a just Judge, *Parcere subiectis, & debellare superbos:* to punish obstinate Rebels, and to protect peaceable and obedient subjects.

Somewhat was said of adopted Citizens, such as were strangers borne, and by grace naturalized. What manner of creatures are they, that GOD hath admitted to dwell there? *Spirits.* Why, Devils are spirits: No, spirits *of Men.* But many men have wicked spirits, and shall such dwell there? No, the spirits of *Just* men. Why, *Solon, Aristides, Phocion, Scipio,* were just men: they were morally just, but not truly justified, not *perfected.* These are just spirits *made perfect.*

How came they to be thus perfect? By *Jesus,who was delivered for our offenses, and was raised again for ouriustification.* What is this *Jesus? A Mediator.* Man was guilty, God was angry: how should they be reconciled? A Mediator must do it. For this purpose *Apparuit inter mortals peceatores, & immortalem iustum, mortalis cum hominibus, iustus cum Deo.* He appeared between mortal sinners, and the immortal Judge, mortal with men, just with God: so was a perfect Mediator. Whereof? *Noui foederis, of the new Covenant.* The old was forfeited, a new one comes by him that renues all. Not *Do this and live:* but *believe* on him that hath done it for thee, & live forever. How is this Covenant confirmed? It is sealed with *Blood.* How is this blood applied? *Aspergendo, by sprinkling:* as the door-posts sprinkled with the blood of the Paschal Lamb, caused the destroying Angel to pass over the Israelites: So the aspersion of this immaculate Lambes blood upon the conscience, shall free us from the eternal vengeance. But what's the virtue of this blood? *It speaketh better things then that of Abel.* That blood cried for vengeance; this cries for forgiveness. The voice of that was, Lord, see and judge: the voice of this is, *Father, forgive them, they know not what they do.*

Thus briefly have I paraphrased the Text. Now for methods sake, in the tractation we may consider generally these five points. 1. There is a City; *Jerusalem, the City of the living God.* 2. The situation whereon it is built, *Mount Zion.* 3. The Citizens, who are Angels and men: *an innumerable company of Angels,* and *spirits of just men.* 4. The King that governs it; *GOD the Judge of all.* 5. The Purchaser that bought it, and gave it us, *Jesus, the Mediator of the new Covenant.* But now the situation hath the first place in the words, therefore challengeth the same in my discourse. And indeed on good cause should the foundation go before the building: we first seek out a fit ground, and then proceed to edify on it.

Mount Zion.

Not literally that Mount *Zion* whereon *Solomon* built the Temple, and *David* his Palace. That local *Zion* became like *Shiloh:* first, exceedingly and superlatiuely *loved,* afterwards *abhorred and forsaken,* like the *Tabernacle of Shiloh, the Tent that he pitched among men.* This was threatened to that sacred place, as a just punishment of their rebellious profaneness. *Therefore will I do unto this house, that is called by my Name, as I have done to Shiloh.* It lies in the power of sin, to make the most blessed places accursed. *God turns a fruitful land into barrenness, for the wickedness of the inhabitants that dwell therein. Ciuitatis euersio morum, non murorum casus.* The ruin of a City is not the breach of the walls, but the apostasy of manners. Were our Fences stronger then the seven-fold walls of Babylon, the sins within would hurle down the Bulwarks without. If there be *Prauilegium* among us, there is no *Priuilegium* for us.

This *Zion* then stands not on earthly foundations; for at the general dissolution, *the earth with all the works in it,* Cities, Castles, Towns, Towres, *shall be burnt up.* If it were built on a *sa•...dy foundation,* when *the rain, the floods, and winds* shall conspire against it, it would *fall, and the fall of it would be great.* But *Zion* is built on Christ: *Behold, I say, in Zion a chief corner stone, elect and precious, he that believeth on him, shall not be confounded.* This is conspicuous by the Antithesis of Mount *Zion* with the Gospel, to Mount *Sinai* with the Law. The Apostlecals that *montem* 〈 in non-Latin alphabet 〉 , a mount that might be touched: if this had been upon earth, it had

also been *contrectabilis,* touchable: but it is only spiritual. He alludes to God's Prophesies and Promises, *Euangelium proditurum de monte Zion,* that the Gospel should come out of Mount Zion. This is manifest to those that will consider and confer these places, *Obad.* verse. 21. *Esa. 2. 3. Mie. 4. 2. Come, let us go up to the Mount of the Lord; for out of Zion shall go forth the Law, and the word of God from Jerusalem,* Esa. 59. 20. with Rom. 11. 26. *There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. Sinai* gave thralldom by *Moses, Zion* gives freedom and salvation by Jesus.

These two words give us two comforts of grace. *Fortitudinem quia mons, Beatitudinem quia mons Zion.* Security, because it is a *mountain;* Felicity, because it is Mount *Zion.*

1. Here is considerable, the validity and strength of grace that comes by Christ: we are not built in a valley, but on a mount. A mountain hath ever been held the place of safety. *I said in my prosperity, I shall never be moved.* What is his reason? *Lord, thou of thy favor hast made my mountain so strong.* But alas, what are all the mountains of the earth to mount *Zion?Woe to them that trust in the mountains of Samaria.* The profane *Edomite* stands on his *mountain,* and derides the judgment of God. The Syrians thought God only *Deum montium,a God of the mountains.* It was *vponthe high mountain that Israel played the harlot.* Many sit on their mountains, and give defiance to heaven. The covetous man's mountain is his riches, there he thinks himself safe; *Soul rest, thou hast much goods laid up for many years.* The ambitious man's mountain is his honor, and who dares find fault with so promontorious a celsitude? yes, *Every mountain shall be brought low.* Sensuality is the voluptuous man's mountain, there he refugeth himself against all reproofs. But when the judgments of God shall come upon the earth, in vain they shall cry *to the mountains, Fallon us, and to the hills, Couer us.* As neither against the waters in the former Deluge, so nor against the fire in the latter dissolution, shall the mountains defend; only this *Mount Zion* shall save us.

The mountain of worldly confidence hath not more strength of defending against the assaults of men, then danger of exposing to the violences of heaven. Here is the difference betwixt the worldlings building, and the Christians.

1. They think themselves only to build high, aspiring to an equality with mountains: and as low builders, poor, dejected, and rejected creatures. But indeed they build low, for all sublunary things are low buildings, only he that builds on this *Mount Zion,* builds high and sure; when all oppositions, and adversary forces have done their worst, he stands firm *like Mount Zion, which cannot be removed, but abideth fast forever.*

The Wise man's mind is ever above the Moon, yea, above the Sun. What turbulencies soever be in the world, all is peace there. *In my Fathers house there are many mansions. In domo,* it is a *house,* not a Tabernacle: *Of my Father,* for if he hath afforded such a house for his enemies, how glorious is that he hath reserved for himself, and his friends! *Patris mei,* saith Christ, *My* Father: your Father is able to give you a cottage for your short life: *My* Father gives a house forever. There are *Mansions, à manendo;* not movable tents, but mansions. *Many,* enow for all, none shall be troubled for want of elbow-room. Therefore let all Mountains stoop to this. *The mountain of the Lord shall be established in the top of mountains, and shall be exalted above the hills,*

and all Nations shall flowe unto it. This is God's Mountain, who hath chosen of all Nations, *Israel;* of all Tribes, *Judah;* of all Cities, *Jerusalem;* of all Temples, that of *Solomon;* of all Mountains, *Mount Zion.*

2. The worldlings think this Mountain is but a dream, because they cannot see it, nor touch it. But our Apostle says, it is *intrectabilis:* it cannot be touched with earthly fingers; no profane feet must tread in those holy Courts. Natural men's understandings are led by their senses; *Plus oculo quàm oraculo:* they will believe no further then they see. Give me good cheare, says the Epicure, this I can see and taste: and tell not me of your spiritual banket in heaven. Give me good liquor, says the Drunkard, the blood of the grape: this gives *colorem, saporem, odorem;* color to the eye, savor to the palate, odour to the sent: heaven hath no Nectar like this. Give me honor, saith the Ambitious, which may advance me: that from this Mountain of preferment I may overlook the inferior world, and behold vassals prostrate to my Celsitude; this I can feel and see: tell not me of your invisible kingdom, and *Such honor have all his Saints.* Give me gorgeous apparel, says the proud: this will make me admired, & give me admission among the great ones: tell not me of our *Robe of Glory.* Give me gold, says the Covetous, this I can see; it is my Sun by day, and my Moon by night. I can spend my time delightfully in telling, feeling, treasuring this: never tell me of your *treasure in heaven.* Well, if there be no remedy, but Sense must be your Religion, and this world your God; take your choice; these gross & palpable things; trust you in these Mountains: but Lord give us this *Mount Zion,* which our Lord Jesus Christ hath established for us.

Now, since we are built upon a Mountain, let us know that we are conspicuous; all the world takes notice of us. The faithful are not ordained to live in corners, vnobserued: but are set on a Mountain, as examples of goodness to all. *A City that is set on a hill cannot be hid.* God meant you notable, take heed you become not notorious. As Mount Zion *is the joy of the whole earth,* so it is the light of the whole earth. If that light become darkness, how great, & how greatly to be condemned is that darkness? This was that great exception God took against Israel, that *through them his Name* (which should have been honored) *was blasphemed among the Gentiles.* You are founded on a Mountain, therefore *have your conversation honest among men, that by your good works which they behold, they may glorify God in the day of visitation.*

2. The felicity that comes by Christ, insinuated by *Zion,* which was a place of blessedness. This is either *Praemissa,* or *Promissa:* already sent into our hearts, or certainly objected by promise to our faiths. It is either assumed, or assured. *Inre,* or *in spe:* either that we have, or that we shall have. The happiness we have already by this *Mount Zion,* consists in three privileges: the Favor of God; Joy of the holy Ghost; and peace of Conscience.

1. In the Favor of GOD, which is to Zion, as the *light* was once to *Goshen:* shining there, and nowhere else. Or as to *Gideon,* the *Fleece* on the Mountain is wet with the dew of Heaven, when all the earth is dry besides: This *Lux vultus tui,the light of thy Countenance,* which *puts more gladness into our hearts,* then the abundance of earthly fruits rejoice the covetous: The wicked shall never see it, unless so much as may increase their anguish, when they must depart from it forever.

2. In the joy of the Spirit, which is *(hilaris cum ponder virtus)* a gladness that can neither be suppressed, nor expressed. *Sentire est cordis, dicere non est oris:* The heart doth feel it, the tongue cannot tell it. It is that *Stone with the new Name written in it, which no man knoweth, saving be that receiveth it.* There is much rejoicing in the world, but the matter of it is mutable. These lower delights are more sensitive, but more fluid. They sooner cloy us; *Magna foelicitas est à foelicitate non vinci.* It is a great happiness not to be overcome of happiness. Corporal delights work in us a great hunger till they are attained. But Spiritual, *Cùm non habentur sunt in fastidio: cùm habentur in desiderio:* Whiles we have them not, we care not for them, but when we have them, we more eagerly desire them. There is no hunger of it, till we taste it. *In illis appetitus generat saturitatem saturitas fastidium. In istis appetitus parat fruitione•..., fruitio parit appetitum.* In carnal pleasures, appetite begets fullness; fullness, loathing: in spiritual, desire prepares fruition, fruition begets desiring. Voluptuous pleasure, is like a blister: it begins first with an itching, but at last it swells, & breaks forth in anguish and putrid corruption. There are two observations able to keep us from over-affecting the joys of this world, and from vilipending the joys of Zion.

1. First, resolve every carnal delight in the first matter and principle of it, and there will be more likelihood of despising, then danger of much desiring. The Covetous makes *gold his hope,* and says to the *Wedge, Thou art my confidence:* and what are those precious metals he so worshippeth, but veins of the earth better coloured. T•... Ambitious builder, that erects a *Babel for the honor of his own Majesty,* thinks all eyes standamazed at his magnificence. And what are those sumptuous monuments wherein he so glorieth, but monumental witnesses of his folly, a little hewn timber, some burnt and hardened earth? The Adulterer admires the beauty of his harlot, kneeles to a pledge of her memory, by wanton sonnets Idolises her, turns his soul to an Elephant, and worships this Sun. Now what is that stately building of a human lump, but the same earth his foot treads upon, better tempered, because painted worse; when it wants the guest, the soul that quickens it worst of all? The proud dotes on his costly robes, centers his eye upon himself, as if no second object was worth looking on; the Tailors hand hath made him a man, and his purse makes the Taylor a Gentleman. And what are those curious rags, but such are given of worms; and consumed of moths? Consider the materials of your lower joys, & if you will persist in their dotage, you shall do it without our envy.

2. Observe their Conclusion; look from their beginning to their end. *Delectatio vulnerat, & transit: infoelicemreddidit, & reliquit.* Pleasure, like an Irish man, wounds with her dart, and is suddenly gone: it makes a man miserable, and so leaves him. *Mors in ollâ;* behold laughter concluded in tears. The *protasis* delights, the *apodosis* wounds. The Conscience receives a long vexation, for a transient delectation: for an imperfect content, perfect torment. This is a hard pennyworth, so little pleasure for so much repentance. He that for a little joy, gives that Christ bought with so much pain, *StultumChristum reputat mercatorem;* thinks Christ a foolish buyer; but the event proves him a foolish seller. *Esau* bitterly repented this bargain.

This for the world: but now the joys of Mount *Zion* are for matter spiritual, for substance real, for use universal, for continuance eternal.

3. In the peace of Conscience. There is little outward peace in the world; we have either an *Esau* with his hand, or an *Ishmael* with his tongue, bent against us. *As then he that was borne after the flesh, persecuted him that was borne after the Spirit, even so it is now.* So it is, and so it will be to the end of the world. This is the difference betwixt Mount *Zion* militant, and Mount *Zion* triumphant. In heaven are all comforts without any crosses: in hell are all crosses without any comforts: on earth comforts and crosses, joy and grief, peace and trouble, misery and mercy are blended together. We may say of a Christian, as *Lorinus* the Jesuit writes of an Archbishop of *Toledo,* who weighing the much disputed controversy, whether *Solomon* was saved or damned, and not being satisfied with the arguments of either side, caused *Solomon* to be painted on the walls of his Chapel, half in Heaven, and half in hell. So the Christian in respect of his outward calamities, seems to be half in hell, but in respect of his inward comforts, he is the better half in heaven. Howsoever, *Being justified by Faith, we have peace with God.* And wheresoever we are dispersed, or howsoever distressed, *the Peace of God which passeth all understanding,* and surpasseth all commending, *preserveth our hearts in Jesus Christ evermore.*

But all this *in Possesso,* we have already: there is something more in *Promisso,* which we shall have: *We are now the sons of God, but it appears not yet what we shall be.* Hast thou here much peace? there is more: here we have *desiderium pacis,* there *pacem desiderij:* Here a desire of peace, there the peace of our desires. Hast thou here some joy? there is more: now joy with sorrow, checkerworke, white and black; roses, but thorns with them: then joy with safety, safety with eternity; such joy *as shall never be taken from us.* There *Rex veritas, Lex charitas,pax foelicitas, vita aeternitas.* If *one day* in lower Zion *be better then a thousand* days in the tents of wickedness, then one day in upper Zion, is better then a thousand years in this valley of tears. If *Peter* was so ravished with *Mount Tabor,* where only Christ was transfigured, what is he with this *Mount Zion* where all are glorified? *How amiable are thy Tabernacles, O Lord!* If God's Tabernacles be so lovely, what is his mansion? If there be such joy in the remission of sin, what is there in the abolition of sin? If there be now such sweet peace in thy heart, such music in thy conscience, what mayst thou think there is in heaven? But because *non capimus illa, illa capiant nos:* we cannot comprehend those pleasures, let those pleasures comprehend us. Good servant, (the joy is too great to enter into thee, therefore) *enter thou into the joy of thy Lord.*

This Mount *Zion* did God give to Christ, and Christ to us. God to his Son, *Yet have I set my King upon my holy hill of Zion.* The Son to us; *A Lamb stood on Mount Zion, and with him 144. thousand, &c.* A *Lamb* in figure, slain from the foundation of the world. A Lamb in fact, led like a Lamb to the slaughter, *standeth,* sits not idle, nor lies asleep: *he that keepeth Israel, neither slumbers nor sleeps:* whereon? not as the *two beasts* his opposites, that rise out of the earth and Sea, but on a *Mount.* What Mount? not *Sinai,* but *Zion.* Other mountains quake at his presence. *The hills melted like wax at the presence of the Lord.* But *Zion heard and was glad, and the daughters of Judah rejoiced.* Other mountains in homage to this, have skipped and danced about it. *The mountains skipped like Rams, and the little hills like Lambes.* He *stands,* therefore is willing to defend; on a *Mount,* therefore able to defend; on Mount *Zion,* therefore ready to defend, because he is in the midst of his own, and sees his Church round about him. So that though all the red

Dragons on earth, and black Devils in hell, rage against us, yet the *Lamb on Mount Zion* will defend us. There now he stands, calling us by grace, there we shall one day behold him calling us to glory, until he give this glory to us; yea, then and ever, let us give all glory to the Lamb that stands on *Mount Zion.*

This is the place which the Lord chose and loves. He refused the Tabernacle of *Joseph,* and chose not the Tribe of *Ephraim,But chose the Tribe of Judah, the Mount Zion which he loved.* This praise did inherit and inhabit Zion: *The Lord hath chosen Zion, he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it.* Let the precedent of God's affection work in all our hearts a zeal to Zion. The Lord that chose Zion, choose us to Zion; he that desired it *his habitation,* make it the habitation of our desires. It is *his rest,* let it be ours, that we may rest with him: *Here will I dwell,* saith he; let us all pray to dwell there. Though it be a hill, a high hill; though pains and toil in getting up, yet let us ascend, for above there is eternal joy.

The City of the living God, the heavenly Jerusalem.

I come from the Situation, to the City: you hear where it is, hear now what it is. *A City in a Mountain.* Great is the Lord, and greatly to be praised in the City of our God, in the Mountain of his holiness. Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the North, the City of the great King. God is known in her Palaces for a sure refuge. Here be four circumstances. 1. *Quae sit,* not a Village, but a City. 2. *Cuius,* not man's, but *God's,* not a feigned, but the *living* God's. 3. *Qualis,* not earthly, but *heavenly. 4. Quo nomine,* not Sodom or Samaria, but the City of peace, Jerusalem.

The City.

The Church may be compared to a City for three resemblances; of Safety, Unity, Paucity.

1. For safety: Cities have ever been held the securest places. So *Lot* said of little Zoar; *Let me escape thither, & my soul shall live. Cain* fearing the execution of his curse, built him a *City* for refuge, and called it *Enoch.* The motive that caused those wicked to build a City, was security, *lest we be scattered abroad upon the face of the whole earth.* The Israelites had their *Cities of refuge,* and a Law of their protection. Num. 35. 27. But there is no City of sure refuge, but this *City* of the living God. It is ordinary with men, to put too much trust, like Israel, in their *walled Cities.Except the Lord keep the City, the watchman waketh but in vain.Shalt thou reign because thou closest thyself in Cedar?* Thou thinkest thyself secure, because an inhabitant of this famous London. No, thou livest in an Island, therefore in danger of the Sea: in a Christian Island, therefore in danger of the Turk: in a Protestant Island, therefore in danger of the Pope: in a chief City of this Island, therefore in danger of the devil. The City is perilous for pride: the more spectators, the more acclamations: the larger the Theater, the louder the applause. The solemn assembly in *Cesaria,* puffed up ambitious *Herod* to his own destruction. The people showted *Vox Dei,* but the worms confuted their flattery, & his folly. *Simon Magus* ventured that flight in a City, to which in an obscure Village he had neither been tempted, nor would have attempted. And whether quick comings in of money, make not this City vnsafe to many souls, miserable experience hath evinced. *Praeceps locum, princeps damnum:*

sudden profit is capital loss. But suppose men care not so much for the safety of their souls, are their bodies secure? Thieues, homicides, fires deny it. But if they scape all these fires, yet not the last fire. Your buckets may quench other fires, not this: no milk nor vinegar can extinguish that wild fire. As in the days of *Noah,* a Dove could not set down her foot for water, so nor at this day for fire. Let this meditation like a fortunate storm drive you to harbor: the weakness of all Cities in the world to the safety of the *City of God.*

2. For unity; Familiarity hath the name, *Quasi eiusdem familiae,* as it were of the same family. Concord and agreement is taught by the Corporation of one City. *Jerusalem is built as a City well compacted together.* Here is no need of Lawyers, all are at peace. Not a tell-tale, not an Incendiary in it. Inferior Cities have good orders for unity, but all will not embrace the unity of order. *Saepe inter ciues turbauerit amnia diues.* It must be as the rich will have it, or there is no rule. These Citizens are not *Urbani,* but *Turbani.* It was *David's* care to *cut off such wicked doers from the City of GOD.* Here they *persecute us from City to City, going over the Cities of Israel:* not leave us till we are driven to this City, then shall we rest in peace: everyone loving another, and the Lord Jesus loving us all.

3. For Paucitie: indeed a City is great compared with a Village, but what is it in respect of the earth? *Are there few that shall be saved?* No, there are many: *Christ is the first borne among many brethren.Loe, a great multitude which no man could number, of all Nations, and languages, stood before the Throne.* Are there many that shall be saved? No, few: *Many are called, but few are chosen.* Christ's is a *little flock.* The best courses have the fewest followers: *Numerus paucior, numerus melior.* God's reservation is a *very small remnant:* a very Tenth. *In it shall be a Tenth,* many leaves, the sap is but a Tythe. *As the shaking of an Olive tree, two or three berries in the top of the uppermost bough; four or five in the outmost fruitful branches.* They are compared to the *Gleaning of the Grapes after the Vintage.* It was the Churches complaint; *Woe is me, for I am as the gleanings.* This was God's collection, *I will take you one of a City, and two of a family.* God is a Shepherd that saves some from the Lyon; *taking out of his mouth two legs, or the piece of an ear:* rescues a few from that universal Apostasy. Of the 600. thousand that came out of Egypt, but two entered into Canaan, *Caleb* and *Joshua.* Even the best is but *Titio ereptus ab igne,* a brand snatched out of the fire. *All flesh had corrupted their way,* only *Noah* escaped. Not one righteous in Sodom, but *Lot.* Four hundred and fifty Prophets for *Baal,* but one for the Lord: four hundred flatterers for *Ahab,* one *Michaiah* for the truth. *Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel.* So few and rare, that they are gazed on for Monsters. When they sate in council against Christ, none spake for him but *Nicodemus. Paul* answering before *Nero,no man stood with him, but all men for sooke him.* But to the Idol *all* consent, Exod. 32. *From young to old* given to Sodomy, Gen. 19. *Pilate* asking what shall be done with Jesus, *All* cry, *Crucify him.* There was a general shout for *Diana* two hours together, *Great is Diana of the Ephesians.All, both small and great, rich & poor, free & bond,* received the mark of the Beast in their foreheads. *The children of Israel are like to little flocks of Kids;* but the wicked like *the Syrians fill the Country.* But those few Innocents speed best. *Though the number of Israel be as the sand, a remnant shall be saved.* Among us many rob the Church, few add to the dition of it: there are many Usurers, few restorers. Lord, *thou hast but a few names in Sardi.*

That of *Esdras* concerning Israel, is true of this mystical City. Of all the trees thou hast chosen thee only *one Vine:* of all the Lands of the whole world, thou hast chosen thee *one pit:* of all the flowers, *one Lily:* of all the depths of the Sea, thou hast filled thee *one River:* of all built Cities, thou hast hallowed *Zion* unto thyself. Of all the fowls created, thou hast named thee *one Dove:* of all the cattle, thou hast provided thee *one sheep:* Among all the multitudes of people's, thou hast gotten thee *one people.* If we should divide the world into thirty parts, scarce five of them are Christian. Of those five, the Pope challengeth (at the least) half. He says, I have one Church in Italy, one in Germany, one in Spain, one in France, one in England. One in England? Now the Lord one day convince him, and grant us he may have none in England. Now it is a quarrel betwixt us and Antichrist whether they or we belong to this City, we cannot agree about it. One day it will be a quarrel betwixt Antichrist and the Devil, and they shall agree about it. Now subdiuide all these five parts of the world, whether theirs or ours, and scarce one is truly sincere. Hypocrisy hath one part, Heresy another part, Profaneness a third part, Luke-warmenesse a fourth, God hath least that owes all. O the small number sealed up by the Spirit of the living God! Let this teach everyone to suspect himself: when Christ said, *One of you shall betray me,* they presently all cry, *Master, is it I?* when he was asked, whether only few should be saved, he tells them of neither many nor few, but charged them to look to themselves, that they might be of the number; *Strive to enter in at the straight gate.There is a City built in a broad field, full of all good things, but the entrance thereof is narrow,* besides the dangerous passage between a violent *fire,* and a deep *water.* Study, strive, pray, that thou mayest pass through the narrow way, by the sweet-guiding hand of Christ.

Of God.

God is the Proprietary of this City. *Est vna ciuitas, & vna ciuitas: vnus populus, & vnus populus: vnu•... Rex, &vnus Rex: vna Lex, & vna Lex.* There are two Cities, two people's, two Kings, and two Laws. For the Cities, there is *Babylon the great,* and *Jerusalem the Mother of us all.* For the people's, there is the *seed* of the *woman,* and of the *Serpent,* Corn and Tares, Sheep and Goats, vessels of honor, and vessels of dishonor, *Jacob* and *Esau,* Christ and Belial. *Nec est tertius, nec ad tertium:* there is no third person, nor designment to a third place. For the Kings, there is *Christ,Yet have I set my King upon Zion the mountain of my holiness: and Satanthe Prince of the power of the Air.* The Prince indeed, not *Mundi; sed tenebrarum mundi;* not of the world, but of the darkness of the world, 2. *Cor.* 4. 4. you have both these Kings together; *The god of this world had blinded the minds of unbelievers, that the light of Christ might not shine unto them.* For the Laws, God's Law is, *Let every ox that nameth the name of Christ, depart from iniquity.* Satan's Law is, *the lust of the flesh, the lust of the eyes, and the pride of life.* God's Law is, *Thou shalt not swear:* Satan's, thou shalt forswear. God's Law, *Couet not;* Satan's, covet all. *Nihil praecipit Deus nisi charitatem, nihil Diabolus nisi cupiditatem.* God commands nothing but love, the Devil nothing but lust.

Now these two Cities were begun in *Cain* and *Abel: Cain* a Citizen of the world, *Abel* a Citizen of God. Their names signify their natures: *Cain* signifies a profession, and he built a City: for the *children of this world are wiser in their generation, then the children of light. Iniqui mentem in amore praesentis vita figunt.* Wicked men set their whole delight in this present world. What

moved *Cain* to this? Not to be defended against wild beasts, which *Plato* says first moved men to build Cities; for then *Abel* would have built so well as *Cain.* nor because man is *animal sociale,* a sociable creature; which *Aristotle* makes a special motive hereof: for then the righteous would also have built. But because *Cain* was a fugitive, he built for a protection against God's curse; especially because he had no expectation of a better City. Vnlike to *Abraham,* who *looked for a City that hath a foundation, whose builder and maker is God.* The Greeks say, that *Cecropolis* built by *Cecrops,* the Egyptians that *Thebes,* the *Argives* that *Argos,* was the first City. But it is manifest, that this City built by *Cain* was the first. He called the name of this City *Enoch,* but *Enoch* in the righteous line is the seventh; *Enoch the seventh from Adam.* So the wicked dedicate worldly possessions in the first place, the righteous in the last. *Cain* and *Enoch* had their possession and dedication here. But *Abel* signifies mourning, and he built no City. Our possession is in heaven, this City of God, invisible to the eye, incredible to the faith of the world, but infallible to all believers.

And for *Cain,* it is not properly translated, *Aedificauit,* but *Erat aedificator,* as *Junius: erat aedificans,* as the Septuagint; he began to build, but he finished not: he was still a runagate. So all worldlings are but *aedificantes;* like the Babel-erecters, they but began to rear the tower, but never could come to roof it. *This man began to build,* saith Christ, *but could not make an end.* They are persuaded, yea, *their inward thought is, that they build houses to all ensuing generations;* but *this their way is their folly. Aedificat mortalis, mors diruit aedificantem:* Mortall man builds, and death pulls down both builder and edifice. You have heard it talked of Castles built by day, and still (no man knows how) pulled down again by night. That fabulous report is mystically true of the worldlings hope: what ever he erecteth in the day of his prosperity, the night of his ruin shall overthrow.

Here are the two Cities: *Omnis homo vel in coelis regnaturus cum Christo, vel in infernis cruciandus cum Diabolo.* Everyone shall either reign with Christ in Heaven, or be tormented with the Devil in hell. But how then is it said, that *God was in Christ, reconciling the world to himself?* therefore the whole world is reconciled. But Saint *John* contradicts it, *Mundus positus in maligno,the whole world lieth in wickedness:* therefore the world is not reconciled to this City. Here *qui been distinguit, been doeet;* a proper distinction doth clear this difficulty. The world is sometimes taken for good, then *Denominatio sequitur meliorem partem:* often for evil, then *Denominatio sequitur maiorem partem.* In a word, saith *Augustine, Amor Dei constituit Jerusalem, amor mundi Babylonem.* The love of God entitles us to Jerusalem, the love of the world to Babylon. Thus may we distinguish the Citizens: for *Bonos vel malos mores faciunt boni vel mali amores:* Our good or bad loves, make our good or bad lives. There is no man which belongs not to one of these two Cities: No? To which of them belongs the Hypocrite? to Babylon? his face is toward Jerusalem. To Jerusalem? his heart is with Babylon. His misery is great: because he wears God's outside, the world will not be his mother: because he wears the worlds inside, God will not be his Father. He hath lost eart•... for Heavens sake, and Heaven for earths sake. We have some such rushers into authority uncalled, vicious correctors of vice, that undertake to cleanse the Augean stables, perhaps somewhat the sweeter till themselves came in: officious Scauengers of iniquity. If with this loam they daub over their own debauchednesse, they are like dung, which is rotten and stinking of it self, yet

compasseth the ground, & makes it fruitful. Or like the shepherds dog, that hunts the straggling sheep to the fold, yet is a dog still, and hath his teeth beaten out, lest he should worry them. Will you hear to what City hypocrites belong? The wicked servant shall have *his portion with hypocrites, where shall be weeping, and gnashing of teeth.* So then the Hypocrites home is the city of weeping and gnashing of teeth.

But in this blessed City God is King, Christ his eldest Son, the elect are his younger brethren, his Viceroys are Kings, Angels his Nobles, Just Judges his Magistrates, good Preachers his Ministers, holiness his Law, the godly his Subjects, Providence his government, Heaven his Court, and salvation his recompense.

Further observe, that if this City be God's, then so are all things in it. Whence I infer, that all sacred things in this City being God's, must not be violated. For the things in heau•...n they are safe enough, out of the Incrochers reach: but the holy things of this militant City are universally abused. *Sacrilegium, quasi sacrilaedium,* a profaning that is holy. Now holiness is ascribed to Persons, Places, or Things. Sacrilege may be committed, saith *Aquinas, 1. Uel in Personam,* against a person, when one Ecclesiastical man is abused. *He that despiseth you, despiseth me. 2. Vel in locum,* against a place, when the Temple is profaned. *My house is called the house of prayer, but ye have made it a den of thieues. 3. Vel in Rem,* when things dedicated to holy uses are perverted. *You have robbed me in tithes and offerings. Simon Magus* would have bought a *power to give the holy Ghost* ⟨◊⟩ *imposition of hands.* He would have given money for it, no doubt to have gotten money by it. No Spiritual things are to be bartered for money. Now Spiritual things are of four sorts.

1. *Essentialiter,* the gifts of God's Spirit, justification, sanctification, love, peace, patience, goodness, faith: *Charismata salutis:* which make those that have them spiritual.

2. *Causaliter,* The Word and Sacraments, which are the conduct-pipes to convey our souls those graces, from the fountain of all grace, Jesus Christ: *The words that I speak unto you, they are spirit, and they are life.*

3. *Effectualiter,* as power to heal, to work miracles, to excommunicate, to absolve: gifts not imparted to secular hands, but committed with the keys to the Church.

4. *Per annectionem,* such are spiritual Liuings and endowments: these are not to be profaned in buying and selling. Selling is like the sin of *Gehesi;* buying, like the sin of *Simon Magus. Anathema danti, anathema accipi•...nti.* There is a curse to the giver, and a curse to the receiver. Now Sacrilege to these holy things of God is committed three ways.

1. *Quando ausertur sacrum de sacro:* when a holy thing is taken from a holy place: as the consecrated vessels out of the Temple. *Felix* seeing the costly Chalices *Constantine* and *Constantius* had bestowed on the Church, maliciously scoffed, What stately plate is there for the Carpenters Son? But he that had so base a conceit of Christ's blood, did himself nothing night and day but vomit blood, till his unhappy soul was fetched from his wretched carcass. We have too many of those, that like *Belshazzar,* with the riches of the Church have furnished their cup-boards of Plate.

2. *Quando non sacrum de sacro,* when a common thing is stolen from a sacred place. As if a thief breaks open a Church to steal some private treasure hid in it. So the Church-wardens may defraud the poor of the money in the box. It is the poor's, not sacred to the Church, yet is it sacrilege to embezzel it.

3. *Quando sacrum de non sacro,* when a holy thing is taken out of a common place: as when the Church is robbed of her possessions and endowments. O the mercy of God, what shall become of England for thus robbing God's City! Our Patrons are like those Christ whipped out of the Temple; yea worse: for they bought and sold in the Church, these buy and sell the Church it self. *It is a snare to the man that devoureth that which is holy.* A snare hath three properties. 1. It catcheth suddenly: *Uzzah* did but touch the Ark, and presently fell down dead. 2. It holds surely, *Uzziah* will offer Incense, but the Leprosy (which was his plague) held him to his dying day. 3. It destroys certainly, the earth swallowed *Corah* and his confederates, when the rest escaped.

The Prophet bestows a whole Psalm against this sin, Psalm 83. The Center of it, upon whom all the lines and proiections of his invectives meet, are those ver. 12. that say, *Let us take to our selves the houses of God in possession.* He calls them God's enemies, tumultuous, proud, God-haters, ver. 2. Crafty enemies, with their plots, tricks, subtleties; much like our Impropriators legal▪ iustifyings. ver. 3. Confederate enemies, combining themselves to annihilate a Church; *Come, let us cut thē off from being a Nation.* ver. 4. endeavoring to extinguish the very *Name of Israel;* breaking down the pale, that the *Bore* the depopulator, and the *wild beast* the corrupt Patron, may waste and devour it. They would plow up the Universities, and sow them with the seed of Barbarism. Now mark how he prays for them. ver. 9. *Do unto them, as unto the Medianites:* who were by the trumpets and lamps so terrified, that they drew their swords one upon another: so that these by the trumpets of the Law, and lamps of the Gospel, might be awaked. *As to Sisera & to Iabin at the brook of Kison:* that great Captain, whom God delivered into the hands of a woman. ver. 11. *Make their Nobles like Oreb, and like Zeeb: yea all their Princes as Zebah, and Zalmunna.* All Princes, yet died violent and ignominious deaths, and *became like dung for the earth.* Doth he stay here? No, ver. 13. *O my GOD, make them like a wheel, and as the stubble before the wind:* Infatuate all their plots, turn their brains, and disperse their stratagems. Is he yet satisfied? No. ver. 14. *As the fire burneth a wood, and as the flame setteth on fire the mountains; so persecute them with thy tempest.* He useth imprecations to open the flood-gates of God's wrath; that like fire it might consume them, either naturally as fire burns the wood, or miraculously, as it enflameth the Mountains. ver. 16. *Fill their faces with shame.* If this be to take God's houses in possession, who dares lay sacrilegious hands upon them? Yet for all this, those men did not what they desired. *Let us take,* ver. 12. they said it, they did it not. Perhaps no thanks to thē, they would if they could. We have done it, taken, inhabited, inherited: as *Elias* said to *Ahab;We have killed, & also taken possession.* His tithes, his offerings, all his holy rites, yea his very Churches: we have gotten them, and led them captive away, bound in chains of iron, conveyed by deeds, grants, seals, fines, as if you would make sure, they should never return to the owner; God is robbed of them forever.

Shall I not visit for these things, saith the Lord? shall not my soul be avenged on such a Nation? What family, that hath had but a finger in these sacrileges, hath not been ruinated by them? They have been more infortunate to the Gentry of England, then was the gold of *Tholossa* to the followers of *Scipio.* Remember the Proverb; He that eats the Kings goose, shall have the feathers stick in his throat seven years after. *Justinian* said; *Proximum sacrilegio crimen est quod maiestatis dicitur.* Treason is a petty sin in respect of sacrilege. *Augustine* seems to give the reason: *Tanto grauius est peccatum, quanto committi non potest nisi in Deum.* It is so much the more heinous, because it cannot be committed, but immediately against God himself. Well then, as the Philistines made haste to send home the Ark; and the Egyptians to rid themselves of God's people; so let us restore to God his dues with all speed. Otherwise, as he smote the Philistines with Emrods secretly, and the Egyptians with plagues publicly: so only himself knows what he hath determined against us. With what face canst thou expect an Inheritance from Christ in heaven, that detainest from Christ his Inheritance here on earth? Let us not so Iewishly with the spoils of Christ, purchase fields of blood.

It is much, if at all this any guilty soul tremble: but howsoever, like *Pharaoh,* when the thunder and lightning are done, they are where they were. O this is a difficult Devil to be cast out.

Render unto *Caesar* the things that are *Caesar's,* and to God the things that are God's. *Reddite Deo sua, vt Deus restituat vobis vestra.* Return unto God that which is his, that God may allow you that which is yours. We pay to the King Impost, Subsidies, and Fifteenes; so give we all these in a resemblance to God. The Lord's impost for all his blessings, is our gratitude. *What shall I render to the Lord for all his benefits toward me? I will take the cup of salvation, and bless the Name of the Lord.* If we forget to pay this Impost, the commodity is forfeit; God will take it back. Our Subsidies are according to our parts. The subsidies of our eyes are our tears: he that pays not this tribute of rain, shall want the sun-shine of mercy. The subsidies of our mouths are our praises. *Tibi omne os confitebitur.Lord open thou my lips, and my mouth shall show forth thy praise.* The subsidies of our ears are attention to his word. *Mary sate at Jesus feet, and heard his word.* The subsidies of our heads are meditations of his power, justice, mercy, truth. *The blessed man doth meditate in the Law of the Lord day and night.* This reduceth Christianity to practice: a rare habit; and yet it is as possible to be good without it, as to swallow and never chew the cudde. A Sermon without consequent meditation may come to be remembered again in hell. The subsidies of our knees are geniculations. *I bow my knees to the Father of our Lord Jesus Christ.Stephen kneeled down & prayed, &c.* If our knees be too stout to pay this tribute, heaven gate will be too low for our entrance. The subsidies of our hands are alms to the poor: the due payment of this interest shall bless and increase the principal. *Give, and it shall be given you.* To the King we pay Fifteenes, to God Tenths: these he hath separated to himself. The honest Pharisee could say, Tyth and be rich: the dishonest Christian says, Tyth and be poor. But what men get by this detinie, shall be their fatal destiny: they shall leave the gold behind them, but carry the guilt with them to everlasting fire. Rob not this City militant, lest God turn you from the *City* triumphant.

Of the living God.

This hath been an ancient attribute to God; *living:* and it is added here partly for distinction, partly for demonstration. First, it distinguisheth the owner of this *City* from other titular gods. For *there be gods many, and lords many.* The name of gods hath been given to men, to Idols, to lusts. *Homines Dij mortals, Idola dij mortui, Libidines dij mortiferi.* Men are gods dying, Idols dead, lusts deadly. There are

1. *Dij deputati;* reputed and deputed gods: such are Magistrates and Princes. *I have said, Ye are gods:* but these are mortal gods; *ye shall die like men.* You have your life from this living GOD: both the life of nature common with others, and the life of power superior to others. *The powers that be, are ordained of God. Pilate* received that power from God, whereby he unjustly condemned the Son of God. *Thou couldest have no power against me, except it were given thee from above.* We must give to those gods obedience, either active or passive: active when they command well, passive though they command ill. Otherwise we incur *damnation* for obstinate disobeying, as themselves have damnation for unjust commanding. These are momentary gods, as men are Kings on the stage, till the play is done.

2. *Dij fictitij,* feigned gods, as *Mars* the god of war, *Neptune* the god of the sea, &c. They were strange gods, that ran a whoring after women, made way to their lusts, if not by flattery, by blood. Scarce ranker villainy in the Devils, then was found in those gods. This the Philosophers objected against *Paul,* that he was *a setter forth of strange gods.* The superstitious *Lystrians* took *Paul* and *Barnabas* for such gods; *Dij descenderunt:the gods are come down to us in the likeness of men.* But *Paul,* verse. 15. points them *to the living GOD that made heaven and earth.* Those feigned gods are confounded by this *living* GOD.

3. *Dij manufacti,* gods made with men's hands; Idols, but these are *dead* gods. Yea, not only dead, but nothing. *An Idol is nothing in the world.* It is true that they have matter and form: the gold, brass, wood, or stone whereof they are made, be substances: they have something in *esse naturae,* nothing in *esse vitae:* they have stuff, but no life in them. *They have eyes and see not, there is no breath in their mouths.* S. *Paul* commends in the Thessalonians this happy conversion, *from dead idols to the living God.* O that it were as easy to confute Idolaters, as it is to confound Idols. *Res hominis conculcat talem Deum.* No Idol is so great a god, but the foot of man can kick it down.

4. *Dij vsurpantes,* usurping gods, devils. So *Paul* calls Satan the *god of this world.* Of the whole world? What is then left for God? Not so, he is *Deus improborum,* not *elementorum:* God of the wicked, not of the frame, of the world. *The Prince of this world is already judged.* A goodly god that is already judged! *The God of peace shall tread Satan under your feet.* Not you, but God shall *tread* him down (to your comfort) *under your feet.* Therefore *give no place to the Devil:* for there is no place for the Devil, but where it is given him.

5. *Dij sensuales,* sensual gods. Some make their *belly* their god, and delicate cheare his sacrifices. *Meats for the belly, and the belly for meats, but God shall destroy both it and them.* Others make gold and silver their gods: worse then Pagan Idolatry: they had gods of corn, and of wine, But *These idols of silver, and of gold, which they made for themselves to worship,* they shall one day castaway with malediction. Some make their wife a goddess, dote upon her with the

extremest Idolatry: a fair coloured piece of clay hath more worship then the Lord of heaven. To some their Patron is a god: they more quake at his frown, then at all the curses in the Bible. These are not only dead, but deadly gods.

For demonstration, the owner of this *City* is the *living God:* both *formaliter* in himself, and *effective* to others, *who only hath immortality.* Only? Are not Angels and men's souls immortal? But God gives to them this immortality; *only* he *hath* it in himself. Therefore he is called the *living* God, and the God of life: there be three degrees of life, all given by this living God. 1. Universal, which consists of sense and motion: of this the beasts participate. *Thou sendest forth thy Spirit, and they are created.* 2. Rationall, a life proper to man, not to other earthly creatures. 3. Supernatural, which belongs only to the faithful. Christ himself is this life in us. *Now live not I, but Christ liveth in me. Haec vita reponitur, deponitur nunquam.* This life is laid up, but never lost. The world sees it not, because *it is hid with Christ in God.* We now feel it, live by it. *But when Christ, who is our life, shall appear, then shall we appear with him in glory.*

Behold here with comfort the master we serve, the *living* God. Riches is a flying Master; it hasts away *with the wings of an Eagle.* Honor is a dying master, it brings a man to the sepulcher, and then goes back with the Heralds. Pleasure is a spilling Master; *Woe to them that laugh, for they shall weep.* Satan is a killing master, his wages is hell fire. But all in grace is *living* and enliuing. Idols are dead, and never were alive: men are alive, but shall be dead: pleasures are neither alive nor dead: Devils are both alive and dead; for they shall live a dying life, and die a living death. Only the *living* God gives everlasting life.

Jerusalem.

This is the appellation of the *City.* As *Canaan* was a figure of heaven; either of them called the *Land of Promise:* so local *Jerusalem* is a type of this mystical *City.* There are many conceits concerning the denomination of *Jerusalem. Jerome* thinks that the former part of the word comes from the Greek 〈in non-Latin alphabet〉, *Holy:* because *Jerusalem* is called *the holy City:* But then there should be a mixture of two several languages, Greek and Hebrew, to the making up of the word. The Hebrews derive it better: they say, *Sem* called it *Salem, Peace:* and *Abraham Iireh.* The place where he attempted the sacrifice of his son, he called *Jehovah-Iireh: The Lord will see.* Thus put together it is *Jerusalem, visiopacis.* This is more probable, then from the Greek 〈in non-Latin alphabet〉, as *Jerome:* or from *Iebus,* as *Pererius.* This is evident from the 76. Psalm. ver. 2. *In Salem is his Tabernacle, and his dwelling place in Zion.* So that *Salem* & *Zion* were both in one place. The Jews have a Tradition; that in one and the same place *Cain* and *Abel* offered, in the same place *Noah* coming out of the Ark sacrificed, in the same place *Abraham* offered *Isaac,* in the same place stood *Areunah's* threshing floor which *David* bought, in the same place *Melchizedek* the Priest dwelt, in the same place *Solomon* built the Temple, and our Lord Jesus Christ was crucified.

But to let go ambiguities, *Jerusalem* is a *City* of *Peace.* This is plain, *Melchizedek was King of Salem, that is, King of Peace.* God's Church is a Church of peace. That of *Plato* over his door, is worth our remembrance. *Nemo nisi veritatis et pacis studiosus •...trabit.* Let none enter, but such as love peace and truth. Saint *Paul* is bold to his Galatians; *I would to God they were even cut off*

that trouble you. Contra rationem nemo sobrius, contra Scripturas nemo Christianus, contra Ecclesiam nemo pacificus senserit. No sober man speaks against reason, no Christian against the Scriptures, no peaceable man against the Church. He that is not a man of peace, is not a man of GOD. Peace is the effect of patience: if men would bear injuries, and offer none, all would be peace. It is the greatest honor for a man to suffer himself conquered in that, wherein he should yield. *Be of one mind, live in peace, and the God of love and peace be with you.* A just reward; if we have one mind, and live in love and peace, the God of love and peace shall be with us.

Heavenly.

This City is on earth, but not of earth. This is not terrestrial Jerusalem: *She is in bondage with her children.* She was not only then under the Roman servitude literally: but according to *Paul's* meaning allegorically, she could not attain the liberty of the Spirit, but abideth under the wrath of God, and horror of conscience. But this *Jerusalem is heavenly.I saw the holy City, new Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her husband.*

Now it is called *Heavenly* in three respects; Of Birth, of Conversation, of Inheritance. *Ortus coelestis quoad originem: progressus coelestis quoad conuersationem; finis coelestis quoad translationem.* Here is all *heavenly.Jerusalem that is above is free, the mother of us all. In hoc quod dicitur sursum, originis altitudo: quod Jerusalem, pacis multitudo: quod libera, libertatis magnitudo: quod mater, faecunditatis amplitudo: quod nostrum omnium, charitatis latitudo.* The Church in the Creed hath three properties; *Holy, Catholic, knit in a communion.* The word *Above* intimates, she is *Holy:* the word *Mother,* that she is *knit in a communion:* the word *Of all,* that she is *Catholic.*

Jerusalem is a type of the Catholic Church, in Election, Collection, Dilection. First for Election, *The Lord hath chosen Zion.* That out of all Cities, this out of all Nations. *Ye are a chosen generation, a peculiar people:* enclosed from the Commons of this world, God's own appropriation. 2. For Collection; that was walled with stone, this hedged in with grace. *God planted a vineyard in a very fruitful hill: and he fenced it.* It is well mounded, and the Citizens of it linked together with the *Bond of peace.* 3. For dilection; *Beautiful for situation,* the Palace of the great King: the Sanctuary of his holy worship, his Presence-chamber: *the pillar and ground of the truth.* There was *the seat of David:* here the *Throne* of the 〈1 page duplicate〉 〈1 page duplicate〉 *Son of David,* that openeth and no man shutteth, that shutteth and no man openeth. A *heavenly* City.

1. In respect of her Birth and beginning *heavenly.* For the Lord of heaven hath *begat her of immortal seed* by the word of truth. Art thou a Christian? behold thy honorable birth and beginning. Was it an honorable style, *Troianus origin Caesar?* Then much more, *Coelestis origin sanctus:* Every Saint is by his original *heavenly.* Bear thyself nobly, thou hast a celestial generation.

2. In respect of growth and continuance *heavenly. Our conversation is in heaven:* We live on earth, yet saith the Apostle, our conversation is expressly in heaven. Our affections are so set on it, that we scarce look upon this world: we so run to our treasure there, that we forget to be rich here: but like the Saints cast our money at our *feet.* Act. 4. *Corpore ambulantes in*

terris, cord habitantes in coelis. Our bodies walk on earth, our hearts dwell in heaven. To the hating and despising world we answer; *Nil nobis cum Mundo, nil vobis cum Coelo.* We have small share in this world, you have less in the world to come.

3. In respect of the End. *Ideo dicitur coelestis, quia coelum sedes eius.* Our souls are never quiet, till they come to their wished home. *Thus hath GOD blessed us with all spiritual blessings in heavenly places.* The Church in her worst part is below, in her best above. Earth is *Patria loci,* but heaven *Patria iuris.* As Irishmen are dwellers in Ireland, but Denizens of England. We *dwell in houses of clay, whose foundation is in the dust,* but are ruled by the Laws of that supernall City. *Father, my will is that those thou hast given me, may be with me where I am. Amator mortuus est in corpore proprio, vi•...us in alieno.* A Lover is dead in his own body, alive in another's. *Animus velutpondere, amore fertur, quocunque fertur;* saith *August.* Love waighes and sways the soul, whither soever it be carried. *Exi de terra tua,* said God to *Abraham;Get thee out of thy Country:* yea rather *de terra non tua,* from a Country that is none of thine, *unto a Land that I will show thee;* thy own Land, the kingdom of Heaven. Though man be called *Earth, Earth, Earth;* thrice with one breath: (earth by procreation, earth by sustentation, earth by corruption, saith *Bernard)* yet the Christian is not *Habitator, sed accolaterrae;* not a dweller, but a passenger on the earth. *For here we have no continuing City, but we seek one to come.* An Englishman that traffiques in Turkey, and gets wealth in Turkey, yet plants not in Turkey, but transports for England. A Christian what ever he gets on earth, treasures up in heaven. *Socrates* being asked what Countryman he was, answered, *Sum ciues mundi,* I am a Citizen of the world. But a Christian must answer, *Sum ciues coeli,* I am a Citizen of heaven. Forsake we this home-stall with a ready mind, when GOD calls us. And the Lord grant us so to live in this City of Grace, that we may all live forever in the City of Glory, through Jesus Christ.

To an innumerable company of Angels.

Behold one special dignity the Gospel brings us, *Consociari Angels;* to be made companions with the Angels. The incorporeal spirits are of two sorts; Celestial & Infernal. If we weigh the malignancy of the one with the benignitie of the other, we shall truly meditate this benefit. Infernal spirits are tempters to evil, and tormentors for evil. *Homines seducunt, seductos damnant, damnatos torquent.* They seduce mortals, seduced they damn thē, damned they torment them. Because they lost being like God, they strive to make men like themselves. The devil enhanceth his own damnation, to procure others. He knows himself irrecoverably lost, therefore is desperate. These are wretched companions; Lord grant us to know no more of them then by hearesay. But the good Angels strive by all means to uphold us in our integrity, to keep us in the fear of that God they know and worship: to preserve us from dangers whilst we live, and being dead to transport us to everlasting joy. Bless us O Lord with the society of these Angels forever.

Here we must consider two circumstances; *Quales* and *Quoti:* the Persons what they are, *Angels:* the number, how many they are, *An innumerable company.* First what they are, *Angels. An Angel is an intellectual and incorporeal substance, free of will, a servant to God,* & by his grace immortal in blessedness. *Cuius substantiae speciem et terminum solus qui creauit, nouit.* We cannot sufficiently know them whiles we are on earth; O may we one day see and know

them in heaven. That we may receive comfort by this consorting with Angels, and understand what good they do unto us, let us consider in them these six particulars. Their nature, their knowledge, their power, their dignity, their distinction, their ministry.

1. Their nature; they are not qualities and motions, but spiritual substances, really subsisting. This their actions testify, running on God's commands; executing his hests, &c. They are not flesh and bone, yet sometimes have taken visible forms. *Abraham* entertaining three Angels, *set meat before them,and they did eat. Theodoret* says, they did take the meat *simulatis manibus,* and did put it into *simulatum os:* they seemed to eat, not in truth. But they had palpable and tractable bodies for the time, as appears plainly, verse. 4. by *washing their feet. Thomas,* thinks they assumed a true body, but *non fuit vera comestura,* it was not a true eating. But this is an idle opinion, for there may be a true eating, though the meat be not converted into the substance of the body. So our Savior did eat after his rising from death, yet no man thinks his meat was turned into his substance. It is safe to say with the Text, *they did eat,* and perform other offices of a body truly. Now this was by divine dispensation for a time, the better to accomplish their enjoined duties. Yet were these bodies no part of their natures, but only as garments are to us. But whence had they these bodies? They were either immediately created of God, or conflate of some presubsistent matter. What became of these induments deposed? Either as they were made of nothing, so resolved into nothing: or else turned into the first matter whereof they were composed: and so was also the meat they did eat. Thus they have been called men: *Three men* came to *Abraham:* The women that came to Christ's Sepulcher, found *two men standing by them in shining garments.* This is their nature, which in it self, saith *Isodore,* is mutable: for some of them *fell from that blessed estate, and left their own habitation.* But now for the rest, *Seruauit eos incorruptos charitas aeterna:* the eternal love of God hath made them unchangeable. For Christ *hath reconciled all things to himself, whether they be things in earth, or things in heaven.* This is their excellent nature, inferior to God, superior to man. In the Prophets vision, *each of the Seraphim had six wings: with twain he covered his face, and with twain be covered his feet, and with twa•... he did fly.* They have two wings to cover their faces, as not able to behold the glory of God; and two to cover their feet, because we are not able to behold them in their excellency.

2. Their knowledge. *Austin* says, *They are taught of God, in the eternal contemplation of whose truth, they are most blessed. Quomodo quae scienda sunt nesciant, qui scientem omnia sciunt?* How should they be ignorant of such things as are fit to be known, that know him that knows all? Their knowledge is three-fold; Natural, Experimentall, and Reuealed. 1. Natural, received of God in their creation, endued with an extraordinary light above man. 2. Reuealed, as God according to process of time hath manifested to them. God revealed things to the Angels, they to the Prophets. 3. Experimentall, which they have acquired by observation: they mark God's doings. For it is certain, the Angels did not know all things from the beginning, which they know now. They knew not perfectly the manner of man's redemption. That mystery from the beginning of the world hath been hid in God: and is *Now made known to the principalities and powers in heavenly places.* Great is the mystery of godliness; God is manifested in the flesh, justified in the Spirit, *seen of Angels. Res mira Angels, quanta hominibus!* A matter worthy the wonder of Angels, much more of men.

There be things which yet the Angels do not know. 1. not the day of judgment. *Of that day & hour knoweth no man, no not the Angels of heaven.* 2. not man's heart. *Thou Lord only knowest the hearts of all men.* If Angels knew men's hearts, they were God's. 3. Neither do I think with Saint *Augustine,* that they know *Quanti numeri supplementum de genere humano integritas illus ciuitatis expectat;* what definite number of mankind must concur to the perfection of that heavenly City. Man is circumscribed in place, knowledge, and mortality. Angels are circumscribed in place and knowledge, not in mortality. God is not circumscribed in either place, knowledge, or mortality. Man knoweth much, Angels know more, only God knoweth all.

3. Their Power. Christ suffering himself to be apprehended, said he could command more then twelve Legions of *Angels.* Whereupon one notes the mightiness of his rescue: for every Angel is stronger then a Legion of men. They are said to excel in strength. *Bless the Lord, •...e his Angels that excest in strength.* Mighty Angels. *The Lord Jesus shall be revealed from heaven with his mighty Angels.* Mighty, but *His:* the original hath it, *the Angels of his mighty power.* Innumerable, first borne of Egypt were slain by one Angel. An hundred eighty five thousand *Assyrians* smitten by one Angel, 2. *Sam.* 24. Seuenty thousand killed by one Angel. Therefore they are called *Potestates,* Powers. Powerful in themselves, but how mighty, when they are strengthened by the Almighty!

This is wonderful comfort to us; they are not weak that fight for us. *Michael and his Angels fought against the Dragon, and the Dragon fought and his angels; but prevailed not.* The Devil hath a raging malice, but no prevailing power. One Angel is too hard for many devils. But against the power of *Angels* it is objected, that a man prevailed against an Angel. *Jacob had power over the Angoll, and prevailed.* Some had a sottish opinion, that this Angel was the Devil in *Esau's* likeness, and that by the power of a good Angel *Jacob* overcame. Now lest he should ascribe the victory to himself and his own strength, the Angel smote him on the thigh, so that he halted. But there is no mention made save of one Angel: he that wrestled with him, was the same that blessed him: he that blessed him, was the same that touched him: a good Angel, for an evil would never have blessed him. But indeed this *Angel* was the Son of God. 1. Because he blessed him, God blesseth, not Angels. 2. It is said, *Gen.* 32. 28. that he *prevailed with GOD;* and verse 30. that he *saw God face to face:* therefore it was God, not an Angel. Whether it were God or an Angel, you may see the power of faith, that it can prevail with mighty Angels, with almighty God. He that wrestled with *Jacob,* gave him power to overcome. *Seipso fortior est,* so God is stronger then himself. He could not prevail because he would not: he disposeth his power according to his will, not his will according to his power. *Haste thee to Zoar, for I cannot do anything till thou be come thither.Let me alone, that I may consume them.* As if *Lot* and *Moses* could hinder God. Faith & Prayer are manicles to his hands, whereunto he gives victory against himself.

4. Their dignity consists in two things; In respect of their Place, and of their Grace. 1. For their abode, it is in heaven. Evil Angels dwell below, *they are cast down into hell:* good above, *The Angels do behold the face of my Father in heaven.* They are heavenly Courtiers, and heavenly Quiristers, eternally singing *Ichouahs* praise. 2. In respect of their Grace, so that they are

called the *Angels of GOD:* and are far more excellent then man. It is true that the Son of God dignified man's nature more then theirs: *For he took not on him the nature of Angels, but the seed of Abraham.Timet Angelus adorari ab humana natura, quam videt in Deo sublima•...am:* The Angels refuse to be worshipped of man's nature, which they see GOD himself hath accepted. But though he took not their nature, yet he dignified their office: for he is often called by the name of *Angel.The Angel that redeemed me,* says aged *Israel:* the only redeeming *Angel* is Christ. *The Angel* that went with the Campe of Israel, is called, ver. 24. *The Lord. Paul* says expressly, it was *Christ.* 1. Cor. 10. 4. 9. He is called *Angelus foederis,* the *Angel of the Covenant.I saw an Angel having the key of the bottomless pit: and he bound Satan:* but only Christ can bind Satan, and *hath the keys of death and hell.* Thus Christ hath accepted the name of Angels, yet he took not on him the nature of Angels, but of man: no more then the Angels took on them the nature of man, when they appeared in an human shape.

5. Their distinction. *Gregory* collects from the Scriptures *Nouem Angelorum ordines,* nine several orders of Angels. *Angels, Archangels, Virtues, Powers, Principalities, Dominations, Thrones, Cherubim* and *Seraphim.* We grant indeed that there be certain distinctions & degrees in the Choir of Heaven: but whether distinguished by nature, gifts, or offices, none can determine. The Papists plead much for the Princedome of *Michael* above all other Angels. Their ground is Revel. 12. 7. *Michael & his Angels fought &c. Bellarmine* affirms, that ever since the fall of *Lucifer, Michael* is head of the glorious Angels: and the Rhemists collect from that place the reason, why *Michael* is ordinarily painted fighting with a Dragon. But the foolish Painter so well as wise *Bellarmine,* can tell us how *Michael* came to be chose in *Lucifers* room. *Jude* saith, the wicked Angels that left their habitation, are *reserved in chains of darkness:* but he tells us not, that such as did not fall are preferred to higher places, but rather continue still in their *first estate* and dignity. Indeed *Jude* calls *Michael* an Archangel, and *Daniel Vnum de principibus,* one of the principal Angels: but it can never be proved, that he was, is, or shall be Monarch, or head of all Angels. Themselves say, that the greatest Angel is used in the greatest Embassage: but *Gabriel,* not *Michael,* was sent for the contracting of that sacred match between the GOD of Heaven and the blessed Virgin. Therefore *Gabriel,* not *Michael,* should be supreme both in natural graces, and supernatural perogatives. Indeed Christ is the *Michael* there mentioned: for the blessed Angels cannot be said to be any other *Michaels* Angels, then Christ. So *August. Bulling. Marlor.* Perhaps in the vision *Michael* & an host of Angels appeared to *John,* but they represented Christ and his members. *Christus est Ecclesiae suae Promachus, Angeli eius Symachi:* It is against the principles of holy belief, to ascribe this victory to *Michael* or any other Angel whatsoever. *They overcame Satan by the blood of the Lamb,* not by *Michael,* or any *Angel.*

6. Their ministry: from hence, some of the Fathers say, the Angels took their names. So *Gregor. Angeli vocabulum nomen est officij, non naturae:* Angel is a name of office, not of nature. The Inhabitants of that celestial Country are always Spirits, but cannot always be called *Angels. Tunc solùm sunt Angeli, quando per eos aliqua nuntiantur:* they are then only Angels, or (it is all one) messengers, when they are sent on some message. Therefore he concludes; *Hi qui minima nuntiant Angeli, qui summa nuntiant Archangeli vocantur:* They that are sent on business of less moment are called Angels, of greater importance Archangels. *August. Ex eo*

quod est, Spiritus est: ex eo quod agit, Angelus est. They are Spirits in regard of their Being, Angels in regard of their Dooing. *Good Angels,* saith *Isidor, are deputed for the ministry of man's salvation.* God hath given man three helps: Sense to see danger near, Reason to suspect danger far off, Angels to prevent that he neither sees nor suspects. Now the ministry of Angels is three-fold; to God, to his Church, to his Enemies.

1. To God, which consists principally in two things. 1. In adoring, and ascribing glory to him. So the *Seraphims* cried *Holy, holy, holy is the Lord of hosts.* An Army sung, *Glory to God on high.* The whole Choir of heaven, *Thou art worthy, O Lord, to receive honor and power.* 2. In standing in his presence, ready at his command. *They do his commandments, hearkening to the voice of his Word.* For this promptnes of obedience we pray, *Thy will be done in earth, as it is in heaven. Quod oramus, agamus.* Thus Angels were messengers, that Christ should be conceived. Luke 1. 31. that he was conceived. Mat. 1. 20. that he was borne. Luke 2. 11. that he was risen. Luke 24. 4. that he was ascended. Act. 1. 11. These were great mysteries, therefore were confirmed with the testimony of Angels.

2. To the Church. *Are they not all ministering Spirits, sent forth to minister for them, who shall be heirs of salvation?* And by this their ordination to service the Apostle shows, how infinitely far the preeminence of Christ transcends theirs. But did not Christ put *upon him the form of a servant?* Doth not himself profess, that *he came not to be ministered unto, but to minister?* The answer is easy; *Non esse hoc naturae, sed voluntariae exinanitionis:* This was not a natural or enforced, but a willing abasement of himself. *Humilitatem non habitam induit, celsitatem habitam non exuit.* He put on an humiliation that he had not, he did not put off the glory that he had: But the Angels were created to this end, that they should serve; *Totamque conditionem sub ministerio contineri. Istis natural, illi aduentitium.* To them it was necessary, to Christ voluntary. Now then ministry to the Church is three ways considerable.

1. In this life, and that to our Bodies, and to our Souls. 1. To our Bodies: for they necessarily tend to the preservation of our temporal estates, even from our Cradles to our Graues. This is true in Doctrine, and in Example. In Doctrine: *There shall no evil befall thee, nor any plague come nigh thy dwelling.* Why, how shall we be protected? ver. 11. *Angels mandabit; For he shall give his Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.* In example: an Angel comforts, directs, feeds *Elias.* Angels pluck *Lot* out of Sodom. An Angel adviseth *Joseph* to fly into Egypt with *Jesus. Abraham* so encouraged his servant, *The Lord will send his Angel before thee.Jacob went on his way, and the Angels of God •...et him. Peter* was in prison, and the *Angel of the Lord freed him.*

2. To our Souls, furthering the means of our salvation. The Law was given by them, saith *Stephen.Ye received the Law by the disposition of Angels.* GOD makes them instruments to convey knowledge to his Church. It was God's charge; *Gabriel, make this man to understand the Uision:* it was the Angels performance; *Daniel, I am come forth to give thee skil and understanding.* Saint *John* acknowledgeth in his Revelations, that *an Angel shown him those things.* They preserve us in the true worship of God, and cannot endure any attribution of his glory to a creature, no not to themselves. When *John fell down at the Angels feet to worship him,* he prevented him; *See thou do it not.* They rejoice in our conversion; *There is joy in the presence of the Angels of God,*

over one sinner that repenteth. They joy in this for two causes. 1. To behold the glorious fruit of their labors: for it delights a man to see the works of his hands prosper. GOD hath sent them to guide us to good, to gard us from evil: when we follow their guidance, they rejoice. Let us hate to sin, as we would not wish to bring grief to the thresholds of heaven. 2. That their number might be made up again. They lost a number of Spirits, they are glad to have it made up with Souls. The Angels joined company with men, praising God on earth: so they delight to have men made their fellow-Choristers in heaven.

2. At the end of this life to carry our souls to heaven. When the *beggar died, he was carried by the Angels into Abraham's bosom.* He that in life was scorned of men, and had no companions but the dogs, is so regarded of God, that he is garded by Angels. He that could neither go, nor sit, nor stand, is now carried: not on the shoulders of men, as the Pope the proudest on earth, but he rides on the wings of Angels. He is carried to a glorious Port, by gracious Porters.

3. At the last day, *Christ shall send his Angels* with a great sound of a trumpet, and they shall gather together the Elect from the four winds, from one end of heaven to the other. These are those *Reapers,* that in the time of harvest must gather the tares to the fire, and the Wheat to God's barn.

This is their ministry to us. But it is the Lord, *that ordereth all our steppes:* he spreads the gracious wings of his providence over us: and the Lord Jesus Christ is all in all unto us. Now the rule is, *Non multiplicanda Entie sine necessitate;* and *Frustra fit per plura, quod fieri potest per pauciora.* It seems then the help of Angels is more then needs. For *he that keepeth Israel neither slumbers nor sleeps.* I answer, that Angelical custody doth not extenuate, but extol God's goodness and Greatness towards us: for this is but the execution of his high & holy Providence. It is the wisdom of the King, that governs all the Cities and Castels in his Dominions: yet he leaves not these unfurnished of men and munition, to withstand the enemies invasion. The devils range and rage against us in every corner, therefore God hath ordained for our gard an Host of Angels. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* True it is that God is able to defend us himself by himself, through that immediate concourse that he hath in all things. But to show that the Almighty God being tied to no means, doth yet work by means, to uphold the weakness of our natures. A Prince sees his little children besieged, and sends his stronger sons, able soldiers to relieve them. Their help to us is certain, though not visible: we cannot describe it, nor prescribe it, but we feel it in the success: they preserve us. Against the *Syrian* band, *the mountain was full of horses, and chariots of fire,* to defend *Elisha.* Neither is this all, but to manifest his abundant goodness to mankind. *What is man, O Lord, or the son of man, that thou so* (gardest and) *regardest him?* They are dust and vanity, and rottenness, yet the Lord sends his glorious Angels, his Pages of honor, and Princes of his Court, for their messengers and ministers. As if a King should not only give his subject a charter and Patent of safe conduct, but also sends his own gard to attend him. So the Lord honors us with his own gard royal through Jesus Christ.

3. To enemies; not for their safety, but for the execution of God's judgments on them. The huge Army of *Sennacherib* was overthrown by an Angel. Indeed they will not the destruction

of any man, further then the Justice of God ordains it. But sometimes they are sent out for the protection of the very wicked: so *Daniel* speaks of the *Grecians Angel,* and of the *Persians Angel.* The Romists allot a particular tutelar Angel to every College and Corporation: yea to the generation of flies, fleas, and ants: yea to every Infidel kingdom such an Angel: yea to Antichrist; lastly, even to hell it self. Sure then they will not pinch themselves: they appoint to the Pope two principal Seraphims, *Michael* and *Gabriel,* ever attending his Person. For that *Michael* is the chiefest, *Victorellus* produceth two very equal witnesses: the Roman Liturgy, and *Tasso's* Jerusalem: as a worthy Divine observed. To the Conclaue they assign one special assistant Angel. But me thinks, as they Ideate their Hierarchy, this Angel should desire the room, and become a suter to the holy Ghost to name him Pope in the next Conclaue. For by this means he doth wonderfully enlarge his Diocese, having all the lower world under him; all particular Angels of special Societies subject to him: yea all the Archangels and Principalities officed to several Estates, must concur to his gard and assistance.

The truth is, God sometimes allows the help of Angels to the very reprobates: but to this scope & purpose, *Populs sui promouere salutem,* to further the welfare of his own people. For all the achievements and victories, which come to the heathen by help of Angels, are intended not for their good, but the good of the Saints. It is for the Son of God's sake they minister to us: and to none do they perform these comfortable services, but to the Elect in Jesus Christ.

Thus you see what these Angels are; now let us consider how many. *An innumerable company.* The original is *Myriads. Myrias* is ten thousand; innumerable: a finite number is put for an indefinite. *Thousand thousands ministered unto him,* and *ten thousand times ten thousand stood before him.* I heard the voice of *many Angels* round about the Throue, and the number of them was *ten thousand times ten thousand, and thousands of thousands.Gregory* thinks there are so many Angels, as there are Elect. *Super•...a illa ciuitas ex Angels et hominibus constat: ad quam tantum credimus humanum genus ascendere, quantos illi•... contigit electos Angelos remansisse. Vt scriptum est; statuit terminos Gentium iuxta numerum Angelorum Dei.* So many Angels, saith he, as fell from heaven, so many souls shall go up to heaven.

It is a question much disputed, whether besides the protection of Angels in common, every particular man have one particular Angel for his Guardian. I find many of the Fathers allotting everyone a particular Angel. *Isidor. Singulae Gentes praepositos Angelos habere creduntur: imo omnes homines Angelos suos. Origen, Basil, Jerome, Chrysostom, Theophylact, Gregory Nyssen, Primasius, Justin Martyr, Augustine,* most of the Schoolmen, and some Protestant Divines: all conclude that every man from his birth, or especially from his Baptism, hath a particular Angel. I will not dispute it, yet I must doubt it; because I see no clear ground in the Scriptures to prove it. The two chief places cited are these, Math. 18. 10. *Despise not these little ones, for their Angels behold the face of my Father in heaven.* This place *Cajetan* and others expound, not that every little one hath a peculiar guardant Angel, but *Omnes omnibus;* that all the Angels take care of all God's little ones. As the Scriptures construe it self; *All the Angels rejoice* at the conversion of one sinner. The other place is, Acts 12. 15. *Peter* being vnexpectedly delivered out of prison, came to *Mary's* house where the Saints were gathered

together. *Rhoda* hearing his voice, ran in, and told them how *Peter* stood at the gate. They said to her, Thou art mad: but when she constantly affirmed it, they said, *It is his Angel.* I answer that the Disciples amazed at the strange report, spake they knew not what. On the like reason, because *Peter* transported in beholding Christ transfigured, said, *Let us build here three Tabernacles:* some might infer that Saints departed dwell in Tabernacles. Because the two sons of *Zebede* desired to sit one at Christ's right hand, the other on his left in his kingdom; they might have concluded that Christ was to be a temporal King. Or because the *Disciples* seeing Jesus walking on the Sea, in their *troubled* minds, said *It was a spirit;* others might prove that spirits walk. *Omne dictum sancti non est dictum sanctum.* All are not Christian truths, that true Christians have spoken. *Dicunt errores non Christiani, sed homines:* they err not as they are Christians, but as they are men.

But it is objected, that they spake after the common opinion of men in that age. We reply, that in that age it was a common opinion that dead men walked: so it appears by *Herod* hearing the fame of Jesus; *This is John the Baptist, he is risen from the dead. Uox populi* is not ever *vox Dei:* common errors are no rules of truth. And if the place were so manifest, as they could wish it, why might it not rather be understood thus? *It is his Angel,* that is, some Angel that God hath sent for his deliverance. Sometimes many men have but one Angel, other times one man hath many Angels. Exod. 14. 10. There was but one Angel for many people. 2. King. 6. 17. There were many Angels for one man. Let us now make some uses concerning this discourse of Angels. These may be twofold; some for imitation, others for application.

First for imitation; there are three things specially to be observed in Angels: Pureness of substance, Readines of obedience, Feruour of Charity. These are covertly implied from Psal. 104. *He maketh his Angels spirits, his ministersa flaming fire. Spirits,* there is the Purity of their substance: *ministers,* there's the Readinesse of their obedience: *Flame of fire,* there's the heat of their Charity. Thus were the *Cherubims* of the Tabernacle made, figuring these three virtues in the Angels. Exod. 25. First, they were made of *Pure gold.* ver. 18. This shows the excellency of their *substance,* for gold is the purest and best of metals. To this God's own Word is compared: *We will make thee borders of gold, with studdes of silver.* Secondly, they had two wings stretched out, to witness *Promptitudinem obedientiae;Gabriel did fly swiftly.* Of all creatures the winged are the swiftest. *O that I had wings like a Dove, then would I fly away, and be at rest.* The most suddenly transient thing, *riches* is compared to a winged creature: *Riches makes it self wings like an Eagle.* Thirdly, they were made with their faces one towards another, to manifest the truth of their love; not like proud men turning away their countenance from their brethren. Lastly, though one were toward another, yet both toward the *Mercy-seat:* beholding him in sight, to whō they were beholden in duty.

Thus we see, 1. that their nature is pure; and this their mansion declares, which is heaven: for *into it shall enter no unclean thing.* They are shining and singing stars: *When the morning stars sang together, and all the sons of God shouted for joy.* Heaven like fire, *Similem sibi reddit ingredientem,* makes that it receives like it self. 2. That their obedience is ready and swift, their very name imports, Angels. *Aquo dominatio, ab eo denominatio:* for a name is given from some supereminent quality. *He rode upon a Cherub, and did fly.* 3. That their Charity is great,

appears by their busy protecting us, grieving at our falls, rejoicing at our perseverance in good, & helping us forward to salvation. Let us imitate them in four things.

1. In Purity: nothing is more pleasing to God. It hath the blessing of this life, & of the life to come. Of this life; *Truly God is good to Israel, even to such as are of a pure heart.* God is good to the whole world with his common benefits, better to Israel with extraordinary blessings, but best of all to the *Pure in heart* with his saving Graces. Of the life to come: *Who shall stand in God's holy place? he that hath clean hands, and a pure heart.Blessed are the pure in heart, for they shall see God.* Thereis no joy like to this beatifical vision, to see God is the height of happiness. But so shall the wicked; *they shall see him whom they have pierced.* Divines usually distinguish of that sight: *They shall see the Son of man coming in a cloud;* they shall see him as man, not as God; as their just Judge, not merciful Savior.

2. In Piety and obedience, wherein the Angels are ready and speedy, resolute and absolute. As they help us to command the creature, so let them teach us to obey the Creator. They fly when God sends them: true obedience hath no lead at the heels. *Paul* herein was like an Angel; having his Commission, he stood not to *confer with flesh and blood. Quantum morae addis, tantum obedientiae detrahis.* So much as a man adds to delay, he takes away from obedience. The truly obedient man doth not procrastinate: *Sed statim parat aures auditui, linguam voci, pedem itineri, manum operi, cor praecipienti.* He instantly prepareth his ear for the message: *Speak Lord, for thy servant heareth.* His tongue giveth a ready answer to the question: *Simon, lovest thou me? Lord, thou knowest that I love thee.* His foot is shod for the journey; *his feet be shod with the preparation of the Gospel of peace.* His hand is fit for the work, *Abraham stretched forth his hand to slay his son.* His heart is pliable to the Commander: *Paratum cor: O Lord, my heart is ready.*

3. In Charity: Angels look upon and love one another, and all love us: Let this teach us to love them & our selves. Do they seek our peace, and shall we uncharitably war? It was the Angels song, Luke 2. *Pax in terris, Peace upon earth:* war with none but with Antichrist & the devil. The Angels have no need of our love, we of theirs. Love we that on earth, which shall dwell with us forever in heaven, Charity.

4. In humility: those glorious spirits stoop to do us service, let us not think it bad or base to serve one another in love. No one man can so far exceed another, as the Angels excel the best men: do they abase themselves to our succor, and shall we in a foolish pride soorne our brethren? The haughty piece looks on the poor betwixt scorn and anger; *Touch me not,* I am of purer mould: yet *Mors dominos seruis;* blended together in the forgotten grave, none makes the finer dust: we cannot say, such a Ladies rottenness smells sweeter then such a beggars. Come down thou proud spirit, deny not succor to thy distressed brother, lest God deny his high Angels to succor thee. Thus for imitation, now for application, learn we other uses.

1. This is terror to the wicked, who contemn and condemn the righteous. *Despise not these little ones, for their Angels are with my Father in heaven.* Beware you that scoff at poor Innocents, their Angels may plague you. They for their parts may be content to put up abuses, and to forgive injuries: but their Angels may take vengeance. *Herod vexed certain of the Church, killed*

James with the sword, and seeing it please the Jews, he took Peter also. They could not help this; but their Angels did: for *an Angel of the Lord smote him that he died.* Thou mayest have evasion from the executioners of men, but no protection against the Officers of GOD. When they are bidden to strike, they will lay on sure strokes. *We will destroy this place, for the Lord hath sent us to destroy it.*

2. They teach us devout reverence, so to behave our selves as in the sight and presence of holy Angels. The consideration of so blessed a company, doth not only *Confer fiduciam,* and *afferre deuotionem,* but *infer reuerentiam;* saith *Bernard.* When to *Jacob* in his dream was presented that *Ladder,* and the *Angels ascending and descending on it:* wakening he says; *How fearful is this place!This is none other but the house of God, and this is the gate of heaven. Seneca* said, that the conceit of *Cato* and *Plato,* & such grave men in our company would restrain us from evil: but what are these to the holy Angels of heaven? *We are a spectacle to the Angels:* they are observers and witnesses of all our actions. *For this cause the woman ought to have power on her head, because of the Angels.* This is not to be understood of offense only given to the Ministers of the Church: but to signify that a woman throwing off the veil of modesty, and token of subjection to her husband, doth make even the Angels of heaven witnesses of her dissolute contumacie. The Angels are present with thee when all men on the earth are absent from thee. I ask thee, when thou pollutest the marriage bed, attemptest an homicide, plottest a treason, forgest a writing, wouldest thou then have the Angels present with thee, or absent from thee? If thou desirest them present, why dost thou offend them by thy turpitudes? If absent, thy protectors are gone, and the devils would easily confound thee. *Nonfacias coram Angels Dei,* yea *coram Deo Angelorum:* Do not that thing before the Angels of God; yea before the GOD of Angels; which thou wouldest shame to do in the sight and presence of an earthly man.

Yet let us mark here by the way, that albeit the Angels deserve our reverence, yet they desire not our adoration. Indeed the evil Angels request it: it was a special boone which the Devil begged of Christ, *to fall down & worship him.* But the good refuse it; *See thou do it not, for I am thy fellow servant;* saith the Angel to kneeling *John.* As we usually come too short in our due reverence to the Angels; so the Papists go too far in undue adoration. They have a set prayer for it: *Angele Dei, Custos mei me tibi commissum lege super•...a, semper rege, custodi guberna.* This sacrilegious honor those holy spirits refuse: they take no charge of such superstitious souls. *Accipiunt commissum, non arripi•...nt inconcessum. Honorandi, non adorandi sunt Angeli.* Let them be honored, but not adored. Love and reverence the Angels, only worship God and Jesus Christ.

3. This declares to us the excellent company that is in heaven. Were the place less noble and majestical, yet the company it affords is able to make the soul right blessed. We are loath to leave this earth for the society of some friends, in whom we delight; yet we are all subject to mutual dislikes. Besides the meeting of those good friends again in heaven, there be also glorious Angels. There is nothing in them but is amiable, admirable: nothing in possibility of changing our pleasures. There thou shalt see and converse with those ancient Worthies, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Fathers of the Primitive times, all of

them out-shining the stars: where our love shall be as eternal, as is our glory. There we shall live familiarly in the sight of those Angels, whom now we receive good from, and see not. Yea there is the fountain of all felicity, that Savior of ours, whose grace only brings us to the blessed vision of the whole Trinity. Neither can there be a higher happiness, then the eternal fruition of Jesus Christ. Let this teach us all to bless our God that hath thus advanced us. Man is corporeal dust; O that this clay of ours should come to dwell with those incorporeal spirits! *We shall be as the Angels of God in heaven. Sicut, non ipsi;* like Angels, though not Angels in nature. *Communicatione spei, non speciei:* we have now a communion of hope with them, hereafter of glory. To this place, O thou Creator of men & Angels bring us through Jesus Christ.

To the general assembly, and Church of the first borne which are written in Heaven.

Our Apostle hath spoken of the Churches glory typically, and topically: now he describes it materially. First, the Essence of it, what it is; *The Church.* Secondly, the Property of it, what kind of Church it is; *General* or Catholic. Thirdly, what are the parts of it, & of whom it consists; *Of the first borne written in Heaven.*

The Church. This word is taken in diverse significations. For the material Temple. 1. Cor. 11. 18. When ye come together *in the Church,* I hear there are divisions among you. For the faithful domestikes of one Family. 1. Cor. 16. 19. *Aquila* and *Priscilla* salute you, *with the Church that is in their house.* For the professors of one Province; *The Church of Corinth, of Ephesus, &c.* For some famous company of Believes gathered together in one place. 1. Cor. 14. 4. He that prophecieth, *edifies the Church.* For an Ecclesiastical Senate or Synod. Mat. 18. 17. If he shall neglect to hear them, *Dic Ecclesiae, tell it unto the Church.* For the whole number of the Elect. Mat. 16. 18. *Upon this Rock I will build my Church.* Acts 5. 11. *Great fear came upon all the Church.* 1. Tim. 3. 15. *Which is the Church of the living GOD, the pillar and ground of truth.* Here first let me premise three circumstances concerning the Church.

1. Though it be a *General Assembly,* yet it is but *one.* There be threescore Queens, and fourscore Concubines, and Virgins without number: *but my Dove, my undefiled is but one: she is the only one of her Mother.* Indeed there be two parts of this One Church: Triumphant in Heaven, and Militant on Earth. The Triumphant part is a company of Justified spirits, triumphing over the flesh, world, and devil: spirits, I say, for bodies are not yet ascended. They have two happy privileges. 1. To rejoice in the conquest over sin and death: the most righteous man living is *in praelio,* in a continual warfare. But so are the other: for Saint *John* saith, *There was war in Heaven.* This must be understood of heaven on earth; where there is no truce with Satan; *Pax cum Deo, bellum cum diabolo:* We have peace with God, but (on this condition, that) war with the devil. Therefore so run the promises, *Uincenti dabitur: To him that overcomes,* shall be given *Palms:* to show that they had been warriors, are now conquerors, 1. To praise God continually, and to sing *Amen: Blessing and glory, thanksgiving and honor be unto God forever and ever.*

The militant part is a company of men living under the cross, and desiring to be with Christ. They suffer, and this is their way to glory; *through much tribulation entering into the kingdom of*

God. They desire dissolution, being *willing rather to be absent from the body, and to be present with the Lord,* not simply and absolutely desiring death: but first that they might leave sinning, and so cease to displease God: and then to come nearer to their blessed Savior, whose love hath ravished their hearts. Now this militant Church may have many parts: as the Ocean sea is but one, yet distinguished according to the Regions upon which it lies. So there is the Spanish Ocean, the English Ocean, the German Ocean. There is a Church in England, a Church in France, a Church in Germany: yet there is but one militant Church. *Multa Ecclesiae, vna Ecclesia;* saith S. *Augustine.* One Sun, many beams; one Kingdom, many shires; one tree, many branches.

2. We must note, that Christ is the alone head of his Church, and can have no other partner to share with him in this dignity. *Jesus Christ is the corner stone, in whom all the building fitly framed together, grows unto an holy Temple in the Lord.* He doth not only by his authority govern it, but also by his grace quicken it: so that we live not, but *Christ liveth in us.Let us hold the head, from which all the body by joints and bands having nourishment ministered, increaseth with the increase of God.* He requires no deputy, he needs none. For *wheresoever you are gathered together in my name, I am in the midst of you.* Now every Commission ceaseth in the presence of him that gives it.

It is therefore as great arrogancy in the Pope to call himself *Caput Ecclesiae,* Head of the Church; as for a subject to keep himself in commission in the presence of the King. But they distinguish of heads; there is a Principal, and a Ministerial Head. Christ is not so weak in himself, or so respectlesse of us, as to need any Ministerial head. Indeed there be *Heads Materialiter,* who are no other then principal members. So *Saul* was called *Head of the Tribes,* Psal. 18. 43. *Thou hast made me the head of the heathen,* 2. Sam. 23. 8. *The Tachmonite head of the Captains.* Nehem. 11. 16. *Iozabad head of the Levites.* The eldest was called *head* of the family, Exod. 6. 14. *These be the heads of their fathers houses.* But there is a *Head Formaliter,* to give sense, motion, virtue, governance: this none but only Christ.

3. We must know, that there is no salvation out of this Church; such as never become members of it, must eternally perish: they that are true members, shall be saved. *If they had been of us, they would have continued with us: but they went out from us, that it might be manifest they were not of us.Without are dogs and scorners,* &c. All out of the Ark perished in the waters. *The Lord added to the Church daily such as should be saved.* First, because there is no means of salvation out of it; no word to teach, no Sacraments to confirm. And especially because out of the Church there is no Christ, and out of Christ no salvation. Who have not the Church their Mother, cannot have God their Father. This teacheth us to honor our Mother, and like little children to hang at her breasts for our sustenance. *Sucke and be satisfied with the breasts of her consolations, milk out and be delighted with the abundance of her glory.* Run not to strange nurses for poison, when you may have pure milk of your own mother. *Desire like babes, that sincere milk of the Gospel, that ye may grow by it. Qualis nutritio, talis complexio.* The complexion of your manners, the disposition of your lives, will witness whose children they are.

The general assembly: this is the property of the Church; *General.* It is Catholic in three respects; of Time, of Persons, of Place. 1. Of Time, because the Church had a being in all

ages, ever since the Promise was given to our first Parents in Paradise. If there had been a time when no Church had been on earth, the world should have then perished: for it stands for the Elects sake. 2. Of persons; for it consists of all degrees and sorts of men; rich and poor, Princes and subjects, bond and free. There is no order nor state excluded, if they exclude not themselves. *Christ is the Propitiation for our sins.* He may be so indeed for the sins of *John,* and the Disciples, but how appears it for mine? yes; *not for our sins only, but for the sins of the wholeworld;* every condition of believers. 3. Of Place, it is gathered from all parts of the earth; especially under the New Testament. *Wheresoever this Gospel shall be preached in the whole world.* When Christ gave his Apostles their Commission, he gave also the whole world for their Parish. *Go teach all nations, and baptize, &c.*

Thus we see the property of this Church, Catholic or General. It is *one,* but not tied to one time, nor one place, nor one person: it is *Catholic* to all times, to all places, to all persons. *Augustine* says that the Donatists in his days would have tied the Church to *Cartenna* in *Africa:* as the Papists in our days to *Rome* in Italy. How is it then a *General assembly?* Thus that Antichristian rabble, which have almost nothing in their mouths but the *Church,* the *Church;* yet do mostly infringe the liberties of the *Church,* and hedge it in. All of them have made the *Catholic Church,* to be nothing else but the *Roman* Church; and some of them the *Roman* Church to be nothing else but the *Pope.* So in effect *Papa virtualiter est •...ota Ecclesia;* say they. The Anabaptists imagined a Church like the Ticke, all body and no head: the Papists have made a Church like the Toadstoole, all head and nobody. What a monster is their Pope, that will be all in all; eye and tongue, body and head, & tail too? As *Caligula* took off the head of *Jupiter,* and set on another of his own: so they have smitten off Christ's head, and set on the Pope. Let them take their imaginary head: say we only to Christ: *Whom have we in heaven but thee? and on earth none besides thee.* Our dependence be forever on our *Head* the Lord Jesus.

Before I leave this point, I desire to express two things: one for distinction, the other for instruction. First for distinction betwixt this *General assembly,* and particular Churches: then for instruction, to show who be true members of this Catholic *Church.*

1. The main difference between them consists in this: that the Catholic Church is always invisible, the members thereof only known to God: particular Churches are sometimes invisible, and lying hid; other times manifest in the open profession of Christ's name. As the Moon is eft-soones eclipsed or clouded, and often shineth in the full.

1. It lies hid through want of the word preached, and public administration of the Sacraments. So it was in the days of *Elias,* when he wished to die; *I only am left.* Strange Apostasy, when so notable a Prophet could not discern the Church! yet; verse. 18. *I have left seven thousand, that never bowed their knees to Baal.* So it was in the reign of *Asa;For a long season Israel hath been without the true God without a teaching Priest, and without the Law.* The Papists demand where our Church was before the days of *Luther:* we answer, that an universal Apostasy was over the face of the world, the true Church was not then visible: but the grain of truth lay hid under a great heap of popish chaff. But this inuisibility doth not prove a nullity. They cannot impugn the antiquity of our Church, unless they convince themselves. For the Church of England holds no other doctrine then that the Church of *Rome* primarily

did hold, and that which S. *Paul* delivered to them in sacred writing; *Justification* only by the *blood of Christ.* If they be fallen from this, who can blame us for falling from them? It was high time to leave them, when they left the Lord Jesus. So long as we preserve the truths antiquity, we must smile at their fond objection of novelty. The Church of God is Catholic, not Roman Catholic: thats just as foolish a phrase, as the by-word of Kent and Christendom. Particular and universal are contradictories. If we have anything from them, that they had from God; it is our blessing that we have kept it, their woe that they have lost it. *Esau's* blessing and birth-right is lost to himself, and given unto *Jacob.* They have not so much reason to boast, as we to rejoice.

Our Church had a substantial being before, but hath gotten a better being by the repurgation of the Gospel: which is maintained by our Christian Princes, justly styled *Defenders of the ancient Faith.* It was God's Floore before, though full of chaff: but now since *he that hath his fan in his hand* hath purged it, it is clearer in show and substance. It was before a wedge of pure gold, but usurped by the hands of Impostors: that by their mixtures, and sophistications for gain and sinister respects, augmented it into a huge body and mass. It had the tincture of gold still, but mingled with the dross of traditions, superstitions, will-worships. You ask where was the gold? show us the place. We answer, it was in that mass: now for extracting and purifying it from the dross, God gave us the touchstone of his word, which made it sound, & manifests it to be sound. The Lord doth not then forsake his: the time was that the whole world seemed to groan, *factum se videns Arrianum,* beholding it self made *Arian;* yet God had his mumber. *Sardis* is said to be dead, *thou hast a name that thou livest, but thou art dead:* yet there be *a few names in Sardis, which have not defiled their garments.* When ordinary means fail, by extraordinary the Lord gathers his elect. The Israelites in the wilderness wanted both Circumcision and Passover, yet GOD made supply by Manna, and the Pillar of the cloud.

2. A Church is visible when it flourisheth: not that the faith and secret election of men is seen; but there are apparent signs by frequenting the Sanctuary, and submitting themselves to the Ministry of the Word. Now this visible Church is a mixed company of men professing the faith. I call it mixed, for in it are both believers and hypocrites, corn and tares: it is a band of men, where be some valiant soldiers, and many cowards. It is called a Church from the better, not from the greater part. The ungodly, though they are in the Church, are not of the Church: as the superfluous humors in the veins are not parts of the body, but rather the sickness of it. These profess *veram fidem, sed non vere;* the true faith, but not truly. Hence it appears, that there be two sorts of members in the Church: members before God, such as beside the outward profession keep a *pure heart, a good conscience, and faith unfeigned.* Members before men, such as have only the color and husk of Religion, in heart *denying the power of godliness:* yet these are by us to be esteemed members, according to the rule of charity judging the best.

2. Now for Instruction, what I have to say consists in the examination of two points. First, whether the Church of England be a part of this Catholic Church: then next, whether the Church of Rome have the same prerogative.

For our selves; the most infallible mark of the true Church, is the right ministration of the Sacraments, and sincere Preaching the true Doctrine of the Gospel. That is the true Mother and Spouse of Christ, that brings forth children to him *of immortal seed, by the Word of GOD which abideth forever:* not of traditions, miracles, dreams; but of this *incorruptible seed.* And when they are borne anew, feeds them with sincere *Milk* out of her two breasts, the two Testaments. This you know in your consciences to be true in our Mother: she doth not give us *pro lacte venenum,* but milk; even the same that Christ himself put into her breasts. When we grow strong, she gives us *meat,* not bones: troubles us not with the subtleties of the Schools; that have *Plus argutiarum quàm doctrinae, plus doctrinae quàm vsus:* but *Quod accepit a Domino,* what she hath received of the Lord; neither more nor less, but just weight. She doth not say, *Haec dicit Papa,* but *Haec dicit Dominus:* not thus saith the Pope in his Decretalls, but thus saith the Lord in his Scriptures. She doth *say the truth in Christ, and lieth not, her conscience bearing her witness in the holy Ghost.* She doth not sophisticate truth, not mingle wine with water, not daub the walls of God's house with untempered mortar: not build upon the foundation straw & stubble: not adulterate the Word; like a lustful man, whose end is not to increase mankind, but to satisfy concupiscence. O then let us hang upon her lips, that preserve this true knowledge: and say with *Peter;Lord, to whom should we go? Thou hast the words of eternal life.*

Thus we have proved the truth of our Church by Scripture: but our adversaries oppose the sufficiency of this proof, by disabling the Scriptures. They say we cannot know Scripture to be Scripture, but by the testimony of the Church. It is false, for the witness of man subject to error, is nothing to the testimony of GOD that cannot err. Therefore the Scripture is called the *Testimony,* because it bears witness to it self. Besides, the Church hath her beginning from the Word, for there can be no Church without faith, no faith without the Word, no Word without the Scriptures. So the Church depēds on the Scripture, not the Scripture on the church. The Lawyer that hath only power to expound the Law, is under the Law. But they object, that *Faith comes byhearing,* and hearing by the voice of the Church. *Paul* intends there not that general faith whereby we believe Scripture to be Scripture: but that justifying faith whereby we attain salvation. And this comes by the voice of the Church, not of it self, but as it is the ministry of God's Word. *John* is but *Uox clamantis,* Christ is *Verbum clamans.* Particular Churches have erred; therefore the best security from error is in the Scriptures.

This is a *Lesbian* rule, able to decide all Controuersies, and it is *vitio hominum,* by the fault of bad Interpreters that it doth not. For whether *Aliorum incuriâ* that despise it, or *Aliorum iniuriâ* that pervert it, it suffers martyrdom, and may not be heard declare it self. The Papist in expounding Scripture after his own fancy, makes himself Judge, not the Scripture. But all their drift is with God's loss to promoue the Popes gain. He must be Judge, yea he shall be an vnerring Judge. Yet if the Pope have this infallibility, I wonder what need there is of Councils. Here they fly to distinctions, as to familiar spirits. The Pope may err *Argumentative,* not *Definitive:* in his chamber, not in his chair: *Personaliter, non Formaliter:* as man, not as Pope. How prove they such an exposition of the Scripture? Here they fly to the Pope, he so expounds it. How prove they the Pope cannot err? Here straight they fly back again to Scripture; *Peter, I have prayed for thee that thy faith shall not fail.* These hang gether like a sick

man's dream. *Insequeris? fugio. Fugis? insequor.* Yet thus they conclude against their own wills; whiles they only prove the Pope by the Scripture, spite of their teeth they prefer the Scripture above the Pope.

If this be so, that the truth of the Gospel being professed, believed, obeyed among us, manifest us against all adversaries, to be true members of this *General assembly:* then two subordinate questions offer themselves collaterally here to be handled. First, whether corrupters of our Truth, and disturbers of our peace are to be tolerated. Secondly, whether for some corruptions of doctrine, or vices in manners, it be lawful for any of us, to make separation from us.

1. Seditious and pestilent seedsmen of heresies are to be restrained. If *a little leaven sour the whole lump,* what will a little poison do? If *Paul* to his Galatians could not endure *Christ* and *Moses* together: how would he to his Corinthians, endure *Christ* and *Belial* together? He sticks not to ingeminate Anathema's to them that preached another Gospel. The Papists cry out against us for persecution: they that shame not to bely the Scriptures, will not blush to bely us. Their prosperity, their riches, their numbers among us, directly prove; that a man may be a Papist in England, and live. But if their religion turn to treason, shall it scape unpunished? A Papist may live, a Traitor may not live. To persuade that a Christian king at the Popes will may, yea must be decrowned or murdered: is this the voice of Religion, or Treason? If this be conscience, there is no villainy: if such an act merit Heaven, let no man fear Hell. I would ask a Papist, whether he be not bound by his religion to execute the Popes doctrinal will: whether if he bid him kill his King, he may refrain from that sacred blood, and not sin. If he refuse treason, he is not constant to his Religion: if he keep his Religion, he must not stick at any act of treason. So that who knows whether this day a mere Papist, may not on the Popes command tomorrow be a Traitor?

But say they, this a supposition as likely as if Heaven should fall: the Pope will never command it. I answer, that Popes have commanded it. But we hope his present Holiness will not: we were in a pitious case, if our security was no better then your hope. God bless our gracious Sovereign from ever standing at the Popes mercy. Why should such Seminaries of heresy, and Incendiaries of conspiracy be suffered? What atonement of affection can there be in such disparity of Religion? when some cry, God help us: others, *Baal* hear us. They to Angels and Saints, we to the Lord that made Heaven and Earth. But the event hath often proved, which of these could best hear prayers. As in that memorable fight on the Leuant Seas, of five English ships against eleven Spanish; they crying for victory to our Lady, we to our Lord: it seems, the Son heard better then the Mother, for the victory was ours. The Common-wealth that stands upon legs, partly of iron, and partly of clay, is never sure. One womb held *Romulus* & *Remus* in peace, one kingdom could not contain them.

But every man's mind is as free as the Emperors: Conscience is a Castle, and there is nothing so voluntary as religion: faith comes by persuasion, not by compulsion. Yield all this: and say with *Tertullian; Nihil minus fidei est, quàm fidem cogere.* And with *Bernard; Suspendite verbera, ostendite vbera.* Make a man in error rather blush, then bleed. But if they break the foundation, *Non ferendi, sed feriendi.* First speak to the Conscience by good counsel: but if that

ear be stopped, shake the whole house about it. Speak to the ears of the inheritance, of the liberty, of the body; by mulct, by prison, by exile. Let the Liberty say to the Conscience, For thy sake I am restrained: let the Inheritance say, For thy sake I am empouerished: let the Body say, For thy sake I am afflicted. But because heresy dies not with the particular person, but kills also others: and *Centum inficit, dum vnum intersicit.* And because it strikes at the life of a Christian, that is his Faith; *For the just shall live by his faith.* Therefore *pereat vnus, potius quàm vnitas. Haretici corrigendi ne pereant, reprimendi ne perimant.* Heretics are to be corrected lest they damn themselves, to be restrained lest they damn others. *Persecutio facit Martyrs, haeresis apostatas: plus nocuerunt horumtog•..., quàm illorum galeae.* Persecution made Martyrs, heresy makes Apostates: the Heretics words have done more hurt then the tyrants swords. *Aperte sauit persecutorvt Leo: haereticus insidiatur vt draco. Ille negare Christum cogit, iste docet. Aduersus illum opus patientià, aduersus istum opus vigilantia.* The persecutor rageth like a Lyon, the heretic insinuates himself like a serpent. To deny Christ he compels, this man instructs. Against the former we have need of patience, against the latter of vigilance.

Excommunication, bondage, exile have been thought fit punishments for heretics: fire and fagot is not God's Law, but the Popes Canon-shot. An heretic dying in his heresy cannot be saved: therefore *Luther* thinks, he that puts an heretic to death is a double murderer; destroying his body with death temporal, his soul with death eternal. But saith *Augustine, Diligite homines, interficite errores:* Love the persons, kill the errors. Presume on the truth without pride, strive for it without rage. *Seueritas, quasi s•...ua veritas:* but verity and severity do not agree. Fire and sword may put to death heretics, but not heresies. See here the difference betwixt the Papists proceedings against us, and ours against them. They die not among us for refusing our faith: but us they burned (not for denying any article of faith, but) for not believing Transubstantiation. So strange an Article, that *Bellarmine* himself doubts whether it may be proved from Scripture or no: but that the Church hath declared it so to be. But though faith be above reason, yet it is not against reason. *This is my body,* saith Christ. *Hoc, This bread:* this Pronoun demonstrative they will have to demonstrate nothing. *Hoc aliquid nihil est.* How then? this nothing is my body: not this bread, but this nothing. Others will have something demonstrated to the understanding, nothing to the senses. Some will have a demonstration to the senses, nothing to the understanding: some partly to both: others expound it, *This body:* then it is thus; *This body is my body:* others say it is *indiuiduum vagum.* But *Quod multipliciter exponitur, communiter ignoratur.* That which is so variously expounded, is generally unknown. The most judicious among them cannot explicate it.

Corpore de Christi lis est, de sanguine lis est:

Deque modo lis est non habitura modum.

What damnable cruelty then was it in them to burn silly women, for not understanding this their inexplicable mystery? Those gunpowder divines condemned others to the fire for not knowing that, which they never knew themselves. We teach such erring souls be corrected, that they may be converted: not be confounded. Excommunicated *for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

2. Whether a separation may be justly made from our Church for some errors or corruptions of life. I know that diverse, who were once among us, never of us, have put out their own lights, indeed excommunicated themselves. What's their plea? that our assemblies are full of enormities. I answer, that the defects and corruptions of a Church must be distinguished: they are either in doctrine or in manners. For doctrine, some errors are *Citra fundamentum,* some *Circa fundamentum,* others *Contra fundamentum.* Errors *beside* the foundation trouble, errors *about* the foundation shake, errors *against* the foundation overturn all. So long then as no foundation is harmed, it is not lawful depart. until the Church separates from Christ, we must not separate from it. In two cases there is warrant of separation. First, when the substance of God's worship is quite corrupted. *What agreement hath the Temple of God with Idols?* when this is, ver. 17. *Come out from among them, and be ye separate,* saith the Lord, when *Jeroboam* had set up Idols in Israel, *the Priests and the Levites left their suburbs and possession, and came to Judah and Jerusalem.* Secondly, when the substance of doctrine is quite corrupted. *If any man consent not to the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,* &c. *From such, verse. 5. withdraw thyself. Paul* in the Synagogue at Ephesus preached for the space of three months together. *But when diverse were hardened, and believed not, but spake evil of that way, he departed from them, and separated the Disciples.* In these two cases lawful, not else.

For corruption in manners, they make not *Nullam Ecclesiam, sed malam ecclesiam;* not no Church, but a bad Church. Wicked Scribes sitting in *Moses* chair, and teaching the things he wrote, must be heard. *Whatsoever they bid you observe, that observe and do: but do not after their works.* Separate from their private society, not from the public assembly. But they charge us, that we deny Christ. I answer, Denial of Christ is double, either in judgment or in fact. Denial of Christ in judgment, makes a Christian no Christian: denial in fact, the judgment being sound, makes him not no Christian, but an evil Christian. When the Jews had crucified the Lord of life, they remained still a Church, if there were any on the face of the earth: and *Jerusalem* was still called the *Holy City.* To them belonged *the promise, and to their children.To them pertaineth the adoption, and the glory, and the covenants.* I would to God this bloody issue were stanched: but what age hath not complained it? This mischief is intestine. *Amara persecutio in cruore martyrum, amarior in pugna haereticorum, amarissima in malis moribus domesticorum.* The persecution of Tyrants was bitter, the poison of heretics more bitter, but the evil lives of Christians most bitter of all. *Many walk, of whom I have told you often, and now tell you weeping, that they are enemies of the cross of Christ.* Whereupon saith *Augustine;* How comes that great Champion to fall a weeping? Could he endure *stripes above measure, prisons frequent, shipwrackes, perils by sea and land; among enemies, among false brethren; hunger, thirst, cold, weariness, painfulness:Did he fight with beasts after the manner of men; was he rap'd up among the Angels?* Did he bear all these miseries? was he honored with all these mercies? and now does he weep? Yes, sin and sensuality was crept into the Church; and this made that vndanted spirit fall a weeping. *Pax a Paganis, Pax ab H•...reticis, nulla pax a falsis filijs.* We have quiet from the Pagans, quiet from heretics, but no quiet from wicked and exorbitant professors. Our greatest enemies are they of our own house. Lord *Jesus* heal this plague.

Now we have proved and approved the truth of our own Church at home; let us examine whether the Church of Rome be also a true member of this Catholic *Assembly.* Errors that annihilate a Church, are of two sorts, some weakening, others destroying the foundation. Weakening error is the building of *hay and stubble on the foundation:* the stubble burnt, their souls may be *saved.* A man breaks down the windows of his house, the house stands though defaced: he pulls down the lead or tiles, the house stands though uncovered: he beats down the walls, the house stands though deformed? he plucks up the foundation, the house falls, and ceaseth to be an house. Those which destroy the foundation, are the overthrowing errors; by them a Church ceaseth to be a Church. Yet if an error be against the foundation, we are to consider the persons; whether they err of malice, or of weakness. If of malice, like *Iannes and Jambres that withstood Moses, resisting the truth;* it is no longer a Church. But if of weakness, we must not so peremptorily conclude: for *Paul* writes to the Galatians as a Church of God, though they were perverted to another doctrine; embracing a fundamental error of Justification by works. The Church of Rome doth willfully & obstinately destroy the foundation, therefore may be concluded for no Church. If they will be justified by the works of the law, they are fallen from Grace.

Let us hear how they quit themselves. First, they would do it by retorting all this back upon us: they tell us flatly, that we are no Church, and thus they prove it. They say, we have no Bishops, so no Ministers, so no Sacraments, therefore no Church. Here they clappe their wings, and crow, Victory, Victory. As *Manasseh against Ephraim, and Ephraim against Manasseh, and both against Judah.* So they have set our brothers against us, us against our brothers, Papists against us all. Behold the exigent we are in: the Papists say we have no Ministers, because they are not made by Bishops; the Puritans say we have no Ministers, because they are made by Bishops. Which of these speak true? Neither. First to answer the Puritan; Bishops may make Ministers: *Paul* chargeth *Timothy* to *lay hands suddenly on no man:* therefore he may lay hands on some. To *Titus:For this cause I left thee in Crete, that thou shouldest ordain Elders in every City.* Now we have true Bishops, therefore in God's name allow us to have true Ministers. For the Romanists, that tell us we have none of these, how strangely do they bely us, and themselves? *Oportet mendacem esse memorem.* Have they forgot their obrayding us, that we have all our Episcopal rites from them? All our ministerial orders from them? If we have it from them, then we have it. They are *Bristo's* own words in his *Motiues:* The Protestants are Apes of the Papists, the Communion-book is made altogether out of the Mass-book. Why then do they not communicate with us? It is not for conscience, but for malice. Let it be granted, that we have this from them: but then they must grant withal, that *Jacob* by God's disposing hath gotten *Esau's* Birthright. So the Israelites were fain to go to the Philistines to sharpen their scythes. We abhor not Episcopal ordinations, but Papal. Our substance from them, their circumstances to themselves. *Papales ordinationes sunt foedaenundinationes.* We have their gold, they have left themselves nothing but Tinkers metal. Let them keep their own, give us ours.

But further they object the continuance of their succession. We answer, the succession of Person is nothing worth without the succession of Doctrine; which they want. If it were by us granted, what never shall be by them proved, that *Peter* is succeeded by the Pope: Yet as

Matthias succeeding *Judas* was never the worse, so the Pope succeeding *Peter* is never the better. *Perijt dignitas Cathedrae, quando veritas Doctrinae.* But they say that in the Roman Church, Baptism is rightly for the substance of it administered; therefore it is a true Church. Indeed they have the outward washing, but quite overthrown the inward; which stands in justification by the imputed righteousness of Christ. But the Samaritans had Circumcision, yet were they not a true Church. Baptism severed from the preaching of the Gospel, is of no more force, then a seal when it is plucked off from the Indenture. Indeed truly, though they have Baptism, yet it belongs not to them, but to a hidden Church among them. For doubtless God hath his chosen and sealed number in the midst of those Apostates. As the light in the Lanthorn belongs not properly to the Lantern, but to the Passenger. That Sacrament in the assembly of Rome, is like a true man's purse in a thiefes hand: it no more proves them a true Church, then that purse proves the thief a true man. The Lord of his goodness, that hath given them the sign of the Grace, give them also the grace of the sign, true washing away of their sins in the blood of Christ.

Some have objected, and they seem to be kind friends to Rome: that Antichrist must sit in the *Temple,* that is the Church: therefore this sitting of Antichrist in Rome, proves them to be a true Church. But I am sure by this argument what they get in the hundred, they lose in the Shire: they may put these gains in their eye. I hope they will not confess their Pope Antichrist, to have us grant them a true Church. Therefore some of them have affirmed, *Hominem non Christianum posse esse Romanum Pontificem.* And would not he be a strange *Head* of Christ's Church, that is not a true member of Christ's *Body?* But howsoever, their argument holds not: for it is one thing to be in the Church, another thing to be of the Church. Antichrist sits in that place, not as a menber of the Church, but as an Usurper. So the Pirate sits in the Merchants ship, yet hath no right to it. All that can be proved hereby is, that among the Papists there is a hidden Church, in the midst whereof Antichrist dominereth, but hath no part of salvation in it. What cause then have we to bless our GOD, that hath brought us from *Babylon* to *Jerusalem,* out of darkness into his marvelous light, from the Romish Synagogue to the *General Assembly, and Church of the first borne which are written in Heaven?* and the Lord of his mercy preserve us in it forever and ever.

To conclude, there be diverse Censures of the Roman Church. Some say it is no Church, but *Aequiuoce;* as the picture of a man is called a man: or a painted fire, a fire. It is no more a Church, then the carcass of a dead man, that hath on a living man's garments, is a living man, look it never so like him. These look upon it *Oculo vero, sed seuero:* with a true, but a sharp eye. Others say, It is *non sanum membrum, sed membrum:* It is not a sound member, but a member. It hath Scriptures, but corrupted with Traditions: but indeed they have nullified the native sense; and so are Lanthornes that show light to others, none to themselves. They have the Articles of the Creed, and make the same general confession of faith: yet overthrow all this another way. Herein they are like a fond Father, that with much indulgence tenders the body of his child, would not suffer the cold wind to blow upon him, yet by secret conveyances inwardly infects the heart, & destroys him. Thus they say, it is still a member, still a Church; as a brain-sick man is a man. The Roman Assembly is *Vere Ecclesia, sed non vera Ecclesia:* truly a Church, but not a true Church. A leprous man is a man: *Adultera*

vxor, tamen vxor est: an adulterous wife is still a wife. So *Duraus. In Papatu est Ecclesia, et Papatus non est Ecclesia. Vt Ecclesia Dei, vt Papalis Diaboli.* In Popery is a Church, yet Popery is not the Church. As it is a Church, it is of God; as Popish, of the devil. It is *Incurata Ecclesia,* an incurable Church, that *hates to be reformed:* therefore no Church. *We would have cured Babel, but she would not be cured.* She hath apostated into treason, clipped *Regiam monetam,* the great Kings coin, the Word of God: turned that pure gold into sophisticate Alchimy: prayer to Christ, into invocation of Saints. These men conclude, that it is not a body diseased, & full of wounds, that hath the throat cut, yet with some life and breath remaining: but a rotten and dead carcass, void of spiritual life. It hath blended Judaism and Paganism together with Christianity, and so sweld up a superstitious worship of God; therefore no Church.

For my part I judge not: GOD reserves to himself three things; The revenge of injuries, The glory of deeds, The judgment of secrets. I will not judge, but like a witness give in my testimony. And here *Qui been distinguit, been docet.* The best construction is that which inclines to charity: that is, there is no probable salvation in the Church of Rome. Infants dying before they come to these errors, I believe saved: for others, *Nescio quid dicere;* I know not what to say. They have damnable heresies, as that of Free will, of Merits, &c. yet the persons that of weakness defend them, may be saved. God pardons even willful errors, if they be truly repented. Therefore I believe that many of our forefathers went to Heaven, though through blindness. Now indeed they are more inexcusable, because our sound is gone out among them. There are *Seducentes* and *Seducti:* the willful blind lead the woeful blind, until both fall into the ditch. If they will not see, there is no help, no hope. If simple ignorance mislead, there is hope of return: but if affected, it is most wretched. Our office is to help them with our prayers: and let us pray for them as *Paul* for his Ephesians; *That the eyes of our understanding being enlightened,they may know what is the hope of God's calling, and what the riches of the glory of his inheritance is in the Saints.* Many of them have ready hearts, but they want eyes: we have open eyes, God grant us ready hearts.

The first borne which are written in heaven. This is a description of the persons, of whom the Church consists. The *Church* it self is a number of men, which God hath set apart by an eternal decree, and in time sanctified to become real members of it. They are *written in heaven,* there's their eternal election; and they *are the first borne,* that is 〈◊〉 borne, theres their Sanctification. For the two parts of the description, *Their Primogeniture,* and *Registring* in God's book; are but borrowed speeches, whereby God would ratify the everlasting Predestination and salvation of his Church. That as the *First borne* is not to be defeated of his inheritance; and the *Enrolled names* are never to be obliterated: so certainly shall they inherit eternal life.

The first borne. Some understand by the *first borne* not all the Elect; but only the Patriarchs, and such ancient Saints, the noble & primitive parts of the Church. *Calvin.* Then this should have been referred only to the Church triumphant in heaven; but the *Catholic* Church is here expressly meant, which cōprehends also the Saints upon earth: therefore they also are *first borne.* Besides, they are said to be *written in heaven,* which had been a superfluous speech of

those who are already in heaven: they that are there, need no writing. *Unusquisque Elect•...est Pimogenitus.*

But this seems to infringe the Primogeniture of Christ, to whom that Name is by special title and right given. *Primogenitus inter multos fratres,* saith *Paul:* he is the *First begotten* among many brethren. *Primogenitus vniuersae creaturae;* the *first borne* of every creature. *Primogenitus mortuorum;* the *first borne* from the dead. He is the *first borne,* as he is the Son of God, and as he is man. As he is the Son of God, in respect of time, before all things, the beginning of all: in respect of dignity, because he is the foundation of all good to his Church. *Of his fullness have we all received, and grace for grace.* As he is man, he is the *first borne,* not in respect of time, but of excellency and virtue. In respect of his miraculous conception; the *first* that ever was conceived without sin, and *by the ouershadowing of the holy Ghost.* In respect of his birth, he was the *first borue* of *Mary.She brought forth her first borne Son, and called his name Jesus.* In respect of his resurrection; when GOD raised him out of the grave, he is said to *beget his Son.Thou art my Son, this day have I begotten thee.* And lest the interpretation of birth only should be deduced from that place, Saint *Paul* expressly applies it to his resurrection. Acts 13. 33. *God raised up Jesus again, as it is written in the second Psalm; Thou art my Son, this day have I begotten thee.* Lastly, in respect of his preeminence: *he is the first borne from the dead, that in all things he might have the preeminence.* So the privilege of primogeniture is singularly and indiuidually his.

How then are the faithful here called the *first borne?* To answer this, we must know that God hath sons by nature, and by grace. Christ by nature only, all the elect by grace. Christ is a Son begotten, not made; we are sons made, not begotten in respect of nature. Christ as God is begotten, not borne: as man he is borne, not begotten. We see the privilege of Christ's primogeniture: from his let us look to ours, for from him we have it. The elect are called *First-borne* in three respects.

1. Because they are united to the first borne. *For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren.* He that is made *vnus cum primogenito,* may be well called *primogenitus:* one with the first borne is a first borne.

2. Because they are culled and called out of the world. Many wicked are created before them, but they are elected in God's decree to life before the other; for the wicked are not chosen at all. *Esau* was *Isaac's* first borne, but *Jacob* was God's first borne. Many of the worlds firstborn have been rejected. *Israel* laid his *right hand upon Ephraim* the younger, and his *left upon Manasseh* the elder. *Reuben, thou art my first borne, but thou shalt not be excellent. Cain Adams* first borne; *Ishmael, Abraham's* first borne, were cast off. *Thus saith the Lord, Israel is my son, even my first borne.* The Lord had first chosen that nation to be his people, yet afterward rejected them, and accepted the Gentiles: so that *the elder serve the younger.* But God's first borne are never refused: whom he hath *predestinated* to be *sons,* he hath also *called to be heirs.* So that this primogeniture is not in respect of generation, but of regeneration. Though they be not *primo conditi,* they are *primo reconditi.Flesh* and *blood* hath no work in this birth, nor *the will of man; but the will of God.Of his own will begat he us, with the word of truth, that we should be a kind of first fruits of his creatures.* The Spirit begets of *immortal seed,* grace; in the womb of the

Church; the means of this *Birth* being the Word. *Except a man be borne again, he cannot see the kingdom of God.* Out of that universal apostasy God sent his Son, to beget some first borne to himself.

3. Because the privileges of the first borne are theirs. These were many, as we may find in allusion to the Law. 1. The excellency of strength: *Reuben my first borne, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.* Man decays, and the children of age are not so strong as the children of youth: therefore the *first borne* are called the *beginning of power,* and the *excellency of strength.* True it is, that there's no decay in God's Spirit that begets: yet because the faithful are first in God's intention of favor, and he gives them that strength of grace to resist sin, and to serve him, which the world hath not; therefore they are called his *Firstborne,* the excellency of his power. Though we be weak in our selves, yet his strength is glorified in our weakness, his *Grace is sufficient for us.*

2. The name of the family was given to the first borne. *Is not my family the least of all the families of the Tribe of Benjamin,* saith *Saul?Gilead* made his whole family to be called *Gileadites.* For further exemplying of this privilege, read Numbers. chap. 26. ver. 23. to ver. 52. Is this dignity lost under the Gospel to the first borne in Christ? no, for even the wicked dwelling among the righteous, are for their sakes vouchsafed the name of *Christians.* The name of the *first borne* hath *christened* all the family.

3. Priesthood and the right to sacrifice. *Moses sent twelve young men, according to the twelve tribes of Israel, to offer burnt offerings, and sacrifice peace offerings unto the Lord.* Those young men are thought to be no other, but twelve of the *first borne* of the chief of the Tribes: to whom the right of sacrificing & Priesthood did belong, till the Levites were separated for that end. *Take the Levites instead of all the first borne among the children of Israel.* Neither is this privilege lost by the Gospel: *Christ hath made us Kings and Priests unto God his Father;* to offer up spiritual sacrifice of thanksgiving to him. Priests, but *Priests to God;* lest the Schismatic should take advantage thereby to trouble the civil state. The Propitiatory sacrifice is offered for us by our high Priest *Jesus:* the sacrifices of our Priesthood are only gratulatory.

4. Double portion. If a man have two wives, one beloved, and another hated, and children by them both: *if the first borne son be hers that is hated,* yet when he maketh his sons to inherit, though perhaps he would favor the son of the loved, yet *he shall acknowledge the son of the hated, by giving him a double portion of all that he hath: for he is the beginning of his strength, the right of the first borne is his.* So the elect have a double portion: not only a share in the things of this life, but much more in heaven. *Godliness hath the promise both of the life that now is, and of that which is to come.* It is a false imagination that God makes none of his children happy in this life. *Abraham* was rich, *David* a King. But if he denies them opulency, he never denies them content. This is the chief riches; for we see others *Esurientes in popina;* as the by-word is, starving in a Cooks shop, wretched in their highest fortunes. The godly have so much share of this world, as may stand with their eternal blessedness in the world to come. And such may be content with a small portion here, that are sure of the inheritance hereafter. *Jehoshaphat* gave great gifts of silver and gold, and precious things, to all his children: *but the kingdom he gave to Jehoram, because he was the first borne.* Our Law gives the first borne son the

inheritance: God will not deprive his of it. Thus hath Christ promised a double portion to the faithful; *He shall receive an hundred fold now in this time, and in the world to come eternal life.* And indeed the Birth-right with the Jews was a type of everlasting life. The consideration of this excellent privilege doth teach us three lessons.

1. That we are dedicated to God. Exod. 13. 2. Numb. 3. 13. *Sanctify to me all the first borne.* So *Ha•...nah* dedicated her first borne *Samuel* to the Lord. *Mary* brought Christ to *Jerusalem, to present him to the Lord; as it is written in the Law; Every male that openeth the womb, shall be called holy to the Lord.* To rob God of his tithes is sacrilege; but to take away from him our souls, this is the highest sacrilege. In this we have a sequestration from common use, we are no longer as we were. *They are mine,* saith the Lord: not only by a common right, so all things are his. *The earth is the Lord's, and the fullness of it.* nor only for a grateful acknowledgement, that the increase of all things comes from him. But as the Israelites were God's by a special claim; because he preserved them in Egypt, when the first borne were slain. For whose redemption he accepted the first borne of their beasts: when he might have commanded all, lest this should seem grievous to them, he required but the first part. He only reserved what he preserved. So we were all by nature in as much danger of God's wrath, as were the Israelites of the destroying Angel when the first borne of the Egyptians were smitten dead. But the Lord sprinkled the doors of our hearts with the blood of his holy Lamb *Jesus.* Hath the Lord spared us? then he challengeth us. To take from man his own is injurious, from God sacrilegious. *Glorify God in your body, and in your spirit.* why? *for they are God's, ye are not your own,* saith the Apostle. Thus he confessed himself not his own man: *There stood by me this night the Angel of God, whose I am, and whom I serve.* We are God's possession, the first borne which he hath redeemed by his own *First-borne,* Christ. This we acknowledge when we present our children to God in Baptism. Yet O strange and forgetful inconstancy! when we have given them to God in baptism, by a foolish indulgence we take them away again in education. A Prince abhors to have his eldest son marry with a harlot; this were to vilify and ignoble that royal blood. And shall God brook his First borne to be contracted with that ugly strumpet, Sin? This were to forfeit and make void the right of primogeniture.

2. Seeing we are God's first borne, let us offer our first and best things to him. The Lord hath deserved the priority of our service: *First seek the kingdom of God, and the righteousness thereof.* Our first studies, our first labors must be consecrated to God. The Law required three properties in the sacrifices offered to God. 1. They must be first borne: *vt illi reddamus prima, qui nobis debil omnia:* that we should willingly give him the first, that had bountifully given us all. So we must give the first hour of the day, the first work of our hands, the first words of our lips to the Lord. 2. They must be clean beasts, for God abhorred the unclean, maimed, or deformed. *Ye offer polluted bread upon mine Altar. If ye offer the blind for sacrifice, is it not evil? if ye offer the lame & sick, is it not evil? offer it now to the governor, will he be pleased with it?* So we must hold up to God *clean hands,* and send up *pure hearts:making straight paths for our feet, lest that which is halting be turned out of the way.* 3. The sacrifices must be Males, because the best and most perfect things are to be given to God. *Multi homines, pauci viri.* Let us offer up our masculine virtues, *growing to a perfect man,* to the measure of the stature of the fullness of Christ. We must aim at this perfect sacrifice.

Besides in the Law there were three other rules observable in the consecration of the first borne. 1. That they should be seven days with the damme, and the eight day be given to God. Exod. 22. 30. wherein there was not only a respondence to the rule of circumcision, limited to the eight day, Gen. 17. 12. But to prevent their fraud in offering to God things of no service, being too soon taken from the damme. 2. In voluntary oblations they were forbidden to dedicate to the Lord any of the first borne. *The firstling of the beasts which should be the Lord's firstling, no man shall sanctify it.* The reason is, because that was *the Lord's* already. We have such names highly recorded on our Hospital-walls, painted on the windows of our Churches, often engraven in marble the memorable tenent of worthy acts, for excellent benefactors. Yet All their benevolence to God, is not the Tenth of that they have robbed God, & taken from his Church. Fool, give of thine own, if thou wilt have reward in Heaven: first restore justly what thou hast gathered unjustly. To give of that is not *Liberaliter dare, sed partialiter retribuere:* thou bestowest on God a Lamb of his own Ewe. Doost thou look for thanks for such a gift? Alas, it was God's own before. 3. They were commanded neither to *work* nor *sheare* the first borne. *Thou shalt do no work with the firstling of thy Bullock, nor sheare the firstling of thy Sheep.* To curb their covetousness: though they would not deceive the Lord of his first borne, yet they would take so much profit of it as they could. But they are restrained from diminution; they must not present a worn Bullock, nor a shorn Sheep. Now if the Lord was so ielous of first borne beasts, how is he ielous of first borne souls? Let us not think our choicest and most excellent things too dear for God, that hath made us his first borne in Jesus Christ.

3. Lastly, let us upon no condition part with our Birthright. Hath God advanced us to this honor? (*I will make him my first borne, higher then the Kings of the earth)* then let us never sell it. *Let there be no person profane as Esau, who for one morsel of meat sold his Birthright.* Hath the elder brother *Primariam potestatem?Be Lord over thy brethren, and let thy mothers sons bow down unto thee.* Let no lust subject us *seruire minori,* to serve the younger. The enemies rage against them, but saith God to *Pharaoh; Let my son go that he may serve me: if thou refuse to let him go, behold I will slay thy son, even thy firstborn.* Thus saith the Psalmist; *God reproves even Kings for their sakes.* Now *Omne beneficium petit officium:* every benefit is obligatory, and binds to some thankful duty Hath God dignified us with a Priuiledge, he expects that our carefulness should never forfetit. *Naboth* would not sell his *Vineyard:* yet his Vineyard was but a part of his Inheritance, & his Inheritance but a part of his birthright. Though *Ahab* profferd him a *better vineyard,* or the *worth of it in money;* yet saith *Naboth,The Lord forbid it me, that I should give the inheritance of my fathers unto thee.* And shall we for trifles pass away our eternal Birthright? It is a wretched bargain: yet the Blasphemer swears away his birthright, the Epicure feasts away his birthright, the winebibber drinks away his Birthright, the Lauish spends his birthright, the covetous sels his birthright for ready money.

There be some, 1. that sell their Birthright: it is said of the Lawyer that he hath *linguam venalem,* a saleable tongue: the covetous *venalem animam,* a saleable soul: the harlot *venalem carnem:* a saleable flesh. *Esau sold* his birthright, *Ahab sold himself* to work wickedness, *Judas sold* his soul for thirty pieces. *There is not a more wicked thing then a covetous man: for such a one setteth his soul to sale, because while he liveth he casteth away his bowels.* Others pawn their

Birthright: they are not so desperate as to sell it outright, but they will pawn it for a while. They seem to make conscience of their ways generally, and to be good husbands of their talents: but when an opportune temptation comes, with meat in the mouth; a fit advantage of much wealth, of high honor, of secret pleasure; they will embrace and fasten on it, though they pawn their souls for a season. And indeed he that knowingly ventures to sin, doth as it were morgage his birthright, puts it to the hazard of redeeming by repentance. But it is dangerous to be a Merchant venturer in this case: the birthright is precious, if that infernal Broker get but a color of title in it, he will use tricks to make thee break thy day, and then sue out a Judgment against thee. 3. Some lose their Birthright; profane and negligent wretches, that leave their soul perpetually vnguarded, unregarded. They may be careful about many things, but one thing is necessary, to keep their Birthright. While they sleep, the *enemy sows tares:* it is a wretched slumber, that sleeps, and slips away the birthright. 4. Others give away their birthright, & these are specially the envious and the desperate. Malice gives it away, and hath nothing for it. The Ambitious bargains to have a little honor for his Birthright, the Covetous to have some gold for his birthright, the voluptuous to have some sensual pleasure for his birthright: but the malicious gives it away for nothing, except it be vexation, that doth anguish him, and languish him. The desperate destroying his body, gives away his birthright: he hath naught for it but horrors within, and terrors without. These men serve the devils turn for nothing. Look O miserable man upon the Purchaser of thy Birthright Christ, & consider the price it cost him: if thou sell that for a little pleasure, that he bought with so much pain, thou thinkest him an idle Merchant. No Lord, as thou hast givē it to us, so keep it for us: that having now the assurance of it in grace, we may have one day the full possession of it in glory.

Written in heaven. This phrase is often used in the Scripture, and is but a metaphor whereby God declares the certainty of some men's eternal predestination, and eternal salvation. *Tostatus* makes three written books of GOD. 1. The great book, wherein are written all persons, actions, and events, both good and bad. Out of this are taken two other books. 2. The book of Predestination, consisting only of the Elect. 3. The book of God's Prescience, which he calls the Black book, wherein are registered only the Reprobate. But this latter book hath no warrant in the Scriptures: it is true, that as there is a certain number to be saved, so the Lord knoweth them that are ordained to destruction: but the Scripture gives only a name of book to the first, not to the worst. *Non quod scribuntur in aliquo libro, sed quod non scribuntur in illo libro.Let them be blotted out of the book of the living, & let them not be written among the righteous.Whose names are not written in the Book of Life from the foundation of the World.* Not that they are written in any other book, but that they are not written in that book. Indeed God may be said to have diverse Books.

1. *Liber Prouidentiae,* the book of his Providence, wherein God seeth and disposeth all things that are done by himself in the World. *Thine eyes did see my substance yet being imperfect: and in thy book were all my members written, when as yet there was none of them.* Not a sparrow falls from the house, not a hair from our heads, without the record of this book.

2. *Liber Memori•...,* the book of God's memory, wherein all things done by men, whether good or evil, are registered. *A book of remembrance was written before GOD, for them that feared the Lord, and thought upon his Name.The books were opened, and another book was opened, which is the book of Life.* Hence it is plain, that there are other books besides the book of Life. This is that which manifesteth all secrets, whether mental, orall, or actual. Whereby *GOD shall bring every work into judgment, with every secret thing, be it good or evil.* This Book shall be opened in that day, *when God shall judge the secrets of all hearts by Jesus Christ.*

3. *Liber Conscientiae,* the book of every man's conscience: this is a book of Record or testimony; not so much of Iudicature, as of witness. *If our heart condemn us, God is greater then our heart, and knoweth all things.* There is *Conscientiae per•...rsa,* that doth wholly condemn: there is *Conscientiae dubia,* that doth neither condemn nor acquit: there is *Conscientiae b•...e ordinata;* such a one had *Paul,I say the truth in Christ, I lie not, my conscience also bearing me witness in the holy Ghost.* Every man's conscience beareth witness: but *vbi cogitatio non habet quod accuset,* where the thought hath no matter of accusation against a man, that conscience doth bear *witness in the holy Ghost.* Look well to thy life, for thou bearest about thee a book of Testimony, that shall speak either with or against thee.

4. *Liber monumentorum,* a book of Monuments; which contains the acts of the Saints for the memory of times to come. Of this nature were the Chronicles, the Acts of the Apostles, that martyrology or golden Legend of the Saints in the Chapter preceding my Text. God threatens the false prophets, that *they shall not be written in the writing of the house of Israel.*

5. *Liber veritatis,* the book of Truth: this may also be called the book of Life, because it contains those rules, that lead and direct us to life eternal. As that is called a book of warfare, wherein the precepts of the Military Art are written. *Search the Scriptures, for therein ye have eternal life.All these things are the book of the Covenant of the most high God.*

6. *Liber Vitae,* the book of Life it self, wherein only are written the names of the Elect, whom GOD hath ordained to salvation forever. This is to be *written in h•...uen.Into that holy City shall enter nothing that defileth:* but only *they which are written in the Lambes book of Life. Paul* speaks of his fellow laborers, *whose names are in the book of Life.* When the Disciples returned said; *Lord, even the devils are subject to us through thy Name:* true saith Christ, *I saw Satan as lightning fall from Heaven.Notwithstanding, in this rejoice not, that the spirits are subject unto you: but rather rejoice because your names are written in Heaven.* This is a borrowed speech; *Sicut nos ea literis consignamus,* As we commit that to writing, the memory whereof we would have kept. So doth God, not that he needs any book of remembrance, but because all things are present with him, as if they were written in a book. They among men which are chosen to any special place or service, are written in a book: so the Roman Senators were called *Patres conscripti:* and it is called the Muster-book, wherein stand the names of the Soldiers pressed to the wars. To conclude, this *writing in heaven,* is the book of Election, wherein all that shall be saved, are registered.

Here vnauoydably we come to the main question, that may seem to infringe this happy privilege of the Church. Whether to be written in Heaven be an infallible assurance of

salvation: or whether any there registered may come to be blotted out. The truth is, that none *written* in heaven can ever be lost; yet they object against it, Psal. 69. 28. *Let them be blotted out of the book of the living, and let them not be written among the righteous.* Hence they infer, that some names once there recorded, are afterwards put out. But this opinion casteth a double aspersion upon God himself. Either it makes him ignorant of future things, as if he foresaw not the end of elect and reprobate, and so were deceived in decreeing some to be saved, that shall not be saved. Or that his decree is mutable, in excluding those upon their sins, whom he hath formerly chosen. From both these weaknesses S. *Paul* vindicates him. 2. Tim. 2. 19. *The foundation of GOD standeth sure, having the seal, The Lord knoweth them that are his.* First, the Lord *knows* them that are his; this were not true if God's Prescience could be deluded. Then his *foundation stands sure:* but that were no sure foundation, if those he hath decreed to be his, should afterward fall out not to be his. The very Conclusion of truth is this; *Impossibilis est deletio:* they which are *written in heaven,* can never come into hell. To clear this from the opposed doubt, among many I will cull out three proper distinctions.

1. One may be said to be written in heaven *simpliciter,* and *secundum quid.* He that is simply written there, *In quantum praedestinatus ad vitam,* because elected to life, can never be blotted out. He that is but written after a sort, may; for he is written *Non secundum Dei praescientiam, sed secundum praesentem iustitiam:* not according to God's former decree, but according to their present righteousness. So they are said to be blotted out, not in respect of God's knowledge: for he knows they were never written there; but according to their present condition, apostating from grace to sin. *Lyranus.*

2. Some are blotted out, *non secundum rei veritatem, sed hominum opinionem:* not according to the truth of the thing, but according to men's opinion. It is usual in the Scriptures, to say a thing is done, *quando innotescat fieri,* when it is declared to be done. Hypocrites have a simulation of outward sanctity, so that men in charity judge them to be written in heaven. But when those glistering stars appear to be only *Ignes fatui,* foolish meteors; and fall from the firmament of the Church; then we say they are blotted out. The *written ex existentiâ,* by a perfect being, never lost; but *ex apparentiâ,* by a dissembled appearance, may. Some God so writes, *In se vt simpliciter habituri vitam;* that they have life simply in themselves, though not of themselves. Others he so writes, *vt habeant non in se, sed in sua causa;* from which falling they are said to be obliterated. *Aquin.*

3. *Augustine* says, we must not so take it, that God first writes, and then dasheth out. For if a *Pilate* could say, *Quod scripsi, scripsi; what I have written, I have written;* and it shall stand. Shall God say, *Quod scripsi expungam,* what I have written I will wipe out, and it stall not stand? They are written then *Secundum spem ipsorum, qui ibi se scriptos putabant;* according to their own hope that presumed their names there. And are blotted out, *Quando ipsis constet illos non ibi fuisse;* when it is manifest to themselves that their names never had any such honor of inscription. This even that Psalm strengthens, whence they fetch their opposition. *Let them be blotted out of the book of the living: and let them not be written among the right•...ous.* So that to be *blotted out* of that book, is indeed *never to bewritten* there. To be wiped out in the end, is but a declaration that such were not written in the beginning.

But how then shall we justify *Moses* his desire? *If thou wilt forgive their sin,* fair and good: *but if not, blot me, I pray thee, out of thy book, which thou hast written.* Did *Moses* wish an impossibility? Some opinionate, that this was not the book of life that *Moses* meant: but they err. 1. Some by this understand the book of the Law: as if this were his meaning. If thou destroy the people to whom thou hast given the Law, let not my name be mentioned as the Law giver. But it is answered. 1. that the book of the Law was not yet written; and he could not desire blotting forth of a book that was not. 2. This was in *Moses* his power when he wrote the Law, to leave out his own name; he needed not to trouble God about it. 3. He opposeth the greatest loss he could sustain, against the greatest benefit the people could obtain: but this was no great loss to be blotted out of that book. 4. *Moses* speaks of a book that God had written: but the book of the Law, saving only the Decalogue, *Moses* wrote himself. 2. *Jerome* understands this desire of *Moses* for death in this life; *Perire in praesentem, non in perpetuum.* But if he conceives no more then a temporal death, God's answer confutes it; *Whosoever hath sinned against me, him will I blot out.* ver. 33. Only sinners are raced out of this book; but from the book of terrene life, both sinners and just come to be blotted: for good and bad are subject to temporal death. 3. *Cajetan* understands it *De libro Principatus in hac vita,* to be the book of Soueraignty: because it is decreed by God as in a book, *quod isti vel illi principentur:* that this or that man should have the dominion. But God answers, only sinners are raced out of the book: but in the book of government are bad Kings, so well as good. And for that book, *Ezek.* 13. 9. as if he wished no more, but not to be counted of Israel; or have his name among the Patriarchs and Prophets. If Israel had perished, the book of his Covenant with Israel had also perished. So for that book of *Iasher.* Josh. 10. 13. it is thought to be lost; therefore no great matter to be put out of it. It must needs be then the book of life, and how could *Moses* wish a *racing* out of that book?

Some say, that by sin a man may come to be blotted out of that book, wherein he thought himself written. But if it could not be done without sin, this construction were to make *Moses Petere peccare mortaliter;* to beg power to sin mortally, that he might be blotted out. Neither doth God for unrighteousness race out any, but indeed they race out themselves. Some take it to be a parabolicall speech, to show the intention of his desire. As *Rachel* said to *Jacob,Give me children, or else I die.* Yet she had rather live and have no children, then have children and presently die. As if one should say; Do this, or else kill me: yet he had rather have the thing omitted, then himself killed. *Tostat.* But this were to make *Moses* speak one thing, & mean another: whereas he desired it from his heart. Others think *Moses* spake affirmatively, after this sense: that if God would not pardon the people's sin, it would follow that himself should be blotted out. *Rupert.* But this had been against the justice of God, that one should be damned for the sin of another. Again this had convinced *Moses* of wavering and doubtfulness of his salvation: but the faithful have confidence, that though thousands should perish, yet they are sure of eternal bliss.

Some say, *Moses* wished this after the disposition of the inferior part of his soul; and not *in voluntate rationem superiorem sequente;* not in that will which is governed by reason. They exemplify it in Christ, who desired the *cup to pass from him,* yet *simpliciter vellet pati,* simply he would suffer. But there is great difference in the example. 1. Christ eschewes death, *Moses* ensues death: the object of their desires was unlike. 2. Christ by his office was to bear the sin

and punishment of his people: *Moses* was never called to such a mediatorship. 3. Christ prayeth there as a man: for as God he prayeth not, but is prayed to. There is *Duplex affectus, Mentis & Sensus.* Christ in the affection of his mind was willing to suffer, but in his affection of Sense he desired the cup to pass. So that in Christ to escape death, was a natural desire: in *Moses* to wish death, yea an eternal death, was a contranaturall desire: it proceeded not from the sensual part, but from his inward feeling and meditation.

Others think he prayed, *quia turbatus erat,* being troubled: not considering at that instant whether that was possible that he begged. *•...x impetu passionis,* saith *Lyranus, vehementia fuisse abreptum, vt loquatur quasi ecstaticus;* saith *Calvin.* But this accuseth him of rashness: for it is fit he that prayeth, should be of a calm and composed spirit. Others conclude, that *Moses* preferred the safety of the people before his own soul. *Calvin.* He thought of nothing, but *vt s•...luus sit populus,* that the people might be saved. But this is against the rule of charity: for though another's soul be dearer to me then my own body: yet my own soul ought to be dearer unto me then all men's souls in the world. yea if all the souls of the Saints; yea of the Virgin *Mary* her self, should perish, except my soul perished for them: saith *Tostatus: Citius deberem eligere omnes illas perire quàm animam meam.* I ought rather to choose to save my own soul, then all theirs.

Lastly, the most and best rest upon this sense. Because the salvation of Israel was joined with the glory of God: both in respect of the promises made to the Fathers, which was not for his honor to frustrate: and to prevent the blasphemies of the enemies insulting on their ruin; *God hath forsaken his people: Moses ante omnia gloriam Deispecta•...t:* He respected the glory of God above all: in regard whereof, he was careless of his own salvation. Precious to us is the salvation of others, more precious the salvation of our selves, but most precious of all is the glory of God. Such a wish as this great Prophet of the old Testament, had that great Apostle of the new. *I could wish my-self accursed from Christ, for my brethren my kinsmen according to the flesh.* They say, to clear both these desires from sin, there is no other solution but this: that both of them for God's glory in Israel's safety desired a separation from glory for a time, not damnation of body and soul forever. Howsoever, there was some difference in their wishes. *Chrys. Moses* wished *Perire cum caeteris, Paul perire pro caeteris. Moses cum pereuntibus, Paulus ne pereant. Moses* desired to perish with them that perished: *Paul* desired to perish, that they might not perish. But the aim of both was the Lord's glory, and the people's safety. Their zeal was ineffable, their example inimitable, their affection unmatchable. Yet thus far desirable, that all Ministers, like *Moses* and *Paul,* zealously seek their people's salvation. And I am persuaded, that a Parent doth not more earnestly desire the welfare of his child, then doth a good Minister the saving of his flock. What we desire for you, do you labor for yourselves, and the Lord Jesus work for us all.

There be some that would have it granted, that *Moses* and *Paul* did sin in those wishes; and the concession thereof doth safely end all controversy. I see no prejudice in this answer, for the best Saints living have had their weaknesses. But if you please after all these, to admit also the hearing of my opinion. Mine I call it, because I never read or heard any yet give it: I call it an opinion, because *vnusquis{que} abundat sensu suo,* and may take which his own

judgment best liketh. By this *Book* I think he means God's favor: as we usually say, to be in a man's favor, is to be in his books. We speak of one that dissemblingly cousoned us, such a man shall never come in my books. For you will not enter that man into your book, whom you do not both trust and favor. To be blotted out of God's book, is to be liable to his displeasure, subiectuall to his judgments. Now I cannot be persuaded, that *Moses* ever imagined God would eternally destroy Israel: therefore nor did he beg eternal destruction to himself. He wished no more to himself, then he feared to them. But it is expressly set down, ver. 14. that God would not cast away *Israel* to everlasting perdition. *The Lord repented of the evil, which he thought to do unto his people.* But thus; Lord, if they must needs undergo thy wrath and severe punishment for their sin, so punish me in the same measure that have not sinned. If thou wilt not favor them, forget to favor me: let me feel thy hand with them. It was not then everlasting damnation, that he either feared to them, or desired to himself: but only the desertion of God's present love and good pleasure to him, together with subjection to his judgments; whereof they should taste so deeply, as if God had never booked them for his own. This seems to be the true sense by God's answer; *Those that have sinned, I will blot out of my book.* The offenders shall smart, they that have sinned shall be punished. So *David* and other Saints felt grievous impositions, though they never perished, but were ordained to eternal life.

To conclude, they that are *written in heaven* can never be lost. Woe then to that Religion, which teacheth even the best Saint to doubt of his salvation while he liveth. Hath Christ said, Believe: and shall man say, Doubt? This is a rack and strappado to the conscience: for he that doubteth of his salvation, doubteth of God's love: and he that doubteth of God's love, cannot heartily love him again. If this love be wanting, it is not possible to have true peace. O the terrors of this troubled conscience! It is like an Ague, it may have intermission, but the fit will come and shake him. An untoward beast is a trouble to a man, an unto ward servant a great trouble, an untoward wife a greater trouble, but the greatest trouble of all is an untoward conscience. *Blessed is the man whose sins are forgiven:* where there is no remission of sins, there is no blessedness. Now there is no true blessedness but that is enjoyed, and none is enjoyed unless it be felt, and it cannot be felt unless it be possessed, and it is not possessed unless a man know it, and how does he know it, that doubts whether he hath it or not?

All souls are passengers in this world, our way is in the middle of the sea: we have no sure footing: which way soever we cast our eyes, we see nothing but deep waters, the Devil and our own flesh raising up against us infinite storms. God directs us to Christ, as to a sure Anchorhold, he bids us undo our Cables, and fling up our Anchors in the veil, fasten them upon Jesus: we do so and are safe. But a sister of ours passing in the ship with us, that hath long taken upon her to rule the helme, deals unkindly with us; she cuts in pieces our Cables, throws away our Anchors, and tells us we may not presume to fasten them on the Rock, our Mediator. She rouse and roues us in the midst of the sea, through the greatest fogs, and fearefullest tempests: if we follow her course, we must look for inevitable shipwreck. The least flaw of wind will overturn us, and sink our souls to the lowest gulf. No, they that are *written* in the eternal leaves of heaven, shall never be wrapped in the cloudy sheets of darkness. A man may have his name written in the Chronicles, yet lost: written in durable

marble, yet perish: written on a monument equal to a *Colossus,* yet be ignominious: written on the Hospital-gates, yet go to hell: written on his own house, yet another come to possess it. All these are but writings in the dnst, or upon the waters; where the characters perish so soon as they are made. They no more prove a man happy, then the fool could prove *Pontius Pilate* a Saint, because his name was written in the Creed. But they that be *written in heaven,* are sure to inherit it.

Now to apply all this usefully to our selves; some perhaps would be satisfied how we may know our names *written in heaven.* It is certain that no eye hath looked into God's book, yet himself hath allowed certain arguments and proofs, whereby we have more then a conjectural knowledge. The principal is the *Testimony of God's Spirit* concurring with *our spirit.* Rom. 8. 16. But of this I have liberally spoken in some later passages of this book; together with the most pregnant signs of our election. Here therefore I am straightened to insert only some (there omitted) effects. Which are these four; If our hearts be on God's book, If the poor be in our book, If we well order the book of our conscience, Lastly, if we can write our selves holy in earth, then be bold we are *written* happy *in heaven.*

1. If our heart be on God's book; and this we shall find *e conuerso,* if God's book be in our heart. *Mary* laid up Christ's words *in her heart.* It must not lie like loose corn on the floor, subject to the pecking up of every fowl; but it is ground by meditation, digested by faith: *manet alto cord repostum.* God says, *My son, give thy heart to me:* do thou pray, My Father, first give thyself to my heart. I ask not whether this book lies in thy study, but whether the study of it lies in thy heart. The life of the Scriptures is not *in verborum folijs, sed in medulla cordis;* not in the letters and leaves, but in the inwards of the heart. It is not *lectio,* nor *relectio,* but *dilectio:* not reading, but leading a life answerable, that assures us. If we sincerely love this book, we are certainly in God's book. *Mary* zealously loving Christ's word, is said to *choose the better part, that shall never be taken from her.*

2. If the poor be in thy book: and this is reciprocal, then thou art in their book: and the conclusion is infallible, thou art in the book of Life. For the relieved poor by their prayers, *entertain,* or make way for thy entertainment *into everlasting habitations.* And Christ at the last day calls them to himself, that have been charitable to his members; *Come ye blessed, receive the kingdom prepared for you.* Your works have not merited this kingdom, for it was *prepared* for you: but as that was prepared for you; so your charity hath prepared you for it: *Come* and take it. *Let not thy left hand know what thy right hand doth:* Do thou write it in the dust, the poor will write it in their hearts, GOD finds it in their prayers, their prayers prevail for thy mercy, & mercy writes thy name in heaven. *Thy prayers and thy alms are come up for a memorial before God.* Therefore *Cast thy bread upon the waters,* drown it in those watery eyes: it is not lost in that River; like *Peter* thou throwest in an angle, & bringest up silver; enough to make thee blessed. *Via coeli est pauper: si non vis errare, incipe erogare.* The poor is the high-way to heaven: if thou wouldest not wander in thy journey, show mercy. *Non potes habere nisi quod acceperis: non potes non habere quod dederis.* Thou canst have nothing unless thou receive it: thou canst keep nothing unless thou give it. Him that the poor writes not charitable on earth, nor doth God write saueable in heaven.

3. If thy name be written Christian in the book of thy Conscience, this is a special argument of thy registring in heaven *For if our heart condemn us not, we have boldness and confidence towards God. Ang.* What if man's ignorance and unmerciful ielousie blot thee out of the book of his credit; *Si de libro vinentium nunquam propria deleat conscientia:* so long as thy own conscience doth not blot thee forth the book of blessedness. If the good spoken of us be not found in our conscience, that glory is our shame. If the evil spoken of us be not found in our conscience, that shame is our glory. Therefore it is that *Hugo* calls the conscience *Librum signatum et clausum, in die Indicij aperiendum,* a book shut and sealed, only at the Resurrection to be opened. *Conscientiam, magis quàmfamam attend: falls saepe poterit fama, conscientiae nunquam.* Look to thy Conscience more then to thy credit: fame may often be deceived, conscience never. The beams that play upon the water, are shot from the Sun in heaven: the peace and joy that danceth in the conscience, comes from the *Son of righteousness,* the Lord Jesus. If a hearty laughter dimple the cheek, there is a smooth and quiet mind within. Upon the wall there is a writing; a man sitting with his back to the wall, how should he read it? but let a looking-glass be set before him, it will reflect it to his eyes, he shall read it by the resultance. The writing our names in heaven is hid, yet in the glass of a good conscience it is presented to our eye of faith, and the soul reads it. For it is impossible to have a good conscience on earth, except a man be *written in heaven.*

4. If the book of Sanctification have our names written, then surely the book of Glorification hath them, and they shall never be blotted out. For God *hath chosen us in Christ before the foundation of the world; that we should be holy and without blame before him in love.* Now as we may reason from the cause to the effect, so certainly from the effect to the cause. Election is the cause, Holiness the effect: as therefore everyone *written* in heaven, shall be *holy* on earth, so everyone *holy* on earth, is *written* in heaven.

This sanctity is manifested in our obedience; which must be *Ad totum;I had respect to all thy commandments. Per totum;I have inclined my heart to keep thy statutes Alway, even to the end. De tote;to keep thy precepts with my whole heart.* In Rome the *Patres conscripti* were distinguished by their robes: and they of the *Livery* in London have a peculiar habit by themselves, to differ from the rest of the Company. Is thy name enrolled in that Legend of Saints? thy livery will witness it; *thy conversation is in heaven.* A Senator relating to his son the great honors decreed to a number of Soldiers, whose names were written in a book: the son was importunate to see that book. The father shows him the outside; it seemed so glorious that he desired him to open it: No, it was sealed by the Council. Then saith the son, tell me if my name be there: the father replies, the names are secreted to the Senate. The son studying how he might get some satisfaction, desired him to deliver the merits of those inscribed Soldiers. The father relates to him their noble achievements, and worthy actions of valor, wherewith they had eternized their names. Such are written, and none but such must be written in this book. The son consulting with his own heart, that he had no such trophies to show; but had spent his time in courting Ladies, rather then encountering Knights; that he was better for a dance then a march: that he knew no drumme but the tabret, no courage but to be drunk. Hereupon he presently retyr'd himself, repented, entered into a combat with his own affections: subdued them, became temperate, continent, valiant, virtuous. When the Soldiers

came to receive their wreathes, he steps in to challenge one for himself. Being asked, upon what title; he answered, If honors be given to Conquerers, I have gotten the most noble conquest of all. Wherein? These have subdued strange foes, but I have conquered myself: and indeed this is judged the greatest victory. The application is familiar: thou desirest to know whose names are written in blessedness, it shall not be told thee, This or that individual person: but generally thus, men so qualified: faithful in Christ, and to Christ: obedient to the truth, and for the truth: that have subjected their own affections, and resigned themselves to the guidance of the heavenly will: these men have made noble conquests, and shall have Princely Crowns: find in thyself this sanctimony, and thou hast a sure testimony: thou art *written in heaven.*

But all men challenge this: they believe and obey, and do good deeds: and therefore some to be sure of putting in themselves, constantly affirm all men are written. But infinite numbers will be deceived at the last. For if there were universal inscription, there should follow vniuerfall Election: if universal election, then universal salvation. If the former were true, then were not election any such name. If the latter, to what purpose did God make hell? *God so loved the world, that he gave his only begotten Son:* What, that all should be saved? no, but that *Whosoever believes, might have everlasting life.* Not all; for he that takes all cannot be said to choose. Let this stir us up to get security that our names are written there. Benefits common to all, as light of the Sun, dew of heaven, are little regarded: but *quae rarissima, carissima:* things hard to come by, are much set by. Because God doth not give riches to all men; but *isti multum, illi paruum, huic nullum:* much to one, little to another, none at all to a third: hereupon men debase themselves to moiling slaves, yea to earth-rooting beasts, to get them. For the race of this world, where onel the first obtains the goal, gets the money; all truss up their loins, run apace, none will be hindmost. For heaven, where all that run well, shall speed well, and have for their prize a *Crown of righteousness;* men are so courteous, they will give another leave to go before them. But let thy grace in this life, witness thy hope of glory in the life to come.

To God the Judge of all.

We have considered the Citizens, let us now look upon the glorious majesty of the King that governs them. Where first let us observe in general, that there shall be a day of Judgment, otherwise to what purpose is there a Judge? If there were no such scoffers, as to say: *Where is the promise of his coming? For since the Fathers fell asleep: all things continue as they were from the beginning of the creation:* this observation might well have been spared. The reason to prove it is derived from the justice and goodness of God. *It is a just thing with God,* to recompense tribulation to them that trouble you. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels. This for the honor of the faithful, and for the horror of reprobates. Here the good man finds the sharpest misery, the evil man sweetest felicity: therefore it is just that there should be a time of changing turns and places. *The wicked shall be a ransom for the righteous, and the transgressor for the upright.* The rich man's table stood full of delicates, *Lazarus* lacks crumbs: therefore they must change states; *He is comforted, and thou art tormented.* There is a time to get, and a time to lose: *Woe to*

you that laugh, for you shall mourn: *Blessed are you that mourn,* for you shall rejoice. God shall give the one *Fletum pro ris•...,* the other *Risum pro fletu:* wiping away all tears from their eyes. *Rejoice* thou irrefragably dissolute, *follow* the lusts of thy own heart: *but remember for all these things thou must come into judgment.* It is a deer pennyworth, to buy the merry madness of one hour, with ages of pangs, infinite and eternal. If there were no judgment, how should God be just? But the righteous shall see the vengeance: *So that a man shall say, Verily there is a reward for the righteous, verily there is a God that judgeth the earth.* otherwise where is our hope? *For if in this life only we have hope in Christ, we of all men are most miserable.* But it is objected:

1. That the whole world consists of believers or unbelievers: now there is no last judgment for either of these. none for believers, for *He that believeth hath everlasting life, and shall not come into judgment.* None for unbelievers, for *He that believeth not, is condemned already.* I answer, first for the latter: the vnbelieuer is condemned already in effect three ways. 1. By the purpose of God, who did foresee and appoint his condemnation, as a punishment for his sin, and execution of his Justice. 2. By the word of God, where his condemnation is set down. 3. By his own conscience, which every hour doth judge and condemn him. Yet all this hinders not, but that he may also pass the judgment of Christ at that general Assizes: which is the manifestation and completion of that inchoate judgment. To the former I answer; it is not said *The believer* shall not come into *judgment;* but he *shall not come into condemnation.For we must all appear before the judgment seat of Christ;* even the very faithful, *absoluendicausa,* that Christ may publicly acquit them.

2. That Conscience is a sufficient judge, what needs more? I answer, properly *Conscientia testis, non iudex:* the Conscience is a witness, rather then a judge. Indeed it hath a great office here, and so it shall-have there. It is felt now, but then more sensibly. Now many are so borne away with the precipices and streams of their sensual pleasures; *vt cogitations accusatrices non audiant. Lyranus.* That they hear not the accusation of their thoughts: but then it will be heard and felt. Now it may pluck a man by the sleeve, and crave audience, but it is drowned with the noise of good fellowship. Besides *Hactenus est •...ccultus testis,* it is hitherto a secret witness, only known to him that hath it: but then the book that is now sealed, shall be opened, and all the world shall read it. As the seal leaves a print in the wax behind it; so the conscience an impression of past sins in the thoughts; indelible characters, which death it self shall not eat out. Conscience here doth witness, *accuse or excuse:* but *Christ* shall there *judge the secrets of all hearts.*

God the Judge of all: let us now look into the particulars; *Quis, Qualis, Quorum. Deus, Iudex, vniuer sorum.* The three words answer to three questions. Who? *God.* What is he? *A Judge.* Of whom? *Of all.*

God. It is manifest that this honor belongs to *Christ,* therefore *Christ* is God. *God hath appointed* a day, wherein he will *judge* the world in righteousness, *by that man whom he hath ordained.* He hath given *him* authority to execute *judgment, because he is the Son of man.* To this consents that article of our faith in the *Creed;* that he who suffered under *Pilate, shall come to judge quick and dead.* But it is objected, that to judge is the action of the whole Trinity: true, it is

commō to all, but the execution of it pertains to one. God judgeth, but by the Son: so distinctly. Rom. 2. 16. *God shall judge* the secrets of all harts *by Jesus Christ:* God by Christ.

But it is further objected, that the Saints shall judge. *Ye* shall sit upon twelve thrones, *judging the twelve Tribes of Israel.Know ye not, that the Saints shall judge the world?* This truly is a great honor to the Apostles and Saints. To be Judge of a Circuit is an honorable office, what is it then to judge the world? But there is great difference, they have *potestatem accessoriam;* an accessory power; Christ *imperatoriam,* a principal and imperial power. *All power is given to me in heaven and in earth.* He hath *Honorem Primarium,* the prime honor; they *subordinatum,* derived from his. Christ gives *Sententiam iudicatoriam,* they only *appr•...batoriam:* he the sentence of judgment, they of approbation. As the Justices on the bench are in some manner Judges: not in giving the sentence, but in approving the sentence given. The Saints therefore may be said to judge; *Vel exemplo, vel testimonio, vel •...ffragio.* 1. By their example: for their lives shall condemn the wicked, as *Noah's* handy work did the old world. So the Apostles shall judge Israel, because their faith shall take frō Israel all excuse. Such a judgment Christ speaks of: *The Niniuits shall rise in judgment with this generation, & shall condemn it. The Queen of the South shall rise up in judgment with it, and shall condemn it.* The goodness of the one shall judge & condemn the badness of the other. So Christ stops the blasphemous mouths of the Jews; accusing him to work by Beelzebub. If I do it by him, by whom do your children cast out Devils? *Therefore they shall be your Judges.* 2. By their Testimony, who can witness that the means of salvation was offered them in the Gospel, which they not accepting are justly condemned? He that rejecteth me and receiveth not my words, hath one that *judgeth* him. *The word that I have spoken, the same shall judge him in the last day.* So shall Babylon be judged by *those that would have cured her,* but she would not be cured. 3. By their suffrage and approval of Christ's righteous sentence. Thus shall the Elect judge the world, yea even the Angels. *Know ye not that we shall judge the Angels?* By world we must understand the wicked, and by the Angels Devils. And certainly the Saints have some place in this judgment. *They shall judge the Nations,* and have dominion over the people, & their *Lord* shall reign forever. Christ shall set all his adversaries before his own face, and the face of his Church: where they shall behold those become their Judges, whom they once esteemed and used as their slaves. *This is he whom we sometimes had in derision: now he is numbered among the children of GOD, and his portion is among the Saints.* But why is the execution of this judgment committed to the second person in the Trinity; to Christ?

1. It is fit that he, who came to be judged, should also come to judge. *Tunc manifestus veniet inter iustos iudicaturusiuste, qui occulte vener at iudicandus ab iniustis injust.* He that came in humility to be judged by the unjust unjustly, shall come in glory to judge all justly.

2. As it is for the honor of Christ, so is it for the horror of his enemies; when they *shall see him wh•...m they have pierced:* entreating the *Rocks and mountains to hide them from the presence of him that sits on the Throne. In maiestate visuri sunt, quem in humilitate videre noluerunt. Vt tanto districtius virtutem sentiant, quanto contemptius infirmitatem d•...riserunt.* They shall behold him in Majesty, whom they would not daigne to look upon in humility. The baser they esteemed his weakness, the heavier they shall find and feel his mightiness. Then Christ stood like a

Lamb before *Pilate* a Lyon: now *Pilate* like a malefactor shall stand before Christ his Judge. Crucify him, crucify him, was the sentence of the Jews: *Bind them hand and foot, and throw them into utter darkness,* will be the sentence of Christ. *We will not have this man reign over us,* was their sentence. *Bring those mine enemies which would not that I should reign •...uer them, & slay them before me;* this is Christ's sentence. The ungodly conspire, *Let us break his bonds afunder, and cast away his c•...rds from us:* therefore, verse. 9. *he shall break them with a rod of iron, and dish them in pieces like a potters vessel.* Thus he that was once made the footstool of his enemies, shall reign *till he hath made all his enemies his footstool.* As *Joshua* dealt with the five Kings hid in the Cave of *Makkedah,* brought them out, caused his Captains of war to set their feet on the necks of them, then slew them, and hanged them on trees. So shall Christ triumph over his enemies; their necks subjected to the feet of the Saints, and their substances cast into endless torments.

3. For the comfort of his chosen ones, he is their Judge, that is their Savior. He that gave the blood of mercy to save them from the hand of Justice, will not now condemn them. O blessed mercy, that so triumphs against Judgment! yea Justice and Mercy are met together in this Judge: Justice upon them that despised him, mercy to them that feared him. Happy faith that shall not be ashamed at that day! *Abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.* The heavens shall be on fire, the elements melt with the flame; the earth be burnt, Castles, Cities, Towns and Towers be turned to one pile: the Devils shall make a hideous noise, the reprobates shrieke and howl like Dragons: all because this Judges wrath is kindled. But the faithful shall rejoice: *I will see you again, and your hearts shall rejoice, and your joy no man taketh from you.* The music of Saints and Angels shall be joined in one Choir; and all sing, *Blessing, honor, glory and power be unto him that sits on the Throne, and to the Lamb forever.*

The Judge. This is his authority: now there are certain properties required in a just Judge; some of them are found in some Judges, many in few Judges, all perfectly in no Judge, but this *Judge of all,* Jesus Christ.

1. *Perspicacitas ingenij:* sharpness of apprehension, and soundness of understanding. Ignorance in a private person is a weakness, in a Judge a wickedness. *IgnorantiaIudicis, calamitas innocentis.* A Judge ignorant, makes wretched the innocent. It was a curse; *I will give children to be their Princes, and babes shall rule over them:* that is, Governors of a childish discretion. It is a woe; *Woe to thee, O Land, when thy King is a child.* Justice was anciently painted blind, to show that no favor be given to persons: but it was not meant so blind, as not to discern causes. It is woeful when Judges are so blind, that they are fain to feel the right. No man would have his body come under the cure of a foolish Physician. nor his estate under an ignorant Judge. But this Judge of heaven and earth is so wise, that he knows the very secrets of men's hearts. *All things are naked and opened unto the eyes of him, with whom we have to do.* The wicked can have no hope, that a bad cause flourished over, should pass vnconstrued, uncensured. *His eyes are as a flame of fire,* clear to search and find out all secrets. Accordingly, he hath now put in his interlocutory, then will give his definitive sentence.

2. *Audacitas animi;* boldness of courage: a timorous Judge looseth a good cause. In the fable, when the Hart is made Judge between the Wolf and the Lamb; it must needs go on the Wolves side. The fear of displeasing Greatness is a sore Remora to the vessel of Justice. Therefore the poor complain; *If the foundations be cast down, what can the righteous do? Quis metuet offender, cum Iudex metuat abscindere?* Who will fear to do mischief, when he knows the Judge dares not punish him? Therefore when GOD made *•...oshua* Judge of Israel, observe how he doubles this charge. Josh. 1. ver. 6. 7. 8. 9. *Be strong, and of a good courage.* And the people again. ver. 18. We will obey thee, *only be thou strong, and of a good courage.* But this Judge will not be danted with faces of men. *The Kings of the earth, the great men, the rich men, the chief Captains, and the mighty-men, hid themselves in the dens, & in the rocks of the Mountains.* Those terrors of slaves, and mirrors of fools; that made the underlings tremble, & *hide themselves in caves:* now for all their puissance are glad to run into a hole, and cowardly shroud themselves. *Adducetur cum suis stultus Plato discipulis, Aristotelis argumenta non proderunt: Hero•...is maiestasdeijcietur: cùm filius pauperculae venerit iudicat•...rus terram.* Then foolish *Plato* shall appear with his scholars, *Aristotle* shall be confuted with all his arguments, *Herod•...* pomp shall be turned to shame, when that Son of the Virgin shall come to judge the world.

3. *Honestas conscientiae,* honesty of conscience. The Judge that will be corrupted, dares corrupt the truth. Woeful is that judgment which comes from him, who hath *vaen•...lem •...nimam,* a saleable soul. *F•...lix* was such a Judge, who *hoped that money should have been given him of Paul. Qui vendit iustitiam pro pecuniae, perdit pecuniam cum anima.* He that sells justice for money, shall lose mercy and his soul. *You afflict the just, you take a bribe, and turn aside the poor in the gate from their right.* They have built them *houses of •...ewen stone.* ver. 11. How? By *bribes.* What shall become of them? *They shall not dwell in them: forfire shall consume the Tabernacles of bribery.* If any Iusticers think so to raise themselves, it is but *vt lapsu grauiore ruant;* that they may have the sorer fall. There are certain rich stuffs forbidden by the Statute: but to wear clothes cut out of bribes, and laced with exactions; is specially forbidden by the Statute of heaven. When money can open the lock of Justices door, the worst cause is first heard. This pocket-key is fitted for all doors. One spake unhappily: I have a key in my pocket, saith he, that will pass me in all Countries: he meant his purse. In *Italy* it can open the door of life: Do you hate a man? for money you may have him pistold or poisoned. In *Fr•...nce* it can open the door of love: lust you for such a woman? money makes her your harlot. In *Spain* it opens the door of Justice: the case shall go on the rich man's side. In *England* it can open the door of honor; money makes a Gentleman, and reputation swells with the Barns. In *Rome* it can open the door of heaven, for they sell *Claues, Altari•..., Christum;* peace, and pardon, and heaven, and Christ himself. *Gra•...s lacerantur paupers à prauis Iudicibus,quàm à cruentissimis hostibus. Nullus praedo t•...m cupidus in alienis, quàm Iudex iniquns in suis.* The robes of peace covering corruption, are worse to the poor then hostile invasion. But this Judge of heaven will take no bribes: other Judges may procrastinate, put off, or pervert causes. *Saepe non finiunt negotia, quousque exhauriant marsupia:* they will often see an end of the Clients money, before the Clients see an end of their cause. They often determine to hear, but seldom hear to determine. But Christ shall judge those Judges. *Be instructed ye Judges of the earth: kiss the Son lest he be angry, and ye perish.* At that day *Plus valebunt pura corda, quàm as•...taverba: conscientia*

bona, quàm marsupia plena. Pure hearts shall speed better then subtle words: a good conscience better then a full purse. *Iudex non falletur verbis, nec flectetur donis.* That Judge will neither be moved with our gifts, nor deceived with our shifts. Happy soul, that forsaking the love of money, hath gotten a pure heart to appear before Jesus Christ.

4. *Impartialitas Iustitiae,* impartial Justice. *Tully* tells us of a Proverb. *Exuit personam Iudicis, quisquis amici induit:* He hath put off the person of a Judge, that puts on the person of a friend. The good Judge neither hath his right hand filled with love, nor his left with hatred: the scole of Justice is not swayed. Indeed *tamdiu Iudex, quamdiu Iustus:* he is so long a Judge, as he is just. *Nomen quod ab •...quitate sumitur, per praeuaricationem admittitur. Zeleucus* was commended, that when (according to his Law for adultery, which took frō the offender both his eyes) his son was deprehended in that fact; put out one of his own eyes, and one of his sons. *Duo lumina cacantur iuxta legem, duo supersunt iuxta misericordiam.* Two eyes are lost according to justice, and two remain according to mercy. A marvelous temper *Inter iustum Iudicem, & misericordiem Patrem:* between a just Judge, and a kind Father. But GOD is so just, that because sin would let him save none of us, he slew his Son to save all of us. *God commendeth his love to us, in that while we were yet sinners, Christ died for us.* God commends his love; indeed he might justly commend it: and *to us* by this token, that being rebels he bought us with the blood of his own Son. He will ever continue so just, in punishing traitors, in crowning his faithful subjects. *Iudex damnatur, cùm nocens absoluitur. Sen.* He that justifies the guilty, transferres the guilt to himself. But *Shall not the Judge of all the earth do right?* Yes, we have all sinned, but *Thou continuest holy, O thou worship of Israel.*

5. *Aequitas Sententiae;* the equity of Sentence; it shall be given upon good testimony. *Ambrose* says, It is not the part of a Judge to condemn any man without an accuser. Christ did not cast away *Judas,* though he knew him a thief, because he was not accused. When that adulteress was left alone before Christ, he said *Woman where are thine accusers? Hath no man condemned thee?* She said, *No man, Lord.* Then said Jesus; *Neither do I condemn thee: go and sin no more.* But here shall be no want of accusers; their own conscience, all the creatures, all the Elements, Angels, men, devils shall accuse: then Christ shall judge. *Heu miser! sic deprehensus quo fugias?Latere erit impossible, apparere intolerabile.* Whither wilt thou fly, O wretch thus accused? To lie hidden it will be impossible, to appear, insufferable. *Every man shall receive the things done in his body, according to that he hath done, whether it be good or evil.* The same, neither more nor less, but just weight. The wicked wrought their pleasure while God did suffer: therefore God will work his pleasure while they suffer.

Of all; both good and evil, Elect and Reprobates, men and Angels: but of these in a different manner. To show how this shall be done, I must lead your attentions orderly through five passages; a Citation, Separation, Probation, Sentence, and Retribution.

1. The Citation: there is a summons sent out to make all appear before Christ's Tribunal. This citing is done by the voice of Christ. *All that are in the graves shall hear his voice, and shall come forth.* The power of this voice is unspeakable: to empty earth, sea, air, heaven, and hell: and presently to fill earth, air, heaven and hell. To empty all upon his summons, and to fill all upon his Sentence. Therefore it is compared to a Trumpet, the loudest of all musical

instruments. *The Trumpet shall sound, and the dead shall be raised. Uere vox tub•... terribilis, cui omnia obediunt elementa. Petras scindit, Inferos aperit, portas aereas frangit, vinculae mortis dirumpit, et de profund•... abyssi animas liberatis corporibus assignat.* A terrible voice, that shall shake the world, rend the rocks, break the mountains, dissolve the bonds of death, burst down the gates of hell, and unite all spirits to their own bodies. There shall be no concealing, no keeping back from this voice. Now Christ calls; *Come unto me all that labor:yet you will not come unto me that you might have life.* Then he shall call, Come you that must labor in torments, and be laden forever; then they must come to receive the doom of death. Now *awake thou that sleepest, & Christ shall give thee light:* but they will not rise. At that day awake thou wicked that art dead, and Christ shall send thee to darkness: and then they must rise. This is that general day, that shall congregate all: they shall come from the four winds, and corners of the world, to make an universal apparance. But if this be the *voice* of Christ, how is it then said, the Archangel shall sound the Trumpet of collection? *He shall send his Angels with a great sound of a Trumpet, and they shall gather all together.The Lord shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpe of God.* I answer, the *voice* is originally Christ's, ministerially the Angels. As now he speaks to us *by men,* so at that day by Angels. O what a glory of our Savior shall then appear, when he is set on his Throne, before so full a Court, as all the reasonable creatures GOD ever made! *Uideat nosiam in sanctimonia, vt tunc videamus eum in gaudio.* Let him now behold us in holiness, that then we may behold him in happiness.

2. The Separation: we have thus brought all together, now we must separate one from another. The form hereof is given by Christ himself. *Before h•...m shall be gathered all Nations, and he shall separate them one from another, as a Shepherd diuideth his sheep from the goats.* This full and final separation is reserved for Christ, and not performed till that day. For *Si•...ite crescere;Let them grow both together, corn and tares, until the harvest.* This world is the floor, fan while you will there will be some chaff: fish never so discreetly, you shall meet with some sturdy dog-fish that will rend the net. In Heaven are none but Saints, in Hell none but reprobates, on earth they are both promiscuously blended together.

Do you wonder that the *Lambes* cannot live in quiet? consider the number of *goats* among them. Ezek. 34. 18. They *eat* up the good pasture, and tread down the residue with their feet: they *drink* of the fountains, and foul the residue with their feet. *My flock* are fain to eat that they have trodden, and to drink that they have fouled with their feet. But GOD shall judge and separate. ver. 20. *Behold, I, even I will judge between the fat cattle, and the lean cattle.* Because they have thrust with side and shoulder, and push'd all the diseased with their horns: *therefore I will save my flock, and they shall no more be a prey, and I will judge between cattle and cattle.* The *goats* will annoy till they be quite separated. Too many among us have these goatish conditions: they climb up ambitiously to the mountres of preferment, like *goats:* they pill and bark the Common-wealth, like *goats:* they lust after women as hot as *goats:* they trouble the waters of Israel, the peace of the Church, like *goats:* they tread under feet God's blessings; like *goats:* they smell of impiety, as rank as *goats:* and therefore they must be separated, as *goats.*

We have all from *Adam* the nature of the *goat:* let us weep away, and keep away such goatish qualities. And let us put on the properties of sheep: which Christ John 10. gives to be three; *Audire, obedire, sequi:* to hear Christ's word, to obey Christ's will, to follow Christ's steps. Search thy soul for these brands and marks of a sheep, or else thou wilt prove a goat. Hast thou *fidem agni,* the faith of a Lamb reposed in the Lamb of God? Hast thou *innocentiam agni,* the innocence of a Lamb, free from wrong? *Vellus agni,* the fleece of a Lamb, to warm the poor? *humilitatem agni,* the humbleness of a Lamb, a stranger to pride? *patientiam agni,* the patience of a Lamb, ready to lay down thy life for Christ? then thou shalt have *gloriam agni,* the reward of a Lamb, assured salvation in heaven.

Thus the goats and the sheep be like in external fashion: they feed both in one pasture, lie both in one fold, all their life time: but Christ will put them asunder at the last day. Like two travelers that go together to one Town, take up one Inn, feed together at one board, sleep together in one bed: but in the morning their ways part. The sheep and goats eat together, drink together, sleep together, rot together, but at this day there shall be a separation. The goats may deceive man both in life and death, they may be taken for sheep, but Christ can discern between cattle and cattle. God judgeth by the Liver, man by the Livery. If the Liver be rotten, look the flesh never so fair, the good marketman will not buy it. If Christ find not the heart sound, he will none of the carcass.

3. The Probation; every man must undergo his trial. From the prison of the grave; they are set before the Judge, and there suffer discussion or trial. There are certain *books to be opened* for this probation: some rolles or Records filled up in the Court of Heaven. There is *Liber praeceptorum secundum quem, & liber conscientiae ex quo iudicamur. Quicquid praecipitur scriptum in illo, quicquid delinquitur in isto.* Here is *Diuina scientia, & humana conscientia* met together. We may forget our sins, but God keeps a true Register. If the sufferings of the Saints be recorded, then sure their violences by whom they suffer are not forgotten. Now the book of the Law whereby men are judged contains three leaves: Nature, the Law written, and the Gospel. Some must be tried by the first only, some by the first and second, others by all three.

First, that some shall be judged only by the Law of Nature, it is clear. *As many as have sinned without the Law, shall perish without the Law.* Here two things are considerable, two things; one, what this Law of nature is: the other, whether the breach of it be sufficient to condemn.

1. It is a knowledge of certain principles tending to live well; and of conclusions thence necessarily inferred, agreeable with the eternal rule of Truth, planted by God in man, and teaching him to worship his maker. Thus *Melancthon* defines it. The matter of it is Principles with conclusions directing to a good life. Parents are to be honored; this is a principle engraffed: therefore I must honor my Parents, this is a conclusion deducted. The form of it is an accordance with the rule of truth, God's moral Law: for the Law natural is the summary abridgement of the Law moral. The Author of it is God, who hath written it in man's heart. *Ambros. Deus omnium Creator singulorum pectoribus infudit.* The end is, that it might be a testimony of that Divine providence whereby God now ruleth, and of that Justice whereby he will judge men. This agrees with the Apostles definitiō. Rom. 2. 15. *Which show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts excusing or accusing.*

The work, there's the matter of it: *of the Law,* there's the form: *written,* there's the Author that imprints it: *the conscience accusing or excusing,* there's the end. In this inward testimony arising from nature, are these two principal things: 〈 in non-Latin alphabet 〉 , a comprehension of practical principles, and natural discerning between just and unjust. And 〈 in non-Latin alphabet 〉 , conscience chideing for choosing evil, and approving for doing good. The one makes the proposition, the other the assumption.

2. The other point to be discussed is, whether the breach of this Law doth condemn. Some object, that it is quite blotted out of man, therefore cannot bind him. No question, it is much obscured in respect, both of intellectual and effectual faculties. For understanding it gropeth, *ifhaply it might feel after God. Adam* had the knowledge of good by experience, of evil only by contemplation: but falling he had also an experimental knowledge of evil. For affection, man's will is so perverse, that when as naturally he desires to be happy, yet he wiilingly commits those things against his first intendment, that make him most unhappy. As a thief steals, to keep himself from famine, and so from misery: thus *Ne miser fit, malus fit: & ideo miserior, quia malus.* Lest he should be wretched, he becomes wicked: and is so much the more wretched by being wicked. *Beatus vult esse h•...mo, etiam non sic viuendo vt possitesse.* Man seeks for blessedness in all places, but where it is. Yea, custom brings this will to contempt of sin. *Peccata quamuis ho•...renda, cùm in consu•...tudinem venerint, creduntur parua, aut nulla. Aug.* Sins horrid and uncouth at first, become trivial and familiar by practice.

Thus is this natural light dimmed and ouercast by the corruption of prosperous lusts: yet *ne ipsa quidem delet iniquitas:* sin doth not quite race it out. 1. Because there are certain principles reviving in the most dissolute. As the desire of happiness; and everyone would attain that end, though they err in the means. Yea they know that evil is to be avoided, which appears in that they would not have any wrong offered to themselves. These general rules all know, albeit in the particular applications they are blinded. Hence it came, that some gross sins were not condemned of them: as robbery among the Germans, lust of males among the Grecians. Rom. 1. 27. Indeed God did punish *malitiam per duritiem:* yet still remain some sparks and cold sinders of that primary and original fire. 2. That the light of nature is not quite extinct, appears by the force and working of the conscience; for this doth vex and sting the most obstinate soul. By this *Cain* was driven to confess the monstrousnesse of his sin. 3. The practice of natural men evinceth it, who by force of nature performed some things agreeable to equity. *The Gentiles having not the Law, do by nature the things contained in the Law.* The very Gentiles had many excellent political Laws, and positive constitutions. This seems to clear the meaning of *Plato's* two assertions: *Legem esse inuentionem veritatis,* that was the Law of Nature: *Legem esse imitationem veritatis,* such were the positive decrees grounded upon the other. But what precepts doth this Law contain, and what remnants of it doth man retain?

The Law of nature commands man, to live religiously to God above him, justly to man with him, soberly to things under him. To deal justly with men nature gives him two rules: one affirmative, *What thou wouldest have others to do to thee, so do to them:* the other negative, *Quod •...ibi fieri non vis, alteri ne feceris:* Do not that to others, which thou wouldst not have them do

to thee. Even nature Instructs a man how to rule his affections. So *Tullie; Animus imperat corpori, vt Rex ciuibus: ratio libidmi, vt seruis dominus.* The mind governs the body, as a King reigns over his subjects: the reason lust, as a master over his servants. Whence had he this, but from nature? There is *vis rationis, orationis, adorationis.* By the virtue of reason man loves man, by the power of discourse man regards himself, by the power of worship man respects God. If we should examine the particular commandments. 1. They acknowledged one God: *T•...lly* protested, that when he wrote seriously, he mentioned but one God: and he did but *ludere,* play the Poet when he spake of more. *Moses* called this God 〈 in non-Latin alphabet 〉 , and *Plato* 〈 in non-Latin alphabet 〉 . 2. *Numa Pompilius* judged it unlawful to ascribe any form to God invisible. 3. They durst indeed play with their puppets, imaginary gods; *Uenus* and *Cupid,* &c. But for the Deity, O may not the reverence of his unknown name condemn us! They cry out, *Great* is their *Diana:* this vindicates them from vilipending the name. If they had known a greater God, they would have given greater reverence to his Name. 4. Divers of the Gentiles had their Sabbaoths, mingled with strange superstitions: but they were taught by nature to set apart some time for worship. 5. They commanded and commended honor to Parents: *Solon* ordaining no law for Parricides, answered there were none so unnatural for to attempt it. 6. That murder was held abominable, appears by their punishing it, according to God's Law, with death. 7. That Adultery was odious, it is manifest by *Pharaoh.Why saidst thou, She is my sister? so I might have taken her to me to wife.* By *Abimelech* to *Abraham;What have I offended thee, that thou hast brought on me, and my kingdom a great sin?* By *Abimelech* to *Isaac:What is this thou hast done unto us? one might have lain with thy Wife, and thou shouldest have brought guiltiness upon us.* 8. Theft some punished with death, other with double restitution. *Cato* being asked, *Quid foenerari?* what it was to practice usury; answered, *Quid hominem •...ccidere?* the same, that to kill a man. 9. They so hated and avoided falsehood and lying, that they would not suffer a man to be witness against his enemy. 10. They thought it unlawful to covet other men's goods. One of them said, *Concupiscere alien•..., sit à me alienat•....*

But now their natural knowledge being so obscured, shall yet the Law of nature condemn? yes, for the *invisible things of God might be understood by the things that are made: so that they are without excuse.* God could not be apprehended by them any other way then by nature: yet sinning against him they are without excuse. *Pour out thy fury upon the heathen that know thee not:and upon the kingdoms that have not called on thy name.He shall come in flaming fire, taking vengeance on them that know not God.* By this shall many millions of men be condemned. *Inexcusabilis oft omnis peccator, vel reat•... originis.* Original guilt makes us inexcusable, without voluntary additament. *Ignorantia •...ius qui •...oluit intelligere, est peccantis culpa: Ignorantia eius qui no•... potuit intelligere, est peccati p•...na. In virisque non est iusta •...xcusatio, sed est iusta dam•...atio.* His Ignorance that would not understand, is the wickedness of sin: his ignorance that could not understand, is the punishment of sin. Doth not this latter excuse? Yes *a Tanto,* but not *a Toto:* from so much guiltiness, but not from all guiltiness. Ignorance can be no plea, for all are bound to know: it serves not a malefactors turn, to plead *Ignor•...tiam iuris,* that he knew not the Law of his Prince which he hath broken. I know that simple nescience is *minoris culpae,* but not *nullae;* a less fault, not no fault. The *knowing servant* disobedient shall have *many stripes:* the ignorant is not spared, though less punished. To the ignorant are two

wants, knowledge and a good will: but he that sins wittingly, hath but one want, only a good will. He that fails on knowledge, hath *voluntatem facti & peccati,* a will both to the deed, and to the sin. He that fails in ignorance, hath only *voluntatem facti non peccati,* a will of the deed not of the sin, though the deed be a sin. *Perer. Ignorantia duplex; vna quae est causa culpae, altera cuius causa culpa est.* There is an ignorance that is the cause of sin; and there is a sin that is the cause of ignorance. No ignorant hath his sin mitigated; but *Is solùm qui non habuit vnde discere,* saith *August.* He only that had no means of learning. For Christ is a just Judge, and would not condemn without fault. We have all good means of knowledge, GOD keep us from the condemnation of ignorance.

The next book is the *Law:* that others shall be judged by this, it is clear without question. *As many as have sinned in the Law, shall be judged by the Law.* The Jews shall be thus judged rather then the Gentiles, who had not the Law written. The Law of *Moses* did only bind the Hebrews, the Prophets were not commanded to publish it to the Gentiles. *Paul* calls the times before Christ, *the times of ignorance;* and the Gospel a *mystery kept secret since the world began.* Now to object, first that the Jewish Merchants taught other Nations the Law, is vain: for they were generally more apt *discere religionem alienam, quàm docere suam;* to learn false religions, then to teach the true. And many of them did not even by their own types and sacrifices, perfectly understand the sacrifice of Christ. Then to say, their books were manifest, is false: for the Jews kept them. *Unto them were committed the oracles of God.* They were first *d•...positarij,* then *oeconomi,* dispensers. *For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.He showeth his word unto Jacob, his statutes unto Israel, he hath not dealt so with any Nation.* So Christ to the Samaritan woman; *Salvation is of the Jews.* Now as this crediting *facit ad honorem persona cui confidimus. Ambr.* makes to the honor of the person whom we credit. This was a great credit to the Jews; so it brings them to a strict account: *exigendum cum us•...is;* as in the Talents; God looks for his own with usury. Some of them kept them in their hands, but not in their hearts; *alijs magis profu•...ura quàm ipsis. Erasm.* for the benefit of other, more then of themselves.

Now this book is the Touchstone or trial of our works: whatsoever we have either thought, said, or done; is either with or against this Law of God. How we wrangle here to justify many things, which there will not abide the trial? How many arguments doth a contentious man produce, to countenance his wrangling Law-suites? *Defensio iuris, Intentio legis, retardatio iniuriarum.* The defending of his right, the purpose of the Law, the keeping back of injuries; forbear one wrong, and provoke more: and *Correctio iniustorum,* the punishing of evil doers: and be not these smooth colors? who can now say, *Peccasti in litigando?* thou hast done ill in going to law? but still we reckon without our Oast: thou thinkest thy penny good silver, as the fool thought his peble a diamond: bring it to the test. *There is utterly a fault among you, because ye go to law one with another.* Whether will God judge thee according to thine own humor, or according to this precept? Alas he will then try thee *Secundum legem suam, non secundum legem tuam;* after his law, not after thy lust. It is *opus carnis,* and will not abide *tentationem ignis.Contention, strife, variance,* are works of the *flesh: & they which do such things shall not inherit the kingdom of God.* Hell fire will confute alreasons.

So among others, an angry word calls on a challenge: they have plausible reasons for it. Their credit lies upon it: and better lose life then reputation. If being wronged they challenge not, or being challenged they answer not; the world condemns them cowards. So they fight not so much against another's life, as against their own reproach. This were somewhat if it were *tam been, quàm magne propositum:* if the project were as Christian, as it is Roman. Now they must go to the field, pray, embrace, forgive; then fight and kill. But is this the Law that God will judge by? no, that Law is, *Thou shalt not kill.* But perhaps they purpose not to kill; yet saith God; *Return not evil for evil:* how doth this agree with thy color & humor? Yet more peremptorily. *A•...enge not yourselves, but give place unto wrath. For vengeance is mine,* saith the Lord. Will you steal this from him in a glorious theft? hazard your soul more then your body? thrusting one upon an enemies sword, the other on God's sword? Will you meet together in so bloody a design; wherein *vterque letaliter peccat, saepe alter aeternaliter perit,* both sin deadly, often one or both perish eternally▪ Thus your pretences may blanch it over with the name of honor: but the law you must be tried by, will find it homicide.

For Usury, how is it bedaubed with arguments, probabilities, patronages, examples! Books have been written to justify it: But none of these is that law whereby the Usurer must be judged. They do not only reason thus; I must give to the poor, therefore I must take usury of the rich: an argument of Stand-gate hole: I may rob some, that I may give to others. But they defend it by Scripture. *If thou lend money to the poor, thou shalt not lay upon him usury.* Not on the poor; therefore they infer, we may lay it on the rich. *Rob not the poor, because he is poor,* faith *Solomon,* therefore we may rob the rich, because he is rich, and can spare it. Is not this a goodly strong argument? So because it is said, Exo. 22. 22. *Ye shall not afflict the widow, or fatherless child:* it must needs follow, that they may trouble a woman married, or a child that hath a father. There are infinite excuses: but the Law of trial is; *Thou shalt not lend upon usury:* study an answer to that question. As much may be said for Impropriations: what shall become of all our legal pleas, our Alienations, Prohibitions, Customs, Fines? all fine excuses? when Christ shall set the sacrilegious before him, and read this Law; *Thou shalt not rob God of his tithes and offerings?* Where now are all reasons and excuses? This spiritual Court will admit of no corrupt customs, no devices: Mee thou hast robbed, by me thou shalt be condemned. Lord, enter not into judgment with us: who shall be justified in thy sight? We cannot answer *ex millibus vnum,* one of a thousand. Help us, O thou Judge and Savior: let thy mercy as *Jesus,* help us against thy Justice as *Judge.* We must come under probation, defend us from reprobation, and let us find approbation; not for our works, but thy mercies, O blessed Redeemer. Amen.

Lastly, others are to be judged by the Gospel: and this certainly bindeth our conscience he•...e, for it shall judge us hereafter. *He that believeth not on Christ, is condemned.* Now the Gospel requires of us two things, Faith and Obedience. Faith; *Repent and believe the Gospel.* Obedience; *Ye have obeyed from the heart that form of doctrine.* Which obedience must be *Prompta, ye have obeyed: voluntaria, from the heart: discreta,* that true *form of doctrine. Lyranus.* Indeed *Obedientia Euangelica est ipsa fides.* Many think they are not bound to believe the Gospel; but by this they shall be judged.

True it is, that all are not bound to it: they to whom Christ never spoke, was never spoken, have an excuse; not of every sin, but of this sin, that they have not believed on Christ. It is objected, The Law bound all, therefore the Gospel binds all. No, for the Law was given to man's nature: so though the knowledge was lost by man's default, yet the bond remains on God's part. The Gospel was never given to man's nature, but after the fall, and is above nature. *Adam* was the root of mankind in respect of nature, not in respect of grace. When God gave the Law to him, he bound him and all his posterity to keep it. When he gave the Promise to him, & faith to believe it, he did not withal give it to all mankind. Neither if *Adam* had afterwards fallen from faith, should all mankind have fallen with him. The first *Adam* was not the root of the Promise, but the second.

But now to our selves; we must all stand before the Tribunal of Christ: to the Statutes of the former books who can answer? All our help is in this latter book, we fly to the Gospel. We *behold the Lamb of GOD, that taketh away the sin of the world:* and comfort our selves, that *if any man sin, we have an Advocate with the Father, Jesus Christ the righ•...ous: and he is the propitiation for our sins.* Now as *Festus* said to *Paul.Hast thou appealed unto Caesar? unto Caesar shalt thou go.* So, hast thou appealed to the Gospel? thou shalt go to the Gospel for thy trial. *Vel te totaliter absolute, vel te capitaliter damnat.* It shall either thoroughly justify thee, or extremely condemn thee. The *Spirit* shall convince the world *of sin,* saith Christ; *Because they believe not on me.* Now what is the holy Ghosts judgment here, will be Christ's hereafter. But why are they condemned of sin for not believing? 1. Because other sins are condemned by nature and Law; as murder, adultery: both among Jews and Gentiles: but not to believe is the proper sin of Christians; and it is a grand sin, because they have the doctrine of faith. 2. Because infidelity is the root of all sins, as faith is of all good works: the want of faith leads from transgression to presumption, from presumption to despair. 3. Especially, because faith takes away the guilt of all sins, and freeth from condemnation: but infidelity retains the guilt of it self and others. *Omnia peccata per infidelitatem retinentur, per fidem remittuntur. Aug. Luther* hath it out of *Augustine. Nullum peccatum nisi infidelitas, nulla iustitia nisi fides.* There is no sin but infidelity, no righteousness but faith. Not that Adultery, Intemperance, Malice are no sins: but *Infidelitate manente, manet omne peccatum: eadem decedente absolu•...tur, omnia quoad reatum.* Vnfaithfulnesse remaining, every sin remains, that departing, every sin is pardoned, and quite taken away in respect of the guiltiness. *Peccata sunt, tua peccata non sunt.* After thou becomest a Believer, the sins thou dost are sins; but not thy sins, because they are forgiven thee. This appears by the purpose of Christ's coming; which was to *dissolve the works of the devil:* believe on him, & thy sins are dissolved, absolved: thou art as if thou never hadst offended. *Non quod peccatū omnino non erit, sed quod non omnino imp•...atum erit.* Not that sin altogether should not be, but that it shall not be imputed. How quick a riddance penitent faith makes with our sins! They are too heavy for our shoulders, faith presently turns them over to Christ. Whereas there would go with us to judgment a huge kennel of lusts, an Army of vain words, a legion of evil deeds: faith instantly dischargeth them all, kneeling down to Jesus Christ, beseeching him to answer for them.

Therefore make we much of faith: if our souls be ballaced with this, they shall never shipwreck. *A•...asuerus* had many virgins, none pleased him like *Ester:* none pleaseth God but

faith; all the rest for her sake. She is that *Judith,* that saveth the life of all thy good works, by cutting off the usurping head of *Satan.* Thou canst not be unwelcome to God, if thou come with confidence: nothing more offends God, then the not taking his word. Sin offends his Law, but unbelief offends his Gospel. Though we do not what he bids us, yet let us be sure he will do what he tells us. It is good to obey the former, better to believe the latter: because he is more able, and more good then we. Well now, after this Gospel we must be judged: so *Paul* writes to his Romans; *GOD shall judge the secrets of all hearts by Jesus Christ, according to my Gospel.* Thou canst not satisfy the Law, therefore study thy soul an answer to this book. Otherwise, saith Christ, *The word that I have spoken, the same shall iudgethee in the last day.* The Sermons thou hast heard, shall rise up in judgment to condemn thee. Hence arise three conclusions.

1. It is no presumption for a Christian to believe the pardon of his sins in Christ: for to do the will of God is not to presume. If we do not believe this, Christ shall judge us damnable by the Gospel: therefore if we do conscionably believe this, he shall acquit us by the Gospel. *Non est praesumptio credentis, vbi est authoritas iubentis.* There is no presumption in man to believe it, when there is the authority of God to command it. Of all things in a Christian, God doth not love a nice dainty, and maidenly faith. He loves to have a man's modesty bashful, his humility fearful, his penitence sorrowful, his patience joyful, his compassion pitiful: but he loves a faith that hath boldness in it. That is not afraid to trouble God with a•...iance, or suppliance: but is confident *ruat •...rcus et ortus.* Without faith it is dangerous pressing into the Presence Chamber; as it was to the marriage without the wedding garment: but in faith *Sequere et consequere; qui cupit, capit;* speak and speed. *Whatsoever you shall ask the Father in my Name, he will give it you.* It is no sin to trust God with thy soul: *Paul* teacheth it by example. *I know whom I have believed, that he will keep that I have committed to him against that day. Peter* by counsel, *Commit your souls to God in weldooing.* It is no sin to call God Father; *for he hath sent the Spirit of his Son into our hearts, crying, Abba Father.* It is no sin to trouble him with our suites: *Let us draw near with a true heart in full assurance of faith.* Not to do this faithfully, is against the Gospel; therefore to be judged of that sin.

The infallible certainty of a true Christians salvation, is known to himself, and cannot be doubted without sin. For if it be sin to distrust this, it is then righteousness to believe it. The sum of the Gospel is man's salvation by Christ: he that believes not this, believes not the Gospel: and he that knows the Gospel, and believes it not, shall by it be condemned. Now God in the Gospel doth not require that absolute perfection, which he did in the Law, under the peril of damnation: but qualifies the rigor of the Law by the satisfaction of a Mediator. So that the Gospel accepts the intent and endeavor for the act; as the will to repent for penitence, and the will to believe for faith. It is then not only a weakness, but a wickedness to distrust God's mercy in thy salvation; let not this faultiudge thee before Jesus Christ.

3. The Gospel requires probation of faith by a good life. *Norma fides, forma vitae:* as we believe we must live. Do we believe Christ hath redeemed us? We must live like such as are redeemed: if freed, let us demean our selves as children of freedom. It is nothing at this judgment to say, I have believed, when the life shall witness the contrary: thy lips affirm, but

thy works deny. As our Savior said, *Opera testantur de me; my works bear witness of me,* that I am Christ: so thou must say, *Opera testantur de me,* my works bear witness of me, that I am a Christian. Thou shalt be saved for thy faith, not for thy works: but for such a faith as is without works thou shalt never be saved. Works are disjoined *A iustificando, non a iustificato;* from the act of justifying, not from the person justified. If this Judge for his own merits give us salvation, we must show him the fair copy of our conversation. *Quicquid Christus operatur pro nobis, operatur in nobis.* Whatsoever Christ works for us, he also works in us. If he hath freed us from the damnation of sin, he hath also freed us from the dominion of sin. Albeit in our justification *Fiet nobis secundum fidem nostram;* Be it unto us according to our *Faith:* yet in salvation *Reddetur vnicuique secundum operasua;* Every man shall be rewarded according to his works. Let not that which is a word of comfort to us, be a bill of inditement against us.

4. The *Sentence.* As there be two sorts of men to be sentenced, so there is a double sentence: one of Absolution, the other of Damnation. With Absolution our Savior begins in action, with that let us begin in meditation. He begins with favor, O he is ready to show mercy: and comes slowly to wrath and judgment. In the Absolution are considerable four circumstances; A Calling, a Commending, a Reply, and an Answer. First, the calling is set down. Math. 25. 34. *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* In which gracious speech we may perceive six gradations.

1. *Amabilis vocatio; Come.* This was the voice of Christ generally to all in the day of Grace, is particularly to the Elect in the day of Glory. Now he calls more then will come, then he will not call all that would come. Now he gives many *Venite's.Come to me all that labor.If any man thirst, let him come to me and drink.The Spirit and Bride say, Come, and let him that heareth say, Come: and let him that is athirst come.* Send not others, but come yourselves. Come to no others, either Saints or Angels, but come to me. Let us take heed of that *Discedite, quia nol•...stis venire;Depart from me;* good reason, for *you would not come unto me.* You declined my call when I was humbled. *Is not this the Carpenters Son?* I will decline you now I am exalted; *None of those men that were called shall taste of my supper.* But such as have obediently heard his *Come* in holiness, shall also graciously hear his second *Come* in happiness.

2. *Su•...is Benedictio; Ye Blessed.* Never man was, is, or shall be, but desires *secundum sensum suum,* after his own sense to be blessed; saith *Aristotle:* though the most have sought it out of the right *vbi,* where it was not to be found. In Christ only it is found, who is indeed the Father of *blessedness.* Mat. 3. 3. *Blessed are the poor in spirit.* The first word of the first lesson of Christ's first Sermon is *Blessed.* So he begins, so there he continues, so here he concludes, *Come ye blessed:* a word able to make a man blessed.

3. *Patris dilectio, Of my Father:* to be blessed of God, is to be surely blessed. Parents do well in blessing their children, Princes in blessing their people: here's the difference, *Benedicunt,* but not *Beatificant:* they may wish them blessed, but not make them blessed. But saith God to *Abraham;In blessing I will bless thee:I have blessed him, and he shall be blessed.* All blessedness springs from that fountain: the Lord hath blessed us, and requires us to bless him; *who is over all, God blessed forever. Amen.* This the universal song of all creatures gives him; *Blessing, honor, &c.*

4. *Foelicitatis Possessio, Inherite.* Inheritance is of Birth, not industry: the younger brother is often of more desert then the elder, yet cannot this make him his Fathers Heyre. This is of Inheritance, therefore not of merit. It differs from an earthly Inheritance in three things. 1. In that the Testator must be dead, and the successor living: in this God the Testator is ever living, and his heirs before they can fully possess it, must be dead. *Ambr.* A temporal inheritance divided, is diminished: one is of so much land shortened, as is to another shared. The heirs here are without number; *of all nations, kindred and languages;* yet though the inheritance be imparted, it is not impaired. *Tanta singulis, quanta omnibus.* Everyone hath as •...ch as any one. *Ardens.* 3. The partition of an earthly inheritance breeds among the coheyres envy & grudging: but in this the joy of one is the joy of all. *Dispar gloria singulorum, tamen communis laetitia omnium. Aug.* One star may excel another star in glory, but none shall envy another in glory. There shall be no repining at another's more glorious clearness, where remains in all one gracious dearness. *Inherite.*

5. *Haereditatis Perfectio; a kingdom.* The top of man's desires is a kingdom; *nil nisi Regna placent.* Yet if they be earthly kingdoms, they will not satisfy: *Alexander* is not content with his universal Monarchy. But here is a kingdom will satisfy: you will say, there are many Kings, & but one kingdom; therefore not room enough: yes, for the bounds of the least are not narrower then heaven it self.

6. *Regni Paratio; Prepared for you:* Not merited in your times, but prepared before all times. It had no beginning in respect of God's intention: it shall have no end in respect of your possession. God's decree to give it us had no beginning, but shall have an end: our fruition of it shall have a beginning, but no end: God's mercy in both hath neither beginning nor end; but is from everlasting to everlasting. Had the Lord such care to provide a kingdom for his children before they were; then sure he will give it them at the appointed time. So certain are they of blessedness, that it is *prepared for them from the foundation of the world. For you:* not for all: there is no universal election, God decrees not all to be saved. Then Christ should have said thus, *Inherit the kingdom; Paratum omnibus, Datum vobis: prepared for all,* and given to you: but he saith, *Prepared for you,* therefore not purposed to all. Seeing there is so good cheare prepared for us, let us prepared for us, let us prepare our selves for that: like some dainty guest, who knowing there is such delicate fare behind, keeps his stomach for it. Let us disdain the course diet of this world, that dangers us to the dropsy of covetise, or the surfeits of riot. We use to fast on the Eves, that we may feast on the Holy-days: let us here abstain from the table of sin, that we may hereafter banket in the Kingdom of Heaven.

This is matter of comfort to us: here the world condemns the godly: therefore they shall have a time of absolving. When that General Session comes, *then look up, and lift up your heads, for your redemption draweth nye.* There is no mercy to be had in this world, for the wicked themselves are accusers, witnesses, judges: but at that day a poor man's case will be heard. Therefore *the poor committeth himself unto thee, for thou art the helper of the fatherless.* Christ will take the cause into his own hand. *The souls under the Altar cry with a loud voice; How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth!* Yes, it is fit everyone should have a day of hearing. This is theirs, that shall be ours: *The righteous*

shall rejoice when he seeth the vengeance. Rejoice? yes, they have no charity to us on earth, we must have no charity to them in hell.

2. The *Commendation* follows the calling, Mat. 25. 35. *For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink, &c.* Christ witnesseth their faith from the effects: they brought forth fruits of mercy. Thus it is evident, that not according to the internal habit of faith and charity, but according to the external acts proceeding from them, is the reward bestowed. Christ before justified them by their faith, apprehending his merits: now he justifies them by testimony (of that faith) arising from their works. The point Christ insists in, is their works of mercy; which are six, *visito, poto, cibo, redimo, tego, colligo fratres.* Giving them *meat, drink, harbor, clothing, visitation* in sickness, *redemption* from bondage.

Where observe, that the main point Christ will scanne at the last, is the point of mercy. Not how wise, nor how learned, nor how just, but how merciful. *Ambr.* Now if a Scholar standing for preferment, knew directly that one question wherein he should be opposed; he would study a full and ready answer to it. We all know that one and main question wherein Christ will examine us, what works of mercy have we done: if we have gotten no demonstration of mercy, we are worthily condemned. Now their mercy is commended, partly in respect of the object, and partly in respect of the act. For the object, it is done to Christ: happy mercy that is done to the Lord Jesus; it shall never pass unrewarded. *Joash forgot the kindness of Jehoiada;* but the King of heaven will remember all the good done unto him. Says that good malefactor; *Lord, remember me when thou comest into thy kingdom.* I will not forget thee, answers Jesus; *To day thou shalt be with me in Paradise. I was hungry, and ye fedme. I, and me,* saith Christ.

In regard of the act, the thing they distribute and contribute, is not bare words, but actual mercies; food, clothing, &c. This is the effect of a true faith, not a verbal, but a real working faith. A faith, not like that the Psalmist seems to mention, (though in another sense) *I believed, & ideo locutus sum, and therefore I spake:* but such as the Apostle speaks of; *I believed, & ideo operatus sum,* and therefore I *wrought a faith working by love.* It is easy to mistake Saint *Paul,* Rom. 14. 22. *Hast thou faith? have it to thyself before God.* unless we expound him by *S. James,* I am. 2. 18. *Hast thou faith? show thy faith by thy works.* If we will be the children of *Abraham,who is the Father of them that believe:* we must be so by *Sara,* who is the mother of *them that obey.* They that will be trees of righteousness in God's garden, must not be like the fig-tree in the Gospel, that had only leaves, no fruit: but like the *tree that brings forth her fruit in due season.* Or like *Aaron's* rod, that of a dead stick, having life and sap put into it; presently bare Almonds; fruit, no leaves spoken of.

Some give words enow; contrary to *Moses,* who was a man of few words. The Papists will rather loose a penny then a Paternoster: these will give ten Paternosters before one penny. They give the words of *Nepthali, pleasant words;* but no meat. As if the poor were like *Ephraim,fed with the wind.* Or as if their word were *verbum Domini, theword of God,* that men might live by it. *Solomon* says, *Wisdom is good with an inheritance,* so good counsel is good with an alms. If a famished man beg bread of thee, and thou only fallest to instruct his soul, but deniest food to his body: he may reply, as *Hushai* said to *Absalom* of *Ahithophel's* counsel. *The*

counsel that Achitophel hath given is good, but not at this time. Martial demands of *Gaius* a small piece of silver; *Quod vel donanti non grave. Gaius* blamed him for his idle profession of Poetry, counseled him to study the Law, that would enrich him. To him *Martial; Quod peto da mihi tu, non peto consilium.* Give me that I ask thee, I do not ask thee counsel. Many are like *S. Peters* fish; it had money in the mouth, but not a hand to give it. Or like *Dives* his dogs; they can lick a poor man with their tongues, else give him no relief. *Diogenes* a witty beggar would usually walk in a place where earthen Statues were erected, in honor of some that died for their country. To them he would pray, to them reach out his hand, bow, and beg: being asked the reason, he answered; *Nihil aliud quàm repulsam meditor.* I think of nothing, but a repulse and denial. We have many such living Statues, mere Idols: that have mouths and speak not, eyes and pity not, hands and give not: the poor are sure of nothing but a repulse.

3. The reply, or question upon this commendation made by the Saints. Math. 25. 37. *Then shall the righteous answer him; Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? &c.* This is no denial of that truth Christ hath avouched. But 1. to magnify Christ's mercy, who takes these works as done to himself, which are done for his sake. Let no covetous Churl plead, he wants subjects upon whom to exercise his mercy; *Pauper vbique iacet:* which way can he walk, and not behold one hungry, another thirsty, &c? 2. To testify their humility, that albeit these things are true, yet they acknowledge no merit in them: they have not done so much of these as they ought. Besides, they might have an after-consideration of their sins past; which valued with their good works, they find one to out-weigh a thousand. The Papists ostent their merits on earth, the Saints dare not do so even ready for heaven: but *cast down their crowns before the Throne: saying, Thou, O Lord, art only worthy to receive glory and honor.* They have *nec boni inopiam, nec in bono superbiam.* They are not poor in good works, nor proud of good works. They wrote their charity in the dust, therefore did God write it in Marble. They seem to forget the works of mercy they have done, therefore are they remembered by Jesus Christ.

4. The answer of Christ, Mat. 25. 40. *In as much as ye have done it to one of the least of these my brethren, ye have done it unto me.* The miseries of my brethren are my own miseries. *We have an high Priest touched with the feeling of our infirmities.* That invulnerable and glorified breast, is still touched with the sense of our wounds. *Saul, thou persecutest me:* he says not *mine,* but *me:* me in mine. *He that toucheth you, toucheth the apple of mine eye.* Surely he will pity the misery of everyone, that is afflicted with the sorrows of all. *Quis recusabit pro Christo pati, quando Christus compatitur patienti?* Who would refuse to suffer for Christ, when he is sure that Christ suffers with him?

Here is excellent direction for our works of mercy: that no sinister end draw them from us, but sincere love to Christ. If any fish for the applause of men, his bait shall be his own hook, to snare himself. *Da Christo;* look on the poor man, and in that member behold the Head, Christ. *He that shall give a cup of cold water to one of these little ones, in the name of a Disciple, he shall in no wise lose his reward.* A cup of water is but a small gift, yet done in that Name, and for that cause, it is rewarded, as an excellent work of mercy. It is the true note of a child of God, to show mercy to a Christian, because he is a Christian. Natural men have their private ends,

and advantageous respects, in their beneficences. Such a one shall do me service, flatter my addiction, bring intelligences to mine ear; I will make him my property: my charity shall bind him to me. Moral men will sometimes give, even for pities sake: but the true Christian doth it for Christ his sake, and looks no further. *Dooing good unto all, especially to them that are of the household of faith.* Some think, that the best work is to build Temples and Monasteries: but indeed the best work is to relieve (not the dead, but) the living Temples of Christ's mystical Body. It was an ancient complaint; *Fulget Ecclesia in parietibus, •...get in pauperibus.* The Church flourisheth in her glorious buildings, but mourneth and pines away in her poor members. Deny not due cost to the dead walls, but first satisfy the living bowels; that Christ may say, *Come ye blessed.*

I come now to the sentence of *Condemnation,* Math. 25. 41. *Then shall he say to them on the left hand; Depart from me ye cursed, into everlasting fire prepared for the Devil and his angels.* In this form of damnatory judgment, are four points considerable. A Rejection of the wicked, a Reason of that rejection, an Objection against that reason, a Confutation of that objection. In the Rejection are many particulars gradually inhancing their judgment. They are partly Priuatiue, & partly Positiue. *Depart from me ye cursed,* there is *Poenadam•...i: Into everlasting fire,* there is *Poena sensus.* As there be two kinds of sin: *Delictum* and *Peccatum. Delictum est desertio boni,Peccatum perpetratio mali:* the one a forsaking of that is good, the other a committing of that is evil. So there is a like proportion of punishment; a depriving of joy, and a giving over to torment. Here is

1. A grievous refusal; *Depart.* This seems nothing to the wicked now, such is their dead security. *Depart?* Why they are content to be gone. *Because sentence against an evil work is not executed speedily, therefore their heart is fully set in them to do evil.* But as when a Prince opening his long locked up Treasury, graciously takes some in with him, and saying to other ill-meriting followers, *Depart:* it will be a disgraceful vexation. So when the glory of heaven, and those invaluable treasures shall be opened, and dealt about to the faithful; what horror will it be to the Reprobates to be cast off with a *Depart?Blessed are the eyes that see the things which ye see:* saith Christ to his Saints. *For Kings have desired to see them, and were not suffered.* If it were such a *Blessedness* to see Jesus in humility, what is it to see him in glory? But from this the wicked are bidden, *Depart.*

2. The loss of Salvation; *From me:* your Savior that was wounded for you; that offered my blood to you, which was offered for you. And if *from me,* then from all that is mine; my mercy, my glory, my salvation. Consider here, what an excellent thing it is to have familiarity with Christ on earth, that he may not cast us off as strangers from heaven. He that would have Christ know him there, must not be a stranger to Christ here. He must have some fellowship with GOD: How? *If we walk in the light, we have fellowship with God, and with his Son IesusChrist.* To walk in the dark, is to have fellowship with the Prince of darkness: to walk in the light, is to have fellowship with the Father of lights. Will a Reprobate that hath always turned his back upon Christ, here press into his company? Upon what acquaintance? Yes, *We have eat and drunk in thy presence, and thou hast taught in our streets:* as if they should say, We have fed at thy Communion table, and heard thee preach in our Pulpits. Still this proves no

acquaintance: for in the one you did eat *Panem Domini, non Panem Dominum;* the bread of Christ, but not Christ with the bread. In the other you have heard *Uerbum Domini,* not regarded *Dominum verbi.* Your ear hath been open, but your conscience shut. Therefore, ver. 25. *Non noui vos;* as familiar as you presume, yet you are such strangers to me, that *I know you not.* They never willingly came near Christ but to persecute him; therefore he shall then cast them far enough off forever.

3. The deserved *Malediction; Ye cursed.* He is cursed, that being borne in sin, lives in it, and dyes in it, without seeking recovery. I call this curse merited, because they love it. *As he loved cursing, so let it come unto him.* Hath he loved it? Let him take his love. *As he clothed himself with cursing as with a garment: so let it come into his bowels like water, and like oil into his bones.* ver. 18. It was his outside, let it be his linings: it was his outward stuff, let it be his inward stuffing. Everyone that hath not first a pardon by Christ, must hear this curse pronounced against him from Christ. O then suffer not thine eyes to sleep, till Christ hath sealed thee a *Quetus est.* Give no peace to thyself, till thou have peace with GOD. *Quamdiù imp•...nitentia manet, maledictio imminet.* So long as vnrepentance abides in us, Cursednesse hangs over us. He that willfully goes on in known wickedness, hazards himself to inevitable cursedness. *Go ye cursed.*

4. The horror of the pains; *Into everlasting fire. Fire;* of all elements the most violent, therefore fittest to describe those pangs. *The pile thereof is •...ire and much wood: the breath of the Lord, like a river of bri•...stone, doth kindle it. Euerlasting;* the torments thereof are ever frying, never dying. *Where the worm dieth not, and the fire is not quenched. Aug. Vermis corrodet conscientiam, ignis comburet carnem; quia & cord & corpore deliquerunt.* The fire shall torture their flesh, the worm their spirit: because both in flesh and spirit they have sinned. The reprobates shall be packed and crowded together, like •...rickes in a fiery furnace, having not so much as a chinke where any wind may enter in to cool them.

5. The preordinance of their torments; *Prepared for the Devil and his Angels:* ordained beforehand. *Origen* held that the Devil and his angels should one day be released from their tortures: and that these words of Christ were spoken *Minaciter, potiùs quàm veraciter;* rather by way of threatening, then true meaning. But *Augustine* answers, that the Scripture hath confuted him *plenissime ac planissime.* For the fire prepared for Satan is not temporary, but everlasting: where though floods of tears be continually raining upon it, yet can it not be put out.

Prepared: to the terror of wicked men, that *covenant with hell:* alas they are deceived, it was made for some purpose. That fire was prepared for some, and some have prepared themselves for it. Burning in lusts, in malice, in revenge; until themselves, their lusts, malice and revenge, and all burn in hell. The Devil was crafty, yet he could not scape hell: be as wily as you can, yet beware hell. It is not policy, but piety, that must escape this fire. Now as this brings to the wicked much terror, so it helps to preserve the godly against error. And this was one principal cause of the penning this sentence. The wise master of the family will chide his servants, vea and upon desert correct them, in the presence of his child, that he may learn by it to stand in awe of his Father. So deals God; *Minatur quod faciet improbis, ne*

faciat quod minatur sanctis. He threatens the wicked what he will do to their sins, that the godly may avoid what he threatens for sins. *Omnis minatio amica monitio:* every threatening is a fair warning. The Lord give us *mutare sententiam nostram, vt ipse mutet sententiam suam;* to change our mind, that God may change his menace. Let us now come humbly to him in repentance, that we may never depart from him into vengeance. The other circumstances I will but touch.

2. The reason of this rejection, Mat. 25. 42. *For I was hungry, and ye gave me no no meat: I was thirsty, and ye gave me no drink.* They are not judged *Ex malis commissis, sedex bonis omissis;* not by the evil deeds they have done, but by the good things they have not done. Christ says not, Ye *took* away my meat when I was hungry: but you *gave* me not *your* meat. You did not strip me of the clothes I had, but you gave me no clothes when I had not. The *axe cuts up the tree which brought not forth good fruit;* though it be not accused for bringing forth bad fruit. Innocency is good, but not enough: we see that not to have relieved, is an unanswerable inditement at that day. How heavy will this sentence fall upon many among us! What heaps have many in this City; perhaps some got without a tenter'd conscience, yield it no worse: yet would to God it were so well: for it is hard *Bonum cito •...uadere diuitem;* for an honest man to become rich on the sudden. They have it, and now may they not keep it? is it not their own? But O it is fearful, when for this keeping they shall be condemned. It is not a groat weekly, or monthly to the poor, and a small pension to the much-robbed Church, that can discharge you: but you must give proportionably. Pleade what you can to the poor, Christ will not be so answered. Who can force me to give? none: but because thou wilt not give vnforced, thou shalt justly be condemned.

3. The objection against this reason, Math. 25. 44. *Lord, when saw we thee an hungered, or athi•...st, &c. and did not minister unto thee?* They have a kind of impudence still adhering to their foreheads: they would seem to justify themselves, though they be deservedly punished. *When did we see thee?* Often. When this poor widow hath departed without thy mercy, that orphan without thy help, that blind or lame without thy alms. When? when not? every occasion shall be a bill of enditement against thee. Who will wonder to see a Romish Pharisee sooth and flatter himself on earth, when he is not ashamed to do it in judgment •...efore the Lord Jesus Christ? *Sed nulla defensio absolute reum, nulla infensio dissoluet iudicium.* Plead they whether subtly, or angrily, as if some wrong were done them; it is Equity it self that doth sentence them.

4. The confutation of their objection. Math. 25. 45. *Insomuch as ye did it not to one of the least of these, ye did it not to me.* This one distinction takes away all their arguments: here is a full answer to their *Quando:* a declaration of their death-deserving wickedness: that would have no pity on the Lord Jesus. *Judgment merciless shall be given to them that show no mercy:* you know this. *Dives* was denied a drop, because he would not give a crumb: you know this: *He that stoppeth his ear at the cry of the poor, shall cry himself and not be heard.* Did not I tell you thus? The poor you had ever, this mercy you shown never: therefore *Go ye cursed.*

5. Lastly the Retribution: this is set down in brief; but the matter it contains, is long and everlasting. *All shall come forth; they that have done good, to the resurrection of life; they that have*

done evil, to the resurrection of condemnation.These shall go away into everlasting punishment: but the righteous into life eternal. An estate soon versed: never to be reuersed. The voice of Christ shall speak it; and the power of Christ shall effect it. No Angel shall speak against it, no devil shall withstand it.

How should this teach Saint *Paul's* use; who considering that there shall be *a resurrectian of the dead, both of the just and unjust;* resolved with himself *to have always a good conscience void of offense toward God, and toward man.* Let it instruct us all to watch for this day; a decayed charge, then which nothing was more current in the mouth of Christ. Let me conclude with that sigh from his soul; *Could ye not watch with me one hour?* It will not be long ere the glass be run, the hour out; *Judas* is at hand, judgment is not far off: then may you sleep and take your rest. This day is nearer you now, then when you first entered the Church. Twice have the blasted ears eat up the full corn: twice have the lean kine devoured the fat: *Pharaohs* dream is doubled for the certainty and expedition. *Yet a little while, and he that shall come, will come and will not tarry.* If we shall have comfort in this day when it is come, we must long for it before it do come. What comfort shall the Usurer have? he desires not this day: for then the *Angel swears there shall be no more time;* and his profession is to sell time. He sels it dear, very costly to another's purse, but most costly to his own soul. Such as bribe for Offices, farm Monopolies, contract an usurious rent for life; do they desire it? *Woe unto you that desire the day of the Lord: to what end is it for you? the day of the Lord is darkness, and not light.* The soul groaning under sin desires it. *Who shall deliver me from the body of this death?* The suffering soul may desire it. *Come Lord Jesus.* The faithful Spouse wedded to Christ desires this coming of her Husband: she is now espoused, that is the plenary consummation of the marriage. *Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and the Bride hath made her self ready. Blessed are they that be called to this marriage supper.*

To the ungodly it will be a fearful day. *Ignis vbique ferox ruptis regnabit habenis:* there shall follow an universal dissolution. Downewards go Satan, his angels, and reprobates; howling, and shriking, & gnashing of teeth: the effect of a most impatient fury: to be bound hand and foot with everlasting chains of darkness. Where fire shall torture, yet give no light: worms gnaw the heart, yet never gnaw in sunder the strings: eternal pains *punire, non finire corpora.* Small sorrows grow great with continuance: but O misery of miseries, to have torments universal, and withal eternal: not to be endured, yet not to be ended. Vpwards goes Christ, the blessed Angels and Saints, singing with melody as never mortal ear heard. The only song which that Choir sung audible to man, was that which the *Shepherds* heard: *Glory to God in the highest, and on earth peace, good will towards men.* Yet Christ was then coming to suffer: what may we think are those Hallelujahs everlastingly chanted in the Courts of Heaven! we know not, yet we may know one special note, which an universal Choir of all *nations, kindred, and tongues;* Angels, Elders, All shall sing; Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever. Amen.

To the spirits of just men made perfect. The Citizens of he•...uen are of two sorts; by Creation or Adoption. Created and natural Citizens are the Angels, Adopted are Men. Of these be two kinds, some *Assumed,* and others *Assigned.* The Assigned, such as are decreed in their times to

be Citizens; said before to be *written in heaven.* The Assumed, such as are already possessed of it, here *Spirits of just men made perfect.* But how then is the Apostles meaning cleared? How are the militant on earth said to *be come unto these just spirits in heaven?* Yes, we have a Communion with them, participating *in Spe,* what they possess *in Re.* Now we are no more strangers and foreigners, but *fellow-Citizens with the Saints, and of the household of GOD.* Only our apprentiship of the flesh is not yet out; but they have their freedom. But as we have all an union with Christ, so a Communion with Christians: the combatant on earth, with the triumphant in heaven.

Spirits: this word hath diverse acceptions. It is taken 1. *Pro animo,* for the Mind. Luke 10. 21. Jesus rejoiced in *spirit.* 1. Chron. 5. 26. God stirred up the *spirit* of the King of *Assyria. 2. Pro seed rationis, et* 〈 in non-Latin alphabet 〉 , 1. Cor. 2. 11. What man knows the things of man, save the *spirit* of man which is within him? 3. *Pro Affectuvel Afflatu,* for the motion of the mind, whether good or bad. Luke 9. 55. Ye know not what manner *spirit* ye are of. So there is called the *spirit* of lust, the *spirit* of pride, &c. 4. *Pro donis spiritus sancti,* for the gifts of God's Spirit. Act. 8. 15. *Peter* and *John* prayed for the disciples at Samaria, that they might receive the *holy Spirit;* meaning the graces of the holy Spirit. Gala. 3. 2. Receiued ye the *Spirit* by the works of the Law, or by the hearing of faith? 5. *Pro efficacia Euangelij,* for the effectual working of the Gospel; and so it is opposed to the *letter.* 2. Cor. 3. 6. The *letter* killeth, but the *Spirit* giveth life. 6. *Pro spiritualibus exercitijs;* for spiritual exercises. Gala. 6. 8. He that soweth to the *spirit,* shall of the *spirit* reap everlasting life. John 4. 23. True worshippers shall worship the Father in *spirit* & truth. 7. *Pro regenerata parte:* for the regenerate part of a Christian, and so it is opposed to the *flesh.* Gala. 5. 17. The *flesh* lusteth against the *spirit,* and the *spirit* lusteth against the *flesh.* 8. Lastly, *Pro anima immortal•...,* for the immortal soul. Eccl. 12. 7. Dust shall return to the earth as it was, and the *spirit* shall return to God who gave it. This *spirit* did *Stephen* commend into the hands of Christ. Act. 7. 59. And Christ into the hands of his Father. Math. 27. 50. yielding up the *spirit.* Thus it is taken here.

Spirits, he doth not say bodies: they lie in the dust under the hope of a better resurrection. *Spirits:* We find here what becomes of good men's souls when they forsake their bodies: they are in the *heavenly City.* There are many idle opinions, what becomes of man's soul in death. Some have thought, that the souls then, though they die not, yet are still kept within the body (as it were asleep) until the last day. But the Scripture speaks expressly the contrary: for *Dives* his soul was in hell, and *Lazarus* his soul in *Abraham's* bosom. *I saw under the Altar the souls of them that were slain for the Word of God.* Some have imagined a transmigration of souls forsakē of their own bodies, into other bodies. *Herod* seems to be of this opinion: when news was brought him concerning the fame of *Jesus,* he said to his servants; *This is John the Baptist, he is risen from the dead.* He thought that the soul of *John* was put into the body of *Jesus.* It is alleged, that *Nebuchadnezzar* living and feeding with beasts, *until seven times were passed over him;* had lost his own soul, and the soul of a beast was entered in the room. But this is a frivolous conceit: indeed God had bereft him of common reason, yet he had still the soul of a man. Do not many among us, that have the souls of men, live like debauched beasts? The lustful like a goat, the covetous like a wolf, the drunkard like a hog, the Politician like a fox, the rayler like a barking cur. Others think, that the soul neither dieth nor sleepeth, nor

passeth out of one body into another, but wandreth up and down here on earth among men: and often appeareth to this man, ofteñ to that: whence came that fabulous opinion that dead men walk. For this purpose they allege the Witch of Endor, who made *Samuel* appear to *Saul,* and answer him. But the truth is, that was not *Samuel* indeed, but an apparition, the mere counterset of him. For not all the Witches in the world, nor all the Devils in hell can disquiet the souls of the faithful: for they are in God's keeping. Dying, their souls are immediately translated to blessedness: *there are the spirits of just men made perfect:* and there to abide, until the general Resurrection shall restore them to their own bodies. For the souls of the Reprobates, departing in their sins, they go directly to hell, and are kept there as in a sure prison.

Let this instruct all such as have a Christian hope, to let their souls depart with comfort. *Emittuntur, non amittuntur:* death doth not lose them, but loosen them, & set them free from the bondage of corruption. Howle and lament if thou think thy soul perisheth. There are some that fear not so much to die, as to be dead: they know the pang is bitter, but it is short: it is the comfortless estate of the dead that is their dread. They could well resolve for the act of their passage, if they were sure to live afterwards. *Animula vagula blandula,* Whither goest thou, said that Heathen Emperor on his death-bed? lamenting the doubtful condition of his soul after the parture. Very not being is abhorred of nature; if death had nothing else to make it fearful. It is woeful to lie rotting in the silent grave, neither seeing, nor seen. Here the Christian lifts up his head of comfort; Lord, into thy hands I commend my spirit. I lose it not, because thou hast it: thou wilt keep it in peace, and g•...ue it me back again in eternal joy.

Of just men. Justice is ascribed to a Christian two ways: There is 1. *Passiua iustitia,* a passive justice, Christ's righteousness imputed to him: and hereby he stands perfectly just before God. This the Apostle calls *The righteousness of GOD, which is by faith of Jesus Christ unto all.Christ is made unto us righteousness.* This justice is attained by faith; *Noah became heir of the righteousness which is by faith.Abraham believed GOD, and it was counted unto him for righteousness.* Without this no spirit shall appear just before God in heaven. Our own righteousness is a covering too short to hide our nakedness: Christ's garment is a long robe, that covers all.

2. *Actiua iustitia,* active righteousness, an effect of the former: which is indeed a testimony that we are justified by Christ. *Let no man deceive you: he that doth righteousness, is righteous.* Therefore saith *James,A man is justified by his works:* if his meaning had been that our own works simply acquit us before GOD; it could never be reconciled to that of his master; when we have done all we can, we must call our selves *unprofitable servants.* Nor to that of his fellow; *I see a law in my members, warring against the law of my mind:* nor to that of himself; *In many things we sin all.* Now this justice effective from God, active in us, is taken two ways; *Late* and *Stricte.*

In a larger sense it is taken for all Piety, and so justice and holiness are all one. Properly taken, Justification is imputed, Sanctification inherent: but understanding our justness an effect of Christ's justice imputed to us, so *Iustus* and *Sanctus* are convertible terms. They are

Just spirits, that is, they are Saints. Now if we desire to come *ad Sanctos,* to the Saints: we must live *sancte,* a holy life. God by telling us who are in heaven, teacheth us who shall come to heaven; none but Saints. They are set before us as examples: *Vt eorum sequamur gratiam, et consequamur gloriam:* that steering their course, we might come to their Haven. The Scripture teacheth us *Quid agendum,* what is to be done: the Saints *Quo modo,* how it is to be done. *Uita sanctorum, interpretatio scripturarum.* The lives of holy men is a kind of Commentary or interpretation of the holy writ. Let us as we do by good copies, not only lay them before us, and look on them, but write after them. For it is not sufficient *Legere, sed degere vitam sanctorum:* not to read, but to lead the lives of Saints. Papists in this go too far, as evil men come too short. Good men imitate the Saints, but do not worship them: Papists worship the Saints, but do not imitate them: lewd men do neither. Perhaps they will imitate their infirmities: as if only for that they liked them, for which only God misliked them. The Saints are to be held as Patterns, not as Patrones of our life. But the Papists praise not God in his Saints, nor the Saints for God, but as God. Only let us reverently walk in their grace, that we may joyfully come to their place.

In a stricter sense it is taken for that moral virtue, which gives to every man his own. This virtue hath been highly commended in the heathen: but one saith truly, *Iustitia ethnic orum miranda potius, quàm laudanda:* their Justice deserved more admiration, then commendation: they wanted him that should make them just. They so affected this justice, that they took Sirnames from it; *Aristides* was called *Iustus: Scipio, Iustus: Fabius, Iustus.* Their justice was no virtue, but a shadow of virtue. They neither knew the Lord *Deum virtutis, nec Christum virtutem Dei;* the God of virtue, nor Christ the virtue of God. Only *Jesus* is *Iustus.Christ suffered for sins, the just for the unjust.Ye denied the Holy one, and the Just.* There was another *Jesus* called *Iustus,* a *helper* of the Apostles: but Christ is *Dominus Iustitia nostra;The Lord our Righteousness.* By him we are only made just: *In the Lord shall all the seed of Israel be justified, and glory.*

Being thus justified, let us be just: not doing that to others, which we would not have others do to us: and doing that to others which we desire to be done to our selves. Some are just in small matters: so the Pharisees pay *tithe of mint, & annise, and cummine;* but omit weightier things. This is *Pharisaica Iustitia,* a Puritan righteousness: not to endure an hours recreation on the Sunday, yet to rob the Church by usurpations, to exact interests and forfets; these be nothing. So the money might not be put into the Treasury, that might hire *Judas* to betray his master. The ten brethren were so just, as to return the money in their sacks; yet stuck not to sell their brother *Joseph.*

Some are just in great things, not in small. As the other strain at a gnat, and swallow a camell: so these are like the net, that takes the great fishes, and lets go th•... little frie. Wantonness is no fault with them, if it extend not to adultery. They stick not to swear, so long as they swear not to a lie. Maliciously to hate, or peeuishly to quarrel, is trivial; if they proceed not to blows and blood. So long as they are not drunk, swallow down wine, and spare not. *De minimis non curat Lex;* the Law takes no notice of small faults. But indeed *Eadem ratio rotunditatis,* there is the same respect of roundness in a penny, that is in a platter; though not of largeness. To steal the bridle, as to steal the horse, is *Tam,* though not *Tantum:*

such a sin, though not so great a sin. Thou sayest *minimum est, minimum est;* it is little, it is little. *Sed in minimo fidelem esse magnum est:* to be faithful in a little is a great virtue. *Whosoever shall break one of these least commandments, he shall be called least in the kingdom of heaven. Erit minimus,* that is *Nullus:* he shall be least in heaven, that is, he shall not be there at all. But well done good servant: *Because thou hast been faithful in a very little, have thou authority over ten Cities. Bene vtere paruo, fruere magno:* the just dispensation of a little, shall bring thee to be entrusted with much. Whether great or small we must be just, if we look ever to reign with these *just spirits. Ad societatem iustorum non admittuntur nisi iusti.*

I wonder what place the defrauder expects; that wraps up his conscience in a bundle of stuffs, and swears it away. The buyer thinks he is just, and he is just cousoned, no more. The Usurer would storm and stare, as if had seen a spirit, if he were taxed for unjust. Presently he consults (his Scriptures) his bonds, and (his Priest) his Scrivener: and there the one swears, the other shows in black and white, that he takes but ten in the hundred. Is he then unjust? Yes, *Thou hast taken usury and increase, and hast greedily gained of thy neighbors by extortion.* He takes hire for that should be freely lent: is not this unjust? Besides, the people curse it, and they curse not but for injustice. *I have neither lent on usury, nor men have lent me on usury, yet everyone doth curse me.* Insinuating, that if a man lend upon usury, it is no wonder if the people curse him. Where must the Lay-Parson sit, that fattes himself with the Tyth-grain, & will not give the poor Minister the straw? Is this just? He takes the tenth of his neighbors profits, and never so much as reads him an Homelie for it: is this just? He lays sactilegious hands on God's sanctified things, and never asks him leave: is this just? Where shall the Engrosser appear, that hoards up commodities bought with ready money, and when he vents them, makes the poor pay treble usury for it: is this just? What shall become of that unspeakably rich Transporter, who carries out men and money, to the impouerishing of the Land, and brings home gawdes and puppets, fit for no bodies use but prides? Surely, as heaven is for *Just spirits,* so there is some other place for the unjust. *Know ye not that the unjust shall not inherit the kingdom of God?* If not God's kingdom, then the kingdom of darkness; downwards, hell. I do not say, that every unjust deed throws a soul thither: *Iniustum esse damnat, non injust semel agere;* to be unjust is damnable, not one thing unjustly done: the habit, not the act. But for others; *Qui injust dominantur, i•...ste damnantur.* They have unjustly lived, but they shall be justly condemned.

Made perfect. This is a passive quality; *non qui se perficiunt, sed qui perficiuntur:* not such as have made themselves perfect, but are made perfect. The other property is actively expressed; *Just,* it is not said Justified: not that they made themselves just, but that Christ's righteousness hath justified them; so both they are, and are reputed just. But here passively, *Perfected:* which plainly shows that all is from God: for *omne maius includit minus.* If only Christ make them *perfect;* then only Christ doth make them *•...ust.* For it is nothing so difficult for a just man to become perfect, as for an evil man to become just. As it is easier for a man healed and directed the way, to come to the goal; then for him that lies lame in darkness. *Qui dedit ingressum,* must also *dare progressum: conficere & perficere;* to make and to make up, to do and to perfect, are both the works of God. We could never be just, unless

Christ justify us: never come to perfection, unless he perfect us. He that begun this good work, must also finish it.

Made perfect. In heaven are none but the *perfect. Talis sedes expectat talem sessorem:* such a house requires such an inhabitant. On earth there is a kind of *Perfection:* all the faithful are perfectly justified, but not perfectly sanctified. The reprobates are *perfect imperfecti:* the godly *imperfecte perfecti:* those perfectly imperfect, these imperfectly perfect. They are so perfect that they are acquitted in Christ, and there remains no judgment for them, but only a declaration of their pardon. Justification admits no latitude, in it *nec magis nec minus,* for none can be more then just. But the perfection of sanctity is wrought by degrees: *non plenam induimus perfectionem, donec totam exuimus infectionem:* all the stains of our infection must first be cleansed, and quite washed away; before this full perfection be given us. Christ's blood doth now wholly take from us the guiltiness of sin, not wholly the pollution of sin: that blessedness is reserved only for heaven.

Let us therefore be *perficientes,* going and growing up, that at last we may be *Perfecti, made perfecti.* This is not wrought on a sodain; a child doth not presently become a man. Even the Lord Jesus had his time of *growing,* and can any member grow faster then the Head? Indeed the malefactor on the cross shot up in an hour; but this was miraculous, and God seldom works by such miracles. God neither sends Angels from heaven, nor the dead from hell, to give warning to men upon earth. *If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.* But repentance hath the promise of a *Qandocunque; whensoever a sinner repents, &c.* I will not limit God's infinite mercy; but only advise thy sick soul, who after a desperate and inveterate wound lookest for a sudden cure by repentance: it is better to make this thy diet, then thy physic. Repent every day, that thou mayest have remission one day. *Melior medicus qui excludit morbos, quàm qui curat.* He is a better Physician that keeps diseases off us, then he that cures them being on us. Preuention is so much better then healing, because it saves the labor of being sick. Thou allowest not a Surgeon unnecessarily to break thy head, to try his skill, and the virtue of his plaster. Sprindges were better taken away *quae non prosunt,* because they do no good: then the setting of watchmen by them to warn travelers, *ne noceant;* that they be not hurt by them. Take away thy lusts quite, this is the way to be sure: for repentance may be like *Baal,* so fast asleep that all thy cries are not able to waken her.

To conclude, he that will wear a crown in heaven, must be all his life on earth preparing the gold to make it. Not that thy own virtues crown thee, but that GOD without thy virtues will never crown thee. The robe of glory that is worn there, must be spun and woven here: spun out of the side of Christ by faith, and embroidered with our good works. That eternal light ariseth from this internal life. *Lay up in store for yourselves a good foundation against the time to come, that you may lay hold on eternal life.* The ground work of salvation is made here: that high Tower of glory that is built for thee in heaven, hath the foundation of it laid upon earth.

How should a man be *Perfectus,* that was never *factus,* well begun? I wonder what perfection a wine-bibber looks for; sure to be a *perfect* drunkard. What perfection expects the luxurious prodigal: sure to be a *perfect* beggar. What perfection hopes the covetous Churl; that allows

himself a race of fourscore years; and sets God at the latter end of it: and he hath that place too with this condition, that he trouble not his mind about it till the last day comes. Surely to live vnblessed, and to die vnpittied: but that some now bless God he's gone; and other say, it's pity he died no sooner. All his proiections have aimed at this perfection, to make himself a *perfect* slave. What perfection dreams the Jesuit to himself, but to become a *perfect* traitor? What perfection is likely to the incontinent adulterer, but to be a *perfect* Lazar. What the malicious, but a *perfect* villain: what the proud, but a *perfect* fool: what the blasphemer, but a *perfect* Devil?

They say, early holiness proves ripe corruption: but I am sure, habituated profaneness proves rank damnation. Alas, how should they make an end, that never begin? *This man began to build,* saith Christ, *but could not make an end:* how should they finish that never began? you that spend your days in a lazy forgetfulness of religion, examine your own consciences: do you ever think to be *perfect?* Are you content still to be abortive, and shall you be perfected in the womb of the grave? God hath given you time and means: he did not say, *Sumite & consumite:* take it, and spend it at your pleasure. O begin, that you may continue and end: hear to learn, learn to do, do to continue, continue to be *perfect.* Begin betimes, lest God's end come before your beginning. Enter into the way of Piety, and follow it: striving with all your powers to grow up *to a perfect man, unto the measure of the stature of the fullness of Christ.*

And to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things then that of Abel. We have considered the glory of the City, the felicity of the Citizens; we are lastly come to the *Mediator,* who brings both these together, and without whom they had been everlastingly asunder. We are all by nature belonging not to *Mount Zion,* but to the valley of *Hinnon:* not to the *celestial Jerusalem,* but to the infernal *Babylon:* not to the society of glorious *Angels,* but of afflicting Devils: not to the *Church* of the *first borne,* but to the assembly of abortive reprobates: we had no reference to *God* as a kind Father, but as a severe *Judge:* not to *just spirits* made *perfect* from sin, but to lost spirits made perfect in sin. Thus were we by nature, but *Jesus* hath brought us to *Mount Zion,* &c. How blessed a thing will it be to come unto this *Jesus!* It was Saint *Augustine's* special wish, to have seen Christ in the flesh. If there were such comfort in seeing Christ humbled, if such admiration in seeing him transfigured, what joy is it to behold him in heaven glorified! How glorious a matter do some think it to stand in the Court of an earthly Prince, to receive a gracious look, to hear a royal word, or to be commanded some honorable service! what is it then to stand in the Court of heaven, to have the King of Kings speak peaceably to us, to behold our Lord Jesus crowned with that immortal Diadem, to sing his praises as free from flattery, as from inconstancy, and to live in that Paradise forever! *Vbicunque fueris Domine Jesus:* wheresoever thou art O blessed Savior, give us no more happiness then to be with thee. If thou be in the earth, we will travel day and night to come to thee; if on the sea, with *Peter* we will swim to thee: if on the Cross, we will stand weeping by thee: if riding in triumph, we will sing *Hosanna* to thee: if transfigured on Tabor, we will be ravished with thee: but if sitting in thy heavenly Throne, how blessed even to look upon thee! It is his *will, that we should be with him where he is, and*

behold his glory. We are now come to him by a conjunction mystical, we shall then have a vicinity local, and eternal.

The Mediator, not a Mediator, but *The, That Mediator,* that only one. *For there is one God, and one Mediator between God and men, the man Christ Jesus.* God was angry, man was guilty, Christ is the Mediator betwixt them: who being God, could satisfy God, and being man, could suffer for man. We are lost, and desire something to recover us: what shall that be? Mercy? No, God is just: he that hath offended must be punished. Shall it be Justice? No, we have need of mercy: that he who hath offended might be spared. Here, to be so merciful as not to wrong his justice, to be so just as not to forget his mercy; there must be a *Mediator.* This must not be the world, that was God's own before, he made it: not Angels, for they are engaged for their own creation; and being finite, cannot satisfy an infinite Majesty by infinite punishment for infinite sins.

God's Son must do it: now if he come to satisfy for pride, he must put on humility: if for rebellion, he must put on obedience: if for stubbornness, he must put on patience: he must serve if he will deserve: this God alone cannot do: if to die, he must be mortal, this only God cannot be. Therefore this *Mediator* is made man, to be himself bound; as he is GOD to free others that are bound. Man to become weak, God to vanquish. Man to die, God to triumph over death. This is that sacred *Ladder,* whose top in heaven reaching to the bosom of God, expresseth his Divinity: & his foot on earth close to *Jacob's* loins, witnesseth his Humanity. We are bankrout debtors, God is a sure Creditor, Christ sets all on his score. We are ignorant Clients, God is a skillful Judge, Christ is our Advocate to plead our cause for us. God is a just Master, we are unfaithful, unfruitful, unprofitable servants, this *Mediator* takes up the matter between us.

Of the new Covenant. For *Moses* may seem to be a Mediator of the *Old* Covenant. *I stood between the Lord and you at that time, to show you the Word of the Lord.* This *Mediatorship* of the *New* covenant is a high office, competible to none but the Lord Jesus. Who should appear between a just God, and sinful men; but he that is mortal with men, and just with God? It is a *Covenant,* for there is something agreed on both sides: we covenant to believe, and God to forgive. A *New* covenant; there was cold comfort for us in the old. A man reading, *Fac hoc et vines, Do this and thou shalt live:* thinks of it as if he were bidden to catch a star from the firmament, & take it for his labor. But in the *New, Crede et vine;* believe & live forever. The condition on man's part is believing, the covenant on God's part is Sauing. Now, though it be true, that it is as easy for man of himself to fulfill the Law, as it is to believe the Gospel, yet the *New covenant, Dat credere,* gives a man power to believe: for faith is the fair gift of God. *Praecipit non adiuvat Lex, offert et affert Euangelium.* The Law gives commandment, but not amendment: the Gospel brings salvation to our hearts, & our hearts to salvation. As it chargeth us, so it aideth us. As this *Mediator* gives *Fidem quam credimus,* the faith which we believe, mercy and remission: so also *Fidem qua credimus,* the faith whereby we believe, grace to apprehend this mercy. *Christ hath obtained a more excellent ministry, by how much also he is the Mediator of a better Covenant, which was established upon better promises.*

Briefly here consider the excellency of this *New* and Evangelical Covenant, above the *Old* and Legal. In the beginning God made man righteous: for he created him *in his own Image,* which the Apostle says *consisted in righteousness and the holiness of truth.* But man soon defaced this goodly and godly picture. *This I have found, that God made man righteous, but he sought out many inventions;* waves to make himself wicked and wretched. Hence it followed that our restitution was a greater work then our constitution. The house was with more ease built up new, then repaired being old and ruinous. That was done *per verbum enuntiatum,* this *per verbum annuntiatum.* There he spake the word, and all things were created: here the *Word was made flesh: Fecit mira, tulit dira: passus dura verba, duriora verbera.* There it was done by saying, *Dic verbum tantùm:* here by doing, yea by dying: suffering grievous words, more grievous wounds: *Factus in terris, fractus in terris.* There all begun in *Adam,* who was *Terrae filius,* a son of the earth: here all in Christ, who is *Coeli Dominus,* the Lord of Heaven. Spiritual life is better then natural, firmer, surer. There man had only a power to stand, but with it a power to fall, according to his own pleasure: here he hath a certainty of inseparable conjunction to Christ. He so stands as never to fall, so lives as never to die, so is loved as never to be hated. There *Adam* and *Eve* were married to propagate *filios carnis,* children of the flesh: here Christ is married to his Church, to beget *filios spirituales,* children in the Spirit: and that with a bond never to be divorced. Thus at first God commanded that to exist, which was not before: now he makes one contrary to be changed into another: flesh into spirit, darkness into light, corruption into holiness: greater miracles, then changing stones into bread; *Dignus vindice nodus,* a knot worthy the finger of God to untie. Here is the wonderful work of the *New* Covenant: we were made *Ex spirituoris,* redeemed *ex sanguine cordis:* created by the breath of God's mouth, but saved by the blood of his heart. Therefore not six Cherubims as in the vision of *Isaiah,* nor four and twenty Elders, as in the Revelation of *John;* but a royal Army of heavenly soldiers were heard praising GOD at the birth of Jesus Christ.

In sum, there is but *one Mediator* of the *New Covenant:* neither Saint nor Angel hath any part in this dignity. *Melancth. Idem est multos Deos fingere, ac sanctos mortuos inuocare:* to worship old Saints, is to make new God's. He that shall pray to dead men, dishonors the living *Mediator.* Saint *Paul* saith expressly, *There is one God, and one Mediator between God and men, the man Christ Jesus.* Whence it is manifest, that it is the same blasphemous presumption to make moe *Mediators* then one, that to make moe God's then one. Here the Romanists distinguish; Christ is the sole Mediator of Redemption, not of Intercession. *Opus est mediatore ad mediatore Christum.* We must have a Mediator of intercession to this Mediator of redemption. A blind answer: for *Paul* directly there speaks of prayers and Intercession. ver. 1. &c. But say they, Our prayers are to be made to God alone, *tanquam per cum implenda;* because our desires are fulfilled only by him: but unto the Saints, *tanquam per eos impetranda;* because they are obtained by them. As if Christ were so busy that he could not tend to hear us: or so stately, that he would not bend to hear us: or so unjust, as to deny his own *Venite,* and not to perform his promise; *Come unto me all that labor.*

We oppose against them that comfortable saying of S. *John.If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous.* They answer, Indeed Christ is our chief Advocate, Saints and Angels secondary or subordinate Advocates. But the word *Advocate* is borrowed of

the Lawyers, & signifies him only that doth plead the justice of his clients cause. A stranger in the court may become a petitioner to the Judge, & entreat favor for the person guilty: but Advocates are Patrons & Proctors of their Clients. Angels in heaven, & Saints on earth, are suitors in our behalf to God: but Christ alone is our Advocate. And upon good cause, for who but he can so well plead his own righteousness whereby he hath justified us? Therefore the Apostle calls him there our *Propitiation:* he that will be our *Advocate,* must also be our *Propitiation:* no Saints or Angels can be a *Propitiation* for us; therefore no Saints or Angels can be our Advocates. *Augustine* says, that if S. *John* had offered himself to this office, he had not been *Apostolus, sed Antichristus.*

We object further Christ's promise. *Whatsoever you shall ask the Father in my Name, he will give it you.* Not in *Mary's,* or *Peters,* but in *my Name. Bellarmine* answers, that there may be a *Mediator* between disagreeing parties three ways. 1. By declaring who hath the wrong: and so there is no controversy; for all agree that GOD is the party grieved. 2. By paying the Creditor for the Debtor; so Christ is alone *Mediator.* 3. By desiring the Creditor to forgive the Debtor; and in this sense, he says Angels and Saints are Mediators. But this distinction is no other then *Bellarmine's* mincing; who indeed seems to be ashamed of the blasphemous phrases in their Missals. As *Maria mater gratiae: Sancte Petre miserere mei, salua me, &c.* These, saith he, are our words, but not our meanings; that *Mary* or *Peter* should confer grace on us in this life, or glory in the life to come. Yet both their School and Practice speaks more. For *Aquin* says, our prayers are effectual by the merits of Saints; & that Christ's intercession is gotten by the patronage of Apostles, by the interuention of Martyrs, by the blood of *Becket,* and merits of all Saints. And the practice of the people, is to hold Angels and Saints immediate Mediators, able to satisfy and save. But as one hath well observed; if every Saint in the Popes Calender be received as a Mediator, we shall worship unknown men, as the Athenians did unknown gods. For the best Papists doubt whether there were ever any S. *George,* or S. *Christopher.*

But say they, The Virgin is a known Saint: she can and may by the right of a Mother command her Son Christ. Their whole Church sings, *O foelix puerpera, nostra p•...ans scelera, inre matris impera.* And *Maria consolatio infirmorum, redemptio captiuorum, liberatio damnatorum, salus uniuersorum.* They have given so much to the Mother, that they have left nothing for the Son. *Ozorius* the Jesuit says, *Caput gratiae Christus, Maria collū:* Christ 〈1 page duplicate〉 〈1 page duplicate〉 is the Head of grace, but *Mary* is the Neck: no grace can come from the head, but it must pass through the neck. They invocate her their Advocate: but of Christ's mediation the *medium* or better half is taken from him: as if he were still a child, in subjection to his Mother. But as he is *Mariae filius,* so he is *Mariae Dominus:* the Son and the Lord of his Mother. Therefore the first words that we read Christ ever spake to his Parents, were rough, and by way of reproof. According to Saint *Luke,* these were his first: *How is it that ye sought me? Wist ye not that I must be about my Fathers business?* According to Saint *John* more sharply, *Woman, what have I to do with thee? Quanquàm locuta est iure matris, tamen duriter respondet.* Where was then their *Monstra te esse Matrem?* Though at the command of his Mother he spake, yet he spake roughly. Whereas God's kingdom consists of his Justice and Mercy; the Papists attribute the greatest part, which is his Mercy, to *Mary:* making her, as one noted, the Lady high Chancellor, & Christ as it were the Lord chief Justice. As we appeal

from the Kings-Bench bar to the Chancery, so a Papist may appeal from the Tribunal of God to the Court of our Lady. So they make her *Domina fac totum:* when one flatteringly wrote of Pope *Adrian; Traiectum plantauit, Louanium rigauit, Caesar autem incrementum dedit. Traiectum* planted, *Louaine* watered, but the *Pope* gave the increase: one wittily vnderwrites; *Deus interim nihil fecit;* God did nothing the while. So if *Mary* be the comfort of the weak, the redeemer of captives, the deliverer of the damned, the salvation of all, the Advocate of the poor, the Patronesse of the rich; then sure Christ hath nothing to do. No beloved; *Abraham is ignorant of us,* the blessed Virgin knows us not; but the Lord Jesus is our Redeemer. Prayer is not a labor of the lips only, but an inward groaning of the spirit, a pouring out of the soul before God. Now Saints and Angels understand not the heart: it is *the righteous God that trieth the heart and the reins.* Christ is the master of all Requests in the Court of Heaven, there needs no porter nor waiter. It is but praying, Lord Jesus come unto me: and he presently answers, I am with thee. Hear me O Christ, for it is easy to thy power, and usual to thy mercy, and agreeable to thy promise. O blessed *Mediator of the new Covenant,* hear us.

To the blood of sprinkling. Aspersionis, Hebraico more pro asperso. Two things are implied in the two words; *Sacrificium* and *Beneficium. Blood,* there is the sacrifice of *Sprinkling,* there is the benefit.

To the blood. To speak properly, it is the death of Christ that satisfies the Justice of God for our sins: and that is the true material cause of our redemption. Yet is this frequently ascribed to his blood. *The blood of Christ purgeth the Conscience from dead works.Out of his pierced side came forth blood and water.* As God wrote nothing in vain, so what he hath often repeated, he would have seriously considered. *Non leuiter praetereat lectura nostra, quod tam frequenter insculpsit Scriptura sacra.* There are some reasons why our salvation is ascribed to CHRIST'S blood.

1. Because in the blood is the life. *Flesh with the blood thereof, which is the life thereof, you shall not eat.* Leu. 17. 14. The soul of a beast is in the blood, and in the blood is the life of every reasonable creature on earth. The effusion thereof doth exhaust the vital spirits, and death follows. In Christ's blood was his life; the shedding of that was his death: that death by the loss of that blood is our redemption.

2. Because this blood answers to the types of the legal sacrifices. This our Apostle exemplifies in a large conference. *The first Testament was not dedicated without blood. Moses sprinkling the book and all the people, said, This is the blood of the Testament. Almost all things are by the Law purged by blood, and without shedding of blood is no remission.* No reconciliation, no remission without blood. All directed us to this Lamb of GOD, whose blood only vindicates us from eternal condemnation. Not that the blood of a mere man could thus merit; but of that man who is also God: therefore it is called the *Blood of God.*

3. Because blood is fitter for applyment to the heart of man; who is so weak in apprehension that GOD is fain to lead him as it were by the senses? Not that there is a necessary receiving of Christ's material blood by everyone that shall be saved: so it might sprinkle upon the soldiers that crucified him, who yet might go to hell. But it is received *Mentaliter &*

Sacramentaliter; there is a mental and a sacramental application. Thus we are said to drink his blood, that receive it spiritually by faith. The Papists in their opinion are fed orally with the very material blood of Christ: but then surely none of them can go to hell; *for he that eats the flesh, and drinks the bloudof the Son of Man, hath eternal life.* But now the Priests, for fear belike lest too many of the people should be saved, and so Purgatory the Popedomes pillar be quite overthrown, have taken away the Cup from them; and turned Christ's *Bibite omnes* into *Bibite non omnes; Drink ye all,* into drink ye only *Priests,* not the rest. When they had given this blood so high an honor, they thought it too good for the common sort. First they said, it is really in the Cup; there they gave it too much: then they took it from the people, there they gave them too little. First they strained it, and then they restrained it. But they answer, the people have this blood in the bread; for that is flesh, and can there be flesh without blood? If so, why then do themselves take the Cup? Either it is necessary for the people, or superfluous for the Priests. Unless they value a Clergy man's soul at a higher rate then a Laymans: as if Christ's blood were not shed for the one, so well as for the other.

But to let go their sacrilegious absurdities, let us content our selves spiritually to receive this blood, shed for us, and communicated to us. This blood is ready for application, if our hearts be ready for apprehension. To us it is, though not elementally, yet alimentally profitable. There is a blood that nourisheth, as the Pelican her young ones with her own blood; Christ so feeds our souls to salvation with this blood. There is a blood that mollifies; as the warm blood of a goat softens the Adamant: we have obdurate hearts if Christ's blood cannot melt them. There is a blood that purgeth as the Kids; so the *blood of Christ cleanseth us from all sin.* There is a blood that colors, as the Deeres; so doth Christ's blood give a pure color to his Church; *Thou art all fair my love.These are they which have washed their robes, and made them white in the blood of the Lamb.* This blood is *Semen vitae, substantia gratiae, fundamentum iustitiae, aedificium meriti, magna charta coeli.* A fluxe of blood in the head is stanched by opening a vein in the foot: but here to save all the members from bleeding to death, blood must be drawn from the Head. As *Eve* came out of *Adams* side sleeping, so the *Church* is taken out of *Christ's* side bleeding. Thus God disposed it in mercy; *Ut effundatur sanguis Christi, ne confundatur anima Christiani:* that Christ's blood should be spilled, to save our souls from spilling.

Of Aspersion; in relation to the typical manner. *Moses took the blood, and sprinkled it on the people.* To this alludes *Paul* here; and *Peter* calling it *the sprinkling of the blood of Jesus Christ.* In the Passover the doors were sprinkled with the blood of the Paschal Lamb; and the destroying Angel passed over them. All those whom the eternal judgment shall pass over, must have their hearts thus sprinkled. We have many spots, had need of many drops. For a spot of avarice a drop of this blood: for a spot of lust a drop of blood: for a spot of drunkenness a drop of blood: for a spot of oppression a great drop of 〈1 page duplicate〉 〈1 page duplicate〉 blood: for the wounds and gashes of oaths, execrations, blasphemies, many drops of blood to stanch them. Yea we are not only sinners, but saith *Micah, Sins:* therefore must be sows'd and drench'd in this blood, that we may be be clean.

That speaketh better things then that of Abel. This is a Metaphor, to show the force of Christ's blood, so prevailing with God as if it had a tongue. The comparison is between *Abel's* blood

and *Christ's:* now *Abel's* is said to cry; *The voice of thy brothers blood crieth unto me from the ground. Clamitat in coelum vox sanguinis.* So Christ's blood is said to speak; *Quot vulnera, tot voces;* so many wounds, so many words.

There is great respondence of Christ to *Abel. Abel* was slain by his brother, *Christ* by his brethren; the voice of the Jews was *Crucify* him. *Abel* was slain because he sacrificed; *Christ* was slain that he might be sacrificed. *Cain* envied *Abel* because he was accepted; the Jews hated *Christ* because he was good. *Abel* might say to his brother; *For my sacrifice dost thou kill me? Christ did say to* the Jews; *For which of my good works do you stone me? Abel* was so slain, that his blood was abundantly shed, and that in many places; for it is said *Vox sanguinum;* the *voice of bloods.* So Christ's blood was let out with thorns, scourges, nails, spear. As *Cain* sustained a threefold punishment; he was *cursed* in his soul, a vagabond on earth, vnprosperous in his labors. So are the Jews plagued; they have no place they can call their own; when they have heaped up riches, some other takes them away; they cannot see their own City but they must pay for it; they are cursed in their obstinate blindness: thus according to their own request, the blood of Christ is upon them and upon their children.

But now *Christ's* blood speaks *better things: Abel's* cried *vindictam,* Christ's speaks *misericordiam.* That, Lord see and revenge; this, *Father, forgive them, they know not what they do.* God hath an ear of mercy, so well as of Justice. If he heard that blood speaking for confusion, then he will hear this speak for remission. If he heard the Servant, he will much rather hear the Son: if he heard the servant for spilling, he will much more hear the Son for saving. *Postula à me,* saith God to his Son: *Ask of me, and I will give thee:* the Father will deny the Son nothing. Thus hath he saved us *Prece & Pretio,* by his blood, and that a speaking blood: if that blood speak for our safety, nothing shall confound us. Now the *blood of this Mediator our Lord Jesus speak for us to the Father of mercy, that the Holy Ghost may seal us up to eternal redemption. To whom, three persons, one blessed God, be praise forever.*

Amen.

THE WORLDS GREAT *RIDERS:* OR, *The rage of Oppression.*

PSALM. 66. 12.

Thou hast caused men to ride over our heads: we went through fire and through water: but thou broughtest us out into a wealthy place.

THIS verse is like that Sea, Math. 8. 24. So tempestuous at first, that the vessel was covered with waves: but Christ's rebuke quieted all, and there followed a great calm. Here are cruel *Nimrods riding over* innocent *heads,* as they would over fallow lands; and dangerous passages *through fire and water:* but the storm is soon ended, or rather the passengers are landed. *Thou broughtest us out into a wealthy place.*

So that this strain of *David's* music or Psalmodie consists of two notes; one mournful, the other mirthfull: the one a touch of distress, the other of redress: which directs our course to an observation of *Mise•...e, Mercy;* of grievous misery, of gracious Mercy. There is desolation,

and Consolation in one verse: a deep dejection, as laid under the feet of beasts; a high erection, *brought out into a wealthy place.*

In both these strains God hath his stroke: he is a principal in this Consort. He is brought in for an *Actor, Author;* an Actor in the Persecution, an Author in the deliverance. *Thou causest,* &c. *Thou broughtest &c.* In the one he is a causing worker, in the other a sole-working cause. In the one he is joined with company, in the other he works alone. He hath a finger in the former; his whole hand in the latter.

We must begin with the *Miserie,* before we come to the *Mercy.* If there were no trouble, we should not know the worth of a deliverance. The passion of the Saints is given by the hearty and ponderous description, for very grievous: yet it is written in the forehead of the Text, *The Lord caused it. Thou causedst men to ride,* &c.

Hereupon some wicked Libertine may offer to rub his filthiness upon God's purity; and to plead an authentical derivation of all his villainy against the Saints from the Lord's warrant: *He caused it.* We answer to the justification of Truth it self, that God doth ordain and order every persecution, that striketh his children; without any allowance to the instrument that gives the blow. God works in the same action with others, not after the same manner. In the affliction of *Job* were three Agents: God, Satan, and the *Sabaeans.* The Devil works on his body, the *Sabaeans* on his goods: yet *Job* confesseth a third party. *The Lord gives, and the Lord takes away.* Here Oppressors trample on the godly, and God is said to *cause it.* He *causeth* affliction for trial: (so ver. 10. and 11. *Thou hast tried us, &c.)* they work it for malice: neither can God be accused, nor they excused.

In a sinful action there be two things: the Material, and the Formal part: which we commonly distinguish into the act and defect. The Material part is of GOD; from whom is all Motion: the Formal is from the pravity of the agent. Persecutors could not accuse us maliciously, if GOD gave not motion to their tongues; nor strike us wrongfully, if he denied strength to their hands. Thought, sight, desire, speech, strength, motion are God's good gifts: to turn all these to his dishonor, is the wicked persons fault.

God hath another intent, then man hath, even in man's work. The Chaldeans steal *Job's* wealth, to enrich themselves: the Devil afflicts his body, in his hatred to mankind: God suffers all this for the trial of his patience. Man for covetousness, the devil for malice, God for probation of the afflicted's constancy, and advancing his own glory. In the giving of Christ to death, as *Augustine* observes; the Father gave the Son, the Son gave himself, *Judas* betrayed him, and the Jews crucified him. In one and the same tradition, God is to be blessed, and man condemned. *Quia in re vna quam fecerunt, causa non vna ob quam fecerunt.* Because in that same thing they all did, there was not the same cause why they all did it. God's end was love, *Judas* his avarice, the Jews malice.

The covetous Extortioner taketh away the goods of his neighbor; that robber spoileth. He could have no tongue to plead, nor wit to circumvent, nor hands to carry away, without God: from him he hath those creatures, that notion and motion. But to pervert all these to damnifie others, and to damn himself, ariseth from his own avarice and rancorous pravity.

His intent is wicked; yet not without God's wisdom to raise profit from it. Perhaps the oppressed had too good a liking to the World, and began to admit a little confidence in their wealth: the Lord hath benefited them, in taking away these snares, to save their souls.

Yet without toleration, countenance, or help to the wicked. The Usurer hath done thee good: by making thee poor in purse, helped thee to the riches of grace; yet he goes to hell for his labor. They that do GOD service against their wills, shall have but shrewd wages. It cannot be denied, but the devil did God service; in trying *Job,* winnowing *Peter,* buffeting *Paul,* executing *Judas:* yet shall not all this ease the least torment of his damnation. For trial here, are these oppressors suffered to *ride over* the godly's *heads,* and to drive them *through fire and water:* when these have like furnaces, purged them from dross & corruption, themselves shall be burnt. For it is usual with God, when he hath done beating his children, to throw the rod into the fire. *Babylon* a long time shall be the Lord's *Hammer* to bruise the Nations, at last it self shall be bruised. *Judas* did an act, that redounds to God's eternal honor, and our blessed salvation, yet was his wages the gallhouse. All these hammers, axes, rods, sawes, swords, instruments, when they have done those offices they never meant, shall for those they have meant, be thrown to confusion.

I will now leave God's justice to himself; and come to the injustice of these Oppressors, and the passion of the sufferers. And because the quality of these latter shall add some aggravation to the cruel malice of the former; I will first set before your eyes the Martyrs. The Psalm being written by *David,* and the suffrers spoken of in the first person plural; *We, Vs,* and *Our:* it follows, that it was both *David,* and such as *David* was; beloved of God, holy, Saints.

And whom doth the world think to *ride over,* but Saints? Psal. 44. 22. Who should be appointed to the slaughter, but *Sheep?* The Wolf will not prey on the Fox, he's too crafty: nor on the Elephant, he's too mighty: nor on a dog, he's too equal: but on the silly Lamb, that can neither run to scape, nor fight to conquer. They write of a Bird, that is the Crocodiles toothpicker, and feeds on the fragments left in his teeth whiles the serpent lies a sunning: which when the unthankful Crocodile would devour, God hath set so sharp a prick on the top of the Birds head, that he dares not shut his jaws till it be gone. And they speak of a little Fish, that goes bristling by the Pike, or any other ravenous water-creature, and they dare not for his pricks & thorns, touch him. Those whom Nature or Art, strength or sleight, have made inexposable to easy ruin, may pass unmolested. The wicked will not grapple upon equal terms: they must have either local or ceremonial advantage. But the godly are weak and poor; and it is not hard to prey upon prostrate fortunes. A low hedge is soon trodden down; and over a wretch dejected on the base earth, an insulting enemy may easily stride. Whiles *David* is down, (or rather in him figured the Church) *the plowers may plow vponhis back, and make long their furrows.*

But what if they *ride* over our *heads,* and wound our flesh, let them not wound our patience. Though we seal the bond of conscience with the blood of innocence; though we lose our lives, let us not lose our patience. *Lactantius* says of the Philosophers, that they had a sword, and wanted a buckler: but a buckler doth better become a Christian, then a sword. Let us

know, *Non nunc honoris nostri tempus esse; sed doloris, sed passionis;* that this is not the time of our joy and honor, but of our passion and sorrow. Therefore, *let us with patience run the race, &c.*

But leave we our selves thus suffering; and come to speak of that we must be content to feel, the oppression of our enemies. Wherein we will consider

the

- Agents,
- Actions.

The Agents

Are *Men. Thou hast caused men to ride, &c.* Man is a sociable living creature, and should converse with man in love and tranquility. Man should be a supporter of man, is he become an ouerthrower? He should help and keep him up, doth he *ride* over him, and tread him under foot? O Apostasy, not only from divinity, but even from humanity. *Quid homini inimicissimum? Homo.* The greatest danger that befalls man, comes whence it should least come; from man himself. *Caetera animantia,* saith *Pliny, in suo genere, probe degunt, &c.* Lions fight not with Lions: Serpents spend not their venims on serpents: but Man is the main suborner of mischief to his own kind.

It is reported of the Bees, that *•...grotante vna, lament•...ntur omnes:* when one is sick, they all mourn. And of Sheep, that if one of them be faint, the rest of the flock will stand between it and the Sun, till it be revived, only man to man is most pernicious. We know that a bird, yea a bird of rapine, once fed a man in the Wilderness: that a beast, yea a beast of fierce cruelty, spared a man in his den. Whereupon saith a learned Father, *Ferae parcunt, aues pascunt, hommes saeuiunt.* The birds feed man, and the beasts spare him; but *man* rageth against him. Wherefore, I may well conclude with *Solomon,* Prov. 17. *Let a Bearrobbed of her whelps meet a man, ratherthen a fool in his folly.*

God hath hewn us all out of one rock, tempered all our bodies of one clay, and spirited our souls of one breath. Therefore saith *Augustine,* Since we proceed all out of one stock, let us all be of one mind. Beasts molest not their own kind; and birds of a feather fly lovingly together. Not only the blessed Angels of heaven agree in a mutual harmony; but even the very devils of hell are not divided, lest they ruin their kingdom. We have one greater reason of unity and love observed, then all the rest. For whereas God made not all Angels of one Angel: nor all beasts of the great *Behemoth:* nor all fishes of the huge *Leviathan:* nor all birds of the majestical Eagle: yet he made all men of one *Man.* Let us then not iarre in the dispensation of our minds, that so agree in the composition of our natures. You see how inhumane and unnatural it is, for man to wrong man; of his own kind, and as it were, of his own kin. Thus for the Agents.

The Action

Is amplified in diverse circumstances; climbing up by rough stairs to a high transcendency of Oppression. It ariseth thus;

In

- Riding.
- Riding over us.
- Riding over our Heads.
- Driuing us through fire and water.

1. They *ride.* What need they mount themselves upon beasts, that have feet malicious enough to trample on us? They have a *Foot of Pride,* Psalm. 36. from which *David* prayed to be delivered. A presumptuous heel, which they dare lift up against God; and therefore a tyrannous toe, to spurn dejected man. They need not horses and mules, that can kick with the foot of a revengeful malice.

2. *Ouer us.* The way is broad enough wherein they travel, for it is the Devils roade; they might well miss the poor: there is room enough besides, they need not ride *Ouer us.* It were more brave for them to justle with champions, that will not give them the way: we never contend for their path: they have it without our envy, not without our pity: why should they ride *Ouer us?*

3. *Ouer our heads.* Is it not contentment enough to their pride to *ride?* to their malice, to ride *over us?* but must they delight in bloodiness, to ride over *our heads?* will not the breaking of our arms and legs, and such inferior limbs, satisfy their indignation? Is it not enough to wrack our strength, to mock our innocence, to prey on our estates; but must they thirst after our bloods and lives? *Quo tendit saua libido?* whither will their madness run?

But we must not tie our selves to the latter. Here is a mystical or metaphorical gradation of their cruelty.

Their *Riding Ouer us Ouer our heads* is Proud Malicious Bloody *Oppression.*

They *Ride.*

This phrase describes a vice compounded of two damnable ingredients; Pride, and Tyrannie. It was a part of God's fearful curse to rebellious recidiuation, Deut. 28. that their enemies should *ride* and triumph over them; and they should *come down very low,* under their feet. It is delivered for a notorious mark of the great *Whore ofBabylons* pride, that she *rides upon a scarlet-colou'rd Beast.* Saint *Paul* seems to apply the same word to oppression. 1. Thes. 4. *That no man oppress his brother.* The original 〈in non-Latin alphabet〉; to go upon him, climb on him, or tread him under foot.

O blasphemous height of villainy; not only by false slanders to betray a man's innocence, nor to lay violent hands upon his estate; but to trip up his heels with frauds, or to lay him along

with injuries, and then to trample on him! And because the foot of man, for that should be soft and favoring, cannot dispatch him, to mount upon beasts, wild and fauage affections, and to *ride* upon him.

Ouer us.

This argues their *malice.* It were a token of willful spite for a horseman, in a great rode, to refuse all way, and to ride *over* a poor traveler. Such is the implacable *malice* of these persecutors. Esa. 59. *Wasting and destructionare in their paths:* yea, wasting and destruction are their paths. They have fierce looks, and truculent hearts: their very breath is ruin, and every print of their foot vastation. They neither reverence the aged, nor pity the sucking infant: Virgins cannot avoid their rapes, nor women with child their massacres. They go, they run, thy stride, they ride *over us.*

The language of their lips, is that which *Babylon* spake concerning *Jerusalem: Down with it, down with it,even to the ground. Rase it, rase it, even to the foundation thereof.* Desolation sits in their eyes, and shoots out through those fiery windows, the burning glances of waste, havoc, ruin: till they turn a land into solitude; into a Desert, and habitation for their fellow-beasts, and their worse selves. O unmerciful men! that should be to men kind as God; but are more ragingly noxious then wolves. They have lost the nature, let them also lose the name of men.

Uix repperit vnum,

Talibus e multis, hominem consultus Apollo. But it is ever true: *Optimi corruptio pessima.* The fairest flowers putrefied, stink worse then weeds: even an Angel falling became a Devil: and man debauched, strives to come as near this Devil as he can. They should put their hands under our falling heads, and lift us up: but they kick us down, and ride *over us.*

Ouer our heads.

This notes their *bloodiness,* vnpacifiable but by our slaughters. The pressing, racking, or breaking of our inferior limbs contents not their malice: they must wound the most sensible and vital part, our *heads.* The Lord be blessed, that hath now freed us from these bloody *ridings;* and sent us peace with Truth. Yet can we not be forgetful of the past calamities in this Land; nor insensible of the present in other places. The time was when the *Bonners* and butchers *rode* over the faces of God's Saints, and madefied the earth with their bloods; every drop whereof begot a new believer. When they martyred the living with the dead; burnt the impotent wife with the husband; who is content to die with him, with whom she may not live; yea, rejoicing to go together to their Savior. When they threw the new-born (yea scarce-borne) infant, dropping out of the mothers belly, into the mothers flames: whom, if they had been Christians, they would first have Christened, if not cherished. This was a fiery zeal indeed; set on flame with the fire of hell. They love fire still: they were then for fagots, they are now for powder. If these be Catholics, there are no Cannibals. They were then mounted on horses of authority, now they ride on the wings of policy.

Our comfort is, that though all these, whether persecutors of our faith, or oppressors of our life, *ride* over our particular *heads,* yet we have all one *Head,* whom they cannot touch. They

may massacre this corporal life, and spoil the local seat of it, whether in *head* or heart: but our spiritual life, which lies and lives in our *Head Jesus* Christ, they cannot reach. No hellish stratagems, nor combined outrages; no human powers, nor devilish principalities can touch that life: for *it ishid with Christ in God.*

Indeed this *Head* doth not only take their blows, as meant at him; but he even suffers with us. *Saul, why persecutest thou me? Saul* strikes on earth, Christ *Jesus* suffers in heaven. There is more lively sense in the *Head,* then in other members of the body. Let but the toe ache, and the *head* manifests by the countenance a sensible grief. The body of the Church cannot suffer, without the sense of our blessed *Head.* Thus saith *Paul,The sufferings of Christ abound in us.* These afflictions are the showers that follow the great storm of his passion. *We fill up that which is behind, of the affliction of Christ in our flesh.* We must be content for him, as he was for us, to weep, and groan, and bleed, and die, that we may reign. If we *sow* not in *tears,* how shall we look to *reap in joy?* how shall we shine like *stars* in heaven, if we go not through this *fiery* trial? or land at the haven of bliss, if we pass not the waves of this troublesome *water?*

You see the *Riders:* but you will say, What is this to us? we have no such *riders.* Yes, many; too many; even so many as we have *Oppressors,* either by tongue or hand. Shall I name some of them?

The malicious slanderer is a perilous *Rider;* and he rides like death upon a pale horse, *Envy.* Thus were the Pharisees mounted, when they rode over Christ, even the *Head* of our *heads.* If *Jesus* will not be a Pharisee, they will nail him to the Cross. These venomous Cantharides light upon God's fairest flowers: and strive, either to blast them with their contumelious breaths, or to tread them under their malicious feet.

The griping Usurer is a pestilent *Rider;* and he is mounted on a heavy Iade, Mammon or love of money. Every step of this beast wounds to the heart, and quasheth out the life-blood. O that this sordid beast of usury, with all his ponderous and unwieldy trappings; bills, obligations, pawns, morgages, were thrown into a fire temporal; that the *riders* converted soul might be saved from the fire eternal. If any *Alcibiades* had authority and will, to kindle such a fire in *England* as was once at *Athens,* I believe that no tears would be shed to quench it: but the music of our peace would sound merrily to it: and the rather, because there would be no more groans to mollify it.

The destructive depopulator is another pestiferous *Rider.* He is a light Horseman; he can leap hedges and ditches, and therefore makes them in the midst of plain fields. He loves to ride in his own ground; and for this purpose expelleth all neighbors. Though *Solomon* says, that *the King is served by the field that is tilled:* ye he, as if he were wiser then *Solomon,* promiseth to serve him better with grass. He posteth after the poor, and hunts them out of his Lordship. He rides from town to town, from village to village, from land to land, from house to house; *à doloso fur to ad publicum latrocinium,* and never rests till he hath rid to the Devil.

And there is a fourth *Rider* gallops after him amaine, as if he had sworn not to be hindmost, the oppressing Landlord: and he rides upon a horse that hath no pace but racking; for that is the Masters delight, racking of rents: and he hath two Lacquays or Pages run by him, Fines,

and Carriages. Thus ascended, & attended, twice a year at least, he rides over the *heads* and hearts of the poor Tenants: that they can no more grow in wealth, then corn can that is scattered in the high way: for they as that, are continually over-ridden by their merciless Landlords. Let these riders take heed, lest the curses of the poor stumble their horses, and break their necks.

The churlish Cormorant is a mischicuous *Rider:* he sits on a black Iade, Covetousness; and rides only from market to market, to buy up grain, when he hath store to sell: and so hatcheth up dearth in a yere of plenty. Our Land is too full of these riders: they repine & complain of the unseasonableness of the weather, of the barrenness of the earth: but they conceal the true cause, whereof their own souls are conscious, their uncharitableness. The earth hath never been so frozen as their consciences: nor is the ground so fruitless of plenty, as they of pity. This is not *mala terra, bona gens;* but *mala gens, bona terra:* we have bad minds, good materials. The earth hath not scanted her fruits, but our concealings have been close, our enhancings ravenous, our transportations lavish. The Lord sends grain, and the devil sends garners. The imprecations of the poor shall follow these •...iders, and the ears of God shall attend their cries.

There is the proud Gallant, that comes forth like a May-morning, decked with all the glory of Art; and his adorned Lady, in her own imagination a second *Flora:* and these are *Riders* too, but closer riders: the world with them runs upon wheels; and they hastening to overtake it, out-run it. Their great revenues will not hold out with the year: the furniture on their backs exceeds their rent-day. Hence they are fain to wring the poor spundges of the Country, to quench the burning heat of the City. Therefore say the Country-men, that their Carts are never worse employed, then when they do service to Coaches.

There is the fraudulent Tradesman; that rides no further then between the Burse and the shop, on the back of a quick-spirited hobby called Cheating: and whereas greatness presseth the poor to death with their weight, this man trips up their heels with his cunning. They have one God at the Church, another at their shops: and they will fill their coffers, though they fester their consciences. This *Rider* laughs men in the face, whiles he treads on their hearts; his tongue knows no other pace, but a false gallop.

The bribe-groping Officer, in what Court soever his dition lies, is an oppressing *Rider:* they that would have their suites granted, must subject their necks to his feet, and let him ride over them. He confutes the old allegory of Justice, that is usually drawn blind; for he will see to do a Petitioner ease by the light of his angels. Nothing can unlock his lips but a golden key. This *Riders* horse, like that proud Emperors, must be shod with silver: and the poor man must buy of him, and that at a dear rate, his own treading on.

I come to him last, whom I have not least cause to think upon, the Church-defrauder; that rides upon a winged horse, as if he would fly to the devil, called Sacrilege. He may appear in the shape of a Protestant, but he is the most absolute Recusant; for he refuseth to pay God his own. He wears the Name of Christ, for the same purpose the Papists wear the Cross; only for a charm. These are the Merchants of souls, the Pirates of God's Ship the Church, the

vnderminers of Religion; that are still practicing trains to blow it up. They will not pay their Levites, their Levites must pay them. They will not part with their Cures, whereof they have the donation, but upon purchase. But it is no wonder if they sell the Cures, that have first sold their souls. The charitable man dreams of building Churches, but starts to think that these men will pull them down again.

There is yet one other *Rid•...r,* though he spurs post, must not pass by me vn-noted: the Truth-hating Jesuit, that comes trotting into England on a red horse, like Murder; dypit and died in the blood of souls; and if he can reach it, in the blood of bodies too. Neither doth he thirst so much after ordinary blood, that runs in common veins, as after the blood-Royal. There is no discase, saith one, that may so properly be called the Kingseuill. He is the devils make-bate, and his chief Officer to set Princes together by the ears. He sits like the Raven, on a dead bough; and when the Lyon and Leopard come forth to fight, he sounds out a point of wa•...re; hoping which soever falls, his carcass shall serve him for a prey to feed on. His main study is to fill the Schools with clamours, the Church with errors, the Churchyard with corpses, and all Christian states with Tragedies. The Seminaries were once, like that strange weed, Tobaccho at the first coming up; but here and there one entertained in some Great man's house; now you may find them smoking in every cottage. The have deservingly increased the disgrace of that Religion: so that now in the common censure, A Papist is but a new word for a Traitor. They received their errand at Tyber, and they deliver it at Tyburne.

There are many other *Riders,* so properly ranking themselves in this number, and assuming this name; which for modesties sake, I bury in silence. Considering, that *Quaedam vitia nominata d•...centur:* some sins are taught by reproving their names.

But I perceive a prevention: I have not time enough to end our misery, much less to enter the speech of our mercy. The journey they make us take *through fire and water,* requires a more punctual tractation, then your patience will now admit. Two short uses shall send away our Oppressors with fear; our selves with joy.

1. For them; let all these tyrannous *Riders* know, that there is one rides after them; a great one, a just one; even he that *rides on the wings of the wind, and the clouds are the dust of his feet.* He that hath a bridle for these *Senacheribs,* and strikes a s•...affle through their jaws; and turns their violence with more ease, then the wind doth a fane on the house-top. Then *a horse shall be but a vain thing to save a man,* saith the Psalmist. Horse and Master shall fall together.

Then the covetous *Nimrod,* that rode on the black beast Oppression, shall be thundered down from his proud height; and the Iade that carried him shall dash out his brains, and lie heavier then a thousand talents of lead on his conscience. His oppression shall damn himself, as before it did damnifie others. It was to them a momentary vexation, it shall be to him an eternal pressure of torment.

Then the blood-drawing Usurer, that rode so furiously on his Iade Extortion, shall (if timely deprecation and restitution stay him not) run full butt against the gates of hell, and break

his neck. And he that at the bars of temporal Judgments, cried out for nothing but Justice, Justice, and had it: shall now cry louder for mercy, mercy, and go without it.

And let the Cormorant, that rides ever on the back of Engrossing, whose soul is like *Erisicthons* bowels in the Poet,

Quodque vrbibus esse,

Quodque satis poterat populo, non sufficit vni.

that starves men to feed vermin; know, that there is a Pursuiuant flies after him; that shall give him an eternal arrest, and make him leave both *Horreum* and *hordeum,* his barn and his barley; to go to a place, where is no food but fire and anguish.

And the lofty Gallant, that rides over the poor with his Coaches and Caroches, drawn by two wild horses, Pride and Luxury; let him take heed, lest he meet with a wind that shall take off his Chariot-wheels, as *Pharaoh* was punished; & drown horses, and chariots, & *Riders;* not in the Red-Sea; but in that infernal Lake, whence there is no redemption.

Let all these *Riders* beware, lest he that rides on the wings of vengeance, with a sword drawn in his hand, that will eat flesh, and drink blood; that will make such haste in the pursuit of his enemies, that he will not bait or refresh himself by the way; lest this God before they have repented overtake them. *Gird thy sword upon thy thigh, O most mighty; and in thy majesty ride prosperously, &c. and thy right hand shall teach thee terrible things.* Then shall the *Lord remember the children of Edom in the day of Jerusalem;* and reward them, as they served us. Loe now the end of these *Riders:There are the workers of iniquity fallen: they are cast down, and shall not be able to rise. Zach. 10. The riders on horses shall be confounded.*

2. For us, though passion possess our bodies, let *patience possess our souls.* The law of our Profession binds us to a warfare: *patiendo vincimus* our troubles shall end, our victory is eternal. Hear *David's* triumph, Psalm 18. *Ihaue wounded them that they were not able to rise: they are fallen under my feet. Thou hast subdued under me, those that rose up against me. Thou hast also given me the neck of mine enemies, &c.* They have wounds for their *wounds:* and the *treaders down of the poor,* are trodden down by the poor. The Lord will *subdue* those to us, that would have subdued us to themselves: and though for a short time they rode over our *heads,* yet now at last we shall everlastingly tread upon their *necks.* Loe then the reward of humble patience, and confident hope. *Speramus et Superamus.Our God is not as their God, even our enemies being judges.* Psal. 20. *Some put their trust in Chariots, and some in horses.* But no Chariot hath strength to oppose, nor horse swiftness to escape, when God pursues. *They are brought down, and fallen: we are risen, & stand upright.* Their trust hath deceived them; down they fall, and never to rise. Our God hath helped us; we are *risen;* not for a breathing space, but to stand *upright* forever.

Tentations, persecutions, oppressions, crosses, infamies, bondage, death; are but the way wherein our blessed Savior went before us; and many Saints followed him. Behold them with the eyes of faith, now mounted above the clouds, trampling all the vanities of this world under their glorified feet; standing on the battlements of heaven, and wafting us to them

with the hands of encouragement. They bid us fight, and we shall conquer; suffer, and we shall reign. And as the Lord *Jesus,* that once suffered a reproachful death at the hands of his enemies, now sits at the right hand of the Majesty in the highest places, far above all Principalities and Powers, Thrones and Dominations, *till his enemies be made his footstool.* So one day, they that in their haughty pride, & merciless oppressions, *rode over our heads,* shall then lie under our feet. *Through thee will we push down our enemies: through thy Name will we tread them under that rise up against us.* At what time yonder glorious sky, *Coelum stellatum,* which is now our seeling over our heads, shall be but a pavement under our feet. To which glory, he that made us by his *Word,* and bought us by the blood of his *Son,* seal us up by his blessed *Spirit.*

Amen.

***THE VICTORIE OF PATIENCE:* With the expiration of Malice.**

PSALM. 66. 12.

We went through fire, and through water: but thou broughtest us out into a wealthy place.

I DID not, in the former Sermon, draw out the oppressing cruelty of these Persecutours, to the utmost scope and period of their malice: nor extend their *impium imperium* to the furthest limit and determination thereof. There is yet one glimpse of their stinking candle, before the snuff goes out; one groan ere their malice expire. *We went through fire and water.*

The Papists, when they hear these words, *went through fire and water;* startle, and cry out, *Purgatory:* direct proofs for Purgatory. With as good reason, as *Sedulius,* on that dream of *Pharaohs* Officer, Gen. 40. 10. *A vine was before me; and in the vine were three branches:* says that the *Vine* signifies S^{t}. *Francis;* and the *three branches* the three Orders derived from him. And as a Pope on that of *Samuel: Behold, to obey is better th•...n sacrifice: and stubbornnesseis as Idolatry:* infers, that not to obey the Apostolic See of *Rome,* was Idolatry by the witness of *Samuel.* Or as one writes of S^{t}. *Fra•...cis;* that because it is said, *Unless you become as little children, you cannot enter into the kingdom of heaven;* he commanded one *Massaeus* to tumble round like a little child, that he might enter. Or as, when the contention was betwixt the Seruices of *Am•...se* and *Gregory,* which should take place; by the common consent both the Mass-books were laid on the Altar of S. *Peter;* expecting some decision of that doubt by revelation. The Church doors being opened in the morning, *Gregory's* Missal-book was rent and torn into many pieces; but *Ambroses* lay whole, and open upon the Altar. Which event, in a sober exposition, would have signified the Mass of *Gregory* cancelled and abolished: and that of *Ambrose* authentical and allowed. But the wise Pope *Adrian* expounds it thus: that the renting and scattering of *Gregory's* Missal intended, that it should be dispersed over all the Christian world, and only received as Canonical. Or as that simple Friar, that finding *Maria* in the Scripture, used plurally for Seas; cried out in the ostentation of his lucky wit, that he had found in the old Testament the name of *Maria,* for the Virgin *Mary.*

But I purpose not to waste time in this place; and among such hearers, in the confutation of this ridiculous folly. Resting myself on the judgment of a worthy learned man in our Church; that Purgatory is nothing else but a Mythologie; a moral use of strange fables. As when *Pius* the second had fent abroad his Indulgencies, to all that would take Arms against the Turk; the Turk wrote to him, to call in his Epigrams again. Or as *Bellarmine* excused *Prudentiu•...,* when he appoints certain holy-days in hell, that he did but poetize. So all their fabulous discourse of Purgatory is but Epigrams & poetry; a more serious kind of jest. Wherein they laugh among themselves, how they cozen the world, and fill the Popes coffers. Who for his advantage, *Ens non esse facit, non ens fore.* So that if *Roffensis* gather out of this place, that in Purgatory there is great store of water; *We went through fire and water.* We may oppose against him Sir *Thomas More;* who proves from *Zacharias* 9. that there is no water at all. *I have sent forth thy prisoners out of the pit, wherein is no water.* Set then the frost against the rain, and you may go in Purgatory dry-shod. If there be nothing left but *fire,* I make no question, but there is not a spark difference betwixt Purgatory and Hell.

I should narrow up the scope and liberty of God's spirit, if I should here tie my discourse to the letter. *We went through fire, and through water.* It is an effect of our persecution; and may thus be resolved: we were by their malice driven to great extremity. *Fire* and *water* are two elements, which (they say) have no mercy: yet either of them more then our oppressors. The time was that a red Sea divided the waters; and gave dry passage to the children of *Israel* and of God. Whereof the Psalmist here sings, verse. 6. *He turned the Sea into dry land: they went through the flood on foot, there did we rejoice in him.* And the *fire* in an Oven, whose heat was septupled, touched not those three servants of the Lord. But these more incensed and insensible creatures have no mercy; nor can they invent a cruelty, which they forbear to execute.

Some translations have it: *We went into fire, and into water:* which extends their persecution to our deaths, and comprehends the latitude of mortal martyrdom. And thus understood, the next words, of the deliverance *(Thou broughtest us out into a wealthy place)* must be meant of our glory in heaven. But the evident circumstances following deny that interpretation: therefore I adhere to the last and best Translation; *We went through fire and through water.*

Wherein two things may seem to be imported, and imparted to our consideration. 1. *We went.* They went so conveniently as they might, and so conscionably as they durst, from the hands of their persecutors. 2. The hard exigence they were driven to; when to pass through *fire and water,* was but a less evil compared with that they eschewed.

Per mare mactantes fugimus, per saxa, per ignes.

1. From the former observe, that it may be lawful in time of persecution to fly. This was granted, yea in some respects enjoined by Christ. But must be warily understood; and the rule in a word may be this. When our suffering may stand the Church of God in better stead then our flying; we must then lose our lives, to save God's honor and our own souls. To deny God this fealty and tribute of our bloods, when his glory hath use of such a service at our hands, is not only to deny him that is his own by many dear titles; of creation which was *ex*

spiritu oris, by the breath of his mouth; and of redemption which was *ex sanguine cordis,* by the blood of his heart. But to withdraw this justly required testimony, is to betray and crucify him; and scarce inferior to their perjury, whose false witness condemned him.

In this we restore to God his talent with profit; not only our own soul he gave us, but as many more as our example works upon, and wins to him. When the people admired the great bounty of *John,* called *Eleemosynarius,* he answered them; O brethren, I have not yet shed my blood for you, as I ought to do for my masters sake and testimony. In the early morning of the world, did *Abel* dedicate Martyrdom, without example: and the Lord did approve it by accepting *Abel's* sacrifice, and *Abel* for a sacrifice. I have read that a worthy Martyr of ours, D^r^. *Rowland Taylor,* wrote first▪ with ink, & after with his blood; that it is not enough to profess the Gospel of Christ *ad ignem exclusiue;* but we must cleave to it *ad ignem inclusiue.* This was an honor that Christ accepted presently after his birth, the Holocaust or Heccatomb of many innocent infants, murdered and martyred for his sake.

So that suffering for *Jesus,* is a thing to which he promiseth an ample reward. *No man shall for sake parents, or friends, or inheritance, or living, or life for my sake; but he shall have* in exchange *a hundred fold* so much comfort in this life, and in the world to come *life everlasting.* But all times and occasions yield not warrant for such a service. Much less can the Seminaries, dying in England for treason, arrogate to themselves the glory of Martyrdom; though a vicious affectation of it hath heartened and hardened them to such a prodigality of their bloods. They come not to maintain the verity of Scriptures, but the vanity of Traditions; the entangling perplexities of Schoolmen, the obscure, tetricall, and contradictory assertions of Popes: who commands them to steal that with their lives, which not only is in inuolued being, but in future contingence; whatsoever the Roman Church, that is the Pope, shall hereafter constitute or declare.

2. From the latter words; *Through fire and water,* observe; that the children of God must not expect a gentle and soft entertainment in this world, but hard exigence; when to fly from their enemies they are fain to pass *through fire and water.* Affliction for the Gospel is called by *Paul, the marks of the Lord Jesus.* The world often sets a man, as those three servants of God were set in *Daniel's* Prophecy. On the one side a harmony of sweet music, the Cornet, Flute, &c. on the other side a burning furnace, hette above ordinary seven times. Worship the Idol, and enjoy the delight of music: not worship it, and be cast into the fiery oven. Join with the world in his ungodly customs, and the world will love, feast, tickle your ears with music. Separate yourselves, and it will hate you, John. 15. *If you were of the world, the world would love his own: but because I have chosen you out of theworld, therefore the world hateth you.* Thou shalt be like *Abraham's* Ram, tied in a bush of thorns; from which thou canst not extricate thyself, till thou be made a sacrifice.

I have read that *Caligula* the Tyrant being dead, there were found in his Closet *Duo libelli;* one called a sword, the other a dagger; wherein many were by name prick'd for death, and destin'd to it in the Emperors bloody intention. Presumptuous enemies so cast lots on a Nation before they have it; and talk of dividing a spoil ere they come at it. Judge. 5. *Have they not sped? have theynot divided the prey?* So the proud adversary in that wonderful year, 88.;

that came with an Invincible Navy, and implacable fury; the Ensigns of whose ships we•...e *victoria, victoria;* brought ready with them instruments of torture; as if the Land of peace and mercy had in it no such engines of cruelty; and swallowed down an abundant hope of our desolation. They threw at dice for our wives and daughters, lands and vineyards, houses and heritages, shires and kingdom. They purposed to drive us *through fire and water,* but fire and water was their destruction. Fire broke the sinews of their combination, and the waves devoured both their hopes & themselves. The godly at last shall be as mighty men, Zach. 10. 5. treading down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them.

The grievousness of these afflictions must teach us two useful lessons:

- Patience.
- Prayer.

1. Patience, Acts. 5. The Apostles *departed from the presence of the Council, rejoicing that they were counted worthyto suffer shame for the name of Christ.* A true Christian rejoiceth in his tribulation: especially when it is for his Saviors sake; and takes greater pleasure in his iron fetters, then a proud Courtier doth of his golden chain, Reu. 14. *Blessed are they that die in the Lord.* But if it be so blessed a thing to die in the Lord; what is it to die for the Lord! *Precious in the sight of the Lord is the death of his Saints.* It was *Hardings* invective against our reverend, learned, and precious *Jewel;* that Protestants were worse then the Devil: for whereas bread and water and the cross could scar away Devils; Princes could be rid of them by no means, but Fire. To whom that excellent Bishop answers; that though it pleased his malicious humor, to make but a ieast of the blood of God's Saints; yet it was no more ignominy for Lambes to suffer what Christ suffered; then it was praise and credit for wolves to betray him, as *Judas* did.

Our patience is our crown, and others conversion. *Eusebius* from *Clement* reporteth, that when a wicked accuser had brought S. *James* to condemnation; seeing his Christian fortitude, he was touched in conscience, confessed himself a Christian, and so was taken to execution with him. Where earnestly beseeching S. *James* to forgive him, he after a little pause kissed him, and said, *Peace be to thee, brother;* and they were beheaded together. O blessed *Patience!* which not only gets honor to our selves, but brings other to salvation; and in all glorifies God.

2. *Prayer.* This was the Apostles refuge in the time of affliction, Act. 4. 24. *Bernard* in a Fiction doth excellently express this necessity, enforce this duty. He supposeth the kings of *Babylon* and *Jerusalem* (by whom he means the world and the Church) to be at war one against the other. During this hostility, a soldier of *Jerusalem* was fled to the Castle of Justice. Siege was laid to this Castle, and a multitude of enemies environed and entrenched it round. There lies near this Soldier a fainthearted coward, called *Fear:* this speaks nothing but discomfort: and when *Hope* would step in to speak some courage, *Fear* thrusts her out of doors. Whilst these two opposites *fear* and *hope* stand debating, the Christian Soldier resolves to appeal to the

direction of sacred *Wisdom;* who was chief Counselor to the Captain of the Castle, *Justice.* Hear *Wisdom* speak. Dost thou not know, faith she, that the God whom we serve is able to deliver us? Is he not the Lord of *hosts?* even the *Lordmighty in battle?* we will dispatch a messenger to him with information of our necessity.

Fear replies, What messenger? Darkness is on the face of the world: our walls are begirt with an armed troupe; which are not only strong as Lions, but also watchful as Dragons. What messenger can either scape through such an host, or find the way into so remote a Country? *Wisdom* calls for *Hope,* and chargeth her with all speed to dispatch away her old messenger: *Hope* calls to *Prayer,* and says, Lo here a messenger speedy, ready, trusty, knowing the way. Ready; you cannot sooner call her then she comes. Speedy; she flies faster then Eagles, as fast as Angels. Trusty; what embassage soever you put in her tongue, she delivers with faithful secrecy. She knows the way to the Court of *Mercy;* and she will never faint till she come to the chamber of the royal Presence.

Prayer hath her message, away she flies, borne on the sure and swift wings of *faith* and *zeal: Wisdom* having given her a charge, and *Hope* a blessing. Finding the gate shut, she knocks and cries; *Open, ye gates of righteousness, and be ye open ye everlasting doors of glory:* that I may enter, and deliver to the King of *Jerusalem* my petition. *Jesus* Christ hears her knock, opens the gate of mercy, attends her suite, promiseth her infallible comfort and redress.

Back returns *Prayer,* laden with the news of consolation: she hath a promise, and she delivers it into the hand of *Faith:* that were our enemies more innumerable then the Locusts in Egypt, and more strong then the Giants, the sons of *Anak:* yet Power and Mercy shall fight for us, and we shall be delivered. Passe we then *through fire and water,* through all dangers and difficulties, yet we have a messenger, holy, happy, accessible, acceptable to God, that never comes back without comfort, *Prayer.*

And here fitly I will end our *Misery,* & come to God's *Mercy.* Desolation hath held us long, but our consolation is eternal. *But thou broughtest us out into a wealthy place.*

The Song, you see, is compounded like Music: it hath *acutum* and *grave,* high and low, sharp and flat. *Thou causedst men to ride over us. But thou broughtest us out.* Sorrow and joy, trouble and peace, sour and sweet, come by vicissitudes. *Inuicem cedunt dolor et voluptas.* This discord in Music hurts not, but graceth the song. Whiles grief and pleasure keep this alteration in our life, they at once both exercise our patience, and make more welcome our joys. If you look for the happiness of the wicked, you shall find it *in primis,* at the beginning: but if you would learn what becomes of the righteous, *intelliges in nouissimis,* you shall know it at last. *Mark the upright man, and behold the just: for the end of that man ispeace.* We were sore oppressed, *but thou broughtest us out into a wealthy place.*

Every word is sweetly significant, and amplifies God's mercy to us. Four especially are remarkable; the Deliverer, the Deliverance, the Delivered, and their felicity or blessed advancement. So there is in

the	Deliverer	aliquid	Celsitudinis, Thou
Deliuerie	Certitudinis, Broughtest out		
Delivered	Solitudinis, us,		
Happines	Plenitudinis, Into a		

wealthy place. There is highness and lowness; surenesse and fullness. The Deliverer is great, the Deliverance certain; the Distressed grievous, their exaltation glorious. There is yet a first word, that like a key unlocks this golden gate of mercy; a *veruntamen;*

But

This is *vox respirationis;* a gasp that fetcheth back again the very life of comfort. *But thou broughtest, &c.* We were fearfully endangered into the hands of our enemies; they rode and trode upon us, and drove us through hard perplexities: *But thou, &c.* If there had been a full point or period at our misery; if those gulfs of persecution had quite swallowed us, & all our light of comfort had been thus smothered and extinguished; we might have cried, *Perijt spes nostra,* yea *perijt salus nostra;* our hope, our help is quite gone: He had mocked us that would have spoken, Be of good cheer. This same *But* is like a happy oar, that turns our vessel from the rocks of despair, and lands it at the haven of comfort. *But,* &c.

Thou.

Thou only, without help or succor of either man or Angel; that art able to save with a few, as well as with many; that art *A man of war.* Exod. 15. and comest armed against thine enemies, with a spear of wrath, and a sword of vengeance. Thou, of whose greatness there is no end, no limits, no determination. *Thou,* O Lord, without any partner, either to share thy glory, or our thanks. *Thou broughtest us out.*

Thou of thy own goodness, so well as by thy own greatness, hast delivered us. No merit of ours procured, or deserved this mercy at thy hands: but our freedom comes only by thy Majesty, of thy mercy. Here were no arms of flesh, nor Armies of Angels, in this work of our Redemption: but *Thou hast brought us out,* that we might praise thy Name. Therefore we say: *Bless the Lord, O our souls: O Lord, thou art very great, thou artclothed with honor and majesty.*

Eduxisti: Broughtest out.

Great works become a great God. *Opera testantur de me,* saith our Savior. *My works bear witness of me.* I heal the sick, cleanse the Leprous, give sight to the blind, raise the dead, cast out devils. Will you not believe, O ye carnal eyes, unless you see? will you trust your five senses above the four Gospels? verse. 5. *Come then, and see the works of God.* See works: not a fancy, speculation, or deceiving shadow; but real, visible, acted, accomplished works. *Eduxists. Sensus assensus.* Let demonstration convince you: the *Snare is broken, and we are delivered.* The Lord works *potenter* and *patenter.* There is not only manifold mercy, but manifest mercy in his doings. He *brought us out.*

When the ungodly see us so low brought, that persecutors *ride over our heads;* they are ready to say; *Where is now their G•...d?* Behold, *hîc est Deus;* our God is here, where there was need of him: *opus Deo,* a work fit for the Deity to perform. Misery had wrapped and entangled us; the wicked hands had tied us, as the *Philistines* did *Samson* with the bands of death. Here then was *Dignus vindice nodus;* a knot worthy the finger of God to untie. *He looked down from the height of his Sanctuary: from heauendid the Lord behold the earth.* For what purpose? *To hear the groaning of the prisoner: to loose those that are appointed to death.* Behold, the *waters* went over our soul, yet we were not drowned. Malice had doomed us to the *Fire;* but our comfort is, *Nihil potestatis in nos habu•...sse ignem,* that the fire had not power over us. They trode us under their cruel insultations, but the Lord hath lifted us up. *The Lord of Hosts was with us: the God of Jacob wasour refuge.*

Vs.

To this act of God, if we tie the Subject wherein he works; and knit to *Eduxisti, Nos:* which I called *verbum solitudinis,* a word of former wretchedness and calamity: we shall find our misery a fit object for GOD'S mercy; Especially if you set the others malice against our meekness; their wickedness against our weakness: the persons whom God delivers, & the persons from whom, will greatly commend the mercy of our deliverance.

It is a pleasure to God, to have his strength perfected in our infirmity. When the danger is most violent in it own nature, and our sense, then is his helping arm most welcome. Esa. 17. *In the day of grief, and of desperate sorrow, the harvest shall be great;* a plentiful crop of joy. *Qui Deus est noster, Deus est salutis.He that is our God, is the God of salvation: and unto God the Lord belong the issues from death.* He delights to have us say in this deep extremity; *Eduxisti. Thou hast brought us out.* When *Jonah* was taken up by the Mariners, put from the succor of the Ship; no help in any Rocks, nor mercy in the waters; neither means nor desire to escape by swimming: for he yields himself into the iaws of death with as mortified affection, as if a lump of lead had been thrown into the sea: a man would have thought that salvation it self could not have saved *Jonah.* Yet *Jonah* shall not die. Here is now a delivery fit for God, a cure for the almighty hand to undertake.

Mans extremity is God's opportunity. Distressed desire is importunate. *It is time that thou have mercy upon us: yea the time is come.* But if God do not presently answer, we are ready to pant out a groan of despair, *The time is past.* If our importunity prevail not, we think all opportunity is gone. But God says, *Tempus nondum venit;* the time is not yet. God waits the maturity of the danger, the more to increase his honor. As *Alexander* cheered himself when he should fight with men and beasts; haughty enemies, and huge Elephants. *Tandem par animo meo periculum video.* I see at last a danger somewhat equal to my mind. Will you hear when this time is come, *John 11. Martha* tells Christ: *Master, if thou hadst been here, my brother had not died.* Christ knew this before, verse. 15. *Lazarus is dead▪ and I am glad for your sakes that I was not there, that you might believe.* Observe the different thoughts of God and man. *Martha* is sorry, Christ is glad. She thought that the time of help was past: Christ thought that the time was not opportune till now. *Iairus* his servant comes and tells him, *Thy daughter is dead; trouble the master no further.* This was the word Christ expected to hear. And now he says, *Be*

not afraid, only believe. Hear the Israelites desperate complaint. The waters of the Sea roar before their faces; the wheels of the Chariots rattle behind their backs: hereon they cry to *Moses,Were there no graves in Egypt, that thou hast brought us hither to die?* Now saith *Moses; Fear not, stand still, and see the salvation of God.*

From that hath been spoken, and that which follows, we may observe two works of God's mercy. Which consist *Remouendo Promouendo:* the one removing away much evil, the other preferring to much good. *Eduxisti,* shows his kindness in freeing us from calamity; *In locum opulentum,* his goodness in exalting us to dignity. The former is an act of deliverance, the latter of advancement. So there is *Terminus à quo,* from whence we are freed; and *Terminus ad quem,* to which we are exalted.

For the former, we have God here *Educentem,* bringing out of trouble. Sometime we find GOD *Ducentem;* leading, guiding, directing. *Wilt not thou, O Lord, go forth with our hoastes?* And *He led themthrough the wilderness, by the hand of Moses and Aaron.* Sometimes *Inducentem,* verse. 11. *Thou broughtest us into the net: thou hast laid affliction upon our loins.* Sometimes *Adducentem. Thou, O Lord, hast brought us home to thyself,* &c. Sometimes *Reducentem,* Psalm. 126. 4. *Turn again our captivity, O Lord, as the streams in the South.* Often *Educentem,* Psalm. 105. 43. *He brought forth his people with joy, and his chosen with gladness.* Never *Seducentem;* beguiling, deceiving, causing to err: for that is *opus Diaboli,* who is the *Accuser* and *Seducer* of men.

For the latter: *Into a wealthy place.* The greatness of our felicity doth far transcend the grievousness of our past misery. The dimension of our height exceeds that of our depth: neither did affliction ever bring it so low, as our elevation hath advanced us high. Hereon *S. Paul* Rom. 8. *The sufferings of this present time are not worthy tobe compared with the glory, which shall be revealed in us.* whether we compare or

their

- Strength,
- Length.

For their vigor or *strength:* the affliction of man, in the greatest extremity, that he can lay it on man, is but finite as the afflicter. The blow comes but from an arm of flesh, and therefore can wound but flesh. Yield the extension of it to reach so far as any possible malice can drive it: yet it can but rack the body, distend the joints, sluice out the blood, and give liberty to the imprisoned soul. Which soul they cannot strike. Therefore saith Christ, *Fear not him that hath power over the body* only, not over the soul. And even in the midst of this dire persecution, God can either quite deliver us, that the storm shall blow over our heads, and hurt us not: or if he suffers us to suffer that, yet he will so qualify the heat of it, that the cool refreshing of his blessed spirit inwardly to the Conscience, shall in a manner extinguish the torment. But now this *wealthy place;* the spring of joy that succeeds this winter of anguish, is illimited, insuppressible, inexpressible, infinite. So strongly guarded with an almighty power, that no robber violently, nor thief subtly, can steal it from us. Some pleasure is mixed with that pain, but no pain is incident to this pleasure. There was some laughter among those tears,

but there shall be no tears in this laughter: For *Tears shall be quite wiped from our eyes.* By how much then the power of God transcends man's; yea God's mercy man's malice; by so much shall our rejoicing exceed our passion. By how much the glorious City of heaven, walled with Jasper and pure gold, shining as brass, is stronger then the vndefensed and naked cottage of this transient world: our future comforts arise in measure, pleasure and security, above our passed distress. Thus for *Strength.*

If we compare their *Length,* we shall find an infinite inequality. *Paul* calls *affliction momentary, glory eternal.* Time shall determine the one; and that a short time, a very winters day: but the other is above the wheels of motion, and therefore beyond the reach of time. *For a moment in mine anger,* saith the Lord, *I did hide my face from thee; but with everlasting mercy I have had compassion on thee.* Nothing but eternity can make either joy or sorrow absolute. He can brook his imprisonment, that knows the short date of it: and he finds poor content in his pleasure, that is certain of a sudden loss. We know that our pilgrimage is not long through this valley of tears, and miserable Desert; but our Canaan, home, Inheritance is a *wealthy place;* glorious for countenance, blessed for continuance: *wealthy,* without want; stable, without alteration; a constant *Mansion,* an *immovable Kingdom.* Unto which our Lord *Jesus* in his appointed time bring us. To whom, with the *Father* and *Spirit* of consolation, be all praise and glory forever.

Amen.

GOD'S HOUSE: OR, THE PLACE OF PRAYSES.

PSALM. 66. 12.

I will go into thy House, with burnt offerings: I will pay thee my vows.

THE formerverse connected with this, demonstrate with words of life

David's

- Affliction
- Affection.

His Affliction, to be *over-ridden* with Persecutors: his Affection, to bless God for his deliverance. Great misery, taken away by great mercy, requires great thankfulness: *I will go into thy, &c.*

Before we put this Song into parts, or derive it into particulars, two general things must be considered.

- The Matter
- The Manner
- the Substance

- the Form

The matter and substance of the verse is *Thankfulness:* the manner and form, *Resolution.* The whole fabrickedeclares the former: the fashion of the building the latter. The Tenor of all is *Praising* God: the key or tune it is set in *Purpose: I will go into thy house, I will pay thee my vows.* So that first I must entreat you to look upon a Solution, and a Resolution: a debt to be paid, and a purpose of heart to pay it.

The *Debt*

Is *Thankfulness.* This is the matter and substance of the words. God having first by affliction taught us to know our selves, doth afterwards by deliverance teach us to know him. And when his gracious hand hath helped us out of the low pit, he looks that (like *Israel,* Exod. 15.) we should stand upon the shore, and bless his name. *David* that prayed to God *de profundis;(out of the depths have I called unto thee)* doth after praise him *in excelsis,* with the highest Organs and instruments of laud.

General mercies require our continual thanks; but new favors new praises. *O Sing unto the Lord a New Song, for he hath done marvelous things.* There is a fourfold life belonging to man, and God is the keeper of all. His natural, civil, spiritual, and eternal life. Eloudie man would take away our natural life. Psal. 37. *The wicked watcheth the righteous, and seeketh to slay him.* GOD keeps it. The slanderous world would blast our civil life, God blesseth our memory. The corrupted flesh would poison our spiritual life, God *hides it in Christ.* The raging Devil would kill our eternal life; God preserves it in heaven. Vnworthy are we of rest that night wherein we sleep, or of the light of the Sun that day wherein we rise, without praising God for these mercies. If we think not on him that made us, we think not to what purpose he made us. When I consider the works of GOD, saith *Augustine,* I am wonderfully moved to praise the Creator; *Qui prorsus ita magnus est in operibus magnis, vt minor non sit in minimis:* who is so great in his great works, that he is not less in his least. But when we consider his work of Redemption; about which he was (not as about the Creation, six days, but) above thirty years. Where *non sua dedit, sed se;* he gave not his riches, but himself; and that *non tam in Dominum, quàm in seruum et sacrificium:* not to be a Lord, but a servant, a sacrifice. We have Adamantine hearts, if the blood of this salvation cannot melt them into praises.

But special favors require special thanks, whether

they consist in

- Eximendo
- Exhibendo;

either in redeeming us from dangers, or heaping upon us benefits. Our Prophet in five instances, Psal. 107. exemplifieth this duty. Of *Travelers, Captives, sick-men,sea-men,* & others subject to the manifold *varieties* of life.

For Travelers; *They wander in the Wilderness in a solitary way: hungry and thirsty, their soul fainting in them.* They cry unto the Lord in their trouble, and he delivers them out of their distresses. For Captives; *They sit in darkness, and in the shadow of death; fast bound in affliction and iron.* Their prayers find a way out of the prison to God, and God delivers them out of the prison to liberty. For Sick, *Because of their transgression they are afflicted: their soul abhorreth all manner of meat, and they draw near unto the gates of death.* The strength of their prayers recovers the strength of their bodies. For Mariners, *They reel to and fro, staggering like a drunken man; and are at their wits end.* They by their prayers appease the wrath of God, and he appeaseth the wrath of the waves and winds.

Now the burden of the Song to all these deliverances is this; *O that men would therefore praise the Lord for his goodness; and for his wonderful works to the children of men.* And because these four dangers are short of the innumerable calamities incident to man's life; therefore in the end of the Psalm, much misery is heaped up, and the Lord is the scatterer & dissoluer of that heap: that all flesh might sing; *Salvation is of the Lord.*

And because these mercies are infinite; so that what Christian may not say with *David?Thy goodness hath followed me all the days of my life.* Therefore I infer with *Paul,In all things give thanks.* So our Psalmist, *My mouth shall be filled with thy praise all the day long.* What is meant by *All the day,* saith *Augustine,* but a *praise without intermission?* As no hour slips by thee without occasion, let none slip from thee without manifestation of gratitude. *I will praise thee,* saith he, *O Lord, In prosperis, quia consolaris, in aduersis, quia corrigis:* In a prosperous estate, because thou dost bless me; in affliction, because thou dost correct me. *Fecisti, refecisti, perfecisti:* Thou madest me when I was not, restoredst me when I was lost; supplyest my wants, forgiuest my sins; and crownest my perseverance. But as, *Quo acerbior miseria, eo acceptior misericordia:* the more grievous the misery, the more gracious the mercy. So the richer benefit requires the hartier thanks. Great deliverances should not have small gratitude: where *much is given,* there is not a little required. To tell you what God hath done for us, thereby to excite thankfulness, would be to lose myself in the gates of my Text. I told you this was the ground and module of the Psalm. But I know, your curious ears care not so much for plain-song; you expect I should run upon *Division.* Hear but the next general point, and I come to your desire: reserving what I have more to say of this, to my farewell, and last application.

I come from the *Debt* to be paid, to his *Resolution* to pay it. *I will go into thy house, I will pay, &c.* Though he be not instantly *Soluendo,* he is *Resoluendo.* He is not like those Debtors, that have neither means, nor meaning to pay. But though he wants actual, he hath votall retribution. Though he cannot so soon come to the place, where this payment is to be made; yet he hath already paid it in his he•...rt. *I will go, I will pay.* Here then is the *Debtors*

Resolution.

There is in the godly a purpose of heart to serve the Lord. This is the child of a sanctified spirit, borne not without the throbs and throws of true penitence. Not a transient and perishing flower, like *Jonah's* Gourd, *Filius noctis; oriens, moriens:* but the sound fruit, which the sap of grace in the heart sends forth. Luke 15. When the Prodigal Son *came to himself,*

saith the Text; as if he had been formerly out of his wits: his first speech was, *I will arise and go to my Father: and will say unto him; Father,I have sinned.* And what he purposed, he performed: he arose and went.

I know, there are many that intend much, but do nothing: and that earth is full of good purposes, but heaven only full of good works: and that the tree gloriously leaued with intentions, without fruit, was cursed: And that a lewd heart may be so far sinitten and convinced at a Sermon, as to will a forsaking of some sin. Which thoughts are but swimming notions, and vanishing motions; embrions, or abortive births.

But this *Resolution* hath a stronger force: it is the effect of a mature and deliberate judgment; wrought by God's Spirit, grounded on a voluntary devotion; not without true sanctification: though it cannot, without some interposition of time and means, come to perform that act which it intends. It is the harbinger of a holy life: the little cloud, like a *hand,* that *Elijah's* servant saw, pointing to the future showers of devotion.

Well, this is but the beginning, and you know, many begin, that do not accomplish: but what shall become of them that never begin? If he doth little, that purposeth, and performs not: what hope is there of them that will not purpose? It is hard to make an Vsnrer leave his extortion, the unclean his lusts, the swearer his dishallowed speeches: when neither of them saith so much, as *I will* leave them. The habit of godliness is far off, when to *will* is not present: & we despair of their performance, in whom cannot be wrought a purpose.

But to you of whom there is more hope, that say, *we will* praise the Lord; forget not to add *David's* execution to *David's* intention. God loves the present tense better then the future: a *Facto,* more then a *Faciam.* Let him that is President over us, be a precedent for us. Hebr. 10. 〈 in non-Latin alphabet 〉 *Behold, I come:* not I will come, but *I do come, todoe •...y will, O GOD.*

You have heard the matter and manner of the Song: the *Substance* is *Gratitude;* the *Form,* a *Resolution* to give it. To set it in some

***Division* or Method.**

That every present soul may bear his part; here be three strains, or stairs, and gradual ascents: up which our contemplations must mount, with *David's* actions.

1. An entrance into God's *house: I will go into thy house.* It is well that *David* will bring thither his praises, himself. But many enter God's *house,* that have no business there: that both come and return empty-hearted: that neither bring to God devotion, nor carry from God consolation.

2. Therefore the next strain gives his zeal; he will not come empty-handed; but *with burnt offerings.* Manifold and manifest arguments of his hearty affection. Manifest, because *burnt offerings;* real, visible, actual, and accomplished works. Manifold, because not one singular oblation, but plurally *offerings,* without pinching his devotion.

3. But yet diverse have offered Sacrifices and *burnt* sacrifices, that stunke like *Balaam's* in God's nostrils: tendering Bullocks and Goats, not their own hearts. Therefore the third strain affirms, that *David* will not only offer beasts, but *himself. I will pay thee my vows.* So that in his Gratitude is observable

Quo

- Loco
- Modo
- Animo.

In what place, *God's house:* after what manner, *with burnt offerings:* with what mind, *I will pay thee my vows.* His devotion is without exception: all the labor is to work our hearts to an imitation.

I will go into thy house.

The first note hath two strains,

- Place,
- Entrance.

The place he purposeth to enter, is described by

the

- Property, *Domus.*
- Proprietary, *Dominus.*

This *house* was not the Temple, for that was after built by *Solomon:* but the Tabernacle, or Sanctuary. GOD had his house in all ages; as the wise Creator of all things, he reserved to him a portion in all things; *Non propter indigentiam, sed in re cognitionem:* not that he had need of them, but that he might be acknowledged in thē. Though he be Lord of all Nations in the world, because the Maker of all men, yet he reserved a particular number of men, & appropriated them to himself: and these he called *Suum populum,His people.*

Though thousands of Angels stand before him, and ten thousand thousands of those glorious spirits minister unto him: yet he culleth and calleth out some particular men to celebrate his service: sanctifying, or setting thē apart to that office: & these he calls *Suos ministros; His Priests, his Ministers.*

Though he be a Spirit, immortal, most rich; and Lord of all things: *the earth is his and the fullness thereof;* yea heaven and the glory thereof: *If I were hungry, I would not tell thee: for the world is mine, &c.* yet he reserveth to himself a certain share of these inferior things: and this he calls *Suam sortem:* his portion: *His tithes, his offerings.*

Though he be Eternal, *first* and *last:* without beginning, without end: God of all times, and yet under no time: with whom *a thousand years is but as one day:* and everlastingly to be honored. Yet he reserveth to himself a certain time, wherein he looks for our general worship: & this he calls *Suum Diem; his day,his Sabbaths.*

Though he be the *High and Lofty One, that inhabiteth eternity, whose Name is Holy:* though infinite and comprehended in no place. Yet he sets apart some special place, wherein his great name shall be called on: and this he calls *Suam Domum; His house.* So Math. 21. *My house shall be called the house of prayer.* Here, *I will go into Thy House.*

God never left his Church destitute of a certain sacred place, wherein he would be worshipped. *Adam* had a place, wherein he should present himself to God, and God did present himself to him; Paradise. God appeared to *Abraham* in a place, and sanctified it: and there *Abraham* built an Altar; for it was *holy.* When he commanded him to sacrifice his Son *Isaac,* he appointed him a place; on a mountain. And on this very mountain was afterwards *Solomon's* Temple built. 2. Chron. 3. *Jacob* according to the several places he dwelt in, built several Altars to serve God on. The Israelites were translated out of Egypt for this very cause, that they might have a place to sacrifice to the Lord. When they were come into *Canaan,* God commanded and directed *Moses,* to make a Tabernacle: which was but *mobile Tabernaculum,* to be dissolved when *Solomon's* glorious Temple was finished. Now all these particular places were consecrated to the service of God; and called *Loca Dei,* God's *Places;* as *David* calls this *Domum Dei,* God's *House.*

This is the first note of the strain, the *Place.* The next is his *Entrance;* wherein observe;

1. That *David's* first care is to visit God's house. It is very likely that this *Psalm* was written by *David,* either in exile under *Saul,* or in persecution by *Absalom,* or in some grievous distress: whereout being delivered, he first resolves to salute God's *House. Chrysostom in Opere imperfect.* or whosoever was the Author of that book; notes it the property of a good Son, when he comes to town, first to visit his Fathers *house,* and to perform the honor that is due to him. We find this in▪ *Christ.* Math. 22. so soon as ever he came to *Jerusalem,* first he visits his *Fathers house, He went into the Temple.* What the Son and Lord of *David* did there, the same course doth the Servant of his Son take here: First, *I will go into thy House.*

Oh for one dram of this respect of God's *house* in these days. Shall that place have a principal place in our affections? we would not then think one hour tedious in it, when many years delight us in the *Tents of Kedar.* This was not *David's* opinion. *One day in thy Court is better then a thousand.* Nor grudge at every penny that a Leuy taxeth to the Church: as if *Tegumen parietibus impositum* was enough: bare walls and a cover to keep us from rain: and *aliquid ornatus* was but superfluous; except it be a cushion and a wainscot seat, for a Gentleman's better ease. The greatest preparation usually against some solemn feast, is but a little fresh straw under the feet; the ordinary allowance for hogs in the stye, or horses in the stable. For other cost, let it be *Domus opportuna volu•...m,* a cage of unclean birds: and so it must be so long as some sacrilegious persons are in it. It was part of the Epitaph of King *Edgar.*

Templa Deo, Templis Monachos, Monachis dedit agros. He gave Temples to God, Ministers to those Temples, and maintenance to those Ministers. But the Epitaphs of too many in these days may well run in contrary terms. They take Tenths from good Ministers, good Ministers from the Churches, yea and some of them also the Churches from God. But here *Quicquid tetigero, vlcus erit:* that which I should touch is an ulcer: and I will spend no Physic *in immedicabile vulnus,* upon an incurable wound; but leave it *Enserecidendum Domini;* to be cut off with the sword of God's vengeance.

2. Observe the reason why *David* would go into God's house; and this hath a double degree. To give him. 1. Praise. 2. Public praise▪

1. *Praise.* Might not *David* praise God in any place? Yes, *David* might and must bless the Lord in any place, in every place: but the place that is principally destin'd to this purpose, is *Domus Dei;* God's *House.* The name which God imposed on his *house,* and by which, as it were, he Christened it; was *Domus orationis,* the *house of prayer.* As Christ, Math. 21. derives it from Esa. 56. *My house shall be called the house of prayer.* Therefore those *houses* were called in the Primitive times, *Dominica,* the Lord's *houses;* and *Oratoria, houses* of prayer, devoted to the praise of God.

I might here take just cause to tax an error of our times. Many come to these holy places, and are so transported with a desire of hearing, that they forget the fervency of praying and praising God. The End is ever held more noble then the means, that conduce unto it. Sin brought in ignorance, and ignorance takes away devotion. The Word preached brings in knowledge, and knowledge rectifies devotion. So that all our preaching is but to beget your praying, to instruct you to praise and worship God. The most immediate & proper service and worship of God, is the end, and hearing but the means to that end. And the rule is true; *Semper finis excellit id quod est ad finem:* the end ever excels that which leads to the end. *Scientia non est qualitas actiua, sed principium quo aliquis dirigitur in operando.* Knowledge is not an active quality, but only a means to direct a man in working.

Non tam audire, quàm obedire requirit Deus. God reckons not so much of our audience, as of our obedience: not the hearers, but the *dooers* are *blessed* in their *deed.* Indeed Christ saith, *Blessed are they that hear the Word of God;* but with this condition, that *they keep it.* The worship of GOD is the fruit of hearing, show me this fruit. Our *Oratoria* are turned into *Auditoria,* and we are content that God should speak earnestly to us, but we will not speak devoutly to him. I hope that no man will so ignorantly and injuriously understand me, as if I spake against hearing of Sermons frequently. God forbid: you must hear, and we must preach Acts. 6. *The Apostles gave themselves continually to prayer, and to the preaching of the Word.* Where yet *Prayer* is put in the first place.

I complain not that our Churches are *Auditories,* but that they are not *Oratories:* not that you come to Sermons, (for God's sake come faster) but that you neglect public prayer. As if it were only God's part to bless you, not yours to bless God. And hereof I complain with good company. *Chrysostom* saith, that such a multitude came to his Sermons, that there was scarce room for a late commer: & those would all patiently attend the end of the Sermon: But when

prayers were to be read, or Sacraments to be administered, the company was thin, the seats empty. *Uacua, desertaque Ecclesia reddebatur.*

Beloved, mistake not. It is not the only exercise of a Christian to hear a Sermon: nor is that Sabbath well spent, that dispatcheth no other business for heaven. I will be bold to tell you, that in Heaven there shall be no Sermons; and yet in Heaven there shall be *Hallelujahs.* And this same end, for which *David* came to God's *house,* shall remain in glory; to praise the Lord. So that all God's service is not to be narrowed up in hearing; it hath greater latitude; there must be prayer, praise, adoration, and worship of God. Neither is it the scope of Christianity to know, but the scope of knowledge, is to be a good Christian. You are not Heathen, to ask *Quid credendum,* What must we believe? nor Catechists to demand *Quid faciendum,* What must we do? You know what to believe, you know what to do. Our preaching hath not so much need *monere,* as *monere:* though you also need instruction, yet more need of exhortation: for you have learnt more then ever you have followed. Come then hither, both to hear God, and to praise God. As *David* was not only here a Praiser, but ver. 16. a Preacher. *Come and hear all ye that fear God, and I will tell you what he hath done for my soul.*

2. Which fitly brings me to the further exemplyfying of this cause, moving *David* to enter into God's *house.* Which was not only to praise him, but to praise him publicly. Otherwise, he might have muttered his orisons to himself: no, he desires that his mouth should be a trumpet of God's glory; as frequently in the Psalms; *I will praise thee before the great congregations.* There are some, that whatsoever service they do to God, desire many witnesses of it: others desire no witnesses at all.

The former are hypocrites; who would have all men's eyes take notice of their devotion: as if they durst not trust God without witness, for fear he should deny it. Such were the Pharisees; they gave no alms without the proclamation of a trumpet: and their prayers were at the corners of streets; such corners where diverse streets met, & so more spectable to many passengers. To these Christ, Math. 6. Do thy devotion in secret; *and he that see•... insecret, shall reward thee openly.*

The other have a little desire to serve GOD, but they would have no witnesses at all. They depend upon some great man, that will be angry with it. And these would fain have God take notice of their devotion, and nobody else. So *Nichodemus* stole to Christ by night: and many a Papists servant would come to Church, if he were sure his Master might not know of it. For he fears more to be turned out of his service, then out of God's service. To these Christ, Luke 12. *Be not afraid of them that can killthe body,* and no more; *but fear him that hath power to cast into hell; yea I say unto you, fear him.* A man may better lose his Landlords favor, then the Lord's favor: his Farm on earth, then his manor or mansion in heaven.

David was neither of these. His thankfulness shall not be hidden *timore minantium;* nor yet will he manifest it *amore laudantium.* Neither for fear of Commanders, nor for love of commenders. He is neither *Timidus,* nor *Tumidus:* not fearful of frowns, nor luxurious of praises: but only desires to manifest the integrity of his conscience in the sight of God. It is the manner of the godly, not only to ruminate in their minds God's mercies, but to divulge

them to the bettering of others. When we yield thus to the world a testimony of our faith, & thankfulness in God's public honor; we provoke others to hearken to religion, and inflame their hearts with a fervent desire to partake the like mercies. The fame of *Alexander* gave heart to *Julius Caesar,* to be the more noble warrior. The freedom of our devotion gives an edge to others.

Beneficium qui dedit, taceat: narret qui accepit. Let him that gives a benefit, be silent: let him speak of it, that hath received it. There is that law of difference (saith that Philosopher) betwixt the dooer of a good turn, and the receiver of it. *Alter statim obliuisci debet. dati, alter accepti nunquam.* The one ought quickly to forget what he hath given: the other ought never to forget what he hath received. We are the receivers, and must not forget. God gave the Law to *Israel,* and the Custom of the Saints observed it. *What we have heard and known, and our Fathers have told us: we will not hide from our children, showing to the generations to come, the praises of the Lord.*

Indeed there was a time, when Christ forbad the publishing of his benefit. Mark. 1. to the Leper; *See thou saynothing to any man of it.* But *he went out, and began to publish it much, & to blaze abroad the matter.* I know, diverse Divines, by curious distinctions, have gone about to excuse the matter; by making this an admonitory, not an obligatory precept. But I subscribe to *Calvin* and *Marlorat,* who tax it for an offense, and manifest breach of Christ's commandment. And *Jerome* on that place says, that *Non erat necesse vt sermon iactaret, quod corpore praeferebat.* His tongue might be silent, for his whole body was turned into a tongue to publish it. The act was good, but not good at that time. Disobedient he was, be it granted: yet of all disobedient men commend me to him. Let not then any political or sinister respects tie up our tongues, from blessing him that hath blessed us. Suffocate not the fire of zeal in thy heart by silent lips, lest it prove key-cold. But say with our Prophet, *My foot standeth in an even place: in the congregations will I bless the Lord.*

We perceive now the motive cause that brought *David* into God's *house:* I would take leave from hence in a word, to instruct you with what mind you should come to this holy place. We are in substance inheritors of the same faith, which the Jews held: & have instead of their Tabernacle, Sanctuary, Temple; Churches, places set apart for the Assembly of God's Saints. Wherein we receive divine Mysteries, and celebrate divine Ministries; which are said by *Damascene;Plus participare operationis & gratiae diuinae.* There is nothing lost by the Gospel, which the Law afforded; but rather all bettered. It is observable that the building of that glorious Temple, was the maturity and consummation of God's mercy to the Jews. Infinite were his favors betwixt their slavery in Egypt, and their peace in *Israel.* God did, as it were, attend upon them to supply their wants. They have no guide: why, God himself is their guide, and goes before them in a pillar of fire. They have no shelter: the Lord spreads a cloud over them for a Canopy. Are they at a stand, and want way? The Sea shall part and give them passage, whiles the divided waters are as walls unto them. For sustenance, they lack bread: heaven it self shall pour down the food of Angels. Have they no meat to their bread? A wind shall blow to them innumerable Quails. Bread and flesh is not enough without drink: behold, a hard rock smitten with a little wand shall pour out abundance of water. But what is all this,

if they yet in the wilderness shall want apparel? their garments shall not wax old on their backs. Do they besiege? *Jericho* walls shall fall down before them: for want of engines, hailestones shall brain their enemies: Lamps, and pitchers, and dreams shall get them victory. The *Sun shall stand still in Gibeon, and the Moon in the valley of Aialon;* to behold their conquests. Lacke they yet a Land to inhabit? the Lord will make good his promise against all difficulties, and give them a land that *flows with milk and honey.*

But is all this yet short of our purpose, and their chief blessedness? They want a *House* to celebrate his praise, that hath done all this for them: behold, the Lord giveth them a goodly Temple, neither doth he therein only accept their offerings, but he also gives them his Oracles; even vocal oracles between the Cherubims. I might easily parallel England to Israel in the circumference of all these blessings: but my center is their last and best, and whereof they most boasted: The *Temple* of the Lord, and the *Law* of their God. To answer these we have the *Houses* of God, and the Gospel of *Jesus* Christ. We have all, though all in a new manner. 2. Cor. 5. *Old thingsare passed away; behold, all things are become new.* They had an *Old* Testament, we have the *New* Testament. They had the Spirit, we have a *new* Spirit. They had Commandments, we have *Nouum mandatum;* the *New commandment.* They had an Inheritance, *Canaan;* we have a *new* Inheritance promised. *Vids nouum coelum, & nouam terram;I saw a new heaven, and a new earth.* To conclude, they had their Temple, we have our Churches: to which as they were brought by their Sabbath, so we by our Lord's day: wherein as they had their Sacraments, so we have our Sacraments. We must therefore bear the like affection to ours, as they did to that. We have greater cause. There was the shadow, here is the substance: there the figure, here the truth: there the sacrifices of beasts, here of the *Lamb of God, taking away the sin of the world.*

I find myself here occasioned to enter a great sea of discourse; but you shall see, I will make but a short cut of it. It is God's *house* you enter; a house where the Lord is present; the place where his honor dwelleth. Let this teach us to come.

1. With *Reverence.Ye shall hallow my Sabbaths, and reverence my Sanctuary: I am the Lord.* The very mention of this *Reverence,* me thinks, should strike our hearts with our self-known guiltiness. How few look to their feet, before they enter these holy doors? Eccl. 5. and so they offer the *Sacrifice* of imprudent and impudent fools. If they are to hear, they regard *Quis,* not *Quid:* anything is good that some man speaks, the same in another trivial. If the man likes them not, nor shall the Sermon. Many thus contend, like those two Germans in a Tavern; One said he was of Doctor *Martins* religion, the other protested himself of Doctor *Luther's* religion: and thus among their cups the litigation grew hot between them: whereas indeed *Martin* and *Luther* was but one man. Others, when they come first into the Church, they swappe down on their seats, clappe their hattes before their eyes, and scarce bow their knees; as if they came to bless God, not to entreat God to bless them. They would quake in the presence of an offended King; who are thus impudent faced in the *house* of God. But saith the *Lord,* whose *Throne is the heaven, and the earth his footstool; I will look to him that trembleth at my word.* So *Jacob,* Gen. 28. *was afraid; and said, How fearful is this place!This is none other then the house of God, and this is the gate of heaven.* Whereupon *Bernard, Terribilis plane locus, &c. A fearful*

place indeed, & worthy of all reverence: which Saints inhabit, holy Angels frequent, and God himself graceth with his own presence. As the first *Adam* was placed in *Paradise* to keep it; so the second *Adam* is in the congregation of his Saints, to preserve it. Therefore enter not without Reverence. *I will come into thy house in the multitude of thy mercies; and in thy fear will I worship toward thy holy Temple.*

2. With *Joy.* None but a free-will offering is welcome to God. It is a common opinion in the world, that Religion doth dull a man's wits, and deject his spirits: as if mirth and mischief were only sworn brothers. But God's word teacheth, and a good conscience findeth, that no man can be so joyful, as the faithful: nor is there so merry a land, as the holy Land: no place of joy like the Church. Let the wicked think, that they cannot laugh if they be tied to the Law of Grace, nor be merry if God be in the company. But the Christian knows, there is no true joy, but the good joy: and if this be anywhere, it is in the Temple. *I was glad when they said unto me: Let us go into the house of the Lord.* Indeed therefore we are not merry enough, because we are not enough Christians. Can you wish more joy to be received, then that Rom. 14 *Peace of conscience, and joy of the holy Ghost? Hilaris cumpondere virtus;* a joy that can neither be suppressed, nor expressed. Or more joy to be communicated, then Colos. 3. *in Psalms, Hymns, and spiritual songs, singing withgrace in your hearts to the Lord.* Think, think, thy God is here. The Angels of heaven rejoice in his glorious presence, and crown it as their chief felicity: and shall not poor man rejoice in his gracious presence; as it were, his most blessed society? yes; the *light of thy Countenance, O Lord, shall put more gladness into our hearts;* then into the worldlings their abundance of corn and wine. Cast away then your dullness, and unwillingness of heart; Come merrily and with a joyful soul into the house of God.

3. With *Holiness.* It is holy ground; not by any inherent holiness, but in regard of the religious use. For that place, which was once *Bethel,* the *House* of GOD; proved afterwards *Bethaven,* the *house* of iniquity. But it is thus God's Sanctuary, the habitation of his Sanctity: *Procul hinc, procul este profani. Put off thy shoes;* d' off thy carnal affections; the *place where thou standest is holy ground. wash thy hands,* yea thy heart in innocence, before *thou come near to God's Altar.* Bee the Minister never so simple, never so sinful; the word is *holy,* the action *holy,* the time *holy,* the *place holy;* ordained by the most *Holy,* to make us *holy;* said a reverend Divine: God's *house* is for godly exercises: they wrong it therefore that turn *Sanctuarium* into *Promptuarium,* the Sanctuary into a Buttery; and spiritual food into belly-cheer. And they much more, that pervert it to a place of Pastime; making the *house* of praise, a house of plays. And they most of all, that make it a *house,* not *laudis,* but *fraudis:My house is the house of prayer; but ye have made it a d•...nne of thieves:* robbing, if not men of their goods, yet God of the better part, sincerity of conscience.

What a horrid thing would it be, *Beloved;* if you should depart from this Church, where you learn to keep a good conscience, but into the market; and there practice deceit circumuentiō, oppression, swearing, drunkenness! O do not derive the commencement of your sins from God's *house.* What a mockery is this, and how odious in the sight of heaven, if you should begin your wickedness with a Sermon •...as the Papists begin their treasons with a mass: I tax no known person; but for the facts and faults, *Non ignota cano,* I do not speak of

things unknown. I would to God your amended lives might bring me with shame again hither, to recant and unsay it.

But it often so falls out, that as those conspirators met at the Capitol, so the Church is made the *Communis Terminus,* where many wickednesses have appointed to meet. *What agreement hath the Temple of God with Idols?* Begin not the day with God, to spend all the rest with Satan. Your tongues have now blessed the Lord: let not the evening find them red with oaths, or black with curses. Let not that saying of *Luther* be verifyed by you; that *In nomine Domini incipit omne malum;* in the name of God begins all mischief. Whatsoever your morning Sacrifice pretend, look to your afternoon. You have done so much the worse, as you have made a show of good: and it had been easier for your profane hearts, to have missed this admonition. This Caveat, before I leave *God's house,* I thought to commend to your practice, when you leave it.

I have held you too long in the Church, speaking of the Church. It was the most material point I propounded to my discourse: forgive the prolixity; the brevity of the rest shall make amends. The first strain or stair was his entrance into GOD'S *house:* now he is in, 〈1 page duplicate〉 〈1 page duplicate〉 what doth he? what bringeth he? we find

Burnt Offerings.

I have three disswasions from punctual tractation of this point. 1. The poor remnant of the fugitive time. 2. I have liberally handled it on former occasions. 3. The necessity is not great of discoursing the Sacrifices of the Law, in these days of the Gospel we have the light; and therefore need not trouble our selves to call back the shadows.

Sacrifices are of great Antiquity: not only the Book of God, but even the Law of nature hath imprinted in man's heart, that Sacrifices must be offered. It is written in the conscience, that an homage was due to the superior power, which is able to revenge it self of dishonor and contempt done it; and to regratifie them with kindness that served it. But *David's* Sacrifice was the earnest of a thankful heart. I might amplify it, and perhaps pick up some good gleanings after others full carts.

I could also observe, that *David* came not before God empty-handed; but brought with him some actual testimony of his devoted affection; *Burnt offerings.* To the confusion of their faces, who will no longer serve God, if he grows chargeable to them. If they may receive from God good things, and pay him only with good words, they are content to worship him. But if they cannot be in his favor, but it must cost them the setting on; they will save their purses, though they lose their souls. If he requires ought for his Church, poor Ministers, or poor members; they cry with *Judas, Ad quid perditio haec?* why is this waste? They are only so long rich in devotion, as they may be rich by devotion: and no longer.

But for our selves, be we sure that the best Sacrifice we can give to God, is obedience: not a dead beast, but a living soul. The Lord takes no delight in the blood of brutish creatures; a spirit in bodies; the impassible in savors arising from Altars. It is the mind, the life, the soul, the obedience, that he requires: *To obey is better then sacrifice.* Let this be our *burnt offering,*

our *Holocaust:* a sanctified *Body* and *Mind* given up to the Lord. First the heart. *My Son, give me thy heart.* Is not the heart enough? no, the hand also; *wash the hands* from blood and pollution. Is not the hand enough? no, the foot also: *Remoue thy foot from evil.* Is not the foot enough? no, the lips also; *Guard the doors of thy mouth;Refrain thy tongue from evil.* Is not the tongue enough? no, the ear also; *Let him that hath ears to hear, hear.* Is not the ear enough? no, the eye also; *Let thine eyes be toward the Lord.* Is not all this sufficient? No, give body and spirit. *Ye are bought with a price: therefore glorify GOD in your body, and in your spirit, which are GOD'S.* When the eyes abhor lustful objects, the ears slanders, the foot erring paths, the hands wrong and violence, the tongue flattery and blasphemy, the heart pride and hypocrisy: this is thy *Holocaust;* thy whole *burnt offering.*

I will pay thee my vows.

The third and highest degree of this Song is, *Uowes; I will pay thee my vows.* And here among *vows, I might* sooner then with *Burnt offerings,* lose the time, your patience, and myself. This *vow* was no meritorious or supererogatory work in *David.* But though the Law generally binds him to God's service, yet to some particular act of God's service, he may newly bind himself by a *vow.* So *Jacob vowed a vow, saying; If God will be with me, &c. This stone that I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the Tenth unto thee.* Our Prophet did vow performance of that duty, to which without vowing he was obliged. Psal. 119. *I have vowed or sworn, and will perform it: thatI will keep thy righteous judgments.*

There are many cautions in *vows,* which I must now vow to omitte. Only *Solomon's* rule excepted, Eccles. 5. *When thou vowest a vow to God, defer not to pay it; for heehath no pleasure in fools, pay that thou hast vowed. Suffer not thy mouth to cause thy flesh to sin.* Let nothing be vowed that is not *Penes vonentem,* in the power of the vower: and then the thing being good, and thou enabled to perform it, this *vow* must be kept. For thy vows are a heavy charge, Psalm. 56. *Thy vows are heavy upon me, OGod.*

The Papists have strange, and often impossible *vows;* of Pouerty, Virginity, Pilgrimage. I will teach thee to make these *vows* too, God enable thee to keep them. If thou wilt vow *poverty,* let it be *in spirit.* Vow thyself not in the world a beggar, but a beggar to Christ. Many blessed Saints have served GOD with their wealth, and thought not that religion was only in them that begged. If thou wilt vow *virginity,* vow thyself a Virgin to Christ: whether thou be married or single, keep *the bed undefiled;* that *thou mayest be presented a pure Virgin to Christ.* If thou wilt vow *Pilgrimage,* let it not be to our Lady of *Loretto,* or of *Halle* and *Zichem,* indeed not to our Lady, but to our Lord: vow thyself a Pilgrim to Christ: Loade not thyself with the luggage of this world, lest it hinder thy journey; and cease not traveling till thou come to thy Home; the place of peace and eternal rest. These are lawful, lawdible vows: the Lord send us all to make them, and to keep them.

You see, I am quickly got up these two latter stairs: Some more special use remains only to be made, and so give way to conclusion. I will take from these three branches, a just reproof of three sorts of people: *Refusers, Intruders, Back-sliders.* Refusers to come, being called. Intruders, that come being not prepared. And Back-sliders, that make vows, but not keep

them. The first say not, *We will go into thy house.* The second say, *We will go into thy house,* but not *with burnt offerings.* The last deny not both the former: *We will go into thy house,* and *with burnt offerings;* but *non soluent vota;* they will not *pay their vows.*

1. *Refusers* or Recusants are of two sorts; Papists, and Separatists, or Schismatikes.

1. Papists; and they have so much recourse *ad transmarina Iudicia;* to beyond-sea Judgments; that they dare not come into God's house, because of the Popes interdiction. And the Popes have so wrought and brought it about now, that they will not only *in abstracto* be had in reverence; but *in concreto* be feared with observation. Though at first thirty Bishops there successively yielded their heads to the block for Christ: yet afterwards, by change of Bishops in that See, and of humors in those Bishops, such alteration hath followed; that Rome is no liker to what Rome was, then *Michals Image on a pillow of goats hair,* was like *David.* The cause therefore of their not communicating with us, is awe of the Popes Supremacy. For some of their greatest Writers have justified our Communion book, to contain all doctrine necessary to salvation. The not suffering them to come to God's *house,* is then rather a point of Popish policy and state, then of Christian devotion. But indeed they are the Satanical Jesuits that set them afoot. The common people, like the *Mare mortuum,* a dead Sea, would be quiet enough, if these blustering winds did not put them into tumult. And so long as those dogs can bark against God's *house,* the poor affrighted people dare not come there. So that England may have their bodies, but Rome hath their hearts; and the danger is fearful, lest Satan also come in for his share, and take possession of their souls.

2. Schismatikes; who, because their curious eyes (looking through the spectacles of opinion) spy some Morphew of corruption on the Churches face, will utterly forsake it. There are some that refuse peaceable obedience, as the Poet made his Plays, to please the people; or as *Simon Magus* was Christened; for company. The Separatists are peeuishly wretched: discontent drives them from God; and though they say, they fly for their conscience, indeed they fly from their conscience: leaving all true devotion behind them, and their wives and children upon the Parish.

2. Well, they are gone, and my discourse shall travel no further after them: but fall upon others nearer hand. There are some so far from *Refusers,* that they are rather *Intruders.* They will come into *God's house,* but they will bring no *burnt offerings* with them: no preparation of heart to receive benefit in the Church. They come without their *wedding garment,* and shall one day hear that fearful and unanswerable question; *Friends, how came you in hither?*

These are the utterly profane, that come rather with a lame knowledge, then a blind zeal. For some of them, good clothes carry them to Church: and they had rather men should note the fashion of their habits, then God the habit of their hearts. They can better brook ten disorders in their lives, then one in their locks. Others are the secure semi-atheistical Cosmopolites; and these come too: and none take a truer measure of the Sermon: for their sleep begins with the prayer before it, and wakens just at the Psalm after it. These think, that God may be served well enough with looking on. And their utmost duty, but to bring their bodies a little further living, then they shall be brought dead: for then perhaps they

shall come to the Church-yard, now they will bring them to Church. Devotion and they are almost strangers, and so much as they know of it, they dishonor by their acquaintance. Their *burnt offerings* are nothing else, but a number of eyes at utmost lift up to heaven; their heart hath another center. They bring as many sins with them every day to Church, as they have been all their lives in committing. Their hands are not washed from aspersions of lust and blood: their eyes are full of whoredom, their lips of slander, their affections of covetousness, their wits of cheating, their souls of impiety. If there were no Saints in the Church, how could they hope, the roof would not fall on their guilty heads! But I will leave them to the Lord's reproof. Jer. 7. *Will ye steal, murder, commit adultery, and swear falsely: and come and stand beforemee in this house,* staring me in the face, as if you were innocent? *Behold, even I have seen it, saith the Lord.*

3. There is yet a last-sort; that will come into God's *house,* and bring with them *burnt offerings,* a show of external devotion; but they will not *pay their Vowes.* Distress, war, captivity, calamity, famine, sickness, brings down the most elate and lofty spirits. It turns the proud Gallants fether into a kerchefe, pulls the wine from the lips of the drunkard; ties up the tongue of the swearer, whom thunder could not adjure to silence: makes the Adulterer loath the place of his sin, the bed. And though the Usurer stuff his pillow with nothing but his bonds and morgages, softer and sweeter in his opinion then Down or feathers; yet his head will not leave aking.

This misery doth so sting, terrify, and put sense into the dead flesh of the numbed conscience; that (all worldly delights being found like plumme•...s of lead, tied about a man while he is exposed in this Sea; so far from helping him to swim, that they sink him rather) the eye looks about for another shore, and finds none but God. To this so long forgotten God, the heart begins to address a messenger, and that is Prayer. God (the wicked see) must be called on, but they know not how. They have been so mere strangers to him, that they cannot tell how to salute him. Like beggars that are blind, they are forced to beg, but they see not of whom. Or if their eyes are so far open; *Vident quasi e longinquo salutem, sed interiacente pelago: vident quo eundum, non quà:* They see health a far off, as it were beyond the Sea: they see whither they would go, but not which way.

If any inferior thing, or created prop could uphold them, God should not be solicited. If friends will, if Physic will, if money will, if all the delicate objects for any sense will ease or appease their grief, they will not seek to heaven. Yea, if *Beelzebub* the God of Ekron can cure them, they will not trouble the GOD of Israel. But all lower pleasures to one thus sick, is but like a sweet harmony of music to a deaf man. There is no hope of comfort but from above the clouds. Health & prosperity is but as a Coach to carry our desires to heaven, but sickness is the post-horse. Only this *Sub poena* can bring us to put up a supplication in the high Court of Requests and Mercy. Now loe, they pray, they beseech, they sigh, they weep, they bleed, and lastly they *vow.*

What *vow* they? Either some new act to be done, or some old act to be left undone. Now the drunkard vows abstinence, the lustful vows continence, the swearer vows to leave his blasphemy: the Incloser vows to throw open his taken in commons: the proud vow to leave

their gaudy vanity: the worldling vows to be charitable, and to relieve the poor. And perhaps at such a pinch or dead lift, one Usurer in a thousand years may vow to forsake his usury, and to restore all that he hath so gotten. Now they say, Lord, remove from me this malady, this extremity; and I will hereafter serve thee better, love thee more, believe thy Gospel, relieve thy poor, give something to an Hospital, or do some such act as may testify my thankfulness.

Well, God hears and grants; health comes, strength is recovered, the danger is over, they are well. Now *vbi vota?* Where be their *vows?* Alas, we rise from our beds of sickness, and leave our *vows* behind us.

Aegrotus surgit, sed pia vota iacent.

Physicians have a rule among themselves, concerning their Patients: *Take whiles they be in pain.* For whatsoever they promise sick, when they are well, they will not perform it. So God had need to take what devotion he can get at our hands in our misery; for when prosperity returns, we forget our *vows.* You have often heard that old verse:

D•...mon languebat, tunc monachus esse volebat.

Daemon conn•...luit, daemon vt ante suit.

And as wittily Englished:

The Devil was sick, the devil a Monk would be,

The Devil was well, the devil of Monk was he.

The moral of it suits full to our present purpose. It is reported of *Constantinople,* that a terrible Earthquake had over thrown many houses, slain much people. Hereupon the remaining Inhabitants affrighted, fell devoutly to their prayers and *vows:* privately in their chambers, publicly in their Churches: the poor were relieved, justice administered, their lives much amended. But afterwards when God held his hand, they held their tongues: he forbore plaguing, and they forbore praying: the rod ceased, and their piety withal; they forgot their *vows.*

When the Lord hath stricken us by famine; in withholding the rain frō us; or in pouring down too much too fast upon us: Or by a grievous plague, turning our popular streets into a Desert: we straight grow penitent; Zeal carries up our cries to heaven; we pray, we sigh, we weep. Sorrow sits in our eyes, devotion on our lips, God hath at that time more hearty prayers in an hour, then ordinarily in a year. But as the Poet spake,

Nocte pluit tota, redeunt spectacula mane.

The Lord no sooner takes off the burden of misery; but we also shake of the burden off piety; we forget our vows. O the mercy of God, that such forgetfulness should possess Christian hearts! This was unthankful Israel's fault, Psalm. 106. *They soon forgot his works:* they forgot,

yea *soon:* they made haste to forget: so the Original is; *They made haste, they forgot.* Like men that in sleep shake death by the hand, but when they are awake will not know him.

It is storied of a rich Merchant, that in a great storm at Sea, vowed to *Jupiter* if he would save him and his vessel, to give him a Hecatombe. The storm ceaseth, and he bethinks himself that a Hecatombe was unreasonable; he resolves on seven Oxen. Another tempest comes, and now he *vows* again the seven at least. Delivered then also, he thought that seven were too many, and one Ox would serve the turn. Yet another peril comes, and now he *vows* solemnly to fall no lower: if he might be rescued, an Ox *Jupiter* shall have. Again freed, the Ox sticks in his stomach, and he would fain draw his devotion to a lower rate; a Sheep was sufficient. But at last being set ashore, he thought a Sheep too much; and purposeth to carry to the Altar only a few Dates. But by the way, he eats up the Dates, and lays on the Altar only the shells. After this rate do many perform their *vows.* They promise whole Hecatombes in sickness; but they reduce them lower and lower still, as they grow well. He that *vowed* to build an Hospital; to restore an Impropriation to the Church; to lay open his inclosures, and to serve God with an honest heart: brings all at last to a poor reckoning; and thinks to please the Lord with his empty shells. There was some hope of this man's souls health, whiles his body was sick: but as his body riseth to strength, his soul falls to weakness.

It is the reproach of Rome; *No penny, no Pater noster:* let it not be our reproach and reproof too; No plague, no Pater-noster; no punishments, no prayers. Thy *vows* are God's debts, and God's debts must be paid. He will not (as men do desperate debtors) dismiss thee on a slight composition. No; *Iuste exigitur ad soluendum, qui non cogitur ad vouendum.* He is justly required to pay, that was not compelled to vow. *Non talis eris, si non feceris quod vouisti, qualis mansisti, si nihil tale vouisses: Minor enim tunc esses, non peior.* Thou remainest not the same having *vowed,* and not performed; as thou hadst been, hadst thou not *vowed.* Thou hadst then been less, thou art now worse.

Well then Beloved; if we have vowed a lawful vow to the Lord, let us pay it. Let it not be said of us, that we do *Aliud sedentes, aliud stantes:* one thing sitting in our chair of sickness, another thing standing in our stations of health. The Lord doth not deliver us out of the bond of distress, that we should deliver our selves out of the bond of obedience. *Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap.* The next blow of his hand will be heavier, because thou hast soon forgotten this. Who can blame justice, if he strike us with yet greater plagues; that have on our deliverance from the former, so mocked him with the falling fruits of our vowed devotion? Come we then whose hearts the mercy of God, and blood of *Jesus Christ* hath softened; and say with our Psalmist; *We will go into thy house, O Lord, we will pay thee our vows.*

You see all the parts of this Song: the whole comfort or harmony of all is *Praising God.* I have shown you *Quo loco,* in his *house: Quo modo,* with *burnt offerings: Quo animo, paying* our *vows.* Time hath abridged this discourse, contrary to my promise and purpose.

In a word, which of us is not infinitely beholding to the Lord our God: for sending to us many good things, & sending away frō us many evil things? O where is our praise, where is our

thankfulness? *What shall we do unto thee, O thou preserver of men?* What? but *take the cup of salvation, and bless the Name of the Lord?* O *let us enter into his gates with thanksgiving, and into his Courts with praise: let us be thankful unto him, and bless his Name.* And let us not bring our bodies only, but our hearts; let our souls be thankful.

Mans body is closed up within the Elements; his blood within his body; his spirits in his blood, his soul within his spirits; and the Lord resteth in his soul. Let then the soul praise the Lord: let us not draw near with our lips, and leave our hearts behind us: but let us give the searcher of the hearts, a hearty praise. Ingratitude is the devils Text; oaths, execrations, blasphemies, & lewd speeches are Commentaries upon it. But thankfulness is the language of heaven; for it *becometh Saints to be thankful.* As therefore we would give testimony to the world, and argument to our own conscience, that we serve the Lord; let us promise and perform the words of my Text: *We will go into thy house with burnt offerings: we will pay thee our vows.* The Lord give thankfulness to us, and accept it of us; for *Jesus* Christ his sake.

Amen.

MANS SEED-TIME AND HARVEST: OR, *Lex Talionis.*

GALAT. 6. 7.

Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

THESE words have so near alliance to the former, that before we speak personally of them, we must first find out their Pedegree. To fetch it no higher, then from the beginning of this Chapter, the line of their Genealogy runs thus. 1. *Supportation* of the *weak,* verse. 1. and 2. 2. *Probation* of our *selves,* verse. 4. 3. *Communication* of duties to our *Teachers,* verse. 6. The first is an action of *Charity:* the second of *Integrity:* the third of *Equity.*

This last is the Father of my Text: and it is fit, that we being to speak of the child, should first look a little into his Parentage. *Patrique simillima proles.* It is this. *Let him that is taught in the word, communicate to him that teacheth in all good things.*

This, one would think, should stand like the Sun, all men blessing it: yet *Mammon* hath suborned some dogs to bark against it. Will they say, *Let him* is only permissi•...e? They shall find it was imperatiue; *Let there be light, and there was light.* Though their sensible hearts want the obedience of these insensible creatures. Or will they except against *Taught;* as if they that will not be *taught,* were not bound? Indeed many are bet•...er fed then taught; otherwise they would not deny food to his body, that does not deny food to their souls. Or perhaps they will plead *Indignitatem docentis,* the unworthiness of the *Teacher.* And what *Paul* shall be worthy if every *Barbarian* may censure him? But *non tollatur diuinum debi•...um, propter humanam debilitatem.* Let not God lose his right, for man's weakness. *You have robbed me,* saith God; not my Ministers.

Will not all this quarrelling serve? yet still *Paul's* proposition must have some opposition. Though we must give something to our *Teachers,* yet this charge doth not fetch in Tithes.

This, this is the point: prove this, and you shall find many a great man's soul, as his Impropriations cannot be, in a damnable Lapse. I would say something of it; but me thinks I hear my friends telling me, what *Sadolet* said to *Erasmus. Erasmus* would prove, that worshipping▪ of Images might well be abolished. I grant (quoth *Sadolet)* thy opinion is good: but this point should not be handled, because it will not be granted.

I am sure, God's law gives tithes to his Church: but say they, that Law is abolished; repealed by a new Act of Parliament. *Paul* in his Epistle frees us from the old Law. Indeed *Paul* speaking of our *Sanctification* and *Salvation;* notes our deliverance from the *Lusts* of the *Flesh,* and from the lists of the *Law.* From the *Ceremonial* Law wholly, from the *Moral* only so far as it shall not condemn those in Christ. But who, save an Advocate of *Mammon,* will limit Tenths to Ceremony? God requires a portion of our Time, of our Goods: the *Seuenth* of our time, the *Tenth* of our goods: and we have those, that turn both into Ceremony. Such make the *Sabbath* it self a mere Ceremony. But *be not deceived, God is not mocked.*

This same 〈 in non-Latin alphabet 〉 , *In all good things,* is of some latitude. Many will allow some of their goods, but they snarl at *Paul's In omnibus.* The Minister shall have the Easter-book, perhaps some other trifles: it may be (against their wills) wool and lambes: but shall the black coat carry away the Tith-shock? The gumm'd Taffata Gentleman would fret out at this. They plead to their Vicar, We give what the Law allows. What their Law, not what the Gospel. And yet they hope not to be saved by the Law, but by the Gospel.

The Apostle saith, *Part of all;* why then not the tenth part, which God at the first commanded, and custom in all ages commended? That part once assigned of God, should prevent all arbitrary disposing of men. What Landlord leaves it to his Tenant, to pay him what rent he list? If *Mammon* must set out God's portion, he is sure to have but a little. It was never well with the Church, since it was at the worlds finding. No man fears to surfeit, whiles he is at his enemies feeding.

I think the purest and precisest Reformers (deformers I should say) of Religion, can hardly order this matter, better then God hath done. Every plummet is not for this sound: nor every line for this level: nor out of many such blocks can a man carue Mercury. The *Canon* Law says, that *Si Princeps causam inter partes audierit, & sententiam dixerit; lex est in omnibus similibus.* If the Prince hear a cause betwixt parties, and give a definitive Sentence, that is a •...awe to decide all controversies of the same nature. But we have the Prince of heavens Sentence for paying of Tithes; before the Law to *Abraham,* under the Law to the Jews; therefore small reason that it should not hold under the Gospel among Christians. *Be not deceived, God, &c.*

They were the Churches, why are they not? Plead what you will, God hath a grievous *Quare impedit* against you. You say, they were taken away from idle drones, and fat bellied Monks. So *Rapiuntur ab ind•...gnis,* 〈◊〉 *à dignis.* From the unworthy they were taken, and from the worthy they are detained. But to whom are they given? *Possidebant P•...pistae, possident Rapistae.* Those kept some good hospitality with them, these keep none. So that as *Comin•...us* observes upon the battle of *Montlch•...y:* some lost their livings for running away; and they were given to those that ran ten mile further. Idleness lost, and oppression hath gained. But

let me say with the Psalmist, Psalm. 11. *The foundations are cast down: but what hath the righteous done?* The foundations of the Church, which should hold up the Gospel, tenths & maintenance, are cast down, because of superstitious abusers; but *what hath the righteous done,* that these things should be taken from them? A Bishop coming to a Town, because the Bells rang not, suspended the Organs. A strange kind of revenge, because the Bells rang not in the Steeple, to suspend the Organs in the Choir. So because those Bells, not of *Aaron,* but of *Antichrist,* did not ring to God's glory: you have suspended the Organs and means of living from them that take pains; and in your own consciences preach to you the sincere Gospel of Christ. But *be not deceived, God is not mocked.*

Or perhaps you say, you must have these Church-livings for Hospitalities sake, that you may keep the better houses. So you make the Clergy poor, that you may make the poor rich.

I have read, that the *Sophy* of *Persia,* being to send a great sum of money for an offering to *Mahomet* in *Arabia,* would send none of his own coin; for that he said was gotten by ill means: but exchanged it with English Merchants, because theirs was gotten honestly, and with a good conscience. So it may be, you think that your own unjust moneys, and extorted comings in by the ruin of your Tenants, is no good offering to GOD. But the Church-man's living comes honestly, and with a good conscience; and therefore you will take that, to offer your sacrifice of alms to God. But herein you come short of the *Persian:* you do not give your own Lordships and lands in exchange. Yet me thinks, if spiritual livings must be given to the poor, you might suffer the Church to give her own. I could never find either *in Albo Praetorum,* or *in Rubrica Martyrum,* how the Laity was deputed to this stewardship. Sure they intrude themselves into this Office, and will be God's Almoners, whether he will or no. If they will give to the poor; let them give that is theirs. *Dona quaerit, non spolia Deus.* God expects and respects gifts of thine own, not spoils of others. *Be not deceived, God is not mocked.*

But where is your Hospitality after all this? you can tell me; nay I can tell you. Bestowed amongst Silk-men, Mercers; yea, upon Tailors, Players, Harlots; and other insatiable beggars of the same rank. In the reign of *Alexander Seuerus,* the Tipplers, & Alehouse-keepers complained against the Christians, that they had turned a place of ground to some religious use, which belonged to them. But the very heathen Emperor could answer (upon hearing the cause) that it was honest and fit, God to be served before Alehouses. Who would not judge, that Tithes are fitter to be given to God, then to hounds, harlots, sycophants, inuenters of fashions, and such bauds of pride and notorious iniquity?

This I will speak boldly, and justify; that Hospitality was at the same time impropriated from the land, that spiritual livings were impropriated from the Church. You have not robbed *Peter* to pay *Paul,* but to pay *Judas.* And hence misery sets her black foo•... into so many fair doors: all comes to beggary at last. They that swallow Churches, like dogs that eat knot-grass, never thrive after it. *Be not deceived, God is not mocked.* I have rubbed this sore enough, and conclude with that saying of *Chrysostom:Moneo vt reddatis Deo sua, vt Deus* ⟨o⟩ *vobis vestra.* Restore to God his own, that God may restore to you your own.

Thus as he that had pulled one of *Solomon's* Curtaines, the rest would follow; though in the first there were work enough for his admiration. So in this coherence, pardon me, if I have been somewhat plentiful. It was the induction to my Text: and the door thus opened, let us enter in to suruay the building. *Be not, &c.*

The whole may be distinguished into a

- *Caution.*
- *Reason.*

The caution, *Be not deceived, God is not mocked.* The Reason; *For whatsoever a man soweth, that shall he also reap.* The Caution is

partly

- Disswasiue: *Be not deceived.*
- Persuasive: *God is not mocked.*

You may deceive yourselves, you cannot deceive God. These two circumstances make against two

defects

- Error. *Be not deceived.*
- Hypocrisy. *God is not mocked.*

The Disswasion: **Be not deceived.**

This is the voice of a friend, studying *Aut praeuenire errori, aut reuocare errantem;* either to prevent a man, before he errs, or to recall him erring. A phrase often used by our Apostle, Ephes. 5. *Let no man deceive you withvaine words. Nihil facilius est, quàm errare.* There is nothing easier, then to err. There is no man but errs; sometime•*...in via pedum;* often *in via morum.* This provision then is necessary. 〈 in non-Latin alphabet 〉 . Deceits lie as thick upon the earth, as the Grashoppers did in Egypt; a man can scarce set his foot besides them.

But to prevent the *deceiuings* of sin is our Apostles intention, Hebr. 3. *Lest any of us be hardened, through thedeceitfulnesse of sin.* Sin is crafty, and full of delusion: there is no sin but hath his couzonage. Usury walks in Alderman *Thrifty's* gown. Pride gets the name of my Lady *Decency.* Idolatry, as if it dwelt by ill neighbors, praiseth it self; and that for the purest *Devotion.* Homicide marcheth like a man of *valor;* and Lust professeth it self Natures Scholar. Covetousness is goodman *Nabal's* husbandry: and Enclosing, Master Oppressors *policy.* We were wont to say, that black could never be coloured into white: yet the devil hath some Painters that undertake it. Euills are near neighbors to good. *Errore sub illo, Pro vitio virtus crimina saepe tulit.* By that means virtue hath borne the blame of vices faults: yea, and more then that; Vice hath had the credit of Virtues goodness. But *be not deceived.*

When men's wits, and the devils to help, have found out the fairest pretexts for sin; God's justice strikes off all, and leaves Sin naked and punishable. Many pretences have been found out for many sins: besides distinctions, mitigations, qualifications, extenuations, colors, questions, necessities, inconveniences, tolerations, ignorances. But when man hath done, God begins. One argument of God's now, is stronger then all ours. *Thou shalt not do this.* Go study to persuade thyself, that thou mayest: yet at last GOD takes away all thy distinctions, when he pours his wrath on thy naked conscience. Then where is thy paint? If it prevail not against the Sun, what will it do against the fire?

God charged our first Parents, that they should not cate of the forbidden fruit: *If you do, you shall die.* The devil comes first with a flatte Negative; *Non mori•...mini: Ye shall not die.* Then with subtle promises; *Ye shall be as God's, knowing good and evil.* But what is the event? They eat, and they die; are instantly made mortal, and should have died forever, but for a Savior. GOD bids *Saul* slay all in *Amalek,* 1. Sam. 15. *Smite Amalek, utterly destroy all that they have, and spare them not.* Yet *Saul* spares *Agag, and the fat cattle.* Why is this a fault? I spared the best of the cattle for Sacrifice to the Lord. Will not this serve? No: God rejects *Saul* from being King over Israel; who had rejected God from being King over *Saul. Be not deceived, God is not m•...ked.*

Consider we here the examples of *Uzzah,* and *Uzziah.* For *Uzzah;* God had charged, that none but the consecrated Priests should touch the *Ark•.... Uzzah* seeing the Oxen *shake the Ark, put forth his hand to stay it up.* Was this a sin to stay the *Ark* of God from falling? Yes: God proves it; he lays him dead by the Arks side. For *Uzziah,* God had charged, Numb. 18. that none should invade the Priests office. *The stranger that commethnigh, shall be put to death.Uzziah* will come to the *Altar* with a *Censor* in his hand to offer *Incense.* Why, is this an offense to offer to the Lord? Yes: GOD makes it manifest; *Uzziah* is a *Leper to his dying day.* God had commanded the Prophet sent to *Bethel;Thou shalt eat no bread, and drink no water there.* Well, he is going homewards; and an old Prophet over-takes him, & persuades him to refresh himself. No says the other, I must not; *For so was it charged me in the Word of the Lord; Thou shalt eat no bread, &c.* But says the old Prophet; *An Angel spake to me, saying, Bring him back, that he may eat bread.* Well, he goes: Is not a Prophets word? an Angels word authority enough? No, the Lord proves it; he gives a Lion leave to slay him. *Bee not deceived, God is not mocked.*

The Jews knew, that they ought not to despise their Messias. He is come: Loe now, they study arguments against him. John 7. *We know this man whence he is: butwhen Christ cometh, no man knoweth whence he is.* And *Search and look; for out of Galilee ariseth no Prophet.* Be these their cauills against God's express charge? He answers all, when he *leaves their house unto them desolate.* I hope I may take a little, says *•...ehazi:* but enough took him for it, a continual Lepro•...e. The evil *Servant* hath his plea, Math. 25. *I knew that thou wert a hard man, &c. Therefore I hid thy talent in the earth: loe, there thou hastthat is thine.* But what follows, ver. 30? *Cast ye that unprofitable servant into utter darkness: there shall be weeping and gnashing of •...eeth.*

To come from example to application. It is God's command concerning Princes; *Touch not mine Anointed.* The Papists will touch them with the hand of death? Why, they have warrant from the Pope. God's Word says not so, either in precept or precedent. If any King in God's book had been deposed by a Priest, all the Schools and Pulpits would have rung of it: we

should have had no rule with the Church of *Rome.* But it falls out happily; *Ut quod praecepto non iubetur, etiam exemplo careat.* That as it is not commanded by charge, so nor commended by examples. But will they still argue for this shedding of the blood-royal? The gallhouse confutes them here; but their worst confutation will be confusion hereafter.

God says thou shalt not put thy money to *usury:* thou hast found out many distinctions to satisfy thy conscience, or rather thy covetousness. God's word & thy will are at odds. He says, *Thou shalt not:* thou sayest, thou may est. On these and these terms, Hell fire shall decide the question. Relieue the poor, saith the Lord. Thou suckest their bloods rather: but howsoever wilt give nothing. Why, may we not do with our own what we list? Well, this same *Ite maledict•...; Go ye cursed,* is a fearful and unanswerable argument. Thus flesh and blood speedes, when it will deal with God on terms of disputation. If God's own reason, *Thou shalt not do this,* be not stronger then all ours now; it shall be one day. *Let no man deceive you with vain words: for, for these things, the wrath of God shall come upon the children of disobedience. Be not deceived.*

As every particular Sin hath the particular color: so there are general pretexts for general sins; whereby many souls are *deceived.* I find this doctrine, though plain, so necessary, that I must be bold to pursue it. You may easily forgive all good faults. There are seven general pleas for sin.

1. Predestination is pleaded. If I be written to life, I may do this: for many are saved that have done worse. If not, were my life never so strict, hell appointed is not to be avoided. These men look to the top of the Ladder, but not to the foot. God ordains not men to iump to Heaven, but to climb thither by prescribed degrees. *Non per saltum, sed scansum. Qui ordinauit finem, ordinauit media ad finem.* He that decreed the end, decreed also the means that conduce to it. If thou take liberty to sin, this is none of the way. *Peter* describes the rounds of this ladder, *faith, virtue, knowledge, tēperance, patience, godliness, charity.* Thou rūnest a contrary course, in the wild paths of unbelief, profaneness, ignorance, riot, impatience, impiety, malice: this is none of the way. These are the rounds of a Ladder that goes downward to hell. God's predestination *est multis causa standi, nemini labendi:* helps many to stand, pusheth none down. Look thou to the way, let God alone with the end. Believe, repent, amend, and thou hast God's promise to be saved. *Be not deceived, God is not mocked.*

2. It is God's will I should do this wickedness: he saw it, and might have prevented it. It is unjust to damn a man for that he will•... him to do.

Answ. This is a blasphemous and most sacrilegious •...uill. Where did God ever will thee to lie, to swear, to oppress, to adulterize? His will is his word: and where findest thou his word commanding sin? And shall God's prescience make him guilty of thy evil? Then must thy memory make thee guilty of other men's evil. *As thou by thy memory, dost not cause those things to have been done, that are past: So God by his foreknowledge doth not cause those things to be done, which are to come.*

3. Ignorance is pleaded; I knew not the deed to be evil, or if evil, not so dangerous. Indeed Ignorance may make a sin *Minus,* not *Nullum;* a less sin, but not no sin. *I obtained mercy,*

because I did it ignorantly, in unbelief: saith our Apostle. And *Peccata scientium peccatis ignorantium praepo•...ntur.* The sins of them that know, are more heinous then the sins of them that know not. But if thou hadst no other sin, thy ignorance is enough to condemn thee; for thou art bound to know. ⟨◊⟩ *ea que sunt Domini nesciunt, a Domino nesciu•....* They that will not know the Lord, the Lord will not know them. But I speak to you that may know: your ignorance is affected. *Some of you have not the knowledge of God, I speak this to your shame.Mul•... vt liberiùs peccarent, libenter ignorant.* Many that they may sin the more securely, are ignorant willfully. Thus you may go blindfold to hell. *Be not deceived, God is not mocked.*

4. A fourth saith; I have many good deeds to weigh with my evils. Indeed I am an Usurer, an Adulterer, a Swearer; but I keep a good house, I give alms; and I will do more when I am dead. Indeed these are good works; *Bona accipientibus, non facientibus.* Good to the receivers, not to the Giuers. So a man may be borne for the good of many, not for his own. They write that the Pyramids of Egypt was built for that great *Pharaohs* Tomb; but the Red Sea disappointed him. Many think by good works to build up a heaven for themselves, but leading unsanctified lives, hell prevents their purpose. And such a man, as robs many hundreds to relieve some, may at last for his charity go to the Devil. The Papists indeed stand extremely for building Abbeys, Colleges for Jesuits, and augmenting the revenues of Monasteries, that Masses and Dirige's may be sung for their souls: they give full absolution to such a man, and seal him a general acquittance of all his sins. They make the besotted Laity, especially some rich Burger believe, that without anymore ado, it is impossible for a man to be damned that lives in such a Profession; and which is strange, here they equiuocate truly; so long as a man lives in it; but if he dyes in it, there is the danger. But we know▪ the poison must be justified, or else the work is not sanctified. *Be not deceived, GOD is not mocked.*

5. But say some, God is merciful. Comfortable truth: else woe, woe to miserable man. But shall God show mercy to those that abuse his mercy? He will not be so merciful to thee, as to be unjust to himself. God will be just, go thou on and perish. God shown mercy to the relenting, not to the railing thief. Wouldst thou have him merciful to thee, that art unmerciful to him, to thyself? *Misericordia amplectenti, non tergiuer santidatur.* They that will lead a wicked life, *sub spe misericordiae,* in hope of mercy: shall meet with a fearful death, *sub terrore Iustitiae,* in the horror of Justice. Kiss the mercy of God, abuse it not. Where is *Praesumptio veniae,* will follow *Consumptio poen•...:* a presuming of favor shall be punished with a consuming wrath. *Be not deceived, &c.*

6. Others allege; Christ died for our sins, and his satisfaction is of infinite price. This is the door of hope, from which the profanest wretch is angry to be driven. The most presumptuous sinner flatters his soul with this comfort: as if the gates of Heaven were now set open, and he might enter with all his iniquities on his back. Indeed there is no want in Christ; but is there none in thee? In him is *plenteous redemption;* but how if in thee there be scarce faith? whatsoever Christ is, what ar•... thou? *God so loved the world, that he gave his only be•...otten Son.* He did not let, or lend, or sell, but *give:* not an Angel, nor a servant, but a *Son:* not another's, but his own: not his adoptive, but natural, his *begotten* Son: not one of many, but his *only* begotten Son. Many degrees of love: but what of all this? *That whosoever believeth*

on him should not perish, but have everlasting life. But thou hast no faith, therefore no privilege by this gift. *I am the good shepherd,* saith Christ. Why? *I give my life:* but for whom? *for my sheep.* Not for lustful goats, or covetous hogs, or oppressing Tigers. If thou be such, here is no more mercy for thee, then if there were no Savior. If there be no careful observation of the Law, there is no conservation by the Gospel. No good life, no good faith: no good faith, no Christ. *Be not deceived, God is not mocked.*

7. Well, yet Repentance makes all even wheresoever it comes; or God is not so good as his word. Yes; God will be so good as his promise; but here's the doubt, whether thou wilt be so good as thy purpose. Thou canst charge God no further then to forgive thee, repenting; not to give thee repentance sinning. *Promisit Deus poenitenti veniam, non peccanti poenitentiam.* He hath made a promise to Repentance, not of Repentance. This is God's treasure. what is the reason, the malefactor went frō the cross to heaven! *Dedit poenitentiam, qui dedit & Paradisum.* God gave him repentance, that also gave him Paradise. Art thou sure God will put this alms into thy polluted hand? It is dangerous ventring the soul on such an uncertainty. He that sins that he may repent, is like one that surfeit•... that he may take Physic. And whether this Physic will work on a dead heart, is a perilous fear. Alas! what tears are in flint? what remorse in a benu•...ed conscience? *Tutum est poenitenda non committere, certum non est commissa deflere.* It is safe not to do what thou mayst repent: it is not certain to repent what thou hast done. It is the fashion of many to send repentance afore to threescore: but if they live to those years, they do not then overtake it, but drive it before them still. *Be not deceived, God is not mocked.*

You see now what trust is in colors: how easily you may *deceive* yourselves, how vnpossibly *mock* GOD. Leave then excuses to the wicked, that will be guilty and God shall not know of it. *Bernard* reckons up their mitigations. *Non feci, &c. I have not done it: or if I have done, yet not done evil; or if evil, yet not very evil: or if veryeuill, yet not with an evil mind: or if with an evil mind, yet by others evil persuasion. Be not deceived, God is not mocked.* If we cry with that servant; *Have patience, and I will pay thee all;* the Lord may forbear in mercy. But if we wrangle, I owe nothing; and God is too hasty to call me from my pleasures; he will require the uttermost farthing.

I have held you long in this *Disswasiue* part of the *Caution.* The *Persuasive* was also much included in it, and therefore I will but touch it.

God is not mocked.

God is often in the Scripture called the *Searcher of the heart.* Jer. 17. *The heart is deceitful above all things, anddesperately wicked: who can know it?* Who? *Ego Dominus; I the Lord know the heart.* So *Solomon* in his prayer: *Thou only knowest the hearts of all the children of men.* So the Apostles about the election of one in *Judas* room, *Thou Lord, which knowest the hearts of all men.* Now he that knows the heart, cannot be *mocked.* It is hard to beguile the eye of man looking on us, how much more to deceive the eye of God looking in us? Therefore *Quod non audes facere aspiciente conseruo, hoc ne cogites inspiciente Deo.*

How vain a thing then is it to be an *Hypocrite?* As if God had not a window into the heart, to discern it. *Hypocrites,* saith *Augustine,* have *Christianum nomen ad iudicium, non ad remedium:* The name of Christians to their condemnation, not comfort. Their words are like an *Echo,* they answer God's call, but never come at him. Good company they will admit, to better their credit, not their conscience. Like crafty Apothecaries, they have one thing written in their papers and marks, another thing in their boxes. But because every man is as hasty to condemn an *Hypocrite,* as *David* was to condemn the Oppressor in the Parable, when the *Tu es homo* lies in his own bosom, I will touch two or three particulars.

If we look into Popery, we shall find it universally a professed study to *mock* GOD. They make show by their abundant prayers of an abundant zeal: when (as if God saw not the heart) they think the work done is sufficient. Those

Qui filo insertis numerant sua murmura baccis,

keep number and tale; no matter with what mind: no nor yet to whom; whether to this Angel, or that Saint; to our Lord, or to our Lady. Yea it is recorded that the Papists in Scotland (about *Henry* the 8. his time of England) used to say the *Lord's Prayer* to Saints. Insomuch that when a little knowledge came into some men's hearts of this absurdity, there arose great Schism. And one Friar *Toit•...* was gotten to make a Sermon, that the *Pater noster* might be said to Saints. So were the people divided, that it was a common question; *To whom say you your Pater-noster?* Call you these zealous prayers? *Be not deceived, God is not mocked.*

As much might be said for their unclean Celibate. Their single life makes show of great pureness, as if their adulteries, Sodomitry, experimental brothelry, unmatchable uncleannesses were not known. They ostent their Chastity, when *Vrbs est iam tota Lupanar.* What would they, but *mock* God?

No less for their fastings. How deadly a sin is it to eat flesh on a Friday! yet is it no sin with them to be drunk on a Friday. A poor laborer plows all day, at night refresheth himself with a morsel of Bacon: he is an Heretike. A gallant Gentleman hawks all day, at night sits down to his variety of fishes, curious wines, possets, junkets; O he's a good Catholic. An Hypocrite he is rather. *Famam quaerunt abstinentiae in delicijs.* They seek the credit of temperance among full tables, full pots. *Famam quaerunt,* but *Famem fugiunt.* They desire praise, but they refuse hunger. But *God is not mocked.* For our selves.

If there be any here, (because my Text depends on that occasion) that robs his Minister of temporal food, and yet makes show to hunger after his spiritual food; though he may cozen man unseen; either by his greatness, or craftiness: Let him know, that *Gdo is not mocked.*

If there be any fraudulent Debtor, that deceives his brother of his goods, and then flatters his conscience that the merits of Christ shall acquit him: so packes all upon *Christ,* let him pay it: let him know that *God is not mocked.* The blood of Christ was not shed to pay men's debts, but God's debts. It hath virtue enough, but no such direction. Thou iniurest Christ to

lay such reckonings on him. No, *Vende, solue, viue de reliquo.* Sell that thou hast, pay that thou owest, live of that thou reseruest.

If there be any Usurer, that deals altogether in letting out: that lets out his money to men, his time to Mammon, his body to pining, his mind to repyning, his soul to Satan: Though he comes to Church, and sits out a Sermon; let him know that his mind is then bound to his obligations; and he creeps into the Temple for the same end, the Serpent crope into Paradise. Wretched men, that are bound to his mercy: for like a common hackney Iade, he will not bear them one hour past his day. But let him know, *God is not mocked.*

If there be any Oppressor, that comes to Church in the shape of Knight or Gentleman: & thinks to cover all his exactions of his poor Tenants, all his wringings of his neighbors; with going three or four miles to a Sermon: let him know, that *God is not mocked.* He prefers *Mercy* before *Sacrifice;* and would not have thy profession countenance thy evil deeds, but thy good deeds commend thy profession.

Baldwin an Archbishop of Canterbury boasted ofteñ, that he never eat flesh in his life. To whom a poor lean widow replied, that he said false; for he had eaten up her flesh: He demands how: She replies, by taking away her Cow. Never pretend your earnest zeal, fasting or praying, or traveling to Sermons; when you devour widows houses, enclose Commons, and so eat up the very flesh of the poor.

If there be any that allows sometimes the Church his body, when the Pope always hath his heart; who though he be in *Domo Dei;* in God's house; is *Pro Domo Antichristi,* is for Antichrists kitchen. Or that keeps a Lady at home, that will not come two furlongs to Church: whereas our Lady trauelld as far as Jerusalem. Luke 2. Who must needs be a Papist, because her Grannam was so: and grows sick if you but talk of the Communion. And all this to save his Lands on earth, though he lose his Land in Paradise: Let him know, *God is not mocked.*

If there be any here, that hath given no Religion yet a full persuaded place in his heart: but because he sees diverse shadows, resolves on no substance. And is like the Bat, that hath both wings and teeth, and so is neither a bird nor a beast. His mind being like a puff of wind, between two religions, as that between two doors, ever whistling. Protestants, he says believe well, Puritans say well, and Papists do well: but till they all agree in one, he will be none of them all. To quite him in his own fantasie; let him then take from the one good faith, from the other good words, and from the last good works, and he may be made a very good Christian. But why then comes he to Church? By the mere command of the positive Law: as he comes to the Assizes when he is warned of a Jury. But let him not be *deceived: God is not mocked.*

If there be any luxurious, that serves God in the Temple, his flesh in the Chamber. Any covetous, that (as if his soul was diuisible) strives to serve two masters; though he doth it diversely: God with his art, the world with his heart. If any blasphemer that here sings Psalms, and abroad howles oaths and curses. *If any man among you seem to be religious, and bridleth not his tongue, but deceiuethhis own heart, this man's religion is in vain.* If any seem 〈in

non-Latin alphabet 〉, whē they are 〈 in non-Latin alphabet 〉, seruers of the Lord, when they are observers of the time. Let them know to their horror, *Non deluditur Deus, God is not mocked.*

Gold cannot hide a rotten post from GOD'S eye. If men will be *Humiles sine despectu,* and *Pauperes fine defectu;* he sees it. *Hypocrisy* is like a burning fever, which drinks fervent heat out of cold drink. The *Hypocrite* is nothing else but a player on this worlds stage: the villains part is his; and all his care is to play it handsomely and cleanly. He maliceth any man that would take his part from him; not unlike to him that being requested to lend his clothes, to represent a part in a Comedy; answered; no, he would have nobody play the fool in his clothes but himself. He thinks to cozen all the world with the opinion of his purity; but there is one above sees him. *God is not mocked.*

I have ended the *Caution;* let us come to the *Reason. For whatsoever a man soweth, that shall he also reap.* wherein observe

The

- Manner.
- Matter.

In the Manner there is a twofold generality of the

- Thing.
- Person.

There is a *Whatsoever,* and a *Whosoever:* for the whole speech is indefinite.

The *Person* is indefinite. *A Man,* any man,

Every man. This is the first Generality. For Country, be he Jew or Gentile, Turk or Christian. For degree; high or low, Prince or subject, the greatest Lord, and the basest Groome. For estate; be they rich or poor, the wealthiest Burger, and the wretchedst Begger. For Sexe, be they male or female. For condition; be they bond or free. *What a man,* any man, *sows, that, &c.*

The *Thing* is indefinite. *Whatsoever.*

This is the other Generality. Be it good or evil, blessing or cursing, charity or injury, equity or iniquity, truth or hypocrisy, deceit or honesty. *Whatsoever a man soweth, &c. Evil* is of the flesh: and verse. 8. *He that soweth to his flesh, shall of the flesh reap corruption.* And chap. 5. 21. *The works of the flesh are manifest; adultery, &c.* they which *sow* such seed, *shall not inherit the kingdom of God.* Good is of the *Spirit: and he which soweth to the Spirit, shall of the spirit reap life everlasting.* chap. 5. 22. *The fruit of the spirit is love, joy, peace, &c.* And *To those that walk afterthis spirit, there is no condemnation. Whatsoever.* There are no more sorts of men, but good and evil: nor more sorts of ends, then *Poena et Praemum;* Reward and punishment. Therefore *Whatsoever* whosoever *soweth, the same shall he also reap.*

You see the manner. In the matter we must also consider two things.

A *Seeding. Harvest. Whatsoever a man soweth* in his Seed-time; *that shall he also reap* in his harvest. They that *sow* grace, shall *reap* glory: they that *sow* corruption, must *reap* confusion.

To begin with the wicked; he that *sows* evil, shall reap evil: he that *soweth malum culpae,* the evil of sin, shall *reap malum poen•...,* the evil of punishment. So *Eliphaz* told *Job* that he had seen, Job 4 8. *They that plow iniquity, and sow wickedness, reap the same.*

And that either in Kind or Quality. Proportion or Quantitie. In Kind, the very same that he did to others, shall be done to him; or in Proportion, a measure answerable to it. So he shall reap what he hath sown in Quality or in Quantity: either in Portion the same, or in proportion the like.

In *Kind.*

The Prophet cursing *Edom* and *Babel,* saith thus, Psal. 137. *O daughter of* Babylon: *happy shall he be that rewardeth thee, as thou hast served us.* The original is; *That recompensethto thee Thy De•...de, which thou didst to us.* So *Zion* rejoiceth over *Edom,* Obad. *As thou hast done, itshall be done to thee: thy reward shall return upon thine own head.* So the Lord to Mount *Seir,* Ezek. 35. *As thoudidst rejoice at the inheritance of the house of Israel when it was desolate: So will I do unto thee: thou shalt be desolate, O Mount* Seir. Yea verse 14. *When the whole earth rejoiceth, I will make thee desolate.* Prov. 1. *Wisdom* crieth, fools laugh: therefore saith she; *I will also laugh at your calami•...y: I will mock when your fear cometh.* This is verse 31. *to be filled with their own devices, to eat the fruit of their own way;* to *reap* of their own *sowing.*

Thus was God's Law; *Eye for eye, tooth for tooth; Lex talionis. Blood for blood.* So *•...bells* blood spilled on the earth, cries for the blood of *Cain,* that runs in his murderous veins. Nature is offended and must be pacified: and no pacification can wash the Lamb from blood, but their blood that shed it. Justice must cause them that have *sowed* blood, to reap *blood.* The example of *Adoni-bezek* is most observable, *Judges 1. Judah* and *Simeon* warring against the *Canaanites,* surprised *Adoni-bezek;* and cut off his thumbs and his great toes. And *Adoni-bezek* said, *Three score and ten Kings, having their thumbs and their great toes cut off, gathered their meat under my Table: as I have done, so God hath requited me.*

Thus is wickedness recompensed *suo genere,* in it own kind. So often *the transgressor is against the transgressor:* the thief robs the thief; *Proditor is proditor.* As in *Rome* many vnchristened Emperors, and many christened Popes; by blood and treason got the Soueraignty, and by blood and treason lost it. Evil men drink of their own brewing, are scourged with their own rod, drowned in the pit which they digged for others. As *Haman* was hanged on his own Gallows: *Perillus* tormented in his own Engine. *Nec enim lex iustior vll•... est; Quàm necis artifices art perire sua.* Thus they *reap in kind.* Now

In *Proportion,*

The Punishment is apted to the quality of the Sin. *Adam* at first did eat in wantonness: *Adam* shall therefore eat in pain. He excuseth his offense with a bold forehead, therefore in the

sweat of his *forehead* he shall *eat his bread.* The woman's eye lusted, therefore in her eye tears. She longed then against Grace, she shall long now against Nature. She over-ruled her husband before, he shall over-rule her now. Man hath the preeminence: and *her desire shall be subject to him.* Should be, though in all it is not: but lightly when *Eve* over-rules *Adam,* the Devil is in the business.

To trace along the passages of holy Scriptures in this point: about *Proportion.* The ambition of *Babel*-builders was punished with ridiculousnesse. *Cha•...* offending against natural reverence, was damned to servitude. As it was but an easy judgment upon *H•...ricus* 5. Emperor of Germany; that had deposed his natural Father, to have no natural Son. *Sodom* was burned with fire unnatural, that had burned with lusts unnatural. *Lots* wife abusing her sense, lost her sense: became a senseless *Pillar.* She would look back, therefore she shall not look forward: she turned before, therefore now shall not stir. ⟨◊⟩ *, ibi re•...sit.*

Thus *Absalom's* folly was the recompense of *David's* adultery. He had slain *Uriah* with the sword, and the sword shall not depart from his house. *Solomon* deuides God's Kingdom, his own Kingdom shall be divided. Because *Pharaoh* drowned the male children of the *Hebrews* in •...iuer, himself and his Egyptian Host shall be drowned in a *Red Sea. Dives* would not give *Lazarus* a crumb: *Lazarus* shall not bring *Dives* a drop. *Desider* ⟨ꝏ⟩ *, qui non dedit micam.* There is fit *Proportion,* betwixt a crumb of bread and a drop of water. The tongue of that *Rich* man, that had consumed so much belly-cheer, and turned down so many tunnes of wine; shall not now procure one pot of water, not a handful, not a drop. In his tongue he sinned, in his tongue he is torm•...d. *Judas* was the instrument of his Masters death, *Judas* shall be the instrument of his own death. Insolent ⟨◊⟩ vowed to enprison conquered *Tamberlaine,* in a cage of iron, and to carry him up and down the world in triumph. But *Tamberlaine* conquering that Turk, triumphed over him just in the same fashion. Those two monsters of the age *Pope Alexander* 6. and his darling *Borgias,* that had bathed their hands in so much blood; were at last by the error of a cup-bearer, poisoned themselves out of those very bottles wherewith they would have poisoned the Cardinals. Behold the *Proportion;* punishments respondent to the sins.

Here is sufficient cause to make the wicked tremble; God hath proportioned out a judgment for their sins. Man by his wickedness, cuts out a garment of confusion for his own back. I know that this kind of punishing is not always executed in this world. God's temporal Judgments are (like our Quarter Sessions) kept here and there. Some; much; yea most is reserved for another world. If all sin were punished here, we should look no further. But *Tophet is ordained of old: the pile thereof is fire and much wood, the breath of the Lord like a stream of brimstone doth kindle it.* If no sin were punished here, man would not believe God's power. But some is; *So that a man shall say; Verily there is a reward for the righteous, Verily there is a God that judgeth in the earth.*

Think of that lower future place, ye wicked; and the heavy *Proportion* that must there be measured you. Here you have *sown* in your Seed-time, there you must *reap* your harvest. Let the Idolater think of this: he hath thrust God out of his throne, God will thrust him out of his

Kingdom. The drunkard that abuseth so •...uch wine, must there want a little water. The Usurer shall be there bound faster with the bonds of torment, then he hath formerly bound poor men with his obligations. The Covetous that had no pity, shall not be pitied, *He shall have judgment without mercy, that hath shown no mercy.* The Lustful shall burn with a new fire: The Malicious shall find no further cause of envy. *Uaeridentibus;* they that laughed, shall now weep; and that as *Rachel,* for their joys never to be comforted. He that soweth iniquity, shall reap vanity.

I list not to enter discourse of those infernal horrors. I may say with the Poet; if I had a hundred tongues, and a voice of iron; *Non*

Omnia p•...narum percurrere nomina pos•....

I could not run through the names of those endless torments. It is a fearful place: God send us all never to know more of it, then by heresay. Where Spirits are the tormentors, Damnation the fire; the breath of an offended God the bellows; shrieking and *gnashing of teeth* the music; the effect of impatient fury. And all these terrors perfected by their eternity, we commonly say in misery; If it were not for hope, the heart would burst: here is no hope and yet the heart must hold. The wretchedness is, it cannot burst. *Poena gehennales torquent, non extorquent: puniunt, non finiunt corpora.* It is called by Augustine, *Mors sine morte, sinis sine fine, defectus sine defectu.*

But some will say; Your Text speaks of *Proportion:* how can eternal vengeance be proportionable to a momentary offense? Yes; first an infinite God is offended, and a finite man is the offender. Because he cannot be capable of an infinite wrath at once, he must have it in eternity: the short dimensions of his Essence, must have a long extension of his punishment: what wants in place, must be supplied in time. Christ indeed suffered enough in a short time, because he was infinite: man cannot do so, and therefore must be forever in suffering.

Secondly, he that delights in sin, desires it may always continue: and *velle peccatum, est peccatum:* so that an infinite desire, must needs have an infinite punishment. *Qui moritur sine poenitentia, si semper viueret, semper peccaret.* He that dies without repentance, if he should ever live, would ever sin. So *Gregor.* It is God's just judgment, *Vt nunquam mortu•...s care•...t supplicio, qui nunquam v•...uus voluit carere peccato.* That he dead should have eternal punishment, who living would have been eternally wicked. *Vt nullus detur in•...quo terminus vltionis; qui quamd•... valui•..., habere noluit terminum criminis.* That no end should be allowed to his vengeance, that would have allowed himself no end of wickedness. As the good man, if he should ever live, would ever do well. If thou wilt therefore offend *in aeterno tuo,* God must punish *i•... aeterno suo.* Thy injustice would put no date to thy sins; God's Justice shall set no date to thy sufferings. *Thus ye have plowed wickedness, and ye have reaped iniquity.*

You see the wicked's *Seeding* and *Harvest:* God keep us from *sowing* such seed, that we may never *reap* such a crop. The godly have also their *Seeding* and their *H•...uest.* All their sowing may be distinguished

Into

- *Piety,* towards God.
- *Charity,* towards men.

For *Piety.*

They *sow* in *Faith;* and God will bless that *Seed:* it shall grow up to heaven, for it is sown in the side of *Jesus* Christ who is in heaven. *He that believeth on God;* there is the *seed; shall have everlasting life:* there is the *Harvest. Qui credit quod non videt, videbit quod credit.* He that believes what he doth not see; there's the *Seed:* shall one day see what he hath believed; there is the *Harvest.*

They *sow* in *obedience:* this is also a blessed *Seed,* that will not fail to prosper wheresoever it is cast. *If ye keep my Commandments,* there's the *Seed: ye shall abide in my Love;* there's the *Harvest.* Rom. 6. *Ye are the servants toGod, and have your fruit unto holiness;* there's the *sowing:* and *the end everlasting life;* there's the *Reaping. Obedientia in terris, regnabit in coelis.* He that serves God on earth, and sows the *seed* of *Obedience;* shall in heaven *reap* the *harvest* of a kingdom.

They *sow* in *Repentance;* and this *seed* must needs grow up to blessedness, Psalm. 126. *They that sow in tears, shall reap in joy. He that goeth forth and weepeth,bearing precious seed;* there's the *sowing; shall doubtless come again with rejoicing, bringing his sheaves with him;* there's the *Harvest.* Many Saints have now reaped this crop in heaven, that *sowed* their seed in tears. *David, Marie Magdalene, Peter;* as if they had made the Proverb; No coming to heaven with dry eyes. Thus nature and God differ in their proceedings. To have a good crop on earth, we desire a fair *Seed-time:* but here a wet time of *sowing* shall bring the best *Harvest* in the Barn of heaven. *Blessed are they that mourn;* there's the *seeding: for they shall be comforted;* there's the *Harvest.*

Lastly, they *sow* in renouncing of the world, and adherence to Christ; and they *reap* a great *Harvest.Behold,* saith *Peter* to *Christ, we have forsaken all and followed thee;* there's the *Seeding. What shall we have therefore?* what? *You shall sit on twelve thrones judging the •...welue tribes of Israel:* all that you have lost *shall be centupled to you; and you shall inherit everlasting life;* there's the *Harvest.Sow to yourselves in righteousness, and reap in mercy.*

For *Charity.*

He that *sows* this seed, shall be sure of a plentiful crop. *Whosoever shall give to drink to one of these little ones, a cup of cold water only,* a little refreshing, *in the name of a Disciple; verily I say unto you, he shall in no wise lose his reward.* But if he that giveth a little shall be thus recompensed; then *He that soweth bountifully, shall reap bountifully.* Therefore sparse abroad with a full hand, like a Seedsman in a broad field, without fear. Doth any think he shall lose by his *charity?* No worldling when he sows his seed, thinks he shall lose his seed: he hopes for amendment at harvest. Darest thou trust the ground, and not God? Sure God is a better pay-master then the earth: Grace doth give a larger recompense then nature. Below thou may est receive forty grains for one: but in heaven (by the promise of Christ) a hundredth fold: a *measure heapen, and shaken, and thrust together, and yet running over.Blessed is he that considereth*

the poor: there's the *Seeding: the Lord shall deliver him in the time of trouble:* there's the *Harvest.* Is this all? No; Math. 25. *Ye fed me when I was hungry, and gave me drink thirsty,* comforted me in misery: there's the *sowing. Veni beati, Come ye blessed of my Father, inherit the Kingdom prepared for you:* there's the *Harvest.* I shut up this point with the Apostles Blessing. *Now he that ministereth seed to the sower; both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.* God send you a good *Harvest.*

I conclude. *Whatsoever a man soweth, that shall he also reap.* O that this Text might be true upon all us at this time. The Lord hath *sown* the seed of his Gospel, O that he might *reap* your souls to his glory. But shall we hope for that which the Prophets found not? *I have labored in vain, I have spent my strength for naught,* saith *Isaiah.* Nor the Apostles? *I have fished all night and caught nothing,* saith *Peter.* No, nor Christ himself? *who spake as never man spake.* Yet himself telleth us, Math. 13. that of four sorts of ground, wherein the seed was sown, three were barren, and returned no fruit. Alas! how much seed is sown among *thorns, rocks,* and *high-way* grounds! you come to receive this seed, but it fructifies not. You bring forth hedge-fruit, like the Heathen; scarce so good. We hear often, and as often forget.

Yet still Beloved, this Text shall be true. God hath *sown,* and he will *reap: sown* his Word, and will *reap* his Glory. His glory either in your instruction or destruction, conversion or conviction, life or death. O why should that be to your horror, that is meant to your comforts. Turn not that to your desolation, which God sends to your consolation. Pray you then with me, everyone to the Lord, that this *seed* now *sown* may *bring forth fruit* in us all; *in some thirty, in some sixty, in some a hundred fold:* To the glory of his holy name: and the eternal salvation of our souls, through *Jesus Christ.*

Amen.

HEAVEN-GATE: OR, THE PASSAGE *TO PARADISE.*

REVELAT. 22. 14. *in fine.*

And may enter in through the Gates into the City.

IF we supply these words with the first word of the verse; *Blessed;* we shall make a perfect sentence of perfect comfort. *Blessed are they that do his commandments, that they may haueright to the tree of life, And may enter in through the gates into the City.*

In the whole there be

- Premises.
- Promises.

The Premises qualify us; we must be such as are *Blessed;* and who are they? *Qui praestant mandata; that do his commandments.* The Promises crown us, and these are two. 1. That we *may have right to the tree of life;* even that which, Reu. 2. *is in the midst of the Paradise of God.* From whence the Angel with a flaming sword shall keep all the reprobate. 2. *Et per portas*

ingrediantur ciuitatem; And may enter in through the gates into the City. When *without shall be dogs, and scorners,* &c. *whosoever loveth and maketh a lie.*

To the last words of the verse, I have bound & bounded my discourse. Wherein I find three points readily offering themselves to be

considered

- Motus, *Motion.* Enter in.
- Modus, *Manner.* Through the gates.
- Terminus. *Place.* Into the City.

So there is a threefold circumstance.

- *Quid.* What, an Entrance,
- *Qua.* How, through the gates.
- *Quo.* Whither, into the City.

***The* Motion. Enter in.**

They are blessed that *enter in:* Perseverance only makes happy. Our labors must not cease, till we can (with *Stephen)* see these *Gates* open, and our Savior offering to take us by the hand, and welcome our entrance. We know who hath taught us, that only *continuers to the end shall be saved.* It is observable, that in the holy *Spirits* letters sent to those *seven Churches,* in the second and third chapters of this Book; all the promises run to *Perseuerers; Uincenti dabitur, To him that overcomes shall it be given. Nec paranti ad praliim, nec pugnanti ad sanguinem, multo minus tergiuersanti ad peccatum, sed vincenti ad victoriam.* Nor to him that prepares to fight, nor to him that *resists to blood,* much less to him that shows his back in cowardice; but *to him that overcomes* to conquest. *Demas* seeing this war, ran away; fell back to the security of the world. *Saul* made himself ready to this battle, but he durst not fight, glory and lusts carried him away. *Judas* stood a boat or two, but the High Priests money made him give over; and the Devil took him captive. But *Paul* fought out this combat even to victory; though *he bore in his body the marks of the Lord Jesus.I have fought a good fight, I have finished my course, I have kept the faith.* Therefore *now there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me.*

This is a good life, saith *Bern. Mala pati, et bona facere; et fic vsque ad mortem perseuerare.* To suffer evil, to do good, and so to continue to the end. Some came into the *Vineyard* in the morning, some at noon, others later: none received the *Penny,* but they that stayed till night. *Augustine* affirms this to be almost all the contents of the Lord's Prayer; *Hallowed be thy Name, thy kingdom come, thy will be done.* Wherein we desire that his *Name* may always be *sanctified,* his *Kingdom* always *propagated,* his *will* always *obeyed.*

Indeed this grace perfects all graces. We believe in vain, if our faith hold not out to the end. Weeloue in vain, if our charity grow cold at last. We pray in vain, if our zeal grows faint. We *strive* in vain at the *strait gate,* if not till we *enter. Venire adreligionem est vera deuotio; sed non religiose viuere vera damnatio.* To come to the truth of religion is true devotion; not to live religiously, is true damnation. Man is naturally like a horse that loveth short journeys; and there are few that hold out. Whence it comes, that the *last* are often *first, and the first last.Know ye not that they which run in a race, run all; but one receiveth the prize?* He that hath a good horse can go faster up a hill, then down a hill. He that hath a good faith, doth as quickly ascend the Mount *Zion,* as the wicked descend to the valley of *Hinnon.* If men would as strongly erect themselves upwards, as they direct their courses downwards, they might go to heaven with less trouble, then they do go to hell.

But he that at every sleppe, looks at every stop, and numbers his perils with his paces, either turns aside faintly, or turns back cowardly. They that go wandering & wondering on their journey, are at the gates of Samaria, when they should enter the gates of Jerusalem. God saith, *I will not leave you,* Heb. 13. Will you then leave GOD? One told *Socrates,* that he would fain go to Olympus, but he distrusted his sufficiency for the length of the journey. *Socrates* told him; Thou walkest every day little or much, continue this walk forward thy way, and a few days shall bring thee to Olympus. Every day every man takes some pains; let him bestow that measure of pains in trauclling to heaven; and the further he goes, the more heart he gets; till at last he *enter through the gates into the City.*

Bernard calls *Perseverance the only daughter of the highest King, the perfection of virtues, the storehouse of goodworks; a virtue without which no man shall see God.* There is a *last enemy to be destroyed, Death:* we must hold out to the conquest even of this last adversary. Which if it conquer us by the *Sting* of our *Sin,* shall send us to the doors of hell: if we conquer it by our *Faith,* it shall send us to the *gates* of this *City,* Heaven. *Lauda nauigantem cum peruenerit ad portum.* All the voyage is lost through the perilous Sea of this world, if we suffer shipwreck in the Haven; and lose our reward there, where we should land to receive it. What get we, if we keep Satan short of ruling us with his force many hours, when at our last hour he shall snatch our bliss from us? The runner speeds all the way, but when he comes at the races end to the goal, he stretcheth forth his hand to catch the prize. Be sure of thy last step, to put forth the hand of faith then most strongly; *Ne perdatur premium tantis lob•...ribus quaesitum;* lest the reward be lost, which thou with much labor hast aimed at.

It is not enough *Quaerere coelum, sed acquirere; non Christum sequi, sed consequi.* To seek heaven, but to find it; not to follow Christ, but to overtake him, not to be brought to the *gates,* but to *enter in.Many will say to Christ in that day, Lord, Lord, have we not prophesied in thy Name?* But *the Master of the house is* first *risen, & hath shut to the door.* Either they come too soon, before they have gotten faith and a good conscience; or too late, as those *foolish Virgins,* when the *gate* was shut. If then we have begun, let us continue to *entrance. Cuiusque casus tanto maioris est criminis, quanto prinsquam caderet, major iser at virtutis.* Every man's fault hath so much the more discredit of scandal, as he before he fell had credit of virtue. Let us beware that we do not slide; if slide, that we do not fall: if fall, that we fall forward, not backward. *The just man*

often slips, and sometime *falls.* And this is dangerous; for if a man, whiles he stands on his legs, can hardly grapple with the devil: how shall he do when he is fallen down under his feet? But if they do fall, they fall forward, as *Ezekiel;* not backward, as *Eli* at the loss of the *Ark:* or they that came to surprise *Christ,* John 18. *They went backward and fell to the ground.*

Cease not then thy godly endeavours; until *Contingas portum, quo tibi •...ursus erat.* Say we not like the woman to *Esdras,* whether in a vision, or otherwise, when he bade her go into the *City.That will I not do: I will not go into the City, but here I will die.* It is a wretched sin, saith *August.* after tears for sin not to preserve innocence. Such a man is washed, but is not clean. *Quia cōmissa flere definite, et iterum flenda committit.* He leaves weeping for faults done, and renues faults worthy of weeping. Think not thyself safe, till thou art got *within the gates of the City.* Behold thy Savior calling, thy Father blessing, the Spirit assisting, the Angels comforting, the Word directing, the glory inviting, good men associating. Go cheerfully, till thou *enter in through the gates into the City.*

***The* manner. Through the gates.**

Not singularly a *Gate,* but *gates.* For Chap. 21. the *City* is said to have *twelve gates. On the East three gates, on the North three, on the South three, and on the West three.* To declare that *men shall come* from all the corners of the World, *from the East, and from the West, from the North, and from the South; and shall sit down in the Kingdom of GOD.* These *Gates* are not literally to be understood, but mystically; *Pro modo intrandi,* for the *manner* of entrance. The *gates* are those passages, whereby we must enter this *City.*

Heaven is often said to have a *Gate.Strive to enter in at the strait Gate,* saith *Christ.Lift up your heads, O ye Gates, and be ye lift up ye everlasting doors;* saith the Psalmist. *This is none other but the house of God, and this is the Gate of Heaven,* saith *Jacob.* There must be *Gates* to a *City:* they that admit us hither, are the *Gates* of *Grace.* So the analogy of the words infer; *doing the commandments* is the way to have *right in the tree of Life:* obedience and sanctification is the *Gate* to this *Citis* of salvation. In a word,

The	Gate	*is*	Grace.
City	Glory.		

The *Temple* had a *gate* called *Beautiful.* Act. 3. But of poor beauty in regard of this *Gate.* Of the *gates* of the Sanctuary spake *David* in diverse Psalms with love and joy. *Enter into his gates with thanksgiving, and into his courts with praise.* This was God's delight. *The Lord loveth the gates of Zion, more then all the dwellings of Jacob.* This was *David's* election to be a *Porter,* or keeper of the *gates* of God's house; *rather then dwell in the Tents of wickedness.* This his Resolution; *Our feet shall stand within thy gates, O Jerusalem. Solomon* made *two docres* for the entering of the Oracle: they were made of *Olive trees, and wrought upon with the carnings of Cherubims.* The *Olives* promising fatness, and plenty of blessings; the *Cherubims* holiness and eternity. These are holy *gates;* let everyone pray with that royal Prophet, *Open to me the gates of righteousness:*

I will go into them, & I will praise the Lord. This is the Gate of the Lord, into which the righteous shall enter.

In brief, we may distinguish the *gates* leading to this *City,* into two; *Adoption* and *Sanctification.* Both these meet in *Christ,* who is the only *gate* or *door,* whereby we enter Heaven. *I am the door,* saith our Savior; *Ianua vitae,* the *gate* of life: *by me if any enter in, he shall be saved.*

Adoption

Is the first *Gate.We have received the spirit of Adoption.* Without this passage no getting into Heaven. The inheritance of glory cannot be given to the children of disobedience: they must first be converted, & *adopted* heirs in Christ. The Grace of God is twofold. There is *Gratia gratis agens;* and *Gratia gratum faciens.* This second grace, which is of *Adoption,* is never in a reprobate: not by an absolute impossibility, but by an indisposition in him to receive it. A spark of fire falling upon water, ice, snow, goes out: on wood, flax, or such apt matter, kindles. Baptism is the Sacrament of admission into the Congregation; of Insition and Initiation, whereby we are matriculated, and received into the motherhood of the Church. Therefore the sacred Font is placed at the Church-door, to insinuate and signify our *Entrance.* So *Adoption* is the first *door* or *gate,* whereby we pass to the *City* of glory.

This is our new Creation, whereat the *Angels* of heaven *rejoice.* Luke 15. At the creation of Dukes or Earls, there is great joy among men: but at our new creation, Angels and Seraphim rejoice in the presence of GOD. Our Generation was *A non esse, ad esse:* from not being, to be. But our Regeneration is *A male esse, ad been esse,* from a being evil, to be well; and that forever. Through this *gate* we must pass to *enter* the *City;* without this, death shall send us to another place. *No man ends this life well, except he be borne again before he ends it.*

Now if you would be sure, that you are gone through this *gate;* call to mind what hath been your Repentance. The first sign of Regeneration is throbbes and throws: you cannot be *adopted* to Christ without sensible pain, and compunction of heart for your sins. The Christian hath two Births, and they are two *gates:* he can pass through none of them but with anguish. Both our first and second Birth begin with crying. Our first birth is a *gate* into this world: our second is a *gate* into the world to come. There is some pain in both. For this world but little joy after the pain; for the other, after short sorrow eternal glory.

Sanctification

Is the second *gate. Make your calling and election sure,* saith *Peter* by a holy life: *For so an Entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ.* But *there shall in no wise enter into it anything that defileth; neither whatsoever worketh abomination, or maketh a lie.* Therefore *Paul* prays the *God of Peace to sanctify us wholly.* Holiness is the way to Happiness; Grace the *gate* of Glory. But some may object frō that of *Paul,* that this *Sanctification* must be total and perfect: but who can come so furnished to the *gate?* therefore who can *enter the City?* I answer; There is required only *Sanctificatio viae, non Patria;* such a Sanctitie as the *gate* can afford, though far short of that within the *City.* The School distinguisheth well. It must be *communiter in toto, & vniuersaliter in singulis partibus;* but

not *totaliter et perfect.* This Sanctification must be communicated to the whole man, and universally propagated to every part: though it have in no place of man a total perfection. Indeed *Nullum peccatum retinendum est spe remissionis.* No sin is to be cherished in hope of mercy. But we must strive for every grace we have not, and for the increase of every grace we have. *Quaerendum quod deest bonum, indulgendum quod adest.* Let us make much of that we possess, and still seek for more; *striving to the mark.* And yet when all is done, *Profectio haec, non Perfectio est:* We have made a good step forward, but are not come to our full home. But still, *Lord be merciful to me a sinner.* And *Enter not into judgment with us.*

Now since this *gate* stands in our own *Heart,* give me leave to describe it: and that briefly, by

The	Properties.	The properties are 2. It is	Lowe.
Parts.	Little.		

Lowe.

Heaven is well called a *Building not made with hands:* for it differs both in Matter and Form from earthly edifices. For matter, it is *Eternal,* not momentary: for manner, fabricked *without hands.* Great Mannors on earth, have large answerable Porches. Heaven must needs be spacious; when a little star fixed in a far lower Orbe, exceeds the earth in quantity: yet hath it a *low gate,* not a lofty coming in.

They must stoop then that will enter here. *He hath filled the bungry with good things, and the rich he hath sent empty away.* The *rich* in their own conceits, and proud of their own worth, shall be sent empty from this *gate. Zacchaeus* climes up into a Sycamore tree to behold *Jesus:* but when *Jesus* beheld him got up so high, he said, Come down *Zacchaeus,* Luke 19. *Make haste, and come down.* Whosoever will entertain *Jesus,* must come down. The haughty *Nebuchadnezzar,* that thinks with his head to knock out the stars in heaven, must stoop at this *gate,* or he cannot enter. Be you never so lofty, you must bend. God's honor must be preferred before your honors. It is no discredit to your Worships to worship GOD.

Little.

Christ calls it a *narrow gate.* They must be *little* that enter; little in their own eyes, slender in the opinion of themselves. *Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. Samuel* to *Saul;When thou wast little in thine own sight, wast thou not made the Head of the Tribes of Israel?* When *Jesse* had made all his Sons pass before *Samuel,* he asked him if none remained yet; *Jesse* answers, *Yes a little one tending the flocks.Fetch that little one, saith Samuel: for we will not sit down till he come.* That *little* one was he. Says the Angel to *Esdras,* 2. Esdras 7. *A city is built, and set upon a broad field, full of all good things.* Yet the *Entrance thereof is narrow.* This is *spatiosa & speciosa Ciuitas;* A city beautiful and roomthy; yet it hath but a narrow wicket, a *little Gate.*

Alas, how will the surfeited Epicure do to enter: whose gluttonous body is so deformed, that it moves like a great Tunne upon two pots? What hope hath an Impropriator with four or

five Churches on his back, to pass this little *gate?* The bribing Officer hath a swollen hand; it will not enter; and the gowtie Usurer cannot thrust in his foot. The factious Schismatic hath too big a head: the swearer such forked blasphemies in his mouth, that here is no entrance. Pride hath no more hope to get into the gates of that City above; then there is hope to cast it out the gates of this City below. Much good do it with earthly Courts: for it must not come into the Courts of Heaven.

Think, O sinners; you cannot go with these oppressions, with these oaths, frauds, bribes, usuries; with these wickednesses into the *gates* of this *City.* You must shift them off, or they will shut you out.

You hear the Properties; the Parts are now to be considered; and these are four. The foundation, the two sides, and the roof. The *Foundation* is *Faith.* One of the *sides, Patience.* The other, *Innocence.* The *Roofe, Charity.*

Faith

Is the foundation. Coloss. 1. *Be ye grounded and setledin the Faith. Credendo fundatur,* saith *Augustine.* It is grounded in faith. All other graces are (as it were) built on this *foundation. Credimus quōd speramus: quod credimus & speramus, diligimus: quod credimus, speramus, & diligimus, operamur.* What we hope; we believe: what we believe and hope, we love: what we believe, hope, and love; we endeavor to attain. So all is built on *Faith.*

Hope on *faith; Nulla spes increditi:* it is impossible to hope for that we believe not to be. Charity on *faith:* why should a man give all to the poor, unless he believed an abundant recompense? Repentance on *faith:* why else suffer we contrition for sin, if we believed not remission of sin? Temperance on *faith:* why forbear we the pleasing vanities of the world, but that we believe the transcendent joys of eternity, whereof these harlots would rob us? Patience on *faith:* why would we endure such calamities with willing quietness and subjection, if we believed not an everlasting peace and rest to come? All obedience on *faith;* that God would accept it in *Jesus Christ.* If all be built on *faith,* I may call it the *basis* and foundation of this *Gate.Without faith it is impossible to please God: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.* Faith is the passage-way to God: not one of that holy ensuing Legend, entered the *City* of life without this. He that hath *faith* shall *enter:* yea he is *entered.* 〈1 page duplicate〉 〈1 page duplicate〉 John 5. *He hath everlasting life; and shall not come into condemnation; but is passed from death to life.*

Patience

Is one of the Pillars. Hebr. 10. *Ye have need of Patience: that when you have done the will of God, ye might receive the Promise.* That when you have suffered before the *gates,* ye may enter the *City.* There be three Enemies that assault the soul, before she enter the *gates;* a Lyon, a Leopard, and a Fox. The Lion is the Devil, who *roareth* with hideous cries, and bloody jaws. The Leopard is the world, which hath a gay spotted hide; but if it take us within the clutches, it devours us. The Fox is our Concupiscence, bred in us; which craftily *spoils our grapes,* our *young vines,* our tender graces. *Patience* hath therefore an armed Soldier with her, called

Christian *Fortitude;* to give repulse to all these encounters. And what he cannot conquer *feriendo,* by smiting: she conquers *ferendo,* by suffering. *Uincit etiam dum patitur.* She overcomes, even while she suffers. *Patience* meekly bears wrongs done to our own person: *Fortitude* encounters courageously wrongs done to the Person of Christ. She will not yield to sin, though she die. She hath the spirit of *Esther* to withstand things that dishonor God; *If I perish, I perish.*

Innocence

Is the other Pillar. As Patience teacheth us to bear wrongs, so *Innocence* to do none. *Patience* gives us a Shield, but *Innocence* denies us a sword. Our selves we may defend, others we must not offend. *Innocence* is such a virtue; *Quae cùm alijs non nocet, nec sibi nocet.* Which as it wrongs not others, so nor itself. He that hurts himself, is not innocent. The Prodigal is no man's foe, but his own; saith the proverb: but because he is his own foe, he is not *innocent.Triumphus Innocentiae est non peccare vbi potest.* It is the triumph of Innocence, not to offend, where it may.

No testimony is more sweet to the conscience then this: *Remember, O Lord, how I have walked before thee in truth, and with a perfect heart.* So *Job: My heart shall not condemn me for my days.* Blessed soul thus comforted: it smiles at the frowns of earth, and dares stand the thunder. Though there be no *Innocency,* but rejoiceth to stand in the sight of *Mercy:* Yet thus in the midst of injuries it cheers it self: *O Lord, thou knowest my innocence.* The wicked *cover themselves with violence as with a garment:* therefore confusion shall cover them as a cloak. But *Blessed are the meek: for they shall inherit the earth.* That part of the earth they live in shall afford them quiet: and their part in heaven hath no disquiet in it. *Si amouean•..., admouentur in locum, à quo non remouentur in aeternum.* If they be moved, they are moved to a place from whence they shall never be removed. *I will wash mine hands in Innocency: so will I compass thine Altar, O Lord.* If Innocence must lead us to the Altar on earth; sure that must be our *gate* to the glory of heaven.

Charity

Is the *Roofe.Diligendo perficitur;* lo•... makes up the building. *Now abideth faith, hope, and charity: but the greatest of these is charity.* It is a grace of the loueliest *Countenance,* and longest *Continuance.* For *Countenance,* it is amiable; all love it. The poor respect not thy faith so much as thy *charity.* For *Continuance;* faith and hope takes their leaves of us in death: but *charity* brings us to heaven-door, & vshers us in to glory. *I know not what to say more in thy praise, O charity; then vt Deum de coelo traheres, & hominem ad coelum eleuares.* Then that thou didst bring down God from heaven to earth, and dost lift up man from earth to heaven. Great is thy virtue, that by thee God should be humbled to man, by thee man should be exalted to God.

You have the *Gates* described: Let us draw a short conclusion from these two former circumstances; and then *enter* the *City.*

The *Sum.*

There is no entrance to the *City* but by the *Gates:* no passage to *Glory,* but by *Grace.* The *wall* of this City is said to be great and high. *High;* no climbing over: *Great,* no breaking through. So Christ saith; *No thief can break through and steal.* Therefore *through the gates,* or no way. *Corruption doth not inherit incorruption.* This corrupted man must be regenerate, that he may be saved: must be sanctified, that he may be glorified. *Babel*-builders may offer fair for h•...uen, but not come near it: the Giants of our time, I mean the monstrous sinners, may *imponere Pelion Ossae,* lay rebellion upon presumption, treason upon rebellion, blasphemy upon all: as if they would sink heaven with their loud and lewd ordinance, and pluck God out of his Throne: but hell gapes in expectation of them. This *Gate* is kept, as the *gate* of *Paradise,* with a flaming sword of Justice, to keep out *Idolaters, Adulterers, thieves, covetous, drunkards, revilers, extortioners,* and other *dogs* of the same litter; *from the kingdom of God.*

Some trust to open these *gates* with golden keys; but bribery is rather a key to unlock the gates of hell. Let *Rome* sell what she list, and warrant it like the *Seller* in the Proverbs; *It is good, it is good.* Yet it is naught; but were it good, God never promised to stand to the Popes bargains. Others have dreamed of no other *gate,* but their own righteousness. Poor souls, they cannot find the *gate,* because they stand in their own light. Others think to pass through the *gates* of other men's merits: as well one bird may fly with another birds wings. For all those hot promises of the works of Saints for their ready money, they may blow their nails in hell.

Only *grace* is the *gate.Per portam Ecclesiae intramus ad portam Paradisi.* We must be true members of the Church, or the door of life will be shut against us. Heaven is a glorious place, therefore reserved for gracious men. *Admittuntur ad spiritus iustorum, non nisi iusti.* To those *spirits of just men made perfect* must be admitted none, save they that are justified. Kings are there the Company: none of base and ignoble lives can be accepted. Heaven is the great *White Hall,* the Court of the high King; none are entertained but *Albi,* such as are washed *white* in the blood of Christ; and keep white their own innocence. Vngracious offenders look for no dwelling in this glory. You that have so little love to the *gates,* are not worthy the *City.* If you will not pass *through the gates* of holiness in this life, you must not enter the *City* of happiness in the life to come. Thus we have passed the *gates:* and are now come to

The *City.*

Now if I had been with *Paul* wrapped up to the *third heaven;* or had the *Angels Reed, wherewith he measured the wall:* I might say something to the description of this *City.* But how can darkness speak of that light? or the base Country of Earth describe the glorious Court of Heaven? *Glorious things are spoken of thee, O City of God.* Glorious Cities have been, and are in the world. Rome was eminently famous; all her Citizens like so many kings: yet was it observed, *Illic homines more,* that men did die there. But in this *City,* there is no dying. *Mors non erit vltra.There shall be no more death.* I will narrow up my discourse, to consider in this *City* only 3. things.

The

- Situation.

- Society.
- Glory.

The *Situation.*

It is placed above, Gal. 4. *Jerusalem which is above is free, the mother of us all.* Heaven is *in excelsis.His foundation is in the holy mountains.* So was *Jerusalem* seated on earth, to figure this *City;* built on the *Quarry of heaven,* Dan. 2. On *Sapphires, Emeralds, and Chrysolites,* Reu. 21. There is a heaven now over our heads, but it shall *wax old as a garment.* It is corruptible, and so combustible. This *City* is eternal; Mount *Zion, never to be moved:* a kingdom never to be *shaken.* We are now under this lower heaven, then this shall be under us. That which is our Canopy, shall be our Pavement.

The *Society.*

The King that rules there, is one Almighty God in three distinct persons. He made this *City* for himself. *In his presence is the fullness of joy, and pleasures at his right hand for evermore.* If he gave such a house as this world is, to his enemies: what may we think, hath he provided for himself, and his friends? But will GOD dwell there alone? He is never alone: himself is to himself the best and most excellent company. Nevertheless he vouchsafes a dwelling here to some Citizens, and these are either *Created* so, *Assumed,* or *Assigned.*

1. Created Citizens are the blessed Angels; who from their first creation have enjoyed the freedom of this *City. They stand always in the presence of God:* they can never lose their happiness.

2. Assumed; those whose spirits are already in heaven. Hebr. 12. There *are the spirits of just men made perfect.* They are already in soul taken up, and made free Denizens of this *City.*

3. Assigned; the Elect that live in the militant Church, waiting for the day of their bodies Redemption; crying still, *Come, Lord Jesus, come quickly.* These are *Conscripti,written in the Lambes book of life.* Now though we are not already in full possession; because our apprentiship of this life is not out; yet we are already Citizens. *Ye are no more strangers and foreigners, but fellow Citizens with the Saints; and of the household of God.* And we have three happy privileges of *Citizens.*

1. *Libertas;* Freedom from the Law; not from obedience to it, but from the curse of it. *Praestemus quod possumus: quod non possumus, non damnabit.* Let us keep so much of it as we can: what we cannot keep, shall not eondemne us. Liberty in the use of these earthly things: heaven, earth, air, sea, with all their creatures, do us service. *Whether things present, or things to come, all are yours: and ye are Christ's, and Christ is God's.*

2. *Tutela Imperij;* The Kings protection, Psalm. 91. *Angels mandauit.He hath given his Angels charge over us, to keep us in all our ways.* Is this all? No. verse. 4. *He covers us with his feathers, and under his wings do we trust: his true•...h is our shield and our buckler.* Our dangers are many in some places, and some in all places: we have God's own Guard royal to keep us. They *are sent*

from God to minister for their sakes, which shall be heirs of salvation. I need not determine, whether every particular person hath his particular Angel. Saint *Augustine* hath well answered, *Quando hoc nesciatur sine crimine, non opus est vt definiatur cum discrimine.* Since our ignorance is no fault, let us not trouble our selves with curious discussion. *Bernard* directs us a good use of it. *Quantamdebet hoc tibi infer reuerentiam, afferre deuotionem, confer fiduciam.* The consideration of the guard of Angels about us, should put into our minds reverence, into our hearts devotion, into our souls confidence.

3. *Defensio Legis,* the defensive protection of the Law. Christis our Advocate. *Who shall lay anything to the charge of God's elect? It is God that justifieth.* We are impleaded: *Paul* appeals to *Caesar,* we to Christ. The Devil accuseth us, we are far remote: behold, our Counselor is in heaven; that will not let our cause fall, or be overthrown. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.*

Thus are we *Citizens* in present, shall be more perfectly at last. We have now right to the *City:* we shall then have right in the *City.* We have now a purchase of the possession, shall then have a possession of the purchase. *Father; I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.* This is our Saviors Will & Testament, and shall not be broken.

The *Company* then adds to the glory of this *City.* We are loath to leave this world for love of a few friends, subject to mutual dislikes: but what then is the delight in the *Society* of Saints? where thy glorified self shall meet with thy glorified friends, and your love shall be as everlasting as your glory. There be those Angels that protected thee: those Patriarchs, Prophets, Apostles, Martyrs, that by doctrine and example taught thee: yea there is that blessed Savior that redeemed thee. Often here with groans and tears thou seekest him, *whom thy soul loveth:* loe, there he shall never be out of thy sight.

The *Glory.*

The glory? *Non mihi si centum linguae.* If I had a hundred tongues, I was not able to discourse thoroughly the least dram of that *inestimable weight of glory.* The eye hath seen much, the ear hath heard more, and the heart hath conceived most of all. But *no eye hath seen, nor ear heard, nor heart apprehended the things which God hath prepared for them that love him. Augustine* after a stand; *Deus habet quod exhibeat. God hath something to bestow on you.* If I say, we shall be satiate, you will think of loathing: if, we shall not be satiate, you will think of hunger. But *Ibi nec fames, nec fastidium:* there is neither hunger, nor loathing. *Sed Deus habet quod exhibeat.* No sooner is the soul within those *gates,* but she is glorious. *Similem sibi reddit ingredientem.* Heaven shall make them that enter it, like it self; glorious: As the air by the Suns brightness is transformed bright. *Quanta falici tas, vbi nullum erit malum, nullum deerit bonum!* How great is that blessedness, where shall be no evil present, no good absent! This is a blessed *City.*

Men are ambitious here, and seek to be free of great Cities: and not seldom buy it dearer then the Captain bought his Burgeship. But no such honor as to be Denizens of this *City:* whereof once made free, how contemptibly they will look at the vain endeavors of worldly men! Think, Beloved, yea know; how sweet soever the gains of this lower City be: it is yet far

short of the gains of heaven. And you will one day say; There is no City to the *City* of GOD. Where *shall be no more death, nor sorrow, nor crying, nor anymore pain.* Death with all his Apparitors, that cite the whole world to his Court, *sorrow, crying, pain,* shall be no more. *They shall persecute you from City to City,* saith Christ: till at last we come to this *City,* and then out of their reach.

O that this clay of ours should come to such honor! Well may we suffer it to endure the Worlds tyranny, and to be afflicted by the Citizens thereof: alas, we are but Prentises, and they will use us hardly till our years be out. When that day comes, we shall be free possessors of this *City.*

You hear now the *gate* and the *City,* what should you do but enter? Passe through the *gate* of grace; a holy & sanctified life; and you shall not fail of the *City* of glory. Whither once entered, you shall sing as it is in the Psalm, *Sicut audi•...imus ita et vidimus. As we have heard, so have we seen in the City of our God.* We see that now which was preached to us; yea and ten thousand times more then ever could be uttered. You shall say to Christ, as the Queen of *Sheba* to *Solomon;I heard much of thy glory; but behold, the one half was not told me.* You saw *Jerusalem* before in a Map; now you shall walk *through the streets,* and observe the *towers* and *bulwarks;* fully contemplate the glory. But my discourse shall give way to your meditation. The joys are boundless, endless: the Lord make us free of this *City.*

Amen.

***SPIRITVALL EYE-SALVE: OR,* THE BENEFIT of Illumination.**

EPHES. 1. 18.

The eyes of your understanding being enlightened, that •...ou may know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints.

THE special grace that here *Paul* prays for his *Ephesians,* is Illumination. wherein is described to us an *Eye. Object.* The eye is spiritual, the object celestial. The Instrument is•...gracious, the spectacle glorious. *The eye enlightened;* there is the organ: *the hope of God's calling, and the rich inheritance of the glorified Saints;* there is the object.

The *Eye* is described by the

- Situation.
- Qualification.

The *Site* is the *Understanding:* the *Qualification* is *Inlightned.*

The *Eye*

Is the most excellent organ of sense. Saint *Augustine* applies *Seeing* to all the senses. Hear and see, touch and see; and the Psalmist hath, *Taste and see how gracious the Lord is.* Other senses discern only things near them: this, remote and distant objects. Some say the roundness of

the *Eye* resembles the Unity of the Deity; which is one and perfect: and the triangular sight, the Trinity of persons. This is too curious: happy is that intellectual *eye,* whose object is the blessed Unity in Trinity, and Trinity in Unity; whose delight is good, yea God.

In a clear *eye* the looker sees his own image: so God in a sanctified understanding sees a limited resemblance of his infinite self. And as some Physicians say, that if looking in a sick man's eyes, they see their image, there is hope of life: but the want of this resultance is held an argument of instant death: whereby they give themselves a prognosticke sign, whether the Patient will die of that sickness, or recover it; by the reflection of his *eyes.* But it is certain, if God's image be not in the understanding, *instat mors animae,* the soul is in danger: if it shine there, there is comfort of life, yea life of comfort. Hence it is that the *God of this world* doth so strive to *blind the minds of them that believe not; ne imago Dei▪ &c. that the light of the glorious Gospel of Christ,* who is the *Image of GOD, should not shine unto them.*

God hath set two liddes, to defend the corporal *eye* from annoyances. So he hath given the *understanding duas palpeb•...;* Faith and hope to shelter it. For the *eye* is not more tender to the body, then the *understanding* is to the soul. And therefore Satan seeks by all means to hurt it: either by offering it violent blows, which the *shield of Faith* bears off; or by throwing dusts into it, *(gifts blind the eyes)* which the other lidde of hope for better riches, keeps out.

The *Situation*

Of this spiritual *eye* is in the Soul. God framing man's soul, planted in it two faculties: the Superior, that is the Understanding, which perceiveth and judgeth: the Inferior, that is the *will,* which being informed of the other, accordingly follows or flies, chooseth or refuseth. The Scripture favoring the simplest capacity, compares these two powers of the soul, to two known parts of the body. The *understanding* to the *Eye;* the *Affections* to the *Foot:* the *eye* directing, the *foot* walking. Every man is naturally borne blind and lame: as *Zedekiah* captiuated to the King of Babylon; first they *put out his eyes,* and then they lamed *his feet with fetters of brass.* So is every man by nature; and therefore easily made a slave to the king of infernal Babylon, if the mercy of Christ should not redeem him. This consideration reacheth forth to us two uses: the one of Instruction, the other of Reprehension.

1. This teacheth us to desire in the first place, the *Inlightning* of our *eyes;* and then after, the strengthening of our feet. So that sweet Prophet ordereth his prayers, Psal. 25. First *Shew me thy ways, O Lord: teach me thy paths.* Then *Lead me in thy truth.* First, clear my eyes, then enable my feet, Psal. 119. *Make me to vnderstandthe way of thy precepts.* And then *I will run the way of thy Commandments.* He that would sails safely, must get a good Pilot, before good rowers. Swift horses without a skillful waggoner, endanger more. He that labors for feet before he hath eyes, takes a preposterous course: for of the two, the lame is more likely to come to his journeys end, then the blind. Could he run as swift as *Hazael,* and outstrip the young Hart on the mountains; yet being blind, he would hardly hit the way to Heaven. There is but one way thither; by-paths innumerable: it is a thousand to one against him, that he misseth the right. If he be set into it, yet there are so many blocks, rubs, obstacles put before him by the Devil, and the world; that he can no more go into the true way, then he could discern it from the

false. But if a man hath eyes, there is hope he will creep to heaven, though on lame feet. He sees where Jerusalem stands, and hath direction for the way; (as travelers in scroles; from such a village to such a city, &c.) so the word of God prescribes his journey; From *Faith to virtue, from virtue to knowledge, from knowledge to temperance, from temperanceto patience, &c.* till he comes to *enter into the everlasting Kingdom of our Lord Jesus Christ.* Hence we see, there is somewhat more hope of a vicious person, that hath a good understanding; then of an utterly dark and blind soul, though he walks upon zealous feet. Let them know, that they will come to heaven without eyes, when the wicked come out of hell without feet.

Which lets us see the kind love of the Popish Clergy to their people, and how unfeignedly they desire their going to Heaven; when they pluck out their eyes, & send them thither. So they may grope for it, as the Sodomites did for the door of *Lots* house. That which they call the *Mother of Devotion,* Ignorance; *Augustine* calls *Pessimā matrem,* the worst Mother. *Pessimae matris Ignorantiae, pessimae itidem duae filiae sunt: scilicet falfitas, et Dubietas: illa miserior, ista miser abilior: illa perniciosior, ista molestior.* There are two evil daughters of the most evil Mother, Ignorance, Falsehood and Doubting: the former is more miserable, the latter more pityable: that more pernicious, this more troublesome. Let them that plead so impetuously, their Religion authentical from the Fathers, *(not cum Patribus reijci•...r)* read the opinion of a great Father, concerning a main point of their doctrine, Ignorance. *Chrysostom* says; *Praecedit scientiae virtutis c•...ltum:* knowledge of virtue must ever go before devotion: For *no man can earnestly affect the good he knows not: and the evil whereof he is ignorant, he fears not.* So that true love to good, and hatred to evil, cannot occur to a heart nescient of them both. For *Scientia conscientiam dirigit, conscientia scientiam perficit.* Knowledge rectifies conscience, so well as conscience perfits knowledge. *Con* must ever be in composition: and so kindly uniting knowledge to devotion, there ariseth *Conscience.*

If they allow not then their people eyes, they may as well lame their feet; and so send them like the Syrian band, instead of Dothan, to Samaria. *They say, This is not the way* to heaven, *nor is this the City* of life: *follow me, &I will bring you to the man* (Jesus Christ) *whom ye seek. But he led them to Samaria.*

2. This reprehends a common fashion of many Auditors. When the Preacher begins to analyse his Text, and to open the points of doctrine, to inform the *understanding;* they lend him very cold attention. That part of the Sermon is spent in slumber; as if it concerned us not. But when he comes to apply his conclusions, and to drive home the use of his inferences by application; then they begin to rouse up themselves, and lend an ear of diligence. As if they had only need to have their hearts warmed, and not to have their minds warned, & enlightened with knowledge. But alas! no eyes, no salvation. Your affections are stirred in vain, without a precedent illumination of your souls. You must know to do, before you can do what you know. And indeed he that attends only to exhortation, and not to instruction, seems to build more upon man's zeal, then God's Word. Both do well together: attend to the *Doctrine,* and suffer also *the Word of exhortation;* that you may have both clear eyes, and sound feet: those which God hath joined together, let no man put asunder.

I come from the *Situation,* to the

Qualification

Of this spiritual *eye: enlightened.* For this blessing the Apostle prays to the *Father of lights; from whom comes every good and perfect gift:* from him, and from him only, comes this grace of *Illumination.* Mans mind is not only dark, but *darkness,* till the Spirit of knowledge light on him, and lighten him. Though *Zedekiah* was in *Nebuchadnezzar's* Court, that great Monarch, newly deliuerd of his monstrous ambition; to whom all the glories and pleasures of the world came a gossiping: yet he saw none of this pomp and magnificence; his eyes were wanting. So blind *Samson* among the merry Philistines, saw none of their rich apparel, costly cheer, and glorious triumphs. When the natural man comes into the Temple, among the Cōgregation of God's Saints, his soul is not delighted with their prayers, praises, psalms, and service: he sees no comfort, no pleasure, no content in their actions. True, he doth not, he cannot; for his *understanding* is not *enlightened,* to see *the hope of their calling, and the glorious riches* which the Spirit of grace and consolation sheds into them. He sees no whit into the awful Majesty of God, filling all with his glorious presence, and ruling all events with his providence; even disposing evil to his glory. Nothing of the beauty, mercy, pity of his Savior, sitting at the right hand of his Father: not his Highness being in heaven, nor yet his Nighnesse to his brethren on earth. Nothing of *Mount Zion, the City of the living God, the celestial Jerusalem;* not of *the company of innumerable Angels;* nor of *the general assembly, and company of the first borne which are written in Heaven;* not of *God, the Judge of all;* nor of *the spirits of just men made perfect;* nor of *Jesus the Mediator of the New Testament;* nor *the blood of sprinkling, that speaks better things then that of Abel.*

What more then a world of happiness doth this man's eye not see! Hereupon we call a mere fool a natural. The worldlings have esteemed, and misnamed Christians God's fools: but we know them the fools of the world. The greatest Philosopher is but a sot to the weakest Christian: therefore Philosophy (unbaptized with grace) is said to be monoculate, to have but one eye, and that is of natural Reason; a left eye of the soul. But the Christian hath two eyes: the left eye of Reason, whereby he may see into the secrets of nature, as far as the Philosopher: and the right eye of faith, which the other wanting cannot conceive the *mystery of godliness.* This mystery to him, is but like a high candle to a blind man. God only then must give *Solomon* wisdom; and to his Father, a knowledge above his Teachers. *If any of you lack wisdom, let him ask of God.* The first Character our forefathers taught us, was Christ's Cross. Our first spelling lesson; In the Name of the Father, &c. To teach us, that even all human knowledge, much more divine, is derived from God's fountain. There are two reasons, why we must all beg of God for our selves, as *Paul* did for his *Ephesians,* this grace of *Illumination.*

1. Our spiritual blindness came upon us by God's just curse for our sins. As the Philistines put out *Samsons* eyes, for his many mischiefs done them: so GOD on far greater cause blinded *Adam,* and his perpetual issue. He had pure and good knowledge; but because his ambition was *appetere prohibitum,* to desire that was forbidden: his punishment was *perdere concessum,* to lose that he had. Now the same hand that laid on this penalty, must take it off. The blind men in the Gospel, recovered not their sight till Christ came. They were as types to us; to

teach us that only the Spirit of Christ can restore our spiritual eyes. Therefore of this *Spirit* are we *counseled to buy eye-salve, to anoint our eyes, that we may see.*

2. This original defect is increased by actual transgressions. We were borne ignorant, we have made our selves blind; putting out even that remaining spark of nature. We *mind earthly things:* setting not only our *affections,* but even fixing our whole knowledge on this World. And it is impossible that man's eye should look on earth and heaven also at one instant. It is a rule in Philosophy; Nothing receives anything, but that is empty of all other things of a contrary nature. The ear must be empty of all sounds, the taste of all savors, the eye of all colors; before there can be entertainment given to a new object. The smell possessed with Rew, cannot sent the Rose: the taste infected with gall, imagines all morsels bitter: and a green glass held before the eyes, presents all things looked on, green. So if the souls eye be taken up with the gaudy vanities of this py'd world, it cannot discern the things, that concern everlasting peace. The *understanding* then must be with-drawn from earth, that it may contemplate heaven. This confutes their practices, that have vowed a Monkish life, addicted to speculation & eying of heaven; yet are perpetually raking in the mud of the earth to get money; with an impossibility of reconciling these two opposite objects to their eyes at once. In vain they lift up ceremonial eyes of a forced devotion; for the eye of their heart is fixed downwards: Unless they have squint-ey'd souls, that can look two ways at once. But I rather think, that like watermen, they look one way, and row another: for he must needs be strangely squint-ey'd, that can at the same instant fasten one of his lights on the light of glory, & the other on the darkness of iniquity. The riches above and below are remote things; *Quorum dum aliud contemplatim aspicimus, aliud contemptim despicimus:* whereof whiles we admire the one, we vilipend the other. This *blindness* then being both hereditarie to our natures, (and hereditary diseases are not easily cured) and, augmented by our willful disorders; can be taken away by no hand but God's. *Since the World began was it never heard, that any man* (not man, but God) *opened the eyes of one that was borne blind;* and had increased this caecitie by his own accessive and excessive wickedness.

He that would desire inspection into others blindness, had need of clear eyes himself. *Cast out the beam in thine own eye, that thou mayest pull out the mote in thy brothers;* saith our Savior. Let us take with us then the eyes of grace, that we have; that we may the better look into that blindness of nature, we had. There is in this blind *eye* diseases and defects. The diseases are double, so are the defects.

The *Diseases.*

1. The Cataract, which is a thickness drawn over the eye, and bred of many causes: this especially, either from the rheum of vain-glory, or the inflammation of malice. From this eye there is no reflection, or returning the own beams, whereby a man may contemplate himself. But even the optic nerves, and the visory spirits are corrupted: the memory cannot reuolue, nor the mind present it self, what it is; *nec in se descendere tentat.* This dark mind is the vault, where Satan keeps his Seminarie, and sits hatching a black brood of lusts.

The means to expel this disease, is to take God's Law into thy hand and heart, and through that glass to look into thyself. *Consider your own ways in your hearts,* saith the Prophet.

Teipsum

Concute: tecum habita: te consule, dic tibi quis sis.

Plumbe-deep into thy own breast: *Animi tui abyssum intra.* A man offends less, by searching sin with too deep, then with too short an instrument. Though this be, saith *Abselme, grauis angustia;* a hard exigent. *Si me inspicio, •...ipsum non tolero; si non inspicio, nescio. Si video, horror; si non videro, mors est.* If I look into myself, I cannot endure myself; if I look not, I cannot know myself. If I see myself, there is horror: if I see not, there is death. This inspection is difficult. *Difficile est se nosse, sed beatum.* It is a hard, but a happy thing to know ones self. Private sins are not easily spied out. *Difficilius est inuenire, quàm interficere;* as *Casar* said of the Scythians. It is harder to find them out, then to root them out. Innumerable sins are in a man; if not in actual and ripe practice, yet in growing seeds. *Qui indulget vno vitio, amicus est omnibus.* He that is partially indulgent to one sin, is a friend to all. It is a pains well taken, to study thyself. How sweet a rest doth that night bring, whose sleep is prevented with a recognition of our selves!

Bernard teacheth man a three-fold consideration of himself: *Quid, quis, qualis fit.* What by nature, who in person, what kind of man in conversation. Which particulars when he casteth up, he shall find in sum; Himself a miserable sinner. *Si cupis bonus fieri, primùm creed quod malus fis.* If thou wouldest be good, first know that thou art evil. *Chrysostom* amplifies this self knowledge, by teaching a man to consider; what he is *in himself,* dust and ashes: what is *within him;* much wickedness: what *above him,* an offended Justice: what *below him,* a burning lake: what *against him,* Satan and sin: what *before him,* vain pleasure: what *behind him,* infallible death.

But alas! what is all this that hath been said of the *eye,* if God *enlighten* not that mental eye to see it? He must open our eyes, to behold *the wonderful things of his Law.* Otherwise man's sight to these objects, is but as *oculus noctuae ad lumen solis.* Spiritual joys he cannot perceive; and what he conceives of death and hell, he thinks of them senselessly like a beast, or desperately like a Devil. If his conscience begins to wake, he sings her asleep again. And as in some, the fuliginous vapors arising from the lower parts of the body, blind the eyes: so in him the fumous euaporations of the fleshes lusts, have caused absolute blindness. The spirit of God, with the saving instrument of grace, can only take away this Cataract.

2. There is another disease, called the Pearl in the eye; a dangerous disease, and hereof are all worldlings sick: for earthly riches is such a pearl in their eye, that they cannot see the pearl of the Gospel, which the wise *Merchant* sold all he had to purchase. By distrusting and distracting cares of the world, this intellectual eye is not only depraved, but deprived of light. *Affectio mundi, infectio animi:* our souls are affected, infected with this contagion. We are easily inclined, and declined from our supernall bliss, by doting love of these transient delights. And *vbi amor, ibi oculus:* the eye follows the heart, with more diligence then a servant his Master. Now it is no wonder if that eye be blind, which the Devil hath daubed up

with the dirt of this world! Covetousness is an Engrosser, wheresoerver it dwells: and as it would engross the whole Vniuerse to it vnsatiate self, so it takes up the whole soul, with all the affections and desires of it. It gives every member and faculty press-money, and binds all their contention to get riches. It leaves not so much as an eye for our selves, not a thought for God. *Quicquidde se intrinsecus agatur oblitus est animus, dum extrinsecus occupatur.* Whiles the mind is externally busied, it forgets what is done in it self, what shall become of it self. This pearl then must be cut out of the worldlings eye, with the sharp knife of repentance; otherwise he is likely never to see heaven. For it may be well said to them, as the Philosopher answered to some, that asked him curious questions of the world; whether it had a soul, whether it were round, &c. *Vos de mundo solliciti estis, & vestram immunditiem non c•...atis.* You are busy examiners concerning the world, but idle neglecters of your unclean selves. These are the *Diseases:* there is also a double defect in this natural *Eye.*

1. It perceives only natural and external things; *qua ante pedes sunt;* which lie at their feet, 2. Pet. 1. For *It cannot see a far off.* It beholds only the barque or rind; but not the inward virtue. It can perceive what thy riches are, thy house adorned, thy lands tilled, thy grounds stocked: but not those spiritual blessings, and celestial privileges, that belong to thee as thou art a Christian. It judgeth the Cabinet by the Lether and cover, not by the costly jewels in it. It may see *Job's* outward affliction, not his inward consolation. If God swells their garners with plenteous fruits, and fills their bones with marrow, this they see: but the *hope of God's calling,* the comforts of the Gospel, the saving health of *Jesus Christ,* and the promises of eternal life, they not see. The world is their circumference; other things *Nec capiunt, nec cupiunt; neque tenent manibus, nec cernunt oculis;* they neither comprehend nor covet; neither hold, nor behold them.

A beast hath one kind of eye, a natural man two, a Christian three. The beast hath an eye of Sense, the natural man of Sense and Reason, the Christian of Sense, of Reason, and of Faith. Each of these hath his several objects, several intentions. The eye of sense regards only sensual things: the eye of reason only sensible and natural things: the eye of faith, spiritual, supernall, and supernatural things.

The eye of sense doth not extend to intelligible things, and matters of discourse. Tell a brute beast of Philosophy, and the conclusions of nature, he understands you not. The belly of Sense hath no ears for such instructions. Let it be fed, nourished, have the appetite delighted: of further felicity it hath neither notion, nor motion. *Nec noscit, nec poscit.*

The eye of Reason sees further then that of Sense; and hath (more then common Sense) a rational and discursiue apprehension of intelligible objects. For the bodies of creatures, the brutes see them as well as man, and perhaps some better: but in these bodies he perceives hidden virtues, objectual to the scope of understanding, which the beast cannot see. I confess that many a man is defective in the gradual ascents of reason. Tell a rusticke or mechanicke that the Sun is greater then the whole earth, or that a little star is larger then his car-wheel; and he derides thy boldness, and thinks thou wouldst be admired for telling alye. Though this by the eye of mature reason is discerned perfect truth.

The eye of Faith sees further then both the former; for it looks into the *hope of our calling, and the glorious inheritance of the Saints.* The Christian hath not only an eye of Sense common with beasts; nor an eye of reason common with men; but also an eye of faith proper to his profession. Wherein he goes beyond the natural man, further then the natural man goes beyond the beast. The unregenerate liuesall his days in a mist: he cannot look up to heaven; in comparison whereof that world he sees, is but a base moale-hill; and himself is like a blind moale, digging in it. Yea in this very world, his own proper element, how little doth he truly perceive! There is no herb or flower he treads on, that he truly knows. Yea he is a stranger at home, and is ignorant of what is in his own bosom. But for things that concern a better world, he hath no insight. *The natural man perceiveth not the things of the Spirit of God, for they are foolishness vntohim; neither can he know them, because they are spiritually discerned.* Those things are incredible, impossible to him, which we build our faiths on. *Happy* then are their *eyes that see these things.* In matters of the world our simplicity moves pity, or makes sport: let it content us, that these losses are requited by our spiritual knowledge, seeing further into better matters. That wherein we are ignorant, is transient & contemptible: that which we know, is glorious and eternal. The ignorance of the former shall not hinder our blessedness; the knowledge of the other shall accomplish it.

2. The second *defect* in this *eye* is an in solid levity: it is roving, like *Dinah's,* and ravished abroad; but wants selfinspection. Two things exceedingly move men; *Similitude and Example.* When men judge others very evil, they begin to think themselves good. Nothing doth sooner blind us then comparisons. He that would mount to a high opinion of his own worth, by comparing it to the base wickedness of another; *Perinde est, ac si quis ad clandos respiciens, s•...am miretur velocitatem:* is like one that observing a Cripples lameness, wonders at himself that he is so swift. The curious man goes abroad, *Et exterius omnia confiderat; qui sic interna despicit:* and is so intentiue upon foreign businesses, that he forgets his own. They are common questions; *Quid ill fecit?* What hath he done? and *Quid ill faciet?What shall he do?* But not *What have I done?* not *What shall I do that I might be saved?* They are like Tailors, that have taken measure of many men, never of themselves. Such a man doth not smite his own bosom with the Publican, but breaks his neighbors head with the Pharisee. It is good for a man to keep his eyes at home, and set them about the domestical business of his own heart: lest at last *Omnibus notus, ignotus moritur sibi;* he that lived known to all, dyes in ignorance of himself.

I cannot leave this excellent Organ, the *eye;* till I have shown you two things. 1. The danger of spiritual blindness. 2. The means to cure it.

Spiritual *blindness* shall appear the more perilous, if we compare it with natural. The bodies eye may be better spared then the souls. As to want the eyes of Angels, is far worse then to want the eyes of beasts. The want of corporal sight is often good, not evil: evil in the sense, good in the consequence. He may the better intend heavenly things, that sees no earthly to draw him away. Many a man's eye hath done him hurt. *The sons of Godsaw the daughters of men. David* from the roof of his Palace *saw Bethshabe. Per oculorum beneficium intrat cordis veneficium.* The lightning of lust hath scorched the heart through those windows. *Malus*

oculus, malus animus. An evil eye makes an evil mind. The Apostle speaks of *eyes full of adultery:* it is a fearful thing to have an eye great with whoredom. And there be eyes full of covetousness, lusting after the grounds and goods of other men: as *Ahab's eye* was full of *Nabaoths* vineyard. But *non tutum est conspicere, quod non licitum est concupiscere.* Let not thine eye be enamored of that, which thy heart must not covet. You see therefore, that sometimes the loss of corporal sight doth the soul good: and the eye of faith sees the better, because the eye of flesh sees not at all.

Besides, the bodily blind feels and acknowledgeth his want of sight: but the spiritually thinks that none have clearer eyes then himself. He that wants corporal eyes, blesseth them that see: this man derides & despiseth them. Their blindness is therefore more dangerous, *Qui suam ignorant ignorantiam;* that *know not they are blind,* as *Laodicea,* Reue. 3. This conviction Christ gave to the Jews. *If ye were blind, ye should not have sin: but now ye say, We see, therefore your sin remaineth.* The blind in body is commonly led either by his servant, or his wife, or his dog: there may be yet some respect in these guides. But the blind in soul is led by the world, which should be his servant, is his traitor: or by the flesh, which should be as a wife, is his harlot: or by the devil, which is a dog indeed, a crafty cur, not leading, but misleading him. He that is blind himself, and led by such blind, or rather blinding guides, how should he escape the rubs of transgression, or the pit of destruction!

Now the means to clear this *Eye,* is to get it a knowledge of God, of our selves. That the *eye* may be cured, this knowledge must be procured.

Now God must be known by his

- Works.
- Word.
- Spirit.

1. By his Works. The book of Nature teacheth the most unlearned, that there is a Deity. This may be called natural Theologic. For *his invisible things may be understood by his visible works. Praesentemque refert qualibet herba Deum.* Not a pile of grass we tread on, but tells us there is a GOD. *Ask the beasts and they will tell thee; the fowls of the air the fishes in the Sea; the earth will declare unto thee, that the hand of the Lord hath wrought this.* When an *Eremite* was found fault with, that he wanted books; he answered, that there could be no want of books, when Heaven and Earth stood before his eyes. *The heavens declare the glory of GOD: and the firmament showeth his handy work. Day unto day uttereth speech: and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard.* All these creatures speak GOD; in whom is the act of all powers, & from whom the power of all acts: whether thou have a carnal affection, filled with vanity; or a curious head, filled with variety; or a Christian heart, filled with verity; despise not the paedagogie and manuduction of the World, leading thee to know God.

2. But this book reads only to us, (that ask *An sit) Deus est;* that there is a God. If we ask further, *Quis sit,* Who this God is, or how to be worshipped; it cannot expound it. It brings us only like that *Athenian Altar, Adignotum Deum;* To the unknown God. We must turn over a new leaf, search another book to take out this lesson. *Search the Scriptures;* for they give this testimony. So *Zacharias.Ten men out of all languages of the Nations shall take hold of the skirt of him that is a Jew; saying, We will go with you, for we have heard that GOD is with you.* In the former, the book is the World, the school Natures light; the scholar man, *quatenus homo;* as he is man. But here the Book is the Scripture, the School the light of grace, and the scholar Christian man, as he is a Christian. There was the eye of Reason exercised; here of faith. There was taught GOD in his creatures; here God in his Christ.

3. But this Scriptural knowledge (common to the wicked) is not sufficient; there must be a spiritual knowledge: whereby, though he s•...es not more then is in the Word, yet he sees more then they, that see only the letter of the Word. *The annointing which you have received, teacheth you all things.* Call we then earnestly upon the Spirit of *Illumination* for this knowledge. For it is not obtained *per rationem, sed per orationem;* not by reason, but by prayers. *For this cause I how my knees to the Father of our Lord Jesus Christ, &c. That you may be able to comprehend with all Saints, what is the breadth, and length, & depth, and height: & to know the love of Christ, which passeth knowledge.*

Now we must learn to *see* our selves, and this selfecontemplation must be made by a Natural glass by a Moral glass by a Spiritual glass.

1. Naturally, by looking into the constitution & composition of our own persons; as *Paul* distinguisheth us into *Body, Soul, Spirit.* For thy Body, it was not only *fashioned beneath on the earth,* but of the earth. Our first Parents were made of the earth: of the earth was their meat: of their meat their blood: of their blood their seed: of the seed our bodies. *Corrupta et corrumpentia corpora;* bodies corrupt of themselves, and corrupting the souls. For thy Soul, it is a real, spiritual, invisible, and indiuisible substance; diffused by God into thy body. Who by placing this soul in thy flesh, hath set thee in the mid-way, betwixt the bodiless Spirits above, and the mindlesse bodies below. This soul is preserved by neither element nor aliment, but by him only that made her; and to whom, she resteth not, till she returns. For thy Spirit, it is called *vinculum* and *vehiculum,* a bond and a Chariot. It is a bond to unite a divine and heavenly soul, to an earthly elementary body; both these extremes meet friendly by this *Tertium,* a firmamentall Spirit. It is called a Chariot, because it carrieth the souls faculties to all organs and parts of the body, and that with wonderful speed.

2. Morally, by considering how frequently we have transgressed those virtues, to which the very Heathen gave a strict obedience. Where is our justice, temperance, patience? We have idle designs, and idler desires; and give way to all evil that may be either thought or wrought: and what we dare not act, we dare like. We loath (like fond sheep) the good pastures of fit benefits, and bleat after the browse of vanities. Like erring Planets, we keep not the ecclyptike line of virtuous mediocritie. As God hath all good in himself, all evil only in knowledge: so we on the contrary, have much good in knowledge, all evil in our selves.

3. Spiritual knowledge goes yet further; even *in medullas, et penetralia cordis.* It searcheth the heart; and if in that most inward Chamber, or in any cabinet thereof, it can find an Idol, it brings it forth. It sees when the torrent of time bears thee down the stream of custom; what faintness is in thy faith, what coldness in thy zeal, when the awe of man gives the fear of God a check-mate. It sounds the lowest depth of the Conscience; and spyeth blemishes in the face of whitest innocence. So it brings the best soul down on her knees; teacheth her the necessity of humbleness; and puts this prayer in her mouth; *Lord be merciful to me a sinner.*

We have now done with the Organ of *Seeing;* the *understanding* or Souls *Eye:* let us come to the *object* to be seen, *The hope of his calling; and the riches of the glory of God's inheritance in the Saints.*

The *Object*

Is clear and transparent to a sanctified *Eye.* The Philosophers propound six necessary occurrences to our perfect *Seeing;* and you shall see them all here met.

1. Firmenesse or good disposition of the Organ that seeth. A rolling eye beholds nothing perfectly. A *Dinah's eye* is the prologue to a ravished soul. This must be a composed eye, steadfastly settled on the divine object: saying with *David, My heart is fixed, O Lord, my heart is fixed.* The proposed glory is so infinite, that it may well take up the whole eye; for it shall one day take up the whole man. *Enter thou, good servant, into thy masters joy:* it is too great to enter into thee. This Object is so immense, that we cannot well look besides it.

2. The Spectacle must be objected to the sight: the eye cannot pierce into *penetralia terrae,* or *sublimia coeli:* nor can the *understanding* see into these supernatural joys, unless the Lord object them to it. Hence it is that many neglectfully pass by *(〈◊〉 lumine lumen)* the light, for want of eyes to regard it. But God here produceth the wardrobe of his glory to the sanctified eyes; as if he said, *Uenite & videte,* Psal. 46. *Come, and see.* So *Moses;Stand still, and see the salvation of God.* So Christ to his Apostles. *It is given to your* eyes *to see these things, to others but by parables.*

3. That there be a proportional distance betwixt the organ and the object: neither too near, nor too far off. A bright thing held too near the sight, confounds it: be it never so bright, if too far off, it cannot discern it. God hath sweetly ordered and compounded this difference. Those everlasting joys are not close by our eyes, lest the glory should swallow us up: for mortal eyes cannot behold immortal things; nor our corruptible sight see steadfastly that eternal splendor. *Who can see God, and live?* And though you say, it is the soul that sees; yet even this soul, whiles it is prisoned in this muddy veil, or rather Jail, the flesh, hath by reason of the others impotency and passiblenesse, a thick cloud cast between it self and glory. *For now we see through a glass darkly: but then face to face. Now I know in part, then shall I know, even as also I am known.* The best eye upon earth looks but through a glass, a lattice, an obscuring impediment. Now on the other side, lest this object should be too far off, that the intellectual eye could not reach it, behold, God hath given it the first fruits; *Righteousness, peace of conscience, and joy of the holy Ghost;* a prelibation of glory. It sees the earnest of the

Spirit, *sealing us up to the day of redemption;* a pledge of those joys, which otherwise no eye hath seen, no ear heard, nor heart on earth conceived.

4. It is required that the objected matter be substantial; not altogether diaphanous & transparent, but massy, and of a solid being. Otherwise the sight cannot perceive, nor the mind well conceive, the nature which is so subtle & sublim'd: but intends it self still further, till it can *acquiescere in materiam visibilem;* rest it self on some visible object. But this Object here proposed, is no empty *Chimera,* or imaginary, tralucent, ayery shadow, but substantial: *the hope of God's calling, and a glorious inheritance:* which though natures dull eye cannot reach, faiths eye sees perfectly. For *Hac est fides, credere quod non vides.*

And the subject of this spectacle is by demonstration proved solid and substantial: because▪ nothing but that can give this intellectual eye firm content and complacency. How go the affections of man in a rolling and ranging pace from one creature to another! now thy heart is set upon wealth; thou wilt have it, though thou dignity for it *in visceribus* both *matris & filiorum;* in the bowels of the earth, and of the sons of the earth. Say wealth is come, thou art then for honor: thy riches are a ladder, whereby thou wouldest climb to dignity. *Dedecet diuitem esse ignobilem.* Nobility gotten hath not settled thee: thou art traversing new desires. Thy lust presents thee a beauteous paramour: unclean desires now fill up thy scene; and thou playest, like that Germane, many parts thyself; a golden Ass, a proud Lyon, a luxurious Goat. Wealth and greatness commands thy pleasure; thy lust is answered: then thou art for music, and so actest a fourth part; thou art thine own fiddler. Now thy blood is to be heated with delicates; thou must be indulgent to thy throat with lust-provoking meats; and so playest yet another part, a Cater to uncleanness. When all is done,

Non contenta quies; non est sedata libido.

When thou hast thus wandered, and begged of every poor creature a scrap of comfort, yet thou art but clawed, and cloyed with variety, with vanity; not contented. It is all but one little crumb to one half dead of hunger. Couldst thou pass over the vast Vniuerse, from the conuexe superficies of heaven, to the center of hell: yet the immense capacity, rapacity of thy desires will not be satisfied.

Well then did *Augustine* confess: *Fecisti nos ad te, &inquietum est cor nostrum donec requiescat in te.* O Lord, thou didst make us for thee; and our heart cannot be quiet till it rest in thee. Nothing but the Trinity of persons in that one Deity, can fill the triangular concaue of man's own heart. The fire flieth to his sphere, the stone falleth to his center, the rivers run to the sea, as to their end and rest; and are but violently detained in any other place. The needle touched with the Loadstone, stands ever trembling and quiuering, till it enjoy the full aspect of the Northern Pole. Thus the Lord is only our Center; the very life of satisfaction; full of perfect and infallible comfort; and he alone can content the boundless apprehension of this intellectual *eye.* All other are but shadows and vanities, but this matter objected in my Text, satisfies. The world cannot, but this can; *the hope of God's calling, and his glorious inheritance,* &c.

5. Clearnesse of space betwixt the Organ and the object. For the interposition of some thick and gross body, prevents the faculty of the *Eye.* The quickest eye cannot see through hills; and a crasse cloud is able to hide the Sun from us at noon day. On necessity, that we may behold with our understandings eyes, this celestial object; *the hope of our calling;* there must be a removing of all thick and impenetrable obstacles.

1. Some have whole mountains betwixt their eyes and heaven: the mountains of vain-glory hinder their sight. They are ravished with the bravery of earth: they think there is no heaven but at Court; no further scope of ambition, then to be great in this world. If you tell them of the glory of God's Inheritance given to his Saints, alas, they believe not your prattle: they cannot see it. They cannot indeed; for who can see through mountains?

2. Others, to make surer prevention against their sight of heaven, have rolled the whole earth betwixt that and their eyes. These are the covetous, who are rooting down to the Center. If you tell them of this *hope, &c.* they answer, *Non videmus nisi terram;* we see nothing but earth. Well may they say so: for what eyes can see through the vast and condensed body of the earth?

3. Others yet have interiected such obscure and pitchy clouds, between their sight and this Sun of glory, that they cannot see. Whether of errors, that darken the light of the truth: Or of affected ignorance, that blinds their own eyes: Or of blasphemous Atheism; they will see nothing, but what they do see. *Where is the promise of his coming? Since the Fathers fell asleep, all things continue as they were from the beginning of the creation. Nil noui video;* I see no new thing: it was so, and it is so. *Non aliud vidêre patres, aliudue nepotes Aspicient.* Or of rude and crude impie•...ies, which both blear their own eyes, and shadow heavens graces from them. Thus the Devil deals with thē, as the Pharisees servants dealt with Christ: first they blind him, and then buffet him, and bid bim prophecy *who smote him.* First he puts out their eyes with their own iniquities, and then leads them about to make himself sport. They cannot see the way to bliss, they have blinded themselves; interposed such clouds betwixt them and heaven, that this *glorious light* cannot shine unto them. There must be then a clearer space: and this God grants to faith. *Stephen full of the holy Ghost, looked up steadfastly into heaven, and saw the glory of GOD,* &c. *Behold, I see the heavens open, and the Son of man standing on the right hand of God.* Though this be taken for more then a spiritual sight; yet hence we have this comfort; that our eyes of Faith shall see God now in Grace, and our eyes of flesh hereafter in glory.

6. Lastly, the object must be stable and firm, for if it move too swiftly, it dazeleth the eye, and cannot be truly (according to the perfect form of it) beholden. An oar in the river often seems to the passengers as if it were broke•... by reason of the swift and violent motion of the water. An arrow cuts the air with such quickness, that we can scarce discern it; which lying at the mark is easily seen. God hath therefore answered our desires, and fitted our understandings with a stable object: which *Paul* calls *an exceeding & eternal weight of glory.* A *weight;* substantial and permanent: not a light transient matter, nor a swift voluble nature; but *weighty.* Therefore let us *not look on the things which are seen, but on the thingswhich are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.* It is

here called an *Inheritance,* which none can take from us: that subtle Lawyer Satan, shall never be able to pick cavils against it.

You must not expect, that I should enter into a particular resolution of our objected comforts: I must reserve that to a more liberal time. Only now let us set them in our meditation, and settle our selves to attain them. Contemne we, condemn we the foolish choice of worldlings, in regard of our portion and *better part, never to be taken from us.* Why should I dislike my gold, because he prefers his copper? The least dram of these joys shall outwaigh all the pleasures of earth. And as one torment in hell shall make the reprobate forget all earthly vanities: so the least drop of this pleasure shall take from us the remembrance of our former miseries. We shall not think on our poverty in this world, when we possess those *Riches:* and forget our contemptible baseness, when God shall give us that *Glory of Saints. He shall not much remember the days of his life, because God answerethhim in the joy of his heart.* God give us to see these things now in grace, that we hereafter may see them in glory.

Amen.

THE COSMOPOLITE: OR, *WORLDS FAVOVRITE.*

LUKE 12. 20.

But God said unto him; Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

THIS is the *Covetous* man's Scripture; and both (like an vnflattering glass) presents his present condition, what he is: and (like a fatal book) premonstrates his future state, what he shall be. And because; as no man would be thought of others, or will think himself a worldling; so nor apply to himself the terror of this Text: therefore this Scripture doth both indigitate and single him out, with a *Tu es h•...mo;* and when it hath set himself before himself, it tells him how he shall stand before the Tribunal of God: with a lost *name,* with a lost *soul,* with a lost world, with a lost and never to be recovered heaven.

We shall perceive more plainly the *Cosmopolites* fearful judgment, if we take a precursory view of the Parables former passages.

First we have the *Rich man,* verse. 16. prospering in his wealth: not only in the usurious gains, which his money, fraud, oppression, or unjust dealing might get: but even in those things which God by the hand of nature did reach forth to him. For his *ground brought forth plentifully.* So deep a draught have the wicked often drunk in the common cup of blessings. *Their Bull gendreth and faileth not: their Cow calueth and casteth not. They spendtheir days in wealth.* Yea, will you hear yet a larger exhibition? *They are not in trouble as other men, neither arethey plagued like others.* There they have exemption from misery. *Their eyes stand out for fatness: they have more then heart could wish.* There they have accumulation of felicity.

Secondly, we have him caring what to do, verse. 17. He had so much gain, so much grain; that his rooms could not answer the capacity of his heart. *What shall I do, because I have no room, where to bestow my fruits?* Care is the inseparable companion of abundance. *Vnâ recipiuntur diuitiae & solicitudo.* They, to whom is given most wealth, are most given to carking, sharking, and solicitous thoughtfulness, with a little inversion of our Saviors meaning; *Where is much given, there is much,* yea more *required.* Those hearts whom the world hath done most to satisfy, are least of all satisfied: still they require more, and perplex themselves to get it. A reasonable man would think, that they who possess abundant riches, should not be possessed with abundant cares. But *care not for tomorrow,* saith Christ. *Cuius enim diei spatiumte visurum nescis, quam ob causam illius solicitudine torqueris?* Why shouldst thou disquiet thyself with thought of prouisiō for that day, whose evening thou art not sure to see?

Thirdly, we have his resolution; which in his purpose, hath a double succession (though no success) for their disposed order and places. *This will I do,* verse. 18. what? 1. *I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.* He thinks of no room *in visceribus pauperum,* in the bowels of the poor: which the Lord hath proposed to him, a fit receptacle of his superfluity. He minds not to build an hospital, or to repair a Church; either *in cultum Christi,* or *culturam Christiani:* to the worship of Christ, or education of orphans, or consolation of distressed souls: but only respects *Horreum suum,* and *Hordeum suum:* his *Barn* and his barley. The want of room troubles him: his harvest was so great, that he is crop-sick. The stomach of his *Barn* is too little to hold that surfeit of corn he intends it; and therefore in anger he will pull it down, and make it answerable to his own desires. 2. This he takes as granted, and upon the new building of his *Barn,* he builds his rest, ver. 19. Then *I will say to my soul; Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.* He dreams his belly full, and now his pipes go: he sings *requ•...em,* and lullabies his spirit in the cradle of his barn. This sweet news he whispers to his soul. Though he had wearied his body with incessant toyles, and made it a gally-slave to his imperious affection: yet his soul had been especially disquieted, and therefore he promiseth his soul some ease. In this indulgent promise, there is a Preface, and a Solace.

1. The Preface assures his soul *much goods,* and *many years; multas diuitias, multos annos.* He knew that a scant and sparing proffer would not satisfy his boundless desires: there must be show of an abundant impletion. It is not enough to have an ample rock or dista•...e of wealth, unless a longeuall time be afforded to spin it out. *Philoxenus* his wish coupled with his pleasant viands a long throat, (Crane-like); to prorogue his delight: for shortness doth somewhat abate sweetness. *Rex horae,* a king of one hour can scarce warm his throne: it keeps a Christmass-lord flat, that he knows his end. If this man had been his own Lord, how excellent an estate would he have assured himself▪ His Farm should have been so large, and his lease so long, that I doubt whether *Adam* in Paradise had a greater Lordship, or *Metbushalem* a longer life. The last of his desires is of the longest size: give him much *goods,* and much *time,* abundance of joys, and abundance of days; and you hit or fit the length of his foot.

2. The Solace is a dance of four paces; *Take thine ease, eat, drink, and be merry.* The full belly loves an easy Chair; he must needs join with his laborious surfeits the vacation of sleep. He hath taken great pains to bring death upon him; and now standing at his door, it hears him talk of *ease.* He promiseth himself that, which he trauells to destroy, life: and even now ends what he threatens to begin. So worldlings weary and wear out their lives to hoard wealth: and when wealth comes, & health goes, they would give all for life. O fools! in continual quest of riches, to hunt themselves out of breath; and then be glad to restore all at once for recovery. The next *pace* is, *Eate:* his bones must not only be pleased, but his belly. It is somewhat yet, that this man resolves at last no more to pinch his guts: therefore what before he was in their debt, he will pay them with the usury of surfeits. He purposeth to make himself of a thin starueling, a fat Epicure; and so to translate *Parcum* into *Porcum.* The third pace is, *Drink:* where gluttony is bid welcome, there is no shutting out of drunkenness. You shall not take a *Nabal,* but he plies his gobblet, as well as his trencher. And this is a ready course to retire himself from his former vexation; to drown his cares in Wine. The last pace is a Leualto; *Be merry:* When he hath got junkets in his belly, and wines in his brain, what should he do, but leap, dance, revel, *be merry,* be mad! After feasting, must follow jesting. Here be all the four passages: he *sleeps* care away, he *eats* care away, he *drinks* care away, and now he sings care away. His pipes be full, and they must needs squeak, though the name of the good, yea the name of GOD be dishonored. But to such a madmerry scoffer might well be applied that verse, which was sounded in the ear of a great Rimer dying: *Desine ludere temere, nitere propere surgere, de puluere.* Leave playing, & fall to praying: it is but sorry jesting with death. Thus his dance was like *Sardanapalus; Ede, bibe, lude:* Eate, drink, and be *merry:* but there is one thing mars all his sport; the bringing of his soul to judgment. He promiseth a merry life, and a long life; but death says nay to both. He gratifies his soul, & ratifies his state; but couzens himself in all. It may be said of him, as King *John* of the fat Stag dying; See how easily he hath lived, yet he never heard Mass. This was the sweet, but the sour follows. *Qui gaudebit cum mundo, non regnabit cumChristo.* He rejoiceth with the World, but must not live in glory with Christ.

Thus far the Rich man acts; now comes in God's part: which turns the nature of his play, from Comike purposes to Tragike events. He behights all peace and joy to himself; *But God said; Thou fool, this night shall thy soul be taken from t•...e, &c.*

The words contain an

- Agent,
- Patient,
- Passion,
- Question.

The Agent is God; *But God said.* The Patient is the rich *Fool.* The Passion. *This night shall thy soul be required of thee.* The Question which God puts to him, to let him see his folly; *Then whose shall those things be which thou hast provided?*

***The* Agent, God.**

The *Rich* man was purposing great matters, but he reckoned without his host: he resolves thus and thus; *But God said to him.* Hence two observations.

1. That the purposes of men are abortive, and never come to a happy birth, if God bless not their conception. Man purposeth, and God disposeth. *The horse is prepared to the battle, but the victory is of the Lord.* It is a holy reservation in all our purposes; *Si Deo placuerit:* If it shall please the Lord. *Go to now ye that say, To day or tomorrow we will go into such a City, and continue there a year, & buy and sell, and get gain. Whereas ye know not what shall be on the morrow. Ye ought to say, If the Lord will.* For neither tongue can speak, nor foot move, if the Lord shall enervate them: as he did *Zaobaries* tongue in the Temple, and *Jereboam's* arm, when he would have reached it out against the Prophet. In vain man intends that, whereagainst God contends. *Sisera* resolves on victory, GOD crosseth it with overthrow. Yet thinks *Sisera, Iael* will succor me, *For there is peace between Iabin King of Hazor, and the house of Heber the Kenite.* No, even there •...he arm of the Lord is ready to encounter him; a draught of milk shall be his last draught, and the hand of a woman shall kill him, that hath escaped the hand of an Army.

The Jews may say, *We will fly away* ⟨◊⟩ *swift horses.* But God saith, *Your Persecutors shall be swifter. Sennacherib* purposeth to lick up Israel as the Ox grass; and though he found the Land before him as an *Eden,* to leave it behind him as *Sodom; But God said,* He shall go home without his errand: An hook in his nostrils shall reine him back. The King of *Babylon says in his heart, I will ascend into heaven, I will exalt my throne above the stars of God: and I will be like the most High.* But God said, *Thou shalt be brought down to hell, to the sides of the pit. H•...d* made himself so sure of Christ, that rather then to fail of cutting off the prophesied King, he slays his own son: He might so, but he shall not touch God's Son. With what lavish promises do the Spanyards flatter themselves, when they baptized their Nauie with the name of *Inv•...nsible?* England is their own, they are already grasping it (warm with gore) in their clutches. *But God said,* Destruction shall inherit their hopes: and the remainder of ruin shall be only left to testify, what they would have done.

Men's thoughts promise often to themselves, *Multa magna;* many things, great things: they are plotted, contrived, commenced; yet die like *Jonah's* Gourd, when we should expect their refreshing: *Quia non fort•...it Deus,* because God hath not blessed them. Ambition may rear turrets in emulation of heaven: and vain-glory build Castles in the air; but the former shall have no roof, as the latter hath no foundation. *Philip* threatened the Lacedemonians, that if he entered their Country, he would utterly extinguish them. They wrote him no other answer but *Si, If:* meaning, it was a condition well put in, for he never was like to come there. *Si S I non esset, perfectum quidlibet esset.* But in the menaces of angry Tyrants, and purposes of hasty intenders, there is an *If,* an included condition, that infatuates all. Let our lesson hence be this.

That our purposes may be sped with a happy success, let us intend in the Lord, for the Lord. 1. Let us derive authority of our intentions from his sacred Truth; which gives rules not only to live well, and to speak well, but even *ad been c•...gitandum,* to think well. It is a wicked

purpose to fast till *Paul* be killed; to wreake malice, to satifie lust. Inauspicious and without speed are the intents, whose beginning is not from God. Let no purpose pass currant from thy heart, till God hath set on it his stamp and seal of approbation: Let his Word give it a *Fiat:* Whatsoever ye do, yea or intend to do, let both action of hand, and thought of heart be all to God's glory.

2. Let us in all our purposes reserve the first place for God's helping hand. *Without me ye can do nothing,* saith Christ. But it is objected that *Paul* spake peremptorily to his Corinthians. *I will come unto you when I shall pass through Macedonia.* And *David,I will go to the house of the Lord.* I answer, *Cor tenet, quod lingua tacet:* they that had so much grace in their hearts, wanted not this grace; *et noscere et poscere facultatem Domini,* to know and desire the Lord's permission. You shall never take men so well affected to good works, that do not implore God's assistance. Though they do not ever express in word, yet they never suppress in thought, that reservation; *If it please God,* as *Paul* doth afterwards in that place; *If the Lord permit.* If any will dare to resolve too confidently, patronizing their temerity from such patterns; as if their *voluntates* were *potestates,* let them know that like Taylours, they have measured others, but never took measure of themselves: that there is great difference betwixt a holy Propet or Apostle, and a profane Publican.

2. Observe, that God now speaks so to the Covetous, that he will be heard: he preacheth another kind of Sermon to him then ever he did before: a fatal, final, funeral Sermon, a Text of Judgment; *This night shall they fetch away thy soul.* For this is God's Lecture, himself reads it; *But God said.* He had preached to the worldling often before; and those Sermons were of three sorts.

1. By his Word. But *cares* of the world *choke* this *Seed:* the *heart goes after covetousness;* even whiles the flesh sits under the pulpit. This is the devils three-wing'd arrow, (wealth, pride, voluptuousness) whereby he nails the very heart fast to the earth. It is his talent of lead, which he hangs on the feet of the soul, the affections; that keeps her from mounting up into heaven: with the printed beauty of this filthy Harlot he bewitcheth their minds, steals their desires from Christ, and sends them a whoring to the hot Stews of hell. Thus is God's first Sermon quite lost.

2. By Judgments on others, whose smart should amaze him. For God, when he strikes others, warns thee, *Tua res agitur, &c.* When the next house is on fire, thy cause is in question. God hath smitten Israel, that *Judah* might fear. *Though Israel play the Harlot, yet let not Judah offend.Ephraim is joined to Idols: let him alone.* When the plague knocks at thy neighbors door, it tells thee, I am not far off. God's judgment on the Galileans, and *men in Sil•...e* is thus applied by Christ, to draw others to repentance, lest *they likewise perish.* But what if thousands fall on the worldlings right hand, & ten thousands about him, he dreams of no danger: his own gold gives him more content, then all this terror. The Devil hath hood-wink'd him with gain; and so carries him quietly (like a hooded hawk) on his fist without baiting to hell. This Sermon is lost also.

3. By crosses on himself; and this Sermon comes a little nearer to him; for it concerns his feeling. The first was objected to his ear, the second to his eye, this last to his sense. But as the first Sermon he would not hear, the next not see, so this he will not feel: *he is stricken, but he hath not sorrowed.* He imputes all to his ill luck, that he loseth the game of his worldly desires: he looks no more up to heaven, then if there was none. *God is not in all his thoughts.* All these Sermons are lost.

But now God will be heard: *He said;* he spoke home; a word and a blow. He will be understood, though not stood under. *Uociferat, vulnerat: per dictum, per ictum.* This is such a Sermon, as shall not pass without consideration. So he preached to *Pharaoh,* by frogs, flies, locusts, murraine, darkness: but when neither by *Moses* vocal, nor by these actual lectures he would be melted, the last Sermon is a *Red Sea,* that drowns him and his army. The Tree is bared, manured, watered, spared in expectancie of fruits: but when none comes, the last sermon is the *Axe:* it must be *hewn•... down and cast into the fire.* This kind of argument is unanswerable, and cannot be evaded. When God *gives the Word, innumerable are the Preachers:* if the lower voices will not be heard, death shall be feared. God knocks long by his Prophets, yea *stands at the door* himself; we will not open. But when this Preacher comes, he opens the door himself, and will not be denied entrance. *All the day long have I stretched forth my hands* unto thee; *manum misericordiae,* the hand of his mercy: it is not embraced. Now therefore he stretcheth out *manum Iustitiae,* the hand of his Justice; and this cannot be avoided. All that long Day is past, and now the worldlings Night comes. *This night shall they require thy soul.* The *Rich* man must hear this Sermon; there is no remedy. *But GOD said.* We are come from the *Dooer,* to

The Sufferer, or *Patient;*

And his title is, 〈 in non-Latin alphabet 〉 , *Thou fool.* What? If this had come from a poor Tenants mouth, it had been held a petty kind of blasphemy. Is the *rich* man only held the *wise* man, at all parts; and doth God change his title with such a contradiction? Is the worlds gold become dross? the rich Idol a fool? It is even a maxim in common acceptation; He is wise, that is rich. *Dives* and *Sapiens* are *voces conuertibiles;* Rich and wise are convertible terms, imagined to signify one thing. *When the rich man speaks,* all the people give (bare-headed) silence and attention. As if no argument could evince such a necessity, as the chief *Priests* to *Judas; Tantum dabo:* So much will I give thee. *Tantus valor in quatuor syllabis.* Such force is there in four syllables, and but two words. It is not only eloquence, but enchantment; and they that use it, prevail like Sorcerers; unless perhaps they light upon *(multis e millibus vnum)* a *Peter,Thou and thy money be damned together.* If he that can plead by the strongest arguments, be the wisest man, how doth God call the *Rich* man *Fool?* If a man should travel through all conditions of the World, what gates would not open to the rich man's knock!

In the Church surely Religion should have the strongest force; yet riches thrusts in her head even under Religions arm, and speaks her mind. Money once brought the greatest Preacher of the Gospel, even the Author of the Gospel, Christ himself, to be judged before an earthly Tribunal. Now the *Servant is not greater then his Lord:* no wonder if money plays the *rex* still,

and disposeth places to men of the greatest worldly (not the best heavenly) gifts. For *a gift prospereth which way soever it goeth.* It were somewhat tolerable, if money did only hinder us from what we should have; but it wrings from us also what we have.

In the Courts of Justice, Law should rule: yet often money over-rules law and Court too. It is a lamentable complaint in the Prophecy of *Isaiah:Judgment is turned away backward, and Justice standeth a far off: for truth is fallen in the street; and equity cannot enter.* If there must be contention, judgment should go forward; and is it turned *backward? Justice* should lay a close ear to the cause of the distressed; and must it stand a *far off? Truth is fallen in the street.* O the mercy of God! *in the street?* Had it fallen in the wilderness, it had been less strange; but in the *street,* where everybody passeth by, and nobody take it up! miserable iniquity. *Equity cannot enter;* what, not equity? Are they not called Courts of Equity? and must that which gives them denomination, be kept out? Now all this perversion, euersion of Justice is made by money. This turneth *Judgment to wormwood,* poisons a good cause: or at least into vinegar; as wine that stands long, becomes sour. And you are beholding to that Lawyer, that will *restituere rem,* get you your right, though he doth it *cunctando;* by delays. There is many one of whom that old verse may be inverted, *Talis homo nobis cunctando diminuit rem.*

In the wars valor bears a great stroke, yet not so great as money. That Macedonian Monarch was wont to say, He would never fear to surprise that City, whose gates were but wide enough for an asse laden with gold to enter. How many Forts, Castles, Cities, Kingdoms hath that blown up, before ever gunpowder was invented! I need name no more. What quality bears up so brave a head, but money gives it the check-mate! It answereth all things, saith *Solomon.A feast is made for laughter, and wine maketh merry: but Money answereth all things.* By all this it appears, that *Riches* is the greatest wisdom: but we must take out a writ, *Ad melius inquirendum.*

If wealth be wit, what means Christ here to call the *Rich* man *Fool?* yes, good reason. *God hath made foolish the wisdom of this world.* If God calls him so, he gets little to have the world esteem him otherwise. *Not he that commendeth himself,* nor whom the world commendeth, *is approved, but whom the Lord commendeth.* An ounce of credit with God, is worth a talent of men's praises. *Frustra commendatur in terris, qui condemnatur in coelis.* The world commends, but God condemns; which of these judgments shall stand?

I might here infer doctrinally, that all *Covetous* men be *fools:* and that in his censure, that cannot deceive, not be deceived. but I should prevent the issue of this Text, to say and show this now. I therefore content myself to say it now, to show it anon. It may be cavil'd, that *Folly* is rather a defect in the understanding, Covetousness in the affections. (For so they distinguish the soul, into the intellectual and affectionate part.) How then is this attribution of *fool,* proper to the worldling? The truth is, that the offense of the will & affections doth mostly proceed from the former error of the mind. Our desire, fear, love, hatred, reflecting on evil objects, arise from the deceived understanding. So there is a double error in the covetous man's mind, that makes him a *fool.*

1. He conceives not the sufficiency of God's help; and therefore leaves him, that will never leave his. He thinks God's treasury too empty to content him: he sees not his glory, and therefore will not trust him on bare promises. The good man sweetens his most bitter miseries with this comfort: *The Lord is the portion of mine inheritance.* But all God's wealth cannot satisfy him. *O nimisauarus est, cui Deus non sufficit:* He is unmeasurably covetous, whom God himself cannot satisfy. Here is one argument of his *folly.*

2. Having left God, who (rested on) would not have left him, he adheres to the world which cannot help him. The mind of man, like the Elephant, must have somewhat to lean upon: and when the Olive, Fig▪ tree, Vine are refused; he must *puthis trust under the shadow of the Bramble.* When the Israelites had forsaken the King of Heaven, they make to themselves a *Queen of heaven: Moses* is gone, *up, make us gods which shall go before us. Admiratur mundum, reijciens Dominum.* He falls off from God, and falls in with the world. Here be both the parts of his *folly:* He hath *committed two evils; forsaken the fountain of living waters, and hewed himself a broken cesterne.* We see the *Patient;* let us come to

The *Passion* or suffering.

This is the point of war, which my Text sounds like a Trumpet, against all worldlings: *This night shall thy soul be required of thee.* Favor them in this, and they think all well; but in this of all they must not be favored. This suffering is aggravated by four

circumstances

- Quid. *What; the* Soul
- A quo, *of whom:* of thee
- Quomodo, *how:* shall be required
- Qando, *when;* this night.

What.

The *Soul,* thy soul: not thy *Barns,* nor thy crop; neither the continent, nor content: not thy gods, which thou holdest dear; not thy body which thou prizest dearer; but thy *soul,* which should be to thee dearest of all. Imagine the whole conuexe of heaven for thy *Barn,* (and that were one large enough) and all the riches of the world thy grain, (and that were crop sufficient:) yet put all these into one balance, and thy *soul* into the other; and thy *soul* out-waighes, out-values the world. *What is the whole world worth to him that loseth his soul?* The Soul is of a precious nature.

One in substance like the Sun, yet of diverse operations. It is confined in the body, not refined by the body, but is often most active, when her Jailor is most dull. She is a careful hous-wife, disposing all well at home; conseruing all forms, and mustering them to her own serviceable use. The senses discern the outside, the circumstance, the husk of things: she the inside, the virtue, the marrow; resolving effects into causes; compounding, comparing,

contemplating things in their highest sublimity. Fire turns coals into fire: the body concocts meat into blood; but the soul converts body into spirits; reducing their purest forms within her dimensiue lines. In man's composition there is a shadow of the Trinity. For to make up one man, there is an elementary body, a divine soul, and a firmamentall spirit. Here is the difference: In God there are three persons in one essence, in us three essences in one person. So in the Soul there is a trinity of powers, vegetable, sensitive, rational: the former would only be; the second be, and be well; the third be, be well, and before ever well. O excellent nature, in whose cabinet ten thousand forms may sit at once; which gives agitation to the body, without whom it would fall down a dead and inanimate lump of clay. This *Soul* shall be required.

Thy *Soul* which understands what delight is; and conceives a tickling pleasure in these covetous desires. But to satisfy thy soul, thou wouldst not be so greedy of abundance: for a little serves the body. If it have food to sustain it, garments to hide it, harbor to shelter it, liberty to refresh it, it is contented. And satiety of these things doth not *(reficere, sed interficere)* comfort, but confound it. Too much meat surfeits the body, too much apparel wearies it, too much wine drowns it: only *Quod conuenit, conseruat.* It is then the soul that requires this plenitude, and therefore from this plenitude shall the *Soul* be required.

Thy *Soul,* which is not made of a perishing nature, as the body; but of an everlasting substance: And hath by the eternity thereof a capablenes of moreioy, or moresorrow: it must be ever in heaven, or euerin hell. This night must this *Soul* receive her doom; thy *Soul* shall be required.

That *Soul* which shall be the bodies perpetual companion, saving a short divorce by the hand of death in the grave: but afterwards ordained to an everlasting re-union. Whereas all worldly goods being once broken off by death, can never again be recovered. The soul shall return to the body, but riches to neither; and this *Soul* must be required.

This is a loss, a cross beyond all, that the worldlings imagination can give being to. How differ the wicked's thoughts dying, from their thoughts living! In the days of their peace they forget to get for the soul any good. Either it must rest it self on these inferior props, or despair of refuge. The eye is not scanted of lustful objects, the ear of melodious sounds, the palate of well rellishing viands. But the souls *eye* is not fastened on heaven, nor her *ears* on the Word of God: her *taste* savors not the bread of life; she is neither brought to *touch,* nor to *smell* on Christ's *Vesture. Animas habent, quasi inanimata vivunt:* regarding their flesh, as that pamperd Roman did his; and their souls as he esteemed his horse: who being a spruce, neat, and fat Epicure, & riding on a lean scragling Iade, was asked by the *Censors* the reason. His answer was, *Ego curo meipsum, statius vero equum:* I look to myself, but my man to my horse. So these worldlings look to their bodies, let who will take care of their souls.

But when this night comes, with what a price would they purchase again their Souls, so mortgaged to the devil for a little vanity! Now *curare non volunt,* then *recuperare non valent.* With what studious and artificial cost is the body adorned, whiles the beggarly soul lies in tottered rags! The flesh is pleased with the purest flower of the Wheat, and reddest blood of

the grape, the soul is famished. The body is allowed liberty, even to licentiousness, the Soul is under Satan's lock and key, shackled with the fetters of ignorance and impiety. At this nights terror, to what bondage, hunger, cold, calamity, would they not subject their bodies; to free their souls out of that friendless and endless prison! Why cannot men think of this before it be too late? It will sound harshly in thine ear, O thou riotous or avarice worldling, when this Passing-bell rings; *Thy soul shall be required.* If the Prince should confiscate thy goods, which thou lovest so dearly, this news would strike cold to thy heart: but here thy *soul* is confiscate. The devil prizeth this most: he says, as the King of Sodom to *Abraham, Da mihi animas, caetera sumetibi:* Give me the Soul, take the rest to thyself.

***Of* whom.**

Of thee; that hadst so provided for thy soul in another place: for though earth be a dungeon in regard of heaven, yet is it a Paradise in respect of hell. This world was his selected and affected home; and from thence shall death pluck him out by the ears.

If this news of the *Souls* requiring had come to a faithful Christian, he would have welcommed it; and judged it only the voice of the Feast-maker, finding him in the humble room of this base earth; *Friend, sit up higher.* Or that voice of heaven that spake to *John;Come up hither.* Sit no longer in the vale of tears, but ascend the mountain of glory. A trumpet calling him to Mount *Tabor,* where he shall be transfigured forever. This time would be to him, the *non vltra* of his joys and desires: he fought all his combat for this, that he might *receive the end of his faith, the salvation of his soul.* He is content to live here till God call him; but his *desire is to be dissolved, and to be with Christ. Bonus vitam habet in patientia, mortem in desiderio.* He is patient to live, but willing to die. To him *the day of death is better then the day of his birth. Jobcursed the day of his birth.* And *Jeremiah* said, *Let not the day wherein my Mother bare me be blessed.* But blessed is the hour of death: *So saith the Spirit; blessed are they that die in the Lord, for they rest from their labors.* Both Philosophers and Poets could so commend the happiness of this time, that they thought no good man truly happy till it saluted him.

Dicique beatus

Ante obitum nemo, supremaque funera debet.

The Ethnikes ignorant of a better life future, honor'd this with great solemnities, and kept prodigal feasts on their Birth-days; as *Herod* when he was served with the *Baptists head* for his second course. But the Christians were wont to celebrate the funeralls of the Martyrs; as if we did then only begin truly to live when we die. For though the soul is gotten when man is made, yet it is (as it were) borne when he dies: his body being the womb, and death the Midwife, that delivers it to glorious perfection. The good man may then well say, *Mors mihi munus erit,* with a Poet; or rather, *Death shall be my advantage,* with an Apostle. His happiest hour is, when *In manus tuas Domine,* he can say, Into thy hands, Lord, I commend my soul. For *Anima nō amittitur, sed praemittitur.*

But this *Of thee* is terrible. Thou that never preparedst for death; were *at a league with hell,* securely rocked asleep in the cradle of thy Barn, that didst *put far away from thee the evil day,*

& given it a charge *de non instando:* thou that cryedst *Peace, peace,* on thee shall come *sudden destruction:* thou that saidst *Soul be merry,* to sorrow shall *Thy soul* be required. Thou that never esteemedst thy soul so dear as thy wealth, but didst set that after thy stables, which might have been equal to Angels; *Thy soul.* Thou that wert loath to hear of death, as having no hope of future bliss; that wouldest not give thy possession on earth, for thy expectation in heaven: as that French Cardinal, that said; He would not give his part in Paris for his part in Paradise. *Of thee* shall a soul be required. This point is sharp, and makes up his misery.

How. Required.

The original is 〈in non-Latin alphabet〉, *They shall require it.* This is such a requiring, as cannot be withstood. GOD requires thy obedience, thou deniest it: the poor require thy charity, thou deniest it: the World *requires* thy equity, thou deniest it. But when thy soul shall be *required,* there must be no denying of that; it cannot be withheld. Who shall *require* this soul?

Not God; he *required* it in thy life, to sanctify it, and save it, thou wouldest not hearken to him; now he will none of it. What should God doewith a drunken, profane, covetous, polluted, sensual soul? He offerd it the Gospel, it would not believe; the blood of Christ, it would not wash and be clean: it is foul and nastie, God *requires* it not. Or if he require it, it is to judge and condemn it, not to reserve and keep it. *Recusabit Deus iam oblatum, quod negabas illi requisitum.* God will refuse thy soul now offered, which thou deniedst him whiles he desired.

Not heaven; those chrystalline walks are not for muddy feet, nor shall lust-infected eyes look within those holy doors. *In no wise shall enter into that City anything that defileth, or worketh abomination.* There is a room without for such, Chap. 22. 15. a black room for black works. What should a worldling do in heaven? his heart so full of envy and covetise, would not brook another's felicity. If there be no gold there, he cares not for coming at it. But he shall be fitted; for as he requires not heaven, so heaven requires not him. It will spare him no place; not that it wants room to receive him, but because his heart wants room to desire it. *The unrighteous shall not inherit the kingdom of God.* But because this general menace doth not terrify him, read his particular name in the bill of inditement, ver. 10. *Nor the Covetous.* Heaven is for men of an *heavenly conversation.* It was but *Nebuchadnezzar's* dream, Dan. 2. GOD will not set a golden head upon earthen feet; give the glory of heaven, to him that loves nothing but the baseness of this world.

The Angels require it not; those celestial Porters, that carry the souls of the Saints, as they did the soul of *Lazarus,* into the bosom of *Abraham,* have no commission for this man's soul. This rich man might be wheeled and whirled in a Coach, or perhaps Pope-like, be borne on men's shoulders; but the poor beggar, whose hope is in heaven though his body on earth, that could neither stand, go, nor sit, is now carried in the highest state, by the very Angels; when the other dying, hath no better attendance then devils.

And so if you ask, who then *require* his soul; since neither God, nor heauē, nor the blessed Angels will receive it; why, devils: they that have right to it by God's just decree, for his unjust obedience. God's justice so appoints it, for his sins have so caused it, Satan challengeth his due, his officers *require* it. Thou hast offended, oh miserable *Cosmopolite,* against thy great Sovereigns Law, Crown, and Majesty; now all thou hast is confiscate; thy goods, thy body, thy soul. Thou, whose whole desires were set to scrape all together, shalt now find all scattered asunder: thy close congestion meets with a wide dispersion. Everyone claims his own: the world thy riches, the worms thy carcass, the devil thy soul. Lust hath transported thine eyes, blasphemy thy tongue, pride thy foot, oppression thy hand, covetousness thy heart; now Satan *requires* thy soul. Not to give it ease, rest, or supply to the defects of thy insatiate desires; no, *dabit in cruciatum,* he shall deliver it over to torment.

When. This night.

In this dark *Quando* lie hid two fearful extremities; Sadness, and Suddennesse. It is not only said, In the *night,* but in *This night.*

1. In the *Night;* this aggravates the horror of his judgment. The *night* is a sad and uncomfortable time: therefore misery is compared to the *Night,* and joy said to come in the *Morning. Pray that your flight be not in the night,* saith Christ to the Jews; as if the dismal time would make desperate their sorrow. The night presents to the fantasie, which then lies most patient of such impressions, many deceiving and affrightful imaginations. Well then may a true (not fantasied) terror work strongly on this wretches heart, whiles the night helps it forward. All sickness is generally stronger by night, then by day: this very circumstance of season then aggravates his misery; making at once his grief stronger, himself weaker.

But what if we look further then the literal sense; and conceive by this night the darkness of his soul? Such a blindness as he brings on himself, though the day of the Gospel be broke round about him. The cause of night to a man, is the interposition of the earth betwixt him and the Sun. This worldling hath placed the earth, the thick and gross body of riches, between his eyes and the Sun of righteousness. And so shine the Sun never so clear, it is still night with him. There is light enough without him, but there is darkness too much within him. And then darkness must to darkness; inward to outward, as Christ calls it, *utter darkness.* He would not see whiles he might, he shall not see when he would. Though he shall forever have fire enough, yet it shall give him no light: except it be a little glimmering, to show him the torments of others, and others the torments of himself.

2. *This night,* the sadness is yet increased by the sodainnesse. It will be fearful, not only to be surprised in the night, but in that night when he doth not dream of any such matter; when there is no fear, nor suspicion of apprehension. His case is, as with a man that having rested with a pleasing slumber, and been fed with a golden dream; suddenly waking finds his house flaming about his ears, his wife and children dying in the fire, robbers ransacking his coffers, and transporting his goods, all lovers forsaking, no friend pitying, when the very thrusting in of an arm might deliver him. This rich man was long asleep, and been delighted with prety wanton dreams, of enlarged *barns,* and plentiful haruests; (as all worldly pleasures are

but waking dreams) now he starts up on the hearing of this Soul-knell, and perceives all was but a dream; and that indeed he is everlastingly wretched.

The suddennes increaseth the misery. The rich man hath no time to dispose his goods, how shall he do with his soul? If in his health, wealth, peace, strength; succoured with all the helps of nature, of opportunity, preaching of the Gospel, counsel of ministers, comfort of friends, he would not work out his salvation: what shall he do when extreme pangs deny capableness to receive them, and shortness of his time prevents their approaching to him? He hath a huge bottom of sin to vnrauell by repentance, which he hath been many years winding up by disobedience: now a great work, and a little time do not well agree. This sudden call is fearful, *This night* shall thy soul be required. Yet before I part from this point, let me give you two notes.

1. There is mercy in God, that it is *hac nocte,* this *night;* not this *hour,* not this moment. *Hac nocte* was sudden, but *hoc momento* had been more sudden; and that this larger exhibition of time is allowed, was God's mere mercy, against the worldlings merit. He that spared Nineveh many forties of years, will yet allow her forty days. He that forbore this wretch many days, receiving no fruit worth his expectation, will yet add a few hours. God in the midst of justice remembers mercy: much time he had received, and abused; yet he shall have a little more. When the Lord's hand is lifted up to strike him, yet he gives him some *lucida interualla monitionis,* warning before he lets it down. But let not the worldling presume on this: sometimes, not an hour, not a minute is granted. Sword, Palsy, Apoplexy, Impostume makes quick dispatch: and there is no space given to cry for mercy. But what if a paucity of hours be permitted? ancient wounds are not cured in haste, the plaster must lie long upon them. There was one man so saved, to take away desperation: and but one so saved, to bar presumption. Conversion at the eleventh hour is a wonder, at the twelfth a miracle. All thieves do not go from the gallhouse to glory, because one did; no more then all Asses speak, because God opened the mouth of one. Flatter not thyself with hope of time. *Nemo sibi promittat, quod non promittit Euangelium.* Let no man promise himself a larger patent, then the Gospel hath sealed to him.

2. The day of the wicked turns at last to a night. After the day of vanity, comes the night of judgment. Now is the time, when the rich man's Sun sets; his light and his delight is taken from him. His last sand is run out; the clock hath ended his latest minute, his *night* is come. His day of pleasure was short, his night of sorrow is everlasting. *Extremum gaudij luctus occupat.* Vexation treads on the heels of vanity. Mans life is compared to a Day.

This day to some may be distinguished into twelve hours. The first gives us natiuity; even in this hour there is sin; an original pravity, indisposition to good, proneness to evil. Secondly, Infancy; God now protects the cradle. Thirdly, Childhood; and now we learn to speak and to swear together; the sap of iniquity begins to put out. Fourthly, Tender age, wherein toys and gawdes fill up our scene. Fifthly, Youth: this is a madding, a gadding time. *Remember not the sins of this time,* prays *David:* their *remembrance* is *bitter,* says *Job.* Sixthly, Our high noon. God that could not be heard before for the loud noise of vanity, now looks for audience, for obedience. Seventhly, This is full of cares & crosses; the dugs of the world taste bitter; it is

full time that this hour should wean us. Eighthly, Brings us to a sense of mortality, we feel our blood decaying. Ninthly, Our bodies go crooked and stooping, to put us in mind that they are going to their original earth. Tenthly, We are even as dying: we do die by degrees: our senses first fail us, our eyes are dim like old *Isaac's,* our ears deaf, our taste dull: our grinders are done, our stilts unable to support us. Eleventhly, We are a burden to our selves, to our friends: we long for death, if any hope of a better life hath possessed our hearts. The twelfth hour it comes. Which of these hours pass over us without God's mercies, without our voluntary unthankfulness; unless those first hours wherein our ignorance is incapable of such observance? *All* thy *day long have I stretched out myhands unto thee,* saith God. If none of these hours reclaim us, our day is spent, and the *night comes;* that night *wherein no man can work;* actively to comfort, though passively he work forever in torment. I know, that God cuts many one short of most of these hours, and often shuts up his day-light, before he comes to his noon. But howsoever man pass from Infancy to childhood, from childhood to youth, from youth to age: yet *senectutem nemo excedit;* none can be more then old. Though *tam senex nemo, quin putet se annum posse viuere;* no man is so old, but still he thinks he may live another year. And therefore lightly the older, the more covetous; and *Quo minus viae restat, eo plus viatici qu•...ritur:* the less journey men have, the more provision they make.

God allows this liberal time to some: but what enemies are we to our selves, that of all these twelve hours, allow our selves not one! Many post off their conversion from day today, sending Religion afore them to thirty, and then putting it off to forty; and not pleased yet to overtake it, promise it entertainment at threescore: at last death comes and allows not one hour. In youth men resolve to allow themselves the time of age to serve God: in age they shuffle it off to sickness; when sickness comes, care to dispose their goods, loathness to die, hope to escape martyrs that good thought; and their resolution still keeps before them the length of Gracious street at least. If we have but the lease of a Farm for twenty years, we make use of the time and gather profit. But in this precious Farm of *Time* we are so ill husbands, that our Lease comes out, before we are one pennyworth of grace the richer by it. Take heed; it is dangerous trifling out thy good day, lest thou hear this message in the evening; *This night shall thy soul be required of thee:*

Then whose shall those things be which thou hast provided? *This is the* Question.

It were somewhat if thou mightest perpetually enjoy them thyself: if thou couldst fetch down eternity to them. As those in the 49. Psalm; whose *inward thought is, that their houses shall continue forever, and their dwellingplaces to all generations: they call their lands after their own names.* But there is a *Quamdiù,* and a *Quousque.* How long! Hab. 2. *How long? Thou that lodest thyself with thick clay?* How far! Esa. 14. *How far? Thou thatmadest the earth to tremble, and didst shake the Kingdoms.* Here is a *Non vltra* to both: thy power is confined, thy time is limited: both thy latitude and extension are briefed up; heeres thy period; a full stop in the midst of the sentence. 〈in non-Latin alphabet〉. *Whose shall those things be which thou hast provided?* He that should read thy history (being ignorant of thy destiny) and find so plentiful a happiness in the first page of the book: grounds so fertile, cattle so prospering, house so furnished, possibilities stro•... king thy hopes, hopes milking thy desires, desires dancing to the tune of

thy pleasures; promises of larger barns, more opulent fruits; and all this with ease, yea with hearts-ease: *Soul be merry:* and coming now to the end of the page, but not of the sentence; turning over a new leaf, thinking there to read the maturity and perfection of all, should find a blank, an abrupt period, an unlooked for stop, would surely imagine, that either destiny was mistaken, or else some leaves were torn out of the book. Such a *Cuius erunt haec omnia* would be a terrible dash in a story of happiness so fairly written, and promising so good an Epilogue. But here is his end, you must read him no further: *He, whom you have seenthis day, you shall see him again no more forever. Whose shall these things be,* O worldling? Were thy grounds as *Eden,* and thy house like the Court of *Jehoiakim:* yet *dost thou think to reign, because thou closest thyself in Cedar?* no; *aduenit finis t•...us;* Thy end is come; *Whose shall these things be?*

It were something yet, if thy children might enjoy these riches. But there is a man that *hath no child;* yet *is there no end of his labor, neither is his eye satisfied with wealth. And he saith not, For whom do I travel, and bereavemy soul of this good?* The prodigal would be his own heir and Executor: but this covetous man bequeaths neither legacy to himself, nor to any known Inheritour. The other desires to see en end of all his substance: this man to see only the beginning. He hunts the world full cry, yet hath no purpose to overtake it: he lives behind his wealth, as the other lives beyond it. But suppose he▪ hath children, and then though he famish himself to feed them fat; though he be damned, yet if his son may be made a Gentleman, there is some satisfaction. But this *Cuius erunt* is a scattering word, and of great uncertainty. *Whose shall they be?* perhaps not thy children's. They say, Happy is that son, whose father goes to the Devil; but thou mayest go to the Devil, and yet not make thy son happy. For men make heritages, but God makes heirs. He will wash away the unholy seed, and cut off the generation of the wicked. *Solomon* had a thousand wives and concubines, and consequently many children; yet at last he wants one of his *seed to sit upon the throne of David, or to bear rule in Judah:* and S. *Luke* derives Christ from *Nathan* the younger brother. For thus saith God of *C•...oniah,* whom he calls *Coniah;* cutting short at once his name, his life, his hope of posterity. *Write this man childless.* It often so falls out, that to a man exceeding wealthy, is denied a fuccessour of his own loins. Let him have children, he is not sure those children shall possess his riches. *But those riches perishby evil travel: and he begetteth a son, and there is nothing in his hand.* A scatterer succeeds a gatherer: *auari heres dissipans:* the father loved the world too well, and the son cares not for it. The sire was all for the rake, and the son is all for the pitchforke. So *Whose shall these be?* even his that will one day *pity the poor.* He will love the poor so well, that he will not rest til he be poor with them for company. *This is the portion of the wicked,& the heritage which oppressors shall receive of the Almighty. If their children be multiplied, it is for the sword, and their offspring shall not be satisfied with bread.*

Children are a great plea for Covetousness, for Oppression. Art thou covetous because thou hast children? Remember to make Christ one of thy children. If thou hast one, make him the second: if two, make him the third; if three, the fourth: how many soever thou hast, let Christ be one; let the poor have a childes part. This is the way to get a blessing to all the rest: when Christ is made a brother to thy children, and hath a legacy bequeathed him; he will bless the portions of the other; the *seed of the righteous shall not beg their bread.* It is a sweet

verse of the Psalm, worthy of observation, as it is full of comfort. The *good man is ever merciful, and lendeth, and his seed is blessed.* The world thinks, the more a man giveth away, the less should be left to his children: but the Lord witnesseth otherwise: let a man *lend* to the borrower, *give* to the beggar, be *merciful* to the distressed, and this is the way to make his *Seed blessed.* Charitable works do not hinder the children's wealth, but further it: what thou givest to the poor, will be a sure vndecaying portion to thy posterity. *Duplicatum erit filijs iusti, quod iustus dedit filijs Dei.* GOD will double that to thy children, which thou hast given to his children. Men flatter themselves, and cozen their consciences, with a tolerablenesse of usury; when monies be put out for their children's stocks. Alas, saith a man, I can leave my children but a little: but by that they come to age of discretion to use it, it will be iollily increased. I may be quickly gone, & when I am dead, they have no skill to employ it; I will therefore safe-bind it for them, by good bonds with allowance of interest.

God often in the Scriptures hath promised to be a Father of the fatherless, and to provide for those, whom the Parents faith have left to his protection. By this promise did Christ commend himself to his Disciples, *I will not leave you Orphans:* we translate it *comfortless,* the original is *Orphans,* or fatherless children. *The Lord relieueth the fatherless, and the widow.* You may read 2. Kin. 4. that God would work a miracle; rather then a poor widow, with her two fatherless children, should want. Hath God made himself their Guardian, and must their means be secured by usurious contracts? Surely GOD hath just reason to take this the most unkindly of all the rest. Leave not thy children the inheritance of thy sin, turn not the providence of God from them by iniquity, who hath promised to protect them, if committed to him. Loe the wit of a worldly man! he takes thought to make his children rich, and yet takes the only course to undo them. No casualty shall fall upon their stocks, (so they plot) by an act of God or man: but here certain loss falls presently upon their souls; and a final ruin shall impartially at last consume their estates. For God will blast the stocks and branches, that are planted in the moorish and muddy ground of usury. The dependence on God is abandoned, and how justly may the Lord forsake them, that forsake him! Neither is this sin only damnable to the Parents, but also dangerous to the children: who are by this means died in the very wool of their youth, with the scarlet wickedness of Usury.

There was a Devil, whom the Disciples of Christ could not cast out: and when Christ expelled him, the spirit *tare the man, and he fell on the ground wallowing and foaming.* Christ then asked, *How long is it ago since this came unto him?* To which the Father answered; *Of a child.* If Usury be hardly thrown out of the affections, the wonder is little; seeing that devil hath possessed him *of a child.* The new mortar, wherein Garlike hath been stamped, will not a great while lose the smell. It is a fearful advantage, that thou givest Satan over thy children, when thou bringest them up in Usury.

As much might be said for Oppression; thy depopulations pull down the Country, that thou mayest build up thy posterity. Which way canst thou turn thine eyes from beholding the infatuation of such hopes? One generation is thus raised up high; and the next comes down as low, even to contempt and beggary.

But perhaps if thou hast no children, yet thou hast a brother. There is *one alone, and there is not a second: yea, he hath neither child nor brother, yet is there no end of his labor.* Say thou hast a brother, yet is not Christ thy brother in Heaven, dearer to thee then any son of thy mother? Is not he that hath adopted thee coheire to his eternal purchase, an inheritance of glory, worthy of some part of thy earthly possessions? Never brother did so much for thee as he hath done. Nature made a man thy brother in thy Parents blood; he made thee his brother by his own blood. Remember then his needy brethren, and in him thine. He is nearest in blood, that is dearest in good: but if thou hast any faith, none did thee ever so much good as Christ. And to take away all plea from the heart of uncharitableness, Christ calls the poor his *Brethren,* affirms their releeuers *Blessed,* and invites them to an everlasting *kingdom.In as much as ye have done it to the least of these my brethren, ye have done it unto me.* But thou hast a brother in the flesh: wilt thou therefore covet, extort, oppress, and so go to hell for thy brother? It is ill done in any to divert *amorem fratris, in odium sui;* the love of his brother into hate against himself. Yet is not this all, but when thou hast purposed most for thy brother, God shall disappoint him of all. *Whose shall these things be?* no not thy brothers. *To the sinner the Lord gives travail, to gather and to heap up:* but at last he bestows that heap of treasure *upon him that is good before God.* Thou bequeathest it to thy brother, but God dispose•...h it to his children. But thou hast no brother; Yet thou hast kindred and friends; and to help thy Couzens to wealth, thou wilt cozen thy own soul. Alas! it is a mystery of knowledge, to discern friends. *Wealth maketh many friends:* they are friends to the wealth, not to the wealthy. They regard not *Qualis sis,* but *Quantus:* not how good thou art, but how great. They admire thee to thy face, but inwardly consider thee only as a necessary evil, yea a necessary devil: and when thou diest, are ready to sing thy soul a *Dirige* to hell. If thine eyes be ever opened, thou wilt hate such suborners of bastard thoughts to thy heart: as a recovered man, having drunk a loathsome potion in his sickness, doth ever after hate the very cruse it was brought him in. But say, thy friends stick truer to thee, and one holds thy aking head, another runs for Physic, a third, by helping thee to change sides, seeks to mitigate thy pains; yet still thou complainest of vnremedied torments. Oh then hadst thou not better make the God of comfort thy friend; who would neither be wanting in his presence, nor scanting in his consolations?

Worldly friends are but like hot water, that when cold weather comes, are soonest frozen. Like Cuckooes, all Summer they will sing a scurvy note to thee, but they are gone in July at furthest: sure enough before the fall. They flatter a rich man, as we feed beasts, till he be fat, and then feed on him. A true friend reproves thee erring, though perhaps not suddenly. Iron is first heat, then beaten: first let him be heat with due and deserved praise for his good, then cool and work him with reprehension for his evil. As Nurses when their children are fallen, first take them up, and speak them fair; and chide or correct them afterwards. These friends love not thy souls good, but thy bodies goods: let them not carry away thy heart from Christ. But if thou so resoluest, that these friends shall enjoy thy riches: yet God saith, *Cuius erunt, whose shall they be?* Thy kindred or friends shall not eat the grapes of thy planted vineyard: no, a *stranger* shall eat thereof. *God giveth not thee power to eat thereof;* no nor him thou desirest; *but a stranger eateth it. Dabitur digniori,* it shall be given to one good in

God's sight. Perhaps to such a man's posterity, whom thou now scornest. The *wicked heap up silver as the dust, and prepare raiment as the clay.* They *may prepare it: but the just shall put it on, & the innocent shall devide the silver.*

Now see thy *folly,* O covetous Churl, whose desires were all set on a *Nunquam satis; Whose shall those things be?* Not whom thou choosest, but whom God appointeth. Thy children are God's charge, if thou wilt faithfully trust him with them: otherwise, couldst thou bind thy lands, and bequeath thy goods; settle thy whole estate, so sure as either strength of Law, or wit of Lawyers can devise, yet *Cuius erunt; whose shall these things be?* Lo, now thou hast enough: thy head aches, thy conscience pricks, death requires thy body, Satan thy soul: couldst thou not wish that thy Barns had been less, and thy charity more? That as GOD blessed thy store, so thou hadst returned some liberal testimony of thankfulness to his Church & poor again? Especially, when neither thyself, nor thy Assigns shall enjoy these things. *Whose shall they be?*

All these particulars suruaied, give the covetous Cosmopolite three brands. He is branded in his Soul, in his riches, in his good name. In his Soul, *Thy Soul shall be fetched away.* In his riches, *Whose shall these things be which thou hast provided?* In his name, *Thou fool•....* Whereupon we may justly infer this Conclusion; as the

Sum

Of all: that abundant wealth can bring no good, either to Soul, Body, or Name. Man is said to have three lives; Spiritual, Corporal, and Civil, as the Lawyers call it: the life of his good name. Neither to this, nor to the life of his Soul or Body, can multitude of riches confer any good. This Text shall prove it in all the particulars.

1. To the *Soul* can opulency procure no benefit. All Christians know that good for the Soul is the passion and merits of Christ; faith to apprehend these; repentance to mortify sins: sanctification to give us celestial lives; and salvation to glorify our persons. But can any of these be bought with money? *Thou and thy money perish together, that thinkest the gifts of God may be purchasedwith money.* God will not barter away his graces (as the Indians their gold) for thy gawdes and rattles. He will not take the morgage of a Lordship for the debt thou owest him. The smoke of thy sacrifice smells never the sweeter, because thou art clothed in silks; or canst sit down to tell thy Michaelmasse thousands. Thy adulteries cannot be commuted for in heaven, nor thy usuries be answered by a fine before the Tribunal of the highest. Thou mayest as soon and easily mount up to heaven with wings of lead, as by feathers of wealth. Indeed they can do a man as much good in distress of conscience, as to have his head bound with a wet cloth in a cold morning can cure the headache. If wealth could keep a man from hell, how few rich men would be damned? But he is not *sanctior quiditior;* nor is salvation vendible to a full purse. The doctrine of Rome may affirm it; but the decree of God will not afford it. This Cosmopolite had barns and bars, but these cannot hedge in his Soul; that is *required.*

2. To the *body* perhaps there is some more expectation of good; but no more success. Thou art anguished; will thy wealth purchase health? Sleep is denied thy senses, and after many changed sides and places, thou canst find no rest: go now, empty thy coffers, and try what

slumber the charms and chimes of gold can ring thee. Thy stomach loathes meat; all thy riches are not sufficient sauce, to get thee an appetite. Couldst thou drink *Cleopatra's* draught, it will not ease thy head-ache. The Physician will take thy money, and give thee Physic: but what Physic will give thee infallible health?

But the rich man hath a fire, when the poor sits cold: the rich an harbor, attendance, and delicate provision, when the poor wants both house and home, meat and money, garments and company. For though riches gather many friends; *the poor is separated from his neighbors.* No part of my Sermon hath denied, but the competency of these earthly things is a blessing: neither dare I infer, that the want of these is a curse; for the best have wanted them, not the Savior of men himself excepted. But what is this to abundance? Is not he as warm that goes in russet, as another that russles and ruffles in his silks? Hath not the poor laborer as sound a sleep on his flock-bed, or pad of straw, as the Epicure on his downebed, with his rich curtains and couerings? Doth not Quiet lie oftener in Cottages, then in glorious mannors? *The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him tosleep.* And for a good appetite, we see the toiling servant feed sauourly of one homely dish, when his surfeited master looks lothingly on his far-fetched, and dearebought dainties: sitting down to his second meal in a quandary whether he should eat of his best dish or nothing: his stomach being such a coward, that it dares not fight with a chicken. This Gentleman envies the happiness of his poor Hind, and would be content to change states with him, upon condition he might change stomachs. It is not then the plenitude, but competency of these things, that affords even the rich content. So that a man's estate should be like his garment, rather fit then long: for too much troubles him; and the satiety of these earthly riches doth rather kill, then conserve the *Body.*

3. The *name* perhaps hath some hope of luxurious share in this abundance, and thinks to be swelled into a *Colossus;* over-straddling the world. Indeed here's the Center: for I persuade myself, few worldlings can propound to themselves any well-grounded expectation of good to their souls, or help to their bodies, by their accumulation of treasures. Only *in his nomen potius quàm omen quaeritur;* there is more hope of a great name, then of good content. And now for the *Name;* what's the event? Come his riches ill, his credit is the Commons curse. *Populus sibilat,* the world rails at him living: and when he dyes, no man says, It is pity; but It is pity he died no sooner. *They shall not lament for him, with Ah Lord, or Ah his glory.* But *he shall be buried with the burial of anAss;* that hath lived the life of a Wolf. His glorious Tomb erected by his enriched heir, shall be saluted with execrations: and the passengers by will say, Here lies the Devils Promoter. Come his wealth well, yet what is Credit, or how may we define a good Name? Is it to have a Pageant of crindges & faces acted to a taffaty Iacket? To be followed by a world of hang-byes; and howted at by the reeling multitude, like a bird of Paradise, stuck full of py'd feathers? To be dawb'd over with court-mortar, flattery; and set up as a Butte, for whores, panders, drunkards, cheaters, to shoot their commendations at? To be licked with a sycophants rankling tongue; and to have poor men crouch to him, as little dogs use to a great mastiff? Is this a good name? Is this credit? Indeed these things may give him a great sound: as the clapper doth to a bell; makes it have a great sound, but the bell is hollow. They are empty gulls, whose credit is nothing else but a great noise, forced by these lewd

clappers. A rich worldling is like a great Cannon, and flatterers praises are the powder that charge him; whereupon he takes fire, and makes a great report; but instantly goes off, goes out in stench. He may think himself the better, but no wise man, no good man doth: and the fame that is derived from fools, is infamy.

That which I take to be a good *Name,* is this: *Laudari a Lande dignis;* to be well esteemed of in Christian hearts; to find reverence in good men's souls. *Bonumest laudari, sed praestat esse laudabilem.* It is a good thing to be praised, but it is a better to be praise-worthy. It is well that good men commend thee in their consciences, but it is better when thy good conscience can commend thee in it self. Happy is he, whose *own heart* doth not *condemn him.* This credit wealth cannot procure, but grace: not goods, but goodness. The poorest man serving God with a faithful heart, finds this approbation in sanctified affections, when golden asses go without it. I confess, many rich men have had this credit, but they will never thank their riches for it. Their greatness never helped them to this name, but their goodness. They have honored the Lord, and those the Lord hath promised that he *will honor.* So that all the reputation which wealth can procure a man in God's judgment, is but *Thou fool.* In that parabolicall history, Luk. 16. mention is made of a *rich man,* but none of his name; as if it were unworthy to stand in the Lord's book. Here is all the credit of the wicked; their *very memories shall rotte;* and their great *Name* shall either not be remembered, or remembered with detestation.

Loe now the benefit of worldly wealth; & the brands which disfigure the Soul, Body, Name of covetous men. For his Reputation, *Folly* challengeth it: for his riches, *uncertainty* devours it: for his Soul, *Satan* claims it. He is gone in all respects; and now there is nothing left of him, but his infamy in the thoughts of men, his goods in the keeping of the world, his body in the prison of the grave, and his soul in the hand of hell. *Abijt,* he is gone: a tempest hath stole him away in the *night;* saith *Job.The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.* Therefore it is said, Luk. 16. *There was a certain rich man;Erat, non est, there was,* there is not, he is now gone. *I have seen the wicked in great power, and spreading himself like a green Bay tree. Yet he passed away, and l•...e be is not: yea I sought him, but he could not be found.*

To conclude, it may yet be objected; that though much wealth can procure to soul, body, or name, no good; yet it may be an antidote to prevent some evil, or a medicine to rid them all of some malady. The insufficiency of such a promise in riches, is punctually also confuted in this Text. For neither the Rich man's Soul, body, nor estate is secured by his abundance. Infernal spirits fetch his soul: temporal men possess his wealth: eternal censures blast his good name: and the worms prey upon his carcass. What evil then can riches either prevent or remove from man?

1. Not from the soul: all evil to this, is either *Poenae,* or *Culpae;* of sin, or of punishment for sin.

For Sin, what vice is euacuated by riches? Is the wealthy man humbled by his abundance? no, he is rather swelled into a frothy pride; conceiting himself more then he is, or at least

imagining, that he is either (〈 in non-Latin alphabet 〉) or (〈 in non-Latin alphabet 〉 ,) the man or somebody. And as pride is *radix omnis peccati;* the root of all sin; so riches is the root of pride, *Diuitiarum vermis superbia,* saith S. *Augustine.* When the sum of prosperity heats the dunghill of riches, there is engendered the snake of pride. Wealth is but a quill, to blow up the bladder of high-mindedness. Saint *Paul* knew this inseparable consequence, when he charged *Timothy,* to *Charge them that are rich in this world, that they be not high-minded.* And do we think that the heat of malice will be slaked by riches? no, it is fired rather into combustion; and now bursts forth into a flame, what before was forced to lie suppressed in the embers of t•...e heart. Is any man the more continent for his abundance? No. *Stat quaeuis multo meretrix mercabilis auro:* whores are led to hell with golden threads. Riches is a warm nest, where lust securely sits to hatch all her unclean brood. From fullness of bread, the Sodomites fall to unnatural wantonness. *Ceres et Liber pinguescunt Venerem.* Oppression is not abated by multiplication of riches; but rather *Longiorem & magis strenuam reddit manum;* gives it a longer and stronger arm. For as the poor cannot withstand, so the rich will not restrain the tyranny of great oppressors. *They covet fields, and take them by violence:* how? *Because their hand hath power.*

For Punishment, what security is in money? Doth the Devil balk a Lorldly house, as if he were afraid to come in? Dares he not tempt a rich man to lewdness? Let experience witness, whether he dare not bring the highest Gallant both to sin & shame. Let his food be never so delicate, he will be a guest at his table; and perhaps thrust in one dish to his feast, drunkenness. Be his attendance never so complete, yet Satan will wait on him too. Wealth is no charm to conjure away the Devil: such an amulet & the Popes holy-water, are both of a force. Inward vexations forbear not their stings, in awe of riches. An evil conscience dares perplex a *Saul* in his Throne, and a *Judas* with his purse full of money. Can a silken sleeve 〈1 page duplicate〉 〈1 page duplicate〉 keep a broken arm from aking? Then may full Barns keep an evil conscience from vexing. And doth hell fire favor the Rich man's limbs more then the poor's? Hath he any servant there, to fan cold air upon his tormented joints? Nay, the nameless *Dives* goes from soft linen to sheets of fire, from purple robes to flames of the same color, purple flames: from delicate morsels, to want a drop of water. *Herod,* though a King on earth, when he comes to that smokie vault, hath not a cushion to sit on, more then the meanest Parasite in his Court. So poor a defense are they for an oppressed Soul.

2. Nor from the body can riches remove any plague. The lightning from heaven may consume us, though we be clad in gold: the vapors of earth choke us, though perfumes are still in our nostrils: and poison burst us, though we have the most virtual Antidotes. What judgment is the poor subject to, from which the rich is exempted? Their feet do as soon stumble, and their bones are as quickly broken. Consumptions, Fevers, Gowtes, Dropsyes, Pleurisies, Palseys, Surfeits; are household guests in rich men's families, and but mere strangers in cottages. They are the effects of superfluous fare and idleness; and keep their Ordinary at rich men's tables. Anguish lies oftener on a Down-bed, then on a pallet: diseases wait upon luxury, as close as luxury upon wealth. These frogs dare leap into King *Pharaohs* chamber, and forbear not the most sumptuous palace. But money can buy medicines: yet

what sick man would not wish, that he had no money, on condition that he had no malady. Labor and moderate diet are the poor man's friends, & preserve him from the acquaintance of Master Doctor, or the surfeited bills of his Apothecary. Though our worldling here promiseth out of his abundance, meat, drink, and mirth: yet his body grows sick, and his soul sad: he was before careless, and he is now cureless: all his wealth cannot retain his health, when God will take it away.

3. But what shall we say to the Estate? Euills to that are poverty, hunger, thirst, weariness, seruillitie: We hope wealth can stop the invasion of these miseries. Nothing less: it rather mounts a man, as a Wrastler does his combatant, that it may give him the greater fall. Riches are but a sheeld of Wax, against a sword of power. The larger state, the fairest mark for misfortune to shoot at. Eagles catch not after flies: nor will the *Hercules* of ambition lift up his clubbe, but against these Giants. There is not in poverty that matter, for a Great man's covetous fire to work upon. If *Naboth* had had no Vineyard to prejudice the command of *Ahab's* Lordship, he had saved both his peace and life. Violent winds blow through a hollow willow, or over a poor shrub, and let them stand: whiles they rend a pieces Oaks and great Cedars, that oppose their great bodies to the furious blasts. The tempests of oppressing power meddle not with the contemptible quiet of poor Laborers, but shake up rich men by the very roots; that their blasted fortunes may be fit timber for their own building. Who stands so like an eye-sore in the tyrannous •...ight of Ambition, as the wealthy? Imprisonment, restraint, banishment, confiscation, fining, and confining are Greatnesses Intelligencers; instruments and stairs to climb up by into rich men's possessions. Wealth hath four hindrances from doing good to the State.

1. God usually punisheth our over-loving of riches with their loss. He thinks them unworthy to be rivals with himself: for all height and strength of love is his due. So that the ready way to lose wealth, is to love it. *Et delectatio perdet.*

2. The greatness of state, or of affection to it, opens the way to ruin. A full and large sails gives vantage to a Tempest: this pulled down, the danger of the gust, and of shipwreck by it, is eluded: and it passeth by with only waves, roaring as if it was angry for being thus prevented. He that walks on plain ground, either doth not fall, or riseth again with little hurt. He that climbs high towers, is in more danger of falling; and if he fall, of breaking his neck.

3. We see the most rich Worldlings live the most miserably; slaued to that wealth, whereof they keep the key under their girdles. *Esuriunt in popina,* as we say, they starve in a Cooks shoppe. A man would think, that if wealth could do any good, it could surely do this good; keep the owner from want, hunger, sorrow, care: No, even these evils riches do not avoid, but rather force on him. Whereof is a man covetous, but of riches? when these riches come, you think he is cured of his covetousness: no, he is more covetous. Though he hath received *desiderium animi,* yet he keeps still *animum desiderij.* The desires of his mind granted, abolish not his mind of desires. So a man might strive to extinguish the Lamp, by putting oil into it; but this makes it burn more. And as it is with some, that thirstily drink harish and ill-brewed

drinks, have not their heat hereby allayed, but inflamed: So this worldlings hot eagerness of riches is not cooled, but fired by his abundance.

4. That which makes a man easy to hit, makes also his wound grievous. The Poet tells us, that when *Codrus* his house burns, (a little cottage in the Forest) he stands by and warms himself at the flame: he knows that a few sticks, straw and clay, with a little labor, can rebuild him as good a Tabernacle. But if this accident light upon the Usurers house, distraction seizeth him withal: he cries out of this Chamber, and that chest, of his Closet and Cabinet, of his bonds & morgages, money and plate; and is so much the more impatient, as he had more to lose.

In a word, here is all the difference betwixt the rich and poor: the poor man would be rich while he lives, and the rich would be poor when he dies. For it is small grief to leave hunger, cold distress, bondage, hard lodging, and harder fare: but to forsake full Barns, full purses, music, wine, junkets, soft beds, beauteous women, and these lust-tickling delights; and to go with death to the Land of forgetfulness, this is the terror.

I end then as *Paul* concludes his counsel to rich men, *Lay up for yourselves a good foundation against thetime to come, that you may lay hold on eternal Life.*

THE BAD LEAVEN: OR, THE CONTAGION *OF SINNE.*

GALAT. 5. 9.

A little Leaven leaveneth the whole lump.

THIS Epistle was written with S^{t}. *Paul's* own hand: chap. 6. 11. *Ye see how large a letter I have written unto you with my own hand.* It is for quality excellent, for quantity large. He wrote not so long an Epistle to any other Church with his own hand. Indeed he wrote a letter to *Philemon* with his own hand, verse. 19. *I Paul have written it with mine own hand:* but it was short. He wrote longer Epistles to the Romans and Corinthians, but not with his own hand, but by Scribes. We have cause therefore to regard it more: as his pains were greater in writing, so let our diligence be greater in observing.

The main purpose of it is to discover: 1. That ill conjunction of *Moses* and *Christ,* the ceremonies of the Law, with the sanctimony of the Gospel. 2. The free Grace and Justification by the blood of Christ without the works of the Law. In this the Galatians had received a beginning, but now had admitted a recidiuation. For this cause the Apostle chides, verse. 7. *Ye did run well: who did hinder you that you should not obey the Truth?* Where there is a Concession, and a Conuiction: a step; and a stop. The Concession or Step, *ye did run well.* The Conuiction or Stop; *Who did hinder you that you should not obey the truth?*

In the former he compares Christianity to a race: all men must first be *viatores* in this valley of tears, before they can be *Assess•...res,* and sit with Christ in his kingdom of glory. Only as it agrees with a Race in many things; as labor, it's no idle thing to be a Christian; shortness, it is a Race, the perplexity is recompensed with the brevity: continuance, the runner must hold out the last step, if he will obtain the prize. So there are some differences. 1. In other races

many run, only one wins the goal: but in this all that run faithfully, shall reign triumphantly. Though they cannot run so fast as others, nor so far as others; yet even they that came at the eleventh hour into the Vineyard, received they penny, so well as they that came at the third. For the Lord regards not *Quantum,* but *ex quanto:* not how much, but how well. What ever hour they are called, let them spend the aftertime in a zealous diligence. 2. In other races one hinders another, but in this journey one helps another. The more the merrier: no envy or grudging, either in the way or the goal. *Dispar gloria singulorum, sed communis latitia omnium.* There may be different glory of some, yet there is a common joy of all. Every good man is a spurr to his brother. *Peter* and *John* ran to Christ's Sepulcher: *John* out-ran *Peter* unto the grave, *Peter* out-went *John* into the grave. But we run together unto Christ's Throne; some come before, some after, all meet in the Communion of Saints. 3. In other races the runner obtains a prize that shall perish; all the runners here get an incorruptible crown. They run for a little prize, a little praise; we for eternal glory. Run we then cheerfully; behold, a kingdom lies at the stake. God give us all eyes of faith to see it, and hearts of obedience to run to it, through the power of Jesus Christ.

In the latter the Apostle may seem to put a superfluous question; *Who did hinder you?* For there are many adversaries. As first Satan, the General of that damned crew that hinder our passage to heaven. *Paul* excuseth himself to the *Thessalonians:We would have come unto you once and again, but Satan hindered us.* Zach. 3. *Joshua the high Priest stood before the Angel of the Lord, and Satan stood at his right hand to resist him.* Where God hath his Church, Satan hath his chapel. So also wicked men; such as have taken the Devils oath of Allegiance. What the Devil cannot do immediately by himself, he does mediately by his Instruments. To err *Humanum,* is the weakness of a man; but to seduce *diabolicum,* is the part of a Devil. It is ill to play the woman, worse to play the beast, worst of all to play the Devil. But what special hinderers the Apostle means, we shall have precise occasion in some future passages to demonstrate.

Only I must not omit, that the Apostle gives a direct resolution by way of negation, verse. 8. *This persuasion come•...eth not of him that calleth you.* God is no ways the Author of error and sin. He that wills the death of no sinner, will not lead him into the ways of destruction. Indeed he suffes Satan to temptal, but to a diverse purpose: the good to try them, the reprobate to destroy them. The temptations of the godly are for their instruction; of the wicked for their destruction. *James* tells us, that *every good gift comes down from the Father of lights:* is it evil? it cometh not from God. The Apostle telling the Ephesians of lusts, blindness, wantonness, obstinacy; concludes piercingly, *Non sic didicistis Christum.Ye have not so learned Jesus Christ.* Art thou perverted? thou never learnedst this of Christ. *Let no man say when he is tempted, I am tempted of God, for God tempteth no man.* In him we live, move, and have our being. A Gentile Poet sung it, a Christian Apostle sanctified it, all the creatures in heaven and earth cry Amen unto it. Life is his, whether we live well or ill: motion is his, whether we lift up our hands to prayer or murder: but the pravity and corruption of these is none of his. Is any part of body, or power of soul depraved? *This cometh not from him that calleth us.* What is then the cause of sin?

I answer, properly nothing: it hath indeed a deficient cause, but no efficient cause. It is a defect, privation, or orbity of that God made; the thing itself he never made. Will you ask what is the cause of sickness? I answer, the destitution of health. If what's the cause of darkness; the absence of the Sun: if of blindness, the deficiency of seeing. What is the cause of silence? no cause: there are causes of speech, organs, air, &c. take away these, what follows but silence? you see the light: whoever saw darkness? you hear speech: whoever heard silence? Man forsook grace: sin came in at the backdoor. It is a bastard brought into God's house by stealth. Woe to them that shall root their filthiness in the deity. If they be seduced, to cry, *Lord, thou hast deceived us.* No, destruction is of thyself, O Israel; *in me is thy* ⟨◊⟩ . We have all gotten this sin from *Adam; Mulier quam tu, &c.* The woman which *Thou* gavest me; as if GOD had given him a woman to tempt him. *Haec est ruina maxima, Deum putare causam ruinae:* This is the greatest destruction that can be, to charge God with the cause of our destruction. No, O Father of heaven, be thou justified, and the faces of all men ashamed. Let us look home to our own flesh; from thence it cometh that destroyeth. *Me, me, adsum qui feci.* The Lord put not only this confession in our mouths, but this feeling in our hearts; that all our evil cometh from our selves, all our good from Jesus Christ.

Of him that called you: He hath called you to liberty, will you entangle yourselves in new bondage? who pities him that being redeemed from prison, willfully recasts himself into it? Or that saved from the fire, will run into it again? Art thou *Titio ereptus,* and yet hast a mind to be burned? He hath called you not to the ceremonies, but to their Antitype; not to those legal Lambes, but to that Evangelical *Lamb* of God, that taketh away the sins of the world. Will you be directed by Lamps, when the Sun is risen? no, he hath called you to the truth and comforts of the Gospel; obey that call: And then he that hath persuaded you to virtue, by calling you to grace, shall crown you with eternal glory.

Now one argument whereby the Apostle deterres them from blending Judaism with Christianity, is derived from the danger of corrupting the doctrine of the Gospel: *A little Leaven leaveneth the whole lump.* One ceremony of the legal rites observed with an opinion of necessity, soureth all that sweetness of redemption that cometh by Christ. This Divine Aphorism may thus logically be resolved; into a Predicate, Subject, and *Copula.* The Predicate, *leaven:* the Subject, *lump:* the *Copula, leaveneth.* Or thus there is a

thing

- Active; *Leaven.*
- Factiue, *soureth*
- Passive, *the lump.*

But because the whole speech is allegorical, let us first open the metaphor with the key of proper analogy; and then take out the treasure, such observations as may be naturally deduced from it. Most properly our Apostle by *leaven* understands false doctrine, and by *lump* the truth of the Gospel: so the sense is this; one heresy infects a mass of truth. Or if we restrain it to persons, by *leaven* he meaneth false Teachers, and by *lump* the Church

of *Galatia:* and so a teacher of the bondage to the Law, sours the liberty of the Gospel. *Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.* Or if yet we will look upon it with more general view, we may by *leaven* understand sin, by *lump* man, by *leauening* Infection. Here are three respondences, and all worthily considerable.

First taking *leaven* for false Doctrine, so we find in the New Testament four sorts of *leavens,* Math. 16. *Beware of the leaven of the Pharisees, and of the Sadducees;* there be two of them; the Pharisaical, and the Sadducean leavens. Mark. 8. *Beware of the leaven of Herod,* there's the third. The fourth is my Text, the leaven of mingling Mosaical ordinances with Christ's Institutions. It will not be amiss to take a transient view of these *Leauens:* for though former times had the originals, we ha•...e the Counterpaines: we have parallel leavens.

1. To begin with the Pharisees; to these I may well liken our Seminaries; one egg is not liker another. Even a Jesuit wrote in good earnest, *Non male comparari Pharisaeos Catholicis;* Papists are fitly compared to the Pharisees. Whether he spake it ignorantly or unwittingly, or purposely; I am sure *Caiaphas* never spoke truer when he meant it not. Shall we take a little pains to confer them? The Pharisees had corrupted, yea in a manner annulled the Law of God by their Traditions: and for this Christ complains against them. Now for the Papists, this was one of their Tridentine decrees; *With the same reverence and devotion doc we receive and respect Traditions, that we do the books of the old and new Testaments.* Shut thine eyes and hear both speak, and then for a wager which is the Pharisee, which the Seminary? Indeed to some traditions we give *locum,* but *locum suum;* a place, but their own place. They must never dare to take the wall of the Scripture.

Again, the Pharisees corrupted the good Text with their lewd Glosses. The law was, that no Leper might come into the Temple; their traditional Gloss was, that if he were let down through the roof, this was no offense. As that drunkard, that having for sworn going to a certain Tavern, yet being carried thither every day on men's shoulders, thought he had not broken his oath. Their Sabbath days journey was a thousand Cubits; their Gloss understood this without the walls, and walking all day through the city no sin. The Papists are not behind them in their foul interpretations, not shaming to call that sacred Writ a nose of wax, formable to any construction. *Paul* subscribes his two Epistles to the Thessalonians thus; *Missa fuit ex Athenis;* a Papist cries out strait, Heres a plain text for the Mass. Psal. 8. *Omnia subiecisti pedibus eius; Thou hast put all things underhis feet:* This is spoken of the beasts subjection to man: their Gloss construes it of men's subjection to the Pope. So Esa. 49. *They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet.* Here saith their Gloss, is a plain proof for kissing the Popes feet. Our Savior says; *Except ye become as little children, ye shall not enter the kingdom of heaven:* Hereupon Saint *Francis* commands one *Massaeus* to tumble round on the earth like a little child, that he might enter. *If thy foot offend thee,* saith Christ, *out it off.* Hereupon when the penitent confessed to S. *Anthony* that he had kicked his mother, he urged him with that Text: the man went and cut off his foot, but S. *Anthony* (honestly to make him amends) set it on again. Were these not goodly constructions? So the new elected Pope in his solemn *Lateran* Procession, must take copper money out of his Chamberlaines lap, and scatter it among the people, saying, *Silver and gold*

have I none, but such as I have I give unto you. And is not this a probable truth, a praise-able bounty? Seven years penance is enjoined to a deadly sin; because *Miriam* was separated seven days for her leprosy; and God saith to *Ezekiel,* chap. 4. I have given thee a day for a year. Oh genuine and most neighborly concording of Scriptures! When God's word subjects Priests to Kings, their Gloss subjects Kings to Priests, at least to Popes. But as when they determined to kill the Emperor *Henry* the seventh, that they might be sure to poison him, they stuck not to poison their own God in the Sacrament. So purposing to tear the honor, and deface the majesty of Kings, they first offer violence to the sacred word of God. In these damnable Glosses it is hard to decide; whether Pharisee is beyond Papist, or Papist beyond Pharisee. But *Dum haec male construunt, seipsos male destruunt.* Their evil construction of the Scriptures brings a worse destruction to themselves. They make that serve the turn of their policy, which God meant to serve the turn of his glory.

The Pharisees cleaued to the letter, but despised the Spirit: so do Papists. *Hoc est corpus* must be materially there: for this they wrangle, fight, burn the contradicters; yet few of them care to find it spiritually there. *Dabo claues,* I will give thee the keys; therefore none can enter heaven except the Pope open the doors. Whereas *Peters* two keys, one of knowledge, the other of power, are fitted to two locks, Ignorance, and Induration. But we know who keeps the keys, and lets in many thousands to heaven without the Popes leave. *These things saith he that is holy and true, he that hath the key of David, he that openeth, and no man shutteth, that shutteth, and no man openeth.* Some of the Rabbins affirmed that God requires two things concerning his law, Custodie and Work: custody in heart, work in execution. The Pharisees thought it enough to have it in their frontlets, not in their hearts. So the Romist hath his *opus operatum;* prayers numbered on beads, fastings, pilgrimages, &c. and then cries like *Saul;Blessed be thou of the Lord; I have performed the commandment of the Lord.*

The Pharisees justified themselves by their works, and would not stick to say of the Law, *All this have I kept from my youth.* Do not the Papists so? do they not climb to salvation by their own works, & justify themselves? Those thought it not only easy to fulfill the Law, but possible to do more then they were bound to. They thought it not worth thanks to perform what they were bidden. God's Law was too little for their holiness. They plyed God with unbidden oblations, gave more then they needed, then was commanded. *I pay tithes of all,* said that Pharisee: of all? it was more then he needed. If God would have a Sabbath kept, they over-keep it: let a house be on fire, that day they would not quench it. And what other is the boasting opinion of the Romanists? it is nothing with them to content God, they can earn him, supererogate of him. Yea these Jewish Papists have done more then enough for themselves, many good works to spare for others: this they call the Churches Treasure, & they sell them for ready money. But Christ taught us all to say, *We are unprofitable servants;* intimating, that do what we can, yet God is a loser by the best of us.

To omit the miserable penances of the Pharisees, pricking themselves with thorns, and wounding their flesh with whips; wherein it is not possible for a Papist to go beyond them. If the misvsing, macerating, lacerating their own bodies be a means to come into heaven, surely the Pharisees should enter far sooner then the Papists. Yet were those kept out, and

shall these enter? *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of Heaven.* The people were so besotted on them, that they thought if but two men should go to heaven, the one must be a Scribe, the other a Pharisee. But here was strange news; neither of them both shall come there. So the Papists think, that if but two men be saved, one must be a Friar, the other a Jesuit. He that should say, neither of them both was likely to speed so well, should have the whole multitude stare upon him for such a Paradox.

The Pharisees bragged much of *Moses* Chair; just so do our Papists of *Peters* Chair. The Pharisees justified it that there was no error in theirs: the Papists affirm that there's no possibility of error in theirs. The Pharisees thundered against the poor people, *This people who knoweth not the Law, are cursed.* So the Pope thunders his curses and excommunications against us: but (we bless God) his thunder cannot reach us. I would other places had no more cause to fear his thunder. Then would they answer him, as *Gregory* the fourth was answered, when he purposed peremptorily to proceed against *Lewys le Debonayre;* the French Bishops answered in flat terms; *Si excommunicaturus veniret, excommunicatus discederet:* If he came to excommunicate, he should be sent back excommunicated.

The Pharisees compassed Sea and Land to make Proselytes; *and when they had made one, they make him twofold more the child of hell then themselves.* Do not our Seminaries so? Yes they are *Compassers* too, like their grand Master. Job. 2. much like those *Circulatores,* and *Circumcelliones,* a limb of the *Donatists.* They creep into Ladies houses, I had almost said into their Chambers: the Pursuiuant in modesty hath forborne the Gentlewomans bed, and missed him. Confession and Penance are the principal wheels, whereupon the Engine of their policy runs. By the first they find out men's secret inclinations; by the other they heap riches to their Tribe. They will not lead a Nouice into the main at first, to make him believe the Popes infallibility of Judgment, authority to decrowne Kings, to make Scripture no Scripture, and no Scripture Scripture, &c. This meat is too tough, it will not down: therefore they court his affections with pleasing delights, smooth semblances, and moderate constructions; as near to the religion from which they would pervert him, as possibly may be afforded. So by degrees they gain him, God and the Truth loseth him. In their own Countries, places of freedom, they visor their hearts, in England they visor their faces too.

The Pharisees made difference of oaths. Whosoever shall *swear* by the *Temple,* it is nothing: but whosoever shall swear by the *Gold* of the Temple, he is a debtor. *Ye fools and blind: for whether is greater, the gold or the Temple that sanctifieth the gold?* That was their doctrine, this was Christ's reproof. So the Papists have their distinctions betwixt a material and a formal oath: one to bind the conscience, the other not. Out of such an unlucky copulation of fraud and malice, was that monstrous stigmatic Equiuocation engendered. A damned egg, not covered by any fair bird, but hatched as the Poets fain of O sprayes, with a thunderclap. A mere bastard, whosoever was the Father, Jesuits keep the child, and bring it up as their only darling. But they have their Bulls of dispensation for it: fit, they should all speed, as some did once with their bulls. Two Seminaries came into England with their two Bulls, but being

apprehended, those two Bulls called in a third Bull, which was Bull the hangman, to dispatch them both.

Lastly, the Pharisees used to *devour widows houses, & for a pretence to make long prayer.* It is evil to devour a man's house, worse to devour a widows house, worst of all when their lips seemed to pray, to be chewing that morsel. Jerusalem had never worse Pharisees then Rome: these were mere bunglers to the Jesuits. The new Pharisees have made very Proselytes and Novices of the ancient.. A widows cottage filled the pauch of an old Pharisee. Large Patrimonies and fair revenues will not stop the throat of the Jesuit. They devour the Land as *Pharaohs* lean kine, and yet look hunger-starved still. You shall have them first fall in with the wife, as the devil did with *Eve:* but they cozen the husband of his inheritance, as the devil couzoned *Adam.* Even other Orders among them, cry shame upon the Jesuits: they prole away all with a face of sad piety and stern mortification. Forgive my unseasonable prolixity; you see one dangerous *Leven.*

2. The next is the *Leven* of the *Sadducees:* hear their doctrine, Math. 22. *They say there is no resurrection.* Act. 23. *The Sadducees say there is no resurrection, neither Angel, nor spirit.* I would we had no matches for them, but we have too many; that either deny *futurum aliquid post mortem,* that any further thing is to be done or suffered, or enjoyed after death: or else affirm *faeliciter fore vniuersis,* that every man shall be happy. They have studied reasons against the Resurrection. The flesh turns into rottenness, rottenness to dust, &c. But S^{t}. *Aug.* cuts them off with reason: *Qui potuis formare nouum, non poterit reperare mortuū?* He that could make man of nothing, surely can revive him of a small thing. *Facilius est restituere, quàm constituere:* It is far easier to repair then to prepare. They tell us, *It is better to a living dog, then a dead Lion:* which is true among beasts, like themselves: but among men a dead beast is better thē a living Atheist. Like dogs they bark at heaven, but they cannot bite it: it is out of their circumference. Though they build up reasons and treasons like *Babel;* yet they prove but *Confusion.* They would pull God out of his Throne, if it were possible: but he is safe enough out of the reach of their malice, else it had gone ill with him before this. Their song is; *Let us eat and drink,* (they think of no reckoning to pay) *for tomorrow we die.* They promise tomorrow, yet kill themselves today. This is their song, but the Holy Ghost adds the burden: *After death cometh the Judgment.* It is appointed unto men *once to die;* to all men once, to Atheists twice, for there is a *second death.* Their first death makes way to their last Judgment. They are in some respect worse then the Devil; he knows and acknowledgeth a Deity; these say, *There is no God.The devils believe and tremble;* these have neither faith nor fear. The devil quakes at the day of Judgment; these deride it. *Art thou come hither to torment us before th•...ime?* There's their terror. *Where is the promise of his coming? For since the Fathers fell asleep, all things continue as they were from the beginning of the Creation.* There's their derision. The devils say, *Jesus we know:* these are like that doubting spirit, *Si filius Dei,If thou be the Son of God;* as if they made question whether he was so or not. Strange •...even the father of sins cometh short of his sons: and there be Atheists upon earth when as there are none in hell. But they profess some religion among us; it may be so; but they fit and square it to their own humors: as that Giant dealt with his guests, for all whom he had but one bed; if they were too short for it, he rack'd them out longer; if too long, he cut them shorter.

But *Insculptum est omnibus esse Deum:* it is written in all hearts by the pen of nature that there is a God. It is not possible to get out these indelible characters. Say what they will, they would give much to be sure that the Scripture was not true. The discourse of reason confutes them. *Ask now the beasts, and they shall teach thee: the fowls of the air, and they shall tell thee.* Who knoweth not in all these, that the hand of *GOD* hath wrought this? *Praesentemque refert qualibet herba Deum.* The little pile of grass tells us, there is a God that made it. Besides, they have a conscience within them, God's deputy in the soul, which will speak for the Maker and Master, and be heard too. *Qui negat esse Deum, mihi negat, et tibi, non sibi.* He that denies there is a God, denies it to me, and to thee, but never to himself. You may sooner pull his heart out of his breast, then this conception out of his heart. Thus is their leaven tossed back into their own teeth: they will not now acknowledge this; they shall one day feel this. *Oculos quos culpa clausit, poena aperiet:* the eyes which Atheism hath shut, damnation shall open. This is a cursed Leaven.

3. The next *Leaven* is that of the *Herodians:* here crafty and dissembling hypocrites might be thought their fittest and most suitable paralells: because Christ calls *Herod* a Fox. *Go and tell that Fox.* But the *Herodians* were rather noted for profane fellows; and so we must seek out other matches. Such as carry in their gestures a tepidity of religion, a looseness of life: that *turn the grace of God into wantonness:* and make that which brings salvation to all, a means of confusion to themselves. This disease is *Interius,* within: and quickly becomes *Interitus,* a violent destruction. Profest Atheists, and open Heretics, are through the manifestation of their malice prevented: these are bosom Serpents, that sting in silence. *Aristotle* says, that Extreme is less hurtful, which is nearest to the *medium,* and doth communicate with it in something. Prodigality is less noxious then Avarice, because it hath this common with liberality, to give: which the other hath not. Fiery zeal is dangerous: by this *Paul* persecuted Christ, by this the Jews crucified Christ. But profane coldness is worse, because it is further from the mean, which is zeal in religion.

By these wretches lewdness among us, the Romish adversaries take advantage to slander our Religion. They say our Profession is a doctrine of liberty, that we preach for faith, and against works: but *Wisdom is justified of •...er children.* Thus we preach, *Tribulation and anguish upon every soul of man that doth evil: but glory and peace to every man that worketh good.* And *every man that hath hope in Christ, purifieth himself.* And this is *Pure religion, and undefiled before God; to visit the fatherless and widows in their affliction, and to keep our selves unspotted from the World.* Our faith is not an 〈in non-Latin alphabet〉, imagined in the brain; but an 〈in non-Latin alphabet〉, seen in our life. We teach that Justification and Sanctification are inseparable friends. If men will not be reformed, we conceal not from them God's renunciation; *If any man will be filthy, let him be filthy still.* Our dissolute conversation cannot annihilate the truth of our doctrine. Howsoever the Samaritan, not the Jew, relieved the wounded man, yet the Jews religion was true, and not the Samaritans. How polluted soever we are, yet their hands are not clean enough to take up stones against us. If they rejoice and triumph in men's wickedness, they profess imitation of the devil in a cursed mirth. Good Christians have learned to mourn for abominations, not to laugh at them. To return to those dissolute wretches; they sing not with the Church a *Tenebo t•... Domine,I held him, and I would*

not let him go: all their delight is in a *Nunc dimittis,* they are glad to be gone. It were not amiss if we were well rid of them, being thus incorrigible. *Purge out therefore the old leaven, that ye may be a new lump.* What leaven the Apostle there means, he declares ver. 13. *Put away from among yourselves that wicked person.* When *Jonah* was cast out of the Ship, the Sea ceased from her raging: when *Zimri* was slain, the plague stayed: when *Baal* was destroyed, *Israel* had peace. If these cursed Levens of Superstition, Atheism, and Profaneness were purged, how sweet a lump would the Church of England be! We cannot hope it, yet let us pray for it; *Miserere Deus,* cleanse us from these levens for the merits of thy Son our blessed Savior Jesus Christ.

4. There is a fourth *Leaven,* to which Saint *Paul* hath principal respect in this place; and that is the mixing of Law with Gospel; I mean Ceremonial and legal rites with the truth of Jesus Christ. This leaven might well die in forgetfulness, and have molded away, if there had not been a late generation of Thraskites to devour it as bread. They must abstain from Swines flesh, and from blood, and that upon conscience to the Ceremonial law. But he that thus abstains from blood and flesh, the flesh and blood of Christ shall do him no good. What is this but to lick up the Galatians vomit? to swallow that hard and indigestible leaven, which Saint *Paul* took so much pains about, to get out of their stomachs. But let it sleep with them in the dust: it is dead and buried, let us not disquiet the grave to revive it.

Now to the second way of considering these words, taking leaven personally, for Leueners, false Teachers, indeed Heretics: I will only note two things, one of doctrine, another of discipline. For doctrine out of my Text, that they sour the whole *lump:* for discipline, that therefore the Church should restrain and correct them.

The *leaven* of Heresy spreads far. *Their word will eat as doth a canker;* or a Gangrene. 〈in non-Latin alphabet〉, is an Option, or Election, of 〈in non-Latin alphabet〉, to make choice. A laudable word at first among Philosophers, taken for a right form of learning. In Divinity it is a word of disgrace, and intends a stubborn deuiation from the received Truth. It is more then Error. *Aug. Errare possum, Haereticus esse non possum.* I may err, I cannot be an Heretike. *Qui sua pestifer a dogmata defendere persistunt, h•...retici sunt.* They that willfully go on to maintain their pestilent opinions, are Heretics. It hath the right property of a Gangrene, it frets as it goes; *vires acquirit eundo:* Heresies in the soul are like *vlcera depascentia* in the body, they eat up the parts about them.

Of this God is the deficient cause, who suffers it. 1. In respect of the wicked, that their just condemnation might not be hindered. *For this cause God shall send them strong delusion, that they should b•...leeue a lie.* 2. In regard of the faithful, that their temptation might assure them God's: *There must be heresies,* (or schisms) *that they which are approved, may be made manifest among you.* With this premonition God prepared Israel, that when a false Prophet or Dreamer should come unto them, *God doth prove you, to know whether you will love the Lord with all your heart.* For this cause are Heresies, *Vt fides habendo tentationem, haberet etiam probationem;* that faith admitting a trial, might receive an approval.

Of this Satan is the efficient cause: the father of lies never lou'd the Father of Truth. Wicked and perverse men are the instrumental causes: they are so over-wise, that the curdle of their wit procures a breaking out into faction. *Cùm discipuli veritatis non erunt, magistri erroris sunt.* Refusing to be the scholars of Truth, they become the Schoolemasters of error. So the precedent cause in such, is self-love, the cause that grows out of the other, and nearer to the main effect (or rather defect) is discōtent. If the Church forget thenm in dealing her legacies of preferment, they will tear her bowels for it. If their mother pleaseth not their humors with an expected indulgence, they will be so bold as kick her sides. Pride steps in for a third cause: unless I forget her place, for she disdains an inferior room; and yet of all sins, as none presumes higher, so none is thrust lower, even to the bottomless pit. Saint *John* doth witness thus much of *Diotrephes.I wrote unto the Church, but Diotrephes, who loveth to have the preeminence among them, receiveth us not.* He is called by *Beda, Haeresiarcha superbus.* Hypocrisy must needs be admitted for a fourth motive to heresy. Applause must be had, if not by being good, yet by seeming so. *Omnes haeretici sunt hypocrite•...,* saith *Jerome,* Every heretic is an hypocrite. Like Vipers they never come to light, but with some rupture to the womb of their mother.

Thus heresy creeps in at a little hole, but infects, infests the whole house: like a plague that comes in at the windows; and then propagates it self beyond all measure. *Erroris non est finis:* there is no termination of error. Therefore the only way to refute heresies, is to fetch them back to their original. *H•...reses ad sua principia refer, est refell•...re.* If you can reduce them to their first, you see their last. As if a man would dry up a stream, he cannot do it in the main; but goes first to the Springhead, stops up that: the river will fail of it self.

As in the bodily Gangrene the part affected grows tumid and cadauerous, the color fades and becomes blackish: So in the spiritual, the mind grows tumid & swelling: *Vainely puffed up with a fleshly mind:* the fair color of profession gone: *walking as enemies to the cross of Christ.* We know how the heresy of *Arius* did spread, when *totus orbis ingemuit factum se videns Arrianum:* the whole world groaned, feeling it self made (not Christian, but) *Arian.* There was a long disputation about two words; little differing in sound, much in sense, 〈in non-Latin alphabet〉, and 〈in non-Latin alphabet〉. The Arians holding Christ like God in substance; the orthodox Christians holding him one with God in substance. O the world of ink and blood that was spent about this! The Pope rose by degrees: first above Bishops, then above Patriarchs, then above Councils, then above Kings, then above Scriptures, now last of all above GOD himself. So the Apostle speaks of Antichrist: *He exalteth himself above all that is called God.* From so poor a beginning he hath risen prettily for his time. Thus Popery crept up in the dark: like a thief putting out the lights, that it might more securely rob the house. Whiles it broached opinions, that like to sweet wines pleased the palate, it led many liquorish affections to hell; not unlike the Butcher, who claws the Ox till he cuts his throat. Thus the leaven of heresy spreads.

But the Church must take care lest it spread too far: Let them alone in quiet (yet what quiet can they have that disturb themselves?) and then *Evil men and seducers will wax worse and worse, deceiving and being deceived. Augustine* says of *Arius* his schism in *Alexandria; Una scintilla*

fuit: That it was at first but a little spark: but because not, *Statim suppressa, totum orbem eius flamma populata est:* the flame of it sindged the whole world, not being extinguished in time. The kindling fire is easily quenched: when it possesseth the Town, it rageth and rangeth like a tyranny, scorning the offers of suppression. Now therefore, *I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine that ye have learned, and avoid them.* The malice of an heretic, *Uel dolenda tanquam hominis, vel cauenda tanquam hostis, vel irridenda tanquam imprudentis:* is either to be lamented, as a man's, or avoided, as a foes, or derided, as a fools. When proud *Marcion* said to *Polycarpus, Non me agnoscis?* Dost thou not know me? Yes, replied that good Saint; *Agnosco te Primogenitam Satanae:* I acknowledge thee the devils eldest son. If it prove an incurable Gangrene, *Ense recidendum, ne pars syncera •...rahatur;* cut it off to save the rest. *Pereat vnus potius quàm vnitas.* Better lose one of the whole, then the whole for one. It is *Hippocrates* maxim: *Quae ferro non curantur, ignis curet:* where the knife can do no good, fire must. How-ever heretics escape fire temporal, let them beware fire eternal. For our-selves, bless we God, that hath cleared the way of truth among us; and thrust this leaven out of our coasts. Whiles the plague rode circuit in our streets, we prayed: when it ceased, we praised God. No plague so dangerous as Heresy: whiles that ranged in our Church, as *Syluius* said of ruinated *Constantinople, O miseram vrbis faciem!* So we of our Church, *O miseram Ecclesiae faciem!* This leprosy gone, she is now fair in the eyes of her Beloved: Christ now kisseth her lips, and for this, let us kiss the feet of Jesus Christ.

A little leaven, leueneth the whole Lump.

Now let us resolve this Allegory another way: and conceive

By

- *Leaven,* Sin.
- *Lump,* Man.
- *Leuening,* Infection.

In effect; a little sin makes the whole man in body and soul, unsavory to the Lord. For method in proceeding; first, we will view the Metaphor, the Similitude of sin to *leaven:* then examine how a little of this can sour the whole lump. The similitude holds in many respects, albeit one be here principally intended, the souring quality; yet may the rest be justly considered.

1. *Leaven* is not bread, but the corruption of that which maketh bread. Sin is not a created quality, but the corruption of a created quality. God made not sin: Who then? the devil begot it on man's lust: *This I have found, that God made man upright: but they have sought out many inventions:* Trickes enow to make themselves miserable. That which rottenness is in the Apple, sourness in the Wine, corruption in the flesh, such is sin in the Soul: *Fetida qu•...dam qualitas,* a thing never good since it took being, only usurps the place of good, and occupies the seat where a happy and perfect quality stood. It is like a *Jehoiakim* that sits in the Throne of a *Josiah:* as that bad son of so good a father *gave the silver and the gold of the Temple to*

Pharaoh Necho: so this, gives the endowments of nature, of reason, of affection, to the black Prince of darkness. Or as the Pope pretends, that he sits in the chair of *Peter*▪ yet what that blessed Saint attributed to Christ; *Why marvel ye at this? or why look ye so earnestly on us? as if we by our own power or holiness had made this man to walk.Be it known to you, that by the name of Jesus of Nazareth, whom ye crucified, this man now stands whole before you.* This the Pope attributes to relics and blocks: there is no disease, but he hath appointed some puppet to cure it. *Prohpudor? quis, cui?* Such is the practice of sin: the bounty of God *gives corn, and wine and oil, multiplies silver and gold;* and even these, sin gives to *Baal.* It is *depranatio boni,* and *depriuatio boni:* one is active, the other passive: the latter a necessary consequent of the former. It depraues our power of obedience to God actually; it deprives us of God's good grace and blessing passively. The one is inseparable to the other: For he that forfeits *Bonum vnde,* shall lose *Bonum inde.* They that spoil that grace whence they might do good, shall lose that glory whence they expect good. The first breach of one Law took away all power to keep any: and by it we are disabled to all.

2. The very same substance of meal that would make bread, by addition of salt becomes *leaven:* The very same work that might be good and acceptable to God, by addition of our pravity becomes evil. Thus the best actions of an vniustified person, are so *leuened* with his own corruption, that God abhors them. *Your new Moons and your appointed Feasts my soul hateth: they are a trouble to me, I am weary to bear them; when ye make many prayers, I will not hear you.* What is the reason? *Your hands are full of blood.* Even sacrifices and supplications (good services in their own nature) are made displeasing by the leaven of sin: *He that killeth an Ox, is as if he slue a man; he that sacrificeth a Lamb, as if he cut off a dogs neck.* Sacrifices God commanded, and often commended: yet *victimae impiorum:* the oblations of the wicked are abominated. *Non speciosalaus in ore peccatorum.* Praise becometh not the mouth of a sinner.

Every unregenerate man *Claudicat in rectis,* halts in the straitest path. *Omnia naturalia bona polluta, omnia supernaturalia amissa;* His portion of natural good is defiled; but of supernatural good all share is vanished. *Peccaui,* was *David's* voice, after his sinful Arithmetic: the same was *Judas* his voice, after his damned treason. *Similis sonus, non sinus;* there was the same sound, but not the same heart. *Esau* wept as much after the loss of the blessing, as *Peter* after the denial of his Master: *Similes lacrimae, non animae:* like tears, but unlike souls. The Pharisee went to Church so well as the Publican: but the Publican came home *rather justified* then the Pharisee. The Pharisees threw bounteously into the Treasury: the poor widow two Mites: yet Christ commends the poorer gift, for the richer charity. That work which seems the same, *In identitate operis,* yet differs much *Ration agentis,* in respect of the workers. Many Heathen excelled us in moral virtues, yet the ignorance of Christ did shut heaven against them. *Vae tibi, Aristoteles: laudaris vbi non es, & damnaris vbi es:* Woe to thee, O *Aristotle,* who art commended where thou art not, and condemned where thou art: yea even in a justified man's works, though pure from the Spirit, yet passing through his hands, there is some tang of this *leaven,* enough to keep them from being meritorious. Look then well both to the justification of thy person, and the sanctification of thy works. Thou indeed confessest sin to be damnable, but it would grieve thee to go to hell for thy good deeds. Though a man should give all his goods to the poor, yet wanting *Faith* and *Love,* he may for his charity go to the

devil. Pray then, that thy defects may be supplied by Christ; *Who gave himself a sacrifice for us to God of a sweet smelling savor:* perfuming us with the pleasant odour of his merits.

3. By *Leaven* soured we make relishable bread for the use of man: so by the ungodly's most cursed sins God will advance his glory. Will *Pharaoh* harden his heart? *I will get me honor upon him,* saith God. That Leaven of malice which so wred the souls of those Brethren against poor *Joseph,* the Lord made use of to his glory. From that ungracious practice he raised a pedigree of blessings. Otherwise there had been no provision in *Egypt,* no bread to spare for *Israel,* no wonders wrought by *Moses,* no Manna from heaven, no Law from *Sinai,* no possession of *Canaan.* So from the vnnaturallest murder that ever the Sun beheld, yea, which the Sun durst not look upon; God glorified himself in saving us. The Oppressor impouerisheth the righteous; God sees and suffers: and from his villainy effectuates their good, by taking away those snares to save their souls. The Lord will glorify himself in the vessels of destruction: and the groans in hell shall honor his Justice, so well as the songs in heaven honor his mercy. How much better is it to glorify God in faithfulness, that will preserve thee: then in wickedness, which will destroy thee!

4. A man cannot *Live by bread only,* much worse by *Leaven.* No man can live forever by his righteousness and good works, much less by his sins. Sin is no nourishment to the soul: unless as some *Mithridates*-like have so inured their bodies to poison, that *Venenum nutrit;* even venom doth batten them: so others their souls to sin, that they cannot keep life without it. And indeed we say of some things, that they nourish sickness, and feed death. *Omne simile nutrit simile:* inward corruption is fed & maintained by outward action. Covetise in *Judas* is nourished by filching his masters money. Murder in *Joab* is heartened and hardened with blood. Theft is fatted with booties: pride with gay rags: usury battens by extortion: Sacrilege by Church-robbing. *Pascitur Libido conuiuijs, nutritur delicijs, vino accenditur, ebrietate flammatur.* Banketting is the diet of lust, Wantonness her Nurse, Wine kindles a heat in her blood, and Drunkenness is the powder that sets her on fire. Thus sin feeds upon this *leaven:* but with the same success that Israel upon quail: they fatted their carcasses, but made them lean souls.

Though this leaven pass the swallow, yet sticks in the stomach: sin may be devoured, but lies heavy on the conscience: *Bread of deceit is sweet to a man: but his mouth shall be filled with gravel.* It may be *sweet in his mouth, but it is the gall of Asps in his bowels.* Putrid meat is apt to breed and feed worms, so this *Leaven* the worm of conscience: when they once come to feel it work, then ready to cry, *This is my death:* unless God give them a good vomit of repentance, to put it off their souls, and the sober diet of sanctification to amend and rectify their lives.

5. Lastly, Sin and leaven are fitly compared for their sourness. There is a *Leaven* sharp and sour, but sanatiue. *The Kingdom of heaven is like unto leaven.* But this leaven here is far sowrer, yet hath nothing but death in it. It is sour to God, sour to Angels, sour to Saints, sour to the sinner. Sin is sowrer then any *Leaven.*

1. Sour to God, who hates nothing but sin. He made man, and man made sin: He loves his own creature, but he hates man's creature. Sin is sowrer to him then the devil: For, *Non odit*

peccatum Diaboli cansa, sed Diabolum peccati causa: He hates not sin for the devils sake, but the devil for sins sake. It is so sour to him, that for one sin h•...e plagued a world of men: how will he plague one man for a world of sin! So sour, that he could relish no man for it, till he had killed it in the sides of Jesus Christ. We are all so sour, that but for this sweetening and perfume, we could never have been endured. The Scripture, for our understanding, ascribes senses to God: and we find every sense displeased with sin.

1. It is offensive to his smelling: He tells the Jews that their sins did stink in his nostrils. So did the old World offend him, that he washed & sowsed in a deluge: and then after *Noah's* sacrifice, is said to *Smell a savor of rest.* For this cause they had their Altar of *Incense;* and God commanded a *Perfume* to be made to him. *The Lord said to Moses, Take unto thee sweet spices, Stacte, and Onicha, and Galbanum, with pure frankincense: and thou shalt make it a Perfume, pure and holy.* Both signified that we all stunke by nature, and are only perfumed by the Incense of Christ's prayers and righteousness.

2. It is offensive to his Tasting: *I looked* (after all my pains and kindness) *for good grapes, and the Vine brought forth wild grapes.* When he comes to taste the vintage of our sins, they are *sour* grapes. *Ye turn judgment into wormwood:* Justice is pleasant unto the Lord, but injury bitter as wormwood. So the Jews served Christ, instead of wine they gave him vinegar to drink. He turned their water into wine, they turn his wine into vinegar. Good works of faith and obedience are that *best wine,* which we should give *our Beloved: that goeth down sweetly, causing the lips of those that are asleep, to speak.* But evil deeds are sour to his palate.

3. It is offensive to his Feeling: so sharp, that the Spear, Thorns, Whips, and Nailes, were blunt to it: Our iniquities were so heavy to his sense, that he plains himself burdened under them, *as a Cart is pressed with sheaves.* The Lord of heaven lay groveling on the earth: and as if he were cast into a furnace of his Fathers wrath, sweating drops of blood. They are so harsh still to his feeling, that he challengeth *Saul* for wounding himself. *Why strikest thou me? Saul* strikes at *Damascus,* Jesus Christ suffers in heaven.

4. It is offensive to his Hearing. *The cry of Sodom and Gomorrah is great, because their sin is very grievous.* Our dissensions and quarrels are as iarring in God's ears: as if diverse distracted Musicians should play upon diverse 〈1 page duplicate〉 〈1 page duplicate〉 bad Instrument so many several tunes at one time. The confusion of sins brought the confusion of languages: God's ear could not endure the distraction of their harts, therefore their own ears shall not distinguish the dissonance of their voices. The cry of blood and oppression makes so grievous a noise to heaven, that vengeance must only quiet it. Our murmurings, our oaths, blasphemies, slanders, are like the croking of frogs, howling of dogs, and hissing of serpents in God's hearing.

5. It is offensive to his Seeing. *Though thou wash thee with Nitre, yet thine iniquity is marked before me, saith the Lord.* Our oppressions are like running ulcers, our adulteries as most sordid and filthy things. The Prophet compares it to the most feculent defilement, & loathsome turpitude, that can be uttered. *Thou art of purer eyes then to behold evil: and canst not look on iniquity.* O let us abhor that filthiness, which will turn the face of God from us. Neither

are they displeasing only to his senses, but grievous to his mind. *Is it a small thing for you to grieve men, but you will grieve God also?* It is dangerous to anger him, that can anger all the veins of our hearts. It was the Prophet *Isaiah's* complaint of Israel: *They rebelled and vexed his holy Spirit.* Yea they are offensive to his very soul. Your new Moons and appointed feasts, *my soul* hateth. This he protesteth against recidiuation, Heb. 10. 38. If any man draw back, *my soul* shall have no pleasure in him. This is an emphatical speech, and an argument of God's hearty detestation. The wicked, and him that loveth violence *his soul* hateth. Therefore he is said to bend his *Soul* to revenge. Shall not *my soul* be avenged on such a nation as this?

2. Sour to the Angels: for if they *rejoice at our conversion,* then they grieve at our perversion. How sour is that sin, which brings grief unto the thresholds of joy! They blush at our falls, rejoice at our integrity. *Are they not all ministering spirits, sent forth for them who shall be the heirs of salvation?* Let us then feast them with integrity, not with the leaven of iniquity.

3. Sour to the Saints: the Church is our Mother, and she laments to see any child of her womb averse from goodness. Therefore as a loving Mother, whose husband was slain for the safety of her self & children; if she sees any child transgress the rules, and break her husbands Testament; she tells them of their Fathers kindness: she describes his deadly wounds and gastly looks: and to make their facts more odious, she showeth some garment of his embrued with blood. So the Church often offers to our considerations, how Christ her dear Love and Lord was betrayed, condemned, crucified: tells us, our sins have done this; that they were the *Judas* betraying, the *Herod* mocking, the *Pilate* condemning, the *Longinus* wounding, the band of Jews re-crucifying Christ. Now as *D•...do* adjured departing *Aeneas; Per ego te has lacrymas, &c. Per si quid vnquam Dulce fuit nobis, horum miserere laborum.* So our Mother intreats us, (yet entreating is too low a phrase for a Mother) *per talem cruorem, per tantum amorem;* by so precious blood, and by so gracious love, to sin no more; at least to abhor such precipices of sin; and forbear (as it were) to choke him with such cursed *Leauens.*

4. Sour to the sinner himself: for it ever leaves behind it a sting of conscience. It may taste pleasing and palatable at first, but *Leaven* is not sowrer at last. Perhaps our judgments may be out of taste; as men in fevers: or Satan (that crafty Apothecary) hath mingled the potion cunningly: yet though *saporem amisit, venenum retinet:* poison is poison though it come in a golden cup. *Esau's* pottage went down merrily, but the loss of his birthright was a bitter farewell. Whatsoever service sin doth us, it shows us but an ill-favored trick at the last. It brings us to the door of Terror, and then bids us shift for our selves. It is like *Lysimachus* his draught of cold water, that refreshes him for a moment, and captives him forever. By *Solomon's* rule, vexation is entailed to *vanity* A hedgehogge must dwell in *Babylon:* a pricking Conscience in a profane breast. *Thy way an•... thy doings have procured these things unto thee: this is thy wickedness, because it is bitter, because it reacheth unto thine heart. Solomon* hath the like promotion: *Rejoice, O young man, in thy youth, &c. but know that for all these things God will bring thee into judgment.* The verse begins with pleasure, but ends with terror. Sin will be sour at the last.

The Allegory thus opened, the special treasure or Instruction remains yet to be drawn out. We perceive what the *Leaven* signifies, and what the *Lump.* Now we must consider the

relation betwixt *modicum* and *totum:* a *little* Leaven, and the *whole* lump. *A little Leaven leueneth the whole lump.*

A little sin infecteth a great deal of righteousness. *Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all.* He hath broken *T•...tam Legem,* though not *Totum Legis.* I speak not here of the absolutely (dissolutely) wicked: whose life is like *Elreds* reign; *Praua in principio, peior in medio, pessima in vltimo:* bad in the beginning, worse in the midst, worst of all in the end. But of those that have some good measure of grace, and stand in the state of adoption: yet may admit of *Paul's* prayer, *to be sanctified throughout.* And upon good reason: for there is an universal corruption, therefore should be an universal sanctification. That young man, that professeth himself to have kept the Commandments; (and Christ began to love him) yet there was a little *leaven* spoiled all, *Covetousness. Vnum restat,* one thing was wanting; *Sell that thou hast, and give to the poor.* No, he was costiue, and could not abide such a purge. *Herod,* though he heard many Sermons of *John's* preaching gladly, (and it is some good thing to hear Sermons with joy) yet the *leaven* of *Herodias* marred all. *Let him that is taught in the word, communicate unto him that teacheth him in all his goods.* This was the Apostles Canon; an ordinance that will kill where it lights; yet a world of arguments hath been invented to stop it up. We will give of charity; but anything of duty? yes, of duty. Well, we will give somewhat of duty: but part of all? yes, part of all. Put out this 〈in non-Latin alphabet〉 and we will compound with you: though we take away a talent of your duties, we will return a mite of benevolence.

I will tell you a tale: a Seignior came with his servant to one of our Ladies Images: (no matter which, for they do not scant her of number.) he threw in an angel of gold; the humble picture in gratitude made a curtsy to him. The servant observing, and wondering at her Ladyship's plausible carriage, purposed with himself to give somewhat too, that he might have a curtsy. So he puts into the basen six pence, and withal takes out his masters angel: the Image makes curtsy and seems to thank him still. It is common with this City to take away the Cleargies angel, and to lay down six pence in the stead: yet look they for curtsy too, but I think no honest man will give them thanks.

This little *leaven* undoes all goodness. *You shall walk in all the ways which the Lord your God commands you.* All? put out *in omnibus,* in *All,* and we will say something to it. But as *Deus remittit omnia peccata, aut nulla.* God forgives all sins, or none: so we must faithfully resolve against all sins, or we repent of none. As is God's remission, such must be our contrition. Every man is an *Adam,* a good conscience his Paradise, lust the forbidden fruit: one lust is able to turn him out of all his comforts. Hast thou kept thy hands from injury? yet if thy tongue have offended, thou shalt be judged of thy *idle words.* Suppose thou hast preserved *Castitatem linguae,* sobriety of speech (yet *if any man offend not in word, the same is a perfect man)* but thy thoughts have welcommed a pleasing lust, those thoughts have leuend thy soul. *For God will* (not only) *bring every work into judgment,* but *every secret thought, whether it be good or evil.* Men have brought that opinion into a proverb; Thought is free: no, thy *Thought* is God's bond-slave. As thou canst not think a good thought but by his suggestion, so nor an evil thought but by his permission. If but thy thought harbor this *leaven,* the whole *lump* is

soured. Actions men see, thy thoughts only God and thyself. *Ille liber inter accusators, quem propria non accusat conscientia.* That man needs fear no accusers, that is freed from the condemnation of his own conscience. There are six motives that infer and enforce a caution of little sins.

Little sins are dangerous; because they are

- *Mortalia,* they are deadly.
- *Plurima,* they are numerous.
- *Insensibilia,* not easily felt.
- *Materialia maximorū;* they are the materials or seeds of gross sins.
- *Maximas inficiunt virtutes,* they leaven the best virtues.
- *Facilius perdunt,* they more cunningly destroy the soul.

1. *Minima mortalia;* even the least offense is mortal in it own nature, culpable of transgression, and liable to malediction. *The wages of sin is death.* It was a strange gloss of *Haymo* upon that Text: *Hoc non de omnibus peccatis intelligendum est, sed de criminalibus.* This is not meant of all sins, but only of such as are criminal: such (saith he) as S. *John* speaks of; *There is a sin unto death, I say not that thou shouldst pray for it.* So S. *Paul's* indefinite speech of *all* sins, he restrains to S. *John's* particular sense of *one* sin; that sin (which shall never be forgiven) against the Holy Ghost. For otherwise if S^{t}. *John* should intend it of all criminal sins, then it would follow that we should not pray for heretics, adulterers, homicides; which were directly cross to the rule of charity. Certainly *Paul* in that general rule admitted of no exception; it is an Aphorism wherein no sober judgment can find distinction. The Apostle thought of no venial, when he called all mortal. *The wages of sin* (not of this or that sin, as sacrilege, robbery, blasphemy, &c. but of sin, any sin, every sin: though men deem it trivial, they shall find it mortal) *is death.*

I know there is a just distinction of sins, of greater & less. Purity and equality of all transgressions is an idle dream. It was a worse murder to kill *Zachariah* at the Altar, then *Uriah* in the field. To steal *Sacra de Sacro,* holy things out of a holy place, is worse theft then to steal *profana de profano,* common things out of a profane place. The difference of the punishments manifests a difference of the sins. As in heaven *one star excels another star in glory:* so in hell, one firebrand exceeds another in burning; though all feel the fire hot enough. Christ tells the Pharisees, that they make their *Proselitetwofold more the child of hell then themselves.Tolerabilius erit Sodomae:* It shall be *more tolerable for Sodom* in the day of Judgment, then for *Capernaum:* and yet the Sodomites were then in hell. They that devour widows houses under the color of long prayers, *shall receive greater damnation.* As they have been more wicked, they shall be more wretched. This distinction of sins we take up and justify: yea we dare go further, and say there are some sins mortal, and some venial, but not in their own nature. The difference is not *ration Peccatorum, sed Peccantium;* not in respect of

the sins, but of the Sinners. To the faithful and penitent all sins are venial: to the unbelievers and impenitent, all sins are mortal. It is *misericordia remittentis,* not *natura transgressionis;* the mercy of the forgiuer, not the quality of the sin, that maketh it venial. All transgressions are mortal in themselves, and by repentance all venial in Christ. The least sin legally considered, is mortal: the greatest sin Evangelically considered, is pardonable.

This difference we approve: yea we say, that small sins are more easily pardoned: and great sins, when they are remitted, are more hardly remitted. For certainly offenders are more or less punished, accoding to the quality of the offense. An eye with an eye, but blood with blood, and life with life. Yet still say we not, that a sin is in it own nature venial. For even the least is 〈 in non-Latin alphabet 〉 , *the transgression of the Law.* It is for the doctrine of *Rome,* to lessen sin, and to extenuate punishment: and that for two reasons. First that they might please the people with some liberty: and next, that hereby they might build up their Purgatory. For they assign mortal sins to hell, and venial to that purging fire. They offer herein a double wrong, both to their own modesty, and to God's mercy. To their own modesty, for they extenuate their faults in sinning: to God's mercy, for they disparage his goodness in forgiving. They affirm that sins of omission, weakness, forgetfulness, and ignorance, be *Praeter legem Dei,* but not *contra legem Dei:* that they be *Besides* the Law of God, not *Against* the law of God. This doctrine, like the *lips of that strange woman, drop as an honey-comb, and are smooth as oil.* But their *end is bitter as worm-wood, sharp as a two-edged sword.* This is a dangerous delusion; for hence they come so to neglect those less sins, that *Peccata minima,* be at last thought *Nulla.* As they have certain Orders among them, Friars *Minorites,* Friars *Minim's,* and then *Nullani,* Nullans. So sin bates and dwindles, from a Minorite or less sin to a Minim or least sin, and from a Minim to a Nullan, to be no sin at all. Thus *Incipit esse licitum, quod folet esse publicum.* The commonness takes away the haynousnesse: from being generally practiced, it comes to be universally allowed.

Every sin is committed against God, *Against thee, thee only have I sinned.* Look upon the infinite Majesty offended, and by that judge the quality of thy offense. There be sins of weakness, sins of ignorance, and sins of malice. Those of *weakness,* are said to be committed against God the *Father,* whose special attribute is *Power.* Those of *Ignorance* against God the *Son,* whose special attribute is *wisdom.* Those of *malice* against God the *Holy Ghost,* whose special attribute is *love.* Whether then they be of weakness, of ignorance, or of malice, they offend either the Power of God, or the Wisdom of God, or the Love of God: therefore acknowledge *Secundum magnitudinem Dei, magnitudinem peccati:* confess the least sin great and bad, that hath offended a Majesty so Great and Good.

2. *Minima plurima,* sins less heinous, are the most numerous. Many littles make a mickle. Small drops of rain commonly cause the greatest floods. *Quo minus violentum, eo magis perpetuum:* the less violence, the longer continuance. The drisling sleete, that falls as it were in a mist, fills the channels, they swell the rivers, the overcharged rivers send forth their superfluous waters over the containing banks: now the meadows are polluted, the Corn-fields spoiled, the Cattle drowned; yea even houses, and towns, and inhabitants endangered; and firm continents buried under a deluge of waters. Many little sands gathered to an heap,

fail not to swallow a great Vessel. *De paruis grandis aceruus erit.* You have Eagles, Hawkes, Kites, and such great fowls of rapine, flying always alone: but the sparrows and pidgeons, that devour the grain, by innumerable troupes. There were not more grievous plagues to the Egyptians, then came by the contemptiblest creatures: as frogs, lice, flies, locusts: by reason of the monstrous swarms, *covering the face of the earth, and darkening the Land, and devouring the fruit of the whole Country.* Yea even killing the people, that *there was no remedy found for their life.* Thus great destruction ariseth from little causes: therefore, *Non contemnenda quia parua, sed metuenda quia multa.* Let us not despise our sins because they are little, but fear them because they are many, saith *Augustine.* The small drops of sin, continually falling, have drowned many souls. As they have been our Arms to fight against GOD, so God will make them his Armies to confound us. *Timenda ruina multitudinis, etsi non magnitudinis.* Let us fear them for their number, though we slight them for their nature.

A pace is but a little space of ground; yet a thousand paces make a mile, and many miles bring to hell. *Si negligis quia non pessima, caueas quia plurima.* If they be not the worst, they are the most: and is it not all to one purpose, whether one *Goliath,* or a thousand Philistines overcome thee? The bird brings so many little staws as makes up her nest: the reprobate so many little sticks, as makes up his own burning pile. *Augustine* saith, there is in Sin both weight and number. *Et si non timeas quando expendis, time quando numeras.* Judge them by tale, and not by weight. Put a wanton speech, a loose gesture into the balance, (though Christ found it heavy, & every soul shall, for whom he did not bear it, yet) it is censured *vix culpa,* a little faulting, a little failing: so little, that were it less, it were nothing. But now leave thy Geometry, & come to Arithmetic: begin to number thy wanton works, and unchristian gestures, and carnal thoughts; now loe, they come in by troupes and herds, thicker then the frogs into Egypt, *miraris numerum:* thou standest amazed at their number, and now criest, *Miserere mei Deus;* Lord have mercy on me a most wretched sinner. Yet when thy recognition hath done the best, and thy memory represented those swarms of sins to thy conscience, thy view is as far short, as will be thine answer: neither can extend *ad millesimam, vel minimam partem.* Thou hast not seen one of a thousand. *Who can understand his errors? O Lord, cleanse thou me from my secret faults.*

Thus it is not *Trutina,* but *Scrutinū,* that will teach thee the danger of these little sins. Thou didst never st•...ale thy neighbors goods by breaking into his house, therefore pleadest not guilty to that Law, *Thou shalt not steal.* Examine, thou shalt find past from thee so many covetous wishes, as make up a robbery. Thou art no swearer, yet through the door of thy lips have scaped out so many idle words, as being put together will make up a blasphemy. Thou never madest the member of Christ, a member of a harlot by uncleanness: yet thou hast given indulgence to as many lustful thoughts and desires, as being summed, will make up a great adultery. I fear that many who have forborne the forbidden bed, have yet by their lusts scatteringly and forgetfully admitted, framed up an adultery as great as *David's.* Some that have made a conscience of grand oaths, and impudent blasphemies; yet have eiaculated so many loud, lewd, and false attestations, as have conflated a blasphemy no less impious then *Rabshakeh's.* A tradesman disdains to lie, abhors to oppress: yet hath uttered so many commodities of dissimulations, concealements, false warrantings, cunning frauds, as make

up an oppression equal to *Ieconiah's.* A Protestant abominates sacrilege, and down-right robbing the Church: yet hath so long been bold to make use of this Impropriation: or if in a meaner condition, with his Compositions, Customs, detinies, legal alienations, leasses and fines, as make up a sacrilege not inferior to *Achan's.* Put my money to Interest? No, saith another, I defy all usurious contracts: yet by his pawns, morgages, forfets, couznages, and such tricks known best to GOD his Judge, the Devil his Enginer, his Scrivener, and himself, he puts down unconverted *Zacchaeus* for usury. Oh the incredible souls lost in the Labyrinth of these unsuspected, (and in their imagination justifiable) sinners!

3. *Minima Insensibilia;* these little sins are not so easily felt, therefore most pernicious. If a man hath died his hand in blood, *irrequieta conscientia;* a peaceless conscience haunts him with vnceslant vexation: let him hate his brother, this little murder he feels not. The devil like a roaring Lyon is soon heard: forming himself to a fox, his insinuation is not perceived. He roars in monstrous iniquities, in treason, murder, sacrilege, oppression: these be thundering sins, that will waken the soul if it be not lethargiz'd. But creeping like a silent Fox, he devours the grapes without disturbance. *Take us the Foxes, the little foxes: for they spoil the Vines.* If Satan hew at the timber, and knock at the foundation of the house, we hear the noise, and preserve the building. They are those small *Teredines,* little sins, that in sensibly eat it to dust, and it is ruined ere we are aware. So long as Sin comes not in thunder, it never wakens men: if it do not enter into Theomachie, and denounce open war against GOD, they make but a tush of it. To abuse the good creature is nothing, so long as they are not drunk: to give nothing to the poor is no sin, so long as they take not from the poor: to sleep out the Sermon is but a little drowsiness, all is well so long as they break not the Sabbath in absence from Church. These and such like are the common thoughts, and so trivial an estimate they bear of these sins, that they think God should do them wrong to call them to any reckoning for them.

Thus they sow sins, as that enemy did tares, here a *little,* and there a *little:* but grown up, the whole field was overgrown with them. A sin that cannot be committed, *Sine grands corruptione sui, graui laesione proximi, magno contemptu Dei:* without his own notorious depravation, his brothers grievous oppression, God's manifest contempt and provocation; this quickly amazeth a man, and he starts back from the devils first offer. If the devil at first had come to *Judas,* here's a hundred pieces, betray thy Master: none, he was not yet hardened enough in villainy: let Satan first work him to hypocrisy, then to covetousness, and lastly he shall prevail him with him for treason too. He might refuse a hundred pieces before, now he will take thirty.

When that good Prophet wept upon *Hazael,* he asked; *Why weepeth my Lord?* He answered, *Because Iknow the evil that thou wilt do to the children of Israel. Their strong helds wilt thou set on fire, slay their young men with the sword, dash their children against the stones, and rip up their women with child.* He replied, *What, is thy servant a dog, that I should do this great thing?* He thought it impossible, that the devil should ever work him to so horrid a mischief. But he did it: ambition brought him to a kingdom, a kingdom brought him to tyranny, tyranny to insolence, insolence not only to oppression of his own, but to invasion of other Countries:

among which Israel felt the smart, in the burning of her Cities, and massacring her Inhabitants. Thus by degrees he was wrought to this self-incredited mischief: as impossible as at first he judged it, at last he performed it. Doubtless there be some that would shudder at the temptation to perjury: yet *pedetentm,* by insensible steppes they arrive at it: by lying they come to swearing, by swearing to forswearing. If the Usurer had an oppressed man's widow, and orphans lying and crying at his doors, perhaps shame, if not remorse, would seize on him: but let him exact, inhaunce, oppress, excoriate the Common-wealth, and not hear it in a public clamour, he never wincheth for the matter. A fact that looks at the first blush horrid and intolerable, is presently either avoided, or within some modest limits restrained: but another *Dum paruum creditor, securius in vsu retinetur:* the opinion of paruitie abates the opinion of pravity: that which is weakly censured, is strongly retained. Our officious lies, soothing adulations, amorous wishes, wanton songs, scoffing at Ministers, censuring of Sermons; being reproved, we laugh them out. But these laughing sins, will be one day found crying sins. And if we cry not to God for mercy by repentance, they shall cry to God against us for vengeance.

4. *Minima materialia maximorum:* little sins are the materaills of great sins. The seeds of all sins are naturally in us: not so much as treason, homicide, perjury, but are in us *Quoad potentiam,* yea *Quoad naturam et propensionem:* there is in our nature a proclivity to them. Now the heart is so apt ground to produce and mature these *Innata mala,* inbred seeds to actuals, that without the preventing Grace of GOD we cannot avoid them. Thou art a Christian, and fearest not that ever thou shouldst apostate into the denial of thy Savior: yet let me say thou hast the materials of this sin within thee, timorousness and self-love. Thou sayest, Sure I shall never be a drunkard, that belluine folly shall never apprehend me: yet thou hast the materials of this within thee, and that naturally and hereditarily from thy first Grandmother *Eve:* a sweet tooth in thy head, a liquourish appetite to delicate meats, and intoxicating wines.

Thou canst not be a traitor, nor admit of conspiracy against thy Sovereign, yet the material of this wickedness is within thee. That which we call Gunpowder, is made of the falt & fatter earth: in the ground are the materials, which when Art hath concocted, chimed, prepared, charged, and discharged, it overturns towers and towns, forts and cities. We were once too near justifying by a woeful experience the violence of it: but the goodness of our good Lord Jesus averted it. So in thy earth, thy heart, there is this salt and spumy matter, the mineral of treason; unless the reason of a man, and Religion of a Christian keep it from eruption. Thou art resolved never to think highly of thine own worth, yet thou hast the seed of pride within thee: thou art naturally (as *Luther* said) borne with a Pope in thy belly: there's the material, to be too well affected to thy own doings It is impossible, thou thinkst, for thee to be made an usurer, now thou hast no money: yet thou hast the seed of usury within thee; and *Crescit amor nummi quantum ipsa pecunia crescit:* all the sons of *Adam* love earth too well. Who shall ever persuade thee to bow down before an Idol? yet a dainty feast persuades thee to worship thine own belly: this is no Idolatry. It was but a little Cloud, that *Eliahs* servant saw, *rising out of the sea like a man's hand:* yet it portended a great shower. Sin seems at first like a little cloud, but it prognosticates a deluge of ensuing wickedness. The careless Gallant

by many trifles often fetched, runs so far in the Mercers books unawares, that he cannot endure to hear of a reckoning. These little arrearages, taken up on trust, runs our souls so deep into God's debt, that if the blood of Christ do not pay it: though we be sold wife and children, and all we possess; *non habenius vnde,* we can never discharge it.

5. *Minima peccata maximas in ficiunt virtutes:* a little sin infects a great deal of righteousness. The Leprosy infected the garments, and the very walls of the house; but Sin hath infected wood and wool, and walls, earth, air, beasts, plants, & planets: and stuck a scar on the crystal brow of nature it self. *For we know that the whole creation groaneth, and trauelleth in pain together until now.* If the great world groan for man's sin, shall not the little world, man, groan for his own sin? Send a little temptation in at the ear, or eye; it will not rest working, till it run like poison to the heart. *David* let in a little *leaven* at his eye, it quickly wrought to his heart, gangrened to adultery, to blood; hardly cured.

A little Coliquintida spoils all the broth: a spot in the face blemisheth all the beauty. *Naaman* the *Syrian* is plentifully commended: *He was captain of the host, a great man with his master, and honorable, because the Lord by him had given deliverance to Syria: he was also a mighty man of valor: but he was a Leper.* This same *But* mars all; *But* he was a Leper. So in the soul, one vice disgraceth a great deal of virtue. When he was cured and converted by *Elisha,* first he's charitable, offers gold & garments, but he excepts *bowing in the house of Rimmon:* he is devout, and begs earth for sacrifice, but excepts *Rimmon:* he is religious, and promiseth to offer to none but the Lord, but he excepts *Rimmon.* This little *leaven,* this *But Rimmon,* soured all. *Dead flies cause the ointment of the Apothecary to send forth a stinking savor.* The Apothecaries unction is a thing praised in the Scriptures, compounded of many excellent simples, made (not so much for medicine, as) for Odor: yet the flies of death putrefy it. *So doth a little folly him that is in reputation for Wisdom and Honor.*

When one commended *Alexander* for his noble acts, and famous achievements; another objected against him, that he killed *Calisthenes.* He was valiant, and successful in the wars: true, but he killed *Calisthenes.* He overcame the great *Darius:* so, but he killed *Calisthenes.* He made himself master of the world: grant it, but still he killed *Calisthenes.* His meaning was, that this one unjust fact poisoned all his valorous deeds. Beware of sin, which may thus *leaven* the whole *lump* of our soul. Indeed we must all sin, and every sin sours: but to the faithful and repentant Christian it shall not be damnable. *There is no damnation to them that are in Jesus Christ.* There is in all corruption, to most affliction, to none damnation, that are in Christ. Our *leaven* hath soured us, but we are made sweet again by the all-perfuming blood of our blessed Savior.

6. *Minima peccata facilius destruunt:* the least sins are the most fatal to men's destruction. *Anima est tota in toto:* so that if the toe aches, the head feels, the eye lets fall a tear, the very heart mourns. So let but the eye lust, the soul is in danger to be lost. *Mors per fenestras,* faith the Prophet. *Death comes in at the windows, then enters into the Palaces, to cut off the children without, and the young men ⟨◊⟩ the streets.* Is it but an unclean thought? *Mors in illâ;* as the children of the Prophets cried *Mors in ollâ:* there is death in it, and for it. A dram of poison diffuseth it self to all parts, till it strangle the vital spirits, and turn out the soul from her

Tenement. *How great a matter a little fire kindleth!* It is all one whether a man be killed with the prick of a little thorn, or with the he wing of a broad sword, so he be killed. We have seen a whole arm impostumated with a little prick in the finger: if Satan can but wound our heel, (as the Poets fain of *Achilles)* he will make shift to kill us there; even from the heel to send death to the heart. Therefore Christ calls *Hatred* murder, a *wanton eye* adultery: besides the possibility of act, they are the same in the intention of heart. The hornet is a little fly, yet it stings deadly.

I know that heavier sins shall have a heavier weight of punishment: yet is the least heavy enough to sink the soul to the bottomless pit. Greater fury of iniquity shall have the hotter fire, but O let us never feel the heat of one. A little leak sinks a great vessel. Pope *Marcelline* being accused for Idolatry, answered for himself; I did but cast a few grains of Incense into the fire; that was little or nothing. Yes, it was manifest offering to Idols, is that nothing? Christ would not obey Satan in his *minimis:* he would not answer his desire in the smallest suit he could request; of turning *stones into bread,* even whiles he was so hungry as forty days fasting could make him. Teaohing us to deny Satan in his best motions; lest custom of having them granted make him so impudent, as to take no repulse in his greatest temptations.

This is the Devils method of working, as it is in the first Psalm: *Blessed is the man that hath not walked,* &c. First he gets a man to walk a turn or two with him in sin, as it were to confer and debate the matter. After some walking, lest he should be weary, he prevails with him to *stand in the way of sinners;* after admission of the thought, to commission of the act. Lastly, he persuades him for his ease to *fit down in the seat of the scornful;* falling to despise God, and deride all goodness. Thus he brings him from *walking* to *standing,* from standing to *sitting* still: and this is *limen inferni,* the very threshold of hell. We judge of sin, as of the Sun; little because far off: yet indeed it is bigger then the earth. The nearer we come to the sense of iniquity, the greater it appears. Was it such a sin for *Adam* to eat a forbidden Apple? Yes, the greatness is remonstrable in the event, it brought destruction upon himself and his posterity. Is it such a heinous offense for *David* to know the number of his people? Do not Princes make good their Muster-books by such a *Quare,* and numeration? The plague witnessed the greatness of it, and himself cries, *Peccaui,I have done wickedly.* Look on the least sin in Satan's false glass, and it seems contemptible: behold it in the true glass of God's Law, and it appears abhominable. The Devil stands betwixt wicked men and their sins all their life: but placeth their sins betwixt heaven and themselves in death: writes them in Text letters on the Curtaines, that their amazed souls cannot choose but read them. Thus he that led them living by sin to presumption; now drives them dying by sin to desperation.

Satan seems modest, and will be contented with a *little,* when he can get no more: he will play at small game, before he sit out. Wilt thou not cut throats? yet quarrel and appoint fields: not so, yet hate thine enemies: not profess hatred, yet watch occasions to hinder his good: if thou wilt not iniure his estate, yet at least scandalize his good name. He will take little, rather then nothing. The Israelites in the Desert had no rich and costly sacrifices to offer to *Baal Peor.* They had not such store of beasts, but the oblations to God took them up. I cannot see what they should have fit for this sacrifice to *Baal,* except Manna and water: (too

good for the Devil) but he •...s content with this. Yet it is evident that they committed Idolatry. *Neither be ye Idolaters, as were some of them: as it is written, The people sate down to eat and drink, and rose up to play.* Rather then want their custom, Satan will take such as they had. Will *Naaman* worship God? yet let him worship *Rimmon* too: no, he will not do so, yet let him bow to *Rimmon:* no, nor so much: yet let him *bow before Rimmon:* the Devil is glad of this, where he can get no more. Thus *Pharaoh* minceth and limits with *Moses* concerning the dismission of Israel. God's charge was; *Let my people go three days journey in the wilderness,* to celebrate a feast to the Lord. Now mark how *Pharaoh* would compound it. First *Sacrifice to God in this land:* no, saith *Moses,* we must go into the wilderness. Then saith *Pharaoh,* If there be no remedy, Go, and go to the wilderness, and sacrifice to your God; but *go not far:* nay, we must go three days journey. Then *Pharaoh;* Go ye the men, but leave your *children behind you:* nay we must go old and young, sons and daughters. Then *Pharaoh;* Go ye men, women, and children, so far as your feet can measure in three days: but your *flocks and your herds* shall be stayed: nay, *we will not leave a hoof behind* us. So when the Devil perceives no remedy, he falls to indenting with niggardly grants and allowances.

Somwhat hath some savor; give him at least a thought, a word, a look (as *Lots* wife) and it something pleaseth him. Among the Heathen they used to join together *Epula* and *Sacrificia:* with solemn sacrifices to their gods, solemn bankets among themselves. So the Apostle delivers the custom of the Moabites, 1. Cor. 10. 7. In the midst of their *Idolatry, they sate down to eat & drink.* So the Psalmist writes of that cursed commixtion of *Israel* with *Moab;* that they had Idolatrous feasts. *They joined themselves to Baal-Peor: and did eat the sacrifices of the dead.* One nation had a custom in these superstious feasts, to sacrifice to their Idol *Capita,* some Noble men's heads according as it fell to their lots, together with their hearts and their livers. It came to the turn of the Kings special favorite, thus to lose his life: the King resolving both to keep the custom, yet to save his friend, objected that God was no murderer, nor delighted in the blood of men. That if he were a God, he was certainly good, and goodness stood not in the desire of his own creatures destruction. Therefore instead of the man's head, he offered the head of an onion: and for blood, heart, and livers of men, all these of birds or beasts. The Devil must be pleased with this: he saw that this little homage was some acknowledgement of his sovereignty.

Satan can hold a man's soul in by a little, as a bird that hangs in the net by a claw. Perhaps shame & fear keeps some from eruption into scandalous things: the appearance is vizarded, the affection is not mortified. Like an Eunuch, he doth not beget palpable & gross turpitudes: yet hath a lust, itch, and concupiscence: this little serves the Devils turn. Satan would keep away the light of the Truth from a man; well, he is so seated that he will have it; by knowledge he seems to cast out Satan. Yet if he can but insinuate into his affection, this little cord will pull him in again with ease. Must he lose the Sconce of thy understanding? Let him hold the Cittadell of thy desires: this little gate will let him in at his pleasure.

I draw to conclusion; let this teach us all to make a scrutiny in our souls, and seriously to repent of this *little leaven.* Little in quantity, great in quality: little in estimation, powerful in operation. Little in the sight of men, judging, by outward appearance, great in the sight of

God judging in truth. *Lot* said of the City of Zoar; *Is it not a little one? and my soul shall live:* thou sayest of thy sin; Is it not a little one, and why should my soul die? A little Posterne opened, may betray the greatest City. *Jonathan* tasted but *a little honey* on the top of his wand, and hardly he escaped death for it. A little *leaven* makes the head heavy, and the heart sick. Eschew this little, if thou wouldst be great in heaven. For *whosoever shall break one of these least Commandments, he shall be called least in the kingdom of heaven. Minimus,* that is indeed *Nullus:* the least there, because he shall not be there at all. Let no tang of corruption come to thy least part, if thou desirest to preserve body and soul *blameless to the appearing of our Lord Jesus Christ.*

Repentance must be to all dead works: sanctification takes liberty in no sin. *Nullum peccatum retinendum spe remissionis.* No evil must be reserved under the hope of forgiveness. God gave a Law, but no dispensation for any breach of it: his General rules have no exceptions, unless it please the Divine Oracle to dispense with it. Thou shalt not worship an Idol: no, not to save my life? Not to save life, as those three servants of God professed to *Nebuchadnezzar.If the God we serve will not deliver us, yet we will not serve thy gods, nor worship thy golden image.* Thou sayest, *Minimum est,* it is *little:* but *in minimis fidelem esse, magnum est:* to be faithful in a little, is no little virtue. *Well done, good servant: thou had been faithful in a little, therefore I will make thee ruler over much.* He that is not careful in a little, is not to be trusted for more. If any man will corrupt his conscience for a pound, what would he do for a thousand? If *Judas* will sell his Master for thirty pence, about some 22. shillings of our money; what would he have sold for the Treasury? God never gave a *Non obstante* for sin. The Pope indeed gives Bulls and Indulgences, & Pardons for cursed works before their perpetration: but God never allows leave to do ill. The Pope says, Kill an heretical King. God says, *Touch him not:* woe to that soul who takes the Popes word, before the Lord's word. God charged a Prophet, that *he should eat no bread, nor drink water in Bethel.* Another Prophet came; saying, *An Angel spake to me* (blessed Angels speak truth: nay more, he spake) *by the word of the Lord. Bring him back, that he may eat bread, and drink water.* He did so, but mark the event: returning home, *a Lyon slew him* by the way. Believe not a man, believe not a Pope, believe not a Prophet, believe not an Angel against the word of the Lord.

Let us refuse iniquity in what extenuation of quantity, or color of quality soever it be offerd us. For sin is like a bemired dog; if it fawnes on us, it fowls us. And the least sin is like a little leak in a ship, which if it be not stopped, will sink the whole vessel. The Frenchmen have a military Proverb; *The loss of a nail, the loss of an Army.* The want of a nail looseth the shoe, the loss of a shoe troubles the horse, the horse indangereth the rider, the rider breaking his rank molests the company, so far as to hazard the whole Army. From slender and regardless beginnings, grow out these fatal and destructive effects. The doors are shut, the thief cannot enter: a little boy is put in at the window, and he opens the door for the great thief; so the house is robbed. A charm is cast in at the window, eye, or ear; that quickly unlocks the door of the heart, till all the rooms be ransakit, not a piece of virtue, or one gemme of grace left.

Pompey marching to the wars, requested to lodge his Army in a certain City, by whose borders he must needs pass: the Governor answered that he would not trouble his City with

so numerous and dangerous a guest. *Pompey* then desired but entertainment and relief for his sick soldiers, who were perishing for want of succor: the Governor thought, sick men could do them no mischief; this was granted, they admitted. Being there a while, they recovered their health, opened the gates to the rest, so became strong enough to take the City. If Satan cannot get leave for his whole Army of lusts, yet he begs hard for his weak ones, as sins of infirmity: but those sickly soldiers soon get strength to surprise the soul.

The trees of the Forest held a solemn Parliament, wherein they consulted of the innumerable wrongs which the *Axe* had done them: therefore made an Act, that no tree should hereafter lend the *Axe* a helme, on pain of being cut down. The Axe travels up & down the Forest, begs wood of the Cedar, Oke, Ash, Elme, even to the Poplar; not one would lend him a chip. At last he desired so much as would serve him to cut down the briars and bushes; alleging that those shrubs did suck away the juice of the ground, hinder the growth, and obscure the glory of the fair and goodly Trees. Hereon they were content to afford him so much; when he had gotten his helme, he cut down themselves too. These be the subtle reaches of sin; give it but a little advantage, on the fair promises to remove thy troubles; and it will cut down thy soul also. Therefore *Obsta principijs:* trust it not in the least. Consider a sin (as indeed it is) a crucifying of Christ; wilt thou say, I may crucify Christ a little? I may scourge his flesh, wound his side, pierce his heart a little? What man loves the Lord Jesus, who would either say it, or do it? Consider thy falling into sin, a hurling of thyself down from some high pinnacle: wilt thou say, I may break my neck a little? Consider it a casting thyself into unquenchable fire; wilt thou say, I may burn my soul and body a little! As suffering we think the least misery too great, so sinning let us think the least iniquity too great. So avoiding also little sins, we shall find great favor with Jesus Christ.

Amen.

FAITHS ENCOVRAGEMENT.

LUKE 17. 19.

And he said unto him, Arise, go thy way; thy faith hath made thee whole.

THESE words were spoken by our Savior Christ to the penitent and faithful *Leper.* For induction I will observe two remarkable circumstances, preceding my Text. First, that Christ did mend him, and then commend him: he did purge him, and praise him.

1. He mended him, curing first his body, then his soul. His body of the *Leprosy,* a disease not more loathsome to endure, then hard to cure. The difficulty of healing it, appears by the answer of the King of *Israel,* upon the receipt of the King of *Syria's* letters: *Am I God, to kill and make alive, that this man doth send unto me, to recover a man of his Leprosy?* intimating that only God is able to cure the Leprosy. His soul of the spiritual Leprosy: and this was the perfection of health. For this cure the Prophet so earnestly prays; *Sana animam;Lord, be merciful unto me, heal my soul, for I have sinned against thee.* This is a supernatural cure, fit only for the great Physician of souls to perform: the more difficult, *Quo minus in natura sit, quod profit:* because

nature hath no influence in her stars, no minerals in her earth, no herbs in her garden, that can heal it.

2 He commends him: of all the ten cleansed, *there are none found that returned to give glory to God, save this stranger.* God had his Tythe there, whence he might least expect it. Now what doth Christ commend him for? For his thankfulness, for his humility, for his faith: why these graces were Christ's own; doth he praise him for that himself had given him? Yes, this is God's custom; *Sua dona coronat;* he crowns his own graces, he rewards his own gifts. Which teacheth how we should understand *Reward* in the Scripture. *Call the laborers, and give them their hire.Whosoever gives a cup of cold water to a Disciple, shall not lose his reward.* This *hire* and *reward,* is not the stipend of our labors, but of God's love. He gives us the good of grace, and then rewards it with the good of glory. It is a reward *Secundum quid,* a gift *simpliciter.* Compare eternal life to the work, looking no farther, it is a reward. *Rejoice and be glad, for great is your reward in heaven.* But examine the Original from whence it proceeds, then it is the gift of God. *Eternal life is the gift of God through Jesus Christ.* He is said to *Shew mercy to them that keep his Command•...ents:* the very keeping the Commandments is not merit, it hath need of mercy. Loe thus the Lord gives grace, then praiseth it, blesseth it, rewards it. Christ clotheth his *Spouse* with his own *garments, the smell of Myrrh, Alloes, and Cassia;* A white robe of his perfect righteousness imputed; with his golden merits, and inestimable Jewels of graces; and then praiseth her; *Thou art all fair, my Love: there is no spot in thee.* When God made the world, with all creatures in it, he beheld it, and *Euge bonum; behold, it is exceeding good:* so when he makes a Christian *(Maiorem, meliorem mundo)* and hath furnished him with competent graces, he turns back and looks upon his own workmanship; *Ecce bonum,* it is exceeding good: he forbears not to commend it.

Now what doth he specially commend in this converted Leper? his praising of God. The Leper praiseth God, God praiseth the Leper. He praiseth in his praising two things; the *Rightnesse,* and the *Rareness.* 1. The Rightnesse, that he gave praise to God; directed it thither where it was only due. *He returned to give glory to God: non mihi sed Deo,* saith Christ: not to me, but to God. Perhaps his knowledge was not yet so far enlightened, as to know him that cured him, to be God: therefore bestowed his praise where he was sure it should be accepted, where only it is deserved; on God. *I seek not my own praise,* saith Jesus, but *mittentis, the praise of him that sent me.If I honor myself, my honor is nothing.* 2. The Rareness, and that in two respects. 1. That he alone of ten, blessed God, God had but his Tenth: it is much if the tenth soul go to heaven. The godly are so rare, that they are set up *for marks, and signs and wonders;* as if the world stood amazed at them. 2. That he only was the Stranger; a Samaritan.

Many great virtues were found among the Samaritans; Faith, Charity. Thankfulness: First, Faith; *Many of the Samaritans of that City believed on him.* Secondly, Charity; It was the Samaritan that took compassion on the man wounded between Jerusalem and Jericho. The *Priest* and the *Levite* passed by him without pity, but the Samaritan *bound up his wounds.* Thirdly, Gratitude exemplified in this Samaritan Leper: none of the Jews gave God praise for their healing, but only the Samaritan. It was strange that in Gentiles should be found such virtue, where it was least looked for. *Verily I say unto you, I have not found so great faith, no not*

in Israel. The least informed did prove the best reformed. Samaritan was held a word of reproach amongst the Jews; as appears by their malicious imputation to Christ. *Say we not well that thou art a Samaritan, and hast a Devil?* They were esteemed as dogs: *It is not meet to take the children's bread, and to cast it to dogs.* And at the first promulgation of the Gospel, the Apostles received a manifest prohibition; *Go not into the way of the Gentiles, and into any City of the Samaritans enter ye not.* It was therefore rare to reap such fruits out of the wild Forest, cursed like the mountains of *Gilboa;Let there be no dew, neither rain upon you, nor fields of offerings.* To be good in good company is little wonder: for Angels to be good in heaven, *Adam* in Paradise, *Judas* in Christ's College, had been no admirable matter: to apostate in these places so exemplary of goodness, was intolerable weakness. But for *Abraham* to be good in *Chaldee, Noah* in the old world, *Lot* in *Sodom:* for a man now to be humble in Spain, continent in France, chaste in Venice, sober in Germany, temperate in England; this is the commendation. Such a one is a Lily in a Forest of thorns, a handful of wheat in a field of cockle. Let me not here omit two things, worthy my insertion, and your observation.

1. God's judgment and man's do not concur: the Samaritans were condemned of the Jews, yet here nine Jews are condemned by one Samaritan. They that seem best to the world, are often the worst to God: they that are best to God, seem worst to the world. When the Moon is lightest to the earth, she is darkest to heaven: when she is lightest to heaven, she is darkest to the earth. So often men most glorious to the world, are obscurest to the divine approbation: others obscure to the worlds acknowledgement, are principally respected in God's favor. Man would have cleared the Pharisee, and condemned the Publican, when they both appeared in the Temple together; the one as it were in the Choir, the other in the Belfry. But Christ's judgment is, that the Publican *departed rather justified.* The Jews thought, that if but 2. men in the world were saved, the one should be a Scribe, the other a Pharisee: But Christ saith, neither of them both shall come there. *You shall see others in the Kingdom of heaven, and you yourselves thrust out.* Some like the Moon are greater or less by the Sun of men's estimation. *Samuel* was mistaken in *Eliab, Abinadab* and *Shammah:* for the Lord had chosen *David. Isaac* preferred *Esau,* but God preferred *Jacob:* and made the father give the blessing to that son, to whom he least meant it. All this justifies that, *my thoughts are not your thoughts, neither are your ways my ways, •...aith the Lord.*

2. Learn we here from Christ, to give men their due praise to them that deserve praise. God •...aches of vices with commination, of virtues wit•...•...endation. Let us speak of others sins with grief, of their good works with praise and joy. Of others sins with grief: so did S. Paul. *Many walk, of whom I have told you often, and now tell you weeping, that they are enemies of the cross of Christ.* So David: *Rivers of waters ru•... down mine eyes, because men keep not thy Law.* Our Savior wept over apostate Jerusalem: he wept over the people, beholding them as scattered *sheep without a shepherd.* Who can forbear weeping to see souls muffled & miss-led by ignorance: like the babes of *Niniuch,* not able to distinguish the *right hand from the left?* Alas, there are innumerable souls, that know not their own estate; O pity them. *Because thou wilt not hear this, my soul shall weep in secret for thy pride.*

But let us mention others virtues and good actions with praise. It is the argument of a sullen and proud disposition, not to commend them that do well. Yet there is no ointment so sweet, but there will be some *dead flies* to corrupt it. There be certain dogs that will bark at the Moon: Critics, that spend the larger part of their time seeking knots in a bulrush. The Snow is not so white, but there is an *Anaxagoras* to make it black. It was God's commendation of *Job,* that, *there was none like him in the earth:* he had no fellow, yet the devil picks quarrels, and inuenteth slanders against him. Traducers of their brethren, I call not *Damones,* but *Damonis agunt:* I do not say they are devils, but they do the work of devils.

This mischief of depraving, hath also infected the Church: Many a Preacher thinks his own glory eclipsed, if the next Orbe be lightened with a brighter Star. Hence they fall to faulting and inueighing; as if there were no way to build up their own credits, but by the ruins of another's disgrace. God doth otherwise; *The Lord commended the unjust Steward, because he had done wisely.* Though he had many faults, yet Christ praiseth him for what was worthy praise: his policy. S. *Paul* found gross errors in the *Corinthians;In this I praise you not, that you come together, not for the better, but for the worse.* But wherein they did well, he commends them, *ver. 2. I praise you brethren, that you remember me in all things.* Thus *Ezekiel* commends *Daniel,* a Prophet of his own time, and thought it not any derogation from himself. *Behold, Art thou wiser then Daniel?* As *Solomon* saith of beggars: *A poor man oppressingthe poor, is like a sweeping rain which leaveth no food behind it.* So a Minister disparaging a Minister, is a breach, whereby the devil comes out; and many souls go into hell. Now to the words: *Arise, go thy way; thy faith hath made thee whole.*

The verse may be distinguished into a Passport, and a Certificate. *Arise, go thy way,* there is the Passport: *Thy faith hath made thee whole,* there is the Certificate. He gives him first a Dismission, leave to depart: then a Testimony, or Assurance, both to certify the Church actually, that he was cleansed of his leprosy; but especially to certify his own conscience that he was converted, and that the faith of his soul brought health to his body. In the Passport, or Dismission, there are two words considerable: *Surge* and *Vade; Arise, Go: Surge ad incipiendum, vade ad perficiendum.* First, let us speak of them *secundum sonum,* then *secundum sensum.* First, according to the History, then according to Mystery. Allegories are tolerable when they be profitable: Nor can it be much from the Text, by occasion of those two words spoken to the ears of the Lepers body, to instruct your souls how to *Arise* from the *Seat of Custom,* the couch of sin: and to *Go* on in the way of salvation.

Arise.

The *Leper* casts himself down, and Christ bids him *arise.* Humility is the Gentleman Usher to Glory. God (that sends away the rich empty from his gates) loves to *fill the hungry with good things.* The air passeth by the full vessel, and only filleth that is empty. This is the difference between the poor and beggars: both agree in not having, differ in craving. The proud are *Pauperes Spiritus,* the humble are, *paupers spiritu:Blessed are* (not the poor spirits, but) *the poor in spirit, for theirs is the Kingdom of heaven.* Such as felt their wants, sought, and besought God for supply. *Every Valley shall be filled, and every Mountain be brought low.* The lowly mind shall be exalted, the high-towering ambitious shall be thrown down. How should God say to the

Merchant that glories in his wealth, to the Usurer that admireth his monies, to the Gallant, that wonders that his good clothes do not prefer him: *Arise!* alas, they are up already, they were never down. A dwarfe in a great throng seeming low on his knees, was bidden by the Prince to stand up: alas, he was before at his highest. God cannot be so mistaken, as to encourage their standing up, who never yet had the manners to cast themselves down. *Descendite vt ascendatis ad Deum: cecidistis enim ascendendo contra eu•....* Descend, that ye may rise up to God: for you have fallen by rising up against God. He that is a Mountebank, must level himself even with the ground: if humbleness hath once thrown him down, and brought him on his knees, he shall hear the Patron and pattern of humbleness, comforting him with a *Surge; Arise.*

The guest that sets himself down at the lower end of the Table, shall hear the Feast-maker kindly remove him; *Friend, sit up higher.* If *Hester* fall at *Asuerus* feet, he will take her by the hand, and bid her *arise.* When *Peter fell down at Jesus knees, saying, Depart from me, I am a sinful man, O Lord:* He presently was raised up with; *Fear not, from henceforth thou shalt catch men. Zacchaeus* is gotten up on high to see Jesus; see him he may with his eye of flesh: but he must descend, that he may see him with his eye of faith. *Come down, Zacchaeus; this day is salvation come to thy house:* Descend to the ground, that thou mayest be raised above the clouds. Pride even in good things, *Non ditio, sed perditio;* is no argument of possession, but destruction. The haughty-minded looks always beyond the mark, and offers to shoot further then he looks; but ever falls two bows short, humility and discretion: who is heard to say with *Paul,Quorum ego sum primus; I am the chief of sinners:* such an humble confession scarce heard of: But Christ had given him a *Surge,* on his former humbling: *Arise, and bear my name before Gentiles and Kings, &c.* Let us all thus cast our selves down in humility, that the Lord may say to us in mercy, *Arise.*

G•...e.

This was the word of *Dismission,* wherewith Christ sends him away. Though he were healed, therein had his hearts desire; what could he expect more of Christ? why is he not gone? No, he has not yet his *Vade,* he will not go till he is bidden. He found such sweetness in the Lord Jesus, that could you blame him though he were loath to depart? From another man's house, we say, after some small tarrying, Let us save our credits, and go before we are bidden: but from the Lord let us not depart without a dismission. The hearts of the people were so set on Christ, that he was fain to send them often away, *Mat. 14. 22. He sent the multitudesaway, Math. 15. 39. He sent the people away.* As *Simeon,* that Swanne, which sung his own funeral: *Nunc dimittis; Lord, now thou lettest thy servant depart in peace.*

This makes to the shame of their faces, that without other cause then of weariness, waywardness, or wantonness, will not tarry for their *Discedite,* but depart the Church without the blessing: they will not stay till Christ bids them *Go.* They venture therein wretchedly and dangerously, if they could so conceive it, to depart without the *Peace of God.* It is an usual complaint of man in distress; *Quare direliquisti me, Domine?* Why hast thou forsaken me, O Lord? God justly answers, *Quare direliquisti me, Home?* Why didst thou forsake me first, O man? Would you needs depart when you should not? you therefore shall depart

when you would not. *Discedite,Depart,* indeed a woeful rejection. *Depart from me, ye cursed:* why cursed? good reason, you would not tarry for a blessing. Thus is God even with the wicked, *Recedistis à me, recedam à vobis:* You left me, I therefore leave you. Will you go without bidding? *Abite,* get you gone. *He that will go into captivity, let him go. Deus prior in amore, posterior in odio.* God loved us before we loved him, he doth not actually hate us, till we first hate him. *Nunquam deserit, nisi cum deseritur:* He forsakes not us, till we forsake him: no man can take Christ from thy soul, unless thou take thy soul from Christ. God complains of the Jews, that they had left him: *My people have forsaken me.* Forsake thee, O Lord, living Father of mercies, and God of all comfort? *Will a man forsake the snow of Lebanon, and the old flowing waters that come from the Rocks?* If any will do so, then hear the curse: *O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from thee shall be written in the earth, because they have forsaken the Lord, the fountain of living waters.* But let them that cleave to the Lord, hear the blessing, *I will not leave thee, nor forsake thee.* Let us hang on the mouth of God for decision of all our doubts, direction of all our ways: like the Centurions servants, *Going* when he bids us, *coming* when he calls us, *doing* what he commands us. At his Word let us *arise* and *go* on earth; at his Call we shall *arise* and *go* to heaven. He that obeys the *surge* in grace, shall have the *surge* in Glory: He that goes in the ways of Holiness, shall go into the courts of Happiness. *Hethat goeth forth weeping, bearing with him precious seed, shall come again rejoicing, and bring his sheaves with him.They that have done well, shall go into everlasting life.*

Thus much of these two words, as they belonged to that person, the Leper: Now let us usefully apply them to our selves. First, let us observe from this

Arise,

1. It is Christ that gives the *Surge* which reuiueth us: we can never stir from the seat of impiety, till he bids us *Arise.No man can come to me, except the Father draw him.* The Spirit of Christ must draw us out of the black and mirie pit of iniquity; as *Ebedmelech drew Jeremiah out of the dungeon:* We cannot *arise* of our selves; Nature hath no foot, that can make one true step toward heaven: *That which is borne of the flesh, is flesh:* not fleshly in the concrete, but *flesh* in the abstract. We cannot speak, unless he open our lips. God says to the Prophet, *Cry. What shall I cry?* the Spirit must give the word; *All flesh is grass, &c.* We cannot stand, unless he gives us feet: *Son of man, stand upon thy feet:* alas, he cannot, but *ver. 2. The Spirit entered into me, and set me upon my feet.* We cannot see except he gives us eyes. *Intelligite, insipientes,* Bee wise, O ye fools: Alas, they cannot: but *Da mihi intellectum,* do thou, O Lord, give them wisdom. *Bee ye not conformed to this world, but transformed by the renewing of your mind, that you may prove, &c.* There are first two verbs Passive, then an Active: to show that we are double so much Patients, as we are Agents. Being moved, we move. *Acta fit actiua voluntas:* when God hath inclined our will to good, that will can then incline us to perform goodness.

If we cannot speak without lips from him, nor walk without affections from him, nor see, except he give us eyes; then neither can we *arise* except he takes us by the hand: as *Peter* took the *Creeple, and lift him up, and immediately his feet and ancle bones received strength.* If the spirit of our Lord Jesus give us a *Surge,* our lame souls shall grow strong and lively in the nerves of graces, we shall *Arise and walk; leaping, and singing, and praising God.*

2 We must *arise,* for we are naturally down. By nature a man *lieth in wickedness:* by grace he *riseth to newness of life.* Nature and Religion are two opposites: I mean by nature, corrupted nature; and by Religion, true Religion: for otherwise, the accepting of some Religion, is engraffed to every Nature. It is Nature, to *be dead in sins:* it is Religion, to be *dead to sin.* It is Nature, to be *Reprobate to every good work:* Religion, to be *ready to every good work.* It is nature, to be a *Lover of ones self, 2. Tim.* 3. 2. Religion, to *deny ones self, Luk.* 9. 23. It is nature for a man to *seek only his own profit:* Religion, to *Serue others by love.* Nature esteems *Preaching, folly:* Religion, the *power of God to salvation.* There are two lights in man as in heaven, Reason and Faith: Reason, like *Sara,* is still asking; *How can this be?* Faith, like *Abraham,* not disputes, but believes. There is no validity in Moral virtues: Civil men's good works are a mere carcass, without the soul of *Faith.*

They are like that Roman, that having fortunately slain his three enemies, the *Curiatij:* coming home in triumph, and beholding all the people welcome him with acclamations, only his sister weep, because he had slain her love: he embittered his victories with the murder of his own sister. Carnal men may do glorious deeds, flourish with brave achievements: but they mar all, by killing their own sister, the dear soul. Thus we are down by Nature, Grace can only help us up, and make us *arise.* If you ask how Nature hath dejected us: how we came originally thus depraved: I answer, We know not so well how we came by it, as we are sure we have it. *Nihil ad pr•...dicandum notius, nihil ad intelligendum secretius:* Nothing is more certainly true to be preached, nothing more secretly hard to be understood. Therefore, as in case of a Town on fire, let us not busily enquire how it came, but carefully endeavor to put it out. A Traveler passing by, and seeing a man fallen into a deep pit, began to wonder how he sell in: to whom the other replied; *Tu cogita quomodo hinc me liberes, non quomodo huc ceciderim quaeras:* Do thou, good friend, rather study how to help me out, then stand questioning how I came in. Pray to Christ for this *Surge: Libera nos Domine,* we are naturally down, do thou, O Lord, graciously raise us up.

3. We must *Arise* before we can *Go.* First *arise,* then *go thy way,* saith Christ. He that is down, may creep like a serpent, cannot go like a man. Thou art to sight with cruel enemies; *Not flesh and blood, butPrincipalities and Powers, wicked spirits in high places:* Thou wilt perform it poorly whiles thou art along on the ground: The flesh will insult over thee with vndenyed lusts. *Quicquid suggeritur, caeteris aggeritur:* there is not a sinful motion suggested, but it is instantly embraced, and added to that miserable dunghill of iniquity. And is not this wretched, to have *Chams* curse upon thee, to be a *slave to slaves?* The world will hold thy head under his girdle, whiles he tramples on thy heart: thou shalt eat no other food then he gives thee; he will feed thee with bribes, usuries, injuries, perjuries, blasphemies, homicides, turpitudes: none of these must be refused. The devil will tyrannize over thee: thou canst hardly grapple with that great Red Dragon, when thou art mounted like Saint *George* on the back of faith; Alas, how shouldst thou resist him, being down under his feet? *Arise* therefore, and *take the whole armor of God,* that you may both *Stand,* and *Withstand.*

Arise, lest God coming, and finding thee down, strike thee lower. *From him that hath not, shall be taken away that he seemed to have. Pauper vbique tacet,* is a Proverb more plentifully true in a

mystical, then temporal poverty. We say, *Qui iacet in terris, non habet vnde cadat:* he that lies on the ground, hath no lower a descent to fall to: yes, there is a lower place. *Judas* found a lower fall then the earth, when he departed *In locum suum,into his own place.* Such was that great Monarchs fall, *How art thou fallen from heaven, O Lucifer? how art thou cut down to the ground?* This was a great descent, from heaven to earth. But, ver. 15. *Thou shalt be brought down to hell, to the sides of the pit:* This was a greater descent, from heaven to hell. We esteem it a great fall (ceremonially) from a Throne to a Prison: and the devil meant it a great fall (locally) from the Pinacle to the ground: But there is *Abyssus inferna,* a lower precipice. *David* begins a Psalm of prayer, *De profundis;Out of the depths have I cried unto thee, O Lord.* But there is a depth of depths; and out of that deep there is no rising. *Arise* now, lest you fall into that deep then.

Arise, for if thou wilt not, thou shalt be raised. *Si non surrexeris volenter, suscitaberis violenter.* If thou refuse to *rise* willingly, thou shalt be roused against thy will. If thou wilt not hear the first *Surge,* which is the Ministers voice; thou shalt hear the last *Surge,* which is the Arch-angels voice. *Dicis, Surgam,* thou sayest, I will *rise;* but when! *Modo Domine, modo:* Anon Lord, all in time. Will not this be a silly excuse at the day of Judgment, *I will rise anon?* Thou must rise *in a moment, in the twinkling of an eye, at the last Trump.* Though thou cry to the *Mountains, Fall on me,* and to the *Rocks, Hide me:* yet *Nulla euasio,* thou must *arise* and appear. There are two voices that sound out this *Surge:* one Evangelical, and that is of mercy; yet we drown this, as Italians do thunder; by Drums, Bels, Cannons. The other Angelical, and that is of Justice, a voice impossible to be avoided. This is that last Sermon, that all the world shall hear: *Arise ye dead, and come to judgment.*

Arise; let us now raise up our selves from corruption of soul, that we may one day be raised from corruption of body; They that will not *rise,* their souls must, must, and carry their bodies to judgment. This world was made for man, not man for this world: therefore they take a wrong course that lie down there. He that lies down when he should *arise* and go, shall rise and go, when he would lie down. He that sleeps in the cradle of security all his life, sins soundly without starting: when he once starts and wakes, he must never sleep again. The devil and mischief are ever watching: and shall man, whom they watch to hurt, sleep? He that would deceive the devil, had need to rise betimes. The Lyon is said to sleep with one eye open, the Hare with both: the worldling with both eyes of his soul shut. He never riseth till he goes to bed: his soul wakens not, till his body falls asleep on his death-bed: then perhaps he looks up. As sometimes they that have been blind many years, at the approaching of death have seen: (whereof Physicians give many reasons) so the death-bed opens the eyes of the soul. Indeed at that time there is possibility of waking, but hazard of rising. That poor winter-fruit will hardly relish with God. *Miserum incipete viuere, cum definendum est.* It is wretched for a man then to begin his life, when he must end it. It is at the best but *morosa et morbosa panitentia;* a wearish and sick repentance: whereas God requires a *quick and lively sacrifice;* this is as sick as the person that makes it. This indeed is not a Conversion, but a Reuersion, or mere refuse.

To *raise* the secure from their unseasonable, unreasonable sleep, God doth ring them a peal of five Bells.

1. The first Bell is Conscience: this is the treble, and doth somewhat trouble: especially if the hand of GOD pulls it. Many think of their consciences, as ill Debtors do of their Creditors; they are loath to talk with them. Indeed God is the Creditor, and Conscience the Seriant, that will meet them at every turn. It makes a syllogisticall conclusion in the mind: Reason, like *David,* draws the sword, and Conscience, like *Nathan,* knocks him on the breast with the hilts. *David* made the Proposition, *The man that hath done this, shall dnee the death: Nathan* the Assumption, *Thou art the man:* Conscience the Conclusion, *Therefore thou must die.* If you hear not, yea feel not the sound of this bell, suspect your deadness of heart: for that City is in danger, where the Alarm-bell rings not.

2. The second Bell is the Stint, or certain to all the rest; *Uox Euangelij,* the voice of the Gospel. This Bell of *Aaron* is so perpetually rung amongst us, that as a knell in a great mortality, *(quia frequens, non terrens)* so common that no man regards it. Indeed, if some particular clapper ring melodiously to the ear, we come to please that rather then the soul. Luxurient wits think the Scripturephrase gross: nothing delights them but a painted and meretricious eloquence. There are some that will not hear this Bell at all: like *Jeroboam,* they will not travel to Jerusalem for a Sermon, but content themselves with a Calf at home. Others look that the Preachers tongue should incessantly walk, but let their own hearts lie still. Thus often our Lecturer shall preach, we will give the hearing when we list. Thus many Ministers come to a Parish with their bones full of marrow, veins full of blood: but all is soon spent, and the people never the better. We ring, but you do not *rise.*

3. The third Bell is the Mean; and this is *Suspiria gemitusque morientium;* the cries & groans of the dying. Another's Passing-bell is thy warning-bell. Death snatcheth here and there about us, thousands on our left, ten thousands on our right: yet as if we had a *Supersedeas,* or Protection against it, we neither relent nor repent. Our security is argued of the more madness, because we have so common motions and monitions of death. Yet *Nonerimus memores esse necesse mori.* How horrible is it to be drunk in a charnell house? As Christ spake, *Let the dead bury the dead:* So we bring to the Church dead bodies with deader souls.

Forma, favor populi, fervor inuenilis, opesque,

Surripuere tibi noscere quid sit homo.

We confess our selves mortal, yet we live as if death had no quarrel against us. This Bell is the Mean, but it is too mean to wake us.

4. The fourth Bell is the Counter-tenor: *vox pauperum,* the cry of the poor. This bell rings loud, either to us for mercy, or against us for cruelty. Let us know, that if it cannot waken us, it shall waken God against us. *Their cries are entered into the ears of the Lord of Sabbath.* Set not thy soul in danger of the people's curse: by inhauncings, ingrossings, oppressions, &c. But thou sayest they are wicked men that will curse, and God will not hear the wishes of the wicked. I answer, it is often seen that the curse of the undone waster, lights upon the head of

the vndooing Usurer. The imprecation of one evil man may fall upon another: God so suffers it, not because he cursed thee, but because thou hast deserved this curse. Let this Bell make Oppressors *arise* to show mercy, that God may rise to show them mercy. Otherwise the poor man is ready to pray, *Arise, O Lord,* in thine anger; lift up thyself, because of the rage of our enemies: *awake for us* to the judgment thou hast commanded. Yea, though they pray not for it, God will do it. *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord.* I will set him in safety from him that puffeth at it. If this Bel sound mournfully to thee for bread to the hungry, *arise* to this sound, as that neighbor rose at midnight to relieve his importunate friend. If it cannot waken thy covetous soul to show mercy to Christ *tempore suo,* in his time of need; nor will Christ arise to show mercy to thee *tempore tuo,* in thy time of need.

5. The last Bell is the Tenor, the Bow-bell; able to waken all the City. But though that material Bell can teach us when it is time to go to bed, yet this mystical bell cannot teach us the time to *arise.* This is the abuse of the creatures: *The rust of the gold cries* against the hoarder: *the stone out of the wall* against the Oppressor: the corn and wine against the Epicure. This is a roaring and a groaning Bell. *The whole creature groans, and trauells in pain* under us. This is the creatures ordinary Sermon: *Accipe, red, cave;* use us without abusing; return thankfulness without dissembling; or look for vengeance without sparing. They seem to cry unto us: We desire not to be spared, but not to be abused: *Necessitati subseruire non recusamus, sed luxui:* we would satisfy your natural necessity, not intemperate riot. We are the nocent creatures, that cause their innocence to become miserable. And but that the Divine providence restrains them, it is marvel that they break not their league with us; and with their horns, and hoofs, and other artillery of nature make war upon us, as their unrighteous and tyrannical Lord's.

Let some of these Bells waken us: lest as God once protested against Israel, that seeing they would not when it was offered, therefore they should never *enter into his rest:* so a renunciation come out against us; *If any will be filthy, let them be filthy still:* if they will not *arise,* they shall lie still forever. If this peal cannot effect it, yet God hath four things more to rouse us.

1. A Goad, that pricks the skin, and smarts the flesh; Affliction: he hath Crosses and Curses; those gall, these deeply wound: they are able to make any but a *Pharaoh* arise. It was affliction that waken'd *David: It is good for me that I was troubled.* The Leprosy brought *Naaman* to the Prophet; the Prophet brought him to God. It is strange, if bloody sides put not sense into us. Yet such was the obduracy of Israel; *Thou hast stricken them, but they have not sorrowed: thou hast consumed them, yet they refused to return.* Insensible hearts! *The people turneth not to him that smiteth them: neither do they seek the Lord of Hosts.* Hast thou been wounded, and wilt thou not be wakened? beware lest God speak to thy soul, as in another sense Christ did to *Peter;Sleep on now, and take thy rest.*

2. He hath to rouse us Thunder of heavier Judgments: perhaps the light scratches which some adverse thorns make, are slightly reckoned; scarce change countenance for them. But he sleeps soundly, whom thunder cannot wake. *Humanas motura tonitrua mentes.* When God

thundered that menace in the cares of *Nineveh,* it waked them. Let *Absalom* fire *Joab's* barley fields, and he shall make him *rise.* Shake the foundations of the Prison, and the stern Jailor will rise a converted Christian; *Sirs, what shall I do to be saved?* This thundering of judgments should cleanse our air, awaken our sleepy minds, purge our unclean hearts. *If the Lyon roar, who will not fear?* If the Lord thunder, what man will not be afraid?

3. He hath an Ordnance to shoot off, Death. *Statutum est omnibus mori.* It is a Statute-Law of heaven, an Ordinance from the Court of Justice, Every man shall die. When this Canon is discharged at thy paper-walls, then let thy soul *rise,* or never. The shooting off this Ordinance made *Belshazzar* stagger before he was drunk. *His knees smote one against another, when that fatal hand* wrote his destiny on the wall. Indeed most do slumber on the Couch of health, they are quiet, no sickness stirs them: they are at a covenant with the grave: *Sed cito finitam datur istam cernere vitam. Praeceps mortis iter:* Death makes a headlong progress. This Ordinance carries death in the mouth: it is an even hand that shoots; one that will never miss the mark: let this rouse us.

4. God hath a Trumpet to sound. *The Lord shall descend from heaven with a shout, with the voice of the Archangel, and with the Trump of God. Altisona, grandisona Tuba:* the loudest Instrument of war; every ear shall hear it. As it was in the days of *Noah,* and *Lot;So shall it be in the day when the Son of man is revealed.* From eating and drinking, building and planting, buying and selling, marrying and dancing, shall this Trump call them. It shall fetch the Drunkard from his Ale-bench, the Harlot from her luxurious bed, the Epicure from his riotous table, the Usurer from his Charnell house of men's bones, and beasts skins, his study: now *Surgendum est vndeque;* there must be an universal *rising.* Well, let us waken before this last Trumpets last summons, lest then we rise only to judgment, and be judged to lie down again in torments. God long expects our *rising; Quanto diutius nos expectat vt emendemus, tanto districtius iudicabit sineglexerimus.* With how much patience he waits for our neglected conversion; with so much vengeance he will punish our continued rebellion. The Lord of his mercy, give us the first resurrection to Grace, that we may enjoy the *Rising* to Glory. *Arise,* and

Go.

Being got up, it is not fit we should stand still, we must be *going.* The main work was to raise us; now we are up, I hope an easy matter will set us a *going.* And to help forward our journey, let our meditations take along with them these three furtherances; the Necessity, the Conueniency, the End. The Necessity, we must go: the Conueniency, how we must go: the End, whither we must go.

1. The Necessity, all that have hope of heaven, must be *going.* The servants of God under the Law, Exod. 12. 11. the sons of God under the Gospel, Ephes. 6. 15. are commanded to have their *Feet shod:* to witness their preparation of *Going.* God doth not only charge *Elijah* with a *Surge,Arise;* but also with a *Vade,Go.* The sitting bird is easily shot; so long as she is flying in the air, the murdering piece is not levelled at her. There were two principal occasions of *David's* sin, *Otium & Oculus:* Idleness and his Eye. The one gives Satan opportunity, the other conueniency to iniect his temptation. *Otia si tollas, periere Cupidinis arcus. David,* hast thou

nothing to do? Come, walk with me on thy Palace roof, I will show thee beauty; a snare able to take a Saint. It is necessary therefore to be *going;* for so we are not so fair a mark for Satan. *Adam,* so long as he was at his work in the Garden, was safe enough: when he became lazy, and fell a dallying with *Eve,* Satan shot him. It was *Jerome's* counsel to *Rusticus;* Be ever doing, *vt quando diabolus veniat, inueniat occupatum:* that when the Devil comes with his business, he may find thee at thine own business. So thou shalt answer him knocking at thy door; I am busy; I have no time to talk, with you, Satan. Do you think the Devil could be so sure to meet his friends at the Theater, Tavern, Brothel-house; but that mistress Idleness sends them thither? Yea by this he takes a worldling by the hand at Church: well met; you are so full of business all the week, that you break your sleeps, cannot take your rest: come, here be two Sermons on the Sunday, sleep out them. The Sabbath seems tedious to some, they have nothing to do? Nothing? Alas, they know not a Sabbaths days work. To pray, to hear, to read, to meditate, to confer, to visit, to pray again: is all this nothing? Because they labor not in their worldly calling, they think there needs no labor about their Christian calling: the *working out their salvation* they hold no pains; indeed they take no pains about it. If they did perform these duties, they should find the right spending the Sabbath, not *Nullum laborem, sed alium:* not no labor, but another kind of labor then ever they conceived. And this not *Opus taedij, sed gaudij.* Think on that sweet vicissitude of works and comforts; And *Breue videbitur tempus tantis variet atibus occupatum:* that time must needs seem short, that is spent in such variety of delights. It was the principal of those three faults, whereof *Cato* professed himself to have so seriously repented. One was, passing by water, when he might go by land: another was, trusting a secret to a woman: but the main one was, spending an hour unprofitably. How many hours, not only on common days, but even upon the holy Sabbath, that concerns the business of our souls, have we unprofitably lauished, and yet never heartilie repented them?

2. The Conueniencie; if we *Go,* we must have *feet.* All our Preaching is to beat the bush, put you from your couerts, and set you a *going:* but now *Quitus pedibus?* on what *feet* must you go? The Foot is the Affection or Appetite, saith S. *Augustine. Eô feror, quocun{que} feror:* that carries me, whither soever I go. The foot moves the body, the affection moves the soul. The regenerate soul hath three principal faculties, as the natural body hath three semblable members: the eye, hand, and foot. In the soul the *Eye* is *Knowledge,* the *Hand* is *Faith,* the *Foot* is *Obedience.* The soul without knowledge is like *Bartimaeus,* blind: without faith, like the man with a withered hand: without obedience, like *Mephibosheth,* lame.

True Christians are not *Monopodes,* one-footed: the Apostle speaks in the plural number, of their feet. *Stand, having your Feet shod with the preparation of the Gospel of peace.* He meant not corporal feet: the soul must therefore have spiritual feet, like the bodies,

for

- Number,
- Nature.

For Number, the body hath two feet, so hath the Soul: Affection and Action, desiring and doing. The former, that puts forward the soul, is a hopeful affection. One said, Hope is a foot; *Pes Spes:* but hope is rather a nerve that strengthens the motion of this foot, then the foot it self. The latter is Action, or operative obedience; that rightly walks in the blessed way of holiness. *I desire to do thy will, O my God;* there's the foot of affection. *I will run the way of thy Commandments;* there's the foot of action. *I have longed after thy precepts;* there is the foot of desiring: *I turned my feet unto thy testimonies;* there's the foot of obeying.

For nature, they are fitly compared to feet, and that

Ration	*Situs*	for	Placing
Transitus	Passing.		

For Site or placing, the feet are the lower parts of the body, so are affections of the soul. The head is the directer, the foot the carrier: the feet help the head, the head guides the feet. The understanding and affection, are like the blind man and the lame: the lame hath eyes but no feet; the blind hath feet but no eyes. But whiles the blind carries the lame, and the lame directs the blind, both may come to their journeys end. The understanding sees well, but of it self cannot go; the Affection is able to go, but of it self cannot see: let the one direct well, the other walk after that direction, and they will bring the soul to heaven.

For Transition or Passing, as the feet corporally, so these spiritually, move and conduct the man from place to place. Indeed none can come to the *Son, unless the Father draw him:* but when he hath given us *feet,* he looks we should *go. He that hath ears to hear, let him hear:* he that hath hands, let him work: he that hath feet, let him *go.* Hence is that exhortation; *Draw near to God, & he will draw near to you.* In this foot-manship there is *Terminus à quo recedimus, Terminus ad quem accedimus, motus per quem procedimus:* From the ways of darkness, from the wages of darkness: to the fruition of light, to the counersation in light. From darkness exterior, interiour, inferior. Outward; this land is full of darkness, fraught *operibus tenebrarum,* with the works of darkness. Inward, *Having the understanding darkened, being alienated frō the life of God, through the ignorance that is in them, & because of the blindness of their heart.* Outer darkness, that which Christ calls 〈 in non-Latin alphabet 〉 : or lower darkness. *He hath reserved the Lost angels in ever lasting chains under darkness.* Unto light external, internal, eternal. Outward Light; *Thy word is a lamp unto my feet, and a light unto my path.* Inward light; *In the hidden parts thou shalt make me to know wisdom.* Euerlasting Light, *They shall shine as the brightness of the firmament, and as the stars forever and ever.* Blessed feet that carry us to *That light which lightneth every man that cometh into the world:* and to the beams of that Sun, which *gives light to them that sit in darkness, and in the shadow of death:* happy *feet,* they shall be *guided into the way of peace.* Look to thy foot wheresoever thou treadest: beware the gardens of temporal pleasures: *Est aliquid quod in ipsis flori•... angat.* It is worse going on fertile ground, then on ba•...: the smooth ways of prosperity are slippery, in rough •...fflictions we may take sure footing. Let your *feet* be •...od, saith *Paul;* your affections restrained: bar lust of her vain objects, turn her from earth to heaven. Set her a traveling,

not after riches, but graces. Keep the foot of desire still going, but put it in the right way, direct it to everlasting blessedness. And this is

3. The End, whither we must *go,* to perfection. Thou hast done well, yet *go* on still. *Nihil praesumitur actum, dum superest aliquid ad agendū:* nothing is said to be done, whiles any part remains to do. No man can go too far in goodness. *Nimis iustus, et nimis sapiens potes esse, non nimis bonus.* Thou mayest be too just, thou mayest be too wise, but thou canst never be too good. *Summae religions est, imitari quem colis.* It is a true height of religion, to be a follower of that God, of whom thou art a worshipper. Come so nigh to God as possibly thou canst, in imitation, not of his power, wisdom, majesty, but of his mercy. *Be holy, as the Lord is holy.Be merciful, as your heavenly Father is merciful.* The going on forward to this perfection, shall not displease him, but crown thee. Give not over this *going,* until with Saint *Paul* thou have quite *finished thy course.*

Aime at perfection, shoot at this mark, though thou cannot reach it. When the wrestling Angel said to *Jacob,Let me go, for the day breaketh;* he answered, *I will not let thee go except thou bless me:* happy perseverance! *When I caught him whom my soul loved, I held him, and would not let him go.* O sweet Jesus, who would let thee go? *Qui tenes tenentem, apprehendentem fortificus, fortificatumconfirmas, confirmatum perficis, perfectum coronas.* Thou that holdest him that holdeth thee, that strengthenest him that trusteth thee, confirmest whom thou hast strengthened, perfectest whom thou hast confirmed, and crownest whom thou hast perfected. In the behalf of this continuance, the Holy Ghost gives those exhortations; *Hold fast, Stand fast.Hold that thou hast, that no man take thy crown.* The same to the Church of Thyatira; *Tene quod habes,* Reu. 2. 25. *Stand fast in the liberty wherewith Christ hath made us free.* It is an ill hearing, *Ye* (not do, but) *did run well.* The Prophet in his threnes weeps, that *they which were brought up in scarlet, embrace dunghills.* It is just matter of lamentation, when souls which have been clad with zeal, as with scarlet, constantly forward for the glory of God, fall to such Apostasy, as with *Demas* to embrace the dūghil of this world, and with an avarice hausture to lick up the mud of corruption.

Joseph had a coat reaching down to his feet: our religion must be such a garment, neither too scant to cover, nor too short to continue *ad vltimum,* to the last day of our temporary breath. *Be thou faithful unto the death, and I will give thee the crown of life:* this crown is promised to a good beginning, but performed to a good ending. Strive to *comprehend with all Saints, what is the breadth, and length, and depth, and height.* If we can comprehend with the Saints, not only the height of hope, the depth of faith, the breadth of charity, but also the *length* of continuance, we are blessed forever. Even the tired horse, when he comes near home, mends his pace: be good always, without weariness; but best at last: that the nearer thou comest to the end of thy days, the nearer thou mayest be to the end of thy hopes, the salvation of thy soul. *Omnis coelestis Curia nos expectat, desideremus eam quanto possumus desiderio.* The whole Court of heaven waits for us, let us long for that blessed society with a hearty affection. The Saints look for our coming, desiring to have the number of the elect fulfilled: the Angels blush when they see us stumble, grieve when we fall, clappe their wings with joy when we go cheerfully forward: our Savior Christ stands on the battlements of heaven, and with the

hand of help and comfort wafteth us to him. When a noble Soldier in a foreign Land hath achieved brave designs, won honorable victories, subdued dangerous adversaries; and with worthy Chiualry hath renowned his King and Country: home he comes, the King sends for him to Court, and there in open audience of his Noble Courtiers, gives him words of grace, commendeth and (which is rarely more) rewardeth his Valour, heaps dignities, preferments, and places of honor on him. So shall Christ at the last day, to all those Soldiers that have valiantly combated and conquered his enemies; in the sight of heaven and earth, audience of men and Angels, give victorious wreathes, crowns and garlands, *long white robes,* to witness their innocence, and *Palms in their hands,* to express their victory: and finally he shall give them a glorious kingdom to enjoy forever and ever.

Now yet further to encourage our *going,* let us think upon our company. Four sweet associates go with us in our Iourny; good Christians, good Angels, good works, our most good Savior Jesus Christ.

1. Good Christians accompany us even to our death. If thou go to the Temple, they will go with thee. *Many people shall say, Come and let us go up to the Mountain of the Lord, to the house of the God of Jacob.* If thou say, *Come, let us build up the walls of Jerusalem:* they will answer, *Let us rise up and build.* So when *Joshua* protested to Israel; do what you will, *but as for me and my house, we will serve the Lord:* they ecchoed to him; *God forbid that we should for sake the Lord, to serve other gods: we also will serve the Lord.* Thou canst not say with *Elias,I am left alone;* there be *seven thousand,* and thousand though•...sands, that never bowed their knee to *Baal.*

2. Good Angels bear us company, to death in our guarding, after death in our carrying up to heaven. *Angels mandauit;He hath given his Angels charge over us:* There are malicious devils against us, but there are powerful Angels with us. That great Majesty whom we all adore, hath given them this commission. *Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation?* An Angel counsels *Hagar* to return to her Mistress; an Angel accompanies *Jacob* in his journey; an Angel feeds *Elias;* an Angel pluckes *Lot* out of Sodom. *Gaudent Angeli te conuersumillorum sociari consortijs.* The Angels rejoice at our conversion, that so their number might have a completion.

3. Good works bear us company: Good Angels associate us, to deliver their charge; good works to receive their reward. Though none of our actions be meritorious, yet are none transient, none lost. They are gone before us to the Courts of joy; and when we come, they shall welcome our entrance. *Virtutis miseris dulce sodalitium.* What misery soever perplexeth our voyage, virtue, and a good conscience are excellent company.

4. Lastly, Jesus Christ bears us company. He is both *Via* and *Conuiator;the way,* and companion in the way. When the two Disciples went to *Emaus,Jesus himself drew near, and went with them.* If any man *go* to *Emaus,* which *Bernard* interpreteth to be *Thirsting after good advice;* he shall be sure of Christ's company. If any man entreat *Jesus to go a mile, he will go with him twain.* None can complain the want of company, whiles his Savior goes along with him. *Truly our fellowship is with the Father, and with his Son Jesus Christ.* There we find two Persons of the blessed Trinity, our Associates, the Father and the Son: now the Holy Ghost is not wanting.

The grace of the Lord Jesus Christ, and the love of God, and the communion (or fellowship) of the Holy Ghost, be with you all. Amen.

Go we then comfortably forward, and *God will bring us to our desired Haven.* But *Pauci intrant, pauciores ambulant, paucissimi per•...nt.* Few enter the way, fewer walk in the way, fewest of all come to the end of the way; their salvation. Men think the way to heaven broader then it is: But *strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.* All say, they are going to glory, but the greater number take the wrong way. A man somewhat thick-sighted, when he is to pass over a narrow bridge, puts on spectacles to make it seem broader: but so his eyes beguile his feet, and he falls into the brook. Thus are many drowned in the whirl-pool of sin, by viewing the passage to heaven only with the Spectacles of flesh and blood: They think the bridge broad, so topple in. Happy eyes that well guide the feet, and happy feet that never rest *going,* till they enter the gates of heaven. Thus much for the Passport: now we come to

The Certificate.

Thy faith hath made thee whole. Wherein Christ doth comfort and encourage the Leper. First, he comforts him, that his faith was the means to restore health to his body: then thereby he encourageth him that this faith increased, would also bring salvation to his soul.

I might here observe, that as faith is only perceived of God, so it is principally commended of God. The Leper *glorified God,* and that *with a loud voice;* there was his thankfulness: he *fell down at Christ's feet,* there was his humbleness. The ears of men heard his gratitude, the eyes of men saw his humility: but they neither heard, nor saw his faith. But how then, saith Saint *James,Shew me thy faith?* Himself answers, *By thy works.* It cannot be seen in *habitu,* in the very being; yet may easily be known *in habente,* that such a person hath it. No man can see the wind as it is in the proper essence; yet by the full sails of the ship one may perceive which way the wind stands. The sap of the tree is not visible, yet by the testimony of leaves and fruits we know it to be in the tree: Now Christ sees not as man sees: man looks upon the external witnesses of his gratitude and humility, but Christ to that sap of *faith* in the heart, which sent forth those fruits. *Thy faith hath saved thee.*

The words distribute themselves into two principal and essential parts:

The

- *Means,* Thy faith.
- *Effects,* Hath made thee whole.

The means is partly Demonstratiue; *Faith;* partly Relatiue, *Thy* faith. The Quality and the Propriety: the Quality of the means, it is *Faith;* the Propriety, it is (not another's, but) *Thy* faith.

Faith.

This is the demonstrative quality of the means of his healing. But what was this *Faith?* 1. There is a faith that believes *veritatem historiae,* the truth of God's word: This we call an Historical Faith; but it was not this faith. *King Agrippa, believest thou the Prophets? I know that thou believest.* 2. There is a faith that believes *Certitudinem Promissi,* the certainty of God's promises: that verily is persuaded, God will be so good as his word: that he will *not break his covenant with Israel,* nor *suffer his faithfulness to fail unto David:* yet applies not this to it self: but it was not this faith. 3. There is a faith that believes *Potestatem Dicentis,* the Majesty and Omnipotencie of him that speaks: so the devil, that God is able to turn *Stones into br•...d:* so the Papist, that he can turn bread into flesh, and cause one circumscribed body to supply millions of remote places at once: But it was not this faith. 4. There is a faith believes *se moturam Montes,* that it is able to remove Mountains: a miraculous faith; which, though it were specially given to the Apostles, *In my name shall they cast out devils, take up Serpents,* cure the sick by imposition of hands; say to a Tree, *Pluck thyself up by the roots, and plant thyself in the sea, and it shall obey them:* yet reprobates also had it; for even they that are cast out with a *Discedite à me,* plead this; *In thy name have we cast out devils, and done many wonderful works.* But it was not this faith. 5. There is a faith that believes to go to heaven, though it bend the course directly to hell: that thinks to arrive at the *Jerusalem* of blessedness, through the *Samaria* of profaneness: a presumption: but it was not this faith. 6. There is a faith that believes a man's own mercy in Jesus Christ, and lives a life worthy of this hope, and becoming such a prosession: and it was this faith that our Savior commendeth.

When *Samuel* came to anoint one of the sons of *Jesse, Eliab* was presented to him, and he said, *Surely the Lord's Anointed is before him.* He was deceived, he might have a goodly *countenance* and a *high stature:* but it was not he: Then passed by *Abinadab;* nor is this he: then *Shammah;* nor is this he: Then seven of his sons were presented; *The Lord hath chosen none of th•...se.* Be here all, saith *Samuel? Jesse* answered, No, *the youngest is behind, and he keepeth the sheep.* Then said *Samuel, Send and fetch him, for we will not sit down till he come.* When he was come, he *was ruddy, and withal of a beautiful countenance, and goodly to look on: And the Lord said, Arise, and anoint him, for this is he.* If we should make such a quest for the principal *Grace:* Temperance is a sober and matronly virtue, but not she: Humility in the lowest is *respected* of the *Highest,* but not she: Wisdom is a heavenly grace, *similisque creanti,* like the Maker, but not she: Patience a sweet and comfortable virtue, that looks cheerfully on troubles, when her breast is red with the blood of sufferance, her cheeks are white with the pureness of innocence, yet not she: Justice hath a hand spotless as the brow of heaven, a heart transparant as Crystal, a countenance able to daunt temptation it self, yet not she: Charity is a lovely virtue, little innocents hang at her breasts, Angels kiss her cheeks; *Her lips are like a thread of scarlet, and her speech is comely, her Temples are like a Pomegranate within her looks;* all the ends of the earth call her blessed: yet not she. Lastly *Faith* appears, beautified with the robe of her Saviors righteousness, adorned with the jewels of his graces, and shining in that fairness which he gave her: *I am Regina venit,* now comes the Queen of Graces: This is she.

Now as *Faith* excels all other graces, so there is a special degree of faith that excels all other degrees. For every faith, is not a saving faith. The King of Syria commanded his Captains, [y] *Fight neither with small nor great, saveonly with the King of Israel.* How should they know

him? By his Princely attire, and royal deportment. Perhaps they met with many glorious personages, slew here and there one; none of them was the King of Israel. Setting upon *Jehoshaphat,* they said, *Surely this is the King of Israel;* no, it was not. One drew *a bow at a venture, smote* a man in his Charet, and that was the King of Israel. The faith that believes God's Word to be true, is a good faith, but not *Illa fides,* that saving *Faith.* The faith that believes Christ to be the worlds Savior, is a true faith, but not that faith. The faith that believes many men shall be saved, is *vera fides, non illa fides,* a true faith, but not that faith. The faith that believes a man's own soul redeemed, justified, saved by the merits of Jesus Christ; not without works answerable to this belief: this is that faith. That was the King of Israel, and this is the Queen of Isra•...: all the other be but her attendants.

There is *Fides Sentiends, Assentiendi, and Appropriandi:* a man may have the first, and not the second: he may have the first and second, and yet not the third: but if he have the third degree, he hath all the former. Some know the truth, but do not consent to it: some know it, and assent to it, yet believe not their own part: they that believe their own mercy, have all the rest. As meat digested turns to juice in the stomach, to blood in the liver, to spirits in the heart: so faith is in the brain knowledge, in the reason assent, in the heart application. As the child in the womb hath first a vegetative life, then a sensitive, last a rational. So faith, as mere knowledge, hath but a vegetation: as allowance, but sense: only the applying and apportioning the merits of Christ to the own soul by it, this is the rational, the very life of it.

But thus we may better exemplify this Similitude. The vegetative soul is the soul of plants, and it is a true soul in the kind, though it have neither sense nor reason. The sensitive soul is the soul of beasts, a true soul; includes vegetation, but is void of reason. The rational soul is the soul of man, a distinct soul by it self, comprehends both vegetation and sense, having added to them the perfection of reason. So there are three kinds or degrees of *Faith.* 1. To believe there is a God; this is the faith of Pagans, and it is a true faith, though it neither believe the Word of God, nor mercy from God. 2. To believe that what God says is true: this is the faith of devils and reprobates, and a true faith; including the faith of Pagans, and going beyond it; yet it apprehends no mercy. 3. To believe on God, to rely upon his mercy in Christ, and to affie their own reconciliation; this is the faith of the Elect; comprehends both the former, yet is a distinct faith by it self.

This faith only saves; and it hath two properties. 1. It is a repenting faith: for Repentance is Faiths Usher, & dews all her way with tears. Repentance reads the Law and weeps. Faith reads the Gospel and comforts. Both have several books in their hands; *Poenitentia intuetur Mosem, Fides Christum.* Repentance looks on the rigorous brow of *Moses,* Faith beholds the sweet countenance of Christ *Jesus.* 2. It is a working faith: if it work not, it is dead: and a dead faith no more saves, then a painted fire warms. Faith is a great *Queen, her clothing is of wrought gold: the virgins her companions that follow her,* are good deeds: *Omnis fidelis tantum credit, quantumsperat & amat: & quantum credit, sperat, & amat; tantum operatur.* A Christian so far believes, as he hopes and loves: and so far as he believes, hopes and loves, he works. Now as *Moses* is said to *see him that is invisible,* because he saw his back-parts: and as when we see

the members of the body moving to their several functions, we know there is a soul within, albeit unseen: so faith cannot be so invisible, but the fruits of a good life will declare it.

Thus by degrees you see what is the right saving faith. As a Lapidary that shows the buyer an orient pearl; and having a little fed his eye with that, outpleaseth him with a Saphyre; yet out-values that with some Ruby or Chrysolite: wherewith ravished, he doth lastly amaze him with a sparkling Diamond transcending all. Or as Drapers show diverse clothes of excellent colors, yet at last for a Master-piece exceed all wi•...h a piece of Scarlet. So there are diverse virtues like Jewels, but the most precious Jewel of all is Faith: And there are diverse degrees of faith, as diverse coloured clothes; but the saving faith is arrayed in the Scarlet robe, hath dipped and died her self in the blood of her Savior Jesus: yet is she white, pure white as the snow of Lebanon: so are all that be washed in that red fountain. *They have washed their robes, and made them white in the blood of the Lamb.*

Thy Faith.

This is the property of that faith that healed him; his own faith. But how could Christ call it *His* faith, when as faith is God's gift? It is indeed *Datum,* so well as *mandatum.* Commanded, *This is his Commandment, that we should believe on the name of his Son Jesus Christ.* So also given, *To you it is given in the behalf of Christ to believe on him.* And *This is the work* (so well as the will) *of God, that ye believe on him whom he hath sent.* But this is not given without means, as the woman of *Tekoah* said to *David;GOD doth devise means.* What's that? *Faith comes by hearing.* Now when God hath given a man Faith, he calls it his; *Thy faith;* for what is freer then gift? So the Prophet calls it their own mercy; *They that wait on lying vanities, for sake their own mercy.* As the water in the Cistern is said to be the Cesternes, though it have it from the fountain.

But yet how doth Christ call it *his* faith? had he a faith by himself? *There is one faith:* therefore not more his, then others. In regard of the Object upon whom our faith reflects, there is but one faith: in regard of the subject wherein faith resides, everyone must have his own faith. There is no salvation by a common faith: but as all true believers have one and the same faith, so every true believer hath a singular and individual faith of his own. *Thy* faith: thine for two reasons; to distinguish

his

- Person from common men.
- Faith from common Faiths.

1. To distinguish his person from others: the Nine had not this Faith. They believed not, but thou believest. *Thy* faith; this declares him to be out of the common road. *Thoushalt not follow a multitude to do evil:* that *B•...llua multorum capitum* must not lead thee. Some were devoted to Christ, but *they could not come nigh him for the prease.* It was the multitude that *rebuked* the blind man's prayers. As a river leads a man through sweet meadows, green woods, fertile pastures, fruit-loden fields; by glorious buildings, strong Forts, famous Cities; yet at last brings him to the salt Sea: So the stream of this world carries along through rich

commodities, voluptuous delights, stately dignities, all possible content to flesh and blood: but after all this brings a man to death, after death to judgment, after judgment to hell.

Hear one of the Romists authentical pleas for their Church falls to the ground, universality. They plead Antiquity; so a homicide may derive his murder from *Cain.* They plead unity: so Pharisees, Sadducees, Herodians combined against Christ. They plead universality: yet of the ten Lepers but one was thankful. The way to hell hath the greatest store of passengers: Company is good, but it is better to go the right way alone, then the broad with multitudes. It is thought probably, that at this day Mahometisme hath more under it then Christianity; though we put Protestant, and Papist, and Puritan, and Separatist, and Arminian; and all in the scale to boot: and that mere Paganism is larger then both. Where many join in the Truth, there is the Church: not for the many's sake, but for the Truths sake. Saint *Augustine* teacheth us to take Religion, not by tale, but by weight. Numbers make not a thing good, but the weight of truth. Some are so mannerly, that they will not go one step before a great man; no not to heaven. Many say with *Hushai,Whom the people, and all the men of Israel choose, his will I be.* But they leave out one principal thing, which *Hushai* there put in as the prime ingredient; *Whom the Lord chooseth:* they leave out the Lord. But *Joshua* was of another mind: *Choose youwhat gods soever you will serve; I and my house will serve the Lord.* The Inferior Orbes have a motion of their own, contrary to the greater: good men are moved by God's Spirit, not by the Planetary motions of popular greatness. Let us prize righteousness highly, because it is seldom found. The pebbles of the world are common, but the pearls of graces rare. The vulgar stream will bring no vessel to the land of peace.

2. To distinguish his faith from the common faith. *Thine;* another kind then the Pharisees faith. To believe the Word, but traditions withal, *vera fides, non pura fides;* is a true, but not a pure faith. To believe the *Major* of the Gospel, not the *Minor, Vera, non sana fides;* is a true, not a sound faith. To believe a man's own salvation, how debauchedly soever he lives, *nec vera, pura, sana, nec omnino fides;* is neither a true, pure, sound faith, nor indeed a faith at all: but a dangerous presumption. To believe thy own reconciliation by the merits of Christ, and to strengthen this by a desire of pleasing God; is a true, found, saving faith: and this is *Fides tua, Thy* Faith.

Whosoever will go to heaven, must have a faith of his own. In *Gedeons* Campe every soldier had his own pitcher: among *Solomon's* men of valor, everyone wore his own sword: and these were they that got the victories. The five wise Virgins had everyone *oil in her own lamp:* and only these enter in with the Bridegroom. Another's eating of dainty meat makes thee never the fatter. Indeed many have sped the better for other men's faith: so the Centurions servant was healed for his masters sake. *As thou hast believed, so be it done unto thee.* But for the salvation of the reprobates; *Though Moses and Samuel stood before me,* saith the Lord, *yet my mind could not be toward,* such people. *Though Noah, Daniel, and Job* interceded, *yet they should deliver but their own souls by their righteousness.* Pious men's faith may often save others from temporal calamities: but it must be their own faith that saves them from eternal vengeance. *Lut•...* was wont to say, There is great Divinity in Pronounes. *Thy* faith. One bird shall as soon fly with another birds feathers, as thy soul mount to heaven by the wings of another's faith.

It is true faith, and *thy* faith: true with other men's faith, but inherent in thy own person that saves thee. True, not an empty faith; *Nuda fides, nulla fides.Inseparabilis est bona vita â fide, imo vero ea ipsa est bona vita,* saith *Augustine.* A good life is inseparable from a good faith; yea a good faith is a good life. So *Irenaeus;* To believe, is to do God's will. *Thine,* therefore we say *Credo,* not *Credimus;* I believe, not we believe. Every man must profess, and be accountant for his own faith. Thus much of the Means; now to

The Effect.

Hath made thee whole, or *saved thee:* It may be read either way; It hath *saved* thee, or It hath *salued* thee. First, of them both jointly, then severally.

Faith is the means to bring health to body, comfort to soul, salvation to both. I call it but the means; for some have given it more. Because the Apostle saith, that *Abraham* obtained the promise *Through the righteousness of faith:* therefore say they, *Fides ipsa Iustitia;* Faith is righteousness it self. But let S. *Paul* answer them, and expound himself: I desire *tobe found in Christ, not having mine own righteousness, which is of the law, but that which is through the faith of Christ,* (whose is that?) *the righteousness which is* (not of us, but) *of GOD by Faith.* Thus faith is said to save us, not of it self: the hand feeds the mouth, yet no man thinks that the mouth eats the hand, only as the hand conueyes meat to the body, so faith salvation to the soul. We say the Ring stancheth blood, when indeed it is not the Ring, but the stone in it. There are many that make faith an almighty Idol; it shall save: but thus they make themselves idle, and trust all upon nothing. That faith is a meritorious cause of justification; this a doctrine that may come in time to trample Christ's blood under feet.

Now these speeches rightly understood; *Faith* adopteth, faith justifieth, faith saveth; are not derogatory to the glory of God, nor contradictory to these speeches, Christ adopteth, Christ justifieth, Christ saveth. One thing may be spoken of diverse particulars in a different sense. God the Father adopteth, the Son adopteth, the holy Spirit adopteth, Faith adopteth: all these are true, and without contrariety. They be not as the young men that came out of the two armies before *Joab* and *Abner:everyone thrust his sword into his fellows side, and fell down together.* But like *David'sBrethren, dwelling together in peace.* God the Father adopteth as the Fountain of adoption; God the Son as the Conduit; God the holy Ghost as the Cistern; Faith as the Cock whereby it runs into our hearts.

Faith brings justification, not by any special excellency it hath in it self, but only by that place and office which God hath assigned it: it is the condition on our parts. So the Apostle instructed the Iailour, *Believe •...n the Lord Jesus Christ, and thou shalt be saved, and thy house.* God's ordinance gives that thing the blessing, which it hath not in the own nature. If *Naaman* had gone of his own head, and washed himself seven times in Jordan, he had not been healed: it was God's command that gave those waters such purging virtue. If the Israelites stung with these fiery serpents in the Desert, had of their own devising set up a brazen Serpent, they had not been cured: it was neither the material brass, nor the serpentine form, but the direction of God which effected it. It was not the Statue, but the Statute, that gave

the virtue. So Faith for it own merit brings none to heaven, but for the promise which the God of Grace and Truth had made to it.

In common speech we say of such a man; His Lease maintains him: is there any absurdity in these words? No man conceives it to be a parchment lined with a few words, accompanied with a waxen Labell, that thus maintains him: but that House or Land, or rents so conveyed to him. So Faith saveth: I ascribe not this to the Instrument, but to Jesus Christ whom it apprehends, and that inheritance by this means conveyed.

But now wouldest thou know thyself thus interested? look to thy faith, this is thy proof. If a rich man die, and bequeath all his riches and possessions to the next of blood; many may challenge it, but he that hath the best proof carries it. To Christ's Legacy thou layest claim, look to thy proof: it is not, *Lord, Lord, I have prophesied in thy Name:* nor, *We have feasted in thy presence, and thou hast taught in our streets:* but *I believe, Lord, help my unbelief;* and then thou shalt hear, *Bee it unto thee according to thy faith.* And this a little faith doth, if it be true. There is a faith like a grain of mustard seed; small, but true: little, but bite it, and there is heat in it: faith warms where ever it goes. In a word, this is not the faith of explication, but of Application, that is dignified with the honor of this conveyance.

Hath made thee whole. Faith brings health to the body. There was a woman vexed with an uncomfortable disease twelve years, *she suffered many things of Physicians;* some torturing her with one medicine, some with another, none did her good, but much hurt, *She had spent all her living upon them,* and herein, saith *Erasmus,* was *bis misera:* her sickness brought her to weakness, weakness to Physic, Physic to beggary, beggary to contempt. Thus was she anguished in body, vexed in mind, beggared in estate, despised in place, yet faith healed her. Her wealth was gone, Physicians given her over, her faith did not forsake her, *Daughter, be of good comfort, thy faith hath made thee whole.* There was a woman bowed down with a spirit of infirmity *eighteen years;* yet loosed: there was a man bedrid *eight and thi•...ty years,* a long and miserable time, when besides his corporal distress, he might perhaps conceive from that, Eccl. 38. 15. *He that sinneth before his Maker, let him fall into the hand of the Physician;* that God had cast him away, yet Christ restored him.

Perhaps this Leprosy was not so old, yet as hard to cure; yet faith is able to do it; *Thy faith hath made thee whole.* But it was not properly his faith, but Christ's virtue that cured him: why then doth not Christ say, *Mea virtus,* and not *Tua •...ides:* My virtue, not thy faith hath made thee whole? True it is, his virtue only cures, but this is apprehended by man's faith. When that diseased woman had touched him, *Jesus knew in himself that virtue had gone out of him, and he turned him about in the prease, and said, Who touched my clothes?* Yet speaking to the woman, he mentioneth not his virtue, but her faith; *Daughter, thy faith hath made thee whole.* Faith in respect of the Object, is called in Scripture, *The faith of Jesus Christ:* in respect of the subject wherein it is inherent, it is my faith, and thy faith. *Thy faith hath made thee whole.*

Hath saved thee: made whole, not thy body only, that's but part, the worst part: but thy soul also, *Totum te,* thy whole self: *saved thee.* The other nine had whole bodies, this tenth was made whole in soul too; saved. The richest Jewel Christ left to his Church, is Salvation. *My*

he•...rts desire and prayer to God for Israel is, that they might be saved. Not their opulency, not their dignity, not their prosperity, was Saint *Paul's* wish; but their Salvation. If the devils would confess to us the truth, they would s•...y, The best thing of all is to be saved. That rich man would fain send this news out of hell; *Let Lazarus testisi•... to my brethren, lest they also come into this place of torment.* The te•...timony of salvation was blessed news, from the mouth of him that gives Salvation, Jesus Christ. The vessel of man's soul is continually in a Tempest, until Christ enter the Ship, and then follows the calm of peace.

It is remarkable, that God gives the best gifts at last. Christ gave this Leper health: *bonum,* this was good: For *Vita non est viuere, sed valere:* It is more comfortable to die quickly, then to live sickly. He gave him a good name, *that he returned to give glory to God; melius;* this was better. But now lastly he gives him salvation, *Thy faith hath saved thee; Optimum* this is best of all. *Vltima optima.*

Hath God given thee wealth, bless him for it: hath he given to thee health, bless him for it: hath he given thee good reputation, bless him for it: hath he given thee children, friends, peaceable days; bless him for all these. But hath he given thee Faith? especially bless him for this: he hath given thee with it, what we beseech his mercy to give us all, Salvation in Jesus Christ.

I conclude, there is a faith powerful to justify the soul by the righteousness of Jesus Christ: but it never dwelt in a bosom that lodgeth with it lust and dissoluteness. *If while we seek to be justified by Christ, we our selves are found sinners, is therefore Christ the Minister of sin? God forbid.* Which verse may not unfitly be distinguished into four particulars. *Quod sit, Si sit, An sit, Absit.* There is a Concession, a Supposition, a Question, a Detestation. 1. The Concession, *Quod sit;* that is so: he takes it granted that all true Christians seek their only Justification by Christ. 2. The Supposition *Si sit;* if it be so, that in the mean time *we are found sinners.* 3. The Question or discussion, *An sit;* is it so? is *Christ therefore the Minister of sin?* 4. The Detestation, *Absit, God forbid.*

Where let us behold what the Gospel acquireth for us, and requireth of us. It brings us liberty: the *Law gendereth to bondage:* and that, saith *Aquinas, Quantum ad Affectum,* and *Quantum ad Effectum.* 1. The Law begets an affection of fear, the Gospel of Love. *Ye have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba Father. Breuissima & apertissima du•...rum▪ Testament•...rum differentia, Ti•...or &Amor.* There is a short and easy difference betwixt the old Testament and the new; Fear, and Love. 2. The Law brought forth only servants, the Gospel sons. *Jerusalem above is free, which is the mother of us all. Libera, quod liberata,* free because she is freed. For *if the Son make you free, you shall be free indeed.*

This it brings to us, it also challengeth something of us; *that we use not our liberty for an occasion to the flesh, but by love serve one another.* All things are free to us by faith, yet all things serviceable by charity. *Vt simul stet seruitus libertatis, & libertas seruitutis:* that the service of liberty, and liberty of service, might stand together. A Christian for his Faith is Lord of all, for his love servant to all. That therefore we might not abuse our freedom, nor turn the

grace of God into wantonness; the Apostle, after the reins given, pulls us in with the Curbe: though justified by Christ, take heed that we be not *found sinners:* a check to over-iocund looseness, a corrective not so much *libertatis,* as *liberatorum;* of our freedom, as of our selves being freed. In vain we plead that Christ hath made us Saints, if our own evil lives prove us sinners. Indeed, as God covenants by the Gospel to remit our sins, so we must condition by the law to amend our lives. For that faith to which the promise of Justification and eternal life is made, is a faith that can never be separated from charity. Wheresoever it is, there is love joined with it, bringing forth the *fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.* This is that faith to which *all the promises of God are yea and Amen in Christ to the glory of God by us.*

The Lord that hath made them *Yea* and *Amen* in his never-failing mercies, make them also *Yea* and *Amen* in our ever-believing hearts, through our blessed Savior *Jesus Christ.*

Amen.

THE SAINTS MEETING, *OR* Progress to Glory.

Ephes. 4. 13.

Till we all meet in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

THe first word of the Text, is a gate to let in our considerations, to contemplate this goodly city which indeed is like*Jerusalem, a city of* 〈...〉 *of the Lord, unto the* 〈...〉 *: to give thanks unto the name of the Lord.* And when we are in, let us number and ponder the towers & powers of it: for every pin and pinnacle shall afford us comfort. But we must first pass by this Portall; *Until:* and this very entrance will give us two observations.

1. Teacheth us, that God hath ordained the Ministry of the Gospel to last to the end of the world. *Christ hath given Apostles, Prophets, Evangelists, Teachers: To perfect the Saints, and to edify his body:* to continue *Till we all meet in the unity of faith &c.* So was his promise after his Charge. Math. 28. His charge, *Go teach all nations:* his promise; *Loe I am with you always, unto the endof the world.* God will send Shepheardes, till every lost sheep be brought to the folds of peace. The Ministers voice shall sound, till it be overtaken by the Archangels Trump. The ministration of the *Law* had an end; but there is none to the ministration of the Gospel, before the end of the world. Hereof may be given a double excellency to the Gospel: and prelation above the Law. It is

more

- Gratious.
- Glorious.

1. The Gospel is more gracious. *God hath made us able Ministers of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the spirit giveth life.* The proper office of the Law

was to threaten, terrify, condemn. *Lex non damnans est ficta & pictalex,* saith *Luther.* That law that doth not condemn, is a feigned and a painted law. But the power of the Gospel is to convert, and save. *The Lord hath anointed me,* (saith the Prophet in the person of Christ) *to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the capti•...es, and the acceptable year of the Lord, to comfort all that mourn.* The law was called the *Ministration of death;* but the Gospel, like *John the Baptist* points us to Christ a Savior; *Behold the Lamb•... of God, t•...king away the sin of the world.* The law menaced death; but the Gospel assures us; *There is no damnation to them which are in Christ.* When the law, like a stern Seriant, arresteth thee; Pay that thou owest; the Gospel produceth an acquit•...ance, •...ealed in the blood of *Jesus;* and says to thy faith, All is paid. *Quod lex operum minando imper•...t, lex fidei credendo impetr•...t.* What the law of works commanded threatening, the new law of faith obtaineth by believing.

2. The Gospel is also more glorious: and that both in regard of the Countenance, and Continuance. For beauty more glorious: because it is more honorable to be the messenger of mercy and life, then to be the minister of terror and death. A deathsman is accounted base, but *their feet are beautiful that bring tidings of peace* and pardon. *If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.* For Continuance; *Moses* glory is done away; but the glory of *Moses* his Lord remains forever. *The law was given by Moses, but grace and truth came by Christ Jesus.* The type is vanished, banished; but the substance abideth ever. *When that which is perfect comes, that which is in part is done away.* There was a second Testament to succeed the first; but after the second shall succeed none. So that if any man shall willfully and finally euacuate to himself the virtue of this new Covenant, *there remaineth no more sacrifice for his sins.* Therefore the Apostle concludes; *If that which is done away, was glorious; much more that which remaineth is glorious.* The blood of Christ doth mystically run fresh to the end of the world; therefore the Gospel must be preached, that this blood may be applied. The Gospel is that Star that must bring us to Christ: therefore shall shine till our souls come to him in glory. The very subject of the Gospel is everlasting life: therefore it shall not leave us, till it hath brought us thither.

2 This *Until* gives matter of exhortation; instructing us to wait with patience for this blessed time; to be content to stay for God's *Until.* It is a sweet mixture of joy in trouble, the certain hope of future •...ase. Thou art captived, thou shalt be freed: thou art persecuted, shalt triumph: thou art fought against, shalt reign: thou art derided, but thou shalt shine in glory. Only quietly expect this *Until.Yet a little while, and he that shall come will come, and will not tarry.* But *Until this recompense of reward comes, ye have need of patience.* Labor not a violent extrication of thyself; abide and wait *Till we all meet in the unity of faith, &c.*

We are got through the gate, let us now enter the City: werein we shall find fi•...e principal

Passages or Streets

- What; *there shall be a•...*ting.
- Who; We, *yea* we All; *all the Saints.*
- Wherein; In Unity; *that unity;* 〈 in non-Latin alphabet 〉 .

- Whereof; Of the Faith & knowledge of God's Son.
- Whereunto; To a perfect man, Unto the measure of the stature of the fullness of Christ.

What; *Mee•...e.*

The meeting of friends is e•...er comfortable. *When the brethr•...n heard of us, they came to meet us as far as Appi•... forum: whom when Paul saw, he thanked God and to•...ke courage.* They have sullen and tetricall spirits, whom the sight of good friends cannot cheare. *Fraternum vere ﴿ ﴾ .Ec•... qu•...m bonum, &c. Behold how good and how pleasant it is for brethren to dwell together in unity▪* Some things are good but not pleasant; as afflictions; they are not sweet yet pro•...table *It was good for me that I have be•...e afflicted▪ that I might learn th•... statutes.* Other things are pleasant but not good: *The wicked take delight in sin, which s•...ayeth the soul.* But this is both *Bonum,* and *Iu•...undum;* good and pleasant also.

There is a threefold meeting of the godly.

- 1 In this life, with their souls in their bodies.
- 2 After death, of their souls without bodies.
- 3 At the last day, of both together in glory.

1. In this life; and here the *communis terminus* of their meeting is God's house. Where always Christ himself is one of the number. *Wheresoever two or three of you be gathered together in my name▪ I will be in the midst of you.* But to have his blessed society, we must not only bring our bodies, but our minds with them. *Quomodo erit Christus in medio nostrum, •...i nobiscum non erimus?* How should Christ be with us if we be not with our selves? *Plus valet consonantia voluntatum qu•...m vocum.* The harmony of our voices is not so pleasing to God, as of our hearts. This is the happiest meeting in this world. The denial of this comfort made the soul of *David* sick, *cast down & disquieted within him.* And his reuiuall was, that he might *go unto the altar of God, unto God his exceeding joy.* Indeed the ungodly think not thus: they are more delighted with the tabernacles of *Meshek* and the taverns of *K•...der.* In the 2. of *Luke,* when *Joseph* & *Mary* had lost *Jesus,* coming from *Jerusalem; they sought him among their kinsfolke and acquaintance.* But they found him not till they came to *Jerusalem;* & there he was *in the Temple.* The children of God, when they seek Christ, find him not in the world, among their kindred & friends in the flesh; but *in Domo Dei,* in the house of God. It is dangerous to be absent from these holy *meetings,* least we miss of our Saviors company. God did not promise to meet thee here; thou usurer at the Bank, thou drunkard at the alehouse, thou sluggard on thy unseasonable couch; but at the Church. Christ comes to appear to us, and we are gone; some about our farms of covetousness, others about carnal pleasures. In vain we seek God if not in his right *Vbi,* where he hath promised to be found. *Fugienti bonum consortium, obuenit corruptum & corrumpens sodalitium.* He that eschewes Christian meetings, shall be met withal, either by the Devil when he is lazy, or by the Devils friends when he is busy.

2. When death shall manumit and set free our souls from the prison of the body, there shall be a second meeting. *Many have come from east & from west,* far remote in place, and have *met with Abraham and Isaac,* and the holy Patriarchs, which lived long before them in this world, *in the kingdom of heaven.* So already in *Mount Zion* are the *Spirits of just men made perfect.* The purer part is then glorified, and *meets* with the triumphant Church in bliss. This meeting exceeds the former in comfort. 1. In respect that our miseries are past, our conflict is ended, & *tears are wiped from our eyes.* The very release from calamity is not a little felicity. So *Austin* meditates of this place negatively. *Non est ibi mors, non luctus: &c.* There is no death nor dearth, no pining nor repining, no sorrow nor sadness, neither tears nor fears, defect nor loathing. No glory is had on earth without grudging & emulation; in this place there is no envy. *Non erit aliqua inuidia disparis claritatis, quum regnabit in omnibus vnitas charitatis.* None s•...all malice another's glorious clearness, when in all shall be one gracious dearness. God shall then give rest to our desires. In our first meeting we have *Desiderium quietis:* in this second *Quietem desiderij.* Here we have a desire of rest, there we shall have rest of desire. 2. In regard, that we shall see God; behold him whose glory filleth all in all. This is great happiness: for *in his presence is the fullness of joy, & at his right hand are pleasures forever.* We shall not only *meet with the spirits of just men made perfect,* but also with him that made them just and perfect; *Jesus the mediator of the new covenant:* even God himself.

3 Our last *meeting,* which is called the *General assembly and Church of the first borne written in heaven* is the great meeting, at the end of the world. When our re-united bodies & souls shall possess perfect glory, and reign with our Savior forever. When as no mountain or rock shall shelter the wicked from doom & terror; so no corruption detayne one bone or dust of us from glory. *We shall be caught up together in the clouds, to meet the Lord in the air, and so shall we be ever with the Lord.*

Who; *We.*

There is a time when the elect shall meet in one universality. Though now wear scattered all over the broad face of the earth; dispersed and distressed; yet we shall meet. There is now a Communion of Saints 1. As of all the members with the *Head;* all have interest in Christ. For he is not a garden flower, private to few; but the *Rose of Sharon, and the Lily of the valleys;* common to the reach of all faithful hands. So *Jude* calls this our *common salvation.* 2. So of one member with another: even of the Church triumphant with this militant. They sing *Hosanna's* for us, & we *Halleluia's* for them: they pray to God for us, we praise God for them. For the excellent graces they had on earth, and for their present glory in heaven. We meet now in our affections, to solace one another, and serve our God: there is a mutual sympathy between the parts. *If one member suffer, all suffer with it.* But this meeting shall be void of passion, and therefore needless of compassion; though love shall remain forever.

This Instruction is full of comfort. We part here with our parents, children, kindred, friends: death breaks off our society; yet there shall be a day of *meeting.Comfort one another with these words.* Hast thou lost a wife, brother, child; you shall one day meet: though not with a carnal distinction of sex, or corrupt relation which earth afforded. No man carries earth to heaven with him: the same body but transfigured, purified, glorified. There shall be love hereafter,

not the offals of it. A wife shall be known, not as a wife; there is no marriage, but the Lambes. Thou shalt rejoice in thy glorified brother, not as thy brother according to the flesh, but as glorified. It is enough, that this meeting shall afford more joy, then we have knowledge to express.

This gives thee consolation dying; with grief thou leauest those, thou dearly lovest. Yet first thou art going to one, whose love is greater then *Jonathan's;* that gave his life to redeem thee. And well pondering the matter, thou art content to forsake all, to desire a dissolution, that thou mayest be with Christ. Yet this is not all; thou shalt again meet those, whom thou now departest from; and that with greater joy, then thou hast left in present sorrow.

This comforts us all: if it be a pleasure for friends to meet on earth, where Satan is still scattering his troubles of dissention; what is it to meet in heaven, where our peace is free from distraction, from destruction! where if there be any memory of past things, *meminisse iunabit;* it shall rather delight us, to think of the miseries gone, and without fear of returning. It is some delight to the merchant, to sit by a quiet fire, and discourse the escaped perils of wrackes and storms. Remoue then your eyes from this earth; whether you be rich, for whom it is more hard; or poor, for whom it is easier: and know, it is better living in heaven together, then on earth together. So then run your race, that in the end you may meet with this blessed society; the Congregation of Saints in glory.

We, *yea* All we.

In this world we must never look to see an universal Church; but at that general day we shall *All* meet. In heaven there are none but good: in hell none but bad, on earth both good and bad, mingled together. I confess, that the Church militant is the Suburbes of heaven, yea called the *Kingdom* of heaven; because the King of heaven governs it by his celestial laws; but still it is but heaven upon earth. In God's floor there is chaff mixed with the wheat: in his field cockle with corn: in his net rubbish with fish: in his house vessels of wrath with those of honor. The Church is like the moon, sometimes increasing, sometimes decreasing: but when it is at the full, not without some spots. Now this mixture of the ungodly is suffered for two causes; either that themselves may be converted, or that others by them may be excercised. *Omnis malus aut ideoviuit vt corrigatur: aut ideo vt per illum bonus excerceatur.*

1. For their own emendation, that they may be converted to embrace that good, which they have hated. So *Saul* a persecutor becomes *Paul* a professor. *Mary Magdalene, turpissima meretrix fit sanctissima mulier;* a putrefied sinner, a purified Saint. *Zacchaeus,* that had made many rich men poor, will now make many poor men rich; when he had paid every man his own; (and that now he judged their own, which he had fraudulently got from them) *Behold half my goods I give to the poor.* The thief after a long lewd life, hath a short happy death; and goes from the Cross to Paradise. If these had been rooted up at the first, God's Garner had wanted much good wheat. He that is now cockle, may prove good corn.

2. For the excercise of the godly. For the reprobate do not only *fill up the measure of their sins;* that so not *believing the truth, they might be damned for their unrighteousness;* making their condemnation both just and great. But they serve also for instruments to exercise the faith

and patience of the Saints. *Babylon* is a flail to bruise the nations, at last it self shall be threshed. They are but the rubbish, where with the vessels of honor are scowred: the vessel made bright; the scowring stuff is thrown to the dunghill. They are Apothecaries to make us bitter potions, for the recovery of our spiritual health: but so that they cannot put in one dram more then their allowance: and when they come to be paid for their bills, they find the sum total their own vengeance. They are like shepherds dogs, that serve to hunt the lambes of Christ to the sheepfolds of peace, but their teeth are beaten out, that they cannot worry us. *Fr•...mit lupus, tremit agnus;* the wolf rageth, and the Lamb quaketh, but *fear not little flock;* he is greater that is with you, then all they that are against you. *Illorum malitia, est ve•...ra militia:* their malice is your warfare; but *in all you shall conquer.* They shall make you better, not worse. Hence let us learn.

1. Not to fly from the Church, because there are some wicked men in it. *Non propter malos boni sunt deserend•..., sed propter bonos mali sunt tolerandi.* Forsake not the good because of the evil, but suffer the evil because of the good. when we can brook no imperfection in the Church, know then *Diabolum nos tume•...acere superbia,* that the Devil doth blow us up with pride; saith *Calvin.* I hold the Church, saith *Augustine;* full of both wheat and chaff: *I better whom I can, whom I cannot I suffer. Fugio paleam, ne hoc sine non aream, ne nihil sim.* I avoid the chaff, least I become chaff: I keep the floor, least I become nothing. *We sin all in many things:* and many in all things: let us fly from all sins, not from all sinners; for *then we must go out of the world;* out of our selves. But *I believe the holy catholic Church;* I believe it, though through the shadow of infirmities I cannot see it. *Intelligit fides, quae non vides.* If it was perspicuous to sense, there was no place to faith, no use or excercise of believing. But here *we walk by faith, not by sight.* All the glory of the *Kings daughter* is *Intus, within.* Psal. 45. *she is glorious within.* wretched are they that forsake her, and when they speak of her, bless themselves that they are fled out of *Babel.* Blind fools, that will not know *Jerusalem* from *Babel.* Their fault is the more heinous for two causes. 1. They seemed our most zealous professors: and a lewd servant is easilier brooked then an undutiful son. 2. They know so much, that their own conscience tells them; Ignorance cannot excuse their separation. An ignorant injury is in more hope, both of amends and mercy. All their hot urging, was our purging; not from our vices, but our good order: which when they could not effect, they purged themselves out of our company. And their very malice did us good; for I am sure, we have been ever since the cleaner.

They send us word of many unreformed, uncensured evils among us, for which they separate. It cannot be denied, it cannot be avoided, but that among so many millions of men there will be some lepers: but what? must their uncleanness needs infect all? *Certe nullius crimen inficit nescientem.* Let me not participate of their sin, not shun the Church because they are in it. yea, I am commanded to come, though they be there. If a man will come unworthy, the sin is his: but if I come not because he comes, the sin is mine. God says to the wicked guest, *How camest thou in hither?* not to the prepared, How came you in with such a guest? His fault cannot dispense with my duty: nor shall my duty be charged with his fault. But our evils are innumerable; I would to God they were less: yet I am sure the Gospel is fair, though our lives be fowl: Our profession is good, though many men's conversation be full of evil. And yet the number of our evils is somewhat abated by their absence: we cannot

complain of all evils, whiles we want them. To the unclean, they say; all things are evil; yet they are content to take some evil from us. They will eat victuals, yea and eat them up; as if for anger, rather then hunger. They will purse up our moneys; take advantages of their forfeted bonds; and plead a providence in it; their own providence they mean: and so, though not pray with us, yet pray upon us. If all our things be evil, I perceive they love some of our evil. Let them go: they from us, not us from our selves. But rather

2. Seeing there are wolves among the Lambes, let us be wise to save our selves, and patient to suffer others. The good are for thy comfort, the wicked for thy excercise: let thy life be good, to the consolation of the one, and conviction of the other. *Non valde laudabile est, bonum esse cum bonis, sed bonum esse cum malis. For as it is a wretched fault not to be good among the good: so it is a worthy praise to be good among the evil.Let your light so shine, that others may glorify God* for your good; and be *ashamed* of their own evil. You are the *light* of the world; if there be any dimnesse in your shining, the whole Country is full of snuffers. In the Temple were *golden snuffers;* we have not many of those, to make us burn brighter: but base stinking ones, that would rather put us out.

3. Let us abhor wicked societies, knowing that they shall be conuented again in hell. There must be some acquaintance with them, must be no familiarity. A meare commerce with them is not utterly in it self unlawful, but dangerous. *Factum licitum prohibetur, propter vicinitatem illiciti.* Thou hadst better lose a good bargain at a worldlings hand, then purchase some of his wickedness. The second Chariot of Egypt taught Joseph to sware by the life of *Phara•...h.* Let them see thy good life, hear thy gracious words: thy true detestation, and wise reprehension of their wickedness. God's servants would have all serve their master, that they might have the more company with them to heaven. But let thy *delight be with the Saints on earth, and with those that excel in virtue.* Let us meet now in sincerity, that hereafter we may meet in glory. *I am a companion of all them that fear thee, and keep thy precepts.* Death may break off for a while this gracious meeting, but our glorious second meeting shall triumph over death: it shall be *General;* it shall be eternal.

***Wherein;* In the unity.**

A perfect unity is not to be expected in this life; it is enough to enjoy it in heaven. Indeed the Church is ever but one. *There are threescoreQueens, and fourscore concubines, and virgins without number: My dove, my undefiled is but one, she is the only one of her mother.* Though a kingdom have in it many shires, more Cities, and innumerable Towns; yet is it self but one; because one King governs it, by one law. So the Church though universally dispersed, is one kingdom; because it is ruled by one Christ, and professeth one faith *There is one body, one spirit, one Lord, one faith.* So much *Unity* now.

But that unity which is on earth may be offended, in regard of the partes subiectuall to it. What family hath not complained of distraction? What fraternity not of dissention? What man hath ever been at one with himself? *There must be divisions,* saith *Paul:* are and must be, by a kind of necessity. But there is a twofold necessity. One absolute and simple: God must be just; a necessity of infallibility. The other *exhypothesi,* or of consequence; as this, there *must*

be heresies. Satan will be an adversary, man will be proved; a necessity upon presupposition of Satan's malice, & man's wickedness. But *woe unto them by whom offenses come:* we know not the hurt, we bring by our divisions. *Thus saith the Lord of Hosts.* Zach. 8. *Love the truth, and peace.* Some love peace well, but they care not for truth. These are secure worldlings: let them alone in their sins, and you would not wish quieter men. *Pacem quaerunt, Pietatem fugiunt:* they seek peace, but they fly righteousness: as if they would disvnite those things which God hath joined together, righteousness and peace. *Righteousness and peace shall kiss each other.* Others love truth well, but not peace. Let them fabric a Church out of their own brains, or rather a discipline to manage it; and they will keep within verges of the main truth. They cannot be content to have good milk, but they must choose their spoone to eat it with. They are wanton children, and worthy the rod of correction: let them be whipt, only discipline may mend them.

I would our eyes could see, what hurt the breach of *unity* doth us. *Scilurus* his arrows taken singly out of the sheaf, are broken with the least finger: the whole vnseuered bundle fears no stress. We have made our selves weaker, by dispersing our forces. Even the encouraged Atheist walks to Church in the lane of our divisions; and is still no less an Atheist, then the devil was a devil when he *stood among the sons of God.* It is the nature of our controversies to fight peremptorily at both ends, whiles truth and piety is left in the middle, and neglected. Whiles men have contended about the body of Religion, some have thought it quite dead: as no doubt *Moses* body was, when the *Archangel disputed with the Devil about it.* As one said of his *Donatists;* Betwixt our *Licet,* and your *Non licet,* many souls stagger: and excuse their irresolution by our want of peace. Indeed this is eventually one good effect of many controverted points; the way is cleansed for others, though not for themselves. Thieves falling out, true men come by their goods. Two flints beaten together, sparkles out fire: and by the wrestling of two poisons, the health is preserved. So are some united to the truth, by these divisions of peace. But others are more unsettled: they condemn all for the dissension of some: our comfort is, God doth not so. The divisions of a few, and that about the husk of Religion, Ceremony; cannot redound to the condemnation of a whole Church. In God's judgment it shall not; we must care little, if in theirs. Do not we know, that Satan by his good will, would allow us neither Truth nor Peace? but if we must have one, will he not labor to detain the other? If he can keep us from Truth, he cares not much to allow us peace. The wicked have security, the devil lets them alone. What fowler sets his ginnes for tame birds, that will come gently to his hand? But if we embrace the truth, then have at our peace. Shall the Prince of darkness be quiet, when his Captives break loose from him? The good are soonest tempted. *Inuidia fertur in magnos.* It was the king of *Syria* his command to his 32. captains; *Fight neither with small nor great, save only with the King of Israel.* It is the Devils charge to his soldiers; fight against none, but the godly, that fight against me. *David* was safe among his sheep, and *Moses* leading a private life. No man lays snares for his own birds; nor the Devil for such as *are taken captive by him at his will.* But *pax conscientiae* is *bellum Satanae:* and this just war is better then an unjust peace.

Let all this give condemnation to peace-haters, and commendation to peace-lovers. There are some quite gone, not diverse but adverse to us; with these war, and no peace: for they

have no peace with Christ. Sinewes cut in sunder can never be knitte, nor can there be *Integralis vnitas in solutione continui.* They will be gone, let them go. I would we were as well rid of all those, whose souls hate unity. The Christians of of the first age were nether *Albinians,* nor *Nigrians:* the report of faction was scarce heard. *Athanasius,* on whose shoulder our mother the Church leaned, in her sharpest persecution to take her rest; rejoiced, that though the adversary hate was violent, the love of brethren was sound. *Peter* was commanded to put up his sword, even when Christ was at his elbow, to heal the greatest wound he could make: why do we smite and hurt, that have not such means of cure? King *Richard* the holy warrior having taken a Bishop in coat-armor, in the field; was requested by the Pope (calling him his Son) to release him. The King sent not him, but his coat to the Pope; and asked him; *An haec esset Filij sui tunica?* whether this was his sons coat: alluding to the coat of *Joseph,* which his brethren brought to their Father. The ashamed Pope answers; *Nec* 〈*1 line*〉 his Sons 〈1 line〉 undertakes, wit 〈1 line〉 conscience prepares, scrup•... 〈1 line〉, and *Peace* suffers. And now 〈◊〉 •...hey 〈◊〉, 〈◊〉 〈◊〉 *vnum,* but 〈◊〉*;* not to 〈◊〉 out 〈◊◊〉 •...ache their malice on, but to dissolve and undo the united strength of all. •...her the sce•...r must stoop to the miter, or no peace.

Between the roots of *Judah* and *Levi,* by *Moses* law, the separations and distances were 〈◊〉 •...de, that neither need to cross another's walk, nor 〈◊〉 •...clipse another's dignity. The rod of *Mose•...* was once 〈◊◊〉 serpent, to give terror: 〈◊◊〉 of 〈◊〉 was preserved; not *in campo* 〈◊〉, in a 〈◊〉 of wa•...e and sedition; but *Testimony tabernaculo;* sprow•...ng forth green leaves of *Truth,* and sweet blossoms of *Peace.* Well let our enemies cry;

Non Pacem petimus Superi, date gentibus iram.

Our voice be for *Peace.*

Nulla salus bello, Pacem te poscimus omnes▪

Peace was that last and rich Jewel, which Christ departing to his Father, leaft his Spouse for a legacy. *Peace I leave with you, my peace I give unto you.* This *Peace* be with us forever.

Whereof.

This unity hath a double reference. 1. to *Faith.* 2. to *Knowledge.* And the Object to both these, is *the Son of God.*

Of the faith.

Faith is taken 2. ways: either passively, or actively *Vel pro •...o Quo creditor. Quod creditor.* Either for that whereby a man believes, or for that which a man believes. So it is used both for the instrument that apprehends, and for the object that is apprehended.

If we take it for the former, we may say there is also an *unity of faith;* but by distinction. *Faith* is one *Ration obiecti, non ration subiecti:* One in respect of the Object on which it rests, not one •...n respect of the Subject in which it resides. Every man hath his own *faith;* every *faith* resteth on Christ. *The just shall live by his own faith. Nulla fides pro te, nisi quae in te.* Every man

must see with his own eyes, reach with his own hand, have *oil* ready in his own *Lamp,* that he may enter in with the *Bride-groome.* He must labor in the vineyard himself, that would have the *penny:* he shall not have another's pay. It is a happy perfection of *faith,* when we shall all believe in one Christ, after one manner. Not one with a Grecian faith, another with a Roman, a third with an Arian, a fourth with an Anabaptistical; but *all meet in the unity of* one holy Catholic *faith.*

But if we rather take it *Pro obiecto quod creditor,* for Christ in whom we have believed, we shall all meet in the unity of those joys & comforts which we have faithfully expected. Some believed before the law, some under the law, others under the Gospel: all shall *meet in the unity of faith:Receiuing the end of their faith, the salvation of their souls.* Whether some believed in Christ to come, or others in Christ already come, or we in Christ come and gone to glory: *Venturus & venit, diuersa sunt verba, eadem fides;* To come, or come, are diverse words, but there is but one *faith.One Lord, one Faith.*

Now since *faith* must bring us to our Beloved, and by that we shall come to the Son of God, how precious should it be unto us! Let the great worldlings possess their preposterous wishes; *Epicurus* his pleasure, *Alexander* his honor, *Midas* his gold. Be our delight, desire, prayer, *O Lord •...ncrease our faith: I believe, Lord help my unbelief.* There is nothing more honorable, more rich, more pleasant, then to be a true believer: for against this no evil on earth, no devil in hell shall be ever able to prevail.

Of the knowledge.

That knowledge which we now have is shallow in all of us, and dissonant in some of us. There is but one way to know God, that is by *Jesus Christ:* and but one way to know Christ, and that is by the Gospel. Yet there are many that go about to know him by other ways; they will know him by traditions, images, revelations, miracles, deceiveable fables. But the Saints shall *meet in the unity of the knowledge of the Son of God:* there shall be *union* and perfection in their knowledge at that day.

But it is objected, that *Paul* saith; *knowledge shall vanish away.* The manner, not the matter of our present knowledge shall vanish: we shall not know by schools, tutors, or arts in heaven: so the manner of knowing ceaseth. But the matter remains: for *this is eternal life to know God.* Now we know Christ in some manner & measure here; but through a window or lattesse. *My beloved looketh forth at the window, showing himself through the lattesse.* Thus the *ApostleNow we see through a glass darkly, but then face to face.* When a man sees a map of *Jerusalem,* wherein is presented the Towers and Bulwarks, he presently conceives what manner of City it is: but imperfectly; as a man that only reads the description of foreign Countries: but when he comes thither, beholds all the streets, palaces, beauty, and glory, he esteems his former knowledge poor, in respect of his present satisfaction. We are now pilgrims, and know no more of our celestial Country, then we can see through the spectacles of faith, in the glass of the Scriptures. In this map we read *Jerusalem* above described to us: a city of gold, whose walls are Jasper, and her foundations Crystal. We read, that this *corruptible shall put on incorruption, and this mortal immortality.* That there is *blessedness in the fountain;* joys in show

beautiful, in sense wonderful, in weight excessive, in dignity without comparison, and in continuance without end. And that in Christ we are chosen before all worlds, to be Burgesses of this incorporation.

But when we shall have *white garments* put on our backs, and *palms in our hands;* and shall *sit with him in his throne,* feasting at his table of glory: we shall then say as that noble *Queen* to *Solomon:It was a true report* of thy glory, O king; that I heard before; but now loe I see, *one half was not told me.* As worldlings about a purchase, enquire what seat, what delight, what commodities are appertinent to it; except like that fool in the Gospel, they will buy first, and see afterwards. So we may sweetly consult of our future happiness, without curiosity, without presumption: like those that never yet were at home, now after much hear-say traveling thitherwardes, we ask in the way; what peace, what delight, what content will be found there: and how much the benefit of our standing house transcends our progress!

There are three things bu•...yed about Christ; Faith, Hope, and sight. By the two former we now live without the latter: by the latter we shall then live without the former. *Now we live by faith, not by sight:* then we shall live by sight, not by faith. But for our *faith,* the world would tread us down: *forthis is the victory that overcomes the world, even our faith,* But for our *hope, we were of all men most miserable:* the worldlings were far happyer. When these two have done their offices, *sight* comes in. *We are now the sons of God, it doth not appear yet what we shall be: but we know, that when he shall appear, we shall be like him: for we shall see him as he is.* Here is the benefit of sight. These three are like 3. members of the body, the hand, foot, eye. *Faith,* like the *Hand,* lays vnremoued hold on Christ, *Hope,* like the *Foot,* walks toward him in an holy expectation, patiently enduring all wrongs, in hope of sweet issue. *Sight,* which belongs to the *Eye,* shall fully apprehend him, when it is gloryfied. In this bright *knowledge we shall all meet.*

Our present knowledge shall be excelled by our future, in 5. differences.

1. In quality: this is an abstracted knowledge of Christ absent, that a plenary knowledge of Christ present. *Ex abstractiua fit intuitiua notitia.* The light of a lamp vanisheth, when the glorious sun appeareth. If our knowledge were *mundus eruditionis,* a world of learning, yet is it but *eruditio mundi,* the learning of the world; of narrow bounds in regard of the knowledge in heaven.

2. In quantity; even that we know now, shall be known then in a greater measure. The orbs, elements, planets, plants; the herbs of the field, parts of our own bodies we know now; but alas weakly in regard of that perfection which this future life shall give us. Indeed the Christian, for his own saving health, knows so much as is able to make him everlastingly blessed: for he knows Christ his Savior, *and that is eternal life.* But then he shall know him in a higher measure, and perfectly see those things, now vnconceaueable. *Paulheard unspeakable words* in his rapture above, which below he confesseth *not possible for man to utter.*

3. In perfection or maturity. Our knowledge here grows from degree: there it shall be one and the same, receiving or requiring no augmentation. *They go from strength to strength:* how long? *till they appear before God in Zion.*

4. In continuance. Earthly knowledge is momentary, all skill in tongs and arts is like the authors, mortal, and shall come to an end. The most famous Artists have often either met with a derogate name, or been buried in oblivion. The study of Christ is only eternal, and shall not be abrogated, but perfected: *we shall know then, as we are known.*

5. In unity; various, dissonant, and not seldom repugnant is human knowledge: indeed not worthy the name of knowledge; for it is Opinion. Man is contrary to man, yea man to himself: this same *vnum sentireto be of one mind,* is difficult, if not impossible to be found. Though we aim our knowledge at one mark, yet some shoot on the right hand, some on the left; some short, & others shoot over; having a *knowledge that puffeth up.* Whose learning hath in it some poison, if it be let go without the true corrective of it. But at this expected day, we shall all meet in an *unity of knowledge.*

Of the Son of God.

That eternal Son of God, who in the fullness of time became for us the Son of man, shall then be more clearly known to us. We now believe his truth of perfection, we shall then see his perfection of truth. We shall brightly apprehend the inconceivable mystery of him: who is *Filius Dei sine matre, filius hominis sine patre:* the Son of God without mother, the son of man without father.

If any ask, whether our knowledge shall extend no further then to *Christ* our Savior. There is no doubt, but as we know our elder brother set in his throne above all the powers of heaven, so we shall also know the rest of our fraternity. Love is a grace that never fades, and therefore shall have *knowledge* to make way before it. We shall love the Saints, I may infer we shall know them. *Peter* knew *Moses* and *Elias* on the Mount, whom yet before he never saw: why then should we not know them in heaven! and if them, why not other of our glorified friends! If nothing but that which is earthly, and savors of corruption shall cease, and fall off like *Elijah's* mantle; then knowledge must needs remain, being a divine grace, pure and everlasting as the soul. But seek we to know the Son of God here to be our Savior; and without doubt hereafter we shall know him to be our glorifier.

Whereunto.

To a perfect man. Before he speaks in the plural number of a multitude, *We* shall *All* meet: noweby a sweet kind of Solaecisme he compacts it into the singular; all into one. *We* shall *All meet to a perfect man.* Here lie three notes, not to be balked.

1. This shows what the unity of the Saints shall be; one *man.* Here they are sometimes said *to haveone heart, one soul;* there they shall be *one man.* That not a carnal, corruptible, sinful man, for he may dissent from himself, but a *perfect man.* Not materially, for there shall be distinct bodies and souls still; as here, but metaphorically in regard of the never-iarring harmony. Oh sweet music, where the symphonie shall exceedingly delight us, without division, without frets.

2. The whole Church is compared to a *man:* we have often read it compared to a *body,* here to a man. As in other places to a *Body, cuius Cap•... est Christus;* whose *Head* is Christ; so our

Apostle here. ver. 16. speaketh of our growing to the *Head which is Christ.* So in this place to a *Man, cuius anima est Christus,* whose soul is Christ. Now the soul in the body increaseth not augmentatively, but *secundum vigorem,* transfusing into the body her virtual powers & operations more strongly. Christ is ever the same. Heb. 13. *Jesus Christ yesterday,and today, and the same forever.* In this soul there is no mutation; but the *body increaseth with the increase of God.* For as Christ increaseth the strength of his grace in us, so we grow to perfection.

3. Full perfection is only reserved for heaven, and not granted till we meet in glory; then shall the Church be one *perfect man.* We may be now *mundi,* saith *Aug.* clean, yet still *mundandi,* to be cleansed. Not so perfect, but still glad of mercy. Our purity is not in *facto,* but in *fieri;* inchoate; not finished though begun. All our righteousness consists in the not imputation of our sins. *Blessed is the man to whom the Lord imputeth not iniquity. Summa perfectio imperfectionis confessio.* Our greatest cleanness is the free acknowledging our vileness. The other immunity shall be when there are no passions in men, no lusts capable of sin: now it is well if we live without scandal: without eruption, though not without corruption. *Non sine culpa•...ed sine querela.* And so the commendation of *Zechariah* must be understood; which calleth him *righteous, walking in all the commandments of the Lord, blameless.* He lived blameless in the worlds eye, not in the Lord's. *If thou shouldest mark iniquity, O Lord, who shall stand?* Especially when his eye of justice only shall look upon it. *Vae etiam laudabili vitae hominum, si remota misericordia discutiatur.* Woe to the most commendable life of man, if mercy be removed when it is examined. It is enough to prove *Zechariah* a sinner, in that he was a *Priest.* For it was imposed on the *Priest firstto offer for his own sins,* and then the sins of the people: which had been needless, if the *Priest* had not been guilty of sin, and liable to condemnation.

The justification of *David* seems to rise higher Psal. 17. *Thou hast tried me, and shalt find nothing.* What! hath God tried him, the searcher of the hearts, that sees into all the inward cabbins, and hidden concaues of the soul! and shall he *find nothing!* not great impieties, not less infirmities? *nothing!* This phrase seems general, yet is not totally exclusiue; *nothing* against *Saul,* no treachery or injustice against the Lord's anointed. So it is by *Euthymius,* and must be restrictiuely considered. Otherwise *David* had many sins: original, *I was conceived in sin:* actual and public, in slaying not a Philistine, but an Israelite, an Israelite his subject, his honest and worthy subject; and that by the sword of the uncircumcised; and yet more by a wile, sending for him home, and making him drunk. And to ripen this blister, he adulterizeth with his wife: he hath had many wives, robs his poor neighbor of his singular comfort, only wife. These were apparent, vniustifiable impieties; which makes him fall to a Psalm of mercy. *Have mercy upon me, O Lord, have mercy upon me: heal my soul, for I have sinned against thee.*

These were known to the world; no doubt diverse others were known to his own heart; and yet more, which neither the world nor his own heart knew: *who can tell how oft he offendeth? O cleanse thou me from my secret faults.* Yet in the matter of *Saul,* thou canst find *nothing.* As Bishop *Latimer* once said in his Sermon before King Edw. 6. For sedition, me thinks for ought I know, if I may so speak, I should not need Christ. *David* was no traitor, but *David* was an

adulterer. He was in many personal faults an offender: but as a subject he was a good subject; as a King, an excellent Prince.

No less is the praise of *Job;a perfect and upright man; none like him in the earth.* Which yet is not to be taken for a positive, but comparative commendation. There was none like him in that part of the earth: and he was *perfect* in regard of those vicious times. Hear himself speak; *How shall a man be just with God?* and ver. 28. *I know that thou wilt not hold me innocent.* Let then the *Pelagian* drink never so deep in this justifying cup of their own righteousness; and let the Papist as deeply pledge him: yet *perfection* is reserved for another world, when we shall meet to *a perfect man.* Here we may have it partially, there gradually: here so much as belongs *Ad viam,* to our way. Phil. 3. *Let us, as many as are perfect, be thus minded:* there only that is proper *Ad patriam,* to our country: ver. 12. *not as though we were already perfect; but following after, &c.* Let us, 1. be humble in acknowledging our own wants and sins; who cannot to God contending with us, *answer one of a thousand.Nec millessimae, nec minimae parti,* saith *Bern.* 2. Labor to perfection, *in forgetting those things which are behind, and reading forth unto those things which are before.* 3. Comfort our endeavoring hearts with this sweet encouragement; we shall one day meet to a *perfect man.*

To the measure of the stature

The word 〈in non-Latin alphabet〉, before translated *Age,* is now better by our New, and according to *Beza, Stature.* If any will here ground, that in heaven we shall live in that measure of Christ's age and stature, wherein he died, I subscribe not, but am silent. It is not safe wading without a bottom. Only thus much: there shall be nothing wanting to make our glory perfect: and whether you conceive the 33 year of a man's age, to be the beauty and complete perfection, I dispute not. This implies a spiritual *stature,* whereunto every Saint must grow. Whence infer.

1. That we must grow up so fast as we can in this life; *joining to faith virtue, to virtue knowledge, &c.* We must increase our talents, enlarge our graces, shoot up in talenesse, grow up to this *stature.* For God's family admits no dwarfes: stunted profession was never found. If the sap of grace be in a plant, it will shoot out in boughs of good words, and fruit of good works; always expected the winter of an afflicted conscience. If a table and consumption take our graces, they had never good lungs, the true breath of God's *Spirit* in them.

2. God will so ripen our Christian endeavours, that though we come short on earth, we shall have a full *measure* in heaven. We have a great measure of comfort here, but withal a large proportion of distress: there we shall have a full *measure, heapen and shaken, and thrust together, and yet running over;* without the least bitterness to distaste it. This is a high and a happy *measure.*

Regard not what measure of outward things thou hast, so thou get this *measure. Trouble* not *thyself with many things,* this one is sufficient, the *better part,* the greater measure, never to be lost or lessned. Open both thine eyes of Reason and Faith, and see first the little help that lies in great worldly riches. *As the partrich sitteth on eggs and hatcheth them not: so he that*

getteth riches and not by right shall leave them in the ⟨◊⟩ *of his days, and at his end shall be a f•...e.* A bird that steals young ones from other birds, and tenderly nourisheth them, is mocked for her motherly kindness when they are fligge. Even now she had many running after her, by and by they give her the slip, & are all gone: pleasures, delights, riches are hatched and brooded by the wicked as their own. But when God, at whose command they are, calls them away, they take them to their heels; like fugitiues they are gone, and no officer can bring them back. The rich man may shut up his wealth for a season; but as a bird in a cage, if it spy a hole open, it is gone, and flies far enough beyond recovery; towering like an *Eagle,* even up *toward heaven.* were thy measure never so ample, as full as his *Barns.* Luke. 12. yet but a night, a piece of a night, & all is gone. *The first borne of death shall devour his strength,* saith *Bildad:* and it *shall bring him to the King of terrors.* what help is in weakness? never talk of helping thee with fine flour, and the best grapes, & the richest excrements of worms, silken garments: thou wilt one day say, this is no succor. No: that is succor which will help thee in anguish of thy soul, and distress of thy consience; calm the troubles of thy spirit, and heal the wounds of thy broken heart, when the horror of death, and terrors, of sin, sharpened with a keen edge of God's Justice shall besiege thee: now let the thing be praised that can help thee. No measure of earthly things can give thee ease; but this *measure* of grace, that shall bring thee to the full measure of glory. Grow thou as high in this world as *Jonah* gourd: a worm shall smite thee, and thou shalt wither. Grow up to this *stature* of Christ, so fast as thou mayest, and so far as thou canst: and what is here wanting to thy holy endeavours, God shall make up with his happy mercies.

Of the fullness of Christ. Adulti Christi.

It is not meant the full *growth* of Christ in the flesh: which was as other children. Luk. 2. *The child grew,and waxed stronger.* We read him a babe sucking, at 12. years old disputing, at 30. preaching, and about 33. dying. His increasing was not *habitualiter, sed effectualiter.* But here we must consider Christ as *Head* of his Body the Church; and so said to have *mensuram staturae adultae,* the measure of *full stature,* when his body is Perfected: now some predestinated members of this Body are yet unborn; which must concur to the perfection, and making up of this *stature of the fullness of Christ.* Whence we have a sweet and comfortable observation offered us.

Till the church be fully gathered together, there is in some sort a want to the perfection of Christ. But we must consider Christ two ways; *Personally, and mistically.* Personal or abstractively in himself, he is not only *perfect,* but *perfection* it self. Colos. 1. *For it pleased the Father, that in him should all fullness dwell.* And. chap. 2. *In him dwelleth* (not passeth by) *the fullness* (not a good reasonable measure; and this not only a sufficient fullness, but) *all the fullness* (not of any created nature, but) *of the Godhead* (and that not fantastically, but) *bodily.* Mistically, or in relation to his Body the Church: *now ye are the body of Christ, and members in particular.* And Christ's will is, that *where he is,* his members may be *there* also. So that till the whole Body be gathered to the *Head,* the *head* is in some sort not perfect. And in this sense may that Cant. 3. be understood. *Behold King Solomon with the Crown, wherewithhis mother crowned him in the day of his espousalls.* where the Church is said to set a Crown on Christ's

head; as if his full and perfect coronation were not come till the *day of his espousalls* and marriage in heaven, when his whole Church shall be crowned together with him. Time was that the other *Disciple out ran Peter* to the Sepulcher, and *Peter* out went that other *Disciple* into the sepulcher: but at this day, *they that are alive shall not prevent them that sleep.* For *God hath provided better for us, that they without us should not be made perfect.* We shall all go together to glory.

What a treasure of joy and comfort is here opened us! Our Savior so loves us, that he thinks not himself perfect without us. *What is man, O Lord, or the son of man, that thou soreckonest of him?* Thou hast Saints the spirits of just, blessed and obedient Angels, thy own infinite self to delight thee; *Quid opus vermiculo?* What need hast thou of a worm? What am I, O Savior, that thou shouldest not think thyself perfect without me? Well may this sweeten all our poverty, misery, disgrace and ignominy, that the world casts upon us. A great Gallant blusheth to see thee take acquaintance of him, looks upon thee betwixt scorn and anger, thinks himself disparaged by thy company: be content, the God of heaven and earth thinks himself not perfect without thee. He that can break thy contemners to pieces, respecteth thee. Thou art unworthy of the favor of Jesus Christ, if thou canst not content thyself with it, without the worlds.

What a terror shall this be to the wicked, to see those men crowned Kings with Christ, to whom they disdained to give notice in the world. *Dives* looks with pitiful eyes on glorified *Lazarus,* who once lay at his gates without the releese of crumbs. It shall be no small aggravation to the ungodly's torments, to say of the Saint, *This was he whom we had sometimes in derision, and a proverb of reproach. We fools accounted his life madness, and his end without honor. Now he is numbered a mong the children of God, and his lot is among the Saints.*

I conclude.

Every Saint shall enjoy this *full measure* of glory: there shall be no scanting, no limitation. None shall complain of lack: there is the fountain, drink thy fill; there is the heap, take as much as thou wilt. There shall be in all an equality, though not of quantity, yet of proportion: which ariseth not from the object, wherein is plenitude; but from the subject, which is not alike capable. A vessel thrown into the sea can be but full; another is but full, though it contain a greater measure. Everyone shall possess this *fullness;* and being full there is no want, therefore no envy. But let us take no thought, who shall sit highest in this kingdom, with the sons of *Zebedee:* it is enough that we shall be crowned kings. Trouble not thyself for order, only strive for admission. We cannot desire to be more then blessed. Let us get into the City of glory, and let God appoint us a room.

Here we see the great difference betwixt this life and the next. In this life we grow up to our full *Stature;* and then we decrease till we decease; we decline and die. In the other, we come at first to a *perfect stature,* and so continue forever. We are here subject to sorrows and sins; the first grievous to us as we are men, the other as we are good men: loe we shall one day be freed, be perfect. It is a sweet meditation that fell from a reverend Divine; that many vegetable & brute creatures do exceed men in length of days, and in happiness in their kind;

as not wanting the thing they desire. The Oak, the Raven, the Stork, the Stag fill up many years, in regard of whom man dies in the minority of child-hood. This made the Philosophers call Nature a Stepdame to man, to the rest a true mother. For she gives him least time, that could make best use of his time; and least pleasure, that could best apprehend it, and take comfort in it. But here divinity teacheth & reacheth a large recompense from our God. Other creatures live long, and then perish to nothing; man dies soon here, that hereafter he may live forever. This shortness is recompensed with eternity. Dost thou blame Nature, O Philosopher, for cutting thee so short that thou canst not get knowledge! Open thine eyes: perfect knowledge is not to be had here, though thy days were double to *Methushalems.* Above it is. Bless God then rather for thy lives shortness: for the sooner thou diest, the sooner thou shalt come to thy desired knowledge. The best here is short of the least there. Let no man blame God for making him too soon happy. Say rather with the Psalmist; *My soul is a thirst for the living God: O when shall I come to appear in the glorious presence of the Lord?* who would not forsake a prison for a palace, a tabernacle for a City, a sea of dangers for a firm land of bliss; the life of men for the life of Angels? In the bed of this joy let me repose your souls for this time; meditating of that eternal glory, whereof you shall have a *perfect and full measure,* thinking that the full coronation of your Savior carries for you; and lifting up your eyes of sorrow from the valley of tears, to the mount Zion of blessedness, whereon the Lamb of GOD standeth to gather his Saints about him to a *perfect man, to the measure of the stature of his own fullness.* To which place himself for his own merits and mercies sake in due time bring us.

Amen.

***PRESVMPTION* running into DESPAIRE.**

Revel. 6. 16.

They said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb.

THis verse may be distinguished into

- Error.
- Terror.

The error of the reprobate, the terror of the Judge.

Their error is manifested in their Invocation: in which we may observe

- *To what;* Mountains & rocks.
- For what
    - To fall on them.

- To hide them.

Thus their amazed error and ignorance is expressed in their Prayer. For the terror, the Judge is described by

his

- *Omniscience;* from the face of him that sitteth on the Throne.
- *Omnipotence;* from the wrath of the Lamb.

Every circumstance serves to aggravate their folly, and desperate fear. 1. They fear God, but too late. 2. They open their lips to confess the invincible power of Christ: before they were either dumb in silence, or blasphemous in contumelies. 3. They pray to the *Mountains* and rocks, which hear not. 4. To *fall* on them, which they dare not. 5. To hide them, which they cannot. 6. They beg to be concealed from him that is all eye; *from the face of him that sits in the Throne.* 7. To be protected from him that is all power; *from the wrath of the Lamb.*

Before we come to their *Error,* and matter of their invocation, let us examine two things.

What they

- were.
- did.

The *Persons.*

Thus amated with error, and amazed with terror, are described in the precedent verse. *The Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, the bond, and the free, hid themselves in the dens and rocks of the mountains.* The greatness of man, when it comes to encounter with God, is weakness and vanity. Is the reprobate a king? the crown on his head is not thunder-proof: lift he his scepter never so high, there is a scepter of justice shall smite it down.

Is he *Great* in his country, that (as they write of the Sea about the castle of *Mina)* the currant goes ever with the wind of his will: be he never so high, there is one *higher then he, and the highest of all regardeth it:* and will subject it.

Is he *Rich?* were he the eldest son of Mammon, and sole heir to all the userers in the world, can his gold save him? Is vengeance afraid to strike his vessel, because his sails be of silk, and it is ballaced with refined aure? Shall he buy out his damnation with coin? No; the *Samuel* of heaven will never take bribes.

Is he a *Chief Captain?* Be his looks never so stern, his speech never so imperious, impetuous; he may command here, and go without. Were he General of *Xerxes* army, yet he shall find the words of the Psalm truth: *Man is not saved by the multitude of an Heast.*

Is he *mighty?* were he as *Alexander* thought himself, till he saw his own blood, the Son of *Jupiter Hammon;* yet woe to man when he shall wrestle with his maker. Proud worm, he may dare to lift up his head, but shall quickly be trodden into slime. When the Lord of hoastes is angry, whose wrath shakes the earth, and burns to the bottom of hell; who shall proudly without confusion look him in the face? Silly Giant of men, that thou shouldst dare to grapple, to parle, yea so much as to look at God! Loe greatness!

Time was, when if a friend in the Court shall say to thee, as *Elisha* to the *Shunamite. What is to be done forthee? Wouldst thou be spoken for to the King, or to the Captain of the host;* It would have seemed as high a gratifying, and ratifying of his love to thee; as thou couldst have desired, or he expressed. What favor will it be at this day, to be spoken for to all the Kings of the earth, *great men, rich men, mighty Captains?* Alas they have need to be spoken for themselves. The greatest Potentate, if reprobate, hath now his *honor laid in the dust;* & from a public Throne, he creeps into a hole. As ambitious *Herod* received his pride and glory (with derogation to God; *Vox Dei.)* in a Theater: so now his shame & confusion is in the sight of the whole world; of good and bad Angels, of good and bad men. *Zenacherib* in his ruffe could once say; *Where is the King of Hamath, and the King of Arphad; the King of the City of Sepharvaim,Zena, and Iuah?* But now where is the King of *Ash•...r?* Thus *Godleadeth Princes away spoiled, and overthroweth the mighty.* For their wickedness *he poureth contempt upon Princes.* Then shall be manifest the irresistible power, and unblameable justice of God: *Who sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers: stretching out the heavens as a curtain, & spreading them as a tent to dwell in. He bringeth the Princes to nothing, and maketh the Judges of the earth as vanity.*

What privilege then doth these inferior authorities bring with them? That the *bondman* should thus strive to be *free:* the freeman to be *mighty:* the mighty to be a *chief Captain:* the chief Captain to be *rich:* the rich to be *great:* the great to be *Kings:* till in their opinion *nil restat quod praestat,* nothing remains to be aspired to. Whereas to these men, *Omnia in praesenti parua, in fine nulla, post finem mala:* all is for the present little: for *Vt Luna, sic sublunaria:* as the moon itself, so all things under it are subject to ecclipses and changes. In the end they are nothing; death when the game is done, shuffling King and Pawn into one bag. After the end found evil things; for *& perduntur & perdunt:* they are both lost themselves, and make lost their owners.

These so popular wonders, the terror of slaves, and mirror of fools, on whom the eye of the world was fixed with admiration; are glad to hide themselves in *holes.* where are you, ye great men; that were so ambitions of fame, and made human praise stand in competition with conscience; as if it were the better mistres and worthy of more servants? alas, glad to be shrowded in *holes.* your Greatness now wisheth it self so little, that it might not be seen. You insatiate covetous, that never ceased joining *house to house,* land to land; and possessing whole countries, yet whined for lack of elbow-room: loe, you shall at this day be glad of a *hole;* a dark hollow cave in a rock for your parlor: or more glad if you might be dissolved into nothing.

They said.

We have described the Persons, *What they were:* let us see *what they did. They said:* They open their lips to confess the invincible and inevitable power of Christ. whence derive we two observations.

1. The sense of present misery takes away Atheism. Before their mouths were either shut by silence, or opened by blasphemies; possessed either with a dumb or a roaring devil. *God was not in all their thoughts:* or if in their thoughts, not in their lips: or if in their lips, but to his dishonor; not named but in their oaths. Now loe, they speak, and make a desperate acknowledgment of that power, they erst derided. The day of judgment, when it comes, shall find no Atheist. What those degenerate creatures would not believe, they shall see: they would not acknowledge their maker, they shall find their Judge: and cry to the mountains, *Fall one us, &c.*

Consider this, *ye that forget God, lest you be torn in pieces when there is none to deliver you.* You may forget him during your short pleasure, you shall remember him forever in torture. Proceed to *speak of him wickedly, and like enemies to take his Name in vain;* you shall one day fall low before his footstool, not with a voluntary but enforced reverence. You that have denied God on earth, the first voice that shall come from your lips, shall be a hopeless acknowledgment of his majesty.

2. The saying that comes from them is desperate: whence note, that in God's just punishment *Desperation* is the reward of *Presumption.* They that erst feared two little shall now fear too much. Before they thought not of God's Justice, now they shall not conceive his Mercy. Consciences, that are without remorse, are not without horror. It is the kindness which presumptuous sin doth the heart to make it at last despair of forgiveness. *They say.*

Behold, God accuseth not, they accuse themselves. God loves to have a sinner accuse himself: and therefore sets his deputy in the breast of man: which though it be a neuter when the act is doing, is an adversary afterwards. The conscience is like the poise of a clock: the poise being down, all motion ceaseth, the wheels stir not: wound up, all is set on going. Whiles conscience is down, there is no noise or moving in the heart; all is quiet: but when it is wound up by the justice of God, it sets all the wheels on working: tongue to confess, eyes to weep, hands to wring, breast to be beaten, heart to ache, voice to cry; and that, where mercy steps not in, a fatal cry; to the hills, *Fall on us, and hide us.*

Sin, and judgment for sin, make the most cruel men cowardly. Tyrants whose frowns have been death; oppressors that have made their poor Tenants quake at their looks; now tremble themselves: & would change firmness with an aspine leaf. They that care not for the act of sin, shall care for the punishment. *Tumidi faciendo, timidi patiendo. Nero* that could not be tired in cutting throats, is soon weary of his own torment. They that have made others weep, shall desperately howl themselves. *Cain,* that durst kill the fourth part of the world at a blow, even his own brother; dares afterwards not look a man in the face, lest he *should be slain.* Who durst be more impudently bold with God then *Judas,* when he betrayed his only Son to murderers? yet after the treason who more cowardly then *Judas?* he becomes his own hangman. The curse that follows sin makes Presumption it self to shudder. But what

madness is it, not to complain till too late. If our foresight were but half as sharp as our sense, we should not dare to sin. The issue of wickedness would appear a thousand times more horrible, then the act is pleasant.

Let this teach us now to think of the Justice of God as well as his mercy, that hereafter we may think of his mercy as well as his Justice. The mercy of God is abused to encourage lewdness: and wretched men by Christ's merits are emboldened to committee that, for which he died: but so men may run with mercy in their mouths to hell. They that in life will give no obedience to the law, shall in death have no benefit by by the Gospel. When they gave themselves over to lying swaring, coveting &c. they were wont to cry, Mercy, mercy: now loe, they feel what those sins are, and cry nothing but Justice, Justice; they cannot think on mercy. They that have abused mercy, must be quitted with vengeance. The good now sing; *With thee, O Lord, is mercy; therefore thou shalt be feared.* The reprobates sing at last, with thee O Lord, is judgment; with thee is storm and tempest, indignation & wrath, confusion and vengence, and therefore art thou feared.

These necessary occurrences, thus considered; let us pass to their *Invocation,* wherein is exemplified their *Error.* Here we must observe To what, For what, they call.

To what.

They are *Mountains and rocks;* unreasonable, yea insensible creatures: whence we may deduce two inferences; a negative, and an affirmative.

1. Negatively; it is clear, that they have no acquaintance with God, therefore know not how to direct their prayers unto him. If their trust had been in God, they needed not to fly to the *M•...aines.* So *David* sweetly. Psal. 11. *Ia the Lord put I my trust: howthen say you to my soul, Fly as a bird to your mountain?* It is God's charge. *Call upon me in the day of trouble: and I will deliver thee, and thou shalt glorify me.* But, Rom. 10. *How shall they call on him, in whom they have notbelieved?* Or believe in him they have not known? and how should they know him but by his *word?* Alas those mutual passages, and intercourse of means they have ever barred themselves. They would neither suffer God to trouble them by his word, nor would they offer to trouble him by their prayers. *They will not call upon him,* nor will they hear him calling upon them.

Therefore as those that never were in the company of God, they know not how to address themselves to him; but rather to *rocks and mountains.* As extremity discerneth friends; *Vere amat, qui miserum amat:* so it distinguisheth a man in himself. A sudden disturbance gives a great try all of a Christians disposition. For as in a natural man at such an affrightment, all the blood runs to the heart, to guard the part that is principal: so in a good man at such an instance, all the powers and faculties run to the soul, to save that which is principal. The blood and spirits strive to save the life of the body: faith & hope to save the life of the soul. So that at the sudden assault of some danger, a man shall best judge of his own heart. It may be at other times a dissembler; *for man's heart is false, who can know it?* yet at such time it will manifest it self, and cannot deceive.

If God hath been our familiar friend, and accustomed helper; danger doth not sooner salute us, then we salute him by our prayers. The first thought of our hearts is *Jesus* Christ: the first voice of our lips is *Peters* on the sea in such an extremity; *Lord save me:* our faith is reposed on his wonted mercy and protection; *We know whom we have believed. Daniel* calls on GOD, ere he falls to the Lions; this stops their mouths.

The wicked in such misery, are either heavy and heartless, as *Nabal;* whose *heart died within him, and he became as a stone.* Or desperate as *Julian,* throwing his blood up into the air, with a blasphemous confession. Or sottish, as these here; running to the mountains, unprofitable, impossible helps. When the blow of vengeance strikes the covetous, he runs to his counting house; if his bags can give him no succor, he is distracted. If any broken reed be their confidence, in these overwhelming woes, they catch drowning hold of that; so they and their hopes perish together. There are some whose tongues are so poisoned with blasphemy, that in an unexpected accident, the very first breath of their lips is a curse, or an oath. As if they would swear away destruction, which every ungodly speech draws on nearer. If these men had been acquainted with God in fair weather, they would not forget him in a storm. But they that will have no familiarity with God in peace, shall have him to seek in extremity.

When therefore some sudden peril hath threatened thee with terror, note seriously how thou art affected. Though the danger came unlooked for, let it not pass vnthought of: but as thou blessest God for delivery, so examine the good or ill disposedness of thine own heart. If thou find thyself courageous and heavenly minded, on thy confidence in God; take at once assurance of thy faith and God's mercy. He that now stood by thee, will never leave thee. If otherwise, lament thy sins which darken thy souls way to the mercy-seat; and beseech *Jesus* Christ to store thy heart with better comforts. If thy treasure be in heaven, and thy soul hath been used to travel often thither; when danger comes, it knows the way so well, that it cannot miss it.

2. Affirmatively this presents a soul amazed with fear and folly. They call to the *Mountains,* that can neither hear nor answer. When the world was destroyed with water, men climbed up to the tops of the *Mountains:* when it shall be dissolved with fire, they will desire the holes of the rocks, and to lie under the *hills.* The *mountains* are but swellings of the earth, and the *rocks* are surd things; that have no ears: can they hear? or if they hear, can they answer? or if they answer, can they save? when the graves must vomit up their dead, shall the *rocks* conceal the living? Those five Kings could not be hid in the cave of *Makkedah* from *Joshua;* and shall any cave hide from *Jesus?*

Whiles guilt and fear consult of refuge, how vain shifts they imagine! *Adam* would hide his disobedience in the bushes: *Saul* his rebellion in the crowd of the people. So the hood-wink'd fool seeing nobody, thinks nobody sees him. Helplesse evasions! when *Adoniah* heard the trumpets sounding at *Solomon's* coronation, he quaked and *fled to the horns of the Altar.* When the ungodly shall hear the Archangels Trump proclaiming the coronation of Christ, they have no Sanctuary, (they never loved it in all their lives) but fly to the rocks and mountains.

The grave is a dark and privative place: yet as a prisoner that comes out of a sordid and stinking dungeon, into the open air for his trial in a desperate cause, had rather keep the prison still. So these reprobates newly raised from the earth, cry to it to receive them again; glad to remain (though not on the face of it with pleasure) in the bowels of it with rottenesse and solitude; rather then in the open light to come before the judgment seat of Christ. The grave is a drown-bed to hell. They suddenly start out of their sleep, and meet with gastly amazedness at the mouth of their sepulchers: beholding on the one side sins accusing, on another side hellish fiends vexing; an anguished conscience burning within, heaven & earth without; above them the countenance of an angry Judge, below them a lake of unquenchable fire; round about howling and bitter lamentations: no marvel then if at the worlds end they be at their wits end; and cry to the mountains, *Fall on us.*

Let all this declare to men the vanity of their worldly hopes. God is the *Preserver of men,* not hills & rocks. The rich man is brought in upon a *Premunire,* can his gold acquit him in this Star-chamber? The Epicure thinks to drown sorrow in lusty wines: the oppressor mistrusts not the power of his own hand: the proud refugeth his troubled heart in his trunkes: the lustful in his punkes: what is this but running to *rocks* and *mountains?* Thus madly do men commit two errors. Ier. 2. They *forsake the creator* which would never forsake them; and adhere to the *creatures,* which can never help them. *O Lord; the hope of Israel; all that forsake thee shall be ashamed; and all that dep•...t from thee shallbe written in the earth.* Now at this day perhaps they would seek to the Lord: but they are answered; *Go•... to the gods whom ye have served.* Loe then of these gods they shall be weary; as in the 2. of *Isaiah.* where these very words of my Text are deliuerd. ver. 19. *They shall go into the holes of the rocks, &c.* it is immediately added; *In that day a man shall cast his Idols of silver, and his Idols of gold, which he made for himself to worship,* ⟨◊⟩ *the moules and to the bats.* Even the spiritual Idolater, the *Covetous,* shall throw his Images, golden or silver shrines for the *Diana* of his avarice; his damned coin to combustion, with a *vae,* Woe unto it, it hath lost my soul. As the sick stomach loathes the meat, whereof it surfeited.

Well, let us leave invocation to these *Rocks,* worldly refuges: and remember that there is one to be called on, who is only able to defend us: a spiritual, holy and happy *Rock, Jesus* Christ. David often calls God his *Rock* and his *refuge.* A rock that bears up the pillars of the world. *Their Rock is not as our Rock, even our enemies themselves being judges.* He that builds his *house* of assurance on this *rock,* shall stand immovable to wind or weather: he needs not the shelter of mountains; for *he shall stand likeMount Zion, that a hideth fast forever.* They that despise him, shall find him a *Rock* also: *if they fall on it they shall be broken: if it fall on them, it will grind them to powder.* He is a Stone, the Stone, the *head-stone of the corner;* cut out of the Quarry of heaven *without hands.* Of whom we are made *living stones.* He is strong without all things: all things weak without him: trust in him, and you shall have no need to fly to *rocks and mountains.*

For What

The benefit that they would have the *Rocks* and the *Mountains* do them, is to *Fall* on them, & hide them. Whence we derive three observations. 1. Despair is ever wishing for death: often impatiently snatching at it in this world; but when the last day comes, so greedily longing

for it; that to be sure of it, they desire the *mountains* to dispatch them. Death by the wicked is now most feared; death at the last shall be the thing most wished: *They shall desire death, and shall not find it.* They that sit in the warm nest of riches, hatching up their brood of lusts, quake at the hearing of death. There are some fear to die, others not so much to die as to be dead. The former are cowardly, the other unbelieving souls. Some fear both, to whom nothing in life then life is more desireable. But when th•s last extremity comes, *m•...ricupiunt,* they desire to die. And that death, like a merciles executioner, might not have too many strokes at their lives, they beg help of the *Mountains:* that they might be thoroughly dispatched at once, without need of a second blow. *Cain* at his arraignment for his brother would needs live: God grants it; as if it were too much favor for him to die. But he yields it for a curse; as if he heard his prayers in anger. He lives, but banished from God, carrying his hell in his bosom, and the brand of vengeance in his forehead. God rejects him, the earth repines at him, and men abhor him. Loe now *Cain* would die: himself now wisheth the death he feared, and no man dares pleasure him with a murder. As *Nero* in the like case; *Nec amic•...m, nec mimicum h•...beo;* I have neither friend nor enemy: or as *Sau•...* found in his *Armor-bearer,* not a will to kill him, though he had a will to be killed by him. Death these reprobates feared, and only death is now desired. *They cry to the mountains; Fall on us.* 2 Observe, that *rocks* and *mountains* are far lighter then sin. *Zacharias* compares it to a *Talent of lead:Isaiah* calls it a *Burden.* Such a weight bore our Savior, that he groaned under it. *I am pressed under you, as a cartis pressed that is full of sheaves.* The wicked that like *Babel*-builders think to aspi•...e to heaven by multiplying of earth, would be glad if *•...umulitumuli;* their bodies might be buried under their heaps of wealth, where their souls had been buried long before. But what is a load of earth, a mountain huger then *Aetna,* under which *Jupiter* was said *subter fulminare Gigantes;* what is the whole massy body of the earth to the weight of sin?

Think of it ye *Theomachor,* that strive in your rebellions *imponere Pelio•... Ossae:* ye rapacious covetous, that *load yourselves with thick clay:* you lay heavy burdens on the poor, heavier on your own consciences. Sin may seem light for a season; as a pack made up, but not assayed with one of your fingers: when Satan shall lay it on you, it will break your backs. You bear it now like corke and feathers: at that day you shall judge it heavier then *rocks* and *mountains.*

Now in contempt of law and Gospel, honesty, and conscience, earth and heaven; they call to pride, ambition, blasphemy, ebriety, luxury, oppression, *Fall on us and cover us;* wearing *pride as a chain, and covering themselves with cruelty as with a garment. Si•... lies at the door,* and they have no sense to take it up. The devil puts his shoulders under the weight, and thus supported they feel it not. But when God's justice shall *reprove them, and set their sins in order before their* 〈◊〉 *;* yea impose them on their weak and yielding consciences; howe different will their cry be▪ 〈◊〉 *f•...ll* 〈◊〉 *, •...ockes cover us.* The swearer saying to these heavy creatures, you are lighter then my oaths▪ the •...uetous, you are not so ponderous as my oppressions, the adulterer, the whole earth is a gentle pressure •...o the burden of my lusts.

Custom in sin obstupefies a •...sense: and still like that Romaine *Milo,* his strength e•...creasing with his burden: he that first carried sin a wanton Calf, can at last bear it a goaring Ox▪ Menlocke up their iniquities, as the usurer his money, in a Chest; where the

light of reproof may not find them out. They pack all their iniquities upon *H•...,* that will bear them for none but *His.* Or reserve them to an hours repentance; setting them a day of cancelling, but they break it: as if their last breath could dispel and scatter them all into air. But alas, sins then are found heaviest of all: and here like malefactors pressing to death, they cry out for more weight, the accession of *rocks* and *mountains* to dispatch them▪ Loath they are to come before the Judge, therefore would be pressed to death by these ponderous and massy creatures.

The *mountains* have not been more barren, then they of goodness: the *rocks* not so hard as their hearts. The cross of Christ hath been held too heavy; repentance too troublesome a guest for their houses: faith and obedience have been cast off as poor friends: all godliness too weighty; now *rocks* and *hills* are light. Christ's yoke was not for their shoulders, Satan's must: His law might not be borne it was so heavy; his wrath must be borne, and that is heavier. Oh then thrice blessed they! whose sins God bindeth up in a bundle, and sinks them in the whirlpool of forgetfulness; that they may never be imposed; for they are too heavy to be *borne.*

3. Observe that before these wicked were Lord's of nations and Countries; (for they are said to be *Princes, Captains, Conquerors; rich men)* now they would be glad of one to *hide* them. Of all their dominions they beg but the barrenest parcel, a *rock* or *mountain:* and that to do them a poor office, to conceal them. How much doth man's avarice and ambition covet here; how little contents him hereafter! In death the wickedest Potentate must be content with a grave: after death he would be content with a grave still; yea glad, if in the bottom of a *mountain* he might be *hidden.*

Hear this ye covetous, that *join house to house,* and *land to land;* by disioyning the societies of men: as if you would leave the whole earth to your babes. *Excutitnatura redeuntem, sicut intrantem.* Nature shall as strictly examine your going out, as it did your coming in. *Nonne telluris tres tantum cubiti te expectant?* do not only three cubits of ground allot themselves to receive you? Only a grave remains; and all you that boast of your great lands, shall at that day say, *haec terr•... mea,* and *terra tua:* this is all my land, this is all thy land: even so much room as thy dusts will take up; & all the remainder of mighty *Hercules,* will scarce fill a little pitcher. A little quantity of ground hath nature proportioned thee, distst thou possess as much as ever the Tempter shown Christ. When certain Philosophers intentively beheld the Tomb of *Alexander;* saith one: *Heri fecit ex auro thesaurum; body aurum exeo facit thesaurum.* Yesterday he treasured up gold, today gold treasures up him. Another; Yesterday the world did not content him; today ten cubits contain him. *Socrates* carried *Alcibiades* bragging of his lands to a map of the world, and bad him demonstrate them: *Alcibiades* could not find them: for alas, *Athens* it self was but a small and scarce discernible point. A wiser man spake otherwise of his lands. *O Ager, quàm multorum fuisti & eris! nunc meus, & postea mescio cuius.* O Land, how many men's hast thou been and shalt be! now mine, and hereafter I know not whose. So little ground contents us when we are dead.

But when the wicked shall rise again, would it not serve them still with all their hearts? Had they not rather lie in rottenness then combustion? Were not a cold grave more welcome,

then a hot furnace? Yes; rather had they be dead without sense, then alive in torment. Now they beg not a city, though a little one as *Zoar:* not a house, though poor and bleak as *Codrus* his: not an open air, though sharp and irksome; scorched with the Indian Sun, or frossen with the Russian cold: there is no hope of these favors. Give them but a *mountain to fall* on them, and a *rock to hide* them, and they are highly pleased. Here is a strange alteration for the wicked; When they shall go from a glorious mansion to a loathsome dungeon: from the table of surfeit to the table of vengeance: from fawning obseruants to afflicting spirits: from a bed of down to a bed of fire: from soft linen and silken couerings, to wish a *rock* for their pillow, and a *mountain* for their couerlet. Nay, and yet they that commanded so far on earth, cannot command this piece of earth, to do them such a kindness. They could in the days of their pride speak imperiously enough; this land is mine, this town is mine: as *Nabal* said, Shall I take *my* meat and *my* drink &c. but now they feel, it was none of theirs; not one hole must shelter them, not one hillocke do them service.

Nothing helps when God will smite: mountains and rocks are no defense when God pursues. *Doest thou think to reign because thou cloathest thyself in Cedar?* What, is Cedar against thunder? GOD hath a hand that can strike through Forts, Rocks, and Bulwarks. The seuenfold walls of *Babylon* cannot defend the Tyrant within them. The heavens *melt at the presence of the Lord: if he touch the mountains, they smoke* for it. The of-spring of the revived world offer to build a Tower, whose top might reach to Heaven. What security could be in it? Are not things nearer to heaven more subject to the violences of Heaven; lightning, thunder, and those higher inflammations? *Feriunt summos fulgura montes. In se magna ruunt, summis{que} negatum est stare diù.* God soon made it a monument of their folly and his power. He gives confusion of their voices and their work at once. When God reigned from heaven that greatest shower, that ever the earth did or shall sustain, you know their shifts. They think to over-climb the judgment; and being got up to the highest mountains, look down with some hope on the swimming valleys. When the water began to ascend up to their refuged hills, and the place of their hope became an Island, loe now they hitch up higher to the tops of the tallest trees; till at last the waters overtake them half dead with hunger and horror. The mountains could not save them in that day of water, nor shall the mountains in this day of fire. It is not then the defense of forts or ports, the secrecy of caves or graves, the bottom-burroughes of hills, or vaultie dens of rocks; not a league with all the elements of the world, beasts of the earth, stones of the street, that can secure them.

Be hidden they cannot, what should they then wish but death: they that once trembled to die, do now more quake to live: they would be glad of a riddance, and kiss the instrument of their annihilation. They would prize and embrace it as the best happiness that ever saluted them, if like beasts they might perish to nothing. Here they envy the storke, stagge, rauen, oake for long life, and chide nature for their own shortness. But at this day they would change with any flower, though the continuance thereof were not so much as *Jonah's* Gourds: and think not to be, was to be happy. The pangs of the first death, are pleasures, in respect of the second.

But what hope is there of their security or refuge in *mountains;* when ver. 14. *The* very *heaven shall departa s•...roll that is rolled up together, and every mountain and Island shall be moved out of their places.* Heaven is *expansum tanquam linteum, & diducta la•...ina;* but shall then be *folded up like a garment;* whose beauty is not seen: or *rolled together like a volume,* whose large contents are as it were abridged: not that the matter of the world shall be quite abolished. For as we say now of grace; *Adolet non abolet naturam gratia:* so we may say of glory: *Perficit non perdit mundum gloria.* Corruption shall be taken away, not all the matter that was corrupted. But if all things be thus narrowly searched, how shall the ungodly hope to lie *hidden?*

We have now considered the horror of the Reprobates; let us look to the Judge, from whom they desire to be hidden. *From the presence of him that sitteth on the throne, and from the wrath of the lamb.* In whom we find an *omniscience,* and an *omnipotence.* which circumstances the time allows me but to mention. First for his all knowing *Wisdom.*

From the face.

It was ever the fashion of guiltiness, to fly from the presence of God. *Adam* had no sooner sinned, but he thrusts his head in a bush. Sins inevitable effect is Shame. Though impudence bear it our for a time. Ier. 6. *They were not ashamed when they had committed abomination:* yet they shall one day *bear the reproach oftheir sins, and be ashamed, yea even confounded.* Shame must come; either first to repentance. Rom. 6. *whatfruit had you then in those things, whereof you are now ashamed: or at last in vengeance; let them be ashamed that transgresswithout a cause.* Let this teach us how to judge rightly of sin, that drives us from the *face* of God.

But doth not the glory of the Lord fill all the earth? *Whither then shall they go from his face: whither fly fromhis presence?* we shall find the *Prophet* concluding in that Psalm; that there is neither heaven, nor hell, nor uttermost part of the sea; nor day nor night, light nor darkness, that can hide us from his *face.* Our sitting, lying down, rising up, the words of our tongues, ways of our feet, thoughts of our heart, our reins, bones and mothers wombs, wherein we lay in our first informitie, are well known to him. Let us not flatter our selves, as if we would pluck out the eye of knowledge; *God hideth his face, he will never seeus.* For there is neither couch in chamber, nor vault in the ground; neither bottoms of *mountains,* nor holes of *rocks;* neither secret friend, nor more secret conscience; neither heaven nor hell that can conceal us.

Of him that sitteth.

Christ now *sits* in glory. Whiles he was on earth 〈1 page duplicate〉 〈1 page duplicate〉 how little rested he! He dearly earned that voice, before he heard it; *Sitte thou at my right hand:* now behold he *sits.* Good rest is the reward of good labor: the week of our days spent, we shall have an eternal *Sabbath; enter into God's rest;* Apoc. 14. *rest from our labors.* Hast thou labored, thou shalt have ease: hast thou traveled in the ways of grace, thou shalt *sit* on the seat of glory.

On the throne.

Christ at this day shall appear in his true Majesty: on earth he would not be crowned; the reason of his refusal was; *my Kingdom is not of this world;* now he sits in his *Throne.* He hath a Kingdom here, but it is secret in the conscience: then it shall be conspicuous; *sitting in his Throne.* His majesty hath been despised; but now *Bring those mine enemies that would nothave me reign over them, and slay them before me.*

Thus differs Christ's first coming and his second. Then in humility, now in glory: then with poor shepherds, now with mighty Angels; then the contempt of nations, now the terror of the world: then crowned with thorns, now with majesty: then judged by one man, now judging all men: then in a cratch, now in a *Throne.* You see his *All-knowledge;* now for his *Almightiness.*

From the wrath.

The *wrath* of Christ is his Justice: *Attributor ira Deo per effectum.* As man offended seeks revenge: so when God executes judgment, it is called his *wrath.* But *passion* in us, *perfection* in him. He hath long been provoked; give him now leave to stricke. You that made so light to trample his blood under your sensual feet, shall now find what his *wrath* is. Let us now think of this *wrath,* that we may escape it. The commination of hell doth not less commend God's providence, then the promise of heaven. *Nisi in•...ntata esset gehenna, o•...es in gehennam C•...beremur.* Now or never is this *wrath* to be escaped: therefore, *Kiss the Son least he be angry, and so ye perish from the way; if his wrath be kindled,yea but a little, Blessed are all they that put their trustin him.*

Of the Lamb.

Christ was called a *Lamb* in his passion; so here in his coming to judgment; not that he should suffer anymore; but to show that the same *Lamb* that was slain shall give sentence on his murderers. *The Father judgeth no man, but hath committed all judgment unto theSon. And hath given him authority to execute judgment, because he is the son of man.* It shall aggravate their vexation, that the *Lamb* who offered his blood for their redemption, shall now censure them for despising. He that would have been their mediator to pray for them, & their advocate to plead for them, must now be their Judge to sentence them. The Lamb that saveth the sheep on the right hand, shall cast off the goats on the left. The *Lamb* they have contemned, by this *Lamb* they shall be condemned. Woefull men, whom the *wrath* of the *Lamb* lights on: for he shall give them an *Ite maledicti.* What shall then become of them, but to knock at the gates of heaven whiles those gates are standing, and cry forever to God but to no purpose!

I have no will to end with a terror; yet no time to sweeten your thoughts with those comforts which faith might suck from this last word the *Lamb.* I say no more: the godly shall find him a *Lamb* indeed; as willing now to save them, as before to suffer for them. He hath purchased, promised, and prepared a kingdom: & they shall *Rain mith him that sits on the Throne, and with the Lamb for evermore.* To whom be eternal glory.

Amen.

MAIESTIE *IN* MISERIE *OR* The power of Christ *even dying.*

MATH. 27. 51.

And behold, the veil of the Temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent: and the graves were opened, and many bodies of Saints which slept, arose.

IN the lowest depth of *Christ's* humiliation, GOD never left him without some evident and eminent testimony of his divine power. He hangs here on the cross dying, yea dead; his enemies insulting over him, whereis now his God? *If he be able to save us, let him save himself.* He bears not only the wrath of God, but even the reproach of men. Yet even now shall his Divinity appear, and break like a glorious Sun through these clouds of misery: he rents the veil, shakes the earth, breaks the stones, raiseth the dead.

These two verses stand gloriously adorned with four miracles.

1. *The veil of the Temple was rent in twain.* You will say perhaps, the substance of it was not so strong, but an easy force might rend it. But ver. 50. *Christ* was dead before, or died at that very instant. It was above nature, that a dying, yea a dead man, crucified in so remote a place from it, should *rend* the *veil* within the Temple.

2. *The earth did quake.* Say the *veil* was of less substance, yet the huge body of the earth will try a man's strength. In vain should silly man contend with that, which shall devour him. He cannot move the earth, the earth shall remove him; from walking alive on it, to lie dead in it. Behold the power of Christ; *Terram mouet;* he makes the vast body of the *earth* to tremble.

3. *The rocks rent.* Will any yet say, natural causes can shake the earth? then let their malicious cavil be choked with this third miracle beyond exception; he *breaks* the stones; not little stones, but huge massy *rocks.*

4. Lastly to stop the mouth of all adversaries to his divine power; he *raiseth up the dead. Suscitare mortuos esepulchro,* is only proper to God. *No man can give a ransom to God for his brother, that he should live forever, and not see corruption.* How much less when he is dead, recover him to life again. Here was the finger of God. Now to proceed in order with the miracles.

1. Miracle.

The Vail of the Temple, &c. This *Vail* was the partition betwixt the *Sanctum Sanctorum,* & the *Sanctum;* as it might be the upper part of the Choir. *Into this went the high Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.* By the renting this *Vail* were many things presignified.

1. This serves for a confirmation of that Christ spoke on the Cross; *It is finished.* The *renting* of the *Vail* doth actually echo to his words, and indeed fulfils them. Here is an end put to all the *Sacrifices* and *Ceremonies* of the law. In the New Testament one only real and royal Sacrifice, *Christ crucified.* This was that object whereto all those legal rites looked; & to them all there is

now given a *Consu•...tum est.* So that now *Coremonia mortua, Lex mortifera:* Ceremonies are dead, and the typical law deadly. *Nouum Testamentum latet in veteri, Vetus patet in nouo.* The Gospel lay hidden under the law, the law is complete in the Gospel. *Now after that you have known God in his Gospel, how turn you again to the weak and beggarly Elements, whereunto you desire again to be in bondage?* God's service is now simple and plain; *in spirit and truth.*

Christ is said to be the *end of the law:* the moral law he kept himself sincerely, and satisfied for us soundly. The Ceremonial was referred to him, performed of him, fulfilled in him, extinguished by him. They had all *Vig•... a Christo, relationem ad Christum, consummationem in Christo.* He gave them their beginning, he hath also given them their end. The *Vail* rent, to witness the cancelling of that ritual obligation. *Christ hath blotted out the hand-writing of ordinances that was againstus, nailing it to his Cross.* That moment was their last gasp; they expired with Christ. But d•...d all Ceremonies then utterly die? No: some were typical prefiguring Christ: those are dead. Some are for decency and order, *adminicula deuotionis,* these are not dead. The law of Jewish ceremonies is abolished: but some must be retained. Christ came not to dissolve order. Men consist of bodies as well as souls; and God must be served with both: now bodies cannot serve God without external rites: the Spouse of Christ cannot be without her borders and laces. On necessity there must be some outward observances; but thus qualified. That they be for number few, for signification plain, for observation simple: far from ostentation, farther from superstition. Christ his Spouse must not flaunt it like an harlot, but be soberly attired like a grave matron. *Ceremoniae quasi care moniae,* wants *a carendo;* as it were ordained to supply the defects of our nature. Because we could not serve God in that simplicity we ought, therefore we have these helps. Hence it is, that the nearer to perfection, the fewer ceremonies; as it were the more light, the less shadow. In the law were abundant ceremonies, in the Gospel far fewer, in heaven none at all.

This condemns the Church of *Rome* for a glorious *Harlot,* because she loads her self with such a heap of gaudy ceremonies: and their mass for mere Idolatry, which they believe to be a real propitiatory Sacrifice of Christ, made by the Priests for the sins of quick and dead. This is to build up the *veil* here rent in pieces, and to accuse Christ of falsehood in his *Consummatum est.* Is an end put to them, and shall they still retain them, yea obtrude them as principal partes of God's service; yea worship them, yea bind men's consciences to them on pain of damnation? Therefore they are liable to *Augustine's* censure; who calls such *Impios sepulturae viol•...tores;* Diggers into the graves of the dead for putrefied and rotten relics. Yea to the Judgment of God; who saith, *If ye be dead with Christfrom the rudiments of the world: why, as though living in the world, are ye subject to Ordinances? after the commandments and doctrines of men?* They will say, *Dicit Papa, sanxit Concilium;* thus saith the Pope, thus decrees the Council: but we, *Dixit Dominus, non Donatus:* we hear what the Lord says, in his Scripture concerning the law of ceremonies.

2. The second thing signified by the renting the *veil* is this. The *holy of holies* figured the third *heaven;* where GOD showeth himself in glory and majesty to his Saints. *Solomon's* Temple had in it three Courts; an utter court whereinto the people were admitted: an inner Court wherein only the Priests and Levites entered: an inmost of all, whereinto the high Priest

alone, and that but once a year; and this was called *Sanctum Sanctorum.* So there is a threefold *Heaven: Coelum elementarium, Stellatum, Gloriosum.* First the *Elementarie* heaven, wherein are clouds, winds, rain, dew: and the birds are called the birds of heaven, that is of this elementarie heaven. The second is the *Starrey* heaven: So the *Sun* is said to *go from the end of the heaven, and his circuit unto the ends of it.* The last is the *Glorious,* heaven, the habitation of God himself: and this was signified by the *Holy of holies.* The *veil* signified the *flesh* of Christ: the *renting* of the veil, the crucifying of Christ: by this is made an entrance into that *Sanctum Sanctorum,* the *heaven* of glory. So expressly. Heb. 10. *Having therefore boldness to enter into the Holiest by theblood of Jesus; By a new and living way which he hath consecrated for us, through the veil, that is to say, His Flesh.* Heaven gate was shut up by our sins; none but our highest and holiest Priest had passage there: but he rent the *veil,* suffered his body to be torn by death, that he might give us an entrance. *Paul* speaking of the legal use of that *Holiest* place in the Temple, saith thus. Heb. 9. *The holy Ghost this signifying, that the way into the Holiestof all was not yet made manifest, while as the first Tabernacle was yet standing.* But now by Christ his renting the *veil, Patet alti ianua Coeli,* the way of salvation is opened. Let this reach forth to us two comforts.

1. There is no fear to be shut out of heaven, if thou have faith in *Christ:* for to thee is the *veil* rent, the separation is abolished, Christ is crucified. For *So,* saith Saint *Peter,an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ.* Indeed to unbelievers and hypocrites, to worldly wolves and luxurious goats the *veil* is up still. How should they enter the *Sanctum sanctorum,* that never approached the *Sanctum?* How shall they see the glory of God, who would never entertain the grace of God? No: to these there are inaccessible bars, and *Cherubims* with flaming swords, to forbid their entrance. But to every *good and faithful Servant* the *veil* is taken away; and *Christ* says; *enter thou into the joy of the Lord.*

2. By this means we have in this world a free access to the Throne of grace by our prayers: the *veil* and separation of sin and wrath is rent asunder by Christ, and a clear way made for our supplications. The Propitiatory and Mercy-seat, the *Cherubims of glory shadowing it,* the very presence of God, were within the *Holiest:* and the people might not approach it, but stood without a far off: Our Savior hath torn away this veil, and opened our petitions a free passage to the Seat of mercy in heaven. *Having such an high Priest over the house of God;* (saith *Paul* immediately after the clearing our way through the *veil)Let us draw near with a true-heart, in full assurance of faith, &c.* We see howe far our prerogative excelles that of the Jews. They were servants, we are sons, and cry *Abba Father:* they had Priests, we are Priests: they had a bar, to us that *veil* is rent away. *Let us therefore come boldly unto the Throne of grace, that we may obtain mercy, and find grace to help in time of need.* This is singular comfort, that poor subjects may be sure of access to the King with their petitions; yea more, be heard in all their desires: yea most of all, have an *Advocate* at the Kings right hand to plead their cause. But then remember the Psalmists caution. *If I regard wickedness in my heart, the Lord will not hear me.* Let the servants of *Baal* cry never so loudly, if lewdly; their prayers are not heard. To the cries of unfaithful sinners the *veil* is up still; and like a thick cloud reuerberates & beats back their

orisons; that they cannot ascend to the Throne of grace. Only faith makes a free passage, and a clear conscience hath a clear voice, that can pierce heaven.

3. The breaking down of this *veil* did make the *Holiest* and the other part of the temple all one. Whereby was signified, that of two was made one, Jews and Gentiles one Church. *He is our peace, who hath made both one, and hath broken down the middle wall of partition between us.* So that now those, the Jews called dogs, eat the bread of the children; yea they are the children: and *Japheth is persuaded to dwell in the tents of Sem.* She is also *Beloved* that was hated; even the Church of the Gentiles is the Spouse of *Christ.* The veil that hindered, Paul calls the *Law of commandments, contained in ordinances:* this *he abolished for to make in himself, of twain, one new man.* Heaven gate is no wider open to a Jew, then to a Grecian. *In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God:* The Sum of the Gospel, as of the world, is not confined to lighten *Judea* only, but shines universally. There is not one privilege, wherein the Gentile hath not as frank a share, as the Jew: the sons of *Hagar* are adopted the sons of God; and the free *Jerusalem* above is the *mother of us all.* All this did our blessed Savior work for us by renting the *veil;That he might reconcile both unto God in one body by the cross, having slain the enmity thereby.*

Oh then let us *keep the unity of the Spirit in the bond of peace.* Christ hath made us at one, let us not make our selves twain. The veil is rent, why set we up new; schisms in doctrine, jars in conversation? The bill of diuorcement is cancelled: let us love our husband Christ, and for his sake every man his brother. Let us set up no more veils, least we do it with the curse of building more *Jericho's.* There is no bond so sure as Religions; no ligaments so strong, as faith and a good conscience. Wretched man, that breakest these t•...es, and rentest thyself from them to whom thou art by Christ united: A mothers, yea a Fathers blessing forsakes thee: and thou buildest up a new veil, which thou must look for no more Christ's to come *rent* asunder.

4. The renting of the *veil* teacheth us; that when men sin rebelliously against God, no prerogative shall do them good. The Temple was one of their principallest privileges, their glory, their crown. *The Temple of the Lord, the temple of the Lord.* It was a figure of the Church militant as *Solomon* the builder was a figure of Christ. For this Temples sake God often spared them. So *Daniel* prays; *Cause thy face to shine upon thy Sanctuary, that is desolate.* Yet when they fall away from God, and crucify their *Messias,* this prerogative helps not. For here God's own hand rents the *veil,* and after gives the whole fabric a spoil to the Gentiles. *If ye will not hear, if ye will not lay it to heart, I will send a curse upon you, I will curse your blessings: yea I have cursed them already, because you do not lay it to heart.* It lies in man's sin, to make God curse his very blessings: and to punish the nocent in the innocent creatures.

We see the way, how we may loose Temples, and peace, and Gospel, and all privileges; by running the courses of disobedience. Who can number the blessings we have enjoyed by the Gospel? Let us beware, least our ungracious and ungrateful lives rob us not of that, with all the appertinent comforts. They that have traveled the Belgic Provinces, can witness the miserable footsteps of war, and the tyranny of desolation. Churches and Cities have no more

monuments, but the ruined foundations to testify that they were. Sin made way for blood and massacre; Idolatry pulled down those walls, which otherwise the most sacrilegious hand should have forborne. If there had been no enemy to rase them, they would have fallen alone, rather then covered so blasphemous impiety under their guilty roofs. *Peace is within our walls, & prosperity within our palaces;* blessed forever be our God of peace for it. Yet we have a subtle adversary, *Sacrilege,* that incroacheth sore upon us, and *hath taken many of God's houses in possession.* We cannot say, *They have burnt up all the Synagogues in the land:* but they have done very wickedly to the Lord's Sanctuaries. The walls stand, and it is well if in many places they do so: but there is not a *Levite* to feed the people; alas, how can there when there is nothing left to feed a *Levite?* Covetousness would do as much hurt with us, as war hath done with our neighbors: it would, but I trust in the Lord *Jesus,* it shall not. Though they have rent away God's right, *Tithes and offerings:* they shall never rent away God's Truth and Gospel: rent themselves from it indeed they are likely to do.

5. Lastly, *The Vail was rent.* By renting the part God did threaten the subversion of the whole. If he spare not the *Holy of holies,* then much less the rest. Ezek. 9. When God had comanded; *Slay utterly old & young, maids and children;* he adds withal, *And beginat my Sanctuary.* If God begin at his Sanctuary, he will not fail to end with the rest: if that shall not scape being profaned, how much less houses built for riot & disorder, pride & ambition! If the Temple of prayers, then surely the dens of thieves. *For loe, I begin to bring evil on the city which is called by my name, & shall ye go unpunished?* saith God to the Heathen. If the sacredst things defiled by Idolatry shall be subverted, never think that your fair houses shall stand, when they are made couerts of oppressions, and convents of superstition! when the better things are not favored, the worst have small hope. So *Peter* reasons; *If Judgment shall begin at the house of God, what shall be the end of them that obey not the Gospel?* If the strong Cedars in Lebanon be rooted up, woe to the rotten-rooted poplars. If the dragons tail swoope stars from heaven, what shall become of squalid earthy vapors? The Temple was one of the worlds greatest wonders; as curious a workmanship as six and thirty years could make it: it wanted not the art of man, yea the blessing of heaven was added to it. Yet now loe, *Etiam periere ruinae;* this goodly building by sin was brought to ruin, yea even the very ruins are perished. Shall then your Forts and Palaces, worldlinges Paradises: full of rapine, empty of charity; stand against all weathers and storms of judgment? No, stone shall fall after stone; and ruin shall one day tell the passengers, as GOD threatened of *Jerusalem;* Here stood a goodly Manner, a sumptuous edifice, a royal Palace. Or if they fall not down in themselves, they shall fall to the owners; whose iniquities have defiled them.

God punisheth by certain degrees; first he rents the *veil,* then rents away the Temple: As by *David's* hand he first rent *Saul's* garment, and then rent away his kingdom. God at first toucheth men lightly; in their goods, quiet, health: if these stir not to repentance, he proceeds against the whole *Know ye not that ye are the Temple of God?* If you set up in this Temple Idols, lusts, and evil affections, God first rents the *veil,* toucheth you with some gentle afflictions: but if you still continue to make this Temple a den of thieves, the Temple it self will be destroyed.

You have heard the first miracle, the *renting of the veil.* As the Jews were wont to rend their garments when they heard blasphemy against God: so it may seem the Temple tore his garments, rent his *veil* in pieces, when it heard those execrable blasphemies against the Son of God.

2. Miracle.

The earth did quake. The Philosophers have given diverse natural causes of earth-quakes: as by hot and dry exhalations shut up in the bowels of the earth, and laboring for vent resisted by the earths solidnes, there ensueth *terrae motus,* a shaking of the earth, &c. But this was an extraordinary earth-quake; for it happened exactly at the very instant of Christ's death.

It might be to set forth the glory of the New Testament, and to vindicate it from inferiority to the old. The law was both given and renewed with an earthquake. Giuen. *Exod.* 19. to the hand of *Moses. The wholemount quaked greatly.* As at the giving mount *Sinai,* so at the renewing mount *Horeb* quaked. As *Elijah stood upon the Mount, there passed by a strong wind, and after the wind an Earth-quake.* So when the Lord of the Gospel died, the *earth shook:* that *the ministration of righteousness might not be less glorious, then the ministration of death.* This miracle shall give us a threefold instruction.

1. To consider the fierceness of God's wrath against sins and sinners. For God by shaking the earth did no less then threaten the utter subversion of those desperate and bloody wretches. *Corah* and his confederates were swallowed up of the earth, for rebelling against *Moses* the Lord's servant. *Of much how sorer punishment were these worthy, that had crucified* (not the servant, but) *the Son of God!* If the mercies of God had not been greater then their iniquities, they had not escaped.

By this we see how able God is to punish sinners: he shows what he can do; it is his mercy, that he forbears. Some of these were to be converted, therefore *concussi, non excussi;* moved not removed, shaken but not destroyed. *Ostendisti populo grauia,* saith the *Psalmist.Thou hast shown thy people hard things.* Showed, not imposed: shook the rod, not laid it on. This *forbearance of Godshould lead us on to repentance:* if not, it is but the forerunner of vengeance. Though now by moving the earth he scare and spare these Jews, yet after the earth spewed them out, as an offense to her stomach. O obstinate hearts, that quake not, when the senseless ground quakes that bears so unprofitable a burden. Cannot the earth admonish thee? it shall devour thee. *Si non m•...nebit. mouebit.* If the almighty's hand stirring it, hath not stirred thee to repentance; a Sextons hand shall cover thee with moulds; a weak shaker shall do it. Think when God moves the earth, he preacheth to thy soul: if thy heart (so little in comparison of that great vast body) will not tremble, know God hath one thing that shall shake thee to pieces; death.

2. The nature of sin is here considerable; so heavy that it makes the very earth to *quake.* The Jews sins were such a burden, that the earth could not bear them without trembling. The earth is fixed, and *standeth fast* saith the Psalmist; as the Center of the world: it is strange that to be moved; even so strange is the cause that moves it. It must needs be a monstrous weight of iniquity, that totters the earth on her foundations. But why is the earth so quiet

now? Do not innumerable wretches daily crucify Christ; by their oaths, blasphemies, and rebellions in his head; by their persecutions & oppressions in his members? Is not his word derided, his Sacraments despised, his good creatures abused? Why doth not the earth shrink and shake at these horred impieties? Be still: he that holds his hand from miracles, will not hold it from plagues: They are for borne, not forgiven. God keeps silence, but he sleepeth not: the earth may spare them, but *Desolation in a moment shall swallow them.* To the Jews the earth moved, and they stood still: to these the earth shall stand still, and themselves shall be moved.

3. There is nothing on the earth that is not movable, if the earth it self be movable. *God hath laid the foundations of the earth that it should not be moved.* Yet so, that he who laid it, can shake it. If the earth, then whatsoever is built upon it. *The earth shall be burnt,* saith *Peter.* What alone? no, *the earth with the works that are therein shall be burnt up.* The works of men's hands, the works of their brines, their very *thoughts shall perish.The Lord's voice shook the earth, and he hath said, yet once again I will shake not the earth only, but also heaven.* O blessed place that is not subject to this *shaking:* whose joys have not only an amiable countenance, but a glorious continuance. *The things that are shaken shall be removed, but the things that are not shaken remain forever.* All the terrors of this world move not him that is fixed in heaven. *Impauidum ferient ruinae.They that put their trust in the Lord, shall be as mount Zion, which cannot be removed, but abideth forever.* But the Tabernacles and hopes of the wicked shall perish together. *For the world passeth away, and the lust thereof: but he that doeth the will of God abideth ever.* Whereon saith *August. Quid vis? Vtrum amare temporalia, & transire cum tempore! an amare Christum, & viuere in aeternum?* Whether wilt thou love the world, and perish with it? or love Christ, & live forever?

3. Miracle.

The rocks rent. A wonderful act, to break *stones* and rend *rocks.* This gives us two observations.

1. This did foresignifie the power and efficacy of the Gospel, that it should be able to break the very *rocks.* As the death and passion of Christ did cleave those solid and almost impenetrable substances: so the publishing of his death and passion shall rend and break in pieces the *rocky* hearts of men. So *John the Baptist* said; *God is able of stones to raise up children unto Abraham.* The hearts of *Zacchaeus, Mary Magdalene, Paul,* were such rocks; yet they were cleft with the wedge of the Gospel. This is that *Rod of Moses,* able to break the hardest *Rocks;* till they gush out with floods of penitent tears. This is *Jeremiah's hammer,* powerful to bruise the most obdurate hearts. The blood of the Goat sacrificed, of force to dissolve Adamant. There is power in the blood of *Jesus,* to put sense into stones. Blessed are you, if you be thus broken-hearted for him, whose heart was broken for you. For *the broken heart the Lord will not despise.*

2. Observe the wonderful hardness of the Jews hearts. The *stones rent* and clave in sunder at the cruel death of *Jesus:* but their hearts more stony then stones, are no whit moved. They rend not their garments, much less their hearts: when as the earth rent the *Stones* her bones, and the *rocks* her ribs. The flints are softer then they: the flints break, they harden. They still

belch their malicious blasphemies, the *rocks* relent: the *stones* are become men, and the men *stones.* O the sencelesnesse of a hard heart: *rocks* will sooner break, then that can be mollified. Even the hardest creatures are flexible to some agents: flints to the rain, iron to the fire, stones to the hammer: but this heart yields to nothing; neither the showers of mercy, nor the hammer of reproof, nor the fire of Judgments: but like the stithy, are still the harder for beating. All the plagues of *Egypt* cannot mollify the heart of *Pharaoh.* It is wondrously unnatural, that men made the softest hearted of all, should be *rigidiores lupis, duriores lapidibus;* more cruel then wolves, more hard then stones. I would to GOD all hard-heartednesse had died with these Jews; but it is not so. Howe often hath *Christ* been here crucified; in the word preaching his Cross to your ears, in the Sacraments presenting his death to your eyes; think, think in your own souls, have not the stones in the walls of this Church been as much moved? God forbid our obduratenesse should be punished as theirs was: since they would be so stonyhearted, *Jerusalem* was turned *to a heap of stones;* and the conquering Romans dashed them pitifully against those *stones,* which they exceeded in hardness.

Here let the wicked see their doom: the stones that will not be softened, shall be broken. There is no changing the decree of God, but change thy nature, and then know thou art not decreed to death. Stony harts shall be broken to pieces with vengeance: do not strive to alter that doom, but alter thy own *stony* heart to a heart of *flesh,* and so prevent it in the particular. Wolves and goats shall not enter into heaven: thou mayest pull stars out of heaven before alter this sentence; but do it thus. Leave that nature, and become one of Christ's sheep, and then thou art sure to enter. No adulter•... nor covetous person, saith *Paul,shall inherit the kingdo•... of heaven:* this doom must stand; but not against thee, if thou be converted. *Such wereye, but ye are washed, &c.* You are not such. Had the Jews ceased to be stones, they had been spared. God will root thorns and briars out of his vineyard: if thou wouldst not have him root out thee, become a *Vine:* and bring forth good grapes. God threatens to *break the hairy sealpe of him that goes on in sin;* yet mayest thou ward this blow from thyself; Go no further on in sin. When God comes in judgment to visit the earth, to shatter rocks, and break stones in pieces; thou hast a heart of flesh, mollified with repentance. Let the *earth quake,* and the *rocks tear; thy faith hath saved thee; go in peace.*

4. Miracle.

The graves were opened, and many bodies of Sanits which slept, arose. Concerning this two questions are moved.

1. Where their souls were all this while before. I answer, where the scripture hath no tongue, we should have no ear. Most probably thus: their souls were in heaven, in *Abraham's* bosom; and came down to their bodies by divine dispensation, to manifest the power and Deity of Christ.

2. Whither they went afterwards. I answer by the same likelihood, that they died no more, but waited on the earth till Christ's resurrection; and then attended him to heaven. But these things that are concealed, should not be disputed. *Tutum est nescire quod tegitur.* It is a

safe ignorance, where a man is not commanded to know. Let us then see what profitable instructions we can hence derive to our selves. They are many, and therefore I will but lightly touch them.

1. This teacheth us, that Christ by his death hath vanquished death, even in the grave, his own chamber. That giant is subdued, the graves fly open, the dead go out. This bears ample witness to that speech of Christ. *I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.* The bodies of the Saints, what part of the earth or sea soever holds their dusts, shall not be detayned in prison; when Christ calls for them: as the members must needs go, when the *Head* draws them. He shall speak to all creatures, *Reddite quod deuorastis:* restore whatsoever of man you have devoured: not a dust, not a bone can be denied. *The bodies of the Saints shall be raised,* saith August. *Tanta facilitate quanta faelicitate:* with as much easynes, as happiness. *Desinunt ista, non pereunt: mors intermittit vitam, non eripit.* Our bodies are left for a time, but perish not: death may discontinue life, not conclude it. *Intermittit•..., non interimitur:* it may be paused, cannot be destroyed.

2. Observe, that all the dead do not rise, but *Many,* and those *Saints.* The general resurrection is reserved to the last day: this a pledge or earnest of it. Now who shall rise with this comfort? none but *Saints:* as here Christ takes no other company from the graves, but *Saints.The dead in Christ shall rise first.* Christ is called *The first borne from the dead:* He hath risen, and his shall next follow him. *Every man in his own order;Christ the first fruits, afterward they that are Christ's, at his coming.* Wormes and corruption shall not hinder: he that said *To Corruption, thou art my mother: and to the worms, you are my brethren and sisters:* said also, *I know that my Redeemer liveth, and* one day *with these eyes I shall behold him.* The wicked shall also be raised, though with horror, to *look upon him whom they have pierced.* But as Christ did here, so will he at the last, single out the *Saints* to bear him company.

3. This showeth the true operation of Christ's death in all men. We are all dead in our sins, as these bodies were in their graves: now when Christ's death becomes effectual to our souls, we rise again and become new creatures. From the grave of this world we come into the Church, *the holy City.* But thou complainest of the deadness of thy heart: it is well thou complainest; there is some life or thou couldst not feel the deadness. *The hour is coming & now is, when the dead shall hear the voice of the Son of God, and they that hear it shall live.* If this word hath raised thee from death, and wrought spiritual life in thy heart, thou shalt perceive it by thy breathing, words glorifying God; & by thy moving, in the ways, & to the works of obedience.

4 Observe that these Saints which arose, are said to have *Slept.* The death of the godly is often called a *Sleep.* So it is said of the Patriarchs and Kings of *Judah,* they *slept with their fathers.* So *Paul* saith, they *sleep in Christ.* The Coffin is a couch; *In quo molliùs dormit, qui been in vita laborauit,* wherein he takes good rest, that hath wrought hard in the work of his salvation before he went to bed. *Felix somnus cum requie, requies cum voluptate, voluptas •...um aeternitate.* It is a sweet sleep that hath peace with rest, rest with pleasure, pleasure with everlastingness. So the godly sleep, till the *Sound of a Trumpet* shall waken them, and then eternal glory shall receive them.

5. Lastly observe that *Jerusalem* is called the *Holy city,* though she were at this time a sink of sin, and a debaushed harlot. Either as some think, that she is called *holy,* because she was once holy. So *Rahab* is called the *harlot,* because she was a harlot. *Simon* is termed the *Leper,* for that he was a leper: and *Matthew* the *Publican,* for that he was a Publican. Or else she was called *holy* for the covenants sake; in regard of the Temple, sacrifices, service of God; and of the elect people of God that were in it. Whence we may infer, how unlawful it is to separate from a Church because it hath some corruptions. Is apostate *Jerusalem* that hath crucified her Savior, called still the *holy City:* and must England that departeth in nothing from the faith and doctrine of her Savior, for some scarce discernible Imperfections be rejected as a foedifragous strumpet? But there be wicked persons in it: what then? She may be still a *holy City. Recedatur ab iniquitate, non ab iniquis.* Let us depart from sin, we cannot run from sinners.

Thus we have considered the *Miracles;* let us now look into the causes, wherefore they were wrought.

These may be reduced into five. In respect of

- The *Sufferer* dying.
- The *Creatures* obeying.
- The *Jews* persecuting.
- The *Women* beholding.
- The *Disciples* forsaking.

1. In regard of *Christ;* to testify not only his Innocence, but his Majesty. His Innocence, that he was as *Pilate's wife* acknowledged, a *Just man.* His Majesty as the *Centurion* confessed, *Seeing the earth quake and the things that were done; Truly this was the Son of God.* He seemed a worm, no man: the contempt and derision of the people, forsaken of his confidence: in the midst of all God will not leave him without witnesses; but raiseth up senseless creatures as Preachers of his deity. *Est aterni filius, qui illic pendet mortuus.* He that hangs there dead on the Cross, is the Son of the eternal God. Rather then the children of God shall want witnesses of their integrity, God will work miracles for their testimony.

2. In regard of the *Creatures,* to show their *Obedience* to their Creator: they are not wanting to him, that gave being to them. These demonstrate, it was their Lord that suffered; and that they were ready to execute vengeance on his murderers. The *heaven* that was *dark* would have rained fire on them: the *earth* that *quaked,* shook them to pieces: the *rocks* that *rent,* tumbled on them: and the *graves* that *opened* to let out other prisoners, have swallowed them quick. They all waited but his command to perform this revengeful execution. Who shall now dare to persecute Christ in his members? The stones are thy enemies, the earth gapes for thee, hell it self enlargeth her jaws: if the Lord but hiss to them, they are suddenly in an uproar against thee. Go on in your malice ye raging persecutors: you cannot wrong Christ, no not in his very members, but you pull the fists of all creatures in heaven, earth, and hell

about your ears: flies from the air, beasts from the earth, poison from sustenance, thunder from the clouds; yea at last also (though now they help you) the very devils from hell against you. All creatures shoot their malignancy at them, that shoot theirs at Christ.

3. In respect of the *Jews,* his enemies; to shame and confound them. The *rocks* and *graves* are moved at his passion, not they. *Lapides tremunt homines fremunt.* The stones *rent,* the huge earth quakes with fear; the Jews rage with malice. We see how difficult it is to mollify a hard heart: harder then to remove a mountain, raise the dead, cleave a rock, shake the whole earth. It is a great mryacle to convert a wicked man; greater then *rending* of *rocks. Moses* rod stroke a *Rock* thrice and did it: ministers have stroke men's rocky harts three hundredth times, and cannot. The graves sooner open, then the sepulchers of sin and darkness: the vast earth sooner quakes, then men's hearts at God's judgments.

4. In respect of the *women* that stood by; that their faith might be confirmed. For seeing him on the Cross, at their mercy, whose bowels never knew the softnes of such a nature: exposed to all the tyranny of their hands and tongs: hands that like cruel Surgeons searched every part of his blessed body: tongues that ran nimbly through all the passages of obloquy, till they had overtaken reproach it self, and cast it on him: His body at the full will of the tormenters, and his soul not without intolerable terrors; as they might judge by strange speech that came from him; *My God, my God, why hast thou forsaken me?* Doth man triumph over him, and doth God forsake him? This might breed in their hearts a suspicion: either that he was a deceiver, or else utterly cut off. To stifle this doubt in the very birth, he *shakes* the earth, and rends the rocks; that as they knew him dying *Hominem v•...rum,* so they might perceive him doing these miracles not *Hominem merum;* but the everliving God. These wonders; blow the spark of their faith, almost dying with Christ; and root in their hearts a deep and infallible persuasion of their Savior. Something there is to keep the faith of the elect from quenching, though Satan reign on it showers of discomforts. Though no object greets the eye of flesh but discouragement yet there is a secret *Sp•...it* within, that will never suffer the faith to fail.

5. In regard of the *Disciples;* to shame and convince them for leaving him, Christ had said before, *Luk.* 19. *Si hitacerent, loquerentur lapides. If these* (speaking of his Disciples) *should hold their peace, the stones would immediately cry out.* Loe, this saying is here come to pass: the *Disciples* hold their peace, the stones speak: they forsake Christ, the *rocks* proclaim him. Such a shame is it for Apostles and ministers of Christ to hold their peace; that if they be silent, the very stones shall preach against them. The walls, windows, pavements of Churches shall cry out against such Pastors, that undertake the office of a sheep-heard, and feed Christ his flock with nothing but air. And even you that come to hear; if no remorse can be put into your hearts at the relation of our Saviors death: if you have no feeling of his sorrows, no apprehension of these mysteries, no repentance of your sins, no emendation of your lives; know that the very seats whereon you sit, the walls of your Temples, the very stones you tread on, shall bear witness against you.

Now the Lord *Jesus,* that at his death brake the *Rocks;* by the virtue of his death break our rocky hearts; that being mollified in this life they may be glorified in the life to come. Grant

this O *Father* for thy *mercies* sake, O *Christ* for thy *merits* sake, O holy *Spirit* for thy *names* sake: To whom three persons, one only wise and eternal God, be glory and praise forever.

Amen.

THE FOOLE *And* His Sport.

PROV. 14. 9.

Fools make a mock at sin.

THE *Proverbs* of *Solomon* are so many select aphorisms, or divinely moral Says, without any mutual dependence one upon another. Therefore to study a coherence, were to force a marriage between unwilling parties. The words read spend themselves on a description of two things: the *Fool,* and his *Sport.* The *Fool* is the wicked man: his *Sport,* pastime, or babble is *Sin. Mocking* is the *medium* or connection, that brings together the *Fool* and *Sin:* thus he makes himself merry; they meet in *mocking. The fool makes a mock at sin.*

Fools.

The *fool* is the wicked: an ignorant heart is always a sinful heart: and a man without knowledge, is a man without grace. So *Tamar* to *Ammon* under his ravishing hands; *Do not this folly.* If thou doest it, *Thou shalt be as one of the Fools in Israel.* Ignorance cannot *excusare a toto;* willful not *a tanto.Christ shall come in flaming fire rendering vengeance to them that know not God.* The state of these *Fools* is fearful. Like hooded Hawkes, they are easily carried by the Infernal Falconer to hell. Their lights are out, how shall their house scape robbing? These *Fools* have a *knowledge,* but it is *to do evil.* They have also a knowledge of good, but not *scientiam approbationis:* they know, but they refuse it. So God justly quites them: for though he know them *ad scientiam,* he will not know them *ad approbationem.* But gives them a *Discedite, nescio vos.I know you not: depart from me ye workers of iniquity.*

A man may be a *Fool* two ways; by knowing too

- Little
- Much.

1. By knowing too *little;* when he knoweth not those things, whereof he cannot be ignorant, and do well. *I determined not to know anything among you, save Jesus Christ, and him crucified.* But every man saith he knows Christ. If men knew Christ his love in dying for them, they would love him above all things: how do they know him, that love their money above him? *Nemo vere nouit Christum, qui non vere amat Christum.* No man knows Christ truly, that loves him not sincerely. If men knew Christ, that he should be Judge of quick and dead, durst they live so lewdly. *Non nouit Christum, qui non odit peccatum.* He never knew Christ, that doth not hate iniquity. Some attribute too much to themselves, as if they would have a share with Christ in their own salvation. *Nesciunt & Christum & seipsos:* they are ignorant of both Christ and themselves. Others lay too much on Christ, all the burden of their sins, which they can with

all possible voracitie swallow down, and blasphemy vomit up again upon him. But they know not Christ, who thus seek to divide *Aquam a sanguine,* his *blood* from his *water;* and they shall fail of justification in heaven, that refuse sanctification upon earth.

2. By knowing too *much;* when a man presumes to know more then he ought. His knowledge is apt to be pursy and gross, and must be kept low. *Mind not high things,* saith the Apostle. *Festus slandered Paul,* that *much learning had made him mad.* Indeed it might have done, if *Paul* had been as proud of his learning, as *Festus* was of his honor. This is the *knowledge that puffeth up.* It troubles the brain, like undigested meat in the stomach: or like the scum that seeths into the broth. To avoid this folly, *Paul* fortbids us to *be wise in our own conceits.* Whereof I find woe readings; *Be not wise in yourselves;* and *Be not wise to yourselves.*

Not in yourselves; conjure not your wit into the circle of your own secret profit. We account the simple *Fools,* God accounts the crafty *Fools.* He that thinks himself wise, is a *Fool ipso facto.* It was a modest speech that fell from the Philosopher. *Si quando fatuo delectari volo, non est mihi longe quaerendus; me video.* Therefore Christ pronounced his *Woes* to the Pharisees; his doctrines to the people. The first entry to wisdom, is *Scire quod nescias:* to know thy ignorance. Sobriety is the measure for knowledge, as the Gomer was for Manna, Curiositie is the rennet, that turns our milk into curds.

Not to yourselves; *Let thy fountains be dispersed abroad,* saith the wisest king: communicate thy knowledge. *Math.* 5. Christians must be like *lights,* that wast themselves for the good of those in God's house. *Scire tuum nihil est, nisi te scire hoc sciat alter.* He that will be wise only to himself, takes the ready way to turn *fool. Non licet habere priuatam, ne priuemur eâ.* The closer we keep our knowledge, the likelier we are to loose it. Standing water soon puddles; the gifts of the *mind, if they be not employed, will be impaired.* Every wicked man is a fool by comparing their properties.

1. It is a *Fools* property *Futuranon prospicere,* to have no foresight of future things. So he may have from hand to mouth, he sings care-away. So the grashopper sings in harvest when the Ant labors: and begs at Christmas when the Ant sings. The wicked takes as little care what shall become of his soul, as the natural fool what shall become of his body. *Modo Potiar,* saith the Epicure: Let me have pleasure now; *It is better to a living dog then to a dead Lyon.* They do not in fair weather repair their house against storms: nor in time of peace provide spiritual armor against the day of war. They *watch* not; therefore *the day of the Lord shall come upon them as a thief in the night,* and spoil them of all their pleasures. The main business of their soul is not thought of; nor dream they of an Audit, till they be called by death away to their reckoning.

2. It is a *Fools* property to affect things hurtful to himself. *Ludit cum spinis;* he loves to be playing with thorns. Neither yet *Quod nocuit, docu•...t;* hath that which hurt him, taught him caution, but he more desperately desires his own mischief. The wicked do strongly appropriate to themselves this quality. *Cum illis ludunt, quae illis laedunt:* they love to dally with their own vexation, who else would do at on the world; and hover like wasps about the galley-pot, till for one lick of the honey they be drownd in it! What is your ambition, O ye

world-affecters; saith *August:* but to be affected of the world? what do you seek, but *per multa pericula peruenire ad plura? per plurima ad pessima?* but through many dangers to find more; through easier to find the worst of all? Like that doting Venetian, for one kiss of that painted harlot, to live her perpetual slave? The world was therefore called the *Fools* Paradise; there he thinks to find heaven, and there he sells it to the devil. *Noxia quaerunt improbi;they hast as a bird to the snare:* the devil doth but hold vanity as a sharp weapon against them, and they run full breast upon it. They need no enemies; let them alone, and they will kill themselves. So the envious pines away his own marrow: the adulterer poisons his own blood: the prodigal lauisheth his own estate: the drunkard drownds his own vital spirits. Wicked men make war upon themselves with the engines of death.

3. It is a *Fools* property to prefer trifles and toys, before matters of worth and weight. The fool will not give his bable for the kings Exchequer. The wicked prefers bodies of dust and ashes to their souls of eternal substance: this sin corrupted and time-spent world, to the perfect and permanent joys of heaven: short pleasures to everlasting happiness: a puff of fame before a solid weight of glory. What folly can be more pitiable: then to forsake corn for acorns: a state of immortality for an apple, as *Adam* did: a birthright with all the privileges for a mess of pottage, belly-cheare, as *Esau* did: a kingdom on earth, yea in heaven too, for asses as *Saul* did: all portion in Christ for bacon, as the *Gergesites* did: a royalty in heaven, for a poor Farm on earth as the bidden *guest* did. This is the worldlings folly. *Villa, bones, vxor &c.*

Mundus, cura, caro caelum clausere vocalis. To esteem grace and glory less then Farms, oxen, wives: manna then onions, mecrie then vanity: God then Idols. They may be fitly paralelld with the Prodigal. He forsook 1. His Fathers house for a strange country: these the Church, God's house, for the world; a place wherein they should be strangers: and wherein I am sure, they shall not be long dwellers. 2. His Fathers inheritance for a bag of money: so these will not tarry for their heritagein heaven, but take the bags which Mammon thrusts into their hands on the present. Who but a *Fool* will refuse the assured reversion of some great Lordship, though expectant on the expiration of three lives: for a ready sum of money not enough to buy the least stick on the ground? This i•... the worldlings folly, rather to take a piece of•... p-coin in hand, then to trust God for the inualuable mass of glory. 3. He forsakes his loving friends for harlots, creatures of spoil and rapine: so these the company of Saints. For the Sons of Belial: those that sing praises, for those that roar blasphemies. 4. Lastly the *bread* in his Fathers house, for husks of beans: so these leave Christ the true bread of life, for the draffe which the swine of this world puddle in. Here is their *Folly* to fasten on transient delights, and to neglect the *pleasures at the right hand of God for evermore.*

4. It is a *Fools* property, to run on his course with precipitation. Yet can he not out-run the wicked: whose *driving is like Jehu's the son of Nimshi: he driveth as if he were mad.* As if he had received that commission, *salute no man by the way.The wise man seeth the plague and hideth himself, but the fool runneth on and is punished.* He goes, he runs, he flies; as if God that rides upon the wings of the wind should not overtake him. He may pass a pace, for he is benefited by the way: which is smooth, without rubs: and down a hill, for hell is a bottom. *Facilis descensus Auerni.* Hast might be good if the may were good, and good speed added to it. But

this is *Cursus celerrimus praeteruiam.* He needs not run so fast: for *numquamsero ad id venitur, a quo nunquam receditur:* the *fool* may come soon enough, to that place, from whence he must never return. Thus you see the respondency of the spiritual to the natural *Fool,* in their qualities. Truly the wicked man is a *Fool:* so *Solomon* expounds the one by the other. Eccl. 7. *Be not overmuch wicked, neither be thou foolish: why shouldst thoudie before thy time?*

Fools. Observe, this is plurally and indefinitely spoken. The number is not small; *Stult•...rum plena sunt omnia.* Christ's *flock* is *little;* but Satan's kingdom is of large bounds. *Plurima possima;* vile things are ever most plentiful. Wisdom flies like the Rail, alone: but *fools,* like Partridges, by whole coueys. There is but one *Truth,* but innumerable errors. Which should teach us

1. Not to *follow a multitude in evil.* In civil actions it is good to do as the most; in religious, to do as the best. It shall be but poor comfort in hell, *Socios habuisse doloris.* Thou pleadest to the Judge; I have done as others: the Judge answers; And thou shalt speed as others.

2. To bless God, that we are none of the many: as much for our *Grace,* whereby we differ from the *fools* of the world; as for our *Reason,* whereby we differ from the *fools* of nature.

Now as these *fools* are many, so of many kinds. There is the *Sad fool,* and the *Glad fool:* the *Haughtie fool,* and the *Naughtie fool.*

1. The *Sad* or melancholy *fool* is the *Envious;* that repines at his brothers good. An enemy to all God's favors, if they fall besides himself. A man of the worst diet; for he consumes himself; and delights in pining, in repining. He is ready to quarrel with God, because his neighbors flock scape the rotte. He cannot endure to be happy, if with company. Therefore envy is called by *Prosper;De bono alterius tabescentis animi cruciatus:* the vexation of a languishing mind, arising from another's well-fare. *Tantos Inuidus habet iustae poenae tortores, quantos inuidiosus habuit laudatores.* So many, as the envied hath praisers, hath the envious tormentors.

2. The *Glad fool,* I might say the *Mad fool,* is the dissolute; who rather then he will want sport, makes goodness it self his Minstrel. His mirth is to fully every virtue with some slander; & with a •...est to laugh it out of fashion. His usual discourse is filled up with boasting Parentheses of his old sins: and though he cannot make himself merry with their act, he will with their report; as if he roued at this mark, to make himself worse then he is. If repentance do but proffer him her service, he kicks her out of doors: his mind is perpetually drunk; and his body lightly dies, like *Anacreon,* with a grape in his throat. He is stung of that serpent, whereof he dies laughing.

3. The *Haughtie fool* is the *ambitious:* who is ever climbing high Towers, and never forecasteth how to come down. Up he will, though he fall down headlong. He is weary of peace in the Country, and therefore comes to seek trouble at Court: where he haunts great men, as his great spirit haunts him. When he receives many disappoyntments, he flatters himself still with success. His own fancy persuades him, as men do *fools,* to shoot away another arrow, thereby to find the first: so he looseth both. And lastly, because his pride will admit of no

other punisher, he becomes his own torment: and having at first lost his honesty, he will now also loose his wits; so truly becomes a *fool.*

4. The *Naughtie fool* is the *Covetous.* This is the *Folly* that *Solomon saw under the Sun.* You heard before of a *merry* fool; but the *very* fool of all is the avarice: for he will loose his friends, starve his body, damn his soul, and have no pleasure for it. So saith the Prophet. *He shall leave his riches in the midst of his days, and at his end shall be a Fool.* He wastes himself, to keep his goods from wast: he eats the worst meat, and keeps his stomach ever chiding. He longs like a *fool,* for everything he sees; and at last may *habere quod voluit, non quod vult:* have what he desired, never what he desires. He fears not the day of judgment; except for preuēting the date of some great obl•...gatio. You would think it were petty treason to call a rich man *fool;* but he doth so that dares justify it. Luk. 12. *Thoufool, this night shall they fetch away thy soul from thee: then whose shall those things be which thou hast provided?*

We have anatomized the *Fool,* let us behold his *Sport. He maketh a mock at sin.*

The *Fathers* call this *Infimum gradum,* and *Limen inferni;* the lowest degree of sin, and the very threshold of hell. It is *Sedes pestilentiae,* the *Scorners chair.* Psal. 1. wherein the ungodly sits, blaspheming God and all goodness. *Nemo fit repent pessimus.* No man becomes worst at first. This is no sudden evil. Men are borne sinful, they make themselves profane. Through many degrees they climb to that height of impiety. This is an extreme progress, and almost the journeys end of wickedness: *Improbo laetari affectu.* Thus *Abner* calls fighting a *sport.Let the young men arise, and play before us.They glory in their shame,* saith the Apostle; as if a condemned malefactor should boast of his halter. *Fools make a mock at sin.*

We shall the more clearly see, and more strongly detest this senseless iniquity, if we consider the object of the *Fools Sport; Sin.*

1. *Sin,* which is so contrary to goodness: and though to man's corrupt nature pleasing, yet even abhorred of those sparks and cinders, which the rust of sin hath not quite eaten out of our nature, as the Creation left it. The lewdest man, that loves wickedness as heartily, as the devil loves him; yet hath some obiurgations of his own heart: and because he will not condemn his sin, his heart shall condemn him. The most reprobate wretch doth commit some contraconscient iniquities: and hath the contradiction of his own soul, by the remanents of reason left in it. If a lewd man had the choice to be one of those two Emperors, *Nero* or *Constantine;* who would not rather be a *Constantine* then a *Nero?* The most violent oppressor that is cruel to others, yet had rather that others should be kind to him then cruel. The bloodiest murderer desisires that others should use him gently, rather then strike, kill, or butcher him. Nature it self prefers light to darkness: and the mouth of a Sorceresse is driven to confess, *Video meliora, probóque.* The most rigid usurer, if he should come before a severe Judge, would be glad of mercy; though himself will show none to his poor bond-men.

In been viuendo requiem natura fateri.

Cogitur. It is then first a contra-natural thing to *make a mock at sin.*

2. *Sin,* which sensibly brings on present judgments *Thou art made whole: sin no more, least a worse thing come unto thee.* Sin procured the former, and that was grievous; 38. years bed-rid: Sin is able to draw on a greater punishment; *Least a worse thing come unto thee.* If I should turn this holy book from one end to the other; if I should search all Fathers, yea all writers whether divine or human; I should evince this conclusion; that *Sin* hales on Judgment. *Pedisequis sceleris supplicium.* If there be no fear of impiety, there is no hope of impunity. Our Machiauellian Politicians have a position: that *Summa scelera nicipiuntur cum periculo, peraguntur cum praemio:* the greatest wickedness is begun with danger, gone through with reward. Let the Philosophers stop their mouths: *Scelus aliquis tutum, nemo securum tulit.* Some guilty men have been safe, none ever secure.

This every eye must see. Let adultery plead that nature is encourager and directer of it; and that she is unjust to give him an affection, and to bar him the action: yet we see it plagued. To teach us that the sin is of a greater latitude, then some imagine it: unclean, fedifragous, perjured. Broad impudence, contemplative Bauderie, an eye full of whores are things but jested at: the committers at last find them no jest, when God pours vengeance on the body, and wrath on the naked conscience.

Let drunkenness stagger in the robes of good fellowship; and shrowdit self under the wings of merriment; yet we see it have the punishment, even in this life. It corrupts the blood, drowns the spirits, beggars the purse, and enricheth the carcase with surfeits: a present judgment waits upon it. He that is a thief to others, is at last a thief also to himself; and steals away his own life. God doth not ever forbear sin to the last day; nor shall the bloody Ruffian still escape but his own blood shall answer some in present, and his soul the rest eternally. Let the Seminary pretend a warrant from the Pope to betray and murder Princes; and build his damnation on their tetricall grounds; which have *Parum rationis, minus honestatis, Religions nihil;* Little Reason, less Honesty, no Religion. Yet we see, God reveals their malicious stratagems, and buries them in their own pit. *Piercies* head now stands Sentinel, where he was once a Pioner.

If a whole land flow with wickedness, it escapes not a deluge of vengeance. For England; have not her bowels groaned under the heavy pestilence? If the plague be so common in our mouths, how should it not be common in our streets? With that plague wherewith we curse others, the just God curseth us. We shall find in that Emperiall state of *Rome,* that till *Constantine's* time almost every Emperor died by treason or massacre: after the receiving of the Gospel, none except that reuolter *Julian:* Let not *sin* then be made a sport or jest, which God will not forbear to punish even in this life.

3. But if it bring not present Judgment, it is the more fearful. The less punishment wickedness receives here, the more is behind. God strikes those here, whom he means to spare hereafter; and corrects that son which he purposeth to save. But he scarce meddles with them at all, whom he intends to beat once for all. The *Almond tree* is forborne them, who are bequeathed to the *boiling Potte.* There is no rod to scourge such in present; so they go with whole sides to hell. The purse and the flesh scapes, but the soul pays for it. This is *Misericordia puniens,* a grievous mercy: when men are spared for a while, that they may be

spilled forever. This made that good Saint cry; *Lord here afflict, cut, burnt, torture me; Vt in aeternum parcas;* that forever thou wilt save me. No sorrow troubles the wicked, no disturbance embitters their pleasures: But *remember* saith *Abraham* to the merry-liu'ed rich man, *Thou* wert delighted, *but thou art tormented. Tarditas supplicij grauitate pensatur:* and he will strike with iron hands, that came to strike with leaden feet. *Tuli, nunquid semper feram?* no; their hell-fire shall be so much the hotter, as God hath been cool and tardy in the execution of his vengeance. This is a Judgment for *Sin* that comes invisible to the world, insensible to him on whom it lights. To be *given over to a reprobate mind; to a hard and impenitent heart.* If anything be vengeance, this is it. I have read of plagues, famine, death come tempered with love and mercy: this never but in anger. Many taken with this spiritual lethargy sing in Taverns, that should howl with dragons: and sleep out Sabbaths and Sermons, whose awaked souls would rend their hearts with anguish. *Fools then only make a mock at sin.*

4. *Sin* that shall at last be laid heavy on the conscience: the lighter the burden was at first; it shall be at last the more ponderous. The wicked conscience may for a while lie a sleep: but *Tranquilitas ista tempestas est:* this calm is the greatest storm. The mortallest enemies are not evermore in pitched fields, one against the other: the guilty may have a seeming truce, true peace they cannot have. A man's debt is not paid by ⟨◊⟩ bring: even while thou sleepest, thy arrearages run on. If thy conscience be quiet without good cause, remember that *Cedat iniustissima pax iustissimo bello:* a just war is better then unjust peace. The conscience is like a fire under a pile of green wood, long ere it burn; but once kindled it flames beyond quenching. It is not pacifiable whiles sin is within to vex it: the hand will not cease throbbing so long as the thorn is within the flesh. In vain he striveth to feast away cares, sleep out thoughts, drink down sorrows; that hath his tormentor within him. When one violently offers to stop a sourse of blood at the nostril, it finds a way down the throat not without hazard of suff•...cation. The stricken dear runs into the thicket, and there breaks off the arrow: but the head sticks still within him, and rankles to death. Flitting and shifting ground gives way to further anguish. The unappeased conscience will not leave him, till it hath shown him hell; nor then neither. Let then this *Fool* know, that his now feared conscience shall be quickened: his death-bed shall smart for this. And his amazed heart shall rue his old willful adjournings of repentance. How many have there raued on the thought of their old sins; which in the days of their hot lust they would not think sins. Let not then the *Fool make a mock at sin.*

5. *Sin,* which hath another direful effect, of greater latitude; and comprehensiue of all the rest. *Diuinam incitat iram.* It provokes God to anger. The *wrath of a king is as messengers of death;* what is the wrath of the king of kings. *For our God is a consuming fire.* If the fire of his anger be once thoroughly incensed, all the rivers in the South are not able to quench it: What pillar of the earth, or foundation of heaven can stand, when he will wake them? He that in his wrath can open the jaws of earth to swallow thee, sluice out floods from the sea to drown thee, rain down fire from heaven to consume thee; Sodom, the old world, *Corah,* drunk of these wrathful vials. Or to go no further, he can set at iarre the elements within thee, by whose peace thy spirits are held together: drown thee with a dropsy bred in thy own flesh: burn

thee with a pestilence begotten in thy own blood: or bury thee in the earthly grave of thy own melancholy. Oh it is a fearful thing, *to fall into the hands of the living God.* It is then wretchedly done, *thou Fool,* to jest at sin that *angers* God, who is able to anger all the vaines of thy heart for it.

6. *Sin,* which was punished even in heaven. *Angeli detruduntur propter peecatum.* 2. Pet. 2. *God spared not the Angels that sinned, but cast them down to hell.* It could bring down Angels from heaven to hell; how much more men from earth to hell! If it could corrupt such glorious natures, what power hath it against dust and ashes! Art thou better or dearer then the Angels were? Dost thou flowt at that which condemned them? Go thy ways, make thyself merry with thy sins; *mock* at that which threw down Angels. Vnles God give thee repentance, and another mind, thou shalt speed as the lost Angels did. For God may as easily cast thee from earth as he did them from heaven.

7. *Sin,* which God so loathed, that he could not save his own elect because of it, but by killing his own Son. It is such a disease, that nothing but the blood of the Son of God could cure it. He cured us by taking the receipts himself which we should have taken. He is first cast into a *Sweat;* such a sweat as never man but he felt; when the bubbles were drops of blood. Would not sweating serve? he comes to incision, they pierce his hands, his feet, his sides; and set life it self abroach. He must take a potion too, as bitter as their malice could make it; compounded of vinegar & gall. And lastly he must take a stranger and stronger medicine then all the rest; he must die for our sins. Behold his harmles hands pierced for the sins, our harmful hands had committed. His undefiled feet, that never stood in the ways of evil, nailed for the errors of our paths. He is spitted on, to purge away our uncleanness: clad in scornful Robes to cover our wickedness: whipped, that we might escape everlasting scourges. He would thirst, that our souls might be satisfied: the *Eternal* would die, that we might not die eternally. He is content to bear all his Fathers wrath; that no pang of that burden might be imposed upon us: and seem as forsaken a while, that we by him might be received forever. Behold his side become bloody, his heart dry, his face pale, his arms stiff; after that the stream of blood had ran down to his wounded feet. O think if ever man felt sorrow like him; or if he felt any sorrow but for *Sin.*

Now is that *Sin* to be laughed at, that cost so much torment? Did the pressure of it lie so heavy on the Son of God, and doth a son of man make light of it? Did it wring from him sweat, and blood, and tears, and inconceivable groans of an afflicted spirit; and dost thou *O fool,* jest at it? Alas that which put our infinite Redeemer God and man, so hard to it; must needs swallow up and confound thee, poor sinful wretch. It pressed him so far that he cried out to the amazement of earth and heaven; *My God, My God, why hast thou forsaken me?* Shall he cry for them, and shall we laugh at them? Thou *mockest* at thy oppressions, oaths, sacrileges, lusts, frauds; for these he groaned. Thou scornest his Gospel preached, he wept for thy scorn. Thou knowest not, *O fool,* the price of a *Sin:* thou must do, if thy Savior did not for thee. If he suffered not this for thee, thou must suffer it for thyself, *Passio aeterna erit in te, si passio Aeterni non erat pro te.* An eternal passion shall be upon thee, if the Eternals passion were not for thee. Look on thy Savior, and make not a *mock at Sin.*

8 Lastly *Sin* shall be punished with *Death:* you know what death is the *wages* of it: not only the first, but the *second death.* Inexpressible are those torments: when a reprobate would give all the pleasures that e•...er he enjoyed, for one drop of water to cool his tongue. Where there shall be vnquencheable fire to burn, not to give light; save a glimmering; *ad ag grauationem, vt videant vnde doleant: non ad consul•...ionem, ne videant vnde gandeant:* to show them the torments of others, and others the torments of themselves.

But I cease urging this terror; and had rather win you by the love of God, then by his wrath and Justice. Neither need I a stronger argument to dissuade you from sin, then by his passion that died for us being enemies. For if the agony, anguish, and heart-blood of *Jesus* Christ shed for our sins, will not move us to repentance, we are in a desperate case. Now therefore I fitly leave *Paul's* adjuration, so sweetly tempered in your bosoms: commending that to your consciences, and your consciences to God. *I beseech y•... brethren, by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto* GOD.

THE FIRE *OF* CONTENTION *OR* The trouble that follows *the Gospel.*

Lvk. 12. 49.

I come to send fire on the earth; and what will I, if it be already kindled?

BEfore I run upon Division, (and yet Division is the subject of my Text; and for methods sake I must use some division in my discourse) I must let you understand, what this *Fire* is that is *sent;* and how innocent our Savior is that *sendeth* it.

1. There may be *Dessention* betwixt the good and the good: and hereof is the Devil the author. It is the *Enemy* that sows those *Tares.* This is one of the abominations that the Lord abhorreth: *A false witness that speaketh lies, and him that soweth discord among brethren.* God is never the immediate cause of that, which he abominates. *If any man seem to be contentious, we have no such custom, neither the Churches of God.* To clear Christ and his Gospel from causing this; the tenor of all Scriptures admonisheth us with Saint *Peter.Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.*

Unity is the badge of Christianity: we are all the members of one body. *The eye cannot say to the hands, I have no need of you, &c.* We are all stones of one building, therefore must not iarre one with another, least we ruin the whole house. Christ saith, that *a kingdom divided cannot stand.* The Soldiers would not divide the vnseamed coat of Christ: far be it from us to rent his body. There are three grounds of love; virtue, pleasure, profit. Virtue all consent to be the surest and best. That then which is grounded on the best virtue, is the best unity: and this is *Faith.* Love issuing from *Faith* is a bond able to tie God to man, man to God: and therefore man to man. This knot is tied so fast, that the powers of hell cannot undo it. All other vanities, but the Communion of Saints may be broken.

There is no peace so indissoluble, as the peace of faith. So contrarily there is no *Contention* so violent and raging, as that is enflamed by erroneous Religion. *Cyprian* writes of *Nouatus,* that he would not so much as allow his own Father bread whiles he lived, nor vouchsafe him

burial being dead: that he spurned his own wife, and killed his own child within her body. O the unmatchable cruelty, that some men's religion, (if I may so call it) hath embloudied them to! What treasons, conspiracies, massacres, did or durst ever show their black faces in the light of the Sun, like to those of Papists; all vizarded under pretended Religion? The Pope hath a *Canon,* called *Nos sanctorum Predecessorum, &c.* We observing the statutes of our holy Predecessors, do absolve those that are bound by fidelity and oath to persons excommunicated from their oaths; and do forbid them to keep their fealty towards them, *Quousque ipsi ad satisfactionem veniant:* till they come to yield satisfaction. What malicious stratagems against suspended Princes, have not been kindled from this fire? Against what nation hath not this Canon shot the fury? Yea the more to embolden subjects to such pernicious attempts, the Pope makes them believe that the very Apostles take their partes. For so it is manifest by the form of *Gregory's* sentence; that he commandeth S. *Peter* and S *Paul,* as if they were his bailiffs errant, to execute the writtes of his pontifical and privative authority.

Malice in humor is like fire in straw, quickly up, and quickly out: but taking hold of conscience, like fire in steel; *Quod tarde acquisiuit, diù retinet;* what was long in getting, will be longer in keeping. Religion is the greatest enemy to religion; the false to the true. *Fauos etiam vespae faciunt:* wasps also make combes, though instead of honey we find gun-powder. Of dissension among professors of the Gospel, Christ is not author: he never gave *fire* to burn his Church. Yet he hath his hand in it *There must be heresies among you that they which are approved may be made manifest.* He draws good out of evil; and makes a good *Shall* of the evil *must:* so raising a virtue from a necessity. From contentions begot by *Satan,* he so sweetly works, that the profession of his but darkly glowing before, shall be made to shine brightly. In Q. *Mary's* time, when persecution wrung the Church, Martyrdom gave a manifest approbation of many (unknown) Saints. The virtues of diverse had been less noted, if this fiery trial had not put them to it. God's glory and power are more perspicuous, in strengthening his against their enemies, then if they had none. Christ came not to *send* this *fire;* yet he wisely tempers it to our good.

2. There may be *Dissention* betwixt the wicked and the wicked; and hereof also is *Satan* author. He sets his own together by the ears, like cockes of the game to make him sport. Hereupon he raised these great Heathen wars, that in them millions of souls might go down to people his lower kingdom. Hereupon he draws ruffian into the field against ruffian: and then laughs at their vainly spilled blood. All the contentions, quarrels, whereby one evil neighbor vexeth another; all slanders, scoldings, reproaches, calumnies, are his own damned fires. Thus sometimes the ungodly massacre the ungodly, oppressors devour oppressors. *I will set the Egyptians against the Egyptians: and they shall fight everyone against his brother, and everyone against his neighbor; City against city, and kingdom against kingdom.* The Pharisees against the Sadducees: the Turk against the Pope: the *Transgressour against the transgressor.* Covetousness shall be against prodigality: baseness against pride: temerity against dastardie. The drunkard spils the drunkard, the thief robs the thief: *Proditorisproditor:* the Traytour shall be betrayed, and the cosener shall be cheated. *They shall eat every man the flesh of his own arm; Manasseh, Ephraim; and Ephraim, Manasseh.* It is impossible, that any true peace should be

amongst the wicked, whiles they want the soalder that should glew them together, faith. Agreement in evil is not peace, but conspiracy. Wicked men's combining themselves may be a faction, no unity, no amity: for they have but *metum & noxam conscientia prosoedere:* terror and guilt of conscience for their league. But some may question; doth not Satan in setting reprobates against reprobates, overthrow his own kingdom? I answer.

1. The Devil is political, and will not divide his subjects, when by their holding together he may divide the Church. So the Pharisees though they hate the Sadducees; and the Herodians that despise them both: shall all join forces shake and take hands against Christ. Papists are enemies to *Truth,* Schismatics to *Peace;* yet both the *Church:* which suffers, as her Savior did, *in medio ini•...orum,* in the midst of adversaries; not only to her now, but at other times also to themselves. *Herod* and *P•...te,* were of enemies reconciled friends, that their united rancours might meet against *Jesus.* The Jews and the *Lystrians,* so diuersely religion'd, the devil can make agree, to stone *Paul.* Thus Satan holds them under colors and pay, whiles they can do him any service: but when they can no longer vex others, he falls to vexing of them: and enrageth their thirst to one another's blood, when they have done quaffing the blood of the Saints.

2. The Devil in raising seditions and tumults among his own, intends not the destruction, but erection of his kingdom. Perhaps his forces on earth are weakened, but his Territories in hell are replenished: wherein he takes himself to reign most surely. For Satan, during a man's life, knows not certainly, whether he belongs to God, or to him. Predestination is too mystical and secret a book for his condemned eyes to look into; and repentance hath often stepped in betwixt old age and death: frustrating the hopes of Satan. Therefore he hastens a wicked man, with what speed he can, to hell; for till he came within those smoakie gates, Satan is not sure of him; he may start out of his clutches. For this cause he precipitates witches with much suddenness to their ends: whom, one would think, he should let live, that they might do more mischief. No; such is his malicious policy, he would be sure of some: and rather take one soul in present, then hazard all on the vain hope of more gains.

3. There is a *Dissention* between the wicked and godly; nor yet is Christ the proper and immediate cause of this. For *Rom. 12. If it be possible, as much as liethin you, live peaceably with all men.*

4. There is an Emnitie betwixt Grace and Wickedness; a continual combat between sanctity and sin: and this is the *Fire* that Christ came to *send.* He is to some a living stone, whereupon they are built to life: to others a stone of offense, whereat they stumble to death. Now because the local seat of holiness on earth is in the hearts of the Saints; of wickedness in the Devil and his Iustruments: therefore it follows, that the evil will persecute the good, and the good may not partake of the vices of the bad. *What agreement hath the temple of God with Idols! Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.* Out of the Egypt of this world hath God called his Sons. We are forbidden all *fellowship with the unfruitful works of of darkness;* not altogether with the workers: *For then we must needs go out of the world.* It is commanded *Ierem 15. that the precious be separated from the vile:* yet so that they *may return* to the good, though the good may not *turn*

to them. It is good for the good to sunder themselves from the incorrigible wicked; as being the first stair of the ladder that leaves the earth; and sets the first step of our journey to heaven. God in his eternal decree separated the elect from the Reprobate: in his Vocation, he sequesters them from nature and sin. When he executes particular judgment, he takes *Israel* from the Tabernacles of *Corah:* when he will give the general, he will sever the *Sheep* from the *Goats.*

Christ then, who is the *Prince of Peace,* causeth not quarrels between man and man, as they are creatures; but betwixt goodness and evil, as they are contrary natures. That the sons of *Belial* hate the sons of God, Christ is not the cause, but the occasion. For when the Gospel separates us from the world, the world then bends his malicious forces against us. So that *Peace* in sin. Ver. 51. Christ came not to send; but *Peace* of conscience. Phil. 4. *The peace of God, which passeth all understanding, &c.* Which because the wicked will not embrace, therefore *Five in one house shall be divided: the Father against the Son, and the S•...nne against the Father, &c.* The Gospel doth not otherwise work this *division,* then the Law is said to make sin; because it made sin known. Or the Sun is said to cause moths, because it causeth their appearance. Let *Paul* continue a Pharisee, and the Pharisees will love him: convert he to a Christian, and they will hate him. Whiles we live after the world, we have peace with the world, none with God: when we are turned to Christ, we have peace with God, none with the world.

This ground laid, we will consider, for the better exposition of the words five circumstances.

The

- Fire.
- Fewell.
- Kindlers.
- Smoke.
- Bellows.

Wherein we shall find Christ's *willing,* and the *fires kindling.* Who wills goodness to his chosen, which he is sure, will enrage the wicked to their persecution. The cause thus given, the *fire* is left to be kindled by others. For though *Non sine Deo patimur,* yet *non a Deo petimur.* The instruments of our afflictiō will be found ungodly; who, though they plead, we have done the *will* of the Lord, shall go to hell for their labor.

The *Fire.*

Is discord, debate, contention, anger, and hatred against the godly. Every man is composed of four elemental humors, whereof one is Choler, resembled to *Fire.* In whom this Choler is most adust, & puissant, they are usually most hot, furious, fiery. But I speak here of nature; for grace can alter nature, and purge this corruption. Regeneration is the best physic to purge Choler. Many medicines hath Philosophy prescribed against this spiritual disease; but

in vain. The Philosophers servant could scoff his Master: He inueighes against anger, writes volumes against it, *& ipse mihi irascitur;* and yet he is angry with me. Only grace can (more then give rules) give power to master this madness. *Fire* and *Contention* have some resemblances.

1. Debate is like *Fire;* for as that of all elements, so this of all passions, is most violent. The earth is huge, yet we walk quietly on it; it suffers our ploughes to rend up the entrails of it; to teach us patience. The air is copious, yet admits our respiration. The waters boisterous, yet sail we upon them, against them. But *Fire,* especially getting the upper hand, is unmercifully raging: it left nothing behind, to witness the former happiness *of Sodom.* The worlds last destruction, shall be by *Fire:* and God useth that, of all elements, to express the very torments of hell; adding *Brimstone* to it. To this is the anger of God likened; *Our God is even a consuming fire.* So doth debate exceed all passions: floods of correction, can quench the turbulent an fiery spitit which is *set on fire of hell.* Only one extreme may drive out another; as we hold our burnt finger to the fire, by a new heat to extract the former. So the *fire* of grace only must draw out the *Fire* of debate; or send it to the everlasting *fire* to purge it.

2. *Contention* is like *Fire;* for both burn so long, as there is any exustible matter to contend against. Only herein it transcends *fire:* for fire begets not matter, but consumes it; debate begets matter, but not consumes it. For the wicked study cause of contention, as *Benhadad* against *Ahab 1. king* 20. So when the Pope could find no just exception against *Fredericke* the Emperor; he quarrel'd with him for holding the wrong stirrup; when the great Prelate should mount his palfrey; and thought he might easily mistake, for Emperors are not used to hold stirrops, yet he was persecuted almost to excommunication, for it. It is woeful dwelling amongst debatefull men, whose souls hate peace: that are 〈in non-Latin alphabet〉, *without natural affection;* which *Paul* makes a reprobates mark: striking all that stand in their way; and not ceasing to burn, till all matter cease to feed them. *Solomon* discribes such with a *fiery* comparison. First. ver. 17. he calls him a Busi-body *he passeth by, and meddleth with strife belonging not to him:* he thrusts himself into impertinent business; and *is like one that taketh a dog by the ears;* which he can neither hold, nor well let go. ver. 18. He notes his political villainy. *As a mad-man, who casteth firebrands, arrows, and death; and saith, Am I not insport?* he scattereth abroad mortal mischiefs under the color of jest. And ver. 20. lest the fire should go out, he administers fuel himself. *Where no wood is, there the fire goeth out. ver.* 21. when he hath kindled this flame, he strives to spread and disperse it; and is as *coals to burning coals, and wood to the fire. The words of a tale-bearer are wounds, and they go down into the innermost parts of the belly.* They penetrate and cruciate the most tender and sensible places.

3. As a little spark grows to a great flame so a small debate often proves a great rent. *Behold how great a matter a little fire kindleth.* The wind at first a small vapor, yet gets such strength in going, that it over-turns trees and towers. *A back-biting tongue hath pulled down strong cities, and overthrown the houses of great men.* War is compared to fire. *Numb. 21. A fire is gone out of Heshbon, and a flame from the city of Sihon: it hathconsumed Ar of Moab, and the Lord's of the high places of Arnon.* But contention runs like wild-fire; so furious a pace, that nothing but blood can extinguish it.

4. As *fire* is proverbially said to be an ill master, but a good servant: so *Anger* where it is a Lord of rule is a Lord of mis-rule; but where it is subdued to reason, or rather sanctified to grace, it is a good servant. That anger is holy, that is zealous for the glory of God.

This is *Division;* a raging *fire:* and able, whether it take hold of civility or religion, of Burse or Church, to overthrow the common good of both.

For civility, the breaking of relatiues, is the ruin of substantiues. We stand not of our selves, but upon reference. Want of justice in magistrates, of instruction in governors, of obedience in subjects, of charity in neighbors, destroys the common wealth. Some gather thus much from the fifth Commandment, by good consequence. *Honor thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.* For if Princes rule well and subjects obey well; if masters command right, and servants do right: if Parents instruct children in the fear of God, and children obey parents in that fear; this happy harmony shall preserve the land. If this relation, and reciprocal duty be neglected, all runs to ruin: and the blessing of long life shall be with-drawn. For it is not fit they should have long life, that rebel against those from whom they had, and by whom they hold their life.

Begin with the least ascendently. The overthrow of a house is *Division.* When the husband and wife draw not euenly in the yoke; when the one brings fire & the other hath no water to-quench it: when the children are refractarie, the servants wasters; there must needs be a decay of this family. Whereof consists a City, but of many households? If the particulars be ruinated, what will become of the general? When the members are gone where is the Body? If the Magistrates are unjust, the people disobedient, if one profession quarrel with another, and deny mutualitie: the head refusing to give guidance, the eyes their sight, the feet to walk, the hands to work; the body of that City dissolves. The dissolution of cities and towns, must needs ruin the Kingdom. When the members fell out with the stomach, that it devoured all, and took no pains; hereon the eye would not see for it, nor the hand work for it, nor the foot walk for it, &c. so the stomach wanting meat, the eyes, hands, feet, and all members faint and languish. Tributes & subsidies are but the dues and duties of the members to the Prince; who, as the stomach, returns all to their welfare and benefit.

Dissention in religion doth no less hurt, doth more. It divides a house. Here. Ver. 52. *Five in one house shall be divided: two against three, and three against two.* And Math. 10. *A man's foes shall be they of his own household.* It diuidesa city. How many cities have been destroyed by their own mutinous distractions, whom foreign inuasions could not subdue! It divides a Kingdom; whereof *France* hath long been a bleeding witness: neither hath England been insensible.

Ac velut in magno populo, cùm saepe coorta est

Seditio, saeuit{que} animis ignobile vulgus:

Iám{que} faces & saxa volant, furor arma ministrat.

It overthrows propinquitie: the mutual succor of lending, borrowing, giving, relieving is lost. Yea it overturns Nature it self, setting *children at variance against their own parents.* There are three very near; Superior, equal, inferior; Parent, wife, children: yet we must separate from

them, rather then from *Jesus* Christ. Yea it is enough to extirpate all; *Regem, legem, gr•...gem;* Prince, law and people. No wonder then, if the busy devil seeks so studiously to kindle this *fire!* So *Eusebius* observes; The subtle Serpent, when persecutions gave the Church breathing space, began to vex her with her own divisions.

The *Fewell.*

Whereon this *fire* works, is the good Profession of the godly. So the rulers against *Daniel in causa Dei sui:* because of his Religion. Psal. 59. *The mighty aregathered against me, not for my transgression, nor for my sin, O Lord.* They persecuted us, not because they find evil in us, but because they cannot find evil in us. *They run and prepare themselves against me, without my fault.* Without fault? it is fault enough in their judgment, because we serve the Lord. *They speak evil of us, because we run not with them to the same excess of riot.* If we will not communicate with their vicious customs, we shall participate of their raging cruelties. Against *Israel,* yea because it is *Israel,* do they *consult:Come let us cut off them from being a Nation: that the name of Israel may be no more in remembrance.* For this cause was the Babylonian fire kindled against those three servants of God; and the same cause moved mystical Babylon to burn our Martyrs in England. If they would have turned to Idols and Images, the fire had been put out. We would not, could not yield to their superstitions, therefore the *Fire* burned.

But that which is the occasion of evil, cannot be perfectly good. Indeed that simply and of it self causeth evil, is evil it self. But that may be good, which indirectly and by consequence, in man's corrupt nature occasioneth it. The Gospel, and integrity of professing it, is not the efficient but accidental cause; or rather properly no cause, but an occasion of this feud. The bright Sun, shining on mud and filth, is said to cause stench: yet is not the Sun the true cause, but the former putrefaction of the subject reflected on, when a corrupt vapor comes into the fiery region, it is soon enflamed. Their rancorous filth had line quiet, as mucke in a dunghill, had not the Sun of the Gospel, shone on it, and stirred it, now howsoever the Gospel is not the direct cause of this, yet surely the occasion. For *Athens* is quiet enough till *Paul* comes: and till Christ is borne, *Jerusalem* is husht in peace. Many parishes stick not to say, we had rest and security enough before: but now since preaching came in, and the Pulpets have been warmed, there is nothing but disturbation and unquietness. How else could this Text be true, that *Christ came to send fire on the earth?* The deluge of sin was universal, and the waters of iniquity stood untroubled, and all was a *Mare mortuum:* but when Christ puts *fire* to this water, no marvel if they wrestle. The devil stirs not till God rouse him; as the wild boar sleeps till he be hunted. Let darkness cover men's impieties, and their slumber is unmolested: produce them to the light and they cannot endure it. The ulcerous side full of dead flesh, feels not till you touch the quick. But let *Elias* tell *Ahab* of his Idolatries, *John the Baptist Herod* of his lusts; and then, *Thou art mine enemy.* The ungodly may pretend other causes, but this is the true one. The Pope refused to confirm an Archbishop elect, when no insufficiency could be found against him, only because of his age: not considering, that himself being older did manage a greater place. But if the Archbishop was able to travel to *Rome* and back again to England, sure he was able to have sate in the Chair of Canturbury. Age was the exception; but the truth was the Archbishops honesty; that he

carried not with him to *Rome* a golden bottle to quench the Popes thirsty soul: as many others d•d, who returned home with as much wit as they went forth, but not with so much money. Such was the Popes pretense against *Reimundus* the good Earl of *Toulouse,* that he was an Heretic: but when his just purgation and justifying of himself would not pacify his unmerciful Holiness; nor get peaceable possession of his own lands: it was evident to all eyes, that the Popes desire was not so much to have the Earl part from his Heresy, as from his Heritage. Persecutors plead castigation of errors, but they mean subersion of truth.

But great peace is prophesied to the Gospel. *Esa.* 11. *The Wolf shall dwell with the Lamb; and the Leopard liequietly by the kid &c.* And *Mica•.... 4. They shall beat their swords, into plowshares, and their spears into pr•...inghooks: nation shall not lift up a sword against nation, neither shall they learn war anymore.* I answer, God will either restrain the fury of these savage beasts, and turn *Esau's* threats into mildness when he meets *Jacob.He that sits in heaven laughs at their* combinings. Or many Tyrants shall be converted to the faith of Christ; subjecting their Crowns, and laying down their Scepters at the feet of the *Lamb.* Or it may intend that outward universal peace which was through all the world, when Christ was borne in the days of *Augustus.* But most specially that peace of conscience, and Communion which shall be among the Saints; who shall lay aside all querelous differences, and be made one by the blood of *Jesus.*

But when the Gospel came to us in Queen *Elizabeth's* days of so blessed memory, we also had much peace. We had with *Gloria in excelsis Deo,* sung also *Pax in terris.* The iron gates of war were shut up; and the long tossed Ark of our Church had an Olive branch of flourishing peace bestowed on it. The fury of an Adversary was not known; but *Righteousness and peace kissed each other.* Yet was not this peace without great *Fires.*

1. There was a great *fire* of *Anabaptism;* a gross, perverse, and sottish sect, that had washed off their Font-water, as unclean: and thought it not enough to run out of Babylon, unless they ran also out of themselves, out of their wits. This combustion could not be well quenched; only we were happily rid of it by the shifting ground. For when the flames were suppressed in England, they burst out beyond Sea.

2. There was a great *fire* of *Brownism;* an *Ignis fatuus,* fastening on abundance of crude and squalid matter, could not easily be extinguished. It was blown up with the Bellows of pride; and because it might not have the own swinge, it fell to direct railing. They say the Church of England may be their mother, but is none of God's wife: why do they not call her plain Whore? For such is a mother that hath children; and no husband. But these the whiles are brave Sons, who care not to prove themselves bastards, that their mother may be noted for an Harlot. But the shame be their own, Integrity hers; who hath not defiled her bed, though they have shamed her womb. But whiles they call her Saint John's Beast in the Revelation; let them beware, least they prove themselves Saint *Paul's* Beast; to the Phil. chap. 3. ver. 2. *Dogs.* Surely God never will leave peaceable spirits in England, to go dwell with railers at Amsterdam.

3. There was a raging *fire* of the Papists; who to mainetaine their spiritual fire of superstition, made use of material fireto set a whole land in combustion. How unspeakable were their treasons against that gracious Princesse: which yet if we gather up into one volume, we shall find their last equalling all; which should have been a *fire,* a fire indeed; such a one as hell it self could only belch out. But bless we our God, that with sweet showers of mercy rained it out.

These *fires* have been kindled in a Land of peace, though many tears have been showered upon them, & earnest prayers sent up to heaven, for their quenching. Yea, and will be still, so long as that crown-shorn generation can transport their burning quils into England; and their great Antichrist, the Successor not of *Peter,* but of *Romulus,* sits on that *fiery* Chair. So long as he is suffered to tyranize over nations, to depose Kings, and dispose Kingdoms: who prays *Peter* and *Paul,* (as if they never had taught subjects to obey their Sovereigns) to eradicat and cast out an Emperor from his royalty. Whereupon he conferred the Empire upon *Rodolphus,* with this blasphemous verse.

Petra dedit Petro, Petrus diadem•... Rodolpho.

All Kingdoms were to *Peter* given by *Christ:*

And *Peter* may dispose them as he list.

But as Cardinal *Benno* affirms, that when this *Hildebrand* would needs solmnly excommunicate the Em perour, his Chair burst in pieces, being but newly made of suff•...cient timber: so if it were thoroughly broken to fitters never (like *Jericho)* to be rebuilded then (and not till then) Princes may reign in peace. From all this we may observe.

1. That this *fire* was kindled in Christ's time, and hath burned ever since. For if this rage stroke at the head, it will not favor the members. If the saucy Devil durst meddle and encounter with the Captain, he will not fear to set upon a mean soldier. *Remember,* saith Christ *the word that I said unto you, The servant is not greater then the Lord: if they have persecutedme, they will also persecute you.* We cannot expect that immunity, which our Savior never found. In the securest and most quiet state of the Church we have found this: that sedition hath trode on the heels of peace; and persecution been borne into the world, with the feet forward for hast.

2. That the godly must maintain this *fire;* for there must be in them no deficiency of fuel. They must hold fast integrity, though this be the matter whereupon this *fire* works. No peace must be had with them, that have no peace with God: I deny not peace in civil affairs, but in conforming our manners to theirs. For righteousness must not yield to iniquity: Christ must be borne, and being borne must reign, though *Herod* rage, and the Devil foam, and all *Jerusalem* be troubled at it. *Dagon* must yield to the Ark, not the Ark to *Dagon:* the ten Tribes come to *Judah,* not *Judah* go to them: *Ishbosheth* to *David,* not *David* to *Ishbosheth.*

The Gospel must be preached though hell break out into opposition: and we must keep *faith* & a good conscience, though persecutors print in our sides the *marks of the Lord Jesus.*

3. That the fruit of the Gospel is so far from allowing carnal peace, that it gives *Dissention.* It hath ever been the destiny of the Gospel to bring commotion, trouble, and wars; though no doctrine teacheth so much peace. Math. 10. *I came not tos•...nd peace, but a sword.* Not that the Gospel of it self causeth wars; for it maketh peace between God and man, man and man, man and his inward soul: but it overturneth the tables of the money-changers, spoileth the Bank of userers, will not let *Herod* keep his *Herodias,* bars *Demetrius* of his idolatrous shrines, pulls the cup from the mouth of the drunkard, denounceth confusion to the oppressor, vnuizardeth painted hypocrisy, and discovers the ugly face of fraud to the world; therefore it hath enemies, even to the effusion of blood, and endeuourd extirpation of all that profess it. So that partly this proceeds from our own corruption; that cannot endure the light, because our deeds are evil; and partly from the malice of Satan, who by the growth of the Gospel looseth his Jurisdiction. For look how much ground Christianity gets, that bloody infernal Turk looseth. So that neither can the Devil so vncontrollably lead men to quiet damnation; neither can the evil heart be so securely evil. For the Gospel informs the understanding, the understanding tells the conscience, and the conscience will not spare to tell men their wickedness. Though God's hand forbears to strike outwardly, the conscience smites inwardly; and the former unjust peace is broken by a new just war. Men shall by this means know hell before they salute, it and discern themselves in that broad way that leads to damnation. Safe they may be, they cannot be secure. Thus the Gospel begets all manner of enemies, foreign, civil, domestical. Forraigne, the Devil who now makes apparent his horns, as if it were high time to bestir himself. He sees, he cannot lead souls to his black kingdom in a twine-thread, as he was wont without reluctancy: he must clap irons upon them, and bind them with his strongest temptations. Civil, the world which erst ticed us on, as a bait doth the fish, not knowing that there is a hook so near the jaws we took it for a kind and familiar friend; but now it is descried and described for a very adversary. Domestical, thy own bosom is disquieted, and thou must muster up all the forces of thy soul, to take the Traytour that lurkes within thee, thy own flesh. This is a near and a dear enemy, yet we must fight against it, and that with a will to subdue it; denying our selves, and forsaking our delighted lusts and pleasures. The godly must be fain to sit, like the Nightingale, with a thorn against their breast. If they scape conflicts abroad, they are sure to have them at home: and if foreign and professed adversaries should give over their inuasions, yet this domestical rebel, lust, must with great trouble be subdued. After which spiritual combat, our comfort is that in the end the victory shall be ours. *It shall not have rule over them that fear God, neither shall they be burnt with the flames thereof.* Hence we learn five useful lessons.

1. That we have need of *Patience:* seeing we know that the law of our Profession binds us to a warfare; and it is decreed upon that *all that will live godly in Christ, shall suffer persecution.* When *Fire,* which was the God of the Chaldeans, had devoured all the other wooden deity, *Canopis* set upon him a Caldron full of water, whose bottom was full of holes artificially stopped with wax: which when it felt the heat of that furious Idol, melted and gave way to the water to fall down upon it, and quench it. The water of our patience must only extinguish this *Fire:* nothing but our tears moderation and sufferance can abate it. But this patience hath no further latitude, then our proper respect: for in the cause of the Lord we

must must be jealous and zealous. *Meam iniuri•...m patienter tuli, iniuriam contra Sponsam Christi ferre non potui.* Our own injuries we must bury in forgetfulness, but wrongs to the Truth of God, and Gospel of Jesus Christ, we must strive to oppose and appease. Patience is intolerable, when the honor of God is in dangerous question. Otherwise we must consider, that by troubles God doth try and exercise our patience. *Ideo Deus misit in terram bonam separationem, vt mal•...m rumperet coniunctionem.* Therefore God sent on earth a good separation, that he might dissolve an evil conjunction.

2. That we must not shrink from our profession, though we know it to be the fuel that maintains this *fire. Daniel* leaves not his God, though he be shown the Lions; nor those three servants their integrity and abomination of the Idol, though the heat of the *fire* be septupled. Let the Pope spew out his execrations, interdictions, and maledictions (for his holy mouth is full of curses) yet keep we our faith: it is better to have the Pope curse us, then God. His curse is but like *Domitians* thunder: if you give care to the crackes and noise, it seems a terrible and hideous matter, but if you consider the causes and effects, it is a ridiculous jest. Reuolt not from the Gospel, from thy faith and innocence, and though he curse, the Lord will bless. *Balaam* could say; *Quomodo maledicam ei, cui non maledixit Dominus?* How shall I curse him, whom the Lord hath not cursed? Rash and headlong judgment hurts not the person *de quo temere iudicatur,* against whom it is denounced; but him that so indiscreetly judgeth. *Qui conantur per iram aliena coereere, gra uiora committunt.* To correct other men's errors in anger, is to commit a greater error then theirs. Let not the thunders of malignant opposers dishearten thy zeal *The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*

3. That we think not much of the troublous *fires,* that are thus sent to wait upon the Gospel. He that gave us that blessed Covenant, meant not that we should stick at these conditions. It is enough to have this Passover though we eat it with sower herbs: to enjoy the *Lily,* though *among thorns.* Let the Jews fret and Devils run mad; and many give ground to these persecutions: yet say we with *Peter.Master, whether shall we go from thee? thou hast the words of eternal life.* He is unworthy of God's favor, that cannot go away contented with it, unless he may also enjoy the favor of the world. It is enough to have the promise of a Crown, albeit we climb to it by the Cross. The ancient Christians used to have *Crucem Coronatam* pictured, a Cross with a Crown on the top of it. *Tolle crucem, si vis et babere coronam.* Their Hieroglyphic taught men to attain the Crown; by bearing the Cross. Though the friends and factours of hell compass us round, yet we have heaven within us, would we have it within us, and without us too? that is only the privilege of glory. Cannot *Paul* endure the *thorns* and *buffets* of Satan? Let him quiet his heart with God's encouragement. *My grace is sufficient for thee.* It is enough to have the *peace of God, which passeth all understanding,* though we lack the (ill condition'd) peace of the world. Murmure not that the world denies her wanton solace•..., to tickle thee with vain pleasures: thou hast the *joy of the holy Ghost.* God is thy portion. Though the lot fall short in earthly means, wealth and worship: yet he is well for a part, that hath God for his portion. Content thyself; this *fire* must go with the Gospel; and thou art unworthy of the immortal gold of grace, if thou wilt not endure it to be tried in the *FireYour faith is*

much more precious then gold that perisheth, though it be tried with fire: and shall be found at last to praise, and honor, and glory, at the appearing of Jesus Christ.

4. That we esteem not the worse of our Profession, but the better. It is no small comfort, that God thinks thee worthy to suffer for his Name. This was the *Apostles joy* (not that they were worthy, but) *thatthey were counted worthy to suffer shame for Christ.* He refused not to be our Savior for the shame he was put to: he brooked a purple robe to cover his white innocence; his face, which is worshipped by the Angels in heaven, to be spit on; his soul in the midst of all his unutterable pangs, to be derided and jested at; some wagging their heads, others moving their tongues to blasphemy: and if the manner of death could add to his ignominy, he suffered the most opprobrious: yet saith *Paul,* for our sakes, *he endured the Cross, and despised the shame;* this, all this shame, that he might bring salvation to us, and us to salvation. And shall we be ashamed of his profession; that was not ashamed of our protection? If we be, we have read his judgment; He will *be ashamed of us before his Father in Heaven.* The King doth not cast away his Crown, though it be the occasion of many treasons. Loose not thy hope and hold of a royal Inheritance, because this Title hath many enemies. He was never worthy to wear a wreath of victory, that cowardlike ran out of the bloody field. The unthrifty soul is justly starved, that will not reap and gather his corn, because there be thistles amongst it. He never knew how precious a metal gold is, that will rather throw away his oar, then take pains at the furnace. It is pity that ever the water of Baptism was spilled upon his face, that forsakes the Standard of Christ, because he hath many enemies. *Israel* had never gotten that promised *Canaan,* had they been afraid of the sons of *Anak.* It is honor enough to be a Christian though others that are contemptible do cast contempt upon it. Our Savior hath armed us with a sweet prediction. *These things have I spoken unto you, that in me you might have peace: in the world you shall have tribulation; but be of good cheare, I have overcome the world.*

5. Seeing the fuel is our integrity; and this they specially strike at; let us more constantly hold together: confirming the Communion of Saints, which they would dissolve. Let us more strongly fortify our unity, because they so fiercely assault it: and cling faithfully to our Head, from whom their sacrilegious hands would pull us, *Lord, whether shall we go from thee? thou hast the words of eternal life.* Where those *words* are found, woe be to us if we are not found. *Multitudo inimicorum corroboret vnitatem a micorum.* Let not brethren fight with themselves, whiles they have enough foreign enemies. It is enough that foes strike us; let not us strike our friends. No nor yet part with our friends and Christ's, because some adversaries are scattered among them. What though the miscellane rabble of the profane: as the Brownists term them, be admitted among us: shall the lewdness of these disannul God's Covenant with his? Yes say they: this is their mercy: God's is more. He still held *Israel* for his, when not many in *Israel* held him for theirs. The desert was a witness of their mutinous rebellion against God and his Minister; yet the pillar of protection by day and night left them not. *Moses* was so far from rejecting them, that he would not endure that God should reject them, though for his own advantage. In all companies there will be evil intruders: *Satan* among the Angels, *Saul* among the Prophets, *Judas* among the Apostles, *Nicholas* among the Deacons,

Demas among Professors. Yet though *Thiatira* retains a *Iezebell,* the good are commanded but *to hold their own.*

But we reserve the ceremonies of a superstitious Church: but we reserve no superstition in those ceremonies. We have both abridged their number, and altered their nature. As it was a pains not amiss undertaken of late, to reduce the feast of *Christ's* nativity, as near to the right *Quando* and period of time, as art and industry could devise: by taking up the loose minutes which in tract of time, and multiplication of degrees, had drawn out a wider distance by certain days, then was congruent to the first Calendar. So hath our Church so near as she could abridged the rank superfluities, and excrescent corruptions, which the Traditionall ceremonies, and ceremonial Traditions of *Rome* had brought in, (and thereby removed her, from that nearness to her Savior, which she formerly enjoyed) striving to reduce her self concerning Ceremonies; for their number to paucity, for their nature to purity, for their use to significancie.

Separate we not then from the Church, because the Church cannot separate from all imperfection. But keep the Apostles rule. *Follow the truth in love:* not only the Truth, but the *truth in love.* Diuerse follow the truth, but not truly.

- 1. Some there are that embrace the truth, but not all the truth: those are Heretics.
- 2. Some embrace the truth, but not in unity; and those are Separatists.
- 3. Others embrace the truth in unity and verity, but not in heart: and those are hypocrites.

Therefore the *Apostle* so often urgeth it: *Be ye all of one mind: have the same affection.* As children of one house have most usually one and the same education: so all God's children must be like affected to God, to Christ, to the Church, and one to another. To God in obedience and piety, to Christ in faith and sincerity, to the Church in peace and unity, to their own sins in hatred and enmity, to one another in love and charity. Employing the graces of God bestowed on us, to the edification and consolation of others: spending our selves, like torches, to give others light. A Christian, though he be the freest man of all, yet he is servant to all: to Christ for himself, to others for Christ: *serve one another in love.* Let this affection of unity be increased by considering three inconveniences of dissension.

1. A great advantage is given to the enemy. They boast the goodness of others errors, whilst we agree not in our truth. They take opportunity to shuffle in their counterfeit coin, whiles we consent not in our gold; I say not so much for the weight or pureness of sub stance, as for the fashion. Is it not a shame for the children of God to dissent, when the children of hell are at peace? It is a military principle; Tempt not an enemy, by giving him the advantage. What is this, but to harten their malignant opposition to assault us, when they spy in the City a Breach? *Qui vnionem rumpit, vnitatem ruit:* He that dissolves the union of parts, overthrows the unity of the whole.

2. *Sin* by this means steals up: nor is there an advantage given only to our adversaries of *Rome,* but to our enemies of hell. Wickedness is a crafty thief; which spying a town on fire, and all hands laboring to quench it, takes his advantage of booties; and what others redeem, he steals. Whiles we are busy about this *Fire,* the devils factors come abroad, like Nicholas Clarkes, and steal away souls. Whiles so many disagree about Christ's descending into •...ell, Satan gathers many thither.

3 Our souls by this means often become 〈◊〉, & gather corruption for want of scowring them by repentance. Whiles we are careful and curious about mint and cummin, Justice and Piety go away neglected. We at once grow hot in contention, and cold in devotion. The *fire* of the Altar goes out whiles this *fire* of sedition is fewelled. It was the comparison of a worthy Divine. The means whereby the sheepheards take the Pelican, is to lay *fire* near her nest: which she, in a foolish pity to save her young ones, offers to flap out with her wings, and so is burned her self. So many in a fond compassion to quench this *fire,* burn their own wings, rather then help others. If our ashes could quench it, we should not grudge them: but since it increaseth with part-takings, let us either quench it with our tears, or by our prayers move God to put it out. Howsoever neglect we not the estate of our own souls; nor suffer our hearts over-grown with the rust of corruption, or moss of security. So thou mayest be like the gold-finer that is all day purifying of metals, till himself be reezed, smooted, and soiled all over. Take heed, thou mayest be so long about the *fire,* till thou be made black with the smoke.

We have brought together the *Fire,* and the *Fewell;* now we must look for *Kindlers.*

***The* Kindler.**

Of this *fire* is principally *Satan:* it is he that brings the *fuel* of good men's sanctity, and the *fire* of evil men's iniquity together; and so begets a great flame. This he doth perform either by his Instruments, or by himself. He is the great Bustuary himself, and hath other deputed inflamers under him.

Sometimes immediately by himself. *Reu.* 12. That *great red Dragon, with seven heads and ten horns, and seven Crowns on his heads:* stands *before the woman which was ready to be delivered, for to devour her child so soon as it was borne.* When he perceived that the *Great Light (Christ)* was come into the world, by throwing down his oracles of darkness, he begins to bustle and howsoever he speeds, he will fight two or three bouts with him, in a monomachie or duel, person to person. He durst not trust this battle to an instrument, or fight by Attorney: this fire he will *kindle* himself. As proud as he is, rather then he will hazard the escaping of a soul from his black kingdom, he will in his own proper person take the pains, to hamper him with his strongest temptations.

Sometimes by his instruments, which are many thousands: for if we compare numbers: he hath more helpers on earth to *kindle* this *fire,* then Christ hath servants to put it out. Therefore he is called the *God of thisworld:* where *sub nomine mundi* are meant *mundani,* worldlings. *Reu.* 12. He is said to *deceive the whole world.* He labors to deceive all that are in the

world, but he doth deceive all that are of the world. It was he that stirred up covetousness in the *Sabaeans,* and covetousness stirred up their harts against *Job.* He incenseth *Haman,* and *Haman Ahashueroch* against the Jews. He provoked *Judas,* & almost all *Judah* against *Jesus.* He kindleth malice in their harts that kindle these damnable *fires:* & shall burn in unquenchable fire for his labor. It is he that provoketh the Magistrate to tyranny, the people to disobedience & treachery, the learned to heresy, the simple to security, all to rebellion and impiety. Men little think, whose instruments they are, & whose business they go about, when they put their finger in this fire. It is the devil, that puts slander in their tongues, malice in their hearts, & mischeefein their hands: whereby they labor either *seducere* or *abducere,* to corrupt men's souls, or to cut their throats. For Satan's whole intent is to draw men *a cultu Dei debito, ad cultu•... suimet indebitum;* from worshiping the God of light, to worship him that is an Angel of darkness. Oh that men would consider what eternal fire is prepared for them, by whom this mystical *fire* is kindled!

Now Satan *kindleth* two sorts of *fires;* General, or special. And either of these is double. The general are extended either to error, or terror.

1. He *kindles* the fire of open war. He is the great general of that army. *Psal.* 2. that do band themselves against the *Lord's anointed. The Dragon and his angels fight against Michael and his Angels:* There is no fighting against the Saints, but under his colors. He was the captain in that Parisiā massacre; the Pilot to that invincible nauie: 88. He is the great master of the inquisition: the grand Cair of all confederacles abroad; the Machiavelli of all conspiracies at home. There was no treason, but was first hammer'd in his forge & took the damned fire from his breath. The Pope hath been his applauded Instrument many years, to kindle these belluine & *Belial* fires. Innumerableseditions of wars have been sent from the enginous study of his holy breast to vex Christian Emperors and kings: wherein continually the Pope gave the battle, but the Lord gave the victory: and that where his vicar least intended it *Hildebrand* (Hell-brandrather) promised *Rodolphus,* whom he incensed against his liege-Emperor *Henricus,* assured conquest: but it seems the *Bishop* had small power in heaven, whatsoever he pretended on earth: for *Rodolphus* his overthrow gave *Henricus* direct proof to the contrary. It appears in a certain letter of *Benno* to the Cardinals, that this *Hildebrand* preaching in the Pulpit did so promise and prophecy the death of *Henricus,* that he bid his auditors no more to take him for Pope, but to pluck him from the Altar: if the said *Henry* did not die, or were not dejected from his kingdom, before the feast of Saint *Peter* then next ensuing. But the event proved the Pope a liar in the Pulpit; and therefore I hope took from him all impossibillitie of lying *in Cathedra,* Indeed he labored tooth and na•...le, by policy and sorcery, by his friends and fiends to •...ect this: innumerable were the plots of his treason. One among the rest is observable in the letter of the said Cardinal *Benno.* that he had hired a villain, observing the place in the Church where th•... Emperor used to pray, to carry up to the roof of the Church a great number and weight of stones; with purpose to let them fall down on the Emperors head at his devotion, and to knock out his brains▪ but the traitor being busy to remove a stone of an unwonted hugenes to the place, the planke whereon he stood broke; down they come both to the floor of the Church, & the stone (for it seems his

own impiety made him the heavier to fall first to his center) fell on him, and quash'd him to pieces.

But what speak I of their particular treasons? a private treachery was but like the French Torney at *Chalons. Parvum bellum;* a little war: we areto consider their great *Fir•...s,* which they have kindled in the Christion world: when the Princes would never have broke mutual peace had not the Devil set on the Pope, and the Pope set on them to this eger contention. But lightly as *Mars* and money made them Popes; so *Mars* and Symonie held them rich Popes. And now through Satan's help they have brought it about; that as at first no Pope might be chosen without the Emperor, so now no Emperor must be chosen without the Pope. Both the swords are their claim; and they will have them both, or they will lift them up both against the deniers: and where the sword spiritual may not be admitted, they will make way for it with the sword temporal. It is fit, they say, that they should bear temporal rule, that follow nearest to God: but the Pope and his Clergy follow nearest to God: therefore are the fittest men to rule. It is answered, if God behere taken for that God, which S. *Paul* speaks of, the *Belly:* they follow nearest indeed. From the other and only true God, they are far enough. If they were not, they would use only spiritual war against the kingdom of Satan; and not meddle with temporal war against the kingdoms of Christian Princes. Plead what they can from the wrested Scriptures, and misunderstood Fathers; yet *Frustra Apostolica authoritas pratenditur, vbi Apostolica Scriptura contemnitur:* in vain is Apostolic authority pretended, where Apostolic Scripture is despised, or perverted. *Non cripit mortalia, qui regna dat coelestia.* That God warrants not the taking away of earthly kingdoms, that gives the kingdom of heaven.

2 The second general *fire* he *kindles,* is error and Heresy; a burning river of poison: that Cup of abomination, which he reacheth out to the world in the hand of that great *Babylonian Whore.* To maintain this fire, he calls Councils, enacts laws, teacheth many Parliaments the promulgation of bloody Statutes: and whereas other laws of Princes (tending to the ruin of iniquity) are ever neglected, those that are made against Christians, have been most severely executed. And least the Devil in this should appear like himself, the Prince of death and darkness; heesits thundering in the Popes mouth like an Angel of light, and so directs him; that under *In Dei nomine: Amen;* he unmercifully condemneth his brother. So that the usurpation of a divine dispensation, must burn the poor members of Christ at the fiery stakes. Now this *fire* he *kindleth* by two malicious courses.

1. By obscuring the light of the Gospel from men's eyes; and hartning their affection to darkness. So that the children of the night have so doted upon Ignorance, that they hate and persecute all the means and messengers of illumination. Shine the Sun never so bright, the Papists will see by nothing but Candlelight. Therefore it may be, they are permitted tapers, torches, and candles, to content their carnal devotion; that they might not spiritually desire the *Light of the glorious Gospel of Jesus Christ, who is the image of God.* And if ever their caliginous minds spy the least glimmering of zeal, or feel a little turning from their former impieties; the shrine, picture, or Image of some Saint hath the glory of their conversion. A very block shall have the praise, rather then God. But we can hardly believe, they are converted from

darkness to light, that fetch their illumination out of a stone. It is recorded, that at *Amesbary,* when Queen *Alinor* the wife of King *Henry,* 3. Lay there; a man that feigned himself to have been long blind, came to her, and told her that he had now his sight restored again at the tomb of King *Henry* her deceased husband. The mother easily believed it; but her son *Ed•...rd* the first knowing this man, that he had been ever a dissolute wretch and vile impostor, diswaded her from giving faith to it: protesting that he knew so well the justice of his Father; that if he were living, he would sooner pull out both the dissemblers eyes, then restore sight to any one of them. So certainly those Saints, to the virtue of whose dead bones these hypocrites attribute the glory of their conversion and enlightening; would (if they were living) rather say these men had no eyes of grace at all, then that any light was given them out of their dead dusts, or painted resemblances. This is Satan's first project, to cast a thick cloud of invincible ignorance, between men's eyes and the clear Sun.

2. By hindering all those that have a commission to preach it. Zach. 3. *He shown me Joshua the high Prieststanding before the Angel of the Lord; and Satan standing at his right hand to resist •...m. A door is opened, but there are many adversaries:* saith •...he Apostle. Will you hear the principal adversary? *We would have come unto you (evenI Paul) once and again: but Satan hindered us.* The good minister hath no adversary in his calling, but he is of the devils raising. And herein he is either a wolf or a fox; effecting this either by open prevention, or secret perversion.

1 Openly he opposeth not only his *Principalities* infernal, but also *Powers* terrestrial against it. What preacher ever began to sing with a clear breast, the songs of *Zion;* for many hundred years under the Popes reach: but instantly, Pope, Cardinals, Friars, Devils cursed him with belles and candles, and were ready to burn him in flames! *Saeuit mundus, cùm oftenditur immundus.* The world is mad, that his dominion and damnation should be spoken against.

2. Secretly he hinders the free preaching of the Gospel, by corrupting their hearts that are deputed to that office. And this he effecteth by infusion of these four hellish ingredients: Heresy against truth: Schism against peace: Popularitie against simplicity; and covetise against Charity.

1. He poisons some hearts with heretical points of doctrine; which being lightly most pleasing to the flesh, are drunk with thirsty attention. Heresy is (thus defined) *humanosensu electa, Scripturae sacrae contraria, palam docta, pertinaciter defensa:* begot of man's brain, contrary to the holy Scriptures, openly taught, and peremptorily defended. By this, so far as the flesh in man prevails against the Spirit, Satan prevails against the truth. So that if they must needs have any of the pure gold of God's word, it shall be so sophisticated, adulterate, and mingled with the dross of human Traditions, that they shall not be able to perceive or receive it.

2. Those whom he cannot corrupt against truth, he incenseth against peace. Division shall accomplish that mischief, which error failed in. Whom he cannot transport to *Rome,* he ferries over to *Amsterdam.* He will either keep men on this side the truth, or send them beyond it. Error on the right hand shall cast away souls, if error on the left cannot. Some run so far from *Babylon,* that they will not keep near *Jerusalem:* as men that run so eagerly from a

Lyon, that they refuge themselves in the hole of a Serpent. The Schismatic meets with the Romanist, in superstition another way. Thus *Quibus nequit tollere veritatem, negat permittere vnitatem:* It he cannot deprive us of truth, he will not permit us peace.

3. By persuading men to be temporizers, and to catch at the favors of great men. Thus when a Preacher must measure his Sermon by his Lord's humor, the truth of the Lord of Hosts is smoothered. Against oppression he dares not speak, because it is his Lord's fault: not against pride because it is his Ladies: not against riot, because it is his young Masters: nor against drunkenness because they favor it whom his Great-one favors. He must not meddle with those ulcers, which he sees to stick on his Patrons conscience. That were the way to loose both present benefit, and future benefice; he dares not do it. Whiles he is their servile chaplain, he must learn Turkey-work; to make thrum'd cushions of flattery for their elbows. It seems, it was not God's business that such a one made himself Minister for; but his own or worse. He hath three Masters: he serves his Lord, he serves himself, he serves the Devil; which of these will pay him the best wages? Thus if Satan can neither take away the truth, nor peace, yet he labors against simplicity: that for fear of men, and hope of men's, they forbear to speak against wickedness. What his kingdom looseth one way, it recovers another.

4. By infecting their hearts with covetousness, and extending their desires to an insatiable wealth. With this pill he poisoned *Demas;* and *Judas* before him, and thousands after him. The Chair of *Rome* is filled with this pestilence. England hath found it, though many Princes will not find it. When the revenues of the Crown amounted not to half the Popes yearly taxes. But we are well eased of that unsupportable burden: *Edward* the 3. begun it, for he first made the *Premunire* against the Pope: and our succeeding Christian Princes have quite thrown him out of the saddle. God did not make his law so long, but man might easily remember it; comprising it all in ten Commandments. But the Pope hath curtalled it, & made it far shorter; abridging the ten commandments into two words; *Da pecuniam Give money.* And for this the whole law shall be dispensed with. Experience hath still proved, that money was the Apostolical arguments of *Rome.* An Emperor paid for his absolution 120000. ounces of gold: a dear reckoning for those wares, that cost the Pope nothing.

In the reign of *Hen.* 3. The Pope required the tenths of all the moueables in England, Ireland, & Wales: and because he feared, that such moneys could not be speedily enough collected, he sent over many userers into the land, which were then called *Caursini:* who would lend money to those of the Clergy that wanted, but on so unreasonable extortion, that the debtors were still beggared. So that what by his violent exaction, & subtle circumvention by his own userers (for all they had was the Popes money) he desired only the tenth part, but he got away also the other 9. And indeed the Pope had reason to maintain usury, for usury maintained the Pope. Neither is this infection bounded up with that Bishop, but dissipated among all his Clergy. Not so much as the very Mendicant Friars, that profess willful poverty, but have a willful desire to be rich. They have more holiness in their hands, then in their hearts: their hands touch no money, their hearts covet it. But the great *Belphegor* sometimes gives them a purge. Wherupon said *W. Swinderby;* If the Pope may take from the Friars to

make them keep Saint *Frances* rule; why may not the Emperor take from the Pope, to make him keep Christ's rule? But whosoever gets, the poor Laity looseth all. There was a book called *Poenitentiarius Asini, The Asses Confessor;* wherein is mentioned this Fable. The wolf, the fox, and the asse come to shrift together, to do penance. The wolf confesseth himself to the fox, who easily absolveth him. The fox doth the like to the wolf, and receiveth the like favor. After this the asse comes to confession, and his fault was, that being hungry he had taken out one straw from the sheaf of a Pilgrim to *Rome;* whereof he was heartily repentant. But this would not serve, the law was executed severely upon him, he was slain and devoured. By the wolf is meant the Pope: by the fox his Cardinals, Jesuits, Priests: these quickly absolve one another, how heinous ever their offenses were. But when the poor Ass, that's the Laity, comes to shrift, though his offense be not the weight and worth of a straw; yet on his back must the law be severely executed; and the holy Father the wolf makes a great matter of it.

Immensum scelus est, iniuria quam peregrin•...,

Fecesti, stramen surripiendo sibi.

O the insatiable gulf of that Sea! God grant, that none of that infection ever come over amongst the ministers of the Gospel. There is nothing more absurd, then that those which teach others to seek the kingdom of heaven, and to despise the world; should be found to embrace the world with the neglect of heaven.

These are the general *fires* this malicious Incendiary *kindles.* There are also too particular and special, which he enflameth in private men's hearts: whereby he prepossesseth them with a prejudicial dises•...mation of the Gospel, for causes either direct, or oblique. Directly for it self, or obliquely and by consequence for private ends.

1. First he begets in a man's mind a dislike of the word for it self. This man esteems preaching but folly: he sees no good it doth, to have one pratling an hour or two in a Pulpit. He is a parishioner to two parishes: to the Congregation he lives with, *Quoad corpus;* to the Synagogue of Satan, *Quoad animam.* 1. Cor. 1. *The preaching of the Cross is to them that perish, foolishness: but unto us which are saved it is the power of God.* It is horrible when man, dust and ashes, mere folly; shall censure the *Wisdom* of God. Let them have their wills, be it in their account *folly;* yet *it pleasethGod by the foolishness of preaching to save them that believe.* And without this they must live in error, and die in terror: hell fire will make them change their opinions.

2. Others are wrought to hate it only for second and simister respects. The Masters of that *Damsel* Act. 16. *Possessed with a spirit of divination,* seeing the *hope of their gains gone,* brought *Paul* and *Silas* to scourging; and never left them, till they saw them in prison. When *Demetrius* perceived the ruin (not so much of the *EphesianDiana,* as) of his own *Diana,* gain and commodity in making of *silver shrines;* he sets all *Ephesus* in a tumult. The loss of profit or pleasure by the Gospel, is ground enough of malice and madness against it. Cannot a tyrant be bloody, cannot an oppressor depopulate, an usurer make benefit of his money, a swearer brave with blasphemies, a drunkard keep his tavern-session but the Pulpets must ring of it? Down shall that Gospel come, if they can subject it, that will not let them run to hell

untroubled. *Non turbant Evangelium, •...um ab Evangelio non turbentur:* let them alone, and they will let you alone. But if you fight against their sins with the sword of the Spirit, they will have you by the ears, and salute you with the sword of death. You see the *fires* that the Devil *Kindleth.* It is objected.

1. Satan knows that he can do nothing but by the permission of God. Ans. Therefore not knowing God's secret will, who are elect, who reprobate, he labors to destroy all. And if he perceive, that God more especially loves any, have at them to choose. If he can but bruise their heels, O he thinks he hath wrought a great spite to God.

2. He knows that though with his *tail* he can draw *stars* from heaven, discover the hypocrisy of great Professors; yet he cannot wipe the name of one soul out of the book of life, which the *Lamb* hath written there. Answ. It is the Devils nature to sin against his own knowledge. *Contra scientiam peccabit, qui contra conscientiam peccavit.*

3. He knows, he shall receive the greater damnation, and the more aggravated torments. *And the Devil that deceived them, was cast into the lake of fire & brimstone, where the beast & the false prophet are, & shall be tormentedday & night, forever & ever.* Ans. He sins always with purposed malice of heart, proudly against God, and blasphemously against the holy Ghost: though he receive the smart himself.

We perceive now the *Fire,* the *Fewell,* and the *Kindler;* let us look to The *Smoke.*

There goes lightly a *Smoke* before this *Fire.* Reu. 9. *He opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the Sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke, Locusts upon the earth,* When we see *smoke* we conclude their is fire. Christ will not *quench the smoking flax;* for the *smoke* without shows a spark of faith within. When *Abraham* saw *the smoke of the country going up as the smoke of a furnace.* He knew that the fire was begun in *Sodom.* This *smoke* is the sign of persecution ensuing: and it is either Public or Private Public is twofold.

1. The threatening of Tyrants; this *smoke* came out of the mouth of *Saul. Act. 9. And Saul yet breathing out threatenings.* Such were the Romish vaunts of the Spanish ships: but God quenched that fire in water; and it was but a *smoke.* He that could forbid the fire to burn, can also forbid the smoke to become a 〈◊〉 . Only the massacre at *Paris* was a fire without a smoke unless it be smoke enough (as indeed it is) for Papists to live among Protestants.

2. Security is a public *Smoke:* when men cry Peace, peace; this is the smoke of war. The careless lives of the old world and *Sodom,* were portentuous smoakes of their enkindled destruction. Our secure and deadharted conversations are arguments of the like to us. God both avert that, and convert us. We feast reuel, dance, sin, and sing like swannes the prognostickes of our own funerals. We are not circumspect to look up on those, which watch us with the keen eyes ofmalice our sleep•... gives themhope & our selves danger. Neglect of defense hartens on a very coward enemy. Our comfort only is; *He that keepeth Israel doth not slūber nor sleep,* The private *Smoke,* particularly laid to a Christian, is a gentler & more soft tētation. But if this *Smoke* prevail not, Satan coms with a *fiery trial.* Ifhe cannot pervert *Io seph*

with his tempting mistres, a kind *smoke:* he will try what a Jail can do. If the devil can draw thee to his purpose with a twine thread, what needs he a Cable rope! If *Sampson* can be bound with green withes, the Philistines need not seek for iron chains. But Satan knows, that some will not, like *Adam* and *Esau* be won with trifles: that some will stick to Christ whiles the weather is fair, and there is peace with the Gospel; yet in time of *persecution* start away. When he comes with tempests and floods, then the house not built on a rock, falls. If our foundation be straw and stubble, we know this fire will consume it: but if gold, it shall rather purge and purify it.

He will not go about, that can pass the next way. If a soft puff can turn thee from Christ, Satan will spare his blustering tempests: if a *smoke* can do it, the *fire* shall be forborne. If *Io•...* could have been brought to his bow, with killing his cattle, servants, children; perhaps his body had been favored. So that after gentle temptations look for storms; as thou wouldst after *smoke* fire. Inure thy heart therefore to vanquish the least, that thou mayst foil the greatest: let the former give thee exercise against these latter; as with wooden Wasters men learn to play at the sharp. Be thy confidence in him that ever enabled thee; and affie his promise, that will not suffer thee *to be tempted above thy strength.* Only handle this weapon with more heedful cunning: and when thou perceiuest the dallyings of the Devil, play not with his baits. Corrupt not thy conscience with a little gain, so shalt thou withstand more. Think the easiest temptations a Porcpose before a tempest, *smoke* before fire, signs and prodigies of a fearful conflict to come.

There remains nothing now to be considered but the *Bellows;* that help to maintain this *fire.*

The *Bellows*

Are double; Passive and Active. Some blow because they cannot, others because they will not avoid it.

1. The Passive *Bellows* are the godly; for they must have no peace with wickedness; *No fellowship with the unfruitful works of darkness.* We must love their persons, and pray for them as Christ for his crucifiers. But if they will not be converted, if they cannot be suppressed, we may desire either their conversion or confusion: as God willes none to perish as a creature, but as a sinful creature; not of his own making, but of their own marring. So we must hate not *virum,* but *vitium;* reproving and condemning evil works, both by our lips and lives; though our good conversation be the passive *Bellows* to blow this fire.

2. The Active are the wicked; who do profoundly hate the good, in regard of both their actions and their persons. To this their own forwardness is helped by the devils instigation. *If thou blow the spark it shall burn: if thou spitte upon it, it shall be quenched: andboth these come out of thy mouth.*

But all men love good naturally. No, not all: for some have not only extinguished the flames of religion, but even the very sparks of nature in their hearts.

But some wicked men have loved the godly: True, but not for their actions, not for their persons, not of their own natures. But 1. either because God snafles the horses and mules,

and curbs the malicious rage of Tyrants. Or 2. converts them to the faith and obedience of his truth; as he took *Saul* from his raging cruelty, and made him ready to die for him, whose servants he would have killed: so turning a Wolf into a Lamb. Or 3. else they love the good for some benefit by them: and therein they love not them, so much as themselves in them. So *Ahasuerus* loved *Hester* for her beauty; *Nebuchadnezz•..., Daniel* for his wisdom: 〈◊〉 *, Joseph* because his house prospered by him: and for this cause did the former *Pharaoh* affect him.

But otherwise with blood-red eyes, and faces sparkling fire they behold us; as *Haman* did *Mordecai.* They plot like Machiauels, rail like *Rabshace's,* and conspire like *Absalom's.* These are the Devils *Bellows* here, to blow quarrels among men: and shall be his bellows in hell to blow the fire of their eternal torments. A man that is great both in wealth and wickedness, cannot be without these bellows, Intelligencers, Informers, Tale-bearers. Let these seditious spirits understand their employment; they are the Devils bellows; and when their service is done, they shall be thrown into the fire.

I conclude▪ All this trouble and calamity shall be but upon the earth: so saith our Savior. *I came to send fire on the earth:* In heaven shall be no distraction to break our peace. We should be too well affected to the world, if it had this privilege and exemption: but in vain we seek it, where it is not to be found. In heaven only we shall find it, in heaven only let us seek it. Here we may have *desideriu•... pacis,* but there only *pacem desiderij:* here the desires of peace, there peace of our desires. Now then the *Peace of God which passeth all understanding,keep your harts and minds through Christ Jesus.*

Amen.

THE CHRISTIANS WALKE *OR* The Kings high-way *of Charity.*

EPHES. Chap. 5. Ver. 2.

Walk in love, as Christ also hath loved us; and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor.

OUR blessed Savior is set forth in the Gospel, not only a Sacrifice for sin, but also a direction to virtue. He calleth himself the *Truth,* and the *Way:* the truth in regard of his good learning the way in respect of his good life. His *Actions* are our Instructions, so well as his *Passion* our Salvation. He taught us both *Faciendo,* and *Patiendo;* both in doing, and in dying.

Both sweetly propounded and compounded in this verse. *Actively* he *loved* us: *Passively* he *gave* himself for us. And so is both an ensample for virtue, and an offering for sin. He *gave* himself, that his Passion might save us: he *loved* us, that his Actions might direct us. *Walk in love, as Christ, &c.*

We may distinguish the whole verse into a sacred

- Canon.
- Crucifix.

The Canon teacheth us *What:* the Crucifix, *How.*

In the Canon we shall find

A	Precept	It is partly	Exhortatory
Precedent	Exemplary.		

The Precept, *Walk in love:* the Precedent or Pattern; As *Christ loved us.* The Precept holy, the Pattern heavenly. Christ bids us do nothing to others, but what himself hath done to us: we cannot find fault with our example.

The Crucifix hath one main stock: *He gave himself for us.* And two branches, not unlike that crossepeece whereunto his two hands were nailed. 1. *An offering or Sacrifice. 2. Of a sweet smelling savor to God.*

To begin with the Canon, the method leads us first to the Precept; which shall take up my discourse for this time. *Walk in love.* Here is

- 1. The *Way* prescribed.
- 2. Our *Course* incited.

The way is *Love:* our Course *Walking.*

Love* is the *Way.

And that an excellent way to heaven. Our Apostle ends his 12. Chapter of the 1. Corin. in the description of many spiritual gifts. *Apostleship, Prophecying, Teaching,Working of Miracles, healing, speaking with to•...gues.* All excellent gifts; and yet concludes. Ver. 31. *•...ut covet earnestly the best gifts: And yet show I unto you a more excellent Way.* Now that excellent, more excellent *Way* was *Charity:* and he takes a whole succeeding Chapter to demonstrate it: which he spends wholly in the praise and prelation of *Love.*

I hope, no man, when I call *Love* a *Way* to God, will understand it for a justifying way. Faith alone leaning on the merits of Christ, doth bring us into that high Chamber of Presence. *Love* is not a Cause to justify, but a *Way* for the justified. There is difference betwixt a Cause and a Way. Faith is *Causa iustificandi: Love* is *Via iustificat•....* They that are justified by faith, must *walk* in Charity. For *Faith worketh,* and walketh *by love.* Faith and love are the brain and the heart of the Soul: so knit together in a mutual harmony and correspondence, that without their perfect union the whole Christian man cannot move with power, nor feel with tenderness, nor breath with true life. Love then is a path for holy feet to *walk* in. It is A Clear *Way* A Neare *Way* A Sociable *Way.*

Clear.

There be no rubs in *Love. Nec retia tendit, nec laedere intendit.* It neither does nor desires another's harm: it commits no evil; nay, *it thinks no evil,* saith our Apostle. For passive rubs, it

passeth over an offense. It may be moved with violence, cannot be removed from patience. *Charity covers a multitude of Sins:* saith *Peter:All sins,* saith *Solomon. Couers* them partly from the eyes of God, in praying for the offenders: partly from the eyes of the world, in throwing a cloak over our brothers nakedness: especially from it own eyes, by winking at many wrongs offered it. *Charity suffereth long:* the back of love will bear a load of injuries.

There be two graces in a Christian, that have a contrary quality. The one is most stout & stern: the other most mild and tender. Love is soft and gentle; & therefore compared to the bowels. *Viscera Misericordiae.* Faith is austere and courageous, carrying *Luther's* motto on the Shield. *Cedo nulli,* I yield to no enemy of my faith. So said our precious *Jewel;* I deny my living, I deny my estimation, I deny my name, I deny myself: but the *Faith* of Christ, and the *Truth* of God I cannot deny. But *love* is mild, longsuffering, merciful, compassionate; and so hath a *Clear* way to peace.

Neare.

Love is also a very *near* way to blessedness; and as I may say, a short cut to heaven. All God's law was at first reduced to ten Precepts. The laws of nations, though they make up large volumes, yet are still imperfect: some statutes are added as necessary, others repealed as hurtful. But the law of God, though contained in a few lines, yet contains all perfection of duty to God and man. There is no good thing that is not here commanded: no evil thing, that is not here forbidden. And all this in so short bounds, that those ten precepts are called but ten *Words.* Yet when Christ came he abridged this Law shorter, and reduced the *Ten* into *Two. Thou shalt love the Lord thy God with all thy heart: and thy neighbor as thyself.* S. Paul yet comes after and rounds up all into one. God reduceth all into *Ten,* Christ those ten into *Two;* Paul those two into *one.* Rom. 13. *Love is the fulfilling of thelaw.* Which is *Compendium, non dispendium legis;* saith *Tertullian:* an abridging, not enervating of the law of God. So *Augustine,* God in all his law *Nihil praecipit nisi Charitatem, nihil culpat nisi cupiditatem:* commands nothing but *Love,* condemns nothing but lust. Yea it is not only the Complement of the Law, but also the Supplement of the Gospel. John. 13. *Novum mandatum; A new commandment I give unto you, that ye loveone another.* All which makes it manifest, that *Love* is a *Neare* way to heaven.

Sociable

It is also: for it is never out of company; never out of the best company. The *delight* thereof is *with the Saynts that are in earth, and with the excellent.* The two main objects of Envy are Highness, and Nighnesse: the envious man cannot endure another above him, another near him: the envious man loves no neighbor. But contrarily *love* doth the more heartily honor those that are higher, and embrace those that are nigher: and cannot want society, so long as there is a Communion of Saints. *Love* is the *way* you hear; our

Course *is* Walking.

As clear, near, and sociable a way, as *love* is, yet few can hit it: for of all ways you shall find this least travel'd. The way of Charity, as once did the *Ways of Zion, mourns* for want of passengers. This path is so uncouth and vnbeaten, that many cannot tell, whether there be

such a way or not. It is in their opinion, but *Via serpentis;* the way of a serpent on the earth, or of a bird in the air; which cutteth the air with her wings, and leaves no print or tract behind her. But some *Chim•...ra,* or mathematicall imaginary point; an *Ens rationale,* without true being. *Viam dilectionis ignorant;* as the Apostle saith, *Uiam pacis; The way ofpeace they have not known.*

Others know there is such a way, but they will not set their foot into it. Their old way of malice and covetousness is delightful; but this is *Ard•...a & praerupta via,* a hard and a harsh way. Indeed *Artis tristissima ianua nostrae:* the entrance to this way is somewhat sharp and unpleasant to flesh; for it begins at repentance for former uncharitableness. But once entered into this Kings *high-way,* it is full of all content and blessedness; *Adlaetos ducens per gramina fluctus.*

Walk in Love.

He doth not say, talk of it, but walk in it. This precept is for course, not discourse. Love sits at the door of many men's lips, but hath no dwelling in the heart. We may say truly of that charity; it is not at nome. A great man had curiously engraven at the gate of his Palace, the image of *Bounty,* or Hospitalitie. The needy Travelers with joy spying it, approach thither in hopeful expectation of succor. But still silence or an empty Echo answers all their cries and knocks: for hospitality may stand at the gate, but there is none in the house. One among the rest (his hungry trust thus often abused) resolves to pluck down the Image. With these words; If there be neither meat nor drink in the house, what needs there a Sign? Great Portals in the Country, and coloured Post•...s in the City, promise the poor Beggar liberal relief; but they are often but Images: *Muta & •...utila signa;* dumb and lame signs: For Charity is not at home: only the shadow without *Spe•...illectat ina•...i* gives fair and fruitless hopes.

We are too much wearied with these shadows of Charity. *Ambrose* makes two parts of Liberalitie; Benevolence and Beneficence. Many will share the former, but spare the latter. They will wish something, but do nothing. They have open mouths, but shut hearts: soft words, but hard bowels. To these S. *John* gives advise *Let us not love in word, nor in tongue, but indeed and in truth.* Opposing works to words, verity to vanity. Verball complements are not real implements: and with a little inversion of the Philosophers sense; *The belly hath no ears.* The starved soul delights not to hear Charity, but to feel it. *Oculate mihi sunt manus:* the poor's hands have eyes; what they receive, they believe. The gowtie usurer hath a nimble tongue: and though he will not *walk* in love, he can talk of love: for of all members the tongue *Postrema senescit;* waxeth old last. Let a distressed passenger come to some of their gates, and he shall have divinity enough, but no humanity; wholesome counsel, but no wholesome food. They can afford them exhortation, but not compassion; charging their ears, but in no wise over-charging their bellies. They have scripture against begging, but no bread against famishing. The bread of the Sanctuary is common with them, not the bread of the Buttery. If the poor can be nourished with the Philosophical supper of good moral sentences, they shall be prodigally feasted: but if the bread of life will not content them, they may be packing. But saith S. *James; If you say to the poor, Depart in peace, be warmed, be filled: yetgive them nothing needful to the body,* your devotion *profits not;* neither them, nor yourselves. There

is difference betwixt breath and bread, between wording & working, between mere language, & very sustenance.

The *Apostle* chargeth us to walk, not to talk of love: One step of our feet, is worth ten words of our tongues. The actions of pity do gracefully become the profession of piety. It is wittily observed, that the ouerprecise are so thwartingly cross to the superstitious in all things, that they will scarce do a good work, because an Heretic doth it. That whereas a Papist will rather loose a penie then a Pater-noster: these will rather give a Pater-noster then a penny. They are devout and free in anything, that toucheth not their purses. Thus with a show of spiritual counsel, they neglect corporal comfort: and overthrow that by their cold deeds, which they would seem to build up by their hot words. That the poor might well reply; More of your cost, and less of your counsel would do far better.

Walk in Love.

Do not step over it, nor cross it, nor walk besides it, nor near it, but walk *in it.* The doctrine in full strength directs us to a constant embracing of Charity. The whole course of our living, must be loving: our beginning, continuance, end, must be in *Charity.* Two sorts of men are here specially reprouable. Some

that seem to

- Begin in *Charity,* but end not so.
- End in *Charity,* that never walked so.

Some have had apparent beginnings of love, whose conclusion hath halted off into worldliness, whiles they had little, they communicated some of that little: but the multiplying their riches, hath been the abatement of their mercies. Too many have verified this incongruent and preposterous observation; that the filling their purses with money, hath proved the emptying their hearts of Charity. As one observes of *Rome;* that the declination of piety, came at one instant with the multiplication of metals. Even that Clergy, that poor cared only to feed the flock; once grown rich studied only to fil the paile. *Ammianus Marcellinus* saith of them, that *Matronarum oblationibus ditabantur,* they were enriched by Ladies gifts. And heruepon, together with that unlucky separation of the Greek head from the Latin body, the Empire began to dwindle, the Popedom to flourish. Now plenty is the daughter of prosperity, ambition of plenty, corruption of ambition. So *Diuitiae veniunt, Relligioque fugit.* Religion brings in wealth, wealth thrusts out Religion.

To this purpose, and to prevent this ready evil, was God's charge by the pen of *David.If riches increase, set not your heart upon them.* For till they increase, there is less danger. But saith one; *Societas quaedam est, etiam nominis, vitijs & diuitijs.* Wealth and wickedness are near of kin. *Nimia bonorumcopia, ingens malorum occasio.* Plentie of goods, lightly occasions plenty of evils. Goodness commonly lasts till goods come: but dition of state; alters condition of persons. How many had been good, had they not been great! And as it was said of *Tiberius;* He would have made a good subject, was a very ill King: so many have died good servants, that would

have lived bad masters. God that can best fit a man's estate here, that it may further his salvation hereafter; knows that many a man is gone poor up to heaven, who rich would have tumbled down to hell. We may observe this in *Peter;* who being gotten into the High Priests Hall, sits him down by the warm fire, and forgets his master. Before *Peter* followed Christ at the hard heels, through cold & heat, hunger and thirst, trouble and weariness; and promiseth an infallible adherence. But now he sits beaking himself by a warm fire, his poor Master is forgotten. Thus his body grows warm; his zeal, his soul cold. When he was abroad in the cold, he was the hotter Christian; now he is by the fire-side he grows the colder. Oh the warmth of this world, how it makes a man forget Christ! He that wants bread, pities them that be hungry: and they that want fire have compassion of the poor cold and naked: but the warmth and plenty of the world starves those thoughts. When the Princes are at ease in *Zion,* they never grieve *for the afflictiō of Joseph.*

Whilst usury can sit in furs; ambition look down from his lofty turrets: lust imagine heaven in her soft embracings; Epicureanism study dishes and eat them: pride study fashions & wear them: the down-trodden poor, exposed to the bleak air, afflicted, famished, are not thought on. So easily are many that begun in *love,* put by riches out of the way: and made to forbear *Walking in Charity,* even by that which should enable their steps. Thus avarice breeds with wealth, as they speak of toads that have been found in the midst of great stones. Though the man of mean estate, whose own want instructs his heart to commiserate others, say thus with himself; If I had more goods, I would do more good: yet experience justifies this point, that many have changed their minds with their means: and the state of their purse hath forspoken the state of their conscience. So they have *begun* in the charity of *the Spirit,* and *ended* in the cares of the *Flesh.*

Every man hath a better opinion of himself, then to think thus. As *Hazael* answered *Elisha;* when the good Prophet told him with tears, that he should burn the cities of *Israel* with fire, slay the inhabitants, rip up the women with child, and dash the infants against the stones *Am I a dog that I should do this horred thing?* So you will not think, that being now mean, you relieve the distressed; if you were rich, that you would rob, spoil, defraud, oppress, impoverish them. O you know not the incantations of the world. It is a Pipe, that (beyond the *Sirens* singing) makes many sober men run mad upon it. I have read of an exquisite musician, of whom it was reported, that he could put men into strange sits and passions, which he would as soon alter again with varying his notes: inclining and compelling the disposition of the hearer to his strains. There was one, that would make trial how he could affect him; daring his best skill to work upon his boast•...d composedne•... and resolution. The Musician begins to play; and gave such a *Lacrymae,* so sad and deep a lesson that the man fell into a dumpish melancholy; standing as one forlorn, with his arms wreathed, his hat pulled over his eyes, venting many mournful sighs. Presently the Musician changeth his stroke into mirthfull & lusty tunes: and so by degrees into ligges, crotchets, and wanton airs: then the man also changeth his melancholy into spritely humors, leaping, and dancing, as if he had been transformed into air. This passion lasting but with the note that moved it; the Musician riseth into wild raptures, maskes and Anticks. Whereupon he also riseth to showting, holloing, and such frantic passages, that he grew at last stark mad. Such a charming

power, said a worthy Divine, hath the music of money and wealth, and such fittes it works in a man's heart. First it takes him from peaceful setlednes, and from great content in his little, and puts him into dumps; a miserable carking thoughtfullnes, how to scrape together much dirt. Next when he hath it, and begins with delight to suck on the dugges of the world; his purse, his barns, and all his, but his heart, full: he falls to dancing, and singing *requiems;Soul take thine •...ase, eat, drink, and be merry.* Then shall his table standfull of the best dishes, his cup of the purest wine, his back with the richest robes: and he conceits a kind of immortality in his coffers: he denies himself no satiety, no surquedrie. But at last the worlds bedla•...-music puts him into frenzi•...: he grows rampant. Runnes into oppressions, extortions, depopulations, rapes, whoredoms, murders, massacres: spares not blood or friendship, authority nor v•...ssalage, widow nor orphan, Prince nor subject: *Nec ⟨◊⟩ , nec Ar•...;* neither poor man's co•...tage, nor Churches altar, Yea, if the Common wealth had but one throat, as *Nero* wish ed of *Rome,* he would cut it. O the vnpacifiable madness, that this worlds music puts those into, which will dance after his Pipe. For this cause saith our Apostle, continue in the Charity thou hast begun; *Walk in loveYe did run well, who did hinder you?* Doth wealth keep you from charity? *This persuasion cometh not of him that calleth you.* God never meant when he gave you riches, that you should then begin to be covetous. He did not for this purpose show new mercy to you, that you should take away your old mercies from his.

There are other, that seem to end in *Love,* who never all their days walked in this heavenly path. They have a will lying by them, wherein they have bequeathed a certain legacy to the poor; something to such a Church, or such an Hospital. But this will is not of force till the testator be dead, so that a man may say, though the will be ready, yet *to will is not ready* with thē: for God shall not have it, so long as they can keep it. These can wish with *Balaam,* to die Christians, but they must live Pagans. Having raised thousands out of their sacrilegious and inhospitable Impropriations; they can bestow the dead hope of a little mite on the Church. In memorial whereof the heir must procure an annual recitation; besides the monumental sculpture on the Tomb. Be his life never so black, and more tenebrous then the vaults of lust, yet said a Reverend Divine, he shall find a black prophet, for a black cloak, that with a black mouth, shall commend him for whiter then snow and lilies. Though his unrepented oppressions, vnrestored extortions, and blood-drawing usuries, have sent his soul to the infernal dungeon of Satan; whose parishioner he was all his life; yet money may get him cannonizd a Saint at Rome, and robe him with spotles integrity and innocence. So diverse among them, that lived *More Latronū* yet in death affected *Cultum martyrum.* Hence Epitaphs and funeral orations shall commend a man's charity, who never all his days *walked* two steps *in Love.*

But it is in vain to write a man's charity in a repaired window; when his tyrannous life is written in the bloody and indelible characters, of many poor men's ruin and overthrow. Nor can the narrow plaster of a little poor benevolence, hide and cover the multitude of gaping wounds, made by extortion and unmercifulness. No, God hates the *Sacrifice of robbery:their drink offerings of blood will I not offer;* said *David.* The oblation that is made up of the earnings of the poor, is an abomination, offending God's eye, and provoking his hand. First restore

the lands and goods of others, injuriously or vsuriously gotten: let not an unjust penny lie rotting on thy heap and heart: and then build Hospitals repair ruined holy places, produce the fruits of mercy, *walk in Love.* Otherwise it is not smooth marble, and engraven brass, with a commending epitaph; that can anymore preserve the name from rotten putrefaction, then the carcase. But for all that, the memory shall stink above ground, as the body doth under it. It is a desperate hazard, that a wicked man by a charitable will shall make amends for all: whereas commonly an userers Testament is but a Testimony of his lewd life. There is small hope, that they end in charity who would never *walk in Love.*

There be others that cannot *walk in Love,* through a double defect, either of eyes, or of feet. Some

have

- Feet, but want eyes.
- Eyes, but want feet.

1. Some have the feet of affections, but they lack eyes; and so cannot descry the true and perfect way of *Love.* Indeed no man can find it without God *Shew me thy ways, O Lord; teach me thy paths.* For it is he that directs *sinners* & wandrers *to the way.* These want him, that should *Lead them by the way that they should go.* They think that by building up a ladder of good works, their souls shall on meritorious rounds climb up to heaven. They cannot distinguish between *Viam regni,* and *causamregnandi.* They suppose, if they relieve Seminaries, fast Lents, keep their numbredorisons, pro digally sacrifice their bloods in treasons for that Romaine Harlot; this is *via dilectionis;* the way of *Love.* So the silly servant, bid̄ to open the gates, set his shoulders to them, but with all his might could not stir them whereas another comes with the key, & easily unlocks thē. These men so confidēt in their good works, do but set their shoulders to heaven-gates: alas! without comfort: for it is the key of faith that only opens them. These have nimble feet, forward affections, harts workeable to charity, and would *Walk in Love* if they had eyes. Therefore Let us prayfor them. *Cause them to know the way, O Lord, wherein they should walk.*

2. Other have eyes, but they want feet: they understand the way of *love,* but they have no affection to walk in it. They know that false measures, forsworn valuations, adulterate wares, smooth-checked circumventions, painted cosenages, malicious repinings, denied succors; are all against *Love. Noscunt & poscunt.* They know them, but they will use them. They know that humbleness, kindness, meekness, patience, remission, compassion, giving and forgiving; actual comforts, are the fruits of *Love. Norunt & nolunt,* They know it, but they will none of it. These know but *walk* not in *Love.* It is fabled, that a great king gave to one of his subjects, of his own mere favor, a goodly city; happily replenished with all treasures and pleasures. He does not only freely give it, but directs him the way; which keeping, he should not miss it. The rejoiced subject soon enters on his journey, and rests not till he comes within sight of the City. Thus near it, he spies a great company of men digging in the ground: to whom approaching, he found them casting up white and red earth in abundance.

Wherewith his amazed eyes growing soon enamored, he desires a participation of their riches. They refuse to join him in their gains, unless he will join himself in their pains. Hereupon he falls to toiling, digging & deluing, til some of the earth falls so he uie upon him, that it lames him; and he is able to go no further. There he dies in the sight of that City, to which he could not go for want of feet: & looseth a certain substantial gift, for an uncertain shadow of vain hope.

You can easily apply it. God of his gracious favor, not for our deserts, gives man his creature a glorious City: even that whose *foundations* are of *Jasper, Saphyre* and *Emerald &c.* He doth more, directs him the way to it; Go on this way, *Walk in love.* He begins to travel, and comes within the sight of heaven: but by the way he spies worldlings toiling in the earth and scraping together white and red clay; silver and gold, the riches of this world. Hereof desirous, he is not suffered to partake, except he also partake of their covetousness, and corrupt fashions. Now Mammon sets him on work, to dignity out his own damnation: where after a while this gay earth comes tumbling fo fast upon him, that his feet be maimed, his affections to heaven lost: and he dyes short of that glorious City, which the king of heaven purchased with his own blood, and gave him. Think of this, ye worldlings; and seeing you know what it is to be charitable, put your feet in this way; *Walk in Love.*

There be yet others, whose whole course is every step out of the way to God; who is *Love;* and they must *walk in Love,* that come unto him.

1. There is a path of *Lust:* they err damnably, that call this the way of *Love.* They turn a spiritual grace into a carnal vice: and whereas Charity and Chastity are of nearer alliance then sound; these debauched tongues call uncleanness *Love.* Adultery is a cursed way, though a much coursed way for a whore is the high-way to the Devil.

2. There is a path of malice, and they that travel it, are bound for the Enemy. Their evil eye is vexed at God's goodness: and their hands of desolation would undo his mercies. Other men's health is their sickness, others weal their woe. The Jesuits and their bloody Proselyts are pilgrims in this way. We know by experience the scope of their walks. Their malice was strong, as *Sauire in saxa;* but they would turn *Jerusalem in aceruum Lapidum;* into a heap of stones. Yea such was their rage: that *Nil reliqui fecerunt, Vt non ipsis elementis fieret iniuria;* they spared not to let the elements know the madness of their violence. They could not draw fire from heaven, (their betters could not do it in the days of Christ on earth) therefore they seek it, they dignity it from hell. *Flectere cùm nequeunt Superos, Acheronta movebunt.* Here was a malicious *walking.*

3. There is a counterfeit path; & the Travelers make as if they *walked* in *love,* but their love is dissimulation. It is not *dilectio vera, true love,* which S. John. speaks of. nor *dilectio mera,* as *Luther;* not a plain-hearted love. They will cosen you unseen, and then like the whore in the *Proverbs,* wipe their mouths, and it was not they. Their art is *Alios pellere aut tollere;* to give others a wipe or a wound: & *Judas*-like they salute those with a kiss, against whom they intend most treason.

4. There is a way directly cross to love: which neither obeys God, for *love keeps the commandments;* nor comforts man, for *love hath compassion* on the distressed. These have feet swift enough, but *swift to shed blood. Destruction and misery are in their ways.* They are in *Zedechiahs* case: both their eyes are put out, and their feet lamed with the captive chains of Satan; so easily carried down to his infernal *Babylon.*

These are they that *devour a man and his heritage.* Therefore Christ calls their riches, not 〈in non-Latin alphabet〉, but 〈in non-Latin alphabet〉; things *without* them, as if they had swallowed them down into their bowels. The phrase is used by Job *He hath swallowed down riches, & he shall vomit them up again: God shall cast them out of his belly.* When this vomit is given them, you shall see strange stuff come from them. Here the raw and undigested gobbets of usury; there the mangled morsels of bloody oppressions: here five or six impropriate Churches, there thousand acres of decayed tillage: here a whole casket of bribes, there whole houses and patrimonies of undone orphans; here an Inclosure of commons, there a vastation of proper and sanctified things. Rip up their conscie nces, and this is the stuffing of their hearts.

These *walk* cross to the *Cross of Christ;* as *Paul* saith, they are *Enemies,* cursed *walkers.* Whereupon we may conclude with *Bernard.Periculosa tempora iam non instant, sed extant:* the dangerous times are not coming, but come upon us. The cold frost of indevotion is so general, that many have benūmed joints; they cannot *walk in love.* Others so stiff and obdurate, that they will meet all that walk in this way, and with their turbulent malice strive to justle them out of it. Therefore David prays: *Preserue me from the violent men, that have purposed to overthrow my goings.* Let us then upon this great cause, use that deprecation in our *Let any. From pride, vain-glory, & hypocrisy; from envy, hatred, malice & all vncharitablenes; Good Lord deliver us.*

I am loath to give you a bitter farewell, or to conconclude with a menace. I see I cannot, by the times leave, drink to you any deeper in this cup of *Charity.* I will touch it once again, and let every present soul that loves heaven, pledge me. *Walk in love*

The way to life everlasting is *love;* and he that keeps the way is sure to come to the end. *We know that we have passed from death to life, because we love the brethren.* For this are the works of mercy, charity piety, and pity so much commended in the Scriptures, & by the Fathers, with so high titles: because they are the appointed way, wherein we must *walk,* and whereby we must *work up our own salvation.* Therefore the Apostle claps in the neck of good works; *laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.* Thereby we lay the ground of salvation in our consciences and take assured hold of eternal life. He that goes on in *love,* shall come home to life.

This comforts us; not in a presumption of merit, but in confident knowledge, that this is the way to glory: wherein when we find our selves *Walking,* we are sure we are going to heaven: *and sing in the ways of the Lord: Great is the glory of the Lord.* Now therefore *Put on (as the elect of God, holy, and beloved) bowels of mercies, kindness, humbleness of mind, &c.* As you claim any portion in those gracious blessings, *Election, Sanctification, and the love of God;* as you would

have the sweet testimony of the Spirit, that you are *sealed up to the day of Redemption: Put on mercy, kindness, meekness, long suffering:* let them be as robes to cover you all over. Yea *bowels of mercies;* let them be as tender and inward to you as your most vital parts. Lay *forbearance* and *forgiveness* as dear friends in your bosoms. Depart from iniquity: for *the high way of the upright is to depart from evil: and he that keepth his way, preserveth his soul.* And *above all these things put on Charity, which is the bond of perfectness; Walk in love.And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.*

Amen.

LOVES COPIE *OR* The best Precedent of *Charity.*

EPHE. 5. 2.

As Christ loved us.

WE distinguished the whole verse into a *Canon,* and a *Crucifix.* The *Canon* consisted of a *Precept,* and a *Precedent. Love* is the Subject: and it is both commanded and commended. Commanded in the *Charge,* which you have heard. Commended in the *Example,* which you shall hear. I determined my speech with the *Precept; Walk in love.* The *Precedent* or Pattern remains to be propounded and expounded; *As Christ loved us.* Every word is emphatical: and there be four, signifying four several natures.

Here	1 *As*	is a word of	1 Quality
2 *Christ*	2 Majesty		
3 *Loved*	3 Mercy		
4 *Vs*	4 Miserie.		

Two of these words be *Vincula* or *Media;* that join and unite other things; *Sicut* and *Dilexit: As* and *Loved. As* directs our love to God and Man, by the exemplified rule of *Christ* loving us. *Walk in love* to others, *As Christ loved us. Loved* is that blessed reconciling nature; whereby God's good Greatness descends to our bad baseness; and the *Just* gives to the *unjust* Salvation. For what other nature but *Mercy,* could reconcile so high *Majesty,* and so low *Miserie!*

As

According to *Zanchius* his observation on this place, is a note of *Quality,* not *Equalitie;* of Similitude not of Comparison. We must love others *As* Christ loved us; *As;* for the manner, not for the measure. His *love was strong as Death;* for to the death he loved us. It was a bright & clear *fire;* many *maters could not quench it;* yea water and blood could not put it out. *God so loved the World:* so freely, so fatherly, so fully; as no tongue can tell, no heart think. *The love of Christ passeth knowledge.* To think of equalling this love, would be an impossible presumption.

Our love is inconstant, weak; a mingled, and often a mangled love, mingled with self love, and mangled with the wounding affections of the world. Our love is fain, his strong: ours ficle, his constant: ours limited, his infinite. Yet we must follow him so fast as we can, and so far as we may; *Walking in love, as he loved us.*

His *Walking* in love was strange and admirable: he took large steps; from heaven to earth, and from earth to heaven. As *Bernard* on that speech of the *Church* concerning her *Beloved.Behold! he cometh leaping upon the mountains, skipping upon the hills.* He *leaps* from heaven to the Virgins womb, from the womb to a manger, from the manger to Egypt, from Egypt to *Judah,* from thence to the Temple, from the Temple up to the Cross, from the Cross down to the grave, from the grave up to the earth, and from the earth up to the highest glory. And he shall yet have another *leap,* from the right hand of his Father to judge quick and dead.

These were great iumpes, & large paces of *love.* When he made but one stride from the clouds to the cradle, and another from the Cradle to the cross, and a third from the cross to the crown. To come from the bosom of his immortal father, to the womb of his mortal mother, was a great step. From the lowest hell, or depth of his humiliation; to the highest heaven or top of his exaltation was a large pace.

We cannot take such large steps, nor make such strides. These *leaps* are beyond our agility, our ability. Yet we must follow him in *love;* stepping so far as we can, and *walking* so fast as we may. Follow we carefully and cheerfully; though *non passibus aequis.* The Father, that takes his young son into the field with bows & shafts, and bids him shoot after him, doth not expect that the child should shoot so far as he, but so far as he can. Though we cannot reach Christ's mark, yet *If there be a willing mind, it is accepted according to that a man hath, not according to that he hath not.* Now this particle

As, is not barely similitudinary, but hath a greater latitude: and serves

To	*Confine*	the	Measure	of our Imitation.
Define	Matter			
Refine	Manner			

1. *This* Sicut Confines

Our imitation, and limits it to that circumference, which the present rule or compass gives it. We may not follow Christ in all things, but in this thing; *Love, As* he loved us. Our imitation hath a limitation, that it may not exorbitantly start out of the circle. There are special works, which God reserves to himself; and wherein he did never command or commend man's following: but rather strikes it down as presumption. His Power, his Majesty, his Wisdom, his Miracles, cannot without a contumacious ambition be aimed at. When *Lucifer* aspired to be like God in Majesty, he was thrown out of heaven. When *Adam* contended to be like God in knowledge, he was cast out of Paradise. When *Nebuchadnezzar* arrogated to be

like God in Power, he was expulsed his kingdom. When *Simon Magus* mounted to be like God in working *Miracles,* and to fly in the air, he was hurld down, and broke his neck. God must not be imitated in his *Finger,* in his *Arm,* in his *Brain,* in his *Face;* but in his *Bowels.* Not in the *Finger* of his *Miracles;* nor in the *Arm* of his *Power;* nor in the *Brain* of his *Wisdom;* nor in the *Face* of his *Majesty;* but in the *Bowels* of his *Mercy.Be ye merciful, as your heavenly Father is merciful.* And saith *Paul;Put on the Bowels of mercy;* as Christ put them on: *Forebear, forgive; Walk in Love; As* he loved us. Neither Angel nor Man did ever, or shall ever offend, in coveting to be like God in Love, Grace, Mercy, Goodness. So that this *Sicut* excludes his Miracles, and directs us to his Morralls. *Walk in Love,* ⟨◊⟩ *&c.*

2. *This* Sicut Defines.

What our *Love* should be; *As* Christ was to us. Now his love to us had an infinite extension; and is past the skill of men or Angels to describe. Yet because this is the perfect *Copy* of our imitation; and the infallible *Rule* whereby we must square our *Charity;* I must according to my shallow power wade a little into this infinite and boundless Sea. I will only note four sweet streams of life in his *Love.* It

was	Holy	Sine	Merits.
Hearty	Mode.		
Kind	Despect•....		
Constant	Defect•....		

1. Holy.

The *Love* of *Jesus* to us was *Sancta & sanctificans dilectio:* a Love holy *formaliter, in itself: and holy effective,* in making those holy on whom it was set. He gave himself to us, and for us: and gave us a faith to receive and embrace him. *Sine quo nec dil•...cti, nec diligentes fuissemus.* Without whom we neither could have received love, nor returned love. Now his love did not only extend to our bodies health, but to our souls bliss. So he *loved* us, that he *saved* us.

Our love should likewise be *holy* & whole: desiring not only our brothers external welfare; but much more his internal, his eternal blessedness. He that pities not a famished body, deserves justly the name of an unmerciful man: but he that cōpassionates not an afflicted conscience, hath much more a hard heart. It is an usual speech of compassion to a distressed man; Alas poor Soul: but this same, alas poor *Soul,* is for the most part mistakē. Neither the pittier, nor the pitied imagins the soul pittiable. Very humanity teacheth a man to behold an execution of thieves & traitors with grief: that men to satisfy their malicious or covetous affections, should cut off their own lives with so infamous a death. But who commiserates the endangered Soul, that must then ventor and enter on an eternal life or death?

The story of *Hagar* with her Son *Ishmael,* is set down by so heavenly a pen, that a man cannot read it without tears. She is cast out of *Abraham's* house with her child that might call her

Master father. Bread & water is put on her shoulder, and she wanders into the wilderness: a poor relief for so long a journey, to which there was set no date of returning. Soone was the water spent in the bottle: the child cries for drink, to her that had it not; and lifts up pitiful eyes, every glance whereof was enough to wound her soul: vents the sighs of a dry & panting heart; but there is no water to be had; except the tears that ran from a sorrowful mothers eyes could quench the thirst. Down she lays the *child* under a *shrub:* and *went* as heavy as ever mother parted from her only son: and *sate her down* upon the earth, as if she desired it for a present receptacle of her grief, of her self: *a good way off,* saith the Text, *as it were a bow-sho•...e* that the shrickes, yellings, & dying groans of the child might not reach her ears: crying out; *Let me not see the death of the child.* Die she knew he must: but as if the beholding it would rent her heart, and wound her soul; she denies those windows so sad a spectacle; *Let me not see the death of the child. So she lift up her voice and wept.* Never was *Hagar* so pitiful to her Son *Ishmael,* as the Church is to every Christian. If any son of her womb will wander out of *Abraham's* family, the *House* of *Faith;* into the wilderness of this world; and prodigally part with his *own mercy;* for the gaudy transient vanities thereof. She follows, with entreaties to him, and to heaven for him. If he will not return, she is loath to see his death: she turns her back upon him, and weeps. He that can with dry eyes, and vnrelenting heart, behold a man's Soul ready to perish, hath not so much passion and compassion, as that Egyptian bondwoman.

2. Hearty.

The *love* of Christ to us was *hearty;* not consisting of shows, and signs, and courtly complements; but of actual, real, royal bounties. He did not dissemble *live* to us, when he died for us. *Exhibitio operis, probatio amoris.* He pleaded by the truest and vndenyable argument, demonstration. *I love you:* wherein? *I give my Life for you. Tot ora, quot vulnera; tot verba, quot verbera.* So many wounds, so many words to speak actually his love: every stripe he bore gave sufficient testimony of his affection. His exceeding rich gift, shows his exceeding rich love. This *heartines* must be in our *Love;* both to our Creator, and to his Image.

1. To God: so he challengeth thy love to be conditioned; with thy *Heart,* with *all* thy *heart.* And this saith Christ, is *Primum & Maximum mand•...tumthe First and the greatest Commandment.* The *first;Quasi virtualiter centinens reliqua;* as mainly comprehending all the rest. For he that loves God with all his heart will neither Idolatrize, nor blaspheme, nor profane his Sabbaths; no nor wrong his creatures. The *greatest;* as requiring the greatest perfection of our love. This then must be a *hearty* love; not slow, not idle, but must show it self *Et properando, & operando:* in ready diligence, in fruitful & working obedience. There are many •...otent to love God alitle, because he blesseth them much. So *Saul* loved him for his kingdom. These love God *Pro seipsis,* not *Prae seipsis;* For themselves, not before themselves. They will give him homage, but not fealty: the calves of their lips, but not the calves of their stals. If they feast him with venison, part of their Imparked Riches, which is deer to them: yet it shall be but rascall deer, the trash of their substance: they will not feast him with the *heart,* that is the best deer in their Park.

2. To man: whom thou art bound *to love as thyself:* where say some, *As* is but a *Tam,* not a *T•...ntum. As* thyself, not *As much* as thyself: *As* for the manner, not for the measure. But this is certain; true love begins at home; and he cannot love another soundly, that primarily loves not himself. And he that loves himself with a good heart, with the same heart will love his brother: *In qu•... seipsum, & propt•...r quod seipsum:* In that manner, & for that cause that he loves himself. This then cōmands the same love, if not the same degree of love, to thy brother, that thou bearest to thyself.

This hearty love is hardly found. More is protested now then in former times, but less done. It is wittilyob served, that ye old manner of saluting, was to take & shake one another by the hand: now we lock arms & join breasts, but not hearts. That old hand full was better then this new armful. Our cringes and complemental bowings promise great humilitic: but the smootherd venom of pride •...es within. We have low looks and lofty thoughts. There are enough of those *Which speak peace to their neighbors, but mischief is in their hearts.* Whose smooth habits do so palliate, and ornamentally cover their poison; as if they did preserve mud in Crystal. The Romans usually painted *Friendship,* with her hand on her heart: as if she promised to send no messenger out of the gate of her lips, but him that goes on the hearts arrand. Now we have studied both textures of words, and pretextures of manners, to shroud dishonesty. But one ounce of real charity is worth a whole talent of verbal. He loves us best, that does for us most. Many Politicians, (and the whole world now runs on the wheels of policy) use their lovers as ladders, their friends as scaffolds. When a house is to be erected, they first set up scaffolds, by which they build it up: the house finished, down pull they the scaffolds, and throw them into the fire. When the covetous or ambitious man hath his turn served by others; either for his advancing or advantaging; for gain or glory: he puts them off with neglect and contempt. The house is built, what care they for the scaffold? The feate is wrought, let the wise and honest helpers be prison'd or poisoned, sink or swim, stand or perish. Nay it is well, if they help not those down, that helped them up.

3. Kind.

The Apostle makes *Kindnesse* one essential part of our love; deriving it from Christ's example: who was *Kind* to us, both in giving us much good, and forgiving us much evil. And God commendeth, yea commandeth the inseparable neighbourhood of godliness and brotherly kindness. *Add to your godliness brotherly kindness.* For there is no piety towards God, where there is no *kindness* to our brother. Now Christ's *kindness* to us consisted in 2. excellent effects *Corrigendo. Porrigendo.*

1. In correcting our errors, dir•...cting and amending our lives. *Non minima pars dilectionis est, reprehendere dilect•...m,* It is no small part of kindness, to reprove him thou lovest. Therefore God saith; *Th•... shalt reprove thy brother; and not hate him in thy heart.* A loving man will chide his erring friend: and he that does not, *hates* him in his heart. *Sic vigilet tolerantia, vt non dormiat disciplina.* So let patience watch, that discipline sleep not. This was *David's* desire. *Let the righteous smite me, it shall be a kindness: and let him reprove •...e, it shall be an excellent oil, which shall not break my head.* Our Savior took this course, but he was pitiful in it: *notbreaking the bruised re•...d, nor quenching the smoking flax.* He was not transported with passion, but

moved with tender compassion, and merciful affection. *He was moved with compassion toward the people, seeing them as sheep without a shepherd.As a Father pitieth his children, so the Lord pitieth them that fear him.* And children are *Vicera parentum,* saith *Jerome:* the very bowels of the parents. Therefore his bowels earned within him, when he saw the weakly blind led by the willfully blind, and he instructed them. It is no small mercy in a Father, to correct his erring child.

This is one office of love almost quite forgotten in the world. Our eyes and ears are conscious of many horridsinnes, whereof we make also our souls guilty by our silence. Like Cameleons, we turn to the color of our company. Oppressions that draw blood of the Common-wealth, move us not. Oaths that totter the battlements of heaven, wake us not. O where is our kindness! whilst we do not reprove, we approve these iniquities. He is conscious of secret society, that forbeareth to resist open iniquity. Thou sayest, it is for loves sake thou sparest reprehension: why, if thou love thy friend, thou wilt gently rebuke his faults. If thou love thy friend never so dearly, yet thou oughtst to love truth more dearly. Let not then the truth of love prejudice the love of truth.

2. *In* 〈◊〉, reaching •...orth to us his ample mercies: *Giving •...ichly •...l things to enjoy.* Where the Apostle describes God's bounty; that he

Giues

- Freely.
- Fully.
- Vniuersally.
- Effectually.

1. Freely; he gives without exchange: he receives nothing for that he gives. Ungodly men have honor, wealth, health, peace, plenty: their bellies are filled with his treasure, and they do not so much as return him thanks. His Sun shines, his rain falls on the unjust and ungrateful man's ground. Man when he gives, *& respicit & recipit gratitudinem;* both expects and accepts thanks, and a return of love: God hath not so much as thanks. For the good, they are indeed grateful: but this *Gratia grati is Gratia gratificantis:* God gives them this grace, to be thankful: and they may bless him, that he stirs them up to bless him.

2. Fully and richly, as becomes the greatest King. A Duke at the wedding Feast of his daughter, caused to •...e brought in thirty Courses; and at every Course gave so many gifts to each guest at the Table, as were Dishes in the Course. And I have read of a Queen, that feasted her guests with wines brewed with dissolved precious stories; that every draught was valued at a hundred crowns. Here was royal entertainment; but this was but one Feast. Such bounty continued would quickly consume the finite means of any earthly Prince. Only God is *rich in mercy:* his treasury fills all the world, without emptying, yea empairing or abating it self.

3. Vniuersally; all things. The king hath his Crown, the great man his honor, the mighty his strength, the rich his wealth, the learned his knowledge, the mean man his peace: all at his Gift. He opens his hand wide, he sparseth abroad his blessings, and fills all things living with his plenteousness.

4. Effectually: he settles these gifts upon us. As he gave them without others, so others without him shall never be able to take them away. As he created, so he conserueth the virtues; strength in bread, and warmth in clothes; and gives wine and oil their effective cheerfulness.

Be •...ou so *kind* as this holy and heavenly pattern, not aiming at the measure which is inimitable, but leuelling at the manner which is charitable. Like *Job,* who used not to *eat his morsels alone:* neither to deny his *bread to the hungry,* nor the *fleece of his flock* to the cold and naked. Let thy stock of *kindness* be liberal, though thy stock of wealth be stinted. Give *Omni petenti,* though not *Omnia petenti;* as that Father excellently.

4. Constant.

For with Christ is no variableness, *no shadow of change.* But *Whom he once loves, he loves forever.* Ficklenesse is for a *Laban,* whose *countenance* will turn away from *Jacob:* and his affection fall off with his profit. I have read of two entire friends, well deserving for their virtues; that when the one was promoted to great wealth and dignity, the other neglected in obscurity: the preferred, though he could not divide his honor, yet shared his wealth to his old companion. Things so altered that this honourd friend was falsely accused of treachery, and by the blow of suspicion thrown down to misery: & the other for his now observed goodness raised up to a high place where now he requites his dejected friend with the same courtesy: as if their minds had cōsented & contended to make that equal, which their states made different. O for one dram of this immutable *Love* in the world! Honors change manners: & we will not know those in the Court, who often fed us in the country. Or if we vouchsafe to acknowledge them as friends, we will not as Sutors. Hereon was the verse made.

Quisquis in hoc mundo cunctis vult gratus haberi:

Det, Capiat, Quaerat, Plurima, Pauca, Nihil.

He that would be of worldly men well thought:

Must always Give, Take, Beg, Much, Little, Nought. Men cannot brook poor friends. This inconstant charity is hateful; as our English phrase premonisheth; *Love* me *Little,* and *Love* me *Long.*

3. *This* Sicut Refines

Our love; *Walk in love, as Christ loved us.* Where *As* is not only similitudinary, but causal. *Love* because Christ loved us: for this cause, as after this manner. Which serves to putrefy our love, to purge it from corruption, and to make it perfect. *Dilectio Dei nosfacit & diligibiles & diligentes:* both such as God can love, and such as can love God. For it is the love of Christ to

us, that works a love to Christ in us. A man will ever love that medicine, that hath freed him from some desperate disease. Christ's *Love* hath healed us of all our sores and sins: let us honor and love this medicine, compounded of so precious simples, water and blood. And let us not only affectionately embrace it our selves, but let us invite others to it *Come and hearken all ye that fear God, and I will declare what he hath done for my soul.*

Christ.

I have been so punctual in this word of *Quality,* that I can but mention the rest. The word of *Majesty* is *Christ;* who being almighty God, coequal and coeternal with the Father and the Spirit; took on him our nature: and was *factus homo, vt pro homine pacaret Deum.* God was made man, that for man he might appease God. Thus did so great a majesty stoop low for our love; *Non exuendo quod habuit, sed induendo quod non habuit:* not by loosing what he had, but by accepting what he had not; our miserable nature. *Ipse dilexit nos & Tantus & tantum, & gratis tantillos & tales.* He that was so great loved so greatly, us that were so poor and unworthy freely.

Loved

Is that word of *Mercy,* that reconciles so glorious a God to so ungracious sinners. The cause which moved Christ to undertake for us, was no merit in us, but mere mercy inhim. He *Loved* us, because he loved us: in our Creation when we could not love him: in our Redēption, when we would not love him. *Loved* us, notbutthat he *loveth* us still. But the Apostle speaks in this time, to distinguish the love wherewith he now *loveth* us, from that whereby he once *Loved* us. *For if when we were enemies, we were reconciled to God by his death: much more being reconciled, we shall be saved by his life.* Though it be also true, that *from everlasting he Loved us.*

Vs

Is the word of *Miserie: Vs* he loved, that were so wretched. The word is indefinite; *Us, all* us. *Vs* be we never so unworthy: *All* us, be we never so many.

1. *Vs* that were unworthy of his love, from whom he expected no correspondence. That he loved the blessed Angels was no wonder, because they with winged obedience execute his hests *and do his word.* Yea that he loved his very reason-less and insensible creatures, is not strange: for *fire and hail, snow and vapor, stormy wind* and tempest *fulfill his word.* But to love us, that were *weak, ungodly, sinners, enemies. Rom. 5 weak,* no strength to deserve: *ungodly,* no piety to procure: *sinners,* no righteousness to satisfy: *enemies,* no peace to atone: for we hated him, and all his *ye shall be hated of all men for my names sake.* To love such *us,* was an vnexpectable, a most merciful *Love.* He that wanted nothing, *loved us,* that had nothing. Immortal eternity loved mortal dust and ashes. O if a man had *Ora mille fluentia melle,* yea the tongues of Angels, he could not sufficiently express this *love.So God loved the world: Mundum immundum,* the unclean world; that not only not *received him;* but even crucified and killed him.

2, *All* of us, without acception of persons. This is the *Lamb of God which taketh away the sins of the world.* The Gospel proclaims an universal *Si quis; Whosoever believes, and is baptized, shall be*

saved. Qui seipsum excipi•... se ipsum decipit. He that excepts himself, beguiles his own soul. Hence I find three inferences, observable, which I will commend to your consciences, and your consciences to God.

Dilecti	diligamus.
Dilectos	
Diligentes	

1. We are loved our selves, therefore let us love. He that bids us love, loved us first *This is my Commandment, that ye love one another.* Why? *As I loved you. Non aliud iussit, quam gessit:* he chargeth us with nothing in precept, which he performed not in practice. Therefore *Si tardi su•...us ad •...andum, non tardi simus ad redamandum.* Though we have not been forward to love first, let us not be backward to return love. *Dilecti diligiteIf God so loved us, we ought also to love one another. Magnes amoris amor:* and the sole requital which God requires for his rich love, is our poor love; that only may love him, but have nothing to give him, that is not his.

2. They are beloved whom thou art charged to love. He that bids us love others, loves them himself. It is fit we should love those whom Christ loves. If thou love Christ, thou art bound to love others, because he loves them: yea with that very same love, wherewith he loves thee. Therefore *Dilectos diligamus.*

3. They also love God, whom God commands thee to love. The love of Christ is so shed abroad into all Christian hearts, that they unfeignedly affect *Jesus* their Savior. They love him, whom thou lovest, therefore love them. It is fit, we should love them highly, that love God heartily. Therefore *Diligentes diligamus.*

Thus you have heard *Loves Walk,* or *Race:* now then saith *Paul; So run that you may obtain.* I will end with an Apologue, an Epilogue, a Parable. *Charity,* and certain other her rivals, or indeed enemies would run a race together. The Prize they all ran for, was *Felicitie;* which was held up at the Gaoles end by a bountiful Lady, called *Eternity.* The runners were Pride, Prodigality, Envy, Covetousness, Lust, Hypocrisy, and *Love.* All the rest were either diverse or adverse, neighbors or enemies to *Charity.* I will, Herald-like, show you their several equipage; how they begin the Race and end it.

1. *Pride,* you know, must be foremost; and that comes out like a Spanyard, with daring looks and a tongue thundering out braves: mounted on a spritely Iennet named *Insolence.* His Plumes and Perfumes amaze the beholders eyes and nostrils. He runs as if he would overthrow Giants and Dragons: yea even the great *Red-Dragon,* if he encountered him: and with his lance burst open heaven gates. But his Iennet stumbles, and down comes Pride. You know how wise a king hath read his destiny; *Pride will have a fall.*

2. The next is *Prodigality;* and because he takes himself for the true *Charity,* he must be second at least. This is a young Gallant, and the horse he rides on, is *Luxury.* He goes a thundering

pace, that you would not think it possible to overtake him: but before he is got a quarter of the way, he is spent, all spent; ready to beg of those, that begged of him.

3. *Envy* will be next, a lean meager thing, full of malicious mettle, but hath almost no flesh. The horse he rides on is *Malcontent.* He would in his journey first cut some thousand throats, or powder a whole kingdom, blow up a State; and then set on to heaven. But the hangman sets up a Galowse in his way, wherat he runs full butt, and breaks his neck.

4. Then comes sneaking out *Co•...eteousnes;* a hungerstaru'd usurer, that sells wheat, and eats beans: many men are in his debt, and he is most in his own debt: for he never paid his belly and back a quarter of their dues. He rides on a thin hobbling Iade called *vnconscionablenes* which for want of a worse stable he lodgeth in his own heart. He promiseth his soul to bring her to heaven: but tarrying to enlarge his barns, he lost opportunity and the prize of salvation: and so fell two bows short; Faith and Repentance.

5. *Lust* hath gotten on *Loves* cloke, and will venture to run. A leprous wretch, and riding on a trotting beast, a he-goat; was almost shaken to pieces. Diseases do so crampe him, that he is fain to sit down with *Vae misero:* and without the help of a good Doctor or a Surgeon, he is like never to see a comfortable end of his journey.

6. *Hypocrisy* is glad that he is next to *Charity;* and presumes that they two are brother and sister. He is hors'd on a halting hackney (for he does but borrow him) called *Dissimulation.* As he goes, he is offering every man his hand, but it is still empty. He leans on *Charities* shoulder, and protests great love to her: but when she tries him to borrow a little money of him for some merciful purpose; he pleads, he hath not enough to serve him to his journeys end. He goes forward like an Angel, but his trusted horse throws him, and discovers him a Devil.

7 The last named, but first and only that comes to the prize at the goales end, is *Charity.* She is an humble virtue, not mounted as the other racers, but goes on foot. She spares from her own belly, to relieve those poor Pilgrims that travel with her to Heaven. She hath two Virgins that bear her company; *Innocence,* and *Patience.* She does no hurt to others, she suffers much of others; yet was she never heard to curse. Her language is blessing, and she shall forever inherit it. Three celestial Graces, *Glory, Immortality,* and *Eternity,* hold out a *Crown* to her. And when *Faith* and *Hope* have lifted her up to heaven, they take their leaves of her; and the bosom of everlasting *Mercy* receives her.

A CRVCIFIXE *OR* A Sermon upon the *Passion.*

EPHES. 5. 2.

He hath given himself for us, an offering and a Sacrifice to God for a sweet swelling savor.

THis latter part of the verse is a fair and lively *Crucifix,* cut by the hand of a most exquisite caruer: not to amaze our corporal lights with a piece of wood, brass, or stone curiously engraven, to the increase of a carnal devotion. But to present to the eye of the conscience,

the grievous Passion, and gracious compassion of our Savior *Jesus Christ; Who gave himself for us, &c.* This *Crucifix* presents to our eye seven considerable

Circumstances

- Who, *Christ.*
- What, *Gaue.*
- Whom, *Himself.*
- To whom, *To God.*
- For whom, *For us.*
- After what manner, *An offering & Sacrifice.*
- Of what effect. *Of a sweet savor.*

The points, you see, lie as ready for our discourse, as the way did from *Bethany* to *Jerusalem:* only fail not my speech, nor your attention, till we come to the Iourneys end.

Who.

The Person that gives is *Christ:* the quality of his person doth highly commend his exeeding love to us. We will ascend to this consideration by 4. stairs or degrees and descend by 4. other. Both in going up, and coming down, we shall perceive the admirable love of the giver. *Ascendently.*

1. We will consider him *Hominem;* a man. *Behold the man,* saith Pilate. We may tarry and wonder at his lowest degree; that a man should give himself for man. *For scarcely for a righteous man will one die.* But this man gave himself for unrighteous man to die; not an ordinary, but a grievous death, exposing himself to the wrath of God, to the tyrranie of men and Devils. It would pity our hearts to see a poor dumb beast so terrified, how much more *Hominem, a man,* the Image of God!

2 The second degree gives him *hominem innocentem,* an *Innocent* man. *Pilate* could say. *I have found no fault in this man. No nor yet Herod.* No nor the Devil, who would have been right glad of such an advantage. So *Pilate's Wife* sent her husband word. *Have thou nothing to do with that just man.* So the Person is not only a man, but a *just* man, that gave himself to endure such horrors for us. If we pity the death of malefactors, how should our compassion be to one *Innocent!*

3. In the third degree, he is not only *Homo,* a man; and *Iustus homo,* a *good* man; but also *Magnus homo* a *great* man: royally descended from the ancient Patriarchs and Kings of *Judah. Pilate* had so written his *Title,* and he would answer▪ not alter it; *Quod scripsi, scripsi.* And what was that? *Jesus of Nazereth, the King of the Jews.* Now as is the Person, so is the Passion: the more noble the giver, the more excellent the gift. That so high a King would suffer such contempt and obloquy to be cast upon him; when the least part of his disgrace had

been too much for a man of mean condition! That a *Man,* a *Good* man, a *Great* man bore such calumny, such calamity for our sakes; here was an unmatchable, an unspeakable love.

4. This is enough, but this is not all: there is yet a higher degree in this Ascent: we are not come to our full *Quantus.* It is this; he was *Plus quam homo,* more then man: not only *maximus hominum,* but *mator hominibus;* the greatest of men, yea greater then all men. Not *mere filius hominis,* but *vere filius Dei:* he was more then the Son of man, even the Son of God. As the *Centurion* acknowledged *Truly this man was the Son of God.* Here be all the four stairs vpwardes; a *Man,* a *Harmeles* man a *Princely* man; and yet more then man, even *God* himself. *Solomon* was a great king; but here is a *Greater then Solomon. Solomon* was *Christus Domini;* but here is *Christus Dominus:* he was the anointed of the Lord; but this is the Lord himself anointed. And here all tongues grow dumb; & admiratio sealeth up every lip. This is a depth beyond sounding. You may perhaps drowsily hear this and coldly be affected with it; but let me say, Principalities and Powers, Angels and Seraphim stood amazed at it.

We see the *Ascent;* shall we bring down again this consideration by as many stairs?

1. Consider him Almighty God taking upon him Mans nature: this is the first step down wards *The word was made flesh, and dwelt among us.* And *God sent forth his Son made of a woman.* And this was done *Naturam suscipiendo nostram, non mutando suam:* by putting on our nature, not by putting off his own. *Homo Deo accessit, non Deus a serecessit.* He is both God and man, yet but one *Christ:* one not by confusion of substance but by unity of person. Now in that this Eternal God became man, he suffered more, then man can suffer either living or dead. That man should be turned into a beast, into a worm, into dust, into nothing; is not so great a disparagement as that the glorious God should become man. *He that thought it not robbery to be equal with God, was made in the likeness of man.* He that *ismore excellent then the Angels,* became lower then the Angels, that he might advance us as high as the Angels. Even *the brightness of God's glory* takes on him the baseness of our nature: and he that laid the foundations of the earth, and made the world, is now in the world made himself. This is the first descending degree.

2. The second stair brings him yet lower. He is made man: but what Man? Let him be universal Monarch of the world: and have fealty and homage acknowledged to him from all kings and Emperors, as his viceroyes: Let him walk upon Crowns and scepters, and let Princes attend on his Court: and here was some Majesty, that might a little become the Son of God. No such matter. *Indust formam serui;He took upon him the form of a servant.* He instructs us to *humility* by his own example *The Son of man came not to be ministered unto, but to minister.O Israel, thou hast made me to serve with thy sins.* He gave himself for a Minister, not for a Master; *ad seruitutem, non ad dominationem.* He that is God's Son, is made man's servant. Proudly blind, & blindly poor man, that thou shouldest have such a servant, as the Son of thy maker. This is the second step downwards.

3. This is not low enough yet. *I am a worm no man;* saith the Psalmist in his Person. Yea the *shame of men, and contempt of the people.* He is called. Psal. 24. the *King of glory. Be ye open ye everlasting doors, and the King of glory shall come in.* But Esa. 53. *Heis despised and rejected of men:*

we hid as it were our faces from him: he was despised, and we esteemed him not. O the pity of God, that those two should come so near together, the *King of glory,* and *the shame of men. Quo celsior maiestas, eo miserior humilitas.* Thus saith the Apo stle, *he made himself of no reputation.* He that requires all honor as properly due to him, makes himself (not of little, but) *of no reputation.* Here was dejection; yea here was rejection. Let him be laid in his poor cradle, the *Bethlehemites* reject him; the manger must serve, no room for him in the Inn. Yea *He came to his own, and his own received him not.* All Israel is to hot for him; he is glad to fly into Egypt for protection. Come he to *Jerusalem?* which he had honourd with his presence, instructed with his Sermons, amazed with his miracles, wet and bedewed with his tears▪ they reject him. *I would, and ye would not.* Comes he to his kindred? they deride & traduce him, as if they were ashamed of his alliāce. Comes he to his *Disciples?They go back & will walk no more with him.* Will yet his Apostles tarry with him? So they say ver. 6. 8. *Lord, to whom shall we go? thou hast the words of eternal life.* Yet at last one betrays him, another forsweares him, all forsake him: & *Jesus* is left alone in the midst of his enemies. Can malice yet add some further aggravation to his contempt? Yes, they crucify him with malefactors. The quality of his company, is made to increase his dishonor. *In medio Latronum, tanquam Latronum immanissimus:* In the midst of thieves, as it were the Prince of thieves; saith *Luther.* He that *thought it no robbery to be equal to the most holy God,* is made equal to thieves and murderers; yea *tanquam Dux;* as it were a Captain amongst them. This is the third step.

4. But we must go yet lower. Behold now the deepest stair, and the greatest rejection. *Affligit me Deusthe Lord hath afflicted me in the day of his fierce angerIt pleased the Lord to bruise him: he hath put ⟨0⟩ to grief.* No burden seems heavy, when the comforts of God help to bear it. When God will give solace, vexation makes but idle offers and assaults. But now to the rejection of all the former, the Lord turns his back upon him as a stranger: the Lord wounds him as an enemy. He cries out; *My God, my God, why hast thou forsaken me?* How could the Sun and stars, heaven and earth stand, whiles their maker thus complained! The former degree was deep; he was crucified with evil doers; *reckoned amongst the wicked.* Yet thieves fared better in death then he. We find no irrisio, no insultation, no taunts, no invectiues against thē. They had nothing upon them but pain; he both contempt & torment. If scorn and derision can vex his good soul, he shall have it in peals of ordinance shot against him. Even the basest enemies shall give it: Jews, Soldiers, Persecutors yea suffering malefactors spare not to flowte him. His blood cannot appease them without his reproach. But yet the disciples are but weak men, the Jews but cruel persecutors the Devils but malicious enemies: all these do but their kind, but the lowest degree is; God forgets him, and in his feeling he is forsaken of the highest. Weigh all these circumstances, and you shall truly behold the *Person,* that gave himself for us.

What

We come to the Action, *Dedit. Giving* is the argument of a free disposition. John. 10. *I Lay down my life. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.* He that gives life to us, gave up his own life for us. He did not sell, set, let, or lend, but *give. Oblatus est, quia ipse voluit.* He was offered, because he would be offered.

No hand could cut that *stone* from the quarry of heaven: no violence pull him from the bosom of his Father; but *Sua misericordia,* his own mercy: *he gave.He cometh leaping upon the mountains, skipping upon the hills.* He comes with willingness and celeritie: no human resistance could hinder him; not the *hillockes* of our lesser infirmities, not the *mountains* of our grosser iniquities, could stay his merciful pace towards us.

He *gave* his life; who could bereave him of it? To all the high Priests armed forces he gave but a verbal encounter; *I am he:* and they retire and *fall backward.* His very breath dispersed them all. He could as easily have commanded fire from heaven to consume them, or vapors from the earth to choke them. He that controlles Devils, could easily have quailed men. More then twelve Legions of Angels were at his beck; and every Angel able to conquor a Legion of men. He gives them leave to take him; yea power to kill him: from himself is that power, which apprehends himself. Even whiles he stands before *Pilate* scorned, yet tells him; *Thou couldst have no power against me, nisi datam desuper; unless it were given thee from above.* His own strength leads him, not his adversaries. He could have been freed, but he would not. Constraint had abated his merit: he will deserve, though he die.

The loss of his life was necessary, yet was it also voluntary. *Quod amittitur necessarium est, quod emittitur voluntarium.* Therefore *he gave up the Ghost.* In spite of all the world he might have kept his soul within his body; he would not. The world should have been burnt to cinders, and all creatures on earth resolved to their original dust; before he could have been enforced. Man could not take away his Spirit, therefore he *gave* it. Otherwise if his Passion had been only *Operis,* and not *voluntatis;* material and not formal; it could not have been meritorious, or afforded satisfaction for us. For that is only done well, that is done of our will.

But it is objected out of Hebr. 5. that *he offered up prayers and supplications, with strong crying and tears, untohim that was able to save him from death.* Hence some blasphemers say, that *Christ* was a coward in fearing the natural death of the body. If he had so feared it, he needed not to have tasted it. Christ indeed did naturally fear death; otherwise he had not been so affected as an ordinary man. Yet he willingly suffered death, otherwise he had not been so well affected as an ordinary Martyre. But he prays thrice; *Let this cuppasse.* Divines usually distinguish here: the Sententiaries thus. That there was in Christ a double human or created will: the one *voluntas vt natura;* a natural will; the other *voluntas vt ratio,* a reasonable will. Christ according to his natural will trembled at the pangs of death; and this without sin: for Nature abhorreth all destructive things. But in regard of his rational will, he willingly submits himself to drink that cup. *Not as I will O Father, but as thou wilt.* Aman, saith *Aquinas,* will not naturally endure the lancing of any member: yet by his reasonable will he consents to it, for the good of the whole body: reason masters sense, and cutting or cauterizing is endured. So Christ by the strength of his natural will feared death: but by his Reason perceiving, that the cutting, wounding, crucifying of the Head, would bring health to the whole Body of his *Church;* and either he must bleed on the Cross, or we must all burn in hell: behold now he willingly and cheerfully *gives himself an offering and Sacrifice to God for us.*

But was it a mere temporal death that our Savior *feared?* No, he saw the fierce wrath of his Father, and therefore feared. Many resolute men have not shrunk at a little: diverse Martyrs have endured strange torments with magnanimity. But now when he that gave them strength, quakes at death; shall we say he was a Coward? Alas! that which would have overwhelmed man, would not have made him shrink: that which he feared, no mortal man but himself ever felt. Yet he feared. The despair of many thousand men was not so much, as for him to fear. He saw that which none saw, the anger of an infinite God. He perfectly appre hended the cause of fear; our Sin and torment. He saw the bottom of the Cup; how bitter and dreggish every drop of that vial was. He truly understood the burden, which we make light of. Men fear not Hell, because they know it not. If they could see through the opened gates, the insufferable horrors of that pit; trembling & quaking would run like an ague through their bones. This insupportable lode he saw: that the spunge of vengeance must be wrung out to him; and he must suck it up to the last and least drop. Every talent of our iniquities must be laid upon him, till as *a cart he be lodenwith sheaves.* And with all this pressure he must mount his Chariot of death, the Cross; and there bear it, till the appeased God gave way to a *Consummatum est; It is finished.*

The Philosopher could say, that *Sapiens miser magis est miser, quàm stultus miser:* a wise man miserable, is more miserable then a fool miserable; because he understands his misery. So that our Saviors pangs were aggravated by the fullness of his knowledge. No marvel then if he might justly take *David's* words out of his mouth; *Thy terrors have I suffered with a troubled mind.* This thought drew from him those tears of blood. His eyes had formerly wept for our misdoings: his whole body now weeps; not afaint dew, but he *swett* out solid drops of blood. The thorns, soourges, nails fetched blood from him; but not with such pain as this *Sweat.* Outward violence drew on those: these the extremity of his troubled thought. Here then was his cause of fear. He saw our everlasting destruction, if he suffered not: he saw the horrors which he must suffer to ransom us. *Hinc illae lachrymae:* hence those grons, tears, cries, and sweat: yet his love conquerd all. By nature he could willingly have avoided this cup: for loves sake to us he took it in a willing hand. So he had purposed, so he hath performed. And now to testify his love, saith my Text, he freely *Gaue.*

Whom?

Himself. This is the third circumstance, the *Gift; Himself.*

Not an Angel: for an Angel cannot sufficiently mediate between an immortal nature offended, and a mortal nature corrupted. The glorious Angels are blessed, but finite and limited: and therefore unable to this expiation. They cannot be so sensibly *touched with the feeling of our infirmities;* as he that was in our own nature; *in all points tempted like as we are, sin only excepted.*

Not Saints; for they have no more *oil* then will serve their own *Lamps.* They have enough for themselves, not of themselves; all of Christ: but none to spare. *Fools cry, Give us of your cyle.* They answer, *Not so, least there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.* They could not propitiate for sin, that were themselves guilty of sin; and

by nature liable to condemnation. Wretched Idolaters, that thrust this honor on them against their wills: how would they abhor such sacrilegious glory!

Not the riches of this world. *We were not redeemed with corruptible things, as silver and gold.* Were the riches of the old world brought together to the riches of the new world; were all the mineral veins of the earth emptied of their purest metals: this pay would not be currant with God. It will cost more to redeem souls *They that trust in their wealth, and boast in the multitude of their riches: Yet cannot by any means redeem their brother, nor Give to God a ransom for him.* The servant cannot redeem the Lord. God made a man master of these things: he is then more precious then his slaves.

Not the blood of *Bulls* or *Goats. Hebr.* 9. Alas, those legal sacrifices were but dumb shows of this tragedy, the mere figures of this *oblation;* mystically presenting to their faith, that *Lamb of God which taketh away the sins of the world.* This Lamb was prefigured in the sacrifices of the law, & now presented in the sacraments of the Gospel: *slain* indeed *from the beginning of the world* Who had power. *Prodesse,* to profit us; before he had *Esse,* a being himself. None of these would serve.

Whom *Gaue* he then? *Seipsum, Himself;* who was both God and man: that so participating of both natures, our mortality, and God's Immortality, he might be a perfect Mediator. *Apparuit igitur inter mortals peccatores & immortalem iustum, mortalis cum hominibus, iustus cum Deo.* He came between mortal men and immortal God, mortal with men, and just with God. As man he suffered, as God he satisfied: as God and man he saved. He gave *himself;*

Se	Totum	Himself	Wholy
Solum	Only		

1. All *himself,* his whole Person, soul and body. Godhead and manhood. Though the deity could not suffer, yet in regard of the personal union of these two naturs in one Christ, his very passion is attributed in some sort to the Godhead. So *Act.* 20. It is called the *blood of God.* And 1. Cor. 2. 8. *The Lord of glory* is said to *be crucified.* The Schools distinction here makes all plain: He gave *Totum Christum,* though not *Totum Christi:* All Christ, though not All of Christ. *Home non valuit, Deus non voluit.* As God alone he would not, as man alone he could not make this satisfaction for us. The Deity is impassible; yet was it impossible without this Deity for the great work of our salvation to be wrought. If any ask how the manhood could suffer without violence to the God-head; being united in one Person: let him understand it by a familiar comparison. The Sun-beams shine on a tree; the axe cuts down this tree, yet can it not hurt the beams of the Sun. So the God-head still remains vnharmed, though the axe of death did for a while fell down the man-hood. *Corpus passum est dolore & gladio. Anima dolore non gladio. Diuinitas nec dolore nec gladio.* His body suffered both sorrow and the sword: his soul sorrow not the sword: his Deity neither sorrow nor the sword. *Deitas in dolente, non in dolore.* The God-head was in the Person pained, yet not in the pain.

2. *Himself* only; and that without a

- Partner
- Comforter.

1. Without a Partner, that might share either his glory, or our thanks: of both which he is justly jealous. *Christi passio adjutor non eguit.* The sufferings of our Savior need no help. Upon good cause therefore we abhor that doctrine of the Papists: that our offenses are expiated by the passions of the Saints. No, not the blessed Virgin hath performed any part of our iustificatiō, paid any farthing of our debts. So sings the Choir of *Rome. Sancta virgo Dorothea, tua nos virtute bea, cor in nobis novum crea.* Wherein there is pretty rime, petty reason, but great blasphemy: as if the Virgin *Dorothy* were able to create a new heart within us. No; *but the blood of Jesus Christ cleanseth us from all sin.* His blood, and his only. O blessed Savior, every drop of thy blood is able to redeem a believing world. What then need we the help of men? How is Christ a perfect Savior, if any act of our redemption be left to the performance of Saint or Angel? No, our souls must die, if the blood of *Jesus* cannot save them. And whatsoever witty error may dispute for the merits of Saints; the distressed conscience cries, *Christ,* and none but *Christ.* They may sit at Tables and discourse, enter the Schools and argue, get up into the Pulpits and preach; that the works of good men is the Churches treasure, given by indulgence, and can give indulgence; and that they will do the soul good. But lie we upon our deathbeds, panting for breath, driven to the push, tost with tumultuous waves of afflictions, anguished with sorrow of spirit; then we sing another song: *Christ* & *Christ* alone: *Jesus* and only *Jesus:* Mercy, mercy: pardon, comfort for our Saviors sake. *Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved.*

2. Without a Comforter: he was so far from having a sharer in his Passion, that he had none in compassion; that (at least) might any ways ease his sorrows. It is but a poor comfort of calamity, Pity; yet even that was wanting. *Is it nothing to you, all ye that pass by?* Is it so sore a sorrow to Christ, and *is it nothing to you?* a matter not worth your regard, your pity? Man naturally desires and expects, if he cannot be delivered, eased; yet to be pitied. *Have pity upon me, have pity upon me, O ye my friends: for the hand of God hath touched me.* Christ might make that request of *Job,* but he had it not: there was none to comfort him, none to pity him. It is yet a little mixture of refreshing, if others be touched with a sense of our misery; that in their hearts they wish us well, and would give us ease if they could: but Christ hath in his sorest pangs not so much as a Comforter. The Martyrs have fought valiantly under the banner of Christ, because he was with them to comfort them. But when himself suffers, no relief is permitted. The most grievous torments find some mitigation in the supply of friends and comforters. Christ after his monomachie or single combat with the devil in the desert, had Angels to attend him. In his agony in the garden an Angel was sent to cofort him. But when he came to the main act of our redemption, not an Angel must be seen. None of those glorious spirits may look through the windows of heaven; to give him any ease. And if they would have relieved him, they could not. Who can lift up, where the Lord will cast down? What Surgeon can heal the bones, which the Lord hath broken? But his mother, & other friends stands by, seeing, sighing, weeping. Alas! what do those tears, but euerease his

sorrow? might he not justly say with *Paul.What mean ye to weep, & to break mine heart?* Of whom then shall he expect comfort? Of his Apostles? Alas they betake them to their heels. Fear of their own danger drowns their copassion of his misery. He might say with *Job; Miserable comforters are ye all.* Of whom then? The Jews are his enemies, and vie vnmercifullnes with devils. There is no other refuge but his Father, No, even his Father is angry: & he that once said; *This is my beloved Son, in whom I am well pleased;* is now incens•...d. He hides his face from him, but lays his hand heavy upon him; & buffets him with anguish. Thus *Solus patitur:* he gave *himself,* & only *himself,* for our redemptiō.

To whom?

To *God;* and that is the fourth circumstance. To whom should he offer this sacrifice of expiation, but to him that was offended? and that is *God. Againstthee, thee only have I sinned; and done this evil in thy sight.Father I have sinned against heaven, and in thy sight.* All sins are committed against him: his justice is displeased, and must be satisfied. *To God:* for God is angry, with what, and whom? with sin and us, and us for sin. In his just anger he must smite; but whom? In Christ was no sin. Now shall God do like *Annas* or *Ananias.If I have spoken evil,* saith Christ, *bear witness of the evil: but if well, why smitest thou me?* So *Paul* to *AnaniasGod will smite thee thou whited wall: for Sittest thou to Judge me after the Law, and commandest me to be smitten contrary to the Law?* So *Abraham* pleads to God *shall not the Judge of all the earth do right?* Especially right to his Son? and to that Son which glorified him on earth, and whom he hath now glorified in heaven? We must fetch the answer from *Daniel's* Prophecy *The Messiah shall he cut off, but not for himself.* Not for himself? For whom then? For solution hereof we must step to the first point; and there we shall find.

For Whom;

For us. He took upon himour person, he became surety for us. And loe, now the course of Justice may proceed against him. He that will become a Suertie, and take on him the debt, must be content to pay it. Hence that innocent Lamb must be made a Sacrifice: and *he, that know no* ⟨◊⟩ in himself, *must be made sin for us; that we might be made the righteousness of God in him.* Seven times in three verses doth the Prophet *Isaiah* inculcate this. *We, Our, us.* We were all sick, grievously sick; every sin was a mortal disease. *Quot Vitia, tot febres. He healeth our infirmities,* saith the Prophet: he was our Physician; a great Physician. *Magnus Venit medicus, quia magnus iacebat agrotus.* The whole world was sick to death, & therefore needed a powerful Physician. So was he; and took a strange course for our Cure. Which was not by giving us physic, but by taking our Physic for us. Other patients drink the prescribed potion; but our Physician drunk the potion himself, and so recovered us.

For us. Ambr. Pro me doluit, qui pro se nihil habuit quod doleret. He suffered for me, that had no cause to suffer for himself. *O Domine Jesus, doles non tua, sed vulnera mea.* So monstrous were our sins, that the hand of the everlasting Justice was ready to strike us with a fatal and final blow: *Christ* in his own person steppes between the stroke and us; and bore that a while, that would have sunk us forever. *Nos immortalitate male vsi sumus, vt moreremur; Christus mortalitate been vsus est, vt viueremus.* We abused the immortality we had to our death: Christ used the

mortality he had not to our life. *Dilexit nos; he loved us;* & such us, that were his utter enemies. Here then was love without limitation, beyond imitation. Vnspeakable mercy, says *Bernard;* that the king of eternal glory should yield himself to be crucified, *Protam despicatissimo vernaculo, immo vermiculo:* for so poor a wretch, yea a worm and that not a loving worm, not a living worm: for we both hated him and his; and were *dead in sins and trespasses.*

Yea for *All us;* indefinitely: none excepted that will apprehend it faithfully. The mixture of *Moses Perfume* is thus sweetly allegorized God cōmands him to put in so much *frankincense* as *Galbanum,* and so much *Galbanum* as *frankincense.* Christ's Sacrifice was so sweetly tempered: as much blood was shed for the peasant in the field, as for the Prince in the Court. The offer of salvation is general: *whosoever among you •...areth God, and worketh rightousnes; to him is* the *word of this salvation sent.* As there is no exemption of the greatest from misery, so no exception of the least from mercy. He that will not believe and amend, shall be condemned be he never so rich: he that doth, be he never so poor shall be saved.

This one point of the Crucifix, *For us* requires more punctual meditation. Whatsoever we leave vnsaid, we must not huddle up this. For indeed this brings the Texthome to us, even into our consciences, & speaks effectually to us all: to me that speak, and to you that hear; with that Prophets application, *Thou art the man.* We are they, for whose cause our blessed Savior was crucified. *For us he* endured those grievous pangs *for us* that we might never taste them. Therefore say we with that Father *Toto nobis figatur in cord, qui totus pro nobis fixus in cruce.* Let him be fixed wholly in our hearts who was wholly for us fastened on the Cross.

We shall consider the uses we are to make of this, by the ends for which Christ performed this. It serves to Save us. It serves to Moue us. It serves to Mortify us.

1. To save us. This was his purpose & performance•...l he did, all he suffered, was to redeem us. *By his stripes we are healed:* by his Sweat we refreshed: by his sorrows we rejoiced: by his death we saved. For even that day, which was to him *Dies Luctus,* the heaviest day that ever man bore; was to *us Diessalutis,the accepted time, the day of salvation.* The day was evil in respect of our sins & his sufferings: but eventually in regard of what he paid, and what he purchased; a good day, the best day; a day of joy and Iubilation.

But if this Salvation be wrought for us, it must be applied to us; yea to everyone of us. For that some receive more profit▪ by his passion then others, is not his fault▪ that did undergo 〈◊〉 , but theirs that do not undertake it; to apply it to their own coscience•... But we must not only believe this Text in gross; but let everyone take a handf•...ll out of this sheaf, & put it into his own bosom. So •...rning this *F•...r us* into *For me.* As Paul. *Gal.* 2. *I live by the faith of the Son of God, who loved me, & gave himself for me.* Blessed faith, that into the plural *Vs* puts in the singular soul. *Me. Se dedit pro me.* Everyone is a rebel, guilty & convicted by the supreme Law; death waits to arrest us, and damnation to receive us. What should we do but pray, beseech, cry, weep, till we can get our pardon sealed in the blood of *Jesus* Christ: and everyone find a sure testimony in his own soul, that Christ gave *himself* for *me.*

2. This should *move* us: was all this done for us, and shall we not be stirred? *Have ye no regard? Is it nothing to you, that I suffer such sorrow as was never suffered?* All his agony, his cries, and tears, and groans, and pangs were for us: shall he thus grieve for us, and shall we not grieve for our selves? For our selves I say; not so much for him. Let his passion move us to compassion, not of his sufferings, (alas our pity can do him no good) but of our sins which caused them. *Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.* For our selves: not for his paeynes▪ that are past, but for our own that should have been, and (except our faith sets him in our stead▪) shall be. Shall he •...eepe •...o us, for us, and shall we not mourn? Shall he drink so deeply to v•... in this cup of sorrow, and shall we not pledge him? Doth the wrath of God make the Son of God shri•...ke o•...t; and shall not the servants for whom he suffered t•...mble? *Om•...s creatura compatitur Christ•...* ⟨◊⟩ . Every creature seems to suffer with Christ. Sun, earth, rocks, sepulchers: *Solus miser* ⟨◊⟩ *non compatitur, pro quo solo Christus patitur.* Only man suffers nothing, for whom Christ suffered all. Doth his passion tear the *Uaile,* rent the *stones,* cleave the rocks, shake the *earth,* open the *graves;* and are our hearts more hard then those insensible creatures, that they cannot be penetrated? Doth heaven and earth, Sun and elements, suffer with him, and is it nothing to us? We, wretched men that we are, that were the principals in this murder of Christ: whereas *Judas, Caiaphas, Pilate,* Soldiers, Jews, were all but accessories and instrumental causes. We may seek to shift it from our selves, & drive this heinous fact upon the Jews: but the exe•...utioner doth no•... properly k•...l the man. ⟨◊⟩ *peccatum* ⟨◊⟩ *est.* Sin, our sins were the murderers. Of us he suffered, and for us he suffered: unite th•...se in your thoughts and tell me if his passion h•...th no•... cause to move us.

And yet so obdurate are our hear•...s; that we cannot endure one hours discourse of this great business. Christ was many hours in dying for •...s, we cannot sit one hour to hear of it. O that we should find fault with heat or cold in hearkening to these heavenly •...isteries; when he endured for us such a ⟨◊⟩ , such a sweat, such agony; that through his flesh and skin he sweat drops of blood. Doth he weep tears of gorebloud for us, and cannot we weep tears of water for our sel•...es? ⟨◊⟩ how would we die for him, as he died ⟨◊◊⟩ we are w•...ry of hearing, what he did fo•... us▪

3. This should ⟨◊⟩ ⟨◊⟩ Christ delivered ⟨◊⟩ to death for ou•... ⟨◊⟩ , ⟨◊◊◊◊⟩ us from death, and ⟨◊◊⟩ . H•... ⟨◊◊◊⟩ de•...troy the devil, but to ⟨◊◊◊◊◊◊⟩ . Neither doth he take only from ⟨◊◊⟩ ⟨◊◊⟩ , the power to condemn•... ⟨◊⟩ but ⟨◊⟩ ⟨◊◊⟩ , the power to rule and ⟨◊⟩ ⟨◊◊⟩ Chri•... death, as it answers the Iusti•... of ⟨◊⟩ for ⟨◊◊⟩ , so it must kill in ⟨◊⟩ the will of ⟨◊⟩ . Christ in •...ll parts suffered, that •...e in all parts might ⟨◊⟩ mortified. His •...fferings were so abundant, that men c•...not know the•...r number, nor Angels their na•...ure, nei•...her ⟨◊⟩ nor Angels their measure. His Passion •...ound an end, our thoughts cannot. He Suffered At all times In all places In all senses In all members In body and soul also All for *Vs*

1. At all *times:* in his childhood by poverty and *Herod:* in the strength of his days by the powers of earth, by the powers of hell, yea even by the powers of heaven. In the day he lacks

meat, in the night a pillow. Even that holy time of the great Passover is destined, for his dying. When they should kill the Paschal La•...be in thankfulness, they slay the *Lamb* of God in wickedness. They admire the shadow, yet condemn the substance. All *for us;* that all times might yield us comfort. So the Apostle sweetly *He died for us, that whether we wake or sheep, we should live together with him.*

2. In all *places:* in the cradle by that *Fox:* in the streets by revilers: in the mountain by those that would have thrown him down headlong: in the Temple by them that *to•...ke up stones to cast at him.* In the high Priests hall by buffe•...rs, in the garden by betrayers: by the way loden with his cross. Lastly in *Caluary,* a vild and stinking place, among the bones of malefactors, crucified. Still all *for us;* that in all places the mercy of God might protect us.

3. In all *Sense•....* For his taste, loe it is •...icted with gall & vinegar; a bitter draught for a dying man. His touch felt more; the nails driven into his hands and feet: and in those places wounded lies the greatest pain, being the most sinewy parts of the body. His Ears are full of the blasphemous contumelies, which the savage multitude belc•...ed out against him. Not him, but *Barabbas,* they cry to *Pilate;* preferring a murderer before a Savior. Will you read the speeches objectual to his hearing! See *Math. 27. ver.* 29. 39. 42. 44. 49. In all consider their blasphemy, his patience. For his Eyes, whether can he turn them without spectacles of sorrow? The dispight of his enemies on the one side showing their extremest malice: the weeping and L•...menting of his mother on the other side; whose tears might wound his heart. If any Sense were less afflicted it was his Smelling: & yet the putrefied bones of *Caluarie* could be no pleasing savor.

Thus suffered all his Senses. That Taste that should be delighted with the wine of the *vineyard,that goeth down sweetly,* is fed with vinegar. He looks for good grapes, behold *Sower grape•...:* he expects wine, 〈◊〉 receives vinegar. That Smell that should be refre•...hed with the odor•...ferous sent of the *beds of spices,* the piety of his Saints; is filled with the stence of iniquities. Those hands that sway the Scepter of the heaven•...▪ 〈◊〉 faineto carry the Reed of Repr•..., & end•... the •...ailes of death. Those eyes that were as, a 〈◊〉 *of Fire;* in respect of whom the very Sun was darkness, must be hold the afflicting objects of shame and tyranny. Those •...ares, which to delight, the high Quorillers of heaven sing their 〈◊〉 notes, must be wearied with the taunts and 〈◊〉 of blasphemy.

And all this *for us:* not only to satisfy those sins which our Senses have committed; but to mortify those senses, and prese•...e them from those sins. That our eyes may be no more full of adulteries, nor throw covetous looks on the goods of our brethren. That our •...ares may no more give so wide admission and welcome entrance to lewd reports, the incantations of Satan. That sin in all our senses might be done to death: the poison exhausted, the sense purified.

4. In all members. Look on that blessed Body conceived by the *Holy Ghost,* and borne of a pure Virgin: it is all over scourged, martyred, tortured, manacled, mangled. What place can you find free? *Caput Angelic•...spiritibus tremebundum densitat•... spinarum pungitur: facies*

pulchrapr•... filijs hominum Iud•...orum sp•...t is det•...rpatur: Oculi ⟨◊⟩ sole in ⟨◊⟩ caligantur &c. To begin at his head: that head which the Angels reverence is crowned with thorns. That face, which is *fairer them the sons of men,* must be odiously spit on by the filthy Jews. His hands that made the heavens, are extended & fastened to a cross. The feet which tread upon the necks of his and our enemies, feel the like smart. And the mouth must be buffe•...ed, which *spake as never man spake.*

Still all this *for us.* His head bled for the wicked imaginations of our heads. His face was besmeared with spittle, because we had spit impudent blasphemies against heaven. His lips were afflicted, that our lips might henceforth yield savory speeches. His feet did bleed, that our feet might not be swift to shed blood. All his members suffered for the sins of all our members: and that our members might be no more ser uants to sin: but *servants to righteousness, unto holiness.Cōsp•...i voluit; vt nos Lauaret: velari voluit, vt velamen ignorantia a mentibus nostris ⟨◊⟩ : in capite percuti, vt corpori sanitatem restitueret.* He would be polluted with their spettle, that he might wash us: he would be blindfolded, that he might take the veil of ignorance from our eyes. He suffered the head to be wounded, that he might renew health to all the body.

Six times we read, that Christ shed his blood. First when he was circumcised: at eight days old his blood was spilled. 2. In his agony in the garden; where he swett drops of blood. 3. In his scourging, when the merciles tormentors fetched blood from his holy sides. 4. When he was crowned with thorns: those sharp prickles raked and harrowed his blessed head, and drew forth blood. 5. In his crucifying; when his hands & feet were pierced, blood gushed out. 6. Lastly after his death *One of the soldiers with a spear pierced his side and forthwith came there out blood and water.* All his members bled, to show that he bled for all his members. Not one drop of this blood was shed for himself: all *for us;* for his enemies, persecutors, crucifiers, our selves. But what shall become of us, if all this cannot mortify us? *How shallwe live with Christ, if with Christ we be not dead?* Dead in deed unto sin, but living unto righteousness. As *Elisha* revived the *Shunamites* child: *he lay upon it; put his mouth upon the childes mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himself upon the child, and the flesh of the child waxed warm:* So the Lord *Jesus,* to recover us that were dead in our sins and trespasses, spreads and applies his whole Passion to us: lays his mouth of blessing upon our mouth of blasphemy: his eyes of holiness upon our eyes of lust: his hands of mercy upon our hands of cruelty: and stretcheth his gracious self upon our wretched selves, till we begin to wax warm, to get life, and the (holy) Spirit returns into us.

5. In his *Soul.* All this was but the outside of his Passion; *Now is my Soul troubled, and what shall I say? Father save me from this hour: but for this cause came I unto this hour.* The pain of the body is but the body of pain; the very soul of sorrow is the sorrow of the soul. All the outward afflictions were but gentle prickings in regard of that his soul suffered. *The spirit of a man will sustain his infirmity: but a wounded spirit who can bear?* He had a heart within that suffered unseen, unknown anguish. This pain drew from him those *strong cries,* those bitter *tears.* He had often sent forth the cries of compassion: of passion and complaint not till now. He had

wept the tears of pity, the tears of love; but never before the tears of anguish. When the Son of God thus cries, thus weeps, here is more then the body distressed; the soul is agonized.

Still all this *for us.* His Soul was in our souls stead: what would they have felt, if they had been in the stead of his. All *for us;* to satisfaction, to emendation. For thy drunkenness and pouring down strong drinks, he drunk vinegar. For thy intemperate gluttony, he fasted. For thy sloth, he did exercise himself to continual pains. Thou sleepest secure, thy Savior is then waking, watching, praying. Thy arms are inured to lustful embracings, he for this embraceth the rough Cross. Thou deckest thyself with proud habiliments, he is humble and lowly for it. Thou ridest in pomp, he journeys on foot. Thou wallowest on thy down beds, thy Savior hath not a pillow. Thou surfei•...est, and he sweats it out; a blood•... sweat. Thou fillest and swellest thyself with a 〈◊〉 of wickedness; behold incision is made in the *Head* for thee; thy Savior bleeds to death. Now judge, whether this point *(For us)* hath not derived a near application of this▪ Text to our own consciences. Since then Christ did all this for thee and me, pray then with *August. O D•... Ies•...; da cordi* 〈◊〉 *t•... de•...derare,* 〈◊〉 *q•...rere, qu•...rendo inuen•..., i•...enien do* 〈◊〉*, am•...do* 〈ꝏ〉 *redempta* 〈◊〉 *•...rare.* Lord give me a heart to desire thee, desiring to seek thee, seeking to find thee, finding to love thee, loving no more to offend thee.

There are two main parts of this Crucifix yet to handle. I must only name them; being sorry that it is still my hap to trouble you with prolixity of speech.

6. The next is the *Manner; An offering and Sacrifice.* His whole life was an *Offering,* his death a *Sacrifice.* He gave himself often for us an Eucharisticall oblation, once an explator•...*Sacrifice.* In the former he did for us all that we should do: in the latter he suffered for us all that we should suffer. *Who his own self bare our sins in his own* 〈◊〉 *on the tree.* Some of the Hebrews have affirmed, that in the fire which consumed the legal Sacrifices, there always appeared the face of a Lyon. Which mystery they thus resolve, that the *Lyon of Judah* should one day give himself for us, a perfect expiatory Sacrifice. Thus *Once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.*

7. The last point is the *Effect; Of a sweet smelling savor.* Here is the fruit and efficacy of all. Never was the Lord pleased with sinful man till now. Were he never so angry, here is a pacification, *a sweet savor.* If the whole world were quintessenced into one per•...ume, it could not yield so fragrant a smell. We are all of our selves *putida & putrida cad•...vera;* dead and stinking carcases, the pure nostrils of the most holy cannot endure us: behold the per•...ume that sweetens us, the redeeming blood of the Lord *Jesus.* This so fills him with a delightful sent, that he will not smell our noisome wickedness.

Let me leave you with this comfort in your bosoms. How unsavory soever our own sin•... have made us, yet if our hand of faith lay hold on this Savior's censor, God will sent none of our corruptions; but we shall smell sweetly in his nostrils. *Be•...d* for all. O dear *Jesus, Mori deb•..., & tusolvis:* 〈◊〉 *peccavi•...us, & tu •...uis. Opus sine exemplo gratia sine merito, ch•...as sine •...do.* We should die, & thou payest it, we have offended, & thou art punished. A mercy

without example, a favor without merit, a love without measure. Therefore I conclude my Sermon, as we all shut up our prayers, with this one clause; *Through our Lord Jesus Christ.* O Father of mercy accept our Sacrifice, of Prayer and Praise, for his *Sacrifice* of pain and merit; even for our Lord *Jesus Christ* his sake. To whom with the Father & blessed Spirit be all glory forever.

Amen.

THE GOOD POLITICIAN *DIRECTED.*

MATTH. 10. 16.

Be ye wise as Serpents, and harmless as Doves.

OV•... of every creature (simply considered) there is some good to be learned. The divine Poet sweetly.

The World's a School, where in a general si•...rie,

God always reads dumb l•...ctures of his glory.

It is a three leave'd book, Heaven, Earth, and Sea: and every leaf of this book, every line of every leaf, every creature in this universe, can read to man, for whom they were made, a Divinity lecture. In a speaking silence they preach to us that Deity, which made both them and us, and them for us. *Secul•...m Speculum:* the world is a glass, wherein we may behold our Creators Majesty. From the highest Angel to the lowest worm, all instruct us somewhat. For one and the same almighty hand, that made the Angels in heaven, made also the worms on earth. *Non superior in illis, non inferior in istis.*

Besides this general lecture, they have all their particular school. *Solomon* sends us to the *A•...t* to learn *Providence.Isaiah* to the *Ox,* to learn thankfulness Many beasts do excel Man in many natural things.

Nos aper auditu praecellit, a•...anea tactu,

Vultur odoratu, Lynx visu, simia gustu.

The Bore excels us in hearing, the spider in touching, the Vulture in smelling, the Lynx in seeing, the Ape in tasting. Some have observed, that the art of curing the eyes was first taken from the Swallows. The E•...gles have taught us architecture: we received the light of Phlebotomie from the Hippopotamas. The Egyptian bird *Ibis* first gave to Physicians knowledge, how to use the Glister. The Spider taught us to Weaue. Here the *Serpent* instructs us in Policy, the *Dove* in simplicity.

Now we are fallen among *Serpents,* stinging serpents, enemies to man: can we fetch away any good from them? Yes, those very venomous and malicious creatures shall afford us *Documenta,* not *Nocumenta:* they shall teach us, not touch us. I may say of them, as it is said of the Jews. *Hosts sunt in cordibus, suffragatores in codicibus.* They are our enemies in their hearts,

our friends in their books. The malice of Serpents is mortal, their use shall be vital. So it may, so it shall, if our sobriety keep the allowed compass. For our imitation is limited & qualified. We must not be in all points like *Serpents,* nor in all respects like *Doves;* but in some, but in this; *Be ye wise as serpents, harmless as doves.* Perhaps other uses might be accommodated. As the *Serpent* might teach us how with wisdom to dwell below on the earth: and the *Dove* with wings of innocence to fly up to heaven above. We may in earthly matters keep a serpentine and winding motion, but to heaven with the *Dove* we must have a strait course. But I confine myself to the pith of the Text, and our Saviors meaning. *Be wise as Serpents, innocent as Doves.*

The words may (not unfitly) be distinguished into a

- Perhibition.
- Cohibition:

as it were the Raines, and the Curbe. The *Perhibition,* allowance, or Raines; *Be wise as serpents.* The *Cohibition,* corrective, restraint, or Curbe; *Be harmless as Doves.*

They must go hand in hand without disjunction. Vnited they are commodious, parted dangerous. There is a necessity of their union to our peace: divide them, and you loose yourselves. Wit without innocence will offend others: Innocence without wit will not defend our selves. *Prudentia sine simplicitate malitia: simplicitas sine prudentia stultitia.* Wit without innocence is wickedness: innocence without wit is foolishness. Whosoever hath the one and wants the other, must needs be either guilty of folly, or of dishonesty. Least we be too crafty, and circumvent others, let us keep the innocence of the *Dove:* least we be too simple, and others circumvent us, let us keep the wisdom of the *Serpent.*

Let us first see from the *Serpent,* how we should be *wise:* and then go to the *Dove* for innocence. Six principal Lessons of *Wisdom* the *Serpent* may teach us.

1. Their first policy is by all possible means to defend their head. If they must encounter with danger, they expose their whole body to it; but howsoever they will safeguard their head. They write of them, that though all a serpents body be mangled, unless his head be cut off, (which he cunningly hides) by a kind of attractive power and vigor one part will come to another again.

This is to us a singular document of *Wisdom,* to look well to our *Head.* Christ is our *Head;* and the sinews and nerves that knitte us to him, is our *Faith* and *Hope:* let us preserve these indanted, indamaged. We fight against an enemy, that seeks especially to wound us there. He strikes indeed at every place: he hath, saith *Jerome, no•...ina mille, mille nocendi arts:* therefore *Paul* chargeth us to *Put on the whole armor of God, that we may be able to stand against all the w•...les of the Devil:* but especially the head. *Above all take the shield of Faith,* and the *Helmet of salvation:* save the *Head.* Protect all parts, if it be poss•...le: let not oppression wound thee in the hand, nor blasphemy in the tongue, nor wantonness in the eye, nor covetousness in the

heart: but howsoever shield thy head: loose not thy hope of salvation, thy faith in *Jesus* Christ.

Homo qui habet se, habet totum inse; said the Philosopher. He that hath himself, hath all in himself. But *ill habet se, qui habet Christum, & ill habet Christum, qui habet fidem.* He hath himself that hath Christ, and he hath Christ that hath faith. Whatsoever you loose, loose not this: though you loose your loves, though you loose your lives▪ keep the faith. *I will trust in thee, though thou kill me,* saith *Job.I have kept the faith,* saith *Paul;* though *I bear in my body the marks of the Lord Jesus.* If insatiate death be let alone, to cut us into pieces with the sword, to grind us into the mawes of beasts, to burn us in the fire to ashes: yet so long as our *head* Christ is safe, he hath the Serpents attractive power to draw us to him. *Father, I will that they whom thou hast given me, be with me where I am.* The more we are cut off, the more we are united: death, whiles it strives to take us from him, sends us to him. Keep faith in the *Head.* With what mind soever *Seneca* wrote it, I know to good use I may speak it. *Malo mihi successum deesse, quam-fidem.* I rather want success, then faith. *Fidem qui perdidit, nil habet vltra quod perdat.* He that hath lost his faith, hath nothing else to loose. But it is the Lord, that preserves the *head.O God the strength of my salvation: thou hast covered my •...ead in the day of battle.*

2. The next Policy in *Serpents* is to stop their •...ares against the noise of the charmers. This is one of the similitudes which the Psalmist gives between the wicked and Serpents. *Their poison is like the poison of a Serpent: they are like the deaf adder that stoppeth hor •...are. Which will not hearken to the voice of charmers, charming never so Wisely.* This charming as they write, was invented in the Eastern countries, where they were pestered with abundance of serpents. Which music the Serpent hearing, wisely distrusting his own strength▪ thinks it the surest course to stop his •...ares. This he doth by couching one •...are close to the ground and covering the other with his voluminous tail.

The incantations of this world are as often sung to us, as those charms to the Serpents: but we are not so wise as Serpents to avoid them. Sometimes a *Siren* sings us the charms of lust; and thus a weak woman overcomes him that overcame the strong Lyon.

Lenam non potuit, potuit superare Leaenam.

Quem fera non valuit vincere, vicit hera.

Says the Epigrammatist. *He goeth after her straight way: thoughher house•... the way to hell, going down to the chambers of death.* Sometimes Satan comes to us like a gold-finch, and whistles us a note of usury, to the tune of ten in the hundred; we are caught presently, and fall a dancing after his pipe. Sometimes like *Alecto,* he charms us a Madrigall of revenge for private wrongs: instantly we are caught with malice, destruction sits in our looks. Not seldom he comes to a man with a drunken caroll (lay thy penny to mine, and we will to the wine) he is taken suddenly; he runs to it though he reels from it. He sings the slothful a *Dormi secure* and he will sleep, though *hisdamnation sleepeth not.* Yea there are not wanting, that let him sing a song of blasphemy, they will swear with him. Let him begin to rail, they will libel with him. Let his incantation be treason, and they will answer him in gunpowder. Yea let him charm

with a Charme, awitlesse, senceles sorcery; and if a tooth aches, or a hog groans, they will admit it, admire it. Of such folly the very serpents shall condemn us.

But as open •...ar'd as men are to these incantations of the Devil and sin; let the musical bells of Aaron be rung, the sweet songs of Zion sung, they will not listen: *they will not be charmed,* with all our cunning. So that we shall be faint to send them to the Judgment seat of God, with this scrole on their forheads; *Noluerunt incantari:* Lord, we have done our best; but this people would not be charmed.

3. Their third Policy. They fly men's society, as known enemies; and rather choose a wilderness; seeking peace among briars and thorns. And may they not herein teach us, with *Moses,rather to choose affliction* in a wilderness *with the people of God, then to enjoy the pleasure of sin for a season.* Much hath been, and may be said, to lessen men's dotage to the world; and yet one word I must add; *Non quia vos nostra sperem prece posse moveri.*

Did ever any of you know what the peace of conscience, and joy of the holy Ghost is? whiles that comfort and iubilation dwelt in your heart, I ask you how the world stood in your sight? Stood it not like a deformed witch, devils sucking on her breasts; a shoale of ugly sins sitting like screechowles on her head; blood and massacres besmearing her face; lies, blasphemies, perjuries waiting at her back; extortion and oppression hanging on her arms; wickedness and wretchedness filling both her hands; the cries, groans, and imprecations of widows and orphans sounding in her ears; heaven thundering vengeance on her head; and the enlarged gates of the infernal pit yawning to entertain her.

Is this your Paramour, O ye worldlings? Is this the beauty you hazard a soul to get? *O munde immunde;* evil favored world, that thou shouldst have so many lovers! *Ecceruinosus est mundus, & si•... amatur: quidsi perfectus esset? Quid for•...osus faceret, quùm deformis sic adoratur?* If the world being ruinous so pleaseth men, what would it do if it were sound and perfect? If it were fair and beauteous how would we dote on it, that thus love it deformed? But how rare a man is he, *Qui nihil habet commune cum seculo!* that hath no communion with this world! That retires himself, like the Serpent; and doth not intricate his mind in these worldly snares! who does not watch with envy, nor travel with avarice, nor clime with ambition, nor sleep with lust under his pillow▪

But for all this *Vincet amor mundi:* money and wealth must be had, though men refuse no way on the left hand to get it. We may charge them *Nummos propter Deum expendere,* to lay out their wealth for God's sake: but they will *Deum propter nummos colere,* worship God for their wealths sake. We say let the world wait upon religion: they say, let religion wait upon the world. You talk of heaven & a kingdom; but *Tutius h•... c•...lum, quod br•...uis •...ca tenet.* That heaven is surest, think they, that lies in their coffers. As those two Giants bound *Mars* in chains, and then sacrificed to him: so men first coffer up their wealth, & then worship it. Or if they suffer it to pass their lock & key, yet they bind it in strong chains and charms of usury to a plentiful return.

Enough is a language they will never learn, till they come to hell: where their bodies shall have enough earth, their souls enough fire. There are four adverbs of quantity: *Parum, Nihil,*

Nimis, Satis. Little, nothing, Two much, Enough. The last that is the best is seldom found. The poor have Little: the beggar nothing: the rich two much: but *Cui satis?* who hath Enough? Though they have too much, all is too little; nothing is enough. *Quid satis est▪ si Roma parum?* What is enough, if all Rome be too little; said the Poet. But the world it self could not be enough to such. *Aestuat infoelix angusto limite mundi.* The covetous man may *habere quod voluit, nunquam quod vult,* he may enjoy what he desired, never what he desireth: for his desires are infinite. So their abundance, which God gave them to help others out of distress▪ plungeth themselves into destruction: as *Pharaohs* Chariot drew his master into the sea. In the *Massilian* sea, saith, *Bernard,* scarce one ship of four is cast away: but in the sea of this world scarce one soul of four escapes.

4. Their next Policy. When they swim, though their bodies be plunged down, yet they still keep their head above the water. And this lesson of their wisdom I would direct to the Riotous, as I did the former to the Covetous. Which vicious affections, though in themselves opposite: (for the covetous think *Prodigum Prodigium,* the Spender a wonder: and the prodigal think *Parcum Porcum,* the niggard a hog) yet either of them both may light his candle at the lamp of the Serpents wisdom: and learn a virtue they have not.

Though you swim in a full sea of delights, yet be sure to keep your heads up for fear of drowning. It is natural to most sensit•...e crea•...res to bear up their heads above the floods: yet in the stream of pleasures foolish man commonly sinks. If I had authority, I would here bid Gluttony & Drunkenness stand forth; & hear themselves condemned by a *Serpent.* If the belly have any 〈◊〉 let it hears & not suffer the head of the body •...ch 〈◊〉 the head of the soul Reason, to be drowned in a puddl•... of riot. *Multafercula, multos* 〈◊〉. Many dishes many diseases. Gluttony was ever a friend to 〈◊〉. But for the throa•...s indulgence. *Paracelsus* for all his Mercury had died a beggar. Intemperance lies most commonly sick on a down bed; not on a padde of straw. Ay me's, and groans are soonest heard in rich men's houses. Gowtes Pleurisies, dropsies, fevers, surfeits, are but the consequents of epicurisme.

Qu•... nisi diuitibus nequeunt conting•...re 〈◊〉.

A Divine Poet morrally.

We seem ambitious, God's whole work t' vndo•....

Of nothing he made us, and we strive two,

To bring our selves to nothing back: and we

Do what we can, to do it as soon as he.

We complain of the shortness of our lives, yet take the course to make them shorter.

Neither is the corporal head only thus intoxicate, and the senses drowned in these deluges of riot: but Reason the head of the Soul, and Grace the head of Reason is over whelmed. *Rarum* 〈◊〉 *•...ine vitio* 〈◊〉 *convitio.* Reuellers and Reuilers are wonted companions. When the belly is made a *Crassus,* the tongue is turned into a *Caesar,* and taxeth all the world. Great feasts are

not without great danger. They serve not to suff ce nature, but to nourish corruption. Luk. 2. *Joseph* and *Mary* went up to *Jerusalem* to the feast with *Jesus:* but there they lost *Jesus.* Twelue years they could keep him, but at a feast they lost him. So easily is Christ lost at a feast. And it is remarkable there. ver. 46. that in the Temple they found him again. *Jesus* Christ is often lost at a banket: but he is ever found in the temple *Jude* speaks of some, that *feast without fear.* They suspect not the loss of Christ at a banket. But *Job feared* his *children* at a feast. *It may be my sons have sinned, and cursed God in their hearts.* Let us suspect these riotous meetings; lest we do not only swim, but sink. Let us be like the Deere, who are ever most fearful at their best feeding. [d] *Let us walk h•...nestly as i•... the d•...y: not in ri•...ting and drunkenness,* that were to feast the world: *not in chambering and want•...esse,* that were t•... feast the flesh: *not in strife and envying,* that were to feast the devil.

I know therebe some, that care not what be said against eating, so you meddle not with their drink. Who cry ou•... like that German, at a great Tourneament at Court, when all the spec•...ors were pleased: *Valeant L•...di* ⟨◊◊⟩ *:* farewell that sport, where there is no drinking. I will say no more to them; but that the Serpents he•...d keeps the upper hand of the waters, but d•...nke g•...ts the upper hand of their heads. How ⟨◊⟩ is this: *Sobrij serpentes,* ⟨◊⟩ *homines!* Sober serpents, and drunken men. The Serpent is here brought to t•...ch v•... wisdom: and to be sober, is to be wise. The Philosoph•...r so derives wisdom in his Ethick's. ⟨ in non-Latin alphabet ⟩ •...st quasi ⟨ in non-Latin alphabet ⟩ . Or as another, *quia* ⟨ in non-Latin alphabet ⟩ .

5. The fifth instance of their *wisedo•...* propounded to our imitation, is vigilancy. They •...eepe little: and then l•...ast, when they suspect the ⟨◊⟩ of danger. A pr•...dent woe•... ou•... following: *See that ye walk circ•...spectly; not* ⟨◊⟩ *fo•...les, but as wise* Carry your eyes in your own•... heads; no•.... Like those ⟨◊⟩ in a box. Nor, lik•... a ⟨◊◊⟩ Prince, that is not suffered to see but through ⟨◊◊⟩ spect•...es. Be watchf•...l, saith our S•...iour: *yo•...* ⟨◊⟩ *not wh•... hour your master will come.* 1. Pet. 5. 8. *B•...* ⟨◊⟩ *, b•... vigil•...nt: because your aduersa•...y the Devil, a•... a roaring Lyon walketh about, seeking whom he •...ay devour.*

Th•...se are two m•...ine motives to watchfullnes. First our Landlord is ready to come for his rent. Secondly our enemy is ready to assault ou•... fort. And let me add; the Ten•... we dwell in is so weak and ruinous, that it is ⟨◊◊⟩ ready to drop down about our ears. He that dwell•... in a rotten ⟨◊⟩ house, dares scarce sleep in a tempestuous night. Our bodies are earthly decayed, or at least decaying Tabernacles: every little disease like a storm, totters us. They were indeed at first strong cities: but we then by sin made them forts of rebels. Whereupon our o•...ended Liege sent his Sariant death, to arrest us of high treason. And though for his mercies sake in Christ he pardoned our sins, yet he suffers us no more to have such strong houses: but lets us dwell in thack'd cottages▪ paper walls, mortal bodies.

Have we not then cause to watch; least our house, whose *foundation is in the dust,* fall; and *the fall thereof be great?* Shall we still continue *sine •...etu,* perhaps *sine motu dormitantes?* It is a fashion in the world to let Leases for three lives: as the Divine Poet sweetly.

So short is life, that every Tenant strives,

In a torn house or field to have three lives.

But God lets none for more then one life: and this expired, there is no hope to renew the lease. He suffers a man sometimes to dwell in his T•...nement *threesc•...re and ten years;* sometimes *fourscore:* till the house be ready to drop down, like mellow fruit. But he secures none for a month, for a moment. Other farmers know the date of their leases, and expiration of the years: man is merely a Tenant at will; and is thrust often *sedibus adibus,* at less then an hours warning.

We have then cause to watch. *I sleep, but mine heart waketh:* saith the Church. If temptation do take us napping, yet let our hearts wake. *Simon, Dormis? Sleep•...st thou, •...eter?* Indeed there is a time for all things: and sometimes sleep and rest is *Dabile* and *Laudabile;* necessary and profitable. But now Simon, when thy Lord is ready to be given up into the hands of his enemies, when the hour and power of darkness is instant, when the great work of salvation is to be wrought; *Simon sleepest thou?* Thou that hast promised to suffer with me, canst thou not watch with me? *Quomodo morieris, qui sp•...ctare & expectare nonpotes?* Beloved, let us all watch; that *Jesus,* who was then when *Peter* slept, ready to suffer: is now, though we all sleep, ready to *judge* quick and dead.

6. The last general point of *Wisdom* we will learn from them, is this. As they once a year slip off their old coat, and renew themselves: so let us cast off the old man, and *the garment spotted of the flesh* (more speck led with lusts then the skin of any Serpent) and *be renewed in our mind, to serve God in the holiness of truth.*

The Grecians have a fabulous reason of this renovation of serpents. Once mankind strove earnestly with the God's by supplication, for Perpetual youth. It was granted; and the rich tr•...sure being lapped up, was laid upon an Ass to be carried among men. The silly beast being sore thirsty came to a fountain to drink: the keeper of this fountain was a Serpent; who would not suffer the Ass to drink, unless he would give him his burden. The Ass, both ready to faint for thirst, and willing to be lighted of his lode, condescended. Hereby the Serpent got from man perpetual youth. Indeed the serpent changeth his age for youth, and man his youth for age. And the Ass for his punishment, is more tormented with thirst then any other beast. The serpent may thus get the start of a man for this world; but when he dyes, he dies for e•...er; life never returns. But we shall put off, not the skin, but this *mortal body:* and so be *clothed with im•...ortalitie* and eternal life above: we shall be young again in heaven.

Only death adds t'our strength: nor are we grown:

In stature to be men, till we are none.

Let this answer the Poet.

Anguibus exuitur tenui cum pelle vetustas:

Cur nos angust a conditione su•...us?

Why do serpents repair themselves, and man decay? The answer is easy and comfortable when there shall be *new heavens* and *new earth,* we shall have *new* bodies. They have here new bodies, and we old bodies: but there we shall have new bodies when they are no bodies.

But to our purpose. They write that the Serpent gets him to some narrow passage, as between two sticks, & so slips off his skin. And this is called *Sp•...lium serpentis,* or *v•...rnatio serpentis.* If we would cast off our old coat, which is corrupt according to deceitful lusts, we must pass through a *narrow gate;* as it were two trees; faith and repentance. Heaven is called *new Jerusalem:* you cannot creep through those new doors with your old sins on your backs. Be no *Gibeonites:* God will not be cozened with your old Garments. Put them off, saith *Paul:* put them off, and cast them away: they are not worthy mending. None are made of Satan's slaves, God's sons; but they must put off their old livery, which they wore in the Devils service; the cognizance of Mammon. *Let him that is in Christ be a new creature. Old things are passed away: behold, all things are become new. I saw,* saith S. *John, Nouum Coelum &c. a new heaven, and new earth.* For whom provided? for *new* creatures.

Envy this ye worldlings, but strive not in your lower pomps to equal it. Could you change robes with *Solomon.* and dominions with *Alexander,* you could not match it. But quake at your doom, ye wicked *Top•... is ord•...ed of old.* Old hell for old sinners. But which way might a man turn his eyes to behold this Renouation. *Nil •...i vid•..., nil n•...ui audio.* The hand is old, it extorts: the tongue is old, it swears. Our usuries are still on foot to hunt the poor: our gluttonies look not leaner: our drunkenness is thirsty still: our security is not waked. Old Idols are in our inward and better temples. Our iniquities are so old and ripe; that they are not only *alb•... ad messem,* white to the harvest: but even *sicca ad ignem,* dry for the fire.

Not only Serpents, but diverse other creatures have their turns of renewing. The *Eagle reneweth her bill,* saith the Prophet: our Grand-mother earth becomes new: and to all her vegetative children the Spring gives a renovation. Only we her ungracious Sons remain old still. But how shall we expect hereafter new glorified bodies, unless we will have here new sanctified souls? *In Christ Jesus neither Circumcision availeth any thi•...g, nor* ⟨◊⟩ *; but a new creature. And as many as w•...lke according to this rule, peace be on them, and mercy, and upon the Israel of God.*

I have taught you, according to my poor meditations, some *Wisedo•...* from the *Serpent. Augustine* gives 6. or 7. other instances, worthy your observation, and imitation; which I must pesse over in silence. The ⟨◊⟩ challengeth some piece of my discourse: for I dare not give you the Raynes, and let you go without the Curbe. And yet I shall hold you a little longer from it: for as I have shown you some good in Serpents, that you may follow it: so I must show you some evil in them, that you may eschew it. The vicious and obnoxious affections of Serpents, have more followers then their virtues. These instances are of the same number with the former.

1. The Serpent, though creeping on the dust, hath a lofty spirit; reaching not only at men, but even at the birds of the air. And here he is the *Ambitious* man's emblem. He was bred out of the dust, yet he catcheth a•... Lordships and honors: ransackes the City, forredges th•... Country, scowres it through the Church; but his arrand is to the Court. He is the maggot of pride, begot out of corruption: and looks in an office, as the Ape did when he had got on the robes of a Senator.

2. Their flattery or treachery: they embrace, whiles they sting. They lie in ⟨◊⟩ green grass, and under sweet flowers, that they may wound the suspectless passenger. Here I will couple the *Serpent* with the *Flatterer;* a human beast, and of the two the more dangerous. And that fitly; for they write of a Serpent, whose sting hath such force, that it makes a man die laughing. So the fla•...erer tickles a man to death. Therefore his tears are called *Crocodile lacrimae;* the Crocodiles tears. When h•... weeps, he wounds. Every frown he makes, gives his Patron a vomit: and every candle of commendation a purge. His Church is the Kitchen, his tongue is his Cater; his young Lord his God; whom at once he worships, and worreys. When he hath gotten a lease, he doth no longer fear his master: nay more, he fears not God.

3. Their ingratitude; they kill those that nourished them. And here I rank with *Serpents* those prodigies of nature, unthankful persons. *Seneca* says they are worse. *Venenum qu•...d serpentes in alienam pernici•...m proferunt, fine s•... continent. No•... ita vitium ingr•...itudinis continetur.* The poison which a Serpent casts out to the danger of another, he retains without his own. But the vice of ingratitude cannot be so smoothered. Let us hate this sin, not only for others sake, but most for our own.

4. Their voracitie; they kill more then they can eat. And here they would be commended to the *Engrossers:* who hoard more then they can spend, that the poor might st•...ue for lack of bread. Such a man (if he be not ⟨◊⟩ a Serpent, a Devil then man) makes his Almanac his Bible: if it prognosticate rain on *Swithi•...s* day, he loves and believes it beyond the Scripture. Nothing in the whole Bible pleaseth him, but the story of *Pharaohs* dream; where the seven lean Kine did eat up the seven fat ones. He could wish that dream to be true every year; so he might have grain enough to sell. He cries out in his heart for a dear year, and yet he is never without a dear year in his belly. *Solomon* says, the *people shall curse him:* and I am sure God will not bless him: but he fears neither of these so much as a cheap year.

5. Their hostility and murderous minds: they destroy all, to multiply their own kind. And for this I will bring the depopulator to shake hands with *serpents.* For he cannot abide neighbors. If any man dwells in the Town besides himself, how should he do for elbow room? There are too many of these Serpents in England: I would they were all exild to the wilderness; where they might have room enough, and none to trouble them, except of their own generation, Serpents. They complain eagerly against our negligence in discovering new parts of the world: but their meaning is to rid this land of Inhabitants. They have done their best, or rather their worst: when as in my memory from one town in one day were driven out above threescore souls: harbourlesse, succorless, exposd to the bleak air and unmerciful world: besides those that could provide for themselves. But the Lord of heaven sees this: the

clamours of many poor debtors in the Dungeon, of many poor laborers in the field, of many poor neighbors crying and dying in the streets, have entered the •...ares of the Lord of hosts, & he will judge it. *Thou hast seen it, for thou beholdest mischief and spite, to requite it: the poor committeth himself unto thee, thou art the helper of the f•...herlesse.*

6. Lastly, their en•...itie against Man, whom they should reverence▪ which we sorely found, and cannot but think of, *quoti•...s* ⟨ꝏ⟩ *•...picati p•...i:* as often as we remember that •...ieapple. *Aelia•...s* and *Pl•...e* report, that when a serpent hath killed a man, he can never more cover himself in the earth: but wanders up and down like a forlorn thing: the earth disdaining to receive into her bowels a man murderer. The male doth not acknowledge the •...ale, nor the female the male, that hath done such a deed. Since therefore they rebel against Man whom they should honor let me yoke with them Traitors, Seminaries, and Renegates, that refuse allegiance to their Lieges & So•...algnes. Will they say▪ ⟨◊⟩ Prince may loose *Ius regni,* the right of his kingdom, *per* ⟨◊⟩ *regnandi,* by reigning with injustice & ⟨◊⟩ ? and so they are absolved of their obedience? But how haps it that the Scripture never knew this distinction? *Saul* though guilty of all sins against the first Table yet *exsolo* ⟨◊⟩ *•...is ch•...ctere,* might not be deposed: but *David* calls him *Christum Do•...,* the Lord's Anointed. If the Prince be an offender, must they punish? Who gave them that authority? No *•...cit* ⟨◊⟩ *in* ⟨◊⟩ *, quod Deum expect•...* ⟨◊⟩ . It is eno•...gh for him, that he look for God to be his Judge. O but when the Popes excommunication thund•...rs, it is no sin to decrowne Kings. So super st•...tiously they follow the Pope, that they forsake Christ; and will not give *C•...sar* his due. They are the fire brands and bustuaries of Kingdoms; Serpents hidden in Ladies and Gentlewomens chambers: in a word▪ long spoones for traitors to feed with the Devil.

You see also now *Quid* ⟨◊⟩ . There is poison in Serpents now told you, leave that: there is *Wisdom* to be learned from *Serpents* before shown you, study that. Every vice you nourish, is a venomous stinging *serpent* in your own bosoms. If you will have hope of heaven, ⟨1 page duplicate⟩ ⟨1 page duplicate⟩ expel those *Serpents.* I have read of a contention between Scotland and Ireland, about a little Island: either challenging it theirs. It was put to the decision of a French-man: who caused to be put into the Island living *Serpents.* Arbitrating it thus; that if those *Serpents* lived and prospered there, the ground was Scotlands: if they died, Irelands. If those serpentine sins, lusts, and lewdness, live •...d thrive in your hearts, Satan will challenge you for his dominion. If they perish and die through mortification, and by reason of the pure air of God's holy Spirit in you, the Lord seals you up for his own inheritance.

I have given you the Raines at large: let me give but one pull at the Curbe, and you shall go. The *Cohibition* is, *Be harmless as Doves.* In *Doves* there be some things to be eschewed, many things to be commonded: one thing to be followed. The *Dove* is a timorous and faint hearted creature. *Ephr•... is like a silly Dove, without heart.* Be not ye so. In *Doves* there are many things commendable; but I will but name them, regarding the limits of both my Text and Time.

1. Beauty▪ By that name Christ praiseth the beauty of his Spouse. *Thou art fair my L•...e, my Dove, &c.Thou •...ast Doves ⟨◊⟩ within thy l•...kes.* And the Church praiseth her Savior. *His eyes are as the eyes of Doves by the rivers of water, washed with milk, •...d fitly set;* as a precious stone in the foil of a Ring. A white *dove* is a pleasing sight, but not like a white soul.

2. Chastity. *Nescit adu•...erij fla•...am inte•...erata Columba.* The *Dove* knows not the luxurious pollution of an adulterate bed. Who ever saw *Dove* sick of that lustful disease. Happy body that hath such continency: and blessed soul which shall be *presented a pure virgin to Jesus Christ.They are virgins; and follow the Lamb whether s•...ever he goeth.*

3. Fruitfulness. Most months in the year they bring forth young. The faithful are in this respect *Doves:* for faith is ever pregnant of good works, travels with them, and on all occasions brings them forth.

4. Amitie. They love their own mates; not changing till death give one of them a bill of divorce. *G•...mit •...urtur:* the turtle groans when he hath lost his mate. Nature teacheth them, what Reason above nature, and Grace above Reason, teacheth us; *to rejoice with the wives of our youth.*

5. Unity. They live, feed, fly by companies. Many of them can agree quietly in one house. Even teaching us, *how good and pleasant it is for brethren to dwell together in unity.* That as we have *one hop•...,* so to have *one heart.* Therefore the holy Ghost came down *in the likeness of a Dove,* of all birds: and it was the *Dove* that would not leave *Noah's Ark.*

But these are but circumstances; my C•...nter is their *Innocence.Columba simplex est animal, felle caret, rostro non l•...dit.* Other fowls have their talons and beaks, whereby they gripe and devour, like userers and oppressors in a Common-wealth. The *Dove* hath no such weapon to use, no such heart to use it. They write that she hath no gall; and so free from the bitterness of anger. *Talem Columbam audi•...imus, non talem hominem.* We have heard of such a *Dove,* not of such a *Man.* Who can say, he hath innocent hands, and a simple heart? Indeed none perfectly in God's sight: yet some have had, and may have this in part, by the witness of their own consciences. *Samuel* could challenge the *Israelites* to accuse him; *Whose •...xe have I taken? Whom have I defrauded? Of whose h•...d ha•...e I received any bribe?* And *Job* sweetly; *My heart shall not condemn me for my days.If I have lift up my hand against the fatherless let it be broken. If I rejoiced at the destruction of him that hated me.* (For that is true *Innocence,* saith *Augustine, quae nec inimico nocet;* that hurts not our very enemy. *If my land cry against me, or the furrows thereof complain. Let thistles grow instead of wheat, and cockles instead of barley.* How few amongst us dare thus plead! So *David. O Lord, thou knowest mine innocenc•....*

O blessed testimony. This is *Munus a•...eneus,* a wall of brass about a man. *In ⟨◊⟩ sper•...re bonum, nisi innocens, n•... potest.* To hope for good in the midst of evils, no man can but the Innocent. He goes fearless of danger, though not secure. *Impauidum ferient ruinae.Ne•... suspectus est pa•..., quod se non ⟨◊⟩ fecisse.* He cannot look to suffer that wrong, which he knows he hath not done. Innocence▪ saith *Chrysoft.* is free in servitude, safe in danger, joyful

in bonds. *Cum humiliatur, erigitur: •...um pugnat, vincit: cum occiditur, coronatur.* When it is cast down, it is raised up: when it fights, it conquers: when it is killed, it is crowned.

This is that *•...elesnes* which must be joined with the Serpents *Wisdom.* So *Paul* to his *Romans.I would h•...ue you wise unto that which is good, and simple concerning evil.* This is an excellent mixture, saith *Gregor.Vt simplicitatem ⟨◊⟩ ast•...ia▪ serpentis instrueret: vt serpentis astut•... simplicitas colu•...•...emperaret.* That the wisdom of the *Serpent* might instruct the simplicity of the *Dove:* that the *Doves* simplicity might temper the *Serpents* policy. So *•...eda* on the first of *Job. Job* is said to be *simple* and *upright:* simple in innocence, upright in discreet equity. *Simplex quia alijs non l•...dit, rectus quia se ab alijs non corrumpi ⟨◊⟩.* Simple in that he did not hurt others, upright in that he suffered not himself to be corrupted by others. *Non mul•...ùm distat in vitio, aut decipere, aus decipiposse.* There is small difference in that vice, which either deceives. or may be deceived. The one is weakness, the other wickedness.

This is that grace, to which the gates of heaven stand open, *Innocence.* But alas▪ where shall the robbers and workers of violence appear?

What shall become of the usurer? No creature in heaven or earth shall testify his innocence. But the sighs, cries, and groans of undone parents, of beggared widows and Orphans shall witness the contrary. All his money, like Hempe seed, is sowed with curses: and every obligation is written on earth with ink and blood, and in hell with blood and fire.

What shall become of the Encloser of Commons? Who shall plead his innocence? Hedges, ditches, fields, and towns; the weeping of the poor, the very lowings of beasts shall witness against him.

Where shall fraud, cozenage, racking of rents, injury, perjury, mischief appear? You may conceal your craft from the eyes of man; defraud the minister, beguile your neighbor, impoverish the Common-wealth, vnperceiued, unpunished: but know that the Lord will not hold you innocent.

I conclude; Make you the picture of *Innocence,* and hang it in your houses: but especially draw it in the table of your hearts. Let it be a Virgin fair and lovely, without any spot of wrong to blemish her beauty. Let her garments be white as snow, and yet not so white as her conscience. Let the tears of compassion drop from her eyes, and an Angel holding a bottle to catch them. Let her weep, not so much for her own afflictions, as for the wickedness of her afflictors. Let the ways be milk where she sets her foot, and let not the earth complain of her pressure. Let the Sun offer her his beams, the clouds their rain, the ground her fruits, every creature his virtue. Let the poor bless her: yea, let her very enemies be forced to praise her. Let the world be sommoned to accuse her of wrong, and let none be found to witness it. Let peace lie in her lap, and Integrity between her breasts. Let religion kiss her lips, and all Laws reverence her. Patience possess her heart, and humility sit in her eyes. Let all Christians make her the precedent of their lives; and study the doctrine that her mouth teacheth. Let the Angels of heaven be her guardians; and the mercy of God a shield of defense unto her. Let her tread upon injury, and stamp the Devil and violence under her feet. Let her greatest

adversaries, Oppression and Hypocrisy, fly from her presence. Let rapine, malice, extortion, depopulation, fraud, and wrong, be as far removed from her, as hell is from heaven. Let the hand of mercy dry her eyes, and wipe away her tears. Let those glorious spirits lift her up to the place of rest. Let heaven add to her beauty, Immortality set her in a throne of joy, and Eternity crown her with glory. Whether may all her children follow her, through the blood and merits of that most *innocent Lamb Jesus Christ.*

Amen.

THE WAY HOME.

MATTH. 2. 12.

And being warned of God in a dream, that they should not return to Herod, they departed into their own Country another way.

WHen these *Wise men* had presented to Christ their gifts; (which indeed he first gave them; for *the earth is his, and the fullness thereof:* yet) he rewards them. They emptied their *Treasures* of Gold, Myrrh, and Frankincense. and he filled the treasure of their hearts with heavenly graces.

For their *Gold,* he returns them pure *wisdom.* They were called *Wise men* before; but their wisdom was infernal, downwards to hell, perhaps consulting with Devils. Now he gives them *Wisdom from above, pure* and refined as gold.

For their *Frankincense,* he purgeth them of their former superstitious Idolatries, from sacrificings to Satan: and instructs them to whom frankincense is due, and all other offerings of piety; to their Creator and Savior.

For their *Myrrh,* he gives them Charity, a true love to him, that so truly loved them; and for his sake a love to others. They made then a blessed exchange with Christ; when for *Gold, Frankincense, Myrrh,* they received *Wisdom, Devotion, Charity.*

Now to testify how highly the Lord favored them, he speaks to them in a dream, and reveals his mind for the safety of his Son; *that they should not return to Herod.* And to witness how truly they served the Lord, they gave obedience. *They departed into their own country another way.*

The whole may be distinguished into

An	Informing	into a	word
Performing	work		

God gives the *word,* the *Magi* do the *work.* God doth *inform,* and they *perform.* He instructeth, and they execute. He gives direction, they obedience. His word, informance, instruction,

direction is. *He warned them in a dream, that they should not return to Herod.* Their work, performance, pliable obedience.

They departed into their country another way.

In the direction or monition *Informing* are considerable these three circumstances:

The

- *Men,* Wise men, *Magicians.*
- *Manner,* In a dream.
- *Matter,* That they should not return to Herod.

The *Persons* to whom God gave this admonition, are expressly called *Wise men.* Some say, they were also Great men. If so, then was this revelation

made

- Potentibus.
- Petentibus.

1. To great men. It is the opinion of some, that these *magi* were kings: & that the Evangelist in calling them *wise men,* gave them a more honorable title, then if he had called them kings. So *Ludolphus* says, that *Magus* was in those days more noble then *Magnus.* But we must know, who they are that thus style them: Friars & Jesuits, such as can by no means endure the superiority of Princes. That are *Derisores hominum maxim potentū.* Hereon some of them have mooted strange problemes able to fill whole volumes. *An Sacerdotes Regibus praeferendi.* Whether Priests be not above kings. But still the conclusion is against Princes. Some more moderate on that side have confessed them not *Reges,* but *Regulos,* little kings, petit Princes. Like those one & thirty kings, that conspired against *Joshua.* Or those fifty that met at Troy. There is a kind of king in France, whom the common people call, *Le Roy Dlynetot.* But that these were but three in number, and kings in power, it may be painted in a popish window, is not in Catholics bible, therefore needs not be in a Christians creed.

2. Howsoever these *Magi* were *Potentes,* or no, they were *Petentes.* Though they were great men, yet they humbly seek the greatest of men, yea the great God, *Jesus.* And behold, graciously the Lord offers himself to their search: according to his infallible promise, that he will be found out of all that seek him *Dedit aspicientibus intellectum, qui praestitit signum: & quod fecit intelligi, fecit inquiri.* So he offers himself to all faithful searchers. But we cannot find him we seek, unless he find us first: *that came to seek & to save that which was lost.* We seek in vain, unless we seek him: & we seek him in vain, unless he find us. *Nos ad se quarendum suscitat-se ad inveniendum porrigit.* He stirs up our hearts to seek him, & offers himself to be found. There was never faithful heart sought the Lord *Jesus,* but he found him whom his *soul loved.* His patience might be excercised, his fidelity tried, his desires extended, by God's hiding himself for a season. *In the night* of obscurity, security, ignorance, he may miss him. *ver.* 1.

Though he enquire among the deepest Philosophers, & honestest worldlings. *ver.* 2. he may not find him. But. *ver. 3. the watchmen* will bring him to him: yea *ver.* 4. Christ himself will appear in gracious mercy. He may say for a while, as the Poet of *Anchises.*

Quaregio Christum? quis habet locus? Illius ergo Venimus. Where is Christ! in what country may I find him? But the Lord *Jesus* will reveal himself: yea meet him half way, as the merciful father met his unthrifty Son when he returned. We shall conclude with joy: *We have found the Messias: even him of whom Moses in the Law, and the prophets did write, Jesus of Nazareth.*

You hear the Persons to whom this admonition was given: the next Circumstance is

***The* Manner. In a dream.**

I might here enter into a cloudy and confused discourse of *Dreams,* till I brought you all asleep. But I love not to fetch any boats, when there is a nearer way. Herein I may say with *Augustine.I would to God I could discern between dreams.*

Some are

- Natural.
- Preternaturall.
- Supernatural.

1. Natural: and such arise either from

- Complexion
- Affection

1. From complexion or constitution. The Sanguine hath merry dreams: the melācholy sorrowful dreams the Cholericke dreams of fire, and such turbulent thoughts: the Phlegmatic, of rain, of floods; and such warry objects. And as these elemental humors do abound in a man, the dreams have a stronger force, and more violent perturbation.

2. From Affection: what a man most desires, he soonest dreams of.

Omnia quae sensu voluuntur vota diurno,

Tempore nocturno reddit amica quies.

Venator defessa toro dum membra reponit.

Men's tamen ad siluas & sua lustra redit.

Gaudet amans furto: permutat nauit a merces:

Et vigil elapsas quarit a•...arus opes.

So *Augustine.S•... nascitur ex studi•...s praeteritis.* what man desires in the day, he dreams in the night. The hunters mind is in the forest, whiles his wearied bones are reposed on a soft bed.

The soldier dreams of batteries, assault•..., encounters: the Lawyer of quirkes and demurs: the citizen of tricks and frauds: the musician of crotchers, the Seminary of equivocations. The glutted Epicure dreams of dainty dishes and fat morsels. The thirsty drunkard dreams of his licour, *and behold he drinketh; but awake,* his thirst is not satisfied. The usurer dreams of his trunckes, & that he is telling his gold: and starts, as if every rat were a thief breaking in upon him. The timorous dream that they are flying before ouertaking danger. The Lustful imagines his desired embracings. The angry that he is fighting killing, spoiling. The secure, that they are wilstling, singing, dancing. The ielous man dreams of his wives errors, when she lies chastely by his side. The ambitious, that he is kissing the kings hand, and mounted into the saddle of honor. The overcharged mind dreams of his employment. *For a dream cometh through the multitude of business.*

2. Preternaturall: and these are either Ad

- Errorem
- Terrorem

Whereof the first is wrought by Satan *Permittente Deo* God suffering it. The second by God *mediante Diabolo,* Satan being a mediate instrument.

1. There are Dreams for *Error,* wrought by the mere illusion of Satan: whom God once suffered to be a lying Spirit in the mouth of 400. Prophets. He working upon man's affections, inclinations, and humors, causeth in them such dreams, as seduce them to wickedness, and induce them to wrechednes. They write of one *Amphiaraus,* an Argive Soothsayer, that by a dream he was brought to the *Theban* voyage; where *Hiatu terrae absorbetur;* he was swallowed up of the earth. So *Pharaohs Baker* was encouraged to hopeful error by a dream. So was that monstrous host of *Midian* overthrown by a *Dream* of a *Barley cake,* that hit a Tent, and overwhelmed it: which was interpreted the *Sword of Gideon.*

2. For *Terror. Job* says, that *Deus terret per somnia, & per visiones horrorem incuiit.* God strikes terror into the hearts of the wicked by *Dreams.* As a *Malus genius* is said to appear to *Brutus* the night before his death: or as the face of *Hector* was presented to *Andromache. Polydore virgil* records the *dream* of that bloody tyrāt, *Richard* 3. that in a dream the night before the battle of *Bosworth* field, he thought all the devils in hell were haling and tugging him in pieces: and all those whom he had murdered, crying & shricking out vengeance against him. Though he thinks this was more then a dream. *Id credo non fuisse somnium, sed conscientiam seelerū* He judged it not so much a dream, as the guilty conscience of his own wickedness. So to *Robert Winter,* one of the powder-traitors, in a *dream* appeared the gastly figures and distracted visages of his chief friends and confederates in that treason; not unlike the very same manner, wherein they after stood on the pinnacles of the Parliament house.

3. Supernatural; such as are sent by divine inspiration, and must have a divine interpretation, Such were the *dreams* of *Pharaoh* expounded by *Joseph:* the dreams of *Nebuchadnezzar* declared by *Daniel.* Of these were two sortes.

1. Some were mystical: such as those two kings dreams; and *Pharaohs* two officers: whose exposition is only of God. So *Joseph* answers; *Are not interpretations of the Lord?* So *Nebuchadnezzar* to *Daniel.Thou art able, for the spirit of the holy God is in thee.* The Sorcerers and Astrologers dearly acknowledged their ignorance with their lives. Thus *Pharaoh* may *dream,* but it is a *Joseph* that must expound it. It is one thing to have a representation objected to the fantasie: another thing to have an intellectual light given to understand it.

2. Others are demonstrative: when the Lord not only gives the *dream,* but also withal the understanding of it. Such were *Daniel's dreams,* & these *Wisemens, & Joseph's* in this chapter. Wherein was a Vision & Pro uision: a vision what to do: a provision that no harm might come to *Jesus.* These *dreams* were most specially incident to the New Testament: when God at the very rising of the Sun, began to expel the shadows of dark my steries. *And it shall come to pass in the last days (saith God) I will pour out of my Spirit upon all flesh: and your sons & your daughters shall prophecy, & your young men shall see visions, and your old men shall dream dreams.* Now the Sun is gotten up into the midst of heaven the Gospel into the full strength, these shadows vanish: the more light, the less shadow.

So that now to expect revelation of things by *dreams* were to entreat God to lend us a candle whiles we have the bright Sun. The superstitious Papists are s•...ill full of these *dreams:* and find out more mysteries in their sleep, then they can well expound waking. The Abbot of Glastenbury, when *Ethelwold* was Monk there, dreamt of a tree, whose branches were all covered with Monks cowles: & on the highest bough one cowle that ouertop'd all the rest: which must needs be expounded the future greatness of this *Ethelwold.* But it is most admirable, how the *Dominic* Friers make shift to expound the dream of *Dominickes* mother; which she had when she was with child of him: that she had in her womb a wolf with a burning torch in his mouth. Say what they will, a wolf is a wolf still: & that order hath ever carried a burning torch to scorch their mother, the Church. But there is no *dream* of theirs without an interpretation, without a prediction. And if the event answer not their foretelling, they expound it after the event. If one of them chance to dream of a green garden, he goes presently and makes his will. Or if another dream that he shakes a dead friend by the hand, he is ready to call to the Sexton for a grave; takes solemn leave of the world, and says he cannot live.

Beloved, God hath not grounded our faith upon *dreams* nor *cunningly devised fables;* but on the holy Gospel, written by his servants in books, and by his spirit in the tables of our hearts. They that will believe *dreams* and Traditions above God's sacred word, let them hear and fear their judgment. *For this cause God shall send them strong delusion, that they should believe a lie. That they all might be dāned who believe not the truth, but had pleasure in unrighteousness.* Banish from your hearts; this superstitious folly, to repose any confidence expectant on dreams.

But if you desire to make any use of dreams, let it be this. Consider thyself in thy dreaming, to what inclination▪ thou art mostly carried: and so by thy thoughts in the night, thou shalt learn to know thyself in the day. Be thy dreams lustful? examine whether the addictions of thy heart run not after the bias of concupiscence. Be they turbulent, consider thy own

contentious disposition. Be they revengeful, they point to thy malice. Run they upon gold and riches, they argue thy covetousness.

Thus God may be said to teach a man by his *dreams* still; *non quid erit, sed qualis est:* not what shall be, but what he is. Not future events, but present condition may be thus learned. Neither day nor night scapes a good man without some profit: the night teacheth him what he is, as the day what he should be. Therefore said a Philosopher, that all waking men are in one common world: but in sleep every man goes into a world by himself. For his dreams do signify to him those secret inclinations, to which he thought himself a stranger, though they were home-dwellers in his heart. Even those fancies are speaking images of a man's disposition. And as I have heard of some that talk in their dreams, and then reveal those secrets, which awake they would not have disclosed. So may thy dreams tell thee when thou wakest, what kind of man thou art. The hypocrite dreams of dissimulation: the proud woman of paint and colors: the thief of robbery and booties▪ the Jesuit of treasons. Let them ask their very sleep, *quale•... sint;* what manner of men they ar•.... For so lightly they answer temptations actually waking, as their thoughts do sleeping. Thus only a man may make good use of his *dreams.*

Here let us observe, that God doth sometimes draw men to him *suis ipsorum* ⟨◊⟩ *;* by their own delights and studies. No doubt these *Magi* were well acquainted with dreams: it being amongst Ethnics and Peripatetickes a special object of divination. Therefore there is a book bearing the name of *Aristotle; De diui•...ne p•...r somnium.* Many •...ors these men had swallowed by dreams; now behold, in a dream they shall receive the truth. So God called them by a *Star,* whose profession was to rely too much on the *Stars.Quare per Stellam? vt per Christum ipsa materia erroris, fieret salutis occasio.* Why by a *Star?* that through *Jesus* Christ the very matter of their error might be made a means of their salvation. *Per* ⟨◊⟩ *ill•...s vocat, qu•... famil•...ria illis cons•...tudo fecit.* God calls them by those things, which custom had made familiar to them. They that are stung with Scorpions, must be cured by the oil of Scorpions. Thus God allures men to him, as Fishermen ⟨◊⟩ , with such baits as may be somewhat ag•...ble to them. *Paul* is occasioned by the *Al•...* ⟨◊⟩ *the vnknow•... God,* to make known the true God, the ⟨◊⟩ *Jesus.* Doth *David* love the Sheep-folds? he shall be a Shepherd still. *From following the e•...s great with young, he brought him to feed Jacob his people, and Isr•...ll his •...ritance.* Doth *Peter* love fishing? he shall go a fishing still, though for more noble creatures; to catch soul•.... Do these Magicians love *Stars* and *Dreams,* behold a *Star* and a *Dream* shall instruct them in the truth of God. Old *Is•...* takes occasion by the smell of his Sons garments, savoring of the field, to pronounce a spiritual blessing. *The smell of my Son is as the smell of a field, which the Lord hath blessed. Jerome* notes of *Amos,* that he begins his Prophecy with *roaring.The Lord shall roar from Zion.* Because he being a field-man, kept the woods, where he was wonted to the roaring of Lions. *Iudaei signa quaerunt? Do the* Jews *seek a sign.?* Why Christ will there even among them work his Miracles. Doth *Augustine* love eloquence? *Ambrose* shall catch him at a Sermon. *All things shall work to their good,* that are good: *Omnia, etiam peccata.* All things, even their very sins, saith *Augustine•....* ⟨◊⟩ in his *Essays* writes, that a libidinous gentleman sporting with a Courtesan in a house of sin, chanced to ask her name; which she said was

Mary. Whereat he was stricken with such a remorse and reverence, that he instantly not only cast off the Harlot, but amended his whole future life.

Well-beloved, since this is God's mercy, to allure us to him by our own delights, let us yield our selves to be caught. What scope doth thy addiction level at, that is not sinful, which God's word doth not promise and afford? What delight can you ask, which the Sanctuary gives not? Love you hunting? learn here to hunt. *the Foxes, the little* Cubbes, those crafty sins sculking in your bosoms. Would you dance? let your hearts keep the measures of Christian joy; and leap, like *John* the Baptist in *Elizabeth's* womb, at the salvation of *Jesus.* Delight you in running? *Paul* sets you a race. *So run that ye may obtain.* You shall have good company. *D•...id* promiseth, that he *will run the way of God's commandments. Peter* and *John* will run with you to *Jesus.* Love you Music? Here are the Bels of *Aaron* still ringing; the treble of *Mercy,* and the tenor of *Judgment; Levi's* Lute, and *David's* Harp. There are no such songs as the songs of *Zion.* Would you be merry? *Rejoice in the Lord always; and again I say rejoice.* If ever you found joy like this joy; *the peace of conscience, and joy of the holy Ghost;* back again to the world. Louest thou dainty cheare? here be the best cates, the body and blood of thy Savior, the bread of life: no hunger after it. Wilt thou drink much. *Drink my wine and my milk: drink, yea drink abundantly, O Beloved. Bib•...e & ⟨◊⟩ :* as the original imports; *drink, and be drunken with loves:* pledge the health that Christ begun; even *asaving health to all nations.* Are you ambitious? there is no preferment like that to be had here, in the Court of the King of Kings. *David* judged it no little thing to be *Son in law to a King:* but what is it then to be a King? Desire you stately buildings? Alas, the whole world is but a Cottage, a poor transient Tabernacle, to the *Mansions* promised by Christ. Lastly, are you covetous? Yet I need not ask that question, but take it as granted. Why then here is *gold;* more precious then that of *Arabia,* or of *Hauilah:* rust or thief may distress that; this is a treasure can never be lost. What should I say more? What can win you? Which way soever your desires stands, God doth allure you. The best things in earth or in heaven are your bait. With these doth the Lord seek you; not for any need that he hath of you, but for your own salvation. When the fairest of all *Beloved's* doth thus woo us, let him win us: and espouse us to himself in grace, that we have the plenary marriage in glory. You see the *Manner* of their Warning.

The *Matter.*

That they should not return to Herod. Why not to *Herod?* Because the Lord now lets them see his hypocrisy. For howsoever he pretended. Ver. 8. *to come and worship him;* yet he intended not *seruire,* but *s•...uire:* not to honor him, but to murder him. He calls the *Wisemen* privily, as if he quaked at the propagation of this news, for it came upon him like the pangs of death. He commands them to inquire *de infante,* not *de rege;* of the babe, not of the King; for that title galled him to the heart. *That I may worship him. Dirum facinus tingit color pietatis.* It is a monstrous wickedness, which he would die in the colors of godliness.

The Lord doth disappoint the purposes of Tyrants: though their Bows be bent, and their swords whet•...ed, yet the mark shall be removed: and they shall rather wound themselves, then their hated object. Though they be *great with child of iniquity, and conceive mischief, yet they shall bring forth but falsehood.* Though those *Jews* had bound themselves *under a curse,*

neither to eat nor drink till they had killed Paul. Yet if they had kept their vow, they had fasted to death. Though *Sennacherib* purposed to swallow up *Jerusalem* at a morsel; yet the Lord mocked his menaces. *He shall not come into this city, nor shoot an arrow there, nor cast a bank against it.*

Herod made himself sure of Christ, but the Lord deceived him again and again. First he stroke him with extreme sottishnes: that learning by the *Wise men* the birth of Christ, yet (though the matter in his thought touched his Crown) he sends none of his Courtiers with them under pretence of gratifying them: which might so have seised on that innocent Lamb; and not worshipped, but worrey'd him. But the Lord so confounded his wits with the spirit of giddines, that the *Magi* go alone. Next, now that his bloody hopes depend upon their return, behold they are sent home *another way.* So that *he saw that he was mocked. Herod* mocked the *Wisemen,* and God shall direct the *Wisemen* to mock *Herod.* He pretended to adore, whom he did abhor: and they do *eum vulp•... vulpinara;* beguile the Fox: yea rather *•...vicula lupum fallit:* the Lamb deceives the Wolf. Simplicitie goes beyond subtlety. *A cane non magno saepe tenetur aper.* Here was *Herod's* folly, that he would not suffer the King of the whole world, to be King in Jury: that in fear of a Successor, he would kill his Savior. Nay further: for fear of a strange heir, he kills his own heir. Which occasioned *Augustus* to say, that it was better being *Herod's* Hog then his heir. Here then see his cruelty: if his strength cannot take *Jesus,* he will try his cunning: and last when his cunning fails, he falls to open violence again: *sending forth men of war.* Thus when Tyrants fail in their Politicians Rhetoric, they fall to the Carters Logic.

You see the *Informance,* let us look upon their *Performance. They departed into their own Country another way.* All which (wanting time to prosecute the history) I will apply to our selves. Their course home, shall teach us a course to our home: even to heaven and glory. Wherein I desire to observe these

Circumstances

- Our selves naturally lost:
- Our finding of Christ.
- Our charge not to return to *Herod:* But to go to our *own Country;* And that by *another way.*

1. Let it be granted, that we have all wandered from the way of life. *All we like sheep have gone astray, we have turned everyone to his own way.* I would to God, everyone would *sentire,* feel this in particular; and not only *consentire,* consent to it in general. *I am not come to call the righteous,* saith *Christ, but sinners to repentance.* And Luke 15. he leaves the hypocritical ⟨◊⟩ to their own high-conceited purity, and *seeks the lost sheep.* We may here pause, and wonder, at our misery, at his mercy. We were so lost, that we could never find him: •...e is so good, that he sought and found us *Inuenit non quaerentes, non p•...rdet inue•...s.* He found v•... not seeking him, being found he will not loose us. *Come to me all that labor, and are heavy laden, and I will give you rest.* The proud sinner who doth not find his sin; the careless, who doth not feel

his sin; is not called. Only *sentsentibus morbum promittitur medicina.* Health is promised to those that feel their sickness.

2. Christ calls us, but how shall we come? Behold he sends us a *Star* for direction, his holy *Word.Lord to whom shall we go? Thou hast the words of eternal life.* Would you come to him that is *vita,* the *life?* You must come by him that is *via,* the *Way.* It is he *Quo eundem,* whether we would go: it is he *Qua eundem,* by which we must go. To his word then let us come with an honest heart: not to sleep, not to carpe, not to gaze: but to observe attentively, to remember faithfully, and to practice obediently, what is there taught us. Neither must God only for his part afford us a *Star* for guidance; but we must also for our part bring feet to walk to him. These are three.

1. Contrition▪ a heart truly sorrowful for our former iniquities. He that is cast down by repentance, shall be raised up with joy. It is not possible to walk to God without this foot. He that goes to heaven, must wash his steps with tears. And he that hath this foot, shall make large paces to glory. Though he hath long lingered, he will now hast: as the malefactor stepped by this foot from the Cross to Paradise.

2. Faith. Sorrow may cast down too fast, too far. Though the head have leave to ache, yet let not the hand of faith be wanting to hold it. Though the eye be blubbered with tears, yet must it look through all that water to the clear Sun, *Jesus* Christ. When the Law hath done the office in making thy sin manifest; thank it, and take thy leave of it: as thou wouldest do of a friend that hath done thee a good turn, but now grows troublesome. Put *Moses* behind thee, saith *Luther:* and fixe thine eyes upon Christ; that *Lamb of God which takes away the sins of the world.* Without this foot thou shalt step short of comfort. Faith must bring thee to the fountain of that *Blood,* which shall *wash away all thy sins.*

3. Obedience: this foot must be continually used: all the days of thy life must thou travel in the ways of God with this foot. It knows and keeps Celeritie, Integrity, Constancy.

Celeritie. *I will run the way of thy commandments.* It makes hast, knowing that God will not be pleased with halting obedience: or with that zeal, that only goes a Parliament-pace. The Creeple was carried to the Temple: God loves not such limping zeal, that is carried to Church on two Crutches, Law & Custom: but that which with *Peter* and *John,* runs to the place where *Christ* is. But it is God, that *maketh our feet like the feet of hindes.*

Integrity: it turns not to the right hand, nor to the left, but goes straight on: *running with patience the race that is set before it.* Therefore saith the Apostle. *Make straight paths for your feet, least that which is lame be turned out of the way: for all false ways the Lord doth utterly abhor.The wicked walk on every side:* they have circular goings, on every side of the truth, but the true way they cannot find. But Integrity is not so light heeld, to skip out of the way of righteousness, at every dog that reproachfully barks at it, nor at every *Siren* that temptingly would call it aside. The Devil, with all his force of terror or error cannot seduce it.

Constancy: it is ever traveling, though through many hindrances. It hath a heavy load of flesh to burden it, and make every step tedious, yet it goes. Cares for family, troubles of

contentious neighbors, frowning of great adversaries, malicious turbulency of the world; all offer to stay it, but it goes on. As if it had received the Apostles Commission, *Salute* none of these *Remora's by the way;* it resteth not till it see the salvation of God. The Lord *delivers the feet from falling, that it may walk before God in the light of the living.*

3 We must not *return* back to *Herod.* Why not to *Herod?* He was a fit type of the Devil: and they that are recovered and escaped from him, should not fall back into his clutches. The Devil is like *Herod,* both for his subtlety and cruelty. The *Herod's* were all dissemblers, all cruel. There was *Herod Ascalonita, Herod Antipas, and Herod Agrippa:* all cruel in the butchering of God's Saints.

Ascalonita necat pueros, Antipa Iohannem,

Agrippa Iacobum, mittit{que} in carcere Petrum.

Ascalonite makes an earnest show of zeal to Christ: but he desired not *subijcerese Christ•..., sedsib•... Christum:* not to become subject to Christ, but to make Christ the sub iect of his fury. *Antipas* seemed to love *John* the *Baptist,* but he suffers a dancing foot to kick off his head. The cruelty of the other *Herod* was monstrous. He slew all those whom he could suspect to issue from the line of *David:* all the Infants of *Bethlehem* under two years old, at one slaughter. He slew his kindred, his sister, his wife, his son. He cut the throats of many noble Jews, whiles he lay on his death bed. Yea made it in his will, that so soon as ever the breath was out of his body, all the sons of the nobler Jews shut up into a safe place, should be instantly slain to bear him company. By this means he resolved, that some should lament his death, which otherwise would have been the cause of great joy. A wretched Testament, and fit for such a devil to make.

That Devil we are charged not to *return* to, exceeds this both in subtlety and cruelty: even as much as a father may his Son. *Herod* was not so perfect a Master of his art. The wise men deceived *Herod;* he must be a wise man indeed that over-reaches Satan. *Herod* was a bungler to him: he trusted to instruments to destroy Christ; the Devil looks to that business himself. *He can transform himself into an Angel of light:* and rather then not draw men to hell, he will dissemble a love to heaven. He will speak good, that he may work evil: and confess the truth, that thereby he may procure credit to greater falsehood. He can stoop to the reprobate, like a tame horse till they get up and ride him: but when he hath them on his back, he runs post with them to hell.

When he hath thus excercised his policy, will he spare his power? when his Foxes part is done, he begins his Lions. Blood, massacre, destruction are his softest embraces: horror and amazement are the pleasures of his Court: kill, kill, burn, burn, is the language of his tongue; to those miserable wretches, which must ever be burning, never consumed; ever killing, and never die. Oh then let us never *return to Herod,* nor venture on his mercy. The poor bird, that hath escaped the hawks talons, is careful to avoid his walk. The strayed Lamb, fallen into the wolfes cave and delivered by the Shephard, will no more straggle out of the flock. If the Lord *Jesus* hath sought and brought us to himself by the *Star* of his Gospel, let us no more go back to *Herod:* flying the works of darkness, and serving the living God with an upright heart.

Indeed they that are truly freed from his servitude, will never more become his vassals. Many seem escaped, that are not. If the adulterer return like the *Hog to the mire,* and the drunkard *like the Dog* to *his vomit;* it is likely that they love *Herod* well, for they go back to him. The minister may desire to *offer them up a living sacrifice to the Lord;* but like wild beasts, they break the rope, and will not be sacrificed. But we *being delivered by* Christ *out of the hands of our enemies,* must *serve him without fear, in holiness and righteousness all the days of our life.*

4. We must go to our *own Country.* In this world we are but *strangers:* though perhaps we think too well of these vanities, yet they are but foreign things, we have another home. We may be ravished with this earth, as *Peter* with *Tabor, Bonum hic;* it is good being here: but if we look up to that heaven which is our *Country, Mundi calcamus inutile pondus.* Behold, the very outside is fair: the outmost walls are beautified with glorious lights everyone as a world for greatness, so a heaven for goodliness. All those spangles be as radiant stones, full of Luster; pure gold to the dross of earthly things. What may we then think there is within?

Yea whatsoever the wicked think, yet this world is but the through-fare: and it is not their *home* neither, though indeed they have their portion in this life. It is said of *Judas* going to hell, that *he went to his own place:* therefore that, and not this, is their *own country;* as sure as they think themselves of this world. In heaven there is all life, no death: in hell all death, no life: on earth men both live and die; passing through it as the wilderness, either to Egypt or Canaan. This earth as it is between both, so it prepares us for both: and sends everyone to their *own country;* eternal joy, or everlasting sorrow.

He that here dies to sin, shall hereafter live in heaven: he that lives in sin, shall hereafter die in hell. All soiourne, either with GOD, feeding on his graces, or with Satan surfe•...ing on his iniquities. They that will have Satan for their host in transgression, shall afterwards be his guests in perdition. But they that obey God as their master, shall also have him their father, and that forever.

Contemne we then this world: what though we have many sorrows here, & a still succession of miseries: we are not at *home.* What stranger looks for kind usage amongst his enemies? As well might the captive Jews expect quiet among the Babylonians. Thou art sure of a *country* wherein is peace. In that heaven the wicked have no part, though here much pleasure. When thou considerest this truly, thou wouldst not change portions with them. Let it be comfort sufficient, since we cannot have both, that we have by many degrees the better

Their own country. Heaven is our *own* country. 1. Ours, ordained for us by God the Father. *Come ye blessed of my Father, inherit ye the kingdom.* 2. Ours, purchased for us by God the Son. *We have boldness to enter into the Holiest by the blood of Jesus.* 3. Ours sealed to us by God the holy *Ghost.The Spirit of God seals us up to the day of redemption.The Spirit it self beareth witness with our spirit, that we are the children of God.*

Ours thus, though we are not yet fully entered into it. *Habemus ius ad rem, nondum in re.* We are *heirs* to it, though now we be but wards. Our minority bids & binds us to be as servants. *The heir as long as heis a child differs nothing from a servant, though he be Lord of all.* When we

come to full years, a perfect growth in godliness, *in mensuram staturae adulti Christ's,to the measure of the stature of the fullness of Christ,* we shall have a plenary possession.

It is ours already, not *in re,* but *in spe;* as *Aug.* Our common Law distinguisheth between two manner of freeholds. A freehold in deed when a man hath made his entry upon lands, and is thereof really seised. A freehold in law, when a man hath right to possessions, but hath not made his actual entry. So is this *Country ours:* ours *Tenore iuris,* though not yet *iure tenoris:* ours in the inheritance of the possession, though not in the possession of the inheritance. To this *country,* our *country,* let us travel: and that we may do it the better,

5. The last circumstance shows us how; *Another way,* we must change the whole course of our inordinate conversation, and walk *another way:* even the Kings high-way to Paradise. *Immutatio vi•..., emendatio vitae.* The changing of the way, is the amending of our life. Repentance must teach us to tread a new path. To man truly penitent, *Optimus portus est mutatio consi•...y:* The best haven is the change of his life: *not to turnagain by the same way that he came.* Thus must we renounce our own wills, & old ways: and being made *new* creatures, take *new* paths. So *Gregory.* ° *We departed from our country by pride, disobedience, doting on visible delights, and pleasing the lusts of the flesh: we must therefore return by humilu•...e, obedience, contemning the world, and condemning the flesh. Quia Paradisi gaudijs per delectationem recessimus, ad h•...c per poenitentiam, tanquàm per nouam viam, reuoca•...ur.* We that departed from Paradise by sin, must return thither, by a new way, Repentance. Hast thou walked in lust? take *another way;* by purity and chastity. Didst thou travel with pride? there is another way to heaven, humility. *Blessed are the poor in spirit, for theirs is the kingdom of heaven.* Wert thou given to avarice? there is a new *way* to heaven; by charity. *Ye have fed me hungry &c.therefore come ye blessed.* Didst thou trudge with contention, and molesting thy neighbors with suits? this is the way to Westminster hall, there is *another way* to heaven. *Blessed are the peace makers, for they shall be called the children of God.* Didst thou trade in usury? this is the way to the Exchange: thou must exchange this way if thou wilt come to glory. Hast thou forredged with oppression? Thou must with *Zacchaeus* seek out *another way.If I have taken anything from any man by false dealing, I restore him fourfold.* Let the drunken epicure, malicious repiner, seditious incendiary, dissembling hypocrite, unjust oppressor, leave their wretched paths: & seek *another way* to happiness. God give us all grace to find this *way* of *Repentance,* that we may come at last to our *own Country,* peace and rest with *Jesus Christ.*

Amen.

SEMPER IDEM *OR* The Immutable mercy *Of Jesus Christ.*

HEBR. 13. 8.

Jesus Christ the same yesterday, and today, and forever.

BY the name of *Jehovah* was God known to *Israel;* from the time of the first mission of *Moses* to them, and their manumission out of Egypt: and not before. For saith God to *MosesI appeared unto Abraham, and unto Isaac, and unto Jacob, by the Name of God Almighty; but by my Name*

JEHOVAH *was I not known to them.* This *(I Am)* is an eternal word, comprehending three times; *that was, that is, and is to come.*

Now to testify the equality of the *Son* to the *Father,* the Scripture gives the same Eternity to *Jesus,* that it doth to *Jehovah.* He is called *Alpha* and *Omega, Primus & nouissimus, the First and the Last: which is, which was, and which is to come. Revel.* 1. and here *the same yesterday, and today, and forever.* Therefore he was not only *Christus Dei,* the Anointed of God; but *Christus Deus,* God himself Anointed. Seeing that Eternity which hath neither beginning nor ending, is only peculiar and proper to God.

The words may be distinguished into a

- Center
- Circūference
- Mediate

Line, referring the one to the other. The immovable *Center* is *Jesus Christ.* The *Circumference* that runs round about him here, is *Eternity: Yesterday, today & forever.* The *Mediate line* referring them is. 〈 in non-Latin alphabet 〉 , *The same▪ Jesus Christ the same yesterday, and today, and forever.*

The Center is *Jesus Christ.*

Jesus was his proper Name, *Christ* his appellatiue. *Jesus* a name of his nature, *Christ* of his Office and dignity; as Divines speak.

Jesus a Name of all sweetness. *Mel in ora, Melos in a•...re, iubilus in cord.* A reconciler, a Redeemer, a Savior. When the conscience wrastles with Law, Sin, Death; nothing but horror and despair without *Jesus.* He is *the way, the Truth, and the Life:* without him *Error, Me•...dacium, Mors. Si scribas, non placet, nisi legam ibi Iesum:* saith *Bernard.* If thou writest to me, thy letter doth not please me, unless I read there *Jesus.* If thou conferrest, thy discourse is not sweet, without the name of *Jesus.* The blessed restorer of all, of more then all that *Adam* lost▪ for we have gotten more by his regenerating grace, then we lost by *Adams* degenerating Sin.

Christ is the Name of his Office: being appointed and anointed of God, a King, a Priest, a Prophet.

This *Jesus Christ* is our Savior: of whose names I forbear further discourse, being unable, though I had the tongue of Angels, to speak ought worthy *•...anto Nomine, Tanto Numine.* All that can be said, is but a little: but I must say but a little in all. But of all names given to our Redeemer still *Jesus* is the sweetest. O•...er, saith *Bern.* are names of Majesty, *Jesus* is a name of mercy. The *Word* of God, the *Son* of God, the *Christ* of GOD, are titles of Glory: *Jesus* a Savior, is a title of grace, mercy, redemption.

This *Jesus Christ* is the Center of this Text: and not only of this, but of the whole Scripture. The Sum of Divinity is the Scripture: the Sum of the Scripture is the Gospel, the Sum of the

Gospel is *Jesus Christ.* In a word, *Nihil continet verbum Domini, nisi verbum Dominum.* There is nothing contained in the word of God, but God the *Word.*

Nor is he the Center only of his Word, but of our rest and Peace. *I determined not to know anything among you, save Jesus Christ, and him crucified. Thou hast made us for thee. O Christ; and our heart is unquiet till it rest in thee.* It is natural to everything *appettere centrum,* to desire the Center. But *our life is hid with Christ in God.* We must needs *amare,* where we must *animare.* Our mind is where our pleasure is, our heart is where our treasure is, our love is where our life is: but all these, our pleasure, treasure, life, are reposed in *Jesus Christ. Thou art my Portion, O Lord,* saith *David.* Take the world that please, let our Portion be *Christ.We have left all,* saith *Peter, and fellowed thee:* you have lost nothing by it, saith *Christ;* for you have gotten me. *Nimis auarus est, cui non sufficit Christus.* He is too covetous, whom *Jesus Christ* cannot satisfy. Let us seek this Center, saith *August. Qu•...ramus inueniendum, quaeramus inuentum. Vt inveniendus qu•...ratur, paratus est: vt inuentus qu•...ratur, immensus est.* Let us seek him, till we have found him: and still seek him when we have found him. That seeking we may find him, he is ready: that finding we may seek him, he is infinite. You see the *Center.*

The referring Line proper to this *Center,* is *Semper Idem.*

The same. There is no mutability in *Christ:no variableness, nor shadow of turning.* All lower lights have their inconstancy; but in the *Father of lights* there is no changeablenes. The Sun hath his shadow; the the *Son of righteousness is without shadow:* that turns upon the Diall, but *Christ* hath no *turning.Whom he loves, he loves to the end.* He loves us to the end; of his love there is no end. *Tempus crit consummandi, nullus consumendi misericordiam.* His mercy shall be perfected in us, never ended. *In a little wrath I hid my face from thee, for a moment: but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer.* His wrath is short, his goodness is everlasting. *The mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.* The mountains are stable things, the hills steadfast: yet hills, mountains, yea the whole earth shall totter on the foundations; yea the very *heavens shall pass away with a noise, and the elements shall melt with heat;* but the Covenant of God shall not be broken. *I will betroth thee unto me forever;* saith God. This marriage-bond shall never be canceld; nor sin, nor death, nor hell shall be able to divorce us. Six & twenty times in one *Psalm* that sweet singer chants it: *His mercy endureth forever. Jesus Christ the same yesterday, and today, and forever.*

As this meditation distilles into our believing hearts much comfort, so let it give us some instructions. Two

things it readily teacheth us; a

- Diswasiue caution.
- Persuasive lesson.

1. It diswades our confidence in worldly things because they are inconstant. How poor a space do•... they remain 〈 in non-Latin alphabet 〉 , *the same!* To prove this, you have in the

first of *Judges.* Ver. 6. a Jury of threescore and ten Kings, to take their oaths upon it. Everyone had his throne, yet there lickes crumbs under another Kings table: and shortly even this King, that made them all so miserable, is made himself most miserable. *Solomon* compares wealth to a wild fowl. *Riches make themselves wings, they fly away, as an Eagle toward heaven.* Not some tame house-bird or a hawk that may be fetched down with a lure, or found again by her bells: but an *Eagle,* that violently cuts the air, and is gone past recalling.

Wealth is like a bird: it hops all day from man to man, as that doth from tree to tree; and none can say, where it will roust or rest at night. It is like a vagrant fellow, which because he is big boned & able to work, a man takes in a doors, and cherisheth; and perhaps for a while he takes pains: but when he spies opportunity, the fugitive servant is gone, and takes away more with him then all his service came to. The world may seem to stand thee in some stead for a season, but at last it irreuocably runs away, and carries with it thy joys; thy gods, as *Rachel* stole *Laban's* Idols: thy peace and content of heart goes with it, and thou art left desperate.

You see how quickly riches cease to be *the same:* and can any other earthly thing boast more stabillitie? Honor must put off the robes when the play is done: make it never so glorious a show on this worlds stage, it hath but a short part to act. A great name of worldly glory is but like a peal rung on the bells: the Common people are the clappers: the rope that moves them is popularitie: if you once let go your hold & leave pulling, the clapper lies still, and farewell honor. Strength, though like *Jeroboam,* it put forth the arm of oppression, shall soon fall down withered. Beauty is like an Almanac: if it last a year, tis well. Pleasure like lightning: *•...ritur, moritur:* sweet, but short: a flash and away.

All vanities are but butter-flies, which wanton children greedily catch for: and sometimes they fly besides them, sometimes before them, sometimes behind them, sometimes close by them; yea through their fingers, and yet they miss them: and when th•... have them, they are but butterflies; they have painted wings, but are crude and squalid worms. Such are the things of this world, vanities, butter-flies. *Vel sequendo labimur, vel assequendo l•...dimur.* The world it self is not unlike a Hartechoke: nine parts of it are unprofitable leaves, scarce the tythe is good: about it there is a l•...ttle picking meat, nothing so wholesome as dainty: in the midst of it there is a coare, which is enough to choke them that devour it.

O then set not your hearts upon these things: *calcanda sunt,* as *Jerome* observes on *Act. 4. They that sold their possessions, brought the prises, and laid them downat the Apostles feet.* At their *feet,* not at their hearts: they are fitter to be trodden under feet, then to be waited on with hearts. I conclude this with *Augustine. Ecce turbat mundus, & amatur: quid si tranquillus esset? Formoso quomodo h•...reres, qui sic amplecteris soedum? Flores eius quàm colligeres, qui sic a spinis non reuocas manū. Quàm confideres •...terno, qui sic adh•...res caduco?* Behold, the world is turbulent and full of vexation, yet it is loved; how would it be embraced if it were calm and quiet? If it were a beauteous Damsel how would they doat on it; that so kiss it being a deformed stigmatic. How greedily would they gather the flowers, who will not forbear the thorns? They that so admire it being transient and temporal; how would they be enamored on it if it were eternal? But *the world passeth,* and God abideth. *They shall perish, but thou remainest: they*

all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed: but thou art The Sam•..., and thy years shall not fail. Therefore *trust not in uncertain riches, but in the living God.* And then *they that trust in the Lord; shall be as M•...unt Zion, which cannot be removed, but abideth forever. Jesus Christ the Sa•... yesterday, and today, and forever.*

2. This persuades us to an imitation of Christ's *Constancy.* Let the stablenes of his mercy to us, work a stablenes of our love to him. And howsoever like the lower Orbes, we have a natural motion of our own from good to evil: yet let us suffer the higher power to move us supernaturally from evil to good. There is in us indeed a reluctant flesh; *a Law in our members warring against the Law of our mind.* So *August.* confesseth. *Nec plane nolebam, nec plane volebam.* And *Eg•... era•... qui volebam, ego qui nolebam.* I neither fully granted, nor plainly denied: and it was I myself, that both would, and would not. But our ripeness of Christianity must ouergrow fluctuant thoughts.

Irresolution and unsteadiness is hateful, and unlike to our master *Christ,* who is ever *The Same.A double minded man is unstable in all his ways.* The inconstant man is a stranger in his own house: all his purposes are but guests: his heart is the Inn: if they lodge there for a night, it is all; they are gone in the morning. Many motions come crowding together upon him: and like a great prease at a narrow door, whiles all strive, none enter. The Epigrammatist wittily.

Omnia cùm facias, miraris cur facias nil:

Posthume, rem solam qui facit, ill facit.

He that will have an oar for every man's boat, shall have none left to row his own. They, saith *Melanchthon,* that will know *aliquid in omnibus,* shall indeed know *nihil in toto.* Their admiration or dotage of a thing is extreme for the time, but it is a wonder, if it out-live the age of a wonder, which is allowed but nine days. They are angry with Time, and say the times are dead, because they produce no more innovations. Their inquiry of all things is not *Quàm bonum,* but *Quàm novum!* They are almost weary of the Sun for continual shining. Continuance is a sufficient quarrel against the best things: and the *Manna* of heaven is loathed, because it is common.

This is not to be always *the same,* but never the *same:* and whiles they would be everything, they are nothing: but like the worm *Pliny* writes of, *multipoda;* that hath many feet, yet is of slow pace. A while you shall have him in England, loving the simple truth: anon in *Rome* groveling before an Image: soon after, he leaps to *Amsterdam:* and yet must he still be turning, till there be nothing left but to turn *Turk.* To winter an opinion is too tedious: he hath been many things; what he will be, you shall scarce know, till he is nothing.

But the God of *Constancy* would have his to be constant. Stedfast in your faith to him. Colos. 1. *Continue in the faith grounded and settled, and be not moved away fromthe hope of the Gospel.* Stedfast in your faithfulness to man, *promising* and not disappoynting. Do not *aliud stantes, aliud sed•...tes:* least your changing with God, teach God to change with you. *Nemo potest tibi*

Christum •...uferre, •...isi t•... illi auferas. No man can turn *Christ* from thee, unless thou turn thyself from Christ. For *Jesus Christ the same yesterday, &c.*

We come now to the *Circumference;* wherein is a distinction of three times; Past, Present, Future. *Tempora mutantur:* the times change, the Circumference wheels about; but the Center is the *same forever.*

We must resolve this Triplicity into a Triplicity. *Christ* is the *same* according to these three distinct terms, three distinct ways.

- *Obiectiue,* in his *Word.*
- *Subiectiue,* in his *Power.*
- *Effective,* in his gracious *Operation.*

Obiectiuely.

Jesus Christ is the same in his *word;* and that

- *Yesterday* in Preordination.
- *To day* in Incarnation.
- *For ever* in Application.

***Yesterday* in Preordination.**

So Saint *Peter* in his Sermon tells the Jews, that *he was delivered by the determinate counsel and foreknowledge of God.* And in his Epistle; that *he was verily preordained before the foundation of the world.* Revel. 13. He is called the *Lamb slain from the foundation of the world. Priuspr•...fuit, quamfuit.* His Prophets did foretell him, the Types did prefigure him, God himself did promise him. *R•...tus or do Dei:* the decree of God is constant.

Much comfort I must here leave to your meditation. If God preordained a Savior for man, before he had either made man, or man marred himself: (as *Paul* to *Timothy;he hath saved us according to his own purpose a•...d grace, which was given us in Christ Jesus before the world began.)* then surely he meant that nothing should *separate us from his eternal love in* that Savior. *Quos* ⟨◊⟩ *increatos, rede•...it perditos, non deseret redemptos.* Whom he chose before they were created, and when they were lost redeemed, he will not forsake being sanctified.

***To day* in Incarnation.**

When the fullness of the time was come, God sent forth his Son made of a Woman.The word was made flesh: which was, saith *Emissenus,Non deposita, sed seposit•... maiestate.* Thus he became younger then-his Mother, that is as eternal as his Father. He was *Yesterday* God before all worlds, he is now made man in the World. *Sanguinem, qu•...m pro matre •...btulit, antea de sanguine matris accepit.* The blood that he shed for his Mother, he had from his Mother. The same *Eusebius*▪ on the 9. of *Isaiah* acutely. *Unto us a child is borne, unto us a Son is given.* He was *Datus ex*

Diuinitate, natus ex virgins. Datus est qui erat; natus est qui non erat. He was *Giuen* of the Deity, *Borne* of the virgin: He that was given, was before: he as borne, was before. *Donum dedit Deus •...quale sibi,* God gave a gift equal to himself.

So he is *the same yesterday, and today, obiectiuely in his Word. Idom qui velatus in veteri, reu•...latus in none. In illo praedictus, in isto praedicatus. Yesterday* prefigured in the Law, *today the same* manifested in the Gospel.

***For ever* in Operation.**

He doth continually by his Spirit apply to our consciences the virtue of his death and passion. *As many as receive him, to them gives •...e power to become the Sons of God, even to them that believe on his Name.By one offering he hath perfected forever them that are sanctified.* This is sure comfort to us: though he died almost 1600. years ago, his blood is not yet dry: his wounds are as fresh to do us good, as they were to those Saints that beheld them bleeding on the Cross. The virtue of his merits is not abated, though many thousand hands of Faith have taken large portions out of his treasury. The river of his Grace, which *makes glad the city of God,* runs over the banks, though infinite souls have drunk hearty draughts, and satisfied their thirst. But because we cannot apprehend this for our selves of our selves; therefore he hath promised to send us the *Spirit of truth, who will dwell with us,* and apply this to us. *forever.* Thus you have seen the first Triplicity; how he is the *Same Obiectiuely* in his *Word.* Now he is

Subiunctiuely in his *Power the Same;* and

that

- *Yesterday,* for he made the world.
- *To day,* for he governs the world.
- *For ever,* for he shall judge the world.

***Yesterday* in the Creation.**

All things were made by him, and without him was not anything made that was made.By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. All things; even the great and fair book of the world; of three so large leaves, *Coelum, Solum, Salum;* Heaven, Earth, and Sea. The Prophet calls him *the Everlasting Father: Daniel,Ancient of days. Solomon* says that, *the Lord possessed him in the beginning of his way, before his works of old.* So himself told the unbelieving Jews: *Before Abraham was, I am.*

We owe then our selves to *Christ* for our creation, but how much more for our redemption? *Si totum me debeo pro ine facto, quid addam iam pro me refecto? In primo opere me mihi dedit: in secundo se mihi dedit.* If I owe him my whole self for making me, what have I left to pay him for redeeming me? In the first work he gave myself to me, in the second he gave himself to me. By a double right we owe him our selves: we are worthy of a double punishment, if we give him not his own.

***To day* in the Gouerning:**

He upholdeth all things by the word of his power. He is *Paterfamilias;* and disposeth all things in this universe, with greater care and p•...ence, then any house-holder can menage the bu•...nesse of his private family. He leaves it not, as the Carpenter having built the frame of a house, to others to perfect it; but looks to it himself. His Creation and Providence is like the Mother and the Nurse: the one produceth, the other preserveth. His creation was a short providence, his providence a perpetual creation. The one sets up the frame of the house, the other keeps it in reparation.

Neither is this a disparagement to the Majesty of God, as the vain Epicures imagined, *curare minima,* to regard the least things: but rather an honor, *curare infinita,* to regard all things. Neither doth this extend only to natural things, chained together by a regular order of succession: but even to casual and contingent things. Oftentimes *cùm aliud volumus, aliud agimus;* the event crosseth our purpose. Which must content us though it fall out otherwise then we purposed, because God purposed as it is fallen out. It is enough that the thing attain the own end, though it miss ours: that God's will be done, though ours be crossed.

But let me say; *Hath God care of fo•...les and flowers, and will he not care for you,* his own Image? Yea let me go further; Hath God care of the wicked? Doth he pour down the happy influences of heaven on the *unjust man's ground?* And shall the faithful want his blessing? Doth he provide for the Sons of *Belial,* and shall his own children lack? He may give meat and raiment to the rest, but his bounty to *Benjamin* shall exceed. If *M•...b his Wash-pot* taste of his benefits, then *Judah the signet on his finger* cannot be forgotten. The King governs all the Subjects in his Dominions, but his servants that wait in his Court, partake of his most Princely favors. God heals the sores of the very wicked: but if it be told him, *Lord, he whom thou lovest, is sick* ⟨◊⟩ enough, he shall be healed. The wicked may h•...•...utward blessings without inward, and that is *Esau's* pottage without his Birth-right: but the elect have inward blessings though they want outward, and that is *Jacob's* inheritance without his pottage.

For ever, because he shall judge the world. GOD hath appointed a day in the which he will judge the world in righteousness, *by that M•...n whom he hath ordained.In the day that God shall judge the secrets of m•...n by Jesus Christ.* Let the wicked flatter themselves, that all is but talk of any coming to Judgment: *non aliud videre patres aliudve n•... p•...tes aspic•...nt:* all is but *terriculamenta nutricum,* mere scar-babes. *Scribar•...m pe•... mendaces:* they have written lies; there is no such matter. But when they shall see that *Lamb,whom they have pierced* and scorned, *they shall cry to the mountains and rocks, Fall upon us and cover us.* Now they flatter themselves with his death: *mortuus est,* he is dead and gone: and *Mortuum Caesarem quis •...etuit?* Who fears even a Caesar when he is dead? But *he that was dead, liveth: behold, I am alive for evermore, Amen. Jesus Christ yesterday, and today, and forever. Qu•...sitor sc•...erum veniet, vindexque reorum.*

Here is matter of infallible comfort to us. *Lift up your heads, for your Redemption draweth nigh.* Here we are imprisoned, martyred, tortured: but when that great Assise, and general goal-delivery comes; *M•...s non •...rit vltra:there shall be no more death, nor sorrow; but all tears shall be*

wiped from our eyes.For it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels. We shall then find him *the S•...:* the *same* Lamb that bought us, shall give us a *venit•... beati; Co•...e ye blessed,* receive your kingdom. *Surely I come quickly, A•...on. Even so, Come Lord Jesus.*

Effectually in his *Grace* and *Mercy;* so he is the▪

Same

- *Yesterday* to our fathers.
- *To day* to our selves.
- *For ever* to our children.

***Yesterday* to our Fathers.**

All our Fathers, whose souls are now in heaven, those *Spirits of just men made perfect.* Hebr. 12. were, as the next words intimate, saved *by Jesus the mediator of the new Covenant, and by the blood of sprinkling, that speaketh better things then that of Abel.* Whether they lived under Nature, or under the Law, Christ was their expectation; and they were justified *credendo in venturum Christum;* by believing in the Messias to come. So Luke 2. *Simeon* is said to *wait for the consolation ofIsrael.*

***To day* to our selves.**

His mercy is everlasting: his truth endureth from generation to generation. *The same* gracious Savior, that he was *Yesterday* to our *Fathers,* is he *To day* to *us,* if we be today faithful to him. All catch at this comfort, but in vain without the hand of *Faith.* There is no deficiency in him, but is there none in thee? Whatsoever *Christ* is, what art thou? He forgave *Mary Magd.* many grievous sins; so he will forgive thee if thou canst shed *Mary Magdalens* tears. He took the malefactor from the Cross to Paradise; thither he will receive thee if thou have the same faith. He was merciful to a denying Apostle: challenge thou the like mercy if thou have the like repentance. If we will be like these, *Christ* assuredly will be ever like himself. When any shall prove to be such a sinner, he will not fail to be such a Savior.

To day he is thine, if *today* thou wilt be his: thine tomorrow, if yet tomorrow thou wilt be his. But how if dark death prevent the morrows light? He was *Yesterday,* so wert thou: he is *today,* so art thou: he is tomorrow, so perhaps mayest thou not be. Time may change thee, though it cannot change him. He is not (but thou art) subject to mutation. This I dare boldly say; He that repents but one day before he dyes, shall find *Christ the same* in mercy and forgiveness. Wickedness it self is glad to hear this: but let him be faithful on his part, as God is merciful on his part: let him be sure that he repent one day before he dies: whereof he cannot be sure except he repent every day. For no man know•... his last day. *Latet vltimus dies, vt obseruetur omnis dies.* Therefore (saith *Augustine)* we know not our last day, that we might observe every day. *To day therefore hear his voice.*

Th•... hast lost *yesterday* negligently, loosest *today* willfully, and therefore moist loose *forever* inevitably. It is just with God, to punish two *days* neglect, with the loss of the third. The hand of faith may be withered, the spring of Repentance dried up, the Eye of Hope blind, the Foot of Charity lame. *To day* then hear his voice, and make him thine. *Yesterday* is lost, *To day* may be gotten, but that once gone, and thou with it; when thou art dead and judged, it will do thee small comfort, that *Jesus Christ is the S•...e forever.*

***For ever* to our Children.**

He that was *yesterday* the God of *Abraham,* is *today* ours, and will be *forever* our children's. As well now *the light of the Gentiles,* as before *the glory of Israel. I will be the God of thy seed,* saith the Lord to *Abraham.His mercy is* ⟨◊⟩ *them that fear him, fr•... generation to generation.*

Many parents are •...ollicitously perplexed, how their children shall do when they are dead. Yet they cosider not, how God provided for them when they were childrē. Is the *Lor•...* ⟨◊⟩ *shortened*▪ Did he take thee from thy mothers breasts; and *wh•... thy •...errants for sooke thee,* as the *Psalmist* saith, became thy Father? And cannot this experiēced mercy to thee, persuade thee, that he will not for▪ sake thine? Is not *Jesus Christ the s•... yesterday, & today, and forever? I have been young,* saith *David, and* ⟨◊⟩ *now old: yet have I not s•...ne the right•...s forsaken:* (that is granted; nay) *nor his seed begging bread.*

Many distrustful Fathers are so carking for their posterity; that whiles they live, they starve their bodies, and hazard their souls, to leave them rich. To such a Father it is said justly. *Di•... es h•...di, pauper i•...psque tibi.* Like an over-kind Hen, he feeds his Chickens, and famisheth himself. If usury, circumvention, oppression, extortion, can make them rich, they shall not be poor. Their folly is ridiculous: they fear least their children should be miserable, yet take the only course to make them miserable. For they leave them not so much heirs to their goods, as to their evils. They do as certainly inherit their Fathers sins, as their lands. *God layeth up his iniquity for his children: and* ⟨◊⟩ *•...fspring shall wa•... a •...sell of b•...d.*

On the contr•...ry. *The good* ⟨◊◊◊⟩ *a•...d l•...ndeth: and his seed i•... bl•...ssed.* That the worldling thinks shall make his posterity poor, God saith shall make the good man's rich. The *Precept* gives a promise of mercy to *Obedience;* not only confined in himself, but extended to his s•...d, and that even to a *•...sand generations.* Trust th•... Christ with thy children: when thy friends shall ⟨◊⟩, usury ⟨◊⟩ no dat•..., oppression be condemned to hell, thyself ro•...en to dust, the world it self turned and burned into Cinders▪ still *Jesus Christ is the same Yesterday, and to-day, and for* ⟨◊⟩. Now then. Reu. 1. ⟨◊⟩ *Grace and Pea•... are from him Which is, and Which* ⟨◊⟩*, and Which is to come.* So Glory and ⟨◊◊◊⟩ him, Which i•..., Which was, and Which is to come: even *to Jesus Christ the sa•... Yesterday, & today, and for e•...r.*

GOD'S BOUNTY *OR* The blessings of both *his hands.*

Prov. 3. 16.

Length of days is i•... her right hand: and in her left hand, riches and honor.

BY *Wisdom,* here the consent of Diuin•... understandeth the Son of God, the Savior of Man. In the first to the 〈◊〉 he is called *the Wisdom of God.In* 〈◊〉 *are hid all the treasures of Wisdom and Knowledge.*

Wisdom is formerly commended for her Beauty, here for her Bounty. *Length of days is in her right hand; in her left riches and honor.* Conceive her a glorious Queen sitting in 〈◊〉 throne of M•...iestie, and •...lling her children about her, to the participation of those riches, which from everlasting she had decreed them.

Not to travel far for distribution, the parts of this Text are as easily distinguished, as the *Right* hand from the *Left.* Here be two *Hands,* and they contain two sorts of treasures. The *Right* hand hath in it *Length of days:* the *Lest, riches and honor.*

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The right hand

Is upon good reason preferred; both for it own worth whereby it excelles, and for the worth of the treasure which it contains. It hath ever had the dignity as the dexterity.

Length of days

Is the treasure it holds. This cannot be properly understood of this mortal life: though the sense may also stand good with such an interpretation. *For by me,* saith *Wisdom, thy days shall be* 〈∞〉*: and the years of thy life shall be increased.* Wisdom is the mother of abstinence, and abstinence the Nurse of health. Whereas voluptuousness and Intemperance, (as th•... French Proverb hath it) Digges the own g•...e with the teeth.

But all a man's Wisdom cannot keep him still alive. *The wise man dieth, as the fool,* saith *Solomon.* And the Father of *Solomon* excludes it from having power to keep a man. *That he should live still for e•...r, and not see •...rruption. Me•...ushalem* lived nine hundred sixty and nine years; yet he was the Son of *E•...ch,* who was the son of *•...ared,* who was the son of 〈◊〉, who was the son of *Cainan,* who was the son of 〈◊〉, who was the son of *Seth,* who was the son of *A•...,* who was the son of dust. The best constitutions, that communicate in the sanguine of the Rose, and Snow of the Lily, have this parentage; they are the sons and daughters of dust.

This 〈◊〉 〈◊〉 i•... not 〈◊〉 to the Poles, nor are these *days* measured by the Sun in his Zodiac: all is pitched above the Wheel of changeable mortality. It is Eternity that fills the *Right* hand of *Wisdom.*

Length of days.

- *Days* for the Claritie.
- *Length* for the Eternity.

Days.

Mans life in this world is called a *Day:* a short day, a sharp day. Short, for *instat vesper:* it is not sooner morning, but it is presently night. The Sun of life quickly sets, after it is once risen. Sharpe; for misery is borne with life, brought up with life, and to the good dies with life: to the wicked remains in death. Like *Hippocrat•...* twins, inseparable in their beginning, process, end. So that aged *Patriarch* to *Pharaoh.My days have been few and evil,* So. *Job.Man is of few days, and many troubles.Animal •...vi breuissimi, solicit•...dinis infinitae.* And *Paul* calls it *the evil day.* It is somewhat to comfort, that though it be sharp, *Evil:* yet it is but short, *a Day.Redeem the time, for the days are evil.* But howsoever *Semper mali dies in seculo,* yet *semper boni dies in Domino:* as *Augustine* sweetly. Though the world hath always evil days, yet God hath always good days.

And this *Day* shall have no night. *Nox non erit illic.There shall be no night.* The Sun that enlightens it; cannot be eclipsed. *That city hath no need of the Sun, neither of the Moon, to shine in it: for the Glory of God doth lighten it, and the Lamb is the light of it.* No clouds shall draw a veil of obscurity over it. Here the light of the Sun darkens the Moon, and the Moon obscures the luster of the Stars: Sometimes half the earth is in light, the rest in darkness.

But in these *Days,* Albeit *there is one glory of the* SVNNE, *another of the* MOONE, *and another of the* STARRES; *and one star differeth from another star in glory:* yet the light of one increaseth the light of another: and the glory of one, is the glory of all. *Dispar est glo•...* ⟨◊⟩ *, sed* ⟨◊⟩ *Latitia omnium.* So in sum, here we live but a short *day; Give us this day our daily bread.* But in that world we shall have *Daies,* & those good days, and great days; days of eternal *length,* for they shall have no night.

Length.

As the glory is *clear* for the Countenance, so it is long for the Continuance. *Nullus erit defectus, nullus •...erminus.* There shall be ⟨◊⟩ *charit•..., chara •...rnitas* God's eternal decree to choose v•... in *Christ* had no beginning, but it shall have an end: when the elect are taken up to glory. The possession of this decreed Inheritance shall have a beginning, but no end *We shall e•...er be with the Lord.* God's mercy in both hath neither beginning nor end; for it is from everlasting to everlasting.

Here then is both the Countenance; it is a *clear* day: and the Continuance, it is of *length;* the very same *Length* that Euerlastingnesse it self. *Hezekiah's* day was a long day, when *The shadow of the sun went ten degrees backward in the dial of Ab•.... Joshua* had a long day; when the Sun stood still in *Gibeon,* and the Moon in the valley of ⟨◊⟩ *.And there was no day like that before it, or after it.* But both these days had their nights; and the long forbearing sun at last did set. Here the *days* are so long, that it shall never be night. You see the clearness and the length: both are expressed. *Dan. 12. They that be •...ise, shall shine as the firmament, and they that turn many to righteous•...es, as thestars;* there is the Claritie: and that *forever and ever,* there is the Eternity.

There is nothing made perfectly happy, but by Eternity; as nothing but eternity can make perfect misery. Were thy life a continued scene of pleasures, on whose stage grief durst n•...uer set his unwelcome foot: were the spoil of *Noah's* Ark the cates of thy table: hadst thou king *Solomon's* wardrobe and treasury: Did the west Indie send thee all her gold, and the East her spices: and all these lying by thee whiles a late succession of years without car•..., snowes white upon thy head: thou we•... ever indulgent to thyself, and health to thee. Yet suddenly there comes an impartial Purseuant, death; and he hath a charge to take thee away 〈◊〉 *de* 〈◊〉, bathing thyself in thy delights. Alas; what i•... 〈◊〉 thy glory but a short play, f•...ll of mirth till the last act, and that goes off in a tragedy. Couldest thou not have made death more welcome, if he had found thee lying on a padde of straw, feeding on cr•...s and water gruell? Is not thy pain the more troublesome, because thou wast well? Doth not the end of these temporary joys a•...ict thee more, then if they had never been? Only then eternity can give perfection to pleasure: which because thi•... world cannot afford, let us reckon of it as it is, a me•...e Through 〈◊〉: and desi•... our Home, wh•... we shall be happy for 〈◊〉.

In her Left hand, riches and honor.

The gift of the *right* hand is large and eternal, of the *left*▪ short and 〈◊〉. Yet you see, I am short in the long part, give me leave to be long in the short part. Herein we have many things considerable.

- 1. That *Riches* and *H•...r* are God•... gifts.
- 2. That all are not so, but some: and therefore it is necessary for us to learn, whether God *gave* unto us that *riches* and *honor* which we have.
- 3. That albeit they are his *gifts,* yet but the gifts of his *left hand.*
- 4 That wealth and worship are for the most part companions; for both those gif•... lie in one and the same *hand.*

1. *Riches* and *honor* are God•...*gifts,* therefore i•... themselves not evil. *Sunt Dei* 〈◊〉, *•...rgo i•... se bona.* Saith *Augustine*▪*Ne p•...tentur •...a,* 〈◊〉 & 〈◊◊◊〉 *b•...na,* 〈◊〉 & *•...lis.* That they may not be thought evil, they are given to good men: that they may not be thought the best good, they are given also to evil men. A rich man may be a good man, and a poor man may be wicked. *Christ* sanctified 〈◊〉 as well as 〈◊〉; and that in

his

- 〈◊〉
- Life
- Death.

1. In his Birth: he sanctified *Pouerti•...,* when hi•... chamber of presence was a Stable, his cr•...dle a manger, his royal robes course rags. He sanctified *Ric•...,* when he rec•...ed of the

wise men preciou•... ⟨◊⟩ *G•...ld, Frankincense, and Myrth, Que* ⟨◊⟩ *ipsissi•...•...la, dedignatus ess•...t.* Which if they had been simply evil, he would not have accepted.

2. In hi•... Life: he sanctified ⟨◊⟩ when he was maintained ⟨◊⟩ , having no garment to put on; and the good women kept him by their contributions. He was glad to borrow an Ass colt, when he was to ride: and to angle for mon•...y in the sea, when he paid tribute. And (⟨◊⟩ if he wanted a bed) to complain; *Th•... Foxes have holes, and the birds of the air have nests: but the Son of* ⟨◊⟩ *hath not wh•...re to rest his head.* He sanctified *Riches,* when he called *Zacchaeus* a wealthy usurer, and raised *Lazarus* a wealthy citizen, had his *S•...d* which gave alms to the distressed, and bo•... his *p•...se.* And like a Prince, feasted thousands at one banket.

3. In his Death. He sanctified *P•...ertie,* when he had not a *Grave* of his own, but was buried in another man's Sepulcher: nay, not a sheet to wrap him in, but was beholding to another for his linen. And even dying converted a *poor* malefactor on the Cross by him. He sanctified *Riches,* when he accepted the kindness of *Joseph,* (whom *Matthew* calls a *rich* man, *Mark* an *honorable)* for his sepulture: and *Nichodemus* his costly unction, even an hundredth pound weight, mixed with myrrh, and aloes.

Though *riches* be to some pernicious; a fuming wine which turns their brains: yet to others they are a vessel, wherein they may with more speed sails to heaven: though no compass, star, or cause, to bring them thither. Others are called by *David, •...iri diuitiarum,* Men of riches: because they possess not their riches, but their riches have subiugated them. We have a kind of presage, though we conceive it not, in saying of such a one; *He is a man of wealth.* The speech signifies him a slave to his *riches:* the wealth is not the man's, but the man the wealths.

But otherwise a rich man may be a good man: for wickedness is not bound to wealthinesse, as heat is to fire: and arrogancy or lewdness may be incident to poverty and baseness. *Pauper superbus:* a poor man proud, was one of *Cyprians* twelve abuses. A rotten log will yield as much saw-dust, as a piece of good timber: & a peasant ill nurtured, is also ill natured. A great gentleman will show more humble courtesy, then a thrashing hind, or a toiling ploughmā. *Hagar* was but a Gipsee, a bondwoman yet was her excellent mistres *Saradespised in her eyes.* As *Ier•...m* reproved the Monks. *Quid facit sub t•...ica p•...nitentis regimus animus?* So not seldom a •...sset coat shrowds as high a heart, as a silken garment. You shall have a pal•...rie cottage send up more black smoke, then a goodly mannor. It is not wealth therefore, but vice that excludes men out of heaven.

The Friars and Jesuits have very strongly & strangely backbited *Riches:* but all their railing on it is but behind the back: secretly and in their hearts they love it. When they are out of the reach of eyes, then Gold is their Sun by day, and silver their Moon by night. Some of them for enforced want, like the fox dispraise the grapes they cannot reach. Or as *Eusebius* notes of *Licinius* the Emperor; that he used to rail at learning, & to say, nothing worse became a prince, because himself was illiterate. So they commend nothing more then Pouerty, because they are, & must be poor, against their wills.

Others of them find fault with *Riches,* whereof they have great store; but would that none should covet it beside themselves. So the cosening Epicure made all his fellow guests believe, that the banket was poisoned; that all they refusing, he might glut himself alone. These often cheat themselves, and work their own bane: whiles they so beat off others from the world, and wrap themselves up in it to their confusion. The fox in the fable, with diverse other beasts, found a *rich* bootie of costly robes and jewels. He persuades the Lyon that he needs not trouble himself with them, because he is king, and may command all at his pleasure. He tells the Stag, that if he should put them on, they would so molest him that he could not escape the huntsmen. For the Boar, he says they would evil fauouredly become him: and the wolf he shuffles off with the false news of a fold of Lambes hard by, which would do him more good. So all gone he begins to put on the robes himself, and to rejoice in his lucky fraud. But instantly came the owners, and surprised him: who had so pus•...led himself in these habiliments, that he could not by flight escape: so they took him, and hanged him up.

The subtle foxes, Jesuits and Friars dissuade kings from coveting wealth, because of their power to command all: and Great men, because it will make them envied and hunted after for their trappings. Country men it will not become they say: and all the rest, that it will hinder their journey to heaven. So in conclusion they drive all away, and get the whole world for their master Pope, and themselves. But at last these foxes are caught in their own noose: for the devil finds them so wrapped & hampered in these ornaments, and their hearts so besotted on money and *riches,* that he carries them with as much ease to hell, as the chariot drew *Pharaoh* into the red sea.

For us beloved, we teach you not to cast away the bag, but covetousness. *Non facultatem, sed cupiditatem reprehendimus.* We bid you *use the world,* but *enjoy the Lord.* And if you have wealth *make you friends with your riches: that they* (so made friends by your charity) *may receive* (and make way for) you *into everlasting habitations.* It is not your *Riches* of this world, but your riches of grace, that shall do your souls good. *Not my wealth, nor my blood, but my Christianity makes me noble:* quoth that noble Martyr *Romanus.* And though the Philosopher merrily, when he was asked whether were better, wisdom or *Riches,* answered, *Riches:* for I have ofteñ, said he seen poor wise men at rich fools doors; but never rich fools at poor wise men's doors. Yet wealth may be joined with wisdom, goodness with greatness. *Mary* and *Martha* may be sisters: righteousness and *riches* may dwell together.

Chrysostom on that aphorism of *Christ,Ye cannot serve God and Mammon* observes: that he doth not say, Ye cannot have God and Mammon; but ye cannot *serve* God and Mammon: for he that is the servant of God, must be the master of his wealth. The Lord *Jesus* is able to sanctify and save the rich man's soul as well as the poor's: and to send *poor Lazarus* into the bosom of *rich Abraham.* Where consider not only *Qui sublatus,* but *Quo sublatus. Poor,* but good Lazarus, is carried into *Rich,* but good Abraham's bosom: to signify that neither *Poverty* deserves heaven, nor *Riches* hell. *Diuitiae non iniquae, sed iniquis. Riches* are not unrighteous, but to the unrighteous. *Nec culpabile est habere ista; sed harere istis.* It is not a sin to have them, but to trust them.

As much might be said for *Honor.* It is the Lord that advanceth. *Those that honor me, I will honor* saith God. *It is God,* saith *Job, that putteth on the kings girdle* that fasteneth his honor about him. *Promotion cometh neither from the East, nor from the West: nor from North, nor South:* but only from the Lord. Hence it follows that Great men may be good men: yea hence it should follow, that great men ought to be good men.

They may be good. *Christ* had his faithful followers even in *Caesars* family. *Bernard* indeed complained, that the Court is wont to receive good men, but to make them bad men. *Bonos facilius recipere, quam facere:* and *Plures illic defecisse bonos, quam profecisse malos.* The Court doth sooner take good men, then make good men. There moe good are perverted to evil, them evil converted to good. Yet in the Court of *Pharaoh* was a good *Joseph:* in the Court of *Darius* a good *Daniel* in the Court of *Ahasuerus* a good *Mordecai.* Neither is it ever true that, *Quo quis corruptior moribus, & corrumpentior muneribus;* the more a man is corrupt with vices, and corrupting with bribes, so much the more set by. The *Pharisees* objection is sometimes false. *Have any of the Rulers believed on him?* They may be good; yea

They must be good. For they are vnprinted Statutes whereout every man reads his duty. They are *Legis factores,* & therefore should not be *Legis fractores. Aristotle* calls them *Loquentes Leges;* speaking Laws. In feriours often set their eyes, to supply the place of their ears; and rather look to see their duetyes, then to hear it. All should live by Precept, but most will live by Precedent. A Superior therefore should teach men, to take the measure of his greatness, by his goodness. These two should be of an even length, of an equal pace. If *honor* out-runs honesty, it will hardly be overtaken. Let such a one appear to the people as he would have them be: and be himself such a one as he appears. A great Person is like a great hill; which gives a fair prospect, but is subject to the lightning and thunder of censures.

2, But it may here be objected, that if *Riches* and *Honor* be GOD'S *gifts,* then is he the giver of *Judas* his wealth, and *Haman's* honor. Perhaps you would here learn, whether your *riches* and *honors* come from God or no: your demand is requisite, and I will strive to give you satisfaction.

First for *Riches.*

If they come from God, they are

- Honestly gotten.
- Justly disposed.
- Patiently lost.

1. They are well gotten: for God is not the Patron of unjust gains. He can bless a man well enough without the help of the Devil. There are many that will have wealth though they go a fishing for it, either with *Habakkuksnet,* or *Ophni's book.* They do not only trouble the waters for it, but they bloody the waters; fetch it out of the bowels and life-blood of the poor. This is not from God, nor will he bless it. But *as it was gathered of the hire of a harlot, so it shall return to the hire of a harlot.*

It is easy for that man to be rich, that will make his conscience poor. He that will defraud, forsware, bribe, oppress, serve the time, use, abuse all men, all things, swallow any wickedness; cannot escape riches. Whereas he, whose conscience will not admit of advancing or advantaging himself by indirect means, sits down with contented Poverty. But *Bonus non cito e•...sit diues:* a good man seldom becomes rich on the sudden. Wealth comes not easily, not quickly to the honest door. Neither let us envy the gravel, that sticks in the throat of injustice. For he that will swallow the bait, which hangs on the Line of another man's estate, shall be choked with it. Of riches let us never desire more, then an honest man may well bear away. *Mallem me miserum sanctum quàm prosperum peccatorem.* I had rather be a miserable Saint, then a prosperous sinner. When the raising of thy roof, is the rasing of another's foundation. *The stones shall cry out of the wall, and the beam out of the timber shall answer it. Thus •...on accipimus data, sed arripimus prohibita:* we take not things with a beggars hand, but with a Tyrants: they are not God's gifts, but our felonies.

For this cause *Riches* are called *Bona fortunae;* the goods of fortune: not that they come by chance, but that it is a chance if ever they be good. *Vaeac cumulanti non sua.* And *Woe to him that coveteth an evil covetousness to his house.* We think the oppressors avarice evil only to the houses of the oppressed: but God saith, it is most *evil* to his *own.* Whether fraud or force bring in unjust gain, it is as a coal of fire put in the thatch of his *house.*

And to show that God is not the giver of this, he pours a curse upon it; that often they who thus desire most wealth shall not have it: the world being to them like a froward woman, the more woed, the further off. *Woe to thee that spoilest, and wast not spoiled: when thou shalt cease to spoil, thou shalt be spoiled.* And Habac. 2. 8. *Because thou hast spoiled many nations, all the ⟨◊⟩ of the people shall spoil thee and thou shalt be for booties unto them.* Many a great fish in the sea of this world, devours another: and instantly comes a greater, and devours him. As that Emperor suffered his Officers to be like spunges, sucking up the goods of the comminaltie: and being once full, he squeezed them into his own coffers. *Pharaohs* lean kine, that devoured the fat, were yet themselves never the fatter.

Philip was wont to say, that an asse laden with Gold, would enter the gates of any city: but the golden lode of bribes and extortions shall bar a man out of the City of God. All that is so gotten, is like quick silver; it will be running. If the Father leave all to his son, yet the son will leave nothing for his son, perhaps nothing for himself: never resting till.

Quodcumque profunda

Traxit auaritia, Luxu peiore refundat.

Until he hath thrown abroad all with a forke, which his father got together with a rake *The lion did tear in pieces enough for his whelps, and filled his holes with prey, and his denns with rauine. But I will be against thee, saith the Lord: and the sword shall devour thy young Lions.* The father plays the Lyon for his whelps, oppresseth and consumeth the poor: but his *young Lions,* which he so provides for, shall be destroyed.

Non habet euentus sordida praeda bonos.

We have seen huge hills of wealth, like mountains of ice, thus suddenly thawed as wax, with the heat of Luxury. But *Parum iusto,a little that the righteous man hath, is better then the riches of many wicked. For the arms of the wicked shall be broken:* the strength of their state shall be confounded. Their wealth is not God's, therefore he takes no charge of it. But the *Riches* of the good, is the riches of God, and he will prosper it.

2. These *riches* are well disposed or used. Piety not lust, rules them. He whom God's blessings hath made rich, gives God his part, man his part, and keeps the thirds to himself. He returns part.

1. To God: it is reason that he who gives all should have part of all. And because thou shouldest not grudge it, he challengeth but a little part, but the tenth part, wretched men, that will not give him one, that gave them ten. As *Pilate's* wife sent her husband word; *Have thou nothing to do with that just man:* meddle not with God's portion; lest a voice come to thee, as to *Abimelech,Thou art but a dead man.* This was good *Jacob's* resolution; *of all that thou shalt give me, I will sure: lie give the tenth unto thee.* Go too now ye that say, the Gospel hath no law for Tythes; and that they were merely ceremonial. *Jacob* paid them under nature: they are therefore unnatural men that deny them. You can find no law commanding your payment, but you shall find a law condemning your non payment.

What can then be pleated for our accursed Impropriations? Did the heavenly *Wisdom* ever give you those riches? Shew us your Patent, and we will believe you. If ever God did convey his own portion to you show us his hand and seal for it. Where did ever *Jesus* pass away his royal prerogative, or acknowledge any fine before a Judge; that you say, *Haec nostra sunt;* these are ours? What money did, you ever pay him for them? where is your acquittance? Shew your discharge. O but you plead prescription! If you were not past shame, you would never dare to prescribe against the eternal God. *Nullum tempus occurrit Regi:* the king of heaven had these from the beginning, and will you now plead prescription? You may thus undo the poor Minister in these terrene Courts, but your plea shall be damned in the Courts of God. We can produce his act and deed, whereby he separated Tenths to himself: have you nothing to show, and will you take away his inheritance? Go to, you have a Law, and by your own law this proceeding is intolerable. You say, you hold them by your law, by your law you shall be condemned.

Perhaps you think to make amends for all, for you will increase the stipend of the vicar. When the Father hath gotten thousands by the sacrilegious Impro priation, the Son perhaps may give him a Cowes grass, or a matter of forty shillings *per annum.* Or bestow a little whiting on the Church, & a wainscot seat for his own worship. Yea more; he may chance to found a little Almshouse, and give twelve pence a piece a week to six poor people. O this oppressor must needs go to heaven, what shall hinder him? But it will be, as the by-word is, in a Wheelebarow: the fiends, and not the Angels will take hold on him.

For is it not a great piece of charity, to get five hundred pound a year from God and to bestow twenty marks a year on the poor? When *David* providing for the Temples building, saw how bountifully the Princes and people offered; he gives solemn thanks to God,

acknowledging that they had all received this first from him. [f] *For all things come of thee, and of thineown have we given thee.* The original is, *of thine hand.* What here the *left hand* of God gave to them, their *right hand* returns to God. They did not as our Churchsackers and ransackers do; rob God with the right hand, and give him a little back with the left: take from him a pound, and restore him a penny. Well you would know whether God hath given you your wealth; and he says, whatsoever you have gotten by Tenths was none of his giving: and, besides everlasting malediction, it shall make your posterity beggars.

2. The second rule of using our *riches* well, is (when God hath his own, in the next place) *tribuere cuique suum:* to render every man his due. If they be God's gifts, they must be disposed with justice. This is double; Commutatiue, & distributiue Justice. The one Arithmetical, the other Geometricall. Arithmetical is to give everyone alike: Geometricall is to give everyone according to his deserts. 1, *Cùm res adaequaturrei. 2. Cùm res adaequatur personae.* There are two rules for him that would be just: a negative, and an affirmative rule. 1. The negative. *Do that to no man which thou wouldest not have done to thyself. Quod tibi non vis, alterine facias.* 2. The affirmative. *Whatsoever ye would that men should do to you, do ye even so to them.* Not what every man out of his disordered passions would have another do to him: but what in his composed and deliberate judgment he approves done to himself, let him do that to others. Wouldst thou be relieved? Relieue. Wouldest thou borrow? lend.

If I should follow this point of just distribution, as a mark to discern of your *riches* whether they are God's goods or not; how distasting would my speech be! How few of your houses are filled with those treasures only, which the heavenly wisdom here disperseth! How little of them is found to come in God's name! It may be some of your wealth was given you of God; but your evil usage alters the nature of it; and it can no more properly be ascribed to him. It is hard to draw this circumstance into a square: it is so confused in your actions, that I cannot tell how to find a method for it in my discourse. You may make your *riches* none of God's blessings, by using them ill in respect of others, especially three ways.

Or

- *Detinendo debita,* by detaining things due to others
- *Extrudendo vilia,* by putting forth base things for good.
- *Corrūpendo vtilia,* by corrupting with good things others.

1. By detaining those things that are due to others: &

these are either

- Debts
- Promises.

1. Debts. Rom. 13. *Owe no man anything, but to love one another.* Indeed there must be some owing, as there must be some lending: without this mutual commerce we are worse then

Savages. But we must pay again. *The wicked borroweth, and payeth not again.* Debt is not deadly sin when a man hath no means, but when he hath no meaning to pay. There must be votall restitution, if there cannot be actual. Restore *Quoad affectum.* thought you cannot *Quoad effectum.For if their be first a willing mind, it is accepted according to that a man hath, & not according to that he hath not.* God reckons that as done which a man *vere voluit, tamet si non valuit adimplere;* faithfully would, though not fully could accomplish.

There are that will restore some, but not all: to this they have *Posse,* but no *velle:* let the creditors be content with one of four. But this little detinie is great iniquity. For a mite is debt, as well as a million. *Tam,* though not *Tantum:* so good a debt, though not so great a debt. And *he that is faithful in a little, shall be made ruler over much.*

What shall we then say of their goods, that break, and defraud others? Come they from God's hand, or from the devils? Surely Satan's right hand gave them, not God's *Left. Haec mea sunt,* saith the Devil: *meae diuitie, mei diuites.* These are mind, my riches, and my rich men. O that men would see this damnable sin! me thinks their terrified consciences should fear, that the bread they eat should choke them; for it is stolen; and *stolen bread fills the belly* of gravel. They should fear the drink they swallow should poison them; being the very blood of good householders, mixed with the tears of widows and orphans. The poor creditor is often undone, and glad of bread and water: whiles they like hogs lurking in their styes, fat and lard their ribs with the fruit of others labors. They rob the husband of his inheritance, the wife of her dowry, the children of their portions: the curse of whole families is against them.

And if this sin lie upon a great man's foul, he shall find it the heavier, to sink him lower into perdition. They are the Lord's of great lands, yet live upon other men's moneys: they must riot and revel, let the poor commoners pay for it. They have their Protections: their bodies shall not be molested, and their Lands are exempted: what then, shall they escape? no, their souls shall pay for it. When the poor creditor comes to demand his own, they rail at him, they send him loden away, but with ill words, not good money. In the Country they set laborers on work, but they give them no hire. Tut they are Tenants, vassals: must they therefore have no pay? Yet those very Land-lords will bate them nothing of their rents. But the riches so had, are not of God's giving, but of the Devils lending; and he will make them repay it a thousand fold in hell.

2. Promises are due debts, and must not be detained. If the good man promise, though to his *own hurt,he changeth not.* Indeed now *Promissis diues quilibet esse potest:* men are rich in promises, but they are poor in performance. More respect is had to commodity, then to honesty. Men have their evasions to disannul their promises: either they aequiuocate, or reserve; or being urged plead for getfullnesse. But the truth is, they have sufficient memory, but not sufficient honesty. It is said that a good name is the best riches; *Qua semet amissa, postea nullus eris.* But what care they for a name, so long as they save their money? *Quid enim saluis infamia nummis?*

A Pilate could say, *Quod scripsi, scripsi;* What I have written, I have written: and shall not a Christian say, *Quod dixifaciam,* what I have promised, I will perform? Hence it comes that

there is so little faith in the world: that scriueners have so much work, that the proverb runs in everybody's mouth; Fast bind, fast find: that there is no hope of good deeds, but Sealed and delivered: that there is more trust to men's seals, then to their souls. For the Law of God holds us not so fast, as the laws of men. There is more awe of judgment in the common Pleas, then of a sentence of condemnation in the Court of heaven. The Sherife is altogether feared, not God: their is no dread of any Execution but his. Is the wealth thus detained, in your own consciences, God's blessing? deceive not your own souls. God requires us to be just in all our words, as righteous in all our ways. A Christians word should be as currant as his coin. Thus you see this first circumstance of Injustice taxed. Therefore *Withhold not good from them to whom it is due; when it is in the power of thy hand to do it.*

2. By putting forth base things for good. The Prophet *Amos* speaks of some, *thatsell the refuse of their wheat* the basest wares: neither do they sell them for base, but for good. If half a score lies, backed with as many oaths, will put off their vile commodities, they shall not lie upon their hands. Not upon their hands, I say; though upon their consciences.

Plenius aequo

Laudat venales, qui vult extrudere merces.

Their rule for themselves is *Vincat vtilitas;* for others *Caveat emptor.* Either they will show you one thing, & sell you another: and this cozenage hath longer arms then all other tricks, and over reaches them. Or they will conceal the insufficiency of the wares; and for this cause they darken their shops, lest the light should reveal their works of darkness. *They love darkness more then light:* let them take heed, least it be unto them according to their desires: least as they have brought hell into their shops, so their shops send them into hell.

Or if the commodity be discerned bad, you must have that or none. If your necessity forceth you to buy, it shall force you to buy such base stuff. This is a grievous sin in all professions, especially amongst Apothecaries: because with their injustice may be also mixed a spice of murder. But you will say, we compel none to buy our commodities: we but show them, and make the price. But it is craft *tendere plagas, etsi agitaturus non sis:* to lay snares, though you drive not men into them. Or be it what it will, yet rather then refuse your money, they will protest to give you the buying. Yea rather then fail, they will sell it you cheaper, then before they swore it cost them.

Quis metus aut pudor est properantis auari? What, sell cheaper then they buy? How should they then live? The answer is easy, they live by their lying.

Now doth this wealth come on God's name? is this the blessing of Heaven? Which of your consciences dare think so? Saint *Augustine* speaks of a certain Iester, that undertook to tell the people what they all did most desire. Multitudes came to hear this: to whose expectation he thus answered. ⟨◊⟩ *vultis emere, & chare vendere:* You would buy cheap, and sell dear. And this is every man's desire, that desires to be rich, more then to be just.

3. By making others bad with his goods: and here we may fitly proceed to the condemnation of Bribery. *A gift blindeth the eyes of the wise.* They that see furthest into the Law, and most clearly discern the causes of justice, if they suffer the dusts of bribes to be thrown into their sight, their eyes will water and twinkle, and fall at last to blind connivence. It is a wretched thing, when Justice is made a Hackney, that may be backed for money, and put on with golden spurs, even to the desired journeys end of injury and iniquity.

If the party be innocent, let his cause be sentenced for his innocencies sake: if guilty, let not gold buy out his punishment. If the cause be doubtful, the Judge shall see it worse, when he hath blinded his eyes with Bribes. But the will of the giver doth transfer right of the gift to the receiver. No, for it is not a voluntary will. But as a man is willing to give his purse to the thief, rather then venture his life or limb: so the poor man gives his Bribes, rather then hazard his cause. Thou sayest, the thief hath no right to the purse so given: God saith, nor thou to the Bribe.

And this is sinful in a Justicer, though he pass true Judgment on the cause: but much more accursed, when for this he will condemn the cause he should allow, or allow the cause he should condemn. To *justify the wicked, and condemn the innocent,* is alike abomination to the Lord. Far be from our souls this wickedness; that the ear which should be open to complaints, is thus stopped up with the ear-wax of partiality. Alas poor truth, that she must now be put to the charges of a golden ear-pick, or sh•... cannot be heard.

But to show that these riches are not of God's giving, his anger is ho•...e against them. *Fire shall consume the Tabernacles of Bribery.* The houses or tabernacles, the •...hambers, hals, offices, studies, Benches; a *Fire* shall consume them. They may stand for a while, but the indignation of the Lord is kindled; and if it once begin to burn, all the waters in the South are not able to quench it. These *Riches* then come not of God's blessing: but I pray that God's blessing may be yours, though you want those *Riches.* Time, that severe moderator, chargeth me silence: and I rather choose abruptly to break off my discourse, then immodestly to abuse your tried patience. The Lord send us the gifts of his *Left hand* at his own good pleasure, but never deny us the blessings of his *Right,* for *Jesus Christ* his sake.

Amen.

The second Sermon.

PROV. 3. 16.

Length of days is in her right hand: and in her left hand, riches and honor.

WE are looking into the *left hand* of *Wisdom:* and there have found. 1. that *Riches* and *Honor* are GOD'S gifts. 2. That every man's *riches* and *honor* are not so; that *the mouth of wickedness might be stopped.* Therefore to satisfy our own consciences, that they are God's blessings to us, I observed that they must be. 1. honestly gotten. 2. justly disposed: and that by rendering sincerely that which is due. 1. to God. 2. to Man. 3. to our selves. Duties to others ended my former discourse, I must now begin at

Our selves.

The third act of disposing our *Riches* well, when God hath his portion, and Man his portion; is to take the thirds to our selves. It is God's will that with the wealth he hath given thee, thou shouldest refresh and consolate thyself. *Thou preparest a table before me, thou annointest my head with oil, my cup runneth over.* Wherefore hath God spread a *table* before thee, but that thou shouldest eat? Wherefore given thee a *cup running over,* but that thou shouldest drink? If thou have *wine, make thy heart glad:* if *oil, let thy face shine:* if *bread, strengthen* thy spirits. Weare thy own wool, and drink the milk of thy own flocks. It is a blessing which the Lord gives to those that fear him; *Thou shalt eat the labor of thine own hands: happy shalt thou be, and it shall be well with thee.* But a curse to the wicked; that they shall plant vineyards, and not taste the fruit thereof. The riches that God truly gives, man truly enjoys. *Every man to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor: this is the gift of God.* Now a man may take from himself this comfort in abusing his wealth; and this many ways? especially four:

to

- Superstition,
- Malice,
- Ryot,
- Miserie.

1. By spending them upon works of Superstition, to the dishonor of God. And this is a high degree of ingratitude; When God hath given them a sword to defend themselves, and they turn the point of it upon his own breast. So God gave *Israel* sheep and oxen, and they offer them up to *Baal.* Many in England are beholding to God for great revenues, lands, and Lordships; and they therewith maintain Jesuits and Seminaries, his professed enemies. These use their riches as the Israelites did their ear-rings and jewels: God gave them for their own ornament, and they turn them to an Idol.

2. By malice, in abusing them to unnecessary quarrels & contentions of Law; to the hindrance of God's peace and their neighbors welfare. When men will put out one of their own eyes, to put out both their neighbors: Nay both their own, for one of his. Thus what they get by the happiness of foreign peace, they spend in civil wars. How unnatural is it for one hand thus to beat and wound another! Either of them gets a shell: You know who goes away with the meat.

3. By riot. *Quicquid dant, dant vel veneri vel ventri.* They spend more upon the Tavern, then upon the Tabernacle: at the house of plays, then at the house of praise: more upon their own hounds, then upon God's poor children. *Julius Caesar* seeing women carry little Dogs under their arms, asked if they had no children. God asketh you, that give your bread to dogs, if he hath no children for your charity. But they answer all, as the wicked in the 12. *Psalm.Our tongues are our own.* They stop the mouth of all exhortation to frugal courses, with *It is my*

own: a man may spend his own as he list: I wast none of your goods: and what hath friend in private, or preacher in public to do with it? But they shall find one day, that they were but Stewards, that these Riches were but entrusted to them, and they shall give a strict account. Nothing is properly a man's own, but *Peccata sua,* his sins. Thy sins are thine own, thy riches God's.

4. By miserable niggardice, in forbearing to take his own portion; and so becometh his own consumption. No marvel if such a miser starve others, when he famisheth himself. Such a one is the worst vermin the land bears: another vermin seeks but to feed it self; but he hoarding up his grain feeds many thousands of them. Let him beware, least they also at last devour himself. As that Germane Bishop, that having great store of corn in a grievous famine, refused to sell it to the poor, and suffered the Rattes to eat it. But by the •...ust judgment of God, the Mise and Rats which he fed with his grain, did also feed upon him; albeit he built a Tower in the midst of the river *Rheine* to avoid them; which the Germans call still Rattes Tower. How shall they which slander heaven with pretended dearths, be admitted as friends to that place which they have belied!

You see how these riches must be gotten, how disposed; honestly gotten, justly dispensed; now it follows also in the next place, that they must be

3. Patiently lost: When God gives riches to the good, he gives them also a heart to trust in himself: in himself I say, not in them. *Trust not in uncertain Riches, but in the living God; who giveth us abundantly all things to enjoy.* He gives abundantly, but he forbiddeth trust in that abundance. He commends riches to us, as a great man doth a servant to his friend; work him, but trust him not: put labor to him, not confidence in him. Wealth may do us good service; but if it get the mastery of our trust, it will turn tyrant, Termagant; we condemn our selves to our own gallies.

To the godly riches are never so dear, but they can be content to forgo them. They receive them at God's hands with much thankfulness, and they loose them with much patience. When God takes ought from us, he does us no wrong. *Retrahit sua, non abstrahit nostra:* he doth but take back his own, not take away ours. So *Job.The Lord hath given, and the Lord hath taken away.* The Lord giveth, therefore he may take away. Yea faith says; Lord, take all, so thou give me thyself. *We have left all, and followed thee;* saith *Peter. Nos sequamur Christum, caetera sequentur nos.* Let us follow Christ, other things shall follow us. But if they do not, it is gain enough to have Christ. He is too covetous whom the Lord *Jesus* cannot satisfy. We may loose *diuitias Dei,* but never *Deum diuitiarum.* We may be forsaken of these riches of God, but never of the God of riches. *Amittamus omnia, dum habeamus habentem omnia.* Let us loose all, so we have him that hath all.

That was never perfectly good, that might be lost. Of this nature are riches: they have made many prouder, none better. As never man was better, so never wise man thought himself better for them. That wise Prophet would never have prayed against riches, if their want had been the want of blessedness. The Devil indeed says, *All those will I give thee:* but the two dearest Aposties say, *Silver and gold have I none.* Who would not rather be in the state of those

Saints, then of that Devil? Riches are such things, as those that have them not, want them not: those that have them, want them: they are lost in a night, and a man is never the worse for loosing them. How many Kings (not fewer then nine in our Island) that have begun their glory in a Throne, have ended it in a cell: changing their command of a Scepter, for the contemplation of a Book! Alas silly things, that they should dare ask one dram of our confidence. *Non tanta in multis foelicitas, quanta in paucis securitas.* There is not so much happiness in the highest estate, as there is content and peace in the lowest. Only then God be our trust, whose mercy we can no more loose, then himself can loose his mercy.

Thus you see this second general point amplified: if Riches be God's good blessings, (not only in themselves, so they are always good, but to us) then they are gotten honestly, disposed justly, lost patiently. As much happily might be said for *Honor;* wherein I will briefly consider, how and when it is of God.

God indeed gives *Honor* and *Riches;* but not all *Honor;* as you heard before not all *Riches.* There are four things in an honored person. First his Person, wherein he pertakes of the common condition of Mankind; lives and dies a man. Even the sons of Princes have their breath in their nosthrilles. Secondly his *Honor* and dignity; this simply considered is of God, whosoever he be that hath it, a *Joseph* or a *Haman.* Thirdly, the manner of coming to his *Honor:* and this is no longer of God, then the means are good. If it be God's honor, God must give it, not man usurp it. Fourthly the menaging of this *Honor;* and this is also of the Lord, if it be right and religious. It happeneth often that *Potens,* the great man is not of God. *They have set up Kings, but not by me: they have made Princes, and I knew it not.* The manner of getting dignity is not always of God. *Richard* 3. came to the Crown of England by blood and murder. *Alexander* 6. obtained the Popedom, by giving himself to the Devil: Yet the dignity is of God. *By me Kings reign: by me Princes and Nobles.*

It is a hard question, wherein *Honor* consists. It is in blood, descending from the veins of noble ancestors? Not so, except nature could produce to Noble parents noble children. It was a monstrous tale that *Nicippus* his Ewe should yeane a Lyon. Though it be true among irrational creatures, that they ever bring forth their like; Eagles hatch Eagles; and Doves Doves: yet in man's progeny there is often found not so like a proportion, as unlike a disposition. The earthy part only follows the seed, not that whose form and attending qualities are from above. Honor must therefore as well plead a Charter of successive virtue, as of continued scutchions, or it cannot consist in blood. The best things can never be traduced in propagation: thou mayest leave thy son heir to thy lands in thy will, to thy *Honor* in his blood; thou canst never bequeath 〈1 page duplicate〉 〈1 page duplicate〉 him thy virtues. The best qualities do so cleave to their subjects, that they disdain communication to others.

That is then only true *Honor,* where dignity and desert, blood and virtue meet together: the greatness whereof is from blood, the goodness from virtue. Among *Fools* dignity is enough without desert: among wise men desert without dignity. If they must be separated, desert is infinitely better. Greatness without virtue *laudatur ore alieno, damnatur conscientia sua;* is commended by others tongues, condemned in the own heart. Virtue though without

promotion, is more comforted in the own content, then dishartned by others contempt. It is a happy composition when they are united: think it your honor ye great men, that you are ennobled with virtues: not that you have, but that you deserve *Honor.* Let this that hath been spoken teach us some lessons concerning *Honor.*

1. Take it when God sends it, but be not ambitious of it. *Indigni est arripere, non accipere honorem.* It is an argument of unworthiness to snatch it denied, not to accept it offered. *God resisteth the proud;* opposeth himself in a professed war against him; as if he held a sword against his breast, when he would rise up in glory, to n•...le him fast down to the earth. But *he giveth grace to the humble:* like a great & good Prince he gives those servants grace and honor, whom he perceives least ambitious of it. Such men seek not for honor, as for a Jewel they would fain find, but only stumble at it, as *Saul* sought but his Fathers Asses, when he lighted on a Kingdom. Pride like smoke will surge upward, though it vanish into air: massy virtue like gold keeps below, & is more preciously respected.

He that would mount, cares not what attendance he dances at all hours, upon whose stairs he sits waiting, what enormities he soothes, what deformities he imitates, what base offices he does prostrate himself to, so he may rise. His carriage is *alienum a se,* quite another thing from himself: he doth glew it on indecently, that he may skrew himself into favor. This man never understood the charge that goes with honor; Which the most wise disposition of God hath coupled together. Charge without some honor would overlay a man. If a man could have honor without some trouble, it would so transport him, that he were continually in danger of running mad. The poor man envies the great for his honor: the great perhaps envies the poor more for his peace: for as he lives obscurely, so securely. He that rightly knows the many public, and more secret vexatitions incident to *Honor,* would not (as that King said of his Crown) stoop to take it up, though it lay at his feet before him.

2. Live worthy of that *Honor* thou hast. Greatness not gooded with grace is like a Beacon upon a high hill: *Qui conspiciunt, despiciunt:* they that behold it, hate it, though perhaps they dare not censure it. The knee may be forced to reverence, but but the mind cannot but abhor so unworthy a Statue. In his pride he stomachs the covered head, or the stiff knee of a good *Mordecai,* fretting that other men do not think him so good as he thinks himself. But indeed he doth not think himself more honorable then others think bim base. All the poor honor that he hath, is only kept above ground with his body; both corrupt, fall, and rotte together: and if it be coniurd up at the funeral, to present it self, yet it fails not to go back with the Heralds.

3. Forget not your original, ye whose brows the wreathes of honor have (above hopes) engirt. If the Lord hath *raised you out of the dust: and lifted you up out of the dunghill: and set you among the Princes of the people;* yet forget not your Fathers house, nor the place of your beginning. *Miseranda obliuio originis non meminisse.* He never truly understands what he is, that forgets what he hath been. *Solomon's* observation is often true; *Folly is set in great dignity:* Albeit this be not the right *Vbi;* Folly in excellency. Now these excellent fools soon forget, *de quo surrectio detur;* From howe low estate they are risen. They consider not how glad their Carkases would once have been of a warm covering; that are now richer then Lilies, more

gorgeous then May: scarce *Solomon in all his glory was arrayed like one of these.* They consider not, that need once made them trudge through the Mire, even many tedious journeys; that climb by unjust Riches to that dignity, as in their Caroches to be whirled through the popular streets.

It was *Jacob's* humble acknowledgement of God's mercy to him. *With my staff I passed over this* Jordan, *and now I am become two bands.* If blind Ingratitude would suffer many proud eyes to see it, howe justly might diverse say: With my staff came I hither walking, and now I ride in triumph with attendants. To these let me apply the words of the Prophet: *Look unto, the Rock whence ye are hewn, and to the hole of the pit whence ye are digged.* Remember your poor beginning, that you may bless God for your advancing. Say not only in general, *Quis homo!What is man that thou O Lord art so mindful of him?* But *Quis ego?* What am I, and what is my Fathers house, that GOD should thus raise me up!

4. If thou have *Honor,* keep it, but trust it not. Nothing is more inconstant; for it depends upon inconstancy it self, the vulgar breath. Which is *Bellua multorum capitum,* a Beast of many heads, and as many tongues, which never keep long in one tune As they never agree one with another, so seldom do they agree long with themselves. *Paul* and *Barnabas* come to *Lystra,* and raise an impotent Creeple: Hereat the amazed people would needs make them God's, and draw Bulls and garlands to the Altars for sacrifice to them. Not long after they draw *Paul* out of the City, and stone him. They suddenly turn him from a God to a malefactor; and are ready to kill him instead of killing sacrifice to him. O the fickleness of that thing, which is committed to the keeping of vulgar hands. Trust not then popularitie with thy *Honor,* so it is mutable: but trust virtue with it, so it is durable. Nothing can make sure a good memory, but a good life. It is a foolish dream, to hope for immortality and a long-lasting name, by a monument of brass or stone. It is not dead stones, but living men, that can redeem thy good remembrance from oblivion. A Sumptuous Tomb covers thy putrefied Carkase; and be thy life never so lewd, a commending Epitaph shadows all: but the passenger that knew thee, telles his friends; that these out-sides are hypocritical, for thy life was as rotten as is thy corpse: and so is occasioned by thy presumed glory, to lay open thy deserved infamy. Neither can the common people preserve thy honor whiles thou livest, nor can these dull and senseless Monuments keep it when thou art dead. Only thy noble and Christian life makes every man's heart thy Tomb, and turns every tongue into a pen, to write thy deathless Epitaph.

5. Lastly, if God gives to some men *Honor,* it is then manifest that God allows difference of persons. He ordains some to rule and others to obey: some masters, others servants; he setteth some up on high, and placeth others in a low degree. To repine at others greatness and our own meanness, is to cavil with God; as if he wanted wisdom and equity in disposing these inferior conditions. It is a savage and popular humor, to malign and inveigh against men in eminent places. That rhyme, When *Adam* delued, and *Eve* span, Who was then a Gentleman? seems to be made among Iacke *Strawes* followers, and to savor of Rebellious discontent. God allows no man to villify, where he hath honored: no scurrilous Libelles disgracing those that live, yea disparaging the very dead; shall pass the Court of God's Justice

uncensured. Where the Lord confers and confirms *Honor,* woe to the tongue that shall traduce it. This second point hath held us long, the brevity of the rest shall ease it.

3. Observe that *Solomon* in the donation of the *left hand,* couples together *Riches* and *Honor:* as if these two were for the most part inseparable companions. Eccle. 6. *God gives to a man Riches and Honor.* First Riches, and then Honor: for it is lightly found, so much Riches, so much Honor; and reputation is measured by the Acre. I have wealth enough, saith the worldling. Luke 12. I will turn Gentleman, take *my ease, eat, drink, and be merry.* Riches are the stairs whereby men climb up into the height of dignity; the fortification that defends it: the food it lives upon: the oil that keeps the lamp of *Honor* from going out. *Honor* is a bare robe, if Riches do not lace and flourish it: and Riches a dull Lump, till *Honor* give a Soul to quicken it. Fifthly then *Honor* and *Riches,* Wealth and Worship do bear one another company.

4. Lastly observe, that though riches and honor be God's gifts, yet they are but the gifts of his *left hand:* therefore it necessarily follows, that every wise man will first seek the blessings of the *Right.First seek the kingdom of God, and his righteousness: and these things shall be added to you.* Godliness is the best Riches, Riches the worst: let us strive for the former without condition: for the other if they fall in our way, let us stoop to take them up: if not, let us never covet them. It is no Wisdom to refuse God's kindness, that offers wealth: nor piety to scratch for it when God withholds it. When the Lord hath set thee up as high as *Haman* in the Court of *Ahasuerus,* or promoted thee to ride with *Joseph* in the second Chariot of Egypt: were thy stock of Cattle exceeding *Job's;seven thousand sheep, three thousand Camels, five hundred yoke of Oxen:* did thy Wardrobe put down *Solomon's,* and thy cup-bord of plate *Belshazzars,* when the vessels of God's temple were the ornature. Yet all these are but the gifts of *Wisedomes left* hand; and the possessors may be under the malediction of God and go down to damnation. If it were true, that *sanctior qui ditior,* that goods could make a man good, I would not blame men's kissing the *left hand,* and sucking out *Riches* and *Honor.* But alas what antidote against the terror of conscience can be chimed from gold? What charm is there in brave apparel to keep off the rigor of Satan? *Quod tibi praestat opes, non tibi praestat opem.* That which makes thee wealthy, cannot make thee happy.

Jonah had a Gourd that was to him an Arbour: he sate under it secure: but suddenly there was a worm that bitte it, and it died. Compare (secretly in your hearts) your riches to that Gourd: your pleasure to the greenesse of it: your pomp, attendance vanities to the leaves of it: your sudden increase of wealth, to the growing and shooting up of it. But withal forget not the Worm and the Wind; the Worm that shall kill your root is Death, and the Wind that shall blow upon you is calamity. There is a greater defect in this wealth and worship then their uncertainty. *Non m•...do fallacia quia dubia verùm insidiosa quia dulcia.* They are not only deceitful through their ticklenesse, but dangerous through their lusho•...snesse. Men are apt to surfeit on this luxurient abundance: it is a ba•...e to security, a baud to wantonness.

Here is the main difference between the gifts of God's *right* hand and of his left. He gives real blessings with the left, but he doth not settle them upon us: he promiseth ⟨◊⟩ perpetuity; but with the graces of his *right* he gives assurance of everlastingness. *Christ* calls Riches the *riches of deceitfulness:* but grace *the better part that shall never be taken away. David* compares the

wealthy to a flourishing tree that is soon withered: but Faith stablisheth a man like *Mount Zion, never to be removed.* He that thinks he sits surest in his seat of Riches, *let him take heed least he fall.* When a great man boasted of his abundance, (saith *Paulus Emilius)* one of his friends told him, that the anger of God could not long forbear so great prosperity. How many rich Merchants have suddenly lost all! How many Noblemen sold all! How many wealthy heirs spent all! Few Sundays pass over our heads without Collections for Ship-wrackes, fires, and other casualties; Demonstratiue proofs that prosperity is inconstant, riches casual. And for honor, we read that *Bel•...sarius* an honorable Peere of the Empire, was forced in his old age to beg from door to door, *obulum date Bel sario. Fredericke* a great Emperor was so low brought, that he s•...ed to be made but the Sexton of a Church.

O then let us not adhere to these *left* hand blessings, but first seek *length of days,* eternal joys never to be lost. A man may enjoy the other without fault: the sin consisteth *praeferendo vel conferendo;* either in preferring Riches, or in comparing them with faith and a good conscience. *Vtere caducis, fruere aeternis,* Thou must necessarily use these transient things, only enjoy and rest upon the everlasting comforts of *Jesus Christ.* When God hath assured to a Christian spirit the inheritance of Heaven, he joyfully pilgrims it through this world: if wealth and worship salute him by the way, he refuseth not their company; but they shall not stray him out of his path, nor transport his affections: for his heart is where his hope is, his love is where his Lord is; even with *Jesus* his Redeemer at the right hand of God. Now this man's very Riches are blessed to him; for as from the hand of God he hath them, so *fromthe hand of God he hath to enjoy good in them.* Whereas to some (saith *Solomon)I have seen Riches kept for the own•...s thereof to their hurt:* to this man *they shall work to the best;* blessing his condition in this life, and enlarging his dition in heaven; as the wise man sweetly. *The blessing of the Lord it maketh rich: and he addeth no sorrow with it.*

Thus in particular: if we confer the right hand with the left, we shall generally learn

1. That both God's hands are giving: it is enough if man give with one hand; but the Lord sets both his hands a doling his Alms of mercy. *Nemo tuarum vnam vincet vtraque manu.* No man can do so much with both hands, as GOD with one hand, with one finger. He hath *Manum plenam, extensam, expansam;* hand full, not empty: so full that it can never be emptied with giving. Innumerable are the drops in the sea yet if one be taken out, it hath (though insensibly) so much the less: but God's goodness can suffer no diminution, for it is infinite. Men are sparing in their bounty, because the more they give, the less they have: but God's hand is ever full, though it ever disperse: and the filling of many cisterns is no abatement to his ever running fountain. Our prayers 〈1 page duplicate〉 〈1 page duplicate〉 therefore are well directed thither for blessings; whence though we receive never so much, we leave no less behind. Let this master of Requests in heaven have all our suites: we are sure either to receive what we ask, or what we should ask.

It is *extensa,* a hand put forth, and stretched out. *Stretched out,* not *to receive,* but to *give.* The Prophet speaks of Rulers that stretch out their hands for bribes and cry *Give ye:* but the Lord's hand is put forth to offer good things. *All day long have I stretched forth my hands to a disobedient people.* Indeed God hath a hand; and woe to the man against whom it is stretched.

Homer saith that all the God's could not ward a blow of *Jupiter's* hand. His hands are not only 〈 in non-Latin alphabet 〉 , hands that cannot be sufficiently preised: but 〈 in non-Latin alphabet 〉 , hands that cannot be resisted. It is a heavy hand when it lights upon men in anger. *It is a fearful thing to fall into the hands of the living God. When* revolting Israel fell to serve *Baal* and *AshtarothWhethersoeuer they went out, the hand of the Lord was against them for evil.* When the men of *Ashdod* were smitten with Emerods, it is said *the hand of the Lord was heavy upon them.* So *David* in his grievous misery, *Thine arrows stick fast in me, & thy hand presseth mesore.* It is not this hand that God here stretcheth out. *Bernard* saith, God hath two hands; *Fortitudo* and *Latitudo.* A hand of strength, *Qua defendit potenter:* wherewith he protects his friends, and confounds his enemies. A hand of Bounty, *Qua tribuit affluenter,* whereby he disperseth and disposeth the larges of his gifts. This is the hand here put forth, *manus regalis,* and gives *munus regale;* a royal hand, full of real mercies; let us humbly kiss it.

It is *expansa,* not a shut hand, but open, *Thou openest thy hand, and fillest all things living with plenteousness.God gives richly,* saith *Paul.* Man is poor, because he is a creature: the very nam•... of creature infers poverty: it implies a receiving of all. *Quid habes quod non accepisti?* The Creator hath the possession of all, and the disposition of all, at his own pleasure. *Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights.* Bread in the Lord's prayer is called *Ours; Give us this day our daily bread:* but *ne putetur a nobis, dicimus da nobis:* lest we should imagine it our own from our selves, we are taught daily to beg it of our father in heaven, whose it is. It is the Lord's hand that barreth the gates of our cities, that *filleth our garners with plenty,* that sets peace about our walls, and prosperity in our palaces; that blesseth our goings out, and comings in; even all the works of our hands.

But what speak I of temporal things the gifts of his *lest* hand, in comparison of *length of days,* everlasting joys, the treasures of his *right?* Repentance, humility, charity, and the Lady of all graces *Faith* come from his hand, and are the fair gifts of God. *Ipsum velle credore Deus operatur in homine.* The first will to believe is wrought in man by God. If any ask, *Cur, illi ita suadeatur, vt persuadeatur; illi autem non ita?* Why doth this man believe, & another remain in infidelity? *Hic digitus Dei:* the hand of God hath been here, working faith in the soul of him that believeth. All comes from this *hand* of mercy. *Quisquis tibi enumerat merita sua, quid tibi enumerat nisi muneratua?* He that reckons to God his merits; what doth he reckon, but God's mercies? *Quae bo na mea, dona tua:* those that are my goods, as God's gifts.

2. Though hands be here attributed to God, yet it is but by way of metaphor; not literally and in a true propriety of speech. To conceive GOD to be as man, with human dimensions, was the heresy of the *Anthro pomorphites:* and he that thus grossly thinks of God, saith *Jerome* makes an Idol of God in his heart. But herein God stoops to the quality of our understandings ascribing to himself anger and displeasure, as it were passions to the impassible: whereas *Nec Deus affectu capitur, nec tangitur ir•...:* they are not passions, but perfections. God hath a mouth, by which he teacheth man wisdom: he hath feet, by which he walketh on the earth his footstool: he hath hands, by which he giveth food to all flesh: he hath none of these organically, as men have; but in the variety of effects which he produceth. So *Bernard; Per effectum haec habet,non per naturam.*

3. Observe that in the *left* hand there is a double benefit, *Riches* and *Honor:* in the *right* but a single one; *Length of days:* yet this one far transcends both the other. For if we should restrain it to this world: long life is a great blessing; and more valuable then wealth and worship. But taking it as it is meant, for eternity. (For this life is but a span long; a span then; now scarce the length of a finger) as Psal. 23. *I will dwell in the house of the Lord forever:* originally *to length of days;* but fitly translated *For ever:* the *left* hand is as far exceeded by the *right,* as short mortality is by euerlastingnesse. Aged *Israel* to his grand-children, *Ephraim* & *Manasseh* two sons of *Joseph,* when the father had placed the first borne *Manasseh* to his right hand, and *Ephraim* the younger to his left: he crossing his hands, laid the right upon *Ephraim,* and the left upon *Manasseh.* When *Joseph* would have removed his hands, he refused: *I know it my son, I know it. Manasseh also shall become a people, and he also shall be great: but truly his younger brother shall be greater then he.* The Lord doth bless many *Manassehs* with his left hand in *riches and honors:* but blessed be that *Ephraim* to whom his *right* hand is commended. Lord, let others enjoy the treasures of thy *left* hand, but lay thy right upon our souls.

4. I conclude. Since the Lord out of both his hands pours and showers upon us these mercies, what should we do but be thankful? Shall we receive benefits by heaps; and is the incense of our gratitude of so thin a smoke? *Et capitur minimo thuris honor Deus?* All these blessings seem to say to man; Take, and take heed: *Accipe, red, cave:* Receive, return, beware. Take warmth from me saith apparel, heat from me f•...yth fire, strength from me saith bread. Restore thankfulness to the Giver. Or else beware lest the fire burn thee, water drown thee, air choke thee: lest all give destruction, that should give comfort. *Receive* in the name of God, *Return* in the Praise of God, or *Beware* in the fear of God. To whom for the blessings of both his hands, be glory ascribed from all lips and hearts, forever and ever.

Amen.

THE LOST ARE *FOVND.*

LVK. 19. 10.

For the Son of man is come to seek, and to save that was lost.

THE first word is Causal, and puts us in mind of some reference. In brief the dependence is this. Little *Zacchaeus* became great in God's favor: he was. ver. 2. a Publican, a chief Publican, a rich Publican: Yet he hath a desire to see *Jesus,* and *Jesus* hath a purpose to see him. A fig tree shall help him to the sight of Christ, & Christ to the sight of him.

Our Savior calls him down, (it is fit they should come down in humility that entertain Christ) and bids himself to his house to dinner. He is made *Zacchaeus* his gest for temporal food, and *Zacchaeus* is made his guest for everlasting cheare. *This day is salvation come to this house.* ver. 9.

This mercy is not without the *Pharisees* grudging ver. 7. *When they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.* Murmuring is between secret backbiting, and open railing: a smotherd malice, which can nether beevtterly concealed, nor

dare be openly vented. The cause of their murmuring was, that he was become a guest to a sinner: as if the Sun of righteousness could be corrupted in shining on a Dunghill of sin. No: whiles he did associate the bad, he made them good; feeding them spiritually, that fed him corporally. He did not consent to their sin, but correct it: not infecting himself, but affecting their souls, and effecting their bliss. A man may accompany those, whom he desires to make better, or them to make him better. And that the mouth of all wickedness might be stopped, our Savior says, that his coming into the world was not only to call home *Zacchaeus,* but even many such Publicans. *For the Son of man is come to seek, and to save &c.*

We are thus gotten over the threshold; *For:* let us now look into the house, and suruay every chamber and room in it. The foundation of this comfortable scripture is *Jesus* Christ and the building may be distinguished into five several Parlours, all richly hung and adorned with the graces and mercies of God: *and the midst thereof paved with love for the daughters of Jerusalem.* CHRIST is the Buttress or corner stone; and in him consider here

His

- *Humility.* The Son of man.
- *Veritie.* Is come.
- *Pity.* To seek.
- *Piety.* To save.
- *Power.* That which was lost.

1. *The Son of man. Ecce Humilitatem.* He that is the Son of eternal God, calls himself the Son of mortal man.

2. *Is come. Ecce veritatem.* What God had promised, his Servants prophesied, his Types prefigured, he hath now performed. They all foretold in their kinds that he should come: he makes all good, he *Is come.*

3. *To seek. Ecce compassionem.* He knew that we were utterly gone; that we had *Nec valentis oculum, nec volentis animum:* neither an eye able, nor a mind willing to seek him: in Pity *he seeks us.*

4. *To save. Ecce Pietatem.* He seeks us not *in ruinam,* to our destruction as we deserved: but *in salutem,* to our salvation as he desired. *Amissos quaerit, quaesitos invenit, inventos seruat.* He *seeks* them that were lost, he finds them he seeks, he *saves* them he finds. *To save.*

5. *The lost. Ecce Potestatem.* He is not only able to strengthen us weak, nor to recover us sick, nor to fetch us home offering our selves to be brought: but when we had neither will nor power to procure this; yea when we had a reluctancy against this, for we were his enemies and hated him: he did recall us gone, reviue us dead, *seek and save* us that were *lost.*

You see the Chambers, how they lie in order: let me keep your thoughts in this house of Mercy a while, wherein may all our souls dwell forever. In survaying the Roomes, it is fit we should begin with the lowermost: and thither the Text aptly first leads us.

The Son of Man.

Christ is called a Son in three respects. 1. In regard of his Deity, the Son of God, begotten of him from all eternity, coequal and coessential to him. 2. In respect of his flesh, the Son of *Mary,* naturally borne of her. 3. He calls himself the *Son* of Man, in regard that he took on him man's nature, and undertook the performance of man's redemption. Man like us in all things, *sin only excepted.* So that in this circumstance two things are considerable in Christ; the one necessarily involved in the other:

His

- Humanity.
- Humility.

***His* Humanity.**

When the fullness of time was come, *God sent his Son made of a Woman. Ex muliere, non in muliere:* as *Gorran* notes against *Valentinus,* whose heresy was, that Christ passed through the Virgin as water through a Conduit-pipe. But this Preposition *Ex,* signifies a preexistent matter: as a house is made of timber & stones, bread of wheat, wine of grapes. Christ had therefore the materials of his body from the virgin *Mary;* though not his *Formal principium:* for the holy Ghost was agent in this wonderful conception.

Neither is this a thing impossible to God, though wonderful to Man; that this Christ should be the Son of *Mary* without man. As it was possible to God in the first creation, to make a Woman out of a Man without the help of a Woman: so in this new creation, to make a Man out of a Woman without the help of a man. There is the same reason of possibility. It is as easy to bring fire from a steel without a flint, as from a flint without a steel. But he that could *dare essentiam nihilo,* can raise a nature *ex aliquo.*

God had four diverse manners of creating human creatures. 1. The first man *Adam* was made of no man, but immediately created of God. 2. The second, that was *Eve,* was made (not of a woman, but) of a man alone. 3. The third sort, all men and women else are begotten of man and woman. 4. Christ the last sort was of a different manner from all these. 1. not of no precedent flesh, as *Adam.* 2. Not of a man without a woman, as *Eve.* 3. Not of man and woman, as all we. 4. But after a new way; of a woman, without a man. We are all in this sort opposed to *Adam,* Christ to *Eve, Adam* was made of neither man nor woman, we of both man and woman. *Eve* of a man without a woman, Christ of a woman without a man.

Now as this was a great work of God, so it is a great wonder to man. Three miracles here. *Deum nasci, virginem parere, fidem haec credere.* That the Son of God should become the Son of woman, a great miracle. That a virgin should bear a child, and yet before, at, after the birth

remain still a virgin, a great miracle. That the faith of man should believe all this, *Maximum miraculum;* this is the greatest wonder of all.

Thus you have Divinity assuming Humanity: a *great mystery;God manifested in the flesh. In mundum venit, qui mundum condidit:* he comes down to earth, but he leaves not heaven; *hic affuit inde non defuit. Humana natura assumpta est, Diuina non consumpta est.* He took Humanity, he lost not his Divinity. He abideth *Mariae Pater,* the Father of *Mary;* who is made *Mariae Filius,* the Son of *MaryTo us a child is borne, to us a son is given.* Whereon *Emissenus; Natus qui sentiret occasum, datus qni resciret exordium.* He was *borne* that should feel death: he was *given* that was from everlasting, and could not die. *Natus qui & matre esset iunior, datus quo nec Pater esset antiquior.* He that was *borne* was younger then his mother; he that was *given* was as eternal as his father. He was Son to both God and *Mary. Non alter ex Patre, alter ex Virgin: sed aliter ex Patre, aliter ex virgins.*

As the flowers are said to have *Solem in coelo patrem, solum in terra matrem:* so Christ hath a father in heaven without a mother, a mother on earth without a father. Here is then the wonder of his *Humanity.* The *everlastingFather* is become a little child. He that spreads out the heavens, is wrapd in swaddling clouts. He that is the *Word,* becomes an Infant not able to speak. The Son of God calls himself the Son of man.

***His* Humility.**

If your understandings can reach the depth of this bottom, take it at one view. The Son of God calls himself the *Son of man.* The omnipotent Creator becomes an impotent creature. As himself saith; *Greater love hath no man then this, that a man lay down his life for his friends.* So greater *humility* never was then this, that God should be made man. It is the voice of Pride in man, *I will be like God:* but the action of *Humility* in God, *I will be man.* Proud *Nebuchadnezzar* says, *Ero similis altissimo, I will be like the Highest:* meek Christ saith, *Ero similis infimo* I will be like the lowest: *he put on him the the form of a servant:* yea he was a despised *Worm.* God spoke it in derision of sinful man; *Behold, he is become as one of us:* but now we may say, God is become as one of us. There the lowest aspires to be the Highest, here the Highest vouchsafes to be the lowest. *Alexander* a son of man would make himself the son of God: Christ the Son of God makes himself the son of man. God in *whose presence is fullness of joy,* becomes *a man full of sorro•...es.* Eternal rest betakes himself to unrest: having whilst he lived i *passive action,* and when he died *active passion.*

The *LORD over all things,* and *Heir of the world,* undertakes ignominy and poverty. Ignominie: the *King of glory* is become *the shame of men.* Poverty: *Pauper in nativitate, pauperior in vita, pauperrimus in cruce.* Poor in his Birth, for borne in another man's stable: poor in his Life, fed at another man's table: poor in his Death, buried in another man's sepulcher.

There are saith *Bernard,* some that are humbled, but not humble: others that are humble, not humbled: and a third sort that are both humbled and humble. Pharaoh was humbled and cast down, but not humble: smitten with subversion, not moved with submission. *Gothfrey of Boloigne* was not humbled, yet humble: for in the very heat and height of his honor he refused to be crowned in *Jerusalem,* with a Crown of gold, because Christ his master had been

in that place crowned with a crown of thorns. Others are both humbled and humble. *When he slew them they sought him: they returned and inquired early after GOD.* Our Savior Christ was Passively humbled: *he was made lower then the Angels, by suffering death: the Lord did break him.* Actively he humbled himself. *he made himself of no reputation, and took upon him the form of a servant: he humbled himself.* Habitually he was humbled. *Learn of me, for I am meek and lowly in heart.* Let this observation lesson us two duties.

1. Esteem we not the worse, but the better of Christ, that he made himself the *Son* of man. Let him not lose any part of his honor, because he abased himself for us. He that took our *flesh, is also over all, GOD blessed forever, Amen.* There is more in him then humanity: not *alia persona,* but *alia natura:* not another person, but another nature. Though he be *verus homo,* he is not *merus homo.* And even that Man, that was crucified on a cross, and laid in a grave, is more high then the heavens, more holy then the Angels.

Stephen saw this very *Son of man standing on the right hand of God.* The blood of this Son of man gives salvation: and to whom it doth not, this *Son of man shalladjudge* them to condemnation. Under this name and form of Humility our Savior apposed his Disciples. *Whome do men say, that I, the Son of Man, am? Peter* answers for himself and the Apostles, whatsoever the people thought; *Thou art Christ the Son of the living God.* He calls himself the *Son of man, Peter* calls him the *Son of God.The Jews* see him only a *st•...mbling block,* and the *Greeks foolishness:* but Christians see him *the Power of God, and the Wisdom of God.* The wicked behold him *without form or comelynesse, or beauty to desire him:* but the faithful behold him *crowned with a Crown,his face shining, as the Sun in his glory.* Therefore *Quanto minorem se fecit in humilitate, tanto maiorem exhibuit in bonitate. Quanto pro me vilior, tanto mihi charior.* The lower he brought himself in humility, the higher he magnified his mercy. By so much as he was made the baser for us, by so much let him be the dearer to us.

Observe it O man: *& quia limus es, non sis superbus: & quia Deo iunctus; non sis ingratus:* because thou art dust of thyself, be not proud: because thou art made immortal by Christ, be not unthankfull.

Condemned world, that despisest him appearing as a silly man! The Jews expected an external pomp in the *Messias: Can he not come down from the Cross;* how should this man save us? They consider not, that he who wanted a Rest for his head, & Bread for his followers, fed some thousands of them with a few loaves: that he which wanted a pillow, gives rest to all believing souls: that he could, but would not come down from the cross; that the dear price of their redemption might be paid.

Many still have such Jewish hearts: what, believe on a crucified man? But *Pauldetermines to know nothing, but this Jesus Christ, and him crucified.* They can be content to dwell with him on mount *Tabor,* but not to follow him to mount *Caluary.* They cleave to him so long as he gives them bread, but forsake him when himself cries for drink. *Oderunt pannos tuos.* O Christ, they like well thy robes of glory, but not thy rags of poverty. They love him whiles the people cry *Hosanna;* but shrink back when they cry, *Crucify him.* All pleaseth them but the Cross: all the fair way of delights they will accompany him, but at the Cross they part.

They would share with him in his kingdom, but they will none of his vassalage. The Lyon (in a Fable) had many attendants, and he provided for them good cheare. They like well of this, and are proud of their master, to whom all the other beasts gave awe and obedience. But it chanced that the Lyon fell into the danger of the Dragon; who had got him down; ready to devour him. His followers seeing this quickly betake them to their heels; and fell every beast to his old trade of rapine. Only the poor Lamb stood bleating by, and though he could not help, would not forsake his Lord At last the Lyon gets the victory, and treads the Dragon under his feet to death. Then he punisheth those revolting traitors with deserved destruction, and sets the Lamb by his own side.

The great *Lyon of Judah* feeds many of the Jews, and at this day profane wretches: whilst his bounty lasts, Christ, and none but Christ. But when the *Red Dragon* hath got him under, nailed him to the cross, Crucified him dead; away go these runnagates; no more penny, no more Paternoster. If affliction come for Christ his cause, they know where to find a kinder Master. Back to the world: one to his fraud, and he will over-reach others with the sin of deceitfulness, though himself be over-reached with the *deceitfulness of sin.* Another to his usury; and he chymically projects money out of the poor's bowels. A third to his covetousness; and he had rather that the very frame of the world should fall, then the price of corn. A fourth to his Idols; and he hopes for cakes *from the Queen of heaven,* as if the King of heaven was not able to give bread. If the Lord pinch them with distress, they run to *Rome* for succor: expecting that from a block, which they would not tarry to obtain from the God of mercy. Then they cry like the *Israelites:Up, make us gods to go before us: for as for this Moses,* we know not what is become of him. But at last this Lyon conquers the Dragon; overcomes Satan & his damnation: what shall he then say to those Rebelles *that would not have him reign over them?* But *Bring those mine enemies, and slay them before me.* But the poor and pure innocent Lambs that *suffer with him, shall reign with him.Blessed are they that suffer persecution for righteousness sake, for theirs is the kingdom of heaven.*

〈◊〉 . The other use is S^{t}. *Paul's.Let the same mind be in you, which was in Christ Jesus.* What mind is that? *Humility.* Ver. 7. He that *thought it no robbery to be equal with God,* humbled himself to become Man: we should have found it no robbery to be equal with Devils, and shall we be proud? What an intolerable disproportion is this; to behold *Humilem Deum, & superbum hominem?* an humble God, and a proud man? Who can endure to see a Prince on foot, & his vassal mounted? Shall the Son of God be thus humble for us, & shall not we be humble for our selves? For our selves, I say; that deserve to be cast down among the lowest; for our selves, that we may be exalted.

He that here calls himself the Son of man, is now glorified: they that humbly acknowledge themselves to be the Sons of men, that is mortal, shall be made the Sons of God, that is immortal. In the first of *King.* 19. There was a *mighty strong wind,* that rent the mountains, and brake the rocks; but God was not in the *Wind:* the Lord will not rest in the turbulent spirit, puffed up with the *wind* of vain-glory. There was *an earth-quake,* but God was not in the *earth-quake.* He will not dwell in a covetous heart, buried in the furrows of the *earth,* and cares of the world. There was a *Fire,* but the Lord was not in the *fire.* He will not rest in a

choleric angry soul, full of combustion and furious heat. There was a *still soft voice,* and the Lord came with it. In a mild and humble spirit the God of heaven and earth will dwell. *The high and lofty One that inhabiteth eternity, will dwell in the contrite and humble soul.*

It is a sweet mixture of Greatness and Goodness; *Vt dum nihil in honor sublimius, nihil in humilitate submissius;* When the highest in dignity are the lowest in courtesy. *Augustine* called himself, *Minimum non solùm omnium Apostolorum, sed etiam Episcoporum;* the least not only of all the Apostles, but of all the Bishops: whereas he was the most illuminate doctor and best Bishop of his times. *Paul* thought himself *not worthy to be called an Apostle:* and behold, he is called *The Apostle;* 〈 in non-Latin alphabet 〉 ; not *Paul,* but The Apostle. *Abraham* that esteemed himself *dust and ashes,* is honored to be the *Father of all them that believe. David* sits content at his sheep-folds; the Lord makes him King over his *Israel.*

But as *Humility* like the Bee gathers Honey out of rank Weeds, very sins; moving to repentance. So Pride like the Spider sucks poison out of the fairest flowers, the best graces, and is corrupted with insolence. *Vna superbia destruit omnia.* Only Pride overthrows all. It thrust proud *Nebuchadnezzar* out of men's society, proud *Saul* out of his kingdom, proud *Adam* out of Paradise, proud *Haman* out of the Court, proud *Lucifer* out of heaven. Pride had her beginning among the Angels that fell, her continuance in earth, her end in hell. Poor man; how ill it becomes thee to be proud, when God himself is humble!

Is come.

We understand the person, let us come to his *Comming.* And herein, *Ecce veritatem;* behold his *Truth.* Did God promise a Son of a virgin; *Emanuell,* a Savior? He is as good as his word; *Venit,* he is come. Did the sacrificed blood of so many Bulls, Goats, and Lambes, prefigure the expiatory blood of the Lamb of God to be shed? *Ecce agnus Dei; Behold that Lamb of God that taketh away the sins of the world.* Is the *Seed of the woman* promised *to break the head of the serpent?* Behold he *breaks the heavens, and comes down* to do it. *For this purpose the Son of God was manifested, that he might destroy the works of the Devil.* Did God engage his word for a Redeemer to purge our sins? *Call his name Jesus: for he shall save his people from their sins.*

Against unbelieving Atheists, and mis-believing Jews, here is sufficient conviction. But I speak to Christians, that believe he is come. *Hac fide credit venturum esse, qua creditis venisse.* Believe that he will come again, with the same faith wherewith you believe he is come already. Do not curtall God's word, believing only so much as you list. Faith is holy and catholic: if you distrust part of God's word, you prepare infidelity to the whole. Did God promise Christ, and in *the fullness of time to send him?* Then since he hath again promised him, and *appointed a day wherein he will judge the world by that man,* he shall come. As certainly as he came to suffer for the world, so certainly shall he come to judge the world. *Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation.* He that kept his promise when he came to die for us, followed by some few poor Apostles, will not break it when he shall come in glory with thousāds of Angels.

Neither did God only promise that Christ should come, but that all believers should be saved by him. *As many as received him, to them gave he power to be the sons of God, even to them that believe on his Name. Misit filium, promisit in filio vitam.* He sent his Son to us, and salvation with him. Wretched and desperate men that distrust this mercy! *Whosoever believes, and is baptized, shall be saved.* Whosoever; *Qui se ipsum excipit, seipsum decipit.* Did not God spare to send his promised son out of his bosom to death, and will he to those that believe on him deny life? No; all his *promises are Yea and Amen in Christ:* may these also be *Yea* and *Amen* in our believing hearts. A yielding Devil could say, *Jesus I knew:* yet some men are like that tempting devil. *Math. 4. Si filiu: Dei sis; If thou be the son of God. Si* if; as if they doubted, whether he could or would save them.

Is come.

There is a threefold *Comming* of Christ: according to the threefold difference of Time, Past, Present, Future. As *Bernard.*

Venit

- Ad homines
- In homines
- Contra homines.

1. First for the time past, he *came among men.* John. 1.

1. *The word was made flesh, and dwelt among us.* 2. For the present, he comes *into men;* by his Spirit and grace. Reu. 3. *I stand at the door and knock, if any open unto me,I will come into him.* 3. For the time to come, he shall *come against men.* Rom. 2. *At the day when God shall judgethe secrets of all hearts by Jesus Christ.* Or as it is wittily observed; the *Sun of righteousness* appeareth in three signs: *Leo, Virgo, Libra.* 1. In the Law like a *Lyon,* roaring out terrible things with a voice not indurable. *And they said to Moses, Speak thou with us, and we will hear: but let not God speak with us, least we die.* 2. In the Gospel he appeared in *Virgo,* an Infant borne of a virgin. Math. 1. 25. 3. At his last Audit he shall appear in *Libra,* weighing all our thoughts, words, and works in a balance. *Behold I come quickly & my reward is with me, to give every man according as his work shall be.*

Is come.

He was not fetched, not forced, *sponte venit;* of his own accord he is come. *No man taketh my life from me, but I lay it down of myself.Ambrose* on these words of Christ; *Are ye come out against a thief, with swords and staves to take me? Stultum est cum gladijs eum quarere, qui vltro se off•...rt.* It was superfluous folly to apprehend him with weapons, that willingly offered himself: to seek him in the night by treason, as if he shunned the light, who was every day teaching publicly in the *Temple. Sed factum congruit tempori & personis: quia cùm essent tenebrae, in tenebroso tempore tenebrosum opus excercebant.* The fact agrees to the time and Persons: they were darkness, therefore they do the work of darkness in a time of darkness. Indeed he

prays; *Father, save m•...e from this hour:* but withal he corrects himself; *Therefore came I to this hour.*

But he is said to *fear d•...th.* Hebr. 5. What is it to us *Quod timuit,* that he feared: *nostrum est quod sustinuit,* that he suffered. Christ's nature must needs abhor destructive things: but his Rationall overcame his Natural will. He feared death. *Ex affectu sensualitatis,* not *Ex affectu rationis.* He eschewed it *secundum se,* but did under go it *propter aliud. Ex impetu naturae* he declined it; but *ex imperio rationis;* considering that either he must come and die on earth, or we all must go and die in hell; and that the heads temporal death might procure the bodies eternal life; behold *the Son of man is come.* Neither was it necessary for him to love his pain, though he so loved vsto suffer this pain. No man properly loves the rod that beats him, though he loves for his souls good to be beaten. As *Augustine* said of crosses; *Tollerare iubemur non amare. Nemo quod tollerat amat, etsi tollerare amat.* We are commanded to bear them, not to love them. No man that even loves to suffer, loves that he suffers.

Voluntarily he yields himself; saluting *Judas* by the name of *Friend: Amice •...r venis?* He suffered not his followers to offend his enemies, nor commands the Angels to defend himself. O blind Jews; was it impossible for him, *de paruo slipite ligni descendere, qui descendit a coelorum altitudine?* to come down from a piece of wood, that came down from heauē? *Nunquidtua vincula illū possunt te•...ere, quem c•...li non possunt capere?* Shall your bonds hold him, when the heavens could not contain him? He came not to deliver himself, that was in freedom: but to deliver us, that were in bondage.

Is come.

Is Christ come to us, and shall not we come to him? Doth the Son of God come to the Sons of men, and do the Sons of men scorn to come to the Son of God? Proud dust, wilt thou not meet thy maker? If any ask; *Whether is thy beloved gone? that we may seek him with thee.* The Church answers; *My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather Lilies.* You shall have him in his Garden, the Congregation of the faithful. *Wheresoever a number is gathered together in his Name.* Behold, *Venit ad limina virtus,* Manna lies at your thresholds; will you not go forth and gather it? The Bridegroom is come, will you not make merry with him? The nice piece of dust; like Idolatrous *Jeroboam,* cries, the Church is too far off, the journey too long to Christ. He came all that long way from heaven to earth for us, and is a mile too tedious to go to him? Go too, *seed, ede, perde;* sit still, eat thy meat, and destroy thyself: who shall blame the justice of thy condemnation.

But for us, let us leave our pleasures, and go to our Savior. *Non sedeas sed cas, ni pereas per cas.* Come a little way to him, that came so far to thee. *Philip* tells *Nathanael, we have found the Messias: Nathanael* objects, *Can any good thing come out of Nazareth?Come and see,* saith *Philip.* And straitwayes *Jesus saw Nathanael* coming. Christ hath sent many Preachers to invite us to salvation: We ask, *Vbi,* where: they say, Come and see: but we will not *come;* Christ cannot see us coming. *Mundus, cura, caro;* three mischievous hindrers, we come not. Christ himself calls; yet *You will not come unto me; that you might have life.* He comes amongst us, Christians; *ad suos:He came to his own•..., and his own received him not.* We say of such things as are unlike;

they come not near one another: many clothes lie on a heap together, yet because of their different colors, we say they come not near one to another. But of things that are alike, we say they come nigh one another. Our coming near to Christ is not in place, but in grace. Not in place; for so the wicked is near to God. *Whether shall I fly from thy presence?* But in grace and quality; being *holy as he is holy.* Indeed he must first draw us before we can come. *Draw me: we will run after thee.* He first draws us by grace, then we run after him by repentance.

To seek.

He is come: to what purpose? *Ecce compassionem;* to *seek.* All the days of his flesh upon earth he went about seeking souls. He went to *Samaria* to seek the woman, to *Bethany* to seek *Mary,* to *Capernaum* to seek the Centurion, to *Jericho* to seek *Zacchaeus.* O what is a man, and the Son of man, that the Son of God should thus hunt after him! We sought not him. *The wicked through the pride of his countenance will not seek after God.* Behold, he *seeks* us. We would not call upon him, he sends Ambassadors to beseech us. *We pray you in Christ's stead, be ye reconcised to God.* Indeed we cannot seek him, till he first find us. *Oportuit viam inuenire errantes, errantes enim nequeunt inuenire viam.* If the *Way* had not found us, we should never have found the *Way.* I oe his mercy: *Non solum redeuntem suscipit, sed perditum quarit.* How joyful will he be to find us, that is thus careful to *seek* us!

Let this teach us, not to hide our selves from him. Wretched men, guilty of their own eternal loss, that will not be found of Christ when he seeks them. How shall they at the last day *stand with confidence before him,* that at this day run from him? If we will not be found to be sanctified, we cannot be found to be glorified. *Pauldesires to be found in Christ:* in Christ found, for without Christ ever lost *Those that thou gavest me, I have kept; and none of them is lost, but the son of perdition.* Woe to that man, when Christ shall return with a *Non inuentus.* What can the shepherd do but seek? *nolunt inueniri;* they will not be found. What the charmer but charm? *Nolunt incantari,* they will not be charmed. What the Sutour but woo? *nolunt desponsari,* they will not be espoused to Christ. What the Ambassador but beseech? *Nolunt exorari* they will not be entreated. What then remains? *He that will be unjust, let him be unjust still: and he that will be filthy, let him be filthy still.* If we will not be found of him when he seeks us, he will not be found of us when we seek him. *They shall seek me early, but they shall not find me. Quaesitus contemnet, qui quarens contemnitur.* He was despised when he sought, and will despise when he is sought to.

Three vicious sorts of men are here culpable. 1. Some sculke when Christ seeks. If there be any bush in Paradise. *Adam* will thrust his head into it. If there be any hole of pretence, *Saul* will there borough his rebellion. If *Gehe•...i* can shadow his bribery with a lie, *Elisha* shall not find him. When the Sun shines, every bird comes forth, only the owl will not be found. These birds of darkness cannot abide the light. *because their deeds are evil.* Thus they play at All hid with God: but how foolishly! Like that beast that having thrust his head in a bush, and seeing nobody, thinks nobody sees him. But they shall find at last, that not holes of *Mountains,* nor caves of *rocks,* can conceal them.

2. Others play at fast and loose with God: as a man behind a tree, one while seen, another while hid. In the day of prosperity they are hidden; only in affliction they come out of their holes. As some beasts are driven out of their boroughes by pouring in scalding water: or as *Absalom* fetched *Joab,* by setting *on fire his Barley fields.* These are found on the Sunday, but lost all the week. Like the Devil, they stand among the *Sons* of God yet devour the servants of God. As *Saul* at one time prophesied with the Prophets, and at another time massacred them. Christ calls them to a banket of prosperity, they cry *Hîc sumus,* We are here: but if Satan (in their opiniō) offer them better cheare; *Tibi sumus,* We are for thee.

3. Others being lost, and hearing the *seekers* voice, go further from him. These are Wolves, not sheep. The *sheep hears his voice,* and comes: the Wolf hears it, and flies. The nearer salvation comes to them, the further they run from it. Because England tenders them the Gospel, they will run as far as *Rome* for damnation.

Christ came to *seek the lost sheep;* Luk. 15. he *found* it, he laid it on his *shoulders,* and he *rejoiced.* In his life he *seeks* the sinner till he find him. In his death he lays him on his *shoulders,* bearing his sins in his body on the Cross. In his resurrection he *rejoiced* for him. In his ascension he opens the doors of heaven, & brings him home. *Venit & invenit:* he *comes* to *seek,* and he seeks to *save;* which is the next point,

To save.

Ecce Pietatem, Behold his goodness. *Herod* sought Christ *ad interitum,* to kill him: Christ seeks us *ad salutem,* to save us. *This is a faithful saying, and worthy of all acceptation: that Jesus Christ came into the world to save sinners.* Yield to be found, if thou wilt yield to be saved. There is nothing but good meant thee in this seeking. *Vidimus & testamur, &c.We have seen, and do testify, that the Father sent the Son to be the Savior of the world.* The Fishermens riddle was, Those we could not find we kept, those we found we lost. But Christ's course is otherwise: Whom he finds he saves; whom he finds not are lost forever. It was a Poetical speech; *Amare & sapere vix conceditur dijs.* To love and to be wise seldom meet. They are met in Christ: he did love us, *suscepit naturam* he became man: he was wise, *occîdit peccatum,* he killed sin. In love he *seeks* us, in wisdom he *saves* us: here was *Amare & sapere.* This sweet and comfortable note I must leave to your meditations: my speech must end his *saving,* though of his salvation there be no end. *Paruum est seruare bonos:* it is a small thing to save those that are in no danger of spilling; therefore lastly look to the Object;

The lost.

There *Ecce Potestatem,* behold his power. He is that *strongest man,* that vnbound us from the fetters of sin and Satan. *Fortissimus;* for *caetera excellit, caetera expellit:* he excels the rest, he expels the rest. He had need be powerful, that redeemes so weak man from the hands of so strong enemies. *Magnus venit medicus, quia magnus iacebat aegrotus.* The whole world was sick: there had need be a great Physician, for there was a great Patient. Loe where wretchedness lies at the foot of Goodness; *ecce miserum ante misericordem.* What but infinite Miserie should be the fit object of infinite Mercy!

Here was then the purpose of Christ's coming; to *seek the lost,* to recall wanderers, to heal the sick, to cleanse the Leprous, to revive the dead, to save sinners. He *came not to call the righteous, but sinners to repentance.* He leaves *the nintie nine in the Wilderness, to seek the lost sheep.* Whether it be meant of the just Angels in Heaven; as *Ambrose, Chrysostom, Hilary, Euthymius* think. Or those that thought themselves just, as *Bucer* and *Ludolphus;* the Scribes and Pharisees, that presumed they needed no repentance. He embraceth Publicans and sinners, that confess themselves sick, and lacking a Physician; sinful wretches, and needing a Savior.

Those worldlings in the Gospel have better cheare at home; what care they for Christ's supper? It is the dry ground that thinks well of rain, the hungry soul that is glad of sustenance. The mercy of God falls most welcome on the broken spirit. They that feel themselves miserable, and that they stand in need of every drop of his saving blood, to those it runs fresh and sweet. They that feel themselves lost, are found. They are least of all *lost,* that think themselves most lost: they are nearest to their health, that are most sensible of their sickness. These he *seeks,* these he *saves:* to these *Nascens se dedit in socium, con•...escens in cibum, moriens in pretium, regnans in premium.* In his birth he became their companion, in his life their food, in his death their redemption, in his glory their Salvation.

Lost; but where was man lost? There are diverse loosing places.

1. A garden of delights: and there the first man lost himself, and all us: in a Garden therefore our Savior found us again. We were *Lost* in a garden of rest, we are found in a garden of trouble. The serpent could never take the hare, (he was too light footed for him) till he found him sleeping in a garden of sweet flowers, under which the serpent lay hidden. Whilst man not only surfeits on pleasures, but sleeps in them, Satan that old serpent wounds him to death.

2. A wilderness is a place able to loose us: and that's this world, a wide and wild forest; many lost in it. We read of a rich man, Luk. 12. that *lost* himself in one corner of this wilderness, his very *barns:* strange, to be lost in a barn. And yet how many loose themselves in a less room, their Counting house! The usurer hath there lost his soul, and no man can find it. It is so long wrapped up among his bonds, till Satan take the forfeit. The depopulator takes a larger field to loose his soul in; and to make sure work, that grace may never find it, he hedges and ditches it in.

3. Another loosing place is a Labyrinth or Maze. In the Orchard of this world the God of it hath made a Labyrinth; which S^{t}. *John* describes. *The lust of the flesh, the lust of the eyes, and the pride of life.* The entrance hereinto is easy; as you have seen in that Emblem of Suretyship, the Horne: a man goes gently in at the Butte end, but comes hardly out at the Buckall: the coming forth is difficult. It is so full of crooked meanders, windings, and turnings, out of one sin into another; from consent to delight, from delight to custom, from custom to impenitence: that in this Labyrinth men soon grow to a maze, and know not how to be extricated. *Labyrinthus, quasi labor intus:* the wicked *weary themselves in the ways of destruction.*

Lust of the flesh, lust of the eyes, pride of life. Haec tr•...a pro trino Numine mundus habet. This is the trinity the world worships.

Lust of the flesh. The adulterer looseth himself in the forbidden bed. *Inter mammillas perditur:* he is lost between the breasts of a Harlot. He that seeks for him, must (as the Pursuivant for the Seminary) not forbear the Mistresses bed to find him.

Lust of the eyes. Ahab casts a covetous eye at *Naboth's* vineyard. *David* a lustful eye at *Bathsheba.* The eye is the pulse of the soul: as Physicians judge of the heart by the pulse, so we by the eye. A rolling eye, a roving heart. The good eye keeps minute-time, and strikes when i•... should: the lustful crotchet-time, and so puts all out of tune.

Pride hath *lost* as many, as any her fellow Devils. They say, she was borne in heaven, and being cast down wandered upon earth, where a woman took her in; and there she hath dwelt ever since. Indeed *Isaiah* 3. the shop of pride is the woman's wardrobe: in this wardrobe many souls both of women and men too are lost. The common study is new fashions; but it is an ill fashion thus to loose the soul.

If we would get out of this maze, we must (as God warned the *Wisemen) depart another way.* Out of lust we must wind forth by Chastity, out of covetousness by Charity, out of Pride by Humility. Penitence is the clew to guide us forth: howsoever we came in, we must go out by Repentance.

4. A fourth loosing place is the multitude of new and strange ways: wherein men wander, as *Saul* after his Asses, and are lost. There is a way to *Rome,* a way to *Amsterdam:* a way to the silliness of ignorance, a way to the fullennesse of arrogancy. None of all these is the way to *Zion.* In the multitude of ways multitude of souls loose themselves.

5. Lastly some are lost in the dark vault of ignorance; applauding themselves in their blindness, and like Bats refusing the Sun-shine. They have an *Altar,* but it is *Ignoto Deo,* to an unknown God. Like the Hoast of the King of *Syria,* they are blind, and *lost* betwixt *Dothan* and *Samaria.* They may grope (as the *Sodomites)* for the door of heaven: but let not the Pope make them believe, that they can find it blind-fold. Ignorance is not God's Star-chamber of light; but the Devils vault of darkness. By that doctrine Antichrist fills hell, and his own coffers. The light that must bring us out, is *Jesus Christ:Which lighteth every man that cometh into the world.* And his *Word is a la•...pe unto our feet, and a light unto our paths.*

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Thus you see, there are many places to be *lost* in; but one way to be found; and that is this; *The Son of man is come to seek and to save that was lost.* O *Jesus* turn our wandering steps into the narrow way of righteousness. *Come* to us that we may be sought, *seek* us that we may be found, *find* us that we may be *saved, save* us that we may be blessed; and bless thy name forever.

Amen.

A GENERATION *OF* Serpents *OR* The Poison of *Wickedness.*

PSAL. 58. 4.

Their poison is like the poison of a Serpent, like the deaf Adder that stoppeth her ear.

THis verse spends it self on a double comparison,

of

- Persons,
- Conditions.

The Persons compared are *Men* and *Serpents.* The Conditions or Qualities upon which the similitude stands, are *Poison* and *Deafness.* The former whereof is indefinite; *Their Poison is as the Poison of a Serpent,* any Serpent. The latter is restrictiue; *Their deafnesse is like the Adders;* one kind of Serpents.

I will begin with the Conditions: for if the same qualities be found in *Men,* that are in *Serpents;* there will follow fitly, too fitly, a comparison of their Persons. The first Quality here ascribed to the wicked by the *Psalmist,* is

Poison.

There is such a thing as *Poison;* but where to be found; *Vbi cum{que} fuerit, in homine quis quareret?* Wheresoever it is, in Man who would look for it? GOD made man's body of the dust; he mingled no Poison with it. He inspireth his soul from heaven, he breaths no Poison with it. He feeds him with bread, he convayes no poison with it. *Vnde venenum?* Whence is this *Poison?Didst not thou O Lord, sow good seed in thy field? Vnde Zizaniae? From whence then hath it tares?* Whence? *Hoc fecit inimicus;* the *Enemy hath done this.* We may perceive the Devil in it. That great *Serpent,* the red Dragon, hath poured into wicked hearts this *Poison.*

His own Poison? *Malitiam* wickedness, *Cùm infundit peccatum, infundit venenum.* When he pours in Sin, he pours in poison. Sin is *Poison.* Original pravitie is called Corruption; actual, *Poison.* The violence and virulence of this venomous quality comes not at first. *Nemo fit repent pessimus.* No man becomes worst at first dash. We are borne corrupt, we have made our selves *Poysonus.* There be three degrees, as it were so many ages in sin. 1. Secret sin: an ulcer lying in the bones, but skin'd over with hypocrisy. 2. Open sin, bursting forth into manifest villainy. The former is corruption, the second eruption. 3. Frequented and confirmed sin, and that is rank *poison,* enveneming soul and body.

When it is impostumated to this ripenes and rankenesse, it impudently justifies wickedness for goodness; *venenum pro nutrimento;* poison for nutriment. It feeds on, swallows, digests sin, as if it were nourishment. As Hemlocke is good meat for Goats, and Spiders for Monkeys. It despiseth all reproof, *sitting in the scorners chair:* Which for the poison is called by divines, *Sedes Pestilentiae;* the Seat of Pestilence. *Peccator cùm in profundum venerit, contemnet.* When a

wicked man comes to the depth and worst of sin, •...he despiseth. Then the Hebrew will despise *Moses:Who made thee a Prince, and a Judge over us?* Then *Ahab* will quarrel with *Micheah,* because he doth not *Prophecy good unto him.* Every child in *Bethel* will mock *Elisha,* and be bold to call him *Bald pate.* Here is an original drop of veneme swollen to a main Ocean of *Poison.* As one drop of some Serpents poison lighting on the hand, gets into the veins; and so spreads it self over all the body, till it hath stiffled the vital spirits.

In this *Poison* there is a double pestilent effect *Inficit, Interficit.* It is to themselves death, to others a contagious sickness.

To themselves

It is an epidemical corruption, dispersing the venom over all parts of body and soul. It *poisons* the heart with falsehood, the head with lightness, the eyes with adultery, the tongue with blasphemy, the hands with oppression, the whole body with intemperance. It *Poysons* beauty with wantonness, strength with violence, wit with willfulness, learning with dissension, devotion with superstition, religion with treason. If they be greater gifts, it *poisons* them with pride; putting *Cantharides* into the oil-pot. If meaner, it *poisons* them with hypocrisy, putting *Colocinthis* into the porredge-pot. And where the *Cantharides* of Pride, or *Coloquintida* of hypocrisy are, there is *venenum & exitium; Poison* and death. This poison, faster then a Gangrene, runs from joint to joint; as an enemy takes Fort after Fort, till he hath won the whole Country.

1. It is in the *Thought:* the *imaginations* are full of poison. Every evil thought is not thus poisonous. There is *malum innatum,* and *inseminatum,* saith *Bernard.* An evil bred in us, and an evil sown in us. Sins, like Weeds, will grow fast enough without sowing: but *Qui* ⟨◊⟩ , he that *sows to the flesh, shall of the flesh reap corruption:* he that shall sow this venomous seed, poisons his soul. *Clense thy heart from iniquity, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?* Lodge: he doth not speak of transient; but permanent sins. Such as *meditate mischief;* study to be naught. Whose imaginations suck poison out of every Object, yea though it be good: as the Spider sucks poison from the sweetest flower.

Vanishing thoughts, that pass through a good man without approbation, not without suppression, are properly *Nec mors nec morbus animae, sed deformitas;* neither the disease nor death of the soul, but the deformity. They are *im•...issae;* Satan's darts shot through us: *in cord, non de cord:* in the heart, not of the heart. Which the godly *Sentiunt, non consentiunt;* feel, but give no liking to. They are our Crosses, not our sins. Such a thought is but *morbus mentis,* the disease of the mind; the other *morsus serpentis;* the wound or poison of the Serpent. The allowed filthy cogitation is the poison. Thus are the thoughts *poisoned.*

2. From thence it runs to the *Senses,* and sets open those windows to let in the poisonous air of wickedness. The five Senses are the Cinque Ports, where all the great traffic of the Devil is taken in. They are the Pores, whereby Satan conveys in the stinking breath of temptation.

The *ear* is set wide open to receive in the poison of scurrilous songs, obscene •...ests, seditious libels. It is not only an *Atheman* ear, *nouitatis auida,* greedy of news: but a *Cretian*

ear, *prauitatis auida,* greedy of evil. It listens to hear of civil wars, uncivil treasons: it would fain have heard the great thunderclappe, which the Gun-powder should have made at the blowing up of the Parliament house. Here is an ear for the Devil. Such ears have the Jesuits: they would fain hear of the ruin of kingdoms. What would make others *ears tingle,* makes their ears tickle. *Aures illae in se sentiant, quod audire de alij•... cupiunt.* Let such ears feel that woe themselves, which they desire so earnestly to hear of others.

The *Eye*-lid is set open with the gagges of *Lust* and *Envy.* A libidinous eye draws in much poison. There be *eyes full of adultery,* saith the Apostle. They fetch in seeds of poison from the Theater, yea (I tremble to speak it) from the Church of GOD. It beholds beauty, (God's rare workemanshippe on a piece of clay) not to bless the Creator, but to draw a curse on the creature. Like a melancholy distracted man, that drowns himself in a clear Crystal river. O such chaste Beauty is like the Bellows; though it own breath be cold, it makes them burn.

There is another kind of *Eye;* that derives *poison* to the heart; the envious eye, that is vexed at the richer furniture, fatter estate, or higher honor of another: thinking his own not good, because his neighbor hath better. Any man's advancement is so capital an offense to his malice, that he could shoot out his own eyes, so they might be balls of Wild-fire to consume him. But his malice sucks up the greatest part of his own venom; and therewith poisons himself, rather then others. A man that sees him, would say, He is poisoned: for his blood looks of a yellowish color, like those that are bitten with Vipers. His gall flows as thick in him, as if he had a poisoned stomach. If he had, as *Seneca* wished to the *Envious,* eyes in every place; his vncontainable poison would soon burst him. As he is, he would be another's enemy, but is his own mischief

3. From the *Senses* it runs to the *Tongue;* and sets it a swelling, a swearing, that it infects the air, and *poisons* the very *Walls of the house.* The excrements of the Jews spet upon the face of our Savior, were not so feculent. Their blasphemies strive to blast, not only the plants of the earth, but even the planets of Heaven; the Sun and Stars: and if it were possible, they would make new wounds in the side of *Jesus Christ.* If any swearer think, I do his tongue wrong; let him read. Rom. 3. *The poison of Asps is under their lips.* If you would know what that pestilent poison is, the next verse expounds it. *Their mouth is full of cursing and bitterness.* They carry worse poison in *•...re,* in their mouth; then any serpent *in caud•...,* in his tail. *Their tongue is full of deadly poison.* 1. They have *poison.* 2. not dead, but *deadly;* mortal poison. 3. not a little, but saturitie of it; *full* of deadly poison.

Poison hath thus got from their silent thoughts, to their moving senses; and from thence to their, loud and lewd talking tongues. And this bewrays their venom, as the Serpents *Hissing* betrays his malice. *The heart of fools is in their mouth, but the mouth of the wise is in their heart.* Caesar said, he feared not *Anthony,* whose heart was in his tongue; but *Cassius,* whose tongue was in his heart. A wicked man's tongue discovers him. A bell may have a crack, though invisible: take the clapper and strike, and you shall soon perceive it. The ungodly may conceal his wickedness by silence: but if the clapper strikes, if his tongue walks, you shall quickly perceive, he is crack'd. A poisoned tongue cannot forbear to sputter abroad his venom.

4. From the *Tongue* this *poison* runs to the *Hands. Anaxagoras* thought *Man* the wisest of all creatures, because he hath *hands:* he might have thought him the wickedest of all creatures, because he hath *hands.* No creature doth so much hurt with his teeth or talons, as the wicked man with his poisoned hands. A man doth greatly express himself by his *hands. Paul* by beckoning his *hand,* procured silence. Much is done *Maiestate manus,* as the Poet; by Majesty of the *hand.* The wit seems to manifest it self in the hands: as the Italians say of the Duchmen, that their wit dwells in their fingers end. The power in the *hands. An nescis longas Regibus esse manus?* Yield the *hand* a principal instrument; yet *corruptio optimi pessima.* The evil hand doth not so much manifest man's wittiness, as his wickedness, *They devise iniquity, and practice it, because it is in the power of the Hand.* The poison that was conceived in their thoughts, dilates it self into their hands: *cogitant, agitant.*

God reproves the Jews, that they had *Manus sanguinum,bloody hands.* And the same Prophet seems to liken it to a venomous infection: *your hands are defiled with blood.* And if the tongue can be possibly brought, to smother the in cherished poison, yet *manus manifestabit,* the hand will discover it. ver. 6. *The act of violence is in their hands.* The Israelites soon suspected, what a king *Rehoboam* would be when he threatened *Grauitatem manus,* to make his *hand* heavy; yea his *finger heavier then his fathers Loynes. Ahab* quite disgraced himself for being thought religious, when he laid a violent *hand* on *Naboth's* vineyard. *Jeroboam* makes it plain, that he bore no love to God's Prophets, *cùm extendit manum;* when he put forth his *hand* to strike one. Many Landlords seem Christians, but they have *Rehoboams hand,* a heavy hand on their Tenants, many userers come to Church, but they have *Ahab's hand,* to take the forfeit of the poor debtors heritage. Many parishioners seem to love their Prophets, but they have *Jereboam's hand,* a hand that strikes them, if not in person, yet in estate; undoing them and their families. This is *venenata manus,* a poisoned *Hand.*

5. Lastly this *poison* having got possession of the thoughts, words, works; it must needs follow that it hath taken the *Heart.Cor dolet, the whole heart is sick.* These corrupted simptomes prove that the heart is rotten The very *meat in their bowels is turned to the gall of Asps. They suck the poison of Asps.* If you ask why they feel it not; *Paul* says; Their sense is lost: *They are past feeling.* Their whole self is changed into a disease. Their body is no longer *Corpus,* but *Morbus.* As *Lucan. Totum est pro vulnere corpus.* Their whole body is as one wound or sickness. Neither can we say so properly of them, that they are sick, as that they are dead. *Nonaegroti, sed defuncti:* not diseased, but deceased.

And in all this observe the effect of this *Poison* in themselves. For it doth not only annoy others, but mostly destroy themselves. And herein their *poison* is not only *Tale* and *Tantum,* such and so much as that of *Serpents:* but *Plus & Perniciosius,* more, and more dangerous. *Seneca* says, *Venenum quod serpentes in alienam perniciem proferunt, sine sua continent.* The poison which serpents cast out to the domage of others, they retain without their own periudice. But the poison of the wicked, *dum alios inficit, seipsos interficit;* Whilest it infects others, kills themselves. *His own iniquities shall take the wicked himself.* Their own wickedness, like *poison,* hath in themselves these three direful effects.

It makes them

- Swell.
- Swill.
- Burst.

1. It makes them swell with pride, and blows up the heart, as a bladder with a quill. *Quis est David? Who is David? and who is the Son of Jesse?* Yea *Quis est Dominus? Who is the Almighty, that we should serve him?* Thus the *Spider,* a poisonous vermin, *Climes up to the roof of the kings palace.* If he be in prosperity nothing can hold him to a man. Be he but a *Thistle,* he sends to the king of *Lebanon,* for his daughter to be his Sons wife. Though he be but a dwarfe in comparison, he would swell to a son of *Anak.* Sin hath puff'd him up, & he forgets his maker. *The Lord hath fed him to the full,* & he rebels against him. We have then good cause to pray with our Church; *In the time of our wealth, good Lord deliver us.*

2. It makes them swill: the poison of sin is such a burning heat within them, that they must still be drinking. And the devil, their Physician, holds them to a diet-drink: they shall not have the water of the Sanctuary, that would cool them: but the harsh, harish, & ill-brewd drink of damnation. They shall taste nothing but sin; more poison still. Which is so far from quenching their thirst, that it enflames it.

Totis exquirit in agris.

Quas modo poscit aquas, sitiens in cord venenum.

So a man puts out the Lamp by pouring in more oil and extinguisheth the fire by laying on fuel. This may for a small time allay the heat, as cold drink to a burning fever. So *Ahab's,* fervor was a little delayed, with a draught of wine out of *Naboth's* vineyard. But Satan holds his guests to one kind of lycour, and that's rank *poison;* the mud of sin and wickedness. He allows them no other watering place, but this Puddle-wharfe.

3. It makes them burst, here be the three sore effects of sin in the soul, as of poison in the body. Frst it makes a man swell, then it makes him drink, lastly it it bursts him. *Judas* is houen with covetousness, he drinks the money of treason, and then he bursts. *Rumpuntur viscera Iudae.he burst out.* This is the catastrophe of a wicked life. *Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth forth death.*

To others.

You see how fatal the poison of the wicked is to themselves. It doth not only *rumperese,* but *corrumpere alios:* burst themselves, but corrupt others. It deprives their own good, it depraues others good. The hurt is doth to others, consists.

in

- Correptione,
- Corruptione.

in outward harming, in inward defiling them.

Outwardly

Their *Poison* breaks forth in the injuries of all about them. They spare neither foreigner nor neighbor. There be little snakes in *Babylon,* that bite only foreigners, and not inhabitants. *Pliny* writes of Scorpions in the hill *Caria,* that when they sting, only wound the natural borne people of the Country; but *extraneos leuiter mordere,* but bite strangers gently, or not at all. These, like fools, not only strike them that are nearest, but between their poison *in ruinam omnium,* to the overthrow of all. Such a one cannot sleep except he have done mischief: nay he dyes, if others do not die by him. *Et si non aliqua nocu•...sset, mortuus esset.* A man's Land cannot scape the poison of the depopulator: nor his estate the poison of the usurer; nor his children the ravisher: nor his peace the contender: nor his name the slanderer. If their poison cannot prevail *ad interitum hominis,* they will spend it *ad interitum nominis.* If they cannot murder, they will murmur. They are the Devils bandogs; as one calls *Parsons* the Popes *Cerb•...rus.* If they cannot come to bite, they will bark. If their sting cannot reach, their mouth shall sputter out their venom.

Yea some of them do not only this mischief whiles they live, but *etiam mortui,* even dead. As *Herod,* that caused the noble Sons of the Jews to be slain *post mortem suam,* after his death. They write of some serpents, that their poison can do no hurt except it be shot from the live bodies of them: but these leave behind them a still evil-working poison. As we say of a charitable man, that he doth good after he is dead; his alms maintain many poor souls on earth, when his soul is in heaven: *Et quamvis ipse sepultus, alit.* So these wicked sin perpetually even dead. The incloser of commons sinneth after he is dead: even so long as the poor are deprived of that benefit. He that hath robbed the Church of a tenth, & so leaves it to his heir, sins after he is dead: even so long as God is made to loose his right. *Moriente serpente moritur venenum:* but here *moriente homine viuit peccatum.* As one said of a Lawyer that resolving not to be forgotten, he made his will so full of intricate quirkes; that his executors (if for nothing else; yet) for very vexation of law might have cause to remember him. *Jereboam's* sin of Idolatry out lived him. The unjust decrees of a partial Judge may out live him: even so long as the adjudged inheritance remains with the wrongful possessor. The decrees of diverse Popes; as in curtalling the Sacrament, forbidding marriage, &c. are their still living sins though themselves be dead and rotten.

Inwardly.

Their poison doth most hurt by Infection: their company is as dangerous as the plague: a man cannot come near them, but he shall be contaminated. Like the weed called Gosses, they make the ground barren wheresoever they grow. Their *Poison* is got

Per

- Contactum
- Contractum

- Compactum
- Conspectum

1. By touching: he that toucheth pitch, shall be defiled. It is dangerous to sport and dally with them: *dum ludunt, laedunt.He casteth firebrands, and arrows, and death; and saith, Am I not in sport.* As *Solomon* saith, *Their very mercies are cruel:* so their very jest is killing earnest.

2. By companying with them: they hurt by sporting, but worse by sorting. *Cast in thy lot among us, let us all have one purse.* They that will quarter themselves with the wicked, must drink of their poison. If you ask, how happes it that their infection is not sm•...lt: *Bernard* answers; *Vbi omnes s•...rdent, vniusminime sentitur:* one is not smelt, where all stink.

3. By Confederacie; which is yet a higher degree of receiving their poison. The first was alight dallying with their humors, the next a society with them in some drunken riots and disorders: but this third is a conspiracy with them in their pernicious and deadly plotts. Thus a Seminary comes from *Rome,* and whistles together a number of traitors: he brought poison with him in a Bulls horn, and they all must drink it. As they report, that once one scabbed sheep from Spain rotted all the sheep of England.

In this manner is the poison of adultery spread from a Harlot. In selling her flesh she sets *pretium peccati,* and takes *premium peccati:* either *pretium pacti,* or *premium facti:* she hath her price, and gives her male his reward. This is a damnable combination: he that goeth after her, *poisons* himself *per compactum;* he bargains for his own destruction.

4. By Sight; as they that look on ill affected eyes attract some of the anguish by a kind of reflection. So the very beholding of their wicked example, derives corruption to the heart by resultance. Many sins had been unknown, if they had not been learned by precedent. Great men graceless are the devils special factors: they have their new tricks of vanity to teach others. And they often broach these new fashions of damnation, not so much out of affection to the thing it self, as to be talked of. As *Alcibiades* cut off his dogs tail, that all the people might talk of his curtall. O the unspeakable deal of poison that is thus conveyed into men's hearts: and the innumerable souls, that go to hell by pattern. Thus they hurt others.

But I have been too copious in discovery of their *poison:* I should come to their *Deafnes;* but I am loath to speak of deafness till the end of the Sermon. Their *poison* being thus compared with the poison of Serpents, let us now compare

Their *Persons.*

They are here said to be *Sicut Serpentes;* Like Serpents. But Matthew 23. CHRIST calls the Pharisees very *Serpents.* And *John* Baptist *a generation of Vipers.* And GOD telles *Ezekiel,* that he did *dwell among Scorpions.* In these places the *Sicut* is left out, and the wicked are called very *Serpents.* Not that the frame and form of their bodily constitution was Serpentine.

It was a foolish opinion among the Heathen, that there were *Ophiogenes,* or *Anguigenae.* They write of *Ophion,* the companion of *Cadmus,* and builder of *Thebes,* that he was made by *Pallas,* of a Dragons tooth. So *Ephesus* was once called *Colubraxia:* and the people thereof *Ophiussa.*

I have read of one *Exagon,* an Ambassador to *Rome,* being at the Consuls command cast into a Tunne of snakes; that they licked him with their tongues, and did him no harm. But to conclude hereon that these were of Serpents brood; we might as well say, *Daniel* was borne of Lions, because they did not hurt him.

They are mystical *Serpents,* I mean. And if wicked men think scorn to be called Serpents, let them abhor the qualities of Serpents. Sin is of that power, that it can work metamorphoses, and transform men into beasts and serpents. Let us now see what *Serpents* we have among us.

1. We have the *Salamander,* the troublesome and litigious neighbor; whoever loves and lives in the fire of contention. Whatsoever they talk that the Salamander is nourished by the fire; yet *Galen* and *Dioscorides* affirm, that if it tarry long in it, it will be burnt, when the humiditie is wasted. Whatsoever a man gets by the fire of vexation, at last his humor will be wasted, his wealth spent, and himself consumed in his own flames. Let no man think to get by his troublesomenesse, as if he could be fed with fire. They talk of a Net at *Rome* (wherein Christ's napkin is preserved) that it is washed in nothing but fire. And *Paulus Venetus* speaks of a kind of earth in *Tartaria;* which being spun into a thread, and woven into cloth, is only purged from all spots by washing it in the fire. But if ever any man grow rich by his contentiousnes, I will believe that fire is nourishment.

Some make the Emblem of *Strife* the *Snake. Alecto* sent a *Snake* to move contention in the family of *Amata.*

Vnum de crinibus Anguem

Conijcit, in{que} sinum praecordia ad intima subdit.

Let the unquiet man, that is still vexing his neighbors with suits and quarrels, here take his choice: whether he will be a *Snake* or a *Salamander.*

2. We have the *Dar•...;* and that's the *Angry* man. This is the Serpent that is thought to leap on *Paul's* hand. *Iaculum vocat Africa.* It gathers it self into a heap on the top of a tree, and so flies at a man, *tanquamSagitta;* as a Dart. Such a Serpent is the hasty furious man; he flies upon another with a sudden blow. Some conjecture (I know not how probably) that these were the *fiery* Serpents in the Desert.

3. There is the *Dipsas,* the Drunkard. This Serpent lives altogether in moorish places: the serpent in the fennes, the man at the alehouse. *Ovid* writes of an old drunken woman. *Est quaedam nomine Dipsas anus. Ex re nomen habet.* Her name did agree with her nature. It is ever dry saith *Lucan. Medijs siti•...bant Dipsades vndis.* If this Serpent wound a man, it turns all his blood into poison. So the Drunkard turns his blood to water, his bread to drink, his reason to poison, his very soul to froth.

4. There is the *Crocodile,* the *Hypocrite.* He will sobbe, and sigh, and weep, to get a man into his clutches. If his hypocrisy can get him into a good house, he will devour the Patron that breeds him, the maintainer that feeds him: he undoes the family where he once sets a foot into their doors, or puttes a finger into their purses. *Pliny* saith, the Crocodile is so delighted with the Sun-shine, that it lies on the earth immovable, as if it were stark dead. Let the Hypocrite be frank'd up with prosperity, and he sleeps as securely, as if earth had lost all winds, and heaven the thunder. His pamperd body grows so fat, that his soul lies soft in it, at great ease, and is loath to rise.

5. The Cocatrice, that is said to kill with the eyes. *Illius auditos expectant nulla susurros.* The reason why it kills by sight, is thus given; because the beams of a *Cockatrices* eye corrupt the visible spirits of a man; which corrupted, corrupt the other spirits coming from the brain, and life of the heart. Our common Phrase hath found out creatures to match this kind of *Serpents;* Whores, usually called Cockatrices. I would to God they were believed as dangerous as they are, and are named.

The Cocatrice is a very hot creature; and therefore made with spiraments and breathing places all over the body: least the compage and iuncture of the whole composition should be dissolved. The intemperate heat of harlots is worse, and in some kind a very reflection from the fire of hell. There is an old tale, that England was once so pestered with Cockatrices, that a certain man found out one only trick to destroy them: which was by walking up and down in glass before them; whereby their own shapes were so reflected upon their own faces, that they died. But it is idle, for it is more likely that the man should die by the corruption of the air from the cocatrice, then the cocatrice by the resultance of it own similitude from the glass. As the harlot will sooner pervert a man, then he shall convert the harlot. Indeed they say, if they first see us, they kill us: if we first see them, they die. So if we first see the damnation of a Courtesan, we save our selves: if they first see & wound us, we die of it.

6. There's the *Catterpillar;* you all know this to be the *Covetous.* I confess that other Serpents are also fit emblemes of the covetous: as the *Toad,* that eats sparingly of the very earth for fear it should be all wasted & no food left for her. The Germane Painters to signify Covetousness, do picture an old woman sitting upon a toad. Or the *Earth-worm:* these worms eat up the fatt of the earth, toads eat up those worms, and dragons eat up those toads. So lightly petty userers eat up the fat of the Country, great oppressors devour those little extortioners, and at last the great red dragon swallows those oppressors.

But▪ here I especially liken them to Catterpillars. *Pline* saith, that little worms bred in the green leaves of plants, prove in three days catterpillars & eat up those plants. The Country breeds, these covetous wretches, and they devour her. He writes also that Catterpillars are bred by a dew, incrassated and thicked by the heat of the Sun. It is the warmth of prospertie, that breeds and feeds our userers. Others say, that they come of butterflies egs, the which heat of the Sun hatcheth, working so fit a passive matter to the form of a catterpillar. So commonly your usurer hatcheth, his riches out of the Butterflies egs, laid abroad by prodigal young gallāts. The Scripture calls them great deuourers *Eracam vix pascit hortus vnam.* A whole country will not content one avarice catterpillar. At last the catterpillars perish of

themselves (as ours do willfully) through famine, & are transformed into a bare & empty bag or case. If they perish in summer, out of their rind being broken comes forth a butterfly. Just as we see often from the ruins of a dead usurer, that was a Catterpillar; springs a prodigal Heir, that is a painted Butterfly.

7. We have also the *Asp•...* that's the traitors *Seminary. Lucan* writes, that the original of *Asps* was *Africa,* and that merchants translated them into *Europe.*

Sed quis erit nobis Lucripudor! Inde petuntur

Huc Lybicae m•...tes, & fec•...mus Aspida merces.

But what is our gain, saith he? We have made the *Aspos* a merchandice. So these our Asps are bred in Italy, and ship'd over into England as a precious merchandice. They speak themselves so gentle, that *a sucking child may play* ⟨◊⟩ *the hol•... of* these *Asps:* but we have found their boroughs the holes of treason, and their vaults the vaults of gunpowder. There is feud betwixt the *Ichneumon* and the *Asp:* they oft fight: if the *Asp* bite first, the *Ichneumon* dyes: if the *Ichneumon* first, the *Asp* dyes. Let us strike them with punishment, lest they strike us with death. These *Asps* kill many souls in our Land.

Aspidis & mersu Loesum dormire fatentur

In mortem, antidotum nec valuisse ferunt.

If the be witched people once receive their poison, they sleep to death: and no help prevails, for they will not come to Church to be cured.

8. There is also the *Lyzard,* the Emblem of the *Slothful.* As is also the *Slow-worm,* or the serpentine *Tortoice.* They write of the *Lyzard,* that having laid eggs, she forgets the very place where she laid them. She will lie still till you cut her in pieces: and then the forepart runs away upon two Legs, and the hinder part on other two: living apart till they meet again, and then are naturally •...onioyned. If the Lazy will follow the qualities, let them take the name of *Lisards.*

9. There is also the *Sea-Serpent,* and that's the *Pirate:* a thief cross to all kind of thieves. For other thieves first fall to robbery, and then are cast into prison: but he first casts himself into a prison, and then falls to robbery. In a little vessel, a very iayle, with a large grave round about it, he does all mischief. At last when he grows great, he ruins himself. They write of a Sea-dragon, that grows to a huge vastnesse: but then the winds take him up into the air, and by a violent agitation shake his body to pieces. A noble part of God's providence; to tame that himself which his creatures cannot.

10. There is the *Stellion,* and that is the *Extortioner. Extortion* and *Cossenage* is proverbially called *Crimen Stellionatus;* the sin of *Stellature.* When the *Stellion* hath cast his skin, he greedily devours it again: which saith *Theophrastus,* he doth in envy, because he understands that it is a noble remedy against the falling sickness. So in malice it lines the guts with that covered the back: & eats that in summer wherewith it was clothed in winter. It destroys the honey of

Bees *Stellio saepe fauos ignotus adedit.* So the extortioner spoils the hiues, & deuours all the honey of pooremens gathering. It is a beast full of spots. *Aptumque colori.*

Nomen habet, varijs stellatus corpore guttis.

The spots that stick upon an *Extortioner* are more innumerable. Cosonage is called *Stellature.* It were well if such Extortioners were served, as *Budaus* relates a history of two Tribunes, *Qui per Stellaturas militibus multum abstulissent;* whom the Emperor commanded to be stoned to death.

11. The last is the great *Serpent* of all, *Draco* the devil; who is called the *Great red Dragon.* In idolatrous times and places dragons have been worshiped. The common distinction is, *Angneb,* ⟨◊⟩ *Serpentes terrarum, Dracones Templorum.* Snakes of the water, serpents of the earth, dragons of the Temple. There are too many wicked worldlings, that still worship this God of the world, the red *Dragon.* The dragons haunt principally trees of frankincense: Satan loves to have men sacrifice to him: he tempted the son of God to fall down & worship him. Nothing but the smoke of *Styrax* can drive away dragons: not holy water, not crossings, but only faith in the Lord *Jesus* can put the devil to flight. *Serpens serpentem de•...rando fit Draco.* The devil at first was but a Serpent; now by devouring many millios of these serpēts, the wicked; he is become a *Dragon.*

I should here show you two things.

1. The remedy to draw out this *poison,* and to cure the soul; which is only *Sanguis medici,* the blood of our Physician. *As Moses lifted up the serpent in the wilder nesse,* so was Christ lifted up us a serpent; that what eye of faith soever looks on him, he may be healed of the sting of those *fiery* serpents, and have the damnable *poison* of sin drawn out.

2. That our next course is *Repentance* for our sins. That as the oil of Scorpions is the best remedy for them that are stung with scorpions: so repentance for sin, is the best remedy within us to expel the *poison* of sin. Think of the *Wise* man's counsel; *Fly from sin as from the face of a serpent: if thou comest too near it, it will bite thee:* and follow it.

Their *Deafnesse* remains to be spokē & must remain unspoken. How should they be cured, that are deaf to the counsel of their Physician? Though there be *poison* in us, even the poiso of dragōs, yet God bless us from the *deafnesse* of the Adder. Let us hear our remedy, & embrace it: pray to God for it, and receive it: and *The blood of Jesus Christ cleanseth us from all our sins.* To this Savior let all that are saved, give praise and glory forever and ever.

Amen.

HEAVEN *MADE SVRE OR* The Certainty of *Salvation.*

PSAL. 35. 3.

Say unto my soul, I am thy salvation.

THE words contain a Petition for a Benediction. The Supplicant is a king, and his humble •...te •...s to the king of kings: the king of *Israel* prays to the king of heaven & •...arth. He doth beg two things. 1. That God would *save* him. 2. That God would *certify* him of it. So that the Text may be distributed accordingly; *In salutem Dei, & cortitudinem rei:* into *Salvation* and *Assurance* of it.

***The* Assurance**

Lies first in the words, and shall have the first place in my discourse. Wherein I conceive two things; the Matter and the Manner. The Matter is *Assurance:* the Manner how assured, *Dic anima; Say unto my soul.* From the matter or *Assurance* observe;

1. That *Salvation* may be made sure to a man. *David* would never pray for that, which could not be. Nor would S. *Peter* charge us with a duty, which stood not in possibility to be performed. *Make your election sure.* And to stop the ba•...ng throats of all cavilling adversaries, *Paul* directly proves it. *Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?* We may then know that Christ is in us: if Christ be in us, we are in Christ: if we be in Christ, we cannot be condemned: for *There is no damnation to them which are in Christ Jesus.*

But I leave this point, that it may be *sure,* as granted: and come to our selves that we may make it sure. The Papists deny this, and teach the contrary▪ that *Salvation* cannot be made sure: much good do it them with their sory and heartless doctrine. If they make that impossible to any, which God hath made easy for many; *Into their secret let not my soul come.*

2. That the best Saints have desired to make their *Salvation* sure. *David* that knew it, yet intreats to know it more. Psal. 41. *I know thou fauourest me:* yet here still, *Dic anima, Say unto my soul, I am thy salvation.* A man can never be too sure of his going to heaven. If we purchase an inheritance on earth, we make it as sure, and our tenure as strong, as the brawn of the law, or the brain of Lawyers can devise. We have conveyance, & bonds, and fines; no strength too much. And shall we not be more curious in the settling our eternal inheritance in heaven? Even the best certētie hath often in this thought it self weak Here we find matter of consolation, of Reprehension, of Admonition. Comfort to some, reproof to others, warning to all. 1. Of Cosolation. Even *David* desires better assurance: to keep us from dejection, behold they often think themselves weakest, that are the strongest. *Sum Peccatorum maximus, dicit Apostolorum non minimus.* He calls himself the *Chiefest of sinners,* that was not the least of Saints. Indeed sometimes a dear Saint may want feeling of the spirit of comfort. Grace comes into the soul, as the morning Sun into the world: there is first a dawning, then a mean light, and at last the Sun in his excellent brightness. In a Christian life there is *Professio, Profectio, Perfectio.* A profession of the name of Christ wrought in our conversion: not the husk of religion, but the sap: *a pure heart, a good conscience, and faith vnf•...ned.* Next there is a profection or going forward •...n grace; *working up our salvation in fear and trembling.* Last a perfection or full assurance, that we are *sealed up to the day of redemption.*

And yet after this full assurance there may be some fear: it is not the commendation of this certainty to be void of doubting. The wealthiest Saints have suspected their poverty: and the richest in grace are yet *poorest in spirit.* As it is seen in rich misers; they possess much, yet

esteem it little in respect of what they desire: for *Plenitudo opum non implet hiatum mentis:* the fullness of riches cannot answer the insatiable affection. Whence it comes to pass, that they have restless thoughts, and vexing cares for that they have not, not caring for that they have. So many good men, rich in the graces of God's spirit, are so desirous of more, that they regard not what they enjoy, but what they desire: complaining often that they have no grace, no love, no life. God doth sometimes from the best men's eyes hide that saving goodness, that is in their hearts.

1. To extend their desires, and sharpen their affection. By this means he puts a hunger into their hearts after righteousness; whereas a sensible fullness might take away their stomaches. Deferred comforts quicken the appetite.

2. To enlarge their joys, when they shall find again the consolation, which they thought lost. *Defiderata diù ⟨◊⟩ veni•...t.* What we much wished before it came, we truly love when it is come. Our Lady had lost our Lord. *Luk.* 2. three days: who can express the joy of her soul when she found him! She rejoiced not only as a Mother finding her Sun; but as a sinner finding her Savior. *Iucunde obtinetur, quod diù detinetur.* What was detained from us with grief, must needs be obtained of us with joy.

3. To try, whether we will serve God *gratis;* and be constant in his obedience, though we find no present recompense. Satan objects that against *Job, Pro nihilo? Doth Job fear God for naught.* Thus put to the Test, whether our service proceed from some other oblique respect; or merely out of love to God: when nothing but smart is presented to our instant sense.

4. That our care may be the greater, to keep this comfort when we have it. *Quod lachrymanter Iugemus ademptum, vigilanter seruamus adeptum.* If we so sorrowfully lamented the loss, sure we will look well to the possession.

In all this; *Deus dona sua non negat, sed commendat.* God intends not to deny us his comforts, but to instruct our hearts how to value them. *Cito data viliscunt.* If we might have them for the first asking, their worth would fall to the opinion of cheapness and contempt. We shall have it, though we stay for it. And to comfort us, let us assuredly know, that this mourning for God's absence, is an evident demonstration of his presence.

2. Of Reprehension to others, that say they are sure of the purchase, before they ever gave earnest of the bargain. Presumption is to be avoided so well as despair. For as none more complain that they want this assurance, then they that have it: so none more boast of it then they that have it not. The fond hypocrite takes his own presumption for this assurance: he lives after the flesh, yet brags of the Spirit. This false opinion ariseth partly from his own conceit, partly from Satan's deceit.

1. From his own Conceit: he dreams of the Spirit, and takes it granted that it ever rests within him: but when his soul awakes, he finds there no such manner of guest; the holy Spirit never lodged there. *There is a generation that are pure in their own eyes: yet are not washed from their filthiness.* These pure people so vaunt the•... assurance of salvation; that they will scarce change places in heaven with S^{t}. *Peter,* or S^{t}. *Paul* without boot. The infallible mark of

distinction which the Apostle sets on the Sons of God, is this: they are *led* by the Spirit. Rom. 8. *So many as are led by the Spirit of God,* 〈◊〉 *sons of God.* The holy Ghost is their God, and their guide•... and this Spirit 〈◊〉 *them into all truth:* and guides them *into the land of righteousness.* But these men will *Spiritum d•...ere,* lead the Spirit. They are not ductible; they will not be led by the Spirit into truth and pence; but they will lead the Spirit, as it were, over-rule the holy Ghost to patronize their humors. Let them be adulterers, userers, bribe-corrupted; sacrilegious, &c. yet they are still men of the Spirit. But of what Spirit? *Nes•...tis:* we may say to them, as Christ to hit two hot disciples; *ye know not of what Spirit you are.* It is enough, they think, to have *oculos in coelo,* though they have *manus in fundo, animos in profund•....* It is held sufficient to have eyes fixed on heaven, though covetous hands busy on earth, and crafty minds deep as hell. This over-venturous conceit, that heaven is theirs how base and debauched lives so ever they live, is not assurance, but presumption.

2. This ariseth from Satan's *Deceite:* who cries like *Corah.Ye take too much upon you, seeing all the congregation is •...ily, everyone of them.* You are holy enough, you are sure of heaven: what would you more? You may sit down, and play: your work is done. Hereupon they sing peace and *Requiems* to their souls; and begin to wrap up their affections in worldly joys: But *Tranquilitas ista tempestas est:* this calm is the most grievous storm. This is carnal security, not heavenly assurance. As the Jews went into captivity with *Templum Domini,* the Temple of the Lord, &c. in their lips: so many go to hell with the water of Baptism on their faces, and the assurance of salvation in their mouths.

3. Of Instruction, teaching us to keep the even-way of comfort: eschewing both the rock of presumption on the right hand, and the gulf of desperation on the left. Let us neither be *Tumidi,* nor *Timidi:* neither over bold, nor over-fainting. But endeavor by faith to assure our selves of Jesus Christ: and by repentance to assure our selves of faith: and by an amended life to assure our selves of repentance. For they must here live to God's glory, that would hereafter live in God's glory.

3. In the next place observe the means how we may come by this assurance. This is discovered in the text: *Dic animae;* Say unto my Soul. Who must speak? God. To whom must he speak? to the Soul. So that in this assurance God and the Soul must meet. This S^{t}. *Paul* demonstrates: *The Spirit it self beareth witness with our spirit, that we are the children of God.* The word is 〈 in non-Latin alphabet 〉 , *contestari,* to bear witness together. Neither our spirit alone, nor God's spirit alone makes this Certificate; but both concurring.

Not our spirit alone can give this assurance: for man's heart is always evil, often deceitful. At all times evil. *Every imagination of the thoughts of his heart is only evil continually.* At sometimes deceitful. *The heart is deceitful above all things; and desperately wicked: Who can know it? Non noui animam meam;* saith *Job.I know not my own soul;* though I were perfect. And *Paul* concerning his Apostleship. *I know nothing by myself, yet am I not hereby justified.* And if *David's* soul could have made a sufficient testimony alone, what needed he pray *Dic animae?* say *Thou* to my soul? Some have a true zeal of a false Religion, and some a false zeal of a true Religion. *Paul* before his conversion had a true zeal of a false Religion. *I was exceedingly zealous of the traditions of my*

Fathers. The *Laodiceans* had a false or rather no zeal of a true Religion. *I know thy works, that thou art neither hot nor cold.* So that when about this certificate a man deals with his heart singly, his heart will deal with him doubly.

No nor doth God's spirit alone give this Testimony: least a vain illusion should be taken for this holy persuasion. But both God's spirit and our spirit meeting together are *Concordes,* and *Contestes;* joint witnesses. Indeed the principal work comes from God's spirit: he is the primary cause of this assurance. Now he certifies us by word, by deed, and by seal. By word, terming us in the Scripture God's children; and putting into our mouths that filial voice, whereby we cry *Abba Father.* By deed; *the fruit of the spirit is love, joy, peace, longsuffering, &c.* By these is our *Election made sure,* saith Saint *Peter.* By Seal; *Grieue not the holy spirit of God, by whom you are sealed to the day of redemption.* Now our spirit witnesseth with him from the sanctity of our life, faith and reformation. *He that believeth on the son of God, hath the witness in himself.*

4. Lastly, this is the sweetest comfort that can come to a man in this life; even an heaven upon earth, to be ascertained of his salvation. There are many mysteries in the world, which curious wits with perplexfull studies strive to apprehend. But without this, he that *increaseth knowledge, increaseth sorrow. Vnum necessarium;* this one thing is only necessary: whatsoever I leave unknown let me know this that I am the Lord's, *Qui Christum discit, satis est, si caetera nescit.* He may without danger be ignorant of other things, that truly knows *Jesus Christ.*

There is no potion of misery so embittered with gall, but this can sweeten it with a cofortable relish. When enemies assault us, get us under, triumph over us, imagining that salvation it self cannot save us: what is our comfort? *Noui in quem credidi,* I know whom I have believed; I am sure the Lord will not forsake me. *Deficit panis?* thou wantest bread; God is thy bread of life. We want a pillow: God is our *resting place.* We may be *Sine veste, non sine fide; sine cibo, non sine Christo: sine Domo, non sine Domino.* Without apparel, not without faith: without meat, not without Christ: without a house, never without the Lord. What state can there be, wherein the stay of this heavenly assurance gives us not peace and joy?

Are we clapt up in a dark and desolate Dungeon: there the light of the Sun cannot enter, the light of mercy not be kept out. What restrained body, that hath the assurance of this eternal peace, will not pity the darkness of the profane man's liberty; or rather the liberty of his darkness? No walls can keep out an infinite Spirit: no darkness can be uncomfortable, where the *Father of lights,* and the *Sun of righteousness* shineth. The presence of glorious Angels is much, but of the most glorious God is enough.

Are we cast out in exile; our backs to our native home, all the worlds our way. Whether can we go from God? *Whether shall I go from thy face? or whether shall I fly from thy presence? If I ascend, &c.* That exile would be strange, that could separate us from God. I speak not of those poor and common comforts; that in all Lands and coasts, it is his Sun that shines; his elements of earth or water that bears us, his air we breath. But of that special privilege, that his gracious presence is ever with us: that no sea is so broad, as to devide us from his favor: that wheresoever we feed, he is our host: wheresoever we rest, the wings of his blessed

providence are stretched over us. Let my soul be sure of this, though the whole world be traitors to me.

Doth the world despise us? We have sufficient recompense, that God esteems us. How unworthy is that man of God's favor, that cannot go away contented with it, without the worlds! Doth it hate us much? God hates it more. That is not ever worthy which man honors; but that is ever base which God despises. Without question the world would be our friend, if God were our enemy. The sweetness of both cannot be enjoyed; let it content us, we have the best.

It may be, poverty puts pale leannes into our cheeks: God makes the world fat, but withal puts *leanness into the soul.* We decay in these temporal vanities, but we thrive in eternal riches. *The good man laughs at destruction and dearth.* Doth sickness throw us on our weary beds? It is impossible any man should miscarry, that hath God for his Physician. So *Martha* confessed to *Jesus;Lord, if thou hadst been here, my brother had not died.* Thy body is weak, thy soul is strengthened: dust and ashes is sick, but thy eternal substance is the better for it. *It is good for me that I have been afflicted, that I might learn thy statutes.*

Lastly doth the inevitable hand of death strike thee? *Egredere anima mea, egredere.* Go forth my soul with joy and assurance; thou hast a promise to be received in peace. Happy dissolution, that parts the soul from the body, that it may knit them both to the Lord. Death like the proud Philistine comes marching out in his hydeous shape, daring the whole Hoast of Israel to match him with an equal combatant. The Atheist dares not die, for fear *(non esse)* that he shall not be at all: the covetous usurer dares not die, for fear *(male esse)* to be damned: the doubtful conscience dares not die, because he knows not *(an sit, an non sit, an damnatus sit)* whether he shall be, or be damned, or not be at all. Only the resolved Christian dares die, because he is assured of his election: he knows he shall be happy; and so lifts up pleasant eyes to heaven, the infallible place of his eternal rest. He dares encounter with this last enemy, trample on him with the foot of disdain, and triumphantly sing over him; O *death* where is thy sting? O *grave* where is thy victory? He conquers in being conquered; and all because God hath said to his Soul; *I am thy Salvation.*

The poor Papist must not believe this: such an assurance to him were Apocryphal, yea heretical. He must lie on his death-bed, call upon what Saint or Angel he list; but must not dare to believe he shall go to heaven. O uncomfortable doctrine, able to loose the soul! What can follow, but fears without, and terrors within; distrustful sighs, and heart-breaking groans! Go away he must with death; but whither he knows not. It would be presumption to be confident of heaven. How should Purgatory stand, or the Popes kitchen have a Larder to maintain it, if men might be sure of their salvation? Herefore they bequeath so great sums for masses and Dirge's, and Trentals, to be sung or said for them after they are dead: that their souls may at the last be had to heaven; though first for a while they be reezed in Purgatory. If this be all the comfort their Priests, Jesuits, and Confessors can give them; they may well say to them, as *Job* to his friends; *Miserable comforters are ye all.*

But he that hath *Stephens* eyes, hath also *Paul's* heart, and the *Saints* tongue. He that with *Stephens* eyes can see that Son of man *standing on the right hand of God;* as if his arms were open to well-come and embrace him: must needs with *Pauldesire to be dissolved,* and to be with Christ: and with the Saints cry; *Come Lord; how long!* Amen, even so come Lord Jesus.

Thus much for the matter of the Assurance; let us now come to the manner. *Dic Animae.*

Say unto my soul.

Say: but is God a man? hath he a tongue? how doth *David* desire him to speak? That God who made the ear, shall not he hear? he that made the eye, shall not •...e see? he that made the tongue, shall not he speak? He that sees without eyes, and hears without ears, and walks without feet, and works without hands, can speak without a tongue. Now God may be said to speak diverse ways

1. God hath spoken to some-by his own voice. To *Adam; vocem audiuerunt:* they heard the *voice* of God &c. To Israel. The Lord spake unto you out of the midst of the fire: ye heard *the voice* of the words but saw no similitude: only you heard *a voice.* To Christ: I here came *a voice* from heaven, saying: I have both glorified it, and I will glorify it. This S. *Peter* testifies. There came *a voice* from the excellent glory; This is my beloved son, in whom I am well pleased.

2. To omit visions, and dreams, and clouds and Cherubims and Angels, vrim and thummim: God speaks also by his works. The heavens *declare* the glory of God; and the firmament *showeth* his handy work. *M•...nus loquuntur;* his works have a tongue. *Opera testantur de me,* saith Christ: my works bear witness of me. We may thus understand God *ex operibus;* his actions preach his will.

3. God speaks by his Son. Hebr. 1. God who at sundry times, and in diverse manners, spake in t•...me past unto the Fathers by the Prophets; hath in these last daves *spoken unto us by his Son.* He is therefore called the *Word.* John. 1 The sacred Scriptures, and sayings of the Prophets, given by the inspiration of God; (for *no prophecy is of private interpretation: it came not by the will of man; but holy men spake as they were moved by the Holy Ghost.)* are called *Verbum Domini,* the word of the Lord. But to distinguish God the Son from those words, he is after an eminent sort called 〈 in non-Latin alphabet 〉 , *The word,* or *That* excellent word. As also he is called (not a light, but) *That light:* (not a lamb, but) *•...hat lamb.* Not a vocal word formed by the tongue beating the air; for he was before either sound or air. But the mental and substantial word of his Father; but

Ipse Pater•...

〈◊〉 , effigies lumen{que} a lumine vero.

According to that of Paul. *The brightness of his glory, and express image of his person.*

4. GOD speaks by his Scriptures. *Whatsoever things were written aforetime, are written for our learning: that we through patience, and comfort of the Scriptures might have hope. Scripta sunt,* they are written. Things that go only by take, or tradition, meet with such variations,

augmentations, abbreviations, corruptions, false glosses; that as in a Lawyers pleading, Truth is lost in the *Quaere* for her. Related things we are long in getting, quick in forgetting. Therefore God commanded his law should be written. *Litera scripta manet.*

Thus God doth effectually speak to us. Many good wholesome instructions have drop'd from human pens; to lesson and direct man in goodness. But there is no promise given to any word to convert the soul, but to God's word.

Without this Antiquity is novelty, Noueltie subtlety, Subtletie death. *Theologia Scholastica multis modis sophistica.* School Divinity is little better then mere Sophistry. *Plus argutiarum quam doctrine, plus doctrina quàm vsus.* It hath more quickness then soundness, more fauce then meat, more difficulty then doctrine, more doctrine then use.

This Scripture is the Perfect and Absolute rule. *Bellarmine* acknowledgeth two things requireable in a Perfect *Rule;* Certainty, and Evidence. If it be not certain, it is no Rule: if it be not evident, it is no rule to us. Only the Scripture is both in truth and evidence a perfect rule. Other writings may have canonical verity, the Scripture only hath canonical authority. Others like oil may make cheerful man's countenance; but this like Bread strengthens his heart. This is the absolute *Rule;And as many as walk according to this Rule, peace be on them, and mercy, and upon the Israel of God.*

O that we had hearts to bless GOD for this mercy, that the Scriptures are among us, and that not sealed up under an unknown tongue. The time was when a devout Father was glad of a piece of the New Testament in English: when he took his little Son into a corner, and with joy of soul heard him read a chapter: so that even Children became Fathers to their Fathers, and begat them to CHRIST. Now as if the commonness had abated the worth, our Bibles lie dusty in the windows: it is all if a Sunday-handling quite them from perpetual oblivion. Few can read, fewer do read, fewest of all read as they should. God of his infinite mercy lay not to our charge this neglect.

5. GOD speaks by his Ministers, expounding and opening to us those Scriptures. These are *Legati a latere;* dispencers of the mysteries of heaven. *Ambassadors for CHRIST: as if God did beseech you through us, so we pray you in Christ's stead, that you would be reconciled to God.* This voice is continually sounding in our Churches, beating upon our ears; I would it could pierce our consciences, and that our lives would echo to it in an answerable obedience. How great should be our thankfulness!

God hath dealt with us as he did with *Elijah.* The Lord passed by, and a great strong *wind* rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the *wind.* After the wind came an earthquake, but the Lord was not in the earthquake. After the earthquake, a *fire;* but the Lord was not in the *fire.* And after the *fire,* a *still voice:* and the Lord came with that voice. After the same manner hath God done to this Land. In the time of K. *Henry* 8. there came a great and mighty *Wind,* that rent down Churches, overthrew Altarages, impropriated from Ministers their livings: that made Lay-men substantial Parsons, and Clergy men their vicar-shadows. It blew away the rights of *Levi,* into the lap of *Issachar:* a violent wind: *but God was not in that wind.* In the days of King *Edward* the sixth there came a

terrible *Earthquake,* hideous vapors of Treasons and conspiracies, rumbling from Rome, to shake the foundations of that Church, which had now left off loving the *Whore,* and turned Antichrist quite out of his saddle. Excommunications of Prince and people, execrations and curses in their tetricall forms with Bell, Book, and Candle; Indulgences, Bulls, Pardons, promises of heaven, to all traitors that would ext•...rpate such a King and kingdom: a Monstrous earthquake; *but GOD was not in the Earthquake.* In the days of Queen *Mary* came the *Fire,* an unmerciful fire: such a one as was never before kindled in England, and (we trust in Jesus Christ) never shall be again. It raged against all that professed the Gospel of Christ: made bonfires of silly women for not understanding that their ineffable mystery of Transubstantiation; burnt the mother with the child: *Boner* and *Gardener* those hellish bellows that set it on flaming. A raging and insatiable fire; *but God was not in that fire.* In the days of Queen *Elizabeth* of blessed memory, came the *still voice,* saluting us with the songs of Zion, and speaking the comfortable things of Jesus Christ: and GOD *came with his voice.* This sweet and blessed voice is still continued by our Gracious Sovereign: GOD long preserved him with it, and it with him, and us all with them both.

Let us not say of this blessing, as *Lot* of *Zoar; Is it not a little one?* nor be weary of Manna with Israel: lest GOD'S voice grow dumb unto us, and (to our woe) we hear it speak no more. No, rather let our hearts answer with Samuel; *Speak Lord, for thy servants hear.* If we will not hear him say to our souls, *I am your salvation:* we shall hear him say, *Depart from me, I know you not.* So saith wisdom; *Because I have called, and ye refused: I will therefore laugh at your calamity, and mock when your fear cometh.* The gallant promiseth himself many years, and in them all to rejoice: he thinks of Preachers, as the Devil said of CHRIST; that we come to *torment him before his time.* Well then, Rejoice saith GOD: *Let thy heart cheare thee in the days of thy youth.* But *ironice,* he mocks when he says so. Now *quod Deus loquitur ridens, tu lege lacrymans:* What God speaks laughing, do thou read lamenting. If God once laughs, itis high time for us to weep: They will not hear God when he preacheth in their health: God will not hear them when they pray in their sickness. They would not hearken to him in the Pulpit, nor he to them on their death bed.

6. God speaks by his Spirit: *This spirit beareth witness with our spirit &c.* Perhaps this is that *voice behind us;* as it were whispering to our thoughts? *This is the way, walk in it.* This is that speaking Spirit: *It is not ye that speak; but the Spirit of your Father, which speaketh in you.* It is this Spirit that speaks for us, and speaks to us, and speaks in us. It is the Churches prayer; *Let him kiss me with the kisses of his mouth. Sanctus Spiritus osculum Patris.* The holy Ghost is the kiss of God the Father. Whom God kisseth, he loveth.

Now by all these ways doth God speak peace to our consciences, and say to our souls, that he is our Salvation.

1. He may speak with his own voice: and thus he gave assurance to Abraham; *Fear not, I am thy shield, & thy exceeding great reward.* If God speak comfort, let hell roar horror. 2. He may speak by his works: actual mercies to us demonstrate that we are in his favor, and shall not be condemned. *By this I know thou fauourest me, because mine enemy doth not triumph over me.* 3. He may speak by his son; *Come to me all that labor, and are heavy laden, and I will ease you.* 4. He

may speak by his Scripture this is God's Epistle to us, and his letters Patent, wherein are granted to us all the privileges of salvation. An universal *Siquis: Whosoever believes, and is Baptized, shall be saved.* 5. He may speak by his Ministers to whom he hath given *the Ministry of reconciliation.* 6. He doth speak this by his spirit: he *sendeth forth the spirit of his son into our hearts, crying Abba Father.* By all these voices God says to his elect, *I am your salvation.*

To my Soul.

Many hear God speaking comfort to the corporal care, that hear him not speaking this to the *soul.* They hear him, but they feel him not. The best assurance is from feeling. *Come near, let me feel thee my Son,* said Isaacto Jacob: let me feel thee, my Father; say we to God. The thronging Jews heard Christ, but *Zacchaeus* that believing Publican felt Christ. *This day is salvation come to thy house.*

My Soul.

There is no vexation to the vexation of the *soul:* so no consolation to the consolation of the soul. David in this Psalm calls it his *Darling.* Rescue my *soul* from their destructions, my *Darling* from the Lions. The same Prophet complained of a great unrest, when *his soul was disquieted within him.* Jonah of a grievous sickness, when *his soul fainted. Joseph* had a cruel bondage, when *The iron entered his soul.* So no comfort to the comfort of the soul. In the multitude of my thoughts within me, *Thy comforts have refreshed my soul.* The wicked hear tell of God's mercies: *communitur audimus verbum salutis:* but God speaks not to their *souls.* Therefore they cannot say with Mary; *My soul rejoiceth.* This joy, when God speaks peace to the *soul,* is *ineffabile gaudium:* a iubilation of the heart, which a man can, neither *recitare,* nor *reticere:* neither suppress, nor express. It gives end to all •...arres, doubts, and differences; overcomes the world, non-suits the devil; and makes a man keep Hilary Terme all his life.

To my Soul.

Mine; I might here examine whose this *Mea* is; who is the owner of this *my?* A prophet, a king, a man after God's own heart; that confessed himself the beloved of God; that knew the Lord would never forsake him; holy, happy David owns this *meae:* he knows the Lord loves him, yet desires to know it more; *Dic animae Mea;* say to *My* soul.

But let this teach us to make much of this *My.* Luther says, there is great divinity in pronounes. The Assurance that GOD will save some is a faith incident to Devils. The very Reprobates may believe that there is a book of Election; but GOD never told them, that their names were written there. The hungry beggar at the Feast-house gate smells good cheare, but the Master doth not say; this is provided for thee. It is small comfort to the harbourlesse wretch, to pass through a goodly City, and see many glorious buildings; When he cannot say; *Haec mea domus,* I have a place here. The beauty of that excellent City Jerusalem, built with Sapphires, Emeralds, Chrysolites, and such precious stones: the foundation and walls whereof are perfect gold; affords a soul no comfort; unless he can say, *mea ciuitas,* I have a Mansion in it. The all sufficient merits of Christ do thee no good, unless *tua pars & portio:* he be thy Savior. Happy soul, that can say with the Psalmist. *O Lord thou art my portion.* Let us all

have oil in our Lamps; lest if we be then to buy, beg, or borrow; we be shut out of doors like the fools not worthy of entrance. Pray Lord say unto my soul, *I am thy salvation.*

I am thy salvation.

The *Petition is* ended: I will but look into the *Benediction:* wherein I should consider these four circumstances; *Quis, quid, Cui, quando.* Who, What, to Whom, When.

Who.

The Lord: to the Lord *David* prays. He hath made a good choice, for there is salvation in none other. *Thou hast destroyed thyself, but in me is thy help.* The world fails, the flesh falls, the Devil kills, only the Lord saves.

What.

Salvation; a special good thing: every man's desire: who would not be saved? Every man would go to heaven, though perhaps he runs a course directly to hell. *Beatus vult homo esse, etiam non sic viuendo vt possit esse.* Man would be blessed, though he takes the course to be cursed. I will give thee a Lordship, saith God to *Esau.* I will give thee a kingdom, saith God to *Saul.* I will give thee an Apostleship, saith God to *Judas.* But *I will be thy salvation,* he says to *David,* and to none but Saints.

Indeed this voice comes from heaven, comes unto earth: but only through the mediator betwixt heaven and earth, *Jesus Christ.* He is the alone Savior. Worldlings possess many things, but have right to nothing, because not right to him, that is *the heir of all things,* Christ. The soul is the perfection of the body, Reason of the Soul, Religion of reason, Faith of Religion, Christ of faith. A man can warrant us upon earth, that our land is ours, our garment ours, our money, servant, beast ours: and that he is a thief who robs us of these. But all the men in the world cannot warrant us our Salvation, but only Jesus Christ. Therefore that we may have assurance, that all these are ours, and that we shall never answer for every bit of bread we have eaten, and for every drop of wine we have drunk; that our possessions are our own, our gold, robes, rents, revenues are our own; let us be Christ's. *Whether Paul, or Apollo, or Cephas, or the World, or life, or death, or things present, or things to come; all are yours: and ye are Christ's, and Christ is God's.* Be sure of *salvation,* and be sure of all. For he that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?

To whom.

My salvation; not others only, but *Mine.* A man, and a Christian are two creatures: he may be a man, that hath reason and outward blessings; he is only a Christian, that hath faith, and part in the salvation of Christ. God is plentiful *salvation,* but it is not ordinary to find a *Cui;* to whom. Much of heaven is lost for lack of a hand to apprehend it. All passengers in this world presume they are going to heaven, but we may guess by the throng, that the greater part take the broader way. Christ leaving the earth in respect of his bodily presence, left there his Gospel, to apply to men's souls the virtue of his death and passion: Ministers preach this

Gospel, people hear this Gospel, all boast of this Gospel: yet himself foretells, that when he comes again, he shall scarce *find faith upon earth.* No doubt he shall find Christians enow, but scarce faith. Salvation is common, as S^t^. *Jude* speaketh. *When I gave all diligence to write unto you of the common salvation:* but few make it proper to themselves. That God is *my* salvation, and *thy* salvation, this is the comfort.

When.

In the time present, I am. *Sum, non (sufficit, quod) ere.* It is comfort to *Israel* in captivity, that God says, *Ero tua redemptio,* I will redeem thee. But the assurance that quiets the conscience is this, I *am* thy salvation. As God said to *Abraham;* fear not, I *am* with thee. Deferred hope faints the heart. Whatsoever God forbear to assure us, O pray we him not to delay this; Lord say to our souls, I *am* your salvation.

To conclude; it is *salvation* our Prophet desires: that God would seal him up for his child, then certify him of it. He requests not Riches: he knew that man may be better fed then taught: that wealth doth but frank men up to death. He that prefers Riches before his soul, doth but sell the horse to buy the saddle, or kill a good horse to catch a hare. He begs not honor: many have leapt from the high throne to the low pit. The greatest commander on earth hath not a foot of ground in heaven, except he can get it by entitling himself to Christ. He desires not Pleasures: he knows, there are as great miseries beyond prosperity, as on this side it. And that all vanity is but the indulgence of the present time: a minute begins, continues, ends it: for it endures but the acting, & knows no solace in the memory. In the fairest garden of delights, there is somewhat, *quod in ipsis floribus angat;* that stings in the midst of all vain contents.

In a word, it is not momentary, variable, apt to either change or chance, that he desires; but eternal; *salvation.* He seeks like *Mary,* that *better part which shall never be taken from him.* The wise man's mind is ever above the moon, saith *Seneca:* let the world make never so great a noise, as if it all ran upon Coaches, and all those full of roarers; yet all peace is there. It is not sublunary, under the wheel of changeable mortality, that he wishes, but *salvation.* To be saved is simply the best plot: beat your brains, and break your sleeps, and wast your marrowes, to be wealthy, to be worthy; for riches, for honors: plot, study, contrive; be as political as you can: and then kiss the child of your own brains, hug your inventions, applaud your wits, doat upon your advancements or advantagements: yet all these are but dreams. When you awake, you shall confess that to make sure your *salvation* was the best plot and no study shall yield you comfort, but what hath been spent about it. What should we then do, but work and pray? work, saith *Paul;Work up your salvation with fear and trembling:* and then pray with our Prophet; *Lord say to our souls, thou art our salvation* with comfort and rejoicing.

THE SOULS *REFVGE.*

1. PET. 4. 19.

Let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator.

ATRVE Christians life is one day of three meals, and every meal hath in it two Courses. His first meal is *Nasc•... & renasci;* to be borne a sinner, to be new-borne a Saint. *I was borne in iniquity, and in firm did my mother conceive me;* there is one Course. *Except a man be borne again, he cannot see the kingdom of God;* there is the other Course. His second meal is *Bene agere, & male pati;* to do well, and to suffer ill. *Do good unto all; but especially to those that are of the household of Faith;* there's one Course of Doing. [c] *All that live godly in Christ I•...sus, shall suffer persecution;* theres the other Course of Suffering. His third meal is *Mor•... & viuere;* to die a temporal death, to live an eternal life.

The first is his Break-fast, and herein he is naturally *Natus & da•...;* borne in sin, and condemned for sin spiritually ⟨◊⟩ & ⟨◊⟩ ; borne again in righteousness, and justified from sin. The last is his Supper: wherein there is one bitter dish; Death. *Statutum est omnibus semel m•...ri;* It is appointed to all men to die once. *Omnibus semel, plorisque bis:* to all once, to many twice; for there is a *second death* And that is truly a d•...th, because it is *mors vita,* the death of life: the other rather a life, for it is *mors m•...rtis,* the death of death: after which *mors non erit vltra;* there shall be no more death. Therefore rise, that you may not fall: rise now by a righteous life, least you fall into an everlasting death. If the soul will not now rise, the body shall one day be raised, and go with the soul to Judgment. The second Course is incomparably sweet; *vinere post mortem,* to live after death. I say after death, for a man m•...st die that he may live. So that a good supper brings a good sleep: he that lives well, shall sleep well. He that now apprehends mercy, mercy shall hereafter comprehend him. Mercy is the *vltimus* ⟨◊⟩ ; no hope be•...nd it and this is th•... time for it, the next is of Justice. The middle meal between both th•...se is our Dinner; and that consists *patiendo malum,* and *faciendo bonum;* in doing good, and suffering evil. And on these two Courses, my Text sp•...nds it self. First, *they that suffer according to the wit of God;* there's the Passion. Secondly, they may *trust God with their souls in well doing,* there's the Action.

More particularly in the words we may consider five Graduall Circumstances.

- 1. The Sufferance of the Saints. *They that suffer.*
- 2. The Integrity of this Sufferance. *According to the will of God.*
- 3. The Comfort of this Integrity. *May commit their souls to God.*
- 4. The Boldness of this Comfort. *As unto a faithful Creator.*
- 5. The Caution of this Boldness *In well doing.*

1. The Sufferance of the Saints.

They that suffer. All men suffer: *Man is borne unto trouble, as the sparks she upward.* This life is well compared to a throng in a narrow passage: he that is first out, finds ease: he that is in the midst, is in the worst place and case; for he is hemm'd in with troubles: the hind-most

drives out both the former; and if he have not the greatest part in suffering evil, lightly he hath the greatest share in doing it. Outward things happen alike to good and bad. *There is one event to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: to him that sweareth, and to him that feareth an oath.* They are both travelers in the thoroughfare of this world, both lodge in one Inn, both have the same provision; perhaps the wicked have the better cheare: but in the morning their ways part. There are common evils, as there are common goods. Poverty, sickness, death spares not the greatest: health, wealth, prosperity is not denied to the meanest. All have three Mans•...ns. 1. This earth; there (as in *No•...s* Ark) are the clean and unclean, righteous and wicked promiscuously confused. 2. The Grave: this is a common house; a very Pest-house: where all lie together under the Surgerie of death. It is a cheap and universal house; we pay no rent for it. 3. But after all are come to this place, there is then a way of parting. *Est locus bis partes vbi se via findit in ambas.* Some go to hell, others to heaven. *They shall come forth, they that have done good, unto the resurrection of life: and they that have done evil unto the resurrection of damnation.* Some to immortal honor, others to immortal horror.

God gives not all outward prosperity to the wicked; least they should ascribe it to their own wits, or worths: least they should *sacrifice to their net, and burn incense to their dragge.* Nor all affliction to the good, least they should fall to some sinister and unwarrantable courses. *The rod of the wicked shall not rest upon the lot of the righteous; least the righteous put forth their hands to iniquity.* There is a mixture of good and evil: prosperity and adversity have their vicissitudes. *Praesentis vita nec prosperitas innocentiam testator, nec acerbitas miseram animam indicat.* Neither do the crosses of this world witness a man's guiltiness, nor the blessings of the world his innocence. But the good have a larger share in sufferings, then the reprobates. *Impius non percutitur nisi a Domino, not ab I•...s.* None strikes the wicked but God; but all the wicked strike and vex us. This world, like the earth, is a mere stepdame to good herbs, an own mother to weeds: no marvel if she starves us; all is too little for her own children. *Omnes patiuntur plurim•..., quidam patiuntur omnia.* All suffer many kinds of miseries; many suffer all kinds of miseries.

Christi•... est ⟨◊⟩ *:* it is the part of a Christian to suffe•... wheresoever he is, let him expect it. *Adam* was see upon in Paradise, *Job* in the dunghill: *Job fortior in st•...oore, quàm Adam in Paradise. Job* was more strong to resist temptations in the miserable dust, then was *Ad•...* in that glorious Garden. The Jews were commanded to eat four herbs with their sweet Passover: bitterness ever treads on the heels of pleasure. *Jacob* hath a Son, and looseth his Wife: *Benjamin* is borne, *Rachel* dies. Our Lady coming from that great Feast, lost her son *Jesus* three days. Seven days she had eaten *sweet bread:* here followed three days sour bread for it. Good things are to be taken with much thankfulness, evil with much patience.

Let this teach us two duties; First, to prepare for evils before they come: next to make them welcome, when they are come. So they shall neither meet us with fear, nor leave us with sorrow.

1. Preparation to suffer is specially necessary. Sudden crosses find weak souls secure, leave them miserable, make them desperate. *Expectatum malum l•...uiùs mordet.* A looked for evil

smarts more gently. *Repentina bona sunt suauiora; sed repentina mala sunt grauiora.* Vnexpected joys are more gracious, but unexpected evils are more grievous. Mischiefes come most commonly without warning.

They do not allow, as Jonah did to *Nineveh,* forty days respite: not so much as an *Hac noste,* this night: which was allowed to the worldling; *This night shall they fetch away thy soul from thee.* Happy man that gives himself warning: he that conceits what may be, arms himself against what must be. Thou art in health, eatest, digestest, sleepest; *Quid si morboso iaceant tua membra cubili?* What if sickness shall cast thee down on thy weary couch? Though riches allow thee meat for thy stomach, what if sickness allow thee not stomach to thy meat? How if the very smell, if the very thought of thy best dishes should offend thee? How if after many tossed sides, and •...fted places; *nullo poteris requ•...escere lecto?* thou couldst find no corner to give thee ease? How couldst thou take this distemper? Thou art rich: thy throat tastes it; thy belly feels it, thy back wears it: how if from no fear of want thou shouldst come to no want of fear? to care for to morrows provision, with extreme sweat of brows not to earn bread enough to keep life and soul together; nakedness exposing thy body to the violences of heaven, scorching heat of the Sun, cold storms of the air? How couldest thou brook the difference *Inter tantam refectionem, & talem defectionem;* between that abundant opulency, and this distitute penury? Thou art at home in peace, singing in thy own vineyards; thou sittest in a shock secure, whilst thy reapers fell down the humble corn at thy foot, and fil thy barns. What if for religion thou shouldst be sent to exile: where thou mayest weep with Israel to thy deriding enemies demanding a Song of Zion; *How shall I sing the song of joy in a strange land?* How canst thou digest the injuries, and brook the contempt of strangers?

These be good thoughts to prearme our souls: nothing shall make them miserable, that have this preparation. *Agabus* told *Paul,* having first bound his hands and feet with his girdle; *Thus saith the holy Ghost: so shall the Jews at Jerusalem bind the man that oweth this girdle.* Hereupon the rest of the Saints besought him with tears not to go up to Jerusalem. But observe that blessed Apostles resolved answer; *Paratus sum,* I am ready. *What mean ye to weep, and to break my heart? I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.* The account is past, I am prepared. Men that want this fore-resolution are like a secure city, that spends all her wealth in furnishing her chambers, and furbishing her streets; but lets her bulwarks fall to the ground. Here is provision for peace, none for war: something for content of friends, nothing for defense against enemies. It is usual for young-men with wooden Wasters to learn how to play at the sharp: they are taught with foils how to deal with points. He is desperate that ventures on a single combat in the field, and was never lessoned at the Fence-school. We shall be unable to fight with evils themselves, if we cannot well encounter their shadows.

Mischiefes are like the Cockatrices eye,

If they see first they kill, foreseen they die.

What our foresight takes from their power, it adds to our own: it enervates their strength and corroborates ours. For by this both they are made less able to hurt us, and we are more strong to resist them. Since therefore we must pass through this fiery trial, let us first prove our strength in a gentle meditation: as that martyr tried his finger in the Candle, before his body came to the fire.

2. They must be made welcome, when they are come. *Non vt hosts sed vt hospites admittendi.* They must not be entertained as enemies, but as guests. Their *feet are beautiful, that bring good tidings:* but crosses bring good news. They assure us, that we are no bastards. If you endure chastening, God dealeth with you as with *Sons.* But if you be without correction, *then are ye bastards.Non timeas flagellari, sed exhaeredari.* Fear not to be scourged, but to be disinherited. There is so much comfort in sorrow, as makes all affliction to the elect, *Carmen in nocte;* a song in the night. Adversity sends us to Christ, as the leprosy sent those *Ten.* Luk. 17. Prosperity makes us turn our backs upon Christ, & leave him; as health did those *Nine. David's* sweetest songs were his *lacrymae.* In misery he spared *Saul* his great adversary: in peace he killed *Uriah* his dear friend. The wicked sing with Grashoppers in fair Weather: but the faithful (in this like *Sirens)* can sing in a storm.

It is a question whether the *Sun* or the *Wind* will first make a man throw off his cloke: but by all consent the Sun will first vncloke him. Imagine by the Sun the warm heat of prosperity; by the Wind the blustering cold of calamity; by the *cloke* Christ's livery, a sincere profession. Now which of these will first uncase thee of thy zeal. The boisterous *wind* makes a man gather his cloke closer about him: the hot silent *Sun* makes him weary of so heavy a burden; he soon does it off. Secure plenty is the warm *Sun,* which causeth many to discloke themselves, & cast off their zeal, as it did *Demas,* who left *Christ* to *embrace this present world.* But the cold wind of afflictio gathers it up closer to him, & teacheth him to be more zealous. When a man cannot find peace upon earth, he quickly runs to heaven to seek it.

Plutarch writes, that *Antigonus* had in his army a valiant soldier, but of a sickly body. *Antigonus* observing his valor, procured his Physicians to take him in hand; and he was healed. Now being sound, he began to fight in some fear, to keep himself a good distance from danger, no more venturing into the vanne or forlorn place of the battle. *Antigonus* noting and wondering at this alteration, asked him the cause of this new cowardice. He answers, O *Antigonus,* thou art the cause. Before I ventured nothing but a diseased corpse, and then I chose rather to die quickly, then to live sickly: I invited death to do me a kindness. Now it is otherwise with me, for I have somewhat to loose. A poor and afflicted life makes a man bold in his religio: it is nothing to part with hunger, thirst, cold contempt. But when prosperous fortunes flow upon him, he dares not stick so constantly to Christ. Would you have the rich Merchant find fault with Idolatry, & stand to justify God's truth? No he hath somewhat to take to; and although he ventures much, he would be loath to be a venturer in this Yet this somewhat is nothing in regard of what he looseth, because he will not loose his riches. Affliction sometimes makes an evil man good, always a good man better. Crosses therefore do not only challenge our patience but even our thanks. Thy soul is sick, these are thy Physic. *Intelligat hom•... Deum esse medicum: sub medicamento positus vreris, secaris,*

clamas. Non audit medicus ad voluntatem, sed audit ad sanitatem. Understand God thy Physician, he ministers to thee a bitter, but wholesome potion: thy stomach abhors it: thou liest bound under his hand, whiles he works upon thee: thou criest to be delivered; he hears thee not according to thy will, but according to thy weal. *We are chastened of the Lord, that we should not be condemned with the world.* Thou payest the Physician of thy body though he cannot heal thee: wilt thou not thank the Physician of thy soul that hath healed thee? The child cries for the knife, the parent knows it can but hurt him; though he weep for it, he shall not have it. Such children are we to think God doth not use us kindly, unless he give us every vanity we affect. Instead of these toys that would make us wanton, God lays on us the rod of correction to make us sober. Our flesh is displeased, our soul is saved; we have no cause to complain. I come now from the Sufferance of the Saints, to

The Integrity of that Sufferance.

According to the will of God. We have sufferd enough, except it be according to his will. The manner commends the matter. To go no further, this point is sufficiently directed by our Apostle, Vers. 14. *If ye be reproached for the name of Christ, happy are you; for the Spirit of glory resteth upon you. But let none of you suffer as an evil-doer.* For Chap. 2. 19. *This is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.* This our Savior taught us. *Blessed are they that suffer persecution for righteousness sake, (non qui patiuntur, sed qui patiuntur propter iustitiam)* for theirs is the Kingdom of heaven. *Non mortes, sed mores faciunt martyres.* It is not the death, but the cause, that gives the honor of Martyrdom.

Indeed there is no man that suffers contrary to the will of God, but many suffer not *Secundùm,* not *according to the will of GOD.* In his concealed will he allows the sufferings of the Reprobates: this is his just judgment. They are smitten, but for their faults. *Moerent, & merentur:* they lament, and deserve to lament. When the Adulterer is wounded for his lust, he cannot think himself a patient *secundum beneplacitum Dei,* according to the will of God. When the usurer is fetched over for his extortion, the depopulator for his enclosing, the slanderer for his libelling, all these suffer, but not for conscience toward God, not *according to his will.* They only are said to suffer according to his will, that suffer first innocently, then patiently.

1. Innocently; for the wicked suffer: *mali male sed merito.* Evil men bear evil things, but after their deserts. The Pope hath made many Saints from this kind of suffering. Straw-saints, such as Garnet was. If they be first drench'd at *Tyber,* and after hanged at *Tyburne, Martyrs sunt;* they can be no less then Martyrs. Not seldom their names are put into the Rubric: but they stand there in those red letters for nothing else, but to remember their red & bloody actions. They may pretend some show of religion, as if for cause thereof they suffered: but it is not a meene, but a mixed cause: not for faith, but for faction: not for truth, but for treason. It is observed, that as the Physicians say, none die of an ague, nor without an ague: so none of them suffer for the Romish religion, nor without the Romish religion. Therefore as *Aristides* dying of the bite of a Weasell, exceedingly lamented that it was not a Lyo•...so these Seminaries may greatly lament that they die not for the Lyon of *Judah,* but for the Weasell of *Roe.* Not *secundum voluntatem Dei,* but *secundum voluptatem Antichrists:* not according to the

will of Christ, but according to the lust of Antichrist. But he can make them amends with Sainting them: men shall kneel to them, pray to them, climb to heaven by the ladder of their merits. Alas! poor Saints: the Pope sends them to heaven, but how if they were in hell before? May we not say of them, as *Augustine* did of *Aristotle:* woe unto them, they are praised, and prayed unto where they are not, and condemned where they are. Unless as the vision was to *Ormus;* that among the Apostles and Martyrs there was a vacant place left in heaven, which saith he, was reserved for a Priest in England, called *Thomas Becket:* and this revelation was full twelve years before *Becket* died. So except the Pope can make them Saints before they die, I fear his authority can do little afterwards. Yet indeed the Pope is a great Saint-maker, and hath helped abundance of men to heaven. For he sent them thither through the fire, for the cause of Christ: he condemned, cursed, burnt them to ashes: and thus spite of his teeth, he hath helped to make them martyrs and Saints. For our selves, if we suffer any wrong of men, let us be sure we have not deserved it. Our Innocence cómends our suffering; for this is *according to the good will* and pleasure of God.

2. Patiently; a murmuring mind evacuates the virtue of thy sufferings. *For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently: but if when ye do well, and suffer for it, ye then take it patiently, this is acceptable to God.* Let me therefore help your patience by two considerations.

1. What Christ our head suffered for us; bitter words, and more bitter wounds. Observe him; *Look to Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, and despised the shame.* So let us run with patience the race that is set before us. If we cannot endure an angry word from our brothers mouth, how would we suffer boiling lead, & boiling coals, as the Martyrs did? How to be crucified as our Lord Jesus was? What would we do then? Shew me now one dram of this patience. Among gallants a word and a blow: among civil men a word and a writ. The back of Patience can bear no load. But *ought not Christ first to suffer these things, and then to enter into his glory?* First he was crowned with thorns, & then crowned with honors. *Caput spinosum in terris, si sit gloriosum in coelis.* That head must first wear a wreath of sorrow on earth, that shall wear a wreath of joy in heaven. *Hereunto are we called: because Christ suffered for us, leaving us an example, that we should follow his steps.*

2. That all this is *according to the will of God.* Our blows come at least mediately from the hand of God. And this hand is guided with providence, & tempered with love. Distressed worldlings cry out, it was my own folly that ran me into this danger, or the malice of mine enemy undid me, or surfeit on such meat made me sick. So the cur bites the stone, which could never have hurt him but from the hand that threw it. Look up to the first mover, O mad man, and discharge the means. The Instrument may be unjust in thy wrongs, but the cause is just from him that inflicted it. What rod soever beats thee, consider it *according to the will of God,* and be patient. His hand sets theirs on work: I hope thou wilt not dispute with thy maker. The medicine of thy passion is composed by God himself: no evils nor devils shall put in one dram more then his allowance: no man nor Angel can abate one scruple. The impatient man wants either wisdom or obedience. Wisdom, if he be ignorant from whom his

crosses come: obedience, if he knows it, and is not patient. This is the Integrity of the Suffering: now follows

The Comfort of this Integrity.

Let him commit the keeping of his soul to God. Every man cannot with this confidence: but *qui patitur propter Deum, recurrit ad Deum.* He that suffers for Christ's testimony, is confident of God's mercy. *Let us come therefore unto the throne of grace boldly, that we may obtain mercy, and find grace to help in the time of need.* Here let us observe three circumstances; *Quis, Quid, Cui;* Who, What, to Whom.

Who

They that suffer according to the will of God. Felicitie thinks, it hath no need of God. But God is more dainty of spiritual comforts, then to give them to such as are confident in worldly comforts. The *Balm* of the Spirit shall not be sophisticated, or mixed *veneno mundi,* with the poison of this world. *Give strong drink to the heavy,* saith *Solomon.* God will not give his consolations to those that are drunk with prosperity, mad-merry with the world: but his wine to the *heavy heart.* He will *comfort them that mourn. Let them that suffer commit, &c.*

What.

The *Soul,* and the *keeping* thereof. The *Soul* is a very precious thing; it had need of a good keeper. *For what is a man profited, if he shall gain the whole world, and loose his own soul.* We trust the Lawyer to keep our Inheritance; the Physician to keep our body, the coffer to keep our money, shepherds to keep our flocks: but the *Soul* had need of a better keeper. Howsoever it goes with thy liberty, with thy love, with thy land, with thy life; be sure to look well to thy soul: that lost, all is lost.

The body is not safe, where the *Soul* is in hazard. *Non-anima pro corpore, sed corpus pro anima factum est.* The soul is not made for the body, but the body for the Soul. He that neglects the better, let him look never so well to the worse, shall loose both. He that looks well to the keeping of the better, though he somewhat neglect the worst, shall save both. The Body is the instrument of the soul: it acts, what the other directs: so it is the external, actual, and instrumental offender: Satan will come with a *Habeus corpus* for it. But I am persuaded, if he take the Body, he will not leave the *Soul* behind him.

To whom.

To God; he is the best *Keeper. Adam* had his Salvation in his own hands, he could not keep it. *Esau* had his Birth-right in his own hands, he could not keep it. The Prodigal had his Patrimony in his own hands, he could not keep it. If our *Soul* were left in our own hands, we could not keep it. The world is a false keeper; let the soul run to riot, he will go with it. The Devil is a Churlish keeper, he labors to keep the soul from saluatiō. The Body is a brittle & inconstant keeper; every sickness opens the door, and lets it out. God only is the sure keeper. *Your life is hid with Christ in God.* This was *David's* confidence; *Thou art my hiding place, thou shalt keep me.* The Jewels given to thy little children, thou wilt not trust them with but

keep them thyself. O Lord keep thou our only one, do thou *Rescue our soul from destructions, our Darling from the Lions.* Trust us not with our own souls: we shall pass them away for an Apple, as *Adam* did: for a morsel of meat, as *Esau* did: for the love of a harlot; as that Prodigal did. Lord do thou keep our *Souls.*

Now the Christian patient must commit the keeping of his Soul to God both in

- Life.
- Death.

1. Living; the *Soul* hath three places of being. In the body from the Lord, in the Lord from the body, in the body with the Lord. The two last are referred to our salvation in heaven: either in part, when the Soul is glorified alone: or totally, when both are crowned together. Now the soul must be even here in the Lord's keeping, or else it is lost. If God let go his hold it sinks. It came from God, it returns to God, it cannot be well one moment without God. It is not in the right *vbi,* except the Lord be with it. It is *sine sua domo,* if *sine suo Domino.* Here be four sorts of men reprouable. 1. They that trust not God with their souls, nor themselves, but rely it only upon other men. 2. They that will not trust God with their souls, nor others, but only keep it themselves. 3. They that will trust neither God with their souls, nor others, nor keep it it themselves. 4. They that will neither trust others with their souls, nor themselves, but only God, yet without his warrant that he will keep it.

1. They that trust their souls simply on the care of others: they are either Papists or profane Protestants. The Papist trusts Antichrist with his soul; he's like to have it well kept. If Masses & Asses can keep it, (for so the Jesuits term their secular Priests) it shall not be lost. The devil fights against the soul, the Pope interposeth an armoury of *Agnus Dei's,* sprinklings, crossings amulets, prayers to Saints. But surely if this Armor were of proof, S. *Paul* forgot himself in both these places, where he describes that Panoply, or whole armor of God. He speaks of a plate of *righteousness* for the breast, shoes of *patience* for the feet, the shield of *Faith,* the helmet of *salvation,* & the sword of the *Spirit.* To the *Thessalonians* indeed he somewhat varies the pieces of armor; but in neither place doth he mention Crosses, Crucifixes, aspersions, vnctions, &c. Or they will trust the Saints in heaven with their souls. *Sancta virgo Dorothea, tua nos virtute bea, cor in nobis nouum crea.* What that Prophet desired of God; they as if they were Ioth to trouble the Lord about it, and could have it nearer hand; beg of their Saint *Dorothy;* to *create a new heart within them. Such a rithme have they to the VirginMary. Virgo mater, maris stella, Fons hortorum; verbi cella, ne nos pestis aut procella, peccatores obruant.* But the Saints are deaf: *non audiunt.* They would pray them to forbear such prayers, they abhor such superstitious worship. They that were so jealous of God's honor on earth, would be loath to rob him of it in heaven. So our carnal professors only trust the Minister with their soul: as if God had imposed on him that charge, which the Prophet gave to *Ahab.keep this man if by any means he be missing, then shall thy life be for his life.* But indeed if he do his duty in admonishing: *If thou warn the wicked of his way to turn from it: if he do not turn from his way; he shall die in his iniquity: but thou hast delivered thy soul.*

2. They that will not trust others with their *soul,* but keep it themselves. They wrapit warm in the nest of their own presumptuous merits: as if good works should hatch it up to heaven. But the soul that is thus kept, will be lost. He that will go to heaven by his own righteousness, and climbers by no other ladder then his own Just works, shall never come there. The best Saints, that have had the most good works, durst not trust their souls with them. *I know nothing by myself, yet am I not hereby justified.In many things we sin all:* All in many things, many in all things: And the most learned Papists, whatsoever they have said in their disputations, reserve this truth in their hearts: otherwise speaking in their deaths; then they did in their lives. Now *non merita mea, sed misericordia tua?* not my merits, but thy mercies, O Lord. All our life is either unprofitable or damnable: therefore O man, what remains. *Nisi vt in tota vita tua deplores totam vitam tuā:* but that during all thy life thou shouldest lament all thy life, works cannot keep us, but grace: let them boast of perfection, we cry for pardon: they for merits, we for mercies: they for justifying works of their own, we only for our sweet Savior Jesus Christ.

3. They that will neither trust others with their soul not keep it themselves: but either do sell it for ready money, as *Esau* sold his Birthright & *Judas* 〈◊〉 Jesus. Or pawn it for a good bribe, some large temptation of profit pleasure or honor, they will not sell it out-right, but morgage it for a while, with a purpose (that se•...dome speeds) to redeem it Or loose it; walking negligently through the streets of this great City the world, their soul is gone, & they are not aware of it. Or give away their soul, as do the envious and desperate & have nothing in lieu of it but terrors without, & horrors within: they serve the devils turn for nothing 4. They that will trust God with their soul, but have no warrant that God will keep it. They lay all the burthē upon the shoulders of Christ, & meddle no more with the matter. As if God would bring them to heauē; even whilst they pursue the way to hell: or keep that soul for the body when the body had quite given away the soul. He never promised to save a man against his will. As he doth save us by his Son so he comands us. *to work up our salvation with fear & trembling.* He that lies still in the myrie pit, of his sin & trusts to heaven for help out, without his own concurring endeavor may hap to lie there still. 2. Dying; there is no comfort but to trust the soul with God *So* David, *Lord into thy hands I commit my spirit,* So *Stephen;Lord Jesus receive my spirit,* with these words our Lord Jesus himself gave up the Ghost. It is justice to restore, whence we receive. It is not presumption, but faith to trust God with thy spirit. The soul of the king, the soul of the beggar, all one to him: David a king; *Lazarus* a beggar God receives both their souls. From giving up the Ghost the highest is not exempted; from giving it into the hands of God the poorest is not excepted. There is no comfort like this: when riches bring *aut nequam, aut nequicquam,* either no comfort, or discomfort; when the wardrobe, furniture, junkets, wine offend thee, when thy money cannot defend thee: when thy doctors feed themselves at thy cost, cannot feed thee: when wife, childrē, friends stand weeping about thee: where is thy help, thy hope? all the world hath not a dram of comfort for thee; this sweetens all, *Lord into thy hands I commend my soul; Thou hast redeemed me, O thou God of truth.*

Our Spirit is our dearest jewel: howl and lament if thou think thy soul is lost. But let thy faith know, that is never lost which is committed to God's keeping. *Spiritum emittis, non amittis.*

Duriùs seponitur, sed melius reponitur. That soul must needs pass quietly through the gates of death, which is in the keeping of God. Woe were us, if the Lord did not keep it for us whiles we have it, much more when we restore it. While our soul dwells in our breast, it is subject to manifold miseries, to manifest sins: temptations, passions, misdeeds distemper us: in heaven it is free from all these. Let the soul be once in the hands of God, *nec dolore pro peccato, nec peccato prae dolore torquetur;* it is neither disquieted with sorrow for sin, nor with sin which is beyond all sorrow. There may be trouble in the *wilderness,* in the land of promise there is all peace. Then may we sing, *Our soul is escaped as a bird out of the snare of the foulers: the snare is broken, and we are escaped. Inuadit Satanas, euadit Christianus.* It is there above the reach of the devil. There is no evil admitted into the city of heaven, to wrestle with the citizens thereof. Death is ready at hand about us, we carry deaths enow within us: we know we shall die, we know not how soon: it can never prevent us, or come too early, if our souls be in the keeping of God. Man was not so happy when God gave his soul to him, as he is when he returns it to God. Give it cheerfully: and then like a faithful Creator, that thou givest to him in short pain, he will give thee back with endlese joy. And so we come fittly from the *Comfort* of our Integrity.

The Boldness of this Comfort.

As unto a faithful Creator. Wherein our confidence is heartened by a double argument: the one drawn *ex maiestate,* the other *ex Misericordia:* from Majesty, from mercy. His greatness, a *Creator:* his goodness, a *Faithful* Creator.

1. *Creator;* not a stranger to thee, but he that made the. It is natural to man, to love the work of his own hands. *Pygmalion* dotes upon the stone, which himself had carved. But much more natural, to love his own Images, his children, the walking Pictures of himself, the divided pieces of his own body. God loves us as our Creator: because his own hands have fashioned us. But *creauit & vermiculos:* he also made the worms: yield it, and therefore *non odit vermiculos,* he hates not the very worms. *Creauit & Diabolum:* he made the devil: no; God made him an Angel, he made himself a devil. God loves him *(vt naturam)* as he is a nature, hates him *(vt Diabolum)* as he is a corrupted nature, an evil, a devil. But we are not only his creatures, the workmanship of his hands; but his children; so Adam is called *The son of God.* His own Image; *fecit hominem in similitudinem suam:* he made *man after his likeness, in his Image.* We are more then *opus Dei,* the mere work of God: for *Imago Dei,* the very Image and similitude of God. We may therefore be bold to commend our souls to God, *as a faithful Creator.*

Diuerse men have that for their God, which never was their Creator. The proud man makes his Honor his god: the covetous makes his gold his God: the voluptuous makes his belly his God now whereas God not only charged in the first Precept, *Thou shalt have no other God's before me:* but added further in the next, *Thou shalt not make to thee any Image or Similitude of anything, whether in heaven above, or earth beneath, or water under the earth, &c.* These three sins seem to cross God in these three interdicted places. For the proud man hath his Idol as it were in the air: the covetous man hath his Idol in the earth: the drunken Epicure hath his Idol in the water. Let them take their God's to themselves: let no *Rachel* that hath married

Jacob, steal away *Laban's* Idols. Our Creator is in heaven, boldly give thy soul to him: who should better have it, then he that made it?

2. The other argument of our comfort, is that he is *Fidelis,* a *Faithful* Creator, He is faithful to thee, how unfaithful soever thou hast been to him. He made thee good, thou madest thyself naught? he doth not there yet leave thee, as man his friend in misery; but sent his Son to redeem thee. Here was great faithfulness. He sends his holy Spirit into thy heart, to apply this redemption of Christ: here is great faithfulness. Thou often turnest thy back upon him, and following sin leauest him: he leaves not thee. *I will not leave thee, nor for sake thee:* here is great faithfulness. He hath promised *Poenitenti veniam, credenti vitam* to him that repenteth pardon, to him that believeth salvation: here is faithfulness. Now hath he promised? he is *faithful* to perform it. What man or devil dares stand up, to challenge God with unfaithfulness?

This infalibilitie Christ knew, when to his Fathers faithful hands he gave up the Ghost. You will say, who might better do it; the Son might well be confident of the Father. Not he alone the servants have been faithful also in this emission, and found God as faithful in acception. So David, Stephen, &c. God is faithful, there is no distrust in him; all the fear is in thyself. How canst thou trust thy Jewel with a stranger? God is thy Creator, and a *Faithful Creator;* but how if thou be an unfaithful creature? Thou wilt frequent the doors of thy Patron, present gifts to thy Landlord, visit thy friend: but how if to him that made thee, thou makest thyself a stranger? How often hath God passed by thee, without thy salutation! In the temple he hath called to thee, thy heart hath not echoed, and sent out thy voice to call upon him. There hath he charged thee, *Seek my face;* thou hast not answered, *Thy face O Lord, I will seek.* By his Spirit he hath knocked at thy door, thou hast not opened to him. Now upon some exigent thou bequeathest thy soul to him: upon what acquaintance? Will this sudden familiarity be accepted?

It is our own ignorance or strangenes or unfaithfulness that hinders us. The reprobates think Christ a stranger to them; *When did we see thee hungry &c.* But indeed they are strangers to Christ, and he may well say, when did I see you visit me? *I was sick and in prison, and ye came not at me.* Would you have God cleave to them, that leave him? Doth a man all his life run from God, and shall God on his death-bed run to him? No, you would not know me; and therefore now *non noui vos,* I know not you. But the faithful creature knows God a faithful Creator. *I know whom I have believed.* Thou mayst say with that good father; *Egredere anima mea, quid times?* Go forth my foul, go forth with joy, what shouldst thou fear? Yea it will go without bidding, and fly cheerfully into the arms of God, whom it trusted as a faithful Creator. I have served thee, believed on thee, now I come unto thee; saith *Luther. I desire to be dissolved, and to be with Christ,* says *Paul.* These are not the voices of worldlings, but of Saints. God will be a faithful Creator to receive and preserve their souls. I have served thee, saith man: I have preserved thee, saith God. *In me credis, ad me venis:* thou believest on me, thou comest to me. Here is now the Boldness of our comfort: there is yet

A Caution of this Boldness.

In well doing. The wicked man may commit his soul to God's keeping, but how is he sure God will take the charge of it? what should God do with a fowl and polluted soul? The soul must at last be committed to some: now he only is the receiver of it in death, that was the keeper of it in life. If Satan have always ruled it, GOD will not embrace it. As *Ieptha* said to the Elders of *Gilead:Did ye not hate me, and expel me out of my fathers house? and why are ye come unto me now, when you are in distress?* Did you thrust God out of your hearts, out of your houses, out of your barns, out of your closets; and shall God open heaven to your souls? They that thus commit their souls to God, God will commit their souls to Satan. It must be delivered up *in Patiendo malum,* but *in faciendo bonum;* in suffering that is evil, but in doing that is good. Otherwise if we thrust God from us, God will thrust us from him.

Thus is God even with man. They say now to the holy one of *Israel,Depart from us, we desire not the knowledge of thy ways.* Hereafter God shall say to them, *Depart from me, I know you not.* Mans soul is but an inmate to the bosom, sent to lodge there for a time; but must not take it up for a dwelling; God is the Lord of the Tenure, to him it must be surrendered. We have a soul within us, but it is not ours; (and yet what is ours if our soul be not) it must be committed to God; either in evil doing as to a Judge, or in *well doing* as to a faithful Creator. Some live as if they had no souls; *more belluino,* like human beasts. The vicissitude of drunkenness, whoredom, sleep, share all their time. Others live as if they should never part with their soul. Therefore *Reppnunt in mu•...tos annos* they lay up for many years: this was the Cosmopolites self flattery. Luk. 12. *Soul be merry, thou hast much goods laid up for many years.* Yet others live as if their soul was not merely their own, but given them to spend at their pleasure, without ever being accountable for it.

But the good live, as if their soul was God's: to him they commend it in a sweet conversation with God: *corporalier mouent in terris, animaliter viuunt in coelis.* Their bodies move on earth, their souls live in heaven. To him they may boldly commend their spirits: for they that fit their souls for God in health, shall never find the offer of their death-bed refused. If a man had no soul, if a mortal one, if his own, if never to be required, he might without wonder be induced to live sensually: he that knows the contrary, will live well that he may die well; & commit his *soul* to God *in well doing.* Here further observe;

A man may do good, yet come short of this comfort, it is given *been facientibus,* to them that do well. It is not doing good, but doing well, that gets God to keep the soul. You have served me, says God to Israel, but after your own lusts. To serve God is doing good, but after their own lusts is not doing well. To build a Church is a good work; yet if the foundations of it be laid in the ruins of the poor, their children come not to pray for, but curse the builder. Great and good were the works of the Pharisees, yet all spoiled for want of a *Bene.Except your righteousness exceed the righteousness of the Scribes and Pharisees, you cannot enter the kingdom of heaven.* Therefore Saint *Paul's* council directs us; *So* (not only run, but so) *run that you may obtain.* Schismatics run, but they run out of the Church: they love the truth, but not in peace. Secure people run, but they run beside the church: they love peace, but not in truth: Others follow the truth in peace, but not for the truth: *Dum quaerunt cam, non quaerunt ipsam.* They sails in their *Sic,* they miss this same *Well. Prosunt alijs, sibi neutiquam.* They do good to

others, but not well to themselves. But we have almost lost both *Bonum* and *Bene;* Good and Well. It is an ill disjunction, that our fathers had so good works, and wanted our faith: and we have the true faith, but want their works. This *Well* is the very form of a good work: and *Forma dat esse rei,* it cannot be good without it. Let me take here just cause to reprove two sorts of people.

1. Some there are that trust God with their souls, and destroy their own bodies. But God will take no charge of the soul but in well doing. Those virgins that would kill themselves to prevent rauishments are reproved by just censure. *Satius incertum adulterium in futuro, quàm certum homicidium in praesenti.* Better an uncertain adultery to be endured, then a certain self-murder to be acted. How can they hope for God's hand of mercy, that lay on themselves a hand of cruelty. *Rhasis* in the *Maccabees,* falling upon his own sword, and throwing himself down from the wall, yet committed himself to God's keeping, *calling upon the Lord of life and spirit, &c.* The Text says twice (with little credit to the own Judgment) that it was done *Manfully.* But it was *magne, potius quàm been factum:* done with desperate valor; with more venture then wisdom, temerity then honesty. This was that the Devil left out, when he cited Scripture to Christ; *In all thy ways;* he made that a parenthesis, which was essential to the Text. This the original testified. Psal. 91. 11. *Custodient in vijs tuis:* but this was none of his ways down from the pinnacle, to show the people a tumbling trick, and to break his neck. So the Devil labors to secure men of God's providence generally, though they be quite out of the way. He bids men be confident that God will keep their souls, howsoever they walk: so under color of God's protection, he brings them to destruction. He tells a man of predestination, that he is sure of an eternal election to life, therefore may live at his own pleasure: so from God's decree draws encouragement to a secure life. He tells him of Justification, that he is acquitted by the blood of Christ; so emboldens him on the back of presumption to ride post to Hell, whereas Predestination & Justification are only made known to us by *well-doing.*

2. It is impossible for a man of an ill life, to hope that God will keep his soul. He that lives ill, and hopes well, teacheth his ignorance to deceive his wickedness, and them both to deceive his soul. *Your iniquities have separated between you and your God.* But *separate yourselves from the unclean thing, and I will receive you.* Take away the bar, your sins: break off the partition by repentance; then I will keep you saith God. Commit your souls to the Lord's trust in *well-doing,* or not at all. If Christ had come down from the pinnacle headlong, and not by the stairs; he had neglected the way, and so been out of the compass of God's promise to keep him. It is an over-bold presumption, to charge God to keep thy soul, whilst thou doest willfully loose it. Wilt thou clippe the wings of thy soul, and then bid it fly to God? It is all one, as if thou shouldest cut off a man's leg, and then send him on an arrand. Our presumption is able to tie up God's arms, that he cannot help us. He that will walk in profaneness, and commit his soul to God; is like him that throws himself into a deep pit, to try whether God will help him out, and save him from drowning. Man is timorous where he should be bold, and bold where he should be timorous.

God bids us cast our care upon him for this life: *Take no thought for your life,* what you shall eat, or what you shall drink, or wherewith you shall be clothed: your heavenly Father knows

ye have need of all these things. Yet we dare not trust God without a pawn: unless we have bread, we think we shall starve. Here we fear, where we ought not. God tells us, the bread of heaven must feed our spirits; more necessary to maintain life in the soul, then is bread to preserve life in the body: we never hunger after this, yet presume we have sound souls, and trust God to keep them. Here we do not fear where we ought. We are so sottish, that we dare trust God with the soul, the more precious part without well doing, the means to have it saved: yet dare not trust him with our bodies, unless we can see our barns full, or at lest our cupboards.

But in vain thou committest thy soul to God, except thou obeyest God. There is still a Commandment with the promise: if thou keep not the precept, thou hast no interest in the promise. If thou wilt not perform thy part, God is discharged of his part: if thou refuse to do well, he will not keep thy Soul. The protection of God extends not to us in lewd courses: we are then out of our way, and the Devil may take us up as Vagabonds. *If thou do well, shalt thou not be accepted? if thou do evil, sin lieth at the door.* If thou do evil, Sin is thy keeper, not God. There was a Temple, called the Temple of Trust: God will not be to them a Temple of Trust, that had no trust in their Temples.

It is a good thing to have God keep the soul, but the wicked cannot have this hope. He that hath money, lays it up in his coffers; or if he sends it abroad, like a stern laylor, he suffers it not to go without a keeper; sound bonds. He that hath lands makes strong conveyances to his desired heirs, that they may be kept. If children, he provides to have them safely kept. He keeps his goods from the thief, his chickens from the kite, his lamb from the wolf, his fawn from the hound, his dove from the vermin: yet he keeps not his soul from the Devil. O wretched man that must die, and knows not what shall become of his soul. The world would have it, but he knows it must not: himself would keep it, but he knows he cannot: Satan would have it, and he knows not whether he shall: he would have God take it, and he knows not whether he will. O miserable man, that must part with his soul he knows not whether.

We see what it is to lead an evil life, and to be a stranger to God. He *knows his sheep,* but the goats are not written in his book. *The foundation of God standeth sure, having the seal, the Lord knoweth them that are his.* It is a goodly thing to be famous and remarkable in the world. *Est pulchrum digito monstrari, & dicier hic est.* It is a goodly thing to be said, *this is the man whom the world honors:* but perhaps this is not he whom God honors. He that suffers and does according to the will of God, the Lord will take that man into his boso•..., *Such honor have all his Saints,* It is no great matter for men to be known to kings and nobles, if the Lord know them not: nothing to ride in the second Coach, as *Joseph;* to be next to the Prince, if they be strangers to the Court of heaven.

Therefore let us all lay hold on well-doing, that we may have comfort in well-dying. We desire to shut up our last scene of life, with *In manus tuas Domine commendo spiritum meum;* Lord, Into thy hands I commend my spirit. Behold while we live GOD says to us, *In manus tuas homo, commendo spiritum meum;* Man, into thy hands I commend my spirit. As we use God's Spirit in life, God will use our Spirit at death. If we open the doors of our hearts to his Spirit, he will open the doors of heaven to our Spirit. If we feast him with a *supper* of Grace, he will

feast us with a supper of Glory. If we *grieve* his Spirit, he will grieve all the veins of our hearts. When such shall say; Lord, into thy hands we commend our souls: no saith God, I will none of your Spirit, for you would none of my Spirit. You shut him out when he would have entered your hearts, he shall shut you out when you would enter heaven. Let us therefore here use God's Spirit kindly, that hereafter he may so use our spirits. Let us in life entertain him with Faith, that in death he may embrace us with mercy. So Lord, *into thy hands we commend our souls;* keep and receive them O thou *faithful Creator,* and God of *truth,* through *Jesus CHRIST.*

Amen.

FINIS.

P-TA-15. The main principles of Christian religion in a 107 short articles or aphorisms, generally received as being proved from scripture : now further cleared and confirmed by the consonant doctrine recorded in the articles and homilies of the Church of England - Adams, Thomas, fl. 1612-1653.

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Now further cleared and confirmed by the Consonant Doctrine recorded in the *Articles* and *Homilies* of the *Church of England*; under Four Heads, *VIZ.*

Of things to be I. *Believed,* comprehended in the CREED. II. *Done,* in the TEN COMMANDMENTS. III. *Practis'd,* in the GOSPEL, particularly TWO SACRAMENTS. IV. *Pray'd for,* in the LORD'S PRAYER.

EXPLAIN'D.

By *Tho. Adams,* M.A. sometime Fellow of *Brazen-Nose* College in *Oxford,* and late Chaplain to the Right Honorable Countess Dowager of *Clare.*

LONDON, Printed in the Year, 1675.

To the Inhabitants of *Wood-Church* in *Wirral*-Hundred in *Cheshire.*

Dear Countrymen and Friends!

WHiles in my retired condition, I was lately devising, how I might do some good to the place of my *Nativity,* I had a strong apprehension, from the affections many of you have expressed to my *Fathers Family,* that some of the Labors of my dear Brother Mr. *Thomas Adams,* now with God, would be very acceptable to you, for the edification of your souls; and thereupon as most generally useful for *you:* I resolved to be at the charge of Printing this *Catechetical Explanation* of *His.* 'Tis well known amongst you, that my Grandfather Mr. *Richard Adams* was *Rector* of your Church, and then by his purchase *Patron* of the *perpetual Advowson, Six* of his Line and Name since all devoted to the *Ministry of the Gospel, viz.* Mine honored Father Mr. *Charles Adams,* and Uncle Mr. *Randal Adams* (yet I hope alive in *Ireland*), *myself,* and three Brothers, *Peter, Thomas,* and *Charles Adams* were born in the Personage-house . My dear Mother (who also bore two other of my Brothers, *viz. James* and *John* there too) the Daughter of a worthy Gentleman was likewise born in your Parish. My Reverend Father and Uncle did some short part of their time exercise their Ministry amongst you; and all of us Brethren in the Ministry, have preached an occasional Sermon or more to you, though none of us could be settled with you, to spend ourselves and be spent amongst you. However, we that are alive and at a distance from you, do often bear you upon our hearts, and earnestly desire that you may be *saved in the day of our Lord Jesus Christ.* Some of you cannot but remember, whiles my dear Father had the charge of your Souls, he did preach the Gospel to you, both *in season and out of season, beseeching you to be reconciled to God,* who soon took him off from that work with you, to his *eternal rest.* And I do assure you, my Brother (whose sound and

wholesome fruit you may here taste) was very solicitous, and so are those who yet survive, that you may be acquainted with the *truth as it is in Jesus.* In order whereunto, I do now present and heartily recommend to you, this short *Manual of Christian Doctrine.* I pray you be pleased to receive it kindly, and entertain it friendly; not only out of love to the *Author* or *Donor,* but to the Truth. It is proverbially said amongst you [*Cheshire Chief of Men*], there having anciently been *valiant* ones born and bred there: Let not now any Prophet of the Lord have occasion to complain of you, that *none are valiant for the truth*; which none can be as they ought, unless well-trained, instructed, or *Cateehised* (as *Abraham's* brave ones were for the war) in the mysteries of the Gospel; for *lack of knowledge* wherein, a professing people *will be destroyedBeing alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. He that made them will not have mercy on them, and he that formed them will show them no favor*. To prevent this mischievous ignorance, and help your understandings that you may rightly *know* God and *do* his will. *Such as I have, give I you.* Let none then despise this *small* token of my love, which I do in the *name of Jesus Christ* send to you. Others of their *plenty* have formerly given to the meaner sort of you *Milk* and *Bread* for the *body,* and lately *Means* for the instructing the *Minds* of your Children in the Rudiments of *Learning*; now I do offer a *Mite* out of my *penury,* to establish your hearts in *Religion*; spiritual milk , and bread , which I know you have need of. It comes not to eat your *Bread,* but to distribute something of the *bread of life* to every Family. I expect you should bid it welcome, and not distaste it, as the *Gaderens* for the sake of their Hogs, did the company of Christ himself, wishing him to leave their Coasts . Lest coming in kindness to you *all* at *this day,* it should be a Testimony against *any* of you at the *great day*. Believe me! I would not have it as the *Flying Roll* in the *Prophets Vision,* to consume any House whereinto it doth enter ; but to warn every person and every family of you, in this crooked generation, to flee from the wrath to come, and meet God by repentance. I confess it would trouble me to come into any of your Houses (or have tidings thereof) and find this *little Book,* designed for your good, to be carelessly thrown up and down, and given to little ones to play with, and tear in pieces; or the leaves cut out with a knife, and burnt, as the *Book* that *Baruch* wrote from the mouth of the Prophet *Jeremiah* was misused; and mostly for the sake of those careless and untoward ones. Yet if one sinner be reclaimed by it from the error of his ways, built up in faith, and love, and brought really to obey the Gospel, that will answer all my cost, and be abundant matter of much joy. *But if our Gospel be hid, it is hid to them that are lost*. However I may in some sort say with the *Apostle* for his *Countrymen, Brethren, my hearts desire and prayer to God for you, is, that you may be saved.* I shall therefore take the freedom upon this occasion to enlarge something under these three following heads, *viz.*

- 1. *Concerning the necessity of instructing, and being instructed in the Doctrine which is according to godliness.*
- 2. *The import and advantage of this Book before you, and how you may particularly use and improve it.*
- 3. *Some general Rules consonant to Scriptures, and the Materials of this Book grourded thereon, to help you all in your Practice.*

I. The *necessity of instructing,* or Catechising, both as it respects those who *Teach,* and those who are *Taught*, is evident from the *Injunction* of the supreme *Lawgiver,* who doth frequently charge Superiors to teach, and Inferiors to learn . Which strongly obligeth those who have others under their authority, to do it as they are able; and (if they cannot read themselves) to put those who have learned to read upon the work, and see them do it to the utmost of their power for edification. To strengthen this charge of so great and useful importance, the Spirit of God doth highly commend the practice according to it, as that wherein he much delighteth; and therefore makes it necessary to us, who should be solicitous to please him; yea in the Families wherein we live, as well as in the Congregation; as a *part* of that *solemn service* he hath appointed in his word, with Prayers and Praises. Unless persons learn the *Principles of Christian Doctrine*, they will not be able to hear Sermons with profit, nor understand *clearly* and *distinctly* the nature of *Faith, Repentance, Justification,* &c. nor to *give a reason of the hope that is in them,* which they are required to do. And the rather that they may withstand fundamental errors, as well as resist evil practices; which was memorably seen in the very *Children of Merindol,* who made a solemn *Confession of their Faith* from Scripture, amazing and confounding their persecuting adversaries. That shining Star *Luther,* in the dawning of the Reformation, used to say his Catechism was *parva Biblia,* the *little Bible,* meaning a short sum of that heavenly Doctrine which the very Son of God did publish from the bosom of his eternal Father, and which the Holy Spirit did reveal by the Prophets and Apostles for the salvation of our souls. This might move *him,* reforming the Church from the dregs of Idolatry and Superstition, to carry his *Catechism* always along with him, to read and peruse it almost every day, as he did; affirming seriously, that he always learned something from it, which he did not (at least so practically) know before. Agreeable whereunto, in our age, said laborious, holy, and zealous Mr. *Joseph Alleine* concerning Catechism, *If any think themselves above it, 'tis from their pride or ignorance, for my part I account myself a learner.* And therefore a *Sum of Christian Principles,* methodically digested and explained, ought to be sought after and embraced by us, as a precious treasure, yea for the elder to have recourse to; but more especially for the younger, who almost from their very Cradles may learn something of it as the *Apostle* speaks , that as new-born Babes they may receive the sincere *milk* of the word, that they may grow thereby . Upon this account I earnestly entreat you who can justly claim a superiority in your own houses, that you would bethink yourselves what an *authority* you are entrusted with from God, who requires you to exercise it with an holy zeal, and maintain it with all Christian prudence, without Lordliness and rigor, endeavor to be well skilled in the Scripture ; consult the several tempers of those within your doors; allot fit and stated seasons for the getting of these Principles by heart; and watch over them daily with care, both as to their set task, and practice answerable to these Principles; keeping them seriously to mind both the *business* of Religion in their general Calling, and of their distinct worldly employments in their particular Callings. Suffer not yourselves and houses to go hurrying to Hell, by opposing God's most wise government of the world, which he carries on orderly for the safety and comfort of his Servants, by well-instructed Families (such as *Abraham's* was) who became instrumental to carry down the knowledge of God in all peaceableness to posterity; so as to leave an expectation of God's blessing upon them, whose welfare *Nature* itself doth move us to promote. The truth is, *My*

Friends, if we did but remember ourselves, as we are *Christians,* dedicated to God by *Baptism,* expecting benefit by the purchase of Christ, we should consider we are not our own, but bought with a price, under the greatest obligation to live to him that hath bought us; and should take all possible care that we and ours might be *His.* Do then I beseech you, all you can to save yourselves and others. Oh! pity their poor souls defiled by sin, and exposed to misery. Oh! let them not perish through your carelessness, lest any of them say in Hell, as *Cyprian* brings in Children saying, *their Parents were their Murderers*; 'Tis long of you that we lie in easeless torments. Bewail the corrupted sad estate of your Children, as descending and deriving pollution from you. Let them timely know the only remedy; bring them to reverence the holy God, and read his word with greatest awe; showing them the danger of breaking his Commandments, the benefit of ordering their lives according to his mind, that they may truly glorify and enjoy him. Charge them to take heed they be not carried away with an inordinate love to the profits, pleasures, and honors of this life; but learn the great lessons of self-denial and cleaving to the Lord Jesus with full purpose of heart, bearing patiently whatever he is pleased to try them with. And be sure you neglect not seasonably and duly, to *admonish* and *correct* them , that their iniquities be not their ruin. Do *you* who are *Inferiors* willingly submit. Oh! take heed of *refusing instruction,* or opposing the means which is used to bring you acquainted with *God* and your *selves*; lest you be found guilty of shutting out the light of the glorious Gospel of Christ, who is the image of God, that it may not shine into your hearts.

II. Concerning the *import* and *usefulness* of this *small Book* I do here put into your *hands* and *houses*; praying the *spiritual matter* of it may reach to, and abide in your hearts. You see here be under four chief *Heads* or *Chapters* an 107 short *Articles* (which also are *Answers* to the *Questions* in the Margin) now generally received. These *A.'s* are as so many entire Sentences, or distinct Propositions and Aphorisms (the Commandments are Ten of them) without depending for their *sense* upon any Question; containing the *fundamentals* of Christian *knowledge* and *practice*; so that the Learner may by committing them to memory, lay up in his heart the Sum of Christianity; and make a profession, confession, or repetition of it when called, in a continued speech, or else *answer* to any part of it, particularly when the *Questions* in the Margin are used by another, making enquiry into his knowledge. These several *Articles* you find have plain proofs from *Scripture* at large, to show that these *necessary* matters of *Faith* and *Obedience* are surely founded upon the never-failing word of God; whose supreme *authority* should be of force to awe our *consciences,* and engage our hearts to the *practice* of those things which do appear to be our indispensable *duties.* Unto *Divine warrant,* for further illustration and confirmation, here are the *Testimonies* brought from the authentic Records of *Reformed Religion* amongst us, I mean the *Articles* and *Homilies* of the *Church of England,* as agreeing with, and clearing or strengthening of the several Propositions; yea and very consonant to the main body of the materials in the *short Catechism* which is in the *Common Prayer Book,* to be learned by every Child, before he be *confirmed,* or admitted to receive the *Holy Communion.* For the four chief heads there, are the *Creed,* or things to be *believed*; the *Ten Commandments,* showing our duty to God and our Neighbors; the Doctrine of the *Sacraments*; the things contained in the *Lord's Prayer.* And there they who present Children at *Baptism,* are

charged to *call upon them to hear Sermons, and chiefly provide that they may learn the Creed, the Lord's Prayer, and the Ten Commandments in the English tongue, and all other things which a Christian man ought to know and believe to his Souls health.* All which are (as in so short a room can be well expected) methodically presented to you in this Book. Wherein lastly you have our departed Friend's endeavors in a *short and easy Explanation,* to make the Principles plain to be understood. Now for the *use* and *improvement* of it, and the advantage you may have by it (supposing you will first read this Epistle of mine to you), I would advise you who have the charge of Families especially, and can read, or have those in your house or neighbourhood who will do it for you; unless your own prudence dictate somewhat better for any of you in your circumstances: (1) *Distinctly* and *treatably* to read over, the *Articles* or *Answers,* without taking any notice *then* of the *Questions*; and require those under your charge to attend diligently thereunto. I suppose you may go over (if not all) one half of the *A. s* (which are printed in a large letter) at *one* solemn *reading*; then the *next* time the rest, beginning where you left. But if any of you think the Task too large for *once* or *twice,* divide it into *four* or *three Readings.* If according to *Chapters,* you may read each day (that you set apart for this purpose) *one*; if into *three,* according to *Chapters,* or chief heads, for distinction of matter, you may the *first* one day, the *second* another, and the *two last* on the third. If according to *Articles* for *five* days, on the *first* day read Nineteen *Articles,* on the *second* Nineteen more, ending with the Thirty-Eighth Article, on the *third* twenty *A. s* more, ending with Article Sixty-two, on the *fourth* Twenty-two *A. s* more, ending with *A.* Eighty-five, on the *fifth* Twenty-two *A. s* more, to the end. (2) Your next reading of these Principles or Articles over, should be with the Texts of Scripture that prove them, and the *Testimonies* of the Reformed Church of *England,* attesting and in a sort opening, or some way clearing each Proposition. (3) The last reading (if not dispatched at once with the second) should be the *Explanations* of the *Author,* enlarging more upon each *Article,* and so making it more plain and clear, even to the meanest understanding, who will be attentive and considerate. To which purpose, those who govern in each Family, should be *always watchful* to see there be an attendance to it without noise. But you should at the beginning, after the first Reading, set in with those under your charge to get the *Articles* or *Answers* without book; (and if by Friends I understand the *poorer* sort will in good earnest learn them by heart, likely I may procure the *A. s* printed in one sheet by themselves to give to them; those who are more able will I suppose buy them). Then you may hear them repeat what they have learned; and proceed those days you *Catechize* them, especially every *Lord's-day* (you who have not better helps) to read some portion of the *Explanation,* so much at least as was learned the week before, engaging them by small *rewards* and *punishments,* to hearken with all seriousness, and to *do that with all their might* which is evidently proved to be their *duty.* This conscientiously and constantly performed, will I hope through *God's blessing* turn to a good account for *you* and *me.* 'Tis only for the sakes of some I am thus *minute.* Give me leave then particularly to mind those who have not yet exercised themselves to Prayer (as they should have done), how this *Book* may be helpful, and improved to a solemn performance of that *duty,* and an attainment of a *gift* therein; by having variety of orderly and *fit matter* upon all occasions, from a distinct knowledge of our sins and wants. As for instance, *A.* 98. you have the *nature* of *Prayer* described, which you will do well to read, pause upon, and consider how it is proved by *Scripture-Testimony,* and how

attested by our Forefathers; then read our Authors *Explanation* of it, whereby you will come to understand the *parts* of *Prayer*; and in whose *name* it is to be offered to God, for which see also *A.* 21, 25. Now for you who are a Learner, to frame yourself to *pray* orderly and pertinently, you may look into, and meditate upon *A.* 4. compared with *A.* 100, 101. for a *Preface.* Then pass on to *confess* your original sin, by considering (and if you will you may take your Pen and write out particulars prayer-wise) *A.* 14, 15, 16. compared with *A.* 13. Then you may particularize your actual transgressions, by considering what is *forbidden* in every *Commandment* of the Law, and acknowledging those sins, which by looking into that glass you find your hearts to upbraid you with, *A.* 47, 51, 55, 61, 65, 69, 72, 75, 78, 81. Then you may see their aggravations, *A.* 83, 84. with their Explanations. Then the consequents or punishments due to transgressors, *A.* 17, 18, 19. Hereupon consider the *Gospel* requires *Faith* and *Repentance, A.* 86, 87. Then come to the next part of Prayer, *viz. Petition.* Here you may have directions to pray for the *Spirit,* working in Effectual Calling, *A.* 29, 30, 31. Pleading *Christ's* mediation, *A.* 23, 24, 25, 26, 27, 28. and seeking particularly, that God would give what he *requires* in his holy *Commandments, A.* 46, 50, 54, 57, 64, 68, 71, 74, 77, 80. compared with *A.* 101, 102, 103, 104, 105, 106, and *A.* 33, 34, 35, 36. still collecting and compacting such *materials* out of these *Articles,* and the *Scriptures* proving of them, with what follows (where it is needful) in the *Explanation* more briefly or largely, as every ones present condition and circumstances require. Now for the remaining part of Prayer, which is *Thanksgiving,* you will better know what you are to give thanks for, by seeing what *sins* or *evils* God hath kept you from; and what *good* things he hath bestowed upon you. And this you will materially discern, by considering well what you have *confessed* and *petition'd*; then it will be further helpful to meditate upon *A.* 9, 10, 12, 20, 21, 22, 31, 32, 85, 88, 89. For *Conclusion* read *A.* 107. with the Scriptures and Explanation. Turn to these *Articles,* as you see them noted here thus minutely for the sake of you (who need such direction) and yours, some of whom possibly you may engage to write what you show them in this order, or when you read to them, for the teaching of them to be more methodical, in learning to pray, and that longer or shorter, as occasion requires, for their own and others edification. But still remember, *It is the Spirit likewise that helpeth our infirmities, Rom.* 8.26. So that our prayers through Christ may be truly acceptable to God, and a means of our sanctification. I do not urge you in every prayer to insist on every head here, or restrain you to these, only show you a way how to use these; neither would I tie you to this way, but advise you to exercise your spiritual senses to discern, and have regard to your own occasions, and the enlargement of your own hearts, that out of the abundrnce of them, in faith and humility you may express your minds to God in Scripture-language, from a feeling of our own wants. Thus I have took the freedom to suggest something of *help in this kind,* to those who may either desire or need it. But I impose nothing upon any one, which God hath left free. I hope none that know me well, will judge me to be so narrow-spirited. I have only offered a guide to the weaker, for to bring to their mind needful matter, under the three main parts of Prayer, *viz. Confession, Petition, Thanksgiving.* It may be some will begin with *Petition* or *Thanksgiving,* and then *Confession,* or vary and use them interchangeably, as in prudence they think best for that season, or are moved by the holy Spirit to omit, or but touch on one, or the other part, and slay most on the third, which may do well. The great care to be took, is that the party *praying* perform this

necessary duty with *hearty* and *sincere devotion.* But I humbly conceive, it were of great advantage, for one or more serious *persons* in a Neighbourhood, who have better understanding (after the reading this I now write to you) to show unto those of meaner abilities, the import of this advise for the use and improvement of this small token for their *knowledge* and *practice.* Perhaps the *School-Master* may think it expedient to do it for some of his *Scholars* in the highest Form. However I could persuade myself some *unexperienc'd* in praying (especially towardly young ones) will rejoice to be directed. I have latele known some who have been much changed and wrought upon by the serious reading of such a Book as this, given and heartily recommended to them. It would do well in your *Family-reading* of it, if some of the House would turn to the *Bible,* and find out the *Texts,* that you may with your own eyes see them *there* as cited. I doubt not but you will find them, unless possibly by the error of the *Printer* (which yet I know not) there may be somewhere a failure; but then you having the *words,* a little searching of the Scripture will soon amend that (if it should be so). But I fear in being thus particular for your *profit* (which I aim at) I shall run myself beyond my projected *bounds.* It remains I should subjoin something of,

III*dly,* Some short *general Rules,* consonant to Scripture, and grounded mostly upon *these cited* in this *little Book* which may be of concernment to *all*; to help both *superiors, inferiors,* and *equals,* in the *practice of godliness.* Wherefore that you may by *this Mannual* grow better, which I humbly beg of our good God.

(1) *Keep your end in your eye, and think much on the means prescribed to attain it, and how you may best use them.* You must make Religion your business; and that requires you to aim at the glorifying of God, and the enjoying of him, the saving of your own souls, according to the Rule God hath given you in his word. In all your employments, whether in your general or particular Calling; and all your enjoyments, whether spiritual or temporal, magnify the Name of God, extol his excellency and perfection in thought, word, and deed. Endeavour to carry yourselves so agreeable to his mind, that you may please him, and be accepted of him. 'Tis a small matter then how you are censured in man's judgment.

1 *Cor.* 6.20. *Mat.* 16.26. *Rom.* 11.36. *Psal.* 50.23. *Mat.* 5.16. *Psal.* 144.15. 1 *Cor.* 13.12. 2 *Tim.* 3.15, 16. 2 *Cor.* 5.9. 1 *Cor.* 4.3.

(2) *Bethink yourselves, who God is, and that you yourselves are dependants upon him.* Oh! labor to have right notions of him who is wholly a spiritual, invisible, independent being of himself infinite in all perfection, as none else is or can be, a most gracious and merciful rewarder of all those that diligently seek him. Who is but *one,* yet distinguished into three persons, or subsistents, all equal in power and glory; and doing all things most wisely and powerfully. Remember by him you were made and are governed; in him you live, move, and have your beings; and can do nothing without him, who is every-where, and will every-where be worshipped in spirit and truth.

Job. 4.24. *Job* 10.4. *Exod.* 3.14. *John.* 11.7, 8, 9. *Heb.* 11.6. 1 *Tim.* 2.6. 1 *Job.* 5.7. *Psal.* 104.24. *Job* 1.3. *Act.* 17.28. *Neh.* 9.6. *John.* 15.5. *Luk.* 12.26. 2 *Cor.* 3.5. 1 *Chron.* 28 9, 10. *Ier.* 23 23, 24. 1 *Cor.* 3.16, 17.

(3) *Consider well what an happy state man was in, when he came first out of God's hands; and into what a sad plight of sin and misery you and all other mere men and women are fallen.* Be sure no blessing can be expected, but a curse, so long as you abide in a state of corrupt nature, unregenerate; tribulation and anguish do attend every mothers child of you, both here and hereafter. Yet,

Psal. 8.4, 5. *Gen.* 2.7. *Job* 35.10, 11. *Mat.* 10.28. *Eccles.* 12.7. —7.29. *Rom.* 3.9, *&c.*—5.19. *Gen.* 3.6. —6.5. *Eph.* 2.1, 2, 3. *Ier.* 4.22. *Tit.* 3.3. *Gal.* 3.10. *John* 3.3. *Lam.* 3.39. *Rom.* 2.9.

(4) *Hearken attentively to what is done and and offered by our gracious Redeemer for your restoration.* What offices he hath of Priest, Prophet, and King, both in his estate of Humiliation and Exaltation. Oh be affected with the glad tidings he brings, who came to save his people from their sins; and is the great Peace-maker, and only Mediator betwixt God and man, ready to save to the uttermost all poor sinners that come unto God by him, in that new and living way which he hath consecrated for us, through the veil, that is to say his flesh.

Mat. 1.21. *Act.* 4.12. *John.* 1.14, 48. *Eph.* 2.14, 15. 1 *Tim.* 2.5. *Mat.* 11.28, *&c. John.* 6.37. *Heb.* 10.20.

(5) *Ponder thoroughly upon, and readily receive what help the Holy Spirit is pleased to afford in working of effectual grace, and see the necessity of it.* He is a most free agent, and stands ready to enlighten the mind, and convince of sin, righteousness, and judgment, to incline the will, soften the heart, and put a principle of grace within it, or else it would remain strong under all the rebukes and exhortations of the word.

John. 3.5, 6. *Eph.* 2.8. *Phil.* 2.12. *John.* 16.8. *Act.* 16.14. *Heb.* 4.12. 1 *Cor.* 6.17. *Rom.* 8.28. 2 *Thes.* 2.13, 14. *Ezek.* 36.26. 2 *Cor.* 3.3, 6.

(6) *Look yourselves often in the glass of God's holy Law, and therein take notice of your own deformities.* See how much you fall short of what God calls for, and how much you do of that which he forbids. This will be a means to come to a distinct sight of your own vileness and sinfulness; as also if you are renewed, how you ought to walk; but that you can never merit God's favor by the best works of the Law. Yet you ought mightily to oppose the first motions and risings of any corruption in your hearts, and carefully to avoid all such occasions as are likely to give advantages to those corruptions, and betray you into their hands.

Mal. 4.4. *I am.* 1.23. *Rom.* 7.7. *Gal.* 3.10, 22. *I am.* 2.10. —3.2. 1.25. *Mat.* 5.18, 19. 1 *Tim.* 1.8. *Rom.* 4.2. *Gal.* 2.16. *Luk.* 17.10. *I am.* 1.14. —4.7. 1 *Thes.* 5.22. *Mat.* 13.37. *Mat.* 26.41.

(7) Hereupon, *Enter into your Closets, be convinced of, sigh and mourn over your own impotency, inability, and unwillingness to come to Christ, till you are effectually drawn.* Alas! you find by comparing yourselves with the Law, that you are neither able nor willing of yourselves to keep the Commandments, but do daily break them in thought, word, and deed; yea and with aggravating circumstances in the sight of God, deserving his wrath and curse both in this and the future world: Which may make you sit down and bemoan your low estate, and cry out, *What shall we do to be saved?* Then,

John. 6.44, 45, 65. —5.40. 1 *King.* 8.46. *Ecclss.* 7.20. *Prov.* 20.9. *Col.* 1.21. *Gal.* 5.17. 2 *Cor.* 10.5. *Isa.* 46.8. *Act.* 2.37.—16.30.

(8) *Look up to Christ by an eye of faith, trust to him alone, and repent of your sinfulness, which keeps you from God.* Consider him who hath satisfied Divine Justice, as he is offered in the promises; and give credit unto them, which are in him Yea and Amen. Put your affiance in him alone, who is the Savior, for acceptance of your persons, remission of your sins, and obtaining of eternal life. God was in Christ reconciling the world unto himself; your great great concern then is, to receive him who saves his people from their sins; resign up yourselves unto him as Mediator, and through him unto God. Be sorrowful after a godly sort, for all that which offends him, which is not only an outward forbearance of sin, but a particular inward loathing and hatred of all sin as sin, striving against it, and endeavoring to mortify it.

Act. 6.31. —2.38. —3.19. 1 *John.* 5.13. *Phil.* 3.7, 8, 9. *John.* 3.14, 15. —6.29, 47. *Act.* 13.38, 39. *Isa.* 28.12. *Prov.* 3.5. 2 *Cor.* 5.19. *John.* 1.12. *Rom.* 5.11, 17. *Mat.* 1.21. *Zach.* 12.10, *&c. Act.* 5.31. *Psal.* 119.104. —97.10. *I am.* 4.8, 9, 10. *Act.* 8.22. *Col.* 3.5.

(9) *Be careful to observe the institutions of Christ, and all his Ordinances as he hath prescribed.* Hear, Read, Receive the Sacraments as he hath appointed, waiting for the Spirit, who makes all means effectual. Oh! delight to meet God in public Ordinances, and give up yourselves to be ruled and directed by him therein. And therefore take a very especial care for the due observance of the *Lord's-day,* which is appointed for the more solemn worshipping of God, and the benefit of man to refresh him with heavenly things. This you should spend in the Lord's-work, and not in worldly pleasures or profits. I can assure you, the *Author* of this *Explanation* did make great conscience hereof, and expressed much distaste of those who did sleight or profane it. The *last Sermons* he preached were to urge a due observance of the *Lord's-day.* And on the *Lord's-day-morning* a little before he departed hence, *He* told us, *He was going to keep a Sabbath in heaven,* and here *strangers did not intermeddle with his joy.*

Mat. 28. *ult. Isa.* 63.5. *Psal.* 19.8. *John.* 5.39. *Act.* 26.18. *Rom.* 10.13. 1 *Cor.* 3.7. —12.13. *Ier.* 31.31, *&c. Col.* 3.16. *Mark* 16.16. *Luk.* 22.19, 20. *Mark* 2.27. *Isa.* 56.6.—58.13.

(10) And lastly, *Be much in prayer to God, through Christ, in the Spirit*; which indeed should go before, accompany, and follow after daily mercies, other duties and enjoyments. You should constantly perform this Duty with all intention of mind, and heartiness both in public, and your Families at all praying-seasons, and more especially in secret; which if you rightly do, from a pure heart, a good conscience, and faith unfeigned, according to the Rule to measure our requests by, to the honor of God, in the Name of his beloved Son; will keep up the life of Religion, and be prevalent for a blessing upon all you take in hand and enjoy.

Mat. 26.41, 42. *Col.* 4.1. *Phil.* 4.6. *Mat.* 6.6. *John.* 15.16.—16.23, 26. *Psal.* 66.18. 1 *John.* 5.14. *Heb.* 4.16. *Rom.* 8.26, 27. *Psal.* 92.1, 2. —50.15.

Thus, *My Friends*! I have as briefly as I could, laid before you these *Ten Directions,* to help you in your *Christian practice,* agreeable to the materials more largely spoken to in the *Book* itself. I earnestly entreat you, to work them upon your hearts, and set in heartily to practice by the

prudent use of these *Helps.* I have unto them affixed *Texts* of Scripture, which do abundantly prove them. It may be some of you will not only turn to them in your *Bibles,* and read therein the proofs confirming each *direction,* (grounded for the main upon the *Articles,* as these are upon *Scripture*), but will take the pains to *write out* the Scriptures at large in a Paper-book, as they fall under the general heads, which would be a notable means to imprint them in your minds, and deeply affect your hearts with the things, and engage you to do as God in his word requires That you may all *consent to wholesome words, even the words of our Lord Jesus Christ,and to the Doctrine which is according to godliness. Fear God and keep his Commandments.* Be happy in *knowing* and *doing* of these things is that I aim at. And believe it, Friends! If I myself do not in some measure endeavor, through *Christ* enstrengthening me, to live agreeable to these *Directions* I have now given to you, I must expect the wrath of God should abide upon me. And if you remain heedless and careless after you have received or rejected this Token of my love to your Souls, it will be a Witness against you. But Beloved! I am persuaded better things of you. That the God of Heaven may make you all wise unto salvation, and bless these and all other endeavors for your spiritual, temporal, and eternal welfare, is the unfeigned Prayer of

Your Friend and Remembrancer from, and unto God, Ri. Adams.

Aug. 3. 1675.

To the Reader.

Christian Reader!

TO promote that *knowledge* without which the mind is not good, and *holiness* without which no man shall see the Lord, I acknowledge myself to lie under the greatest obligations. In order whereunto, considering the necessity and usefulness of instructing souls distinctly, in the *Principles of Christian Doctrine,* i. e. those fundamental Truths on which life or death doth depend, and wherein the very essentials and vitals of Christianity do consist; and having by me this *short and easy Explanation* of those Catechetical *Articles of Religion* most generally received amongst us, I thought good to publish it. More especially for the sakes of some in a remote Corner (whose souls welfare I greatly desire) where they want those helps some others enjoy; many are poor, others unacquainted with, or loath to buy good books; and where this particularly for the sake of the *Author* (who drew his first breath there) may likely be received with greater kindness, and read with better care. I am not ignorant that others have done well before, both formerly and lately, in o•e and another way, for the explication of these common, but greatest matters, collected out of Holy Scripture, and laid together in a small room by men of skill in the truest *method,* that the weak may soon understand and remember them, which I heartily rejoice in: Yet had I been more timely considerate enough, this might have appeared abroad e're some of those larger and much commended, were published. However now it cannot be unseasonable in this debauching age, to contribute a further aid, for the sound principling of hopeful youth. *Here* likely will be some advantage either for matter or manner suggested, which others have not took notice of, for the opening or evidencing of Truth, and recommending particulars as at one

sight to our prospect. Besides, some may receive satisfaction, and take pleasure to see here the *Harmony* and fair agreement of *these* Principles with *those* our Forefathers zealously professed to hold at the beginning of our *Reformation* from *Popery* in King *Edward the Sixths* and Queen *Elizabeth's* days. 'Tis plain, from a view of what is here annexed, and presented to us, as *attesting* these several Aphorisms or Propositions; that the *Articles* and *Homilies* of the *English Church* under the particulars speak the *same* things. These then are such Institutions of a Christian man, as are consonant to Holy Writ, the sober and wholesome Doctrines of those Protestants who lived in these Kingdoms before us, and I hope will find entertainment with our posterity when we go to rest with our Fathers. For I suppose it is easy to discern through all disingenuous aspersions; that whoever drew them up in our age, and by what warrant, they are so far from being *Novelties* to Reformed English men, that they materially had in the former age the *Authority of a Convocation and an Act of Parliament.* Be sure the most learned and godly Primate *Usher* soon after their *first* publication did highly value them *thus* digested by several learned Divines in the *order* they be here explained. And another very reverend and holy person yet alive, in the *Confession of his Faith,* printed twenty years ago, *cap. 2. S. 3.* did declare, He *heartily approved of this* Form of sound words, *and of all therein contained*; affirming, that *He took it for the best Catechism that ever he saw, and the* A. s *contained for a most excellent sum of the Christian Faith and Doctrine, and a fit Test to try the Orthodoxness even of Teachers themselves.* Such Testimonies might perhaps occasion this labor in the *Explanation* of them. Which I do here present to you, as the *Author* lest it pen'd for his own private use in his Catechetical teaching of those committed to him. I liked not to make any addition or alteration; though had he lived, and ever thought of publishing it, (as it is not unlikely he might have done, for the same charitable use it is now designed) no question but it would have been all better proportioned, enlarged, and altered, yea and (if needful) put into a more comely dress. This I conceive was the only draught of it; which I the rather intimate, that if any defects or mistakes be found in this Explanatory Comment, there may be no unkind reflection made upon him who went to Heaven some time since. And whiles upon Earth showed himself, both in the *University* and elsewhere, to be one of good learning, and true holiness, a fervent preacher and real practiser of the Duties herein explained, and particularly of so sweet and peaceful temper that his *moderation was known unto all* those who did familiarly converse with him. There be other *Notes* of *his* (with these, left to my disposal) and *some* of those *practical Sermons* upon some *Texts* of Scripture, on which I find not any in the late printed *Catalogues,* or but few to have treated; which as they are desired earnestly by some, so if they are by more thought useful, may in time come abroad. *This,* such as it is, will I hope be no disparagement to *him* that is gone, but give us to understand, *he* had clear Notions of the *main points of Religion,* which *he* made his own business, and which if *they* (peculiarly young ones) into whose hands it shall come, be inclined cordially to embrace, by the heedful reading and perusing *hereof,* it will help to perpetuate the *memory of the just* deceased; and be matter of rejoicing to his surviving Brother, who is really *desirous to serve you in love,*

R. A.

Aug. 2. 1675.

In the Principles of Religion are considerable, the

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Principles of Christian Religion, in an 107 Articles, with a short and easy Explanation.

CHAP. I. Of things to be *believed,* comprehended in the *Apostles Creed:* Or a brief Sum of Christian Doctrine, which ought to be *received* or *believed.*

Articles of Religion, 1562. *Artic.* 8.

For they may be proved by most certain warrant of Holy Scripture.

A. 1. MAns chief End, is to glorify God , and to enjoy him forever .

Homil. 3. *Of Salvation.*—Above all things, and in all things to advance the glory of God, of whom only we have our sanctification, justification, salvation, and redemption.

Expl. 1. In which *A.* there are these four things to be explained: (1.) What we are to understand by a *man's end.* And the Answer is, That by a *man's end* we mean that which a man doth intend or aim at in all his actions; or that which he does propose to himself as the reason of what he does; *ex. gr.* when you see a man bu•lding a House, if you ask him the reason why he builds a House, or what he intends in so doing; his answer will be, to dwell in it: And here, his dwelling in his House, when he hath built it, is his *end* in building his House. So again, when you see a man going to Church, if you ask him what he goes to Church for; he will presently tell you, to hear a Sermon: Now this being that which he does design in going to Church, *sc.* to hear a Sermon, it may very well be called his *end* in going to Church. But then 2*dly,* It is next to be explained, what is meant by a man's *chief end*: Now a man's *chief end,* is that which he doth principally aim at in all his actions. As to keep to the last instance, though it be a man's *end* (in going to Church) to hear a Sermon; yet that is but a *lower end,* and that which he does only design in order to his *chief end,* which is to glorify God, and to enjoy Communion with God, by hearing his word: This Question therefore (*What is the chief end of man?*) is *(q. d.)* what is man's chief errand into the world? or what did God make man for? or what is the great business that should take up the greatest part of a man's time, thoughts, cares, affections, and endeavors, whilst he lives in the world? or what is it that a man is principally to drive at in all his words, thoughts, and actions, in all his duties both to

God and man, and in all his dealings with the world? Now this is that which should be his general drift in all, *sc.* To glorify God, and to enjoy God both in this world and a better. And this is the plain meaning of those Scriptures which are here made use of as proofs. But (alas) is it not sadly to be lamented, that the corrupt generality of people, have quite forgotten what errand they were sent about into the world; whilst some make worldly honors and preferments their *chief end,* as the ambitious; others make worldly gain and profit their *chief end,* and that which they mainly drive at, as the covetous; and others do make their carnal pleasures, delights, sports, and pastimes their *chief end,* as if God had put them into the world, as the *Psalmist* reports of the *Leviathans* being put into water, to play therein: and this is the case of the younger sort generally of vain and wicked people, who either do not know, or will not consider, that the end of their Creation was to honor and enjoy their Creator, both here and hereafter. 3*dly,* What it is to *glorify God,* may be thus explained; namely, it is to live according to his will revealed in his word; or, it is to think, speak, and do according to the *Rule* of his word. (1.) We *glorify God* in our thoughts, or in our hearts, when we dare not allow ourselves to think anything that is not stamped with God's authority and allowance; and more particularly, when our thoughts of God, of his works, words, and all that relates to him, are such as do become his excellent Greatness. So when we fear, love, admire, trust, and desire him above all. (2.) We *glorify him* in our words, when our speech is not corrupt, vain, and idle, but seasoned with grace. (3.) In our actions, when we make his word our rule, and his glory our great and general *end* in all our actions. 4*thly,* What it is to *enjoy God*; we may best conceive of it, by what it is to enjoy a friend: Now this is, we know, to have his presence, company, and converse, and to take delight in his society. So to *enjoy God,* it is to converse with God, to be well-pleased with his gracious presence, and not only to have him to be our Friend, or Father, but to entertain this King of glory in our hearts and affections. Or as wicked men do look upon the greatest part of their enjoyment to consist in (that which they miscall) good-fellowship; so the Christians *enjoying of God,* is to have fellowship with him: *Truly our fellowship is with the Father, and with his Son Jesus Christ.* And to maintain and keep up this fellowship with God forever, it is to *enjoy him forever*; which in reference to a Christians enjoyment of God in glory, is called a being *forever with the Lord,* 1 *Thes.* 4.17.

A 2. The Word of God (which is contained in the Scriptures of the Old and New Testament), is the only Rule to direct us how we may glorify , and enjoy him .

Artic. vi. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church. *Homil.* 1. Unto a Christian man there can be nothing either more necessary or profitable, than the knowledge of holy Scripture; for as much as in it is contained God's true Word, setting forth his glory, and also man's duty. — As many as be desirous to enter into the right and perfect way unto God, must apply their minds to know holy Scripture, without the which they can neither sufficiently know God and his Will, neither their office and duty. —Let us willingly search for the well of life in the Books of the Old and New Testament, and not run to the stinking Puddles of men's Traditions, (devised by men's imagination) for our justification and salvation.

Expl. 2. When the written *Word of God* is here called a *Rule,* we may understand it thus; That as an *Artificer,* suppose a Mason or Bricklayer, in raising a Wall, or a Carpenter in squaring a piece of Timber, makes use of his Rule, and by applying this to his work, comes to know whether it be straight or crooked: So the Christian, who would order his spiritual Building or Conversation aright, so as to glorify and enjoy God, he must lay every stone in this spiritual Building by this *Rule*; he must square all his thoughts, words, and actions by this *Line* and *Level,* and thereby he may come to know what is right and what is wrong, what is sin and what is duty, what is true and what is false; and so accordingly may *cease to do evil,* and *learn to do well*; believe that which is *true,* and reject that which is *false*; nor is the Old Testament alone this *Rule,* nor the New Testament alone, but *both together*; and both together they are the *only Rule* of Christianity; neither is there any other ordinary, sufficient Rule to direct a Christian, either how he may serve God acceptably, or enjoy God eternally, but this written Word. (1.) The *Pagans Rule,* or *Light of Nature,* or what may be known of God by the things which are made, is not sufficient to this end, because it cannot discover Christ to us, which is the only means of salvation. (2.) The *Papists Rule* of *Tradition* is no good Rule, because fallible and contradictory in many things to the Rule of Scripture. And (3.) for the very same reason, the *Quakers Rule* is no good Rule, I mean their *Light within,* because opposite to the light of the Word without; and therefore it remaineth that the written Word is the only Rule.

A. 3. The Scriptures principally teach, what man is to *believe* concerning God, and what *duty* God requireth of man .

Artic. vi. Holy Scripture contains all things necessary to salvation; so that whatever is not read therein, or proved thereby, is not to be required of any man that it should be believed as an Article of Faith, or be thought necessary or requisite to salvation.

Homil. 1. In holy Scripture is fully contained what we ought to do, and what to eschew; what to believe, what to love, and what to look for at God's hand at length.

Expl. 3. There are two things principally which man is to believe concerning God, and they are the two main *foundations* of the Christian Religion, in the practice of it: (1.) That *God is,* or that there is such a being who is in and of himself absolutely perfect, and who gives Being to all his Creatures. (2.) That he is *a rewarder of those that diligently seek him,* namely, in and through Christ, *Heb.* 11.6. or that it is not in vain to love, serve, and obey this God. And there is but one thing, in the general, which God requires of man, namely, a free and full compliance with his will, whether in the doing or suffering part of Religion.

A. 4. God is a Spirit , Infinite , Eternal , and unchangeable , in his Being , Wisdom , Power, Holiness , Justice, Goodness, and Truth .

Homil. xvij. It passeth far the dark understanding and wisdom of a mortal man to speak sufficiently of that Divine Majesty which the Angels cannot understand. *Considering* the unsearchable nature of Almighty God,— to reverence and dread his Majesty,—excellent Power, —incomparable, Wisdom, —inestimable Goodness,—to take him for God Omnipotent, Invisible.

Expl. 4. A *Spirit*] (*i. e.*) A Being which has not flesh and bones as we have, *Luk.* 24.39. has not hands, or feet, or any bodily parts, no nor any bodily properties neither, as length, breadth, height, depth, thickness, shape, or color; such a Being as is not, cannot be (as God) the object of any of the Five Senses; for no man has seen God at any time, *&c.* but is invisible, and absolutely perfect, because he does not depend upon anything else, either for what he is, or for what he does. *Infinite*] *i. e.* without any limits or bounds to his perfection, an unconfined Essence, absolutely free from all measure or determination of time, place, or degrees. *Eternal*] *i. e.* without beginning or end of days, or succession of duration; always the same, before and after time, ever present, infinitely above all circumscription of motion, according to former and latter. *Unchangeable*] (*i. e.*) he can never cease to be what he is, (the true God) nor can he alter at all, so as to be more or less God than he is, nor more or less perfect; for saith he, *I am God, I change not.In his Being*] for when the Son of God, who is very God, became man, he did not cease to be God. *In his Power*] for this being infinite, it is not capable of an alteration, either by adding to it, or taking from it. And the same may be said concerning his *Wisdom,* for the very same reason; for how can he be more or less wise than he is, who is infinite in *Wisdom* and *Knowledge*? *In his Holiness*] *i. e.* he cannot be more or less holy than he is; or be more or less inclined or obliged to act suitably to the perfection of his own nature, than he is already. *In Justice, Goodness, and Truth) i. e.* he cannot be more just, good, and true than he is, nor less just, good, and true than he is, because he is Justice, Goodness, and Truth itself; and is all these, and has all these in infinite and absolute perfection, and therefore he is unchangeable in these.

A. 5. There is but one only , the living and true God .

Artic. I. There is but one living and true God, everlasting, without Body, Parts, or Passions; of infinite Power, Wisdom, and Goodness, the Maker and Preserver of all things, both visible and invisible.

Expl. 5. *(i. e.)* There is but *one only* absolutely supreme and perfect Being, who is the Maker and Governor of all things; for as for Magistrates, though they be called gods, *I have said ye are gods, Psal.* 82.6. yet they are so only by way of representation, only because they do represent God in his Authority and Government: And for Idols, though they be called gods, as there be of this sort gods many, yet these gods of the Heathen they are false gods, and upon that account are everywhere disparaged in Scripture. And though the Devil himself be called *the god of this world*; yet 'tis only because he is God's Ape, ruling and working in the *children of disobedience, Eph.* 2.2. (but by God's permission) as God does in his own children. So that it still holds good, that to us there is but *one God, of whom, and by whom are all things,* 1 *Cor.* 8.6.

A. 6. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost , and these three are one God, the same in substance, equal in power and glory .

Artic. I. And in unity of this Godhead there be three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

Expl. 6. In this *A.* there are three things to be explained; as, (1.) The meaning or nature of a *Divine person.* (2.) How they are said to be *three persons.* (3.) How distinguished from each other. For the understanding of the *first,* we are to know, that by a *person* in the general we mean a substantial complete Being (whether visible or invisible), having understanding, will, and subsistence by itself, and distinguished from anything else by some peculiar property that belongs to it, and to nothing else besides itself; as there is something peculiar in everyone man to distinguish him from another; this for a *person* in general: But now for a *Divine person,* (or a person in the Godhead), 'Tis a substance that is undivided, and absolutely perfect in Being, Understanding, Will, and manner of Subsistence; yet actually, really, and eternally distinguished from any other person, by some relative property that belongs to it, and not to that person. (2.) For the *number* of the persons in the Godhead, they are three; not only in the reckoning of man, or according to human apprehension, but also in reality, and in God's account; whether men should reckon them so or no, and are therefore called a *Trinity of Persons.* Yet (3.) though they be so *distinguished* one from another, as that the Father is not the Son, and the Son not the Father, and the Holy Ghost neither Father nor Son; yet they are not, cannot be divided or separated one from another, because the whole and single Godhead is wholly, coequally, and coessentially in all three, by virtue whereof 'tis said, these *three* are *one, (i. e.)* one God.

A. 7. The Decrees of God, are his eternal purpose, according to the counsel of his own will, whereby for his own glory, he hath fore-ordained whatsoever comes to pass .

Artic. xvij.—Everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, *&c.*

Expl. 7. In this *A.* we have (1.) the *nature* and *properties* of *God's Decrees,* they are like Himself from everlasting; whatever God did purpose and determine to do, or permit to be done, he did thus purpose from eternity. (2.) Here is the *Rule* of God's Decree, *the counsel of his own Will*; and yet nothing that he decrees can be any other than reasonable and good, because by reason of the infinite perfection of his Nature, his Will is essentially just and holy, and cannot be otherwise. (3.) The *matter* of his Decrees, is, *whatsoever comes to pass,* though there be never so much of that which we call hap-hazard in them. (4.) The *end* of his Decrees, *for his glory*; for God neither does nor designs anything but for the highest end, and that is *his own glory.*

A. 8. God executeth his Decrees, in the Work of Creation , and Providence .

Homil. xvij. —Praise of Almighty God,—in the consideration of the marvelous Creation of this world, or—Conservation and Government thereof, wherein his great Power and Wisdom might excellently appear, to move us to dread and honor him.

Expl. 8. Here is showed, how God doth bring to pass, what he hath purposed. (1.) In the work of *Creation*; by which we are to understand, not only God's making the world and all things therein in six days, but also God's producing or bringing into Being everything else that came into Being since that time to the worlds end, whether it became a Being in an ordinary way, and by means, as in the natural generation of things; or in an extraordinary way, by the

immediate or miraculous power of God. (2.) In the work of *Providence,* which is not only to be restrained to what is naturally good, as every creature of God is, but also reaches to what is naturally evil, as affliction, and to what is morally evil, as sin.

A. 9. The work of Creation, is God's making all things , of nothing, by the word of his power , in the space of six days, and all very good .

To. 2. *Hom.* viij. God through his Almighty power, wisdom, and goodness, created in the beginning Heaven and Earth, the Sun, the Moon, the Stars, the Fowls of the Air, the Beasts of the Earth, the Fishes in the Sea, and all other Creatures for the benefit and use of man. *Hom.* xii. Among all the Creatures that God made in the beginning of the World, most excellent and wonderful in their kind, there was none (as the Scripture beareth witness) to be compared in any point almost unto Man, who in Body and Soul exceeded.

Expl. 9. By the work of *Creation,* we are to understand God's making of the world in time (or in the beginning) according as he had purposed from eternity, or before all beginning of time: and here it is observable, (1.) That this work is ascribed *only to God,* the true God, in opposition to Idols; yet is not so to be ascribed to any one person in the Godhead as to exclude the other; for all the three persons, *sc.* Father, Son, and Holy Ghost, being one in Essence or Godhead, they must necessarily be one in working, or as it were join hand in hand in all external works, whether of Creation or Providence. And therefore when the Creation is ascribed (in the Apostles Creed) to the Father Almighty, it doth not exclude the Son or Holy Ghost from being Almighty, or from joining with the Father in the work of Creation; but only because the Father is the first in order of the three persons when we conceive of them, and because there might be in the Church an outward distinction made (but no real separation) among the three persons, in those works which are more eminently and peculiarly affirmed of each person, as that the Father creates, the Son redeems, and the Spirit sanctifies. (2.) That he did not, as an Artificer, begin his work upon or out of *materials,* which is beyond the skill of art and power of nature. (3.) Without any *instrument* or help; for (1.) There was nothing then in Being when he began his work, therefore no instrument. (2.) He needed none, being infinite in power. (3.) To have used any, would not have been so consistent with the glory of his Wisdom and Power. (4. *Obs.*) That he did his work in *six days,* that we might see it was a work of Wisdom and Counsel, and not of Chance; and to set us an example, to work *six days,* and rest the *seventh.* (5*lie,*) That he made *all very good,* in their nature, in their order and in their end.

A. 10. God created man, male and female, after his own image , in knowledge, righteousness, and holiness , with dominion over the creatures .

Homil. xii. He was made after the similitude and image of God, endued with all kind of heavenly gifts; he had no spot of uncleanness in him, was sound and perfect in all parts, both inwardly and outwardly, his reason was uncorrupt, his understanding was pure and good, his will was obedient and godly; he was made altogether like unto God, in righteousness and holiness, in wisdom and truth; to be short, in all kind of perfection. —God made him Lord and Ruler over all the works of his hands.—*Homil.* viij. Whom also he had created to his own

image and likeness, and given him the use and government over them all, to the end he should use them in such sort as he had given them in charge and commandment, and also that he should declare himself thankful, *&c.*

Expl. 10. God created man male and female (*i. e.*), in both Sexes; man out of the dust of the earth, and the woman of the Rib that he took out of the man's Side; which creation is to be understood concerning the bodies of both, not of the *soul* of either of them, for the soul was not made of any *materials* at all, but the reasonable soul was immediately infused into their bodies when God *breathed into them the breath of life*; so that the *soul* is, *q.d.* the *breath of God.* There is a twofold image of God, (1.) That which is *in God,* and so Christ the Second person in the Trinity is said to be the *express image* of the person of God the Father, because *in him the fullness of the Godhead dwells bodily.* (2.) There is the image of God which is *out of God,* or external to him; and such an image of God was *man* in his first Creation. (1*st,*) In respect of his *soul,* and that more generally, in the *nature* of it, God is a *Spirit,* and so is man's soul; God's immortal, so that: But more particularly, (1.) In *knowledge* of what was necessary to be known by him in order to God's glory or his own happiness. (2.) In *righteousness* or uprightness, (*i. e.*) his will did freely and fully comply with the will of God, the Law of God being written in his heart. (3.) In *holiness,* or with a power to do God's will perfectly. (2*dly,*) In respect of his *body,* wherein he did resemble the *majesty* (not the *spirituality* of God) for there was so much of *majesty* especially in man's countenance, that the inferior creatures did stand in awe of him. (3.) In respect of the *whole* man, because in his dominion over the creatures, he did resemble his Creator in his dominion over the world.

A. 11. God's works of Providence, are his most holy , wise , and powerful preserving , and governing all his creatures, and all their actions .

Homil. xvij.—Conservation and governance of the world,—of liberal goodness, which he daily bestoweth on us his reasonable creatures, for whose sake he made the whole universal world, with all the commodities and goods therein.—Take him for God omnipotent, invisible, having rule in Heaven and Earth, having all things in subjection, and will have none in counsel with him, nor any to ask the reason of his doing; for he may do what liketh him, and none can resist him, *Dan.* 11. For he worketh all things in his secret judgment to his own pleasure, yea even the wicked to damnation, saith *Solomon, Prov.* 16.—God hath not so created the world that he is careless of it, but he still preserveth it by his goodness; he still stayeth it in his creation.—To make our humble suits in prayers to his fatherly Providence.

Expl. 11. By God's *actual Providence* we are to understand his ordering of all things in time, according to his eternal purpose, or the counsel of his own will; or in plain *English,* 'tis his doing what he will in the world, whether it be in Heaven or Earth. For further explanation of this matter, we are to know, (1*st,*) That (according to our apprehension) there are these *distinctions* and *kinds* of Providence, (1.) We have his *eternal* Providence, or his decreeing, purposing, designing Providence, which is nothing else but that frame, method, or order of government which was in the mind of God from everlasting, before there was a world, or any creature in it to be governed, (and of this was spoken before). (2.) His *actual* Providence, which he hath exercised ever since he made the world; as, (1.) In the *conservation* of things in

their beings, so that of all the species or kinds of creatures which he made he has lost none. Individuals indeed do die and perish, and return to their dust, but the species or kinds of creatures do not; men die, (this and that and the other individual person) in reference to their *bodies*; but man does not, or rather mankind does not. (2.) In the *actual* government of all things by his wisdom, which he doth preserve by his infinite power; for God does not do by the World as the Ship-Carpenter by the Ship, build and leave it, and never look after it more; but he doth look after the preservation of it as the Owner, and the government of it as the Pilot. Other *distinctions* there are of Providence; as, (2.) That it is either *mediate* and ordinary, as where God makes use of means and second causes, and therein does observe the order which he has set in nature, as *Hos.* 2.22. and this order in nature is called the Law of nature: Or else *immediate* and extraordinary, when in the works of Providence, as well as of Creation, he works without means, as in the preserving of *Daniel* in the Lions Den. (2*dly,*) For the *matter* and extent of Providence, it reaches to all creatures, even to the Sparrows, and to the hair of the head. (3*dly,*) For the *manner*; and this (1.) *Holy,* or most perfect, or in a way suitable to the perfection of his nature. (2.) *Wise,* for he does not only do all in the best way, but for the highest end. (3.) *Powerful,* for he brings to pass what he will have done with an almighty easiness, and without any difficulty to himself.

A. 12. When God had created man, he entered into a Covenant of life with him, upon condition of perfect obedience , forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death .

To. 2. *Homil.* xxi. God, as soon as he had created man, gave unto him a certain Precept and Law, which he (being yet in the state of innocence, and remaining in Paradise) should observe as a pledge and token of his due and bounden obedience, with denunciation of death, if he did transgress and break the said Law and Commandment.—In the which obedience if man had continued still, there had been no poverty, no diseases, no sickness, no death, *&c.*

Expl. 12. The wise and gracious Creator having made man a reasonable creature, and having also stamped his own image upon him, and thereby rendered him fit for and capable of happiness in the enjoyment of himself; and there being no other way to this enjoyment, but by union and communion with himself, he was most graciously pleased in order thereunto, to make a *Covenant* with man, (giving a Law to him as soon as he had made him,) and in him with all his posterity; wherein he promised life to him, and in him to all mankind, upon *condition* of perfect and personal obedience. And that God might try him, how he would carry it, being now brought within the bounds of this Covenant, he was pleased to lay this particular *positive Precept* upon him, That he should *not eat of the tree of knowledge of good and evil,* &c. *upon pain of death*; which Precept he having broken, became liable unto death, or to the curse of the Law. This *Covenant* which God entered into with the *first Adam* was in Paradise, a Covenant or Law of *Works, Do this and live*: But that Covenant which God hath established in Christ the *second Adam* with all Believers (since the Fall) whether in the Old or New Testament, 'tis a Covenant of *Grace*; and the grand Condition of this Covenant on man's part, or the *qualification* whereby he is fitted and capacitated to receive the benefit of this

Covenant, 'tis the *righteousness of Faith*; for it runs thus, *Believe and live*; not that the Covenant of *Grace* (whether in the Old or New Testament) does not require new obedience, but that it does not require this in order to *justification*; for this new obedience, or this *obedience of Faith,* it is rather the *fruit* or *effect,* than the *instrumental cause, means,* or *condition* of *justification.* But more distinctly, amongst those many differences which are wont to be assigned by Divines betwixt the Covenant of *Works* and the Covenant of *Grace,* we may take notice of these: (1.) The *Covenant of Works* was made with man *before* the Fall, before he had sinned against God; the *Covenant of Grace,* afterward. (2.) The *Covenant of Works* did not promise pardon upon *repentance*; the *Covenant of Grace* does, because Christ the Mediator of this Covenant has purchased pardon for all penitent sinners, who have but a hand of *Faith* to receive it. (3.) The *Covenant of Works* was *without* a *Mediator,* for till man had sinned he needed none to mediate peace betwixt God and him; but the *Covenant of Grace* is established in the hands of a *Mediator, sc.* Christ Jesus, perfect God and perfect man, that he might make a reconciliation betwixt God and Man. (4.) In the *Covenant of Nature* (or *Works*) *Adam* was only the Son of God by Creation; but in the *Covenant of Grace,* those who were children of wrath, do through Faith become the Children of God by Grace and *Adoption.* (5.) The *Covenant of Works* had for its *Seals* of confirmation, or for the Sacraments of it, the *Tree of life,* so called because it did sacramentally confirm the promise of life upon condition of perfect obedience; and the *Tree of knowledge of good and evil,* which was so called from the event, because man having sinned in eating the forbidden fruit, he presently came to know by a sad experiment, what an infinite good he had lost in losing God's favor, and what misery and mischief he had brought upon himself. But now the *Seals* or *Sacraments* of the *Covenant of Grace* were under the Old Testament *Circumcision* and the *Paschal Lamb,* and now under the New Testament, *Baptism* and the *Lord's Supper.* (6.) In the *Covenant of Works* there was no place at all for God's further exercising of his patience, grace and mercy; but in the *Covenant of Grace* his *mercy* most is signally displayed; yea and that which is a mystery as well as a miracle of Divine Wisdom, here we may see *mercy* and *justice* kiss each other, in the satisfaction that Christ has made. And as the *Covenant of Grace* and the *Covenant of Works* do differ in the foregoing particulars; so doth the *Covenant of Grace* under the Old Testament differ from the *Covenant of Grace* under the New Testament (though these are not two but one Covenant in substance) in clearness; for till the Law, or from *Adam* to *Moses,* the Promise of Grace was more obscure; under *Moses* more clear; from *Moses* to the Prophets, yet more clear; from them to *John the Baptist,* yet more clear; and from him to Christ, yet more clear; and under the preaching of Christ, whilst he was fulfilling the Promises, yet abundantly more clear than under *John*; but most clear of all when Christ had *finished* the work of *Redemption* by price, and was ascended into Heaven, and had sent down his *Spirit* upon his Apostles, in that plentiful effusion of the *Spirit* at the time of *Pentecost, Act.* 2.

A. 13. Our first Parents being left to the freedom of their own will, fell from the state wherein they were created, by sinning against God

To. 2. *Hom.* xiij. *Par.* 2. When our great Grandfather *Adam* had broken God's Commandment, in eating the Apple forbidden him in Paradise, at the motion and suggestion of his wife, he purchased thereby not only to himself, but also to his posterity forever, the just wrath and

indignation of God, who according to his former Sentence pronounced at the giving of the Commandment, condemned both him and all his to everlasting death, both of body and soul.

Expl. 13. Here, for explanation sake, we may observe: (1.) That our *first Parents* were created with *freedom* of will; *(i. e.)* if they would have continued in their obedience they might, for they had a power to obey God perfectly; and if they would sin they might, God left them (and that very justly) to themselves, he being not bound to hinder them (though he could) from sinning against him. (2.) That by their sinning against God they lost this *freedom,* and with it all that happiness which did belong to a state of innocence and integrity; for by their fall they were so bruised in all their powers and faculties, that they became *unable* to serve God; and so bemired with the guilt and pollution of sin, that they were altogether *unfit* to enjoy God.

A. 14. Sin is any want of conformity unto, or transgression of the Law of God.

Expl. 14. This description of *sin* doth agree to *sins* of all sorts, *original* or *actual*; and these whether in thought, word, or deed, whether of omission or commission, of ignorance or of knowledge, of infirmity or presumption; and to sins of all degrees and sizes, whether great or small; for in all sin whatsoever (whether it be of men or Devils) there is a want of conformity to the Law of God, and a violation of his just will, as well as a repugnancy to the holiness of his nature. Neither is it improper to place the nature of sin in a *privation* or want of conformity; for it is that which doth deprive and rob the rational creature of the rectitude or moral perfection of his own nature, which doth consist in his being like to God, and in being conformable to his will.

A. 15. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit .

Homil. xii. This first man *Adam,* who having but one Commandment at God's hand, namely, that he should not eat of the fruit *of knowledge of good and evil,* did notwithstanding most unmindfully, or rather most willfully break it, in forgetting the strait charge of his Maker, and giving ear to the crafty suggestion of that wicked Serpent the Devil.

Expl. 15. In this *A.* there are *two* things remarkable, (1.) That our Parents by sinning lost that state of perfection which they had in Paradise; and (Christ only excepted, whatever some *Quakers* dream) there was never any man perfectly innocent, or free from sin, since the fall. Now that state of perfection which our first Parents lost (and we in them) did consist; (1.) In their *conformity* to God, or in having his image stamped upon them, in knowledge, righteousness, and holiness. (2.) In their perfect *capacity* and fitness to enjoy God their Creator. (2*dly,*) That the sin whereby they fell was direct *disobedience,* in eating the forbidden fruit (whether an Apple, or whatever else), and that against a particular positive express Precept, *thou shalt not eat of it*; which sin of theirs was a big-belly'd sin, and carried in it, (1.) Pride and Ambition, to be as God's in the Devils sense, *(i. e.)* in *knowledge,* or know as much as God himself. (2.) *Ingratitude,* for their privilege and liberty to eat of all other trees of the Garden. (3.) *Infidelity,* not giving that credit and belief to God which he did to Satan. (4.) This

forbidden tree was the Seal of the Covenant of life, and therefore to eat of it was to tear off the Seal.

A. 16. The Covenant being made with *Adam* not only for himself, but for his Posterity , all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression .

Homil. xii. The judgment of everlasting death,— fell not only on him, but also on his posterity and children forever; so that the whole brood of *Adams* flesh should sustain the self-same fall and punishment which their fore-father by his offense most fully had deserved.

Exp. 16. We have here two things to be considered: (1) That *Adam* was not only the *root* of all mankind descending from him by ordinary generation, he being the first that God created of that *species*; but also the *representative* of mankind, and did as a public person stand for all his posterity in that Covenant of life which God made personally with him; hence that common phrase, that we were all in his loins, (*i. e.*) naturally, as descending from him; and legally, as represented by him. Not but that we were also in the loins of *Eve*▪ but that man being first created, and of the more noble Sex, is principally taken notice of both in the *Covenant* and in the *Transgression.* For (2*dly,*) we are here to observe, that all mankind (Christ the Son of God only excepted) did sin in *Adam; By one sin entered into the world upon all, for as much as all have sinned.* Some explain this by the example of *Levi,* who is said to pay tithes in *Abraham,* though *Levi* was not born some hundred years after *Abraham* did thus pay tithes: So all *Adams* posterity (which proceed from him in the ordinary course of nature) may be said as well to sin in *Adam,* though some of them might not be born some hundreds or thousands of years after him. We know that the bonds and compacts of Parents may reach the Children; else they could not be liable nor capable of enjoying their estates, to pay their debts; and the treason of the Parent doth legally taint the Son, till it please the *Prince* to take it off. And then further, as the righteousness of Christ the *second Adam,* and his obedience, is *imputed* to all that believe; so the disobedience of the *first Adam* is *reckoned* to the score of all his posterity, because they were legally in him, and one with him when he sinned.

A. 17. The fall brought mankind into an estate of sin and misery .

Homil. ii. p. 1. *Job* having in himself great experience of the miserable and sinful estate of man, doth open the same to the world, *Chap.* 14.

Expl. 17. In this *A.* 'tis observable, that the fall did not only put our first Parents *actually* under misery, but it did *instate* all his posterity in misery, and did entail sin upon them, as Ancestors do entail their Lands upon their posterity; and if the *second Adam* had not by an act of infinite grace and wisdom cut off this entail in the behalf of believers, all mankind must forever have continued not only heirs and children of wrath (as we are all by nature,) but also actually under the wrath of God forever. For this was all the estate that our first Parents left to their posterity, *sc. sin* and *misery.*

A. 18. The sinfulness of that estate whereunto man fell, consists in the guilt of *Adams* first sin , the want of original righteousness , and the corruption of his whole nature, which is

commonly called original sin , together with all actual transgressions, which proceed from it .

Artic. IX. Original or birth-sin is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam,* whereby man is very far gone from original Righteousness, and is of his own nature inclined to evil.

Expl. 18. There are four Particulars in this *A.* (which do all suppose that *Adam* sinned as a common Representative of all Mankind.) As, (1.) That the guilt of that single act of disobedience which *Adam* was guilty of, is very justly imputed to all the degenerate and sinful race of *Adam*; for that Covenant which was made with him being made with us also in him, when he transgressed by eating the forbidden fruit, we his posterity are to be looked upon as *Accessaries,* and consenting to the fact; and when he thus sinned, it was as much as if *all* his posterity had sinned in their own persons. (2) The *want* of *original righteousness,* or the want of power and ability to do the will of God which man had by Creation; for God made man upright, that is, in a capacity and with ability to do the whole will of God; which ability was not taken away from man till he had foolishly and willfully thrown it away. (3.) The *corruption* of the whole nature of man, and that in every mothers child of us (the *Child Jesus* only excepted). For everyone of us may truly say with *David,* one by one, *Behold I was shapen in iniquity, and in sin did my mother conceive me*: It being impossible that a clean thing should come out of an unclean. Now because this corruption of nature is the fountain of all manner of sin, both in thought, word, and deed, therefore it is called *original* sin. And then, (4.) All those *corrupt streams* which do proceed from this corrupt fountain, are called *actual* sins; by which I understand any action of a man, whether it be an *internal* action of the mind and soul; or *external,* of the body, which is not conformable to the Law of God; as also the neglect and omission of any action (whether internal or external) which the Law requires.

A. 19. All mankind by their fall, lost communion with God , are under his wrath and curse , and so made liable to all miseries in this life, to death itself, and to the pains of hell forever .

Homil. xii. As in *Adam* all men universally sinned; so in *Adam* all men universally received the reward of their sin, *i. e.* they became mortal, and subject unto death, having in themselves nothing but everlasting damnation both of body and soul.—O what a miserable and woeful state was this, that the sin of one man should destroy and condemn all men, that nothing in all the world might be looked for, but only pangs of death, and pains of Hell.

Expl. 19. Concerning this *A.* 'tis observable in the general, That man's losses by the sall, do reach as far as the guilt of that first disobedience whereby he fell, namely, to all mankind; yet more particularly, (1*st,*) *Adam* lost (and we in him, and with him) communion with God; and the loss of this is a treble loss, (1.) Of God's sweet and gracious presence and company, and that in a most immediate manner, as one friend is personally present with another. (2.) Of converse with God; for whilst God and man were together in Paradise, and man continued innocent, their society was not like that of the *Quakers* in their Silent-Meetings, but there would have continued such familiarity betwixt them, as is betwixt two loving friends, they would have walked together, and talked together; for if God did use that familiarity with

Moses, Exod. 33.11. since the fall, much more would he have continued it with *Adam* and his posterity, if they had never fallen. (3.) From this sweet company and converse would have sprung up in the heart, a continual satisfaction and delight to the soul of man; for man yet continuing like God, he could not but love him, and delight himself in this sweet intercourse. (2*dly,*) The *sinful posterity* of *Adam* (till interested in Christ) are actually under the wrath of God, for God is angry with the wicked every day; and actually under the curse, because under the Law, not under Grace. (3*dly,*) Man in this state is *continually* liable to have the curse executed upon him every moment, and has no protection at all either against the miseries of this life, or the pains of hell.

A. 20. God having out of his mere good pleasure, from all eternity, elected some to everlasting life , did enter into a Covenant of Grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer .

Artic. xvij. Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them to everlasting salvation, as vessels made unto honor. *Homil.* xii. Behold the goodness and tender mercy of God,—he ordained a new Covenant, and made a sure promise thereof, namely, that he would send a Messias or a Mediator into the world, which should make intercession, and put himself as a stay between both Parties; to pacify the wrath and indignation conceived against sin, and to deliver man out of the miserable curse, and cursed misery whereinto he was fallen head-long, by disobeying the will and commandment of the only Lord and Maker.

Expl. 20. In which *A.* we have (1*st,*) God's *eternal purpose,* and absolute decree, whereby he hath singled out or chosen some of mankind, upon whom he is resolved to bestow eternal life, and that out of his mere free grace, without any foresight of faith, obedience, perseverance, or any other condition, as a cause or motive inducing him to make this choice; nay, the decree itself is not founded in the *merits* of Christ, but purely in the *love* of God; though as for all the blessed effects of this decree (as reconciliation, pardon, justification, adoption, sanctification, salvation, *&c.*) are actually received and enjoyed, by the elect, only upon the consideration of the merits, righteousness, and *satisfaction* of Christ. Yet more distinctly, and for order sake, we may conceive of these *two* things in God's decree of Election, (1.) God's most *wise* design, to advance the glory of his free grace, in bringing many sons to glory. (2.) That God of his *free grace* had singled and culled out a certain distinct number of persons for the enjoyment of this glory. Now this very act of God's picking and culling out those particular persons whom he designed to save, is that we call very properly *Election.* Neither did this grace of God only appear in making this choice, and then in leaving his chosen ones to get eternal life and heaven as they could; but (2*dly,*) He did also pitch upon an *effectual means,* or contrive a way whereby his chosen people should effectually and infallibly obtain eternal life; and this was by entering into a Covenant of Grace, with Christ the *second Adam,* and the Mediator of the new Covenant; and in Christ with all believers, that *whosoever should believe on the Son of God, he would give unto them eternal life*; and that they

should never enter into condemnation. Hence I infer, (1.) That it is the *free grace* of God, and not the *free will* of man that maketh one man to differ from another, *Paul* from *Judas.* (2.) That the *praise* and *glory* of this difference is to be ascribed not unto man, but unto God, *Not unto us, O Lord,* &c.

A. 21. The only Redeemer of God's Elect is the Lord Jesus Christ , who being the eternal Son of God, became man , and so was, and continueth to be God and man, in two distinct natures, and one person , forever .

Artic. xviij. They also are to be had accursed, who presume to say that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law and the light of Nature. For the holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved. *Hom.* x. p. 2. — Reprobates perish through their own default — Christ Jesus as he is a rising up to none other than those who are God's Children by Adoption; so is his word, yea the holy Scripture, the power of God to salvation to them only that do believe it.

Expl. 21. There are three things to be noted in this *A.* (1.) That the *Redeemer* of God's Elect is God as well as Man. (2.) Man as well as God. (3.) Both God and Man in one person. (1.) He is God, for he is the Son of God, not by Creation; as *Adam* was; nor by *natural* generation, as we are all the Children of *Adam*; but by *eternal* generation, so as that God the Father, who begat him, was not before him in time: And he was God, that his Godhead might keep his human nature from sinking under infinite wrath when he suffered for our sins, that he might have power to raise himself from the grave, and rescue himself out of the jaws of death, that the dignity of his person might render his sufferings, obedience, intercession, and satisfaction of *infinite* value and efficacy, for the procuring of eternal life for his people, and that he might be in a capacity to bestow his Spirit upon them, and to conquer all their enemies for them. (2.) He must be Man as well as God, that he might perform obedience, suffer, satisfy, and intercede for us in our nature; that he might be a merciful High Priest, and have a fellow-feeling of our infirmities. (3.) Both God and Man in one person, that he might be a fit Mediator betwixt God and man, to make up the difference betwixt them, which sin had made. For as sin is the only make-bate, so Christ having taken our nature into union with the Godhead, is the only person that is in a capacity to make peace betwixt an offended God and offending man; and that he might perform (in the great work of Redemption) whatever was requirable of both natures jointly in *one* person; or whatever he was to do as head of the Church.

A. 22. Christ the Son of God became man, by taking to himself a true body , and a reasonable soul , being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary,* and born of her , yet without sin .

Artic. xv. Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clear void, both in his flesh and in his spirit. *Artic.* II. The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the Virgin

Mary, of her substance: So that two whole and perfect natures▪ that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a Sacrifice not only for *original* guilt, but also for *actual* sins of men. *Homil.* xii. As truly as God liveth, so truly was Jesus Christ the true Messias and Savior of the world, even the same Jesus which was born of the Virgin *Mary,* without all help of man, only by the power and operation of the Holy Ghost.

Expl. 22. When it is here said, that *Christ the Son of God became man,* we are not to imagine that Christ did then lay down his Godhead, or that he did cease to be God, when he honored man's nature so far as to take that upon him: for though he then began to be what he was not before, *man*; yet he did not cease to be at his Incarnation what he was before, namely, *God*; it being impossible altogether that the Godhead should admit of any change, because of its infinite perfection; for every change is either for the better or for the worse, but the Godhead was infinitely (as well as independently) perfect, and consequently without all *variableness* or shadow of changing; so that all the change which was in Christ at his Incarnation, it was in his human nature only; and that change was indeed for the better, for it was for the highest advancement, honor, and perfection that our nature was capable of. But Christ, though the Son of God, and therefore truly God, *became man,* (1.) Not by being like unto man only in outward appearance, and to the outward senses, as a Phantasm, an Apparition, or a Ghost that doth appear in man's shape, as those Heretics of old called the *Marcionites* did fancy: No, he became man, (2.) By taking the *real* body of man, or by taking flesh, blood, bones, nerves, sinews, hands, feet, and all other integral parts of the very same kind with those of man's body. His body was such, that it did grow in stature from that of a child to that of a man, and was subject to the touch or feeling. (3.) By taking a *reasonable* soul, or a soul furnished with the very same powers and faculties that ours have, for the kind, as *understanding, will, affections, memory,* &c. and was capable of the improvement of these, as of growing in wisdom and knowledge, according to his human nature. (4.) By being *conceived of the Holy Ghost, i. e.* in a manner supernatural, or above nature, and not in an ordinary way of natural generation, but by the immediate and omnipotent operation of the Spirit the third person in the Trinity, who did in a way altogether inexpressible by man, and without the help of man, frame the body of the holy Child Jesus in the Virgin *Mary's* womb, wherein this blessed Babe continued the space of Nine Months, as other children do in their mothers womb, and then was born into the world in fullness of time, as they are; but yet without sin, as they are not.

A. 23. Christ as our Redeemer, executeth the offices of a Prophet , of a Priest , and of a King , both in his estate of Humiliation and Exaltation.

Expl. 23. By this word *Redeemer,* we are to understand the same with *Mediator,* and by both the *second Person* in the *Trinity,* as he was (upon Covenant and Contract made with the Father) to *mediate* peace betwixt God and man, and to manage the whole work of Redemption, in order to the justification, sanctification, and salvation of the Elect; and that not only whilst he was here upon earth to be our King, Priest, and Prophet; but now that he

is in heaven, he ever lives to make intercession for us, and doth still guide, and teach, and govern his Church by his Word and Spirit.

A. 24. Christ executeth the office of a Prophet, in revealing to us , by his Word , and Spirit , the Will of God for our Salvation.

Hom. xvij. By this our heavenly Mediator do we know the favor and mercy of God the Father, by him know we his will and pleasure towards us, for he is the brightness of his Fathers glory, and a very clear image and pattern of his substance. It is he whom the Father in heaven delighteth to have for his beloved Son, authorized to be our Teacher, whom he charged us to hear, saying, *Hear him.*

Expl. 24. When Christ is here called a *Prophet,* we are not to restrain this part of his Office only to his foretelling all such things as should befall his Church, or the enemies thereof, though this he has done in Prophetical Scriptures, so far as he thought necessary for the good of his Church: But he is principally called a Prophet (and that Prophet) because of that power, commission, and ability which he has, and doth exercise, in revealing and declaring (both outwardly by his *Word,* and inwardly by his *Spirit*) the whole mind and will of God, which was necessary to be known by man in order to salvation. And for this reason he is called in Scripture the Word (*and the Word was made flesh*), and his name is [*the Word of God*], because that as a man does make known what his mind and will is by his words, either written or spoken; so God the Father doth make known unto man by Christ what he would have men to believe and do in order to salvation; and that either *mediately,* by committing the word of Christ unto writings, as in the Scripture; or *immediately,* by the Spirit of Truth, as he did communicate and speak his mind to *Moses,* the Prophets, and Apostles.

A. 25. Christ executeth the office of a Priest, in his once offering up of himself a Sacrifice to satisfy Divine Justice , and to reconcile us to God , and in making continual intercession for us .

Homil. xx. p. 1. We having nothing of ourselves to present us to God, have need of a Mediator for to bring and reconcile us unto him, who for our sins is angry with us. The same is Jesus Christ, — to pacify his wrath.—For he alone did with the Sacrifice of his Body and Blood, make satisfaction unto the Justice of God for our sins. *To.* 1. *Hom.* III. p. 2. We must trust only in God's mercy, and that Sacrifice which our High Priest and Savior Christ Jesus the Son of God once offered for us upon the Cross, to obtain thereby God's grace, and remission as well of our original sin, as of all a •••all sin, — if we truly repent and turn unfeignedly unto him. *To.* 11. *Hom.* xi. Reconciled to God's favor, we are taught to know what Christ by his intercession and mediation obtaineth for us of his Father, when we be obedient to his will; yea, attributeth that unto us and to our doings, that he by his Spirit worketh in us, and through his grace procureth for us.

Expl. 25. In this *A.* we have both the parts of Christ's Priestly Office, as, (1*st,*) *Satisfaction,* and this twofold, (1.) To the whole *Law,* in fulfilling all righteousness, in the perfect performance of what the Law required from him. (2.) To the *Justice* of God, in undergoing the Curse of the Law, for the Elect; and this he did by his sufferings, but especially when *his Soul was made an*

offering for sin, or when he was sacrificed for sinners. In which Offering he was, (1.) The *Priest,* for he offered up himself, or he laid down his life of himself; and he was the Priest as God-man. (2.) He was the *Altar,* principally according to his Divine nature, because the *Altar* was to sanctify the gift offered, and therefore was to be more excellent than the Sacrifice itself. (3.) He was also the *Sacrifice,* for he offered the Sacrifice of himself, (*i. e.*) according to the human nature properly, and this therefore is called the Sacrifice of his Body and of his Blood; and all this, that there might be some kind of compensation made, or satisfaction given to God, for that wrong which we had done to him. (2*dly,*) We have the *intercession* of Christ, which is the other part of Christ's Priestly Office, whereby Christ doth present himself continually before the Father, pleading his blood and merit for the satisfaction that he has made to Divine Justice, and for the reconciliation of God to the sinner. And his *intercession* is rather by way of plea at the Bar of Justice, than by way of prayer and supplication at a Throne of Grace; and therefore it is that he is called our Advocate.

A. 26. Christ executeth the office of a King, in subduing us to himself , in ruling and defending us , and in restraining and conquering all his and our Enemies .

To. 2. *Homil.* xiv. He sitteth on the right hand of his heavenly Father, having the rule of heaven and earth; reigning as the Prophet saith, *Psal.* 17. *from Sea to Sea,* —he hath overcome the Devil, Death, and Hell, and hath victoriously gotten the better hand of them all, to make us free and safe from them. *Homil.* xvij. p. 3. To this our Savior and Mediator hath God the Father given the power of heaven and earth, and the whole jurisdiction and authority to distribute his gifts committed to him, — and thereupon to execute his authority committed, after that he had brought sin and the Devil to captivity, to be no more hurtful to his members, he ascended up into heaven again, and from thence sent liberal gifts to his well-beloved Servants, and hath still the power to the worlds end, to distribute his Fathers gifts continually in his Church, to the establishment and comfort thereof.

Expl. 26. Yet more fully Christ doth execute his *Kingly* Office, (1*st,*) By his *authority,* in setting up a government in his Church, which in the outward form or administration thereof is to be managed by such Officers, and according to such Laws, Ordinances, and Censures as he hath appointed in his word. (2*dly,*) By his *Power,* as (1.) That of his *Almightiness,* whereby he is able to subdue all things to himself, and to make his very enemies his footstool. (2.) Of his *Grace,* whereby he doth subdue the hearts of his chosen people to himself, and makes them *a willing people in the day of his power.* (3.) Of his *Spirit,* whereby he doth sanctify his people, and fit them for heaven, as also support, guide, and comfort them under all the afflictions they meet with on earth. (4.) By his *Justice,* in punishing his and his Churches adversaries.

A. 27. Christ's Humiliation consisted in his being born, and that in a low condition , made under the Law , undergoing the miseries of this life , the wrath of God , and the cursed death of the the Cross , in being buried, and continuing under the power of death for a time .

Hom. III. p. 3.—Hath given his own natural Son' being God eternal, immortal, and equal unto himself in power and glory, to be incarnated, and take our mortal nature upon him, with the infirmities of the same, and in the same nature to suffer most painful and shameful death for

our offenses, to the intent to justify us, and restore us to life everlasting. *Hom.* xii. He did hunger and thirst, eat and drink, sleep and wake, —preach his Gospel,—weep and sorrow for *Jerusalem,* pay tribute for himself and *Peter,* suffer death.

Expl. 27. In the general, Christ's *Humiliation* doth consist, in all that which did befall him from the first moment of his conception in the *Virgins* womb, to the very time of his resurrection from the grave: (1.) He was humbled in his *conception*; that he who was God equal with the Father, should according to his human nature have a body framed for him in the womb of a Virgin, and should continue ••ose Prisoner there for the space of about nine months, whom the heaven of heavens cannot contain. (2.) Humbled in his *birth,* in that he was born of a woman, and that not an Empress or Princess, but a woman of a mean rank and low estate, though a Virgin; that he who was the Son of God, and the Father of eternity, or himself the everlasting Father, should in fullness of time be born in the form of a servant, made under the Law, not only in a state of subjection to the *commands* of it, but also liable, to the *curse* of it, which was due only to us, and not to him, but only as he was our *Surety,* and all this that we might receive the adoption of Sons, who deserved not to be called Servants. That he who was Heir of all things, and made this great house the World, should be so unfurnisht with household goods, as to have no better Cradle than a Manger. (3.) In his *life* he humbled himself to the infirmities of our nature, as hunger, cold, nakedness, poverty, *&c.* to undergo with admirable patience, the unkindnesses and forsakings of his friends, the reproaches, indignities, and persecutions of his enemies; yea and to be tempted by that great enemy of mankind the Devil. (4.) In his *death,* that he should die at all, who is the Author of natural, spiritual, and eternal life; and besides, could he not, if he would, have translated himself from earth to heaven (as *Enoch* was translated) without dying at all; but then that the King of Glory should die the •ost shameful death, that of the Cross, and in the basest company, betwixt two Thieves. (5) *After death,* in having his body laid in the earth, who had before made the heavens, and laid the foundation of the earth. And last of all, that he should continue under the *power of death* & the *grave* for *three days,* who could (if he would) within less than three moments, yea in less time than a moment have raised his body from the grave. O incomprehensible humiliation! and that which should fill us all with grateful and astonishing admiration at it, that all this was for sinful man!

A. 28. Christ's Exaltation consisteth in his rising again from the dead on the third day , in ascending up into heaven, and sitting at the right hand of God the Father , and in coming to judge the world at the last day .

Artic. IV. Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day. *To.* 2. *Hom.* xiv. After this world Judge as well of the living as of the dead, to give reward to the good, and judgment to the evil. *Hom.* xvij. p. 3. By him hath Almighty God decreed to dissolve the world, to call all before him, to judge both the quick and the dead; and finally, by him shall he condemn the wicked to eternal fire in hell, and give the good eternal life, and set them assuredly in presence with him in heaven forever more.

Expl. 28. Christ is here exalted, (1*st,*) In his *resurrection*; and here (1.) The glory of his *power* was exalted, for he raised himself by his own Almighty power, and thereby declared himself to be the Son of God. (2.) The glory of his *truth,* for he raised himself, as he had foretold, within three days. (3.) The glory of his *authority,* for he rose as a public person, and thereby declared himself Head of the Church. (4.) The glory of his *mercy,* for he rose again for our justification; for if he had not received a discharge from his Father, and had he not been released from the prison of the grave, it would have been an evidence against us, that our debt was not paid. (2*dly,*) He was exalted by his *ascension,* (1.) If we consider the *manner* of it, it was with glorious triumph over hell and death. (2.) His *ascension* was *into heaven,* namely, into the heaven of heavens, that which is called Paradise and the third Heaven, whether *Enoch* and *Elias* went. (3.) In his *bounty* and *grace,* he ascended that he might give gifts to men. (3*dly,*) Exalted in his *sitting,* &c. for his Session at the right hand of the Father, doth declare him to be supreme Head of the Church. (4*thly,*) In *judging* the world, he will be exalted, (1.) In his *authority.* (2.) In his *righteousness.*

A. 29. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us , by his holy Spirit .

Artic. xvij. —They which be endued with so excellent a benefit of God (*viz. Election*) be called according to God's purpose, working in due season; they through grace obey the calling; be freely justified, *&c.*

Expl. 29. In this *A.* is plainly laid before us the *manner* how, and *means* whereby all that Christ has done and suffered for sinners (as Mediator), and all that he is now doing in heaven for them, doth become *effectual* to the complete redemption, and eternal salvation of all true Christians, *sc.* by the *real* and *actual* application of all this unto them. For though Christ, the great Physician of value, has made the healing Plaister of his Blood sufficiently broad enough both to cover and to cure all the wounds that sin hath made in all the men in the world; yet the far greater part of the world do die and perish of their wounds, because they will not suffer this sovereign Plaister to be applied to them, in the sound preaching of the Gospel, neither will they abide to have their wounds searched in order to cure: Now for the *manner* how, and the *means* whereby this Plaister is applied; I answer, (1.) It is *outwardly,* by the Ministers of the Gospel, unto all those that do believe, as when they preach this Doctrine, that *whosoever believeth shall be saved.* (2.) *Inwardly,* by the Holy Spirit, who does not only lay on the Plaister in a work of conviction, but doth make it become effectually healing in a work of conversion and sanctification. For the *means,* see the next *A.*

A. 30. The Spirit applieth to us the Redemption purchased by Christ, by working faith in us ; and thereby uniting us to Christ in our Effectual Calling .

Homil. II. *Of the Passion.* As it profiteth a man nothing to have S•lve, unless it be well-applied to the part infected; so the death of Christ shall stand us in no force, unless we apply it to ourselves, as God hath appointed. Almighty God commonly worketh by means; and in this thing he hath also ordained a certain mean, whereby we may take fruit and profit to our Souls health. *Homil.* xvi. p. 2. The Holy Ghost is a Spiritual and Divine Substance, the Third

person in the Trinity, distinct from the Father and the Son, and yet proceeding from them both,—doth regenerate; which the more it is hid from our understanding, the more it ought to move all men to wonder at the secret and mighty working of God's holy Spirit which is within us: For it is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, such as otherwise of their crooked and perverse nature they should never have.—Who is the only worker of our sanctification, and maketh us new in Christ.

Expl. 30. Here we have the *particular means* or instrument which the Holy Spirit makes use of for the applying of the Redemption purchased by Christ, to all those whom he has redeemed by his blood. Not that the Spirit may be said to believe in the elect, but that he doth work that faith in them whereby they (as Members) are united to Christ their Head, and so do *mystically* and *spiritually* (but really) become one with him, for they *that are thus joined to the Lord, are one spirit*; and so being one with Christ, what was done for them by Christ as their Mediator, Head, and Husband, is accounted as done by themselves; he having pay'd their debt as their Surety, they receive their discharge, and shall never come into condemnation, or be cast into Prison, after they are once thus *one* with Christ, and effectually called by the Spirit.

A. 31. Effectual Calling is the work of God's Spirit , whereby convincing us of our sin and misery , enlightening our minds in the knowledge of Christ , and renewing our wills , he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel .

Artic. X. The condition of man after the fall of *Adam* is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will. *Hom.* II. *Of Alms,* p. 2. The good deeds of man are not the cause of making him good, but he is first made good by the Spirit and grace of God, that effectually worketh in him, and afterward he bringeth forth good fruit. — God of his mercy and special favor towards them whom he hath appointed to everlasting salvation, hath so offered his grace especially, and they have so received it fruitfully, that though by reason of their sinful living outwardly, they seemed before to have been the children of wrath and perdition, yet now the Spirit of God mightily working in them, unto obedience to God's will and commandments, they declare by their outward deeds and life, in the showing of mercy and charity, which cannot come but of the Spirit of God, and his especial grace, that they are the undoubted children of God, appointed to everlasting life.

Expl. 31. That we may the better know what *effectual Calling* is, we are to consider of a *double* Call, which doth many times prove ineffectual; as, (1.) *Outward,* in the preaching of the Word, and the voice of the Rod, or any Providence whatsoever, which doth call men to repentance, faith, and holiness; but notwithstanding all these *outward* Calls, there are Millions in the world who turn the deaf ear to God, and will not return to him by repentance, nor come to Christ by faith. (2*dly,*) There is an *inward* Call, which is no less ineffectual than the former, and it is the Spirits Call, as when he proceeds no further than that which Divines call a

common work; as (1.) *Common illumination,* or some kind of floating knowledge in the head, concerning the word of God, and spiritual matters; and no doubt but many men who have wicked hearts, and lead bad lives, may be well stored with gifts of this kind; as *Judas* for one. (2.) Some kind of *flashy affections* excited and stirred up in the Soul towards good things, called *foretastes* of the powers of the world to come; and such was in *Herod* and *Balaam.* (3.) Some kind of *faint languishing inclinations* in the will to obedience, such as *Herod* had when he did many things. (4.) Some kind of *sense of sin,* both in its guilt and horror, such as *Judas* had; and yet notwithstanding all this *inward* work of the Spirit, his Call may be ineffectual. And if all this may be without success, then no wonder if the *Arminians* Call, that of *moral suasion,* or of arguments, do prove no better. But then (2*dly,*) There is *another inward Call* of the Spirit, which is *effectual* to the Elect; *sc.* that whereby the Spirit doth not only *call,* but *enable* them to come at his *call,* as when he doth renew the *mind,* and change the *will,* sanctify the *heart,* purify the *conscience* and *affections*; and doth work a lively faith in such persons, and repentance from dead works.

A. 32. They that are Effectually called, do in this life partake of Justistification , Adoption , Sanctification, and the several benefits which in this life do either accompany, or flow from them .

Artic. xvij.—They through grace obey the Calling; they be justified freely, they be made Sons of God by Adoption; they be made like the image of his only begotten Son Jesus Christ; they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity.

Expl. 32. Into the nature of these particular *Benefits* of Effectual Calling, there will be occasion to enquire hereafter; but as to the certainty of the thing, that all that are effectually called shall partake of these, is evident from these grounds: (1.) In that Christ did *purchase* these benefits, not for himself, but for them; nay, he had never laid down such a price in his Fathers hands, but for the sake of Believers. (2.) The *tenor* of the Covenant of Grace doth ascertain this, for when God the Father and Son did treat together concerning the redemption of the Elect, it was upon these terms, *sc.* That upon the Sons undertaking to satisfy both the Law and Justice of God, and upon the full performance of this undertaking, all those that do believe in Christ (though by nature they had been children of wrath as well as others) should upon their believing, be justified, adopted, sanctified, and saved. (3.) Upon their believing they do receive Christ, and he gives *himself* freely to them; and how shall they not with him, have all things else they stand in need of.

A. 33. Justification is an Act of God's free grace, wherein he pardoneth all our sins , and accepteth us as righteous in his fight , only for the righteousness of Christ imputed to us , and received by faith alone .

Artic. II. We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings. *To.* I. *Hom.* III. Because all men be sinners and offen-ders, and breakers of his Law and Commandments, therefore can no man by his own acts, works, and deeds (seem they never so good) be justified and made

righteous before God; but everyone is constrained to see for another righteousness—and this which we so receive of God's mercy and Christ's merits embraced by faith, is taken, accepted, and allowed of God for our perfect and full justification. *Part* 3. Our works do not merit or deserve remission of our sins, and make us of unjust, just before God: but God of his own mercy, through the only merits and deservings of his Son Jesus Christ, doth justify us. Nevertheless, because Faith doth directly send us to Christ for remission of our sins, and that by faith given us of God, we embrace the promise of God's mercy, and of the remission of our sins (which thing none other of our virtues or works properly doth) therefore the Scripture useth to say, that faith without works doth justify; or only faith doth justify. —Not through the merit of any virtue that we have within us, or of any work that cometh from us; therefore in that respect,—we forsake (as it were) altogether again faith, works, and all other virtues. For our own imperfection is so great, through the corruption of Original sin, that all is imperfect that is within us, faith, charity, hope, dread, thoughts, words, and works, and therefore not apt to merit and deserve any part of our justification for us. *Tom.* 2. *Hom.* IV. It is of the free grace and mercy of God, by the mediation of the blood of his Son Jesus Christ, without merit or deserving on our part, that our sins are forgiven us, that we are reconciled and brought again into his favor, and are made heirs of his heavenly Kingdom.

Expl. 33. This word [*justification*] doth signify, not only to make just or righteous, but also to make a man appear so; (yet not by infusing or working grace or righteousness in the Soul, for this is the meaning of that word *sanctification*), or it signifies the believing sinners being *reputed* or *accounted* righteous in the sight of God, in and through the righteousness of Christ imputed to the sinner, or accounted as his own; for as *condemnation* doth suppose a man guilty, because the just God doth not condemn men for nothing; so *justification* doth suppose a man discharged from guilt, and so not obnoxious to the penalty or curse of the Law; now because the sinner cannot expect to receive this discharge by virtue of his own personal righteousness, because all his righteousness is imperfect, or as a menstrous rag; therefore he must be found not having on his own righteousness for his justification, but the righteousness of Christ. But more particularly in this *A.* we have (1.) The *principal Author,* or prime efficient cause of *justification,* and this is God; *Who is he that condemneth? it is God that justifieth.* God the Father, as accepting of what Christ has done for sinners; and God the Son, as procuring our discharge; and God the Holy Ghost, as applying the merits of Christ to us, and working faith in us, whereby we receive so great a benefit. (2.) The *inward* moving cause, *free grace*; and not any foresight of faith or obedience in the sinner, to move him to it. (3.) The *matter* of *justification,* or in reference to what the sinner is justified; namely, the guilt of sin and curse of the Law. (4.) The *manner,* which consists in a legal discharge of the sinner from his former obligation to punishment, here called the pardon of his sins, and accepting of him as righteous. (5.) The *meritorious* cause, only for the righteousness of Christ imputed to the believing sinner. (6.) The *instrumental* cause, or condition, *sc. faith*; for the sinner through the means of his *faith,* or upon the condition of his believing, is thus justified.

A. 34. Adoption is an Act of God's free grace , whereby we are received into the number, and have right to all the privileges of the Sons of God .

Tom. 1. *Hom.* III. p. 3.—So making us also his dear children, brethren unto his only Son, our Savior Christ, and inheritors forever with him of his eternal Kingdom of Heaven. *Hom.* X. p. 2. He is a rising up to none other than those which are God's children by adoption. *Hom.* xi. p. 2. By their obedience they declare openly unto to the sight of men, that they are Sons of God, and elect of him unto Salvation.

Expl. 34. More plainly, *Adoption,* it is God's taking of those into his care and Family, as his children by grace, who were by nature the children of wrath, and by practice the children of disobedience; and all that they may enjoy the honor, advantages, and privileges of his children; as (1.) They bear their Fathers *Name* and *likeness,* or his badge and cognizance, whereby they are known to belong to him, and that is their *holiness.* So that those who are afraid to be accounted godly, they are afraid to be God-like, and so disown their Father, as if ashamed of him. (2.) They are all *heirs* of God, and *joint-heirs* with Christ their elder Brother, to an heavenly Inheritance. (3.) They have the *Spirit of his Son* given to them, whereby they are enabled to call God Father, and to come to a throne of grace with the boldness of children. (4.) They are under *God's fatherly protection,* so that nothing can harm them. (5.) They are *provided for* by him, and therefore can want no good thing. (6.) They have a *sanctified use* of the creatures, and of all temporal good things, yea afflictions themselves are for their good.

A. 35. Sanctification is the work of God's free grace , whereby we are renewed in the whole man, after the Image of God , and are enabled more and more to die unto sin, and live unto righteousness .

Hom. II. p. 2. The holy Apostle calleth us Saints, because we are sanctified and made holy by the blood of Christ through the Holy Ghost. *Hom.* xvi. p. 1.—It is he which inwardly worketh the regeneration and new birth.—The more it is hid from the understanding, the more it ought to move all men to wonder at the secret and mighty working of God's holy Spirit which is within us. For it is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God; such as otherwise of their own crooked and perverse nature, they should never have. *That which is born of the spirit is spirit.* As who should say, man of his own nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds As for the works of the Spirit, the fruits of Faith, charitable and godly motions, if he have any at all in him, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ Jesus. —Such is the power of the Holy Ghost to regenerate men, and as it were to bring forth a-new, that they shall be nothing like the men they were before.

Expl. 35. As for *sanctification,* it is no less a work of free grace than *justification* and *adoption*; and in Scripture-phrase it is the *new man, new creature,* and a man's being created a-new in Christ Jesus unto good works; in which and the like expressions is plainly set before us, the large compass, extent, and comprehension of this work; for herein all things must become new; the nature renewed, or changed from its corrupt and carnal state, to a state of real and

true holiness, though imperfect in this life; the *mind* renewed in saving-knowledge; the *will* renewed, by being subdued and made pliable to the will of God; the *affections* renewed, by being spiritualized, or fixed upon spiritual good objects; and so the *memory, conscience, fancy, &c.* as also the life, because in this change a man becomes a new man. The particular parts of which sanctification are, (1.) *Mortification,* or a Believers being dead unto sin, (*i. e.*) in his inclinations, thoughts, cares, affections, endeavors, all which were before lively and strong towards sin. (2.) *Vivification,* or a living unto righteousness, *(i. e.)* being holy in all manner of conversation.

A. 36. The benefits which in this life do accompany or flow from Justification, Adoption and Sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost , increase of grace , and perseverance therein unto the end .

To. 1. *Hom.* ix. p. 2. All those therefore have great cause to be full of joy, that be joined to Christ with true faith, steadfast hope, and perfect charity, and not to fear death nor everlasting damnation.— But rather contrariwise, their godly conversation in this life, and belief in Christ, cleaving continually to his mercies, should make them so long sore after that life that remaineth for them undoubtedly after this bodily death. *To.* 2. *Hom.* xii. Released from the burden of sin, justified through faith in his blood, and finally received up into everlasting glory, there to reign with him forever.

Expl. 36. By this [first privilege of *assurance*] we are to understand, not merely a believers probable guess or conjecture, or his hope and expectation to be saved; but an infallible certainty, or that which is called in Scripture the full assurance of faith, concerning the love of God, and the believers eternal salvation; which certainty is built, (1.) Upon the *infallible certainty* of God's promise to save those who do believe or accept of Christ, as he is tendered in the Gospel. (2.) Upon the *unquestionable evidence* of the truth and reality of those graces unto which the promise of salvation is made. (3.) Upon the *necessary connection* which there is betwixt the means and the end, betwixt true and saving-grace and salvation itself. (4.) And upon the *sure testimony* of the Spirit of Adoption, witnessing with the spirit or conscience of this or that particular believer by name, that he is a Child of God. Concerning which assurance these *three* things are to be noted, (1.) That there may be a true saving-faith, where there is not the full assurance of faith. It doth belong to a believer *only,* but not to every believer. (2.) That it is every believers *duty* to look after this assurance, to use his utmost endeavors to make his Calling and Election sure. (3.) Though this assurance may be darkened, diminished, and interrupted through sin or temptation, yet it is ever accompanied with so much *secret* support to the soul, as that it does keep the soul from total and final despair. And so there is room left still for [the second benefit, *sc.*] *peace of conscience*; in which there is, (1.) Something *privative, sc.* a very comfortable freedom (not perfect and universal) from that which Divines call trouble of mind, arising from the apprehension of guilt and of the wrath of God; and though in one who has this assurance, the peace of his mind may be disturbed, yet it is but disturbed, and not absolutely lost; as the peace of a State is not lost by every tumult whereby it is disturbed. (2.) There is something *positive* in this peace, *sc.* that sweet calm and satisfaction which there is in the mind upon the attaining of

this assurance. [Third benefit, *sc.*] *Joy in the Holy Ghost, sc.* a joy springing up in the soul from the comfort and certainty of his testimony, and for the sweetness of his presence. [Fourthly, *growth of grace*] If not so observably in the leaf and fruit, yet in the root, like a plant in winter. [*Perseverance in grace*] Not depending upon the mutability of man's will, but upon the immutability of God's decree and purpose to save the believer, upon the unchangeableness of the Fathers love; upon the purchase, merit, and intercession of the Son; upon the abiding presence of the Holy Ghost, together with the victorious efficacy of his grace in the soul; and upon the stability of the Covenant of grace, which is ordered in all things and sure.

A. 37. The Souls of Believers are at their death made perfect in holiness , and do immediately pass into glory , and their bodies being still united to Christ , do rest in their Graves , till the Resurrection .

Artic. xxij. The *Romish* Doctrine concerning Purgatory, Pardons, — is vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the word of God. *Hom.* vii. *Of Prayer,* p. 3. The soul of man passing out of the Body, goeth straightways either to Heaven or else to Hell; whereof the one needeth no prayer, and the other is without redemption. — The Scripture doth acknowledge but two places after this life; the one proper to the elect and blessed of God, the other the reprobate and damned souls.

Expl. 37. At death Believers are made perfect in holiness, (1.) *Negatively, i. e.* they sin no more from that very moment, but are freed from sin forever. (2.) *Positively,* (1.) The image of God is then *perfect* in the believers soul; and the full bent of his will is to do the will of God as the Angels do it in heaven, perfectly, and without all reluctancy. (2.) It doth *immediately* enter into eternal life, when it leaves the body, and not into any middle state, as that of Purgatory. (3.) Their bodies, though separated from their souls for a time, yet they do still remain *unseparated* from Christ, and therefore do remain under his care whilst they sleep in the grave, so that he will not lose any one member of them.

A. 38. At the Resurrection, Believers being raised up in Glory , shall be openly acknowledged and acquitted in the day of judgment , and made perfectly blessed in full enjoying of God , to all Eternity

To. 2. *Hom.* xiv. The truth of this most Christian Article *(of the resurrection)* which is the ground and foundation of our whole Religion.— O most comfortable word, evermore to be born in remembrance; he died (saith St. *Paul,* 1 *Cor.* 15.) to put away sin, he rose again to endow us with righteousness,— by his resurrection hath he purchased life and victory for us,—opened the gates of heaven, to enter into life everlasting,—to enjoy an inheritance immortal, that never shall perish, which is laid up in heaven for them that are kept by the power of God through faith,—set with himself among the heavenly Citizens above.—If thou hast received *Christ* in true faith, with repentance of heart, and full purpose of amendment, thou hast received him for an everlasting gage, or pledge of thy salvation.— Rising with him by our faith, we shall have our bodies likewise raised again from death, to have them glorified in immortality, and joined to his glorious body, having in the mean while his holy Spirit in our hearts, as a seal and pledge of our everlasting inheritance.

Expl. 38. At the resurrection of a Believer, (1.) There is a *re-union* of a soul which is free from corruption or sin, to a glorified body that is incorruptible. (2.) These *two* parts being thus re-united, in the very same individual person to whom they did belong before death, will be actually capable, at the resurrection, of all that eternal bliss which Christ hath purchased and prepared for them. (3.) Then Christ will *openly* acknowledge, own, and approve every true Christian to be a part of his body mystical, and that before his Father and all the holy Angels. (4.) The Believer then shall receive his *general discharge* and acquitment in a most solemn, public, and triumphant manner, from all manner of guilt whatsoever, so as that none shall be able to lay anything to the charge of God's elect. For though a Believer does receive his private discharge from all his sins at his death, and as it were under the privy Seal; yet his discharge is ratified, confirmed, and as it were entered into the public Records at the day of Judgment.

CHAP. II. Of things to be done in the *Ten Commandments*; with a short Explanation of *46 A.* from *38* to *85.*

A. 39. THE duty which God requireth of man, is obedience to his revealed Will.

To. 1. *Hom.* V. The good works God hath commanded his people to walk in, are such as he hath commanded in the holy Scripture; and not such works as men have studied out of their own brain, of a blind zeal and devotion without the word of God: And by mistaking the nature of good works, man hath most highly displeased God, and hath gone from his Will and Commandments. *To.* 2. *Hom.* X. p. 3. Mark diligently what his Will is you should do, and with all your endeavor apply yourselves to follow the same.

Expl. 39. By obedience to the revealed Will of God, we are in the *general* to understand, the conformity of our wills, affections, words, and actions to the preceptive or *commanding* Will of God; for all this is comprehended in that one Scripture, *Fear God, and keep his Commandments, for this is the whole duty of man.* It is the will of God's command which doth declare and require what is *our duty*; but as for the secret will of God's eternal purpose, though it be a rule to himself, whereby he acts, yet it neither is nor can be the rule of our actions, because not known to us, nor indeed curiously to be inquired after; nor is it barely the revelation of God's will that makes it our duty to observe it, but the revelation of it to this very *end* and purpose, that man do willingly conform to it.

A. 40. The Rule which God at first revealed to man for his obedience, was the Moral Law .

To. 2. *Hom.* X. Let us esteem the holy Table of God's Word, — appointed by him, to instruct us in all necessary works, so that we may be perfect before him in the whole course of our life. *To.* 1. *Hom.* 1. p. 3. Such hath been the corrupt inclination of man, ever superstitiously given to make new honoring of God of his own head, and then to have more affection and devotion to keep that, than to search out God's holy Commandments and to keep them.—*Which we should* know, to separate or sever God's Commandments from the commandments of men.— In keeping the Commandments of God, standeth the pure, principal, right honor of God, and which wrought in faith, God hath ordained to be the right trade and pathway to heaven.

Expl. 40. When it is here said, that the *Moral* Law was at first, *i. e.* in a state of innocence, revealed to man, *i. e.* to our first Parents in Paradise; we are not to understand, that this revelation was visible to the eye, as afterwards the writing of it was in two Tables of Stone; nor to be heard by the ear, as when it was first given by God in Mount *Sinai*: But it was at first revealed inwardly. *i. e.* it was imprinted in the hearts and minds of our first Parents, (*except* that positive prohibition of eating the forbidden fruit); yet being in a great part blotted out, was afterwards written in two Tables of Stone.

A. 41. The Moral Law is summarily comprehended in the Ten Commandments .

Ham. V. Christ rehearsing the Commandments, declared, that the Laws of God be the very way that doth lead to everlasting life, and not the Traditions and Laws of men. So that the works of the Moral Commandments of God, be the very true works of Faith, which lead to the blessed life to come. *To.* 2. *Hom.* II. —Containing the immutable Law and Ordinances of God, in no age or time to be altered, nor of any persons, of any Nation, of any age to be disobey'd.

Expl. 41. By a *Law* in the general, we are to understand, the *Will* of the Lawgiver requiring duty: But here by the *Moral Law* we are to understand, (1.) More *generally,* the revealed Will of God, of what man is to believe and do in order to salvation. (2.) More *particularly,* the *Decalogue,* which is the sum of all Moral Laws, which are scattered up and down in the Scripture. And this Decalogue (or Ten Words, or Ten Commandments) may be called Moral, (1.) Because of the *universality* of it; for the Decalogue doth oblige all mankind, it being that very Law, for substance, which was written in very legible Characters in the heart of *Adam,* and is not quite blotted out of the minds of the veryest *Gentiles* in the world. (2.) It doth oblige at *all* times. (3.) The *whole man,* for it requires as well the internal obedience of the soul, and all its powers and faculties, as outward obedience of the body.

A. 42. The sum of the Ten Commandments, is to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbor as ourselves .

Hom. 5. p. 3. Mark diligently what *God's* will is that you should do, and with all your endeavor apply yourselves to follow the same. 〈◊〉 , You must have assured faith in God, and give yourselves wholly unto him, love him in prosperity and adversity, and dread to offend him ever more. Then for his sake love all men, — Cast in your mind, how you may do good unto all men to your power, and hurt no man.

Expl. 42. The sum of these Ten Commandments, or Ten Words, we may take in one Word, and 'tis *Love,* for Love is the fulfilling of the Law; and this Love is threefold, (1.) To *God,* and this must be in the highest degree, or more than we are to love either ourselves or neighbors; yea this later love, in comparison of that we ought to have unto God, should be as no love at all comparatively, for he is to have all our heart, soul, strength, mind; yet (2.) Our love to *ourselves* must have the next place; for though our love of charity to others must be real, yet this charity must begin at home: However (3.) We are to love *our neighbor* as ourselves, not

for the degree, but for the kind of our love, it must be real and hearty, and without dissimulation.

A. 43. The Preface to the Ten Commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of* Egypt, *out of the house of bondage.*

To. 2. *Hom.* II. — Before he came to the matter that he would specially warn them of, and as it were for a Preface to make them to take the better heed unto it. *Hom.* xxi. p. 6.—The Bishop of *Rome,*—left the poor people should know too much, he would not let them have as much of God's word, as the Ten Commandments wholly and perfectly, withdrawing from the Second Commandment, that bewrayeth his impiety by a subtle Sacrilege.

Expl. 43. Whereas in this *Preface,* God makes use of rational motives to the obedience of his Commands, this doth discover, (1.) The infinite *condescension* of God, who is pleased to inform our judgments of the reasonableness of his Commands, before he lays his Commands upon our persons. (2.) That men should not be *unreasonable* in their Commands (as suppose Parents or other Governors), since God is here pleased to add Reason to his Sovereignty.

A. 44. The Preface to the Ten Commandments teacheth us, That because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments .

To. 1. *Hom.* V. p. 2. Christ,— reprov'd the Laws and Traditions made by the Scribes and Pharisees, which were not only for good order of the people (as the Civil Laws were), but they were set up so high, that they were made to be right and pure worshipping of God, as they had been equal with God's Laws, or above them; for many of God's Laws could not be kept, but were fain to give way unto them. This arrogancy God detested, that man should so advance his Laws to make them equal with God's Laws, wherein the true honoring and right worshipping of God standeth, to make his Laws for them to be left off. God hath appointed his Laws, whereby his pleasure is to be honored.—They were not content to have them called by the name of other Temporal Laws; but called them *holy* and *godly* Traditions; and would have them not only esteemed for a right and true worshipping of God (as God's Laws be indeed), but also for the most high honoring of God, to which the Commandments of God should give place. And for this cause did Christ so vehemently speak against them.

Expl. 44. In the matter of the *Preface* we have these things observable, (1.) That God is therefore the *supreme Lawgiver,* because he is the supreme Lord of the whole Creation. As God by virtue of his Sovereignty may himself do with his Creatures what he will, by the same right he may command them to do what he will. (2.) That God can easily *enable* men to do what he commands them; for that very power that commands his creatures into being, can also command them into action. (3) That the bonds of the Covenant should be as the *cords of love, and the bands of a man,* sweetly to draw men to obedience; when once we are listed into the number of God's people by *Baptism,* we are under a more special obligation to obey God not only as our Creator, but as our Father. (4.) That *deliverances* call for duties; and if a corporal deliverance of the *Israelites* was an obligation upon them to obey the God of *Israel,* much more should that spiritual deliverance from the *Egyptian* slavery of sin be an obligation upon them to obey God.

Rules to be observed for the understanding of the Moral Law, or the Ten Commandments.

- 1 *Rule,* That Christ the Lawgiver is the best Interpreter of *Moses*; or that the Gospel is the fullest and clearest Interpreter of the Law. The Writings of the Prophets are many times good Expositions of the Law of *Moses.* But the Writings of Christ and his Apostles are far more clear and full. In reference to Christ we have a known instance in the 5*th* of *Mat. passim.* And the Apostles frequently in their Epistles, as when we are commanded to shun all occasions of evil, to love the Lord Jesus in sincerity, and our neighbor without dissimulation, and not to defraud him any way, &c.

- 2 *Rule,* That the Law is perfect, *Psal.* 19.7. as (1.) In itself, not admitting of any additional Precepts in the Gospel, which are generally obliging to all Christians which were not obliging before that Christ came in the flesh. For as for those three Precepts of the Gospel, for a man, (1.) To deny himself. (2.) To take up his Cross; and (3.) To follow Christ; they are rather interpretations and instances of that honor and love we are to have for Christ as God, which is required in the First Command, than any additions obliging, which did not oblige before; nay *David* himself did in some respect deny himself, take up his Cross, and follow Christ; the middle of these had place when he said, *The reproaches of those who reproached thee are fallen upon me*; and so *Moses* denied himself, and *Caleb* and *Joshua* followed the Lord fully. (2.) The Law is perfect in its extent and comprehension, in regard of the subject, for it doth command the whole Soul in all its powers and faculties; for it doth require the understanding to know, the judgment to approve that which is good; the will to choose it, the memory to retain it, and the affections to pursue and enjoy it; and upon this account it is said, that the Law is spiritual.

- 3 *Rule,* Whatever the Law commands, it doth forbid the contrary; as when it commands us to honor our Parents, it doth forbid us to dishonor them; and whatever the Lawforbids it commands the contrary; as when it forbids us to take the name of God in vain, it requires us to use any of the names, or titles, or ordinances of God with reverence.

- 4 *Rule,* When the Law commandeth a duty, (as suppose to worship God) it doth require us to make use of means, occasions, motives and encouragements to it: and when the Law forbids (*ex. gr.* worshipping of Images), it doth also forbid the occasions, appearances and inducements of any evil.

- 5 *Rule,* Where a promise is annexed (*ex. gr.* that the days may be long in the Land, *&c.*) there the contrary threatening is included; and where a threatening is annexed, there the contrary promise is included.

- 6 *Rule,* That the duties of the second table must give place to the indispensable and necessary duties of the first table, when they cannot both be performed together, as the love of Parents must yield to the love of God; but in things ceremonial, the duties

of the first table must yield to the moral duties of the second; as sacrificing to works of mercy towards man.

A. 45. The first Commandment is, *Thou shalt have no other God's before me.*

Expl. 45. These words are the *first* command, and not those, *I am the Lord thy God,* (as some would have them) in which there is nothing commanded, but only a declaration, who and what that God is who does command.

A. 46. The first Commandment requireth us to know , and acknowledge God to be the only true God, and our God , and to worship and glorify him accordingly

Homil. II. p. 3. Let us take heed and be wise, O ye beloved of the Lord, and let us have no strange God's, but one only God, who made us when we were nothing, the Father of our Lord Jesus Christ, who redeemed us when we were lost, and with his Holy Spirit doth sanctify us. *Homil.* V. p. 3. Have an assured Faith in God, and give yourselves wholly unto him, love him in prosperity and adversity, and dread to offend him ever-more. *To.* II. *Hom.* xvij. What availeth it the wisemen of the world to have knowledge of the Power and Divinity of God— where they did not honor and glorify him in their knowledges as God? *Hom.* VI. *whom* we are to love with all our heart, *i. e.* that our heart, mind, and study be set to believe his Word, to trust in him, and to love him above all other things that we love best in Heaven or on Earth.

Expl. 46. In the *first* Commandment there are these 4 things required, (1.) *Knowledge* of God, as namely, that he is the Creator and Governor of the world, being the supreme Lord and Law giver; as also, that he is infinitely perfect in his Nature, Attributes, Word, and Works. (2.) *Faith,* which doth consist in our owning and acknowledging him to be such a God as he is held forth in his Word, and in a reliance upon him as such. (3.) *Obedience,* (which in reference to this command, doth principally consist in the conformity of Man's will to the Will of God. (4.) *Love* to God implied in these words [before me].

A. 47. The first Commandment forbiddeth the denying , or not worshipping and glorifying the true God as God and our God , and the giving that worship and glory to any other which is due to him alone .

To. 1. *Hom.* VIII. Whoever in time of reading God's Word, studieth for the glory and honor of this World, is turned from God, — and hath not a special mind to that which is commanded and taught of God; is turned from God, although he doth things of his own devotion and mind, which to him seem better and more to God's honor. *To.* 2. *Hom.* xvi. p. 2. It may be boldly and with a safe conscience pronounced of the Bishops of *Rome,* namely, that they have forsaken and daily do forsake the Commandments of God, to erect and set up their own Constitutions.

Expl. 47. More particular, this Commandment doth forbid these and the like sins; as (1.) *Ignorance* of God, when men either do not know, or will not consider who God is, and what he would have them do. (2.) *Atheism,* both in judgment, when men are wavering and doubting about the Being of God, and therefore disputing against it; and in practice, when men live as if there were no God. (3.) *Idolatry,* which consists either in the worship of a false God, or in

worshipping the true God in a false manner, by mingling the corrupt traditions or fancies of men in the worship of God; or in worshipping more God's than that one God who made the world, and is Father, Son, and Holy Ghost, God blessed forever. (4.) Men's *being ashamed* of, or being negligent in the profession of the true Religion. (5.) The *willful omission* of any known duties of Religion, as prayer, meditation, praising God, *&c.* (6.) *Wilful infidelity,* when men do not believe God, or take him upon his word, or do reject and contemn his commands, promises, or threatenings. (7.) All *blasphemous* and *misbecoming thoughts* of God whatsoever; as also all errors and misapprehensions concerning God, or any of those revelations he has given of himself. (8.) All *disobedience* to his revealed Will. (9.) All *unsuitable* affections to himself, or anything that bears his stamp, as his Ordinances, Day, Providences, and People. (10.) All *unmindfulness* and forgetfulness of God. (11.) All *carnal presumption,* pride, tempting of God, reliance upon and seeking to unlawful means for help in any distress, this being accompanied with the forsaking of and apostasy from the true God. (12.) All *impatience* and discontent under any evil; as also men's ascribing that which is good to anything besides himself, who is the fountain of all good.

A. 48. These words [*before me*] in the first Commandment teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God

To. 2. *Hom.* I. The eternal and incomprehensible Maiesly of God, the Lord of Heaven and Earth, whose seat is in Heaven, and the Earth is his footstool,—calleth upon his *people,* to mark, and take heed, and that upon the peril of their souls, to the charge which he giveth them,—*Thou shalt worship the Lord God, and him only shalt thou serve.* Adjoining penalty to the transgressors, and reward to the obedient,—to move to obedience and observing this the Lord's great Law,— which might ingender fear in our hearts of *disobedience* herein, being in the Lord's sight so great an offense and abomination.

Expl. 48. Here is further clearly intimated, (1.) That God would have the first room in our estimation. (2.) In our *affections, i. e.* that we prize and love him above all.

A. 49. The second Commandment is, *Thou shalt not make unto thee any graven Image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation, of them that hate me, and showing mercy unto thousands of them that love me, and keep my Commandments.*

To. 2. *Hom.* I. The Scriptures use the two words (Idols and Images) indifferently for one thing always. They be words of divers things (*Gr. & Lat.*), but one in sense and signification in the Scriptures, and matters of of Religion. — Wherefore our Images, if publicly suffered in Temples and Churches, be indeed none other but Idols, as unto which Idolatry hath been, is, and ever will be committed.—Hath it not been preached unto you since the beginning, *&c.* How by the Creation of the World, and the greatness of the work, they might understand the Majesty of God, the Creator and Maker of all, to be greater than that it should be expressed or set forth in any Image or bodily Similitude. And that in the First Table, and the beginning

thereof,—is this Doctrine aforesaid (not briefly touched, but) at large set forth, and that with denunciation of destruction to the contemners and breakers of this Law, and their posterity after them.

Expl. 49. We have here principally observable, (1.) The *order*; (2.) The *matter* of the Commandment. From the *order,* we are to observe, that God doth prefer the inward worship of the heart, which is required in the first Command, to the outward worship of the body, which is here principally directed, that the later, or that of the body, without the former is but *hypocritical*; and the former without the later but *partial*; so that God is to be worship'd with all our bodies and spirits. Those therefore who do present their bodies in Idol-worship (as that of the Mass) and yet plead they keep their hearts for God, are here condemned. (2.) The *matter,* or argument and scope of the Command, *i. e.* to prevent all miscarriages and abuses in bodily worship, and to instruct men how they may present their bodies as well as their souls a living sacrifice, holy and acceptable to God. Yet to prevent mistakes about what is forbidden in this Command, we are to note these two things. (1.) That not *all making* of Images or Pictures, or likenesses of the creatures is here forbidden; for then it would follow, that a man might not so much as frame an Idea in his own fancy of one man's being like another, contrary to the very notion of truth, which is nothing else but a conformity betwixt the mind and the object. (2.) Nor is *all civil* use, or historical representations of things to the eye (which is so helpful to the understanding and memory) here forbidden.

A. 50. The second Commandment requireth the receiving, observing , and keeping pure and entire all such religious Worship and Ordinances, as God hath appointed in his Word .

Hom. II. p. 3. Let us honor and worship for Religions sake none but God; and him let us worship and honor as he will himself, and hath declared by his word, that he will be worship'd and honored, not in, nor by Images or Idols, which he hath most straitly forbidden; neither in kneeling, lighting of Candles, burning of Incense, — to believe that we should please him for all these be abomination before God; but let us honor and worship God in spirit and in truth, fearing and loving him above all things, trusting in him only, calling upon him, and praying to him only, praising and lauding of him only, and all other in him. *Hom.* XX. He requireth a sincere and pure love of godliness, and of the true worshipping and serving of God, *i. e.* that forsaking all manner of things that are repugnant and contrary to God's will, we do give our hearts unto him.

Expl. 50. In the general, is here required that the bodily worshipping of God be performed only in such a *manner,* both for substance and circumstances, as God doth require or allow, or at least is not expressly and consequentially contradicted in his word. More particularly▪ (1.) It doth require our utmost and constant care and endeavor, to observe and preserve all *holy Ordinances,* and external Church-privileges in their purity and freedom from all manner of corrupt mixtures in any kind, whereby God is provoked; fasting, prayer, thanksgiving, hearing, reading the Word, singing of Psalms, administration and participation of Gospel-Institutions, as the Sacraments, Swearing, the Discipline and Censures of the Church, Maintenance of Gospel Ministers, &c. (2.) All *outward decency* in such external Rites and Ceremonies as are warrantably used in Religion, especially in public. (3.) All *outward*

reverence in gesture, speech, and behavior, in the worship of God. (4) All *disapproving,* detesting, and loathing all manner of Idolatries, Will-worship, superstition, together with all the monuments, and occasions, and appearances thereof.

A. 51. The second Commandment forbiddeth the worshipping of God by Images , or any other way not appointed in his Word .

To. 2. *Hom* II. p. 1. Lest the Doctrine against Images should not be marked or remarked, the same is written and required not in one but in sundry places of the word of God,—Neither could the notableness of the place, being the very beginning of the very loving Lord's Law, make us to mark it.—So that if either the multitude or plainness of the places might make us to understand, or the earnest charge that God giveth in these places move us to regard; or the horrible plagues, punishment, and dreadful destruction, threatened to such worshippers of Images or Idols, setters up or maintainers of them, might ingender any fear in our hearts, we would once leave and forsake this wickedness, being in the Lord's light so great an offense and abomination. —p. 3. Images and Image-worshipping were in the primitive Church (which was most pure and incorrupt) abhor'd and detested as abominable, and contrary to true Christian Religion.—p. 3. Idolatry cannot be separated from Images any long time, but as an inseparable accident, or as a shadow follows the body when the Sun shineth, so Idolatry followeth and cleaveth to the public having of Images in Temples and Churches. —It is not possible to keep men from Idolatry, if Images be suffered publicly; —the Images of God, our Savior, the Virgin, the Apostles, Martyrs, and others of notable holiness, of all others most dangerous.

Expl. 51. More particularly this command forbiddeth (1.) absolutely and *altogether* the making of any kind of Images of God, or of any person in the Trinity (at least) as God. (2.) It forbiddeth all making of *Images in order* to the worshipping of God in them or by them, or any way abusing them in the true Religion, as conceiting the presence of God to be in or with an Image in a more especial manner than elsewhere. (3.) All the *means* and direct occasions of Idolatry, all inventions, traditions, and corruptions of men in God's worship, or about the worship of God. (4.) All *manner of witchcraft,* or consulting those that have familiar Spirits. (5.) All *worshipping* of Images, as well as of God before them, together with all that religious respect that is given to them, as in shrining, clothing them, *&c.* (6.) *All profaning,* neglecting, opposing, or contemning of the worship and Ordinances of Christ; as also all kind of Simony and Sacrilege.

A. 52. The Reasons annexed to the second Commandment, are God's Sovereignty over us , his propriety in us , and the zeal he hath to his own Worship .

Hom. II. p. 1. Concerning none other matter did God give more, or more earnest and express Laws to his people than those that concern the true worshipping of him, and the avoiding and fleeing of Idols, and Images, and Idolatry, for that both the said Idolatry is most repugnant to the right worshipping of him, and his true glory, above all other vices, and that he knew the proneness and inclination of man's corrupt kind and nature, to that most odious and abominable Vice.

Expl. 52. The *reasons* here annexed are such as are attempered and suited to those two *affections* in man; namely, [*fear* and *hope*] which are the two *hinges* upon which all Religion doth turn; for (1.) here is a severe threatening to move and stir up that passion of *fear* which may prevent or restrain our disobedience to this command, or at least to scare us from continuing in any kind of Idolatry, Superstition, *&c.* which it doth forbid. And in this threatening, we have (1.) The *heinousness* of the Sin forbidden; for 'tis here intimated *spiritual* Whoredom, because God is here represented as jealous over his people that are entered into a marriage-Covenant with him; under the notion of a Husband that is enraged with jealousy in reference to the unchaste behavior of his Wife. (2.) In the *punishment* threatened, the grievousness of the sin is intimated; when God doth threaten to punish this Sin to the third and fourth *Generation.* (3.) 'Tis here implied, that this Sin is a *hating* of God, when 'tis said (of them that *hate* me) in reference to Idolaters. (2*dly,*) We have here a gracious promise for the encouraging of *hope* to the careful observers of this command; and in this promise there is observable, (1.) God's *love* to them in showing mercy to thousands of them. (2.) Their *love* to God in keeping his commands; and consequently the love of the world or anything more than God is flat Idolatry, and the Apostle doth call covetousness by that name.

A. 53. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.*

Hom. VII. Almighty God, to the intent his holy Name should be had in honor, and evermore be magnified of the people, commandeth that no man should take his name vainly in his mouth, threatening punishment unto him that irreverently abuseth it by swearing, forswearing, and blasphemy.

Expl. 53. The infinitely wise God very well knowing that if any seem to be Religious and bridleth not his *tongue,* that man's *Religion is vain*; he doth therefore in this command lay a restraint upon man's tongue, that it may not any way break forth to the dishonor of his great name; for although God does give a particular command for the direction of the tongue in reference to our neighbor, *sc.* the *ninth Command,* yet he doth provide for his own honor *first* in this *third* command.

A. 54. The third Commandment requireth the holy and reverent use of God's Names , Titles, Attributes , Ordinances , Word , and Works .

Artic. 39. As we confess vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and *James* his Apostle: So we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth in a cause of Faith and Charity, so it be done according to the Prophets teaching, in *justice, judgment,* and *truth.* —Thus an Oath (if it have with it these three conditions) is a part of God's glory, which we are bound by his Commandments to give unto him.

Expl. 54. In this 'tis observable, that when the abuse of God's name in any kind whatsoever, is here forbidden; the Religious and reverent use of it is thereby commanded. Now by *God's Name* we are in the general to understand that whereby he is in a peculiar manner made known to us, and distinguished from all *false* God's whatsoever, just as a man is made known

by his name, and distinguished from all other men; not but that more men may have the same name, but that there doth belong some peculiar property to a man of such a particular name, whereby he is known from everybody else: and so though there be God's many, and Lord's many in name; yet to us there is but one God, who by something or other in his *Titles, attributes, words* and *works* is distinguished from all *other* God's: *ex. gr.* when we call God (wise) we are to understand that he is infinitely so; and consequently distinct from all his creatures hereby. Then next for his Ordinances, Word, and Works; they must be *holily* and reverently used (that is, with a serious sense of his Divine Majesty) whether these be used in our thoughts, words or actions; but most especially this command requireth, that when we take *Oaths* or make lawful vows, we do it from such principles, in such a religious manner, and to such right ends, as that the *Name* of God be thereby honored.

A. 55. The third Commandment forbiddeth all profaning, or abusing of anything whereby God maketh himself known

Hom. VII. He forbiddeth all vain swearing and forswearing, both by God and by his creatures, as the common use of swearing, in buying, selling, and our daily communication.—When men do swear of custom, in reasoning, buying, and selling, or other daily communications (as many be common and great swearers), such kind of swearing is ungodly, unlawful, and forbidden by the Commandment of God, for such swearing is nothing else but taking of God's holy Name in vain. *To.* 2. *Hom.* X. p. 2. Let us not be scorners, jesters, and deriders *of the Scripture,* for that is the uttermost token and show of a Reprobate, of a plain enemy to God his Wisdom.

Expl. 55. Here is forbidden in the general, all manner of profanation, or abuse of any *name* of God, as any of his Titles, as *wise, good, holy,* &c. any of his *works,* as those of Creation or Providence; his *Word* written or preached; any of his *Ordinances,* as *Prayer, Preaching, Sacraments*; as when we make any unhandsom reflection upon any of these in our words or carriage; or do not use them at all when we should, and when we do not as we ought: more particularly here are forbid; (1.) All *rash Oaths,* whether before a Magistrate, or in a man's private passion. (2.) All horrid and *profane Oaths,* as when men swear Wounds, Blood, *&c.* and use their Dammees and Sinkmees. (3.) All *blasphemous* Oaths, *ex. gr.* All such wherein the name of God, or Christ are profanely abused. (4.) All *mincing* or contracting of Oaths; and here some tell us, that I marry, is but the contracting of I by St. *Mary,* though some use it only as an expletive. (5.) All *mock-Oaths,* or aping of them. (6.) All *injurious* and perjurious Oaths. (7.) All *cursing,* &c. (8.) All *violation* of lawful Oaths, Vows, Covenants. (9.) All *willful* forbearing of Oaths in necessary cases. (10.) All *profane* scoffing, *&c.*

A. 56. The reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment .

To. 1. *Hom.* VII. The most holy Name of God being commonly used and abused, vainly and unreverently talked of, sworn by, and forsworn to the breaking of God's Commandment, *is* the procurement of his indignation. *P.* 2. And though such perjur'd men's falsehood he

now kept secret, yet it shall be opened at the last day, when the secrets of all men's hearts shall be opened to all the world.—Almighty God will be a swift witness against them,—and the curse shall enter into the house of the false and perjur'd man.

Expl. 56. In the reason of the command 'tis intimated. (1.) That God in a special manner is the *avenger* of those that abuse his name. (2.) The *certainly* of this vengeance. (3.) That men are apt to be *remiss* in punishing this Sin.

A. 57. The fourth Commandment is, *Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gate. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.*

Expl. 57. This command being the *fourth in order,* is the last of the *first* Table, or of those commands which do concern piety towards God, and in the amplification of it, doth require charity and mercy towards man, especially towards inferiors, (as Son, Daughter, Servant, *&c.*) and therefore in requiring both duties of piety and mercy, it doth as it were glew both the Tables of the Law together. As to the matter of the Command, (1.) Here is a Preface to be noted, *Remember*; as if God should have said, though you should forget all the other Nine Commands (which I would not have you to do neither), yet be sure you forget not this. In which [*Remember*] there is implied, (1.) The *importance* of the Command, that it doth import no less than the whole Religion and duty of man towards God, and therefore to be *remembered.* (2.) The *aptness* of men to *forget* this Command, both because the doctrine of it is not to be learnt from the light of nature (at least not so clearly as the other Commands), and because the duties of it do much cross the grain with corrupt nature. (2*dly,*) The thing to be remembered is the *Sabbath-day,* or that day of *Rest* (which God has appointed) from all manner of employment and business, except works of duty to God, charity to man, and of absolute necessity, relief, or mercy towards the inferior creatures. How it is to be remembered, we have in the next *A.*

A. 58. The fourth Commandment requireth the keeping holy to God such settimes as he hath appointed in his Word, expressly one whole day in seven, to be a holy Sabbath unto himself

To. 2. *Hom.* VIII. It appeareth to be God's good-will and pleasure, that we should at special times, and in special places, gather ourselves together, to the intent his name might be renowned, and his glory set forth in the Congregation and Assembly of his Saints.—And therefore by this Commandment, we ought to have time, as one day in the week, wherein we ought to rest, yea from our lawful and needful works.

Expl. 58. 'Tis in this *A.* expressed in the general, how the Sabbath is to be *kept holy,* as also any other day (as suppose) of Fasting or Thanksgiving, which man doth appoint according to God's will. Now to sanctify a day (and particularly the Sabbath) is to employ it *wholly* and *solely* to that use for which it is sanctified, or set apart by God, whether it be in reference to the public or private exercises of Religion. And it must be the whole Sabbath-day (yet with a

merciful respect to nature and the constitution of men's bodies, for God will have mercy and not sacrifice) beginning at the *dawning* of the day, because Christ the Sun of Righteousness then rose, and it is to continue till midnight, for so long was *Paul* engaged in Sabbath-exercises, *Act.* 20. 7,—10. This is the time required by this Law, but if men have not strength of body to continue so long, so there be in them a willing mind, God will accept of what strength they have, and not what they have not.

A. 59. From the beginning of the world to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath , and the first day of the week ever since to continue to the end of the World, which is the Christian Sabbath

To. 2. *Hom.* VIII. Remember saith God, that thou keep holy the Sabbath-day, upon which day, as it is plain in *Act.* 13. the people accustomably resorted together, and heard diligently the Law and the Prophets read among them. And albeit this Commandment doth not bind Christian people, as touching the precise keeping the *seventh day,* after the manner of the *Jews*; for we keep now the *first* day, which is our Sunday (*Dominical* or *Lord's-day*) and make that our Sabbath, *i. e.* our day of rest, in honor of our Savior Christ, who as upon that day rose from death, conquering it triumphantly; yet notwithstanding, whatsoever is found in the Commandment appertaining to the Law of Nature, as a thing most godly, most just, and needful, for the setting forth of God's glory, it ought to be retained and kept of all good Christian people.—If we will be children of our heavenly Father, we must be careful to keep the Christian Sabbath, which is the *Sunday,* (i. e. *Dominical* or *Lord's-day*), not only for that it is God's express Commandment, but also to declare ourselves to be loving children, in following the example of our gracious Lord and Father,—This Example and Commandment of God, the godly Christian people began to follow immediately after the ascension of our Lord Christ,—choosing a standing day, not the Seventh, which the *Jews* kept; but the Lord's-day, the day of the Lord's Resurrection, the day after the Seventh day, which is the First day of the week.

Expl. 59. The old Sabbath (as we see by this *A.* was the *seventh day* of the week in order, that is, the *Jews* did observe our Saturday; for their seventh-day-Sabbath, and the reason of it is expressed in the command; *sc.* God rested from Creation-work that day. But the morality, or *indispensable and perpetual obligation* of this command doth not necessarily require the *seventh in order,* for that is Ceremonious and abrogated together with the *Jewish* Sabbath: but it doth necessarily require the keeping holy of a seventh day for number, or a *seventh part* of the week to be spent in Sabbath-duties, which seventh part is now by the Resurrection of Christ upon the *first day,* and by *his* own immediate authority (or by that which he gave to his Apostles) fixed upon that first day, (now commonly called our Sunday, or Dominical, *i. e.* Lord's-day) and no other even to the end of the world. Though there be no express mention made of this change from the *last* to the *first* day in Scripture, there being no question moved about it that we read of in the Apostles time, yet by consequence the matter of fact is clear.

A. 60. The Sabbath is to be sanctified by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days , and spending the whole time in

public and private exercises of God's Worship , except so much as is to be taken up in the works of necessity and mercy .

To. 2. *Hom.* VIII. God hath given express charge to all men, that upon the Sabbath-day, which is now our Sunday (*i. e. Lord's-day*) they should cease from all weekly and work-day labor, that like as God himself rested and consecrated it to quietness and rest from labor, so God's obedient people should use the Sunday (*i. e. Lord's-day*) holily, and rest from their common and daily business, and also give themselves wholly to heavenly exercises of God's true Religion and service. — Thus it may plainly appear, that God's will and Commandment was to have a solemn time, and standing day in the week, wherein the people should come together, and have in remembrance his wonderful benefits, and to render him thanks for them, as appertaineth to loving, kind, and obedient people.— St. *John* saith, *Rev.* 1. *I was in the spirit on the Lord's-day.* Since which time God's people hath always, in all Ages, without any gain-saying, used to come together upon the Sunday, to celebrate and honor the Lord's blessed name, and carefully to keep that day in holy rest and quietness, both man, woman, child, servant, and stranger.

Expl. 60. As to the particular *manner* of the Sanctification of the Sabbath it is there expressed to be (1) by an *holy rest,* by which we are not to understand that brutal and sluggish rest whereby men do indulge themselves in sloth and laziness, (as if their bodies were not to move though it be to the Church) upon this day; but this rest must be from all kind of employment, whether it be of body or mind which doth any way indispose a man for or distract him in the service of God; whether such actions, thoughts or words be in themselves sinful, which men ought to forbear and rest from at all times; or in themselves lawful, as the cares, thoughts, and business of a man's honest calling, they are to be forborne this day, and much more all kind of recreations, whether lawful or no. (2) By *exercising* ourselves unto godliness, not only in those duties of Religion which we perform on other days either alone, or with others, as Prayer, reading Scripture, and other good Books, holy Conference, but in those duties also which are more peculiar to this day, as *Hearing, Meditation, receiving* of the Sacraments, *Singing* of Psalms, *&c.* and thus the whole day is to be spent, except so much of it as is to be taken up in works of such eminent *necessity* as is brought upon men by the Providence of God, and not such necessity as men make for their own gain or pleasure, and in works of mercy.

A. 61. The fourth Commandment forbiddeth the omission or careless performance of the Duties required , and the profaning the day by Idleness, or doing that which is in itself sinful , or by unnecessary thoughts, words, or works, about worldly employments or recreations .

To. 2. *Hom.* VIII. For the transgression and breach of the *Sabbath-day,* God hath declared himself much to be grieved, as *Num.* 15. but alas! the wicked boldness of those that will be accounted God's people, who pass nothing at all of keeping and hallowing the Sunday (*i. e. Lord's-day*)—They, though there be no extreme need, must drive and carry,—row and ferry,—buy and sell on the Sunday (*i. e. Lord's-day*), they use all days alike. The other, though they will not travel, nor labor, as on the week-day, yet they will not rest in holiness, as God commandeth; but they rest in ungodliness and filthiness, prancing in their pride, pranking

and pricking, pointing and painting themselves to be gorgeous and gay; they rest in excess and superfluity, in gluttony and drunkenness, like Rats and Swine; they rest in brawling and railing, in quarrelling and fighting; they rest in wantonness, in toyish talking, in filthy fleshliness: So that it doth evidently appear, that God is more dishonored, and the Devil better served on the Sunday (*i. e. Lord's-day*) than upon all the days in the week beside.—The Beasts which are commanded to rest on the Sunday (*i. e. Lord's-day*) honor God better than this kind of people; for they offend not God, they break not their holy days.

Expl. 61. More particularly this command forbiddeth (1) all *unpreparedness* for the Sanctification of the Sabbath. (2) All *forgetfulness* of the day or duties of it, and both these in that one word [*Remember.*] (3) All *negligent* omission or performance of any Sabbath-exercise, as Prayer, hearing the Word, Meditation, *&c.* (4) All direct *profaning* of the Sabbath by doing nothing, or by bodily sloth; for on this day we are in an especial manner to glorify God with our bodies and spirits which are God's. (5) All manner of words, thoughts, affections, cares, designs, and actions which do *directly* tend to: (1) *Worldly profit* and gain, as journeys, fairs, markets, and all manner of buying and selling, except of that of which there is a *real and present necessity* towards the sustenance of man's life. (2) To *sensual pleasure,* as all manner of gaming, bowling, idle talking and walking, and all such kind of visits as have more of Complement than of real necessity in them, more of recreation in them to the body or carnal mind, than of Religion towards God, or of charity towards our neighbor. (6) All manner of *servile* works, not only in reference to Supeperiors and Governors, but also in reference to those that are under their care and charge, for that all excuses for worldly or sinful employment may be taken away from all persons: 'Tis said neither, *thou,* nor *thou, &c.*

A. 62. The Reasons annexed to the fourth Commandment are, God's allowing us six days of the week for our own employments , his challenging special propriety in the seventh , his own example, and his blessing the Sabbath-day .

To. 2. *Hom.* VIII. Like as it appeareth by this Commandment, that no man in the six days ought to be slothful or idle, but diligently to labor in that state wherein God hath set him. — So God doth not only command the observation of this holy day, but also by his own example doth stir and provoke us to the keeping of it. Wherefore, O ye people of God! lay your hands upon your hearts, repent and amend this grievous and dangerous wickedness, stand in awe of the Commandments of God, gladly follow the example of God himself, be not disobedient to the godly order of Christ's Church, used and kept from the Apostles time to this day. Fear the displeasure and just plagues of almighty God, if ye be negligent, and forbear not laboring and travelling on the Sabbath-day or Sunday (*i. e.* Lord's-day), and do not resort together, to celebrate and magnify God's blessed Name, in quiet, holiness, and godly reverence.

Expl 62. The reasons are here ranked under three heads, (1) the *equity* of the thing commanded, God allowing us *six days* for our honest and ordinary employments we may well give him *one* in seven, and be content to spend that cheerfully in his service, *(Six days shalt thou labor, &c.)* (2) From *God's Propriety* in this day, this is the day which the Lord hath made, or instituted and appointed, *Psal.* 118.23. And may he not do what he will with his own, may he not enjoy it to be spent in his service if he please. (3) From God's *example* in resting the

seventh day; not that we are therefore to rest on the seventh day in *order,* because God did so after he had created the world and all things therein; but that we are to spend (according to the tenor of this Command, a seventh day which is now our Dominical, or Sunday, in an holy rest unto the Lord. (4) From God's *end* in blessing, and sanctifying this day, or in setting it a-part to holy uses, namely that we should so use it, and thereby receive the blessing of the Sabbath from the Lord of the Sabbath.

A. 63. The fifth Commandment is, *Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*

Expl. 63. This command which is here called the fifth, is by the Apostle called the first Commandment with promise, *Ephes.* 6.1, 2. (*i. e.*) to which this promise of long life is expressly made, it being also the *first* command of the second Table.

A. 64. The fifth Commandment requireth the preserving the honor, and performing the duties belonging to everyone in their several places and relations, as Superiors , Inferiors *i,* or Equals .

To. 1. *Hom.* V. p. 3. Obey all your Superiors and Governors, serve your Masters faithfully and diligently▪ as well in their absence as in their presence, not for dread of punishment only, but for conscience sake, knowing that you are bound so to do by God's Commandments. *Hom.* X. p. 2. Every degree of people in their vocation, calling, and office, hath appointed them their duty and order; some are in high degree, some in low; some Kings and Princes, some Inferiors and Subjects, *Ministers* and *People,* Masters and Servants, Fathers and Children, Husbands and Wives, *&c.*

Expl. 64. Here is required (1) something in *general* of *all,* that they give to all that honor which is due unto them in their different places and relations, whether they be Superiors in age, parts, gifts, or authority, who are there so called by that obliging name of *parents,* that men may yield what is due unto such with all childlike and filial respect, and because in the beginning Parents were Magistrates; or Supeperiors in power; or whether they be equal to us or our Inferiors image, power, *&c.* for in both these capacities there is due to them love, gratitude, and such offices of Christianity, civility, or friendship which are suitable and proper to them. (2) Something in *special* is required from Children to be given to their natural Parents; and 'tis all expressed in this one word *(honor).* And 'tis observable that the command is laid on all Children, of both sexes, and of what age, or rank soever though they be Children of Princes and Nobles; and the honor due unto natural father and mother, or to those who are in their stead, as father and mother-in-law, grand-father or Grand-mother, Uncle or Aunt, Guardian, Tutor, *&c.* It is (1) the honor of *respect* or love, both in heart, words and behavior; for this law on Children is a law of love, and as it requires that they love one another, so also that they love their Parents. (2) The honor of *Reverence, (i. e.)* Children must fear as well as love their Parents, they must stand in awe of them as being under their authority, and that thereby they may be kept from offending their Parents. (3) The honor of *Obedience* which proceeds from both the other; 'tis love or fear that makes Children obey. Now in order to this Obedience the rod of correction is a scepter so needful in Parents hands,

that *Solomon* reckons that Parent to hate his child that doth not use it, *Prov.* 13.24. (4) The honor of help or *recompense, (i. e.)* As Parents need help, and the child is able or hath opportunity to do it, he or she must thankfully requite thereby their labor of love.

A. 65. The fifth Commandment forbiddeth the neglecting, or doing anything against the honor and duty which belongeth to everyone in their several places and relations .

To. 1. *Hom.* V. p. 3. Disobey not your Fathers and Mothers, but honor them, help them, and please them to your power. *Hom.* X. St. *Paul* threateneth no less pain than everlasting damnation to all disobedient persons, to all resisters. — p. 2. Yet let us believe undoubtedly (good Christian people) that we may not obey Kings, Magistrates, or any other (though they be our own Fathers), if they would command us to do anything contrary to God's Commandments. p. 3. And here let us take heed, that we understand not these, or such other like places (which so straitly command obedience to superiors, and so straitly punished rebellion and disobedience to the same) to be meant in any condition of the pretended and coloured power of the Bishop of *Rome.* For truly the Scripture of God alloweth no such usurped power, full of enormities, abusions, and blasphemies.—He ought therefore rather to be called Antichrist, and the Successor of the Scribes and Pharisees, than Christ's Vicar, or St. *Peters* Successor.

Expl. 65. But more particularly in reference to natural Parents (or those who stand in their room) these miscarriages are forbidden to Children. (1) All manner of *contempt* of the persons of Parents, especially when by reason of old age, sickness, or natural infirmities, they are not able to manage their Parental authority either as they ought, or have done, or when by the Providence of God their repute or estate is low in the world. (2) All *slighting* of their *good instructions,* example, counsel, directions, reproof and correction. As God would not have his own chastening and instruction despised, so neither that of Parents, and therefore he calls that child a fool, (by the mouth of *Solomon*) a scorner, and brutish, who is guilty hereof. (3) All slighting of Parents *commands,* and of their pleasure whether in reference to duty to be performed by them, whether in matters civil or religious; or in reference to the disposal of themselves in Marriage, or in any calling, place and employment. (4) All slighting of the *tenderness* and watchfulness of Parents, by doing that on purpose which doth either disturb their passions, or disquiet their minds. (5) All mocking, deriding, or imitating their weaknesses and misbehaviour, or any way disgracing them, as *Absalom* did his fathers government, and as *Cham* did in discovering his fathers nakedness. Much more (6) here are forbidden all *cursing* of them, and bitter railing at them. (7) All such *carriage* in Children as does not redound by way of reflection, as well as what does not tend directly to the Parents honor.

A. 66. The Reason annexed to the fifth Commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this Commandment .

To. 1. *Hom.* X. p. 3. By obedience to our superiors, shall we please God, and have the exceeding benefit, peace of conscience, rest and quietness here in this world, and after this

life enjoy a better life. *To.* 2. *Hom.* XXI. p. 3. Good and obedient Subjects are in God's favor, and be partakers of peace, quietness, and security, with other God's manifold blessings in this world, and by his mercies through our Savior Christ, of life everlasting also in the world to come.

Expl. 66. In the general, we have one great reason from the promise of prosperity and long life, particularly annexed to this Command; in which promise there are two things, (1) The *peculiarity* of the blessing promised to the obedience of this Command, for obedient children may be sure of the blessing promised, when it may be a blessing. (2) The *greatness* of the blessing, for of all temporal blessings 'tis the greatest, *sc.* life; and then here is that which is so sweet to nature in this life, 'tis long life and prosperous withal, otherwise it would not be a blessing. Yet more particularly, obedience to Parents is indispensable, because (1) God *requires it* in the next place to that which he claimeth for himself; and has therefore placed this Law next to the Commands of the first Table. (2) The *Law of Nature* doth in a peculiar manner require this in all Nations, even the most blind and barbarous; yea instinct of Nature in the brute creatures doth teach them some kind of respect to their Sires and Damms.

A. 67. The sixth Commandment is, *Thou shalt not kill.*

Expl. 67. The *fifth Command* did concern special duties to special persons, *sc.* the obedience of Children towards their Parents; but this *Command* doth reach all persons in general; and the end of it is not only to preserve man's life, but humanity itself, and therefore this [*Thou*] in the prohibition doth forbid murder to all persons.

A. 68. The sixth Commandment requireth all lawful endeavors to preserve our own life , and the life of others .

Hom. V. p. 3. Cast in your minds, how you may do good unto all men, unto your power, and hurt no man. —Oppress not, beat not, neither hate a 〈...〉 ; but help and succor every man as you may▪ yea, even your enemies that hate you, that speak evil of you, and that do hurt you. *Hom.* VI. Cherish good and harmless men,—and encourage with rewards to do well.

Expl. 68. Now in order to this end, these things may be very helpful, (1) *Humanity,* or a general respect of kindness towards all, whether in offices of love or of pity. (2) A *slowness* to anger, after the example of God, whom we so much provoke; and this is called lenity, or meekness of spirit, for which *Moses* was so eminent. (3) A *study* to be quiet, both outwardly from all brawling and contention; and inwardly from all revengeful thoughts, purposes, passions; as also a diligent care in outward demeanour, to avoid all occasions, temptations, and practices which do tend to stir up wrath. (4) *Placableness,* or an easiness to be reconciled, and to forget and to forgive injuries and affronts. (5) A *readiness* to use all lawful and proper means to defend our own or neighbors life, as we are called to it by the Law of Nature, Humanity, and Religion, as we are in a capacity to do it. (6) Such a *cheerfulness* of spirit as tends to the health of the body. (7) Christian *temperance* and moderation in the use of the creatures, in bodily labor, and lawful recreations. (8) A *conscientious care* to use such Physic

(as is prescribed by those who are skilful therein) which is either for the preservation or recovery of health. (9) *Care* to save our own and others souls.

A. 69. The sixth Commandment forbiddeth the taking away of our own life , or the life of our neighbor unjustly , and whatsoever tendeth thereunto .

To. 2. *Hom.* XXI. p. 3. Robberies and murders of all sins are most loathed of most men, being against the second Table of God's Law. *To.* 1. *Hom.* VI. Delay not rebukes and punshments of those that offend, but give them in due time, lest they fall headlong.

Expl. 69. Here (1) *Negatively,* This Command forbids not (1) All kind of *war,* for some is lawful. (2) Nor the *execution* of public justice in capital punishments upon capital offenders. (3) Nor *self-defense,* against violence in some cases. (4) Nor *moderate anger,* where there is just cause, as *ex. gr.* in the case of reproof, and upon the like warrantable occasions. But (2) *Positively,* Here is forbidden, (1) *Self-murder,* both *direct,* as a man's hanging, drowning, stabbing, *&c.* himself; *indirect,* as surfeiting, drunkenness, and the neglect of any lawful means for the preservation or repair of health; as of meat, drink, physic▪ *&c.* (2) Murder of our *neighbor,* (1) Directly, when wittingly and out of hatred (and without a just call) a man doth either by himself, or by means of another, take away the life of his neighbor. (2) *Murtherous* thoughts, and hatred of him without a cause. (3) All *inhumanity* and unmercifulness, or want of compassion. (4) All *neglect* of, or the withdrawing of our lawful defense. (5) All *quarrelsome* broils and brawlings. (6) All *Duels,* because in this case men wrest the Sword of Justice out of the Magistrates hand, that they may carve out justice (or rather revenge) for themselves. (7) All *provoking* speeches and behavior.

A. 70. The seventh Commandment is, *Thou shalt not commit adultery.*

Hom. XI. By the which [*Adultery*], although it be properly understood of the unlawful commixtion or joining together of a married man with any woman beside his wife, or of a wife with any man beside her husband; yet thereby is signified also all unlawful use of those parts which be ordained for generation.

Expl. 70. As the former precept did concern the *life,* so this doth concern the *chastity* of our neighbor. And as natural and regular self-love should be the rule and standard of our love to our neighbor, according to which we are to act in the preservation of his life; so that love we ought to have to ourselves, and that care we ought to have for the preservation of our own chastity, we ought also to have for the preservation of our neighbors chastity, otherwise we do not love our neighbor as ourselves.

A. 71. The seventh Commandment requireth the preservation of our own , and our neighbors chastity , in heart , speech , and behavior .

To. 1. *Hom.* XI. Christ doth not only establish the Law against Adultery, and make it of full force; but teacheth us an exact and full perfection of purity and cleanness of life, both to keep our bodies undefiled, and our hearts pure and free from all evil thoughts, carnal desires, and fleshly consents.

Expl. 71. Here is (1) something required in the general, and that is the utmost endeavors to preserve *chastity* amongst all persons, and that honorable state of marriage from all the lusts of uncleanness, for as well the bodies of others as our own, are, or should be, the consecrated Temples of the Holy Ghost, and therefore are not to be defiled by the sacrilegious and abominable lusts of filthiness. (2) In particular, for this chastity is required (1) In *heart,* or soul, as it comprehends all the powers and faculties thereof, with all the inward actings of these; as, (1) That in the understanding the *thoughts* be pure, chaste, and clean; and that whatever things are honest, in order to the preservation of chastity, we think on these things. (2) That the *will* do make its choice accordingly. (3) That the *memory* be a faithful Register only of the rules, and laws, and examples of modesty and chastity, and not to keep the Records of lust, nor to be Master of the Rowls to the spirit of uncleanness. (4) That nothing be represented upon the stage of *fancy,* but what doth become godliness and honesty. (5) That the *affections* do hug and embrace nothing that is defiled with the impurity of lust. (2*dly,*) Here is required chastity in *speech,* that men's discourse and communication be such as doth tend to promote and preserve good manners, to credit the Gospel, and to give good example to others (especially the younger sort of people), as the Holy Ghost (that Spirit of purity) has left us an example of purity in speech, when he speaks only of that (which considered in itself) has nothing of guilt, but only something of that natural shame upon it which was bequeathed to us by our first Parents; *ex. gr.* he *knew her,* he *covered his feet,* &c. *Judge.* 3.24. 1 *Sam.* 1.19. (3 *dly,*) In *behavior,* that our gestures, postures, garb, apparel, company, diet, and whole demeanour be such both before God and men, as becomes the purity of that Gospel which does not only teach to deny worldly, but also to abstain from all fleshly lusts, to avoid the appearance of them, and to hate the very garment spotted with the flesh.

A. 72. The seventh Commandment forbiddeth all unchaste thoughts , words , and actions .

To. 1. *Hom.* V. p. 2. Commit no manner of adultery, fornication, or other unchastness, in will, nor in deed, with any other man's wife, widow, or maid. *Hom.* XI. Here is whoredom, fornication, and all other uncleanness forbidden, to all kinds of people, all degrees, and all ages without exception.

Expl. 72. (1) By *unchaste thoughts,* we are to understand all impure and unchaste motions of the Soul in any of its faculties, as also all the cherishing and indulging of these inwardly and secretly, as by consent, allowance, keeping them in mind with delight, and acting them in the fancy. (2) In unchaste *words* is here forbidden, all kind of Ribaldry, Bawdry, Balladry, Romances, and Love-songs, and all such wanton discourses as are either plainly *unchaste,* or at least *immodest,* and such as do not become the tongues or pens of those who profess godliness; or at the best are such as have a direct tendency to the violation of modesty, if not of chastity. (3) By *actions* we are to understand not only all acts of uncleanness, as adultery, fornication, sodomy, bestiality, self-pollution, *&c.* but also all that which doth open a gap to any lusts of uncleanness, as polygamy, unlawful marriages, divorces, and dispensations; all stews and naughty houses; all undue delays of marriage where there is not

the gift of continence; all wanton dalliance, dancings, plays, and all such painting of the face, or pampering of the body, which have a natural tendency to inflame, or provoke filthy lust.

A. 73. The eighth Commandment is, *Thou shalt not steal.*

Expl. 73. This command concerns the *goods* as the next does the good name of our neighbor.

A. 74. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves , and others .

Hom. V. Bestow your own goods charitably, which you get duly, as need and case requireth. *Hom.* VI. Bear good will and heart unto every man, to use ourselves well unto them, as well in words and countenances, as in all our outward acts and deeds.

Expl. 74. As in all the commands which concern our neighbor, the grand principle is to be *love* to him; so in all (but especially here) the rule of our duty must be that golden *rule* of righteousness, *do as you would be done by.* Now next to the promoting of our own estate or welfare in the world, we must endeavor our neighbors *welfare,* we must not only love him as ourselves, but we must in the *general* be careful to promote or preserve his estate as our own by all honest and lawful means; more particularly here is required, (1.) *Personal cared* about a man's own estate or goods, for *charity* begins at home. (2.) *Truth* and faithfulness about what is committed to our charge by others. (3.) *Commutative justice* between man and man, in bargaining contracting, buying and selling, and in rendering to everyone his due, and in due time; as also in borrowing, bartering, chaffering and changing. (4.) *Restitution* of what we wrongfully detain of another's goods, either to the person from whom they are detained, or to his heirs and executors if we be able, or else to acknowledge our fault to them, and to beg their pardon. (5.) *Lending* freely and not looking for anything again, especially where interest is to the impoverishing of our neighbor. ▪6▪ *Charity* to the relief of the poor. (7.) *Hospitality* to strangers. (8.) *Diligence* and faithfulness in an honest, calling not only that a man may provide for himself or his friends or family, but that he may have to give to him that needeth, (9.) That all this be done with *singleness* of heart *as to the Lord Christ,* and with love to others as to ourselves.

A. 75. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own , or our neighbors wealth, and outward estate .

To. 2. *Hom.* XXI. Thefts and robberies are most pernicious to society. *Hom.* XVII. p. 2. So many as increase themselves by usury, by extortion, by perjury, by stealth, by deceits and craft, they have their goods of the Devils gift.

Expl. 75. This Command in the *general* doth forbid all that doth hinder the *end* of this Command, which is the *preservation of Livelihood,* in order to the sustentation of life, whether our own or others, and consequently all that which doth hinder the performance of the forementioned duties doth directly tend to the neglect of them. Particularly it doth forbid (1.) *inwardly*; and that (1.) all *covetous* desires of what is not our own, heart-deceit, cheating contrivance, though never executed. (2.) All *overvaluing* worldly things. (3.) *Envy* at the

prosperity of another, because he is richer than we. (4.) All *over-eager* pursuit of worldly things, confidence in them, distracting cares about them, and inordinate grief for the loss of them. (5.) All *discontentedness* with our present lot and condition. (2.) *Outwardly*; (1.) all kind of *robbery* and *stealth* whether by force or fraud; and hither may be referred, (1.) That common practice amongst some of *men-stealing,* as also the enticing away of Servants from their Masters. (2.) The *receiving* and buying of stolen goods; the receiver is worse and the buyer little better than a thief, when he knows or suspects them to be stolen. (3) *False weights,* measures, lights, removing of land-marks *&c.* (4.) All *monopolies* to raise the price. (5.) All kind of *cheating* by game, and here many times the sin is double, *sc.* the game itself and cheating by it, or any such like juggling by sleight of hand. (6.) All *cozenage* in words. (7.) All acts of *unfaithfulness* in contracts, bargains, or in matters of trust public or private. (8.) *Sacrilege,* or the taking away of that which is devoted to pious uses, together with all unjust alienations. (9) Needless *protracting* of Law-suits. (10.) All such *engagements* as (by suretyship, *&c.*) are to a man's own prejudice. (11.) All *forestalling* of markets, and hoarding up against a dearth to the prejudice of the public. (12.) All *injustice* in any kind, whether by griping, usury, oppression, or any other unlawful way.

A. 76. The ninth Commandment is, *Thou shalt not bear false witness against thy neighbor?*

Expl. 76. For the government of the *tongue* in reference to God we have the third *Commandment,* and for the *guidance* of it in reference to our *selves* and *others* we have this *Commandment,* for though our neighbor here be only mentioned yet ourselves must not be exclued, and therefore regular self-care for our own good name is to be the rule of our care to preserve his good name.

A. 77. The ninth Commandment requireth the maintaining and promoting of truth between man and man , and of our own ▪ and our neighbors good name , especially in witness bearing .

To. 1. *Hom.* XII. p. 3. If we be good and quiet Christian men, let it appear in our tongues. If we have forsaken the devil, let us use no more devilish tongues.

Expl. 77. The scope and drift of this *Commandment* most directly and expressly is the preservation of *truth,* but in subordination to the preservation of love to our neighbor, there being nothing that doth tend more to the violation of this affection, than the belying of him. The *general* duty therefore which this Commandment requires in reference to our neighbor is to *speak the truth in love,* yet more *particularly* as this Command is broken, so it is to be kept both *inwardly* and *outwardly*: (1.) *Inwardly,* and then it doth require (1) *love,* both to the truth and to our neighbor; because this twofold love is a good means for the preservation of our neighbors good name. (2.) An high and just value and esteem of our neighbors credit and reputation. (3.) Charitable thoughts concerning him, 'till we have grounds to the contrary. (4.) Willingness to hear well, and unwillingness to hear ill of him. (5.) A hearty rejoicing at good, and sorrowing for evil reports of him. (2*dly,*) *Outwardly,* is required, (1) Silence concerning our neighbor, or the not revealing of secrets, when either his *good name,* or a man's own *good conscience* is in danger to be prejudiced thereby; for to reveal a secret (where

the concealing of it is not either much to the damage of others, or of the party who would have it kept a secret) would be a violation both of Christian fidelity, and of human society, and of the laws of friendship. (2.) Here is outwardly required our *just defense* of our neighbor, by speaking well of him, (1) so far as the truth of the matter will bear it. (2) As we have a fit opportunity. And (3) a due call to speak on his behalf, but especially in *witness bearing* before a Magistrate; for in such a case a man is to say the whole truth, or all that is material (even in circumstances themselves) for the just vindication of his neighbors good name; and nothing but the truth, not that which is partly true and partly false. (2.) To *do* (as well as *speak*) what we can according to our place and capacity, and to use our utmost interest for his defense, though there might be something of pains, charge, or hazard in such Christian and neighborly endeavors. (3.) That a man do *discourage* and *rebuke tale-bearers,* flatterers, slanderers, and false accusers, especially when we observe that what they say is from malice, prejudice, and bitterness, and hath very little of probability in the matter.

A. 78. The ninth Commandment forbiddeth whatsoever is prejudicial to truth , or injurious to our own , or our neighbors good name .

To. 1. *Hom.* XII. p. 3. He that hath been a malicious slanderer, now let him be a loving comforter.—He that hath abused his tongue in evil speaking, now let him use it in speaking well. All bitterness, anger, railing, and blasphemy, let it be avoided from you.

Expl. 78. More particularly, here is forbidden something (1*st,*) *Inwardly,* as (1) All *uncharitable* and censorious thoughts concerning our neighbor; for we are to love our neighbor, and charity thinketh no evil. (2) All *supercilious* and disdainful thoughts, as of the meanness of his person, the weakness of his parts, gifts, *&c.* (3) All ungrounded *suspicions* and over-credulousness, or a readiness to open the ear to anybody that shall but open his mouth against him. (4) All such *inordinate passions* as (hatred, wrath, *&c.*) are suitable to such a bad and unchristian temper of mind. (2*dly,*) *Outwardly,* is here forbidden, (1) *False testimony* against him, whether *privately* unto some private person in our discourse, or *publicly* b•fore a Magistrate, when a man is to speak or to swear in truth, judgment, and righteousness. (2) The *suborning* or procuring of others to be false witnesses against him. (3) *Pleading* for an evil cause, for this is to defend injustice, and to be the Devils advocate. (4) Uncharitable censures. (5) Unjust verdicts and sentences. (6) Any kind of endeavors to suppress or hinder the *course of justice* and truth by undue silence. (7) Speaking the truth *unseasonably,* especially when it tends to detraction, reproach, and slander; for to report the sins of others without just cause, is really a reproach, as from the reporter, though the matter be true; if it be done without malice, and in order to his reformation, such report is not sinful, because here only a less good is neglected for procuring a greater. Yet is it no defamation to speak of another's man's failings, when they are the common talk of public fame, or marked out by the sentence of the Judge, or the notoriety of the fact. (8) *Forgeries,* whether of writing or tales. (9) Harsh *misconstructions* and interpretations of other men's words, intentions, or actions. (10) *Flattering,* and undervaluing of others. (11) All malicious *aggravations,* or unjust excuses and extenuations of others faults. (12) All such *whisperings,* reviling, and rash speaking, whereby either truth, charity, or the good name of others is wronged. (13) All *raising* and

receiving false reports, and the rejoicing in the disgrace of another. (14) All *mental* reservations, and *Jesuitical* equivocations, or any other way whereby our own good name, or credit and conscience, and the good name of others, as well as truth itself and Religion, is wronged▪

A. 79. The tenth Commandment is, *Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his man-servant, nor his maid-servant, nor his ox, nor his asse, nor anything that is thy neighbors.*

Expl. 79. This Command doth concern the frame and temper of the inward man, whether it be in reference to God, to ourselves, or to others; and the main scope of it is to preserve heart-purity, yea to bring fallen man (if it were possible on this side the heavenly Paradise) to that primitive rectitude and original righteousness wherewith he was created, and which was not only the perfection but the glory of man's nature.

A. 80. The tenth Commandment requireth full contentment with our own condition , with a right and charitable frame of spirit towards our neighbor, and all that is his .

To. 1. *Hom.* V. p. 3. Covet not wrongfully, but content yourselves with that which you get truly, and also bestow your own goods charitably, as need and case requireth.

Expl. 80. This Command requires in the general, yet in a more direct and express manner *internal* obedience to all the other *nine* Commands; or a universal regularity in man's nature, principles, inclinations, inward motions and affections towards God and man. *Obj.* But will some say, this Command therefore seems to be needless, or supernumerary, because every other Command doth require that holy and regular frame of heart which is suitable to itself, and the duties which it requires from the outward man. *Answ.* This Command is added not only as a universal declaration, but also as an *universal confirmation* of what God requires (as to the rectitude or due temper of soul) in all the other Commands together, and therefore 'twas necessary to be added to all the rest; so that this Command is of a further reach than all the former, being it requires universal rectitude, or original righteousness towards God and man. *Obj.* But then this Law would require that which is impossible. *Answ.* The Law must not cease to be *perfect,* because man is *impotent,* or not able to perform. Man has willfully lost this power; yet the Law must not therefore lose its purity or perfection. Yet (2) this *frame* of soul is not impossible to man's *rational* nature, though to corrupted nature. (3) Though the *rigor* of the Law doth still require perfection, yet the *grace of the Gospel* doth accept of sincerity in and through Christ. But more particularly, (1) This Command requires *distinction* of propriety, or that a man should know what belongs to him as his own. (2) Contentedness of mind with a man's present condition and lot, till God is pleased in his good providence to make his way plain before us, for the alteration or bettering of our condition; now God's way of providence is known by this, that it never contradicts his revealed will in his word, and in that it never destroys the eternal principles of righteousness and justice betwixt men. (3) It requires a *charitable frame, i. e.* that we be so far from envying him, or coveting what is his, that we rather wish and pray heartily, that both he and his may prosper, as well as we, or what belongs to us.

A. 81. The tenth Commandment forbiddeth all discontentment with our own estate , envying or grieving at the good of our neighbor , and all inordinate motions and affections to anything that is his .

To. 2. *Hom.* XXI. p. 3. Coveting or desiring of other men's Wives, Houses, Lands, Goods and Servants, willing to leave unto no man anything of his own.

Expl. 81. This *Command* forbiddeth all manner of lust or *concupiscence,* whereby the nature or *heart* of men is polluted and defiled, so that original lust or concupiscence which *Paul* had not known to be sin but by this Law, is plainly forbidden by this Law, *Thou shalt not covet, Rom.* 7.7. Neither is only the fountain-lust, or the depraved *inclination* of corrupt nature here forbidden, but also all the streams that proceed from it; as the lusts of the flesh, as luxury, or the lust of the eye as gain, or the pride of life as glory, *scil.* vain-glory. Yet further, here is forbidden (1*st,*) *Discontentedness* of mind, when men repine and murmur at God's providence, as if he did wrong, those complainers, when he gives either more or better of this worlds goods to others than he does to them; which wicked temper doth arise, (1) From men's *covetousness.* (2) From *pride,* which would pull down other men's estates to a man's own level; but these *two* levelling principles being destructive to propriety as well as society, are here forbidden. (3) From a double mistake: As (1) concerning the *nature* of these things, as if a man's happiness did consist in the abundance of these things. (2) Concerning *God's government* of the World, as if he did not govern the World in wisdom and righteousness. Qu. *But may not a man lawfully desire more of this Worlds goods than he has already? Answ.* Yes; Provided (1) his desire of what he wants be *without murmuring* and repining. (2) With cheerful *submission* to the will of God. And (3) with *subordination* to God's glory; neither is contentment of mind, at all inconsistent with such regular desires. (2*dly,*) *Envying* at the prosperity of others is here forbidden: For (1) This is against charity, which requires we should *love* our Neighbors as ourselves, and which should rather rejoice than grieve at the good of others. (2) And that golden Rule of Righteousness, *Do as you would be done unto.* (3) Against the *example* of God himself, who rejoiceth in the prosperity of his servants. (3*dly,*) Here is *forbidden* all *inordinate* motions and affections towards worldly objects; as love, delight, zeal, *&c.* in or for the enjoyment; and impatience, vexation, immoderate grief for loss or disappointments.

A. 82. No mere man since the Fall, is able in this life perfectly to keep the Commandments of God , but daily doth break them in thought , word , and deed .

Artic. XIII. Works done before the grace of Christ, and the inspiration of his spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity; yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin. *Hom.* III. p. 2. We have neither faith, charity, hope, patience, chastity, nor anything else that good is, but of God, and therefore those virtues be called the fruits of the Holy Ghost, and not the fruits of man. —Truly there be imperfections in our best works.—Let us therefore not be ashamed to confess plainly our state of imperfection; yea, let us not be ashamed to confess imperfection, even in all our best works.

To. 2. *Hom.* XVII. The holy company (of Saints in heaven) confesseth constantly, that all the goods and graces wherewith they were endued in soul, came of the goodness of God only. It is meet therefore to think, that all spiritual goodness cometh from God only.

Expl. 82. When 'tis said no mere man *since* the fall, &c. 'Tis clearly implied that *before* the fall man had power to keep the Law of God *perfectly*; but now since the fall he has not this power in this life, neither (1) in his *corrupt* estate before conversion, nor (2) in his *regenerate* after conversion. (1*st,*) Not in his *corrupt* estate, for though men unconverted either to Christianity (as the *Gentiles*) or to Christ (as all profane Christians) may by the power of nature, and freewill; or by the help of common grace, be able to do some things contained in the Law, which in themselves considered are good for the matter▪ yet not in a right *manner,* because not from a right principle, true grace; and not to a right end, God's Glory, nor by a *right rule,* the Law of God in the spiritual meaning of it. Nor (2*dly,*) in his *regenerate* state here in this life; for (1) his knowledge of his duty is but in part, And how can he do it perfectly when he does not know perfectly? (2) His *grace* imperfect, *Ex. gr.* faith, love, *&c.* because mingled with more or less of the opposite corruption.

A. 83. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God, than others .

Hom. V. p. 3. Christ saith, *Woe be unto you, for you devour widows houses under color of long prayers, therefore your damnation shall be greater.*—You make them children of hell worse than yourselves be. *Hom.* VIII. p. 2. Children of unbelief of two sorts, who despair and presume; and both these sorts of men be in a damnable state; as the *one* should believe the promises, so the *other* the threatenings; not over-boldly presume of God's mercy, and live dissolutely.

Expl. 83. If we consider *sin* only with reference to the Infiniteness of God's majesty who is thereby provoked, in this respect all sins are equally heinous, because all against an Infinite Majesty; but if we consider them either in their own *nature* as transgressions or in their several *circumstances,* then some sins are greater, or more heinous than others; for though every sin be a transgression of the Law of God, yet every Law of God, doth not equally, and so *directly* and immediately concern the Glory of God and the salvation of man; neither is every Law so clearly promulgated, or made known: Besides, there are some aggravations in the sin itself, as when it is not only in the heart, but in word and deed; so the greater the scandal, the greater the means to prevent it, the greater the person by whom, and against whom, the greater the sin; as also it may receive its aggravations from many circumstances, as time; when a man is drunk upon the Lord's day; place, as to cut a purse in the Church, or at the Bar before the Judge; Company, as to be debauched in Civil, or profane in Religious company.

A. 84. Every sin deserveth God's wrath and curse, both in this life, and that which is to come

Hom. XX. p. 1. We do daily and hourly by our wickedness and stubborn disobedience, horribly fall away from God, thereby purchasing unto ourselves (if he should deal with us according to his justice) eternal damnation.

Expl. 84. Every sin being a breach of the Law deserves the *curse* of the Law, or the penalty which is due to the sinner upon every the least sin, and that penalty is death; not only temporal, but spiritual and eternal; or the wrath of God to be inflicted upon the sinner both here and hereafter. *Obj.* But if every sin deserve hell, then this would seem to take away the difference in punishments? *Answ.* No, for this doth not lie in the duration of the punishment, for that will be eternal to all who come into that state where the worm never dyes, and the fire never goeth out; but it will be in the degrees of the punishment; some belike shall lose more good, and endure more evil or torment than others.

CHAP. III. Of things to be *practice'd,* according to the Gospel: Or the Ordinances of the Gospel, particularly of the two *Sacraments,* in *13 Articles,* with their Explanation. From *A. 85.* to *98.*

A. 85. TO escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, repentance unto life , with the diligent use of all outward means whereby Christ communicateth to us the benefits of Redemption.

Hom. XX. p. 1. —We have here a perpetual Rule appointed unto us, which ought to be kept at all times; and that there is no other way whereby the wrath of God may be pacified, and his anger asswaged,—which no man is able to abide, but is moved by repentance to obtain mercy.—And with a full purpose of amendment of life, fleeing to the mercy of God, taking sure hold thereupon, through faith in his Son Jesus Christ, there is an assured and infallible hope of pardon and remission, —and that we shall be received into the favor of our heavenly Father. *To.* 1. *Hom.* VIII. p. 2. If we turn to him with an humble and a very penitent heart he will receive us to his favor and grace, for his name sake, for his promise sake, for his truth and mercies sake, promised to all faithful believers in Jesus Christ his only natural Son.

Expl. 85. There were never anymore than these *two ways* prescribed by God unto man, for his keeping or obtaining of that happiness which doth consist in the favor of God. (1) Perfect and *sinless obedience* to the whole will of his Creator, and this was prescribed in innocence, for his keeping in favor with God. (2) *Faith in Jesus Christ*; which was prescribed immediately after the Fall, for the recovery of the favor of God which he had lost; for we are to look upon God not only as the party offended by transgression, but also as the *supreme Lawgiver,* and great Governor of the world; and therefore God as the supreme Governor was bound (by virtue of the perfection of his own Government, and for the preservation of the honor of his Law and Justice) not to treat with man, in order to his being received into favor again, but only in and through a Mediator; and because infinite wisdom could not find out a fitter than he who was God-man, God was therefore pleased in the riches of his grace and mercy, to pitch upon this way of recovering lost man, *sc.* by *faith in Christ,* who is mediator between God and man: And although the *Law of works* did not accept of repentance upon the breach thereof, yet the *Law of faith* doth, or the Covenant of Grace doth as well require repentance toward God, as faith in our Lord Jesus Christ. But then this, repentance must be qualified (as is expressed in the *A.*) *sc.* It must be repentance *unto life,* not a dead repentance, but such as brings forth suitable fruit, namely, that which is unto holiness, and the end everlasting life: And then, in the next place God requires a diligent use of all the *means of grace,* these being

the conduit-pipes whereby Christ, and Grace, and the Spirit, and all the spiritual benefits of our redemption are ordinarily communicated unto us; for though the want of these may not damn any (but other sins) where those that want them are not in the fault that they want them; as those that want the means of grace, and have only the Light of nature, will not be condemned for what they want, but for not glorifying God according to what light they have, though it be but from the dim candle of nature; so those that have these means and neglect them, will have the greater damnation; for, *This is the condemnation, that light is come into the world, and men loved darkness rather than light, Io.* 3.14. From all which may be *inferred,* (1) That the light of nature, or the dim candle of *corrupt reason* is not sufficient to guide a man to Heaven; for if it were, *faith* would have been superfluous, and Gospel-revelation concerning our redemption by Christ needless. (2) That in order to salvation, it is not enough for a man to believe the *truth* of the Gospel; but he must also accept of the *terms* of the Gospel, or Christ in the Gospel▪ *sc. faith* and *repentance. i. e.* He must accept of Christ in all his Offices, and accordingly yield subjection to him; and he must repent of all his sins, so as to bring forth fruit meet for repentance; for a fruitless or a dead repentance will never carry a man to heaven. (3) That Christ is communicative of his Grace, for therefore hath he appointed *means* of Grace for the conveying of Grace to his members; he is not a fountain sealed, but a fountain opened. (4) That it is the duty of Christians to attend diligently upon the Ordinances of Christ, for not only the necessity of the end requires it, there being no other ordinary way for the obtaining of the end, but by these means, but also the obligatory power of God's Command. (5) That those therefore are enemies to their own salvation and redemption by Christ, that do willfully neglect the use, or deny the necessity of Christ's Ordinances. (6) That if Christians be never the better for Christ, and by what he has done for sinners, they may thank themselves, for God has prescribed means whereby they may reap benefit from the undertaking of Christ; if then they do miss of life and salvation, 'tis because they will not come to him that they may have life. (7) That Christians had need to beg of God, that his *good Spirit* may move upon the waters of the Sanctuary, that in and through Christ they may prove effectual for healing.

A. 86. Faith in Jesus Christ is a saving-grace , whereby we receive , and rest upon him alone for salvation , as he is offered to us in the Gospel .

Hom. IV. p. 1. *Of Faith.* It consisteth not only in believing that the word of God is true. — But it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ, — hanging only upon him, and calling upon him, ready to obey and love him. —It being the first coming unto God whereby we are justified. *P.* 2. By faith only, not that the said justifying faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time or season.—But to take away clearly all merit of our works,—and wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious blood-shedding. This faith the holy Scripture teacheth us; this is the strong rock and foundation of the Christian Religion; this Doctrine all old and ancient Authors of Christ's Church do approve. This Doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain-glory of man. This whosoever denieth, is not to be accounted for a Christian man, nor for a setter forth of God's glory, but for an adversary to Christ and his

Gospel, and a setter forth of vain-glory. — Not that this our own act, to believe in Christ which is within us, doth justify us. (For this were to count ourselves to be justified by some act or virtue that is within ourselves) But we must renounce the merit of faith, *&c.* and trust only in God's mercy, and that sacrifice which our high Priest and Savior, Christ Jesus the Son of God, once offered. *To.* 2. *Hom.* XI. Unfeigned faith is the only mean and instrument of salvation required on our parts.

Expl. 86. In this description of *faith* there are several things observable, as (1) concerning the *object* of it; and this is Jesus Christ, not only as God, though therefore he is to be believed because Truth itself; nor only as God-man, though the Word being made flesh he is to be believed because he is the Revealer of his Fathers will concerning man's Salvation, but as being *God-man* he is constituted Mediator betwixt God and man, and by virtue of his *Mediatorship* doth execute the office of a *King,* of a *Priest,* and of a *Prophet,* in order to the Salvation of all those who do believe in him, or do heartily receive and embrace him for their all-sufficient Savior upon the terms of the Gospel; and thus considered he is proposed as the object of saving Faith; yet because without shedding of blood there is no remission, and because we are said to have *redemption through his blood,* therefore Christ *crucifi'd* is the most peculiar object of this faith. (2) Concerning the *act* of this faith 'tis to be noted, that doth not barely exert or put forth itself in a firm *assent* only to the truth of the Gospel, nor yet in a particular full persuasion that I shall be undoubtedly saved in and through Christ, for true saving faith may be without this full assurance, but 'tis exercised in a free *consent* of the will that this Savior shall be our Savior upon those terms he is offered; namely, cheerful submission both to his Scepter and to his Cross, and hereupon the *affections* those everlasting gates of the Soul, as love, joy, delight, *&c.* are set open that this King of glory may enter in and find entertainment there.

A. 87. Repentance unto life is a saving grace , whereby a sinner out of the true sense of his sin , and apprehension of the mercy of God in Christ , doth with grief and hatred of his sin turn from it unto God , with full purpose of, and endeavors after new obedience .

Hom. XX. *Of Repentance.* Which is a returning again of the whole man unto God, from whom we be fallen away by sin. — We must return from those things whereby we have been withdrawn, plucked, and led away from God. —Unto whom alone we must return,—not to the creatures, or the inventions of men, or our own mercies, —by Jesus Christ,—who hath made satisfaction to the Justice of God,—with our whole heart,—forsaking all that is contrary to God's will,—out of a sincere love of godliness,—a purpose of ourselves by God's grace to renounce our former wicked life; and a full conversion to God in a new life to glorify his name, *&c.* We must beware and take heed, that we do in no wise think in our hearts, imagine or believe, that we are able to repent aright, or turn effectually unto the Lord, by our own might and strength, for this must be verified in all men, *Without me ye can do nothing, John.* 15.5. Again, of ourselves we are not able as much as to think a good thought, 2 *Cor.* 3.5.

Expl. 87. This repentance is called *repentance unto life,* because the fruit thereof is unto holiness, and the end everlasting life, and concerning this repentance several things are to be noted (1*st,*) concerning the *nature* of it that (as well as faith) it is a *saving-grace,* because it

is a part of Sanctification, and not a common work of the spirit which is reckoned up amongst those things which do not accompany Salvation, as every part of Sanctification doth. (2*dly,*) Concerning the immediate *spring* of this repentance, and that is a true sense of sin, (*i. e.*) such a sense of sin as doth break the heart for sin, and that in a kindly manner with grief, or godly sorrow not with despair; this latter sense of sin may be found in a *Judas,* but only the former in a *Paul*; for whether it be in reference to the guilt of sin, a true penitent does not despair of pardoning mercy; or whether it be in reference to the punishment of sin, he hopes to be delivered from the wrath to come; and therefore this true sense of sin, and a lively apprehension of the mercy of God in Christ are here joined together. (3*dly,*) We have here the *inward acts* of repentance, as (1) *grief* of heart for sin, called therefore a being pricked at the heart, and a being contrite, and broken in spirit; which is when a man's heart is ready to bleed and melt, and tremble within him because he has broken the holy Law of God, and has thereby foolishly exposed himself to the curse and penalty of the Law. (2) *Hatred* of sin whereby a man doth disrellish, and dislike sin, and can roll it as a sweet morsel under his tongue no longer; when he does not only not love sin, but he abhors it, the very thoughts of it are grievous and ungrateful to him; and therefore (3) he *turns* from it, not only does as one who turns away his *face* that cannot endure to behold it, but his *feet,* for he hastens as far from it as he can, and that he may secure himself from the danger of it he turns from it to God. (4) With *resolution* not to return to his old beloved anymore. (4*thly,*) we have here the *outward effects* of repentance (called its fruits) active, constant, universal endeavors to lead a new life.

A. 88. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer , all which are made effectual to the Elect for salvation.

Hom. 5. p. 3. Apply yourselves chiefly, and above all things, to read and hear God's word; mark diligently therein what his will is you should do, and with all your endeavors apply yourselves to follow the same.

Expl. 88. 'Tis here supposed in the *A.* that there are *inward and extraordinary* means whereby Christ *can* and sometimes probably does communicate the benefits of Redemption, there being Salvation in no other name than that of Jesus, where persons are not made capable of this Salvation in an *ordinary* way, and in the use of means, there is no other way left but that which is extraordinary; and so we read of those that have been sanctified from the womb. But the *ordinary* means are the standing *Ordinances* of the Gospel, *sc.* the *Word, Sacraments* and *Prayer*; the Word to inform and reform us, Sacraments to confirm our faith, and Prayer to beg a divine and effectual blessing upon both; and all these three are included in that one great ordinance of the Gospel, a *Gospel-ministry,* unto which Christ hath promised his presence unto the end of the world, because till then the mystical body of Christ will stand in need of being edified in its most holy faith, for if the Unction of the Spirit had taken away the use of preaching why then did the *Apostles* use to preach?

A. 89. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners , and of building them up in holiness and comfort , through faith unto salvation .

Hom. I. p. 2. If we lack a learned man to instruct and teach us, yet God himself from above will give light to our minds, and teach us those things which are necessary for us, and wherein we are ignorant.—Mans human and worldly wisdom, or science, is not needful to the understanding of Scripture; but the revelation of the Holy Ghost, who inspireth the true meaning into them, that with humility and diligence do search therefore. *To.* 2. *Hom.* XVII. p. 1. Let us in faith and charity call upon the Father of mercy, by the mediation of his well-beloved Son our Savior, that we may be assisted with the presence of his holy Spirit, and profitably on our parts, demean ourselves in speaking and harkening to the salvation of our souls. *Hom.* XVI. p. 2. And he of his great mercy so work in all men's hearts, by the mighty power of the Holy Ghost, that the comfortable Gospel of his Son Christ may be truly preached, truly received, and truly followed in all places, to the bearing down of sin, death, the Pope, the Devil, and all the Kingdom of Antichrist. *Hom.* XVII. p. 3. We should not be able to believe and know these great mysteries that be opened to us by Christ, *but by the Holy Ghost.* St. *Paul* says, that no man can know what is of God, but by the Spirit of God; as for us (saith he) we have received, not the spirit of the world, but the Spirit which is of God, for this purpose, that in that holy Spirit we might know the things that be given us by Christ.

Expl. 89. In this *A.* there is (1) something *supposed*; (2) something *asserted*: Here it is *supposed* (1) that sometime the *reading* of the Word doth prove effectual for the spiritual and eternal good of the Soul, and hence it is that Christ commands us to search and read the Scripture, and doth charge men's ignorance and error about Soul-matters, upon their negligence herein. (2) That reading of Scripture at home doth not at all excuse people from *hearing* the Word in the solemn Assemblies where it is preached, for there is an *especially* here fixed on the word Preached as to the efficacy of it, either for conviction, conversion or comfort. (3) That the Word whether read or preached (except the Spirit, go along with it) is but a *dead letter,* till the Angel (*i. e.*) the Spirit of God move upon this water of the Sanctuary no healing is to be expected from it. And therefore (2*lie,*) 'tis here *asserted* (1) concerning the Word read, (2) concerning the Word preached that the *Spirit* of God doth make it effectual (1) for the *opening* of blind eyes, so as to discover to men the things that concern their peace and their duty. (2) For the *turning* of sinners unto God from the error and evil of their ways, from darkness unto light. (3) For the *building* of men up in their most holy faith, because hereby is laid the first stone, for faith cometh by hearing; hereby is laid the last, for 'tis by the Ministry of the Word that the Christian is made an habitation of God through the Spirit, or a temple of the Holy Ghost. (4) For the *perfecting* of holiness in the fear of God. (5) For *comfort,* for this is that brook in the way of which the Christian traveler drinketh, and so is able to run the ways of God's commands and not be weary, to walk and not to faint.

A. 90. That the Word may become effectual to salvation, we must attend thereunto with diligence , preparation , and prayer , receive it with faith , and love , lay it up in our hearts , and practice it in our lives .

Hom. I. p. 1. The *Scriptures* have power to turn through God's promise, and they be effectual through God's assistance; and being received in a faithful heart, they have ever an heavenly spiritual working in them. — In reading God's will he profits most, that is most turned into it, that is most inspired with the *Holy Ghost,* most in heart and life changed into that thing which he readeth. —Read it humbly with a meek and lowly heart, to the intent you may glorify God, and not yourself, with the knowledge of it; and read it not without daily praying to God, that he would direct your reading to a good effect.—Let us hear, read, and know these holy rules, instructions, and statutes of our Christian Religion, and upon that we have made profession to God at our Baptism. Let us fear and reverence, lay up (in the chest of our hearts) these necessary and fruitful lessons. Let us night and day muse, and have meditation and contemplation in them.

Expl. 90. This *A.* doth inform us of the right *manner* of using and managing the word (whether read or preached) with profit as (1*st,*) our attendance upon the Word must be with *diligence,* now this doth imply (2) things, (1) the *intention* of the mind, that when a man is reading Scripture, or hearing a Sermon, he do seriously mind what he is about, do not suffer his mind and thoughts to be roving upon other things; and the reason of this intention of mind is because he knows that the eye of God is intent upon him. (2) An *holy solicitude,* or a man's being concerned in the issue of the duty, he being sensible that he is now engaged in the use of that means for eternal life that God has prescribed, he now reads every *Chapter,* and hears every *Sermon,* as if it were (as indeed it is) for his life; so in this diligent attendance there is something wherein the outward man is concerned, *sc.* a devout, reverent and serious composure of the outward man to the work. (2*dly,*) *Preparation,* and this doth imply (1) a man's *laying aside* all worldly *cares,* affairs and business, sports or recreations which might any way hinder him in such holy and heavenly employment, that so he may attend upon it without distraction. (2) A man's laying aside all worldly *affections,* as love of the world, *&c.* or his putting away all superfluity of naughtiness. (3) A man's putting himself into the presence of God, or a *pressing* upon himself the sense of God's authority, majesty and holiness, as well as of the truth and importance of his word. (3*dly,*) *Prayer,* that God's word may do us good; and here we are to pray (1) for the *Minister,* that he may preach as becomes the word of God, and an Ambassador of Christ. (2) For *ourselves,* that we may receive it as the engrafted word which is able to save our Souls; yet more particularly (1) that we may mingle it with *faith,* it being that which deserves the most firm or the highest degree of assent that we are able to give to anything. (2) That we may receive it with *love* (1) to *God* the author of it, and because 'tis his word. (2) To the *Preacher* as sent by God; (3) to the *word* itself, because for the matter 'tis that which doth so highly import our happiness. (4) We are to give *reception* and entertainment not only in the porch of our ear, but in the best room of our hearts; yea it being a precious treasure, better than gold and silver, it must be our care, (1) to *lay it up* as *treasure* in our hearts, to *hide* it there as *David* did. (2) As treasure to be *improved, to lay it out,* now this cannot be done any other or better way than by a man's taking heed to his ways, according to God's word, for he that thus ordereth his conversation aright shall see the salvation of God.

A. 91. The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by Faith receive them .

Artic. XXVI. The effect of Christ's Ordinance is not taken away by the Ministers wickedness, neither the grace of God's gifts diminish'd from such as by faith and rightly do receive the Sacraments ministered to them, which be effectual because of Christ's institution and promise, although they be ministered by evil men. Nevertheless it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offenses; and finally, being found guilty by just judgment be deposed.

Expl. 91. Here we have it expressed, (1) *negatively,* how the Sacraments do not become effectual, *&c.* as (1) not from any *virtue in themselves*; for as the word is a dead letter of itself, so the Sacraments are dead signs; for can it be imagined in reason, that the soul which must live forever, can be feasted, fed, and nourished to eternal life by a morsel of bread and a sup of wine? (perishing elements), or that the spiritual defilement of the soul can be washed off by a few drops of water sprinkled upon the face. (2) Not from any *virtue in the Minister,* as neither (1) his *piety,* because this can be no meritorious or procuring cause of a blessing in the Minister; (2) nor his good *intention,* for then the blessing would not only depend upon the power, but also upon the will of man; but the efficacy of Sacraments depends (2*dly,*) *affirmatively,* (1*st,*) Upon *Christ's blessing* grounded on his own institution and appointment, for he will not be wanting to his own Ordinances. (2*dly,*) Upon the *working* of the Spirit, or his application of them to the soul in a spiritual manner, and thereby bringing to the mind of the receiver, (1) the Author of Sacraments, *Christ*; (2) the *impulsive* cause, his *love*; (3) by *representing* and *sealing* the righteousness of Christ to the soul; (4) by *objective excitation* of suitable affections, as love, gratitude. (3*dly,*) Their efficacy doth depend on the *receivers faith,* not as a meritorious cause, but as a necessary condition, without which Christ will not bless them.

A. 92. A Sacrament is an holy Ordinance, instituted of Christ, wherein by sensible signs, Christ and the benefits of the new Covenant are represented , sealed, and applied to believers .

Expl. 92. In the general, all sound Divines do agree, that a Sacrament hath these two parts, (1) an *outward sign,* such as are the objects of sense, and especially of seeing; for though bread and wine be objected or presented to the taste, as well as to the eye; and water to the touch, yet the representation or the resemblance of Christ's body broken and his blood shed, is in seeing the bread broken and the wine poured out; and the spiritual washing of the soul represented to the eye of faith, by that washing of the filth of the flesh which is visibly done before the eye of the body. (2) *Invisible grace*; for the internal application of Christ's benefits to the soul being of a spiritual nature, cannot be seen by the eye of the body; yet more particularly, in this *A.* we have the nature and quality of a Sacrament, 'tis a holy Ordinance, (1) it has *holiness* to the Lord stamped upon it, and so is spiritual in its nature. (2) It is *instituted* by Christ the *holy one*; it is not his Holiness at *Rome,* or rather *that man of sin,* that

can institute a Sacrament, though he hath taken the boldness to add five Sacraments to those two which Christ hath appointed. The holiest man upon earth cannot appoint a Sacrament; it is privilege enough in man to celebrate it when it is instituted by God. (3) It is a means for the promoting of sanctification and holiness, for it is an obligation upon a Christian to holiness, and though it be not a means to work conversion (ordinarily at least), yet it doth excite, quicken, and confirm grace. (4) It is the seal of a holy Covenant, wherein (as by a Deed of free-gift) all the benefits of Christ's Redemption are made over and applied to believers, and wherein all the promises are Yea and Amen through Christ unto such. (5) It is an Ordinance that in a most eminent manner is accompanied with the assistance, influence, and comforts of the Holy Ghost, because at such a time the Spirit in a most remarkable manner is concerned to execute his office, as the Spirit of Adoption witnessing together with the spirits of believing Receivers, that they are the children of God. And doth not all this holiness wherewith this Sacrament is attended, require on the Communicants part a holy and solemn preparation?

A. 93. The Sacraments of the New Testament are Baptism , and the Lord's Supper .

Artic. XXV. There are two Sacraments ordained of Christ our Lord in the Gospel, *i. e.* Baptism and the Supper of the Lord.—Confirmation, Penance, Orders, Matrimony, and extreme Unction are not to be counted for Sacraments of the Gospel. *To.* 2. *Hom.* IX. Sacraments instituted by our Savior Christ to be received and continued of every true Christian in due time and order, for such purpose as *He* willed them to be received, as visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness, and joining in Christ, there be but two, namely, Baptism and the Supper of the Lord.

Expl. 93. There are but these two, not only as generally necessary, but as *only necessary* to salvation, for who was fitter to judge of the necessity, or to appoint the number of Sacraments, then he alone who had the sole power to appoint any Sacrament at all; now (1) in the New Testament we find only these two of Christ's appointment. (2) These two are *sufficient* to the end to which they are appointed. *sc.* to seal the Covenant of Grace. (3) Though there were more extraordinary, yet there were but two *ordinary Sacraments* under the Old Testament, *sc.* Circumcision and the Passover. (4) Only these *two* forementioned do correspond to these two of the Old Testament; and so do not Penance, Matrimony, Orders, *&c.* (5) Only these two are directed as to the manner of *participation* in the New Testament. (6) Christ's Ministers have only these two, and no more in their *Commission* to administer and to celebrate as Sacraments, *sc. Baptism* and the *Lord's Supper.*

A. 94. Baptism is a Sacrament, wherein the washing with water in the Name of the Father, and of the Son, and of the Holy Ghost , doth signify and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace , and our engagement to be the Lord's .

Artic. XXVII. It is a sign of regeneration or new birth, whereby (as by an instrument) they that receive Baptism rightly, are grafted into the Church; the promises of forgiveness of sin, of our adoption to be the Sons of God by the Holy Ghost, are visibly signed and sealed.

Expl. 94. In this *A.* we have (1) the *general* notion of *Baptism*; It is a Sacrament (*i. e.*) a seal of the righteousness of faith, and so is every other Sacrament which is a seal of the Covenant of Grace, whether under the legal or evangelical dispensation. (2) We have here the *description* of Baptism, and therein the *difference* of Baptism from the Lord's Supper. (1) In the *outward* signs or elements in *that* water in *this* Bread and Wine, and God having been so particular and distinct in appointing these, we should be as strict and careful in the use of them; not *adding* to them the corrupt inventions of men, as the *Papists* do add to Water, Cream, Salt, Oil and Spittle, *&c.* Nor *diminishing* from the other, As they do when they deprive the people of the Cup. (2) They *differ* in their *order,* for Baptism is the *first* Sacrament of the Gospel, because it is to be administered when a Christian (or the Infant of one or both believing Parents) is solemnly to be admitted a member of Christ's visible Church, but the Lord's Supper is to follow this. (3) In *frequency,* Baptism is to be administered but *once,* because a man can be born but once spiritually (as well as naturally) and this Sacrament is a seal of this spiritual birth, when the inward Baptism of the Holy Ghost, is accompanied with the outward of Water, which by the way being both inward and outward, may be called the Doctrine of Baptisms; but the Supper being to represent and exhibit Christ as spiritual nourishment to the soul, may and must be *often,* because we often stand in need of it. (4) In the *form* of administration, Baptism being in the Name of *Father, Son,* and *Holy Ghost*; because we are to be baptized into all the three persons in the Godhead; but the Supper in these words, *take, eat, this is my body,* &c. (5) In Baptism is sealed to us and represented our *dying* unto sin, and *living* unto righteousness (especially in those of years-that are baptized) but in the other Sacrament, *Christ dying* for our sin is represented and confirmed to us. (6) Baptism doth *seal* us a *title* to all visible Church privileges and ordinances of the Gospel, and the Lord's Supper doth *suppose* this title both to these and all the benefits and advantages of the Covenant of Grace. (7) In Baptism we solemnly *engage* to be the *Lord's,* and to be entirely his; and in the Supper we renew this *engagement,* and not only our renewal of our vow, but our Baptismal vow should be frequently and seriously considered, especially in a time of Temptation and Apostasy.

A. 95. Baptism is not to be administered to any out of the visible Church, till they profess their faith in Christ, and obedience to him , but the Infants of such as are members of the visible Church are to be baptized .

Engl. Artic. XXII. The Baptism of young Children, is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

Expl. 95. 'Tis here observable that Baptism is *not* to be administered (1*st*) to *Infidels* or unbelievers (whilst such) as Jews, Turks, and Pagans; for those are not to be solemnly admitted into the visible Church, who have no precedent right by virtue of the Covenant of Grace to such admission, but (2*dly,*) 'Tis to be administered to these *two sorts* of persons. (1) Those who have not yet been baptized, and do make a *credible profession* of their faith in Christ, and obedience to his Gospel: which was required of converted Gentiles in order to their Baptism, and will be of converted Jews when they are to be re-engrafted into the true olive; yet is this no plea for the practice of *Anabaptists,* who defer the Baptism of their

Children till they can make a profession of their faith, where one or both the Parents is a visible member of the Church. For (2) *Infants* of visible professors are to be looked upon as members of the Church visible, and there are to enjoy this Church privilege; else such Infants would be in a worse condition now than formerly.

A. 96. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to God's appointment, his death is shown forth , and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits to their spiritual nourishment and growth in grace .

Artic. XXVIII. It is a Sacrament of our Redemption by Christ's death. Insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is partaking of the body of Christ; and likewise the Cup of blessing is a partaking of the blood of Christ. Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

Expl. 96. When 'tis here said the *Lord's Supper* is a Sacrament, we are to understand no more by a *Sacrament,* then that 'tis a *seal of the righteousness of faith*; so that those persons who do run to the righteousness of works, or or of the Law in order to justification, they run out of the tenor of the Covenant of Grace, in which only the righteousn•ss of faith is sealed to the believer. More *particularly* in this great Gospel-ordinance of the *N. T.* We have (1) the Sacramental *signs,* Bread and Wine; not Bread only, or Wine only, but both, hereby noting that we have in Christ whatever is needful (whether for support or comfort) to life everlasting. (2) The thing *outwardly represented* by these two elements, *sc.* Christ's body and blood; by the Bread his body; so that the *Papists* who stick so close to the letter, might with as much show of reason conclude that Christ's body was turned into Bread, as that the Bread was turned into his body. And by the Bread broken, is signified his body being wounded and broken; and by the Wine his blood, and by the pouring forth of the Wine, the shedding forth of his blood, without which no remission. (3) The Sacramental *actions, sc.* giving and receiving, whereby is noted not only that he gave himself for sinners, but that he gives himself to believers; and that as by the bodily hand they receive the Bread and Wine, so by a hand of saith they receive and accept of Christ as he offereth himself in the Gospel. (4) The *spiritual signification* of the whole, *sc.* the righteousness of Christ, and all the benefits of his Mediatory undertaking, made over and sealed to them in the Covenant of Grace, who do by faith apply these to themselves; so that every worthy Communicant may say, Christ died for me, *&c.* (5) The *authoritative design* of all this to this very end and purpose by Christ himself, who alone can appoint Gospel Sacraments; because he alone can bestow that Grace of which Sacraments are but the Conduit pipes. (6) That *worthy Receivers* are partakers of Christ's body and blood, not in a gross and corporal, but in a spiritual manner, for if the Bread were the real body or flesh of Christ which we eat in this Sacrament, then it would be no Sacrament at all; because the sign and thing signified would be really the same. (7) The *advantages* hereof, are the pardon of sin sealed, assurance of God's love, spiritual joy, comfort, refreshment, nourishment and growth in Grace.

A. 97. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge, to discern the Lord's body , of their faith to feed upon him , of their repentance , love , and new obedience , lest coming unworthily, they eat and drink judgment to themselves .

Artic. XXVIII. The body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner; and the mean whereby the body of Christ is received and eaten in the Supper, is Faith. *To.* 2. *Hom.* XV. We must certainly know, that three things be requisite in him which would seemly, as becometh such high mysteries, resort to the Lord's Table, *i. e.* first, a right and worthy estimation and understanding of this mystery. Secondly, To come in a sure faith. Thirdly, To have newness or pureness of life to succeed the receiving of the same. p. 2. Newness of life, and godliness of conversation, as fruits of faith, are required in the partakers of this Table. We may learn by eating of the typical Lamb, whereunto no man was admitted but he that was a Jew, and was circumcised, and was before sanctified.

Expl. 97. By worthiness we are only to understand *fitness*; for in order to a Christian's practice of this Ordinance, he must examine himself in these two things. (1) As to his *Right* and Title, for if a man has no right to or interest in the righteousness of Christ, when he receives this seal, he has it only to a blank. (2) As to *fitness,* called in Scripture the wedding garment, for he is no more fit to be a guest at Christ's table who wants this garment, than he is to feast with a Prince at his royal table, who is clothed with nothing but rags and nastiness; yet more *distinctly* he must examine himself, (1*st,*) in point of *knowledge,* whether or no he be competently acquainted with the terms of the Covenant of Grace, of which this Sacrament is a seal, and with the necessary principles of Religion, and with the indispensable duties of the Gospel▪ and with the greatness of the love of Christ in dying for sinners; for he who is grossly ignorant of these things, as also of the difference between the Sacramental elements, and actions, and what is spiritually intended by them, can never be able to *discern* the Lord's body; but above all he must be sure to know practically and experimentally Christ crucified in this Sacrament. (2*dly,*) He must examine his *faith,* as, (1) Whether he be in a *state* of faith, (a believer) which he may know by his being a new Creature. (2) Whether he do upon this particular occasion *exercise* the Grace of faith; but especially whether he doth heartily assent to the truth of the Gospel; and whether he does heartily close with Christ in the Gospel. (3) His *repentance,* whether it be such as doth break his heart as well *from* sin as *for* sin, which hath broken and crucified the body of his dear Redeemer. (4) His *love* whether this doth fill him (1) with *admiring* thoughts of the love of Christ in dying for him, greater love than this hath no man seen. (2) With readiness and *resolution* to suffer, yea die for Christ if called to it. (5) New *obedience,* which may be known to be such. (1) By the *spring* from whence it doth flow, the Grace of God; or the new nature. (2) By the *manner* of its being performed, *sc.* in a spiritually-natural way with delight and zeal. (3) By the *rule* of it, the Law spiritually interpreted. (4) By the *end* of it, the glory of God; and that person who finds himself thus qualified, may come and welcome to the Lord's table; *so let him eat of that bread and drink of that cup.*

CHAP. IV. Of things to be *prayed* for, in the *Lord's-Prayer,* in *10* Articles, with their Explanation. From *A. 98.* to the end.

A. 98. PRayer is an offering up of our desires to God , for things agreeable to his will , in the name of Christ , with confession of our sins , and thankful acknowledgment of his mercies .

To. 2. *Hom.* VII. p. 1.—Prayer is necessary for all men, at all times, and in all places.—Be fervent in prayer, assuring ourselves, that whatsoever we ask of God the Father in the Name of his Son Christ, and according to his will, he will undoubtedly grant it. p. 2. In all our necessities, direct our prayers to him, call upon his holy Name, desire help at his hands, and at none others. —He is able,—will help us,—hears, understands better than ourselves, what we lack, and how far we have need of help. *Hom.* IX.—Be sure that in all prayer your minds be devoutly lifted up to God, else your prayers are to no purpose. *Hom.* XVII. All good things came down to us from the Father of light. — Jesus Christ his Son and our Savior, is the mean, by whom we receive his liberal goodness, — in the power and virtue of the Holy Ghost we be made able to receive his gifts and graces.

Expl. 98. Concerning Prayer there are *two things* to be noted, (1) the *name,* (2) the *thing* itself. The name of that which is here described is *Prayer,* a term more comprehensive than invocation, which is only vocal Prayer, for it doth comprehend in it, *Invocation, Petition, Confession, Thanksgiving, Supplications,* and *Intercessions,* whether expressed in words or only pent up in a devout breast. (2) For the *thing* itself, we have (1) the necessary *Requisites* of Prayer. (2) The ordinary sorts and *kinds* of it. Necessary Requisites are (1*st*) that it be an *offering* up of our desires to God, and this is essential to all Prayer, that there be a holy motion of the will towards God in pious and devout desires though these should never be framed into words; *Internal* or heart-Prayer in some cases is all that God requires, and therefore he will graciously accept of it: But this spiritual Sacrifice must be presented *only* to God; for (1) He *only* knows, and can supply our wants. (2) Faith and Prayer must go together, and faith is *only* to be in God. (3) The Lord's Prayer doth *only* send us to God and no other. But then, *&c.* [*See Expl.* 99.]

A. 99. The whole Word of God is of use to direct us in Prayer , but the special Rule of Direction, is that Form of Prayer, which Christ taught his Disciples , commonly called the Lord's Prayer.

To. 2. *Hom.* VII. p. 3. What better example can we desire to have than of Christ himself, who taught his Disciples and other Christian men, first to pray for heavenly things, and afterwards for earthly things, as is to be seen in that Prayer which he left unto his Church, commonly called the Lord's-Prayer.

Expl. 99. (2*dly,*) 'Tis essentially necessary to Prayer that it be *only* for things agreeable to *God's* will. (1) The whole Will of God in *general*; As men must not make their *lust their end,* in begging anything of God (for those who ask that they may consume what they ask upon their lust, do ask amiss for the end;) so neither their *fancy* their *rule,* for then they ask amiss for the *manner* and *matter* both. (2) And more *particularly,* the Lord's Prayer; for this may be used not only as a Prayer itself, *Luk.* 11.2. but also as a *pattern* for all other Prayers, not so

much for *method* and order, for we are not so strictly tied to that; as for *matter* in which we are not to deviate from this so comprehensive directory in the matter of Prayer, *Mat.* 6.9. (3*dly,*) In the *name* of Christ, *(i. e)* (1) By virtue of his *warrant* and authority, because he doth command us to pray. What is done by his authority, is in his Name. (2) Making use of him as our *Mediator* or Intercessor, or great Master of Requests in Heaven; for we are strangers to God and enemies to him naturally, and so must make use of the Name of Christ, and not of our own. (2*dly.*) The ordinary *kinds* or *parts* of Prayer, are (1) *Confession* of sin, either expressed or implied, for when we beg or *petition* for any mercy, we are to own our unworthiness of it, which we cannot well do without confession of sin. (2) *Thanksgiving,* for there is something of the nature of Prayer in such acknowledgments, *scit.* our desire that God would accept of our Sacrifices of Praise, and Christ has taught us in our Prayer to praise God, *For thine is the Kingdom,* &c.

A. 100. The Preface of the Lord's Prayer, which is, *Our Father which art in heaven*; teacheth us, to draw near to God with all holy reverence , and confidence , as children to a Father, able and ready to help , and that we should pray with, and for others .

Hom. XVII. Consider his great power to make us dread and fear; —high wisdom,—inestimable goodness, to take good heart again to trust well unto him,—being assured to take him for our refuge, our hope and comfort, our merciful Father, in all the cases of our lives.

Expl. 100. The *Preface* teacheth many lessons. (1) Solemn *Preparation,* that we come not rashly to pray, but bethink ourselves beforehand to whom we are to pray. (2) *Reverence,* as the name Father doth import. (3) *Access with boldness,* that we may go to God as freely in and through Christ, as Children can go to their natural Parents. (4) *Confidence* of speeding all the while we ask aright for the matter, and manner, and end; for when men do not speed, 'tis because they ask amiss, *i. e* either *what* they should not, or as they should not, or wherefore they should not. (5) God's *readiness* to hear and help, therefore called *our Father*; none more ready to help a Child than the Father of •t. (6) God's *pity* and compassion towards his children, which does move him to help them; *As a father pities his children,* &c. (7) That great Article of our Creed, *Communion of Saints*; for all true Christian supplicants have one common union in that one common relation of children unto God, and therefore called *our Father.* (8) *Compassion,* that we do pity and pray one for another, being all of us children of the same common Father. (9) That though God is present in all places, yet *Heaven* is in a more especial manner the *habitation of his holiness*; because he doth there more immediately, gloriously, and fully communicate of himself to the Angels and Spirits of just men made perfect. (10) That man (being a sinful supplicant) should know his *distance* from the great God, and with all humble and thankful admiration acknowledge God's *condescension* towards him, in that he is willing to receive any petition from him.

A. 101. In the first Petition, which is, *Hallowed be thy Name*; We pray, that God would enable us and others to glorify him in all that whereby he makes himself known , and that he would dispose all things to his own glory .

To. 2. *Hom.* VII. p. 3.—We are taught whensoever we make our prayers unto God, chiefly to respect the honor and glory of his Name.

Expl. 101. This is not only the first Petition in this Prayer, but the first of those Petitions wherein we are taught to beg *good things*; for the two last Petitions in this Prayer are deprecatory against *evil.* Now from the shortness of all these Petitions in general, we may observe, that the efficacy of Prayer doth not consist in the multitude of words, but doth most show itself in a *holy fervency* and ardour of affections. In this Petition there is, (1*st,*) Something *supposed,* as the ground of this Petition, as (1) That man ought to make the *glory of God* his *chief end* in all his designs. (2) That by his *natural power,* and without the grace of God, he is not able to glorify God. (2*dly,*) We have the *matter* of the Petition (*Hallowed be thy name*). In which words we do pray in the general, that all the Attributes, Titles, Ordinances, Words, and Works of God (whereby he is made known) may be heartily and highly valued, and esteemed, and magnified in the world. More particularly, we beg. (1) That God would give us *hearts.* (2) *Grace,* to show forth his glory in all our words, thoughts, actions, and capacities. (3) That he would *prevent* or *remove* all that sin especially whereby the luster of his glory in the world is most eclipsed, as Atheism, Ignorance, Idolatry, Oppression, *&c.* (4) That he would so lay the scene of his *Providence* in the government of the world, that he may still get to himself a *glorious* name, whether it be in works of power, wisdom, justice, or mercy; for though he will do this whether we beg it or no, yet (1) it is our duty, because commanded. (2) Hereby we show our *love* to God, by this zeal for his glory. (3) To our *own* souls, for his glory and our happiness are twisted together.

A. 102. In the second Petition, which is, *Thy Kingdom come*; We pray, that Satan's Kingdom may be destroyed , that the Kingdom of Grace may be advanced , ourselves and others brought into it, and kept in it , and that the Kingdom of Glory may be hastened .

To. 2. *Hom.* XVI. p. 2. He of his great mercy so works in all men's hearts, by the mighty power of the Holy Ghost, that the comfortable Gospel of his Son Christ may be truly preached, truly received, and truly followed in all places, to the beating down of sin, death, the Pope, the Devil, and all the Kingdom of Antichrist; that like scattered and dispersed sheep, being at length gathered into one fold, we may in the end rest altogether in the bosom of *Abraham, Isaac,* and *Jacob,* there to be partakers of eternal and everlasting life, through the merits and death of Jesus Christ our Savior.

Expl. 102. By *kingdom* we are to understand in the general, God's rule and dominion and power, that he exerciseth in the world, both over all his creatures, and particularly over men. Now in reference to the wicked, God doth exercise the *kingdom* of his power and justice in restraining or punishing them; and thus to pray that this *kingdom* may come amongst wicked men, is to pray, that the interest, power, and dominion of Sin, Satan, and Antichrist in the world may be destroyed; for in this *Petition* we do acknowledge ourselves to be by nature subjects of the Prince of darkness, and therefore we are to pray, that this iron-yoke may be taken off▪ and that we may take upon us the easy yoke of Christ. But in reference to the elect, God's kingdom is either, (1*st,*) A *kingdom of Grace* in this world, and then we pray, the Scepter of this kingdom may rule in the hearts and lives of God's elect: Now this Scepter

being the Gospel, we are to pray, (1) That this may be dispersed all the world over, in order to the gathering of the dispersed *Jews* which do belong to the election of Grace, and to the fullness of the *Gentiles.* (2) That where the means of grace and knowledge are enjoyed (together with all Gospel-Ordinances and Gospel-order) they may prove *effectual* for the begetting and growth of grace and saving-knowledge, and for the spiritual comfort and support of weak Christians. (3) That to this end and purpose God would bestow his *Holy Spirit* upon his people, as the Spirit of Truth to lead them into all necessary truth, as a Spirit of Holiness to sanctify them, and as he is the comforter. (4) That the *power* of the *Civil* Magistrate may be laid out for the good of the Church; and that God would still furnish his Church with such Officers, both Spiritual and Civil, as may most promote the interest of Christ's spiritual kingdom; and all this we are to beg of God alone, (1) because he alone can check and restrain whatever does *oppose* his kingdom. (2) Because he alone can effectually *grant* what we beg herein. (2*dly,*) And for the *kingdom of Glory,* we are to beg the hastening of it for the elects sake, by Christ's second coming, because hereby, (1) God will be most *glorified.* (2) The *kingdom of Grace* will be *perfected,* when Christ's loyal Subjects shall reign with him in glory. *Even so come Lord Jesus, come quickly.*

A. 103. In the third Petition, which is, *Thy will be done on Earth, as it is in Heaven*; We pray, that God by his grace would make us able and willing to know, obey , and submit to his will in all things , as the Angels do in Heaven

To. 2. *Hom.* XXIII. As God the Creator and Lord of all things, appointed his Angels and heavenly Creatures, in all obedience to serve and honor his Majesty; so was it his will, that man his chief Creature upon the earth, should live under the obedience of his Creator and Lord.

Expl. 103. In this Petition we have two things observable, (1) The *matter* of our obedience, it must be what God requires. (2) The *manner,* it must be according to the *pattern* in the Mount, *sc. as it is done in heaven.* For the *matter,* 'tis only *God's Will* which must be the Rule of man's duty; not the wills, or fancies, or traditions, or corrupt customs of men; we owe obedience no further to men in what they require from us, than it is agreeable to the Will of God, and especially in the duties of Religion, because God alone, who is the searcher of the heart, is Lord of the conscience, whenever therefore what is required of us as matter of duty comes accompanied with a *thus saith the Lord,* either in the plain words, or in the plain sense of Scripture, we must not dispute, but obey. Yet to prevent mistake, we are to know, (1) There is the *secret will* of God, called the *will* of his *counsel* and *purpose*; but though this be the Rule he himself walks by, yet 'tis not the Rule of our obedience, and we are no further to pray that this *will* may be done, than as it seems good to his infinite wisdom; and that we may with patience submit to it, and in all events (though they may cross our wills never so much) acknowledge the holiness and rectitude of it, and nothing may displease us that pleaseth him. But (2*dly,*) there is his *revealed will,* as (1) in his *promises,* and here we are to pray, that they may be fulfilled. (2) In his *threatenings* towards the implacable enemies of his Church, that these may be executed, and this in subserviency to the former Petition, that his Kingdom may come. (3) In his *prophesies,* that they may be accomplished. (4) And principally

in his *Commands,* that these may be obeyed and performed above and before anything else, or that these be done whatever else be left undone; and that (2*dly,*) For the *manner,* as it is done in heaven by Angels and the Spirits of just men made perfect, *i. e. perfectly*; not that we can be perfect in holiness here on earth, but that we should be aiming at it, and be perfecting holiness in the fear of God; in which are these two things, (1) The *renouncing* our own wills, as they do oppose the will of God. (2) Actual, real, constant, cheerful, universal *compliance* with the *holy will* of God.

A. 104. In the fourth Petition which is, *Give us this day our daily Bread*; We pray, that of God's free gift we may receive a competent portion of the good things of this life , and enjoy his blessings with them

To. 2. *Hom.* VI. [Our daily bread] *i. e.* all things necessary for this our needy life. *Hom.* VII. p. 3. When we have sufficiently prayed for things belonging to the soul, then may we lawfully and with safe conscience pray also for our bodily necessities, as meat, drink, clothing health of body, deliverance out of prison, good luck (*i. e. success*) in our daily affairs, *&c.* according as we shall have need.

Expl. 104. The former Petitions did respect *God*; and this is the first of those which doth concern *ourselves.* In which Petition (1) Somewhat is implied, as (1) That we *depend* upon God for the necessities of life. (2) That these are only to be *desired* so far as they may help us in the doing of his will. (3) That the frailty of our natures is such, that they stand in *need* of daily supplies of these necessaries. (4) That our *care* in reference to these things is neither to be immoderate, for we are to ask but for bread, *i. e.* necessity; nor to look far, as is implied in that word *day.* (5) That having *food* and *raiment* we be therewith content. (6) That however men in their honest Callings do take pains for necessaries, yet they are the *free gift* of God. (2) In the Petition we are *to ask,* (1) *necessaries* of life, called in Scripture *food* and *raiment,* and here *bread.* (2) All means and helps to obtain these. (3) A *blessing* upon them; for these three things are included in this one word [*bread*].

A. 105. In the fifth Petition, which is, *And forgive us our debts, as we forgive our debtors*; We pray, that God for Christ's sake would freely pardon all our sins , which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others

To. 2. *Hom.* IX. Dissention and discord interrupt prayer. —For the Lord's Prayer hath not only a respect to particular persons, but to the whole universal, in the which we openly pronounce, that we will forgive them which have offended against us, even as we ask forgiveness of our sins of God. *Hom.* VII. p. 2. What if we be sinners, shall we not therefore pray unto God? or shall we despair to obtain anything at his hands? Why did Christ then teach us to ask forgiveness of our sins, *&c.*

Expl. 105. In reference to the petition about *forgiveness,* there is (1) something *implied.* (2) The *matter* of the Petition, and (3) the *illustration* of it. 'Tis *implied,* (1) That man is naturally a *guilty* creature, and under the condemnation, and consequently obnoxious to the curse of the Law, both by reason of Original and Actual sin. (2) That of himself he *cannot* make *satisfaction* to Divine Justice, nor any other for him (Christ only excepted, who is God as well

as man). For if man, or any other creature for him, could satisfy God's justice, he might then stick to that plea, and stand at the bar of Justice; whereas he is now forced to the throne of Grace. (3) That God *only* can forgive sin, for man is here directed only to God. (4) That confession of sin, and petition unto God for pardon, is the *way* to obtain this pardon in and through Christ. (2*dly,*) The *matter* of the petition, or that we pray for, 'tis directly and expressly *remission* (or forgiveness) of sins, and then consequently the imputation of Christ's righteousness to us, by virtue whereof we may find acceptance with God the Father, in and by and through the merit of the righteousness of his Son Christ. For as by *bread* in the former Petition we do by a *Synecdoche* understand all the necessaries of this corporal life; so in this *Petition,* by *forgiveness* we may understand that which is so necessary to eternal life, Christ's *righteousness* to be imputed to us; or in one word, in this Petition we beg justification of our persons, as in the next we beg sanctification of our natures, hearts, and lives. In short, since there is *forgiveness with God that he may be feared,* we who are so many condemned Malefactors must make our application and our supplication to him, and to him alone for pardon; for sin is such a burden, and of such intolerable weight, that 'tis only omnipotent mercy that can remove the guilt of it from the consciences of men, it being an opposition to the holiness of God's nature, who is infinite; as well as a violation of that Law which is exceeding broad; and therefore, by the way, sin may very well pass for the greatest of evils, since (1) only the *righteousness* of Christ is broad enough to cover it, that the shame of the sinners nakedness may not appear; (2) only the *mercy* of an infinite God could pardon it; (3) since 'tis a down-right defacing of the *image* of God in man, and instead thereof drawing the black lines or image of Satan upon man's soul; (4) and is consequently the greatest *enemy* to man's happiness and perfection; (5) It doth procure for the impenitent unpardoned sinner, the *eternal* wrath of God and flames of hell. *Q.* But it may be here demanded, *why our sins are called debts*? For an *Answer* we are to know in the general, that they are not so properly, but metaphorically, with allusion to those debts that are contracted between man and man; for God is not to be considered properly as a *Creditor,* but as a *Governor*; so that in strict sense our obedience (rather than our sin) is our debt to God, and such a debt as we owe to him by the Law of our Creation; so that our sins are called our debts only because sin doth make punishment to become a debt which we owe unto God, and 'tis our just debt, and of the *two* it is *punishment* which man doth suffer for sin that comes nearer to the nature and notion of a debt than sin itself, this being a due debt to God's Justice, as *obedience* is to his Authority, however we cannot pray that this debt of punishment be remitted, except we beg that guilt (which is an obligation to punishment) be first removed. (3ly) We have the *illustration* of the matter of this Petition, by an apt similitude or resemblance, *sc. as we forgive our debtors*), which words with reference to God, are not to be considered either as a *rule* that God should proceed in the same manner, to forgive us as we do others, or as a *standard* that God should measure out so many pardons to us as we give to those who do offend us, but (1) as an *argument,* (2) as an *evidence.* The *argument* proceeds from the Jess to the greater; that if we who have (but as it were) a drop of mercy, can forgive others, how much more will God (who is an Ocean of free grace and love itself) forgive us; not that our forgiving others is meritorious of God's forgiving us. (2) Our forgiving others, when 'tis done freely and heartily and universally, 'tis a *fruit* of the love and mercy of God shed abroad in our hearts, an

evidence of true grace in the soul, or of sanctification, and those whom he has sanctified he has also justified.

A. 106. In the sixth Petition, which is, *And lead us not into temptation, but deliver us from evil*; We pray, that God would either keep us from being tempted to sin , or support and deliver us when we are tempted

To. 2. *Hom.* IX.—Must crave continually of god the help of his holy Spirit, so to rule their hearts, left hatred and debate do arise,—brawlings, tauntings,—cursings and fightings. Which are from the ghostly enemy, who taketh great delight therein.—They are compassed by the Devil, whose temptation if followed must needs begin and weave the web of all miseries and sorrows. —They will not consider the crafty trains of the Devil, and therefore give not their thoughts to pray to God, that he would vouchsafe to repress his power.

Expl. 106. In this Petition there are two things necessarily supposed, as (1) The *wickedness* or perverseness of man's nature to sin, for when we beg that God would not lead us into temptation, we do own a proneness to fall into it. (2) The *weakness* of man's nature to resist temptations, or to come off without any final damage when we are tempred, for therefore do we pray to God to deliver us from evil; that if the wise God, in his wise and just providence, for holy and just ends, do so order things, that we be assaulted by the Devil, the World, or the Flesh, yet that God would so powerfully support and assist us by his Grace and Spirit that we be not overcome, but that we may recover as a Bird out of the snare of the Fowler. We do not absolutely pray against afflictions (though these are also temptations) and *lead us not, &c.* but we do absolutely pray to be delivered from the *evil* of sin, and this by God alone, who can bring good out of evil.

A. 107. The Conclusion of the Lord's-Prayer, which is, *For thine is the Kingdom, and the Power, and the Glory, forever,* Amen; teacheth us, to take our encouragement in prayer from God only , and in our prayers to praise him, ascribing Kingdom, power, and glory to him and in testimony of our desire and assurance to be heard, we say, *Amen*

To. 2. *Hom.* IX. [*Amen*] which word is as much as to say, as truth, that the blessing or thanksgiving may be confirmed.

Expl. 107. In this *Conclusion* we are taught, (1) *Self-denial,* and the renouncing of all worth and merit in ourselves; for we are not to say, Lord do thus and thus, for I am worthy, for whom thou shouldst do so and so, but *for thine is the Kingdom, &c. i. e.* Thou who hast commanded us to pray for what we need, hast *Power* to give us what we beg, though in ourselves never so *unworthy.* From that word therefore [*Lord*] we may note, (1) That answering of prayers is a special part of God's providence in governing the world, which he will have every supplicant to own and acknowledge. The belief of a providence is very necessary to the offering up unto God the sacrifice of prayer. (2) From those words [*and the Power*] we may note, *sc.* That what God may do as Governor of the world, in answering prayers by virtue of his supreme Authority, that he hath strength and ability to execute and perform. (3) From those words [*and the Glory*] observe, (1) That God looks upon it as one of his Titles of Honor, to be a God *hearing prayers*; (2) That therefore in our prayers (as well as in any other part of Divine

worship) we should principally aim at the *honor of God*; and 'tis one of the greatest arguments we can have of hope to speed, when our design is rather to gloririfie God than to gratify ourselves. (3) That the Kingdom and Power of God, and that honor which does redound to him from both these are *everlasting.* (4) That *Praise* should accompany Prayer. (5) That whatever we ask of God in the name of Christ, according to his will, believing we shall *receive,* for that's the meaning of that word which doth seal up this Prayer, *Amen*; because so it is, or so be it, or (in the words of Christ) *be it unto thee even as thou wilt*; a greater encouragement than which unto prayer no rational supplicant can desire, for 'tis no more than *ask and have, that your joy may be full.*

FINIS.

P-TA-16. The sacrifice of thankfulness A sermon preached at Paul's Cross, the third of December, being the first Adventual Sunday, anno 1615. By Tho. Adams. Whereunto are annexed five other of his sermons preached in London, and else-where; never before printed. - Adams, Thomas, fl. 1612-1653.

THE SACRIFICE OF Thankfulness.

A Sermon preached at Paul's Cross, the third of December, being the *first Adventual Sunday, Anno* 1615.

By THO. ADAMS.

Bern. in Cant. Serm. 35.

Gratiarum cessat decursus, vbi recursus non fuerit.

Whereunto are annexed Five other of his Sermons preached in *London,* and else-where; never before Printed. The Titles whereof follow in the next Page.

[illustration]

LONDON, Printed by *Thomas Purfoot,* for *Clement Knight,* and are to be sold at his shop in Paul's Church-yard, at the Sign of the Holy Lamb. 1616.

The Titles of the Five Sermons.

- 1. Christ his Star, or the Wise men's Oblation.
  Math. 2. verse 11.
- 2. Politic Hunting.
  Genesis 25. verse 27.
- 3. Plain-Dealing, or a Precedent of Honesty.
  Genesis 25. verse 27.
- 4. The Three Divine Sisters.
  1. Cor. 13. verse 13.
- 5. The Taming of the Tongue.
  I am. 3. verse 8.

To the Right Worshipful, Sir Henry Montague Knight, the Kings Majesty's Serieant for the Law, and Recorder of the Honorable City of London.

Worthy Sir;

WHere there is diversity of helps, leading to one Intention of good, the variety may well be tolerated. Who finds fault with a Garden, for the multitude of flowers? You shall perceive here different kinds; whereof (if some to some seem bitter) there is none unwholesome. It

takes fire at the Altar of God, and begins with the Christians *Sacrifice:* the flame whereof (by the operation of the blessed *Spirit*) may both enlighten the understanding, and warm the affections of good men: and in others consumingly waste the dross and rust of sin, which must either be *purged* by the *fire* of Grace here; or sent to the everlasting *fire* to be *burned.* The *Wisemens Oblation* seconds it: what is formerly commanded in Precept, is here commended in Practice. The *Politic Hunters* of the world are discovered: and *Plain-Dealing* encouraged. One (almost forgotten virtue) *Charity* is praised; and a busy vice is taxed. In all is intended *Lux Scientiae, Pax Conscientiae; Peccati ruina, aedificatio Iustitiae.*

Your noble endeavours are observed by all eyes, to be distinguished into this method: from your virtues there is a resultance of shining Light to information, from your Office to reformation of others. Go forward so still, to menage your Place in that honorable City: and let the fire of correction eat out the rust of corruption. You may punish, even whiles you pity. The good Magistrate, like a good Surgeon, doth with a shaking hand search ulcers; more earnestly desiring *Non inuenire quod quaerit, quàm inuenire quod puniat.* The God of mercy and salvation wrap up your soul in the bundle of Life; and (when the Lust of the earth shall to the Dust of the earth) fixe you in the blessed Orbe of Glory.

Your Worships in all faithful observance. THO. ADAMS.

Ad Lectorem.

Senec. epist. 59.

Cupio, si fieri potest, propitijs auribus quid sentiam, dicere▪ sin minùs, dicam & iratis.

THE SACRIFICE OF THANKFVLNESSE,

Psal. 118. 27.

God is the Lord, which hath shown us Light: bind the Sacrifice with Cords, even unto the Horns of the Altar.

THE first and the last words of this *Psalm* are, *O give thanks unto the Lord, for he is good: because his mercy endureth forever.*

Thanksgiving is the prescript, and the postscript. He that is *Alpha* and *Omega;* the *first* and the *last,* requires that our beginning and ending should be, *Praise to the* Lord.

You see the head and the foot: the bulk, body, members are not dissonant. There is scarce any Verse in the *Psalm,* that is not either an *Hosanna,* or an *Halleluia;* a prayer for mercy, or a praise for mercy.

I have singled out one; let it speak for all the rest. *God is the Lord, that hath shown. &c.*

Here is somewhat received; somewhat to be returned. God hath blessed us, and we must bless God. His Grace, and our Gratitude, are the two Lines, my Discourse must run upon:

They are met in my Text, let them as happily meet in your Hearts; and they shall not leave you, till they bring you to Heaven.

The sum is, God is to be *Praised.* The particulars are

- Wherefore, he is to be *Praised.*
- Wherewith, he is to be *Praised.*

Wherefore: God is the Lord, that hath shown us light.

Wherewith: Bind the Sacrifice with Cords, even unto the Horns of the Altar.

In the *For what* we will consider

- the *Author.*
- his *Blessing.*

The Author: God is the Lord.

His Blessing: That hath shown us Light.

The *Lord,* the *Light.* The *Author* is called *God* and *Lord:* which lead us to look upon his

- Goodness.
- Greatness.

GOD and Good.

LOe, I begin with him, that hath no *Beginning,* but is the Beginning of all other Beings, God: And would only tell you (for I must not loose myself in this Mystery) that this God is *Good.* In himself Goodness;*Good* to us. Psal. 100. *The Lord is Good: his mercy is everlasting.* He is *True Life,* saith *August. A Quo aucrt••, cadere: in Quem conuerti, resurgere: in Quo manere, vinere est.* From Him to turn, is to fall: to Him to return, is to rise: in Him to abide, is to live forever.

David *in the* 59. Psalm *calls him,* his Mercy. Deus meus misericordia mea: my God, my Mercy. *Whereupon* Augustine sweetly discourses.

If thou hadst said my Health, I know what thou hadst meant; because God gives health. If thou hadst said my Refuge▪ I understand, because thou fliest unto him If thou hadst said my strength, I conceive thy meaning; because he gives strength.

But Misericordiamea; quid est? Totum, quicquid sum, de misericordia tuá est. My Mercy, *What is it? I am by thy Mercy, whatsoever I am.*

Bernard would have us speak of God in *abstracto;* not only to call him *Wise, Merciful, good:* but Wisdom, Mercy, Goodness; Because the Lord is without accidents at all: For as he is most *Great* without quantity; so he is most *Good* without quality: *Nil habet in se, nisi se,* He hath nothing in him, but himself.

God then being *Good;* not only *formaliter, good* in himself: but also *effective, good* to us; teacheth us to love him. We should love *goodness* for it own sake: but when it reflects upon us, there is a new invitation of our love.

The LORD.

WEe have heard his *Goodness;* listen to his *Greatness.* In this Title we will consider his *Majesty,* as we did in the other his *Mercy.*

Lord implies a great State • the Title is given to a great man upon earth. But if an earthen Lord be great; *Quantus est Dominus, qui Dominos facit?* How great is the *Lord* which makes Lord's? yea, and vnmakes them two at his pleasure.

This is an absolute and independent *Lord.* 1. Cor. 8. *There may be many God's, and many Lord's.* But this is *Ille Dominus. The Lord, or that Lord;* that commands and controlls them all. They are *Domini titulares;* this is *Dominus tutelaris.* They are in title and name, this in deed and power.

There are *Many,* saith S^{t}. *Paul.* Many in Title many in Opinion. Some are *Lord's* and *God's ex authoritate;* so are Kings and Magistrates.*God standeth in the congregation of Lord's: he is Judge among the God's.* Others will so style themselves *ex usurpation;* as the Canonists say of their Pope *Dominus Deus noster Papa.* Our Lord God the Pope. But he is but a Lord and God in a blind and tetrycall Opinion.

The *Lord* is only Almighty; able to do more by his absolute power, then he will by his actual. Able for potent, not impotent works. He cannot lie, he cannot die.*Diciter omnipotence faciendo quod vult, non patiendo quod non vult.* He is called Almighty in doing what he pleaseth not in suffering what he pleaseth not.

This is his *Greatness.* As his Mercy directs us to love him, so let his Majesty instruct us to fear him. I will briefly touch both these affections; but *Love* shall go foremost.

LOVE.

Our God is *Good,* and good to us; let us therefore *love* him. 1. It is an Affection, that God principally requires. 2. It is a Nature, wherein alone we can answer God.

For the former, God requires not thy Wisdom to direct him, nor thy Strength to assist him, nor thy Wealth to enrich him, nor thy Dignity to advance him; but only thy *Love. Love him with all thy heart.*

For the second; Man cannot indeed answer God well in any other thing. When God judgeth us, we must not judge him again: When he reproves us, we must not justify our selves. If he be angry, we must answer him in patience; if he command, in obedience: But when God *loves* us, we must answer him in the same nature, though not in the same measure; and *love* him again. We may not give God word for word: we dare not offer him blow for blow: we cannot requite him good turn for good turn: yet we may, can, must give him *Love* for *Love. Nam cum amat Deus,non aliud vult quàm amari,*

Now because every man sets his foot upon the freehold of *Love,* and says, it is mine; let us ask for his Evidence whereby he holds it? We call an Evidence, a Deed; and *Deedes* are the best demonstration of our right in *Love.* If thou *love* God for his own sake, show it by thy deeds of Piety: If thou love Man for God's sake, show it by thy deeds of Charity. The root of *Love* is in the Heart; but it sends forth Veines into the Hands, and gives them an active and nimble dexterity to good Works.*If you love me,* saith Christ, *keep my Commandments.* If you *love* man, show your *Compassion* to him: Obedience to our Creator, Mercy to his Image, testify our *Loves.* He that wants these Evidences, these Deedes; when that busy Informer the Devil sues him, will be unhappily vanquished.

FEARE.

LEt us pàsse from *Love* to *Fear.* we must *Love* our *good God:* we must *Fear* our *great Lord.* It is objected against this passage of union, that *perfect love casteth out fear.* It is answered, that *fear* brings in *perfect love;* as the Needle draws in the Thread. And it is not possible, that true *Love* should be without good *Fear;* that is, a filial Reverence. For slavish fear, be it as far from your hearts, as it shall be from my discourse.

Now this *Fear* is a most due and proper affection: and (I may say) the fittest of all to be towards God. Indeed God requires our *Love:* but we must think, that then God stoupes low, and bows himself down to be loved of us. For there is such an infinite inequality betwixt God and us, that without his sweet dignation, and descending to us, there could be no fitness of this affection. But look we up to that infinite glory of our *great Lord:* look we down on the vileness of our selves, sinful dust: and we will say, that by reason of the disproportion between us, nothing is so suitable for our baseness to give so high a God, as *Fear.* Therefore, *Comeye Children hearken unto me: I will teach you the fear of the Lord.Fear* the Lord all ye his *Servants;* as well as *Love the Lord all ye his Saints.*

Now this *Fear* hath as many Chalengers as *Love* had. When this Book is held out, every man's lips are ready to kiss it; and to say and swear, that they *fear* the Lord.*Love* had the Testimony, *Charytie:* and *Fear,* must have his *Service.* Psal. 2. *Serue the Lord with fear.*

It is man's necessitated condition to be a Servant. Happy they, that can truly call Christ Master: *Ye call me Lord and Master, and ye say well; for so I am.*

He that serves the *Flesh,* serves his fellow: And a Beggar mounted on the back of Honor, rides post to the Devil. This is a choleric Master; so fickle, that at every turn, he is ready to turn thee out of doors. We may say of him, as of the *Spaniard,* He is a bad Servant, but a worse Master.

He that serves the *World,* serves his Servant; as if *Chams* curse was lighted on him, *Seruus seruorum;* a Drudge to Slaues, a Slaue to Drudges.

He that serves the *Devil,* serves his Enemy; and this is a miserable service. Sure it was a lamentable preposterous sight, that *Solomon* saw. Eccle. 10. *I have seen Servants upon Horses, and Princes walking as Servants upon the Earth.* And *Agur* numbers it among those four things,

whereby the World is disquieted: *A Servant when he reigneth, and a Fool when he is filled with Meat: an odious woman, when she is married, and a handmaid that is heir to her Mistress.*

Judge then how horryble it is, that men should set (as the Savages of *Calecut*) the Devil, or his two Ingles, the world and the flesh in the Throne; whiles they place God in the foot-stool. Or that in this Common-wealth of man, Reason which is the Queen, or the Princes the better powers & graces of the Soul, should stoop to so base a Slaue, as sensual lust. *Delight is not seemly for a fool:much less for a Servant to have rule over Princes.*

S[t]. *Basil* (not without passion) did envy the Devils happynesse: Who had neither Created us, nor redeemed us, nor preserveth us; but violently Labors our destruction; that yet he should have more servants, then God, that made us, then Jesus Christ that with his own precious Blood, and grievous sufferings bought us. Well, he is happy, that can truly say with *David; I am thy Servant, O Lord, I am thy Servant, and the Son of thy Handmayde.* This Service is true Honor: for so Kings and Princes; yea the blessed Angels of heaven are thy fellows.

God is *Good,* that we may *love* him: the Lord is *Great* that we may *Fear* him. We have heard, both severally; let us consider them jointly, and therein the security of our own happiness. It is a blessed confirmation, when both these, the *Goodness* and the *Greatness* of GOD meet upon us. His *Greatness,* that he is able▪ his *Goodness,* that he is willing to save us. Were he never so Great, if not Good to us, we had little help. Were he never so Good, if not Great, and of ability to succor us, we had less comfort. He would stand us in small stead, if either his Will or his Power was defective; if either he could not, or would not save us.

His Goodness without his Greatness, might fail us: His Greatness without his Goodness, would terrify us. It is a happy concurrence, when *Mercy and Truth meet together:* when *Righteousness and Peace kiss each other.* So sweetly singes the Psalmist: *Graciou▪ is the Lord, and righteous: yea our God is merciful.* Wherevpon S. *Ambros.Bis misericordiam posuit, semel iustitiam.* He is once said to be *Righteous;* but twice in one verse, to be *Gratious:* It is sweet when both are conjoined, as in the first and last verse of this Psalm: *O give thaenkes to the Lord, for he is good: for his Mercy endureth forever.* The Lord is *Good;* though *Great,* yet also *Good:* and his *Mercy* (so well as his *Justice) endures forever.* Man hath no such assurance of comfort in God, as to meditate, that his great Power, and good Will; his Glory and Grace, his Majesty and Mercy met together.

These be God's two Daughters; Justice and Mercy: Let us honor them both; but let us kiss and embrace Mercy. But alas, we have dealt unkindly with them both. God hath two Daughters, and we have ravished them.

There is a Story of a man, that meeting in a Desert with two Virgin-sisters; he did ravish both of them: Afterwards on his apprehension, the former desired, that he might justly die for it. The other did entreat as earnestly, that he might live, and that she might enjoy him for her Husband.

Man is that ravisher, and those two Virgins are the Justice and Mercy of God. Against his Justice we have sinned, and provoked his indignation to strike us: yea, even his Mercy we

have abused. For her sake we have been spared, and a longer day of repentance given us: yet we have despised the riches of this Mercy; and presuming on Mercy, have dared to multiply our transgressions. Justice pleads to God that we should die; urgeth his Law: *Who so ever sinneth, shall die:* And, *Death is the wages of sin.* Mercy intreats beseecheth, that we may live; and produceth the Gospel, *Who so ever repents, shall be pardoned: Who so ever believes, shall be saved:* And for further assurance, brings forth that blessed Pardon, sealed in the Wounds and Blood of *Jesus* Christ. God hearkens to Mercy for his Sons sake: though we have ravished and wronged his Mercy; yet for Mercies sake, we shall be forgiven. But then we must be married to Mercy; married in our Faith, believing on Christ: married in our good life, being merci•ull unto men.

The Blessing.

WEe see the *Author,* let us look on his *Blessing• Light. He hath-s••wed us Light.* We are come into the *Light,* and therefore have light enough of an ample Discourse. But my purpose is only to *show* you this *Light,* (as the word is in my Text) not to dwell on it; though I pray, that all you and myself may forever dwell in it.

LIGHT.

Such as the Giver is, such is the Gift. 1. John. •. *God is Light, and in him is no Darkness at all.* And S. *James* calls him the *Father of Light.* God is

So *Glorious* a *Light,* that as the Sun dazeleth the eyes too steadfastly fixed on it: so his incomprehensible Majesty confounds all those, that too curiously pry into it.

So *Clear* a *Light,* that he sees into all corners. *The eyes of God are in every place, beholding the evil and the good.* He searcheth more narrowly then the beams of the Sun: He sees Bribery in the Office, Adultery in the Closs•t, Fraud in the Shoppe, though the Pent-house makes it as dark as a room in Bedlam.

So *Good* a *Light,* that in him *is no darkness;* not so much as a shadow. There is none in him; there comes none from him. Indeed he made *outward Darkness* of Hell, the wages of sin: But he never made the inward Darkness of the Soul, which is sin.

So *Constant* a *Light;* that though the Sun be variable in his Course, sometimes shining bright, often Clouded: yet God is without change as the Moon, without Eclipsing as the Sun, without Setting as the Stars.

So *Spreading* a *Light,* that he communicates it to us. *This is the true Light,which Lighteth everyone that cometh into the world.* Without whom we should have been wrapped in an eternal miserable Darkness: but that he sent one *To give Light to them that sate in Darkness,and in the shadow of Death, to guide their feet into the way of Peace.*

And this is the *Light,* which he here *showeth us.* By the consent of all Expositors in this *Psalm* is Typed the coming of Christ, and his kingdom of the Gospel. This is manifested by an *Exaltation,* by an *Exultation,* by a *Petition,* by a *Benediction.*

The *Exaltation.* Ver. 22. *The stone, which the builders refused, is become the head stone of the Corner.* The Jews refused this *Stone,* but God hath Built his Church upon it.

The *Exultation.* Ver. 24. *This is the day which the Lord hath made: we will rejoice and be glad in it.* A more blessed *Day,* then that *Day* was, wherein he made man, when he had done making the world, *Rejoice we, and be glad in* it.

The *Petition.* Ver. 25. *Save now I beseech thee, O Lord: O Lord, I beseech thee send now Prosperytie.* Thy Justice would not suffer thee to save without the Messias: he is come, *Save Now, O Lord I beseech thee.* Our Savior is come, let mercy and salvation come along with him.

The *Benediction* makes all clear. ver. 25. *Blessed be he that cometh in the name of the Lord.* For what *David* here prophesied, the people after accomplished. Math. 21. *Blessed is he that cometh in the name of the Lord.*

The Corollary or Sum is in my Text. ver. 27. *God is the Lord that hath shown us light: bind the Sacrifice with Cords to the Horns of the Altar.*

It was truly said, *Lex est Lux:* the *Law is Light.* But unable to light us to Heaven; not through it own, but our deficiency. Hereon it did not save, but condemn us. *Lex non damnans est ficta et picta Lex:* That Law that doth not condemn us, is a feigned and painted Law. The Apostle calls it the *Ministration of death.*

Let then the less Light give place to the greater. *Legalia fuerunt ante passionem Domini vina,Statim post passionem mortua, hodie sepulta:* The Legal rites were before the Passion of Christ alive, straight after his Passion dead, now buried. Or as another; The Ceremonies of the Law were in their prime *Mortals,* in Christ's age *Mortuae,* in our time *Mortiferae.* They were at first Dying, in our Saviors time Dead, in ours Deadly. *The Law was given by Moses,but Grace and Truth came by Jesus Christ.*

We have now found out the *Light,* and (blessed be God) above these fifty years we have found it: That if any should say (as *Philip* to Christ. John. 14. *Lord show us the Father,and it sufficeth us.* To whom *Jesus* answers. *Have I been so long with you, and yet hast thou not known me? Philip, he that hath seen me, hath seen the Father:* So if any should say) *Shew* us the *Light,* and it sufficeth us. I answer; Hast thou been so long in the Light, and hast thou not known it? Art thou one of that Country that, *Appollonius* writes of, that can see nothing in the day, but all in the night. Hath the Light made thee blind? If no other, the vicissitude of this Exercise *Shewes,* that the *Light* is among us.

I should tris•le time to prove by arguments to the care, a thing so visible to the eye: and waste the Light of the day, to demonstrate the evidence of this *Light* being amongst us. Meditation and Wonder better become this subject, then discourse.

It is the *Blessing* of God's *Right hand.* Prov. 3. *Length of days is in her Right hand; and in her Left hand Riches and Honor;* saith *Solomon* of *Wisdom,* he meant it of *Christ.* This *Light* shall procure to a man blessed eternity. All those blessings of the *Left hand,* as *Riches* and *Honor,* are frail and mortal: Nothing lasts long in this World, except a suit at Law. But this *Light,* if our selves

fault not, shall out-shine for countenance, and out-last for continuance, the Sun in the Firmament. Therefore our *Psalmographer.* ver. 15. having shown, that *The voice of rejoicing and salvation is in the Tabernacles of the righteous* he adds, *The Right hand of the Lord hath done valiantly.* yea he doubles and trebbles it.*The Right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.* This is the God of *Lights,That had the seven Stars in his Right hand.* This *Light* must enlighten us to some duties.

1. Rejoice in this *Light,* ver 24. *This is the Light-day that the Lord hath made: let us Rejoice and be glad in it:* Not for a spurt, as the *Stony ground*▪ Math. 13. that with *Joy receives* the Sermon; but goes home as *stony*-hearted, as *Judas* after the Soppe. Nor as the *Jews,* to whom *John the Baptist was a burning and a shining Lamp:and they for a season, rejoiced in his light:* But afterwards never rested, till they had eclipsed the Sun on the Cross, and slain his Morning-star in the Prison. Nor as Children, that come abroad to play in the Sunshine, and make no more account of it. Nor as a people, that never saw the Sun, step out of their doors to gaze upon it, and then turn their backs on it. But *Rejoice* with a solid joy, as they whom God hath *brought out of darkness, into his marueylous light.*

2. Walk worthy of this *Light.* This was St. *Paul's* request to his *Ephesians,* that they would *Walk worthy of the vocation wherewith they are called.* The Night is past, the *Light* is come: let *us therefore cast off the works of darkness, and put on the armor of Light.* Be children of the *Light.* As the Light shines on thee, let it shine in thee. Thou hast small comfort to be in the *Light,* unless the *Light* be in thee. Saith the *Prophet* to the *Church;Arise, shine: for thy light cometh, and the glory of the Lord is risen upon th•e*▪ As God hath *shown* his *Light* to you: *So let your Light shine before men;that they may see your good works, and gloryfie your Father, which is in Heaven.* There are some that boast their *Communion* with God: against S:▪ *John* reasons *Anatura Dei.God is Light: if we say we have fellowship with him, and walk in darkness, we lie & do not the truth* S^{t}. *Paul's* argument is of the same fashion, *what Communion hath Light with darkness?* The holy writ calls all sins. *Opera tencbrarum,* the *works of darkness.* Because,

1. They are perpetrated against God, who is the *Father of Lights.* I am. 1. 17.

2. They are suggested by the Devil, who is the *Prince of darkness* Eph. 6. 12.

3. *They are most usually committed in the da•ke* Male agens odit Lucem. They that sleep, sleep in the night: and they that be Drunken, be Drunken in the night. 1. *Thess* 5. 7.

4. They are the effects of blindness of mind: and Ignorance is a grievous inward Darkness. *Their fool sh heart was Darkned: and hence* issued those deadly sins Rom. 1. 21.

5. Their reward shall be *utter Darkness. Cast that unprofitable servant into utter Darkness.* Mat. 25. 30. And *Iud*▪ Ver. 13. *To them is reserved the blackness of darkness forever*

If then God hath shown thee *Light;* show not thou the deeds of Darkness: but *walk honestly as in the day* Rom. 13. 13.

3 Take heed of sore eyes. Pleasures, lusts, and vanities, make the eyes sore that are dotingly fastened on them. The Usurer with telling his Gold: the haughti• with contemplating his

greatness: the Drunkard with looking at the Wine laughing in the Cup: the lustful with Gazing on his Painted damnations; make their eyes so sore, that they cannot look up, and behold this *Light.*

4. Take benefit of this *Light,* whiles it shines. It may be clouded, as it was in the days of Popery. Either this *Light* may be set to thee, or thou be set to it. That to thee by *Remouing* the *Candlestick:* thou to that by the hand of Death, which shall send thee to the Land of forgetful *Darkness.* Our Savior taught us this (not only in precept, but) in practice.*I must work the work of him that sent me, whiles it is day: for the night cometh wherein no man can work.* Let us not do like some Courtiers, that having Light allowed them, Play it out at Cardes, and go to Bed darkling.

5 Lastly, help to maintain this *Light,* that it go not out. If you would have the *Lamps* of the Sanctuary shine, pour in your *Oil.* Grudge not a little cost, to keeke this *Light* clear. The Papists have their Candlemasse: they bestow great cost in Lights about a Service of Darkness. Repine not you then at a little Charges, for the everlasting Lamp of the Gospel: Some of you I bear you witness, do not Grudge it. Go on and prosper: and whiles you make the Church happy, make yourselves so.

Wherewith.

I must now step from Heaven to Earth: I pass from the *For what,* to the *With what* God is to be praised.

He hath *shown* you his *Light:* show him yours. He hath given us an inestimable blessing, what shall we return him? What? *Bind the Sacrifice with Cords even to the Horns of the Alter.*

This is man's *Thankfulness,* for God's *Bountifulness.* We will first cast over the particulars, and then sum them.

- 1. Here is *Sacrifice* to be offered.
- 2. This *Sacrifice* must be *bound. Bind the Sacrifice.*
- 3. *This* Sacrifice *must be* bound with Cords Bind the Sacrifice with Cords.
- 4. This *Sacrifice* must be *bound with Cords to the Alter. Bind the Sacrifice with Cords to the Alter.*
- 5. This *Sacrifice* must be. 1. *Bound. 2. With Cords.*
- 3. To the Altar. 4. *Yea* even to the Horns of the Alter, *you see the* Totum *is* Thankefullnesse; *and the Bill hath five particulars.*
    - 1. The *Sacrifice* is *Devotion.*
    - 2. *Binding the Sacrifice,* constant Devotion.
    - 3. *With Cords,* servant Devotion.

- 4. *To the Altar,* rectified Devotion.
- 5. *To the Horns of the Altar,* confident Devotion. *Devotion* is the Mother and she hath four Daughters.
    - 1. *Constancy,* Bind the Sacrifice.
    - 2. *Fervency.* Bind it with Cords.
    - 3. *Wisdom.* Bind it to the Altar.
    - 4. *Confidence.* Even to the Horns of the Altar.

Sacrifice.

Is the act of our Deuote *Thankfulness.* I might here (to no great purpose) travel a large field of discourse for *Sacrifices.* But it were no other, but where the Scripture offereth us the company a Myle, to compel it to go with us twain.

All *Sacrifices* are either *Expiatorie,* or *Gratulatorie.* Expiatory for the condonation of sins; Gratulatory for the Donation of graces. So in a word, they were either Sin-offerings, or Peace-offerings.

The Sin-offerings of the Jews had two main ends.

1. To acknowledge *Peecat• stipendium mortem;* that Death was the wages of sin due to the Sacrificers, laid on the Sacrificed.

2. Mystically & simbolically to prefigure the killing of the *Lamb of God, that taketh away the sins of the world.* So Calvin. *Semperillis ante oculos simbola proponi oportu•t.* They had ever need of signs, and types, and figurative demonstrations before their eyes.

But those *Saecrifices* are abolished in Christ *who offered one Sacrifice for sins forever;* and that such a one, as was a *sweet smelling Sauour to God.* It was a prettie observation, that the last Character of the Hebrew Alphabet, was a plain Figure of Christ's Cross; to show that his Sacrifice ended all theirs.

Ours is the second kind; a Gratulatorie Sacrifice. Our Prophet here speaking of the days of the Gospel. Then, *Bind this Sacrifice with Cords, &c.* Christ is our *Altar,* let our selves be the *Sacrifice:* the Fire that kindles it, the Love of God; the Smoke that goes up, the consumption of our sins.

That this Sacrifice may be acceptable, I will show you how it must be done, how it must not be done.

- 1. What is to be excluded.
- 2. How it ought to be qualified.

Exclusiuely.

IT must be *sine Pelle, sine Melle, sine Fell, sine Macula.*

1. *Sine Pelle,* without the *Skin* of Ostentation; which indeed makes them not *Sacrificia,* but *Sacrilegia,* Not Sacrifices, but Sacriledges: They are so *Opera muta,* Dumbe deeds: nay, rather *Opera mendacij,* Loude lying works; as if they told God a good tale how they loved him, when they meant to deceive him. God will require all untruths between man and man; but fallacies and falsehoods done between the Porch and the Altar, in the shadow of the Church, and under the pretence of his service, he will sorely revenge.

The casting up of the Eyes, the bowing down of the Knees, the uncovering the Head, moving the Lips, knocking the Brest, sighing and crying, what mean they? are they not symptoms and demonstrative witnesses of an inward compunction? Are they not a protestation, that the Soul is speaking to God? If there be not an honest Heart within, this is but the *Skin* of a *Sacrifice:* And they that give God the *Skin* for the Body, God will give them the *Skin* for the Body; the shadow of Blessings for the substance.

It is storied of one that sold his wife Glasses for Pearls: *Imposturam faecit, et passus est,* He cozened, and was cozened. They that sell the Lord of Heaven (how so ever they may deceive his *Spouse,* the Church on earth) Glasses for Pearls, Shelles for Kernels, Copper for Gold, Bark for Bulk, Shew for Substa•nce, Fansie for Conscience; God will be even with them, and give them Stones for Bread, Images of Delight for substantial Ioyes: *Imposturam faci••t •t patienter,* They deceive, and shall be deceived.

2. *Sine Melle:* There must be no *Honey* of self-complacency in this *Sacrifice.* Psal. 51. *The Sacrifices of God are a broken Spirit: a broken and contrite Heart, O God, thou wilt not despise.* A true *Sacrifice* consists not only (*Faciendo,* but *Patiendo,*) in doing, but in dying, or suffering for Christ.

In the Law, Beasts appointed for *Sacrifice,* were first slain, and so offered. In the Gospel, Christians must first mortify their earthly members, and crucify their carnal lusts, and then offer up themselves. As Death takes away the Natural lif•; so Mortification must take away the Sensuall life.*Moriatur ergo homo, ne moriatur: Mutetur ne damnetur:* Let a man die, that he may not die: let him be changed, that he be not damned. Only the mortified man is the true *living Sacrifice.* It must not then be Honey to our Palates; but bitter: even so bitter, as *Abnegare suos, sua, se:* to deny our Friends, to deny our Goods, to deny our selves, for Christ his cause.

3. Sine Fell: *There must be no* Amarulentia, *no* Gall *of bitterness in this* Sacrifice. *Math.* 5. If thou bring thy gift to the Altar, and rememberest that thy Brother hath ought against thee; leave there thy gift, and go thy way: first be reconciled to thy Brother, and then offer it. *If thy Brother hath ought against thee, God hath more. If thou have somewhat against thy Brother, God hath somewhat against thee.* Go ye and learn what that meaneth; I will have Mercy, and not Sacrifice.

Whiles you trippe up men's heels with Frauds. lay them along with Sutes, tread on them with Oppressions, blow them up with Usuries, Injuries: Your *Sacrifice* is full of *Gall.* It was said

in wonder; *Is Saul among the Prophets?* So, what makes a Slaunderer, a Defrauder, an Usurer, an Oppressor, at Church? They come not *sine Fell,* without the *Gall* of Uncharitableness: they shall return *sieve Melle,* without the Honey of God's Mercies.*To do good, and to communicate, forget not, for with such sacrifices God is well pleased:* Merciful works are *Pro sacrificijs, imo prae sacrificijs:* Equall to Sacrifices, above Sacrifices in God's acceptance.

4. *Sine Macula. Levite.* 22. God commands, that his *Sacrifice* be *without Blemish;nor blind, nor broken, nor maimed, nor infected, &c.* Therefore a Lamb without spot was offered for a morning and an evening *Sacrifice.* And the *Lamb of God* in an antitypical relation, is truly said,*Immaculatus, a Lamb without spot, without blemish.*

The Drunkard is without a head, the Swearer hath a Garget in his throat, the Covetous hath a lame hand, he cannot give to the poor: the Epicure hath a gorbelly, the Adulterer is a scabbed Goat, the Worldling wants an eye, the Ruffian an ear, the Coward a heart: these are *Mutila Sacrificia,* lame, defective, luxate, imperfect *Sacrifices.*

The Prophet *Isaiah* begins and ends his Prophecy with a denuntiation of God's contempt, and refusal of such Oblations; Who will forget those to be the sons of grace, that forget his *Sacrifices* to be the *Sacrifices* of a God.*He that sacrificeth a Lamb, is as if he cut off a Dogs neck.*

Comprehensiuely.

IT must be *Cum Thure, cum Sale, cum Sanguine, cum Integritate.*

1. Cum Thure: *The* Frankincense *is Prayer and Invocation.* Let my Prayer be set forth before thee as Incense: and the lif•yng up of my hands as the Euening sacrifice.

These the Prophet calls *Vitulos Labiorum,* The *Cal••s* (not of our Fouldes, but) *of our Lips:* Whereof the Lord more esteemeth, then of *the Bullock that hath Horn and Hoofe.*

This is the special *Sacrifice* here meant. God expectes it of us:*Non vt auarus,* (as *Ambros.*) Not as if he were covetous of it; but *ex debito.* Yet as he must give the Beast to us, before we can give it to him. Joel 2. For the Lord must *Leave a Blessing behind him; even a Meat Offering, and a Drink Offering for* himself: So this spiritual *Sacr•fice* of Prayers and Praise, must be *Datum* as well as *Mandatum;* Conferred, as Required. *Tribuat Deus, vt homo retribuat:* Let God give it to man, that man may give it to God: He that commands it, must bestow it.

2. Cum Sale: *There must be* Salt *to season this* Sacrifice. *Levite.* 2. With all thine Offeringes thou shalt offer Salt.

Salt hath been usually taken for *Discretion.* What S. *Paul* speaks of our Words, should hold also in our deeds. Coloss. 4. *Powdred with Salt.* The Proverb is true; an Ounce of Discretion, is worth a pound of Learning.*Tolle hanc, et virtus vitium erit:* Banish this, and you shall run Virtue into Vice, blow Heate into a Flame, turn Conscience into a Furie, and drive Devotion out of her wits: Zeal without this, is like a keen Sword in a mad hand.

3 *Cum Sanguine.* Not literially, as in the *Sacrifices* of the Law.*Almost all things by the Law are purged with Blood.* But spiritually, to make them acceptable, they must be dipped in our, the *Blood* of *Jesus Christ.*

Without this they are not holy: as one expounds *Sanctum, quasi sanguine consecratum.* Here is then the necessity of a true faith, to sprinkle all our *Sacrifices* with our Saviors *Blood;* No *Sacrifice* otherwise good. *For whatsoever is not of faith,is sin.* Therefore if any man comes to the Church, more for fear of the Law, then *love of the Gospel, he offers a thanklesse Sacrifice.*

4. *Cum Integritate.* And this in respect

- Sacrificij,
- Sacrificantis.

1. *Of the* Sacrifice *God reproves the* Jews,*that they had* laid polluted Bread upon his Alter. If ye offer the Blind for Sacrifice, is it not evil? If ye offer the Lame and the sick, is it not evil? *The Lord's* Sacrifice *must be fat and fair; not a lean, scraggling, •tarued Creature.*

Paul beseecheth his *Romans,* that they would *present themselves a Living (or quick) Sacrifice to God:* When infirmities have Craz'd it, and age almost raz'd it, then to offer it: alas; it is not a living, but a dying; not a quick, but a sick *Sacrifice.* This must be a whole and holy Oblation.

2. *Of the* Sacrificer. *The life a•d soul of a* Sacrifice, *is not the outward action, but the inward affection of the Heart.* Men's cuiusque, is est quisque: *As the Mind is, so is the Man: as the Man is, so is his* Sacrifice. *If we bring our Sheep to God's* Altar, *and them alone; we had as good have left them behind us, as an unprofitable Carriage.* Wherewith shall I come before the Lord? With burnt *offerings, and Calves* of a year old? Will the Lord be pleased with thousands of Rammes, or with ten thousand rivers of Oil? Shall I give my first borne for my transgression, the fruit of my body for the sin of my soul? *No, learn another Oblation.* God *hath* shown thee, O man, what is good; and what doth he require of thee, but to Do justly, and to love mercy, and to walk humbly with thy God?

The Poet could ask the Priest,*In Templo quid facit aurum?* He bids them bring *Compositum ius, fas{que} animi, &c.* Put these into my hands, *et far litabo.* Lay upon the *Altar* of your Heart Faith, Repentance, Obedience, Patience, Humility, Chastity, Charity; *Bona pignora mentis,* and cons•crate these to the Lord.

When the searcher of the Reynes shall find a carkas of Religion without a quickening Spirit, he will turn his countenance from it. Beasts died when they were sacrificed: Men cannot live unless they be sacrificed.

The Oracle answered, to him that demanded what was the best *Sacrifice* to please God.

Da medium Lunae, Solem simul, et Canis iram: Give the half Moon, the whole Sun, and the Dogs anger: Which three Characters make *COR,* the *Heart. Deus non habet gratum offerentem propter munera, sed munera propter offerentem:* God values not the Offerer by the Gift, but the Gift by the Offerer. Let not then thy Heart be as dead, as the Beast thou immolatest.

So *Peter Martyr* expounds *Paul's living Sacrifice.* Those things that can move themselves, are living and quick: they are dead, that cannot stir themselves, but by others violence. Compelled service to God; as to keep his Statutes, for fear of Mans Statutes, is an unsound Oblation, not quick and lively. God loves a cheerful *giver,* and *thanks-giver. Non respicit Deus munera, nisi te talem praestes, qualem te munera promittunt:* God regards not thy Gifts, unless thou dost show thyself such a one, as thy Gifts promise thee. *Ad te, non munera spectat.*

You see the *Sacrifice, Devotion.* The Mother hath held us long: we will deal more briefly with her Daughters.

Constancy.

THe first borne is Constancy. Bind the Sacrifice. *Grace is like a Ring, without end; and the Diamond of this Ring is* Constancy.*Deut.* 6. T•ou shalt bind my Statutes for a sign upon thy hand, and they shall be as frontlets between thine eyes. *It is the advice of wisdom* Let not mercy and truth forsake thee: Bind them about thy neck, and write them upon the Table of thy heart.

The *Leafe of a Righteous man never fadeth,* saith the *Psal.* If it doth, then *Lapsus foliorum, mortificatio arborum,* saith the Gloss. The fall of the leaves will be the death of the Tree. It is to small purpose, to steer the vessel safe through the main, and splitte her within a league of the Haven. To put your *hand to the Plow,* and thrive well in the best husbandry; and with *Demas* to look back.

Vincenti dabitur; and *fulfilled Holin•sse wear•s the Crown.* Some have derived *Sanctum,quasi sancitum;* an established Nature. All Virtues run in a race: only one winneth the Garland, the Image of eternity, happy *Constancy. Wisdom is a tree of Life to them that lay hold on her: and blessed is he that retains her:* Therefore, *Make sure your Election;* Fast bind, fast find: *Bind the Sacrifice.*

Fervency.

THe next *D•ughter* of this righteous generation, is *Fervency. Bind the Sacrifice with C•rdes.* Thou canst not make Heaven too suit. Men use to *bind* the World to them, faster then the Philistines *Sampson,* or the Jailor his f•gitiue Prisoner, with *Cords,* with *Cords* of Yron; that it may not start from them, and run away.

Riches is known to be wild Bedlam; therefore they will keep it in *Bonds.* They *bind* their Lands with Intailes, their Goods with Walls, their Monyes with Obligations, that on no condition they may give them the slip: But they care not how loose the Conscience be: they that give liberty enough, even to licentiousness.

But the *Sacrifice* of *Devotion* must be bound with *Cords:* a *Corde* of love, a *Corde* of fear, a *Corde* of faith; and this *threefold Coard is not easily broken.*

Wisdom.

A third *Daughter,* and one of the beautifullest, is *Wisdom. Bind the Sacr•fice with Cords to the Altar.* Rectified *Devotion,* is specially acceptable.

A man may be devout enough: too much, when their zeal is like the horn in the Vnicorns head: it doth more hurt then good. You would not have wished *Baal Priests* do more for their Master: loe, the gashes and mouths of their self-given wounds, speak their forwardness: they wanted a Lamp of direction, to Guide it to God's *Altar.*

Aristotl• e•lls Discretion,*virtutum normam et form•m:* the eye of the soul, the soul of virtue. I would to God, some amongst us had one Dramme of this grace, mingled with their whole handfuls of zeal. It would a little Cool the preter natural heat of the slng-brand fraternity; as one wittily calleth them.

Hollerius writes of an *Italian,* that by often smelling to the herb *Basil,* had Scorpions bred in his brain. Proud *Faction* is the weed they so much smell on, and make poesies of, that the serpents bred in their brains, do stinge and wound the bosom of the Church. These *Bind,* and *with Cords,* but not to the *Altar,* Devotion is not their scope, but distraction. O may the spirit of meekness *Bind* their *Sacrifice to the Altar:* direct their zeal with *Discretion,* to the glory of God. And let us everyone say resolutely with *Daui•: I will wa•h my hands in innocence,O Lord; and so will I compass thine Altar.* Wisdom is a fair Daughter in this Progenie. *Bind the Sacrifice with Cords to the Altar.*

Confidence.

THe youngest *Daughter* of this fair Sister-hood, is *Faith.* Copious matter of Discourse might here be offered me, about the site, matter, fashion, of the *Altar;* and to what purpose these four *Horns* of the *Altar* served: *Bind the Sacrifice with Cords to the Horns of the Altar.*

Perhaps many precious Mines of mysteries might here be found out, which I dig not for. Among diverse other ends I find, that these *Horns* of the *Altar* were for *Refuge;* & guilty men did fly unto them for fear of the Law.*Adoniah feared because of Solomon, and arose, and went, and caught hold on the Horns of the Altar.* So *Joab* in the next Chapter,*Fled to the Tabernacle of the Lord, and caught hold on the Horns of the Altar.* They fled thither in a hopeful confidence of mercy.

Christ is our *Altar,* Heb. 13. his Merits the *Horns of the Altar. By him therefore let us offer the sacrifice of Praise to God continually,that is, the fruit of our lips, giving thanks to his name.* Our Faith must catch hold on these *Horns,* Christ's merits, that is, our *Sacrifice* may be acceptable.

The Law of God shall surprise us, and the Sword of eternal death shall kill us, if we *bind* not our *Sacrifice to the Horns of the Altar:* if we rest not upon the all-sufficient Merits of *Jesus Christ.*

This is the Mother of her, whose *Daughter* she is. It may be said of these, as the Poet of Yce and Water; the Mother brings forth the Daughter, & the Daughter brings forth the Mother.

All her Sisters are beholding to her: Never a Damos•ll of *Israel* dares enter *Ahasuerus* Court, but she; She alone must bring all graces to the *Horns* of the *Altar.* O blessed Faith: *Many Daughters have done vertuosly, but thou excellest them all.Bind then the Sacrifie with Cords, even unto the Horns of the Altar.*

YOu hear the Mother and her Children: These are the *Daughters* that true *Devotion* bringeth forth. Compare we our Progenie with these, and we shall find, that we bring forth *Daughters* of another countenance.

Distinguish this Land of ours (let the word *Diuide,* be held heresy in manners) into four CC: *Court, City, Country, Church.*

The *Court* may be said to have three *Daughters;* as *Fulco* boldly told *Richard* the first: which are vicious, & of a wicked disposition. The King answered, He had no *Daughters* at all. *Fulco* said, he cherished three in his *Court* that were no better then Strumpets; and therefore wished him timely to provide them Husbands, or else they would undo him, and his Realm. The angry King would have them named. *Fulco* told him, they were *Pride, Avarice,* and *Luxury.* The blushing, penitent, and discreet Prince confessed, and resolved to bestow them. So he gave *Pride* to the *Templars, Avarice* to the *Cistercians Monks,* & *Luxury* to the Popish *Prelates:* the like matches, as fitter then in *England* could not be found for them.

The *City* hath four *Daughters* too: *Fraud, Hypocrisy, Usury, Sensuality.* Let me say; the breeding and indulgence to such *Daughters,* shame you. Shall I tell you how to cast them away upon Husbands? Marry *Fraud* to the professed *Cheaters.* Bestow *Usury* upon the *Brokers.* Banish *Sensuality* to the *Forest,* to see if any Beast will take it up. And for *Hypocrisy,* wedde it to the brain-sick *Separatist,* though you send it to them with a letter of Mart to *Amsterdam.*

The *Country* hath three *Daughters; Ignorance, Uncharitableness,* and *Ill-custom: Ignorance* they might bestow on the *Papists,* they will make much of it. Let them send *Uncharitableness* to the *Savages* and *Saracens.* And *Ill-custom* to the *Jews,* who will rather keep their Customs, then their Savior.

For the Church; we have but two Children, and those none of our own breeding neither; though we are fain to bring them up with patience, *Pouerti•,* and *Contempt:* and take'hem who will, so we were rid of them.

These are not the *Daughters* of *Devotion,* but the wretched brood of our Indeuotion.

There are amongst us,

- 1. Some that will not *Bind.*
- 2. Some that will *Bind,* but not *with Cords.*
- 3. Some that will *Bind with Cords,* but not the *Sacrifice.*
- 4. Some that will *Bind the Sacrifice with Cords,* but not to *the Alter.*
- 5. Some that will *Bind the Sacrifice with Cords to the Altar,* but not to the *Horns of the Altar.*

1. Some will not *Bind;* nay they will not be *bound.* There are so many Religions in the world, that they will be tied to none of them. Such a one is like a loose Tooth in the head, of little

use, of much trouble. Their trepidations are more shaking then cold Ague-fi•tes: their staggers worse then a Drunkards.

A Fether in the Air, a Fane on the House, a Cockboate in the Sea, are less inconstant. The course of a Dolphin in the Water, of a Buzzard in the Air, of a Whore in the City, is more certain. They are full of farraginous and bullimong mixtures: pour them forth into liberty, and they run wilder then Quick silver on a table.

But let a good man be (as *John Bap* was commended by our Savior) *No Reed shaken with the Wind:* Let our Actions have ballace, our Affections balance: be we none of those, that *will not Bind.*

2. Some will *Bind,* but not with *Cords:* they will take on them an outward profession, but not be fervent in it. they will not *bind* themselves to *Devotion,* as the *Philistines* bound *Sampson,* with *new Withes,* or with *new Ropes;* but only with a Rush, or a Haire, or a twine Threed of coldness.

A Sermon or a Mass, is all one to them; they come with equal devotion to either. All the Religion in the World with these *Gergesens,* is not worth a slitch of Bacon: For handfulles of Barley, and morselles of Bread, you may win them to worship the *Queen of Heaven.*

Their lukewarmenesse is so offensive, that they trouble all stomaches: GOD shall sp•e them out of the Church: the earth shall spew them into the Grave, and the Grave shall spew them into Hell.

3. Some will *Bind,* and with *Cords;* but not the *Sacrifice.* Such are the utterly irreligious, the openly profane. They have their *Cords* to *bind;* but they will not meddle with the *Sacrifice, Devotion.* The Prophet *Isaiah* gives them a *Vae* for their labor.

Woe unto them that draw Iniquity with cords of Vanity;and sin, as it were with a Cart-rope. But in a just quittance for their strong-hailed wickedness, they draw on their own destruction with *Cords,* and damnation, as it were with a *Cart-rope.* So those *Funcs peccatorum,* that *Solomon* speaks of, shall be rewarded: *His own iniquities shall take the wicked himself, and he shall be holden with the Cords of his sins.* There is such a concatenation of their wickedness, rioting, swearing, drunkenness, whoredom, that at last the *Cords* end reaches to Hell.

Their whole life is but like a Fire-work, that runs along the Rope of wickedness, till at last it goes out in the Grave, and is rekindled in the slaming Pit. They bind sin sure to them selves with *Cords;* and with the same *Cords* the Devil *Binds* them as fast to him: they shall speed as himself doth, and be at last *Bound* with the *Cords,* or *Chai•es of darkness.*

The Magistrate should do well (in mean time) to *Bind* them with Material *Cords,* of severe punishments. Chaine up their feet from Brothel-houses, Manacle their hands from slaughters; give them the *Cords* of Correction, least at last by a *Corde* they depart the world.

The three spetiall Twists of this *Corde,* are Drunkenness, Whoredom, Cossenage. If you could untwine these three, and separate them; there were some hope of breaking them all. You

say, on their deprehention they have sure punishment: be as careful to find them out. But it is reported, you have roused these sins from their old nests, and sent them home to your own houses. Cheating winds into some of your own shops: Adultery creeps into some of your own Chambers. And I know not how, sometimes Justices & Magistrates have whipt Drunkenness out of the Alehouse into their own Cellers.

There is one amongst us that is a terrible *Binder;* and that's the usurer. He *Binds* strangely, strongly, with the *Cords* of obligations. You know he that enters into obligation, is said to come into Bonds; it is all one, into *Cords.* This man's whole life is spent in tying of knots: his profession is *Cordage.* And for this cause he is beloved of the *Cord*-makers, for setting them on work; and of nobody else.

This fellow *Binds,* but he will near *Bind the Sacrifice:* his conscience shall be loose enough. I could say much to this *Binder,* if there were any hope of him. But I remember a true story, that a friend told me of an Usurer. There was a Godly Preacher in his Parish, that did beat down with all just conuictions, and honest reproofs that sin. Many Usurers flocked to his Church, because he was a man of note. Among the rest, this Usurer did bid him often to dinner, and used him very kindly. Not long after this Preacher began to forbear Usury; not in any connivance or partiallitie; but because he had dealt plentyfully with it; and now his Text led him not to it.

Now begins the Usurer to be heavy, sorrowing and discontent; And turned his former kindness into fullennesse. The Preacher must needs observe it, and boldly asked him the reasons of this sudden aversion. The Usurer replied. If you had held on your first Course to in•eigh against Usury, I had some hope you would ha•e put all the Usurers down; and so I should have had the better Vent and Custom for my Mony. For my part, say what you will, I never meant to leave it: But I should have been beholding to you, if you could have made me an Usurer alone. You see the hope of an Usurers Conversion.

But I would to God, that everyone thus bound with the *Corde* of his Wickedness, would consider, that so long as a *Corde* is whole, it is not easily broken: but untwist it, & lay it thread by thread, and you my quickly snappe it a sunder. Beloved, first untwine the *Corde* of your sins by serious consideration, and then you may easily break them off by Repentance.

4. Some 1. will *Bind,* 2. with *Cords,* 3. yea and the *Sacrifice,* 4. but not to the *Altar.* There are many of these in our Land: they *bind the Sacrifice* exceeding fast to *Themselves,* not to the *Altar.* All the *Altaragia,* the dues that belong to them that *serve at God's Altar,* and which the Laws of God and man *Bound* to the *Altar,* they have loosened, and *Bound* to themselves, and their heirs.

These *Bind the Sacrifice,* and with *Cords;* but not to the right place. Nay, I would to God, they would *Bind* no more; But now the fashion is to hold God to Custom: & if a poor Minister demand those remanents, which are left to the *Altar,* he is ou•rthrowne by Custom. Oh the pity of God, that England-should have any such Custom:

And for you, that never think yourselves well, but when you have *Bound* the *Sacrifice* to yourselves: and imagine that the Milk or Fleece of your Flocks, which God hath tyth'd for himself, is too good for the Minister; and will either *act•,* or *armis,* with force of Law, or craft of Coosening, keep it to yourselves; that will plead the rate of a penny in Law, for a pound in concience: Chop and change your Sheep, to defraud Christ of his Tenth sleece: know that as you *Bin•e the Sacrifice* from the *Altar,* so you shall have no comfort by the *Altar,* but the Justice of God shall *Bind* you from his mercy. Though you may repent: which if you restore not, is impossible: and your restitution is improbable; yet for the present, the Devil hath Eleuen points of the Law against you; that is, Possession.

5. Lastly, some. 1. *Bind. 2. The Sacrifie. 3. With Cords. 4. To the Altar.* 5 But not to *the Horns of the Alter.* These are deficient in a spetiall degree of *Devotion, Faith.* They have many good moral virtues; but they want that, which should make both their virtues and themselves acceptable to God; *Faith* in his Son *Jesus Christ.* It is a vain *Devotion,* whence this is excluded: The Law finds no works righteous. But *Quod Lex operum min••do imperat, L•x s•dei credendo impe•rat:* What the Law of *Works* commanded with the threatening, the Law of *Faith* obtains by believing: Affie we then the merits of our blessed Savior, who is our only *Re•u•e;* and take fast hold on the *Horns of the Altar. Bind the Sacrifice with Cords even unto the Horn•• of the Altar*

The Sum.

TO gather these scattered Branches to their Roote; now we have cast over the particulars, let us *Sum* them. The *Sum* is our *Thankfulness: Bind the Sacrifice with Cords, &c.*

Ingratitude hath been ever held a Monster, a preternaturall thing: one of those privations and def•ciencies which God never made, but the devil thrust in upon the absence of the positive and primitive virtues. Here upon we call an Ungrateful person, an unnatural man.

No man wonders at Dogs, and Wol•••, and Foxes; but at Satyres and Centaures, and such Monsters in nature, all gaze upon. Ebriety, Adultery, Avarice (though equally heinous) are less odious; because they have Nature and Custom on their sides. But an *Unthankful* person named, we all detest, as a sole•isme in sense, a paradox in manners, a prodigy in nature.

To demonstrate this sin to be so far from humanity, that the very Beasts abhor it. There is a St•ry of a poor man, that went often to a Forest to gather Sticks; where suddenly one day, he heard the voice of a man in distress: making towards it, he found a rich Neighbor fallen into a deep Pit; and together with him an Ape, a Lyon, and a Serpent: he made his moan, being endangerd both of the Pit, and of the Beasts: Pity and Charity moved the poor man to help the rich, and that seldom moves the rich to help the poor; He lets down the Corde, wherewith he bound his Sticks, and up comes the Ape: Again he puts for the man, and the Lyon ascendes: A third offer he makes, and the Serpent takes the advantage: last he draweth up the man; who freed by his help from instant death, promised him a bounteous requital, if on the next day he did visit him. The poor man affying his word, came to him accordingly, in a hopeful expectation of reward. But now the rich man would not know him; he hath forgotten that ever he stood in any need of him, and impudently denies him any recompense. The discomforted poor man is fain to travel the Forest again for his Fuell,

where the Ape spying him, had ready broken with his teeth and nails, Sticks enough for his burden: there was his utmost *Gratitude.* Another day coming, the Lyon approacheth him, prese•ting to him diverse laden Camelles; which driving home, and disburdening, he found precious Treasure, that enriched him. A third time upon other occasions traveling the Forest, the Serpen• creeping salutes him with a Precious stone in her mouth, letting it fall at her sauers feet. The intent of the Fable is to demonstrate, that Beasts and Serpents condemn Man of *Ingratitude.*

You will say, this is but a fiction: then hear a truth. Isaiah 1.*The Ox knoweth his owner, and the Ass his Masters Scrippe: but Israel doth not know, my people doth not consider.* The very Beast looketh to his Masters hand that feeds him.

This vice is so horrible, that God need not sit to judge it; the Devil himself will condemn it: When he reasoned with God about *Job,* he pleads that God had *set a Hedge about him,* and *blessed the work of his hands:* And therefore implies, *Doth Job serve God for naught?* If he will be *Unthankful* to a God so kind, Satan himsel•e will censure him. It must needs be a horred sin, that the Devil taxeth and abominates. If we be *unthankfull,* we are sure to be condemned: for if God would not condemn it, the Devil will. An *V•grat•full* man then (in some sort) is worse then the Devil.

Men and Brethren, let us be *Thankful:* Let our Meditations travel with *Da•id* in the 148. Psalm, first up into Heaven. Even the very *Heavens and heights praise him.* And those blessed *Angels* in his Court sing his Glory. Descend we then by the celestial bodies, and we shall find the *Sun,Moon, and all the Stars of light, praising him.* Passe we by the *Waters,* which the Makers decree hath confined there, and we shall hear those *Praising him.* A little lower, we shall perceive the Meteors, and upper Elements; the *Fire and Hayle, Snow and Vapour, magnifying him:* even the *Wind and Storm, fulfilling his woe•d.* Fall we upon the Center, the very Earth; we shall hear the *Beasts and Cattle, Mountains and Hilles, fruitful Trees and all Cedars, extolling his Name.* The chirping Birds sing sweet Psalms and Carols to their Creators praise, every Morning when they rise, every Euening ere they go to rest. Not so much as the very *Creeping things, saith* the *Psalmist;* the noisome *Dragons,* and crawling *Serpents* in the deeps, but they do, in a sort, bless their Maker. Let not then Man, the first fruits of his Creatures, for whose service all the rest were made, be *unthankful.* If these, much more let all *Kings of the earth,and all people: Princes, and all Judges of the World: Young men and Maydens, Old men and Children, praise the Name of the Lord.*

There are some, that *Kiss their own hands,* for every good turns that befalls them. God giveth them blessings, and their own wit or strength hath the praise. Other receive them but as due debt, as if God were obliged to them. But alas! *What hast thou* (O man, that is good) *that thou hast not received?* Thou hast not a rag to thy back, nor a bitte to thy Belly, nor a good hair on thy head, nor a good thought in thy heart, but God giveth it.

Our evils are properly our own.*Omnia mea mala p•re sunt mala, et mea sunt. Omnia mea bona pure, suut bona et mea no• sunt:* All my evils are truly evil and mine own. All my good things are truly good, but none of my own. Now is not the Author of all good, good enough to be

remembered? When the Benefits are gotten, must the benefactor be forgotten? And shall *Thanks* wax old, whiles gifts are new? *Boni siquid habeo, a Deo sumpsi,non a me proesumpsi.* Shall we then set the receauers in the place of the Giver, and worship our selves?

This is a Sacrilegious theft. The stealing of temporal goods may be requited with restitution: but the purloining of God's glory can never be answered. These are subtle Thieves: for though Heaven be sure and secure enough from violent robbers, yet these by a wily insidiation enter into it, and rob God of his Honor. Other Thieves steal for necessity; and but from their equals, men. These filch from God his holy right, and that out of a scornful pride.

It would here be examined, whether *England* hath any ground in it guilty of this barren *Ingratitude?* If I should fall to discoursing the favors of GOD, rained in such plentiful showers upon us; our peace, plenty, tranquility, and all those gifts of his *Left hand;* together with that grace of his *Right,* which blesseth all the rest, and without which they were but a *Summer* without a *Spring;* full of heat, but infertile; the Gospel: you would say, *Satis haec,* we have heard this often enough. *Ad nauseam vsque:* A Sermon of such repetition is but like a suit of the old make. Your curious ears are too fine for such recognitions. You think we never speak of these things, but for want of other matter.

The wonders, which God wrought in *Egypt* by *Mose•,* in *Canaan* by *Joshua,* were commanded to be proclaimed to all succeeding generations. How many *Psalms* did this sweet *Singer of Israel* compose of this subject? How many excellent Sermons did the Prophets preach when they had no other ground or Text, but those principles? 〈◊〉 did the people sling away from before the Pulpits, with; We have heard these things often enough: they are tedious.

God's mercies to us shall vie weight and number with theirs. We are if not their parallel; yet their second in the favors of Heaven. God hath *hedged* us in with his providence, and *compassed us about with songs of deliverance.* We are the *Plant* of his own hand, & he continually waters us with the saving shewers of his Gospel. We need not travel to our neighbors Cisterns; every man hath his own Well; and such a Well, as yields the *Water of life,* if we would bring Buckets with us; Ears of attention, and Hearts of retention to draw it out withal. What Nation so far as the World is Christened, hath so many learned *Divines?* Neither is this Learning like a Coale burning to themselves, but a bright Lamp shining to us: Even those reverend Fathers, that sit at the Sterne of the Church, and charge their minds with her greatest troubles, are yet continually preaching to some particular Congregation. It cannot be denied, but the *Lord hath shown us Light.*

Now where be the Fruits that he must look for? I dare scarcely enter into this search; as the Elephant refuseth to drink in a clear Water, least he should see his own deformity. I fear to find the respondency of the deeds of *Darkness.* I know, God hath his number amongst us; I hope it is not small. God every day increase it, to his glory, and the Churches comfort. Let me have freedom to speak generally.

Beloved, our lives shame us. If men and Angels should hold their peace, our own open, and manifest iniquities will proclaim us *unthankfull.* Fraud in our houses, Drunkenness in our

streets, Oppression in our feelds Adultery in corners, Injustice on seats, Impiety in our Temples, Rapine upon our Temples, devastation of our Temples; at least, of the means that God hath given them. These, these are the fruits, too many of us return for God's mercies. Thus, thus do we adorn the Gospel.

The greatness of God's kindness to us, we strive to match with our unkindness to God. He that in his own person stood for our defense, and bore the heat and burden of the day for us, hath this requital•, to have his cause put off to others. We dare not stand for his glory. Could we else brook his holy days profaned, holy name abused, holy Church despised, his •e••ants impoverished; if we were as kind to him, as he is to us?

Whereas every man hath a Charge for God's glory, we put it off from one to another. The poor man to the Rich, and says he should look to these disorders: the Rich man to the Minister: the Minister after a hearty dehortation to the Magistrate. But still wickedness holds up the head, and the heat of rebellion is not qualyfied.

It is storyed of a Certain King, that fighting a desperate Battle, for the recovery of his Daughter, injuriously stolen from him; found ill success, and the day utterly against him. Till by the faithful vallour of a strange Prince, disguised in the habit of a mean Soldiers, (that pitied his loss, and bore love to his Daugter) he recovered both her, and victory: The Prince interposing himself to hazard of death, & many wounds, for the others redemption. Not long after this Prince received some wrong concerning his Honor, which he deservedly prized: He made his complaint to the King, and besought him to give a just censure of his cause. The forgetful King put him over to a Judge. The Prince replies; O King, when thou wast lost, I endangered myself for thy rescue: I did not bid another save thee, but I saved thee myself. Loe, the skarres of those wounds I bore, to free thee and thy state from inevitable ruin: And now my suit is before thee, dost thou shuffle me off to, another?

Such was our case; Satan had stolen our dear daughter, our soul: in vain we labourd a recovery: principalyties and Powers were against us, weakness and wretchedness on our sides. Christ the Sun of God took pity on us: and though he were an eternal Prince of Peace, disguised himself in the habit of a common Soldier; *Induens formam serui,* putting on him the *likeness of a Servant,* undertook this War against our two strong enemies; set himself betwixt us and death, bore those wounds, which should have lighted on us. By no Angel, nor Saint; by no Gold or precious Minerals, did he redeem us; but by his own grievous sufferings. Now his Glory is in question: his Name, his Honor is abused, dear to him as his own Majesty: We stand by, and behold it; he appeals to our censure, remembers us of the Wounds, Passions, Sorrowes, he endured for us: We put him off from one to another, and let the cause of him that saved us, fall to a loss. Who shall plead for our *Ingratitude?* Heaven and earth, Sun and Stars, Orbes and Elements, Angels and Devils will cry shame upon us.

If we ask now, as the Wicked will at the latter day; *Lord,When saw we thee hungry, and did not feed thee? When naked, and did not cloth thee?* When was thy cause before us, which we defended not? I answer; any day, every day. When we hear Swearers wound and tear his holy Name in pieces: when we see Idolaters give his Honor to Carued or painted Blocks: When

Ruffians speak contemptibly of his holy rites; when his Sabbaths, Sacraments, word, Ministers are vilipended; our selves standing by with a guilty silence. Oh which of us hath not been Guiltie of this *Ingratitude?*

It was the exprobation of *Athens,* that she suffered those men to die in exile, ignominy, oblivion, that with their virtuous endeavors had reared her up on the Pillars of Fame. *Miltiades, Aristides, Solon, Phocion; Vbi vixerunt, Vbi iacent?* Where lived they? where lie they? Their worthy Acts gave glory to that City, and that City covered them with the inglorious dust of obscurity. So the Lord *Jesus* had made us live that were dead, and we do, what we can, to let his lining name die amongst us.

The Grecians had a Proverb amongst them, against them.

Pro meritis male tractarunt Agamemnona Gra•i. Agamemnon for the Honor of Greece, had done great service to the conquest and subversion o•*Troy.* And when he came home, was Slaine by his own Wife *Clitemnestra,* by the help of *Aegistus* the adulterer. Christ loved us as his Wife, endowed us with all his own Riches; Conquers *Troy* for us, subdues all our Enemies and returning home, when he expects to find peace, and kind entertainment in our hearts; we fall to vexing and wounding him; forsaking his love, and cleaving to the world in a Cursed Adultery. So

Dulcem pro meritis tractamus acerrime Christum., So bitterly do we requite our sweet Savior, for his mercies.

Scipio had made *Rome* Lady of *Africa* And coming home with Triumph over that and *Hanibal,* the Senate banished him into a bace village. where dying he commanded this sculpture to be engraven on his Tomb. *Ingrata Patria, ne ossa quidem mea habes.* Vnthankfull Country, thou hast not so much as my very bones. Many and mighty deliverances hath the Lord given us.

From furious *Amal•kites,* that came with a Navy as they bragged, able to fetch away our Land in Turues.

From an angry and raging Pestilence that turned the popular Streetes of this City into solitude.

From a Treason wherein men conspired with Devils: for Hell was brought up to their coniurations; and a whole brewing of that salt Sulphur was tunned up in Barrels for us to drink.

Behold, and kiss the feet of his Mercy, we are delivered by *Jesus Christ* from all these miseries and mischiefs. Oh let us not voluntarily call upon ourselves, a worse then all these, our own *Vnthankefulnesse.* Let not *Christ say, Ingrat• Anglia, ne ossa quidem mea habes: Unthankful England,* thou hast not so much as (my bones) the prints, and sensible impressions of these favors in thy memory. Thou hast shut thy Savior out of thy mind, and buried him in neglectful oblivion. Take heed, least in a just quittance, he exclude thee from his thoughts, and forget to do thee anymore good: Least he take away his Name, his Glory, his *Light,* his Gospel, from

thee; and bestow it on those vnchristned borders, where now his great Majesty is not adored.

How justly might he leave us in our former wretchedness? There is a pretty Fable, the moral of it will profitably fit our present Discourse. A Serpent accidentally enclosed, betwixt two great Stones, that he could no way es extricate himself; made his moan to a man passing by to deliver him. The man with much force removed the Stone, and set him free. The Serpent now, feeling his liberty, thus bespake his deliverer. I confess, you have done me a kindness in helping me out, being almost famished: But now I am out, my hunger is so violent, that I must needs take the benefit of my fortune, and devour you. The man urged his *Ingratitude;* but to no purpose, for the Serpent would eat him. Instantly he spied an Ass coming, and desired the Serpent to put it to his judgment. The Serpent was contented, knowing that the Ass durst not but condemn the man for his prey, least he endangered himself. The case was pleaded on both sides; the Man urging his kindness, the Serpent his hunger: But the Ass gave judgment on the Serpents side; who is now ready to set on the Man. Hereupon flies by an Eagle, to whom the Man appealed for Judgment in this controversy. The Eagle hearing the cause debated, demanded of the Serpent, if he could have freed himself, without the man's aid? The Serpent answered affirmatively, and said, it was only his policy, by this trick to get the Man within his reach. The Eagle desires to see the place: the Man shows it. The Eagle bids the Serpent go into the hole again for more certain demonstration. The Serpent doth so; and the Man remooues the other Stone, as it was before, and reincloseth the Serpent. The Eagle now bids the Serpent deliver himself: He replied, he could not. Then (quoth the Eagle) this is my judgment: The next time the Man lets thee forth, do thou take him for thy prey, and eat him.

It cannot be denied, but we were once surer in Satan's hold, then this Serpent is imagined to be between the Stones. The *Man* Christ *Jesus* in pity redeemed us, and gave us liberty: We are no sooner out, but we fall to devour him; to make his poor members, his poor Ministers our Prey; to wound his Name with Blasphemies, to steal his Goods with Sacrilege; and to give his Honor either to other Creatures, or to our own Wittes• as if we could have delivered our selves. Let any be Judge but the Ass, our own flesh & blood; and we are sure to be condemned for *Ingratitude* But if Christ should in his Justice, put us again into our former hole; leave us in the power of Satan, Who would not say with the Eagle, The next time he sets us free, let us take him for our bootie, and deuo••e our Redeemer.

It is recorded of *Alexander,* an Emperor famoused for his liberality: and of *Julius Caesar,* no less commended for his patience: that the former would never give, nor the other forgive an *Ungrateful* person. Wretched were we, if the Lord should with-hold from us either of these Mercies. If he should shut up the Flud-gates of his Bounty, and cease giving: or lock up the Treasure-house of his Mercy, and leave forgiving. If he should neither *Donare bona sua,* nor *Condonare mala nostra;* woe unto us: We might curse our Births, or rather our *Ingratitude.*

We hope still, God will be merciful to us for Christ his sake: So God of us, he hopes we will be obedient to him for Christ his sake. *Petimusque, damus{que} vicissim:* As we expect, God should save us for the merits of his Son: So God expectes, we should serve him for the merits of his

Son. If the bitter sufferings, and heart-blood of *Jesus,* cannot get of us the forbearance of Iniquity; How shall it get for us the forgiveness of Iniquity? As we entreat God, for his Mercy, to be good to us: So God intreats us, for his Mercy, to be good to him; and therein most good to our selves.

O let that Goodness, that reconciles us both, prevail with us both. With God, to bless us by his bountifulness: With us, to bless God by our *Thankfulness.* What should I say? For *Jesus* Christ his sake, let us be *Thankful. It is a good thing to give thanks to the Lord,* saith our *Psalmist.* Good for the virtue of the action: Good for the excellency of the object: Good for the happiness of the retribution.

For the Action; it is better to *Bless, then to curse.* Rom. 12.*Bless them that persecute you: Bless, and curse not.*

For the Object; our Prayses are sung to a most glorious God: one that is *Beauty* it self; and only worthy to *inhabit the praises of Israel.*

For the Retribution: If we bless God, God will bless us: As one notes, that all *David's Psalms,* were either *Hosanna,* or *Halleluiah;* that is, *God bless,* or *God be blessed.* Either a Prayer for Mercy, or a Praise for Merci•. *Ascendat •rgo gratia, vt descendat gratia:* For, *Gratiarum cessat decursus, vbi recursus non fuerit:* Grace will not come down, unless *Gratitude* go up. All Rivers run back to the Sea, whence they were first derived.

Let us send up our gifts to God, that he may send down his gifts to us. Let us not *Vti datis, tanquam innatis:* But remember that we hold all in *Capite,* and are sutors to the Court of Heaven; worthy to forfeit our estates, if we pay not the quit-rent of *Thankfulness;* acknowledge not Gratitude and Obedience.

God will not long *Catulis indulg•r•. Luporum,* pamper the Wolves whelps, as the Proverb: But he will forget them, that forget him. We have a saying from *Aristotle. Nec in puerum, nec in senem collocandu• esse beneficium:* That our beneficence should not be fixed upon a Child, or an Old man: for the Child before he comes to age, will forget it; and the Old man will die, before he can requite it. Are we all either Children or Old men, that we either not remember, or not return *Thankefulnes* to God for his mercies? Yet saith the *Psalmist: Old men, and Children, praise the Name of the Lord.*

With him let us then say;*What shall we render to the Lord, for all his Benefits towards us? David* was inward with God; yet he studied what Present he should offer him. He lights upon that, which he was only able to give, and God most willing to receive; *Thankfulness. I will take the Cup of Salvation, and bless the Name of the Lord.* Pray we then to GOD, to give us *Thankefullnesse,* that we may give it him. For of our selves we have not what to give, unless the Lord give us, wherewith to give.

Let us *Shew forth his loving kindness in his Morning, and his faythfulnesse every Night.* Morning and Euening let us praise him, that hath made the Day for our labor, and the Night for our rest: And that not *ex vsu, magis quam sensu,* but with a hearty humility *Give unto the Lord the Glory due to his Name:Bring* your *Sacrifi•e, and come into his Courts.* Let no opportunity steal by

neglected: but *Rejoice in the Lord, ye righteous: and give thanks at the remembrance of his Holynesse.* No Garment better becomes you; though you have almost put it out of fashion, then to *Praise the Lord:* For,*Praise is comely for the righteous.*

Thanksgiuing is the best Sauce to our Meat; and blesseth all the Dishes on the Table.*When thou hast eaten, and art full, thou shalt bless the Lord thy God.* Whether we eat or drink, work or rest, let us set that golden Poesie on all our labors, which the *Angel* to *Zachay* gave of the *Head-stone: Grace, grace unto it.* He spake pleasant truth, that said: He that riseth from the Table without giving of thanks, goes his way, & owes for his Ordinary. He is *unthankfull,* that is unmindful of a benefit: *unthankful* that requites it not: *unthankfull* that dissembles it: but most *unthankfull* that denies it. Though we cannot requite God's favor, we will neither forget it, nor dissemble it, nor deny it.

I have purposely been liberal in this doctrine: neither beg I pardon for prolixity: It was necessary for the Text; no less for our times. *God hath shown us his Light,* and we bring forth the works of *Darkness.*

We say, we all are *thankful.* Our Words will not pass with God, without our Deeds. Our Words are so fickle and false, that we dare not trust one another without *manuscrips:* Scriveners must be employed in all our commerce. And shall God take our words, with whom we have broke so often? No beloved, we must set our hands to it: and to speak to our capacity in the City; seal it, and deliver it, as our act and deed: we must work that which is good.

I appeal from men's Lips, to their Liues: *Verba rebus probate,* saith *Seneca:* The form, the life, the Soul of *Thankfulness* is Obedience. We, like blind *Isaac,* cannot see your Hearts; but say, *Let me feel thee. my son.* If your Liues be rugged, like the Hands of *Esau,* we dare not trust your Voice, for the Voice of *Jacob.* If your deeds be rough, and sensible of rebellion, in vain you tell us, you are *Thankful.* It is somewhat that you *Enter into his Courts,and speak good of his Name:* But you must also do good for his Name, and you shall be blessed. I have begun, and will end with a Psalm: O come then, let us fing unto the Lord; let us rejoice to the Rock of our salvation. Let ve come before his presence with Thanksgiving, and make a joyful noise to him, with Psalms. For the Lord is a great God, and a great King above all God's. God is the Lord, that hath shown us Light: bind the Sacrifice with Cords even to the Horns of the Altar.

FINIS.

[illustration]

POLITICKE HVNTING: OR, A Discouerie of the cunning Esauites of our times. And, Plain Dealing: or, A president of Honesty.

The Text. Genes. 25. 27.

Esau was a cunning Hunter, and a man of the field: and Jacob was a plain man, dwelling in Tents.

WHen God hath a long while deferred his actual Blessings to the importunate suppliants, and extended their desires; at last he doubles on them the expected Mercy: So he recompenceth the dilation with the dilatation and enlarging of his favors. *Rebecca* had been long barren; and now the Lord opens her Wombe, and sets her a teeming, she conceives two at once.

It is obserueable, that many holy Women, ordained to be the mothers of men specially famous and worthy, were yet long barren. *Sara* the wife of *Abraham,* that bore *Isaac: Rebekah* the wife of *Isaac* that bore *Jacob: Rahel* the wife of *Jacob,* that bore *Joseph: Anna* the mother of *Samuel, Elizabeth* the mother of *John* the Baptist: Hereof may be given some reasons. 〈1 page duplicate〉 〈1 page duplicate〉

1. One *Chrysost.* gives, *Vt ex mirabili partu stirilium, praestrueretur fides partui virginis:* That by the miraculous Child-bearing of barren Women, a way might be made to believe the birth of Christ by a Virgin.

2. To show that *Israel* was multiplied, not by *N•turall succession,but by Grace.* So *Theodoret.*

3. To exercise the Faith; Hope, & Patience of such as notwithstanding a Promise, had their issue delayed.

But now *Isaa•* prays, God hears, *Rebecca* conceives: she conceives a double burden; a pair of Sons struggling in her womb. Her body is no less disquieted with this plenty, then her mind was before with the lack of Children. *Esau* and *Jacob* are borne: brethren they are, not more near in birth, then different in disposition: For *Esau was a cunning Hunter, a man of the Field: but Jacob was a plain man, dwelling in Tents.*

These two are the Subject of my Discourse: wherein I will regard their *Nomina, Omina;* Names, and Proceedings. Their Names, *Esau* and *Jacob:* note their conditions for opposite. The one a *cunning Hunter:* the other, a *Plain man.* Of both whom I will be bold to speak literally, and liberally: literally, of their individual persons: liberally, as they, were figures and significations of future things.

For herein is not only regardable a mere• History, but a Mystery also. And as *S. Paul* applied the true Story of *Isaac the son of the free, and Ish•ael the some of the bondwom••;* that by these things was another thing meant *Gal.* 4. 24. So I may conclude of these two Brothers in the same manner. ver 29. *As then, he that was borne after the Flesh, persecuted him that was borne after the Spirit; even so is it now.* So it is now, and so it shall be to the end of the world.

A Discouerie of the cunning Esauites of our times.

Genes. 25. 27.

Esau was a cunning Hunter, and a man of the field:

I Must speak first of the first borne *Esau.* It is probable, he was called *Esau* in regard of his manner of birth. ver. 25. *He that came out first, was red all over like an hairy Garment: and they called his name Esau.*

Some derive it from the Hebrew word, *Quasah,* which signifieth, *To make:* and taken passively, it implies a *Perfect man.* For he came forth *red,* and *hairy: Redde,* to betoken his bloody disposition: *Hayrie,* to show his savage and wild Nature. Other Children are borne with Haire only on the Head, Eye-lids, and Brows: but he was *hairy* all over; promising extraordinary cruelty.

He had three names. 1. *Esau,* because he was complete. 2. *Edom,* because he was red of complexion; or because he coveted the *red* Pottage. 3. *Seir,* that is, *Hayre.*

You hear his Name, listen to his Nature. God's Spirit gives him this Character: *He was a cunning Hunter, &c.* A Name doth not constitute a Nature: yet in holy Writ, very often, the Nature did fulfill the Name, and answer it in a future congruence.

The *Character* hath two Branches: noting his

- Dition.
- Condition.

His *Condition* or Disposition was *Hunting:* his *Dition,* Portion, or Segniory was the *Field:* he was a *Field-man.*

The first mark of his *Character* is, *A cunning Hunter.* Wherein we have expressed his

- Power.
- Policy.

His Strength, & his Sleight: his Brawn, and his Brain. His Might; he was an *Hunter.* His Wit; he was a *Cunning Hunter.*

His Strength: A Hunter.

Hunting, in it self, is a delight lawful and laudable: and may well be argued for, from the disposition that God hath put into creatures. He hath naturally inclined one kind of Beasts to pursue another, for man's profit and pleasure. He hath given the Dog a secret instinct to follow the Hare, the Hart, the Fox, the Bore: as if he would direct a man by the finger of Nature to exercise those qualities, which his divine Wisdom created in them.

There is no Creature but may teach a good soul one step toward his Creator. The World is a Glass, wherein we may contemplate the eternal power and majesty of God. *For the invisible things of him, from the creation of the World,are clearly seen, being understood by the things that are made, even his eternal power and God-head.* It is that great Book, of so large a Character, that a man may run and read it. Yea, even the simplest man that cannot read, may yet spell out of this Book, that there is a GOD. Every Shepherd hath this Calendar, every Plough-man this ABC. What that French Poet divinely sung, is thus as sweetly english'd,

The World's a School; where in a gen•rall Story,

God always reads dumb Lectures of his Glory.

But to our purpose: This practice of *Hunting* hath in it. 1. Recreation. 2. Benefit.

Delight. Though man by his rebellion against his Creator, forfeited the Charter which he had in the Creatures: and hereon *Adams* punishment was, that he should work for that *Sudore vultus,* which erst sprung up naturally *beneficis Creatoris:* Yet this lapse was recovered in Christ to believers, and a new Patent was sealed them in his Blood; that they may use them not only *ad necessitatem vitae,* but also in *delectationem animi.* So God gives man not only *Bread* and *Wine* to strengthen his Heart, but even *Oil* to refresh his Countenance. *Let thy Garments be always W•ite,and let thy Head lack no Ointment.* When *Solomon* had found men pulling on themselves unnecessary vexations in this world, and yet not buying Peace in Heaven with their trouble on Earth; he concludes: *Then I commended Mirth,because a man hath no better thing under the Sun, then to Eate, and to Drink, and to be Merry: for that shall abide with him of his labor, the day, of his life that God giveth him under the Sun.*

But there is a Liberty, the bounds whereof because men's affections cannot keep, it is better their understandings knew not: For, *Melius est nescire centrum, quam non tenere circulum.* I may say of too many, as *Seneca: Nihilfaelicitati eorum deest, nisi moderatio eius:* They have happiness enough, if they could moderate it. Nothing is *Magis proprium materiae,* (say Philosophers) more proper to matter, then to flow; *nisi a forma sistitur,* unless the form refrain and stay it. Nothing is more peculiar to Man, then to run out, and to err exorbitantly, if Grace direct not.

Men deal with Recreation, as some Travelers do with another's Grounds: they beg passage through them in Winter, for avoidance of the Miry ways; and so long use it on sufferance, that at last they plead Prescription, and hold it by Custom. God allows Delights to succor our infirmity, and we saucily turn them to habitual Practises. Therefore *Solomon* condemns it in some, as he commendes it in others. *Rejoice in thy youth,* and follow thy vanities: *but know, that for all this, God will bring thee into Judgment.* And our Savior denounceth a *Vae ridentibus,* for they that will laugh, when they should weep; shall mourn, when they might have rejoiced.

We often read Christ weeping, never laughing: taking his creatures for sustentation, not for recreation. Indeed he afforded us this benefit; and what we had lost, as it were *ex postliminio,* recovered to us. But it were strange, that *Haeres succedens in defuncti locum,* should do more, then the Testator ever did himself, or allowed by his grant: Or that Servants and Sinners should challenge that, which was not permitted to their Master and Savior. But thus we prevent our liberty, as the Pharisees did the Law, *in sensum reprobum.* These *Hunt,* but keep not within God's Pale; the circumferent limits, wherein he hath mounded and bounded our liberty.

Benefit. Recreations have also their profitable use, if rightly undertaken.

1. The Health is preserved by a moderate Exercise. *Sedentariam agents vitam;* They that live a Sedentarie life, so find it.

2. The Body is prepared and fitted by these sportiue, to more serious labors, when the hand of War shall set them to it.

3. The Mind, wearied with grauer employments, hath thus some cool respiration given it, & sent back to the service of God with a revived alacrity.

His Policy. A Cunning Hunter.

But we have hunted too long with *Esau's* Strength, let us learn his Sleight: *A cunning Hunter.* Hunting requires *tantum artis, quantum martis:* Plain Force is not enough, there must be an accession of Fraud. There is that common sense in the Creatures, to avoid their pursuers. Fishes will not be taken with an empty hook: nor Birds with a bare Pipe, though it go sweetly: nor Beasts with *Briareus* strength only, though he had an hundred hands. Here *Actus pollentior armis.* Fishes must have a Bait, Birds a Nette; and he that takes Beasts, must be a *cunning Hunter. Can a Bird fall into a Snare upon the earth,where no Ginne is for him?* Nay, often both Vises & Deuices, Toyles and Toylings, Strength and Stratagems, are all too little.

A cunning Hunter.

It appears, that *Esau's* delight was not to surprise tame Beasts, that did him service; but wild: For, against the former, there needed no such *cunning.* How easily is the Ox brought to the Yoake, the Horse to the Bitte, the Lamb to the Slaughter? His intention and contention was against wild and noxious creatures.

This Observation teacheth us to do no violence to the Beasts, that serve us. *Solomon* stamps this Mark on the good man's Fore-head, that *he is merciful to his Beast.* And the Law of God commanded, that *The mouth of the Ox should not be mussled, that treadeth out the Corn.* God opened the mouth of an Ass to reprove the folly of *Balaam;* who struck her vndeseruedly for not going forward, when God's Angel stood *ad oppositum.*

Those sports are then intolerable, wherein we vex those Creatures, that spend their strengths for our benefits. God therefore often justly suffers them to know their own power, and to revenge themselves on our ingratitude. The *Roman* Soothsayers diuined; that when Bulls, Dogs, and Asses, (Beasts created for use and obedience) grew mad on a sudden, *Bellum servile imminebat,* it boded some servile War and Insurrection. But we may truly gather, that when God suffers these serviceable and domestical Creatures, to make Mutenie and Rebellion against us; that God is angry with our sins: and that they no otherwise shake off our service, then we have shaken off the service of God. So long as we keep our Covenant with the Lord, he makes a League for us, with the Beasts of the field: but when we fall from our Allegiance, they fall from theirs; and (without wonder) quit our Rebellion against God, with their Rebellion against us. We see what we get by running from our Master; we loose our Servants.

But if they that fly from God by Contempt, shall thus speed, What shall become of them that fly upon God by Contumacie? If wicked *Nabal* could blame the Servants, *qui fugiunt Dominos,* that run from their Masters; how would he condemn them, *qui persequuntur,* that run upon them with violence? But if we band our selves against God, he hath his Hosts to fight against

us. Fowls in the air, Fishes in the sea, Beasts on the earth, Stones in the street, will take his part against us. So long doth the Hen clock her Chickens, as she takes them to be hers: but if they fly from the defense of her Wings, she leaves them to the prey of the Kite. So long as we obey GOD, Heaven and Earth shall obey us; and every Creature shall do us service: But if we turn Outlawes to him, we are no longer in the circle of his gracious custody and protection.

A cunning Hunter.

AS *Cunning* as he was to take Beasts, he had little cunning to save himself. How foolish was he, to part with his Birthright for a mess of Lentile Pottage? And since there is a necessary discussion of his Folly, as well as of his *Cunning,* I will take here just occasion to demonstrate it: and that in five Circumstances.

1. He had a ravenous and intemperate desire. This appears by three phrases he used. 1. *Feed me, I pray thee;* Satisfie, saturate, satiate me: or, let me swallow at once, as some read it: The words of an appetite insufferable of delay. 2. To show his eagerness, he doubles the word for haste: *With that Red,* with that *Red* Pottage. *Red* was his color, *Red* his desire: He coveted *Red* Pottage, he dwelt in a *red* soil; called thereon, *Idumea:* and in the Text, *Therefore was his name called Edom.* 3. He says, *I am faint:* and ver. 32. at the point *to die,* if I have it not: Like some longing souls, that have so weak a hand over their appetites, that they must *die,* if their humor be not fulfilled. We may here infer two Observations.

1. That Intemperance is not only a filthy, but a foolish sin. It is impossible, that a ravenous Throat should lie near a sober Brain: There may be in such a man, understanding and reason; but he neither hears that, nor follows this. A City may have good Laws, though none of them be kept. But as in sleepers and mad-men, there is *Habitus rationis, non vsus et actus:* Such men have reason, but want the active use. *Venter praecepta non audit:* The belly hath no ears. Though you would write such men's Epitaphs whiles they are living, yet you cannot; for *Mortem suam antecesserunt,* they have antedated their death, and buried themselves alive: as the French proverb says, They have digged their Grave with their Teeth. The Philosopher passing through *Vacia* the Epicures grounds, said; *Hic suus est Vacia:* not here he lives, but here he lies; as it were dead and sepulcherd. The parcimonie of ancient times hath been admirable. The *Arcadians* lived on Acorns: the *Argives* on Apples: the *Athenians* on Figs: the *Tyrinthians* on Peares: the *Indians* on Canes: the *Carmanes* on Palms: the *Sauromatians* on Millet: the *Persians nasturtio,* with Cresses: And *Jacob* here made dainty of *Lentil•s.*

2. That a man may epicurise on course fare: For *Lentile* Pottage was no extraordinary fine diet. But as a man may be a *Crassus* in his Purse, yet no *Cassius* in his Pottes: So on the contrary, another may be (as it is said of *Job*) Poor to a proverb; yet be withal, as voluptuous as *Esau.* Men have *talem dentem, qualem mentem:* Such an Appetite as they have Affection. And *Esau* may be as great a Glutton in his Pottage, as those *greedy Dogs.* (*Isaiah* 56.) that *fill* themselves *w•th strong Wines:* or those fat *Bulls (Am* 6.) that *eat the Lambes and Calves out of the Stall.* Thus the poor may sin as much in their Throat, as the rich: and be Epicures *tam Late,* though not *tam laute,* in as immoderate, though not so dainty Fare. Indeed Labor in many bodies requires a more plentiful repast, then ease: and the sedentarie Gentleman needs not

so much Meat, as his drudging Hind: But in both this Rule should be observed; *Quantum naturae sufficiat, non quantum gulae placeat;* Not what will please the Throat, but what will content Nature: to eat what a man should, not what he would. The Poor man that loves delicate Cheare, shall not be Wealthy: and the Rich man that loves it, shall not be Healthy. As *cunning* as *Esau* was, here is one instance of his folly, *An intemperate Appetite.*

2. His Folly may be argued, from his base estimation of the Birthright; that he would so lightly part from it, and on so easy conditions, as *Pottage.* It seems, he did measure it only by the pleasures and commodities of this life, which were afforded him by it. ver. 32. *I am ready to die: and what profit shall this Birthright do m•e?* Which words import a limitation of it to this present World, as if it could do him no good afterwards. Whereupon the *Hebrews* gather, that he denied the Resurrection. For this cause the Apostle brands him with the mark of *Prophanesse.* Heb. 12. that he changed a Spiritual Blessing for a Temporal Pleasure.

And what, O ye *Esauites,* Worldlings, are momentary Delights compared to Eternal? What is a mess of Gruell, to the Supper of Glory? The Belly is pleased the Soul is lost. Never was any Meat, except the forbidden Fruit, so dearly bought, as this Broth of *Jacob:* A Curse followed both their feedings. There is no Temporal thing without the trouble, though it be far more worthy then the *Lentile*-Pottage. Hath a man good things, he fears to forgo them: and when he must, could either wish they had not been so good, or a longer possession? Hath he evil, they bring grief; and he either wisheth them good, or to be rid of them? So that good things trouble us with fear, evil with sorrow. Those in the future, these in the present. Those, because they shall end: these, because they do not end. Nothing then can make a man truly-happy, but Eternity. Pleasures may last a while in this world; but they will grow old with us▪ if they do not die before us. And the Staff of Age is no Pole of eternity. He then hath too much of the sensual and *Profane* blood of *Esau* in him, that will sell everlasting Birthrights and Comforts, for transient Pleasures.

3. Another Argument of his folly, was Ingratitude to God; who had in mercy vouchsafed him, (though but by a few minutes) the privilege of Primogeniture: Wherewith Divines hold, that the Priesthood was also conveyed. The Father of the Family exercised it during his life; and after his decease the first borne succeeded in that with the Inheritance. And could *Esau* be ungrateful to a God so gracious? Or could he possibly have aspired to a higher dignity? Wretched Vnthankfulnesse, how justly art thou branded for a Prodigy in Nature? There are too many, that in a sullen neglect, overlook all God's favors, for the want of one of their Affections long after. *Non tam agunt gratias de Tribunatu, quam queruntur, quod non sunt euecti in Consulatum:* It is nothing with them to be of the Court, except they be also of the Council.

4. His Obstinacie taxeth his Folly; that after cold blood, leisure to think of the Treasure he sold, and digestion of his Pottage, he repented not of his Rashnes; But ver. 34. *He did eat, and drink, and rose up, and went his way:* Filled his Belly, rose up to his former Customs, and went his way without a *Quid faeci?* Therefore it is added, *He despised his Birthright.* He followed his Pleasures without any interception of Sorrow, or interruption of Conscience. His whole life was a circle of sinful Customs; and not his Birthrights loss can put him out of them. A circular thing implies a perpetuity of motion, according to Mathematicians. It begins from

all parts alike, *et in seipso definite,* ends absolutely in it self, without any point or scope objectual to move to. Earth was *Esau's* home; he looks after no other felicity: therefore goes his way with less thought of an heavenly Birthright, then if he had missed the Deare he hunted. It is wicked to sell Heavenly things at a great rate of Worldly: but it is most wretched to vilipend them.

5. Lastly, his Perfidious nature appeareth, that though he had made an absolute Conue•ance of his Birthright to *Jacob,* and sealed the Deed with an Oath; yet he seemed to make but aiest of it, and purposed in his heart not to perform it. Therefore chap. 27. 41. ⟨◊⟩ *said in his heart, the days of mourning for my Father are •t hand, then will I s•ay my br•there Jacob.* He tarried but ⟨◊⟩ the Funeral of his Father, and then resolved to send his Brother after him; as *Cain* did *Abel*▪ because he was more accepted. It is hard to judge, whether he was a worse Son or a Brother: He hopes for his Fathers death, and purposeth his Brothers; and vows to shed blood instead of Tears.

Perhaps from his example, those desperate Wretches of *England* drew their instuction. They had sold their Birthright, and the Blessing which *Jesus* Christ, like old *Isac* dying, bequeathed in his Will to all believers, and all the interest in the truth of the Gospel, to the *Pope* for a few Pottage, *red* Pottage, died in their own blood for seeking to color it with the blood of God's Anointed, and of his Saints. And now in a malicious rancor, seeing the Children of Truth to enjoy as much outward peace, as they were conscious of an inward vexation: they expected but *Diem Luctus,* the days of Mourning, when God should translate our late Queen of eternally-blessed memory, from a Kingdom on Earth, to a better in Heaven: and then hoped, like Busterds in a Fallow field, to raise up their heavy Fortunes, •'• *turbinis,* by a Whirlewind of Commotion. But our *Pacator Orbis,* (which was the real attribute of *Constantine*) beguiled their envious Hopes. And as *Pat•rculus* said of the *Roman* Empire after *Augustus* death, when there was such hope of Enemies, fear of Friends, expectation of trouble in all; *Tanta suit vnius viri Maiestas, vt nec bonis, neque contra malos opus foret armis:* Such was the majesty of one man, that his very presence took away all use of Arms. Our royal *Jacob* precluded all Stratagems, prevented all the Plots of these malicious *Esauites,* and settled us both in the fruition of the Gospel, and peace with it. But in mean time, God did punish their persidious machinations; as he will do Periurie and Treason, wheresouer he find them. For he will nail upon the Head of the Periurer, his Oath trayterously broken.

IN all these circumstances it appeareth, that though *Esau* was subtle to take Beasts; he had no *cunning* to hunt out his own Salvation. From all which scattered Stones brought together let me raise this building of Instruction.

The wisest for the World are most commonly Fools for Celestial blessings. Wicked men can *Sentire quae sunt carnis,* not, *Sapere quae sunt spiritus,* Sauour things of the *Flesh,* not of the *Sp•rit.* The Prophet *Jeremiah* compounds both these, and shows, how Wisdom and Folly may concur in one man. Ier. 4.*They are Wise to do evil: but to do good they have no knowledge.* Let them War, they have their Stratagems: Let them plot in Peace, they have their Policies. Hunting, they have Nettes: Fowling Ginnes: Fishing Baits: not so much as even in Husbandry,

but the professors have their reaches: they know, which way the Market goes, which way it will go. Your Tradesmen have their Mysteries: Mysteries indeed, for the mystery of Iniquity is in them: they have a stock of good Words, to put off a stock of bad Wares: in their particular qualities they are able to school *Machiuell.*

But draw them from their Center Earth, and out of their Circumference Worldly policies; and you have not more simple Fools: They have no acquaintance with God's Statutes, and therefore no marvel, if they misiudge Vices for Virtues; as *Zebul* told *Gaal,* that he mistook *Vmbras montium, pro capitibus hominum.* A man may easily run his soul upon the rocks of Rebellion, whiles he neither looks to the Card of Conscience, nor regardes the Compass of Faith.

A man of the Field.

WEe have taken the first branch of his Character, the main proportion of his Picture: *He was a cunning Hunter.* There is another color added: *He was a man of the Fielde.* But because I take it for no other then an explanation of the former attribute, an exposition of the Proposition, saving it hath a little larger extent, I do no more but name it.

We do not think, because he is called, *A man of the Field,* that therefore he was a Husbandman: but as the *Septuagint* call him, *A Field-man,* in regard that he was continually conversant in the Field: There was his sport, there was his heart. Therefore (ver. 28.) *did Isaac love Esau, because he did eat of his Venison:* He loved his Venison, not his Conditions. Some would read it thus, *Because Venison was in his mouth;* and so turns his *Hunting* into a Metaphor: as if by insinuation he wound himself into the favor of *Isaac:* But the other reading is better; saving that by the way, we may give a reprehension to such Mouth-hunters.

If you would know who they are: they are the Flatterers. Of whom we may say, as Huntsmen of their Dogs, They are Well-mouthed; or rather, Ill-mouthd▪ For an ordinary Dogs biting doth not ranckle so sore as their licking. Of all Dogs they are best likened to Spaniels; but that they have a more venomous tongue: They will fawn, and fleere, and leap up, and kiss their Masters hand: but all this while they do but hunt him; and if they can spring him once, you shall hear them quest instantly, and either present them to the Falcon, or worrey and prey on them themselves: perhaps not so much for their flesh, as for their Fethers. For they love not *Dominos,* but *Dominorum;* not their Masters Good, but their Masters Goods.

The golden Ass got into sumptuous Trappinges, thinks he hath as many Friends, as he hath Beasts coming about him: One commendes his Snoute for sayrer then the Lions; another his Skin for richer then the Leopards; another his Foot for swifter then the Harts; a fourth his Teeth for whiter and more precious then the Elephants; a last, his Breath for sweeter then the Ciuet-beasts: And it is wonder▪ if some do not make him believe, he hath Horns, and those stronger then Bulls, and more virtuous then the Unicorns. All this while they do but hunt him for his Trappings; uncase him, and you shall have them baffle and kick him. This doth *Solomon* insinuate, Prov. 19. *Riches gather many Friends: But the Poor is separated from his Neighbors.* He says not the *Rich man,* but *Riches.* It is the Money, not the Man, they hunt.

The Great-one bristles up himself, and conceats himself higher by the head then all the rest; and is proud of many Friends. Alas, these Dogs d•e but hunt the Bird of Paradise for his Fethers: These Wasps do but hoouer about the Gally-pot, because there is Honey in it. The proud Fly sitting upon the Chariot-wheel, which hurried with violence huff'd up the Sand gave out, that it was she, which made all that glorious dust. The Ass carrying the *Egyptian* Goddess, •well'd with an opinion that all those crouches, cryings, and obeysances, were made to him: But it is the Case, not the Carcase, they gape for. So may the chased Stag boast how many Hounds he hath attending him: They attend indeed, as Ravens a dying Beast: *Acteon* found the kind truth of their attendance. They run away as Spiders from a decaying House; or as the Cuckoe, they sing a scuruie note for a month in Summer, and are gone in June or July: sure enough before the Fall. These Hunters are gone; let them go: For they have brought me a little from the strictness and directnesse of my intended speech. But as a Physician coming to cur•, doth sometimes receive some of his Patients infection: So I have been led to hunt a little wide, to find out these *cunning Hunters.*

Bee pleased to observe two general Notes, and then I will come to the Application.

1. These two Brethren were borne together, were brought up together; yet how great difference was there in their composition of Bodies, in their disposition of Minds, in their events of Life; or as they say, in their Fortunes?

1. For Bodies: One was rough and Hairy, the other was smooth and Plain. This is seldom seen in Children begot and borne of the same Parents; but seldom• or never in two borne at one birth. And we may go so far with the Physiognomer to say, That Complexion (though not guides,) yet inclines the inward Disposition.

2. For Disposition of Mind; this Text shows a wide and opposite difference: *Esau was a cunning Hunter, a man of the Field: But Jacob a plain man, dwelling in Tents.* And *Gregory* observes from this example, the remoteness or contrariety of Worldlings & Holy men's delights. Men of the World hunt after the pleasures of the World as *Esau:* Men of Grace give themselves to the contemplation and study of Virtue, as *Jacob.*

3. For Euents or Success in this World, there was such Distance, as greater could not be imagined: For it is here said, the *Elder shall scrue the Younger.* The privilege of Primogeniture belonged to *Esau;* yet both that, and the Blessing went to *Jacob.* If among us, the eldest Son sell all his Lands to a younger Brother, many are ready to bless his Stars, and to say, He is borne to better Fortunes. But this Presiedent will besot that speech: diverse things are here figured.

1. Literally here is intended, that the *Idumeans,* the seed of *Es•u,* should be subject to the *Israelites,* the posterity of *Jacob.* So we read 2 *Sam* 8. that they were subdued to *Israel* by *David.All thoy of Edom became David's servants;* and so continued to the reign of *Jotham.* This gave the *Jews* not only a superiority in temporal Dominions, but in spiritual Blessings; the Grace and Mercy of God▪ for they were the visible Church, and *Edom* was cut off.

2. Mystically, this signifies the carnal *Jews* subdued to the Christians; though the other were the elder people: Therefore it is observable, that in the Genealogy of Christ Math. 1. many of the first borne were left out. Luke. 3. *Seth* is put in for the son of *Adam*▪ yet his eldest son was *Cain.* So Math. 1. 2. *Abraham* begat *Isaac;* yet his eldest son was *Ishmael. Isaac* begat *Jacob;* yet here his first borne was *Esau. Jacob* begat *Judah;* yet his first borne was *Reuben.* And *David* begat *Solomon* in *Matthews* Genealogy, *Nathan* in *Luke's;* yet both younger brethren by *Bathsheba.* Exod. 4. *Israel* is called *God's first borne,* and his chosen people, his appropreation. *Populus Iudaeus adumbratus fuit in his primogenitis:* The *Jews* were figured in these first borne; and we the *Gentiles,* that were the younger Brothers, have got away the Birthright. Rom 11. They are cast off, we grafted in: so that now the *Elder se••eth the younger.*

Which teacheth us to look well to our Charter in Christ: for it is not enough to be borne of believing Parents, but we must also be believers. *Job* may sacrifice for not expiate his sons sins. It is sinful for men on earth to deprive the first borne: but God may, and doth it. Gen. 48. *Israel stre•ched out his right hand▪ and laid it upon Ephraim's head, who was the younger: and his left hand on Manass•hs head, guiding his hands wi•tingly:* though *M•n•sseh was the first borne.* And ver. 18 *When Joseph said to him, Not so my Father. Jacob* answered, *I know it my Son, I know it.* Thus Generation may be cut off, Regeneration never. A man may be lost, though borne in the Faith, unless he be borne again to the Faith. Neither is it enough for *Ishmael,* to plead himself the Son of *Abraham,* unless he can also plead himself the Son of God, and an heir of *Abraham's* faith.

2. Commende me here to all *Genethliackes,* casters of Natiuities, Star-worshipers, by this token, that they are all Impostors, and here proved Fools. Here be Twins conceived together, borne together; yet of as different natures and qualities, as if a vast local distance had sundered their Births; or as if the originary blood of enemies had run in their Veines. It is S. *Augustine's* Preclusion of all Star-predictions out of this place. And since I am fallen upon these Figure-casters, I will be bold to cast the Destinie of their Profession, and honestly lay open their Juggling in six Arguments.

1. The falsehood of their *Ephimerides.* The Prognosticators, as if they were Midwiues to the Celestial bodies, plead a deep insight into their secrets: or as if like Physicians they had cast the Vrine of the Clouds, and knew, where the fit held them; that it could neither rain nor hail, till some Star had first made them acquainted with it. Demonstration hath proved these so false and ridiculous, that they may rather *Commouere nauseam quàm bilum,* and *risum* more then both.

Perhaps when some appoint Rain on such a day, some Frost, others Snow, a fourth Wind, a last calm and fair weather; some of these may hit, some of these must hit: But lightly he that against his knowledge told true today, lies tomorrow: and he that lied yesterday, may happen right next day; as a blind Archer may kill a Crow.

For this cause (I think) some were called *Erring,* or Wandering Stars: not so much that they were uncertain in their own seats and motions, as because they caused to err their Clients and gaping Inquisitors. And so they are called *Erring* in the same phrase and sense, as Death

is called Pale; not that it is Pale it self, but because it makes those Pale it seasseth on: And Winter durtie, not *formaliter,* but *secundum effectum,* because it maketh the Earth dirty. So that rather their own speculations by the Stars, then the Stars, are erring: both *Decepto sensu cum iudicio, et corruptis organis.*

Therefore some of the subtler, have delivered their opinions in such spurious, enigmaticall, dilogicall terms, as the Devil gave his Oracles; that since Heaven will not follow their Instructions, their Constructions shall follow Heaven. And because the Weather hath not fallen out, as they have before told, they will now tell as the weather falls out. So that reading their Books you would think, as the Beggars have their *Canting,* they had got a new Language out of the Elements, which the poor Earth never did or shall understand: And it is thought, that *Canting* is the better Language, because it is not so ambitious, as to meddle with the Stars: Whereof the Prognosticators head comes as short, as his tongue doth of the Beggars eloquence.

2. The state of Fortune-tellers, and Prophecy-usurpers: which is not only poor and beggarly, as if the envious Earth refused to relieve those, that could fetch their living out of the Stars; but also ridiculous.

Nil habet infaelix paupertas durius in se,

Quàm quod rìdiculos homines facit.

This is not all; but they are utterly ignorant of theirowne destinies. Now *Quisibi nescius, cui praescius?* He that is a Fool for himself, how should he be wise for others? *Thracias* the South sayer, in the nine years drought of *Egypt,* came to *Busiris* the Tyrant;

Monstrat{que} piari

Hospitis effuso sanguine posse Iouem.

and told him, that *Jupiter's* wrath might be appeased by sacrificing the Blood of a *Stranger.* The Tyrant asked him, What Country-man he was, of *Egypt,* or an alliant? He told him, a Stranger.

Illi Busiris; fies Iouis hostia primus,

Inquit, et Aegipto tu dabis hospes aquam.

Thou, quoth the Tyrant, art that lucky guest,

Whose Blood shall wet our soil, and give us rest.

It is reported that *Biron,* that *French* Martial, came to an Astrologer, to know the future success of his Plots; which because he gave disastrous, the angry Duke begun to his mischievous intendments, in the Fate-tellers blood. Can they read other men's Fates in the Stars, and not the•s own? Therefore one wittily wrote on such a Book, after throwing it into the fire:

Thy Author foretells much: alas! weak friend:

That he could not prognosticate thy end.

3. The quick moving of the Celestial bodies, and their remoteness from our eyes: Both our sense is too weak to pierce into those Fires; and those Fires are too quick in motion for our apprehension. Therefore saith S. *Aug. Si tam celeriter alter post altaerum nascitur,vt eadem pars Horoscopi manea•, paria cuncta quaero, quae in nullis possu•t geminis inueniri:* If one of the Twins be so immediately borne after the other, that the same part of the Horoscope abide, I require likeness and equality in them both; which can in no Twins be found. We see here two Brethren borne together (it is most likely) under the reign of one Planet or Constellation; yet as different in Natures, as the Planets themselves.

To this they answer, that even this cause, the swift motion of the Planets, wrought this diversity: because they change their Aspects and Coni•ctions every moment. This would one *Nigidius* demonstrate, who upon a Wheel turning with all possible swiftness, let dropat once two aspersions of Ink, so near together as possibly he could: yet *Stanterota, &c.* the Wheel standing still, they were found very remote & distant. Whereby he would demonstrate, that in a small course of time, a great part of the celestial Gloabe may be turned about. But this S. *Austin* soundly returns on them: That if the Planetarie courses, and Celestial motions be so swift, it cannot be discerned under what Constellation any one is borne. And *Gregory* wittily derides their folly, that if *Esau* and *Jacob* were not therefore borne under one Constellation, because they came forth one after another. By the same reason, neither can any one be borne under one Constellation, because he is not borne all at once, but one part after another.

4. *Vitabreuis hominum:* Mans short and brittle life. If our age were now, as it was with the Patriarchs, when the Stag, the Raven, and long-lived Oak, compared with man's life, died very young: They might then observe and understand the motion and reuolution of the Stars, and behold their effects: when if any Star had long absented it self from their contemplation, they could stay two or three hundred years to see it again: But now as an English Nightingale sung;

Who lives to age,

Fitte to be made Methushalem his Page?

On necessity this Astrologer must live so long, as to have observed the life of such a man, borne under such a Planet: and after him of another borne in the like manner. Nay, he must overtake the years of *Methusoalem* in the successive contemplation of such experiments. But this life is not given, therefore not this knowledge.

5. The infinite number of the Stars take from them all possibility of infallible predictions. They cannot give their general number, and can they give their singular natures? To attempt it, is *Imprudentia caecissima;* to affirm it, *Impudentia effrontissima,* blind dotage, shameless impudence.

6. The various Disposition, Conditions, Natures, and Studies, *coaetaneorum,* of such as are borne together. So *Gregory* reasons of these Twins:*Cum eodem momento mater vtrumque fuderit, cur non vna vtrius{que} vitae qualitas (vel aequalitas) fuit?* When the Mother brought them both forth at one instant, How comes it to pass, that they have not the same quality and equality in their lives? Are not many borne at the same time, and under the same Constellation, *Quorum processus et successus various et saepe contrarios videmus:* Whose proceedings and events we behold so different?

If we may give credit, that *Romulus* and *Remus* were both borne of a Vestall (defiled by a Soldier) at one birth, both exposed together to a wide Desert, both taken together and nourished of a she-Wolf, both building and challenging *Rome;* yet *Romulus* slew his brother, and got the Kingdom of that City, and after his own name called it *Rome.*

Fraterno primi maduerunt sanguine muri. If *Castor, Pollux,* and *Helena,* were got by *Jupiter,* and hatched by *Laeda* out of one Egg, How came they to so various fortunes?

Cur fratrem Pollux alterna morte redemit?Cicero mentions it for the *Chaldean* folly, that they would have *Omnes eodem tempore ortos,* all that were borne (wheresoever) together, *eâdem conditione nasci:* to be borne to the same condition.

But were all the Infants slain at one time by *Herod,* borne under one Constellation? Or all the old World, drowned in the Deluge, under one Star? Or all Soldiers slain in one field, under the same Sign? The Mathematicians were wont to affirm, that all borne under the Sign *Aquarius,* would be Fishers: But in *Getulia* there are no Fishers; was never any there borne under the sign *Aquarius?* The *Cretans,* (saith *Paul) were always Lyers:* What, were they all borne under *Mercury?* The *Athenians* greedy of Nouelties: had they all one predominant Star? The *Belgic•s* Warriours: Were they therefore all borne under the reign of *Mars?*

But I have spent too much breath about this folly of Prognosticators. Of whom it may be said, that not only *The Children of this world are wiser in their generation, then the Children of Light:* But they would be wiser *ipsa Luce,* then the Light it self. They would know more then Saints and Angels, and search out the inuestigable things of the Lord.*Nam si qui, quae euentura sunt, praeuidea•t, aequiparent Ioui:* If they could foresee future things, they would brag themselves equal to God: But *Secret things belong to GOD, revealed to us.* The other is both arrogant in man, and derogant to God. And *Greg.* says well: *If such a Star be a Mans Destenie, then is Man made for the Stars, not the Stars for Man.* The Devils know not future events: and will these boast it? *Sus mineruam scilicet.*

THey grew up together: and presently, *Esau was a cunning Hunter, Jacob a plain man.* We see that even Youth doth insinuate to an observer, the inclination and future course of a man. The Sprigge shooting out of the Tree, bends that way it will ever grow. *Teach a Child a Trade in his youth, and when he is old, he will not forget it,* saith *Solomon. Esau* entered quickly into the black way, which leads to the black Gates, that stand ever ready open for black souls. *Palet atri ianua Ditis:* As if he should want rather time for his sport, then sport for his time, he begins early; at the very threshold of his life, and morning of his years. *Nequitiae cursus celerior quam aetatis:* His wickedness got the start of his age.

And did he ever stay his course; that foolish parents should be so indulgent to their children's licentiousness? nay, ready to snibbe and check their forwardness to Heaven with that curb, A young Saint, an old Devil: and, Wild youth is blessed with a stayed Age. But indeed most likely, a young Saint proves an old Angel: and a young *Esau,* an old Devil.

And hence follows the ruins of so many great Houses; that the young Master is suffered to live like an *Esau,* till he hath *hunted* away his Patrimony; which scarce lasts the Son so many years, as the Father that got it had Letters in his name. But what cares he for the Birthright: when all is gone, he like *Esau,* can live by the Sword: He will fetch Gold from the *Indies,* but he will have it. But he might have sau'd that journey, and kept what he had at home. If the Usurer hath bought it, though for Porredge, he will not part with it again, though they weep Tears. It is better to want superfluous means, then necessary moderation. *Inse magnarunt, summisque negatum est, Stare diu:* especially when the huge Colosses have not sound feet. Vast Desires, no less then Buildings, where Foundations are not firm, sink by their own magnitude. And there comes often Fire *Ex Rhamno,* out of the *Bramble,* that burns up the *Men of Shechem,* and sets on fire the Eagles nest in the Cedars. Psal. 37. *Parumiusto, A little that a righteous man hath, is better then the riches of many wicked.* And a plain *Jacob* will prosper better, then a *profane Hunting Esau.* Let a man begin then with God. *Wherewithall shall a young man cleanse his way?by taking heed thereunto according to thy word.*

Thus literally: Let us now come to some moral application to our selves.

Hunting is for the most part taken in the holy Scripture in the worst sense. So Gen. 10. *Nimrod was a Hunter,* even to a Proverb: and that *Before the Lord,* as without fear of his Majesty Now if it were so hateful to hunt Beasts, what is it to Hunt-men? The wicked oppressors of the world are here Typed and Taxed: who employ both Arm and Brain to Hunt the poor out of their Habitations; and to drink the Blood of the oppressed. Herein observe the

- Persons Hunted.
- Manner of Hunting.
- Hounds.

The Poor.

Are their Prev: any man that either their wit or violence can practice on. Not so much Beggars; yet they would be content to Hunt them also out of their Coasts: but those that have somewhat worth their Gaping after; and whose estates may Minister some Gobbets to their Throtes. *Aquila non Capit muscas:* the Eagles hunt no Flies, so long as their be Foules in the Air. The Commonaltie, that by great Labor have gotten a little stay for themselves; these they Hunt, and lay along, and Prey on their prostrate Fortunes.

If they be Tenantes, woe is them. Fines, Rents, Carriagas, slaueries shall drink up the Sweat of their Brows. There is law against Coyners; and it is made treason justly to stamp the Kings Figure in Mettalles: But what is Mettall to a Man, the Image of God? And we have those that coin Money on the poor's Sins: Traitors they are to the King of Kings.

The whole Country shall feel their hunting. They hunt Commons into Seueralles; Tilled grounds into Pastures, that the Gleaning is taken from the Poor, which God commanded to be left them; and all succor, except they can grase in the High-ways. And to others, to whom their Rage cannot extend, their Craft shall: for they will hoyst them in the Subsidies, or ouercharge them for the Wars, or vex them with Quarrels in Law, or perhaps their Servants shall in direct terms beat them. *Naboth* shall hardly keep his Vineyard, if any nooke of it disfigures *Ahab's* Lordship: If they cannot buy it on their own price, they will to Law for it; wherein they respect no more, then to have *a•sam querelae,* a colorable occasion of contention: for they will so weary him, that at last he shall be forced to sell it: But *Tully* says of that sale; *Ereptio non emptio est:* It is an Extorting, not a Purchasing.

Thus the Poor man, is the Beast they *hunt:* who must rise early, rest late, eat the Bread of sorrow, sit with many a hungry meal, perhaps his Children crying for Food, whiles all the fruit of his pains is served in to *Nimrods* Table. Complaine of this whiles you will, yet as the Orator said of *Verres: Pecuniosus nescit damnari.* Indeed a Monny-man may not be damnified, but he may be damned. For this is a *Crying sin,* and the wakned ears of the Lord will hear it: neither shall his provoked hands forbear it. *Si tacuerint paupers, loquentur Lapides:* If the Poor should hold their peace, the very Stones would speak. The Fines, Rackinges, Inclosures, Oppressions, Vexations, will cry to God for vengeance.*The Stone will cry out of the Wall; and the beam out of the Timber shall answer it.*

You see the Beasts they *hunt:* Not Foxes, not Wolves nor Boars, Bulls, nor Tigers. It is a certain observation; no Beast hunts the own kind to devour it. Now if these should prosecute Wolves, Foxes, &c. they should then *hunt* their own kind: for they are these themselves; or rather worse then these: because here *Homo homini Lupus.* But though they are Men they *hunt,* and by nature of the same kind; they are not so by quality: For they are Lambes they persecute: In them there is Blood, and Flesh, and Fleece, to be had: and therefore on these do they gorge themselves. In them there is weak Armor of defense against their cruelties; therefore over these they may domineer. I will speak it boldly: There is not a mighty *Nimrod* in this Land, that dares *hunt* his equal: But over his inferior Lamb he insultes, like a young *Nero.* Let him be graced by High ones, and he must not be saluted under twelve score off. In the Countrie he proves a Termagaunt: his very Scowle is a Prodigy, and breeds an Earthquake. He would be a *Caesar,* and tax all: It is well if he prove not a *Cannibal.* Only *Macro* salutes *Seianus* so long as he is in *Tiberius* his favor: Cast him from that Pinacle, and the Dog is ready to devour him.

You hear the Object, they *hunt;* attend the Manner. And this you shall find, as *Esau's,* to consist in two things: *Force,* and *Fraud.* They are not only *Hunters,* but *cunning Hunters.*

1. For their *Force,* they are *Robusti latrones,* and have a violent impetuous, imperious Hunting.*Desolation and destruction are in their Pathes.* We may say of them, as *Tertullian* said of the *Montanists. Nontam Laborant vt aedificarent sua, quam vt destruerent aliena.* They seek not so much their own increasing as the depopulation of others. Philosophers hold the world to be composed of three concurrent principles, Matter, Form, and Priuation: holding the last, to be rather a principle of Transmutation, then of Establishment. Oppressors besides

the Matter, which is the Common-wealth; and the Form which is Justice; have devised to make necessary also Priuation.

There are sins, which strive only *Intra orbem suum urere:* which have no further latitude then the Conscience of the Committer: They are Private and Domestical sins: the sting whereof dies in the proprietary. Such are Prodigality, Envy, Sloth, Pride. Though evil example may do somewhat, they have no further extension. But some are of so wild a nature, that they are Mallets and Swords to the whole Country about them. And these are districtly, the sins of the Hand. So Micah. 2.*They covet Fieldes, and take them by Violence: and Houses, and tàke them away: so they oppress a man and his house, even a man and his Heritage.* Why do they all this, but because *Manus potest.* ver. 1. *It is in the power of their Hand.* And they measure their power, saith *Seneca,* by the Span, by the reach of their Hands. *Iniurijs vires metuntur. Anaxagoras* thought man the wisest of all Creatures, because he hath Handes, whereby he can express all signs. He might have concluded him the Wickedest of all Creatures, *quia manuatus,* because he hath Hands. For no Tiger or Vulture under Heaven is more hurtful with his Clawes and Tallents, then Man with his Hands. *Achilles* asked *Palamedes* going to the *Troyan* Wars, Why he went without a Servant? He shown him his hands, and told him they were *Loco seruorum,* instead of many servants. *Manus organum organorum.* Their dexterity and aptness chargeth them with sins, whereof the other parts are no less Guilty.

For the most part, those Beasts have least immanitie that have most strength. Oxen and Horses and Elephants are tame and seruicable, but Bees and Hornets have Stings. So wisely hath the Creator disposed, that there may not be a Coniunction *et Potentiae et Maleuolentiae:* that might and malice may not meet. So they are suffered to have Will to hurt, & not Power; or Power, and not will. The cursed Cow hath short Horns: But these *Hunters* have got both. The Poet saith:

That Lions do not prey on yielding things,

Pity's infeoffed to the blood of Kings.

Posse et nolle, noble: That thou mayst harm and wilt not, is *laus tua,* thy praise: that thou wouldest and canst not, *gratia Dei,* is God's providence. *Haman* would hang *Mordecai* and cannot: he is a villain in Hell for his intent. *David,* when he had *Saul* in the Cave, could hurt and would not: he is a Saint in Heaven. *Shimei* would, but cannot kill (though rail on) *David: David* can, and will not kill *Shimei.* The hot Disciples would have Fire from Heaven to destroy the *Samaritans,* and could not: Christ could command it, and would not. How rare is a man of this disposition among us? If advantage hath thrust a Bootie into his hands, the Lamb is in the Wolves Cave with more security. Plead what thou wilt, prostrate thy own innocence, aggravate the Oppressors cruelty: he answers as *Esopes* Wolf answered the Lamb; *Thy Cause is better then mine, but my Teeth are better then thine;* I will eat thee. Aud this is a shrewd invincible argument, when the cause must be tried out by the Teeth. *Pactum non pactum est, non pactum pactum est; quicquid illis lubet:* Bargain or not bargain; the Law must be on their sides: *Nemo potentes tutus potest aggred•:* He comes to his cost, that comes to complain against them.

2 For their *Fraud;* they are *Cunniug* Hunters. They are Foxes as well as Lions to get their Prey. Nay the Fox-head doth them often more stead, then the Lions Skin. Mical. 7.*They hunt with a Net.* They have their political Ginnes to catch them. Gawdy Wares and dark Shoppes, (and would you have them love the light, that live by darkness, as many Shopkeepers) draw and tole Customers in: where the crafty Leaches can soon feel their Pulses: if they must buy, they shall pay for their necessity. And though they plead, We compel none to buy our Wares; *Caveat emptor:* yet with fine voluble Phrases, damnable Protestations, they will cast a mist of error before an Eye of simple Truth; and with *cunning* devises hunt them in. So some among us have feathered their nests, not by open violence, but political circumvention. They have sought the Golden Fleece, not by *Iasons* Merite, but by *Medeas* Subtlety, by *Medeas* Sorcerie.

If I should intend to discover these *Hunters* Plottes, and to deal punctually with them, I should afford you more matter, then you would afford me time. But I limit myself, and answer all their Pleaes with *August.* Their tricks may hold *in iure fori,* but not *in Iure poli:* in the Common-pleas of Earth; not before the Kings bench in Heaven.

Neither do these *Cunning* Hunters forage only the Forest of the world. but they have ventured to enter the Pale of the Church, and hunt there. They will go• near to emparke it to themselves, and thrust God out. So many have done in this Land: and though it be danger for the poor Hare to preach to Lions & foxes, I am not afraid to tell them, that they Hunt; where they have nothing to do. Poor Ministers are dear to them; for they are the Deare they Hunt for: How many Parishes in England (all most to the number of half) have they empayled, to themselves, and chased the Lord's Deare out? Yea now, if God lay Challenge to his own Ground against their Sacrilegious impropriations, for his own *Tithes;* they are not ashamed to tell him, They are none of his: and what laws soever he hath made, they will hold them with a *Non obstante.* They were taken into the Church for Patrons, defenders; and they prove offenders, Thieves; for most often *Patrocinia, latrocinia.*

You have read how the Badger entertained the Hedghogge into his Cabine, as his inward friend: but being wounded with the Prickles of his offensive guest, he mannerly desired him to depart in kindness, as he came. The Hedge-hog thus satisfies his just expostulation; that he for his part found himself very well at ease, and they that were not, had reason to seek out another place, that likes them better. So the poor Horse, entreating help of the Man against the Stag; ever after *Non equitem dorso, non fraenum depulit ore:* They have rid us, and bridled us, and backed us, and spur'd us, and got a tyranny over us, whom we took in for our familiar friends and favorites.

3. Now for their Houndes: besides that they have long Noses themselves, and Hands longer then their Noses, they have Dogs of all sorts.

Beagles, cunning Intelligencers. *Eó laudabilior, quo fraudulentior:* The more crafty they are, the more commendable.

Their Setters, prowling Promoters; whereof there may be necessary use, as men may have of Dogs; but not tolerable for their purposes.

Their Spaniels, fawning Sycophants, that lick their Masters hands, but are brawling ever at poor strangers,

Their great Masti•es; surely and sharking Bailiffs, that can set a Rankling Tooth in the poor Tenants Ribbes.

They have their Bandogs, corrupt Soliciters, Parrat-Lawyers; that are their properties, and mere Trunkes, whereby they inform and Plead before Justice, against Justice. And as the Hounds can sometimes smell out the Game, before their Master; as having a better Nose, then he an Eye: so these are still Picking-holes in poor men's estates, and raking up broken Titles: which if they justly be defended; *Actio fit non Lustralis, sed secularis:* Whereif (because Justice doth sometimes prevail) it go against them; yet *Major est expensarum sumptus, quam sententiae fructus:* The cost is more Chargeable then the victory profitable.

Some of them, whose Pale is the Burse, have their Blood-hounds; long-nosd, hook-handed Brokers, that can draw the sinking estate of poor men, by the blood of necessity. If they spy Pride and Prodigality in the streets, they watch over them as Puttocks over a dying Sheep. For *Pascuntur scelere:* they are not Doves but Ravens, and therefore *sequuntur cadauera,* follow Carcases. O that some blessed medicine could rid our Land of these Warts and Scabbes; free us from these Currs. The *Cunning* Hunters could not do so much mischief, without these Lurchers, these insa•iate Hounds.

Thus I have shown you a Fielde of *Hunters:* what should I add, but my Prayers to Heaven, and desires to Farth, that these *Hunters* may be hunted. The *hunting* of harmful Beasts is commended; the Wolf, the Boar, the Bear, the Fox, the Tiger, the Otter. But the metaphorical *hunting* of these is more praise worthy: the Country-wolves, or City-Foxes deserve most to be Hunted. *Non est meae Paruitatis, &c.* I am to shallow to advise you *Demodo:* I only wish it might be done: they that have authority to do it, know best the means, I will but discover the Game, and leave it to their Hunting: naming the persons they should Hunt: they know the Hounds where withal.

1 There is the wild Boar, that breaks over God's mounds and spoils his Vineyard.*Psal. 80. The Boar out of the Wood doth waste it: and the wild Beast of the Field, doth devour it.* This is the depopulator, that will forage and lay all waste, if he be not restrained. What; Do you call him a wasting Boar? he rather encloseth all, breaketh up none. Yes, he lays waste to the Common-wealth, though he encloseth to himself. He wasteth Societies, Communitie, Neighbourhood of people; turns them out of their ancient Dores, sends them to the wide World to beg their Bread. He is a bloody Boar, and hath two damnable Tuskes: Money to make him Friends, and to charm connivance: And a wicked Conscience, that cares not to swim to Hell in Blood. The brawny Shield of this Boar, whereby he bears off all blows of Curses, is the security of his own dead Heart: He thinks the Cries and Vlulations of Widdowes and Orphans, the best Music. When the hand of God strikes him, (as strike him it will, and that fearfully) he even rouseth and rageth on him; and dyes like an angry Boar, foaming at mouth, as if he were spitting defyance at Heaven. Let this Beast be *Hunted.*

2. There is the Fox, the crafty Cheater, that steals the Grapes. Cant. 2. *Take in the Foxes, &c.* It is God's charge to hunt him. He turns Beasts out of their Dennes by defyling them. He sold his Conscience to the Devil for a stock of villanous Wit. He hath a stinking Breath; corrupted with Oaths and Lies: and a ravenous Throat to prey upon men's simplenesse. If all tricks fail, he will counterfeit himself dead, that so drawing the Fowls to feed upon him, he may feed upon them. The Defrauder puts on a semblance of great smoothness; you would take him for a wonderful honest man: Soft, you are not yet within his clutches; when you are, Lord have mercy on you, for he will have none.

3. There is the bloody Wolf; the professed cutthroat the Usurer. *Hunt* him, sease on his Den; it is full of pooremens Goods. What a Golden Law would that be, which were called a Statute of Restitution: Such a one as *Nehemiah* enacted. *Neh.* 5. that Lands and Vineyards, Houses and Goods, mortgaged into Usurers hands, should be *restored.* When he sealed it with a sacramental Oath, and made them swear consent to it. *And he shook his Lappe, and said. So God shake out every man from his house, and from his labor, that performeth not this Promise; even thus be he shaken out, and emptied. And all the Congregation said, Amen.* But if they will not restore by themselves, they shall by their posterity. For, as *Pliny* writes of the *Wolf,* that it brings forth blind Whelps: so the Usurer lightly begets blind Children, that cannot see to keep what their Father left them. But when the Father is gone to Hell for gathering, the Son often follows for scattering. But God is just. *A good man leaveth his Inheritance to his Children Children: and the Wealth of the sinner is laid up for the just.*

4. There is also the Badger, a Beast of rapine: We have his fellows among us, the Engrossers of Corn, the Raysers of the price, sweeping away whole Markets: We call these Badgers. The Poor that comes with a little Money, cannot speed; but at an unreasonable rate: they engross all. And by their Capacitie, or rather Rapacitie, having so much in their hands, they sell it at the place of their transporting, at their own price.

5. The Dromedarie would also be better *hunted:* I mean the vagrant Rogues, whose whole life is nothing but an exorbitant course: the main begging, the by's silching and stealing: Only they are not so serviceable as the Dromedary; which is a Beast of quick feet, and strange speed. The reason is given by *Aristotle,* because the extreme heat of Nature doth waste all the vnctuositie and fatness, and thereby gives greater agility. But these Dromedaries are not swift: Let one charitable Constable amongst a hundred light on him, and give him correction, and a Passport to his (false-named) place of birth, and he will not travel above a Mile a day. Let them alone, and they will *traverse their way••;* which are no ways: for they cannot keep the beaten path: let them be where they will, they are never out of their way. They boast themselves of the brood of *Cain•* for they are perpetual Runnagats. If the Stoks and Whip-post cannot stay their extrauagancie, there remains •nely the Gal-house.

6. Let the roaring *Bull* be *hunted;* the Bulls of *Basan,* the Bulls of *Rome;* sent over by the Pope *ad interitum,* either of us or themselves: For their end is not *implere Ecclesiam,* but *c•miterium;* to fill Church-yards with dead bodies, not the Church with living souls. No Service would be so welcome to them, as the *Sicilian* Euensong, or the *Parisian* Matins. But since no Drugge is currant in their Shoppes, but *Diacatholican,* Treason and Ruin; let it be first ministered to

themselves to purge their burning Fevers. And since the *Pope* sends his *Bulls* into *England* so thick, bellowing to call his Calves together, and to excite their revolting from their Sovereign; let them speed no otherwise then those *Bulls* once did, that called in another *Bull,* which was *Bull* the Hang-man: to dispatch them all.

If you be disposed to *hunt, hunt* these Beasts that havoc the Common-wealth: Let the Lambes alone, they do you much good, no hurt. And to this chase use all your skill: in this work it shall be your commendation to be *cunniug Hunters.* The Lord shall emparke you within the Pale of his own merciful Providence, and restrain the savage fury of your Enemies. Let those, whom God hath made Masters of this serious game, and given Commission to *hunt* vicious persons: Let every particular man *hunt* Vice out of his own heart. If there be any violence to get the *Kingdom of Heaven,* use it: if any policy to overthrow Satan and his complices, against whom we wrestle, exercise it. This War shall be your Peace. You shall help to purge the Land of noxius Beasts; and cleanse your own hearts from those lusts; which if you *hunt* not to death, shall *hunt* you to death; as the moral of *Acteon.* And God that gives you this command and courage, shall add for it a merciful recompense; taking you at last from this militant Chace to the Park of his triumphant Rest. Amen.

FINIS.

[illustration]

CHRIST HIS STARRE: OR, The Wise-men's Oblation.

Matth. 2. II.

When they were come into the house, they saw the young Child with Mary his mother, and fell down, and worshipped him: and when they had opened their Treasures, they presented unto him gifts, Gold, and Frankincense, and Myrrh.

THE Feast of the *Epiphanie,* or manifestation of *Christ,* as it is this days momorie; so I have purposed this days exercise. As *Relatu traditionis instruimur,* There were three principal and notable Appearings of *Christ* on this *Day.* All which, *Eodem die contigisse feruntur, sed alijs at que alijs annis,* fell out the same day in diverse years, as they write.

So *Maximus Episc.Tribus miraculis ornatum diem sanctum seruamus. &c.* we keep this *Day* Holy and Feastiuall, being honored with three Wonders. This *Day* Christ led the *Wise-men* to himself by a *Star.* This *Day* he *turned the Waters into Wine* at the Marriage. This *Day* he was *Baptized* of *John in Jordan.*

According to these three distinct *Manifestations* of himself, they have given this *Day,* three several names.

1. *Epiphania:* Because *Christ* did appear to certain *M•gi,* by the direction of a *Star:* and was by their report, made known to the Fox *Herod,* and his Cubbes, many enemies in *Jerusalem*▪ (ver. 3.) *He was troubled, and all Jerusalem with him.*

2. *Theophania:* Because there was a Declaration of the whole *Trinity.* (Math. 3.) Of God the *Father,* whose voice was heard from Heaven. Of GOD the *Son* to be *Baptized;* of whom was the testimony given, *This is my beloved Sonns, in whom I am well pleased.* Of GOD the holy *Ghost,* who descending like a *Dove,* lighted on him.

3. *Bethphania:* Because, (John. 2.) he shown the power of his Deity, at the Wedding, in changing their *Water into Wine:* So the Text (ver. 11.) *This beginning of Miracles did Jesus in Can• of Gal•le, and manifested his glory.*

4. Some have added a fourth name from a fourth Wonder, that they say was wrought on this *Day: Phagi•phania;* Because *Christ* relieved *Famem triduanam,* the three days hunger of five thousand, with five Barley Loaues, and two little Fishes.

I confess, this History hath many observable points in it. It entreates of *Wise-men,* of a tyrannical King, of troubled People, and of the King of Kings lying in swaddling clothes. To discourse all these,

Virtutesque, virosque, et tanti incendia bell•; would exceed the limites of one cold hour. I would therefore confine my short speech, and your attention, to the *verse* read.

Wherein me thinks, I find a miraculous Wonder: That extraordinary *Men,* by an extraordinary *Star,* should find the King of Heaven in so extraordinary a *place. Wise-men* seeking a *Star,* showing a *Savior* lying in a Manger: But *cernere oculis, docenter oraculis,* the eye of Flesh sees somewhat; the eye of Faith shall see more.

I may distinguish all into a

- Direction.
- Devotion.

The *Direction* of God, the *Devotion* of Men. By the *Direction,* they are brought to the *Messias.* By their *Devotion,* they *Worship him, and present him Gifts, Gold, Frankincense, and Myrrh.* For the *Direction,* we will borrow a little of the Premises; and therein consider

- God's *Leading.*
- Their *Following.*

God's *Leading* was by a *Star.* They that delight to cast Clouds upon the clear Sun, have here mooted many Questions about this *Star.*

1. Whether this *Star* were singular, or an heap of *Stars.* Our *Roman* adversaries, to bring willful trouble on themselves and us, have coniur'd a fiction from one *Albumazar* a Heathen; that the Sign in the Zodiac, called the *Virgin,* is composed of so many *Stars,* as may aptly pourtray *Virginem gestantem inter brachia filium,* a Virgin bearing an Infant in her arms: And some of them have thought that, this *Star.*

Let *Albumazar* be the father of this opinion; and for a little better authority, they have motherd it on a Prophecy of *Tiburtine Sibylla* when *Augustus* boasted his super-human Majesty, *Sibylla* shown him *Virginem in coelo Infanti portam,* a Virgin in Heaven bearing a young Child in her arms; with these words: *Hic Puer major te est, ipsum adora,* Yonder Infant is greater then thou art, *O Caesar,* worship him.

But because the Father of this toy was an Ethnicke, and the Mother thought a Sorceresse, they have (as somethinke, spite of his teeth) brought in *Chrysostom* for a God-father to it; or to an opinion, if differing from it, yet also exceeding the truth of this History. Whether of himself, or on their teaching, he says thus. *This Star appeared to them descending upon that victoriall Mountain, having in it the form of a little Child; and above him the similitude of a Cross.* But I confess, (and loe the great vaunts of their unity) that many of them are of another mind.

Howsoever, the Text is plain against it. (ver. 2.) 〈 in non-Latin alphabet 〉 . *Vidimus Stellam eius. Aster* and *astrum* differ, as *Stella* and *Sydus. Aster* and *Stella* signify one *Star: Astrum* and *Sydus,* a knot of *Stars;* as any Sign in the Heaven, coacted and compounded of many *Stars.* The Evangelist here useth the singular and individual word; *We have seen his Star,* not *Stars.*

2. They question, whether this was a new *Star,* created for the purpose; or one of those co-euall to the World. *Chrysostom, Damaseen, Fulgentius,* with most others, are persuaded it was a new *Star. Houdemius* an English man so sung of it,

Nouâ caelum Stellâ depingitur,

Dum Sol nouus in terris oritur.

T'was fit a new *Star* should adorn the Skies,

When a new Sun doth on the Earth arise.

It is called by *Augustine, Magnifica Lingua coeli:* The glorious Tongue of Heaven. It appears, this was no ordinary *Star,* ex

- situ,
- Motu,
- Tempore Lucendi.

1. By the *Site:* The place of it must be (*In aere terrae vicino, non ipsius meditullio*) in that part or Region of the Air, that was next to the Earth; otherwise it could not so punctually have directed these *Wise-men,* that traveled by it.

2. By the *Motion.* The course of other Stars is circular: this *Star* went straight forward, as a guide of the way: in the same manner, that the *Pillar* of *Fire* went before *Israel,* when they passed out of *Egypt.*

3. By the *Time of Shining.* Other Stars shine in the night only, this *Star* gave light in the broad day; as if it were a *Star* appointed to wait on the Sun.

Stella Luce vincens Luciferum,

Magos ducit ad Regem Syderum.

Of this *Star* did that Coniurer prophecy. (Num. 24.) *There shall come a Star out of Jacob, &c.* It was a true *Star,* it was a new *Star;* created by God in Heaven for this purpose: Not that the birth of *Christ* depended on this *Star,* but this *Star* on his birth. Therefore it is called *Christ's Star,* (ver. 2.) *His Star.*

This *Star* served

- To them *Ad Ducendum.*
- To us *Ad Docendum.*

It led them really, let it also lead us figuratively to *Christ:* Them *Per visum,* us *Per fidem.*

By the consent of Divines this *Star* did prefigure the *Gospel.* And indeed: For what other *Light* directs us to *Christ?*

Not the *Star* of *Nature:* Did not every step it taught us to tread, bring us further off? If it heard of him, it sought him, as *Laban* sought his Idols in the Tents: or as *Saul* sought his Asses in the Mountains: or as *Joseph* & *Mary* fought him among their Kinsfolks: Either in the *Tents* of soft ease and security: or in the Mountains of Worldly dignity: or among the *Kindred* of the flesh, friends and company.

Not the *Star* of the *Law:* for this told us of a perfect obedience, and of condemnation for disobedience; of God's anger, our danger; of sin and death. This *Star* would have lighted us to Heaven, if we had no Clouds of Iniquity to darken it to our selves. And that which S. *Paul* speaks (Gal. 3.)*The Law was our School-master to bring us unto Christ;* is to be understood of the legal Tipes and Sacrifices. Where, by an Oblation of the blood of Beasts, was prefigured the Blood of that *Lamb,* which should expiate all our sins.

The *Gospel* is this *Star;* and blessed are they, that follow it: It shall bring them to the Babe *Jesus.* God hath fixed this *Star* in our Orbe: but how few are so wise as these *Wise-men,* to follow it? That *Star* was sometimes hidden, this shines perpetually. It is horror and shame to speak it; we no more esteem it, then if we were wear•e of the Sun for continual shining.

I am loath to part with this *Star;* but other Observations call me from it. You hear God's *Leading,* mark their *Following.* This is described Ex

- Aduentu,
- Euentu.

by their

- Access.
- Success.

Veniunt, Inueniunt: *They* Come, *they* Find.

Their Access.

Some have thought that these *Magi,* having so profound skill in Astrology, might by calculation of times, composition of Stars▪ and S•ellations of the Heavens, foreknow the birth of the *Mes•ias.* But this opinion is utterly condemned by *Augustine,* and all good men. And it shall only help us with this Observation.

God purposed so plentiful a salvation by *Christ* that he calls to him at the first those, who were far off. Far off indeed; not only in a local, but cere•oniall Distance. For place they were so far; as *Persia* from *India:* from thence most Writers affirm their coming. For the other respect, he calls those to Christ, who had run furthest from Christ; and given themselves most over to the Devil. Magi•ans, Sorcerers, Coniuri•s consederates with Satan in the most detestable art of Witchcraft. These that had set their faces against heaven' and blaspheme'd out a renunciation of God and all goodness: even at those Doors doth God's spirit Knocke, & sends them by *a Star* to a *Savior.*

Be our •innes never so many for number, never so heinous for nature, never so full for measure, yet the mercy of God may give us a *Star;* that shall bring us, not to the Babe *Jesus* in a Manger, but to be Ch•ist a King in his Throne. Let no penitent Soul despair of mercy.

Christ manifested himself to two sortes of people in his swathing Cloutes; to these Magicians, and to Shepherds: the latter simple and ignorant, the other learned and wicked. So *August▪ In rusticitate Pastorum imperitia proeualet, in Sacrilegijs magorum imp•etas.* Yet to both these, one in the day of his nativity the other in this *Epiphanie,* did that Savior, with whom is no respect of of persons manifest his saving mercy. Whether thou be poor for Goods of the world, or Poorer for the Riches of grace, be comforted; thou mayest one day see the salvation of God.

2. Observe their obedience: they *Come* instantly on God's call. They have seen his *Star,* and they must go to him. They regard not, that *Herod* was an enemy to the King of *Persia* their Master; they come to his Court to enquire for Christ. When they are there, let *Herod* be never so troubled about the name of the true and new-borne King of *Jews;* they have the inward direction, the record of an ancient prophecy added by the *Priests.* ver. 6. from *Micah. 5. 2. Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel.* Hereupon they go.

Obedience, when it hath the warrant, goes upon sound and quick Feet *Necfal•a fingit, nec vera metuit impedimenta.* No obstacles can stay it, no Errors stray it, nor Terrors fray it: it is not deluded with toys, nor deferred with joys. It •arries not with the young man in the Gospel, to kiss his Friends; nor with the Old man, to fill his Barns: but *Currit per saxa, perignes,* through all dangers and difficulties, with a faithful eye bent upon the Callers promises. And this is that other Virtue remarkable in these *Wise-men.*

3. *Faith.* They come to the *Priests* made acquainted with the Oracles of God, to inquire of this King. The *Priests* resolve the place of his birth from the *Prophet:* but though told of his *Star,* they will not stir a foot towards him: Perhaps it might cost them their Honors or lives by the Kings displeasure; therefore they will point others, but disappoint their own souls.

Here is a strange inversion,*Veritas illuminat Magos; Infidelit as obcoecat Magistro•:* Truth guides the Magicians, Unbelief blinds the *Priests.* They that were used to Necromanticke Spelles and Charmes, begin to understand the truth of a *Savior:* whiles they that had him in their Books, lost him in their Hearts. *Vtuntur paginis, quarum non credunt eloquijs:* They turn over the leaves, and believe not their Contents. To what end were all their quotidian Sacrifices? If they were not types and figures of a *Mes•ias,* what other thing made they their Temples, but a Butchers shambles?

Now the Mercy and Grace of our Lord *Jesus,* keep us from this apostate wickedness. Let Truth never speak it of us, that we have the Book of the Lord in our Hands, not the doctrine in our Consciences. That we have God's Seals, yet vn-marked Souls. That *De virtutibus vacui loquim••:* We speak of the Graces, we have not.

It was once spoken of *Greece,* in regard of the ruins, (•ea of the utter extinction, for *Etiam periere ruinae) Gr•ciam in Graecia quaerimus, non inuenimus:* We seek for *Greece* in *Greece,* and cannot find it. Let it never be said of us in respect of our recidiuall disobedience; *Angliam in Anglia quaerimus; et non inuenta est:* We seek that famous Church of *England* in *England,* and find it not. Many love to live within the circumference and reach of the Gospel, because it hath brought Peace, and that Peace Wealth, and that Wealth Promotion: But if this Health or Quiet might be upheld or augmented by that *Roman* Harlot, they would be ready to cry, *Great is Diana of the Ephesians;* and *Christ* might lodge long enough at *Bethlehem,* ere they would go to visit him. Our lives too prodigiously begin to pretend this: But,

O faxit Deus, vt nullum sit in omine pondus.

And for our selves, *Bel.* Let us not like the *Priests,* direct others to a *Savior,* and stay at home our selves: nor like the Trumpeter, that encourageth others to the Battle against the enemies of God, and our salvation, *Nihil ipse nec ausus, nec potuit:* our selves being Cowards, and giving never a stroke. It is not enough to tell the people of a *Savior* in *Bethlehem: Opus est etiam praeitione, aut saltem coitione, et pari congressu:* We must go before them, or at least go with them.

For this cause I commend the Faith of these *Magi:* Seeing the *Priests* doctrine concurs with the *Stars* dumb direction, though *Herod* will not leave his Court, nor the Scribes their ease, nor the People their trades; yet these men will go alone to *Christ.* When thou art to embrace Religion, it is good going in company, if thou canst get them; for the greater blessings •alles upon a multitude: but resolve to go, though alone: For thou shalt never see the Lord *Jesus,* if thou tarry till all *Jerusalem* go with thee to *Bethlehem.*

WEe have heard their *Aduent* or *Access;* listen to the *Euent* or *Success. They saw the young Child, with Mary* his Mother.

God hath answered the desire of their hearts: they had undertook a long Journey, made a diligent inquiry; no doubt their Souls longed with *Simeon* to see their Savior. Loe! he that never frustrates the faithful affection, gives abundant satisfaction to their hopes. *They saw the young Child with Mary his Mother.* Observe

- Whom.
- With whom.
- Where.

they saw him.

Whom? The *young Child*▪ Meditate and wonder. The *Ancient of days* is become a *young Child.* The Infinitely great is made *Little.* The sustainer of all things Suckes. *Factor terrae, factus interra. Creator coel:, creatussub coelo.* He that made Heaven and Earth, is made under Heaven upon Earth. The Creator of the world is Created in the world, Created *Little* in the world; *they saw the young Child.*

With whom? With Mary his Mother. Mary was his Daughter, is she now become his Mother? Yes; he is made the Child of *Mary,* who is the Father of *Mary. Sine quo Pater nunquam fuit, sine quo mater nunquam fuisset.* Without whom his Father in Heaven never was; without whom his Mother on Earth had never been.

Where? It is evident in S. *Luke's* Gospel, they found him lying in a Cratch. He, who sits on the right hand of the Majesty on high, was lodged in a stable. He that *Measures the Waters in his Fist, and Heaven with a Spa•ne*▪ was now Crowned in a Manger, and swaddled with a few Ragges. Here they find neither Gard to defend him, nor tumults of people thronging to see him; neither Crown on his Head, nor Scepter in his hand; but a *young Child* in a Cratch: having so little external glory, that they might have saved their pain and seen many in their own Country far beyond him. Our instruction hence is, that.

God doth often strangely and strongly exercise the Faith of his; that their persuasion may not be guided (*Oculis,* but *Ora•ulis*) by their Sight, but his Word. The eye of true Faith is so quick sighted, that it can see through all the Mistes and Fogs of difficulties. Hereon these *Magi* do confidently believe, that this poor Child, lying in so base a manner, is the great King of Heaven and Earth. The faith of man, that is grounded on the promises of God must believe, that in prison there is liberty, in trouble peace, in affliction, comfort, in Death life, in the Cross a Crown, and in a Manger the Lord *Jesus.*

The use of this teacheth us not to be offended at the baseness of the Gospel; lest we never come to the Honor to see *Jesus.* It was an argument of the Devils breaching.*Have any of the Rulers, or Pharisees believed on him?* The great, the learned, the wise give him no cr•dence. *But this people that knoweth not the Law is Cursed:* None but a few o• the rascall company follow him. 〈◊〉 hereof *Simeon* resolved his mother *Mary.* 〈...〉 *set for the fall,* as well as the *risi•g again of many* 〈...〉 *for a Sign which shall be spoken against.* He should 〈...〉 but woe unto

them that so esteemed 〈...〉 , to work his will by 〈...〉 should apply a medicine contrary to 〈...〉 of the patient, he would have little 〈...〉 the disease. But such is God's m•raculous working that he subdues Crowns to a Cross, overcomes 〈...〉 poverty, overthrows the 〈◊〉 of the 〈◊〉 , by 〈◊〉 *Folishnesse* of the *Spirit* and sets knees a 〈...〉 in a Manger.

YOu see their *Access,* and the *Euent* or *Success;* which points determine their *Direction:* Let us come to their

Devotion.

Herein we shall find a triplicitie; to follow the method of *Augustine's* Gloss,*Adorant corporibus, vencrantur officijs, honorant muneribus:* Christ had bestowed on these *Magi* three sorts of gifts; Goods Corporal, Spiritual, Temporal: And all these in a devout thankfulness they return to *Christ.*

In *Falling down,* they did honor him with the Goods of the body.

In *Worshipping him,* with the gifts of the Mind.

In *Presenting to him gifts, Gold, Frankincense,* & *Mirrhe;* with the goods of the World.

The Body and Mind, I will knit together, *(They fell down, and worshipped him.)* It is fit they should be partners in repentance, that have been confederates in sin. It is questioned, whether in transgressing, the body or the soul be most culpable? I am sure, either is guilty. It is all one: a man that wants Eyes, carries a man that wants Feet: the lame that cannot go, spies a Bootie; and tells his blind Porter of it, that cannot see: He that hath Eyes directs the way; he that hath Feet travels to it; but they both consent to steal it. The Body without the Soul wants Eyes: the Soul without the Body wants Feet; but either supplies the other to purloine God's glory: Discusse, whether more, that list; I am certain, both the blind and the lame are guilty. Both have offended, both must in a repentant Oblation be offered to God. Therefore saith *Paul,* not only *Present your Bodies* 〈◊〉 *Sacrifice;* but also, *Bee transformed by the renewing of your Minds. Bodily labor profits •tle,* without the *Soul;* and it is a proud *Soul* that hath stiff Knees. These *Magi* therefore give both; *Procidentes ador•uerunt eum.*

Here is one thing sticks horribly in the *Papists* stomachs; and like a Bone in the throat, will neither up nor down with them. *They fell down and worshipped him:* Not her. This same leaving out of *(Her)* hath much vexed them. How much would they have given the Evangelist, to put in *(Illam.) They saw Him with his Mother:* yet they *Worshipped Him,* not his Mother.

They have troubled us and themselves with many Arguments, that though this was concealed, it was not omitted. And they are resolved to believe it, though they cannot prove it; and that, though it be not so good, shall be as ready. Howsoever? they will confute the *Magi* in their practice: for they still *Adorare eam,* when perhaps they forget *eum,* and give the Mother more honor then her Maker. It was but mannerly in *Bellarmine,* to post-scribe two of his *Tomes,* with *Laus Deo, virgini{que} matri Mariae: Praise to the Lord, and his Mother the virgin Mary.* Some (setting the Cart before the Horse) have written *(Laus beatae virgini, et Jesus*

Christo,) Praise to the virgin Mary, and Jesus Christ: And they have enjoined ten *Auemaries,* for one *Paternoster.* It is to be feared at last, they will adore her for their Savior, as they do for their Mediator, and shut *Christ* quite out of doors.

But let me come out of *Babel* into God's City. *They fell down, and worshipped Him.* Let our Instruction hence be this.

God did ever so strangely qualify the baseness of *Christ,* that though he seemed in men's eyes a contemptible object, and abject; (Esa. 53.) yet he was beautified with some certain mark of his Divinity; that he might be discerned to be more then Man. Here when he had an Ox-stall for his Cloath of estate, he had a *Star* from Heaven to shine forth his Glory. Now, when generally in the world there was as much thought of the man in the Moon, as of *Christ the Son of Righteousness,* behold *Magicians* come from the *East,* and prostrate themselves before him.

The eye of their Flesh, saw his rags of Poverty: the eye of their Faith, saw his robes of Glory. Instead of the cold Stones and Pavement, they saw his *Sapphires, Jaspers, Chrysolites.* Instead of his Manger, they saw his *Throne.* For the Beasts about him, they saw armies of *Angels* attending him. For his base Stable, they saw *Palatium centum sublime columnis;* a Palace of many Turrets. They beheld *Magnu• in paruo latere;* that this little Child was a great King, yea a great GOD, yea a great King above all God's. Thus, as *Thomas* in one of his Hymns.

Quod non capis, quod non vides,

Animosa firmat fides,

Praeter rerum ordinem.

What we neither feel nor see,

Powerful Faith believes to be.

When *Christ* was first revealed to poor *Shepherds,* he was not without a Qu•re of *Angels* singing his Glory. Let him be in the *Wilderness* among wild Beasts, even those glorious Spirits are his Pensioners, and minister to his wants. He comes hungry to a *Fig tree,* to demonstrate his natural infirmity: but finding no fruit on it, he *curseth* the Fig tree; *Never Fruit grow on thee hereafter,* to declare his Power. Must he pay tribute? Yet the Kings Son should pay none: but he is content to be a Subject; he will pay it: but he bids *Peter* go to the Sea, and take it out of a Fishes mouth. To show his Humility, he will pay it; but to show his Divinity, he bids the Sea pay it for him. He that undertook the Miserie to be whipped; did also to prove his Majesty, whip the *Buyers* and *Sellers* out of the *Temple:* Which was no less then a miraculous Wonder, that a private man should do it without resistance. Yea, when he was dying between two Thieves, he so qualifies the baseness of the Cross, that he works in the heart of one, to call him *Savior,* and to desire remembrance in his *Kingdom.* When his Soul was leaving his Body, as a man; even then he *rent the Vail of the Temple, shook the Earth, tore the Rocks, opend the Graues;* to prove that he was GOD.

Thus in his greatest humiliation, God never left him without some testimony of his divine power that as beholding him hungry, thirsty, weary, weeping, bleeding, dying; we say, *O homo certe* sure he was a Man: So, seeing him to calm the Seas, command the Winds, heal the Sick, raise the Dead, cast out Devils, we may say, *O Deus certe,* sure he was GOD. Thus these converted *Magicians* beheld him, *Hominem verum,* though not *hominem merum;* a little Child, a great GOD. To borrow a distich of a divine Poet.

O strangest eyes, that saw him by this Star,

Who, when by-standers saw not, saw so far?

Men are especially taken with three things, *Submission, Honor, Gifts.* These *Wise-men,* therefore having *Falne down and worshipped him,* do now *open their Treasures and present him Gifts; Gold, Frankincense, and Myrrh.*

Divers of the Fathers have diversely gloss'd these *Wise-men's Gifts.*

Bern. They did offer *Gold,* to relieve *Mary's* necessity; *Frankincense,* to sweeten the Stable; *Myrrh,* to comfort the swaddled Babe. Others thus.

They did offer *Gold* to *Christ,* as being a King: *Frankincense,* as being God: *Myrrh,* as being Man, to die for the redemption of the World.

Ambros.Aurum Regi, Thus Deo, Myrrham Defuncto, or *Morituro. Gold* for a King, *Incense* for God, *Myrrh* for a Man, that must die: a special Vnguent to reserve the Body from corruption.

So Basil. Vt Regiaurum, vt morituro Myrrham, vt Deo thus obtulerunt.

The same Hillary: In auro Regem, in thure Deum, in Myrrha hominem confitentur.

All the Fathers, and other Writers, harp on this string, and sing the same note. *Nazianzen, Cyprian, Augustine, Jerome, Gregory, Fulgentius;* that in *Gold,* they acknowledged him a *King;* by *Incense, God;* by *Myrrh,* a passable and mortal *Man.* So the Christian Poets have sung.

Aurea nascenti fuderunt munera Regi:

Thura dedere Deo: Myrrham tribuere sepulehro.

So another. Aurum, Thus, Myrrham, Regique, Deoque, Hominique, Dona ferunt.

In general learn two profitable Instructions.

1. They come not to *Christ* empty-handed. It was God's charge to *Israel* (Deut. 16.) but we think now, we are delivered from that Law,) *Non apparebis in conspectu meo vacuus: Thou shalt not appear before me empty.* You plead, God cares not for our Sheep and Oxen, or the fat of our Rammes: for all the World is his. He requires it not for himself, though due to himself. Give it then to his poor Ministers, to his poor members here.

I know not how happily, I am fallen into that I would never be out of, Charity. Most men now-a-days (as it is in the Proverb) are better at the Rake, then at the Pitch-forke; readier to

pull in, then give out. But if the Lord hath sown plentiful Seed, he expects plentiful Fruits; an answerable measure, heapen, and shaken, and thrust together, and running over. If God hath made the Bushel great, make not you the Pecke small. Turn not the bounty of Heaven, to the scarcity of Earth. We love the retentive well, but our expulsiue is grown weak. But as God hath made you *Diuit•• in arca,* so beseech him to make you *Diuites in conscientia.* Accept not only the distributiue virtue from Heaven, but affect the communicative virtue on Earth.

As in a state political, the lieger Ambassadors that are sent abroad to lie in foreign Kingdoms, secureth our peaceable state at home. So, that we dispearse abroad, makes safe the rest at home. The Prayers of the Poor by us relieved, shall prevail with God for Mercy upon us. The happy solace of a well pleased Conscience shall rejoice us: and the never failing Promises of God, shall satisfy us. We hear many Rich men complain of losses, by Sea, by Debtors, by unjust Servants: we never heard any man complain of want that came by Charity: No man is the poorer, for that he gives to the Poor: Let him sum up his Books, and he shall find himself the richer. As God therefore hath laid up for you *In terra morientium,* in this World: so lay up for your-selves *Interra viuentium,* in the World to come. As you are rich in the Kings Books, be rich in God's Book. If it were possible, all the World should miscarry, your Treasure in Heaven is in a sure Coffer: no Thief, Rust, Moth, Fire, shall consume that. You shall find God the best Creditor; he will pay great Usury, not ten in a hundred, but a hundred, a thousand for ten.

2. Their *Gifts* were not slight and trivial, lean, meager, staruelings; but *Opimat, optima;* everyone the best in their kinds. *Gold* is the best of Metals, *Frankin cense* of aromatical Odours, *Myrrh* of medicinal Vnguents.

Match these *Wise-men,* O ye miserable times of ours. *Raro reddentem, rarissime optima reddentem profertis.* You seldom bring forth a man that will give; but almost never, one that will offer the best Gifts. Our lame Son must be God's Clerke, our starved Lamb, our poorest Fleece, our thinnest Sheafe must fall for God's Tenth. If we give him the Shales, the Huskes, the Sheards, the Shreds, of our Wealth, we judge him beholding to us.

God hears the Heavens, and the Heavens hear the Earth, and the Earth hears the Corn, Wine, Oil, and they hear us. Our valleys stand thick with Corn, our Trees groan with the burden of Fruits, our pastures abound with Cattle & we return God either nothing, or the worst we can pick out. Take heed, least God *curse our Blessings;* and whiles our Barns and Garners be Fatte, he withal *send leanness into our Souls.*

Never think, ye miserable worldings, without *openning* your *Treasures,* and *Presenting* the Lord with liberal *gifts;* ever with these *Magi* to see the face of the Lord *Jesus.* Go home now, and make thyself merry with thy wealth, whiles Christ stands mourning in the streets: applaud thy Wardrobe, whiles he goes Naked: saturate thyself with thy Fatte morsels, whiles he begs (vnrelieued) for the Crummes: beak thy Pamperd limbs at the Fire, whiles he shakes through Cold: thy miseries is to come; thou shalt not behold thy *Savior* in his glory.

Generally their example hath taught us somewhat; to be *Charitable,* to be *Ritch in Charytie.* More specially they shall intruct us to particular *Gifts.*

Some have alluded these three, *Gold, Myrrh* and *Frankincense,* to the three Theological virtues; *Faith, Hope, and Charity.*

Auro virtus perhibetur Amantis:

In Myrrha bona Spes; Thure beata Fides.

By *Incense* they understand *Faith:* because as that is to be offered, so this is, to be reposed in God alone.

By *Myrrh, Hope:* that though death lay the body in the Cold earth, and send it to Putrefaction; yet *Hope* shall (as it were) embalme it with *Myrrh,* and give it expectance of a *better Resurrection.*

By *Gold, Love* and *Charity;* the use of it being such, as it can procure them to whom we give it, necessary things to the sustentation of their lives. *Et quid non venditur auro?*

Others have resolved it thus.

Pro Myrrha Lachrymas; Auro cor porridge purum.

Pro Thure, ex humili pectore funde precet.

Pure Heart thy *Gold,* thy *Myrrh* be Penitence:

And devout Prayer be thy *Frankincense.*

In a word:

1. Offer up to God thy *Frankincense,* Supplication and Thanksgiuing. Psal. 141.) *Let thy Prayer be set forth before him as Incense, and the lifting up of thy Hands as an Euening Sacrifice.* Put this into *Christ's* Censor, and it will make a sweet smoke in God's Nosthrils.*Whoso offereth me Praise, glorifieth me.* It shall perfume thy Soul, qualify the stench of thy iniquities, and vindicate thy Heart from the suffocating Plague of sin. Say then, (Psal 54.) *I will freely sacrifice unto thee:I will praise thy Name, O Lord, for it is good. Freely,* for this must be *Frankincense.*

2. Next, present to him thy *Myrrh,* a chaste and mortified Li•e. Let thine Eyes, like the ⟨◊⟩ of the *C•urch (Cant. 5. 5.) drop down sweet-smelling Myrrh:* Let them gush forth with pen•tent Tears, and thy Soul pour out floods of sorrow for thy offenses We have sinned, we have sinned: O let the Lord behold our Oblation of *Myrrh* accept our Repentance.

3. Lastly, thou must give thy *Gold* also: a pure *Heart,* tried in the Furnace of Affliction and sublim'd from all corruption. And because God only knows the Heart, and the World must judge by thy Fruits; give thy spiritual *Gold* to *Christ,* and thy temporal *Gold* to his poor members. Here take with thee three Cautions.

1. That all these *Gifts* be derived from an honest Heart. It is said of these *Magi, They opened their Treasurs, and presented unto him Gifts.* Mans Heart is his *Treasury:* thou must open that, when thou presentest any *Gift* to the Lord. He that comes with an open Hand, and a shut

Heart, shall be answered of God, as *Belshazzar* was of *Daniel; Keep thy Rewards to thyself, and give thy Gifts to another.*

2. That thy *Gifts* observe the true latitude of Devotion; which endeavours to extend it self to the glory of God, the good of thy Brother, and the salvation of thy own Soul. And to all these three, may these three *Gifts* of the *Wise-men* be preferred. The *Incense* of Prayer, respects God: the *Gold* of Charity respects our Neighbor: and the *Myrrh* of Mortification respects our selves.

3. That you offer not only one, but all these. It hath been questioned, Whether these *Magi* did offer *Singuli singula,* or *singuli tria:* But the consent of Divines is, that they gave everyone all, *Semel et fimul.* Thy Oblation will not be welcome, if any one of the three be missing; *Give* then all.

Some will give *Myrrh,* but not *Frankincense:* Some will give *Frankincense,* but not *Myrrh:* and some will give *Myrrh* and *Frankincense,* but not *Gold.*

1. Some will give *Myrrh,* a strict Moral life, not culpable of any gross eruption, or scandalous impiety: but not *Frankincense.* Their *Prayers* are thin sown; therefore their Graces cannot come up thick. Perhaps they feel no want; and then you know, *Rarae fumant faliorbus Arae:* In their thought, they do not stand in any great need of God: when theydoe, they will offer him some *Incense.* These live a morally honest life, but are scant of religious *Prayers:* and so may be said to offer *Myrrh* without *Frankincense.*

2. Some will give *Frankincense: Pray* frequently, perhaps tediously; but they will give no *Myrrh,* not mortify or restrain their Concupiscence. The *Pharsses* had many Prayers; but never the fewer sins. These mock God, when they so often beg of him, that his *Will* may be done, when they never subdue their affections to it. There are too many such among us, that will often join with the Church in common Devotions, who yet join with the world in common vices. These make great smoakes of *Frankincense,* but let not fall one drop of *Myrrh.*

3. Some will give both *Myrrh* and *Frankincense,* but by no means their *Gold.* I will give (saith the Worldling) a Sober life; there's my *Myrrh:* I will say my Prayers, there's my *Frankincense:* but do you think I will part with my *Gold?* This same *Gold* lies closer in men's Hearts, then it doth in their Purses: You may as well wring *Hercules* Club out of his Fist, as a Penny from their heaps, to charitable uses.

You have read (2. Sam. 24. 24.) how *Areunah, like a King, gave to the King Oxen for Sacrifice, and the Instruments for Fuell:* But *David* answered, *Shall I offer burnt Offerings unto the Lord my God, of that which doth cost me nothing?* These men will give God Oblations, and enough; provided they cost them nothing. The Usurer must save his *Gold* for his idolatrous Eye, the Drunkard for his Host, the Lustful for his Whore, the Proud for his Back, the Epicure for his Belly: Can you hope they will part from their *Gold?*

Aurum omnes, pulsaiam pietate, colunt,

O this damned sin of Covetousness; how many it keeps from the Grace of God, and the Gates of Heaven? Men think they can never have *Gold* enough. They write of the Toad, that she eats

of nothing but the Earth; and thereof no more, then she can hold in her foot at once: and the reason they give is, that she fears the Earth would be wasted, and none left. A fit emblem of the Covetous, who fear to take their Portion of the things God hath given them under the Sun, least they should want: when the vnrauelling the bottom of their Patrimony, would last to ten frugal Generations.

How this Sickness grouels a man! how it stoupes him into Earth, into Hell! This Disease lies in men's Bones. I have read of a Beggar, that passed by a company of Rich men, and earnestly besought their Alms, complaing that he had a secret Disease lying in his Bones, that he could not earn his living: They in charity gave him somewat, and let him go. One among the rest following him, would needs know of him, what that secret Disease should be, seeing that outwardly he seemed to ail nothing. Quoth the Beggar, you cannot see it, for it lies in my Bones; and some call it Idleness. You see many a Rich man, whose cup of Wealth runs over: you wonder to see him so miserable, both to himself and others. Why, there is a Disease that lies in his Bones; that keeps him from working the works of Charity, from relieving his distressed Brethren: you may call it *Covetousness.* They will part with anything, so they may keep their *Gold.* But we must give our *Gold* too, with the rest: If we offer not all, *Christ* will accept none.

I will ende with a Consolation; for who can shut up this Story with aterrour? The Lord will so graciously provide for his, that in their greatest ext•emitie they shall not be destitute of comfort. Though *Mary* travel in her Travel; for she was delivered in *Bethlehem,* whither she came to be taxed (Luk. 2.) and (likely) wanted necessary provision for her Infant and her self: behold GOD will relieve their poverty, and send them *Gold* from the *East.* As he once in a Dearth, provided for *Jacob's* Family in *Canaan,* by a store of Bread in *Egypt.* Comfort shall come when, and whence we least expect it. Rocks shall yield Water, Ravens shall bring Meat, rather then we shall perish; even our Enemies shall sustain us. *I have been young,and now am old; yet have I not seen the Righteous forsaken, nor his seed begging Bread.*

By whom all things were made, and since have stood:

By him they all shall work unto our good.

To whom be praise forever. *Amen.*

FINIS.

[illustration]

PLAIN-DEALING, OR, *A Precedent of Honesty.*

PSAL. 37. 37.

Mark the perfect man, and behold the upright: for the end of that man is peace.

August. in John. Hom. 2.

Simplex eris, site mundo non implicaueris, sed explicaueris. Explicando enim te à mundo, simplex; implicando, duplex eris.

[illustration]

LONDON, Printed by *Thomas Purfoot,* for *Clement Knight,* and are to besold at his shop in Paul's Church-yard, at the Sign of the Holy Lamb. 1616.

PLAIN-DEALING, OR, A PRECEDENT OF HONESTIE.

GEN. 25. 27.

Jacob was a Plain man, dwelling in tents.

THE world (I take it in *Paul's* sense, *Rom.* 12. 2.) is grown at once deformed and suttle. And, as it is commonly seen, that misshapen trunckes are houses of the sharpest wits: as it was said of the Emperor *Galba, Ingenium Galbae male habitat;* because he had an acute wit, with an uncomely body: nature recompensing her defection one way, with perfection another way. So the world is become ill-favored, and shrewdpated; as politic in brain, as it is stigmatic in limbs. *Honesty,* though it be elder then fraud, yet hath lost the privilege in men's estimation: It may keep the priority, the superiority is gone; and it must be fain *to serve the younger.*

Plain-dealing was held a good cittisen, a good townsman: but Double-dealing, since he came blustering in, hath thrust him *sedibus, aedibus;* out of house and home; out of repute among men, out of succor of friends; out of Commons, and almost out of Canons; out of his house in the Town, and seat in the Church.

I will therefore call back antiquity, and present to your eyes the purity of the Primitive times. For I may say with *Tertullian; Perfectiora prima:* the nearer the spring-head, the purer streams. Men, *quo minus ab ortu aberrant,* might more perfectly discern, and more constantly follow the truth. *Jacob* is our exemplar, and pattern of *Plain-dealing.* He was a plain man, dwelling in tents.

Jacob,

TAken in the proper sense, signifieth to supplant. Indeed *Esau* abuseth it, *Gen. 27. 36. Is he not rightly named Jacob? for he hath supplanted me these two times. He took away my Birth-right, and behold, now he hath taken away my Blessing.* But *Jacob* did not steal away his birthright; but only took the advantage to buy, what careless *Esau* was willing to sell. And having the Birthright, the Blessing did justly belong to him: for the birthright and the blessing were not to be separated. But this name was a prediction of that fell out afterwards, for *Jacob* indeed *supplanted* and overthrew his brother.

The Character gives him a *Plain man, dwelling in tents.* This is a manifest description of Jacob's

- Conversation.
- Profession.

For his Life, he was a *Plain-dealing* man; simple, and without fraud. Though some autithetically oppose it to *Esau's* roughness. That *Esau was an hairy man,* but *Jacob* was *Plain* & smooth; without any semblance to his brothers ruggednesse. We deny not, that *Jacob* was so: that exposition is true, but not enough. It falls short of that praise, which God's spirit here means him. *He was a Plain man;* without craft or subtlety.

For his delight and profession, *He dwelt in tents.* Which though the Hebrews expound of frequenting the tents of *Sem* and *Heber* for knowledge; is indeed only a description of such as live in the fields, and employ themselves about cattle: and this we frequently find to be *Jacob's* desire and practice. The good Patriarchs were *plain men:* plain in their clothes; no seas crossed for strange stuffs and fashions: plain in their houses, which were mere *Tents;* not gorgeous parlors without hospitality: *plain* in their diet, as *Jacob* here, that fed on *Lentil*-pottage.

But having thus proposed *Jacob* for a Precedent of *Plain-dealing:* it is primarily necessary to prove him clearly so. Otherwise the Original being faulty, there can hardly be taken a good copy out of it. There are exceptions made against *Jacob's Plainness;* and that in regard of his dealing, both with his

- Owne brother, *Esau.*
- Father in law, *Laban.*

I will briefly examine either; and how far he may be justified. In regard of *Esau,* it is objected, that he strove against him

- Before
- At
- After

his birth.

Before.

It is said, verse 22 *The children struggled together within* their mothers womb. Never brothers begun so early a liti•ation. These two were the Champions of two mighty Nations, successively to be derived from 〈◊〉 •omes: and they begin this opposition in a duel, or single combat: when the field was their mothers womb: the quarrel, precedency and chiefedome.

This was not a pleasant and merry contention; as some would read it.*Ambrose, Jerome, Augustine* so give it: *exultare, gestire, ludere:* to leap, skip, or play: but it was an earnest *struggling,* as we translate it; the word signifying to beat, hurt, or bruise one another.

It was not a natural strife, or ordinary motion. *Aristole* affirms, that male twins do strive in the right side upon the 40. day; and females in the left, on the 90. day. But by *Aristotle's* leave,

what woman, except *Rebekah,* ever complained of so strange and early a contention! Nature was not here alone, if at lest she was here at all.

Nor yet was this *struggling* voluntary and considerate. They did not strive *scientia certandi,* with a knowledge capable of what they did: or with any skill of wrestling. No, it was extraordinary, moved by a higher cause, not without the presage and signification of a great effect. It portended the future concertation of two great people: neither if it had been pleasant, natural, or usual, would *Rebecca* have been so strangely affected, or troubled with it; as to cry out *Why •m I thus?* or to solicit God by prayer, to kno• what it mea•t.

And is it any wonder, that *Jacob* and *Esau* wrestle in their mothers womb; when their seed, especially after a spiritual signification, must forever wrestle in the world? Shall the womb of the Church on earth be ever free from ca•nall professors mingled with holy? And is it possible these should live together in perfect peace, that are of so contrary natures? The wolf shall sooner dwell with the lamb, and the leopard play with the untroubled kid, and chil•ren sit vnstu•g at the holes of asps The sons of *Behel* will not 〈◊〉 sons of God live in quiet: that enmite, which was once put between the seed of the Woman, and of the Serpent, will not so easily be reconciled. Indeed the seed of *Esau* is the greater, but they *serve the less.* They are moe in number, stronger in power; et cannot extend it further then the permitting hand of heaven 〈◊〉 it. And even whiles they do persecute the righteous, *Quibus nocere volunt, prosunt plurimum, sibi autem ipsi maxim nocent:* they hurt only themselves, and benefit those to whom they intended nothing less. They are our Apothecaries, to minister us bitter pilles, but so, that they cannot put in one ingredient more then the Lord allows them.

Origen draws from this a mystical sense; and understands these two combatants to be within us. As if it had presignified what *Pavl* affirmeth, *Galat. 5. The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other. Rebecca* may well thus figure the state of a regenerate soul; wherein, till *this mortal shall put on •••ortalitie,* and glory swallow up corruption, there must be a perpetual co•flict. In men unconverted on earth, in Saints glorified in heaven, there is no such unquietness: the former being without a *Jacob,* the latter without an *Esau:* these having no flesh. the other nothing but flesh. But in men called and justified by the blood of Christ, yet in a m•litant estate, there is a necessity of this combat. No strife, no Christian. Before sanctification there is all peace in the soul. How should there choose, when there is no enemy to resist? The unregenerate heart ha•h only an *Esau* in it: what strife can there be without a *Jacob?* Nature can very easily agree with it self. Disturbance is a sign of sanctification: there is no grace, where there is all peace. No sooner is the new man formed in us, but suddenly begins this quarrel. The remaining corruption will fight with grace, and too often prevail against it. Indeed it hath lost the dominion, but not the opposition; the soueraignetie, not the subtlety: it will *dwell,* though it cannot reign. Never any *Rebecca* was so happy, as to conceive none but a *Jacob: Esau,* the *flesh* will be there also, to give trial and exercise. If grace alone sate in the heart, the hopeless devil would forbear his temptations: he knows, he hath a friend in our house, that will be ready to let him in. So long as there is a *Judas* with *Christ,* he will not despair of betraying him. It is our corruption he works upon: if it were not for this *Esau,* he would not proffer assault. We see

our combat; let us fight, and conquer. Our flesh is the elder brother; grace is borne after nature: but when this *Jacob* comes, he will get the superiority: *the elder shall serve the younger.* This strife begins betimes: there is no Israelite, but must be content to commence this war with his being. Regeneration and contention salute us at once: we cannot enter our names into Christ's muster-book, but we must fight. Let the secure worldling live at his cowardly ease, we must look for a skirmish. Herein stands our comfort,*We shall be more then Conquerors, through him that loved us.*

At his Birth.

THe strife is not ended at once; but continues, or rather is renewed at the birth. *Afterward came his brother out, and his hand held Esau by the heel:* Lest *Esau* should out-run his brother into the world, *Jacob* catcheth fast hold of his heel. So that though *Esau's* body have the primogeniture, yet *Jacob's* Hand was borne before his Heele. *Razi* hath a conceit, that though *Esau* was first borne, yet *Jacob* was first conceived: and therefore the Birthright did of right belong unto him. But it is without question, that *Esau* had the start of nature, though *Jacob* of grace: and therefore *Jacob* holds him by the heel, as if he would stay him from possessing that privilege, which Nature (God afterwards disposing otherwise) bestowed on him.

After the Birth.

ANd herein there are two impeachments laid to *Ia•cobs plain-dealing.* He is accused with fraudulent stratagems concerning the

- Birthright.
- Blessing.

For the Birthright.

ESau is by some few minutes the elder; and that was enough to give him just title to the Birthright. That *Jacob* therefore might have the better claim to it, he buys that which he could not win: and by an honest art redeemes the losses of nature. But this action smells of cunning, and seems to mar the credit of his *Plain-dealing.*

1. *Jacob* is accused for cruel and uncharitable dealing with his brother. *Esau* comes hungry from the field, he is ready to die for want of sustenance; he sees his brother (in no such exigent) with food in his hand; he breaks forth into an earnest complaint, entreating his commiseration: now, shall a brother deny relief to his brother being ready to die, except upon such intolerable conditions? Sure it could be no less then a hard measure, to take such advantage of a brothers necessity. But it is answered, that there could not be any such necessity of *Esau's* coveting *Jacob's* pottage; for there was (if not lentile pottage) store of as good meat in the house; able to have given satisfaction to his hunger, and ready enough at his request, being the elder son. It was not then distressed needinesse, but insatiate greediness, that wrought *Esau's* lust to *Jacob's* pottage. And it is not unfit, that the luxurious appetite should pay for his folly.

2. But *Jacob* cannot be excused of covetousness; that would set no lower a price on his pottage, then the Birthright. Which comprehended many privileges; priority, government of the brethren, a double portion to the rest, the Priesthood and right to sacrifice, and (what yet further commended it) a type and figure of everlasting life. And will *Jacob* require such a Birthright, including all these privileges for a mess of pottage? what tyrant could set such an Impost on a merchandise! what citizen such a price on his engrossed commodities? Here was an exaction beyond the taxing of *Tiberius:* an extortion more extreme then an Usurers. We answer, Not as the Hebrews conceit, that *Jacob* afterwards gave a greater sum, and paid this but as an earnest: the Scripture neither expressing directly, nor inferring by consequence any such matter▪ But we say, that *Jacob,* by the instruction of his mother, knew that the Birthright did justly belong to him, by the preordination of God: therefore now wisely taketh this opportunity to r▪ cover that to himself, whereof his brother was but an usurper: For though *Esau* could plead the right of Nature, *Jacob* could the right of grace; and he knew this would at last prevail. Neither yet must this particular fact of *Jacob* be drawn into a general imitation. His warrant was a divine revelation; the silence whereof in these days sends us for direction to the written Truth,*To the Law, to the Testimony:* let this resolve and instruct thee.

3. But this Birthright was a holy thing, and therefore the *Apostle* calls him a *Profane person* for selling it: Now there is no profaneness in selling a thing not sacred. But if sanctified things cannot be sold without sin, can they be bought without sin? Did not *Jacob* offend as much in the one, as *Esau* in the other? It is well answered, that *Jacob intelligi potest suam redemisse vexationem:* he did but buy his own vexation. He buys not simply a thing, whereunto he had no right; but only taketh this occasion to recover his own: whereof the appointment of God had made him a possible, yea certainly future proprietary. It was never held Simony, for a spiritual man to buy his own peace. Many things are detained from the clergy unjustly, which God's law hath made sacred and theirs: they may therefore without touch of Simoniacal dealing, redeem their own quietness, and purchase a peaceable possession. I say not, that any man may buy a spiritual endowment before he hath it; but when he hath it in right, he may purchase his own peaceful and quiet enjoying it. All that can be said, is this: *Esau* preferred his belly before his Birthright: *Jacob* his Birthright before his belly. The one sold spiritual things for temporal, the other with temporal things bought spiritual.

And who will not part with transient benefits for eternal blessings? If either by suite, or strife, or purchase we can attain Heaven, we are happy. For suite, there is no hour unseasonable, no prayer unwelcome, no importunity troublesome. The unjust Judge could give relief to the importunate widow: and shall not our just God give ear and ease to our incessant plaints? Spare to speak, and spare to speed: the timorous requester teacheth the invocated a denial. For strife; we know who taught us, that *the Kingdom of Heaven suffers violence,* and must be attained by a holy kind of force. *Jacob* must wrestle for the Blessing before he hath it: and so wrestling he shall have it, though he be sent halting to his grave. The Lord knows our strength, yet he loves our violence and importunity: and therefore hath so conditioned the gate of heaven, that without our *Striuing,* we must not look to enter it. For purchase, had a far higher rate been set on the Birthright, *Jacob* would not have grudged to give it. He hath too much of the blood of *Esau* in him, that will not forgo all the world, rather

then the Birthright. The wise Merchant, when he knew the field wherein lay that hidden treasure, sold all he had to buy it. He is a besotted *Cosmopolite,* that refuseth to purchase such spiritual *Friends* by his riches, as may procure him a place in the celestial habitations. Grudge not him a portion of thy temporal wealth, that is able to minister everlasting comfort to thy conscience. Thou art no looser, if thou mayest exchange earth for heaven.

For the Blessing.

WHat hath secure *Esau* lost, if having sold the Birthright, he may reserve the Blessing? Behold, of this he assureth himself: his Father hath sent him for venison, that *his soul might bless him.* To hunting he is gone in haste; meaning to recover that again by his own venison, which he had lost by his brothers pottage. *Isaac* being now blind in his eyes, but yet blinder in his affections; forgetting what decree and sentence God had formerly passed of his two sons for some temporal regard doth favor *Esaeu,* and intends to bequeath unto him, that spiritual and happy legacy of the *Blessing.* God had said, that *the elder shall serve the younger;* yet forgetful *Isaac* purposeth to *bless* his first borne *Esau.* How easy is it even for a Saint, to be transported with natural affections! he could not but remember, that himself (though the yoonger) was preferred to his elder brother *Ishmael:* he knew that God's command prevailed with his Father *Abraham* above nature, when he bound him for a sacrifice: he saw *Esau* lewdly matched with the daughters of Heathens: yet he will now think on nothing, but *Esau is my first borne;* and if it be possible, he will pour the benediction upon a wrong head.

But God is often better to us then we would; and with his preventing grace stops the precipitation of erring nature. So sweet is the ordination of the Divine providence, that we shall not do what we would, but what we ought; and by deceiving us, turns our purposed evil into eventual good. We are made to do that good, which we not intended. God hath ordained the superiority to the younger; he will therefore contrive for him the *Blessing.* Whatsoever *Isaac* affected, this God will have effected.

To bring the Lord's will to pass there never wanted means. Sinnefull man may have his hand in this: the just de•ree of God stands untouched. He determined the death of his Son, without favor to their guilt that murdered him. The affections of Parents are here divided: *Isaac* loves *Esau,* and *Rebeca Jacob:* this difference shall make way to the fulfilling of the Promise. Neither parent neglected either son: but *Rebekah* remembered the Lord's purpose better then *Isaac.* Neither is it enough what *Ambrose* heereon saith,*Mater affectum, pater iudicium indicat: mater circa minorem tenera pictate propendit, pater circa seniorem naturae honorificentiam seruat.* The mother shows affection, the father judgment: she tenderly loves the younger, he gives the honor of nature to the elder. Nay rather, the mother shows judgment, and the father affection. For what was *Jacob* to *Rebecca* more then *Esau?* or why should she not rather love her first borne? It is God that inclines the mothers love to the yoonger against nature, because the father affects the elder against the promise. Hereupon she will rather deceive her own husband, then he shall deceive his own chosen son of the decreed blessing. The wife will be subtle, when the husband is partial: her honest fraud shall answer his forgetful indulgence. *Isaac* would turn *Esau* into *Jacob: Rebecca* doth turn *Jacob* into *Esau.*

The discourse or contemplation of the provident mother, and her happy sons passages in this action, I find set down by so divine and accurate a pen; that despairing of any tolerable imitation, I shall without distaste to the Reader, or imputation to myself, deliver it in his own express words. *Rebecca* presuming upon the Oracle of God, and her husbands simplicity, dares be *Jacob's* surety for the danger, his counselor for the carriage of the business, his cooke for the diet; yea dresses both the meat and the man. And now puts dishes into his hand, words into his mouth, the garments on his back, the goats hair upon the open parts of his body, and sends him in thus furnished for the blessing. Standing no doubt at the door, to see how well her lesson was learned, how well her device succeeded. And if old *Isaac* should by any of his senses have discerned the guile, she had soon stepped in, and undertaken the blame, and urged him with that known will of God, concerning *Jacob's* dominion, and *Esau's* servitude; which either age or affection had made him forget And now she wisheth, that she could borrow *Esau's* tongue as well as his garments, that she might securely deceive all the senses of him, which had suffered himself more dangerously deceived with his affection. But this is past her remedy: her son must name himself *Esau* with the voice of *Jacob.*

We see the proceeding: it is now examinable, whether this doth not somewhat impeach the credit of *Jacob's Plain-Dealing.* There have been vndertakers of *Jacob's* justification, or at least excusation in this fact. Let us hear what they say. 1. *Gregory* thus excuseth it: that *Iahob* did not steal the Blessing by fraud, but *sibi debitam, accepit,* took it as a due to himself, in respect that the primogeniture was formerly deuolued to him. The truth is, he that ought the *Birthright,* might justly challenge the *Blessing:* but this doth not wholly excuse the fact. 2. *Chrysostom* thus mitigates it; that *non studio nocendi contexit fraudem,* he did not deceive, with a mind to hurt; but only in respect of the promise of God. But this is not sufficient; for there was an intention of hurt, both to *Isaac* in deceiving him, and to *Esau,* in depriving him of the Blessing. But whatsoever may be pleaded for the defense of *Jacob's* dissimulation in outward gesture, there is no apology for the words of his tongue. The meaning of the speech is in the speaker; therefore his tongue cannot be guiltless, when it goes against his conscious heart: but the meaning of the gesture, is in the interpreter, who gives it a voluntary construction. Gesture is more easily ruled then speech: and it is hard, if the tongue will not blabbe what a man is, in spite of his habit. *Isaac's* eyes might be deceived, they were dim: his hands, by the roughness of the garments: his nosthrills by the smell of them: his palate, by the savor of the meat. All these senses yield affiance, what then shall drive *Isaac* to a suspicion or incredulity? None but this, the ear sticks at the judgment; that says, *the voice is the voice of Jacob.* To help forward this deceit, three lies are tumbled out, one in the neck of another. 1. *I am Esau thy first borne. 2. I have done as thou badest me. 3. eat of my venison.* To clear him of this sin of lying, hath been more peremptorily undertaken, then soundly performed.

1. *Chrysostom,* with diverse others, think that though he did lie, he did not sin; because he did it by the revelation and counsel of God. So that God willing to have the prediction fulfilled, dispensing and disposing all things, is brought in as the preordainer of *Jacob's* lie, that I say not the Patron. But not without derogation to his divine Justice. For first, it appears not that this was the counsel of God, but only *Rebeccaes* device, verse 8. *Hear my voice my son, in that which I command thee.* My voice, not God's; what I command, not what GOD approves. 2. If

Jacob had received any oraculous warrant for this project, he would not have had so doubtful an opinion of the success. The matter was forseene of God; not allowed: for God never inspireth lies. God's wise disposition of this means, affords no warrant of his approbation. He ordereth many things, which he ordained not. The means were so unlawful, that *Jacob* himself doth more distrust their success, then hope for their blessing. He knew that good *Isaac* being •o *plain*-hearted himself, would severely punish deceit in his son. Men in office truly honest, are the sorest enemies to fraudulent courses in others. He therefore carries his meat in trembling hands; and scarce dares hope, that God will bless such a subtlety with good event. Yet he did; but how! Here was prodigal dissembling: a dissembled person, a dissembled name, dissembled venison, dissembling answer; yet behold a true blessing; to the man, not to the means. Thus God may work his own will out of our infirmities; yet without approval of our weakness, or wronging the integrity of his own goodness.

2. Some have confessed it a lie, but a guiltless he; by reason of a necessity imagined in this exigent; as if GOD could not have wrought *Isaac's* heart to bless *Jacob* in this short *interim,* whiles *Esau* was gone a hunting for venison. *Origen* says, that *Necessity may urge a man to use a lie, as sauce to his meat:* Another; as Physicians use *Hellebora.* But that which is simply evil, can by no apology be made good. *Causa patrocinio non bona, peicr erit.*

3. Some take from it all imputation of alie, and directly justify it. *Augustine* thinks *Jacob* spoke mystically, and that it is to be referred to *Jacob's* body, not to *Jacob's* person; to the Christian Church that should take away the Birthright from the elder. But we may better receive, that *Jacob* fell into an infirmity, then the color of an allegory. Neither doth the success justify the means. As some Philosophers have delivered, that *Prosperum, scelus vocatur virtus;* lucky wickedness merits the name of goodness. But *Jacob's* one act of falsehood, shall not disparage wholly that simplicity the Scripture gives him; *He was a plain man.* To be unjust condemns a man, not the doing of one singular act unjustly: therefore God casts not off *Jacob* for this one infirmity: but makes use of this infirmity to serve his own purpose. If *Esau's* and *Jacob's* works be weighed together in a balance; one would think the more solid virtue to be in *Esau's.*

Esau obeyeth his fathers will, painfully hunts venison, carefully prepares it: here is nothing but praiseworthy. *Jacob* dissembles, offers kids flesh for venison, counterfeits *Esau,* beguiles his father: here is all blameworthy. I will not heereon speak as a Poet:

Committunt eadem diuerso crimina fato,

Ille crucem sceleris pretium tu•it, hic diadem.

But infer with the *Apostle.The purpose of God shall remain by election;* which standeth not in works, but in grace. Therefore, howsoever *Jacob* got the *Blessing* against *Isaac's* will; yet once given, it stood: neither did the father recant this act as an error, but saw in it the mercy of God, that prevented him of an error: so verse 33. *I have blessed him, therefore he shall be blessed.* When afterwards *Esau* came in, *Isaac* trembled: his heart told him, that he should not have intended the *Blessing* where he did; and that it was due to him, unto whom it was given, not intended. He saw now that he had performed unwilling justice; and executed God's purpose against his own. He rather cries mercy for wrong intending, then thinks of reuersing it.

Yet then may *Jacob* stand for our precedent of *Plain-Dealing;* notwithstanding this particular weakness. Who hath not oftener erred without the loss of his honest reputation? Not that his fact should embolden an imitation: let us not tell *Jacob's* lie, to get *Jacob's* blessing. It would be presumption in us, what was in him infirmity: and God that pardond his weakness, would curse our obstinatenesse. There is yet one cavil more against *Jacob's* integrity concerning

Laban,

ABout the parti-coloured sheep; whether it were a fault in *Jacob,* by the device of the pilled and straked rods to enrich himself. The answer is threefold.

1. This was by the direction of God, *Genesis* 31. 11. who being an infinite and illimited Lord, hath an absolute power to transfer the right of things from one to another: as he might justly give the Land of *Canaan* to the *Israelites,* from the usurping *Canaanites.*

2. *Jacob* apprehends this means to recover his own; due unto him by a double right: first, as the wages of twenty years service, *Genesis* 31. 7. yet vnpayd. Secondly, as the dowry for his wives; whom miserable *Laban* had thrust upon him without any competent portion. Thirdly, especially God's warrant concurring; it was lawful for him to recover that by policy, which was detained from him by injury. So did the *Israelites* borrow of the *Egyptians,* their best goods, iewells, and ornaments; and bore them away as a just recompense of their long service.

3. Lastly, he is quitted by that saying, *Volenti non fit iniuria. Laban* sees that he was well blessed by *Jacob's* service: the increasing his flocks makes him loath to part. But *Jacob* hath served long enough for a dead pay; somewhat he must have, or be gone. His hard vnckle bids him ask a hire: you know *Jacob's* demand: *Laban* readily promoues this bargain; which at last made his son in law rich, and himself envious. So saith *Calvin, Tractatus est prosuo ingenio; Laban* is handled in his kind. He thought by this means, to have multiplied his own flocks: but those few spotted sheep and goats, upon this covenant, as if they had been weary of their old owner, alter their fashion, and run their best young into party-colors; changing at once their color, and their master. So that this means, which *Jacob* used, was not fraudulent or artificial, but natural; not depending upon man's wit, but God's blessing: who considering his tedious and painful service, pays him good wages out of his vnckles folds. For fourteen years the Lord hath for *Jacob* enriched *Laban:* therefore for these last six he will out of *Laban* enrich *Jacob.* And if the vnckles flock be the greater, the nephews shall be the better. Most justly then is *Jacob* cleared from injustice; and no aspersion of fraud with *Laban* can be cast to discredit his *Plain-Dealing.*

He dwelt in Tents.

TWo things are observable in the holy Partriarchs, and commendable to all that will be heirs with them of eternal life.

1. Their contempt of the world. They that dwell in *Tents,* intend not a long dwelling in a place. They are mouables, ever ready to be transferred at the occasion and will of the

Inhabiter, *Hebr.* 11.*Abraham dwelt intents with Isaac and Jacob, the heirs with him of the same Promise.* The reason is added. *For he looked for a City which hath foundations, whose builder and maker is GOD.* These Saints studied not to enlarge their barns, as the rich Cosmopolite, *Luke* 12. or to sing *Requiems* to their souls, in the hoped perpetuity of earthly habitations. *Soul live; thou hast enough laid up for many years:* Fool! he had not enough for that night. They had no *thought, that their houses should continue forever, and their dwelling places to all generations;* thereupon *calling their lands after their own names.* God convinceth the foolish security of the Jews, to whom he had promised (by the *Messias* to be purchased) an everlasting royalty in heaven; by the *Rechabites;* who *built no houses, but dwelt in Tents;* as if they were strangers, ready on a short wa•ning for removal. The Church esteems Heaven her home, this world but a *Tent.* A *Tent,* which we must all leave, build we as high as *Babel,* as strong as *Babylon.* When we have fortified, combined, feasted, death comes with a Voyder, and takes away all, *Dost thou think to reign securely because thou closest thyself in Cedar?* Friends must part, *Jonah* and his gourd, *Nebuchadnezzar* and his palace, the covetous churl and his barns. *Arise,and depart, for this is not your rest.* Though you depart with grief, from Orchards full of fruits, grounds full stocked, houses dightly furnished, purses richly stuffed; from music, wine, junkets, sports: yet go; you must go, every man to his own home. He that hath seen heaven, with the eye of Fath, through the glass of the Scripture, slips off his coat with *Joseph,* and springs away. They that lived thrice our age, yet dwelt in *Tents;* as Pilgrims that did not own this world. The shortness and weakness of our days, strengthens our reasons to vilipend it. The world is the field, thy body the *Tent,* heaven thy free-hold. The world is full of troubles; winds of persecutions, storms of menaces, cold of uncharitableness, heat of malice, exhalations of prodigious terrors, will annoy thee. *Love it not:* Who can affect his own vexations? It is thy through-fare; God loves thee better, then to let it be thy home. Every misery on earth should turn our loves to heaven. God gives this world bitter teats, that we might not suck too long on it. Satan, as some do with rotten nutmegs, guildes it over, and sends it his friends for a token. But when they put that spice into their broth, it infects their hearts. Set thy affections on heaven, where thou shalt abide forever. This life is a *Tent,* that a Mansion. *In my Fathers house there are many mansions.* This casual, that firm: *a kingdom that cannot be shaken.* This troublesome, that full of rest. This assuredly short, that eternal. Happy is he that here esteems himself a Pilgrim in a *Tent,* that he may be hereafter a citisen in a stable kingdom.

2. Their frugallitie should not pass unregarded. Here is no ambition of great buildings; a *Tent* will serve. How differ our days and hearts from those! The fashion is now, to build great houses to our lands, till we leave no lands to our houses: and the credit of a good house, is made, not to consist in inward hospitality, but in outward walls. These punkish out-sides beguile the needy Traveler: he thinks, there cannot be so many rooms in a house, and never a one to harbor a poor stranger: or that from such a multitude of chimneis, no meat should be sent to the gates. Such a house is like a painted whore: it hath a fair cheek, but rotten lungs; no breath of charity comes out of it. We say, *frustra fit per plura, quod fieri potest per pauciora.* What needs a house more rooms, then there is use for? A less house, and more hospitablenesse would do a great deal better. Are not many of these glorious buildings set up in the curse of *Jericho:* the foundation laid in the blood of the eldest, the poor: the walls

reared in the blood of the yoongest, the ruin of their own posterity? This was one of the Travelers observed faults in *England; camini mali;* that we had ill clockes, and worse chimneis; for they smoaked no charity.

We see the Precedent: the application must teach us to *Deale plainly.* Here is commended to us *Plainness* in

- Meaning
- Demeaning.

Which instructs us to a double concord and agreement: In *Meaning* betwixt the heart and the tongue. In *Demeaning* betwixt the tongue and the hand.

In Meaning.

THere should be a loving and friendly agreement between the heart and the tongue. This is the minds herald, and should only proclaim the senders message. If the tongue be an ill servant to the heart, the heart will be an ill master to the tongue; and Satan to both. There are three kinds of dissimulation held tolerable, if not commendable: and beyond them, no•e without sin.

1. When a man dissembles to get himself out of danger, without any prejudice to another. So *David* feigned himself mad, to escape with life. So the good Physician may deceive his patient, by stealing upon him a potion which he abhorreth, intending his recovery.

2. When dissimulation is directly aimed to the instruction and benefit of another. So *Joseph* caused the money to be put in his brethren's sacks, thereby to work in them a knowledge of themselves. So *Christ* going to *Emaus* with the two *Disciples, made as if he would go further;* to try their humanity.

3. When some common service is thereby performed to the good of the Church. Such are those stratagems and policies of war, that carry in them a direct intention of honesty and justice, though of hostillity; as *Joshua's,* whereby he discomfited the men of *Ai.*

Further then these limits no true *Israelite,* no *Plain-Dealing* man must venture. *Plato* was of opinion, that it was lawful for Magistrates,*Hosium vel Ciuium causa mentiri;* to lie, either to deceive an enemy, or save a citisen, I might against *Plato* set *Aristotle;* who saith expressly, that *a lie in it self, is evil and wicked.* And another Philosopher was wont to say, That in two things a man was like unto God; in bestowing benefits, and telling the truth. Nor will we infer with *Lyranus,* because there is a Title in the Civil Law, *De dolo malo,* of evil craft, that therefore it is granted, there is a craft not evil. But let us know, to the terror of liars, that the devil is the father of lying;*and when he speaketh a lie, he speaketh of his own.* And beyond exception, they are the words of everlasting verity;*No lie is of the truth.* Therefore into that heavenly *Jerusalem* shall enter none, that *works abomination, or maketh a lie.* A lie must needs be contrary to the rule of grace, for it is contrary to the order of nature: which hath given a man voice and words to express the meaning of the heart. As in setting Instruments, they

refer all to one tune: so the heart is the ground, which all our Instruments should go by. If there were no God to search the heart, he was a fool that would not dissemble: since there is, he is a fool that doth. Therefore *Job* excellently, *All the while my breath is in me, and the spirit of God is in my nosthrills: my lips shall not speak wickedness, nor my tongue utter deceit.* The sweetest Psalmist insinuates no less. *My heart is inditing a good matter, my tongue is the pen of a ready writer.* When the heart is a good Secretary, the tongue is a good pen: but when the heart is a hollow bell, the tongue is a loud and a lewd clapper. Those undefiled *Virgins,* admitted to *follow the Lamb, have this praise. In their mouth was found no guile.*

In Demeaning,

WHich is the good harmony betwixt the tongue and the hand. The righteous man, to whom God's celestial Tabernacle is promised, *speaketh the truth in his heart:* and when he hath *sworn,* though to his *own hurt, he changeth not.* The paucity of these men makes the Church of God so thin of Saints, and the world so full of Dissemblers. As the tongue must not speak false, so the hand must not do unjustly: injustice is the greatest dissimulation. We live under *Libra,* Justice and Equity: who knows whether the nights or the days pass over his head more happily: we fear not *Taurus* the Bull, that shoots his horns from *Rome:* nor *Scorpio,* that sends his venomous sting from *Spain:* nor the vnchristned *Aries* of Infidels, profane and professed enemies to engine and batter our walls: if the *Sagittarius* of heresy do not wound us in the reins: nor the *Gemini* of double-dealing circumvent us in our lives. The world is full of tricks: we will not do what we ought, yet defend what we do. How many spend their wits to justify their hands? Through the vnluckie and unnatural copulation of fraud and malice, was that monstrous stigmatic *Aequiuocation* engendered: a damned egg, not covered by any fair bird; but hatched, as Poets fain, of Osprayes, with a thunder-clap.

I will now only seek to win you to *Plain-Dealing,* by the benefits it brings: the success to God.

1. The principal is to please God; whose displeasure against double dealing, the sad examples of *Saul* for the *Amalekites,* of *Gehazi* for the bribes, of *Ananias* for the inheritance, testify in their destruction. Whose delight in *Plain-dealing* himself affirms. *Behold an Israelite indeed, in whom is no guile.*

2. The credit of a good name, which is a most worthy treasure, is thus preserved. The riches left thee by thy Ancestors may miscarry through others negligence; the name not, save by thy own fault. It is the *Plain-dealers* reward; his name shall be had in estimation: whereas no faith is given to the dissembler; even speaking truth: every man is more ready to trust the poor *Plain-dealer,* then the glittering false-tongued gallant.

3. It prevents and infatuates all the malicious plotts of enemies. God, in regard to thy simplicity, brings to naught all their machinations. *Thou, O Lord, hadst respect to my simple pureness.* An innocent fool takes fearless steps; and walks as securely, as if it stood girt with a wall of brass.

4. It preserves thy state from ruin. When by subtlety men think to scrape together much wealth; all is but the Spiders web, artificial and weak. What *Plain-dealing* gets, sticks by us;

and infallibly derives it self to our posterity. Not only this man's *own soul shall dwell at ease:* but also *his seed shall inherit the earth.* Wicked men labor with hands and wits, to undermine and undo many poor; and from their demolished heaps to erect themselves a great fortune: but GOD bloweth upon it a *Nonplacet:* and then, as powder doth small shot, it scatters into the air, not without a great noise; and they are blown up. If thou wouldst be good to thyself and thine, use *Plainness.*

5. It shall somewhat keep thee from the troubles and vexations of the world. Others, when their double dealing breaks out, are more troubled themselves, then erst they troubled others: for shame waits at the heels of fraud. But *blessed are the meek, for they shall inherit the earth.*

6. The curses of the poor shall never hurt thee. Though *the causeless curse shall never come;* yet it is happy for a man so to live, that all may bless him. Now the *Plain* man shall have this at last. Gallant prodigality, like fire in flax, makes a great blaze, a hot show: but *Plain* hospitality, like fire in solid wood, holds out to warm the poor: because God blesseth it. So I have seen hot-spurs in the way gallop amaine; but the Iuy-bushes have so stayed them, that the *Plain* traveler comes first to his journeys end.

7. It shall be thy best comfort on thy death-bed; *Conscientia been peractae vitae,* the conscience of an innocent life. On this staff leans aged *Samuel: Whose Ox er Ass have I taken?* To whom have I by fraud or force done wrong? On this pillow doth sick *Hezekiah* lay his head.*Remember Lord, that I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight.* So *Job* solaceth himself. *My heart shall not condemn me for my days.* When no clogges of usury with their heavy pressures, nor folds of injustice with their troublesome vexations, disquiet our peace-desiring sides, or lie upon our consciences. When thou hast no need to say to thine heir, Restore this or that which I have fraudulently or unjustly taken away. You see how false the Proverb was; Plain-dealing is a Jewel; and he that useth it shall die a beggar: But it is well returned in the supplement; he that will not use it, shall die a dishonest man.

8. Lastly, thou shalt finderest for thy soul. Thou hast dealt plainly, so will God with thee; multiplying upon thee his promised mercies. If thou hadst been hollow, not holy; fraudulent, not plain; thy portion had been bitter; even *with hypocrites.* But now of a *plain* Saint on earth, thou shalt become a glorious Saint in heaven.

FINIS.

THE THREE DIVINE SISTERS.

JOHN. 13. 34.

A new commandment give I unto you, That you love one another: as I have loved you, that ye also love one another.

AUGUST.

Domus Dei fundatur credendo, sperando erigitur, diligendo perficitur.

[illustration]

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THE THREE DIVINE SISTERS.

1. COR. 13. 13.

Now abideth Faith, Hope, Charity, these three: but the greatest of these, is Chatitie.

WHen those three Goddesses, say the Poets, strove for the golden ball, *Paris* adjudged it to the Queen of *Love.* Here are three celestial graces, in an holy emulation, if I may so speak, striving for the chiefedome; and our *Apostle* gives it to *Love. The greatest of these is Charity.*

Not that other Daughters are black, but that *Charity* excels in beauty. We may say of this Sister, as it was said of the good Woman,*Prov. 31. Many daughters have done virtuously, but thou surpassest them all. Paul* doth not disparage any, when he saith, *Charity is the greatest.* All stars are bright, though *one star* may *differ from another in glory.* We may say of graces, as of the Captains of the sons of *Gad; the least can resist a hundred, the greatest a thousand.* Or as the song was of *Saul* and *David. Saul hath slain his thousand, David his ten thousand. Faith* is excellent, so is *Hope;* but *the greatest of these, is Charity.*

Mee thinks these three Theologall Virtues may not unfitly be compared to three great Feasts, which we celebrate in the year; Easter, Whitsuntide, and Christmas. *Faith,* like Easter, believes *Christ dead for our sins, and risen again for our Justification. Hope,* like Pentecost, waits for the coming of the holy Ghost, God's free Spirit of grace to come into us, and to bring us to Heaven. And *Charity* looks like Christmas, full of love to our neighbors, full of hospitality, and mercy to the poor.

These are three strings often touched; *Faith,* whereby we believe all God's promises to be true, and ours: *Hope,* whereby we wait for them with patience: *Charity,* whereby vee testify, what we believe and hope. He that hath *faith* cannot distrust: he that hath *hope,* cannot be put from anchor: he that hath *charity,* will not lead a licentious life; for, *Love keeps the commandments.*

For Methods sake, we might first confer them all, then prefer one. But I will speak of them according to the three degrees of comparison. 1. Positively. 2. Comparatiuely. 3. Superlatiuely. *The greatest of these is Charity.*

Faith

IS that grace, which makes Christ ours, and all his benefits. God gives it. 1. *Cor.* 12. *Faith is given by the spirit.* By the Word preached. *Rom. 10. Faith comes by hearing.* For Christ his sake. *To you it is given for Christ his sake, to believe in his name.* This virtue is no sooner given of God, but it gives God. So soon as thou believest, Christ is thine and all his. *For he that gives us Christ,will also with him give us all things.*

Without this,it is impossible to please God: Let us not otherwise dare to come into his presence. There is nothing but wrath in him, for sin in us. *Joseph* charged his brethren, that they should come no more in his sight, unless they brought *Beniami*▪ with them. We come at our peril into God's presence, if we leave his beloved *Benjamin,* our dear *Jesus* behind us. When the Philosopher heard of the enraged Emperors menace, that the next time he saw him▪ he would kill him; he took up the Emperors little son in his arms, and saluted him with a *potes ne?* Thou canst not now strike me. God is angry with every man for his sins; happy is he that can catch up his son *Jesus:* for in whose arms soever the Lord sees his son, he will spare him. The men of *Tyre* are fain to intercede to *Herod* by *Blastus. Act.* 12. Our intercession to God is made by a higher and surer way; not by his servant, but by his son.

Now this Mediator is not had without a *medium, Faith. Fides medium, à quo remedium. Faith* is that means, whereby we lay hold on this Christ. Diffidence shall never have *Jesus* for the Advocate. Though every man may say; *I believe, Lord help my unbelief.*

Saint *Paul* useth one word, that very significantly expresseth *Faith;* calling it the *Evidence of things not seen.Fides est credere quod non vides; cuius merces est videre quod credis,* Faith is to believe what thou seest; whose reward is to see what thou believest. Now the Metaphor may be extended thus.

1. Christ dying, made a Will or a Testament, scaling it with his own blood, wherein he bequeathed a certain Legacy of Inheritance to his brethren with himself. *John.* 17.*Father, I will that they whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* This is the substance of his Will and *Testament.*

2 The Conveyance of this Will is the Gospel, *Whosoever believes, and is baptized, shall be saved.* A large Patent, a free and full grant. There is no exception of persons; either in regard of state, quality, or Country. *There is neither Jew nor Greek,bond nor free, male nor female: for ye are all one in Christ Jesus.* The conveyance is of an ample latitude.

3. The Executor or Administrator of this Will, if I may so speak, is the holy *Ghost:* that *Comforter* which Christ promised to *send,that should lead us into all truth.* This *Spirit* begets faith & sanctification in our hearts, puts *Abba* into our mouths, applies the merits of our Savior to our souls; and indeed *seals us up to the day of redemption.* Without his assistance we could appropriate no comfort by his Will; nor challenge any Legacy therein bequeathed.

4. Lastly, the *Evidence,* whereby every particular man apportions to himself this title and interest, is his *Faith.* Thou unregenerate soul pleadest a Legacy in this Will: Go to, let us join issue, & come to trial. Where is thy *Evidence?* Here it is, my *Faith.* This *Evidence,* as all other,

must have some witnesses: produce thine; and before the Barre of the great Chief Justice, the Kings Bench of Heaven, let them not lie.

The first is thy *Conscience.* Alas! give this leave to speak without interruption (and one day it shall not flatter thee.) This saith thy *Evidence,* is false & counterfeit; forged by a wretched Seriuener, flesh and blood: for thy heart trusts in *vncertainely* good *riches,* or in certainly bad vanities, more then in the living God.

The next, is thy *life.* Alas! this is so speckled with sins, so raw and sore with lusts: that as a body broken out into blaines and biles, argues a corrupted liver or stomach within: so the spots and ulcers of thy life demonstrate a putrefied heart. Loe now thy witnesses. Thou art gone at the common Law of Justice: It is only the Chancery of mercy that must clear thee. What wilt thou now do? What, but humble thyself in repentance for thy false faith; take prayer in thy company, for pardon of former errors; go by the word preached; for the Minister is, as it were, the Register, to engross the deed; and desire God on the humbled knees of thy soul, to give thee a new and a true *Evidence.* Let this instruct us to some uses.

1. Be sure that thy *Evidence* is good. *Satan* is a subtle Lawyer, (and thou doest not doubt of his malice) and will soon pick holes in it; find out tricks and cavils against it. He will *winnow* and sift thee, grain after grain: take heed, lest thou run not all to chaff. There is a *Faith* of Saints.*Gal. 2. Now live not I, but Christ liveth in me: and the life that I live, I live by the Faith of the Son of God.* And there is a *faith* of Devils. *I am.* 2.*Thou believest, thou doest well: the Devils believe and tremble.* There is a *faith,* which cannot perish. *John.* 3.*Whosoever believeth in him, shall not perish.* And there is a *faith,* that in the time of temptation falls away. *Luk.* 8.*The rocky ground receives the Word, and for a while believeth, but in the time of temptation fall away.* There is a *faith* which the world overcometh; such was the *faith* of *Demas.* And there is a *faith* that overcometh the world. 1. *John.* 5*This is the victory whereby we overcome the world, even our faith.* There is a *dead,* idle, and infructuous *faith, I am.* 2. 14. And there is a lively, active, working *faith. Gal.* 5.*Faith worketh by love.* Bee sure then, that thy *faith* will endure the toucheuen the *fiery trial.*

2 Do not loose such a Legacy, as Christ hath bequeathed, for want of faith. Glorious is the inheritance, but where is thy *Evidence?* Flatter not thy soul with hope of this possession, without the assurance of *faith. Christ gives his life for his sheep:* What is this to thee that art a Wolf, a Swine, a Goat? God dresseth his Vineyard, pruneth it, watereth it, is provident over it: What's this to thee, that art a thorn, and no branch of the Vine? Look thou to be weeded up, and thrown out. The blood of Christ runs fresh: but where is thy pipe of *faith,* to derive it from his side to thy conscience? Say, it should shower mercy, yet if thou wantest *faith,* all would fall besides thee. There would be no more favor for thee, then if there was no Savior.

Let then no miseries of earth, much less pleasures, quench thy *faith.* Satan seeing this spark of fire kindled in thy heart, would blow it out with storms, or work thee to smother it thyself with vanities, or to rake it up in the dead embers of cold security: but believe against sight and sense. As *David* prophesied, that he should be a King. *Eo plus habet fides meriti, quo minus*

argumenti. Faith shall have so much the more recompense, as it had the less argument to induce it.

Hope.

IS the sweetest friend, that ever kept a distressed soul company: it beguiles all the tediousness of the way, all the miseries of our Pilgrimage.

I am mala finissem letho; sed eredula vitam

Spes fouet, & melius cras foresemper ait.

Therefore *dum spiro spero,* says the Heathen: but *dum, expiro spero,* says the Christian. The one, whilst I live, I hope; the other, when I die, I hope: so *Job, I will hope in thee, though thou killest •ee.* It tells the soul such sweet stories of the succeeding joys; what comforts there be in heaven; what peace, what joy, what triumphes, marriage-songs, and *Hallelujahs,* there are in that Country, whether she is traveling; that she goes merrily away with her present burden.

It holds the head whilst it takes, and gives invisible drink to the thirsty conscience. It is a liberty to them that are in prison, and the sweetest Physic to the sick. Saint *Paul* calls it an *Anchor.* Let the winds blow, and the storms beat, and the waves swell, yet the *Anchor* stays the ship. It breaks through all difficulties, and makes way for the soul to follow it. It teacheth *Abraham* to expect fruit from a withered stock; and *Joseph* in a dungeon, to look for the Sun and Stars obeisance. It counsels a man, as *Esdras* did the woman; that having lost her son, would needs die languishing in the disconsolate fields. *Go thy way into the City to thine husband.* Mourne not wretch for the loss of some worldly and perishing delight: sit not down and die, though the fruit of thy womb be swallowed into the earth. But *go home to the city,* the City of mercy; *to thine husband, even thy husband Jesus Christ;* let him comfort thee: This is the voice of hope.

Though misery be present, comfort absent, though through the dim and waterish humor of thy heart, thou canst spy no deliverance; yet such is the nature of *Hope,* that *futura facta dicit:* It speaks of future things, as if they were present. *Rom.* 8.*We are saved by hope.* Yet *sic liberati, vt adhuc speranda sit haereditas, postea possidenda. Nunc habemius ius adrem, nondum inre.* We have our inheritance, in hope; which gives us the right of the substance, though not the substance of the right: assurance of the possession, though not possession of the thing assured. This tells us, that *Nemo valde dolebit & diu,* no man should grieve much and long. God making our misery, *aut tolerabilem, aut breuem,* either sufferable or short.

These are the comforts of *Hope.* Now, that you may not be deceived, there is (as I said before of *Faith*) a thing like *Hope,* which is not it.

There is a bold and presumptuous *Hope,* an ignorant security, and ungrounded persuasion, the very illusion of the Devil; who, when he cannot prevail with down-right evil, cozens with the shadows of goodness: that how wickedly and wretchedly soever a man shall live, though he suck the poisonous dugs of lust, though he surres himself warm with poor men's hearts, though he forbids his brains (as on covenant) one sober hour in the yeaae to think of heaven,

though he thirst for carouses of blood, though he strives to powder a whole Kingdom with the cornes of death and massacre, though he carries half a dozen impropriate Churches on his sacrilegious back, though he out-thunder heaven with blasphemies, though he trample under his profane foot the precious blood of God's son; yet still he hopes to be saved by the mercy of God. But we will sooner cast pearls to swine, and bread to dogs, then the comforts of *Zion* to such. We say not, *Rejoice & tremble,* but tremble without rejoicing. We sing not to them, *with the Lord is mercy, that he might be feared:* but with the *Lord* is judgment and vengeance, with him is plague and pestilence, storm and tempest, horror and anguish, indignation and wrath, that he may be feared. Against this *Hope,* we shut up the bosom of consolation, and the promise of safety by the merits of Christ; and so far as we are charged, the very gates of everlasting life.

There is an *Hope,* sober, faithful, well grounded, well guarded, well assured. This is like a house built on a rock. The rock, is God's promised mercy; the building, *Hope* in Christ: it is (as it were) moted or intrenched about with his blood, bulwarked and rampirde with the Sacraments, assured by the sweet testimony of God's Spirit to the Conscience: known by the Charity of the Inhabitants; for it keeps bread for the hungry, clothes for the naked, entertainment for strangers. To this *Hope* we open the doors of the kingdom of Heaven; and so far as the Commission of the Keys Ieades us, we unlock the gates of eternal life, and allow entrance. We call this the *Blessed Hope.*

Charity

IS an excellent virtue, and therefore rare: if ever in this contentious age; wherein *Fratrum quo{que} gratia rara est:* the unfeigned love of brothers is strange. Woe is me; before I am come to define what love is, I am fallen into a declamation against the want of it: what is here chiefly commended, is chiefly contemned: as if we had no need of mutual succor; nor could spare a room in our hearts to entertain *Charity,* lest we should expel our old loved guests, fraud, malice, and ambition. *Love* hath two proper objects, the one immediate and principal; the other, mediate and limited.

The proper and immediate object of our *Love,* is God. This is the great Commandment, *Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy strength.* As if he would not leave out the •east sinew or string of the heart, the least faculty or power of the soul, the least organ or action of the strength. So *Bern. With all the heart,* that is, affectionately. *With all the Soul,* that is, wisely. *With all the strength,* that is, constantly. Let the zeal of thy *heart* inflame thy *love* to God, let the wisdom of thy *soul* guide it, let the *strength* of thy might confirm it. All the affection of the *heart,* all the election of the *soul,* all the administration of the *body.* The *Soul* judgeth, the *Will* prosecutes, the *strength* executes. God can brook no riualles: no division betwixt him and *Mammon,* betwixt him and *Melchom,* betwixt him and *Baal,* betwixt him and *Belial. Causa dilige•di Deum Deus est, modus sine modo.* The cause and motive to love God, is God: the manner, is without measure. *Minus amatte, qui aliquid amat praeterte, quod non amat propter te,* He poorly loves God, that loves anything besides him, which he doth not love for him.

The subordinate object of love, is man: and his love, is the effect of the former cause; and an actual demonstration of the other inward affection. Waters coming from the sea, boil through the veins of the earth, till they become springs, and those springs rivers, and those rivers run back to the sea again. All man's love must be carried in the stream of God's love. Blessed is he that loves *Amicum in Domino, inimicum pro Domino;* his friend in the Lord, his enemy for the Lord. *Rom.* 13.*Owe nothing to any man, but this, that ye love one another.* Other debts, once truly paid, are no more due: but this debt, the more we pay it, the more we owe it; and we still do acknowledge our selves debtors to all, when we are clear with all; proverbially: *I owe him nothing but love.* The communication of this riches doth not impoverish the proprietary: the more he spends of his stock, the more he hath.*There is that scattereth, and yet increaseth.* But he that will hoard the treasure of his *Charity,* shall grow poor, empty, and bankerout. *There is that withholdeth more then is meet, but it tendeth unto poverty.* Love is the abridgement of the Law, the new precept of the Gospel. *Luther* calls it the shortest, and the longest Divinity: short for the form of words; long, yea, everlasting for the use and practice; for *Charity* shall never cease.

Thus for the first degree of compariion, *Positively.* The second is *Comparatiue;* where, though it be said, Virtues and great men must not be compared, yet we may without offense, bring them to a holy conference; else how shall we perceive the *Apostles* intended scope, the transcendency of *Charity?* I will therefore first confer *Faith* with *Hope;* and then with them both *Charity.*

The distinction between *Faith* and *Hope,* is nice, and must warily be discovered. I will reduce the differences into three respects, of *Order, Office,* and *Object.*

For *Order, Paul* gives *Faith* the precedency. *Hebr. 11. Faith is the ground of things hoped for. Faith* always goes before, *Hope* follows after; and may in some sort be said to be the daughter of *Faith.* For, it is as impossible for a man to *Hope* for that which he believes not, as for a Painter to draw a picture in the air. Indeed, more is believed then is hoped for; but nothing is hoped for, which is not believed. So that on necessity, in respect of order, *Faith* must precede *Hope.*

For *Office; Faith* is the Christians Logic, *Hope* his Rhetoric. *Faith* perceives what is to be done, *Hope* gives alacrity to the doing it. *Faith* guides, adviseth, rectifieth; *Hope* courageously encounters with all adversaries. Therefore *Faith* is compared to a Doctor in the Schools, *Hope* to a Captain in the wars. *Faith* discerns the truth, *Hope* fights against impatience, heaviness of Spirit, infirmity, deiectednesse, desperation. Divines have alluded the difference between *Faith* and *Hope* in Divinity, to that between wisdom and valor in Philosophy. Valour without wisdom, is rashness: wisdom without valor, is cowardice. *Faith* without *Hope,* is knowledge without valor to resist Satan: *Hope* without *Faith,* is rash presumption, and an indiscreet daring. You see their different *Office.*

For *Object; Faithes* object is the absolute word, and infallible promise of God; *Hopes* object, is the thing promised. *Fides intuetur verbum rei, Spes vero rem verbi: Faith* looks to the word of the thing, *Hope* to the thing of the word. So that *Faith* hath for the object, the *Truth* of God, *Hope* the *Goodn•sse* of God. *Faith* is of things both good and bad, *Hope* of good things only. A man

believes there is a hell, as truly as he believes there is a heaven; but he fears the one, and *hopes* only for the other. *Faith* hath objected to it things past, present, future. Past, it believes Christ dead for our sins, and risen again for our Justification. Present, that he now sits at the right hand of his Father in heaven. Future, that he shall come to judge quick and dead. *Hope,* only respects and expects things to come. For a man cannot *hope* for that which he hath. You see how in some sense, *Hope* excels *Faith.* For, there is a faith in the Devils; they believe the truth of God, the certainty of the Scriptures, they acknowledge Christ the Judge of quick and dead, therefore cry, *Why tormentest thou us before the time?* They have *faith* joined with a Popish preparatory good work, *Fear;* the Devils *believe and tremble:* yea, they pray: they beseech Christ not to send them into the deeps; what then want they? *Hope,* a confident expectation of the mercy of God: this they can never have. They believe, they cannot hope. This is the life of Christians, and the want makes Devils. If it were not for *this hope,we of all▪ men were most miserable.*

Charity, differs from them both. These three divine graces, are a created Trinity; and have some glimmering resemblance of the Trinity vncreate. For, as there, the Son is begotten of the Father, and the holy Ghost proceeds from them both: so here, a true *faith* begets a constant *hope,* and from them proceeds *Charity.* Thus is God's Temple built in our hearts, saith *August.* The foundation whereof is *Faith, Hope* the erection of the walls, *Charity* the perfection of the roof.

In the godly all these three are united together, & cannot be sundered. We *believe* in God's mercy, we *hope* for his mercy, and we *love* him for his mercy. *Faith* says, there are good things prepared: *Hope* says, they are prepared for me: *Charity* says, I endeavor to walk worthy of them. So that, what good *Faith* believes, shall be, *Hope* expects for her self, and *Charity* aims at the way to get it, by *keeping the commandments. Faith* apprehends both reward and punishment: *Hope* only looks for good things for our selves: *Charity* desires the glory of God, and the good of all our Brethren.

The second degree, gives way to the third, last, best; the *Superlatiue. But the greatest of these is Charity.* Time will not afford me to answer all the objections, which subtle wits have inconsequently deduced from these words. Neither were it to other purpose, then to write *Iliades* after *Homer:* they have been so soundly and satisfyingly answered already. I will only mention two, and but report a responsiue Solution.

1 The principal promises are made to believers. *Whosoever believes, and is baptized, shall be saved.* So no less a promise is made to *Lovers,* Rom. 8. *All things shall work together to the best, to those that love God, &c. God,* saith the Psalmist, *is near to those that call upon him.* He is close by all those that suffer for him: but he is *within those that love him.* Here is *Prope, •uxta, Intus.* This same *Intra, within* is of the highest degree. 1. *John. 4. God is love, and he that dwelleth in love, dwelleth in God,and God in him.* O unspeakable felicity!

2 If *Charity* be greater then *faith,* then is not man justified by faith only. Inconsequent illation. Saint *Paul* commends not *love* for the virtue of Justification: it may fail in that particular action, yet receive no impeachment to the excellency of it. By demonstration. A

Prince doth excel a peasant: shall any man therefore infer, that he can plow better, or have more skill in tillage. A Philosopher doth excel a Mechanicke; though he cannot grind so well as a Miller, or lim so cunningly as a Painter. A man is better then a beast: who but a mad-man will therefore conclude, that he can run faster then a horse, draw more then an ox, or carry a greater burden then an Elephant. Though he fail in these particular arts, yet none will deny, but he is better then a beast.

The truth is, that in *Fàith* stands originally our fellowship with God. Into that hand he poureth the riches of his mercy for salvation: and were the actions of *Charity* never so great, and (foolishly thought) meritorious; yet, if not the effects of a true saving *Faith,* they are lost, and a man may for his *Charity* go to the Devil. And though they would plead from the form of the last judgment, *Math.* 25. that God accepts men to life for their deeds of *Charity:* feeding, clothing, relieving. Yet the Scripture fully testifies, that God neither accepts these, nor our selves for these, further then they are the effects of a true *faith.* Our persons being first justified by faith in Christ, then God will crown our works. Yet a Christian must work: for no nudifidian, so well as no nullifidian, shall be admitted into heaven. Therefore saith the *Apostle,Faith worketh by love.* For *Faith* is able to justify of it self, not to vorke of it self. The hand alone can receive an Alms: but cannot cut a piece of wood without an axe or some instrument. *Faith* is the Christians hand, and can without help receive God's given grace into the heart: but to produce the fruits of obedience, and to vorke the actual duties required, it must have an inst•ument; add *Love* to it, and it *worketh* by *love.* So that the one is our Justification before God, and the other our Testification before men. Wherein then consists this high transcendency of *Charity?* In two privileges, incommunicable to *Faith* and *Hope; Latitude* and *Perpetuity.*

1. For Latitude, *Love* is the *greatest. Faith* and *Hope* are restrained within the limits of our particular persons. *The just man lives by his own faith:* and hopes good to himself; but *Love* is like the *Vine,* which *God brought out of Egypt,and cast out the heathen to plant it, which covereth the mountains with the shadow of the boughs, & spreads the branches unto the sea and the rivers:* It is like the Sun in the sky, that throws his comfortable beams upon all; and forbears not to warm even that earth that beareth weeds. *Love* extends to earth & heaven. In heaven it affecteth God the Maker and mover: the Angels, as our Guardians; the triumphant Saints, for their pious sanctity. On earth, it embraceth those that fear the Lord especially: it wisheth conversion to those that do not: it counsels the rich: it comforts the poor: it reverenceth superiors, respecteth inferiors: doth good to friends, no evil to foes: wisheth well to all. This is the latitude of *Charity.* The property of *faith,* is to receive into it self: the property of *love,* to lay out it self to others. So that *faith* hath but narrow limits, but the extent of *Love* is universal, not bounded with the world. *Faith* believes for thyself, but *Charity* derives, & drives the effects of *thy faith* to others. *Thy faith* relieves thyself, thy *charity* thy brother.

2. For perpetvity and continuance. *Faith* lays hold on God's gracious promise for everlasting salvation: *Hope* expects this with patience: but when God shall fulfil his word, & us with joy, then *Faith* shall be at an end: *hope* at an end: but *Love* shall remain between God & us, an everlasting bond. Therefore saith the Apostle, *Now abideth faith, &c. Now.* Now three, then

one: and that is *Charity.* When we have possession of those pleasures, which we hoped and believed, what longer use is there of *Faith* or *Hope?* But our loves shall not end with our lives. We shall everlastingly *love* our our Maker, Savior, Sanctifier, Angels, & Saints; where no discontent shall breed any iarre in our *Hallelujahs.* If the use of love be so comfortable on earth, what may we think it will be in heaven!

Thus saith *Chrysost: Only love is eternal.* Now *Faith* and *Hope* hold up the hands of *Charity,* as *Aaron* and *Hur* held up the hands of *Moses:* but then their use and office shall cease. *Tunc non erit spes, quando erit spes. Hope* shall not be, when the thing *hoped* is. *Hope* shall bring in possession, possession shall thrust out *Hope.* Therefore saith *Augustine,* is *Charity greater; Et si non propter eminentiam, tamen propter permanentiam;* If not for the excellency, yet for the perpetuity.

Thus to justify a man, *Faith* is greater, but in a man justified, *Charity* is greater. Let *Faith* alone with the great work of our salvation: but that finished, it shall end, & so yield superiority to *Love,* which shall endure forever.

Thus you have commended to your souls these three sisters, *Faith, Hope,* and *Charity. Faith* we must have, or we are reprobates; *Hope,* or wretches, *Charity,* or not Christians. There is a promise made to *Faith,* that it shall have access to God. *Heb.* 11. To *Hope,* that it shall not be *ashamed,Rom.* 5. But to *Charity,* that it *shall dwell in God,* and have God *dwelling in it,* 1. *John.* 4.

I should now tell you, that as these three fair Sisters come down from heaven; so in a cross contrariety, the Devil sends up three foul fiends from hell. Against *Faith, Infidelity:* against *Hope, Desperation:* Against *Charity, malice.* He that entertains the elder sister, *unbelief,* I quake to speak his doom, yet I must; *He is already condemned.* He that embraceth the second ugly Hagge,*Despair,* bars up against himself the possibility of all comfort: because he offends so precious a nature, the mercy of God, & tramples under his desperate feet that *blood,* which is held out to his vnaccepting hand. He that welcomes malice; welcomes the Devil himself: he is called the *Envious,* and loves extremely to lodge himself in an envious heart. These be fearful, prodigious sisters; fly them, and their embraces: and remember, O ye whom Christ concerns, the commandment of your Savior; *Love one another.*

I will end with our *Apostles* exhortation to his *Philippians.If there be any consolation in Christ;* and there is consolation in him, when the whole world cannot afford it: *If any comfort of love;* and he that knows not the comforts of love, knows no difference betwixt man and beast: *If any fellowship of the spirit,* by whom we are all knit into one Communion, and enriched with the same treasures of grace: *If any bowels and mercies;* if uncharitableness and avarice hath turned our intrals into stone and iron; if we have not forgotten the use and need of mercy. *Fulfill my joy, that ye be like minded, and have the same love.* Fulfill the Apostles joy only? the joy of the Bride and Bridegroom, of the Church on earth, of the Saints in heaven; of the joy of the blessed Angels; the joy of the Father, Son, & holy Spirit; and last of all, the joy of your own hearts; that you *Love one another.* Forget not that trite, but true saying.

They shall not want prosperity,

That keep Faith, Hope, and Charity.

FINIS.

THE TAMING OF THE TONGVE.

MATH. 12. 37.

By thy words thou shalt be justified, and by thy words thou shalt be condemned.

BERN.

Lingua, quae facile volat, facile violat.

[illustration]
TP [printer's or publisher's device]

LONDON, Printed by *Thomas Purfoot,* for *Clement Knight,* and are to be sold at his shop in Paul's Church-yard, at the Sign of the Holy Lamb. 1616.

THE TAMING OF the Tongue.

IAM. 3. 8.

But the tongue can no man tame: it is an unruly evil, full of deadly poison.

HEre is a single Position, guarded with a double reason. The Position is, *No man can tame the Tongue.* The Reasons, 1. *It is unruly. 2. Full of deadly poison.* Here is busy dealing with a wild member: a more difficult action, and intractable nature could not have met. *Tongue* is the Subject (I mean in the discourse;) and can you ever think of subjecting it naturally to reason, or taming it to Religion? Go lead a Lyon in a single hair, send up an Eagle to the sky to pecke out a star, cope up the thunder, and quench a flaming City with one widows tears: if thou couldest do these, yet *nescit modo lingua domari: the Tongue can no man tame.* As the Proposition is backed with two reasons; so each reasons; so each reason hath a terrible second, The *Evil* hath for the second vnrulines: the *Poisonfulnes* hath *deadly.* It is *evil,* yea *unruly evil:* it is *poison,* yea, *deadly poison.* The Fort is so barricadoed, that it is hard scaling it: the refractary Rebell so guarded with *Evil* and *Poison,* so warded with *unruly* and *deadly;* as if it were with Giants in an vnchanted Tower, as they fabulate; that *no man can tame it.* Yet let us examine the matter, and find a stratagem to subdue it.

In the Proposition.

We will observe, 1. The Nature of the thing to be tamed. 2. The difficulty of accomplishing it. The insubiectible subject is the *Tongue:* which is, 1. a member, and 2. an

- Excellent

- Necessary
- Little
- Singular

Member,

It is a Member.

He that made all, made the *Tongue:* he that craves all, must have the *Tongue. Quicreavit necessariam, postulat creatam.* It is an instrument, let it give Music to him that made it. All creatures in their kind bless God. *Psal.* 148. They that wanttongues, as the heavens, Sun, Stars, Meteors, Orbes, Elements; praise him with such obedient Testimonies, as their insensible natures can afford. They that have tongues, though they want reason, praise him with those natural Organs. The birds of the air sing, the beasts of the earth make a noise; not so much as the hissing Serpents, the very *Dragons in the deep,* but sound out his praise. Man then, that hath a tongue, and a reason to guide it, (and if more, a religion to direct his reason) should much, much more bless him. Therefore says the *Psalmographer,* that for the well tuning of his *Tongue,* is called the *sweet Singer of Israel, I will praise the Lord with the best Instrument I have;* which was his *Tongue.*

Not that praises can add to God's glory, nor blasphemies detract from it. The blessing *Tongue* cannot make him better, nor the cursing, worse. *Nec melior si laudaueris, nec deterior si vituperaueris.* As the Sun is neither bettered by birds singing, nor battered by dogs barking. He is so infinitely great, and constantly good, that his glory admits neither addition, nor diminution.

Yet we that cannot make his name greater, can make it seem greater: and though we cannot enlarge his glory, we may enlarge the manifestation of his glory. This both in words praising, and in works practicing. We know it is impossible to make a new *Christ,* as the Papists boast the almightiness of their Priests: yet our holy lives, and happy lips (if I may so speak) may make a little *Christ,* a great *Christ.* They that before little regarded him, may thus be brought to esteem him greatly: giving him the honor due to his name, and glorifying him, after our example.

This is the *Tongues* office. One member, without arrogating any merit, or boasting the beholdingness of the rest unto it, is to do that duty which is assigned it. The eye is to see for all, the ear to hear for all, the hand to work for all, the feet to walk for all, the knees to bow for all, the *Tongue* to praise GOD for all. This is the *Tongues* office, not unlike the Towneclarkes, which if it perform not well, the Corporation is better without it. The *Tongue* is man's clapper, and is given him, that he may sound out the praise of his maker.

Infinite causes draw deservingly from man's lips, a devout acknowledgement of God's praise. Quia

- Creator ad esse.

- Conseruator in esse.
- Recreator in been esse.
- Glorificator in optimo esse.

He gave us being that had none; preserved us in that being; restored us voluntarily fallen, unto a better being; and will glorify us with the best, at the day of the Lord *Jesus.* Then let the *Tongue* know, *Si non reddet Deo faciendo quae debet, reddet ei patiendo quae debet:* If it will not pay God the debt it owes him in an active thankfulness, it shall pay him in a passive painefulnes. Let the meditation here of put our tongues into tune. *A word fitly spoken, is like Apples of gold in pictures of silver.*

It is a *member* you hear: we must take it with all the properties; *Excellent, Necessary, Little, Singular.*

1. *Excellent.* Abstractively and simply understood, it is an exceeding excellent member, both Quoad

- Maiestatem.
- Incunditatem.

For the Majesty of it, it carries an imperious speech: wherein it hath the preeminence of all mortal creatures. It was man's *Tongue,* to which the Lord gave license to call all the living creatures, and to give them names. And it is a strong motive to induce, and to beget in other terrene natures, a reverence and admiration of man. Therefore it is observed, that God did punish the ingratitude of *Balaam,* when he gave away some of the dignity proper to man, which is use of speech, and imparted it to the Ass, man alone speaks. I know that spirits can frame an aerial voice, as the Di•ell when he spake in the Serpent that fatal temptation, as in a Truncke; but man only hath the habitual faculty of speaking.

For the Pleasantnesse of the tongue; the general consent of all gives it the truest *Melos,* and restrains all musical organs from the worth and praise of it: *Eccles.* 40.*The pipe and the Psalterie make sweet melody: but a pleasant tongue is above them both.* No instruments are so ravishing, or prevail over man's heart with so powerful complacency, as the *Tongue* and voice of man.

If the *Tongue* be so excellent, how then doth this Text censure it for so evil? I take the Philosophers old and trite answer. *Linguanihil est, vel bona melius, vel mala peius.* Then a good *Tongue,* there is nothing better; then an evil, nothing worse. *Nihil habet medium: aut grande bonum est, aut grande malum.* It hath no mean; it is either exceedingly good, or excessively evil. It knows nothing but extremes: and is or good best of all, or bad worst of all. If it be good, it is a walking garden, that scatters in every place a sweet flower, an hearb of grace to the hearers. If it be evil, it is a wild Bedlam, full of gadding and madding mischiefs. So the *Tongue* is every man's best, or worst movable.

Hereupon that Philosophical servant, when he was commanded to provide the best meat for his Masters table, the worst for the family: bought & brought to either, neates tongues. His Moral was, that this was both the best, and worst service; according to the goodness or badness of the *Tongue.* A good *Tongue* is a special dish for God's public service. *Parsoptima hominis, digna quae sit hostia.* The best part of a man, and most worthy the honor of sacrifice. This only, when it is well seasoned. *Seasoned,* I say, *with salt;* as the *Apostle* admonisheth: not with fire. Let it not be so salt as fire, as that Proverb, which no man living hath tasted. There is *a City of salt,* mentioned, *Joshua* 15. Let no man be an Inhabitant of this *salt-city.* Yet better a salt-tongue, then an oily. Rather let *the righteous reprove me,* then the *precious balms* of flatterers break *my head;* whilst they most sensibly sooth and supple it. We allow the *Tongue* salt, not pepper: let it be well seasoned, but not too hot. Thus a good *Tongue* is GOD'S dish, and he will accept it at his own table.

But an evil *Tongue* is meat for the Devil, according to the Italian Proverb: The Devil makes his Christmas pie of lewd *Tongues.* It is his daintiest dish, and he makes much of it: whether on earth to serve his turn as an instrument of mischief, or in hell to answer his fury in torments. Thus saith *Solomon* of the good *Tongue.The tongue of the just is as choice silver, and the lips of the righteous feed many.* But Saint *James* of the bad one: *It is an unruly evil, full of deadly poison,*

2. It is *Necessary;* so necessary, that without a *tongue* I could not declare the necessity of it. It conuerseth with man, conueying to others by this organ that experimental knowledge, which must else live and die in himself. It imparts secrets, communicates joys, which would be less happy suppressed, then they are expressed: mirth without a partner, is *hilaris cum ponder foelicitas.* But to disburden griefs, and pour forth sorrows in the bosom of a friend, O necessary tongue! How many hearts would have burst, if thou hadst not given them vent! How many souls fallen groveling under their load, if thou hadst not called for some supportance! How many a panting spirit hath said, I will speak yet ere I die; and by speaking received comfort! Lastly, it speaks our devotions to heaven, and hath the honor to confer with God. It is that Instrument which the holy Ghost useth in us, to cry *Abba Father.* It is our spokesman: and he that can hear the heart without a tongue, regardeth the devotions of the heart better, when they are sent up by a diligent messenger, a faithful *tongue.*

3. It is *Little.* As man is a little world in the great▪ so is his *tongue* a great world in the little. It is a *little member,* saith the Apostle, verse 5. yet it *is a world;* verse 6. yea *prauitatis vniuersitas,* a world of iniquity. It is *parnum,* but *prauum;* little in quantity, but great in iniquity. What it hath lost in the thickenesse, it hath got in the quickenesse: and the defect of magnitude is recompensed in the fortitude: an arm may be longer, but the *Tongue* is stronger; and a leg hath more flesh then it hath, besides bones which it hath not, yet the *tongue* still runs quicker and faster; and if the wager lie for holding out, without doubt the *Tongue* shall win it.

If it be a talking tongue, it is *mundus garrulitatis,* a world of prating. If it be a wrangling tongue, it is *mundus litigationis,* a world of brabbling. If it be a learned tongue, it is as *Erasmus* said of Bishop *Tonstall, mundus eruditionis,* a world of learning. If it be a petulant tongue, it is

mundus scurrilitatis, a world of wantonness. If it be a poisonous tongue, it is *mundus infectionis,* saith our Apostle, verse 6. *it defileth the whole body.* It is *Little.*

So little, that it will scarce give a Kite her breakfast, yet it can discourse of the Sun and Stars, of Orbes and Elements, of Angels and D•uells, of Nature and Arts: and hath no straiter limites, then the whole world to walk through. *Homuncio est, gigantea iactat,* verse 5. It is a *Little member,* yet *boasteth great things.*

Though it be *Little,* yet if good, it is of great use. A little bitte guydeth a great horse, *adequitis libitum,* to the Riders pleasure. A little helme, ruleth a great vessel: though the winds blow, and the floods oppose, yet the helme steares the ship. Though little, yet if evil, it is of great mischief. *A little leaven sours the whole lump.* A little *Remora* dangers a great vessel. A little sickness distempereth the whole body. A little fire setteth a whole city on combustion, verse 5. *Behold how great a matter a little fire kindleth!*

It is *Little* in substance, yet *great ad affectum,* to provoke passion; *ad effectum,* to produce action. A Seminaries Tongue, is able to set Instruments on work, to blow up a Parliament. So God hath disposed it among the members, that it governs or misgouernes all; and is either a good King, or a cruel Tyrant. It either precedes to good, or peruerts to evil; purifieth, or putrifieth the whole carcass, the whole conscience. It betrayeth the heart, when the heart would betray God: and the Lord lets it double treason on it self, when it preuaricates with him.

It is a little leak that drowneth a ship, a little breach that looseth an army, a little spring that pours forth an Ocean. *Little;* yet the Lyon is more troubled with the little Waspe, then with the great Elephant. And it is observable, that the Egyptian Sorcerers failed *in minimis,* that appeared skillful and powerful *in maioribus.* Doth *Moses* turn the waters into blood? the *Magicians did so, with their Inchantments.* Doth *Aaron stretch out his hand over the waters, and cover the Land with Frogs?* The *Magicians did so with their Inchantments.* But when *Aaron smote the dust of the Land, and turned it into Lice,* the *Magicians* could not effect the like. Nor in the *Ashes of the Fornace turned into boils and blaines.* In Frogs and Waters, they held a semblance, not in the Dust and Ashes turned into Lice and soars. Many have dealt better with the greater members of the body, then with this *Little* one. *Defecerunt in minimis: Virtus non minima est, minimam compescere linguam.*

4. It is a *singular* member. God hath given man two ears, one to hear instructions of human knowledge, the other to hearken to his divine precepts; the former to conserve his body, the latter to save his soul. Two eyes, that with the one he might see to his own way, with the other pity and commiserate his distressed bre hren. Two hands, that with the one he might work for his own living, with the other give and relieve his brothers wants Two feet, one to walk on common days to his ordinary labor:*Man goes forth in the morning to his labor, and continues till the evening:* the other on sacred days to visit and frequent the Temple, and the congregation of Saints. But among all, he hath given him but one *Tongue:* which may instruct him to hear twice so much as he speaks; to see twice so much as he speaks: to work, and walk twice so much as he speaks.*I will praise thee (O Lord) for I am fearfully and wonderfully made:*

maruaillous are thy works, and that my soul knoweth right well. Stay, and wonder at the wonderful wisdom of God.

1. To create so little a piece of flesh, and to put such vigor into it: to give it neither bones nor nerves, yet to make it stronger then arms and legs, and those most able and serviceable parts of the body. So that as *Paul* saith, 1. *Cor. 12. On those members of the body, which we think less honorable, we bestow more abundant honor: and our uncomely parts have more abundant comeliness.* So on this little weak member hath the Lord conferred the greatest strength; and as feeble as it is, we find it both more necessary, and more honorable.

2 Because it is so forcible, therefore hath the most wise God ordained, that it shall be but little, that it shall be but one. That so the parvity and singularity may abate the vigor, the rigor of it. If it were paired, as the arms, legs, hands, feet, it would be much more unruly. For he that cannot *tame* one *tongue,* how would he be troubled with twain! But so hath the Ordinator provided, that things of the fiercest and firyest nature, should be little, that the malice of them might be somewhat restrained.

3. Because it is so *Vnruly,* the Lord hath hedged it in, as a man will not trust a wild horse in an open pasture, but prison him in a close pownd. A double fence hath the Creator given to confine it, the lips and the teeth; that through those mownds it might not break. And hence a threefold instruction for the use of the *Tongue,* is insinuated to us.

1. Let us not dare to pull up God's mownds; nor like wild beasts, break through the circular limites, wherein he hath coped us.*Look that thou hedge thy possession about with thorns, and bind up thy silver and gold.* What, doth the wise man intend to give us some thriftie counsel, and spend his ink in the rules of good husbandry, which every worldling can teach himself? No; Yes: he exhorteth us to the best husbandry, how to guyde and guard our *Tongues,* and to thrive in the good use of speech. Therefore declares himself; *Weigh thy words in a balance, and make a door and bar for thy mouth.* Let this be the possession thou so *hedgest* in, and thy precious *gold* thou so *bindest up. Beware thou slide not by it, lest thou fall before him that lieth in wait.* Commit not •urglary, by breaking the *doors,* and pulling down the *bars* of thy mouth.

Much more, when the Lord hath hung a lock on it, do not pick it with a false Key. Rather pray with *David, Psal. 51. O Lord open thou my lips, and my mouth shall show forth thy praise.* It is absurd in building, to make the Porch bigger then the House: it is as monstrous in nature, when a man's words are too many, too mighty. Every man mocks such a gaping boaster, with *Quid feret hic dignum tanto promissor hiatu?* Saint *Bernard* gives us excellent counsel. *Sint tua* Verba

- rara
- vera
- ponderosa

contra

- multiloquium
- falsiloquium
- vaniloquium.

Let thy words be few, true, weighty, that thou mayest not speak much, not falsely, not vainly. Remember thy bounds, and keep the *non vltra.*

2. Since God hath made the *tongue* one, have not thou a *tongue* and a *tongue.* Some are double-tongued, as they are double-hearted. But God hath given one tongue, one heart; that they might be one indeed, as they are in number. It is made simple, let it not be double. God hath made us men, we make our selves monsters. He hath given us two eyes, two ears, two hands, two feet. Of all these we will have, or at lest use but one. We have one eye to pry into others faults, not another to see our own. We have one ear to hear the Plaintiff, not the other for the Defendant. We have a foot swift to enter forbidden paths, not another to lead us to God's holy place. We have one hand to extort, and scrape, and wound, and not another to relieve, give alms, heal the wounded. But now whereas God hath given us, but one *tongue,* and one heart, and bidden us be content with their singularity; we will have two tongues, two hearts. Thus cross are we to God, to Nature, to Grace: monstrous men; *monoculi, monopedes; bicordes, bilingues:* one-eyed, one-footed; double-tongued, double-hearted. The slanderer, the flatterer, the swearer, the tale-bearer are monstrous (I dare scarce add) men: as mis-shapen Stigmatickes, as if they had two tongues, and but one eye: two heads, and but one foot.

3. This convinceth them of preposterous folly, that put all their malice into their *tongue,* as the Serpent all her poison in her tail. And as it were by a chymicall power, attract all vigor thither, to the weakening and enervation of the other parts. Their hands have *chiragram;* they cannot stretch them forth to the poor, nor give relief to the needy. Their feet *podagram,* they cannot go to the Church. Their eyes *opthalmiam,* they cannot behold the miserable and pity-needing. Their ears *surditatem,* they cannot hear the Gospel preached. Oh how defective and sick all these members are! But their *Tongues* are in health; there is blitheness and volubillity in them. If they see a distressed man, they can give him talkative comfort enough;*Bewarmed, be filled, be satisfied:* they can fill him with Scripture-sentences; but they send him away with an hungry belly. Whereas the good man's hand is as ready to give, as his tongue to speak. But the *fools lips babbleth foolishness; volat irrevocabile verbum.* Words run like *Hazael;* but good works, like the Creeple, come lagging after.

We see the nature of the thing to be *tamed,* the *tongue:* let us consider the difficulty of this enterprise. *No man can* do it. Which we shall best find, if we compare it with other

- members of the body.
- creatures of the world.

With other members of the body: which are various in their faculties and offices; none of them idle.

1. The eye sees far, and beholdeth the creatures *in coelo, solo, salo:* in the heavens, sun and stars: on the earth birds, beasts, plants, and mineralls: in the sea, fishes and serpents. That it is an unruly member, let our Grand-mother speak; whose roving eye lost us all. Let *Dinah* speak, her wandering eye lost her virginity, caused the effusion of much blood. Let the *Jews* speak concerning the daughters of *Madian;* what a fearful apostasy the *Eye* procured. Yea let *David* acknowledge, whose petulant eye robbed *Uriah* of his wife and life, the land of a good soldier, his own heart of much peace. Yet this *eye,* as *unruly* as it is, hath been *tamed.* Did not *Job make a covenant with his eyes,that he would not look upon a maid?* The eye hath been tamed, but the tongue can no man tame; it is an unruly, &c.

2. The ear yet hears more, then ever the eye saw: and by reason of the patulous admission, derives that to the understanding, whereof the sight never had a glance. It can listen to the whisperings of a *Doeg,* to the susurrations of a Devil, to the Boys of a *Syren,* to the voice of a *Delilah.* The Parasite through his windore creeps into the great man's favor: he tunes his warbling notes to an enlarged ear. It is a wild member, an Instrument that Satan delights to play upon. As *unruly* as it is, yet it hath been *tamed. Mary sate at the feet of Christ,* and heard him preach with glad attention. The ear hath been tamed, but the *Tongue can no man tame, &c.*

3. The foot is an unhappy member, and carries a man to much wickedness. It is often *swift* to the *shedding of blood:* and runneth away from God *Jonah's* pace; flying to *Tharshish,* when it is bound for *Nineveh.* There is *a foot of pride, Psal.* 36. a saucy foot, that dares presumptuously enter upon God's free-hold. There is a foot of rebellion, that with an apostate malice kicks at God. There is a dancing foot, that paceth the measures of circular wickedness. Yet as *unruly* as this foot is, it hath been tamed. *David* got the victory over it. *I considered my ways, and turned my foot unto thy testimonies.* The foot hath been tamed, but the *Tongue can no man tame, &c.*

4. The hand rageth and rangeth with violence, to take the bread it never sweat for, to enclose fields, to depopulate Towns, to lay waste whole countries. *They covet fields, and houses, and vineyards, and take them, because their Hand hath power.* There is a hand of extortion, as *Ahab's* was to *Naboth;* the greedy landlords to the poor tenant. There is a hand of fraud, and full of *Liegerdumaine,* as the userers to his distressed borrower. There is a hand of bribery, as *Judas,* with his *Quantum dabitis;* what will you give me to betray the Lord of Life. There is a hand of lust, as *Ammons* to an incestuous rape. There is a hand of murder, as *Joab's* to *Abner,* or *Absalom's* to *Ammon.* O how *unruly* hath this member been! yet it hath been tamed: not by washing it in *Pilate's* basin, but in *David's* holy-Water, *Innocence. I will wash my hands in innocence, and then, O Lord, will I compass thine altar.* Heereuppon he is bold to say; *Lord, look if there be any iniquity in my hands.* God did repudiate all the Jews sacrifices, because *their hands were full of blood. David's* hands had been besmeared with the aspersions of lust and blood; but he had penitently bathed them in his own tears: and because that could not get out the stains, he faithfully renseth and cleanseth them in his Sons and Savior's fountain, the all-meritorious blood of Christ. This made them look white: whiter then Lilies in God's sight. *Therefore hath the Lord recompensed me according to my righteousness: according to the cleanenesse of my hands in his eye-sight.*

Thus the eye, the ear, the foot, the hand, though wild and *unruly* enough, have been *tamed; but the tongue can no man tame: it is an unruly evil, &c.*

With other creatures of the world; whether we find them in the earth, air, or water.

1. On the earth, there is the man-hating Tiger; yet man hath subdued him; and (they write) a little boy hath led him in a string. There is the flock-devouring wolf, that stands at grinning defiance with the shepherd; mad to have his prey, or loose himself; yet he hath been tamed. The roaring Lyon, whose voice is a terror to man, by man hath been subdued. Yea, serpents, that have to their strength two shrewd additions, subtlety, and malice; that carry venom in their mouths, or a sting in their tayles, or are all over poisonous; the very basilisk, that kills with his eyes, as they write, three furlongs off. Yet all these savage, furious, malicious natures have been *tamed, but the tongue can no man tame: it is an unruly evil, &c.*

2. In the sea there be great wonders.*They that go down to the sea in ships, and do business in great waters. These see the works of the Lord, and his wonders in the deep.* Yet those natural wonders have been tamed by our artificial wonders, ships. Even the *Leviathan* himself; *Out of whose mouth go burning Lamps,and sparks of fire. Out of his nostrils goeth smoke, as out of a boiling Caldron. Squama squamae couiungitur; the flakes of his flesh are joined together; they are firm in themselves, and cannot be moved.* Yet we know, that this huge creature hath been tamed; but *the tongue can no man tame, &c.*

3. In the air, the Birds fly high above our reach, yet we have ginnes to fetch them down. A lure stoops the highest-soaring hawk. Nay, Art makes one foul catch another, for man's delight and benefit. Incredible things, if they were not ordinary. Snares, limetwigges, net•es tame them all: even the Pelican in the Desert, and the Eagle amongst the cedars. Thus saith our *Apostle,* verse 7. *Every kind* (not everyone of every kind, but every kind or nature of all) *of beasts, of birds, of serpents, and of things in the Sea, is tamed, and hath been tamed of the nature of man: but the Tongue can no man tame, &c.*

Thus far then Saint *James* his proposition passeth without opposition. *The tongue can no man tame.* The tongue is too wild for any manstaming. It would be a foolish exception, (and yet there are such profane tongues to speak it) that woman stands without this compass and latitude: and to infer, that though *no man can tame the tongue,* yet a woman may: It is most unworthy answer. Woman, for the most part, hath the glibbest tongue: and if ever this impossibility preclude man, it shall much more annihilate the power of that weaker sex.*She is loud,* saith *Solomon: a foolish woman is ever clamorous.* She calls her tongue, her Defensiue weapon; she means offensive: a fire brand in a frantic hand doth less mischief. The Proverb came not from nothing; when we say of a brawling man, he hath a woman's tongue in his head.

The tongue can no man tame. Let us listen to some weightier exceptions. The Prophets spake the oracles of life, and the Apostles, the words of salvation; and many men's speech *ministers grace to the hearers.* Yielde it; yet this general rule will have no exception: *no man can tame it:* man hath no stern for this ship, no bridle for this colt. How then? God tamed it. We by nature stammer as *Moses,* till God open a door of utterance.*I am of unclean lips,* saith the

Prophet, *and dwell with people of unclean lips.* God must lay a *coal of his own altar* upon our tongues, or they cannot be *tamed.*

And when they are tamed, yet they often have an unruly trick. *Abraham* lies, *Moses* murmurs, *Elias* for fear of a Queen and a queane wisheth to die, *Jonah* frets for the Gourd, *David* cries in his heart, *All men are liars:* which speech rebounded even on God himself; as if the Lord by *Samuel* had deceived him: *Peter* forswears his Master, his Savior. If the tongues of the just have thus tripped, how should the profane go upright? *The tongue can no man tame.*

The instruction hence riseth in full strength; that God only can tame man's tongue. Now the principal actions hereof are: first, to open the mouth, when it should not be shut: secondly, and to shut it, when it should not be open.

To open our lips when they should speak, is the sole work of God, *Psalm 51. 15 O Lord open thou my lips, and then my mouth shall be able to show forth thy praise.* God must open with his golden key of grace, or else our tongues will arrogate a licentious passage. We had better hold our peace, and let our tongues lie still, then to set them a running, till God bids them go. God commands every sinner to confess his iniquities: this charge, *David* knew, concerned himself: yet was *David* silent; and then his *bones waxed old* with anguish. His adultery cried, his murder cried, his ingratitude cried for revenge: but still *David* was mute; and so long, *day and night the hand of the Lord was heavy upon him.* But at last God stopped the mouth of his clamorous adversaries, and gave him leave to speak. *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou for gavest the iniquity of my sin.* It is Christ, that must cast out this *dumb Devil.* The Lord is the best opener. He did *open Lidia's* heart, to conceive. He did *open Elishaes* servants eyes, to see. He did *open* the *Prophets* ears to hear. He did *open Paul's* tongue, to speak.

To shut our lips, when they should not speak, is only the Lord's work also. It is Christ that casts out the talking Devil: he shuts the wicket of our mouth against unsavory speeches. We may think it a high office (and worthy even *David's* ambition) to be a *doorekeeper in God's house,* when God vouchsafes to be a doorekeeper in our house.

Thus all is from God. Man is but a lock, God's Spirit the key; *that openeth, and no man shutteth; that shutteth, and no man openeth.* He opens, and no man shuts. *I must speak,* though I die, saith *Jeremiah: his word is like fire in my bones,* and will make me weary of forbearing. He shuts, and no man opens; so *Zacharias* goes *dumb from the Altar,* and could not speak.

Away then with arrogation of works, if not of words. Whē a man hath a good thoght, it is *gratia infusa;* when a good word, it is *gratia effusa:* when a good work, it is *gratia diffusa.* If the man cannot produce words to praise God, much less can he procure his works to please God. If he cannot tune his tougue, he can never turn his heart. Two useful benefits may be made hereof.

1. It is taughtvs, whether we have recourse to *tame* our *tongues.* He that made the *tongue,* can tame the tongue. He that gave man a tongue to speak, can give him a tongue to speak well. He that placed that *unruly* member in his mouth, can give him a mouth to rule it. He can give

Psalms for Carrols; the Songs of *Zion* for the ballads of hell. Man hath no bridle, no cage of brass, nor bars of iron to *tame* it: God can. Let us move our tongues, to entreat help for our tongues: and according to their office, let us set them on work to speak for themselves.

2. We must not be idle our selves: the difficulty must spurr us to more earnest contention. As thou wouldest keep thy house from thieves, thy garments from moths, thy gold from rust; so carefully preserve thy tongue from unruliness, As *the Lord doth set a watch before thy mouth, and keep the door of thy lips, Psal.* 141 So thou must also be vigilant thyself, and not turn over thy own heart to security.*How can ye being evil, speak good things: for out of the abundance of the heart the mouth speaketh.* Look how far the heart is good, so far the tongue. If the *heart believe,* the *tongue will confess:* if the heart be meek, the tongue will be gentle: if the heart be angry, the tongue will be bitter. The tongue is but the hand without, to show how the clock goes within. A vain tongue discovers a vain heart. But some have words soft as butter, when their hearts are keen swords: be they never so well traded in the art of Dissembling, sometime or other the tongue, *Iu das*-like, will betray the Master: it will mistake the hearts errand, and with stumbling forgetfulness trip at the door of truth.*The heart of fools, is in their mouth: but the mouth of the wise, is in their heart.* To avoid ill communication, hate ill cogitation: a polluted heart makes a fowl mouth. Therefore one day, *Ex ore tuo, Out of thine own mouth will God condemn thee.*

I have with some prolixity insisted on the Position; the reasons shall be but lightly touched.

1. It is an unruly evil.

The difficulty of *taming the tongue,* one would think were sufficiently expressed in the *evil* of it: but the Apostle seconds it with another obstacle, signifying the wild nature of it, *unruly.* It is not only an *evil,* but an *unruly evil.* I will set the Champion and his Second together in this fight; and then show the hardness of the combat.

Bernard saith: *Lingua facile volat, & ideo facile violat.* The tongue runs quickly, therefore wrongs quickly. Speedy is the pace it goes, and therefore speedy is the mischief it does. When all other members are dull with age, the tongue alone is quick and nimble. It is an *unruly evil* to our selves, to our neighbors, to the whole world.

1. To our selves. Ver. 6. *It is so placed among the members, that it defileth all.* Though it were *evil,* as the plague; and *unruly,* as the possessed *Gergeseus,* Math. 8 yet if set off with distance, the evil rests within it self. A Leaper shut up in a Pesthouse, ranckleth to himself, infects not others. A wild Cannibal in a prison, may only exercise his savage cruelty upon the stone walls, or iron grates. But the tongue is so placed, that being *evil* and *unruly,* it hurts all the members.

2. To our Neighbors. There are some sins that hurt not the doer only, but many sufferers. These are districtly the sins of the tongue and the hand. There are other sins private and domestical: the sting and smart whereof dyes in the o•ne soul; and without further extent, plagues only the person of the committer. So the Lavish is said, no man's foe but h•s own: the proud is guilty of his own vanity: the slothful bears his own reproach: and the malicious

wasteth the marrow of his own bones, whiles his envied object shines in happiness. Though perhaps these sins insensibly wrong the common-wealth, yet the principal and immediate blow lights on themselves. But some iniquities are swords to the Country; as oppression, rapine, circumvention: some incendiaries to the whole land; as *evil* and *vnrnly tongues.*

3 To the whole world. If the vastate ruins of ancient monuments, if the depopulation of Countries, if the consuming fires of contention, if the land manured with blood; had a tongue to speak, they would all accuse the *Tongue* for the original cause of their woe. Slaughter is a lamp, and blood the oil; and this is set on fire by the tongue.

You see the latitude and extension of this *unruly evil;* nor evnraly then the hand. Slaughters, massacres, oppressions are done by the hand: the tongue doth more. *Parcit manus absenti, lingua n•mini.* The hand spares to hurt the absent, the tongue hurts all. One may avoid the sword by runni•g from it; not the tongue, though he run to the Indies. The hand reacheth but a small compass, the tongue goes through the world. If a man wore coat of armor, or maile of brass; yet, *Penetrabunt spicula linguae;* The darts of the tongue will pierce it.

It is *evil,* and doth much harm; it is *unruly,* and doth sudden harm. You will say, many wicked men have often very silent tongues. True, they know their times and places, when and where to seem mute. But *Jeremiah* compounds the wisdom and folly of the *Jews:* That *they were wise to do evil,but to do good they had no understanding.* So I may say of these, they have tongue enough to speak evil, but are dumb when they should speak well.

Our Savior in the days of his flesh on earth, was often troubled with *dumb* Devils: but now he is as much troubled with roaring Devils. With the fawning Sycophant, a pratling Devil. With the malicious slanderer, a brawling Devil. With the unquiet peace-hater, a scolding Devil. With the avarice and ill-conscious Lawyer, a wrangling Devil. With the factious Schismatic, a gaping Devil. With the swaggering ruffian, a roaring Devil. All whom Christ by his ministers doth conjure, as he once did that crying Devil; *Hold thy peace, and come out.* These are silent enough to praise God, but loud as the Cataracts of *Nile* to applaud vanity.*David* saith of himself, *Psalm* 32. that *when he held his peace,* yet he *rored all the day long.* Strange! be silent, and yet roar too, at once? *Gregory* answers; h•e that daily commits new sins, and doth not penitently confess his old, roars much, yet holds his tongue. The Father pricked the pleurisie-vain of our times. For we have many roarers, but dumb roarers: though they can make a hellish noise in a Tavern, and swear down the Devil himself; yet to praise God, they are as mute as fishes.

Saint *James* here calls it *fire.* Now you know fire is an ill master: but this is *unruly* fire. Nay, he calls it the *fire of hell;* blown with the bellows of malice, kindled with the breath of the devil. Nay, *Stella* hath a conceit, that it is worse then the fire of hell: for that torments only the wicked, this all, both good and bad. For it is *Flabellum, invids,* and *Flagellum, iusti.* Swearers, railers, scoldes have hell-fire in their tongues.

This would seem incredible, but that God saith it is true. Such are hellish people, that spet abroad the flames of the devil It is a cursed mouth that spets fire: how should we avoid those, as men of hell! many are afraid of hell fire, yet nourish it in their own tongues. By this

kind of Language, a man may know who is of hell. There are three sorts of languages observed. Celestial, terrestrial, and infernal. The heavenly language is spoken by the Saints, *Blessed are they that dwell in thy house:they will be still praising thee.* Their discourse is habituated, like their course or co•uersation; which *Paul* saith is *heavenly.* The earthly tongue is spoken of worldlings, *He that is of the earth, is earthly: and speaketh of the earth.* Worldly talk is for worldly men. The infernal language is spoken by men of hell; such as have been taught by the devil: they speak like *men of Belial.* Now, as the Country man is known by his language: and as the Damsel told *Peter; Sure thou art of Galilee, for thy speech bewrayeth thee:* so by this rule, you may know heavenly men by their gracious conference: earthly men by their worldly talk: and hellish, by the language of the low Countries, swearing, cursing, blasphemy.

Well the efore did the *Apostle* call this *Tongue* a *fire;* and such a fire, as sets the whole world in combustion. Let these *unruly tongues* take heed lest by their roarings they shake the battlements of heaven; and so waken an incensed God to judgment. There is a *curse that goeth forth, and it shall enter into the house of the swearer,* and not only cut *him off,* but *consume his house with the timber, and the stones of it.* It was the Prophet *Jeremiah's* complaint; that *for oaths the Land mourned.* No marvel, if God curse us for our cursings; and if the plague light upon our bodies, that have so hotly trolled it in our tongues: no wonder if we have bl•sterd carcases, that have so blistered consciences; and the stench of contagion punish us for our stinking breaths. Our tongues must walk, till the hand of God walk against us.

2. Full of deadly poison.

POison is *h•omini i•imicum,* loathsomely contrary to man's nature: but there is a poison not mortal; the venom whereof may be expelled; this is *deadly poison.* Yet if there was but a little of this resident in the wicked tongue, the danger were less; nay, it is *full* of it; *full of deadly poison.*

Tell a blasphemer this, that he vomites hell fire, and carries *deadly poison* in his mouth; and he will laugh at thee. Beloved, we preach not this of our own heads; we have our infallible warrant: God speaks it. *The poison of Asps is under their lips,* saith the *Psalmist.* It is a loathsome thing, to carry *poison* in ones mouth: we would fly that serpent, yet willingly converse with that man. A strangely hated thing in a beast, yet customable in many men's tongues. Whom poison they? First, Themselves; they have speckled souls. Secondly, They sputte their venom ab•oad, and bespurtle others: no beast can cast his poison so far. Thirdly, Yea, they would (and no thanks to them that they cannot) poison God's most sacred and feared nam•. Let us judge of these things, not as flesh and blood imagineth, but as God pronounceth.

It is observable, that which way soever a wicked man useth his tongue, he cannot use it well. *Mordet detrahendo, lingit adulando.* He bites by detraction, lickes by flattery; and either of these touches ranckle: he doth no less hurt by licking, then by biting. All the parts of his mouth are instruments of wickedness. Logicians in the difference betwixt *vocem,* and *sonum,* say that a voice is made by the lips, teeth, throat, tongue.

The *Psalmographer* on everyone of these hath set a brand of wickedness. 1. *The lips* are *labia dolosa, lying lips, Psal.* 120. 2. The teeth are *frementes, frendentes, g•ashing teeth.* 3. The tongue, *lingua mendax, lingua mordax. What shall be done unto thee,thou false tongue?* 4. The throat *patens sepulchrum. Their throat is an open sepulcher.* This is a monstrous and fearful mouth: where the porter, the porch, the entertainer, the receiver are all •icious. The lips are the Porter, and that's fraud: the porch the teeth, and there is malice: the entertayner, the tongue, and there is lying: the receiver, the throat, and there is devouring.

I cannot omit the Moral of that old Fable. Three children call one man Father, who brought them up. Dying, he bequeaths all his estate only to one of them, as his true natural son; but which that one was, left uncertain. Hereupon everyone claims it. The wise Magistrate for speedy decision of so great an ambiguity; causeth the dead father to be set up as a mark; promising the chalengers, that which of them could shoot next his heart, should enjoy the Patrimony. The elder shoots, so doth the second, both hit: but when it came to the yongers turn, he utterly refused to shoot: good nature would not let him wound that man dead, that bred and fed him living. Therefore the Judge gave all to this son, reputing the former bastards. I he scope of it is plain, but significant. God will never give them the Legacy of Glory, given by his Son Will to children; that like bastards shoot through, and wound his blessed Name. Think of this, ye swearing and cursing to•gues

To conclude, God shall punish such *Tongues* in their own kind: they were *full of poison,* and the poison of another stench shall swell them. They have been enflamed, and shall be tormented with the fire of hell. Burning shall be added to burning; save that the first was active, this passive. The rich glutton, that when his belly was full, could loose his tongue to blasphemy, wanted water to cool his tongne. His tongue sinned, and his tongue smarted. Though his torment was universal, yet he complains of his tongue. That panted, that smoked, that reeked with sulphur and brimstone: that burns with the flame of hell dead, that burned with it living. For a former tune of sin, it hath a present tune of woe. It scalded, and is scalded: as it cast abroad the flames of hell in this world, so all the flames of hell shall be cast on it in the world to come. It hath fired, and shall be fired, with such fire as is not to be quenched.

But blessed is the sanctified *tongue.* God doth now choose it as an instrument of music, to sing his praise; he doth water it with the saving dew of his mercy, and will at last advance it to glory.

FINIS.

P-TA-17. The soldiers honor Wherein by diverse inferences and gradations it is evinced, that the profession is just, necessary, and honorable: to be practiced of some men, praised of all men. Together with a short admonition concerning munition, to this honor'd city. Preached to the worthy company of gentlemen, that exercise in the artillery garden: and now on their second request, published to further use. By Tho. Adams. - Adams, Thomas, fl. 1612-1653.

THE SOVLDIERS HONOVR. WHEREIN By diverse inferences and gradations it is evinced, that the Profession is just, necessary, and honorable; to be practiced of some men, praised of all men. Together with a short Admonition concerning Munition, to this honor'd City. Preached to the worthy Company of Gentlemen, that exercise in the Artillery Garden: and now on their second request, published to further use.

By THO. ADAMS.

EXODVS. 15.3.

The *LORD* is a man of war: the *LORD* is his Name.

LONDON, Printed by *Adam Islip* and *Edward Blount,* and are to be sold in Paul's Church-yard at the sign of the black Bear. 1617.

To the well deserving Captain EDWARD PANTON, the Captains and truly generous Gentlemen, Citizens of London, of the Society of ARMES, practicing in the Artillery Garden.

WEe are all *Soldiers,* as we are Christians: some more specially, as they are men. You bear both *Spiritual* Arms against the enemies of your Salvation, and *Material* Arms against the enemies of your Country. In both you fight under the Colours of our great General *Jesus* Christ. By looking a little into this mystical war, you shall the better understand how to be *Milites cataphracti,* good *Soldiers* in all respects.

Job calls man's life a *Warfare:* and we find, Revel. 12. that *there was war in heaven: Michael and his Angels fought against the Dragon; and the Dragon & his Angels.* Where by *Heaven* is meant the Church of God upon earth; as Interpreters observe generally. For in Heaven above there is no warfare, but welfare: no trouble, but *Peace that passeth all understanding*: Now to this *War* every *Christian* is a professed *Soldier:* not only for a spurt, for sport; as young Gentlemen use for a time to see the fashion of the wars: but our Vow runs thus in *Baptism*; that every man undertakes to *fight manfully under Christ's Banner against Sin, the World, and the Devil; and to continue his faithful Soldier and Servant to his lives end.* And this *Battle* let us fight with courage, because we are warriors under that General that (without question) shall conquer. *Nil desperandū Christo Duce, & Auspice Christo. They overcome by the blood of the Lamb.* Reu 12.11. Though they loose some blood, they shall be sure to win the victory.

Bernard supposeth a great war between *Christ* the king of *Jerusalem,* & *Satan* the K. of *Babylon.* The *Watchman* on the walls spies a *Christian* soldier to be surprised by the *Babylonian* Host, & carried captive to their Tents. Hereof he informs the king, who presently chargeth *Timorem,* the *Fear* of *God,* to run & redeem the soldier. *Fear* comes thundering upon the adversary power, & forceth thē trembling to surrender back their prey; which he is now returning home to the king. Hereupon steps up *Spiritus Tristitiae, Sadnes;* & cries, O ye *Babylonians,* is it not a shame that one man should rescue a prisoner from such a multitude? Well *ne timeatis a Timore isto,* be not afraid of this fellow *Fear:* I will give you a stratagem how to reduce him. This must not be done *Marte sed art;* not by force but by fraud: mark the event.

This Spirit of *Sadness* lies in the way, and falls in with the *Soldiers,* colloguing as a friend, as a fiend; *amica sed iniqua collocutione.* Suspectles *Fear* follows a little off. But *Sorrow* had brought the Soldier to the brink of a deep Pit, *Desperation*; and was even upon the point of thrusting him in; The *Watchman* observes it, and again tells the king: who (quicker then thought) dispatcheth a fresh supply of succor, *Hope,* to his delivery. *Hope* mounted upon a swift horse, *Desire*; comes amaine: and with the *Sword* of *Gladnes* puts *Sorrow* to flight; so quits him from the gulf of Despair. Once again is the *Citizen* of heauē freed: now *Hope* sets him (being weary) on his own horse, *Desire*: himself leads him with the Cord of *Promised mercy: Fear* comes after with a switch made of *Remembrance of sins,* and so sets him forward to *Jerusalem.*

Hereupon the King of *Babylon* calls a Council; where some grieve, others rage, all Hell roars, that they had lost a prisoner, of whom they lately thought themselves so sure. There is not more joy with the *Angels* in heaven, then there is sorrow with the devils in hell, for this Sinners conversion. But yet all is not well, as the Watchman certifies the King of Omnipotence. The *Soldier* is mounted upon *Desire, Hope* leads him, and *Fear* drives him amaine: but I doubt he comes too fast, because he hath neither *Bridle* nor *Saddle.* Hereon the Kings, that hath everlasting care of all Christian souls, sends forth two of his grave *Counselors* to him, *Temperance* and *Prudence*; Temperance gives him a Bridle, that is *Discretion*; and Prudence a Saddle, that is *Circumspection.* This is not all: *Fear* and *Hope* give him two Spurres; on the left heel *Fear of punishment,* on the right, *Expectation of bliss. Knowledge* clears his *Eye, Diligence* opens his *Eare, Obedience* strengthens his *Hand, Devotion* rectifies his *Foot, Faith* encourageth his *Heart.* And if he want anything, *Prayer* offers him her service, to wait upon him as a faithful messenger; promising that whensoever he sends her to the King with a Petition, she will bring him back a Benediction.

Thus as in a little Tablet you see the whole world; that all of us must be Soldiers on earth militant, that will be Conquerors in heaven triumphant. But are there not enemies in the flesh, so well as enemies in the Spirit? Is mystical armor only necessary to a Christian, & is there no use of material? No; *Aequūest Deum illis esse propitium, qui sibi non sunt aduersarij*; it is just, that God should be a friend to thē, that are not enemies to themselves. I know prayers are good weapons: and *Exo.* 17. there was more speed made to victory by lifting up of *Moses* hands, then of *Joshua*'s word. He that would overcome his enemies on earth, must first prevail with his best friend in heaven. If the mercy & strength of God be made thine by prayer, fear not the adverse powers. Ro. 8. *We shall be conquerors through him that loved us.* But

is it enough to bend the knee, without stirring the hand? Shall war march against us with thundering steps; & shall we only assemble our selves in the Temples, lie prostrate on the pavements, lift up our hands & eyes to heaven, & not our weapons against our enemies? Shall we beat the air with our voices, and not their bosoms with our swords? only knock our own breasts, & not knock their heads? Sure, a religious conscience never taught a man to neglect his life, his liberty, his estate, his peace. Piety and Policy are not opposites: he that taught us to be *harmless as Doves,* bad us also *be wise as Serpents.* Give way to a fiction: fables are not without their useful morals. A boy was molested with a dog; the Frier taught him to say a Gospel by heart, and warranted this to allay the dogs fury. The mastiff spying the boy, flies at him: he begins (as it were) to conjure him with his Gospel. The dog (not capable of religion) approacheth more violently. A neighbor passing by, bids the boy take up a stone: he did so, and throwing at the dog, escaped. The Frier demands of the lad, how he sped with his charm. Sir (quoth he) your Gospel was good, but a stone with the Gospel did the deed. The Curs of Antichrist are not afraid of our Gospel, but of our stones: let us fight, & they will fly.

Fight say you; why who strikes us? Yield that no enemies do, are we sure that none will do? When our *security* hath made us weak, & their *policy* hath made thē strong, we shall find thē (like that troublesome neighbor) knocking at our door early in the morning, before we are up; when it will be too late for us to say, If we had known of your coming, we would have provided better cheare for you. They thank you, they will take now such as they find, for they purpose to be their own carvers, and the worst morsels they swallow shall be your hearts. Let us therefore like good housekeepers, whō such vnbiddē guests come, have always a breakfast ready for thē: which if we give thē heartily, they shall have small stomach to their dinners.

Be you but ready for war, and I durst warrant your peace. Whilst you are dissolute, they grow resolute. *Ludouicus Viues* reports, that the young nobles and gallants in a city of Spain were fallen to such levity of carriage; that instead of marching to the sound of a Drum, they were dancing leuolto's to the Lute in a Ladies chamber: their Beavers were turned to Beuer hats. Everyone had his mistress, and spent his time in courting *Venus*; but *Mars* was shut out at the back gate. The ancient Magistrates observing this, consulted what should become of that country, which these men must govern after they were dead. Hereupon they conferred with the women, their daughters, the Ladies: whom they instructed to forbear their wonted favors, to despise the fantastical amorists, and to afford no grace to them that had no grace in themselves. This they obeyed diligently, and wrought so effectually, that the Gentlemen soon began to spy some difference betwixt Effeminatenes and Noblenes. And at last in honorable and serviceable designs excelled all their Ancestors. If we had in England such Ladies, (though I do not wish them from Spain) we should have such Lord's. Honor should go by the Banner, not by the Barue: and Reputation be valued by valor, not measured by the acre: there would be no ambition to be carpet-Knights.

How necessary the readiness of Arms, and of men practiced to those Arms, hath been to the common good; what Nation hath not found, either in the habit to their safety, or in the privation to their ruin? Only we bless our selves in our peace; and say to them that advise us

to military preparations, as the Devils said to Christ, that we come to torment them before their time. But let them rest, that thus will rust: and for yourselves, worthy Gentlemen, keep your Arms bright; and thereby your names, your virtues, your souls: you shall be honored in good men's hearts, whilst wanton and effeminate Gulls shall weave and wear their own disgraces. *Spernite vos sperni:* there are none that think basely of you, whose bosoms are acquainted with other then ignoble thoughts. But I have held you too long in the gates, unless I could promise you the sight of a better City. Yet enter in, and view it with your eyes: it hath already entered your ears; God grant it may enter all our hearts. So yourselves shall be renowned, our Peace secured, and the Lord's great Name glorified, through *Jesus Christ.*

Yours to be commanded in all Christian services, THO. ADAMS.

THE SOVLDIERS HONOVR. Wherein by diverse inferences and gradations it is evinced, that the Profession is just, necessary, and honorable: to be practiced of some men, praised of all men. Together with a short Admonition, concerning Munition, to this honored City.

IVDG. 5. VER. 8.

They chose new gods: then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

My heart is toward the Governors of Israel, that offered themselves willingly among the people. Bless ye the Lord.

IT was a custom in the Heathen world, after victory to sing songs of Triumph.

This fashion was also observed among the Jews; as we frequently find it. After a great conquest of the Philistines, the people of *Israel* sung; *Saul hath slain his thousand, and David his ten thousand.* When *Joshua* had overthrown those five Kings; at whose prayer the Sun stood still, and the day was made longer then ever the world saw before, or since; the people sung, *The Sun stood still in Gibeon, and the Moon in the valley of Aialon.* When Israel had crossed the red Sea with dry feet, and the returning waters had drowned their pursuing enemies; *Moses* and the people sung this Song,*The Lord is a man of war, the Lord is his Name, &c.* Here *Deborah* having conquered *Sisera,* with his nine hundred Chariots of iron, she sung this triumphant Song to the Lord; *Praise ye the Lord for the avenging of Israel: Hear O ye Kings, I will sing to the Lord.*

I have chosen two strains of this *Song*; from which, as they shall teach me, so I purpose to teach you, to bless the Lord that teacheth us all. So the Psalmist; *It is the Lord that teacheth our hands to war, and our fingers to fight.* This Lord give me a tongue to sing it, you ears to hear it, and us all hearts to embrace it.

In all I observe two generals, which express the nature of the two verses. There is great Affliction. There is great Affection.

The Affliction; *They chose new gods: then was war in the gates,* &c. The Affection; *My heart is toward the Governors of Israel, that offered themselves willingly among the people: Bless ye the Lord.* In the Affliction, me thinks I find three points of war:

- The Alarm; *They chose new gods.*
- The Battle; *Then was war in the gates.*
- The Forlorn hope; *Was there a shield or a spear seen among forty thousand in Israel?*

Here is 1. *Superstition populi,* the Apostasy of the people; *they chose new gods.* This I call the *Alarm*; for *Impietas ad arma vocat,* Vngodlinesse calls to war. If we fight against God, we provoke God to fight against us. Then 2. *Inflictio Belli,* a laying on of punishment: God meets their abomination with desolation; the hand of Justice against the hands of unrighteousness; *then was war in the gates:* This I call the *Battle.* Then 3. *Defectus remedij,* a destitution of remedy: *Was there a shield or spear secne among forty thousand in Israel?* Sin had not only brought war, but taken away defense; *in praelia trudit inermes,* sent them unarmed to fight. And this I call the *Forlorn hope.* You see the particulars: now *ordine quidque suo.*

The Alarm.

They chose new gods. Their Idolatry may be aggravated by three circumstances or degrees. They are all declining, and downwards: there is *Malum, Peius, Pessimum*; evil, worse, and worst of all.

1. *They chose.* Here is *Electio, non compulsio*; a frank choice, no compelling: They voluntarily took to themselves, and betook themselves to other gods. *Naaman* begged mercy for a sin, to which he seems enforced, if he would reserve the favor of his King, and peace of his estate: and therefore cried,*Be merciful to me in this; when I bow with my master in the house of Rimmon, in this the Lord pardon me.* But here is *spontanea malitia,* a willful wickedness; *they chose.* There is *Evil,* the first degree.

2. *God's.* What? a people trained up in the knowledge of one God: *Jehovah, I am; and there is none besides me. Vnissimus* (saith *Bernard) si non est vnus, non est*; if he be not one, he is none. The Bees have but one king, flocks and herds but one leader, the sky but one Sun, the world but one God.

Immemsus Deus est, quia scilicet omnia mensus.

Innumerabilis est, vnus enim Deus est.

Says the Epigrammatist. God is therefore innumerable, because he is but one. It was for the Heathen, that had (saith *Augustine) mentes amentes,* intoxicate minds and reprobate hearts, to have *plurimos deos,* a multitude of gods. They had gods of the Water, gods of the Wind, gods of the Corn, gods of the Fruits:*Nec omnia commemoro, quia me pig et, quod ill is non pudet.* Neither do I mention all, because it grieves me to speak, what they were not ashamed to do. *Prudentius* says, they had so many things for their god, as there were things that were good.

Quicquid humus, pelagus, coelum mirabile gignunt,

Id duxere deos, colles, freta, flumina, flammas.

Insomuch, that 〈 in non-Latin alphabet 〉 . But *Israel* knew, that *vnicus Deus,* there was but one God; that others were *dij titulares,* gods in name; theirs only *Deus tutelaris,* God in power. *Their rock is not as our Rock, even our enemies themselves being judges.* Do these bring other gods in competition with him? *Peius,* this is *worse.*

3. *New* gods. *Will any Nation change their gods?* no: the *Ekromites* will keep their god, though it be *Beelzebub:* the *Ammonites* will keep their god, though it be *Melchom:* th•*Syrians* will stick to their god, though it be *Rimmon:* the *Philistines* will not part with their god, though it be *Dagon.* And shall Israel change *Jehovah, viuentem Deum,* the living God? *Pessimum*; this is *worst* of all.

These be the wretched degrees of Israel's sin: God keep *England* from such Apostasy. We have one God: let the *Romists* choose them another: as the Canonists style their Pope, *Dominus Deus noster Papa*; our Lord God the Pope. But we *have one Lord, one Faith, one Baptism; one God, and Father of all, who is above all, and thr••gh all, and in us all.* We have one God in professi•n: this God grant, that we have but one in affection. But *vnum colimus ore, multos cord:* we worship one with our mouths, many in our hearts. *Tot sunt nostrae deitates, quot cupiditates:* we have so many gods, as we have lusts. Honor is the amb•tious man's god: Pleasure the voluptuous man's god: Riches the covetous man's god. *Haec tria pro trino Numine mundus habet.* This is the Trinity the world worships. These three Tyrants, like those three Romans, *Caesar, Crassus,* and *Pompey,* have shared the world between them; and left God least, that owes all.

The people of Israel, when they had turned beast, and calued an Idol, cried in triumph, *These are thy gods,O Israel.* So we may speak it with horror and amazement of soul, of these three Idols; *These are thy gods, O England. The Idols of the Heathen were Silver and Gold,* saith the *Psalmist.* It is but inverting the sentence: *Mutato nomine nos sumus fabula*; change but the names, and we• are the subject or whom the tale is told. Their Idols were Silver and Gold; and Silver and Gold are our Idols. He that railed on *Belsebub,* pulled all *Ekrom* about his ears: he that slighted *Melchom,* provoked the *Ammonites.* But he that condemns *Mammon,* speaks against all the world.

But if God be our God, Mammon must be our slave: for he that is the servant of God, must be the master of his money. If God be our King, he must be our King only: for the Bed and the Throne brook no rivals. When the Souldiors had chosen *Valentinian* Emper••, they were consulting to join with him a partner. To whom *Valentinian* replied; It was in your power to give me the Empire, when I had it not: now I have it, it is not in your power to give me a partner. God must be our God alone. *Aequum est deos fingere, ac Deum negare.* It is all one to *choose new gods,* and to deny the true God. If therefore we will have *Nouum deum,* a *new* god; we shall have *Nullum Deum,* no God. No, let the Heaten *choose new gods*; thou O Father of mercy, and Lord of heaven and earth, be our God forever. This is the *Alarm:* we come now to

The Battle.

Then was war in the gates. If *Israel* give God an *Alarm* of wickedness, God will give them a *Battle* of wretchedness. If thou, O *Israel,* wilt *peccare in extremo tuo,* God will *punire in extremo suo: if thou sin in thy extremity, God will punish in his extremity. Idolatry is an extreme impiety; therefore against it the gate of heaven is barred. Know ye not, that no Idolater shall inherit the Kingdom of God?* The Idolater would thrust God out of his Throne, therefore good reason that God should thrust him out of his Kingdom. The punishment is also extreme: and hath in it a great portion of misery, though not a proportion answerable to the iniquity. For it deserves not only *war* and slaughter in the *gates* of earth, but eternal death in the gates of hell. But not to extend the punishment beyond the proposed limits; nor, where it offers the company a mile, to compel it to go with us twain: let us view it, as it is described. And we shall find it aggravated by three circumstances.

- *A Natura. War*; there's the Nature of it.
- *A Tempore. Then*; there's the Time of it.
- *A Loco. In the gates*; there's the Place of it.

There is *Quid, Quando, Vbi.* What, When, and Where. *War,* that's the *Quid. Then,* that's the *Quando. In the gates,* that's the *Vbi. Then was war in the gates.*

The *Nature* of it; *What, war.*

War is that miserable desolation, that finds a land before it like *Eden*; and leaves it behind it like *Sodom* and *Gomorrah,* a desolate and forsaken wilderness. Let it be sowed with the seed of man and beast, as a field with wheat; *war* will eat it up. *Bellum, quasi minime bellum:* or rather in vicinitie to the name, *mos belluarum.* For men, *Solummodo iustum, quibus necessarium:* not just, but when it is necessary, and cannot well be avoided. Not to be waged by a Christian without observation of Saint *Augustine's* rule. *Esto bellando pacificus.* In war seek peace: though thy hand be bloody, let thy heart be peaceable. *Pacem debet habere voluntas, bellum necessitas.* Let necessity put war into the hands: religion keep peace in the heart. In it self it is a miserable punishment. This is the Nature; *What.*

The *time,* or *Quando: Then.*

When was this war? *Tempore Idolatrico*; in the time of Idolatry. *They chose new gods; Then.* When we fight against God, we incense him to fight against us. Indeed we have all stricken him: which of us hath not offered blows to that sacred Deity? Our oaths proffer new wounds to the sides of *Jesus* Christ: and our merciless oppressions persecute him through the bowels of the poor. *Saul, Saul, why pesecutest thou me?Saul* strikes upon earth, *Jesus* Christ suffers in heaven. Yet if timely repentance step in, we scape his blows, though he hath not scaped ours. He is ready to say, as *Cato* to the man that hurt him in the Bath, (when in sorrow he asked him forgiveness) *Non memini me percussum*; I do not remember that I was stricken.

But if Israel's sins strike up *alarm,* Israel's God will give *battle.* If they *choose new gods,* the true God will punish. *Then was war.*

It is a fearful thing when God fights. When God took off the chariot-wheels of the *Egyptians,* they cried; *Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians.* The heathen gods could not defend their friends, nor subdue their enemies, nor avenge themselves.

Mars vltor galeam quoque per didit, & res

Non potuit seruare suas.

Their stout god of war might loose his helmet, his target, the victory; unable to deliver himself. But God is the *Lord of Hosts:God hath spoken once: twice have I heard this, that power belongeth unto God.* Once, twice, yea a thousand times have we heard it, read it, seen it, that God is powerful. That as *Augustine: Verba toties inculcata, vera sunt, viua sunt, sana sunt, plana sunt.* Things so often repeated and pressed, must needs be plain and peremptory. God hath soldiers in heaven, soldiers on earth, soldiers in hell, that fight under his press. So that he hath *Mille nocendi arts*; a thousand ways to avenge himself.

In heaven he hath armies; of *fire* to burn Sodom: of *floods* to drown a world: of *hail-stones* to kill the Amorites: of *stars,* as here *Deborah* sings. *They fought from heaven:the stars in their courses fought against Sisera.* And whilst Israel slew their enemies at their Generalls prayer; the *Sun stood still in Gibeon, and the Moon in the valley of Aialon.* Yea there are *heavenly soldiers.* Luke 2. *Suddenly there was with the Angel a multitude of the heavenly host.* One of these celestial soldiers slew in one night above an hundred thousand *Assyrians.*

Below he hath Seas to drown *Pharaoh*; Swallows of the earth to devour *Corah.* With fierce Lions, fell Dragons, hissing Serpents, crawling Wormes, he can subdue the proudest Rebells.

In hell he hath an army of fiends, though bound in chains that they shall not hurt the faithful; yet let loose to terrify the wicked. There was an evil Spirit to vex *Saul*; fowl Spirits in the Gospel, made some deaf, others dumb, and cast many into fire and into waters.

Thus stands the wicked man environed with enemies: God and man, Angels and Devils, heaven and earth, birds and beasts, others and himself, maintain this war against himself. God may be patient a long time; but *Laes a patientia fit furor,* patience too much wronged becomes rage: and *Furor arma ministrat,* wrath will quickly afford weapons.

Serior esse solet vindicta seuerior.

The sorest vengeance is that which is long in coming; and the fire of indignation burns the hotter, because God hath been cool and tardie in the execution. Impiety and Impunity are not sworn sisters but if Wickedness beat the Drumme, Destruction will begin to march. The ruined Monuments and Monasteries in those Provinces, seem totell the passengers; *Hic fuit hostilitas,* war hath been here. We may also read in those rude heaps, *Hic fuit iniquitas,* Sin hath been here. It was Idolatry rather then war that pulled down those walls. If there had been no enemy to rase them, they should have fallen alone, rather then hide so much superstition and impiety under their guilty roofs. In the tenth of this book, when the Israelites *served Baalim* and *Ashtaroth,the gods of Syria, and the gods of Sidon, then was the anger of*

the Lord hot against them, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. Then those enemies destroyed their Cities, and depopulated their Countries: making them spectacles of Crueltie and Justice; Crueltie of man, Justice of God. This is the *Time,* When.

The *Place,* or *Vbi.*

In the gates. This is an extreme progress of war, to come so near as the *Gates.* If it had been *in terra inimicorum,* in the land of their enemies: a preparation of war a great way off: *Sonus hostilitatis,* the noise of war. As Ierem. 6. *Behold a people cometh from the North, a Nation shall be raised from the sides of the earth. Their voice roareth like the Sea:* and, *we have heard the fame thereof.* Here is war, but *coming, raising, roaring: audiuimus tantum*; we have only heard the noise of it.

Yea, if it had come but to the coasts, and invaded the borders: as the Philistines did often forage the skirts of Israel; yet it had been somewhat tolerable: for then *vidimus tantum*; we have but *seen* it only. *Ostendisti populo grauia.* Psal. 60. *Thou hast shown thy people grievous things:* shown, but not inflicted: shaken the rod, but not scourged us. But here *venit ad limina bellum*; war is come to their thresholds, to the Zenith and heart of the land; to defy them in the very *gates.* And now they more then hear, or see it; *sentiunt,* they feel it.

The *Gates* in Israel, were those places where they sate in Justice: as we may frequently read, *they gave judgment in the Gates.* They distributed the Corn in the *Gates.* They distributed the Corn in the *Gates,* where that unbelieving Prince was trodden to death. And *Absalom* sate in the *Gates,* and said to every man that had a Controuersie:*See thy matters are good and right; but here is no man deputed of the King to hear thee.* So that *Pacis loca bellum occupat*; War possesseth the places of Peace, and thrusts her out of her wonted residence and presidence, the *Gates.* In the *Gates?* War is not then in the right *Vbi:* as they said of Pope *Sixtus*; because he delighted in bloody wars, that he ill became the *Seat* of *Peace:* according to that Epitaph on him.

Non potuit soeuum vis vlla extinguere Sixtum,

Audito tandem nomine Pacis obit

No war could kill *Sixtus:* but so soon as ever he heard of peace, he presently died. War is got very far, when it possesseth the *Gates.*

You now see the punishment. Happy are we, that cannot judge the terrors of war, but by report and hear-say: That never saw our Towns and Cities burning; our houses rifled, our Temples spoiled, our wives ravished, our children bleeding dead on the pavements, or sprawling on the merciless pikes. We never heard the groans of our own dying, and the clamours of our enemies insulting, confusedly sounding in our distracted ears: the wife breathing out her life in the arms of her husband; the children snatched from the breasts of their mothers; as by the terror of their slaughters to aggravate their own ensuing torments. We have been strangers to this misery in passion, let us not be so in compassion. Let us think we have seen these calamities with our neighbors eyes, and felt them through their sides.

When *Aeneas Syluius* reports the fall of *Constantinople*; the murdering of children before the parents eyes, the Nobles slaughtered like beasts, the Priests to••• in pieces, the holy Virgins incestuously abuse• he cries out, *O miseram vrbis faciem*; Oh wre••hed face of a City. Many of our neighbors have been whirled about in these bloody tumults: they have heard the dismal cries of cruel adversaries, Kill, Kill; the shrikes of women and infants; the thunders of those murdering pieces in their ears; their Cities and Temples flaming before their eyes; their streets swimming with blood: when

Permisti caede virorum

Semianimes voluuntur equi.

Men and horses confusedly wallowing in their mingled bloods.

Only to us the iron gates of war have been shut up: we sit and sing under our own Fig-trees; we drink the wine of our own Vineyards;*There is no breaking in, nor going out, no complaing in our strectes:* We have the Peace of God, let us be thankful to the God of Peace. But it is good to be merry and wise: Let not our peace make us secure. The Jews, in their great Feast, had some malefactor brought forth to them: so let it be one good part of our solemnity, to bring forth that malefactor, Security; a rust grown over our souls in this time of peace, and send him packing. We have not the blessings of God by entaile, or by lease; but hold all at the good will of our Landlord: and that is but during our good behavior. We have not so many blessings, but we may easily forfeit them by disobedience. When we most feared war, God sent peace: now we most brag of peace, God prevent war.

Do not our sins give an *alarm* to Heaven, and shall not Heaven denounce *war* against us? *Nulla pax impijs,There is no peace to the wicked, saith my God.Joram* said, *is it peace, Jehu?* But *he answered, What peace so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?* They are our sins, that threaten to loose us our best friend, God: and if God be not our friend, we must look for store of enemies. Our great iniquities hearten our adversaries: they profess to build all their wickedness against us, upon our wickedness against God. If they did not see us *choose new gods,* they would never have hope to bring *war* to our *gates.* If we could prevail against our own evils▪ we should prevail against all our enemies. The powers of *Rome,* the powers of Hell should not hurt us, if we did not hurt our selves. Let us cast down our *Iesabels,* that bewitch us; those lusts, whereby we run a whoring after other gods: and then Peace shall stand Sentinel in our Turrets; God shall then *strengthen the bars of our gates, and establish peace in our borders.* Let us, according to that sweet Singers doctrine, Psal. 34.14. *Depart from evil, and do good; then seek peace, and pursue it.* Yea, do well, and thou shalt not need to pursue it; Peace will find thee without seeking. Augustine, *Fiat iustitia, & habebis pacem*; Live righteously, and live peaceably. Quietnesse shall find out Righteousness, wheresoever she lodgeth. But she abhorreth the house of evil: Peace will not dine, where Grace hath not first broken her fast. Let us embrace Godliness; and the *Peace of God that passeth all understanding, shall preserve our hearts and minds in Jesus Christ.* The Lord fixe all our hearts upon himself; that neither our selves, nor our children after us, nor their generations, so

long as the Sun and Moon endureth, may ever see *War* in the *Gates* of England. Thus we have run thorough the *Battle,* and considered the terrors of a bloody War; and now come to

The *Forlorn Hope.*

Was there a shield or spear seen among forty thousand in Israel? Was there? There was not: This question is a plain negative. Here is *Defectus remedij,* the want of help: great misery, but no remedy: not a *Spear* to offend; no, not a *Shield* to defend. War, and war in the *Gates,* and yet neither offensive nor defensive weapon? *Miserrima priuatio, quae omnem tollit ad habitum regressum.* A miserable destitution, which admits of no restitution, that can never be restored to the former habit. It takes away all, both present possession, and future possibility; *Rem & Spem,* Help, and Hope.

But suppose, that only someone company had wanted, yet if the rest of the forces had been armed, there were some comfort. No, not a shield nor spear among many, among a thousand, among many thousand, among forty thousand: An Host of men, and not a weapon? grievous exigent! If it had been any defect but of armor, or in any other time but the time of war, or only in one City of Israel, and not in all. But is there *war,* and war in the *gates,* and do many, even thousands, want? what, armor enough? so they might easily; nay, but one *shield,* one *spear?* miserable calamity!

They were in great distress under the reign of *Saul,*1. Sam. 13. *The spoilers came out of the Campe of the Philistines,in three companies, &c.* Yet it *came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.* Here was a great want; three bands of the enemies, and but two swords: yet there were then two; and it so pleased God that those two were enow. As the Apostles said to Christ,*Ecce duo gladij; Master, here are two swords: and he answered, It is enough.* But two swords for so many, and against so many; a word of great misery. But God saith, *Satis est,* those two are enow, a word of great mercy. He can give victory with two swords, with one sword, with no sword: and so he did here, that convinced Israel might see, it was the Lord that fought for them; and so be moved to bless the Lord.

You see now all the parts of the *Affliction:* the *Alarm* in sin, the *Battle* in war, and the *Forlorn hope* in the want of remedy. Two useful observations may hence be deduced.

1. That war at sometimes is just and necessary; indeed just when it is necessary; as here. For shall it come to the *gates,* and shall we not meet it? Yea shall we not meet it before it come near the *gates?* There is then a season when war is good and lawful. Saint *Augustine* observes, that when the *Soldiers,* among the rest of the people, came to *John* the Baptist to be catechised: *What shall we do?* He did not bid them leave off being soldiers, but taught them to be good soldiers. *Do violence to no man,neither accuse any falsely, and be content with your wages. Milites instruit, militare non prohibit:* he directs them to be good men, not forbids them to be warlike men.

God himself is termed a *Man of war:* and he threatens war:*The Lord hath sworn that he will have war with Amalek from generation to generation.* Manie of the *Philistines, Canaanites,* and *Sidonians*

were left to teach *Israel* war. *Luxuriant animi rebus plerumque secundis.* Too much warmth of prosperity hatcheth up luxury. There must be some exercise, lest men's spirits grow restie.

The standing water turns to putrefaction.

And virtue is no virtue but in action.

Sings the divine Poet. Idleness doth neither get, nor save, but loose. If execise be good, those are best which tend to most good. The exercises of war step in here, to challenge their deserved praise. As with wooden wasters men learn to play at the sharp: so practice in times of peace makes ready for the time of war. It is good to be doing, that when Satan comes, *inueniat occupatum*; he may find thee honestly busied. The bird so long as she is upon wing, flying in the air, is safe from the fowler: but when the sits lasie on a tree, pruning her feathers, a little shot quickly fetcheth her down. So long as we are well exercised, the devil hath notso fair a mark of us: but idle, we lie prostrate objects to all the shot of his temptations. Now there are two cautions obserueable in the justness of wars. 1. that they be undertaken *iusta causa,* upon just and warrantable cause. 2. that they be prosecuted *bono animo,* with an honest mind.

1. The *Cause* must be just. For

Frangit & attollit vires in milite causa.

The cause doth either encourage or discourage the soldier, indeed it makes or mars all. This just cause is threefold, well comprised in that verse,

Paxpopuli, Patriaeque salus, & Gloria Regni.

The peace of the people, the health of the Country, and the glory of the Kingdom.

1. The *Peace* of the people: for we must aim by war to make way for peace. We must not desire truce to this end, that we may gather force against an unjust war: but we desire a just war, that we may settle a true peace. So *Joab* heartened his brother *Abishai* and the *choice men* of Israel against the *Syrians.Be of good courage, and let us play the men, for our People, and for the Cities of our God.*

2. The health and *safety* of our Country: *Periclitantur aliqui, ne pereant omnes,* Some must beendangered, that all may not be destroyed. And I would here, that the dull and heavy spirits of our rotten worldlings would consider. *Quorum causa*; for whose sake these worthy men spare neither their pains nor their purses, in this noble exercise. Even for theirs; theirs, and their children's, that so contemptibly judge of them.

If ware should be in the *gates,* whither would you run for defense, where shroud yourselves, but under their Colours which you have despised? Who should keep the Usurers money from pillaging? all his Obligations, Morgages, and Statutes from burning? Who should keep the foggy Epicure, in his soft chair after a full meal fast asleep? Who should maintain the nice Lady in her Caroch, whirling through the popular streets? Who should reserve those delicate parlours, and adorned chambers from fire and flames? Who should save Virgins from

rauishment, children from famishment, mothers from astonishment? City & Country, Temples and Palaces, Traffickes and Markets, Ships and Shops; Westminster-hall and the Exchange, two of the richest acres of ground in England, from plowing up; from having it said, *I am seges vbi Troia fuit,* corn groweth were London stood; all from ruin; who but the Soldier under God?*The sword of God, and the sword of Gideon?*

3. The Glory of the Kingdom, and that is *Euangelium Christi,* the Gospel of *Jesus* Christ. Wars for God are called God's battles. The destruction of their cities that revolt from God to Idols, and the whole spoil, is for the Lord: it is the Lord's battle, and the Lord's spoil. Deut. 13. *Saul* thus encouraged *David* to war;*Be thou valiant for me, and fight the Lord's battles.* The most and best warriors were called the Sons of God. So *Abraham, Moses, David, Joshua, Gideon*; and that *Centurion* was a man of war, whose praise Christ so sounded forth in the Gospel,*I have not found so great faith, no, not in Israel.* And the best wars are for God: so Christians bear in their Ensigns the Cross, to show that they fight for the honor of *Jesus* Christ.

When therefore there is hazard to loose the *peace* of the people, the *safety* of the Country, the *glory* of all, the Gospel of our Savior Christ; here is just cause of war. They that go forth to fight upon these terms, shall conquer.

Causa iubet melior superos sperare secundos.

A good cause gives assurance of victory. God shall martial that army, yea himself will sight for them.

2. The next caution, after a good ingression, is to be sure of a good prosecution. We say of the Surgeon, that he should have a Ladies hand, and a Lions heart: but the Christian soldier should have a Ladies heart, and a Lions hand. I mean, though he deal valiant blows, yet not destroy without compassion. *Fortitudo virtus bellica, man suetudo virtus bella.* Though manfulnesse be a warlike virtue, yet gentleness is a Christian virtue. The sword should not be bloodied, but in the heat of battle. And after victory, when a soldier looks on the dead bodies of his enemies, pity should sit in his eyes rather then insultation. He should not strike the yielding, nor prey upon prostrate fortunes.

I know that diverse aspersions are cast upon men of this rank, They think that many take arms, *Non vt seruiant, sed vt soeuiant*; not to serve for their Country, but to rage and forage: making their Cote-armor a defense for drinking, whoring, swearing, dicing; and such disorders. As if it were impossible, that a tender conscience should dwell in one bosom with a valiant heart.*Olim castra quasi casta dicebantur; quia castratur in ijs libido.* The Campe seemed to take the denomination, saith he, from chastity; because in the wars lust was beaten down. But now *Venus* is gotten into the arms of *Mars.*

Militat omnis amans, & habet sua castra Cupido.

Cupid hath displayed his Colours, and pitched his Tent in the midst of the Army; as if it were the only bravery of a Soldier, to drink valiant healths to his Mistress. One writes of the Turks, that though they are the most monstrous beasts at home in peace, and sin even against nature: yet in wars *caute & caste viuunt,* they live charily and chastely. Not as the

Friars say, *Caute si non caste:* the Turks are better then the Friars in this. *Vitia sua domi deponunt,* saith he: they leave all their naughtiness behind them at home. But he adds withal to our reproach, *Christianus assumit:* the Christians there take up those vices, as if they found them sown in a pitched field. That there is often, saith he, *Grauior turba meretricum, quam militum:* it is hard to judge, whether the number of souldiersor of harlots be greater. Hence it is said, that

Rara fides pietasque viris, qui castra sequuntur.

There is so little fidelity and piety in men that follow the wars. These be the common invectives against Soldiers.

But now do not many tax them, that are worse themselves? Who can endure to hear an Usurer tax a Pillager? an Epicure find fault with a Drinker? a man-eating Oppressor with a gaming Soldier?

Quis tulerit Gracchum de seditione loquentem?

Who can abide to hear *Gracchus* declaine against sedition? or the Fox preach peace to the Geese? Say that some are faulty: must therefore the whole Profession be scandalized? Will you despise the word of God, because some that preach it are wicked men? no;

Dent ocyus omnes,

Quas meruere pati, sic stet sententia poenas.

Lay the fault where it should lie: be they only blamed that deserved it. Some persons may be reproueable, but the Profession is honorable.

The martialist may be a good Christian: in all likelihood should be the best Christian. *Mors semper in oculo,* therefore should be *semper in animo.* How should death be out of that man's mind, that hath it always in his eye? His very calling teacheth him to expound Saint *Paul*; who calls the Christians life a *Warfare.* His continual dangers to the good soldier, are as it were so many meditations of death. If he die in peace, he falls breast to breast with virtue. If in war, yet he dies more calmely then many an Usurer doth in his chamber. Though he be conquered, yet he is a Conqueror: he may loose the day in an earthly field, but he wins the day against Sin, Satan, and Hell; and sings with *Paul,* like a dying Swan;*I have fought a good fight, I have finished my course, I have kept the faith; now there is laid up for me a Crown of Righteousness.*

2. The other inference that may hence be deduced, is this, That Munition and Arms should at all times be in readiness. How grievous was it, when *Iabin* had such an Host, and not a *shield* or *spear among forty thousand in Israel?* For our selves, we have not our Peace by Patent; we know not how long it will continue: let us provide for War, in training up some to military practices. If War do come, it is a labor well spent: if War do not come, it is a labor very well lost. Wise men in fair weather repair their houses against Winter storms; the Ant labors in harvest, that she may feast at Christmas.*Diu apparandum est bellum, vt vincas celerius*; Be long

in preparing for war, that thou mayest overcome with more speed: *Longa belli praeparatio celerem facit victoriam*; A long preparation makes a short and quick victory.

Tut we say, if that day comes, we shall have Soldiers enow; we will all fight. *O dulce bellum inexpertis*; They that never tried it, think it a pleasure to fight. We shall fight strangely, if we have no weapons; and use our weapons more strangely, if we have no skill:*Non de pugna, sed de fuga cogitant, qui nudi in acie exponuntur ad vulnera*; Their minds are not so much of fighting, as on flying, that are exposed to the fury of war without weapons; neither will all be soldiers that dare talk of wars: *Non dat tot pugna socios, quot dat mensa conviuas*; All that are your fellow guests at the Table, will not be your fellow soldiers in the Field.

Could any tongue forbear to tax the rich men of this honorable City, if their houses be altogether furnished with Plate, Hangings, and Carpets, and not at all with Weapons and Armor, to defend the Common-wealth? How fondly do they love their Riches, that will not lay out a little to secure the rest? When the Turk invaded the Greek Empire; before the siege was laid to *Constantinople,* the Metropolitan City, the Emperor sollicites the subjects to contribute somewhat to the repair of the walls, and such military provision and prevention: But the subjects drew back, and pleaded want. Hereupon the Turk enters, and conquers: and in ransacking the City, when he found such abundance of wealth in private houses, he lift up his hands to Heaven, and blessed himself, that they had so much riches, and would suffer themselves to be taken, for not using them.

So if ever London should be surprised by her enemies, which the wonted mercies of our God defend forever; would they not wonder to find such infinite treasures in your private houses, when yet you spent none of them to provide shield or spear, munition to defend yourselves? What scope can you imagine, or propound to your own hearts wherein your riches may do you service? You can tell me, nay I can tell you. You reserve one bag for pride, another for belly-cheare, another for lust, yet another for contention and suits in law. O the madness of us Englishmen! we care not what we spend in civil jars, that yet will spend nothing to avoid foreign wars. They say, the Jew will spend all on his Pasches, the Barbarian on his Nuptialls, and the Christian on his quarrels, or lawsutes. We need not make our selves enemies by our riches, we have enow made to our hands. Christ says;*Make you friends of the Mammon of unrighteousness.* Make to yourselves friends by your charity, not adversaries by your litigation. *Seek peace,* saith the Prophet, and *pursue it*: seek peace, war will come fast enough. And if it do come, it will hardly be made welcome. The Spaniards have often threatened, often assaulted; ever been prevented, ever infatuated. Take we heed, if they do prevail, they will be revenged once for all. God grant we never try their mercy. Whether they come like Lions rampant, or like Foxes passant, or like Dogs couchant, they intend nothing but our ruin and desolation.

O Lord, if we must fall by reason of our monstrous sins, let thine own hand cast us down, not theirs: for there is mercy in thy blows. When that woeful offer was made to *David,* of three things; *Choose thee one of them, that I may do it unto thee.* Either seven years famine, or three months persecution, or three days plague. He answered unto *Gad,* and by him unto God: *I am*

in a wonderful strait: but suddenly resolves; *Let us now fall into the hands of the Lord, for his mercies are great; and let me not fall into the hands of man.* If it be thy will, O Lord to plague us, take the rod into thine own hands: do thou strike us.

—liceat perituro viribus ignis,

Igne perire tuo; clademque author leuare.

Why shouldst thou sell us into the hands of those Idolatrous *Romists,* that will give thine honor to stocks and stones; bless this or that Saint and not be thankful to thy Majesty, that gives them the victory. For thine own sake, be merciful to us; yea thou hast been merciful: therefore we praise thee; and sing with thy Apostle: *Thanks be to God, which giveth us the victory, through Jesus Christ our Lord.*

I have held you long in the *Battle:* it is now high time to sound a *Retreat.* But as I have spoken much of Israel's *Affliction,* so give me leave to speak one word of the Prophetesses *Affection:* and of this only by way of exhortation. *My heart is set on the Governors of Israel, that offered themselves willingly among the people: Bless ye the Lord.* Here is considerable

- Both *Subiectum in Quo.*
- Both *Obiectum in Quod.*

The Subject in which this *Affection* resides: and the Object on which this *Affection* reflects.

The Subject wherein it abides is *Cor,* the *Heart:* a great zeal of love. Not only *Affectio cordis,* but *Cor affectionis:* not only the Affection of the *Heart,* but the *Heart* of Affection. *My heart is set.*

The Object on which it reflects is double; Man and God, the excellent creature, and the most excellent Creator: the men of God, and the God of men. Upon *Men; My heart is towards the Governors of Israel, that offered themselves willingly among the people.* Upon *God; Bless ye the Lord.*

Among men two sorts are objected to this love: Superiors in the first place, Inferiors in the later. To the Commanders primarily, but not only: for if they offered themselves willingly among the people, as we read it: then certainly the people also willingly offered themselves, as the other translations read it: *Those that were willing amongst the people.* You see, here is a foundation laid for a great and ample building of discourse; but I know you look to the glass, therefore promise nothing but application. And that

1. To the *Governors* of our Israel; that they offer themselves *willingly* to these military designs: not on compulsion; *Quoniam probitate coacta, gloria nulla venit.* His brows deserve no wreathed Coronet that is enforced: come with a *willing* mind. In every good work there must be *Sollicitudo in effectu,* and *Feruor in affectu:* cheerfulness in the affection, and carefulness in the action. *God loves a cheerful giver:* so thou gainest no small thing by it, but even the love of God. Whatsoever good thing thou doest, saith *Augustine,* do it cheerfully and willingly, and thou doest it well. *Si autem cum tristitia facis, de te sit, non tu facis:* if thou doest it heavily and grudgingly, it is wrought upon thee, not by thee: thou art rather the patient then the agent in it. God could never endure a luke-warm affection. Reuelat. 3. No man was admitted to

offer to the building of the Tabernacle, that did it grudgingly. *Of every man that giveth it willingly with his heart,ye shall take my offering.* In all thy gifts show a cheerful countenance, saith the *Wiseman:* in all, whether to God or man. Saint *Chrysostom* gives the reason; *Cum tali vultu respicit Deus, cum quali tu facis.*God respects it with such a countenance as thou performest it. God's service is *Libera seruitus,* where not necessity but charity serves. *Non complacet Deo famulatus coactus.* God could never endure forced service. Do all then with willingness of heart.

Think with a reverend courage of your noble Ancestors, how their prowess renowned themselves and this whole nation. Shew yourselves the legitimate and true borne children of such fathers. The fame of *Alexander* gave heart to *Julius Caesar,* to be the more noble a warrior. Let the consideration of their valor teach you to shake off cowardice. They fought the battles, that you might enjoy the peace. You hold it an honor to bear Arms in your Scutchions; and is it a dishonor to bear Arms in the Field? The time hath been, when all honor in England came *a Marte* or *Mercurio*; from Learning or Chiualrie, from the Pen or the Pike, from Priesthood or Knighthood.

It would be an unknown encouragement to goodness, if honor still might not be dealed but upon those terms. Then should many worthy spirits get up the High-gate of preferment: and idle Drones should not come nearer then the Dunstable high-way of obscurity. It was a monstrous story, that *Nicippus* his Sheep did bring forth a Lyon: but it is too true, that many of our English Lions have brought forth Sheep. Among birds you shall never see a Pigeon hatched in an Eagles neast: among men you shall often see noble progenitors bring forth ignoble cowards.

But let virtue be renowned, rewarded, wheresoever she dwells. Though *Bion* was the son of a Courtesan, I hope no man will censure him with *Partus sequitur ventrem. Non genus sed genius: non gens sed men's.* Never speak of thy blood, but of thy good: not of thy Nobility, thou art beholding to thy friends for it, but of thy virtue. Even the Duke fetcheth the honor of his name from the wars; and is but *Dux,* a Captain. And it seems the difference was so small between a Knight and a common Soldier, among the Romans; that they had but one word, *Miles,* to express both their names.

You then that have the places of Government in this honorable City, *offer willingly* your hands, your purses, yourselves, to this noble Exercise. Your good example shall hearten others: be not ashamed to be seen among the people; upon such did *Deborah* set her heart. *Alexander* would usually call his meanest soldiers, friends and companions. *Tullie* writes of *Caesar,* that he was never heard speaking to his Soldiers; *Ite illuc,* Go thither: but *Venite hu•,* come hither: I will go with you. The inferior thinks that labor much easier, which he sees his Captain take before him. *Malus miles qui Imperatorem gemens sequitur:* He is an ill Soldier that follows a good Leader with a dull pace. So *Gideon* to his Soldiers, Judge. 7. *Look on me, and do likewise: when I come to the outside of the Campe, it shall be that as I do, so shall ye do.* So *Abimelech* to his men of Arms, Judge. 9. *What ye have seen me do, make hast, and do as I have done.* The good Captain is first in giving the charge, and last in retiring his foot. He endures equal toile with

the common Soldiers: from his example they all take fire, as one Torch lighteth many. And so much for the *Governors.*

2. Now for you that are the materials of all this, let me say to you without flattery▪ Go forth with courage in the fear of God, and the Lord be with you. Preserue unity among yourselves: left as in a Town on fire, whiles all good hands are helping to quench it, thieves are most busy to steal booties: So whilst you contend, murmur, or repine one at the honor of another, that subtle thief Satan, through the crack of your divisions, step in, and steal away your peace.

Offer yourselves *willingly*; and being offered step not back. Remember that *Turpe est militem fugere*; it is base for a Soldier to fly. When *Bias* was environed with his enemies, and his soldiers asked him, what shall we do? He replied, Go ye and tell the living that I die fighting, and I will tell the dead that you did scape flying. Our Chronicles report, that when *William* the Conqueror landed at *Pemsey* near to Hastings in Sussex, he commanded all his ships to be sunk: that all hope of returning back might be frustrate. You have begun well; go on, be perfect, be blessed.

And remember always the burden of this song, which everything that hath breath must sing; *Bless ye the Lord.* Those *heavenly Soldiers* that waited on the nativity of *Jesus* Christ, sung this song; *Glory be to God on high.* Upon this Lord the *heart* of *Deborah,* of Israel, of us all, should be set. It is he that teacheth us to fight, and fighteth for us.

To conclude with an observation of a reverend Divine: England was said to have a warlike Saint, *George*; but *Bellarmine* snibbes *Jacobus de Voragine* for his leaden Legend of our English *George.* And others have inveighed against the authentic truth of that story. Sure it is their malice, that have robbed England of her Saint. Saint *James* is for Spain, Saint *Denis* for France, Saint *Patricke* for Ireland; other Saints are allotted and allowed for other Countries: only poor England is bereaved of her *George:* they leave none but God to revenge our quarrels. I think it is a favor and an honor, and we are bound to thank them for it. Let them take their Saints, give us the Lord; *Bless ye the Lord.* So let us pray with our Church, *Give peace in our time O Lord; for there is none that fighteth for us, but thou O God.* To this merciful God be all glory, obedience, and thanksgiving, now and forever. AMEN.

FINIS.

P-TA-18. The temple A sermon preached at Paul's Cross the fifth of August. 1624. By Tho. Adams. - Adams, Thomas, fl. 1612-1653.

THE TEMPLE.

A Sermon Preached at PAUL'S Cross the fifth of August. 1624.

BY THO. ADAMS.

[illustration] [printer's device of Augustine Matthews]

LONDON, Printed by *A. Matthews* for *John Grismand,* and are to be sold at his Shop in *Paul's* Alley at the Sign of the Gunne. 1624.

TO THE RIGHT HONORABLE, SIR HENRY CAREY, Lord HVNSDON, Viscount Rochford.

MY LORD,

AMong the many absurdities, which give us just cause to abhor the Religion of the present Roman Church, this seemeth to me none of the least; that they have filled all the Temples under the command of their politic Hierarchy, with Idols: and changed the glory of the Invisible God, into the worship of visible Images. They invocate the Saints by them, yea they dare not serve the Lord without them. As if God had repealed his unchangeable Law; and instead of condemning all worship by an Image, would now receive no worship without an Image. I have observed this one, among the other famous marks of that Synagogue; that they strive to condemn that which God hath justified, and to justify what he hath condemned. For the former; He hath precisely directed our Justification only by faith in the merits of Christ: this they vehemently dispute against. For the other; He hath (not without mention of his Jealousy) forbidden all worship that hath the least tang of Idolatry: this they eagerly maintain. What large Volumes have they written against the *Second Commandment!* as if they were not content to expunge it out of their Catechisms, unless they did also *Dogmatice* contradict it to the whole world. They first set the people upon a plain rebellion, & then make show to fetch them off again with a neat distinction. Thus do they pump their wits to legitimate that by a distinction, which God hath pronounced a Bastard by his definitive sentēce: as if the Papal *Decrees* were that law, whereby the world should be judged at the last day. But who will regard a house of magnificent structure, of honorable & ancient memory, when the plague hath infected it, or thieves possess it? And who, in their right senses, will join themselves to that Temple, which after pretence of long standing, stately building, and of many such perogatives and royalties, is found to be besmeared with superstitions, and profaned with innumerable Idols? Why should we delight to dwell there, where God hath refused to dwell with us.

I publish this argument as no new thing to your Lordship: but, wherein your well experienced knowledge is able to inform me. Only I have been bold, through your thrice honored Name, to transmit this small Discourse to the world: emboldened by the long proof I have had of your constant love to the Truth, and the gracious Piety of your most noble

Mother, the best encouragement of my poor labors on earth. The best blessings of God be still multiplied upon her, yourself, your religious Lady, and your honorable Family: which is continually implored by

Your Lordships humble Servant. THO. ADAMS.

THE TEMPLE.

2. COR. 6.16.

What agreement hath the Temple of God with Idols?

IT is not fit, they should be too familiar or near together in this world, whose portions shall be so far asunder in the world to come. The *Sheep* and *Goats* are indeed now blended promiscuously, and none can distinguish them here, but he that shall separate them hereafter: the right and left hand of the last Tribunal shall declare them. But they that be alien or opposite to us in Faith and Profession, are manifest, and we have a frequent charge *De non commiscendo.* Now the nearer this ill matched conjunction, the more intolerable: the same board, ill; the same bed, worse; worst of all, the same *Temple.* So the Apostle begins his dehortation, *Bee not unequally yoked with unbelievers:* so he ends it, *What agreement hath the Temple of God with Idols!* Divers seeds of grain in one ground, diverse kinds of beasts in one yoke, diverse sorts of cloth in one garment, were expressly forbidden under the Law: and shall several Religions be allowed in one Church under the Gospel?

The absurdness of such a mixture is here illustrated by many oppositions; the sound of all which is Interrogative, the sense Negative. *Righteousness* and *Unrighteousness, Light* and *Darkness, Christ* and *Belial,* the *Believer* and the *Infidel;* these can have no society, no communion, no concord, no conjunction; and *What agreement hath the Temple of God with Idols?*

I need not by Art divide these words, for they are divided by nature. Now as *Quae Deus coniunxit, nemo separet,* Those things that God hath joined together, let no man put asunder: so *Quae Deus separauit, nemo coniungat,* Those things that God hath put asunder, let no man join together. The scope of the Text, and the matter of my Discourse, is to separate *Idols* from the *Temple* of God; the holy *Ghost* hath divided them to my hands: they cannot agree in his sentence, let them never agree in our practice: cursed is he that goes about to compound this controversy. The *Temple* is holy, *Idols* profane; it is not lawful to mixe *Sacra profanis.* The *Temple* is for God, *Idols* for the Devil: God and the Devil admit no reconciliation. Therefore as two hostile nations, after some treaty of peace, neither liking the proposed conditions, break off in a rage, *In hoc vterque consentimus, quod consentire nolumus,* in this we both consent, that we will not consent at all; so be it here agreed, that no agreement can be made. In composing differences betwixt man and man, betwixt family and family, betwixt kingdom and kingdom, *Beati Pacifici,* Blessed are the Peace makers. But in reconciling Christ and Belial, the *Temple* of God and *Idols, Maledicti pacifici,* Cursed are the peace-makers. Here *Bella geri placeat magnos*

habitura triumphos. God himself in Paradise did first put the quarrel, his Apostle hath here given the Alarm, and he deserves a malediction that sounds a retreat.

But as no battle can be well fought without order, and martial array, so no discourse can be made profitable without some method. The *Temple* therefore we will suppose to be God's Castle, and *Idolatry* the Invasion of it. This Castle is but one, Idols are many. The Champions that God hath set to defend his Castle, are especially or principally Princes and Pastors, the Magistracy and the Ministry; the adversary forces that fight against it be the Devils mercenary Soldiers. The Munition on the one side is the Divine Scripture, the sacred Word of God: the Engines, Ordnance, and Instruments of assault on the other side, are *Idols,* Traditions, and those carnal inventions, wherewith the corrupt heart of man seeks to batter it. This Siege is continual, this feud implacable, the difference irreconcilable. Yet at last the war shall end, with the ruin of those enemies, in the triumph of the righteous, and to the everlasting glory of God?

Now though this war be every way spiritual, it is diverse ways considerable. There is a material, and there is a mystical *Temple:* there are external, and internal *Idols:* there be ordinary, and extraordinary Soldiers. Every Christian, as he is a *Temple* of God, so not without the assault of *Idols:* there is a civil war, a Rebellion within him, wherewith he is continually exercised. In this militant estate of the Church none are free: only he that gives full allowance to his own corruptions, is not a Temple of God, but a Synagogue of Satan; a sink of uncleanness, rather then a Sanctuary of holiness. Thus from one general arise many particulars; and you will say, *Behold a company;* as *Leah* said of her son *Gad, a Troupe cometh.* Yet all these branches have but one root: they are but like the wheels of a Clock, taken a little in sunder to view, then to be put together again. Let not their number discourage your attention. When a wealthy favorite of the world sent his servant to bespeak lodging for him, he told the Host, Here will come to night the Lord of such a Manor, the Land-lord of such a Town, the Keeper of such a Forest, the Master of such an Office, the Lay-parson of such a Parish, a Knight, a Justice of Peace, a Gentleman, an Usurer, and my Master; Alas, answers the Host, I have not lodging for half so many: Bee content, replies the servant, for all these are but one man. So if you distrust your memories for room to entertain so many observations, yet be comforted, for all have but this one Sum, *There is no agreement betwixt the Temple of God and Idols.*

The Temple.

That which was built by *Solomon,* was justly called the *Wonder* of the world: a white and glorious Monument, set on the hill of *Zion,* inviting passengers to see it, and amazing their eyes when they beheld it. It was of white Marble without, of Cedar and Gold within, all of the best, all beautiful, precious, durable. So magnificent was that holy Structure, that all nations have admired it, all times celebrated it *Beautiful for situation, the joy of the whole earth is Mount Zion.* While the favor of heaven was set upon Jerusalem, the joy of the whole earth was mount Zion. It is fit, he that made the world a house for Man, should have a house in this world made for himself: neither could it be too costly, seeing all the materials that went to it were his own. Every rotten Cottage is too good for Satan, no Fabric could be too sumptuous

for God. While his people dwelt in Tents, Himself was content to dwell in a Tabernacle: in the flitting condition of Israel, he would have his own house a movable, that they might never remove without him. But when their residence was settled in the promised Land, he would have his Tabernacle turned into a Temple; that they dwelling where he appointed them, He might also dwell among them. The former was for motion, the latter for rest: the one for progress, the other his standing house. All this while God had but one House at once: first the Tabernacle, then that gave place to the Temple, and *Solomon's* Temple being defaced, was supplied by *Zorobabels.* Now he hath many houses, even so many as there be nations, as there be congregations, as there be persons professing Christ. We have houses of our own, why should not God have his? A Prince hath more houses then one, why should the King of Heaven be abridged? A King in his own person can dwell but in one house at once, let God have never so many, he can at once fill them all. He hath a house of flesh, so every Believer is his Temple: a house of stone, so this material one is his Temple: a house neither of flesh nor stone, but immaterial, immortal in the heavens. And as Christ says, that *in his Fathers House there are many Mansions;* so in his Fathers militant Church there are many houses.

It were vain to ask what God should do with a house, when we consider what we do with our own: what, but dwell in it? But how God doth dwell in it, seems to be a question: seeing the Apostle saith, that *he dwells not in Temples made with hands.* Indeed he dwells not in them, as we dwell in ours. Our house defends us, God defends his house: our house comprehends us, God comprehends his house. We are only within our houses, and they are without us: God is so within his house, that he is also without it, elsewhere, everywhere, yea his house is within him. When we are abroad, we cannot keep our houses; yea when we are in them asleep, they serve to keep us. God can never be absent from his, nor doth the keeper of this *Temple* ever sleep. Now every material Temple, wherein the Saints are assembled, the truth of the Gospel is preached and professed, the holy Sacraments duly administered, and the Lord's Name is invocated and worshipped, is the *Temple of God.*

Why is it called *His* Temple, but for the testification of his presence? When *Cain* stood excommunicated for murdering his brother, and might not come to the place appointed for God's service, he is said to be *cast out from the presence of the Lord.* Some have interpreted the like of *Jonah's flying from his presence;* that he fled from the place where the Prophets used to stand ready to be sent of God. *Nadab and Abihu died before the Lord;* that is, before the Altar of the Lord. That which was done before the Ark or Altar, in the Tabernacle or Temple, was said to be done *coram Domino.* And yet too many come to the Temple with so little reverence, as if they thought God were not at home, or did not dwell in his own house. But the Lord is present in his Temple: in vain shall we hope to find him elsewhere, if we do not seek him here. *I will be in the midst of you, gathered together in my Name:* not anywhere, not everywhere, but here. Indeed, no place excludes him, but this place is sure of him: he fills all places with his presence, he fills this with his gracious presence. Here he both hears us, and is heard of us: *Audit orantes, docet audientes;* he hears our prayers, and teacheth us our lessons. No place sends up faithful prayers in vain, no place hath such a promise of hearing as the Temple. It is the Lord's Court of Audience, his Highness Court of Requests. There humble souls open their grievances, from thence they return loaden with graces. Why are many so void of goodness,

but because they are negligent of the public devotions? They seek not the Lord where he may be found, therefore deserve to miss him where they pretend to seek him. Why should they think to find God in their Closets, while they care not to seek him in his Temples? When we need the help of our friend, do we tarry till we meet him by chance, or till he come to us, or shall we not rather go home to his house? *Peter and John went up into the Temple at the hour of Prayer:* they thought it not sufficient to pray in their private chambers, but join themselves with the Congregation, as a Navy Royal to transport their holy Merchandise to heaven. *Lift up your hands in the Sanctuary, and bless the Lord.* Pure hands are accepted in every place; but especially in the Sanctuary. What follows? *The Lord that made heaven and earth, bless thee out of Zion.* He says not, the Lord that made heaven, bless thee upon earth: nor, the Lord that made earth, bless thee out of heaven: but the Lord that made heaven and earth, *bless thee out of Zion.* Blessings come originally from heaven, mediately through Zion. In the Temple let us seek, in the Temple we shall find those precious treasures and comforts of Jesus Christ.

This *Temple* is not without some enemies. Besides those profane Politicians, that think with one *Eustathius,* that there is no use of Temples: or those *Massilians,* who (as *Damascene* reports) did add to other Heresies *Templorum contemptum:* or those *Pseudo-Apostoli,* that laughed at a Temple full of Suppliants, as a house full of fools. Or those that be of *Jereboam's* mind, who to settle himself in the kingdom of Israel, diverts the people from God's house at Jerusalem. Instead of that snowy & glittering Temple, they shall have two golden representations. Zion is too far off, these shall be near home: that is a tedious way of devotion, these both compendious and plausible. As *Josephus* brings him in persuading them; My good people and friends, you cannot but know that no place is without God, and that no place doth contain God; wheresoever we pray, he can hear us; wheresoever we worship, he can see us: therefore the Temple is superfluous, the journey needless, God is better able to come to you, then you are to go to him. Beside these, the Temple of God hath two kinds of foes.

1. The Anabaptists tell us; that the old superstition hath made those houses fitter for Stables then for Churches; that they ought no more to be called *Templa Dei,* but *Templa Idolorum;* as they pretend, the Passover was called in those corrupt times, not *Pascha Dei,* but *Pascha Iudaeorum.* By the same reason they would have removed all Princes, because some have abused their governments. But we say, though evil men abuse good things, yet if a kingdom were not a lawful State, *David* and *Josiah* would never have been Kings; for good men do not use evil things. The Temple in Christ's time was become a den of thieves, yet even then and there did he send up devout and holy Prayers. It is a gross ignorance that cannot distinguish betwixt a fault that proceeds *ex natura facti,* and that which proceeds *ex abusu boni:* the former is *malum simpliciter,* the other is but *malum per accidens.* No man pulls down his house, because uncleanness hath been committed in one of the chambers. Let offenders be removed from the Temple, not the Temple demolished because of offenses. *The Kingdom of God shall be taken from you,* saith Christ; not quite taken away, but only taken from the Jews. When GOD threatened the like to *Saul,* he did not mean to have no more Kings, or to reduce it to the former state of Judges: no, only the kingdom shall lose *Saul,* but Israel shall not lose the

kingdom. It is a Maxim in nature, Things dedicated to God, are not to be transferred to the uses of men: a principle in Philosophy, *Quae recte data sunt, eripi non licet:* and a proverb among our children, To give a thing, and take a thing, is fit for the Devils darling.

2. The *Sacrilegious,* to whom God is beholding, if they let his Temple stand; but for the maintenance of it, they will be so bold with him, as either to share half, or leave him none. There be many that pray in the Temple, who yet also prey on the Temple: as if a thief should do homage to that house in the day, which he means to rob in the night. But alas, why should I touch that sore which is all dead flesh? or speak against Sacrilege *In orbe sacrilego,* among them that delight in it? Where Lawyers are feeed, hired, bribed to maintain Sacrilege, God and his poor Ministers may even hold their peace. Something would be spoken for Zion's sake, but I take this place and time for neither the right *Vbi* nor *Quando.* We know, *Abigail* would not tell *Nabal* of his drunkenness, till he was awoke from his wine. Whensoever it shall please God to awake you from this intoxication, we may then find a season to speak to you. But God keep you from *Nabal's* destiny; that when this sin shall be objected to your Consciences on your death-beds, your *hearts* do not then *die in you like a stone.* One thing let me beg of you in the Name of him, whom you thus wrong: Howsoever you persist to rob the *Temple* of the due Salary, yet do not stand to justify it. By imploring mercy perhaps you may be saved, but by justifying the Injury, you cannot but be lost. As the French King, *Francis* the first said to a woman kneeling and crying to him for Justice; Stand up woman, for Justice Iowe thee; if thou beggest anything, beg mercy. So if you request anything of God, let it be mercy, for he owes you Justice: and in this point, God be merciful to you all.

It was *David's* earnest prayer, *One thing have I desired of the Lord,and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple.* There are many that pray *David's* words, but not with *David's* heart. *Vnum petij,* one thing I have desired, *De praeterito,* for the time past: *& hoc requiram,* this I will still seek after, *de futuro,* for the time to come: I have required it long, and this suite I will urge till I have obtained it. What? to dwell in some of the houses of God all the days of my life, and to leave them to my children after me: not to serve him there with devotion, but to make the place mine own possession. These love the House of God too well, they love it to *Have,* and to *Hold:* but because the Conveyance is made by the Lawyer, and not by the Minister, their Title will be found naught in the end: and if there be not a *Nifi prius* to prevent them, yet at the great day of universal Audit, the Judge of all the world shall condemn them. By this way, the nearer to the Church, the further from God. The Lord's *Temple* is ordained to gain us to him, not for us to gain it from him. If we love the Lord, we will *love the habitation of his House, and the place where his Honor dwelleth:* that so by being humble frequenters of his Temple below, we may be made noble Saints of his House above, the glorious kingdom of Jesus Christ.

These be the enemies to the Temple, whereof the first would separate *Dominum à Templo,* the other *Templum à Domino.* they would take God from the Temple, these would take the Temple from God. Let me conclude this point with two watch-words.

1. The first concerns us of the Ministry, the waiters of the Temple. It hath been an old saying, *De Templo omne bonum, de Templo omne malum:* all good or evil comes from the Temple. Where the Pastor is good, and the people good, he may say to them, as *Paul* to his *Corinthians,Nonne opus meum vos estis in Domino, Are not ye my work in the Lord?* Where the Pastor is bad, and the people no better, they may say to him, *Nonne destructis nostra tu es in seculo,* art not thou our destruction in the world? It is no wonder, if an abused Temple make a disordered people. A wicked Priest is the worst creature upon God's earth: no sin is so black, as that shall appear from under a white Surplesse. Every man's iniquity is so much the heinouser, as his place is holier. The sin of the Clergy is like a Rheum, which rising from the stomach into the head, drops down upon the lungs, fretting most noble and the vital parts, till all the members languish into corruption. The lewd sons of *Eli* were so much the less tolerable, by sinning in the Tabernacle. Their sacrifices might do away the sins of others; no sacrifice could do away their own. Many a soul was the cleaner for the blood of those beasts they shed; their own souls were the fouler by it. By one and the same service, they did expiate the people's offenses, and multiply their own. Our Clergy is no Charter for heaven. Such men are like the conveyances of Land, Evidences and Instruments to settle others in the kingdom of heaven, while themselves have no part of that they convey. It is no impossible thing, for men at once to show the way to Heaven with their tongue, and lead the way to Hell with their foot. It was not a Jewish Ephod, it is not a Romish Cowle, that can privilege an evil doer from punishment. Therefore it was God's charge to the executioners of his Judgments, *Begin at my own Sanctuary:* and the Apostle tells us, that *Judgment shall begin at the house of God.* and Christ entering into his Prophetical Office, began reformation at his Fathers house. Let our devout and holy behavior prevent this; and by our reverent carriage in the Temple of God, let us honor the God of the Temple. It should be our endeavor *to raise up seed unto our elder Brother,* to win souls unto Christ. *Nunquam cessate lucrari Christo, qui lucrati estis à Christo.* If Christ, while he was upon the Cross, saith *Bernard,* had given me some drops of his own blood in a Vial, how carefully would I have kept them, how dearly esteemed them, how laid them next my heart? But now he did not think it fit to trust me with those drops, but he hath entrusted to me a flock of his lambes, those souls for whom he shed his blood, like whom his own blood was not so dear unto him: upon these let me spend my care, my love, my labor, that I may present them holy Saints to my dear Lord Jesus.

2. The other concerns all Christians; that they beware, lest for the abuses of men, they despise the Temple of God. For as the Altar cannot sanctify the Priest, so nor can the unholiness of the Priest dishallow the Altar. His sin is his own, and cannot make you guilty: the virtue and comfort is from God, and this is still able to make you holy. When we read, that *the sin of the Priests was great before the Lord, for men abhorred the offering of the Lord:* this we all confess, was ill done of the Priests; and I hope no man thinks, it was well done of the people. Say their sins, yea their very persons were worthy to be abhorred, shall men therefore scorn the Sanctuary, & cast that contempt on the Service of God, which belongs to the vices of man? This were to add our own evil to the evil of others, and to offend God because he was offended. Cannot the faults of men displease us, but we must needs fall out with God? Do we not provoke him justly to abhor our souls, when we so unjustly contemn

his service? Know, that he is able to sanctify thy heart, even by the ministry of that man whose heart he hath not yet sanctified. The virtue consists not in the human action, but in the divine Institution. We say of the Sacraments themselves, much more of the Ministers; *Isti non tribuunt, quod per istos tribuitur:* these do not give us, what God doth give us by them.

But this age is sick of such a wanton levity, that we make choice of the Temple, according to our fancy of the Preacher: and so tie up the free Spirit of God from blowing where he pleaseth, that he shall be beholding to the grace of the Speaker, for giving grace to the hearer. So whereas *Paul* ties Faith to hearing, they will tie hearing to Faith; and as they believe the holiness of the man, so they expect fruit of the Sermon. This is to make *Paul* something, and *Apollos* something; whereas *Paul* himself says they are *both nothing.* God only gives the increase, and who shall appoint him by whom he shall give it? Let the seed be good, and the ground good, and the Lord will send fruit whosoever be the Sower. But while you make hearing a matter of sport, Preaching is too often become an exercise of wit. Words are but the Images of matter, and (you shall hear anon) it is not lawful to worship Images. It dangerously misbecomes the Temple, when anything shall be intended there, but the glory of God, and gaining of souls to Jesus Christ.

Thus much concerning *the Temple;* the next point I must fall upon is

Idols.

Idol in Greek signifies a resemblance or representation, and differs not from *Image* in Latin: both at first taken in a good sense: but the corruption of times hath bred a corruption of words; and *Idol* is now only taken for the Image of a false god. Every *Idol* is an Image, but every Image is not an Idol but every Image made and used for religious purposes, is an Idol. The Images of God are Idols; wherewith Popery abounds. An old man, sitting in a chair, with a triple Crown on his head, and Pontifical robes on his back, a Dove hanging at his beard, and a Crucifix in his arms; is their Image of the Trinity. This Picture sometime serves them for a god in their Churches, and sometime for a sign at thir tap-houses: so that it is a common saying in many of their Cities, Such a Gentleman lies at the Trinity, and his servants at God's head. This they seem to do, as if they would in some sort requite their Maker: because God made man according to his Image, therefore they, by way of recompense, will make God according to man's Image. But this certainly they durst not do, without putting the second Commandment out of their Catechisms, and the whole Decalogue out of their Consciences.

I intend no polemical discourse of this point, by examining their Arguments: that business is fitter for the School, then the Pulpit. And, O God, that either School or Pulpit in Christendom should be troubled about it! that any man should dare to make that a question, which the Lord hath so plainly and punctually forbidden! Beside the Iniquity, how grievous is the absurdity? How is a body without a spirit, like to a spirit without a body? A visible picture, like an invisible nature? How would the King take it in scorn, to have his picture made like a Weasel or a Hedgehog? And yet the difference betwixt the greatest Monarch, and the least Emmet, is nothing to the distance betwixt a finite & an infinite. If they allege with the Anthropomorphites, that the Scripture attributes to God hands, and feet, and eyes: why

therefore may they not represent him in the same forms? But we say, the Scripture also speaks of his covering us with the shadow of his wings; why therefore do they not paint him like a Bird with feathers? If they say, that he appeared to *Daniel* in this form, because he is there called the *Ancient of days:* we answer, that God's Commandments, and not his apparitions, be rules to us: by the former we shall be judged, and not by the latter. It is mad Religion, to neglect what he bids us do, and to imitate what he hath done: as if we should despise his Laws, and go about to counterfeit his thunder. God is too infinite for the comprehension of our souls, why should we then labor to bring him into the narrow compass of boards & stones? Certainly, that should not be *Imaged,* which cannot be *Imagined.* But Christ was a man, why may not his Image be made? Some answer, that no man can make an Image of Christ, without leaving out the chief part of him, which is his Divinity. It was the Godhead united to the manhood, that makes him Christ: sure this cannot be painted. But why should we make Christ's Image without Christ's warrant? The Lord hath forbidden the making of any Image, whether of things in heaven, where Christ is; or of things on earth, where Christ was; to worship them. Now till God revoke that precept, what can authorise this practice?

Their Images of the Saints, employed to such religious purposes, make them no less then *Idola•ers.* It is a silly shift to say, the honor done to the Images, reflects upon the represented Saints. When they clothe an Image, is the Saint ere the gayer or warmer? when they offer to an Image, is the Saint ere the richer? When they kneel to an Image, the Saint esteems himself no more worshipped, then the King holds himself honored, when a man speaks to his picture be fore his face. Therefore some of them are driven to confess plainly, that the Image is worshipped for it self. But could the Saints in heaven be heard speak upon earth, they would disclaim that honor, which is prejudicial to their Maker. As *Calvin* is not afraid to say of the blessed Virgin, that she would hold it less despite done to her, if they should pull her by the hair of the head, or trample her in the dirt, then to set her in rivality with her Son and God and Savior. But they tell us, that they worship not the Images of false God's, as did the Pagans; but only the Images of God's own servants, and choice friends. But will the jealous God endure this, that his honor be taken from him, upon condition it be not bestowed upon his enemies, but on his friends? *Idolatry* is called *Adultery* in the Scriptures: and shall a woman quit her self from offense, because though she do commit adultery, yet it is with none but her husbands friends? Is this done in a good meaning, or in love to Christ? It is but a bad excuse of a wife, to say that she exceedingly loves her husband, therefore must have some other man to kiss and embrace in his absence, and all this in love to her husband.

We are all by nature prone to *Idolatry:* when we were little children, we loved babies: and being grown men, we are apt to love Images. And as Babies be children's Idols, so Idols & Images be men's Babies. It seems that Idols are fittest for Babes, therefore so the Apostle fits his caution, *Babes keep yourselves from Idols.* As all our knowledge comes by sense, so we naturally desire a sensible object of devotion: finding it easier to see Pictures, then to comprehend Doctrines, and to form prayers to the Images of men, then to form man to the Image of God.

Nor can they excuse themselves from Idolatry, by saying they put their confidence in God, not in the Images of God. For when the Israelites had made their golden Calf, and danced about it, one calf about another; they were not such beasts, as to think that beast their God. But so can Superstition besot the mind, that it makes us not men, before it can wake us Idolaters. What do they say? *Make us gods that shall go before us.* Every word is wicked, absurd, senseless. 1. They had seen the power of God in many miraculous deliverances before their eyes; the voice of God had scarce yet done thundering in their ears: he had said, *I am Jehovah, thou shalt have no other gods;* and this they trembling heard him speak out of the midst of the flames: and yet they dare speak of *another god.* 2. The singular number would not serve them, make us *gods.* How many gods would they have? Is there anymore then one? 3. *Make* us gods; and were not they strange gods that could be *made?* Instead of acknowledging God their *Maker,* they command the *making* of gods. 4. This charge they put upon *Aaron,* as if he were able to make a god? *Aaron* might help to spoil a man, either himself or them, but he could not make a man, not one hair of a man, much less a god: and yet they say to him, *Make us gods.* 5. And what should these gods do? *Go before us?* Alas, how should they go, that were not able to stand? how go before others, that could not move themselves? Oh the blockishness of men, that make blocks to worship! Otherwise, how could they that are the Images of God, fall down before the Images of creatures. *For health, they call upon that which is weak: for life, they pray to that which is dead: and a prosperous journey they beg of that which cannot set a foot forward.*

Yet as their sin was bad enough, let not our uncharitableness make it worse. Let us not think them so unreasonable, as to think that Calf a God; or that the Idol which they made today, did bring them out of Egypt three months before. It was the true God they meant to worship in the Calf, and yet (at the best) even that Idolatry was damnable. So charity bids us hope of the Papists, that they do not take that bord or stone for their God, yet withal we find that God doth take them for Idolaters. They tell us (with a new distinction) that they forbid the people, to give Divine worship to Images: but we say, they had better forbid the people to have Images. A block lies in the high way, and a watchman is set by it to warn the Passengers; Take heed, here is a block. But how if the watchman fall a sleep? Whether is the safer course, quite to remove the block out of the way, or to trust the passengers safety upon the watchman's vigilancy? As for their watchmen, commonly they are as very Images as the Images themselves: and how should one block remove another? When *Jeroboam* had set up his two Idols in Israel, he rakes up his Priests out of the common kennel; the basest of the people were good enough for such a bastard devotion: wooden priests were fit enough to wait upon golden Deities. So when *Micah* had made him a costly Idol, he hires him a beggarly Levite. No otherwise did the Painter excuse himself, for drawing the Images of *Peter* and *Paul* too ruddy and high coloured in the face; that howsoever they were while they lived, pale with fasting and preaching, yet now they must needs become red with blushing at the errors and ignorance of their successors; for such with a loud noise they give themselves out to be.

To conclude, if it were as easy to convince Idolaters, as it is to confound & tread down their *Idols,* this labor of Confutation had been well spared, or were soon ended. But if nothing can reclaim them from this superstitious practice, let them read their fearful sentence. Their place shall be *without,among the dogs,* and those desperate sinners incapable of forgiveness.

The strong, the Idol which they made their strength, *shall be as towe, and the maker* or worshipper *thereof as a spark, and they shall both burn together* in everlasting fire, *and none shall quench them.* Now the Lord open their eyes to see, and sanctify their hearts to yield, that *there is no agreement betwixt the Temple of God and Idols:* which is the next point, whereof I shall speak with what brevity I can, and with what fidelity I ought.

No agreement.

There be some points which the wrangling passions of men have left further asunder, then they found them; about which there needed not have been such a noise. But things that are in their own natures contrary, and opposed by the ordinance of God, can never be reconciled. An enemy may be made a friend, but enmity can never be made friendship. The air that is now light, may become dark: but light can never become darkness. Contraries in the abstract are out of all composition. The sick body be recovered to health, but health can never be sickness. The sinner may be made righteous, but sin can never become righteousness. Fire and water, peace and war, love and hatred, truth and falsehood, faith and infidelity, Religion and Idolatry, can never be made friends: there *can be no agreement betwixt the Temple of God and Idols.*

God is *Ens entium,* All in all: an *Idol is nothing in the world,* saith the Apostle: now *All* and *Nothing* are most contrary. Idolatry quite takes away Faith, a fundamental part of Christian religion: for an Idol is a thing visible, but *Faith is of things invisible.* The Idol is a false evidence of things seen, Faith is a true evidence of things not seen. Besides, God can defend himself, save his friends, plague his enemies: but Idols *nec hosts abscindere possunt quasi dij, nec se abscondere quasi homines;* they can neither revenge themselves on provokers, like gods; nor hide themselves from injurers, like men.

The foolish Philistines thought that the same house could hold both the *Ark* & *Dagon;* as if an insensible Statue were a fit companion for the living God. In the morning they come to thank *Dagon* for the victory, and to fall down before him, before whom they thought the God of Israel was fallen: and loe, now they find the keeper flat on his face before the prisoner. Had they formerly of their own accord, with awful reverence, laid him in this posture of an humble prostration; yet God would not have brooked the indignity of such an entertainment. But seeing they durst set up their Idol cheek by cheek with their Maker, let them go read their folly in the Temple floor, & confess that he which did cast their god so low, could cast them lower. Such a shame doth the Lord owe all them, which will be making matches betwixt him and *Belial.* Yet they consider not, how should this God raise us, who is not able to stand, or rise himself? Strange they must confess it, that whereas *Dagon* was wont to stand, and themselves to fall down; now *Dagon* was fallen down, and themselves stood; & must help up with their own god. Yea, their god seems to worship them on his face, and to crave that succor from them, which he was never able to give them. Yet in his place they set him again; and now lift up those hands to him, which helped to lift him up; and prostrate those faces to him, before whom he lay prostrate. So can Idolatry turn men into the stocks and stones which they worship: *They that make them, are like unto them.* But will the Lord put it up thus? No, the next fall shall burst it to pieces; that they may sensibly perceive, how God

scorns a Competitor, and that there is *no agreement* betwixt *Him* and *Idols.* Now what is the difference betwixt the Philistines and Papists? The Philistines would set God in the Temple of *Idols,* the Papists would set *Idols* in the Temple of God. Both agree in this, that they would make God and Idols *agree* together. But *Manasseh* found to his cost, that *an Idol* might not be endured *in the house of God.*

How vain then, are the endeavours to reconcile our church with that of *Rome;* when God hath interposed this bar, there is *No agreement* betwixt him and Idols? Either they must receive the Temple without Idols, or we must admit Idols with the Temple, or this composition cannot be. There is a contention betwixt Spain & the Netherlanders, concerning the right of that Country: but should not the Inhabitants well fortify the coasts, the raging sea would soon determine the controversy, and by force of her waves take it from them both. There is a contestation betwixt us and the Pontificians, which is the true Church: but should not we in mean time carefully defend the Faith of Christ against Idols, Superstition would quickly decide the business, and take the possession of truth from us both. A proud & perverse stomach keeps them from yielding to us: God and his holy word forbids our yielding to them: they will have Idols or no Temple, we will have the Temple and no Idols: now till the agreement be made betwixt the Temple and Idols, no atonement can be hoped betwixt us & them.

I Paul say unto you,that if ye be circumcised, Christ shall profit you nothing. He that would not endure a *little leaven in the lump,* what would he have said of a little poison? If *Moses* joined with Christ, the ceremonial Law with the Gospel, were so offensive to him; how would he have brooked Christ and *Belial,* light and darkness, righteousness and unrighteousness, the cup of the Lord and the cup of devils, the Table of the Lord, and the table of devils, the Temple of God and Idols? In the tuning of an Instrument, those strings that be right we meddle not with, but set the rest higher or lower, so as they make a proportion & harmony with the former. The same God who of his gracious mercy, hath put us in the right & unjarring harmony of truth, bring them home in true consent to us, but never suffer us to fall back unto them. Hitherto the contention between us hath not been for circumstance, but substance; not for the bounds, but for the whole Inheritance: whether God or man, grace or nature, the blood of Christ or the milk of *Mary,* the written Canon or unwritten Tradition, God's ordinance in establishing Kings, or the Popes usurpation in deposing them, shall take place in our consciences, and be the rule of our faiths and lives.

We have but one Foundation, the infallible word of God: they have a new foundation, the voice of their Church, which they equalize in presumption of certainty with the other. We have but one Head, that is Christ; they have gotten a new head, & dare not but believe him, whatsoever Christ says. *Sponsus Ecclesiae nostrae Christus,* Christ is our husband: they have a new husband. While Rome was a holy Church, she had a holy husband: but now as Christ said to the woman of Samaria, *He whom thou now hast, is not thine husband:* so he whom the Romanists have now got, is an adulterer, he is no husband. So that here is Foundation against foundation, Head against head, Husband against adulterer, Doctrine against doctrine, Faith against unbelief, Religion against superstition, the Temple of God against

Idols; and all these so diametrally opposed, that the two Poles shall sooner meet, then these be reconciled. *Michael* and the Dragon cannot agree in one Heaven, nor the *Ark* and *Dagon* in one house, nor *Jacob* and *Esau* in one womb, nor *John* and *Cerinthus* in one Bath, nor the clean and the leprous in one camp, nor truth and falsehood in one mouth, nor the Lord and Mammon in one heart, nor religion & superstition in one kingdom, nor God and Idols in one Temple. The silly old Hermit was sory, that God and the Devil should be at such odds, and he would undertake to make them friends: but the Devil bad him even spare his labor, for they two were everlastingly fallen out. No less vain a business doth that man attempt, that would work an *agreement betwixt the Temple of God and Idols.*

I take leave of this point with a caution. Fly the places of infection, come not within the smoke of Idols, lest it smother the zeal of God's Temple in your hearts. Revolting *Israel* calls for gods; but why should this god of theirs be fashioned like a *Calf?* What may be the reason of this shape? Whence had they the original of such an Idol? Most likely in Egypt: they had seen a black Calf with white spots worshipped there. This Image still ran in their minds, and stole their hearts, & now they long to have it set up before their eyes. Egypt will not out of their fancies: when they wanted meat, they thought of the Egyptian flesh pots: now they want *Moses,* they think of the Egyptian Idols. They brought gold out of Egypt; that very gold was contagious: the very Eare-rings and Jewels of Egypt are fit to make Idols. The Egyptian burdens made them run to the true God, the Egyptian examples led them to a false god. What mean our wanderers by running to Rome & such superstitious places, unless they were weary of the Church of God, & would fetch home Idols? If it were granted, that there is some little truth among them, yet who is so simple as to seek his corn among a great heap of chaff, and that far off; who may have it at home, winnowed and cleansed to his hand?

The very sight of evil is dangerous, and they be rare eyes that do not convey this poison to our hearts. I have heard of some, that even by laboring in the Spanish galleys, have come home the slaves of their superstitions. Egypt was always an unlucky place for Israel, as Rome is for England. The people sojourned there, and they brought home one *Calf: Jeroboam* sojourned there, and he brought home *Two calves:* an old woman (in all likelihood) had sojourned there, and she brought home a great many. The Romish Idols have not the shape of calves, they have the sense and meaning of those calves: and to fill the Temple full of Calves, what is it but to make Religion guilty of Pulls?

Consider it well, ye that make no scruple of superstitious assemblies; it will be hard for you to dwell in a Temple of Idols untainted. Not to sin the sins of the place we live in, is as strange, as for pure liquor tunned up in a musty vessel, not to smell of the cask. Egypt will teach even a *Joseph* to swear: a *Peter* will learn to curse in the high Priests Hall. If we be not scorched with the fire of bad company, we shall be sure to be blacked with the smoke. The soundest body that is, may be infected with a contagious air. Indeed a man may travel through *Ethiopia* unchanged, but he cannot dwell there without a complexion discoloured. How hath the common practice of others brought men to the devilish fashion of swearing, or to the brutish habit of drinking, by their own confessions? Superstition, if it have once got a secret liking of the heart, like the plague will hang in the very clothes; and after long

concealment, break forth in an unlooked for infection. The Israelites, after all their erring in the wilderness, will still smell of Egypt. We read God saying, *Out of Egypt have I called my Son.* That God did call his Son out of Egypt, it is no wonder: the wonder is that he did call him into Egypt. It is true, that Egypt could not hurt Christ: the King doth not follow the Court, the Court waits upon the King: wheresoever Christ was, there was the Church. But be our Israelites so sure of their sons, when they send them into Egypt, or any superstitious places? It was their presumption to send them in, let it be their repentance to call them out.

The familiar society of orthodox Christians with mis-believers, hath by God ever been most strictly forbidden: and the nearer this conjunction, the more dangerous, and displeasing to the forbidder. No man can choose a worse friend, then one whom God holds his enemy. When Religion and Superstition meet in one bed, they commonly produce a mongrel generation. If *David* marry *Maachah,* their issue proves an *Absalom.* If *Solomon* love idolatrous women, here is enough to overthrow him with all his wisdom. Other strange women only tempt to lust, these to mis-religion; and by joining his heart to theirs, he shall disjoin it from God. One Religion matching with another, not seldom breed an Atheist, one of no religion at all. I do not say, this is a sufficient cause of divorce after it is done, but of restraint before it is done. They may be *one flesh,* though they be not *one spirit.* The difference of religion or virtue makes no divorce here, the great Judges sentence shall do that hereafter. And the believing husband is never the further from heaven, though he cannot bring his unbelieving wife along with him. The better shall not carry up the worse to heaven, nor the worse pull down the better to hell. *Quod fieri non debuit, factum valet.* But now, is there no tree in the Garden, but the forbidden? none for me to love, but one that hates the truth? Yes, let us say to them in plain fidelity, as the sons of *Jacob* did to the *Shichemites* in dissembling policy; *We cannot give our sister to a man that is uncircumcised:* either consent you to us in the truth of our Religion, or we will not consent to you in the league of our Communion.

Saint *Chrysostom* calls this a plain denial of Christ. He that eateth of the meat offered to Idols, *Gustu negauit Christum,* hath denied Christ with his tasting. If he but handle those things with delight, *Tactu negauit Christum,* he hath denied Christ with his touching. Though he touch not, taste not, yet if he stand to look upon the Idolatry with patience, *Visu negauit Christum,* he hath denied Christ with his eyes. If he listen to those execrable charms, *Auditu negauit Christum,* he hath denied Christ with his ears. Omitting all these, if he do but smell to the Incense with pleasure, *O doratu negauit Christum,* he hath denied Christ with his smelling It is said of the Israelites, *Commisti sunt inter gentes,They were mingled among the Heathen.* What followed? Presently, *they learned their works.* The reason why the Raven returned not to *Noah's* Ark, is given by some, because it met with a dead carcass by the way. Why do we pray, *Deliver us from evil;* but that we imply, (besides all other mischiefs) there is an infectious power in it to make us evil? Let us do that we pray, and pray that we may do it. Yea Lord, free us from Egypt, estrange us from Rome, separate us from Idols, deliver us from evil, *For thine is the kingdom, the power, and the glory, forever and ever. Amen.*

Thus far we have taken a literal survey of the Text; concerning the material Temple, external or objectual Idols, and the impossibility of their agreement. Now to come nearer home to our selves in a moral Exposition: here first

The Temple of God

Is the *Church* of Christ; and they are so like, that we often interchange the terms, calling a Temple the Church, & the Church a Temple of God. The material Temple under the Law was a figure of the spiritual under the Gospel. The former was distinguished into three rooms; the Porch, the holy place, and the *Sanctum Sanctorum,* or Holy of holies. The Porch prefigured Baptism, which is the door whereby we enter into the Church of Christ. The Holy place, the communion of the militant church vply earth, separated from the world. The Hoon of holies, whereinto the high Priest only entered, & that once a year, presignified the glorious kingdom of heaven, whereinto the Lord *Jesus* entered once for all. There was one Court of the Temple common, whither access was denied to none: though they were unclean or uncircumcised, thus far they might be admitted. There was another Court within that, allowed to none but the Israelites, & of them to none but the clean. There was a third, proper only to the Priests and Levites, whither the Laity might not come: thus far they might bring their offerings, but further they might not offer to go. In the Temple it self there was one room, into which the Levites might not enter, the Priests might. Another, whither the Priests might not come; but only the high Priest, and even he but once yearly. Some passages of the Christian Church are common to all, even to the unclean hypocrites, and foul-hearted sinners. They have access to God's holy ordinances, and tread in his Courts; as the Pharisee came into the congregation, and *Judas* received the Communion. Other are secret and reserved, wherein the faithful only converse with God, and solace themselves in the sweet fruition of his gracious presence.

The material Temple in three divisions, seemed to be a clear representation of the Church in three degrees. The first signified the external and visible face of the Church, from which no professor of Christ is debarred. The second, the communion of the invisible Church upon earth. The last, the highest heaven of God's glorified Saints. Neither did those rooms more exceed one another, then do these parts of the spiritual house of Christ. What are the most polished corners of the Temple, to the spiritual & living stones of the Church? What be pebbles to Sapphires, or marbles to Diamonds? Howsoever some are more transported with insensible monuments, then with living Saints. As it was a complaint long since, *Fulget Ecclesia in parietibus, luget in pauperibus.* Yet Temples are built for men, not men for Temples: and what is a glorious edifice, when the whole world is not worth one soul? Dead walls be of small value, to the living Temples of the holy Ghost: yea, the temple of our body, to the temple of Christ's Body, his Church: yea the Temple of God's Church militant on earth, to that which is triumphant in heaven. What is silver and gold, Cedar and Marble, to those divine graces, faith, truth, piety, holiness? *Solomon's* Temple did last but some 430. years, the Church is for eternity. The Temple took up but a little space of ground, at most the Hill Zion, the Church is universally spread: in all parts of the world God hath his chosen.

Did our intellectual eyes truly behold the beauty of this Temple, we would with that good Emperor, esteem it better to be a member of the Church, then head of the kingdom. We would set this one thing against all worldly glories. As when *Henry* 4. that late *Great* king of France, was told of the king of Spain's ample dominions: as first he is king of *Castile,* and I (quoth *Henry*) am king of France: he is king of *Navarre,* and I am king of France: he is king of *Portugal,* and I am king of France: he is king of *Naples,* and I am king of France: he is king of the *Sicilies,* and I am king of France: he is king of *Noua Hispania,* the West Indies, and I am king of France: he thought the kingdom of France equivalent to all these. So let thy soul, O Christian, solace it self against all the wants of thy mortal pilgrimage, in this, that thou art a member of the church. Another hath more wit or learning, yet I am a Christian: another hath more honor and preferment on earth, yet I am a Christian: another hath more silver and gold and riches, yet I am a Christian: another hath large possessions, yet I have an Inheritance in heaven, I am a Christian. *David* thought it not so happy to be a King in his own house, as to be a door-keeper in God's house. Were our hearts thoroughly sanctified, we would under-value all honors to this, that we are parts of this spiritual Temple, the members of Jesus Christ.

Idols.

Every device of man in the service of God is a mere Idol. Whatsoever we invent out of God's School, or substitute in God's room, is to us an Idol. Howsoever we flatter our selves, with reflecting all the honor on God, yet he will reflect the vengeance on us. *Shall a man speak deceitfully for God,* or tell a lie for his glory? He is not so penurious of means to honor himself, as to be beholding to us for a lie. The doctrine of universal grace seems to make much for God's glory, but himself says it is a lie; for *he will have mercy on whom he will have mercy, and whom he will he hardeneth.* To say that Christ in the womb wrought many miracles, hath a fair show of honoring him; but who can say it is not a lie? Sure, we read no such matter. To distribute among the Saints departed several Offices; as one to have the charge of women in child-bed, another to be the Patron of such a City or Country; (to omit their protection of beasts, one for hogs, another for horses) seems to honor God in thus honoring them: but it is a lie, and a plain derogation to his universal providence: yea as absurd, as if the flies should take upon them to give the charges and offices of this kingdom. To say, the Saints in heaven know the occurrence of this nether world, and the condition of their ancient friends or children below, reading them in the Deity, as by the reflection of a glass; this is a fiction that carries a show of honoring God: but it doth indeed dishonor him, by making creatures as omniscient as their Maker. Besides, how absurd is it to say, that *John* in *Patmos* seeing Christ, did see all that Christ saw. If I standing on the ground, see a man on the top of a high Turret, do I see all that he seeth. If the sight of him that looketh, be to be measured by the sight of him on whom he looketh; it will follow that he which looketh on a blind man, should see nothing at all. And who seeth not the blindness of this consequence?

To say that all the worship done to the Virgin mother, redounds to the honor of her Son and God, is a gross falsehood. The Idolatrous Jews might as well have pretended the honor of God, when they worshipped the Queen of heaven. That fanatical vision of theirs, concerning

the two ladders that reached up to heaven, while Christ was preparing to judge the world: the one Red, at the top whereof Christ sate: the other white, at the top whereof the Virgin sate and when the Friers could not get up the red ladder of Christ, but evermore tumbled down backward, S^t^. *Francis* called them up the white ladder of our Lady, and there they were received. Did this make for the honor of Christ, when the red blood of our Savior is not so able to bring men to heaven, as the white milk of his mother? which must needs be the moral or meaning of it. Or the observation of *Barrhadius* the Jesuit, who made bold to ask Christ, why in his ascension to heaven he did not take his mother along with him; and makes himself this answer: It may be, Lord, for fear lest thy heavenly Court should be in doubt, which of the two they should go first to meet, *An tibi Domino suo, an ipsi Dominae suae,* whether thee their Lord, or her their Lady: as if it had been well advised of Christ to leave his mother behind him, lest she should share part of his glory. Did this make for the honor of Christ? To choke up the knowledge of God, by preaching that Ignorance is the mother of Devotion, hath small color of honoring God. The ascribing of false miracles to the living or departed Saints, seems to honor God, but sure he will never thank them for it. Saint *Augustine* being sick, a blind man came to him, expecting that he could miraculously restore his sight: but that good Father sent him away with a check, *Doest thou think that if I could cure thee by miracle, that I would not by miracle cure myself?*

It is a foolish thought, that God will be glorified by a lie. Our judicial Astrologers, that tie men's destinies to the Stars and Planets, pretend God's honor, who hath given such virtue and influence to his creatures; but indeed make thē no better then Idols. Though the Sun and Moon be good and necessary, yet to adore the Sun and Moon is flat Idolatry. It was not *Mercury* that made the thief, nor *Venus* that made the strumpet: as when the husband cudgeled his adulterous wife, and she complained that he was unnatural to strike his •wne flesh; alleging that it was not *she* that played the harlot, but *Venus* in her: to whom he replied, that neither was it *she* that he did beat, but *Venus* in her, or rather *Venus* out of her.

To make this useful to our selves; let us take heed of fancying another service of God, then he hath prescribed us. Every Master in his own family, appoints the manner how he will be served. He that requires our service, requires it his own way; or else he holds us to serve our selves, not him. Shall we make our selves wiser then our Maker, as if he did not best know what would best please him? Shall heaven give a blessing to that, which was devised against the will of heaven? Doth not God threaten them with the addition of plagues, that shall add to his precepts? If such devices be good and necessary, why did not God command them? Did he want wisdom? If they be not necessary, why do we use them? Is it not our presumptuous folly? The Lord's Jealousy is stirred up by the rivalitie, not only of a false God, but of a false worship. Nothing is more dangerous, then to mint his services in our own brains. *In vain do they worship me, teaching for doctrines,the commandments of men.* Is it not grievous for men to lose all their labor, and that in the main business of their life? That so many hundred oblations, so many thousand prayers, so much cost of their purses, so much affliction to their bodies, so much anguish of their souls, should be all forceless, fruitless? Like a dog that hunts counter, and takes great pains to no purpose.

Evil deeds may have sometimes good meanings; but those good meanings are answered with evil recompenses. Many bestow their labors, their goods, their bloods, and yet receive torments instead of thanks. When the Apostle bids us *mortify our earthly members,* he does not intend violence to our selves, but to our sins. There is one mortification, to cast our selves out of the world: there is another mortification, to cast the world out of us. A body macerated with scourges, disabled with fastings, wearied with pilgrimages; was none of S. *Paul's mortification. Who hath required this at your hands?* Where is no command imposed, no reward proposed; no promise made, if you do; no punishment threatened, if you do not; what fruit can be expected but shame? Must we needs either do nothing, or that which is worse then nothing? Shall we offer so much, suffer so much, and all in vain? *Quis haec à vobis?* Let him pay you your wages, that did set you on work. Never plead your own reason, where God hath set a plain interdiction. He that suffers his faith to be overruled by his reason, may have a fat reason, but a lean faith. That man is not worthy to be a follower of Christ, who hath not denied himself; therefore denied his Reason; for his reason is no small piece of himself. If Reason get the head in this divine business, it presently prevails with will, and will commands the affections: so this new Triumvirate shall govern the Christian, not Faith. But as when three Ambassadors were sent from Rome, to appease the discord between *Nicomedes* and *Prusias;* whereof one was troubled with a Megrim in his head, another had the Gout in his toes, and the third was a fool; *Cato* said merrily, that Ambassage had neither *Head,* nor *Foot,* nor *Heart.* So that man shall neither have a head to conceive the truth, nor a foot to walk in the ways of obedience, nor a heart to receive the comforts of salvation; that suffers his reason, will, and affections, to usurp upon his faith.

Hence it comes to pass, that the most horrid sins are turned into Idols; by setting our own reasons against the manifest will of God. Thus lies shall be fathered upon the *Father of truth,* and truth upon the *Father of lies.* Thus breach of faith, and perjury, shall be held Orthodox opinions. Yea, that execrable monster, whereof this day remembers us, Treason it self, shall be held good Doctrine. *Rude cacodaemon,* that stigmatic Idol, that gross devil shall be worshiped. *Si fas cadendo coelestia scandere,* If this be the way to the kingdom of heaven, if thus men may merit to be stars in the Firmament, by embruing their hands in the blood-Royal of Princes; what Jesuit will not be a Star? When such be their principles, such must needs be their practices. What though God condemn Treason to hell, when the Pope will advance it to heaven? What though the Divine Scripture doth rank traitors among dogs & devils, when the Pope will number them among Saints? It was wont to be said, *Ex quolibet ligno non fit Mercurius,* every block is not fit to make an Image. Yet now, the most monstrous sin that ever the devil shaped in his Infernal forge, is not only by the practice, but even by the Doctrine of Rome, turned into an Idol. What is that we shall call fin, when murder & Treason is held religion? Alas for our age, to bear the date of these impieties! That our posterity should ever read in our Chronicles: In such a year in such a day Traitors conspired against their lawful & Gracious Sovereign: and that in those days there was a sect of men living, that did labor in voluminous writings, to justify those horrible facts. But oh, may those pestiferous monuments be as fast devoured by oblivion, as the authors and abettors

themselves are swallowed up by confusion. And the same God deliver us his people from their conspiracies, that hath delivered this his Church from their Idolatries.

Thus we have looked abroad, but now have we no Idols at home? O how happy was it, if they were as far from the Temple, as they are from agreement with the Temple? I will not abound in this discovery; there be three main Idols among us; Vain Preasure, vain Honor, and Riches: & it is to be feared, that these three vanities have more clients then the Trinity that made us. The first is an Idol of the water, the next an Idol of the air, the last an Idol of the earth.

1. Vain *Pleasure;* and oh what a world of foolish worshippers flock to this merry Goddess! She hath a Temple in every corner: Ebriety sits in Taverns, burning smoky Incense, and sacrificing drink-offerings to her. So that if a man should *prophesy of wine and strong drink,* he were a Prophet fit for this age: but to preach sobriety, is held but a dry doctrine. We commend wine for the excellency of it; but if it could speak, as it can take away speech, it would complain, that by our abuse, both the excellencies are lost: for the excellent man doth so spoil the excellent wine, until the excellent wine hath spoiled the excellent man. O that a man should take pleasure in that which makes him no man: that he should let a thief in at his mouth, to steal away his wit: that for a little throat-indulgence, he should kill in himself both the first *Adam,* his reason; but even the second *Adam* his regeneration, & so commit two murders at once! In every Brothel this Idol hath her temple; where the bed of uncleanness is the Altar, the Priest a strumpet, and the sacrifice, a burning flesh offered to *Moloch.* It is no rare thing for a man to make an Idol of his Mistress, and to spend more time in her courtings, then he doth at his prayers; more cost on her body, thē upon his own soul. Images were but dead Idols, but painted Popinjays be living Idols *Pleasure* hath a larger extent, then I can now stand to survey: this may be called an Idol of the *Water;* fluid and unsatisfying.

2. Vain *Honor* is the Idol of fools: no wise man ever sought felicity in shadows. His Temple is Pride, his Altar Ambition, his Service Flattery, his Sacrifice Petulancy. Silly *Sennacherib,*to make an Idol of a *Chariot:* and no wiser *Prince of Tyre,* to make an Idol of his *own brain!* Men mistake the way to be great, while they neglect the way to be good. All the while a man hunts after his shadow, he mis-spends his time and pains: for the Sun is upon his back, behind him, and his shadow is still vn-overtaken before him: but let him turn his face to the Sun, & follow that, his shadow shall follow him. In vain doth that man pursue honor, his shadow, while he turns his face from virtue and goodness; he shall miss what he so labors to catch: but let him set his face toward Christ, the Sun of righteousness, and run to the high prize of eternity, this shadow shall wait upon him; for *those that honor me, I will honor,* saith the Lord.

God resisteth the proud; and good reason, for the proud resisteth God. Other sins divert a man from God, only Pride brings him against God, & brings God against him. There is nothing in this world worth our pride, but that moss will grow to a stone. *Pride* is ever dangerous, but thē most when it puffs us up with a presumption of merit. Thus the Romists presume to do more good works, and those more perfect then God requires: so that he is become a debtor to them, & bound to make them satisfaction. But doubtless, God will more easily bear with

those sins whereof we repent, then with that righteousness whereof we presume. *I am not as other men are,* said the *Pharisee;* & the clock of his tongue went truer then the dial of his heart; he was not like other men indeed, sure he was like none of them that should be saved. Humility is so hard a lesson to get into the heart, that *Christ* was fain to come down from heaven, in his own person to teach it.

Pride is even conversant about good works and graces; this *Saul* loves to be among the Prophets. So that if a man have some good measure of sanctification, and of assurance of eternal life; it will be hard not to be proud of that. Pride hath hurt many, Humility never yet did harm. A man goes in at a door, and he stoops: the door is high enough, yet he stoops: you will say, he needs not stoop; yea, but saith *Bernard,* there is no hurt in his stooping: otherwise he may catch a knock, this way he is safe. A man may bear himself too high upon the favor of God, there is no danger in his stooping, no harm in humility. Let me rather be the lowest of God's servants, then the noblest among his enemies. The honor of this world is at best but a golden dream, from which men commonly awake in contempt. This is an Idol of the *Air.*

3. Wealth is the covetous man's Idol; *Job* shows the form of his Canonization: *He makes gold his hope, and says to the wedge,Thou art my confidence.* As treason sets up a new king, for *David, Absalom:* so covetousness sets up a new god, for *Jehovah, Mammon.* But, O miserable god, saith *Luther,* that cannot defend it self from rusting or robbing. And, O more miserable man, that trusts himself upon the keeping of that god, which himself is fain to keep. *Micah* did not worship his silver, till it was cast into the form of an Idol: these spare the labor of forming, and worship the very metal. The Superstitious adore *Aurum in Idolo,* gold in the Idol: the covetous find *Idolum in Auro,* an Idol in the very gold. *Metalla* seems to sound *quasi* 〈in non-Latin alphabet〉, *Post alia necessaria:* when they had manured the ground, sown seeds, gathered fruits, and found out other things to sustain life, then *Itum est in viscera terrae,* they digged into the bowels of the earth. O that man should lay that next his heart, which God hath placed under his feet! that the thing which might be best spared, should be most admired! *Mammon* hath his Temple, the world: God hath his Temple, the Church: but there be many that balk God's Temple to go to *Mammons:* and they offer fair, that make some reverence to God, as they pass by him to the world. Hence it is, that so many get riches, and so few godliness. The Poets fain *Pluto* to be the god of Hell, & the god of Riches; (as if Riches and Hell had both one Master.) Sometime they set him forth lame and slow-paced, sometime nimble as fire. When *Jupiter* sends him to a Soldier or a Scholar, he goes limping: when he sends him to on of his Pandars, he flies like lightning. The moral is, the wealth that comes in God's name, comes slowly, and with diligent labor: but that which is hailed in with an evil conscience, is both hasty & abundant in the collection. This is the worldlings main god, all the rest be subordinate to him. *Si modo Jupiter mihi propitius sit, minores deos flocci facio:* So long as *Mammon* favors them, or their *Great Diana* multiplies their gains; they scorn the other petty gods, making account with a little money to buy them all. This is an Idol of the *Earth.*

No agreement.

Ye cannot serve God and Mammon; you may dispute for it, you shall never compound it. *Gehazi* cannot run after the forbidden talents, but he must leave his master. Some indeed here, have so finely distinguished of the business, that though they serve God, they will serve him more thriftily, and please him as good cheap as they can. They have resolved not to do evil, though they may gain by it: yet for gain, they will venture as near evil, as possibly they can and miss it. But when it comes to push, it will be found, that for one scruple of gold, they will make no scruple of conscience. But as those Inhabitants of *Judea,* that served both God & Idols, did indeed neither serve God nor Idols: so these higglers, while they would have two masters, have indeed never a one. For in the evil day, their master the world will renounce them, & then their master Christ will not receive them: so highly doth he scorn such a competition. Man was made to serve God, and the world to serve man: so the world at best is but God's servants servant. Now if we plead our selves God's servants, what an indign & preposterous thing is it, to take our own servant, and make him competitor with our Master? *God* says, lend, give, clothe, feed, harbor: *Mammon* says, Take, gather, extort, oppress, spoil: whether of these is our God? Even he that is most obeyed. No less might be said for pleasures and honors, or whatsoever is delectable to flesh and blood. *The love of this world is enmity to God;* and the East & West shall sooner unite their forces, thē these be reconciled.

It is the Devils especial aim, to bring these Idols near the Temple: he finds no such pleasure to domineer in his own hell; but he hath a mind to Paradise: One wittily observeth, that Christ chose poor Fishermen, as the fittest to receive his Oracles, & to plant his Church; because Satan scorned to look so low, as to tempt them. He studied to prevent Christ among the Kings of the earth, and great Doctors, never suspecting silly fishers. But when he found himself deceived, he will then make their whole profession to fare the worse for it; he bears the whole succession of their Tribe an old grudge. Before, he passed by them, and tempted the great Masters; now he will sooner tempt them then Kings and Emperors. The Church doth *not judge them that are without,* but them *within:* and Satan had rather foil one within, then a hundred without. He hath a desire to all, but especially he loves a religious soul: he would eat that with more greediness, then *Rachel* did her Mandrakes. The fall of one Christian better pleaseth him, then of many unbelievers. No King makes war against his own loyal subjects, but against rebels & enemies. The devil is to subtle, to spend his malice vpō them that do him ready service He cares not so much to multiply Idols in *Babylon,* as to get one into *Zion.* To maintain priests of *Baal* in the land of *Israel,* at the table of *Jezebel,* as it were under God's nose: or to set up *Calves* at *Bethel,* in scorn of the Temple; this is his ambition. The Fox seldom preys near home, nor doth Satan meddle with his own; they are as sure as temptation can make them. What Jailor lays more chains upon the shackled malefactor, that loves his prison, and would not change? The Pirate spends not a shot upon a cole-ship; but he lets fly at the rich Merchant. *Cantabit vacuus,* the empty traveler may pass unmolested: it is the full barn that invites the thief. If we were not belonging to the Temple, we should not be assaulted with so many Idols; if not Christians, fewer temptations.

Now the more potent and malicious our adversaries, the more resolute and strong be our resistance. The more extreme the cold is without, the more doth the natural heat fortify it

self within, & guard the heart. It is the note of the ungodly, that they *bless Idols:* if we would not be such, let us bless our selves from Idols. And as we have banished the material Idols out of our Temples, so let us drive these spiritual ones out of our hearts Let us say with *Ephraim,* we have heard God, & seen him; *What have we to do anymore with Idols?* The vices of the religious are the shame of religion: the sight of this hath made the stoutest Champions of Christ melt into tears. *Rivers of waters run down mine eyes, because they keep not thy law. David* was one of those great Worthies of the world, not matchable in his times; yet he weeps. Did he tear in pieces a bear like a kid? rescue a lamb with the death of a lyon? foil a mighty giant, that had dared the whole army of God? Did he like a whirlwind, bear and beat down his enemies before him; and now does he, like a child or a woman, fall a weeping? Yes, he had heard the name of God blasphemed, seen his holy rites profaned, his statutes vilipended, and violence offered to the pure and intemerate Chastity of that holy virgin, Religion: this resolved that valiant heart into tears; *Rivers of waters run down mine eyes.* So *Paul, I tell you of them weeping, that are enemies to the Cross of Christ.* Had he with so magnanimous a courage, endured stripes and persecutions, run through perils of all sorts and sizes, fought with beasts at *Ephesus,* been wrapped up to heaven, and learned his Divinity among the Angels; & does he now weep? Yes, he had seen Idols in the Temple, Impiety in the Church of God: this made that great spirit melt into tears. If we see these Idols in others, or feel them in our selves, and complain not; we give God and the Church just cause to complain of us. Now the Lord deliver his Temples from these Idols.

But all this while we have walked in generals; and you will say, *Quod omnibus dicitur, nemini dicitur:* let me now therefore come to particulars.

The Temple of God

Is every *Christian:* as the Church is his great Temple, so his little temple is every man. We are not only through his grace, living stones in his Temple, but living temples in his *Zion:* each one bearing about him a little shrine of that infinite Majesty. Wheresoever God dwells, there is his Temple: therefore the believing heart is his Temple, for there he dwells. As we poor creatures of the earth have our being in him, so he the God of heaven hath his dwelling in us. It is true, that the heaven of heavens is not able to contain him; yet the narrow lodgings of our renewed souls are takē up for him. What were a house made with hands unto the God of spirits; unless there be a spirit for him to dwell in made without hands? Here if the Body be the Temple, the Soul is Priest: if that be not the offerer, the Sacrifice will not be accepted.

In this Spiritual Temple, first there is the *Porch;* which we may conceive to be the *Mouth,* Therefore *David* prays to have a *Watch set at the door of his lips,* to ward the gate of God's Temple. This may seem to be one reason of *saluting* in former times *by a kiss;* they did kiss the gate of God's Temple. Here the *Fear* of God is the *Porter;* who is both ready to let in his friends, and resolute to keep out his enemies. Let him specially watch for two sorts of foes, the one, a traitor that goes out, evil speaking: the other, a thief that steals in, too much drinking.

The *Holy place* is the sanctified mind, that which S. *Paul* calls the *Inner man.* Here be those riches and ornaments, the divine graces. Here not only Justice, and Faith, and Temperance, sing their parts, but the whole Choir of heavenly virtues make up the harmony.

The *Holy of holies* is the purified Conscience, wherein stand the Cherubims, Faith & Love; and the Mercy-seat, shaded with the wings of those glorious Angels: frō which Propitiatory God gives the gracious testimonies of his good Spirit, *witnessing with our spirits that we are his children.* In this Sacrary doth the Lord converse with the soul; takes her humble confession, gives her sweet absolution. It is a place whither nor man nor Angel can enter; only the high Priest *Jesus* comes, not once a year, but daily; and communicates such inestimable favors and comforts, as no tongue can express.

Here we find the *Ark,* wherein the Royal law, and Pot of heavenly Manna are preserved. the one restraining us from sin to come by a happy prevention, the other assuring us pardon of sin past with a blessed consolation. Let us look further upon the *golden Candlesticks,* our illumined understandings; whereby we perceive the will of our Maker, and discern the way of our eternal peace. Then upon the *Tables of Shew-bread,* which be our holy memories, that keep the bread of life continually ready within us. Yea, Memory is the treasury of this Temple, which so locks up those celestial riches, that we can draw them forth for use at all opportunities. Here is also the *Vail,* and those silken curtains, and costly hangings; the Righteousness of Christ, which makes us acceptable to God; both hiding our own infirmities, and decking us with his virtues. Here is the *Altar* for sacrifice, the contrite heart: the beast to be slain is not found among our herds, but among our affections; we must sacrifice our lusts: the knife to kill them, which would else kill us, is the Sword of the Spirit, the Word of God: the fire to consume them is holy zeal, kindled in our breasts by the inspiration of God.

There be other sacrifices also for us to offer in this Temple, on this Altar. Besides our praises and prayers; the *setting forth of our prayer as Incense, and the lifting up our hands as an evening sacrifice:* there is mercy, & charitable deeds. What is devotion without compassion? What, sacrifice without mercy? *If thy brother hath ought against thee,* yea, if thou have ought that should have been thy brothers; thy oblation will stink in God's nostrils. It was an old complaint of the Church, that her stones were clothed, and her childrē naked; that the curious found matter to delight them, but the distressed found not bread to sustain them. Therefore saith S. *Augustine,Si habes taurum pinguem, occide pauperibus:* If thou have a fat Bull, sacrifice it to the poor. Though they cannot drink the blood of goats, they can eat the flesh of bulls. And he that saith, *If I were hungry, I would not tell thee;* yet will acknowledge at the last day, *I was hungry,and thou didst feed me; Come thou blessed.* The poor have God's commendatory letters to us, and our prayers be our commendatory letters to God: if we will not hearken to him, how should he gratify us? Thus, O Christian, art thou a moving Temple of the living God.

Let this teach us all to adorn these Temples with decent graces. Superstition cares not what it bestows on material Fanes: mountainous Columns, Marble Pillars, gorgeous Monuments, which yet are not sensible of their own ornaments; spangled Crucifixes, Images clad in Silks and Tissues, with embroidered Canopies, and Tables beset with Pearls and Diamonds. Thus

bountiful is she to her superfluities; Oh that our Religion would do something for these ancient and ruinous walls. But how much more precious be these spiritual Temples of our selves? How much more noble ought to be their furnitures?

First then, if we be the Temples of God, let us be holy: for *holiness, O Lord, becometh thy House forever.*

2. It is *Domus orationis;* they must have the continual exercises of Prayer. *In Templo vis orare? In te ora.* Wouldst thou pray in God's Temple? Pray in thyself.

3. The sound of the high praises of God must be heard in these Temples: *There every man speaks of his honor.* It pleaseth the Lord to *inhabit the praises of Israel.* And *Psal.* 48. *We have thought of thy loving kindness, O God, in the midst of thy Temple:* that is, even in the midst of our selves, in our own hearts. There let us think upon his mercies, there echo forth his praises.

4. The Inhabitant disposeth all the rooms of his house: if God dwell in us, let him rule us. Submit thy will to his word, thy affections to his Spirit. It is fit that every man should bear rule in his own house.

5. Let us be glad when he is in us, and give him no disturbance. Let not the foulness of any room make him dislike his habitation. Cleanse all the sluttish corners of sin, and perfume the whole house with *Myrrh* & *Cassia.* Still be getting nearer to thy Land-lord: other Inhabitants come home to their houses; but here the house must strive to come home to the Inhabitant. Whensoever God comes toward thee, meet him by the way, and bid him welcome to his own.

6. Lastly, if we be the Lord's houses, then no bodies else. The material Temples are not to be diverted to common offices: much more should the spiritual be used only for God's service. Let us not alienate his rights: thus he will say, *This is my house, here will I dwell, for I have a delight therein.* O may we so adorn these Temples with graces, that God may take delight to dwell in us.

Idols.

These be the Temples: the Idols that haunt them, we better know, then know how to expel: they be our lusts, and inordinate affections; the rebellions of our corrupt nature, which *fight against the Soul,* defile the body, and disgrace the Temples of God's Spirit. So I pass from them, to the last point; that betwixt these libidinous Idols, and those spiritual Temples, there can be

No agreement.

God will dwell with no Inmates: if uncleanness be there, will the fountain of all purity abide it? Will Christ dwell with an adulterer? He that will suffer no unclean thing to enter his city above, will he himself dwell in an unclean city below? O think how execrable that sin is, which doth not only take the members of Christ, and makes them the limbs of an harlot; but even turneth Christ's Temples into stinking Brothels. Our hearts be the Altars to send up the

sweet Incense of devout prayers and cheerful thanksgivings; if the smoke of malicious thoughts be found there, will God accept our oblations? Is it possible, that man should please his Father, that will not be reconciled to his brother? The Lamps of knowledge and sobriety are burning within us; will not the deluge of drink put them out? Will the Lord dwell in a drunken body? Must we not cease to be his Temples, when we become *Bacchus* his Tuns and tunnels? There is *Manna,* the bread of life within us; will not Epicureanism & throat-indulgence corrupt it? There is peace in us, will not pride and contention affright it? There is the love of heaven in us, will not the love of the world banish it? Shall the graces of God cohabitate with the vices of Satan? Will the Temple of God endure Idols? No, these Eagles plumes will not brook the blending with common feathers: this heavenly gold scorns the mixture of base and sophisticate metals.

Let us search our hearts, & ransack them narrowly: if we do not cast out these Idols, God will not own us for his Temples. *My House shall be called the house of prayer:* this was God's *Appropriation: But you have made it a den of thieves:* this is man's *Impropriation.* Let us take heed of impropriating God's house; remembering how he hath revenged such a profanation with scourges. *We are bought with a price,therefore let us glorify God both in body & spirit, for they are his:* His purchase, his Temple, his inheritance, his habitation: do not lose so gracious an owner, by the most ungracious sacrilege. You see many ruined houses, which have been once kings palaces: learn by those dead spectacles to keep yourselves frō the like fortunes: lest God say of you, *Hoc Templum meum fuit,* this was my house; but now because it took in Idols, I have forsaken it.

Or what if we do not set up Idols in these Temples, when we make the Temples themselves Idols? or say not with *Israel, Make us gods,* while we make gods of our selves? while we dress altars, and erect shrines to our own brains, & kiss our own hands for the good they have done us? If we attribute something to our selves, how is *Christ all in all* with us? Do we justly blame them that worship the *Beast* of *Rome,* and yet find out a new Idolatry at home? Shall we refuse to adore the Saints & Angels, and yet give divine worship to our selves, dust and ashes? If victory crown our battles, if plenty fill our garners, or success answer our endeavours; must the glory of all reflect upon our own achievements? This is a rivality that God will not endure, to make so many Temples nothing but Idols. But as the Lancashire Justice said of the ill-shap'd Rood, though it be not well favored enough for a god, it will serve to make an excellent devil. So proud dust and ashes, that arrogates the honor of God, and improprieties it to himself; though he be too foul for a Temple, yet he is fit enough for an Idol. When *David* prays, *Libera me ab homine malo, Deliver me from the evil man, O Lord.* Saint *Augustine,* after much study and scrutiny to find out this evil man, at last lights upon him; *ab homine malo,* that is, *à me ipso: Deliver me from the evil man,* deliver me from *myself;* Deliver *Augustine* from *Augustine;* I am that *evil* man. So, of all Idolatries, God deliver us from a superstitious worship of our selves. Some have Idolized their Princes, some their Mistresses, some their Manufactures; but they are innumerable that have Idolized themselves. He is a rare man that hath no Idol, no little god in a box, no especial sin in his heart, to which he gives uxorious and affectionate Indulgence.

The only way to mend all, is for every man to begin with himself. In vain shall we blame those faults abroad, which we tolerate at home. That man makes himself ridiculous, who leaving his own house on fire, runs to quench his neighbors Let but every man pull a brand from this fire, the flame will go out alone: if every soul cleanse his own Temple, all shall be quit of Idols, and God will accept of all. A multitude is but a heap of vanities; the more we take away, the fewer we leave behind. When a field is overgrown with weeds, the best course to have a good general harvest, is for every man to weed his own ground. When we would have the street cleansed, let every man sweep his own door, and it is quickly done. But while every man censures, & none amends, we do but talk against Idols, with still uncleansed Temples.

Let us pray for universal repentance, like a good *Josiah,* to purge the houses of God: till lust and profaneness, pride and covetousness, fraud and wantonness, malice and drunkenness, be no more found among us: till everything be cast out, and nothing let in, that is unclean. So shall the Lord dwell in us with content, and we shall dwell in him with comfort. Here we shall be a Temple for Him, hereafter he shall be a Temple for us. So we find that glorious City described, *I saw no Temple therein,but the Lord God Almighty, and the Lamb was the Temple of it.* We are God's Temple on earth, God shall be our Temple in heaven. To this purpose, the Spirit of God sanctify us, and be forever sanctified in us. Amen.

Some may haply (long ere this) have prejudicated in their censures; How is this *Opus diei in die suo?* What is all this to the business of the day? I might have prevented the objection, by comparing Idolatry with Treason: the one being a breach of Allegiance to the Lord, the other a breach of allegiance to the Lord's Anointed. Idolatry is a Treason against God, and Treason is a kind of Idolatry against the King. From both which the divine grace, and our holy obedience deliver us all. I conclude with application to the Time.

This is one of those blessed days celebrated for the deliverance of our gracious Sovereign: and well may the deliverance of a King, of such a King, deserve a day of gratulation. When God delivers a private man, he doth, as it were, repeat his Creation: but the deliverance of a King, is always a choice piece in the Lord's Chronicle. The Story, how he was endangered, and how preserved, this place hath diverse times witnessed; and that in a more punctual manner, then I have either strength, or art, or time to match. A hard time it seemed to be, when a King was imprisoned, when he had no guard with him but his Innocency, no subject but a Traitor. But there was a stronger with him, then all they could be against him. A good Prince hath more guards then one: he hath, 1. a subsidiary guard, consisting of mortal men. 2. An inward guard, the integrity of his own Conscience. 3. A spiritual guard, the prayers of his faithful subjects. 4. A celestial guard, the protection of diligent & powerful Angels. 5. A divine guard, his Makers providence that fenceth him in with a wall of fire, which shall at once both preserve him, and consume his enemies.

But my purpose is not to bring your thoughts back to the view of his peril, but to stir your hearts up to thankfulness for his preservation. He is justly styled, *The Defender of the Faith:* he hath ever defended the Faith, and the Faith hath ever defended him. He hath preserved the Temple of God from Idols, and therefore God hath preserved him from all his enemies.

Surely that Providence, which delivered him from those early Conspiracies, wherewith he hath been assaulted from his cradle, meant him for some extraordinary benefit, and matchless good to the Christian world. He that gave him both life and Crown (almost) together, hath still miraculously preserved them both, from all the raging violences of Rome and Hell. Now when the Lord delivered him, what did he else but even deliver us all? That we might rejoice in his safety, as the Romans did in the recovery of *Germanicus;* when they ran with lamps and sacrifices to the Capitol, and there sung with shouts and acclamations; *Salua Roma, salua Patria, saluus Germanicus:* the City is safe, the Country is safe, and all in the safety of *Germanicus.* While we consider the blessings which we enjoy by his gracious Government; that the estates we have gotten with honest industry, may be safely conveyed to our posterity: that we sit under the shadow of peace, and may teach our children to know the Lord: that the good man may build up Temples and Hospitals, without trembling to think of savage and barbarous violences to pull them down: that our Devotions be not molested with uproars, nor men called from their callings by mutinies: that our Temples be not profaned with Idols, nor the Service of God blended with superstitious devices: that our temporal estate is preserved in liberty, our spiritual estate may be improved in piety, and our eternal estate assured us in glory: that our lives be protected, and in quiet our souls may be saved: for such a King of men, bless we the God of Kings; and sing for his deliverance, as they did for their *Germanicus,* as privately every day, so this day in our public Assemblies; *Salua Britannia, Salua Ecclesia, saluus* JACOBUS: Our Kingdom is safe, the Church of God is safe, our whole Estate is safe, we are all safe and happy, in the safety and happiness of King JAMES. O that as we have good cause to emulate, so also we would truly imitate the gratulation of *Israel;* we for our King that hath preserved the Temple, as they for their King that built the Temple; while the Levites and singers stood with Harps and Cymbals and Viols, and the Priests blowing with Trumpets; as if they had all been one man, and made one sweet harmony to the praise of God.

For these public & extraordinary blessings, God requires public and extraordinary praises: that this great Assembly with prepared hearts, and religious affections, should magnify his glorious Name: & if it were possible, by some unusual strain of our united thanks, pierce the very skies, & give an Echo to those celestial Quires, singing Honor, & praise, and glory, be to our gracious God, for all his merciful deliverances both of Prince and people. Yea, O Lord, still preserve thine own *Anointed:* convert or confound all his enemies; but upon his head let his Crown flourish. Long, long live that royal keeper of God's holy Temple, & the *Defender* of that *Faith* which he hath of old given to his Saints: and let all true-hearted *Israelites* say, *Amen:* yea, let *Amen,* the faithful witness in heaven, the *Word* & *Truth* of God, say *Amen* to it. For our selves, let us heartily repent of our former sins, religiously amend our future lives, abandon all our intestine Idols, serve the Lord with pure hearts; and still, and still, God shall deliver both Him and us from all our enemies. This God grant for his mercies sake, *Jesus Christ* for his merits sake, the Holy Ghost for his Names sake; to whom, three persons, and one eternal God, be all praise and glory, obedience and thanksgiving, world without end.

FINIS.

P-TA-19. The white devil, or The hypocrite uncased in a sermon preached at Paul's Cross, March 7. 1612. By Thomas Adams - Adams, Thomas, fl. 1612-1653.

THE WHITE DEVIL, OR THE HYPOCRITE VNCASED: *IN A SERMON Preached at* PAUL'S *Cross, March* 7. 1612.

BY THOMAS ADAMS Minister of the Gospel at *Willington,* in Bedford-shire.

JOHN 6. 70. *Have not I chosen you twelve, and one of you is a Devil?*

[illustration]

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1613.

TO THE VERIE WORTHY AND NOBLY-DISPOSED GENTLEMAN Sir THOMAS CHEEKE Knight.

RIGHT WORSHIPFUL,

This Sermon bears so strange a title in the forhead, that I durst not (a while) study for a Patronage to it, but intended to send it to the broad world, to shift for it self, as fearing it would not be owned: for it taxeth many vices; specially the *Black Euell,* secret Theeuery, and the *White Devil,* sly Hypocrisy; whence it taketh the denomination, now what ambitious *Courtier,* would grace such a *Stranger?* what vicious *Greatness* would entertain such a *Page?* what corrupted *Lawyer,* such a *Client?* what covetous *Gentleman,* such a *Tenant?* what usurious *Citizen,* such a *Chapman?* Indeed what *guilty man,* such a *Book,* as will tell him to his face, *thou art the man?* yet because, first generally, the world would think, I had brought forth a strange *Child;* that I could get no *Godfather* to it; And especially, because you (rare in these Apostate times) are known free from the aspersion of these speckled stains, the world bestowing on you, that worthy (not undeserved) *Character* of *Virtue:* so that with a clear & vn-clouded brow (the argument of an innocent *soul)* you may read these lines; I have been bold, at once, to offer this to your *Patronage,* and myself to your *service.* To this, your *affection* to divine *Knowledge,* good *profection* in it, and much time spent towards the *perfection* of it, (a disposition worthy your *blood)* have prompted me with encouragement. It is not the *first* of this nature, that I have published, (perhaps the *last)* but if I had not judged it the *best,* I would not have been so ambitious, as to present it to the view of so approved a *Judgment.* Thus in affiance, of your good acceptance; I humbly leave you to him, that never leaveth *his.*

Your worships in my best of services, THOMAS ADAMS.

To the Reader.

H*Onest* and *understanding* Reader; (if neither, hands off) I never saluted thy *General* name by a *special* Epistle, till now: and now, perhaps, soon enough: but if *Honesty* be *Usher* to thy *understanding,* and *understanding Tutor* to thy *Honesty;* as I cannot fear, so I need not doubt, or treat with thee for Truce: Truce, of what? of *Suspense,* not of *Suspension;* it belongs to our Betters: *Suspend* thy censure, do not *suspend* me by thy censure. I do not call thee aside, to ask, with what applause this *Sermon* passeth, but (it is all, I would have and hear) with what benefit. I had rather convert one soul, then have an hundredth praise me. Whereof, if I were (so besotted to be) ambitious, by this I could not hope it: for it pulls many tender and tendered sins out of their downy neasts; and who strikes *vice,* and is not stricken with *calumnies?* I must rather think, it hath passed from one press to another, to a worse, hazarding it self to be pressed to death with censures: which yet (though I lowly hope better) I cannot fear; since it speaks no more, nor other, then justifiable truth. What hath been objected already, I must briefly answer. It is excepted, that I am too merry, in describing some vices. Indeed, such is their ridiculous nature, that their best *conviction* is *derision;* yet I abominate any pleasantness here, but *Christian;* and would provoke no smile but of *Disdaine:* wherein the *gravity* of matter, shall free my form of words from *lightness.* Others say, I am other-where too *Satyrically-bitter.* It is partly confessed: I am bitter enough to the *sins,* and therein (I think) *better* to the *sinners,* more charitable to the persons. Some wish I would have spared the *Church-thieves,* because it is not yet generally granted, that *Impropriations* of Tythes, are *appropriations* of wrongs; but if there be a competent maintenance to the *Minister,* and not to him neither, except of worthy gifts, (provided, that they judge of his *gifts* and *competency)* it is enough: well, if any such be grieved, let him allow his *Minister* a *Sufficiency,* under which he cannot live, without want to his family, or disgrace to his profession (at least, so taken.) and heerof certified, I will take counsel to draw the books, and put his name out of the *Catalogue* of *Thieves:* But it would be strange if any of these *Ziba's* should yield to *Mephibosheth* a division of his own *lands* or goods; when they do, I will say, *David* is come again to his *Kingdom,* or rather, the *Son* of *David* is come to *Judgment.* Others would have *Inclosers* put out, because (commonly) great men, but therefore the greater their sins, and deserving the greater taxation. Nay some would persuade *Usury* to step in, to traverse his *Inditement,* and prove himself no *Thief,* by the verdict of the Countrie; because *Sub Iudice lis est,* it is not yet decided, that *Usury* is a Sin. It is *Sub Iudice* indeed, but the Judge hath already interposed his *Interlocutory,* and will one day give his *Definitive Sentence,* that *Usury* shall never dwell in his *holy Mountain.* Others blunder in their verdict, that I have too violently baited the *Bagge* at the stake of *Reproch,* and all because I want it: I will not return their censure, that they are hence known to have it, that speak against me, for speaking against it: who yet, if they would light the candle of their *Speech,* at the fire of their *Vnderstandings,* would easily see and say, that it is not the *fullness* of the *Bagge,* but the *fowlenesse* of the *Bagge-bearer,* that I reprove: I could allow your purses fuller of *wealthinesse,* so your minds were emptier of *wickedness:* but the *Bags* effects, in our affects, usually load us, either with *parcimony* or *prodigality;* the lightest of which burdens, saith *Saint Bernard,* is able to sink a *Ship.* Others affirm, that I have made the Gate of *Heaven* too narrow, and they hope to find it wider; *God* and the *Scriptures* are more merciful. True it is, that Heaven-Gate is in it self wide enough; and the narrownesse is in respect of the *Enterer:* and though thy sins cannot make

that too little to receive thee, yet they make thee to gross and unfit, to get into that: thus the *Straitenesse* ariseth from the deficiency, (not of their *Glory,* but) of our *Grace.* Lastly, some have the *Title* sticking in their stomachs; as if *Christ* him self had not called *Judas* a *Devil;* and likened an *Hypocrite* to a *Whited Sepulcher:* as if *Luther* did not give *Judas* this very *Attribute;* and other *Fathers* of the *Church,* from whom *Luther* derives it. Good *Christian* Reader, leave *cavils* against it, and fall to *caueats* in it: read it through: if there be nothing in it to better thee, either the fault is in my hand, or in thy heart. Howsoever, give *God* the *praise;* let none of his. *Glory* cleave to us *earthen Instruments.* If thou likest it, then *(quo animo legis, obserua, quo obseruas, serua)* with the same affection thou readest it, remember it, and with the same thou rememberest, practice it. In hope of this, and prayer for this, I commend this Book to thy Conscience, and thy conscience to God. Willington, March. 27. 1613.

Thine if thou be Christ's T. A.

THE WHITE DEVIL OR THE HYPOCRITE VNCASED: In a Sermon preached at PAUL'S *Cross, March the seventh,* 1612.

JOHN 12. 6.

This he said, not that he cared for the poor: but because he was a thief, and had the bag, and bare what was put therein.

IAm to speak of Judas, a Devil by the testimony of our Savior: *have I not chosen you twelve, and one of you is a Devil?* yet so transformed into a show of sanctimony, that he, who was a Devil in the knowledge of Christ, seemed an Angel in the deceived judgment of his fellow-Apostles. A Devil he was, black within and full of ranckour, but white without, and skinned over with hypocrisy; therefore to use *Luther's* word, we will call him the *white Devil.* Even here he discovers himself, and makes good this title: Consider the occasion thus.

Christ was now at supper among his friends, where everyone shown him several kindness; among the rest *Marie* powers on him a box of ointment: take a short view of hir affection. 1. She gave a precious unction, *Spikenard:* Judas valued it at 300. pence, which (after the best computation) is with us, above 8. pounds; as if she couldnot be too prodigal in hir love. 2. She gave him a whole pound, verse 3. she did not cut him out devotion by piece-meal or remnant, nor serve God by the ounce: but she gave all; for quality, precious; for quantity, the whole pound: Oh that our service to God were answerable! We rather give one ounce to lust, a second to pride, a third to malice &c. so dividing the whole pound to the Devil: she gave all to Christ. 3. To omit hir annointing his feet, and wiping them with the hairs of hir head: when hir humility and zeal met: his feet as unworthy to touch his head: with hir hairs, as if hir chief ornament was but good enough to honor Christ withal; the beauty of hir head to serve Christ's feet; *she brake the box, tanquam ebria amore;* and this of no worse then Alablaster, that Christ might have the remaining drop: and *the whole house was filled with the odour:* at this repines Judas, pretending the poor, for he was *white;* intending his profit, for he was a *Devil.*

The words contain in them a double

Censure,

- 1. *Judas censure of Mary:* this repeatingly folded up: 〈 in non-Latin alphabet 〉 : *he said thus;* with reference to his former words: verse 5. *why was not this &c.*
- 2. *God's oensure of Judas:* this

Partlie

  - 1. *Negative: he cared not for the poor:* to convince his hypocrisy, that roaued at the poor, but levelled at his profit; like a Ferry-man, looking toward charity with his face, rowing toward couetosnesse with his arms.
  - 2. *Affirmative,* demonstrating his
    - 1. Meaning: *he was a thief.*
    - 2. Means: *he had the bag.*
    - 3. Maintenance: *he bare what was given;* or *put therein.*

In Judas censure of *Mary,* many things are observable, to his shame, our instruction; and these. 1. some more general. 2. some more special and personal; all worthy your attention, if there wanted nothing in the deliverance.

1. Observe that Saint John lays this fault on Judas only: but Saint Matthew and Mark charge the Disciples with it, and find them guilty of this repining: and that (in both, 〈 in non-Latin alphabet 〉) not without *Indignation.* This knot is easily untied; Judas was the ring-leader, and his voice was the voice of Jacob, all charitable; but his hands were the hands of Esau, rough and injurious: Judas pleads, for the poor, the whole *Synod,* likes the motion well; they second it with their verdits: their words agree; but their spirits differ: Judas hath a further reach; to distill this ointment thorough the Limbecke of hypocrisy into his own purse; the Apostles mean plainly: Judas was malicious against his master; they simply thought the poor had more need. So sensible and ample a difference do circumstances put into one and the same action: presumption or weakness, knowledge or ignorance, simplicity or craft do much aggravate or mitigate an offense. The Apostles consent to the circumstance, not to the substance, setting as it were) their hands to a blank paper: it was in them pity, rather then piety, in Judas neither pity nor piety, but plain perfidie, an exorbitant and transcendent sin, that would have brought innocence it self into the same condemnation: thus the aggregation of circumstances, is the aggravation of offenses. Consider his covetise, fraud, malice, hypocrisy, and you will say, his sin was monstrous; *sine modo,* like a Mathematical line, *(diuisibilis in semper diuisibilia)* infinitely diuisible. The other Apostles receive the infection, but not into so corrupted stomachs, therefore it may make them sick, not kill them: sin they do, but not unto death. It is a true rule even in good works: *finibus non officijs, discernendae sunt virtutes a vitijs:* virtues are discerned from vices not by their offices, but by their ends or

intents: neither the outward form, no nor (often) the event, is a sure rule to measure the action by: the eleven Tribes went twice by God's special word and warrant against the *Benjamites,* yet in both assaults received the overthrow. *Cùm Paterfilium, Christus corpus, Judas Dominum, res eadem, non causa, non intentio operantis:* when God gave his son, Christ gave himself, Judas gave his Master; here was the same work, not the same cause nor intention in the workers: the same rule holds proportion in offenses: here they all sin, the Apostles in the imprudence of their censure, Judas in the impudence of his rancor.

I might here first lead you into the distinction of sins, secondly, or traverse the Inditement with Judas, whereby he accuseth Mary, justifying her action convincing his slander. thirdly, or discover to you the fowlnesse of rash judgment, which often sets a rankling tooth into virtues side; often calls chastity her self an harlot, and with a guilty hand throws the first stone at Innocence.

But that which I fasten on, is the power and force of example: Judas with a false weight sets all the wheels of their tongues a going: the steward hath begun a health to the poor, and they begin to pledge him round. Authority shows it self in this, to beget a likeness of manners: *Tutum est peccare autoribus illis:* It is safe sinning after such authors: if the Steward say the word, the *fiat* of consent goes round. *Imperio maximus, exemplo major*. He that is greatest in his government, is yet greater in his precedent. A great man's livery is countenance enough, to keep drunkenness from the stocks, whoredom from the post, murder and stealth from the gallows: such double sinners shall not escape with single judgments: such leprous and contagious spirits, shall answer to the justice of God, not only for their own sins, but for all theirs, whom the pattern of their precedēcy hath induced to the like, to the like, said I? nay, to worse: for if the master drink *(ad plenitudinē)* to fullness, the servant will *(ad ebrietatē)* to madness: the imitation of good comes for the most part short of the pattern, but the imitation of ill exceeds the example: a great man's warrant is like a charm or spel, to keep quick and stirring spirits within the circle of combined mischief: a *Superiors* example is like strong or strange physic, that ever works the servile patients to a likeness of humors, of affections: thus when the mother is an *Hittite,* and the father an *Amorite,* the daughter seldom proves an *Israelite. Regis ad exemplum totus componitur orbis.* Greatness is a copy, which every action, every affection strives to write after. The Son of *Nebat* is never without his commendation following him, *he made Israel to sin.* The imitation of our Governors manners, fashion, vices, is styled obedience: if *Augustus Caesar* loves poetrie, he is nobody that cannot versifie: now (saith Horace:)

Scribimus indocti, docti{que} poemata passim.

when *Leo* lived, because he loved merry fellows, and stood well affected to the Stage, all Rome swarmed with iuglers, singers, plaiers. To this, I think, was the prouerbesquared: *Confessor Papa, confessor populus.* If the Pope be an honest man, so will the people be. *In vulgusmanant exempla Regentum.* The common people are like tempered wax, whereon the vicious seal of greatness makes easy impression. It was a custom for young gentlemen in Athens to play on Recorders: at last Alcibiades seeing his blown cheeks in a glass, threw away his pipe, and they all followed him: our gallants in steed of Recorders

embrace scorching lust, staring pride, staggering drunkenness, till their souls are more blown, than those Athenians cheeks; I would some *Alcibiades* would begin to throw away these vanities, and all the rest would follow him. Thus spreads example, like a stone thrown into a pond, that makes circle to beget circle, till it spread to the banks. Judas train soon took fire in the suspectless Disciples; and Satan's infections shoot through some great star, the influence of damnation into the air of the communaltie. Let the experience hereof make us fearful of examples.

Observe, that no society hath the privilege to be free from a Judas: no, not Christ college it self: *I have chosen you twelve, and behold one of you is a Devil:* and this no worse man than the Steward, put in trust with the bread of the prophets. The Synod of the Pharisees, the Conuent of Monks; the Consitory of Jesuits, the Councils of Bishops, the holy Chair at Rome, the sanctified parlor at Amsterdam, is not free from a Judas. Some tares will show, that *the envious man* is not a sleep. They heard him preach that *had the words of eternal life:* they attended him, that could *feed them with miraculous bread:* they followed him, that could *quiet the seas, and control the winds:* they saw a precedent, in whom there was no defect, no default, no sin, no guile; yet behold, one of them is an hypocrite, an *Iscarioth,* a Devil: what, among Saints? *Is Saul among the Prophets?* Among the Jews a wicked Publican, a dissolute soldier was not worth the wondering at: for the publicans, you may judge of their honesty, when you always find them coupled with harlots, in the Scripture: for the soldiers (that roabed Christ in jest, and robbed him in earnest) they were irreligious Ethnics: but amongst the sober, chaste, pure, precise Pharisees, to find a man of sin, was held uncouth, monstrous: they run from their wits, then, that run from the Church, because there are *Iudasses.* Thus it will be, till the great Judge *with his fan shall purge his floor;* till the *Angels shall carry the wheat into the barn of glory.* Until that day comes, some rubbish will be in the net, some goats among the sheep, some with the mark of the *Beast,* in the congregation of Saints; one *Ishmael* in the family of *Abraham,* one without his wedding garment, at the marriage Feast; among the Disciples a Demas, among the Apostles a Judas. Thus generally.

1 Observe: Judas is bold to reprove a lawful, laudable, allowable work: *he said this.* I do not read him so peremptory in opportunity, he could swallow a gudgeon, though he keckes at a sly: he could observe, obey, flatter the compounding Pharisees, & thought, he should get more by licking, than by biting; but here because his mouth waters at the money, his teeth rankle the woman's credit: for so I find malignant reprouers styled: *corrodunt, non corrigunt; correptores, immo corruptores:* they do not mend but make worse; they bite, they gnaw: thus was Diogenes surnamed *Cynicke* for his snarling; *Conuitiorum canis:* the dog of reproaches: such forget that *(monendo plus, quàm minando possumus)* mercies are above menaces: many of the Jews, whom the thunders of *Sinai,* terrors of the Law moved not, John the Baptist wins with the songs of Zion Judas could fain and sawne, and fan the cool wind of flattery on the burning malice of the consulting Scribes: here he is hoat, sweats and swells without cause: either he must be unmerciful or ouermercifull; either wholly for the rains, or all upon the spurr: he hath soft and silken words for his masters enemies, course and rough for his friends: there he is a dumb dog and finds no fault, here he is a barking cur, and bites a true man instead of a thief; he was before an ill mute, and now he is a worse consonant. but (as

Pierius ambitious daughters were turned to meg-pies for correcting the muses, so) God justly reproves Judas, for unjustly reproving Marie. *Qui mittit in altum lapidem, recidet in caput eius.* A stone thrown up in a rash humor, falls on the throwers head, to teach him more wisdom: he that could come to the Pharisees (like Martials parrat, 〈 in non-Latin alphabet 〉 ; or like *Jupiter's* priest to *Alexander* with a *love sate)* commending their piety, which was without mercy, here condemns mercy, which was true piety and pity.

I could here find cause to praise reprehension: if it be reasonable, seasonable, well grounded for the reproouer, well conditioned for the reproved. I would have no profession more wisely bold than a Ministers; for sin is bold, yea saucy and presumptuous: it is miserable for both, when a bold sinner, and a cold Priest shall meet: when he that should lift up his voice like a trumpet, doth but whisper through a trunke. Many men are dull beasts without a goad, blind Sodomites without a guide, deaf Adders and Idols without ears, forgetful like Pharaohs Butler without memories: our connivance is sinful, our silence baneful, our allowance damnable. Of sin neither the fathers, factors, nor fautors are excusable: nay the last may be worst, whiles they may and will not help it. Let Rome have the praise without our envy or riualrie: *Peccat is Roma patrocinium est.* Sodomy is licenced, sins to come pardoned, drunkenness defended, the Stews maintained, perjury commended, treason commanded: as sinful as they think us, and we know ourselves, we would blush at these. *Nihil interest scelerian faue as, an illud facias:* there is little difference between permission and commission: between the toleration and perpetration of the sin: he is an abettor of the evil, that may and will not better the evil. *Amici vitia, fi feras, facis tua,* thy unchristian sufferance adopts thy brothers sins for thine own; children of thy fatherhood, of so great a parentage is many a sin-favoring Magistrate; he begets moe bastards in an hour, then Hercules did in a night; and except Christ be his friend, God's Sessions will charge him, with the keeping of them all: no private man can plead exemption from this duty: for *amicus* is *animi custos;* he is thy friend, that brings thee to a fair and free end. Doth human charity bind thee to reduce thy neighbors straying beast, and shall not Christianity double thy care to his erring soul? *cadit afina, & est qui subleuet, perit anima, non est qui recogitet.* The fallen beast is lifted up, the burdened soul is let sink under her load.

2. Observe his devilish disposition, bent and intended to stifle goodness in others, that had utterly choked it in himself? Is the Apostle Judas an hinderer of godliness? surely man hath not a worse neighbor, nor God a worse servant, nor the Devil a better factor, than such a one: an Aesop's dog, that because he can eat no hay himself, lies in the manger and will not suffer the horse. he would be an ill porter of heaven gates, that having no lust to enter himself, will not admit others: as Christ reported and reproved the Lawyers. Here fruitless trees, that cumber the ground: cockle and darnel that hinder the good cornes growth: malicious devils, that plot to bring more partners to their own damnation: as if it were, *(aliquid socios habuisse doloris)* some ease to them, to have fellows in their misery.

Let me paint out a short complaint against this sin: *dolendum à medico, quod non delendum à medicina:* we may bewail, where we cannot prevail. The good old man must weep, though he cannot drive away the disease of his child with tears. Thou that hindrest others from good

works, makest their sins thine, which, I think thou needest not do, for any scarcity of thine own: whiles thou temptest to villainy, withstandest his piety, thou at once pullest his sins, and God's curses on thee. For the author sins more, than the actor, as appears by God's Judgment in Paradise; where three punishments were inflicted on the *Serpent,* as the original plotter; two on the *woman* as the mediate procurer, and but one on *Adam,* as the party seduced. Is it not enough for thee, oh Judas, to be a villain thyself, but thou must also cross the piety of others? hast thou spoiled thyself, and wouldst thou also mar Mary?

3 Nay observe; he would hinder the works of piety thorough color of the works of charity: diuerting Mary's bounty from Christ to the poor; as if respect to man, should take the wall of God's service? thus he strives to set the two tables of the Law, at war, one against the other; both which look to God's obedience as the two cherubins to the mercy-seat; and the Catholic Christian hath a Catholic care. I prefer not the laws of God one to the other: *one star,* here, *differs not from another star in glory.* Yet, I know, the best distinguishers caution to the Lawyer: *this is the great Commandment, and the other is* (but) *like unto it.* Indeed I would not have *Sacrifice* turn *Mercy* out of doors, as *Sara* did *Agar;* nor the fire of zeal drink up the dew and moisture of charity; as the fire from heaven dried up the water at Eliahs sacrifice: neither would I that the precise observation of the second table, should guild over the monstrous breaches of the first. Yet I have heard Divines (reasoning this point) attribute this privilege to the first Table above the second; that God never did (I will not say, never could) dispense with these commandments which have himself for their proper and immediate object. For then (say they) he should dispense against himself, or make himself no God, or more: He never gave allowance to any, to have. 1. another God. 2. another form of worship. 3. *the honor of his name he will not give to another.* 4. nor suffer the profaner of his *Holy-day* to escape unpunished. For the second table, you have read him, commanding the brother *to raise up seed to his brother:* notwithstanding the Law, *Thou shalt not commit adultery:* commanding the Israelites to rob the Egyptians, without infringing the law of stealth, all this without wrong: for, *the earth is his, and the fullness thereof.* Thou art a father of many children; thou sayest to the younger, sirrah, wear you the coat today which your other brother wore yesterday; who complains of wrong? we are all (or at least, say we are all) the children of God: have earthly Parents a greater privilege than our heavenly? if God then have given dispensation to the second Table, not to the first; the observation of which (think you) best pleaseth him?

Let not then, oh Judas, charity shoulder out piety: nay charity will not, cannot: for *faith worketh by love.* And love never dined in a conscience, where faith had not first broken her fast. Faith and love are like a pair of compasses; whilst faith stands perfectly fixed in the center, which is God; love walks the round, and puts a girdle of mercy about the loins: there may indeed be a show of charity without faith, but there can be no show of faith without charity: Man judgeth by the hand, God by the heart.

Hence our Pollicies in their positive laws, lay severe punishments on the actual breaches of the second Table, leaving most sins against the first, to the hand of the Almighty Justice. Let man's name be slandered. *Currat lex,* the law is open; be God's name dishonouted, blasphemed, there is no punishment but from God's immediate hand. Carnal fornication

speeds (though not ever bad enough, yet) sometimes worse than spiritual: which is idolatry. Yet this last is (*maius adulterium)* the greater adultery: because (*non ad alteram mulierem,sed ad alterum Deum)* it is not the knitting of the body to another woman, but of the soul to another God. The poor slave, is conuented to the spiritual court, and meets with a shrewd penance for his incontinence: the rich noble man, knight or gentleman (for Papists are no beggars) breaks the Commissaries cords as, easily as Sampson the Philistines withes, and puts an Excommunication in his pocket. All is answered, *who knows the spirit of man, but the spirit of man?* and *he stands or falls to his own master.* Yet again, who knows whether bodily stripes may not procure spiritual health? and a seasonable blow to the estate may not *save the soul in the day of the Lord Jesus.* often *(detrimentum pecuniae & sanitatis, propter bonum animae)* a loss to the purse, or a cross to the corps, is for the good of the conscience. Let me then complain. 1. are there no laws for Atheists; that would scrape out the deepeingrauen characters of the souls eternity, out of their consciences; and think their souls as vanishing as the spirits of dogs: not contenting themselves to lock up this damned persuasion in their own bowels, but belching out this unsavory breath to the contagion of others (witness many an Ordinary that this is an ordinary custom); that in despite of the *Oracles* of heaven, the Prophets; and the Secretaries of nature, the philosophers; would enforce, that either there is no God, or such a one, as had as good be none: nominal Protestans, verbal Neuters, real Atheists. 2. Are there no laws for image-worshippers, secret friends to Baal, that eat with us, sit with us, play with us, not pray with us, nor for us, unless for our ruins. Yes, the sword of the Law is shaken against them: (alas that, but only shaken:) but either their breasts are invulnerable, or the sword is obtuse, or the strikers troubled with the palsy & numbness in the arms. 3. Are there no laws for blasphemers, common swearers, whose constitutions are so ill tempered of the four elements, that they take and possess several seats in them: all *Earth* in their harts, all *Water* in their stomachs, all *Air* in their brains, and (saith Saint James) all *Fire* in their tongues: they have heavy earthen hearts, watery and surfeited stomaches, light, aierie, mad-brains, fiery and flaming tongues. 4. Are there no laws to compel them on these days, *thatGods house may be filled?* no power to bring them from *the puddles to thesprings?* from walking the streets, sporting in the fields, quaffing in taverns, slugging, wantonizing on couches, to watch with *Christone hour in his house of prayer?* why should not such blisters be launced by the knife of authority, which will else make the whole body of the Common-wealth (though not incurable, yet) dangerously sick? I may not seem to prescribe, give me leave to exhort: *non est meae humilitatis dictarevobis &c.* It suites not with my mean knowledge, to direct you the means, but with my conscience to rub your memories: oh let not the pretended equity to men, countenance out our neglected piety to God!

4. Lastly observe his unkindness to Christ: what, Judas, grudge thy master a little unction? and wich is yet viler) from another's purse? with what detraction, derision, exclamation wouldest thou have permitted this to thy fellow servant, that repinest it to thy master? how hardly had this been derived from thy own estate, that didest not tolerate it from Mary's? what? thy master, that honored thee with Christianity, graced thee with Apostleship, trusted thee with Stewardship, wilt thou deny him this courtesy, and without thine own cost? thy

Master, Judas, thy friend, thy God, and yet in a sweeter manner, thy Savior, and canst not endure another gratuital kindness towards him? shall he pour forth the best unction of his blood, to bath and comfort thy body and soul, and thou not allow him a little refection? hath Christ hungered, thirsted, fainted, sweet, and must he instantly bleed and die, and is he denied a little unction? and doest thou, Judas, grudge it? it had come more tolerably from any mouth: his friend, his follower, his Professor, his Apostle, his Steward! unkind, unnatural, unjust, unmerciful Judas.

Nay, he terms it no better then a waste and a loss: 〈 in non-Latin alphabet 〉 ? *ad quid perditio haec?Why is this wast?* What, lost and given to Jesus? can there be any waste in the creatures due service to the Creator? no: *pietas est, pro pietate sumptus facere:* this is godliness, to be at cost with God: therefore our fathers left behind them *(deposita pietatis)* pledges, evidences, sure testimonies of their Religion, in honoring Christ with their riches: (I mean not those in the days of Popery, but before ever the locusts of the Papal sea made our Nation drunk with hir enchanted cup:) they thought it no waste either *(noua construere, aut vetera conseruare)* to build new Monuments to Christ's honor, or to better the old ones: we may say of them, as *Rome* bragged of *Augustus Caesar: quae inuenerunt lateritia, reliquerunt marmorea:* what they found of Brick, they left of Marble; in imitation of that precedent in Isaiah, though with honester hearts: *The bricks are fallen down, but we will build with hewn stones: the Sycomores are cut down, but we will change them into Cedars.* In those days, charity to the Church was not counted waste: The people of England, devout like those of Israel, cried one to another *(afferte) Bring ye into God's house;* till they were stayed with a statute of *Mort-main,* like Moses prohibition, *the people bring too much,* but now they changed a letter, and cry, *(Auferte)* take away as fast as ever they gave, and no Inhibition of God or Moses, Gospel or statute, can restrain their violence: till the Alablaster box be as empty of oil, as their own consciences are of grace. We need not stint your devotion, but your deuoration: every contribution to God's service is held waste: *ad quid perditio haec?* now any required ornament to the church is held waste: but swallowing down (I say not, of ornaments, as things better spared, but) necessary maintenance, Tythes, Fruits, Offrings, are all too little: Gentlemen in these cold Countries have very good stomachs, they can devour (and digest too) three or four plumpe Personages; in *Italy, Spain,* and those hot Countries, (or else nature and experience too lies) a Temporal man cannot swallow a morsel or bit of a spiritual preferment, but it is reluctant in his stomach, up it comes again: surely these Northern Countries, coldly situate, and nearer to the *Tropicke,* have greater appetites: the *Africans* think the *Spaniards* gluttons, the *Spaniards* think so of the *French-men, French men* and all think and say so of *English-men;* for they can devour whole Churches: and they have sed so liberally, that their poor seruitors (ashamed I am to call them so) the Vicars have scarce enough left to keep life and soul together: nor so much as *(sitis & fames & frigoraposcunt)* the defense of hunger and thirst and cold requires: your fathers thought many Acres of ground well bestowed, you think the Tythe of those Acres a waste: Oppression hath plai'd the Judas with the Church, and because he would prevent the sins incurable by our fullness of bread, hath scarce left us bread to feed upon, Daniel's dict among the Lions, or Elias his in the wilderness. I will not censure you in this, ye Citizens; let it be your praise, that though you *dwell in sieled houses* yourselves, *you let not*

God's house lie waste: yet sometimes it is found, that some of you so careful in the City, are as negligent in the Country, where your lands lie; and there the Temples are often the ruins of your oppression; your poor, undone, blood-sucked Tenants, not being able to repair the windows or the leads, to keep out rain or birds: if a leuy or taxation would force your benevolence, it comes maleuolently from you, with a *Why is this wast?* Raise a contribution to a lecture, a collection for a fire, an alms to a poor destitute soul, and lightly there is one Judas in the congregation to cry, *ad quid perditio haec? why is this waste?* Yet you will say, if Christ stood in need of an unction, though as costly as *Mary's,* you would not grudge it, nor think it lost: Cosen not yourselves, ye hypocrites; if ye will not do it to his Church, to his poor ministers, to his poor members, neither would you to Christ: if you cloth not them, neither would you cloth Christ if he stood naked at your doors. Whiles you count that money lost, which God's service receiveth of you, you cannot shake away Judas from your shoulder. What would you do, if Christ should charge you, as he did the young-man in the Gospel *Sell all, and give to the poor,* that think your superfluities a waste? *oh, durus sermo!* a hard sentence! Indeed *a cup of cold water* is bounty praised and rewarded, but in them that are not able to give more: *the Widows two mites* are accepted, because all hir estate. If God thought it no waste to give you plenty, even all you have, think it no wast to return him some of his own. Think not the *Oile* waste, which you pour into the *Lamp* of the *Sanctuary:* think not the *bread* waste, which you *cast* on the *waters of Adversity:* think nothing lost, whereof you have feossed God in trust. But let me teach you soberly to apply this, and tell you what indeed is *waste.*

1. Our immoderate diet: indeed not diet, for that contents nature, but surfeit, that overthrows nature: *this is waste.* Plain M^r^. Nabal made a feast like a *Prince. Dives* hath no other arms to prove himself a Gentleman; but a scutchion of these 3. colors: first he had money in his purse: *he was rich:* secondly, he had good rags on his back, *clothed in purple:* thirdly, dainties on his table; *he fared deliciously,* and that, *every day:* this was a Gentleman without Heraldry. It was the rule: *ad alimenta; vt ad medicamenta:* to our meat, as to our medicine: man hath the least mouth of all creatures: *(malum non imitari, quod sumus.)* Therefore it is ill for us, not to imitate that which we are; not to be like our selves: there are many shrewed contentions between the appetite and the purse; the wise man is either a Neuter, or takes part with his purse: to consume that at one banket, which would keep a poor man with convenient sustenance all his life, *this is waste.* But alas our slavery to *Epicureanism* is great in these days, *mancipia seruiunt dominis, domini cupiditatibus:* servants are not more slaves to their masters, then their masters are slaves to lusts. *Tim••reons Epitaph* fits many:

Multa bibeus, & multa vorans, mala plurimadicens &c. he eat much, and drunk much, and spake much evil: we sacrifice to our palates as to God's: the rich feast, the poor fast: the dogs dine, the poor pine: *ad quid perditio haec? Why is this waste?*

2. Our unreasonable ebrieties.—*Tenent{que}*

Pocula saepe homines, & inumbrant ora coronis.

They take their fill of wine here, as if they were resolved with Dives, they should not get a drop of water in Hell: *Eat, drink, play: quid aliud sepulchro bouis inscribi poterat?* what other epitaph could be written on the sepulcher of an Ox? *Epulonum crateres, sunt epulonum carceres:* their boules are their bolts: there is no bondage, like to that of the Vintage. The furnace beguiles the oven; the Celler deceives the Buttery: we drink away our bread, as if we would put a new petition into the Lord's prayer, and abrogate the old; saying no more with Christ, *give us this day our daily bread,* but *give us this day our daily drink: quod non in diem, sed in mensem sufficit:* which is more then enough for a day, nay would serve a month. *Temperance,* the just Steward, is put out of his office: what place is free from these Ale-house recusants? that think better of their drinking-room, then *Peter* thought of *Mount Tabor,bonum est esse hîc: it is good being here; vbi nec Deus, nec Daemon;* where both God and the Devil are fast a sleep. It is a question, whether it be worse to turn the image of a beast to God, or the image of God to a beast: if the first be Idolatry, the last is impiety. a voluptuous man is a murderer to himself, a covetous man a thief, a malicious a witch, a drunkard a devil thus to drink away the poor's relief, our own estate; *ad quid perditio haec? why is this wast?*

3. Our monstrous pride, that turns hospitallity into a dumb show: that which fed the belly of hunger, now feeds the eye of lust: akers of land are metamorphised into trunkes of apparel; and the soul of charity is transmigrated into the body of bravery: *this is wast:* we make our selves the compounds of all Nations: we borrow of *Spain, Italy, Germany, France, Turkey* and all; that death when he robs an Englishman, robs all Countries: where lies the wealth of England? in three places: on Citizens tables, in Usurers coffers, and upon Courtiers backs: God made all simple, therefore woe to these compounded fashions: God will one day say, *(hoc non optas meum nec imago mea est.)* this is none of my workmanship, none of my image. One man wears enough on his back at once, to cloth two naked wretches all their lives: *ad quid &c. why is this wast?*

4. Our vainglorious building, to emulate the skies, which the wise-man calls, *the lifting up of our gates too high.* Houses built like palaces; Tabernacles, that in the Masters thought, equal the Mansion of heaven: structures to whom is promised eternity, as if the ground, they stood on, should not be shaken. Whole towns depopulate to rear up one man's walls; chimneyes built in proportion, not one of them so happy as to smoke; brave gates, but never open: sumptuous parlours, for Owls and Bats to fly in, *pride* begun them, *riches* finished them, *beggary* keeps them: for most of them molder away, as if they were in the dead builders case, a consumption. Would not a less house, Ieconiah, have served thee for better hospitality? our Fathers lived well under lower roofs: this is wast, and wast indeed, and these worse then the Devil: the Devil had once some charity in him, to turn stones into bread, but these men turn bread into stones; a trick beyond the Devil: *ad quid perditio haec? Why is this waste?*

5. Our ambitious seeking after great alliance: the *son of theThistle must match with the Cedars daughter:* The father tears dear years out of the Earthes bowels, and raiseth a bank of usury, to set his son upon, and thus mounted, he must not enter save under the noble roof: no cost is spared to ambitious advancement: *ad quid &c. why is this waste.*

Shall I say? our upholding of *Theaters* to the contempt of *Religion:* our maintayning Ordinaries to play away our patrimonies: our four-wheeled Porters: our Antic the fashion: our smoky consumption; our perfumed putrefaction: *ad quid perditio haec?* Why are these wastes? experience will testify at last, that these are wastes indeed; for they waste the body, the blood, the state, the freedom, the soul it self, and all is lost, thus laid out: but what is given (with Mary) to Christ, is lost like sown grain, and shall be found again at the harvest of Joy.

We have heard Judas censuring Mary: let us now hear God censuring Judas; and that first negatively: *he cared not for the poor.* For the poor he pleads, but himself is the poor, he means well too: but let his pretence be what it will, God's witness is true against him; *he cared not for the poor.*

1. *Observe:* doth Christ condemn Judas for condemning Mary? then it appears, he doth justify hir action: he doth, and that after in express terms: *Let hir alone: &c. ver.* 7. Happy Mary that hast Jesus to plead for thee: blessed Christians, for whom *Jesus Christ is an Advocate.He is near me, that justifies me, who will contend with me? verse 9. behold the Lord will help me, who is he that can condemn me?* hence David resignes his protection into the hands of God. *Judge me, oh God, and defend my cause against the unmerciful people.* And Paul yet with greater boldness, sends a frank defiance and challenge to all the actors & pleaders that ever condemnation had, that they should never have power to condemn him, since *Jesus Christ justifies him.* Happy man, whose cause God takes in hand to plead. Here is a Judas to accuse us, a Jesus to acquit us: Iudasslanders, Jesus clears: wicked men censure, the just God approves: earth judgeth evil, what is pronounced good in heaven! oh then do well, though *(fremant gentes)* great men rage, though perverseness censures, impudence slanders, malice hinders, tyranny persecutes; there is a Jesus, that approves: his approbation shall out-weigh all their censures: let his spirit testify with me, though the whole world oppose me.

2. *Observe:* It is the nature of the wicked to have no care of the poor. *Sibi nati, sibi viuunt, sibi moriuntur, sibi damnantur:* they are all for themselves, they are borne to themselves, live to themselves, (so let them) die for themselves, and go to Hell for themselves. The fat Bulls of Bashan, love *the lambes from the flock, and the Calves from the stall &c. But think not on the affliction of Joseph.* Your gallant thinks not the distressed, the blind, the lame to be part of his care: it concerns him not: true and therefore heaven concerns him not: it is infallible truth, if they have no feeling of others miseries, they are no members of Christ: go on now in thy scorn, thou proud Royster: admire the fashion and stuff, thou wearest; whiles the poor mourns for nakedness: feast royallie Dives, whiles Lazarus can get no crumbs: Apply, Absalom, thy sound, healthful limbs to lust and lewdness, whiles the lame, blind, maimed cannot derive a penny from thy purse, though he move his suit in the name of Jesus; thou givest testimony to the world, to thy own conscience, that thou art but a Judas. Why, the poorest and the proudest have though not *Uestem communem,* yet *cutem communem?* there may be difference in the fleece, there is none in the flesh: yea perhaps, as the gallants perfumed body is often the sepulcher to a putrefied soul: so a white, pure, innocent spirit may be shadowed under the broken roof of a maimed corpse. Nay, let me terrify them: not

many rich, not many mighty, not many noble are called: It is Paul's thunder against the flashes of greatness: he says not, *not any,* but *not many:* for *seruatur Lazarus pauper,sed in finu Abrahami Diuitis:* Lazarus the poor man is saved, but in the bosom of Abraham the rich. It is a good saying of the son of Sirach: *The affliction of one hour will make the proudest stoop,* sit upon the ground, and forget his former pleasure, a piercing misery will soften your bowels, and let your soul see through the breaches of hir prison, in what need distress stands of succor. Then you will be charitable or never, as physitians say of their Patients, *take whiles they be in pain;* for in health nothing will be wrung out of them. so long as health & prosperity clothe you, you reck not the poor: Nabal looks to his sheep, what cares he for David? if the truth were known, there are many Nabal's now, that love their own sheep, better than Christ's sheep: Christ's sheep take coats, their own sheep give coats. Say some that cavil, if we must care for the poor, then for the covetous; for they want, what they possess, and are indeed poorest: no, pity not them, that pity not themselves; who in despite of God's bounty will be miserable: but pity those, whom a fatal distress hath made wretched.

Oh, how unfit is it among Christians, that some should surfeit, whiles others hunger? that one should have two coats, and another be naked, yet both one man's servants. Remember that God hath made many his stewards, none his Treasurer: he did not mean, thou shouldest hoard his blessings, but expend them to his glory: he that is infinitely rich, yet keeps nothing in his own hands, but gives all to his creatures: at his own cost and charges he hath maintained the world, almost 6000. years: he will most certainly admit no hoarder into his kingdom: yet, if you will needs love laying up, God hath provided you a coffer: the poor man's hand is Christ's treasury. The besotted worldling hath a greedy mind, to gather goods, and keep them; and loe, his keeping loseth them: for they must have either *(finem tuum,* or *finem suum)* thy end, or their end: Job tarried and his goods went; but the rich man went, and his goods tarried. *Si vestra sunt, tollite vobiscum:* if they be yours, why do you not take them with you? no, *hîc acquiruntur, hîc amittuntur:* here they are gotten, here lost. But God himselfebeing witness (nay he hath past his word) what we for his sake give away here, we shall find again hereafter; and the charitable man dead and buried, is richer under the ground, than! was above it. It is an usual song, which the Saints now sing in heaven.

That we gave;

That we have.

This riddle poseth the worldling, as the Fishermens did Homer: *Quaecepimus, reliquimus: quae non cepimus, nobiscum portamus: what we caught, we left behind us; what we could not catch, we carried with us.* So, *what we loose, we keep: what we will keep, we shall loose.he that looseth his goods, his lands, his freedom, his life for Christ's sake shall find it.* This is the charitable man's case: all his alms, mercies, relieuings are (wisely and without executorship) sown in his life time; and the harvest will be so great, by that time he gets to heaven, that he shall receive a thousand for one: God is made his debtor, and he is a sure paymaster. Earth hath not riches enough in it to pay him, his requital shall be in heaven, and there with no less degree of honor, than a kingdom.

Judas cares not for the poor: Judas is dead, but this fault of his lives still: the poor had never more need to be cared for: but how: there are two sorts of poor, and our care must be proportionable to their conditions, there are. 1. some poor of God's making. 2. some of their own making: let me say, there are God's poor and the Devils poor: those the hand of God hath crossed; these have forced necessity on themselves by a dissolute life. The former must be cared for by the compassion of the heart, and charity of the purse: God's poor must have good alms; a seasonable relief according to thy power; or else the Apostle fearfully and peremptorily concludes against thee: *the love of God is not in thee.* If thou canst not find in thy heart to diminish a grain from thy heap, a penny from thy purse, a cut from thy loaf, when *Jesus Christ* stands at thy door and calls for it, profess what thou wilt, the love of earth hath thrust the love of heaven out of thy conscience. even Judas himself will pretend charity to these.

For the other poor, who have pulled necessity on themselves with the cords of Idleness, riot, or such disordered courses, there is another care to be taken; not to cherish the lazy blood in their vaines by abusive mercy; but rather chafe their stonied sinews by correction, relieve them with punishment, and so recover them to the life of obedience. *The sluggard lusteth,* and hath an empty stomach: he loves sustenance well, but is loath to set his foot on the cold ground for it. The laws sanction, the good man's function saith, *if he will notlabour, let him not eat.* For experience telleth that where slouth refuseth the ordinary pains of getting, therelust hunes for it in the vnbeaten paths of wickedness; and you shall find, that if ever occasion should put as much power into their hands, as idleness hath put villainy into their harts; they will be ready to pilfer your goods, fire your houses, cut your threats. I have read of the King of Macedon, deserying two such in his dominions, that *(alterum e Macedonia fugere, alterum fugare fecit.)* he made one fly out of his kingdom, and the other drive him. I would our Magistrates would follow no worse a precedent: indeed our laws have taken order for their restraint; wheresoever the fault is, they are rather multiplied; as if they had been sown at the making of the statute, and now (as from a harvest) they arise ten for one: surely our laws make good willes, but they have bad luck for executors: their willes are not performed; nor their legacies distributed; I mean the legacies of correction to such children of slouth, *Impunitas delicti inuit at homines ad malignandum:* Since chief encouragement is the want of punishment: favor one, harten many. It is fit therefore, that *(poena ad paucos, met us ad omnes perueniat)* penalty be inflicted on some, to strike terror into the rest.

It was Saint Augustine's censure: *Illicit a non prohibere, consensus erroris est,* not to restrain evil, is to maintain evil. The common wealth is an Instrument, the people are the strings, the magistrate is the musitian: let the musitian look, that the instrument be in tune, the iarring strings ordered; and not play on it, to make himself sport, but to please the ears of God. *Doctors,* the ministers of mercy now can do no good, except *Ductores,* the ministers of justice put to their hands. We can but forbid the corruption of the heart; they must prohibit the wickedness of the hand. Let these poor be cared for, that have no care for themselves: runnagates, renegates, that will not be ranged (like wandering planets) within the sphere of obedience: *yet a little more sleep,* says the sluggard: but *(modicum non habet modum)* their bunch will swell to a mountain; if it be not prevented and pared down. Care for these ye

magistrates, lest you answer for the subornation of their sins: for the other, let all care, that care to be received into the arms of Jesus Christ.

3. Observe: *Judas cares not for the poor;* what, and yet would he for their sakes have drawn comfort from the Son of God? what an hypocrite is this? could there be so deep dissimulation in an Apostle? yes in that Apostle, that was a Devil. Loe still I am haunted with this *white Devil, Hypocrisy:* I cannot sails two leagues, but I rush upon this rock; nay, it will encounter, incomber me quite thorough the voyage of this verse. *Judas said,* and meant not, there is hypocrisy: *he spake for the poor,* and hates them, there is hypocrisy: *he was a privy thief, a false steward, &c.* all this not without hypocrisy. shall I be rid of this Devil at once, and conjure him out of my speech? God give me assistance, and add you patience, and I will spend a little time, to uncase this white Devil, and strip him of all his borrowed colors.

Of all bodily creatures, man (as he is God's image) is the best: but basely dejected, degenerated, debauched, the (simply) worst: of all earthly creatures a wicked man is the worst, of all men a wicked Christian, of all Christians a wicked professor, of all professors a wicked hypocrite, of all hypocrites a wicked, warped, wretched Judas. Take the extraction or quintessence of all corrupted men, and you have a Judas: this then is Judas a man degenerate, a Christian corrupted, a professor putrefied, a guilded hypocrite, a white-skind Devil. I confess I am sparingly affected to this point, and would fain shift my hands of this monster, and not encounter him: for it is not to fight with the *Unicornes of Assyria,* nor *the Bulls of Samaria,* nor *the Beasts of Ephesus:* neither absolute Atheists, nor dissolute Christians, nor resolute ruffians: the horns of whose rapine and malice are no less manifest, than malignant; but at once imminent in their threats, and eminent in their appearance. But to set upon a Beast, that hath with the heart of a Leopard, the face of a man, of a good man, of the best man; a star placed high in the orbe of the Church, though swooped down with the Dragons tail, because not fixed; a darling in the mothers lap, blessed with the Churches indulgence, yet a bastard: a brother of the fraternity, trusted sometimes with the Churches stock, yet no brother, but a broker of treacheries, a brocher of falsehoods: I would willingly save this labor, but that the necessity of my Text over-rules my disposition.

I know, these times are so shameless and impudent, that many strip of the *white,* and keep the *Devil;* wicked they are, and without show of the contrary: men are so far from giving house-room to the substance of religion, that they admit not an out-room for the show; so backward to put on Christ, that they will not accept of his livery; who are short of *Agrippa,* scarce *persuaded to seem Christians,* not at all to be: these will not drink hearty draughts of the waters of life, nay scarce vouchsafe (like the dogs that run by *Nile)* to give a lap at *Jacob's well:* unless it be some, as they report, that frequent the sign of it, to be drunk: they salute not Christ at the Cross, nor bid him good morrow in the Temple, but go blustering by, as if some serious business had put haste into their feet, and God was not worthy to be staid & spoke withal: if this be a riddle, show me the day, shall not expound it by a demonstrative experience. For these I may say, I would to God, they would seem holy, and frequent the places, where sanctimony is taught, but the Devil is a nimble, running, cunning fencer, that strikes on both hands, *duplici ictu,* and would have men either *(non sanctos, aut non parùm*

sanctos) not holy, or not a little holy, in their own opinion, and outward ostentation: either no fire of devotion on the harth, or that that is, in the top of the chimney: That subtle *winnower* persuades men, that they are all chaff, and no wheat, or all wheat and no chaff; and would keep the soul either lank with ignorance, or rank with insolence: let me therefore woo you, win you to reject both these extremes, between which, your harts lie, as the grain betwixt both the millstones.

Shall I speak plainly? You are sick at London of one disease (I speak to you settled Citizens, not extrauagants) and we in the Country of another: a Sermon against hypocrisy in most places of the Country, is like phlebotomy to a consumption (the spilling of innocent blood) our sicknesses are cold palseys and shaking agues: yours in the City are hotter diseases, the burning fevers of fiery zeal, the inflammations and impostumes of hypocrisy: we have the frosts, and you have the lightnings; most of us profess too little, and some of you profess too much, unless your courses were more answerable; I would willingly be in none of your bosoms; only I must speak of Judas. His hypocrisy was vile in 3. respects.

1. He might have been sound: I make no question but he heard his Master preach, and preached himself, that God's request is the heart: so Christ schools the Samaritan woman; so prescribed the *Scribe.Thou shalt love the Lord with all thy heart, &c. cord Judas,* with the heart, which thou reseruest like an equiuocating Jesuit: nay, *(toto cord, for it is not tutum, except it be totum)* with the whole heart, which thou never stoodest to divide, but gavest it wholly to him, that wholly killed it, thy masters enemy, and none of thy friend, the Devil. Thou heardest thy master, thy friend, thy God denounce many a fearful, fatal, final woe against the Pharisees; *(hac appellatione, & ob hanc caussam)* under this title, and for this cause) hypocrites, and because hypocrites. As if his woes were but words, and his words wind, empty and aiery menaces, without intention of hurt, or extension of a revengeful arm, behold thou art an hypocrite: thou art therefore the worse, because thou mightest be better.

2. He seemed sound: *(spem vnltu simulat, premit altum cord dolorem; nay dolum* rather) craft rather than grief, unless he grieved, that out of his cunning, there was so little coming, small prize or booty: yet like a subtle gamester, he keeps his countenance, though the dice do not favor him. And as *Fabius Maximus* told *Scipio* preparing for *Africa* concerning *Syphax: Fraus fidem in paruis sibi perstruit, vt cum operaepretium sit, cum magna mercede fallat.* Judas creeps into trust by justice in trifles, that he might more securely cheat for a fit advantage. Without pretence of fidelity how got he the stewardship? perhaps if need required, he spared not his own purse in Christ's service; but he meant to put it to usury: he carried not the purse, but to pay himself for his pains: thus *iactura in loco, res quaestuosissima:)* a seasonable damage is a reasonable vantage: in this then his vileness is more execrable, that he seemed good.

If it were possible, the Devil was then worse than himself, when he came in *Samuel's* mantle. *Iesabels* paint made her more ugly: if ever you take a fox in a lambes skin, hang him up, for he is the worst of the generation: a *Gibeonite* in his old shoes, a *Seminary* in his hairecloth, a Ruffian in the robes of a *Iacobine,* fly like the plague: these are so much the worse Devils, as they would be holy Devils: true Traitors that would fight against God with his own weapons; and by being out of cry religious, run themselves out of breath to do the Church a mischief.

3. He would seem thus to his master; yet knew in his heart, that his master knew his heart: therefore his hypocrisy the worst. Had he been an Aliant to the common wealth of Israel, and never seen more of God, than the eye of nature had discovered, (yet says even the Heathen: 〈 in non-Latin alphabet 〉 ; *God hath a revenging eye.)* then no marvel, if his eyes had been so blind, as to think Christ's blind also, and that he, which made the eye, had not an eye to see withal: but he saw *that son of David* give sight to so many sons of *Adam* casually blind, to one naturally and borne blind; *miraculum inauditum,* a wonder of wonders: and shall Judas think to put out his eye, that gave them all eyes? oh incredible, insensible, invincible ignorance!

You see his hypocrisy: me thinks even the sight of it is disuasion forcible enough, and it should be needless to give any other reason than the discovery. yet whiles many censure it in Judas, they condemn it not in themselves, and either think they have it not, or not in such measure. Surely we may be no Iudasses, yet hypocrites: and who will totally clear himself? let me tell thee, if thou doest, thou art the worst hypocrite, and but for thee, we had not such need to complain. He that clears himself from all sin, is the most sinner, and he that says, he hath not sinned in hypocrisy, is the rankest hypocrite: but I do admit a distinction. All the sons of Adam are infected with this contamination, some more, some less, heres the difference; all have hypocrisy, but hypocrisy hath some: *aliud habere peccatum, aliud haberi à peccato.* It is one thing for thee to possess sin, another thing for sin to possess thee. All have the same corruption, not the same eruption: in a word, all are not hypocrites, yet who hath not sinned in hypocrisy? Do not then send your eyes like *Dinah's* gadding abroad, forgetting your own business at home: strain not courtesy with these banquets, and having good meat carved thee, lay it liberally upon another man's trencher, be not sick of this plague and conceal it, or call it by another name: hypocrisy is hypocrisy, whatsoever you call it: and as it hath learned to leave no sins naked, so I hope, it hath not forgot to clothe it self: it hath as many names as *Garnet* had, and more *Protean* shapes than the *Seminaries:* the *white Devil* is in this a true Devil; *multorum nominum, non boni nominis:* of many names, but never a good one. The vileness of this *white Devil* appears in 6. respects.

1. It is the worst of sins, because it keeps all sins: they are made sure and secure by hypocrisy. Indeed some vices are quarter-masters with it, and some Sovereigns over it: for the hypocrisy is but another sins pandar: except to content some affected guest, we could never yield to this filthy Herodias. It is made a stawking horse for covetousness, under long prayers many a Pharisee deuours the poor, houses, goods and all. It is a complexion for lust, who, were she not painted over with a religious show, would appear as loathsome to the world, as she is indeed. It is a sepulcher of rotten impostures, which would stink like a putrefied corps, if hypocrisy were not their cover. It is a mask for treason, whose shop-full of poisons, pistols, daggers, gunpowder-trains, would easily be spied out, had hypocrisy left them bare-faced. Treachery under this visard thrusts into Court-revels, nay, Court-councils; and holds the torch to sports, nay the books to serious consultations; deuiseth, adviseth, plots with those that provide best for the Common-wealth, Thus are all sins beholding to hypocrisy: she maintains them at her own proper costs and charges.

2. It is the worst of sins, because it counterfeits all virtues: he that counterfeits the Kings coin, is liable to death, if hypocrisy find not death, and *(mortem sine morte)* death without death, for counterfeting the king of heavens Seal manual of grace, it speeds better then it merits: *vice* is made *virtues* ape in an hypocrites practice. If he see *Chusi* run, this *Ahimaaz* will outrunne him: he mends his pace, but not his path: the goodman goes slower, but will be at heaven before him: thus thriftiness in a Saint, is counterfetted by niggardlinesse in an hypocrite. be thou charitable, behold he is bountiful, but not except thou may behold him: his vainglorious pride shall emulate thy liberality: thou art good to the poor, he will be better to the rich: he follows the religious man a far of, as *Peter* did *Christ,* but when he comes to the cross, he will deny him. Thus hypocrisy can but put blood into your cheeks, (like the *Aliptae)* and better your colors; but you may be sick in your consciences, and almost dead at the heart, and *(non est medicamen in hortis)* there is no medicine in this drugsters shop can cure you.

3. An hypocrite is a kind of honest Atheist: for his own *Good* is his *God:* his heaven is upon earth, and that not the *Peace of his conscience,* or *that kingdom of heaven, which may be in a soul living on earth,* but the secure peace of a worldly estate: he stands in awe of no Judge, but man's eye; that he observes with as great respect, as *David did the eyes of God;* if man takes notice, he cares not, yet laughs at him for that notice, and kills his soul by that laughter: so *Pygmalion*-like, he dotes on his own carved and painted piece: and perhaps dies *Zeuxis* death, who painting an old woman, and looking merrily on her, brake out into a laughter that killed him. if the world doth not praise his doings, he is ready to challenge it, as the Jews God, *wherefore have we fasted, and thou seest it not?* he crosseth Christ's precept: the left hand must be privy to the right hands charity, he dares not trust God with a penny, except before a whole congregation of witnesses, lest perhaps, God should deny the receipt.

4. An hypocrite (at last) is hated of all, both God and man: the world hates thee, Judas, because thou retainest to Christ, Christ hates thee more because thou (but) only retainest, and doest no faithful service. The world cannot abide thee, thou hypocrite, because thou professest godliness; God can worse abide thee, because thou doest no more than profess. It had been yet some policy, on the loss of the worlds favor to keep God's; or if lost God's, to have (yet) kept in with the world: thou art not thy own friend, to make them both thy enemies: miserable man, destitute of both refuges, shut out both from God's and the worlds doors. Neither God nor the Devil loves thee, thou hast been true to none of them both, and yet most false (of all) to thyself. So (this *white Devil) Judas,* that for the Pharisees sake betrayed his master, and for the Devils sake betrayed himself, was in the end rejected of Pharisees and master; and like a ball, tost by the rackets of *contempt* and *shame,* bandied from the Pharisees to Christ, from Christ to the Pharisees, from wall to wall, till he fell into the Devils hazard; not resting like a stone, till he came to his center, 〈in non-Latin alphabet〉; *into his own place.* Purposeth he to go to Christ? his own conscience gives him a repulsiue answer: no, *thou hast betrayed innocent blood.* Goes he to the *chief Priests and Elders?* cold comfort: *what is that to us? see thou to that.* Thus (your *ambi-dexter* proves at last *ambo-sinister)* he that plays so long on both hands, hath no hand to help himself withal. This is the hypocrites misery; because he wears God's livery, the world will not be his mother; because

his heart, habit, service is sin-wedded, God will not be his father: he hath lost earth for heavens sake, and heaven for earths sake; and may complain with *Rebeccaes* fear of hir two sons; *why should I be deprived of you both in one day?* or as sorrowful Jacob expostulated for his, *Me have you robbed of my children: Joseph is not, and Simeon is not, and will you take Benjamin also? all these things are against me.* This may be the hypocrites mournful Dirge: *My hypocrisy hath robbed me of all my comforts: my Creator is lost, my Redeemer will not own me; and will ye take away* (my beloved *Benjamin) the world also? all these things are against me.* Thus an open sinner is in better case, then a dissembling Saint. There are few that seem worse to others, then they are in themselves: yet I have both read and heard of some, that have with broken hearts, and mourning bowels, sorrowed for themselves, as if they had been reprobates; and not spared so to proclaim themselves, when yet their estate was good to godward, though they knew it not: perhaps their wickedness and ill life hath been grievous, but their repentance gracious: I may call these *black Saints.* The hypocrite is neat and curious in his religious outside, but the linings of his conscience are *filthy and polluted rags:* then I say still, a *black Saint* is better than a *white Devil.*

5 Hypocrisy is like the Devil, for he is a perfect hypocrite: so he begun with our first Parents, to put out his apparent horns in Paradise: *non moriemini, ye shall notdie:* yet he knew this would kill them. An hypocrite then is the child of the Devil, and (quoth *Time* the midwife) as like the father, as it may possibly look, he is the *father of lies;* and there is no liar like the hypocrite, for as *Peter* to *Ananias,thou hast not lied to men, but to God.* Nay, the hypocrite is his eldest son. Now, the privilege of primogeniture by the law, was to have a *double portion:* wretched hypocrite in this eldership: (Math. 24. 51.) Satan is called a Prince, and thus stands his monarchy, or rather Anarchy. The Devil is king, the hypocrite his eldest son: the usurer his younger; Atheists are his viceroyes in his several provinces, for his dominion is beyond the Turks for limits: Epicures are his Nobles: Persecutors his Magistrates; Heretics his ministers, Traitors his executioners: sin his law; the wicked his subjects, Tyrannie his government: hell his court, and damnation his wages. Of all these the hypocrite is his eldest Son.

6 Lastly, an hypocrite is in greatest difficulty to be cured. Why should the minister administer physic to him, that is perfectly sound? or why should Christ give his blood to the righteous? well may he be hurt and swell, swell and rankle, rankle and fester, fester and die, that will not bewray his disease, least he betray his credit.

Stultorum incurata pudor malus vlcera celat.

A man of great *Profession,* little *Devotion,* is like a body so repugnantly composed, that he hath a hot liver, and a cold stomach: that which heats the stomach, ouerheates the liver: that which cools the liver, ouercooles the stomach: so, exhortations, that warm his conscience, inflame his outward zeal: desuasiues to cool his hypocrisy, freeze his devotion, he hath a flushing in his face, as if he had eaten fire: zeal burns in his tongue, but come near this gloeworme, and he is cold, dark, squalid. Summer sweates in his face, winter freeseth in his conscience: March, many forwards in his words, December in his actions: pepper is not more hot in the tongues end, nor more cold at heart: and (to borrow the words of our worthy

Divine and best Characterer) we think him a Saint, he thinks himself an Angel, flatterers make him a God, God knows him a Devil.

This is the *white Devil,* you will not think how glad I am, that I am rid of him: let him go; yet I must not let you go, till I have persuaded you to hate this monster, to abhor this Devil. Alas! how forget we (in these days) to build up the cedar work of piety, and learn only to paint it over with vermillion! we white and parget the walls of our profession, but the rubbish and cobwebs of sin hang in the corners of our consciences: take heed, a Bible under your arms, will not excuse a false conscience in your bosoms: think not you fadome the substance, when you embrace the shadow: so the fox seeing sweet meats in the violl, licked the glass, and thought he had the thing: so the ignorant sick man eats up the Physicians bill, instead of the receipt contained in it. It is not a day of seven, nay an hour of seven days, the grudged parting with an alms to a fire, the coniuring of a paternoster, (for the heart only prays) or once a year renewing thy acquaintance with God in the sacrament can privilege or keep impune thy injuries, usuries, perjuries, frauds, slanders, oppressions, lusts, blasphemies. Beware of this *white Devil,* lest your portion be with them in hell, whose society you would defy on earth, *God shall smite thee, thou painted wall;* and wash of thy vermilliondye with the rivers of brimstone. You have read of some, that heard Christ preach in their pulpits, feasted at his communion-table, cast out devils in his name, yet not admitted: whiles they wrought miracles, not good works, cast out devils from others, not sins from themselves, they miss of entrance. Go then and solace thyself in thy bodily devotion, thou hearest, readest, receauest, releeuest; where is thy conscience, thy heart, thy spirit? God asks not for thy livery, but thy service: he knows none by their confession, but by their conversation. Your looks are the objects of strangers eyes, your lives of your neighbors, your consciences of your own, all of God's. Do not *Ixion*-like take a cloud for *Juno,* a mist of presumption for a sound and solid faith: more can say the Creed, than understand it, more feel it than practice it. Go into your grounds in the dead of winter, and of two naked and destitute trees, you know not which is the sound, which the doted: the summer will give Christ's mark: *By their fruits you shall know them.*

I speak not to discourage your zeal, but to harten it, but to better it. Your zeal goes through the world, ye worthy Citizens: Who builds hospitalls? the City. Who is liberal to the distressed Gospel? the City. Who is ever faithful to the Crown? the City. Beloved your works are good; oh do not loose their reward through hypocrisy. I am not bitter, but charitable: I would fain put you into the *Chariot* of grace with *Elias,* and only wish you to put off this *Mantle.* Oh that it lay in my power to prevail with your affections, as well as your judgments: you loose all your goodness, if your hearts be not right, the ostentation of man shall meet with the detestation of God. You loose your attention now, if your zeal be in your eye, more than heart. You loose your prayers, if, when the ground hath your knee, the world hath your conscience: as if you had two gods: one for Sundays, another for work days; one for the *Church,* another for the *Change.* You loose your charity whiles you give glosingly, illiberally, too late: not a window you have erected, but must bear your names: but some of you rob *Peter* to pay *Paul,* take *Tenths* from the Church, and give not the poor the *Twentiths* of them. It is not seasonable, nor reasonable charity, to undo whole towns by your usuries, enclosings,

oppressions, impropriations; and for a kind of expiation, to give three or four the yearly pension of Twentie marks: an Almshouse is not so big as a village, nor thy superfluity whereout thou givest, like their necessity whereout thou extortest: he is but poorly charitable, that having made a hundred beggars, relieves two. You loose all your pious observations, whiles you loose your integrity: your solemn censuring, mourning for the times evil, whiles yourselves are the evil cause thereof: your counterfeit sorrow for the sins of your youth, whiles the sins of your age are worse; your casting salt and brine of reproof at others faults, whiles your own hearts are most unseasoned; all these artificial whitings, are but thriftie leasings, sick healths, bitter sweetes, and more pleasing deaths. Cast then away this bane of religion, hypocrisy; this candle with a great wicke and no tallow, that often goes out quickly, never without stench; this fair, flattering, *white Devil.* How well have we bestowed this pains, I in speaking, you in hearing, if this Devil be cast out of your consciences, out of your conversations: It will leave some prints behind it in the best, but bless not yourselves in it, and God shall bless you from it: *Amen.*

The *affirmative* part of God's censure, stands next to our speech; Describing his. 1. meaning. 2. means. 3. maintenance. His *meaning* was, to be a thief, and sharke for himself, though his pretence pleaded *(forma Pauperis)* in the behalf of the poor. He might, perhaps, stand upon his honesty, and rather than loose his credit, strive to purge himself by his suspectless neighbors: but there need no further Jury pass upon him, God hath given testimony, and his witness is beyond exception, *Judas is a thief.* A thief: who saw him steal? he that hath now condemned him for his pains. Indeed the world did not so take him, his reputation was good enough: yet he was a thief, a crafty, cunning, cheating thief.

There are two sorts of thieves: public ones, that either with a violent hand take away the passengers money, or rob the house at midnight: whose Church is the highway; there they pray (not to God, but) on men: their dwelling like Cain's, very unsure; they stand upon thorns whiles they stand upon certenties: Their refuge is a wood, the instrument of their vocation a sword: of these some are land-thieves, some sea-thieves: all roaue on the sea of this world, and most commonly suffer shipwreck, some in the deep, some on a hill. I will say little of these as not pertinent to my text, but leave them to the Jury: And speak of thieves like Judas, secret robbers, that do more mischief with less danger to themselves. These ride in the open streets, whiles the other lurk in close woods. And to reason, for these private thieves are in greater hazard of damnation: the grave exhortations of the Judge, the serious counsel of the assistant minister, together with the sight of present death, and the necessity of an instant account with God, work strongly on a public theefes conscience, all which the private thief neither hath, nor hath need of in the general thought. The public thief wants but apprehension, but this private thief needs discovery: for they lie close as *treason,* dig low like *pioners,* and though they be as familiar with us, as *familiars,* they seem stranger than the *Indians.*

To define this manner of thieves: A private thief is he, that without danger of law robs his neighbor; that sets a good face on the matter, and hath some profession to countenance it: a justifiable cloke hides a damnable fraud; a trade, a profession, a mystery, like a Rome-

hearted *Protestant,* hides this Deuillish *Seminary* under his roof without suspicion. To say truth, most of our professions (thanks to ill professors) are so confounded with sins, as if there went but a pair of sheeres between them: nay they can scarce be distinguished: you shall not easily discern between a hot, furious professor and an hypocrite; between a covetous man and a thief; between a Courtier and an aspirer: between a gallant and a swearer; between an officer and a bribetaker: between a seruitour and a parasite: between Farmers and poor-grinders: between gentlemen and pleasure-lovers: between great men and mad men: between a tradesman and a fraudesman: between a monied man and an usurer; between an usurer and the Devil. In many arts, the more skillful, the more ill-full: for now-adaies: *armis pollentior astus:* fraud goes beyond force: this makes Lawyers richer than soldiers, userers than Lawyers, the Devil than all. The old Lion (saith the Fable) when his nimble days were over, and he could no longer pray by violence, kept his den with a feigned sickness: the suspectless beasts drawn thither to a dutiful visitation, thus became his pray: *cunning* served his turn, when *canning* did no good. The world, whiles it was young, was simple, honest, plain-dealing: gentlemen then delued in the ground, now the soles of their feet must not touch it: then thy drunk water, now wine will not serve, except to drunkenness: then they kept sheep, now they scorn to wear the wool; then *Jacob* returned the money in the sacks mouth, now we are ready to steal it and put it in. *Plain-dealing* is dead, and what we most lament, died without issue. Virtue had but a short reign, and was soon deposed: all the examples of sin in the Bible are newly acted over again, and the interest exceeds the principal, the counterpaine the original. The Apostasy, now, holds us in our manners: we leave God for man, for Mammon. Once, *Orbis ingemuit, factum se videns Arrianum;* the world groaned, seeing it self made an Arian: It'may now groan worse, *factum se videns Machiauellum,* seeing it self made a Machiavelli. *nisi Deus opem praestat, deperire restat.* Greeued devotion had never more cause to sing, *Mundum dolens circuiui; fidem vndi{que} quaesiui,* &c.

The world I compassed about,

Faith and honesty to find out:

But Countrie, City, Court and all,

Thrust poor Devotion to the wall:

The Lawyer, Courtier, Merchant, Clowne

Have beaten poor Devotion down,

All wound hir; till for lack of breath,

Fainting Devotion bleeds to death.

But I am to deal with none but thieves, and those private ones: and because Judas is the precedent, I will begin with him, that is most like him: according to the proverb, which the Grecians had of *Philo Iudaeus:* (〈in non-Latin alphabet〉: *aut Plato Philonem sequitur,aut Platonem Philo.)* Either *Plato* followed *Philo,* or *Philo* imitated *Plato.* Let me only change the

names: *Either Judas played the Pope, or the Pope plays the Judas.* This is the most subtle thief of the world, and robs all Christendom under a good color: who can say, he hath a black eye, or a light finger? for experience hath taught him, that *cui pollis Leonina non sufficit, vulpina est assuenda:* whē the Lions skin cannot threat, the foxes skin can cheat. Pope Alexander was a beast, that having entered like a *fox,* he must needs reign like a *Lion,* worthy he was to die like a *dog:* for, *vis confilij expers, moleruit sua,* power without policy is like a piece without powder: many a Pope sings that common Ballad of hell: *Ingenio perij, qui miser ipse meo: Wit, whither wilt thou? woe is me: my wit hathwrought my misery.*

To say truth their Religion is nothing in the circumstance but craft; and policy maintains their *Hierarchy;* as Judas subtlety made him rich. Judas was put in trust with a great deal of the Devils business; yet not more than the Pope. Judas pretended the poor and robbed them: and doth not the Pope think you? Are there no alms-boxes rifled and emptied into the Popes Treasury? Our Fathers say that the poor gave Peter-pence to the Pope, but our grandfathers cannot tell us, that the Pope gave Caesar-pence to the poor: did not he sat in the holy chair, (as Augustus Caesar in his imperial throne) and cause the whole Christian world to be *taxed:* and what? did they freely give it? no, a taxation forced it; what right then had the Pope to it? just as much as Judas had to his masters money? was he not then a thief? yet, what need a rich man be a thief? the Pope is rich, and needs must, for his comings in be great: he hath rent out of heaven, rent out of hell, rent out of purgatory: but more sacks come to his mill out of purgatory, than out of hell and heaven too; and for his toling, let the world judge: therefore saith Bishop Jewel, *he would be content to loose hell and heaven too, to save his purgatory.* Some by pardons he prevents from hell: some by Indulgences he lifts up to heaven; and infinite by merits he ransomes from purgatory: not a jot without money; *cruces, altaria, Christum:* he selles Christ's cross, Christ's blood, Christ's self; all for money. Nay, he hath rent from the very Stews a hell above ground, and swells his coffers by the sins of the people: he suffers a price to be set on damnation; and maintains lust to go to Law for her own; gives whoredom a toleration under his seal; that *Lust* the son of *Idleness,* hath free access to *Liberty* the daughter of *Pride.*

Judas was a great Statesman in the Devils Commonwealth; for he bore four main offices: either he begged them shamefully, or he bought them bribingly, or else *Beelzebub* saw desert in him, and gave him them *gratis,* for his good parts; for Judas was his white boy. he was 1. an hypocrite. 2. a thief. 3. a traitor. 4. a murderer. Yet the Pope shall vie offices with him, and win the game too for plurality. The Pope sits in the holy chair, yet a Devil: perjury, Sodomy, sorcery, homicide, parricide, patricide, treason, murder, &c. are many and essential things to the Pope. He is not content to be *Steward,* but he must be *Uicar,* nay indeed, Lord himself: for what can Christ do, and the Pope cannot do? Judas was nobody to him. He hath stolen *Truths* garment, and put it on *Errors* back, turning poor *Truth* naked out of doors. he hath altered the primitive institutions, and adulterated God's sacred laws; maintaining *vagas libidines:* he steals the harts of subjects from their Sovereigns, by stealing fidellity from the harts of Subjects: and would steal the crown from the kings head, and all under the shadow of religion. This is a thief; a notable, a notorious thief, but let him go: I hope he is known well enough, and every true man will bless himself out of his way.

I come to our selves: there are many kinds of private Thieves in both the houses of *Israel* and *Aaron: in foro & choro,* in Change and Chancel; Common-wealth and Church. I can tax no man's person; if I could, I would abhor it, or were worthy to be abhorred: the *Sins* of our *Times* are the *Thieves,* I would arraign, testify against, condemned, have executed, the persons I would have saved *in the day of the Lord Jesus.*

1. If there be any magistrates (into whose mouths God hath put the determination of doubts; and the distribution of right into their hands:) that suffer popularity, partiallity, passion to rule, over-rule their judgments, these are private thieves: they rob the poor man of his just cause, and equities relief, and no law can touch them for it: thus may causes go, not according to right, but friendship: as *Themistocles* boy could say, *As I will, the whole Senate will:* for as I will, my mother will; as my mother will, my father will; as my father will, the whole Senate will. Thus as a groome of the chamber, a Secretary of the closet, or a porter of the gate will, the cause must go: this is horrible theft, though not araignable, hence a knot is found in a bulrush: delay shifts of the day of hearing; a good paint is set on a foul pastbord; circumstances are shuffled from the bar; the Sun of truth is clouded: the poor confident Plaintiff goes home undone: his moans, his groans are vented up to heaven: the just God sees and suffers it, but he will one day judge that Judge. Who can indite this thief? what law may pass on him? what Jury can find him? what Judge can fine him? none on earth: there is a bar he shall not escape: if there be any such, (as I trust there is not) they are thieves.

2. If there be any Lawyer, that takes fees on both hands, one to speak, another to hold his peace: as (Demosthenes answered his bragging fellow Lawyer) this is a thief, though the law doth not call him so: a mercenary tongue and a money-spel'd conscience, that undertakes the defense of things known to his own heart to be unjust, is only proper to a thief: a double thief, he robs both sides: the adverse part in pleading against the truth, his own client in drawing him on to his further damage. If this be not, as the Roman complained, *latrocinium in foro,* thievery in the Hall, there is none: happy Westminster hall, if thou wert freed from this kind of cutpurses. If no plummets, except of unreasonable weight, can set the wheels of their tongues a going: and then if a golden addition can make the hammer strike to our pleasure: if they keep their ears and mouths shut, till their purses be full; and will not understand a cause till they feel it: if they shuffle difficulties into plainness, and trip up the Laws heels with tricks: if they Surgionlike keep the Clients disease from healing, till he hath no more money for salve: then to speak in their own language, *Noverint vniuersi, Be it known to all men by these presents* that these are thieves: though I could wish rather, that *Noverint ipsi,* they would know it themselves, and reform this deformity.

3. If there be any officer, that walks with unwashen hands, I mean, with the fowl fingers of bribery, he is a thief: be the matter penal or capital, if a bribe can pick Justices lock, and plead against the innocent, or for himself being nocent, and prevail, this is theft. Theft? who is robbed? the giver? doth not the freedom of his will transfer a right of the gift to the receiver? no; for it is voluntary or willing will: but as a man gives his purse to the over-mastring thief, rather than ventures his life; so this his bribe, rather than endanger his cause: shall I say, the thief hath as much right to the purse, as the officer to the bribe; and

they are both, though not equally palpable, yet equally culpable thieves. Is the giver innocent or nocent? innocent, and shall not innocence have her right without a bribe? nocent; and shall gold conceal his fault, or cancel his punishment? Dost thou not know whether, and wilt thou blind thyself before hand with a bribe? for bribes are like dust thrown in the eyes of Justice, that she cannot without pain look on the Sun-shine of truth. Though a second to thyself receive them, wife or friend, by thy allowance, they are but stolen goods, coles of fire put in the roof of thy house: *for fire shall devour the houses of bribes.* And there have been many houses built by report, the first stone of whose foundation was hewn out of the quarry of *bribery.* These are *thieves.*

4. There is *theeuerie* too among Tradesmen: and who would think it? many (they say) rob us, but we rob none: yes, but they think that *(verba lactis* will countenance *frandom in factis)* smooth words will smoother rough deeds. This web of theft is many ways woven in a shop or a warehouse, but three especially.

1. By a false weight, and no true measure, whose content or content is not justifiable by law; or the cunning conveyances in weighing or metting, such as cheat the buyer: are not these pretty tricks to pick men's purses? the French word hath well expressed them: they are *Lieger dumaines.* Now had I not as good loose my purse on *Salisburie plain,* as in *London Exchange?* is my loss the less, because violence forbears and craft picks my purse? The high-way thief is not greater abomination to God, than the shop-thief: and for man, the last is more dangerous: the other we knowingly fly; but this laughs us in the face, whiles he robs us.

2. By insufficient wares, which yet with a dark window and an impudent tongue, will appear good to the buyers eye and ear too. Sophistry is now fled from the schools into shops: from disputation to merchandising: he is a silly tradesman, that cannot sophisticate his wares, as well as he hath done his conscience; and wear his tongue with protestations, barer than trees in Autumn, the head of old age, or the livings of Church-men. Oaths indeed smell too rank of infidelity; marry, we are Protestants, and protest away our souls: there is no other way to put off bad wares, and put up good monies: are not these *thieves?*

3. By playing or rather praying upon men's necessities: they must have the commodity, therefore set the dice on them: *vox latronis:* the advantage taken of a man's necessity is a trick of a worse Devil than Judas: Thou shouldest rather be like *Job, a foot to lame necessity,* and not take away his crutch: or perhaps God hath put more wit into thy brains, than his, thou seest further into the bargain: and therefore takest opportunity to abuse his plainness: thou seruest thyself in gain, not him in love: thou mayest, and laugh at the law; but there is a law, thou hast transgressed, that without Jesus Christ shall condemn thee to hell.

Go now, and applaud yourselves, ye sons of fraud, that eagle-eyed scrupulousity cannot find you faulty, nor the Lyon-handed law touch you, please yourselves in your security. You practice belike, behind the hangings, and come not on the public stage of Injury: yet you are not free from spectators: *testante Numine, homine, Daemone:* God, man, Angels, Devils shall witness against you: *ex cordibus, ex codicibus:* by your hearts, by your books, God shall judge

you. Injury is often in the one, perjury in the other: the great Justice will not put it up: they shall be convicted *thieves.*

5. There are thieves crope into the Church too; or rather they encroach on the Church; for Ministers cannot now play the thieves with their livings, they have nothing left to steal: but there are secret Iudasses, can make shift to do it. *Difficilis magni custodia census.* The Eagles flock to a carcase, and thieves hanker about rich doors: at the dispersion of church-livings, they cried as the *Babylonians, to the spoil, to the spoil.* The Church was once rich, but it was *(diebus illis)* in the golden time: when honesty went in good clothes; and ostentation durst not give religion the check-mate, now they plead prescription, and prove them their own by long possession. I do not tax all those for private thieves, that hold in their hands, lands and possessions, that were once the Churches; but those that withhold such as are due to Church-men. Their estates were once taken away by (more than) God's (mere) sufferance, for a just punishment of their idleness, Idolatry, lusts: sure there is some *Achanism* in the campe of the *Levites,* that makes this plague-sore to run still: there is some disobedient and fugitive *Ionasses* that thus totter our *ship.* I complain not, that *claustra* are turned into *castra;* Abbeys into Gentlemens houses; places of monition, to places of munition: but that men rob *(aram dominicam)* God's house, to furnish *(haram domesticam)* their own house, this is theft, and sacrilegious theft: a succession of theft; for the fingers of the sons are now heavier than the loins of their fathers: those were *(improbi Papistae)* wicked Papists, and these are *(improbirapistae)* ungodly robbers.

This is a monstrous theft, and so exceeding all thefts, as *(non nisi in Deum fieri potest)* it can be committed against none but God. When *Scipio* robbed the temple of *Tholossa,* there was not a man, that carried away any of the gold, whoever prospered after it: and I pray you tell me, how many have thrived with the goods of the Church? they go from man to man without rest, like the Ark among the Philistines, which was removed from *Ashdod,* to *Gath;* from *Gath* to *Ekron,* as if it could find no place to rest in, but vexed the people that kept it, till it returned to the old seat in Israel. oftentimes these goods left by Gentlemen to their heirs, prove gangrenes to their whole estates; and *house is joined to house* so fast, God's house to their own, that the fire, which begins at the one consumes the other: as the Eagle, that stole a piece of meat from the Altar, carried a cole with it, that set her nest on fire. I am persuaded many a house of blood in England, had stood at this hour, had not the forced springs of impropriations turned their foundation to a quagmire. In all your knowledge, think but on a Churchrobbers heir, that ever thrived to the third generation: yet alas! horror to my bones, and shame to my speech! there are not wanting among our selves, that give encouragement to these thieves: and without question, many a man, so well otherwise disposed, would have been reclaimed from this sin, but for their distinctions of competencies: I appeal to their own consciences, there is not an humorist living, that in heart thinks so, or would forbear their reproof, were he not well provided for. These are the foxes, that content not themselves to steal the grapes, but they must forage the vine: thus yet still *isGods house made a den of Thieves,* without envy or partiallity they are thieves.

6. There is more store of thieves yet: covetous Landlords, that stretch their rents on the tenter-hooks of an evil conscience, and swell their coffers by undoing their poor tenants: these sit close, and stare the law in the face, yet by their leave they are thieves: I do not deny the improoument of old rents, so it be done with old minds, I mean, our forefathers charity: but with the Devil, to set right upon the pinacles, and pitch so high a price of our lands, that it strains the Tenants heart-blood to reach it, is theft, and killing theft. What all their immoderate toile, broken sleeps, sore labors can get, with a miserable diet to themselves, not being able to spare a morsel of bread to others, is a pray to the Landlords rapine: this is to rob their estates, grind their faces, suck their bloods. These are thieves.

7. Engrossers; that hoard up commodities, and by stopping their propagation raise the price; these are thieves. Many Block-houses in the city, monopolies in the court, garners in the country, can testify, there are now such thieves abroad: we complain of a dearth; sure the heavens are too merciful to us, that are so unmerciful one to another: scarcity comes without God's sending: who brings it then? even the Devil and his brokers, engrossing misers. The Common-wealth may often blow her nails, unless she sit by an engrossers fire: her limbs may be faint with hunger, unless she buy grain at an engrossers price. I confess, this is a sin, which the Law takes notice of, but not in the full nature, as theft. The pick-purse (in my opinion) doth not so much hurt, as this general robber; for they rob millions. These do not with Joseph, buy up the superfluity of plenty, to prevent a dearth; but hoard up the store of plenty, to procure a dearth. rebels to God, trespassers to nature, thieves to the Common-wealth: if these were apprehended and punished, neither City nor Country should complain as they do, Mean time, the people's curse is upon them, and I doubt not but God's plague will follow it; if repentance turn it not away: till when, they are private thieves.

8. Inclosers; that pretend a distinction of possessions, a preservation of woods, indeed to make better and broader their own territories, and to steal from the poor commons; these are horrible thieves. The poor man's beast is his maintenance, his sustenance, his life, to take food from his beast, is to take the beasts food from his belly: so he that incloseth Commons is a monstrous thief, for he steals away the poor man's living and life; hence many a Cottager, nay perhaps Farmer, is fain (as the Indians do to Devils) to sacrifice to the lord of the soil, a yearly bribe for a *nenoceat.* For though the law forbids such inclosures: yet *(quod fieri non debet, factum valet)* when they are once ditcht in, say the law what it will, I see no throwing out: force bears out, what fraud hath borne in: let them never open their mouths to plead the Common-wealths benefit: they intend it as much as Judas did, when he spake for the poor: no, they are thieves, the bane of the common good, the surfeit of the land, the scourge of the poor: good only to themselves; and that in opinion only: for they do it, *to dwell alone,* and they dwell alone indeed: for neither God nor good Angel keeps them company: and for a good conscience, it cannot get thorough their quick-sets. These are thieves, though they have enclosed their theft, to keep the Law out, and their wickedness in: yet the day shall come, their lands shall be thrown out, their lives thrown out, their souls thrown out: their lands out of their possessions, their lives out of their bodies, their souls out of heaven; except repentance and restitution prevail with the great Judge for their pardon: mean time, they are thieves.

9 Many Tap-house-keepers, Tauerners, victuallers; which the provident care of our worthy magistrates, hath now done well to restrain: if at least this *Hidraes* heads do not multiply. I do not speak to annihilate the profession: they may be honest men, and doubtless some are, which live in this rank: but if many of them should not chop away a good conscience for money, drunkenness should never be so welcome to their doors. The dissolute wretch sits there securely, and buys his own sickness, with great expense: which would preserve the health of his poor wife and children at home: that lamentably mone for bread, whiles he lauisheth all in drink. Thus the pot robs him of his wit, he robs himself of grace, and the victualler robs him of his money. This theft might yet be borne: but the Common-wealth is here robbed too. Drunkenness makes so quick riddance of the ale, that this raiseth the price of mault: and the good sale of mault, raiseth the price of barley: thus is the land distressed, the poor's bread is dissolved into the drunkards cup. the markets are hoysed up, if the poor cannot reach the price, the maultmaster will, he can utter it to the rap-house: and the tap-house is sure of her old friend drunkenness. Thus theft sits close in a drinking room, and robs all that sails into that coast. I confess, they are (most of them) bound to suffer no drunkenness in their houses, yet they secretly acknowledge, that if it were not for drunkenness, they might shut up their doors, as utterly unable to pay their rents. These are thieves.

10. Flatterers, that eat like moths into liberal men's coats, the bane of Greatness, are thieves, not to be forgotten in this catalogue. These rob many a great man of his goodness, and make him rob the common-wealth of hir happiness. Doth his Lord want money? he puts into his head, such fines to believed, such grounds enclosed, such rents improved. Be his maintainers courses never so fowl, either he furthers them, or he smothers them: sin hath not a more impudent bawd, nor his master a more impious thief, nor the common-wealth a more sucking horseleach. He would raise himself by his Great-one, and cannot contrive it, but by the ruin of others. He robs the flattred of his goods, of his grace, of his time, of his freedom, of his soul: is not this a thief? *beneficia, veneficia:* all their good is poison. They are *Dominis arrisores, reip. arrosores:* their Masters Spaniels, the common-wealths wolves, put them in your Pater-noster, let them never come in your Creed: pray for them, but trust them no more than thieves.

11. There is another nest of thieves more in this City, Brokers and breakers: I conjoyne them in my description, for the likeness of their condition. Brokers' that will upon a good pawn lend money to a Devil: whose extortion, by report, is monstrous; and such as to find in men is improbable, in Christians impossible: the very vermin of the earth. Indeed man had a poor beginning; we are the sons of *Adam, Adam* of dust, dust of deformity, deformity of nothing; yet made by God: but these are bred like monsters of the corruption of nature and wicked manners; and carry the Devils cognizance. for Breakers, such as necessity compels to it, I censure not: if they desire with all their harts to satisfy the uttermost farthing and cannot; God will then accept votall restitution for total restitution; that which is affected, for that which is effected: *the will for the deed:* and in those debt is not (as the vulgar speech is) deadly sin: a sore it may be, no sin. But they that with a purpose of deceit, get goods into their hands in trust, & then without need hide their heads, are thieves: for the intent to steal in

their minds directed their injurious hands. The Law arraigns them not, the Judgment seat of God shall not acquit them. These steal more quickly and with security, than a high-way robs all his life time and that in perpetual danger: It is but passing their words, allowing a good price, conuaying home the wares, and on a sudden dive under the waters: a close concealment shall save them five hundred pounds in a thousand. They live upon others sweat, fare richly upon others meat, and the debtor is often made a gentleman, when the creditour is made a beggar.

Such false Gibeonites enrich Scriveners: their unfaithfulness, hath banished all trust and fidellity. Time was, that *Nouerint vniuersi* was unborn, the Lawyer himself knew not what an obligation meant. Security stood on no other legs, but promises, and those were so sound, that they never failed their burden: but *Time* adulterating with the *Harlot Fraud,* begot a brood of *Nouerints:* and but for these shackles, debt would often show credit a light pair of heels. Therefore now *(plus creditor annulis, quàm animie)* there is more faith given to men's seals, than to their souls. *Owe nothing but love;* saith the Apostle: all owe this, but few pay it; or if they do, it is in cracked money, not currant in God's Exchequer: for our love is dissimulation, and our charity is (not cold, but) dead. But these bankrouts of both wealth and honesty, owe all things but love, and more than ever they mean to pay, though you give them time till Doomes-day. These are Thieves.

12. The twelfth and last sort of thieves (to make up the just dozen) are the userers. This is a private thief like Judas, and for the bag like Judas, which he steals from Christ like Judas, or rather from Christians, that have more need, and therefore worse than Judas. This is a man made out of wax: his *Pater-noster* is a *Pawn:* his Creed is, The condition of this obligation: his religion is all religation; a binding of others to himself; of himself to the Devil: for look how far any of the former thieves have ventured to hell, the usurer goes a foot further by the standard. The Poet exclaimes against this sin:

Hinc vsura vorax, auidum{que} in tempore foenus &c.

Describing in that one line, the names and nature of usury. *Foenus, quasi foetus:* It is a teeming thing, ever with child, pregnant, and multiplying: money is an unfruitful thing by nature made only for commutation: it is a *praeternaturall* thing, it should engender money: this is *monstrosus partus,* a prodigious birth. *Usura, quasi propter vsum rei.* The nature of it is wholly devouring: their money to necessity is like cold water to a hot ague, that for a time refresheth, but prolongs the disease. The usurer is like the worm we call the timber-worm; which is wonderful soft to touch, but hath teeth so hard, that it eats timber: but the usurer eats timber and stones too. The Prophet hedgeth it in, between *Bribery* and *Extortion:In thee have they taken gifts to shed blood: thou hast taken usury and increase: and thou hast greedily gained of thy neighbors by extortion; and hast forgotten me, saith the Lord. Therefore I have smitten my hands at thy dishonest gain, &c.* You hear God's opinion of it. Beware this dishonest gain: take heed lest this casting your money into a *Bank,* cast not up a *Bank* against you: when you have found out the fairest praetexts for it, God's justice shall strike of all: *let no man deceive you with vain words: for, for such things God's wrath will fall on the children of disobedience.* Infinite colors, mitigations, evasions, distinctions are invented, to countenance on earth, heaven-

exploded usury: God shall then frustrate all, when he pours his wrath on the naked conscience. God saith, *Thou shalt not take usury:* go now, study paintings, excuses, apologies, dispute the matter with God: hell fire shall decide the question. I have no other trade to live on, but usury: only the Devil first made usury a trade. But can this plea in the thief *(I have no other trade to live on but stealing)* protect and secure him from the gallows?

The usurer then is a thief: nay a double thief, as the old Roman law censured them; that charged the thief with restitution double, the usurer with four-fold: concluding him a double thief. Thieves steal sometimes, userers always. Thieves steal for necessity, userers without need. The usurer wounds deeper with a piece of paper, than the robber with a sword. many a young gentleman, newly broke out of the cage of wardship, or blessed with the first Sun-shine of his one and twenty, goes from the vigilancy of a restraining Governor, into the tempting hands of a merciless usurer, as if he came out of God's blessing into the warm Sun. Many a man, that comes to his lands, ere he comes to his wits, or experience of their villainy, is so let blood in his estate by usury, that he never proves his own man again.

Either prodigality or penury or dissembled riches borrow on usury: to rack the poor with over-plus, all (but Devils) hold monstrous: to lend the Prodigal, is wicked enough, for it feeds his issue with ill humors, and puts *Stibium* into his broth, who was erst sick of the vomiting disease, and could not digest his (Fathers ill-gotten) Patrimony. For the rich, that dissemble poverty, to borrow on usury, *(for there is that maketh himself poor and hath great riches)* they do it, either to defeat creditours, or to avoid taxations and subsidies, or some such sinister respects. The gentleman that borroweth on usury, by racking his rents makes his Tenants pay his usury. The Farmer so borrowing, by inhauncing his corn, makes the poor pay his usury. The Trades-man, raiseth his wares, that the buyer must pay his usury. I will not tax every borrower: it is lawful to suffer injury, though not to offer it: & it is no sin for the true man to give his purse to the thief, when he cannot choose. To redeem his lands, liberty, life, he may (as I suppose) give interest; but not for mere gain only which he may get by that wicked money; lest he encourage the usurer; for a receiver upholds a thief. This is the privy-pocket, whose death is the more grievous because he is repriued till the last Sessions: a Gibbet is built in hell for him, and all the gold in the world cannot purchase a pardon. I know there is mercy in Christ's blood to any repentant and believing sinner, but (excepted Zacchaeus) show me the usurer, that repents: for as *humility* is the repentance of *pride,* and *abstinence* the repentance of *surfeit,* so is *restitution* the repentance of *vsurse:* he that restores not, repents not his usury: and then *(non remittitur peccatum,nisi restituatur ablatum)* the sin is retained, till the gains of usury be restored. This is *(durus sermo, sed verus sermo)* a hard saying, but true: then we may give all; do, if they be so gotten: *Dabit Deus meliora, maiora, plura:* God will give better things, God will give greater things, God will give more things; as the Prophet to *Amasiah: The Lord is able to give thee more than this.*

Thus I have discovered by occasion of Judas some privy thieves; if without thanks, yet not without conscience; if without profit, yet not without purpose of profit. Indeed these are the sins, which I vowed with my self to reprove; not that others have not done it, or not done it better then I from this place: I acknowledge both freely; yet could I not pass this secret thief

Judas, without discovering his companions, or (as it were) breaking open the knot of Thieves, which under allowed pretences, are arrant cut-purses to the Common-wealth. How to punish, how to restrain, I meddle not: it is enough to discharge my conscience, that I have endeavored to make the sins hateful to the trespassers, to the trespassed: *Deus tam faciat commodum, quam fecit accommodum:* God make it as prevalent, as (I am sure) it is pertinent.

Give me leave, yet ere I leave, to speak a word of the Bagge, first his means, and secondly his maintenance. I will join them together, a fit and a fat booty makes a thief. Judas hath got the bag, and the bag hath got Judas: he could not carry it, but he must make it light enough for his carriage: he empties it into his own coffer; as many Stewards rise by their good Lord and Masters fall. Judas means to be a thief, and Satan means to fit him with a booty: for after he had once wrought journey-work with the Devil, he shall not want work, and a subject to work on. I will limit my remaining speech to these three heads. First the difficulty, to bear the bag, and not to be covetous. Secondly the usual incidency of the bag to the worst men. Thirdly, the progress of sin; only faint not in this last act.

1 It is hard to bear the bag, and not to be covetous: Judas is Burser, and he shuts himself into his pouch: the more he hath the more he couets: the Apostles, that wanted money, are not so having: Judas hath the bag, and yet he must have more, or he will filch it. So impossible is it, that these outward things should satisfy the heart of man. *Soli habent omnia, qui habent habentem omnia.* They alone possess all things, that possess the possessor of all things. The nature of true content, is to fill all the chinkes of our desires, as the wax doth the seal: None can do this but God, for (as it is well observed) the *World* is round; man's *Heart* three cornered: a globe can never fill a triangle; but one part will be still empty: only the blessed *Trinity* can fill these three corners of man's heart. I confess, the *Bagge* is a thing much reckoned of, and makes men much reckoned of, for, *Pecunia obediunt omnia:* all things make obeasance to money: *Et qui ex diuitijs tam magnifiant, non miror, sihi diuitias tam magnifaciant:* they may admire money, whom money makes admired. Such is the plague and dropsy, the bag brings to the mind, that the more covetousness drinks down, the thirstier it is: This is a true drunkard: *dum absorbet vinum, absorbetur à vino,* he drinks down his wealth, and his wealth drinks down him. *Qui tenet marsupium, tenetur à marsupio,* he holds his purse fast, but not so fast as his purse holds him: the strings of his *Bagge* tie his heart faster then he ties the strings of his *Bagge.* He is a Jailor to his Jailor, a prisoner to his prisoner, he iayles up his gold in the prison of his Coffer, his gold iayles up him in the prison of covetousness, thus *dum vult esse praedo, fit praeda:* whiles he would come to a pray, he becomes a pray. The Devil gets his heart, as the Crab the Oyster: the Oyster lies gaping for air on the sandes, the Crab chops in hir claw, and so devoureth it; whiles the covetous gapes for money, the Devil thrusts in his (hairy and cloven foot, I mean his) baits of temptation, and chokes the conscience.

Thus the *Bagge* never comes alone, but it brings with it *cares,* saith Christ; *snares,* saith Paul. It is better to be without riches, then like Judas, conjured into the circle of his bag: his heaven is among his bags; in the sight of them, he applauds himself against all censures, revilings, curses. It had profited some, to have wanted the bag; and this the wicked (waked) consciences confess dying; wishing to be without riches, so they were without sins; yea even

those, their riches have procured. It is none of God's least favors, that wealth comes not trolling in upon us: for many of us if our estates were better to the world, would be worse to God. The poor laborer hath not time to luxuriate; he trusts to God, to bless his endeavours, and so rests content: but the bag commonly makes a man either *(prodigum* or *auarum)* a prodigal man, or a prodigious man; for *(auarus, monstrum)* the covetous man is a monster: how many wretches hath this bag drowned, as they swome over the sea of this world, and kept them from the shore of blisle? be proud then of your *Bagge,* ye Iudasses when God's Bailiff death shall come with a *babeas corpus,* what shall become of your bag? or rather of yourselves for your bag? your bag will be found, but yourselves lost. It will be one day said of you, as great as the bag hath made you, as the Poet sung of *Achilles.*

I am cinis est, & de tam magno restat Achille,

Nescio quid: paruam, quod non been complete vrnam.

A great man living holds much ground: the brim

Of his days filled; how little ground holds him!

Great in command, large in land, in gold richer:

His quiet ashes, now, scarce fill a pitcher.

Can your bag commit any penance in Hell? or can you by a *Fine,* answer your faults in the *Star-chamber* of heaven? no, Judas and his bag too are perished. As he gave *Religion* the bag for the *World,* so the world gave him the bag, and turned him a begging in that miserable Country, whereall the bags in the world, cannot purchase *a drop of water, to cool his tongue.* Thus are the covetous Judas and his bag well met.

2. The *Bagge* is most usually given to the worst men: of all the Apostles, he that was to betray Christ, is made his Steward. Goods are in themselves good: *Ne putenturmala, dantur & bonis, ne putentur summa bona dantur & malis.* Lest they should be thought not good, they are given to good men; lest they should be thought too good, they are given to evil men: doubtless, some rich-men are in heaven, and some poor out; because some rich in the purse are poor in the spirit; and some poor in purse are proud in spirit: and it is not the *Bagge,* but the *Mind,* which condemns a man; for *the bag is more easily contemned, then the mind conquered.* Therefore foolish Crates, to throw away his money into the Sea: *ego mergamte, ne mergar a te:* I will drown thee, lest thou drown me: since wealth well employed, comforts our selves, relieves others; and brings us (as it were) the speedier way to heaven, and perhaps, to a greater portion of glory: but for the most part, the rich are enemies to goodness, and the poor friends: Lazarus the poor man was in Abraham's bosom, and it was *Dives,* that went to hell; the rich and not the poor.

Search the scriptures, consult all authors, and who are they, that have sailed through the world in the tallest vessels; and you shall meet loden with the bag *Caines, Nimrods, Chams, Ismaels, Esaues, Saul's, Ahab's, Laban's, Nabal's, Demasses, Iudasses,* Devils; the slime of nature, the worst of men, and as bad as the best of Devils. What do men cast to swine and dogs, but

draffe and carions? what else are the riches that God gives to wicked men? himself is pleased to call them by these names. If they were excellent things, they should never be cast on those God hates *(I have hated Esau)* and means to condemn. There is no privilege then, in the bag to keep thee from being a Judas: nay therefore thou art most likely, and thereby made most likely to be a Judas. Who hath so much *beauty* as *Absalom?* who so much *honor* as *Nebuchadnezzar?* Who so much *wealth* as *Nabal?* Who the *bag* but *Judas?*

Surely God is wise in all his ways; he knows what he does: Judas shall hence bag up for himself the greater damnation. It is then no argument of God's favor to be his Purse-bearer, no more, then it was a sign, that Christ loved Judas above the other Apostles, because he made him his Steward: he gave the rest *Grace;* and him the *Bagge:* which sped best? These outward things are the scatterings of his mercies, like the gleaning after the Vintage: the full crop goes to his children. *Ishmael* shall have wealth, but *Ishac* the inheritance: *Esau* his pleasures, but *Jacob* goes away with the blessing. God bestows favors upon some, but they are angry favors: they are in themselves, *bona,* goods; and from God, *dona,* gifts; (for he is not only a *living God,* but a *giving God)* but to the receauers, banes. The Israelites had better have wanted their Quails, then eaten them with such sauce. Judas had better been without the *Bagge,* then have had the *Bagge,* and the Devil with it.

I would have no man make his riches an argument of God's disfauour, and his own dereliction; no, but rather of comfort, if he can find his affections ready to part with them at Christ's calling. I never was in your bosoms; how many of you lay up this resolution in your Closet among your bags? how many (resolve said I, nay) perform this? you cannot want opportunity in these days. I would wish you to try your hearts, that you may secure your consciences of freedom from this Iudasme: oh, how few *Good-riches* there be in these days? but one Apostle goes to hell, and he is the richest. Make then your riches a means to help you to heaven; whither you can have no direct and ready way, till you have gotten the *Moon* beneath your feet, I mean, the world. Lay up your bag in the bosom of charity, and your treasure in the lap of Christ, and then the *Bagge* shall not hinder, but further your flight to heaven.

3. Observe, how Judas runs through sin, from one wickedness to another without stay: from covetousness to hypocrisy, from hypocrisy to theft, from theft to treason, from treason to murder; for since he could not get the *Ointment* bestowed on Christ, he means to get Christ himself: and to this purpose goes instantly to the Elders and Priests, with a *quid dabitis &c.* He values the ointment at 300. pence, and Christ at (but) 30. as if he was worth no more, then the interest-money, ten in the hundredth: and herein he makes his own price, for they gave him his asking: he betrays Jesus Christ a man, Jesus Christ his master; Jesus Christ is maker; as if he would destroy his Savior, and mar his maker.

Thus he runs from sin to sin, and needs he must, for he, that the Devil drives, feels no lead at his heels. Godliness creeps to heaven, but wickedness runs to hell: Many Parliament Protestants go but a Statutepace, yet look to come to heaven; but without more hast, when the Pharisees come out of hell. But *facilis descensus Auerni:* were you blinder then *Superstition,*

you may find the way to hell: It is but slipping down a hill, and hell stands at the bottom: this is the cause, that Judas runs so fast.

I have read of one *Ruffus,* that upon his *Sheel'd,* painted God on the one side, and the Devil on the other: with this *motto, situme nolis, isterogitat: if thou, oh God, wilt none of me, heres one will:* either God must take him suddenly, or he will run quick to the Devil. The *Gallant* gallops in riot. The *Epicure* reels a drunken pace. The *Lust-full* scorns to be behind; he runs from the fire of lust, to the fire of hell; as the fondly impatient fish leapes out of the boiling panne, into the burning flame. The *Swearer* is there, ear he be aware, for he goes by his tongue. The *Covetous* rides post, for he is carried on the back of *Mammon:* The Usurer sirs still in his chair or the Chimney-corner, lame of the gout, and can but halt; yet he will be at hell, as soon as the best runner of them all.

Usury is a Coach, and the Devil is driuer: needs must he go, whom the Devil drives. He is drawn to hell in pomp, by two Coach-horses, wild spirits, with wings, on their heels, (swifter then *Pegasus,* or *Mercury) Covetousness,* and *Infidellity:* what makes him put money to use, but covetousness? what makes him so wretchedly covetous, but want of faith? Thus he is hurried to hell in case, state, triumph: If any be worthy to bear the Usurer company, let it be the Rioter though of contrary dispositions, yet in this journey fitly and accordantly met: for the Usurer commonly hath money, but no Coach, and the Prodigal Gallant hath a Coach, but no money: if they want company yet, let them take in the Cheater; for he waits upon both these, and may perhaps fail of the like opportunity.

Thus because the ways to hell are full of green, smooth, soft, and tempting pleasures, infinite run apace with Judas, till they come to *their own place.* But *Heavens* way is harsh and ascending, and the *gate narrow.* Indeed the City of glory is capacious and roomthy: [a] *In my fathers housethere are many mansions,* saith Christ. It is *(domus speciosa, & domus spatiosa)* not, either scant of beauty, or pent of room. But the gate hath two properties. It is 1. low. 2. strait. and requires of the entrers: 1. a stooping. 2. a stripping.

Low. Pride is so stiff, that many a Gallant cannot enter: you have few women with the top-gallant head-tires get in here; they cannot stoop low enough; few proud in and of their offices, that have eaten a stake, and cannot stoop: few sons of pride, so starched and laced up, that they cannot without pain salute a friend: a wonderful scarcity of over-precise, (over-dissolute) factious humorists; for they are so high in their own conceits, that they cannot stoop to this low gate. The insolent, hauty, well-opinioned of themselves cannot be admitted: for, *not humbled to this day.* This low gate, and an high state do not accord Wretched fools, that rather refuse the glory within, then stoop for entrance: as if a Souldior should refuse the honor of Knighthood, because he must kneel to receive it.

Strait, or narrow; they must stoop that enter this low gate, so they must strip, that enter this strait gate. No make-bates get in, they are too full of tales and lies: God by word of mouth excludes them. *Into it shall enter none unclean thing, or that worketh abomination or lies.* Few litigious neighbors: they have so many suits, contentions, *nisi-priusses* on their backs, that not get in. Some *Lawyers* may enter, if they be not ouerladen with fees: you have few *Courtiers*

taken into this Court, by reason, there is no Coach-way to it, the gate is too narrow: no *Officers,* that are big with bribes. Not an *Incloser:* he hath too much of the poor's commons in his belly. The *usurer* hath no hope, for besides his bags, he hath too much wax and paper about him. The *Citizen* hopes well, but a false measure sticks so cross in his mouth, that he cannot thrust in his head. The *Gentleman* makes no question, and there is great possibility, if two things do not cross him, a bundle of racked rents, or a kennel of lusts and sports. The *plain-man* is likely, if his ignorance can but find the gate. *Husband-men* were in great possibility, but for the hoarding of corn, and hoising of markets. *Tradesmen,* if they would not swear good credit into their bad wares, might be admitted. *Ministers* may enter without doubt or hindrance, if they be as poor in their spirits, as they are in their purses. But *Impropriators* have such huge barns full of Church-grains in their bellies, that they are too great. Let all these take the Physic of Repentance, to abate their swollen souls, or there will be no entrance.

You hear how difficult the way is to heaven, how easy to hell; how fast sin runs, how slowly godliness creeps; what should you then do, but [b] *strive to enter in at thenarrow gate:* which you shall the better do, if you lighten yourselves of your *Bags:* oh, do not *(Judas-like)* for the *Bag,* sell your honesty, conscience, heaven: The *Bag* is a continent to money, and the world is a continent to the *Bag:* and they shall all perish. *Meat for the belly, and the belly for meat: Gold* for the *Purse,* and the *Purse* for *gold; and God shall destroy them both.* Trust not then a wealthy bag, nor a wealthy man, nor the wealthy world; all will fail; but trust in God, whose *mercy, endureth forever:* The time shall come, that

Deus erit pro numine,

Cùm mundus sit pro nomine,

Cùm homo pro nemine.

God shall be God, when the world shall be no world, man no man; or at least no man, no world of our expectation, or of ability to help us. *To God,* then, our only help, *be all praise, power, and glory, now and forever.*

Amen.

P-TA-20. Three sermons preached 1. In Whitehall, March 29. being the first Tuesday after the departure of King James into blessedness. 2. In Christ's Church, at the trienniall visitation of the right Reverend Father in God, the Lord Bishop of London. 3. In the chapel by Guildhall, at the solemn election of the Right Honorable the Lord Major of London. - Adams, Thomas, fl. 1612-1653.

THE HOLY CHOICE. A SERMON PREACHED in the Chapel by GUILDHALL, *at the Solemnity of the Election* of the Right Honorable the *Lord Major of* LONDON.

BY THO: ADAMS.

LONDON, Printed by *Aug. Matthews,* and *John Norton.* 1625.

THE HOLY CHOICE.

ACTS 1.24.

And they prayed, and said, Thou Lord, which knowest the hearts of all men, show whether of these two thou hast chosen.

THe business of the day is an *Election;* an election into one of the most Noble Offices of the Kingdom; the government of this Honorable City, which (let not envy hear it) hath no parallel under the Sun. The business of my Text is an *Election* too; an election into the highest office in the Church, to be an *Apostle* and *Witness* of Jesus Christ. If you please to spare the pattern in four circumstances; as, 1. This office is spiritual, yours temporal. 2. This place was void by Apostasy or decession, yours is supplied by succession. 3. This election is by Lots, yours is by Suffrages. 4. This choice was but one of two, it may be your number exceeds: the rest will sure well enough, and the same God that was in the one, be also present in the other, by the assistance of his holy spirit.

The argument of the Text is a prayer to God for his direction in their choice: yea indeed, that he would choose a man for them: including a strong reason of such a request, because he doth *know the hearts of all men.*

They begin with *prayer;* this was the usual manner in the Church of God. So *Moses* prayed for the choice of his Successor. *Let the Lord, the God of the spirits of all flesh set a man over the Congregation.* Christ sent not his Apostles to that holy work, without a prayer; *Sanctify them through thy truth.* In the choosing of those seven Deacons, they first prayed, and then *laid their hands upon them.* Thus were Kings Inaugurated, with *Sacrifice* and *Prayer.* It is not fit, he that is chosen for God, should be chosen without God. But for this, *Samuel* himself may be mistaken, and choose seven wrong, before he hit upon the right. In this; I cannot but commend your religious care; that businesses of so great a consequence be always sanctified with a blessing. Those which in a due proportion, must represent God to the world, ought to be consecrated to that Majesty which they resemble, by public devotions. Every important action requires *Prayer,* much more that which concerns a whole city. When *Samuel* came to

Bethlehem to annoint *David,* he calls the whole City to the Sacrifice. Indeed the Family of *Jesse* was sanctified in a more special manner: this business was most theirs, and all Israel's in them. The fear of God should take full possession of all our hearts, that are this day assembled: but those with whom God hath more to do then with the rest, should be more holy then the rest.

The choice of your Wardens and Masters in your several Companies hath a solemn form; and it is the honor of your greatest Feasts, that the first dish is a Sermon. Charity forbid, that any should think, you admit such a Custom, rather for convenience then devotion; as if Preaching were but a necessary complement to a Solemnity, as Wine and Music. I am persuaded better things of you: but if there should be any such perverse spirits, that like the Governor of a people called *Aequi,* when the Romans came to him, *Iussit eos ad quercum dicere,* bade them speak to the Oak, for he had other business: but they replied, *Et haec sacrata quercus audiat foedus a vobis violatum;* let this Oak bear witness, that you have broke the league which you have covenanted. So when we come to preach to your souls, if you should secretly bid us speak to the walls; loe even the very walls will be witnesses against you at the last day. Though *Saul* be King over *Samuel,* yet *Samuel* must teach *Saul* how to be King. We may instruct, though we may not rule; yea, we must instruct them that shall rule. Therefore as we obey your call in coming to speak, so do you obey God's command in vouchsafing to hear. Let us apply our selves to him with devotion, and then he will be graciously present at our Election.

This Prayer respects two things,

- *Quem,* the person whom they entreat.
- *Quid,* the matter for which they entreat

The Person is described by His

- Omnipotence; *Lord.*
- Omniscience, *That knowest the hearts of men.*

Omnipotence; Lord. We acknowledge thy right, thou art fit to be thine own chuser. *Lord,* there be many on earth called Lord's; but those are Lord's of earth, and those Lord's are earth, & those Lord's must return to earth. This Lord is Almighty; raising out of the dust to the honor of Princes, and *laying the honor of Princes in the dust. Lord,* of what? nay, not qualified; not Lord of such a County, Barony, Seigniorie; nor Lord by virtue of Office and Deputation: but *in abstract,* most absolute: His *Lordship* is universal: *Lord* of heaven, the owner of those glorious mansions: *Lord* of earth, disposer of all Kingdoms and Principalities: *Lord* of hell, to lock up the old Dragon and his crew in the bottomless pit: *Lord* of Death, to unlock the graves: he keeps the Key, that shall let all bodies out of their earthy prisons. A potent *Lord;* whither shall we go to get out of his Dominion? To heaven? there we cannot miss him: To hell? there we cannot be without him: In air, earth, or sea; in light or darkness, we are sure to find him. Whither then, except to Purgatory? That *Terra incognita* is not mentioned in

his *Lordship:* the Pope may keep the key of that himself. But for the rest, he is too saucy; exalting his universal Lordship, and hedging in the whole Christian world for his Diocese. Stretching his arm to heaven, in rubricking what Saints he list: to hell, in freeing what prisoners he list: on earth, in setting up, or pulling down what Kings he list: but that some have ⟨◊⟩ short his busy fingers.

To the *Lord* of all they commend the choice of his own servants. Every mortal Lord hath this power in his own Family: how much more that *Lord,* which makes Lord's? who is so fit to choose, as he that can choose the fit? Who so fit to choose, as he that can make those fit whom he doth choose? It is He alone that can give power and grace to the elected, therefore not to be left out in the election. How can the Apostle preach, or the Magistrate govern, without him; when none of us all can move but in him? It is happy, when we do remit all doubts to his decision, and resign our selves to his disposition. We must not be our own Caruers, but let God's choice be ours. When we know his pleasure, let us show our obedience. And for you, upon whom this Election falls, remember how you are bound to honor that Lord of heaven, that hath ordained such honor for you upon earth: that so in all things we may glorify his blessed Name.

Omniscience: it is God's peculiar, to be the searcher of the heart. *The heart of man is deceitful above all things, and desperately wicked; who can know it?* Who? *Ego Dominus, I the Lord search the heart.* He hath made no window into it, for man or Angel, to look in: only it hath a door, and he keeps the key himself.

But why the *Heart?* Here was an Apostle to be chosen: now wisdom, learning, eloquence, memory, might seem to be more necessary qualities, then the *Heart.* No, they are all nothing to an honest *Heart.* I deny not, but Learning to divide the Word, Elocution to pronounce it, Wisdom to discern the truth, Boldness to deliver it, be all parts requireable in a Preacher. But as if all these were scarce worth mention in respect of the *Heart;* they say not, Thou that knowest which of them hath the subtiler wit, or abler memory; but which hath the truer heart: not which is the greater Scholar, but which is the better man; *Thou that knowest the Heart.*

Samuel being sent to annoint a son of *Jesse,* when *Eliab,* the eldest came forth, a man of a goodly presence, fit for his person to succeed *Saul;* he thinks with himself, This choice is soon made, sure this is the head upon which I must spend my holy Oil. The privilege of Nature and of Stature, his primogeniture and proportion gives it him; This is he. But even the holiest Prophet, when he speaks without God, runs into error. Signs and appearances are the guides of our eyes; and these are seldom without a true falsehood, or an uncertain truth. *Saul* had a goodly person, but a bad heart: he was higher then all, many were better then he. It is not hard for the best Judgment to err in the shape. *Philoxemenes,* a magnanimous and valiant Soldier, being invited to *Magyas* his house to dinner, came in due season, but found not his Host at home. A servant seeing one so plain in clothes, and somewhat deformed in body, thought him some sorry fellow, and set him to cleave wood. Whereat *Magyas* (being returned) wondering, he received from him this answer; *Expendo paenas deformitatis meae;* I pay for my unhandsomeness. All is not valor, that looks big, and goes brave. He that judgeth

by the inside, checked *Samuel* for his misconceit; *Look not on his Countenance or Stature, for I have refused him: for the Lord seeth not as man seeth. David's* countenance was ingenuous and beautiful, but had it promised so much as *Eliabs* or *Abinadab's,* he had not been left in the field, while his Brethren sate at the table. *Jesse* could find nothing in *David* worthy the competition of honor with his brethren: God could find something to prefer him before them all. His father thought him fit to keep sheep, thought his Brethren fit to rule men. God thinks him fit to rule, and his Brethren to serve; and by his own immediate choice destines him to the Throne. Here was all the difference; *Samuel* and *Jesse* went by the outside, God by the inside: they saw the composition of the body, he the disposition of the mind. Israel desires a King of God, and that King was chosen by the Head: God will choose a King for Israel, and that King is chosen by the *Heart.* If in our choice for God, or for our selves, we altogether follow the eye, and suffer our thoughts to be guided by outward respects, we shall be deceived.

[1] Why do they not say, *Thou that knowest* the estates of men, who is rich, and fit to support a high place; and who so poor that the place must support him? I hear some call *Wealth, Substance;* but certainly at best, it is but a mere circumstance. It is like the Planet *Mercury;* if it be joined with a good *Heart,* it is useful; if with a bad and corrupt one, dangerous. But howsoever at the Beam of the Sanctuary, money makes not the man, yet it often adds some metal to the man; makes his Justice the bolder, and in less hazard of being vitiated. But *pauperis sapientia plus valet quam diuitis abundantia.* If the poor man have *Wisdom to deliver the City,* he is worthy to govern the City. I yield, that something is due to the State of Authority; *Ad populum Phaleras:* So *Agrippa* came to the Tribunal with great pomp and attendance. This is requisite to keep awe in the people, that the Magistracy be not exposed to contempt. But *Magistratus, non vestitus, indicat virum:* Wise government, not rich garment, shows an able man. It was not riches, that they regarded.

[2] Why do they not say, *Thou that knowest* the Birth or Blood of men? I know, it is a reverend thing to see an ancient Castle or Palace not in decay; or a fair Tree, sound and perfect timber. But as foul Birds build their nests in an old forsaken house, and doated trees are good for nothing but the fire; so the decay of Virtue is the ruin of Nobility. To speak morally, Active worth is better then Passive; this last we have from our Ancestors, the first from our selves. Let me rather see one virtue in a man alive, then all the rest in his pedigree dead. Nature is regular in the brute Creatures; Eagles do not produce cravens; and it was a monstrous fable, that *Nicippus* his Ewe should yeane a Lyon. But in man she fails, and may bring forth the like proportion, not the like disposition. Children do often resemble their Parents in face and features, not in heart and qualities. It is the earthly part that follows the seed; wisdom, valor, virtue, are of another beginning. Honor sits best upon the back of merit: I had rather be good without Honor, then Honorable without goodness. Cottages have yielded this as well as Palaces. *Agathocles* was the son of a Potter, *Bion* of an infamous Courtesan. In holy Writ, *Gideon* was a poor Thrasher, *David* a Shepherd; yet both mighty men of valor, both chosen to rule, both special Saviors of their Country. Far be it from us to condemn all honor of the first head, when noble deservings have raised it; though before it

could show nothing but a White Shield. Indeed, it is not the Birth, but the new Birth, that makes men truly Noble.

[3] Why do they not say, *Thou that knowest* the wisdom and policy of men? Certainly, this is requisite to a man of place; without which he is a blind *Polyphemus,* a strong arm without an eye. But a man may be wise for himself, not for God, not for the public good. An Ante is a wise creature for it self, but a shrewd thing in a Garden. Magistrates, that are great lovers of themselves, are seldom true lovers of their Country. All their actions be motions, that have recourse to one Center, that is, themselves. A cunning head without an honest heart, is but like him that can pack the Cards, yet when he hath done, cannot play the Game, or like a house with many convenient Stairs, Entries, and other passages, but never a fair room; all the inwards be sluttish and offensive. It is not then, *Thou that knowest* the Wealth, or the Birth, or the Head, but the *Heart;* as if in an Election, that were the main; it is all if the rest be admitted on the By.

Here then we have three remarkable observations. 1. What kind of Hearts God will not choose, and we may guess at them. 2. What Hearts he will choose, and himself describes them. 3. Why he will choose men especially by the Heart.

First what kind of Hearts he will not choose; and of these (among many) I will mention but three.

1. *Cor diuisum,* a distracted Heart; part whereof is dedicated to the Lord, and part to the world. But he that made all, will not be contented with a piece. *Aut Caesar, aut nihil.* The service of two Masters, in the obedience of their contrary commands, is incompetible, *sensu composito.* Indeed *Zacchaeus* did first serve the world, and not Christ; afterward Christ, and not the world; but never the world and Christ together. Many divisions followed sin. 1. It divided the heart from God; *Your sins have seperated between you and your God.* 2. It divided heart from heart. God by Marriage made one of two, sin doth often by prevarication make two of one. It divided the tongue from the heart. So *Cain* answered God, when he questioned him about *Abel; Am I my Brothers keeper?* As if he would say, Go look. 4. It divided tongue from tongue, at the building of *Babel;* that when one called for Brick, his fellow brings him mortar: and when he spake of coming down, the other falls a removing the ladder. 5. It divided the heart from it self; *They spake with a double heart.* The original is, *A heart and a heart:* one for the Church, another for the Change: one for Sundays, another for working days: one for the King, another for the Pope. A man without a heart, is a wonder: but a man with two hearts, is a monster. It is said of *Judas,* There were many hearts in one man: and we read of the Saints, There was one heart in many men. *Dabo illis cor vnum,* a special blessing.

Now this division of heart is intolerable in a Magistrate; when he plies his own cause under the pretence of another's; and cares not who lose, so he be a gainer. Saint *Jerome* calls this *Cor male locatum;* for many have hearts, but not in their right places. *Cor habet in ventre gulosus, lasciuus in libidine, cupidus in lucris.* Naturally, if the heart be removed from the proper sear, it instantly dyes. The eye unnested from the head, cannot see: the foot sundered from the body, cannot go: so spiritually, let the heart be vncentred from Christ, it is dead. Thus

the Coward is said to have his heart at his heel, the timorous hath his heart at his mouth, the envious hath his heart in his eyes, the Prodigal hath his heart in his hand, the fool hath his heart in his tongue, the covetous locks it up in his chest. He that *knows the hearts of all men,* will not choose a divided or misplaced heart.

2. *Cor lapideum,* a hard or stony heart. This is *Ingratum ad beneficia, infidum ad consilia, inverecundum ad turpia, inhumanum ad bona, temerarium ad omnia.* A Rock, which all the Floods of that infinite Sea of God's mercies and Judgments cannot soften. A Stitthy, that is still the harder for beating. It hath all the properties of a stone: it is as cold as a stone, as heavy as a stone, as hard as a stone, as senseless as a stone. No persuasions can heat it, no prohibitions can stay it, no instructions can teach it, no compassions can mollify it. Were it of iron, it might be wrought: were it of lead, it might be molten, and cast into some better form: were it of earth, it might be tempered to another fashion: but being stone, nothing remains but that it be broken. What was *Pharaohs* greatest plague? was it the murraine of Beasts? was it the plague of Boils? was it the destruction of the Fruits? was it the turning of their Rivers into Blood? was it the striking of their First borne with death? No, though all these plagues were grievous, yet one was more grievous then all; *Cor durum,* his hard heart. He that *knows all hearts,* knows how ill this would be in a Magistrate: a heart, which no cries of Orphans, no tears of Widows, no mourning of the oppressed, can melt into pity. From such a Heart good Lord deliver us.

3. *Cor eupidum,* a covetous heart; the desires whereof are never filled. A handful of corn put to the whole heap, increaseth it; yea, add water to the Sea, it hath so much the more: but *he that loveth Silver,shall never be satisfied with Silver.* One desire may be filled, but another comes. *Crescit amor nummi, quantùm ipsa pecunia creseit.* Natural desires are finite, as thirst is satisfied with drink, and hunger with meat. But unnatural desires be infinite; as it fares with the body in burning Fevers; *Quo plus sunt potae, plus sitiuntur aquae:* So it is in the covetous heart, *Vt cùm posideat plurimae, plura petaet.* Grace can never fill the purse, nor wealth the heart.

This vice is in all men iniquity, but in a Magistrate Blasphemy: the root of all evil in every man, the rot of all goodness in a great Man. It leaves them, like those Idols in the Psalm; neither eyes to see, nor ears to hear; but only hands to handle. Such men will transgress for handfulls of barley, and morsels of bread; and a very dram of profit put into the Scole of Justice, turns it to the wrong side. There is not among all the charms of Hell, a more damnable spell to inchant a Magistrate, then the love of Money. This *turns Judgment into Wormwood,* or at least into vinegar: for if Injustice do not make it bitter as Wormwood, yet shifts and delays will make it sour as vinegar. O how sordid and execrable should bribes be to them, and stink worse in their nostrils then *Vespasians* tribute of urine! Let them not only bind their own hands, and the hands of their servants, that may take; but even bind the hands of them that would offer. He that useth Integrity, doeth the former: but he that constantly professeth Integrity, doth the latter. It is not enough to avoid the fault, but even the suspicion: It is some discredit to the Judge, when a Client with his bribe comes to be denied: for if his usual carriage had given him no hope of speeding, he would not offer. A Servant, that is a favorite or inward, gives suspicion of corruption, and is commonly thought

but a by-way; some postern or back-door for a gift to come in, when the broad fore-gates are shut against it. This makes many aspire to Offices and great places, not to do good, but to get goods; as some love to be stirring the fire, if it be but to warm their own fingers. Whatsoever affairs pass through their hands, they crook them all to their own ends; and care not what becomes of the public good, so they may advance their own private: and would set their neighbors house on fire, and it were but to roast their own eggs. Let them banish Covetousness, with as great a hatred as *Amnon* did *Tamar;* first thrust it out of their hearts, then shut and lock the door after it: for the covetous heart is none of them that God chooseth.

Next let us see what kind of hearts God will choose; and they be furnished with these virtues fit for a Magistrate.

1. There is *Cor sapiens,* a wise heart; and this was *Solomon's* suite; *An understanding heart.* He saw, he had power enough, but not wisdom enough; and that Royalty without wisdom, was no better then an eminent dishonor; a very Calf made of golden Eare-rings. There is no Trade of life, but a peculiar wisdom belongs to it; without which all is tedious and unprofitable: how much more to the highest and busiest vocation, the government of men? An ignorant ruler is like a blind Pilot; who shall save the vessel from ruin?

2. *Cor patiens;* a meek heart: what is it to discern the cause, and not to be patient of the proceedings? The first Governor that God set over his Israel, was *Moses;* a man of the meekest spirit upon earth. How is he fit to govern others, that hath not learned to govern himself? He that cannot rule a Boat on the river, is not to be trusted with steering a Vessel on the Ocean. Nor yet must this patience degenerate into cowardliness: *Moses* that was so meek in his own cause, in God's cause was as resolute. So there is also

3. *Cor magnanimum,* a heart of fortitude and courage. The rulers and squares that regulate others, are not made of lead or soft wood, such as will bend or bow. The principal Columns of a house, had need be heart of Oke. A timorous and flexible Magistrate is not fit for these corrupt times. If either threatenings can terrify him, or favor melt him, or persuasions swerve him from Justice, he shall not want temptations. The Brain that must dispel the fumes, ascending from a corrupt liver, stomach, or spleen, had need be of a strong constitution. The courageous spirit that resolves to do the will of heaven, what malignant powers soever would cross it on earth, is the heart that God chooseth.

4. Lastly, there is *Cor honestum,* an honest heart. Without this, courage will prove but legal Injustice, policy but mere subtlety, and ability but the Devils Anvil to forge mischiefs. Private men have many curbs; but men in authority, if they fear not God, have nothing else to fear. If he be a simple Dastard, he fears all men: if a head-strong commander, he fears no man; like that unjust Judge, that *feared neither God nor Man.* This is the ground of all fidelity to King and Country, Religion. Such was *Constantine's* Maxim; He cannot be faithful to me, that is unfaithful to God. As this honorable place of the Kings Lieutenāt-ship hath a Sword bearer, so the Magistrate himself is the *Lord's Sword-bearer,* saith Saint *Paul.* And as he may never draw this Sword in his private quarrel, so he must not let it be sheathed when God's cause

calls for it. It is lenity and connivance that hath invited contempt to great places. Did Justice carry a severer hand, they durst not traduce their Rulers in Songs and Satyrs, the burden whereof will be their own shame. Magistrates are our civil Fathers: and what deserve they but the curse of *Cham,* that lay open the nakedness of *their Fathers?* When *Alexander* had conquered *Darius,* and casually found his slain body lying naked, he threw his own coat over him, saying, I will cover the destiny of a King. It is God alone that *casteth contempt upon Princes;* which that he may not do, let them preserve *Cor mundum,* a clean heart, not conscious of ill demerits.

Such a one sits on the Judgment-Seat, as one that never forgets that he must appear before the Judgment-Seat of Christ. So he executeth Justice, as never losing the sense of Mercy: so he showeth Mercy, as not offering violence to Justice. He can at once, punish the offense, and pity the offender. He remembers his oath, and fears to violate it: to an enemy he is not cruel, to a friend he will not be partial. And if ever he have but once cut the skirt of Justice, as *David* the lap of *Saul's* garment, his *Heart smites him* for it. He minds no other clock on the Bench, but that of his own Conscience. He will not offend the Just, nor afford a good look to varlets: nor yet doth he so disregard their persons, as to wrong their causes. He will maintain Piety, but not neglect Equity. In Court, he looks not before him on the person, nor about him on the beholders, nor behind him for bribes; nay, he will not touch them in his Closet or Chamber, lest the timber and stones in the wall should witness against him. So he helps the Church, that the Commonwealth be no loser: so he looks to the Common-wealth, that the Church may not be wronged. The lewd fear him, the good praise him, the poor bless him; he hath been a Father to Orphans, a Husband to distressed Widows. Many prayers are laid up for him in Heaven; and when he dies, they with the assistance of Angels, shall bear him up to blessedness.

Lastly, let us see why God will choose men by the heart. I deny not, but wisdom and courage, moderation and patience, are all requisite concurrences: but the *Heart* is the *Primum Mobile,* that sets all the wheels a going, and improves them to the right end. When God begins to make a man good, he begins at the heart: as Nature in forming, so God in reforming, begins there. As the eye is the first that begins to die, and the last that begins to live: so the heart is the first that lives, and the last that dies. It is said of the Spider, that in the morning, before she seeks out for her prey, she mends her broken web; and in doing that, she always begins in the midst. Before we pursue the profits and baits of this world, let us first amend our life; and when we undertake this, let us be sure to begin at the heart. The *Heart* is the Fort or Citadel in this little Ile of man; let us fortify that, or all will be lost. And as naturally, the heart is first in being, so here the Will (which is meant by the Heart) is chief in commanding. The Centurions servants did not more carefully obey him, when he said to one *Go, and he goeth,to another Come, and he cometh, to a third, Do this, and he doth it:* then all the members observe the *Heart;* if it say to the eye, See, it seeth: to the ear, Hear, it hearkeneth: to the tongue, Speak, it speaketh: to the foot, Walk, it walketh: to the hand, Work, it worketh. If the *Heart* lead the way to God, not a member of the body, not a faculty of the soul, will stay behind. As when the Sun ariseth in the morning, Birds rise from their nests, Beasts from their dens, and Men from their beds. They all say to the *Heart,* as the Israelites did to *Joshua;*

All that thou commandest us,we will do: and whither soever thou sendest us, we will go: only the Lord be with thee. Therefore the penitent Publican *smote his heart,* as if he would call up that, to call up all the rest. It cannot command and go without.

No part of man can sin without the heart, the heart can sin without all the rest. The Wolf goes to the flock, purposing to devour a Lamb, and is prevented by the vigilancy of the Shepherd; yet *Lupus exit, Lupus regreditur;* he went forth a Wolf, and comes home a Wolf. The heart intends a sin, which is never brought into action; yet it sins in that very intention. The hand cannot offend without the heart, the heart can offend without the hand. The heart is like a Mill: if the wind or water be violent, the Mill will go whether the Miller will or not; yet he may choose what kind of grain it shall grind, wheat or darnel. If the affections be strong and passionate, the heart will be working: yet the Christian by grace, may keep out lusts, and supply it with good thoughts.

The *Heart* is God's peculiar; the thing he especially cares for: *My son, give me thy heart:* and good reason, for I gave my own Sons heart to death for it *Non minus tuum, quia meum;* It is not less thine, for being mine: yea, it cannot be thine comfortably, unless it be mine perfectly. God requires it principally, but not only: give him that, and all the rest will follow. He that gives me fire, needs not be requested for light and heat; for they are inseparable. *Non corticis, sed cordis Deus.* God doth not regard the rind of the lips, but the root of the heart. It was the Oracles answer, to him that would be instructed which was the best Sacrifice; *Da medium Lunae, Solem simul, & canis iram:* which three characters make *Cor,* the Heart. Mans Affection is God's *Hall:* man's Memory, his *Library:* man's Intellect, his *Privy Chamber;* but his Closet, Sacrary, or Chapel, is the *Heart.* So Saint *Augustine* glosseth the *Pater noster; Quies in coelis, which art in heaven,* that is, in a heavenly *Heart.*

All outward works an hypocrite may do, only he fails in the Heart: and because he fails there, he is lost everywhere. Let the flesh look never so fair, the good Cater will not buy it, if the liver be spak'd. Who will put that timber into the building of his house, which is rotten at the heart? Man judgeth the heart by the works, God judgeth the works by the heart. All other powers of man may be suspended from doing their offices, but only the *Will,* that is the *Heart.* Therefore God will excuse all necessary defects, but only of the *Heart.* The blind man cannot serve God with his eyes, he is excused: the deaf cannot serve God with his ears, he is excused: the dumb cannot serve God with his tongue, he is excused: the creeple cannot serve God with his feet, he is excused. But no man is excused for not serving God with his *Heart. Deus non respicit quantum homo valet, sed quantum velit.* Saint *Chrysostom* seemed to be angry with the Apostle, for saying, *Behold, we have left all, and followed thee.* What have you left? an angle, a couple of broken nets, and a weather beaten Fish-boat; a fair deal to speak of. But at last he corrects himself, *I cry you mercy, Saint Peter:* you have *forsaken all* indeed: for he truly leaves all, that leaves *Quod vel capit mundus, vel cupit:* that takes his *Heart* from the world, and gives it to Christ.

All other faculties of man apprehend their objects, when they are brought home to them; only the Will, the Heart goes home to the object. Colour must come to the eye, before it can see it: sound to the ear, before it can hear it: the object to be apprehended is brought home

to the understanding, and past things are recollected to the memory; before either can do her office. But the heart goes home to the object. *Vbi thesaurus, ibi cor.* Not where the heart is, there will be the treasure: but *where the treasure is, there will be the heart.*

Blessed are the pure in heart,for they shall see God. Of all, the pure heart is beholding to God, and shall one day behold God. Therefore *Dadid* prays, *Cor mundum crea in me, Deus: Create in me a clean heart, O God.* The Lord rested from the works of his Creation the seventh day; but so dearly he loves clean hearts, that he restes from creating them no day. As *Jehu* said to *Iehonadab, Est tibi cor rectum,Is thy heart right?* Then give me thy hand, *come up into my chariot.* So this is God's question, *Is thy heart upright?* Then give me thy hand, ascend my triumphant Chariot, the everlasting glory of heaven.

To conclude; because there is such difference of hearts, and such need of a good one; they put it to Him that knows them all, and knows which is best of all. For howsoever Nature knows no difference; nor is there any *Quorum praecordia Titan De meliore luto finxit:* yet in regard of grace, the sanctified heart is of purer metal then common ones. A little living stone in God's building, is worth a whole Quarry of the world. One honest heart is better then a thousand other: the richest Mine, and the coarsest mould, have not such a disproportion of value. Man often fails in his Election, God cannot err. The choice here was extraordinary, by lots: yours is ordinary by Suffrages; God's hand is in both.

Great is the benefit of good Magistrates: that we may sit under our own Vines, go in and out in peace, eat our bread in safety, and (which is above all) lead our lives in honest liberty: for all this we are beholding, under God to the Magistrate, first the Supreme, then the subordinate. They are Trees, under whose branches the people build and sing, and bring up their young ones in religious nurture. That *Silence in heaven about half an hour,* when the *golden vials were filled with sweet odors,* and the prayers of the Saints ascended as pillars of smoke and Incense, is referred by some, to the peace of the Church under *Constantine.* It is the King of *Mexico's* Oath, when he takes his Crown; *Iustitiam se administraturum, effecturum vt Sol cursum teneat, Nubes pluant, Rivi currant, terra producat fructus;* that he will minister Justice, he will make the Sun hold his course, the Clouds to rain, the Rivers to run, and the Earth to fructify. The meaning is, that the upright and diligent administration of Justice, will bring all these blessings of God upon a Country.

If we compare this City with many in foreign parts, how joyfully may we admire our own happiness! Those murders and massacres, rapes and constuprations, and other mischiefs, that be there as common as nights, be rare with us. I will not say that all our people are better then theirs, I dare say, our Government is better then theirs. Merchants make higher use, and are more glad of calm Seas, then common passengers. So should Christians more rejoice in peace, then can the heathen: because they know how to improve it to richer ends, the glory of God, and salvation of their own souls. Proceed ye grave and honorable Senators, in your former approved courses, to the suppressing of vice and disorders, and to the maintenance of Truth and Peace among us. It is none of the least renowns of this famous City, the Wisdom and Equity of the Governors. To repeat the worthy acts done by the *Lord's Maters* of *London,* were fitter for a Chronicle; they are too large for a Sermon.

But it is high time to bless you with a Dismission, and to dismiss you with a Blessing. That Almighty God, *that knows the hearts of all,* sanctify your hearts to govern, and ours to obey; that we all seeking to do good one to another, *He* may do good unto us all. To this blessed and eternal God, the Father, the Son, and the Holy Ghost, be all glory and praise forever. *Amen.*

Henry Ainsworth, 1571-1622?

P-HA-1. A censure upon the dialogue of the Anabaptists entitled, A description of what God hath predestinated concerning man. By Henry Ainsworth. - Ainsworth, Henry, 1571-1622?

A CENSURE UPON A DIALOGUE OF THE Anabaptists; Intituled, 〈...〉 what God hath Predestinated concerning man, &c. By HENRY AINSWORTH.

ROM. 9.11.15.16.

11 (For the *children* being not yet borne, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

Printed in the year of our Lord, 1623.

TO THE READER.

CHristian Reader, howbeit the continued infirmity of this authors body, wherewith it pleased God to exercise him, might justly have excused him from taking pen in hand to write, especially in businesses of this nature, his desire being as himself testified in his life time, to finish this last period of his life with more comfortable meditations then to follow controversies: yet did he labor to his power, yea and (as I may say) beyond his power, to enforce himself even in his decayed health, together with his other necessary labors, to discover the fraud and falsehood of the adversaries: amongst others he judged these Anabaptists not the least, which occasioned this ensuing Censure; Another nearer inhabitant then the former author, was one Mr. *Paget* that lived in the same city by him▪ being a chief leader to another congregation there, who being of a quarrelsome disposition, and envious hearted towards Mr. *Ainsworth,* and the truth professed by him, having unjustly picked quarrels against him: afterward without his privity while matters were in debating (not imitating D. *Reynolds* to *Hart* although he highly commends him pag. *367.*) published a book against him, laying to his charge things which he knew not, even gross untruths, and palpable reproaches, making divers false charges upon him, as if he neither shamed nor feared to be Satan's instrument to blow abroad whatsoever envy and malice had scraped together, in likelihood expecting no other reward then gratifying the world, by the Gospel's disgrace in our subversion; yea laboring through his sides to smite the text it self, which I trust M. *Ainsworth* hath well cleared in that little advertisement published in his life time with those books of Moses, besides a particular answer to his book he had well begun, and had finished long before his death had not his infirmity of body hindered. But now time

permits not to instance particulars, but leaving so unneighbourly, yea so unchristian an opposite to the Lord for judgment, I will add a word or two touching the occasion of this treatise ensuing, which was at the request of some, (whose minds the Anabaptists would cumber with their errors) to show his judgment on the foresaid book. Now as some were assaulted that yet would give no way or entertainment to those errors, yet othersome that had stood in the truth a long time, were perverted. The knowledge of these things coming to this reverend and judicious man, Mr. *Henry Ainsworth,* he soon drew out this answer, and sent it by a friend into England, to reclaim (if God saw it good) such as had erred herein, and gone astray by rash and inconsiderate zeal beyond knowledge, and through the grace of God to preserve such from falling as yet stood: this he sent for the present, purposing if the Lord continued some competent health and strength, to revise and so to make more perfect this which then shortness of time in respect of the Messengers great haste, could not be afforded, and so to make it public in this spring; but the Lord having prevented this his purpose, by taking him to himself, he now resteth from his labors. Yet finding the matter may, through the blessing of God, be profitable to his people, it is thought fit not to keep these his last labors in matters of this nature in silence, but that it come to the public view for the good of them that are ordained to life. And so I wish thee to farewell in the Lord.

A CENSURE UPON A DIALOGUE of the Anabaptists, entitled, *A Description* of what God hath Predestinated concerning MAN, &c.

BEING requested by some, whose minds the Anabaptists would cumber with their errors, to show my judgment on their foresaid Book; I have set down these few observations.

In the first part which they entitle of *Predestination,* they commit a double fault, 1 They confirm not by holy Writ their own doctrine: for in the third page of their Dialogue, they describe God's Predestination out of their own head; not one Scripture brought to prove that they say: neither can they justify by God's word that their description, wherein some things are erroneous, some ambiguous and sophistical till they be cleared. 2 They abuse and calumniate the doctrine of those whom they call Calvinists, and would father upon them absurdities, errors, blasphemies: taking advantage upon some harsh phrases, concluding against them worse things then either they spake or meant; passing over the explanations to be seen in sundry of their works, which will clear them of the errors that these men would enforce upon them.

The differences which they make (in page 4) between the Calvinists doctrine and theirs, are fraudulent and injurious. As between *All things,* and *all good things:* where first these Anabaptists do differ from the plain Scriptures, which testify that *All things* were created by Christ, Col. 1 16, and without him was *not anything* made that was made, 1 John. 1 2. Secondly, they cannot be ignorant but that we hold all things that were made to be very good, Gen. 1 31, so this difference they forged out of their idle heads.

The 2 & 3 differences, as that the Calvinists should say, *whatsoever is done (murder or the like) cometh from God; and that God is the principal cause and author of all things, appointing all things to the one part and to the other, damnation as salvation, vice as virtue.* But the Anabaptists say,

whatsoever good is done cometh from God, but no evil things that are done; and that God is the principal cause and author of all good, and of salvation to all men; but the devil is the author of all evil. In these differences they set down some error, with calumny and sophistry.

Error it is to say, God appoi•ted not Damnation as Salvation: wherein again they proclaim themselves diff•rent from holy Scripture. For damnation being a work of God's justice upon the reprobates, (as salvation is a work of his grace towards his elect,) comm•th from God, and is by him appointed; as those Scriptures plai•lie testify, Mat. 25 41, Jude v. 4, 2 Pet. 2 3 • 9, Rom. 9 22.

That any of us should say, *murder* and other l•ke *vices* come from God, and are appointed by him, is injurious sophistication. We hold not God to be the principal cause or author of any evil as it is sin; but only of evil as it is condign punishment for sin, accord•ng to Esa. 45 7, Amos 3 6. Concerning *murder,* and other like actions, we distinguish between the action as it is natural, and as it is moral. All actions as they are merely natural, are of God: for *in him we live, and move, and have our being,* Act 17 28, without him no man can move his hand to smite h•s neighbor. As they are moral, God's providence concerning them is twofold: for as they are vicious & sinfully done, God doth them not, but suffereth them so to be done: as they have in them respect of justice and punishment, so God doth, appointeth, commandeth them to be done: As, the defiling of David's Concubines, being considered in the sinfulness of it, proceeded from Absalom's wicked lust, and A•hitophels wicked counsel, 2 Sam. 16 21 22. thus God did it not, but suffered it to be done. But considering it as a punishment or chastisement for David's sin, the Scripture telleth us, that God *took* David's wives and *gave* them to Absalom, and God *did* this *thing,* 2 Sam 12 11 12. The murdering of the Israelites by the Assy••ans, of the I•wes by the Babylonians, was a very si•full action done by these Heathens; and thus God suffered them to do it: But as it was a just punishment for his people's iniquity, God *sent* those heathens against the *hypocritical nation,* Esa 10▪5 6. God caused the Jews to fall by the sword, he made Jerusalem desolate, he hims•lfe fought against them with an outstretched hand, he deliver•d them into the hands of Nebuchadnezzar; he prepared destroy•rs against th•m, he gave them into the hand of those that sought their lif•: the Babylonians w•re his servants, whom he sent and took, and brought against the land; though those H•ath•ns for their iniquity in doing this, were afterward punished, Ier. 19▪7 8, & 21 5 7, and 22 7 25, & 25 9 12. Other examples ma•y are in the Scriptures, how these actions which men did most sinfully, G•d did the same actions by those evil men; most justly: either for judgment upon reprobates, or for chastisement & mercy unto his ch•sen.

They inveigh against us, as teaching *that God decreed that Adam could not but sin; that God commanded him not to sin, and yet decreed that he should not sin. Answ.* They proceed in wronging us. We teach not that God decreed sin should be done, otherwise then by suffering it to be done. He never decreed either to do sin, or to command it to be done, or to approve it being done. Neither did any decree of God force Adam to sin; he might have have avoided sinning if he had would: but he would not continue in obedience, he sinned willingly.

Further, they feign us to say, that *though God by his reviled will commanded Adam not to sin, yet in his secret will he decreed he sh•uld sin. Answ.* God neither openly nor secretly decreeth or

willeth sin as sin: for he is not a God that hath pleasure in wickedness, Psal. 5 4. They keep their wont therefore in calumniating us. Also they err, in refusing the distinction between God's revealed and his secret will, whereby we understand not two wills in God, but one and the same will, partly revealed, partly concealed from us and secret, according to Deut. 29 29. By his reviled will or commandment, God would have Abraham to kill his son, Gen. 22, by his secret will (not th•n reviled to Abraham but afterward) he would not have him killed.

They go on and would prove, that *God did neither decree, nor lay any ne•essity on Adam to transgress.* But they labor in the wind, and would prove that which we confess, yet in their proof lurketh error; for they affirm, *that God left not Adam unfurnished with anything that •ight support him in that estate in which he created him.* For th•s th•y bring no word of God, but broach their own fansi•s. A•am was unfurnished of God's gracious help to support him when h• was tempted: for want of it, he willingly yielded unto Sa•an: by it, he might and would have resisted all temptations; even as the elect Angels having this grace, are supported so as they shall never fall. Adam in deed was so furnished of God, that no power or fraud of Satan could have vanquished him, unl•sse he himself would voluntary yield: which he did, and therefore had no excuse for his sin. But God (if he had pleased) could so have confirmed his will in good, could so have supported him with grace in temptation, that his will should not at all have declined to evil. This God did not, because so it pleased him; and he was not bound to give Adam more grace, then that which he had bestowed on him: which was so great, that no power of devils could have prevailed, if the man had not willingly fallen.

They proceed to manifest two things: first, Of Adams state,*viz. that God could not make him otherwise then be made him, that is mutable, able to obey his precepts: but not unchangeably good. Ans.* Not to reason of things too high for us, how God *could have made* man: I grant that men and Angels, and all cr•atures are changeable: and that Adam was able to obey all God's commandments, if he had would: but this proveth not that he was furnished with all things that might support him in that good estate: for he had not special grace from God to stablish his will in good; which the Lord could have done, and then Adam had not sinned. Whereas they add, *God did not decree and force him to sin*; we say the same, and they sinfully wrong us to impute such blasphemy unto us. 2 The second thing they would manifest is; *That many things be done against the will of God. Answ.* This as it is set down is false: For it was the will of God to suffer Adam to fall, else he had not fallen: and God willingly suff•reth all the sins done under the Sun; for if he would not suff•r them, the creatures could not do them. But understanding by God's will his commandment, or his approbation: so it is true, that too many things are done against God's will: and this they need not go about to prove, for none (I think) denieth it.

But they scoff at the distinction between the action, and the sin of the action, and call it *merely a fabulous riddle:* and say, the *subtlety of the Riddle is this, that sin is nothing:* whereupon they pleasantly infer, that *malefactors are punished for nothing. Answ.* Had they not a better faculty in deriding then in disputing, they would not have called it a fabulous riddle. I have before proved that all actions of men as they are natural, all motions inward or outward, are of God, Act. 17 28. Again, I have proved that the actions of Assyria and Babylon, were just

and holy actions as God did them; but wicked & sinful as men performed them Therefore the action and the sin of the action are rightly and needfully distinguished, seeing God's hand is in the one, but not in the other. That sin is no substantial thing is plain, seeing all things were made by God, John. 1 2, but sin he never made: it is a vicious quality infecting the good things which God made, and corrupting their actions. And thus though sin be not simply nothing, yet it is no substantial thing. Their definition of sin, that *it is a thought, word, or deed, contrary to the will of God*▪ is no perfect definition: for there is an hereditary sin from Adam, which all have, before they can either do, or speak, or think: of which point we are to treat anon. Their inference that they which hold *God to be the author of the deed which is sin,* hold him *to be the author of sin,* is denied and before disproved. We know God was author of the deed of sending Joseph into Egypt: for he sent him •hither, partly to try and humble Joseph, partly to provide for Jacob's family, Psal. 10• 17 19, Gen. 45 7 8, yet was •e not author of the sin committed in sending him, that was of the Patriarchs, moved with envy, Act. 7 9.

They charge M. Knox with *wide wandering,* and *large bl•sphemy,* for ascribing to the providence of God, *wh•tsoever the Ethnics attributed to fortune:* Their reason is this, *who knoweth not that unto fortune, the Ethnics ascribe all perverse and pestilent wickedness. Answ.* Herein they wander from the truth, and blaspheme it. God's providence extendeth further then to such things as he himself is author and doer of: it extendeth to all the most horrible sins in the world, which he willingly suffereth to be done, and provideth in what manner and measure he will suffer them to be done, and by his wisdom knoweth to bring good out of the worst and most sinful deed. Could Adam have been tempted to sin, if God had not given Satan leave to tempt? Could he have fallen, if God had not left him to himself? Was not God's providence in Absalom's horrible sin when he defiled his fathers wives; seeing God foretold it, and the manner of it, before all Israel, and before the Sun? 2 Sam. 12 11 12. God's providence suff•red Shimei's sin when he cursed David: his providence kept Abimelech from sinning in defiling Sarah, Gen. 20 3 6. To conclude, it is near unto Atheism & Epicureanism to deny God's providence in any the least thing or action be it good or evil.

But these men infer worse matter; asking *whether anything may be spoken more repugnant to the nature of God, or contrary to his word &c. then to say that God punisheth man with hell torments, for doing those things which he himself hath predestinated, ordained, decreed, determined, appointed, willed and compelled him to do, and that whi•h a man cannot choose, but must needs do by the force and compulsion of his predestination. Ans* Bold calumniators, which woul make the worl• believe we say such things as we abhor to think. In how many books might they have seen these things denied, and refuted. We teach that sin is suffered of God, not done by him, nor decreed, willed, commanded, much less compelled. All that sin (whether men or devils) sin voluntarily, of their own will, for which they might all in justice be damned. God tempteth no man to evil, much less forceth or compelleth any to evil, I am. 1 13. So they answer unto, and woul• refute their own fictions.

They affirm that we say, *whatsoever God foreseeth be willeth,and it cannot but come to pass:* whereto they answer, *that God foreseeth all things, good and evil, but he willeth only good. And though he fore knoweth •ll things, yet all things come not to passeth •efore of necessity. Answ.* They

still dally and deceive by general and ambiguous terms. If they understand by God's will, his p•rmissiue will, or willing sufferance: so we say all things good or evil co•• to pass by his will. But if they mean God's effective or approving will, so we hold that he willeth nothing but good. The second we teach not, that all things therefore come to pass because• God foreknoweth them: his foreknowledge imposeth no necessity on things. But withal we teach, that whatsoever God foreknoweth shall be, that must needs be, else his knowledge should not be certain and infallible: but they come to pass by other causes then his bare for•knowledge. These distinctions observed, their reasons deduced from Scripture are soon taken away.

They plead, that *God foreseeth the death of • sinner, and the cause thereof, viz. his wickedness; but willeth it not, as Ezech.* 18 32 *and* 33 11. *I will not the death of a sinner, but that he return and live. Christ foresaw the destruction of Jerusalem, yet he willed it not for he wept &c. Mat.* 23 37. *Answ.* They do not well to shuffle togeth•r, Death, and wickedness the cause of it. Wickedness God willeth permissively, suffering it to be done: Death he willeth •ff•ctiuely, infl•cti•g it on obstinate sinners. Secondly, they err in d•nying absolutely that God willeth the death of a sinner, else how should God judge the world? To kill for sin is a work of •ustice, as to pardon sin is a work of mercy. God willeth his own justice and work thereof. Who but he createth the evil of punishment? Isaiah 45 7, Amos 3 6. Who but he prepareth death and hell for sinners? Math. 25 41. And •id he do this against his will? The Scripture in plain words saith of Eli•s wicked sons. *They hearkened not &c. because th• Lord would sl•y •hem,* 1 Sam. 2 25. Whereas therefore Ezekiel saith, *God w••ld not sinners death,* it cannot be meant absolutely or in all resp•ct• (for then it should contradict the other Scripture,) but conditionally or comparatively: if sinners repent he willeth not their death; or he willeth not their death so much as their repentance. But if the wick•d turn not, then the (Prophet saith) *God whetteth his sword, bendeth his bow, and prepareth for him the instruments of death,* Psal. 7.12 13. So Christ would not Jerusalem's destruction, if they would have come to him: but because they would not, he would make it desolate, as was foretold, Dan. 9.26 27.

They would prove, that all things come not pass of necessity *therefore;* to wit, because of God's foreknowledge. *Answ.* They labor in vain to prove that they need not. God's *foreknowledge* l•yeth no necessity that the thing must be done by force or compulsion. Yea God's will always layeth no such necessity: seeing he willeth some things conditionally, which are not eff•cted unless the condition be observed: as he would a sinners life, not death, conditionally if he return to God. He would the destruction of Nineveh; but conditionally, except they repented. Other things God willeth absolutely; and those must needs come to pass: for none can resist or hinder his absolute will. *Esa.* 46 10.11. *Job.* 23▪13 *Ps•l.* 33.10.11. But forasmuch as God certainly foreknow•th all things that shall be, whether good or evil, in this resp•ct all things come to pass of necessity, otherwise God in his forek•owledge might be deceived. But as necessity meaneth viol•nce, force, compulsion: so all things are not of necessity, but many are of the voluntary will of the creature. Therefore these adve•saries deceive their rea•ers in answering texts of scripture alleged: for sometime they fa•h•r untruths on us, and with •ll s•metime spread their errors As when they say, *In these actions* (namely Shimei's cursing of David, and the like) *there were evils, namely cur•ing▪ •n•y▪ pride▪*

decei•: now the controversy is (say they) *who was the first cause •f this cursing, •nvy pride, deceit. Answ.* They would make controversy where none is. We believe that all sin is originally from •he creature, & none from th• creator. So when they would conclu•e from our doctrine, that God should be most to be blamed for *forcing of necessity* by his decree, Satan to tempt, and man to cons•nt and act it: they show themselves to be calumniators: we do not hol••hat ever any creature was, is, or shall be *forced of necessity by God's decree,* to consent unto, or to act any sin.

And here let the prudent reader observe, how thes• men themselves can distinguish when they are driven to it: for (in pag. 24, 25.) they confess G•d made them that are now Devils, and continueth the life and being of men and Devils: also (in pag. 26.) that these Devils and men (the instruments that act wickedness) are good, *as th•y are from God,* yet the actions (th•y say) of those instruments, the sins, cannot be good from God.

The first is true, that devils and men were God's good creatures: th• second, (that God continueth their life and being) is also true, but imperf•ct: they should have added their *moving* also: for so we are taught, that in *him we live, and move, and have our being,* Act. 17 28. Why said they not that God continueth their moving also▪ Was it because th•y saw all our actions are motions, and th•r•fore in some respect a•• also of God? But this they baulk for advantage to their errors. Their third assertion is partly false, and partly fraudulent. Fraud it is to confound *actions* and *sins,* as if they were all one, and admitted no distinction (v•hich the A•aba•tists call a *turning device.*) False it is that the *actions* of th•se instrum•nts *cannot be good from God*: for whatso•ver is from G•d, is good; & all actions as they are merely natura•l, are from G•d, in whom w• live and move▪ Again, all acti•ns wh••h God (eith•r f•r ••yall, chastisement or punishment) doth by ev•l•••struments, they are morally good in respect of God: though as they are misdone, or sinfully done by devils and men, they are morally evil; and thus God doth them not, but only suffereth them to be done amiss.

Now for God's *sending* the Assyrians against Israel, Esa. 10 5 6, his *sending* delusions upon reprobates, 2 Thess. 2 11, and the like: they say it was *not otherwise then by suffering*: and they would prove it by the devils words to Christ, *Send us into the swine,* Mar. 5 12, which another Evangelist setteth down thus, *Suffer us to go &c.* Mat. 8 31. Hereupon they infer, that *God's sending* is nothing but *suffering* in this case.

Answ. They conclude more then the Scripture teacheth: for though such *sending* be *suffering,* yet it followeth not that such sending is *nothing but suffering*: there is more in it then so▪ For the punishing of Israel by Ashshur, Isaiah. 10. was an act of Justice for their sins: and so is the sending of delusion in 2. Thess. 2. a work of justice: therefore a good work. And if God did not do these things, but only suffered them: then the good works of justice are done by wicked men and devils; and the Devils shall be good doers; and God a sufferer only of good to be done. The proof they make show of from comparing the Evangelists, showeth what strangers they are in the book of God. When sundry Prophets or Apostles repeat the same things, it is usually with some change and difference of words: not that the different words are equivalent, one meaning neither more nor l•sse then another, but of different meaning, and larger extent oftentimes, to teach further matter. That which one Evangelist calleth

fasting, Mark 2.19. another calleth *mourning, Math.* 9.15. yet are not these two one, though often joined together. To drink *with the drunken, Math.* 24.49. is explained, To drink *and to be drunken,* Luk. 12.45. which two speeches are not always the same; for a man may drink with the drunken, and yet not be drunken himself. In 2. *Chron.* 5.4. the *Levites* took up the Ark: in 1. *King.* 8.3. it is said, the *Priests* took up the Ark: this expoundeth the former; for though all Priests were Levites, yet all Levites were not Priests. In 1. *Chron.* 19.19. the Syrians *would* not help the Ammonites: in 2. *Sam.* 10.19. it is said, they *feared* to help them. Yet are not these words of equal force and extent: for some may be unwilling to help though they be not afraid. The Prophet saith, *Rejoice* greatly O daughter of Zion, *Zach.* 9.9. the Apostle alledgeth it, *Fear not* O daughter of Zion, *John.* 12.15. The Prophet saith, the Gentiles shall *seek, Esa.* 11.10. the Apostle expoundeth it, the Gentiles shall *trust. Rom.* 15.12. And many the like; where to make one of the words no more in force then the other, were to do open violence to the scripture. And that all may see that *sending* is more then *suffering,* the very same history which they allege doth convince them, for the same Devils at the same time desired Christ that he would not *send them* away out of the country, *Mark.* 5 10. but in *Luk.* 8.31. it is said, they desired that he would not *comm•nd* them to go out into the deep. If these men's reason be of weight, *sending* is *no more* then *suffering*: this reason hath as much weight, that *sending* is *no less* th•n *commanding.* Now betwixt *commanding* and *suffering* themselves (I suppose) will confess there is sometime a great difference. But why doth the one Evangelist say *send us,* and another, *suffer us*? Not to confound these two as one, but to teach us two things; 1. that as it was the devils sinful and malicious desire to hurt the creatures, & to procure envy against Christ in this respect he *suffered* them: 2. but as it was Christ's just punishment on the covetous Gadarenes, and trial of them whether they loved their swine more then him and his gospel; in these respects Christ not only *suffered,* but *sent* the devils into the swine; and the devils were his servants to do what he would have done. The like is to be minded for God's sending the Assyrians, and Babylonians, with sword to kill; and the devils with delusions to deceive the reprobates; and other the like, 1 King. 22, 19, 20—22.23.

This is further manifested by the example of Christ's death: touching which (whatsoever the Scripture saith) these men do *deny that God determined, appointed or decreed,that the wicked should betray or murder him, otherwise then by suffering them.* Which if they spake in respect of the sin only, we would grant: but being meant of the actions done, it is against the express Scriptures, which say the Jews took and crucified him, *being delivered by the determinate counsel and foreknowledge of God, Act.* 2 23, and that both Gentiles and Israelites were gathered together for to do whatsoever God's *hand* and his *counsel, predestinated* (or *fore-determined) to be done: Act.* 4 27.28. Now God's Counsel and Predestination that a thing should be done, is more then bare permission; and his *hand* being in it, showeth him to be an agent in this work. God out of his love, sent and gave his Son for us, John. 3.16.17, it pleased the Lord to bruise him, and put him to grief, Isaiah 53.10, and Christ laid down his life of himself, no man took it from him, John. 10.18, he poured out his soul unto death, Esa. 53.12, he offered up himself a sacrifice for our sins, through the external Spirit, Heb. 7.27, & 9 14. These and the like sayings in Scripture, teach us more of God in Christ's death, then a bare suffering.

God's good hand was in it for our redemption, and not only the wicked hands of them that sinfully crucified him.

Whereas they tell us, *Christ might have been slain without sin, for God might have appointed some to sacrifice Christ, as he did Abraham to sacrifice Isaac &c.* They speak too presumptuously in God's matters. Will they teach him another or a better way to effect his own purposes, then himself hath chosen? But what would they infer upon it? If God had decreed that Christ should have been slain by holy Angels; they would not then deny (I suppose) but God should be an agent in his Sons death. Now that God decreed he should be slain by evil Angels, and hands of wicked men; and his Decrees and Counsels must stand, Psal. 33.11, his predictions must needs be fulfilled, Act. 1.16, is he not therefore an agent in Christ's death? Shall he be restrained from using any of his creatures to do his good work, because they through their own corruption and malice do it (and cannot but do it) amiss? Or shall their mis doing which is in them voluntary, and not caused of God, be imputed to him? Let men speak and think of God with more sobriety: and though our dullness cannot comprehend how God's good hand can be in the evil actions of wicked men, & he not partaker of their sin: yet let us not deny that which God plainly teacheth, but rather lay our hand on our mouth, and confess we have uttered that we understood not, things too wonderful for us which we knew not, Job. 40.4, & 42, 3.

The last reason which they pretend to answer, is such as dazzleth the adversaries eyes. The Scripture saith, the Jews *could not believe,* because (the Lord) *he blinded their eyes and hardened their heart, that they should not see, nor understand, and be converted and healed, John.* 12.39.40. Also the Lord saith, *I will harden Pharaoh's heart:* and *be shall not hearken unto you, that I may lay my hand upon Egypt,* &c. Exod. 7.3.4. They answer, to the first, that *by comparing Esa.* 6.9. *Mat.* 13.14, *&c. Act.* 28.26, *&c. it is manifest, that they winked with their eyes, lest they should see: for which cause God gave them up to that reprobate sense.* To the latter they answer, *that Pharaoh hardened his (own) heart, Exod.* 9.34, *and God hardened his heart (and so the hearts of the wicked) by giving them up to Satan (who worketh hardness of heart against God) and to their own hearts hardness, and lusts, to vile affections, and to reprobate minds, Psal.* 81.11.12. *Rom.* 1.24.26.28.

A•sw. That the Jews winked and would not see, that Pharaoh hardened his own heart and would not let Israel go, is true. That for these causes God gave them up to their own lusts, &c. and to Satan is also true. Thus far we agree; but to the force of our reason they answer nothing at all. For in these works of *blinding* and *hardening,* there is more then God's bare permission: they did it, and God it; they sinfully, but God righteously, justly rewarding their sin. And thus the enemy condemneth himself. For he that for sin, inflicteth punishment, doth a good work of justice, and suffereth it not only to be done: but God for sin blinded the eyes, and hardened the hearts of the Jews and Egyptians; therefore in blindening and hardening, God was a doer (as a just Judge) and not a sufferer only, as while ere they pleaded. Between these two there is great difference. The Greeks took Softh•nes and beat him before Gallio's judgment seat; here Gallio suffered them only, caring for none of those things, Act. 18.15.16.17. Paul and Silas were beaten and imprisoned by the Magistrates commandment, Act. 16.22.23, here the Magistrates not only suffered, but were agents also in

their beating and imprisoning, though they did it by other wicked m•ns hands. So God when he commandeth Satan to go and deceive, or harden wicked sinners, 1. King. 22.22, whē he giveth sinners up to a reprobate mind, Rom. 1.24.26, 28, then God deceiveth, God hardeneth in just judgment, and doth not only suffer these things. When the Judge delivereth an evil doer to the Officer, & the Offi•er cast him into prison, Luk. 12.58, the Judge doth this by the Offi•er. So God is the Judge, he delivereth evil doers to Satan to be their deluder, their tormentor, their goaler, he giveth them up to blindness, hardness, reprobate minds; & these are works of his justice, which Satan and evil men execute most sinfully. Christ saith, he *came into this world for judgment, that they which see not might see, and that they which see might be made blind, Job.* 9.39. Now in what manner God blindeth and hardeneth sinners it is not in man to declare: for his *judgments are unsearchable, and his ways past finding out, Rom.* 11.33, But they that for his judgments would make God the author of sin, err on the one hand: and they that ascribe unto him herein but a bare permission, err on the other hand. Godliness will teach us to believe and rest in that which the Scriptures teach: though it pass our reach and capacity how God in his wisdom doth these things. Hitherto of Predestination.

Of Election.

THEY proceed to speak of election; where after they have set down (as they think good themselves) what our opinion is, they propound their own doctrine, viz. *That Christ came to cure all men of their sins,but with a bitter medicine, which is, that we must deny our selves, take up his cross, and follow him. So many as refuse to take this medicine, cannot be cured, but such as receive it are cured.* Again, that *they are elected who do put on Christ, and that our election dependeth upon this condition,according to the Scriptures,the Lord chooseth to himself a righteous man, and they that were not God's people, shall be his people,* &c. *if they seek righteousness by faith,and these are the elect, according to the election of grace. Election* (they say) *is not of particular person, but of quality: all persons are God's generation; and those persons in whom he findeth faith and obedience,of his mere mercy those persons he electeth to salvation, for the quality he findeth in them; whi•h he himself hath wrought by his word and Spirit, which they might have resisted, but did not, but submitted to the righteousness of God; and this is God's purpose of election before the world was;and these are they whom God knew, or acknowledged before.* And for God's decree they feign it to be thus,*I will cause all Nations to be taught (by Christ) and so many of them, (being all called) as do not behave themselves as they ought, I will cause to be punished, and the rest I will bless and make happy.* This is the doctrine of blind *Odegos,* the Guide; and ignorant *Ereunetes* the Searcher answereth, *I do think it so to have been.*

Answ. Very ignorantly and erroneously have they propounded their opinion, with some truth mixing much error, that the blind may lead the blind into the ditch. It is true, that such men as they describe are God's elect: it is also true that God hath wrought these good things in them by his Word and Spirit. But false it is, that our election *dependeth upon this condition*; False, *that election is not of particular persons, but of quality.* False it is (and thwarting their former speech) that *God electeth those persons in whom he findeth faith and obedience:* For before election no such persons are to be found among all the sons of Adam. False it is, and an abusing of the Scripture, to say, that *God chooseth to himself a righteous man.* False it is to

say (in this matter of Election) that *all persons are God's generation.* Briefly, the whole tenor of their description of God's election, is perverse and erroneous. For,

1 No scripture telleth them that our election to life, *dependeth on this condition,* of our faith and obedience. Faith and obedience are the effects (not the cause) of our election, and are conditions following election, not going before it; as it is written, *As many as were ordained to eternal life believed, Act.* 13.48, teaching that God's ordaining to life (that is his election) went before their believing, but these men invert the order of God, and would teach, that so many as believed (beforehand) were ordained to life.

2 The Apostle teacheth us, that whom *God foreknew, he also did predestinate to be conformed to the image of his Son,* Rom. 8.29, so that our conformity to the image of Christ, our faith, obedience, bearing of his cross &c. is that whereunto (not that wherefore) God predestined or chose us. This is most apparent by the words following: *Whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified, Rom.* 8.30, So then glorifying cometh after justifying; justifying after calling; calling, after predestinating or choosing unto life: and these graces are not before predestination or causes of it, as these adversaries would persuade.

3 It is written, that *God hath chosen us in Christ, before the foundation of the world▪ that we should be holy;* and *he predestinated us unto the adoption of children by Jesus Christ,* Eph. 1.4.5, so that our holiness, and our adoption, are things that we are chosen unto, and do follow election; but are not the things going before, and which we are chosen for, because God findeth them in us.

4 Paul teacheth us that God *justifieth the ungodly* that believe in him, Rom. 4 5, now those whom he justifieth, he did choose and predestinate before, Rom. 8.30, therefore he chose the ungodly, the unrighteous, that they may be made godly, righteous, and holy, through his grace. But these men say, *God chooseth a righteous man,* whereas the Scripture saith, *There is none righteous, no not one, there is none that understandeth, none that seeketh after God, Rom.* 3.10.11, so that if God should choose the righteous only, none at all should be chosen. They say, it is *according to the Scripture,* but they show no Scripture that accordeth to their saying. If they intend *Psal* 4.3, *the Lord hath set apart (or separated) him that is godly for himself;* (for I know not else what Scripture they should mean,) they are deceived and would deceive; for David speaketh not there of his election to life, but of his being set apart to the glory of the kingdom of Israel, which his enemies would have turned to ignominy: neither useth he the word of *election,* but of *setting-apart* (or *separating after a marvelous sort*) which word is used for God's administration towards his people after they are elected and called, as appeareth in *Ex.* 33.16, & 11.7, yea and it is applied to brute beasts, which are not partakers of the Election that we treat of, *Ex.* 9.4.

5 Moses teacheth Israel, that God gave them not inheritance in the earthly Canaan (much less in the Kingdom of Christ) *for their righteousness or uprightness of their hearts, Deut.* 9 4.5.6, he telleth them, *Because God loved their fathers, therefore he choose their seed after them, Deut.* 4.37. But these men would persuade, that because men deny themselves, take up the cross &

follow Christ, (that is, because they are righteous and holy) therefore God chooseth them to inherit heaven.

6 Because all men are by nature, or creation, the offspring, or generation of God. *Act.* 17.28, these men would conclude that election to eternal life, *is not of particular persons, but of quality:* as if our first natural birth, and our second supernatural birth were all one: or, because all persons are of God by creation, therefore no persons (or all persons) are of God by regeneration, and by election. But it is palpable error to confound things so different.

They proceed in their error, and say, *All men to whom the Gospel is preached,were elected to salvation in Christ; not actually, for they could not be actually chosen, before they had actually any being, but in the eternal purpose of God upon the condition afore spoken.*

Answ. Their first assertion is against truth, against reason. It is not true that all to whom the Gospel is preached, were elected to salvation in Christ: no scripture saith so. We are taught the contrary by *Act.* 13.46.48. where the Gospel was preached to many, but all that heard it were not elected to salvation: for as many as were ordained (that is elected) to eternal life, believed. But all believed not: therefore all were not ordained (or elected) to life. Against reason it is to say, All are elected: for election implieth a leaving or refusing of some. Where all ar taken, no choice is made. Their second saying is, *all were elected, not actually,* because they had no being; but in God's eternal purpose. The action is in God, not in man: and his purposes or decrees are his actions: and if before the foundation of the world, God elected us in Christ, as the Apostle teacheth, *Eph.* 1.4. then were we actually chosen before we had natural being: though God's choice had not effect in us till we had being: But whereas they add, *upon the condition afore spoken*; it is an error before refuted.

Object. *But of the elect Paul saith, Ye were without Christ, without God in the world,* Eph. 2.12. *so they were not then really and particularly elected.*

Answ. Howsoever they change their terms, their reason is not good. They were not without God or Christ in respect of God's election, which he did before the world was made, *Eph.* 1.4. but in respect of their sinful estate and unbelief, before they were called, they were without God.

2 Obj. *But the Apostle saith, After ye believed, ye were sealed with the holy spirit of promise, &c.* Eph. 1.13.14.

Answ. What of this? Could they not be *elected* of the father, before they were *sealed* by the holy Ghost? God's election was before all time, *Eph.* 1.4. their calling and sealing by the Spirit, was in time. But they would confound election and sealing ignorantly.

3 *Object.* Rom. 9.25, 1 Pet. 2.10. *I will call them my people which were not my people, &c. If we were actually and particularly chosen before the creation, then were we also really God's people, and could not at any time be said, not to be his people.*

Answ. Here again they confound God's *election,* with his *cal••ng▪* which is the manifestation of his election by the effect. God's predestination is before his calling, *Rom.* 8.30. So though

they were not his people by calling, they were his by election. It is evident by Act. 18.10. that many in Corinth were God's people, before they were called or converted. Jeremiah was known, sanctified and ordained to be a Prophet, before he was formed or born, *Ier.* 1.5. and can we think he was not then also chosen to life?

They say, *The Apostles meaning is,that we are first particularly chosen, when we receive or put on Christ. For God only chooseth where be findeth faith and obedience to the Gospel; and rejecteth where these are wanting.* Herein they wrong the Apostles, who neither spake nor meant as these men speak. It is shown before from *Act.* 13.48. that election goeth before faith: so these men err, that put it after. They pervert the order set down in *Rom.* 8.30. whiles they make men to be first called, justified, glorified; and then predestinated unto life. They neglect Paul's doctrine, that God chose us before the world was, that we should be holy: and teach new doctrine of Antichrists devising, that God chose us because we were holy. But to follow them in their doctrine: God chooseth none (they say) but where he findeth faith. Where doth God find this, seeing he hath shut up all in unbelief? *Rom.* 11.32. Faith is not of ourselves, it is the gift of God, *Eph.* 2.8. so then he findeth not faith in his elect, but giveth them faith. And if they say some will not believe, and them God rejecteth: some will believe, and them God electeth: I demand, whence have any this will to believe? If they answer, of themselves and their own power; the Apostle telleth us the contrary, *It is God that worketh in us both to will and to do of his good pleasure, Phil.* 2.13. Now God giveth not all men this will to believe and obey: for some cannot believe, 1. *John.* 12.39. some *are reprobate concerning faith and every good work.* 2. *Tim.* 3.8. *Tit.* 1 16. If God would give all men alike grace, he could make all men willing to believe and obey: but this he doth not: for in some he giveth a new heart and a new spirit, and takes away the stony heart out of their flesh, *Ezek.* 36.26. in other some he hardeneth their heart, that they cannot believe, nor turn unto him, *John.* 1•.39 40. The mystery of his Gospel, God *bideth* from some, and *revealeth* to oth•rsome: even so, for so it seemed good in his sight, *Math.* 11.25.26. He hath mercy on whom he will, & whom he will he hardeneth, *Rom.* 9.18.

By this which hath been said, all that love the truth may see, that all men to whom the Gospel is preached, are not elected to salvation in Christ, as these corrupters of the Gospel teach: neither can all men believe, or obey; because God gives them not such grace. Some refuse indeed willingly, and they perish justly: some (who naturally are as bad as other, & have harts of stone not of flesh) are changed, new hearts are given them, faith and holiness are wrought in them, and so they are brought unto salvation whereunto they were elected. Why God changeth the heart of some and not of other some, when he could if he pleased, change alle is not a question to be disputed of, Rom. 9.19.20. Let it suffice us, that God oweth us nothing, except death for our sins. His grace is his own, he may give it where he will, and none have cause to complain: If God have given grace to any of us, let us praise him for his mercy: when we see others left without grace, let us reverence him for his unsearchable judgments.

The rest of their discourse about election, though there be many abuses they offer to the scriptures, which mought justly be taxed, yet because they none of them do prove these men's universal Election, nor disprove our faith, I think needless to reply unto.

Of Reprobation.

TOgether with Election, they treat of Reprobation, badly as before, Our doctrine they pretend to be thus, *They say,God hath reprobated some, and the greatest number, and that before they were borne, and had done evil; for whom there was never means of salvation, because God would have them perish, for that was his good pleasure.*

Answ. We hold not (as they would bear the world in hand) that God would have men to perish, because it is his good pleasure: but because of their sins he destroyeth them, his justice so requiring. Neither do we hold that God ever decreed to punish his reasonable creature, without respect of the sin thereof deserving punishment. Yet was their punishment decreed before they were borne, or had done evil. For God foreseeing their wickedness, appointed them to wrath before they acted it, though he inflicteth not punishment till they be sinners. And this the scripture teacheth, as in *Jude verse.* 4. there are certain men crept in, who were *before of old ordained to this condemnation.* If they were ordained to it *before of old,* then was it before they were borne. The same is confirmed by *Rom.* 9.11.12.13. which scripture they seek to pervert by a longsome and erroneous exposition. Our doctrine being thus by them mis-reported; they labor to refute their own forgeries, not our assertions. So that they are unworthy of any reply.

Of falling away.

THE next error which they would maintain, is,*that a man may fall from his election:* or, *that godly men, which are in the true and saving grace of God, may fall away:and may loose their heavenly inheritance which they have right unto.* This Popish heresy they have not confirmed by any one Scripture, though they pervert many Scriptures for a show to delude the simple.

The faith which we profess is this: that the elect, however through Satan's temptations, and their own infirmities, they are subject to fall from God and perish; yet they are kept by the power of God, through faith unto salvation, 1 *Pet.* 1.5, though they through their weakness sin and fall, yet the Lord putteth under his hand, *Psal.* 37.24, and the seed of God remaineth in them, and they cannot sin (unto death) because they are borne of God, 1 *Job.* 3.9. Though of themselves they are too ready to depart from God, yet he will not turn away from them to do them good, but putteth his fear in their hearts, that they shall not depart from him, *Ier.* 32.40, so Christ's sheep shall never perish, neither shall any pluck them out of his hand, but he giveth unto them eternal life, *John.* 10 28, and the elect cannot possibly be seduced from Christ, *Mat.* 24.24.

They plead for their error by 7 reasons.

The 1 is certain Scriptures; as *Heb.* 12.15. *Look least any man fail of (or fall from) the grace of God. Answ.* This proveth not that God will suffer his elect to fall utterly from saving grace: but warneth them to take heed to themselves in respect of their own frailty, and Satan's

subtlety. Though God's *election and foundation standeth sure,* 2 *Tim.* 2▪19, yet we must *make an end of our salvation with fear and trembling;* and must *add virtue unto faith, and give diligence to make our calling and election sure; which if we do we shall never fall,* 2 *Pet.* 1.5. ▪ 10.

Salt may loose his savor, Mat. 5. *Answ.* It may, if men be seasoned but with common grace, such as God giveth to many reprobates *Heb.* 6.4.5.6, but saving grace bestowed on the elect, is a *gift and calling without repentance, Rom.* 11.29.

Some that have escaped the pollutions of the world, &c. may return with the *Sow to wallow in the mire,* 2 *Pet.* 2.20.22. *Answ.* Too many in deed do so, but they are swine, not sheep of Christ: they seemed to be washed, by the knowledge of the Lord which they had, but their swinish nature was never changed. The Apostle in that chapter speaketh of hypocrites and reprobates, which walk after the *flesh in the lust of uncleanness, v.* 10, *which are as natural brute beasts, made to be taken and destroyed,* v. 12. *which are wells without water,* v. 17, so they never had saving grace.

Those that Christ hath bought may be damned, 2 *Pet.* 2.1. *Answ.* Those are such as before I spake of, which were bought of Christ by his offer of grace, and their feigned acceptance of it: but had they been in deed bought from the earth, they would have followed the Lamb, and should have been without fault before the throne of God, *Rev.* 14.3.4 5. Had they been justified by his blood, and reconciled to God by his death; much more should they be saved by his life; *Rom* 5.9.10. Had they been of Christ's sheep, for whom he laid down his life, he would have given them eternal life, *John.* 10.27▪28. And here note how these men would make Christ's sufferings vain: for many whom (as they think) Christ died for, shall die themselves forever. Where is now the justice of God, that punisheth the wicked thems•lues, and yet punished Christ for them, without cause without fruit? Such doctrine the Apostle doth abhor, *Gal.* 2.21.

Some may *tread under foot the blood of Christ, wherewith they were sanctified,* &c. Heb. 10.29. *Answ.* Such were never sanctified otherwise then Swine that were washed, whose filthy nature was never indeed changed, otherwise then by counterfeisance and hypocrisy.

They that *have faith and good conscience, may put it away, and make shipwreck of it: and some may leave their first faith, & be damned,* 1 *Tim.* 1.19, & 5.12. *Ans.* Faith is not always in deed, that which it seemeth to be: There is a temporary faith, which falleth away in time of temptation, *Luke* 8.13▪ a vain dead faith, *I am.* 2, and there is a living faith, the •aith of God's elect, *Tit.* 1, 1, this faith never faileth utterly, for it is the seed of God, by which we are regenerate, and it remaineth in us, keeping us from sin, 1. *Joh.* 3.9.

Some written in the book of life, may be put out, Exod. 32.32.33. *Psal.* 69.25.28, *Rev.* 3.5. *Answ.* Many things are spoken of God, not properly but figuratively, & after the manner of men. So *God is no way changeable, Mal.* 3.6, *I am.* 1.17, *neither doth he repent,* 1. *Sam.* 15.29, yet is it said, *It repented him that he had made man* &c. Gen. 6.6, because in destroying the world, he did as men when they repent. So God is said to blot out of his book, those wicked which for a time seemed to themselves, & to others to be written in his book, but after by God's rooting them

out, are manifested never to have been written there; for then they should have continued there▪ because *the gifts and calling of God are without repentance, Rom.* 11.•9, *his foundation standeth sure, having this seal. The Lord knoweth them that are his,* 2 *Tim.* 2.19. But to the wicked he will profess, *I never knew you, Mat.* 7, 23. *The talent may be taken from him that useth it not well, Mat.* 25. *Answ.* All that have talents, that is gracious gifts, have not true saving grace to sanctify those gifts, neither are they all God's elect. This therefore is no proof of the question in hand.

The Saints at Rome that were justified by faith, and had access unto grace, Rom. 5.1.2, *yet if th•y continued not in the bounty of God, they should be cut off,* &c. Rom. 11.22. *Answ.* This and the examples following are like to the former, and teach God's elect to have care to continue in grace, without which there is no salvation. They teach also that hypocrites falling from God, shall perish. But none truly justified, and partakers of saving grace, shall perish, for God glorifieth them, *Rom.* 5.9, & 8.30, and he putteth his fear in their hearts, that they shall not depart from him, *Ier.* 32 40, and if they depart not, th•y perish not, but are kept by the power of God through faith unto salvation, 1 *Pet.* 1.5.

2 Their second reason is,*If the elect cannot fall out of God's favor, then did not all fall in Adam, and then some were never dead in sins, and so need not Christ's redemption, &c. Answ.* An ignorant cavil: for the Apostle teacheth that God hath chosen us in Christ before the foundation of the world. *Eph.* 1 4. These men speak of our state before Christ. Again *Adam* and all in him fell from grace, su•h as th•y had of God in creation; but not from Christian grace, from grace of election and redemption, whereof they had no need before •h•ir fall, neither had they any promise of it till they were dead in si•, *Gen.* 3 It is this saving grace in Christ, from which the elect can never utterly fall, and not any other grace by creation, from whi•h all men and some Angels have fallen.

3 If the *elect cannot fall from their election, then have not all sinned and been deprived of the glory of God, and shut up in unbelief,* &c. *Answ.* The same sophistry is in this reason, that was in the former, changing the state of the question, which is only of them that in Christ were chosen before the world was, and are by him redeemed, justified, sanctified, and shall have eternal life, *John.* 10.28, whereas these deceivers speak of men without Christ, and before they are by him redeemed.

4 *The Ephesians were elect before the foundation of the world, Eph.* 1. *yet having forsaken their first love, if they repented not, God would remove the candlestick* &c. *Rev.* 2. *Answ.* This is answered in the answers to the Scriptures which they brought in their first reason. It is true, the elect without repentance, faith, and perseverance cannot be saved. But all God's elect have from him the grace to repent, believe, and continue in well-doing, as before is proved: so they cannot perish. But hypocrites which were among the Saints only, but never of them, they cannot continue with the Saints, and so cannot be saved, 1 *John.* 2.19.

5 *If a man in God's favor and chosen cannot fall out of it: then need he not, though he commit incest, adultery, murder, &c. fear falling into damnation. Answ.* Herein they abuse God's comfortable promises, as if men should continue in sin that grace may abound. Far be it. All men ought to

fear falling into any sin, and the elect fear continually knowing their own frailty. Our spiritual security is not carnal security: our faith is in God, not in our selves; by his power we are kept, not by our own. He saith to his people, *The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed; Isaiah.* 54.10. But if by fear, they mean fear without faith, that is despair: we believe that the elect though they fall into such sins, ought not to despair or distrust God's mercy: as the examples of David, Peter &c: which they allege, do evidently confirm. *Psal.* 51. *Luke* 22.31.32.

6 *If no man elect, can fall from his election by committing of any of these sins, then to what end is repentance taught? It is in vain, if they neither be, nor can be in condemnation,* &c. *Answ.* They that teach such doctrine, their religion is vain. We believe as the elect cannot perish, so neither can they continue in sin: he that is borne of God (saith the Apostle) *committeth not sin,* 1 *John.* 3.9. All that truly believe that they are elect, do also believe and know, that by repentance, faith, and abiding in Christ, they must come to the end of their election, the salvation of their souls: this is the way and means unto life, and without this they cannot see God.

7 *To what end are men admonished or exhorted not to receive the grace of God in vain,* 2 Cor. 6.1, *not to fall from their steadfastness,* 2 Pet. 3.17 *&c. If they cannot fall into them, doth the Lord use words in vain? Answ.* No, but these men's words are vain. For God as he hath ordained men to life, hath also ordained his laws, exhortations, threatenings &c. as means to bring them into life. He dealeth not with men as with stones, to carry them into heaven by violence; but giveth them repentance, faith, love, zeal, care and other graces; he persuadeth, moveth, draweth them to come willingly, and to continue carefully, and so at last saveth them.

In the next place, these fallers from grace, seek to wrest the Scriptures which refute their heresy. Unto Christ's words in *Mat.* 24.24, *if it were possible they should deceive the very elect:* They answer, that *the elect,* (namely those that receive and obey the truth Jesus Christ, and abide in him to the death,) *cannot perish. Answ.* Great is the truth that forceth the adversaries to yield; this is that which we maintain; and Christ's words (*if it were possible*) prove it undeniably; and showeth it to be unpossible that the elect should be deceived to loose Christ.

Obj. Our controversy is whether those that be elect, may fall out of it: and not whether those that abide in it can perish. Answ. Here they would unsay that which before they said well. And the controversy they make is mere cavilling. For if it be unpossible that the elect should be seduced from Christ, then is it unpossible they should perish; and consequently it is unpossible that they should fall from their election. Again, if it be possible that they should fall from their election, then is it possible they should perish, and possible that they should be seduced from Christ: and so our Savior's words will not stand. How greatly are these Deceivers fallen themselves, that seek so to pervert the plain words of Christ.

Object. Many fall from their election, not by being deceived, but willingly forsake the truth, against or after their enlightening, Heb. 6▪ 4, *&c. and* 10.26, *&c. Answ.* First, this is nothing to Christ's words in *Mat.* 24.24. Secondly, the Scriptures which they cite, say not (nor doth any Scripture say)

that the elect may fall from their election either by deceit or willingly. Thirdly, as God keepeth all his elect from being deceived from Christ: so he keepeth them from willing forsaking of Christ: for *he putteth his fear in their hearts, that they shall not depart from him, Ier.* 32.40, he stablisheth them in Christ, and annointeth them, and sealeth them, and giveth the earnest of the Spirit in their hearts, 2 *Cor.* 1.21▪22.

An other sure proof of the salvation of all God's elect is in *John.* 10.3.4.5.8.14.15.27.28.29. This Scripture the adversaries would pervert with this gloss: *That so long as they continue Christ's sheep, hear his voice and follow him, so long they are sure, and have safety in God's acceptance,* &c. *But if they do evil and will not hear his voice, then he will repent of the good that he promised, Ier.* 18.10, &c. *Answ.* First, that by sheep are meant God's elect whom he will save, is plain by the parable of the sheep and goats, *Math.* 25.33, &c. Secondly, in *John* 10, Christ useth no such words, *so long as they continue, so long as they hear his voice,* &c. but he plainly telleth us, that the sheep do hear voice, *v.* 3, that they follow him, *v.* 4, that they will not follow a stranger, neither know they his voice, *v.* 5. that the sheep did not hear strangers, *v.* 8, yea all Christ's sheep shall hear his voice, *v.* 16.27, and he giveth them eternal life, and they shall never perish, neither shall any pluck them out of his hand, or his fathers, *v.* 28.29. How unsufferably now do these men wrest Christ's heavenly words! Thirdly, the exception which they put, *If they do evil in his sight, and will not hear his voice, then he will repent of the good,* &c. This exception is unpossible to b•e found in Christ's sheep: for though through infirmity they fall, yet he casteth them not off, for the Lord upholdeth them with his hand, *Psal*: 37, 24, though they stray he seeketh them up, *Psal*: 119, 176, he brings again that which was driven away, binds up that which was broken, strengthens that which was sick, &c. Ezek: 34, 16, he circumciseth their heart to love the Lord, with all their heart and withal their soul, that they may live, *Deut*: 30, 6, Such as believe not, and hear not his voice, are not sheep, but goats or swine; as Christ said to the Jews, ye believe not, because ye are not of my sheep, *John:* 10, 26. And how is it possible that the sheep should perish, seeing God is greater then all, in whose hand they are, *John*: 10, 28, 29. If Satan assail them, the God of peace will tread him under their feet, *Rom*: 16, 20, if the world, they overcome it by their faith, for greater is he that is in them, then he that is in the world, 1 *Joh.* 4, 4, & 5, 4, if their own corruptions rebel in them; God not only pardoneth, but also subdueth their iniquities, *Mic*: 7, 18, 19: as he carried them from the womb, so he hath promised to carry them even unto old age, and hoary hairs, *Esa:* 46, 3, 4. he sanctifieth them wholly, and preserveth their whole spirit, and soul and body blameless unto the coming of Christ, 1 *Thess*: 5.23. If neither Satan, nor the world, nor the flesh can draw th•m from Christ: nothing can draw them away; but they are kept by the power of God through faith unto salvation, 1 *Pet.* 1.5.

Unto *John.* 13 1. where it is said, *Christ loved his own unto the end*; they first say, that *the meaning is, unto the end of his life. Ans.* This is a frivolous limitation: did Christ love his own no longer then whiles he lived with them in this world? Who taught these miserable men thus to limit and lessen the love of Christ? He himself testifieth otherwise to his people; *I have loved thee with an everlasting love, therefore with loving kindness have I drawn, Ier.* 31.3.

But it seemeth their conscience checked them when they wrote such doctrine: therefore after they say, *that he loveth his forever; but the question is not of Christ's love unto his, but of their love unto him. A.* This is no answer to *Joh.* 13.1. which speaketh of Christ's love, not of theirs. Secondly, it is unpossible that Christ should love any forever, if they also love not him. For such as hate and forsake him, them also he will hate and forsake: and so cannot love them forever. Thirdly, it is before proved from *Jer.* 31.3. that those whom he embraceth with everlasting love, he also draweth with loving kindness: and being drawn, *they run after him, Song.* 1.4. *those whom he loveth first, they love him* 1. *John.* 4.19. *he circumciseth their heart to love him, Deut.* 30.6. *he putteth his fear unto their heart, not to depart from him, Ier.* 32.40. and *nothing can separate them from the love of Christ, Rom,* 8.35.

Unto *Rom.* 11.29. where the Apostle saith, *The gifts and calling of God are without repentance*: they answer with their common exception, *that if the Jews abide not still in unbelief,they shall be grafted in again: of this the gifts and calling of God are without repentance.*

Answ. They still labor to overthrow one part of the truth by alleging another. The Apostle as he saith, that if the Jews abide not in unbelief, they shall be grafted in, for God is able, *Rom.* 11.23▪ so he further saith, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved, as it is written. *There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob, &c. v.* 25 26. and further telleth us, that as touching the election, they are beloved for the fathers: whereof the reason is this: for the gifts and calling of God are without repentance, v. 28.29 Therefore as the first is true, that God is able to graff them in, so the second is also true, that he is willing, and they shall be graffed in: as there is a condition on their parts, if they abide not in unbelief, so there is an absolute promise on God's part, that they shall not abide in it; because Christ the Deliverer will turn away ungodliness from them, that is, he will take away their unbelief and hardness, he will take away their sins, v. 26 27. which is a plain evidence that he loveth them, and repenteth not of his former love and promise. And as he dealeth with the elect Jews, so doth he with all the elect Gentiles: therefore all God's elect shall in time be converted, and have their sins forgiven them, and so undoubtedly saved by him whose gifts and calling are without repentance.

In 1. *John.* 2.19. it is said, *They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, &c.* This place showeth, that hypocrites and reprobates which abide not; were never of Christ's Church, though crept for a time amongst them. It teacheth also, that all who are of the Saints, of Christ's sheep and his elect, do abide, and fall not away to perdition.

To this they make answer, first by an open slander; that *we should affirm, that God hath predestinated some to salvation; and some to damnation without any condition.* This we affirm not, but they falsely charge us, as I have formerly manifested.

Again they say we affirm, that the elect making never so great show of wickedness, and walking in the ways of B•••all, are still elect, and can by no means fall out of their election, &c. But herein they keep their wont. Had they dealt honestly, they should have shown who

and where we thus affirm. We hold that the elect after their calling, are careful to avoid all sin, as it is written, *We know that whosoever is borne of God sinneth not; but he that it begotten of God keepeth himself, and that wicked one toucheth him not,* 1 *John.* 5, 18, And though the elect fall through infirmity into many grievous sins, yet they abide not always in them, but are renewed by repentance and faith in Christ: and whiles they are fallen, they are not cast off, *Psa.* 37, neither doth God repent of his electing of them, nor utterly depriveth them of grace and his good spirit, *Psal.* 51, Luk: 22, 31, 32, Ezek: 34, 16.

Thirdly, they tell us of difference between persons as they are God's generation (or creatures) and qualities good or evil. But this (howsoever they boast of the excellency of it) is to no purpose: for all men being corrupted with evil qualities, Rom. 2. & 3• how is it that any are changed into good; but by the power and grace of God, which is effectual in all his elect: The residue abide in their sins, because God changeth not nor reneweth their harts, and such he never elected unto life, but ordained them of old unto condemnation, *Jude v*•4.

Lastly they answer with absurd Sophistry; saying, that these words, 1 *John:* 2: 19: *they went out from us,* is meant of lying spirits, the Antichrists, in those persons, who once had the spirit of truth in them. And the Apostle saith, *they were never of us*: for v: 21▪ no lie is of the truth: For example (say they) the spirit of Hymenaeus, together with his person, was in spiritual fellowship with Paul, so long as he retained faith & a good conscience, but having put away the spirit of truth, and received a lying spirit, he went out from them in that his spirit, for or because *it was never of them, &c.* Will any say that the Pope himself is Antichrist in respect of his person? or rather in regard of his spirit or spiritual power he hath. Therefore all that this place proveth, is, that lying spirits or Antichrists in men's persons, went out from the truth, and were never of the truth; and therefore serveth nothing to prove that the elect can never fall away.

Answ. Was ever plain scripture more violently wrested, by any heretic? The Apostle saith of the many Antichrists, *they went out from us, but they were not of us,* 1 *John.* 2, 18, 19. This these men will not have to be meant of their persons, but of their spirits in their persons. And what understand they by their spirits? their lies, their errors, their spiritual power, such as the Pope hath: that is (as before they distinguished) their wicked qualities; not their persons: for God (they say) loveth all persons, they being his generation, *Act.* 17.27.

First it is an error to say God hateth not the persons of wicked men, but the evil qualities in them only: for though he hateth no creature in respect of their creation which was good; yet the creature being degenerate and fallen from God, he hateth their wickedness and them also for it, as the Scripture plainly witnesseth, *Psal.* 5.4.5.6 & 11 5.

2 It is erroneous to say, that *by Spirits, the Apostle meaneth not persons, but qualities,* 1 *John.* 4.1. for himself showeth his meaning, when he saith, *because many false Prophets are gone out into the world.* So by Spirits to be tried, he meaneth Prophets, which came with spiritual gifts: and it is frequent in Scripture to call subjects or persons, by the name of adjuncts or qualities in them: as, *I am against thee ê pride, Ier.* 50, 31, that is, *ô thou most proud•:* and, *pride shall stumble and fall, v.* 32, that is, the proud person: *the poverty of the land,* 2 *King.* 24, 14, 15, the poorest

people. *Deceit* (or Sloth) *roasteth not that which he took in hunting, Prov.* 14, 27, that is, the deceitful man; and many the like.

3 It is from the deepness• of Familism, to say, that *Antichrists are not persons, but evil qualities in men,* so Christ may be holden no person, but a godly quality in us. The Apostle speaketh of the person, for he saith not *the lie,* but *the liar, he that denieth that Jesus is the Christ, he is Antichrist:* 1 *John.* 2.22.

4 It is an absurd exposition of 1 John 2, 19, to put qualities for persons. He there sp•aketh of Antichrists, *They went out fro• us;* these men will have it, evil or Antichristian qualities went out from us. Bu• what sense then will they make of the last branch of the verse, *That they might be made manifest, that they were not all of us?* Will they say, some Antichristian qualities were of the Apostles; though not all? The meaning is evident, that in the Church are persons some good, some bad, some elect, some reprobate•: but whiles they abide and walk together in the Church, it is not manifest who are of the Church, who are not; but when the wicked and reprobates depart from th• truth and Church, then it is manifest that such Apostates, though for a time in the Church, yet were never of it. So it is a sure proof, that God's elect are both in and of the Church of Christ, and shall never fall away utterly from it.

Of Freewill.

THis point these adversaries hand•e confusedly, and maliciously. Confusedly, because they show not what they mean by freewill, or freedom of will: whether free from compulsion, or free from bondage of sin. M•liciously, for that they feign the Calvinists to hold, that *the wicked are not only lift by God's suffering, but compelled to sin by power,* &c. *compelled by the power, force and compulsion of God's predestination, to commit all those wicked crimes, for which they are punished by the Magistrate, or tormented in hell,* &c. *and then much more doth it in goodness, as violent•y work all: so that the godly can neither choose nor refuse goodness.*

Answ. If these adversaries have common honesty, let them show out of the writings of the Calvinists (as they call them) these assertions which they impute unto them. Till they do this, let them have their name and fame among liars and workers of iniquity. As for us, we abhor these doctrines of compulsion to sin by force and power of God's predestination &c. As for will in man, we know it to be a natural faculty, still remaining▪ though corrupted by sin, as all oth•r like faculties in us. We acknowledge it still to be free from compulsion or constraint, for so will should be no will▪ But we confess with grei•e that in respect of bondage to sin (under which all m•n were sold, *Rom.* 7, 14.) it may rather be called Bond will, then Free will: for it is not free to refuse sin, until it be renewed by Christ: and so far as it is regenerate by him, it is again (as other powers and faculties in the Saints) freed by grace, and willeth things that are good.

Again, they produce (to their own condemnation) out of Bastingius, and the Dispute. in Geneva these words; *Man by evil was spoiled, not of his will, but of the soundness of his will: therefore that which in nature was good, in quality became evil: and Bernard teacheth, there is in us all power to will, but to will well we had need to profit better: to will evil, we are able already by reason of our fall. The which if they would stand unto* (saith this adversary) *I would require no more.*

Answ. This we will stand unto, and thereby do evince Odegos to be a blind guide and vain disputer, that with lies and calumnies would disgrace his opposites. We grant evil Free-will (or Free will to evil) is remaining in all natural men: we believe that freewill to good, is from grace and regeneration; and that all the Saints have it in part, as they have knowledge, faith, and other virtues here in part: which shall be perfected in the life to come. And if no more be required, his fruitless dispute is at an end: and it is worthless labor to answer words of wind.

Of Original sin.

THe Anabaptists hold (more erroneously then the very papists,) that Original sin is an idle term, and that there is no such thing as men intend by the word. In this their Dialogue they set the state of the Question thus;*Of the Original estate of mankind.* Wherein they speak doubtfully and deceitfully. For man's original estate is properly that described in *Gen.* 1▪ which was by creation very good. But since the fall of Adam, our original estate is through that fall become sinful and miserable: and is so acknowledged by David, *Psal.* 51.5, by Job, *Job.* 14.4. by Paul, *Rom.* 5, 12 &c. *Eph•s.* 2.3, and by Ch•ist himself, *John.* 3, 3, 5, 6.

Notwithstanding these adversities affirm.*That no infant whatsoever, is in the estate of condemnation of hell with the wicked.* Which they think to prove thus. *Without sin there is no condemnation, Rom.* 6, 23. *Ez•k.* 18, 4, 20; *Without transgression of the Law there is no sin,* 1 *John.* 3, 4, *Rom.* 5, 13. *Therefore if infants have transgressed no law, there is no condemnation them.*

Answ. The conclusion (which implieth that infants are not transgressors of God's law) is denied. The Apostle teacheth us▪ *That by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned:* and, *by one man's disobedience, many were made sinners; Rom.* 5, 12, 19. Note also how th•se men thwart •h•mselues: before, when they pleaded for falling from grace, one of their reasons was,*If the elect cannot fall out of God's f•vour▪ then did not all fall in Adam, and th•n s•me were never dead in sins and trespasses, and so need not Christ's redemption,* &c. Now they plead, *that no infants are sinners:* which if it be so, then many (as all that die infants) never fell in Adam, nor needed Christ's redemption. And so such shall either not come into heaven, or shall come thither other ways then by Christ; contrary to *Job.* 14, 6, *Act.* 4, 12.

But these en•mies dispute (against the Apostles doctrine) thus.*Infants had no l•fe nor being at that time* (when the law was given to A•am:) and *the law is given to them that know it, and hath dominion over a man as long as he liv•th. Therefore infants having no being, and so no knowledge, nor being then living, that Law had no dominion over them.*

Answ. First, this is no more against infants then old men: for no man had life or being at that time o•herwise then infants had So Adams fall was for himself alone, and •o man fell with him; for no man then had life 〈◊〉 b•ing but he. And thus th•se lying spirits fear not to resist the Apostle, who saith, *Through the offense (or fall) of one, many are dead▪ Rom.* 5.15, *by the offense of one, (judgment come) upon all men to condemnation, v•8, •y one man's disobeyed••n•e, many*

were mad• sinners, v. 1•, *in Adam all died,* 1 *Cor.* 15, 22. This Apostolic doctrine is as contrary to the Anabaptists, as light is to darkness.

2 They hereby weaken (if they could) the Apostles Argument in *Heb.* 7, 9, 10, by Levies paying tithes to Melchizedek in Abraham: for a man might cavil, that Levi had no life nor being at that time. But Paul saith, he was in the loins of his father Abraham, when Melchizedek met him. So say I, we all were in the loins of our father Adam, when he transgressed. If then Levi paid tithes when Abraham did, we all brake God's law when Adam did.

3 They hereby weaken (as they can) the Apostles proof of our redemption by Christ: for he saith, that Adam is the figure of Christ that was to come: *and if through the offense of one many be dead, much more th• gift •y grace, by one man Jesus Christ hath abounded unto many:* and, *as by one man's disobedience many be made sinners, so by the obedience of one shall many be made righteous, Rom.*•, 14.15, 19. Now take away the first, namely the transgression of all men in Adam; and it overthroweth the latter, to weet the righteousness and salvation of the world by Christ.

4 They abuse the Apostles words, in *Rom.* 7.1, whence they would prove, that the Law (given to Adam) was given to them (only) that knew it; namely to Adam and his wife, not to th••r children which knew it not; wh•ras the Apostle speaking to the Romans, spake *to them that knew the Law;* the more to convince them: he denieth not that God gave his Law to Adam and his posterity in his loins. The Lord *calleth those things which be not, as though they were, Rom.* 4, 17, he spake to Cyrus, and gave him promises, before Cyrus knew him, or was borne into this world,, *Esa.* 45, 1,—5, he promised the land to Abraham and to his seed after him, when as yet he had no child, *Act.* 7, 5, he made a covenant with Israel, not with them only that stood there that day, but with thē also that were not there that day with them, *Deut.* 29, 14, 15. And if he did thus imply the children with the parents in other covenants & promises: how much more did he the like to Adams seed: seeing Adam is spoken of, not as a particular man, but a general: so that his unrighteousness was not his own only, but his children's also; even as Christ's righteousness (whom Adam figured) was not his own only, but is communicated with all his children, who therefore is the second Adam causing life, as the first Adam caused death, *Rom.* 5, 1 *Cor.* 15.

5 Like vanity is in their next words, *Infants had then no being, no life, therefore the Law had no dominion over them;* For so they might elude Paul's argument of Levies paying tithes, *Heb.* 7, 9, 10, saying, Levi had then no being, no life, therefore he could pay no tithes in Abraham's days. But as the Apostle saith he was in the loins of Abraham, and so he paid tithes: likewise we were in the loins of Adam, and so we sinned. Again in *Rom.* 7, 1, the Apostle speaketh of a man during life, who when he is dead, his wife is free from his law, v. 2. If they will apply this to all sin and sinners, then they think when a wicked man dieth, the law of God hath no dominion over him anymore; & so there is no punishment by the law of God to be inflicted on sinners after this life. But do these vain man think by such sophistry to escape the damnation of hell? Do they not know that after death cometh judgment, and that by the law? *Heb.* 9.27. *Rom.* 2.12.16.

Against the Apostles doctrine in Rom. 5. they allege,*That we were in Adam, not to bring any soul to hell for breach of that command, Thou shalt not eat: for the Lord saith, All souls are mine, both the soul of the father, and the soul of the son: that soul that sinneth it shall die. The son shall not bear the iniquity of the father, &c.*

Ans. First the prophet speaketh not in Ezek. 18.4. &c. of Adam, but of the later fathers of the Jews, which sinned, v. 2. but Paul speaketh of Adam, who was not only a particular person (as all other fathers in this case are) but an universal man, the root of all mankind, and a figure of Christ, Rom. 5.14. Again the Prophet speaketh of such sons as are just, and do not such like sins as their fathers did, Ezek. 18.5.14. *&c.* but Paul speaketh of us all as we are in Adam, unjust and sinners, and guilty of our first fathers iniquity, R•m. 5.12.19. So these two scriptures the one speaking of actual sins whi•h are eschewed, the other speaking of original sin, which we now cannot avoid▪ speak not of one and the same sin or estate, and therefore do not one expound another▪ Thirdly, the Prophet exempteth the good children, which eschew their fathers si•nes, from death, Ezek. 18.9.17. The Apostle enwrappeth us all the sons of Adam in his sin and in death; Rom. 5.12▪14 17. Fourthly, the Prophet speaketh generally of the many sins which the fathers did, and the sons did not, Ezek. 18.6.7.8.18. the Apostle speaketh of that one sin or offense, by which we all (being in Adams loins) are guilty. Rom. 5.16▪ But to this they both agree, the Prophet saith, *The soul that sinneth, it sh•ll die,* Ezek. 18 4 the Apostle saith, *th•t all have sinned* (to wit, in Adams loins) *therefore death pa•seth upon all,* Rom. 5.•2, Hereby all wise men may see, how impertinent a proof the Anabaptists bring from Ezek. 18. that Adams sin brings not any soul to hell. For Adams sin bringing sin and death upon all, and hell being the death which is eternal: it is brought by his sin upon all his posterity: except through I•sus Christ our Lord, they have eternal life, which is the gift of God, Rom. 6.23.

Further, they answer, (and desire it may well be observed) that mankind was only in Adam in their bodily substance: he is the father of our bodies in respect of matter; but our form and souls came from God: he is the father of our spirits, Heb. 12.9. Eccles. 12.7. & 8▪8▪ that earthly matter was in Adam, of which our bodies are made, &c. thus and no otherwise were we in Adam.

Answ. We observe it well, and observe their error also. It is untrue that thus (to wit in respect of our bodies only) we were in Adam, and not in respect of our souls: no scripture teacheth them this, but their own fancy. For though our souls were not in all respects in Adam, as our bodies were, to wit, materially: yet in some resp•ct (to wit formally) we were in Adam both body and soul; which I thus manifest. Adam begat Seth in his own image, Gen. 5 Abraham begat Isaac, &c. Math. 1. so body begetteth not body; but man begetteth man: and man consisteth of body and soul, which are the parts that constitute a man. So man (that is the whole, not part of a man on•lie) is said to be borne of a woman, Job. 14.1. yea the 66 souls (whereby figuratively is meant persons, consisting of bodies and souls) are said to come out of Jacob's thigh (or loins) Gen. 46.26. and Levi in the l•ynes of Abraham is said to pay tithes, Heb 7.9 10. Now the body without the spirit is dead, and therefore cannot pay tithes, nor do any action. And in the place and case in hand, in Adam all sinned, all died, judgment came on

all men to condemnation, Rom. 5.12.18. but the body without the soul sinneth not, neither •yeth, nor shall be condemned. Therefore it is apparent that the scripture speaketh of men in Adam otherwise then in respect of their bodies only: so that th•se men's special observation is nothing worth.

Again they plead, As God gave no law to Adam, before he gave him a soul of reason and understanding: no m•re doth he give to any of Adams posterity, a•y law, till he give them souls of reason and understanding, as in Deut. 11.2. I speak not to your children which have neither known nor seen, &c.

Answ. First the words of Moses to Israel to whom he propounded the law, are not to be compared with God's law given to Adam: for the Israelites were spoken to personally: Adam generally as an universal man, the root of all mankind, as before is proved. Secondly, the covenant of Moses law, did also after a sort pertain to their children which then were not, Deut. 29.14.15. though it was actually taught th•m only which were present, D•ut. 11. Thir•lie, the sin which Paul treateth of, and death for sin, was in the world before Moses law, which these men speak of, Rom. 5.12.13.14. Fourthly, let all they say be given them, yet it helps them not: for I have before proved, that we were all in Adam as living men, not as dead corpses▪ and so had souls of •easo• and understanding in him originally; even as we had bodies, eyes, ears; &c. in him originally: though after a different manner as before is noted.

Further they say, God never purposed to execute on Adam for that transgression condemnation to hell; in that he purposed to send Christ betwixt, in whom Adam believing should be saved. If Adam for his own sin was not condemned to hell without remedy, shall any of his posterity be sent to hell without remedy, and that for his sin? &c.

Answ. 1. The question in the first place is changed, which is, whether Adam and all his posterity in him falling from God, deserved not hell for their sin. This they deny not, neither can disprove. 2. As God purposed not to damn Adam for his sin; so neither purposed he to damn Noah for his drunkenness, Lot for his incest, David for his adultery and murder, &c. but to give th•m remedy by faith in Christ. Will they hereupon plead that other actual drunkards, murderers, whoremongers, deserve not damnation: or shall not many such be damned for these sins? 3. Though all infants for their native sin, and all men for their actual sins deserve damnat•on: yet never was it God's purpose to damn all without remedy. For Christ (the second Adam) giveth righteousness and life to all infants and old transgressors that are borne of him; as the first Adam conveyed unrighteousness and death to all his ordinary natural posterity. Yea grace here exceedeth: for the judgment (or guilt) of original sin was by one (offense) to condemnation; but the free gift (by Christ) is of many offenses, unto justification, Rom. 5.16.

They object, that condemnation is for not believing in Christ, John▪ 3▪19. & 16 9. Mar. 16.16. Rom. 11.32.

Answ. First th• Apostle saith, the wages of sin is death, Rom. 6.23. therefore the wicked shall be condemned not only for their not believing in Christ, but also for their unmercifulness, idolatries, adulteries and other crimes, Math. 25.41.42. Rom. 2.5.—9. Secondly, the sin of

unbelief cleaveth unto all Adams children as other sins: and shall be imputed as well as the sin of lust, or any other iniquity. Thirdly, to believe is not in the will or power of man, but is the gracious gift of God, to such as he hath ordained unto life. Eph. 2 8▪ Act, 13.48.

Again they allege, that Adam by that transgression deprived himself of God's favor in that estate wherein he was in paradise: and notwithstanding the promise of Christ, hath by his si• procured this judgment, *Cursed is the earth for thy sake &c* Gen. 3. Thus Adam brought hims•lfe and all his posterity, the earth and every creature in it to vanity and bondage of corruption, Rom. 8.20. &c. And in this estate are all Adams sons begotten and borne: so that by Adams sin, vanity, corruption and death went over all, &c. So infants have original corruption, as other creatures have. Yet those that die and have corruption by Adams sin, shall not be cast into hell fire.

Answ. A felon, murderer, traitor, that is apprehended by the magistrate, imprisoned, kept in fetters and affl•ction, his lands and goods confiscate, &c. pleadeth he ought not to be put to death, because he hath suffered for his crimes, loss of liberty, goods, &c. But will this plea save him Even such is the plea of th•se evil men. For all men being in Adam fall•n from God, and traitors to his majesty, children of wrath, & servants of sin and Satan, because God hath cursed the earth for their sake, cast them out of earthly paradise, made the creatures subi•ct to vanity, and themselves subject to sorrows and miseries; therefore they d•serve not to die in hell, if these vain men may be judges. But we know the judgment of God is according to truth against all evil doers. He telleth us, *the wages of sin is death, but the gift of God is eternal life through Christ, Rom.* 6.23. where eternal life being opposed to death, showeth that eternal death is the wages due for sin. And what sin is is there that des•rveth not hell? 2. Whereas they say, Adam by his sin deprived himself of paradise: it is true. But if they mean earthly paradise only, they err from the truth: for by his sin he was deprive•d also of the heavenly paradise, to which there is no restoring but by Christ, Luk. 23.43. Reu. 2.7. and as himself, so all his posterity that sinned in him, Rom. 5. Thirdly, so where they say, all his posterity were subjected to vanity and corruption, it is true; but not all the truth, unless they understand such corruption as Peter speaketh, 2. Pet. 2.12. which is eternal destruction, and then they yield the cause. But they mean not so, but corruption such as is in beasts, birds, &c. wherein they go quite astray. For beasts and other brutish and s•ncelesse creatures, are not sinners, as all Adams children are, Rom. 5▪12.19 sin is not but in reasonable creatures only, as Angels and men. Neither is any creature subject to eternal torment, but sinners only. Other creatures when they perish, there is an end of them, and of their misery with them: but they that perish in their sins, have no end of their misery, but it is eternal, Math. 25.46. Mark. 9.45.46. Wherefore they do not well to expound Rom. 5. by Rom. 8 because the Apostle speaketh not of the same, but of divers things and estates in those two chapters. Fourthly, take that which they say, and it overthroweth them. For how should Adams sin bring all his posterity unto death, but by their guilt in Adams sin? If it made not them sinners, the scripture which they formerly alleged, Ezek. 18. teacheth that the children should not die for their fathers sins. Now seeing many infants die daily, it proveth them all to be sinners, because death is the wages of sin, Rom. 6 23. Gen. 2.17.

At length they come to answer Rom. 5. with this perverse doctrine, *This is the meaning of the holy Ghost, that by Adams sin, all his posterity have weak natures, Rom.* 8.3. *by which, when the commandment comes (Rom.* 7.10.) *th•y cannot obey and live, but sin and so die; till when they are alive without the law, so saith the Apostle verse.* 9. *and thus is verified, that all both Jews and Gentiles are under sin, &c. Read on the scripture, and you may evidently see, that neither this, nor any part of God's word, is spoken to or of infants.*

Answ. This is not the Apostles meaning: for he saith not they have weak natures, but that *all have sinned,* and through the offense of one many *are dead,* many were *made sinners*; Rom. 5 12.15.19. which is more then weakness of nature, and proneness to sin. Secondly, in Rom. 8.3. it is said, that *it* (the Law) *is weak through the fl•sh,* and so cannot save any man: which words these men wrest, as if it meant Adams children weak. Which thing though it be true, yet is it not that which is spoken of in Rom. 8.3. Thirdly, when the Apostle saith in Rom. 7.9. *that he was alive without the law*: this contradicteth (according to their sense) the other scripture, in Rom. 5 12. that *all have sinned, and are dead.* The Apostle in Rom. 5. speaketh of things as they are; in Rom. 7.9, he speaketh of things as they seemed to be, but were not indeed. Paul was alive in his own conceit, thinking himself able to keep the Law, as natural men do suppose they can. But when the commandment came (to wit unto his knowledge and conscience,) then sin revived and he died. How could this be: seeing the *commandment is holy, just and good,* v. 12 He telleth us in 13 v. that *sin wrought death in him by that which was good.* So then he was sinful (though he knew it not) before the commandment came; sinful by nature; but not discerning this his woeful state, the Law was given to show it him; for *by the law cometh the knowledge of sin, Rom.* 3.20. Again, saying in Rom. 7, 11, *that sin took occasion by the commandment, deceived him and slew him*: he plainly acknowledgeth sin to have been in him, before the commandment came: this he confirmeth in v. 14. saying, *the law is spiritual, but I am carnal, sold under sin*: Whereupon he applieth the evils which he did, to si•ne dwelling in him, v. 17.20. and this inhabiting or indwelling sin, is that original sin whereof we treat; which Paul for a while could not discern to be in him (as all natural men discern it not, but count it an idle term, and think there is no such thing) till by the Law he came to discern it and to lament it. Fourthly, it is here to be observed how the Anabaptists •grant, *all men have weak natures, and cannot obey and live, but sin and die.* How cometh this to pass? *By Adams sin,* say they. Behold here how they thwart their own grounds. They impose a necessity upon all men which (they think) are born innocents, to sin. They cannot but sin, they must needs die: and this not through their own default at all, but by Adams. If we should thus teach, what outcries would they make after us! How is it they here forget the scriptures by themselves forealleged, *The son shall not bear the iniquity of the father, Ezek.* 18.20. Is not this a heavy burden which the sons bear, that their father sinning, and they being innocent, are so weakened of God, that they cannot but sin, they cannot but die? Doth God create an innocent man, and give him charge to do that which is unpossible for the man to do, and threaten death unto him for not doing it? We abhor such doctrine as quite overthrowing God's justice. When he made Adam innocent, he gave him no law, but that which was possible & easy for him to do, and to have continued in doing it, if he had would. His justice requireth him to do the like to all his innocent creatures. Wherefore if these men come not to acknowledge with

the Apostle (and with us) original sin and death for sin to be in Adams seed, that his fall and disobedience was the fall of us all, by imputation and by infection, (as a serpent brings forth but a serpent) & that so being sinners in him, we have lost our ability to do good, by God's just judgment, & are sold under sin: If they come not (I say) unto this, they will be open enemies to the justice of God, and make the judge of all the world not to do equity. 5. Finally, whereas they say, that neither this nor any part of God's word is spoken to or of infants: they impudently avouch untruth. The Apostle in Rom. 5.14. speaketh of them which sinned after the similitude of Adams transgression, and yet death reigned over them also. What sin can this be but original sin wherein infants are born, and for which many infants die. For when they pass from infancy and come to understanding, they sin actually as Adam did. To sin the same sin they cannot, for all being shut out of paradise, they cannot eat of the forbidden tree, though they would. Neither doth the Apostle speak of that same sin, but of sinning *after the similitude* of Adams transgression: so it meaneth actual sin, like Adams. Now all sin, is either original or actual. If then death reigneth over them which sin not actually, as Adam did, it must needs reign over them which sin originally only in Adam: and these be infants. For the Anabaptists grant, that when they come to discretion, they sin (and cannot but sin) actually. And thus their next words also are refuted, when they say, *Infants are under no law, therefore transgression cannot be imputed unto them, Rom.* 4.15. The contrary is thus proved: Infants have transgression imputed unto them, and death for transgression, as the Apostle showeth in Rom. 5. Therefore they are under some law: though not under Moses law which punisheth actual transgressors, yet under Adams law (in whose loins they were and sinned) for which they are punished even with death it self.

In their next words, they condemn themselves and all their vain reasoning, confessing, *that Adam fell from the estate wherein he was, and in him all mankind.* This is very true, and overthroweth their heresy. For Adams fall, as the Apostle describeth it, was *sin, offense, transgression, disobedience, judgment* (or guiltiness) *to death, and condemnation: Rom.* 5.12.—19. Now all mankind fell in him, as Paul teacheth, and these enemies grant: therefore all mankind is in sin, offense, transgression, &c. unto death and condemnation.

Of the remedy for the sin of all (whereof they next speak) we grant that is both for infants and old sinners, *by grace in Christ.* But these are two several questions: and here we treat of sin only and the merit of it. Of God's grace we have spoken otherwhere.

They proceed and say, that *Infants whom Christ so often accounteth innocents, Mat.* 18.3, 4, *&* 19.14. *are freed from the law, and so sin is dead in them: but when the commandment comes, then they die in sins and transgressions, &c. Rom.* 7.8. *Eph.* 2.1.

Answ. Innocents may be so called in sundry respects: 1 when in them there is no sin at all; thus Adam in his creation was *innocent.* 2. When though they be sinners, yet they are not guilty of such sins as men lay to their charge, Exod. 23.7. 2. Sam. 3.28. Ier. 2.34. 3. When they are clear of actual sins: and thus infants may be called *innocents,* Psal. 106 38 That Christ calleth infants *innocents* in the first sense, I deny: the scripture also denieth them so to be, *I•b.* 15.14, & 25.4, John. 3.3.6. Eph. 2.3. I find not in the pla•es which they quote, that Christ called infants *innocents*: how b• it sometime he calleth his disciples *innocents* (or *guiltless*)

Mat▪ 12.7. of whom yet these men (I suppose) will not say, they were without all sin. That infants are freed from the law given to Adam, is denied and disproved by Rom. 5. for in Adam they sinned and died. That sin is dead in them is also disproved: rather they are dead in sin, till they be revived by Christ, Eph. 2.1.3.

Infants (say they) *have done neither good nor evil in the fl•sh therefore Infants sh•ll not appear before Christ, they shall receive no ju•gement,* 2. *Cor.* 5.10. *R•v.* 20, 12.13.

Answ. How boldly do these men abuse the s•riptures▪ In 2. Cor. 5.10. Paul s•yth, *We must all appear before the ju•gment seat of Christ.* Rev. 20.12. it is said, *I saw the dead small & great stand before God.* Nay, say these adversaries, *not infants.* Their reason, because *infants have done neither good nor evil in the flesh,* is an error before refuted: for though they have not done good or evil actually, as older people; yet in the first Adam they have done evil; and in the second Adam (Christ) they have done well.

Against David's confession of his birth sin in Psal. 51. they thus dispute. *If David confess unto God his own sin, then he desireth him in mercy to behold whereof he was made, as Psalm.* 103.14. *of dust, weak flesh, unable to resist the Tempter: through which weakness he was overcome in these sins: and thus weak flesh is called sinful flesh, (in which Christ came) Rom.* 8.1. *Christ is said to be made sin,* 2. *Cor.* 5.21. *not that he was a sinner: no more David, confessing he was conceived in sin, doth prove that by conception and birth he was a transgressor.*

Answ. They pervert both David's words and meaning. He speaketh of *sin* and *iniquity*: they speak of *weakness* only, whereby he fell into sin. What scripture can be so plain, that may not be wrested with such wicked glosses. Against weakness we pray for aid and strength to resist evil: against sin we pray for mercy and forgiveness: and for this David prayeth in Psal. 51.

Secondly, it is another abuse of scripture that they say, weak flesh is called sinful fl•sh, in which Christ came, Rom. 8.1. where first they make David no more a sinner at his birth, then Christ himself; contrary to the whole tenor of this Psalm, and contrary to Rom. 5. as is before shown. Then they falsify the text in Rom. 8.1.3. for the weakness there spoken of is in the Law, *it was weak* through the flesh, and so not able to save sinners.

Thirdly, by *Flesh* there Paul meaneth not the substance of flesh, for that weakeneth not the Law, nor hindereth man's salvation: it is the good creature of God, as is the soul or spirit: but he meaneth by flesh, our corrupt sinful state in soul and body: for he saith in verse 8. *they that are in the flesh cannot please God.* If *flesh* mean our bodily substance, then no man living in the body can please God: not the Prophets, not the Apostles, no nor Christ himself, for he lived in our flesh, in our human nature, and the Apostle should speak untruly in the ninth verse, *ye are not in the fl•sh.* Wherefore flesh in Rom. 8. signifieth our unregenerate state, as in Genes. 6.3. John 3.6. Rom. 7.18. & 8.5.9.

Fourthly, it is another falsification when they say, *sinful flesh in which Christ came*: the scripture saith not in sinful flesh, but in the *likeness of sinful flesh. Rom.* 8.3. Fifthly, weakness or infirmity, as it meaneth not sin, but affliction, such Christ had: such, the Apostle took pleasure, 2 Cor. 12, 10, but infirmity as it meaneth sin, Christ had not: he is opposed herein

to the Priests of the Law, which had infirmity or weakness, Heb. 7, 27, 28, and 4, 15, But David in Psal. 51, confesseth such infirmity (if they will have it so called) as was *sin* and *iniquity*; which proveth he was a transgressor from the womb, and not without sin as was Christ. 6 Christ is said *to be made sin for us,* 2 Cor. 5, 21, these words *for us* the adversaries baulk and omit. David was not made sin for us, or for any: but was himself conceived in sin. Christ being himself no sinner, yet was he made sin, that is a sin•offering for us, to purge us, and make us the righteousness of God in him; for the Sin-offering was usually called sin in the Law, *Lev.* 4, 3, 8, 14, 20, 24, &c. the Apostle expoundeth it *For sin,* meaning a sacrifice for sin, Heb. 10, 6, from Psal. 40, thus Christ was a sin, that is a sacrifice for sin: but David was not so. Therefore these places speak not of sin in one and the same sense, but in the contrary. David complaineth of his own sin and guiltiness: Paul speaketh of Christ his purging David and us all from sin and guiltiness, by being made a sin offering for us.

Their former answer being so apparently against the truth, that David acknowledging sin, they will have it no sin, but weakness, they devise to darken the light with another cloud; as if David spake not of his own estate, but his mothers: *and then* (say they) *it is the curse or punishment for sin laid upon her, Gen.* 3, 16, *where the very words agree with these of David's &c. and it is frequent in Scripture to call punishment for sin by the name of sin,* &c. *and it is neither David's sin nor his mothers that he here confesseth, to speak properly, but his mothers punishment.*

Answ. As a bird in the net, so the more they strive, the more they are entangled. First, the whole scope of the Psalm is, that David might find mercy with the Lord for his own sins, as any that readeth it may see. And that in supplicating to God for grace before and after, he should here insert a complaint of his mothers punishment, is without any color of truth. But this is the meaning, and suitable to his other words, that lamenting his actual transgressions, he bewaileth the evil fountain whence they flowed, to weet, his native corruption, which brought forth these ugly trespasses. Secondly, to let pass how they call God's fatherly chastisement, *a curse or punishment;* they here again bely the Scripture, in saying, that the *very words in Gen.* 3.16, *agree with these of David's.* For neither the word *sin,* nor *iniquity,* (both which David useth in *Psa.* 51,) are to be found in *Gen.* 3 16, that *Od•gos* brow may seem to be of brass, who sh•m•th not so often and openly to falsify the text. Thirdly, it is true that *sin* and *iniquity* do often improperly mean punishment: but the proper meaning for fault and guiltiness is most frequent: and wh•n it signifieth punishment, the context manifesteth▪ which it doth not here at all: but David before and after bewaileth his sins properly. N•ither is here the phrase of *bearing* sin and iniquity, which is m•st usual when *pun•shment* is meant: but of being brought forth in iniquity, and conceived in sin; and they sh•w not a•y o•e place of Scripture where such a phrase signifieth punishment. Fourthly, as neither *sin* nor *iniquity* are used in *Gen.* 3, 16, so the word *conception* there agreeth not, but differeth from the conceiving that David speaketh of in *Psal* 51, and the difference of the words plainly discovereth these men's ignorance and error. For in *Gen.* 3, 16, *Seron* is conception with sorrow, during the time that the mother goeth with child: but in *Psal.* 51. *jacham* signifieth conceiving with pleasure; for the word properly signifieth to be warm or inflamed with desire, as in the act of generation, not of men only, but of cattle also, as in *Gen.* 30, 38, 39, 41. Now nature both of man and beast teacheth all, that such conceiving is with

delight, not with pain, and therefore David using such a word when he telleth how his mother conceived him, cannot (in any reasonable man's understanding) mean his mothers corporal pains or punis•meant, as these corrupters of the Scripture do feign.

They proceed and say, *that David did not sin in being conceived and borne:the soul is the subject of sin, for from the soul or heart cometh wickedness, Mat.* 15, 19. *The soul comes from God, the matter of the body from the parents: the soul is very good coming from God, the body hath not sinned till it be infected with the soul by transgression of a law: and seeing th•y •ffirme that the very matter or substance whereof David was made was sin, and that this is it he confesseth in Psal.* 51, *observe what will follow •f this their dream. The matter whereof all th• sons of Adam are made is sin: but Chr•st, one of the sons of Adam after the fl•sh was made of that matter; therefore the matter or su•stance of Christ's body was sin.If it be wicked, to say Christ was a sinner because he was conceived of his mothers su•stance, as it is: so it is no less wicked to say, David was a sinner because he was conceived of his mothers substance: seeing the substance of both the mothers was one and the same.*

Answ. It is even a wonder to b•hold how these men pervert, err and slander, as if they had sold themselves to work iniquity. We teach not, (as the perversely speak) that *David sinned in being conceived and borne*; for these being the works of God and nature, are good. But David was a sinner, because *he was conceived and borne in sin,* as himself confesseth. 2 They err, in saying, *the soul is the subject of sin:* for neither the soul alone, nor the body alone, but the whole man (which differeth from both, and consisteth of both,) he is the subject of sin. Neither doth the body without the soul, nor the soul without the body commit sin: but the man whiles the soul is in the body, sinneth, 2 *Cor.* 5, 10 and as the soul was not created but in the body, *Zach.* 12, 1, so when it departeth from the body, it sinneth no more, but goeth for judgment, *Heb.* 9, 27, *Eccles.* 9, 5, 6, 10. 3 Whereas they allege, that *wickedness• is from the heart, Mat.* 15, 19, it is spoken of living men consisting of soul and body: *Madness* (as Solomon saith) *is in their heart while they live, and after that (they go) to the dead; Eccles* 9, 3. And where they say, *the soul comes from God, the matter of the body from the parents;* they lay not down the truth fully. For though the soul is created of God, and is not materially from the parents as the body; yet the parents give occasion to infuse the soul, (for without corporal generation no soul is created,) and so the soul may in some sort be said to have the beginning from Adam, though not of any matter from him. The essence of is of God; the subsistence of it is from the parents, from whom it hath the manner of subsisting in the body. 4 Though the soul as it is created of God is very good, (as the body also respected naturally is good) yet they err in saying, *the body sinneth not till it be infe•ted with the soul by transgression of a law;* whereby they mean actual transgression after it knows the law. For first, it is not the body, but the man (of body and soul) that sinneth as before is shown. Secondly, the body is not infected with the soul, but both body and soul are infected with sin, to wit, that inbred and inhabiting sin which came from Adam, as before is proved from *Rom.* 5. And this sin man hath, both by imputation and inherence, before he actually transgresseth the law, *Rom.* 5.14, *Psal.* 51, for *that which is borne of the flesh is fl•sh,* John. 3.6.5. They notoriously sl•nder us, that we should affirm the *very matter* or *substance* whereof David was made, to be sin: We affirm no such thing. The matter or substance we say is good, as every creature of God is. Sin is an evil accident cleaving to the substance, to the body and soul of man. Of like falsehood it is, that

we should affirm David to confess in Psal, 51. that the substance whereof he was made was sin. Neither David nor we ever so spake. So the Argument which by consequence they frame touching the substance of Christ's body, that it should be sin, is frivolous, collected from a fict•on of their idle heads. For if no man's substance be sin (as we firmly hold) much less Christ's.

After this, they cast a stumbling block in the way, and would have us show *how infants that have sinned, and are under condemnation of hell, can be reconciled to God but only by faith in Christ Jesus: and if they cannot but by repentance and faith, then are they all left under condemnation, not for any law that th•y have broken, but for their father Adams sin.*

Answ. That all have sinned, and are under condemnation, is proved by the Apostle, *Rom.* 5, 12, 18, how infants can be reconciled to God, he also teacheth, namely *through the gift by grace, by one man Jesus Christ, Rom.* 5, 15, 18. The manner if it be shown, I fear these men will not receive it: for they that have so kicked against the pricks touching all men's fall and sin in Adam; how should they receive the doctrine of restauration by Christ. Howbeit I will endeavor to show it, if it do no good to them, it may to others. 1 The faith and repentance which they require in infants, namely actual, is not to be found: as such actual sins are not found in them, as are in older men. The one of these exemplifieth the other, as the first Adam figured the second, *Rom.* 5, 14. By the first Adam we have sin, *Rom.* 5, 12, offense, *v.* 15, disobedience, *v.* 19, •udgement, *v.* 16, death, *v.* 14, condemnation, *v.* 16. By the second Adam (Christ) we have grace, & the gift by grace, *v.* 15, the gift of righteousness, *v.* 17, the free gift to justification, *v.* 16, even to justification of life, *v* 18. By the first Adam we have three evils, 1 imputation of his sin: 2 corruption of our nature: 3 guiltiness of death temporary and eternal. By the second Adam we have three opposite good things; 1 imputation of his righteousness, 2 regeneration (or renewing) of our nature, 3 and deliverance from death temporary and eternal. As the corruption or viciousness that we have by Adam, is in the bud or spring, in the beginning (not in the full growth,) and inclineth us to all actual sins: so the regeneration we have by Christ, is in the spring and beginnings thereof when we •re infants, and inclineth us to actual faith and obedience. And thus repentance and faith are in Christian infants in their bud or beginning, inclinatively: even as impenitence and unbelief are in Adams infants, in their beginning, and by inclination. If any man ask with Nicodemus, *how can these things be?* Let him consider, that as he knoweth not *the way of the wind, or of the spirit, or how the bones do grow in the womb of her that is with child, even so he knoweth not the works of God, who maketh all; Job.* 3, *Eccles.* 11, 5.

Lastly, to the many examples of God's judgments upon infants, as at Noes flood, the burning of Sodom and Gomorrah, &c. they answer, *though they had bodily death for the sins of their parents; yet they perished not with the wicked in hell. For of this (bodily death) other unreasonable creatures, as well as infants, have always had their portions. All fl•sh must die, and death is loss to none but to the wick•d: to the godly and innocent, death and all afflictions of this life, are not worthy of the glory that sh•ll be shown.*

Answ. 1 In that they grant, *Infants have bodily death for their parents sins,* they contradict their own plea before from *Ezek.* 18▪20, *the soul that sinneth it shall die: the son shall not bear the*

iniquity of the father &c. for there the Prophet speaketh even of bodily death and miseries in this world, whereof the Jews complained. And unless they confess•, that infants are sinners in their parents, they cannot maintain the justice of God for killing infants, and that oftentimes with strange and horrible deaths. And if they grant that infants are sinners, they cannot with any truth deny but hell is their due, unless they be redeemed by Christ. And by infants death, we certainly conclude that they are sinners, from the Apostles ground in *Rom.* 5, 12, 14, & 6, 23. and that for their sin they may and shall be cast into hell (unless Christ save them) is evident by Christ's doctrine, in *John.* 3, 3, *Except a man be borne again, he cannot see the Kingdom of God.* And that infants are there implied, is plain, because an infant is borne a man, as Christ speaketh *John* 16, 21, and being borne a sinner, *Psal.* 51, *Rom.* 5, must be borne again of the Spirit, or else shall not see the kingdom of God. If it see not God's kingdom, it shall see the devils prison; for a Limbus or third place will nowhere be found. And how these men can exempt wicked infants from hell, otherwise then by their own fancies I know not: •he Apostles taught no such doctrine, when without exception of infants, they call the old world that perished, *the world of the ungodly,* 2 *Pet.* 2, 5, and reckon none saved but Noah and his house, *Heb.* 11, 7, 1 *Pet.* 3▪ 20, 21, and tell us that *Sodom, Gomorrhah, and the Cities about them, are set forth for an example, suffering the vengeance of eternal fire, Jude v*▪ 7. But these presumptuous men will control the judgments of God, and tell us that which no Prophet or Apostle ever taught, that all the infants in those cities suffer no such vengeance: yea, though God himself promised that if but ten righteous had been found in Sodom (wherein were many times ten infants) he would not have destroy•d the city for ten's sake, *Gen.* 18, 32. 2 The reason which they would ground upon, because other unreasonable creatures as well *as infants have always had their portions in bodily death;* this reason is brutish, and beseemeth not men. For no unreasonable creature is a sinner, as all men in Adam are sinners: no unreasonable creature hath a soul immortal infused of God, as all mankind hath: no brute beast shall be raised from the dead, as all men shall, both old and young, to life or death eternal. And when a beast dieth it hath an end both of welfare and misery, so hath none of Adams children. What comparison then is there between men and beasts? Where they say, *death is loss to none but to the wicked;* it is true. And hereupon it followeth that seeing infants are wicked, (as is formerly proved) until they be made righteous by Christ, and borne again; death is a loss unto them; and a gain to those only (whether old or young) which are made partakers of the grace and gift of righteousness, by one Jesus Christ, *Rom.* 5, 12, — 17.

Of Baptizing Infants.

AGainst baptising of Infants the adversaries first lay this ground,*Baptism pertaineth only to them that declare their repentance and faith to those Disciples of Chri•t that baptize them. This appeareth by John Baptists doctrine and practice, Mar.* 1, 4, *Mat.* 3, 6, *and Christ's disciples, Joh.* 4, 1 *&* 3 22, *by Christ's commission for all nations, Mat,* 28, 19, *Mar.* 16.16, *by the Apostles practice, Act.* 2, 38, 41 *&* 8, 12, 36 *&c.*

Answ. That baptism pertaineth to such as declare their repentance and faith, is true; and the Scriptures alleged prove it. But that it pertaineth to such *only,* is untrue: and none of the

Scriptures which they bring, do so teach The infants of the Church, which cannot declare repentance or faith, are also to be baptized, as after shall be manifested.

That the practice taught by the foresaid Scriptures, is to be perpetual; we grant: and they needed not have taken pains to prove it.

Infants (say they) *may not be baptized, because there is neither commandment, example, nor true consequence for it, in all Christ's perfect Testament, &c.*

Answ, This we deny: commandment there is for it in *Math.* 28, and *Mark* 16, & necessary consequences from many Scriptures confirm it; as shall be proved.

Baptism (they say) *is in that a good conscience maketh request unto God,* 1 *Pet.* 3.21, *it is of repentance for remission of sins, Mar.* 1.••*the washing of the new birth, Tit.* 3, 5 *&c. If it cannot be proved by the Scriptures that infants have their hearts sprinkled from an evil conscience, have repentance, faith &c. they ought not to be baptized.*

Answ. Their argument hath only a show, no substance of truth. For first a man might frame as good a reason thus: *Circumcision is not that which is outward in the fl•sh, but that of the heart, in the spirit, Rom.* 2, 28, 29, *it is the putting off of the body of the sins of the flesh, Coloss.* 2.11, *it sealeth the righteousness of faith* which they have, *Rom.* 4.11, *and the circumcising of the fo•-skin of the heart, Deut.* 10 16, *to love the Lord &c. Deut.* 30.6. Now if it cannot be proved by Scripture that infants have the l•ue of God in their hearts, the righteousness of faith, the putting of of the body of sin &c. they may not be circumcised, and the•r circumcision is nothing. If this be not a good argument to keep children from circumcision, the other is no better to keep th•m from Baptism. Secondly, Christian infants have the graces they speak of, repentance, faith, regeneration &c, though not actually, or by way of declaration to others; yet they have through the work of the Spirit, the seed and beginning of faith, virtually and by way of inclination; so that they are not wholly d•stitute of faith, regeneration &c. though it be a thing hid and unknown unto us after what manner the Lord worketh these in them, *Eccles.* 11, 5. Which I further prove thus. If infants naturally are some ways capable of Adams sin, and so of unbelief, disobedience, transgression &c. then Christian infants supernaturally and by grace, are some ways capable of Christ's righteousness, and so of faith, obedience, sanctification &c. But infants are capable of the former evils by Adam: therefore they are capable of the latter good things by Christ. That they are capable of the former, is before proved (where we treated of original sin) by *Rom* 5, *Psal.* 5 1, *John.* 3, and many Scriptures. The consequence, that therefore they are capable of the latter also, •o wit of Christian graces, is thus manifested. 1 Because the first Adam was a figure of the second Adam Christ, so that as the sin of the first Adam, his fault, disobedience, and death for it came on all his children, both by imputation and infection or corruption of nature: so the righteousness and obedience of Christ cometh on all his children, both by imputation and renewing of nature, unto life and salvation, as the Apostle compareth them, *Rom.* 5.12.15.16.17.18.19.21. 2 Because infants being by Adam sinners, children of wrath &c. must be borne again of the spirits, or else they cannot see the Kingdom of God, *John.* 3, 3.5.6. But the Christian infants dying in infancy shall see the Kingdom of God, and not be damned (as the adversaries grant)

therefore by Christ's doctrine they are borne again of the spirit: and so must needs in some measure have repentance, faith, holiness, without which there is no regeneration. Again, that infants have the faith and love of God in them, and regeneration in their measure is thus proved. They to whom God giveth the sign and seal of righteousness by faith, and of regeneration, they have faith and regeneration: for God giveth no lying sign, he sealeth no vain or false covenants. But God gave to infants circumcision, which was the sign an••ale of the righteousness of faith and regeneration, *Gen*▪ 17.12, *Rom.* 4.11▪ & 2.28.29, *Coloss.* 2.11. Therefore infants had (& consequ•ntly now have) fai•h & regeneration, though not in the crop or ha•vest by de•laration, yet in the bud and beginnings of all Christian graces. They that deny this reason, must either make God th• author of a lying sign and seal of the covenant to Abraham and •is infants: or they must hold that infants had those graces then, b•t not now: both which are wicked and absurd to affirm. Or t•ey must say, that circumcision was not the sign and seal of the righteousness of faith, and then they openly contradict the Scripture, *Rom.* 4.11.

Moreover, as the Apostle in *Rom.* 5, compareth our natural estate in Adam, and our spiritual estate in Christ, so may we in this case. If we cannot justly obj•ct against God's work in nature, but do believe that our inf•nts are reasonable creatures, and are borne not brute beasts but men, though actually they can manifest no reason or understanding more then beasts, (yea a young lamb knoweth and discerneth h•s damn sooner then an infant knoweth his mother:) then nei•her can we justly object against God's work in grace, but are to believe that our infants are sanctified creatures, and are borne believers not infidels, though outwardly they can manifest no faith or sanctification unto us. And, why should it be thought incredible that God should work faith in infants? If because we know not or perceive not how it can be: let us consider, that we know not the way of our natural birth, and other earthly things *Eccles.* 11 5. *John.* 3, 8, how then can we know heavenly things? If we make question of the power of God; nothing is unpossible with h•m. He made all things of nothing; he can make the dumb beast speak with man's voice, *Numb.* 22, he can make the babe in the moth•rs womb, to be aff•cted and leap for joy, at the voice of words spoken to the mother, *Luk.* 1.44, and can he not also work grace, faith, holiness in infants? Hath Satan power by sin to inf•ct and corrupt infants (as is before proved,) and shall nor God have power to cleanse from corruption, and make them holy? If we make doubt of the will of God herein, behold we have his promises to restore our losses in Adam, by his graces in Christ, as he sh•weth in *Rom*▪ 5, that he will circumcise our heart, and the heart of our seed to love him, *Deu.* 30 6, we have the seal of his promise, in giving circumcision to infants, to signify and seal the righteousness of faith, *Rom.* 4.11, *Gen.* 17. And we have assurance of all his promises, and of that to Abraham & his seed in particular, to be confirmed unto us (not abrogated or lessened) by Christ, 2 *Cor.* 1.20, *Luk.* 1.72.73 &c. *Gal.* 3.14 &c. Wherefore they are but a faithless and crooked generation, that notwithstanding all that God h•th spoken and done in this kind, do deny this grace of Christ to the infants of his people, and the seal or confirmation of this grace by baptism now, as it was by circumcision of old.

But they proceed to plead against the truth thus,*Regeneration is a turning from sin to God, Rev.* 6.11. 1 *Thes.* 1.9. *Tit*▪ 4.5 *Repentance is a sight and knowing of sin by the law a confessing and sorrow*

for sin, &c. Fai•h is th• ground of things hoped for, &c. Heb. 11.1. *and is accompa-with obedience, I am.* 2. *Let them either now prove, that infants are turned from sin, see, know, confess and sorrow for it, believe the promises of God, &c. or they say nothing.*

Answ. They reason ignorantly and perversely, not only against the light of God's word, but of nature. As if some brutish person should plead thus. A man is a living creature that hath a reasonable soul; and the proper affections of a man as he is a man, are the faculty of understanding, of thinking, capableness of learning, of remembering, faculty of reasoning, of judging and discerning true and false, good and evil, of approving and improving, of willing & nilling, of speaking, of numbering, &c. Now let them which affirm that infants are borne men (as Christ doth in John. 16.21.) prove that infants do understand, do think, remember, judge, discern good and evil, approve, will, speak, &c. or else they say nothing. Were not such a disputer worthy to be laughed and hissed at? who requireth the actual use and manifestation of human affections and faculties in infants; which are in them but potentially & in the seed and beginning: and because th•y cannot declare these things by their works, therefore he denieth them to be of the generation of mankind, or borne men into the world: or that they have the faculties of men at all in them any manner of way? Even such is the argumentation of these erroneous spirits against the truth of religion. For as before they reasoned against the sin, transgression, and condemnation of Infants, (contrary to Paul's doctrine in *Rom.* 5) because infants actually understand not the law, nor transgress against it; and will not consider how they are sinners originally in Adam: so now also they reason against the grace of Christ in infants, and his work of regeneration in them; because they cannot outwardly manifest the effects of regeneration or fruits of faith, (such as the scriptures that they allege do require in older persons) & will not understand that these graces are in them through Christ and his spirit, but in the beginnings only (as I have formerly proved) and are not in them as in those of full age, who by reason of use have their senses exercised to discern both good and evil. And here I desire to know of the Anabaptists in their next writings about these matters; first when they think that children (who in their opinion are borne without a•y sin) begin to be sinners, whether at 2.3.5.7. or other years: and when they can justly reprove a child for sin, if it show in word, deed, or gesture anything contrary to the law of God, as if it swear, curse, lie, disobey parents, take another's goods, be froward, angry, or the lik•. Yea let any of them tell me (if he can) when he himself first fell from his innocence and became a sinner, being none before; by what act or transgression of what commandment. It is strange that an innocent man should fall from his innocence, and not know when and how. Secondly let them say, whether every child so soon as it beginneth to be a sinner, hath not remedy for the sin by Christ; and so whether it it be not capable of repentance, faith, regeneration, &c. and consequently of baptism, so soon as it is a sinner. Thirdly, seeing they insist so much on the perf•ction of the ordinances of the New Testament, as of the old, (which thing I willingly grant) I desire to know whether (as God appointed the eight day for the circumcising of a child after it was borne,) Christ hath appointed any day, month or year for a child to be baptized after it is borne. If they say none, but when the child can manifest repentance and faith: then what manifestation hath Christ prescribed, whether if the child say it repenteth him, & he believeth, it is enough, or

what rules and ordinances Christ hath given, by which we may certainly know that now (and not before or after) a child is to receive baptism, as a repentant and believing sinner: and let them tell us at what age of their children they or any of them hath first baptized his child unto remission of si•s. These things are needful to be known, that we may walk by rule; and being not yet signified (to my knowledge) in any of their writings, I desire for my information, and for the better clearing of these controversies, that they would set down their doctrine touching these points. For it is required of all parents to bring up their children in the nurture and admonition of the Lord, Eph. 6.4. this they cannot do aright, unless they know when first they begin to sin, and consequently when first they begin to believe. If they blame a child for sin whiles it is an innocent, they commit iniquity: if they keep a child from Christ and Christian baptism when it is a repentant & believing sinner (which may be so soon as it is a sinner) they wrong their child most sinfully, to condemn that which Christ justifieth. These things are worthy of serious consideration both in respect of our children's estate, and of our own.

And now ere I proceed further to answer their cavils, I will show two commandments for the baptising of infants: the one given of old to our fathers, the other given by Christ.

1. That which was once commanded of God, and never by him called back, is now still to be done; as it is written, *What thing soever I command you, observe to do it, Deut.* 12.32. But God commanded the outward seal of his covenant of grace to be given to the infants of his people, as in Gen. 17.12.13. *He that is eight days old shall be circumcised among you, &c. and my covenant shall be in your flesh for an everlasting covenant.* And this commandment touching the substance of it, and outward sealing of the covenant, hath never by him been abrogated. Therefore it is still to be continued, and our infants (by virtue of that commandment) are to have the seal of God's covenant.

The common objection that this proof is not from Christ's testament, but from Moses writings, is of no weight. For *Moses wrote of Christ, John.* 5.46. The Apostles said *none other things then those which the Prophets and Moses did s•y should come, Act.* 26.22. *Christ came not to destroy the law or the Prophets, but to fulfill. Math.* 5.17. Paul proveth our justification by faith in Christ from Abraham's example written by Moses, as written not for his sake alone, but for us, Rom. 4.3 — 24▪ Therefore the example of Abraham's infants circumcised, is writ•en for us also. To manifest this reason more fully, I lay down these particulars, 1. That the covenant then made with Abraham was the covenant of the Gospel, which we now have. 2 That circumcision the seal of the covenant then, and baptism the seal of the covenant now, are one and the same in substance. The first is proved thus, Paul saith, *The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, In thee shall all nations be blessed, Gal.* 3.8. Aga•ne, when circumcision was instituted, the covenant was, *Thou shalt be a father of many nations, &c. Gen.* 17.4.5. this promise (as belonging to the faith of Christ) is applied to our state under the Gospel, Rom. 4.13.16.17. and is by Paul there opposed to the Law. Moreover the covenant with Abraham was, that the Lord would be a God to him and to his seed after him, Gen. 17▪7. this promise implieth blessedness to him and them; for *Blessed is the nation whose God is the Lord, Psal.* 33.12. and this blessedness

cometh on none by the Law, Rom. 4.15. Gal. 3.10.11.12. and that he should be a God unto us, and we his people, is the sum of the Gospel, Heb. 8▪10 2. Cor. 6.16. Reu. 21.3. The difference between the fathers and us, is, that they had the Gospel in promise; we have the same Gospel in performance, Luk. 1.69.70, 72.73. &c. Act. 13.32.33. & 26 6. They believed in Christ that was to come; We believe in Christ who is come: Their faith and ours is one in substance, Heb. 11. Gal. 3.9. That circumcision and baptism are also one in substance (though differing in outward sign) is thus manifested. Circumcision was the sign of faith and holiness, Rom. 4.11. & 2.29. Col. 2.11 Deut. 10▪16. Baptism is the sign of faith and holiness, Act. 8.37.38▪ Rom. 6.3.4▪ &c. Circumcision was the first sign and seal of entering into the covenant: Baptism is so now. We now being buried with Christ in baptism, are said to be circumcised in him, Coloss. 2.11.12. which plainly manifesteth them to be one and the same: even as their other sacramental signs, are said to be the same that we now have, in respect of the things signified, 1. Cor. 10.1.2.3.4. 1 Cor. 5.7.8. Forasmuch then as the covenant with Abraha▪ and with us, and the seal of the covenant then and now, are one in substance: it followeth, that the commandment then to give infants the seal of the covenant, being never repealed, bindeth us to give them the seal of the covenant at this day. The exceptions which the adversaries make of the difference between circumcision and baptism, shall be answered after in their place.

2 The second commandment for baptising of infants, is in Mark. 16.15. *Go preach the Gospel to every creature; he that believeth and is baptized, shall be saved. Math.* 28.19. *Go teach all nations, baptising them, &c.* In this commission of Christ are two things, the preaching of the Gospel to every creature, to all nations; and the sealing of the same by baptism. The Gospel belonged to infants, & they are necessarily implied in the first: therefore baptism belonged to infants, and they are as necessarily implied in the later. Christ biddeth them proclaim or preach the *Gospel*: but what the *Gospel* is, is not here declared, we must gather it from other scriptures. The *Gospel* (or *Evangelie*) is the glad tidings or joyful declaration that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children: the promise, (I say) concerning Christ, and the redemption of the world by him, as these scriptures teach, Act. 13.32.33. Luk. 1.54.55.69.70.71.72.73. &c. Act. 2.38.39. & 26.22.23. Luk. 4.18 — 21. So the Gospel (which is the good tidings of the fulfilling of the promise) is as large as the promise was: whereupon, not in the forementioned scriptures only, but in many other places, the Apostles refer the Gospel to the promise (or promises) made of old, as, *It is of faith, that it might be by grace; to the end the promise might be sure to all the seed: Rom.* 4.16. and *Now we, brethren, as Isaac was, are the children of promise, Gal.* 4.28. and, *Christ was a minister of the circumcision, for the truth of God, to confirm the promises (made) unto the fathers: and that the Gentiles might glorify God for mercy, Rom.* 15.8.9. and, *That the promise by faith of Jesus Christ, might be given to them that believe, Gal.* 3.22. and, *Paul an Apostle, &c. according to the promise of life, which is in Christ Jesus,* 2. *Tim.* 1.1. and many the like. Not in general only, but the particular promises at several times, are shown to be accomplished in the Gospel; as the promise to Adam, Rom. 16 20. from Gen. 3.15. to Abraham, Luk. 1.55.73. Rom. 4.16.17.18. to David, Luk. 1.69.70. Act. 2▪30 31. to Israel by Moses, Samuel, and other Prophets, Act. 3.22.24▪25 Luk. 1.70. so that all the promises of God are yea and Amen in Christ, 2. Cor. 1.20.

And for the point in controversy, the promise of grace and salvation to Abraham and to his seed, Gen. 17.7. is by the Gospel shown to be confirmed, Luk. 1.55. Act. 2.38▪39. Gal. 3.14.16.29. But the promise to Abraham's seed implied his infants, Gen. 17, 7, 10, 12, therefore the Gospel (which is the complement of that promise) implieth our infants: and so the Apostle saith, *the promise is to you and to your children,* Act. 2.39. And the sign and seal of the promise was given to Abraham's children in infancy, Gen. 17, 10, 12. therefore it belongeth to our children in their infancy: and we are said to be the children of promise as Isaac was▪ Gal. 4.28▪ But Isaac was the child of promise in his infancy, and had then the seal of the promise in his infancy, when he was but eight days old, Act, 7, 8, wherefore we also in our infancy are children of the promise, and have right to the seal of the covenant even then, or else we are not as Isaac was. And thus Christ commanding the Gospel to be preached, commanded the fulfilling of the promises to be preached, even all and everyone of the promises, without excepting any: and so commanded the promise of grace, and accomplishment of it to the seed of the faithful even in their infancy to be preached. Likewise commanding the seal of the covenant to be applied unto all within the promise, as freely and generally now as ever it was of old, not excepting infants: he commanded infants to be sealed by baptism, as they were sealed before by circumcision. And seeing all believers are by his commission to be baptized: the infants of the Church being believers (in respect of the beginning of faith, though not actually) as I have formerly proved, they are also to be baptized by virtue of Christ's commission, Mark. 16. Math. 28. that so the promises unto the fathers may be confirmed, and the Gentiles (as well as the circumcision, that is, the Jews) may glorify God for his mercy, Rom. 15.8▪9.

Now I will proceed to answer their exceptions; beginning first with this about circumcision, and the covenant with Abraham.

1 *There was a commandment for circumcision,Gen.* 17. *there is none for baptism of infants.*

Answ. This is before disproved, and a commandment shown Mark. 16. For the sealing of the seed of the faithful in infancy, was a part of the Gospel; seeing the Gospel is the fulfilling of the covenant and promise made to the fathers, and to Abraham in special, Act. 13 32, 33. Luk. 1.55.73. If it be objected, that baptising of infants is not there particularly expressed: I answer, neither are other parts of the Gospel particularly expressed th•re: but the G•spell in general being to be proclaimed, all parts of the Gosp•ll (whereof sealing the infants is one) are necessarily implied. Note also that things are taught & commanded sometime in scripture, though not in express words: as the trinity of persons in the unity of the Go•head, the resurrection of the dead (as Christ proveth) was taught in Exod. 3. Eternal life in heaven, and eternal death in hell are not expressed in Moses law: nor that they should have Synagogues in every city for the people to meet on the Sabbath. Neither in the new testament is it taught in express words, that Christ is coessential, coequal, coeternal with the father: or, that his death and obedience is the merit of our righteousness, or satisfaction for our sins: nor •xpr•sly commanded that women should receive the Lord's supper, nor example that any did: with sundry other things which though they be not expressed in plain words, yet are they soundly to be proved by arguments from the scripture.

2 *That commandment included males only, children or servant though unbelievers, and excluded all females, though believers so doth not baptism.*

Answ. 1 It is untruly said that servants unbele•verse were to be circumcised: they feign this, the s•ri•ture tea•heth them not so, but the contrary. For circumcision was *the seal of the righteousness of f•ith, Rom.* 4, 11, and should it be set upon unbelievers, which had no righteousness▪ no faith? So God should be made the author of a false and lying seal: to signify and to assure the things which were not. Again, every circumcised person was to eat the Passover, and had all other privileges of Israel's law, Exod. 12, 48, 49. the Passover signified Christ, and the eating of it life by Christ, 1 Cor. 5.7.8. John. 6.57. But no unbeliever had these benefits. And if unbelievers and Israelites had communion together in circumcision, passover, and other holy things, then was the Church of Israel no communion of Saints, but a mixture with all sorts of infidels, whosoever would, contrary to Exod. 19, 5.6. Levite. 19, 2, & 20, 7. Deut. 14 •, 2, & 26.18, 19, Levite. 20, 26, 1 King. 8.53. Though females (wanting that part of the body) were not outwardly circumcised, for that foreskin which was not, could not be cut off: yet may we not say they were excluded, for then they might not have eaten the passover, Exod. 12.48. They were within the covenant (D•ut. 29, 10, 11, 12) and implied in the males. As the men had that sign of purification (according to the nature of the male) which women had not▪ so women had another kind of purification (according to the nature of the female) which men had not, Levite. 12. Each ••x had their portion in the things that figured their redemption by Christ, according to their several natures. Therefore when the outward sign was changed from circumcising to baptising, whereof the female is as capable as the male; both sexes are baptized, Act. 8.12. So infants now are as capable of baptism, as they were of circumcision, there is nothing therefore to debar th•m from it.

3 *The law required circumcision to be performed on the eight d•y: so doth not the law of baptism.*

Ans What of this? the law of baptism appointeth no day at all for any: shall none therefore be at all baptized? The law required the Passover to be kept on the 14 day of the first month, Exod. 12 The law of Christ appointeth no day when to eat the Lord's supper: yet it is the same in substance that the Passover was, 1 Cor. 5.7, 8, so baptism is the same in substance that circumcision was, Coloss. 2.11, 12. and as all may now eat the Lord's supper, which might then eat the Pascha: so all may now be baptized, which then were circumcised.

4 *But when faith is manifested, then is baptism to be performed.*

Ans. Th•y mean by *manifestation,* profession with mouth; and by *then* they mean not before that time. This is denied, and formerly disproved, and they have no one word of God to confirm their doctrine. 2 Though infants manifest no faith by their own mouth, yet the mouth of God manifests them to have faith in the beginning or feed thereof, because he testifieth them to be *holy,* 1 *Cor.* 7, 14, which is not without faith: and testifieth them to have grace and righteousness by Christ, answerable to the corruption and unrighteousness which they have by Adam, Rom. 5. as is before declared.

Again th•y say,*Neither circumcision nor baptism are seals of the covenant of life and salvation: that whi•h is now the seal, was ever the same, which is the h•lie spirit of promise,* 2 *Cor.* 1, 22, *Ephes.* 1, 13, *&* 4▪30.

Ans. A bold untruth contradicting the Apostle, who calleth the sign of circumcision, *the seal of the righteousness of faith, Rom.* 4.1•. and righteousness of faith is life and salvation, Gal. 3.11. Ephes. 2▪8. and the covenant which circumcision sealed, was that the *Lord would be their God,* Gen. 17.7.10. and so he would give them *life and salvation,* Reu 21.3.4. Whereas they except, *The Spirit is the scale:* it is true; but they should obs•rue that it is an invisible seal in the heart; whereas Paul speaketh of an outward visible seal, which is also a sign, and on the body. Again, the covenant may have more seals then one: so that if the Spirit were an outward seal, yet might circumcision be a seal also of the same thing. Moses calleth circumcision a *sign* or *token,* Gen. 17.11, but he nowhere calleth it a *seal*▪ yet Paul calleth it a seal, because in truth it was so, and more then a bare sign. For a sign is to make some other thing known unto us, as the doole-stone or land mark is for distinction of grounds: or it is further to put us in mind of things formerly done, as the stones at Gilgal were for a memorial to Israel how their Fathers passed through Jordan, Joshua. 4.20.21.22. But a seal goeth yet further, and certifieth or assureth of any promise or gift. Now because circumcision was such a sign as assured unto Abraham his righteousness by faith in Christ the promised seed: therefore the Apostle rightly calleth it a seal. Upon which ground we also rightly call the Passover, Baptism, and our Lord's Supper *Seals,* because they are such signs as certify and assure us of forgiveness of sins, and of righteousness and salvation by Christ. And from this we have a most certain ground for the baptism of infants: because baptism is no more now, then circumcision was of old, namely a sign and seal of righteousness by faith. And if infants had such a seal under the promise of the Gospel: how should it with any color be denied now under the performance of that promise? unless we will say, Christ hath not confirmed the promises made unto the fathers, contrary to Rom. 15.8. 2 Cor. 1.20.

Further they say,*There is but two covenants, the Law and the Gospel, the Old and the New, Gal.* 4. *The old Covenant, the Law, was made with the children of Abraham after the fl•sh, and had circumcision in their fl•sh for a sign thereof. The new covenant the G•spell, is not made but with the one seed, Gal.* 3.16. *that are of the faith of Abraham. The children of the fl•sh are not they to whom this covenant is made, Rom.* 9.8 *the children of the fl•sh must be but out, &c. Gal.* 4 30. *so that the covenant with Abraham and his children after the flesh, was not the covenant of life and salvation; it was the covenant of work, of the Law. &c.*

Ans. In this their plea, there is a little truth, but much error and delusion. It is true, there were but two Covenants, the Law and the Gospel. There is sophistry and delusion in their saying the covenant of the law was with the children of Abraham *after the flesh*: for as *after the fl•sh* meaneth natural generation, so Isaac, Jacob, and all the Israelites, even Christ himself was Abraham's child after the flesh, Math. 1.1. Rom. 1.3. & 9.3.4.5. yet were not they aliens from the covenant of the Gospel. But as the *fl•sh* meaneth corruption of nature, Rom. 8.1.8.9. and as men have no other generation of the Spirit, but of the fl•sh, John▪ 3. verse. 5.6. in this sense it is true, that the children of the flesh are not the children of God, Rom. 9.8.

and they are under the Law, not under the Gospel. But this is nothing against the truth we maintain. For Isaac who was Abraham's seed after the flesh in the first sense, but after the Spirit, and by promise in the second sense, he was circumcised in his infancy, Now all the Christian Church are as Isaac, children of the promise, *Gal.* 4.28, and our infants though by nature (as it is corrupted) they be children of wrath, *Ephes.* 2, yet by promise and grace in Christ, they are children of God, *Rom.* 5, and therefore are to have the seal of the covenant of grace in infancy, as Isaac had; even as by Abraham's justification, the Apostle proveth the justification of us all, *Rom.* 4.3.22.23.24.

Error it is that they say, *Abraham's children had circumcision in the flesh for a sign of the old covenant or Law* For first, the Law was given by Moses, *Job* 1.7. many years after Abraham, and could not disannul the covenant with Abraham, or make the promise of none effect, as the Apostle plainly teacheth us *Gal.* 3.17. Christ also saith, *Circumcision was not of Moses, but of the fathers, Job.* 7.22. Secondly, the covenant which circumcision sealed, was that the Lord would be a God to Abraham and his seed, *Gen.* 17.7.10, this was the covenant of the Gospel, *Heb.* 8.8 10, *Rev.* 2 1.3. Thirdly, Circumcision was the seal of righteousness of faith, *Rom.* 4 11, but the Law is not of faith, *Gal.* 3.11.12, therefore circumcision was a seal of the Gospel promised, a seal of the covenant of grace.

Whereas th•y say, *the new covenant is not made but with the one seed, Gal.* 3.16, it is true, & maketh against them: for that *one seed,* is there shown to be *Christ*: not Christ in his own person only, but Christ with his Church, which make one mystical body, 1 *Cor.* 12.12. *Eph.* 5.30.31.32. Now the infants of the Church, are by the covenant of grace of the body of Christ, even as by nature they are of the body and stock of Adam, as before (in the treaty of *Original sin,*) we have proved by *Rom.* 5, so that the new covenant is made with them also, and therefore the seal of that covenant is due unto them now, as it was in Abraham's days.

N•xt this, they go about to prove,*That the covenant whereof circumcision was a sign, Gen.* 17, *was not the same which we have now in the Gospel: because the Lord saith, it is not the same, Jer.* 31.31, *Heb.* 8.6. *it is a new covenant that we have under the Gospel.*

Answ. It is no marvel though these men so often slander us, when they dare bely the Lord himself. Neither doth the Prophet, nor the Apostle (in the places by them cited, or) anywhere say, that the covenant which Abraham had, and which was sealed to him by circumcision, *is not the same which we have.* I have before proved them to be one in substance by *Gal.* 3, and *Rom.* 4.11. The covenant spoken of by Jeremiah, was made when God took them by the hand to bring them out of Egypt, *Ier.* 31.32, *Heb.* 8, whereas the covenant with Abraham was many years before, *Gal.* 3.17. Therefore the covenant made with Abraham by promise, is the same that we now have by performance and confirmation of that prom•se, *Luk.* 1.54 55, 72▪ 73 *Rom.* 15.8.

Again they say,*though Abraham himself had the covenant of grace promised him, by which promise he had salvation in the M•ssiah to come; yet ha• he not the ordin••••s of the new covenant which we have: and therefore none of his seed in the fl•sh could be partakers of that which he had not himself.*

Answ. They grant enough to their own condemnation: for if Abraham's covenant was of grace and salvation by Christ; then was it not of the Law (as before they pleaded) for that causeth wrath and damnation, *Rom.* 4.15, *Gal.* 3.10.12. We plead not for the same external Ordinances or manner of outward •ispensation: but for the same substance of the covenant, which was of faith, not of works; and so of the Gospel not of the Law, as Paul teacheth us, *Rom.* 4. *Gal.* 3. The Israelites Passover of the Lamb, and our Passover Christ: their feast of unleavened cakes, and ours, (1 *Cor.* 5.7.8.) differ apparently in the outward Ordinances. So their bread of Manna from heaven, ours of wheat from the earth; their drink of water from the Rock, ours of wine from the Grape, (in the supper of our Lord) how greatly do they differ in the outward things: yet were they the same spiritual meat and drink both to them and us, even Christ: as the Apostle teacheth 1 *Cor.* 10.3.4. So Circumcision and Baptism, differ much in the outward rite and sign; but not in the substance or thing signified.

Yet cease they not their idle contention, but further say concerning us,*They speak untruly* [in saying that the covenant which this new is not like, is that Law given upon mount Sina, *Exod.* 19. not that in *Gen.* 17.] *Mark the words* (in *Ier.* 31, *Heb.* 8,) *Not like the covenant that I made with their fathers, when I took them by the hand to bring them out of Egypt, which is mentioned in Exod.* 3, *not Exod.* 19, *then did God appear to Moses, and commanded him to take them by the hand and lead them out of Egypt, where the covenant is mentioned in ver.* 6, *I am the God of thy fathers, Abraham &c. I am come to deliver them &c. to bring them into a good land &c. which promise was made unto their father Abraham.*

Answ. The untruth and ignorance is in themselves that so reason. For there was no covenant made in *Exod.* 3. Let the place be viewed. Though if there had then a covenant been made, it were nothing to our purpose; because Abraham was dead many years before, and we reason of the covenant made with him and his seed, whiles he lived, *Gen.* 17. But in *Exod.* 19.5 &c. treaty is of a covenant to be made: in *Exod,* 20 &c. the Laws are promulgated. In *Exod.* 24, 7, 8, the covenant is made up and dedicated. And that this was that first and old covenant which should be abolished, as Jeremiah foretold, the Apostle doth plainly manifest. For having shown the promise hereof in *Heb.* 8.8.— 13, he prosecuteth the same matter in *Heb*▪ 9, showing the differences between the first covenant and the second, or the old and the new; and how a covenant (or testament) must be confirmed by blood and death: which for the new was by the death of Christ, *Heb.* 9.15.16, and for the first, it was with the death & blood of bullocks and goats, wherewith Moses sprinkled the people, *v.* 18 19.20. And this was that action recorded in *Exod*▪ 24, done at mount Sina. Moreover observe here these men's fraud: Jeremiah speaketh of a covenant *made;* they tell us of a covenant (or promise) *mentioned* in *Exod.* 3, as if to *make* a covenant when they came out of Egypt, and to *mention* a covenant or promise made many years before with Abraham in Canaan, were all one. That which is alleged of the land of Canaan promised in *Gen*▪ 17, 8, is true, as a type or figure, but not as the main thing there intended. For Abraham himself had no inheritance in the land of Canaan, no not so much as to set his foot on: *Act.* 7.5. how then did circumcision seal that to Abraham, which God never performed to him? Is not this to make God's promise to him, vain? The Apostle• is a better expositor, who saith, *that circumcision sealed to him righteousness of faith,* which he had before, *Rom* 4.11, and telleth us, how by *faith Abraham sojourned in the*

land of promise, as in a strange Countrie, and looked for a heavenly city and country, which he understood to be figured by that earthly land: *Heb.* 11.9.10.16. And if •h• poss•ssion of Canaan was that which circumcision sealed, then Abraham's servants; yea and all his sons by Keturah, and all pros•lytes of other families, that were circumcised, were deluded with a vain promise: seeing none of all these had ever inheritance in Canaan, but only the Israelites the posterity of Isaac, which were numbered in *Numb.* 26▪2. — 53.

Again, they except thus. *The covenant is made in Gen.* 17,*with Abraham and his seed, not with every faithful man and his seed. Is every faithful man Abraham? What proof for that? It is well if we be Abraham's seed &c.*

Answ. The exception is frivolous: for by virtue of that covenant with Abraham who circumcised his infants, Isaac his son, Jacob his son, all the Isra•lits in their generations, and every faithful Proselyte of the heathens, circumcise•d their infants. So the faithful now, who all are Abraham's seed, and heirs by promise, *G•l.* 3.29, do seal their infants with Bap•ism•, as of •ld •h•y did with Circumcision, for the promise is to such and to their children *Act.* 2.39. When Paul bringeth Abraham's example for justification by faith, *Rom.* 4. if any should trifle and say, What is that to us? We are not Abraham: the Apostle telleth, it was *not written for his sake alone, but for us also, Rom.* 4.23.24. So say we; that Abraham gave his infants the seal of the covenant, it is not written for him alone, but also for us.

But they proceed and say;*In Rom,* 4, 21, *Abraham received the sign of Circumcision, the seal of the righteousness of faith which he •ad, when he was uncircumcised, that he should be the father of the faithful &c. This proveth that Abraham received Circumcision to seal up his fatherhood of the faithful; not that he received it to seal up his faith in the Messiah, which he had* 24 *years before: but a seal of his faith in believing God, that he should be the father of many Nations, Gen.* 17.4, *Rom,* 4.17, *and this was imputed to him for righteousness, Rom.* 4.22.

Answ. They are blind, and would make blind. 1 There is no faith that can be imputed to any man for righteousness, but the faith that is in the Messiah; as the Apostle proveth at large, in *Rom.* 3, 21.22.24.25. and *Rom.* 4. *Gal.* 3.2 And Abraham believing the promise of a seed, which belief was counted to him for righteousness, *Gen.* 15.5.6. believed Christ principally, as his seed after the flesh: for otherwise how could all nations be blessed in him, that is in his seed, as God promised, *Gen.* 12.3. *Gal.* 3.8.16. 3 The Apostle disproveth their vain gloss, when having shown how Abraham's faith was counted to him for righteousness, *Rom.* 4.19.— 22, he annexeth, that this was *written for us also, to whom it shall be imputed, if we believe in him that raised up Jesus, v.* 23 24. But if Abraham's faith had not been the faith in Christ, the Apostles argument from his example had been impertinent.

Finally they say,*Abraham received Circumcision as none received it: and faith was required of none to Circumcision: but faith is required to Baptism: & therefore these be but men's dreams, & chaff in stead of wheat.*

Answ. In deed they would give us chaff for wheat. They would have us believe that Abraham's circumcision sealed his fatherhood, not his faith in Christ: which dream is before refuted. They would teach us two or moe circumcisions, one which Abraham had, another

which other men had. But as *there is one Lord, one faith, one baptism, Eph.* 4.5. so we find but one circumcision, which all our fathers received. They would persuade us, that whatsoever Paul saith, *that circumcision was the se•le of the righteousness of faith, Rom.* 4.11. yet *faith was required of none to Circumcision.* But who will believe this their dream? Will God seal righteousness of faith to them that have no faith? This is to make God the author of vain and worthless seals. If it sealed not to men righteousness of faith, what sealed it? Not the land of Canaan, for (as is foreshowed) no child of Abraham by Keturah, no Proselyte had inheritance in Canaan: no nor Isaac, nor Jacob, who were but strangers in the land as Abraham was, *Heb.* 11.9. Not the covenant of the Law, for that was not given till many years after Abraham, neither could any man have righteousness by it, but wrath and curse, *Gal.* 3.10. But had not error blinded their eyes, they might see that the covenant sealed by circumcision was, that the Lord would be a God to them and to their seed after them, *Gen.* 17.7. and this was the covenant of grace in Christ, *Heb.* 8.8.10.

Against Peters doctrine in *Act.* 2.38.39, where he saith, the *promise is made to you and to your children;* they cavil thus,*Whereas many stumble at the word* Children, *conceiving that it is meant of Infants, it is here and elsewhere used often in the Scriptures for men of understanding: Act.* 3.25, *&c.*

Answ▪ How struggle these men against the light! It is true, that the word *Children* often meaneth men of understanding: but meaneth it not infants also? The word *seed,* used in *Gen.* 17, often implieth old persons also: will they therefore infer, that the promise and seal thereof to Abraham's seed, belonged not to his seed in their infancy? So nether is there any reason to think that the promise to the Jews and their children mentioned in *Act* 2, is meant only of men of understanding, and not also of their children in infancy. For when the Apostle speaketh of the promise to them and to their children, concerning Christ and remission of sins by him, and sealing the same by Baptism: he hath evident reference to the promise made of old to Abraham, which concerned the same things, and was sealed by circumcision: as appeareth by comparing *Luke* 1.54.55.72.73 &c. *Galath.* 3.8.16.

Whereas the Apostle in 1 *Cor.* 7.14, calleth a believers children *holy;* these men expound him thus:*If your children in your own judgment be holy, and you do not put them away when you are converted to the faith, but use th•m still as your children, &c. then may you keep your wives being holy, they being of a nearer natural bond then your children, and use them still as your wives &c. Their reason of this interpretation is; Because* holiness *sometime signifieth when a person or thing is set apart or sanctified to the believer,* 1. *Timothy* 4.5, *Titus* 1.15. *Thus is the unbelieving wife holy, and thus are the children h•lie, and not otherwise.*

Answ. That children are thus sanctified to the believer is true: but in saying, *and not otherwise,* they do violence to the Apostles doctrine, and the truth is not in them. For first he meaneth not the children to be holy in the parents judgments; but telleth them his own judgment, *they are holy;* and useth it as a reason to confirm his former doctrine. Secondly, he meaneth not in respect of putting the children away from civil use as children; for so no mor• should be said for the children of the faithful, then for their infidel servants: for Philemon mought and did retain Onesimus for civil use as a servant, before he was converted to Christ, *Phil v.* 10.11, &c. and believing servants might dwell and converse civilly with unbelieving masters,

1 *Tim* 6.1 2, Yea misbegotten children and bastards were not to be put away in respect of civil use: for who sho•ld nourish or bring them up, rather then their own parents? 2 *Sam* 11 4.5, & 12.14.15 &c. Thirdly, they corrupt the Apostles reason, which is not to this effect, If you may keep your children, then you may keep your wives: But thus, your unbelieving wives you may keep, for they are sanctified unto you, because the children which you beget of them are holy: and so the holiness of the children is an argument and proof that they might still retain th•ir unb•leaving wives. Fourthly, they change the Apostles word am•ss•: he saith not of unbelieving wives that they are *holy,* but sanctified to the believing husbands; but the children were *holy.* Fif•lie, the sanctification of meats, & purity of other things, mentioned in 1 *Tim.* 4.5 *Tit.* 1.15, is not meant of religious sanctification, but for civil uses: whereas the children of believers are otherwise holy, namely, in respect of the covenant of grace and Church of God, as is abundantly proved before, by *Rom.* 5, where, as they have naturally sin and unrighteousness by Adam, so they have holiness and righteousness by the grace of God in Christ. Also by *Gen.* 17, compared with *Rom.* 4.11, where Abraham's (and all faithful men's) children, are with their parents in the covenant of grace, and have the seal of the righteousness of faith. And upon this ground doth Paul strongly prove the believers might keep their unbelieving wives, because the children which they had by such, were (by reason that one parent was a Christian) *holy,* to wit, with holiness of the covenant made with the faithful and their seed. And in this respect the children of those that are in the covenant, are said to be borne unto the Lord, and to be his children, *Ezek.* 16.8.20, 21. whereas in the other respect, all children in the world are the Lord's, *Exod.* 19, 5. And so the children of the Church are called *the holy seed,* diff•ring herein from the seed of other people's, *Ezra* 9.1.2, which if th•se opposites had understood, they could not thus have stumbled at the Apostles words, and wrested his meaning.

But they plead further, *that the Apostle saith not, else were your* Infants, *but else were your* Children *unclean, but now they are holy: so that all the children of unbelievers are as holy by this place as infants, &c. and so must be baptized.*

Answ. Herein they seek to pervert the straight ways of God. As if they should say: God (when he made with Abraham that everlasting covenant which Circumcision was a seal of) said not that he would be a God unto him and to his *Infants* after him, but unto his *seed, Gen.* 17 7, so that all the seed of Abraham (Ishmaelites, Edomites &c.) were as holy, and as well within the covenant of grace and to be circumcised, as the Is•a•lites which were the generation of Isaac. But they should observe that the covenant of mercy passeth from the fathers to the children from age to age, even to the thousand generation, if they love God, and keep his commandments: whereas if they •ur•e away and hate him, he visi••th their iniquity, *Exod.* 20.5.6, *Ez•k.* 18 9.10.13. Children of believers when they are borne of th•ir parents, (and all are borne infants) are all in the covenant with their parents; and were of old to be circumcised, are now to be baptized. If the children be of years when their parents enter into the covenant, either they assent and enter into covenant with them, or they diss•nt and enter not. So Isma•l Abraham's child, being taught of his father to keep the way of the Lord (*Genes*▪ 18.19.) and not disobeying, he was with his father circumcised at thirteen years of age, *Genes.* 17.25. Likewise all children now assenting unto and walking in the faith with their parents

are to be baptized at what age soever. But when Ishmael fell from his obedience, then was he cast out of Abraham's house, and was no longer counted for Abraham's seed, but in Isaac was his seed called, *Genes.* 21.10.12. Ishmael was still Abraham's seed and child in nature, according to the flesh; but he continued not still the child of the covenant, *Galath.* 4.29.30, nor Abraham's seed according to the promise. Even so, if children of believers now being of understanding, do refuse the faith of Christ, or fall from it, they are to be kept out of the Church▪ or cast out from it: and so the seal of grace and salvation belongeth not unto them, (*Ezek.* 18, 24, 2 *Chro.* 15.2, *Matth* 3.7.9.10,) as it belongeth to all the infants of the faithful, and to all their children (of what age so ever) that receive the faith of Christ, and abide in it with them. And these men greatly mistake if they think we hold children are to be baptized, or are holy, because they are our children by nature, (for so they are children of wrath, *Eph.* 2.3,) but they are holy, and to have the seal of salvation, because God hath graciously accepted them into his covenant with our selves: and keepeth them in it, until they fall from faith and obedience of Christ; even as we our selves continue in the covenant, whiles we continue in the Christian faith, and no longer, 2 *Tim.* 2.12. As we are the children of the first Adam, we are all sinners, disobedient, unrighteous and under condemnation: but as we are the children of the second Adam (Christ) we are all holy, made obedient, righteous; and heirs of salvation, according to the Apostles doctrine in *Rom.* 5▪12— 21.

Against another proof for baptism of Infants, gathered from Paul's words in 1 *Cor.* 10▪1, 2 &c. where he speaketh of all the Israelites Baptism in the cloud & in the sea: they struggle with little reason or color of truth. For (to omit their discourse of Paul's scope in bringing that in, which no way cleareth the controverse) they tell us. 1 *That Moses did not at all wash them with water in the cloud and sea.* 2 *Th▪t this of Moses is called baptism by comparison, as Noah's Ark is called the figure of the Baptism that saveth us: for as the Ark saved those in it from drowning: so the Israelites were all under the cloud and in the sea, and therein baptized or safeguarded from destruction of their enemies.* 3 *That it pleased the Holy Ghost to say they were baptized in the sea and cloud, because the cloud and sea was their safety, as Noes Ark was: And as Christ saith, they are baptized that suffer for his sake. So there is as much warrant to enjoin infants to suffer persecution, because it is called Baptism: as to baptize them, because the cloud and sea is called Baptism.*

Answ. How many wrestings and windings are in these men's words? First, they say, *Moses did not at all baptize them with water.* And why? Was there no water (think they) in the cloud and in the sea? Let them consider *Exod.* 14.24.25. compared with *Psal.* 77.16.17, &c. and they may see there was water enough in the cloud: and they will not say (I think) that there was no water in the sea. All outward baptising or washing, must be with water or some other liquor. If they were not baptized with water, what other liquor were they baptized in? not with blood, as in the Baptism of suffering death for Christ's sake, which they impertinently mention. Not with wine or strong drink: for they found none such in the wilderness. If they can show nothing but water to baptize them in, let them deny no more (for shame) that they were baptized with *water.* God spake to our fathers by the Prophets at sundry times (or in sundry parts, as it were by piece meal) as the Apostle teacheth *Hebrew.* 1.1. By Moses he shown how the cloud removed from before Israel, and stood behind them, (as they passed through the sea) and gave them light, but was darkness to the Egyptians: and from this fiery

cloudy pillar the Lord looking, troubled the Egyptians, and took off their chariot wheels, that they drave them heavily, *Exod.* 14.19.20 24.25. This being briefly and obscurely told by Moses, God after enlargeth by Asaph another Prophet, who showeth the manner of it; how not only the waters of the sea saw the Lord, when they fled and parted; but the clouds also (from above) poured out water when they rained; the skies sent out a sound by thunder, &c. thus the ground being softened with the rain, occasioned the chariot wheels of the Egyptians (sticking in the mire) to fall off, and hindered their pursuit:*Psa.* 77.16.17, &c. After this the Apostle (taught by God's spirit) manifesteth the mystery which before was kept secret; namely how this passage under the cloud (which rained) and through the sea was a baptism to the Israelites: even as Christian men's washings in rivers or vessels, was a baptism to them. And as the manna which Israel ate, and water from the rock which they drank, was the same spiritual meat and drink which we have signified by bread and wine in our Lord's supper; so their washing in the cloud & sea, and our washing in vessels or rivers, is spiritually the same baptism. From hence we gather the baptising of our infants by two arguments: 1 *All our fathers* (saith Paul) *were baptized in the cloud and sea*: therefore (say we) infants: for seeing there was no other baptism but that in the cloud and sea, such of our fathers as then were infants were at that time baptized, or else many of our fathers (even all the infants of many thousand families) were never baptized: which is contrary to the Apostles doctrine. And if infants had baptism under Moses, it cannot (with any color of reason) be denied them under Christ. 2. In that the Apostle teacheth us, that the extraordinary and temporary sacraments (or seals of salvation) which Israel had, were the substance and truth which we now have, though Moses doth not so express: it followeth upon like ground, that their ordinary seals, namely Circumcision and the Passover, were the same in truth and substance with baptism and the Lord's Supper which we now have. And being the same, as infants had circumcision then, so they are to have baptism now.

Secondly, whereas they say that of Moses was called baptism by comparison, as if it were not properly baptism; they swerve from the right way: it was as truly and properly baptism to them, as ours is to us, though the manner of administration differ: even as their Manna and water were as truly and properly the sacrament of Christ's body and blood to them, as bread and wine in the Lord's supper are to us. Otherwise the Apostle should not say truly, that hey were *the same.* 1. *Cor.* 10.3.4.

Thirdly, Noes ark is not called *the figure of baptism,* as these corrupters of scripture tell us: but baptism (saith the Apostle) is a like-figure (or antitype) 1 Pet. 3.21. So that the saving by water of eight men in the Ark, was a type or figure: and the saving of a few now by water in baptism, is an antitype, or like figure: both of them figuring salvation by the death of Christ. Fourthly, neither do these men set down the reason fully and rightly, why they are said to be baptized, namely, *because the cloud and sea was their safety as Noes ark was*; for though it may in some sense be granted that these were th•ir safety, as baptism is our safety (for it is said to save us, 1 *Pet.* 3.21.) yet properly th•y were said to be baptized in the cloud and sea, because they were in them sacramentally washed from their sins, & planted together in the likeness of his death, burial, and resurrection, as we are now by baptism, *Rom.* 6.3.4▪5. The cloud served them for three users, 1. to protect and keep them safe, *Isaiah.* 4.5.6. 2 to guide them in

the way that they should go, *Numb.* 9.17. *&c. Exod.* 13.21. and these two were ordinary, 3. to baptize them by pouring down water, and this was extraordinary, and but one time in the red sea, for ought we find. And in this respect Paul saith they were baptized in it. Fifthly, their last speech of *enjoining infants to suffer persecution,* as well as to baptize them, is spoken with a wry mouth: for as we enjoin not infants to be baptized, though we baptize them; so can we not enjoin them to suffer persecution. But this we say and know, as infants are baptized into Christ, so oftentimes they suffer persecution for Christ: being with their parents afflicted, imprisoned, banished, &c. yea and bereaved of life it self, so that they have even the baptism of blood or martyrdom also.

Whereas we find mention of whole households to have been baptized by the Apostles; from which example it is probably gathered that infants also were baptized. Against this they dispute thus, 1. *There are many households in which there are no infants.*

Ans. This is true: and it is also true that in many there are infants. Therefore this argument is propounded but as probable, not as certain.

2 They say, *It is most sure as the Apostles practiced in one household, so they practiced in all. But in the Jailor's house they baptized such as they preached the word unto, and such as believed, Act.* 16.31.34. *and this is most plain that infants cannot hear nor believe, &c.*

Ans. It is not most sure, but altogether unlikely, as themselves, I think, will acknowledge. For there is no likelihood that all households to whom the Apostles preached, did believe everyone in them, though some did. And they grant that none but believers were baptized. So then if the goodman of the house, and the men only believed, there none but men were baptized: if women only believed, they only were baptized. Therefore the Apostles practice was not always alike in respect of the persons that they baptized. So for infants, such houses as had none, we easily grant that no infants were there baptized. But such as had infants, their parents believing, we hold that their infants were baptized; for there is no exception of infants at all in any place of the Apostles Acts. The bar which they put, that infants *cannot hear nor believe,* is soon removed. We know infants can hear, though not with understanding: we know also (and have proved before) that they believe, though not actually or professantly. And this faith begun in them in their regeneration, is a sufficient ground why infants should be baptized, as I have formerly manifested.

Finally, unto Christ's words Mark. 1•.14. *suffer ye little children to come unto me, &c. for of such is the kingdom of God*: they say, *It is not s•yd, Infants are of the kingdom of heaven, that is, obeyers of the Gospel, Luk.* 4 43▪ *but that they that enter into the kingdom of heaven, must become as little children, for of such like is the kingdom of God. And, This is Christ's meaning, men must be converted and receive the kingdom of God as a child. &c.*

Ans They speak like children in understanding. 1. The people brought young children properly unto Christ, not men converted & become like children: Mark. 10.13. For the children the disciples rebuked the bringers: for their rebuking Christ was much displeased, and said, *Suffer the little children to come unto me* What reasonable creature will now deny that Christ speaketh here of children in years, not of old men like children. The children that

were brought, Christ *took up in his arms,* put his hands one them & blessed them: may we think he took up aged persons. 2 The reason why he would have such chil•ren suffered to come to him, is, *for of such is the kingdom of God,* Mark. 10.14 If he had not meant this of young children themselves, but of men like children in some condition; there had been no weight in his words: but the people might have brought unto him upon that ground, doves, and serpents for Christ to lay hands upon and bless: for as godly men must in some thi•gs be like children, 1. Cor. 14▪20. so must they in some things also be like serpents, and like doves, Math. 10.16▪3▪ They wrest the t•xt, when they expound *f•• of such is the kingdom of God,* thus, *for of such like*: as if Christ meant n•t the children properly, but ancienter men like such children. They might even as well say, that when Paul writeth, *I beseech thee, being such a one as Paul the aged, (Philem. v.* 9 that he •peaketh not this of himself, but of some other man▪ like himself, that made request for Onesimus. But ignorant and unstable men will pervert all scriptures to their own perdition. That infants of the faithful are indeed of the kingdom of God, is before proved from Rom. 5. and many other scriptures.

Now whereas Christ *blessed* the children; they tell us, *he baptized them not,* which we grant: but if they which were by nature children of wrath and curse, were now by grace made children of blessing in Christ; then were they in deed of the kingdom of God, and such as might receive baptism the sign and seal of blessedness.

Lastly they say, *It is a blessing to infants to be created, to live, to grow in stature, wisdom, &c. to have their sight, their limbs, &c. so that Christ's blessings extend as well to this life as that which is to come.*

Answ. All God's benefits for this life and the next, are in deed blessings: But Christ blessed not those children with any such worldly temporal blessings particularly; but gave them the blessing of God in general: and men are too presumptuous that will without due proof restrain that to some particulars which the Lord hath not restrained. We know that our blessedness from God in Christ, is our eternal salvation, Rom. 4▪6. &c. It was his l•st farewell to his beloved disciples to lift up his hands and bless them, Luk. 24.50. and it is the sum of the Gospel, that in Abraham's seed (that is Christ) all nations shall be blessed, Gal. 3.8. This grace Abraham's infants had, this grace Christ gave to little children: and the same he vouchsafe to continue unto us and to our children throughout their generations: preserving us and them from the curse of Anabaptistry, whereby so many errors are sparsed, scriptures wrested, and souls perverted unto destruction.

FINIS.

P-HA-2. A defense of the Holy Scriptures, worship, and ministry, used in the Christian Churches separated from Antichrist Against the challenges, cavils and contradiction of M. Smyth: in his book entitled The differences of the Churches of the Separation. Hereunto are annexed a few observations upon some of M. Smiths censures; in his answer made to M. Bernard. By Henry Ainsworth, teacher of the English exiled Church in Amsterdam. - Ainsworth, Henry, 1571-1622?

A DEFENCE OF THE HOLY SCRIPTURES, WORSHIP, AND MINISTRY, used in the Christian Churches separated from Antichrist: Against the challenges, cavils and contradiction of *M. Smyth:* in his book entitled *The differences of the Churches of the Separation.* Hereunto are annexed a few observations upon some of *M. Smiths* Censures; in his answer made to *M. Bernard.* By *Henry Ainsworth,* teacher of the English exiled Church in AMSTERDAM.

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***IT** is true of an heretic which Solomon saith in parable,* a foolish woman is troublesome: *experience hereof we have in this adversary whom I deal against. For he not content to manifest with mouth, nor to write with pen, nor to print in public once, his own follyand shame, with calling upon us to* justify our proceedings or repent of them; *doth in another book the second time* require an answer, *and fretting in himself that we passed over his vanity with silence, he biddeth us battle with the third alarm in his book* The character of the beast, *lately published. Wherein, (to show how near he is allied to those which say,who is like unto the Beast, who is able to war with him?) he* requireth, nay chargeth, yea challengeth us *(as he saith)* to the defense of our errors *vaunting moreover against us, that we are* guilty in our consciences of our disability to defend them, *and therefore* subtly draw back and pretend excuses; *triumphing also over us, as they that* hitherto in craftiness have withdrawn from the combat, in the matter of the translation, worship and presbytery.

Thus hath he lifted uphis horn on high, and spoken with a stif neck; as if even the mighty wereafraid of his majesty, and for fear fainted in themselves. In regard of which insolency; all men I think may see, it is now time, if ever, to take up shield and sword against him, and hew his horns that so have pushed the flock of Christ, whereof not long since he professed himself to be a member with us: though now having left the truth to follow leasing, he maketh open war with the saints. And whereas among otherswelling words of vanity, he saith, Loe we protest against them to have a false worship of reading books: we protest against them to have a false government of a triformed Presbyterie; we protest against them to have a false Ministry of Doctors or Teachers, &c. *I have taken in hand to set forth our just defense, in these particulars, and to show the fraud and malignity of this boaster: leaving the other point about the constitution of our Church in baptising of infants, to others that have already begun to convince his heresy therein. And this which I have undertaken is rather for others (who may be troubled with his writings) then for his own sake, who yieldeth small hope of good, seeing he proceedeth so fast in evil; and out of aproud heart hath stirred up strife. Wherein also such hath been his fickleness, asno constancis is in his mouth. For (not to speak ofthree sundry books wherein he hath shown himself of 3. several religions,) in this one book which J deal against, he sayethand unsaith and contrarieth his own grounds for to shift and hide his blasphemies, that little needed him so earnestly to have called for another man's sword to pierce the bowels of his error; when his own hand fighteth against himself, and the spear which he tosseth, turneth into his heart. I had much rather have followed more comfortable meditations, in the peaceable practice of the truth; thē thus to cōtēd with those that seek strife, & that fight against the faith which themselves once professed; having found such by experience, to be above others, most malignant enemies: but truth oppugned, may not be forsaken; andwolves that would ravin, must be beaten from the fold, least the sheep be devoured or scattered. Now therefore I being to encounter this*

false Prophet, do humble myself under the good hand of God whose power is made perfect in man's infirmity; whose mercy susteyneth in violence of the enemy; whose truth is a shield and buckler. He bless these my labors unto his people; thatthe righteous may see and rejoice, and all iniquity may stop her mouth.

Amen.

A DEFENCE OF THE HOLY SCRIPTURES AND WORSHIP OF God, used in the Christian Churches of the Separation: against the calumnies of M. Smyth.

THe book entitled *The differences of the Churches of the separation,* which we are challenged by the Author to answer: carrieth in the very name thereof, a delusion of the Reader. For if he look for plain differences, what they affirm and we deny; he shall not find them expressed: if he take the differences to be implied, as that whatsoever Mast. Smyth affirmeth we deney, and what he denieth we affirm; then is the Reader much abused, & we injured; who hold in that book, truth & error to be unequally mixed. Seeing then neither expressly nor implicitly the Reader can see the *Differences:* what are they but delusions?

The many questions which he asketh in the end, containing the sum of all his book, manifest the Authors fraud: for if he know & dare say wherein we differ, what need he desire our *direct answer?* It became him to refute, & not for to fish with hooks of demands, wherein we would differ from him.

Ther was one only difference between M. Smyth and us, when first he began to quarrel; though since he have increased them, and increaseth daily, with deadly feud and open opposition, as all men may see.

That difference was this. He with his followers breaking off communion with us, charged us with synn for using our English Bibles in the worship of God; & he thought that the teachers should bring the originals the Hebrew and Greek, and out of them translate by voice. His principal reason against our translated scripture was this. *No Apocrypha writing, but only the Canonical scriptures, are to be used in the Church, in time of God's worship. Every written translation is an Apocryphawriting, & is not canonical scripture. Therefore every written translation is unlawful in the Church in time of God's worship.* Why he counted every translation *apocrypha,* and what he meant thereby, appeareth by these words of his *a written translation* (saith he) *or interpretation is as well & as much an human writing, as an homily or prayer, written & read.* The like impiety he hath also printed in his book, saying *A translation being the work of a men's wit & learning, is as much and as truly an human writing, as the Apocrypha (so commonly called) writings are, and seeing it hath not the allowance of holy men inspired, but is of an hidden authority, it may be justly called Apocrypha &c. And therefore not to be brought into the worship of God to be read.*

That this point of the translation was the only difference, as it is known to all that then heard his public protestatiō; so his words in writing show it. *Translations written* (saith he) *are not refrained in the case of scandal, for we desired that they might be refrained for our sakes, that we might keep communion, & it would not be yielded.*

So if we would have laid aside our translated Bibles, communion (they say) should have been kept with us.

Now for the true differences on our part, at that time and still, they are thus. We agree with M. Smyth herein, that *Only canonical scripture is to be used in God's worship;* & that *no apocryphal writing is to be used in God's worship.* But we disagree & deney, that *every written translation is an Apocryphal writing;* affirming that *the Scriptures in English and other languages, rightly translated out of the Originals, are Canonical; & so to be read in the Church in the worship of God.*

After much time spent about this controversy, he manifested other differences, touching the ministry and treasury; and soon after published this book of *Differences:* wherein, having his *latter thoughts* (as he thought) *better then his former,* he retracted a former book of *Principles &c,* and all other his writings, *so far forth* as they were *overthwarted* by this his last book. He also acknowledged the *ancient brethren of the separation* (as he calleth us) *are to be honored, that they have reduced the Church, to the true primitive and Apostolic constitution, which consisteth in these three things, 1 The true matter, which are Saints only, 2 The true form, which is the uniting of them together in the covenant. 3 The true property, which is a communion in all the holy things, and the power of our Lord Jesus Christ, for the mainteyning of that communion. To this blessed work of the Lord wherein those ancient brethren have labored, I know not* (saith he) *what may more be added, I think rather there can nothing be added.* And was he now settled in his course? nothing less, for the strange woman's *paths are moveable,* they cannot be known. Soon after this God stroke him with blindness, that he could no longer find the door of the Church, out of which he was gone by schism, and which he had assaulted with error. Our entering in by the covenant of God with Abraham to the faithful and their seed, hath been as a brazen wall, whereagainst he hath run himself, to his utter ruin, if God in mercy raise him not up. And now as a man benumbed in mind, he crieth out against us, contrary to his former faith and confession; *Loe, we protest against them* (saith he) *to be a false Church, falsely constituted in the baptising of infants, and their own unbaptised estate.* And again, *We protest against them, that seeing their constitution is false; therefore there is no one ordinance of the Lord true among them.* Thus *wine* showeth itself in M. Smyth to be *a mocker,* & *strong drink* to be *raging:* whiles he having drunk *the wine of violence* proclaimeth open war, against God's everlasting covenant.

The defense of which grace, being already in the hands of two worthy soldiers of Christ, *Mr Clifton* whom he hath printed against, and *Mr Robinson,* whom he next threateneth: I leave unto them; not doubting but God their strength, will teach their hands, to fight, and their fingers to battle, in so good a cause against this enemy. But because he still urgeth his former quarrels of the scriptures and Ministry: I purpose with God's grace to set against him in these; desiring the Lord my Rock, to gird me with strength, and to make my way entyre.

Touching the first, namely, the use of translated scriptures in the worship of God: M. Smyth thus summeth up the difference, in the forefront of his book.

- 1. *We hold* (saith he) *that the worship of the new testament properly so called, is spiritual, proceeding originally from the heart: and that▪ reading out of a book* (*though a lawful*

ecclesiastical action,) is no part of spiritual worship: but rather the invention of the man of syn, it being substituted for a part of spiritual worship.

- 2. *We hold that seeing prophesying is a part of spiritual worship: therefore in time of prophesying it is unlawful to have the book as a help before the eye.*
- 3. *We hold that seeing singing a Psalm is a part of spiritual worship; therefore it is unlawful, to have the book before the ey, in time of singing a Psalm.*

Here first let the reader observe, that the main and true difference which was between M. Smyth and us, about the translation, is not mentioned: but is brought in after, as by the way, in hādling these matters; and other points never controverted between us, are made heads of the differences. In which doing, M. Smyth hath graced the very portch of his building, with imposture and fraud.

2. In saying, of himself and his brethrē, *We hold* &c. he giveth the reader to understand, (unless he meant to delude him,) that they whom he dealeth against, hold *the contrary:* whereas he neither doth, nor is able to produce any proof hereof against us; neither (I dare say) can he tell what we hold, of these points. Thus secondeth he his fraud with injury; and maketh these two, as *Iachin* & *Boaz,* the pillars for to beautify the temple of his book.

Now because his whole battle against the translated Scriptures, is chiefly out of this bulwark of *spiritual worship,* wherein he hath intrenched himself, and flieth thereto at all assays, when other shifts fail him: I will begin with it, as himself also doth, and come to Translations anon.

OF WORSHIP.

Whereas the word *Worship* is diversely used, sometime more largely, sometime more straightly; by reason whereof it hath not at all times a like proper signification: M. Smyth spying this, (as by his limitation of *properly so called* may appear;) takes advantage to himself for to bolster out his former blasphemies, & to deal against us for Idolaters, & the holy Bible for an idol; under the aequivocatiō or double meaning of this word *worship;* restraining it where he should not, & enlarging it where he ought not. And though he treateth of this thing at large, handling the *fountain,* the *helps,* the *essence* or *nature,* with the *parts and kinds of worship:* yet the divers use of the word which was needful first to be shown, (if he meant not to deceive,) he hath quite omitted; that, therefore I will first manifest.

Worship, in our English tongue, and as it is used to express the original scriptures, is diversely taken. Somtime largely, as when it expresseth the Greek word *latreuo;* as Philip. 3, 3. *we ar the circumcision whichworship God in the spirit:* & Act. 24, 14. *soworship I the God of my fathers.* And thus both the English & Greek answereth to the Hebrew *ghnabad,* which properly signifieth to *serve,* Exod. 3, 12. Deut. 10, 12, 2 Sam. 15, 8.

Also when it expresseth the Greek word *sebomai;* as Act. 18, 13. *toworship God contrary to the law;* & Act. 18, 7, *Iustus aworshipper of God.* And so both it & the Greek answer to the Hebrew *jare*; which properly signifieth to *fear* or *reverence,* as Mat. 15, 9. *in vain theyworship me;* for

that which in Hebrew is, *their fear towards me* Isa 29, 13. So Job. and Jonah, as the Hebrew saith, *feared,* as the Greek translateth, *Worshipped* God. Also when it interpreteth the Greek word *threskeuo,* as Col. 2, 18. *the Worshipping of Angels;* and verse. 23. *in will-worship;* or *voluntary religion.* Thus *worship* is largely used, for the *fear* and *service* of God, or any religious action.

More strictly and properly, *worship* is used to English the Greek word *proskuneo;* as Mat. 2. 2. *We are come toworship him;* and Rev. 11. 16. *theyworshipped God;* Rev. 13. 4. *theyworshipped the Dragon,* &c. And so both it and the Greek word, do express the Hebrew *hishtachavah,* which properly signifieth to *bow down* or *prostrate ones self. Exod.* 20. 5.

Thus the *worship of God* generally, comprehendeth the performing of all duties required in the first table of the Law: specially and properly, to worship is to bow down & supplicate unto God.

The meaning of the word being thus distinguished; let us now see how M. Smyth doth deal in the point. He, where he professeth to handle *the nature or essence of spiritual worship, and the essential causes and kinds thereof,* showeth these things *in two particulars; first in the essential causes;* 2. *in the proper kinds or parts of the worship of the N. testament.*

The essential causes are matter and form. The matter of God's worship (saith he) *is the holy scriptures, which containeth the word of God or the Gospel, the subject whereof is Christ Jesus: The form or sowl that quickeneth it, is the spirit Col.* 3. 16. *with Ephe.* 5. 18. 19. 20.

Then he *illustrateth* this, *by the ceremonial worship of the old testament.* And the *matter* of that he maketh to be *beasts, incense, oil, fat, corn, wine,* and the like *creatures whereof the sacrifices* &c. *wer made, with all the actions thereto pertaining.*

The *form* he saith *appeared in* 4. *things;* 1. *honey,* and 2. *leaven which must be absent for the most part;* and 3. *fire* and 4. *salt which must always be present.* Then for *the kinds of spiritual worship,* he saith they are *praying, prophesying, and singing Psalms.* Psal. 50. 14—17. 1 Cor. 11. 4. and 14. 15. 17. 26. I am. 5. 13. Rev. 19. 10.

I will not here stand to scan the good order which M. Smyth hath used in handling the *nature and essence of worship,* whiles omitting the efficient causes, objects and ends, which properly pertain to the discourse of actions: he insisteth upon *matter* and *form* which he calleth *essential causes:* so taking that which is more improper, & difficult. But seeing he hath chosen this way, I will follow him therein.

And first I observe, how he intending to shut out the reading of the scriptures from spiritual worship; yet maketh the scriptures to be the *matter of worship:* now how the *matter* of a thing, should be shut out and unlawful to be there, it requireth some skill to know. Secondly, the *scriptures* being (as he saith) the *matter,* and the *spirit* the *form* of this action of worship; (though properly the spirit is the efficient cause;) it would be known why M. Smyth in another place saith that *actions of administering the Church or kingdom* of Christ, *are not actions of spiritual worship properly so called,* making those actions to be *admonition, examination, excommunication, pacification, absolution &c.* are not these to have the *matter* of the *scriptures,*

and *form* of the *spirit,* as well as *prophesy* which th' Apostle saith, is a speaking *to edifying to exhortation and to comfort?* Are we not as well bound to the scriptures in *admonishing,* as in *exhorting* and must not the same spirit give life unto both?

Let Paul himself be our example: he teacheth that *the whole scripture is profitable,* as for *doctrine* so for *rebuke* or conviction, and for *correction;* and he in practice, rebuking and opposing against Elymas, saying, *O full of all subtlety and of all mischief, child of the Devil &c.* did this by the *holy spirit,* whereof he is noted then to be *full.* In preaching to the men of Antiochia, *he admonished* them by the word of the prophet Habakkuk: in preaching to the Jews in Rome, he *rebuked* them by the word of the prophet Isaiah; And Peter in his Sermon at Jerusalem *pacified* their pricked consciences, by the promise of God, to them and to their children; Acts 2. 37. 39. So the word and spirit were *matter* and *form* of their rebukes, admonitions, pacifications, &c. even as of their other doctrines & exhortations, and therefore by Mr Sm. own grounds, were spiritual worship; and so his first plot where he made *actions of opposition, difference, plea & strife,* not to be actions of spiritual worship; is a wagmire whereinto this his conceit of prophesy or preaching to be spiritual worship, is sunk, and by it overthrown. And sure the Prophets and Apostles and Christ himself never observed this new coined difference, for they in their prophesying or preaching of the word, did intermixe rebukes with comforts, admonitions with exhortations, and opposed against syn and sinners usually in their sermons, as the whole history of the Bible showeth. Now by Mr Smiths divinity they worshipped not God, when they spake by way of *opposition, difference, plea* or *strife,* in their doctrine; but when they spake to *edifying exhortation* or *comfort;* this was the *worship of God properly so called.* If this distinction be not true, then M. Sm. is a deceiver, properly so called; who to make things serve his heretical humor and hide his blasphemies against our reading of the holy scriptures in the Church, hath digged thus deep to find a pit whereinto to fell the righteous; though himself by God's judgment be fallen into the same.

And here, by the way I will briefly note M. Smiths method in contriving of his book for the advantage of his cause. The three offices of Christ, in prophesy priesthood and Kingdom; he reduceth unto two, 1. kingdom and 2. priesthood; comprehending prophesy under the priesthood as a branch of it. *Deut.* 33. 10. *Rev.* 1. 6. *with* 1 *Cor.* 14. 31. *Act.* 2. 17. 18.

Whereas by the same ground of Deut. 33. 10. he mought have made the kingdom also a branch of the priesthood; for the Priests were to teach Jacob God's judgments and Israel his law, as well in cases of controversy plea and strife, (which M. Smyth maketh *actions of administering the Kingdom;*) as in other doctrines of exhortation and comfort. But I find in the scripture that Moses (not Aaron the Priest,) is made a figure of Christ as a Prophet; and Prophets there were many in Israel of other tribes then Levi: seeing then Moses & the Prophets carried types of Christ's prophesy; Aaron and the Priests, of his priesthood; David and the kings, of his kingdom; I would not now confound the priesthood & prophesy in Christ, any otherwise then the priesthood and kingdom; but keep a like distinction in them all; & as in Christ the head, so in the Church his body. Again as in heavenly order the 1. manifestatiō of man's syn and misery by the law, of his justice & happiness by the gospel;

also the 2. work of man's redemption by sacrifice; & 3 the conservation of this grace wrought for the Church, against all enemies; are three distinct things, one following another: so Christ in his administratiō observed this order & distinction; first, teaching the Church as a Prophet, above three years; then offering up himself as a Priest & sacrifice to his father for his Church; and lastly rising & ascending into heaven to the right hand of God, there to reign as king until all his enemies be made his footstool. Now M. Smyth maketh prophesy one with the Priesthood, because he would have these two to be God's worship: & the kingdom he speaketh of first; and excludeth all the actions of it from God's worship. Whereas the Gospel is called *the word of the kingdom;* and Christ when he preached (or prophesied) is said to *preach the kingdom of God;* and the doctrines which he taught, were the *secrets of the kingdom;* and the Apostles in their sermons *preached, expounded and testified the kingdom of God.* Wherefore they be deep waters which M. Sm. hath found; that the actions of administering the kingdom should not be worship: and yet the preaching of the gospel, or prophesying, shall be worship, and that in the highest degree, *properly so called.* If he followed not fancy in these things, rather then sound judgment; let the prudent judge.

Like vanity he showeth in this, that having made the *scriptures* to be the *matter* of our worship now, he maketh not them to be the *matter* also of God's worship in Israel, but *beasts, incense, oil, fat,* &c. and the form of our worship to be the *spirit,* but the form of theirs to appear in *honey, leaven, fire* & *salt.* What, had not they the written word of God, for a ground of their religious actions, as well as we have the written word? had not they *the good spirit of God to instruct them,* as we have? had they not *praying prophesying, singing* &c. by the spirit, as we? How is it then, that this man maketh the matter and form of God's worship in Israel, to consist in such carnal things? There is a depth of abomination herein, which is the ground of his anabaptising heresy. For whereas the Apostle magnifieth the Jewish Church, above the Gentiles in many respects: this proud Gentile disgraceth them extremely, saying that their *Ministry worship* & *government* was *carnal;* that *faith and repentance was not required to the matter,* that is, the people of that Church, *but only a carnal holiness;* with many such like vituperies, which out of his carnal heart he uttereth against them.

But for their worship which we have in hand, let him show if he can, what one thing we have which they had not before us. He maketh the *parts* of our worship to be three, *praying, prophesying, singing;* all these they had, and uttered them by the spirit, as the scriptures everywhere manifest: and though they had many carnal rites with these, as sacrifices, incense, &c. yet was not their worship carnal: for we have also some carnal rites, as washing with water in baptism, the eating of bread & wine in the Lord's supper; have we therefore a carnal baptism, a carnal supper? if not, neither had they a carnal worship, though carnal rites were adjoined unto their worship. But as God whom they worshipped was a spirit, so worshipped they him in spirit, and with faith, expecting that promise which God made unto them of salvation by Christ; as Paul testified of the whole body of that Church; that *the twelve tribes instantly serving* (or *worshiping*) *day and night, hoped to come unto it:* showing further, that the gentiles are of the same, or one joint body with them; fellow-heirs, and partakers of the promise in Christ.

M. S. having shown (as he thought) the *matter* and *form* of the Jews worship, inferreth upon it thus. *Hence it followeth* (saith he) *that the worship that beginneth in the book or translation cometh not originally from the spirit, but from the letter or ceremony, and so is not properly of the New Testament, but of the old,* 2 *Cor.* 3. 6.

If this followeth, upon the former description of their worship and ours, I think it comes a great way behind, that few will be able to see it. For, did the *matter* of their worship, the beasts, incense, oil, &c. proceed out of the book? or did the *form* seen in fire and salt, come from the book, any otherwise then our praying, preaching, and ministering of the sacraments doth or must do. Did they look on a book when they kindled fire on the altar, or cast salt on the sacrifice? if not, how followeth this halting inference?

That the worship performed in reading the scriptures proceedeth *originally from the spirit,* even from God, whose spirit is in his word, and who hath commanded it to be read: and that such reading is not the ministry of the letter spoken of, 2 Cor. 3, 6. shall through God's grace, anon be proved; in handling the second point, of the scriptures.

Here next followeth to be considered Mr Smiths allegories & opening the worship of the new testament, by the type in the old.

Their *Church, Ministry, worship, government,* &c. as he saith, *were all literal and ceremonial. Their literal or typical worship, was performed in two places,* 1. *the holy place,* 2. *or the court. The worship in the holy place, typed* (saith he) *most properly the worship of the New Testament, which was typed by the holy place, Rev.* 11. 1. 2. 2 *Cor.* 6. 16. *Heb.* 8. 2. *and* 9. 11. 1 *Pet.* 2. 5. *The worship of the tabernacle or holy place, consisted of* 3. *parts,* 1. *that which pertained to the brazen altar,* 2. *that which was performed at the golden altar,* 3. *that which concerned the table of show bread,* Exod. 37. & 38. with Exod. 29, 38. & 30. 7. 8. 34—38. Levite. 24. 1.—9. *At the brazen altar were offered sacrifices propitiatory and eucharistical, signifying, prayer, thanksgiving, prophesy. At the golden altar was perfume, signifying prayer, thanksgiving, preaching the gospel. Upon the table of show bread was the candlestick, and* 12. *loves with incense. The candlestick signified the Church; shining by doctrine,* &c. *The show bread, signified the* 12. *tribes or Church, present before the Lord, fed with Christ &c.*

As the holy place with the altar and Priests, did properly signify (saith he) *the Church, Worship, and Saints, Rev.* 11. 1, 1 *Pet.* 2. 5. *under the new testament: so the court without the holy place whither all the people came, & the typical service performed there, did signify the confused assemblies of antichristian persecutors, & their ceremonial worship, Rev.* 11. 2. *which the spirit in that place calleth gentiles or hethen in these respects.*

The parts of typical service performed in the court, were reading and music, wherein the Levites were chief agents; though the priests also and anyof the people might read and sing. The scriptures read and tunea musically, are prophesies, prayers, thanksgivings.

In this discourse God would let the Reader see, how M. Smyth is given over to blindness of heart, in judging spiritual things: by that blindness which is in him in discerning carnal things, & which are set before all men's eyes.

For, to make the legal shadows serve his fancy, he placeth the *brazen altar* in the holy place or tabernacle with the golden altar, table and candlestick: whereas the scripture showeth it was set in the court-yard of the tabernacle before the door, and that a good distance off, having the *Laver* between the tabernacle and it, in which the priests did wash when they went into the tabernacle. And to this place *at the door of the tabernacle,* did the people assemble, & it was holy. If M. Sm. saw not this in the scripture, yet reason mought have taught him not to make a chimney of the Lord's tabernacle covered & hāged with embroidered curtains. The boards of the tabernacle were but ten cubits high, (the brazen altar being three cubits; the tent and coverings were spread over them on hie, and a vayl hanged at the door. Upon the altar was a fire always kept burning, & here whole sheep and oxen were burned to ashes, many at once, sometime a thousand. Can any reasonable man now think, that this was within the tabernacle, which was so low & little a place? would the Lord have the curtains to be embrodered with cherubims, the boards to be covered with gold, that all mought be dight with smoke and swoot; & continually in danger to be set on fire? yet M. Smyth will needs have it there, because he thought it would fit his turn well. With like discretion he placeth the candlestick upon the table, though Moses plainly telleth, that it (being very great, of a talent of gold, about 160 pound weight,) was set on the south side of the tabernacle, & the table with show bread on the north. But his eye sight failed not so much in the shadow, as his heart was blinded in the shadowed thing. For he maketh the 1 *tabernacle,* 2 *altar,* & 3 *Priests,* to signify the 1 *Church,* 2 *worship,* & 3 *saints* under the new testament: the 1. *court* of the tabernacle, he will have to signify the assemblies of Antichrist; the 2 Israelites there assembling, to signify the antichristian persecutors: 3 the typical service in the court, as *reading* the scriptures, & singing them with music; to signify the *ceremonial worship* of antichristians. For none but antichristians (as he thinketh) do read the scriptures in their worship. Behold unto what great impiety he abuseth the word of God. The body of the Church of Israel, the son and first born of the Lord, his chosen and chief treasure, precious unto him above all people's of the earth, on whom he set his love, riding upon the heavens for their help, & on the clouds in his glory; a people blessed and saved by the Lord, the shield of their help and sword of their glory: this people he maketh to signify the antichristian persecutors, hated of God, children of the Devil, for whose overthrow and confusion Christ rideth on the heavens in his glory with a garment dipt in blood, and a sword for to slay them, and fil all the fowls of the aier with their flesh.

The worship and service commanded by God unto his people, and his good word to instruct them, by which he called them from the service of Devils: this false prophet maketh to signify the service of antichristian idolaters, which worship Devils.

Thd Lord's holy courts, wherein they that dwelt were blessed, for which the souls of the Saints longed and fainted, counting one day there better then a thousand otherwhere: is now made to signify the Synagogue of Satan, and place where the Devil dwelleth.

So then the Israel of God which according to his will worshiped and served him with song and sacrifice; the prophets, priests, Levites, yea Christ himself and his Apostles, which often went thither to worship God and teach the people; these all were figures and significations

of antichristian persecutors; excepting the priests only whom M, Smyth of his courtesy, maketh figures of Christians, when they did their service in the holy place. By this interpretation, when Zechariah the priest was in the temple burning incense, and the whole multitude of the people were without in prayer, waiting for his coming out to bless them: he & his service, signified Christians and their worship of God; they with their prayers, signified antichristians and their worship of the Devil. Yea God himself is highly blasphemed by this wretched exposition: for seeing by types & figures he taught his people how for to serve him, & led thē by earthly signs to heavenly things signified; how can it be said or thought without blasphemy, that the public worship of the whole congregation appointed by God himself, did signify hellish things, and antichristian idolatries?

But what may we think induced M. Sm. to this impiety? Even Satan deceived him by one place of scripture which he citeth in his book; viz. Rev. 11. 2. where John was willed in a vision, to *cast out the court which is without the temple, and not measure it, for it is given to the gentiles.* Hence doth M. Smyth gather that the Israelites which were wont to worship in the courts of the Lord, did signify the *gentiles,* that is the Antichristians, and consequently the court must betokē Antichrists Church, and the worship Antichrists worship. Thus one dark scripture is alleged to overthrow the clear doctrine that shineth throughout all the prophets. Yet even this place itself mought have taught him better. For first the commandment to measure the temple, altar, and worshipers, signified the restoring or repairing of God's Church and people, after some destruction & desolation; as the like visions shown to Ezekiel and Zechariah, after the destruction of Solomon's temple, do manifest. Secondly, whereas the *court* and the *holy city* was not measured here by John; as before by the other prophets, they were, and as afterwards John did see: it may teach us, that as yet there was not a full restauration of God's Church and worship, from the defection of Antichrist.

Thirdly in that the court is here said to *be given to the gentiles, & the holy city* should be trodden underfoot of them, & a time limited how long, *two & forty months:* this argueth that the court was not made, nor the city built for them: but by God's permission, for the chastisement of men, was given unto them for a season, during which time his *two witnesses* should prophesy against them. And thus it is said of the figure the first temple and city, I have *given* the dearly beloved of my sowl, into the hands of her enemies. So all Judah was *given* into the hand of the king of Babel: and Isaiah complaineth how the adversaries had *trodden down* God's sanctuary, as here they *tread down* the holy city. And if the court of the temple must needs signify Antichrists court, because it was given to the gentiles; then must the *holy city,* (by which name Jerusalem is often alled): signify also Antichrists city & Church, because it was trodden down of the same gentiles; but all the Prophets show that it signified the Church of God.

Finally, if M. S. would have interpreted scripture by scripture & not by his own fancy, he mought have seen a figure of those *gentiles,* Rev. 11. set forth by the Psalmist, *O God the Gentiles are come into thy inheritance, thine holy temple have they defiled, and made Jerusalem heaps.* Where by *Gentiles* are not meant the Israelites, but Babylonians or other hethen

persecutors: and the very name *Gentiles* Rev. 11. whereby Antichristians are called, should have taught him to look for their type, not in the Church of Israel, but in their adversaries; as Antichrists Church is called Babylon, and Christ's Jerusalem. And as the gentiles of old, exposed the dead bodies of God's saints, unburied, to the beasts and birds: so these gentiles here, having killed the Lord's witnesses, would not suffer their carcasses to be put in graves. But M. Smiths base account of Israel to be but a *carnal people,* brought him to this dotage; to make them in their assemblies and worship, to be figures of *Antichristian persecutors.* This being thus cleared; the reader may taste, how unsavory and bitter M. Smiths wormwood is, who to abolish the reading of God's word out of his worship and service; would make the reading of it in the Church of Israel, to signify it should be read in the Churches of Antichrist, but not of Christ.

Having handled thus the *essential causes,* of God's worship, with the types in Israel; next follow the parts and kinds of the same, which M. Sm. saith are 1. *praying,* 2. *prophesying,* 3 *& singing psalms.* Psal. 50. 14. 17. 1 Cor. 11. 4. and 14. 15—17. 26. I am. 5. 13. Rev. 19. 10.

Worship, properly so called, whereof he would seem to entreat: is not so large as here he makes it: and if he mean worship in general, it is more large then these three particulars do express.

Worship strictly taken, for that which in Greek is *proskunesis,* betokeneth a prostrating or supplicating unto God: & is in scripture applied and annexed unto prayer, *Exod.* 34. 8. 9. unto thanksgiving, *Gen.* 24. 26. 27. unto offerings & sacrifices, (after which it was performed,) 1 *Chron.* 16. 29. with 2 *Chro.* 29. 29. unto the bringing of first fruits, with acknowledgement of God's goodness, *Deut.* 26. 2—10. unto confession praising and blessing of God; *Nehem.* 9. 3. 2 *Chron.* 7. 3. 1 *Chron.* 29. 20. *Job.* 1. 20. 21. and sometimes it is set down absolutely, where these or some of them, are to be understood. *Act.* 8. 27. *Exod.* 4. 31. Wherefore it is truly and properly applied unto all manner supplication or calling on the name of God. But that it may fitly be applied unto *prophesying,* no scriptures that I know of, manifest; neither will the nature of the action bear it.

Prophesying (to speak properly of it, as is meet in such controversies,) is one of the extraordinary gifts of God unto his Church by his spirit; as we have example in Israel, *Num.* 11. 25. 26. as was foretold by Joel to be at Christ's coming, *Joel* 2. 28. 29. and as was fulfilled upon the Apostles & members of the primitive Churches. *Act.* 2. 4.—17. *and* 19. 2.—6. 1 *Cor.* 14. Now why M. Sm. should choose out this one gift, and neglect all others (except singing a Psalm:) and make it above the rest, properly worship, I cannot tell. If he use it for that which generally is called the *preaching of the word,* it is not fit in this place, where propriety is by himself pleaded for, and should in deed be used. He mought have seen in the same 14. to the Corinthes, fowr ways of teaching noted by the Apostle, *verse.* 6. *either by revelation, or by knowledge, or by prophesy, or by doctrine;* and examples of these fowr, in the Christians practice: For Paul spake of revelations to the Church of Corinth, 2 *Cor.* 12. 1. 2. &c. and John by revelation, to the Churches in Asia. *Rev.* 1. 1. 2. 4. 9. 10. &c. and by knowledge the same man spake to the Church in general, when he reported that which they had seen, heard, handled and known to be true; *John.* 19. 35. 1 *John.* 1. 1. 3. and Peter doth the like; 2. *Pet.* 1. 17.

18. by prophesy, when by secret instinct of the spirit, they wer moved to speak something which tended to the edifying exhortation & comfort of the Church, 1. *Cor.* 14. 3. 29. 30. 31. *Act.* 19. 6. by doctrine, when they scanned the scriptures and gathered doctrines, and exhortations from them, *Heb.* 4. 3. 4. 7. & 7. 1. 2. *&c. Rom.* 4. 3. 4. *&c. Luk.* 4. 17. 18—21.

And this latter is the surest way and safest now for the Church, when by the scriptures they are taught the will of God: the other extraordinary and miraculous gifts being ceased. Therefore the Evangelists and ordinary ministers of churches are not exhorted to *prophesy,* but to *feed,* preach, read, teach, exhort comfort &c. *Act.* 20, 28. *&c.* 1 *Pet.* 5, 1, 2, *&c.* 1 *Tim.* 4, 13—16. 2 *Tim:* 4, 2. 1 *Tim.* 3. 2. *Tit.* 1, 9. though *prophesy* was not to be despised, 1 *Thes.* 5, 20. Even as the Priests and Levites in the Law, were not appointed ordinarily to prophesy but to teach, which they did by reading & expounding the scriptures: and prophesy was extraordinary to them or any other of what tribe so ever. Although therefore the preaching of the word now among us, may be called prophesying, for the like use and effects in the church: yet have we not that proper gift or exercise, anymore then of tongues: which we attayn by ordinary labor and study, they had without study. *Act.* 2, 4. *and* 19, 6.

But however M. Sm. taketh the word, I deney *prophesying* to be *worship properly so called:* and will consider his reasons, which are two, 1. *praying & prophesying are joined together* (saith he) *as parts of worship,* 1 *Cor.* 11, 4. *and men must be uncovered at both of them.* Again, 2. *Prophesying and Psalms are coupled together for the same purpose.* 1. *Cor.* 14. 26.

The first reason is insufficient, for in 1 Cor, 11, 4, *praying & prophesying* are joined indeed together, but not as *parts of worship* properly so called, that is of the gloss, not of the text. The thing there spoken of concerneth all ecclesiastical actions: & two differing ech from other are named, to imply all the rest. For Paul speaketh of the habit of men and women, which became them to have in all public meetings: which was, that women should be veiled, men unveiled on their heads: and this not only because of the worship of God: but also *because of the Angels,* which are not to be worshiped; and because of the man, whose glory the woman is: yea because of *nature* itself, which by giving women long hayr, teacheth them thereby, that their heads should be covered. And by the man *having on* (or *over*) *the head,* is not meant the having of a hat, cap, or bonnet upon his head, for that was lawful even in God's worship, the Priests having bonnets upon their heads, by God's appointment; and to this day, the Eastern countries put not off their bonnets or tucks when they pray or worship. But it was the having of a covering or veil (called by the Apostle *peribólaion & catacálumma,*) which was a sign of dishonor and subjection, unmeet for men which were principal in the assembly, & carried God's image and glory upon them; but meet for women, which were inferior to men, both by creation and otherwise, and therefore were to have *power* upon their head, that is, a veil, signifying the power & authority which men had above them, as in all places, so chiefly in the church assemblies, where women mought not speak, for the same cause. And that it was a shame and dishonor for men to have their heads covered, appeareth by other scriptures; as Ier. 14. 4. *the ploughmen were ashamed they covered their heads.* So David & his men in their sorrow and affliction had their heads covered; and Haman in his mourning covered his head; where the Greek hath the very phrase (*kata*

kephales) which the Apostle here useth. And that among the Greeks also, (such as the Corinthians were) the like custom was for men to cover their heads in dishonor, reproach, and grief; human histories do record. But bonnets or miters on the head, were a sign of honor: even as with us, the masters wear hats, when servants stand bareheaded. Whereas therefore the Apostle willeth women to be veiled or covered, it is not only for the worship of God properly so called, but because of God's worship in general, yea because of reverence and submission to men and Angels. So it followeth not, because men must be unveiled at prayer and at prophesy, therefore these two actions are of one and the same nature: for they mought not be veiled in the Church at all; unless perhaps in extraordinary time of mourning and sorrow, they covered their heads, as I have shown examples in Israel.

The other reason from 1 Cor. 14, 26. where *prophesying & psalms are coupled together* (as M, Smyth saith) *for the same purpose;* is more weak and less to the purpose. For prophesy is not named there; but if it had been named, it would not have proved it *worship* properly, anymore then *tongues, revelations, interpretation, doctrine,* which there are named, be parts or kinds of worship. And if because things are named together we must therefore count them of the same nature, then *faith, hope, and love* coupled together, and many other things in other scriptures, must be esteemed the same: which is vanity to affirm. Yea in this very chapter, Mr. Smyth mought have learned the contrary; for it is said *if all prophesy, and one that believeth not come in, he is rebuked of all &c. and so he will fall down on his face and worship God, and say plainly that God is in you indeed.* where Paul showeth a difference between *prophesy & worship,* as in name so in gesture, by falling down, whereas at prophesy they sate. And if men should kneel or prostrate themselves at the ministry of the word and sacraments, it were liker idolatry then seemly behavior in the church: but at worship properly so called, kneeling, bowing, falling down &c, are the most fit gestures: so as one is put sometime for another, as when Matthew saith the leper*worshiped* Christ, Luke recording the same saith, *he fell on his face and besought him.* And how often throughout the scriptures is bowing and falling down joined with worship? So in Israel, at the ministry of the word, the people *stood up;* but at the worship of the Lord they *bowed down.* Moreover worship being directed unto God himself, (for he that boweth, kneeleth, prayeth &c. doth these things unto God, as by the Angel it is commanded *worship God:*) and prophesy being directed unto men, (as Paul saith *he that prophesieth speaketh unto men;*) also the next end of worship, being the glory of God (Ex. 23, 14—17. with John. 12, 20. Act. 8, 27.) but the next end of prophesy being the edifying exhortation & comfort of the church, these things may teach us that prophesy is not worship properly so called, that is *proskunesis:* but only in a general sense, as *latreia* or *sebasis,* even as reading the scriptures (which is for men's edifying, exhortation and comfort as prophesy is) and all other like ecclesiastical actions. And this word *latreuo,* Paul applieth to himself, in his preaching of the gospel; of whom we may learn what manner of worship prophesy is.

Whereas therefore M. Smyth hath accused us of idolatry, for reading the scriptures in the church (wherein we do but that God commanded, in that manner and to that end) and the man himself calleth and esteemeth prophesy 〈1 page duplicate〉 〈1 page duplicate〉 to be worship in the proper sense: he is taken in the snare which he set for the righteous; and if

any be idolaters for such things, himself is one and principal. Or, how ever it be for that, all men may see how he hath sought to abuse us by his equivocation, & to shroud himself in a conceited fancy.

Yet one thing more I will observe touching the sacraments, which M. Sm. speaketh not of in this place; but elsewhere in that book saith thus; *The publishing of the covenant of grace, and the putting to of the seals: is only one concrete action or part of worship: for the publishing of the covenant giveth being to the seals: otherwise, breaking bread and baptising are but putting of seals to a blank.* Here first I note by the way, how M. S. acknowledgeth the Lord's supper and baptism to be *seals* of the covenant of grace; (as in another place also he calleth them;) yet now being put to his shifts for defense of his anabaptisme, he is driven thus to say, *I deney that baptism is the seal of the covenant of the new testament.* Thus the windy cloud carrieth himself to and fro, and rather then he will forgo his error, he will contradict that which before he had well written; though it may be also confirmed by the testimony of the holy ghost, who calleth cir*cumcision* (the figure of our baptism,) *a seal of the righteousness of faith.* Rom. 4, 11. But, to the point in hand, *if the publishing of the covenant,* and the *putting to of the seal* as baptising with water; breaking, giving, taking, eating of bread &c. *be one concrete,* that is, one joint *action or part of worship* (as I grant it is, taking worship generally:) why is not the reading and expounding or preaching of the word, also one conjoined action and part of worship: especially seeing they were joined together in Israel, as Nehem. 8. 8. *They read in the book of the law of God distinctly, and gave the sense* &c. If the Priests and Levites then whose office was to *teach* Jacob God's judgments and Israel his law; did thus teach with reading: and if it be true that the Apostle saith, *Moses* of old time hath in every city them that *preach* him, he being *read* in the synagogues every Sabbath: and if Christ himself first read the text of scripture and after that preached from it: have we not as good ground to say that reading and preaching is one joint action and part of worship, as preaching and baptising? But it was Satan's policy to disgrace the reading of God's book, and seek to thrust it quite out of the worship of God; that men mought prophesy (as now they use to speak,) out of their harts; and honor that as God's proper worship; and so the serpents word if it were mixed with the Lord's, mought the more easily be unespied, the scriptures being absent. But God hath joined his *word* together with his *spirit:* that his people should not be deceived by such as walk in the spirit, and lie falsely.

Singing of Psalms. M. Sm. will have to be the third part of worship; because *praying and singing Psalms are put together* (saith he) *in the same sense,* (that is, as parts of worship.) *1 Cor. 14. 15 17. I am. 5. 13. Act. 16. 25.* And *prophesying and psalms are coupled together for the same purpose. 1 Cor. 14. 26.*

Here again M. S. omitteth the needful distinction of Psalms and singing of them. For some Psalms are written in the Bible, as canonical scripture, given to the Church for to be read, expounded, and sung: which M. S. himself granteth, even of the translation, saying, *It may be read in the Church and sung in tunes.* And this singing is with harmony of voices. An other kind of Psalm there is, which one man uttereth in the Church, and others hear him: of which sort the Apostle speaketh, *1 Cor. 14. 26. when ye come together, as everyone of you hath a Psalm, or hath*

doctrine, or hath a tongue, or hath a revelation, or hath interpretation, let all things be done to edifying. This kind is far inferior to the other, as being uttered by men subject to err as well in singing as in teaching, and it is to be tried by the psalms in scripture, and other authentic books. This was an extraordinary gift as strange tongues and the like. Yet M. S. loving to handle things confusedly, that his error might less appear, speaketh here of singing Psalms as of one sort, and nature. Again, that he might make all serve his own fancy, he describeth singing of Psalms to be *the showing of our thanksgiving to God, by the manifestation of the spirit,* Philip. 4. 6. 1 Cor. 14, 15—17. Whereas we find in the scripture many Psalms directly penned for doctrine and instruction to the Church, as othersome are for thanksgiving to God: yea matter of all sorts, history of things past, prophesy of things to come, rebuke, threatening, comfort, lamentation, and what not, is mixed in songs of the scripture, and why such Psalms might not by the spirit be suggested to Christians in Paul's time, (as well as thanksgivings,) I know not any reason at all. So that his reasons of prayer & song mentioned together, are insufficient to prove them both of one nature properly; as before is noted of prophesy: rather we are to distinguish praying, singing, prophesying, as three several gifts and works of the spirit: and all of them God's worship and service in the Church according to their several kinds and nature. But it seemeth strange unto me, that M. Sm. should now both allow of the scriptures to be sung in tunes in the Church; and also make the singing by gift of the spirit, a part of God's proper worship in the new testament; and yet he & his disciples to use neither of these in their assemblies. If it be an ordinary part of worship, why perform they it not, but quarrel with us, who accounting it an extraordinary gift now ceased, do content ourselves with joint harmonious singing of the Psalms of holy scripture, to the instruction and comfort of our harts, and praise of our God. Separating ourselves (as the holy Ghost willeth us) from such as dote about questions and strife of words, whereof cometh envy, contention, and many other evils.

OF THE SCRIPTURES.

HAving ended the point of *worship,* with the nature & parts of it: it remaineth now to see, how this thing is applied by M. S. against reading of the scriptures. And first in the general touching all manner writings, he saith that *books or writings are in the nature of pictures or images, and therefore in the nature of ceremonies, and so by consequēt reading in a book is ceremonial.*

If M. Sm. can prove *books & images* to be both of a nature, & both alike ceremonies: he may be a Proctor for the Pope, who hath brought *images* into the Church, for *lay men's books.* And if the book be to him that readeth, of the nature that an image is to him that gazeth: who would not plead for them both alike, to be used or rejected? But what if another would come and say, that *words or speeches are in the nature of trumpets or bells; and therefore in the nature of ceremonies;* and so by consequent as the *silver trumpets;* & *golden bells* in the Law were ceremonies, & ended by Christ: so speaking or preaching of the word is likewise ceremonial & men now must▪ be all taught by the spirit. Hath not this as good a color against the audible voice, as the other against the visible writing? For as the sound of the voice affecteth the ear and understanding of the hearer; so the sight of the letter affecteth the eye &

understanding of the reader: and as far doth a book differ from an image, in this respect, as a man from a bell. A bell when it soundeth in the ear, yieldeth no distinct articulate voice, for the edifying of the hearer; but a man when he speaketh, is understood of the hearers, & his reanable voice doth edify: so an image when it is looked vpō, affordeth a man no edification (no not if it were an image sent frō heaven, unless it had a *voice* withal:) but a book when it is read, informeth the mind, and feedeth not the eye only, as doth a picture. An image & picture hath a mouth & speaks not; no spirit or breath of life is in thē: but the book of God, is *theopneustos,* inspired of *God,* his spirit & life is in it; it is not a dumb teacher, but speaketh & testifieth the mind of God; and by that which is there written the spirit speaketh to the Churches. Wherefore a main difference is to be put between lifeless pictures & God's lively oracles in his book; & so in all writings. And if M. S. continue in this mind that a book and an image are both of a nature, I could with he would set out no more books, but images in their stead: so should less harm come unto men's souls, then now doth by reading his heretical writings.

But if books and writings be in *nature of ceremonies, & reading* (as he saith) *ceremonial;* whereof he giveth this reason, *for as the beast in the sacrifices of the old testament was ceremonial, so was the killing of the beast ceremonial:)* how is it, that he said before of *reading,* that it is a *lawful ecclesiastical action;* doth not the lying tongue vary incontinently? For shall we have legal ceremonies, (the shadow of things to come, whose body is in Christ,) to be used as lawful ecclesiastical actions? may we not then have pictures & images of *cherubims* &c. for ecclesiastical use; as we have the holy scriptures, which by M. S. religion, are in the nature of images & ceremonies. In another place he saith, *As musical instruments and playing upon them was typical, because it was artificial: so reading of a book was typical also, because it is meerartificial.* So then the playing on the organs, and the reading of the scriptures are both of a nature, both types and ceremonies, & so abolished.

How near these reasons & groūds do reach to Judaism & Familism, I leave unto the wise to judge; and future things will show more: for as yet the wandering stars have not run all their course.

Of the Original scriptures.

AFter his censure of books in general, to be of the nature of images: M. Sm. cometh to fight against the use of God's scriptures in his worship; beginning even with the Originals, the Hebrew and Greek as they were written by the prophets & Apostles. Wherein he is fallen into a higher degree of error, or of fraud; then when we had controversy with him: for then his plea was, *no translation* (for it is *apocrypha) but only the canonical scriptures are to used in the church in time of God's worship.* Now he will out with canonical scripture also, for the reading of it, he thinketh was a ceremony ended by Christ: thus see we fulfilled the saying of the Prophet, *they proceed from evil to worse.* And first to prove them ceremonies, he layeth these grounds.

The holy Originals (saith he) *signify and represent to our eyes, heavenly things: therefore the book of the law is called the similitude of an heavenly thing. Heb. 9. 19—23. Holy scriptures or writings began*

with Moses, Exo. 24, 4. and 31. 18. John. 1. 17. 2 Cor. 3, 7. Before Moses, holy men prophesied out of their harts, and received and kept the truth of doctrine by tradition from hand to hand. 2 Pet. 2, 5. Jude ver. 14, 15. Deut. 31, 24. When Moses had written the law, he caused it to be put by the ark in the most holy place, as a witness against the people, Deut. 31, 26. therefore the Apostle calleth it the handwriting in ordinances which was contrary to us, which Christ nailed to his cross. Col. 2, 14, Eph. 2, 15. Hence it followeth that the holy Originals, the Hebrew scripture of the old testament, are ceremonies, 2 Cor. 3, 3, 7 Num. 5, 23. 24. & by necessary consequent. The book or tables of stone, typed unto the Jews their hard heart, void of the true understanding of the law. 2 Cor 3, 3. Hebr. 8. 10. Ezek. 36, 26, 27. 2 Cor. 3, 14, 15. The ink wherewith the letters were written, signified the spirit of God. 2 Cor. 3; 3, Heb. 8, 10. with Exod. 31, 18. The letters written or characters engraven signifieth the work of the spirit, who alone doth write the law in our harts. by proportion. also Deut. 9, 10. with Heb. 8, 10. Reading the words of the law out of the book,signifieth the uttering of the word of God out of the heart, by proportion. See also 2 Cor. 3. 2. 3. 6. 1 Cor. 12, 7. The writings of the old testament being ceremonial, are therefore abolished by Christ only so far forth as they are ceremonial, Col. 2. 14. 20. Gal. 4. 9. The thing signified by the book, viz the law of God & the new testament remaineth, 2 Cor. 3. 11. 7. Heb. 8. 6. 7. 13.

Here first may be observed, how M. Sm. professing to treat of the original scriptures, in which both old and new testament, both law and gospel are written unto us: taketh one part only, to weet, the law or old testament, and from it will conclude against the whole body of the scriptures; and this fallacy he often useth in his writings. But if all he here saith were granted, that the writings of Moses were abolished by Christ: Yet will it not thereupon follow that the writings of the other Prophets and of the Apostles also, are typical, ceremonial and abolished. Nay rather the contrary would follow thus; that as circumcision, and the passover &c. were figurative shadows ended by Christ, no more to be used; but baptism and the Lord's supper instituted by Christ in stead of the former, are continually to be practiced: so the writings of the old testament, if they were shadows & ended by Christ, yet the writings of the new testament, given instead of the other, are never to be abolished.

Secondly, let it be considered what M. Sm. hath here left unto us, not ceremonial and unabolished; *the thing signified* (saith he) *by the book, viz, the law of God and the new testament:* but where is this to be had? not in letters written with ink, on paper, or parchment, for all these he saith are ceremonial and so abolished; but written in men's harts as in books, with the spirit as with inck, and so to be uttered by men, out of their harts. If Satan can but persuade this point, he will bring out of men's harts, as out of the bottomless pit, a smoke of heresies, instead of the fiery law of God, & who shall control him. For men's harts now, are the same which God's book was of old; and as Israel fetched their laws, doctrines, worship, and services from the scriptures written with inck: so Christians now must fetch their laws, doctrines, worship. &c. from the harts of men, as from the tables of the law, and what is from thence uttered, is to be counted, as written with inck of God's spirit. For the heavenly things themselves are as much yea more to be honored, esteemed, credited; then the book which was but a type and similitude of heavenly things. H. N. the enemy of God's scriptures, can show no stronger ground for his familism, wherein he reproacheth scripture learning: then this which is here laid by M. Smyth.

But the scriptures and reasons which he hath brought, be far from proving so deadly an error. For the book of God as always, so still, *signifieth and representeth to our eyes heavenly things;* (although some figurative extraordinary use thereof be abolished:) for it signifieth and teacheth unto us the mysteries of the kingdom of heaven. And as the book of the law was a witness against Israel, when they walked rebelliously and with a stiff neck: so is it a witness to this day against all Christians that walk in like sort. But such in Israel as had the word near unto them in their mouth and in their heart for to do it; the book of the Law was a witness for them; a sure testimony giving wisdom to the simple, a perfect law, converting the sowl; and the statutes of the Lord therein, were right unto them, and rejoiced the heart, the commandment of the Lord was pure and gave light unto the eyes: even so to all faithful Christians now, the writings of the Prophets & Apostles is a sure word, to which they do well to take heed, as to a light shining in a dark place; by it they believe, and so come to life; and by it their joy is made full.

Again M. Sm. erroneously substituteth one extraordinary use of some part of the scripture, for the ordinary uses of the whole. Moses wrote in a book the old testament or covenant of works, (summed up in *Exod.* 20. 21. 22. *and* 23. *chapters:*) which book was read in the people's ears, and sprinkled with blood, as the people also was; for a sanction or confirmation of the Testament: in which action there was an extraordinary and figurative use of the book for that time, which now is abolished by Christ's blood which hath confirmed the new testament, and abrogated the old. The holy histories, prophesies, psalms, parables &c. were never thus sprinkled with blood; but only that book wherein the conditions of the covenant were written. Wherefore there were besides this, other ordinary permanent & perpetual uses of the scriptures, by reading them privately and publicly, for the teaching exhorting comforting reproving of the people, according to their daily need & occasion, that every child of God might have knowledge of the certainty of the word of truth, for to answer words of truth to them that sent unto him; as Solomon saith. And therefore as at the public solemn assembly of all Israel in the Sabbath year, the law was read unto them all, that they mought learn, & fear God, and keep all his words, they & their children: so at their particular assemblies in their synagogues throughout every city, both Moses and ∴ the Prophets that wrote after him, were read every Sabbath day: and this from old time, even unto Christ's days on earth, who himself in his own person and action allowed and sanctified this holy custom; and commended by his Apostles all the scriptures fore written, unto his disciples; and gave them also other scriptures, for like end and use; & warned them that no man should *presume above that which is written.* Wherefore it is a deceit of Satan for man's ruin, to seek to make the scriptures generally & wholly ceremonial and abolished; because of that extraordinary use of them at the sanction of the law, at mount Sinai. But the counsel of God unto his people is, *seek in the book of the Lord, and read; & search the scriptures, for in them ye think to have eternal life.*

As for the law of God to be written in men's harts by the spirit, this taketh not away the use of the law written in books with ink; for in Israel when the bible was read every Sabbath, David had the law of God within his bowels, whereby he declared righteousness in the great congregation; and as he, so every other righteous man's mouth, spake of wisdom, & his

tongue talked of judgment, the *law of his God* being *in his heart,* as Moses commanded: yet ceased not the reading of the law out of the book. So at this day, true Christians in whose harts God's law is written, are not (no though they be ministers extraordinarily furnished with grace) to leave the reading of the law written in books anymore then they did in Israel; and Christ's Apostles have written the word even with paper and ink, as they spake it with voice; to meet with their dotage that dream ink and paper to be merely ceremonial. As for all hypocrites, they are now as heretofore stony hearted, and the outward letter written with ink, resembleth their hypocrisy.

But whereas M, S. having cited Deut. 31. 26. inferreth, *therefore the Apostle calleth it the handwriting in ordinances which was contrary to us, which Christ nailed to his cross Col.* 2. 14. *Eph.* 2, 15. he mismatcheth the places: for Paul speaketh of *worldly rudiments,* the outward services of the Law, (which elsewhere he calleth also *beggarly rudiments*) such as was *circumcisió;* the observing *of days & months &c.* which ordinances were as an *handwriting* or obligation against the Jews, witnessing that they were debtors unto God, sinners, miserable, & under the curse: unless they saw and learned Christ in them: by whom the obligation is cancelled, and curse done away. For by circumcising themselves, they acknowledged (as by a bill of their hand) that they were born in syn, and impure by nature: even as we by baptising ourselves, do the like. By offering sacrifices for sins, they acknowledged themselves actual transgressors of the law, and the killing of beasts, argued themselves were worthy of death. Now it was not possible for the blood of bulls and goats to take away sins, and the law taught them so much: therefore it was a schoolmaster to lead them to Christ, that they mought be made righteous by faith. This *handwriting* which stood thus in decrees against the Jews, and which rose up as an adversary and contrary unto them: Christ blotted or wiped out by his death on the cross, where he spoiled also the *principalities and powers,* the Devils which were ready to plead against Israel, & urge this hādwriting, these ordinances which they practiced, against them; if they used them not with faith in Christ, but with expectation of justice by works of the law. Now this word *handwriting* figuratively used and applied to the legal ordinances, M. Smyth taketh properly, for the written law and prophets: as if Christ had blotted out them: and taken them from his Church, even as he took circumcision, altars, sacrifices, &c. which how far it is from truth, I leave unto every conscience 〈◊〉 judge. But were it as he thinketh, the written word of God, yet must it then be limited, so far forth only as men do abuse it, and learn not Christ by it; for to such only it is a handwriting, contrary to them: and so is at this day. But this is not the proper use or end of the law or scripture in itself, for it preacheth to men the word of faith, and righteousness thereby in Christ, as well as righteousness by works of the law: and the gospel hath witness of the law and prophets, and they testify of Christ, & are a sure word unto Christians. Wherefore it were woe with us, if these were blotted out, and taken away as ceremonies and shadows abolished: the reading whereof both public and private, is a continual light and comfort to our harts, and confirmation of our holy faith. And to substitute men's harts (which are, by testimony of the prophet, *deceitful and wicked above all things,*) in stead of the holy bible, whose words are all true and faithful: is a miserable exchange; for either men must be as were the prophets, moved and carried by the holy ghost; and so all their words taken for heavenly

oracles: or else we shall be fed with chaff in stead of wheat, and drink deadly poison in stead of wholesome liquor.

The serpent is subtle more then any beast of the field: he saw this ground of making the scriptures of God, ceremonies, and abolished by Christ, would be distasted of many, yea of any that feareth God: therefore he laboreth to sweeten this wormwood, with an after receipt: which yet is so tempered, as it may serve to help forward his purpose, in taking the book of God out of the church.

M. Smyth in the next place granteth, that *the holy scriptures are the fountain of all truth: the ground and foundation of our faith: that by them all doctrines, and every spirit is to be judged:* that *they are to be read in the church and to be interpreted: nevertheless, not retained as helps before the eye, in time of spiritual worship.*

There is no such battle, as when a man is at war with himself: & it is a special judgment where with God smiteth his enemies. Would any man think that such bitter & sweet waters could come out of one fountain, as have flowed here? Standeth this either with religion or with reason; that that which as an adversary, is *blotted out, nailed to Christ's cross, & abolished* as being *ceremonial* and a worldly rudiment; should yet be the *fountain of all truth,* the *ground of faith,* &c. If these will stand together, what will not? Then also may circumcision, altars, sacrifices, and other Jewish services, although they were shadows and abolished by Christ; yet be retained and used of Christians, with a little qualification, and distinction of *worship properly so called:* and this will like the Jews very well. But we that have learned Christ, cannot brook such contrary potions. For if the book, writing & reading of it be Jewish shadows ended and abolished by Christ; and the heart and speaking out of it, be the shadowed thing, the heavenly truth, figured by, and substituted for the other: we would keep the substance, & leave the ceremony for such as follow shadows. But if the book of God, the written scriptures, be *the fountain of all truth, and foundation of our faith;* as it is in deed, and we so esteem it: then can we not but detest, that former plot, as a groundwork of Satan, that hung up the scriptures as our enemy upon the cross, so blotting them out as a cancelled bond, and abolishing them forever.

Wherefore the reading and expounding of the scriptures, continueth, now as of old in Israel, where the law and prophets were read in the synagogues every Sabbath, for to teach & inform God's people in his ways: so read we them still for like end and use, and shall by God's grace (maugre Satan's slights) so do unto the end. And as for the snare, the distinction I mean, of *spiritual worship properly so called.* Which was set to take the simple: it is broken before; and the adversary himself, if any man be, is caught with the same.

Yet ceaseth he not, but proceedeth with reasons, that the *original scriptures are not given as helps before the ey in worship.* But the foundations being already overthrown; we shall with less difficulty and more brevity, discover and do away the errors. His reasons are.

Because Christ used the book to fulfil all righteousness, Mat. 3. 15. & having by the use of the book fulfilled the law of reading, he shut the book in the synagogue, to signify that the ceremony of book worship, or the Ministry of the letter, was now expired and finished. Luk. 4. 20. John. 19. 30.

First here is the *law of reading* brought to an end, according to that first ground of *ceremonies;* & contrary to the second grant that the scriptures *are to be read in the Church and to be interpreted:* which reading and interpreting if it be not God's worship and service, it is the worship of the Devil. Thus M. Sm. wavereth as a reed shaken with the wind.

Secondly, in the other side of the leaf, M. Sm, forgetting himself as a drunken man, saith, *all the worship that was appointed by Moses for the Priests, was limited to the holy place, whether the people were not admitted; and therefore reading was of another nature performed in the utter court or synagogue or elsewhere, either by the Levites or any other learned men;* (quoting again Luke 4. 16.) *and so no part of worship properly so called, but only a ceremonial ground or foundation, of inward or outward spiritual worship, common to the Churches of all ages.*

If this be so, how ended Christ the *ceremony of book-worship,* where none was to end? If there were no proper worship in the synagogues but exercises of another nature; then Christ reading in the synagogue, read not worship; and shutting the book there, shut not up book worship, nor caused it to exspire; and so M. Sm. hath lost his dream.

Again, if Christ by shutting the book there, signified an end of reading; and the reading that there was, (as M. S. even now said,) was such as is *common to the Churches of all ages:* then Christ hath ended all manner reading whatsoever in the Church, even that which is common to all ages; or else the allegory will turn to a fancy; & so all reading must be abolished out of the Church; & that would the Devil fain bring to pass.

But the reason of ending reading, is slight; that because Christ shut the book and gave it to the Minister, therefore he ended the work of reading. He used not to do such weighty matters, by dumb signs, without word of signification. And if the *closing* of the book were such a mystery: what was the taking and opening of the book, nothing? proportion will carry it to be the beginning, as well as shutting should be the end. But they be vain speculations, to gather from mute actions, an otherthrow of moral laws, permanent and needful for the the Church in all ages. Neither was this the first or the last time of Christ's reading thus; for *as his custom was* (saith the scripture) he went into the synagogue and stood up to read: neither was it a decent thing, that he having received the book shut, should redeliver it open; their books being long rolls or volumes, not bound up like ours. Finally this argument against reading, hath like weight of truth, as the Papists have for their vanities, who allege for prayer in a strange tongue, that Christ prayed *Eli Eli lama sabachthani,* which the people that heard him, understood not: and that he preached out of S. Peters bote, to signify how in S. Peters chair, his doctrine should always be steadfastly professed. Such trifles must be brought where sound proofs are wanting.

2. Because reading words out of a book, is the ministration of the letter. 2 Cor. 3. 6. namely a part of the Ministry of the old testament which is abolished, Heb. 8. 13. 2 Cor. 3. 11. 13. and the ministry of the new testament, is the ministry of the spirit. 2 Cor. 3. 6.

This scripture of the 2. Cor. 3. M. Sm. often allegeth for his purpose; pag. 1. & 7. & 13. & 19. and 20. he thought belike it would sound well in simple folks ears, that the reading of scriptures should be the ministry of the letter. But the ignorance & evil of the allegation is

great; and fitted for Satan's policy, to draw men from reading the book of God. For if *reading* be the Ministration of the Letter there spoken of; then is it the ministration of death & damnation, as the Apostle there calleth it, verse. 7. 9. and then the Papists have doon best of all, forbidding the people to read the scriptures, least they should gather out of them errors, and so death and damnation. And who can comfortably read the scriptures, if that be the ministry of the letter, and so death? But out upon such a slanderous interpretation; it is far from the Apostles meaning. He calleth the *Law* the letter, figuratively, because it was written with letters, & graved on stones: he intendeth not the books of the Prophets, wherein both law and gospel was written, & always to be read for instruction, comfort & salvation to the people. The law was first spoken, and afterwards written by Moses: the gospel of Christ was also first spoken, and afterwards written by his Apostles. If writing and reading made the other the letter, then maketh it this the letter also; and so the word of life, shall be the ministration of death. The law if it had never been written, but only spoken, yet had it been the ministration of death: for all Israel hearing it, were afraid, and death seised upon their consciences: and this by hearing God's lively voice from heaven, not by hearing the stony tables read, for it is not manifest that ever they were read unto them, but only put and kept in the ark for a testimony. Deut. 10. 1—5. and when the 10. commandments were read out of the book, there was no such fear: and the glory of Moses face terrified the people when he spake and talked with them, for which he put a veil upon him: but of reading out of a book at that time (whereto the Apostle here hath reference,) there is not a word. So it was not reading only but speaking also without book, which was the ministration of the letter to the Jews; and as Paul here calleth the law the *letter,* so elsewhere he calleth it, the *voice of words.*

It is not therefore the writing, but the thing written which he intendeth. And if M. Sm. should fall to the heresy of justification by the works of the law, and teach this in prophesy out of his heart, though he never read line in the holy Bible, yet should he be a minister of the letter and of damnation to his disciples.

Of this letter Paul saith, it is the *ministration of death:* but of the scriptures Christ saith serch them, for in them ye think to have eternal life. Of this letter Paul saith, it is the ministry of *condēnation;* but of the *holy letters* in God's book, he saith, they *are able to make one wise unto salvation* through the faith which is in Christ Jesus.

The law is called the *letter* (not *letters* as the scripture is called) by a similitude: for a letter is an outward visible thing appearing to the eye of another that looketh on; whereas the thing whereon it is written, whither paper or stone, is not moved or changed thereby. Such is the doctrine of the law to the professor of it. It maketh him seem a fair hypocrite before men: they look and see the commandments of God written on his forehead, on the fringes of his garments, and on his door posts: but his heart and mind are stony still. For the law reneweth no man, but syn that is in us, taketh occasion by the law, and worketh in us all manner transgression of the law, and so death. But the Gospel is the spirit that reneweth & quickeneth by faith in Christ: and changeth the stony heart into flesh, and writeth there the laws of the most high. Thus by the *letter* is not meant the holy scriptures, which are God's

instrument for our renovation: but the external work of the law upon a man: in which sense Paul also mentioneth *circumcision in the letter* Rom. 2. 29. meaning outward circumcision of the flesh to be seen and read of men: where to take it as this man doth 2 Cor. 3. of reading the scriptures, were to follow the devouring words of the deceitful tongue.

3. Because upon the day of pentecost and many years after the churches of the new testament did use no books in time of spiritual worship, but prayed, prophesied and sang psalms merely out of their harts Act. 2, 4. 42. and 10. 44. 48. and 19, 6. 1 Cor. 14, 15, 17, 26, 37.

4. Because no example of the scripture can be shown of any man ordinary or extraordinary, that at or after the day of pentecost used a book, in praying, prophesying, and singing psalms: if yea, let it be don and we yield.

Nay, it is not in men's power to yield to the truth though it be shown them: or though their own writings convince them: it is in God that showeth mercy.

First M. Smyth holdeth that such reading as was in the Jews synagogues *was common to the churches of all ages.* Secondly he saith the scriptures *are to be read in the church, and to be interpreted, Col.* 4. 16. *compared with Luk.* 24, 27, *&* 1 *Cor:* 14, 27. *and* 12. 10 *by proportion.* 2 *Pet.* 3. 16. If these assertions and these places alleged, (let the reader look and examine them) prove that the scriptures are to be read in churches; as in deed some of them do: we need fight no longer: the enemy unawares hath yielded the field.

His flourish that he maketh, how *the churches of the new testament used no books,* because no example can be shown: is a deceitful argument. For when there is a ground from God to do the thing: we are to suppose men did it, although it be not expressly written. And this adversary granteth the scriptures were to be read; and we are sure that the churches were to be taught by the men of God: and Paul saith that all the scripture is profitable to teach, to improve, to correct, to instruct in righteousness: that the man of God, that is the minister of the new testament as well as of the old, may be absolute, & made perfect unto all good works. Wherefore as the Priests and Levites which were to teach Israel, taught them by reading & expounding the scriptures; so doubtless did the ministers in the Apostles days, upon the same ground and proportion; though their particular form of administration be not expressed.

That cavil of *spiritual worship* which as a leprosy overspreadeth all M. Smiths book, is before taken away. *Praying* never was by reading out of a book; *prophesying & singing psalms,* being extraordinary gifts of the spirit, were also uttered by the spirit, without a book. Al this notwithstanding, the scriptures were read and expounded to the people, & so must be still; and this though it be not *proskunesis* adoration supplicatiō or worshiping of God, in the strict sense; yet is it *latreia* his worship or service in general.

5 Because none of the books of the new Testament were written many years after the day of Pentecost, at the least 7. years: and the Churches all that time, could not use the books of the New Testament which they had not.

But they could use the books of the prophets, which they had: wherein both old & new Testament were contained. And Peter commended the Churches for taking heed unto them, as to a light that shined in a dark place.

6. Because the Churches of the Greeks had no books to use, that they might use lawfully; for they understood not Hebrew, and the Septuagint's translation ought not to be used or made; & the Apostles made no Greek translatiō. &c.

If they had no books to use, they were blameless if they used none. But they had the Greek translation, which was lawful to be made and used in the Jews synagogues; as anon shall be shown, when the Septuagint's work cometh to be scanned.

7 Because as in prayer, the spirit only is our help; and there is no outward help given of God, for that kind of worship; so also in prophesying and singing 1. Cor. 11. 4. and 14. 16.

God never gave books to read for prayers unto him: but pre, pared men's harts and bended his ear. And as every man *knew the plague,* (and consequently the benefit) in his own heart, so was he to pray & *supplicate unto God,* who heard in heaven, and was merciful, and did, as he knew every man's ways and heart. But as in praying men speak their minds to God: so in preaching God speaketh his mind to us; and this he doth by his scriptures and by gifts unto men for teaching and applying them ordinarily to his Church. *Prophesying and singing,* hath often been performed by the spirit without book, both in the Old Testament and in the new . If any now have such gifts, it were folly to say they must read them out of a book. Reading the scriptures is for ordinary teaching; which by extraordinary gifts, was never destroyed; and things coordinate, ar not contraries.

8 Because it is against the nature of spiritual worship: for when we read, we receive matter from the book into the heart: when we pray, prophesy, or sing, we utter matter out of the heart, unto the ear of the Church Ezek, 2. 8.—19 and 3. 1.—4. Rev. 10. 8.—11.

If Ezekiel a Priest under the law, prophesied without a book; and yet reading the book of the law and expounding it, was their ordinary service every Sabbath, as before is manifested: all men may see, that these two may stand together in God's worship, and not one throw out another, as M. Sm. would have it.

Neither is it against the nature of spiritual worship, to read God's book in the ears of the Church: for if it be worship in them to hear the spirit speak out of the Ministers heart; it is worship also in them to hear the spirit speak, out of the holy book. And it cannot be deneyed but God's spirit speaketh there; and that which cometh out of the heart of man, must be tried by that book; and accordingly, accepted or refused. As for the Minister himself when he readeth out of God's book, and when he speaketh by gift of the spirit the meaning of the scripture, to the people; he serveth God in them both: having Christ himself for an example. Luk. 4. 17.—21.

9. Because upon the day of Pentecost, fiery cloven tongues did appear, not fiery cloven books. Act. 2. 3. and always there must be a proportion betwixt the type and the thing typed. Upon the day of Pentecost the fiery law was given in books, Deut. 33. 2. Exod. 24. 4. 12. upon the day of Pentecost the

fiery gospel was given in tongues, Act. 2. 3. Mat 3. 11. Act. 1. 5. the book therefore was proper for them, the tongue for us.

In deed if any *fiery books* had appeared at the giving of the law, M. Smiths allegory would have had some light: but when as no such thing was seen, but only *a voice of words* was heard, as Moses telleth us; we should beware of such cloudy collections.

The *fiery law* mentioned Deut. 33. 2. hath plain reference to God's promulgating of the law, by voice out of the midst of fire, Exod. 19. 18. 19. & 20. 1—18. Deut. 4. 11. 12. Afterwards those & other laws were written by Moses in a book, Exod. 24. 4 and God himself wrote the ten words on tables of stone: not then at Pentecost, but 40. days after, Deut. 9. 9. 10. Even so the fiery doctrine of the gospel was first uttered by voice, and afterwards written in books, Luk 1. 1. 3. Act. 1. 1. &c. John. 20. 30. 31. The book then was not proper to them, (as M. S. feigneth,) but common also with us. God by Moses first spake, then wrote to his Church: Christ by his Apostles, first spake, then wrote also, to the same Church: and though the *son of thonder* wanted no gift of utterance by voice, yet Christ bad him *write:* when if he had pleased he could have sent him to speak. And blessed is he that readeth, and they that hear the words of that prophesy, and keep those things which are written therein: but cursed is he that despiseth reading of the Lord's book, and dissuadeth the Church from that use thereof; by colorable reasons causing the blind to go out of the way: and all people should say, *Amen.*

10. Because as all the worship which Moses taught began in the letter outwardly, and so proceeded inwardly to the spirit of the faithful: so contraryweise all the worship of the N. Testament signified by that typical worship of Moses, must begin at the spirit, and not at the letter originally. 2 Cor. 3. 6. 8. 1 Cor. 12. 7. or else the heavenly thing is not answerable to the similitude thereof.

The true and proper worship which Moses taught Israel was the worship of God in spirit and truth, Deut. 5. 7. 8. and 6. 4. 5. 6. though he led them hereunto, under veils and shadows, and by the covenant of works brought them to Christ, who doeth both that covenant and shadows away as the wise did understand; Psal. 32. 1. 2. with Rom. 4. 4. 5. 6. 7. Psalm. 40. 6. and 51. 6.—16. &c. with Heb. 10. 8. 9. Their spiritual worship, proceeded from the spirit and heart unto God, 1 King. 8. 22. 23. 33. 35. 38. &c. Ezra, 9. 5. 6. &c. Nehem. 9. 5. 6. &c.

Of the legal worship, & M. Smiths inept allegorizing thereof, is spoken before; also his abuse of that scripture, 2 Cor. 3. 6. is already manifested; with his equivocation about this word *worship:* that the reader may be wearied, to have the same things oft repeated. Only now the falsehood and snare of these reasons against reading God's word, being discovered: let him learn to beware of Satan's deceit. For the mouth of an heretic is a deep pit, like the strange woman's: *he with whom the Lord is angry shall fall therein.*

After this M. Sm. feigneth 4. *objections for book-worship,* as he termeth it; and then frameth answers as he seeth good; but ever and anon retiring to his old sconce of *spiritual worship,* thinking thereby to ward off all blows. Though it be a weariness to follow such an empty cloud; yet for help to the weak, I will briefly show his vanity.

Reading in the old testament was commanded by Moses, Deut. 31. 9-13. was amplified by David, 1 Chron. 16. & 25. was practiced by Josiah 2 Chrō. 34. 30. by Ezra and Nehemiah, Neh. 8. 8. and 9. 3. allowed by our Savior Christ, Luk. 4. 16. & by the Apostles, Act. 13. 14. 15. and reported as a thing of ancient approved continuance. Act. 15. 21.

To this hs answereth; *First, the reading commanded by Moseswas only once every 7. yere, Deut. 31. 10. 11. and therefore it was no part of ordinary worship, and there is no commandment in Moses, given either to the Priests or Levites, for ordinary reading of the law in the tabernacle. Secondly, hence it followeth, that reading in the old testament, was no part of the worship of the tabernacle or temple, or of the service performed by the priests therein, &c. Thirdly, therefore reading was of another nature performed in the utter court or synagogue or elsewhere, either by the Levites or any other learned men of what tribe soever: Math. 23. 2. Luk. 4. 16. Act. 13. 14. and 15, 21. Deut. 31. 9.-11. 1 Chron. 16. 4. 7. 37. 39. & 15. 1. 8. & 28. 13. 2 Chron. 34. 14. 30. 31. Neh. 8. & 9. and so no part of worship properly so called, but only a ceremonial ground or foundation of inward or outward spiritual worship common to the Churches of all ages. Lastly it is not deneyed but that reading now is to be used in the Church: only we say it is not a part of spiritual worship, or a lawful means in time of spiritual worship.*

M. Smyth cannot see *any commandment in Moses for ordinary readingof the law in the tabernacle:* and no marvel, for neither could all the Sadducees see any doctrine in Moses that taught the resurrection of the dead; but Christ could find it by necessary consequence: Moses commanded the feast of boothes to be kept seven days to •he Lord, mentioning but *holy convocations & sacrifices:* M. Sm. (I dare say) will not gather reading, out of this commandment. But Ezra the Priest and all Israel with him, saw it here implied and practiced it, by reading *the book of the law of God, every day, from the first day unto the last:* when they kept this feast. If every seventh day was to be sanctified in Israel, & all things be sanctified by the word and prayer; and in the synagogues they sanctified the Sabbaths by reading the scriptures: reason mought teach us, that the tabernacle was not behind the synagogues in holiness. And where findeth M. Sm. a commandment to read the law in the synagogues? yet was it commanded, or else it was will worship and vanity. The ordinance for Levi to teach Israel God's law; was commandment enough both to read and preach it, as they did daily: and they were not so dull or carnal, but they could well perceive this to belong to their charge and ministry.

But here M. Sm. saith, that the reading in Israel was *no part of worship properly so called:* forgetting himself (it seemeth) when elsewhere he saith, that the *worship that beginneth in the book, is from the letter or ceremony and so is not properly of the new testament but of the old;* and again that, *book-worship is Judaism and so Antichristian; and idolatry now under the New testament;* and again, that *Christ shut the book in the synagogue to signify that that ceremony of book-worship, or Ministry of the letter was now expired.* Thus fighteth he against himself; one while they had *book worship;* another while it was *no part of worship;* & if *properly so called* help not here at a need, M. Sm. will be found a calumniator both of us, and of Israel, and of Christ himself. For he would have his reader think that we whom he opposeth, made arguments for *book-worship,* which here he answereth, whereas we never spake or thought of reading to be worship in such a sense, as he would draw it unto, nor otherwise *worship* then reading was in

the synagogues, by Christ himself, neither was there controversy about worship at all, but only whether it were God's word or man's, that we read in the Church, in the worship of God. But now to cloak his blasphemous error, he hath dived into his wit, to bring out a distinction of *properly so called:* so cogging the reader with the die of deceit, and calumniating us. And hath he not also injuried Israel in charging them with *book worship,* and belied Christ himself, that he should use and finish a *ceremony of book worship?* when yet here he granteth it was *of another nature,* it was *no part of worship properly so called:* it was that which is *common to the Churches of all ages.*

As one tossed in the sea of error, so reedeth this adversary to and fro, and staggereth like a drunken man.

The second objection he forgeth thus. *Reading is commanded in the new testament, Col. 7. 16. 1 Thes. 5. 27. and a blessing promised thereto, Rev. 1•5. and the commandment is that it be practiced in the church: therefore it is a part or means of the worship of the new testament.*

The sum of his answer hereunto is.

Not everything performed in the Church, is a part of spiritual worship:for all the parts of public administration of the kingdom ar done in the Church, and yet cannot be said to be parts of spiritual worship properly so called chap. 1, and 2.

Properly so called, is a common visor of deceit, pulled off before as here it shall be again. For M. Smyth divided the whole *liturgy* of the church, into actions of the *kingdom* and of the *Priesthood* of the saints. chap. 1. and 2. The actions of administering the priesthood, he made to be *actions of concord and union:* and of these generally he saith, *they be actions of spiritual worship properly so called.* The actions of administering the kingdom, he made to be *actions of opposition, difference plea and strife:* and of them generally he saith, they *are not actions of spiritual worship properly so called.* Now here and often he denieth reading of the scriptures to be such *spiritual worship,* therefore it is no action of *the priesthood;* therefore no action of *concord or union.* So when the Priests and Levites read the law in the synagogues, and at their solemn feasts; we may not say, they did any action of the priesthood; and when Christ read the prophet Isaiah, Luk. 4. we may not say he did an action of concord or union; & when Paul would have his Epistle read in the churches of Colossae & Laodicea; and Christ would have the Revelation read of all, we must not understand them to mean reading as *an action of concord or union* in the church; for then it must be an action of the *priesthood,* and consequently *worship properly so called:* which M. Sm. will by no means admit of: for he hath limited their bounds: and if any read the scriptures in the church as an *action of concord and union,* he will draw it as by the hair of the head, along these grounds, to be *antichristian* & *idolatrous;* so setteth he his mouth against heaven. Yet reading he granteth, but it must be of another nature: and what is that trow we? He is loath to speak: of the priesthood it is no part; and in handling the actions of the kingdom, he specifieth it not; only there he saith, that *books of all sorts* may be produced for finding out of the truth: and he quoteth among other Act. 7. 22. and 17. 28. 1 Cor. 15. 33, Tit. 1. 12. Where the learning of the Egyptians, and testimonies of the hethen poets are alleged: and further he nameth particularly *translations,*

dictionaries, histories, chronicles, commentaries. &c. Behold here what place this man alloweth the reading of the scriptures, yea even of the Originals: they must not be read but by way of *opposition, difference, plea and strife;* they must not be read but where when and as histories, chronicles, commentaries, books of hethen poets and all other like, may be read and produced: so they are tolerable, otherwise there is no place allowed them: though elsewhere he esteemeth better of them then of other writings. But in the actions of the *priesthood,* in the actions of concord or union, to read them is idolatry. What heretic professing Christ could more have sought the disgrace of God's holy book; then thus to shut it quite out of God's worship, allowing it no other place, by these his wicked grounds, then Julian the Apostate Christ's deadly enemy, would and did allow it (though he esteemed worse of it) in his blasphemous writings. For eyen he in cases of *opposition, plea and strife,* alleged the testimonies of holy scriptures, among other writings; but in his worship of his God's he would none of them. No marvel though God have stricken this man like Elymas with the blindness of Anabaptism; it is a just recompense of his former error: that as he would have deprived the church of the use of the scriptures, the instrument of God's covenant: so himself now should be deprived of the covenant with Abraham and his seed, and become an alien from *the common wealth of Israel.*

But let us proceed with his answer.

Moreover (saith he) when he commandeth his Epistles to be read in the churches, his meaning is not strictly literal: that is that the very words which he wrote should be repeated verbatim out of the book: but his meaning is that the sense of the words or meaning of the Apostle should be related, whither by reading the very words, by expounding the meaning by interpreting or translating. &c.

Loe here the shifts of heretics. Paul willeth the church to read his Epistles, yea chargeth them in the Lord, to read them to all the brethren; and writeth to them again, to keep the instructions, taught by his Epistle: M. Smyth saith *the meaning is not strictly literal, that the words which he wrote should be repeated:* but *the sense related.* As if Paul wanted fit words to set down his meaning, & they that should read, could tell it better. He that readeth, must read words as they ar written, specially in God's book, & Epistles from the holy Ghost, wherein no one word is vain idle or unprofitable, no word misplaced or out of order: and he that shall presume to add or diminish or change the order in reading God's writings, doth wickedly, and is near unto the curse. If things in reading be difficult, God hath given gifts unto men to open and expound them, to the understanding of all: but this expounding is not reading. Reading is first, exactly to the letter; exposition cometh after with such words as God putteth in the expositors heart; as by Daniel's practice, we may learn. Neither are the words of the expositor comparable to the words of the writer; these being divine, are all as silver fined seven times, no dross mixed with them. The other being human, (I speak of ordinary men as we are) and showing the man's judgment that expoundeth them, are mixed with human infirmities, mistakings, and sometime deadly errors. Wherefore reading of the Original scriptures whereof here we treat, must be strictly literal, as is in the book. Translations are after to be spoken of; and is here vainly inserted, for Paul wrote in Greek,

which all in Colossae, Laodicea, Thessalonica, and the whole country over, used as their vulgar tongue, that they needed none to translate for them.

Further M. S. answereth, that *the Apostle wrote upon particular occasions, for particular ends, and the commandment of reading was special in these respects to them &c.* yet *acknowledgeth he* at last, *an absolute necessity of reading;* only he denieth it to be a *lawful help* or *part of spiritual worship. &c.*

As the Apostles, so the prophets wrote *upon particular occasions;* yet is there a general use, for whatsoever is fore written, is fore written for our learning, as Paul himself teacheth. Wherefore this cavil is frivolous. An *absolute necessity* of reading the scriptures now, as they were read in Israel, and in the Christian churches, and to the same end: is all that we hold, and stand for. Which how it is worship is before shown.

The Apostle 1 Tim. 4. 13. 16. commanded Timothy and so all Elders to attend to reading: where reading is joined with exhortation and doctrine; & so importeth, that it is to be understood of the joining of reading in the time of spiritual worship.

This objection (as the rest) is made of M. Smiths own fashion; and was never thus framed by us. And here he excepteth, that it is not spoken *of the execution of his office, but of preparing himself to the executionof it. &c.*

That reading in the public church is necessary, he is forced to acknowledge: and in that we rest. If he think this place is not meant of public, but of private reading: he may keep his judgment. My self see no cause why it may not also be meant of the public execution of his office; for Paul departing from Ephesus, besought Timothy to abide there and look unto the Church; and after wrote this letter for his direction how to behave himself in God's house, whiles he tarried away, and in it saith, *til I come attend to reading, to exhortation, to doctrine.* where seeing all these are public ecclesiastical actions, (as M. Sm. himself granteth,) seeing they are joined thus together, & with this limitatiō *til J come;* what letteth but these all should be executed by him in public? Private reading for his own preparation, was to be always, and not only til Paul's coming. And as for such preparation, it is mentioned after, in verse. 15, and both again jointly verse. 16. for the salvation of himself and others.

Let it be granted that the Apostles and Evangelists used no books being extraordinary men, and having the extraordinary direction of the spirit, for they needed no such helps of books as we do: yet we being ordinary men have need of books. &c.

This last objection, I reject as frivolous, and falsely intimated to be ours. The Apostles I am sure had no greater measure of the spirit then Christ: yet he read publicly in the book: and so did holy men of God before him: & public reading is granted yet necessary: therefore we are to use it. Though we have more need of the book then the Apostles, (our memories and judgments not being sanctified like theirs,) yet had they their infirmities, and used books. But it is God's ordinance of reading, that we stand for: which how M S. hath sought to undermine, and how he is snared *in the work of his own hands;* is worthy to be noted with *Higgajon Selah,* and meditated to the praise of God.

OF TRANSLATIONS.

THe first and only controversy between M. Sm. and us being about the scriptures translated or overset into other tongues, which he affirmed to be *apocrypha* and human writings: how ever he hath sought to excuse and hide his error, yet hath he no will to forsake it, as appeareth by this, that having spoken of writings 1. by *men inspired of God,* as the prophets and Apostles, and 2. by *ordinary men* of all sorts; he shuffleth the *translations of the holy scriptures* among these latter; and affirmeth that * *there is no better warrant to bring translationsof scripture written into the church, and to read them as parts or helps of worship, then to bring in expositions, resolutions, paraphrasts and sermons upon the scripture, seeing all these are equally human in respect of the work equal lie divine in respect of the matter they handle.*

Very impious is this comparison which thus matcheth a man's comment or written sermon, with God's written word set over into another tongue: for it debaseth the majesty of God's law, and advanceth too high, the baseness of men.

Translation is that in writing, which *interpretation* is in speaking: namely the expressing of an others mind: but commenting or expounding, is the expressing of ones own mind or understanding. The scriptures first written in Hebrew, and secondarily written in English: do set forth one and the same word & mind of God unto us, though which different letters & sownds: as *Emmanuel* is interpreted and translated *God with us,* Mat. 1 23. *Messias* is interpreted *CHRIST* in Greek; *ANOINTED* in English. John. 1. 41. Here the Hebrew, Greek and English differ only in outward letter & sound; the meaning substance or essential form being one in them all, & the word of God, so called by relation, because the mind of God is made known hereby to the mind or understanding of man. The different letter or character changeth not the nature of the thing: for if it did, then *Emmanuel* written by Matthew in Greek letters 〈in non-Latin alphabet〉, and by Isaiah in Hebrew letters 〈in non-Latin alphabet〉, should not be one and the same name of Christ; and so the Apostle should be made a falser, & our gospel betrayed to faithless Jews. The different sound or pronūciation changeth not the nature of the thing: for then *Messias* and *Christ* should not be one and the same; and so the gospel and new testament, and our faith were overthrown; and more then Jewish superstition should prevail. But God who hath sanctified by his spirit, all sounds and languages to the ear: hath also sanctified by the same spirit all letters and characters to the eye; as the Apostles practice showeth, writing with Greek letters, words and phrases; which had been profaned by lying histories and lascivious poets, unto all manner idolatry and wickedness. Herevpon it followeth, that the word of God, in whatsoever letter or language it be written or spoken unto us; is the word of God still; so to be reverenced and regarded: and not to be basely and profanely counted among human and apocryphal writings.

A comment or exposition of scripture, as for example, upon this word *Emmanuel,* showeth the man's judgment mind or understanding that commenteth; telleth the reason of this name why it was given to Christ, discourseth of his godhead, of his manhood, of the uniting of these two in one person, of the end and use of these, and many such like things. This being done by ordinary men, is properly an human writing, (though it may be, agreeable to

the word of God,) showing by letters as by signs, what is the mind or understanding of such a man in this mystery of Christ's incarnation: even as Paul saith of his own divine writing; *when ye read ye may know mine understanding in the mystery of Christ. Ephes.* 3. 4.

Now God hath by his Prophets and Apostles written to his Church a short sum of his mind and will; guiding and carrying them, and inspiring their writings with his good spirit; that there should be nothing but words of truth, faithfulness, equity and perfection in them; that men mought have a sure ground for their faith and actions, throughout all generations. And minding man's weakness, the holy Ghost hath omitted to write many things, (though otherwise in their nature very good:) penning such only as were needful and profitable for our faith and salvation: giving us warning also to take heed of other things, *because there is no end of making many books, and much reading is a weariness to the flesh.* Ecclesiast. 12. 12.

But because in these scriptures, some things are *hard to be understood,* and all men know not how to use and apply God's word unto their times, estates, actions, &c. therefore hath Christ given gifts unto men, to open and apply the scriptures for the edification of the Church unto the worlds end: always binding them both teachers and hearers, to the foundation laid by the Prophets and Apostles, whose writings are sufficient to make men wise unto salvation through the faith which is in Christ Jesus.

For this cause the holy scriptures are necessary for all Churches, to be read & expounded unto the people: & as every nation differeth in language, so to have the word spoken and written in their vulgar tongue, which change of the tongue or letter, changeth not the nature of the word spoken or written, but it is still divine and heavenly. Only because in this changing or translating, imperfections, wants, errors may fall in: therefore the first writings as the Prophets & Apostles penned them, are to be made the absolute canon, rule, touchstone, whereby all translations are to be tried: by which being tried & found faithful, it is the same word of God, in what language or letter soever, & differeth as much frō human cōmentaries or expositions, as heaven doth from earth.

But Mr. Sm. avoucheth men's written sermons or cōments upon the scripture, & the scripture itself written in English, to be *equally human in respect of the work equally divine in respect of the matter they handle.* Of this his bold and false assertion he maketh no proof at all, it is a speculation of his own heart. Two carnal reasons he setteth down, which are these. *To translate the originals into any mother tongue is as well and as much the work of a man's wit and learning, as to analyse the scriptures rhetorically or logically, to collect doctrines and uses theologically, to give expositions and interpretations of places doubtful.* Where first if M. S. mean the action of translating simply, without reference to the mater and thing translated, he doth but dally and seek to deceive: for writing, printing, translating are all alike human actions, but the things written printed translated, are different, some good some evil, some of God, some of men and of the devil. The books of Moses written printed or translated, are God's law; the book of Mahomet written printed or translated, is the devils law: the actions of writing, printing, translating, are mere human actions in all of these. Now if because translating is an human action, therefore the thing translated must also be human, & the work of man's wit and learning: then also because writing and printing are human actions,

therefore the bible written or printed in Hebrew Greek & all languages, must likewise be human, and the work of men's wit and learning: and then there can be no divine scriptures but the very first copies which the Prophets & Apostles wrote with their own hands: And if Satan could persuade this; he would be glad.

Secondly if Mr. Sm. meaneth the thing translated, as Moses law, David's psalms or other like in English: that these are *as well and as much the work of a man's wit and learning; as an exposition of doubtful places* in them or *doctrines and uses collected from them;* he teacheth wicked error, which all of judgment & conscience will abhor. The holy scriptures faithfully expressed in English or any language, is the work of God's wisdom & unsearchable knowledge: and cannot without injury to his majesty, be said to be the work of man's wit & learning; though man have used his skil in writing or translating it according to the original copy given of God. This plea of Mr. Sm. is like as if Jeroboam should have said; the cherubims and the brazen bulls in Solomon's temple, are as well and as much the work of man's wit & skil as my golden calves; & if they may be admitted into the house and worship of God, then why not these? If M. Sm. should answer that the cherubims and bulls which Solomon made, were commanded of God, and from the divine pattern, though human art did make them; but Jereboam's calves were from his own heart: so answer I in this case; the translation is from the divine pattern of God's original book, and commanded to be made and used; but to write comments or homilies to read in the Church, is frō a man's own heart, and hath no commandment or warrant from God so to be used; but are forbidden. Eccles. 12. 12.

Secondly he saith *The translator cannot conceive nor express in writing the whole mind of the holy spirit contained in the originals, but only some good part of it: the expositor, paraphrast, commentator may express as much as the translator, yea and in respect of some particulars, as Hebraisms, Grecisms and the like considerations much more.*

If a translator cannot express the whole mind of the spirit in all the bible, by his interpretation literal or grammatical: then much less can the expositor express the whole mind of the spirit in the bible, by his exposition theological. For it is a thousand times easier for a translator to do his duty to the full, then for the expositor: yea this latter is utterly unpossible, I say not only for one man, but for all the men in the world.

Though the translator cannot express to the full every word and sentence in the Bible, yet the most part he may; whereas the expositor cannot do any at all, but is still to seek all days of his life, and they that come after him also.

Hebraisms cannot always be expressed, through defect of the language: yet translation is needful, and the translator is blameless. For example, this name *God* called in Hebrew *Elohim,* Gen. 1. 1. is in Greek translated *Theos,* and that by the Apostles often in the New Testament. Here is a want in the language, for *Elohim* is in form the plural number, signifying the Trinity; yet joined with a word of the singular number *bara, he created:* signifying the unity of the persons in the Godhead. Such a phrase the Geek tongue wanted: therefore the Apostles admit of the Greek propriety, doing the full duty of translators & the defect resteth in the language, of which they were not Lord's. And that the Lord respecteth not so much the

words and phrases, as the matter meant by them; infinite examples in the scriptures do manifest.

But whereunto leadeth this cavil? what if all cannot be expressed in the translation, shall we therefore have none in the Church? then neither may we have any preaching by the voice of man; for none can fully express in his sermon, all things that God intendeth by a place of scripture, or any ground of religion. And if preaching must be used, though many human infirmities be mixed with it; then also reading the scriptures (and consequently the translations to them that know not the originals,) must be used, though fewer human infirmities be mixed therewithal; seeing these both are the ordinances of God, as before hath been proved.

But then M. Sm. will draw commentaries and homilies into the Church also. But that is denied to be God's ordinance. He hath appointed the lively voice of his graces in the mouths of his servants to be heard in the Church, for the opening and applying of the word unto them: but not their writings to be read. And because of some infirmities in translations, to disgrace them, as this man doth, and match them with commentaries; it is *capele••in* (as the Apostle speaketh,) to *play the false vintner* with the wine of God's word. For as such a falser to make sale of his mixture, wherein some wine, much water, yea perhaps some puddle water is brewed together, mought say, you can have no wine but such as is turned out of the first vessel; and it cannot be in the turning of it out, but some of the spirit and strength of the wine will vapor away, some taste it will have of the new cask; therefore you may as well drink of this liquor, for in respect of the vessel they are both alike changed, in respect of the matter they are both alike wine. Let M. Sm. therefore cease his odious comparisons of the translation with the comment: or else let him show us some comment or sermon written upon any text, wherein at the least there is not water and wine, and perhaps death in the pot.

OF THE LXXII. INTERPRETERS.

HEre M. Smyth before he proceed further, takes up an accusation against the Church of Israel, who in the days of *Ptolemy Philadelphus* King of Egypt, and at his request sent 72. learned Jews to translate the Hebrew Bible into Greek before the Apostles time almost 300. years. This *their translation* (saith M. Smyth,) *was a grevous syn.*

1. For that the covenant of grace ought not to have been preached unto the gentiles til the fullness of time Mat. 10. 5. 6. 1 Tim. 3. 16. Rom. 16. 25. 26. with Mat. 10. 5. 6. & 28. 19. and therefore that the Lxx. by their translation did communicate it to the Grecians, before the fullness of the time, was their grievous syn.

I answer in the behalf of Israel; First, by M. Smiths divinity, the Church of Israel was a carnal people, had a carnal covenant or promise of carnal things, &c. how is it then that he chargeth them here with profaning, *the covenant of grace?* and how will this agree with his grounds of Anabaptism?

Secondly, by his divinity also, the scriptures and reading of them, is *the mimistration of the letter* 2 Cor. 3. 6. that is of *death & damnation;* as before hath been handled. How then could the literal translation & reading thereof, be the ministry or covenant of grace? the ministration of death, was fit enough for the Gentiles that were to die. Or, did it kill them before the time?

Thirdly I deny his collection from those scriptures against this action: for although the fullness of time was not yet come, that God would send preachers with the power of his spirit, to convert all nations: yet followeth it not hereupon, that no gentile, no nation, (no not though they desired it, as King Ptolemy desired the Bible;) mought have the truth imparted unto them. There is no such law made of God; nay the contrary is plain. For, 1. there were many strangers, Egyptians & others that went out with Israel to the Land of Canaan, not forbidden nor debarred of grace with Israel, Exod. 12. 38. nay the law admitted any stranger to circumcision & the passover, & so to the covenant of grace, Exod. 12. 48. 49. 1 Cor. 5. 7. 2. The Gibeonites which were of the worst sort of heathens, devote to destruction, yet obtained mercy with God, to be in the covenant of his grace. *Josh.* 9. 27. 2 *Sam.* 21. 1. 2. 5. *&c.*

3. There were also in Solomon's time 153. thousand and 600. strangers, none exempted from partaking with Israel's mercy.

4. God gave his law to be read even unto strangers also, Deut. 31. 12. so far was he from withholding grace, if any sought it.

5. And solomōd dicating the temple prayed even for strangers, that dwelt in far countries, (who mought when they heard of God's name, come thither and pray in that house) that they even *all people of the earth mought know God's name, & fear him as did his people Israel.* All which do show the untruth of M. Sm. collection, that it was a syn for Israel to impart the scriptures and covenant of grace to the gentiles.

Because all the Gentiles ought to have been Proselytes of the Jews Church, and to have come to Jerusalem to worship, Exod. 12. 43. 49. Mat. 23. 15. Act, 2. . 10. and ought to have learned their tongue and worship, which was prevented by the Lxx. translation.

First, this reason interfereth with the former; for, if all ought to have been *proselytes:* how might not the covenant of grace be preached unto them? Could they be converted without the word of the covenant? Here the accuser of the Saints hath rolled a stone, which is returned unto himself.

Secondly, their conversion was not hindered but furthered by the Greek translation; for many now might read and hear of God's name, enquire after his truth and finding it, come to Jerusalem, and learn that tongue, if they could. So yet the seventy are not found in syn, which helped men to righteousness.

Because the Hebrew characters and writings were ceremonies, and so ought not to have been profaned among the Grecians by their wr•ings &c.

Whether the *characters* were *ceremonies* or no, the LXX. are innocent of this blame; for they wrote the bible to the gentiles in the Greek characters, syllables, words, sounds &c. and not in Hebrew. If M. Smyth make the substance of the scripture a ceremony, that is a shadow to be ended and abolished at Christ's coming, it is a wicked error. Or if he make the characters ceremonies in that sense, it is erroneous: for the Hebrews converted to Christ may & ought to read the Hebrew scriptures in the Church, as they were wont in their synagogues. The profaning and abusing of the translated scripture was in deed a syn, in all that so did: so was it if any Israelite or stranger profaned the Hebrew. Yet Hebrew copies might go abroad, notwithstanding the danger of profanation, how much more the Greek? The personal sins of some, may not hinder the public good. Otherweise, at this day bibles should not be printed and commonly sold, because atheists and profane people may buy and abuse them. The scriptures are as much to be reverenced now, as ever they were; although M. Sm. hath labored their disgrace.

If it were unlawful to sing one of David's Psalms in a strange nation as Babylon, Psal. 137. 4. then much more unlawful was it to translate the scriptures into a strange tongue: for the ceremonial law was bounded within the holy land.

If at this day Turks captiving Christians should ask in scorn and mockage to sing some spiritual song for them to laugh at, I doubt not but we should answer them as the Jews did the Babylonians; & not expose God's word to derision. But if any would hereupon infer, it were syn to translate the scriptures into vulgar tongues, M. S. himself would condemn him: like measure must be meted to himself, for these frivolous reasons.

The scriptures were not ceremonies, (though there was some figurative use of the book of the law,) but if they had been, yet this is an error in M. Smyth. to bound them within the holy land. For circumcision was a shadow, (or as he calleth it, a ceremony) yet did they it in Babylon, and many shadows moe. And for the scriptures, who doubteth but the Jews had and used them in Babel, which was out of the holy land: Yea some of the scripture was written and sent to Babylon, as Ier. 29. 1. &c. some written in Babylon, as the prophesies of Ezekiel and Daniel, Ezek. 1. 1. &c. and some written in the Babylonian language, and not in Hebrew, as Ezra. 4. 7. 8. &c. Dan. 2. 4. 5. &c. Wherefore if any Babylonian would have sought for God, the scriptures should not have been deneyed him.

The translation &c. is contradictory to the Lord's mercy to the Jews Church, and their special privileges. Psal. 147. 19. 20. Rom. 3. 1. 2. Act. 10. 28. and 22. 1. 2. 3. 4—18. Eph. 2. 11. 12. 13. 14. 15. Act. 13. 46. 47. 48. Rom. 16. 25. 26.

This reason is in a manner the same with the first, and so before answered.

The Jews privileges even then appeared, that the Gentiles must have the instrument of mercy, the scriptures from them. And that God gave them this not for themselves only, but also for the Gentiles occasionally, is before proved. General mercy I know there was not, as is now under Christ.

Peters fact was called in question, about conversing and eating with them, being uncircumcised, Act. 11, 2. 3. not for letting them partake of the privilege of God's word: for it was permitted the Gentiles to hear the word read and preached in the synagogues, as appeareth Acts. 13. 42. 44. 46. 48. And how was it contradictory to God's mercy to the Jews, when his prophets wrote some of the scriptures in the heathens language: as did Daniel and Ezra, which are mentioned before.

Because that seeing the Hebrew writings were ceremonies, it was unlawful for the Septuagint to change them from their proper kind, and to picture them out by the Greek writings for the Greeks use.

Here again is a repetition of the third reason, refuted before: and if he will he may make it twenty; by a little change of the words. But the weight of the argument is shown to be too light: and Greek writings for Greeks use, was no more unlawful, then Chaldee writing for the Chaldeans use; which the LXX. had learned by Daniel's example, if no way else.

Because the LXX did of purpose conceal many things, as judging the Gentiles unworthy to know them fearing also least they should profane such holy mysteries, wherein their consciences told them plainly that their translation was syn. Also they did pervert many things of purpose, add something, and infinitely corrupt their translation, which was their grievous synn.

This last reason seems to come from M. Smiths jealous head, or surmising heart: and it is overthrown by himself. For a little after he saith, *it is manifest by histories that the LXX. translation is lost; and this that goeth under the name of the LXX. is a patcherie made out of ancient writings.* If this be so, how knows this accuser, that they *infinitely corrupted their translation?* seeing he never saw their work, which long since is lost? Belike he thought it might be so; and therefore he wrote it was so. If he make not better proof of this his heinous charge; all men may see whose son he is, that so calumniateth the saints: & readeth without book not only their *infinite errors,* but what *their consciences told them also.*

His inference hereupon, that *the Apostles would never account so sinful a translation to be holy scripture coming from the holy Ghost, nor approve the use of it in the Greek churches;* This falleth with his weak reasons: there being no such grievous syn proved against the Greek translation: but rather we may judge it a blessed work of God, that hereby brought many Gentiles to be proselytes, and prepared them for the receiving of the gospel. Albeit I deney not but errors were in the translation, some of which as occasion was, the Apostles in their writings did amend. And whereas he further saith, *there could be no use of the LXX translation for reading in the latin church of the Romans.* I answer, First if there was use of it, in the Greek churches only: it is enough to warrant like use of translations in all churches, in what tongue soever. Secondly, there could be use of it even in the church of Rome, where the Greek tongue was commonly known before the Apostles time, as Tullie testifieth, and the poets taxed the people for it. And if they understood not Greek, is it likely that Paul would have written his Epistle to the Romans in Greek, as he did? seeing he misliked speaking (and consequently writing,) in an unknown tongue. 1 Cor. 14. 6. 18. 19.

M. Sm. having spent his strength, (though in vain) to heap syn upon Israel for translating the bible: proceedeth unto *arguments against reading translations in time of worship.* Where first

I will give the reader advertisement, how contrary this enemy is to himself: and then I will come to his fraud against the truth. Of the scriptures set over into other languages, commonly called *translations;* he thus affirmeth *A translation is as much and as truly an human writing, as the apocrypha* (*so commonly called*) *writings are.* Again he saith, Translations *are not the pure word of God, and so contrary to Eccles. 12. 10. Mat. 15, 9.* Again, that translations of scripture, and written sermons upon the scripture, *are equally human in respect of the work, equally divine in respect of the matter they handle.* These and the like blasphemous opinions he sought to infect our church withal, for which he was resisted: these labored he by word and writing to confirm, with sophistical reasons, the pillars of all heresy. Yet even in this same book, he pulleth down this his former uncouth building; it being the nature of error, as the foolish woman, to destroy her house with her own hands. For afterwards he writeth thus, *The translation agreeable to the originals, is a secondary scripture, yet much inferior to the originals.* So then it is not apocryphal, unless he use a fallacy in this word *scripture:* for we understand hereby (as Christ himself did) holy scripture, inspired of God: as 2 Tim. 3. 15. 16. *It may be read* (saith he) *in the church, and sung in tunes.* Then (say I) it is not as the apocryphal (so commonly called) writings are: for their very name signifying *hidden,* teacheth that they are not to be read in the public church. *Jt may* (saith he) *be expounded in the church.* But so (say I) may not homilies be, nor apocryphal writings. And if M. S. in his synagogue do read and expound such scriptures to his people, he maketh thē with himself notorious idolaters. Exod. 20. 4. 5. 2 Tim. 3. 16. 17. Eccle. 12. 10. *The matter of it* (saith he) *agreeable to the originals, is inspired* to weet, of God. But the matter (say I) of the Apocryphal books, as Judith, Tobie &c. though exactly translated, is not inspired unless of the Devil; for lies and fables are in them both, the translations I mean, and the original Greek copies. *Jt may be made a ground of our faith* (saith he) *and an instrument to try doctrine by.* Then is it (say I) not apocryphal but Canonical: for it is made a *canon,* that is, *a rule* of our faith and walking. But far be it that human apocryphal writings should have such use in the Church of God▪ Will M. Sm. ground his faith upon this, that there are *seven holy Angels, which present the prayers of the Saints;* and that lying *Raphael,* (of the kindred of Azarias,) is one of them? will he ground his faith upon this, that the smell of the heart and liver of a fish perfumed on the coles, will so drive away the Devil, that he shall *never come again anymore?* or will he have his disciples to try their religion by such crooked instruments? no marvel though they be led with him into the ditch, when they try his doctrine by that which they profess to be *as much and as truly an human writing, as the Apocrypha (commonly so called) writings are.* For it argueth that either they use the Bible but for a show and color, (seeing they esteem so vily of it:) or else that they honor the base borne apocrypha, as inspired of God. Which is the very syn & snare, that they have sought to bring upon us.

Now let us examine his arguments.

1 Thes. 5. 21. Try all things, keep that good thing. But no man ignorant of the tongues can try whither the translation be fit or good: & therefore no man ignorant of the tongues, can strictly keep or read a translation in time of worship.

Here first M. Sm. striking at the translation, mysseth that, and hitteth only the ignorant reader of it: for if one have skil of the tongues, & know it to be truly translated; this reason maketh nothing against his reading, but for it. So M. Sm. plays the sophister, to argue against a holy thing, because of the ignorances & infirmities of some men. He mought thus have cavilled against reading the law in Israel; that no man blind of sight (as was Ahijah the prophet) could try whither the original scriptures were truly written or not.

Secondly, if he proceed further as he hath begun, hereafter he may come with like reason thus: *Try all things, keep the good thing: but no man ignorant of the tongues, can try whither the interpretation of scriptures which the minister giveth in preaching the word, or any text that he allegeth in his doctrine be fit or good;* then mind what conclusion the Devil will make hereupon, in a simple man's conscience: to draw him to doubt of, and consequently to forsake and despise, not only all reading, but also preaching of the word, because he being ignorant of the tongues, cannot judge or try whither that which is read or taught be true; according to the original scriptures. And thus he falleth into the snare of Satan, which Mr. Sm. here hath set in secret.

Thirdly, this reason overthwarteth that which elsewhere the man granteth; that the translation *may be made the ground of our faith and an instrument to try doctrine by.* This being so, how doth Paul's counsel (*Try all things &c.*) make against translations?

Rom. 14 23. 1. Tim. 1. 4. - 7. Heb. 11. 6. whatsoever cometh not from faith is syn. but no man ignorant of the tongues can of faith use the translation, seeing he cannot examine it whither it be good or bad; and so beleve or refuse it. Therefore it is not of faith in him, and so it is syn for him, to use it before the eye in time of worship.

Like sophistry and impiety is in this argument as in the former; for it concludes not the thing unlawful in it self, but only in him that is ignorant of the tongues; and his faith, it seeks to shake. For there is no faith without God's word, and where to have this word he cannot tell. If it be set over from the originals to his mother tongue in writing, he cannot try whither it be good or bad: if the Minister translate or interpret it by voice, the poor man is as much uncertain, or more, whither the teacher speak true or false. Thus can he neither read nor hear of saith, if M. Smiths engine once take him: But either he must look for *enthusiasms,* or revelations from heaven; (which some Anabaptists have dreamed of;) or else, he falleth to profaneness or desperation. And it is not M. Sm. distinction of *worship properly so called,* that here will comfort the troubled sowl; for he must do all, especially his ecclesiastical & religious actions of faith, and not his proper worship only. Yea the serpent will build more on this rotten foundation, and assault him also that hath skil in the tongues and trouble him, saying; though thou hast knowledge of Hebrew and Greek, yet how canst thou tell whither this that thou readest, be the pure word of God? There be many Jewish fables and human traditions, that have been written in Hebrew, and in Greek also: and whither God spake or wrote these things, as now thou readest them, thou knowest not: and therefore canst not of faith make this book a ground of thy religion and worship. And if thou wilt credit M. Smyth, loe he telleth thee, that *as Antichrist hath polluted all God's ordinances, so hath he violated the original scriptures.* Do not thou therefore build thy faith upon the

scriptures any longer; but believe that which M. Smyth and his like, shall *prophesy out of their harts,* for so he saith, *holy men prophesied before Moses time:* (and indeed so some prophesied in Ezekiel's time, though they were blamed for it:) & *books are in the nature of pictures and images,* and therefore *ceremonies,* and *reading a book is ceremonial;* and *reading Prophesies* in the time of the law, *was a type of prophesying:* and *reading the words of the law out of the book, signified the lettering of the words of God out of the heart:* and *Christ fulfilled the law of reading, and shut the book in the synagogue, to signify that the ceremony of book-worship or ministry of the letter was now expired and finished:* and now *the worship of the new testament must proceed originally from the heart and spirit.* Wherefore lay aside the scriptures, and hear what men shall prophesy out of their harts; orif that like thee not, expect thou revelations and visions from heaven. Thus M. Sm. as a snare on Mispah, & a net spread upon Tabor, hath laid in his book such a groundwork against the script▪ as fitteth the Devils purpose to intāgle men's sowls; although to deceive the birds withal, he hath strewed some wheat at the mouth of the pit, as, that translations *may be made the ground of our faith, & an instrument to try doctrine by:* &c. so breathing out of one mouth, both hot and cold.

A translation made verbatim from the originals is absurd by reason of the difference of the dialects, & therefore unlawful seeing it edifieth not, 1 Cor. 14. 26. a translation paraphrastical or a paraphrast if it be lawful in time of worship to be read then why not a written sermon.

These are but blocks, to make the blind stumble. God's word may be set over into English, for the most part word for word without absurdity: and where our language will not bear the strict propriety of the original phrases; we are warranted by the Apostles allegations of scriptures in another tongue, to use such words as the language will afford, to express the other withal. Though tongues differ one from another in propriety of speeches: yet God hath sanctified them all, for instruments to convey his word and law unto us; and this in writing as well as in speaking. Dan. 2. 4. &c. Act. 1. 4. 8. 9.—11. & 15. 23. Rev. 1. 11. 19.

Written sermons are the works of men: God's book set over into English, though with some diversity of phrase, is God's book and word still; for (as hath been shown) it is not the letter or sound, but the thing signified & meant by them, which properly is God's word, and which we are so to reverence. But M. Sm. having granted that the translation may be *read in the Church, made a ground of our faith* &c. and now asking *why a written sermon* is not also lawful in God's worship: either alloweth human writings to be read in the Church, as well as God's writings translated, which is a notable error; or else he cavilleth against the truth, contrary to his conscience: And in his reasoning, dealeth like a false coyner; who because the gold of the common wealth is not so fine perhaps, as the gold of Ophir or Uphaz: saith to the merchant, if such course metal may be taken for money; then why not brass or copper?

A paraphrast, commentary or exposition upon a chapter which containeth more of the contents of the originals and the holy Ghosts meaning is unlawful to be read in time of worship: therefore a translation of a chapter which containeth less, is unlawful also to be read in time of worship.

First by Mr. Sm. ground laid in the beginning; a paraphrase, comment or any human writing, may be used in the administration of Christ's kingdom, in like sort as the scriptures;

which is erroneous. Secondly he addeth more to his error, in teaching here that a commentary hath more of the contents of the holy Ghosts meaning then the text itself in English or other translations. His cōclusiō therefore bringeth forth vanity, and his belly hath prepared deceit. No commentary in the world made by an ordinary man, containeth the meaning of God, so as the text itself in a faithful translation of the book or chapter doth. Thirdly, Mr. Sm. confesseth that *the matter of the translation agreeable to the originals is inspired: but not the writing or character.* If the thing written be inspired of God, then is it canonical scripture, 2. Tim. 3. 16. then not apocryphal nor an human work, as a commentary: then containeth it more of the contents of the originals, then any man's exposition. As for his exception of the *writing* or *character,* it is but vanity: for the Apostles had the matter of their writings by inspiration, frō God: as for the writing or character, that was not inspired▪ but God's word was written in such characters, words, phrases, as the hethen Greeks, philosophers and Poets, had used long before.

Lev. 22. 22. Mal. 1. 8. 13. 14. Mat. 22. 37. Rō. 12. 1. 2. Ps. 119. 45. & 103. 1. God will be served with the best we have. But there is no one translation the best we hav, seeing the Lord may in time of worship, minister better to him that administereth, if he understand the originals; if he understand not the originals he hath it not at all, for it is another man's work; and therefore no one translation written may be read in time of worship.

M. Sm. is like one of them that hunteth the souls of God's people; setting reasons as hayes to entangle. *No one translation* (saith he) *is the best we have seeing the Lord may in time of worship minister a better:* as good a reason against reading the translated scriptures▪ tures, as if he should have said unto an Israelite, *no one sheep of thy pasture is the best thou hast: seeing the Lord may in time of worship minister a better,* (as he did the ram to Abraham:) *therefore no one sheep of them may be offered for sacrifice Mal.* 1. 8. Nay his reason against translations hath not so good a color as this: for it is certain that God once ministered a ram to Abraham for sacrifice; but it was never heard that God so ministered another translated book to read, then that which was brought to be read. The gift of interpreting or expounding by voice, is of another kind, and not properly reading, whereof we entreat. But let us follow M. Sm. in his circle, & see whither he will lead us. No translated bible may be read in God's worship, for God may minister a better: what then? shall I bring the original bible & look on that, expecting what interpretation God will give me to speak: seeing I may not read? Not so neither (saith M. S.) *the holy* original *scriptures are not to be retained as helps before the eye in time of spiritual worship:* So then neither is that the best sacrifice yet, but I must expect the Lord to minister a better. If neither the translated bible nor the original be the best: where then is the word that is best to be read or uttered to the people? In a man's own heart: that must be the book out of which M. Sm. will have God's law to be read in his worship: all other books are as *images and ceremonies, abolished,* & *ended* by Christ. Though he plead here against translations, colourably; yet he aimeth at God's book generally, even as his holy Prophets and Apostles wrote it. But the wickedness of this engine is before discovered. Also for translations this further I say; the scriptures in English are the best for to read unto English ears; better then either Hebrew or Greek, which they cannot hear. And seeing it is needful the scriptures should be read; the translation is best. Yet so, as no Christian is tied to the

words of the book, but if he know any error in print or translation, or any better words to express God's mind; he is to do all things for the best unto the church; giving the sense together with his reading, as the practice was in Israel, Nehem. 8. 8. But he that withdraweth corn, the people shall curse him, saith Solomon: how much more deserveth this mā the curse of God's people, that hath sought to withdraw from them in all their public worship, the whole scriptures and book of God, whereby the true corn and bread of their souls, is broken unto them.

Deut. 16. 16. 1 Chro. 21. 24. Eph. 4. 8. Rom. 12. 3. we must worship God with our own, not with another man's: with that which cost us something, not with that which cost us nothing. But for one ignorant of the tongues to read the translation and offer it to God, is to offer to God another man's labor not his own, that which cost him nothing, but is another man's cost, therefore it is unlawful.

Al wisdoms words are plain and straight; but M. Smiths are rough and crooked. Who ever said before, that men *read translations and offered them to God?* He mought as well have said, we minister the sacraments unto God. For if he mean, the last end is the glory of God: so is it of all a Christian man's actions. Did Paul when he charged that his Epistle should be read *unto all the brethren the saints,* mean they should read and offer it unto God? Or had it been for them to except (as this man here cavilleth) *we must worship God with our own, not with another man's, with that which cost us something, not with that which cost us nothing: but this Epistle cost us nothing, it is another man's cost and pains: therefore it is unlawful to read it, and offer it to God.* If this reason had been ridiculous in them, why they would not read Paul's Epistle: even so is it here in M. Smyth, for we read the bible (which is God's Epistle unto us,) in no other manner, nor to no other end then they read Paul's letter which was part of holy scripture) in the church, and the book costeth us as much, as that cost them. And David which would *notoffer burnt offerings wtihout cost:* would he not read, or be at the reading of the book of the law in the church, because it cost him nothing, but had been written by Moses, and freely given unto Israel? Never was there heard more childish sophisms. But what if a man translate a book or chapter or text himself and writeth it: this is his own cost, I think: & then he may read and offer it to God, or else M. S. cavilling is little worth.

Reading a translatiō is not commanded, nor was ever practiced by Christ, the Apostles, or primitive churches in time of worship, & so being devised by mā, is the account of vain worship Mat. 15. 9. and will-worship Col. 2. 23. and so a kind of idolatry, and therefore the translation is self before the eye in time of worship an idol, and so hath a curse denounced against the use of it in time of worship. Rev. 22. 18. Exod. 20. 4. 5.

Though they curse, yet thou wilt bless, saith David to God against his enemies: and so say I against this adversary, who curseth the reading of the scriptures, as a will-worship; which God hath blessed: so maketh he himself by his blasphemy, a child of the curse. And by his own mouth let him be judged: for thus he writeth in his book. *Mat.* 28. *Christ commandeth to go teach all nations, and therefore all nations may have the holy scriptures translated into their own vernacular tongue, that thereby they may learn the truth.* Then further he addeth. *The translation agreeable to the originals, may be read in the church and sung in tunes, may be expounded in the church, may be made a ground of our faith &c.* From whence I reason, if Christ commanding the

Apostles to teach Mat. 28. did thereby intimate a commandment (or permission) of translations to learn the truth by; and such translations may be read & expounded in the church, & made a ground of our faith: then we & all other Christian churches that have made and used translations to this end, are not idolaters, neither have used will-worship, nor incurred the curse: but it hangeth over M. S. own head, if he prevent it not by repentance.

Writing and reading the law is a part of preaching the law, Act. 15. 21. Deut. 33. 10. with Nehem. 8, 7, 8, Mat. 28. 19. with 1 Thes. 5, 27, Eph. 3, 4, Col. 4, 16, Rev. 10, 10, 11. with Rev. 1, 19, and 22. 18. Preaching must be in all languages, therefore writing and reading must be in all lāguages: & being a part of preaching of the word and one joint action with it, (so as one and the same word is used in the holy tongue both for to *read* and to *preach,*) it is a part of the worship or service of God in spirit, in the gospel of his son, as Paul speaketh; Rom. 1. 9. But woe unto them that speak good of evil, and evil of good; and with feigned words make merchandise of men's sowls: their judgment long agon is not far off, and their damnation sleepeth not.

A translation being the work of a man's wit and learning, is as much and as truly an human writing as the Apocrypha (so commonly called) writings are; and seeing it hath not the allowance of holy men inspired but is of an hidden authority, it may be justly called Apocryphon, for the signification of the word importeth so much, and therefore not to be brought into the worship of God to be read.

The Apocryphal writings are human both in matter and form, in language, letter, words, sentences, method and order: the book of God set over into English, notwithstanding the difference of the letters and sounds, is yet for the substance divine, the words, sentences and method heavenly. He that translateth faithfully, altereth not the nature of the work translated, neither maketh he it his own. Luke translating into Greek Isaiah prophesy from the Hebrew, (Luk. 4. 17. 18.) and we translating it into English, have not changed the prophesy itself, from divine to human, from God's work to man's: it was no fruit of our *wit* or *learning* to find out such a prophesy of Christ; but we understanding the originals, express the same thing in English which Isaiah wrote, and it is his prophesy not ours. And the visions of John in the Revelation now Englished; are not *as much and as truly an human writing,* as if M. Smyth should make a book of visions or dreams, out of his own wit and learning, and set it forth in English. Wherefore his heart is stricken with the darkness of Egypt, that can see no difference betwixt the Prophets and Apostles set over into our tongue, and other men's apocryphal writings; but maketh these alike *as much and as truly human.*

Again this enemy of God's book is herein condemned by his own mouth, for the *apocrypha* commonly so called, are holden and described thus; *These books* &c. *are called apocrypha, that is books which were not received by a common consent to be read and expounded publicly in the church, neither yet served to prove any point of Christian religion, save inasmuch as they had the consent of the other scriptures called canonical to confirm the same, or rather whereon they were grounded.*

These things are spoken of the Apocrypha, not as touching the outward letter or language, but for the substance or things in them contained.

But M. Smyth alloweth translations *to be read* and *expounded* publicly in in the Church, and *made a ground of our faith:* which agreeth as well with this his argument, as did the evil servants plea with his practice. Luk 19. 20. 22. &c.

Al the arguments used against the reading of homilies and prayers, may be applied against the reading of translations in time of worship, as, 1. they do stint or quench the spirit, which is contrary to 1 Thes. 5. 19. 20. 2 Cor. 3. 17. 2. They are not the pure word of God: and so contrary to Eccles. 12. 10. Mat. 15. 9. 3. They are the private works of men: contrary to 1 Cor. 12. 7. 8. 2 Pet. 1. 20. 4. They are the private openings or interpretations of the prophesies of scripture, contrary to 2 Pet. 1. 20. 5. They contradict the gifts bestowed by Christ upon the church for the work of the ministry: contrary to Eph. 4. 8. 11. 12. Act. 2. 4. Joh. 16. 7. 6. They derogate from the virtue of Christ's ascension, and dignity of his kingdom: contrary to Ephe. 4. 8. 7. They blemish Christ's bounty to and care of his church, contrary to John. 14. 16. 18. 26. 8. They disgrace the spirit of God, setting him to school: contrary to 1 John. 2. 27. 9. They bring into the church a strange ministration, contrary to 1 Cor. 12. 5. and so a new part of the Gospel or covenant, contrary to Gal. 3. 15. 10. They do not manifest the spirit which cometh from within, but the letter which cometh from without 2 Cor. 3. 6. Therefore they are not spiritual worship, Joh. 4, 24. with 2 Cor. 3. 17. Gal. 5. 1. and 4. 31.

Indeed if lies may go for arguments, here is a heap. What*Lucian* could have written more reproachfully & slanderously of the holy scriptures? Cannot the written word and spirit of God, his scriptures and his gifts to open them, stand together: but one must *contradict, stint, quench, and disgrace* another? Did Christ when he took the book, read the text, and after spake from the same to the people: did he herein *contradict* his own gifts, *blemish* his own bounty, *stint* or *quench* the spirit in him? or did the church of Israel contradict God's gifts or quench his spirit, when they preached & read the law every Sabbath: Or did the churches of Colossae, Thessalonica &c. run into any of these evils, by reading the scriptures in the public assemblies? Nay rather this adversary would quench the spirit, by abolishing the scriptures out of God's worship: seeing God's spirit is in his scriptures, and he having commanded them to be written, commandeth also him that hath an ear, to hear what in them *the spirit speaketh to the churches.* Let him not here cavil that he meaneth these things of translations only; for we have heard before, how even the original scriptures are also by him shut out of God's worship; and the reading of them so, condemned for *ministration of the letter, Judaism* & *Antichristian.*

But some special things here are, which he seemeth to bend at translations only: as that *they are not the pure word of God, and so contrary to Eccles.* 12. 10. *Math.* 15. 9. So then belike, when we read the laws of God, *thou shalt not kill; thou shalt not steal; honor thy father and thy mother:* or any other scriptures how faithfully soever translated into English; we read not the *pure word of God;* nor as Solomon saith, *an upright writing, the words of truth:* but we do that which Christ blamed the Pharisees for, Matth. 15. 9. worship God in vain, teaching doctrines the precepts of men. Loe here some part of the deepness of Satan, who would persuade that *the pure word of God, the upright writing, the words of truth,* cannot be written in English; no nor

spoken; for if they may be spoken, they may be written: but whatsoever is written, (& by consequent spoken) of us in our mother tongue, is a doctrine and precept of men. For thus far reacheth this impious argument.

Again where he calleth them *private works of men, private openings or interpretations of prophesies, contrary to* 1 *Corin.* 12. 7. 8. 2 *Pet* 1. 20. he injureth the holy scriptures: for the work or thing itself is God's, whosoever hath written, printed or translated it. The decree of King Ahashverosh, when it was translated and published into all the provinces after every people's language, was it a private decree of him that translated or wrote it? If M. Smyth should translate Paul's Epistles, or John's Revelation; should we esteem them M. Smiths epistles or visions? These be but delusions to make the work his, or of the nature of him, that is but the interpreter or oversetter of the same.

Neither do the scriptures by him alleged, speak ought against trāslations; for God having given to his church, the scriptures for a a ground of their faith; and gracious gifts unto men for opening and applying the scriptures: the one of these destroyeth not the other, but they confirm ech other. And Peter speaketh not of translation or grammatical interpretation of a tongue, called *hermencia:* which even an infidel that wanteth God's spirit, yet having skil in the tongues, can do: but he speaketh of a theological resolution, opening and applying of the prophesies, called of him *epilusis,* which may be done without any translating at all, as Christ unlosed or expounded his own parables, Mark. 4. 34. and as Joseph opened or expounded the dreams told unto him.

Thus see we the weakness of these reasons; and how M. Smyth quoteth many scriptures to prove things that we all hold: as that it is syn *to quench the spirit, to contradict God's gifts &c.* but for that which we deney, namely, that in reading the scriptures we commit these evils; this be will have taken for granted: thinking belike his readers will be so simple, that if any one propositiō of an argument be proved, the whole shall be yielded unto. How then doth he reason against us in vain, seeing in his arguments there remains but leasing?

The last of his reasons followeth.

Children may read a translation perfectly well: but children cannot perform any part of spiritual worship: therefore reading a translation is no part of spiritual worship.

The second proposition is untrue, and injurious to all the children of God; and the Devil it seemeth put in his heart to write this, as a ground of his anabaptisme, whereunto soon after he drew him; and now hath moved him to write further, that *an infant is no more capable of baptism then is any unreasonable or unsensible creature;* thus evil men and deceivers wax worse and worse, deceiving and being deceived. Is not the praising of God, a part of his worship? & Christ when the children cried Hosanna in the temple, defended their fact against cavilling Jews, by this, that out of the mouth of babes and fuklings, God had made perfect the praise. Mat. 21. 15. 16. Wherefore this one testimony is enough to confute and still this enemy and avenger, whom Satan useth to wreak his teen upon the children and infants of the Lord.

But I will turn his own weapon against him thus. Mr. Sm. anabaptized himself with water: but a child could have done the like unto himself, who cannot perform any part of spiritual worship: therefore Mr. Sm. anabaptising himself with water, did no part of spiritual worship: and consequently it was carnal worship, and service of the Devil. If he answer, that a child though he could cast water on himself, & utter such words as he heard Mr. Sm. speak withal; yet could he not preach or open the covenant as Mr. Sm. did: I answer in like manner, though children may read the scriptures perfectly well; yet can they not preach nor open the covenant as did the Priests and Levites, Nehem. 8. 8. and as Christ himself did when he read in the synagogue, Luk. 4. Wherefore reading and preaching being joined together, as baptising with water & preaching: he that condemns the one outward action because a child can do it, condemneth also the other by the like reason. And Mr. Sm. having thus written of children, and doon to himself; the babes and sucklings whose souls he would murder by depriving them of the covenant promise and visible seal of salvation in the Church; shall rise up in judgment & shall condemn him in the day of Christ.

Objections for translations answered and maintained.

After this Mr. Sm. professeth to answer *objections for translations:* where he taketh his liberty to make the objections, as liked him best to answer, thus.

Rom. 4. 3. What saith the scripture, and then followeth the Septuagint's translation. Heb. 3. 7. The holy Ghost saith; and then follow the words of the Lxx. translation: and it is observed that the Apostles quote the words of the seventies translation not only where they expound the meaning of the holy Ghost, as Heb. 10. 5. Rom. 4. 3. where the Apostles follow the Lxx. not the Hebrew, but also in their devises besides the original; as in the second Cainan, Luk. 3. 36. 37. and in the 75. persons of Iaakobs family, Act. 7. 14. whereas there is but one Cainan and 70. persons in the Hebrew.

If the originals themselves are not to be used as helps in time of spiritual worship, as hath been proved; then this objection is of no force for translations.

But the original scriptures are to be used in God's public worship, by such as understand them; as hath ben proved: therefore this answer is of no force against translations.

Secondly, if it were of force to bring translations to be read in time of worship, it were available thus far even to bring in to the time of worship, the errors of the translations. &c.

Whatsoever the *Scripture & holy Ghost saith,* may be read & heard in God's public worship ordinarily; as before hath been manifested: Errors by God's special extraordinary dispensatiō admitted because of men's infirmities; as *Cainan* in Luke's genealogy, &c. are not of us ordinarily to be followed; that we should put new persons into genealogies, no more then we may dispense ordinarily with God's commandments, because himself dispensed with the Jews for putting away their wives, for having many wives, and the like; which he suffered for the hardness of their harts.

The holy Ghost needeth not the lies of men to work his work, nor the seventies errors to support the faith of Theophilus and the Grecians. &c. And it is one thing by connivancy to pass by syn, as was the toleration of polygamy, divorce and usury, see Act. 17. 30. another thing to translate errors from a

translation into the original, which is to approve them, and this whosoever affirmeth, speaketh little less then blasphemy. Thirdly, therefore as Antichrist hath polluted all God's ordinances, so hath he violated the original scriptures; and therefore one Cainan must be put out, for some ancient copies have it not: and for 75. there must be seventy all: pente for pantes: as Rom. 12. 11. kairo kurio, and it is possible easily to mistake so small a matter, in copying out anything, as experience teacheth.

Thus Mr. Sm. is slipped aside from translations, to quarrel with the original scriptures and correct them: where (though I would not follow his wanderings) I observe briefly these things.

1. He restreyneth, the holy Ghost from using the seventies errors (bearing with men's weakness:) because he *needeth* them not: why doth he not also restrain God from suffering divorce & many wives to one man in Israel, seeing he *needed* not thus to have done then, more then now? Shall man limit the holy Ghost, to do no more then he *needeth?*

2. He mismatcheth God's passing by the syn of heathens idolatry, Act. 17. 30. with God's permission of divorce and polygamy in his law, and putting in Cainan in Luk. 3. The first was horrible syn in all that did it, though God overlooked it upon their repentance: the latter not so, but tolerable; and Luke's naming of Cainan, holy.

3 He injurieth Luke, intimating as if he put errors from a translation into the original; indeed he had so done, if from the Lxx. he had put it into Moses Hebrew; which was far from him. But he only sets it down out of a common known & received record, into the genealogy which he wrote; which all would allow of, & by which they would try Luke's writing: where the leaving of it out, mought have caused much strife. And if God so bare with the Jews hardness of old: what mouth can blame him for bearing with the weakness both of Jews and Gentiles here? Nay rather his mercy is to be magnified for writing his word so: as the weak mought not stumble or fall away, the froward mought not cavil. For had the Apostles written in Hebrew, the Greeks (& of likelihood many Jews)▪ could not have understood: and if they should have ordinarily left the common translatiō, not only the Gentiles mought have made doubt, but the Jews would have taken occasion to speak evil. For they reverenced the labors of the 70▪ greatly, and would suffer no other translatiō. God therefore who turneth all things to his glory turned this his indulgence, to the praise of his grace.

4 Mr. Sm. hazardeth the credit of the original scriptures, and of all men's faith; in saying *Antichrist hath violated them, as he hath polluted all God's ordinances.* It is not good, they say, to bely the Devil: & Antichrist hath evil enough upon him though he be not charged with violating the originals, which this accuser will not easily prove. No doubt but copiers, and writers might fail, and did mistake; and some thinking to mend the new testament by the old, or Luke by Matthew, might make it worse; which by true copies may be amended. So faults are in translations through ignorance or oversight. But this point if it were true, helpeth translations and hurteth them not. For if the *originals be violated,* and yet are not for the faults to be rejected: so translations may be violated, & the *errors* in the part, are no cause to reject the whole.

5 He presumeth to put *Cainan* out, because *it is not in some ancient copies:* these *some* I take it will prove but *one,* which Beza mentioneth: and if the credit of it will countervayl all others in *Cainan,* it must do the like also in a great part of the genealogy beside; varying all the names from Joseph up to David, according to Matthews narration: which is to overthrow Luke's purpose quite. For he deduceth Christ from *Nathan* his father in the flesh; and not from the brother *Solomon,* his father but in the kingdom, as Matthew doth. But to change *pente* five, into *pantes* all, Act. 7, 14. without warrant of any Greek copy at all, is too much boldness; & cannot be be born out by *kurio* & *kairo,* where many copies are for a ground. If men that perceive not the counsel of God in penning his word, shall presumptuously change it according to their own conceit: we shall have nothing left sound or uncorrupt. Rather, if men be ignorant, let them lay their hand on their mouth.

Lastly (saith he) fully to answer the objection whatsoever is good in the LXX translation, was taken out of the new testament, and ancient fathers of the Greek church. For it is manifest by histories that the LXX translation is lost, and this that goeth under the name of the LXX is a patcherie made out of ancient writings: & therefore the holy Ghost doth not aim at the LXX. translation at all, as is imported in the objection.

This is not *fully* but foolishly to answer: for though the LXX. trans. were now lost, yet was it not lost in the Apostles days, nay there was no other but that known in the world; & to reason because we have it not now, therefore they then *aimed not at it at all,* is without reason or color of truth. Neither doth M. Smyth manifest by histories that the Seventies translation is now lost: rather the translations of *Aquila, Symmachus, Theodotio,* & others that since the Apostles time set over the bible in Greek, these all are lost, save some pieces of them; and that which we have, is for the body of it the Seventies, though much corrupted with words and sentences of the other. And this Jerome's translation of the prophets from the Septuagint, and his commentary citing the divers versions of *Aquila, Symmachus &c.* showeth: and the best Greek bibles now extant, that have *varias lections* do confirm the same.

Neither if all were granted which he would, is the objection *fully answered:* for the Apostles cite the scriptures in Greek, which the prophets wrote in Hebrew; either therefore they *aimed at the Septuagint* or translated it themselves. Whereupon it followeth that the Hebrew text set over into Greek, is the scripture of God still, and speech of the holy ghost. Or (if M. Smiths divinity had then been known,) the unbelieving Jews mought have alleged, that Paul proved not his doctrine by canonical scripture, but by apocryphal writings, that were equally human with the Rabbin's commentaries in respect of the matter: and in respect of the letter & language, worse.

There were Greeks and Grecians, Hellenes and Hellenistai, Rom. 1. 16. Act. 6. 1. The Greeks were so by progeny and blood, the Grecians or Hellenists were Jews by progeny, borne in Grecia. Therefore Paul calleth himself an Hebrew of the Hebrews. Phil. 3, 5. These Grecians had forgotten their language, and spake Greek only; and in their synagogues had the Greek translation read unto them: and the Apostles coming into their synagogues approved that act: and so it followeth, that reading translations is lawful in worship.

The distinction of Greeks and Grecians, is vain (saith M. Sm.) *as appearethby these places compared, Act.* 21. 39. *&* 18. 2. 24. *with Act.* 6. 1. *Phil.* 3. 5. *For Paul was born at Tarsus in Silicia, and Aquila at Pontus, and Apollos at Alexandria: and yet are all called Jews, not Hellenists or Grecians. And Act.* 6. 1. *The Hellenists murmured against the Hebrews: the Hellenists did understand their own tongue, and had not forgotten their own language.*

This reason of Greeks and Grecians, was propounded not as certain, but as probable: because human writers testified it, and in the scriptures, some footsteps only mought be seen.

That there is a distinction in scripture of *Hellenes* Greeks, & *Hellenists* Greekists or Grecians; all that have eyes to see, and judgment in the tongue, may read: though in our English this difference is not always manifested. For ordinarily they of that nation are called *Hellenes* Greeks. John. 12. 20. Act. 16. 1. & 18. 17. and 21. 28. Rom. 1. 14. and often in that and his other Epistles. *Hellenists* or Grecians are mentioned Act. 6, 1. and 9. 29, & 11. 20. The *Hellenes* or Greeks are usually set against *Jews;* as Act. 14. 1. & 18. 4. and 19. 10. and 20. 21. Rom. 1. 16. and 2. 9. 10. and 3. 9. and 10. 12. 1 Cor. 1. 24. and 10. 32. and so in other places▪ The *Hellenists* or Grecians, are set against *Hebrews,* Act. 6. 1. The *Hellenists* were such as spake Greek; for *Hellenisti* is the *Greek* tongue, Act. 21. 37. as *Ebraisti* is the *Hebrew* tongue, John. 19. 20. Al *Hellenes* or *Greeks* could their own language; but many of other nations could speak it also, it being spread over all; and such were called not *Hellenes* but *Hellenists;* as a *Latin* is he that is born in *Latium,* or of that blood; but a *Latinist* is he that can speak Latin, what country man soever.

That the Jews were dispersed in the Greek nations, we may read all over the history: for there were synagogues of Jews at *Salamis,* Act. 13. 5. at Antioch of Pisidia: Act 13. 14: at Iconium, Act. 14. 1. at Thessalonica, Act. 17. 1. at Berea, Act. 17. 10. at Athens, Act. 17. 16. 17. at Corinth, Act. 18. 14. at Ephesus, Act. 18. 19. and other places. Their dispersion among the gentiles, had been about 300 years: for Ptolemy Lagi King of Egypt, surprising Jerusalem unawares, carried many thousands of them captives, and made them freemen of Alexandria upon their oath of fealty; and after them many Jews went thither of their own accord, as Josephus witnesseth. And his son Ptolemy Philadelphus who procured the bible to be turned into Greek; willing to gratify the Jews, made free six skore thousand of their captives: who remaining in those parts, not only learned Greek, but forgot Hebrew, as may evidently be gathered by Ben Sirachs words in his prologue before his fathers book, among our Apocrypha, called *Ecclesiasticus.* For he in the days of Ptolemy Euergetes, (who reigned next to Philadelphus) turned his Fathers Hebrew work into Greek, *that they which remained in banishment* (as he saith) *and were desirous to learn, might apply themselves to good manners, and live according to the law.* This pains he might hav spared if his people all, could hav understood Hebrew. Also under the tyrant *Antiochus,* the Jews troubles & dispersiō continued & increased, as the book of Maccabees witnesseth: and so the Apostles in their days found synagogues of the Jews, almost in all cities of the Gentiles, as before is shown. Now who knoweth not, that far fewer years then three hundred in a strange land, will make a people, specially in bondage and affliction, forget their native speech: wherefor as it is most probable, that many Jews had forgot Hebrew, so is it almost incredible, that all should keep

it, in such estate; when also they married with the gentiles, as Timothy's mother is a president. Acts. 16. 1. Moreover in Jerusalem itself it may be probably gathered they knew & spake Greek. For when Paul spake once in Hebrew to them, it it is noted how the people kept the more silence. See Act. 22. 1. 2. and 21. 37. 38. 39. 40. And very learned Jews, as *Philo* of Alexandria, who lived in the Apostles days, and *Josephus,* wrote eloquently their works in Greek, having small skill in Hebrew, as by their writings may be gathered.

Now for M. Smiths exception, that *Paul, Aquila,* & *Apollos,* are called *Jews* not *Hellenists:* it is nothing to the matter: for I grant, all were called *Jews* but not all *Hebrews:* and in Act. 6, 1. not *Jews,* but *Hebrews* ar murmured against by the *Hellenists,* that is, by such as spake Greek. Wherefore, he needed not have called the *distinction vain,* when himself can make but such an empty answer. Neither showeth he any reason at all, why Paul reckoning up his privileges (Phil. 3, 5.) calleth himself *an Hebrew of the Hebrews:* & unless it be for the language I can show none sufficient. For thus I mind his speech; by kindred or stock in general, he was of Israel by tribe in particular he was of *Benjamin;* by language an *Hebrew;* by profession of law or religion, a *Pharisee;* for *zeal,* a persecutor of the contrary; and for legal righteousness, unrebukeable. Herein the Gr. Scholiast agreeth with me, saying that the name Hebrew is added *pros ••desin tes Ebraidos glosses,* for his skil in the Hebrew tongue. The like he speaketh of himself 2 Cor. 11. 22, *They are Hebrews, so am J, they are Israelites, so am J, they are Abraham's seed, so am J.* It is well known this people had much to boast of for their stock of *Israel,* famous throughout all the bible; likewise of Abraham they boasted because of God's covenant with him, and of his fatherhood. But of Heber they had nothing to rejoice more then of other patriarchs, save for the language only, which was derived from him to *Abraham theHebrue,* and so to his posterity, til in dispersion it was lost of some, by others retained. And if it be excepted that Paul was born at Tarsus in Silicia, and therefore an *Hellenist* as others there: I answer, though there he was born, yet his bringing up was in Jerusalem at the feet of Doctor Gamaleel, where he learned both the language and law of the Pharisees; and therefore boasted to be an *Hebrew* as well as any other.

And for those whom the scripture calleth *Hellenists* or Greekists they seem to be no other but Jews. For they that were Proselytes or converts among the Hethen, are called *Hellenes* Greeks; as John. 12. 20. *there wereGreeks among them, that came up to worship at the feast.* Neither know I why a Greek converted to Judaism should hav the name of a *Greekist,* seeing by his conversion, he doth more degenerate from Greekism; so that the name were unfit. Besides, in Act. 2. 10. & 13. 43. such converted strangers, are called *Proselytes* not *Hellenists.* Likeweise when Paul newly converted, disputed in Jerusalem with the *Hellenists,* and they went about to slay him, Act. 9. 29. this their carriage argueth that they were Jews, for it is not like that strangers would have been so busy in that place.

Also the Hellenists in Antiochia Act. 11. 20. seem to be Jews there, to whom the Gospel was first preached; as in the words immediately before is noted, *they preached to no man, but to the Jews only:* after that, many moe were converted there daily: & when the gentiles of the city had received the faith, they were troubled concerning circumcision, (this fell out about 7. years after the conversion of the Hellenists, Act. 11) and then the church at Jerusalem

writing thereof, directed their letters *to the brethren of the Gentiles in Antiochia:* all which do persuade that the *Hellenists* first spoken of were Jews. Hereupon I conclude, that the testimony of learned men, recording how the *Hellenists* were dispersed Jews, that used the Greek bibles in their synagogues; hath more probability, if not certainty to be true, even by the scripture; then M. Smiths sleight answer can turn away. But he hath yet more to speak.

A. Secondly (saith he) *it cannot be proved by scriptures, that the Hellenists had the Gr. transl. read in the synagogues: it is manifestly otherwise by the reasons used before against the translation of the LXX.*

R. Those reasons were rather calumnies; & I have before refuted thē, showing that no such syn can be proved upō the Sep. for their trāsl. That the Greek bible was read among the Hellenists, the point before handled giveth light; & I leave it to the judgment of the wise Further I answer, that seeing by scripture we learn that not Jews only but Greeks were present in the synagogues; it cannot be thought that the Lectures there were in Hebrew; which the Jews themselves in likelihood, the Greeks of certainty, could not understand.

Thirdly (saith M. S.) the worship of God properly so called of the whole Church of the Jews was performed in the holy place at Jerusalem, and so that which was performed in the synagogue was not properly the worship of the whole Church of the Jews: but was of that nature that passed between Christ and the Doctors in the temple Luk. 2. 46. with Act. 17. 2.

Neither is that which we perform in our assemblies, the worship of *the whole church of the Christians,* but of our own particular Church: neither is our reading the scriptures, the *worship of God properly so called:* as before I have manifested. So in the man's answer, lodgeth guile and deceit.

Though all the Jews worshiped at the temple thrice in the year, yet followeth it not thereupon they had no proper worship in their synagogues. For Mr. Smyth himself counteth prophesy or preaching, proper worship; and this was in their synagogues. Again Prayer & thanksgiving is worship properly; & this they did other where then in the temple as appeareth Act. 16. 13. Neither can we think of our godly forefathers (howsoever Mr. Sm. counteth them a carnal Church,) that they would read and preach the word, and not pray in their synagogues; yea their synagogues were called *Oratories* or prayer houses; as witnesseth *Philo* a Jew in the Apostles age, who complaing of the outrage offered in *Alexandria* (the city where he lived) by throwing down the synagogues calleth them *Proseuchas Oratories;* and mentioneth also the synagogues of Rome, by the same name.

Fourthly (saith M. Sm.) if the Hellenists read the seventies translation as a part of their proper worship having forgotten their own language, therein were committed these sins:

- 1. *Forgetting their tongue, one part of the ceremonial law. Nehem.* 13. 24.
- 2. *Instituting worship in a common tongue, which was as unlawful as sacrificing a dog.*
- 3. *Therefore it was false worship; as it was to sacrifice an unclean beast*

Proper worship is an improper term wherewith Mr. S. would cloke his error, before discovered. But had it been *proper worship,* yet this man's charge of them were both unproper and untrue. For, although the willing neglect and forgetting of their Hebrew, was syn: yet the constrained loss of it was not syn. The scripture alleged mought have taught him this; for they that of lust married strange wives, which taught their children Azotik or *Ashdod* speech, are justly blamed by the holy Ghost: but were any blamed for speaking Babels tongue, where they had been prisoners near 70. years? nay Ezra and Daniel wrote a great parte of their books in Babylon's language, and not in Hebrew. And if it had been such a breach of the ceremonial law as is intimated; Daniel and his brethren who refused the King of Babels diet, would also have refused his language, which they did not at all.

The comparison of *sacrificing a dog* is odious: for mought not converted strangers pray and praise God in their mother tongues; did God abhor their languages, as dogs in sacrifice? Daniel was skilful both in Zion's tongue and Babels: and he writing his book, recordeth his own prayer and thanksgiving in Babylon's language; Dan. 2. 20.—23. He that should have condemned this for false worship: the godly Jews would have counted him a dog. The Prophets warned Israel of the Idols of Babel, but never of their tongue: nay Jeremiah in Canaan, teacheth the people in the Chaldee tongue, how they should answer and confute Idolaters. Ier. 10. 11. And what will this calumniator of the saints, say of Christ himself, who prayed on the cross, *Eloi Eloi lamma sabachthani,* which was Syriac not▪ Hebrew, though the scripture which he had reference unto, Psal. 22. 1, was Hebrew. And ordinarily he spake Syriac, as by *Ephphatha, Talitha coumi* and other like words recorded by the Evangelists, may be probably gathered.

Lastly (saith M. Sm.) if they read the seventies translation, and the Apostles came in & heard: it followeth not they did allow it, as a part of the worship of the new testament, anymore then circumcision &c.

First this followeth, that the bible translated, is the bible still; and Moses turned into Greek, is Moses still: for it is not said that apocryphal human writings were read in the Synagogues, but the *law* and the *prophets.* So it proveth the question, that the scriptures in our mother tongue, are divine writings, not human, as M. Sm. avoucheth. Hereupon it will follow undeniably, that they are to be read in all Christian churches now, as then in Israel: and not as profane & apocryphal, to be quite thrust out of God's worship. The Apostles shown an end of circumcision, and like legal shadows: but never any end or ceasing or reading the scriptures: nay they show plainly the contrary. 2 Pet, 1, 19, 2 Tim. 3, 15, 16, 17. 1 Thes. 5, 27.

Deut. 31. 12. The reasons that are alleged for reading the law are perpetual, and therefore the law of reading is perpetual: the moral reasons are, hearing, learning, fearing God, and keeping his laws.

Hereunto M. Smyth answereth: *First the law of reading is not moral inthe particular act, but in the equity, for it was commanded to be doon but once in seven year, at the feast of tabernacles, Deut. 31. 10. and if it had been moral in the particular act, it should have been from the beginning, which was not so, seeing it began with Moses, and it should continue after the end of the world, for moralities endure forever: but books and so reading of books shall perish.*

Men should kiss the lips of him that answereth upright words: but our adversary answereth with a froward mouth. He saith the law was commanded to be read *but once in seven year:* these words, *but once,* are not of the law, but of his own false comment. There was a special charge to read the book then, in the ears of all together; not intending to read it *but then.* For every Sabbath, was to be sanctified, and all things are sanctified by the word and prayer; and Israel knew this well, and therefore from old time read the word in the synagogues every Sabbath; and our Lord Christ accompanied thē in this holy work; so that he is more then Sadducean blind, which saith it was commanded to be doon *but once in seven year.*

No better is the next plea, that because writing & reading began with Moses & was not frō the beginning of the world, therefore the law of reading is not perpetual, neither bindeth us now: a Familist or Atheist may likewise say, baptism or the Lord's supper in the particular outward act, is not to continue til the worlds end, because it was not from the beginning, but began with Christ. A practice commanded of God, at what time soever; is to continue til by him it be repeled, which reading the scriptures never was, but repeated and augmented, by the Apostles writings. Like vanity is in the reason following: *books and reading of books shall perish,* when the world is at an end: therefore now whiles the world continueth, we are not bound to read God's book. Mought he not have made these reasons against preaching the word, and other ordinances of God, as well as against reading; seeing these shall cease also at the end of the world. But a seduced heart hath deceived this man, that he cannot deliver his sowl, nor say, *Js there not a lie in my right hand?*

Secondly (saith he) *it is moral in the equity, that is, that all means must be used to attayn the knowledge of the truth, whereof reading is a principal: and yet hence it followeth not, that reading is either part or means of spiritual worship: For books are things merely artificial, as are pictures and images, Gen. 4. 22.*

Here again the enemy is caught in the snare of his own tongue: for if *reading* God's law be a *principal mean* to attayn the knowledge of the truth now, as it was in Israel, Deut. 31. 12. and so moral & perpetual: then his former cavils against the objection, may be cast as dung upon his own face. Then do we well to read God's word in our church, for that end: and M. Sm. hath doon wickedly for it to blame us, and charge us with idolatry. To hide this his shame, he runs into his old borough, that it is *no part or means of spiritual worship;* but out of this he hath been often hunted before: and we are sure that observing it according to God's will, we worship & serv God in spirit and truth, as well in this as in other like ordinances of the gospel.

His matching of *books* with Tubal-cains craft (Gen. 4. 22.) & *images,* showeth how his idol error hath shut his eyes that he cannot see, his heart that he cannot understand. For in holy scriptures (whereof we speak) the mind of God is made known unto us, and his spirit is in them, so as when we *read in the book of Moses,* we *read that which is spoken to us of God;* as the Evangelists in plain words teach us: whereas in handicrafts we see or enjoy but the fruit of man's wit and skil; and an image without life, is the teacher of lies. Such impious

comparisons seem rather to come from Tubal-cains forge, then from any possessed with the spirit of God.

Reading the law was performed in the Synagogue, and not tied to the temple: an argument that reading is not ceremonial but moral, for no part of ceremonial worship was performed from the tabernacle or temple.

This objection with the reason, (I think) was never so made of any, but by M. Smyth himself. It is true that reading was *not tied to the temple;* it is true also (though this argument thus framed, hardly proveth it) that *reading is not ceremonial.* The last branch is untrue, for some ceremonies or figurative services *were performed out of the temple.* His answers to this objection, are for the most part true, being well understood: but in part false, when by the way he denieth *reading the law to be a moral action;* whereof he giveth no reason at all: and the thing is handled before.

Luk 4. 16. Christ stood up to read and redd his text, and then preached out of it. Now his actions are our instructions: and therefore we are to read words out of a book, in time of preaching or prophesying.

This objection M. Smyth hath falsified: it was never thus pressed by us for translations, whereof now we treat: but thus. Luke reporteth that Christ read where it was written *The spirit of the Lord is upon me &c.* This text Luke setteth down in Greek, which Isaiah wrote in Hebrew; whereupon it followeth, that the scripture translated into another language, is the same scripture still for the substance of it, though the letter and language differ, and is not an apocryphal human writing, and so an idol in God's worship, as Mr. Smyth blasphemed. Els, Luke and the new testament cannot be defended against Jews that should cavil, how human apocryphal writings, are cited for divine and canonical. Thus serveth it to prove the reading of translated scriptures, by necessary consequence: and that we are not bound to bring the book of the law and prophets in Hebrew when we would read to the people, and so interpret or *read mentally* out of it, as M. Smyth then dreamed: though since he is fallen to forbid the Original Hebrew also, in God's worship, as we have heard before. But M. S. finding (as seemeth) this objection too heavy for him, hath sought to change it, as he could best make answer: which is thus.

First in that it was doon in the synagogue by Christ which was neitherPriest nor Levite, it is an argument that it was no proper part of the worship of the Old Testament, but of that nature as was the exercise performed by Christ and the doctors in the temple, so that reading most properly is searching the scripture, which is not worship.

Christ *as his custom was,* (saith the scripture) *went into the synagogueon the Sabbath day, and stood up to read:* and after speaking from the scripture which he had read, *all bare him witness, and wondered at the gracious words, which proceeded out of his mouth.* He sate daily teaching in the temple and in the synagogues among the people. But all this reading and teaching: was *no proper part of the worship of the old testament,* (with M. Smyth) because *he was neither Priest nor Levite.* Howbeit, before he would needs persuade us by a mystical interpretation, that *Christ having by the use of the book fulfilled the law of reading, he shut the book, to signify that the*

ceremony of book-worship was now expired. So sweet an accord & harmony is in his writing. Well, Christ's action here is excluded from being a part of God's worship. But M. Smyth though he were neither Priest nor Levite of the old testament, nor Apostle, Prophet, Evangelist, Pastor nor teacher, no nor member of the church of the new testament, (he and his followers having dischurched themselves and dissolved their communion;) yet he in that estate, preached, and anabaptized himself, and then anabaptized others: and this in him was the worship of God, or else of the devil, properly so called. And hath not this man behaved himself like a proud Korah, that without all office would presume to do these things which he counteth proper worship; and yet censureth Christ's action in reading & preaching of the word to be no proper part of worship, because he was neither Priest nor Levite? Shall the word out of Christ's mouth, read and applied with all grace of the spirit (which he had without measure) be no proper part of God's worship; and shall the word which Mr. Smyth uttereth out of his heart, be proper worship? And of what *nature* may we think, was *that exercise performed by Christ and the Doctors in the temple?* was it none of God's worship? He was I am sure *in his fathers business,* among the teachers of the word, whom he heard, whom he asked, whom he answered with such understanding as astonied all that heard him. If M. Smyth esteem his own teaching or prophesying used in his synagogue to be the worship of God; and this of Christ and the teachers of Israel in the temple, to be not his worship: he is worthy of all true Christians, to be holden Anathema.

But *reading* (saith he) *is serching the scriptures, which is not worship.* But reading (say I) as Christ now did, is proclaiming the word of God unto the people: and if *preaching* be worship, *reading* in this sort is worship: not *proskunesis,* supplication or prostrating unto God: but *latreia* a worship or service of God in the spirit, in the gospel; as before hath been manifested.

Secondly (saith M. Smyth) Christ had the Originals the Hebrew text of Isaiah the Prophet, and read or interpreted out of it: for it is doubtful whither he uttered the Hebrew words, or spake the sense of the Hebrew in the Syriac dialect, and therefore from hence reading a translation cannot be concluded, but either reading or interpreting the Originals.

How it maketh for translations, I shown before against M. Smiths fraud: and to that we have no answer, but by-matters brought as clouds to darken the light. And if we had alleged this for the Originals, yet Mr. Smyth would not have allowed it, as before hath been shown. He doubteth whither Christ spake in *Syriac* or not: but if he so did, & preached or prophesied in that common language, (as before I have shown it most likely,) and preaching or prophesying be properly worship; and *instituting worship in a common tongue,Be as unlawful as sacrificing a dog,* as M. Smyth before affirmed: will not he be found a blasphemer of Christ, as one that speaks not by the spirit of God, *calling Jesus execrable?*

Thirdly (saith he) hence cannot be concluded that manner of preaching now used, that a man shall take his text, and then divide it into parts, analysing it rhetorically and logically, collecting doctrines and uses from every member, &c. of his text, all this while he having his book before his eye, to help him at all assays: a thing whereof I am assured the holy scripture yieldeth no warrant that it may be counted a part of spiritual worship. For though the scripture may be so handled, and that for very

profitable use; yet that is rather a scholastical lecture, then an Ecclesiastical worship, it is rather an inquisition and serching of the holy spirits intent and purpose then prophesying

If the scriptures *may be so handled, and that for very profitable use:* surely Mr. Smiths schism, and charge of idolatry laid upon us, had *very unprofitable use,* and wicked end. For his own conscience can testify for us, if it be not feared; that we never pleaded for other use of the scriptures, then was in Israel, where Christ read the text, and after taught from and applied it; where the law was read, the sense given, and the people caused to understand the reading; where lectures were of the law & prophets in their synagogues every Sabbath; and other such like exercises. But because we did thus out of our translated English bibles (of him called *apocrypha,*) he accused us of *idol-latrie,* that is the worship or service of idols; we maintained it to be *theo-latrie,* that is, the worship or service of God, because it was God's word, not man's, though written in English. This point is now sought to be shifted off, and a new question made, whither reading the scriptures in the Church may be called worship: which I have cleared before.

His sophistical distinction of *scholastical lecture, and ecclesiastical worship;* we heard not of til now; and it serveth him in no stead: for every such lecture in the Church to Christ's scholars, is the *latreia* or service of God, not of Idols; and is a manifestation of the holy spirits intent, as of old was in prophesying. The teacher most properly doth then inquire & serch, when he prepareth himself privately by reading, study and meditation, to expound the scriptures in public. Were not the voices of the Prophets in Israel, a manifestation of the spirits intent? But when they were read in the synagogues, their *voices* were heard, as the scripture teacheth; Act. 13. 27.

Lastly (saith M. S.) if we must needs be tied to this example of Christ, (which J see no reason for, seeing reading was of the old testament,) then the example of Christ shall bind also thus far, as that the book shall be laid aside, so soon as the text is read, and the book that is used, shall be the originals, which is nothing for vocal but for mental reading, or for interpreting, which I never have thought to contradict. &c.

No man that I know, *tieth* to follow this particular example. We doubt not but men may teach, without any book. But that it is lawful by Christ's example here, to read, open and apply the scriptures; as by other examples of him also, to preach without reading. The main thing is left, and new questions set on foot.

We know well, he at first contradicted not *mental reading* (as he calleth it) or *interpreting* out of the originals though now he writeth against the use of the originals also, as before we have seen: so fast he runs on in error. His conceit of mental reading, as it hath no ground frō Christ here, nor any prophet or Apostle, to be the ordinary way of reading or interpreting scripture: so mind we it to be a far more vncertayn and erroneous course; let the man make as many *Queries* after it, as he will.

Having answered these few objections, as we see; he afterwards questioneth *whither the hearers may have their translations or the originals to read or search in time of prophesy.* Which he denieth. Of this point, though it was not controverted between us, yet I will speak what I

mind about it. Not condemning it, as doth he; nor justifying it, as it is abused by some; but showing the mean, which I take to be best.

His first reason is; *that the Prophets and Apostles wrote books, but never divided them into chapters or verses, Henry Stephen first made the verses of the N. Testament:* whereupon he concludeth that the *hearers could not serch their books in time of hearing.* I deney the consequence; for in reading the law & expounding it, comparing words with that which went before and after; the hearers mought serch and see; though it were with more difficulty.

Secondly the Hebrew bibles that we have, are all divided into chapters and verses; as also into other sections, noting where the lecture of the law began and ended, and the lecture of the Prophets answerable to it. Whither the first writers did this, or the Church after them, I will not dispute; but that thus they might do, I make no doubt: For God hath left to the discretiō of the Church and Ministers, what quantity of scripture to read and teach of. And this was the practice in th' Apostles days; for it was not possible that every sabbathall the law and prophets should be read over: & the Hebrew letters and marginal notes, are sufficient records of the antiquity of them. The Churches practice in the books of the Prophets, showeth us our liberty in the Apostles writings; which cannot be read over at once. And long before *Henry Stephens* time the Greek copies of the New Testament had chapters and sections though otherwise then we now have. And Matthews gospel parted into 68. chapters or titles, and 355. sections, was in a manner as easy for the readers to serch, as it is now with us; and so the rest.

His second reason is, that th' Apostles in citing scriptures, *quote not chapter and verse, but only say it is written by Zechariah, by Jeremiah; the scripture saith,* &c. This reason dependeth on the former, and is there answered, in part. Further I observe, the Apostles speak diversely, sometime naming no book at all; sometime naming the book, as the Psalms; sometime a part of the book; as the second psalm, and how they particulated matters in their doctrine, is not set down; the summonly of things is recorded. The argument therefore concluding, thus, it is not written that they quoted chapters, therefore they did it not; is not of force, negatively. But if if be true which *Hilary* an ancient writer recordeth that the seventy Greek interpreters did number and order the Psalms; and we find that sometimes the Apostles quoted what Psalm in noneber they alleged; it may warrant us such like use of human labors, for help of our memory.

His third reason is of like nature, *that no mention is made of any hearer that had his book* &c. yet mought it be, say I, though it were not mentioned, they used to dispute in their synagogues (after the lecture was ended); and that *by the scriptures:* and the hearers *serchedthe scriptures daily* for trial of doctrine. Who now can say that the hearers had or used no books in the synagogues?

His 4. reason is, that *serching quotations hindereth attention, for the mind and affections are distracted from hearing by seeking the places* &c. This I grant to be amiss, in all that so use their books; for diligent ear should be given to all that is spoken. Howbeit this abuse, may not abolish the lawful use: for as by turning of leaves many hinder themselves in time of

hearing; so many again attentively hearkening, and comparing things spoken with the matters before and after in the chapter, are not hindered at all, but greatly furthered by looking on their books. And for this matter, I rest with that rule given by th' Apostle, for all things to be doon unto edification, seemlily, and with order. 1 Cor. 14. 12. 40.

His last reason is, *that manuscripts being few, and very dear, (there being yet no printing found out) all could not have or bring their books; but there is only one kind of true and profitable hearing: either all to have books and serch or none.* If God have left it to the wisdom and discretion of his people when and how to use the scriptures, so it be not to confound actions or hinder their good: I will not bring their liberty into bondage, nor prescribe a law, where God hath given none. Though written copies were dear, yet were they many; & many had them; not all: for all now have not. That such as have not books, or cannot read, should prejudice other that have & can, there is no reason. It is not therefore for us to walk by example in this case, but by general ground and equity from God's law: who permitteth us free use of the scriptures for our edification, according to which if men use them in private or public, they do well.

Thus am I at an end about the main controversy of the scriptures, which for the readers good I have beaten out and explained, showing the true differences which he handled covertly for his best advantage. Wherein the judicious may discern, how Mr. Sm. hath been up and down, wavering like a reed shaken of the wind; sometimes seeming to allow translations, sometime bitterly writing against them: that as easy it is to know *the way of a serpent upon the rock;* as the way of a man with his mineon error.

A DEFENCE OF CHRIST'S MINISTRY in the church: against the contradiction of M. Smyth.

VNto the former battle against the scriptures, M. Sm. addeth strife about the ministry: affirming that *the triformed presbytery* (as he calleth it) *consisting of three kind of Elders, viz. Pastors, Teachers, Rulers, is none of God's ordinance, but man's devise; and that lay elders (so called) are antichristian.*

That other point, being an idol of his own invention, which he would have had worshiped in our church, I have more largely dealt against: this latter being a thing oft discussed heretofore, and no new thing by him alleged; I will the more briefly answer.

M. Smyth a while before, both agreed in judgment with us; and wrote in defense of this ministry which now he oppugneth: but that his first faith and labors, he retracteth in this book: and sithence is fallen into further error about the covenant between God and his people. So by degrees he is come to undermine the word, the ministry, and the covenant of grace, three main grounds of Christian religion: to manifest himself one of those which privily should bring in damnable heresies, even denying the Lord that hath bought them, and bring upon themselves swift damnation.

Touching the Eldership, his assertion is; *The presbytery is uniform consisting of Officers of one sort. Esa. 66. 28. compared with Exod. 28. 1. and Num. 11. 24. 25. 1 Tim. 3. 1—8. Act. 14. 23. Phil. 1. 1. Ier. 23. 1—4. Ezek. 34. 1—6.*

If this opposite would have avouched the contrary, he mought with far more reason have alleged these scriptures. For Isa. 66. 21. speaketh of *Priests & Levites.,* which had charge of the sacrifices & sanctuary: and Num. 11. 24. mentioneth the LXX. elders of Israel, joined with Moses to aid him in the government: and which mought not meddle with the sacrifices. And are these fit scriptures to prove *Officers of one sort?* If he mean no other *Uniformitie* in the presbytery, then was between those Elders and the Priests, he fighteth with his own shadow, not with us: who hold a more strict agreement in the Eldership of the church now, then was in that Eldership and priesthood of the law; where one tended to civil causes, the other to ecclesiastical. But I will come to his *reasons, proving the Elders to be of one sort, viz. all Pastors.*

First in the old testament (saith he) there was but one kind of Priests, who had equal authority to administer all the holy things: excepting the high Priest, who typed forth Christ: so proportionably in the New Testament, there is but one sort of Elders, who succeed the Priests in the dispensation of holy things. Esa. 66. 21.

Behold here at first, the falsehood of this adversary: even now he quoted scriptures that spake of Priests, Levites and other Elders; all which were different: and here he taketh one sort only, *Priests,* to conclude about the Eldership of the church of Christ. But thus to reason from part of the figure; to the whole thing figured, is mere deceit.

Again, he misseth in his proportion, making all the Elders now, to *succeed the Priests* then, who *had equal authority to administer all the holy things.* For the prophet speaketh both of *Priests* and *Levites* Isa 66▪ 21. which had not equal authority in all the holy things, as the law plainly showeth, Numb. 16. 8. 9. 10. 40. and 18. 2. 3. If now all the Elders be of one sort, & equally administer all the holy things, proportion is not kept with the Priests and Levites of the law as Isaiah prophesied.

M. Sm. saw this inconvenience, and therefore afterwards seeketh thus to shift it off. *The Deacons* (saith he) *in the new testament are answerable to the Levites in the old; as the Elders ar answerable to their Priests Esa.* 66. 21. *compared with* 1 *Chron.* 26. 20.

Here again he useth his former fallacy, concluding from part of the Levites, unto the whole. And taking one piece of scripture he neglecteth many other which make against him. For as 1 Chron. 26. 20. showeth that some Levites had charge of the treasures; so 1 Chron. 23. 27. 28. &c. and 25. 1, 2. &c. and 26. 1, 2. &c. & Num. 18▪ & other scriptures many, show that othersome were assistants to the Priests in the service of the Lord's house in all businesses, standing every morning and evening to give thanks and to praise the Lord: and together with the Priests did teach & instruct the people, according to the blessing which Moses pronounced upon the whole tribe, Deut. 33. 9. 10. So that the Levites were Ministers also of the word & prayer, which is directly differing from the Deacons office in the Church now, as appeareth Act. 6. 2. 3. 4.

As in the Old Testament there was the sanhedrim which consisted of 70. ancients for the administration of the kingdom, which was a type of the visible Church, all which elders in their first institution did prophesy and were of one kind under Moses: so in the new testament under Christ Jesus

which is the King of the Church there is asu••drion or eldership consisting of ancients of one kind, who administer for the good of the Church. Rev. 4. 4. & 5. 6.

First here is the same fallacy that we had before, concluding frō a part to the whole. For in the former, Isaiah was cited for Priests and Levites to be figures of our Ministers, and now the Ancients of Israel are alleged for figures also; & because these Anciēts were of one sort, therefore all the Presbyterie figured both by Priests of Levi, and by Ancients of other tribes, must be all of one sort. The conclusion is vanity. Rather the reason should be framed thus, as the teaching Priests were of one sort and the governing Elders of another; so the teaching Ministers, and the governing elders differ at this day.

Or, taking those Elders politik, to be figures of our Elders ecclesiastik, as M. Sm. maketh them, the true proportion is but this, as governing elders then, so governing elders now, are all of one sort; and this is that which we hold.

Neither will his other places Rev. 4. 4. and 5. 6. help him any better. For he seemeth to understand by that vision, the church; and by the 24. elders about the throne, (all which were of one kind) the eldership of the Church: but he should with all have considered, that besides those *Elders,* there were 4. other winged creatures full of eyes, which incessantly praised God, and went before the Elders in this action of worship: and these were of the number of the redeemed by Christ blood, and of the Kings and Priests that reigned on earth; and being as meet to signify the Teachers of the Church, as the 24. are to signify the ruling elders; will rather show a difference between the teachers and governors of the Church; then that they should be of one sort. Howbeit I rest not in his exposition of those Elders: but that is another point.

Again (saith he) if Pastor, Teacher, Elder, had been 3. offices formally differing, the Apostle intending to teach the several officers of the church, would have mentioned them, 1 Tim. 3. but there he only mentioneth Bishops and Deacons, according as Philip. 1. 1. go: Bishops are only of one sort or kind.

How M. Sm. understandeth this phrase of *formally differing,* I cannot tell; his logik is not like every man's: the speech being well taken, I admit of; and do deney the consequence of his argument, that *if they differ formally* they should have been mentioned 1 Tim. 3. for it is as if he should have said, if *Priests* & *Levites* differ formally, Moses would so have mentioned them, Deut. 33. 8.-10. Nay Moses having mentioned the difference other where; thought it not needful to set it down here; and so doth th' Apostle. It is a weak ground to conclude against a thing, because it is not written in such or such a chapter.

But the Apostle (saith he) *intendeth to teach the several offices of the Church.* Not so; but rather he intendeth to show, how officers in general should be qualified; and setting down things common to all, it had been needless repetition to speak of the Pastor first, and the same things of the teacher, and again the third time, the same of the Elder: he useth no such tautologies. And Timothy needed not to be taught what offices belonged to the Church, though he mought have need to be put in mind of their qualifications. Yet even in the same Epistle, upon other occasions, he mentioneth the difference of the office, some being to *rule*

well, some to labor in the word and doctrine. Of which we shall speak anon. And in his other Epistles, the like differences ar plain. Rom. 12. 7. 8. 1 Cor. 12. 4. 5. 28.

Moreover, (saith he) if th' Apostles had ordained three kind of ELDRS Acts. 14. 23. they would have mentioned them with their several kinds of ordinations: but that is not doon: for in one phrase their election and ordination is mentioned: go; their ordination being one, their office is one, and not three.

A reason much like the former, & of like vanity; for to say, such a thing is not mentioned in such a place, therefore it was not doon; is inconsequent.

And here the minding of his own words, mought have stayed him from so concluding: for if Luke writing the action, doth *in one phrase* yea even in one word sum up both the election & the ordination, which yet ar different, and doon with many circumstances: may he not also under the general name *Elders,* imply different sorts. Again where the holy Ghost expresseth not any one kind of ordination, nor any one word spoken to the officers, concerning their charge and office laid upon them; which yet no doubt was doon: Who would look for a *several kind of ordination,* to be mentioned in such a place?

Further if there had been 3 kind of Elders at Ephesus, then the Apostle at Miletum would have given them several charges as having several duties lying upon them: hut th' Apostle Act. 20. 28. giveth them one general charge common to them all, namely the duty of feeding, the work of the Pastor. go, they are all Pastors.

These reasons be all of a suit: and the prayer of David seemeth to have prevailed against this man, for *when he shooteth arrows,* they ar *as broken:* or *like unto staws.*

First, we cannot say what *several charges* Paul gave those Elders; seeing all his words in particular are hot recorded. For there is no doubt, but he spake many moe words, then are set down: and it is usual in the scriptures, to sum up men's speeches.

Secondly suppose he gave no *several charges, but one general common to them all,* which was *Poimainein* to feed and govern the flock: yet will not this prove that they had all one undistinct office: anymore then that Peter had no other then a common Pastors office, because Christ gave him but a general charge common to all Pastors *poimaine, feed* my sheep.

The Priests and Levites had distinct offices, as before is manifested: yet Hezekiah speaking to them all generally, (as Paul doth here to the Elders,) gives them not several charges, according to their several duties, but useth one common exhortation to them all: which if one would pervert, (as this man doth Paul's speech,) he mought plead that all the Levites then were properly to burn incense, as that all the Elders now should properly do the Pastors duty. See 2 Chro. 29. 4. 5.—11.

The conclusion which he maketh that therefore *all are Pastors,* if he mean it in the strict sense, is deneyed, as inconsequent. If in the large sense, it is from the question, and deceiveth by ambiguity: for Christ is a Pastor, the Apostles-were Pastors, and so are all Bishops & governors generally: yet no man I think doubteth but these do differ.

Besides. Eph. 4. 11. Pastors and Teachers are all one office. For whereas the Apostle had spoken distributively before of Apostles Prophets, Evangelists as intending them several offices: he speaketh copulatively of Pastors and Teachers, exegetically teaching that they are both one office.

First, let it be observed, how himself doth say, *Apostles, ProphetsEvengelists* were *several offices;* yet can he not deny, but generally they were to *poimaeinein,* that is do the duty of Pastors, feeding and governing the Church of Christ: & so his former exception against Act. 20. is found of no weight. Also his reasons from Isa. 66. 21. & Numbers 11. 25. for one sort of officers to be figured in the law, are of as little value; unless we should think that the principal officers of the Christian Church, were not figured or prophesied of at all.

Secondly the exposition which he giveth of Ephes. 4. 11. is against the Apostles purpose, who distinctly and distributively setteth down the divers gifts and offices of the church: and therefore cannot be thought to express one & the same office by two names. For though he *speak copulatively, pastors and teachers,* yet is there no reason why these should be taken for one, seeing this word *and,* coupleth divers things & divers officers; as *Apostles and Prophets,* Eph. 2. 20, and 3, 5. *Apostles and Elders* Act. 15, 2. *Prophets & Teachers,* Act 13, 1. and a thousand the like. Neither needed he *teach exegetically,* by way of exposition what the pastors office is; seeing it was as well, if not better known, then the Prophets office or Evangelists: neither is it an exposition, when the latter is as dark and more then the former; and the first more proper then the second. For the proper name of the office, as M. Sm. takes it, is *Pastor:* now to say *Pastors that is teachers,* were to explain the proper by the unproper, or commune name, which neither Paul nor any wise writer useth to do.

But is ignorance or a worse thing that causeth M. Sm. to pervert so plain a place. The Apostle particulating the several offices *some Apostles, some Prophets &c.* doth in the last branch according to the elegancy both of the Hebrew and Greek tongues, omit the word *some,* putting *and* in the stead, in the very same meaning. An example of the Hebrew may be seen Hos. 3. 4. where the Prophet telleth how Israel should remain *without King, and without Prince, and without offering, and without statue, and without Ephod, and Teraphim:* meaning *and without Teraphim.* Here in the last place the word *without,* is omitted, and to be understood of the reader, as our English translation doth express; for it were trifling to say as Mr. Smyth, that the two last are one, because *and* coupleth them, or that *exegetically* one expoundeth another, when as it is but an elegancy in the language: as all that have skil in it can tell.

The like is in the Greek tongue, and in Paul's own writing▪ Gal. 3. 28. There *is neither Jew* (saith he) *nor Greek; there is neither bond nor free: there is neither male and female:* that is *nor female*▪ where *and* coupleth in the last place, male and female, not as of one kind but divers; and meaneth the same that *nor* did before.

The very like phrase and elegancy useth he here, Eph. 4. 11. as any that favoreth the language and purpose of the Apostle, may perceive. and this is plainly confirmed by the Syriac, which speaketh of the two last as of the former, saying, *and some Pastors and some Teachers.* It is also manifested by Paul himself elsewhere distinguishing these two offices, as 1 Cor. 12, 8. *to one is given the word of wisdom, and to another the word of knowledge:* and Rom. 12. 7.

8. *or he that teacheth on teaching, or he that exhorteth on exhortation.* And if in one place he putteth a difference; we should not think that in another he takes it away. And there is no plain doctrine set down in scripture, but may be corrupted by such violent expositions as Mr. Smyth maketh of this place.

Lastly (saith he) if all the Elders have the pastors gifts, and the works of the pastor, and the pastors ordination, then they have all the pastors office. But all the Elders have the pastors gifts viz. the word of wisdom or the gift of exhortation, Tit. 1. 9. and therefore the pastors work, as Act. 20. 28. 1 Pet. 5. 2. which is feeding or exhorting: and so the same ordination. Act. 14. 23. Therefore all the Elders have the same office of the Pastor, and so are all of one sort.

The second part of this reason is deceitful; for though in some sort and common measure all the Elders have the pastors gifts, & ordination, and do the pastors work; being all *Bishops,* that is, careful lookers to, and feeders of the flock: yet in special manner & measure they differ in all. Otherweise, we may also confound other offices: as Apostles and Evangelists, the Evangelists and the Pastors. For Paul an Apostle saith of Timothy an Evangelist, *he worketh the work of the Lord, even as I.* Had these two therefore one office? Again, Timothy and Titus Evangelists, and the other pastors of the churches, had the same gifts, namely the word of wisdom to *exhort,* 1 Tim. 6, 2. Tit. 2, 15. with Rom. 12, 8. and therefore the same work, (as these scriptures alleged show;) and the same ordination by imposition of hands of the Apostle and Eldership 2 Tim. 1. 6. 1 Tim. 4. 14. with Act. 14. 23. Will M. Sm. hereupon conclude, therefore *all pastors have the same office with the Evangelists?* If he acknowledge an error in that, so may he do in this. For it is the special excellency of the gifts of exhorting, teaching, ruling, which causeth the pastors, teachers, rulers, to be designed unto several works and offices. For it were vanity to suppose, that the teachers mought be without the word of wisdom at all, or Pastors without the word of knowledge, or rulers without both. Everie Levites lips were to preserve knowledge, for the people to seek the law at his mouth, as at the priests; Deut. 33. 8. 10. Mal. 2. 7. yet was there difference in the office So in Christ's Church where gifts are bestowed in variety, he that excelleth in the word of wisdom and exhortation more then doctrine, is (being lawfully called thereto, a pastor; and he that excelleth in doctrine more then in exhortation, is a teacher: and they that excel other brethren in discretion gravity &c. though they have not meet gifts for pastors or teachers, are (being called thereunto) Elders or governors, to assist the other in guiding the ways of the church. And needful are they unto the same, for one man may well teach an hundred, but two men will scarce govern half so many in peace and order: so great a difference there is, between the knowledge of the truth, and the due walking and practice of the same.

Whereas therefore M. S. gives all the Elders, the *word of wisdom,* and so the pastors office; meaning strictly and properly: he contraryeth the Apostle who saith, *there are diversities of gifts; and to one is given the word of wisdom, and to another the word of knowledge;* and again speaking of office, he mentioneth distinctly *teaching, & exhorting, & ruling,* not in one person but in sundry. Although sometime speaking of the Eldership in general, he ascribeth the same work in general thereto, as in Tit. 1. Act. 20. and other like places. Of the ordination Act. 14. we spake before.

Now after all these reasons, M. Sm. thus concludeth. *Hence this con•ectorie* (saith he) *ariseth: that the Eldership consisting of three sorts of Elders, is the invention of man, having both an antichristian ministry and government in it. And therefore when the popish prelacy was suppressed, and the triformed presbytery substituted, one antichrist was put down, and another was set up in his place. &c.* with other like contumelies.

But the falsehood and vanity of his reasons having been manifested, all these reproaches do turn into his own bosom, and in him is fulfilled the word of the Prophet, whiles like the raging sea, he thus casteth up mire and dirt. For God having given to his church *diversities of gifts, diversities of administratiōs* (or *offices,) and diversities of operations,* some for to *teach,* some to *exhort,* some for to *rule;* and having evidently distinguished between *Teachers,* and *Governors;* between those Elders that *rule well,* and those that *labor in the word & doctrine:* it must needs be the spirit of Antichrist and of Satan, that thus despiteth Christ's holy ordinances, which this adversary himself sometime acknowledged and walked in; and now hath forsaken, without ground of truth. But he hath more yet to say, in *answering the objections for 3. sorts of Elders:* which he thus layeth down.

The first objection.

1 Tim. 5. 17. In this place the Apostle maketh two sorts of Elders, 1. those that rule only, 2. and those that teach and rule. And Ephe. 4. 11. he maketh 2. kinds of those that teach, Pastors and Doctors. Therefore there are 3. kinds of Elders formally differing each from other.

Mr Smiths answer.

The Apostle to Timothy teacheth that Elders are to be honored for 2. works, well ruling and laborious or painful teaching: and the place doth not import a distribution of Officers, but a commendation of several works of one office: and the specialty consisteth not in the works of ruling & teaching which are common to all Elders; but in the quality of the works, viz. well ruling, and painful teaching, as if th' Apostle should say. Elders are to be had in double honor for wise government, but much more are they to be honored for their laborious and painful teaching.

Reply.

If empty words mought carry away matters, it were woe with the truth of religion, for ech spirit of error would bear it down. A doctrine most plain, set forth in evident words; is here turned aside, with a deceitful gloss, contrary to the tenor of the text.

Two several works he acknowledgeth *ruling* and *teaching:* yet two several men for these works he will not admit of. But had he learned the Apostles word, who is sufficient for these things? he mought have seen a reason of the counsel of God, in adding helps to the teachers of the word. For if the Apostles those excellent master builders, had need of supply, for want of sufficiency; how much more need have we weaklings? It is God's usual administration in his church, for several works to appoint several persons: so to Moses he committed the government political, to Aaron the ecclesiastical. To Moses he adjoined 70. ancients of

Israel; besides the ordinary inferior governors: to Aaron he gave for a gift the whole tribe of Levi. The Levites had also their special distributions, some helping the Priests in sacrificing &c. some tending to song and music, some warding the Tabernacle, some looking to the treasures: all jointly the Ministers and teachers of the church. Deut. 10, 8. & 33. 10.

Christ also providing for the good of his church, as he hath *diversities of operations* or effects to work in the same, so hath he given *diversities of gifts,* and these to diverse persons, and also with *diversities of ministries* or offices, some to *teach,* some to *exhort,* some to *distribute,* some to *rule;* that that gift which is dim in one man, may shine clear in another, and the church have the use and benefit of all. Now comes M. Sm. and he not being able to deney the diversities of works and operations required in the church: yet dareth deney the diversities of offices, and will have one man in one limited office of the Pastor, to do all that pertaineth to exhorting, teaching, and governing of the church: though the scriptures do so plainly distinguish. And if men excelling in the gift of exhortation, be chosen to attend unto that ministration or office of exhorting; and others excelling in the gift of teaching, others in governing, be chosen to execute their gifts in the teachers and governors offices; this he exclaimeth to be Antichristian: for one office he thinks must do all.

To this end wresteth he these words of Paul *The Elders that rule well, are worthy double honor: specially they that labor in the word & doctrine.* The *specialty* saith M. S. consisteth not in the works of *ruling & teaching,* but in the quality of the works, viz, *well ruling & fupainllteaching.* I deney this violent construction: and affirm the *specially* here added of Paul, to respect a special distinct person in and for his work: as may thus be manifested. The Apostle treateth of *honor,* and unto whom it belongeth. *Honor widows* (saith he) *which are widows in deed. Givedouble honor* to the *Elders that rule well: specially* to *them that labor in the word.* As *honor & double honor,* respecteth several persons in their several estates and employments; so *double honor* and *special double honor,* respecteth several persons in and for their several works and employments; some *ruling well,* othersome *laboring in the word.* Thus the scripture is plain. But M. S. will have the *specialty* to consist in the *quality* of the work, viz, *well ruling* and *painful teaching,* As if Paul would have double honor given to them that *rule and teach,* but *specially* if they *rule well & teach painfully.* But thus he neither speaketh nor meaneth. For all *rule* is either *well* or *ill:* but *ill rule* deserves no honor, therefore it were unmeet to appoint *double honor* in this respect, where *open rebuke* rather is due, and where loss and damage followeth, because the work must burn. 1 Cor. 3. 14. 15. But take it as the Apostle speaks and intends, *widows indeed* are to have honor: the *well ruling Elders* are to have *double honor,* thus it is meet, and the meaning evident. Now the *specialty* cometh after *well ruling,* and respecteth another work, *laboring in the word:* where the former word *well* is again to be understood. For false teachers labored in the word, to seduce and deceive: such were to have no *special double honor,* but their *mouths stopped,* and to be turned away from, though they creep into houses, though they use fair speech and flattering, though they take such pains, as they compass sea and land to make one of their profession.

Again, the word *laboring* makes not the *specialty:* as M. Smyth interpreteth it, *painful teaching;* for *labor* is a common duty lying upon all church officers, whose office is not in idleness.

None can rule well but with labor: none can teach well but with labor: and therefore PAUL useth this word of all the officers, 1 Cor. 16. 16. So the *specialty* here is not for labor simply, but for *labor in the word & doctrine,* which some Elders did; differing from labor in government, which othersome did, as is evidēt both by this & other scriptures, as 1 Cor. 12. 28. *thirdly teachers; after that governors:* and Rom. 12. 7. 8. *he that teacheth on teaching: he that ruleth with diligence.*

Thus several men were employed in these several labors or works, and in respect of the persons employed, is the word *specially* added, and purposely put between rulers & teachers, as if the Apostle should say, they that labor in ruling are worthy of double honor, specially they that labor in teaching. And that this is Paul's mind his plain words show, when he saith, *they that rule, and they that labor:* where this word, *they,* leadeth to diverse persons; as in other scriptures, they that have doon good, and they that have doon evil; they that weep and they that rejoice; and innumerable such speeches. Again the word *specially* being put between *them that rule,* and *them that labor,* confirmeth this yet more: for it increaseth the distinction: as when Paul in the same Epistle saith, God is the savior of all men, *specially of the faithful:* the word *specially* distinguisheth *the faithful* from other common men of the world, who have not faith in God, and yet are saved or preserved by him, that is the preserver of all his creatures, and saveth man and beast. So to Titus he saith, there are many deceivers of minds, *specially they of the circumcision;* where the word *specially* distinguisheth those of the circumcision from other deceivers; and meaneth not the same, but different persons. And if here we take it not so for several persons (where *well ruling* is first set down, and *specially* comes after, for such as *labor in the word and doctrine:*) we overthrow the force and grace of Paul's gradation, or stepping to his specialty. And if he had meant as M. S. takes it, for the *quality of the works,* doon by the same persons: it should be as otherwhere Paul writeth, *they that▪labourmuch* or *labourmore* then the rest: but he speaks not so here.

M. S. expounding the place of the same persons to be honored *for wise government, but much more for their painful teaching:* confirmeth not his doctrine by any circumstances of this scripture, but citeth others saying,

Answer.

That this is so see Tit. 1. 9. and 1 Thes. 5. 2. 1 3. with 1 Tim. 3. 1. 4.

In Timothy the Apostle saith every Bishop must be didacticos, and proistamenos: and therefore that some Elders are only didacticoi, and not proistamenoi, is contrary to the Apostles intent. Further in Titus, the Apostle expoundeth didacticos to be able to exhort with wholesome doctrine, and to convince the gainsayers: how then shall some of the Elders be rulers only?

Reply.

That all Bishops must be *didacticoi,* that is, apt and ready for to teach, reprove &c. I grant: yet that they must therefore hav all one office Ideney. For Apost. prophets, Evangelists, &c. were all *didacticoi,* yet differed in office. But how then *shall some of the Elders be rulers only?* I

answer, even Ruling Elders are to be *didacticoi,* and yet have the office of ruling only. For everyone set over others to teach or inform them in faith or manners, must have aptness to teach the things pertaining to their office, and convince the contrary: or else they are unfit for the place.

But have they not then the teachers office? No, for this aptness to teach is common to all offices of government, but in several sorts, according to every man's function. For example, an Apostle must be apt to teach as an Apostle: and though a man have aptness to teach as a pastor, yet hath he not therefore aptness as an Apostle. For the office is greater, and requireth greater gifts. So a ruling Elder must be apt to teach as a ruler: yet hath he not therefore aptness to teach as a pastor, in whom greater skil is required.

Let us see this in Israel▪ Aptnes to teach was to be in all the Governors: in the whole tribe of Levi generally, Deut. 33. 10. in the priests of Levi more specially, Mal. 2. 7. Deut. 24. 8. in the judges of Israel also according to their office, Deut. 1, 13, 16. with Exod. 18. 15, 16, 21, 22. For this cause God gave the 70. Elders, the spirit of prophesy, Num. 11. 17. 25. And in the reformation by K. Jehoshaphat, we find not only priests and Levites, but other Princes of the king, sent for to teach the people, 2 Chr. 17, 7, 8. 9. These all were *didacticoi,* apt to teach, but in several respects, and measures, and in several offices.

Otherweise if one will understand aptness to teach, strictly as in the pastors office: then are Paul's words to be taken figuratively the whole for a part, or general for a particular: as a Bishop, that is a teac•hing Bishop, must be *didacticos.* And thus the scripture some••me speaketh; as Deut. 33. 8. 10. of the whole tribe of Levi, it is said *they shall teach; they shall put incense* &c. when as, though all were to teach, yet all were not to burn incense but the Priests only; Also in Deut. 10. 8. of the Tribe of Levi in general, it is said, God separated them, to *bear the ark, to stand before the Lord to minister unto him, and to bless in his name.* Yet were there special things about blessing, bearing the ark, and other ministration, which belonged to the Priests of the Levites in particular. Even so Paul writing to Timothy and Titus, of the Eldership in general, may note some things, which more specially pertain to some only in particular.

Touching the word *Proistamenos; Provost* or *Ruler;* although I will not deney but every Elder may be so called in a large sense: yet specially it is the title of Ruling Elders only. And it is an oversight in M. Smyth to write that the Apostle saith, *Every Bishop must be proistamenos:* for that word hath relation to the *ruling of his own house,* which every Bishop must be able well to do; but in relation to the Church, the governing elders only are called *proistamenoi;* and it is their peculiar title, even as Pastors and Teachers are peculiar titles to others, and the name BISHOP and ELDER, common to them all.

In the last place M. Sm. repeateth his former reason from Ephes. 4. how the Apostle saith not *some Pastors, some Teachers,* but *Pastors & Teachers copulatively.* But that is before answered, and the plain meaning of Paul manifested, to be, *some Pastors* and *some Teachers,* as the ancient Syriac speaketh, and other reasons from that and the like scriptures do confirm.

The 2, objection.

1 *Cor. 12. 5. 8. 28. The Apostle saith, there are diversities of ministries namely one that hath the word of wisdom, another that hath the wordof knowledge, another that hath government, verse. 28. Therefore the Eldership consisteth of three sort of Elders.* &c.

Mr Smiths answer.

First it is granted that there are diversities of ministries, as Ephe. 4. 11. 1 Tim. 3. 1. 8. Phil. 1. 1. namely Apostles, Prophets, Evangelists, Pastors, Deacons. Yet it followeth not hereupon, that elders are of divers sorts, as is pleaded. see verse. 28.

Again the word diaconia, signifieth sometime any spiritual work proceeding from any member or officer of the Church, as 2 Cor. 8. 4. alms is called diaconia, 1 Pet. 4. 10. diaconein signifieth any work that proceedeth from any gift. So it may signify here: and all the works that follow almost: may be referred thither. Only there are certain energemata mentioned in verse. 10.

Reply.

I perceive though the light shineth in darkness, yet the darkness comprehendeth it not: especially when men do wink with their eyes, least they should see. The sun shineth not clearer at noon, then the truth shineth out of this scripture, with M. S. seeks to darken with a cloud of deceit. The Apostle teacheth, first that one and the same spirit of God, bestoweth on the Church *diversities of gifts;* to one the word of wisdom, to another the word of knowledge, &c. Secondly, that one and the same Lord, (Jesus Christ) giveth to his Church, *diversities of ministries* or offices, that so the divers gifts may be ministered to the people, doctrine by the teacher; exhortation by the exhorter or pastor; government by the ruler &c. Thirdly that one and the same God (the father of whom are all things) worketh or effecteth diversities of effects or operations in the Church, by those divers gifts, and divers ministries. For example; as Christ is given for Prophet Priest and King of the Church; a Prophet to work upon the knowledge of men, that they may discern syn and righteousness: a Priest to work upon the will and affections, killing them as sacrifices, that a new and reasonable creature may be given up to GOD; asking, that the things taught by prophesy; and applied by priesthood, may be orderly practiced in life, preserved from all adverse power, and in the end perfected: even so in his Church (besides extraordinary miraculous Ministries of Apostles, Prophets, Evangelists, Tongues, gifts of healing and the like, which were but for a time,) he hath set ordinary permanent Ministries to the worlds end; of teachers that by the word of knowledge should teach & inform the minds of men; of Pastors, that by the word of wisdom should exhort and apply the truth unto the conscience and heart of men; and of Governors, that by diligent rule, should look unto the practice and walking of men, & conserve the church in order and peace. Thus God effecteth divers effects by the divers Ministries in his Church, as the Apostle teacheth.

Now though in the enumeration of the Ministries, Teachers & Governors are evidently distinguished, as *thirdly teachers, after that, governors;* and elsewhere as plainly distinct in their administrations, as *the Elders that rule well, & they that labor in the word and doctrine:* and again, *he that teacheth on teaching: he that ruleth, with diligence:* yet Mr Sm. would darken all

this light, with this dim answer, *it folowes not hereupon that elders are of divers sorts: see verse* 28. as if he should say, though the Apostle plainly speaks it, yet do not you believe him.

So though Paul expresseth the office of *Teachers,* 1 Cor. 12. 28. which M. S. will hav to be the *exegesis* that is the expositiō of the word *Pastors* Ephe. 4. 11. and so must needs be the proper and plain name of the office: yet in his book where he pleads for the abomination of Anabaptism, he thus proclaimeth, among other challenges, *Loe. we protest against them, to have a false Ministry of Doctors* or *Teachers:* as if he would have the world to take notice, that he meaneth to war against heaven.

With like grace striveth he against the word *Diaconia, Ministry,* (which the Apostle useth, 1 Cor. 12. 5.) saying *that it signifieth sometime any spiritual work* &c. and, *so it may signify here.* But if such shifting & winding may be admitted, we shall have no truth so plain, but may be oppugned: yea Judaism and Atheism may be maintained. For we allege against Jews to prove the death of Christ how the Angel prophesied *Messiah shall be slain* Dan. 9. 26. I, saith the Jew, but *Messiah* sometime signifieth any one that is anointed; Priest or King; & so may it here be meant of any anointed governor, & not of him that is properly the Messiah. Tel an Atheist that God made heaven and earth; and he may answer that *Elohim* God is sometime used to signify Angels, Psal. 8. 5. with Heb. 2. 7. sometime to signify Magistrates, Psal. 82. 1. 6. and therefore he believes not any such God properly, as we profess. Thus every truth, upon a diverse use of the word, may be turned away.

But showeth Mr. Sm. any reason, why *diaconia* should so signify here? none at all: but saith, *so it may be,* and telleth of *certain energemata mentioned verse.* 10. which is as much to the edifying of the reader, as if he had told him there are certain giants of the sons of Anak, with whom it is not safe to meddle.

He should not thus trouble the reader with clouds; the truth is clear and plain. For *diaconia* is the most proper fit word that the Apostle could possibly use; it being the ordinary word used for ministry of every kind; as the *ministry* or *office* of the Apostleship, Rom. 11. 13. 1 Tim. 1. 12, the *ministry* of the Evangelists, 2 Tim. 4. 5. the *ministry* of Pastors or Teachers, Col. 4. 17. the Ministry of Rulers, and ministry of Deacons, Rom. 12. 7. 8. Act. 6. 1 Tim. 3. 12. 13. So *Diaconos* is every minister, and *Diaconia* every *ministry* or *administration* of what sort soever. Now Paul here spake before of divers *gifts* to be administered; and after of divers *effects* or *operations* of the gifts being administered; & between booth mentioneth *diversities (diaconioon)* of *ministries* or *offices* whereby those gifts should be administered and manifested in the Church, that they might be effectual: which what can they be, but the offices or ministries committed to men and executed by them for this end? Even as immediately followeth *the manifestation of the spirit is given to every man to profit withal.* And after by a similitude of the body, and members, applied to the Church and officers, he confirmeth the same. But though the wisdom of God poureth out her mind unto us, and maketh us to understand her words: yet some men will none of her counsel, they despise all her correction.

The 3 Objection.

The Apostle Rom. 12. 6. 8. *maketh an opposition between prophesy and an office and maketh five kinds of officers, Pastors, Teachers, Rulers, Deacons, Widows.*

M. S. Answer.

That is denied to be the true resolution of the place &c. for although there be five several actions repeated, yet doth it not follow that there are five several officers to perform those actions: for one person may perform them all, and yet be no officer, viz. teach, exhort, rule, distribute, show mercy. 1 *Cor.* 14. 3. 26. 31. *Rom.* 12, 13. 1 *Cor.* 5. 5.

Reply.

Behemoth is so big that he trusteth to draw up Iarden into his mouth; but no beast (I trow) weeneth that he can drink up all the waters of the sea. Korah thought so well of his holiness and ability, that though he were but an ordinary Levite, he could do the Priests office also: but I never heard of man til now, that could *perform all the actions* that are to be doon in a church. The Apostles could not tend to two offices therein at once, but got others to do one; & notwithstanding complained of their inability in that, saying *who is sufficient for these things?* And may one person now perform all actions? needs must the works become much more easy; or the person that doth them, much more mighty, then any that lived in the Apostles time. How ever it may be in distress and extremity, that one man may do some things one after another, about all these actions, yet *perform* them he cannot. And who but one stricken *with madness and blindness and astonying of heart,* (as Moses did prophesy) *to grope at noon day, as the blind gropeth in darkness,* could read this scripture Rom. 12. and the other places cited, & gather such a doctrine from them? The Apostles purpose in Rom. 12. is to persuade unto virtue, among virtues specially to *sobriety* or *modesty,* which bewtifieth all good actions. Hereunto he persuadeth by this, that every man hath but his part and measure from God, & one hath not all. This he confirmeth by the similitude of the body, whose members have *not all one office or action,* but many: so is it with the church; for God hath given *divers gifts* unto the many members or persons of the same; some have simply the gift of prophesy, which they may use to the edifying of the church, some have an *office* or *ministry* also whereunto they are appointed and must attend. Some are *Teachers,* some *Exhorters,* some *Distributers,* some *Rulers,* some *shewers of mercy.* Everyone of these must look to the administration and dispensation of his gift, in sobriety, according to the measure and vocation that he hath from God, for the good of the whole body of the church.

The like doctrine is taught again, 1 Cor. 12. 4. 5. 8—12. &c. Now let him that readeth consider, whither M. Sm, doctrine that *one person may perform all these,* be not as directly opposite to the Apostles meaning and scope, as darkness to light? But he hath yet more to answer.

Answer.

Again the distributive particle Eight four times repeated, in prophesy, diaconia, exhorting, and teaching, importeth thus much: that the Apostles intention is not to subordinate teaching and exhorting to diaconia, but to oppose ech of these 4. *particulars to other, as thus: Prophesy is the manifestation of a gift,* 1 *Cor.* 14. 3. *Diaconia is the office, & there are divers kinds thereof* 1 *Cor.* 12. 5.

Teaching is one action or work of the prophets or officers 1 *Cor.* 14. 26. *Exhorting is another action or work of them.* 1 *Cor.* 14. 3. *Hence it followeth that teaching & exhorting are as well subordinate to prophesy as to diaconia.*

Reply.

Thorns and snares (saith Solomon) *are in the way of the froward:* that find we here. For to trouble and entangle the simple reader, all shifts are sought out, least truth should prevail. First the objection was of M. Smiths own contriving, as he liked best to answer: otherwise he could not (I suppose) be ignorant, that most learned men of these times, (so far as I have seen) though they detest his error, do grant his conclusion. But he concludes not the question, namely that 1. Teaching, 2. Exhorting, 3. distributing, 4. ruling, 5. showing mercy, are all to be performed in the church by one person: or that Paul intends any such thing here. I have before shown the contrary.

But I will labor to break his snare, that the simple fall not therein. *diaconia* he rightly interpreteth *Office,* and saith, *there are diverse kinds thereof:* citing 1 *Cor.* 12. 5. Let this be compared compared with his answer before to the second objection: where he pleaded that *diaconia* in 1 Cor. 12. 5. mought signify *a work.* There he set himself to cavil against the truth, here unawares he granteth it. Well, seeing *diaconia* here is an *office;* and there be offices divers: let us proceed. *Teaching* (saith he) *is one work of the prophets or Officers; exhorting is another work of them.* Of *them,* I grant; for they are divers: but is it of *him,* that is of one and the same officer? is there any word or title that intimateth this? none at all, but the contrary: for as the Apostle mentioneth divers works, *teaching exhorting &c.* so mentioneth he divers persons, *the teacher, the exhorter, the distributer, the ruler.* Neither doth he say, let him that teacheth, teach, & exhort, & distribute, and rule, as if one man should do all: but, let him that teacheth teach, let him that exhorteth exhort. As if he should speak of the members of the body (which similitude he used) let that which seeth, see circumspective: let that which heareth, hear attentively; let that which speaketh, speak warily &c. Would any reasonable man think, that one member must do all these actions, that the eye because it seeth, it also must hear, and speak: and not understand this of the three several members, the eye, ear, and tongue? Even so unreasonable is the collection, that Paul should mean one person to do those several actions.

But M. S. striving about the *particle eight,* which signifieth *whither* & *or,* & applying it to the 4. *particulars;* maketh the two last to be *teaching* & *exhorting:* wherein he useth deceit for advantage. For he putteth the action for the actor that doth it. The Apostle saith, *or he that teacheth, or he that exhorteth,* so noting two persons: M. Sm. saith *or teaching, or exhorting,* so noting two actions. Thus he intending to have many actions doon by one person, wresteth the scripture, and maketh it speak after his own fancy.

This being observed, his pleading about *Eight* will be little worth, for the Apostle by it, dis joineth things thus. *Gifts* ye have *divers,* which gifts ye use and manifest, either by prophesy (which any private person in the church may do, even as all other like gifts, of tongues,

interpretations, Psalms and the like:) *or* by *ministry* that is by office and charge laid upon you, which as it is divers, so everyone must attend unto, and look that he fulfil the same

Thus is here a full and perfect distribution of all the gifts that are in the church, by the two general sorts of persons, or subjects that have them: 1. private brethren, or 2. public officers.

This first division being perfect: that which followeth is an under division, or another division, not of the gifts, but of the persons that have the gifts: which are five, 1. Teachers, 2. Exhorters, 3. Distributers, 4. Rulers, 5. Shewers of mercy. The two first whereof have the sign of disjunction *or* before thē, in the other it is to be understood: for such defect is common. Now all these persons are to be referred, either to the former 1. *prophesy,* or 2. *ministry,* that is office: or both. But seeing no scripture, that I know of, speaketh of *distribution,* or *Ruling,* or *Showing mercy,* under the name of *prophesy:* therefore I refer them to the latter word *Office* or *Ministry,* to which they all agree. *Teaching* and *exhorting* I grant are doon in prophesy, by private brethren: but that they are more specially doon in ministry by public officers, none I think will deney. And that here Paul refers them to ministry, seemeth to me most evident: for *prophesy* was limited by him, *according to the proportion of faith:* so that if any brother in prophesying, kept unto the proportion of faith he did enough: but an officer must not only do this, but must also attend unto the continual doing of it, in season, out of season, privately, publicly, and therefore must give himself hereunto; whereas a private brother followeth other vocation, and speaketh but when he seeth occasion. For this cause, Paul saith here, an office should be in the office, or ministry in the ministration: meaning that it should be waited upon, and executed in sobriety. And then coming to the *Teacher* and *Exhorter,* he useth like speech, in *doctrine* & in *exhortation,* meaning that they should give themselves to these works, and execute them with modesty. So the officers, rather then the private brethren (upon whom no such burden is laid) seem here to be intended by *teacher* & *exhorter,* and so consequently diverse officers, as there be divers actions for them to perform, and have diverse gifts of God for the same end.

But M. S. continueth his answer thus.

Further if Diaconia be the genus to these 5. species following, then I saythat Diaconia signifieth not an office, but a work: and of works there are those 5. kinds. That diaconia doth sometime signify a work is plain. 2 Cor. 8. 4. 1 Pet. 4. 10. Lastly, the Apostle that knew how to speak would never have made teaching and exhortation members distributive with prophesy and diaconia, if he had intended to make them species subordinate to diaconia: therefore questionless that is not his intention.

Rather then he will yield to the truth, he seeks every corner of error: and now the diverse use of the word *diaconia* must again be urged, against the proper meaning of the same, against the evident light of this scripture, & against the man's own former interpretation. And sure he is used to rough ways and words, that saith it *is plain, diaconia signifies a work:* the scriptures that he quoteth show it not. The word signifieth *ministry* or *office,* and *ministration* or *service* doon unto any other: but *work* is an unproper interpretation. Let linguists judge. Nay let M. S. himself judge, if he will be tried by himself; for in his book against *M. Bernard* (written after this) he hath this proposition; *The true ministry hath a true office, in execution*

whereof it is exercised; Rom. 12. 7. 1. Cor. 12. 5. 28 Eph. 4. 11. I would gladly know how M. Sm. will prove his aslertion from these scriptures, if *diaconia* do not signify an *office* in this place. But it is God's special judgment against heretics, that they should be*autocatacrit•i,* condemned of themselves. Yet were it translated *work,* what would it help him? *Of works there are 5. kinds* saith he. Who denies it? but are there not also as many kind of workers? let this be disproved: otherwise to strive for the former, is to fight with his shadow.

The Apostle (we doubt not) knew well *how to speak;* and therefore spake not as M. S. feigneth, of *teaching* & *exhortation* as *distributive members;* but of the *teacher* and *exhorter.* And all men know that an *office* and *officer* have fit reference each to other; so *ministry* being mentioned in general, the several ministers ar fitly next named. But of this point I spake before.

The 4. objection

The Apostle by the commandment of Christ; writeth to the Angels of the •▪ Churches of Asia Rev. 1. & 2. & 3. That is to the Pastors which arbut one in every particular Church. For so the words are, to the Angel of the Church, &c.

Mr Smiths answer.

First it can never be proved by scriptures, that there was but one Pastor in a Church, it is plain, Act. 20. 28. that there were many in the Church of Ephesus, (that was one of those 7. Churches) that did perform the work of the Pastor, which is poimainein to feed; even all the elders verse. 17. with verse. 28. And therefore there were many Pastors in that Church in Paul's time. Again, all churches had officers of one sort, & one kind of Presbyterie; &c.

Reply.

This is the last objection which M. Sm. maketh and answereth. Other reasons many there are, more pregnant: this alone without conference with other scriptures, I know will not prove many sorts of officers But it may serve to confirm the point thus: seeing in Ephesus the were many Elders; & Christ here directeth his Epistle to the *Angel* or *Messenger* of that Church; this seemeth to be one that had the principal charge of the whole, that is the *Pastor. But it cannot be proved* (saith M. S.) *that there was but one Pastor in a church.* Neither can it be proved (say I) that there were many. Yes saith he, all the Elders in Ephesus were *poimainein* to *feed,* or do the Pastors work *therefore there were many Pastors.* I answer, it followeth not; for the reasō deceiveth by aequivocatiō or double meaning of the word. Pastor, generally taken is any governor; paricularly and strictly (whereof now we speak) it is the Exhorter, or he that hath *the word of wisdom.* In the general meaning Christ is the Pastor, the Apostles Pastors, all the Elders of a particular Church ar Pastors. Will he conclude hereupon, that an *Apostle* and a *Pastor* properly so called, is all one office?

The Apostle showeth the contrary, Ephes. 4. 11. As then an Apostle and a Pastor be diverse officers, though both do *poimainein, feed:* so *Pastors, Teachers, Rulers,* may be different officers, though all do *poimainein,* that is *feed* & *rule* the flock.

The Pastors in Israel, in the scriptures which he before alleged, Ier. 23. 1. Ezek. 34. 2, had they all one particular office? Far otherwise. For *Priests* and *Levites* were distinct in office, and other *Elders* distinct from them both, as before I have manifested. yea not only the Sacrificers, but the civil governors were Pastors. K. David was a Pastor taken to feed Jacob and Israel. Accordingly in Act. 20. & 1. Pet. 5. all the Elders may feed, & yet not all be in one & the same, but in distinct office.

Answer

Further, (saith Mr. Sm.) *the Angel of everyone of those Churches, doth not signify one Pastor only in every Church, but either the college of Pastors if they were many, or the company of the most sincere and holy men, that most opposed the corruptions of the Church, or were most holy and zealous in life & doctrine. That an Angel signifieth a company of men, is plain, Rev.* 14. 6. 8. 9. & 18, 4.

Reply.

It is not *plain,* but very obscure and figurative, if an *Angel* signifies at any time, *a company of men;* the scriptures alleged show it not. For though there is no Angel or messenger mentioned, but there is a people also implied, to whom he is a messenger; as there is no Pastor, but implieth a flock; yet is not the Pastor the flock, nor the Angel the people. Special persons are rather noted by the *Angels* in my judgment. To take the *Angel* for *a company of the most sincere and holy men;* is further from the mark: seeing some are written to, in whom little zeal or sincerity can be gathered, Rev. 3. 1. 15. and to pass by the officers, and direct the Letters to private persons, and such especially; is not according to order; encommended by Christ to the Church, 1 Cor. 14. 40.

Answer.

Lastly (saith M. S.) *in all likelihood there were some extraordinary men yet living in the Churches, either Prophets or Evangelists, that had extraordinary gifts, whose zeal and holiness might win them special estimation in the Churches: in regard whereof it might be the holy Ghost intending his Epistles to the whole Church, chiefly directeth them to these Persons so qualified, as men best able to prevail with the Church, and calleth them Angels, whether one or more: as John the Baptist is called an Angel. Mark.* 1. 2.

Reply

Any thing hath more *likelihood* with Mr. Sm. then that which is most likely to be true. Can this have *all* likelihood, that the *Evangelists* or *Prophets extraordinary,* on whose foundation Christ's Church is built, should come to that corrupt estate, which some of these Angels were come into? Rev. 3. 1. 15. Hath it *all likelihood* that such as were officers of all the Churches in general, should be intitled Angels of particular Churches? But it seemeth M. Sm. thinketh the name *Angel* must needs import some zealous or godly person: wherein he is mistaken. For the Angels are the stars in the firmament of the Church, and of these stars or Angels, many are cast by the Dragons tail, from heaven to earth, and some have the key of the bottomless pit; & some Angels hold the wind of God's spirit from blowing on the earth. So that the *Angels* or *stars* in the book of Revelation, usually signify the ministers of the

Churches, whither good or evil. Who rather in likelihood have the title of angels or messengers given unto them, both from the like title given by God himself to the Priests of Israel, Mal. 2. 7. and by the Jews common phrase, who called him that was chief ruler in their Synagogues, *Sheliach tsibbur,* that is the Legate or Messenger of the congregation; which name *Sheliach* the Rabbin's use for *Maleach* an Angel; and the Chaldee paraphrast putteth *Meshammesh* that is, a *Minister,* in the stead.

Now Christ used to speak familiarly and to the understanding of the people, & so I doubt not but he doth here. And although it be questionable whither there may be moe pastors then one in a Church; yet see I no likelihood of moe then one here; though many Elders. For the Pastor both by his name gift & employment, hath special charge of the flock in such things as Christ writeth of to these Churches. And as *Archippus* in the Church at Colossae is in special charged to take heed to his Ministry to fulfil it, (though it is to be thought there were moe Elders with him, as in all other Churches:) so mought *Polycarpus* (the Pastor in John's time of the Church in Smyrna, as writers record;) be written to in special, to look to his Ministry, and so the other Pastors, the Angels, in their several Churches; that by them Christ's mind, mought be signified to the congregations. This course God taketh usually; his messengers the watchmen are to hear the word at his mouth, and give the people warning from him Ezek. 3. 17. Things that concerned the whole Church of Israel, were first spoken from God to Moses, from Moses to the Elders, from them to the people: Exod. 19. 3. 7. and Exod. 12, 1, 3, 21. God doth nothing but he reveleth his secret to his servants the prophets, Amos. 3. 7. So in this Revelation, God gave it to Christ, Christ to an Angel, (properly so called;) the Angel to John: and John writeth to the Angel of the church, the Minister: that by him it may come to all the Congregation.

Thus have we heard the reasons and arguments whereby M. Sm. laboreth to manifest that *the triformed presbytery* (as he calleth it) *consisting of three kinds of Elders, Pastors, Teachers, Rulers, is none of God's ordinance, but man's device: and Antichristian.* wherein what weakness or vanity rather, hath appeared, the judicious reader, may discern; & how little cause this challenger had, to cry out the second time for an answer, with, *loe, we protest against them to have a false government of a triformed presbytery,* But Christ who hath set these for officers in his church, and holdeth all the stars in his right hand; will rescue & deliver them from the hand of aliens, whose mouth talketh vanity, and their right hand is a right hand of falsehood.

OF THE TREASURY.

THe last point of difference from us Mr. Smyth setteth down thus *We hold that in contributing to the church treasury, there ought to be both a separation from them that ar without, and a sanctification of the whole action by prayer and thanksgiving.* Of these & other points about the Deacons office, he speaketh after in his book. Wherein, if he would have his readers think we differ in all, he notably abuseth both them and us. But of the two points mentioned in his article, I will briefly entreat. First, for the *separatiō* frō thē without, thus he writeth *There ought to be a separation in alms and contribution to the treasury, as well as in other parts of our spiritual cō•union. Act. 4. 32. & 5. 13. 2 Cor. 6. 17. Act. 2. 42. Heb. 13. 16. 2 Cor. 8. 7. therf••e they that are*

without, if they give anything, must lay it a part severally from the treasury, & it must be employed to common use. Mat. 27. 6. 7.

How M. S. gathereth his proposition frō those scriptures, & how far he will stretch them, I cannot tell: the first place (Act, 4, 32.) mentioneth community of all goods among the saints: the second place Act. 5. 13. showeth how no other man durst join unto thē: the third place 2 Cor. 6. 17. requireth God's people to come out and separate from unbelievers, and touch no unclean thing. If he match these things thus together, as if the goods of unbelievers ar uncleā, & not to be touched or received of the Saints, he misseth of Paul's intent: for upon this ground, that *the earth is the Lord's, and the plenty of it:* the Apostle proveth it lawful for Christians to partake with unbelievers at their table in whatsoever things is set before them: so that meat drink, clothing, or money may be received from them: neither are these or any like outward things, the *unclean things* that he forbids to touch, 2 Cor. 6. 17. Consequently, if we may go to their table, we may hav them at ours: if in our poverty we may receive releef of thē: in their poverty, we may and should releev them: wherefor there is that communion in these carnal things permitted: which in spiritual things, as prayer, sacraments &c. is unlawful: & though it be said Act 2. 42. they continued in the Apost. *doctrine, fellowship, breaking of bread, & prayer:* yet he that shall gather we may have no more communion with an unbeliever in eating & drinking, then in prayer; mistaketh quite. We know that *to the defiled & unbelieving nothing is pure,* as Paul saith, *but unto the pure all things are pure:* and if an idol cannot defile God's creature so, but a Christian may use it, (so it be not with offense) neither can the idolater.

In some outward things, I observe difference between the Jews state and ours. They went not in to, nor ate with men uncircūcised, Act. 10. 28. & 11, 3. we go in to men unbaptised, & eat with them, 1 Cor. 10, 27. They did not eat of all meats set before thē by infidels, Dan. 1. 8. we do eat of all that is set before us by such, 1 Cor. 10. 25. 26, 27. They admitted not an uncircumcised into the temple Eze. 44 9. Act. 21, 28, 29. we forbid not any unbaptised to come into our assemblies. 1 Cor. 14. 23—25, Notwithstanding his I find among them, that Solomon asked & received outward things as timber for the temple, of Hiram King of Tyre: & king Darius gave of his own revenues towards the temple & worship of God, & it was not refused. In Israel I find not that any admitted into the public place of the word and prayers, was forbidden there if he would to contribute: neither any such law made by Christ. Rather the ground laid by the Apostle showeth the contrary: *if the Gentiles* (saith he) *be made partakers of their spiritual things, their duty is also to minister unto them in carnal things. Rom.* 15. 27. Vnbeleevers are admitted to the ministry of the word in Christian assemblies, & so made partakers of our spiritual things; if then & there they will give of their carnal things, upon what ground may we refuse them?

It is alleged, how 2 Cor. 8. 7. the communion of almose is called a *grace,* and in Heb. 13. 16. a *sacrifice.* I acknowledge it thus to be in the saints, whither they give it in public or private. For when he saith, *to do good and to communicate forget not, for with such sacrifices God is well pleased;* he meaneth it not only of public contribution in the church, but of private distribution to any at any time. Paul brought almose and offerings to his nation Act. 24. 17.

and himself received such a sacrifice from the Philippians, Philip. 4. 18. And if any one Christian in private had sent him the like, had it not been a sacrifice also? Wherefore the Almose of the Saints are sacrifices, though one give to another in secret: yea if a Christian releev an unbeliever in poverty and distress, it is a sacrifice and sweet odour to God. If therefore upon this ground we may not receive it of unbelievers in the public Church, because it is in the saints a communion of *grace* and *sacrifice:* how may we receive it of such in private?

But (saith M. Sm.) *they that are without if they give anything, must lay it apart, several from the treasury, & it must be employed to common use. Mat.* 27. 6. 7. This position I will not absolutely condemn: neither can I yet grant it, for the proof is insufficient. For whereas the Jews (Mat. 27) would not put Judas wages into their treasury, it was not because he was one *without;* for Judas was a Jew, no stranger unto them: but because it was *the price of blood,* therefore they mought not put it into the treasury. This teacheth us, that goods gotten by violence, extorsion, murder, theft or other like evil way: may not be put into the treasury, though the members of the Church do offer them. But this is no more for those *without,* then for those *within.* And for *common use* of all unbelievers gifts; I suppose this example will not bear it out. For if in the poverty and distress of Christ's church, they which are not of the same, minister relief thereunto, (which if they do not, it shall be one reason of their condemnation at the day of judgment:) hath not the church liberty to use & enjoy these benefits for themselves, seeing *the earth is the Lord's and the plenty thereof?* must they needs bestow it for the behoof of *strangers,* as was Judas hire? I am otherwise minded, for the reasons before rendered. Howbeit concerning these things if any shall better inform us, by the word of God, we shall be willing to receive it.

For the latter branch, *that it should be sanctified with blessing or thanks giving to God,* we do well approve; upō that general ground of thanks unto God for all his benefits: and as any do give or send more special releef, so more special thanks to be rendered therefore, as we are directed, 2 Cor. 9. 12—15.

Albeit for the manner of performing this thing, as whither a special prayer is to be made before the contributiō, & a special thanksgiving after: or whither in the general prayers of the Church, it is to be sanctified among other the public actions; there may be some question, and I will not contend: let everyone use herein, the wisdom that God giveth them. Only I do observe, how M. Sm. himself makes a query, *at what time of the Lord's day, and after what manner the treasury is to be collected:* which showeth in him no certainty for the form of this business. & I doubt not but as he, so we all may be to seek, for the most convenient manner & order of doing many things: wherein if any lust to be contentious, I say with the Apostle, *we have no such custom, neither the churches of God.*

A FEW OBSERVATIONS UPON SOME OF M. SMITH'S *Censures,* in his answer to *M. Bernard.*

Mr Smyth in his late book, called *Parallels, censures* &c. seeks occasion to censure some things which I had written in answer to *Mr. Bern.* but chiefly insisteth upon the question of

ecclesiastical government, whereabout he chargeth me with *antichristianisme.* If it were not for others that may stumble at this reproach, I would bear it in silence; minding my adversary so fickle and inconstant, as he holdeth almost to nothing that himself hath written; and I would restin God's work, who as already he hath made this man *like unto a wheel,* so, if he repent not, in due time will make him † *like stubble before the wind.* For from the faith which he defended in that his book he presently after, in great measure fell away himself. The *constitutiō* of our Church, (in which estate himself then professed to be with us,) he writeth of it thus *I am bold to pronounce* &c. *our true constitution to be the most honorable and bewtiful ornament of our Church; more glorious then our true Ministry, worship, and government.* Contrary to this, a few days after, he sets out *The character of the Beast,* wherein (having dissolved & forsaking his former *true and glorious constitution,*) he exclaimeth against us, (as before I have shown,) as having a *false Church falsely constituted,* and *therefore no one ordinance of the Lord true among us.* Thus *Wormwood* fell from heaven.

Again in this answer to Mr. Bernard he acknowledgeth, *the apostate Church of the 10. tribes in the Old Testament* to be *a Church falsely constituted;* and so the *Churches of Antichrist in the N. Testament:* contraryweise in his *Character of the Beast,* seking shifts for his anabaptisme, he saith *Israel's apostasy did not destroy the true constitution of the Church, but Antichrists doeth,* &c. I leave these and other like flowers of contradiction, for others to gather that deal in that controversy. Only because his answer to *Mr. Bern.* seemeth to be written in defense of our cause, and so may be taken of posterity: I would have the reader take notice, that the silver there is mixed with dross and the wine, with the gal of asps. As where Mr. Sm. saith, that *to the constitution of the typical Church,* (meaning the church of Israel) *there was not required true holiness but ceremonial cleanness.* This is a false and blasphemous assertiō, injurious to God's holy majesty, as making him to constitute Church of hypocrites: & it is evidently overthrown by the covenants made between God and them; Gen. 17. Exod. 19. 5. 6. 8. Exod. 20. and 21. &c. and 24. 3. 4. 7. 8. Levite. 19. 2. with 1. pet. 1. 15 16. Deut. 5. 1. 2. 3. and 26. 17. 18. 19. and 29. 10. 11. 12. 13. &c.

So when he saith, the Israelites *did worship to repentance, we do worship from repentance: therefore they might and did worship, thereby to reconcile themselves to God, we being reconciled to God and accepted in Christ, do proceed to offer to the Lord the calves of our lips, the best grace we have with us, first men declare their repentance▪ and then we receive them into our cōmuniō to worship with us: with thē first men were received into typical cōmuniō, and then they were trained up to repentance and faith in Christ &c.* These & the like distinctions Mr. Sm. hath fetched out of his own heart, not from the word of God: for although there be differences many between them and us, as touching outward rites and services, ended & abolished by Christ, (as the Epistle to the Hebrews showeth;) yet as touching the substance of their religion, worship, constitution &c. as touching repentance, faith, reconciliation to God &c. there was no such differences as Mr. Sm. feigneth. They had the law to show them their fyn, and to bring them to Christ: so have we. Mat. 5. 17. Rom. 3 30. 31 and 7. 7.—12. 21. &c. I am. 2. 8. 9. 10. 11. We have the gospel, to show us our righteousness by Christ, without works of the law: so had they, Heb. 4. 2. Levite. 26 42—45. with Luk. 1. 54. 55▪ 72. 73. Deut. 30. 1.—12. 13. 14. with Rom.

10. 5. 6.—8. Gen. 15. 6. Psal. 32. 1. 2. with Rom. 4. 6. &c. 1 Cor. 10. 1. 2. 3. 4. Hebr. 11. Only in the manner of administration the Law & gospel, there be differences manifested.

Also when he saith, that the Jews *moral uncleanness did not pollute their ceremonial communion;* that *their real wickedness did not pollute their ceremonial or typical CHURCH, worship and communion;* but *lawfully they might have typical communion in typical worship, that were typically clean, though they were wicked in deed:* these assertions, manifest M. S. to be not only a *typical* but a *real* seducer and deceiver of minds *in deed;* who would make us believe that if a man in Israel had but touched his own wife lying in her child-bed, or put apart for her disease; if he came to worship in ••e tabernacle, and had not washed and cleansed himself according to the law, he *polluted* the Church and communion of the Saints: but though he had committed adultery with his neighbors wife, and came into the tabernacle in his syn to worship, without repentance; yet he polluted not the Church, but *lawfully mought have communion* in the word, prayer, sacrifices &c. which unclean doctrine is evidently condemned, by these and many other like scriptures. Levite. 4. 2. 3. 13. 14. 22. 23. 27. 28. 35. Levite. 6. 2—7. Num. 15. 22. 23. 24. 27. 29. 30. 31. Levite. 19. 17. Levite. 18. 29. 30. Josh. 22. 16. 17. 18. 20.

But upon these and like rotten grounds, M. S. hath now sought to build his tower of Anabaptism, which the breath of the Lord, will throw down upon his head.

Although therefore the cause which M. S. then had in hand was good, and many good things are in that book; yet the dead flies have caused to stink, and putrefied the ointment of the apothecary: as in these so in other points, which the wise must observe. Leaving therefore those things, I come to the matter which he maketh against me, and in his foresaid book of *Parallels,* pag. 67. hath thus inveighed.

But Mr Ains. steppeth up with a new kind of Antichristianism, never heard of before: and he teacheth us, if we will believe him, that Christ's ruling power is in the Eldership; and that the Pope and Prelates, arnot Antichrists, for taking into their hands the power of the multitude, but the power of Christ.

Here first Mr S. maketh his own collection, to be my assertion. I said not, neither would say thus absolutely, *Christ's ruling power is in the Eldership,* my words are these (Counterp. pa. 176) *We acknowledge Christ to have ordained aPresbyterie or Eldership, and that inevery Church: for toteach and rule them by his own word and laws.*

That which I wrote, I plainly confirmed by scriptures in the margin, which the reader may serch and judge of: neither hath this adversary taken them away; or said ought against them; or yet set them down in his book (where he printed my words) for his reader to take notice of.

That which I have written, is further confirmed, for the substance of it, by Mr Sm. himself, in the very same book of *Parallels,* the last page but one, where he hath set down this argument. *The government of the primitive Apostolic institution, was by a college of Pastors, or presbytery. The government of the English assemblies, is by an antichristianPrelate and his officers. Therefore, The government of the English assemblies is not the primitivs Apostolic government. The major is evident; &c.*

Again, in this very passage, where he treateth of popular government, he is driven into such straits, as force him to say: *We dispute not whither the Elders must rule or not: but we dispute who hav the negative voice, &c.* and a little after: *yet we say the Elders are to lead and govern all persons and causes of the Church.* Who now will not wonder, at this man's malice, to charge me with Antichristianism for my writing: and himself in the same book, to write as he hath doon.

And were i• in deed *Antichristianism,* as he saith, which I have *stepped up with:* yet he overlasheth with his tongue, in calling it *a new kind, & never heard of before;* considering what he had heard before of M. Bernard, (if not of others) as the opinion of those that he calleth *Puritans.* But let us turn the edge of his own argument against himself, thus: *The government of the primitive Apostolic institution, was by a college of of pastors or presbytery.* (This M. S. himself defendeth,) *But popular government by the multitude, is not the government by a college of Pastors or presbytery. Therefore, popular government by the multitude* (which yet M. Sm. would also plead for,) *is not the government of the primitive Apostolic institution.*

Again his argument helpeth me thus, *The government of the primitive apostolic institution is not Antichristianism. The government which J plead for, in answer to M. Bern. is the government of the primitive Apostolic institution;* (for it is the government by the Presbyterie,) *Therefore the government which I plead for is not Antichristianism.*

Thus mought M. Sm. have been better advised what he censured in me: if he had duly weighed, what he wrote himself.

In his confutation of my writing, he first would have it remembered, *that the power of Christ which they speak of, is a ministerial delegated power, given to man &c.* I answer, that I had to deal with M. Bernard's book, and knew nothing at all, of 〈◊〉 which had passed between M. S. and him: but finding him to have set down things so badly, as that he mought make his reader believe, there was no other difference, between Papist, protestant, puritan, and Brownist, (as he calleth them,) concerning church government; then only who should administer the same: whither the Pope, or a Prelate, or the presbytery, or the multitude: I thought it needful in my answer, to show the reader a further difference, even in the power and jurisdiction itself, which whosoever do administer, they make themselves Antichrists: seeing the Pope & all Papal prelates, challenge such ruling power, as encroacheth upon Christ's own right: besides their usurping of the power of the church.

And where I say that the Pope *is Antichrist, not for taking into his hands the power of the multitude, but of Christ, to rule and govern the church as head of the same:* my meaning was not altogether to free the Pope of Antichristianitie, for taking the power of the multitude, which I acknowledge to be a heinous syn in him: but for to show by way of comparison, that the other syn is much greater, to usurp the power of Christ. And thus I write, not only from the general equity of the law, which maketh a syn against God, to be much more then a syn against man: but also from the like speeches in the scriptures. For when Jeremiah said in the Lord's name to Israel, *J spake not to your fathers, nor commanded them when J brought them out of the land of Egypt, concerning burnt-offerings and sacrifices: but this thing I commanded them, obey my voice &c* & when Paul said *Christ sent me not to baptize but to preach, &c.* neither of them

denied simply, the things which God had plainly spoken, & Paul practiced; but only by way of comparison: even so do I. And yet if I should stand upon fit and proper terms, I would not cal the Pope *Antichrist,* for doing that which the people in Christian liberty should do: but for doing that which Christ only is to do, who is L. and head of the church. Even as the Apostle John maketh such to be *Antichrists* in his days, as denied Jesus to be the Christ, or come in the flesh: so all that in these days, deney or oppugn Christ, are properly Antichrists: and they that bereave the brethren of their liberty, are tyrants & oppressors of the church. But as things ar some time taken largely, he that sinneth against his neighbor, may be said to syn against God & Christ. Anabaptists, Arians, and all other heretics, ar Antichrists: & so I acknowledge the Pope for robbing the church of her power, may be called Antichrist.

But M. Sm. to help the Pope, if thereby he may think to hurt me, pleadeth that the Pope *doth not assume that power which Christ as kinghath in his own hands reserved to himself.* This is catholicly spokē of him and very favourably on the Popes part: but how truly, let the sequel show. The The pope assumeth this power, to be Rector of the universal church; director of the Lord's universal flock: (*P. Bonifac. 8. Sexto. decretal. cap. vbi.*) To be Cephas, that is (by his interpretatiō) *Caput,* the head of the Apostolic church. (*Anaclet. dist. 22. cap. sacrosācta.*) To be *Lex animata in terris,* a living law in earth; whose sentence & judgment must stand, as given out of heaven by the mouth of Peter himself. *Sext. decret. c. Ab arbitris. glosa. P. Agatho. dist, 19. c. sic omnes.* which sentence no man must break nor retract, no mā must dispute or doubt of. (*P. Nicol. 9. q. 3. c. patet. P. Jnnoc. 2. Art. 17. q. 4. Si quis.*) The Pope assumeth this power, to be-set of God over nations and kingdoms, to pluck up, and to root out &c. even to judge the princes of the earth; to be one and the same head with Christ of the visible church: and therefore every earthly creature if he will be saved, must of necessity be subject to the Pope. (*Bonifac. 8. Extrav. c. unam sanctam. De major. & obed.*) He by Romish religion, is that one Pastor, over the one fold: God himself and he his vicar, have but one consistorie. (*Hosti ens. in cap. Quant. de trans. praeb.*) under his feet are all things subdued, sheep and oxen & beasts of the field, fowls of heaven, and fishes of the sea, that is to say, (in catholic interpretation) Jews, heretics, pagans, Christian men of all sorts, Angels in heaven, and souls in purgatory *Antonin. sum. major. 3. part. dist. 22.* As for emperors and kings, (whom God himself honoreth with his own title of God's,) they may serv to hold the Popes stirrup, or kiss his foot: for they be more inferior to him, then lead is inferior to gold. *P. Gelasius. Dist. 96. cap. duo.* Wherefore his doctors have kept decorum, in giving him the titles of the highest God; as *Optimus, Maximus,* most good and most great, & *Supremum in terris numen, (Staplet. in princ. fid. doct. praef. ad Greg. 13*) Yea *Dom. Deus nosterpapa,* our Lord God the Pope, *Can. Extravag. Johan. 22. c. cum inter. In glosa.* These and many moe like testimonies which might be alleged, will tell every wise heart, whither the pope assumes not the power which Chr. hath reserved to himself: and whither M. S. had not a greater splen against me, then against the Pope: when to contradict what I had written, he sets down, that *properly the Pope is not antichrist, for challenging Christ's kingly power proper to himself:* & in another place also saith, *The pope is not Antichrist, for that he usurpeth that regal power which is proper to Christ: but is antichristian for usurping the delegated power. &c.*

As for his friendly qualifications, that *the Pope claimeth to be a ministerial head▪under Christ, & in that he doth many actions proper to Christ himself, it is but the misinterpretation of his ministerial headship, not understanding how far it extendeth, &c.* these are but colors to hide the filthiness of that scarlet whore, who surmounting in arrogancy all the children of pride, yet will needs be called servant of the servants of God. But I set down, not what the Pope and papal Prelates say they be; (for the Devil will say he is an Angel of light,) nor what they plainly profess to do: but what they be & do in deed; though yet they profess so much, as any forehead might blush to say, the Pope claims not the power proper to Christ alone.

And what if I would press Mr Smiths words as much for the Pope on the other hand, namely that *he claimeth to be ministerial Bishop under Christ, & in that he doth many actions proper to the Church, it is but the misinterpretation of his ministerial office, not understanding how far it extends,* &c. and hereupon conclude, *that properly the Pope is not Antichrist for challenging the Churches ruling power proper to itself;* would not this plea be as good as Mr Smiths? And thus the Pope mought be freed from being Antichrist *properly* at all; or else Mr. S. pleading is but little worth.

Again, for Papal Bishops among the Protestants, however they utter not such speeches of their power, (being curbed through fear of the civil magistrate:) yet their Lordly jurisdiction, which they challenge and usurp over many parishes and provinces, together with the names of blasphemy upō their foreheads as *Lord's-spiritual, Archbishops* &c. do prove them to encroach upō Christ's kingly power, and usurp the same; though neither they, nor the Pope, nor Belial himself, will say so much.

Next for the government by Elders which I proved by scriptures; Mr Smyth, neither answering, nor once mentioning the scriptures quoted, seeketh to blind his reader with a *We say,* and a general disclaiming of mine error, (as he calleth it,) without conviction. And let the reader observe his manner of disputing against me. At the first, he said to me, *This of you deney M. Ains. (which I think you do not) I say you are therein departed from the faith.* Behold how his own heart checked him, when he began his invective against me; it told him, that I denied not the truth. But he proceeds; and after he had shown his own faith, he comes upon me with another *If,* and conceles his own thought, saying, *If you hold any other faith, it is not the faith of Christ.* After drawing to an end, he concludeth a gainst me thus *I do therefore utterly disclaim this your error Mr. Ains. as one part of Antichristianism in your Church.* First let us see what mine error is, and then how it is convinced. Is it mine error to hold that Christ hath ordained *a Presbyterie in every Church?* why the scriptures which I cited prove it to be truth; and mine adversary hath nothing to say against it, but yieldeth it himself in the last leaf of his book as before I shown. Or is it mine error to hold, that this Presbyterie is to teach and rule the Church by Christ's own words & laws? This seemeth in deed to be the scandal, which Mr. Sm. stumbleth at, & would thus spurn away. *The power ministerial of the Elders* (saith he) *is rather a leading power, then a ruling power: neither ar the Elders in all the New Testament (to my knowledge) called rulers Archontes, but overseers leaders, elders, prohistamenoi: whereby the holy ghost would teach, that their power is not to rule but to lead and direct. I do therefore utterly disclaim this your error &c.*

I answer that Mr. Sm. doth sophisticate & dally with the word *Rule,* whiles he maketh it to answer only to the greek word *Archein;* which signifieth to rule and reign as Princes; Mark. 10. 42. Rom. 15 12. whereas he knoweth or may know that other words also are fitly translated Rule; as *poimainein,* Rev. 2. 7. and *proistasthai,* Rom. 12 8. and he saw before his eyes, how I alleged for teaching and ruling 1. Tim. 5. 17. where this later word is used. Which he not knowing, as it seemeth, how to translate better, and yet not willing to brook the word *Rule,* saith they are not called *Rulers archontes, but prohistamenoi.* He might as well have said, neither ar they called *Overseers* but *Episcopoi,* nor *Leaders,* but *hegoumenoi,* nor *Elders* but *Presbyteroi;* and so have bleared the simple readers eyes, with all Greek words, to spoil Christ's Ministers of their authority, and to make men believe they stand but for ciphers. If he be so ignorant of the Greek tongue as he pretendeth, that he will neither allow *Prohistamenoi* to be translated *Rulers,* (which so many Greek authors will allow,) nor give us another English word for it, I will leave him to his ignorance or frowardness rather, and refer the reader to 1 Tim. 3. 4. 5. 12. where this same Greek word is applied to the ruling or governing of a house, and of children, which the Apostle after in 1. Tim. 5. 17. and other places, applieth to the ruling of the Church by Elders. So that Mr Sm. may as well teach householders, they must not rule their houses or children: as that Elders must not rule the Church, because they be not called *Archontes* princely-rulers, but *prohistamenoi,* rulers standing before or over them.

Again if this reason of Mr S. be good it hath broke the neck of his popular government; for it is this; If Elders be not called *Archontes* (Princes or Princely-rulers;) then are they not to rule the Church of God. But Elders are not called *Archontes.* Therefore &c. Which I return upon himself thus, If the multitude of brethren be not called *Archontes;* then are they not to rule the Church of God: but the multitude of brethren are not called *Archontes;* if they be, let M. S. show where. yea I might add, that they are not called *Overseers,* nor *Leaders,* nor *Elders,* nor *prohistamenoi;* Therefore neither are they to rule the Church; and so it is to be without rule or government of man at all; which if M. Sm. do hold, it will be found that himself deneyes the faith. For however it be true, that only Christ himself (who is the *Archon* or Prince of the kings of the earth,) is properly the *Archon* or princely-ruler of the Church, and imperial power perteyns to him alone: yet he hath given ministerial power and authority to his servants, *poimainein* & *proistasthai,* to feed, rule, govern, go before and direct his Church: and who so refuseth them whom he hath sent and set, refuseth him.

Whereas I further added of the Elders set to teach and rule, that unto them *all the multitude, the members, the saints, ought to obey and submit themselves, as the scriptures teach; Heb.* 13. 17. 1. *Pet.* 5. 5. this wholesome doctrine Mr. Sm. before misliked and kicked against, in answering Mr. Bern. & seeks to turn it away, with this peremptory and perverse answer *To the place Heb.* 13. 17. *J say the Apostle doth not intend to teach that the whole body of the Church must yield to the voice of the Elders, in everything that they liest.* O notable cavil! who saith they must yield to *everything the Elders liest?* Is this a fit answer to cashier the government of the Elders? Then away also with his popular government: for I say, no scripture intendeth to teach that either minister or member, must yield to the voice of the multitude, in everything they liest. If so;

then Aaron had been blameless for making the golden calf; because it was the people's liest, and they importuned him thereto Exod. 32. 1. 22. 23.

But M. S. proceedeth, saying; *nor that the Eldership hath in their hands the power of Christ to rule contrary to their liking.* I answer, the Elders are to teach and rule the Church by Christ's own word and laws, as I have expressed. And herein I presuppose that both the Elders will teach and rule according unto godliness, & the people will obey the godly doctrines & directions of their Elders, without mislike or discontentment. For Christ's sheep will hear his voice; his kingdom is peaceable; his subjects loyal and obedient. Now whiles I speak of the ordinary power that the Elders have to teach and rule the Church, as Christ hath constituted it in peace; it is but from a contentious humor, to object, that they have not power to rule contrary to the people's liking, as if there could be no rule, but when the Elders and brethren are at war one with another. Of the Church it is written, *the multitude of them that believed were of one heart and of one sowl;* yet none (I think) doubteth, but there was rule & government among them. And of such quiet rule spake I, though M. Sm. would disturb it with his exception; which he mought also have alleged against the Presbyteries authority to pray preach and administer the sacraments; seeing these ar no more to be done contrary to the people's liking, then rule and government: for God hath called us in peace. So for ought that is yet said; the government by Elders standeth fast.

The last battery followeth. *But* (saith M. S.) *the intent of the Apostle is to show, that all the particular members in all their affairs, must submit themselves to the instruction and guidance of the Elders. For although Christ hath placed the Elders as stewards over the servants yet he hath not appointed them as Lord's over his spouse & wife. Your argument therefore* (saith he) *is a fallacian a conjunction & division thus; Al the particular members must obey the elders in their lawful instructions and their wholesome admonitions severally;Ergo the whole body must jointly obey the voice of the Elders.*

Here M. Sm. running himself into a fallacy, by dividing those that are joined together of the Lord, would bear himself out in his evil, by blaming another first, but without all equity, as the judicious reader may easily perceive. For his reason is to this effect, *If Elders be stewards over the servants, and not Lord's over the wife* (*the church*)*: then is not the church to obey or submit unto them.* Where learned the man this logik? Is there no obedience or submission, thinks he, but unto Lord's? Then is there no obedience ecclesiastical, which the church may yield to any save unto Christ, for he is the only Lord. But this man is blinded with his erroneous conceit. For as in civil government we are to obey and submit, not only to the King as unto the superior, but also to the governors that are sent of him: so in government ecclesiastical we are to obey and submit, not only to the King Christ, but to the Elders his ministers sent of him: to the one we submit as to the Lord and King: to the other as to servants and ministers, set over us by the Lord. Again, I would fain know, whither Mr. Sm. thinketh the Elders to be Lord's over the particular members? If he say, yea, I abhor his pride, for it is injurious to Christ the sole Lord of all & everyone in the church: if nay, then I detest his sophistry; for by the same reason that he dissuadeth the whole flock from obedience, he mought also dissuade each particular member: which yet he doth not, but yieldeth the

contrary. Now that the Apostle intendeth not only the particular members, but the general flock also, is apparent; First, by his reason which he annexeth, *for they watch for your souls as they that must give accounts.* Al good Elders, I ween, do watch as well for the public church, as for the private members, and shall give account for the whole. If then the Apostles reason be of weight; the whole flock, as well as the particular sheep, must obey and submit to such as watch over them. Secondly the Apostle saith elsewhere, to the Elders of another church, *take heed to all the flock, whereof the holy ghost hath made you overseers: poimainein,* (that is to feed, rule, govern, guid, direct and do all other duties of good shepherds unto) *the church of God.* Now these words *flock* & *church,* mean not particular members, but the general company under charge & guidance. And if the holy Ghost have set Elders and shepherds over the whole flock: can any man doubt, but they must teach rule and direct the whole? & if they must do this by authority from God: is not the whole flock bound to be taught ruled & directed by them in the Lord? What perverting of the scripture then is this, that when the Apostle writing to a whole church, to obey and submit unto their guides: it should be restrained unto particular members for to obey? Such doctrines fit rather the confusion of Babylon, then the holy order & government of Zion. But it seemeth the stench of this restreynt, went up into the nose of the man himself as he wrote it: for presently he seeketh to sweeten the ill savor with these flowers: that *Al the saints shall yield obedience to the Elders in things commanded by God: and the Elders shall all of them obey the voice of the church in things commanded of God.* He might also have added that both Elders and people should obey the voice of any particular person, in things commanded by God. For if the whole church do syn, and any one make it known unto them, and show them the law of God: they are bound to obey him, & submit to his good counsel in the Lord. But what is this to the purpose? The question is into whose hands Christ hath committed the ordinary teaching guiding governing and ruling of his saints here on earth. The scriptures teach, and we accordingly have long since professed, that it is into the hands of the Bishops or Elders. This is that which I defend in my answer to M. Bernard: for this, if for anything, M. S. also inveigheth against me: being indeed against himself also herein. For besides the testimonies fore alleged out of his book, he hath further in the same book written thus, *Christ is not their king, seeing he only ruleth by his own laws and officers, and not by Antichristian Lord's and laws &c.* And again, *You refuse Christ's testament and his kingdom, and will not have him to reign over you in his own offices and laws, which is contrary to these places, Luk.* 19. 27. *Apoc.* 14. 9. 10. 11. Loe here the truth which I defend, confirmed by my adversaries own pen; for this is the only thing which I plead, that Christ ruleth his people, only by his own laws and officers, as mine opposite himself granteth: & yet see, what an outcry he maketh against me, as teaching such Antichristianism, as was never heard of before. But by his former dispute against the Presbyterie, himself is found to be one of those enemies, that will not have Christ to reign over them, by his own offices and laws.

Whereas he putteth the question thus, *how far the sheep must obey the Elders which ar shepherds:* that is not the point between Mr. Bern. and me, neither medle I with it: yet if any be desirous to know my mind in general, it is. So far as the shepherds do teach rule and direct the sheep in the ways of Christ, by his own word and laws; so far at they all jointly and

everyone severally, bound to obey and submit to their shephards, and no further. For although this be the ordinary way of teaching and governing the Church; yet if extraordinarily it fall out, that the shepherds walk and lead awry, and the sheep go aright; then is neither the whole flock, nor any one sheep to follow or obey them, unless they will fall together into the ditch.

Neither will that reason, which M. Sm. so laboreth about, namely that the Ministry is not by *succession* but by *election* of the church; make ought against me: unless the man thinketh this consequence good, *If Elders be chosen by the Church, then are they not to teach and rule the Church by Christ's word and laws.* The contrary rather is true. For if the Church be authorized and commanded of Christ to chose and set Elders over them, for to teach and rule them by his own word and laws; and are also commanded to obey and submit themselves unto their Elders: then are the Elders to teach & rule them by Christ's word and laws, and the Church is therein to obey. But the first is true, as the scriptures and reasons forealleged prove; Therefore alsothe latter.

No more will that similitude of a body, (which as all parables will easily be perverted, being strained beyond the purpose of the holy spirit) help ought against the truth I defend. For as God hath disposed the members everyone of them in the body at his own pleasure, & given them several faculties, so as all the members have not one work; and as the eye for seeing, the ear for hearing, the mouth for speaking, &c. do administer, not for particular members only, but for the whole body: even so the Church hath many members with diversities of gifts, and diversities of offices or ministries; which they are to attend unto and execute for the whole body: & the whole, (not the particular members only, as this man fancieth) are to obey and submit unto these distributions & administrations, being all of the Lord, as the Apostle teacheth. And as all the members of the body have not the gift of speaking, seeing, smelling &c. but these are bestowed on special members for the use of all: so in the church, all are not prophets, or all teachers, or all governors &c. but to one is given the word of wisdom, to another the word of knowledge &c. unto the administration of which gifts, by the due offices or members; all the body is to submit, and obey in the Lord. So that a wonder it is any man should have the face to blame me with *Antichristianism,* for disclaiming that position which M. Bernard imputed unto us; namely, *that the power of Christ, that is, authority to preach, to administer the sacraments, and to execute the censures of the church, belongeth to the whole church, yea to overy one of them:* or for affirming, some special authority to be committed to the Elders for reaching and ruling the church by Christ's own word and laws, unto whom the other brethren are to obey, always in the Lord. What would it be but a mere confusion and abuse of the holy ordinances of the gospel, if everyone in the church should administer & perform the works of all Christ's ministers: which they may, if the power and authority pertaineth unto them: for who may abridge the saints of these things?

And most strange it is, that M. S. (if anything may be strange in him,) would thus inveigh against me: when in handling this very point against M. Bern. he writeth thus *Wherefore I say unto you, that the gifts of preaching, administration of the sacraments, and governing are given unto some men, but the offices and officers endued with these gifts are given unto the church &c.* If but

some men in the church, have the *gifts* of *preaching, administration of sacraments & governing:* will M. S. blame me for denying this position of M. Bernard, that *Christ's power and authority to preach, administer the sacraments &c. belongeth to everyone in the church.* Have they authority to preach or govern, which have not the gifts of preaching or government? I leave the judgment of this controversy, to every wise heart.

And this I hope may suffice for clearing myself of *Antichristianism,* in that which I wrote about church government: being the main thing which M. Sm. hath wrested against me. Other things there are which he girdeth at briefly: and which I omit to strive with him about, whom I see to be set upon debate. And how adversarylike he dealeth with me, in mangling, corrupting and depraving my answers, for his advantage: they that compare them with his book may see. Let this one be an instance. To an objected error against us, I thus answered: *Neither is this position set down in our words, (to my knowledge) neither doth Mr. Bernard take away, but confirm rather the thing that we hold: for he granteth that they offend God, which may and do not ordinardie (having means offered) live in a church rightly constituted: & we grant, that many of Christ's subjects for want of means, do not live in a true constituted church. If therefore he were not a caviller, he would not have reckoned this among our errors.*

This my answer M. S. of his liberality hath set down in his book thus.

M. Ains. answering M. Bern. pag. 173. useth these words. Neither is this position set down in our words, (to my knowledge:) if therefore M. Bern. were not a caviller, he would not have reckoned this among our errors. Thus having dealt more injuriously with my words, then the unjust steward did with his Masters reckoning, in abating more then half of my writing, without so much as any note or mark to intimate of further matter in my answer, (which he maketh almost senseless): he proceedeth to charge me with forsaking the defense of the truth and then runs on to justify that he had written to Mr. Bernard which I knew not of.

But for his injurious dealing with me, and persecuting this poor church (which deserved better of him) with his pen in public, as the world now may see he hath don in high measure: I leave him unto God for mercy or judgment. Whose hand as it is heavy upon him already, in giving him over from error to error, & now at last to the abomination of Anabaptism: so will the same hand still follow him unto further judgment if he do not repent. But I wish he may find grace in the eyes of the Lord.

FINIS.

Faults escaped▪

Pag. 12. line 2. for *tunea* read *tuned.*

pag. 15. line 2. for *alled,* read *called*

pag. 98. in. the last line, read *well ruling, and painful.* Other faults may easily by discerned and pardoned.

P-HA-3. A reply to a pretended Christian plea for the anti-Chistian [sic] Church of Rome: published by Mr. Francis Johnson a°. 1617 Wherein the weakness of the said plea is manifested, and arguments alleged for the Church of Rome, and baptism therein, are refuted; by Henry Ainsworth. Anno 1618. - Ainsworth, Henry, 1571-1622?

A REPLY TO A PRETENDED *CHRISTIAN PLEA* FOR THE ANTICHISTIAN CHURCH OF ROME: published by Mr. Francis Johnson a°. 1617.

Wherein the weakness of the said *Plea* is manifested, and arguments alleged for the Church of Rome, and Baptism therein, are refuted; By *Henry Ainsworth.* Anno 1618.

We would have healed Babylon, but she is not healed: forsake her, and let us go everyone into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies;

Ier. 51. 9.

Printed in the yere 1620.

The Preface.

TWoe things (good Reader) have been heretofore controverted between Mr. Johnson and me, the one concerning the Power of the Christian church, which he would have installed in the Ministry thereof: the other concerning the Antichristian church of Rome, with the ministry and baptism thereof, which he hath pleaded to be true, though corrupted; I have proved to be false and deceitful. These things have passed publicly (through mine Opposites occasion) in Mr Richard Cliftons *Advertisement,* and my *Animadversion* thereto. The former of these two points, Mr. Johnson hath left unanswered; so the prudent may judge of the strife, by that which we both have said: the latter, he hath sought to maintain by a colorable Plea for the Roman church, chiefly underpropped by two reasons, 1. because Antichrist should *sit in the Temple of God; 2.* and because Apostate Israel (the figure of this Antichristian church,) was the church of God; as he pretendeth. These, with his other like reasons, I have labored to refell, in this treatise following. His order of handling them, I have altered; beginning with the Church of Rome; then with the Baptism of that church: for so I judge the truth of the controversy will soonest appear. His often longsome repetitions, I seek to abridge; as being fruitless, & wearisome to the Readers: his bold and bitter taunts, I pass over; being not willing to answer any man (and least of all the dead,) to such things. As also his marching us among the Anabaptists, for our more disgrace: his dissembling of his own former judgment and accord with us, in the things now controverted; imputing them to us and others, when himself hath formerly spoken and written for the things which he now would pull down; but hath not taken away his own grounds. Only whereas in his preface he intimateth *sundry manifest untruths* published in the Animadversion, but nameth none: I signify in a good conscience, that to my knowledge • published not any one untrueth, but rather spared him, then pressed things in extremity. That which I suppose he aimeth at, I set down from the

report of honest faithful witnesses, (of whom some are now at rest in the Lord,) who would not (as I am persuaded) willingly have related anything but the truth. Finally, as in all other my labors, so in these controversies following, I endeavor to find out & manifest the way and will of God, by the light of his word; to the glory of his name, and comfort of those that love the truth in sincerity.

A REPLY TO A PRETENDED *Christian Plea,* for the Antichristian Church of Rome.

WEe are taught of God, that *they which forsake the Law, praise the wicked; but such as keep the Law will contend with them.* Wherefore, though my desire hath been to leave off contention with all men, & to labor to build up Zion in peace: yet being provoked by name, & my writings against the *Man of syn,* that *Son of perdition* being publicly traduced; I held it my duty to maintain the war which I began to wage against the Beast, whom *The Lord will consume with the spirit of his mouth, and will abolish with the brightness of his coming.*

The state of this controversy is; whether notwithstanding the infinite idolatries and other abominations now of a long time with strong hand practiced by the church of Rome; it be to be reputed the true church of Christ; and the Sacraments (especially Baptism) to be esteemed the true signs and seals of the covenant of grace, from God to them, in their present estate. I deny it: mine opposite hath colourably pleaded for it, & inveighed much against me, in his last book called *A Christian Plea;* a°. 1617. Wherein, though in many things he deserved sharp blame; yet having ended his life with his work, and not being now to answer for himself, or make use of that which is written: I will omit the just reproofs, which might through God's mercy have been a benefit unto him: and will address myself, to remove the stumbling blocks out of others way, and to clear the truth which is darkened with the cloud of error. The Lord which hath taken this counsel against Babylon, that the least of the flock shall draw them out; and that he will surely make their habitation desolate with them: enable me with his grace to •ight the good fight of •aith, and to declare in Zion *the vengeance of the LORD our God, the vengeance of his Temple.*

Of the church of •ome.

BEcause the true Church is that people to whom pertaineth the adoption of sons, and the glory, and the covenants, & the giving of the Law, and the service (of God,) and the promises: it is requisite that we first hādle the state of Antichrists church, so shall we the better discern of the ministry; seals of the covenant, and other ordinances of God which the man of syn abuseth, whether they be true or false unto them, in that their sinful abuse.

In my former answer, I laid down these grounds; The Antichristian synagogue is by the Holy Ghost called *a Beast,* Rev. 13. 11. which signifieth *a Kingdom,* Dan. 7. 23. it is named also *a great City,* Rev. 11. 8. which noteth the largeness of tha tpolitie & kingdom. It cometh up *out of the earth,* Rev. 13. 11. as being of this world, (which Christ's kingdom that cometh down from heavē *Rev.* 21. 2. is not:) and therefore is called *a man of syn, 2 Thes.* 2. 3. and a *great whore, Rev. 17. 1.* whose head is *Abaddon* or *Apollyon, Revel 9. 11.* the Destroyer of others, and himself the *son of perdition,* 2 Thes. 2. 3. and they that follow him are the children of damnation, *2 Thes. 2. 12.* This wicked generation warreth against *the Lamb* Christ, and against the Saints,, *Rev. 17.*

14. 6. and 13. 7. blasphemeth God's name and Tabernacle, and them that dwell in heaven, *Rev. 13. 6.* that is the true church, whose conversation is heavenly, *Phil. 3. 20.* Yet do they all this mischief, under show of Christian religion: and therefore this Beast, hath horns like the Lamb Christ, *Rev. 13. 11.* this whore is arrayed with purple & scarlet, guilded with gold, precious stones and pearls, *Rev. 17. 4.* as if she were the *Queen* and spouse of Christ, *Psal. 45. 9. 13. Ezek. 16. •0.—13. Song. 7. 5.* she hath Peace-offerings and Vowes, *Prov. 7. 14.* (as if she were devout in God's service, *Psal. 66. 13.*) bread and waters, *Prov. 9. 16. 17.* (as ready to refresh the weary souls.) Her doctrines, sweet and amiable, lies spoken in hypocrisy, *Prov. 5. 3. 1 Tim. 4. 2.* but yet confirmed with signs and miracles, as if they came from heaven, *2 Thes. 2. 9. Rev. 13. 13. 14.* her power & efficacy great, prevailing over the many and the mighty, the Kings and Princes of the world, deceiving all nations with her enchantments, *Prov. 7. 21. 26. Rev. 17. 2 & 18. 23.* and if it were possible, God's very elect, *Math. 24. 24.* Her continuance and outward prosperity is long, *Rev. 13. 5. & 18. 7. & 20. 2. 4.* her end, miserable, *Rev. 18. 19. 21. & 19. 20. 21.* consumed with the spirit of the Lord's mouth, and abolished with the brightness of his coming, *2 Thes. 2. 8.* And for her destruction, the heavens shall rejoice, and sing praises to God, *Rev.* 18. 20. *&* 19. 1. 2.

The accomplishment of these prophesies, I there shown to be in the Church of Rome at this day; confirmed by her own canons and doctors, that set forth her profession and practice. These grounds remain yet unanswered by mine opposite; being such as I assure myself neither could he, neither can any soundly refute. Now let us see how far he yieldeth, and how he opposeth. First he *prayeth all to take knowledge, that his mind and desire in himself is to plead against the present estate of that church, and not for it: acknowledging it to be fallen, into most sinful and deep defection and apostasy, and so to be a notorious harlot and idolatress: which all the people of God ought to forsake, and to witness the truth there against, even unto death.*

How well this his acknowledgement agreeth with his plea in the residue of his book; shall appear in the discussing of the reasons after following. But what saith he to the description of Antichrists church, which I before shown from the scriptures? He saith, I *speak of the church and Synagogue of Antichrist, of the Beast, of the great City, of the man of Syn, of the great whore, of Abaddon or Apollyon, the son of perdition &c. whereas I should treat of the Temple of God, whereof Paul speaketh. 2 Thes. 2.* Hereupon he chargeth me, *to keep what I could from the point of the question in hand, and therefore also to confound things that differ.*

I answer, that the the question was by this mine opposites former grant, about *the church of Rome,* whether it were *the church of God* or no. Now when at first I show from the scriptures, what manner of Church that Roman church is, in God's account: how could he charge me to keep from the point of the question? 2ly. the place of the Apostle being alleged by mine opposite for a proof that the church wherein Antichrist sitteth, is the *Church of God;* I come immediately after to scan that scripture: and yet he challengeth me for keeping from the point; whereas all men of judgment may see it was needful to know what God foretold of that church throughout the scriptures, that so we might understand in what sense Antichrist is said to sit *in the Temple of God, 2 Thes. 2.* For seeing *the Temple of God,* is a figurative phrase, taken from the shadows of the Law: it is not wisdom in us, to expound a

parabolical speech contrary to the plain scriptures & grounds of Christian religion; but we must understand it according to them. Wherefore, there being no other answer made to the description aforesaid: it standeth in force to prove that the church of Rome, is not the true Church of Christ.

So for the accomplishment of the prophesies, whereas I shown from the Papists own writings of their church, how fitly it agreeth with Antichrists synagogue foretold of by God: mine opposite answereth *I tell them of a Church, such as Bellarmine and others describe, one part whereof lives on earth, another under the earth, and a third part in heaven &c. Whereas our question is of the Temple of God, whereof Paul speaketh, 2. Thes. 2. 4. and of the court and holy city whereof John speaketh Rev. 11. 2.* Thus neither the Prophesies of God, nor the complement of them shown by the men themselves whom the prophesies concern, may be brought to clear the controversy: but mine opposite will insist upon dark and figurative speeches; that men may be the more easily deluded. For how shall we prove against Papists, that the Pope is Antichrist; if we may not allege the Popes own doctrines and practices, which are contrary to Christ? Yea how shall we judge of any church, but by their own Confessions published, and comparing them with the scripures? Wherefore the profession of Papists concerning their church, is a strong argument whereby they may be discovered to be none of Christ's: & even the Cretian liars testimony against themselves, is true, as the Apostle noteth, *Tit.* 1. 12. 13.

An Answer to the arguments brought for the church of Rome.

MIne opposite pleadeth thus; 1. *First, J take an argument from the baptism had in the churches aforesaid, [the Apostate churches of Christians▪] thus. The Baptism had in the church of Rome, is the Lord's baptism, the sign and seal of his covenant, the ordinance of God had in that church from the Apostles times (before Antichrist there arose) Rom. 6. 2. 3. and so is true baptism, which is from heaven and not of men: that one baptism which pertaineth to the body of Christ, Eph. 4. 4. 5. which the Lord hath given to his church, and not man &c. Therefore the church of Rome, is the church of God, and under his covenant &c.*

Answ. Here, let it first be observed, whether mine opposite pleadeth *against the present estate of that church,* as before he pretended. For if they be under God's covenant, & have it sealed unto them from heaven, by that one true baptism, then are they in the state of grace and of salvation: which is the very thing that all Papists at this day do plead for. Concerning his Argument, I deny, that the baptism had in all Apostate churches of Christians and particularly in the church of Rome, is the Lord's true baptism, or the sign and seal of his covenant of grace unto them. Here mine opposite referreth me to another place of his book, for proof of the truth of their Baptism: whereto I will make answer anon, in their place. And now that my denial may not be so bare as is his assertion here: I will insist upon the two scriptures which he citeth▪ and disprove their baptism.

In *Rom. 6. 2. 3. 4.* the Apostle saith; *How shall we that are dead to syn, live any longer therein? Know ye not that so many of us as are baptized into Christ Jesus, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead, by the*

glory of the Father, even so we also should walk •n n•wnes of life. Here first the Apostle speaketh of such as are *dead to syn;* that is mortified Christians, which live not in syn, neither reigneth it in them, but they are *freed* (or *justified*) from syn; and are *alive* unto God. But Antichristians (such as are the professant members of the church of Rome,) are not dead unto, or freed from syn: for they are the subjects of the Man of syn, the worshipers of the Beast, for whom is prepared *the wine of the wrath of God, Revel. 14. 9. 10.* They are of that church, which by my opposites confession a little before) is *fallen into most sinful and deep apostasy, & is a notorious •arlot and idolatress, which all the people of God ought to forsake:* Wherefore they are rather to be counted *dead in sins* (as the Apostle speaketh of the Gentiles, *Ephes. 2. 1.*) and that they are in deed dead, and not partakers of the first resurrection; is evident by *Revel. 20. 4. 5. 6.* in that they are the worshipers of the Beast, and murderers of the witnesses of Jesus. Wherefore, the doctrine of Baptism in *Rom. 6.* is far from proving the Antichristians or other heretical and apostate churches, to have the true baptism of Christ, or seal of his covenant: but his servants they are to whom they obey, even of syn unto death, *Rom. 6. 16.*

The other scripture is *Ephe. 4. 4. 5.* There is *one body and one spirit, even as ye are called unto one hope of your calling: one Lord, one faith, one baptism.* By which words it appeareth, that such as have the *One baptism,* have also one and the same *faith, Lord, hope, spirit,* and *body:* which to affirm of the Antichristian church of Rome, and of all other heretical and Apostate churches that profess Christ, is very impious. And most firm arguments there are from the Apostles words to the contrary of that which this man pleadeth for. As, The Romish and other heretical churches have not the one & same faith with the true Churches of Christ; witness, their blasphemous doctrines published by the Council of Trent, and in other books; and the Apostles prophesy, that they are departed *from the faith, 1 Tim. 4. 1. &c.* therefore they have not the one Baptism. They have not one and the same Lord Jesus Christ; but have Antichrist the Man of syn, for their Lord: therefore they have not the one baptism. They have not that one hope, nor that one Spirit, neither are they one body with the true Christian churches: therefore they have not that one baptism. These things are partly proved before in the description which I set down of Antichrists church: they are also acknowledged of all Christian churches, which disclaim the unity with the Antichristians in their faith, spirit, & body. And the scriptures most abundantly disclaim this feigned unity: as *2 Cor. 6. 12. what concord hath Christ with Belial?* meaning, none at all. And Belial is there put for Antichrist and his retinue, as in *2 Sam. 23. 6.* & *22. 5.* The Apostle showeth, that the Antichristians have from God, strong delusions, to believe lies unto their damnation, *2 Thes. 2. 11. 12.* That they are departed from the faith, do give heed to •educing spirits, and doctrines of Devils, speaking lies in hypocrisy, &c. *• Tim. 4. 1. 2.* That the false teachers (among Christians) privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, *2 Pet. 2. 1.* That the Beast (which is the kingdom of Antichrist,) and the false prophet (his ministers) and all that worship him, or take his mark; shall be tormented in fire and brimstone forever and ever, *Rev. 20. 10. &c.* & *14. 9. 10.* And shall we now say, that these miserable creatures, have one Spirit, hope, Lord, faith and baptism with the saints and true Churches of Christ? My soul, come not thou into their secret, that so affirm.

The second argument for such churches, is; *If they be not underthe covenant of God, but divorced from the Lord &c: then is there no salvation for any in those churches.*

Answ. I deny the consequence. For then, after Israel was divorced from the Lord, (as is testified in in *Ier. 3. 8.*) there was no salvation for any among them: which I know mine opposite himself would not say.

Objection. Why, out of the covenant of God, there is no salvation.

Answ. I grant it. But though the church be not under the covenant of God, but without it, or divorced from him, yet some parlicular persons in that church, may through God's grace be in his covenant. For as every true church is in the covenant of God, yet some hypocrites and reprobates are in the same, which perish forever: so every false church is out of the covenant; yet some truly faithful and elect may be therein, which by the covenant of grace may be saved. Example in Rahab the Canaanitess, the church whereof she was, had not the covenant of grace in Christ: yet she having heard of God's works towards Israel, believed in God, and was saved; and before she joined herself to the church of Israel, she shown the fruits of true and living faith, whereby she was justified, & is put in the catalogue of the Saints, *Jos. 2. 1. 9. 10. &c. Heb. 11. 31. 39. Jam. 2. 25. 26.* The like is to be thought of the other nations, far off from God, who by some means hearing of his name and truth, might embrace the faith unto salvation, though the churches whereof they stood members were false and idolatrous, *1 King. 8. 41. 42. 43.* So where mine oppositē bringeth scriptures to prove, that they which are not in the covenant of God and Christ, cannot be saved: he proveth that which is not denied: but this he should have proved, if he could; that if a church be false, and not under the covenant; none in that church can by any means come unto the faith and covenant of Christ; for this I deny. And his argument if it had been sound, should have been this. If Antichristian churches be not under the covenant of God, but divorced from the Lord; then is there no salvation for any that are under the covenant of that church, and in no other covenant: and so I would have granted his argument; as confirmed by the Holy ghost, that all such are in the state of damnation, *2 Thes. 2. 10. 11. 12. Rev. 14. 9. 10.*

Here to help the church of Antichrist into the covenant of Christ, he bringeth in the profession of the Jesuits of Reims, which (as he saith) *•oldChrist by nature to be truly both God and man, to be the one eternal Priest and Redeemer, which by his sacrifice and death upon the cross, hath reconciled in to God, and paid his blood, as a f•lland sufficient ransom for all our sins, &c. again to be the singular advocate and patron of mankind, that by himself alone, and by his own merit• procureth all grace and mercy to mankind. &c.*

I answer, First for the persons that set down this profession they are by the testimony of God that *false prophet,* which with the Beast shall be tormēted forever & ever, *Rev.* 20. 10. or at least, they are those *unclean spirits* which come out of the mouth of the Beast & of the False prophet, *for they are the spirits of Devils, working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battle of that great day of God almighty, Rev.* 16. 13. 14. And this is apparent by that corrupt Testament and blasphemous notes and interpretations upon it, which they there set forth to the world, in stead of the true

Christian and catholic faith. Moreover they are a part of the popish hierarchy which mine opposite after maketh to be the *Man of syn, the son of perdition,* and *the Beast,* which he will not endure to hear that they should be accounted the church, or married to Christ: yet here he maketh them the preachers of the doctrine of salvation. Secondly for the Profession which they there make, if it were sound and good, yet denying it again in their works, it nothing availeth them: for of such it is written, *They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate; Tit.* 1. 16. But what shall we say, if they deny the truth of the doctrine of Christ, not in work only, but even in word and profession? First then, (to omit their railing against Calvin about the Godhead of Christ being of himself, in their *Annot.* on *John* 1. *sect.* 3.) concerning Christ's manhood, and the truth of his human nature, how ever they acknowledge him to have taken flesh of the virgin; yet believe they, (and burn to ashes such as will not believe it,) that the bread in the sacrament is transsubstantiated into the very body of Christ; so they have a Christ made of a wafer cake; a Christ whose whole body is in an hundred thousand places and moe at once, even in all places of the world, wheresoever Mass is said by a Priest: so he must have a fanatical body, which can neither be seen, felt, tasted or by any sense of man perceived as an human body: & this breaden Christ they worship in that their idolatrous sacrament, and do eat him really & properly with their mouths. And do these now believe Christ's human nature aright; when as by the plain scripture we are taught, that *the heaven must receive him, until the times of restitution of all things, Act.* 3. 21.

As for his office of Mediatorship; whereas they profess him to be *the singular Advocate and patron of mankind;* by *singular* they mean not the only Advocate or mediator, as the scripture teacheth, •*Tim.* 2. 5. 1 *Joh.* 2. 1. but a special or chief mediator: for they have innumerable other advocates and mediators, as the heathens of old, had one chief God, and many inferior gods. So the same Rhemists gloss on 1 *Tim.* 2. telleth us, that though Christ be the only singular Advocate and patron &c. yet this letteth not but there may be other inferior mediators, though not in that singular sense: And how they believe in their Queen of heaven, let this one song (amongst many other) to the virgin Marie witness, when they sing *O regina poli, mater gratissima prosi: Spernere me noli, me commendo tibi soli. i. O queen of heaven &c. J commend me to thee only.*

As for the redemption, *the full and sufficient ransom for all our sins,* paid *by his blood,* which they would seem to hold: it is with fraud and injury to Christ's blood, which by their distinction) satisfied for the syn, but not for the punishment; and therefore they have feigned a purgatory fire, wherein men's souls do bear the punishment of their own venial sins: *Council. Trid-sess.* 6. *can.* 30. *Bellarm. de Parg. c.* 1. From which also they can redeem themselves by money, given to Antichrists priests that sacrifice for the sins of the living and the dead. And whereas God teacheth us, that we are *justified freely by his grace, through the redemption that is in Jesus Christ; Rom.* 3. 24. and that we are *not justified by the works of the Law, but by the faith of Jesus Christ, Gal.* 2. 16. the Antichristians teach us a justification by faith and works together; by Christ's merits, Saints and Popes merits, & their own; and these works by which they believe to be saved in part, are very many of them wicked works of their own devisings, as going on pilgrimage, giving of their goods to maintain Antichrists clergy, and idolatry, and

other like works of the Devil. And of their own idols, as of an *Agnus Dei* made of wax, they believe and profess, *Omne malignum peccatum frangit, ut Christi sanguis, et angit. Jt breaketh all wicked syn, as the blood of Christ* doeth. Thus blasphemously they tread Christ's blood under their feet.

Finally, the faith which they profess to have in Christ, what is it? Any trust or confidence such as the faithful have in Christ to be their savior, as the Apostle teacheth, in *Rom.* 8. 33. •. 39. & *Gal.* 2. 20. *Hebr.* 3 6. *Ephe.* 3. 12. Nay, this confidence they reject as a presumption; and their faith, (which is without confidence) being but an assent to the truth of God's promises; & not a confidence of their justification in particular: is such a faith as the Devils have, who know and assent to the truth of God's promises unto mankind. See Bellarm. *de Iustific. l.* 1. *c.* 5. 6. *&c.* Now if this painted face of the Romish Jezebel, be so fowl and ugly, being compared with the beawtie of Christ's true spouse: what may we think is the faith of that ignorant seduced multitude of Antichristians, who professing Christ in name, look for salvation by the wicked works which the Pope hath learned them, and by the works of the Law of God, and belief in Christ, and their own sufferings, confusedly together; and yet neither know Christ, nor what true saving faith in him doth mean.

Object. *Who dare say but that God by this faith in Christ, saveth some of them, who do thus believe in simplicity &c.*

Answ. And who dare say, but that God, notwithstanding this faith professed by the Jesuits as before, may justly damn them, though they thus believe in simplicity' Seeing even in these things which they profess, they corrupt themselves with horrible idolatries, having many false God's, and false Christ's in whom they also trust, and daily pray unto them, as did the heathens. And, seeing this their faith, considered in the best, is no true saving faith; but as themselves say, *The faith which truly justifieth, is not that whereby they believe that God is merciful unto them; but that whereby they believe with the whole heart without any doubting, that Jesus is the Christ, and the son of God. Bellarm. de Iustific. l.* 1. *c.* 8. Such a faith appeareth to have been in the Devils, as it is written *And Devils also came out of many, crying out and saying, Thou art Christ, the son of God, Luke* 4. 41. But that God giveth some in that church a sounder faith, and saveth them of the riches of his grace; I never denied or doubted of.

Object. 2. *Of this mind concerning them, J have been a long time; see Answ. to Mr. Jak. p.* 13. 47. *&c.*

Answ. But then and there, this distinction was rightly put, of, *some particular men, considered a part from their constitution;* that is, from their church estate: now, that church and all other Apostate churches professing Christ's name, are generally pleaded for, to be in the state of grace, having the one true baptism &c. which is to justify the open wicked, and count Christ's enemies blessed.

Object. 3. *Some of them die Martyrs in defense of the Christian faith, (acknowledging Jesus to be the Christ the son of God.) against Turks, &c.*

Answ. If it be in defense of the Christian faith, it is well: but if acknowledging Jesus to be the Christ, they die also in defense of the Antichristian faith professed by that church, and for

the idolatry of the same, (which is hateful to the very Turks:) then I say with the Apostle, they may give their body to be burned, and it profit them nothing. Neither doubt I, but some of the Jews, have died and will die in defense of the God of Israel as they now profess him from Moses and the Prophets; rather then yield to the heathens. But the extraordinary mercy of God to some in Antichrists church, justifieth no more the estate of that Synagogue of Satan, then his like extraordinary mercy to some of the heathens (of whom we shall speak anon) will justify the heathens synagogues to be God's true churches. As for Martyrs, our own English acts and monuments and other, do show that many have given their lives for this, that the church of Rome is not the true church of Christ. Now by mine opposites plea they died not herein for the truth but for error: what Martyrs them were they?

Obj. 4. *Many Jndians, Pagans, Jews are by them converted, and brought to the profession of Christian religion, among whom I doubt not, but the Lord hath and saveth his, even by that knowledge and faith of Christ, which by their preaching among them they are brought unto, &c.*

Answ. That many of all nations are converted or perverted unto Antichristianitie by the Papists, there is no doubt, for experience showeth it, and so it is prophesied, that by Babylon's *sorceries, all nations* should be *deceived, Reve.* 18. 23. So the heathens of Babylon, Cuth, Hamath &c. were converted by a Samaritan Priest, and taught to fear the Lord the God of Israel: that *they feared the Lord, and served their own God's;* & also, *they feared not the Lord, neither did they after their statutes or after their ordinances, 2 King.* 17. 28. 29. 30. 33. 34. If that misceline rabble were God's true church, so are these popish proselytes: if they were not (as I never heard any affirm they were,) neither are these. And what have our learned men of England answered to this old popish argument? *J deny* (saith Dr. Fulk) *that ever the popish church converted any to the true faith. Answer to a counterf. Catholik art.* 1. Yea what say the Papists themselves, of this point? Jerome Benzo (in *Histor. Indiarum*) saith, that all the religion the Indians have, is to make the sign of the cross, & to hear a Latin mass, and to perform such like ceremonies. Joseph a Costa, a Jesuit, in his book *De procuranda Judaorum salute,* telleth us, that the Spanyards have baptized many against their wills. He saith, they are like the Samaritans, that worshiped God and idols both together: they make (saith he) a feigned show of Christianity, they serve not God in deed, neither believe they unto righteousness. And are not these converts now, a goodly plea for mine opposite to allege, for proof of a true Christian church? But he proceedeth,

Yea and who can say, but that wheresoever the name of Christ is preached and called upon, the Lord saveth some &c. seeing that Christ is the way, the truth, and the life, and whosoever believeth in him shall not perish, John. 3. 16. 17. &c.

Answ. Where Christ is truly preached, and believed, no Christian will say, but the Lord saveth some: but where Christ is falsely preached and believed in, after Antichrists idolatrous manner, none can truly say, that they are a true Christian Church. As for God's *saving some* by the doctrine there preached; it is a thing not for us to dispute of: we are commanded to leave secret things unto God, and to hold us unto things revealed, *Deut. 29. 2*▪. God who brought light out of darkness, can cause the truth to shine into the harts of his elect, by the corrupt preaching of the Papists▪ and so I doubt not but he doeth. yet is this no justification

of the popish church; anymore then the true preaching of the gospel, which is unto the reprobates the savor of death unto death, is a condemnation of the Christian Church, and true doctrine of the same.

Object. 5. *But,Out of the Church there is no salvation, which J suppose themselves will not deny. And (that which is more) the Lord's constitutions cease not to be his holy ordinances, though the people that enjoy them, should have no benefit thereof to salvation.*

Answ. Here we have suppositions in stead of proof. His assertion I deny, though he supposed the contrary: for out of the true visible Church (whereof we dispute) there may be salvation. Many that are not of any true Church, yea are persecutors of it, and excommunicates out of it, may repent and believe in Christ, even at their last hour, and at their death; and so be saved; though they neither have time, place, or means to be joined to any true visible church on earth. If he speak not of a particular visible church, but of the Universal church which is invisible, and comprehendeth all God's elect: he swerveth from the question, and deceiveth by equivocation; for we treat of the visible church of Rome, whether it be Christ's true church or no. As for the Universal church, which is all over the earth, and from the beginning of the world to the end thereof, and containeth God's elect only: out of it in deed there is no salvation. But what is this to the purpose? For so a man might reason thus. In the church there are no reprobates, there is no damnation; for Christ giveth all his sheep eternal life, and they shall never perish, John. 10. 28. But the Popish synagogue, is (by mine oposites plea) the church, even the true church of Christ. Therefore in it there are no reprobates, there is no damnation. Here (I doubt not) mine opposite would distinguish between the Catholik or universal church in the first proposition, and the particular church of Rome, in the second; and so deny the argument: & why would he then himself obtrude upon us, such a deceitful reason?

The latter part of his speech I grant: but it helpeth him nothing. For the synagogue of Antichrist, is none of God's constitutions, though every true Christian church is: neither hath he annexed promise of grace, to his ordinances abused by the man of syn, and his subjects, in that malignant church, but hath threatened the destruction of the deceivers and deceived, *2 Thes. 2. 8. 10. 11. 12.*

3. The third reason for the church of Rome consisteth of a division of the world into *Christians, Jews, Turks and Pagans;* and of a question, *if it be asked, which of these is the Church of God at this day? should we not answer, the Christians: and among the Christians, comprise the churches aforesaid, for the reasons before specified?*

Answ. The first part of his answer, I yield unto, that Christians now are God's church. The second I deny, namely that Antichristians (such as the Papists be,) & other heretical and apostate churches, are to be comprised in the number; save in name only, for in deed and truth they are not. His *reasons before specified,* I have particularly refuted: & so might here end. But further to explain the truth, I answer; that after this general division, we must make another subdivision, or else we may be deceived. The subdivision is of Christians again, into true and false, or into Christians and Antichristians which profess Christ in name &

deny him in deed. And this I learn of the holy Ghost, who in the Apostles times divided the Jews into outward, and inward, Rom. 2. 28. 29. and counted these latter only Jews: and such as said they were Jews and were not, but did lie, he calleth them *the Synagogue of Satan: Revel. 3. 9.* Even so, he prophesied of a *Beast* (or kingdom) which should have *two horns like the Lamb* (Christ, and so be called Christians) but should *speak as the Dragon,* work wonders, & deceive men that dwell on the earth, &c, *Revel. 13. 11. 13. 14.* He also foretold of *false teachers among* Christians, who privily should bring in *damnable heresies, even denying the Lord that bought them &c. 2 Pet. 2. 1.* If thus we distinguish not between the true Christ and *false Christ's,* between true prophets and *false prophets,* and so between true churches and false: we may retain the name of Christ and Christian churches, and be in deed nothing less. And according to mine opposites manner of plea, another might reason thus, Of sinners in the world, some are Angels, and some are men. If then the question be asked, seeing Christ came to save sinners, *1 Tim. 1. 15.* which of these are redeemed and saved by Christ, & are the church of God? should we not answer *men;* and among men also comprise all people's upon earth, Jews, Turks Pagans &c. This is the mould of mine Opposers argument; and as colourably as he pleadeth for Antichrists synagogue to be Christ's Church, so others do plead for universal redemption of all people's & persons borne into the world; from *John. 1. 9. Rom. 5. 18.* and other like scriptures.

4 The fourth reason is from baptism, a visible sign of God's visible Church among Christians, as circumcision was among the Jews &c.

I answer, the baptism among Antichristians is in deed like their church; Christ's in name, but not in deed and truth. As for that which he annexeth, of our defending and reteyning that visible baptism received in the church of Rome; it followeth after to be discussed, when we come to treat of their baptism. In the mean while, let it be observed, that as Circumcision was a sign of the Church of old; so was sacrificing, both then, and before Circumcision was instituted: and all nations reteyning sacrifice then, as well as Antichrist reteyneth baptism & the Lord's supper now; it will also follow by like reason, that all nations were then God's churches; which argument shall be prosecuted hereafter. Again, as the *foolish woman* calleth passengers to her sweet *stolen waters,* and pleasant *bread of secresies, Prov. 9. 13. 17.* so this foolish woman (the church of Antichrist) by like stales, allureth the simple unto her: which are no sounder proof that she is Christ's true spouse, then the true man's purse in the theefs hand, will prove the thief to be a true and honest man.

5 The 5▪ reason is from the defection of Judah and Israel, remaining still God's people notwithstanding: therefore also the church of Rome, in like manner.

Answ. Of the first part of this reason, touching the state of the Israelites, we are after to speak in particular: but were it granted, I deny the consequence, it followeth not, the Antichristian synagogue is so also.

Inst. The consequence (saith he) is proved, because these were types of the like state of the Christian churches, recorded for our instruction. *1 Cor. 10. 6.—11.* with *Rom. 154. & 2 Tim. 3. 16. 17. 2 Pet. 2. 1. Jude v. 5. 11. Rev. 2. 14. 20. & 11. 2. &c.*

Answ. I grant that he saith, for the Christian churches: but for the Antichristian, it is true in part only. The sins of Judah and Israel, are found in Rome: so are the sins of Sodom, Egypt, Babylon, and heathen Rome; which by warrant from God, were types also of this Antichristian Babylon, Rev. 11. 8. and 17. 5. From which I may as truly conclude; Sodom, Egypt and Babylon of old, were so far fallen frō God, as they were not his churches or people's: and they were types of this church of Antichrist, and the things written of them, are for our instruction, Rom. 15. 4. Jude v. 7. 2. Pet. 2. 5. 6. Therefore this Antichristian synagogue, is not Christ's true church.

Further I answer, that the types which were in Israel, prove not that the things typed are in the same degree of good or evil, neither more nor less; as mine opposite would infer that Antichristians are not now more deep in apostasy then were the Israelites. For types and figures agree in some things, but not in all. Moses, Aaron, David and all other types of Christ were sinners: but it were wicked thereupon to conclude, that Christ himself was a sinner. Moreover Christ's Priesthood was figured in Aaron & his sōns: yet did not that Levitical Priesthood fully type out his office, but in part: & a more complete figure of him was in Melchizedek, as the Apostle showeth in Heb. 5. and 7. chapters. Accordingly, it will follow, that Antichrist is answerable to Israel's apostasy in part: and yet a more complete figure of him is to be found in the Gentiles. And as Christ excelleth in holiness all that were types of him: so Antichrist exceedeth in wickedness all the types of him; & therefore hath many sorts of wicked men, to resemble his impiety. Rev. 11. 8. And that his consequence followeth not from the type to the thing typed, that they are both in an equal estate, appeareth further by his own grant (in pag. 126.), where he maketh *Antiochus* and his captains &c. a type of the Papacie. Now it is confessed of all, that Antiochus and his company were Pagans in religion: so by the like reason, the Pope with his captains and souldjers, must be Pagans also.

6. The 6 reason alleged for them is, that it should be syn for Papists and Apostate Christians, to marie with Pagans, to neglect baptism, not to sanctify the Lord's day; as it was in Judah and Israel to marie with the heathen, to neglect circumcision, to profane the Lord's day &c. Dan. 11. 32. with 1. Maccab. 1. 16. 45. 51. 55. and with Mal. 2. 11. Ezr. 9. 1. 2. & 10. 10. Neh. 13. 3. 23.—27. Hos. 5. 7. & 7. 8. & 8. 12. Amos 8. 5. with 2 Cor. 6: 14. &c. which should not so be, if they were not the church and people of God, under his covenant, and bound to the observation of his ordinances. For Pagans, and such as pertain not to the Lord's covenant, being not his church and people, are not in their estate bound to these and the like ordinances of the Lord, which he hath given to his church and people. *Psal. 147. 19. 20.* with *Deut. 7. 1.—11.*

Answ. This reason is sundry ways faulty. 1. Of Pagans he saith, they are not *in their estate* bound &c: but Papists and apostate Israelites, he would have them bound, yet mentioneth not *their estate:* whereas if he speak not of them also *in their estate,* his argument is false and fraudulent.

2. The scriptures alleged *Psal. 147. & Deut. 7.* are by him abused, whiles he restreyneth them to *these and the like ordinances,* namely, marriage, circumcision, baptism, and the Sabbath; understanding by *the like ordinances,* (as I suppose) the Passover and other sacrifices, the

Lord's supper, &c: whereas the Psalmist speaketh generally of God's *Words, Statutes* (or *Ordinances*) and *Judgments, Psal. 147. 19. 20.* which three, do comprehend the moral Law, called the *Ten Words,* the Ordinances of worship and service, and the Iudicials for punishment of malefactors: all these the Prophet saith, were shown *unto Israel,* and God *dealt not so with any nation.* Now to conclude from these words, therefore the nations were not bound to observe *the ordinances,* because God had not shown them unto them, as he had done unto Israel (namely by his written Law given at Mount Sinai,) hath no more weight then this, Therefore the nations were not bound to the moral Law, or to the Iudicials; and so sinned not in committing idolatry, murder, whoredom, or the like. But this is impious to say, and a false conclusion: therefore his conclusion also touching the ordinances is false, and cannot rightly be gathered from this text. The evil of it further appeareth in one of his instances, *the Sabbath day:* which is one of the ten commandments, and instituted from the beginning of the world, *Gen. 2.* If then the nations were free from syn when they kept not the Sabbath, because they had it not written in the book of the Law or Tables of stone as had Israel: were they not also by the same reason free from syn in not keeping the other commanments?

So for the Lord's day now, he maketh the church of Christ only (and so the Papists and other like whom he accounteth true churches) sinners if they keep it not: all others he freeth from syn, as not bound to keep it. Wherupon this paradox followeth, that the further men fall away from Christ, the more free they are from syn. For the church of Rome being fallen to Antichrist the Pope, they are sinners in his account, if they keep not the Lord's day: but the churches of Corinth, Ephesus and other like which are fallen to Mahomet, they are no sinners in his account, though they observe not the Lord's day: and why? Only because they are fallen so far, as they are no church of God, nor in his covenant of grace. Thus, the further from Christ the freer from syn; if this doctrine be true.

But I suppose the contrary to be true: and that all people's how far soever fallen from Christ, are now bound to keep the Lord's day, and other ordinances of Christ; and it is their great syn that they do not. For Christ sent his Apostles to teach all nations, & to baptize them, and to teach them to observe all things whatsoever he commanded his Apostles, even to the worlds end, *Mat. 28. 19, 20.* And they went into all the world, preaching and admonishing all men everywhere to repent, and believe the Gospel, & to be baptized, and observe all the ordinances of Christ: and all that obeyed not, or that have since fallen from their obedience, are guilty before God, and shall be condemned, because they believe not in Christ, and keep not his commandments. *Mark. 16. 15. 16.*

If it be said that a Turk or Pagan in that their estate of unbelief may not lawfully be baptized or admitted to the Lord's supper, til they repent: this is true; yet can we not therefore say, they are not bound to be baptized, or are free from synin neglecting baptism: for they are bound to all the doctrines and ordinances of the gospel in order, first to repent and believe, then to be baptized, then to receive the Lord's supper, and so all the rest. If further it be said, that the Papists in their estate of misbelief and idolatry; may without repentance and without returning to the true faith, be partakers of baptism and the Lord's supper &c: it is denied. For if the Jews (which were the true church though corrupted) might not be received

to baptism without repentance, as the scriptures show, *Mat. 3. 6. 7.—10. Luk 7. 29. 30. Act. 2. 38.* then the Antichristians, the members of that church which (by Mr. •ohnsons own acknowledgment) is *fallen into most sinful and deep defection and apostasy, and is a notorious harlot and idolatresse;* may much less be baptized, or admitted to the Lord's supper unless they repent. And whereas mine opposite pleadeth for their right in the sacraments & other ordinances which they should syn to neglect: it would be known where they are bound to receive them, whether in their own church, or in some Christian reformed church. If in their own; then they are bound to hear Mass, and syn if they be not partakers of it; for that is their idolatrous supper: then do not the Magistrates well to forbidd them their Masses, and other ecclesiastical exercises, which they are bound by God to frequent, and should syn if they used them not. If they have right unto them in other reformed churches: then is there to be a communion between true Christians and those Antichristians, in one body, at one Table: for (as the Apostle saith) *we being many are one bread, and one body: for we are all partakers of that one bread, 1 Cor. 10. 17.* But this were to build a new Babylon, and to make a confused mixture of the members of Christ and of Antichrist, contrary to all the scriptures. *2 Cor. 6. 14. 15. 16. 17 Rev. 21. 27.*

The other scripture which he citeth, *Deut 7. 1 - 11.* helpeth him no more then the former: for there in the 11. verse, the *Commandments,Statutes* and *Judgments* (which imply all Moses law) are expressed: if other nations were freed from all these, then were they freed from all law, and so from all syn; for where there is no Law, there is no transgression, seeing *Syn is the transgression of the Law: 1. John. 3. 4.* And where he instanceth marriage with Pagans, which is there forbidden *Deut. 7. 3.* and applieth it to Papists now, that they should syn to mary with such, I grant it. But his inference thereupon, that therefore they are the true church and in the covenant of grace, I deny. For the Jews at this day, which profess (after their false manner) the God of Israel, and all things written in the Law and Prophets, should syn if now they married with such, doing contrary to their express Law, *Mal. 2. 11,* Yet are not the Jews now in the covenant of grace, or the church of God.

Again in *Deut. 7. 5.* there is commandment to destroy images and like monuments of idolatry: if this was peculiar to Israel, then other nations sinned not, in suffering idols among them undestroyed: whereas the Apostle plainly showeth their grievous syn in making and using such idols, *Rom. 1. 23.* and consequently it must needs also be their syn, that they did not forsake, destroy and abolish them.

If any now ask, whether the other nations were then bound to all the ordinances of Israel? I answer, no: for some things were never before commanded, nor unto other then the church of Israel, as the strangers might eat some meats, which the Israelites might not, *Deut. 14. 21.* Such things having never been forbidden them of God, they might eat without syn, as we may at this day. But this I say of the nations, that all the Laws, Statutes and judgments which were once commanded them of God; they were bound forever to keep, til God again repealed them. As for example all the ten commandments; and such Statutes (or cerimonies) as were taught them of God, as sacrificing, *Gen 4. 3. 4. & 8. 20.* not to eat flesh with the blood, Gen. 9. 4. and all other the like. And for judgments, to kill murderers, *Gen. 9. 6.* and so to punish other

malefactors. And no Apostasy could ever free them from syn, in neglecting any of God's laws once given them. So no Apostasy could free the Israelites from any law of Moses; or the world now, from the Law of Christ. The Jews that under Antiochus turned, to Paganism, *1 Maccab. 1. 43.* were guilty they and their seed, for neglecting circumcision, the Passover and all other ordinances of Moses; and their apostasy (whereby they went out from the covenant of God and his church,) freed them not from syn at all. So the Christians in like manner that have Apostate to Mahometisme, are nevertheless in their sins for neglect of Christ's truth & ordinances; though they be no Christian church, as all of us grant.

Only there is this difference to be put; that such as know the will of God, (as did the Jews, and many Papists now may, by the scriptures,) and do it not; shall be beaten with many stripes; whereas the ignorant people's, and Popish multitude, shall be beaten with few, *Luke.* 12. 47. 48. But to excuse them from syn wholly, is to plead for iniquity. And for this cause, both David in *Ps.* 147. and Moses in *Deut.* 7. urgeth Israel to thankfullnes and obedience above other people's, in that the Lord had now written his laws and ordinances unto them, and made them an holy people, when he left other people's, only to that doctrine which by word of mouth was delivered them from Noah and his sons; which if they did forsake (as they had in a great measure,) they should perish forever.

7. His seventh & last reason for the church of Rome is taken from 2. *Thes.* 2. 3. 4. Where it is prophesied that Antichrist should sit *in the Temple of God.* This argument he handleth at large. But first let it be observed, how all his reasons, hitherto, are shown to be insufficient▪ and built upon weak grounds, the first being taken from their baptism, which is adulterate as the church itself: The second, frō an inconvenience falsely presupposed, that none in that church can else be saved: The third, from a question, whether Christians, Jews, Turks or Pagans, be the church. The 4. is again from their baptism. The 5. is from the types of Judah and Israel in apostasy. The 6. is from a supposed freedom that such as are apostate from the covenant of God, should have from syn, if they neglect the ordinances of the gospel. None of these arguments are taken from the essential things whereof the true church consisteth; none from the matter, to prove them saints; or form, to prove them united unto Christ and one to another, according to the order of his testament; none from the faith, to show it to be true; or from the worship and service of God; or from the ministry, to manifest either of these to be according to Christ. And now, the last of his reasons is from a figurative phrase *the Templeof God,* which may be diversely understood and applied, as himself cannot deny. Let the prudent reader judge, whether these his seven arguments be anything like those *seven pillars,* which Wisdom hewed out, when she built her house, *Prov.* 9. 1.

Now let us weigh, his seventh reason. *The Apostle* (saith he) *speaking of Antichrist, in* 2 *Thes* 2. 3. 4. *describeth him thus; There shall come an Apostasy* (*defection or falling away*) *and the man of syn shall be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped: so that he as God, suteth in the Temple of God, showing himself that he is God &c. Here the Apostle describing Antichrist▪ speaketh of the Temple of God, where he suteth &c. Now that by the Temple of God in Israel, was figured the church of God among Christians, appeareth by these scriptures,* 1 *Cor.* 3. 16. 17. 2 *Cor.* 6. 16. *Ephe.*•. 21. *Rev.* 11. 1. 2. 19. *&* 14. 15. 17. *&* 15. 5. 6. 8. *&* 16.

1. 17. *compared with Zach.* 6. 12. 13▪ *and is acknowledged by the best writers of all ages &c. So then from this scripture J reason as followeth.*

If the Pope of Rome with his hierarchy be the man of syn (here spoken of) and the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped: then is the church of Rome the Temple of God here spoken of; wherein he suteth as God, showing himself that he is God.

But the Pope of Rome with his hierarchy, is (bytheir own grant) the man of syn of whom the Apostle here speaketh &c. Therefore the church of Rome, is the Temple of God also, that here is spoken of.

I answer. This argument I might wholly grant, and not hurt the cause I plead for. For though the church of Rome be the Temple of God, which Paul speaketh of: yet followeth it not, that it is God's true Temple, or true Church, (which is the point that should be concluded;) seeing the scriptures often speak of things as once they were▪ though so they continue not still: as also, they speak of things according to the outward pretense and show that is made of them; though in deed and truth they be nothing less. The first is manifest by these and other like instances: Abigail is called *the wife of Nabal,* 1 *Sam.* 30. 5. though Nabal was then dead, and his wife married to David. Simon is still called *the Leper, Mat.* 26. 6. though he was then cleansed of his leprosy. The king of Tyrus an heathen man that lived in Ezekiel's days, is said to have been *in Eden the garden of God,* to have been *upon the holy mountain of God,* and to have *walked in the midst of the stones of fire, Ezek.* 28. 13. 14. meaning that he had been in God's church, on mount Zion, among the people of God: although not he himself, but Hiram his predecessor (many years before, in the days of David and Solomon) was the man that became a proselyte in Israel, and helped to build the Temple; 2 *Chron.* 2. 3.—16. even as if a man should speak to the Bishop of Rome at this day, and tell him what he was for a Bishop in the Apostles days, and how now he is degenerate and become the man of syn. The mountains of Horeb and Tabor, where God once gave his Law and Christ was transfigured; are after still called the *mount of God,* and *the Holy mount,* 1 *King.* 19. •. 2 *Pet.* 1. 18. because they had been for the time sanctified by the presence of God. And so the Temple in Jerusalem, after the Jews had crucified Christ, refused the gospel, & were *broken off, because of unbelief;* and the sacrificing and worshiping in that place was ended; yet is it until the utter ruin of it by the Romans, called *the holy place, Mat.* 24. 15. Thus also the City become an *harlot,* is called *the faithful City*▪ *Isaiah.* 1. 21. the wicked that hath forsaken his righteousness is named *arighteous man. Ezek.* 18. 26. according to their former and not their present estate. And when these titles are given them, it is not to justify them at all, but to aggravate their syn. So for the second, that things are called according to the outward appearance and pretext set upon them, though they be in deed false; is evident by these and the like examples; false God's, which are but idols, are called gods, usually: so one Prophet calleth those the Philistians *gods,* 1 *Chron.* 14. 12. which another calleth their *images.* 2 *Sam.* 5. 21. False prophets are called Prophets, 1 *King.* 22. 6. 22: and Balaam a *Soothsayer* among the heathens, *Jos.* 13. 22. is called a *Prophet.* 2 *Pet.* 2. 16. The evil spirit whom the witch of End or raised up for Saul, is called in the scripture *Samuel,* 1 *Sam.* 28. 11. 12▪ 15. 16. 20. by reason whereof, the Papists contend that it was Samuel in deed, and not the Devil; urging the letter, as mine opposite doth urge against me this phrase of *the Temple of God.* The idolatrous Temple which Jeroboam made in Israel, in

honor of the God which had brought them out of Egypt, is called *the house of their God, Am•s* 2. 8. yet that it was his true house or temple, I never heard of any that would affirm: though it was the true God whom they worshiped therein; for Baal with his house, was then destroyed out of Israel, 2 *King,* 1•. 27. 28.

Now mine opposite hath given us a good rule in this his last book, when answering the Anabaptists he saith, *The word of God is not the bare letter or outward syllables, but the intendement and meaning of the holy Ghost by whom it was given. Which should carefully be observed by the due consideration of the scriptures, with the circumstances thereof, and by the conference of other places of scripture, and the proportion of faith laid together. Which whiles the Anabaptists neglict, they look on the scripture partially, and press the letter extremely, without consideration of the true and right meaning thereof.* These words of his are true; the more it is to be lamented that he himself would so press the letter against me, and not weigh the meaning of the same, by itself, and other scriptures, and the proportion of faith laid together.

In alleging this text, he layeth down the words thus, *There shall come an apostasy* (or *falling away*): whereas the Apostle saith, *except there come an apostasy* (or *falling-away*) *first:* which word *first,* may intimate that the church should fall away from the love of the truth, before the man of syn should be revealed: and this is apparent by the 10. verse, where the people whom Antichrist seduceth, are said to be *them that perish; because they received not the love of the truth, that they might be saved.* Or, if the word *first* (which mine opposite leaveth out,) be understood before Christ's coming, then is it meant of *the apostasy* (or *the falling. away,*) so called by an excellency, as exceeding all other. And is not to be referred to Antichrist the head only, but to Antichristians the body also; who after other sins, should fall away with Antichrist, and be damned with him; as in the 11. verse it is said, *God shall send them strong delusion, that they should believe a lie; shat they all might be damned who believe not the truth, but had pleasure in unrighteousness.* So that by the whole scope of this scripture it is evident, the Apostle divideth not the people of the church of Rome, from the Bishop and ministers of the same; as if the people should be God's true Temple, Christ's true Church, under his covenant, and so in the state of grace; when the Bishops and ministers are the Devils Temple, Antichrist, the man of syn, and so in the state of damnation: but maketh both bishops and people, deceivers and deceived, all of them under wrath and condemnation; otherwise then my opposite would persuade. For he pleading thus, *The Apostle speaking of Antichrist, describeth him thus. There shall come an apostasy* &c: would have men think, that the Bishop and ministers of the church of Rome are the apostasy, and the people not: contrary to all the scope of this scripture, contrary also to Paul, in *1 Tim. 4 1.* where he foretelleth of some that should *apostate* (or *depart*) *from the faith, giving heed to seducing spirits, and doctrines of Devils;* meaning it of the people deceived by false teachers: yea it is contrary also to mine opposites own grant, who said (a little before) that the church of Rome is *fallen into most sinful and deep defection and apostasy, and so is a notorious harlot and idolatr•ss.* Wherefore his distinction here between the apostasy & the church of Rome, making the one Antichrist, the other God's temple, under his covenant of grace: neither accordeth with the scriptures, nor with his own assertion.

Next this, where he saith, that *by the Temple of God in Israel, was figured the church of God among Christians:* it is granted. But withal, let it be noted, that himself cannot deney, but *the Temple and tabernacle in Israel, was not the church and congregation of God's people properly, but a sacramental sign of God's dwelling with them;* which I before confirmed by these scriptures, *Exod: 25. 8. 2. Chron. 6. 2. Ezek. 37. 26. 27. Rev. 21. 3.* Secondly, he himself affirmeth, that *the temple at Jerusalem, did primarily figure out Christ, and secondarily the church, both the catholic or universal, and particular churches likewise; & particular Christians, and (in several respects) both their bodies, and their souls and consciences.* Upon which graunts of his, it followeth, that there is no necessary consequence of this his proposition, *If the Pope of Rome with his hierarchy be the man of syn spoken of in 2. Thes. 2. then is the church of Rome, the Temple of God there spoken of:* for he understanding by the church, the people, (as in *1. Cor. 3. 16. 17. 2. Cor. 6. 16. Eph. 2 21.*) and yet granting that the Temple in Israel, was not the people; all may see the weakness and insufficiency of this inference, that because the Pope of Rome sitteth as God in the Temple of God; therefore the people of the church of Rome, are that Temple of God there spoken of; & consequently God's true church. For why now may we not as well (if not much better) say that by the Temple of God, is understood the doctrine and profession of Christ the true Temple; or as in my former † book I shown, thus. *As the Temple was an outward sign of God's presence with his people, and of his inward dwelling in their harts * by saith and by his spirit▪ unto their salvation: so Antichrists temple is an outward show of his presence with that seduced people, in whose harts † he dwelleth by Popish faith, and by his spirit of error carrying them to damnation. But as Antichrist shall not professedly deny the true God or Christ, though in deed he falsely * showeth himself that he is▪ God: so shall h•not professedly deny the Temple or church of God, but falsely vaunt his adulterous synagogue to be the same.* Unto this exposition, mine opposite hath given no answer: and it being according to the scriptures, & truth of the thing in controversy; I leave it to the prudent reader, whether the outward show and profession of Christ and Christian religion, be not the first thing here intended of the Apostle by the *Temple of God.* And this is further confirmed by *Rev. 11. 1.* Where the *Temple, Altar,* and *Worshipers,* are three distinct things; and the people are the worshipers there spoken of, & neither the Temple, nor the Altar; of which place we shall treat anon.

Then whereas he granteth that the Temple in Jerusalem *did primarily figure out Christ:* how is it, that he wholly neglecteth the primarie thing figured, and insisteth upon the secondary, the church or people of Rome? Seeing it is known, how the Pope pretendeth himself to be Christ's vicar and deputy on earth, and to be the servant and worshiper of Christ in heaven: and may we think that the Apostle in warning them of *themysterie of iniquity,* would not imply the chief point of the mystery, that Antichrist should in pretence sit for Christ and in his stead, as his vicar general on earth? Thus to sit *in the Temple* (or *for the Temple*) *of God,* may well be understood, that Antichrist should sit for Christ, a pretended friend, but in deed an adverse foe.

Now for that which the Temple secondarily figured, namely the church catholic, and also particular, and so men's consciences: he wavereth in his application. He saith *this term* [*the church of Rome*] *is taken either particularly* (which he applieth to *the Lateran church in Rome,* the Popes *parish church:*) or *more generally, for all other such Christian churches; as are come under the*

Popes jurisdiction &c. This later I hold to be most proper here: for what needed there such warning to the Thessalonians & other Christian churches through the world, if a Bishop of the Lateran parish (a corner in Rome) had exalted himself above God therein only; and had not usurped also a pretended Christian power over all? And the complement of the prophesy, is an evident exposition of it: for who knoweth not, that the Pope scorneth to be Bishop of the Lateran parish only▪ it is a jurisdiction over the catholic church throughout the earth, which he challengeth. And now what proof bringeth mine opposite, that the church of Rome as God constituted it, is *taken generally for other Christian churches under the Popes jurisdiction?* None at all: neither can he bring any jote of God's word for the same▪ Again what proof maketh he, that the catholic Roman church wherein the Pope sitteth, is the true church of God? None but this, *J suppose these men themselves being better advised, will not deny them to be the churches and Temple of God.* But he should have shown (if it had been possible for him) that the Roman church is by divine institution the catholic or universal church: which because I assure myself it can never be done, I conclude that this Roman catholic church is a fiction of the Popes brain, and a mere idol like himself: and is no otherwise *the Temple of God,* then the Pope is Christ's universal vicar; namely in lying words and vain ostentation. And so the main ground for *the Temple of God* wherein Antichrist sitteth, to be the true church of Christ, is overthrown.

As for the Popes Lateran parish, I both deny it to be Christ's true church; and that it only is the Temple of God wherein Antichrist should sit. His proof of the former is this. *If we understand it of a particular church, (as the Apostle wrote his epistle to the church of the Romans) how shall we soundly deny it either to be the Temple of God, or Antichrist to be set therein?* Thus have we suppositions and questions, in stead of proofs. To his demand I answer: it is the Temple of God in pretence, not in truth; even as the Pope is a bishop of Christ in pretence, but in deed is Antichrist the man of syn, as mine opposite granteth. The church that was in Rome in Paul's time, will no more justify the Popes synagogue there now; then the Christian ministers which were then in that church, *Rom. 12.* will justify the Antichristian prelates that there reign at this day. Secondly, the Lateran parish at Rome, is of the Popes faith, religion and worship: there are like priests like people. Now if the Bishop of that parish be Antichrist, the son of perdition, as the Apostle telleth us, *2 Thes. 2. 3.* then his parishoners which have no other faith or religion then he, are also the children of damnation, *2 Thes. 2. 12.* and so cannot be judged to be Christ's true church, and in the state of grace▪ sealed of God with his covenant unto salvation. In the Lateran Church of Rome, where Antichrist is parish priest; the people are gross idolaters, heretics, worshipers of Devils, and of him that *sitteth as God in the Temple of God;* ascribing unto him that Holyness, divine power and jurisdiction, which he doeth blasphemously challenge; and mine opposite could not show one man of that parish that differeth at all from the religion of their priest: how is it then possible that he should be Antichrist, and they true Christians; he under wrath, they under the covenant of grace; he the very Temple of the Devil, and they the true Temple of God? For shall not the same religion and faith which justifieth them, justifieth him also; when it is found in him as well as in them? Wherefore either the man of syn himself must be a saint among those saints: or they together with him must be (as the holy Ghost calleth them) *an habitation of Devils, Revel.*

18. 2. To conclude then, seeing there is no true visible church of God's institution, but a particular congregation; (any other general or catholic visible church of Rome, being but the Popes own wicked fiction;) and seeing Antichrists parish church can no more be Christ's then Antichrist himself: it cannot without injury to the Apostle, and to the proportion of faith, and to other scriptures, and to reason itself, be gathered that the church of Rome is at this day God's true Temple or Christ's true Church. Albeit, for that there was once a true Chrrstian church in Rome, and these Antichristians now profess to be the successors of the same, and pretend one faith, religion & worship, and retain some doctrines and ordinances of Christ still, which they sinfully profane: they are therefore said to be *the Temple of God;* as before I have shown.

Moreover there can no church be called the true Temple of God, but in respect of Christ the *chief corner stone* and foundation of the building: for he is called the *living Stone,* and his people are *living stones, built up a spiritual house* in him, and so grow up to an *holy Temple in the Lord, 1 Pet. 2. 4. 5 Eph. 2. 20. 21.* If therefore Antichrist sitteth in the true Temple of God, he sitteth first in Christ the head, and secondarily in his body and people: but Antichrist is no otherwise in Christ then in a feigned profession of him, whom in deed he denieth, *1 Joh. 2. 22.* therefore he is not in the Temple of God, but in respect of his profession of Christianity and of the Christian society in his people, both which are false and deceitful, *after the working of Satan, & in all deceivablenes of unrighteousness, 2 Thes. 2. 9. 10.* Now it followeth, that I defend my former writings against which he excepteth; as for the reproaches which he layeth upon myself, and his trifling exceptions against words and phrases, I will omit as fruitless.

Whereas in scanning the Apostles words, I noted mine opposites omission of Antichrists sitting *as God* in the Temple of God; which words *as God,* do give light to the true meaning: he excepteth how he *could allege* that one Greek copy wanteth those words▪ so doth *the Syriakas Mr. Beza observeth,* also *the Latin.* I answer, if one copy want them, and many, or all other have them; it is no wisdom to leave the many & follow one without apparent reason. For the Syriac he was deceived, for it hath those words plainly, though the copy which Tremellius used wanted them, through the copiers default, as Mr. Junius showeth in his notes upon the Syriac version on 2. *Thes.* 2. 4. As for the Latin, it omitteth sundry other good things in other places, and is no warrant for us to follow.

Obj. The question was not about the manner of Antichrists sitting in the Temple of God, whether he should sit as God therein or no. Therefore I needed not allege these words.

Answ. But the question was about the Apostles meaning in that place; and therefore his words which help to manifest his meaning, should have been alleged.

Obj. Jt is known to be usual in all writers sometimes not to mention, sometimes not to insist at▪ all upon such words as perte•ne not to the matter in hand &c.

Answ. Yet I, though I first used the whole phrase of *the Temple of God,* am taxed for that I do not after always repeat all the words: But to let pass such things, this speech *sitteth as God,* pertaineth much to the matter in hand: for if the people (which he will have to be *the Temple of God,*) do so acknowledge and honor the Man of syn for *God,* as he there sitteth *showing*

himself that he is God: then may we as well doubt whether they be the people of the true God, as whether the man of syn be the true God. But whatsoever honor & divine power the man of syn challengeth to himself, the •ame do the people of Rome (the Temple of God) give unto him, in word and deed. So the words are needful, and pertain to the matter in hand. For by the worshiping of that Beast, the false church is distinguished from the true church, which refuseth to worship him, *Rev.* 13. 8. 16. 17. & 14. 1. 4. 9. 10. 11. 12. & 20. 4. 2 *Thes.* 2. 10. 11. 12.

Obj. *Of Antichrists sitting, th' Apostle saith, that he sitteth as God:* but of the seat where he sitteth, he saith expressly, *in the Temple of God;* and saith not *as in the Temple of God, as the answer here would import; which therefore is merely shifting, and full of deceit.*

Answ. So the Prophet saith expressly, *in the house of their God, Amos.* 2. 8. and saith not *as* in *the house of their God;* though he speaketh of an idolatrous temple, which Jeroboam pretended to be God's: and the Apostle saith expressly, *there be gods many and lords many,* 1. *Cor.* 8. 5. and saith not *as gods,* or *as lords,* when yet he meaneth the false gods and idols of the heathen. And the scripture expressly saith, *the woman saw Samuel;* and *Saul perceived that it was Samuel,* and, *then said Samuel, &, because of the words of Samuel;* 1. *Sam.* 28. 12. 14. 16. 20. and saith not, one *as* or *like to Samuel,* though it was but the devil in the likeness of Samuel. Paul saith expressly that Satan is *transfigured into an Angel of light* 2. *Cor.* 11. 14. and saith not *a• into an Angel;* though in the very next words he saith, that his ministers are *transfigured as the ministers of righteousness, v.* 15. Which term of transfiguring, is sometime used for a true change, as in *Phil.* 3. 21. he saith Christ *shall transfigure our vile body, that it may be conformed to his glorious body:* yet in the former place he useth the word but for a counterfeit change. And that the people which worship Antichrist as God, are called the *Temple of God,* for name, show and pretence; I have before manifested.

Obj. He doth abuse the scripture &c. as if Paul's words were not plain to such as will understand, that Antichrist exalteth himself above all that is called god, so that he as God sitteth in the Temple of God; and therefore is not the true God, but the man of syn &c.

Answ. Some may think, by Paul's words, that Antichrist should openly profess himself to be God, and above all God's: yet the Pope (who is the head of Antichrist) professeth himself to be *the servant of the servants of God,* & to be but the minister of Christ▪ and Paul teacheth the same, when he calleth his working *the mystery* (or *hidden▪secret*) *of iniquity;* 2 *Thes.* 2. 7. Even so some may think, by *the Temple of God,* is meant the true church of God, the people that in Christ *are built-together for an habitation of God through the Spirit,* and that *Christ* dwelleth in their *harts by •aith, Eph.* 2. 21. 22. & 3. 17▪ yet the Papists (who are Antichristians) do believe that man of syn, that exalteth himself above all that is called God, to be a most holy man, and Christian bishop, they are of his saith, worship and religion, trusting in his pardons for remission of their sins &c: and therefore are no better Christians then he, but children of perdition with him, and are by Paul in the very same place counted among *them that perish, because they received not the love of the truth that theymight be saved,* therefore God hath sent them *strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but have pleasure in unrighteousness,* 2 *Thes* 2. 10. 11. 12. Who now, (except they be blinded with affection) can think that Paul calleth such people *the Temple of God* otherwise

then in respect of their profession of Christianity, and boasting, that they are the only good Christians, when they are in deed the sworn servants of Antichrist, and *synagogue of Satan,* as *Rev.* 3. 9.

Object. *Difference is to be put, between the man of syn that sitteth, & between the temple wherein he sitteth: he sitteth as God,* yet the temple wherein he sitteth, *is the Temple of God.*

Answ. There is in deed such a difference as is between the pastor and the flock; (understanding by *the Temple of God,* the church of Rome at this day:) such a difference as is between the seducer and the seduced, both adjudged to destruction, 2 *Thes.* 2. 10. 11. 12. *Rev.* 14. 9. 10. 11. Other differences if men feign, that the pastors (or hierarchy) are the man of syn, sons of perdition; and the idolatrous people which be of one faith and religion with them, are men of God, and in his covenant of grace; it is far from the truth.

Object. *See the like in the cases that fell out at Jerusalem and the Temple there: when Baals idol of indignation was set at the entry of the house of God, Ezek.* 8. 3. 5. *and when Antiochus Epiphanes and his officers profaned the sanctuary and city of Jerusalem, and set the image of Jupiter Olympius, in the Temple and seat of God, Dan.* 11. 31. 36. *who would not now put difference between the idols and persons aforesaid on the one hand, and between the Temple and city of God wherein they were set, and which they polluted, on the other.*

Answ. The examples are far unlike: first Rome, is not Jerusalem but Babylon, *Rev.* 17. Secondly, the Temple and holy things in Jerusalem being made of senseless stones and matter, they could not be polluted with syn in themselves as the living stones of Christ's house the people now may soon be, and turned into a synagogue of Satan; as the Christian churches in the Apostles days, are now long since turned to be Turks and Papists. Doth not the Law plainly teach us this; for in the yerely cleansing of the Sanctuary, it was *because of the uncleannesses of the sons of Israel, and because of their trespasses, in all their sins, Levite.* 16. 16. and for no uncleanness or syn in itself. Thirdly, the example of Antiochus is fit, but wrong applied: for he speaketh only of *Antiochus and his officers;* whereas both he, his officers and his people (the common souldjers) were they that defiled the sanctuary of God; as it is said in the story, Antiochus *went up against Israel & Jerusalem with a great multitude, and entered proudly into the Sanctuary &c. 1 Maccab.* 1. 20. 21. So in applying this, he would have the Pope and his officers (the hierarchy) to be the man of syn, as Antiochus and his officers: & the multitude of papists at Rome, he will not have to be (as in deed they should be counted) answerable to Antiochus soldiers; but they must be *the Temple of God,* answerable to the Temple of Jerusalem, a most unjust resemblance. For the Temple then was a mere patient, and suffered that abuse at Antiochus hands: so the thing answerable hereto, should be (if he would have made a fit comparison,) the Christians (God's true Temple,) which suffer for the truths sake at the Antichristians hands; such as are opposed to the worshipers of the beast, and those that receive his mark, of whom it is written, *Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus, Revel.* 14. 9.—12. and again, I saw *the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast nor his image &c, Rev.* 20. 4. And such I never doubted but they were the true Temple of God: but I deny that the church of Rome at this day is such a people or such a

Temple: they are the marked soldiers of Antiochus the Pope, and honor him as God in the temple of God (their pretended Christian church) with high impiety. Or at least, they are like the Apostate Jews, which turned to Antiochus religion and became heathens, with worse impiety; 1 *Maccab.* 1. 13. 14. 15. 43. 52.

Of this sort is his next allegation, where to make his reader merry, he likeneth me to *the old man of Athens,* which would compel the Jews to call their Temple by the name of *Jupiter Olympius,* because Jupiter's image was set up in it; 2 *Mac.* 6. 1. 2, so I would have the church of Rome called Antichrists church &c. I answer: if the church, the people of Rome were now mere patients, amongst whom Antichrist cometh in by violence, they not consenting unto him anymore then God's temple did to Jupiter's image; it should be foolishness in me to call it Antichrists church. Or, to put the example more fitly; if a Jew had been forced by Antiochus violently to kyss or bow the knee to Jupiter's image, when he resisted and testified against it: none could justly call him an idolater, or one of Jupiter's people. But if another Jew had revolted to Antiochus religion, and believed in his Jupiter and honored him with heart, profession and action; he now might justly be called the servant of Jupiter, or one of his people, (as the Moabites are called *the people of Chemosh, Numb. 21. 29.*) So the church of Rome now fallen from true Christianity, and believing, worshiping, obeying Antichrist, the Popes holiness, are and may justly be called his church: or else Antichrist hath no temple, church or people in the world.

Object. *Observe here and throughout his treatise, how still he calleth that the Temple, church and body of Antichrist, which Paul expressly and purposely calleth the Temple of God. And so therein note still his sh•f•s and his errors &c.*

Answ. Loe still an urging of the bare letter, as do the Papists *This is my body,* to prove their transubstantiation, that there is no bread left but Christ's very body, really and properly. I have (I trust) without shifting or error proved the present church of Rome to be Antichrists temple church and body, if the Pope be Antichrist. And seeing his *mystery of iniquity,* is contrary to Christ's *mystery of godliness;* and Christ hath a mystical temple which is his church and body, *Eph. 2. 21. & 5. 23.* I would gladly know what temple church and body Antichrist hath, if the church of Rome be not the same. Again, he speaketh too largely, that *J still so call it throughout my treatise;* for I have other weise written, though it liked him not, thus. *God's true temple and tabernacle is in mount Zion▪ in heaven▪ (Rev. 14. 1. 17.) where God sitteth on a throne, (Rev. 16. 17. & 7. 15.) and dwelleth among his people; where is the Ark of his covenant (Rev. 11. 19.) and from thence, lightnings, voices, thondrings, earthquake and h•yle come forth against th• Antichristians his enemies; and vials of his wrath poured out upon the throne of the beast, (Rev. 16. 1. 2. 10.) and on men that have his mark. On the contrary, the Beast, which is the kingdom of Antichrist, ascendeth from beneath, out of the bottomless pit, (Rev. 17. 8.) and blasphemeth this heavenly tabernacle (Rev. 13. 6.) and sitteth in Babylon (Rev. 16. 19.) upon the Dragons throne (Rev. 13. 2.) and fighteth against the Lamb, and against the saints, (Rev. 19. 19.) treading underfoot the holy city (Rev. 11. 2.) and casting down the place of Christ's sanctuary, (Dan. 8. 11.) When th' Apostle therefore telleth us, that Antichrist sitteth as God in the Temple of God, it is to be understood of their invading and destroying of God's church, and people, as the heathens of old deal• with Jerusalem and dwellers*

therein,(Psal. 79. Dan. 8, 11. 13. & 11. 36. Ier. 22. 12. 13. Law. 2. 7. 9.) Secondly of their own vain ostentation, whiles they will have it called the Christian catholic church, and the Pope the head of the same. Ezek. 28. 2. 6. Esa. 14. 13. 14. 2 Thes. 2. 9▪ 10▪ Rev. 13. 11. 14. & 17. 4. 2 Cor. 11. 13. 14. 15. Thus I grant, that the Temple which Antichrist invadeth & destroyeth, is God's true Temple: but that wherein the Beast sitteth as God, which he trimmeth, upholdeth and boasteth of; (as he doeth the church of Rome at this day) is the synagogue of Satan. But he proceedeth.

Object. *As for the ancient Doctor whom here he citeth, let us hearhimself speak. His words are these. That which is the Temple of any idolor Devil, the Apostle would not call the Temple of God. Wherupon some will have in this place, not the Prince himself, but after a manner his whole body, th•• is the multitude of men pertaining unto him, together with himself under the Prince, understood to be Antichrist. And more rightly also they think it to be said in Latin* ⟨◊⟩ *in the Greek; that he sitteth not in the Temple of God, but for the Temple of God which is the church. As we say he sitteth for a friend, that is as a friend. Augustine de Civic. D••, l. 20. c. 19. Where note how far differing Augustine is from this man that citeth him, &c.*

Answ. There is not so great difference as mine opposite would pretend. First I cited not Augustine for his own judgment, but for others whom he speaketh of, touching the translation of the Text, *in the Temple of God,* or, *for the Temple.* Secondly, he setteth down Augustine's words maimed both at head and foot. For Augustine beginneth thus: *But in what temple of God he shall sit as God, is uncertain: whether in that ruin of the Temple which was built by King Solomon; or in the church. For that which is the temple of any idol or devil, the Apostle would not call the temple of God:* &c. Now the ruin of Solomon's temple, cannot at this day be called *God's temple,* otherwise then because it was the Temple of God of old; & hath now no more holiness in deed & truth, thē any other place in the world. And thus I have granted that the church of Rome may be called the church of God, in respect that there was a church there in Paul's time, whereas now it hath no more true holiness, then the synagogue of Satan. So we see how for advantage mine opposite baulked Augustine's first words. In the end, he breaketh off in the midst of a period: for Augustine saith, *sitteth for a friend, that is as a friend: or if any other thing is wont to be understood by this kind of speech,* So he defineth not certainly of this place, but leaves it doubtful: and presently after confesseth his ignorance; *For what is* this (saith Augustine) *For the mystery of iniquity doth already work, only he who now holdeth let him hold, till he be taken out of the way. J confess myself to be utterly ignorant what he meaneth.* Thus we need not strive about Augustine's words here: and I grant, that the Apostle would not have called it *the Temple of God,* unless either it were so in deed and truth, or had been so in times past, or did pretend to be so still. And I think all will likewise grant, that the holy Ghost would not have called the witches spirit at endor *Samuel,* unless either it had been Samuel in deed (as the Papists do contend;) or something in pretence and show like Samuel. Neither would the prophet have said to the King of Tyrus, *Thou hast been in Eden the garden of God,* (a proselyte in the church of Israel;) unless either himself or some of his predecessors had been there in times past. Neither would Amos have called the Israelites idol temple *the house of their God,* unless either it were so in deed, or in pretense: which phrase when the Greek translateth according to the letter, *the house of their God,* and the Chaldee paraphrast (as ancient as the Apostles age) expoundeth *the house of their idols,* they contradict not one

another: seeing the same thing may be God's in show, and the devils in deed and truth: for even *Satan himself is transformed into an Angel of light; 2 Cor. 11. 14.*

Obj. When the Apostle describeth the mystery of Antichrists iniquity, would he teach the church that the place of his sitting is the Temple of God, if he meant that it were in deed the synagogue of Satan and the temple of Antichrist? For that Antichrist should sit in the temple of Antichrist and synagogue of Satan, what mystery is there in it? All the world would easily perceive, that these agreed very well and most fitly together. But for Antichrist to sit in God's temple and Christ's church, this is in deed a mystery.

Answ. The mystery of iniquity began in the true church, but continued not therein always: for when it was discerned, the church either cast it out, or soon degenerated into a synagogue of Satan, if it accepted Antichrist for God, as the Church of Rome doth at this day. Which I further manifest thus, 1. The Apostle saith, *As ye have heard that Antichrist shall come, even now are there many Antichrists, &c. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us, but (they went out) that they might be made manifest, that they were not all of us.Who is a liar, but he that denieth that Jesus is the Christ? he is Antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: 1. Joh. 2. 18. 19. 22. 23.* This scripture teacheth us first that all heretics departing from the faith of Christ, are generally Antichrists, though they retain the name of Christians still, as did the heretics in the Apostles time. 2. That such are gone out from the church, and are in deed none of it, though they pretend to be the true church, as all heretics have done. 3. That both teachers and people departed from the faith and church of Christ, are comprehended under the name of Antichrists, and not the Bishops only. 4. That whosoever is Antichrist (especially the great Antichrist) he denieth the Son (Christ) and consequently God the Father. Now let us apply these things to the Bishop and hierarchy of Rome, whom mine opposite granteth to be the great Antichrist. If the Pope and his hierarchy be Antichrist, then are they none of the Apostolic church, but gone out of the same: but they are Antichrist (by my opposites own confession:) Therefore they are none of th'Apostolic church.

The Pope and his hierarchy are both in and of the church of Rome, the heads, teachers and principal members of it, of the same faith, religion and worship: but they are not in or of the Apostolic Christian church, as before is proved: therefore the church of Rome is not an apostolic Christian church.

If the church of Rome denieth both the Father and the Son: then is it Antichrist (as the Apostle saith) and so no true Christian church. But the church of Rome denieth both the Father and the Son: therefore it is no true Christian church.

If the Pope & his hierarchy deny both the Father and the Son, then the church of Rome also denieth them; for they believe as the Pope and hierarchy believeth, have one and the same religion with their priests. But the Pope and his hierarchy deny both the Father and the Son, otherwise they are not the Antichrist, (as mine opposite saith they are:) therefore the Church of Rome also denieth both the Father and the Son. Now seeing it is thus, how is it

possible that it should continue the true Church of Christ, otherwise then by lying pretext and ostentation? And this is the *mystery of iniquity,* if men could comprehend it that the Bishops and people of Rome, being at first Christ's true church, departed by degrees from the faith & worship of God; til they came jointly to believe lies, and to worship creatures, idols and *devils* (*Rev.*•. 30.) and became a Beast (or Antichristian kingdom) yet with two horns like the Lamb Christ (*Rev.* 13.) & blaspheming God's Tabernacle & them that dwell in heaven, (that is the true church,) they pretend themselves to be the only true church of Christ, and that all other are heretics; they pretend succession even from th Apostles days, without change of religion, and so they sit in the temple of God, or for the Temple, as if they & none but they were the Temple and church of God; the Pope being the head of this sinful corporation, of this Beast or kingdom; and exalting himself above God & Christ, whiles yet he calleth himself Christ's vicar, and the Servant of the servants of God; and by strong delusion keepeth his people in belief of lies, that together with him *they all might be damned, who believe not the truth but have pleasure in unrighteousness;* as the Apostle saith, 2. *Thes.* 2. 12.

Now where he objecteth, *what mystery is there in it, that Antichrist should sit in the temple of Antichrist?* I answer, it is a great mystery, in that it is done by him and his, under the name and show of Christianity; and as the Apostle saith, *after the working of Satan, with all power and signs and lying wonders, and with all deceivablenes of unrighteousness,* 2. *Thes.* 9. 10. And where he further saith, *but for Antichrist to sit in Christ's church, this is in deed a mystery;* I answer, it is in deed a contrariety and impossibility (not a mystery:) *for no man can serve two masters, Mat.* 6. 24. *of whom a man is overcome, of the same is he brought in bondage,* 2. *Pet.* 2. 19. *to whom* men *yield* themselves *servants to obey, his servants* they are to whom they obey, *Rom.* 6. 16. Now the church of Rome, yielding unto and obeying Antichrist, cannot be the servants of Christ, if th' Apostles doctrine be true. And after mine opposites manner of reasoning, another▪ man might say, seeing Christianity is the *mystirie of godliness,* 1. *Tim.* 3. 16. as Antichristianitie is *the mystery of iniquity,* 2. *Thes.* 2. 7. Christ must sit in the Temple of Satan, as Antichrist sitteth in the temple of God: for for Christ to sit in the Temple & church of Christ, what mystery is there in it? but for Christ to sit in Satan's temple, and Antichrists church, this is in deed a mystery. Were not this (think we) good reasoning, to put darkness for light, and light for darkness; Christ into Antichrists place, and Antichrist into Christ's; for to find out a mystery? But they that have their eyes opened to read the *mystery* that is not only in the Pope, but *onthe forehead* of the whore of *Babylon* his church, will soon espy this fraud: though others are bewitched with her painted face. For as Satan can transform himself *into an Angel of light,* and his *ministers* can be *transformed as the ministers of righteousness* 2 *Cor.* 11. 14. 15. is it such a marvel, that he should transform his temple and church, into the Temple of God, and church of Christ: and yet as he is a Devil still, notwithstanding his transformation; so his Temple cōtinueth still the Temple of the Devil, and church of Antichrist, how ever they are disguised with other names and habits. And to help a little to the discerning of both these opposite mysteries of piety and impiety: we are to know, that Christ's Kingdom beginneth in the kingdom of Satan, and is perfected in the Kingdom of God; and Antichrists kingdom beginneth in the kingdom of God, and is perfected in the kingdom of Satan. For, the god of this world having blinded the eyes of infidels, who are dead in sins, and walk according to

the prince of the power of the aier: Christ by his Ministers sent into the world, and by his word of truth, the gospel, causeth light to arise unto them, openeth their eyes, and turneth them *from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith* that is in him: and thus God delivereth them *from the power of darkness, and translateth* them *into the kingdom of his beloved son.* Then cometh Satan by Antichrists, which are his ministers, privily crept into the church, and by the word of lying, (which is Antichrists gospel) he darkeneth the minds of them that have not received *the love of the truth,* and turneth them back again from God, and by *damnable heresies* privily brought in draweth them *even to deny the Lord that bought them,* and so bring upon themselves swift destruction. Then do they go out from the church, & blaspheme the way of truth, and together with the Beast, do war against Christ: whom yet in name and pretense they would seem to honor and serve, so accomplishing the mystery of their iniquity, unto assured damnation, if they turn not again unto God.

This thing not being observed, how Christ beginneth in the world, and draweth men out of it into his church; and Antichrist beginneth in the church, & draweth men out of it into the world again, (as the Dragons tail, draweth the stars of heaven, & ••fteth them to the earth, *Rev.* 12. 4.) mine opposite thought it absurdity and contradiction in me, for writing thus; *When th Apostle therefore telleth us, that Antichrist sitteth as God in the Temple of God, it is to be understood first of their invading and destroying of God's church and people, as the heathens of olddealt with Jerusalem and dwellers therein: secondly of their own vain ostentation, whiles they will have it called the Christian catholic church, and th: Pope the head of the same.* Upon this, he thus inveigheth:

What have we here? Doth himself now by the Temple of God understand God's church and people: yea such as was answerable to Jerusalem, and the dwellers therein of old? why then hath he so eagerly oppugned us hereabout? &c.

Answ. I oppugn the present church of Rome, which Antichrist destroyeth not, but buildeth and adorneth as an alluring harlot: the Christian church which was in Rome of old, that hath he invaded and destroyed long since; for they then were Saints, such as he hateth: these now are worshipers of him and of idols & Devils; and are *an habitation of Devils.* So there is as much difference between the church of Rome now, and the church then: as between the Bishop of Rome now, & the Bishops then: they were Christ's ministers, this now is Antichrist, as mine opposite himself confesseth. And what cause hath he to insult, as if he had got the victory? Let wise men judge. But he proceedeth.

Obj. *Where can he show in the scriptures, that sitting is put for invading or destroying &c. Otherwhere still he teatheth that by* sitting *is meant* abiding, continuing, dwelling, *&c.*

What if I cannot prove that *sitting* is put for *invading* or *destroying:* if I prove my assertion by other words of the text, shall it not suffice? The words *Eiston Naon, into the Temple,* may imply by a figure, his invading: and the person that invadeth being an enemy, a thief, a wolf, implieth his destroying; for our Savior saith, *The thief cometh not but for to steal, and to kill, and to destroy.* 1 *Joh.* 10. 10. The scripture often wanteth words, easy to be understood: so here

Paul saith of Antichrist, *that he* (having entered) *into the Temple of God, sitteth as God.* And if they regard not my exposition, they shall have his on whom they so much rely, Mr. Junius I mean, who so explaineth it, saying, *The testimony of sign is this, that Invading the temple of God, he shall sit as God. Jun. Animad verse. in Bellarm. Controv.* 3. l. 3. *c.* 14. *not.* 18. But what if I confirm it by the word *sitting,* which he thought so unlikely? In *Isaiah.* 14. 13. the Prophet upbraideth the king of Babylon thus, *Thou hast said in thine heart, J will ascend into heaven &c. J will sit also in the mount of the congregation, in the sides of the North;* meaning, mount Zion where God's temple was. But this is meant of Nebuchadnezars invading of Jerusalem to spoil the same, as the history showeth, 2 *King.* 25. and in him, Antichrists tyranny against the church was lively figured. As for sitting to mean *continuing,* though it doth so often times, yet not always; Christ sate upon the mount of Olives, *Mat.* 24. 3. the disciples sate in the house, *Act.* 2. 2. yet dwelt they not, or continued long there. And when the Babylonian invaded mount Zion to sit there, he continued not there, but having spoiled the city, burned the Temple, and captived the people, he returned into Babylon, 2 *King.* 25. so Antichrist spoiling Christian churches returneth to his whore of Babylon, his proper habitation, which he wickedly boasteth to be the Zion, Temple and church of God.

Whereas mine opposite expounded the *Temple of God* to be the church, and shown not whether he meant a church particular, or general and catholic; I said for a particular church, *it will not agree with the prophesies of Antichrist, whose city or church is so great, as people's, kindreds, tongues & nations, do dwell in the streets thereof, Rev.* 11. 8. 9. He gainsayeth me thus:

First, Still he calls that Antichrists church, which th' Apostle calleth the Temple of God.

Answ. It is his own interpretation, that the *Temple* meaneth the *church;* and that he that sitteth in it is *Antichrist;* and *sitting* he will have to be *continuing:* and why may not I call that church wherein Antichrist sitteth continually as God, *Antichrists church;* yea though it were indeed God's church as he supposeth. Seeing the city wherein Christ did but dwell, was called *his own city, Mat.* 9. 1. And that which God saith, *in my house, and in my kingdom,* 1 *Chron.* 17. 14. another Prophet relateth it, *thine house and thy kingdom,* speaking to David the governor, 2 *Sam.* 7. 16. Or to show a fitter similitude, as the holy Ghost calleth the Moabites *the people of Chemosh, Numb.*•1. 29. because they worshiped Chemosh for their God; so the church of Rome which worshippeth Antichrist, is fitly called Antichrists church.

Object. *How will he prove that the Beasts city Rev 11. 8. is the temple of God,* 2 *Thes.* 24.

Ans. It is himself that expoundeth the *Templ*▪ to be the *church*▪ and in special the Lateran church in Rome, where the Pope is parish priest. I show by *Rev.* 11. 8. that the Popes parish is a larger city or church then either that Lateran parish or Rome itself, even over many nations; and so cannot be a particular church such as Christ instituted; but a new catholic church which the Pope hath devised, and would have it accounted the Temple and church of God. Here mine opposite, laboreth to find a difference between the Beasts *city* and his church: but all in vain. For thus he reasoneth.

1. *This city in Rev.* 11. 8. *is spiritually called Sodom and Egypt, where also our Lord was crucified. But the church is here called the Temple of God, or the Court without the Temple, or the holy City.*

Answ. First then he granteth that the same church may be called both a *temple* & a *city:* so the diverse name helpeth him nothing. Secondly, it is true that Antichrists church is called Sodom and Egypt which was an whole country: let men now judge how fitly mine opposite hath confined Antichrists church within the Lateran parish, a corner in Rome. Shall we rather believe him, or the Holy Ghost? Thirdly that is called the *Holy city, Rev.* 11. 2. which the Gentiles (the church of Antichrist) tread underfoot, as destroyed and wast: whereas the church of Antichrist is a great city called *Babylon,* sumptuously built, garnished, and by him maintained, *Rev.* 17. and that is the church of Rome at this day, as all know: and of the present church of Rome is now our controversy.

Obj. 2. *This great city is that where our Lord was crucified, Rev.* 11. 8. *Now all know that he was crucified in and under the jurisdiction of the city, not of the church of Rome. For he was condemned by Pontius Pilate &c.*

Answ. The thing he aimeth at, is that the *city* mentioned in *Rev,* 11. 8. is a civil polity, as when Rome killed Christ; and not an ecclesiastical polity or church. But he laboreth in the wind: for the city is such as is the Beast or kingdom: the Beast is a spiritual polity most sinful, for it cometh out of the *bottomless pit, Rev.* 11. 7. that is from the Devil; whereas all Civil polities are from God, though they be heathens, *Rom.* 13. 1. 2. Secondly he should have known, that the same City which was a civil polity in Christ's time, & killed him: is now subordinate to an ecclesiastical polity, church, or Papacie; and still crucifieth Christ in his members.

Obj. 3. *This city is that which was the Dragons throne, and by him given to the Beast, Revel.* 13. 2. *But this was the city, not the church of Rome. Neither J think will these men themselves say, that the church was the Dragons throne, or was by the Dragon given to the beast.*

Answ. The city or polity which the Dragon gave to the Beast, was civil, but is now subjected to, or become ecclesiastical: for the city of Rome is now by profession Christian, which of old was heathen: and by professed Christians (namely the Pope & his church) are those witnesses of God killed, *Rev.* 11. 7. 8. so their corpses lie unburied in the streets of the beasts city, that is of Antichrists church or polity, which reacheth over many nations.

Obj. 4. *This city also is the throne of the Beast, and Babylon the great city spoken of Rev.* 16. 10. 19. *&* 17. *&* 18. *chapt. which is to be understood of the city of Rome and dominion thereof.*

Answ. It is granted that this city is Babylon, and Rome, and the dominion thereof: but it is a spiritual polity or church: for who hath dominion now of Rome, but the Pope or Bishop there, the pretended vicar of Christ; and who but he hath killed those Martyrs, within his Diocese or Bishopric, which reacheth over many kingdoms?

Obj. 5. *This city is the woman that sitteth on seven-mountains, Reve.* 17. 9. 18. *And the city, not the church of Rome, is built on* 7. *mountains.*

Answ. Yes, the same heathen city which was first set on seven hills; is now a pretended Christian city, sitting still on her 7 hills: and being a Christian in name, hath killed Christ in his members, by her Popes power ecclesiastical, who hath his seat in her, but his Dragons paws reach into far countries. This city, the woman on 7. hills, is she that hath *made the*

inhabiters of the earth drunk with the wine of her •ornication, Rev. 17. 1. 2. *&c.* and who but the church of Rome hath done this?

Obj. 6. This city hath 7. kings or kinds of government &c. by Kings, Consuls, Dictators, Decemvirs & Tribunes (ceased before Johns time) Emperors▪ (when John lived) and Popes (not then come:) But how should this be found in the church of Rome, which was not before Johns time; and therefore could not have 5. Kings or kinds of government then fallen.

Answ. Ill do they thrive, that kick against the pricks. Here himself confesseth the Popes government to be one of the seven: now the Popes government or papacy, is an ecclesiastical monarchy; by it were the witnesses of Christ slain, as before I shown. As for seven goverments to be found in the church of Rome, that is in the papacy, is absurd; for it is to seek 7. kinds of government in one. But six are gone and the seventh remaineth by the Pope. That city or polity which once was heathen, now Christian in name (Antichristian in deed;) which the Pope menageth: is the malignant church that killeth God's witnesses, amongst *people's, kindreds, tongues and nations, Rev. 11. 8. 9.* Therefore it cannot be restrained to one particular congregation.

Obj. 7. This city is that which reigned over the kings of the earth in Johns time, Rev. 17. 8. And that not the church but the city of Rome so reigned when John wrote, all do acknowledge.

Answ. But, that the city the church of Rome now reigneth by the Pope the head of that church, all do acknowledge. And the killing of those witnesses *Rev.* 11. was not in John's time, but after, when the city or polity of Rome was become Christian in name and title. To say, it was not so in John's time, therefore it is not so now; is dallying, rather then sound reasoning.

Obj. 8. *Finally, the Lord himself putteth difference between this city Babylon, and his people therein, Rev. 18. 4. as of old, in Babylon of Chaldee•. Ier. 50. &c.*

Answ. This is true; but what can he infer thereupon? It was not God's people in Babylon, that killed those witnesses, *Rev.* 11. but it was Babylon that killed those witnesses, God's people therein. Because God's people killed not those witnesses, but the Beast in his catholic city or church: therefore (thinks he) that city of the beast, is not his church; a fair conclusion.

Obj. *Note here, that by the great city, is meant not only the city itself, but the whole jurisdiction, authority and dominion thereof, how far soever extended.*

Answ. It is a good note, and worth the marking: for the great city being the church of Rome, as before is proved; it followeth, that the extents of that church, reach further then the material walls of Rome, even to all nations that are of the Popes religion: and therefore to bound it within the Lateran parish of Rome, is to restrain that which God showeth to be more large. It were a happy day, if the Popes unruly power, were limited within the Lateran parish, and his jurisdiction reached no further. But he must have a larger scope to range in yet a while: and weak warriors are they against him, that plead for his whorish church of Rome, that it is the true church of Christ, and under his covenant of grace. It is the thing

that the Pope would most gladly have proved: and I am well assured, Babylon will not fall, til it be otherwise battered.

Obj. *Where yet observe further, that the church of Rome, being fallen into deep apostasy, and having the man of syn sitting there in as God, who hath that city for his throne: the things that are spoken of this city, are also applied to the apostate estate of that church of Rome, and the other churches that are under the jurisdiction of the prelacy of that Sea, wheresoever, and of whatsoever people, kindred, tongue or nation they be: &c. But shall we therefore conclude, that by the Temple of God, 2 Thes. 2. 4. may not be understood the church of God?*

Answ. How glorious is the truth, that forceth those to yield, that fight against it. His former reasons (that by the City in *Rev.*•1. 8. the church was not meant,) he now frustrateth himself. But still he cleaveth to his first plea, *The temple of God 1 Thes. 2. is the church of God.* I may answer hereto, as God by Jeremiah did to the Jews, *Trust not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these: Ier. 7. 4.* Our dispute is, in what sense Paul calleth it *the Temple of God;* whether as the true temple built by Solomon, or as the false temple built in Samaria by the Apostate Israelites, which the Prophet calleth *the house of their God, Amos 2. 8.* as the Apostle calleth this *the Temple of God.* Now fain he would have this Romish temple of apostate Papists, to be the true temple of God; and that they notwithstanding their *deep apostasy,* are God's true church, *under his covenant:* which I deny, and have before disproved; and Paul in the very same place, counteth them among *those that perish,* for believing lies, & which shall be *damned* for not believing the truth, 2 *Thes.* 2. 10. 11. 12. and Christ teacheth, that being worshipers of the beast, *their names are not written in the book of l•fe. Rev. 13. 8. & 17. 8.* but they *shall be tormented in fire and brimstone* forever, *Revel.* 14. 9. 10. 11. and that the whorish church *Babylon the great, the mother of harlots and abominations of the earth,* which is *drunken with the blood of the Saints and of the martyrs of Jesus* shall be destroyed forever, *Rev. 17. 5. 6. & 18. 21.* And who now, that have not their right eye blinded, will not rather say, it is the Samaritans Temple, then Solomon's; though in pretence and color, *the Temple of God.* And seeing every true church now, is a particular congregation in one place; but the church of Rome is a new found catholic church, spread over many nations under one head & Bishop the Pope: it cannot possibly be Christ's true church, having neither the constitution, faith, worship, ministry, order or ordinances of Christ; but of his enemy Antichrist.

Whereas I formerly wrote, *Neither is that* (if they mean a particular church) *answerable to the Temple in Israel, which was not for one synagogue, but forth whole nation of the Jews, and for theGentiles that came to the faith, through the world.* To this he saith;

How greatly forgets he himself, and how presently, seeing but a line before he said, the Temple figured not only the catholic or universal church, Ephe. 2. 21. but also every particular church by proportion, 1 Corint. 3. 16. 17. And may we not then apply it to that whereof it was a figure? &c.

Answ. No: for mine opposite granteth that the Temple was *primarily a figure Christ:* but so to apply it in this place, *2 Thes. 2.* himself thinketh not fit. I deny not, but some where it may and ought to be so applied: but considering that the Temple of God wherein Antichrist now

sitteth is a catholic church spread over many nations, (as was prophesied *Rev. 11. 8. 9.*) I think the applying of Paul's words in *2 Thes. 2.* to a particular church, is neither fitting to the type, nor to the prophesy, nor to the accomplishment of it which we see at this day. The priests in Israel figured Christ chiefly, secondarily Christians, *Rev. 1. 6.* But to apply those things which Paul speaketh of the Priests in *Heb. 10. 11. 12.* to us Christians, were not only unfitting, but heretical.

Obj. *The Candlesticks and Lamps were set in the Temple of God: and the church of Rome was a golden Candlestick, as well as the rest of the primitive churches; and this man himself saith definitelythe true churches were many of them apostate when John wrote; whom yet notwithstanding Christ acknowledgeth to be* golden candlesticks. *In any of which, of Antichrist had sit, as in the church of Rome, I suppose this man would not deny, but his sitting then should have been in the Temple of God: whether it were considered as a particular candlestick itself, or a branch of the great & general candlestick &c.*

Answ. 1. If the Candlesticks were churches in the Temple the church: then the Temple in such respect is the catholic church, for one particular church is not in another. 2. I grant that the church of Rome was a golden candlestick in the Apostles time: and I think mine opposite would not deny but then also the Bishop of Rome, was a starr in Christ's right hand. But now the Bishop is a starr fallen from heaven, and acknowledged to be Antichrist: why then may not the church be fallen with him, (as Paul forewarned, *Rom. 11. 22.*) and the candlestick removed from it, as well as from Ephesus, *Rev. 2. 5.* except Rome have a privilege above all other cities, because it crucified Christ. 3. I grant also that the true churches apostate in *Rev. 2. & 3.* were still *golden candlesticks,* though some of them rusty: but I would have it likewise granted me, that there were other churches but copper candlesticks, though they pretended to be golden; namely such Antichristian haeretical synagogues, as of whom it might be said, *They went out from us, but they were not of us, 1. Joh. 2. 18. 19.* And if those petty Antichrists were no golden candlesticks; much less can the great Antichrist with his synagogue, be a golden candlestick; for he far exceedeth them in idolatry, heresy and impiety. That Antichrist could sit in any true church then, as he sitteth now in the church of Rome, namely *as God,* and so to be believed with his lies, worshiped, and obeyed; I utterly deny: for that church that so doeth, departeth from Christ the foundation, and *denieth both the Father and the Son, 1 John. 2. 22. 23.* and whether it be a particular church, or a more general, it skilleth not: universalitie in worshiping the Beast, causeth but universalitie of damnation, *Rev. 13. 16. 17. & 14▪ 9. 10. 11.*

Obj. Whereas he would be taught how that whorish company that worship the Beast and Dragon, can be the true catholic church and spouse of Christ: *though that which J noted before be sufficient for the point in hand; yet let him first remember, how but a little before he told us, the* catholic church of the now Romish religion, *as themselves describe it,* hath one part thereof on earth, another under the earth, & a third part in heaven: *and now here he speaketh only of such as are on earth, and those also such as worship the Dragon and beast, Rev. 13. 4. whereas the catholic church in deed containeth all churches & people of God from the beginning of the world &c.*

Answ. By this then it appeareth, that the church of Rome lieth apparently, when she calleth herself the catholic church: and therefore is not the true church or Temple of God. But I would be taught in deed, how that whorish company here on earth which worship the Beast, can be the true church either universal or particular.

Here first he asketh whither I think *there was no other churches ofChristians catholic or particular wherein Antichrist sate since th'apostasy of the man of syn, but such as worshiped the Dragon and the beast? And who then were the Tabernacle and those that dwelt in heaven, whom the beast blasphemed, and the saints with whom he made war 42. months, Rev. 13. 5. 6. 7. and of what church they were &c.*

Answ. He seemeth to use the word *sit* in two senses; 1. for oppressing, blaspheming, killing the Saints that resisted Antichrist; and 2. for quiet governing and having in subjection the wicked that believe and obey him: with such aequivocations his writings are too full. Such churches or persons as resisted the beast, and whom he blasphemed and killed: they were of God; and of them there is no question. But the other sort given over of God to believe lies, and to worship the man of syn as God, like as he showeth himself that he is God; they are not the true church of God, catholic or particular: and of such is the present church of Rome, now i• question. As for the Saints that dwell in heaven, whom Antichrist blasphemeth: they are where he is no•▪ in the true church out of which he is gone, both he and his; and therefore doth he persecute them. The scripture by him cite•, *Rev. 13. 6.* yieldeth a strong argument against his purpose, thus. The true Tabernacle, church and heavenly people, are blasphemed and warred against by Antichrist. The church of Rome now, is not blasphemed and warred against by Antichrist, but blessed commended & maintained. Therefore the church of Rome now, is not the true tabernacle, church or heavenly people.

Obj. *Jerusalem came to be ah••l•t, old in adulteries, and the Jews to be asynfull nation laden with iniquity &c.sons of the sorceress, the seed of •he adulterer and the wh•re; arebellious people &ctransgressing after all the abominations of the heathens and polluting the house of the Lord, &c. yet they were still notwithstanding the city, people and temple of the Lord. Isaiah. 1. 3. & 3. 12. with Ier. 50. 28. & 51. 11 35. 36. 45. 50. 51.*

Answ. One findeth a dead and stinking carkess of a man; and to prove it a living man he saith, Such an one was so and so diseased, he had the burn•ng ague, the palsy, dropsy, the gangrene & the plague: yet was he a living man, therefore this is likewise. Such is the mould of mine opposites argument. For the Papists the worshipers of the Beast are said of God to be *dead men, Rev. 20. 4. •.* not partakers of the *first resurrection;* that is, dead in syn, not revived by Christ: now to prove them alive, examples of other persons and people's of Israel are alleged; who because they were great sinners, but not dead in syn, therefore these dead men under Antichrist, must be living also. He hath been answered, that the Jews whiles they continued God's Church though greatly corrupted, are not fit resemblances of Antichrists church which the holy Ghost calleth nowhere Judea, but *Babylon, Rev. 17.*

Whereas I said, *The very word Temple* (speaking of that wherein Antichrist sitteth as God,) *leadeth us to understand Antichrists church to be but a counterfeit:* showing this reason, that the

Temple in Israel was not the church or people properly, but a sacramental sign of God's dwelling with his people, *2 Chron. 6. 2.* and of his inward dwelling in their harts by faith, *Eph. 3. 17. & 2. 22.* so Antichrists temple is an outward show of his presence with that seduced people, in whose harts he dwelleth by popish faith, and by his spirit of error carrying them to damnation: &c. *Rev. 13. 4. 14. & 16. 14. 1 Tim. 4. 1. 2 Thes. 2. 10. 11.* He answereth,

Then when the Apostle saith to the church of Corinth, ye are the Temple of God, 1 Cor. 3 16. his meaning should be according to this gloss, ye are a counterfeit church. And when Christ said, Destroy this Temple, *Joh. •. 19. speaking of his body; the word* Temple *should lead us to understand Christ's body to be but a counterfeit.*

Would any man of good understanding and affection have made such inferences upon my words? Doth not the very word *God,* when it is spoken of Baal, and of images made with men's hands, lead us to understand them to be but counterfeit gods: or would any adversary, if I had so spoken of Baal and the word *God* which is applied unto him by the Prophet, *1 King. 18. 27.* have wrested my reason against the true God? But sundry such abuses I bear, and forbear to reply unto; because my opposite cannot now hear his reproof: and to other men it would be fruitless.

Hitherto of the Apostles phrase, *the Temple of God.* Now touching *the Man of syn* there also spoken of, mine opposer in the second proposition of his argument fore-set down, saith. *But the Pope of Rome with his hierarchy, is* (*bytheir own grant*) *the man of syn, of whom the Apostle here speaketh.* Other proof of this position he giveth none, but saith I grant it; which in his understanding I have not granted. For he so divideth the Pope and hierarchy, (which are *Bishops, Priests, and Deacons,*) from the church of Rome, as he maketh the one, Antichrist and Man of syn: the other Christians, and men of grace; which how it can be, when both parties are of one and the same faith, worship, religion c it passeth my slender capacity. For if the Bishops priests and deacons have one faith & religion with the people, as it is known they have; and the people have the true Christian faith and religion, though corrupted, yet so as they are still under the covenant of grace, and sealed of God therein by baptism: how should not the same faith give life to the priests or hierarchy, as it doeth to the people? And then, though the hierarchy be Antichrist, the *Man of syn, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped, 2 Thes. 2. 3.* yet they shall also be true Christians, men of God, and children of salvation.

Now to prove it to be my grant, he sendeth his reader to 30. pages of my book at once; that if he myss it in one, he may suppose it is in another, for not one man of many, will read over so many leaves, for such a purpose only. Well, howsoever I will not make nice to call the Pope and his hierarchy, *the Man of syn;* yea or the Pope alone, *the man of syn,* because he is the head of that sinful corporation, and the highest exalted for almightynes & holiness: yet do I not exclude the people from this body, and give it to the Pope and hierarchy only, as mine opposite would intimate. Nay the reader shall find there the contrary, most expressly: for in pag. 76. I wrote thus. *The Antichristian synagogue, is by the holy Ghost called a Beast, Rev. 13. 11. which signifieth a kingdom, Dan. 7. 23. it is named also a great city, Rev. 11. 8. which noteth the largeness of that polity and kingdom. Jt cometh up out of the earth, Rev. 13. 11. as being of this world,*

(which Christ's kingdom, that cometh down from heaven Rev. 21. 2. is not:) and therefore it is called a Man of syn, 2 Thes. 2. 3. and a great whore, Rev. 17. 1. whose head is Abaddon or a Apollyon, Rev. 9. 11. the destroyer of others, and himself the son of perdition, 2 Thes. 2. 3. and they that follow him, are the children of damnation, 2 Thes. 2. 12. Again in pag. 83. I do not only show mine, but mine opposers own judgment heretofore saying; *She* (speaking of the church of Rome) *being in this forlorn estate, she is but a lump of syn, a man of syn, 2 Thes 2. 3. a child of perdition. The Beast is not one person, but a kingdom, Rev. 13. 11. Dan. 7. 23. and Mr. Johnson himself hath acknowledged more then once, that the man of syn, is the false church (and religion) of Antichrist, compared to the body of a man, and consisting of all the partes together. Treat▪ of the Minist. against Mr. Hilders. p. 7. Apolog. p. 109.*

How faithfully now mine opposite hath dealt with me, to make it seem my *grant* that the Pope and hierarchy apart from the church of Rome, is *the Man of syn,* all may see. As for his own former confession, he passeth it over, without approving or disproving what himself hath written.

This point is of weight, to give light to our controversy, for if the whole church, Pope, priests and people, be altogether a *man of syn, & son of perdition;* then cannot any of sound judgment, think they are a true Christian church, or under the covenant of God's grace.

To show this therefore; first, the scriptures sundry times speaketh of a whole state or company, both governors and people, as of one person, man, woman, or child: as in *Hos 1. 4. 6. 9.* the three children *Jezreel, Lo-ruhamah,* and *Lo-ammi,* signified the three estates of the congregation of Israel, then shortly to follow. So in *Rev. 12. 1.* a *woman* signifieth the church of Christ; in *Rev. 17.* another *woman* signifieth, the church of Antichrist; even as in *Prov. 9. 1. 13.* the same churches are set forth like two women, *Wisdom,* and the *Foolish woman.* In *Rev. 12. 5.* the *Man child* which the woman brought forth, meaneth a company of valiant Christians; as further appeareth by comparing *Isaiah. 66. 7. 8.* where the Woman that travelleth, is called *Zion;* and the *man child* in verse. 7. are called Zion's *children* in verse. 8. Secondly, as Christ and Antichrist have their several churches, so these ech of them are called *a man:* as in *Ephes. 2. 15.* Christ is there said *to make in himself, of twain* (that is, of two people's, Jews and Gentiles) *one new man:* where the whole church together with Christ their head, is called *a new man.* Accordingly, Antichrist the Pope, together with his whole church, is called *the man of syn.* And as in the *new man* the true Christian church, Christ the head hath in all things the preeminence: so in the *man of syn,* the Antichristian church, the Pope (Christ's pretended vicar) hath in all things the preeminence, exalted for power & pretended holiness. As the *new man* the Christian church, is to be esteemed in the state of salvation, though some secret hypocrites and reprobates closely creep in among them here on earth: so the *man of syn* the Antichristian church, is to be esteemed in the state of damnation, though some of God's elect and hidden ones are in the same, *Rev. 18. 4.* And this man of syn the Pope and his church, sitteth *in the Temple of God,* the profession of Christ (whom the Temple chiefly figured) and of Christian religion and worship, (even as this beast or kingdom hath *two horns like the Lamb* Christ, *Rev. 13. 11.*) that so under the show of Christianity, *after the effectual working of Satan, with all power and signs and lying wonders (2 Thes. 2. 9. Rev. 13. 13. 14.)* he may

deceive them that dwell on the earth, and draw them into the lake of fire. Thus much of the Man of syn sitting in the Temple of God. *2 Thes. 2.*

Other scriptures he allegeth to confirm his cause, as *Manasseh* defiling God's house, *2 King. 21.* the *Chaldeans* defiling the Temple, *Psalm. 79.* the king of Babylon's sitting on the mount of the congregation, *Isaiah. 14.* The prophets visions of the Temple polluted, *Ezek 8.* And the prophesy of Antiochus, *Dan. 11.* In all which places, I acknowledge the true Temple of God, to be understood. But his error in applying this to his purpose, I have before manifested. For that Temple was not the people, but an outward ordinance of God set among his people: whereas in his understanding the Temple of God, wherein Antichrist sitteth is the people. 2. That Temple was not infected with syn, but the syn rested in the persons that worshiped in it, or came into it; as I shown before, from *Levite. 16. 16.* Whereas the church of Rome is so infected with Antichrists syn, as mine opposite confesseth it to be *in most sinful and deep apostasy, and so to be a notorious harlot and idolatress which all the people of God ought to forsake.* 3. That temple merely suffered that misusage at the hands of sinners, Jews and Gentiles: even as Christ, the true Temple in his humanity, & true Christians his members have suffered, at the hands of the Romans, of old heathens and now Antichristians. But to make that temple a type of this malignant church, which together with her head the Pope, persecuteth Christ and his saints, and worshippeth creatures, idols and Devils; is altogether amyss. For so we might conclude thus: As the Temple of God though it were defiled with the apostasy & idolatry of the Jews and of the Gentiles, with how great abomination soever; yet continued God's holy Temple still; and could not by any impiety become the Temple of Antichrist or of Satan: so the church of Rome, though it should be defiled with apostasy idolatry profaneness atheism either of Antichrist or of Jews Turks or Pagans; if it should believe and receive the religion of Maomet or of Julian the Apostate; yet should it continue the true church and people of God, and under his covenant of grace. Behold what favor the church of Rome hath found above all churches under heaven: that if she receive Judaism or Paganism, if she worship the Beast; the Dragon, or Devil himself by open profession, yet the abideth the church of God: for if Antiochus who set up Jupiter Olympius image in the Temple, had set up also the professed worship of the Devil; yet the Temple should have been God's holy temple notwithstanding; and so by proportion the church of Rome must be, if this comparison of mine opposites be true. By such doctrine, the whole gospel of Christ is overthrown. For faith and sanctimony of life, are the sum of all the gospel: and both of them are destroyed. For though Rome be apostate and departed from the faith, as Paul foretold, *1 Tim. 4. 1.* though she believe in a wafer cake, and worship it for her God and maker: though she believe to have forgiveness of sins, by the abominable massing sacrifice of her priests, by the pardons and indulgences of her popes, and to merit salvation in heaven, by wicked works which she doeth, being taught by the Man of syn: though she have many thousands of new God's and new Christ's, even so many as there be Angels and saints in heaven, and moe too: though she be as filthy in life as *Sodom,* as idolatrous & malignant against God's people as were *Egypt* and *Babylon,* (unto which the holy Ghost hath compared her, *Rev 11. 8. & 14. 8.*) yet so long as she will say to Christ, but as the Devil said, *Thou art Christ the son of God, Luke 4. 41.* that is, so long

as she reteyneth the profession of Christianity; she is the Temple of God, the church of Christ, and under the covenant of salvation.

But he that *justifieth the wicked* is *an abomination to the Lord, Prov. 16. 15.* and *woe unto them that say concerning evil, it is good, Esa. 5. 20.* Can not men put difference between God's ordinances given unto a people, & the people: themselves that enjoy, use or abuse those ordinances? The Temple was an ordinance given unto Israel, as were the altars and sacrifices therein: so God gave unto all the world by Noah, commandments for altars and sacrifices, Gen. 8. 20. unto Abraham he commanded circumcision, unto Christians baptism, the Supper of Christ &c. All God's ordinances continue in themselves holy, (till God do abrogate them,) though men that abuse them, fall to be most unholy, and without God in the world. So the sacrifices of sheep and Oxen were in themselves God's holy ordinances, howsoever abused by the Jews in Jerusalem, by the Israelites in Samaria, and by the heathens in their several lands: so circumcision, though profaned by the Sichemites *Gen. 34.* so baptism and the Lord's supper, though turned by Antichrist into abominable idols; remained and do remain in themselves God's holy ordinances, though men have abused them to their damnation: so the Sun moon and stars continued God's good creatures, though men made idols of them to themselves. To reason therefore from the creatures and ordinances, unto men which abuse them; and to gather because the creature or ordinance abideth good in itself, therefore the person that abuseth it, abideth good also: or to wrest a type, as mine opposite doeth, from a creature or ordinance of old, to a most sinful people now, and make them alike holy; is an high abuse of God's ordinances, and a taking of his name in vain.

Of the Temple in Rev. 11.

MIne opposite proceedeth to speak of the Temple and court in *Rev. 11. 1. 2.* and to apply it to his present cause. That which he first speaketh of the word *Temple* diversely used, and meaning not only the house but the Court yard, or Courts: I grant unto him. How to apply it, he showeth himself uncertain, whether more generally to the Christian church, or more specially to the church of Rome. Yet *every way* (saith he) *it will follow that the state of the said church* (of Rome) *and Christians, is to be esteemed according to the estate of the Temple at Jerusalem, and particularly with reference to the court and holy city given to the gentiles: and therefore is to be accounted the church and city of God, as the other were his court and city, though polluted* &c. This I deny: the church or people of Rome at this day, is not answerable to the Temple or court, or city of Jerusalem in holiness: but to the gentiles, in profaneness. And I have before manifested his great abuse of that proportion, from the Temple polluted, yet continuing the Lord's, and holy in itself; to the people apostate and fallen from the Lord, from his faith and worship, to the faith and worship of Antichrist.

In stead of proofs, he offereth things to be *considered:* The first whereof I leave, as not pertaining to our controversy: though it may seem not agreeable, that the most holy place should be omitted as figuring heaven; seeing in the 19. verse, when the Temple was opened, the *Ark* of God's testament was seen in it: and the Ark, was set in the most holy place, *2 Chron. 5. 7.* It is true that that place figured heaven, *Heb. 9. 24.* but it might also figure other things

on earth, as the Temple itself, figured both Christ, and the Church, as we have formerly heard.

His second consideration is, *whether by the temple of God here, may not be understood the holy place, and figuratively faithful Christians, and more inward church of God, invisible to men, but seen and preserved of God, &c. And by the Altar and worshipers, be figuratively noted the spiritual worship and mediation of Christ, with faithful Christians and worshipers (made Priests unto God) who wholly and only rely upon Christ &c.*

Answ. Seeing here are three distinct things, the *Temple,* the *Altar,* and the *worshipers:* it seemeth unfit to confound the first with the last; the *worshipers* here are the faithful Christians, which serve God in his *Temple,* (as *Rev 7. 15.*) and upon his *Altar.* To make the *Temple* to signify faithful Christians here, when the *worshipers* are the faithful Christians here themselves: it •itteth not the vision. Rather, as the Temple figured Christ in his humanity, *Joh. 2. 19. 21.* God manifested in the flesh, in whom God dwelt, & in whom all do serve the Lord; and as the golden altar of incense figured his mediation, the brazen altar for sacrifice, figured his oblation of himself for his Church: so here the measuring of the Temple, Altar, and worshipers, signifieth the restauration of Christian religion from the Apostasy of Antichrist; the *Temple of God* signifieth Christ truly professed for his person, or doctrine of true Christianity, & constitution of the Church therein: the Altar is the true doctrine of his oblation and mediation for us; and the worshipers are the faithful Christians, that worship God in the true profession of Christ and of his mediation and sacrifice, as in the true Temple and altar of God, contrary to the heresies and abominations of Antichrist.

His third and fourth considerations are, *by the Court without the Temple, to be noted in figure the visible church & Christians. By the holy city (Jerusalem) to be noted in figure oyther the visible church and outward state of Christians more generally, or such as are truly godly and God's holy church more particularly. By the Gentiles to understand heathens and rebellious Jews, that is profane and wicked Christians, the Antichristian hierarchi• and Locusts Rev, 9. &c.*

Answ. This is faulty three ways, first in confounding persons and other things, as one: secondly in shuffling true Christians and Antichristians as one body: thirdly in restraining the gentiles or heathens (spoken of in *Revel. 11. 2.*) to the Pope and his hierarchy only. 1. The thing here shown in vision, was after the manner of Jerusalem and the Temple of old: there, the Temple was not the people, neither were the courts, the people, neither the city, when it was distinct from the citizens: but they were holy places and signs appointed of God for the people to worship him in & by them. 2. True visible Christians (which he saith are the court and city) and Antichristians (or as he would have it the Pope and his hierarchy,) whom the Lord calleth *Gentiles* or *heathen;* he would have mixed together as one body and church, the Antichristian heathens to be the Bishops and pastors, and the visible Christians to be the flock; and this for the space of *1260. years,* as himself numbereth the 42. months, a day for a yere. Which is contrary to the whole scope of this book of the Revelation; which showeth the true Christians to be such as are marked and sealed of God, *Revel 7. 3. &c.* having his name in their foreheads, virgins, and followers of the Lamb, *Rev. 14. 1. 4.* such as worship not the Beast, or his image, neither receive his mark on forehead or hand, *Rev. 20 4.* whereas by his

exposition, the true visible Christians are those that worship the beast, as the church of Rome doeth and have done these many years. 3. That the gentiles should be only the Pope and hierarchy, agreeth neither with truth nor type: for whether he respect the rebellious Jews or faithless Gentiles; it can never be shown at any time, that they were only Priests and Levices, or Kings captains and officers, that trode down Jerusalem, or dwelt in the court without the Temple: but people with priests, and soldiers with captains; that strange it is from whence he should gather this interpretation. And though many of all sorts have expounded this book; yet never read I of any one, neither doeth he cite any one man that ever was of his mind, so to interpret these things; but it was his own singular conceit.

As for the key which should open the door to the understanding of this vision, namely, the commandment to *measure the Temple* &c. with the *reed, verse. 1.* this he omitteth. But with that will I begin.

After that God, for the idolatries and other sins, of the Jews, had delivered the holy city Jerusalem and the Temple therein, into the hands of the Gentiles the Babylonians, who first robbed the temple, and carried away all the chief men *into captivity from Jerusalem to Babylon;* and afterward, for further sins, broke up the City, *burnt the Lord's house, and the Kings house, and all the houses of Jerusalem, and brake down the walls of Jerusalem round about, and carried away the rest of the people that were left in the city:* the Lord pit•ying the desolation of his church, began to restore and reedisie the same; calling his people to repentance; and unto Zechariah his Prophet, by visions signified that he would return *to Jerusalem with mercies,* and his house should be *built in it:* and shown him *a man with a measuring line in his hand,* to measure the *breadth* and *length* of Jerusalem, signifying the reedifying of the same; and thereupon called his people out of Babylon. He foretold him also of the *Branch* Christ, that should *build the Temple of the Lord.* And unto Ezekiel, then in captivity, he likewise shown in a vision, a man like brass, with a *line* and a *measuring reed,* wherewith he measured the breadth and heighth of the building which Christ should erect; and this in all the parts thereof, as gates, chambers, windows, posts, courts, tables c and also the temple, posts, doors, walls c likewise the *utter court,* with all things concerning the same. The end of which vision, was to signify, that in that place he would *dwell in the midst of the sons of Israel* (as before he had by the sign of Solomon's Temple;) and he willed the Prophet, that if the house of Israel were *ashamed of all* (the evils) *that they had done,* he should *show them the form of the house, and the fashion thereof &c. and all the ordinances thereof, and all the forms thereof, and all the laws thereof;and let them measure the pattern.*

Accordingly, when God had set his Temple or Tabernacle among Christians, (as is described in *Rev. 4.* by the similitude of Moses Tabernacle;) and for the sins of the people, who began to revolt from the faith and to embrace Antichrist even whiles the Apostles lived, and after their decease, fell more and more from Christ, as by the opening of the seals *Rev 6.* and by the sounding of the Trompets, *Rev 8.* is clearly signified: so that the Sun (wherewith the church had been clothed) was become black▪ the Moon, bloody; the stars (the ministers) fallen from heaven to earth; and the heaven itself departed as a scroll tolled together; and God for the sins of Christians (as of the Jews of old) had delivered this rebellious people into

the hands of the spiritual Babylon; ••e synagogue of Antichrist, a Beast (or kingdom) blasphemous, idolatrous, filthy in life, and hating the Saints, as Sodom, Egypt and Rome when it was heathenish: then God in wrath remembering mercy to a remnant, the election of his grace: began again to reedify his church. And to signify this, John had in vision a measuring *reed* given him, to measure the *Temple, Altar,* and *worshipers;* but not the *Court,* or *City* as yet, because he would renew his church by degrees. Afterward he saw the *City, gates, & wall thereof* measured also, when the church should fully be restored.

This *reed,* which was of *gold,* signifieth the word of God, or scriptures; whereby all doctrines, ordinances, churches and people's are to be measured tried and discerned, whether they be the building of God or no. For God by his word directed Moses to make the Tabernacle and all the appurtenances, according to the pattern shown him in the mount, *Exod. 25. 40. Heb. 8. 5.* and so they were made, *Exod 39. 42. 43.* Solomon likewise had the pattern of the Temple, and of the Courts, chambers, treasures &c, the weight of gold for the Candlesticks, tables, bowles, cups &c, as *the Lord* had made David *understand in writing, by his hand upon* him, even *all the works* of that pattern, *1 Chron. 28. 11.—19.*

So then the commandment *to measure* with the reed, the *Temple, Altar and worshipers, Rev. 11. 1.* signified such a renewing of Christianity and professors of it, as should be according to God's word, when they are measured and tried thereby, of such as have the Apostle John's spirit. But the Court, City and Gentiles treading down the same, were to be *cast out,* and not measured: to signify that the holy doctrines and ordinances of the gospel, abused and trodden down by the Antichristian gentiles, can endure no measure or trial of God's word, but are to be rejected as profane, in their sinful abuse of them. Because as the Gentiles of old, *changed the truth of God into a lie, Rev. 1.* ⟨◊⟩ . and when they knew God, they glorified him not as God, but became vain in their imaginations, and changed the glory of the incorruptible God, into images, *Rom. 1. 21. 23.* therefore though they retained after their profane manner, many of God's divine ordinances, taught them from Noah; yet no Prophet or man of God, ever measured their Temples, altars, sacrifices, Priests or people, but cast them out as wicked: so the Gentiles (the Antichristians) now, having likewise changed the truth of God into a lie, and whiles they profess Christ in word, do in deed *deny* him; albeit they tread down and sacrilegiously profane the holy things of God, his doctrines and ordinances of faith, worship, church &c▪ yet are they to be cast out, and left unmeasured, being such as will endure no trial by the word of God. How then doeth mine opposite seek in vain to measure the church of Rome, and to prove her God's true church though corrupted, and to be under his covenant of grace: when God here expressly biddeth them to be left unmeasured? How is it, that he pleadeth for *a reformation only,* and will have no new building or plantation; when Sodom and Babylon, must be reformed with fire, that is utterly destroyed; as in the types of old; so in the thing typed at this day? as it is written, *she shall be utterly burnt with syre; for strong is the Lord God, who judgeth her. Rev. 18. 8.* We find in the type, how after the Babylonians had burned the Temple, when the Jews returned out of captivity, they laid again *the foundation of the Temple of the Lord,* and then built it: *Ezr. 3. 6. 10. 11.* We find also in the Gospel, that Antichrist should destroy the Temple, even to the foundation, which is Christ, *1 John. 2. 22. 1 Cor. 3. 11.* And in *Rev. 11.* there is measuring, as for a new building: yet

now we shall have (by these pleaders) Babylon reformed, and no new Temple built, or Jerusalem reedified. If any like to apply this foresaid measuring of the Temple *Revel 11.* to the defection of the church, rather then to the reedifying of it; I will not strive here about: neither will it (if so it be understood) anything help the present state of the church of Rome, about which our controversy here is.

By this which hath been said, I leave it to the judgment of men of understanding, whether it be more fit to apply these *Gentiles* to the wicked Jews, which whiles the true Temple, courts and city stood; did in hypocrisy abuse God's holy ordinances *Esa. 1.* as mine opposite doth apply them: or to the Gentiles of whom the Psalmist complaineth that they had come into God's inheritance, defiled the Temple, laid Jerusalem on heaps (that is ruinous, *as Mica 3. 12.*) killed God's servants, and left them unburied, (as here in *Rev. 11. 8. 9.* the dead bodies of God's witnesses, are not suffered *to be put in graves:*) that had devoured Jacob, and laid wast his dwelling place, for the former iniquities of Israel. Seeing that in Isaiah days, there was no measuring for the new building of the Temple, as was after the captivity of Babylon then, and in this place: nor casting out of the court, and giving of the city to be trodden down of the Gentiles for many years, as Judah was given into the hand of the King of Babylon, when God forsook his house, and left his heritage, to be destroyed, and trodden underfoot, seventy years. But as of the destruction of the earthly Jerusalem by the heathen Romans, Christ said: *Jerusalem shall be trodden down of the Gentiles,* (that is, ruined, & not suffered to be built again), *until the times of the Gentiles be fulfilled, Luke. 21. 24.* so of the ruin & wast of this spiritual Jerusalem, by the Antichristian Romans, he saith, *it is given to the Gentiles, and the holy City shall they tread down 42. months:* after which time John seeth the heavenly Jerusalem *measured,* that is built again, *Rev. 21. 15. 17.*

But whether we understand it to have reference to former wicked Jews (called heathens for their hethenish manners,) or to the Babylonian Gentiles: yet hath mine opposite no reason, or color of reason, to restrain it to the governors only, as he doth to the Pope and his hierarchy. For they that trode in the Lord's courts. *Isaiah. 1.* were the people, as well as the Priests and princes: the *people of Gomorrhah,* as well as the *princes of Sodom, Isaiah. 1. 10.* and they that ruined Jerusalem, were the Babylonian soldiers, as well as the King and captains, *2. King. 25.* And he should so have applied these Gentiles (that tread down God's holy ordinances touching his church and worship,) to the papists (the Popes marked soldiers, that have the number of his name,) and not to the Bishops and Priests only. For in the beasts army, there are not only Kings and captains which fight against Christ and Christians, but all sorts of men, *both free and bond both small and great,* which shall be slain with the sword of Christ which proceedeth out of his mouth, and all the fowls shall be filled with their fleshes; *Rev. 19. 17. 18. 21.* So not the popish hierarchy alone, but all other of their idolatrous religion, are the *Gentiles,* in *Rev. 11.* whom the holy Ghost measureth not amongst his people, but casteth out as profane treaders down of his holy things: though mine opposite measureth them as God's true church and in his covenant, yet counteth their pastors, (which are as faithful and holy as they) to be wicked Gentiles.

So *the Beast* which killeth God's witnesses, *Rev. 11. 7.* he expoundeth *the Antichristian hierarchy & Locusts:* which are but the heads, horns, and chief members of the Beast. For as in *Dan. 7.* the Lion, is the kingdom of Babel, both princes and subjects; and the Bear the kingdom of the Persians, and so all the rest; as is there expounded in *v. 23. the fourth Beast shall be the fourth kingdom upon earth,* and the *ten horns* out of that (Beast or) kingdom, are said to be *ten kings, v. 24.* so the *Beast* in *Rev.* 13. is meant of a whole kingdom, and not of governors only. And the scripture plainly enough cl•areth this, saying, *And they of the people, and kindreds, and tongues, & nations, shall see their dead bodies &c, and shall not suffer their dead bodies to be put in graves: and they that dwell upon the earth, shall rejoice over them, and make merry &c. Rev. 11. 9. 10.* So not the hierarchy only, but popish multitudes also, do belong to this beast and kingdom, that murdereth the witnesses of Christ. And here note, how mine Opposite himself is driven to confess that *the Church of God, and the Beast, do in deed differ much the one from the other:* but the Church of Rome, both hierarchy and people, are the Beast, as before is proved: therefore the Church of God, and the church of Rome, do in deed differ much the one from other; and mine adversary granteth that which overthroweth his own plea.

This will yet further appear by this that followeth. Whiles the holy city lieth ruinous trodden underfoot by the Antichristian Gentiles, which keep it from being reedified and measured so long a time, *1260.* years: there is another *great city which spiritually is called Sodom and Egypt, where also our Lord was crucified, Rev. 11. 8.* even *Babylon the great, the mother of fornications and abominations of the earth, Rev. 17. 5.* which lieth not ruinous, but is stately built, dekt and garnished, glorifying herself and living diliciously, *which saith in her h•rt, I sit ⟨◊⟩ Queen, and a•no widow, and shall see no sorrow:* and this is *the great City* (Rome) which in the Apostle John's time reigned *over the kings of the earth, Rev. 17. 18.* but after that became a Christian city or polity, but soon forsook Christ, and were Christians in name (being in deed Gentiles,) and a Catholik church, sitting and reigning over *people's and multitudes and nations and tongues, Rev. 17. 1•.* Which albeit mine opposite before labored to make it differ from the Church of Rome, yet I also before took away his reasons. And here himself yieldeth so much, as will overthrow him. For▪ *Note here* (saith he) *that by the great City, is meant not only thecitie itself &c. for* (*asone well writeth*) *the city is not only the Town or piece of ground, contained within the comp•sse of the walls thereof, together with the Citizens and inhabitants, having order and government &c. but also the whole jurisdiction and government of the cite in all places pertaining thereto.So the streets of this city reach far, even to all places, under the jurisdiction thereof, and comprehend sundry people's, and kindreds, and tongues and nations, as here is said. Wherupon it is fitly compared to the great city Babylon &c. Where yet observe further, that the church of Rome, being fallen into deep Apostasy, and having the man of syn sitting therein as God, who hath the city for his throne: the things that are spoken of this city, are also applied to the apostatle estate of that church of Rome, and the other churches that are under the jurisdiction of the prelacy of that Sea, wheresoever, and of whatsoever people, kindred, tongue on nation they be. Which application thereof J do also acknowledge, as it is observed by and according to the word of God, Rev. 11. 8. with Isaiah. 1. 10. Ier. 23. 14. Ezek. 16. 2.-46. Rev. 14. 8. and 17. and 18. &c. with Isaiah. 21. 9. and 48. 20. Jer. 50. and 51. 1.-45. Ezek. 16. 2.-35. and c. 23. Ziaoh. 2. 6. 7.*

Thus far he yieldeth: Wherupon it is evident to all that will see, how this great city, the glorious church of Rome, that killeth God's witnesses in it, is a far different thing from the *holy City,* which that church treadeth down, and keepeth from being reedified, as the Babylonians having ruinated Jerusalem, kept it from being built again, during their reign. So then his comparing of *Rev. 11. 8.* with *Isaiah. 1. 10.* and *Ier. 23. 14.* seemeth to be an unequal match, by which he would make the church of Rome, as truly God's, as Jerusalem and the Temple were God's in Isaiah time and Jeremiah's, when wicked Jews likened to Sodomites and Gomorrheans, worshiped in them. For 1. Jerusalem then was standing, here it is tuined and lieth unbuilt, unmeasured, *cast out* from all measuring by the reed of God's word. 2. Sodom, and Babylon, are never in scripture called the *holy city,* as Jerusalem is: yet here he would have that which God nameth *Sodom, Egypt, Babylon;* to be in deed Jerusalem. 3. Neither Isaiah nor Jeremiah do call the holy City Sodom or Gomorrhah, but the wicked people in that holy city. Which may fall out in the truest church on earth, that there may as slagitious persons be in it, as any in Sodom. So in the church of Christ and his Apostles, there was Judas a *Devil.* But Antichrists city hath no other name, then Sodom, Egypt, Babylon, and Rome, by whose power and polity Christ was crucified: and this name is given it *spiritually,* that is in spirit and truth; as being no way inferior, but beyond them rather in all impiety, cloaked with hypocrisy. In deed Bellarmine pleading for the Pope, contendeth against Jerome, that *Jerusalem might becalled Sodom,* and citeth this very text *Isaiah. 1. 10. ye Princes of Sodom:* but Mr Junius (on whom mine opposite so much relieth, as we shall see anon) answereth him, *It is false. The Prophet calleth not the city Jerusalem, Sodom or Gomorrhe; but the Princes and people figuratively, princes of Sodom, and people of Gomorrhe. The comparison is made of men, not of places.* Likeweise D. Whitaker's answering Bellarmine to the same objection, saith, *Neither do we ever read Jerusalem to be called Sodom, or Egypt: this agreeth much more truly unto Rome &c. J confess that there (in Esa. 1.) the people of the Jews are for their vices compared to Sodom and Gomorrhe, as also in Ezek. 16. but yet it was not called Sodom and Gomorrhe spiritually, but figuratively: whereas this city is called Sodom and Egypt spiritually, that is in a spiritual respect, for spiritual lust, luxury, blindness, all which are found in the popish church.*

But mine opposite putting no difference between the *holy city* Jerusalem ruined; and *the great city* Babylon, Sodom, Egypt gloriously edified; compareth the phrase of *treading the holy city* by the Gentiles, *Rev. 11.* with treading the Lord's courts by hypocritical Jews *Isaiah. 1.* and saith, *it may signify, besides a treading down, or underfoot, a frequent continual conversing in the outward visit le church with their bodies.* Which if it be granted, yet this must be granted also, that it is here *cast out* & not to be measured as God's true church: which was not the case of Jerusalem and the Courts in Esaies time. And as for the phrase, it is such as may mean no *frequent continual conversing* at all, but a violent suppressing of the building thereof. For, (to omit that he speaketh here of treading down *the city,* and in Isaiah, of treading down *the Courts*) the Gentiles treading down the earthly Jerusalem, *Luke 21. 24.* meaneth not the frequenting of that place to worship God in. Neither doth the adversaries treading down of the Sanctuary, in Isaiah. 63. 18. or, of the Sanctuary and host, (that is the temple and people of Jerusalem) *Dan. 8. 13.* or the treading down of the Lord's portion, *Jere. 12. 10.* or of his vineyard, *Esa. 5. 5.* signify a frequenting to do good in appearance; as did the Jews in *Isaiah. 1.*

11. 12. 13. who came with multitude of sacrifices to honor God and that place of his dwelling. Finally, as he dutst not deny but the *Gentiles* in *Rev.* 11. were also figured out by the heathens of old, for he saith, *not heathens alone, as Antiochus &c, but sinful rebellious Jews:* so he should have observed, that figures agree not in all things. For if I would prove the Antichristians now to be professed heathens, and no church; because Antiochos, and the Babylonians were professed heathens and no church, in comparison with the Jews; he would deny the consequence: even so his matching them with the true church of God in Judea, because the wicked of that church were figures of them, is a very weak conclusion.

His exposition of making the Temple, altar, and worshipers to signify the invisible church of God's elect; and the Gentiles with the Court and holy City to be the visible church of hypocrites: agreeth neither with this place, nor with Isaiah. 1. For no men can know much less measure the invisible church of God's elect, as John here measured the Temple, altar, and worshipers: this belongeth to God alone, who knoweth who are his. Neither in Isaiah. 1. were there two distinct churches or places in Jerusalem, one wherein the faithful and elect worshiped; and another wherein Sodomites and hypocrites trode the Lord's courts. Besides if so it were as he supposeth: what manner of people doth he make the church of Rome which he pleadeth for? a company of Sodomites & hypocrites cast out & unmeasured of God, & of all good men. And how thē are they God's true church, sealed with his covenant of promise? He saith, *the daughter of Zion, left as a cottage in a vineyard &c. Isaiah. 1. 8. was the faithful church of the sealed and elect.* Who ever heard of such an exposition of those words? The *daughter of Zion,* usually signifieth the Common wealth or church of the Jews; as the *daughter of Babel, Psal. 137. 8.* was the Common wealth of Babylon. And as Isaiah here complaineth of the calamities of the church of Judea by former wars for their sins; v. 5. 6. 7. 8. 9. so where the Babylonians afterward utterly wasted it, Jeremiah lamenteth, how *from the daughter of Zion,* all her beauty was departed; the Lord had covered her with a cloud, in his anger &c. purposed to destroy her wall; her elders sate on the ground; her breach was like the sea, none could heal her; her prophets had not discovered her iniquity, to turn away her captivity &c. all which do concern the general state overthrown by the Babylonian; & not the state of the faithful and elect only.

He setteth down from my former writing against Mr Smyth, my judgment touching this scripture Rev. 11. when I wrote (as he saith) *for the truth.* He traduceth me now as a quite other man: but how justly, the reader may see by the very words of mine which he hath set down. For there I said, *the cōmandementto measure the Temple, altar and worshipers, signified the restoring or repairing of God's church and people, after some destruction, and desolation; as the like visions shewedto Ezekiel & Zechariah, after the destruction of Solomon's temple, do manifest: &c.* There I applied the *Gentiles* in *Rev. 11.* to the *Babylonians* and other heathens, *Jer. 12. 7. & 20. 4. Esa. 63. 18.* Further I shown, (but this he setteth not down) that M. S. *enought have seen a figure of those Gentiles, Rev. 11. set forth by the Psalmist,O God the gentiles are come into thine inheritance &c. where by Gentiles are not meant the Jsraelites, but Babylonians or other heathen persecutors &c. and that Antichrists church is calledBabylon; and Christ's,Jerusalem &c.* As M. Io. then well approved of my answer to M. S. so even now he saith still, *I did soundly convince* him. And who then will not see, that M. I. even by his own grant, is likewise soundly convinced. For as M. S.

fetched the type of these *Gentiles,* from the Israelites: so doeth M I. fetch it from the Israelites in *Isaiah. 1.* and contrary to that sound conviction, will not have it like the restoring of the Temple after the Babylonians had burnt it; but like the afflictions of the Jews, whiles their Temple Courts and City stood undestroyed, *Esa. 1.* So whether of us two, be *carried about of every wind,* and *as reeds shaken hither and thither,* (as he intwiteth me,) I leave it unto the prudent reader to judge. As then, so still I hold the *holy City, Rev. 11.* to be meant of Jerusalem, not of Babylon: how mine opposite now hath expounded it, we have seen. As I did then, so still I hold those Antichristian *Gentiles Rev. 11.* to be answerable to the Babylonians and other heathens, *Psal. 79. Jer. 20. 4. Isaiah. 63. 18.* he now will have them answerable to the Jews. I then blamed and still do, that men should make God's holy courts, city and people, to be figures of Antichristians, of their church and worship.

But mine opposite (to make his words seem to hang together) saith, that *now J teach, that the Temple of God spoken of 2 Thes. 2. 4. is Antichrists Temple, church, body, &c.* Be it so: yet of that scripture there was no controversy between M. S. and me: and as *the house of the Lord God of Israel* in *Ezr. 1. 8.* is meant of his true ten ple; but *the house of their God* in *Amos 2. 8.* and in *Hos. 9 8.* is meant of an idolatrous Temple: so by *the Temple of God* in *Rev. 11. 1.* may be understood his true Temple, and yet the *Temple of God* in *2 Thes. 2.* may be understood of the Temple of Antichrist. And this I said upon mine opposites interpretatiō, which will have the *Temple* in *2 Thes. 2.* to mean the people or church of Rome; which are in deed the *Gentiles* in *Rev. 11.* the Sodomites Babylonians Egyptians that tread down the Lord's holy city, and have built a new Babel. For otherwise, if he did understand Antichrists sitting in the Temple of God, to be his treading down of his Temple, as here he treadeth down the holy City, having ruined and burnt it, and keeps it from being reedified, as the Babylonians did during their reign, I would not have contended with him about it. But then his applying of it to the church of Rome, which the Pope hath built, honored, garnished as a most gorgeous harlot: would be altogether unfit; and agree no better then Babylon did with Zion. But of that place *2 Thes. 2.* we have spoken at large before.

Whereas heretofore he pleaded, that Antichrist *doth not wholly take away the church of God, and every truth and ordinance of the Lord:* and I answered, *Neither did the Deviltake away every truth and ordinance of God from among the heathens, but they retained many rites of God's worship received from their fathers* &c. First he blameth me as *shifting* &c. for not saying, *the Devil took not wholly away, the church of God from among the heathens:* I answer, if by church, he understand the order and constitution of the church, the heathens strayed not further from it, then Antichrist hath by his counterfei catholic church: and whosoever will bring them to the trial, it will soon appear. Or, if he understand by Church, God's people, (as he hath now his people in this Romish Babylon, *Rev. 18.*) I also say, that the Devil took not away the church wholly from the heathens for God had many elect among them, whom by means he called from heathenish idols, to the true faith: of whom there are many instances of sundry persons in the scriptures; and I doubt not but there were many moe, whose names are written in the book of life. The dispersion of Israel among the nations, might bring many heathens to the faith; as we have an instance in *Esth. 8. 17.*

To that which I said, *that the Devil did not take away wholly every truth and ordinance of God from among the heathen:* he answereth, *it is nothing to the purpose, seeing they are not the church and people of God, under his covenant neither do so enjoy any of them.*

Answ. First, I spake of the heathens of old, whiles sacrificing was God's ordinance, as the examples that I alleged show. He answereth of the heathens now, whose state is much worse, by refusing or falling from the Gospel. Secondly, his answer is true also of the Antichristian *heathens, Rev. •1. 2.* if it be applied unto them: for *they are not God's church and people under his covenant, neither do they so enjoy any of them:* but they are in the bondage and covenant of Antichrist, as before is proved. So my answer was to purpose, & his reply is but the begging of the question.

Object. *Take an instance* (*saith he*) *in one of the particulars which he mentioned, where he said that* the heathens retain baptisms or washings among them: *yet when any of them leave that estate, and come to the faith and church of Christ, they are to be baptized into the Lord's name &c. but so may not be done with those that have received baptism in the church of Rome, or any other apostate churches, when they leave such estate &c.*

Answ. First, he wresteth my words, spoken of the heathens of old, which retained baptisms or washings whiles they were God's ordinances: and applieth them to their washings now, when they are none of God's ordinances. I said, *the ordinances of God retained in other nations* (besides Israel) *as Altars, sacrifices* &c, and alleged authors, before Christ's coming in the flesh: he setteth down these as my words, *the heathens retain* &c. Had I thus altered the case, I should have been charged with *shifting,* and that justly. But I acknowledge not though legal washings, sacrifices, altars &c. of Gentiles or Jews to be God's ordinances now, as they were before Christ's death. That which he saith of baptism not to be repeated, I grant: and so must he have done for circumcision among the heathens, such as retained it for a divine ordinance, as they did their sacrifices. I instanced the *Colchians, Egyptians, Ethiopians;* and the *Samaritans,* which latter Mr. Johnson acknowledged to have *still used circumcision,* and yet were not God's true Church. But this he passed over, and answereth not. Now he would bring in the heathenish washings at this day, which is a plain tergiversation. But of Baptism, we shall speak more hereafter.

Of Revel. 18. 4.

TO prove the church of Rome at this day God's true church, he alleged *Rev. 18. 4, Go out of her my people* &c. I answered, *These very words are taken from Jer. 51. 45. My people go out of the midst of her, where by My people, the Church of Babylon is not meant, but the Israelites, Godslost sheep, scattered there upon the mountains and hills, whomfirst the King of Ashshur had devoured, and lastly Nebuchadnerar King of Babel had broken their bones, havingburned Jerusalem and the temple with fire, &c. These Israelites figuring Godselect, are called out of Babylon, which God would utterlydestroy &c. So from Antichrists church, which isBabylon, Sodom, Egypt, are God's elect called out: an evident proof, that she is none of God's church, whatsoever she pretendeth &c.*

His replies are, questions. *Very well* (saith he:) *But are not those words* My people, *the words of the covenant, as J said?*

Answ. They are; but not of any covenant with Babylon: and consequently not with the church of Rome, which is Babylon at this day; *Rev. 17. 5.*

2. *And were not that people now in Babylon, the church and people of God under his covenant?*

Answ. They were God's people, and his *lost sheep* there: but their Common wealth & church estate was dissolved, their Temple and holy city burned, (when Babylon and Bels temple in it flourished, and was garnished with the holy vessels stolen out of God's temple.) The Lord had *swallowed up all the habitations of Jakob;swallowed up Israel, and all her palaces;destroyed his places of assembly, caused the solemn feasts and Sabbaths to be forgotten in Zion;cast off his Altar, abhorred his sanctuary.Mount Zion was desolate, and the foxes walked upon it.* But was Babylon, (which thus abused God's people, and burned his Temple,) God's church? If not, how should the Church of Rome, which now is Babylon *the mother of harlots and abominations of the earth,* which is *drunken with the blood of the Saints:* how should she be God's church, people or Temple?

3. Had not that people also polluted the Temple of the Lord, and fallen into notorious idolatry &c. for which they were given by the Lord into the hands of the Babylonians: and were they not still the Lord's church and people, &c.

Answ. They were, some of them, as before is shown. And so Christians having polluted God's temple of Christianity, and fallen into idolatries and heresies, were given over of the Lord, some into the hands of the Turk (as Israel into the hands of Assur) some into the hands of the Pope (as Judah into Babel.) And such Israelites as embraced the religiō of the Assyrians & Babylonians ceased to be God's people actually, til they repented: others that resisted evil and kept the truth, as Daniel and his brethren; were God's holy people. So all in Rome and Turkey that abide in the truth refusing their abominations, are God's holy people: the rest that have received Maometisme and Antichristianism, are not God's people actually; albeit many of them are God's elect, and shall so be manifested when they come out from them. But mine opposite changeth the state of the question, turning it from Babylon itself, to Israel God's people in Babylon; and so from the Church of Rome now Babylon, to the faithful witnesses of Christ therein; of whom none make doubt.

4. Js there not difference to be put between the people of God in Babylon, and Babylon itself? &c.

Answ. Yes; which whiles it is not held unto, we are dallied with. The controversy is about the church of Rome itself, which is Babylon: the reasons given, are for God's people (open or secret) in that Babylon. Who seeth not the deceit? For God hath had his people in Rome, not only when it was Antichristian, but when it was heathen: and multitudes have been killed for Christ therein, in both estates. This justifieth not, but condemneth Rome, the murderer of the Saints.

Obj. To make this matter yet more plain, observe Zach. 2. 6. 7. Ho, ho, come forth &c. Deliver thyself ô Zion, that dwellest with the daughter of Babylon. This plainly showeth that Zion is in Babylon: not mount Zion itself &c. but the people of God, that pertained to Zion: among whom, when God set his Temple, he said withal, I will dwell in the midst of you: showing that the Temple was a token of his

presence among them; a band of the holy and mutual conjunction that was between God and them: whether they were bound to come for to worship God, and to bring their sacrifices.

Answ. In deed this maketh the matter more plain. For 1. here he grāteth the Temple to have been a token of God's presence among his people; but when so I applied it in expounding *2. Thes. 2.* he resisted me, and would have it there to be *the people, the church.* 2. This temple the token of God's presence and band of his communion with his people, God had forsaken. For his people synning in it by their idols, *Ezek. 8.* God in wrath sent destroyers upon them; *Ezek. 9* But before destruction he marked his people on the forehead, that cried out for all the abominations. Which being done, he slayed to destruction all others not marked, both old and young, and began at his sanctuary. Then scattered he coals of fire over the city; removed his *glory* (the sign of his presence) out of his Temple, and from the midst of the city; to signify his departure from amongst them. Then came the king of Babylon God's *servant* (to execute his wrath) and performed the vision, in burning both Temple and city, and carrying the people thence into Babylon. So Moses prophesy was fulfilled, *Levite. 26. 31.—36.* Then both such godly ones as had not been polluted with the abominations in Jerusalem, and had been marked of God for his; such sinners also as by their afflictions were brought to repentance, and confessed their iniquity and the iniquity of their fathers, and had their uncircumcised harts humbled, and turned unto him with all their heart, and with all their soul; he mercifully respected them, & remembered his covenant towards them. The rest perished in their sins, being given over in just judgment, (whiles they were in that dispersion,) to serve *other goods, wood and stone:* though yet by his prophets, God warned them not to do it, *Ier. 10.* So the Lord set the sign of his gracious presence in the Christian church, *Rev. 4.* but they soon defiled it by their idolatries, & heresies, for which they were chastised, *Rev. 6.* Wherefore God in justice ready to bring further plagues, marketh and sealeth on the foreheads, such as were his, *Rev. 7.* then his judgments came forth in greater measure *Rev. 8.* & by a beast (or kingdom) whose chief seat should be in Babylon, that is Rome, he suffered the Saints to be overcome, and gave him power over all kindreds and tongues and nations: that such as had not their names written in the book of life, should worship him; and be damned forever. In which Babylon or Popish church, the Lord hath notwithstanding his open witnesses, that withstand their abominations unto the death: and many moe of his elect, whom he calleth out in his time from that whorish church; and these are the people of God, that pertain to mount Zion: and will no more justify the state of the church of Rome at this day, then God's lost sheep of Israel, justified Babylon of old.

Obj. Note here, 1. That the people of God pollute his temple, become apostates and idolaters, and are captived in Babylon.

Answ. But note withal, that they have their temple of God, and holy city, consumed with fire; and are carried out of their holy land, into another sinful nation, as before is shown.

2. That thus now Zion is in Babylon, and consequently the Temple of God (so to speak) the people of G. the church of G. is in Babylon.

Ans. So to speak! But the speech is unproper, and God nowhere speaketh so. The visible Temple was burnt; and they had none with them in Babylon, but Bels temple, none of the Lord's. The lost sheep, the people of God *pertaining to mount Zion,* (as whileere he said) were in Babylon. And for his figurative applying of the *Temple* here, to the *people* or *church;* it is amyss: it should be applied to God himself. For so the Lord saith by the Prophet, *though I have scattered them among the countries, yet will J be to them as a little Sanctuary, in the countries where they shall come, Ezek. 11. 16.* So the Lord, not the people, was the Sanctuary or temple in Babylon.

3. Stil they are acknowledged of God, to be Zion, his people &c, though in Babylon.

Answ. So I always and still acknowledge God to have his people in Babylon the church of Rome. But it should be proved (if it were possible) that Babylon is Zion; or the church of Rome, to be the church of God.

4. The Lord calleth them from thence by diverse prophets &c. 5. Being so called, they did not all come together at once &c.

Answ. These things are true: and so for the Lord's calling of his people out of Babylon now. But it is not yet concluded, (not ever will be soundly) that the Babylonians are God's people; except the elect, which belong to mount Zion, though-actually in Babylon.

Obj. There will be of God's people yet called from thence, even then when this Babylon (the city of Rome) shall be burnt with fire, and cast down, never to rise anymore. Rev. 18. 4. 8. &c.

Answ. This conclusion is partly true, and partly implieth error. It is true, that there shall be of God's people called out of Babylon, til she be utterly cast down. But the error implied is, that he maketh Babylon *the city* (not *the church*) of Rome: and seemeth also to restrain it to the city properly, and to the burning of the material city and houses thereof. Whereas this *Babylon,* is the *great Whore,* who though her chief •ear is in Rome, yet her ecclesta••ical jurisdiction reacheth over *people's, and kindreds, and tongues, and nations.* And when the *tenth part* of that city fell; it is not meant of the tenth part of the houses in Rome; but of people in that catholic church. And when God calleth his people out of Babylon: it is not meant out of Rome only, or Italic▪ but Spain also and all other places where Popery reigneth. Neither is it meant in regard of civil polity, as if the subjects in Italy, Spain and other lands, might not remain in those common wealths still; but they are called out from the heresies, idolatries and extravagant jurisdiction of the Romish church. So the civil bondage of the Jews in the old Babylon, typed the spiritual bondage of God's people in this new Babylon, the church of Rome: and out of it are men called, not out of the civil state, or material place. For who will deny, but Christian churches may dwell in Spain, Italy, yea and Rome itself (if the magistrates will suffer them,) and yet not disobey this precept *Come out of her my people.* It is a doctrine of grace, and necessary unto salvation to come out of the church estate of this Romish Babylon, but to understand it of the Cōmon wealths estate, and to call men out of it, were a doctrine of rebellion, contrary to *Rom. 13. 1. 1. Pet. 2. 13. 14.*

Whereas I concluded, *God's covenant of grace is not therefore with her at all, for she is appointed to damnation, 2 Thes. 2. 8. 12. Rev. 18. 8.—21. but the elect that obey God's voice calling them out of her, them he will receive into covenant, he will be a father unto them, and they shall be his sons & daughters, as he hath promised. 2. Cor. 6. 17. 18.* He replieth: *As if they were not already under the covenant of God, being his people: or as if they could be the Lord's people and yet not be under his covenant. The Jews knew better when they were in Babylon; and thereupon prayed, as in Isaiah. 63. 17. 18. 19. & 64. 7. 8. 9. Return to the tribes of thine inheritance &c, we are thine &c. O Lord thou art our father &c.*

Answ. The people of God in Rome, being his elect; are under his covenant in regard of his electiō, which was before the world began: but until they be called & come out; they appear not unto men to be under the visible covenant of God's church, whereof Paul speaketh in the place alleged, *2 Cor. 6.* That the godly Jews in Babylon, figured God's elect, I before shown from *Rom. 11. 4. 5. 7.* and mine opposite gainsayeth it not. That God calleth the elect *his people,* even before they know or obey his voice, was shown him also heretofore, when God said to Paul of heathenish Corinth, *J have much people in this city, Act. 18. 10.* yet Paul knew not who they were, till after they believed by his preaching. So Christ said, *Other sheep J have which are not of this fold, John. 10. 16.* speaking of the elect gentiles, whiles yet they were not *sheep* actually before men; but wild beasts of the wood. His comparison from *Isaiah. 63.* if it be referred to the Martyrs which the church of Rome hath imprisoned, killed, banished for the truth: is fit, and I acknowledge them visibly under God's covenant. But referred to them that are one with the church of Rome, in her faith and religion; it is very unfit. For those people of God in Babylon, were in civil bondage, but in freedom of spirit, and not servants to syn: such were Daniel, Ananias, and other saints. But these of the Romish church & religion, are in spiritual bondage to Antichrist, and so partakers of his sins, and in state of death, by man's judgment; till they obey their calling and come forth; though God knoweth them before to be his people, by election of grace. By this which hath been said, the wise may discern, what weight there is in *Rev. 18.* to prove Babylon (the present church of Rome,) to be the church of God, because out of her, God calleth his people. And let all men take notice of the main ground of his error, that he would have Babylon now, to be the civil state or material city; when in deed it is the ecclesiastical or church. For God calleth not people's out of their civil states, (it is a doctrine of rebellion so to interpret it, and contrary to *Rom. 13:*) but from their sinful ecclesiastical estate. All civil states, though governed by Popish yea or heathenish magistrates, are sanctified to God's people, *Act. 25. 10. 11. Rom. 13. 1. 2. &c. 1 Pet. 2. 13. 14. 17.* they may lawfully continue under them, have the use and benefit of them: they are all of God, and none of them from the bottomless pit or of the Devil, as is the Beast the Empire of Antichrist, *Rev. 17. 8.* from which God calleth all his people.

Of comparing the church of Rome with Israel.

MIne opposite labored to strengthen his former reason frō *Rev. 18.* by saying, *And so Israel is often called the Lord's people in the time of their apostasy, 2 King. 9. 6. &c.* I answered, *the Question* was not hereby proved. For 1. *The Antichristian church is Babylon, Rev. 16. 19 and 18. 2. and out of her, that is Babylon; are Gads people called, Rev 18. 4. Now to prove her God's church, they flee to*

Israel, whereas the Gentiles were her true types, Rev. 11. 2. 9, 18. though all the wickedness and hypocrisy of apostate Israel, is also found in this Romish Babel.

His reply is, *Let the reader judge, whether the point in hand, touching that phrase of God's people to imply the covenant of God, be not proved by* 〈1 page duplicate〉 〈1 page duplicate〉 *the example of Israel.*

Ans. I leave it also to judgment, whether the Question touching the church of Rome be proved hereby. As for the phrase of *God's people* in that church; I never denied it to imply the covenant of God: to some visibly, as the Martyrs of Christ killed in that church; to other some according to the election of grace, which shall appear when they obey their calling, and are come out of her: as before I shown.

Moreover (he saith) the question was about the Temple of God, 2. Thes. 2. whereabout he alleged that term and estate of the people of God, Rev. 18. 4. but J flee to Babylon &c.

Answ. A plain evasion. The question was about the church of Rome, as before I shown from his own grant. To justify her to be God's church, he alleged *2 Thes. 2.* for one proof; *Rev. 1•.* for another: *Rev. 18. 4.* for a third: and now the state of Israel for a fourth. His other repetitions, I have answered before. I always distinguished in *Rev. 11.* between the *Gentiles* (the Antichristians) and the *holy city* and *court,* which they have destroyed & trodden underfoot, and still do. Neither have I denied but the idolaters in Judah and Israel, were types of Antichristians in part: but this I said and still say, that the more full and perfect type of them, is by the holy Ghost shown us to be in the Sodomites, Egyptians and Babylonians, *Rev. 11. & 17. & 18.* As the Priests of Aaron were types of Christ, but Melchizedek was a more full and perfect type of him; as the Apostle proveth in *Heb. 7.*

Again, if that which he striveth for, were granted him, namely that Israel in apostasy typed out Antichristians; and that Israel was notwithstanding a true church: yet will it not follow therefore the Antichristian church of Rome, is a true church also. For the apostasy and idolatry of Rome, is far greater then Israel's, as I have elsewhere shown; and can easily confirm against any that shall gainsay it. 2. Mr. Io. himself maketh Antiochus and his captains, (which were of the worst sort of heathens,) to be types and figures of the Pope and his hierarchy (which are the Bishops priests and Deacons of the church of Rome,) as before we have seen. Yet would he not admit of this conclusion; therefore the Bishops Priests and Deacons of the church of Rome are heathens; as was Antiochus. So his reasoning for Israel, though it were true; will be no sound proof for Rome. Types, figures and similitudes hold in some things, not in all: and it is a very easy thing to deceive men by figures, similes, allegories. But the plain doctrines in the scripture, they are a sure ground: and if any do wrest a type or similitude against them, it is to be rejected, what color soever it hath. Now mine opposite reasoneth not from these doctrines; which would soon end the strife. For the scripture plainly saith, that Antichrist, the man of syn, is the *son of perdition,* and all that believe his lies and follow him are damned. *2 Thes. 2. 3. 10. 11. 12.* That Antichrist is a liar, denying both the Father and the Son, *1 John, 2. 22.* they that are of God, do overcome him: they that are of the world, hear him. Hereby is known the spirit of truth, and the spirit of

error; *1 Joh. 4. 3.—6.* They that belong to the Lamb (Christ) on mount Zion, have his Fathers name written on their foreheads, *Rev. 14. 1.* and worship not the beast, nor receive his mark, *Rev. 20. 4.* but they that belong to Antichrist, and have not their names written in the book of life, do worship the beast, and receive his mark, and shall be tormented forever, *Rev. 13. 8. 16. & 14. 9. 10. 11.* But the church of Rome believeth Antichrists lies, worshippeth the Beast and his idols, receiveth his mark, and is partaker of all his abominations. Who now without open injury, to the word of God, can make this people the true church of Christ, and in the visible covenant of grace? On the other hand, my Opposites reasons are drawn from that figurative phrase *the Temple of God, 2 Thes. 2.* and the type of apostate Israel; and an objection cast in the way to stumble at, that *else we must be baptized again:* (as if men that cannot tell how to avoid an inconvenience, must run into a mischief; to justify those whom God cōdemneth.) And upon these and the like grounds, are his reasons framed; (as may be seen throughout his work;) with some few props of human authority, to undershore them.

Though this brief answer might serve unto all his discourse about the state of Israel: yet for to help the weak reader, that might stumble at some things laid in his way; I will annex a few moe observations.

Under his wonted title of *Errors, evasions, contradictions* &c, wherewith he chargeth me, this is 1. *That the Temple of God 2 Thes. 2. 4. is no more God's temple, then Jereboam's idol temples in Israel, and Bels temple in Babylon: yet also J said, it was to be understood of God's church & people invaded and destroyed by Antichrist &c.*

Answ. This his tautology, I have before answered; and cleared myself both of error and contradiction. For that Antichrist should destroy God's temple and church, I proved by the example of the Babylonians burning the City & Temple of God, and captiving his people: and by the measuring of the new building, *Rev. 11.* That this being done, Antichrist should have another Temple and church of his own frame, which he should call God's and Christ's; I shown by the Beast arising from the sea, and from the earth, with horns like the Lamb (Christ) *Rev. 13.* which beast is a kingdom spiritual or ecclesiastical polity, a *great whore, Rev. 17.* by Antichrist adified, adorned, maintained: which still he pretendeth to be the ancient catholic church, and temple of God.

Now further for Jeroboam that drew Israel into syn, he confesseth that he was a type of Antichrist: though he showeth not wherein. But Jereboam's syn was in making a new House (or Temple) and a new altar to sacrifice in unto God, and new priests, with new signs, as Calves to worship God by: *1 King. 12.* In these things then he must be a type of Antichrist: who accordingly (if he answereth to his figure) must erect a new Temple, altar, priesthood and signs, differing from Christ's, as in deed he hath done. And that idolatrous house erected for the worship of the true God, not only the Israelites, but the Prophet Amos, calleth *the house* (that is the Temple) *of their god, Am. 2. 8.* as Paul calleth the house wherein Antichrist sitteth, *the temple of God, 2 Thes. 2.* yet this man blameth me for comparing that Temple with Jereboam's idol temples, which Israel *built* when he *forgot his Maker, Hos. 8. 14.* how justly, let men of judgment consider.

2. His 2. exception is about *Babylon,* and the *Beast,* that I make them one with the Church of Rome, and distinguish not Babylon from Zion. This I have before cleared: showing that the church of Rome is the *whore of Babylon, Rev. 17.* and I distinguish it from Zion, which he confoundeth with Babylon, being himself in that blame which he would impute unto me. And to teach that God calleth us out of any civil state or government, I have formerly proed to be erroneous and seditious, contrary to the Apostles, *Rom. 13. 1 Pet. 2.*

3. That Antichrists Apostasy and the church of Rome with him, is much worse then Jereboam's and Israel's with him; I constantly affirm: and let the sins of them both be compared, and it will soon appear. Did Jeroboam pray unto creatures, as the church of Rome doth to innumerable, even all Saints and Angels, and some mere fictions? Did Jeroboam hold any of those manifold blasphemous heresies now holden in the church of Rome? Nay let the very Babylonians of old be taken: and I will undertake to prove that the church of Rome is not behind them, but in respect of the light of the Gospel revealed by Christ, much worse.

4. I grant *that in Paul's time the church of Rome was set in the way of God, and soon after fell into apostasy:* but where he chargeth me to say, that *the ordinances of God still retained in that church are stolen;* he wrongeth me. For I acknowledge not this church now, to be that which was in Paul's time, but a counterfeit, arisen since: a theif, partner with Antichrist, in robbing the church, (as the Babylonians robbed the Temple,) and abusing the ordinances thereof to their perdition. But then he objecteth.

If the church of Rome should repent &c. they should not retain the baptism and other ordinances of God which she hath, but must part with them seeing they are stolen goods. And here he insulteth, asking the Anabaptists, *how they can ever be thankful enough to me, for thus pleading their cause &c.*

Answ. If the Babylonians should have repented, and joined to the church of God at Jerusalem: they there might have had an holy and lawful use of God's vessels, altars &c, which before they had stolen, and abused: so may these spiritual Babylonians have at this day, if God give them grace to repent, & join unto Zion. Here then the Anabaptists will conne mine opposite but little thank for his gratulation.

5. He calleth it *my like error and iniquity,* to match baptism and the other ordinances of God in the church of Rome, with the feasts worship and sacrifices of the heathen, who were without Christ and without God &c. These assertions he saith are *miserable and Anabaptistical.*

Answ. But why then doth he not refute them by the word of truth? I could as easily call his assertions *miserable* and *Papistical:* but he would take that for no sound conviction. And had he but related mine own words (in that 85. page of my book,) the reader might have seen how little cause he had to exclaim▪ •. I spake not generally of the heathens *feasts, worship* and *sacrifices,* as he would intimate to his reader: but distinctly of those which had been ordained of God, differing from other of their own devisings. 2. I said, the heathens kept God's ordinance, *as well as Rome with their sacrifice of the Mass.* He telleth his reader, I match *the baptism* &c in Rome, with *the worship and sacrifices of the heathen.* Is this good dealing so to

change my words? But sundry such injuries I must bear. And why may we think, doth he in stead of the Lord's supper, (now turned into a Romish mass) put baptism? But because he thinketh that he hath color to plead for one sacrament more then for another. In handling that point of their baptism, I instanced this other seal, our Lord's supper; and another ordinance of God, *Excommunication:* both which he passeth over: yea everywhere when it cometh in his way, he shunneth it throughout his book, as in this place. He knew well, it was as a red hot iron that would burn his fingers. But of it, we shall speak more, when we come to handle their baptism. 3. To his reason, I answer: the heathens were in deed without Christ and without God, *Eph. 2.* and so are these Romish Antichristians, or else the Apostle hath not given us a true rule to discern Antichrist by, that he *denieth* both *the Father and the Son: 1 Joh. 2. 22.* The heathens retained the knowledge of the true God in some measure, as their writings manifest; and worshiped ignorantly the true God whom the Apostles preached, *Act. 17. 23.* so the Antichristians ignorantly worship the true God whom we preach and believe; and as ignorantly (by stocks and stones, and prayers in an unknowen tongue like Parrats) as did the heathens of old. The heathens retained a knowledge of Christ the Redeemer, figured in the sacrifices ordained of God: so, the Antichristians retain a knowledge of Christ in name, and signified in the sacraments; but as impiously do they abuse them by holding they confer grace *ex opere operato,* by the work done, and other iniquities mixed with them, as did the heathens; and by believing and worshiping a Christ made of bread, they surpass the heathens in ignorance and idolatry.

Finally, had mine opposite read Mr. Bezaes larger annotations on *Eph. 2.* as he read him on *2 Thes. 2.* he might have seen the Antichristians very little inferior to the heathens without God, even in Mr. Bezaes judgment; which yet I suppose he would not have called *miserable and Anabaptistical,* as he doeth in me.

Touching the state of Israel, in my *discourse* (as he calleth it) he confesseth I have *many truths* which he also holdeth: yet *somesleightes, errors* &c *also mixed:* which he instanceth. Seeing he yieldeth the rest for *truths*▪ I refer the reader to the things there written; which being observed, he may the better judge of our controversy. As first, that we both agree, *The covenant between God & man, was always conditional: by the Law, if theydid his commandments they should live by them; if theycontinued not in all things written in the Law to do them, they were cursed. By the Gospel,he that believeth in the Son of God hath everlasting life, and he that obeyeth not the Son, shall not see life. And all the figurative covenants that Israel had, were also conditional,blessings promised to the obedient, and curses to the transgressors. 2. That man's breaking of the covenant, is alwayesby syn; and so God never breaketh covenant. But by punishing and putting from him the rebellious; we may sayGod breaketh or disanulleth the covenant. Whensoever a people by syn forsake God, and refuse his word calling them to repentance: they cannot have themselves, neither can other men have concerning them any assurance of their salvation, or that they abide in the covenant of his grace. For whosoever abideth in him,he sinneth not: whosoever sinneth hath not seen him, neither known him. Be it man or woman or family or tribe, which turn their heart from the Lord, to serve other gods, though they bless themselves in their harts &c. the Lord will not be merciful unto them. Deut. 29. 18. 19. 20.* These things being plain by the scriptures, and by him yielded; with many other things, which I will not here repeat: he though he could not contradict, yet intimateth

notable heresy against me, *Whether J do not in some things, speak so about the covenant, as may establish the righteousness of works, in some respect. Always remembering that the covenant of God, whereof we speak is this, to Abraham, J will be a God to thee and to thy seed after thee; and J will be your God, and ye shall be my people, Gen. 17. 7. & 22. 18. Hos. 2. 23. Zach. 13. 9. with Act. 2. 39. & 3. 25. Rom. 9. 25. 26.*

Answ. As I from my heart abhor that heresy of righteousness by the works of the Law, as that which maketh Christ's death in vain, and abolisheth grace, *Gal. 2. 21. Rom. 11. 6.* so I trust no equal reader will gather any such doctrine frō my writings; though this man (without all proof) insinuateth it more then once against me. 2. In repeating the covenant, he useth not plainnes, I might say, sincerity. For those words in *Gen. 17. 7.* are but one part of the covenant, to weet, on God's behalf: he should have expressed the stipulation foregoing, in verse. 1. 2. *walk before me, and be thou perfect, and J will make my covenant between me and thee:* and after in verse. 9. *Thou shalt keep my covenant therefore* &c. So the other scripture• by him cited, do not so fully express the covenant on both parts, as doth *Heb. 8. 10. 11. 12.* Where both forgiveness of sins, to justification, and writing of the Law in our harts to sanctification and obedience, are shown to be the covenant of God's grace with men.

He taxeth me as for error and contradiction, in seeking to persuade, *that God brake the covenant on his part with Israel, when all the tribes were together (Animadversion. p. 88) and yet after (in the same page,) say, that whiles Israel was one, they continued God's church.*

Answ. Herein he wrongeth me, (as he too often useth,) and keepeth not my words or meaning, neither taketh away the reasons from the scripture which I there set down. I spake not of *The covenant* in general, as he would give his reader to understand; but of *a covenant,* and *a condition of the covenant.* And what I said, I proved, from *Exod. 6. 4. 5.—8. J have stablished my covenant with them, to give them the land of Canaan* &c. Then God brought them to the borders of the counttie, and said, Loe the land is before you, go up and possess it, *Deut. 1. 20. 21.* but they were afraid, and would not go up, through their unbelief. Then the Lord was presently wroth, and swore that not one of those transgressors should see that good land: neither did they, but died in the wilderness, *Deut. 2. 1. &c. Heb. 3. 17—19.* Again I instanced *a condition of thecovenant on God's part,* that he would cast out the Canaanites &c, and on Israel's part, that they should make no compact with the inhabitants. But when they brake covenant, and agreed with them for tribute; the Lord also presently brake with them, saying, *J said, J will never break my covenant with you c but you have not obeyed my voice, wherefor J say also, J will not cast them out before you &c. Judge. 2. 1. 2. 3. 20. 21*▪ Now what saith mine opposite to these things: are they not so? He neither yieldeth to the truth, neither could stand before it: but shunning to meddle with my reasons, turneth upon me who shown them; as the reader hath seen: and in stead of *a covenant,* and *a condition of the covenant,* setteth down *the covenant,* meaning the covenant of grace and salvation: whereas notwithstanding the breaking of these covenants & conditions and other the like, the people by repentance, held fast through faith the covenant of grace. For Moses and Aaron and many other, who for their sins could not come into the land of Canaan, yet are in heaven through the covenant of grace. And so though some conditions of the covenant were

broken, both on their part and on God's, yet they being brought to repentance continued his church. That herein I neither wrote error, nor contradicted myself, as he would persuade against me. And these things that fell out in Israel on both parts, touching these figurative promises: do teach us the like touching the spiritual promises of eternal life, if men break concerning them; as in *repentance, faith and holiness,* without which men perish, and shall never see God; *Luke 13. 3. Act. 2. 38. Mar. 16. 16. Heb. 12. 14.*

He next findeth fault, *That J shuffle together the estates of Israel, when they were one body, and when they were rent in two. Also whilst Israel was in the land and presence of the Lord, and when they were cast out of his house and presence. Animadv. p. 88. 89. 90. 91.*

Answ. The first is a wrong imputation, as the reader may see in the place of my book by him cited. I there blame him for not distinguishing their estate, when they were one, and when they were rent asunder. And though I pass from one to another, as I was led by answering him, yet confound I them not. But here he dealeth as in the former point: answereth not my reasons whereby I convinced him of misapplying his *diverse respects,* contrary to the words and meaning of the scriptures; and to avoid if he could his deserved blame, checketh me, but disproveth not what I wrote. Let the reader compare what we both have said.

For the second, I confess I did not so distinctly handle the state of Israel whiles they were in the land, and after when they were put out, as I should and would have done, had I foreseen his pressing of every light thing against me. The reason hereof was, that it skilleth not for the point in controversy, (to weet their Circumcision) whether we respect them before they were cast out or after, for they were not circumcised the second time in either estate. And this mine opposite himself showeth even in this his last book, where he dealeth against the Anabaptists. For in his *Chr. plea p. 27. 28.* he saith, *Circumcision once received in the apostasy of Israel, was not repeated again at their returning to the Lord, and leaving of their idolatrous ways* &c: and quoteth among other scriptures, *2 Chron. 30 ch.* and *Ezr. 6. 19. 20. 21.* Of which, the one speaketh of them that returned in Ezekiahs days, whiles the Israelites were in the land: the other of them that had been dispersed among the heathens, and returned. So I, where I treat of Baptism, handle those estates indistinctly: which is made a great matter against me, by him that doeth the same thing himself against others. But now, I will speak of them a part.

The Israelites that rent themselves from Judah, I take to be a false church; and so continued whiles they dwelt in the land. After they were dispersed, and were no church.

The first, I show thus. The twelve tribes by God's institution were all one church, both in Moses time when they had the Tabernacle among them, and encamped all round about it, in the order set of God, *Num. 2.* and after in the land of Canaan, whiles the Tabernacle stood, & when the Temple was built by Solomon: both which were signs of God's presence and dwelling with his church. And to keep them in this unity, he commanded all the men of Israel to come jointly together from all parts of the land, three times every yere, to worship him and keep their solemn feasts, in that one place which he should choose: and at all other times to offer their sacrifices there, and in no other place; and thither only to bring their

first fruits, their commanded and their voluntary oblations; *Exod. 23. 14.—17. 19. Deut. 12. 5. 6. 7.* Who so did otherwise, *blood* was imputed unto that man, and he should be *cut off from among his people;* to keep the people from offering *their sacrifices unto Devils, Levite. 17. 3. 4. 7.*

Now when the ten tribes revolted and made Jeroboam king, then Israel *forgot his maker and built Temples, Hos. 8. 14.* For Jeroboam *took counsel and made two calves of gold, and said unto them; Jt is too much for you to go up to Jerusalem; Behold thy gods ô Israel, which brought thee up out of the land of Egypt; and he set the one in Bethel, and the other he put in Dan: and this thing became a syn. And he made an house of hye places, and made priests of the lowest of the people, which were not of the sons of Levi. And he offered on the Altar, which he had made in Bethel. 1 King. 12. 28.—33.* And having cast off the Lord's Priests & Levites, Jeroboam *ordained him priests for the hie places, and for the Devils and for the calves which he had made:* but such *of all the tribes of Israel, as set their harts to seek the Lord God of Israel, went to Jerusalem, to sacrifice unto the Lord God of their fathers: 2 Chron. 11. 14. 15. 16.* Thus of one *daughter of Zion,* (one •hurch) there became *two women,* or *daughters:* the one, to weet *Jerusalem* (the tribe of Judah) the Lord named *Aholibah,* that is, *My Tabernacle in her;* the other, *Samaria* (the ten tribes) he named *Aholah,* that is *her* own *tabernacle.* So Israel was *without the true God, and without a teaching Priest, and without Law, 2 Chron. 15. 3.* and *the Lord* was *not with Israel: 2 Chron. 25. 7.* but at their first falling away, he threatened by his Prophets, that because Jeroboam had made himself *other gods, and molten images,* and *cast* the Lord *behind his back,* Jereboam's house should be *cut off,* and taken away *a• dung;* and the Lord would smite Israel, and root them up out of that good land which he gave to their fathers, and would s•arter them beyond the river: *1 King. 14. 9.—15.* Yet for to show his patience towards his people, (whom he had chosen for his, above all people's of the earth,) and for to save his elect among them, and to make the rest the more inexcusable, he forbare them many years: and *by all the Prophets,* and *all the Seers* said unto them, *Turn ye from your evil ways, and keep my commandments & my statutes:* yet *they would not hear, but hardened their necks, and believed not in the Lord their God;* but *rejected his statutes and his Covenant that he made with their fathers; and followed vanity, and became vain, and went after the heathen that were round about them; and left all the commandments of the Lord their God: therefore the Lord was very angry with Israel, and removed them out of his sight. 2 King. 17. 13.—18.*

From these and other the like testimonies against this people, I gather, that from the time they departed from the Lord, from his Temple, altars and holy signs of his presence with his people in Christ; from his Priests and the lawful sacrifices at Jerusalem, which were figures of Christ, and from the communion of their brethren the Jews (which remained the church of Christ;) and made a new Temple, altar, priesthood and church of human and sinful institution: that this their church, Temple, priesthood and worship were false. For that is truth which agreeth with the will and word of God: all human devices in religion are lies and vanities.

If it be •aid, the Lord himself rent the kingdom from Solomon's son, and gave it to Jeroboam, *1 King. 11. 29. 31.* and therefore this second church, was also of divine institution. I answer; though God divided the kingdom, yet he divided not the church: there might have been twelve kings over the twelve tribes, (as there were of old twelve princes, *Numb. 1. 5.—16.*)

and▪ yet they should have been one Church. The kingdom or Civil state, is an ordinance immediately under God, *Rom. 13.* the church or ecclesiastical state is an ordinance immediately under Christ the mediator, *and he is the head of the body the church, Colos.* 1. 18. The civil state is above the ecclesiastical, as *God is the head of Christ:* therefore the Church is to be subject to the Magistrate, the higher power, the minister of God, though he be an heathen, *Rom.* 13. 1. &c. 1 *Pet.* 2. 13. 14. for the civil state is not taken away by difference of religion, error, heresy or any apostasy from Christ: but the ecclesiastical state is by such things dissolved, the Candlestick (the church) may be removed, and of a Church of Christ, become a Synagogue of Satan: 1 *Joh.* 2. 18. 19. *Rev.* 2. 5. 9. In their civil state, the Israelites were to be subject unto Nebuchadnezzar an heathen, when he conquered them, *Ier.* 27. 6. 8. 12. but for their ecclesiastical estate they might never submit to Nebuchadnezars church, or priests, nor offer to God upon any of his altars. So to Jeroboam as king they might be subject, without dissolving their communion in the mysteries of Christ, set in the Temple, altars, priests &c at Jerusalem. Thus this new church and ministry arising from Jereboam's syn, was not of God; and therefore could not possibly be a true church, which always is a divine ordinance in Christ the head of the same.

Touching their second estate, after that God had called them back unto him by all his Prophets, but they would not hear; and chastised them *seven times,* and *seven* (that is many) *times for their sins;* he brought the land into desolation, and scattered them among the heathen; so the land did spew them out, as it spewed out the heathens that were before them: the Lord did *put her away, and gave her a bill of divorce, Jer* 3. 8. and they were *Lo-ammi,* not God's people, neither was he their God, *Hos.* 1. 9. they were not his wife, neither was he their husband, *Hos.* 2. 2. In which estate, they abiding *without King, Prince, sacrifice, image, ephod,* or *Teraphim,* were as scattered sheep, devoured by the King of Assyria: and therefore no Church, nor Common wealth, but so broken, that they were *not a people. Isaiah.* 7. 8.

The next error he chargeth me with is; that I say, *If they cannot prove Babylon in Chaldea to be God's Church, when the Jews were there captived, they shall never prove the Temple of God spoken of in* 2. *Thes.* 2. 4. *to be God's true Church, &c.*

Answ. He hath falsified my words, and not answered my reason. Thus I wrote; *Their applying of these things to our times, is not inall points aright. For though in this, Antichrists synagogue and Israel's do agree, that neither be God's true Church: yet the perfect type of Rome, as God describeth it, is Babylon, Rev 17. 18. and we should not be wiser then God. And if they cannot prove Babylon then to be God's true Church, which was not more deep in sin then now Antichrist is, and which city hadpromise andperformance of mercy in Christ, at the end, they shall never prove this synagogue of Satan to be God's true Church, which hath no promise of recovery or mercy, but prophesies and threatenings of assured destruction; Numb. 24. 24. Rev. 14. 9. 10. & 18. 8 21. & 19 20. 21. 2. Thess. 2. 8. 12.*

Thus men may see what manner of replies he hath made unto me; and when he hath no other thing to say, he flieth to his wonted refuge *The Temple of God,* and saith *our question and reasoning was about it;* as if it were not about the Church of Rome, but about a phrase, that we contended. But hereof I have spoken at large.

For the word *Church* taken *sometime largely, sometime strictly,* he taxeth me for *omitting this.*

Answ. Why should I not omit that whereabout is no controversy. That which *Keckerman* (whom he citeth) saith of the Church largely taken, to comprehend both the elect and hypocrites, and strictly taken, to comprehend the elect only, I acknowledge for truth. But it is nothing to our controversy.

For his *double regard of apostate Churches,* and so *of Israel,* I yielded to him that which was truth, and shown wherein he missed: whereto as he replieth not, but referreth it to the readers judgment: so do I.

I shown how the Jews at this day *professing the God of Israel, and praying to him, and reading his Law in their synagogues, may be called God's people in comparison of Pagans that know not God or his scriptures at all, but worship the Sun and Moon, and some the Devil by open profession: yet the Jews now are not actually in the covenant of grace. And the the Turks that profess oneimmutable living, true, most wise and high God; and Christ to be sent of God with his Gospel and that he is the Breath or Spirit of God; may in comparison of Julian the Apostate, and Atheists, be called the people of God and Christians, though indeed they be far from being either. So the church of Rome, in comparison with Turks and Paynims may be called Christians, but are indeed false Christians, &c.* To that of the *Jews,* he answereth nothing. For the *Turks,* he maketh it nothing to the purpose, seeing *they profess not Christ to be the Son ofGod, made Man, that died for our sins, as the Church of Rome professeth, &c.*

Answ. It is to the purpose, that in divers respects, and in comparison with Atheists, and people that profess not God, or Christ at all: they that are not indeed God's people, or true Christians, may be called God's people and Christians: so his *double respect*• help him nothing. And for the Church of Rome, I shown them to be in comparison with Turks, nearer Christ; and so the doctrine there, nearer to salvation then the Mohammedans: and I doubt not but God by it saveth some chosen therein: which yet justifieth not their estate to be a true Christian Church; as the reprobates in the true Church, condemn not the estate thereof.

I shown by many instances, the Church of Rome to be in some things more gross idolaters then either Jews or Turks, or heathens. This he being not able to deny, opposeth, how *Jerusalem justified Samaria and Sodom, Ezek. 16. Jer. 3. That Tyre, Sidon, and Sodom, shall have easier judgment then Chorazin, Bethsaida, and Capernaum. Mat. 11. yet these cities were the Churches and people of God.*

Answ. For Jerusalem, the Prophets speak of it sometime as generally wicked; when yet there were many godly, that partaked not with her sins, Ezek. 9. 4. Such as were more openly wicked then Samaria and Sodom, I deny them to be actually then in the covenant of grace to man's judgment; for the Lord appointed them to destruction, Ezek. 9. The cities of Israel in Christ's time, were a part of the true Church of the Jews: yet for refusing Christ, they should have heavier judgment then the heathens: so shall hypocrites in every true Church, have greater punishment then many heathens. But comparison should be made of Church with Church, not of some in the true Church, with the estate of a false church. And that the general state of the Church of Rome is Antichristian, and so denieth indeed both the Father

and the Son; is before proved. And they generally these many years, have been more gross idolaters then either Jews or Turks: therefore their profession of Christ in name, will not prove them to be in the covenant of grace. God testifieth to the Churches of Galatia, *Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace, Gal. 5. 4.* If they that would be justified by the Law of God, and works of the same, fell from grace: much more they that will be justified by the law of Antichrist, and wicked works, are fallen from grace, and have no benefit by Christ. But such is the general faith of the Church of Rome, believing to be justified by the idolatrous works, which they walk in as they are taught by the Man of Syn, that sitteth as God, in the Temple of God, carrying them to destruction.

Whereas to prove the *Temple of God 2.* Thes. 2. which he expoundeth *the Church of Rome,* to be the true Church, he alleged Zach. 6. 12. 13. Eph. 2. 11. &c. 2. Cor. 6. 16. Rev. 11. 19. I shown how he misapplied the Scriptures: he repeateth his former answers, which I have formerly resuted. And now he addeth; *But to put him from his shifts, let him tell us plainly, when Paul saith, The Temple of God hath not agreement with Idols, 2. Cor. 6. 16. if yet there be idols set in the Temple of God, as was in the time of Manasseh and Antiochus, whether now it ceased to be the Temple of God or not. The Scripture showeth it is the Temple of God notwithstanding.* 2. King. 21. 7. Ier. 50. 28. Ezek. 8. 5. 10. 16. Dan. 11. 31. 38.

Answ. I tell them plainly, that that *Temple of God* which the prophets speak of, had no agreement with idols; though the wicked set up idols in it by force. But the Church of Rome (which these call the Temple of God) hath agreement with idols, if images of silver and gold, wood and stone, a wheaten god in the Mass, and the man of syn which sitteth as God, be idols. For these idols the Church of Rome worshippeth and serveth most sinfully: but the Temple of God which the Prophets speak of, never worshiped the Idols set up in it, nor had accord with them. But this is a shift of shifts, and a notorious sophisme in mine opposite, to reason from the material Temple of God then, which only suffered that abuse; to the spiritual Temple, the Church or people now, which are voluntary agents, & worshipers of Idols. By which false argumentation he might even as well conclude, that if the Papists should turn flat Pagans of Antiochus religion, and serve his idols, and be of his faith: yet they should continue the true Church and people of God notwithstanding: because the Temple then, continued God's true Temple, notwithstanding all that Antiochus did thereto.

The next point, touching their *baptism,* I will anon treat of in particular.

For his objection of *salvation now had in the Church of Rome, &c.* it was his second main argument for that Church, which I have before answered: he after his manner repeateth again and again the same things, so lengthening his work. I refer the reader to that answer I gave before.

Other things whereby I convinced his doctrine, *to beat the path for all licentiousness,* contrary to the plain Scriptures, which show, that *he that committeth sin is of the Devil;* and *we know that whosoever is born of God, sinneth not, &c.* 1. John. 3. 8. & 5. 18. whereas (if that he plead for be true) *men may be as profane as Esau, filthy in life as Sodom, idolatrous and sinful as the Egyptians*

and Babylonians, and yet if they will call themselves Christians, and be outwardly baptized, &c. they shall be justified as God's true Church, they and their seed in his covenant of grace, &c. which is to strengthen the hands of the wicked, that he should not return from his wickedness, by promising him life. Ezek 13. 22. These and other like things, he passeth over, without word of answer. It is enough for him to cry, the Temple of God, the Temple of God; and to insist upon phrases which may diversely be understood. Whereas the sound plea should be from the doctrines of faith and sanctification of life according; by which the Apostles teach us to discern true Christians from false. And who, that seeketh after the truth, would not rather insist upon these main grounds taught by our Savior and his Apostles? Verily, I judge this pleading for Rome, to be an exceeding great sin; because it by consequence overthroweth both faith and holiness: seeing misbelievers and most sinful idolaters as ever were on earth, are justified to be God's true Church notwithstanding, and in his covenant of grace, contrary to the whole Testament of Christ. It is to make a wide gate and broad way into heaven, and will make men secure in all syn: if they that serve the Man of syn himself, worship his idols, believe in his heresies, and walk in his wicked works, which hope to merit salvation by them in heaven: may be said to be true Christians, and in the state of grace.

Of the state of the Heathen.

WHereas I said, *J held it presumption for any to limit God, by how small means or measure of faith and knowledge he will save a man. Who dares den▪ but God had many elect among the heathens, after he had separated Israel from them? Yea God expressly said, when he made Israel his peculiarpeople; that yet all the earth was his, Exod. 19 5. which are the words of the covenantgenerally. Wherefore we leave God's secret counsels to himself, as he willeth us. Deut. 29. 29. and do consider only the visible state of Churches, by the rules of God's law and promises.*

To this mine opposite saith, *What is it that he meaneth hereby? If by the covenant he mean the covenant of grace for salvation, whereof we treat; and think that all people of the world, in all ages and places of the earth are under it: what differeth this from the opinion of the Anabaptists and Armintans touching general redemption? If he speak not of the covenant of grace which is for salvation; all may perceive he speaks not to the point in hand.*

Answ. My meaning is plain, that God had his elect among the heathens, as he bath in the Church of Rome: and he could not but see what I intended. By the *covenant generally* with all nations, I mean the same that himself alleged whileare from Ke•kerman, of *the Church largely taken:* which he explaineth, *the company of all those which profess Christian religion or the name of Christ in what manner soever. And thus* (saith he) *are all heretics, schismatics, and Arians, Papists, Anabaptists, and such like, referred to the Christian Churches*▪ So if he understood himself, he might understand me, when I spake of the covenant generally. For such large Churches as he describeth, I hold all nations to be, when God made his special covenant with Israel. *Noah* was a Christian, and had the covenant of grace in Christ to him and to his seed, as absolutely as any Christian Church in the Apostles days: though the mystery of the Gospel was not then so clearly revealed * as it was afterward by the Apostles. But for the substance of the covenant, namely Christ, and faith in him, with obedience; it was given to *Adam* and his seed; to *Noah* and his seed, Heb. 13. 8. & 11. 1. 2 3. 4. 7. &c. And this covenant of grace in Christ,

confirmed by sacrifices, as to us now by the sacraments. Which sacrifices all nations kept the first thousand years after *Noah,* (which was till after *Moses* death,) as well as the large Christian or false-Christian churches kept the sacraments. Yea let any show, that any of the heathens (I except not the very Canaanites,) turned the sacrifices into such abominable idolatry, as the Church of Rome hath turned the sacraments. And for other sins, Antichristians are not behind them. How freely did *Abraham, Isaac,* and *Jakob* live and publicly worship God by altars and sacrifices, in the midst of the Caananites, Hittites, &c. Gen. 12. 7. & 26. 25. & 35. 6. •. whereas if they had so done (according to the true worship of the Gospel) in the Church of Rome now these many hundred years; they had been burned for heretics, as innumerable of Abraham's faith have been. How religiously did the King of Gerar carry himself towards Abraham's wife, Gen. 20. in comparison of the outrageous adulteries and fornications by the chief of the Church of Rome, as all histories testify. Yea God himself appeared unto that King, and appointed Abraham to pray for him, Gen. 20. 3.—7. How honourably did the Hittites entreat Abraham, acknowledging him a Prince of God, and offered him all kindness, Gen. 23. 5. 6. &c. yet other nations were better then they, Gen. 24. 3. 4. & 27. 46. Look upon Balaam the soothsayer of Mesopotamia, even in Moses time: and see how he consulted with *Jehovah his God,* by altars and sacrifices of Burnt-offerings, such as were used in Israel, Num. 22. 8. 9. 18. & 23. 1. 2. 3. &c. and it will plainly appear, the heathens had not more degenerated from the religion & worship learned from *Noah,* then the Church of Rome, hath from that which Paul taught there. Yea there was a better Church in the land of Vz (in all likelihood,) then the Church of Israel was in Egypt, when they polluted themselves with the idols thereof, Ezek. 20. 6. 7. 8. For in Vz land, Job was governor, a most godly man as was upon the earth, and a Priest unto the most high God, Job. 1. 1. 5. 8. & 42. 8. 9. holding firm the faith of Christ his redeemer, and of the resurrection to life, Job. 19. 25. 26. 27. and free from idolatry, Job. 31. 26. 27. 28. And what knowledge and religion was then among the Temanites, Shuhites, Naamathites, and Buzites; the friends of Job that came to visit him, do show; Job. 2. 11. &c. and 32. 2. &c. and notwithstanding their error in their disputation, they obtained pardon of God in Christ, Job. 42. 7.—9. And who can tell when the golden Candlesticks of Christian churches were removed from those other people's. Though soon, even too soon, there was a general apostasy among the nations after *Noah,* as among the nations after the Apostles times. But among which of them was there a such a *Man of Syn* reigning at any time, as hath now reigned in the Church of Rome, these many hundred years? Wherefore they measure not things by the golden reed, which cast off those Churches of the nations, as wholly profane and fallen from grace; and yet justify this notorious harlot the church of Rome, to be still in the covenant of grace; whose impieties are not inferior to any of those nations in Moses time, but rather above them; *for her sins have reached up to heaven,* Rev. 18. 5. And whereas those nations had not the word of God written, but as they learned it by voice of men, which might more easily be corrupted and forgotten: the church of Rome having the written word, hath despised it; not suffered their children to read or hear it, lest (forsooth) it should make them heretics: that for a man to have God's book, it was as much as his life was worth: so the miserable people, for contempt of God's holy Law, have been justly given over into Egyptian darkness, and into most abominable idolatries and heresies, which have drowned men in perdition.

Now that which mine opposite objecteth of the opinion of the Anabaptists, &c. as I reject it for a great error; so his supposition whereby he would feoff it upon me, is injurious: *If I think that all people of the world in all ages and places of the earth, are under the covenant of grace, &c.* whereas I spake but of the nations in Moses time, which were not so far fallen from God, as they were afterward, and now much more. Again, himself pleadeth for the church of Rome at this day, to be in the covenant of grace: yet I hope he would not say, that all in that church are redeemed; otherwise then many reprobates are redeemed, except he should think there are no reprobates. And if the Man of Syn (which himself expoundeth the Pope and his Hierarchy) be redeemed; which are the chief members of that Church: we must needs acknowledge a very general redemption.

So where he chargeth me with abuse of *Ezek. 16. 8. thou be•amest mine:* and asketh me, *Is this now the case and estate of all the earth with the Lord?* I answer, no: it was not then, much less is it now. For I said, that then God *made Israel his peculiar people, Exod. 19. 5.* though generally he said *all the earth was his.* But because the earth corrupted their ways before him, as they did before the •loud, *Gen. 6. 11. 12.* therefore God separated to himself a peculiar people to be his inheritance. And so I think mine opposite himself would confess, though all that profess Christianity be God's Churches in his account, yet the Christian reformed churches, are Christ's peculiar Churches, though all Christendom be his in a large sense.

Yet he ceaseth not to object, that *the heavens are the Lord's, Deut. 10. 14. and every beast of the forest is his, &c.* Psa. 50. 10. 11. 12. *shall we therefore think* (saith he;) *that the beasts are the wife and Church of God▪ •s Ezekiel speaketh of the Jews? &c.*

Answ. None but beasts would so think. The comparison in *Exod. 19. 5.* is not between men and beasts, but between men and men. And such men as had all within less then a thousand years been God's wife, and church, and in his covenant of grace. But most of them on their parts fallen from it to idolatry, as Israel also had *Ezek. 20. 7. 8.* and as the church of Rome, and other churches within a thousand years after the Apostles, have done. The heathens then were not more fallen from God, then the church of Rome is: mine opposite pleadeth for Rome, because they were a church 15 hundred years before, and Antichrist still sitteth in the Temple of God. I answer him, the heathens in Moses time were all the church nine or ten hundred years before, and are still called God's people, *Exod. 19. 5.* He replieth, with the instance of *Wild-beasts, &c.* If I should so have turned my back upon an argument, what out-cries would he have made after me?

When David exhorteth *all the earth* to sing unto the Lord, *Psal. 66. 1. & 100. 1.* speaketh he to the beasts? When Moses saith, *All the earth* was of one language, *Gen 11. 1.* doth not he mean it of the men of the earth only, and not of beasts? So in *Exod. 19. 5. ye* (Israelites) *shall be a peculiar treasure unto me, above all people's: for all the earth* (that is all people's of the earth) *are mine.* Where God calleth all people's *his,* not only by creation, as the beasts were his; but by covenant made with them in Noes time, when he smelled the sweet savor of his sacrifice, and promised no more to drown the world; and *blessed* both *Noah and his sons,* and established his *covenani with them and with their seed after them;* and gave them *a sight of his covenant,* his *bow in the cloud, Gen 8. 20. 21. & 9. 1. 9. 12. 13.* which covenant, though the natural

benefit of it, extended to the beasts, (as the *beasts* also had natural refreshing by that water out of the Rock, which to the Israelites was a sacrament of *Christ, Numb. 20 8 1 (or. 10. 4.)* yet unto men, (and to men only,) it was a spiritual covenant of grace by Christ, as appeareth by *Esa. 54. 8. 9. 10. Rev. 4. 3. and 10 1. 1 Pet. 3. 20. 21.* Now the covenant of grace, thus established with Noah, his sons, and their seed after them; was respected of God in *Exod 19. 5.* when for the Apostasy of Noes seed, he of his love made Israel his peculiar, above all other people's: though some of the Nations were (as in charity I judge from Job's history,) God's true churches still; and in the worst of the nations (as the cursed Canaanites) he had many of his elect, (as he hath now in the church of Rome;) which the examples of Rahab the harlot, the Gibeonites or Nethinims, Uriah the Hittite, Aravnath the Jebusite; and many other throughout the scriptures, do confirm. All men (as the Apostle teacheth from the heathens confession) are God's *offspring* (or *generation,*) *Act. 17. 28. 29.* The Gentile (as the parable shewerh in Luke 15) was brother to the Jew; and God is the God not of the Jews only, but also of the Gentiles, *Rom. 3. 29.* and if the uncircumcised Gentile kept the righteousness of the Law, his uncircumcision was counted for circumcision, for there is no respect of persons with God, *Rom. 2. 10. 11. 26. Act. 10. 34. 35.* And as Paul reasoneth, *Hath God cast away his people* (Israel)? *Far be it: for J also am an Israelite* &c *God hath not cast away his people which he foreknew: Rom. 11. 1. 2.* So I reason; Did God cast away his people's of the seed of Noes sons? Far be it. For Rahab was a Canaanite, Aravnah a Jebusite, Uriah an Hittite; Ebedmelech an Ethiopian, Iether an Ismaelite; and thousands of these and the other nations, which were God's people whom he foreknew, and saved of his grace in Christ. They which cannot answer these things but by instancing beasts; do want the wisdom which men of God should have.

With like success (in another place of his book) he answereth touching the Gentiles. For whereas I wrote, *The ordinanoes of God which they* (the Apostate Israelites) *in show retained, could not be unto them the fig•es and seals of the forgiveness of sins, and of life eternal; and therefore were in their use of them, false and deceitful, as were also the ordinances of God retained in other nations; as * Altars, Sacrifices, Priests, tithes, first fruits, incense, meat-offerings, drink-offerings, feasts, baptisms or washing▪ ••byntings, excommunications, prayers, vows, and many the like, whereof all histories do record, that the Gentiles did retain them▪* (* *Numb. 23. 1. Pompon. Laetus de Sacerd. T•bull. l. 1. eleg. 10. & l. 2. eleg. 1. 2. Homer. Odyss. 3. & Jliad. 1. Uirgil Aen. 2. Caesar bell. Gall. l. 6.*

He replieth, *All is to no purpose. For if it be to show that the Gentiles had Altars, sacrifices, priests &c none doeth deny it. But if it be to show that these were the Lord's ordinances, given by him to these nations, as circumcision was to Israel, for confirmation of his covenant unto them; or that circumcisionin Israel, was no more a sign and seal of God's covenant, and consequently of forgiveness of sins and life eternal, then those were among the heathens &c▪ then all may see, that this scripture is also perverted, and that neither it nor all the writers in the world, prove any such matter. &c.*

Answ. It is easy to say, *the scripture is perverted;* and show no reason how. I have before proved from the history of Noah, & God: covenant of grace with his seed after him; and from the history of Job: that all nations had not only *Altars, sacrifices, Priests* &c, but had them also *as the Lord's ordinances* given them for confirmation of his covenant, of forgiveness of sins in Christ to come. Whence did Cain and Abel, Noah, Abram, Jacob and Job; learn to offer first

fruits, and beasts, build altars, pay tithes, make vows &c: but from divine institution taught their fathers from God, and by the fathers to the children? Otherweise they could not have done them in faith, as of some of them the Apostle testifieth they did, *Heb. 11.* which teacheth us so to judge of the rest. And if all other nations had kept the faith as did Job; their sacrifices had been the seals of forgiveness of sins unto them, as they were unto Job. When they lost their faith, their sacrifices were vain, and no seal of grace unto them. Now compare Israel in their Apostasy: they made new Temples, new Altars, new Priests, new feasts and signs, which were not only none of God's ordinances, but expressly forbidden them by his written Law, *Exod. 20. 4. 5.* so that they were so far from having their sacrifices, seals of forgiveness of sins unto them, as they were reputed for blood unto them, and they were by the doom of his Law, to be cut off for offering them, *Levite. 17. 4.* Thus having no word of promise, they neither did nor could sacrifice of faith; but their sacrifices were abominable, as the sacrifices of the heathens: and they *sacrificed to devils, not to God,* as Moses and the prophets testify, Deut. 32. 17. 2. Chron. 11. 15.

Now for *Circumcision;* first it was not commanded to the Gentiles, neither was it a seal of the covenant of grace to *Noah* and his seed; but was first commanded to *Abraham* and his seed, and household, *Gen 17.* and so to Israel, and such as would be of that Church, and partake of their passover, *Levite. 12. Exod. 12. 44. 48.* Wherefore it being not commanded to *Noes* sons, such of them as were scatered far off, and heard not of the precept to *Abraham:* were doubtless in the covenant of graceful, if they abode in Noes faith; and were saved without circumcision as well as we at this day. Who doubteth of the salvation of the Patriarchs *Sem* and *Heber,* who both of them lived till after the ordinance of circumcision: yet is there no record that they were circumcised. Yea all the Israelites that were born for the space of 40. years in the wilderness, were uncircumcised till Joshua's reign, *Jos. 5. 2.—6.* yet with them in that estate, Moses renewed the covenant, to be the Lord's people, and that he would be their God, as he had sworn to their fathers, *Deut.* 29. 10.—13. And whereas mine opposite boldly affirmeth, that *all the writers in the world prove no such matter,* viz. touching God's ordinances given to the heathens the sons of *Noah,* for signs of salvation: it will appear otherwise, even by the greatest enemies of the heathens, the Jews themselves. Who though they gloried in circumcision, and the Laws given by Moses; yet thus they write, *Jt is lawful for an heathen to offer burnt offerings unto God in every place; and he himself may offer in an high place, which he hath built. But it is not lawful* (*for an Jsraelite*) *to help him, &c. for behold, we are forbidden to offer without* (*the Sanctuary, Levite. 17. And it is lawful to teach them, and to learn them how they should offer to the name of the blessed* (*God.*) *Maimonides in Misn. treat. of Offring sacrifices, chap. 19. s. 16.* Thus by the Hebrews testimony, the Gentiles might lawfully use sacrificing in their own lands, on their altars, &c. and the Jews might instruct them to do it aright, though they themselves might not do it with them, being restrained of God. And as for the state of grace, and salvation with God, they also say, *Whosoever receiveth the seven commandments* (*given to the sons of Noah*) [of which I have spoken elsewhere, and whereof circumcision was none;] *and doth them; he is of the saints of the nations of the world; and he hath a portion in the world to come* [that is, in eternal life] *if he receive them and do them, because the holy blessed* (*God*) *hath commanded them, &c. Maimonides* in *Misn.* treat. of *Kings. chapt. 8. s. 11.* Thus mine opposite needed not to

have made it so strange, what I wrote of the state of the Gentiles, nor have called it *an idle flourish;* had he duly weighed their estate, as God's word and human writers bear witness of it.

But this indeed is admirable (saith he) *that he should account the heathenssuperstitions to be God's ordinances: and yet esteem the circumcision and other ordinances of God had in Israel, to be lying and deceitful signs, &c. Besides in all his bead-roll of Writers, there is no mention at all of circumcision,whereabout our question is, &c.*

Answ. 1. I called both the one and the other, *the ordinances of God,* in respect of their divine institution. The other nations that fell from God: and the Israelites that fell from God: I count them all abusers of God's ordinances; which were not *in their use of them,* true signs and seals of eternal life unto them: but false and deceitful. Thus I match them alike, without respect of persons, as I am taught by the Apostle, Rom. 2. 9. 10. 11. 12. The *heathens superstitions* (if he mean things of their own devising,) I never esteemed God's ordinances at all; no nor Rome's superstitions at this day.

2 That *circumcision* is not in the *bead-roll* as he calleth it: he need not marvel, seeing it was not commanded the heathens, as before I have shown. It seemeth he had a special fancy to circumcision above all other God's ordinances: otherwise, why might not he think that it might be profaned as much as any other. There was no more holiness in it, then in the sacrifices. And the Apostle saith, *If thou be a breaker of the Law, thy circumcision is made uncircumcision, Rom. 2. 25.* what then will it avail, that Israel had circumcision, when they broke the Law, yea were *without the true God, and without Law, 2. Chron. 15. 3.* and sacrificed *to Devils, Deut. 32. 17. 2. Chron. 11. 15.* Finally, here he seeketh for circumcision, where it was not to be found: but within three le•es after in my book, I instanced some among the nations circumcised, even by his own confession; and there he hath passed it over without answer, as if he had not seen it. Such entreaty and worse I bear at his hand with patience. Let me here add the testimony of a learned man. Mr. *Calvin* (in his Sermon against idolatry, upon *Psal. 16. 4.*) hath these words, *There are diverse which at this day use another starting hole: for confessing that it is a detestable thing to mingle themselves with the idolatries of the Paynims, they will not that this extend itself to the superstitions of the papacy: as though all the impieties of the Paynims had not been the corruptions of the true service of God. From whence I pray you drew the Paynims all their ceremonies, but from the holy Fathers? The mischief was, that they corrupted that which was well instituted of God. And yet all the abominations that were in the world, had this goodly cloke of the name of God, and of Religion: but this made them not therefore justifiable, neither might the faithful communicate with them.*

Of Mr. Junius judgment for the church of Rome.

IN my brief answer to the things which mine opposite alleged from Mr. Junius (whose treatise they have printed the second time:) he taxeth me for omitting many clauses in that work. But I then and still do hold it enough to take away the main grounds; which being done, the other of lesser moment will be also found insufficient.

I shown by the scriptures, the Church of Rome now, to be another, and not that church which was in Paul's time: therefore no just proportion to be between them. In stead of disproving that which I shown, he (after his manner) asketh a question, *Whether J think these* (the Man of syn with his worshipers come in the place of the ancient true Church) *be the Temple of God, the people of God, under the covenant of God, having the baptism of God, &c. or whether there be no such there at all, though corrupted and abused?*

Answ. I have often told him, and proved by God's word, that this present church of Rome, is not God's true Temple or people, under his covenant, having his baptism: but a false church arisen since, vainly pretending the church covenant and baptism of Christ. Seeing God's word moveth them not, let it be lawful for me to oppose man's authority to man's. D. Whitaker's answering Bellarmine, saith, *This church succeedeth the Apostles indeed, but as a den of thieves (doth) the house of God, and as an harlot (doth) the faithful city. Jt retaineth the chests and coffers wherein of old the treasure was (as Chrysostom elsewhere writeth) but hath lost the treasure it self. Jt is no more Bethel (the house of God) but Bethaven, that is, the house of vanity or lies.* Yea Mr. Junius himself hath thus well written of it, *The Church of Christ is said to fight against the Pseudo-Christian (or falsely called Christian) church, over the which Antichrist ruleth.* Also, when Bellarmine citeth Tertullian, marveilously praising Rome: Junius answereth, *Not Rome, but the Church: and not this Church, but that which then was, nearer the Apostles times, which cleaved to the truth and simplicity of Christ. The disputer would deceive, ex elenchi ignoratione.* Into the same fall acie doth mine opposite often run, in his dispute against me: and is therefore reproved by Mr. Junius himself.

To the objection of God's calling in the Church of Rome; barely affirmed without proof: I shown from 2. Thes. 2. that the man of syn sitteth there, calling all to worship him, &c. and from *Rev.* 18. 4. that God calleth *out of her, such as shall be saved* And from *Rev.* 9. that their Bishops (the ordinary means of calling) are fallen from heaven, and have the key of the bottomless pit, &c. which Mr. Junius himself hath applied to the popish hierarchy. Mine opposite replieth, that I *had not what to answer,* but *boldly deny that God is there calling as in his Church, &c.* In stead of disproving, he falleth to his wonted questioning: *how then there can be salvation to any in that church, &c. Answ.* It is a weariness to answer his often demands. Salvation by sundry means cometh to God's elect in all false churches, and in the world. How came Rahab to faith among the Canaanites? Heb. 11. 31. I am. 2. 25. and other God's chosen among the heathens. It is one thing for God to call by extraordinary means; another thing for him to call *as in his church,* by his ordinary ministry, which is the thing that I deny in Rome, and they prove it not there.

The distinction between the papacy and the church of Rome; that is, the pastors and the flock of that church; is of no weight to prove the difference pretended: unless they were of divers faiths and religions. But when the priests teach lies, idolatries and heresies; and the people believe, worship and obey them, (as they do in Rome,) they both perish together, as the scriptures witness 2. Thess. 2. Rev. 14. 9. 10. 11.

Touching the *order* or *rank of Apostates* (to omit his trifling about his own translation of the word) he saith *Mr. Junius speaks this not of the whole Church, but only of the papal hierarchy.* Be it

so: but what proof is brought for that he saith. It is known to all that have understanding of their estate, that the church and people of Rome are apostate from the faith and service of Christ, as are their priests and hierarchy. What shall I need to bring proofs? Mr. Johnson himself here confesseth, and *prayeth all to take knowledge* of it, that the Church of Rome, *is fallen into most sinful and deep defection and Apostasy; and so is a notorious harlot and idolatress.* If Mr. Junius say otherwise, and will have the Apostasy to be in the Hierarchy only, not in the church: let them first agree between themselves, before they trouble others with their contrary pleas. Or let a third be umpier beeween them: Mr. *Cartwright,* who (in his second Reply to D. Whitgift, pag. 245.) saith; *J would gladly learn where the Lord hath willed us so to cast away the use of our judgment,that when men make open profession, that they are members of the Pope, which is Antichrist; yet we must account of them as of members of Christ. Or how this is to judge wisely,* John. 7. 14.

Whereas Mr. Junius made the *papacy,* or *papal hierarchy* to be *an accident growing to the Church, apoyson in the church, a pestilence, a dropsy, a gangrene in the body.* I shown these inconveniences upon their own grant, *If the hierarchy be no part of the body, but an accident, a poison, a gangrene, &c. what shall we think of all the actions of that hierarchy, their ministration of sacraments, making of ministers, & whole church administration? They cannot possibly be the actions of the body, of the church, neither of Christ, &c. And now what is become of their true baptism, and ordination of ministers? And how doth God cal in that Church, as before they reasoned? &c.* Here mine opposite chargeth me with *trifling and cavilling, &c. as if similitudes should hold in all things.*

Answ. A similitude must hold in some things, and in that for which it is alleged; else it is vain: to prove the hierarchy none of the Church, this instance is brought, the pestilence, dropsy, gangrene, is none of the body, but an accident. To disprove this, I show that such accidents can do no natural functions of the body: but the hierarchy do the natural functions of the body of the church of Rome, in teaching, ministering the sacraments, &c. therefore they are not accidents, but true members, yea the chief of that Church.

Object. *The Apostate Jews are compared to brass and iron, Jer. 6. 28. Ezek. 22. 18. Shall we now conclude against Judah, to make a nullity of all the actions, ministration, and Churches estate?*

Answ. It is a living body that doth actions, and not metal: if a simile be given of a living body, and of a gangrene or scab that consumes the life of that body; all in reason will see, that the body doth actions, the scab or gangrene doth none. But in a similitude from metal, there is no reason to speak of actions. But thus, the whole company is compared to a lump of metal: the godly are as pure *silver,* Psal. 66. 10. the wicked are as *dross.* Psalm. 119. 119. the fire of God's word, and tribulation, trieth them, 1. Pet. 1, 6. 7. The Finer reserveth the pure metal, but consumeth or casteth away the dross: thus God threateneth to do with the Jews, Ezek. 22. 18.—22. Here to bring in actions of a living body, is quite from the purpose; but in the other simile not. Here I would say, of dross can be no vessel for the Finer: or, of *brass, iron,* and *reprobate silver,* the Lord maketh no choice for vessels in his sanctuary. Of like sort are his other wrested similitudes of *trees, corn, seed, &c.* all which must be fitted to their proper natures.

But what answer giveth he to the point itself? First, he breaketh out into his charitable terms, saying, *Could any Anabaptist write more Anabaptistically then thus, &c.* And after sundry reproaches, he replieth in Mr. Junius name, and to my question, *Can a scab or gangrene perform any action of a natural body or member?* he giveth no answer, but asketh again, *Can a body that hath a scab or gangrene, perform no actions of a natural body?* I answer; yes, it can. And what now will it help his cause? For though the body can do the natural actions of it: yet it is not possible for the scab or gangrene to do them. Either therefore the Pope and his hierarchy must be other then accidents, gangrenes, poison, dropsy, &c. in the church of Rome (as in deed they are the chief members of that Whore) or else they can perform no ecclesiastical action. As for his usual refuge (when all other fail) *the baptism* had in Rome, we shall speak of it in due place. Only let it here be observed, that this baptism is there administered by such as are not of the body or Church, (by their own grant,) but by *ulcers, gangrenes, &c.* And Mr. Junius himself answering Bellarmine, so urgeth it; saying of the *Man of Syn* (the popish Hierarchy) *he is not properly of the Temple, for the ulcer* (saith he) *is not of the body, though it be in the body.* So I strain not the similitude beyond the due proportion, if Mr. Junius his own reasoning be good.

Object. *Of Himenaeus and Philetus it is said, their word did eat as a gangrene, 2. Tim. 2. 17. 18. would he then conclude, that the baptism ministered by them was not true baptism? &c.*

Answ. First, it is not said of the men, but of their doctrine, that *their word* fretted as a gangrene; but Mr. Junius maketh the very men, ulcers and gangrenes, *in the body,* but not *of it.* If the officers or members of a church teach heresy, that doctrine is as a gangrene; but the persons teaching them are truly officers or members of that church, though sinful. But in Rome, the officers are ulcers, *not of the body,* in his account: so his example is not fit. Secondly, if they were by the Apostle *delivered to Satan,* as is probable by *1 Tim. 1. 20.* then they and their followers were no true Christian church, but a synagogue of Satan, to be reckoned among the Antichrists, *1 Joh. 2. 18. 19.* and so could not administer true Christian baptism, to their disciples.

Obj. *Where he again denieth any calling to be in the church of Rome, and asketh, How God doth call in that church, let him ask it of such of his followers, as have heretofore been of the Priests and members of that church &c.*

Answ. He again wrongeth me (as too often,) saying that I deny *any calling to be in that church:* it never entered into my heart. I hold there is some calling in the churches of Turks and Jews, much more, in false Christian churches. I denied that *God is there calling as in his church,* which they plead for: that is, God hath not there his ordinary true ministers, but Antichrists hierarchy doth call the people from God. How be it, by some whom God raiseth up of ministers or people, his witnesses whom that church murdereth, *Rev. 11. 3. 7.* and by reading the scriptures and other writings, God calleth his people out of that Babylon. Witness the late Archbishop *Marcus Antonius de Dominis,* who testifieth, that without persuasion counsel or advise of any man of what sort so ever; he was, by reading the scriptures and Fathers, drawn to mislike and forsake that Roman church. And thus among Turks, Jews, heathens, I doubt not but God calleth some from them by the light of his word and spirit. Yea not only in

the church of Rome, but by it and the ministry of it, God calleth his elect: for as the Apostles doctrine in the true church, was to the reprobates *the savourof death unto death,* which yet is no condemnation of the true church or ministry thereof: so some grounds of Christianity, & doctrines in the false church, (by the false ministry, erected to destroy men's souls with heresies and idolatry;) God, of his wisdom and goodness, causeth them to turn unto the conversion and salvation of his chosen; which yet is no justification either of that church or ministry. Let this answer once suffice, to all his repetitions. And to Mr. Junius (on whom he so relieth) I could oppose Mr. Calvin (man for man) who saith, *We see the horrible confusion that is in Popery: but yet there is not any doctrine to pluck men back to God: nay rather the doctrine which is there, doth draw them quite and clean from him. And we see that the Devil hath gotten such sooting there, that all is full of trumperie and illusions, and the loving God is quite forsaken. Sermon 31. on Deut 5. 7.*

Obj. *What difference Mr. Junius observed between the ministry simplyconsidered, and the hierarchy grown in that church upon it, himself could best have shown. This here is evident, that in one respect he acknowledgeth the hierarchy to be an order or estate of apostasy in the church, an accident &c. in another respect, he esteemeth the ministry of God's holy things to be there, though exceedingly corrupted.*

Ans. By such differences and distinctions mine opposite would carry us from the truth, that I say not from common reason. For he granteth the church itself, the people, to be exceedingly corrupted, with *most sinful and deep defection and apostasy*▪ yet in another respect to be the temple, the people of God. Now we have the like for the Bishops and Priests, in one respect an order of apostasy, in another, God's ministry. Wherefore then have we been led about with distinctions, of the ministry or hierarchy, from the church, the one to be the Man of syn, the son of perdition, the other to be the Temple of God? The plain way should have been thus, The Ministers and people of Rome, are in one respect an apostatical church, in another a faithful church; in one respect the synagogue of Satan; in another, the Temple of God. But either my judgment faileth me, or Mr. Junius driveth at another matter; let men of understanding mind his writing.

Further I answer, by like distinction, we are to put difference between the Angels that sinned, or sinful men, *simply considered* as God's creatures, and the poison of syn which as an accident is grown upon them: and this is true. But shall that their being God's creatures, free them from damnation which that poison, that accident syn hath brought upon them? No man of knowledge will so say, Even so, the Man of syn, the Pope, hierarchy & people of the church of Rome, which are all in apostasy from the faith of Christ, and service of God; cannot in that estate be judged heirs of salvation, (except God turn them again to Christ,) for the scripture hath given sentence of their damnation, *2 Thes. 2. 3. 10. 11. 12.*

Against their bare affirmations to prove Rome *on God's behalf altogether a church, a company called of God with his calling by the spirit, and the holy Scripture, &c.* And, that *God calleth her with his calling, by his spirit and word, &c.* I objected the Apostles testimony, *God shall send them strong delusion, that they should believe lies,* 2. Thess. 2. 11. *and this is verified by the manifold heresies, idolatries, wherewith the whole body of that Church is poisoned, And strong is the Lord God*

which will condemneher, Rev. 18. 8. *and with the spirit of his mouth he will consume that lawless one, 2. Thess. 2. 8.*

Mine opposite replieth, *Might he not also thus conclude against Judah in Apostasy, that God did not cal that Church, nor any in it, or by any of them in that estate, alleging* Ier. 5. 30. 31. & 6. 28. 29. 30. Ezek. 13. & 14. ch. And again, *As if there were no difference to be put between the Temple of God, and that lawless one, 2.* Thes. 2. 4. 8. *nor between the people of God, and Babylon,* Rev. 18. 4. 8. &c.

Answ. I deny not all calling of God in her, as he accuseth me; to it I have before answered. His comparison I deny. In Judah were the Lord's prophets and priests: in Rome, none but the hierarchy, which they say is the Man of syn, no members but ulcers in the body. Let them show me a Jeremiah or Zephanie now in Rome, or a lawful ministry of God therein; as was in Judah, till the captivity, reckoned by the holy Ghost, *1. Chron. 6. 3.—15.* Let them show me a company that abstaineth from, and crieth out against their abominations in Rome, as was in Judah and Jerusalem, *Ezek.* 9. 4. or a *basket of good figs,* which God acknowledged for his people, *Ier. 24. 2. 5. 6.* Finally, they still plead for Rome, by the name of Jerusalem; when the holy Ghost calleth it Babylon; *Rev. 17. & 18. chap.* Such calling as was out of Babylon, I grant unto them. As for *the Temple of God,* I have before answered their plea from the same.

They pleaded *the public record of holy marriage, the scripture,* and *the ministry, &c.* I answered, *the scripture showeth no such marriage, but doth defy her as an harlot,* Rev. 17. 1. *Where is the record that Christ was ever married to the Beast that came up from the bottomless pit,* Rev. 17. 8. *If her having the book of holy scripture in an unknown tongue, wickedly abused to maintain her whoredoms and abominations, and subjected to the interpretation of herLord God the Pope, be a record of that holy marriage: the Jews, which have Moses and the Prophets read and expounded in their mother tongue, have better records, &c.*

Mine opposite saith, *The Scripture showeth record of the marriage of that church,* Rom. 1. 7. 8. & 7. 4. & 16. 19.

Answ. It is denied: for this is not that church, but another harlot arisen since, falsely boasting to be the same. 2. That church consisted of officers and people, all jointly married to Christ, *Rom.* 12. if this record will serve now for the people of Rome, it will serve also for the Bishop and ministry of Rome, (the hierarchy) which they confess to be the Man of syn, 2. *Thes.* 2. the great Antichrist▪ so then the Scripture showeth belike, that Christ and Antichrist have been married together. And seeing the marriage of Christ with his Church, is by *faith,* Hos. 2. •0▪ and the Pope hath still the same faith that the people hath, his marriage standeth as well as theirs. 3. The Scripture showeth like marriage with the churches of Ephesus, Philippi, Thessalonica, and many other; which have revolted to Mahomet, as Rome hath to the Man of syn: so then we must account those Churches still married unto Christ, by the same record. But they will deny those churches to continue the marriage; so do I this. Besides, if he had considered the scripture, *Rev.* 19 7. 8. he might have seen a new marriage between Christ and his Church: which needed not have been, if the former marriage had continued undissolved, as he supposeth.

Object. *Neither is it anything that he saith, God doth defy her as an harlot, Rev.* 17. 1. *For (besides that he putteth no difference between Babylon and the Church or Temple of God) what will he say to Israel, yea to Judah also and Jerusalem: thinks he not that God defied them also as harlots?* Ier. 3. 8. 11. with Isaiah. 1. 21. &c. *yet the scripture shows record of •hew marriage with God,* Exod. 19. 4. 5. 6.. & Ezek. 16. 8. &c.

Answ. What difference he would make between the Whore of Babylon, Rev. 17. and the Church of Rome whom himself proclaimeth to be *a notorious harlot and idolatress,* I cannot comprehend. Some that are dazzled, may think one thing to be two or three: I find in Rev. 17. but one notorious harlot Babylon; if they grant that she was never married to Christ, it is all that I desire. That Israel (the twelve tribes) was married to Christ, and after ten of them became an harlot, and was divorced, I grant: and so her adulterous sister Judah▪ afterward. The same I acknowledge for the churches of Rome, Corinth, Ephesus, &c. But since they were divorced from Christ, and married to Mahomet, and Antichrist; there remaineth no more record of their former marriage; ill they return again to the Lord, out of Babylon unto Jerusalem the holy city, which is *prepared as a Bride, adorned for her husband, Rev.* 21. 2.

Of my next words, mine opposite maketh a wonderment. *But it exceedeth all* (saith he) *that he blusheth not to ask, where is the record that Christ was ever married to the beast that came up from the bottomless pit? Rev.* 17. 8. *To the beast! That Christ was ever married to theBeast! Did Mr. Junius ever say so? Or thinks he that ever it entered into his thought? Did not Mr. Junius speak expressly of the Church? Will this man never learn to put difference between the Beast and the Church? between the Man of syn and the Temple of God? &c.*

Answ. It seemeth that his wonder made him to forget himself. Sayd he not even now, it was *evident* that Mr. *Junius in one respect acknowledged the Hierarchy to be an order or estate of apostasy in the Church; and in another respect he esteemed the ministry of God's holy things to be there?* So then, though the Hierarchy only be the *Beast* (as mine opposite thinketh) and though in respect of the Apostasy it is not married to Christ, yet in respect as it is God's ministry, though corrupted, it is married to Christ. But behold how their doctrines are admirable to themselves. The ministers of the Church of Rome, are of the same religion, faith and holiness with the people: the people he will have to be still married to Christ; but the ministers in no weise; he cannot endure to hear of it; especially when it cometh under the scripture names of the *Man of syn,* or the *Beast.* And where he asketh if I *will never learn to put difference between the Beast and the Church, &c.* I do put difference, though not so great as he would have me: for the *Beast,* and the *whore* that rideth him, Rev. 17. though they differ, yet are they so nearly conjoined, that if one be married to Christ, the other is also. But why doth he not teach from the scriptures what the Beast signifieth? I have learned from the Prophet Daniel, that a *Beast,* meaneth a *Kingdom,* Dan. 7. 23. and a kingdom by light of reason consisteth of King and subjects, of governors and people; and Mr. Junius himself telleth us so, saying, *A kingdom is a multitude of men gathered under one King.* As the Christian kingdom therefore consisteth of Christ, his ministers, and people: so doth the Antichristian, of Antichrist, his ministers and people. This *Beast* hath *seven heads* and *ten horns,* Rev. 17. 3. the ten horns are said to be *ten Kings,* v. •2. (as in Dan. 7. 24. the *ten horns* out of that kingdom, are

ten kings:) these kings are none of the hierarchy: wherefore the whole body of this beast containeth more then the Pope and his hierarchy. The *Lamb* against whom the Beast with his horns fighteth, Rev. 17. 14. Mr. Junius expoundeth to be *Christ and his Church:* why may not we by like reason expound the Beast to be Antichrist and his Church? Finally, *the Beast* (saith Mr. Junius * himself) *is the Roman Empire, made long ago of civil▪Ecclesiastical,* the chief head whereof he maketh the Pope to be▪▪ And *the Beast of Rome* (saith he) *of a civil Empire, is made an ecclesiastical Hierarchy.* The Whore he expoundeth to be *the spiritual Babylon, which is Rome:* so then, by mine opposites plea, neither did Mr. Junius *say,* neither *ever entered into his thought,* that the ecclesiastical Roman Empire since the Pope was head of it, or the hierarchy, was ever married unto Christ. As for the *Whore,* the Church which rideth this Beast, he calleth it the *False-Christian Church over which Antichrist ruleth,* and *Antichrists Church:* (which title mine opposite will not bear at my hand:) and that Antichristian Church which the Angel biddeth *cast out, and measure it not,* in Rev. 11. 12. Mr. Junius explaineth thus, *As if he should say, it belongeth nothing to thee to judge those which are without,* 1. Cor. 5. 12. *which be innumerable; look unto those of the household only, or unto the house of the living God.* Notwithstanding all this, Mr. Johnson would needs measure it for the true Church, House, and Temple of God: so well do Mr. Junius and he accord together.

To a testimony which I alleged out of D. Fulk, concerning the miserable blindness of people in Popery, (of which mine opposite saith, *he might have been better advised,*) he to requi▪e me, as he thinketh, allegeth a speech of Mr. Broughtons, who saith, *Millions of millions of Rome's clients are saved:* Brought. on Rev. 13. 18. p. 203.

Answ. Would he be content that Mr. Broughton should decide our controversy touching the Church of Rome? Thus then saith that author in the same book; *The Popes clients are the tail of the great Dragon.Thence (from Rome) was the Rebellion to arise, Man of syn, Apollyon, &c. to set up, or depose states; and to have a people of his own frame; and to burn the true Temple of God.The Popes power, driveth the Church, not to be seen for certain hundreds of years.* (*The Pope*) *wresteth all that is spoken of the true Church, into protection for his synagogue of Satan.Rome passeth all the enemies of the Church, in cruelty and idolatry. Pharaoh and Nebuchadnezzar were never so hardened. The profane Caesar's did not so strictly hinder all use of Religion. Romehath far passed the old Babel in idolatry. The Popefolloweth all heathen superstition, in name, staff, apparel of Caesar's, and Temples; setting but a face of Christianity upon them.All their doctrine is such, that their Temples, Mass, and daily profession in all things, is from the unclean spirit:and their whole policy is a lie.The Beast which is ascended out of Abyssos, that is, all his eorporations, millions ofmillions, alpapists, go from their Abyssos of black ignorance, unto Abyssos Luk.* 8. *whither the Devils shall come in their time to be tormented forever & ever.* These & sundry the like commendations doth the author alleged give of the church of Rome, which mine opposite pleadeth for: and taking hold of a phrase, wresteth it for his purpose, from the man's meaning; who seemeth not to speak of the popish church, but of the ancient Christian; for these are there Mr. Broughtons words. *And for Julius the captain, who was so careful for S. Paul, that for his sake the li▪e of the prisoners▪ were spared, Act.* 27. *God would not record this, but to save millions of millions of Rome's clients for S. Paul: but for the unthankeful to S. Paul, and forgers that Peter was at Rome, who never came near it; he still reserved Pilats holiness, that Popes self-murder should be the reward.* Was not here a testimony

well alleged? So in other places of his book, he quoteth Mr. Brightman, and others; whose writings directly cross that which he pleadeth for in many things; as they that read the authors may see; and anon I will set down their sayings. No marvel then if he wrest my words; as where next he saith, that *that which the Apostle speaketh of the Man of sin, and of them that perish, because they receive not the love of the truth, &c.* 2. Thess. 2. 9. *J apply (for exclusion from pardon and certain condemnation) to the whole Church of Rome, and so to all the members thereof, and that for all ages that either have been, are, or shall be, ever since the Man of syn was seated there.*

Answ. I said no more but thus. *God (if it were granted that he is the husband of this whore) hath promised her no pardon, but delivered her to Satan, to be seduced, deluded, damned,* 2. Thes. 2. 9. 11. 12. I speak not here of those in Rome that have withstood her whoordoms, which have been many; nor of those, to whom at last God hath given repentance unto life, which I hope are moe; nor of other his elect: but of the whore in general, whose damnation is shown in Rev. 17. and 18. yea the Apostle speaketh more particularly, *That they all might be damned, who believe not the truth, but had pleasure in unrighteousness.* Behold how he saith, *they all:* which some evil minded man might urge against the Apostle, as mine opposite doth against me. But wise men know that the promises of life to the true Church pertain not to the reprobates that are in it: so the threatenings of death to the false Church, take not hold on God's elect which are therein.

Object. *If this harlot the Church of Rome, was never Christ's spouse,otherwise then all the world was by our first parents Adam and Noah: how then hath she broken the covenant of wedlock if she never were in it? how can she be called a whore in respect of Christ, anymore then the heathens, that never knew God in Christ? How can she be said to be in Apostasy? &c.*

Answ. Of the state of the Gentiles I have spoken before; and proved them to have been all in the covenant of grace in Christ: from Gen. 9. 9. &c. But they generally fell from God to idolatry, (which is whoredom) and apostasy: and were in time rejected of God: who renewed his covenant with one small nation of the Jews, and yet saved his elect among the Gentiles also. So the Christian Churches planted by the Apostles, soon fell from God, and in time were rejected of God; some given over to Mohometisme, some to popery. Yet God hath preserved his little Church, fled into the wilderness, Rev. 12. and saved his elect also in false Churches. I compare these not with the Gentiles at this day, but with the Gentiles before Christ's coming, whiles sacrificing was lawful; as I am taught of God, Rev. 11. and 17. and 18. with the old Babylonians & Egyptians. In those times Tyrus was an harlot, Esa. 23. 16. Nineveh was an harlot, Nahum. 3. 4. and so other nations then by like equity were harlots: and Rome likewise at this day. Who knoweth not, that a woman which is divorced from her husband, (as Israel was from God,) for whoredom, and followeth that trade still; may still be called a harlot? I deny not, but in a large kind of speech, Rome at this day, may be said to have been once married to Christ, in respect of the Christian church that once was there: but so all the Gentiles were in respect of the covenant with Noah. Neither doubt I to say, that the Jews even now do go a whoring from their God; for Moses and the prophets so speak of them, yet actually there is now no covenant between God and them. The out-cries which he maketh

unto the *Anabaptists* to *hearken,* and to the *Reformed Churches* to *hang down their heads, &c.* I omit, as the gall of bitterness which ran too fast out of his pen.

To prove them the same Church which was in Paul's time, he citeth Moses prophesies of Israel, Deut. 32. which were the same people & their seed: whereas he should rather have looked on, 2. King. 17. 24.—34. and compared these with the men of Babylon, Cuthah, &c. that came and possessed the Lord's land, and received some part of Israel's religion with their own old idolatry: for so I shown the present estate of this Popish church. And the example of other churches that were in Corinth, Ephesus c looked upon at this day, will confirm it.

About my answer for the godly fathers of the Jews, and wicked fathers of these Antichristians, which the holy Ghost maketh to be *Gentiles, Sodomites Egyptians* &c. *Rev.* 11. 2. 8. 18. he saith *If J mean this of the city of Rome, J speak not to the point: if of the church of Rome; then* he objecteth *Ezek.* 16. 3. *thy father was an Amorite &c.*

Answ. His distinction between the city and church of Rome, serveth him in no stead. It was true in Paul's time, when the city was heathen, and a Christian church in it. But now the city is Christian Rome, the Empire is an ecclesiastical empire, as I shown before from Mr. Junius own grant.

The Amorites were not those fathers for whose sake the Jews are loved: but Abraham Isaac and lakob, out of whose loins the Jews naturally came. But this church of Rome now, is not the child of that primitive church, either in nature or in grace. In place she succedeth them, and so the Mahometists in place succeed other Christian churches planted by th Apostles. And in pretence she is the same Christian church; but as Satan in pretence is an Angel of light.

But *the strangers* (saith he) *that came to Israel, in times of sincerity or of apostasy, were of the church of Israel as well as the Jews, though not of the same natural posterity.* 2 *Chron.* 15. 9. & 30. 25. 5. 6. 7. *Lev.* 16. 29. *Num.* 9. 14.

Answ. But the strangers that wasted Israel, and dwelt by force in their land, though they were taught how they should fear the Lord, by a Priest, yet were not that church, of whom Moses wrote: 2 *King.* 17. 24. 27. 28. So the Goths, Vandals, Saracens, &c which overcame Italy Spain &c and dwelt there, though the priest of Rome taught them his religion, are not the ancient church, of whom Paul wrote. Besides, he hath strained things too far: for diverse Christians are at this day apostate and become Jews: can we say of them, as Paul doth of the natural Jews, *As touching the election, they are beloved for the Fathers, Rom.* 11. 28. I understand that speech, of the Jewish nation in general, not of particulars which perish through unbelief; as also of the natural Jews, (who refused the gospel for the time, and still do;) and not to concern their proselytes, which they beget to their apostasy. For there is a special regard to the Jews, because they were *natural branches,* though now broken off; as the Apostle showeth *Rom.* 11. 21 24.

Obj. *The many changes of the Roman state, and troubles by the Goths, Uandals, &c: these specially concern the Roman state touching the city & Empire &c: whereas our question is only of the church of Rome.*

Answ. As the state of the Empire is changed, yet in some respect is the same, for *the Beast was, and is not, and yet is, Rev.* 17. 18. so is the church, and ministry thereof; it was, and is not, and yet is. A man may speak to the Bishop of Rome now, as Ezekiel did to the heathen king of Tyre, *Thou hast been in Eden the garden of God, &c. Ezek.* 28. 13. to weet in his predecessor Hiram, which had been a proselyte in the church of Israel, 2 *Chron.* 2. as the Hebrews R. D. Kimchi & Sol. Rashi upon Ezek. 28. and some Christian writers do expound it. So I may say to the Pope, Thou hast been a Christian Bishop, a starr in Christ's right hand; because such was the Bishop of Rome in Paul's time. But mine opposite himself holdeth the Pope and his hierarchy now to be the *Man of syn,* the *son of perdition,* and thought it most strange in me, that I should ask when ever Christ was married to that Beast. Now it is as strange, that he pleadeth for the whore of Babylon, the Antichristian church. He would exclude the hierarchy or ministry, because of their apostasy; I also for the same do exclude the church; for the priests and people of Rome are of one faith and religion; if the one be cut off from Christ, so is the other. It cannot be denied but they all have the mark of the Beast upon them; for to take Mr. Junius own exposition, The mark of the beast (saith he) is *their Chrism,* by which in their *sacrament of Confirmation, they •oke servile unto themselves, the persons and doings of men &c. and as for the sign left by Christ,* (*of which Chap.* 7. 3.) *and the holy sacrament of Baptism, they make void &c.*

Obj. *He cannot show that ever the church of Rome, ceased to be, since it was first planted, but it hath continued still either in sincerity or apostasy even to this day. Nor can he show that the Lord hath yet put them out of his covenant, or given thm a bill of divorse, or that they have lest off to baptize in his name.*

Answ. Neither can he show that the Ministry ever ceased in that church, but hath still continued either in sincerity or apostasy: or that the Lord put the ministers out of his covenant, or that they have left off to baptize in Christ's name. Yet he now excludeth the ministers from being Christ's, he makes them *Antichrist,* the *Beast,* the *Man of sin,* the *son of perdition, &c.* and is offended that I should speak of their marriage with Christ. And Mr. Junius maketh them *accidents, ulcers,* and no members of the body; as we have seen. 2. Neither can he show that the churches of the Gentiles ceased to be after their first planting, Gen. 9. but continued still either in sincerity or apostasy, even till the Apostles time; and sacrificed still unto God, and in his name. Let him show when old Babylon was divorced from God: and it will as soon appear that this new Babylon is divorced also.

Object. *The Papists plead that Rome standeth not where it did on the seven hills: and the Pope sits on the other side the river, on the hil Uatic•ne, &c. Jn like sort is the answer for the church of Rome, and the changes in religion and state, &c.*

Answ. Is this a fit comparison, the change of place, and the change of religion? If it be, then as a man going from England to India, is the same man still: so if he go from the religion in

England, to the religion of the Indians, which is Paganism, he is of the same religion that he was still. Or, to keep nearer the point in hand, the Bishop of Rome at this day, notwithstanding all changes of his faith and state since the Apostles time, is a true Christian Bishop still: then he is not Antichrist, the Man of syn spoken of in 2. Thess. 2. as mine opposite saith he is.

Object. *Many of those people that made the invasions, became Christians themselves, and so the Church was increased. Not to speak how the very catalogue of the Bishops of the Church of Rome giveth evidence against him. Or will he say, that though there were Bishops of that Church, yet there was not a church whereof they were Bishops?*

Answ. So, many of the Babylonians, Cuthims, &c. that invaded Israel, were taught the manner of the God of Israel, and feared the Lord, and had Priests of Israel, which sacrificed for them, 2, King. 17. •4. 25. 27. 32. 33. But what saith the Scripture? *Everyone that is joined (to Babylon) shall fall by the sword: their children also shall be dashed to pieces, &c.* Esa. 13. 15. 16. And God will *cut off from Babylon, name and remnant, son and nephew,* Esa. 14. 22. The catalogue of Bishops (if it will do him any pleasure) serveth for the Pope, the Man of syn, the great Antichrist, to prove him a true Christian Bishop, successor of Peter, (whom they falsely put the first in their catalogue;) Now he will not have the Hierarchy to be the church, no• of the Church, but accidents, ulcers, gangrenes, and I know not how vile: but the people the church, that turned from paganism to the Pope, or fell with him from Christianity to popery, they are the Temple of God, the Church of Christ, in the covenant of grace. How great partiality is this in men, to magnify the people for their faith and religion, and to despise the Bishops and ministers, that are the chief teachers and maintainers of the same faith & religion, making them accidents, hang-bies, scabs, ulcers, gangrenes, and all that bad is. So his questions of the time when the Church ceased, are answered with the like, when the ministry ceased? Let the year be named when the true Christian ministry was abolished out of the church of Rome, and Antichrist the Man of syn come in the place: & I will answer, in the same year, the people that were fallen with him to the same idolatries, heresies, and to worship him as God in the Temple of God; ceased to be the true Christian Church, and became a synagogue of Antichrist.

Object. *His esteeming of the state of the church of Rome in apostasy▪ to be but as the state of the Is•••elites, Edomites, and as Adonisedek with his Amorites and Jebusites in Jerusalem, is disproved and contradicted by himself, when he maketh them like Israel and Judah in their apostasy,* Animadv. p. 84.

Answ. It is not contradicted by myself, neither can it be disproved by any. For myself, my words (in the place which he quoteth) are these. She (the Church of Rome) fell into apostasy *soon after Paul's time, for then themystery of iniquity did work, &many Antichrists were gone out whiles the Apostles lived. For which their apostasy (like Jsraels) when they would not repent (as Christthreatned some that were new fallen into such sins) the candlestick (the Church) was removed; the Church of Rome, as Paulforewarned, for unbelief was cut off among others; and for a punishment of their apostasy, God▪ delivered the East Churches into the hands of Mahomet, and the West Churches*

into the hands of that false horned Beast, Antichrist: even as Israel and Judah of old for their like sins, were delivered into the hands of the Assyrians and Babylonians.

By which I show, that as the Christians that fell to Mahometisme, ceased to be God's true Churches: so they likewise that fell to Antichristianism. He could not deny the first, nor disprove the latter: for Paul saith of the Antichristians, *God shall send them strongdelusion, that they should believe a lie; that they all might be damned, &c. •. Thess. 2. 11. 12.* For the Ishmaelites and Edomites, they were Abraham's natural seed: so can no man prove the Church of Rome at this day, or any one in it, to be the natural seed of the Christians of Rome in Paul's time. The Ishmaelites and Edomites were fallen from Abraham's faith: the Church of Rome at this day is much more fallen from the Apostles faith taught to the church of Rome by him. Whosoever will bring them both to the trial, it will soon appear; but this trial mine opposite everywhere shunneth. Melchizedek was king of Jerusalem in Abraham's time, Gen. 14. and then none doubteth▪ but there was a true church. Adonisedek was king of Jerusalem in Joshua's time, Ios. 10. both kings, both of the same city; by name, the one *King of justice,* the other *Lord of justice,* as pretending to be the successor of Melchizedek; and not more departed from his faith, then the Pope is from Paul's.

Obj. *Mr. Junius knew that there dwell Jews in Rome, who are not of the Church; and that the natural posterity of the Saints, may become Jews, Turks, Pagans; and saith, the church may at length cease to be a church, when God ceaseth to call it back, and takes away the evidence of their holy marriage, that is, the holy Scripture out of the hand of the adulteress.*

Answ. So Mr. Junius knew that there dwelt Gentiles in Israel, who were not of the Church, Deut. 14. 2•. But it is well, that neither dwelling in the place, nor being of the natural posterity, is any sure proof that a people continueth a church. We must then have some other proof, namely continuance in the faith of Christ; which the church of Rome doth not, but is revolted to Antichrist and his infidelity. Where he maketh *God's ceasing to cal it back* a sign of the churches ceasing: first, it is barely said, without proof. Secondly, it is obscure what calling back he meaneth. For take the thousand year after Christ, and see what calling back had Rome. Was it by her own ministry or hierarchy? They were the *Man of syn,* the *ulcers* of the church, they called her further from God, but not back from syn. Extraordinary prophets at that time, I think there will scarce be found any: but grant that there were; doth not God so call back the Jews and Turks at this day? Do not some turn to Christianity, and persuade others to turn? Do not some suffer death among the Turks, for the truth? Do not some write books now to the Jews in their own tongue, to call them back unto God? yet are not the Jews therefore the church. God called back the Gentiles from their apostasy▪ by the Apostles preaching, Mark. 16. 15. and before, he sent Jonah to the Ninevites, yea Judah and Israel he scattered among the heathens, who called them back from idolatry, as Daniel did Nebuchadnezzar, and Belshazzar. And the Gentiles seated near Canaan, had always as much means to be called to the Lord's mountain, by the Israelites trading with them, as the church of Rome hath at this day. Besides the prophets that God raised up among the very Gentiles to call them from Idols unto God: as *Sibylla,* whose prophesies were famous among the heathen Greeks and Romans. But for *taking the Scriptures out of the adulteresses hand:* if

ever church had it, Rome hath had it. For the Scriptures were in a manner buried, kept in the closets of the hierarchy, the people might not have them in their mother tongue, nor read them, on pain of death. Were the Scriptures ever so taken out of the Jews hand? Nay they all have them, read and study them more then many Christians. And now that Bibles are printed, and so common: how is it possible the Scriptures should be taken out of any heretics hands, otherwise then they have been from Rome? When God gave Israel *the bill of divorce,* did he take the Scriptures out of her hand? If not, (as in deed he did not) then is not this a true rule, that an adulterous church is never divorced, nor ceaseth to be Christ's church, till the Scriptures be taken out of her hands. Mr. Junius elsewhere hath written better, when speaking of some apostate churches of Christians, as *Marcionists, Ualentinians,* and others, of whom Jerome saith, *They were not the Church of Christ, but the Synagogue of Antichrist:* he readily granteth it, because *they denied the fundamental Articles of the doctrine of faith.* The like he granteth to Irenaeus assertion, because (saith he) *he spake of heretics and schismatics which retained not the truth in the foundation thereof.* Now let us compare this with the former. Did God cease to call back those heretics and schismatics? Were there not many learned Doctors that disputed and wrote against them: by whose means God still called them to repentance? Or did God take the Scriptures out of those heretics hands: when they from them and by them pleaded for their heresies? Thus the rule which Mr. Junius hath given us for the church of Rome, agreeth not with himself. And if those heretical churches were not *Christian,* but *Antichristian* synagogues: then is the church of Rome much more, which worshippeth the greatest Antichrist, the man of syn, and denieth the foundation of Christian religion, believing as the Pope believeth, who either denieth the Father and the Son, or else he is not the Antichrist, 1. John. 2. 22. And that the Apostle meaneth not only of open and direct denial, but of indirect and denying in deed when by word he professeth Christ, Mr. Junius himself, D. Whitaker's, Mr. Brightman and others (that have answered Bellarmine's 14. chap. *de Rom. Pontif. l. 3.*) do soundly prove. Now as the Pope denieth Christ, so doth the Whore of Babylon, the Romish church, holding the same heresies and idolatries: that if the Pope be Antichrist, then is the church of Rome an Antichristian synagogue, and not the true church of Christ.

By this also mine opposites insultation against me, as if I wrote errors and contradictions irreconcilable touching apostate churches, is taken away. For as I never denied, but some apostate churches continued true churches, till the candlestick was removed for their impenitence; so neither could he, nor can any truly deny, but some apostate churches are mere synagogues of Satan: as those Antichrists mentioned 1. John. 2. 19. & those heretical churches whō Mr. Junius himself denieth to be true Christian churches, because they retained not the foundation. And such by necessary consequence, is the church of Rome at this day. But it it is a needless and wearisome labor to follow mine opposite in his tautologies and repetitions of the same things again and again, to enlarge his work, besides his manifold reproaches.

I said of this Roman church, *It is not the woman fled into the wilderness▪ Rev. 12. 14. but another woman or city, reigning over the King's of the earth, Rev. 17. 1. 18. &c.*

What then, (saith he) *difference is to be put between the inward parts of the Temple, and the outward; the parts measured, and the parts unmeasured, between God's Temple, Altar, and worshipers therein, Rev. 11. 1. and the court of the Temple given to the Gentiles, and the holy city trode down by them 42. months, v. 2. If it be not one of these, shall it therefore be none of them? If it be not the inward part of the Temple, will it f•llow it is not the outward? &c.*

Answ. He should have said, though she be not the company of worshipers of God, whom he measureth▪ yet may she be the company of Gentiles that tread down God's courts and city, whom he casteth out as unmeasured. But he leaveth the comparison of persons, and runneth to things, God's ordinances which she abuseth. Of that Scripture, *Rev.* 11. we have spoken before. Of these two women in *Rev.* 12. and 17. the Scriptures are so plain, that none of good understanding can mistake the one for the other; or (as this man doth) make the one a part of the other, as if both put together, should make one Temple, one woman, one Church. When the one persecuted, flieth from the Serpent or dragon, the other in the Dragons throne persecuteth, reigneth, triumpheth; abusing and treading underfoot God's ordinances which belong to the persecuted woman; as the Babylonians abused the vessels of God's sanctuary, burned and trode down the holy city, the place of the woman's assembly.

His question, *When was the time that the woman fled into the wilderness?* is nothing to the purpose. For whensoever she fled, seeing this other woman is not she; but the *foolish waman* which opposeth her self and her doctrines unto *Wisdom,* (as in Prov 9. 13. 14. 15. 1. 2. &c.) men should know, that the *dead* are with her, and her *guests* are *in the depths of hell.*

He again injurieth me, when he saith *I here make the church of Rome* (she that now is) *to be also the court of God's Temple, and holy city.* I make her to be the company of *Gentiles* (like the Babylonians of old) that tread down the holy city: and it is he that speaketh *M. Sm. language,* whiles he maketh the *Jews* (not the Babylonians) to be the types of these Antichristians, as we have formerly heard. And it is his continual fallacy in reasoning, when speech is of the persons, to fly to the things and ordinances typed by those holy places: as if Jerusalem because it was always the holy city, even when it was ruined; could give holiness to the profane Gentiles, that burned and trode it down.

I said, *The heathens in their Altars, Temples, Sacrifices, had the divine things of God among them, as well, if not better then hath the Man of Syn and his worshipers, in their sacrifice of the Mass, and other manifold id•luries.*

He replieth: *Why saith he not, then hath the church of Rome in her baptism, and other divine things of God among them, though corrupted?*

Answ. Behold here again a plain tergiversation. I compare the sacrifices of the Gentiles with the sacrifice of the Antichristians: he shunneth this, and would have me speak of their baptism. As if the Lord's Supper were not as holy as Baptism. But he is a frayd once to meddle with the Lord's supper in Rome, (as we have seen before,) and will have me write what he thinks good, when the reason which I bring is too hard for him. And yet he knoweth, that elsewhere I speak as much of their baptism. But thus he would here evade. So I speaking of the *Man of syn* (which in his own understanding is *the hierarchy,*) and of *his*

worshipers, the popish multitude, he tells me *Mr. Junius speaketh of the church of Rome, and distinguisheth between it, and the Man of syn with his hierarchy.* As if I also did not speak of that church, when I mention the *worshipers* of the man of syn: which whiles he (by Mr. Junius help,) would prove to be Christ's true church in his covenant of grace, contrary to the Apostle who showeth them to be in the state of damnation, 2 *Thes.* 2. he is forced to give ground, answereth not my reason touching the Gentiles; but presently flieth to his wonted shelter, of *Judah and Israel* Not regarding the instruction of the holy Ghost, who throughout the book of Revelation, mentioneth not the Israelites, but as the sealed of God, and kept from Antichrists abominations, *Rev.* 7. and for the Popish multitude, they are called *Gentiles, Sodom, Egypt, Babylon. Rev.* 11. *&* 17. with which when mine opposite is pressed, he flieth to Judah and Israel for an answer; as we everywhere have seen.

For the Church of Rome to be the *Mother* of Christians, feigned to be like the true Mother, sick, swollen with the dropsy &c. wherein he chargeth me not to answer or confute Mr. Junius; I have done both: showing by evidence of the scripture, *Rev.* 17. with *Rev.* 12. that she is not the true mother, Jerusalem; but the whore of Babylon, not sick only, but *dead* in her sins *Rev.* 20. 5. with *Ephes.* 2. 1. And Mr. Junius himself calleth her, the *Pseudo Christian* (or falsely-named Christian) *church.*

Mine opposite, (after that he hath again according to his wont fled to Judah and Israel,) replieth to *Rev.* 20. And first, He referreth us to his answer unto the like spoken before of Israel.

Answ. There he labored to prove it not death in syn, but death civilly, by overthrow of their estate. But that (say I) though it were true of Israel, cannot be the meaning here: for this speaketh of their estate, whiles Antichrist the Beast and his kingdom liveth reigneth and triumpheth, killing the saints, *Rev.* 20. 4. 5. so that he and his church is not dead civilly, that is, his kingdom 〈◊〉 , not overthrowen all this while. Secondly God speaketh here of such a death, as is opposed to the *first resurrection,* verse. 5. but the first resurrection is from syn, *Coloss.* 2. 13. & 3. 1. and it is here said to be such, as they that have part therein, *the second death hath no power on such, Rev.* 20 6. but if it be but a rising from civil death, or destruction of an outward state, they should not by it be freed from *the second death,* which is due to such only as rise not from death of syn. So this his answer is impertinent. Besides, even Mr. Junius himself expoundeth it of them that *lie dead in syn.*

2. *If this death* (saith he) *be, as some think, the apostasy spoken of* 2. *Thes.* 2. 3. *we must then remember withal, that this apostasy is in the Temple of God, verse.* 4. *like as there was apostasy in Judah and Israel heretofore: and that difference is to be put between God's Temple and the apostasy itself. &c.*

Answ. I have shown, that this death (Mr. Junius also assenting) must needs here be understood of death in syn, or in Apostasy, if so he will have it named. Whereas after his manner he compareth it with th'Apostasy of Judah and Israel, the holy Ghost (as we have heard) compareth it with Babylon, *Rev.* 17. But if he grant the apostasy in Israel, was death in syn, it will help him nothing: for what people soever is dead in syn, they are not actually

God's visible church, til they be raised in Christ. I grant him a difference between *God's Temple* and the *Apostasy:* for if by the Temple he mean the people of God free from apostasy, such in deed are not dead: but the people of Rome now are in apostasy, and have been long; and by the sentence of God, are *dead* in syn and apostasy▪ therefore they are not those *living stones, built up to a spiritual house* (on Christ the living stone) *an holy Priesthood to offer up spiritual sacrifice:* and *for an habitation of God through the spirit:* but they are dead stones built upon Antichrist.

3. *Moreover* (saith he) *the dead here spoken of, live again, and reig•• with Christ after the finishing of* 1000. *years, Rev.* 20. 5. *whereas he speaketh of the Church of Rome, as being long since damned and dead forever: so this Scripture will be found to be against himself.*

Answ. The words of the Scripture are these, *But the rest of the dead lived not again, until the thousand years were finished: this is the first resurrection, Rev.* 20. 5. How maketh this against me? Doth it not show they were dead, the 1000. years of the Beasts reign? yet he would have them not dead, but sick and diseased. And how notoriously doth he wrong me, as if I made the church of Rome *damned* and *dead forever,* that is, as if there could be no mercy shown to the papists, for repentance and turning to the Lord. They are only the reprobate multitude which are damned and dead forever. Many of that church, yea even of the hierarchy, (whom my opposite holdeth to be the *Man of syn, the son of perdition*) being dead in their sins, God hath in mercy revived and raised with Christ, as he did in the churches of the Gentiles, *Eph.* 2, 1•*Coloss.* 2. 〈◊〉 . But such as are not raised from the death of Antichrist, and quickened by Christ, they perish forever. And we speak of that Church now remaining in her sinful death: unto which so continuing, no salvation is promised, but assured destruction threatened, 2. *Thes.* 2. *Rev.* 14. 9. 10. 11. Thus we see how notwithstanding all his turning and winding, and backing his error with learned men's names, these *Gentiles* the church of Antichrist, and worshipers of the Man of syn, are by the sentence of God dead in sins, as were the Gentiles before Christ gave them life. That such of them as the Lord shall in mercy raise up out of the grave of popery▪ shall escape the second death: the rest, do remain under God's wrath, dead in syn, and shall die in torment.

In the end, to that which I shown of that whores death otherwise, and of her burning with fire, Rev. 18. 7. 8, and of the joy which the heavenly multitude shall have at her destruction, Rev. 18. 20. & 1•. 1. 2. 3. mine opposite seemeth to assent▪ referring it to the *City, resembled* (as he saith) *by Babylon, and Babylon's destruction that was of old, Rev.* 18. *with Ier.* 50. *&* 51. Thus the truth hath wrung out at last an acknowledgement from him; as the fear and light of his conscience made him acknowledge at the first. For he began with *the Church of Rome* thus, *acknowledging it to be fallen into most sinful and deep defection and apostasy, and so to be a notorious harlot and idolatres.* This notorious harlot the holy Ghost calleth *Babylon the great, the mother of horlots, and abominations of the earth, Rev.* 17. 5. which is meant of the *City* Rome, v. 18. but of an ecclesiastical state, such as is in that city at this day. And that *Babylon* or church it is, whole destruction is threatened in *Rev.* 18. and for which there shall be joy, and singing Alleluiah, for that God *hath judged the great wh•re▪ which did corrupt the earth with her fornication,* and shed the blood of his servants, *Rev.* 1•. 1. 2. 3. &c. For the destruction of this

great whore (which in deed is no other then the Church of Rome) mine opposite saith with me, *they shall be so far from mourning at her funeral, as they shall rejoice with the heavenly multitude, and sing Hallelujah, when the Lord hath given Sodom's judgment on her, and they see her smoke rise up for evermore, Rev. 19. 1. 2. 3.* Of his own mouth now let him be judged; with what truth, equity, conscience, he hath pleaded for the church of Rome to be the Temple of God; the church of God, in his covenant of grace, and to have his baptism the seal of his covenant, even in that adulterous and most sinful estate wherein she standeth at this day under her Pastor Antichrist, whom she honoreth and worshippeth, believing his lies, serving his idols, and trusting to merit heaven by the wicked works which that Man of syn hath taught her. But (that God, for a reward of his popish error in advancing the Ministers above the church, and the pastor above his fellow ministers, gave him over to this second error) who would have thought that a man of understanding would so bitterly have inveighted against me, for denying her to be Christ's true Church; and that he would for defense of such *a notorious harlot,* have forsaken and written against his own former good testimony, which he witnessed against her? God's counsels are unsearchable▪ and let all that fear him, hear what the Spirit saith unto us; *Hearken unto me now therefore ôye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath east down many wounded: yea many strong men have been slain by her. Her house is the way to hell; going down to the chambers of death.* Prov. 7. 24—27.

Of other Writers.

TO his citations of *Polanus, Keckerman, &c.* I answered, *That diverse men were mistaken in judging of that rotten Church* (of Rome) *which would help these our opposites nothing, who have seen and acknowledged better, and now go back.* And I instanced sundry others contrary minded, as *Mr. Carwright, Mr. Perkins, D. Fulk, D. Willet. Mr. Bale,* all our countrymen, who deny the church of Rome to be the true Church of Christ.

Mine opposite replieth, that I say in particular of *Polanus,* that *he was mistaken,* and in this, for that he *said that Antichrist must sit in the Temple of God, not Jewish or at Jerusalem, but Christian, &c.* wherein, as his manner is, he drepraveth both my words and meaning. For I never dreamt that Antichrist should sit in the Jewish Temple at Jerusalem; but in the Christian Church falsely so called, as Mr. Junius nameth it in *Annot.* on *Rev.* 11. But *Polanus* pleadeth otherwise for the church of Rome, as mine opposite hath set down his words, *Chr. plea. p. 212.* And in that, I judge he was mistaken, and not I only, but many moe with me, men of greater learning, and before me; though mine opposite leaveth it with this reproach, *That all (in my judgment) are mistaken hereabout, but myself and my followers.*

And presently after, to that which I alleged from Mr. *Cartwright, Perkins, &c.* he wisheth they had *written more advisedly, and more soundly.* And why? even for his former often refuted reasons, of the *Temple of God, and Baptism* in that church; wherein he doth but beg the question, and answereth not them. For I named to him Mr. Perkins reasons, that the Papists doctrine doth *rase the very foundation of Religion;* and his 4. *arguments* in a treatise for that purpose. Now to these he answereth not one word. But *the Temple of God,* the *Temple of God,* and Antichrist must *sit in the Temple of God:* and Martyrs out of the Church of Rome; and

where else, had they their baptism? these are his common bucklers. To which I have answered before.

And now, that the Reader may further see, how not I only, but many before me, even such as he nameth in his book for him, (as *D. Whitaker's, Mr. Broughton, Mr. Brightman,* and others) are direct against him, I will set down their testimonies.

What Mr. Bale, Mr. Cartwright, D. Fulk, M. Perkins, and D. Willet have written, I have shown heretofore: and them he regardeth not.

Whereas Bellarmine would conclude from the protestants grant, that the church of Rome is Christ's true Church, because it is *the Temple of God, 2. Thess. 2.* D. Whitaker's giveth sundry answers, the two first are these. 1. *Jt may be called the church wherein Antichrist sitteth, because it was the true church of Christ before, not because now it is; &c. So Isaiah saith▪ the faithful city was become an harlot, Esa. 1. 21. where he calleth Jerusalem the faithful city, because it had been faithful before: so we say, the Temple of God is the seat of Antichrist, that is, that which of old was the Temple of God. 2. The Church of Rome taketh to it self the name & title of the true Church, and in the opinionof our adversartes it is the true Church. ⟨◊⟩ was a monstrous thing of old ⟨◊⟩ deny this neither was it denied but of a very few, who straight way when they were known, were killed: notwithstanding it was not the true Church, but the whore of Babylon &c.* These answers when I gave, mine opposite could by no means endure at my hand.

The same author saith a little before. *Now let us see whether the Bishop of Rome hath departed from Christ, and from the faith: so that the church of Rome now, reteyneth not the form of the Apostles doctrine. Surely that is evident by all the heads of doctrine, which are in controversy between us and them. That Church succeedeth the Apostles in deed, but so as a den of thieves do the house of God, and as an harlot doth the faithful city. &c.* And after. *But the Pope, saith Billarmine honoreth one true God, the Father, Son and holy Ghost. J answer, he honoreth him not, but blasphemeth him. He doth, I confess, as Atheists are wont to do, which will not openly deny God, but in heart and works they deny him: so the Pope figneth and preclaimeth that he honoreth the trinity, but in deed he car•h not for him. For he that honoreth not the Son, honoreth not the Father, of the holy Ghost: but the Pope honoreth not the Son, for he corrupteth his doctrine, &c.* Again, touching that particular before handled, whether by *Babylon* in Rev. 17. be meant the *City* or the *Church* of Rome, Mr. *Whitaker's* saith, *Whereas the adversary affirmeth, that it is not the Church of Rome whlo•• is called Babylon, but the city, such as it was under the Emperors, it is false. For it is certain, that Rome is by John in the Revelation, called Babylon, because of that Church which should be at Rome. For mention is made there of the false Prophet, as also of the Whore, which by her allurements should bewitch the whole world. These things cannot be understood but of the Church, and are necessarily to be referred unto Antichrist.*

Mr. Brightman in his book of the Revelation, expoundeth the *Gentiles* in *Rev.* 11. 2. to be *the christiās that are so in name only.* On *Rev. 13. 8.* he saith, *The holy Ghost doth cry openly, that all they do wholly •eopard and cast away their salvation, that are subject to the Pope of Rome, if so be that they depart out of this life without repentance.* And again; *This Beast is worshipped of all Reprobates, with whom while thou conspirest in thy worship, who shall separate thee frō the state of*

reprobates? He doth not therefore break off unity, who departeth from the synagogue of Rome: but he purchaseth unavoidable destruction to himself, who cleaveth unto it, without repentance.

These and the like things saith Mr. Brightman, one whose name mine opposite useth to grace his erroneous cause by. Mr. Brovghtons testimony we have heard before.

Mr. Dudly Fenner in his Theology, writeth thus; *Antichrist is the head of the universal apostasy that should come,* 1. John. 2. 18. John. 4. 2. 2. Thess. 2. 4. 5. 6. *Wherupon his church is by a Synecdoche called Antichrist,* 1. John. 4. 3. & 2. 18. *as the true Church (is called Christ)* 1. Cor. 12. 12. *The Antichristian church, compared to a Beast, is the apostatical church, but counterfeiting the visor of the true, which representeth the lively image of the Roman monarchy formerly done away, and of the government, power, amplitude & seat thereof amongst all people's;* 2 Thes. 2. 4. 5. 6. 8. Revel. 11. 7. 8. & 13. 3. 11. 12.—18. *Antichrist, or the False prophet is the head of the Antichristian church, the mediator between it and the Dragon;* Rev. 16. 13. & 13. 4. 11. 12. *This Antichrist is an Opposer, for to defend the foresaid departing away frō the truth of Christ,* (2 Thes. 2. 4. *compared as touching the phrase with* Dan. 8. 11.) *and an Exalter of himself▪ first that he may lift up himself against all that is called God, or that is worshiped; that is, against all powers and majesties, both earthly & heavenly.* 2. Thes. 2. 9. Dan. 8. 11. 36. *Secondly, that placing his seat in the church in name called God's, he may show himself as God, that is, arrogate to himself the divine power, and absolute dominion of Christ:* Isaiah. 31. 1. 2. 2 Thes. 2. 4. Dan. 8. 25.

Napier, (the Noble of Scotland) expounding the Revelation, saith. *But as for the outward and visible face of the pretended church, it must be rejected from God, and no care, measure nor account had by him thereof; because it must be given over to Antichristian and idolatrous people, who shall subdue his holy church and spiritual Jerusalem, and tread it underfoot 1260. years.God's true church and spouse, was chased away and remained invisible and soliturie, among certain private persons, predestinate & elect of God.But the rest of the people that lay dead in Antichristian errors, arose not therfrom to embrace the word of life, ill &c.But the rest, J mean the whole outward visible church, lay wholly as dead and corrupt with papistocal errors.*

Of the Baptism in the Church of Rome.

ALthough the former things against the Church of Rome, be enough to disprove her baptism, which is ordained of God only for his Church, and those in his covenant, out of which Rome is gone: yet because mine opposite urgeth some special reasons against me, for the same; I will also briefly answer them.

About this point, he hath nine reasons; in his *Christian plea, pag.* 27...30.

1. The first, which is against the repeating of Baptism again: I grant him: neither do I hold it needful or lawful to repeat again the baptism received in false churches.

2. The second, being for the same purpose, I likewise grant. As also, *that there is one baptism, as there was one circumcision:* which plea of his, I would have noted, because of his contrary reasoning afterward. Likewise his example from Israel, whose circumcision was not repeated; I hold very fit. But let the Reader observe, how the Scriptures by him brought to

prove it, are 2. *Chron.* 30. chap. & *Ezr.* 6. 19. 20. 21. of which the first was before the captivity, the other after.

3. The third, that the covenant of grace is everlasting, is also true: but should have this addition, taught of the holy Ghost, *To such as keep his covenant, & that remember his commandments to do them: Psal.* 103. 17. 18. For, *if we deny him, he also will deny us,* 2. *Tim.* 2. 12. That God hath regard to his covenant in Apostaticall churches and estate, is also true: but barely by him set down, without showing how. That Moses teacheth us in Levite. 26. namely, that the Israelites for their apostasy and forsaking of God, should be chastised; and if they would not amend, they should at last be scattered among the heathen, and perish among them: and they that are left, if they confess their iniquity, and the iniquity of their fathers; and if their uncircumcised hearts be humbled, &c. then God will remember his covenant with Jacob, and will not cast them away, nor abhor them, to destroy them utterly, to break his covenant with them; but will for their sakes remember the covenant of their ancestors.

4. The fourth, of Christ's dying once, and our being once baptized: I also grant.

5. The fifth, that the Church of Rome was espoused to Christ, and had his baptism in the Apostles days: is true. But where he addeth, that she hath *ever since retained it, with other grounds of Christian religion;* there he goeth too far. For many grounds of Christian religion she hath forsaken: as all that are not Papists will acknowledge. Wherefore he addeth a qualification, *either for faith, or order, or both, in whole or in part.* This is so large as will bring in, not only the heathens of old, but all the old condemned heretics in the Apostles days and after, yea even the very Jews and Turks at this day. For *in part* they retain the grounds of Christian religion. It is a ground of Christian religion to believe that there is one God: and that the very Devils (as the Apostle saith) do believe, I am. 2. 19. But not to go so far, as I grant him that the Papists in baptism retain Christ's ordinance *in whole or in part;* so he cannot deny, but also in the Lord's Supper (now turned to an abominable idolatrous Mass,) they retain Christ's ordinance in whole or in part; and so in other their abominations. The Pope himself, the great Antichrist, the son of perdition, reteyneth Christian religion in part. The image of God wherein he made man at the first, Gen. 1. 26. remaineth in all men still in part, as the Scriptures testify, Gen. 9. 6. I am. 3. 9. Wherefore if the reteyning of things *in part,* holdeth men still in the state of grace and salvation: who then shall be damned? What a wide gate is here opened into the kingdom of heaven, that if men retain Christian religion, *either for faith or order, or both; in whole or in part,* they remain still in the church and covenant of grace: which is quite contrary to the doctrine of Christ, and of his Apostles, Math. 7. 13. 14. 22. 23. 1. Cor. 6. 9. 10. Gal 5. 19. 20. 21.

6. His sixth reason, from the Jesuits profession made in their Reims Testament &c, I have before answered; it being in his second argument made for the church of Rome. And that which he addeth of their *baptising with water in the name of the Father* &c: is of no more weight to justify their baptism; then the like elements of bread and wine, and the words of Christ's institution *This is my body* &c, are to justify the Popish Mass to be the true supper of our Lord. Of which Mass, (to omit that which many others have written of the abomination of it)

Mr. Calvin saith thus, *The Mass •n itself is a ronouncing of the death of Jesus Christ, and a sacrilege forged bySatan, utterly to abolish the sacrament of the Supper.*

7. His seventh reason, that Jews and Pagans are turned to the popish Christian •aith; was also refured in answer to his second reason brought for the church of Rome. The conclusion, that there needeth no repeating of baptism, as there was none of circumcision: is granted, and by me never denied.

8. Likeweise his eight reason▪ that *God hath his people in the Romish Babylon, Rev.* 18. 4. *under his covenant of grace;* is before answered. But he should have proved (if he could) that Babylon itself (which is the church of Rome) is under the covenant of grace: that I deny, the holy Ghost showing in *Rev.* 17. & 18. ch. that she is under wrath, and destruction. He saith, *the children of that church should plead with their mother* (*as the Prophets taught and dealt with Israel of old, Hos* 2. 2. & 3. 1. & 4. 1. 2. 12. &c) *that she take away her fornications out of her sight* &c. It is true, so they should: but why doth this man diminish from the word of God? For the Prophets words are, *Plead with your mother, plead; for she is not my wife, neither am J her husband; let her therefore •ut away her whoredoms &c, Hos.* 2. 2. Thus do I plead against this mother church of Rome; but my opposite blameth me, and pleadeth for her, she is the wife of Christ, and not divorced▪ as before we have heard. *Baptism* (saith he) *is not of her adulteries, but of Christ's ordinances.* True, so is the Lord's supper, so is excommunication, not of her adulteries; but of Christ's ordinances; and we retain them from Christ. But that whorish church hath corrupted and adulterated all these and other ordinances of Christ, & turned them to abominable idolatries and lies; for which we also plead against her: and her sinful abuse of these divine ordinances, shall nor justify, but the more condemn her.

9. To his ninth and last reason, *if baptism be renounced, then also the articles of •aith, the Scriptures and translations: likewise marriages dissolved, &c.* I answer. Far be it, that we should renounce any good thing with the church of Rome abuseth▪ anymore then Paul renounced the true God, whom the Athenians ignorantly worshiped: *Ao•.* 17. 23. Whatsoever is of divine▪ institution among Papists▪ Jews, Turks or heathens, we renounce it not; but their profanation and abuse of holy things, we do renounce. Neither can we justify their estate, or any holy thing in their sinful abuse of it • though we put difference between the things▪ which in their ow•• nature are good, and the persons which are evil, Thus men, ma• see how weak and without edge his reasons are to justify the bap tisme in the church of Rome, to be in their use of it the true seal of God's covenant of grace in Christ unto them.

Next this, he setteth himself to answer objections, The first whereof he maketh this. *Butthe baptism had in the Church of Rome, i• not true baptism: but an idol, and lying sign; a detestable and cursed sacrament; a fiction and not true Christian baptism;no better then when we wash our own face with water daily. &c.*

Answ. That it is not true baptism, I constantly affirm: so did Mr. Johnson himself, whiles he stood in, and wrote for the truth. That the Papists have turned baptism into an idol: I have also formerly proved; and will maintain, against his answers. That therefore it is detestable and cursed unto them, through their abuse of it, doth necessarily follow: for *the sacrifice of*

the wicked is an abominatiō to the Lord, Pro. 15. 8. That it should be no better then the daily washing of our face; is wrongfully imputed to us; and Mr. Cl. whom he citeth in his margin, professeth to hold no such thing. For our daily washing, is no religious action, nor sacrament at all; but baptism by heretics and apostates, is a religious action after their manner, and a false sacrament, *therefore neither true, neither yet none at all;* as our opposite with us once professed. *Apolog. p.* 110. Insted of proving it true baptism, he bringeth *reasons* to show, that *if it were an idol and lying sign, it ought to be renounced, and another received.* This he knoweth the Anabaptists do practice: so it is no conviction of, them all. But he bendeth his force now against us, and leaveth them. Let us try what he saith.

1. *Because* (saith he) *idols and lying signs and fictions are not of God, but of the Devil, who is a liar, and father thereof,* John. 8. 44. Rom. 3. 4.

Answ. I grant that which he saith: but he concludeth not the question. Idols so far as they are idols and lies; are wholly of the Devil, and so far forth to be renounced. But some idols and lies, are made of God's true ordinances, and of his good creatures; as Paul saith of the Gentiles, that *they changed the truth of God into a lie; and worshiped and served the creature,* Rom. 1. 25. Here the Gentiles lie, is to be done away, and their idolatry renounced: but the truth of God is to be retained, and a holy use of the good creature may be had, which they abused. So we have renounced the popish idolatry and lies which they have brought upon God's sacraments; but the truth we retain.

2. *An idol,* or *such a baptism as is no more then a daily washing of our faces, cannot be the sign and seal of God's true and everlasting covenant, &c.*

Answ. I grant it: and from his own words conclude against him; Baptism in the Church of Rome is formerly proved to be an idol: because they give to the creature and work of man's hands, that honor which is due unto Christ only. Therefore it cannot be a sign and seal of God's everlasting covenant; by his own grant. As for us, we retain no idol, but God's truth only, as before I shown.

3. *The sign in a Sacrament is that which is outward and visible; which in baptism is washing with water in the name of the Lord. If this be a fiction and lying sign, in the churches aforesaid, then is it not the Lord's: and they there baptized have not then the outward visible sign, which the Lord ordained to be had of his people, and therefore are bound to get it unto them, where it may be had,* Rom. 4. 11. & 6. 3. 4. Act. 10. 47. 48. &c.

Answ. 1. The first part of his reason is unperfectly set down: for *washing with water* is a sign of the washing away of sins, by and in God's institution only; by which institution it is to be ministered to none but the faithful and their seed, Act. 8. 36. 37. & 2. 38. 39. If it be not ministered according to this ordinance of God, it is not the sign of his grace in that abuse, though it be the thing which God in the right use hath appointed for a sign. 2. He would deceive his reader, as if we held washing should be with any other creature then *water,* or in any other name then the *Lord's.* These things we know are in themselves the true ordinances of Christ; but by Antichrist turned to a lie, whiles he falsely applieth them to his adulterous synagogue, which Christ hath given to his Church only; and whiles he idolatrously giveth

that grace to the work of his sacrilegious priests, which is peculiar to Christ and his blood. It is the true sign of the covenant of Christ which is by Antichrist turned to a lie: and if we should devise to ourselves any other sign, we should be liars like him: who hath devised, cream, spittle, and other like elements, sinfully joined with his baptism.

4. That also is to be done without delay, seeing the neglect of baptism is sin, and no unbaptised may eat of the Lord's Supper, &c.

Answ. It is true: and so we, if we had not been baptized with water, &c. would do it without delay. But he trifleth, insisting upon the outward element, which he knoweth we had: and leaveth the main thing, the relation to the covenant of grace, which we had not in that Antichristian synagogue.

5. If any retain an idol baptism, &c. and presume to come to the Lord's table, they eat judgment to themselves.

Answ. We retain no idol baptism: but have put away the idol, and the lie: and retain the truth only, as before is shown. The same we answer to his sixth reason, which is but a repetition and enlargement of his former, as is his manner.

7. *Neither can it be thought that repentance (which still they speak of) should ever make a lie to be a truth, and idol to be God's ordinance, &c. For though repentance findeth mercy with God for a lie, yet a lie is a lie still, and an idol-vanity.* Zach. 10. 2. Ier. 10. 8. John. 8. 44. & 14. 6. & 17. 17. with 2. Cor. 6. 14. 15. 16.

Answ. It is true, of such idols and lies as the Scriptures which he citeth speaketh of; but there are other idols and lies, which by men are made of God himself, and of his word and ordinances, which by God's grace upon men's repentance and faith, are restored to the first truth. As, the Gentiles *changed the truth of God into a lie,* Rom. 1. 25. and *changed the glory of the incorruptible God, into an image,* Rom. 1. 23. and Israel changed God *their glory, into the similitude of an Ox,* Psal. 106. 20. When they repented of their changing the truth into a lie, they retained the truth still, and kept *that God* whom before they *ignorantly worshiped,* and of whom they had made an idol to themselves, Act. 17. 23. So for God's ordinances; as, if the Israelites had made idols of *Jachin* and *Boaz* (the two sacramental pillars in the Temple) 2. Chron. 3. 17. and had burnt incense to them, as they did to the brazen Serpent, 2. King. 18. 4. they should have repented of, and put away their idolatry, but have retained those pillars still, for such signs as God had ordained them. But such pillars and posts as Israel had invented of their own heads, and set them by the Lord's posts, Ezek. 43. 8. no repentance could make them the Lord's posts, but they must have been utterly taken away. So in Popish baptism, water is the Lord's ordinance, by them abused and turned to an idol: salt, oil, &c. are Antichrists ordinances set up also for idols; these latter we utterly reject, because they were never God's ordinances in baptism; the water we retain, having put away only the abuse and lie of Antichrist annexed thereto. If this be not so, then the Jews should not only have repented of and put away their lie, when they used those lying words, *The Temple of the Lord, the Temple of the Lord, &c.* Ier. 7. 4. but they must have destroyed the Temple it self also. And whereas the Papists and other heretics make lies of the Scriptures, and of Christ's holy

words *This is my body,* make their idol of Transubstantiation, and the like; they thould not only repent of their lies, and put away their idols; but also renounce Christ's words, and put away the holy Scriptures; if this doctrine of our opposites be true.

8. Nor do they in deed repent, who still retain such baptism, as themselves think to be an idol, &c. for true repentance bindeth us to cast away all idols, &c.

Answ. This is already answered: neither do we retain such a baptism as we think *to be an idol;* but that ordinance of God which *was an idol* by Antichrists abuse, and is through the grace of God restored unto his former truth, that only do we retain, repenting of our former abuse thereof amongst them. God himself (as I have shown) was made an idol by the Gentiles; their repentance bound them to cast away their idolatry, but to retain God still.

Whereas they say,We have gotten the Lord's baptism by coming to the Lord in true faith and repentance, whobaptiseth us with the holy Ghost and with fire. As for the outward washing which we had, it need not be repeated, [as before is shown: and we may as lawfully eat the Lord's Supper, without a new washing, as the idolatrous Israelites turning to the Lord, might eat the Passover without a new cutting or circumcising. 2. Chron. 30. 1. 5. 11. 18.—25. Ezr. 6. 21.] *And afterward say,We have renounced that Romish baptism, as an impure idol in their abuse, [standing up in the place of Christ and his precious blood, which it is not; pretending to give grace, and wash away sins, which it doth not] &c. they do but shift and contradict themselves, and deceive others, and still run into errors, more and more.*

Answ. Great words as if he would bear down all before him. But let us hear his proofs.

For first (saith he) *speaking of the Lord's baptism, they speak of that which is inward: whereas our question, is of that which is outward.*

Answ. A good beginning. The Apostle saith, there is *one Lord, one faith, one baptism;* Eph. 4. 5. Himself also a little before, said against the Anabaptists, *There is one baptism, as there was one circumcision.* Now against us, he would have two baptisms, one outward, another inward. Whereas, though there be two actions, one outward, done by men, the other inward, done by God's spirit: yet both are but one baptism, one sacrament; as the outward body, and the inward soul, make not two men, but one man. A sacrament is a sacred order between the outward visible thing, and the spiritual invisible, which have a mutual proportion and likeness between them. The Apostle saith, *That is not circumcision which is outward in the flesh,* but that which is *of the heart, in the spirit,* Rom. 2. 28. 29. If they have in Rome but the outward washing, without the inward: then have they not true baptism, but a false deceitful sign. Secondly, it is not true, that I spake but of the inward work only, for I spake also of the outward; which being had in Rome, need not be repeated: as I shown by the example of the Israelites. Now which of us two *shifteth, contradicteth,* and *deceiveth,* I or he: let indifferent men say.

2. *They spake* (saith he) *of abuses in the ministration, and opinions of the Ministers thereof: whereas our question is of the thing it self, not of the abuse.*

Answ. We speak of the thing it self (Baptism) abused by the ministers and receivers; neither of which are in God's covenant; and therefore can have no true sign or seal of his covenant unto them in that estate. Secondly, if it were not for *abuses* and *opinions* of men, God and his truth, and ordinances, could never be changed into lies and idols, as the Apostle teacheth us they were, *Rom.* 1. 23. 25. The Athenians were idolaters against the true God; whom Paul preached, and whom they ignorantly worshiped, *Act.* 17. 23. If one would take them in hand to excuse them, & say, Our question is of the thing it self (the true God) and not of the Athenians abuses and opinions, were it not a worthy plea? yet such we have, for Antichristians baptism.

3. *Their assertion* (saith he) *implieth that they had not the Lord's baptism, till they got it themselves by coming to the Lord in true faith and repentance, which is plain Anabaptistry, and covert Popery and Arminianism: whereby they debase God's grace, and exalt man's works. For it must be understood either of the inward or outward baptism: if of the inward, besides that it toucheth not the question, it implieth Popery: if of the outward, it containeth Anabaptistry.*

Answ. Deliver my soul, ô Lord, from lying lips, from the deceitful tongue: Psa. 120. 2. First he citeth as my words, *till they had got itthemselves by coming to the Lord:* whereas the word *themselves,* is of his own addition. Secondly, he wresteth them to such a meaning, as in his conscience he knew I never intended; namely, *to debase God's grace, and exalt man's work,* as do the *Papists* and *Arminians.* As if I thought that we came or could come to the Lord of ourselves, without being drawn of the Father; or, as if our coming to him were a meritorious work: which errors I abhor. 3. Neither do my words imply such a meaning; anymore then our Savior's, when he said, *Come unto me all ye that labor, &c. and J will give you rest: take my yoke upon you, &c. and ye shall find rest to your souls:* Math. 11. 28. 29. To conclude of that speech, Therefore they could come of themselves; or their coming should be a meritorious work, or the like: were an openinjury to our Lord's words. His two baptisms *inward* and *outward,* is before shown to be but'an evasion: we acknowledge but *one baptism,* Eph. 4. 5. Neither if it be understood of the outward, doth it (as he saith) conteyn *Anabaptistry;* for the Anabaptists do not hold that they have the outward baptism by faith and repentance, but do repeat the outward work, and baptize again; which I deny. So herein he hath done me double wrong.

4. If they had died in infancy, they had not then had the Lord's baptism, nor had been baptized with the Holy Ghost: nor any other infants there baptized.

Answ. We and all, are by nature the children of wrath, Eph. 2. 3. and being born in Antichrists church, we had not the visible covenant of promise, which is given only to Christ's Church. Albeit God hath his elect in false Churches, as among the Gentiles of old, and in Israel after they were divorced from the Lord. *Jer.* 3. whom he can save without baptism, as he did without circumcision. The same is answered to his fifth objection, of the same persons come to years. And is further cleared in the* answer to his second argument for the Church of Rome; where he alleged the like things. And where he saith, *Either we have no outward baptism at all, confirming the covenant of God: or else we had it before we came under the Lord's covenant, and in a church divorced from the Lord.* I answer; We had the outward washing with water, as the Israelites had the outward cutting of the flesh, when they were divorced from the Lord, *Ier.*

3. 8. which could not then confirm God's covenant to us or them in such sinful estate. But as after, when they repented, and turned to the Lord, they had their outward cutting sanctified unto them, for a sign of his covenant, and were admitted to eat of his Passover, Ezr. 6. 21. (which no uncircumcised might eat of, Exod. 12. 48.) so our washing hath been by like grace sanctified unto us, for a sign of his covenant; and we may lawfully eat of the Lord's Supper.

His 6. reason is of like na ure, touching the members of the Antichristian church, *that they have not the Lord's baptism, being not come to the Lord in true faith and repentance, &c.* This also is before spoken of in answering his reasons for that church. The Scripture showeth them to be departed from the faith of Christ, 2. Thes. 2. 1. Tim. 4. to bedead in syn, Rev. 20. to be under the wrath of God, Rev. 14. 9. 10. 11. Our opposite himself saith of that church, *She is a notorious harlot and idolatress:* and of the Hierarchy (the ministers of that church, which have the same baptism with the people, and do administer baptism to that people) he saith, they are the *Man of Syn, the son of perdition, 2. Thess. 2. the Beast. Rev. 13.* concerning whom he could not endure that we should ask his proof that ever they were married unto Christ. And are such a people and Hierarchy, remaining in that estate, *come to the Lord in true faith and repentance?* If they have brought themselves by their idolatries, heresies, and innumerable sins, into *a woeful estate:* what are we, that we should justify those whom God condemneth. Let false prophets preach peace unto them, we must notwithstanding declare the judgments of the Lord, whose *wrath is revealed from heaven, against all ungodliness and unrighteousness of men, who deteyn the truth in unrighteousness,* Rom. 1. 18.

7. *Finally* (saith he) *Whereas they say, the outward washing need not to be repeated, and yet say also, they have renounced the Romish Baptism as an impure idol in their abuse; they use shifts, and contradict themselves. For if the outward baptism be an Idol, why do they retain it? If not, why have they renounced it?*

Answ. I have formerly shown, the *shift* and *contradiction* to be in himself; who pleaded against the Anabaptists, that there is but *one baptism,* and now against us would have two. 2. I have also shown, that God's ordinance turned into an idol or lie; the lie, the idol, is to be renounced, the truth of the ordinance retained: so do we.

That (saith he) *which they speak of their abuse, is a shift. Differenceis to be put between a thing abused, and th'abuse thereof. The scriptures are▪ the word of God, and not an impure idol to be renounced, though they be abused by the Papists and themselves &c.*

Answ. when he hath naught ells to answer, he casteth reproaches, and calleth my reason *a shift.* Would he have me so impious, as to call Baptism, the Lord's supper, or other divine ordinances, *idols:* unless for the syn and abuse of men, which turn them to idols, as *the truth of God,* was turned *into a lie* by the Gentiles, *Rom.* 1. 25. And do not I put that very difference which himself here putteth: how then is it a shift in me, more then in him. The scripture in itself is always pure: yet popish heresies falsely gathered from the scriptures, are most impure; these we reject, but hold fast the scripture. Water in popish baptism is God's good creature, Antichrist hath turned it and the action with it, into an abominable idol, as if it

gave grace, and washed away syn by the work doon of a sacrilegious priest. This abomination we reject: the creature of God, is of his grace sanctified unto us, and we retain it.

Now follow his other reasons to prove it no idol, but true baptism.

1. Because an Idol, &c. is an invention of man in the worship of God. whereas Baptism in those churches, is of the holy things of God, a true sign of his covenant &c.

Answ. The first is granted him: the latter is denied: and he but beggeth the question. For neither doth the church continue in Rome which the Apostles planted: neither doth the true baptism there continue, anymore then the true Supper of our Lord, (turned by them into an abominable Mass,) or anymore then the true ministry, which is changed by his own grant into a *man of syn,* a *Beast,* and the great Antichrist. Or, anymore then the true Censure of excommunication, which they profane against such as forsake their idolatrous church.

2. Els those churches should not have a mixture of God's ordinances with their own inventions, &c but should be utterly deprived of all and everyone of God's ordinances. But they have such a mixed estate: &c.

Answ. He concludeth nothing: but should conclude, therefore it is no idol to them in their abuse, but Christ's true baptism. This I deny. And first I answer, that all the heathens had before Christ's coming a mixture of God's ordinances with their own inventions: yet were they not therefore in the covenant of grace, neither had they the true signs and seals thereof. 2. as men's inventions are idols, so God's ordinances may by men be turned into idols, as are the sacraments in Rome. For is not the wheaten God in their supper, an Idol? what mouth will deny it? Mine opposite pressed with it, passeth it over always, as if he could not see it. That thing alone, would have convinced this, and many other his reasons of like sort; if he durst have meddled with it.

3. If their baptism were an idol, then it should be syn in them to retain that baptism still: &c.

Ans. How often shall we have repetitions of the same thing? He hath been answered: the idol ought to be put away, the ordinance of God, ought to be retained? If the Jews had made an Idol of *Iachin, 2 Chron.* 3. 17. they should have repented of their idolatry, but let the pillar stand. And it is the great syn of the papists, that they keep their Mass, and their popish Christening, and do not put them away as they are idols, and restore them to their ancient truth, as they were Christ's ordinances.

Obj. *When Israel fell into defiction, the Prophets that blamed their idolatries, did then also reprove them for not observing religiously such of the ordinances of God as were still remaining among them.* Amos. 8. 5. with 2. 8. 11. 12. & 5. 4. 5. Ier. 17. 21.—27. with 2. 20.—28. & 7. c. Ezek. 20. 7. with v. 12. 13. *So far were they from accounting God's ordinances retained in apostasy, to be idols, and detestable things, &c.*

Answ. So we blame the papists, and all heretics, for not observing religiously God's ordinances, whether retained among them, or omitted by them. Yet were not the prophets

so far from counting God's ordinances abused by them, *detestable things,* as he would pretend. *Jncense* was God's ordinance, yet in Esa. 1. 13. he saith, *Incense is an abomination unto me. Sacrifices* were God's ordinances, yet in Esa. 66. 3. he saith, *He that killeth an Ox, is as if he slew a man: he that sacrificeth a Lamb, as if he cut off a dogs neck: he that offereth an oblation, as if he offered Swines blood: he that burneth incense, as if he blessed an Jdol.* For these and the like reprehensions, the prophets were counted blasphemers, and persecuted and killed by the Jews: yet were there not half so many corruptions in their sacrifices, as are in baptism and the Lord's Supper now among the Antichristians: though mine opposite counteth me a blasphemer for speaking of them but as they are. And what would he say to the Passover, and all the sacrifices that apostate Israel offered; were they not detestable things through their abuse: When for offering them as they did, they were by God's law to be cut off as murderers, and sacrificers to Devils, Lev. 17. 3. 4.—7. Deut. 32. 17. compared with 1. King. 12. 28—33. 2. Chron. 11. 15. & 13. 9. & 15. 3. And was that Passover now a true sacrament and sign of Christ unto them, and seal of the forgiveness of their sins? If not, then neither was their circumcision: for God's people have not one sacrament true and another false unto them in the same sinful estate.

4. *Baptism* (saith he) *in the defection of Christian Churches, is as circumcision was in the Apostasy of Israel. But circumcision in that estate was not an idol or lying sign, &c. but the Lord's ordinance, a true sign, had before their defection, and still continuedin their apostasy; as hath also come to pass in the Christian Church, concerning baptism,* Gen. 17. 7.—14. and Lev. 12. 2. 3. with 2. King. 13. 23. 2. Chron. 30. Ier. 9. 26. Ezek. 23. & 32. 24. 26. 29. 32. Also Mat. 28. 18. 19. Rom. 6. 3. 4. with 2. Thes. 2. 4. Rev. 11. 1. 2. 19.

Answ. As baptism is answerable to circumcision, so is the Lord's Supper to the Passover: all of them God's ordinances in themselves but abused by the idolarrous Israelites, and by the Antichristians to their further judgment. Yet nothing so far abused in Israel, as in the church of Rome. Did ever the Israelites believe the paschal lamb to be the very natural body of Christ, and worship it for their maker? Or did they ever add so many abominations to circumcision, as Antichristians do to baptism? or did they believe that the circumcising by the work done, took away all their sins. If they had, then I would prove against all men, that they had turned God's sacraments into abominable idols. If they did not, then he hath made no equal comparison. But take them as they were, I deny their facraments to have been true signs of forgiveness of sins unto them in that their estate. And where is his proof for this? He citeth many Scriptures, but not one that confirmeth this point in hand. It is true they had the outward cutting of their foreskin: and so had the Canaanites of Shechem, *Gen.* 34. 24. but God instituted the sign of circumcision, to be the *seal of the righteousness of faith, Rom.* 4. 11. Now one of the Scriptures which he bringeth for proof, saith, *All the house of Israel were uncircumcised in the heart,* Ier. 9. 26. If they had true faith, their hearts had been thereby purified, Act. 15. 9. and consequently circumcised. But they were not circumcised in heart by faith in Christ; therefore their circumcision could not seal up to them the righteousness of faith; and so was to them a lying sign through their abuse of it. Paul saith, *If thou be a transgressor of the Law, thy circumcision is made uncircumcision,* Rom. 2. 25. They transgressed, and continued in transgression, though God called them to repentance by all his prophets,

yet *they believed not in the Lord their God; but rejected his statutes and his covenant that he made with their fathers, and his testimonies which he testified against them; and followed vanity and became vain, &c. and left all the commandments of the Lord their God, and made them molten images, &c. that the Lord removed them out of his sight,* 2. King. 17. 13.—18. and he gave them *a bill of divorce, Jer.* 3. 8. and yet they continued circumcision: which could not be to them in their idolatrous and unrepentant estate, a seal of the righteousness of saith, or forgiveness of their sins, unless we will contradict all the Scriptures, Deut. 29. 18.—21. Mat. 3. 7.—10. 1. Cor. 6. 9. 10. Gal. 5. 16.—21. Rom. 8. 1—8. Rev. 22. 15.

5. *The covenant of God* (saith he) *is an everlasting covenant, which God continueth and respecteth even in the times of apostafie, yea and when he chastiseth the transgression thereof, &c. Otherweise the ground and continuance of God's covenant and of the seal thereof, should depend on man's work and merit, and not frecly and wholly on God's grace and mercy.*

Answ. The first is ambiguous and deceitful: God's covenant is everlasting, and continued in times of apostasy; but unto whom? Not to the unrepentant or unbelieving that are hardened in their sins, as were the Israelites; but to them that repent, believe, and turn to the Lord; *Levite.* 26. 15.—40. 41. 42.—45. *Deut.* 29. 19. 20. *Prev.* 1. 23.—33. *Ezek.* 3. 18.—21. *&* 18. 10.—13. 21. 22. 23. 24. 26. 27. 28.

The second is untrue; for though God damneth unrepentant and unbelieving sinners (as in justice he needs must, because they are not in Christ,) yet doth not the covenant or seal depend on *man's work* or *merit.* For it is God's work & grace through Christ's merits only, that men do repent, believe, and return unto him, *Act.* 11. 18. *Eph.* 2. 4. 5.—8. 9. And there is no covenant between God and man, but conditional: for without faith and holiness no man shall see the Lord, *Mark.* 16. 16. *Heb.* 12. 14. *Rom.* 11. 20. 21. 22. 23. Though these conditions even in men, are the work of God in them, *Heb.* 8. 10. 12. Whosoever is born of God, overcometh the world, sinneth not; but keepeth himself, and the wicked one toucheth him not, 1. *John.* 5. 4. 18. And they that teach otherwise, destroy the Gospel, and open a gap to all profaneness and licentiousness.

If God (saith he) *break the covenant on his part, when men break it on theirs, then should there still be a new entering into the covenant again between God and man: and a new baptism daily received again, as the sign and seal thereof.*

Answ. God always breaketh not the covenant on his part, when men break it on theirs: but calleth them often back unto repentance, *Psa.* 89. 31—34. *Exo.* 32. & 33. *chapters.* But to some that are hardened, and will not repent, he breaketh his covenant visibly, casting them out of his church, cutting them off, *Rom.* 11. 20. 22. giving them *a bill of divorce, Jer.* 3. 8. removeth *the candlestick, Rev.* 2. 5. Otherweise if a man coming from Judaism or paganism to the Christian faith and Church, do again revolt from Christ to Judaism or paganism, and for obstinacy in his sin is cut off by the power of Christ from his Church: he must still be reputed in the covenant of God visibly on God's part: which is most untrue, seeing God on his part hath cut them off, and given them *a bill of divorce.* If any such return, the covenant must be renewed, *Hos.* 2. 7. 19. 20. 2. *Cor.* 6. 17. 18. yet the seal of the covenant once given, is not to be

repeated; as a Christian revolted to paganism, and cut off from the Church; is not when he returneth, baptized again. Because though he was visibly cut off even of God, for his syn: yet by his return, it appeareth that he still belonged to his election of grace which was to man invisible, whiles he continued cut off. Yea though he received the seal after a false manner, when it was not due unto him: yet when he turneth to the Lord it is not repeated. As the Israelites which were circumcised after they were divorced from God, *Ier.* 3. 8. had no new circumcision in the flesh, when they turned unto God, *Ezr.* 6. 21.

6. If such were the baptism of the Church in Rome, &c. then should it be likewise in the East Churches, and in all Churches of the world, when they fall into sin, breaking the covenant. &c.

Answ. I deny the comparison. For Rome is revolted from Christ to Antichrist, and fallen from grace, (by the Apostles rule, *Gal.* 5. 4.) and is become dead in syn, *Rev.* 20. and is not the true Church of Christ, but a *Man of syn,* and *whore of Babylon,* 2. *Thes.* 2. *Rev.* 17. which things are before proved. Such is not the state of all Churches that syn and break the covenant: till for their hardness and contempt of God, they be also cut off, as Rome is: which when they be, then have they no true sacraments any longer among them.

7. If there, baptism were indeed a lying sign and fiction, then would it follow that there should be no salvation for any members of those Churches, reteining the baptism there received. For the sign hath reference to the covenant and thing signified, and so a lying sign must have respect to a lying covenant. And by a lying covenant there is no salvation to any, &c.

Answ. The covenant which the Church of Rome hath made with Antichrist, is a lying covenant; and hath lying signs to confirm it; and God hath sent them *strong delusion to believe a lie, that they all might be damned, who believe not the truth, but had pleasure in unrighteousness,* 2. *Thes.* 2. 11. 12. Therefore by the covenant and seals of that Antichristian synagogue, we cannot say, that any one by the promise of God shall be saved. But by the covenant of grace which God communicateth with his elect in that and other false churches, many are saved: but that is not the covenant of the church. Of which point, I have spoken before, in answer to his 2. Argument for the church of Rome. His reasons are the same, again and again repeated. Here further note, how by his argument, the popish Mass may be justified, thus. If the Lord's Supper or Mass in Rome, be an idol, a lying sign and fiction; then is there no salvation for the members of that Church, reteyning the Mass. For a lying sign must have respect to a lying covenant, and by a lying covenant there is no salvation to any. But the church of Rome (by mine opposites plea) is in the covenant of salvation, which is the true covenant; therefore it also hath the true sign and seal of that covenant in their Mass or Babylonish Supper. For our Lord's Supper is the true sign and seal of the forgiveness of sins, and covenant of grace, *Mat.* 26. 26. 28. *Luk.* 22. 19. 20. If he yield not this, then he must say, that they have two covenants, the one of life and salvation sealed to them by baptism, the other of death and damnation, sealed unto them by the Mass or Supper. So they shall go both to heaven and hell, by their double covenant.

8. *Finally* (saith he) *the baptism of those Churches is from heaven,and not of men: and is derived unto us from the Apostles of Christ, through the loins of the church of Rome, &c. Therefore is no idollor*

lying sign, but the true sacrament and ordinance of the Lord, Math. 21. 21. & 28. 18. 19. *with Rom.* 6. 3. 4. *Heb.* 7. 9. 10. 2. *Chron.* 30. *ch.*

Answ. I deny this his conclusion, it being but a begging of the question which he should have proved. It is not their baptism which is from heaven: they are fallen from heaven, and become a *Beast* (or kingdom Ecclesiastical) arisen out of the earth, *Rev.* 13. 11. they are gone out from the Apostolic Church, and become Antichrists, 1. *Joh.* 2. 18. 19. Mine opposite himself hath granted that the Pope and his Hierarchy are Antichrist, the Man of syn, the Beast; never married to Christ. Again he saith (in this his *Chr. plea p.* 3.) *Jn baptism the action is wholly enjoined & laid upon the baptiser, and not upon the baptized.* The baptizers in Rome, are the Priests, which be a part of the beast, and Man of syn: on them the whole action lieth, as he saith. Now is this baptism from heaven? Did God ever bid Antichrist baptize? The whole action then of popish baptism, lieth upon them that are confessed by him, to be Antichrist: & yet this baptism he will have to be from heaven. 2. They were not in the loins of the primitive Christian Church, either by nature or by grace; otherwise then all nations in Moses time, were in the loins of the primitive Church in Noes time. 3. We have not our baptism frō them, but from God, who hath delivered us from Antichrist, & given us to his son Christ; and hath so sanctified to us that baptising with water in his name, which they idolatrously and sinfully abused; as we need no other outward washing, but to be baptized by his spirit; as his dealing with such as had been circumcised in Israel, (after they were become a false church, and were divorced from him) and returned again unto him, doth assure us; 2. *Chron.* 30. *ch. Ezr.* 6. 21. His reason may also as probably be framed thus. The Lord's Supper or Mass in the Church of Rome, is from heaven, not of men, *Math.* 26. *Luk.* 22. and is derived unto us from the Apostles of Christ, through the loins of that Church, which have from that time retained and continued it to this day. Therefore it is not an idol or lying sign; howsoever all protestants with one mouth call it justly, an idol, an horrible idol, an abomination, and the like. The Mininistery of the church of Rome, is from heaven, and not of men, *Rom.* 12. and is derived to us from the Apostles, through the loins of that church, which have from that time continued it to this day. Therefore it is not the *Man of Syn,* the *Beast,* the *Antichrist,* as all protestants say, and as Mr. Johnson himself hath pleaded in his last book, but the true ministry and ordinance of the Lord. The like may be said for their Excommunications, and all other divine ordinances which that church hath sinfully profaned. Yea the very same plea, might all the heathens have made for their sactifices and divine ordinances, which from Noah and his sons, through the loins of their parents were derived unto them; as before I have manifested.

Whereas I described the abominable manner of baptising in the Church of Rome, how heathen-like they profane Christ's ordinance, mine opposite not being able to justify their impiety, yet pleadeth his best, thus;

But will it therefore follow, that the baptism there had is not God's ordinance, but an idol, a false and lying sign, &c.

Answ. It followeth that they in their Antichristian estate and abuse, have changed God's ordinance into an idol and lying sign, as the Gentiles of old, *changed the truth of God into a lie,*

Rom. 1. 25. And have added also many lies and lying signs of their own devising, as bad as did the heathens.

Or will it follow, because of their errors and corruptions, that the baptism there had is to be renounced, and another new one to be received?

Answ. Their lies and lying signs, and changing of the truth into a lie, are all to be renounced: but the ordinance of God which he hath restored to the former truth unto those that repent and believe in him, is not to be renounced, and a new received; and such is the outward washing with water in his name, 2 *Chron.* 30. *Ezr.* 6. 21.

Is everything abused or misapplied by men, straight way an idol?

Answ. Every thing so abused as they do baptism and the Lord's Supper, is straight way an idol: for divine honor is given to the creature, and work of a wicked man's hand, *Exod.* 20. Yea let him be a witness against himself: for afterward in *pag.* 246. he saith touching book-prayer; that it is *an image and similitude of spiritual prayer, which yet it is not. And so these books and stinted prayers prescribed by man in the worship of God, come in deed to be idols, supplying the place of the word and spirit of God, which ought not to be.* Here the abuse of the book by his own grant, maketh it *in deed an idol:* for the book may lawfully be used and read of men for instruction, as well as written Sermons, Homilies, &c.

Do they that are baptized, bow down to it and worship it?

Answ. Did the infants that were offered to Molech, (Levite. 20. •.) bow down and worship it? Or they that made their belly their God, *Phil.* 3. 19. did they bow down to their belly and worship it? Or, do they that make the book *an idol,* as himself saith; bow down and worship the book? How strangely doth he plead: as if idols cannot be set up in, and worshipped with the heart. But they bow down & worship the bread in the Supper: will he grant that to be an idol?

If that were done unto it (saith he) *as was unto the Sun among the Jews; why might it not be still notwithstanding God's ordinance in it self: as the Sun was the true Sun, and God's creature, even unto them, and in that their estate, whiles they made it an idol to themselves.*

Answ. O fraud and guile in pleading for idolaters! Every creature of God is good, every ordinance of God is holy *in it self:* who doubteth of it? If this distinction helpeth the popish sacraments, it helpeth the heathens idols of silver and gold, which are God's good creatures *in themselves.* But it is a mere fallacy to reason as he doth from the *Sun* to Baptism; from a creature which is an absolute substance, to a sacrament which is a relation of the covenant between God and men. No idolatry, unbelief, or other wickedness can hinder the Sun from being God's creature unto men in that their sinful estate. If it be likewise in the sacrament, then no idolatry, unbelief, or other wickedness, can hinder baptism and the Lord's supper from being true signs and seals of God's covenant of grace and forgiveness of sins, unto Turks or Pagans, in their sinful estate, if they baptize with water in the name of the Lord, and eat the bread and wine in the Supper of our Lord. But he should have known that common received rule of all truly religious, that Nothing is in deed a sacrament, without the

use ordained of God: as we are taught of the Apostle, This is *not to eat the Lord's Supper:* 1. *Cor.* 11. 20. The water that flowed out of the rock, was the same creature of God to men that drunk of it, and to the beasts that drunk of it, *Numb.* 20. 11. but it was a sacrament to men only, using it for a confirmation of their faith, by a divine institution, 1. *Cor.* 10. 4. Further, by his reason, it is undeniable that the Pope himself (whom he acknowledgeth to be Antichrist) and all that partake with him in his Mass, notwithstanding all their idolatry and heresy thereabout, do eat the true sacrament, sign and seal of the forgiveness of their sins. And why then should he deny the Pope to be as good a Christian as himself: seeing all they are blessed whose sins are forgiven them, Rom. 4. 6. 7.

Let it be observed, that they baptize only in the name of the Lord: and with acknowledgement of the Articles of the Christian saith, as in their form of baptism may be seen.

Answ. And let it also be observed, that they sacrifice their Mass (or celebrate their idolatrous supper) only in the name of the Lord; and with acknowledgement of the same Articles of Christian faith, even by the Pope himself. Why then hath he pleaded against the Pope and his Hierarchy, that they, they only are the *Man of syn, the son of perdition, the Beast,* the *Antichrist;* and why wondered he so at me, when I called for proof that Christ was married to that Beast; seeing he hath the same baptism, the same Lord's Supper, the same belief touching the Articles of faith, that the people of his church have. But their counterfeit profession of Christ is before discovered. And they that baptize (which are the Hierarchy) he confesseth to be the Man of syn, the Antichrist, they are none of the church (as we have heard) but ulcers, gangrenes, &c. what now have such to do with the name of the Lord, or administration of the seals of his covenant. And compare with this, that which himself saith in the 3. page of his book, that *the action* (*of baptism*) *is wholly enjoined and laid upon the baptiser, and not upon the baptized.* If this be so, where hath God laid the action of baptizing upon Antichrist, the Man of syn: and if God hath not laid it upon him, how can he truly do it in God's name?

How will they prove (saith he) *that it is a lying sign unto them in their estate, seeing baptism* (*as the other sacraments in Israel and under the Gospel*) *hath this in it to be a sign by the ordinance of God, not at the pleasure of man. And God is the God of truth, and appointeth no lying signs, but true. Neither can man's iniquity make God's signs to be lying signs. Synful therefore and erroneous it is so to think, if not also blasphemous so to speak.*

Answ. And was it sinful and erroneous (thinketh he) in Paul, when he said, *They changed the truth of God into a lie, Rom.* 1. 25. For if man's iniquity cannot change God's signs into lying signs: how should it change the truth of God into a lie? And how could Jeremiah have proved unto the Jews (if mine opposite had then lived to plead for them) that those were *lying words,* when they said *The Temple of the Lord, the Temple of the Lord, &c.* Ier. 7. 4. for had they not in deed the Temple of the Lord, his true ordinance and sign, whereof they spake? The word of God is *truth,* John. 17. 17. How then should man's iniquity, make God's truth to be a lie unto themselves, though they pervert the word unto all manner false-doctrine, error and heresy▪ Idols are lies, Esa. 44. 20. Ier. 16. 19. 20. How can the Pope make an idol of the bread in the sacrament, though he fall down and worship it, and believe it is his maker:

seeing as it is bread, it is a true thing, and God's good creature; as it is sacramental bread, it is a true sign by the ordinance of God, who appointeth no lying signs. Is it not blasphemous now, and would he not rend his clothes as did Caiaphas, if he should hear one call the Popes sacrament of the altar, *an idol,* or a *lying sign* unto him in that estate? But to conclude, The sacraments are in deed signs by the ordinance of God, not at man's will: God's ordinance maketh them signs of grace to the faithful receivers only, 1. *Cor.* 11. 20. 29. *Rom.* 2. 25 *Act.* 8. 36. 37. If infidels and Antichrists falsely challenge and usurp God's signs, and abuse them to open idolatry, and their own perdition; they change the truth of God's ordinance into a lie unto themselves; and whiles they vainly think to have forgiveness of sins by them, they add syn unto syn, and receive their own damnation.

Whereas I had set down two reasons to prove the Popish baptism *false,* and a lying sign unto them: mine opposite passeth them over, as too heavy for him; and cometh to set down differences between God's ordinances and men's corruptions; God's signs, and men's errors: Marriage, meats and drinks, and the abuses of these; the scriptures, and the errors gathered from them; the Sun, Moon and Starrs, as they are creatures, and as they are made idols and worshiped of men, &c. Wherein he laboreth to prove the thing which we hold; and doth most injuriously intimate against us, as if we thought the contrary. Should we be so wicked as to imagine the ordinances of God, or his creatures to be evil in themselves? Far be it from us. Nay we say, that the papists for abusing the sacraments, and turning them to lies and idols, shall have the greater judgment: not for abusing bread and wine and water as they are creatures only, but for abusing them as they are sacramental signs ordained of Christ, which maketh their profanation more horrible, their damnation more just. But this is a practice of many, that plead for error; to leave the arguments which do convince them, and to propone new questions and reasons of their own: that they may seem to say something, by multitude of words.

So when I shown the example of the idolatrous Israelites, that *repenting and forsaking their false Synagogues & lying signs in them usurped, they needed not a new outward cutting or circumcising, as is shown at large in our former writings. Discovery, p.* 116.—120. *Apolog. p.* 110.—113. He passeth over the reasons manifested in those books, as if he had never seen them: when as the one was most of it penned by himself. And now he pleadeth:

Whereas they say, that circumcision was also a lying sign, and false sacrament to Israel in their defection, how do they prove it? where doth the Scripture teach it? will they have us take it on their bare word, and believe that their saying are Oracles? &c.

Answ. He might have seen reasons in the books before cited, besides those that I have set down. But thus in seeking to wound us, he hath smitten through his own sides, as if himself when he wrote those things in our Apology, would have had men believe his *bare word,* and that his *sayings were Oracles.* Whereas, if ever he wrote soundly in his life, he did it in that Apology, as all men of good judgment may perceive. Further now to answer him, I say, that I spake of their *lying signs,* which implied their Passover and sacrifices, as well as their circumcision. And those being so profaned, as for them they were by God's Law to be cut off as murderers, *Levite.* 17. as sacrificers *to Devils,* not to God, *Deut.* 32. 17. 2. *Chron.* 11. 15. & 15.

3. were they then true signs unto them of God's grace and favor, and forgiveness of their sins in Christ? The Scripture teacheth, they could not be partakers of the Lord's table, and of the table of Devils, 1. *Cor.* 10 21. In particular, for their circumcision, I proved it thus, *True circumcision was the seal of the righteousness of saith, Rom.* 4. 11. *Israel in their apostasy were fallen from the faith Hos.* 11. 12. *they were without the true God, without Priest to teach, & without Law,* 2. *Chron.* 15. 3. *and how then could they have the true circumcision the seal of the righteousness of saith, and forgiveness of their sins in that sinful estate.* Thus I shown God's words (not mine own) for oracles.

He asketh, if we will be *wiser, and more righteous then God himself, who accounted them still to be his people, under his covenant, and himself to be their God, and upon this ground called them to repentance, &c.*

Answ. All this notwithstanding, whiles they continued unrepent and unbelieving, and hardened their necks against the Lord their God; &c. their *circumcisim* (by Paul's doctrine) was made *uncircumcision, Rom.* 2. 25. their *sacrifices* were *an abomination to the Lord, Prov.* 15. 8. And he might have seen in the Scriptures, that though Israel were divorced from the Lord, *Ier.* 3. 8. and not his people; or wife, nor he her husband, *Hos.* 1. 9. & 2. 2. yet they are in respect of their former state, their continual profession, and the future mercy towards them, called God's people still, even till Christ's time, *Isaiah.* 11. 11. 16. *Amos.* 9. 14. That he should not urge a phrase (as his manner is,) against the plain doctrines of the Scripture.

Obj. *What will they say to the circumcision of Judah in their apostasy, &c. was it also among them none of God's ordinance, but an idol? &c.*

Answ. It was God's ordinance, though abused by the unworthy receivers, as before is shown. But he from a false church, and Babylon, fl•eth to Zion the true Church corrupted; which is his perpetual fallacy. If Judah, or any Church in the world had done with the sacraments as Rome hath done, they had changed them into idols, contrary to the 2. commandment. But Judah never did so with circumcision and the Passover; he showeth no word of God to prove it.

Obj. *Have the gates of hell more prevailed against the Christian Church since Christ's coming, then they did or could against the Church of the Jews before his coming in the flesh? Mat.* 16. 18.

Answ. This old popish reason, hath been often answered by many Writers against the Antichristians: and is of no more force for Rome turned to Antichrist, then for Ephesus, Corinth, and other churches turned to Mahomet. For what privilege (besides a popish dream) had Rome above Ephesus? Should it, (because it crucified Christ, and is therefore cursed above all cities,) have prerogative above Ephesus, wherein was a church (in Paul's time) which was the ground and pillar of truth. 1. *Tim.* 1. 3. & 3. 15. yet is that church long since cut off: but Rome's church must continue, for her good service to Devils and idols, *Rev.* 9. 20. and for worshiping the Beast, *Rev.* 13. He might have seen in *Rev.* 12. that the woman the Church perisheth not, though she be fled into the wilderness, from the presence of the Serpent, and synagogue of Antichrist. His other repetitions again and again; are before answered.

Obj. *The ordinances of God may in any churches become unprofitable to men by their own sins, circumcision may be made uncircumcision to such as break the Law, &c. Rom.* 2. 25. 26. *so baptism now. But shall we therefore say, that they are not in such churches, to such persons, the Lord's ordinances, nor his true signs and sacraments, but idols and lying signs, &c. Was the Lord's table in the Church of Corinth, a table of Devils; or the Lord's Supper an idol or lying sign, &c. to such as eat it unworthily? Was it not the Lord's ordinance, and true sacrament, though sinfully abused by them? &c.*

Ans. The Lord's ordinances abide always the same, and holy in themselves, howsoever abused by Christians, by Antichristians, by Jews, Turks or Pagans, to their perdition. Neither is there a like degree of abuse in all; neither doth every abuse make a thing an idol: but when the honor due to God alone, is given to a creature, then it is made an idol: and so I have proved is done in the church of Rome; to which proofs he answereth not. I instanced the Lord's Supper in Rome, whereof they have made an abominable idol, worshiping a piece of bread as their maker. Mine opposite will never mention or meddle with this, but shunneth it as convinced in conscience. And from Antichrists church, runneth to the Christian Church in Corinth; and asketh if the Lord's table there, were a table of Devils? I answer, No; not then in Corinth, but now in Rome, they have made it by their idolatrous Mass, a table of Devils: and as Moses said of Israel, *they sacrificed to Devils, not to God. Deut.* 32. 17. so say I of these Antichristians, their sacrifice of the altar is a sacrifice to Devils, not to God. This he should have disproved, if he could have done it; and not to leave the persons and things whereof we dispute, and run to others. So the Lord's baptism, they have turned into an idol▪ ascribing the gift of grace (which only is God's) to water, words and works of men: that as the Gentiles turned the truth of God into a lie, *Rom.* 1. these Gentiles also have turned the truth of God, and of his sacraments into lies. And as the Lord's incense and sacrifices were an *abomination* to him, from the hands of wicked sinners. *Isaiah.* 1. 13. *Prov.* 15. 8. so the Lord's sacraments are an abomination to him, from the hands of Antichristians. And as he doth, so ought all his people to esteem of them; and not to regard *lying words* of such as cry nothing but *the Temple of the Lord, the Temple of the Lord, the sacraments and ordinances of the Lord;* to deceive God's people, and to harden the sinners in their wicked works.

Whereas I distinctly shown the idolatry committed in Antichrists baptising of his subjects, partly by perverting the holy signs, as the Israelites did the brazen serpent, *•. King. 1•. 4.* partly by inventing signs of his own, as crosses, exorcismes, &c. Mine opposite first † censureth the things I wrote to be *notable shifts, errors,contradictions, abuse of scriptures, vain distinctions, and odious assertions.* Such grace hath flowed from his tongue and pen.

1. *Observe* (saith he) *a needless distinction of idols, nothing helping for the question in hand.*

Answ. The distinction is true and needful to discern the truth of the question, against his clamorous reproaches, as if I called God's ordinance in itself considered, an idol.

2. *If they mean* (saith he) *that baptism there had is an idol of both sorts, they do the more increase their error.*

Answ. I do so mean: yet is there no increase of error: I hear his bold words, but no proof.

3. They speak of crosses, exorcismes, &c. whereas we speak of the baptism it self.

Ans. So do I: but of popish baptism, mixed with Christ's ordinances and Antichrists together. All parts of a thing put together, make the whole: and it is deceitful dealing to dazel men's eyes with the whores golden cup, and to pass by the abominable ingredients, the fornications that are in it, when both are joined together, *Rev. 17. 4.*

4. They speak of the abuse, our question is of the thing it self, notwithstanding their sinful abuse.

Ans. Our question is of popish baptism, which cannot be rightly handled without looking to their abuses: for how should we judge of the heathens worship and sacrifices, if we look not upon their abuses, as Paul doth in *Rom. 1.* The same I answer to his 5. exception, of their *opinions* and *errors.* Take away the errors of actions, and what fault can we find with any?

6. If the Romish baptism be a lie in the right hand of all that receive it: then of infants; then also in their own right hand that were baptized there. Not to speak of the Martyrs, &c.

Ans. There is no respect of persons with God. Bee they old or young, better or worse: syn is syn in all. Though God's grace in Christ, purgeth syn from his elect, which remaineth in the reprobates.

His 7. 8. and 9. exceptions, are vain; and repetitions of former things, without conviction. If Bellarmine or any speak truth, we may speak it with them: so Paul speaketh with the heathen Poets, *Tet. 1. 12. 13. Act. 17. 28.*

10. If they mean the true sacraments in Christ's Church, seal not up to God's people, forgiveness of sins, it is an error: if they mean that they do not themselves take away sins, and confer grace, they use shifts, and keep not to the point of the relation here spoken of, and as it is appointed to be by the Lord himself.

Answ. The first I grant him; and he knew well it was not my meaning. The latter I have proved, that they being under God's wrath, *2. Thess. 2.* have no seal from God of forgiveness of sins in that estate. And their doctrine of conferring grace by the work done, is heretical and idolatrous: which he not being able to gainsay, puts it away (as his manner is) with *a shift.*

11. From God's sentence of condemnation touching Antichrist and his adhaerents, they reason to God's baptism never condemned by the Lord, but still continued in the Church and Temple of God, where Antichrist sitteth.

Ans. Of his own mouth let him be judged. We reason only of Antichrist and his adherents, the Whore of Babylon, or adulterous church, which he saith are condemned of God. How then doth God give them the sign and seal of grace & forgiveness of sins? God's baptism we condemn not, neither our Lord's Supper: but Antichrists Christening and Mass, we deny to be Christ's baptism and supper. He still beggeth the question which he should prove. And let him take away *Antichrist and his adhaerents;* and the church of Rome, whereof we reason, will

be vanished as smoke, and come to nothing: as take away Christ and his adhaerents, so there will be no Christian Church, nor sacraments to be found.

12. From the brazen serpent, which was but a temporary and extraordinary sign, the use whereof was ceased when it was thus perverted, &c. they reason to baptism, which is an ordinary sign, whose use still continueth, and may never be taken away or destroyed, to the end of the world.

Ans. We reason not from the one to the other: but by the abuse of the one, we show the abuse of the other. And what is this in him but *a shift,* to plead the temporarinesse of that sign? For if they had burnt incense to it in the wilderness; or if they had burnt incense to the Cherubims, or brazen Bulls, or pillars which were continued signs, they had made idols of them nevertheless. Otherweise the wheaten god in the Popish supper is no idol: seeing the use of the Lord's Supper continueth to the worlds end, as well as baptism. And hitherto of the *shifts* as he calleth them; wherein how he hath shifted in stead of answering by the word of truth, the wise reader may see. Like these are his catalogue of *Errors.*

1. That the baptism had in the church of Rome is an idol, &c.

Ans. 1. This is proved by the 2. commandment, *Exod. 20.* whiles they ascribe divine honor to the creature. 2. It is proved also by his own assertion, that books of prayer, read for prayer, are idols; as before I shown from his words in his last book. 3. He showeth not one word to prove it an error in me: but saith, *Of which more hereafter.* Thus vain tantologies are his arguments to oppose the truth which he calleth Error.

2. That whereas idols are of two sorts, both the kinds are in Popish baptism. If it be as the brazen serpent, that from an holy sign was perverted to an idol, it should presently be destroyed, as 2. King. 18. 4.

Answ. I deny his inference. If they had burnt incense to the Temple, should it have been destroyed. The brazen serpent was named but for an instance, to show that holy signs may be made idols by wicked men. This doctrine he being not able to convince; leaveth it, and would evade by the destroying of it. As if all idols must be destroyed. The heathens made idols of the Sun, Moon, Starrs, Beasts, Fishes, Mountains, Lakes, &c. Must all these therefore be destroyed? If men make an idol of their King, as did the Babylonians, *Dan. 6. 7.* must the King presently be destroyed? whoever heard of such divinity? That which he addeth of the Popes crossings, exorcismes, &c. is before answered: for he saith, *Our question is of the baptism it self;* as if those were not a part of Popish baptism. He would have wicked men's actions separated from all their sins, errors and wickedness in doing them. So in deed I could justify all idolatry in the world: for take away the error and syn of an action, and that which remaineth must needs be good.

3. *They say not they have renounced the abuses and kept the baptism itself, &c. but say they have renounced that Romish baptism, as an impure idol in their abuse. If they have in deed so done, then here again is notable error and Anabaptistry. And now then what outward baptism have they remaining to themselves?*

Ans. Neither doth Solomon say, the abuse of the wicked's sacrifice is an abomination, and except the sacrifice as holy: but he saith expressly, *The sacrifice of the wicked is an abomination to the Lord, Prov. 15. 8.* He was answered before to his two baptisms outward and inward, that the Apostle (and elsewhere himself) maketh but *one baptism, Eph. 4. 5.* And the outward part thereof we retain as now sanctified to us of God; as the outward cutting of the idolatrous Israelites was to them that repented, *2. Chron. 30. Ezr. 6. 21.* which again he putteth off till afterwards.

4. Note also that the brazen Serpent was not in deed an idol: but an holy ordinance of God, which in time came to be idolatrously abused, &c.

Ans. He saith all things, but proves nothing. It was in deed an idol, and an holy ordinance idolatrously abused also. These things stand well together. The Sun was in deed an idol to them that worshiped it: and yet it was a good creature of God also idolatrously abused. The bread in the sacrament is in deed an idol to Papists that worship it as their maker: yet is it also in it self, God's ordinance idolatrously abused: so is popish baptism. He might even as well say, that Reuben's fact in lying with his fathers concubine, was not in deed adultery; but an abuse of God's ordinance of marriage, or a defiling of his fathers bed, *Gen. 35. 22.* & *49. 4.*

5. Moreover, the brazen Serpent was but a temporary ordinance, &c.

Ans. This was the twelft of his *shifts* before: now he repeateth and multiplieth it among his *Errors.* I refer the reader to my former answer.

6 That the Romish baptism is an impure idol in their abuse, standing up in the place of Christ, and his precious blood, which it is not, pretending to give grace, &c. which it doth not. But the baptism in the church of Rome is God's ordinance, had and planted there by the Apostles, &c. These are the errors and abuses of men about it, not the nature of the baptism it self. Otherweise all that have received it, ought to renounce it utterly, and to get another outward baptism, &c.

Answ. This also was before objected and answered: and it is a world to see how he wearieth his reader with repeating worthless reasons. Sacrificing among the heathens I have before proved was God's ordinance. So was the Lord's supper in the church of Rome in the Apostles time: so was excommunication; so was the Ministry of Bishops, &c. These have been continued in Rome with their baptism: may we not say therefore the Mass is an idol, or that the Bishop the Pope of Rome now is an idol and Antichrist? Of our getting another baptism (which is the usual foot and base of his arguments) we have before spoken that which he could not take away.

Obj. *Will these men say, that we can without sin retain anything, and not utterly reject it, that standeth up in the place of Christ's precious blood? &c.*

Ans. We cannot indeed without syn retain it, while so it standeth: neither do we so retain it; far be it from us. Neither might the Gentiles retain the *lie,* which they had made of the *truth of God,* Rom. 1. 25. But when the lie was done away, and God restored to them his former truth, that they were to retain. The idolatrous Israelites, if they had set up their own blood of circumcision in place of Christ's blood; might not without syn have retained it whiles so it

stood. Yet repenting of their idolatry, they might keep the outward sign without repeating it: even so we in this case.

Obj. *Errors and abuses of men may hurt themselves: but cannot change the nature of God's ordinance in it self.*

Answ. Not *in it self* I grant, considered without their abuse: but together with their abuse, God's ordinance of sacrifice, incense, &c. is an *abomination* to him, Prov. 15. 8. Esa. 1. 13. So baptism and the Supper now in Rom, are abominations to the Lord.

Obj. *Mans unbelief cannot make the faith of God of none effect. God is true, though every man be a liar, Rom. 3. 3. 4.*

Ans. What may we think would he conclude from this Scripture? To cite a place, and leave it doubtful what he inferreth, is to deceive the reader. If he intend (according to the question in hand) that the sacraments are seals of grace and of salvation unto men, whether they believe or do not believe: it is a notable error overthrowing the Gospel; and establishing the popish herefie of grace *ex opere operato,* by the work done. The Scriptures teach, touching God's word and promise, that it profiteth not them that hear it, if it be not mixed with faith in them, *Heb. 4. 2.* if men believe not, they shall not be established, *Isaiah. 7. 9.* but shall be damned, Mark. 16. 16. they shall not see life, but the wrath of God abideth on them, *John. 3. 36.* Neither is the faith of God, by men's unbelief, made without effect. For his truth and faithfulness is confirmed as well in damning unrepentant & unbelieving sinners, as in saving those that repent and believe. When the righteous turneth from his righteousness, and committeth iniquity; he shall die in his iniquity; and yet the way of the Lord is equal; as saith the prophet; *Ezek. 18. 24. 25. 26.* Again, as all men naturally are liars, and do fail and break covenant on their part, by syn; which God never doeth: so if they continue in syn, and turn not to the Lord by repentance and faith, they all perish, *Luk. 13. 3. 5. Rom. 8. 6.—10. 1. Cor. 6. 9. 10. Jude v. 5.* But let men repent, and turn from their transgressions, so iniquity shall not be their ruin, *Ezek. 18. 30.* Otherweise it would follow, that after men are entered into covenant with God, & are baptized: though they fall frō Christ to Antichrist (as the church of Rome hath done) though they fall to Mahomet (as many East churches have done;) though they turn to be Jews or pagans, and so die, yet they shall be saved; for their unbelief cannot make the faith of God of none effect. But so to expound this Scripture *Rom. 3.* were to turn judgment into wormwood, unto the destruction of men's souls. And if mine opposite would not gather some such thing from it; what will it help his plea for the baptism of the church of Rome, which is the *whore of Babylon,* whom God hath devoted unto destruction, except they repent. *Rev. 17.* & *18.* chap.

Obj. *The Jews in Christ's time and before, holding justification by circumcision, & works of the Law; set these up in the place of Christ & his precious blood, &c. Should we therefore say, that circumcision was then an impure idol in their abuse? &c. Or should we not rather learn to put difference between God's ordinance in it self, and between man's abuse thereof, &c.*

Ans. Whensoever Jew or Gentile, held justification by circumcision, sacrifice, or works of the Law: they made their sacraments, sacrifices, and works idols, impure idols to themselves in

their abuse. And it is admirable, that men teaching religion, should be ignorant, that whatsoever creature or work of man is put in the place of God and Christ; it is thereby made an idol: though God's ordinances, and the works of his Law in themselves are always good; but turned to idols, are always evil, and an *abomination to the Lord,* as is before proved. What mouth can deny, but the Papists are idolaters in praying to Saints and Angels? If idolaters, then they serve idols: if they serve idols in so praying; then the Saints and Angels are idols to them in their sinful abuse. Yet who knoweth not that the Saints and Angels in heaven, are blessed and holy, and not Idols in themselves. But this is mine opposites continual fallacy whereby he would deceive his reader; that because Baptism and the Lord's supper, are God's holy ordinances in themselves; therefore the Papists that worship them as God's, have not made them idols to themselves. And under this shelter of falsehood he shrowdeth himself when he hath naught else to answer: repeting it I know not how often.

7. *That the Romish baptism is a lie "in the right hand of all that soreceive it. Where the Prophet speaketh of idols, that by nature are no God's &c. If the Romish baptism were in the nature of it no baptism &c, then should it without question be renounced as a very idol in deed. &c.*

Answ. Belike then, he would have us take it for no *lie,* but for a truth, that popish baptism giveth grace, and washeth away syn by the work done. Neither is it a lie, but truth, that bread in their Mass is very Christ really & properly, as he died on the cross. To apply *Esa. 44. 20.* against these things, is to hold an error. Well, let my error continue with me: for I trust I shall always hold that they are *lies* in the right hand of all that so receive them. And as the prophet speaketh of thē that by nature were no God's: so do I. For neither is water in Baptism, not wine in the Mass, Christ's blood naturally: neither can they do that which only Christ's blood effecteth. And how ever there is difference between the idols of false God's, and the idols of the true God; yet the scripture calleth them all *Devils, Deut. 32. 17.* 2 *Chron. 11. 15.* 1 *Cor. 10. 20.* so I call them all *lies.* And where he saith, *if it were in the nature of it no baptism;* he might have known, that God's true ordinance of baptism, turned into a lie, maketh it a *lying baptism,* and yet some baptism it is, though not the true. Wherof the lie being put away, and the truth restored of God unto us; there need no other renunciation, as before I have proved. His other repetitions and questions of the same thing; need no further answer.

Obj. *How will he show, that baptism is so received as standing in the place of Christ &c. seeing they are infants usually that receive it there &c.*

Answ. Even as he will show against the Anabaptists, that baptism is truly and rightly received in Christian churches: where they are infants usually that receive it. For as the covenant of Christ is to parents and their seed: so the covenant of Antichrist is to parents and their seed; even the covenant of destruction; that their babes be dashed against the Rock, *Psal. 137. 9. Esa. 13. 16.* The infants of Jews, are Jews; the infants of Turks are Turks; the infants of Christians are Christians: so the infants of Antichristians are Antichristians.

Obj. *Considering also their profession of Christ, and baptising with water in the name of the Father Son and holy Ghost; and that this alone is in deed the baptism of that church; the other things being but erroneous opinions, and sinful additions &c.*

Answ. We have before considered that the profession of that church, is all one with the profession of the Pope, who either is not Antichrist, or else he denieth both the Father and the Son, (as the Apostle saith, *1 Joh. 3. 22.*) how ever in word he confesseth both. 2. As they baptize with water in the name of the Father &c: so they consecrate their Supper or Mass with bread and wine, and the words of Christ's institution, *Mat. 26.* why doth he not also affirm, that their Mass is no idol, no lie, in the hands and mouths of them that receive it as their maker, and eat their God, more profanely then the heathens. 3. It is untrue that *that alone* (which he mentioneth) *is in deed the baptism of that church:* in deed it ought to be, but so it is not. He might as well say, their prayers to God, are the only prayers of that church; for by divine institution so it should be; but it is known they pray also to innumerable creatures. 4. I grant the other things, are but erroneous opinions, and sinful additions: and he also must grant, that all the idolatry of the heathens, condemned in *Rom. 1.* were but erroneous opinions and sinful additions; contrary to the covenant which God had made with them in Noes days, *Gen. 9. 9. 10. 11. &c.* Were it not for *erroneous opinions,* and *sinful additions;* all men now should be in that perfect estate wherein at first we were created. *Eccles. 7. 29.*

8. That the Romish baptism is such, as the saying of the Apostle is verified in it, an idol is nothing in the world, 1 Cor. 8. 4. &c. If so, then the baptism of that church, hath no relation to God, nor any divine institution, representation, or signification in it, &c. Then it ought of necessity to be rejected &c.

Answ. If the Apostles doctrine be true of idols, that they *are nothing, 1 Cor. 8. 4.* he ought not to kick against it, or me for alleging it. To his inference I answer, it hath no true relation unto God's covenant (which is not with that Antichristian church,) but a false pretended relation it hath: as their other sacrament of the Mass or supper; where also there is a lying relation to Christ's sacrifice, which they blasphemously renew, crucifying daily the Lord of glory. To his conclusion, he hath oft been answered: we reject the idol wholly; and retain only the truth, so far as God by his word hath sanctified it unto us: without either *gross Anabaptistry,* or *notorious blasphemy,* which with open mouth he chargeth us, & would fray the simple with.

9. *That water* (*the material thing*) *in popish baptism, is as the gold and silver (that is the matter) of the idols spoken of, Psal.* 115. 4. *where as the use of water in baptism is appointed by the Lord and still to be retained, John.* 1. 33. *&c. but the use of gold for idols, is forbidden, and utterly to be abandoned, Exod.* 20. 23. *Deut.* 7. 25. 26. *&c.*

Answ. He corrupteth my words. I said, *An idol for the matter and workmanship is something* (*Psal.* 115. 4.) *but for the relation unto God, it is nothing. So Popish baptism as touching the material thing is somewhat, the salt, water, oil, are God's creatures: the outward action is the work of the hands of an idolatrous priest; and this work remaineth, as did the work of the idolaters circumcising in Israel. &c.* This he maketh an error in me▪ which all that have knowledge, will easily see to be truth. But *the use of water in baptism,* (saith he) *is appointed by the Lord.* True, unto the Christian church it is so: but the use of water in popish idol baptism, or of bread and wine in the Popish mass, was never appointed by the Lord: this was the point he should have proved. As God said to the Jews, *bring no more vain oblations, incense is an abomination unto me, Esa.* 1. 13. so saith he to the Antichristians, make no more vain baptisings, the Mass is an abomination to

me. Mine opposite saith, *the use of gold and silver for idols is forbidden:* very well; and is not the use of water, bread and wine for idols forbidden also? The use of gold to make the images of Cherubims was commanded, *Exod.* 25. 18. but if the Gentiles had made themselves golden Cherubims, they had been idols and syn to them, for God commanded them not. So water, bread and wine, are commanded the Christian church, in her sacraments: but to the Antichristian church God commandeth not these, til they repent & turn to Christ; then and not before may they use them for holy signs. *Psalm.* 50. 16. 17. *Prov.* 21. 27. *&* 9. 13. 17. 18. In this, his tenth error or exception is also answered; which is about the very same thing: but that he delyteth in multiplication.

11 *Touching the relation, (which is the main thing in a sacrament) that it should seal up unto them the forgiveness of sins, and (as they blasphemously say) quite take away sins, and confer grace; so it is a vain idol, and nothing. But the Sacraments in their relation are not only seals but signs also: Gen.* 17. 11. *Rom.* 4. 11. *&c. Now (by their assertion) the baptism aforesaid showeth nothing at all to the mind, and so is a vain idol and nothing: and that which it showeth to the eye, is but as the gold and silver of the heathens idols: which if it were true, then in deed there should be nothing of God's ordinance▪ nothing of a true sacrament, &c. And can they then blame the Anabaptists? &c.*

Answ. That there is no true relation in the popish baptism, is sufficiently proved; the persons being Antichristians, out of the covenant, and without promise in that estate. That they have the true material things, of washing with water in the name of the Father &c, I have always granted; though these materials are abused by them to idolatry, as the Jews abused their sheep and bullocks to abominable sacrifices. That of the gentiles silver and gold, is true also touching the matter, which is God's good creature: further comparison I made not, though he corrupted my words.

Object. *Whether think they that the baptism received in the truest Churches, do seal up to hypocrites the forgiveness of their sins? If they think not, whether they will say, that the baptism of those churches hath not the relation which is the main thing in a Sacrament. Jt is generally held thatSimon Magus who was baptized by Philip, was an hypocrite, and that his baptism did not seal up unto him the forgiveness of his sins: will they therefore say, that the baptism ministered by the Evangelists, had not the relation &c? Besides that thus the relation of the sacraments should depend wholly upon man, and not upon the Lord or his ordinance at all.*

Answ. To pass over his form of writing, how he asketh questions, when he should prove or convince: I answer, his question is from the matter in hand, and so is deceitful. We speak of the outward visible church of Christ and ordinances belonging thereto; also of the visible Antichristian church and ordinances there abused. He leaveth this, and runneth to *hypocrites,* which men cannot discern; and whom therefore we must leave unto God, among other secrets, *Deut.* 29. 29. To reason from the one of th•se to the other, would bring all confusion; for hypocrites are lawfully admitted into the Church; as was Judas, Simon Magus and many other: if upon this ground, open Antichristians, idolaters, unbelievers, may be admitted also: then the church and the world, shall be one confused Babel. To his question I answer; baptism in true Churches administered as th' Apostles and Evangelists did: •ealeth up to all, the forgiveness of their sins; unto the judgment of man; and they should greatly

syn, and profane God's ordinance, to baptize any other. Simon Magus when he was baptized, it is testified that *he believed,* Act. 8. 13. so by the ordinance of Christ, he was to be baptized, *Mat.* 28. 19. neither knew they him to be an hypocrite when he was baptized, til afterward. Thus are we bound by the rule of love, to believe that all rightly baptized in the Christian church, have the seal of forgiveness of sins, and are *buried with Christ by baptism,* and that *by one spirit, we are all baptized into one body, Rom.* 6. 3. 4. 1 *Cor.* 12. 13. And so mine opposite believing the church of Rome to be Christ's true church, and to have his true baptism, was bound also to believe them all to be of one body and one spirit with himself, til they manifest to him the contrary: which seeing they have not done by all their idolatries, heresies & impieties; it is not to be thought that ever people which will call themselves Christians, could do it. As for us, we know the covenant of Christ is not with Antichrist, or his whoreish church; though therein God hath many elect: but we know that his covenant is with the true Christian church, and all the members of it, although therein be many hypocrites and reprobates; both which are manifested in time by their fruits. We walk by the rules reviled to us of God: secret things are not for us to judge of, until they be manifested.

Where he concludeth, *that thus the relation of the sacraments* should depend *wholly upon man,* and not upon the Lord *at all:* it is a calumniation without all color of proof. The relation is by mutual consent, the Lord offering his son Christ for salvation to all repentant believing sinners: we by grace having obtained faith, do thereby apprehend Christ for our savior, as in the word, so in the sacraments.

His next demand about ourselves and our baptism had in Rome; is a thing again and again answered, without running into Anabaptistry, whither he would so sayn drive us.

12. *These men, err not a little, when they say that* (*popish*) *baptism hath not the relation of a sacrament to them, but is a vain idol and nothing, becausethey say of it, that it quite taketh away sins. Shall men's erroneous sayings and opinions make a nullity of God's ordinances, signs and seals? Can not God be true, though they be liars? &c.*

Answ. Here is another repetition of that which he forealleged in his 6. reason or error; which I there refuted. Men's erroneous sayings, opinions, and doings, do disannul to themselves all God's promises, signs and seals: which are only conditional, if men repent, believe and obey; which grace God giveth to all that are Christ's. And if men believe not nor obey, and so be damned: their damnation impeacheth not God's truth at all, but confirmeth it; for he hath said of such, that they shall be damned. *Mar.* 16. 16. *Joh.* 3. 36.

Obj. *Besides the relation in a sacrament, there is also to be regarded the commandment of God, who hath appointed it to be observed in the church. As Christ who was without syn &c, yet in obedience to the Law, was circumcised and baptized. &c. Therefore it should be syn in the church of Rome, if they should reject baptism and not keep it. Which doth plainly evince, that it is not a vain idol and nothing, (for then it were not syn but their duty to cast it away; and not to keep it at all) but that it is the Lord's ordinance &c.*

Answ. The first is true, for without the word and commandment of God, it could be no seal of his covenant, or have any relation at all thereto. The second is a deceytful reason,

concluding from the holy commandment of God, to the unholy keeping of it in Rome. It should be syn in them to reject baptism & the Lord's supper professedly: it is syn in them, to keep them as they do profanely. It were better for a man never to be baptized or eat the Lord's supper all his life, then to communicate with the church of Rome in either of these, as they profane them: for we may not do evil that good may come thereof, *Rom.* 3. 8. So his *plain eviction* that it is not a vain idol in their abuse of it, is but a plain fallacy: let him apply it to the other Sacrament, and it will appear. Antichrist hath transformed the Lord's supper, into an abominable massing sacrifice, and therein worshippeth a wafer cake for his maker and redeemer: this he durst not deny to be a notorious idol. But his reason (if it be good) will prove it no idol: thus. It should be syn in the church of Rome if they should reject the Lord's supper and not keep it. Which doth plainly evince that the Lord's supper in Rome (though changed by them into a wicked Mass) is not an idol, for then it were not syn, but their duty to reject it. The refutation hereof is this; Rome and all nations syn, that do not believe aright in Christ, and keep all his ordinances. The more that they openly renounce Christ or any of his ordinances, the more they shall add unto their syn. Yet in that they keep them not aright▪ but have changed the truth of God into a lie, and his holy ordinances into idols; they are also great sinners, for which if God give them not repentance, they are under wrath and damnation, 2 *Thes.* 2. 10. 11. 12. Of this point, I have spoken before, in answer to his 6. reason for the church of Rome.

His 13. and last error, is but a repetition of former matters, about the brazen serpent, God's ordinances and creatures considered in themselves &c, to which I have before answered; showing that it helpeth the Papists no more to clear them of idolatry herein, then the heathens of old, who made idols of creatures and ordinances, which in their own nature and first institution, were good and holy. And hitherto of his *errors* wrongfully imputed unto us.

To these, by his figure of repetition and multiplication, he hath added from the former grounds, *Contradictions, Abuse of scriptures, Uaine distinctions and Anabaptistical assertions:* all which being but the same things turned and repeated, and by me before cleared; I count it needless labor to make the same answers again, to his empty calumniations.

Of Circumcision in Israel.

THe reason why we repeat not the outward work of baptising with water again, such as have been baptized in false churches; is the example of the Israelites: who after their falling from God and from the Church, and after the Lord had given them the bill of divorce, when they repented and turned to the Lord, were admitted to the Passover, without any new cutting or circumcising in the flesh: 2 *Chron.* 30. *Ezr.* 6. And because I denied them in such estate to have true circumcision (which is the sign and seal of the righteousness of faith, *Rom.* 4. 11.) mine opposite as his manner is, chargeth me with *very erroneous and ungodly assertions,* and maketh a longsome discourse of the state of Israel, and of words and phrases used concerning them. And unto ten lines of mine, (in Animadv. pag. 70.) he giveth an answer of above 30. pages (in his Christian plea▪ pag. 65. to pag. 96.) to blind his reader with many words. I will briefly show the insufficiency of his answers.

And first, that Israel after they departed from the Lord, his Temple, altars, sacrificers, and church; and made new Temples, altars, sacrificers, signs and a new church of their own divising; that Israel I say, from that time was not a true church, I have before shown my reasons in handling the state of the church of Rome.

Mine opposites first colorable reason, is from such scriptures as still name them *the Lord's people,* and the Lord to be *their God,* and to remember the covenant of their fathers Abraham &c, 2 *King.* 9. 6. *&c. and* 13. 22. 23.

Answ. I have heretofore answered, that this Argument, *They are called the Lord's people, therefore they are his true church;* is not to be granted. For 1. *Things are named in scripture sometimes, as they have been before, though they be not so still: as Abigail is called the wife of Nabal, though he were then dead, and she married to David,* 1 Sam. 30. 5. *Solomon was begotten of Uriahs wife, whereas she was then David's,* Mat. 1. 6. *Jesus was in the house of Simon the Leper,* Mat. 26. 6. *so named, because he had been a Leper &c.* 2. *They were so called in respect of their profession, that they would be so esteemed and named: though in deed they were without the true God,* 2 Chron. 15. 3. *as, O thou that art named the house of Jakob &c.* Mic. 2. 7. 8. *Thirdly, in respect of their calling unto him, and his covenant afterward, though for the present they were none of his: as, Jn that day, J will marie thee (Israel) unto me forever &c.* Hos. 2. 18. 19. 20. 23. *Thus the Gentiles were called Christ's sheep, because they should after be brought into his fold,* John. 10. 16. *and God had much people in Corinth an heathenish city,* Act. 18. 10. 1 Cor. 12. 2. *And the Jews to this day are God's people, and beloved, not for their present state which is cursed, but for the promise that they shall hereafter be graffed again into Christ,* Rom. 11. 11. 20. 23. 25. 26. & 9. 4. *with* Esa. 59. 20. 21. Ezek. 34. 23.—30. Hos. 3. 5. *Fourthly,in comparison with the Philistines and other heathens, they were called the people of the Lord; because they never renounced their God in name and professedly, but pretended the contrary. Fifthly,that God did not presently cast them off, in respect of calling them to repentance, and of their dwelling in the land, or as the scripture saith* (*in* 2 King. 14. 27.) *of putting out the name of Israel from under heaven. For his covenant was to punish them by degrees* (Levite. 26. 16. 18. 21. 24. 28. 33.) *and at last if they repented not, to scatter them among the heathens, til theiruncircumcised harts should be humbled▪ and they rued their former syn▪ and then he would* 〈... 〉 *his first covenant, and so receive them again to grace in Christ.* Unto which I now add this sixth, that God called himself the *God of Israel,* and them his *people,* because of many among them that were in deed his; both such as yielded not to Jereboam's idolatry, but went to Jerusalem to sacrifice, 2 *Chron.* 11. 16. and *seven thousand in Israel,* which bowed not the knee to Baal, 1 *King.* 19. 18. and such also, as erring at first in simplicity, were by the Prophets brought to repentance: though the general state of the land never repented, but went on in their syn, til the Lord cast them out of his sight, as is testified in 2 *King.* 17.

His next chief ground is the comparison of Judah, who likewise for sook the Lord, and sometime became more corrupt then Israel: so that if Israel were not in truth God's people and church, then Judah was not.

Answ. I have shown how Israel might be called God's people still: and why I judge them not to be God's true Church. For Judah, they changed not the constitution wherein they were set

of God, made no new face of a Church, no new Temples, priests &c as did Israel. Therefore they did wickedly in the true Church, as often times greater impiety is committed in the Church, then among the heathens: yet the state of the church & of the heathens may not be compared; though the punishment of such as transgress in the Church, and repent not, shall be worse then the heathens, *Mat.* 11. 20.—24. Secondly, the defection of Judah was not general like Israel's, (though sometime the scriptures speak generally, when many are corrupted,) but even then when for their sins they were carried into Babylon, there was a godly company, compared to a basket of *good figs, Ier.* 24. 2. 5. 6. 7. which had cried out for all the abominations, & were marked and reserved of God, *Ezek.* 9. 4. &c▪ Thirdly, the state of Judah was often times reformed by many good Kings, as Josiah, Hezekiah, Jehoshaphat and others; the people brought to repentance, and the covenant renewed: but never so in Israel, by any king that there reigned, from their first apostasy, to the captivity. 2 *King.* 17. Fourthly, for the wicked troupes in Judah, that refused admonition, persecuted their brethren, killed the Prophets, maintained idolatry; for which the godly left their sinful communion; I hold them not God's true Church, or in his covenant of grace. Because the covenant was always conditional, (if men repent and believe) as I have before proved, and mine opposite himself hath granted. This may suffice, to his often repeated reasons, which are deduced and varied from the grounds aforesaid.

Touching 2 Chron. 15. 3.

IShewed from the Prophet Azariahs speech to Asa and all Judah; that Israel was *without the true God, without teaching Priest,* and *without Law,* 2 *Chron.* 15. 1. 2. 3. and therefore could not in that estate be judged to be in the covenant of grace.

Mine opposite laboreth to bring Judah itself also within this estate: but that hath no color with it. The distinction of names, Judah and Israel; the state of Judah under Solomon, Roboam, Abijah, and Asa, (though corruptions were come in,) plainly showeth it otherwise; and I leave it to the readers judgment. 2. he granteth, *it may well be understood of the* 10. *tribes,* and showeth good reasons for it: how then doth he take away the weight of the reason, that Israel being *without the true God, without a teaching Priest,* (God's true ministry) *and without Law,* could not in that estate be God's true church, in his covenant of grace▪ or have the true seals thereof unto them? He fayrly denieth the conclusion, *Jt will not prove* (saith he) *that circumcision or the other ordinances of God had in Israel or in Judah, were false and deceitful signs &c. If it would, then it might be urged against Judah also; and where then was circumcision? &c.* I answer; If there were no circumcision but among them that were *without the true God,* without his ministry, and without his Law: then was there no true circumcision in the world. For if we consider the first institution of circumcision, *Gen.* 17. and the Apostles doctrine of it, in *Rom.* 2. 25. 28. 29. & 4. 11. and the doctrine of Christian baptism now, answerable to circumcision of old: it is impossible that that people should have the true seal of righteousness and salvation from God in Christ, that are without God, and without Christ. No colorable excuses or distinctions will here avail• except men can prove an absolute promise of salvation whether men repent & believe or no: whether they be in God and Christ or no: Which is contrary to all the scriptures. Wherefore this one testimony is enough to overthrow

all his long plea for Israel; as if they in this sinful stare, unrepentant, continued still actually in the covenant of grace and state of salvation. And what color maketh he, against this plain scripture? He first speaketh of *forsaking God,* what it meaneth, and how it is spoken of the Jews in the Prophets: namely of forsaking his *Law, Temple, Worship,* and *service: and not simply of so dealing with the Lord himself, as the bare words and letter itself. might seem to imply.▪ For even in the defection of Israel, when Jeroboam set up the calves, yet still they intended to worship the Lord that brought them out of the land of Egypt &c.* 1 *King.* 12. 28.

Answ. First observe, how here he would not have *the bare words and letter*▪ of the scripture to be insisted upon: yet is it his continual practice, and only colorable reasons. For the *Temple of God,* 2. *Thes.* 2. and the *people of God,* are his main grounds for the church of Rome, and of apostate Israel. 2. He omitteth the words which I cited, that Israel was *without the true God* &c: and speaketh of another phrase, of their *forsaking the Lord;* to ease his burden, which he found too heavy. 3. It is granted him, that by forsaking the Lord, is meant the forsaking of his *Law, Temple, Worship* and *service:* and not that they did professedly renounce God, but still pretended and intended to serve the true God: what would he infer hereupon? This maketh the more against his plea for them. The scripture saith, they were *without the true God, without teaching Priest, without Law:* this was true, either in their own account, or in God's; not in their own account, for they thought they still retained the true God, (even as the heathens of old, heretics, Antichristians and Jews at this day, persuade themselves that they serve the true God;) therefore they were such in God's account. Now God's judgment is always according to truth, when man's judgment erreth, and deceiveth himself. Thus then, though Israel thought themselves the true church, and to have the true God (as mine opposite also thinketh and pleadeth for them;) yet in the Lord's account, which is truth, they were *without the true God,* and *without Law.* So mine opposite hath the Israelites own erroneous judgment to help him; I have the Lord's judgment & his Prophets, against both him and them.

He then referreth us to his former book, where he shown diverse respects, how on their part they brake the covenant, but the Lord brake it not on his part, but called them to repentance &c. To which book of his I gave answer, and have in this also before shown, how he yieldeth me the main ground; namely that the covenant of grace is conditional only, if men repent and believe▪ Which seeing the scripture witnesseth that Israel did not, 2 *King.* 17. 13. 14. 15. 16. c they remained still *without the true God, without teaching Priest, and without Law;* til the Lord cast them out of the land, and scattered them among the heathens, which were without God and without Law, before them. And now what could their circumcision, Passover, sacrifices &c avail them; but seal up their further judgment, who had rejected the true God, but falsely retained and abused the signs of his favor, to their condemnatió.

Touching Ier. 3. 8.

GOD testifieth of adulterous Israel, *J put her away, and gave her • bill of divorce, Ier.* 3. 8. Then was she no longer his wife, nor he her husband: but the covenant of her spiritual marriage was disanulled even on God's part also. Yet the Israelites kept circumcision the sign and seal of his covenant, but by usurpation, not by right: so it was in their abuse of it, no true sign or sacrament unto them.

To this he answereth, that *the Prophet sp•k• this in Josiahs days, at which time Israel was carried captive into Assyria. So this place is not to the point of the question, of their state from Jereboam's time, all the while they abode in the land.*

Answ. First he takes it for granted, that by the *bill of divorce* is meant their putting out of the land: which though I should grant him (as I will not deny it, but leave it to further consideration,) yet it is to the question in hand touching their circumcision which they still retained, and were upon repentance received to the Passover, without any new circumcising in the flesh, Ezr. 6. 21. and he himself urgeth this very place of *Ezr.* 6. against the Anabaptists, to prove they need not baptize again: the same by as good right, do I urge against him. Yea and suppose that I erred in judging of their estate while they were in the land: yet this their estate after, is enough to prove my cause; namely that Circumcision, and so baptism usurped by false churches, or by them that are no church (as Israel now were no people,) need not be repeated. Whereas he pleadeth if Rome be not the true church, & have not the true baptism, we are to be baptized again. Now that in *Ezr.* 6. was many years after Israel's captivity, or divorce; for it was after Judah's captivity, and return after 70. years. When Gyrus, to whom the Lord God of heaven had *given all the kingdoms of the earth,* proclaimed the people's return throughout all his kingdom. At what time, as those that had been carried to Babylon, returned, *Ezr.* 2. to the number of 42. thousand and moe: so after in Darius days *Ezr.* 6. when the children of Israel which were come out of captivity, kept the Passover with joy, for that the Lord had turned the heart of the *King of Assyria* unto them, all such as had separated themselves unto them, from the filthynes of the heathen of the land, to seek the Lord God of Israel, did eat with them: *Ezr.* 6. 21. So they of Israel that had been captived in Assyria, and returned to the Lord, were received without any new circumcising, as they were also before in *Hezekiah* days, 2 *Chron.* 30. Which example being in the days of Ezra and other prophets, & written in the scriptures for our instruction: is a sufficient ground for us now to do the like, whom the Lord hath brought out of the Antichristian Babylon and Assyria, that we may eat the Lord's supper, and enjoy other his ordinances, without any new baptising with water.

The bill of divorce, he expoundeth to be *the putting of them out of the land of Canaan, as out of the Lord's house or presence;* from Hos. 9. 3. 15. 17. 2 King. 13. 23. A *woman divorced,* is termed (he saith) *one that is cast out,* or *thrust forth out of her husbands house, Ezek.* 44. 22. *Thus some think excommunicats to have a bill of divorce &c. and then also, they are not to be esteemed as put out of the covenant of the Lord, but from his house and family, til they repent. So as upon their repentance, they ought to be received again into the Lord's house, without any new baptising of them again, which yet should be, if they had been put out of the covenant of the Lord. For baptism is the sign of our entrance thereinto: &c.*

Answ. By this it appeareth, he takes the bill of divorce, for no putting out of the covenant; but out of the house, out of the land of Canaan only. Which if it be so, then the marriage of Israel, was no taking into the covenant but into the land of Canaan. And this agreeth well with the Anabaptists, who hold that Israel's covenant, was not the covenant of grace, but a carnal covenant & promise of the land of Canaan. It is known, that the bill of divorce,

disannulleth the covenant of marriage, as appeareth in the Law in *Deut.* 24. First by the name *C•rithuth* that is *Cutting-off,* secondly by the lib••ty thereupon following, that she may marry another man; thirdly by the just cause thereof which is whoredom, *Math.* 19. 9. fourthly, by the consequent thereof, that a man having so put away his wife for whoredom, he also may without danger of adultery marie another woman; which cannot be unless the covenant of marriage be disanulled; *Mat.* 19. 5.—9. Fifthly it is confirmed by the copy of the bill of divorse used in the common wealth of Israel, as appeareth by their ancient records, in these words; *Jn such a day of the week* &c, *J▪ N. the son of N. have voluntarily &c, dismissed & left and put away thee, even thee N. the daughter of N. &c. which hast been my wife heretofore, but now J dismiss thee, and leave thee, and put thee away, that thou mayst be free, and have power over thine own soul, to go away, to be married to any man whom thou wilt &c.* Sixthly, it is testified by the Apostle writing to the Israelites, *the strangers scattered throughout Pontus, Galatia &c,* 1 *Pet.* 1. 1. and saying to them. *Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy,* 1 *Pet.* 2. 10. Whereby it is evidently proved, that their divorce was from the Lord, and from being his people, or partakers of his mercy in Christ.

Now whereas he gathereth from *Ezek.* 44. 22. that a divorced woman is called *Gerusha,* that is *Cast out,* or *thrust forth,* which he expoundeth *from her husbands house:* he might have seen better in the Law of Moses, (to which the Prophet there hath reference) where the like commandment is given, in *Levite.* 21. 14. which a little before, in *verse.* 7. is explained by God himself, *Gerusha meishshah,* that is, *cast out* or *put away from her husband;* according to which Law, and phrase, Israel was divorced and cast out, not only from the Lord's house and land, but from the Lord himself. Moreover he might have seen, in *Deut.* 24. 1. *the bill of divorce* in the woman's hand, and her *sending out* of her husbands *house,* to be distinct things, one following upon another. Again, a woman may of herself go out of her husbands house, & play the whore in another man's house, yet is she not thereby divorced: as for example Michal David's wife, was by her father Saul, adulterously given to Phalti, 1 *Sam.* 25. 44. so she was out of David's house, and had another *husband* in whose house she remained: yet David that had not given her a divorce, required her as his *wife,* and she was taken by Abner from her second husband, 2 *Sam.* 3. 14. 15. 16. Wherefore the bill of *divorce* or of *cutting off* is not from the house only, but disanulleth quite the covenant of marriage; so as they cannot without a new marriage be reunited. And the Lord, (as if he purposely would prevent all such vain pleas for Israel) useth in *Ier. 3. 8.* both the word *put how away,* and the word *divorce,* and this also in the form plural, thus, *and I gave unto her, the bill of her divorces* (or, *of her cuttings-off:*) as if he would teach us, that whatsoever divorce or cutting off belonged to such an adulterous wife, he had given unto her; and so not from the land but from the Lord also she was divorced. As yet further appeareth by *Hos. 2. 2. plead with your Mother, plead; for she is not my wife, neither am I her husband;* but if he had only put her out of the land, he was her husband still, contrary to that which the Prophet teacheth. And contrary to the Apostle, who writing to the dispersed of Israel, *which had not obtained mercy, but now have obtained mercy, 1 Pet. 2. 10.* hath reference to that Prophet, who promised, *I will have mercy on her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, thou art my God: Hos. 2. 23.*

His applying this divorce to excommunication, is as strange. Excommunicates he will have to be as put out of the house and church, but not out of the covenant. Whereas excommunicates are (by our Savior's doctrine) *as heathens and publicans, Mat. 18. 17.* and heathens are not in the covenant. Again by Paul's doctrine, excommunication is the *delivering to Satan, 1 Cor. 5. 5. 1 Tim. 1. 20.* what that meaneth, we may learn by the contrary, in *Act. 26. 17. 18. I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins &c.* Wher the power of the Gospel is shown, in turning men *from Satan to God,* whereupon they repenting and believing, receive forgiveness of sins: so on the contrary, when men syn, and join obstinacy with it, and will not repent; they are by the power of Christ delivered from God unto Satan again, that is, are of the world where Satan is prince; and in that estate, deprived of the promise of the forgiveness of their sins, til they turn again unto the Lord.

Where he saith, upon their repentance they may and ought to be received, it is true, so ought the Turks and heathens: for God as he never made absolute covenant but conditional; so he never gave absolute bill of divorce, but conditional; for who so repenteth and believeth in Christ shall be saved. And whereas he saith, *if they had been put out of the covenant of the Lord, they should be baptized again:* it is marvel how he could not see himself herein, to be a very Anabaptist, or that which is worse. For if a man be baptized in the true church, as was Simon Magus, and fall from the faith of Christ, to become a Jew, or a Turk, or a paynim; and for his obstinacle & blasphemy be justly excommunicated: this man he thinketh, doth continue still in the covenant of grace; for he is but cast out of the church or house, not out of the covenant. Who ever heard such doctrine, that the covenant of grace should be continued to most wicked sinners, excommunicated for turning to Judaism or Paganism? Much lesser syn it were to err with the Anabaptists and baptize again, then to hold such an heresy. If he hold it not, but would grant that such are out of the covenant: then he saith, they should be baptized again, when they return; and so he that hath so busily set a snare to catch us in Anabaptistry, is fallen himself into it, or into a worse.

Now to deliver our souls from both these extremities, we are to observe the difference between the reviled covenant made with every particular visible church, and the unreveiled estate which is in God's secret counsel touching all the members of the catholic church the company of those that are predestinated unto life: for many are out of the covenant reviled, which yet are God's elect. As the Ephesians whiles they were heathens, dead in sins, were to all men's judgment, *without Christ, without God in the world, and strangers from the covenants of promise, Eph. 2. 1. 12.* who after they were called to repentance and faith, were no more strangers and forreyners, but fellow-citizens with the Saints, and of the household of God, *Ephes. 2. 13.—19.* in which estate they were in God's counsel before, being chosen in Christ before the foundation of the world, *Ephes. 1. 4.* On the contrary many reprobates enter into the covenant of the church visible, and as Simon Magus, do believe and are baptized, *Act. 8. 13.* they believe for a while, and in time of temptation, fall away, *Luke 8. 13.* Hereupon it cometh to pass, that the church not knowing certainly who are elect, and who not, but judging every tree by the fruits that appear; receiveth into the covenant and baptizeth all that profess to repent and believe in Christ unfeynedly: yet afterward seeing them to break

the covenat and forsake Christ and will not be reclaimed, casteth them out, and delivereth them to Satan: in which estate, they cannot be said to continue in the covenant, or in the state of salvatiō; though the election of some of them standeth sure with God. Who when he of his grace giveth them repentance, they are restored again to the church; and then it appeareth that they fell for a time, but are raised again of God. And because when they were first baptized, they were not baptized into that particular church only, but are counted baptized into the catholic church, and into Christ, his death and burial, *Rom. 6. 3. 4.* therefore though they renew the covenant, yet their baptism is not renewed; for then it is manifested to the judgment of man, that the seed of God (though for the time it was not seen) remained in them, and therefore their syn was not unto death, *1 Joh. 3. 9.* And this the Apostle teacheth us from God, saying. *This is my covenant unto them, when J shall take away their sins. As concerning the Gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers. For the gifts and calling of God, are without repentance, Rom. 11. 27. 28. 29.* Where we see, that while men's sins are not (by promise of God) taken away, they are not in his covenant, (as is confirmed also by *Heb. 8. 10. 12.*) And in that God's gifts and calling (concerning his elect) are without repentance; they are to be restored into the covenant, when they turn unto the Lord, without any repeating of their outward baptism.

Where he addeth this reason, *For baptism is the sign of our entrance into (the covenant) and the Lord's seal of his so receiving and admitting of us: as circumcision was unto the Jews;* Though it may in some sense be admitted which he saith: yet not as he intendeth and urgeth it. For first, Abraham was in the covenant of grace, and justified by faith in Christ, before he received circumcision, *Gen. 15. 6. Rom. 4. 3.* And after that, he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, *Genes. 17. Rom. 4. 10. 11.* Secondly the children of Abraham were borne in the covenant, and holy, *1 Cor. 7. 14. Ezr. 9. 2.* and borne unto the Lord, *Ezek. 16. 20.* but were not circumcised til the *eight day,* Levite. 12. and such infants as died before the eight day, died not out of the covenant: not to speak of the women in Israel, which were in the covenant without circumcision in the flesh. Thirdly, Moses said to men women and children, *ye stand this day all of you before the Lord your God, &c. that thou shouldst enter (or pass) into covenant with the Lord thy God;* Dent. 29. 10. 11. 12. 13. Yet all which had been borne within 40. years before, were uncircumcised, and so continued till Moses was dead, *Ios. 5. 2.—7.* By all which it appeareth that men may otherwise enter into the Lord's covenant, then by Circumcision, or by baptism now come in stead thereof. How much more then, if they have been baptized before, and fallen from the covenant; may they enter into it again, without a new baptising with water? His other tautologies, I omit: being before answered.

But he thinks to have help from *Jer. 3. 12. 13. 14.* where God calleth Israel to return unto him, and he will not cause his anger to fall upon them; and saith, *Turn o backsliding children, for I am married unto you; and I will take you one of a city, and two of a family and will bring you to Zion.* Where amongst many observations, these are the chief, *1. That God dealt otherwise herein then a man doth with his wife whom he putteth away, and she become another man's; as he shown in Jer. 3. 1. 2 That these words The Lord thy God, are words of the covenant, Genes. 17. 7. 3* [lie]*. That he saith, J am married unto you; which the bestwriters expound to be the covenant of grace. 4. That he would*

take them one of a city, and two of a family, teaching that they should not stay one for another; & though the body of the people should remain obstinate, yet if a few returned he would receive them: which showeth the stability and eternity of his covenant, as Gen. 17. 7. which he performeth, if but a few be made partakers of that grace, as Rom. 11. 1.—5.

Answ. He erreth himself, and causeth to err, in not observing the scope of this scripture; nor the conditions propounded: and in not distinguishing the times, past, present, and to come; nor the covenant of the Law, and the covenant of grace.

The scope of this scripture *Jer. 3. 6. &c.* is to show 1. the transgressions of Israel and Judah; under the covenant of the Law: 2. the punishments inflicted for the same; 3. and a promise of another covenant of grace which God would make with them in Christ. Israel played the harlot, Ier. 3. v. 6. God called her to repent, but she repented not, v. 7. then God put her away, and gave her a bill of divorces, v. 8. yet Judah her sister, feared not but played the harlot also, and dissembled, so that Israel justified herself more then Judah, v. 8. 9. 10. 11. Then God seeing them both to be covenant breakers, promiseth of his grace, a new covenant to be made with them in Christ; which he proclaimeth first to Israel, if they repent, acknowledge their sins, and turn unto him, v. 12. 13. and so speaketh of his marriage with them, to weet with the remnant of them, *one of a city and two of a family,* whom he would bring to *Zion,* v. 14. unto whom he would give faithful pastors. v. 15. not as under the Law, and rudiments thereof, for the most excellent signs thereof, even *the Ark of the covenant of the Lord,* should not be remembered or visited anymore, v. 16. But *Jerusalem, the Lord's throne* (the Christian Church) should be for the Gentiles of all nations, v. 17. and for the Jews, and for the Israelites walking together, v. 18. Then showeth he the signs and fruits of his grace in them, manifested by their calling upon God, as their Father in Christ, v. 19. their weeping and supplication for their former sins, v. 20. 21. the Lord's promise of mercy to them that return, and their acceptation of his mercy offered, v. 22. shown by their humble confession of their sins, and just punishments, v. 23. 24. 25.

The same argument is in *Jer. 31.* both touching Israel & Judah, where after many promises, he speaketh of a new Covenant with Israel and Judah, not like the covenant made with their fathers, when he brought them out of Egypt, which they brake, though the Lord *was an husband unto them:* but a covenant, that he would write his Law in their harts, and forgive their iniquity; which Paul expoundeth to be the new Covenant or Testament now confirmed by Christ, *Heb. 8. 8. &c.*

Now to apply these promises which concerned future times & graces in Christ, to that present time whē they were in their sins, unrepentant, unbelieving, unforgiven; under the bill of divorce, and put away from the Lord: is quite to mysse of the mark which the prophet aimeth at. For though he speaketh to Israel as a body or corporation which continueth through many ages: yet not those persons then living, but their posterity are meant▪ for they perished in their sins (save some few that turned to the Lord) but their after generations found mercy. Neither can we deny (if we rightly observe the Apostles doctrine in *Rom. 11.*) but those and the like promises made by the prophets, do belong to the Jews even at this day (though for the present they are without the covenant in their own

persons:) for when the fullness of the Gentiles is come in, *all Israel shall be saved* (saith he) *as it is written▪ There shall come out of Zion, the Deliverer, and shall turn away ungodlynes from Jacob. And this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes, but as touching the election, beloved for the fathers.*

The conditions propounded he observeth not, namely, *Returnthou backsliding Israel,* and *J will not cause mine anger to fall upon you:Only acknowledge thine iniquity &c.* But pleadeth as if they in that rebellious estate, were still in their persons, in the covenant of grace visibly; though God, because they returned not, had given them the bill of divorce. Contrary to the gospel, which saith, *If we say that we have fellowship with (God), and walk in darkness; we lie, and do not the truth. If we confess our sins, he is faithful and just to forgive us &c. If we say, that we have not sinned, we make him a liar, and his word is not in us.* 1. John. 1. 6. 9. 10. Now this was Israel's state, they walked in darkness, and sins; and *left all the Commandments of the Lord their God,* they would not turn from their evil ways, nor hear the Lord's prophets, *nor believe in the Lord their God;* but *walked in all the sins of Jeroboam, they departed not from them, until the Lord removed Israel out of his sight.* And if any of them after their dispersion, returned to the Lord, they were then received: so also were the Gentiles that turned to him, and so the Jews at this day, that come unto Christ.

He distinguisheth not the times. For their marriage with the Lord, which he saith *thebest writers expound* of the *covenant of grace:* if he refer it to the future time of Christ; is true; but then it will nothing help those unrepentant sinners divorced from the Lord: for by the bill of divorce, the marriage is dissolved, as before is proved. If he refer it to former times, it agreeth not with the scope of the prophesy, as I shown: but if that be granted him, then his *best writers* will hardly prove it to mean the covenant of grace; for better then they, do show it to be the covenant of the Law, even Jeremiah himself and Paul his expositor. For Jeremiah in chap. 31. v. 32. useth the same word *Baalti, J was married* to them: when he speaketh of the old covenant made when they came out of Egypt, which was the covenant of works, not of grace; though they were then also in the covenant of grace, as they were in the faith of Christ. And Paul expoundeth that word *Baalti,* (according to the Greek version) *J regarded them not, Heb. 8. 9.* which is quite contrary to mine opposites purpose. But it is usual in the Prophets, to speak of things to come, as already done; as Isaiah prophesying of Christ saith, *Unto us a child is borne, Isaiah. 9. 6.* who was not borne til many years after. And so here the Greek version (so much approved in the New Testament) expoundeth this word *Baalti, J am* (or *was*) *married;* futurely thus; *For J will rule over you; and will take youone of a city and two of a family, and bring you into Zion:* so it is a prophesy of a future marriage with Christ: and accordeth to the Apostles writing unto that people, saying, *ye are an holy nation, a peculiar people, &c: which in time pass•, were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. 1 Pet. 2. 9. 10.* When was the time that Israel were *no people,* nor *obtained mercy;* unless when *Lo-ammi,* and *Lo-ruhamah* were borne, *Hos. 1. 6. 9.* and Ephraim was so broken, that it was *not a people, Isaiah. 7. 8.* Thus Peter testifying they were *no people,* (by which name Moses calleth the Gentiles when they were estranged from God, *Deut.* 32. 21.) and Paul saying that God *regarded them not,* or *cared not for them,* because of

their breach of covenant, *Heb. 8. 9.* do overthrow all my opposites plea for them, in their most sinful and unrepentant estate.

That which he saith from *Jer. 3. 1.* that God *dealt otherwise herein, then a man doth with his wife whom he putteth away &c:* helpeth him not. First, he should say, *then a man might do with his wife,* for it was syn for such a man to return to his wife, it polluted the land, *Jer.* 3. 1. the reason whereof was, the man by unjust divorce, had caused his wife to be defiled, as the law closely teacheth, *Deut. 24. 1.—4*▪ which fault cannot be imputed to the Lord. Secondly, the Lord dealeth likewise with the Gentiles, when they turn from their adulteries, he receiveth them according to his former covenant and spiritual marriage with Noah and his seed, *Genes. 9. 9.—16. Isaiah. 54. 1. 4. 5. 9. 10.* So the promise being conditional, benefited not them that would not return unto him.

The last point, of the stablenes of God's promise, though but a few are made partakers of it, *Rom. 11. 1.—5.* is true: and concerneth as well the Gentiles as the Jews; for in all ages, God brought some of the Gentiles into his grace, as the whole history of the scripture showeth. Wherefore it is marvel how he could so insist upon the promise made to the Jews, & to their children in *Act. 2. 39.* whereas the promise of grace in Christ pertained also to the Gentiles as is testified by all the Prophets: *Deut. 32. 43. Psal. 117. Esa. 19. 24. 2•. & 49. 1. 6. Ezek. 4•. 22*

And whereas next he digresseth to speak of Judah, and from *Esa. 54. 4.* compared with *Ier. 51. 5.* would show how *in one respect they were forsaken, and bare the reproach of widowhood,* (to weet by their captivity in Babylon) *and in another respect, they were not forsaken as a widowof the Lord, who yet remembered his covenant to show them mercy;* he followeth his own wisdom in expounding the scriptures, & regardeth not the wisdom of God who elsewhere hath opened that prophesy, after a heavenly manner. The prophet Isaiah in chapt. 53. foretold of Christ and of his sufferings; and in chap. 54. he prophesieth of the Christian church: and beginneth, *Sing joyfully ô barren* (woman) *thou that didst not bear c for moe are the children of the desolate, then the children of the married wife, saith the Lord.* This argument he goeth on to enlarge, showing the former *shame* and *reproach,* which this barren desolate woman had, for her *widowhood;* & the contrary comforts that she should receive from her *maker* her *husband the Lord of hosts.* Here are two women intimated, one that hath an husband and children, another barren, desolate and in widowhood: whose estates God would change, as Anna prophesied, *The barren hath borne seven, and she that had many children is wexed feebl•▪ 1 Sam. 2. 5.* This barren woman, Paul interpreteth to be, *Jerusalem which is above, the mother of all us* Christians; *For it is written* (saith he) *Rejoice thou barren &c. Gal. 4. 26. 27.* the fruitful woman was the earthly *Jerusalem,* the church under the Law, (answerable to Agar the bondwoman,) *in bondage with her children,* verse 25. For the Jews church was (in their legal policy) under the *Law,* as an *husband:* til being made *dead to the Law, by the body of Christ,* they were married to another, that they might *bring forth fruit unto God,* as the same Apostle teacheth, *Rom. 7. 1. - 4.* Now this heavenly Jerusalem consisteth as well of Gentiles as of Jews; and this woman bringeth forth children conceived by the immortal seed of the word, the gospel: whereas before the church under the Law, brought forth many Ismaels, children of Agar, servants, not free borne, to be cast out with their mother, *Gal. 4. 30.* Whether now is it safer to take this

man's exposition of the earthly Jerusalem, the mother of the Jews; or to follow the Apostle, expounding it of the high Jerusalem, *the mother of us all?* But it would require a volume, to go through his many allegations out of the Prophets: where he worketh upon advantage of words and phrases, neglecting yea contrarying the main doctrines of the gospel, whiles he pleadeth for open obstinate and unrepentant idolaters, yea and such as were divorced from the Lord, that they continued notwithstanding in the covenant of grace in that estate.

Touching Hos. 2. 2.

WHeras the Lord testifieth of Israel, that she was not his *wife,* nor he *her husband:* and willeth her therefore to put away her whoredoms, left he stripped her naked &c. *Hos.* 2. 2. 3. Mine opposite laboreth by comparing the prophesies before, in ch. 1. and after in ch. 3. &c, to prove that this was not meant til Israel was put out of the land. And yet that putting out of the land, he maketh to be the stripping of her naked; which was an effect and reward of her former estate. And mixing the several prophesies together, (whereas in the 23. verse of the 2. chapter, the Lord speaketh of the days under the Gospel,) he giveth this conclusiō, *Thus now she is a wife, and not a wife: she is a wife, but a wife of whoredoms, Hos.* 1. 2. *she is not a wife, that doth demean herself loyally as she should, but hath her adulteries between her breasts: Hos.* 2. 2. And after a longer discourse, he inferreth, *But what is this to the point of the question in hand, which is not touching the condition afterward, but concerning their circumcision and estate, from the time of Jereboam's apostasy, whiles they were yet in the land. &c.*

Answ. He keepeth his wont, to pretend the question otherwise then it is. The point was indefinite about the circumcision of Israel in their Apostasy. These were his own words, *The baptism of the church of Rome, is true baptism, as the circumcision in Israel's apostasy was true circumcision, and not to be repeated again. And if it be not a true baptism, it is a false baptism* &c. He referred us not by any scripture, to their apostasy before or after they were put out of the land. I answered him in a few lines, and shown him from 2 *Chron.* 30. & *Ezr.* 6. 21. that there was no repeating of circumcision, therefore not of baptism. Those two scriptures he himself also now urgeth against the Anabaptists: the latter whereof speaketh of a time long after their captivity. Then I briefly referred him to 2 *Chron.* 15. 3. *Ier.* 3. 8. *Hos.* 2. 2. & 13. 1. to show their sinful estate to be such, as that *the ordinances of God which they in show retained, could not be unto them the signs and seals of forgiveness, and of life eternal; and therefore wire in their use of them false and deceitful.* Thus neither he nor I, put any difference of their estate; though now he pleads it for advantage. But it is sufficient for to end our controversy, if the things I speak of, be after their captivity: for then returning with repentance, they were not recircumcised: so we, if we be baptized in false churches, need not be rebaptised. So he hath written many leaves to plead for the whore Israel; but where shall we find this soundly concluded, which I denied, that when they were not the Lord's *wife,* nor he their *husband;* then in that estate (were it before or after their captivity, let him take his choice,) their circumcision *sealed unto them forgiveness of sins, and life eternal.* This not being proved, he hath led his reader into a wood, where it would weary any man to follow him in his windings: and yet in the end, he shall not find that which his soul thirsteth after, touching their circūcision, when they were no longer the Lord *wife.* Now to his distinction, *she is a wife, and*

she is not a wife: take it at the best, she is a wife of whoredoms, a wife threatened to be stripped naked &c. Where is the promise of forgiveness of her sins, unless she repented? And where is the testimony of her repentance? No where, (til Christ made the remnants of their posterity his wife, and his people, after they had been *no people,* 1 *Pet.* 2. 9. 10.) but whiles they were in the land, they grew more hard, unbelieving and unrepentant, 2 *King.* 17. 13. 14. 15. &c. But when she had the *bill of divorce, Ier.* 3. and was indeed not his wife, nor he her husband, but he had stripped her naked, and sent her among the heathens her companiōs: where now was the seal of the forgiveness of her sins, she abiding unrepentant? This is the thing that should be shown, which is not to be seen in all his large discourse.

And what help findeth he at the hands of the Chaldee paraphrase which he citeth thus, *Rebuke the congregation of Israel, and say unto her, that she submitteth not herself to my worship, therefore neither doth myWord accept of her prayers: until she shall remove her evil works* &c. Will this prove true circumcision among them? First it appeareth that the Paraphrast understood this of them whiles they were in the land, otherwise then he, which referreth it to their after state. Secondly, in that sinful estate whiles they worshiped or served not the Lord, but *Idols* (as after the Chaldee speaketh,) *the Word* of God, that is *Christ* (as himself expoundeth it) accepted not their prayers. And could they then offer any true sacrifice or administer true sacrament, when God testified that Christ was not their mediator, to accept their prayers? Seeing it is certain, that no man cometh to the Father but by him, *Joh.* 14. 6. Thus men may be overseen sometimes, to cite authors on their side, which either say nothing, or look quite another way.

Touching Hos. 13. 1.

THe last place which here I cited was *Hos.* 13. 1. where Ephraim *offended* (or *sinned*) *in Baal, and died:* whence I judged their estate to be dead in syn.

To this mine opposite saith, *the same term and phrase is used by Christ, of the church of Sardis. Thou hast a name that thou livest, and art dead, Rev.* 3. 1. *Should we now infer hereupon, that therefore baptism and the other ordinances of God, in the church of Sardis, were but in show retained therein, and could not be unto them the signs & seals of the forgiveness of sins and of life eternal: and therefore were in their use of them false and deceyefull, a• were the ordinances of God, retained among the Gentiles? Would any man of heart and understanding, endure such blasphemy? Sayth not the Scripture, that the church of Sardis, was one of the seven golden candlesticks? &c.*

Answ. A man of understanding, will discern things that differ, and be carried by judgment, not by affection. The syn of Sardis, was secret hypocrisy, the syn of Ephraim was open idolatry: the death of Sardis was discerned of Christ, (who *searchethe heart & reins:*) the death of Ephraim, was discerned of men, who can judge but by the works. Sardis had *a name* among the churches, to be alive: when for the most part they were dead before God; though some things remained which are but *ready to die, verse.* 2. and a *few* among them, were worthy ones, and undefiled, verse. 4. Ephraim was openly known to be fallen from God to Baal, by the Prophets, and by the church of Judah. Hypocrites in all true churches, are dead before God, though alive before men. So Simon Magus was alive in the judgment of the

Apostolic church, and baptized therein, *Act.* 8. when before God he was dead. His baptism was true baptism so far as men could judge: though to himself before God, he received judgment thereby, not being a worthy partaker. But had he been an open worshiper of Baal, and baptized or circumcised among the Baalists; it could not by men have been judged a true sign and seal of the forgiveness of his sins, he remaining unrepentant. They that should so affirm, should themselves not be far from blasphemy, before men of understanding, that know upon what conditions the covenant of grace is made between God and men. They in Sardis that were dead, that is without true faith, (for by saith, the just doth live,) could not by the sacraments or by any ordinance in the church be partakers of Christ, of his death or resurrection before God: so their baptism was to them no baptism. And had they been so discerned of men, their baptism should so have been judged by men. As the Canaanites in Shechem, their circumcision was uncircumcision, before men; and not the sign and seal of the righteousness of faith, when they had no faith: for the unbeliever remaineth in the state of damnation, *Mar.* 16. 16. and the baptism that saveth, is *not the putting away of the filth of the flesh, but the answer of a good conscience towards God,* as the Apostle suyth; 1 *Pet.* 3. 21.

That which he further annexeth, that I say *their reasons from Israel, might well serve for the times wherein John lived, when thetrue churches were many of them apostate:* whereupon he noteth, my *contradicting of myself* &c. was a mistaking, that I distinguished not the state of Judah, which was a true church corrupted, from Israel a false church: and so the true churches apostate in the Apostles time, *Revel.* 2. & 3. from the false churches also in those times, 1. John. 2. 19. Into which oversight I fell, by their citing undistinctly, *Jer.* 3. and *Isaiah* 50. the one speaking of Israel, the other of Judah; as is to be seen in their *Advertisement* pag. 107. whereto I gave answer, in *Animadversion.* p. 103.

Secondly, he pleadeth, *if Hose.* 13. 1. *be understood of death in syn, yet let it be well considered, wh•there it will therefore follow, that Circumcision now in Israel was not the Lord's sign and seal of his forgiveness of syn, but a false and deceitful sign in their use thereof, and no better then the ordinances of the heathen. For Christ said, Let the dead bury their dead &c. Luke* 9. 60. *was circumcision then among the Jews, a false and deceitful sign in their life thereof &c.*

Answ. He runneth into his former error: the Jewish church in Christ's time was a true church, and Christ communicated in their Temple and sacrifices: Israel when they served Baal, was a false church: and no man might awfully communicate with their Temple and sacrifices. Christ speaketh not of the Church generally, but of such as he knew to be hypocrites and dead, though seeming alive: we speak of Ephraim generally, open offenders, serving Baal, and dead in the judgment of the Saints. The same I answer to his next instance of the church of Ephesus, which then when Paul wrote, was not the house of Baal, but *of the living God, the pillar and ground of the truth,* 1 Tim. 3. 15. Moreover he citeth not my words sincerely▪ I spake of the seal of forgiveness of sins 〈◊〉 *them:* neither did I say, *no better then the ordinances of the heathen,* which the reader may understand, the ordinances devised by the heathens themselves; but I said, *in their use of them false and deceitful;* 〈◊〉 *were also the ordinances of*

God, retained in other nations; as altars, sacrifices &c. touching whose estate I have spoken of before.

Thirdly he excepteth, *that Baals worship was first instituted by Ahab, about 60. years after Jeroboam, and great difference was between Jereboam's calves, and Baals idolatry &c.*

Answ. It is not material to our question, who spake of Israel's circumcision in their apostasy in general, before and after they were out of the land; as before I have manifested. 2. I acknowledge Ahab's syn was greater then Jereboam's, and false churches may grow worse and worse: yet Jereboam's calves, were also *Devils,* as the holy Ghost calleth them, 2. *Chron. 11. 15.*

Fourthly he instanceth, *the 7000 in Israel, that bowed not the knee to Baal: 1. King. 19. 18.* asking, *what we shall say to these? were they not circumcised? or had they not the circumcision that was then in Israel? or was it not to them the Lord's seal of forgiveness of sins? &c.*

Answ. The instance is good, to clear the controversy, by the help of other scriptures. In *Rom. 11.* Paul speaking of the rejection of the Jews, saith, *Hath God cast away his people? Far be it: For I also am an Israelite &c. God hath not cast away his people which he foreknew.* Then speaking of Elias prayer against Israel▪ and God's answer, *J have reserved to myself 7000. men, who have not bowed the knee to* (the image of) *Baal. Even so then* (saith he) *at this present time also there is a remnant, according to the election of grace:* &c. By this we are taught, 1. That if a few, or any one of a people be reserved of God, though the multitude be cast away; yet it cannot be said absolutely, that God hath cast away his people. And this may lead us to understand, why God called Israel his people in their apostasy; because some he kept from falling into it, some he brought out of it by repentance. 2. That those are in deed God's people, whom he *foreknew:* the rest are cast off. Now those which are foreknowen of God, are described thus, that *he also did predestinate them to be conformed to the image of his sont▪ them he also called; them he also justified▪ them he also glorified▪ Rom. 8. 2▪▪* ⟨◊⟩ ▪ Thus are we led to judge who are God's people, when we see their calling▪ justifying▪ and gloryfying▪ that is their sanctification▪ ▪▪ *Cor. 3▪▪ ▪8.* by which i▪ charity we are to judge of their predestination, and estate in grace. 3. That as the remnant of the Jews, which embraced the gospel, were *the election of grace,* that is the people whom in charity we should judge to be elected of God according to his grace; and the others are blinded, hardened, cast off, til God give them repentance: so in Israel, they that kept themselves from the common idolatry of Baal, inwardly and outwardly, and retained the true service of God, were his election of grace, and to be judged his true people; the others that sinned in Baal, were dead; til God gave them repentance unto life. Thus the Apostles exposition and application of those 7000. in Israel; may help us to judge of their estate aright. And not because circumcision was unto them the seal of grace and of forgiveness of sins; to conclude, that therefore it was likewise to them that served Baal: for so we should prostitute God's grace and the seals thereof, to such as God condemneth and rejecteth.

Fifthly he instanceth the worship of Baal by Judah, *Ier. 7. Judge. 2.* &c. Wherto I answer (as before) that Judah in her constitution remained a true church, though corrupted: Israel

being a false church, as hath been manifested. Neither was the defection universal and open as in Israel. As for such in Judah as so fell from God, and would not be brought to repentance, the Prophet telleth them they *trusted in lying words,* when they said, *The Temple of the Lord, the Temple of the Lord* &c. Ier. 7. 4. 8. the Lord threateneth to cast them out of his sight, and forbad his Prophet to pray for them, *Jer. 7. 15. 16.* So their circumcision became unto them *uncircumcision, Rom. 2. 25.*

To this he objecteth, *Though man's idolatry &c may make God's sacraments improfitable to himself; yet can they not make them lying and deceitful signs, but that in the Lord's ordinance they are unto all and therefore also unto them, his true signs and faithful seals (on his part) of forgiveness of sins and life eternal. For, shall the infidelity of man, turn the truth of God into a lie? God forbid.*

Answ. I have before answered, that all God's ordinances are in them selves, and on his part, holy faithful and true. They are true seals of forgiveness of sins, but to such as are worthy partakers of them, in faith; otherwise they seal judgment unto men: *1 Cor. 11. 27. 28 29.* And it is not his ordinance, that open and obstinate idolaters and wicked men, should administer or receive them, *Ezek. 44. 9. Numb. 15. 30. 31. Levite. 7. 20. Psalm.* ⟨◊⟩ *. 1•. 17.* That men may turn *the truth of God into a lie.* the Apostle plainly teacheth, *Rom. 1. 25.* so may they the truth of his ordinances, into lies. But the truth of God, as it is in himself, or his faithfulness, is unchangeable: & if men believe not, or sanctify him not, they perish by the judgment of God, which is according to truth; and his faithfulness suffereth him not to save such, unless he make them first new creatures and believers; *Joh. 3. 36. 1. Joh. 5. 10. 12.*

Sixthly, he expoundeth Israel's *death* in *Hos. 13. 1.* to be (by the exposition of sundry writers) not death in syn, but *slain* for their sins; or their estate overthrowen, or near utter destruction. &c.

Answ. Both may be true; that first they were dead in syn, and after destroyed civilly for their syn. God's judgmēts are according to men's deserts; he destroyed not the Amorites, Egyptians, and other nations, til their iniquity was full. Gen. 15. 16. Wherefore to condemn the exposition which I gave, because another consequent followed upon it, as the ruin of Ahab's house, or the like; is no fitme argument. And to his many expositors whom he citeth, I oppose one greater then all, even the Apostle in *Rom. 11.* before spoken of: who showeth the *election of grace* to be in the 7000 that worshiped not Baal: and not in the multitude of the Baalists. And if they were not of the election of grace, then were they dead in syn, though he and many say the contrary.

Finally he allegeth the sayings of the Prophet before and after, *The Lord found Jacob in Bethel, and there he spake with us,* &c, *Therefore turn thou to thy God &c.* Hos. 12. 4. 5. 6. 9. And, *yet am J the Lord thy God, from the land of Egypt, and thou shalt know no God but me. I did know thee in the wilderness &c. Hose. 13. 4. 5.*

Answ. I have before shown, that the prophets speak to Israel, as a corporation or body, which after a sort continueth one and the same through many generations; when yet, as touching their particular persons or generations, they are different & contrary; as godly fathers in the

state of grace and life, may beget wicked children without grace, and in state of death. *Ezek. 18. 9. 10. 13. 14. 17. 18.* &c. So the King of Tyre had been *in Eden the garden of God,* (a proselyte in the Church) Ezek. 28. 13. not that heathen king then living, but his predecessor Hiram, long before. 1. King. 5. So Paul speaketh of the Jews cast away of God, as the same people, till their last calling, Rom. 11. And I doubt not, but a man preaching to convert them at this day, might apply unto them the like sayings, *I am the Lord thy God from the land of Egypt, thou shalt know no God but me: J led thee in the wilderness* &c. But always in such general phrases, the promises of grace belong only to such as believe and turn to the Lord: the others that remain hardened, shall perish.

And hitherto of his exceptions against the scriptures which I cited: although (as I shown) if they had continued God's true church in the land; yet whē they were for obstinacy in their sins cast out of it, had the bill of divorce, were not the people or wife of the Lord: their circumcision could be no seal from God unto them of forgiveness of sins, & eternal life, in that estate.

That which after he prosequuteth touching the heathens state, I have answered before. And as for his other exceptions or repetitions touching Israel; they are such as are before answered; and it is not a thing so necessary to be insisted upon, touching their estate before they were cast out of the land; seeing their circumcisiō in the ages following, (when the Apostle testifieth they were not a people, or partakers of God's mercy, *1. Pet. 2.* and when all do acknowledge they had the bill of divorce, Ier. 3.) was not repeated when they came again to the Lord, Ezr. 6. 21. Here therefore I will end; and leave the things that have been controverted, to the discreet censure of the judicious reader.

THat it may appear how it is no new thing that we teach touching the Sacraments, and the falsehood of them in the church of Rome: I will here annex a few things, out of the Theses of *Zach. Ursinus* Doctor of Theology in Heidelburg: which are added at the end of his Catechism set forth by *D. Pareus;* among the *Miscellanea Catechetica.*

Of the Sacraments, Theses publicly disputed at Heidelburg, the 23. of August, anno 1567.

1. God from the beginning, hath adjoined signs or rites unto the promise of grace: which in the Church, are usually named Sacraments.

2. And Sacraments are signs of the eternal covenant between God and believers; that is to say, they are rites commanded of God unto the church, and added unto the promise of grace, that by them as by visible and sure testimonies, God may signify and testify, that unto them that use these symbols in true faith, he communicateth Christ and all his benefits, according to the promise of the gospel; and so may confirm in them, the confidence of the promise; and that the church may by these visible notes, be discerned from all other sects &c. *Gen.* 17. 11. *Exod.* 20. 10. *&* 31. 14. *Ezek.* 20. 12. *Deut.* 30▪ 6. *Col.* 2. 2. 11▪ 1 *Cor.* 5. 7. *John.*•. 19. *Heb.* 8. 9. 10. *Mar.* 16. 16. &c.

3. Rites which are not commanded of God, or not instituted to this end, for to be signs of the promises; are no Sacraments.

8. The lawful use of the sacraments is, when they that are converted (to the Lord) do keep those rites which God commanded, to those ends for which they were instituted sacraments of God. Proof. That only is the lawful use, which agreeth with the divine institution. And the institution comprehendeth these circumstances of persons, rites, and ends. If these therefore be violated, the signs are abused, *Isaiah.* 1. *Jer.* 7. *Psal.* 50.

9. In this use, the things signified, are always received together with the signs: *Mark.* 16. 16.

10. But out of the use instituted of God, which is not without conversion (unto him); the ceremonies have no respect of a sacrament, neither are God's benefits (signified by them,) received with the signs. Proof. The signs of the covenant, confirm nothing to them which keep not the covenant, or which substitute other things in their place; or which refer them to another end. But Sacraments are signs of the covenant, whereby God bindeth himself to give us forgiveness of sins and life eternal freely for Christ's sake: and bindeth us to show forth faith & new obedience. Therefore they confirm not God's grace to those which use them without faith and repentance, or that use other rites, or to another end then God hath instituted. Moreover it is superstitious and idolatrous, to attribute the testimony of God's grace, either to the outward work without the promise, or to a work divised of men. Therefore this abuse of the Sacraments, hath not▪ God's grace joined with it, neither confirmeth it to any▪ as it is said, in *Rom.* 2. 25. Circumcision profiteth if thou keep the Law: but if thou be a transgressor of the Law, thy circumcision is made uncircumcision.

11. The godly, do receive the signs unto salvation; the wicked, unto condemnation: but the things signified, can only the godly receive unto salvation. 1 *Pet.* 3. 21. 1 *Cor.* 10. 16. *Esa.* 66. 3. 1 *Cor.* 11. 17.

12. Yet in the elect, though they have received the sacrament unworthily, the fruit followeth at length after they are converted. Proof. The promise, and the signs of the promise which hath the condition of faith added to it, are confirmed, whensoever the condition is performed. And such is the promise, which is signified and confirmed by the sacraments. Therefore whether faith (which believeth the promise and signs) cometh either in the use, or after the use; the promise and things signified are received. *Ezek.* 16. 69.

Objections against the Theses of the Sacraments and the solutions of them, by D. Zach. Vrsinus: in public disputation Anno. 1567.

Object. 4. against part of the tenth position. The papists sacraments are done without regeneration. And yet they are Sacraments. Therefore they may be without (men's) conversion (to God.)

Answ. The second proposition may be denied, touching them that are not converted. For to such, the sacraments are no sacraments, that is, signs of grace; especially seeing they turn them into mere idols. But they are made sacraments unto them, that is, signs of grace, when

(the Papists) are converted. And if they never be converted, they never become sacraments unto them.

Instance to an absurdity. They that deprave the words and the form of the institution, they overthrow the substance of baptism. The Papists do the first, therefore also the latter. Wherupon their baptism is no baptism; and we which were baptized in the papacy, must be baptized again.

Answ. For the first, they do overthrow the substance of baptism, namely to themselves, and to those which 〈◊〉 unto 〈◊〉 and are not converted but not unto those, which acknowledging their errors are converted, and do join themselves unto the Church of Christ.

Object. 6. against the twelft position. That which brings condemnation▪ brings no fruit▪ The unworthy▪ usurpation of the sacrament brings condemnation▪ by the 11▪ position. Therefore it brings no fruit.

Answ. I grant all, before conversion: but after it, the unworthy usurpation, becometh worthy.

Jnstance. Condemnation followeth not conversion. The fruit of the sacrament received unworthily, is condemnation, by position 11. Therefore the fruit followeth not those that are converted.

Answ. We grant it, touching condemnation. But we speak here of the fruit of the sacrament unworthily received, which before conversion was condemnation, because of the unworthy receiving: but after conversion, it is changed into a good and saving fruit.

Hitherto *Ursinus.* Whereunto I will add this saying of Mr. Calvin, in his 111. Sermon upon Deuteronomy, (on Deut. 18. 22.) *And what* (saith he) *is to be said of their sacraments? Jt is evident that they be mere witcheries in the Popedom, so as Jesus Christ is driven a great way off by them: and men make idols of the visible signs and lifeless creatures, and Sa•a• hath so imbrued the wretched world with his illusions, that men▪ are become stark beasts.*

FINIS.

In pag. 125. line 25. for *of t•em all* read, *of them at all.*

P-HA-4. A true confession of the faith, and humble acknowledgement of the alegeance, which we hir Majesty's subjects, falsely called Brownists, do hold towards God, and yield to hir Majesty and all other that are over us in the Lord Set down in articles or positions, for the better & more easy understanding of those that shall read yt: and published for the clearing of our selves from those unchristian slanders of heresy, schism, pride, obstinacy, disloyalty, sedicion, &c. which by our adversaries are in all places given out against us. - Ainsworth, Henry, 1571-1622?, Johnson, Francis, 1562-1618. Aut

A TRVE CONFESSION OF THE FAITH, AND HVMBLE ACKNOWLEDGMENT OF THE ALEgeance, which we hir Majesty's Subjects, falsely called Brownists, do hold towards God, and yield to hir Majesty and all other that are over us in the Lord. Set down in Articles or Positions, for the better & more easy understanding of those that shall read yt: And published for the clearing of our selves from those unchristian slanders of heresy, schism, pride, obstinacy, disloyalty, sedicion, &c. which by our adversaries are in all places given out against us.

we believe therefore have we spoken.
2 Cor. *4, 13.*

But, who hath believed our report, and unto whom is the arm of the Lord revealed?
Isai. *53, 1.*

M.D.XCVI.

To all that desire to fear, to love, & to obey our Lord Jesus Christ, grace, wisdom and understanding.

THou canst not lightly be ignorant (gentle Reader) what evils and afflictions / for our profession and saith towards God we have sustcined at the hands of our own Nation: How bytterly we have been / an yet are / accused / reproached and persecuted wich such mortal hatred / as if we were the most notorious obstinate heretics / and disloyal subjects to our gracious Queen Elizabeth / that are this day to be found in all the Land. And therefore / besides the daily ignominy wet susteine at the hands of the Preachers and Prophers of our time / who have given their tongnes the rems to spearke despitefully of us / we have been further miserably entreated by the Prelates and cheef of the Clergy: some of us cast into most vile and noisome prisons and dungcons / laden with irons / and there / without all piti• / detained many years / no man remembering our affaction: until our God released some of us out of their cruel bands by death / as the Cities of Londō / Norwich / G•ocester / Bury / and many other places if the land can testify. Yet here the malice of Satan stayed not itself / but raised up against us a more grievous persecution / even unto the violent death of some / and lamentable exile of us all; causing heavy decrees to come forth against us / that we should forswear our own Contrey & depart / or else be slain therein. This have our adversaries used / as their last and best argument against us / (when all other failed) followinge the stepps of their bloody Prodecessors / the popish Priests and Prelates. Now therefore that the true cause of this their hostility & hard usage of us may apppecre unto all

men; we have at length amyds our many doubles / through God's favor / obtained to publish unto the view of the world / 〈◊〉 confession of our faith & hope in Christ / and loyal harts / to wards our Prince / the rather to stop the mouths of impious and unreasonable men / who have not ceased some of them / both openly in their Sermons & printed pamphlets / notoriously to accuse and defame us / as alsoo by all indirect means secretly to suggest the malice of their own evil harts / thereby invegling our sovereign Prince and Ru••s against us: that when the true state of the controversy between them and us shall be manifested / the Christian (or but indifficent) Reader may iuge whether our adversaries have not followed the way of Cain and a Balaam / to kill and curse us God's sernants without cause. For if in this our Confession appear no matter •orthie such mortal immitie and persecution / then we protest (good Reader) that / to our knowledge / they neither have cause nor color of cause so to entreat us / the nayneand entire difference betwixt their Synagogs and us / being in these Ar•cles fully & wholly comprised.

An other motive inducing us to the publication of this our testimony / is / the ru•••• estate of our poor Contrymen / who remain yet fast locked in Egypt / that •ous of servants / in slavish subjection to strange LLs. & laws / enforced to bear the burdens and intolerable yoke of their popish canons & decrees / being subject every day they rise to 38. antichristian ecclesiastical offices / and many mot Romish statutes and traditions / almost without number: besides their high transgression daily in their vain will worship of God / by reading over a few prescribed prayers and collects / which they have translated verbatim out of the Mass-book / and which are yet taynted with man•• popish heretical errors and superstions / instead of true spiratuall invocation upon the name of the Lord.

These and many other grievous enormities are amongst them / not suffered only but with a high hand mainterned / and God's servants / which by the pour of his word and Spirit witness against & condemn such abominations / are both they & their testimony / rejected / persecuted & plasphemed. What a woeful plight then are such people in / how great is their iniquity / how fearful judgments do ab•• them? we have therefore / for their sakes / manifested this our Confession of 〈◊〉 vowed obedience unto that Faith which was once given unto the Daincts / whereby they may be drawn (God showing mercy unto them) unto the same faith and obedience with us / that they perish not in their sins. For how could we behold so many souls of our dear Contr•inen to die before our eyes & we ho•• our peace? And whereas they have been hecrtofore greatly abused by their tymeserving Priests / being givē to understand that we were a dangerous people / holding many errors / renting ourselves from the tue Church / because of some m••mities in men / some falts in their worship / Ministry / Church gouvernment / ••. that we were Donatists / Anabaptists / Brownists / Schismatics / &c. these few leaves (we trust) shall now clear us of these and such like criminations / and satisfy any godly heart / yea every reasonable man / that will but with an indifferent ear hear our cause. For we have always protested / and do by these presents testify vn to all mē / that we neither ourselves do / neither accompt it lawful for others to seprate frō any true church of Crist / for infirmities falts or errors whatsoever except their iniquity be come to such an heith / that for obstinatie they cease to be a true visible Church / and be refused and forsaken of God. And for this their renowined Church of England / we [a]

have both by word and writing / proved it unto them to be false and counterfeit / deceyving hir children with va•• titles of the word / Sacraments / Ministry &c. having indeed none of these in the ordinance and pour of Christ emongst them. They have been shown / that the people in Their Parish-assemblies / neither were nor are meet stones for God's house / meet members for Christ's glorious body / until they be begotten by the seed of his word unto faith / and renewed by repentance. Their general irreligious profanne• ignorance / Atheism and Machevelisine on the one side / & public Idolitrie / usual blasphemy / swearing / lying / kylling / stealing / whoring / an• all manner of imptetie on the other side / utterly disableth them from being Citizens in the new Jerusalem / sons of God & heirs with Christ and his Saints / until they become new creatures. Their slavish bondage unto the antichristian• tyrannous Prelates / whom they celibrate and honor as their Lord's & rever••n Fathers spiritual / accepting their popish Canons and Injunctions for laws 〈◊〉 their Church / their marcked Priests / Preachers / Parsons / ••ars &c. unlewe of Christ's true Pastors and Teachers / running to their Courts and Confisterits at every summons &c. do manifest whose servants they are / & to whom they yield their obedience. Their learned Ministry even from the highest Arch-prelat to the lowest Vicare & half-Priest th•th been•by the pour of our Lord Jesus Christ-cast down into the smoky furnace of that pyt of bottomless diepth from whence they arose / revealed by the light of his word / to be strange / false / popish & antichristian / the very same / and no other then we•e hatched and advanced in their Metropolitan Sinagoge of Rome / from whence they have feched the very pattern and ••old of their Church / Ministry / Service & Regiment / even the very express Character and image of that first wild beast of Italy / as all in whom an•• sp•rk of true light is / may easily discern. With mese and many other like weighty arguments have we pleaded against that our whorish mother / hir Priests and Pre••te / which as a heavy mylstone presseth hir down to hell: for the vyalls of God's wrathful judgments are poured upon them / which maketh them so to storm rage and curse / gna•ing their tongues for sorrow & pain of these wounds / and not yet finding grace to repent of and turn from their sins. For when we have proclaimed this our testimony against them / how have they behaved themselves / but as savage beasts renting and tearing us with their teeth / never daring to come unto the trial of the word of God / either by free writing or conference / but greedily hunting after Christ's poor lambes / and so many as they could get into their paws / misvsing their bodies with all exqvisite tyranny in long and lamentable emprisonment / bedsies despite and reproaches without measure. So that through their barbarous cruelty 24. souls have penshed in their prisons / with in the City of London only / (besides other places of the Land) & that of late years. Manie also have they / by their immamtie / caused to blaspheme and forsake the hath of our glorious Lord Jesus Christ / and many mo they terrify and keep from the same. For all this / yet were not these savage men satisfied / though blood in abonndance ran out of their wyde mouths / but they procured certain of us (after name years emprisonment) to be indighted / arrayned / condemned and hanged as scious / (how unjustly / thou Lord just and true knowest) Henry Barrow / John Greenwood (and John Penry) whose particular examinations / araignments and manner of execution / with the circumstances about them / if thou didst truly understand (gentle Reader) it would make thy heart to bleed / considering their vnchristi••and unnatural usage. About the same time they executed also

one william Deus / at Thetford in Northfolke / and long before they killed two men / at Bury in •uffol• / Coppyn and Elias / for the like testimony. Others they deteyne in their ••ysons to this day / who look for the like measure at their mercelesse hands / if God in mercy release them not before. Our God (we trust) will one day raise by another John For / to gather and compile the Acts and Monuments of his later Martyrs / for the vew of posterity / though yet they seem to be buried in obli•ion / and sleep in the dust. Then will this last infernal Cergie alsoo appear in their proper colors / and befound nothing inferior to their bloody predecessors •poisoned mal•ce and and tyranny but rather even to exceed them / in regard of the time. Alas for our poor Contreye / that it should be so again defiled with the blood of the scients / which crieth loud from under the Altar / and speaketh no leter things for it / then did the blood of Habel. Needs must the righteons Lord referue a scarfull vengeance for such a Land / and make it an example to all Natons / if speedely they •urge not thewselnes by notable repentance. But oh how far are they from this / which harden their •arts against us / as did the Egyptians / and cease not to add unto their formor iniquities / still pursuing us with their accusio•ed hatred / who seek the welfare of their souls / & Offer them the things which concern t•eir peace / which they refuse. Thy peace o England hat hoorought thy •oe / and thy long prosperity / thy ruin / thou hast been fat•thou hast waxed gross / thy heart is covered / thow hast forsaken the God that made thee•and despised the rock of thy falvation / thy sins have reached up to Heaven / & God hath remembered thine iniquities to give unto thee according to thy worcks. Behold / the tempest of the Lord is gone forth with wrath / the wirle wind that hangeth over ••ll light upon the heads of the wicked / the indignation of the Lord's wrath shall not return until he hane doon / and until he hane performed the intents of his heart: In the later days thow shait understand it. ˙ Our God show mercy to them that are his in thee / and hastely draw them out of the fire / that they perish not •••...hy sins. And most af all we are sorry for our dread sovereign Queen / whom •...ee have alwayed loved / reverenced and obeyed in the Lord that she should so be •...awn by the subtle suggestion of the Prelates to smyte hir faithfullest subieers having hir finger so deep in the blood of God's children / whereby she hath not only befiled hir precious soul in the eyes of hir God / but also brought an evil name upon h•r meck and peaceable Government here on Earth / in all Nations rown about hir who do with greef behold that Land to persecute and waste true Christians now which was erewhiles an harbor and refuge for Christians perse•ted in other places. But as we are verily persuaded that hir Ma•s. clemenc• hath been much abused by the wretched vnconcionable false reports and instiga•ons of the Priests / so will we not cease (though we be exiled hir Dommions) with fervent harts to desier hir Nighnesse prosperity & pray that hir sins ma• be forgiven hir / lamenting that God's benefits / and great d••yverances / should 〈◊〉 foone of hir be for gotten / & so ill requited / by this hard usage of his poor servants for his fave. And if she proceed in this course / alas how shall she ever be able t• behold the face of hir God with comfort? wherefor our souls shall weep in secret for hir / and we will not ce•se to pray the Lord to show hir mercy / and open hir eyes before she die. And lykewuse for those honorable Peers hir grave Counselors / who also have consented to this our hard measure / although our innocence hath been sufficiently manifested unto the cōsciēces of some of the chiefest of thē / our humble request is / that they in the scare of God may weigh their proceedings against us / &

remember their accompt that they shall shortly make unto the Judge of he•• and earth / where Christ will reckon unto them all the tribulations of his poor despised members on earth / as if they had been inflicted upon his own glorious person / and will render reward accordingly. The Lord give them true wisdom / th•• they may learn / at last / to kiss the Soone before he be angry / and they prrish in the way. As for the Priests and Preachers of the land / they / of all other me• / have bewrayed their notable hypocrisy / that standing erewhile against the English Romish hierachie / and their popish abominations / have now so redely submytted themselves to the Beast and are not only content to yield their canonical obedience unto him / and receive his mark but in most hostile manner oppose and s•t themselves against us / not ceasing to add unto our aflictions / scorning and reviling us / and alienating the minds of many 〈◊〉 •pic hearted people / who are (we doubt not) iuchnable enough unto the truth / were it not that these their lying Proph••s did strengthen their hands / that they may not return from their wicked ways / by promising them life and peace / where no peace to. These have long busic• themselves in seeking out new shifts and cavils to turn away the truth / which presseth them so sore and hauc at last been dryven to palpable & gross absurdity• / seeking to daub up that ruinous antichristian muddy Wall / which themselves d•• once craftily under mine. And herein we report us to the learned discourses of Do. Robert Some / and Mr. Gistard who have so refereed their writings with reproaches / slanderous untruths / and false collections on the one side / and manifest digressions / shiftings & turnings from the state of the question in hand / on the other side / as we think the like presidents can hardly be shown in any writings of controversy in these t••es and specially Mr. Gistards last answer / which (〈◊〉 secmeth) he did in haste: wherein 〈...〉 boys play / in skipping over many whole leaves of ••s adversaries book / (leaving thē both unanswered & untouched) he hath so wisely carried hunself in those tuings winch he professeth to answer as a man afraid once to come neers the battle and main coutroversie in hand / run••ing our into vain and frutlesse excursories / never approving by the word of God t•• places and offices of his Lord's the Prelates / with their retinue / Courts / Ci••n• &c. neither the public 〈◊〉 ministry or people of this their Church of England. Fro be knew well 〈◊〉 adve••aries were fast locked & wa•hed in pry•o•from writing anymore / and their books intercepted / so that few men could ame to the brew of them: He might therefore deal as he lysted himself for as own best ad vantage / and be are the people in hand that he had confuted his Brownists and Donatists / for the prynt was as free for him / as the close prison or them. But God (we trust) will give means one day / that some things / •...ch as yet are hid / shall come to light. In the mean time / thow for thy satis•...ing (Christian Reader) examine the man's writings / and see how he hath an•...ered unto these criminations / or purged his Church of them. Look what scrip•...es he hath brought for defense of his spiritual Lord's / their places and proce•...gs / their Courts / Cannons / Dignities / &c. what warrant in Christ's Testa•...ent he hath found for his service-book and all the abhominable rites therein•... his Angelies / Saints and Lady days / popish Fastes / Lent / Embers and •...ves: How he hath approved their English missal Prayers / Letanie / Collects •...d Trentalls / their mar•ng / burying / churching of women / wretched abuse of •...th Sacraments / their Romish Goss•pps / hollowed Font / Cross / enchanted Collects / their processions /

bishopping of children / and a thousand such like trnm•...es / which were all blamed unto him. Yea / come unto their own Ministeric / & •...hold from whence he hath fetched the genealogy of those Anakims and horned •...ds of the Beaste. Arch bbs. Lord bbs. Deans / Arch-Deacons / Chancel•...s / &c. or of their Mr. Parson / Vicar / Curat / and the rest of that rabit: How •...e opproveth their offices / ellections / callings / entrāce / ad•umst• ations / Bishop•...ks / Dcanries / Prebends benefices / &c. by the ordinance of our Lord Jesus in 〈...〉 new Testament left unto his Church to the worlds end.

These are some of the innumerable abominations / wherewith we charged •...rr Church / which they must either •ustifie by God's word / or clear their Church of them. Now he that findeth not these things approved in his wryings / •...ay easily perceive how he hath uever meddled with the main coutroversie be•...een us. Wherefore either let him dischardge •ns Church of these accusations / •...ne must we and all God's children still by the pour of the word of God con•...ne them / and send home again these Rounsh wares into the Land of Shinar 〈...〉 whence they came / and the Lord that condemneth them is a strong God.

On the other side we desire thē that they would show us by the Scriptures •...r errors wherewith they chardge us / & for which they thus hate us / what they •...oue in our Doctrine or practice. As for ourselves / we protest with simple •...ts in the presence of God / and his holy Angels / unto all men / that we do 〈...〉 wittingly & willingly mantame any one error against the word of truth (though •...ee doubt not but as all other men we are liable to error / which our God we •...st will in mercy forgive unto us /) but hold the grounds of Christian Religion •...th all God's ancient Churches in *Judea, Rome, Corinth, Ephesus, Gala•a, Pontus, Cappadocia, Asia* and *Bythinia,* and with all faithful people at his day in *Germany, France, Scotland,* the *Low-Contries, Bohemia,* 〈...〉 other Christian Churches rownd about us / whose con•essions published we 〈...〉 here to witness the sincerity of our aith / and our agreement and unity with ••em in the points of greatest moment and controversy between us and our adver•...ies. And whereas our Preachers were wont to tell us / that their Church •...death the foundation and substantial grounds of Rilligion / Faith in God and Justification by Christ alone / &c. and therefore / norwithstanding their wants and •...ruptions / they had the essence / life and being of a true people of God: wet •...ust now they will let us that make the like plea / find the like favor / & accompt 〈...〉 as a true Cougregation of Christ / and blaspheme us no longer by the names of Broswnists / Donalists / Anabaptists / Schismatics &c. for will they slay th•... that Christ gyveth life unto? shall profession of faith save them / and shall yt 〈...〉 us likewise / that make the same profession? Or if theytake exception at our•... let them show what one truth they hold / where in we agree not with thē / or wh•... good thu•g they have in practice / that we do not the sainew. et worship the true•... God in spirit and truth / having his word truly taught / his Sacraments right administered (at such time as our God douchafeth us the means for administration of thē at all:) That ministry of Pastors, Teachers / Elders / Deacons / 〈...〉 which they sometimes stood for / we (through God's great mercy) obtained th•... before their faces / which they yet never did. That government of Christ by 〈...〉 own laws / ordinances / & holy cenfures (which they call Discipline) we fa•...fully obey and execute: receiving into our society all that with faith and

re•...tance come unto us willingly: casting out again / and removing by the pour 〈...〉 our Lord Jesus Christ all notorious & obstinate sinners / heretics / schismatic•... or wicked lyvers whosoever / without respect of persons. Only we reject the 〈...〉 bominable Romish relics which they yet retain and maintain / to the high•...honor of God. And for the sins wherewith we charge them / they are so app•rant / as even our forest addersarie sometimes confessed and complained of them 〈...〉 that in great measure openly / muchmore secretly emongst themselves / as is 〈...〉 known. But let us hear themselves speak / as they have published in prynt to the view of the world. Of their people / the members of their Church they gyve this commendation.

The greaeest multitude, by many partes do not understand the Lord's prayer, the ten Commandments, or the articles of the faith, 〈...〉 the Doctrine and use of the Sacraments, in any competent measu•... There be thou wsands, which be men & women grown, which if a man ask them bow they shall be saved, they cannot tell.As for wickedness in pride, euvie, hatred, and all sins that can be named almost, yt doth overflow: & yet you are not ashamed to say, are they not Christians? Concerning their own ministry and government, they have lykewisecomplayned how they lack both a right Ministry of God, and a right government of his Church, according to the Schriptures. More pertienlarly That that profane iurisdi•tion of Lordly Lord Arch. *bb* ˢ. *Bb* ˢ. *Arch-Deacous, Chancellors Officials, &c. a•... contrary to God's government, and wholly vnderpropt by the Cano• and popish law, and withal joined with hypocrisy, vainglory, lordlynes & tyranny, evē for these respects, if there were no more, are to be v•terly rooted out of the Church, except possible we mean by reconciliation to make Christ and antichrist friends. Itemthat that ugly & ylfauored hyerarchie or Church-princelynes, which instituted at the fi•... by Antichrists devise, did afterward vilely serve the Pope of Rome to 〈...〉 complishe the myst•rie of iniquity, and to distroy the Church 〈...〉 Christ, and doth yet still at this day serve him, must be so abolished that no remnants, ne yet any show therofremayne, if so be we will•...•...aue Christ to reign over us.* Item that the Lord Gouerners of their Church be *Peti-Popes, & Peti-Antichrists, and Bishops of the Devil.* These Testimonies have we from their own writings / & many such like. For these impieties have we separated our selves from those tages of unclean byrds / •...llowing the counsel of the Holy-Gost / lest-we should communicate with their sins / and be partakers of their plagues. With what equity now can these Priests so blaspheme and persecute us for rejecting the heavy yoke of their tyra•...us Prelates / whom they themselves call antichristian & Bishops of the Devil: •...r forsaking their Priesthood / which they have complained is not the right Mi•...erie. with what conscience could Mayster Giffard (of all other men) so be•...mently charge us with intolerable pride / presumption / and intrusion into God's •...dgment seat / to judge and condemn wholl assembles which profess the Faith of Christ sincerely &c. in most sa•age and desperate manner to rend and tear up the •eake plants &c. The Lord rebuke Satan / and judge betwixt us. Our enemies •...fest arguments against us hitherto / have been reproach and cursed speaking / with violence and opression. But let them know and understand / that for all these •...ings God will bring them unto judgment / whē they shall receive such recompense of their error and wickedness as is meet.

The last and great scandal which offendeth many and turneth them out of the •ay / is the seed of discord which Satan hath sought to sow emongst our selves / •...tting variance emong brethren / prevailing mightily in the children of perdition / whom he hath either turned back into apostasy / or dryven into heresy or schism. •eerby he hath caused the truth of God to be much evil spoken of / and to suffer ••eat reproach at our adversaries hands / who have long wayled for our halting. Such things (good Reader) are neither new nor strong unto us / (though much is be laiuented /) yt being the lot of Christ's Church to have such trobles within yt self / and as incident to the same as is the cross of outward tribulation. Neither can any that knoweth the state of God's people / or the word of God aright / •...ke for other things in this world / where we are but strangers & pylgrims / warting against manic and nughtie adversaries / even the Prince of darkness / with his 〈◊〉 of spiritual wickednesses. We are taught of God that there must be discen••• & heresies emōgst ourselves / that they which are approbed may be known / •...that grievous woldes should enter in emongst us / and of ourselves men arise / speaking perverse things to draw away disciples after them. By such sukorned •...sts of Satan doth our Lord sift & try us / whither we love him with our wholl •...rts or no. wherefor though never so many forsake us / & our own friends dole •...faithfully with us / yet we know assuredly it shall be well with I sraell / even to the pure in heart. when we call to •ynde / the murder of Cain. the deriding of Cham / the flowting of I sinacl / the hatred of Esau / the envy of the Patri•...rks / the rebellien of Corah / the conspiracy of Absalom / the treason of Iu•...es / the hypocrisy of Ananias and Sapphira / the Apostasy of Demas / the •eresie of Nicholas / and many suchlike mischevous practices in old time with in •...e households of the Saints / and Churches of God / we mervell not though in •...ese last & evil days some childrē of Belial / that were of old ordained unto this •...ndernmation / rise up in the Church and work the unrest and sorrow of the same. The time is come that judgment must begin at the house of God / the Lord will •...oue us to the utmost / and suffer Satan to winnow us as wheat / but Peters faith is prayed for that it fail not / and he that shall continue to the end / he shall•... saved. This is our comfort that God will hereby purge his vine and disclofe the disguysed hypocrites which come unto us in sheep's garments / but his own portion he will brin I thoro the fire / and fine them as the Silver is fined / and will try them as the Gold is tried / to the prase & glory of his own great name. These things are stumbling blocks unto the blind and hard hearted worldlings / who have no love unto the truth / nor wilbee brought unto the obedience of the same. It is 〈◊〉 with God to let them be octended by such things. But he knoweth to deliver the godly out of temptation. Let him therefore that readeth consider / & the Lord give him understanding in all. Weigh all things uprightly in the balance of the Sanctuary / and judge righteous judgment. Bee not offended at the simplicite of the Gospel / neither hold the Faith of our glorious Lord Jesus Christ in respect of meas persons. God's cause shall stand when all that handle yt amiss shall fall before 〈◊〉 . We offer here our Faith to the view and trial of all men. Trial things and keep that •••ch is good: and if thou shalt reap any fruit by these our labors (gentel Reader) give God the glory.

Though Babael should mount up to heaven, and thou she should defend hir strength on high, Yet from me shall hir destroyers come saith the Lord
Ierem. *51.53.*

Save us o Lord our God and gather us from among the nations, for to celebrate thy holy name, For to glory in thy praise.
Psal. *106.47.*

A TRVE CONFESSION OF THE FAITH, AND HVMBLE ACKNOWLEDGMENT OF THE ALEgeance, which we hir Majesty's Subjects, falsely called Browniste, do hold towards God, and yield to hir Majesty and all other that are over us in the Lord. Set down in Articles or Positions, for the better & more easy understanding of those that shall read yt: And published for the clearing of our selves from those unchristian slanders of heresy, schism, pride, obstinacy, disloyalty, sedicion, &c. which by our adversaries are in all places given out against us.

We believe with our hearts & confess with our mouths.

[Art. 1] THat there is but one God, one Christ, one Spirit, one Church, one truth, one Faith, one Rule of obedience to all Christians, in all places.

2 [Art. 2] That God is a Spirit, whose being is of himself, and giveth being moving, and preservation to all other things being himself eternal, most holy, every way infinite, in greatness, wildome, pour, goodness, justice, truth, &c. And that in this Godhead there be three distinct persons coeternal, coequal, & coessential, being everyone of thē one & the same God, & therefore not divided but distinguished one frō another by their several & peculiar property: The Father of none, the Son begotten of the Father from everlasting, the holy Gost proceeding from the Father and the Son before all beginnings.

3 [Art. 3] That God hath decreed in himself from everlasting touching all things, and the very least circumstances of everything, effectually to work and dispose thē according to the counsel of his own will, to the praise and glory of his great name. And touching his chiefest Creatures that God hath in Christ before the foundation of the world, according to the good pleasure of his will, ordained some men and Angels, to eternal life to be accomplished through Jesus Christ, to the praise of the glory of his grace. And on the other hand hath likewise before of old according to his just purpose ordained other both Angels and men toe, ternall condemnation, to be; accomplished through their own corruption to the praise of his justice.

4 [Art. 4] That in the beginning God made all things of nothing very good: and created man after his own image and lykenes in righteousness and holiness of truth. That straight ways after by the subtlety of the Serpent which Satan used as his instrument himself with his Angels having sinned before and not kept their first estate, but left their own babitation; first Eva, then Adam by hir means, did wittingly & willingly fall into disobedience & transgression of the commadement of God. For *the which death* reigneth over all: yea even yea even over infants also, which have not sinned, after the like manner of the transgression

of Adam, that is, a tually: Yet are, all since the fall of Adam begotten in his own likeness after his image, being conceived and borne in iniquity, and so by nature the children of wrath and servants of sin, and subject to death, and all other calamities due unto sin in this world and forever.

5 [Art. 5] That all mankind being thus fallen and become altogether dead in sin, & subject to the eternal wrath of God both by original and actual corruption: The elect are redeemed, quickened, raised up and saved again, not of themselves, neither by works, lest a nie man should boast himself; but wholly and only by God of his free grace and mercy through faith in Christ Jesus, who of Good is made unto us wisdom, & righteousness, & sanctificatiō, & redemption, that according as it is written, He that rejoiceth let him rejoice in the Lord.

6 [Art 6] That this therefore only is life eternal to know the only true God, 〈◊〉 whom he hath sent into the world Jesus Crist. And that on the contrary the Lord will rēder vengeance in flaming fire unto them that know not God, & which obey not the Gospel of our Lord Jesus Christ.

7 [Art. 7] That the rule of this knowledge faith & obedience, concerning the worship & service of God & all other christiā duties, is not the opinionis, devises, laws, or constitutions of mē, but the written word of the everlyving God, contained in the canonical books of the old and New Testament.

8 [Art. 8] That in thus word Jesus Christ hath reveled whatsoever his father thought needful for us to know, believe & obey as touching his person & Offices, in whom all the promises of God are yea, & in whom they are Amen to the praise of God through us.

9 [Art. 9] That touching his person, the Lord Jesus, of whō Moses & the Prophets wrote, & whō the Apostles preached, is the everlasting Son of God, by eternal generation, the brightness of his Fathers glory, & the engraven form of his Person; coessential, coequal, & coeternal, god with him & with the holy Gost, by whō he hath made the worlds, by whom he upholdeth and governeth all the works he hath made; who also when the fullness of time was come, was made man of a woman, of the Tribe of Judah, of the •seed of David & Abraham, to wyt of Mary that blessed Virgin, by the holy Ghost coming upon hir, & the pour of the most high ouershadowing hir; & was also in all things like unto us, sin only excepted.

10 [Art. 10] That touching his Office, he only is made the Mediator of the New Testament, even of the everlasting Covenant of grace between God & man, to be perfectly & fully the Prophet, Priest & King of the Church of God for evermore.

11 [Art. 11] That he was frō everlasting, by the just & sufficient authority of the father, & in respect of his manhood frō the womb, called & separated heervnto, & anointed also most fully & abundantly with all necessary gifts, as it is written; God hath not measured out the Spirit unto him.

12 [Art. 12] That this Office, to be Mediator, that is, Prophet, Priest and King of the Church of God, is so proper to him, as neither in the •hol, nor in any part thereof, it cā be trāfferred frō him to any other.

13 [Art. 13] That touching his Prophecy, Christ hath perfectly revealed out of the bozome of his father, the wholl word & will of God, that is needful for his servants, either jointly or severally to know, believe & obey: That he hath spoken & doth speak to his Church in his own ordinance, by his own ministers and instruments only, and not by any salse ministry at any time.

14 [Art. 14] That toching his Priesthood, beein consecrated, he hath appeered once to put a way sin, by offering & sacrificing of himsell; and to this end hath fully performed and suffered all those things, by which God through the blood of that his cross, in an acceptable satrifice, might be reconciled to his elect; & having brokē down *the* partition wall, & there with finished & removed all those legal rites, shadows, & ceremonies, is now entered within the veil into the holy of Holies to the very heaven, and presence of God, where he forever liveth, and sitteth at the right hand of Majesty appeering before the face of his Father, to make intercession for such as come unto the Throne of grace by that new & living way And not that only, but maketh his people a spiritual house, a•... holy Priesthood, to offer up spiritual sacrifices, acceptable to God through him. Neither doth the Father accept, or Christ offer ani•... other sacrifice, worship, or worshippers

15 [Art. 15] That touching his Kingdom, being risen, ascended, entre•... into glory, set at the right hand of God, all pour in Heaven an•... earth givē unto him; with pour he now exerciseth over 〈...〉 Angels and men, good and dad, to the preservation and salvation o•... the elect, to the overruling and destruction of the reprobate; communicating and applying the benefits, virtue and fruits of his prophecy and Priesthood unto his elect, namely to the remission, subduing, and takeing away of their sins, to their justification, adoption-of-sons, regeneration, sanctification, preservation & strēgthning in all their spiritual conflicts against Satan, the world & th•... flesh &c continually dwelling in, governing & keeping their heart in his tue faith and fear by his holy spirit, which having once give yt, he never taketh away from them, but by yt still beget•... and nourisheth in them repentance, faith, love, obedience, comfo•... peace, joy, hope, and all Christian virtues, unto immortality, not withstanding that yt be sometimes through sin and temptation, interrupted, smothered, and as yt were overwhelmed for the time. Again on the contrary, ruling in the world over his enemies, Satan, and all the vessels of wrath; limiting, using, restraining the•... by his mighty pour, as seemeth good in his divine wisdom and justice, to the execution of his determinate counsel, to wit to their seduction, hardening & condemnation, delyvering them up to a reprobate mind, to be kept in darkness, sin and sensuallitie unto judgment.

16 [Art. 16] That this Kingdom shall be then fully perfected when he shall the second time come in glory with his mighty Angels unto judgment, to abolish all rule, authority and pour, to put all hi•... enemies under his feet, to separate and free all his chosen from then forever, to punish the wicked with everlasting perdition from hi•... presence, to gather, join, and carry the godly with himself into end less glory, and then to delyver up the Kingdom to God,

even th•... Father, that so the glory of the father may be full and perfect in th•... Son, the glory of the Son in all his members, and God be a in all.

17 [Art. 17] That in the mean time, bisides his absolute rule in the world, Christ hath here in earth a spiritual Kingdom and a canonical regiment in his Church over his servants, which Church he hath purchased and redeemed to himself, as a peculiar inheritance (notwithstanding many hypocrites do for the time lurk emongest thē) calling and winning them by the pour of his word unto the faith, separating them from emongst unbelievers, from idolitrie, false worship, superstition, vanity, dissolute life, & works of darkness, c making them a royal Priesthood, an holy Nation, a people set at liberty to show forth the virtues of him that hath called them out of darkness into his meruelous light, gathering and uniting thē together as members of one body in his faith, love and holy order, unto all general and mutual duties, instructing & governing thē by such officers and laws as he hath prescribed in his word; by which Officers and laws he governeth his Church, and by none other.

18 [Art. 18] That to this Church he hath made the promises, and given the seals of his Covenant, presence, 〈◊〉 blessing and protection: Here are the holy Oracles as in the 〈◊〉 of the Ark, s•e•lie kept & puerly taught. Here are all the 〈...〉 and sp...s of his grace continually replenished and flowing forth. Here is he lysted up to all Nations, hither he inviteth all mē to his supper, his marriage seast: hither ought all men of all estates and degrees that acknowledge him their Prophet, Priest and King to repair, to be enrolled •mongst his household servants, to be under his heavenly conduct and government, to lead their lives in his walled sheepfold, & watered orchard, to have communion here with the Saints, that they may be made meet to be partakers of their inheritance in the kingdom of God.

19 [Art. 19] That as all his servants and subjects are called hither, to present their bodies and souls, and to bring the guyfts God hath given them; so being come, they are here by himself bestowed in their several order, peculiar place, due use, being fitly compact and knit together by every joint of help, according to the effectual work in the measure of every parte, unto the edification of yt self in love; whereunto whē he ascended up on high he gave gifts unto men, that he might fill all these things, and hath distributed these gifts, unto several functions in his Church, having instituted and ratified to continue unto the worlds end, only this public ordinary Ministry of Pastors, Teachers, Elders, Deacons, Helpers to the instruction, government, and service of his Church.

20 [Art. 20] That this ministry is exactlye described, described, distinguished, limited, concerning their office, their calling to their office, there administration of their office, and their maintenance in their office, by most perfect and plain laws in God's word, which laws it is not lawful for these Ministers, or for the wholl Church wittinly to neglect, transgress, or violate in any parte; nor yet to receive any other laws brought into the Church by any person whatsoever.

21 [Art. 21] That none may usurp or execute a ministry but such as are rightly called by the Church whereof they stand ministers; and that such so called ought to gyve all diligence to fulfill there ministry, to be found faithful and unblameable in all things.

22. [Art. 22] That this ministry is alyke given to every Christian congregation, with like pour and commission to have and enjoy the same, as God offereth fit men and means, the same r•les given to all for the election and execution thereof in all places.

23 [Art. 23] That as every Christian Congregation hath pour and commandment to elect and ordain their own ministry according to the rules prescribed, and whilst they shall faithfully execute their office, to have them in superabundant love for their work sake, to provide for them, to honor them and reverence them, according to the dignity of the office they execute. So have they also prowre and commandment when any such defalt, either in their life, Doctrine, or administration breaketh out, as by the rule of the word debarreth them from, or depriveth them of their ministry, by due order to depose them from the ministry they exercised; yea if the case so require, and they remain obstinate and impenitent, orderly to cut them off by excommunication.

24 [Art. 24] That Christ hath given this pour to receive in or to cut off any member, to the wholl body together of every Christian Congregation, and not to any one member aparte, or to moe members sequestered from the wholl, or to any other Congregation to do it for thē: yet that ech Congregation ought to use the best help they can here unto, and the most meet member they have to pronounce the same in their public •••embly.

25 [Art. 25] That every member of ech Christian Congregation, how excellent, great, or learned soever, ought to be subject to this censure & judgment of Christ; Yet ought not the Church without great care & due advise to proceed against such public persons.

26 [Art. 26] That for the keeping of this Church in holy & orderly communion, as Christ hath placed some special men over the Church, who by their office are to govern, oversee, visit, watch &c. So likewise for the better keeping thereof in all places, by all the members, he hath given authority & laid duty upon thē all to watch one over another.

27 [Art. 27] That whilst the Ministers and people thus remain together in this holy order and Christian communion, ech one endevoring to do the will of God in their calling, & thus to walk in the obedience of faith Christ hath promised to be present with them, to bless & defend them against all adversary pour, & that the gates of Hell shall not prevail against them.

28 [Art. 28] But when & where this holy order & diligent watch was intermitted, neglected, violated. Antichrist that man of sin corrupted & altered the holy ordinances, offices, & administratiōs of the church brought in & erected a strange new forged ministry, leitourgie and government & the Nations Kingdoms & inhabitants of the earth, were made drunken with this cup of fornications & abominations, & all people enforced to receive the Beasts mark and worship his image & so brought into confusion & babilonish bondage.

29 [Art. 29] That the present ministry retained & used in Englad of Arch. b" Lo[bb.] Deans, Prebendaries, Canons, Peti-Canons, Arch-Deatons, Chancellors, Commissaries, Priests, Deacons, Parsons, Viccars Curats, Hireling roving Preachers, Church-wardens, Parish-clerkes their Doctors, Proctors, & wholl rabble of those Courts with all from & under them set over these Cathedral & Parishonal Assemblies in this confusion, are a strange & Antichristian ministry & offices; & are not that ministry above named instituted in Christ's Testament, or allowed in or over his Church.

30 [Art. 30] That their Offices, Entrance, Administration and maintenance, with their names, titles, privileges, & perogatives the pour & rule they usurp over and in these Ecclefiasticall assemblies over the wholl ministry, wholl ministration and affairs thereof, yea one over another by their making Priests, citing, fuspending, silencing, deposing, absolving, excommunicating, &c. Their confounding of Ecclefiasticall and Civile jurisdiction, causes & proceedings in there persons, courts, cōmissions, Visitations, the rest of less rule, taking their ministry frō and exercising it under them by their prescription and limitation, swearing Canonical obedience unto them, administering by their devised imposed, stinted popish Leiturgie, &c. are sufficient proofs of the former assertion, the particulars therein being duly examined by and compared to the Rules of Christ's Testament.

31 [Art. 31] That these Ecclesiastiall Assemblies, remaining in confusion and bondage under this Antichristian Ministry, Courts, Canons, worship, Ordinances. &c. without freedom or pour to redress any enormitie, have not in this confusion and subjection, Christ their Prophet, Priest, and King, neither can be in this estate, (whilst we judge them by the rules of God's word) esteemed the true, orderly gathered, or cōstituted churches of Christ, whereof the faithful ought to beecome or stand Members, or to have any Spiritual communion with them in their public worship and Administration.

32 [Art. 32] That by God's Commandment all that will be saved, must with speed come forth of this Antichristian estate, leaving the suppression of it unto the Magistrate to whom it belongeth. And that both all such as have received or exercised any of these false Offices or any pretended function or Ministry in or to this false and Antichristian constitution, are willingly in God's fear, to give over and leave those unlawful Offices, and no longer to minister in this manner to these Assemblies in this estate And that none also, of what sort or condition soever, do give any part of their Goods, Lands, Money, or money worth to the maintenance of this false Ministry and worship upon any Commandment, or under any color whatsoever.

33 [Art. 33] That being come forth of this antichristian estate unto the freedom and true profession of Christ, besides the instructing and well guyding of their own Families, they are willingly to join together in Christian communion and orderly covenant, and by confession of Faith and obedience of Christ, to unite themselves into peculiar Congregatiōs; wherein, as members of one body whereof Christ is the only head, they are to worship and serve God according to his word, remembringto keep holy the Lord's day.

34 [Art. 34] That such as God hath given gifts to enterpret the Scriptures, tried in the exercise of Prophecy, giving attendance to study and learning, may and ought by the appointment of the Congregation, to teach publicly the word, until the people be meet for, and God manifest men with able gifts and fitness to such Office or Offices as Christ hath appointed to the public ministry of his church; but no Sacraments to be administered until the Pastors or Teachers be chosen and ordained into their Office.

35 [Art. 35] That whereas there shall be a people fit, and men furnished with meet and necessary gifts, they do not only still continue the exercise of Prophecy aforesaid, but do also upon due trial, proceed unto choice and ordination of Officiers for the ministry and servise of the Church, according to the rule of God's word; And that soe they hold on still to walk forward in the ways of Christ for their mutual edification and comfort, as it shall please God to give knowledge and grace thereunto. And perticularly, that such as be of the seed, or under the government of any of the Church, be even in their infancy received to Baptism, ond made partakers of the sign of God's Covenant made with the saithfull and their seed throvghout all Generations. And that all of the Church that are of years, and able to examine themselves, do communicate also in the Lord's Supper both men and women, and in both kinds bread and wyne in which Elements, as also in the water of baptism, even after their are consecrate, there is neither transubstantiation into, nor Consubstantiation with the body and blood of Jesus Christ; whom the Heavens must contain; until the time that all things be restored. But they are in the ordinance of God signs and seals of God's everlasting covenant representing and offering to all the receivers, but exhibiting only to the true believers the Lord Jesus Christ and all his benefits unto righteousness, sanctification and eternal life, through faith in his name to the glory and praise of God.

36 [Art. 36] That thus being rightly gathered, established, and still proceeding in Christian communion & obedience of the Gospel of Christ, none is to separate for falts and corruptions which may and so long as the Church consisteth of mortal men, will fall out & arise emong them, even in a true constituted Church, but by due order to seek redress thereof.

37 [Art. 37] That such as yet see not the truth, may hear the public doctrine and prayers of the church, and with all meekness are to be sought by all means: Yet none who are grown in years to be received into their communion as members, but such as do make confession of their faith, publicly desiring to be received as members, and promising to walk in the obedience of Christ. Neither any [i] Infants, but such as are the seed of the faithful by one of the parents, or under their education and government. And further not any from one Congregation to be received members in another, without bringing certificate of their former estate and present purpose.

38 [Art. 38] That though Congregations be thus distinct and several bodies, everyone as a compact City in itself, yet are they all to walk by one and the same rule, & by all means convenient to have the counsel and help one of another in all needful affairs of the Church, as members of one body in the common Faith, under Christ their head.

39 [Art. 39] That it is the Office and duty of Princes and Magestrates, who by the ordinance of God are supreme Governers under him over all persons and causes within their Realms and Dominions, to suppress and root out by their authority all false ministries, voluntary Relligions and counterfeit worship of God, to abolish and destroy the Idol Temples, Images, Altares, Vestments, and all other monuments of Idolatry and superstition and to take and convert to their own civile uses not only the benefit of all such idolitrous buyldings & monuments, but also the Revenues, Demeanes, Lordships, Possessions, Gleabes and maintenance of any false, ministries and unlawful Ecclesiastical functions whatsoever within their Dominions. And on the other hand to establish & maintain by their laws every part of God's word his pure Relligion and true ministry to cherish and protect all such as are careful to worship God according to his word, and to lead a godly life in all peace and loyalltie; yea to enforce all their Subjects whether Ecclesiastical or civile, to do their duties to God and men, protecting & mainteyning the good, punishing and restraining the evil according as God hath commanded, whose Lieuetenants they are here on earth.

40 [Art. 40] That therefore the protection & commandment of the Princes and Magistrates maketh it much more peaceable, though no whit at all more lawful, to walk in the ways and ordinances of Jesus Christ which he hath commanded his church to keep without spot and unrebukable until his appeering in the end of the world. And that in this behalf the brethren thus minded and proceeding as is beforesaid, do both contynually supplicate to God, and as they may, to their Princes and Governors that thus and under them they may lead a quiet and peaceable life in all godliness and honesty.

41. [Art. 41] That if God incline the Magistrates hearts to the allowance & protection of them therein they account it a happy blessing of God who granteth such nourcing Fathers and nourcing Mothers to his Church, & be careful to walk worthy so great a mercy of God in all thankfulness and obedience.

42 [Art. 42] That if God withhold the Magistrates allowance and furtherāce herein, they yet proceed together in Christian covenant & communion thus to walk in the obedience of Christ evē through the midst of all trials and aflictions, not accompting their goods, Lands Wives, Children, Fathers, Mothers, brethren, Sisters, no nor their own lives dear unto thē, so as they may finish their course with joy, remembering always that we ought to obey God rather thē mā, & grounding upon the commandment, commission and promise of our Savior Christ, who as he hath all pour in heauē & in earth, so hath also promised if they keep his commandments which he hath givē without limitatiō of time, place, Magistrates allowance or disallowance, to be with them unto the end of the world and when they have finished their course and kept the faith, to •iue them the crown of righteousness which is laid up for all them that love his appeering.

43 [Art. 43] That they do also willingly and orderly pay and perform all manner of lawful and accustomed duties unto all men, submitting in the Lord themselves, their bodies, Lands, Goods and lyves to the Magistrates pleasure. And that every way they acknowledge, reverence and obey them according to godliness, not because of wrath only but also for conscience sake.

44 And thus do we the Subjects of God and hir Ma[tie.] falsely called Brownists labor to give unto God that which is God's, & unto Caesar that which is Caesar's, endevoring our selves to have always a clear conscience towards God and towards men: And if any take this to be heresy, then do we with the Apostle freely confess that after the way which they call heresy we worship God the Father of our Lord Jesus Christ; believing all things that are written in the Law, and in the Prophets & Apostostles: And whatsoever is according to this word of truth published by this State or holden by any reformed churches abroad in the world.

45 Finally, whereas we are much slandered, as if we denied o• misliked that form of prayer commonly called the Lord's Prayes we thought it needful here also concerning it to make known that we believe and acknowledge it to be a most absolute & most excellent form of prayer such as no men or Angels can set down the like And that it was taught & appointed by our Lord Jesus Christ, not that we should be tied to the use of those very words, but that we should according to that rule make all our requests & thanksgyuing unto God, forasmuch as it is a perfect form and pattern containing in it plain & sufficient directions of prayer for all occasions and necessities that have been, are, or shall be to the church of God, or any member thereof to the end of the world.

Now unto him that is able to keep us that we fall not, & to present us faltlesse before the presence of his glory with joy; that is to God only wise our Savior, be glory, & Majesty & dominion, & pour both now & forever. Amen.

P-HA-5. An animadversion to Mr Richard Clyftons advertisement Who under pretense of answering Chr. Lawnes book, hath published another man's private letter, with Mr Francis Johnson's answer thereto. Which letter is here justified; the answer thereto refuted: and the true causes of the lamentable breach that hath lately fallen out in the English exiled Church at Amsterdam, manifested, by Henry Ainsworth. - Ainsworth, Henry, 1571-1622?

AN ANIMADVERSION TO Mr RICHARD CLYFTONS Advertisement. Who under pretense of answering Chr. Lawnes book, hath published another man's private Letter, with *Mr Francis Johnson's* answer thereto. Which letter is here justified; the answer thereto refuted: and the true causes of the lamentable breach that hath lately fallen out in the English exiled Church at Amsterdam, manifested, By *HENRY AINSWORTH.*

Imprinted at Amsterdam, by Giles Thorp. An°. D^i^. *1613.*

The Preface, to the Christian reader.

OF all sorrows that do befall the people of God, there are none so grievous as intestine troubles, which Satan raiseth among themselves. With these, above others, we have been often afflicted, the Lord so chastening our sins, humbling us, and exercising our faith and patience: whiles many among us, at sundry times, have turned aside from the way of truth, and holy commandment which God gave unto them. And not contented to stray themselves alone; they have sought by all means to draw others after them: if they follow not, they make war against them. What challenges & provocations we have had by others, the world hath seen heretofore by works published: what now is further come upon us, they may see in part, though not as we have felt. Our adverse brethrē, (although themselves have not answered the things formerly published against their present errors, yet) have not ceased to urge us with boastful speeches, private letters, and public treatises, to come into this field: and whiles we were otherwise employed, they have much insulted against us; and now, rather then we should be quiet, they take our private letters & print them: so restless is error in itself, so troublesome unto others. And whereas *Ch. Lawn* and others, first declined to these our Opposites faction, and afterwards fell from evil to worse, and have set out a lewd pamphlet, to the disgrace of the truth and of sundry men's persons: *Mr Clyfton* (who hath printed my letter with M. Johnson's answer,) entitleth his treatise, *An Advertisement concerning Ch. Lawns book:* but taking occasion by Articles therein printed, the most that he advertiseth, is against me. It was my desire and purpose to have left controversies, & have exercised myself in more quiet and comfortable meditations: but it pleaseth not God as yet, to grant my request therein. My prayer therefore is, that his gracious spirit may guide me in this conflict for his truth, and gyrd me with strength unto this battle. A few things I will here briefly note, touching our present controversy.

1. The power of Christ which he left with his Church, hath been continually assailed by Satan and his instruments. *Diotrephes*began the love of preeminence, in the Apostles time: Bishops have prosequuted the same, in all ages sithence: but the high Priest of Rome did get the victory, and wears the triple crown. Two pillars there are, which do most underprop the

tower of Antichrist: 1. a proportion drawn from the government in Israel, 2. and a pretended privilege from Peters keys. Pope *Innocent the* 3. from Deut. 17.8.12. bolstreth his canon law, for exercising his jurisdiction over all causes & persons, proportionable to the high court and Synedrion of Israel. *Pighius* writing for his Lord's hierarchy, and *Dorman* (our countryman) his disciple, laboring to prove the same, plead from the Jews state, how God provided to take away schisms that might arise, by appointing a place and Judge to flee unto in all such doubts, Deut 17. and would have us think that God hath provided as well for his church now, which hath no less need then they. And because they had the same God, the same Christ, the same faith, the same covenant &c, that we, & the law contained a shadow of the good things to come, they think their proofs impregnable, concluding from the high Priests court in Israel, to their high Prelates consistorie in Christendom. *Bellarmine* and other popish writers (as this treatise after manifesteth,) allege the like arguments. Our opposites now, do plead against us, from the very same grounds: wresting a proportion from the Princes of Israel to the Ministers of the gospel, & telling us we may not be strangers from the polity of Israel, whereof see after in this treatise pag. 13.14. &c. neither of them observing, how the Angel foretold that Christ should destroy the City and the Sanctuary of the Jews, Dan. 9, 26. and so abolish Moses polity, & bring another into his house, wherein he should be found as faithful as Moses, Heb. 3, 2, 5, 6. And he hath forbidden his ministers to exorcise princelike authority, or dominion over his heritage; Mat. 20, 25, 26 1. Pet. 5, 1.3.

2. The Papists seek shifts & distinctions, to turn away the reasons that disprove their errors. *Bellarmine* being pressed, with judgments used heretofore in the Churches, would ease himself thus. *Ther is a double judgment* (saith he) *public and private. Publik, is that which is uttered by a public judge with authority, so as others are bound to rest in that judgment. Private, is the sentence which everyone chooseth as true, but it bindeth no man. Public judgment in the cause of faith, is never given to the people, but private judgment sometimes is given them &c.* In like manner these our opposites, who themselves heretofore reasoned well for the churches judging of sinners from 1. Cor. 5.4 — 12. do now seek to solute their own arguments, with the same distinction. *Ther is also* (say they) *a public judgment and a private, &c. The public judgment cometh out frō the Lord and from his ministers, for him and the church or common wealth, whose public officers they are. The private judgment is to every particular person, touching their discerning, assenting or dissenting to or from the things spokē &c, as everyone is persuaded. If this their judgment agree with the public, it is already signified by the officers, and so is the same with the public. If some disagree, it is the dissent of such particular persons judgment frō the public, of what sex or conditiō soever they be, that so are diversely minded, & is to be regarded as there shall be cause.* Alleging for this private judgment, *1 Cor. 6.2.3. Act. 26.10. with 22.20. & 21.25. with 15.6.22. & 16.4. with 1. Cor. 5.12.13. 1. Cor. 10.15. & 11.13.* Now although these men quote scriptures, which the Cardinal doth not: yet are the places but for a show; they yield no sound proof of the question. For none of them do manifest, that in the Churches judging of sinners, Paul intended the Elders only should have a *public judgment,* and all the people beside, but a *private:* nay the contrary doth appear, by the whole argument of that chapter: to omit things which may be pressed against their distinction, from Act. 15.22.25.28. and other places. As, when he mentioneth *sorowing,* 1. Cor. 5.2. he meant not that the Elders sorrow should be *public,* and the people's

private. When he willeth that the wicked man, by the power of Christ should be delivered to Satan, and cast out frō among them, verse 4.5.13. he did not purpose that the Elders should deliver and cast him out *publicly,* & the people *privately*▪ all being gathered together for that business. When he would have them purge out the old leaven, that they might keep the passover with unleavened bread; verse 7.8, he meant not that the Ministers should purge the leaven, and keep the feast *publicly,* & the church *privately*: neither did the type of the Passover in Israel, teach them such a thing. No nor the judging of malefactors in Israel: for when the Magistrates gave sentence of death, and the people stoned wicked persons at the gates of the cities: the rulers fact was not then *public,* and the people's *private;* the scripture teacheth us not thus to distinguish, nor reason itself: but that the execution was a part of the public judgment. The Apostle writeth in 1. Cor. 5. to all the Church, blaming their neglect of the Censure, even as in 1. Cor. 11. he writeth to all, reproving their abuse in the Lord's supper. Wherefore, if mē will, they may misapply this distinctiō to all church actions, as to Sacraments, prayers, election of officers, and the like, making them *public* in the Elders, and *private* in the church or people: and so, as the Papists do also in other cases, give all lay men but *a private spirit* (as they use to speak,) and the ministers only a *public.* We find not that Christian people are more excluded from being public members of the body, and actors with their ministers in the Kingdom of Christ, then they are in the Priesthood and prophesy. And we know no reason, why the Pastor himself, if he consent not with the Church in casting out such an incestuous person, may not be said to have a *private judgment,* as well as another man. But by such popish distinctions, the clergy were severed from the laitie, and so the people by degrees, turned out of all. And what now do these our Opposits allow the people, if they see their Elders to corrupt judgment, & therefore do dissent frō thē; they make it but *the dissent of particular persons judgment from the public, of what sex or condition soever they be,* (the Christian Magistrate, when he is a member of the Church, not excepted, touching ecclesiastical proceedings,) and *it is to be regarded* (they say) *as there shall be cause:* they mean, I trow, as the Elders themselves shall see cause. And so if a church have 3. or 4. officers, and they corrupted with heresy or other vice, the whole congregation of people, *of what condition soever* any persons be, can pass no *public* ecclesiastical judgment upon them, by this doctrine: as for their *private* judgment or censure, the Elders themselves will regard it as there shall be cause. If this be not a Prelacie which the Elders would usurp, I know not what is. But of these things, see after in this Treatise, pag. 22, 23.

3. Come we to reproaches & disgracings of the truth and way of God; and we shall see among the Papists, how they disdeyn that the people should medle in matters of religion and judging of controversies. They complain of them for their ignorance, unrulynes, disobedience unto government: they say the *Protestants reason as Chore Dathan and Abyram did, Nū. 16. when they rebelled against Moses & Aaron the Ministers of God; saying that there needeth here in the Church no head to govern it, because Christ is always with it. And did not those wicked men* (saith the Papist) *in their rebelliō against Moses & Arō, use the same reasō, when they told thē to their face, let it suffice you that all the multitude is holy, & they have God present with thē. And why then take you upō yourselves, the rule over the people of our Lord? As who would say, having no need of any other ruler, God being with them &c.* The very same reproaches do our Opposites

now, cast upon us, advancing the Elders, disgracing the people, by intimating their *simplicity & error*; charging us as oppugners of government; and abusing against us the example of *Corah Dathā and Abiram,* (as we have often heard with grief,) telling us, we go upon their grounds, and the like. For which we wish they may find repentance and mercy with the Lord, least he turn the evil upon their own heads, as Moses then did upon the Levites. For unto them *it seemed a small thing that the God of Israel had separated them from the multitude of Israel, to take them near unto himself, to do the service of the Tabernacle, & to stand before the Congregatiō, and to minister unto them, but they sought the office of the Priest also*: so these our opposers are not contēt with their office, to be separated unto the gospel of God, to stand and minister before and unto the Congregation, but will needs be the Congregation itself, and take more authority then is given them from heaven: whereof see after in this book, pag. 17.21.22.23. &c.

4. What enmity and persecution the Papists have raised against the withstanders of their heresies, I need not speak: all nations have felt of their cruelty. Neither would I here mention our opposite brethren's hard measure to us, but that themselves have printed, and seek to defend it, & cease not still to prosecute their purposes against us. Although themselves have lately professed, practiced, & publicly maintained the truths, which now they oppugn and persecute: and bringing innovation into the Church, would needs obtrude their errors upon our consciences, either in judgment or in practice, or in both. Yea breaking the peace which themselves had devised, agreed unto and confirmed; because their brethren would not agree to the undoing of themselves and their families, for the satisfying of their wills, as is after manifested in this treatise, pag. 123, &c. If the Lord should reward them according to their works herein towards us, their account will be heavy: but my prayer shall be against their evils.

5. Whereas many Treatises have been written in defense of the truths we maintain: these our Opposers answer them not; neither yet are they silent, nor will give rest unto others, but urge and provoke more writing still. For the Churches power now in controversy, our *Apology* bringeth nine reasons: these have answered only one of them, which is the sixth, drawn from Mat. 18.17. all the other they let stand. And yet what clamours have we heard, because their exceptions against that one, are not by us refuted! So in our other articles of differences, the scriptures and reasons set down in our Apology and other books, they pass by without answer. If they can make any colorable exception, they spare it not: otherwise, for want of argument, they fall to asking of questions, seeking if they can to ensnare us. Of which things the reader may see after in this book, pag. 45, &c. & 51. &c. & 59, &c. & 23, &c. The reasons pressed by our common adversaries, *Mr Some, Mr Giffard, Mr Bernard* and others, touching the baptism and church of Rome, & other like matters, these men now take up against us. The answers published by Mr. Barrow, and Mr Robinson, they pass by, as if they knew them not: yea their own former answers and writings, they take not away; and yet (which is most strange,) they ceass not to press us with the same things. I might well have stayed my pen upon these considerations, at least until our Opposers had given themselves further answer, and manifested what of their former profession they will still abide by: but their importunacie will not suffer me to be silent. Wherefore, (humbly craving the Lord's

assistance,) for the defense of the faith once given to the Saints, & for my brethren's good (if it may be,) who are thus fallen into error and evil, I have written this answer to their ADVERTISEMENT, (so far as it concerneth me,) laboring by the word of God, to reduce them again into the right way. Their straying from it, is a reproach to the world, a scandal to the weak, dangerous to their own souls, and to me most dolorous, and my soul shall weep in secret for them, remembering our former amity & concord in the truth. And I shall yet labor for their good, both by prayer unto God, and by the utmost of my poor indevours otherwise, so long and so far as I may.

The principal things handled in this treatise.

- THe Occasion of publishing this controversy, and the state thereof. pag. 1. &c.
- Articles agreed of by the English Church at Frankford in Q. Mary's days; touching the Churches power, contrary to our Opposites errors. pag. 8.9.
- A defense of the Letter which Mr. Johnson hath answered and published. pag. 10. &c.
- The first point of difference, about the power of the Church and Eldership. pag. 12. &c.
- The 2. of the Churches power to receive in and cast out members, when it hath no Elders. pag. 45. &c.
- The 3. of the Churches power for election and deposition of their ministers. pag. 51. &c.
- The 4. of executing a ministry without lawful calling. pag. 59. &c.
- The fifth of the Baptism in the Church of Antichrist. pag. 67. &c.
- Of the Church of Rome, and whither it be still God's true Church. pag. 76. &c.
- Mr. Junius his judgment of the Church of Rome, tried. pag. 68. &c.
- The 6. of using the help of other Churches, in hard controversies. pag. 107.
- An answer to the 7. articles objected by Mr. Johnson to us; pag. 110. &c.
- Mr. Robinson's answer to Mr. Johnson's exceptions against his book. pag. 111. &c.
- Of the conditions of peace by us desired, by our opposites refused, pag. 123.
- Of the Agreement by our opposites propounded, made and ratified; and by them again broken. —pag. 127. &c.
- The Testimony of the Elders of the Church at Leyden, touching the foresaid agreement, and breaking thereof. pag. 123. &c.

An Animadversion to Mr Richard Clyftons Advertisement.

Of the occasion of publishing this controversy▪ and of the state thereof.

AS they that styrr up wars and strife, impute the cause unto others, which lieth on them selves: so these our opposers, which will needs bid us battle, yet begin it as occasioned by us thereunto. They object *1.* our private letters, and *2.* printed Articles, as reasons moving them to print against us. But how weighty motives these are on their part; let the discreet reader judge, by these our answers.

1. I wrote no such letters to any, til they had printed their first book, and so possessed the world with the strife. 2. Mine were private, to friends & brethren; theirs public, even to enemies also. 3. They did it of their own proper will and motion; I was provoked sundry ways, by letters from abroad, and friends at home. For example, one writeth to me thus: *Because it is doubted by some, not only whither [Mr Jo.] his practice with you, be answerable to his writing: but also whither in his writing there be not a discoherence, he being so intricate that many cannot apprehend his meaning: my earnest desire is, and the desire of many others among us, that you would afford us this favor, to signify to us by your letter, the certaynty* &c. Another writeth to my friend thus, *we not knowing well to send a letter unto M. A. thought good to write unto you to entreat him to write unto us concerning the differences that be amongst you &c. Those that come over of M. J. his side, say they hold no more concerning the Eldership, then M. A. hath written against M. Smyth: others say to the contrary; we do therefore entreat M. A. to certify us of the truth* &c. Upon these and the like motives there and here by some that went over to their friends, I have written as I was necessarily occasioned privately, of the differences between us; making account my letters would come to our opposites hand, as is fallen out: for wch I am not sory, save so far as hereby they occasion their own evils to be further manifested, which I had rather (if so it pleased God) they were hid and buried by repentance. 4. Themselves have doon the like, and even this Advertiser well knows, who wrote to a friend in Engl. persuading against us that saying of the Apostle, *Receiv him not to house neither bid him God speed: 2. Joh. 10.* which letter (if we would have sought occasion as they have,) we might ere this have printed, with the answer. By this all may see, how partial these men are, which advertise the world of our writing *coversly*; when themselves (if it be a fault) are guilty of the same.

2. Touching the printed Articles, so often spoken of in their Advertisement; as we had no hand in, or knowledge of the publishing of them: so must we now show the reason, of *giving them out,* as we did, being even against our wills forced thereunto, by the frowardness of these our Opposers.

First, for the Scornful that printed those articles, they bear the world in hand, as if the Congregation whereof I am, and myself had sued others at the law, for the meeting house: whereas the contrary was publicly agreed in our Church, that we would rather bear the wrong, than trouble the Magistrate with our controversy: neither have we ever commenced such a suit. 2. But whereas two of our brethren and a widow, were chief owners of the building, they sought first in private friendly manner to come to agreement with their opposite brethren, but could not; then they desired to put it to the arbitrement of indifferent citizens, but the other party refused: whereupon our brethren signified to us, that they must seek help of the Magistrate, for the estate of some of them was such as they

could not bear the loss and dāmage. And asked us, if the churches right were called in question▪ (for our adversaries plea was the church the church,) what should be answered before the magistrate? We, with signification as before, that we would rather suffer wrong, then sue at law; yet could not hinder them of seeking for their particular right: & if in so doing the churches right were called in question, that then some certain appointed, should answer for the same. 3. Those our brethren (before they went to the Judges,) entreated the help of the Burgemasters, the chief of the City: who labored by persuasion with our Opposites, to put the matter to the arbitrement of good men chosen by both sides, but they still peremptorily refused. 4. When it was brought before the Judges, they also at first both persuaded unto, and nominated two indifferent men to hear the case: but when our opposers came before them, they refused to stand to their arbitrement. The Judges the second time appointed them, with a mulct or forfeit upō those that refused their arbitrement: but our adverse party, persisted in their refusal as before: and urged sentence of the Magistrates, and pleaded that *they which build on another man's ground, are by law to loose their building*; which plea they made, because the assurance of the ground was made in the name of one man only, (now among them,) whose name was used but in trust, for any other might have had the same as well as he, as was proved before the Magistrate by sufficient witness. Now unto these Arbiters appointed, did our brethren willingly refer the cause, and to them (inquiring of the differences) were those Articles exhibited: which it seemeth those Libellers, or their Scribe, by some means that we know not of, procured a copy of, and so printed them. What cause now have these our opposers, to find such fault with our giving out those articles, which we were constrained by them selves to do, unless we should have suffered the truth to have been trodden down? They rather have cause to acknowledge their own stiff & refractary carriage, who would not yield to any good counsel given them, by our brethren, by Arbiters, or by Magistrates; til law forced them thereunto: and so have occasioned many ways, our common adversaries to rejoice.

3. But *we have not* (saith the Advertisement) *as we ought, handled and justified the causes for which we separated; which were annexed at the end of the Treatise on Mat. 18.17. but have gone about also to possess the world with other matters.* So after they urge again this point, *that we leave the Treatise unanswered, which was purposely written upon that occasion and argument.* I answer. *1.* We handled and justified the causes for which we separated, by word of mouth in much disputing, before we left them: and this for them was as we ought, and sufficient, according to the Apostles practice, *Act. 1•.8.9.* And now we are by their importunacie, called to handle and justify them before the world in writing: which whither we do as we ought, the sequel shall show, to the judicious reader. 2. It is not we, but they which have gone about to possess the world with other matters: for the things we charge them with, themselves in effect acknowledge; and as well as they can do defend them. But their declaration against us in the Treat. on *Mat. 18.* is defective; and the 7. points they article now against us, are superfluous; and injuriously wrested against us, as our answers to them shall manifest. The controversy in deed began upon the exposition of *Mat. 18.17.* but so as we have heard in times past Anabaptists begin controversy upon *Mat. 28.19.* who have reasoned both from that and all other scriptures, against the baptising of infants: so these opposites from *Mat 18.17.* and all

other scriptures that we could bring, reasoned against the power of the people in judging syn & sinners. We formerly professing the Church there to be Elders and people jointly: they now striving that it is not so, but the Elders only, we knew it must be either the name or the power of the church, that they would have. And we never thought them so vain, as to make such a styrr for a name or title: we held therefore to the *power* which Christ hath given to his church for judging of them that are within, *1. Cor. 5.4.12.13.* Of this when we pressed them, they first gave this answer, that the Elders had *the rightful power* to excommunicate though without and against the consent of all the people, but not *the able power*: even as David had rightful power to put Joab to death, but was not able, because others were too hard for him: *2. Sam. 3.39.* To which we answered; in matters of this life, which are external, men may be hindered by outward force: but in the spiritual administration of the Church not so: God's word (by which they administer) is not in bonds, *2 Tim. 2.9.* But if one man only have the power from Christ, he may use it, against all the world. So upon better consideration, a week after, they affirmed the Elders to have both *rightful power,* and *able power,* to excommunicate, though without and against the consent of all the people. And thus was full power put in the Elders hands: & of the people they said, their power and right was as in Israel, and in the primitive churches. But being asked what that was? answer was made, it was to be inquired. So the poor people are left to seek their right where they can find it: the Elders have enough, they have found that they sought for.

As Paul to dissuade the Corinthians from their error in denying the resurrection, shown them the dangerous consequences of the same, as that *if there be no resurrection of the dead, then Christ is not risen, then the Apostles preaching was vain, then the Churches faith was also vain,* &c. so I held it my duty to show the people the consequences of the former error, which though at first it may seem small, yet is it as a strong fort in the mouth of a country, which if the enemy win, the whole land is soon lost. For if all the power of receiving in and casting out, were given to the Elders: then our Church which was first gathered and constituted, did receive in and cast out members without Elders, was not planted by the power of Christ; neither had they authority to set up Elders if they could not again upon desert depose them, and if they had not power to judge their brethren, much less could they judge their Elders. And here came in the gathering of the church by virtue of popish baptism, and of receiving the ministry from Rome, as well as the baptism, and the like, which our opposites were and must necessarily be driven unto, for defense of their error. And as for the first gathering of this church, they said an error in the doing, overthroweth not the action: for Isaac erred in blessing Jacob in stead of Esau, yet the action did stand. To which we answered, that it was doon by a person who had power from God to give the blessing, and the action was also confirmed by the evidence of God's spirit afterward: but this people (upon our opposites doctrine) had no authority from God, to do as they did, neither could they show any confirmation of the work by God, if our former grounds fail us.

The sentence given in the end by the Elders that leaned to the Pastors error, was, not that discourse they speak of at the end of the Treatise on Mat. 18. (for that was privately penned afterward by the Pastor himself,) but a brief and yet large approbation of the things which the Pastor had shown, to be *the truth*; and a promise that *by the grace of God they would so*

practice. Upon which sentence giving, we on the contrary approved our former profession published, and shown sundry reasons (which hereafter shall be set down) why we could not yield to their new vowed *practice.*

And because they always sought to extenuate the controversy, as if it were but a strife about words, or about the meaning of *Mat. 18.17.* We purposely prevented it, signifying expressly, before we parted, that we would bear with them in their understanding of *Mat. 18.17.* so as they would yield the point in controversy, (which was about the Churches power,) from other scriptures, showing it also by another case, that if we had to deal upon *John. 1.* with an Arian that denies the godhead of Christ, if he would plainly and sincerely yield to the truth of that doctrine, though he thought it not proved by John. 1, (where yet it is evidently proved,) we would bear with him therein. And this we still offer unfeighnedly to these our opposite brethren, let them yet directly and plainly renounce the error itself touching the power of the church now engrossed into the Elders hands, and the other errors that necessarily flow from the same: and we will bear with their judgment concerning *Mat. 18.17.* though we think of it otherwise that do they.

Moreover seeing we offered much more, (which concerneth not only *Mat. 18.17.* but all other scriptures,) that *we would notwithstanding our difference of judgment, have continued together, if our former practice might have been retained*; and themselves in their Advertisement cannot deny this: how do they then bear the world in hand, that the breach among us was for the understanding of *Math. 18.17?*

Touching their Treatise on *Mat. 18.17.* the causes why I have not answered it are. *1.* When others heretofore (as namely Mr. Smyth) wrote against the truth wch they formerly professed: we all thought best not to answer, til the second and third time we were excedingly provoked: for we considered how the common adversary would rejoice at our intestine troubles. The same I minded here▪ and these men should (if they were not partial) have doon the like. 2. I had experience, in former dealing with M. Smyth, of his unstayednes, that would not stand to the things which himself had written: I mind the like in these Opposites, who are not settled for the constitution of their Church and Ministry, upon any ground that I know of, unless it be popish succession. Their former writings about the Church and ministry, and their present estate, will not stand together. Seeing those books are unanswered by others, they should answer them (if they can) themselves; and show us by God's word what is allowable, what disallowable in them. Till they do this, who would willingly deal with them? 3. Ther are 9. reasons in that our Apology to confirm the power of the Church now in question: the foresaid Treatise dealeth but against one of them, leaving the rest there, and whatsoever is written of that argument in other our books, unanswered: what reason have they to cal so upon others to write, when so much is already written? If they yield us the cause, upon the other reasons, we will not strive about the meaning of one scripture, as before we shown.

4. The meaning of *Mat. 18.17.* is handled by Mr. Robinson against Mr Bernard (whose book, our opposites so much respected,) and the false gloses upon that text, sufficiently refuted: why do not these men answer the things there written, but cal still for more; as if all men

must leave other studies, to follow them in their hunting for preeminence. 5. I have had intelligence of Mr. Robinson's further purpose to answer in particular that their treatise, as occasion shall be given. And in deed, I for the love and respect that I have always had to these now opposite brethren; have desired their conviction rather by others then by myself; who are both better able to perform it, and are likely to be more regarded then I, and to do it with less public scandal to the world: who desire nothing more, then to see us, that were so nearly joined, to sharpen our penns one against another. Thus have I been stayed hitherto, though now as the things in that Treatise are repeated in this their *Advertisement,* I shall discover also the insufficiency of their reasons there alleged.

Now as the Advertiser showeth by examples of troubles in •hurches heretofore, that the godly wise should not be offended at these dissensions: accordingly do I desire all sincere hearted for to walk. And further that he himself with others, would look into the 3. particulars that he allegeth. *1.* For the troubles in Corinth, the Apostle composeth by showing the Church their place in Christ above their ministers, *1. Cor. 3.21.22.23.* which might also if it were well observed, end the strife that is now among us.

2. The contention about Easter, as it was evil in itself, being about men's traditions: so was it as ill carried. For they learned not to redress things as Paul before taught, *1. Cor. 3.* but contrariweise as Jerome after telleth us▪ *by setting up one Elder about others, that the seeds of schisms might be taken away.* Which human wisdom furthering the mystery of Antichrist so far prevailed, that about this their Easter strife, *Victor* Bishop of Rome, determined to have excommunicated the East churches, and had doon it, but that Irenaeus blamed him and stayed it. Thus ambition having wrung the power first out of the whole Churches hands into the Elders only, and then out of the Elders hands jointly, into ones alone: began to work factions and styrrs in the churches, worse then ever before.

3. The troubles which they speak of, in the English church at *Frankford* in Q. Mary's days, is even a picture of our present calamities, and worthy of perpetual remembrance. For there when *M. Horn* the pastor with his fellow Elders usurped authority above the church; they were well withstood by the body of the congregation, among whom were sundry men of wisdom and learning. And to appease that strife, by the Magistrates counsel they agreed upon articles, which directly overthrow the errors so stood for by these our opposers. For thus the printed Discourse of the troubles of that church saith.

The Discipline reformed and confirmed by the authority of the church and magistrate.

Art. 38. The ministers and seniors severally and jointly, shall have no authority to make any manner of decrees, or ordinances to bind the congregation or any member thereof: but shall execute such ordinances and decrees as shall be made by the congregation and to them delivered.

44. The ministers and seniors elect, have authority as the principal members of the congregation, to govern the said congregation according to God's word, and the discipline of the church: and also to cal together and assemble the said congregation for causes and at times, as shall to them seem expedient. Provided always, that if any dissention shall happen

between the ministers and seniors, or the more part of them, and the body of the congregation, or the more part of it: and that the said ministers and seniors in such controversy, being desired thereto, will not assemble the congregation; that then the congregation may of itself come together, and consult and determine as concerning the said controversy or controversies, and the said assembly to be a lawful congregation, and that which they, or the more part of them so assembling, shall judge or decree, the same to be a lawful decree and ordinance, of sufficient force to bind the whole congregation, and every member of the same.

46. Item in case some do depart [out of the said congregation] that yet not withstanding, those which still remain, (if they be the greater part) to be a lawful congregation: and that which they or the more part of them shall decree, to be a lawful decree, of force to bind the whole body, ministers, seniors, deacons, and every other member or members thereof without exception.

53. If any of the congregation be offensive &c. to any of the brethren, so that the offense be private, he is first brotherly to admonish him alone. If that do not prevail, to cal one or 2. witnesses. If that also do not prevail, then to declare it to the ministers and Elders, to whom the Congregation hath given authority to take order in such cases, according to the discipline of the Church.

54. Ther be 3. degrees of ecclesiastical discipline: first, that the offender acknowledge his fault, and show himself penitent before the ministers and seniors. The 2. that if he will not so do, as well his original crime, as also his contempt of the ministers &c. be openly declared by one of the ministers, before the whole congregation &c. The 3. that if he remain still obstinate before the whole congregation, after a time to him by the whole congregation limited to repent in, he then shall be openly denounced excommunicate: which excommunicatiō, seeing it is the uttermost penalty of ecclesiastical power, shall not therefore be executed until the matter be heard by the whole Church, or such as it shall specially appoint there unto.

62. If all the ministers and seniors [which have authority to hear and determine &c.] be suspected, or found parties, or if any appeal be made from them: that then such appeal be made to the body of the congregation, the ministers, seniors, and parties excepted: and that the body of the congregation may appoint so many of the congregation to hear & determine the said matter or matters, as it shall seem good to the Congregation.

65. That the Ministers and Seniors, and every of them, be subject to ecclesiastical discipline, and correction, as other private members of the Church be.

67. If any controversy be upon the doubtful meaning of any word or words in the discipline; that first it be referred to the ministers & seniors. And if they cannot agree thereupon, then the thing to be brought and referred to the whole congregation.

These and the like things were agreed of by that church, to suppress the exorbitant power which the ministers then challenged: whereby the reader may see, *1.* what the learned and

most conscionable of the church of England held heretofore: which if they had continued in, would have freed them of all antichristian prelacy, the bane of so many churches. 2. That this opinion of the churches power above the Elders, is not new, or first professed by us, as some do reproach us. 3. And that these Advertisers, which now oppose against us, if they had looked upon the examples which themselves allege, might have seen their errors resisted by others, against which the Lord hath now called us also to witness. He vouchsafe to be with us in this business; and guide my heart and hand, to defend his truth.

Of the Letter by *M. Johnson* answered and published, and by *H. Ainsworth* now defended. Wherein the Articles of difference between both parties, are set down and discussed.

THree things are to be treated of. 1. The points wherein they are gone frō their former profession. 2. The points wherein they now charge us to differ from our former profession. 3. The conditions of peace, which they refused.

For an entrance into this controversy, M. Johnson gives 5. observations. *First, that we left them upon two particular matters, (concerning the Churches government▪ and the exposition of Mat. 18, 17.) & do not directly keep to them as we ought, nor answer the things printed.* I answer: this their beginning is ambiguous and fraudulent. The *churches government,* is sometime taken largely; sometime strictly: sometime it is spoken of Christ, *upon whose shoulders thegovernment is*; and hereof there was no controversy. Sometime it is spoken of the ministerial ruling and governing the church by Elders: neither of this do we make any question; but hold (as heretofore) that Christ governeth his church outwardly by their ministration. Sometime men use it generally for the whole outward polity, power, and (as many cal it) discipline of the Church: and about this in part our controversy was. But I will manifest the fraud. We in our published writings, distinguish the *government,* and the *power*: acknowledging *government* to be by the officers; but *power* in the whole body of the Church. And for this point of *power,* are 9. reasons set down, whereof one is drawn from Christ's speech, *Mat. 18.17. tell the Church.* Apol. pag. 62.63.

Between these two is the matter so conveyed, as while we plead for the churches right and power, we are said to oppugn government: and when we yield the Elders to govern, they thereby would inclose the whole power in their hands; as in the further handling of these things shall appear. But if a church have one minister only, he is to teach and govern them by the word of God: yet is not any one man a Church, neither hath the power of a Church. Yea this distinction is in one particular, by themselves acknowledged, in the same book: *it is* (they say) *undeniable, that to give voices in election is not a part of government, or a duty peculiar to the governors of the church, but an interest, power, right and liberty, that the saints and people out of office have.* Very well said; whereupon we infer also, that to give voices in deciding of controversies, and judging of sinners, is not a part of government, but a power and right that the saints out of office have. The Elders are to teach direct and govern the church in election of officers; they are to do the like in judging & excommunicating wicked persons, and in all other public affairs. Of the exposition of *Mat. 18.17.* and why their Treatise was not particularly answered, I have spoken before: & the special things therein, are in this treatise repeated, and so shall be here answered.

2. Their second observation I like well, & yield unto; that men may change and redress, according to God's word, things that are amyss: but withal, I would have them, 1. plainly to acknowledge wherein they erred, and what they stablish for truth; and 2. to take away by God's word, the reasons whereupon they built before. Which wither these our opposers have doon as they ought; I leave it for the discreet reader to judge by their writings, compared with those which were published heretofore to the contrary.

3. The third, for *the churches government by the officers,* is that which we always have and still do yield to, as even now I shown. As for our former practice altered, and as he saith, by me acknowledged: touching the order and manner of the practice in one particular, I grant it; but for the *power of the Church,* whereof we treat, I deny it. There never was such a practice in my days, as whereby the *Elders* should be esteemed the *Church,* and to have the power of the same.

4. The 4. observation is that *our exceptions are such as the Anabaptists would object in much like manner.* Yet doth he not show this so to be: and I know, for their successive Ministry, they are nearer the Anabaptists than we: & both for it and other points, they build upon the very grounds of popery, as after shall be manifested. But what do we *except*? is it not from our former Articles, and Apology confirmed by scriptures, from which these are departed: in penning also whereof these that thus write, had a principal hand? So they do hereby not only join with our common adversaries, who intwite us with Anabaptistry: but impute *weakness* to their own former writings and cause, wherein more strength of truth hath appeared then ever they shall be able to pul down, howsoever they may assayl it.

The 5. observation is a mist cast before the readers eyes, a collection of 7. things wherein they would make men believe, we are gone from that we held heretofore. The error whereof I will show hereafter when (as order requireth,) I have examined the answers that they make for themselves, to these our Articles, which now next follow.

The first point of difference: in the Letter.

1. Whereas we had learned and professed, that *Christ hath given the power to receive in or to cut off any member, to the whole body together of every Congregation, and not to any one, or moe members sequestered from the whole:* now we have been lately taught, that the Church which Christ sendeth to, for the redress of sins Mat. 18.17. is not to be understood of the whole body of the Congregation, but of the Church of Elders. And it being granted of all, that with the Church is the power, the Elders being the Church, have the power, and so not the whole body of the congregation together.

And in the copy which Lawne printed.

The 24. Article [of the Confession of our faith,] (confirmed in our Apology, pag. 60.62.63.) professeth that the power to receive in, or to cut off any member, is given to the whole body together of every Christian Congregation, Mat. 18.17. &c. These have pleaded for the Eldership to be the Church, Mat. 18. and to have both rightful power and able power to excommunicate, though without & against the consent of the body of the Congregation.

The scriptures to confirm our former doctrine and practice, are in our Confession, Psal. 122.3. Act. 2.47. Rom. 16.2. Mat. 18.17. 1. Cor. 5.4. 2. Cor. 2.6.7.8. Levite. 20.4.5. & 24. 14. Num. 5▪ 2.3. Deut. 13.9.

The reasons in our Apology are nine, the first referring to proofs of former positions, the other 8, confirmed by sundry arguments doctrines & practices gathered from the Prophetical and Apostolical scriptures.

For answer hereunto, their *Advertisement* telleth us many things. First of their *Treatise* published on *Mat. 18.17.* touching which, I also have spoken before. Neither is this point of the *Churches power* therein plainly handled, but closely carried: neither is there anything at all said, to take away the other 8. reasons, in our Apology. Let the reader compare the writings, and judge. There be also things formerly written both by others and by them selves, touching this of *Mat. 18.* and things lately published against M. Bernard about it: to these they give no answer at all, yet cal they upon us to write more.

2. Secondly they carp at this phrase, *the Church of Elders*; and would have it the *Congregation* or *Assemble of Elders*: saying that so men might *sooner perceive the vanity of our error.* And that I myself elsewhere show the word is sometime used for an *Assemblie of Elders.* I answer; 1. If they will rase the word *Church,* out of the Bible, as unfit, they may do so in *Mat. 18.* and in this controversy: or else they must give us leave, to keep wonted known words, which help men to discern the truth of matters. 2. Neither show they any one scripture for the phrase they would have, the *Congregation of Elders*: neither did I ever show or could see the word *Church* so to mean in all the New Testament: but in the old (which now is changed,) I have observed it in some few places. 3. But be it *Church* or *Congregation,* I will not much contend: yet I know their eyes will dazel that look hereby to *discern* in our doctrine either *vanity* or *error.* Albeit I confess these our opposites, have the Papists on their side; for so Card▪ Bellarmine expoundeth this *Tel the Church,* that is the *Prelate,* or the *Congregation of Prelates*; & Stapleton interpreteth the *Church, Mat. 18.* to be *the Ministers.* 3. Thirdly, they observe that the scriptures of the old testament are quoted for our 24. Article, as *directly carrying us for this matter to the Church of Israel; which now we would not be brought unto. &c.* I answer; the first is true, for the scriptures cited do show that the people were interested in those public actions with their magistrates: and therefore there is no reason that now there ministers should claim the whole power to themselves. The latter is untrue; for we did *consider and decide the matter between us,* by the scriptures of the Old Testament, compared with the new, and so are still ready to do. But always with observing the differences between the state of the church then & now; which are many, as the Apostles do teach us. *Heb. 8. & 9. & 10. chapters. Gal. 4.1.2.3. &c. Heb. 12.1•.—28.*

4. Their last observation hath two branches: the 1. *that the power of receiving in & cutting off in Israel, was to be performed according to order; and not to weaken but to stablish thhe Elders authority.* This we willingly grant: neither ever doubted of. But we observe withal, a deceit which they couch under this name *Elders*: which usually in the Old Testament, is given to *Magistrates*▪ which are also called in respect of their authority *Lord's, Princes, Judges,* yea and *God's, 1. Sam. 23.12. Num. 21.18. & 22.7.8. Deut. 19.17.18. Exod. 21.6. Psal. 8 2.* and by the Apostles

they are called •*owers* (or *Autorities*) and *Glories,* (or *Dignities,) Tit. 3.1. 2. Pet. 2.10.* But the name *Elders,* now in the Church of Christ is given to the Ministers, *1. Pet. 5.1.* who are forbidden to *exercise authority,* or to be as *Lord's* over God's heritage, or to be called by such stately titles, *Mat. 20.25.26. 1. Pet. 5.1. Luk. 22.25.26.* They streyn therefore too far, which will proportion the authority and power of the Elders that should stand and minister to the Church (as did the Priests and Levites:) with the authority of the Elders the Magistrates, that late and judged in the gates. *2.* The second branch of their observation is, that *we must not be strangers from the policy of Israel; Ephe. 2.12.* &c. I answer, by *polity,* they mean not, I hope, the inward faith which Israel had: but the outward order of administering in that Church: otherwise they reason neither properly nor to the question in hand. Yea in this very place the Apostle distinguisheth the *polity,* from the *covenants of promise.* And so I deny that we are bound now to keep the polity of Israel; neither doth the Apostle mean any such thing. For he putteth the Ephesians in mind of their estate being paynims, when they were uncircumcised, without Christ, without Israel's polity, without covenāts of promise, without hope, without God. But now in Christ they were united & brought *near*; but whereunto, to *circumcision*? nay, he saith elsewhere, *if they were circumcised Christ should profit them nothing*? or, to the ordinances of worship in the Temple? nay, for he saith *we have an alter, whereof they have no authority to eat, which serv in the tabernacle.* Or were they now to go up, as did the Tribes to the earthly Jerusalem, where *thrones of judgment were set, thrones for the house of David?* nothing so, for Christ was to destroy both *City* & *Sanctuary*; so to force the Jews to an end of their polity. But now the Ephesians were come *unto the Father, by one Spirit,* and unto Christ, who *abrogated through his flesh the hatred,* that is, *the law of commandments,* which stood *in ordinances*; and was faithful, as Moses, in all his house: and to be citizens with *the Saints and howshold of God*; which are built, not upon Moses polity that is doon away, but *upon the foundation of the Apostles and Prophets,* that is the doctrine which they taught of Christ and of the ordinances of his Testament, which is *a kingdom that cannot be shakē,* as was the common-wealth of Israel according to the flesh. Look therefore what polity the Apostles have taught and taken from the Law; or Moses & the Prophets foretold should continue under the Gospel, so much will we retain, the rest we leave to Jews & Iewishly affected. And these are the things which they have answered to the first objection in the Letter: which whither they have proved the *Elders* now under the Gospel to be the *Church* which is to judge of syn and sinners, and to have *power* as the Church, in their own hands; let all indifferent men judge: as also what cause they had to conclude that we oppose *against Israel, Moses and the Prophets,* and to cry out against us as they do, that *such is our error, and so great is our transgression and iniquity.* But because of the printed copy, they set upon us afresh, with many *observations,* and *questions,* and by matters, with longsomnes enough: whereas a few sound arguments, would much better have cleared the controversy, and contented the reader. They observe *1. that the scriptures of the Old Testament are quoted in our Article, as well as of the new. 2. That Mat. 18. is to agree with the other scriptures cited. 3. That it must be understood with proportion to the manner in Israel. 4. That therefore their understanding is according to the ancient faith; and not ours, who would make them strangers from Israel, and would persuade them that Christ's doctrine in Mat. 18.17. is a new rule &c.*

I answer; these are in effect the things we heard before, and which in my answers I have partly granted, partly refuted. *1.* The *proportion* they speak of, is a *disproportion* concluding from *Magistrates* authority in the Common•wealth▪ to *Ministers* in the Church; which is against Christ's doctrine *Mat. 20.25.26.* And if they will not learn it of Christ, they may learn it of Cato, an alien from the common wealth both of Israel and of Christ, who yet said to such *Jt becomes yow to be mindful of your condition, that yow are not Magistrates but Ministers.* 2. It is a main pillar of Popery, to proportion the Church now, in the outward polity to Israel. The Rhemists would have the *the see of Rome, in the new law, to be answerable to the chair of Moses.* Cardinal Bellarmine maketh his first argument for the Popes judging of controversies, from the *Priest* & *Judge* that was appointed in the Law, *Deut. 17.* And as Moses sate as Prince of the Church, and gave answer to all doubts arising about the Law of God, *Exod. 18.* so by proportion he will have now in the papacy. And in deed, for show, the papists proportion to have one supreme court above all, to end weighty causes and appeals; more resembleth Israel, then doth these men's Eldership in every particular Church. 3. It is an argument that others (except papists) have disclaymed. D. Bilson, (whose learning and goodwil hath holpen the prelacy as much as any man's, and whose understanding of *Mat. 18.17.* these our opposites in some points do now follow,) he confesseth that to reason *from the Magistrate to the minister, from the sword to the word, from the law to the Gospel* &c. *the leap is so great, that cart-ropes will not tie the conclusion to the premisses.* D. Whitaker's, D. Junius, and others, refuting the Papists, disallow the reasons drawn from the law, and magistracy of Israel; which these our opposers make their chiefest bulwark. M. Cartwright answering D. Whitgift, saith *the argument is not good from civil government to ecclesiastical.* When Bellarmine allegeth the civil Monarchies to justify the ecclesiastical: Junius answereth, *theexāple is altogether unlike, of temporal empire and spiritual ministry: between these, there is not, neither ought, neither can a proportion or comparison be rightly made. 4.* It is an argument that is yet hid, and by our opposites themselves unmanifested how the proportion they speak of, shall be shaped. For in Israel there were Magistrates in the cities, & Priests and Levites, in the Tabernacle, and Ministers in the Synagogues. Let them show us who now are proportionable to the Magistrates, who to the Priests; and who to the Ministers in the synagogues. The Magistrates also were of sundry sorts, as *Elders, Heads, Judges,* & *Officers.* The *Judges* again differing both in number and power. In all the cities throughout the tribes, were *Judges,* (which the Jew•doctors call the *lesser Sanhedrin* or *Session,* and say it consisted of 23. Judges,) and *Officers* which they say were weaponed, and executed the Judges sentences. In the chief City Jerusalem were also Judges and Priests, for the weightiest and hard causes: this they called the *great Sanhedrin,* or *Session,* and it had 71. Judges, of whom first Moses was chief, and *sucsessively,* one called *Nasi* the *Prince,* next whom they place *A•beth di••,* the *Father of the judgment hall,* besides other officers as two Scribes to write the causes of the condemned & the absolved: *Sh•lc••h ••th din,* the *Messenger* (or *Angel) of the Court,* even as there was also in other cases *Shelia•h •sibbur,* the *Messenger* or *Angel of the Church* or *Congregation,* in the synagogues: whereunto it may be thought that in *Rev. 2.1.* &c. hath allusion. Again they make another *courtof three,* for lesser strifes and money matters▪ called *d•ies m••monoth*: the lower Synedrion of 23. judged matters of life and death *di••i nephashoth*: & the high Senate of 71. judged weightiest matters of state, of wars, of a Tribe, of a False prophet, of appeals brought

&c. Also among the Priests and Levites, there were divers orders and functions, some chief, some inferior, some ministering in the sanctuary by course, some overseers and judges, some Musicians, some Tresurers, some Porters &c. In the synagogues there were always lecturers and preachers of the law and prophets, in every city, and in Jerusalem itself were many synagogues, besides the Temple there. Now they that would proportion their power with Israel, showld show whither they mean all these fore-spokē, or but some. They should tell us to whō the Pastor is proportionable, to whom the Teacher, to whom the ruling Elders. And seeing they will have that rule in Mat. 18. to be as it was in Israel, they should tell us to which of those Synedrions, or Priests, or Rulers, Christ sendeth. Whiles these things are not cleared, but we are told generally of a p•oportion with Israel, we are led as in the clouds; and know not into what errors we may fall.

5. They refer us in the beginning of their Treatise on Mat. 18.17. to a place in Mat. 5.22.23. &c▪ *where Christ* (they say) *teacheth the offending brother how to carry himself, as in Mat. 18.15. &c. he doth the brother offended: & that in both places Christ showeth to whom the offender may be brought, viz, to the Church or Congregation Mat. 18.17. to the Synedrion or sitting of Elders, Mat. 5.22. which must be either all one with the other, or ells how should his hearers then understand him, or these things then be observed, or these two places be reconciled?*

I answer; Christ might far better be understood then, then our opposites may now: his words are clear, but not to the purpose that they cite them. Christ there speaketh not of men judging on earth, but of God's judging in heaven. For men had not power to condemn to *hell fire,* there spoken of: neither could they by Moses law, condemn a man to death for *unadvised anger,* as Christ there God would do: neither was every mā, that called his brother *Raka,* to be brought to the *Synedrion* at Jerusalem, the lesser courts in the cities, could hear and end such matters. The Jew Doctors say, that *such as bring an evil same* on their neighbors, were to be judged, *by the Court of 3.* or by that *of the 23.* but for the high *Synedrion,* both they and Moses law show it was for the more weighty and difficult cases. Our savior in Mat. 5. interprets the law otherwise then did the scribes. They said, *whosoever killeth shall be culpable of judgment,* that is, he should die by God's law: and further then outward actual murder they went not. But Christ showeth 3. kinds of kylling otherwise then with the hand: the least whereof, even *unadvised anger,* should be punished with death by God; and as it did increase and show itself in evil speeches, so should their punishment be increased in hell: which he setteth down by allusion to the sundry civil judgments in Israel. And so he proceedeth to teach men the true keeping of the law, by love and reconciliation; without which they should be cast into *the prison* of hell: how ever such sins were not punishable by men. But in *Mat. 18.* Christ speakketh of judgments *on earth,* in this life; and that not of the civil punishments by the Magistrates sword; but of *binding and loosing* by the word of God, to be performed by *the Church,* that is, (as Paul showeth) the ecclesiastical assembly gathered in Christ's name. Wherefore the *church* in Mat. 18▪17. is not the *Synedrion* in Mat. 5.22. as these would have it. Or if it be, then is it meant of the Magistrates, and not of the church ministers, unto whom these would now draw it. For, were the Ministers and preachers of the law in the synagogues; judges in the synedrion? *Sheliach Isibbur, Angelus ecclesiae, the messenger of the Congregation,* was he the chief of the synedrion, as the *Pastor* (who they say is

Angelus ecclesiae) is now chief in the Eldership? If Christ must needs speak to the understanding of the Jews, and order his Church like their common wealth; there must be more then one court or Synedrion; and he could not give that to 2. or 3. gathered anywhere in his name, which belonged to the Senate of the Realm.

6. So whereas they say *we would persuade them Christ's doctrine in Mat. 18.17. is a new rule which Israel had not*: I think it will be good for them to yield unto this persuasion. For the Elders in Israel, to whom they refer us, by *Psal. 82. Josh. •0.4.5.6. Num. 35, 12.24.25. 29. Deut. 19.11.12.16.17.* and other like places, being Magistrates, that had power of life and death; if Christ sendeth unto such, the Ministers of the Church, I hope will not intrude into their places. Wherefore either let them acknowledge the New Testament, to have new rules and ordinances: and that the kingdom being changed as well as the Priesthood, there must needs be *a change of the law* thereof also: or else, let them leave it to the Magistrate, unto whom it belongeth.

Next this, they give us a distinction *between the sentence of excommunication, and between the execution thereof. As in Israel, the Elders, & Priests, had a rightful power to give out the sentence of death & of leprosy according to the law, without asking the people's consent, yea though it should have been without and against it; Deut. 1.16. & 17.8.12. & 24.8. with 2. Chrō. 26.16.20. Levite. 13. &c. and then it was for the people to perform the execution accordingly: so the Elders now may by office give out the sentence of excommunication according to the law of God, & the people should accordingly put it in execution, by avoiding the excommunicate persons til they repent.* I answer; this comparison is faulty many ways. First, it speaketh only of *a rightful power,* whereas the thing they should answer to, is both *rightful and able power,* as themselves once distinguished: or let them say, whether the Church that Christ sendeth to for redress of syn, hath not *able power* to excommunicate. *2.* Secondly it matcheth the power of the Ministers in spiritual things, with the power of the Magistrates in civil things: which what is it, but to make the one Lord's spiritual, as the other are Lord's temporal; according to the Popish hierarchy? 3. Thirdly it misseth in the proportion of the Priests judging leprosy; for God's law in Lev. 13.2. is, that the suspected person should *be brought to Aarō the Priest or to one of his sons the Priests*; and the Priest should look, and pronounce him unclean, or clean, as he discerned it. The proportion hereto now, is one Bishop or Minister, rather than a Church of Ministers: for if one Priest might judge then, why may not one Minister judge now? Do not the Papists, which allege this very example, and apply it to one Priest: make a fitter proportiō, then they that deny this power unto one, and yet apply it unto many? 4. Fourthly, thus far I grant this proportion, that as every Priest then might according to the law, declare what was leprosy: so every Minister now, may and ought by the law to declare what is syn and heresy; and this though it be without and against the consent of the Church & of all the world. *Ezek. 3.17,— 21.2. Tim. 4..1.2. Tit. 1.9.* But as then, not the priest only, but the children of Israel, put every leper out of the host: so now, not the minister only, but the childrē of Christ, the church, are to put the wicked out frō among them, as the Apostle showeth. *5.* Fifthly, if the Elders the Magistrates, might (as these men say) give sentence of death against a man, though *without and against the people's consent*; & then it was for the people *to perform the execution*: then that people, I say, were in great subjection and servitude to their Elders, that must execute that man, to whose death they cōsented not: and to shape the Ministers power now accordingly,

is to make them Lord's, and the Church their subjects and servants: yea the Pope himself never had men in greater slavery. I know, when God's law condemned a man, if it were shown by all or any one of the Judges, or Priests, or Prophets, yea or Israelites; the people should in order have executed him: but oft times the heads of the people judged for rewards, the Princes as Lions, the Judges as Wolves devoured them, the Priests polluted the sanctuary, and wrested the law. And then the people of the land, whose duty also it was to look to open wickedness, were neither to follow the many nor mighty in evil. And that the Judges had power to put any man to death, whom the people judged innocent, I find not, but would see it proved. I find how in Naboth's case (though it were a wicked fact,) there was a solemn fast and assembly of the people with the governors: how in Jeremiah's case, he was accused to the Princes and people, made his defense to princes and people, and was acquitted by princes and people. When King Saul sware that Jonathan should die; the people sware the contrary, & saved him from death: when the high priests & scribes would have killed Christ, they feared the people, *Luk. 20.19. & 22.2.* and the people as well as the rulers, were called before Pilate about Christ's death, *Luk. 23.13.* and by their voices prevailed, *Mat. 27.20.22.25.26. Luk 23.23.* So that to prove the Ministers sole power now, for to cut off a man from the Church, by the Magistrates power then to cut off a man from Israel, neither is the proportion just, if it were so, neither yet is it manifested that so it was in Israel. 6. Sixthly, the proportion which they here make, is so misshapen; that I marvel wise men would ever bring it forth to the view of the world. For they make the *avoiding of the excommunicated person* by the people, to be *the executing of the sentence of excommunication*; whereas this censure is properly executed by him that in the name of Christ and with consent of the Church, *delivereth the wicked man to Satan,* as the Apostle willeth, *1. Cor. 5.* which being doon, the man is certaynly excommunicated, whither the people avoid his company or not. And if they otherwise here understand the word *execution*; they do but deceive the reader with an equivocation.

This their other example of *the sentence of death,* and the *execution* thereof, will plainly manifest. For Pilate *gave sentence* of death upon Christ; the souldjers that killed him with nails and spear, they executed the sentence of death, as we commonly speak and understand. Then Joseph of Arimathea and Nicodemus, embaulmed him with myrrh, wound him in a sheet, and laid him in grave: shall we say that these two now were the *executioners* of Christ; because they carried themselves towards him as towards a dead man? Or if any refrained from touching a dead man that had been hanged, least by him they should be polluted: did they here by *execute* him? No more do they properly *execute the sentence of excommunication,* which avoid the company of one excommunicated. 7. But because all the weight of their wrested *proportion* frō Israel, is couched herein: let us look upon it a little more. In their Treatise on Mat. 18. there they say: *in Israel, such as would not hearken to the Priests and Judges, were to die by the hands of the people, Deut. 17.* Again they say, *delivering to Satan,* in *1. Cor. 5.* is in stead *of death in Israel. Levite. 20.11.* By this, one would think, that the *people* now should deliver a wicked man to Satan, when the Elders have judged him worthy: otherwise, how stands the *proportion*? But they mean nothing less: for a little after, they tell us, *in the Churches excommunication, there is the giving of a sentence judiciarie, which pertaineth to*

government and authority; there is also in particular, a delivering to Satan, by the power of our Lord Jesus Christ &c. which likewise implieth authority; & that it is proportionably answerable to the taking away by death &c, that it is a special use of the keys given by Christ to the Apostles; that the force hereof is such, as thereby a man is not only cast out of that particular Church whereof he was a member, but is cut off & excluded from all churches upon earth: as on the contrary by baptism, we are entered into communion with all Churches of Christ in the world. By these things compared together, we may observe: 1. that the church elders may by their sole authority give *judiciarie sentence,* that a man shall be excommunicated: answerable to the Magistrates in Israel, that gave sentence a man should be put to death. 2. That the Elders may also by authority in particular *deliver a man to Satan* by the power of Christ; which is *proportionably answerable to the taking away by death*: which in Israel, themselves grant, was to be doon *by the hands of the people.* Thus do the Elders now challenge by proportion in the Church, that which belonged both to Magistrates and people in the common wealth. But because they fear the people, they shape them this deceitful proportion, that their *avoiding the excommunicate person,* is the executing (or *putting in execution,* as they ambiguously speak) of the sentence: answerable to the people's stoning of a malefactor in Israel; how fitly, let all that have understanding judge. For whether the people avoid him or not, the man is judged and delivered to Satan, and so cut off from the church: as on the contrary, when one is baptized by the minister, whether the people keep company with him or not, he is made a member of the church: and as a man beheaded in Israel, was surely dead, whether the people refrained from touching him or no. 2. Again they give no more to the people of that Church whereof he is a member, then to the people of all other churches, that are bound to avoid the excommunicated person, as well as they. 3. Yea they give hereby their people no more power, then the Pope doth to his marked servants; for he also will have the people *avoid* such as he doth *excommunicate*: and if this be the boasted right and liberty of the people, they had as much in the greatest bondage of popery, as now when they are carried thus blindfold by *propertions.* But they tell the people, *that if any can except against the Elders proceedings they shall be heard.* I answer, First before whom and unto whom, shall any man *except against the Elders*: is it not before and unto the Elders themselves? And is it meet that they should be judges in their own cases? In Israel when any complained of wrong in the Synagogues or Cities, there was an higher Court to control unruly Elders, and to help the oppressed. But now 2. or 3. Elders in a Church, bearing themselves upon their forged authority from Mat. 18.17.20. may be lawless; and who shall let them in their proceedings? Secondly, how should the people except, when by these men's doctrine, they are not bound to be present at the hearing and deciding of the controversy: will it not be a just blame upon them, if they except against a matter, which they have not heard discussed? Thirdly, when the party accused shall except against the Elders proceedings, (as commonly he will do, for if he acknowledged himself to have sinned, he should not need to be excommunicated:) may the people now require to hear the case debated between the Elders and him? nay, they plead in their Treatise on Math. 18. saying, *But where hath the Lord appointed a rule of further proceeding, beyond that of the Elders & governors, for hearing the brethren's causes, and judging between a man and his brother? &c.* And again, *the Elders also are the Churches officers, &c. so as when they have heard, examined, admonished, and judged according to the word of God, it is to be esteemed as doon by*

the Lord and the Church &c. Thus let the mā except what he will, the judgm^{t} is at an end, the *Lo: hath doon it,* the *Church hath doon it,* because the *Elders* have doon it: and it must be presupposed, that they have doon it *according to the word of God,* though the man except never so much: and though the scriptures foreshow of judges that were *wolves* not sparing the flock, and latter days abundantly confirm the same. And thus when a Naboth is condemned by wicked Elders, if any except on his behalf, they will take him in a snare that reproveth in the gate: perhaps he shall hear it said, *by what authority do you speak?* &, *are you one of the Church spoken of in the 1•. of Matthew?* for the Elders have power to deal with him also that shall except, and can easily bring him within the compass of a *contentious person,* or an *oppugner of government,* and cast him likewise out of the Church; that a man sometime were as good take a Lion by the paw, as *except against the Elders proceedings.*

Next follow their many questions; and other matters imputed unto us: wherein we observe how when arguments fail them for their own cause, they seek to darken the truth, by casting clouds before the readers eyes. 1. First they ask, *whither in Israel the Lord abridged the people of their right and liberty* &c. I answer, No: but these men that by wrested proportions, give the ministers of the church, the power that Magistrates, Priests and people had in Israel; do abridge the people of their right, as before is manifested.

And for the further clearing of it, seeing there were diverse governors in Israel, as the Priests and Levites in the Temple; the ministers in the synagogues; the Elders or Magistrates at the gates of the cities, and these also divers and of unequal power, as before is shown: I ask of them again, whither now the Eldership of every church, be proportionable in power and government, unto all those governors: and if not unto all, unto which of them?

2. Secondly they ask, *whither the people have anymore right and authority in the churches government now, then the people of Israel had in those days.* I answer, they should not seek to entangle by ambiguity of terms. First, we give not to the people *government,* as before I have shown, but a right and power to observe and do all the commandments of Christ, touching his prophetical preistly and kingly office, by the Elders teaching guiding and governing of them in the Lord. 2. The goverm^{t} in Israel was diverse, by Magistrates in the gate, by Priests in the sanctuary, by ministers in the synagogues. To the Magistracy, all Christians are to be subject now, as they were then: for it is an human ordinance, tending to civil peace, and concerneth all men whither within the church or without, indifferently. The external Priesthood of Israel, is accomplished in Christ and now abolished, Heb. 7. yet in David's Kingdom, and Levies priesthood, there was a figure also of the kingdom and priesthood that Christ bestoweth on the saints. Who have as much more power and liberty in the Gospel now, than the Jews had; as the heyr when he is of years, hath more then in his childhood; *Gal 4.1.2.3.* yet always in order, and with submission to the ministerial government of their Leaders. And I ask of these again, whither the Christian Magistrates now, are not to have their voices with the ministers of the church whereof they are, in the admonishing & censuring of sinners ecclesiastically, and in other public questions and controversies of religion.

3. Thirdly they ask, *Whether the people of Israel were not Kings and Priests &c. as well as the Christian people are now, Exod. 19.5. Psal. 149.1. &c. with 1. Pet. 2.9.10. Rev. 1.6.* I answer, first as touching the cōmunication of their external kingdom and priesthood, it is evident, that the Israelites were not so the natural seed of David & of Levi, as Christians now are the spiritual seed of them in Christ, *Jer. 33, 22.* Secondly, for communication with the spiritual kingdom and priesthood of Christ by them shadowed, the Israelites were Kings and Priests as well as we, but with differences. For Israel's state and ours, are not simply opposed, yet do they differ in manner & degree. They were Kings and Priests as they were Christians, and partakers of the Anoynting, and that is, as they were under the New Testament. But they were not so under it as we are: neither are we so under the Old Testament as were they. They were heirs of the heavenly things, but as children, and so (as Paul saith) *under tutors and governors,* & *in servitude under the rudiments of the world,* until the time appointed of the Father, that is until Christ's coming. The scriptures which they quote, do confirm this. For the promise in Exodus 19.5.6. is legal, *if they kept* God's covenant; as in another place *if they* did his statutes, they should *live by them,* which Paul showeth to be a speech of the law, not of the gospel. Now that condition, Israel kept not, neither could: therefore not the law, but Christ *hath made us Kings and Priests, Rev. 1.5.6.* and until Christ came, Israel was kept under the law, as under a scholemaster, & had an external priesthood, which could give them no perfection, and therefore is abolished, and our state much bettered, as is shown at large, *Heb. 12.18, 19, 20.21, 22. &c.* as the prophets also foretold, *Jsa. 61, 5, 6. Jer. 33, 15.—22. Mal. 3.3.4.* & of this estate under the gospel, is the 149. psalm a prophesy, (though in their measure they then also fulfilled it,) and the place of Peter confirmeth it. Whereunto we may add the testimony of the Jews Rabbies touching their estate, under that scholemaster of the law. *With three crowns* (say they) *was Israel crowned: with the the crown of the law, and the crown of the priesthood, and the crown of the kingdom. The crown of the priesthood was bestowed upon Aaron and his seed, Num. 25.13. The crown of the kingdom, was bestowed on David and his seed, Ps. 89.36. The crown of the law, loe it is appointed stablished and confirmed unto all Israel, as it is written, Moses commanded us a law, the inheritance of the congregation of Ja•kob.* In that they all had the law to use so freely, & were so restrained frō the kingdom & Priesthood; it argueth their childhood: yet might they see by faith their inheritance in those types: how all Christians should by participation of Christ's anointing, be that seed of David and of Levi, promised *Jer. 33.22. Rev. 5.9.10. & 20, 6.* And here I also ask of our opposers, whither the Ministers of the Gospel, be Kings and Priests now, by their office of ministry in the Church.

4. Fourthly they ask, *whether the Churches power be not a ministerial power only.* I answer, the power itself is Christ's; and so royal or kingly: but all that the Church doth, is only to administer that power, under Christ. And I ask of them again, whether they think the Elders have the whole power, which Christ hath given to his Church.

5. Fifthly they ask, *whether the Elders power be not ministerial, under the Lord, in and for the Church.* &c. I answer, an ambiguous question cannot be answered til it be cleared. First this word *power* is large, and they must show how they limit it: for by comparing this question with the former, they seem to put all the Churches power into the ministers hand; which I deny. They have also misshapen the proportion of their power from the Magistrates of

Israel, as before we have heard; contrary to Christ's commandment, *Mat. 20, 25, 26. 1. Pet. 5.3.* Secondly the word *ministerial* is also diversely used: in a special sense, the Officers only are called *Ministers*; in a general sense the whole Church are *Ministers,* and do administer and dispose the manifold graces of God: & the word *Cohen, Priest,* given to all saints, doth properly signify a *Minister.* Thirdly for the Elders function, I grant it to be *ministerial under the Lord, in and for the Church*; but also unto, yea and *under the Church* secondarily, as the spouse of Christ, in that sense that Paul speaketh, *the spirits of the Prophets are subject to the Prophets, 1. Cor. 14, 32.* And I ask of them again, whether the Ministers of the Christian synagogues now, have anymore authority, then had the Ministers in the Jews synagogues, or then they to whom it was said, *Serv the Lord your God, & his people Israel. 2. Chron. 35, 3. Ezek. 44.11.* But here (before they have our answer) they conclude, that *therefore there is no weight in our objections about the Elders power, as if it were not the churches &c.* I answer, first they conclude not the question set down in the article, but because it was too heavy, they leave it and turn to other matters. Secondly they conclude with an equivocation in this word *power,* which is not in the same sense to be applied to the Elders, as it is to the body of the Church. Thirdly the Jesuits do in this wise conclude also for the Pope. For the power & government which they dispute for, is *notabsolute, but such* (they say) *as may be in ministers and stewards, 1. Cor. 4, 1.* And that the power which the Pope and prelates execute, should be the Churches power, it is the thing that they would have. So whereas our opposites tell us of the Elders power that *in deed it is the Churches*; the papists also tell us the same: but the more is their syn that deprive the Church of it, by ingrossing it into their own hands alone; thus did the Pope clime by steps unto his primacy. *And it is* (say they) *to be ministered by the Officers*: but not (say I) by them only; therein is the deceit. The whole Church is *akingdom of Priests,* that is of *ministers*: who are to be guided and governed by their Officers, (called also *ministers* in more special manner,) for the holy and orderly practice of the power. And thus the Prophets foretold the state of the Christian Church, saying, *strangers shall stand and feed your sheep, and the sons of strangers shall be your plowmen and dressers of your vines; but ye shall be named the Priests of the Lord, & men shall say unto you, The Ministers of our God.* Where the Officers of the Church are compared to pastors & husbandmen, (as the new testament also cōfirmeth,) which should be of the converted Gentiles: and the Church itself, is the Lord's priesthood, and his Ministers.

Sixthly they ask, *whither we in the Churches government, as the Anabaptists in the sacraments would not make them aliens from the common wealth of Israel, &c.* I answer, this was in their fourth observation before, and there is by me answered, I trust without *absurdity,* or *ungodlynes, errors* or *evils,* all which they here insinuate against us, for to fill up their measure. But here again the reason deceiveth the reader, for in stead of *common-wealth* or *polity,* they bring in *one body, one Lord, one faith of theirs and ours: &c. Ephe. 2. &c.* Al this we grant: but the outward *polity* & *government,* we deny to be the same, it being changed by Christ both for *City & Sanctuary, Dan. 9.26.* There was always one *Lord* & *faith* of the Church: but not always one *polity.* The kingdom and priesthood were first executed by one person, as in Melchizedek: afterward these functions were divided, & Kings might not do the Priests work. Also the civil government in Israel was changeable, sometime without a King,

sometime with one: yea sometime by hethen Kings, as Nebuchadnezzar, Cyrus, &c, to whom the Israelites were bound to be subject, but not so in their sacraments: that there is no just consequence to be drawn frō the one of these to the other. We rather may ask of our opposites, whether they as the Papists would not draw us frō the testament of Christ, (who was faithful as Moses in all his house,) to the Jewish polity now abolished. And let them tell us whether there may be now Archbishops, over other Bishops and Ministers, as in Israel there were Archpreists over other Priests and Levites; or a superior court to hear the appeals from particular synagogues & cities now, as was then: and whether the ministers of the Church, now, may be captayns of politik armies, as Benajah son of Iehojada the chief Priest, was general of the field in Joab's room? Such orders have been heretofore in Israel.

Seventhly they ask, *why we speak not of ourselves, what we pleaded to be the church spoken of Mat. 18, 17. &c.* I answer, because our plea is already set forth in sundry books, as the *Discovery,* the *Re•itation* of M. Gifford, the *Apology,* the *Treatise of the Ministry* against M. Hildersh the *Answer to White* &c. And I ask of them again, why they answer not the things already published in so many treatises, but fish for more matter by subtle questions, as if men had nothing ells to do, but answer all things that they write and demand: and to let them range at will, without orderly answering as is meet.

They say, *some of us taught it to be the whole church, alleging to that end Num. 15.33. & 27.2. and 35.12..* I answer, first, we taught then no otherwise then as them selves taught heretofore with us. Secondly we alleged many other scriptures and reasons both from the Prophets and Apostles, though it please them to omit those, and cull out these against which they think they have more color to contend. For hereupon they thus argue, *1 If this rule be found in the book of Numbers &c. then it is not a new rule first given in Mat. 18.17.* I answer, they wrong us, and would deceive the reader: we alleged not those scriptures to prove the rule to be the same then and now; but to give light unto the question, by showing what was the people's right then, under the law, and under the Magistrate: which may be more, but cannot be less now under the gospel, where the church ministry, hath not the power of Magistracy over God's heritage. The Apostle applieth many things from Aaron's priesthood to Christ: yet he maketh Christ's priesthood not to be after Aaron's order but Melchisedeks: should men now thus carp at his allegations?

Then they say, *those scriptures speak of civil government, which we except about the Elders, but they suppose we will not give to the people civil authority.* I answer, first them selves grant that the people have as much right and power now as they had in Israel: but we deny, & they can never prove that the ministers now have as much authority over the people, as had the Princes of Israel: so our reasoning is good, though theirs be naught. Secondly for *civil authority* as we never challenged it: so neither should it be objected to them, but that they will have it to be no *new rule.* Then say we, it must be left to the Magistrate, and ministers may not intrude into their place. And seeing they thus urge it, let them, if they please, clear them selves, whither they think not that the Elders of the church, may have civil authority also, as had the Elders in Israel.

Thirdly they say, that by these and the like scriptures *it is certain, sinners in Israel were brought before the congregation of Elders.* I answer, if they mean Elders only, (as they must if they reason to the matter in hand,) I deny it: and there is no weight in their proof. For, it is also certain that Paul imposed hands on Timothy, *2. Tim. 1.6.* but elsewhere it appeareth, others also imposed hands as well as he. *1. Tim. 4.14.* So, the Apostles and Elders came together about a controversy, *Act. 15.6.* but the *whole Church* came together also, verse *22.23.* Titus was left *to ordain Elders, Tit. 1.5.* but was he to do it, himself alone? The *keys* were promised to Peter, *Mat. 16.19.* but were they meant to him only? In *Rev. 2.1.* John wrote *to the Angel* (or *Messenger) of the church*: but by *Rev. 1.11. & 2.7.* it is plain the whole church was intended. So in Israel, the law saith in a case of marriage, *let her go up to the gate to the Elders: Deut. 25.7.8.9.* but the practice of this showeth, that *the people* were also interested with the Elders, *Ruth. 4.2.7.9.11. Jn Exod. 5.1. Moses and Aaron* went to Pharaoh, but by *Exod. 3.18.* we may gather that the Elders of Israel went with them also. So in the place cited *Num. 15.33. they brought him to Moses and to Aaron, and to all the Congregation*; the people are here meant with the Magistrates, for God then said, *let all the congregation stone him*; and *all the Congregation* brought him without the host and stoned him. Now by M. Johnson's own grant, they whom the Judges condemned, did die by the hands of the people: who is it then that cannot see, the *Congregation* here to mean both Elders and people? So in the other place, *Num. 27.2.* when they stood *before Moses, and Eleazar the priest, and before the Princes, and all the Congregation,* this distribution of the persons, together with the place, the *door of the Tabernacle of the Congregation*; may show that the Elders only were not meant: besides in the same chapter, Joshua being there ordained over the *Congregation* &c. it cannot with any color be gathered, that the Elders only were the *congregation, Num. 27.16.17.19.20.* &c. Wherefore when one scripture mentioneth the *Elders, Jos. 20.4.* and another the *Congregation Num 32.12. Jos. 20.6.* we should not restrain it to the lesser, but let the scripture have the largest sense, unless apparent reason do urge a restreynt, which is not here, but the contrary. For if they were to die *by the hands of the people,* conscience required the people, to hear their cause tried also, seeing the law charged everyone, *thou shalt not slay the innocent and the righteous*: and it was not safe for them to trust their Judges, which so often and so many ways corrupted judgment as all the prophets do complain. It is therefore an evil argument to say, in Israel by one scripture men were sent to the Elders, & by another to the Congregation, therefore it was the congregation of Elders, and not of the people also. For by such wrested reasons, one might prove that the Elders only were bound to keep the passover, because in one place it is said, speak *to all the Congregation* of Israel, that every man take to him a Lamb, *Exod. 12, 3.* and in another place it is said, Moses called *all the Elders* of Israel, saying choose out & take for every of your howsholds a Lamb; *Exod. 12, 21.* therefore it was meant of the *Congregation of Elders,* and so the other people were not bound to this service. Again, it was commanded, *Exod. 19, 3, 5. tell the children of Israel,* if ye will hear my voice and keep my covenant, ye shall be my chief treasure &c. afterwards it is said, Moses *caledfor the Elders of the people,* and proposed unto them all these things: shall we now conclude, therefore the covenant was made with the Elders only? Who seeth not the weakness of such consequents: and that it is usual in scripture, to name but the principal of a company, and yet to include others with them? Notwithstanding between Israel and us, there were two main differences, the one, that Church ministers now,

have not such ecclesiastical authority over the people, as is proportionable to the Magistrates authority then: for this is forbidden, *Mat. 20, 25.* where Christ saith, *the rulers of the nations have domination over them, and they that are great exercise authority over them: but it shall not be so among you.* And *1. Pet. 5.2, 3. Feed the flock of God* &c. *not as having domination over (his) heritage.* The other is, that they were a national Church, & the Magistrates in the gates of Jerusalem, the Priests in the Temple, being for the whole Realm; it could not be that all the people should be present at the daily judgments of the Magistrates, or sacrifices of the *Priests.* And therefore it was not required so of them; as now it is of us, who are but particular Churches, to be present at all public administration of Christ's kingdom and priesthood. Yea even in their most solemn assemblies, they could not do, as we ar bound to do. For they did eat the passover in their private houses, because all the thousands of Israel could not eat it in one room: but we are bound to eat the passover now (I mean the Lord's supper) in the public Church, and not otherwhere.

Whereas therefore they next except, *that the people were 600. thousand men, and would we have them to think that they came together to hear examine and judge the cases of syn &c.* I answer, no: neither all the Elders. For I have before shown, there were divers officers, for several causes. And Boaz took but ten of the Elders of Bethlehē to hear his cause. The Elders also did meet by themselves as there was occasion: and so are they to do now. Secondly for this exception of so many thousands in the wilderness, that could not come to hear and judge: they should mind how the same lieth against the execution. When God said of the blasphemer, *let all the Congregation stone him*: will they say six hundred thousand men came together to do it? yet themselves grant this was to be doon *by the people.* It was as easy for them to come to hear his cause tried, as to come and stone him: and care of equity taught them to do the first, as well as the last, as before is shown.

Next they except against our expounding the *Kingdom of Heaven, Mat. 18.1. &c.* to be the *church under the gospel, since Christ*: this they say *is not sound,* because *the same phrase is spoken of the church of the Jews, Mat. 22.2.* &c. I answer; this their reason is insufficient, for I could so except against the exposition almost of any scripture, by showing a diverse use and meaning of the words. When the Apostle proveth Christ's excellency above the Angels, because of his *name, the Son* of God: the Jews might allege, that the Angels are also called *Sonns of God,* yea holy men have the like title: but were this a sufficient answer? Well, I will not st•ive with them, about the phrase (although in some places they may see the *Kingdom of Heaven* opposed to the state of the Jews church, as *Mat. 11.11*) but as the prophets tell us of *new heavens* under the Gospel, so will I distinguish and cal the Jewish church the *old heaven,* (as that which is shaken and removed,) and the Christian church the *new heaven*; of which the Gospel usually speaketh, as *Repent for the Kingdom of Heaven is at hand, Mat. 3.2. & 4.17.* Now when the disciples asked Jesus, *who is the greatest in the Kingdom of Heaven?* there might be reason of their demand touching the Christian church then to be planted: but to ask such a thing about the Jewish church; I see little reason. They knew already the state of it, and who was chief therein. Secondly Christ's answer leadeth us hereto: for there being great expectation of that Kingdom, and an erroneous persuasion that it should be a glorious worldly state, Christ tells them the contrary, that it was for the converted and humble souls

to enter into: that many scandals and offenses should arise herein, both from the world, and from men's corruption in them selves, and from their brethren. Against all which he armeth his disciples, and teacheth the orderly way to redress them. And that his rules should not be despised, he assureth them that their censures executed on earth, shall be ratified in heaven: the ground whereof is his *name* wherein they should be gathered together, and his presence in the mids of them. And this phrase of *Christ's name,* leadeth us also evidently unto the church under the gospel: for it meaneth the clear manifestation of Christ with the power and profession of him, as *Act. 2, 38. & 3, 16 & 4, 12, 17. 2 Tim. 2, 19.* In respect whereof, Christ said to his disciples, *hitherto have ye asked nothing in my name, Joh. 16, 24.* These rules therefore, do most properly serve for the Church since Christ's coming: & therefore he sendeth not his disciples to the Jews synedriōs, much less to the hethen magistrates, for redress of the sins that should arise in his kingdom. But our opposites do except, *what is here taught that the Jews should not observe as well as we? should not they be humble, harmless,* &c. I answer, that which the gospel teacheth touching faith, repentance, humility &c, the Jews were also bound unto; though these and the like things are otherwise opened and urged now under the gospel, *Rom. 16.25.26.* but there was to be another form and order of the Christian church, than of the Jewish: and in that respect, Moses polity must give place. Ye▪ they proceed and infer, that the offender if he repent not should be brought to *the Congregation of Elders.* This I deny in their understanding, who make this to be one with the *Synedrion* or *Council* of Magistrates, in *Mat. 5.22.* (which place I have also treated of before,) and I affirm it to be the Christian Church or Congregation of faithful people, the spouse and bride of Christ, with whom his power is left to judge all sinners within the same; their Elders guiding and governing them in their judgments. For the outward form of the Jewish Church was abolished by Christ; the common wealth of Israel dissolved, and given up to the Romans, whose Caesar they preferred before Christ. The Temple ruinated, the ministry also changed, and the ordinances, though in many things proportionable with Israel: but for Ministers authority over his people, to govern them Magistrate like, it is forbidden *Mat. 20.25, 26. Luk. 22, 25. 1. Pet. 5, 3. 1. Cor. 3, 22, 23.* and for any *church of Elders,* the whole New Testament knoweth it not; nor any such practice as these would bring in: but that the same church which came together to the word and sacraments, came also together to judge and cast out obstinate sinners, and were all blamed for the neglect of this duty, as for any other. And for deciding controversies, the Apostles, Elders, and brethren *didcome together with one accord.* And such order continued in Churches some years after the Apostles, for Tertullian relateth the manner of Christian assemblies in his time, how they came together into a congregation, for to pray unto God, and for to rehearse the divine scriptures, and with holy words to nourish faith, styrr up hope, and fasten confidence. How there also were exhortations, reproofs and divine censures; and judgment given with great deliberation: the approved Seniors being presidents in the assemblies. And Cyprian Bishop of Carthage showeth how with him men's causes were handled not only before the Elders but *the whole multitude*: without whose consent also, nothing was doon.

Next followeth their exception about *women and children*; asking *if they should in a controversy be the greater part, whither then they be the church spoken of?* Also, *whither in the congregation and*

presence of the Elders, the women and children have authority by virtue of that rule Mat. 18.17. to examine, rebuke, admonish their husbands, parents &c. for, they that are of the church there spoken of, may examine &c. I answer; first they omit what heretofore we answered them, when they fished about this matter: namely that the whole church of men women & children are to be present at ecclesiastical judgments, as at all other public administrations of the church, where whatsoever is performed, is doon by *prayer and the ministration of the word,* that all may receive instruction by the word there ministered, and as is written all Israel may hear and fear and do no more any such wickedness. But no other to have voices or suffrages in excommunications &c. then they that have voices in election or deposition of officers. And they know well, it was never our judgment or practice, that in Elections women or children should *give their voices,* the Apostle and nature itself requiring women to be *silent* in the church: they also themselves have thus professed and practiced with us many years. Secondly they have seen Mr. Robinson's answer to M. Bernard (cavilling likewise about *women and children,*) to the same effect. Yet will they take no notice of his answer, or of ours; nor make any reply, but thus trouble the world, and us in special, to answer again and again whatsoever they please to demand. For after in pag. 43. of their book, they are twice up again with these questions of *women and children,* as if we had naught ells to do, but to answer and answer their tautologies. Thirdly seeing they thus deal, to make the truth seem odious, and to set the more color upon their prelacy, imitating the papists and popish affected, they shall have the like things demanded of them, not by us, but by others. Themselves as yet allow popular election of officers, because they say *to give voices in election is not a part of government, but a power right and liberty that the saints and people out of office have and should use.* Now those of the prelates faction which deny this power of the people, say thus unto them; *By this reckoning men women and children (for all the faithful be interested) shall have voices in election of their ministers; if any dissent, all must be dashed. Jt had been very requisite that our author for the appointing of these Democratical elections the better unto us, should with proof out of scripture for every particular have shown whether women or children of some reasonable discretion, should have voices in election of their Minister? whether he should be chosen by all, by the greater part, or by the better part? whether the wives voice should be accounted several, or but one with her husband, or whether she might dissent from her husband, or the father from the son? &c.* They that compare these two writers, may see how they wrote by one spirit, and almost with one pen. Yet because in this point of *popular election* they do differ: we leave it for our opposites to answer these demands to the Prelates; and then if need be, they shall hear further of us, touching *popular excommunication.* Fourthly, if some would thus cavil against Moses law, which requireth *the hands of all the people to stone* a wicked man; and ask, whether *women* also and *children* must be present & cast stones: he might have as good color for his question as have these, if not better. For these say, *in Israel, such as would not hearken to the Priests & judges, were to die by the hands of the people*: and the proportion that they cast for the people now, is that they shall *put the sentence in execution, by avoiding the excommunicated persons.* Now, I think, they will have *women* yea and *children* also, to *avoid excommunicated persons*; so then by proportion, *women* & *children* in Israel must cast stones at malefactors. Yea this may be further urged against them, by reason of a pregnant *note* which they give in their Treatise on *Mat. 18* that that is such a church, as where *women may speak & are to be*

heard in their cases and pleas as well as men, but, *it is not permitted to women to speak in the Churches of the saints, &c.* where either they aequivocate with this word *speak,* using it in divers senses, (a common practice of such as would deceive,) or they must permit women to have voices and suffrages as well as men, in all their *churches of Elders*: and so, by their proportion, women were to cast stones in Israel. For if women are to do *execution* now, why not then also?

5. Now whereas they intimate to the reader, as if we would have all men *examine, rebuke, admonish* in the presence of the Elders; they do but labor the disgrace of the holy order in the church: where the Minister as the mouth of the congregation, propoundeth examineth and carrieth matters: and then the people if there be defect or default, may speak in due order, but if in matter or manner they transgress, they are to bear their rebuke. Al things in the public judgments of the church being carried holily, peaceably and by the government of the Elders, even as in elections of officers, in prophesy, or any other thing wherein men have liberty for to speak. And when the Ministers carry things well, we commonly find it as in Act. 15.12. that *all the multitude keepeth silence*: otherwise strife (and sometime disorder) doth often arise, by the evil dealing of the Elders. 6. It is also to be observed how these our opposites will require by their proportion from Israel, children to stone their parents, wives their husbands, and servants their maysters, by avoiding their communion: yet will they not have thē to be of that church which is to hear, examine & judge of the causes why their parents, &c. should be stoned and excommunicated; not bound to be present at the trial of their case? Did ever any common wealth in the world require such *execution* at the hands of wives children and servants; and yet teach them so little to honor and regard their parents, as not to think themselves bound to hear their case tried, but upon the Elders report, to stone their own fathers, husbands, masters, which do take it on their death that they are innocent?

Against *1. Cor. 12.21.—26.* which was by some alleged, they except, *1. that the Apostles purpose is not to speak of cases and pleas about syn, and of the manner of dealing therein: but of the diversity of gifts and functions, given for the help and service of all, to the building up of the body of Christ.* I answer; 1. the Apostle speaketh generally of the *diversities of gifts, Ministries, and operations* in the church, as they are given to *toevery man to profit with all*; and nameth in particular the gifts, operations and ministries, and among the rest the *governors* or *governments*: and there is no church action, which the Apostle purposeth not in that his dispute to comprehend: their first exception therefore is not true. 2. Neither doth it agree with itself: for if he speak (as they confess) of *the diversity of gifts and functions given for the help and service of all, to the building up of the body of Christ*: then can he not but speak of *cases and pleas about syn*: seeing they are to be judged by the *gifts and functions* of the church; they are for the help and service of all; they help to build up the body of Christ. Unless they would have us think, that the Elders prelacy which they strive for, is none of those *gifts* or *functions,* nor for the *help and service of all,* nor for the *building up of Christ's body* but of Antichrists: this we will grant them to be true.

2. Secondly they except, *the Apostle showeth it by the similitude of the natural body and faculties; and applieth it to the feeblest members, even the youngest children newly baptized, verse. 13▪▪22. to whom he appointeth not the cases of syn to be brought to judgment and censure, as we hereupon would infer.* I answer; in thus speaking they injury us, and the truth itself. Would we *infer,* that the judgment of syn should be brought to infants newly baptized; because we say, not the Elders only but the church is to judge, as Paul teacheth? And would the Apostle also *infer* (think they) that infants should *rebuke* and *judge* unbelievers, because he saith, *when the whole church is* come together in one, if all prophesy, and there come in one that believeth not, he is rebuked of all, & is judged of all. And did Joshua also mean, that the youngest children newly circumcised threw stones at Achan, because he saith, *all Israel stoned him*? we had not thought wise men would ever have made such inferences. And what weight is in their reasoning from infants? that if other besides Elders may judge sinners, then infants: if not infantes, then no other but Elders. Might not men thus elude all Paul's arguments? As when he saith *the manifestation of the spirit is given to everyone to profit withal*; they to conclude, therefore the youngest children newly baptized can manifest the spirit to the profit of others. *We have beneall made to drink into one spirit*: therefore infants also were partakers of the Lord's supper. *If one member be had in honor, all the members rejoice with it*: therefore even the sucking babes▪ for they also are members. But did not these men think to find babes of us, that they have given such an answer to our allegations?

3. Thirdly they except that this similitude, *might likewise be applied to Israel*: which we grant. Also we acknowledge that it may not either then or now *pervert God's ordinance about the Elders hearing &c.* They say, *the governors are set in the Church for that use*: I answer, not the governors only: this is that which they should prove. They are to govern the Church in all actions, but not to do them alone. Also they say, *all members have not fit gifts for examining of persons, deciding of questions &c.* I answer, that is true, for infants (as they excepted,) have not. But that only the Elders have fit gifts for such purposes, is untrue: the scripture, and daily experience tells us the contrary: yea some other members may have fitter gifts then the Elders. And they themselves that now are officers, had they not gifts fit to examine judge decide &c. before they were chosē into office: or did their election give them gifts, which had none fit before?

4. Fourthly, they will have *this scripture direct against us; in that it showeth how some have a more chief place then others, as the head and eyes & hands in the body.* This is not against us at all, for we grant so much. But they say *we little regard it, who in cases of controversy will look where the greatest number of people is, (though they may be of the most simple) and will have them to be the church, and to have the power &c. as if the multitude should still be followed, and that there were no difference of gifts, of office, or other respect at all to be had.* I answer, 1. they keep their wont, in abusing us before the world: we look not in any case to the *greatest number,* either of *people* or Elders: but in all cases we look to God's law and testimony as we are commanded; which when it is shown by whom soever, all ought to yield unto. We know neither the *multitude,* neither yet the *mighty* or Rabbies are *still to be followed*; there are *differences of gifts and offices* in the church, yet no man's *gift* or *office* (no not though he were *an Angel* from heaven,) may carry us from the written word, by which the Godly people tried even the Apostles

doctrine, and were commended. Although therefore the Church hath that liberty which all societies (that have none to exercise dominion or authority over them) have, namely that the greater number overswayeth the lesser, when all accord not: yet the faithful are not so to look unto or follow the greater number, as to decline from the least of God's commandments. This we may see in the 12. tribes of Israel, where the greater mumber, even ten of the tribes fell to false worship, and they carried away with them, not only the tribute of two hundred thousand lambs and ramms, which were due yerely from Moab to the Kings of Judah, & were wrongfully challenged and taken by the Kings of Samaria: but carried away also the title of the Church, being usually even by all the Prophets named *Israel,* whereas Judah and Benjamin were Israel as well as Ephraim and the rest, yea in deed they were the only Israel of God, as the scripture counteth Israel. Yet did not the faithful respect this greater number, but left them with their title, and usurpation, and went to the lesser part which was the better.

2. But is it not strange that these our opposites will object these things to us; when in some things they do the same, and in their new established hierarchy much worse? For in their popular election of officers (which they still allow, if it may continue,) must not the greater number of voices carry the thing? And yet there is no action of the church, that needeth more wisdom, government or circumspection then this. And therefore many precepts are left for the careful and holy performance of it, *1. Tim. 3. & 5. Tit. 1.* And will not the Papists now cast the reproaches on their own faces, as they that would have *the multitude still followed,* as if there were *no difference of gifts &c.*

3. And touching their hierarchy the Eldership they will not I think deny, but the greater number of voices among them must prevail. Now that being so, a Church having a Pastor, and a Teacher that are learned, and 3. or 4. ruling Elders, which are as unlearned as the other of the people, taken of trades men and the like: these 3. or 4. Rulers (whose power they have proportioned with the Princes of Israel,) shall by their number of voices carry matters, though it be against Pastor, Teacher, and 500 brethren. Yea these may excommunicate or depose the Pastor and Teacher, and cast out of the brethren: but none can excommunicate them, or depose them jointly from their offices. The utmost that we can find these men to allow the Church in these exigence, is when they have doon all they can, *to separate* from them: and this power any man hath in the church of Rome. But I hope everyone that •avoureth the things of God aright, will abhor such an unruly prelacy. For if these Elders prove such as Paul foretold of, *grievous wolves not sparing the flock,* but *speaking perverse things to draw disciples after thē*; & as the Church hath had woeful experience of, now so many hundred years: what havoc & misery will not they bring upon God's people? And if we add unto this their other opiniō of God's covenant to continue with a Church, though they fall into so many horrible sins, idolatries & blasphemies as the Romish synagogue hath doon, which now they plead for to be still the true church of Christ: what will not a presumpuous Eldership do, and yet bear out themselves with this that they are the true church, and all that leave them (for what cause soever) are schismatics.

4. Let the reader also observe their manner of pleading, when they speak of the Elders proceedings, they annex, *according to the Law of God*: but speaking of the people, they annex, *though in error,* and *though never so erroneously carried,* and *though they be of the most simple*: as if they would persuade men, that the Elders usually through their wisdom and godliness walked aright, and the people through simplicity and error went astray. Whereas if either the scriptures be searched, or human histories, or the present state of churches be looked upon, we shall see the greatest errors, heresies, schisms and evils to have both arisen and been continued by the Elders, priests and learned Rabbin's in all ages: even Christ himself found no greater enemies then the high priests, scribes and rulers of the people, which turned to his reproach then, (whereof his church now is made partaker,) so that they said, *doth any of the Rulers or of the Pharisees believe in him? but this people which kn•w not the Law, are cursed. John. 7.48.49.*

5. Neither (if it were true) doth their supposition that the Elders will judge *according to the law,* bear out their supremacy, which Christ hath forbidden. For (besides that one man may judge according to law,) both the princes of Israel, and the princes of other nations, were bound to the laws prescribed: yet may not the ministers now by proportion have princelike authority, *1. Pet. 5.3.* The philosopher could say *They that bid the Law bear rule, do bid God to bear rule by his own voice: but they that bid man bear rule* (meaning without law) *do bid a beast to bear rule.*

6. Here also they do violence to the Apostles similitude of a body, and say, *when a part of the body is hurt, the hand is not used nor sought unto to see withal, nor the foot to hear, neither doth the head take them to consult and determine what to do, but when the head itself hath considered and determined, then it useth the help of the hand or foot &c. as there is need and occasion.* I answer, 1. first much abuse may be offered to all parables, by wresting them beyond their general scope, as is here to this. For by this manner of reasoning the Elders as the head, have all the wit, and the people as the hands and feet, have none at all. The Elders as the eyes, see all things: but the people see no more then the ears. For if the people have some understanding and insight into matters as well as the Elders, why should they not be used also in consulting and determining public things which cōcern all. Unless the Elders now have such abundance of wisdom, as they can afford enough to all, and need supply from none. But the scripture tells the contrary, saying, *who is sufficient for these things? 2. Cor. 2.16.* And what meant the Apostles and Elders of Jerusalem, to have all the people with them at their consulation & determination of a controversy, *Act. 15.2.—22, 23.* And why did the Apostles being the *eyes,* speak to the multitude, (which it seemeth saw no more then do the hands and feet,) to *look out* men of wisdom, for office among them? *Act. 6.2.3.* But what if there be of the people that see more then all their Elders, being illuminated as was David by God's precepts: & what if the Elders be *blind guides* as Christ calleth some, & *without understanding,*as the prophet cōplayneth? Then men must leave the blind Eldership, and go to the prudent brethren, and they must consult and determine, yea without the Elders, if these men say true. Do not these things manifest how they have wrested the similitude? 2. Secondly, it is direct against the Apostles meaning: who because of dissensions in the church of Corinth, showeth by that similitude of a body, that the chiefest members have need of the inferior, and the

head cannot say to the feet I have no need of yow: but now the Elders can say to the people, we need not your help to judge and determine questions and controversies, this gift and duty is ours; neither are yow bound to be present to hear and decide public causes; but when we have judged, you shall *execute* our judgments. And if the people again should say to the Elders when they are about choice of officers, we need not your help, or counsel: you are not bound to be present when we do this business; the feet have no more need of the eyes to go, then the eyes have of the feet to see. Were not this to make *a division in the body,*which the Apostle there condemneth. 3. Moreover, it is vain to think that any officer or brother in the Church should so be one special member of the body, as that he cannot be another. The Prophets in Israel were *Seers,* and so in stead of *eyes* in the head: but when they looked out vain things, then as the Lord saith, *the Prophet that taught lies, was the tail▪ Jsa. 9.15.* The Elders, by directing the church in the right way, are as *eyes* to the body; by administering the sacraments and censures, they are as *hands*; when they are sent on the Churches message, they are as *feet*; when they reprove sins, they are as the *mouth,* when they are reproved for their sins, they should be as *ears*; and so other Christians in their places and employments. And as God hath bestowed his graces upon any, so is he to be regarded of all, without respect of person: neither should the Elders be minded like Achitophel and take it ill, if at any time their counsel be not followed. A man may see that in the Church, which Solomō saw in the beseiged city, *a poor wise man,* that delivered the city by his wisdom: though both he and his wisdom were despised. A woman in Abel when it was in danger to be spoiled, persuaded all the people with her wisdom to cut off Shebaes head; and so preserved the city. Was she in this action, a part of the foot, or of the heart and head in that body, may we think? 4. Finally, this their reasoning is one with the Jesuits, that exclude the people frō church affairs. *The Church* (saith Bellarmine) *bindeth and looseth, but by their Prelates, not by whomsoever: even as the body speaketh, but by the tongue, not by the hand.* Thus doth the Cardinal answer M. Luther's argument, and thus do these men answer ours.

6. Yet have they not said enough, but they will make it *Antichristian servitude,* to have the people bound to come to the public ecclesiastical judgments; unless perhaps when the Elders call them together to execute their sentence, for then I trow they are bound to come. And is not this again to divide the body, when the head must be present, and the showlders with the other parts and members may be absent? The Apostle writing to the Church of Corinth, how to do when they *came together* for the Lord's supper, writeth also to them how when they *were gathered together,* they should deliver the wicked unto Satan. We find no difference, but they were bound to come to the one as to the other. And if they answer, they are bound to assemble for to excommunicate him, but not to hear him by the word convinced in the trial of his cause; they may as well teach the people they are bound to come to eat the bread and wine in the Lord's supper, but not bound to hear the word teaching and preparing them here unto. We do so understand God's law, that when it commandeth us anything, it doth also command us to use all means for the right and holy performance of it: and all will be little enough. The people therefore that were bound to stone an idolater in Israel, were bound by that law *thow shalt not slay the innocent,* to look that he were duly convicted of the crime: and now by this law, *be not partaker of other men's sins, keep thyself pure,* every sowl that

is bound to cast out a man condemned for heresy or other syn, is also bound to see him convicted, least Diotrephes cause to cast out faithful brethren. He that stands out to excommunication, will commonly plead his cause to be just; and complain that the Elders have perverted judgment: with what comfort of heart can the people now excommunicate him, if they have not heard the proceedings against him, and yet must execute the Elders sentence upon him? Let wise men judge whither this be not spiritual tyranny which the Elders would bring upon the consciences of the Church.

But they allege further, *the Elders are to have maintenance for the doing of it and of the other duties* &c. I answer, let them then excommunicate alone, as well as try the case alone: seeing they have maintenance for both, and let the people be bound to come to neither: no nor to the Pastors ministering of the word and sacraments (if this reason be good,) because he is more worthy maintenāce than the ruling Elders, as the Apostle showeth. But then, they say,*men must leave their trades, women their families, children their schools, servants their work, and come to hear and judge cases that fall out between brother & brother.* I answer, *1.* First they restrain things too much, when they say *between brother & brother*: for what if it be a public case of heresy or idolatry, as that mentioned *Deut. 13, 12, 13, 14. &c.* will they say *women children* and *servants* were then, or are now bound to leave their callings, & come together to try out the matter? 2. Secondly many cōtroversies between neighbors, are for civil things of this life: such are not church matters, nor there to be heard, but by Magistrates, or arbiters chosen. 3. Thirdly for doubtful cases ecclesiastical, people are to inquire the law at the Priests mouth, and to ask counsel of their Elders severally or jointly, who are to have their meetings apart for such and other like ends: so many things may be composed without trouble of the Church. 4. Fourthly, when apparent sinners so convicted by witnesses, are to be judged by the Church: there is no time more fit then the Sabbath day; wherein all men are bound to leave their own works, & tend to the Lord's, of which sort this is. Or if that day suffice not, they may take any other for them convenient: for unto public affairs the Church is to be assembled, *1. Cor. 5.4. Act. 14.27. & 15.4, 30. & 21.18.— 22.*

Against this I know, they except saying, *who can show such an ordinance of God? find we such a course used in Israel on the Sabbath days? Did they not meet on the Sabbath, in the temple and synagogues for God's worship &c. and the Elders sit in the gates on the week days to hear controversies &c.*

I answer; for this later point they bring not any one scripture to confirm it: yet will I not strive there about, for I think it is true▪ Sure I am, the Jews canon laws so declare; *Jt is not lawful* (they say) *to judge on the Sabbath, or on a festival day*: yea further, that *matters of life and death may not be judged on the evening of the Sabbath, or on the evening of a festival day, least [the accused] be found guilty, and it be impossible to kyl him on the morrow.* I account civil controversies, of things pertaining to this life (as Paul calleth them,) to be of *our own works,* which by the law, are to be doon in the six days: and therefore think it not lawful for Magistrates to keep courts or Assizes, to judge and execute malefactors on the Sabbath. And this, among other things, showeth a main difference between the Eldership of the Church, and the Magistracy of Israel. But for ecclesiastical works by priests or people, they were to

be doon on the sabbaths, as circumcision, kylling, slaying, cutting and burning of sacrifices, which was very laborious work, and even a *breach* of the Sabbath in outward show, but that the different nature of the action made it *blameless.* Now the church judgments are the Lord's works, not ours, and therefore fittest to be doon on the Lord's day: they belong to Christ's kingly office, and therefore are holy, as the works of his prophetical and preistly office. These our opposites themselves compare the casting out by excommunication, with the contrary receiving in by baptism. Al churches baptize on the Sabbath, and also excommunicate on the Sabbath: why should not the cause be heard, as well as the judgment executed on that day? We find, ecclesiastical controversies were disputed on the Sabbath days in Israel, as the Apostles practice showeth, *Act. 13.44.45.46. & 17.2.3. & 18.4.* It was lawful on the Sabbath to heal the body: and is it unlawful to heal the sowl? It was lawful to save a sheep from dying in a ditch: and is it not lawful to save a sowl from death, and cover a multitude of sins? Seeing therefore the Sabbath is to be sanctified by the word of God, and prayer: and all that the church ministers are to do, belongeth unto these, as the Apostles teach us, *Act. 6.4.* we think it is too Pharisee like to carp at church judgments on the Sabbath: and then servants (which are the Lord's freemen) and all other, resting from their own works, may attend to the Lord's, without such inconveniences as these would cast in their way. And hitherto of the first point in controversy.

The second point of difference: in the Letter.

2. WE had learned, that every true Church of Christ, hath this power to cast out obstinate sinners from amongst them, & this not only when it hath officers, but also when it wanteth them: but now we were taught, that a people without officers have not power to cast out obstinate sinners. Which doctrine amongst other evils, overthroweth the constitution of the Church that so taught; for it was gathered and constituted by Christians without officers, receiving in the repentant, and casting out the disobedient, whereas by this opinion, they had power from Christ to do neither; for they that cannot cast out, cannot receive in, one power is for both.

With this they join out of the printed copy.

6. The 33. article [in our Confession] which our Apology also confirmeth, pag. 45. professeth that people being come forth of the Antichristian estate &c. are willingly to join together in Christian communion and orderly covenant, and to unite themselves into peculiar and visible congregations &c. These have pleaded, that all are bound to communion by virtue of their baptism received in the Church of Rome, or other Antichristian assemblies.

These things are confirmed by Mat. 18.17.—20. with 28.20. 1. Cor. 5.4.5. and 12.27. & 1.2. Rom. 12.5. Heb. 12.22.28. Mat. 5.14. Phil. 1.1.5- Act. 2.41.42.47. & 17.4. The latter is also confirmed with sundry scriptures and reasons expressed in our foresaid Apology.

Against this their former profession, these men now thus write.

1. Where find we in the scriptures,that God hath thus laid upon the people without officers to excommunicate? where is the precept for it? which be the examples of it? or what are the grounds requiring & bearing it out?

I answer, 1. First as their manner is, they would put others to prove, that which by others and themselves hath been proved and approved; and is not as yet by them or any taken away. It is easy for any to dispute and trouble men after this manner. 2. Secondly in that place of their Treatise on Mat. 18. they quote *Mat. 2•.20.* as alleged for a ground: yet they give not any answer to that scripture, but still call upon us to answer their questions, & write more. Whereas Christ there encōmendeth to his disciples of all nations to the worlds end *the observing of all things whatsoever he commanded the Apostles.* And excommunication was one of those things commanded, *Mat. 18. 1. Cor. 5.* Therefore to be observed by a Christian people though they want officers, unless these men can show some prohibition. Christ requireth to observe *all things*; these men say, nay, not excommunication: it lieth now, on them to show where Christ or his Apostles have excepted *excommunication.* But from that place, and by the very same reasons, do the Anabaptists deny baptism of Children, calling for scripture, example, precept, & ground to warrant it, as these do now in this case.

3. Thirdly, besides all things heretofore written, they have a ground in the article itself, which they neither do nor can take away; which is the power that the church always hath *to receive in* members: and therefore consequently to *cast them out* again if they deserv it. Which ground if they deny, they in effect deny that there can be any church without Elders, contrary to the express scripture *Act. 14.23. 1. Cor. 12.28. Tit. 1.5.* Yea or that there can be any visible Christians without Elders: for how can they be Christians without union with Christ? And if men cannot be united with his members and body, because there wanteth Elders, how should they be united with him the head? 4. They have it proved a point of false doctrine by Mr Johnson himself, to teach *that the Church of Christ hath not always power to receive in and to cast out by the keys of the kingdom.* Answer to M. Jacob, pag. 159.160.

2. They secondly allege *sundry examples & grounds that it hath been doon by the Lord himself and by his officers,* &c. This we never doubted of, but a Church having officers may excommunicate. Though yet the proof for the Elders will be excepted against by the Prelates and such like. For, th'examples of Abraham, of Paul, of Titus, of Timothy, and of the Priest judging a leper, make rather in show for one Bishop, then for a Church of Elders: and so are alleged by Papists, for the Prelacie. The other scriptures do none of them show the Elders power to excommunicate, but to watch, take heed, reprove, admonish &c, all which the Prelates grant to their inferior Priests: whom yet they will not suffer to excommunicate, without the Bishop or his Official, as these will not the Church, without an Eldership. The examples of excommunicating by the Rulers of Israel, I will turn against them thus: If the Magistrates and people of Israel might not only punish civilly with death, but also execute a spiritual censure of *excommunication* upon the consciences of evil doers, though they had wanted ministers of the Temple, and synagogues: then a Christian magistrate and people may do so now, though they want ministers ecclesiastical. And if the Church may excommunicate having a magistrate, it may also do it wanting one: seeing the power of

spiritual censure dependeth not upon the civil magistracy, as the state of the Churches in the Apostles days showeth.

3, Thirdly they will have us *to consider how a people can challenge the ministration of excommunication, more then of the sacraments &c.* This we have considered, and find that if the reason be good, the ruling Elders may not excommunicate, anymore then minister the sacraments: which whither they hold or no, let them tell us in their next. For they know well, the Prelates object these things against the ruling Elders, as themselves do now against the people.

4. Fourthly they say, *they cannot find in scripture but when the church is called the body of Christ, or compared to a body, house, city or kingdom: it is spoken either of particular Churches having officers, or of the catholic church, in respect of Christ the head &c.* I answer, it appeareth then plainly, they have lost that which they had found; and let them take heed least for not *keeping* it, God deprive them of finding it anymore. But I will help them, if it may be by their own writing, where this same author saith, *A company of faithful people, (though considered a part by themselves, they be private men, yet) being gathered together in the name of Christ, and joined together in fellowship of his gospel, they are apublick body, a church, a city, a kingdom, and that of Jesus Christ, who is present among them to guide bless and confirm what they do on earth in his name, and by his power. So that like as in a city the citizens considered a part, are commonly private members, yet jointly together are the corporation and public body of that town: so is it also in the church of Christ, whither it consist of moe or of fewer, yea though they be but 2. or 3. so as they be joined together in the communion of the gospel, and gathered together in the name of Jesus Christ▪ as before is said.* These things they have acknowledged: though now it seemeth they have forgot them, or (which is worse,) do dissemble them. Unto these I will add the Apostles testimony, concerning *a house;Christ,* is the chief corner stone: and Christians that come unto him, as lively stones are made *a spiritual house,* an holy Priesthood to offer up spiritual sacrifices. Men *come* unto Christ by belief, and are joined unto him and one to another by mutual covenant. The ministers of Christ are as *builders* of this house, by preaching the gospel, laying first the foundation Christ, then upon him Christian people, God's *building.* But if (as often cometh to pass,) the *builders do refuse,* yet the Lord without them putteth Christ for head of the corner, and causeth the faithful to come unto him, and maketh them his spiritual house to dwell in them, whose house they continue to be, not by having officers always among them, but by holding fast their confidence and rejoicing of hope unto the end. Wherefore these men that can find no house of God without *Elders,* must prove that men cannot come unto, no• continue in Christ, unless it be by ecclesiastical officers, (which they shall never be able to manifest:) or all may see, how they are beguiled with error, that they cannot find things so apparent, and heretofore acknowledged by themselves. Ther opinion is injurious not only to Christians, but to Christ himself; whiles they will not grant him being the corner stone, the head, the king; and the faithful, the living stones his members and subjects, to make a house, body or kingdom; if the Elders want or refuse: though he as is written, walketh among his Churches and is with them all days to the worlds end.

5. Fifthly they say, *our controversy was about a Church established with officers*: & *things concerning people without officers, are left to further consideration.* I answer, true it is, they sought always to hide their errors, and to put off things which pressed them, to further consideration, and the Elders having gott the Churches power into their hands, they lysted not to scan the people's right. But we were necessarily drawn to controvert this point two ways: first because their error did eat out the very constitution of the Church whereof they were, as shall after be manifested. Secondly because it was by themselves acknowledged that whatsoever power the people hav before; is not to be takē away by their officers; this therefore was an argument that manifested the evil which lurketh in their new doctrine. And who can soundly discuss any question, if they look not to the foundation; as Christ said to the Pharisees, *from the beginning it was not so.*

6. Finally, whereas we shown how their doctrine *overthroweth the constitution of their Church*; as being without power from Christ, they say, *First it were worth the knowing by whom the first man or two men of this church were received in, and by what power.* I answer, it is true they say; and pray them therefore to show by what power their church began, if they would have men acknowledge it for true, and planted by the power of Christ Otherweise they must renounce their estate, and begin a new. As for ours, it is shown in our published writings, which if they can, let them disprove; as, in *Treat. of the ministry,* against M. Hildersh. p. 73.74. Apology, p. 44.45.46.47.

2. Secondly they say, *by our baptism, as also by accord in the truth, we ar bound to communion in anything lawful, as God giveth occasion and opportunity.* I answer; 1. they here turn from the question: we speak of *constitution* of a particular church, they tell us of *communion* by *baptism and accord in the truth*; which extendeth to all churches in the world, and to Saints that ar not gathered and constituted into any particular church. We speak of a *church with power to receive in and cast out, though it have no officers*: they touch not this point, unless they closely grant us the question, to the overthrow of their opinion. For if they yield such power and practice, to be *a lawful thing in the communion of all such as ar baptized, or do accord in the truth*; they refute themselves: if not, all men may see how they seek to divert from the matter in hand. 2. Secondly by *their baptism,* they mean not only the true baptism in Christ's church, *but the false* baptism in Antichrists, as the article expresseth, and after we ar to scan: which if it be according to the scriptures which they cite, the *one baptism,* that *by one spirit baptizeth all into one body*; then are they returned into the *cōmmunion* and *body* of Antichrists synagogue, (if the church of Rome be it,) & are *bound* to communicate even with Friers and Jesuits *in anything lawful as God giveth occasion,* and that is, I suppose, to hear them when they preach nothing but the truth, or to pray with them, when they in spirit pray to God in Christ &c. I would be loath to wrong them, their own words lead me to this, if I gather amyss let them pardon me, & show their meaning plainly: for, *he that doth truth, cometh to the light.* 3. Thirdly, without baptism there may be a Church entered into covenant with God & one with another: as all Israel passed into the covenant renewed by Moses; when all the men under 40. years old, were uncirsed: besides all the women.

3. They thirdly say, *it is plain and undeniable that to choose or give voices in election, is not a part of government &c. but an interest power, right and liberty, that the Saints out of office have and should use &c.* I answer,

1. First this is *plain and undeniable,* so long as it pleaseth them not to deny it: but if they change their mind in this point tomorrow, as they have doon in the former about the people's power to excommunicate, then we shall hear, as we did before, *where find we in the scriptures that God hath thus laid on the people without officers to make electiō? where is the precept for it? which be the examples of it? &c.* They tell us it is *plain*; but not one scripture is brought to show it: yet is it needful, seeing they know the Papists and other Prelates deny such elections without officers. The Prelates will show them sundry examples, where it was doon by the counsel, direction and government of officers, as *Act. 1.15.21, 22. & 6.2, 3. & 14, 23, 1. Tim. 3, 1.— 14.15. Tit. 1.5.* but not one place where a people without officers attempted such a work. Wherefore we wish our opposites not to deal so slenderly, as to tell men it is *plain and undeniable,* & so to leave it: for we make no doubt, but the sound proof of this point, will disproov their former error. 2. Secondly, we have upon their bare word, that *to give voices* in election of officers is no *part of government*: we pray them in their next to show, whether then to *give voices* for deposition of unworthy officers, be a part of government; as also how they prove that to give voices for the reciving in, and putting out of members in the Church, is a *part of government,* more than the other. 3. Thirdly the reader may observe their covert carriage of this point, whiles they speak but of *giving voices in election*: but what say they about *giving power of administration* to the ministers: who must do that? or how had these men that, but by the people? And if the people have power in the name of Christ, to say to the elected Pastor, *Take thou authority to preach the word* &c. or in any other terms to give him pastoral office which had none before; I hope they will not deny but if that Pastor afterward proov a Wolf, the same people may put him out of all his pastoral office: and if they have that power, why also may they not put him quite out of the fold and Church by the power of Christ, that is, excommunicate him? And if it be not lawful for a people to give authority of Ministry unto a man: how then do these administer, which renounced some of them their former office and priesthood given by the Prelates, and as private men received a new calling and ordination: others from private estate, were constituted Elders by the people. Is this Ministry now from heaven, or from men?

4. Lastly they say, *seeing their doctrine overthroweth not the constitution of the Church of Israel, nor of the primitive Churches, it cannot therefore overthrow the constitution of their church, or of any that is accordingly built upon the foundation of the Apostles and Prophets &c.* I answer, this in deed is the surest argument of all: save that it is a fayr begging of the question. For the thing they should prove, is, that their constitution is according to Israel, or Apostolic. For, if Israel or the primitive Churches before they had officers, did or might receive in and cast out members, and if the people might set up, and depose officers by power from God: then are these men's errors overthrown. If not, but that the thing is unlawful for any then or now so to do, then is the constitution of their Church overthrown, as that wch did grow up to such estate without power from heaven, and they are to let it fall, and be rooted up, and come to

a better (if they can find it) according to the scriptures. Whether therefore our exception, or their defense be more *vain & frivolous,* (as they speak) let the prudent judge.

The 3. point of difference: in the Letter.

1. WE had learned, that every Christian congregation hath power and commandment to elect and ordain their own Ministry, according to the rules of God's word: and upon such default in life doctrine or administration, as by the rule of the word depriveth them of the ministry, by due order to depose them from the ministry they exercised, yea if the case so require, orderly to cut them of by excommunication. But now it is by some maintained, that the Congregation can neither put into office, nor put out of office unless they have officers to do both: and can neither for heresy or other wickedness excommunicate or depose their Eldership.

With this they join the first out of the printed copy: which is as the former.

These things are confirmed in our Articles, by Act. 6.3.5.6. & 14.23. & 15.2.3.22.23. 2. Cor. 8.19. 1. Tim. 3.10. & 4.14. & 5.22. Num. 8.9.10. 1. Cor. 16.3. Tit. 1.5. &c. Eph. 4.11.12. 1. Cor. 12.7.8.14.15.28. Levite. 8. ch. Rom. 16.17. Phil. 3.2. 1. Tim. 6.3.5. Ezek. 44.12.13. Mat. 18.16. And in our Apology by 7. reasons deduced frō the Scriptures.

Hereunto they say *1. That the church may excommunicate an officer as well as any other member.* I answer, they yet touch not the point; We speak of the churches *ministry* or *Eldership* in general; they tell us of one in particular: who because there ar other ministers, he may be censured by them. Bur if a church have only one minister, and he prove a wolf: they can neither put him out of office, nor excommunicate him, by their doctrine. 2. Secondly they say, *if all the officers jointly transgress and so persist: then the church which did choose thē, may also depose and refuse them from being their officers any longer, and may separate themselves from them. But that the people may excommunicate all their officers, they desire to see it shown from the word.* I answer, though they cannot deny the Article, yet they seek covertly to carry the reader aside. The article speaketh of *choosing and ordaining,* and so *putting into office*: they answer only of *choosing*: the other they pass by. But let them show ever any church, where men were *chosen,* and not also *ordained* and *put into office*: or that God committed the beginning of such a work to any people, and not the ending also. And why will they sever the things God hath joined? In the law; the church had authority to *make them* (that is as the Greek version showeth *constitute* or *ordain,* which word Paul useth *Tit. 1.5.) Judges and officers in all their cities*: and not to elect them only. 2. The article speaketh of *deposing from ministry* and *putting out of office*: they answer only of *deposing and refusing from being their officers any longer*: That is to say, as men that have left the church of Rome, have *deposed* the Pope: for in separating from him, he is their officer no longer. But is he not, trow we, a Pope still▪ And shall not an Eldership, when the people have doon all this that they speak of, retain a ministry still?

The *separation* which they tell us of, is thus opened by their own comment, that *it implieth the power we have over ourselves, whereas excommunication implieth power and authority over others.* Thus they allow not the body of the Church *power and authority* over their heretical Eldership, (though it be but 2. or 3. wicked men,) to cast them out of the Church in Christ's

name and power, or to depose them from office, but from being *their officers.* Even thus they themselves h•ve deposed all the Bishops of England long ago. But whether this be not to aequivocate with the word *depose,* let wise men j•dge: for a little after they ask *whether it can be shown by any scripture, that any did ordain or depose officers, but Governors.* Now whereas our 〈◊〉 & Apology is confirmed by many scriptures & reasons deduced from them, they answer them not, as is meet they should, seeing they will abrogate their former profession, and bring in a new: neither do they (as they then wrote must be doon) show some other manner of entrance [into the ministry] ordained by Christ; but thus they labor to confute themselves. *1. The particuculars of the 23. Article of our Confession being found true in the churches of Israel, and of the Gentlies since Christ: the exception made hereabout cannot be of weight against this or any other Church established according to the word of God, as those were, but must be also against those Churches withal.* What to make of this their answer, as yet I cannot tell: my slendernes cōprehendeth not the depth of it. That the *particulars of that 23. article,* were *found true* in the Churches of God; I doubt not of it: that is the thing we stand for. That *exception should be made* by us *hereabout, against this or any Church, established according to the word of God as these were*: is far from our thought. What is it then that they have said: but an ostentation of the name of *Israel,* their main colorable argument, which yet is against them, not for them at all, as our Cōfession and Apology showeth. In Israel the whole Congregation was assembled at the ordination of their ministers, and the childrē of Israel imposed hands upon them. This rule we follow: but these our opposites will not allow churches (unless they have ministers before,) to do thus: they will rather have their ministry from the great Antichrist of Rome, (as after shall be manifested,) for which they have no show in the scriptures. For did Israel ever take Egyptian or Babylonian priests to minister in their sanctuary? or did the primitive churches ever take any Bishop of the Antichrists that were in there time, & set them by virtue of their Antichristian ordination over the flock of Christ? why then do these men so oftenñ tell us of *Israel* and the *primitive churches,* unless they think their very names would make us afraid?

But they except against *Num. 8.9.10.* saying, *by the children of Israel &c.* are *the Elders of Israel often meant.* I answer, 1. First this being granted, it disprooveth not our argument; for it may be often so used elsewhere, and yet not here. When we reason from *Heb. 1.8. O God thy throne is forever,* to prove Christ's Godhead: the Arians object, that Princes and Magistrates are often called *God's, Psal. 82. Exod. 21.6.* but is that a sufficient answer? 2. Secondly that which these say, is here true, but not the whole truth. 〈◊〉 Elders, are meant as principals, but not they to be *all the congregation*: which I thus manifest. The *Levites* now to be ordained Ministers, were taken instead of *all the firstborn* of Israel, and not instead of the firstborn of the Elders only: *Num. 3.40.41.* The Levites were now to be offered before the Lord, as a shake offering of the children of Israel, *Num. 8.11.* being freely given as *a gift of theirs* unto the Lord, to do the service of the Tabernacle of the congregation, *Num. 18.6. & 8.16.* Al offerings were by those that offered them, to be presented at the door of the Tabernacle, with imposition of hands, *Levite. 1. verse. 2.3.4.* &c. For as much therefore as these Levites were offered by all the Congregation (and not the Elders or officers only,) in stead of their own firstborn: it is evident that not the Officers only, but the other people also are here meant, *Num. 8.10.* the

rather also for that before verse. 9. and after verse 11. others besides Elders are intended. 2. Secondly they object, *how should so many hundred thousand of Israel, either at once hear, or do the things there spoken of?* I answer, as well as they heard and did other public affairs in the Tabernacle: unless they think, that all the people never heard or did anything there. When the whole Congregation of Israel sinned, all the Congregation was to bring a sacrifice, *Num. 15.24, 25, 26.* will they ask how so many *100000.* could do it? By this reason, nothing at all should ever be doon in Israel by the multitude, either for word, prayers, sacrifices &c. And so by their proportion of the Church now, let the people be exempted from word, prayers, sacraments, as well as from ordination of officers, and censuring of sinners: and let the Eldership be all in all.

3. Thirdly they except, *if it be said some did it for the rest: first, who were those some, but the Elders! secondly, under whom did they it, but under the Lord, who set them over the people to minister and govern in his stead*? I answer, first the multitude & not the Elders only were assembled. Secondly the multitude and not the Elders only, gave these Levites to the Lord: both these are before proved. Thirdly for the order and manner of giving, Moses governed the action, to him it was said, *thou shalt sprinkle water, thou shalt bring them before the Lord &c.* and then *the children of Israel* imposed •ands: this I understand, not of every particular man, but of some of the chief for the rest: as the Elders, heads of tribes, chief fathers of families &c. as when a• the multitude brought an oblation for their syn, the *Elders* put their hands on the head of the sacrifice, *Lev. 4.14.15.* Accordingly have we practiced in our ordination of officers (as these our opposites well know,) some of the chief of the Church, the ancientest, and fathers of families, imposed hands in name of the rest. Now to their second questiō I answer, they did it under the Lord, and for the other people. But this will not satisfy them, for they say they were *over the people to minister and govern in God's stead, Exod. 20.12. Num. 11.16.—30. Deut. 1.9. —18. & 16.18. & 17.12. & 19.12, 17. &c,* I answer, admit that all they which imposed hands were governors, (though that cannot be proved, neither doth *honor thy father & mother Exod. 20, 12.* I am sure, show any such thing:) yet they did not this thing as a work peculiar to their office of government, neither do any of the scriptures alleged, show so much, but the contrary may be manifested. For if they did it as *governors,* then was it either as governors ecclesiastical and ministers in the sanctuary: but so were not they, for Aaron and his sons had peculiarly that charge, Levite. 8. Or they did it as governors civil, & Magistrates of the common wealth. Which if it be affirmed, then first, Christian Magistrates now (which have civil authority equal with the Magistrates of Israel;) may ordain and impose hands on church ministers: and so men need not run to Rome to borrow a Ministry from Antichrist, as many now do fancy. Secondly if civil Magistrates may impose hands on Ministers: it will follow, that the Church wanting Magistrates, may also by the Fathers of families, or other fittest members impose hands. For it is not properly a work tied to the magistrates office: *1.* because then the churches in the Apostles times wanting Magistrates, could not have had Ministers: but they had, and yet never intruded into the Magistrates office. 2. Because the Magistrates sword and office is not subordinate to Christ as he is mediator and head of the Church, (for so there should be no lawful magistrates but Christians & members of the church:) but Magistrates have their office next under God, to be heads of the Common

weales (whether they be members of the church or not,) as Christ hath his office under God to be head of the Church: and these two goverments are so distinct, as they neither may be confounded, neither do one take in hand the work peculiarly belonging to another. Christ professed his kingdom not to be of this world, neither meddled ⟨◊⟩ with the outward sword, nor civil controversies: neither on the other side, might the Kings of Israel medle with the Priests work, to burn incense, or the like. 3. Because the works of the civil Magistrates office in Israel, might be performed by hethēs when they ruled over that nation: as appointing of officers, judging of controversies, punishment of malefactors &c. So Nebuchadnezzar the Babylonian lawfully (as concerning God,) reigned over the Jews, and did set over them a governor, and put some of them to death for adultery & other evils. And the Jews were bound to obey him and his substitutes, and to pray for his common wealth. But to the Babylonian Priests they might not be subject. Neither do I think that our opposites will say, Nebuchadnezzar and his Princes might give office of Ministry, or impose hands on the Levites in the sanctuary. Wherefore I conclude that the chief fathers of Israel imposed hands on the Levites, not because of their office of magistracy (if they had such an office,) as if it could not ells have been performed: but because they were the principallest members of the Church, & therefore by order to do it before all other, and in the name of all other, which for the multitude of them could not perform it: which order all churches now are bound to keep forever. And this which I have said, the words of the text in their natural sense do confirm, *the sons of Israel shall put their hands upon the Levites*: showing that they did it not by title of Magistracy, but as Israelites. So also in the other case, when the Elders imposed hands on the syn offering, Levite. 4, 14, 15. it was not a work peculiar to the ecclesiastical Elders: for afterward King Hezekiah with the Congregation laid their hands upon the sacrifices. Which thing also he did not by peculiar right of his kingly office, but as he was principal of the Church of Israel; for when they had no King, the Church might do it, by the next chief members; & an unbelieving King reigning over them might not do it. Also if any people returning from captivity, had wanted Magistrates; they were not deprived thereby of offering sacrifice for their public syn. For if every private man might impose hands on his own sacrifice, as Levite. 1.3.4. how can we think that the whole company synning, the chief fathers might not have imposed hands, according to that rule, Lev. 4.15. Yea the word *Elders* doth not always (though often) mean Magistrates or ministers by office, but sometime ancient in years.

The other things which they allege, about the variety of phrase, as they do not disprove the thing forespoken: so make they nothing for them. They say such as *are called Elders, Lev. 9.1.* are called *children of Israel, Lev. 9, 3.* this is true: for whoever doubted but the *Elders* were *sons of Israel* as well as the other people. But if they bring it to prove the Elders or Officers only to be there intended, I deny it: the whole chapter after manifesteth the public church to be meant. For when Aaron had offered his own syn-offering, and burnt-offering; then offered he the *people's syn-offering,* and their *burnt-offering,* and their *peace offerings*: and after lifted up his hands to the people and blessed them. This was one of the most public assemblies, and who would ever dream that the Elders only were here expiated by sacrifice, and blessed of the Priest? they might even as well say, the Elders only did keep and eat the passover;

cōparing *Exod. 12.3.* with *Exod. 12.21.* where one verse saith *all the congregation,* and another, *all the Elders.*

The next exception of the Septuagint's translating *the sons of Israel* in Greek the *Eldership*: is not of weight, though the translators should have minded as do their Commenters. But they purposed not hereby to exclude the people, anymore then in *1. Sam 8.4.* they would exclude the Elders: where when the original text saith, *the Elders of Israel came to Samuel,* they translate it in Greek, *the men of Israel.* So *the Elders of Jabesh, 1. Sam. 11, 3.* the Greek calleth *the men of Jabesh.* Of like weight are their observations about the word *Church* or *Congregation,* which being but once turned in Greek *the synedrion,* they skore it up, as making for their Eldership: but though it be once, twice and thrice turned *laos, plethos, ochlos,* that is, *the people,* and *multitude*; they can let them places pass, and say never a word. Moreover touching this place in hand, *Num. 8, 10.* the Greek version as well as the Hebrew itself saith, *the children of Israel, shall impose their hands upon the Levites*: so that their exception here standeth them in no stead.

Finally they *observe the clauses* in the article, *according to the rules in God's word,* and *by due order &c. which as they bind them to show by scriptures, that the people not being in office may choose their officers, as is proved there & in Apol. p. 46.47. so they bind us to show like rules practice or warrant of ordination, deposition and excommunication.* I answer; first if a man would except as they do, he might ask them how they prove that people without officers may *by due order choose* any into office: for in the scriptures which they stand upon, all things were doon by the counsel, ordering and government of the officers, even the election itself, *Act. 6.2.3. & 1.15.—22. & 14.23. &c.* Secondly their new devise of having their ordination successively frō Rome, is neither *according to the rules in God's word,* nor *by due order,* nor by any example in Israel; no though Rome were as true a church as they now plead her to be. For that the ministers of one particular church should ordain officers for another church, is more unorderly then when every church ordeyneth them in itself: the Apostles and Evangelists had their offices in all churches, so have not Pastors. Magistrates are limited within their own precincts: and the Major or Bailive of one corporation, hath no jurisdiction in another. So should all ministers be bounded within their own charges, and not challenge catholic authority in all churches, as doth the *lawless* usurping man of syn, Antichrist. Thirdly, the scriptures and reasons in our Articles and Apology, serv also for the ordination and deposition of ministers; though it please these men to pass them over in silēce, because they are too heavy for them to lift. In our Apology pag. 43. there are 6. arguments, and in pag. 47. six other arguments confirmed by scriptures, as the reader may see: til our opposites answer thē, we think it needless to set down more.

Fourthly, we hold it necessary that all church actions be orderly carried, either by the officers if there be any, or by the Magistrates as in Israel, or by the Fathers of families, or the most excellent in gifts requested thereunto by the congregation: this we firmly maintain, against all popular confusion and disorder whatsoever. And M. Johnson himself hath expressly defended this truth heretofore against M. Jacob, *that where people first come to the order of Christ, imposition of hands is to be doon by the fittest among them, being thereunto appointed*

by the rest of the church, alleging *Num. 8.10.* though now he useth for defense of his contrary error, the Jesuits answers. For even so doth Bellarmine turn away the reasons of the protestantes, saying, *the people did never ordain nor create ministers, nor give them any power, but only named and designed them. Act. 1. & 6.*

The 4. point of difference: in the Letter.

4. WE had learned that none may execute a ministry but such as are rightly called by the Church whereof they stand Ministers, unto such offices and in such manner as God hath prescribed in his word. But now these will execute a ministry, which have not rightly been called by the Church whereof they stand ministers, according to their own account and doctrine: which hold (as before) that a people without officers have no warrant from God, to make or depose Ministers.

With this they join, out of the printed copy.

3. The 29. article (of our Confession, as also our Apology pag. 51.52.) professeth that the hierarchy of Archbishops, Lord bishops, Priests &c. are a strange and Antichristian Ministry and officers, not instituted in Christ's Testament, nor placed in or over his church. These have placed over them, one that was made Priest by a Lord bishops ordination, so as because of it, they did not ordain or impose hands on him, when at the same time they ordained and imposed hands on others, whom together with him they set over the Church.

5. The 32. article (whereto our Apology agreeth pag. 52.53.54.) testifieth that all such as have received any of those false offices (of Lord bishops Priests &c.) are to give over and leave them: and so hath it been practiced here before by all such Priests as came to our faith and Church. Now one is Minister over thē, ordained Priest by the Prelates, as is before said.

The Confirmation of these points in our Apology (besides the scriptures quoted in our Confession,) is of the one by 8. of the other by 12. reasons deduced from many scriptures.

Hereunto they make these answers. First, that this point *is of like nature with the 2. & 3. here before, where therefore see the answers.* And there also let the reader see our replies. But they would blind their reader with show of answer, where none is. For the first point was of every Churches *power to cast out obstinate sinners*: the second of their power *to elect and ordain officers.* Now what are these to justify any unlawful ministry, either set up by a people without the power of Christ, or received by the tradition of Antichrist? It had been their part, seeing they deny their former grounds, to have shown us some better by the scripture: which how they have doon either there or here, let their writings being viewed manifest.

Secondly, they say *if we would here imply a particular matter concerning one of their Ministers, about imposition of hands, that is a point also left to further consideration,* &c. I answer, no, we mean others of them that were Ministers before, and such as have had (some of them,) imposition of hands twice: and this they could not but see plainly to be our intent in that 4. article: though they wink and will not see it, and are mute, and will not defend it, but wind away to other things not there intended. Let them therefore in their next, bring a plain

defense of their Ministry, which by their new doctrine is overthrowen: and use no more such tergiversation.

Unto the other thing objected in the 3. & 5. articles by Lawn printed: First they *signify that their testimony against the antichristian hierarchy treated of in the Confession, is not by them reversed or weakened any way &c.* I answer, these are but words: in deed and truth, the contrary will appear. For as heretofore they proved Antichrists baptism to be not a true but a false sacrament; but now they plead for it to be the one true baptism of Christ: so having heretofore witnessed against the whole Antichristian hierarchy of prelates Priests &c. their offices, entrance and administration: they now compare the popish ordination with the baptism. Also they bring to warrant this, the Priests and Levites which were called of God; as after is to be seen: and yet they would be thought, not to *reverse their testimony.* Secondly they tell us how they were combred with the *Anabaptists, and occasioned to think of their ministry*; as *1▪ That imposition of hands is of God, and not an invention of Antichrists &c.* I answer, thus also they shall be occasioned to think of the Popes *excommunication,* for that is God's ordinance as well as their *sacrament of orders*: and of the Romish *Mass* or *supper,* for that is God's ordinance also; though by them abused to idolatry. Yea thus the Jews that f•l to paganism, mought take occasion to think of the *hethēs sacrifices,* for they also were God's ordinances in their first institutiō, as well as Antichrists sacraments. But as for the Anabaptists, themselves long since so refuted them, without this their new plea: that there needed no fear of their strength at all. Finally, the impositiō of hands by an Antichristian prelate, upon that ministry which is not of Christ but of Antichrists apostasy, I deny that such imposition of hands is of God: and that such the whole ministry of Rome is, is proved at large by many scriptures, in M. Johnson's *Reasons and Arguments against spiritual communion with the M•nist pag. 17.18. &c,*

•. Their second observation is, *that baptism and imposition of hands, are joined together among the principles, Heb. 6, 2.* I answer, so are baptism & the Lord's supper (now of Antichristians called the *Mass*) joined in *1. Cor. 10.2.3. & 12.13.* that if this reason be good, their next thoughts must be, about the lawfulness of the Mass.

3. Thirdly they allege *that imposition of hands is in Rome still given to the office of ministry, and in the name of the Lord.* I answer, so also the Popes bulls of excommunication go forth from the office of Ministry, and *in the name of the Lord*: but so all mischief began, and gave occasion to the proverb, *in nomine Domini incipit omne malum.* But let us take a view, how *imposition of hands* is used now in Rome, as they say *in the name of the Lord.* Ordination of ministers there is *a sacrament,* the outward sign or rite whereof, is *imposition of hands*: the thing signified, is *the promise of grace.* They have seven orders, *Priests,* (or *Sacrificers,) Deacons, Subdeacons, A•oluthes, Exorcists, Readers* and *Ostiaries* (or keepers of the door.) They are made Priests, when by the Bishop, (who only can give this order) it is said, *Receiv power to offer sacrifice unto God, and to celebrate Masses, both for the living and for the dead, in the name of the Lord.* The Bishop saith with all, *Receiv the holy Ghost*: the Priests are also shaved on their crowns, and anointed with oil on their hands; that by that unction, and the Bishops *bless†sing* those hands may be consecrated and sanctified of God. A *stole of innocence* is put upon the

Priest, and he promiseth to the Bishop and his successors, *reverence,* and *obedience*; and the Bishop gives him again the blessing of God *the Fa†there, & the †Son and the holy†Ghost* that he may be blessed in his preistly order, and may offer *placable hosts* (or *sacrifices) to God for the sins of the people.* This ordination hath a double effect, 1. *a perpetual spiritual power*; in sign whereof *a character* (or mark indelible) *is imprinted on them*; and 2. *grace making them acceptable, whereby they are enabled to execute their office.* So this Bishoply ordination *conferreth grace*; and *if any shall say, that the holy Ghost is not given hereby, let him* (saith the Council of Trent) *be accursed.* This is that holy ordination (or rather, that abominable Idol, and mark of the beast,) so commended unto us by these men, as doon *in the name of the Lord.* And as for the *Office of ministry,* to which they say now it is given. M. Johnson himself ha•h set down heretofore 33. reasons and differences proving by many scriptures, that the popish priests office, is not the Christian Pastors office. Yea he affirmed the *hierarchy of Antichrist, to be the most detestable anarchie of Satan that ever was*: and what now will imposition of sacrilegious hands *in the name of the Lord,* do good unto such a *detestable ministry*?

4. Fourthly they say, *they find not precept, example or ground in scripture, binding them to the repetition of [that ordination.]* I answer, it is very true; no scripture bindeth men to repete or do again such abominations. And we pray them show us where is there precept, example or ground to keep the priesthood and indelible character of Antichrist? But be it as they say; what then will become of their own Ministry, for some of them have both received, & given unto others, *reordination*: are they not in as evil case (by their own grounds) as the Anabaptists with their *rebaptisation*? They unjustly insinuate Anabaptistry against us very often: but themselves are in like actual transgression with the Anabaptists (if their doctrine be true), and yet manifest not their repentance, nor tell us by virtue of which ordination, they do now administer.

5. Fifthly they say, *the Priests and Levites in Israel, being cleansed of their uncleanness, retained still their places, and their children after them, did minister without a new anointing or new imposition of hands &c.* I answer, then belike the Romish priests must keep their Antichristian priesthood still; for so the Priests in Israel did theirs. Otherweise if they must have a new office; how can they do it by their old ordination? Even in Rome itself, when a Priest is promoted to a Bishops office, he is new *anointed,* both hands & head; the *holy Ghost* again given him, the *pastoral staff,* the *ring,* the *Gospel* is also given him, to *go preach to the people committed to him &c.* and he hath a new *imposition of hands* besides that he had before.

2. If the Priests children called of God, did in Israel minister without imposition of hands upon them at all, as they suppose: yet this will make nothing for Antichrists hierarchy, called of the Devil, with greasing, shaving, & imposing of hands, to sacrifice blasphemously for the quick and dead; that they should now minister by virtue of this office and calling in the Church of Christ. Neither might Baals Priests or Chemarims, administer in God's temple. Their reason therefore from the Lord's own Ministry, is altogether unfit; the hethenish *Flamins* or *Druides,* are fitter matches for Belials clergy. And this M. Johnson himself acknowledged, when he wrote against M. Hilderdersh. thus, *If Jupiters Priest, Act. 14.13. or if Mahumets Priests now in Turkye, should by the laws of their nations be enjoined, and thereupon*

should execute the Ministry of God's word, sacraments and censures: would it follow therefore that such Priests had the substance of the Pastors office? And why then should this Priesthood of Antichrist have more privilege then those, seeing the word of God hath laid this duty no more upon it then upon the other, but hath left them all, with their followers and adherents under the curse. Psal. 119, 21, 128. Rev. 9, 3. & 14.9, 10, 11. Thus he then wrote, but now we find another manner of plea.

6. Sixthly they say, *That they find in scripture some officers admitted with it, some without it.* This I find not. They allege *Act. 13.1.2.3.* where *Paul and Barnabas had it.* It is true: yea Paul had imposition of hands twice, *Act. 9.17. & 13.3.* but where is the scripture that saith *some had it not*? They say, *we read not that the other Apostles had.* what then? doth this proov they had it not? So we may also conclude the other Apostles were never baptized, for we read not that they were. We read not (say the Anabaptists) that children were baptized in the Apostles days: will these men now conclude, therefore they were not baptized. But do not they know, that arguments thus drawn negatively from scripture, are generally blamed for insufficient?

7. Seventhly they say, *that some churches hold it not of necessity to be had &c.* I answer: that is nothing to such as hold it, and have Elders to do it. But they diminish the state of the question; for when the Apostle speaketh of *Jmposition of hands Heb. 6.2.* doth he mean the outward ceremony only, or the doctrine of the ministry, calling, & ordination signified by the sign? I hope the reformed churches deny no principle of religion, such as that is. So in this case spoken of, were it only the outward sign, I would not contend. But they compare the baptism of Rome and the Ministry of Rome together: no new baptising into the church, therefore no new ordaining unto the ministry: but as all come out of the Apostasy baptized Christians, so some do come ordained ministers. Wherefore if these be alike, they bring with them in their account, the substance of a true office and of a true calling. Otherweise if a new office and calling be given them, I assure myself they that say *Receiv the Teachers office* &c. may impose hands: even as they that say: *J baptize thee into the name of the Father* &c, may put on water. Now these men's testimony heretofore hath been strong against the Office or ministry itself, with the calling, administration &c. And now let them show by the word, that a new calling into a new office which men had not before, may be by the ordination or imposition of hands given by Antichrist unto a false office with a false calling.

8. *Thus* (say they) *we show our keeping of communion with all other churches &c.* I answer, this reason is good, if communion be kept in the light not in darkness: let God's word therefore try the case. Yet let these men say, whither they know not, that the ministers made in these reformed churches, are not admitted in Engl. without a new ordination by the Prelates. And that all Scholars admitted into Geneva, must expressly *detest the Popish hierarchy so called, as a Divilish confusion*: which hierarchy consisteth of *Bishops, Priests* and *Ministers,* and they that say it is not *by divine ordination* are by the Council of Trent, *accursed.* Is not here good communion? Yea let me further tell them, how the learned and better sort in England, have disclaymed communion with that Romish clergy. D. Fulk, in the *Answ. of a true Christian to a counterfeit catholic,* saith, *Although all godly men wish more severity of discipline to be used, in receiving them that come out of heresies to serv in the Church, then is commonly practiced in England: yet you are highly deceived if you think we esteem your offices of Bishops, Priests, Deacons, any better*

then the state of lay men, but far worse: for we judge them to be nothing ells but Antichristianitie, heresy and blasphemy. And therefore we receive none of them to minister in our church, except they forswear your religion: and so their admission is not an allowing of your ordering, but a new calling unto the Ministry. Thus wrote M. Fulk: but now these our opposites, to show how they would keep communion with Rome, allow of their *ordering,* as of their *baptising,* which they plead to be *true baptism,* as after shall appear. Yet let them show us whither all the hierarchy of Antichrist, as Popes, Cardinals, Archbishops, Bishops, Friers, Monks, Jesuits, Seminaries, Priests, Parsons, Vicars, with the rest of that crew, be all of them to be admitted true Ministers into a Christian church, by virtue of the Imposition of hands, had in that kingdom of the Beast: and if not all, which of them must be *reordeyned,* and which not. Themselves have acknowledged that *the Ministers of Antichrist, are the spirits of Devils, Rev. 16, 13.14.* let them now if they can, manifest them to be the Ministers of Christ.

9. *We thought best* (say they) *to stay and consider further &c. if we find it ought to be doon, we can do it at any time, &c.* Then (say I) they should have stayed the practice of admitting such a teacher to administer, til they had been resolved whither his office and ordination had been of God or no. But first they let him administer, then they inquire of the lawfulness: the Godly heretofore did not so in a case of doubt, but stayed the administration of some priests, til they had assurance from God. *Ezr. 2.62.63.*

10. *The church* (say they) *did choose him into office, and we by prayer commended him to God for his grace and assistance in the ministration thereof. Which we did without imposition of hands at that time; as both ourselves had before doon, at our first growing into order: and as the French and Dutch churches also did &c.* I answer, things are darkly set down: by saying first *the church did,* then, *and we*; they occasion us to ask what *church* they mean, their own particular, or some other. If their own, whether they chose him to an office that had none before: or chose him from a false office to a true: or chose him being already a true officer, to be theirs, as they admit the members of another Church to be a member of theirs by prayer. If the last were not, how stands their comparison between *baptism* & *ordination*? If they did so: then they abuse the reader with the example of their own ordination before. For they had renounced their former Ministry as false; and received a new, by the election and ordination of the people (though at the first without that sign spokē of,) who gave them a ministry which they never had. The outward sign at that time was not used, only because there were not Elders before: now there were Elders which imposed hands at the same time on others. It is a known fallacy, to pretend that for a cause wch is not the cause. Moreover let them say whither thei• Teachers former election were not as holy as his ordination: and why then they rep•te one and not another?

11. *Observ* (say they) *how these and their partakers can hold that the people having no office may excommunicate, and some of them that they may also minister the sacraments: and yet can except against such as are in office, if they do but make question of a ceremony &c.* I answer; the first we hold but as themselves heretofore did: & upon what ground they have left it, is before discussed. The second as touching us, (so far as I know) is a slander, a mere untruth. I know not one among us, that holdeth *men without office, may minister the sacraments.* The third, if it

be as they say *a question but of a ceremony,* and not of the very substance of the ministry, to be retained as their baptism, I will profess to cease striving thereabout, (though I think they err in it,) yea and repent that I have striven so far. But if it be in deed more then *a ceremony,* as I suppose the things forespoken will manifest; let these men take heed how they so dissemble, for *Woe unto them that seek deep to hide their counsel from the Lord.* Of the *Anabaptists* objections we have spoken before. And now let him that readeth, consider, what weight there is in their later thoughts, compared with their former judgments confirmed by so many reasons, as the public writings show. Let him also note, how for this later point which they count but a *ceremony,* they say many things as we have heard: but for the former, their own ministry, which is a matter of substance and most nearly concerns them, they say nothing, but turn aside as if they saw it not. And for this also, let the reader observe Mr Johnson's own words, in answer to Mr Hildershā, *who can bring aclean thing out of filthynes? Is it possible that a lawful ordination, should be had from the ministers & Apostasy of Antichrist? Mat. 7.16. 2. Cor. 6, 14, 15, 16. with 2. Thes. 2.3.* And if he be loath to stand to his former assertions: let him yet show what comfort or assurance any can have of the ordination in the Papacie, that it is frō heavē; considering the Priests have their authority from the Bishops, the Bishops from the Pope: the Popes (as their own writers & Chroniclers do record,) have been divided by schisms, 2, or 3, Popes at once, one cursing and condemning another, and among the successors, one repealing the acts of another. And among the rest, one she Pope John an harlot. And among many schisms one (which was the 22.) dured forty years, wherein the Antipopes so rent their Babel-church into factions, that *the chiefest and learnedest of the clergy, could not discern which of them was the true successor of Peter,* (as they use to speak) but some clave to one Pope, some to another. Had these no• power from Christ to make ministers in his church? or are not they strangely carried, that had rather derive their Ministry by uncertayn succession frō such beasts▪ then from the Lord's true Church and people? And may we think that when God bring the Jews again to the faith (as he hath promised,) that they will go to Antichrists throne for to erect a ministry for them? These and the like things considered, may show what soundness is in their doctrine and practice, that fetch their ordination from Rome, as they do their baptism.

Finally let me admonish the reader, that *The man of syn,* who boasteth himself to be *the Bishop of the whole world,* as also to have the *Princedom* (or *soveraygntie) of all the world*; and may not only order and degrade priests, but set up and depose Princes, so exalting himself above all that is called God; is for thus doing, to be accounted a traitor against Christ and all Princes of the world. And as the days have been when he challenged both church and crown of England (as in King John's time,) to have the Prince his vassal, as well as the Priests his subjects: so is his will to do always and in all places. But this being tyranny and usurpation in him both over church and common wealth, he hath always had as good authority to make a Lord Major in London, as to make a Bishop there, and to create a Prince as well as a Priest or prelate: the one is injurious to the State, the other to the Church. And for men to hold or derive the priesthood or ministry from that Usurper, hath no more warrant that I know of, then if one would hold or derive a magistracy from him; for as God hath given every common wealth power next under himself, to cal & set up Magistrates, according to the laws

of Realms; so Christ hath given every church power next under himself, to call and constitute ministers according to his word: and not to derive their spiritual functions from his professed Adversarie, whom he hath promised to consume with the spirit of his mouth, & to abolish with the brightness of his coming.

The 5. point of difference: in the Letter.

1. WEe had learned that it was gross error, and notorious absurdity, either to hold the Popish Church to be a true Church, having a true Ministry and true sacraments, or ells that men men must admit of rebaptising. But now we have heard, that the baptism of the Popish church is true baptism (by which we are bound to communion,) or ells that men must be rebaptised: and that the church of Rome is the Church of God, because Antichrist should sit in the Temple of God.

With this they join the 4. & 8. out of the printed copy.

4. The 31. Article of our Confession, (and also our Apology, p. 109.) professeth that such ecclesiastical assemblies as remain so in confusion and bondage under that Antichristian ministry, courts, canons, &c. cannot be esteemed true visible churches &c. These now plead, not only for thē, but for Rome itself, to be the true church of God.

8. The 8. is as the 5. before expressed.

These things are confirmed by sundry scriptures and reasons in the places quoted, as the reader may there see.

Against these their former testimonies they now thus dispute. *1: Jt is true baptism: as the circumcision in Jsraels Apostasy was true circumcision.* I answer, these are their own assertions: but we would hear, *Thus saith the Lord.* True circumcision was *the seal of the righteteousnes of faith: Rom. 4.11.* Israel in their Apostasy were fallen from the faith, *Hos. 11, 12.* they were *without the true God, & without priest to teach, and without law, 2. Chron. 15.3.* and how then could they have the true circumcision, the seal of the righteousness of faith, and forgiveness of their sins, in that sinful estate? 2. The matching of Popish baptism and Israel's circumcision, though in this they agree that they are both false sacraments & lying signs: yet is baptism ten times more defiled in Rome, then circumcision was in Israel. Let us take a view thereof, as it is at the best, and now refined by the Jesuits. When any man comes to be baptized in Popery, after some quaestions praemised, 1. He hath the sign of the Cross made on his forehead and breast; which holy sign among other good properties, hath power to drive away devils, 2. Then followeth *Exorcisme* that is, adjuration of the Devils to go frō the man that is to be baptized. 3. After that comes *Exsufflatiō* or blowing of the Devils away, & an afflation of the good spirit in their stead. 4. Next followeth the *tasting of salt,* which is unto them in stead of the Eucharist. 5. Then the touching of the nosthrills and ears with *spittle,* and saying *Ephata,* that is, *be opened.* 6. After that the priest gives him *imposition of hands,* and his *blessing.* 7. And then he is anointed with *blessed oil on his breast and showlders.* 8. When he is thus sanctified, *a name is given* unto him. 9. He must have *Godfathers* or *Godmothers,* to instruct him in time to come. 10. Then folowes *consecration of the water,* 11. And a *dipping three times*

into the water, in the name of the Father of the Son & of the holy Ghost. 12. After comes the *kyss of peace,* in sign that the brother is baptized. 13. And an *Unction of the Chrism,* on the crown of his head. 14. Then is a *wax candle lighted* given him, for a sign of faith and grace received, & that he is translated out of darkness into light. 15. And *a white garment* is put upō him, which he weareth for a certain time. These pageants are played in Babels language, an unknown tongue: & this baptism *ex opere operato, by the work wrought* (for here is a great deal more doon then Christ ever would,) doth *confer grace,* and in very deed *taketh away all sins,* so as they are not only not imputed, but there is not anything that can be imputed for a blame unto him. And if any shall say, that *grace is not conferred by the work doon,* the Fathers of the Council of Trent have decreed, *Let him be accursed.* And although this baptism be of itself so gracious, yet any graceless person may baptize in time of need, be it *man* or *woman,* be it *Christian, Jew, Turk* or *Pagan*: baptism hath his effect, & *conferreth* popish *grace,* and washeth away sins notwithstanding. This is the baptism about which we contend: now let us proceed with our opposites arguments. *If • be not a true baptism* (say they) *it is a false: and false baptism is not God's baptism. &c. A true baptism we are bound to have, when we have the means, wherefor they that hold it not to be true baptism, must be rebaptised.* I answer, we doubt not but it is a false baptism, and a lying sign, wherewith Antichrist deceiveth his subjects, under a show of Christianity: 1. because it is not possible for any work of a mere man (much less of a sacrilegious priest) to *give grace,* or to *take away sins,* for this is peculiar to Christ God and man, and to his most precious blood, which only cleanseth us from all syn. *2.* because true baptism being a sign of the washing away of sins, and a seal of the righteousness of faith, of our engraffing into Christ, his death, burial & resurrection: it cannot be that Antichrist the man of syn, and his worshippers, which are by the sentence of God devote unto damnation, should have from God such a sign and seal; but they falsely usurp the same, as many other things to their just judgment. Yet need not men that discern and forsake those lies and impostures, to have any new washing: because the Idolaters heretofore repenting & forsaking their false synagogues and lying signs in thē usurped, needed not a new outward cutting or circumcising, as is shown at large in our former writings, *Discoverie, p. 116.—120. Apology p. 110.—113.* For though the degree of syn in Rome be greater by far then that of Apostate Israel, (as elsewhere is also manifested:) yet seeing they then were fallen from God and from his church, and so were divorsed from the Lord, and were not his wife, but dead in their sins: the ordinances of God which they in show retained, could not be unto them the signs and seals of forgiveness of sins, and of life eternal, and therefore were in their use of them, false and deceytful; as were also the ordinances of God retained in other nations, as Altars, Sacrifices, Priests, tithes, firstfruits, incense, meat offerings, drink offerings, feasts, baptisms or washings, anoyntings, excōmunications, prayers, vows, & many the like, whereof all histories do bear record, that the Gentiles did retain them.

2. They proceed secondly and say, *If the baptism had in the church of Rome be not true baptism, then it is not the Lord's baptism: and then they which have no other but it, should get the Lord's baptism, afore they come to the Lord's table, to eat the Lord's supper &c.* I answer, this reason is the same in effect with the former, and there answered, as also long ago objected by the enemies of the truth, and refuted by M. Barrow. We have gotten the Lord's baptism by coming to the

Lord in true faith and repentance, who baptizeth us with the wholly Ghost and with fire. As for the outward washing which we had, it need not be repeated; as before is shown: and we may as lawfully eat the Lord's supper without a new washing, as the Idolatrous Israelites turning to the Lord, might eat the passover without a new cutting or circumcising. *2. Chron. 30.1.5.11.18.19.20.21.25. Ezra. 6.21.* So whereas they charge us with *profaning the Lord's table,* it is turned upon their own heads: for they have these many years professed the Romish baptism to be not a true but a *false Sacrament,* whiles yet without a new washing they did partake of the Lord's supper. If this be to *pollute* and *profane it,* as now they press us, why do they not first repent themselves of such *profanation*; why cal they not in, their former writings, and refute them?

3. *Again* (they dispute) *there is but one baptism, Eph. 4.5. Baptism in the church of Rome, either is that one baptism or is not it. If it be that one: then is it true baptism: if not, then they which have no other but it, have not that one baptism, and therefore must get it &c.* I answer, 1. This again is the same argument with the former, and before answered.

2. This ground from *Eph. 4.5.* was that which Cyprian built on, who taught rebaptising of such as had been baptized by heretics: whose arguments seeing our Adversaries thus urge, we pray them tell us, whither they be of Cyprians mind for rebaptising; and if they be, wherein they differ in that point from Anabaptists? If they be not, then it seemeth they hold that all such as are baptized by heretics, Antichrists, excommunicates, schismatiks, and other like, have that one true baptism of God, *Eph. 4.5.* and so have the seal from God of forgiveness of sins, and are one body with themselves. And if not, then they reason but for fashion sake, to trouble us and the world with questions.

4. *Furthermore* (they argue) *such baptism is either a seal of God's covenant or not. If it be, then sure it is true baptism. If not, then 1. they which have no other baptism, must with the Anabaptists get another, that they may be assured they have the seal of God's covenant &c. 2. then that there neither have been nor shall be in Babylō any of God's people &c. Rev. 18.4. 3. then, baptism now had in Apostate churches is not answerable to the circumcision had in the Apostasy of Israel: for that was true circumcision &c.* I answer, they may by a little varying of words make an 100. such reasons, alone and the same; all begging the question, and proving nothing. What one scripture or reason frō thence, is here brought to prove Antichrists baptism, true baptism? Let any mā define by the word, true Christiā baptism, & then compare therewith the blasphemous Christening before set out from Bellarmine, and he shall see what accord is between them. And whereas the burden of these men's song, is, we must ells baptize again: this is no proof at all; for (besides that which is before answered,) what if it be our error that we baptize not again? where be then all their proofs, are they not vanished into smoke? Verily I should much rather incline to Cyprians error (though I am far from it) for a new washing: then approve the sacrilegious washing used by that man of syn with most high dishonor to the blood of Christ, to be that one true Christian baptism; the seal of God's covenant. For that of *Rev. 18.4.* because God calleth his people out of Babylon, therefore Babylon's baptism is true baptism, is without all color of reason. As if one should argue thus, God by Jeremiah called his people out of Babylon, Ier. 51, 45. therefore Babylon's sacrifices,

and sacraments, were true. Who would not rather conclude hereby the contrary: God calleth his people out of her, therefore she with all her counfeyt service, sacraments & apish imitation of God's holy things, are detestable and cursed. Again, a people may be God's, though unbaptised: as the uncircumcised Israelites were God's people, *Deut. 29.10,—13.* with *Josh. 5, 4, 5.* The 3. point of Israel's circumcision to be true, is but barely by them affirmed, without proof; and is before disproved. And if they shall continue thus to say all things, and prove nothing: I will never trouble myself more to answer their discourses.

5. *Finally* (they reason) *if baptism in Rome be not true baptism, then (as we also said) it is an idol; bearing show and image of that which it is not in truth. And jdols ar things of naught &c. and so baptism in Rome, is a thing of naught; and to be esteemed as nothing in the world, as filth, or doung &c.* I answer, idols are of two sorts; some merely devised by men, as Jereboam's calves: some perverted by men from holy signs to Idols, as the brazen Serpent. Both these kinds are in popish baptism. For their *crosses, exorcismes, greasings &c.* are Idols of the first sort, worse then Jereboam's bullocks: their washing with water *in nomine patris* &c. is of the second sort, that is, God's ordinance turned into an Idol as was the brazen Serpent. Thus is there a mixture in Antichrists Christening, of both sorts of abominations. Therefore have we renounced that Romish baptism, as an impure idol in their abuse, standing up in the place of Christ and his precious blood, which it is not; pretending to give grace, and wash away sins, which it doth not; but it is a lie in the right hand of all that so receive it: and the saying of the Apostle is verified in it, *an idol is nothing in the world. 1 Cor. 8.4.* Yet, I hope, they think not that the Apostle is contrary to the Prophet, who saith *their idols are silver and gold, the work of men's hands, Psal. 115.4.* an idol then for the matter and workmanship is something, but for the relation unto God, or divine grace, it is nothing: and thus the Apostle meaneth as his next words show, *there is no other God but one.* So Popish baptism, as touching the material thing is somewhat, the salt, the water, the oil, are God creatures: the outward action is the work of the hands of an idolatrous Priest; and this work remaineth as did the work of the Idolaters circumcising in Israel: but as touching the relation, (which is the main thing in a sacrament,) that it should seal up unto them the forgiveness of sins, and (as they blasphemously say) quite take away sins, and confer grace; so it is a vain idol and nothing: for neither do the true Sacraments in Christ's church work any such effect to God's own people: and as for that Antichristian synagogue, it is not appointed to salvation, but to condemnation by the just sentence of God. *Rev. 17.11. & 18.8.20.21. 2. Thes. 2.11.12.* Therefore it will not help them to say, that baptism in itself considered, is Christ's ordinance: for the brazen Serpent was in itself God's ordinance at first, and a sacramental sign of their redemption by Christ, yet they that burnt incense to it, made it an Idol, and therefore as *Nehushtan,* (a piece of brass,) it was destroyed. Yea this is acknowledged of the popish baptism, by the most learned and conscionable of our own Land. M. Perkins saith, and proveth it, *The Church of Rome transformeth the sacraments to Idols, by teaching that they confer grace ex opere operato, by the work doon &c. To this effect* (saith he) *thePreist is appointed to pray, that the nature of waters might conceive the virtue of sanctification: that God would make the water fruitful by the secret admixtiō of his godhead, that having cōceived sanctification, a new creature may spring out of the immaculate womb of the divine fountayn, that it may be living water &c.* Yea

further he showeth that *God* himself, & *Christ, being worshiped in, at, or before an image, is presently transformed into an idol.* But what need I insist upon other men; even Mr Johnson himself, hath pleaded the *Prelates and Priests* (which administer baptism) to be *Jdol shepherds,* the sacraments to be *not true* but *false*; and citeth against them their own testimonies to prove that *Christ* himself is *made an idol* among thē. Yet loe how he now inveigheth against us, for saying that the baptism in Antichrists synagogue is an Idol.

But now as Satan hath begun to persuade Antichrists christening to be Christ's true baptism, (although the scripture plainly saith, *what concord hath Christ with Belial?*) so he will not cease there, but justify the cursed *Mass,* by like reason, to be the blessed *Supper of our Lord.* For it is the same church that enjoyeth these 2. sacram^{ts}, the same priests minister them, both in the same Babylonish unknown language, both of thē having Christ's institutiō abused by the man of syn: and as water is in their baptism, so bread and wine is in their mass: as in baptism they use the *name of the Father the Son & the holy Ghost,* so in the Mass, they use *Take eat this is my body* &c. Now why should one of these sacraments be true, and not another? Al that are not Antichrists bondmen, detest his Mass as a monstrous idol: let them that liest, honor his baptism. Again, *excommunication* is God's ordinance as well as *baptism*: and these our opposites say, that by it a man is cut off *from communion with all churches of Christ upon earth, having his sins also bound in heaven; as on the contrary by baptism we are entered into communion with all churches of Christ in the world.* This *Excommunication* the church of Rome useth as well as baptism, and hath power from Christ to do it, as well as to baptize: whereupon it will follow, if we be bound to communion with them that they baptize, we are also bound to avoid the communion of them that they excommunicate. Now for as much as these our Opposites themselves (besides all other) that have separated from the church and doctrines of Rome, have many curses and Anathemaes laid upon them by the council of Trent and Popes Bulls: what ar they the better for being baptized in their infancy, now that they are excommunicated in their man's age.

They told us before, (and said, *we have not yet learned it as we should,) that by our baptism we ar bound to communion:* and now let them also teach us, whither by their excommunication, we ar not bound to shun their communion. Or if they will not answer us, let them answer the Papists, who plead that their *Apostate priests being divided and cut of from the church, and excommunicate, may not lawfully minister the sacraments.* And whereas M. Jewel complained, *we have been cast out by these men•, being cursed of them (as they use to say) with b•l book and candle*: Harding answereth; *To be excommunicate, ye have deserved &c. neither were ye by excommunication put from us, til ye had by contumacie severed yourselves from the Church, and shown yourselves desperate and incorrigible.* And what will they say to the Synedrion, the representative church of England, whose *excōmunications ipso facto,* if they be of the Lord, do forbid all Christians to communicate with these men, that thus plead for Antichrists baptism: yea they will tell M. Johnson in his own words, that it *is a fearful syn, (their Church being a true Church) to contemn their excommunication.* If they answer, their excōmunications are unjust, therefore they are of no weight: this will not salve the sore. For 1. all excommunicated, will say they are cast out unjustly: shall their own sayings be accepted? if not, then neither these men's; til their particular causes be cleared. In the mean time, men

will more regard the church, then him that is cast out of the Church: and according both to Christ's doctrine, & the doctrine of the Church of England, he should be esteemed an hethen and publican. 2. Again many have been cast out for contemptuous refusing to come unto the Bishops synedrion, & they have left those Bishops, Ministers, Consistories & Churches, as being all false and Antichristian, unto whom no church duty of admonition &c. did belong. And now that these men have changed their mind, and count it a true Church and Ministry, (though with corruptions): how will they be able to bear out such as are excommunicated, for so great contempt and error? *3.* Thirdly, as Antichristians do excommunicate such as they should not: so do they baptize such as they ought not, even open impenitent Idolaters and their seed, the generation of Vipers which John the Baptist would refuse. Yea Mr Johnson himself hath said of a better estate then Rome's, that *God's covenant is sacrilegiously violated, whiles it is said to the open wicked (in delivering them the seals of God's covenant) Thou art righteous.* Therefore if the Popes excōmunicatorie bulls, are but bubbles because they are unjustly executed: his baptism also will be found but a fiction, & no true seal of salvation to such as receive it of him.

Finally touching circumcision, I think it cannot be manifested that any people's fallen from God and his Church, using it colourablie for a religious action, (as all Antichristians and heretics do baptism at this day,) did or were bound to cut their foreskin the second time, if they came unto the truth of God: as for example, the *Colchians, Egyptians* and *Ethiopians,* whom histories mentiō to be circumcised; or the *Samaritans,* whom Mr Johnson acknowledgeth to have *still used circumcision.* Hereunto we may add out of the Jewish records, how they hold, that *Al have leave to circumcise, yea though it be an uncircumcised person, or a servant, or a woman, or a child, circumcising in the place where there is no man. But an hethen may not circumcise at all: yet if he do circumcise, there is no need to return & circumcise the second time.* If this rule stand, we shall not need to repeat our outward washing in baptism, though given us by Antichrist, or any other aliens from the church & covenant of promise.

Of the Church of Rome.

The Church of Rome being acknowledged by all that fear God, to be the throne of Antichrist, & Mr Johnson himself having professed, that *the hierachie and Church-constitution of Antichrist, is the most detestable anarchie of Satan that ever was*: yet imitating now M. Gifford, M. Bernard▪ and other professed enemies of the truth, he pleads for that Church after this manner. *The Apostle expressly teacheth, that Antichrist should sit in the Temple of God, 2. Thes. 2, 4.▪ And by the Temple understanding the Church of God, it will follow that Antichrist should sit in the Church of God, and is there to be sought and found, and not among Jews, Turks, Pagans &c. neither that Antichrist takes away wholly the church of God, and every truth and ordinance of the Lord &c.* I answer, truth & error are closely couched together in this their plea: for the discerning whereof, we are to consider, first how Antichrists church is described in God's word; secondly what the state of the church of Rome is at this day. The Antichristian synagogue is by the holy Ghost called a *Beast,* which signifieth a *kingdom*: it is named also a *great city,* which noteth the largeness of that polity and kingdom. It cometh up *out of the earth,* as being of this world, (which Christ's kingdom that cometh down from heaven is not:) and therefore is called *a man of syn,* and a

great whore: whose head is *Abaddon* or *Apollyon,* the destroyer of others, and himself the son of perdition; and they that follow him, are the children of damnation. This wicked generation warreth against *the Lamb* Christ, and against the saints; blasphemeth God's name & tabernacle and them that dwell in heaven, •hat is the true Church, whose conversation is heavenly. Yet do they all this mischief under show of Christian religion: & therefore this beast hath horns like the Lamb Christ, this whore is arrayed with purple & scarlet, guilded with gold, precious stones and pearls; as if she were the Queen and spouse of Christ: she hath peace offerings & Vowes, as if she were devowt in God's service: bread and waters, as ready to refresh the weary sowls. Her doctrines sweet & amiable lie• spoken in hypocrisy: but yet confirmed with signs and miracles, as if they came from heaven: her power and efficacy great, prevailing over the many and the mighty, the Kings & Princes of world, deceiving all nations with her enchantments, and if it were possible, God's very elect: her continuance and outward prosperity long: her end miserable, consumed with the spirit of the Lord's mouth, and abolished with the brightness of his coming: and for her destruction the heavens shall rejoice and sing praises to God.

Now for to find the accomplishment of these things, we are directed by the now Romish religion, to a Catholik or Universal church, one part whereof lives on earth, another under the earth, and a third part in heaven. 1. On earth, is the whole multitude of such as are named Christians through the world, united as a catholic body under one visible head the Pope, who with his 2 horns like the Lamb, pretendeth to be Christ's Vicar in the Kingdom & Priesthood; and is professed of his vassals, to be that tri•d precious corner stone, that sure foundation in Zion, *Jsa. 28.16.* and it is *declared, defined and pronounced, that it is of necessity to salvation, for all men to be subject unto him.* Under this Captain are three bands of soldiers, the first clergy men, as Bishops, Priests, Deacons, Subdeacons and the rest of those shavelings; the second Lay men, as Kings, Pinces, Nobles,, Citizens, and Commons of all sorts and vocations; the third sort is both of the Clergy and Laity, called Monks or Regulars. 2. Under the earth, or in Purgatory fire, are the souls (they say) of all such as die with venial sins, whose payns are to be holpen by prayers, and masses, said for them by such as are alive on earth. 3. In heaven, are the sowls of men departed in the popish faith, and delivered from purgatory: some of which, the Pope canonizeth for Saints, whom the people on earth are religiously to honor and pray unto, as their mediators with God. This church on earth, cannot err in things which it commandeth men to believe o• do, whither they be expressed in scripture or not: therefore men must believe in her, and trust her in all things; for the truth of the faith as touching us, relieth upon her authority: and she hath power to make laws which do bind and constreyn men's consciences.

These things premissed, I come to our Opposites arguments. Their first reason from *2. Thes. 2.4.* is unperfectly alleged, for the text there saith of the man of syn, that he doth *sit as God in the Tēple of God*: whereupon their conclusion must be, that *Antichrist sitteth as God in the church of God.* And if they can prove that he is *the true God,* I will yield that his temple is the true temple, & his Church *the true church.* Otherweise, if he be but an Idol and not God: his Temple

church and body, will prove but an Idol like himself, and his *blasphemy* is worse then theirs *which said they were Jews and were not, but did lie, and were the synagogue of Satan.*

Secondly, they take it for granted, that by the *Temple* is meant the *church*: and so go on in obscurity. Whereas the Temple did primarily figure out Christ, *Joh. 2.19.21.* and in the heavenly Jerusalem, (the true church), there was no other temple seen, but the *Lord God almighty and the Lamb* (Christ) which are *the Temple of it, Rev. 21.22.* If in this sense we understand that speech of Paul touching Antichrist, then must we translate the words, (as some ancient Doctors have doon) *eis ton Naon, for the Temple,* or, *as if he himself were the Temple*: and so in deed Antichrist taketh upon him the person and office of Christ, (under pretence of his Vicarship,) *showing himself that he is God,* proclaiming himself to be the *brydegroom* of the Church, which is the office of Christ, yea taking a title above him, for whereas Christ is called *Pontifex magnus, theGreat high Priest*: the Pope is usually entitled *Pontifex maximus* the *Greatest high-priest*; and reason there is for it, because *in the Pope there is power above all powers, as well of heaven as of earth,* as in a public Council it was spoken of this Beast. Now that these things should be true of the *man of syn,* otherwise then by lies spoken in hypocrisy, none of grace, I know, will affirm.

Secondarily the *Temple* figured the Church, but first the catholic or universal church Eph. 2, 21. then every particular church by proportion, 1 Cor. 3, 16, 17. Which of these two, our opposites do intend, they show not. If they mean a particular church; it will not agree with the prophesies of Antichrist, whose *City* or church is so great, as *people's, kindreds, tongues* & *nations,* do dwell in the streets thereof. Neither is that answerable to the Temple in Israel, which was not for one synagogue, but for the whole natiō of the Jews, and for the Gentiles that came to the faith, through the world. If they mean the catholic or universal church, (which indeed Antichrist claymeth for his Temple,) then we are to be taught of them, how that whoorish company that worship the Beast and Dragon; can possibly be the true catholic church and spouse of Christ, otherwise then by counterfeysance and lying ostentation, even as the Devil himself is an Angel of light.

And the very word *Temple,* leadeth us to understand Antichrists church to be but a counterfeit. For what was the *Temple* or *Tabernacle* in Israel? Not the Church or congregation of God's people properly, for they were the worshipers of God in the Tēple: but it was a sacramental sign of God's dwelling with his people, as it is written, *they shall make me a sanctuary, that J may dwell among them.* So Solomon built the Temple that God might dwell therein:: and for the times under the gospel, God promised, *J will set my sanctuary among them forever, & my Tabernacle shall be with them, & J will be their God, & they shall be my people*: and the fulfilling hereof is set down *Rev. 21, 3. behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people.* So in *Revelat. 11.1.* the *Tēple* is distinguished frō *thē that worship therein,* which is the people. The Temple then, was an outward sign of God's presence with his people, and of his inward dwelling in their harts by faith and by his Spirit unto their salvation: so Antichrists Temple is an outward show of his presence with that seduced people, in whose harts he dwelleth by Popish faith and by his Spirit of error carrying them to damnation. But as Antichrist shall not professedly deny the true God or Christ, though in

deed and truth he falsely showeth himself that he is God: so shall he not professedly deny the Temple or church of God, but falsely vaunt his adulterous synagogue to be the same. God's true temple and tabernacle is in mount Zion, in heaven, where God sitteth on a throne and dwelleth among his people; where is the ark of his covenant, and from thence lightnings, voices, thunderings, earthquake and hayl, come forth against the Antichristians his enemies, and vials of his wrath poured out upon the throne of the beast, and on the men that have his mark. On the contrary, the Beast, which is the kingdom of Antichrist, ascendeth from beneath out of the bottomless pit, and blasphemeth this heavenly tabernacle, and sitteth in Babylon upon the Dragons throne, and fighteth against the Lamb, and against the Saints, treading underfoot the holy City, and casting down the place of Christ's sanctuary. When the Apostle therefore telleth us, that Antichrist *sitteth as God in the Temple of God,* it is to be understood first of their invading and destroying of God's church and people, as the heathens of old dealt with Ierusalē & dwellers therein; secōdly of their own vain ostentatiō, whiles they will have it called the Christian catholic church, and the Pope the head of the same.

The next point that Antichrist is *to be sought there, and not among the Jews Turks & Pagans*; is a fallacy from an insufficient division; for all out of the true Church are not *Jews,* or *Turks,* or *Pagans,* there is a fourth to make up the mease, even *popish Antichristians,* and among these is the *Man of syn* to be found, though with a visar on his face, and a sheepskin on his back. In the true Church he hath sometimes been found raunging as a wolf, but not reigning as a God, which in his own Temple he doth: where he is acknowledged *Our Lord God the Pope,* and [h] *Thou art another God on earth*; and *To believe that our Lord God the Pope might not decree as he hath decreed, it were a matter of heresy*; and, *O thou that takest away the sins of the world, have mercy upon us*; with other like intolerable blasphemies.

Thirdly they say, *Antichrist takes not away wholly the church of God, and every truth and ordinance of the Lord.* I answer, neither did the Devil take away wholly every truth and ordinance of God from among the heathens: but they retained many rites of God's worship received from their fathers, as before is noted. Yet in very deed, so much as in them lay, and us stood with the safety of their deceitful kingdom, the Devil of old, and Antichrist his son of late, have sought wholly to take away the church & truth of God; and to put lies in the place. But God hath nourished the woman (his church) in the wilderness, from the presence of the Serpent, *Rev. 12.14.* And for further answer hereof, let us hear what M. Johnson himself wrote heretofore against M. Jacob, *J would know of yow* (saith he) *who are so deep a clerk, how Antichrists church and religion should justly be accounted a mystery of iniquity, and truly be said to speak lies in hypocrisy, also privily to bring in damnable heresies, and to have a show of Godliness, if they did so absolutely and wholly depart from the faith, and not only from some points thereof &c.*

Fourthly they allege *Rev. 18.4. Go out of her my people &c. which words* (they say) *imply the covenant of God continued among them.* I answer, these very words are taken from *Jer. 51.45. My people, go out of the midst of her*: where by *my people,* the Church of Babylon is not meant, but the Israelites, God's *lost sheep* scattered there upon the mountains and hills, whom *first the King of Ashur had devoured, & lastly Nebuchadnezzar King of Babel had broken their bones,* having

burned Jerusalem and the Temple with fire, broken down the city walls, imprisoned their King in Babylon, captived the Princes & people, and carried the vessels of the Lord's house into Babylon: so that now Israel was without Temple, without kingdom, without polity or common wealth of their own; (only the Lord himself was a Sanctuary or Temple to the faithful there dispersed,) and their holy vessels were carried into the Temple and treasury of Nebuchadnezars God. And these Israelites figuring God's elect, are called out of Babylon, which God would utterly destroy & make desolate forever. And thus from Antichrists church, which is *Babylon, Egypt, & Sodom,* are God's elect called out: a most evident proof that she is none of God's church, (whatsoever she pretendeth,) anymore than the idolatrous heathens, whom she matcheth in filthiness of whoredoms, and multitude of abominations. God's covenant of grace is not therefore with *her* at all, for she is appointed to damnation: but the elect that obey God's voice calling them out of her, them he will receive into covenant, he will be *a Father* unto them, and *they shall be his sons and daughters*; as he hath promised.

Fifthly they add, *And so Israel is often called the Lord's people, in the time of their Apostasy: 2. King. 9.6. & 13.23. 2. Chron. 30.6.—9. &c·* I answer; they prove not the Question: for first the Antichristian church is *Babylon,* and *out ofher,* that is Babylon, are God's people called. Now to prove her God's church, they flee to Israel: whereas the Gentiles were her true types as elsewhere I have manifested; though all the wickedness & hypocrisy of Apostate Israel, is also found in this Romish Babel.

2. Neither yet is their argument for Israel good: to say *they are called the Lord's people,* therefore they are his true church; I deny the consequent. For things are named in scripture sometime as they have been before, though they be not so still: as Abigail is called the wife of Nabal, though he were then dead, and she married to David; Solomon was begotten *of Uriah's* wife, whereas she was then David's: so Jesus was in the house of *Simon the Leper,* so named because he had been a leper. Thus Israel were called God's people, for that he had been their *first husband* though in their apostasy they were *not his people,* nor *his wife.* Secondly they were so called, in respect of their profession, that they would be so esteemed and named; though in deed they were *without the true God.* As *ô thou that art named the house of Jaakob* &c. *but he that was yesterday my people, is risen up for an enemy.* Thirdly they were called God's people in respect of their calling again unto him and his covenant afterward, though for the present they were none of his: as *In that day, J will marry thee* (Israel) *unto me forever,J will even marry thee unto me in faith, and thou shalt know the Lord: andJ will have pity on her that was not pitied, and will say to them which were not my people, thou art my people, and they shall say, thou art my God.* And thus the Gentiles were called Christ's *sheep,* because they should after be brought into his fold, *Joh. 10, 16.* & God had much people in Corinth a heathenish city, *Act. 18.10. 1. Cor. 12, 2.* and the Jews to this day are *God's people & beloved,* not for their present state which is cursed, but for the promise that they shall hereafter be graffed again into Christ. *Rom. 11, 11, 20.23, 25, 26. & 9.4.* with *Jsa. 59, 20, 21. Ezek. 34, 23.—30. Hos. 3, 5.* As for this false church and state of Israel (which compassed the Lord *with lies and with deceit,*) it also may show us how to understand that *Temple of God* forespoken of, wherein *Antichrist should sitt as God.* For was there any true Temple anywhere but in Jerusalem? yet when Israel forgot his maker, he

built Temples. These howsoever they pretended the God that brought them out of Egypt, yet were in deed built for the worship of *Devils,* to whom they sacrificed, and not to God. Therefore the Lord by names distinguisheth these two churches, calling Samaria *Aholah,* that is, *Her own Tabernacle,* & Jerusalem *Aholibah,* that is, *My-tabernacle in her*: but if God's tabernacle had been also in Samaria; the difference had not been such. The Idol temples then which Jeroboam and his successors built, were none of God's temples, otherwise then by lying pretenses: much less then was *Bels* temple in Babylon, God's temple: and if the figure were not his, neither can the figured thing be his, I mean this spiritual Babylon, the *mother of whores,* the *habitation of Devils.* For as Christ surmounteth in grace and holiness, all types & figures that went before of him: so Antichrist surpasseth in wickedness, all the types and figures of him. Therefore the holy Ghost contenteth not himself with one name, but calleth Antichrists church, *Babylon,* and *Sodom,* & *Egypt,* and *where our Lord was crucified,* meaning hethenish *Rome,* by whose policy Christ was killed, when he was delivered to Pilate the Roman deputy, and to the Gentiles (the Roman souldjers) to be mocked scourged & crucified. So that look what idolatry, fornication, persecution and wickedness hath been read of among those hethen people's, the same may be proved upon the synagogue of Antichrist, (though mixed with profession of the name of Christ, the more easily to deceive:) as whensoever any will bring them to be compared, shall soon be manifested.

6. But they proceed, and plead, that *this clause partake not in her sins, Rev. 18, 4. showeth what we are to leave and renounce, namely their sins, and not whatsoever is had or retained by them.* I answer, first the text saith *Go out of her*: meaning this whore, this Babylon, that is, this Church: and so from the *golden cup* in her hand, as well as frō the filthy potion that is in it; & frō the Beasts counterfeit Lambs horns, as well as from his Lions mouth and Bears paws. We may not in the truest Church in the world *partake with their sins*: yet is not every true Church that sinneth, Babylon. Secondly, she being in this forlorn estate, she is but a lump of syn, *a man of syn,* a child of perdition: the Beast is not one person, but the whole kingdom: & M. Johnson himself hath acknowledged more then once, *that the man of syn, is the false Church (& religion) of Antichrist, compared to the body of a man, and consisting of all the parts together.* Now to the defiled and unbelieving, nothing is pure; their sacrifices are abominable, their prayers are turned to syn. We acknowledge therefore no good or holy thing in Antichrists synagogue, as touching her use of it. Thirdly we renounce not any good thing, because that harlot doth challenge & abuse it: but we practice God's ordinances as he hath commanded, condemning utterly the profanation of them by Antichrist.

7. They further allege, *that the Church of Rome was at the first set in the way of God: since which time she is fallen into great apostasy as Israel did: in which estate she hath kept sundry truths and ordinances of God, as Israel also did. Which causeth a twofold consideration of her estate, 1. in respect of the ordinances of God still retained among them, 2. and of the mixture of their own abominations. Jn regard of the one to acknowledge the truth and church of God there; in regard of the other to observe their apostasy, and confusion against Antichrist: and for this mixture, to separate from them, and to practice every ordinance of God, which was and is in that church: leaving only their corruptions least we fall into Anabaptistry and other evils.* I answer, they do but roll the first stone, saying the same things; comparing Antichrists church with Israel, whereas the holy Ghost compareth it

with the gentiles, even the most vile, the Sodomites, Egyptians, Babylonians, and hethen Romans, as before I have shown. In all which nations, there were many truths & ordinances of God retained & abused; which truths made them no true Church, unless we will say, all the world was God's true Church. But I will follow their particulars. *The Church of Rome* (they say) *was at first set in the way of God*: I answer, there was at Rome such a Church in Paul's time; but the Romish Church now, is a Beast since that time sprung out of the bottomless pit; a Catholik monster, dispersed (as they feign) through earth, heaven, and purgatory, as before I shown: such a Church Paul never saw, but by the spirit of prophesy foretold of it. That Church then was Saints, & worshiped God: this Church now is an habitation of Devils, and worshippeth Devils.

Since that time (say they) *she is fallen into Apostasy.* True, say I, even soon after Paul's time, for then the mystery of iniquity did work, and many Antichrists were gone out, whiles the Apostles lived. For which their Apostasy (like Israel's) when they would not repent, (as Christ threatened some that were new fallen into such sins,) the candlestick (the Church) was removed, the Church of Rome as Paul forewarned, for unbelief was cut off among others: and for a punishment of their Apostasy, God delivered the East Churches into the hands of Mahomet, and the West Churches into the hands of that false-horned beast Antichrist: even as Israel and Judah of old, for their like sins, were delivered into the hands of the Assyrians and Babylonians. And this Paul prophesied, that there should be *a departing* frō the faith, before that *Man of syn* should be disclosed: and because they received not *thelove of the truth* that they might be saved, therefore God would send upon them that Adversarie, with Satan's power and strong delusion to believe lies, that they might be damned. Thus Mahomet & Antichrist, were God's 2 plagues, to bring not only the death of body, but of sowl, upō thē that loved not the truth, but departed frō it. For when the *great mountain* (which is the kingdom of Babylon, Antichrists monarchy,) burning with the fire of ambition and strife, was cast into the sea, that is, among people's and nations: then the living creatures that were in the third part of the sea so corrupted and bloody, died: & lived not again for a thousand years, as did the godly which worshiped not the beast. Although therefore we may truly call the state of Mahometisme and Antichristianism, *apostasy*: yet we are taught of God, to understand such apostasy as was among the heathens, in Sodom, Egypt and Babylon; and so Rome is called, not only figuratively, (as sometimes the Jews are called *people of Gomorrah,* but *spiritually,* that is in deed and effectually: for the spirit and life (so to speak) of all their abominations, are in her most powrful and apparent. So their comparison with Israel, falleth too short in measure: though Israel also when they forsook God and his Church, and built new Temples were not God's true Temple or Church, as before is proved. Their cōsideratiō *in respect of God's ordinances to acknowledge the church of God there*: is a speculatiō of their own, not of God. For the stealing & abusing God's ordinances & mixing thē with their own inventiōs, maketh not a people God's people or Ch:, anymore thē a true man's money in a theefs purse, maketh the thief an honest mā. If it were so, then the heathens when they sacrificed swine, were to be condemned▪ but when they sacrificed bullocks and sheep, were to be approved as God's Church, for they kept God's ordinance as well as Rome with their sacrifice of the Mass. When they worshiped idols, they

were to be condemned; but when they worshiped the true God in their ignorant manner, they were to be justified as his people: so when they kept the feasts of new moons, they were to be praised as God's Church, for it was an ordinance of his: but when they kept their Bacchanalia, to be disclaimed for heretics. And what will this come unto at the last; but to justify the Devil as he is a creature of God, and transformed into an Angel of light; but to condemn him as he is a black Devil, and Apostate from his original. Their *fear least* they should fall into *Anabaptistry,* is before defrayed: but as some mariners to avoid Charybdis have falln into Scylla, so these to shun the shelves of Anabaptistry, have run their ship upon the rocks of Popery.

8. Their next *double consideration,* is about *the covenant of God made with his people.* For oftenñ, the people *on their part break the covenant when the Lord doth not so on his part; but still counts them his people, calls thē to repentance, folowes them sometime with judgmt, sometime with mercy, Lev. 26, 15— 45. Ezek. 16, 59,—62. Jud. 2.1—20. Thus in Israel they fell to Jdolatrie & transgressed the covenant on their part, Exo. 32. Jud. 2. &* 3. *with Ps. 78.56.58. 1. Sam. 7.3, 4. 1 King. 12, 28, 33. & 14.22, 23, 24. with 2. Chron. 12. & 13. & 1. King. 19, 10. Hos. 6.7. & 8, 1. yet the Lord breaks it not on his part, but spareth and destroyeth not, nor presently gives them a byl of divorce, but in his mercy as a loving husband calls them to repentance, sendeth Prophets, calls them still his people, helps them and casts them not off. Adjoyning also punishments, both for avenging the quarrel of his covenant, and procuring their conversiō. Exo. 33, & 34. &c. Lev. 26, 14, 15—25—42, 44, 45. Jud. 2, 1, &c. Ps. 78. 1. Kin. 13, & 16. & 18. 2. King. 5, 8, 15, 17. Jer. 51.5. Ezek. 16, 59.60 &c. Hosea's, Amos &c. Jn these two divers respects, Israel considered in themselves and their idolatrous estate are said to be without God, without Priest, without law: to forsake and break the covenant, not to be the Lord's wife but an harlot &c. having children of whoredoms, and that the Lord is not with Israel, or with any of Ephraim, 2. Chrō. 15.3. 1. King. 12, 28.33. & 15, 34. & 16, 13, 26, 31, 33. & 19, 14. Hos. 2, 1,—5. & 5, 3, 4. & 8, 1. & 9, 1. with Psal. 106, 29.39. Ezek. 16. and 23, ch. 2 Chron. 25, 7. But again in respect of the Lord and his covenant into which they were received, & which he breaks not on his part, he calls them to repentance, is called their God, and they the people of the Lord, and their children born to the Lord, and Israel not to have been a widow forsaken of God, but the Lord pitied them, & respected them for his covenant with Abraham, and would not cast them off as yet. And thus Israel continued long, respected of the Lord notwithstanding her apostasy, Jud. 2, 1. 1. King. 18.36. 2 King. 9, 6. Hos. 4, 6, 12. & 5.4. & 7.10. & 8, 2. & 9, 1. & 14, 1, 2. Amos 7, 15, with Psal. 89, 30.—34. Eze. 16.20.60. Jer. 51, 5. 2. King. 13, 23. Yet in these times, the Prophets taught the people to plead with their mother, & separate themselves. &c. Hos. 2, 1—5. & 4, 12, 14, 15. Amos 4.4, 5. & 5.4.5. Al these are writī for our learning, & to be applied to the the churches estate in Apostasy since Christ, Rom. 15, 4. 1. Cor. 10.11.* I answer, these things are very obscurely and confusedly by them set down: so that the error is couched in darkness. 1. They show not how the *covenant* between God and men stood: 2. there is an equivocation in this word *breaking of the covenant•,* which they clear not: thirdly they shuffle together the estates of Israel when they were one body, & when they were rent in two, 4. so also the churches in Apostasy since Christ, they distinguish not, from the kingdom of Antichrist: but confound Zion (when she sinneth,) with Babylon.

1. The covenant between God and men, was always conditional; by the law, if they did his commandments, they should *live by them*; and if they *continued not in all things written in the*

book of the law to do them, they were *cursed.* By the gospel, *he that believeth in the son [of God] hath everlasting life, and he that obeyeth not the son shall not see life, but the wrath of God, abideth on him.* And all the figurative covenants that Israel had, were also conditional, blessings promised to the obedient, and curses to the transgressors.

2. The *breaking of the covenant* on man's part, is always by syn: in which sense it cannot be said that God ever *breaketh covenant* at any time. But in another sense by punishing, and putting from him the rebellious people, in just judgment; we may say God *breaketh* or *disannulleth the covenant.* Whensoever a people by syn forsaketh God, and refuseth his word calling them to repentance: they cannot have themselves, neither can other men have concerning them any assurance of their salvation, or that they abide in the covenant of his grace. For *whosoever abideth in him* (as saith the scripture) *he sinneth not: whosoever sinneth, hath not seen him, neither known him.* Be it *man* or *woman,* or *family* or *tribe,* which turn their heart from the Lord, to serve other God's, though they bless themselves in their harts, saying we shall have peace &c. *the Lord will not be merciful unto them.* As for God's patience, who presently punisheth not, but sometime forbeareth long; and inviteth them to repentance: this doth not assure any that they are under his covenant of grace, unless by repentance and faith they turn unto the Lord. The long suffering of God abode in the days of Noah, 120. years, whiles he preached to the old world which perished in the flood: so his bountifulness to many other people's should have led them to repentance, when they after their hardness and impenitent harts, heaped unto themselves wrath against the day of wrath. And the judgments upon God's professant people, come often times more speedily, then upon the open infidels. Let us look upon the typical estate of Israel, our ensamples: It was a covenant between God and them, that he would give them the land of Canaan, a figure of the heavenly inheritance: and he led them through the wilderness, to the borders of the countrye, and said, Loe the land is before yow, go up and possess it: but they were afraid and would not go up, through their unbelief. Then the Lord presently was wroth and swore, that not one of those transgressors should see that good land; yea though they after were sory, and offered themselves to go up, yet the Lord forbad them, slew some of them by the sword, and turned all the rest back to wander and perish in the wilderness▪ Again, it was a condition of the covenant on God's part, that *he would cast out the Amorites, Canaanites* &c. from before the Israelites; and on their parts, that *they should make no compact* with the inhabitants of the land &c. But when they brake with him, and rooted not out the people, but agreed with them for tribute; the Lord also presently brake with them, saying, *J said J will never break my covenant with yow &c. but ye have not obeyed my voice, wherefor J say also, J will not cast them out before you*; and again because this people hath transgressed my covenant, therefore will I no more cast out before them any of the nations; and so they were left as a whip on their sides, and thorns in their eyes.

The like may be seen by comparing all other particulars, and those threatings in *Levite. 26.15.16. &c.* with their histories in the books of the *Judges* and *Kings* of Israel: according to that saying of God to Moses, *they will forsake me &c. and J will forsake them.* And as for that which is cited from *Levite. 26.45.* it was a promise of the Gospel, upon their unfeighned repentance; and pertaineth to the Jews also at this day, as Paul showeth us *Rom.*

11. for this rule is general, he that confesseth and forsaketh his sins, shall have mercy. Although therefore God useth sometime more forbearance of evil men than at other time, and often giveth space to repent: yet if they repent not, they shall assuredly perish, and their boasting of the covenant shall not save them.

3. Touching their application of things to Israel, not putting difference between their state when it was one, and when it was rent asunder: therein also they fail. Whiles Israel were one, they continued God's Church: for though they often sinned, yet by his word & afflictions he soon brought them to repentance, as is noted, *Judge. 2.4, 5. and 3.8, 9.15. and 4.1.2, 3. &c.* But when after many other sins, ten tribes fell from the Lord, and rent themselves from the Kingdom of David, and Priesthood of Levi, both which were sacramental types of Christ and his Church; when they left the other testimonies of God's presence, the Temple and Altar at Zion, where God had said he would dwell forever; and built them new Temples and Altars to syn, forgetting their maker; when they set up Calves and Devils to worship God by; then presently God sent his Prophet to them with a denunciation of judgment, which being done, he was to avoid them as Hethens & Publicans; not eating or drinking in the city: which because he did (though drawn in by the lie of another Prophet,) the Lord slew him with a Lion. And all that feared God, both Priests & people, left the country and went to Judah: and the rest wer still called upon by the Prophets to forsake them, as not being God's *wife,* that is, his Church: and their estate shown to be without the true God, and without Priest, and without law: and they were unto God as the Ethiopians. Now whereas our Opposites allege, God did not presently cast them off; it is true, in respect of calling them to repentance, and of their dwelling in the land, or, as the scripture saith, *of putting out the name of Israel from under heaven*: for his covenant was to punish them by degrees, & at last if they repented not, to scatter them among the Hethens, til their uncircumcised harts should be humbled, and they rewed their former syn; and then would he remember his first covenant, & so receive them again to grace in Christ. And as for not casting them presently out of the land, the Lord dealt with them, as he had before dealt with the Hethen Canaanits which were spared therein for a time, *because their wickedness was not yet full,* Gen. 15.16. If this patience towards them, will not prove them a true Church; no more will God's like patience towards apostate Israel. And how they in their impenitent estate, hardening their necks daily more & more, could be said to be the true Church of God, (though they cōpassed him with lies,) and in the covenant of his grace unto salvation; I leave for them to judge that are wise in heart. As for these men's double *respects,* they are not all of them sincere. They would have it said in respect of the Israelites, (and not of the Lord) that they were *without God, without Priest, without law, none of his wife, having children of whoredoms, and the Lord is not with Israel* &c. & again in respect of the Lord (and not of themselves) that he is called *their God,* and they *his people,* and their *children borne to him,* and Israel *not to have been a widow forsaken* &c. I answer, whatsoever was syn, was wholly their own, and whatsoever was grace, was wholly God's: & this is true in the best Churches in the world. But whatsoever was a reproof and punishment for their syn, respected both God's justice, and their demerit: and whatsoever acceptation of grace was in them, respected both God's mercy in Christ, and their faith. If therefore they were in any sense a true Church at that time actually, it must needs be by mutual referēce to

the covenant on both parts, God offering, they taking his grace offered; through his holy Spirit working in them: otherwise it is a mere fiction in religion, to make difference where none is. Now let them show that they accepted the grace of God, calling them to repentance: we show the contrary by the Lord's own testimony, who for their unbelief and stubborn disobedience did put them out of his sight in wrath. And if men accept not the grace of God: his calling upon them to repent, makes them no more his Church, then the Hethens unto whom he doth the like.

Again, it is not sound to say that in respect of themselves only, it was spoken by the Prophet *the Lord is not with Israel, with any of the children of Aephraim.* For he there dissuadeth Amaziah from having the army of Israel to help him: his reason is, *the Lord is not with Israel*: this most directly respecteth the Lord and his withdrawing of his presence from that people. Even as Moses said, *Got not up [to war] for the Lord is not among you*: did not the event show (when they fled before their enemies) that is was meant in respect of God's presence and help now withdrawn from them? Also when it is said in other scriptures *the Lord was with the Judge*: and *the Lord is with me, I will not fear*: and *I am with yow all days,* & many the like: whoever would dream that these things could be spoken in respect of the men only, and not of God and Christ? Finally the Prophets speech to the Jews, *the Lord is with yow, while yow be with him, but if ye forsake him, he will forsake yow,* doth evince manifestly, that it is an evil gloss, when the text saith *the Lord is not with Israel,* to turn it by *respects,* as if nothing were meant but *Israel is not with the Lord.* So in the other speech *Israel* hath been *without the true God*; the words following *but had he turned to the Lord God of Israel; and sought him, he would have been found of them*; these manifest, that it was in respect of God's forsaking them also, and not only of their forsaking him.

No better (if it be not worse) is their citing of *Hos. 2.2. she is not my wife,* that this respected Israel in themselves: be it so, but what followeth? *neither am J her husband*: and if the former branch respected Israel, then this respecteth the Lord, especially seeing he testified by Jeremiah, *J cast her away, and gave her a byll of divorcement*: unless they will say this also was not spoken in *respect of the Lord.* They do not well therefore to cite one branch of the text, and conceal another, deceiving the reader. How and in what sense God called them *his people,* I have shown before: their former state, their present pretense to be the Lord's, and the future mercy that they should and yet shall receive, might well and did occasion such speeches: but in deed and truth it was as God said to them *you are not my people, therefore will not J be yours.* And as for God remembering his covenant, it is true even to this day, for they are beloved for their fathers sakes, and shall again have the benefit of their first covenant, and so may still becaled *God's people,* as the Prophets foretelling their return, do entitle them: yet I hope our opposites will not hereupon conclude, that the Jews now (whiles they continue unrepentant) are God's true visible church. That of *Israel and Judah being no widow, Jer. 51.5.* is a prophesy of their return out of Babylon, and restoring of their common wealth, as the whole argument there manifesteth. They should repent and seek the Lord with tears, and renew the covenant on their part, and God would forgive them all their sins. This therefore is not spoken in respect of God only, but of them also turning by repentance to the Lord in their affliction, and the Lord turning to them; as the first performance of this

prophesy showeth, *Nehem. 9.1.2.—32.—38.* Moreover, it proveth not that Israel was always before, God's wife or Church; for it is plain to the contrary, *Hos. 2.2.* and she was divorced, *Ier. 3, 8.* & dead in syn, *Hos. 13.1.* but now was to be fulfilled in such as returned, that which was prophesied, on Israel's part, *J will go and return to my first husband*; and on God's part, *J will marry the unto me in faith.*

Their applying of these things to our times, is not in all points aright. For though in this, Antichrists synagogue and Israel's do agree, that neither be God's true Church: yet the perfect type of Rome, as God describeth it, is Babylon: and we should not be wiser then God. And if they cannot prove Babylon then to be God's church, which was not more deep in syn thē now Antichrist is, and which city had promise and performance of mercy in Christ at the end: they shall never prove this synagogue of Satan to be God's true Church, which hath no promise of recovery or mercy, but prophesies and threatenings of assured destruction.

They proceed further to *a double regard of apostate Churches, in comparison with other people's; as Israel compared with the Philistines &c, is called and counted God's people, having the only true God for their God: 2 King. 5, 8.15.17. & 9, 6. but being compared with Judah, is an harlot and not God's wife. Hos. 2.2.5. & 4.15. &c. So the church of Rome in apostasy, compared with Jews, Turks & Pagans, ought to be counted Christians, and the Temple of God, the Church of God brought to the faith of Christ, 2 Thes. 2.4. with Ezek. 43, 7, 8. Zach. 6, 12, 13. Eph. 2, 11. — 13, 19, 21. 2. Cor. 6, 16. Rev. 11.19. but again cōmpared with the ancient church of Rome, & such as now are faithful churches, she is to be esteemed the great whore, believing & speaking lies in hypocrisy &c, Rev. 17.1.5. 1. Tim. 4, 1, 2, 3. 2 Thes. 2, 3, 10, 12. And thus in a double consideration, it may be said of Rome in one respect, there is a true Church there, and in another respect there is a false church there.*

I answer; first to the *double regard* of Israel; if they mean that only in respect of Judah, and not also of God, Israel was called none of *God's wife*; it is untrue, and before by me disproved. If they mean, that not only in respect of God, but of Judah also, Israel was an harlot, and not God's wife, it is true, and maketh so much the more against their estate, but nothing at all, (no not in show) for it. And how Judah respected Israel, (besides all former testimonies of the Prophets alleged,) their continual wars both with word and sword do manifest, as when after reproof of their falling from God, they killed five hundred thousand chosen men of Israel at one battle: besides their continual combats after, excepting some few Kings which made amity with them, for which they were reproved: as the Prophet said to K. Jehoshaphat for joining with the King of Israel against the Aramites, *wouldest thou help the wicked, and love thē that hate the Lord? therefore for this thing, wrath from the Lord is upon thee.* But had the Israelites been their brethren in the faith, and covenant of Christ, Judah had sinned greatly in so destroying them. And how the Jews afterward also esteemed of their faith and godliness, their Rabbin's testimonies in the Talmud showeth, where they say of the ten tribes, *Aein lahem chelek leolam haba*: that is, *they have no part in the world to come,* in life eternal; and that *the Lord did put them from upon their land in this world, and will send them into another land in the world to come.* Did they now (may we think) esteem them within the holy covenant, and to have true circumcision, *the seal of the righteousness which is by faith?* As for comparison with the *Philistines* and other heathens, it is true they were called the *people of*

the Lord; because they never renounced their God in name and professedly: but pretended the contrary. Yet seeing they did but compass the Lord with lies and deceit: this their vain profession did naught avayl them, with God or his Saints. And so at this day, the Jews professing the God of Israel, and praying to him, & reading his law and prophets daily in their synagogues, may be called God's people in comparison of pagans which know not God or his scriptures at all: but worship the Sun and Moon, and some of them the Devil, by open profession. Yet none I think will say, that the Jews now being wthout Christ, are actually in the covenant of grace. Again, the Turks that profess *One immutable, living, true, most wise & high God*; and do acknowledge Christ *to be sent of God with his gospel,* and call him *Ruchella,* that is *the Breath* (or *Spirit) of God*: these men in comparison of *Julian* the Apostate, and other like wretches, and Atheists, may be called the people of God, and Christians: though in deed, they be far from being either.

Secondly for their *double regard* of the Church of Rome, I say as before of Israel, that in comparison with Turks and paynims, they may be called Christians, but are in deed false Christians, such as in name and show pretend to be Christ's; but are Antichrists & worship the Dragon, and the Beast, and him that fitteth as God in the Temple of God; so to them the scripture may be applied, *they say they are Christians and are not, but do lie, and are the synagogue of Satan*: and if this will help them, let them make the most of it. It is sufficient for the matter in hand, if in respect of Christ and his covenant, and in comparison with Christ's true Churches, that synagogue be condemned, as the *great whore,* the *beast* that came up from, and shall again go down into the bottomless pit. vertheless (but that comparisons are odious) it might easily be proved, that though Antichrists Church pretend to be Christ's, & so in name is better than Turks and Pagans: yet in deed, those miscreants are in some things to be justified, in comparison of them. For Jews and Turks, are not so gross as to worship *the Queen of heaven,* and Images of Wood and of stone, as do the Antichristians.

The Jews are not so vain as to pray to Abraham and the Prophets, though they be in deed saints in heaven: whereas the popish Church prayeth daily *to S. Nicolas, S. Martin, S. Sylvester. S. Benedict, S. Dommik, S. Antonie,* and all other their own canonized and deified Saints, of whom they know not but many may be Devils in hell. And Bp. Bale observeth, *thatthey have doon as their old predecessors the idolatrous priests did by the ancient Romās, they have set us up a sort of lecherous God's to be worshiped in our temples, to be our advocats, and to help us in our needs.* Yea the Hethens would marvel (as Tullie telleth us) that any should be so mad, as *to believe that that thing which he eateth is his God*: yet Antichristians believe that they eat their God and maker, when they eat their blasphemous Sacrament of the altar, which before they eat, they worship with divine honor. At Canterbury *were kept the clowts that Thomas Becket did occupy to wipe of his sweat and to blow his nose on: which were kissed as holy relics, and thought to be wholesome for sick folks.* Was there ever, may we think, more foolish idolatry, among any paynims? Wherefore they are in many respects worse than the very Hethens: and it is true which a learned man hath said, that their *Church is like their Transubstantiatiō, accidents without the true and proper subject.*

Their allegation of 2 Thes. 2.4. that the Man of syn *should sit as God in the Temple of God,* is before answered; and is but the misunderstanding of a phrase, that if they would contend, they might as well prove, the Devil which appeared to the Witch of Endor, was Samuel; because the scripture phrase saith that *Samuel said to Saul* &c. 1 Sam. 28 14.15 &c. Neither is Ezek. 43.7.8. fitly joined with 2 Thes. 2. they should set the type from Bels Temple in Babylon, where the vessels of God's true Temple were holden captive: or from the Samaritans Temple built by Sanballat on moūt Garizim, whither the Apostate and wicked Jews used to flee. And whereas they cite Zach. 6-12.13. it is direct against them, for it showeth not that the *Branch* (Christ) should *build the Temple of the Lord,* and then leave it for the man of syn to be worshiped there as God; but that Christ himself should also *carry the glory, and sit and rule upon his throne, and be a Priest upon it*; and this we see accomplished in the Christian Church warring against the Beast: for out of the true temple, and from God's throne there, do come plagues upon the Beasts throne, and upon all his worshipers; and God contineweth still in his temple, which the beast blasphemeth. And of this temple speaketh Paul in *Eph. 2, 11.* where the true God dwelleth by his spirit, *verse 12.* So *2 Cor. 6, 16.* confirmeth this, saying; *what agreement hath the temple of God with idols?* but these would make agrement, which will have the *Adversarie* the *idol shepherd,* there to sit, where also he is worshipped as God. And in the words next before, *what concord hath Christ with Belial? 2 Cor. 6, 15.* by *Belial,* we may understand Satan or his eldest son *Antichrist,* the Hebrew word being taking from *2. Sam. 23.6.* where *Belial,* the company of *wicked* ones is opposed to David's house, the father and type of Christ: & Sibylla prophesying of Antichrist calleth him *Belial,* (in the Greek termination *Belias*). Now that which Paul doth most vehemently deny, these would affirm, in making such *concord,* that where Belial sitteth as God, and is so worshipped; there Christ also sitteth & blesseth him and his worshipers, with the one true baptism, sealing up unto them the forgiveness of sins, and life eternal. For so we have heard it pleaded, that the baptism which the Antichristians have and use in Rome, is the *true,* the *one baptism* spoken of *Eph. 4, 5.* How fitly may we put Mr Johnson here, in mind of his own words cited from a Commenter on *Dan. 11.34.35.* of *the wily whelps that seek how to agree Belial with Christ, Idols and the true worship in spirit; thrusting the Pope and Christ both together into one poke.*

Whereas they end their divers respects, with *a true church there, and a false Church there*: they conclude not the question, but closely turn it away. They should prove *her,* that is the *whore,* to be Christ's true spouse and Church; if so they could. For, *there* there may be a true Church, though *she* be none of it: even as God had his people in Babylon, and there he was a *Sanctuary* or Temple unto them: but the Babylonians were not the men: neither was Bels temple, the Lord's. But it may be they mean *herself,* by *there*: for presently they prove it *as Paul said of one and the same womā, she is dead & alive in divers respects, 1. Tim. 5, 6.* A fit comparison: for Paul meaneth that she was alive in this natural life, but dead as touching spiritual life in God: and this is very true in Antichrists synagogue: for *she liveth in pleasure, and saith in heart, J sit being a Queen* &c. but as touching life with God, she is dead, and appointed to damnation. We acknowledge therefore with them, that things are often in the scriptures spoken in *divers respects,* without observing whereof, men shall err infinitely: but it is evil for men to make other respects then God maketh; the scriptures may easily be

misapplied; as a little after, they bring us the respect of *Abraham unrighteous in himself, but righteous by faith,* Rom. 4.3.5. I hope they will not apply this to that *son of perdition,* in 2 Thes. 2. for that were a most wicked comparisō. Yet thus they have shuffled together many scriptures (whereby the simple may be deceived,) for to show things diversely spokē, which none doubteth off: but how soundly they have proved Antichrists Church to be Christ's, let the judicious Reader give setēce. And let all that fear God mind, whither such doctrines will not beat the path for all licenciousnes. For although the scripture saith, *he that committeth syn is of the Devil*: and, *we know that whosoever is borne of God sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not*: notwithstanding, men may be as profane as Esau, as filthy in life as Sodom, as idolatrous and sinful as the Egyptians and Babylonians, and yet if they will but cal themselves *Christians,* and be outwardly baptized, they may be blamed in words, and separated from by men: but yet justified as God's true Church, they and their seed in his covenant of grace, & sealed with baptism, which is to remission of sins: and what need they care for more? Who will fear his estate, or amend his life, for the doctrine of such men, as pul down with the left hand, & build up with the right? Is not this rather to *strengthen the hands of the wicked, that he should not return from his wickedness, by promising him life*? Moreover this acknowledging all that profess Christ and are baptized, to be true Churches having the true baptism of God: will necessarily draw unto a general communion with all such societies, where men think actually no evil is committed, as may fall out oftenñ in the sermons of Friers, Jesuits, and other false Prophets; for with true visible Churches and members of Christ, who may not communicate, so it be not in evil? And thus Christians may come to that vanity & cōfusiō which was among the Hethens, of whom an ancient Doctor noteth, that though they had infinite and contrary opinions about the God's and their religion: yet all of them kept communion together in their Temples and sacrifices.

Whereas Mr. John. referreth us to his first writings, in answer to M. Jacob, pag. 7. & 13. and 47. as having then *written somewhat tending this way,* which now he pleads for: the Reader may see (by comparing them) how far they differ. There, touching England, he distinguisheth between their Church estate, in respect whereof he is *persuaded they cannot be judged true Christians,* and the personal estate of some considered apart from their Church constitution, that they *may well be thought in regard of God's election to be heyrs of salvation, and in that respect true Christians:* so in pag. 13. & 47. touching the Church of Rome, and some God's elect in it. Although in pag. 146 he *is persuaded, whosoever lives & dyes a Papist and member of that Church of Antichrist, in the knowledge, profession, and maintenance of that religion in the parts thereof, cannot of us be esteemed to live and die in the estate of salvation.* Now what is that to his present plea, for the Church & baptism of Rome, but rather the contrary. And for us, we never disputed with any touching God's elect, which we leave unto himself who only knoweth those that are his. We deny not but there may be of the elect in all false Churches: even as Satan hath his reprobates in the true Churches. I hold it presumption for any to limit God, by how small means, or measure of faith and knowledge he will save a man. Who dares deny but God had many elect among the Hethens, after he had separated Israel from them? Yea God expressly said, wen he made Israel his peculiar people, that yet *all the earth was his,* which are the

words of the covenant generally. Wherefore we leave God's secret counsels to himself as he willeth us; and do consider only the visible state of Churches, by the rules of God's Law and promises. Finally in that very book which he mentioneth, how sharply doth M. John's. inveigh against his opposers, and against M. Hooker (that pleaded for the Church of Rome because of some truths there retained;) & saith, that *what by the Prelates and their Proctours on the one hand, and the Pharis•ical daubing reformists on the other, all may justly fear, least the end of that Church will be to look back not only in part, but even wholly to the Romish Egypt and Sodom, and to wollow again in the same mire, from which they would seem all this time to have been washed.* When the Prelates and Reformists shall see what the same man now writeth himself, for that Romish Egypt: what will they say, but that even he also is come to *dawb* with them for company; and fear a further fall.

Of their judgment of the Church of Rome: translated out of M. Junius.

To countenance their cause the more, they set it out with the name and judgment of a learned man, now deceassed. Against whō themselves wrote heretofore; when they would have been loath to stand to his judgment. But what will not men do, for help in time of need? The thing borrowed from him is in deed his own judgment, rather then proof of argument: I shall therefore the more briefly touch it, yet not meddling with the author (who I hope is at rest in the Lord) but with these his translators.

The Church of Rome (whereof they treat) *is properly* (they say) *the company which is at Rome, as Paul wrote Rom. 1. abusively, it is all the Churches on earth cleaving to it and the doctrine & constitution thereof. They treat of the first, but would have men by proportion understand the same of the later.* I answer; A Church there was at Rome in Paul's time, *beloved of God, called Saints,* whose faith was published through the whole world. A Church (or piece rather of a Church) there is at Rome now, loathed of God, called Devils: whose whoredoms & abominations are famous through all the earth. In deed and truth there is a great City spiritually called *Sodom, & Egypt* and *Babylon, Rev. 11.8. & 16.19.* dispersed over the world under the name of a Christian Catholik Church, whose chief place & throne is Rome. As for the congregation of Saints that was there in Paul's time, it is gone long since, and the Man of syn with his worshipers, come in the place. Between these two, there is no just proportion: for what concord hath *Christ* with *Belial? 2 Cor. 6.15.*

The Church of Rome considered as a subject, (they say) *hath 2. parts, Pastors and the flock of Christ, for which Church the Apostle of old gave thanks to God, Rom. 1, 8. Neither do we deny this subject to be at Rome evē at this day, because we trust there is God calling, persons called, & the calling itself yet in her, which together in one, giveth being to a Church.* I answer, First, I deny that God is there calling as in his Church, but the *man of syn* sitts there as God, calling all to worship him, and his calling is by *the working of Satan,* and *in all deceivablenes of unrighteousness among them that perish*: and the persons called, are *deluded to believe lies. 2 Thes. 2.9, 10, 11.* Al these together, give being to Antichrists church, but not to Christ's. And we are sure God calleth *out of her,* such as shall be saved, *Rev. 18, 4.* Their *starr* (or Bishop) is long since *fallen from heaven*: and in stead of Peters keys, he received *the key of the bottomless pit,* which he opened, and brought up *a smoke* of heresies, and darkened all truth and means thereof, and sent abroad his clergy

the Locusts to sting and poison men's souls: by calling them from God, to *worship Devils*: And these things Mr Junius himself, hath applied to the popish hierarchy.

Touching the papacy, (say they) or *papal hierarchy called ecclesiastical, we say not that it is the church properly so called, but an accident growing to the church, and which covertly worketh against the life and health of the church. For the papacy is an order, human and naught; the church is an assembly divine, &c.* And after they say, *The papacy is in the church as the order of apostasy in the house of God 2 Thes. 2. the man of syn sitteth in the temple of God, with his whole order or rank of Apostates: and the Temple of God consisteth not in that order and number of Apostates, which is a thing most strange and furthest off.* And again, *the papacy is a poison in the Church, which must needs be vomitted out if it will be preserved, or ells the Church will be extinguished by it, if it suffer that poison to prevail and possess all the veyns of the body.* I answer, true it is, and I agree with them, that the *rank of Apostates,* is far from being *God's temple*: whereupon I assume, the whole popish church, priests and people are a rank of Apostates; because they worship the Beast, who showeth himself there for God, where the Pope is acknowledged to be *the Lion of the tribe of Judah, the root of David, the Savior and deliverer*: they worship Devils and Idols of silver and gold, *Rev. 9.20.* and their belief is in lies *2 Thes. 2.11, 12.* therefore the whole popish Church being a rank of Apostates, is a Temple of Antichrist, but not of Christ. Secondly, (to take that which they grant,) the *papal Hierarchy ecclesiastical,* if it be no part of the body of the Church, but an *accident,* a *poison,* a *gangrene,* an *ulcer* eating the body: what shall we think of all the actions of that ecclesiastical hierarchy, their ministration of sacraments, their making of ministers, and the whole Church administration, by that *rank of Apostates,* they cannot possibly be the actions of the body, of the Church, neither of Christ. Can a *scab* or *gangrene* perform any action of a natural body or member? And now what is become of their *true baptism,* and *ordination of Ministers* before pleaded for? these will be but as the operation of the *poison* or fretting of the *gangrene,* for they that did them, being the *popish ecclesiastical hierarchy,* were no parts of the Church, but *accidents,* as the *gangrene* or pocks upon the whores body, which consume life and grace, but give none at all. Thirdly, seeing the popish ecclesiastical hierarchy, (which consisteth of *Bishops, Priests* & *Ministers,*) are the poison and botches in the body of the Church, and no parts of the same: how doth God *cal* in that Church, as before they reasoned? For his ministry is not among them; as for his word, the people have it not so much as to read; and the service of their God's, is in a tongue that they understand not: what now is the means of their calling? Fourthly, compare this with their former plea for the Eldership and Ministry, whē they could *not find the Church to be called the body of Christ, house, city, or Kingdom, unless it had officers* &c. Now for Rome they will have it the *body of Christ, house* & *Temple of God,* ministering true baptism, &c. and yet the ecclesiastical hierarchy are no parts or members, but scabs on the body. But the truth is, these Egyptian boils, the *hierarchy,* ar the chiefest parts of the body of that Antichrist: which in some respect may be likened to the Image that Nebuchadnezzar saw, *Dan. 2.31. &c.* The Pope with his triple crown, who is proclaimed for a *Vice-God, the invincible Monarch of the Christian common wealth, and vehement conserverof the popish omnipotency: he is the •ead of Gold.* The Cardinals and prelates are next him as breast & arms of silver; the other belly•God Clergy, is the strong brazen paunch, and the Lay people, are as the legs and feet of iron and

clay, which carry and bear up the bulk: and the unclean Spirit of Satan giveth life and effectual operation to this Beast. For to be a member of this their body and Church, the papists themselves profess that *there is not any inward virtue required*: so then there is no need of the spirit of God, to join these limms of the Beast together.

But they proceed and say, that *On God's behalf it is altogether a Church, wheresoever there is found a company called of God with his calling by the spirit and the holy scripture, and the ministry of persons ordained for holy things and divine actions.* And a little after, *After this manner do we esteem of the Church in which the papacy is, God calleth her with his calling by his spirit and word, and public record of that holy marriage, the scripture, & the ministry and things & holy actions, which before we have briefly reckoned up.* I answer; if men's eyes did not dazel with looking on the bewtie of the harlot, I marvel how they could so *esteem of that Church,* which hath for her *hierarchy* (as even now they confessed) *a rank of Apostates,* no members but ulcers of the body. And are they now with another breath, become an holy *ministry* of God? Most strange it is that men should publish their own *esteemings,* without any word of God to warrant them. But let us bring them to the trial. They say, *God calleth her by his spirit and word*: but Paul saith, *God shall send them strong delusion that they should believe lies, 2 Thes. 2.11.* and this we see verifyed, by the manifold heresies, idolatries, blasphemies wherewith the whole body of that Church is poisoned. They say *God calleth her with his spirit*: the Apostle saith, strong is the Lord God which will condemn her, *Rev. 18, 8.* and with the spirit of his mouth, he will consume that lawless one, *2. Thes. 2, 8.* And whereas they cal the scripture, *the public record of that holy marriage* between God & her: the scripture shows no such marriage, but doth defye her as an harlot: where is the record that Christ was ever married to the Beast that came up from the bottomless pit? If her having the book of holy scripture in an unknown tongue, wickedly abused to maintain her whoredoms and abominations, & subjected to the interpretation of *herLord God the Pope,* be a record of that holy marriage; the Jews which have Moses and the Prophets red and expounded in their mother tongue, have better records; and so they, and all heretical assemblies in the world, among whom the Bible is, must be judged God's true Churches. Let us add hereunto the testimony of men, and touching our own county. *D. Fulk* answereth the Papists thus, *you taught the people nothing ells but to pronounce and that full ylfavouredly like popingeyes, certain Latin words which they understood no more then stocks or stones. So that the people had no instruction from you, no not of the name of God in many places, but that they received by vncertayn talk of their parents, as it were from hand to hand. For how many thousand parishes are here in England, that withinthese 60. years would declare that they never heard sermon in their life. As for that they heard of their service, they learned as much of it, as of the ringing of their bells, which was a sound without understanding.* These things being so, what calling had the poor seduced people more then among the heathens.

We will make the matter plain (say they) *by a similitude from Ier. 3. A wife being filthy with adulteries, if her husband will pardon her, and consent to receive her, she abideth still his wife &c. So a church overflowing with adulteries &c.* I answer, God (if it were granted that he is the husband of this whore,) hath promised her no pardon, but delivered her to Satan, to be seduced, deluded, damned *2 Thes. 2.9, 11, 12.* Secondly I deny that this harlot was ever Christ's spouse, otherwise then all the world was, by our first parents Adam and Noah. For this is not she

unto whom Paul wrote *Rom. 1.* but another of whom he prophesied, *2 Thes. 2.* She succeedeth in the same place, as the night succeedeth the day. The Church in Paul's time, came from heaven, *Rev. 21.2.* and is long since gone to God: this came up from the bottomless pit; *Rev. 17, 8.* and thither she must return. She is of another religion, the daughter of a strange God. But they allege, *touching the election (as is said of the Jews, Rom. 11.28.) she is beloved for her fathers sakes.* I answer, first then this proveth rather the Jews at this day a church; for still they are loved for their fathers sakes: and shall be called again, as the Apostle there showeth. Secondly, if the Jews are beloved for their good fathers sakes: then Rome may well be hated for her evil fathers sakes. For who were her fathers, but the *Gentiles, Sodomites* and *Egyptians; Rev. 11, 2, 8, 18.* not the saints in Rome; for she is not of their faith and sanctity. But you will say, she is the natural posterity of them. Nay, there is not so much as likelihood thereof, much less any certainty. For besides the bloody persecutions in those times, that did cut off the godly; there were after that, many changes of the Roman state, & great cōmotions, that *heavens departed away as a scrol when it is rolled, every mountayn & ile were moved out of their places, Kings, Captayns and all sorts of men* sled and hid themselves; *Rev. 6, 14, 15,* so great were the troubles of those times. And for particulars, Alaricus with his Goths above a thousand years ago, did take, spoil and burn Rome, in the yere of Christ 414. After that again within 44. years, Gensericus with his Vandals took and spoiled it, and Rome for a time remained without any inhabitant. A few years after, did Odoacer with another company, invade Italy and conquer Rome, put the Emperor to flight, made himself King, and did much spoil. Then Theodoricus and the Ostrogothes took it; and after him again Bellisarius with his army, wann it: But above all, Totilas King of the Goths, in the yere of our Lord, 546. after all the former invasions, did overthrow Rome quite, cast down the walls, burn the houses, and made it so desolate, that there remained in it neither man nor woman. These turmoiles in Rome, within the space of a few years, being observed, and the possessing of that land by those forreyners the Goths, who mixed them selves with the people, and degenerated into the name of *Jtalians,* and other plagues afterwards by the *Saracens* that killed innumerable sowls in Rome & Italy: these & the like may teach us, how unpossible it is to show that the present church of Rome, is so much as the natural posterity of the Saints in Paul's time: though if they were, yet would it help them no more in this estate, then the Ishmaelites & Aedomites which were the natural seed of Abraham. And Adonisedek with his Amorites and Jebusites in Jerusalem, (*Josh 10, 1. &c,*) may as well be justified to be God's true Church, because of Melchizedek King & Priest of God, who with his faithful company dwelled there 5. or 6. hundred years before: *Gen. 14, 18. &c.* as the popish Beast with his Jesuits and marked slaves at this day, may be pleaded for, because of the godly that lived in Rome 15, or 16. hundred years agone. And thus their reasons from Israel, are also impertinent to this estate: they might well serve for the times wherein John lived, when the true Churches were many of them apostate: but the Egyptians and Babylonians are shadows of our Antichristians, among whom their hethenish abominations are *spiritually* accomplished. *Rev. 11.•.*

But they plead still, *Jn that the Church of Rome hath all the divine things in the scriptures, it is of God & a Church: in that it hath them all corrupt, that is of itself, and it is a corrupt Church. The Church is not taken away by corruption, unless it be total &c.* I answer still they take for granted,

that which they should prove; and which I have before again and again disproved. It is not properly the old Church of Rome corrupted; but a new church arisen out of the bottomless pit, carrying the show and titles of the old. It is not the woman fled into the wilderness: but another *woman* or *city,* reigning over the Kings of the earth. The Lamb Christ is not there, as on mount Zion with his 144. thousand, having his fathers name written on their forheads: *Rev. 14, 1.* but the Wolf Antichrist with his sheep's skyn & lambs horns, is there with his army of Canaanites as on moūt Maggedon. At first those Gentiles invaded the courts of God's temple, and trode down the holy city, Rev. 11.2. as the Babylonians of old dealt with God's sanctuary: Ps. 79.1. &c. Ier. 51.1.3. &c. Lam. 1.10. If that army of infidels were God's true Church: so is the synagogue of Antichristians. And the Hethens in their altars, temples, sacrifices &c. had the *divine things* of God among them, as well, if not better, then hath the man of syn and his worshipers, in their sacrifice of the Mass, and other manifold idolatries. *The duty of those that are in the popish Church and see their corruptions, is* (they say) *such as of those children that dwell with their adulterous mother: that is, to abhor her syn, with speech and sign to cal her back from evil, & abstain themselves from it, and in all things cleav to their father, & betake themselves into his closet &c.* I answer, thus it appeareth, that these our opposites are returned to acknowledge the whore of Rome to be their mother: whom they feign to be as *woman whichlyeth in a deadly sort swollen with waters of the dropsy,* or with *poison,* which *had long ago given up the ghost, if God by the imposition of his grace &c. had not nourished and kept her warm.* Now to leave their mother thus on her sick bed, as they have doon (disclaiming all Christian duty unto her which is due to a true Church in corruption,) is but the part of unnatural children. Whiles God doth *nourish & keep her warm,* will they quite abandon her? let them return and cherish her also, and all her members, and see if there be any baulm to heal her wounds, and to comfort her. As for us, we have been taught of God, that in respect of him she is dead long ago in her sins; (Rev. 20.5. with Ephes. *2.*1.) having been the marked whore & worshiper of the Beast, from which death she is not risen to live & reign with Christ. Although to this world, she liveth and reigneth in pleasure, til at one day *death* otherwise also come upon her, & she be *burnt with fire,* Rev. 18.7.8. And then shall we be so far from mourning at her funeral, as we shall rejoice with the heavenly multitude, and sing Hallelujah, when God hath given Sodom's judgment on her, and we see her smoke rise up for evermore, Rev. 19, 1.2.3.

Finally, to back M. Junius judgment, they cite *Amandus Polanus, & Bart. Keckerman,* who said that *Antichrist shall sit in the temple of God, not Jewish but Christian,* &c. and *as a rotten apple is an apple but corrupt; so that Church is corrupt &c.* I answer, they may I confess cite diverse men, that were mistaken, in judging of that *rotten church,* which will help these our opposites nothing, who have seen and acknowledged better, & now go back. *Bernard* was a learned man in his time, and is counted a Saint, and he plainly reproved many Romish abominations, and said, *the beast in the Revelation, which hath a mouth speaking blasphemies, occupieth Peters chair*: yet himself doted overmuch upō the beauty of that harlot, when he wrote thus at another time to her Leman the Pope, *Thou art the great sacrificer, the chief Priest, thou art Prince of Bishops, heyr of the Apostles; thou art in primacy Abel, in government Noah, in patriarchship Abraham, in order Melchizedek, in dignity Aaron, in authority Moses, in judgship Samuel, in power*

Peter, in anointing Christ. It is not therefore to be marveiled at, though wise & godly men be mistaken; for in many things we syn all. *Jam. 3, 2.* But I have shown how the scriptures do judge of this sorceress; and could also allege many learned men's judgments; but I will go no further then our own country. *Mr Cartwright* speaking of the baptising of children saith, *If both (parents) be Papists, or condemned heretics &c. their children cannot be received [to baptism] because they are not in the covenant &c.* And again, *If the corruption be such as destroyeth the foundations, as in the Arians which overthrow the person of Christ, as in the Papists which overthrow the office of Christ, they being no Church, ought to have no privilege of the church.* Mr Perkins, writeth thus, *As for th'Assemblies of Papists, understanding companies of men holding the Pope for their head, and believing the doctrine of the council of Trent; in name they ar called Churches, but in deed they are no true or sound members of the catholic church; for both in their doctrine, & in their worship of God, they rase the very foūdatiō of religiō.* And again; *Jt is no more a church in deed, then the carkes• of a dead man, that weareth a living man's garment, is a living man, though he look never so like him.* And again; he hath a treatise and *Assertion,* that *A reprobate may in truth be made partaker of all that is contained in the religion of the church of Rome, and a Papist by his religion cannot go beyond a reprobate*: and bringeth 4. arguments for proof hereof, and endeth with this *Corolarie,* that *A man being endued with no more grace then that which he may obtain by the religion of the Church of Rome, is still in the state of damnation.* D. Fulk, answering the counterfeit Catholik saith *Jt is evident that the true Church decayed immediately after the Apostles times*: and telleth the Papist *yow cry the Catholik Church, the Catholik Church, when yow have nothing in deed, but the Synagogue of Satan.* Again *The Church of Antichrist is founded upon 7 hills, Rev. 17. upon the traditions, dreams, fantasies and devises of men &c. Therefore* (saith he) *in no wise may she be called the city of God, but Babylon the mother of fornication, Sodom, & Egypt, where our Lord is daily crucified in his members.* D. Willet answering Bellarmine saith *We deny utterly that they are a true visible Church of Christ, but an Antichristian Church, and an assembly of Heretiks, & enemies to the Gospel of Jesus Christ.* Again he saith *2. Thes. 2. he shall sit in the temple of God, that is, the visible Church, that which sometime was the true visible Church, as the Church of Rome, and after should be so take•n, reputed and challenged, as it is at this day by the Papists &c. He shall sit in the Temple of God, that is, take upon him the name & title of the Church, and yet an adversary unto it.* And again, *The Turk is out of the Church, and so in truth is the Pope, but yet he challengeth to him and his, the name of the Church.* M. Bale compareth the Pope and Turk together, thus, *So glorious are the pretenses of Romish Pope & Mahomet, that they seem unto them which regard not these warnings, the very Angels of light, and their Churches most holy congregations, being very devils, with the very dregs of darkness. The Pope in his Church hath ceremonies without number, none end is there of their babbling prayers, their portases, bedes, temples, altars, songs, howrs, bells, images, organs, ornaments, Jewels. lights, oilings, shavings &c. that a man would think they were proctours of paradise. On the other side Mahomet in his Church is plenteous also in holy observations, they wash themselves oft, frequent their temples, pray 5. times in the day, they reverently incline, they lie prostrate on the ground, they fervently cal to God,they abstain from wine, they abhor idols &c. But unto what end this holiness leadeth, the sequel declareth. Daniel maketh these two but one, because they are both of one wicked spirit &c. The Pope maketh his boast, that he is the High Priest, he is of equal power with Peter, he cannot err, he is head and spouse of the Church &c. Mahomet braggeth also that he is that great Prophet, the promised Messias, the Apostle of both testaments &c. He is well*

contented that Christ be an holy Prophet, and a most worthy creature, yea the word of God, the sowl of God, and the spirit of God, conceived of the Holy Ghost, but he will in no case grant him to be the Son of God, nor that he died here for man's redemption. Both these two mainteyners of mischief allow Moses law, the Psalter, the Prophets, and the Gospel, yea they commend them, advance them, sing them, read them, honor them &c. yet will they have their own filthy laws preferred above them, the Pope his execrable decrees, and Mahomet his wicked Alkoran: ells will they murder men without measure. Thus though they outwardly appear very virtuous, yet are they the malignant Ministers of Satan, denying the Lord which hath redeemed them. By these may we measure their inferior Merchants, having their livery & mark. I might allege many moe, especially of the Martyrs in England, which died in this testimony against that false whore; but it is enough that God's word doth condemn her, as before is manifested.

The 6. point of difference: in the letter.

WE had learned that all particular congregations are by all [VI] means convenient to have the counsel and help one of another, in all needful affairs of the Church, as members of one body in the common faith: yet here when differences had arisen about our common faith, and could not amongst ourselves be cōposed, they would not desire nor consent to have desired, the help of our sister Church at Leyden, although it were instantly urged by many members that their assistance should be had.

With this they join the 9. out of the printed copy, to the effect of the former.

Against this they except, *1. that though for some reasons they abstained from desiring it, or sending for them, or giving their consent so to do: yet they were content to permit it: which was not a denying of the practice of it, as the printed copy objecteth &c 1 Cor. 7.6. Deut. 24.1.* I answer; the scriptures on which we grounded that article, being Act. 15. chap. 1. Cor. 14.33.36. show another manner of duty, then a *permission.* For when dissention had arisen in the church of Antioch, *theyordeyned* that some should go up to Jerusalem, unto the Apostles & Elders about the question. And the messengers were sent forth of the Church, and were received by the Church at Jerusalem, & the Apostles and Elders, who came together with one accord, & after discussing and agreement, wrote to the Church of Antioch, what had seemed good to the Holy Ghost and to them. And Paul showeth a reason of such mutual intercourse, when he saith, *Came the word of God out from you either came it unto yow only*? 1 Cor. 14.36. Wherefore seeing the word of God, was come unto the Church of Leyden, as unto us; and considering the practice that was in the APOSTOLIKE Churches heretofore, and our profession to walk according; it is but a sory answer to say they would *permit of* it, if others did it; as Moses permitted the bill of divorse, for the hardness of men's harts; and as Paul spake a thing *by permission, not by commandment.* For we think those Apostolical practices, Act. 15. to be in stead of commandments unto us, Philip. 3.17. And our Confession noteth it as a duty, even *by all means convenient.* By this all may see, how weak a defense they make, for their proceedings.

Their reasons follow; 1. *that the other Church & we were in peace together: & if by this occasiō the peace should be brokē, they should not say, they sēt for thē.* I answer, this exceptiō will lie against

all Churches in the world that are at peace: and might have been objected by the contentious at Antiochia; Act. 15. and will be color to cut off all use of that practice, and of our former profession. 2. *That the Church of Leyden was in the same error with us who desired their help.* I answer; this also might the troublers of the Church in Antioch, have objected as colourably against the Church of Jerusalem, Act. 15. & it is a bar to cut of all help from other Churches. Yea if any heresy be raised by the officers in a Church, contrary to their former faith: they may thus except against all Churches, unless they will fall into the same errors with them.

3 Thirdly they allege *former experience with others.* I answer, we never had experience of the like: M. Smyth in deed leaving the truth, and broaching his heresy against the translated scripture, would needs publish it in our Church. It is one thing to raise up a new error, as did he: another thing to maintain the ancient faith, as did the Church of Leyden with us. So that which they fourthly allege, is but a pretence that all will make, be their errors never so new; & they that urged circumcision Act. 15. could plead the anciēt practice in Israel, far better then these our opposites can do for the power of their Eldership.

4 Their next exception about *a letter written by some to that church, a copy whereof was desired, but not granted &c.* is an occasion taken by that accident. But they know, that before that letter was written, they signified their unwillingness to entreat their help: and now were glad, that they had gotten a show to hold them off. 2. For the Letter mentioned, I did think it was meet they should have sent it, and so I wish they had: though they shown reasons of their not doing it for the present, but have since that time sent thē a copy.

5. They next object, *my own subscribing of those letters to Leyden &c & ask whether I denied the practice of that article &c.* I answer; first I had sundry times signified in public my mind, that their help should be desired in the end, if we could not agree, but we would first use all means among ourselves: & so I never was of their mind, who refused absolutely to desire their help; & this they well know. Secondly, I subscribed those Letters, because I thought it meet that a copy of the foresaid letter should have been sent, as before I signified. Thirdly for the last letter (which to my remembrance I consented to,) they know I refused to subscribe it, til some words which implied an absolute denial of requesting their help, were put out and changed. Fourthly, when no means among ourselves could end the strife, they know, how I both entreated them to consent they might be sent for: & when they would not, myself went and obtained their coming. In deed I was loath to trouble them without urgent cause; & with my brethren now opposite, I sought to nourish peace, & it may be more then I should; which now they thus return upon me: and I therefore shall bear, and make use of it for hereafter.

6. Of their reasoning with them when they came from Leyden, it is not to the point in hand. Yet how unwilling they were even to *admit* of it, all present then did see: and the Elders of the church of Leyden, as occasion is can testify. But I forbear to insist upon particulars: which are not so profitable for the readers.

7. Finally they ask *why we did not desire the counsel and help of the Dutch & French churches*? I answer, first these our opposites with us, had before dealt with them against their errors in

this and other points, so far as we could, and ended with them. What reason had we now to call for them to defend that error which our whole church had condemned? Secondly, they could not discuss the controversy in our English tongue, to the understanding of our Congregation now troubled: no nor of all our Elders. Thirdly, these that thus object, did not (to my remembrance) desire any such thing: if they had, I should not for my part have refused so absolutely as did they. But thus have they turned every stone, to see if they could find any color, for withstanding the help of the Church of Leyden: with what weight and equity, let the prudent judge.

Of the 7. articles which they object unto us; as contrary to our former profession.

They pretend *more sound and better observations* that they *could send and spread out against us.* Let us bring them to the trial.

1. WHeras (*say they*) we had learned and professed, that Christ was the only King and Lord of his Church, and had left unto it among men but a ministerial government, and that all the multitude of the members the saints, ought to obey & submit to the Eldership in every Church: Now we have lately been taught, that the people as Kings have power one over another: and that the saints being Kings are superior to their officers, because the order of Kings is the highest order or estate in the Church, and so an order superior unto, and above the order of the officers or Eldership. Also that the church may in relation to the officers, being servants therein, be called a Lord &c.

I answer; first our former profession touching *Christ the only King and Lord,* we hold it firm in all points as before; and never had so much as a thought to reason against it. Secondly for the ministerial government of the Church by the Officers, we never disputed against it: but do still acknowledge the whole Church and every member is to submit unto their ministration in the Lord. Our controversy was about the Churches power, as we have before manifested. Thirdly, for the people being Kings, we neither taught nor do teach otherwise then as we always professed; namely that they are *aroyal Priesthood,* made by Christ unto God, both *Kings and Priests,* and that *reign on the earth:* not *one over another,* as they speak, but *one with another,* in the fellowship of the faith of Christ. That *every Christian is aKing and Priest unto God, to spy out, censure, and cut down syn as it ariseth, with that two edged sword that proceedeth out of Christ's mouth.* These things heretofore both we and they professed: which now they would injuriously turn to be against *Christ the only King,* and against the *ministerial government* of his officers: such collections, as we think our common adversaries (that make conscience of their words▪) would be ashamed for to make. Touching Mr. Robinson's book which they allege, I have desired himself to answer, which he was willing to do, and hath written as followeth.

Mr Robinson's answer.

Because *Mr Johnson* hath in his *Answer touching the division* expressly taxed my book against M. Bernard, I think it meet to insert a brief answer to his exceptions, as followeth. He there writeth thus.

Whereas we had learned, and professed that Christ was the only King, and Lord of his Church, and had left unto it among men, but a ministerial government, and that all the multitude of the members, the saints ought to obey, and submit to the Eldership in every Church: Now we have lately been taught, that the people as Kings have power one over another: and that the saints being Kings are superior to their officers, because the order of Kings is the highest order in the Church &c. Also that the Church may in relation to the officers being servants therein, be called a Lord, &c. And for this he quoteth my book, *p.* 217 225. adding that I *advance the people one above another as Kings, entitle them with kingly and lordly power in the outward policy and affairs of the church, by which as the Prelates on the one hand, so the people on the other hand become idols.*

Acknowledging the former and latter part of that he saith we have formerly professed, I except against the middle clause of the sentence, in sundry respects. First, in that he draws the question, which is about the power of Christ in the Church (common to all) to *the government* and guydance of the Church *in the use of this power,* which is peculiar to the officers: which may also more clearly appear to him that reads the places he quotes in the margent, wherein he concludeth (though more covertly) a double untruth: the one, that, because the government of the Officers is only ministerial and not Kingly, therefore there is no Kingly power left unto the Church, or communicated with the Saynts for the suppressing of sin: the other that, because the Officers are the only governors of the Church, and so by us acknowledged, therefore they only have the power of Christ. And thus he would closely wrap up the Churches power, in the officers government, and not be seen in it. For the clearing then of the difference between government, and power; it must be considered, that by government may either be understood the whole•••••ensation of Christ's Kingly office, whither inward, or outward, whither by himself or up others: and so this power, we speak of, is comprehended under it as a part thereof. Or it is taken more strictly for the guidance, and ordering of the Church in her Public affairs, and the administration, and exequution of them: and so it apperteyneth to the Officers and is clean another thing then the power in question. For the proving of this difference. The Apostle Paul writes to the whole Church of Corinth to excommunicate the incestuous man, *by the power of the Lord Jesus Christ.* This Power he would have the whole Church to use; but yet would not have the whole Church to become governors, nor to take upon them government, but the officers only: by which it appeareth that government, and power, are divers things. I do further add, what if the whole Eldership should be charged by 2. or 3. witnesses, with heresy, blasphemy, or the like crime, and complaynt thereof be made to the Church? *Mr. Johnson* in this his *Answer* cōfesseth that the *Church* (he would be asked whither womē and childrē or no,) *may depose all her officers jointly, persisting in transgression,* though in the same place he mince the matter too small, in saying they may *depose, or refuse them, & separate from thē,* and again, *refuse them.* Whereas to depose, and to separate from, or refuse, are very divers, For 1. to separate from the Eldership requires no power, but liberty, and therefore may be doon by one man, or woman, upon just occasion: so cannot deposition be, upon any occasion, but by the Church: for which deposition of all the officers of the kingdom of Christ, the church; a man would think the power of Christ were needful, and that by it such a judgment should pass out. Besides, the Church in deposing her officers, doth not separate herself from them, (to speak properly)

but them from her. Well, to take the least liberty he will give the people. If they *may separate from all their officers persisting in transgression,* then they must receive the complaynt of sin, which is orderly brought, and by sufficient witnesses, against them, and must examine, and judge the matter. Now if it argue power to receive a complaynt of sin against one brother, and to examine, and judge it, and so to censure him by excommunication, if there because; doth it not also argue power to receav a complaynt of sin against all the officers, to examine, and judge it, and so to censure them, as their is cause, by deposition? But what now shall the Elders do accounting themselves innocent, and wrougfully accused, whilst the Church thus examineth things, and judgeth of them? Shall they sur•ease their government, and fail the Church in so great a •eed? and would M. Johnson so practice? or are they not now to do a special work of their government, not only in preserving order, but in directing, instructing, and guiding the Church by the wod of God in her whole procedings. By which it appeareth, that judging of sin, and power to suppress it, is one thing, and government for the right use, and ordering of the same, another thing. The officers which are judged do govern, and the bod• of the Church which judgeth them, is governed by them. We may yet further see this difference even in the Lordly governments of this world, and that both in Peace and War.

In the civile government of our own land, (then the which none in the world in the right use of it is more excellent,) when a malefactor comes to be arraigned at the Assizes, or Sessions, he is to be tried by his country, (a competent company, where all cannot possibly pass upon him) which they cal the Jury, whose power and sentence is of such force, as that the Lord Cheif justice himself, and all the Bench with him cannot proceed against it, either for the quitting or cōdemning of the person: and yet the Bench governeth the whole action, and the Jury is by them, according to law, to be governed. I wish the Elders with whō we have to do, would allow the body of the church the like liberty, at their Sitting, as they call it, that is, at their spiritual Sessions: or rather that they would better consider, that they are as Ministers to *stand, and serve,* and not as Lord's to sit, and judge.

Lastly when an army is sent against the Kings and their own enemies, the government is in the Captains, and Officers, but so is not all the power for fighting with, and subduing of their, and their kings enemies. Neither is all the power of the church, which is an *army with banners,* in the officers alone, for the the subduing of Christ's, and their enemies, sin, and Satan, though the government be. Thus may the difference plainly be seen betwixt power, and government: in the opening of which I have been the longer, because 1. I think it a main ground of our controversy. 2. Our opposites do much insult over us, as speaking contradictions, when we yield the officers all the government, and yet deny thē all the power.) 3. The weaker sort ar much misled, and carried away thorough want of discerning this difference.

I proceed to a second thing, and affirm, that *Christ hath not left to the church among men only a ministerial* power (which he confusedly calleth *government*) as he saith. He hath left *the word of God, and gospel* in the church, which is lively, *and mighty in operation,piercing even to the dividing asunder of the soul, and spirit &c.* ruling, and reigning in, and over the very hearts, and lives of men; binding their consciences: and *bringing into captivity every thought to the*

obedience of Christ. I know men can only minister this power, whither in doctrine, or discipline, as they speak. But it is one thing to say the power is only ministerial, and another thing, that men can only minister it. For men may be the ministers only of that power, which is kingly, and Lordly in itself, and so over men, as this is. So the saints can only minister their kingly power by participatiō of Christ's anointing, as one special grace they have received: of which more hereafter.

Now in laying down the things, wherewith he chargeth me, he alters my words, misinterprets my meaning, and conceals that which I have wriī, and he read, in my book, for the explaining of the same.

And first he saith I have taught that *the people are as Kings one over another;* that I *advance them one over another, as Kings, and above their governors intitling thē with Kingly, & Lordly power,* (that is government, as he explains himself) *in the outward policy of the Church.*

I do not in these places, or any other, advance the people one over another, much less over their officers, in the outward policy of the Church, that is (as he explains his meaning) in the government of it. I do everywhere profess the Officers the governors, and the people the governed by them.

Neither do I anywhere affirm, that the people ar *Kings, or as kings one over another,* as he chargeth me. I say in one place, that *the saints are not Kings for themselves alone,but for their brethren also,* as they are not Priests only for themselves, but for their brethren. And in another place, that *everyone of the faithful is a King, not only to himself, but to every other member, as he is a Priest, and a Prophet &c.* Here is *a King one for another, and one to another,* but not one over another, (much less over the officers) for government, in the external policy of the Church. The plain and simple truth then is; whatsoever men either mistake of ignorance, or suggest of an evil mind, that we do not cal the saints Kings in respe•t of outward order, and government, as though they were to order, and govern the Church in her public affairs, which is the work of the Officers: but as they are partakers of Christ's kingly anointing, by his spirit, common to the head, and the members, and so Kings by participation, and endowed with kingly power, for the cōquering and subduing of the power of sin, and Satan, not only in themselves, but in their brethren also, by *the sword of the spirit, the word of God,* which they are to minister unto them, as all other graces in their order.

And this meaning being held, it may safely be taught that *they are over one another,* that is, to watch one over another, and so as kings to conquer their spiritual enemies one in another mutually. But I will rather insist vpō mine own words, *for, or to one another,* as being most fit to show that cōmuniō of the saints in this grace, as in the rest; which he also in all equity should have done. And thus I will prove this royal communion of the saints. And for them that make themselves merry herewith,*let them suffer me to speak, and when I have spoken, let them mock on.*

And first it must be observed that the place and scriptures which M. Johnson notes in our Confession to prove *Christ the only King of his Church,* prove him as well, (and that truly) to be the *only Priest & Prophet of his Church.* And if notwithstanding his sole prophecy, and

priesthood peculiar to him, as the head, the saints may be Prophets and Priests as members, by cōmunication, they may also be Kings by cōmunication notwithstanding his peculiar imperial power. And so the scriptures testify that he hath *made us kings, and priests unto God even his Father,* and so our Father.

But it will be answered, that Christ hath made us Kings to resist, subdue, and conquer our spiritual enemies, Sin, Satan, this world, and our worldly lusts, by *the sword of the spirit, the word of God,* and the work of the spirit, in and by the same. I grant it, and thereupon conclude, that since God's people are also by the same weapons, and means to resist and subdue the power of sin in their brethren, they are also kings in the same respec•, unto them.

The saints are Christians: and that for, and in respect one of another,*as members* under Christ, *one of another:* and therefore Kings. For to be a Christian for another, is nothing else but by participation of Christ's anointing, to be a Priest, Prophet, and King for another. Ad unto this, that whatsoever *grace* any member of the body *hath received,* it is for the use, and edification of the rest, and so in order *to be administered* by him *as* a *good disposer of the grace of God.* And must this royal grace then, which the saints have received, find no time nor place for the dispensation of it, unto others?

When a brother comes to subdue, and ma•e conquest of some spiritual enemy, or sin, appearing in his brother, either privately, or publicly, in his place and order he doth this as a fellow member, and Christian, and so by one of his three states, and endowments, of priest, prophet, or king (for he hath no office, wherein he administereth:) but by neither of the two former, therefore by the latter, and as a king, and so made by Christ.

Lastly, the people are by M. Johnson's own grant, to choose their officers, as also upon just occasion to depose them. And this, as the former, they do not as Priests, or Prophets, and therefore by their kingly indowment from, and under Christ.

And thus much to prove the saints in their communion (as Priests to offer up the prayers one of another, and Prophets to instruct one another, so also) partakers of the kingly dignity of Christ, as his members, for the suppressing, and conquering of sin appearing, one in another, in that order which Christ hath left. And where do I in all this, as is imputed to me, *advance the people, as others do the Prelates, and make them Idols?* Do I give them power to prescribe and appoint other forms of God's worship, offices of Ministry, canons, ceremonies, or holy days, then Christ hath prescribed, and appointed? to bind the conscience by urging subscription *ex animo,* to their own inventions, or to loose conscience by dispensations to sin, as of pluralities, non residencies, and the like? or that one man should set up, and pul down ministers and excommunicate, and absolve both ministers, and people by his sole authority? If another man should thus have charged Mr Iohnsō when he maintained the same liberty of the brethren (if nor greater) which I now do, though it may be not under the same terms, he would have pronounced it blasphemy in him. B passing by his terms of provocatiō, and reproach, I come to another exception: which is, that I make *the order of saints superior unto the order of officers;* to wit, in itself, as I there explayne my meaning▪ and not in respect of

government, as he traduceth me. I know that he which guideth, ordereth, and directeth another, is in that his art, and work, superior unto him that is so guided, ordered, and directed. So is the Pilote in guiding the ship, superior, and above all the passengers in it, though the King, and his Council: so is the Physician in ordering the kings body; as is also the meanest guide in leading, and directing him, and his army Royal in unknown places. So are the officers superior to the Church in their art, or work of government▪ which is the opening and applying of the scriptures to the use, and direction of the Church: but as this is done by them, in an order of service, and not of Lordship, so I judge, and call them inferior. And so in my book, I make them equal in their persons, as saints: superior in the word they minister, and in the place of God: not so in their order of servants, wherein they minister, but inferior.

My reasons there brought to prove mine affirmation, because he here meddles not with, I also forbear in this place to confirm; only a few words of one of them, upon which the next, and last exception dependeth. Which is, that the order of Church-officers is inferior to the order of the saints, because their order is an order of service, and servants unto the saints the Church. I know Kings may be said to serve their people, and so to become their servants, but this is only in respect of their love towards them, and care for them; but not in respect of their order, which is a Lordship, and Kingship, by which they reign over their people, as their servants, and subjects. The like may be said of Christ himself, as that he *served* his disciples, and *became as a servant, &c.* And for that it must be considered, that as in the things wherein he did thus serve, and become as a servant, he did in his love make himself inferior to his disciples, and preferred thē before himself: as *ingiving his life a ransom for many:* in being *as he that serveth at the table wherat his disciples sate,* (in which respect he expressly teacheth thē to be greater thē himself:) and in *washing their feet as they sate at supper;* so was not his order an ord of service in itself, but of headship, and kingship: which if our Ch:▪officers could prove their order to be, we would then acknowledge it in deed superior to the order of saints. But their order being merely an order of servants, me thinks common sense should serve to judge the same inferior to the order of the Church, whose servants under Christ they are.

I ad in my book, pag. 225. that, the officers being by their order, servants, the Church may in that relation be called a Lord: not for the governing of them, in the outward policy, and affairs in the church, as he injuriously collects: but as they are *for the Churches* use, and service; which he conceals: though I expressly so note in the same place; as also that the same *Church-servants are Church-governors: the gogernment of the Church being a mere service.* And for the thing If the officers be to be called servants to the Church, what is the Church to be called to the officers? A servant is a relative, and must have a correlative: and I would know by what name he would call it, if not by the name of Lord, Mayster, Mistress, or the like. And if he deny this, he takes away from men the use of common reason, and understanding. Let the servants know, yea though stewards, as are the Church-officers, add so betrusted with the government in a special manner, that the wife of their Lord, and Mayster, is a degree above thē, and so to be acknowledged by them: least they not only wrong her, but provoke him to wrath.

Lastly, because he imputes new doctrine to me, I will note down the doctrine of some few others, both more ancient, and more worthy of respect then myself.

Musculus in his Cōmentaries upon 1. *Cor.* 3, 22, 23, 24. *Let no man glory in men, for all are yours &c.* saith thus. *Is it not absurd that thegreater* (to wit the Church) *should glory in the less,* (to wit the officers) *theLord* or master *in the servant? And in this sense* (saith he further) *the perverseness of the false Apostles is noted, who when they wer servants of the Church, did make of aMistress,* or dame, *a servant, and of servants, Lord's. And again the foolishness of the Church is taxed, who when they wereLords of their Ministers, gloried in their servants.*

Bullinger upon the same place, verse. 21. saith thus. *So great is the dignity of them that believe, that God hath subjected all things unto thē. It is therefore great folly if theLord of things subject himself to the things &c.*

Pareus professor of *Heidelburg* in his *Cōmentaries,* upon the same scripture, reproving the churches *glorying in Paul, C•phas, &c.* and quoting 2 *Cor.* 4.5. *we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants, for Jesus sake,* saith thus. *It is not meet that the Lord should glory in his servant: we are your servants, Therefore &c.*

All these, and many moe, call *the Church* expressly *a Lord,* in the very same relation with me: and yet I suppose, never man challenged them for making an Idol of it, or setting up a Lordly government: neither would Mr. Johnson me, had he not been immoderately jealous for the officers dignity.

John Robinson.

The 2 Article objected.

We professed heretofore, that Christ gave the power of receiving in & cutting off, to the whole body together of every Christian congregation, & not to any one or more members sequestered from the whole &c. Now we have been taught that in cases of question and controversy, the greater part of the people are the Church; though all the Elders and other brethren be against them, &c. and so have the power to receive in & cut off &c.

I answer, there is no contradiction in these things; we hold still in all points according to the article alleged: neither ever taught we the people only to be the Church sequestered from their officers; but the officers governing, and the people governed, to be the Church which hath the power, to use in holy order. But if these officers fall into heresy or wickedness themselves, or to abett wickedness in others, and will not be reclaimed by any holy means the Church can use, then may they by the Church which chose them, be deposed, as unworthy of their places, yea and excommunicated, and so all other impenitent sinners. and this by the voices of the most of the congregation, if all consent not; as well as members or officers are received in by the voices of the most, if some do dissent: for there is one power for them both. And these our opposites must either manifest, that if one or 2 officers or members do dissent in a controversy, there is a *sequestration of them from the whole,* and the Church then *hath not the power of Christ to receav in and cut off:* or else all may see, that this is a colorable accusation of theirs, & no contradiction of ours. For if the consent of all &

everyone, be not necessaryly to be had, they dissenting through their ignorance, frowardness, or the like: thē the most voices must prevail. But how far their new doctrine (that the Elders are the Church,) is, both from our former professiō and from equity, I have before shown.

The 3 Article.

We wrote heretofore, that the Elders have the reins of government committed to them: now we are taught that the governmēt of the church is not Aristocratical, yea the people as Kings have the power &c.

I answer; we differ not from our former profession, but they deceive the reader, by turning *government* into *power,* which we in our public profession heretofore distinguished, and so do still: giving the government of the whole Church, and all the actions of it, unto the officers: the power to the whole body; and so to the officers with the people, as jointly Kings and Priests: of which things we have spoken before. We never held the Church to be a mere *Aristocratie,* as they speak, intending that the *cratos* or *power* should be in the hands of a few: neither shall these men ever prove it. And in the book which they cite, in the very same place (though they dissemble it,) we show *the Church* (not the Elders only) *to have Christspower to judge all within the same*; and that *the keys of the Kingdom of Heaven* are *committed to the whole Church,* as the Protestants have heretofore testified against the Papists. That these men do but feign contradiction, and would blind the reader, by confounding the Churches power and government, as one.

The 4. article.

We professed heretofore, that no sacraments should be ministered, until the Pastors or Teachers were chosē & ordained into their office: now it is held by some, that seeing all the holy things of God are the churches, & people without officers are a church, therefore they may without officers have the use of the sacraments and all the holy things of God, and consequently may receive in by baptism, confirm by the Lord's supper, cast out by excommunication &c. And in this writing sent unto yow, it may be observed, how they infer that people without officers may cast out, and therefore may receive in, there being one power for both.

I answer; they wrong us, and abuse their readers. 1. There is not to my knowledge (as before I testified) any one man among us, that held or holdeth that people without officers may have the use of the sacraments; but we all continue in the same profession that we made before. 2. It is fraud, and abuse of the reader, and injury to me, when they first speak of *receiving in by baptism,* and then allege from my letter, that *the people without officers may receive in*: as if they would bear the world in hand, I therefore hold, they may baptize. Whereas first the scripture showeth that persons uncircūcised (and consequently unbaptised), may pass into the Church-covenant of the Lord, *Deut. 29.10.11.12.13.* compared with *Jos. 5.2.5.*

Secondly the children of the faithful, are born members of the Church, and are in the covenant before they are baptized. Thirdly a man excommunicated, may be received into the Church, yet not by baptising of him. And 4. we heretofore in our Confession when we denied the sacraments in a Church without officers, yet professed they had then power to receive in members. Wherein now are we contrary to our former faith? Doo not these things rather show, how they seek to make strife, where none is.

The 5. article

We had learned, that none may usurp or execute a ministry, but such as are rightly called by the Church whereof they stand ministers, unto such offices, and in such manner as God hath prescribed in his word: now it is held by some that people out of office may execute all the works & duties of the ministry, for baptism, Lord's supper, censures &c. And these men in their second exceptiō here write, there is one power for receiving in and casting out, and that people without officers may do both, as is observed before.

I answer; their fraud and wrongful dealing is also observed before; and here to make their syn the more remarkable, they proclaym it the second time. Of ministering the sacraments, and of receiving in and casting out of members, and against usurping or executing a ministry without due calling, we hold as always heretofore: they repete the same things, but to their own further blame; for our professed enemies, do not ordinarily more wrest our words.

The 6. article

6. We learned and used heretofore to apply to our estate and use, the things that the scriptures teach concerning the governors and people in Israel. Now we ar excepted and opposed against, if we do so, with these exceptions and the like, that they had civil authority and government, which the church hath not; that they could not in Israel forgive one an others syn, as we can now: that the people now have more power then in Israel, because now we follow Christ into heaven, whereas the people might not follow the high Priest into the most holy place &c.

I answer; the right applying of our estate to Israel, we always have and still do approve: but these men's wrested proportions, and making the Church in *Mat. 18.* to be the same with the Jews Synedrion or Sessions of civil Magistrates, we do reprove, and so have doon in our more ancient writings, *Refut. of M. Giff. pag. 76. &c.* so that no new thing is doon by us.

2. That private men forgave not sins in Israel, so absolutely touching the Church order or polity, as Christians do now, is evident by the Law, which bound the offender not only unto repentance and faith in Christ, as also to confess his syn and satisfy his neighbor offended; but withal to *bring a trespass offering to the Priest,* (the minister of the Church,) that so *the Priest making an atonement for him before the Lord, it should be forgiven him, Levite. 6.2.5.6.7.* Now under the Gospel, the Law is, *if thy brother trespass against thee rebuke him, and if he repent forgive him: Luk. 17.3.* neither is such a man bound to go to a minister that he may pray for, or forgive him; as the Papists by proportion do gather. 3. That the Apostle also showeth a

difference of our Church estate from the Jews polity, *Heb. 9.7.8.9. &c. & 10.19.20.* compared with *Gal. 4.1.2.3. &c,* is manifest: neither can our opposites deny it; only they cast stombling blocks in the readers way: saying thus, *1. what if any other would say, that Elders and Kings now should have more power then they had in Israel, because they now follow Christ into Heaven &c.* To omit their ill framing of the reason, for their most advantage, I answer, they that would so say, should show their ignorance, or a worse humor, Because Christ's Kingdom is not of this world, neither meddled he with Magistrates power, but left it as it was, authorized of God his Father, and not subordinate to his Mediatorship; as before is shown: and therefore Magistracy hath neither more nor less by him now, then in Israel and former ages. But his Church, and so the Magistrates therein as they are Christians, are advanced to a further degree of grace, then they were in, under the rudiments of the Law, *Gal. 4.3.4. &c.*

2. The Second block is a marginal note, that *yet the people were typically carried in by the high Priest, in the precious stones on his shoulders and breast, as the most holy place itself was a type of Heaven.* I answer, this is true, and confirmeth that which I said: for if into the earthly sanctuary the people could not freely enter, in their own persons, at any time, but figuratively, although they had so much as by faith in Christ did save them: then is our estate now, as touching the outward Church order and polity, better then theirs, which are not restrained from any place whither the ministers of the Gospel may them selves enter, but we are *the Priests of God and of Christ,* and *may be bold to enter into the holy place,* into the type whereof only the high Priest under the Law might enter sometimes and the people not at all personally. And in every place we may *offer incense unto the name* of God, and *a pure oblation, Mal. 1.11.* and are freed frō those legal prohibitions, *touch not, taste not, handle not,* and other *worldly rudiments* under which Israel in their child's estate *were in bondage, Gal 4.3.* Therefore the Apostle, which showeth their estate and ours to be one in substance concerning faith in Christ unto salvation, *H•b. 11.* showeth also great differences between their condition and ours touching the clear manifestation of God's grace, and the outward polity of the Church; *Heb. 9. & 10. & 12. Gal. 4.*

Finally these things we never intended or extended to any further rights or liberties of the people now, then we find evidently taught us by the doctrine and practice of the Apostles: that if in anything we miss (as easily we may,) in the application of those legal types, yet the doctrine confirmed by other plain scriptures, remaineth sound and good. And such differences between Israel and us, we also have put, in our more ancient writings: *Discover. pag. 40. & 60.*

Their last *note* is in effect one with the first: showing how Christ and the Apostles reasoned well, from the civil state of Israel, which we grant. Yet I hope they will not deny, but it is possible for other men to reason amyss, and to make ill proportions from the common wealth of Israel, as do the Papists, and as before is manifested that these our opposites have doon.

The 7. article

7. We held that the baptism of Rome, was as true baptism, as circūcision in the Apostasy of Israel was true circumcision, and needed not to be renounced and repeated: Now we were taught that the baptism aforesaid is an Idol; and we know all Idols &c, are to be renounced and rejected, Isa. 30.22. and an Idol is nothing in the world, 1. Cor. 8.4. so then such baptism is nothing.

I answer; our former profession and writing hath been, that circumcision in the Apostasy of Israel, *could be no true sacrament, no true seal of the covenant of God's favor unto them*: also that *baptism delivered in the false church is no true seal of God's covenant,* or *true sacrament.* Mr. Johnson himself hath defended this very same, that *in that estate of their Apostasy it could not be a true Sacrament,* and so for the *baptism* in Rome; not a true but *a false sacrament.* So the contrariety must be thus, *heretofore we held it to be a false sacrament,* but *now we were taught it is an Jdol.* Between these I hope all men of judgment, which know what an *Jdol* meaneth, will think there is no contradiction. But is not this good conveyance, for them to say; *as true baptism, as circumcision in the Apostasy of Israel was true circumcision:* whereas we professed of that baptism (as also of that circumcision) that it *could not be a true sacrament unto them,* but *a false?* Will not the judicious reader see, that they cast a myst before men's eyes, to disgrace the truth which themselves formerly professed? As for the consequences, I have before answered them; and shown how though the Idol be put away, there need no repeting again of the outward washing: and have proved that Antichrist hath turned the Lord's baptism into an Idol, as the Jews did the brazen serpēt, by burning incense to it: and that the most conscionable in our own nation have so professed, and the University of Cambridge printed, that *the church of Rome transformeth the sacraments* (yea even *Christ,* and *God* himself) *into Idols.* But these our opposites are gone from the truth and from themselves herein, into the tents of our common adversaries, *M. Gifford* and others, who would have concluded hereupon a new outward washing: but were refuted by Mr Barrow. And Mr Johnson once professed that *he thought he should never have seen anymore absurd writing then M. Giffards*; though now he reasoneth like him. He also told the Oxford Doctors, that to *hold the popish church to be a true church, having a true ministry and true sacraments,* or *else that they are unbaptised, and must admit of the Anabaptists rebaptisation,* are naught else, *but gross errors and notorious absurdities.* Yet loe how he now presseth us with the same things: and passeth over our reasons rendered heretofore, without answering them as is meet.

Of the conditions of peace, by our Opposites refused, and broken.

HItherto we have heard the particulars wherein they are gone from their former profession; & again the articles which they have insinuated against us. Now followeth, the peace which notwithstanding the former things, we desired to retain with them.

The first.

1. Before our parting, we offered, that notwithstanding our differences of judgment, we would continue together, if our former practice might be retained: but this was refused.

Their answer hereto is.

Which is, as if they should say, they would have continued with us, if we would have continued in error and evil, so found and acknowledged by us: suffering the ordinance of God, touching the Eldership to be trodden underfoot; the Elders to be despised and abused by the people, and the whole Church to be continually subject to contentions and scandals.

Our reply.

Here first observe, how they cannot deny, but thus we offered them: and yet they would bear the world in hand, we left them for their understanding and exposition of *Mat. 18, 17.* They might have kept their understanding both of that, and other scriptures, if the Churches practice had not been altered. Secondly, how do their people yet bear themselves & others in hand, that their practice is not changed; but all things continue with them in that respect as before. Either their Elders dissemble with them, or they with others; according to the Philosophers doctrine, that, in such changes,*it behooveth men to feighn and counterfeit the contrary.* Thirdly, the answer is evil & injurious to the truth & people of God: for his *ordinance touching the Eldership is not trodden under foot, the Elders despised, &c.* by the holy order of the Church judging sinners as the Apostle teacheth, and governed in all actions, by the officers, which was our former practice. These are but contumelies, such as Papists and lovers of Prelacie, have laid upon the saints heretofore: and upon such pretenses have excluded the people from choosing their ministers, *for avoiding such tumults and uprores, as the primitive Church* (they say) *was afflicted with.* Fourthly what if some persons have miscarried themselves, as cannot be denied: have not some of the Elders also doon the like? And shall the Church, because of the abuses, tyrannies, heresies which their Elders have in all ages brought in: refuse to have any moe Elders? no more may the Elders refuse to have the people to hear and judge causes of public syn with them, because of the disorder and unrulynes of some; whom the people have been as willing to reprove and censure as the Elders themselves. As for the Church *subject continually to contentions and scandals &c.* it is most true by the Elders means: for (to let pass what we have seen among ourselves,) let all histories be looked, & it will appear the Church hath never more abounded with contentions and scandals, then when all power was in the Ministers hands, and the people excluded. Yea even in the Elders most solemn assemblies and Councils; as Gr. Nazianzen in his time complained, being himself an Elder or Bishop. *I am minded* (saith he) *to shun all assemblies of Bishops, because I never saw a good event in any Council, that did not rather increase then diminish our evils. Their contention & ambitiō, passeth my speech.*

Secondly, they speak of their offer *to bear with us in our difference of judgment, if we would be content to walk peaceably with the Church in that our difference: but this was refused.* I answer; they might also (if they had pleased) have shown the reasons of our refusal, which more thē once we gave them: as, 1. Because we are willed *to observe all things whatsoever* Christ *commanded* his disciples, Math. 28.20. and therefore his ordinances must not be left in practice, and holden in judgment only.

2. Because touching the ministry it is said, *a man can receive nothing except it be given him from heaven, John. 3, 27.* now to the Ministers it is given to feed guide and govern the Church, but

not themselves to be the Church, and to challenge the power of the same in things pertaining to the kingdom of Christ.

3. Because touching the people it is said *Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. 5.1.* but this was a part of the people's Christian liberty, recovered out of Antichristian bondage, viz. to judge sinners that are within, *1. Cor. 5.* and to decide public causes with their ministers, *Act. 15.23.—28.* as parts of the same Church and body, *1. Cor. 12.27.28.* therefore to be held fast, not only in judgment but in practice.

4. Because such giving place to the usurpation of the ministers, was the mean of Antichrists beginning and climbing to his preeminence; which had the people resisted at first, and practiced the Gospel in the order set by Christ, he could not so have prevailed. And now also we should look, that Antichrist being expelled, do not again set in his foot.

5. Because if we holding otherwise in judgment, should let the true practice of the Gospel go; posterity after us, being brought into bondage, might justly blame and curse us, that would not stand for the right of the people, in that which we acknowledged to be their due. These things considered, we desired them then, and still do, to show us how we could let go our ancient practice, until our judgment were by the word of God changed.

The 2. thing by us offered.

2. We desired, that then we might have a peaceable parting; and to be two distinct congregations, ech practicing as they were persuaded, yet nourishing brotherly love and unity. This also they would not agree to, unless we would leave this city.

Their answer is;

A peaceable parting we grant they desired in word, but in deed stayed not with us, but departed whiles we were considering whither it could lawfully be effected or not. &c.

Our reply.

We desired it in word and deed instantly: alleging the parting of Paul and Barnabas, *Act. 15.39.* the doctrine of the Apostle, *Phil. 3.15.16.* the practice of Abram and Lot (though in a civil case) parting to avoid strife, *Gen. 13.8.9.* the avoiding of public reproach in the world &c. But whatsoever we could say, persuaded them not, but they withstood us. We stayed long, and had we followed their delays, we might have tarried to this day, and have had no other answer at their hands. How long have they been considering about their Teachers ordination, and still it dependeth.

We are not ignorant of their pretenses, to put off the thing they like not, with a consideration. But in deed we had their refusals often, before we parted. Which was much in them that had changed their former profession, and innovated the practice, that they should so refuse. Had we been the men that had made such innovation, and they continued as before: we had surely been excommunicated long ere that time of our departing. Of our

business with the Church of Leyden, it fell out after; and is now to be spoken of, in the third place.

The third thing.

3. We procured, though without their consent, the help of the English church at Leyden, who labored our peace: a way of peace by these themselves propounded, and by the Church of Leyden and us agreed to, these after reversed, and stood not unto, unless we would go dwell out of this city. And all•hough in the treaty of the agreement, it was testified by the Elders of that Church, that unless it were to the apparent undoing of us and of our families, we should not be dismissed again to dwell here: yet because we would not absolutely promise to leave this city, they would not stand to the agreement which themselves had made.

Their answers, & our replies.

Here they seek to wind out themselves from blame, by sundry pretexts, and long narrations. I will briefly touch the principal, being sory to weary the reader with our strifes.

1. First for the thing by them propounded, (of men's going *frō the one Church and Pastor to the other*) & by us agreed unto; it was not because we desired or liked such a course: but earnestly desiring peace upō any tolerable cōditions, & seeing for the present no unlawful thing in it, we assented; though the thing would have been much to our detriment. For all of us must have made a journey to Leyden and back again, with charge and trouble, it being then midwinter: and such as could have had means of livelihood there, must there have remained; which perhaps would have been the one half of us, and so our congregation had been greatly diminished, which was one main thing that our adverse brethren plotted, as the events did manifest. The Church at Leyden also, as we, must have suffered continually their & our members, to go when they would, into the practice of those errors with our opposite brethrē: a thing which we will carefully take heed of, how ever we yield to the like again.

2. That the officers of the Church of Leyden did at the first cōceive that we all must remain with them: we cannot say. Sure we are, we did not so conceive; but M. Johnson so propounded it, as we all even by his words understood it otherwise, and himself being after pressed, could not deny it.

3. That the thing was agreed of, and the second time by them absolutely concluded, & that *three were sent with the message after the brethren of Leyden* to signify it, as they write: is true, and past denial.

4. That after they *made new motion of another course,* is true also; but they omit the public breaking of the former agreement: whē they signifying that forasmuch as they perceived our purpose was to return and live again in this city, they did plainly *reverse* it.

5. The motion which they made *of a double practice,* as it was disliked by the Church of Leyden (as they signify:) so we also shown like reason of our dislike, it being both unlawful for us to practice syn as it were with the right hand, and righteousness with the left; & no likelihood of our peace, but of grief and daily dissensions.

6. Touching the motion made by the Church of Leyden, for *coming first to the Elders as Church governors &c.* and *for admonition being carried according to the alteration practiced and agreed upon*; whereupon these our opposites now *observe* against us, for not yielding thereto, *how greatly we oppugned the ordinance of God touching the Elders hearing and judging of causes &c.* this rightly weighed, will show how greatly we are by them abused. For first, it was such a course as neither the Church at Leyden would bind themselves to walk in, neither did these our opposites, or we, think it to be according to the order of God. Secondly they tell us not, (wherefor we desire them in their next to tell us,) whither themselves would sincerely have practiced these things according to the true intendement of the Church of Leyden that motioned them. Thirdly, for the *carriage of admonition* spoken of; it was found out, and by M. Johnson himself publicly acknowledged that the controversy between us, was therein closely implied and yielded unto them, when upon *despising the admonition of the Elders, the parties were to be excommunicated.* This being thus manifested, with what conscience could we yield to practice error privily brought in under hand: and deny to practice the same thing publicly professed? Would not all men, and even they themselves have blamed us for such dissimulation? Fourthly for coming to the Elders first as governors, we did then and do now yield it the brethren's duty, in doubts so to come for counsel & advise: but for to bind all men in most manifest sins which the Church should judge, to come first to the Elders only, and so to lay it on the brethren as for not doing it, they should be excommunicated; and yet both sides acknowledge it is not the order of God: we told them this would be to deal worse then the Pharisees, when none of us walked in that which we professed to be the right way, but leaving that, would stablish our own traditions and cast out men for not observing them. These weighty reasons they overpass, and bear the world in hand *how greatly we oppugned God's ordinance touching the Elders*: whē we but oppugned the Elders traditiōs, least they should be advanced above the ordinance of God.

Next follow their reasons why they would not stand to their former agreement with us, *nor have spiritual fellowship* (as they write) *with us in such estate & walking. 1. Because they could not find warrant for it in the word of God.* I answer, if they acknowledge no warrant found for our peaceable parting here, nor dismissing to another Church: what remained, but either we must yield to their errors, which for the reasons foreshowed we might not; or ells part from them as we did; the causes of the division being in them, both by broaching error, and refusing peace.

2. Their second reason is, *because we refused* (as they say,) *disobeyed and spake evil of the truth and way of God.* I answer; first this is to take that for granted, which is the question between us. Secondly if this reason be good, and the truth be with us, (as we doubt not of it:) then they grant us that we had just cause to leave spiritual fellowship with them, which departed from, and spake evil of, and persecuted the truth and way of God, wherein themselves once walked with us. Howbeit, if we would have lived at Leyden, all had been peace: is it more lawful, trow we, to *speak evil of, and disobey the truth* there, then at Amsterdam?

3. Their third reason is, *because we refused to continue communion with them, though we might be suffered to walk in peace with protestation in our difference of judgment.* I answer, this having been

first offered by us to them, and they refusing it, as before they grant; it cometh upon their own heads, if any weight be in it. Secondly, we have shown sundry reasons from scripture, why we might not so walk: & have never yet heard from them, any like reasons to warrant us, to protest against a sinful practice, and yet to practice it daily. If our own harts and mouths condemn us, God is greater.

4. Their 4. reason is, *because some of us professed we would not deal in causes by way of protestation, neither when we were with them nor from them.* I answer; first the different mind of some few, is not of weight to break the agreement with us all. Secondly, this might have fallen out also occasionally, if we had lived at Leyden; where they would have had peace with us. So it is our living in this city, that was in deed the only true cause why they stood not to their agreement, the other are but pretenses.

5. Their 5. reason is, *because we went not from one Church & Pastor to another, so to live and remain, but purposed when we had joined unto them, presently to return and live here in this town apart from them.* I answer; this was in deed that which troubled them; they could not endure us in the same city by thē. Yet they cannot deny but it was promised, we all should live and remain there, *unless it were to the apparent undoing of us and our families.* And were not these loving brethren, that had rather we and our families should be undoon, then they would want of their wills▪ For what reason (much less necessity) can they show why we must go from one church and pastor to another, and may not continue in the place and state wherein God had called us, with as many officers already among ourselves, as the Church of Leyden had; and one a Teacher of the word. They tell us afterward, *that the very naming of going to another Church & Pastor, caryeth weight of reason with it*: belike because he is *a Pastor* that saith it: for word of God show they none, that binds men to go to another Church where there is a Pastor and no Teacher; but forbids them to remain in their own communion and church, where there is a Teacher and no Pastor. Especially when without the apparent undoing of men & their families, they cannot remove their habitation.

6. Their 6. reason is, *because by such walking of ours, great reproach would come upon us all, with much dishonur to God* &c. I answer, it cannot be avoided but offenses will come, but woe unto them by whō they come. Yet greater reproach (as we always feared) is come by their refusing peace with us, (unless it were upon unlawful & unreasonable conditions,) then would have been by our peaceable parting, which we often and instantly desired.

7. Their last reason is, *because they thought there should always be somewhat in such cases used, as whereby the Lord might work upon our consciences, to consider our estate, and to repent and yield to the truth and way of God which we had refused & oppugned.* I answer, first this manifesteth their minds to be far from peace with us, whatsoever they pretended; unless we would yield to their innovation and prelacy. Secondly this reason, if it be good, serveth as well for them that should live at Leyden, as at Amsterdam: unless they would permit us there to oppugn the truth and way of God, as they entitle their errors.

Thirdly, this evil being found in themselves, that they do not only *refuse & oppugn the truth* offered; but forsake, speak evil of, and persecute the truth and way of God which they had

long embraced & walked in: the judgment which they give upon us, is most just upon their own heads; by the sentence of our Savior. And we could do no less with these our merciless brethren, that would nourish no peace with us, unless either we made shipwreck of a good conscience, or would consent to the undoing of our estates and families; but leave them as we did, by the Apostles warrant, for *causing division and offenses, contrary to the doctrine which we had learned Rom. 16.17.* If their new doctrines be good, I shall acknowledge we have greatly sinned: but if they be the high way to Antichristian promotion, and a bereaving of the Church of her right & power, as we are verily persuaded, and do trust we have so proved it; then have they given sentence against themselves, and except they repent, their condemnation shall be just.

Notwithstanding all their former reasons, they after allege, *that they reversed not their agreement concerning such as would go and live with the Church at Leyden, but only about such as purposed to return and live here &c.* I answer, by this all may judge whither the fear of God, or fleshly policy did more prevail in them. For such of us as would have lived at Leyden, they pretend they *could find warrant for it in God's word,* but show none: they would let them there, *refuse* & *speak evil* of their pretended *way of God,* without leaving anything to work upon their consciences, &c. and yet have peace with them as Christian brethren. Only at Amsterdam these things might not be suffered. The Pope himself permitteth Jews which never received his religion, to live in the same city with him, where he is Prince: but these our adverse brethren, would not endure that we, (though we never received their innovations,) should live in one city with them, where they were but strangers. What should we have found, if they had been Princes of the State? Secondly, they plainly *reversed* the agreement, as before was shown, & when some of our brethren desired their testimonial, for to go to Leyden, they refused to give it. And we could not tell before we came thither & tried, whether there would be means found for our living there or no. But strange and unheard of cruelty was in these men, that would bind us there to remain, though we and our families should be undoon; & being but strangers themselves in this city with us, would take upon them so imperiously to banish us the town, which the Lord's of the city never offered. I wish they may find more mercy with the Lord at the day of Christ, then they have shown unto us.

And whereas they object, *that when we left them, we went not to Leyden, to join ourselves to that Church according to the agrement &c.* I answer, there never was such agreement, that of ourselves we should go, but that by them we should be dismissed, and this they refused to do, yea and publicly reversed the covenant that themselves had devised and twice confirmed: besides, that we of our own mind did never desire, but only for peace sake consented to that agreement, as before I shown. Neither was it ever agreed, that such only as would remain there, should go: but it was general for us all. But these their carriages show, what dominion such Elders would exercise over God's heritage; and how unpossible it was for us to have peace with them, that would thus turn and wind, say and unsay, agree of a thing today, and break it tomorrow. Our souls were wearied, with their turnings of devises.

Finally for our not *remaining with them, til there was an answer of their Letter from Leyden,* I answer, we tarried with them a good while after their foresaid letter, whereas we might

upon their breaking of their own solemn agreement, added to all their former evils, justly have forsaken them. Neither could the Church of Leyden (as it seemeth) tell what to advise us, and therefore gave no answer to their Letters, or to ours: and because they would have no hand in the breach between us, thought better to be silent; seeing unto what extremity things were brought. And the agreement between the Churches being disanulled, articles of war and discord being proclaimed to us, and written of to them; delays only sought to work our dissipation: we know no word of God, that bindeth us to suffer ourselves to come into such bondage, with men that daily in their public doctrines and prayers, inveighed against the truth they formerly professed, wounded the consciences of the brethren, and sought all occasions to draw men from the right way and practice of the Gospel. What should we do, but shake off the dust of our f•et against such authors of errors, and peace breakers? Albeit in these our great troubles and strayts, we doubt not but many things through our ignorance and frayltie might be doon amyss; for which we have, and do always humbly ask mercy of God, that even our secret sins may be forgiven us. And touching the Church of Leyden, whose help they refused to desire, or consent to hav• d•sired, though now for their advantage (as they think) they speak of them, and have printed some of the passages between them: I have desired their Elders testimony upon this occasion, that the ages present and to come, may have true information of these matters; which is as followeth.

The testimony of the Elders of the Church at Leyden.

THough we much rather desired to have been mediators of the peace of our brethren, then witnesses of their strife: yet may we not, because that which we desired, could not not be effected by us, with draw from that, which both may, and ought by us to be doon. We therefore being desired thereunto by Mr. Ainsworth, and occasioned by that which both Mr Johnson and he have wriī, and taking the evils which have befallen others, as matter both of humbling, and warning to ourselves, do signify, what we know, and have found in our dealings thereabout.

And first, Our special •alling to intermedle in this uncomfortable business, was a letter sent unto us by some 30. of the brethren there. In which, mentioning in the beginning of it, their *long, and grievous cōtroversy,* they signified how they had *oft desired of the Church to request our help* therein, and that *the Elders would no way aporove thereof:* but would only permit our coming, either of ourselves, or at their request. Wherein they also certifyed us, how some of them *had charged the exposition of these words Tell the Church, Mat.* 18, 17. *Tell the Elders,* with some other particulars thereupon depending, to be *error:* and *so were to prove their charge:* and therefore *earnestly requested us to help in that great business,* that the truth *might be maintained, and not by their weakness injuried, and the innocent condemned: and that we would help the Lord against the mighty &c.*

And the reason why they thus earnestly requested our help was, because M. Ainsworth was so sparing in opposing of Mr Johnson's new doctrine (though always misliking it) as they scarce knew how he was minded in the things: so loath was he to come to any professed, and public opposition with him, whom he rather hoped to pacify by moderation, then by opposition to stop in his intended course. Besides he was careful not to give any

encouragement to the too violent oppositions of some brethren, though minded as they were, in the things themselves.

This their letter, and earnest request in it notwithstanding, we went not, but wrote to the Church and shown them what the substance of the letter was; desiring by thē to be informed how things stood with them: and signifying withal, our unwillingness to interpose, but upon a dew, and necessary calling; and that also as much as might be, under the conditions of best hope of good issue.

They, as before, denied to approve of our coming, and would only permit it, and that under the terms of jealousy, and advantage, as appears by that which themselves have published: and did oft, and earnestly require of us a coppy of the letter before mentioned, with the names of the persons subscribed unto it. Which though we judged, and still do, an hard, and extreme impositiō in itself, considering they themselves had permitted them to send unto us, and knew from us whereabout they wrote, and had not laid it upon them to show them their letter before they sent it; yet had we given way to their desires herein, had it not been for one phrase in the end of the letter, which being borrowed from *Deborahs* speech against Sisera, *Judge.* 5, 23. and applied as it was, might give offense, and minister occasion of further strife, which phrase also we reproved in the writers of the letter, and they acknowledged amiss; professing notwithstanding they had no evil meaning in it, but only a desire to provoke us the more effectually to supply their inability against those with whom they had to deal. Now for our withholding the coppy of the letter (though since that time, for their importunity we sent it them) as also for our purpose of coming unto them, and the ends thereof, we will here insert what we wrote unto them in two several letters thereabout,

For the former thus. *If the letter whereof you desire a coppy, might further your common peace, or procure good to any, we should easily answer your desire: but if, on the contrary, there were the least evil in it, we should hold it our duties to deal with the parties offending, ourselves, and not to discover their sin.* And loath would we be either to minister matter of further scanning amongst you, or that any *register* of unkindness should come unto you from *our hands.* And the fear of this was in truth the only cause, why we refused to send this letter, as they required. Wherein if we failed, (as we see no cause so to think) yet was it the error of our love, and great desire of their peace.

About our coming we thus wrote. *Our purpose therefore is, according to the request of the brethren which have moved us, and our duty; to send, or come unto you; not to oppose any person, or to maintain any charge of error, but by all other brotherly means to help forward your holy peace (if so the Lord's will be:) which how precious it is unto us, we hope to manifest to the consciences of all men: then which we know nothing in this world we have more cause to endeavor, both with God, and yourselves. Of which our coming we pray you to accept, and to appoint us some such time, as seems to you most convenient. Wherealso we shall satisfy you to the utmost, both touching the letter, and other particulars in all equity, yea so far as we can without apparent sin.*

These things notwithstanding, they would not approve, but only permit of our coming, as men use to permit of that which is evil, and which in deed they could not hinder. And so we

came unto them: first of ourselves, and afterwards at the request of M. Ainsworth, and them with him, being sent by the Church, whereof we are: and so infor•m• ourselves upon them for the delivering of the Churches message, did reprove what we judged evil in them, and that we confess with some vehemency. And in that regard it was, that (upon the motion made by Mr. Johnson for the free dismission of such members with them, unto us, as could not there walk with peace of conscience,, there lying no other cause against them; which should also be mutually performed on our part) we signified (as he writeth) that *we little thought they had been so inclinable to peace; & that if we had so thought, we would have carried ourselves otherwise towards them, then we did.* And good cause had we so to speak. For neither is the same carriage to be used towards men, prosecuting their purposes and persuasions, with all violence and extremity; and towards them, which manifest Christian moderation in the same: neither had we before, or have we since found the like peaceable inclination in them, to that which they then manifested. Which how great grief it hath been unto us, and how it hath even wounded our very harts, he only knoweth, which seeth the sorrows of the hearts of his servants, and putteth their tears in his bottel.

But to pass by these things, and to proceed. The motion made by Mr Johnson for a peaceable dismission, was by the Church there received with general assent; unto which the Church also at Leyden condescended: and so sent back the Officers for the further ratification of it, and for some other purposes tending to the establishing of peace amongst them. Wherupon it was also the second time by thē confirmed: always in deed with submissiō to the word of God, as was meet: and that if either they, or we minded otherwise, we should so signify. Which notwithstanding they did not: but reversed the agrement of themselves, without acquainting us with the change of their mind or reasons thereof.

Afterwards indeed, they gave us knowledge of their purpose, as appears in their former letter by themselves published, desiring *the continuance of our consideration about it,* as if the thing which was fully agreed upon, as is aforesaid, and that oftener then once had been only in consideration: and in their second letter (as also appeareth) they gave us certain Reasons of their dislike.

Unto which reasons of theirs we gave no answer (as they both write) before their parting. And the causes were. 1. For that they continued not long together after they came to our hands. 2. We had upon occasion of the motion made for a double practice, propounded another course (both more fit, and warrantable, as we thought, then that) for the bringing of things first to the Elders, as appears in our letter. Unto which course though we do not bind our brethren, yet may we safely say (so far as we remember) that there never came complaynt of sin to the Church, since we were officers, but we took knowledge of it before: either by mutual consent on both sides, or at least by the party accused: with whose Christian modesty, and wisdom we think it well sorteth, that being condemned by two, or three brethrē, he should not trouble the Church, or hazard a public rebuke upon himself; without counseling with them who ar set over him, and who either are, or should be best able to advise him.

Thirdly, and which was the chief cause, we were without all hope of doing good, when they once misliked the motion, which made it. Whilest they liked it, we had hope, though it were with hard measure to the other, and so did further it, to the utmost of our power: but when they laid it down, we knew all our labor would be lost in endeavoring their second listing of it.

Lastly where Mr Johnson affirmeth, that at the first treating of the matter, we conceived that those by them dismissed should remain at Leydē with us, notwithstanding their want of means of living, it may well be as he saith, though we well remember it not. And therein all men may see, how we were even overcaryed with a vehement desire of peace with them, and amongst themselves, and how far we were from being partial towards them with whom we agreed in the things in controversy. Yea the truth is, we were boldest with thē, both because we would prevent all jealousy in the other, and preserve in them all the interest we could for the common peace: and also because we were well assured of Mr Ainsworths great moderation, upō whom the rest did much depend.

But howsoever we conceived at the first, it is certain that both they, and we conceived otherwise in the agreement. And therefore when one amongst them made exception, that we should not dismiss thē back, which came unto us, to live a distinct congregation in the same city with them, it was presently answered both by Mr Johnson, and Mr Studley, that *that concerned not them, but that they would leave it unto us:* though that appeared afterwards to be the only thing for which they broke off their purpose, and promise. And here the work of God's providence is to be observed, that they who would have no peace with their brethren abiding in the same city with them, are about to leave it themselves, and to settle their abode else where. Which thing, that it might well come to pass in short time, they were by us put in mind of before hand, if God gave them not again to reunite, which by a peaceable parting, might hav been furthered. Which how much better had it been they had admitted of, (all things considered) then, thorough extreme streytnes in themselves (not to medle with the main cause) thus to have made their brethren their adversaries, and themselves, yea and us all, a by-word to the whole world?

- *John Robinson.*
- *William Brewster.*

This is the record of our brethren of Leyden, touching our troubles. Whereas our opposites object unto us, *that we refused to try if by writing among ourselves, we could have come to better accord &c.* I answer, first we had by a twelv months dispute tried if we could have come to accord; but were further off in the end, then at the beginning Secondly things were brought to that pass, that the practice of their errors was established; the truth in public doctrines inveighed against; the opposers of their errors, compared to Korah Dathan and Abiram; the Lord's supper of a long time not administered among us; occasions sought against sundry persons to cast them out of the Church; peace by us offered, by them refused; peace by them selves propounded and confirmed, and by them again broken; open war proclaimed against us, as against men that *refused disobeyed and spake evil of the way and truth of God &c.* was this

an estate for us to continue in together, and go to writing, which would prove we knew not how many months or years work? For loe to a letter of mine of 3. pages, they have given an answer of 70. and if they continue thus to multiply, what volumes shall we have in the end: and when shall we have an end? It is rather to be feared that we suffered things to depend too long: for when the Apostles found Christians liberty to be endangered, and bondage to be brought upon them, though privily, they *gave not place by subjection for an howr, that the truth of the Gospel might continue with them, Gal. 2.4.5.* Thirdly it was a way which they always mislyked: and in our former troubles, when heretofore M. Smyth and others, having debated their causes in conference, proffered writings: then M. Johnson himself, with the rest, withstood and refused that course. But now, that which they blamed in others, they commend in themselves: so partial are they in all things. When they like of a thing, it must be good: when they mislike, it must be evil. We wish they would show more sincerity. And now, as we desire the Christian reader, not to be offended at the truth, because of our infirmities who cannot walk in it as we ought; nor to stumble for the troubles and dissensions which Satan raiseth among God's people: so we desire these our opposite brethren, to return into the right way, from which they are estrayed, and putting away all love of preeminence, and of their own aberrations, to receive again the love of the truth, and of brotherly concord: that the name of God, be no more evil spoken of by the wicked, and that the harts which ar wounded by these dissensions, may be healed and refreshed. The Lord look upon the afflictions of Zion, wipe away her tears, forgive her iniquities, take away her reproach; restore her joy, and comfort her, according to the days that she hath seen evil. Amen.

Finis.

Faults escaped in the printing.

Pag. 6. line 11. for *that,* read, *than.*

pag. 46. two lines before the end, for *uncirsed,* read, *uncircumcised.*

pag. 70. line 23. for *wholly,* read, *holy.*

pag. 112. line 42. for *wod,* read, *word.*

P-HA-6. An arrow against idolatry Taken out of the quiver of the Lord of hosts. By H.A. - Ainsworth, Henry, 1571-1622?

AN ARROW AGAINST IDOLATRIE. TAKEN OVT OF THE Quiver of the Lord of HOSTS.

By H. A.

PSALM. 119.31.

I cleave to thy Testimonies: Lord, let me not be ashamed.

Printed. 1624.

THE PRINCIPALL things here handled.

- OF the Beginning and Nature of idolatry. *Chap. 1.*
- How fast the sin of idolatry cleaveth to all flesh. *Chap. 2.*
- Of Jereboam's idolatry that infected Israel, and of the pretenses that he mought make for his sin. *Chap. 3.*
- A conviction of Jereboam's impiety. *Chap. 4.*
- Of the idolatry of these times, far exceeding Jereboam's. *Chap. 5.*
- A Conclusion Dehortatorie from this sin. *Chap. 6.*

AN ARROW AGAINST IDOLATRIE.

CHAPTER I.

Of the Beginning and Nature of Idolatry.

THE old Serpent, called the *Devil* and *Satan,* hath frō the beginning sought to draw men from the service of God, to the service of himself: and this he hath done, as by other sins, so chiefly by idolatry, which therefore above all other, is called, and counted, the worship and service of *Devils.*

2 To bring men hereunto, he hath first labored to separate them from the true Church. For that being the house of the living God; the place where his honor dwelleth; the pillar and ground of truth: it is a mean to conserv men in the true service of God, and preserv them from Idolatry. And from the Church, Satan hath separated men, either by causing thē to be cast out for sin, as *Cain* was and his seed: or to with-draw and schism themselves for some pretended cause or quarrel; as did the Israelites, and others after them: or to forsake the fellowship of the Saints for love of the world, fear of affliction, or the like; as *Nahor* and his house accompanied *Abram,* from Vr, of the Chaldees unto Charran, and no further; but

dwelling there, gave himself to idolatry, from which *Abram,* and all that would go with him, were called.

3 Again, the divill takes a contrary course to draw men to this sin; by commingling and uniting his children and synagogue, with the Church and People of God; whereby even they also may be made flesh, drawn by examples and allurements, to partake with idolatrous worship: as Israel and others, were mixed with the Heathens, and learned their works, and served their idols; which were their ruin.

4 Idolatry is performed, either by mixing men's own inventions with the ordinances of God in the service of him: or by using and applying the rites and services of the Lord, or other human devices; unto the honor and service of some creature, in heaven, earth, or under the earth: which is is with neglect and dishonor of the Creator, who is blessed forever, Amen.

5 Again, as the service of God is outward and inward; outward, by observing and doing the external things commanded, of assembling together, bowing down, vocal praying, and preaching, administering and partaking of the sacrifices, sacraments, and other holy things; inward, by fear, faith, hope and love: so is the service of idols or Devils, outward and inward, performed with body or with spirit, or with both; for whatsoever is due unto God, Satan seeketh to defrawd him of, and apply unto himself, by idolatry.

6 *Idolatry* is a Greek word, compounded of *Idol,* which signifieth any similitude, image, likeness, form, shape or representation, exhibited either to the body or mind; and *latrie* which signifieth *service.* Wherupon *Idol-latrie,* or *Service-of-similitudes,* is the performance of any religious duty to that which hath a supposed similitude of God, but is not God indeed: or the performance of that unto the true God, which hath a similitude, show and resemblance of his service, but is not so in deed; because he requireth it not at our hands, and therefore is but a *will-worship,* or voluntary Religion; a thing devised and done, *according toour own understanding.* And these two sorts of Idolatry, God hath forbidden in the first and second commandments.

7 The first commandment bindeth us to have *Jehovah* the living and true God, for our God, and none other: and forbiddeth generally these four things. 1 The having of strange gods, and not the true; as had the heathens. 2 The having of strange God's with the true, as had the Samaritans. 3 The having of no God at all, as foolish Atheists. 4 The not having of the true God aright, but in hypocrisy only; not in truth and sincerity. These, with all causes, occasions, provocations, &c. that any way move draw or persuade unto these or any of them; yea, every appearance of them, are to be shunned and abhorred.

8 The second commandment bindeth to the true worship of the true God, which is, only, as himself commandeth, and by the means, rites and services that he ordaineth: and it forbiddeth. 1 Al inventions of our own to worship God by; voluntary religion, opinions and doctrines of men. 2 All imitations of Heathens or Antichristians in their God-services, to do the like unto the Lord our God. 3 All imitation or counterfeiting of God's own ordinances and institutions; as to make Temples, like his Temple, Feasts like his Feasts, Altars like his, Ministers like his: which was the sin of Israel. 4 All neglect of God's services, or of the means

and instruments by him ordained; all irreligious profaneness or hypocrisy. Together with all communion with such kind of idolatry, all causes, occasions, and provocations thereunto.

9 And that *Idols,* are not only false resemblances of things which are not; and *Idol-latrie,* not only the giving of divine honor to a creature, as unto God; (as Antichrists champions do pretend:) but that all religious images, or similitudes, made by man himself, are *Idols*; and that all religious use and service of them is *idolatry,* appeareth by the words of the Law. For every man is forbidden to make unto himself, *anyform, shape,* or *resemblance,* of things in the heavens, earth or waters, of *anysimilitude, show,* or *likeness*; any *frame, figure, edifice* or *structure,* of man or beast, fowl or fish, or any creeping thing; any *Image, type,* or *shadowed representation*▪ any *imagined picture, fabric,* or *shape*; any *statue, erected-monument* or *pillar*; finally, anything graven or carved, or molten; drawn-out, painted or poutrahed: So that it is not possible, for the wit or hand of man, to devise or make any image, or representation whatsoever, which cometh not within the compass of the words and things fore-warned of God.

10 The *latrie,* or *service* of Idols forbidden, is also as large, under these words, *thou shalt not worship them, neither shalt thou serv them.* For man being charged to *worship the Lord his God, and serv him only*; is bound to give him all manner of religious honor, and none at all unto images, or creatures. *Worship* is any reverend submissiue gesture, as *bowing-down,kneeling, prostrating,* with all other like lowly & lovely behavior, as *kissing,lifting up of the eyes,* and all that appertain or lead unto this worship, as observing the time, coming to the place, and other the like. And hereby is meant, not external worship only: but as God is a Spirit, and must be worshipped in spirit; so spiritual worship may be given to no idols: as in heart to love, reverence or regard them; for God *will not give his glory to another, nor his praise to graven images.*

11 *Service,* is the practice or observing of any religious ordinance of what sort soever, inward or outward; and hereunto pertaineth, all Ministry, Priestood, ministration, about Temple, Altar, Sacrifices, &c: all gifts and oblations of things living or dead, as cattle, silver, gold, vessels, instruments, &c. all purifications, cleansings, preparations of things for God's worship; administering of Sacraments, and partaking with them; eating of the sacrifices; building, repairing, fortifying of any holy City, Temple, Altar, or other like, belonging to religion; with all manner work, labor, industry of body or mind, to help forward such things; paying of tithes, offerings, contributions, of what creature soever, for the maintenance of the Ministers, ministration, or worship. Finally, whatsoever tendeth to the furtherance and upholding of any worship or religion, it is comprehended in this word *service:* that vain is the distinction that Idolaters make between the service *latria,* and the service *dulia*; giving this to Saints and Images, the other not; when God by one word *Ghnabad* forbiddeth both; and bindeth us to give *dulia,* as well as *latria,* unto God only.

12 Many sorts of idolaters have always been in the world, which have defiled themselves with innumerable idols; whose vanity and filthiness, God manifesteth by titles and names giving unto them. For *Idols* are called *Aelilim,* that is, *things of naught*; because they have

nothing of that which fools think they have, that is, of the divine power and Godhead, or of true Religion: and so can neither help those that honor them, nor hurt those that abhor them; neither sanctify any creature, nor pollute the same, to him that hath knowledge: in effect they are nothing, they can neither do good nor evil. Wherupon the Apostle saith, *an Idol is nothing in the world:* and therefore nothing to be esteemed.

13 They are called also *Gillulim,* as it were *filths, dung,* or *excrements,* because they are loathsome and abominable to God, and do defile the consciences of men; proceeding as dung and excrements out of man's corrupt heart, and vain invention: and in other plain terms are named *Shikutsim,* that is, *loathsome things,* or *detestable,* and *Toghneboth,* that is, *abominations.*

14 And for the labor and misery that cometh by their means, they be called *Ghnatsabim,* that is, *Sorrows*; because with much labor, care and curiosity, they are invented, framed, erected; and yet bring nothing to man, but sorrow and misery. Briefly, as they are in every respect false, vile, vain, and worthless: so carry they the titles of *Vanities, lies, unprofitable, false-vanities, leasings*; and *Aven,* that is, *vain-iniquity.*

15 Though this be the nature and condition of idols with God; yet men love to vanish in their own vanities, robbing him of his honor, and deceiving themselves; ascribing to idols a false conceited holiness, more or less, according to the folly of the institutor, or worshipper. For all true holiness is frō God alone, who as he is most holy, so halloweth he, or sanctifieth his people and his worship, with all the Rites and Ordinances of the same. He by his Word and presence, giveth holiness to persons, to places, to altars, to statues, to sacrifices, to means and instruments of all sorts, wherewith his service is performed: and in the right use of these holy things, God is hallowed and honored of us; which right use he manifesteth in his Word. But Satan, who seeketh the possession of God's throne and glory, giveth or ascribeth to his own ministers temples, altars, images, instruments and ceremonies, a counterfeit holiness, which is in deed most deadly contagious filthiness, as the evil spirit frō whom it proceedeth, is most filthy and impure: and in the use of these execrable things, the Devil is hallowed and honored as a God.

16 And the more to deceive, this serpent maketh man himself his instrument, to frame and set up his religion and service, which bringeth to perdition. For the wisdom and prudence of the natural man, which is very foolishness and enmity unto God, the Devil doth abuse to devise and establish a carnal worship and politick religion; which exceedingly pleaseth the naturals: for highly do they esteem of themselves, and of all their own inventions. And Satan to confirm them, addeth lying signs and wonders, as fire from heaven to consume the sacrifices on the altar erected to his honor, who is Prince of this world, whom worldly men adore. Thus steppeth up *Idolatry* with her blind devotion; a *work of the flesh,* and of the Devil.

17 And this sin, so bewitcheth men given over thereunto: as (through God's just judgment,) it *shutteth their eyes that they cannot see, their hearts that they cannot understand.* They have no knowledge or discretion to argue, that if they cannot give life or sense or motion to a dead image; nor any natural power thereunto, to do good or evil: how much less can they give it spiritual life, or any religious power, virtue or operation? For example: a man maketh

images of silver and gold, and buildeth for them a court or palace. One image he setteth on a throne, and calleth it his King: others he nameth Lord's of the Council, Judges and Justices of the Common-wealth. Unto a Judge he cometh and saith; Good my Lord hear the cause of your suppliant, and do me right from the violence of my adversary: another while he supplicateth to the golden King, falling down and saying, deliver me, for thou art my Le•ge. Would not this man be derided of all for his folly, and counted as witless as the image it self that he sueth unto? No less is their madness, that make images of Saints for religious use, building for them Churches and Chapels. One idol they name *Christ,* another *S. Peter*; and the rest, as they please to call them. And though they be altogether false representations, (as it the lot of images to be teachers of lies;) so that the picture of Christ, be in deed like *Caiaphas,* and S. *Peters,* like *Iscariot*; resembling no more the true visage of *Christ,* and of *Peter,* then K. *Henry* the S, his picture, is like the image of *Julius Caesar*; neither is there anymore holiness in these statues, by any relation or reference, then the Devil can give them, (for word of God to sanctify them, there is none:) yet fall the fools down before these their fictions, and say, *O Christ help me: S. Peter pray for me.* But these stony Saints have eyes and see not, have ears and hear not: like them be they that make them, and whosoever trusteth in them.

18 Nor is there less impiety, in idols of other nature and esteem. For when among men, one is set up as *Head of the Church,* another as *Patriarch,* another as *Primate, Arch-bishop, Metropolitan,* &c. all of them as very good *Lord's spiritual*; and these without calling and appointment from God: these be *idol Shepherds,* not true Pastors of the flock; and the indignity and dishonor which they do unto Christ, is more then if disloyal subjects should choose, and set up from among themselves, without public Authority, one to be *Lord President,* another *Lord Chief Justice,* and others in their several rooms and offices, for to rule the realm, and to judge all the causes and occurrence of the same.

19 So is it in all other religious ordinances of human invention: as when Antichristians set forth new Sacraments to seal up God's grace and remission of sins; what is it, but as if some falser should make conveyances of crown land, seal them with a signet of his own counterfeit making, and call it by the name of the Kings privy seal. When they make a new form or frame of Churches, as to be Provincial, National, Ecumenical, with Arch-priests and Prelates to over-awe them: mought they not with as good right alter the form of the Common-wealth, making new Ditions and Jurisdictions, with Curions, Decurions, and other new Magistrates to control them? When they make solemn days of assembly, and call them *holy*; when they make new books, canons, constitutions, ceremonies, and call them *Ecclesiastical, sacred, laudable*; constraining men to keep and do them: they deal with Christ and his Kingdom, as they that in a civil State should take upon them, without commission, to appoint new *Terms, Sessions* & *Assizes*; to forge new Laws, Statutes, Court-rolls, evidences &c, and compel men to credit and obey them. Now therefore *ô Kings be wise;be learned ye Judges of the earth, serve the Lord with fear, and rejoice with trembling*; and purge your Realms of all idolatries, the human ordinances of religion, which are after the rudiments of the world, and not after Christ. For you would none of you suffer such innovation or alteration in your Civil Polities, lest your Honors should be impeached: much less should ye suffer it, in the Politie Ecclesiastic, to provoke God to wrath. For he is *a jealous God,* and will visit this iniquity on

Princes and on Subjects; on fathers and on children: blessed are they that watch, and keep their garments from pollution of the world herein.

CHAP. II.

How fast the sin of Idolatry cleaveth to all flesh.

THE service of idols, or of God by them, although it be a sin more reprehended in God's word, more punished in his works, then other vices: yet is it most common and familiar with the sons of *Adam,* easily compassing them about, and hanging fast upon them. As may appear by three demonstrations; first, how the best men in the world do easily fall into it; secondly, after, what pleasure they take in it; thirdly, and then, how hardly they are drawn from it. Of all these, the Scriptures give testimonies many.

2 When God had renewed the face of the world, after the sin-flood, and *Noah's* three sons *Sem,Ham,* and *Japheth* had multiplied on the earth: our father *Abram,* with his father *Terah,* were foul of this sin, and served strange God's, till the true God called him from that impiety. In his days, idolatry was spread over all, but men would not be reclaimed from it, either by *Abraham's* word or sword; though Kings were given as dust unto it, and as scattered stubble unto his bow. The Nations in deed saw this great work of God, and were afraid; yet turned they not unto him from Idols, but strengthened one another in their false religion; and made them moe images, to save them from destruction.

3 When *Abram* would provide a wife for his son, of the best that he could find, (for the Canaanites he abhorred:) he sent to his kindred of *Nahors* house, who yet was not free from this leaven of idolatry, neither he nor his posterity. Into *Iaakobs* house did this canker creep, and his retinue also were polluted with strange God's, which *Jacob* did his best for to do away.

4. But when he came with his family into Egypt, (a land full of Idols;) having prepared his house as a pure virgin for the Lord: after his decease, the Egyptians infected his children with idolatry, even in her youth laid they with this virgin Israel, bruised the breasts of her virginity, and poured their whoredoms upon her: Then was God wroth with idolatrous Egypt, and lifted up his hand to bring his people from among them, and to execute judgment, both upon their God's, and upon their first born, that ministered unto them: and unto Israel he said,*Defile not yourselves with the idols of Egypt, I am the Lord your God:* but Israel would not hear, nor leave her abominations; or idols which she had loved. Yet God respecting his own name, brought them out of Egypt into the wilderness, where he gave them his statutes, and declared his judgments unto them; severely and often charging them to keep themselves from idolatry.

5 In those days notwithstanding, they made them *God's of gold,* and worshipped the work of their own hands, even a molten calf: and stayed not there, but were given over, unto further evil, even to serve the host of heaven, as it is written in the book of the Prophets, *O house of Israel, have ye offered to me slain beasts and sacrifices, forty years in the wilderness?* nay, *ye took up the tabernacle of Moloch, and the star of your god Remphan, the figures which ye made to worship*

them. Also they joined themselves to *Baal-peor,* and did eat the sacrifices of the dead, such was the great fall of the people whom God had chosen from among all people's of the earth, for to be his; they *sacrificed to devils after whom they went a whoring,* as *Moses* told them.

6 When notwithstanding all this, God brought them in mercy to Canaan, a land flowing with milk and honey, and most pleasant of all Countries; and cast out the Heathens before their faces, and warned them to beware of their idols: yet there also they did wickedly, served Baalim, and forsook the Lord God of their fathers, and followed the gods of the people's round about them; serving their idols, and sacrificing their sons and their daughters unto devils, and shedding the innocent blood of their children whom they offered unto the idols of Canaan. And thus they did from age to age, whiles the Judges ruled them; till God was wroth, and greatly abhorred Israel, and forsook the habitation of Shilo, the tabernacle where he dwelt among men, and delivered his power (the Ark of the covenant) into captivity, and his beauty into the enemies hand.

7 Yet after this again in *Samuel's* days, they were defiled with their idols; and in the days of the Kings, they increased wrath. *Solomon* himself, the wisestman on earth fell into this folly of serving idols, even the abomination of the Heathens; although God had appeared unto him twice, and given him a charge concerning this thing. And *Rehoboam* his son, though for his fathers sin he lost the most part of his Kingdom, yet gave himself to idolatry, he forsook the Law of the Lord, and all Israel with him. Then Judah wrought wickedness in the sight of the Lord; and provoked him more with their sins which they committed, then all that which their fathers had done; for they built them high Places, and statues (or pillars) and strange altars, and groves on every high hill, and under every green tree. And *Rehoboam* made *Gillullim,* filthy idols, and *Chammanim* idols, or images of the Sun, and *Maacah* his wife made *Miphletseth* an idol of terror, in a grove. And *Abijam* his son, walked in all his fathers sins, neither was his heart perfect with the Lord his God; although he despised *Ierobams* calves, and boasted that God was with him.

8 Idolatry being thus fastened upon Judah, could hardly ever be weeded out again: for though *Asa* the next King, did his best, with an upright heart, to abolish all the idols that his fathers had brought in, yet were the high places not taken away, but remained till *Jehoshaphat* his son was King, who took away many both groves & high places, howbeit not all; for the people had not yet prepared their harts unto the God of their fathers, but offered still, and burnt incense in the high places. And when *Jehoshaphat* was dead, his wicked son *Joram* walked in the ways of the most idolatrous Kings of Israel, even of *Ahab's* house, whose daughter he married; and he made high places in the mountains of Judah, and caused and compelled Jerusalem and Judah to commit fornication, that is, idolatry. And *Ahaziah* his son, continued his wicked way, counseled also thereto by his ungracious mother *Athaliah*; who after her sons death, broke up the house of God, and all the things that were dedicated for the house of the Lord, were bestowed upon Baalim. Thus *Baal* was honored of the people of God, had a house, and altars, and images, and a Priest to minister unto him.

9 The Lord abhorring this great impiety, sent this wicked King and his mother both soon unto hell; and set *Joash*his young son upon his throne; who had for his Tutor and Patron, the

good high Priest *Iehojadah:* by whose advice, the people destroyed Baal and his house, and God's true worship was restored; albeit not brought as yet to the primitive sincerity, for the people offered still, and burnt incense in the high places untaken away. But so soon as this aged father the Priest was dead; the Princes of Judah fawning on the King, turned him away to the former superstition; and again they left the house of the Lord God of their fathers, and served groves and grievous idols; and the high Priests son, (the Kings cosin) who prophesied against their sins, they stoned him to death (by the unthankful Kings cōmandment,) in the court of the Lord's house, even between the temple and the altar.

10 When *Joash* was taken away by a bloody death, *Amaziah* his son succeeded like his father; did uprightly in the eyes of the Lord, but not with a perfect heart; for idolatry still continued in Judah, and the people burnt incense in the high places. And the King himself (to add unto all his fathers sins) brought the God's of the Aedomites, and set them up to be his God's, and worshipped them, and burned incense unto them, which turned to his ruin. But *Uzziah* his son, sought God and did uprightly, yet according to all that his father *Amaziah* did; for the high places stood still for offerings and incense, and *Iothan* his son trode the very same steps. But *Achaz* son of *Jotham* marred all again, and made it worse then before; for he walked in the way of the Kings of Israel; yea, and made his son to pass through the fire, after the abominations of the Heathen; and made an altar in the Lord's house like to the idolatrous altar which he saw in Damascus; and brake down the work in the temple of God; and made molten images for Baalim; yea being afflicted for his sins, he trespassed the more against the the Lord, sacrificing to the God's of Damascus which had plagued him; breaking the vessels, and shutting up the doors of the Lord's house, making altars in every corner of Jerusalem, and high places in every city of Judah, to burn incense unto other God's. And thus Jerusalem *Aholibah,* marred her self with inordinate love, and with her fornications, more then her idolatrous sister *Aholah,* or Samaria: for Judah forsook the Lord, & turned their faces from his tabernacle, shut the doors of his house, quenched his lamps, and neither burnt incense, nor offered burnt offerings in the sanctuary unto the God of Israel, but sacrificed to Devils, new God's whom they knew not, nor their fathers, and burnt incense to *Nehushtan,* the serpent of brass.

11 Then God raised them up the good King *Hezekiah,* who did uprightly in the sight of the Lord, according to all that *David* his father had done. He opened the doors of the house of the Lord, brought in the Priests and Levites; cleansed the Temple, altar, and instruments of God's service; sacrificed unto God for their sins; restored the true worship; sought the conversion of all Israel; caused them to break the images, cut down the groves, break down the high places and altars through all his Dominions; and, brake in pieces the brazen serpent that *Moses* had made, and Israel polluted. Thus dealt he well and uprightly, and truly, before the Lord his God, even with all his heart, and departed not from him. But when he was laid down in peace, *Manasseh* his son, repeated all the former evils, and added more unto them, if ought mought be. For he went back, and built the high places which his father had broke down; and set up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them, and built altars to them in the Lord's house; & made strange God's, and caused his sons to pass through the fire; and gave himself to witchcraft, and

charming, and sorcery, and used them that had familiar spirits; and shed innocent blood exceeding much, till he filled Jerusalem from corner to corner; and made Judah and Jerusalem to err, to do worse then the heathen whom the Lord had destroyed before them. The children gathered wood, and the fathers kindled the fire, and the women kneaded the dough, to make cakes to the Queen of heaven, and to power out drink offerings unto other God's, that they mought provoke the Lord to anger: they set their abominations in the house whereupon his name was called, to pollute it: they built the hie places of Baal, to burn their sons with fire for burnt offerings unto Baal and unto Molech. By which abominations they so provoked the Lord, as he forbad his Prophets to pray anymore to do the people good; for they had kindled a fire in his anger, which should burn forever.

12 And although *Manasseh* rewed all before his death, and repented heartily when he lay fettered in Babel, and being restored to his Kingdom, took away the strange God's, and altars and images that he had made, and restored in Judah God's true religion, save only that the people sacrificed in the high places: yet *Amon* his son would not be warned by his fathers evils; but turned again from God, made idols, and images, and altars of Baalim, high places, and groves; and sacrificed to all the images which his father had made, and served them, & humbled not himself as his father *Manasseh* had done: wherefore he was soon rooted out of the land of the living, and laid in dust.

13 *Josiah* his son abolished all these former idolatries & monuments of them; & did uprightly in the sight of God, as *David* had done, and trembled at his law & judgments: but the people would not hear the words of the Prophets, calling them from their idolatry, they sought not the Lord, many of them, but worshiped the host of heaven, on the house tops; remaining frozen in their dregs; and shown themselves to be a Nation not worthy to be loved. So when *Josiah* was dead, *Jehoahaz* his son, did as evil as all his fathers, for the time which he reigned, which was but 3 months: and *Iehojakim* his successor dealt as badly; and killed the Prophets which called them to repentance, and burned their writings. And after him *Iehojachim* proved no better; though in these days death came up into their windows, and God's wrath was in pouring out upon Jerusalem. And *Zedekiah* the last King, did still evil in the Lord's eyes; neither he nor his servants, nor the people of the land, would obey the words of the Lord; therefore the wrath of the Lord, was against Jerusalem and Judah, until he cast them out of his sight. For it was not the Kings only, that did all these evils, but also their wives, and the Princes of the land, the Priests and the Prophets, and the men of Judah, and the inhabitants of Jerusalem, even the chief of the people trespassed wonderfully, according to all the abominations of the Heathen, and polluted the house of the Lord, which he had sanctified in Jerusalem, and mocked the messengers of God, despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, and till there was no remedy. For that City Jerusalem had been unto him a provocation of his anger, and of his wrath; from the day they built it, even unto the day that he should remove it out of his sight: they had whorish hearts, and their eyes went a whoring after their idols: and with them they committed adultery, till being wexen old in adulteries God said, *Now shall she and her fornications come to an end.*

14 And as it was with Judah, so was it also with the ten tribes of Israel; who sucked the milk of Idol superstition in the days of *Jeroboam* son of Nebat, whereunto they were addicted always after, so long as their Common-wealth did stand; even throughout the reign of nineteen Kings, who added unto their forefathers sins, and drew the people to most horrible impieties, for which the land did spew them out, and Heathens came to dwell in their stead. As these are ensamples to us, to the intent that we should not be idolaters like them; & are written to admonish us, upon whom the ends of the world are come: so do they plainly manifest the strength of this bewitching sin of idolatry, which as a harlot stealeth away the heart of man; and the proneness of all flesh, (not of such only as are aliens from the Church, but even of God's own called people,) to fall into this vice, if God restrain them not by his special grace.

15 Now for the pleasure that men take in this sin; it may be conjectured, by the readiness of all sorts of people (as we have seen) to fall thereinto; and by the cause of the same, which is the flesh, (one of the works whereof it is,) and therefore must needs delight the fleshly: and that so much the more as it proceedeth from the chiefest part of the flesh, namely conscience, wisdom, reason, knowledge, judgment, prudence, policy, and whatsoever is most excellent in the natural man. It may also further be shown by examples & similitudes which the Scripture setteth down.

16 The Prophet *Isaiah* calleth men's idols their *delectable things*; because of their desire that is towards them, & their pleasure in them. *Ezekiel* compareth the idolaters of Israel, to a woman inflamed with love towards some goodly young man, on whom she hath cast her eyes, and fixed her affections: and forgetting all modesty, she sendeth messengers for him, and bringeth him to her into the bed of love, so discovering her fornication and disclosing her shame. Teaching us by this similitude, that idolatry is as sweet to the corrupted conscience and mind of man, as lust and fornication, is to any wanton body.

17 The objects also of this vice, are very pleasurefull and alluring: for the doctrines, rites, ceremonies and observances of false religion, with the gifts and learning of the Teachers thereof; are like unto the goodly proportion, comely stature and glorious apparel, which set forth and adorn the persons of men, making them seem like Captains and Princes▪ and pleasant choice-youths, clothed in silks, and all kind of Gentleman-like apparel, whereby the woman's heart, as soon as she sees them, becomes enamored. The external pomp and show that idolatry carrieth with it, in temples and altars, and images of gold, in copes and vestiments, in organs & melody, in peaceable visions, sweet prophesies, and lying divinations; in diligent sacrificing, tithing, thanksgiving, and proclaiming free offerings, with other like devotions: these give content to the worshippers conscience, and please the mind no less then a feast with peace offerings, and after it a sweet perfumed bed, decked with quilts & curtains most fine and costly, & courteous entertainment of a paramour, with fill of love, and pleasure of dalliance all the night, is to a loose and lustful young man, given over to the fleshly and sensual sin of whoredom.

18 Agreeable to these similitudes, are the things foretold of the idolatry of Antichrist, whose false Church is resembled by *a whore*; the doctrines, superstitions, rites, ceremonies of the

same, as the *wine of her fornication*; making drunk the kings & inhabitants of the earth. And the more to allure them thereunto, her *cup* (wherein are the abominations, and filthiness of her fornication:) is of *gold*; her self is arrayed with *purple and scarlet, and guilded with gold and precious stones and pearls*; counterfeiting hereby the habit & ornaments of the true Church, the Spowse of Christ, whose *shining* is like to gold and stones most clear and precious; her lips like scarlet, and her love much better then wine. The pleasantness of that false religion, enamouring so many fools, is noted by the abundance of her pleasures, whereby her merchants wexed rich; the luxurious life and fornication of Kings with her, the apples that her soul lusted after, and all things that were fat and excellent; the music and melody that there was heard; and is signified further by the sorrow and lament which all her lovers make for her desolation. Now when the Holy Ghost taketh the most pleasant delightful things in the world, and by them noteth out that counterfeit religion; what would he but teach us and warn us hereby of the sweetness of this deceit, which lulleth men in security; having their wits bewitched with the whors enchanting song;*Who so is simple let him come hither; stolen waters are sweet, and hid bread is pleasant.*

19. But if the enticing words of others, do so far prevail with men, that they follow straightway, as oxen that go to to the slaughter, and as fools to the stocks for correction, till a dart strike through their liver; what may we think is the strength of a man's own heart, when he goeth a whoring with his own inventions; how easily will it prevail against him? Every man naturally pleaseth himself, and liketh well of his own designs; loving the fruit of his wit, as the child of his body: that when he hath conceived mischief, and brought forth (an idol, that is) iniquity; it groweth up with him, and delighteth him, and he rejoiceth in his own invention; persuading himself that now the Lord will be good unto him, seeing he hath found out a truth, or right manner of worshipping God. For this his devise, (specially if it be painted with some color of holy scriptures,) he esteemeth as an image come down from Jupiter, a doctrine from heaven itself. And henceforward, all the blessings that he enjoyeth do flow from this, that he burneth incense to the Queen of heaven, the idol that he hath made according to his own understanding. wherefore he will loose his life, rather then his religion, which he defends with tooth & nail, lest the magnificence of his Diana should be destroyed; he will preach, and dispute, and write for the same, against whomsoever; and persecute (if it be in his power) all that contradict it. And whatsoever is said from the word of the Lord against it, he will not hear; being as hardly induced to think it no truth, which his own wit hath discovered, as were the Ephesians to think them no God's, which were made with hands; for his idol invention hath bereft him of sound judgment, a seduced heart hath deceived him, that he cannot deliver his soul, nor say.*Is there not a lie in my right hand?*

20 So in his blind devotion he continueth, blessing himself in his evil, feighning that he is high in God's favor, and shall have peace, although he walk in the wrest and obstinacy of his own heart; and that because he is guiltless, surely God's wrath shall turn from him: For he followeth no idols, (whatsoever men say,) but he swears, *the Lord liveth*; and will show by his works, the zeal that he hath for the Lord against idolaters. He bringeth his sacrifices and his tithes, offereth thanksgiving, proclaimeth free offerings; yea willing he is to please

the Lord, though it cost him thousands of rams, or ten thousand rivers of oil; and to give his first-born, the fruit of his body, for the sin of his soul: and though he burn incense to Baal, yet will he come and stand before God in the house whereupon his name is called, and say, *J am delivered*; he will lean upon the Lord, and say, *Is not the Lord with me? No evil can come upon me*; neither shall the plague come unto me, neither shall I see sword nor famine.

21 Finally, the Lord, to teach us how fast this sin cleaveth unto us, saith by his Prophet of the idolatry of Judah (his own professant people,) that it was written with a pen of iron, and with the point of a Diamond graven upon the table of their heart; showing that the inmost affections are most deeply and continually inffected with this vice, and addicted unto it; from which, no kind persuasion, no earnest dehortation, nor dreadful threatening will turn them. For when Jerusalem had given themselves to this iniquity; the Lord sent unto them all his servants the Prophets, rising up early and sending them, saying; return now every man from his evil way, and amend your works, and go not after other gods to serv them, and ye shall dwell in the land which I have given unto you and to your fathers; oh do not this abominable thing that I hate: but they would not hear, nor incline their ear, to turn from their wickedness, and to burn no more incense unto other God's. And now are we come to the last demonstration, how hardly this sin is left, when once men have tasted the bitter sweetness of the same. Which may be seen by the willful and stiff persisting herein, notwithstanding all judgments threatened, all punishments inflicted therefore. And hereof let Israel be our pattern.

22 After that they had forsaken the Lord, to follow their idols, he (to reclaim them from the iniquity) denounced, and brought upon them many heavy judgments. King *Jeroboam* son of *Nebat,* the author of sin to the people, was rebuked by a Prophet, heard the destruction of his religion threatened; felt his own arm miraculously withered and recured▪ saw the altar rent before his eyes: yet could he not perceive the impiety of his trespass. He had again another Prophets reproof, heard the horrible ruin of his house menaced, that his posterity should be swept away as dung, and eaten of dogs and fowls of the aier; and by the death of his son *Abijah,* was deterred, if it mought have been, from proceeding in his idolatry: but all this prevailed nothing. He lost in one battle that he fought with Judah, five hundred thousand chosen men; and some of his cities: and yet had no heart to return unto the Lord; till he was plagued of God and died. And the yere after, *Nadab* his son walking in his fathers sin, was murdered, and all *Jereboam's* house, (none left alive) destroyed, according to the word of the Lord.

23 *Baasha,* whose hands had executed God's wrath on *Jereboam's* house, yet had no grace to forsake his sin; no not though he were threatened for it by a Prophet, to have like vengeance brought upon his own posterity; but continued in that Idolatry to his dying day; and *Elah* his son, in the second year of his reign, felt the reward of his fathers sins, and of his own, was killed by a conspiracy, and all that family rooted out, none left unto *Baasha,* either of his kinsfolks, or his friends. Neither yet would *Zimri,* who rooted out *Bashaes* house be warned himself, but walked still in *Jereboam's* sin, wherefor reigning but seven days, God hastened wrath upon his head, and he burned himself in his distress.

24 All this notwithstanding the people of Israel, and Kings that succeeded, left not *Jereboam's* sins, but added moe unto them, and did worse then he. And although wrath was increased upon the Nation, by sword and by famine, that women did eat their own children for hunger, and the Prophets did weep to think of the plagues before they came upon them: yet could they not be persuaded to leave their idolatry. The Lord gave them cleanness of teeth, and scarseness of bread in all their cities, yet turned they not unto him. He withheld rain from them, and made them wander about to seek water to drink; yet turned they not unto the Lord. He smote them with blasting and mel dew, and kanker worms did consume their fruits; yet turned they not unto the Lord. Pestilence he sent among them after the manner of Egypt, and killed their young men with the sword; yet turned they not unto the Lord. He overthrew them, as God overthrew Sodom and Gomorrah, and they were as a firebrand plucked out of the burning; yet turned they not unto the Lord. And though the Lord testified unto them by all the Prophets, and by all the Seers, saying; Turn from your evil ways, and keep my commandments: yet would they not hear, but followed vanity, and became vain in their idolatry, till the land did spew them out, as it had spewed out the Heathens that dwelt before them, & they were spoiled by the Assyrians, and carried captives among the Heathens, and Hethens came and dwelt in their stead.

25 In like manner fared it with the Kingdom of Judah; many plagues did they feel for their idol service, and many moe were threatened: yet would they not turn from this iniquity. Presently upon *Rehoboams* apostasy they were set upon by the King of Egypt, their strong cities taken; the treasures of the Lord's house, and of the Kings, were lost▪ and the men themselves made servants to *Shishak.*

27 The idolatrous Kings after, augmented sin and wrath, but could not be brought to amendment. *Jehoram* lost Aedom; had his house and children robbed and carried away by the Philistines and Arabians, and himself after two years sore sickness, had his guts fall out, and so died. *Amaziah* was taken by the King of Israel, the wall of Jerusalem was broken, and the temple robbed. *Achaz* was sold into the hands of the Kings of Aram & of Israel; and six score thousand valiant men of Judah were killed in one day; (because they had forsaken the Lord God of their fathers,) and two hundred thousand taken prisoners; besides other miseries that came upon the Countrie. But these and other plagues many which God laid upon them, till the whole head was sick, and the whole heart heavy, from the sole of the foot unto the head, there was nothing whole therein, but wounds and swelling and putrefied sores; the land wasted, the cities burnt with fire, and the daughter Zion remained like a cottage in a vineyard: yet the more they were smitten, the more they fell away; all labor was spent in vain upon them, the bellows were burnt, the lead consumed in the fire, the founder melted in vain, they were called reprobate silver, because the Lord had rejected thē. For though he threatened to make Jerusalem a heap, and a den of Dragons, and to make the cities of Judah wast without an inhabitant, and sent unto them saying, Behold I prepare a plague for you, and purpose a thing against you, turn you therefore everyone from his evil way; yet they said desperately, surely we will walk after our own imaginations, and do every man after the speculation of his wicked heart.

27 Moreover, when God had brought upon them the desolation threatened, that Jerusalem was broken up by the Babylonians, the temple burned, the people killed, and the rest carried prisoners into Babel; some poor men only left to till the land; yet that remnant afterward fled into Egypt, both small and great; and there committed idolatry again with the works of their hands, burning incense unto other God's in the land of Egypt, that they might bring destruction unto themselves, and be a curse, and a reproach among all Nations of the earth.

28 Behold in this mirror (whosoever thou art that readest,) the readiness of all flesh to fall away from God; the pleasure that men take in their own vain inven••ons; and the difficulty to draw them from following after Satan. Behold the madness, and blindness, and astonishment of heart wherewith they are stricken that be given to idolatry; and how this gangrene did spread the whole body over, in the Church of Israel; whose history is left written for example and warning to us, who all are subject to fall into like sin, are liable to like plagues, and of like obstinacy in evil. For though God have scourged Christendom with *fire, & smoke,* and *brimstone,* out of the horses mouths and horsemen, conducted by the Angels of destruction: yet the remnant of men not killed by these plagues, have not repented of the works of their hands, that they should not worship devils, and idols of gold and silver, and of brass, and of stone, and of wood, which neither can see, neither hear, nor go; men have blasphemed the God of heaven, for their pains and for their sores, and repented not of their works. All the world wondreth and followeth the beast, admireth the glory and magnificence of the whore, and without God's special grace, none can keep himself from her, for she sitteth in the high places of the city, calling them that pass by the way; and her lips drop the honey comb liquor, and her mouth is softer then oil; though her end be bitter as wormwood, & sharp as a two-edged sword. She taketh her fair jewels of God's gold and silver, the holy Scripture and treasures therein; and with them she maketh her images and heresies; and covereth them with broidered garments, as wrought by God's own spirit; and setteth his oil and perfume before them. She washeth herself, as if she were clean from all iniquity; and painteth her eyes, as if she had the very visage of true faith; and decketh her with ornaments, as wanting no gifts of knowledge, or utterance, or other furniture of the spirit; and she sitteth upon a costly bed, as being seated and constituted in the best perfection. Her table is furnished with God's incense and oil; for the word, prayers, sacraments, are the diet of devotion wherewith she feedeth her lovers; and a voice of a multitude being at ease, is with her; for many fools follow her, because of her worldly prosperity, she allureth and intertaineth all comers. Thus with her great craft she causeth men to yield, and felleth down many wounded; great is the number of all that are k•ll•d by her; for her heart is nets and sna•es, and her hands bands; he that is good before God shall be delivered from her, but the sinner shall be taken by her.

CHAP. III.

Of Jeroboams Jdolatry that infected Israel; and of the pretenses that he mought make for his sin.

THat the allurements of this whore Idolatry, with her deceits and snares, may be further manifested, and people be warned to avoid her destruction: I will yet prosecute this

argument against her, to uncover her skirts and disclose her iniquity; hunting her steps, as they are traced in the Scriptures, and left to be seen as a perpetual type in Israel.

2 The common-wealth of Israel did never enjoy such peace and happiness, as in the days of *Solomon* son of *David,* who reigned forty years. Him the Lord loved (whereupon he was named *Jedidjah*;) and chose him from among many sons, to sit upon the throne of the kingdom of the Lord over Israel, and to build his house and courts, and to be his son, and he would be his father. He gave unto him wisdom and knowledge, and riches and treasures and honor, so as there was no King like him before or after. But *Solomon* loved many strange women, who withdrew him from the love of God, that he followed the abominations and idolatries of the Hea•hen. Then God was angry, because he had turned his heart from him, who had appeared unto him twice, and given him a charge concerning this thing, that he should not follow other God's, but he kept not that which the Lord had commanded him. Therefore God rent the Kingdom from him, and gave it to his servant *Jeroboam* son of *Nebat,* a man of the tribe of Ephraim; with this certification, that if he would hearken to all that God commanded him, and walk in his ways, and do the right in his eyes; he would be with him, and build him a sure house, and give Israel unto him. Now when *Solomon* was dead, all this came to pass; for *Rehoboam* his son, lost the most part of his realm, and ten Tribes declined after *Jeroboam,* and chose him their King.

3 But he (though otherwise a man wise and politick,) wanting heavenly wisdom, relied not in faith on the promise of God, but went and consulted with flesh and blood, how he mought confirm the Kingdom to himself. And thinking in his heart, that if the people should (as they were wont) go up to Jerusalem to worship God there; their hearts would turn from him to *Solomon's* son, who reigned in that place, and so they would kill him. Being fraught with this fear, and void of faith; he thought to prevent these evils, by setting up a place of God's public worship, in his own dominions. And knowing that the people would not easily be drawn to a new religion, he retained a show still of the old, not altering any article of the faith, nor yet many of the external rites; but as in Jerusalem there was a Temple, and Altar, and other outward signs of God's habitation with his Church; so would *Jeroboam* in Israel, make Temples, and Altars, and signs of God's presence, that his people mought serv him there. Then made he two calves or oxen of gold, and set one at Bethel, another at Dan, with houses and altars, and other like furniture, and said to the people, It is too much for you to go up to Jerusalem, behold thy God's (ô Israel,) which brought thee up out of the land of Egypt.

4 The changes and corruptions which he brought into God's worship, were chiefly these. First of the place, which God had chosen to be at Jerusalem: but *Jeroboam* would have at Dan and Bethel. Secondly, of the signs or testimonies of the divine presence; which at Jerusalem was by God's own ordinance, the ark of the covenant, with the glorious golden Cherubims whereon he •ate, and from which his voice had been heard: but at Bethel and Dan, by *Jereboam's* device, were bullocks or calves of gold. Thirdly, of the time; for the feast of Tabernacles appointed of God to be kept the 15 day of the seventh month; *Jeroboam* put off until the 15 day of the eighth month. Fourthly, of the persons administering the holy things;

which by God's authority were *Aaron's* sons, and their brethren the Levites: but by *Jereboam's* dispensation, were of other parts and lowest of the people. These things being consulted of, and agreed upon by the King and State, the people of Israel yielded unto; and practiced accordingly; showing their prompt obedience and devotion in going, because of the one, even to *Dan,* a city in the utmost part of all the land. Thus sinned *Jeroboam,* & made Israel to sin; and it turned to sin unto his house, even to root it out and destroy it from the face of the earth.

5 Against this innovation, there were some that presently rose up, refusing to follow the religion of the King; especially the Priests and Levites, (according to the charge they had to teach *Jankob* God's judgments, and Israel his law,) resisted the superstition, and put the people in mind of their duty; which *Jeroboam* perceiving, put them from their office, and drove them out of his realm. Some also there were of all the Tribes of Israel, that hearkening to the wholesome doctrine of their Ministers, and following their good example, left their own Country; and resorted to Jerusalem, so strengthening the kingdom of Judah. Thus was there a controversy among the people, about these (the Kings) ceremonies; some counting them novelties, and profane superstition; others (and they the many,) esteeming them laudable, and well-fitting their State. But the men of Judah reproached them for this, as having forsaken God, and made them golden calves for God's, and done many like abominations. The Lord also used other means to draw the King and people to repentance, by the admonition of a Prophet, confirmed by miracle; by striking dead *Jereboam's* arm, and healing it again; and by taking away his beloved son *Abijah.* These things, though they could not but trouble both King and people, yet could they not prevail to bring them to repentance; for *Jeroboam* had many things to say for himself, and much could he color his new coynd religion, answering the objections that were made against them, by th•s, or the like apology.

6 I See my course, (ô men of Israel,) to be much suspected, if not wholly misliked of many▪ some thinking my ceremonies to savor too rankly of Heathen superstition; some charging me plainly with flat apostasy and forsaking of God. But how far off I am from all such impiety (how ever it please men to mistake my meaning, and pervert my actions) I hope to manifest unto all indifferent persons. Chiefly since that I have neither spoken nor done against any article of the ancient faith, nor changed any fundamental ordinance of religion, given us by *Moses*; but worship with reverence the God of my fathers, and love him (as I am taught) with all my heart, and with all my soul, cleaving unto him alone who is my life, and the length of my days. Other God's of the nations I utterly abhor, with all their impure rites and services; and if any shall now or hereafter decline to such abomination, I trust we shall show the zeal that we have for the Lord our God, against all their impiety. The alteration that I have made, is in matters of circumstance, things merely ceremonial; whereof there is no express, certain or permanent law given us of God; and which are variable, as time, place, and person give occasion; and such as good Kings have changed before me; and have been blameless.

7 And first for the place where God is to be worshipped, which many now would have at Jerusalem only; I find the practice of our Patriarch *Abraham,* and the fathers following, to be far otherwise. They sacrificed to God, as occasion was offered, in every place they came; in Shechem, and in this Bethel; in the plain of Mamre; and in Beersheba: so this superstition of tying God to one place was not hatched in their days. After this, when our fathers came out of Egypt, they offered sacrifices in the wilderness, and being come into this land, in how sundry places of it have they served God? At Shilo the Tabernacle & Ark was many days, and all Israel sacrificed there. Again at Kirjath-jearim the Ark had abiding twenty years, and there men sought the Lord: and after that, in other places many. But when *David* was King, he removed the Ark to Jerusalem; and the Tabernacle which *Moses* had made, he left in a high place at Gibeon: and thus were there two places of public worship at one time; and *Solomon* sacrificed in them both. And shall we now grow so superstitious, as to bind God to any one place. Nay, this all is the Lord's land, and his eyes are in every part of the same: and it is not so material where we do worship, as whom we worship, and with what affection; for our God is near in all times and places, to all that call upon him in truth.

8 But it will be said, that Jerusalem is the place which God hath chosen; promising unto *Solomon* to put his name in the Temple there forever, and that his eyes and heart should be there perpetually. I answer, the promise and covenant was conditional, if God's statutes and judgments were observed: for if they should turn away, and serve other God's, God said he would cast out of his sight, that house which he had hallowed for his name; and it should be an astonishment & a hissing to all that pass thereby. And see we not how *Solomon* forfeited his bond? His wives turned his heart after other God's: he followed *Ashteroth,* and *Milcom, Chemosh,* and *Molech*; and other abominations of the Gentiles, and built them high places: for which his wickedness God was angry, and hath rent his Kingdom from his son, and given it to me. Look to God's place which was in *Shilo,* where he set his name at the beginning; and see what he did to it for the iniquity of Israel: even so will the Lord do to that house in Jerusalem whereupon his name is called, wherein also they trust. Example see in the rent of the Kingdom▪ for at the same time when promise was made to dwell in that house forever, God promised also to stablish that throne of *Solomon's* forever: howbeit already the throne is thrown down, and most of the Realm committed to me. As is the one, doubtless so is the other; no sanctity remaineth in the place so polluted with idolatry: the holiness is gone.

9 And now that this *Bethel* where I build a house to our God, is the place which he hath chosen to dwell therein; we may boldly say; for it is most renoumed, the chief and supereminent place in the land. They boast in Jerusalem, how their Temple standeth upon mount *Morijah,* where *Abraham* our father offered his son *Isaac* (a type of the Messiah) for a sacrifice to God: we also can glory, how *Jaakob* our Patriarch saw in this our place, a ladder that reached from earth to heaven, by which the Angels of God went up and down; a type also doubtless of our Messiah to come; by whom, as by a ladder we shall get up to heaven, whom all the Angels of God shall worship when he cometh, and shall be seen to ascend and descend upon him. Here God appeared to our father *Jaakob,* promising him the land, and heirs to possess it. He then acknowledged how the Lord was in this reverend place, that it was no other but the *house of God,* & the very *gate of heaven*; & thereupon gave it a new name

Bethel, God's house; whereas at first it was called *Luz:* yea *Jaakob* vowed that at his safe return, the stone which here he had set up for a pillar, should be God's house. And this his devotion was approved of God, who expressly commanded him to dwell in Bethel, and make him an Altar here; which he performing, God graciously accepted, & appeared again with new promises in this place, whereupon the name was again confirmed to be God's house or *Bethel.* Thus having so venerable antiquity on our side; can any man doubt but it is more safe to worship here at Bethel, a place sanctified of old, and so long continuing; then at Zion, of late so foully polluted by *Solomon's* gross idolatry.

10 And me thinks the remembrance of that late impiety, should keep men from doting so on that place; for it is much to be feared *Rehoboam* will set up ere long his fathers religion, who followed strange God's; seeing he walketh already in his evil way of oppressing the people, and could not be brought to ease them at all of any tax or burden, wherewith his father loded them. As he followeth his father in sinning against the people, so is he like to do in sinning against God. For loe the hie places which *Solomon* built for Ashteroth and Chemosh and Milcom, the idols of the Heathen, are left standing still, even before Jerusalem, and on the right hand of the mount of corruption, and are like there to cont•new. Which wherefor is it, but for a snare to the people, that they may fall again to the former sin?

11 I now being King, do hold it my duty to keep all my subjects from such danger of idolatry; and to look that the true God be served in my Kingdom, lest men either grow profane, or turn unto vanities. For to go to Jerusalem it may prove perilous; sure it is overmuch for the people that dwell a far off, and seemeth to me altogether unreasonable. For may and ought not every Prince and people to serve God in their own country? Was there any before me, that mought not do it; and am I more in bondage then all? Besides, who knoweth not the grudge that *Rehoboam* hath against us, whom of late he would have warred with, if God had not stayed him? Why, he counteth me and my people rebels; and if he can get me within his dominion, he will surely cut off my head, and the heads of many moe. And doth God, (who desireth mercy rather then sacrifice) require of men thus for to run upon the swords •oint, and endanger their lives without cause, and only for a circumstance of place? I am not so weak of judgment, as to think it; neither will I be so unwise as to hearken to these Levites, who kindle the fire of contention among my subjects, and teach that we all must go up to Jerusalem, or else we may offer no sacrifice to God. Beleev them that list; I have otherwise learned the truth of the Law; and trust we shall so serve the Lord at home, as will please him well enough.

12 For the worship that here we perform unto God, is (for the substance) the same that himself commanded by *Moses.* We serve the same God that brought us up out of the land of Egypt: and this is the first and the great commandment on which all other do depend; the keeping whereof, hath the promise of reward. We offer the sacrifices of beeues and sheep, we burn incense, pay first fruits and tithes of all we possess; we observe all the ordinances that our fathers have kept since the world began, and God hath confirmed in his written law forever. We hold the main article of our *Messiah* to come, and of redempt•on from our sins by him; by which faith our ancestors have pleased God: and unto this he leadeth us in his Law.

In this faith offer we according to the Law, bullocks for atonement and forgiveness of our sins; a shadow unto us of our Messiah, who shall be led as an ox to the slaughter, and purge our iniquity by his own blood. In testimony of this true & catholic faith, I have made these bullocks of gold (similitudes of the greatest sacrifices,) as representations of that our true sacrifice, the promised Savior whom we expect.

13 If here it be said, we do against God, in making these golden figures; because he forbiddeth graven images to be made: the answer is easy, God's meaning is not to forbid all images simply, but only idols that have divine worship done unto them. Such as was that Calf which our fathers made in the wilderness: for they worshipped the molten image itself (not God by the image,) but made them *God's of gold,* which was against the express words of the Law; yea, they were so gross, as they turned him their glory, into the similitude of a bullock that eateth grass; and *forgot God* their Savior, which had done great things in Egypt for them. But God forbid, and far be it from us (good people) that we should thus do. We worship not the images of our bullocks here, anymore then we worshipped the images of the Cherubims, and other resemblances, in *Solomon's* Temple: but we worship God, and him only do we serve, even the God that brought us out of Egypt, not any other.

14 Yet some are so hardly prejudiced against me, as they spare not to say, I have made you these golden calves for God's, and think that I give the honor to them, that is due to the eternal and blessed God himself; because (forsooth) I said, *Behold thy God's ô Israel.* But were I so minded; I should be indeed more brutish then a calf myself. What, should I deny the Creator of the world; the God of all our fathers; the wonders wrought for us in Egypt, and other places; and turn to these images which are made with men's hands, and think them very God's? Far be such a gross conceit, from every true Israelite. Nay, if I should have attempted any such thing, would you not have stoned me? And as for my speech in calling them *God's,* who is there so simple that knows it not to be figurative, and very familiar to every man's ears? I am not the first, that thus hath spoken, our fathers before me used often such phrases. When the Angel of God appeared unto *Abraham,* he called the place *Jehovahjireh,* that is, *The Lord seeth. Jaakob* built an Altar, and called the place, *The God of Bethel: Moses* himself made an Altar in the desert, & named it *Jehovah Nissi,* that is, *The Lord my banner.* Yet none of us, I trow, do think that they esteemed these places or altars, to be properly God's. The Ark is called *the glory of Israel*; the *strength of God*; the *King of glory*; and (what can be said more) *theholy Lord God.* The Lamb is called, the Lord's *Passover*; and many such like Sacramental speeches, have we and our ancestors been accustomed unto. What if I should call the pascall Lamb, our Messiah; because it is a type of him: or the Manna which our fathers did eat, and water which they drank out of the rock; the body and blood of our Messiah: should I for this be suspected of Idolatry? My enemies mought be ashamed thus to cavil, and calumniate my honest actions, who have made these visible signs, for to serv the true God by; and to be but as testimonies of his presence here.

15 And that this is lawful, the Law it self will show: which intendeth not the prohibition of all images, but the abuse of them as idols; for so it is written, *Thou shalt not bow down to them, nor serv them*; whereby God explaneth his mind, which is, that we should make no graven

images for *to worship them*; but to worship God by them, where is that forbidden? Nay the contrary is evident; for have we not worshipped God in Jerusalem, and other places, by images; What are the golden winged *Cherubims* upon the Ark, but images, by which both we and our fathers have honored God. And if any object, that those were made by *Moses* at God's command; but none else may be made by any other: let him look into *Solomon's* Temple built but the other day, and there he shall find two new Cherubims of great and high stature, whose wings reach from one end of the holy place to another; and besides these, all the walls of the Temple are full of such figures. Perhaps some will say, it is tolerable to have the shape of Cherubims, as being figures of Angels; but any other forms, especially of beasts is utterly unlawful. Well, however the Law forbiddeth to make the likeness of things in heaven, as of things in earth, and so the Angels may no more be pourtrahed then beasts or birds: yet to take away scruple, I refer you to *Solomon's* twelv oxen, or bulls of brass, wh•ch bear up that molten sea, which standeth at the door of the Temple for the Priests to wash in: also to the Lions, Bulls and Cherubims wrought upon the ten brazen bases of the cauldrons, wherein the work of the burnt offerings is washed and cleansed every day. If *Solomon* in his Temple might make bulls of brass, is it a sin for me to make such of gold? Tush, these are but the cavils of these Puritan Priests and Levites, that of a stomach and refractary mind will not be conformable to my ceremonies; whom therefore I mean to drive out of my country, that they trouble my people no more.

16 Yet will I do my best, to satisfy them ere they go, in whatsoever they can say against me. To proceed therefore to the *time,* (another circumstance which they object, for want of more weighty matter;) they think it much that I have pro•oged the feast of Tabernacles, until the 15 day of the 8 month; because it is appointed by *Moses* to be kept the 15 day of the 7 month. Herein they still do but strain out a gnat: for so the thing it self be observed, what skilleth it for the change of the month? The feasts were made for men, not men for the feasts; and if we keep them in any meet and commodious time, it pleaseth God well enough: which I will further show by the Law it self. When our fathers came out of Egypt, they kept by God's commandment the Paschal feast upon the 14 day of the first month; and this was enacted to be an ordinance forever. After, it fell out, when a Passover was kept in the wilderness, that certain men defiled by a dead man, could not keep it by reason of their uncleanness, and came unto *Moses* to know what they should do. He could not tell, till he had asked the Lord. Then God spake and said, If any of you, or your posterity, be unclean, or in a journey, let him keep the Pascha in the 14 day of the second month. Behold here how God explaineth his own law, showing that he respecteth not the month, as though there were any holiness in it; but if the feast were kept, though a month after, (upon just occasion,) it should be acceptable: Forasmuch then as we have so pregnant an example of occasional changing the time, without any sin: me thinks these men are too too precise; that condemn me, who upon just occasion, and advice with others, have deferred this feast, a month longer then ordinary.

17 It may be these men, make question of my authority, and think me not the lawful supreme Governor, under God, of the Church; or that my primacy bears me not out to alter ceremonies or circumstances in religion: but this I can sufficiently clear. For I have my

kingly office from God the King of kings; he appointed me hereunto by his Prophet, and chose me by his people. I am not inferior to any Prince that hath been before me. What though I be not born of kingly blood? neither was *David.* And what though *Solomon* and *Rehoboam* his son, were possessed of the crown before me? So was *Saul* and *Ishbosheth* his son possessed of it before king *David.* But God for *Saul's* sin, gave the kingdom to *David* his servant, and no man doubteth of his lawful title: so God for *Solomon's* sin, hath given this kingdom to me his servant; and my title is just. Neither go I beyond my line; I am content with my ten Tribes, let *Rehoboam* have the rest. Now being your lawful Prince, ô Israel, it lieth me upon to see the Church ordered, as well as the Common-wealth; to make Laws (no• contrary to the laws of God,) for the holy and peaceable government of you; to take heed you fall not to *Solomon's* idolatry, or follow other God's. Things substantial and fundamental; I will in no wise change: circumstances of things, and ceremonies I may freely change, for they are not permanent or perpetual.

18 And herein I can assure myself and others, by example of DAVID the beloved of GOD, commended to me for his holy walking and upright admistration. He ordred many things in the service of God, otherwise then he had express warrant for, in the written Law. He removed the Ark, from Kirjathjearim to Jerusalem. He appointed instruments of music, cimbals, and vials, and harps, &c. whereof there is no mention in *Moses* Law. He distributed the Levites into their orders and offices, making some singers, some porters, some assistants to the Priests: yea, and the sacrifices he set in 24 classes or courses; and where shall we find these things warranted in the Law? If *David* then our worthy Predecessor, did thus order the Church, and alter the ceremonies, by his regal authority: may not I, which have equal power in my dominions do the like? And *Solomon* his son, before he fell from the true God to idols, did many things otherwise then is written in *Moses*; and God did allow them. In his famous Temple he had ten golden candlesticks, and ten tables; whereas God by *Moses,* ordained of each but one. In stead of one laver that *Moses* made to wash in, *Solomon* made ten cauldrons; besides that other vessel, which for the hugeness of it, is called a sea: with many other differences, which who so compareth his works with *Moses* writings may easily perceive. These Priests of *Levi* are much to be pitied, that urge so the letter of the Law, which I think they understand not. They say it is written, *Ye shall put nothing to the word that J command you, nor take ought therefrom*; but they mind not how this intendeth matters of faith, and doctrines fundamental, which I willingly grant may in no wise be corrupted: but ceremonies are variable, and circumstances may be changed upon every just occasion, as before I have proved, and the practice of my godly predecessors doth approve. Accordingly mean I to retain my liberty, and maintain my prerogative royal.

19 It resteth to be scanned how we shall do for Ministers, if the Priests of *Levi* be put away. And for this I am reproached as violating the Law; whereas necessity constraineth me to take other order. I know that *Aaron's* sons are appoinred by Law to do the Priests office: but the power is in the Church, of whom they had their authority; and mought still administer if they were not so scrupulous. It is then their own fault that they are deposed, and be it upon them: for we will serv God as did our fathers, before these Aaronites enjoyed the Priesthood. I find that of old, the Patriarchs *Abraham, Isaac* and *Jaakob,* offered sacrifices themselves,

even then when *Melchizedek* the Priest of the most high God lived in the land. I find again how *Moses* did send young men of the children of Israel to offer burnt offerings and peace offerings to the Lord. How ever therefore for order sake, this work was committed to the sons of *Aaron,* yet hold I it not to be of necessity to salvation, or of the essence and being of a true sacrifice, that an Aaronite must offer it. But seeing all the Lord's people are holy, yea, a *kingdom of Priests,* as the Lord calleth them in his Law: they may (no doubt) being duly sanctified and consecrate thereto, offer acceptable sacrifices unto God. And hereof will I have care, that none shall administer but such as are consecrate; but I will not debar any, be he of what Tribe soever, if he be fit otherwise. As for these refractarie Ministers, the Levites, I will revenge me of them, for they are the troublers of the State, the boutefeus that set on fire all the country. For loe, how many people of all the Tribes of Israel, are ready to leave the land, and run to *Rehoboam* in Jerusalem. These men are the cause of all this stur, and faction: their doctrine impeacheth my supremacy, and disturbeth the peace of the Church. Wherefore as *Solomon* cast out *Abiathar* from being Priest unto the Lord, because his hand was with *Adonijah:* I also by like right, will cast out these Priests of *Levi,* whose hands are with my enemy *Rehoboam.* So rest and peace shall be unto myself, and to my people.

20 Yet a few words more of the events that are happened; which in their simplicity many do mistake and abuse against me. The Prophet that came out of Judah to Bethel, and gave there a sign; made some for to think, I had sinned in deed. My self, I confess, was somewhat moved when I felt my arm withered: but seriously weighing things after, as they were, I stayed my thoughts. For first, he came but as any false Prophet, (if God so permit,) may come at all times; I mean, with sign and wonder, but without word of truth, to convince the conscience. He cried against the altar: but shown no law of the Lord to condemn it. He threatened destruction; but who knows when the day shall come; for no time was set down; that men may be held with continual expectation. I find in the Law, that a Prophet may arise, giving a sign or wonder, which shall come to pass: and yet his doctrine may be abominable, and God thereby proveth the hearts of his people. The enchanters of Egypt could also do miracles even like unto *Moses:* yet were they no Ministers of the Lord. What then though this falser had power to do great things, and thereupon was hired by the King of Judah to come preach against me, and seduce my people; no wise man will rest on counterfeit miracles, but will settle his heart on the Law of God; which that Prophet could not convince me with all (for then I had yielded,) but sought to get credit by abusing that power, which God did permit him to have for my trial. The abuse of God's name cannot go long unpunished, for it is a great sin: neither scaped this Prophet due vengeance for his crime; but as he went homeward, he was slain by a Lyon. Well worthy end, for such as dissemble the message of the most High. How ever therefore some think of this matter, I am not persuaded he was a man of God, that came to so fearful a death.

21 But the death of mine own son *Abijah,* sate nearer me, and made me look narrowly into mine actions, till I found indeed whereof to resolve. I sent mine own wife to *Ahijah* the Prophet for counsel about him: but the cholerik old man would not suffer her to speak, but breaking out into heat and menaces, gave her an answer before she asked. It is easy to see his partial affection; he leaneth towards Judah, and speaketh with bitterness against me,

that never did him hurt. And were it indeed that I had offended; my fault mought be shown me in love and meekness: which would better beseem the Prophets of God, then this their distempered carriage. And what was the cause, why he did so threaten me? even the common calumny that the Jews do give out, for he said, *J had made me other God's*: but how false this is I have shown before; and it became not his gray head to believe such reports, and condemn me unheard: I have not forsaken the Lord my God, but the thing is mistaken by the blind Prophet, who discerneth no better my actions, then he can do colors. My son is dead and gone, for his day was come: if he were cut off before the time, it was rather for his vice then for his virtue. The Prophet said there was *some goodness found* in my son, towards the Lord God of Israel; and therefore he must die. But doth the Lord use so to reward them that are good before him? It is said in the Scripture of wicked men, that *theyshall not live out half their days:* yet now this young man's death is brought as an argument to prove he was godly. *Ahijah,* I perceive, is too old to be a Seer any longer; else could he not have been so much overseen in this his new doctrine. God's law biddeth children to honor their parents, that their days may be long in the land: but this my child had his days shortened; doubtless for disobedience. My other sons consented to that which I did about religion; and they live and prosper: he only would be more precise then his brethren, and his honor is laid in the dust. Thus see I in my house the proverb fulfilled, *The fear of the Lord increaseth the days: but the years of the wicked shall be diminished.* For which I lament, through fatherly affection, but am nothing moved to leave my religion; nay rather these judgments confirm me therein, for I see how they that speak against it are cut off. Yea, God himself hath been my Protectour, and withheld by his Prophet, my enemies of Judah from fighting against me. On him will I lean, and trust in his name; being fully resolved not to alter my course, but I and my people to continue as we are, until we lie down in peace.

CHAP. IIII.

A Conviction of Jereboam's impiety.

THese, and the like pretences many, *Jeroboam* could allege for to justify his cause; wherein was only show, but no weight of truth. Yet such is man's corruption, as he will admit of any color, rather then leave the sin that he affecteth: and being in high transgression of the Law, will bear himself upon the Law, as if it made for him in his iniquity. But as *David* prayed God, that he would not incline his heart to word of evil, to set himself to pretend pretences (or forge excuses) in wickedness, with men that work iniquity: so need we all continually to ask of God this grace; for as of *Adam* we have learned to sin, so also for to hide and cloke our sin, and cover our nakedness, though it be but with fig-leaves. That may be seen in *Jeroboam* here.

2 For he not having faith in God, nor resting on his promise, (who would be with him, and build him a sure house as had built for *David,* if he did that which was right in his eyes:) gave himself to policy, and followed the wisdom of this world, (which is foolishness with God;) whereby he fell into vanity, altered and innovated the ordinances of religion, to the ruin of his house and of his people.

3 The plea how he retained the grounds of true religion, and varied but in ceremonies; came out of Satan's school, where God's commands are wont to be extenuate. The Lord required of his people, entire obedience to all and every of his ordinances, among which nothing was to be neglected, nothing to be counted light or little: for who so breaketh one of the least of his precepts and teacheth men so, he shall be called the least in the Kingdom of heaven. The lightest matters in man's account, and circumstances that he presumes to violate; have in God's administration procured heavy doom. As, for the *place* of public worship, it was enacted, that whosoever brought not his sacrifice to the door of the Tabernacle of the Congregation, but offered it other where, blood should be imputed to that man, & he should be cut off from among his people▪ yea such oblations were esteemed of God, as offered unto Devils. Likewise for the *time*; though the Lord dispensed with the unclean and travellers, for keeping the Passover: yet if any were clean and not in journey, and neglected to keep the feast in the 14 of the first month; that person was to be cut off from among his people, because he brought not the offering of the Lord in his due season. And for the *persons* that should administer before God; if any that was not a Levite, and of *Aaron's* line, did minister at the altar▪ he was to be slain. Therefore *Korah* (though a principal Levite) was killed of God, and all that took his part: for presuming to do the Priests office, whereunto he was not called. Such was the severity of God against the sins, that *Jeroboam* and his followers, have made so light of.

4 *Nadab* and *Abihu* the sons of *Aaron,* being newly entered into the Priests office, (whereto a many particular observances were annexed,) failed but in one point, taking strange or common fire to burn incense, in stead of hallowed fire from the Altar; and behold a fire went out from the Lord, and devoured them. When the Ark of God was in transporting to Jerusalem, upon a cart, and the oxen shaking it, endangered the overthrow thereof: *Uzzah* a Levite that guided the cart, of a good intent to help the Ark, put forth his hand to hold it; but the wrath of the Lord was kindled against him, and he smote him that he died there, because he laid his hand upon the Ark, which was not lawful for him to do; God having charged the Levites, not to touch the holy things, lest they died. The men of Bethshes•esh, (a city of the Priests) when the Ark of God came home unto them out of the Philistines land, because they looked into the Ark, (which by the Law they mought not do;) the Lord slew of the people of that city, fifty thousand men & three score and ten. So jealous hath God been for the transgression of every rite and circumstance of his Law: that all mought learn to dread him, and have care of his commandments. Here was no place found for those distinctions of mortal sins and venial; fundamental and accidental, and other like quirks which the Serpent and his Seed have invented, to beguile man's heart. The soul that sinneth shall die: and sin is every transgression of the Law; the person that doth any sin with a high hand, blasphemeth the Lord, & must be cut off from among his people; for cursed is every man that continueth not in all things which are written in the book of the Law to do them; and all the people must say, Amen.

5 The innovation then which *Jeroboam* brought in by his Kingly power, what colors soever could be set upon it, was loathsome idolatry. His assembling of Israel unto Dan and Bethel, was a double sin: a departure from God, and a schism from his people. From God they

departed, by leaving Zion where he loved to dwell, and which should be his rest forever. There was his face and presence, there was his name; there was his heart and eyes perpetually. There was the holy and most holy sanctuary, with the Ark of God's strength, the Tables of the Testament; the memorials of ancient benefits▪ the tokens of his love and mercy, and mystery of salvation; in the pot of Manna; the rod of *Aaron*; the book of the Law; the Mercy-seat; the glorious Cherubims, and other like resemblances of heavenly things, not made by wit of man, by direction and pattern from God himself. So the leaving of these, was the leaving of God: wherefore Israel now, is said for to be without the true God. *Jereboam's* calves, made to worship God by, were teachers of lies: being called *God's,* as resembling his presence, who was not there; and signifying his favor, which was far away: as hallowing the place, where Satan had his throne; and sanctifying the worshippers, polluted by apostasy. So *Ephraim* was fed with the wind, and followed after the east wind; for the golden God's which *Jeroboam* made them, were *Devils* unto God, and so esteemed of his Saints.

6 The schism from their brethren, was a breach of that brotherhood and unity in faith and love, wherein God had set the twelv Tribes of Israel, to grow up together as branches of one tree, and members of one body; whose abiding together, was both good and pleasant; but the renting asunder, was a with-drawing to perdition, because God's soul had no plealure in them, that forsook the mutual gathering together of themselves. As in the former, *Jeroboam* shown his foolishness, not knowing the way into the City of the Lord: so in this later he added to his sin, doing that which the Lord did abhor.

7 The pollution of the Temple, is but a pretence: and the sanctity of Bethel, rather in conceit, then indeed and truth. *Solomon's* idolatry defiled himself, and all the partakers; but not the Temple, wherein it never came. Or if it had come there, yet mought it have been purged, as it was in days following. Or if it had not been purged, yet could no other place be hallowed without the word of God: For who could put his name there, and cause him there to dwell; but himself? It was not *Solomon's* sin, that gave *Jeroboam* right to the Kingdom; but the word of the Lord, in the mouth of the Prophet: neither was it the pollution of the Tēple, (if defiled,) that could warrant the King to build him another; for God was to appoint both place, and person: and without his word, nothing is lawful in his service. So sanctity in *Bethel* there was none at all; but it was *Bethaven* the house of iniquity. The holiness which had been there of old, was only by relation unto God that appeared, and his Word which appointed an altar there; when his presence departed, and commandment ceased; it was as common as any other place. For this, God ordained an Altar of earth to be made unto him, in the wilderness, and all places where he should cause his name to be remembered; that at their departure it mought be defaced, not left for superstition.

8 *Jereboam's* supremacy in the Kingdom of Israel, could not bear him out in altering the ordinances of the service of God. For he was a subject unto God, bound to his fear, and to keep all the words of his Law, as another man. He that bears rule over men, must be just (saith the Scripture,) and rule in the fear of God: his heart may not be lifted up above his brethren, nor he turn from the commandment to the right hand, or to the left. If he were in a straight, and saw himself in danger, he should seek counsel of God▪ and not of his own

heart, (as *Saul* did of a Witch▪) for the heart of man is dec•itfull above all things; and it is a double evil, to forsake the Lord, the fountain of living waters, and to dig himself pits that can hold no water. If he would worship God, he should ask of him how: for man is ignorant (if the Lord inform him not) what will please him. He left not to the discretion of *Moses* or *Solomon,* (though wise and godly Governors,) any part or implement of the Tabernacle or Temple, or any of the services in them used. To *Moses* he told on the mountain, the laws and judgments which Israel should observe; he shown him a pattern of the Tabernacle and things therein, giving him this straight charge, *look that you make these things,* (even *all things,) after their fashion that was shown thee in the mount*; and according to every point that the Lord had commanded, so provided he the work to be made, disposed of, and ordered, *as the Lord had commanded Moses.*

9 *David,* with the other Prophets that assisted him in ordering the Ecclesiastical estate, and providing for the Temple; had their commandments also by the hand of the Lord; and he gave to *Solomon* his son, (when he charged him to build the Temple) a pattern of the porch and of the houses, closets, galleries and chambers thereof, (and the pattern of all that he had by the spirit) and for the courses of the Priests and Levites, and for all the work for the service of the house of the Lord, and for all the vessels of ministration; the weight also of gold for the candlesticks, tables, and other instruments; all by writing sent unto him, by the hand of the Lord. Thus was there nothing left to their own will or wisdom: both matter and form of all things about God's service, was set down by God himself. Yea and at first, when it was in *David's* heart to build him a house; he durst not attempt it, without consent of the Prophet: and being forbidden of God, he desisted.

10 But *Jeroboam* would do things out of his own heart; & that was his sin. He took counsel, but it was of men, not of God, nor of his testimonies, which had been *David's* counsellors: therefore shame did take Ephraim, and ashamed was Israel of his own counsel. He made house of high places; but spake the Lord any one word unto about this matter? Nay Israel, (as the Prophet saith) forgot their Maker when they built temples: therefore their temples were destroyed. He appointed places for public worship at Bethel and Dan; but did the Lord chose them (as *Moses* saith) to put his name there, and there to dwell? Nay, they provoked God with their high places, therefore their blood was poured upon them: they went with their sheep and with their bullocks to seek the Lord, but they found him not, he withdrew himself from them. He made altars, but they were unto sin. He made pourtratures of bullocks; but gave God him any pattern or precept, as he gave unto *Solomon?* Wherefore their bullocks did cast them off; God's anger was kindled against them. He made a feast; but in the month which he had forged of his own heart: therefore God hated and abhorred their feast days, and would not smell in their solemn Assemblies; but turned their feasts into mourning, and all their songs into lamentation. He ordained them Priests; but their rods had never budded, neither had they *Vrim* and *Thummim* in their breasts. Himself went up to the Altar to burn incense; but it was with *Nadabs* fire. He offered sacrifices to the God that brought them up out of Egypt; but God spake not to their fathers, when he brought them out thence concerning burnt offerings or sacrifices: but commanded them this, obey my voice and I will be your God, and ye shall be my people, and walk ye in all

the ways which I have commanded you, that it may be well with you. This God, did *Jeroboam* cast behind his back; therefore evil came upon his house. He pretended ease to the people, that they should not go so far as to Jerusalem; but they went even to Dan, a city remote, in the furthest part of the land. So turned they their backs upon the *holy City,* where the Tabernacle of God, and his dwelling was; and sought to the possession of the handmaids child, polluted of old by public idolatry therein erected, and long continued: whose Idol, *Jeroboam* now reneweth, doing evil above all that were before him. Thus Ephraim is become a harlot, Israel is defiled.

11 And although God sent his Prophets with the word of power, to reprove *Jereboam's* iniquity; yet hardened he his ha•t as did *Pharaoh*▪ no threatening dismayed him; no sign or miracle drew him to repentance. But he scorned the Prophets, eluded God's judgments, perverted his actions, and pleased himself in his evil way, because of his outward peace: not minding how oft times the righteous are taken away from the evil to come, when wicked men are kept unto the day of destruction, and shall be brought forth to the day of wrath. Yet could not this King be established by wickedness; his idolatry was his overthrow; for as a harlot it flattered him with words, and drew him to forget the covenant of his God; so went he unto her and returned not again, neither took hold of the ways of life; but dying without instruction, and going astray through his great folly, when the Lord plagued him and he was dead, *Nadab* his son was soon killed in conspiracy, and after him, all *Jereboam's* house, the remnant whereof, was swept away as doung, till all was gone; the dogs eating him that died in the city, and the fowls of the aier, him that died in the field: for the Lord had said it.

CHAP. V.

Of the Idolatry of these times, far exceeding Jereboam's.

IT is the manner of men to be more equal and indifferent judges of other times then of their own: the sins & sinners that are past and gone, we readily blame; but though the like or worse be in our days, we have not either skill to discern, or courage to condemn them. We can easily say, as did the Pharisees; If we had been in the days of our fathers, we would not have been partners with them in the blood of the Prophets: and yet upon every occcasion we also are ready to fulfil the measure of our fathers, walking in their sins, resisting, blaspheming, persecuting all that speak against us for so doing. Example hereof see in the Christian Church, after the idolatry and overthrow of Israel: for so far have we been frō taking heed by their evils, as we have added unto all their sins; and it was but a little which they then did, in respect of the huge mass of abominations that hath since been heaped up, even unto heaven.

2 And first the frame and constitution of the Church, hath quite been changed from the pattern given of God, confirfirmed by Christ's blood, and erected by his Apostles in all Nations. For loe the man of sin hath joined together many Parishes into one Diocese, and many Diocecess into a Provincional, and many Provincionall into one National; and many national into one Oecumenical or Catholic Church; of which he himself will be the *most holy*

Father, the Bridegroom, Lord, Pastor, Rector, and Rock. Of which Catholic society so combined, we find no record in the holy Apostles Writ, where every Congregation of the Saints, is shown in every City to be complete in it self, a Church and body of Christ, furnished with his power and presence; everyone under the guidance of many Bishops; and not all under the government of one: joined altogether in brotherhood, through faith, love and obedience of the spirit, but not in one visible catholic Church, with a visible Head or Vicar, Lord, Papa, Patriarch or Archpastor; but only Christ himself walking among them, overseeing their ways and works, and approving or reproving them.

3 This pseudocatholike Church, or false Ecclesiastical Monarchy, is an idol or beast, bred in the bottomless pit, surpassing all the abominations that ever stood up in the land of the living: and had for the parent of it, the Dragon or Devil, that old Serpent, who used his most utmost skil, cuning & craft, to beget and bring forth this his foulest child. It had also of the gravest and learnedst Divines in their ages, to nourse it with the milk of human superstition; and the Princes of the earth to endow and adorn it, with the riches and jewels of all worldly glory: that when this *Jezebel* shown her self on the stage of the world; she made all men astonied at her majesty, enamored the Nations with her beauty, bewitched them with her sorceries, and made them drunken with the wine of her fornications. The forest of *Rome* was the high place, where this *Miphletseth,* or idol of horror, should have her seat; for there grew many fair trees, whose shadow was good to burn incense under: and there before time had other beasts been hatched and honored, whose image in this place must have reverence still.

4 And here the mystery of iniquity wrought contrary to *Jereboam's,* prevailed more, and continued longer: For he in policy to settle his Kingdom, schismed or rent the Church in twain, which God had conjoined in one: but *Abaddon,* the king and patron of this our idol, will have his false Church resemble the polity of Israel in monarchical unity, to allure and gather all people hereunto. But as *Jereboam's* counsel was devilish to divide without God: so is *Rome's* doctrine Satanean, to conjoin without Christ. The Church then was confined within one little land, whose assembly was annual in the earthly Jerusalem, where the high Priest remained to reconcile them to God: but now the Church Catholic is dispread over all, Jerusalem our mother is above, and Christ our high Priest is in the very heaven, there interceding for us unto God. And for any one City to be as Jerusalem, the place of resort for all Saints on earth: or for any Arch-priest, or Vicar of Christ, to be his vicegerent, and rule in his stead: he never appointed, neither entered it into his heart; but it is the excrements of the Popes wit, whereby in policy he would maintain the pomp and magnificence of his Diana; and in her, his own pontificality.

5 And that this Lady might be made of perfect beauty, her friends have devised to paint her face with this vermilion, that the goddess, *theCHRCH absolutely cannot err, either in things absolutely necessary, or in other things which she proposeth to be believed or done of us, whether they be found expressly in Scriptures, or not.* Hereupon she trusting in her own beauty, takes a pride and power, to make Laws Ecclesiastical, to bind and constrain men's consciences; charging and obliging us, to *believe and trust her in all things.* So this Idol of indignation, (being crept

into God's throne, to be *Judge* and *Law-giver,*) surmounteth far *Jereboam's* dumb calves, which had mouths and spake not: for this image can speak, because she hath a spirit; and exacteth worship of the inhabitants of the earth, that all should adore her, as *mother, and mistress of all the Churches*; receive, believe and obey her word, constitutions, canons, commandments, doctrines and decrees, without contradiction; because *the truth of the faith as touching us, relieth upon theChurches authority, and whatsoever the Church alloweth is true, whatsoever she disallowe••, is false:* and her word, *is not altogether man's word, that is to say subject to error, but after a sort the word of God.* Out of this smoky furnace, have come the many heresies and whoorish doctrines of Free will, merit of works, limbus, purgatory, pardons, indulgences, vows, prayer to and for the dead, penance, pilgrimages, auricular confession, and extreme unction, with sundry other like; which by this Churches supreme authority, have been concluded Catholic, Orthodox and Authentical. Who seeth not now that *Jereboam's* Church, was but a Babe to this Beldam; for she had no such sovereignty over men's souls, taught no such doctrines, neither made she any decrees till *Omri* was King (whose praise in the Scripture is this, that he did worse then all that were before him;) and he indeed made statutes which were observed in Israel; though nothing so many or so imperious as the mistress of Rome hath made.

6 This *Qeen* being thus set aloft on the high places of the earth, is far taller then the golden image that *Nebuchadnezzar* set up in the plain of Dura; for her hand and scepter reacheth up unto heaven, where she ruleth among the canonized Saints; and the very tail of her beast whereon she rideth, can draw down the stars unto the earth. This is the woman whom *John* saw in the wilderness, arrayed in purple and scarlet, and guilded with gold and precious stones and pearls, with a golden cup in her hand, full of the filthiness of her fornication; even the great city (*Rome*) then reigning over the Kings of the earth. From this *common mother,* (as her children do entitle her,) came all the bastard idols into the Christian world: for she being *a whore,* sitting upon many waters, that is, people's, multituds, nations and tongues; she was set on fire with her lovers the neighbor nations; that came to her into the bed of love, and defiled her with their fornication; (for they went in unto her as they go to a common harlot;) and she learned their works, and served their idols, which will be her ruin.

7 Of the Jews she hath received one high Priest, (not Jesus Christ the true High Priest entered into the heavens, but a supposed vicar of his, having two horns like the Lamb;) to be the chief Governor and Monarch Ecclesiastical: and he entereth once a year into the most holy of the Popish Church, as the other did into the most holy of the Jewish Tabernacle. From the glorious attire of *Aaron* and his sons, as Ephod, Robes, Girdles, &c. she hath learned to deck her Priests with cops, surplices, stoles, girdles, amices, all•s, and other like ornaments. She imitateth their Ark, which had the Tables of the covenant; with her ark or tabernacle the Pix, which hath the Sacrament of the Eucharist: their candlestick and seven burning lamps; with her candles, torches, tapers: their sprinkling water of purification; with her holy water: and in many other particulars, of Temple, Altar, Oil, Laver, Fire, &c. she followeth her footsteps, and Iudaizeth more then did the false Teachers in the Apostles days. Which things in Israel had their holy use and end, until Christ came in the flesh: but since are dead and abolished, as beggarly worldly rudiments; though this

whore-mother of Rome reviveth them by her Art, and for her fleshly pleasure; whiles herself and her friends go a whoring after these Jewish ceremonies.

8 But she had not her fill, by defiling her self with Jews: therefore she sought to take her pleasure of the Gentiles round about her, far and near; and decked her bed with all their abominations. And first she fell in love with Egypt; where Israel of old committed fornication▪ and had the breasts of her virginity bruised. For whereas the Egyptians commingled the Kingdom and Priesthood; the Civil Magistracy, and the Ecclesiastical Ministry in one person; and would have all their Kings to be also Priests, as Writers do record: with this goodly invention, the whore of Rome is enamored, and joineth, or confoundeth the Magistracy and Ministry, Princedom and Priesthood, in the persons of her Popes, Cardinals, Bishops and other Church Princes. And although God in the Law distinguished the office of the King and Priest, constituting one in the Tribe of Judah, the other in Levi; so as one mought not intermeddle with that which belonged to another: and Christ in the Gospel hath plainly forbidden his Ministers to have the authority or titles of pol•tick Princes▪ yet pleadeth this Babylonish Queen, that it is not against God's word for one man to be a Prince Ecclesiastical and Political together; and so she and her daughters practice to this day. In which point, she is more abominable and polluted now professing Christianity, then she was of old when she professed Paganism; for the hethen Priests or Flamins in Rome, were not permitted to have any Migistracie; because (as the Philosopher by light of reason reasoneth,) it could not be, (the actions of these offices being so divers and different,) that one man should perform both at one time; but needs it must fall out, when both duties were to be done together, that one should be omitted; and so sometimes God not to be duly served, sometimes the Civil state should suffer damage.

9 Again this Romish Babylon doreth on the ordinances of Babel in Chaldea▪ for as there they had images of silver and gold, wood and stone, to which they bowed and worshipped; and which were representations of the God's and Saints whom they adored, to weet of *Bel* (which was *Jupiter,*) and *Nebo,* and *Succothben•th,* and other the like: even so hath idolatrous Rome ordained to have in her temples, images of Christ, of the virgin *Mary,* and of other Saints, which idols must have *their due honor and worship,* because the honor which is given to them, is referred to the prototypes whom they do represent. And these abominations she kisseth, as idolaters of old, were wont to kiss the calves; lighteth Tapers before them, as the Babylonians did candles before their images; censeth them, as the Heathen Romans were wont to do their statues; kneeleth, falleth down, and prayeth before them, saying *Our Father,* &c. as idolaters of old, said *to a tree thou art my father, and to a stone, thou hast begotten me.* Teaching her children further, that *theseimages are to be worshipped, not only by accident or improperly, but also by themselves and properly; so as they do terminate or end the worship, as they are considered in themselves, and not only as they bear the part of the examplar or person represented:* yea saying of an image, *This is Christ*; as paynims said of theirs, *Thou art my God.* But woe unto them (from the Lord) that say to the wood awake; to the dumb stone, rise up. Herein this Catholic Church exceedeth the devotion of *Jeroboam* son of *N•bat,* who worshipped by the Calves, •he God which had brought them out of Egypt, and not any other Saints, much less the images themselves. Yea in this kind, she passeth sundry of the

Heathens, and her own Predecessors; for *Licurgus* the Lawgiver of Lacedemonia, and institutor of many ceremonies; ordained no images in his Religion; but forbad the forms of men, or other living creatures to be given to the God's. *Apollonius* a Philosopher, found fault with the foolish and absurd images in many places, and thought it more honorable if the God's had no images at all. The Persians had no images, for they thought it a madness to worship God by such. The Germans in their paynisme held it unlawful to paint their God's on walls: or express them in any human shape. And *Numa,* the King of the antique Romans forbad them to think that the image of God, had the shape of a man, or form of other living creature. Yet Rome that now is, alloweth *the image of God the Father, in form of an •ld man; and of the Holy Ghost in form of a dove.* Though the holy Prophet inveighing against this vanity, demandeth, *To whom will ye liken God, or what similitude will ye set up unto him?* And though the learned Heathen by light of nature, approved the practice of ancient Rome worshipping the God's without any images almost two hundred years; and blamed those that first brought in images, as authors of error, and causes of impiety: yet such is the love of this whorish Church to these *teachersof lies,* the counterfeits of God; as she adoreth thē, or the divill in them, to fulfill that which is written of her, that men would not repent of the works of their hands, and of the worship of devils, and idols of gold and of silver, and of brass and of stone, and of wood, which neither can see, neither hear nor go.

10 In another point also, hath our Babylon's zeal, surpassed *Jeroboams,* to weet, in her Clergy, and multitude of Church officers. For *Jeroboam* had none but simple *Priests,* to say and do the Divine service in his high places: But our *Jezebel* hath founded Priests and Arch-priests, Lord Bishops and Arch-bishops, Deans and Arch-deacons, Suffragans, Cardinals▪ Patriarch•, and Popes; Abbots, Friars, Monks, Seminaries, Jesuits, and a number moe Chemarims, her Ecclesiastical senate, to guard her throne, to fight her battles, to retail her wares, and to satisfy by them her superstitious lust, which hath been even insatiable, as was the whores of Israel. And *Priapus* the Pope is *bridegroom* of this spouse, and hath preeminence over all, to pour out his fornications upon her, by his doctrines, canons, rites, ceremonies, decrees and decretals: for he is *head* of this Church, and *Prince* of the Priests, *Father and Doctor* of all Christians, and *Bishop universal:* who *when he teacheth the whole Church* in things pertaining to faith, *cannot err by any hap or chance*; and *not only in matters of faith, but in precepts of manners also, prescribed to the whole Church, he cannot err:* and his wife the catholic church *hath always believed, that he is a true Ecclesiastical Prince in the whole Church, who can of his own authority, without consent of the people or counsel of the Priests, make laws which bind the conscience, can judge in causes ecclesiastical, as other judges do, and punish also* the disobedient. And his lawyers have born men in hand, that this Pope may dispense against the Law of God, and against the law of nature; even with the Precepts of the old and New Testament; (*Summ. Angel. in dict. Pap.*) that his bare will must be holden for a law; and whatsoever he doth, no man may say to him, why do you this? And whosoever obeyeth not his precepts, incurreth the sin of idolatry. Finally, to lift up their blasphemy to the highest, they honor him with this title, *our Lord God the Pope.* And although this Romish Synagogue hath received some of her jolly Church Prelates, with their exorbitant power, by imitation of her Heathenish Predecessors *Romulus* and *Numa Pompilius,* who made *Flamins, Arch-flamins,* and a *Pontifex*

Maximus to sacrifice unto the God's; and some of their ceremonies from other Infidels, as the shaving of Priests crowns, like the Priests of *Isis* & *Scrapis* in Egypt: yet neither, antique Rome, nor Egypt, nor Babylon, nor any nation in the world, ever foūded such a pompous Hierarchy, such store and varity of Divines, Friers, Priests, Prelates, and religious persons, as this latter Babylon; whose clergy flieth about like a cloud of Locusts, to molest the world; and came out from the deep of the bottomless pit.

11 As be her deep Divines, so is her divine service, above all that ever superstition hatched in any age. For as it is in Babels language, an unknown tongue, so is it an idol wholly made (as the Scripture speaketh) according to her own understanding, and is all the work of the craftsmen, the Prelates and Popes, the lovers of this whore, who have patched together in their several ages, the limms of this deformed monster, the Mass and Canon thereof, (a sacrifice for the sins of the quick and the dead,) with the Letanie and Collects, Anthems and Responds, hymns and songs; some of the canonical Scriptures, and some of apocryphall writings of men; and in this Liturgy God and his Angels, and Apostles, and Martyrs, and Confessors, and he Saints, and she Saints, (and some that had Satan's sanctity,) are wrapped up together in a longsome stage-like worship, with organs and music to make them all merry; as *Nebuchadnezzar* with melody celebrated the dedication of his golden image. Which portesse and Missal, these artizens have framed, not by example of God in the Law, who prescribed no such leitourgie by *Moses* or the Prophets; nor of Christ in the Gospel; nor of *Jeroboam* and Israel of old, for they forged no such idol; nor of the Turks at this day, who have no such written worship; nor of the Heathens of old, that I ever heard of: but it is their own device and forgery, provoking God most high to jealousy and wrath.

12 But above all these sins, and beyond all wickedness that ever was invented in any age; this catholic mother (woe woe unto her saith the Lord God) hath made her a God, not of gold and silver, but of a wafer cake, by a charm of five Latin words: and this transubstantiated idol, she falleth down before, and adoreth as her Maker▪ anathematizing and cursing all that shall deny this idol of indignation to be adored with the highest degree of worship, which is proper to God himself; for it is her God, as she singeth in her Roman missal,

Plagas sicut Thomas non intueor:

Deum tamen meum te confiteor.

Wounds as Thomas did, I do not see:

Yet do I confess thee my God to be.

And this breaden God, her children eat, even flesh, blood and bones, (more vile then Cannibals,) and devour their maker, (even *their Lord and their God,*) in their own carnal conceit; vanishing in their vanity more then the Hethens, who thought *none was so witless as to believe, that that which he eateth is a God.*

13 And further to manifest her madness unto all men, this insatiable whore doteth on and adoreth the Devils own engin, the Cross or Gibbet whereby he killed Christ the Savior of the

world. For the curse of the Law, was to be done away by a cursed death upon a tree, on which, who so was hanged, the curse of God was upon him. This death the innocent Lamb CHRIST JESUS suffered for our sakes at the hands of wicked sinners, *Pilate* and the Jews, the children of the divill; who used all exquisite tormēts to make his death miserable, crowning him with thorns, piercing his hands, feet and side▪ with nails and spear, and hanging him on a tree, to do him die. And this tree, these thorns, nails, yea other counterfeits of them, are for killing of Christ, honored of these Babylonians, with as good a ground and devotion, as the *Ophites,* or *Serpentaries,* are said to honor the Serpent, the devils instrument for to bring man to the knowledge of good and evil. And that all the world mought take notice that Rome is the city *where our Lord was crucified,* the Romanists do proclaim, that the cross was *the Altar,* whereon the great sacrifice Christ was offered: whereas the Scripture teacheth that the bodies of those beasts whose blood was brought to make reconciliation in the holy place, were burnt without the host of Israel; (and not on the Altar, which stood "before the door of the Tabernacle;) according to which figure, Jesus also (that he mought sanctify the people with his own blood,) suffered without the gate of Jerusalem, which was a reproach. Yet will these God-eaters, and crucifiers of our Lord, make the cursed cross to be the *altar most holy,* and so greater then Christ the sacrifice, as being that which sanctified him, for the Altar sanctified the offering. And hereupon they call the cross *blessed,* and ascribe unto it *worthiness to bear the talent of the world*; they account it *among the most precious relics, and not only the whole, but every piece thereof*; they adore it, salute it, pray unto it, and trust therein for salvation, crying; *Haylô cross our only hope, increase thou to the godly righteousness, and unto sinners give pardon;Save thou the company, gathered together in thy praises.* Yea, the very sign of this idol made in the aier, upon the forehead, or over any other thing, is *sacred and venerable,* hath force to *drive away Devils,* and do many like feats. Wherefore this abomination hath prevailed above other, and is like Beelzebub Prince of the Devils, the badge of the beast and character of Antichrist, imprinted in Churches, Chapels, Altars, houses and high-ways; in books and writings, in word, prayers, sacraments, in garments, bodies and souls of men, both quick and dead, and other creatures: nothing is well hallowed without it, no Sacrament perfect without it. This great honor hath the cross, because the Devil killed our Savior by it: so that marvel it is, how *Judas* lips scaped honor, seeing he also was Satan's instrument to betray Christ with a kiss. Wherefore this spiritual Egypt, the pseudocatholick church, deserveth more to be branded by some Satirist, for worshipping monsters, then the first Egypt, whose less impiety a heathen Poet did deride.

14 Moreover, to fill up her cup with abominations, this Witch hath learned of the old idolaters to worship *the Queen of heaven.* For by her power fetched out of the bottomless pit, she deifieth, or rather defileth the blessed Virgin *Mary,* with unsufferable blasphemies; intitling her *Lady, Queen* and *Goddess*; hayling her for *Queen of heaven, Lady of Angels, mother of grace and mercy; life, sweetness, hope,* and what not: and together with her, she invocateth the Angels, Apostles, Martyrs, Confessors, Popes, Bishops, Virgins, &c. and prayeth God, that *by the merits and prayers of her Popes, she may be delivered from the fire of hell.*

15 And as the Heathens had their God's and Goddesses of divers ranks, supreme, inferior, and middle ones called *Daemones,* by whom as by mediators and intercessors, they thought

men's desires and merits did come unto God: so hath this synagogue of Satan *Div•s* and *Divas,* Saints of all sorts, whom she hath *canonized,* to be *called upon in her public prayers; to have temples, altars, feast days, dedicated and kept unto their memory,* and many other honors; acknowledging them to be *mediators between God and men*; and hath dealt with these *Divi,* as the ethnicks did with their *Dij* and *Daemones.* For as each country and city among them had their special God's or Goddesses to protect them; as for Ephesus, *Diana*; for Athens, *Minerva*; for Paphos, *Venus*; for Delphos, *Apollo*; for Rome, *Remus* and *Romulus*; for Babel, *Bel*; for Egypt, *Isis* and *Osyris*; and the rest in like manner: so the mother of Rome, instead of tutelar gods, hath got her self *Peter* & *Paul,* hath procured & appointed *S. George* for England, *S. Andrew* for Scotland, *S. Patrik* for Ireland, *S. Denys* for France, *S. James* for Spain, *S. Martin* for Germany, (instead of *Mars* their antiqu patron;) the *three Kings* for Colen; & so for others. Moreover she hath *Iodicus* & *Vrbanus* for corn & wine, as the Heathens had *Ceres* & *Bacchus.* Her Mariners now have *S. Nicol.* & *S. Christop.* to be their Pilots, as the ancient Pagans had *Castor* and *Pullux.* Her Scholars now have *S. Gregory* and *S. Katherine* to sharpen their wits, as Poets of old, had *Apollo* and *Minerva.* Physicians and Chirurgians now are aided by *Cosmas* & *Damian,* as of old by *Aesculapius. S. Wendlin* wardeth the sheep, as *Pan* the shepherds God was wont: and other artizens have their special Patrons to pray and trust unto; and beasts their several guardians: not so much but the very whores have *Mary Magdalene* and *Afra* to sacrifice unto, if they will, as alder days had *Venus* and *Flora:* and almost every disease, hath a special Saint appointed for Surgeon. And thus is fulfilled that which is written, *They followed the Heathens that were round about them, concerning whom the Lord had charged them that they should not do like them.* Yea the Heathens do come short in their count of tutelar God's, with this catholic whore; and she excedeth those of whom it is written, *according to the number of thy Cities are thy God's ô Judah, and according to the number of the streets of Jerusalem, have ye set up altars of confusion.*

16 As for *Jeroboam,* he dares not show his face before this beast his successor; for his inventions compared with hers, are not one to a thousand. What were his two Calves to the infinite images of this strumpet? Nay her *Lambs* of wax, are more worth then his *kowes* of gold: for every immaculate *Agnus Dei,* or *Lamb of God,* that this Witch maketh of Virgin wax and holy water, hath *the same virtue* against all divilish wiles and guiles of the malignant spirit; that the innocent Lamb Jesus Christ, delivered our first father *Adam* with, from the power of the Devil. But *Jeroboam* doubtless had no skill at all, to make such idols of proof. Again he forged but one feast out of his own heart, to make merry with his images once in a year: whereas this our purple Queen, hath made many moe holy days then there be months (that I say not weeks) of the year, in honor of her Lady & all her Saints: and these, some of them, correspondent to the Paynim festivities: as *Christmas, Candlemas, Fasgon* or *Shrouetide,* according to the times and customs of the Gentiles Saturnall, Februal and Bacchus feasts. For unless it be, she would imitate Heathens; she can hardly show any cause at all, why she celebrateth her *Christmas* in the end of December, and her feasts at answerable times: seeing in all likelihood Christ was born in September rather then in December; but herein the Churches authority which cannot err, must bear out all lies and forgeries. Unto these she hath added fair temples, high altars, and other devotions moe then can be told, much more

effectual then were *Jereboam's.* For his chappels and high places were simply to worship God in: but wheresoever any of our *Iezebels* Churches be, *it is surely no other then the house of God and gate of heaven.* And needs must it so be, seeing it is hallowed with *exorcised* or conjured *salt, water, ashes,* and *wine,* which have virtue so to consecrate that Church, as that it may *drive away all the Devils temptations; every fancy, wile and wickedness of divilish fraud, every unclean spirit, and power of the enemy, and to root out the Feind himself with his apostatical Angels:* and also by the merit of the Virgin *Mary* and *N.* the Saint unto whose honor and name the Church is founded, and of all other Saints, God is entreated to visit that place, *and by infusion of his grace to purify it from all pollution, and to conserv it being purified, and that spiritual wickednesses may flee from thence.* Which being granted, (as cannot, I think, but be by so many Saints intercessions) it is impossible now that any idolatry should be committed in such a Sanctuary; whose first stone is laid by a Bishop, *in the faith of Jesus Christ, that the true faith and fear of God and brotherly love, may there flourish.* Such powerful works as these, none of *Jereboam's* Bishops could turn their hands unto: for they were but novices in Satan's school, and had never well learned the art of exorcism or conjuration, which the sorceresse of Rome, by long practice & experience hath attained; being grown as cunning in these feats, as she that was *mistress* of her art, *and sold the nations through her Witchcrafts.*

17 For by these and innumerable moe enchantments of Idolatry, (which the day would not be enough to reckon up,) this *Circe,* the Lady of the pseudocatholicks hath intoxicate the earth, that the inhabitants *are drunken with the wine of her fornication*; doting upon her reverend clergy, her devout service, her sacred ceremonies, her hallowed Churches, her Saints relics, and other like amatory potions; wherein Christianism, Judaism and Paganism are tempered and mixed together, in the golden Babylonish cup of her abominations.

18 Hence is it, that the relics of this Romish idolatry, are so fast retained among some which yet hate the whore, and eat her flesh, and burn her with fire. Of her have they received their Diocesan, Provincial and National Churches. Of her have they learned to make portesses or Leitourgies, reading and singing their prayers upon a book with organs and melody. Of her institution have they their solemn festivities of Christ's, Angels and Saints days, with their fasting Eves. Of her hand have they taken their Archbishops, Lordbishops, Suffragans, Arch-deacons, Parsons, Vicars, and a great many moe of her royal retinue. From her have they had their Churches, Chapels, Minsters, baptized bells, hallowed fonts, and holy Churchyards; though some of those high places are of more antiquity, as having been built and dedicated to the Heathen Devils. Finally, from her have been received lands, livings, tithes, offerings, garments, signs, gestures, ceremonies, courts, canons, customs, and many moe abominations, wherewith have been enriched the *merchants* of the whore, and all that sail with ships in her sea. Thus with all the evils before mentioned, and others moe then can be told, which are very *Gillulim* the loathsome idols and execrements of the Queen of Sodom, and the filthiness of her fornication; hath she dishonored and blasphemed the God of heaven, and all that therein dwell; with them she defileth the consciences of men; with them she delighteth and solaces her self in fleshly ease and pleasure: till in one hour, she and all her riches, pleasures, wares, merchandise shall perish; and that be again fulfilled, which was said by the Prophet▪*Now shall she and her fornications come to an end.*

CHAP. VI.

A Conclusion Dehortary from this sin.

THE wares of idolatry being so common and universally spread by the merchants of the whore, and conveyed into all nations: it cometh to pass that many are interested in this Mart, buy and sell, partake and communicate with these evils, not being aware of the danger they come into hereby. To warn them therefore of the mischief ere they fall into it, or to help them out if they be fallen, have I penned this Treatise: and add, to the things fore written, these few advertisements.

2 This sin is direct against the Majesty of God, whose honor is to be regarded above our own lives; above the peace or tranquility of nations. The sin provoketh the anger of God, as adultery provoketh the rage of a man injured in his private bed. As he will not spare in the day of vengeance, and cannot bear the sight of any ransom: so the Lord is a jealous God, and visiteth the sin of the fathers upon the children, even to the third and fourth generation of those that hate him.

3 Idolaters, as they are shut out of the city of the Lord, the Church of Christ, the heavenly Jerusalem; so have they further this doom against them, they *shall not inherit the kingdom of God.* The cōmunicating with idols, depriveth men of communion with God; for there is no fellowship of righteousness with unrightousnes, no agreement betwixt the Temple of God and idols. The partakers therefore in this evil, (though perhaps not authors, inventors; nor open maintainers of the same,) shall come unto shame and confusion before God; for *all that are of the fellowship thereof, shall be confounded.*

4 Folly is a blot and shame unto men, which they fain would shun: but wisdom is man's honor, and maketh his face to shine. Of all foolishness, idolatry is the greatest; depriving men of sound judgment in the best & heavenly things, and possessing their minds with habitual vanity. Therefore is this vice resembled by a foolish woman, ignorant, & knowing nothing; yet troublesome and talkative, & loud in her babbling: of a smooth and flattering tongue, and her mouth more soft then oil; yet cruel also and malicious, hunting for the precious life of a man; bringing him to beggary, death and hell. But true religion, or the fear of the Lord, is resembled by wisdom, which uttereth her voice to the children of men, & speaketh of excellent things; the words of her mouth are all righteous & plain, her instructions better then fine gold, and all her pleasures are not to be compared unto her. Blessed is the man that heareth her, watching daily at her gates, and giving attendance at the posts of her doors: for he that findeth her, findeth life, and shall obtain favor of the Lord, but he that sinneth against her, hateth his own soul; all that hate her, love death.

5 To worship and serv the Devil▪ is a thing horrible in religion, and even in nature; worthy of vengeance from the hand of God. Though all manner sin pertaineth to the Devils service: yet idolatry above all is counted and called the worship of Devils, and so shall be punished. The Heathens albeit they had some knowledge of the true God, and worshipped him ignorantly; yet their worship is reckoned to Satan, for the things which they sacrificed they sacrificed to Devils, and not unto God. *Jeroboam* made account he served the true God, even the God

that had brought Israel out of Egypt land: notwithstanding the Lord hath thus testified of him, that they were *Devils* which he made, when he made his calves, for to worship God by. And Israel before him made a calf for like use; but *Moses* doth blame them as having offered unto *Devils,* and gone a whoring after them: and prophesieth that their children would also run into like blot. Antichristians would seem to be worshippers of God; yet the Holy Ghost chargeth them to worship the Devils, when they think to serv God by idols. Forasmuch then as all idols are Devils, though fools count them Saints: to partake with them, is to forsake God, and to bring our selves into satans damnation: for the Spirit hath protested, that we cannot drink the cup of the Lord and the cup of Devils; we cannot be partakers of the Lord's Table, and of the table of devils.

6 Many fearful judgments are threatened of God, against this sort of sinners, and have come upon them. By *Moses* he denounced hasty, fearful, and consuming plagues, aches, and botches, and incurable sicknesses, sore diseases and of long durance; which punishment he brought even upon the Kings for their idolatry. He threatened famine and drought, making heaven as iron, and earth as brass, that the land should not give her increase, nor trees their fruit: as came to pass in the days of wicked *Ahab,* when heaven was shut, three years and six months, that it sent down neither rain nor dew, whereby great famine was throughout all the land, because they had forsaken the Lord, and followed *Baalim.* Wilde beasts he menaced to send upon them, which should spoil them and their cattle, and make their high ways desolate; of which plague they tasted in Samaria, when the Lord, whom they feared not, sent Lions among them which slew them. He said he would send the sword upon them, which should avenge the quarrel of his covenant: and this plague the Israelites often felt, because they forsook the Lord God of their fathers. Hunger and misery was prophesied unto them, that they should eat and not be satisfied, that men and women should eat their own children, and after births, and every man eat the flesh of his friend, fathers should eat their sons, and sons their fathers, when all things should lack in the seige and streightnes wherein their enemies should inclose them: which extremities God brought upon Israel in K. *I•r•ms* days, and after, when children & sucklings swooned in the streets, & gave up the ghost in their mothers bosom, for want of bread and drink; and the hands of the pitiful women sod their own children for their meat; and did eat their fruit, even children of a span long. The Lord threatened destruction of their high places and images, and to cast their carcasses on the bodies of their idols; & that his soul should abhor them▪ he would make their cities desolate, and bring their sanctuary to naught, & would not smell the savor of their sweet odors, but scattered them among the Hethens, & draw the sword out after them: all which, with other like calamities came upon the idolaters, whose dead bones were taken out of their graves & burned upon their polluted altars; and the idolatrous Priests sacrificed upon them. Jerusalem the holy city, was broken up, and all the men of war, fled; the house of the Lord, & all great houses burnt with fire; Kings captived in chains, Princes & nobles killed; the Lord trode underfoot, all the valiant men; Zion mourned, and there was none to comfort her; the beauty of Israel was cast down from heaven to earth, God cut off all the horn thereof in his fierce wrath, which he poured out like fire; causing the feasts and Sabbaths to be forgotten in Zion, and despising in the indignation of his wrath, both King

and Priest; forsaking his Altar, and abhorring his Sanctuary; so that people's eyes failed with tears, their bowels swelled, their liver was poured upon the earth; for the Lord performed that which he had purposed, and fulfilled his word determined of old; doing that to Jerusalem which he never did before, neither would do anymore the like, because of all their abominations; and death was desired rather then life, of all the residue of that wicked family; for the Lord had rejected and forsaken the generation of his wrath.

7 All these, and whatsoever else God threatened unto, or brought upon Israel, for their idolatries; are examples written for us upon whom the ends of the world are come: that we should not sin like them, lest we be partakers of like punishments. It is a fearful thing to fall into the hands of the living God. For if we sin willingly, after that we have received the knowledge of the truth; there is left no more sacrifice for sins: but a fearful looking for of judgment, and a violent-heat of fire which shall devour the adversaries.

8 Wherefore, unto the children of men, thus saith the wisdom of God; O ye foolish, how long will ye love foolishness, and scorners take pleasure in scorning, and fools hate knowledge? Turn you at my correction, loe I pour out my mind unto you: cause your ears to hearken unto Wisdom, incline your hearts to understanding; seek her as silver, and search for her as for treasures, then shall you understand the fear of the Lord, and find the knowledge of God, which will deliver you from the evil way, from the flattery of the tongue of the strange woman. Desire not her beauty in your heart, neither let her take you with her ey-lids: keep your way far from her, and come not near the door of house; least you give your honor unto others, and your years to the cruel; and mourn at your end, when you have consumed your flesh and your body. For surely her house tendeth to death, her paths unto the dead; all they that go unto her, return not again, neither take they hold of the ways of life. *Children keep,yourselves from Idols. Amen.*

FINIS.

P-HA-7. An epistle sent unto tuuo daughters of Warwick from H.N., the oldest father of the Family of Love ; with a refutation of the errors that are therein, by H.A. - Ainsworth, Henry, 1571-1622?, Niclaes, Hendrik, 1502?-1580? Epistle sent unto two daughters of Warwick.

AN EPISTLE SENT VNTO TWO daughters of Warwick *from H. N.* THE OLDEST Father of the Family of Love.

With a refutation of the *errors that are therein;* by *H. A.*

Rescue me (Lord), and deliver me from the hand of strangers: whose mouth talketh vanity; and their right-hand is a right-hand of falsehood.
Psal. 144. 11.

Imprinted at Amsterdam by Giles Thorp. 1608.

To the Christian reader, wisdom & grace.

AS there are many enemies of the truth of the gospel, and many that write to broach and spread their errors: so is it needful that some write against them, least trodden truth be quite forsaken; and silly souls be wrapped in error, unto perdition. It is not easy for all men to espy Satan's subtleties, nor the deceitful sophisms of his ministers: both he & they, can trāsforme themselves like Angels of light. Such therefore as discern them through the grace of God, should give warning unto others; that as the *foolish womā* is troublesome, babbling & loud, inviting her guests to the depth of hell: so the*maidens of wisdom,* may lift up also their voice; and make their cry be heard, on the highest places of the city.

What wormwood and bitterness & even deadly poison, is sparsed abroad in *Henry Nicholas* his writings, (who calleth himself the *Father* of the *Family of Love;)* the children of wisdom that do read the same, may by the light of God's law soon perceive: yet with fair and flattering speeches, he hath beguiled many unstable souls; & such as have had no love to the truth, have been givē over unto his lies. And never had Satan a fitter time to work his malicious will on the sons of Adam: then in these last evil days, when Atheism and iniquity, do so much abound. Never had he a fitter religion for Atheists and carnal hypocrites, then that which H. N. out of his corrupt and fleshly heart hath set abroach. It taketh away the cross of Christ, & persecution for righteousness sake: and teacheth men to communicate with all religions, services and ceremonies; so as they cleave in heart to his feigned *service of the Love;* It maketh them pure and without all syn, in their own foolish imaginations; yea (more then which the Serpent himself did never teach,) it deifieth them with God. In a word, it bringeth a fretting leprosy upon all religion, & overthroweth the grounds of faith laid in holy scriptures, which *H. N.* by foolish allegories, perverteth to the destruction of himself and his Family. And for the principles of theology, he hath written more blasphemously and absurdly then ever did *Mahomet* in his *Alcoran.* For this cause, in answering this his letter, (as I was requested by some that heard how much it was boasted of, among the *Nicholaitans;)* I have touched by the way some of the impious heresies that are in his other writings, without knowledge whereof,

his fraud in this Epistle cannot easily be perceived. For as a child of darkness, he laboreth to be obscure in his words, y^t men may admire the deepness of Satan by which he speaketh; and himself when he is followed, & can no other way escape, may have this for his last refuge, that men *understand him not.* But all things when they are reproved of the light, are manifest: for the light is that which maketh all things manifest. Now the word of the Lord is a lantern, & his Law a light; by it therefore have I assayed to discover the snares of this seducer: not doubting but God, who causeth the Morning to know his place, that it may take hold of the corners of the earth, & that the wicked may be shaken out of it; will, notwithstanding all the dark delphick speeches, and glozing allegories of these falsers, declare their works and manifest their impieties, and will turn the night, (in the darkness whereof they think to be shrowded) and they shall be destroyed.

Let therefore the prudent reader, make trial of that which on both sides is said, by the word of truth: least, as the serpent beguiled Evah through his subtlety, so their harts be withdrawn from the sincerity of Christ. And the Lord give them understanding in all things; and preserve them from this generation forever; for the wicked walk on every side, whiles vileness is extolled among the sons of Adam.

Henry Ainsworth.

The preface, made by some of H. N. his disciples.

THis Epistle was written by the author unto two maidens that were before purposed out of zeal to have suffered death for the confession sake of the Christiā ceremonies, which as he saith in divers places of his works, are no more but outward means set forth by God & his ministers to direct people to the inward righteous life of Christ in the spirit;) supposing therein that they should rightly have obeyed & fulfilled the cōmandemēt of Christ, who willeth us to forsake our own lives for his sake. But upon better consideration thereof, through the grace of God, and these distinct godly testimonies and reasons, (both touching that point and divers others) herein contained; their minds as it hath been reported by some of that followship wer altered herein to another understanding of the matter, and they did willingly endeavor themselves afterwards, to follow his good counsel.

Answer.

THe drift of this Epistle / being (at the best) to dissuade from the patient and cōstant witnessing of the truth of Christ / especially in the outward ordinances of the gospel and open profession of the same, Under a color of inward and spiritual confession / and service of God in the holy Ghost it shall not be amiss to look a little into the sleights of Satan / whereby (as it seemeth) he hath deceived / and would still deceive the simple; and to show the weakness and insufficiency of the reasons alleged in this Letter: as also to manifest / how the outward obedience of the body / must be conjoined with the inward of the mind and spirit; and the external ordinances of Christ's testament professed and practiced; if we would have the spirit and life which is of God. And howsoever *H. N.* accounteth the ordinances of the gospel but *ceremonies;* yet in that he confesseth them to be *outward means set forth by God, to direct people to the inward righteous life of Christ in the spirit,* he manifesteth

himself to be but a seducer / in persuading the *two maidens* not to suffer death for the confession sake of them: seeing the outward means of man's salvation and of the righteous Christian life / is to be stood for unto the death / as in handling the particulars shall by God's grace appear. And if by the authors counsel / those daughters were drawn (as here is insinuated) from their outward confession & suffering affliction for the ordinances of Christ / against the Romish Antichristian doctrines & ceremonies; their faith was but weak / they forsook the inward righteous life of Christ in the spirit / and their minds were perverted to a very evil understanding. If also they assented to other points of *H. Ns.* heresies / and followed his corrupt counsel: then were they led captive / (as the Apostle saith /) being simple women / laden with sins and led with divers lusts. From which estate / God keep all his people / & direct their feet in the ways of life & peace.

AN EPISTLE. Sent unto two daughters of Warwick.

From H. N.

THe wisdom of the Father, through the Love of Christ in the power of the holy Ghost, in the second birth out of the new life, of the heavenly being, be unto everyone which with an vnpartial heart seeketh the godliness in Jesus Christ, to a hearty salvation. Because that everyone which seeketh God with heart, mought know the right diversity betwixt the heavenly and the earthly, betwixt the spirit & the flesh, betwixt the light and the darkness, betwixt the death & the life, and betwixt the righteousness of the spirit, and the righteousness of the elementish things; and then to love the same. That grant us the Almighty God through his love, Amen.

1. Because ye mought through the spirit of Christ inherit the same gift and mere affection or goodwillingnes to the godly life: I do bear or carry the same gift, (God is my witness) before all men. But now am I compelled through the love of Christ, severally to open the same gift unto two young daughters of a certain place named *Warwick.* The Lord give his prosperity and grace thereunto; for that his righteousness which is wrought through the Spirit of Christ, mought be known of them, and that the life of Christ which by many is sought after the flesh, might be known and inherited of them according to the spirit, even like as God which is blessed is a Spirit. *John. 4. 2 Cor.* 3.

H. A.

OUr savior Christ / *thewisdome of the Father* / hath warned us to beware of false prophets / which come unto us in sheep's clothing / but inwardly are ravening wolves. The Apostles / *through the love of Christ in the power of the holy Ghost,* have foretold us / that in the latter times / some should depart from the faith / and give heed unto spirits of error and doctrines of *Devils,* speaking lies through hypocrisy / and having their consciences burned-with-a-hot-iron; and therefore counseled us / not to believe every spirit / but to try the spirits whither they ar of God / because many false prophets / were even then gone out into the world. The evil that they should enterprise / is*privilie to bring in damnable heresies, even denying the Lord that hath bought them:* the manner of their carriage should be to use*feigned words,fayr, flattering and good speech,swelling words of vanitypromises of liberty,* and the like. The effect of

their doctrine should be / *deceiving of the harts of the simple,* even of*many* / yea / if it were possible / of*the very elect;* and by those *many* that follow their damnable ways / *the way of truth should be blasphemed.* The end of all which (touching themselves) is / that because such reprobates / receive not the love of the truth / that they mought be saved; therefore God sendeth them strong delusion / that they should believe lies / and they all may be damned / which believe not the truth / but hav pleasure in unrighteousness. These things considered / it standeth us upon / to look well to ourselves / least we be carried away with the error of the wicked. This author *H. N.* beginneth (as was foretold) not only with fayr and flattering speech / but also with swelling words of *the second birth, out of the new life of the heavenly being,* and sundry the like. He boasteth of *the gift* / of the godly life / *which he beareth before all men* / and here *severally openeth unto two young daughters:* and of this he taketh *God to witness:* He telleth them / (in the 2. section following /) that *the Christ of God was not yet declared unto them according to the heavenly truth.* Thus promiseth he great matters / and seemeth to be a setter forth of a new *Christ* / and consequently of a new *God.* Very needful therefore it is / to attend unto his doctrine / and if it be true / for to receive it; if false / for to abhor it / and to hold the author thereof accursed. And hereunto the Lord enable and guide us by his grace.

1. First where he vaunteth of *the gift borne before all men* / (in his other writings /) *opened to these daughters* / (in this Epistle;) let us bring it to the trial / by the word of *God,* who (he saith) is his *witness.* For we read of some / that have given gifts unto their lovers / that they might come unto them on every side for fornication: and whither this writing / and other pamphlets of *H. N.* be not gifts sent abroad for such evil purpose / let the godly reader judge. If his *gift* have witness of *God* / it hath witness of his written word / as the prophet saith / *to the Law, and to the Testimony, if they speak not according to this word, it is, because there is no light in them.* Is *H. N.* willing to come to this trial? it seemeth far otherwise; for in all his writings he much inveigheth against *scripture-learning;* contrary to the true prophets and Apostles / who highly commended this / as being able to make men wise unto salvation / and profitable to teach / to improve / to correct / to instruct in righteousness: and never did any of them entwite the learning or knowledge of the scriptures; as the reader may see *H. N.* to do in this Epistle and his other pamphlets. Our savior Christ / willed all men / even his adversaries / to serch the scriptures / for they testified of him. If they testified likewise of *H. N.* and his doctrine; doubtless he would not despise (as his manner is) the scripture-learning of others; especially whiles he will seem to rely upon the testimonies of the same for himself. But if we may not learn the truth of religion / out of holy writ; how then may we attayn it? *H. N.* telleth us in his *First exhortation to his children,* thus*My beloved children, like as the true Communiality of holy ones, and Elders of the house of Love, confess, under the obedience of the Love, the belief in Jesus Christ, and the Christian baptism; and like as I express the same here unto you, and confess or acknowledge it before all men to be the true faith, and the upright baptism; even so ground with fast belief, your harts likewise therein.* So then the doctrine of *H. N.* and his followers must be the ground of our faith: as they confess and believe / so must we. And herein the *Familists* religion accordeth well with the *Turks,* whose great prophet *Mahomet* in his law or *Alchoran* / to draw disciples after him saith thus;*They that worship God, let them if they be good, believe his Messenger (Mahomet:)* and again; *O ye good men, be followers of God and of his messenger, & never*

wittingly depart from them. But may we not ourselves / by the light and grace that God giveth us / make trial of *H. N.* his religion by the word of the Lord? No: for in his *First exhortation* he saith;*no man can rightly according to the truth of the holy scriptures nor according to the spiritual understanding of the godly wisdom, deal in, or use the true God-services, nor the services of the holy word, (it becometh not likewise, that any man should take in hand to busy himself thereabout,) but only the illuminated Elders in the godly wisdom, which walk in the house of Love.* But what if *H. N.* with his coelders / be but deceivers of men's souls / seduced themselves and seducing others? for be they not men as others are / and subject to error? He telleth us no / for*they have received the word of life, through the power of the most highest, out of his holy heaven, from the living God, and are even so through the same word, Godded with God.* Therefore in another place of that book / he saith men*ought to beware that they distrust not the Eldest in the Family of Love, nor suspect any manner of evil or unwisdom by him: nor yet also in anywise persuade themselves y*t *the exercises, documents & instructions which ar taught or set forth before them, by the Father of the Family of Love, or oldest elder, are too slight, too childish, or too unwise for them to follow after or to obey. But with perfect harts, humbly and single-mindedly, even as good willing children unto the Obedience; to receive the same instructions, proceeding out of the wisdom and counsel of the Eldest.* And must we needs put out our own eyes / that *H. N.* may lead us? may we trust him that he himself is not a blind guide / and false prophet / such as Christ foretold should come in this last time? For this matter he hath given us his warrant thus / *My loving children, and thou Family of Love, give ear to me your Father, and live according to my doctrine, that it may go well with you: For the Lord will have the Father honored of the children, and what the mother biddeth or commandeth the children to do, that will he have kept.Take heed to my doctrine; and all what I out of Love, do set forth, teach, and exhort you unto, that print to a seal of life, or a witness of the truth, in your harts. For it is your life.* By this we may see what a good ground *H. N.* hath laid for himself and his cause: that men should receive his word and doctrines / for Oracles of God. He saw that his brother / the Antichrist of Rome / had much prevailed in the foolish world / by making men believe / that he and his church *could not err:* he minded also (perhaps) the glory that Mahomet hath among Turks / by persuading them / that *the Alchoran* (his law-book)*is without all falsehood;* therefore *H. N.* will sail by that compass; and make that the foundation of his work. And coming as an enemy to war against Christians / he is much more malicious then *Nachash* the Ammonite / who would have thrust out but one ey of the Israelites / whereas this tyrann would thrust out both; and that not of the body / (as *Nachash* would) but of the mind and understanding; that having bereft men of their wits / he might keep them prisoners under his heresies. For in his *Crying voice,* he hath proclaimed saying / *Let yourselves now in all your Being, nature, mind, and disposition, become renewed through the Love, in her service; and give all your understanding captive, under the obedience of the Love.* Thus *H. N.* will be gaoler and keep in captivity the minds of all men; til they bow unto him and say / as he hath taught his children (or rather his s•laves) in his *First exhortation,O my father in the Love, I submit myself, and all mine understanding, under the wisdom of thy doctrine.* And when he hath gotten men's minds this captived; he may lead them whither he liest / though it be into the deepest dungeon of hell. We find in Christ's Testament the *Bereans* commended / that tried the Apostles doctrines by the scriptures daily; *Act. 17.* 11. and other Christians also / that took heed to the most sure word of the Prophets / as to a light shining in a dark place; 2

Pet. 1, 19. Howsoever therefore *H. N.* would extinguish the seven lamps of the golden candlestick of God's law / that men might see by the smoke of the fire which he hath kindled: we mean not to trust his pretended light / but to bring to the trial both his spirit and his gift. For the serpent by his subtlety / brought Evah unto death / whiles he took away God's plain word / and set his own in the place: like may be our end / if we submit ourselves / and all our understanding / under the foolishness of this man's doctrine.

H. N.

2. See my beloved in the Love of Christ, I must speak unto you even like as Paul spake unto the fleshly Israelites, where he saith, I bear Israel witness that they stand fervently minded towards the lov of God, but not according to knowledge; for they seek to set up their own righteousness. Rom. 10. So is now the witness of God in our spirit with the holy Paul towards you, that ye likewise stand fervently minded towards the love of God, but not according to knowledge, because that the Christ of God is not yet declared unto you according to the heavenly truth, but well according to man's wisdom or industry, which to the literal scripture, add their own prudency, and even so go forth withal, or occupy their own righteousness without the spirit of Christ, which is a miserable doctrine, being taught without the spirit of Christ.

H. A.

SOlomon warneth us of an heretic under the figure of a foolish woman / that calleth unto her / them that pass by the way: yea such as go right on their way / saying / *who so is simple let him come hither.* And in this her cal / she counterfeiteth *Wisdomes* words / for even so had her maidens spokē: before to the sons of men / that went astray. The Apostle Paul / found fault with the Israelites / that for want of knowledge did seek to set by their own righteousness / by the works of the Law: neglecting the righteousness of God / which is by the faith of Jesus Christ. *H. N.* here cometh / like the troblesom woman / and calleth these two daughters / which went right on their way / even in the true path beaten by Paul and the other Apostles. And the more to allure them / he useth Paul's words / and pretends his affection: but his drift is to draw them quite awry / from the true way of righteousness / which Paul did preach / unto a false righteousness by the works of the law / *a miserable doctrine* which *H. N.* in his writings hath *taught without the spirit of Christ.* These two daughters of *Warwick,* did (as I have heard) so know and believe in Christ and in God / and seek the true righteousness / which is by faith; as other true Christians of our English nation have done and do. But *the Christ of God was not yet declared unto them,* (as *H. N.* saith) *according to the heavenly truth.* Whereas that which he meaneth by *heavenly truth* / will be found indeed to be *hellish error;* he teaching such things of *God,* and of *Christ,* and of man's *righteousness;* as the prophets and Apostles have every where condemned: which anon will appear.

H. N.

3. Because that the same miserable doctrine and false wisdom of the flesh which gendreth her own righteousness, mought be made known, and even so then to be forsaken, therefore hath God now in the same last day showed his grace & mercifulnes on us poor & wretched

ones, and hath declared unto us through his holy spirit, his service of Love, for to declare unto all good willing ones through the self same service, which is the true way to the everlasting life. Therefore let everyone now through the same service of love be warned that he look well hereto, that he boast not himself in any of the works of righteousness, or take on the same to salvation neither to condemnation, before that he in the spirit of Christ through the love of the Father be renewed in all righteousness of life. Not that I mean in the elementish ceremonial righteousness, which the man setteth forth or occupieth out of his own prudency, but I mean in that righteousness which according to the heavenly truth is in the being of Christ, and is set forth through the spirit of God. For the Father is not honored but through the Son, that is, no man may know, either serve God, but that he must be born out of the spirit of Christ, even like as there standeth written; Ther availeth before God neither circumcision nor uncircumcision, but only a new creature in Christ Jesus wrought through the Love, Gal. 6. Therefore shall Christ in the day of judgments, accuse and find faulty a flesh in their righteousness, even like as he saith, I shall reprove or rebuke the world of their righteousness. John. 16. That this is all what the man out of his first birth, hath set up for a righteousness, which is an enemy unto God, even like as he saith, John. 10. They are all thieves and murderers which are come before me: that is, whosover letteth himself think, that he is a Christian before the spirit of Christ be born in him, that same is a thief and a murderer. For whosoever hath not the spirit of Christ, the same belongeth not unto him. *Rom.* 8. Even like as Paul hath witnessed where he saith, I durst not speak any word, unless that Christ had spoken the same in me, or through me. *Rom.* 15. yea no man (saith he in another place) can name Jesus to be the Lord, but through the holy Ghost. 1 *Cor.* 12. A natural man (saith he) testeth not the spirit of God. 1 *Corinth.* 2. My children (saith Paul to the Galatians) with whom I travel again in birth, until that Christ be fashioned in you. 1 *Gal.* 4. Here may we mark that without the Spirit of Christ, there is no knowledge of God, And where God is not known, there can there not any doctrine be occupied to the man's salvation. It is very true.

H. A.

THe author pretending to deal against that / which he would faynest establish / to weet / *the miserable doctrine and false wisdom of the flesh, which gendreth her own righteousness:* first draweth the readers to himself and his family / and *the service of Love;* as being the declarers of *the true way to the everlasting life,* now in the same last day. But this is like the carriage of the whorish woman who caught the young man and kyssed him / and with an impudent face said unto him / *I have peace offerings, this day have I paid my vows: therefore came I forth to meet thee. &c.* and *H. N.* hath no better warrant then his predecessor *Mahomet,* who (before him) boasted himself to be the*Teacher of the nations.* That the reader may discern the fraud of this falser / I will first briefly show what doctrine he hath taught concerning *God* and *Christ;* And then I will proceed in answering this his Letter. The *God* which *H. N.* treacheth to the world / is not as the scriptures declare the true God unto us / One eternal / everliving / infinite / incomprehensible / almighty / unsearchable and unchangeable Being / who only hath immortality / and dwelleth in the light that none can attayn unto / whom never man saw / neither can see / unto whom be honor and power everlasting Amen. 1 *Tim. 6. 16 Exod. 3. 14.*

Rev. 1. 4. Job. 11. 7. 8. 9. & 36. 26. Psal. 90. 2. & 93. 2. & 102. 26. 27. & 145. 3. Act. 17. 25. I am. 1. 17. But *H. N.* telleth us of a God / that*was in the beginning as a light af life, of one substance with the manly creatures.* For as he saith after in this letter, *God had created the man, that he should be of one life, one Being, one Spirit, and of one nature with God.* Now the manly creature we know was finite / comprehensible / not from eternity / but had his beginning in the sixth day of this world / and soon was changed from his estate and became like to the beasts that perish. How then can it without highest blasphemy / and dishonor of God / be said or thought / that *God was of one substance with the man?* yet *H. N.* to bring his blasphemy to a higher degree / if he may; hath further manifested his mind thus:*See and mark ye beloved, in the beginning, when God made all things well, then was the Lord one Lord of his kingdom, & one God of his works; there was also no more but one God and one man, and they were one, and had in all one order, being and nature, for God was all that the man was, and man was all that God was.* The Devil when he had the Serpent for his instrument / (the subtilest beast of the field) durst not utter such abomination unto Evah / as to say she should be of *one substance with God,* or *all that God was;* but only that she should be *like unto God, knowing good and evil:* but here having gotten a new instrument *H. N.* (which mystical letters may rightly be read*Ha Nachash,* that is / *The Serpent,* who now is weren more old in evil / more bold in falsehood /) he shameth not to teach / that God and man were *one substance and being: God all that man; and man, all that God was.* By this doctrine *H. N.* leadeth men at once from God to the Devil / and deifieth the Serpent. For the Serpent was too subtle for the manly creature: the Devil deceived and overcame the man / with all that he was: his body sowl and spirit. Now seeing God the creator / and man the creature / had all *one substance and being,* and the one was *all that the other was;* it will follow upon this blasphemers doctrine / that the man had as much power / wisdom / will and ability every way to withstand the Devil / as God himself had: but the Devil was too strong and too wise for the man; therefore also he was too strong and to wise for *H. Ns.* God / who had no more of anything then the mā. Now he that is most mighty / most wise *&c.* must needs / (even in any Pagans judgment) be esteemed for *God.* The Devil could not prevail with Christ / though he proffered him all the kingdoms of the earth / to fall down and worship him: but he hath gottē this honor and much more from *H. N.* for far less preferment / that he will not only worship him / himself; but draw all the world / if he can to do the like / by his Serpentlike doctrine.

But a man would think / that upon consideration of Adams fall / and all his children's misery; *H. N.* would change his more then beastly judgment / of God and man to be *one substance.* No it is far otherwise. For as he hath feigned such a *God* as never was; so hath he begotten and brought us forth a *Christ*/to weet / a *Lovely Being;* or rather a lothsom Idol in his own heart / as after shall be shown; which *Christ,* (he saith)*maketh of two that they be one, namely the Godhead and the manhood.* By means of this mediator / *is God the Father one substance, or manned with us through Christ, and is all in all.* Herevpon *H. N.* (which hath written the world a new Gospel / and beginneth it with his own praise / as the holy Evangelists begin theirs with Christ's /) telleth us of himself / that he is*Godded with God in the spirit of his Love.* And least men should neglect to worship this beast / and give him his Divine honor; he every where urgeth his godhead and authority; one example whereof I will set down.*The God*

of heaven, as the Father himself, is come down, and he bringeth in the service of his Love, himself with his Christ and his holy Ghost, & with all that which with him is God's: unto his obedient mā H. N. & Godding the same wth him, he hath Manned him with the same; and his will is, that now in the last time, through his service of Love, all people or generations of men, which are good willing to his righteousness, should assemble them unto him & his Godded man, & even so likewise with them, all that which is manly; to the end that they all should become of one Being with him and his godded man, & so be all named God's, and children of the most highest. For even so in the same conjoined coming and conformity of being; namely God with all what is God's, and the man with all what is manly; it all, what is not God's nor manly, becometh through God and the man utterly condemned. Was there ever any trump of Satan / that durst proclaym such Atheism to the world under color of religion as this man doeth? *Mahomet* was never so gross or wicked to think thus of God / or of himself: He in his *Alchoran* everywhere speaketh rightly of God / that he is*One, immutable, most wise, most high, incomprehensible, omnipotent &c.* He was willed (he saith) to say,*Nothing is enjoined me, but to worship God alone, and not to esteem any his fellow* (or partner.) and again*That thou (Mahomet) mayst be proved true, cal thyself but a messenger only.* But *H. N.* will be *Godded with God,* and have *all that is God's,* (as himself saith:) then is he doubtless *God's fellow:* and hath *the eternal power and godhead,* which the Apostle saith,*ar seen by the creation of the world &c.* Now what can *H. N.* or any of his *ylluminated Elders,* answer to that which the true God propounded unto Job;*where wast thou when I laid the foundation of the earth? declare if thou hast understanding &c.Hast thou an arm like God? or dost thow thunder with a voice like him? deck thyself now with majesty & excellency, & array thyself with beauty and glory. Cast abroad the indignation of thy wrath, and behold everyone that is proud, and abale him &c. Then will I confess unto thee also, that thy right hand can save thee.* We know the true God can do all things / and that there is no thought hid from him. Let *H. N.* with his new God's / show forth their Godhead in their powerful works. Let them (as the prophet Isaiah saith) *show things that ar to come hereafter, that we may know that they ar God's. Isa. 41.* 23. Christ said to the Jews / *If I should bear witness of myself, my witness wer not true. John. 5.* 31. But *H. N.* beareth witness of himself / and hath no testimony from God / nor his scriptures / more then had*Theudas* or *Judas of Galilee.* or *Mahomet.* Christ did confirm his authority by signs and wonders. He alleged his works for witnesses that the Father had sent him. But blessed be God / who though he hath suffered these idols of indignation (the Familists) to utter the pride of their arrogant harts / yet hath he not permitted Satan to give them power to work any miracles / for to seduce the world withal: that such as do follow them / may show them selves deprived of wisdom and human reason / in crediting such an impostor / that hath nothing but foolish words to bewitch their minds withal. The prophet Isaiah teacheth / that Al nations before God are as nothing / and they are counted to him / less then nothing and vanity. To whom then will ye liken God? To whom now will ye liken me / that I should be like him? saith the Holy one. *H. N.* answereth / that himself is not only like God / but hath *one substance* with him / and *all that is God's.* But as the prophet mocked those wooden idols / that were half burnt in the fire / and the other half worshipped as a God: so may all men deride these earthen idols / that cannot save their bodies out of the dust or fire? For go they not down to the grave as other men / and perish like their doung? Is not *H. N.* rooted out of the land of the living / and doth not his name rott with him? Can any of his *Godded men* save themselves from fire or

sword / and scape out of the hand of the hangman? And then may we speak to them as did the Lord to the king of Tyrus;*wilt thou say before him that slayeth thee, I am a God? but thou shalt be a man, and no God, in the hands of him that slayeth thee.* The Apostle Paul showeth the folly and blindness of the Gentiles that*turned the glory of the incorruptible God, into the similitude of the image of a corruptible man;* and is not *H. Ns.* foolish heart more full of darkness then theirs; that after so great light of the scriptures / turneth the glory and *Being* of the incorruptible God / into (not the image only but) the very *Being* of a corruptible man? Doubtless God hath delivered him up into a reprobate mind; that his madness may be manifest unto all men; which thus hath turned the truth of God into a lie / magnified and honored the creature, to the dishonor and blasphemy of the creator / who is blessed forever / Amen. To all then that *H. N.* can say for his own *Godhead*/or his disciples / let all true Christians answer / as Jeremy taught the Jews to answer the men of Babel; *The God's that have not made the heavens and the earth, shall perish from the earth and from under these heavens, Ier. 10.* 11. By this the reader may perceive / what a poisoned religion this *Nachash H. N.* hath brought into the world / concerning God.

Now for his *Christ, H. N.* teacheth us not according to the scriptures / of one particular man / of the stock and generation of the Jews / born about xvi. hundred years ago in Bethlehem; who himself alone (being God equal with the Father before the world was / and in that fullness of time took unto him our human nature) bare in his own body the sins of all his elect / and by that once offering of himself upon the cross / hath purged them all / from all their sins *&c.* No, *H. N* regardeth not (as after in this Letter sect. 11. he showeth) this knowledge / *that in times past there was one Christ in Israel which was born amongst his own &c.* but telleth us of a *Lovely being*/and a holy life: this is his *Christ.* For in his *First exhortation* he saith / *walk with your spirit in the Lovely and virtuous Being: Fasten your mind thereto, and build your righteousness theron. For that is an eternal and fast standing foundation, whereon all God's prophets and holy ones have built, and is Christ himself.* Again / in the same book he saith / *After a little time of your distress and anguish, or heaviness, the Lord will bring his Christ, (that is his best beloved and most holy being) in power and glory unto you.* In this his Epistle to the two daughters, he expoundeth Paul's words 1 *Cor. 13. though I had all faith, &c. if I had not love,* it were nothing; that is (saith *H. N.) whosoever hath not Christ, he is with u• God:* th•rf•re also in another place / he calleth*Love, the upright Being of Christ himself;* And because this Lovely life and being / appeareth daily fresh and new / in those that come to the family of Love / therefore they profess to believe / not that Christ *was,* but that he I••••eived *of the holy Ghost, through the power of the most highest, & born of the H. virgin Mary.* And whereas the scriptures teach that Christ suffered*for us*/and *for our sins; H. N.* 〈...〉 Christ *bearethin us our sins.* The scriptures teach / that by the obedience of one (meaning Christ) many are made righteous: he hath washed us from our sins in his blood / he was once offered to take away the sins of many / and with one offering hath he consecrated forever them that are sanctified: *H. N.* teacheth us that Christ / *under the obedience of the Love of his Father, is gone before us therein, for that we should, in like manner follow after him, under the obedience of his Love, in his death of the cross, to the safemaking of us from our sins.* Thus must we save ourselves by our own sufferings / and Christ (set forth unto us in the scriptures) is but an example / to teach us what we must do.

But what should I stand longer upon this point; for the Familists hold and profess / that*an obedient and godly life is Christ Jesus;* and so their doctrine of *Christ,* agreeth with their former doctrine of *God:* both being wretched and blasphemous. Having thus opened the groundwork of *H. Ns.* religion, it shall be the easier to discern his fraud in this Letter / which I now will particularly answer.

Let everyone now, through the same service of Love (saith this author) *be warned, that he boast not himself in any of the works of righteousness, or take on the same to salvation neither to condemnation, before that he in the spirit of Christ, though the love of the Father be renewed in all righteousness of life.* In that *H. N.* saith / *before he be renewed,* he plainly intimateth that his deadly error / that after men are renewed / they may boast in and take on their works to salvation; contrary to Paul's doctrine / who showeth that not only the *uncircumcision,* (the unrenewed Gentiles /) but also the *circumcision* (the renewed Jews) should be justified of God *by faith,* which faith excludeth man's*rejoicing* or boasting; and all works of the Law. He confirmeth it also by*Abraham's* example / who though he were renewed in righteousness of life / had nothing to rejoice of with God; but was justified by faith alone; and as he / so we all / shall have faith (not works) imputed to us for righteousness. But *H. N.* speaking of the 10. commandments given on mount Sina / calleth that law / God's*eternal, true, & living righteousness; that he would have to be erected through his people Israel, upon the earth, and wherein all the children of men, generations and heathen, should live.* Wherein his doctrine is quite contrary unto Paul's / who saith / *if there had been a law given, which could have given life, suerly righteousness should have been by the Law; but the scripture hath concluded all under syn, that the promise by the faith of Jesus Christ, should be given to them that believe.* Now the way of life / the Apostle had before shown / in the same chapter / saying / *it is evident that no man is justified by the Law in the sight of God, forth just shall live by faith; and the Law is not of faith, but the man that shall do though•e things shall live in them. H. N.* therefore teaching contrary to the Apostle (as we have seen,) even a miserable doctrine / and false wisdom of the flesh / which gendreth her own righteousness / is by th' Apostles commandment to be holden *accursed. Gal. 1.* 8. And this gift of his / hath no witness of the holy prophets or Apostles to confirm the same; but by his predecessor *Mahomet* is well approved; for evē so did he teach the Turks*That the Law of God is not impossible and intolerable:* (howsoever the Apostles say the contrary *(Rom. 8. 3. Act. 15. 10.)* and *that they which keep the the Law are joined with God & saved.*

After this *H. N.* showeth that he means not the *elemetish & ceremonial righteousness,* but that which *according to the heavenly truth is in the Being of Christ,* (for this we had heard is his heavenly truth, that every man should have the *Being* of Christ / or *be Christ* himself.) His proof hereof is, *The Father is not honored but through the Son; that is* (saith *H. N.) no man may know or serve God, but that he must be born out of the spirit of Christ.* And thus he leadeth the daughters by degrees / to their own *new birth* / for their *righteousness* and salvation: and to maintain this heresy / he corrupteth and abuseth the scripture *Gal. 6.* 15. where Paul saith (against such as urged Christians to be circumcised / that they might avoid persecution) that *in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature;* meaning that such as were graffed into Christ by faith / unto salvation from their sins; they need not care in this estate for having or wanting the outward Jewish sign of circumcision /

but labor for that which it signified / namely to become new creatures / dying daily unto syn / and living unto righteousness / which fruits ar undoubted testimonies that they ar in Christ. But *H. N.* corrupteth the words / first saying *Ther availeth before God,* and then adding, *in Christ Jesus wrought in the Love,* meaning / that a new creature / in Christ (which Christ is) wrought in the Love / (for so he thinketh Christ to be the *Lovely Being* in us / as before is shown;) this new creature availeth before God / for righteousness / and *safe-making from our sins;* as his words elsewhere are. Thus careth he not / how he wrest / or what he add unto the scriptures / so as they may seem to serve his turn. That the reader may see his deceit / I will show what is his veyn and manner of reasoning. Two things are given us of God through Christ. 1.*justification,* and 2.*sanctification.* Justification is by the forgiveness of our sins for Christ's sake / and for the death that he once suffered for us himself alone on the cross; whereupon followeth our blessedness and salvation; and this justification we apprehend by faith alone. After which followeth the work of Christ in us / by sanctifying our bodies souls and spirits / and making us conformable to his death burial and resurrection / and furnishing us with fruits and graces of the Spirit: which being fruits of faith in Christ / following the same; are no cause of our justification or blessedness / for that we have freely before given us of grace. Now cometh *H. N.* and he taketh this latter point of *Sanctification,* and all such scriptures as speak thereof / and putteth it in place of the former / to weet / our *justification,* making this our new birth / and these fruits of faith / to be the very cause of our happiness / righteousness itself / yea and *Christ* himself. Which deceitful reasoning of his / may further be manifested / by a type and shadow of our redemption / shown to our fathers / traveling towards their outward rest in Canaan; as we do now travel towards our eternal rest in heaven. They in their journey were stung by *fiery serpents* / and many of them died. To save them from this death / a *serpent ofbrasse* was set up / on which who so looked / was (without any other salves or medicines /) healed of his deadly wound. Then being thus healed, they went forward on their way / fought against the Amorites and other enemies, and won the promised land; and this they were to do / before they could have possession of the same. If *H. N.* had then lived / and should have persuaded the people / that not the looking up to the brazen serpent / but their after journeys / and battles against the Amorites / did heal them of their stings; should he not have belied the work of God's grace / who without any work or war of theirs / did heal them freely? even so doth he in this. The venim of Synn / by the fiery serpents the Devils / tormenteth men, and bringeth them to death. Jesus Christ is lifted up unto us / as was the Serpent in the wilderness / unto whom we looking up by faith / are thoroughly healed. After this God unployeth us in a holy life / and Christian warfare / to subdue our lusts and affections / and bring forth fruits of the spirit in sanctification. Now cometh *H. N.* and telleth us / this holy life / this Christian warfare / is our righteousness / our safemaking from our sins / and is Christ himself. Thus is he an enemy unto the grace of God / and hinderer o••man's salvation; seeking to procure it by the works of the law / by which no flesh shall be saved; and instead of Christ / would give us an idol of his own fiction.

After this / as vnsavourly and to as little purpose / he alledgeth / another scripture / where *Christ* (as he saith) *in the day of judgemēts, shall find faulty all flesh in their righteousness, as he*

saith I shall rebuke the world of their righteousness. John. 16. First it is to be observed that Christ spake these words of the *Comforter* (the Holy Ghost) which he / being gone away would send to his Apostles / *John 16. 7.* (as after came to pass / *Act. 2. 33.)* and saith / when *he* is come *he* will reprove the world *&c.* but *H. N.* allegeth this / that *Christ* himself should do it / and falsifyeth our Lord's words / putting *I,* for *He,* the reason whereof seemeth to be for that *H. N.* holdeth not a distinctiō of the three persons in the Godhead / as we profess according to the scriptures; but ignorantly shuffleth and confoundeth all. Secondlly / he addeth to the scripture / saying *their righteousness;* whereas Christ saith only that the Holy Ghost should convince the world *of righteousness;* which may as well / (if not better) be understood of Christ's righteousness / then of the worlds; especially seeing the reason thereof is rendered thus / *Of righteousness, because I go to my Father.* Now though one may understand it otherwise / of the worlds feigned righteousness / yet is it overmuch boldness in *H. N.* to put his own understanding in stead of the text itself: for this is the means to corrupt God's pure word / even as the man's heart is most corrupt. Thirdly, he referreth this to *the day of judgments,* which is far from Christ's meaning; for he promiseth the efficacy and power of the Holy Ghost in his servants / whiles he is absent from them / before the day of judgemēt; as the text showeth to any wise heart. But wherefor doth *H. N.* put in this, may we think? Doubtless to draw men unto himself / for he is the *Comforter* promised / yea he is *Christ* himself; and this day and time of his preaching / is *the day of judgments.* This is evident by his own words otherwhere. For in his *First Exhortation,* he thus writeth;*According to all the testimonies of the holy spirit of Love, this gracious word, and his service of Love, is the Light, and the day of the true judgment, wherewith God with his holy ones accomplisheth, and wherewith also he will accomplish, his judgment upon the earth, according to the truth.* In the *Gospel of* H. N. it is also thus written;*For behold in this present day, the glorious coming of our Lord Jesus Christ, with the many thowsāds of his Saints, becometh manifested, which hath set himself now upon the seat of his majesty, for to judge in this same day, which the Lord hath ordained or appointed, the whole world with equity and with faithfulness and truth according to his righteousness.* And again in the same book.*Behold and consider my beloved, how wonderfully God worketh in his holy ones, and how that now, in this day or light of the Love, the judgment seat of Christ is revealed and declared unto us out of heaven, to a righteous judgment upon earth, from the right hand of God, and how that on the same judgment seat of Christ, (that the scripture mought be fulfilled) there sitteth one now, in truth in the habitation of David, which judgeth uprightly, thinketh upon equity and requireth righteousness.* By this the reader may see / what this man aimeth at in all his writings / even to draw all men unto himself / as judge of the world sitting on the throne of Christ / and spareth not to apply the promises of Christ's coming / to this day of his preaching / being a more shameless and presumptuous blasphemer then ever was Mahomet / or any arch-heretic that Satan sent to bewitch the world. As he hath abused this 16. of *John,* so doth he afterwards the 10. of John. *They are all thieves and murderers which are come before me:* that is (saith *H. N.) whosoever letteth himself think that he is a Christian before the spirit of Christ be born in him, that same is a thief and a murderer.* Wher again he intimateth *Christ* and a *Christian* to be all one: and if the Spirit of Christ be borne in a man / then though he make himself Christ / the door / the shepherd *&c.* he is no thief / no murderer. Thus *H. N.* showeth himself to be sold unto syn / and given over

to an heretical and reprobate mind / perverting all scripture unto his destruction. It is very true.

H. N.

4. See my beloved in the love of Christ, even thus standeth the foūdatiō of ye Christianity, & in such manner of wise hav•th Apostles taught the salvation in Christ, even like as Paul saith to the Corinthes. 13. although I givc all my goods to the poor, and that I suffer my body to be burned, and although I had faith (saith he) that I could remove mountayns, if I had not love, it were not anything unto me: that is, whosoever hath not Christ, he is without God, and without righteousness in this world. I mean the being like Christ, which is received through the power of the holy Ghost, and not any ceremonial Christ, which one man speaketh of or promiseth to another, through the ceremonial service, which he out of his prudency according to his fleshly mind hath set up. O no, The work and begetting or procreating of the children of God, cometh not so slenderly to pass, as men now at this time teach each other: out of their unregenerate spirit, which never proceedeth from God.

H. A.

UUHat a sandy *foundation of Christianity H. N.* hath laid / we hav seē before by his doctrine of God and of Christ / and of man's righteousness. Here / (to build hay on his rotten ground /) he perverteth an another scripture / and would father his error on the Apostle Paul / who most of all other did set against it. For the teaching *the salvation in Christ* to be by *Faith,* as before is shown: *H. N.* will have him say it is by *Love,* the Love that is in us; which *Love* he expoundeth (as his manner is) to be *Christ* himself; so wresting the word / (as did the old serpent /) unto men's destruction.

The *Love* treated of by the Apostle / 1 *Cor.* 13. is a quality in the Saints / wrought in them by the spirit of God; as it is written / *The fruit of the spirit is Love, &c.* Now this *Love* which is in us / (whither it be towards God or our brethren /) is not the foundatiō or cause of our happiness / but an effect thereof / as we may learn by the Apostle / that saith / *Herein is Love, not that we loved God, but that he loved us, & sent his son, to be a reconciliation for our sins.* Which Love / when we perceive by faith; then we again do love the Lord; as it after followeth / *We love him, because he loved us first.* Then from the Love of God / floweth also the Love of our brethren / as is further added / *And this commandment have we of him, that he which loveth God, should love his brother also.* And that these graces come not of ourselves / (and consequently ar not meritorious in us / nor causes of our salvation.) Moses taught his people / when he said / *The Lord thy God will circumcise thy heart & the heart of thy seed, that thou mayst Love the Lord thy God with all thy heart & with all thy fowl, that thou mayst live.* As for the cause of our salvation / that it is only God's Love and grace towards us / the Apostle Paul showeth saying*God which is rich in mercy, through his great Love wherewith he loved us, even when we were dead by sins, hath quickened us together in Christ; (so)* by *grace ye are saved.* This Grace we apprehend by faith; which faith / if it be alive / stirreth itself / and worketh by love. And thus the Saints do show their *faith* by their *Love* and good works; but in case of justification before God / and man's salvation / all works are excluded / as the same Apostle proveth

saying / *David declareth the blessedness of the man, unto whom God imputeth justice without works.* This being so / what labor they for / but our curse and wretchedness / which would have us rely upon our *Love,* or any good works / for the saving of our souls.

His next inference is more mischeevous / when he expoundeth those words / *if I have not Love,* thus: *That is* (saith *H. N.) whosoever hath not Christ is without God.* Thus maketh he *Love* in us to be *Christ;* and so the plain doctrines of the Gospel concerning our Savior shall be but a fable. And that this is his meaning / he showeth elsewhere more plainly / when he saith / *If ye will not that the wrath of God should come or fall upon you, so deal faithfully before God & his holy ones, & walk with your Spirit, in the Lovely and verteous Being, fasten your mind thereto, & build your righteousness theron, for that is an eternal fast standing foundation, whereon all God's prophets & holy ones have built, and is Christ himself.* Here men may see what a miserable foundation he hath laid / for to build our righteousness on / evē our own *walking in the lovely & verteous being,* and this with him is *Christ.* Whereby he proclameth himself to be *Antichrist:* for the Apostle John saith / *Every spirit which confesseth not Jesus Christ comen in the flesh, is not of God, but this is (the spirit) of Antichrist.* Now to say that *Love* (which is an affection of the mind /) is *Christ;* is to deny him comen in the flesh / out of the loins of David and Abraham / of the virgin Mary / in the days of Herod the King / as the scriptures plainly teach. And by as good reason may *H. N.* deny that ever there was any such man as *Adam,* any such beast as the *Serpent,* any such creation of the world / as Moses describeth / *Gen.* 1. or any God: and so by his allegories / overturn all religion / and bring Atheism in the place; which in deed he hath done / with most high abomination / in deifying himself and blaspheming God. By *Christ,* or *righteousness, H. N.* saith he *meaneth the being like Christ, not any ceremonial Christ:* so he seemeth to esteem the plain doctrines of the gospel / to be but *ceremonial,* that whereas we read there of one Jesus to be crucified for our sins *&c.* this he coūteth but a ceremony / shadow or figure / such (it may be) as was the ram that Abraham offered / or the beasts that Aaron killed / or (perhaps) the parable that Jotham told: for the true *Christ* that saveth men / is the *Lovely being* that is in the Familists themselves: this idol hath their god *H. N.* out of his prudency according to his fleshly mind set up. And this is a great secret / or mystery of iniquity.

H. N.

5. Herevpon my beloved mought ye or some other say, we learn not, or there is not anything taught unto us, then out of the clear scripture, which may not lie. Yea my beloved the scripture lieth not, but all those which ar not instructed through the spirit of Christ, they lie & are beguiled, & signify or expound the scripture which is spokē through the holy Ghost, & shown out in the spirit of life John. 6. upon an earthy or elementish foundation, wherthrough the man cannot obtain or get any renewing of the heart. Even like as in the witnessing of the scripture there is witnessed sufficiently to those that can understand the same. Who is there without the word of the Lord which is spirit & life, John 6. that hath atteyned unto the salvation, or who hath I beseech you in any world, brought forth any true witness, unless that he through the Spirit of the Lord, which is his word, become altogether born anew•

H. A.

UUE are sure the sacred scripture l••th not / but *H. N.* which abus•th and falsifieth the scripture / and denieth Jesus to be the Christ / making *Love* and the *Lovely Being* in himself and his family / to be *Christ,* (as we have heard:) is by the Apostle condemned for a *Liar* and an *Antichrist, 1 John. 2.* 22. and he *not being instructed through the Spirit of Christ,* hath taught an earthly and rotten foundation / to the ruin of true religion.

The scripture cannot rightly be understood or opened but by the Holy Ghost, that is the gifts of the holy Ghost. But some have the gifts of the Spirit / which yet are not themselves altogether born anew: as had Balaam / the Scribes and Pharisees / Caiaphas / Judas the traitor and others many / which as the Apostle saith / *Heb. 6. 4. were once lightened & have tasted of the heavenly gift, & were made partakers of the holy Ghost.* Therefore it is false which *H. H.* writeth / that *none in any world, brought forth any true witness, unless that he became altogether born anew.* Again he here brocheth another error / in expounding the *Spirit of the Lord,* to be his *word;* which *H. N.* in his gross understanding perversely gathereth from Christ's words *John. 6. 63. the words that I speak unto you are spirit,* whereby our Lord meaneth that his words were *spiritual,* not that they were the *Holy Spirit* itself. For he useth the like phrase of a spiritual and regenerated man saying / Except a man be born of water and of the spirit / he cannot enter into the kingdom of God; and / *that which is born of the spirit is spirit. John. 3. 5. 6* Now seeing *H. N.* describing his Communialty of the Love / saith / *Whosoever cometh into this good city, he becometh altogether born anew in the spirit,* he may by like reason conclude that himself and his Nicholaitans / are also the *holy Spirit,* and so be a blasphemer against the *Holy Ghost,* as he is against the *Father* and the *Son.* The Scriptures teach us plainly to distinguish between the *word* and the *Spirit* of the Lord / this latter being cause and author of the former / as it is written / 2 *Sam. 23. 2. The Spirit of the Lord spake in me & his word was in my tongue:* and of all the prophets it is witnessed / that *they spake as they were moved by the holy Spirit. 2 Pet. 1* 21. The Apostle saith / *this is the word which is preached among you;* and how they preached it / another showeth / when he saith / that*by the spirit of God they knew the things given them of God, and spake those things not in words which man's wisdom teacheth but which the holy Spirit teacheth.* that all men may see how ignorantly (if not worse) *H. N.* hath confounded the *word* and the *Spirit* of the Lord / as if they were one thing.

H. N.

6. Note well, or consider of fellowship, the estate or manner of the Apostles, how that they, although they went about so long time with Christ, & wer always with him, whiles the power of God was wrought through him, understood not what the mind of the Lord was, concerning the godly causes, before that the day of Pentecost or Whitsontide, when that they received the holy Ghost, was come unto them. Even like as there standeth written, how that they said at the time when Christ was crucified among them, we had hoped or supposed, that he should have delivered Israel, and it is now the third day, and there cometh nothing of it, we will go a fishing. For they supposed that Christ should have set up a fleshly kingdom.

H. A.

HEre *H. N.* to magnify himself / as a spiritual and *godded man,* spareth not to wrong the holy Apostles; as if they before *Pentecost, (Acts. 2.)* understood not the scriptures / nor preached the word truly; whereas it is evident that they were sent and had preached the word long before / *Luk. 9. 1.* 2. which word Christ had given them and they received / *John. 17. 8.* 14. and were made clean by it / *John. 15.* 3. and he had opened their understanding to understand the scriptures *Luk. 24.* 45. though afterward at *Pentecost,* they received more plentiful graces of the spirit / when Christ was gone from them. *Act. 2. 1. 2. 4. &c.*

Again *H. N.* as if he delited to falsify the scripture / saith *there standeth written, how that they said when Christ was crucified, we hoped that he should hav delivered Israel &c.* whereas these words were spoken by *Cleopas* and another disciple which were none of the Apostles / as appeareth *Luk. 24. verse. 18. 21* 33. and to make up his patcherie / he addeth that they said / *it is now the third day, & there cometh nothing of it, we will go a fishing* Whereas those two spake not at all of *going a fishing,* but other men at another time, *John. 21.* 3. By this the reader may mind what credit is to be given to *H. N.* his allegations of scripture / who careth not to profane the holy word / for maintenance of his lies / and setteth things down as they come in his idle head. But why say I so of this *godded man;* seeing men*ought not to distrust him, nor suspect any manner of evil or unwisdom* by this Oldest Father; whose *eysight* (as himself saith) was *clearer then Chrystal, & his understanding brighter then the Sun.*

H. N.

7. The whiles then that the Apostles which daily went about with Christ, and had the word of the Father daily among them, understood not the Spirit of the Lord: how should then the multitude of these, (which now say that they are Christians, & yet neither have nor know spirit nor word, but go on with their fleshly prudency in the literal scripture, and set forth the same with their fleshly harts before the simple people, as it seemeth best unto them, and say even so very stowtly, we have the word of the Lord, whereas it is but their own word, wherein that they through their own prudency are gendred or begotten,) feel either perceive the same.

H. A.

THe application of this invective / belongeth to *H. N.* himself and his Nicholaitans / who out of his fleshly heart as seemeth best unto him / though against the literal scripture / setteth forth his forgeries to the simple people; yet boasteth very stowtly / that he is*anointed with the holy ghost, in the old age of the holy understanding of Jesus Christ, godded with God in the spirit of his Love, made heyr with Christ in the heavenly goods of the riches of God; illuminated with the spirit in the heavenly truth, the true light of the perfect being: elected to a minister of the gracious word &c.* so that in him and his sect / the prophesy is fulfild / which foretold how in the last days / *men should be lovers of them selves, boasters, proud, cursed speakers &c. 2 Tim. 3. 1.* 2. But if the Apostles (as he saith) *understood not the spirit of the Lord;* how should then he / (that is sold into syn / and given over unto heresies which are works of the flesh /) feel or perceive the same?

H. N.

8. It is true they have the scripture, and the same giveth witness of the Lord and of the word, but is not the word itself *John. 5.* neither yet may any man understand the witnessing of the same, unless that he hath first inherited the spirit of the Lord in the second birth.

H. A.

ONe evil and heresy draweth on another / where God restreyneth not men by his grace. Here *H. N.* denieth the *scripture* to be the *word* of the Lord / saying that it *giveth witness* of the Lord and of the word. Which he would gather from Christ's speech *John. 5. 39. Serch the scriptures for they testify of me;* but he abuseth the scripture and concludeth amiss / as if because it *giveth witness of the Lord Jesus, therefore it is not the word;* the contrary whereof is true / it *giveth witness of him,* therefore *it is his word.* For Christ plainly calleth that which is written in the Law / *the word, John 15,* 25. and so doth Paul / *Rom. 9. 9. 1 Cor. 15.* 54. and Peter *2 Pet. 1.* 19. The scriptures (for we speak not here of the essential *word* of the Father / which is Christ himself) *are the word of the Lord written,* even as the lively preaching of the prophets and Apostles / was the *word of the Lord spoken.* The beginning of their books showeth this; as *Hos. 1. 1. The word of the Lord that came to Hosea; Joel. 1. 1. The word of the Lord that came to Joel;* and many the like. It is said *Exod. 20. 1. God spake all these words;* and in *Exod. 24.* 4. it is said *Moses wrote all the words of the Lord.* If then that be God's *word* which is spoken / that also is his *word* which is *written;* and *H. N.* is but an instrument of Satan / to teach otherwise / that he may bring his own word in the place. If the *scripture* be not *God's word,* because it is a *witness:* then the *Holy Spirit,* which *H. N.* made the *word* (before in sect. 5.) is not so / seeing that is a *witness* also; 1 *John 5.* 6. yea *Christ* is a *witness Rev. 1.* 5. God the Father is a *witness, 1 John 5. 9.* 10. the Apostles also were *witnesses, Luk. 24.* 48. If then that which is a *witness,* is not the *word,* then none of these / but *H. N.* and his dreams must be the *word,* to weet / of the *Serpent;* and he indeed is no witness of God / neither do his writings bear testimony to the truth / but seek to destroy it.

H. N.

6. Oh my beloved look into the same a little with me, what vncertayn witnessings that we out of an earthly or a natural Being, have followed after, even until this day. We may well say with the Prophet, it is altogether lies what the scripture learned preach either teach for as much as they do reject the word of the Lord Ier. 8. Here giveth the prophet a distinction or diversity, betwixt the word of the Lord, & the witnessing of an unregenerated man, which he bringeth forth out of the Letter of the scripture.

H. A.

THe more we look / the more indeed we see *what vncertayn witnessings* you *H. N. out of an earthly Being, have followed after, even until this day.* This still more and more appeareth in your abusing of the prophets and Apostles. Here you would father a distinction upon Jeremy / as if the *word of the Lord,* and that which is written in the scripture / were not one and the same; the Prophet teacheth no such thing; but blameth the Jews for *rejecting the word* in truth and

deed / whiles they boasted to be wise / and to have the law with them *Ier. 8. 8.* 9. He denieth not the written law to be the word; (for I have before proved / that it was God's word *Exod. 20. 1. & 14. 4.)* but showeth how unregenerate men will abuse it / and yet boast of it; as yourself *H. N.* are found to falsify the word / and yet vaunt yourself to be a *godded man, and minister of the gracious word.* Every jod and title / and consequently every Letter word and sentence of the scripture / is God's undoubted word / though yow and all Devils should deny it; the false glosses / and heresies that yow and other unregenerated men gather from it / are the word of Satan; which the scripture itself / by help of God's spirit / evidently doth disprove / and so the word of the Lord endureth forever; and that is the word which the Apostles preached / 1 *Pet. 1.* 25. and what they did preach / is recorded in their writings.

H. N.

10. Oh if these men, which now so boldly or freemindedly do say that they are Christians, and will always confess Christ with the mouth; had eyes to see, & the right spirit for to understand: then should they surely cease or leave off, for to walk in the strange or erring ways.

11. There is read in the scripture, that Christ should be confessed or acknowledged; which is a very true witness: but the mind or meaning of the Lord therein do very few understand. And many suppose (whiles they have read in the scripture of one Christ, & likewise through their industry or prudency, they know that in times past there was one Christ in Israel, which was born amongst his own,) that the same when they know it, & confess it with their mouth, is the right confessing of Christ, whereof the scripture speaketh. No my beloved, no, the confession of Christ must stand in greater force or effect, then to be confessed with the mouth, in the ceremonical service, which is a baptising with water, or another elementish confession.

H. A.

HErе *H. N.* openeth his evil mind more plainly to the two daughters; Whom hitherto he hath boarded with feigned flattering speeches. First he is offended that m•n will so boldly say they are *Christians:* But we have no cause to be afraid or ashamed of this name / which is warranted in the word of God / *Act. 11. 26. 1 Pet. 4.* 16. But to be called *The family of Love,* is a name that *H. N.* hath invented and taken to himself and his sectaries. Secondly he speaketh of *erring ways;* when he hath not yet shown any one error / that we walk in; but pratled against us (as the Apostle said of *Diotrephes)* with malicious words.

Then coming to speak of *confessing Christ* he denieth not the thing; but stands upon the *meaning.* He inveigheth against the *knowing & confessing with the mouth of one Christ, (whom they read of in the scripture) that in times past was born in Israel &c.* Wherein he teacheth open Antichristianity; for our Savior speaking of his own person that was born in Israel / said / *except ye believe that I am He,* (meaning the redeemer of the world which was promised;) *ye shall die in your sins.* and again praying to his Father he saith / *this is life eternal that they know thee the only very God, & whom thou hast sent Jesus Christ.* The Apostles preached this one man and no other / who was born among his own / of David's seed after the flesh / according to

the scriptures; they require a confession of this Christ with the mouth / as well as belief in him with the heart; and did themselves confess him with the mouth / as ensamples unto us. *Act. 2. 22. 23. &c. & 3. 13. &c.*

But *H. N.* liketh not of this *Christ,* nor of this manner *confessing* with the mouth; he would persuade another Christ bred and borne in his own fancy and corrupt imagination / as before hath been shown; and another manner confession doth he require: which what it is / let us now examine.

H. N.

12. Mark well what I write, No man can confess Christ among all those that will confess him, unless that he in his like being, have his fashion or shape in him; not according to the elementish ceremonies, wherewith the one maketh another wise with the historical scriptures: O no, but according to the true being, or flowing out of the Christian-like nature. Through which Christian-like nature, there is subdued or brought under foot, among all those where the same is born, out of grace, the death, Devil & hell.

H. A.

UUE mark well that *H. N.* writeth for truth / his own errors and deceits / out of his corrupt heart. *No man* (saith he) *can confess Christ, unless that he in his like being have his fashion in him.* This is an untruth of *H. Ns.* fiction; he writeth thus / but in the holy scriptures it is not so written. For to *confess Christ,* is one thing / to *hav his fashion in us,* is another thing: the first may be / where the latter is not; as the Apostle telleth us of some that *confess* that they know God / but in works do *deny him, Tit. 1.* 16. The *confessing* of Christ is with the mouth; *Rom. 10.* 10. the having of Christ's shape in us / is by faith; *Eph. 3. 17. Phil. 3. 8.* 9. which faith is in the heart; and (as the Apostle showeth *Rom. 10. 10.)* these both / (confession with the mouth / and belief with the heart) are needful to salvation. It is possible for hypocrites to make a good and true confession of Christ with the mouth / and yet in their harts not be partakers of the Christian or godly nature; as *Judas Iscariot, Simon Magus,* and others that were baptized and made Christ's disciples by a true outward confession: but it is impossible that any should have the Christian like nature in him in deed and truth / but he will also confess Christ with his mouth; or weep bitterly with Peter / if through fraylty of the flesh he do deny him. Whereas therefore God's word requireth both these in Christians; and *H. N.* would draw these two daughters from the one (namely from outward confessing with the mouth /) under pretense and color of the other / (namely of having Christ's shape within them:) he dealeth deceitfully / and not according to truth. It is / as if he should allure them to fornication; and when they alleged against him God's Law / *Heb. 12. 16. Let there be no fornicator &c.* he should answer / *true, but the meaning you understand not; many suppose that the chastity of body, is the right chastity; no my beloved no, the godly chastity must stand in greater force & effect then to be in the outward or elementish body, for so the Pharisees understood the Law of old; but Christ applieth it against the lusts of the heart. Mat. 5. 27.* 28. If this reasoning be naught / so is *H. Ns.* about confessing Christ. For as God's word requiring *chastity* / intendeth it both of the body and of

the mind: so when it requireth *confessing of Christ* / it meaneth both with mouth and heart / as is plainly set down *Rom. 10.* 10.

Other deadly poison hath *H. N.* here touched / as where he saith Christ *in his like Being* must *have his shape in the man;* whereby he meaneth such a kind of trāsubstātiatiō / as that Christ and the man, should be one substance *one being;* yea the Lovely virtuous being in man / that is his *Christ* / as before I have shown. This opinion is not possible to be warranted by holy writ / but is the mere invention of this Antichristian. Christ our redeemer / is in his own substance and person / in heaven at God's right hand / *Mark. 16. 19. Act. 3.* 21. but we are on earth / and Christ dwelleth not otherwise in us thē by faith / *Ephe. 3.* 17. which faith purifieth the heart / *Act. 15.* 9. and worketh by Love *Gal. 5.* 6. and faith / which is the evidence of things not seen / apprehendeth God's great and precious promises / which are given unto us that by them we should be partakers of the godly nature / in that we flee the corruption which is in the world through lust / (not by having the very *substance* and *Being* of God and of Christ / as *H. N.* grossly imagineth /) and wait with patience for the second coming of our Lord in the clouds of heaven / at what time both the dead in Christ / and those that are alive / shabe caught up in the clouds to meet the Lord in the air / and so shall we ever be with the Lord / as the Apostle saith 2 *Thes. 4.* 17.

An other damnable error / *H. N.* here hath / saying that *through the Christian-like nature, there is subdued among all those where the same is born out of grace, the death Devil and hell.* Whereby he would teach us to be our own saviors / we ourselves must conquer the death devil and hell; for as we have heard our own *Lovely Being* / that is *H. Ns. Christ.* And whereas the Apostles teach us / that forgiveness of sins is by God's imputation of Christ's righteousness and death / and not imputing our sins unto us / and that our faith in Christ is imputed unto us for justice; *Rom. 4. 6. 8. 24. 25. 2 Cor. 5. 19. H. N.* hath put *imitation* instead of *imputation* / saying / that *through the daily God-service and offering in the Holy, in the taking up of our cross, in the Imitation of Christ in his death, we obtain the remission of sins.* Therefore he willeth us to*follow after Christ in his suffering, for those are the days of affliction heaviness and death, wherein Christ hath gone before us in the Holy, for to prepare us throuh the same death of the cross, the everlasting forgiveness and redemption of sins.* Again in his book called *The spiritual land of peace,* he telleth us of an *Instrument wherewith all enemies be overcome. This instrument of victory is the cross of Christ;* (not that which Christ / of whom we read in the scriptures / died himself on / and triumphed in the same over the principalities and powers / *Col. 2.* 15. but that which we bear in imitation of Christ /) *& it is named patience or sufferance* / (such as is mentioned *Heb. 12. 1. I am. 5. 7.) and it* (saith *H. N.) is the true altar in the Holy, upon the which the true meat offering is, that is given to the faithful believing travellers to eat, and also the true drink offering that is given them to drink, which meat offering is named the flesh or body of Jesus Christ, and the drink offering is named the blood of Jesus Christ. And the same body and blood of Jesus Christ, is unto the constant & faithful traveiler in the proceeding on in his pilgrimage, a true mediator to lay away the syn in the flesh, & to establish the promises with him that are made to the Fathers.* Thus the things which are spoken of Christ and his oblation of himself / and of our partaking thereof by faith; this man perversely applieth to our own patient sufferings; and maketh *Patience* to be our *victory,* contrary to the evident doctrine of the Apostle / who saith that it is *Faith, 1 John 5. 4* 5. Again,

the scriptures teach not that *our Christianlike nature* / but that *Christ himself* in his own person for us by death destroyed him that had the power of death which is the Devil / and so delivered all us his children which for fear of death wer all our life time subject to bondage / *Heb. 2. 14.* 15. but *H. N.* teacheth that Christ's death / is our like suffering / as appeareth by his *First exhortation* where he saith that *the man ought in his yongnes, to learn to take up his cross on him, to follow after Christ, his Savior, in his like suffering and death of the cross, and to show forth patience with Christ, against all the assaultings, until that all the enemies or adversaries of the Lovely life, through thedeath of Christ, (that is, in manner of suffering,) be utterly vanquished.* By these words / and the scriptures which he quoteth / it is plain / that he meaneth our own sufferings in imitation of Christ / to be our vanquishing the enemies / and our salvation: which heresy he everywhere out of his own carnal wisdom urgeth and persuadeth / to the dishonor of our Lord Jesus / and magnifying men's own sufferings and merits.

And if we look further what *H. N.* meaneth by his *Death, Devil,* and *Hel;* we shall find these also to be idols and fictions of his own; that in deed his *victory* / is like his *Christ;* even erroneous fabulous and blasphemous. The holy scriptures teach us of a death *in syn,* (when men are wholly given over thereunto /) *Ephe, 2.* 1. contrary to which is a death *to syn* / by sanctification of life *Rom. 6.* 2. They teach us also of a death *for syn,* (that is a reward of eternal punishment in hell.) *Rom. 6. 23. Gen. 2. 17. I am. 1.* 14. called the *second death, Rev. 2. 21. & 20.* 14. Unto which the Devils and all reprobate men shall be condemned forever and ever for their sins at Christ's appearing; *Mat. 25. 41.* 46. Now *H. N.* (playing the part of the old Serpent / which persuade▪ Evah that she should not die /) persuadeth his disciples that here in this present world and life / is death and hell; so the judgment / the fire / the condemnation threatened in the scriptures; he maketh fantastical imaginations or human affections. For as with him / the *Love* / and to *walk in the Lovely & virtuous Being* / is *Christ himself:* so on the other hand inveighing against them that speak evil by the service of Love / and the minister of the same; he saith / their*false Being is the Devil, the Antichrist, the wicked Spirit, the kingdom of Hel, and the Majesty of the Devil himself.* Now the punishment for this / is the Sentence which *H. N.* (who as we have heard / vaunteth that he sits on the throne of Christ to judge the world) pronounceth: his condemnation of the *false Being* / is eternal death and hell fire / as appeareth by his *Crying voice,* where he calleth all men to himself / to Come all and confess their sins / and make known vncoveredly the inwardnes of their harts / to the end that they may become justified or purged from all their sins, and received into the holy Communialty of the Love / when as now in thissame day the wicked world becometh judged with the Lord's mighty hand. *Which wicked world* (saith he) *is reserved or kept in store til unto this same day of the Love, to the fire of hell, for to be condemned in the self same day of the Love, for evermore, to her eternal cursing & judgment of the fyers cruel vehemency.* And a little after he addeth,*Verily, now in thissame day, when as now all ungodly, and all selfwise, with all unrepentant persons, and false harts of the scripture-learned &c. inherit with much smart and grief in the vehement cruelty of the fire of hell, the terrible condemnation: then shall the people of God / namely, the whole communialty of the Love of Jesus Christ &c. rejoice them in all Love &c.:* And that this their joy / is like Epicures in this present world and life / and in their counterfeit regeneration and godded estate: he elsewhere plainly confirmeth / saying that in their *city of Peace* there is a

watchman on the wall thereof / that hath a *trumpet* named *After-this-time-no-time-more;* and that the watchmā foūdeath out of the same last time / as out of the last trumpet, *the sound of the everlasting life, after the which there is no life more to be waited for, for the same life continueth for evermore.* Therefore in the conclusion of his *Crying voice* when he had bidden all*Come now hither to the Love and her service;* he addeth / *Come now all hither to the Paradise of your Lord and God &c. Come in now all hither to the Paradise of the Love, and pluck in her garden the tender Olives;Become drunken with the wine of her soon-ripe grapes, and embrace her to all concordable friendlynes.* Thus like an harlot, he allureth men to his religion / and imitateth the whore of Babylon which made the inhabitants of the earth drunken with the wine of her fornications. For his vain conceyted *Lovely Being,* with the toys and pleasures that men imagine in that estate / is a fools paradise, where men become drunken and besotted in syn / and drowned in perdition. This is *H. Ns. heaven;* and they that are not here / he thinks they are in *hell;* yea plainly saith / (in his new gospel /) that *the second death is come and beareth dominion over the world, and all unbelievers.* By this the discreet reader may see / what a Christ and salvation *H. N.* doth teach, and what a Death Devil and Hel / the *Nicholaitans* or *Familists* do subdue. This wretched man seemeth to have written his books in scorn of all true religiō, that Atheism and Epicureanism / under show of religiō mought reign in the earth.

H. N.

13. Herevpon mought some men say, ye would have the man perfect. No, my beloved, no; I speak not of the perfection of the man, but I speak of the perfectness which Christ ought to have with the man, before he can be confessed or acknowledged. The man in his unregenerated spirit is imperfect, I speak not thereof, but what he is, that is he out of grace, without cause of boasting.

14. Therefore let everyone look well unto it that he be not self-minded in his vncertayn forecasts or preconceiving: but that he take heed, or be well advised, whither he be worthy to receive the same grace of God.

H. A.

THat which David saith of the wicked man / that*his mouth is full of deceit and fraud, under his tongue is mischief and iniquity:* is verifyed of *H. N.* in his deceitful writings. He seemeth here at first / as if he would not have the man perfect; *no, my beloved,* (crieth he at it) *no;* but presently from under his tongue floweth out *mischief* and *iniquity;* when he speaks of *the perfectness which Christ ought to have with the man, before he can be confessed*▪ This is a depth of Satan / to bring men into misery under color of perfection; and to abolish them from Christ / whiles they may imagine / he is perfectly with them. Though Christ (I mean the true Christ whom we profess / not the idol which *H. N.* feigneth of the *Lovely Being /)* be in himself perfect / yea perfectiou itself; and though the work that he hath done *for us* / be also perfect; because with one offering he hath consecrated forever them that are sanctified / and his blood hath cleansed us from all syn: yet his work *in us* is yet imperfect even in the best men that ever confessed Christ whiles they lived on earth; who therefore were taught every day to pray that their sins might be forgiven them: and the Apostle Paul / after he had long

confessed and preached Christ truly / saith of himself / *Not as though I were already perfect,* and again, *I do not the good thing which I would, but the evil which I would not that do I;* and again / *we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part, shall be abolished; now we see through a glass darkly, but then (shall we see) face to face &c.* But *H. N.* by another spirit which persuadeth him: that he is like God / yea *Godded with God;* writeth of his city or communialtie and those that are come unto it / that*as then there is no more evil, nor evil suspicion, nor yet sight of evil in them; for within the same, one doth neither see nor think anything else, but all good, joy, rest and peace, in the everlasting life.* Such a society hath yet never been heard of on earth since Adams fall / neither doth the history of the bible show us any such church; only it telleth us / *there is a generatiō y^t^ at pure in their own eyes, which yet ar not washed from their filthiness, Pro. 30* 12. If the *Familists* be this *generation,* they may rejoice in the sparks of the fire that they hav kindled / til they shall lie down in sorrow. As for us / we have learned of a better teacher / that there is*no man just in the earth that doeth good and sinneth not,* but*in many things we syn all,* for syn yet dwelleth in us / and if we should say we have no syn / we should but deceive ourselves / and the truth were not in us. Yet know we that our confession of Christ / is acceptable unto him / because he pardoneth all our iniquities / and healeth all our infirmities / hath washed us from our sins in his blood / and will not impute them unto us.

Whereas *H. N.* to help the matter / saith *The man in his unregenerated spirit is imperfect* / he followeth but his wonted course to deceive the readers; for none are so gross as to think the *unregenerated man* is perfect; neither is this the question between him and us; but whither the *regenerated* be perfect or no / which *H. N.* erroneously holdeth but cannot prove; we contraryweise have proved that the Apostles and other Christians were regenerated / but not perfect / whiles they lived here on earth among men / *Phil. 3. Rom. 7. 1 Cor. 13. I am.* 3.

H. N.

15. Now mought ye say, we incline or endeavor ourselves thereafter, so much as we may, for we have given ourselves to the Christian-like baptismey and supper of the Lord.

16. Oh my beloved, that were very well, if it were even so in the truth; for there ar many that boast themselves of the baptismey of Christ, and they have not known him in any world. For were they baptized in Christ, then should they have put on Christ, even like as Paul saith to the Galatians 3. so many of you as are baptized have put on Christ.

17. I would gladly now ask of all those which say they have received the Christianlike baptismey, how or after what manner Christ hath a shape or fashion in them. I am very sure, that they all for the most part should be deceived, and should find themselves vnmighty or weak in that Being of Christ, wherein many should make manifest themselves, that they have not received the baptismey of Christ, but their own baptismey.

18 Everie one therefore that is upright of heart, and seeketh the truth in Christ vnpartially, let him prove himself how he hath put on Christ, according to the spirit. And if he then find not the stirring of the holy spirit of Christ in him, then let him advisedly look sharply yea

sharply hereunto, that he boast not himself of the Christianity, but let him humble himself before the might of the Lord, and trust upon his grace.

H. A.

THe Christian baptism / consisteth of an outward washing with water by Christ's Minister; and of an inward washing with the holy Ghost / by Christ himself. *John. 1. 33. Act. 8. 38. and 10.* 47. The outward washing of the flesh / without the inward cleansing of the heart, is not avaylable to salvation. 1 *Pet. 3. 21.* Yet may not the outward action be despised or neglected. For as the true circumcision was of the heart in the spirit; yet if any had not circumcision also in his flesh, he was to be cut off from his people / as having broken God's covenant; so is it likewise for baptism come in place of circumcision. *Act. 2. 38. Colos. 2. 11.* 12.

The outward baptism many do rightly receive / which have not the inward; as did *Simon Magus, Act. 18. 13. 20.* 21. The inward none have in deed and truth / that do despise the outward; we teach that these both must be joined together according to the scriptures; and labor for both. The Familists therefore which boast of their inward baptism / and administer not the outward among themselves / but present their children to be baptized of Papists or any other Antichristians / so offering their children unto*Molech,* and persuading others to do the like; show themselves to be far from true Christian baptism / which defile their bodies and souls with such hypocrisy and idolatry. And *H. N.* which laboreth here to dissuade these two daughters from suffering and witnessing against Popery / bewrayeth himself not to have known Christ in any world; nor can he show Christ's shape to be in him / whiles vnderhand he teacheth gross impiety; pretending inward baptism and spiritual regeneration. But the drift of this man is / by his invective against others / to allure men to himself; for when he concludeth with his exhortation that everyone should *humble himself before the might of the Lord, and trust upon his grace;* his meaning is / as elsewhere he explaneth himself,*Let yourselves now in all your being, nature, mind, and disposition, become renewed through the Love, in her service: and give all your understanding captive under the obedience of the Love, and humble yourselves even so under her service; to the end that ye all may become washed in the Love, with the pure water of the Love. For to become washed in the Love with her pure water, is the upright washing, and the true Font of the regeneration or new birth*▪ Now seeing thus harlot-like he allureth all men to his stolen waters within his lovely Family; for *th'upright washing;* let us see what manner of washing and baptism that is / which he so boasteth of. In this Letter he coucheth his heresy in a word, namely*that Being of Christ;* whereby the meaneth that the man / or the lovely Being in the man baptized / is Christ himself / as before is manifested / and after shall further appear. This error he would ground on the Apostles words *Gal. 3. 27. For all ye that are baptized into Christ, have put on Christ;* which place this author thus allegeth / *so many of you as are baptized have put on Christ.* Where first (as his manner is) he corrupteth the text itself / by taking away those words *into Christ* / and saying only *baptized*/whereby he would intimate / that none are rightly baptized / but such as have put on Christ; contrary to the scriptures which show that Simon Magus and many others were rightly baptized / as touching the Ministry of man / which yet had not put on Christ / because they were not *baptized into Christ* as the Apostle here addeth / but *H. N.* omitteth. Again / he gathereth that

which the Apostle strowed not / namely that to *put on Christ* is to have the *Being of Christ* in us: but this *H. N.* fancieth to himself; for the spirit of God speaketh not so; yea the Apostle meant far otherwise; as his former words show / where he said / *for ye all are the sons of God, by faith in Christ Jesus.* So Christ is put on by *faith,* as also elsewhere he is said to*dwell in us by faith,* not by a real or essential *Being,* such as the Familists feign to themselves by the spirit of error. Now to *Believe in Christ,* and to have the *Being of Christ,* that is / to be Christ himself: are far differing things / as all men know. And as well might the Familists plead / that Abraham *was God* / because he*believed* in God; and that the multitude of Israel were the Lord because they believed in him; as that men *are Christ* or have the *Being of Christ* / because they believe in him / and by belief have put him on. Neither can our imitation or following of God or of Christ in the likeness of his death and resurrection / make the *Being* of God or of Christ to be in us; anymore then our following of the Apostles / (which also we are exhorted unto;) can make us of one Being with them. How absurd these things are / any reasonable man may see: Yet such absurdities many / ar the groundly documents of this oldest Father *H. N.* touching Baptism and other mysteries of religion; as is more plainly to be seen in his *First exhortatation;* For there treating of Baptism / and having described God to be a *might Spirig, a perfect clear Light,* and *a true Being;* he addeth that*the same Being, is God the Fathers name,* (meaning that Name of the Father into which we are baptized /) *and his Love itself.* No word of God telleth him this / but he forgeth it out of his fleshly heart. The *Being* of God (as we may learn by the Scriptures) is such a thing / as neither men nor Angels can know or comprehend: how then should they *Be* the same? 1 *Tim. 6. 16. Isa. 6. 2. Psal. 145. 3. Job. 11. 7. 8. and 36.* 26. But the *Name* of God is that whereby in some sort he hath made known and manifested himself in his word and works; *Exod. 3. 15. and 6. 3. & 33. 19. Deut. 12. 8. 11. Psal. 9.* 11.

After this having discoursed of the Fathers plucking us to the Love of Christ / and so baptising us into the name of the Father / and this by the Familists / in the administration of the holy word under the obedience of the Love / with the Law of the Lord and with his correction; *&c.* H. N. telleth us that*God the Father with the discipline of his Law, manneth himself with us, and we become likewise Godded with him, to the end that we through his own Being, should bear as men of God, his holy Name, under the obedience of his Law &c.* Wherein this heretic uttereth double blasphemy; first that God the Father *manneth himself with us;* by which doctrine Ath•an like he spoileth God of his true *Being,* his simplicity / immutability / infinitenes and the like / which the scriptures show to be in God; *Deut. 6. 4. I am. 1, 17. 1 King. 8. 27* Secondly in saying / that men *become Godded with him* / he wretthedly extolleth corruptible man into the throne of the incorruptible God; confounding heaven and earth / the creator and the creatures / between whose Being there is no comparison. Which things if he would not learn of the H. scriptures / (because he scorneth scripture learning /) yet might he have learned of Philosophers and heathen men / who have said / that*though by certain demonstration it is manifest that a divine artizen hath procreated us, yet by no reason or wit can we perceive what his essence (or being)* is. That God is*One alone separated from all, who cannot be explained nor perceived,* that he is *the first simplicity, incomprehensible, incomparable, vniform;* that*he cannot be known or found out,* yea that it*is neither possible to find him out, nor lawful to serch him out.* And many like speeches have the Pagans spokē of God / more divinely soundly

and religiously a great deal / then this Epicure *H. N.* (the God of the Familists) hath written in his blasphemous pamphlets.

After he hath thus described the upright Christian Baptism *(as he saith)* or washing in the name of the Father; *he proceedeth with his Baptism / in the Name of the Son; of whom he saith that*he is conceived of the holy Ghost, and born of the holy Virgin Mary. *And that* thissame Son of God beareth in us our sins &c. *and that* he under the obedience of the Love of his Father, is gone before us therein, for that we should in like manner follow after him under the obedience of his Love, in his death of the cross, to the safemaking of us from our sins: become incorporated to him with his like death, and baptized or washed under the obedience of the Beleef in his Name or safemaking, and bury even so through the belief the old man *&c.* to the forgiving and releasing of our sins through his name or safemaking, to the end that we might even so through Jesus Christ, obtain the renewing of our spirit and mind, in an upright life and resurrection from the dead with Christ in the appearing of his Majesty. *And that*this is the upright Christian Baptism in the name of the Son, and is the true forgiveness and purging of our sins through Jesus Christ. *And all that thus follow not Christ* are no Christians, nor yet baptized in the name or salvation of the Son.

Here is another puddle of heresy for men to be washed in / in the name of *H. Ns Christ.* Of whom he first telleth us / that he *is* conceived and born; whereas we believe in that Christ which*was* conceived and borne now many years ago. But the *Nicholaitans* have *a Christ* in them / to weet / their *Lovely Being,* as before is shown; Neither is their faith settled on one Jesus borne heretofore in Israel, but they themselves are born of the virgin Mary / as their Father *H. N.* teacheth them in his Gospel / saying / *the upright children of the belief, which had their descent out of the seed of the faith of Abraham, and the pure virgin Mary, as also from the holy Ghost, were known to be the true seed of Abraham, because the same seed, was the seed of the promise of God the Father, & was likewise in his mind, according to the spirit, the likeness of God his Father; also spirit & spiritual, of the godly nature & being, & according to the will of God, wholly minded wth God.* These upright children of the belief / ar the Familists themselves / (if we will believe them /) they are born of the holy Ghost / and of the pure virgin Mary / and are not only their own saviors / but / as a little before in the same place he writeth / *the seed out of the faith of Abraham, & out of the pure Virgin Mary, is the true seed of promise, to the blessing of all generations of the earth.* Thus do these caytiffs take to themselves the honor of Christ; and though the Prophet telleth us but of one*child* that is born unto us / which should be prince of peace / should order and stablish the kingdom of David forever: yet these tell us of many *children* of the pure virgin Mary / as being that seed of promise in whom all generations of the earth should be blessed. How they have this strange birth / we may gather by *H. N.* his learned interpretation of the name *Mary* / which he saith signifieth *a Doctresse;* for the doctrine of *H. N.* is that whereby his disciples are born anew; as elsewhere he expoūdeath that to be born of the virgin Mary out of the seed of David after the flesh / is*of the pure doctrine out of the seed of Lov.* Now Mary called in Greek*Mariam* / in Hebrew*Mirjam,* I find in the scripture to signify *their rebellion; Nehem. 9.* 17. which name very fitly agreeth to the Familists *Doctrine:* but how or in what tongue it signifieth *a Doctresse* / themselves I suppose can hardly show / unless upon *H. Ns* authority / who as he hath given them a new gospel / so

also a new language / (far differing from the language of Canaan /) whereby they may make what meaning and gather what allegories they liest from words; and none must suspect any *unwisdom* to be in them.

Secondly *H. N.* saith that *thissame Son of God beareth in them their sins;* whereas that Son of God / in whom the scriptures teach us to believe / hath washed us from our sins in *his own blood* / and put thē away by the sacrifice*of himself:* for he was wounded *for our* transgressions;*his own self* bare our sins in his body on the tree / and died*for us.* How erroneously then doth *H. N.* persuade / that Christ beareth *in us* our sins?

Thirdly he saith that Christ is gone before us / *for that we should in like manner follow after him under the obedience of his Love, in his death of the cross / to the safemaking of us from our sins:* so teaching us to save ourselves by imitation of Christ; this being all the benefit we have by his death / that it is an example unto us how to do likewise. Wherein *H. N.* showeth himself to be a greater enemy to Christianity then was *Caiaphas* / who said it was expedient that*One man should die for the people* / and that the whole nation perished not; so prophesying that Christ should die *for the nation;* whereas *H. N.* would have men die themselves for their own salvation / that so they might all perish forever. But we have otherwise learned the true Christ / who was delivered to death for our sins / and is risen again for our justification. That as by one man / (the first Adam) syn entered into the world, and death by syn / and so death went over all men; so by one man / (the second Adam Christ) we might reign in life / and as by one man's disobedience many were made sinners / so by the obedience of one / many might he made righteous.

Fourthly *H. N.* teacheth that men are *baptized under the obedience of the belief in his name or safemaking, and bury even so through the Beleef, the old man &c. to the forgiving and releasing of their sins.* Where again he perversely applieth that to *obedience* and mortification / which is due unto faith. For when the *Eunuch* would be baptized / Philip required nothing of him but to *believe;* and Paul saith / *to him that worketh not, but believeth in him that justifieth the ungodly,his faith is counted for righteousness.* Although therefore obedience to the faith must be given by all true Christians / and they which are baptized into I. Christ / are baptized into *his death and burial;* yet is not this done / *to the forgiving and releasing of their sins,* as *H. N.* Pharisaically inferreth; but to show forth the fruit and force of faith / whereby the just do live / and lay hold on Christ / whom God hath set forth for a reconciliation though faith in his blood, to declare his righteousness by the forgiveness of sins that ar passed through the patience of God.

Whereas therefore *H. N.* doth gather from the premisses that *this* (which he hath set down) *is the upright Christiā baptism in the name of the Son, & is the true forgiveness & purging of our sins through Jesus Christ;* he is found a false witness against God and Christ / and would give us a sinful sink of error / even a vain persuasion of our own obedience righteousness and sanctification / to wash ourselves in; and hath royled with his feet / the pure fountayn of Christ's blood / which cleanseth all believers from all syn. That upon himself his own words may justly be retorted / *he boasteth himself of the baptismey of Christ, and he hath not known him in any world.*

Of like leaven / is *H. Ns* baptism in *the name of the holy Ghost;* which he maketh to be also the *second birth out of the holy Ghost, the true love of God & Christ.* And this (even as the former of baptising in the name of the Father and of the Son /) we must not understand / of any outward action by the minister of Christ / washing with water as did John the Baptist / nor yet to be done at one and the same time with the former: but as H. N. saith / *in the oldnes of time, when the days of the patience of Christ, in the obedience of the holy and gracious word, & his service of Love are fulfilled,* (that is / when men have walked long enough in the Familists religion) *that then the holy Ghost becometh poured forth through Jesus Christ* (understanding / *H. Ns* Christ / to weet / the Lovely being;) *over them all that have followed Christ in his death of the cross obediently,* (that is / which have saved themselves from their sins / by their own fantastical sufferings /) *and have kept his doctrine, with the word of his patience even unto the end.* Thus hath this deceiver of minds / drawn all God's ordinance of Baptism / (which with men is outward / and was by the Apostles admininstred with material water /) unto a blasphemous imagined Being and conformity with God / or regenerated estate: and the holy doctrine of Justification / by forgiveness of sins through the blood of Christ shed for us / and sealed unto us in baptism; he hath wiped away under color of Sanctification or deification by our own following of Christ. Which things he teacheth by the same spirit that the Serpent taught Evah not to fear the outward eating of the forbidden fruit, seeing she should be like unto God / knowing good and evil.

H. N.

19. After such a like manner witnesseth Paul of the supper of Christ where he saith, so many of you as have eaten of one bread, are become partakers of one body. Hath any man now rightly used the supper of Christ, the same is then become partaker of the body of Christ, according to the mentioning of the scripture.

20. Therefore see unto it, yea see unto it, everyone which saith, that he hath fulfilled the service of Christ, or would be a disciple of Christ. For those services and ceremonies which are ministered through the commandment of the holy Ghost, out of a Christianlike Being; they have the promises whiles they are rightly obeyed, that should receive the pledge of the godly inheritance, which is the holy Ghost. And where that cometh not to pass, unto them there is not the Christian service ministered; let them make them then so like fashioned to the scripture as they will. For whatsoever is served without the spirit of Christ, it is an abomination before God; therein may everyone think freely.

H. A.

That which is here said of *the supper of* Christ / if an honest faithful mā had written the same; might well be yielded unto / for in the words there would lurk no fraud. But coming from this old seducer / *H. N.* and being affixed to his former heresies / I deny that *after such a like manner (as H. N.* before treated of Bapisme) Paul witnesseth of the supper of Christ. For Paul saith not that we ar one *Being* with Christ / but that we are the*body* of Christ / and that the bread which we break / is the*communion of his body;* which body we eat and have communion with / by faith / not really and essentially as fleshly men imagine; and we ar called the *body*

of *Christ,* not properly but figuratively / by way of similitude / and in great mystery; for as a man joined to a woman / is *one flesh,* so he that is joined unto the Lord is *one Spirit.* But as the woman / notwithstanding her conjunction / *is* not the man / neither hath the *Being* of the man; so the church notwithstanding her conjunction / *is* not Christ / neither hath the *Being* of Christ but by faith is coupled unto him / as he saith by the prophet / *I will mary the unto me in faith.*

Now that *H. N.* hath the like gross understanding of the Lord's supper / as he shown before of Baptism; appeareth not only by his entrance saying *After such a like manner &c:* but also by his words in his *Gospel* where speaking of the *Passover,* he saith Christ gav his disciples *to drink out of the cup, (which is his passion,) his true blood, which is his holy life of the New Testament.* Thus applieth he all things about Christ / to *a holy life;* even then and there / where it is plainly spoken of *death.* For though blood whiles it is in the body / is the life of the same: yet when it is shed out of the body / (as Christ there saith his was /) it signifieth death & not the life of the party; as also the Apostle testifieth / so oft as ye eat this bread / and drink this cup ye show the *Lord's death* til he come. And as David would not drink the water that came out of the well of Bethlehē / because it was*the blood of the men* that fetched it / that is / because they jeoparded their lives unto the death to fetch it; so we when we drink the wine out of the cup in the Lord's supper / do drink the *blood of Christ,* that is his death which for our sins he did undergo. But *H. N.* by the spirit of error that possessed him / he takes Christ's *death for* us / to be *a holy life in us;* as before is more largely shown.

Vnsound it is / and savoring of a fātastical spirit / that he opposeth in the end / the *services and ceremonies which ar ministered through the comaundement of the holy Ghost out of a Christian like being,* unto the *service fashioned like to the scripture.* For there is no *service* commanded by the *holy Ghost,* but it is *fashioned like to the scripture,* and hath the ground and warrant therfrom; otherwise it cometh from the Spirit of Satan / and not from God. For God's Spirit leadeth men into all truth / *John. 16.* 13. and it is God's word which is the truth. *John. 17.* 17. The three that bear witness in heaven / *The Father, the Word, and the holy Ghost,* as they ar in Being / so are they also in their testimony one. 1. *John. 5.* 7. As the doctrine of Christ was not his own / but the Fathers that sent him: so neither is the doctrine of the holy Ghost his own / but the sons that sent him / as Christ witnesseth saying*he shall not speak of himself, but whatsoever he shall hear he shall speak;* and again*he shall glorify me, for he shall receive of mine, and shall show it unto yow.* Now seeing the holy Ghost teacheth no other doctrine then Christ / nor Christ then the Father; and seeing Christ himself sendeth all men to serch the scriptures / as they which testify of him; and his Apostle hath taught us / that the knowledge of the scriptures is able to make us wise unto salvation through the faith which is in Christ Jesus: we may veryly deem it to be a delusion of Satan / whatsoever any would teach us touching God's service / that is not warranted by the scriptures; and that those are spirits of error / which so disdeyn and scoff at *scripture-learning,* and boast of illumination by the holy Ghost.

Vnsound also it is / and contrary to the scriptures / that *H. N.* here would persuade us / that *where it cometh not to pass, that the holy Ghost which is the pledge of the godly inheritance, is not received: unto them there is not the Christian service ministered.* For the Apostle showeth / that

Israel had the true Christian service ministered to them / when they did all eat the same spiritual meat / and drink of the spiritual Rock which followed them / which Rock was *Christ:* yet received they not the Godly inheritance which is the holy Ghost; for with many of them God was not pleased / they were overthrown in the wilderness / and could not enter into the Rest of God / because of their unbelief. The Christian service was rightly administered to*Simon Magus,* whē he was baptized: yet was not his heart right in the sight of God; also unto *Judas,* when he did sit and eat with the other Apostles; yet even then Satan / (and not the holy Ghost /) entered into him. Even so with us / the true Christian service in the administration of the word / seals / and censures / is set forth and practiced: though many receive it into evil harts and unfaithful / to their greater condemnation. But the elect of God / are edified / comforted and confirmed in his grace hereby: though these are not many; for many be called but few elected. *Mat. 20. 16*

Again / *H. N.* hath here set down that which overthroweth the whole scope of his writing; when he saith / *Those services & cerimonies which are ministered through the commandment of the holy Ghost, out of a Christian-like Being; they have the promises, whiles they are rightly obeyed &c.* If thus it be; then ought all Christians to labor and seek for those *services* and *ceremonies* / (as he calleth them) that so they may obtain the *promises:* then also must they shun and refrain from all false and human ceremonies or services / which have no promise / and are but the profaning of God's name. And this is our cause / faith and practice / which witness against and abstain from the Antichristian services and ceremonies of Popery / for which doing / the world hateth and persecuteth us: from which profession / practice / and patient suffering / this writer would dissuade / and allure to communion with wickedness / by the vain pretenses set forth in this Letter: as after more plainly followeth.

H. N.

21. Oh, how well should they do, which do now extol themselves before the simple, and say that they are preachers of Christ, if they would first learn to know Christ, before they made themselves ministers of him. They will preach the word of Christ, and yet they have not according to the Spirit, seen the fashion or shape of Christ, or heard of the same in any world. They say the scripture witnesseth unto us, that we for Christ's cause should forsake our lives, the which according to the truth, is very true: but the most part which speaks so much thereof, they themselves understand not the mind or meaning of God, in that which the scripture saith: namely, how that we must hate and forsake our own life, or else we cannot be the disciples of Christ. Therefore mark well thereupon; & not only upon that, but also upon all the witnessings of the scripture.

22, Oh understand advisedly what I do write, of the forsaking of our own life. When God had created the man, then was the man in subjection to the life of God, and not to his own life: for thereunto God had created the man, that he should be of one life, one being, one Spirit, and of one nature with God. But when the man desired in his heart, to love some other thing beside the life of God, (namely the concupiscence of the syn,) then went he into his own life, and contentation, and forsook the life of God, and lived even so his own life, and the life of the Devil.

23. The whiles now that the office of Christ hath his ministration, for to bring the man again unto God the Father: so cannot Christ bring the man to the Father, unless that the man forsake his own life, which he hath lived so long to the Devil and to himself, which is all that same wherein he hath sought, loved & lived to himself.

24. Is not this now a great overshooting or misunderstanding that the children of men, can say and teach, that Christ meant hereby, the natural or elementish man?

H. A.

IT had been well in deed if *H. N.* who so *extolleth himself before the simple, & saith that he is a preacher of Christ,* (yea Godded with God /) *would first have learned to know Christ, before he hade made himself a minister of him.* For now being ignorant of the principles of religion / and a mere stranger from the life of God; he hath perverted all things to his own and there men's perdition. Witnes this his corrupt doctrine about the *forsaking of our own life.* Wherein he first and generally seeketh to color his iniquity with deceit and fraud. For / to persuade that we need not give our lives / our *natural & elementish lives,* for Christ's cause / at any time; which is a doctrine of the serpent: he maketh a discourse of our spiritual life in synn / and the old man corrupted with vices / that we ought to lay down and forsake; which we all acknowledge to be a truth. And from this he gathereth *a great overshooting* and *misunderstanding,* of such as say *Christ meant the natural or elementish man;* which is a false and deceitful conclusion. We know that these both are required at our hands; the one (which is the mortifying of lusts and sinful affections /) of all men / if they would be saved: the other (which is a suffering of natural death for Christ's sake /) of so many as God calleth thereunto / in times of persecution. But *H. N.* urgeth the one / that he might abolish the other; with as good reason / as if one should persuade us not to serv or worship God with *body,* because Christ saith / we must worship him *in spirit;* or as if to defend fleshly filthynes / he should reason in this manner. *The wordome which God condemneth, is the whoring with men's own inventions, Psal. 106. 39. the fornication, with stones and stocks, Ier. 3. 9. the going a whoring after other God's. Deut. 31. 16. Is not this then a great overshooting or misunderstanding, that the children of mē can say & teach of that commandment, Thou shalt not comit whoredom, Deut. 5. 18. that God meant hereby fleshly whoredom, done by the natural or elemētish man?* Loe this is the mould of *H. Ns* argument / and may as truly be alleged for defense of carnal fornication / as he allegeth it for defēce of carnal idolatry / which he would persuade these two daughters to commit with the *man of syn,* rather then to suffer bands or death for the witness of Christ's truth. Neither is it to be thought but he thus understandeth in deed the 7. commandment; who so erroneously understandeth / and expoundeth the second / for the maintenance of his fleshly ease. But *Oh* he would have us *understand advisedly what he doth write of the forsaking of our own life. God* (saith *H. N.) had created the man, that he should be of one Life, one Being, one spirit, and of one nature with God;* this he meaneth / as before we have seen / to be *godded with God,* and that the man should *be all that God was.* Which blasphemous error / I have before by the scriptures refuted. Neither doth *H. N.* confirm his cursed doctrine here by any scripture; because in deed he cannot. For all that the scripture saith is / that God created man *in his own image and likeness, Gen. 1 26. & 5.* 2. but that the man should be of *one*

Being with him; it saith not / but *H. N.* hath forged it out of his arrogant mind / who would thrust himself into God's throne. The *image of God,* is expounded by the Apostle to be in*knowledge, righteousness and true holiness:* and *H. N.* addeth / *to be of one Being.* which if it had been true / then could not man have fallen anymore then God himself; and if he had had the same *life* essentially with God; then should he have ben immortal / and incorruptible / death could never hav seised on him / 1. *Tim. 6.* 16. So *H. N.* must either deny the fall and corruption of man / whereof not only the word of God / but nature itself and daily experience will convince him / and himself yieldeth: or else / he must hold a God subject to corruption and mortality. Which if he do / then is he a monster among men / and a wonderment to the very hethen. For whereas the Stoiks of old / esteemed their God's subject to all human changes and corruption; a hethen man writing against them saith;*It may be one may meet with some barbarous and savage men, that think there is no god: but there hath not been any one man found, who thought their was a God, and yet the same not free from corruption, and eternal.* Let this error therefore (which draweth such hethenish and blasphemous consequences after it /) return into *H. Ns.* bosom where first the Serpent hatched it.

The next deceit wherewith he would beguile his reader / lieth in this word *Life;* whereby he meaneth man's carriage or conversation / according as the Apostle speaketh of *walking in newness of Life, Rom.* 6. 4.: whereas the *Life* which Christ telleth us we must be ready to lay down for his sake / is another thing / both for Name and signification; For the *Name,* is*Psuche,* the *sowl, Luk. 17. 33. & 9. 23.* 24. which word howsoever we may translate *Life,* because the sowl is the life of the body; yet can we not take it for a *Life* or *conversation,* whch the Apostle in *Rom.* 6. calleth*Zoe,* Whereas therefore *H. N.* speaketh of the *Life of God,* and then of man's *own life,* and *life of the Devil;* (as if Christ spake or meant of it / when he speaketh and meaneth of the Sowl and natural life;) herein he useth fraud / and not Christian simplicity; or ells / bewrayeth gross ignorance. Which may yet further be thus proved. Our savior speaketh of such a *Life* as himself laid-down for us / saying / *I lay down mylife for my sheep;* now let *H. N.* say what *life* that was; whither it were not his very *natural* and *elementish life;* (as he calleth it) for I hope he will not be so wretched as to say that Christ had any *wicked sinful life* or *life of the Devil* in him / to lay down; seeing we know that in Christ there never was synn; or if he should be so absurd as to say it / yet Christ himself will convince him saying*I lay down my life, that I might take it again;* for was he to take again a *sinful life?* far be it from Christian thoughts. Now from this example of Christ the Apostle reasoneth thus / *Hereby have we perceived love, that he laid down his Life for us: therefore we ought also to lay down our lives for the brethren.* So then what *Life* or *Sowl* Christ laid down for us; the like ar we to lay down for our brethren; and for Christ himself / (as Peter said he would;) but that was no *sinful life* or conversation / but the natural life which he did lay down; therefore ours must be the like. Again this is further confirmed by Christ's words saying / *hethat looseth his life (or sowl) for my sake shall find it;* meaning in the world or life to come; but I hope we shall there find no *sinful life,* such as *H. N.* fancieth Christ here to mean. Again the words following make it more plain / Christ saying*For what should it profit a man though he should win the whole world, if he loose his own life (or sowl.)* But it is our greatest profit / to loose our *sinful life.* Of that therefore Christ speaketh not / as any reasonable man may perceive. So the *Psyche sowl* or *life,* which we must

be ready at God's pleasure to lay down for Christ's cause / is not only the *sinful life,* but also the natural life of the natural or elementish man; and *H. N.* is but a carnal worldling to love his elementish life more then Christ / and teach men so; under color of forsaking our own wicked life and *life of the Devil.*

If the prophets and Apostles had known this deep understanding which *H. N.* conceiveth, and had not thought they were also bound to lay down the *natural and elementish man,* they would never have endured such things in their flesh as is witnessed of them. What needed*Shadrach, Meshach* and *Abednego,* to have changed the kings commandment / and yielded their bodies to the fire / rather then they would serv or worship his image; or*Daniel* have jeoparded his life among the Lions; or*Stephen* have been stoned to death for confessing of Christ; or others to have been racked / scourged / prisoned / hewn asunder / slain with the sword *&c?* or what meant the Apostles / to show us these patterns / and will us to*take the prophets for an example of suffering adversity?* Was is not (thinketh *H. N.)* a *great overshooting or misunderstanding* in all these / to teach both by word and practice / that afflictions should be suffered in the *natural or elementish man?* Or rather had not all these holy martyrs / first laid down the spiritual *sinful life,* and then gave up the *natural life* also? How contrary then is this *H. N.* to all holy men that ever were or wrote / that thus dissuadeth frō the outward cross / under pretence of inward holiness? Therefore let us all y^{t} lov the Lord Jesus / say*Anathema* to such false prophets / as thus teach doctrine contrary to the scriptures / for to favor the flesh / & avoid afflictiō / as is best pleasing to their sēsual minds. Let the same mind be in us that was in Christ Jesus / who (besides the troubles and anguishes in his heart) humbled himself and became obedient unto the death / evē the death of the cross. And he which suffered these things for us / hath*left us an ensample* (as saith the Apostle) *that we should follow his steps;* who his own self bare our sins in his body on the tree. And let us learn with *Paul,* to take pleasures in infirmities / in reproaches / in necessities / in persecutions / in scripes and prisonment / in hunger and thirst / in cold and nakedness / and all other anguish for Christ's sake; for when we are weak / then are we strong; and this is a part of our mortification and denial of ourselves: unto which when true faith and obedience in the spirit is adjoined / God's work goeth forward in us towards perfection / the end whereof will be everlasting life.

H. N.

25. Oh comprehend I beseech yow, the understanding. We ourselves have not made the natural mā: wherefor he cannot belong unto us. For the heaven with the earth and all that is therein, belongeth unto God; and it is God's pleasure and will; that all shaped creatures, so well the manly creature as any other of all those which God hath created, should live, and that it mought go well with them.

26. What shall the man then forsake, that he mought be reconciled to God? not anything else but his own life, that is the man of syn, which hath so long lien hidd in the heart of man, which is the temple of God, and hath said that he was God. 2. Thes. 2.

H. A.

IT is hard to *comprehend* any good *understanding* in anything which *H. N.* doth write / he is so ledd with the spirit of error in all his ways. yet may we comprehend that his first reason here is against himself; *we have not made the natural man; wherefor he cannot belong unto us.* Very true; but God hath made it; therefore it belongs to him. If he made it / and it be his; then may he require it when he will / and we must not deny him his own. Now he requireth it / when for witness of his truth men will shed our blood; though they do it unjustly / yet his requiring is just; and we may not deny him or his truth / for the saving of our lives; as before is proved. Of this reason therefore which *H. N.* bringeth / we may say with the prophet / his sword hath entered into his own heart.

His next reason is a depth of iniquity; for seeming to plead for God / he seeketh to draw men from God. *God's will is* (saith he) *that all shaped creatures, so well the manly creature as any other, should live & that it might go well with thē.* So then to save their natural lives / y^e^ *Familists* think they may deny & forswear Christ & all true religion; & may communicate with all idolatry & worship of devils / if Princes vpō payn of death / shall so cōmand. This was the intendement of this present Letter / sent to two maidens / that refused (as it seemeth) the idolatrous Mass and subjectiō to the Romish Antichrist / with hazard of their lives. This is the daily practice of the *Nicolaitans H. Ns* disciples / who rather then they will suffer imprisonment / banishment / death or the like / for their religion; will join with Papists / Protestants / Arians / Anabaptists / or any religion / if the magistrate authorize and command it. For though they hold that *theirGod of Love* (as they cal him) *is the true living God, and besides him there is no God more; and his God's-service of Love, which they minister under the obedience of his Love, is the true safe-making God's-service, and besides the same there is not any God's-service more, neither in heaven nor yet in earth:* yet will they partake with any of the Godservices used in the world / though they be contrary one to another. For *H. N.* in his new *Gospel* complaineth that*many* have *vnorderly rejected and blasphemed the services and ceremonies of the catholic church of Rome, rented the concord & nurturable sustentation of the same, & turned them away therfrom, & even so out of their knowledge which they took out of the scripture, brought in certain services & ceremonies in another wise or order &c.* But his disciples in England / which land hath rejected / and departed from the catholic church of Rome / (as many other nations have /) do pretend / in their late supplicatiō to the *King,* y^t^ they ar his *true faithful loyal and obedient subjects, to all his laws and ordinances spiritual & temporal,* and do deny that they *vary or swerve frō the now established religion in this land, either in services, ceremonies, sermons or sacraments.* Thus either *H. N.* or these his followers / or both / must needs be hypocrites / that so do write and profess of two adverse churches and religions; when in deed they approve of neither, but think as *H. Ns* Co-elder avoucheth / *that they which remain without them and their Communaltie, and without the Requiring of the gracious Word, and his Service of Love, or withdraw them selves therfrō: have no living God, nor yet true God-service;* but *arewithout God, and without God's-service, in this world.* yet notwithstanding this their judge meant and profession, rather then the *manly creature* should die / they will fall down before idols / will deny their *God of Love,* and will worship the Papists *God of bread* in the Mass / yea will confess or deny any point of doctrine / and submit unto any God's-service or religion. And if they will thus do / in things concerning God; how much more may we think they will so do / in things

concerning men. That if any Prince should be so wicked as to forbid all marriage on payn of death / and command or permit a community of womē / or whoredom; these mē rather thē *ye manlie creature* should perish / would not spare to defile their bodies (as well as their souls) in all manner filthynes. Yet syn they not (as they perhaps think) if their *God of Love* have their heart in hold / and they be obedient to *the requiring of the service of the Love;* for as *H. N.* saith*They know not of any other religion or godservice, then of the service of Love.*

But let us further see / if we can comprehend what *H. Ns.* position here doth imply. If it be *God's will that the manly creature should live;* and this be absolute and without restraynt; then may not the Magistrate put any to death for any crime; or make war upon any occasion; for *H. N.* will tell the magistrate / *he made not the natural man, wherefor he cannot belong unto him; but unto God, & his will is, that all shaped creatures should live, and that it mought go well with them.* This Anabaptistical error / is built on *H. Ns.* rotten ground; and that the Familists do indeed deny the use of the sword unto the Magistrate (contrary to Paul's doctrine *Rom. 13.)* and all use of wars / may appear by *H. Ns.* words otherwhere / complaing of the *Land of ignorance* (which is everywhere / but in his Family) that*they make there many swords, halberds, spears, bows & arrows, guns, pellets, powder, armor or harness &c. for that the tyrannical oppressors and those that have a pleasure in destroying, should use war & battle therwithal one against another.* And because the taking away of the sword / is the frustrating of the magistrates office / (for wherefor serveth he / if not as for the wealth of the good / so to *take vengeance on them that do evil?)* therefore it followeth necessarily / that they condemn all magistracy in the church / as do also the Anabaptists; for *H. N.* saith of his lovely city / that*no man reigneth over another, and that pleaseth God well, namely that the one man of God reigneth not over the other.* Thus under a color that God's creatures all should live / he would abolish God's ordinances / (who hath commanded that some malefactors should die and not live) and bring confusion upon civil polities / as he hath upon Christian religion.

Again / in that he saith *all shaped creatures* should live / and then the *manly creature,* so well as any other; will it not follow also hereupon that Beasts must live / & may not be killed for the food of man. For they are shaped creatures / and made by God / not by us; and so by *H. Ns.* learning / cannot belong unto us; and therefore may not be killed for our sustenance; though God do plainly permit it in his law / *Gen. 9. 3. Deut. 12. 20. 21.* 22. And so here is another *doctrine of Devils,* (as the holy Ghost calleth it) comprehended in this Oldest Fathers deep head / whiles by consequence he commandeth *to abstain from meats;* or else his ey-sight failed him / when he set down this reason. But the Apostle gathereth quite contrary to this man; as namely because / The earth is the Lord's and the plenty thereof / therefore we may eat all flesh / 1 *Cor. 10. 25.* 26. Accordingly / should *H. N.* (if he had savoured the things of God) have reasoned and concluded; The Lord made our bodies and our souls / therefore it belongeth unto us / to look that with both we glorify him. The body is for the Lord / therefore not for fornicatiō: the body is the temple of the holy Ghost; therefore it may not be prostrate before idols; for*what agreement hath the temple of God with idols;* the body is the Lord's / therefore it may not sit at the table of Devils; and whatsoever the heathens or Antichristians offer / they offer unto Devils / and we cannot drink the cup of the Lord / and the cup of Devils. Thus should *H. N.* if any Christian wisdom or grace had been in him / have

collected and inferred; and not as now he doeth / persuade the *two daughters* to communion with the church of Rome / (which the holy Ghost calleth*the habitation of Devils)* because their bodies or lives are the Lord's; and it belongs not unto them / to lay down their natural lives for the testimony of Jesus at any time.

But if *H. N.* had known *in any world* what the true life meaneth; he would not so have dissuaded from suffering temporary death for the Gospels sake. This present life (which he so much estemeth) is a*dying daily,* as the Apostle teacheth: the true life is / when the body having been sown in dishonor / shall be raised in glory. Of which raising up / this Sadducee *H. N.* is utterly ignorant / as after shall be shown; and in his ignorance perverteth all religion / and even reason itself / for to maintain a momentary natural life / though it be to the / perpetual damnation of body and sowl in hell.

His conclusiō *what the man must forsake, that he may be reconciled to God? not anything else but his own life, that is the man of syn &c.* is like his premisses / full of guile and error; and what truth is in it / is against himself. Erroneous it is / to say or to insinuate / that we may be *reconciled to God,* by anything that we can forsake / be it syn or what else. For our reconciliatiō to God is wrought by Christ alone / not by ourselves when we forsake synn; of which point we have before spoken. Guileful it is to say or insinuate / that Christ in willing us to forsake our lives for his sake / meant that by so doing / we should be reconciled to God, or that we do so esteem of any martyrs death. The man doth by it / (as Christ signified of Peters death) *glorify God;* unto whom he was before by Christ's death *reconciled.* False it is to say a man must *not forsake anything else* but his own sinful life; for Christ telleth us further o*forsaking houses, brethren, sisters, father, mother, wife, children, lands for his names sake;* and these I trow are not also *the Man of syn* that *lieth hid in man's heart.* But it was far from *H. Ns* heart / to forsake any of these for Christ; he loved his sensual life so well.

Erroneous it is / that our *sinful life* is that *man of synn* spoken of 2 *Thes.* 2. of which point / is to be spoken in the next place.

And this only truth / that we should *forsake our own sinful life,* overthroweth *H. Ns* doctrine / and his disciples practice. For syn it is and a continual sinful life / to frequent idolatrous assemblies / hear mass / worship a God of bread / and the beast Antichrist; observe his wicked ceremonies / and profess his heretical doctrines; as the *Nicolaitans* will do / and *H. N.* would persuade these daughters unto; whiles yet he pretends to have them leave syn. Dissimilation and hypocrisy / is a hateful syn both to God and man; wherein they that live / are altogether strangers from the life of God: and this is the trade of life and religion among the *Familists,* who hating all religions but their own; yet will profess counterfeit and walk in any religion / save their own; for that they do only in secret / because their works are evil; but God in his time / will give them their due reward / even openly.

H. N.

27. Oh how grossly then do they comprehend this, which signify or apply this same unto us upon the Pope of Rome, & say that the Pope is the Antichrist. Oh, oh, no: the Antichrist is nearer unto us, were it well known. The wisdom of the flesh, wherewithal the man will judge

the godly causes, is verily the right Antichrist; I say, the wicked nature of the Devil, (wherewith the man is of one mind; so long as he in the renewing of his spirit, is not incorporated with Christ,) is verily that same right Antichrist. Oh understand it rightly, with an vnpartial heart.

H. A.

HEre *H. N.* crieth out of their *gross comprehension,* that say / *the Pope of Rome* is *the man of syn,* the *Antichrist;* in the meā time / he showeth himself to be most gross / and carnal in his comprehension / that expoundeth that *man of syn* spoken of 2 *Thes.* 2. to be *The wisdom of the flesh; the wicked nature of the Devil &c.* The vanity and falsehood whereof / every babe in Christ / that looketh into that scripture / may easily perceive. For the Apostle speaking there of *the day of Christ's coming,* teacheth them not to expect that / until *the departing* (from the faith) *were first come,* and *the man of syn, the Son of perdition were first disclosed.* But *the wisdom of the flesh and wicked nature of the Devil,* was come already / for Adam and his children had brought it forth and nourished it in the world / even from the beginning *Gen 3. Rom. 5. 12. 14. 17. 18. &c.* and it was disclosed both by the Law / *Rom. 3.* 20. and by the Gospel already preached / 1 *Cor. 1. 18. 19. 21. 27. and 2. 6. 7. &c. 1 John 3. 8. &c.* Wherefore it is but deceiving of men's souls / to teach them to wait and look for that thing to come / which is already come; and *H. N.* showeth how far he is from understanding the scriptures / which yet so insolently vaunteth himself over all men. As for us / we have learned of the Apostles / to understand generally every false prophet to be an *Antichrist, 1 John. 2. 18 19.* 22. But specially one great Antichrist to come after the Apostles times / whose mystery began even then to work whiles they lived; but something there was which then*withheld* his reveling / (namely the hethen monarchy of the Roman empire /) which at that time withheld and hindered (the doctrine of the Gospel) by open tyranny and persecution; and should let the working and disclosing of that great Antichrist in the Papacie / until himself (that hethen Empire) were taken out of the way. Then after him should arise another*Beast* or Monarchy / with horns like the *Lamb* (Christ /) pretending his faith and Religion / (as do the Papists /) though his speech be like the Dragons / in all damnable doctrines and idolatries. And this *Antichrist,* should seat himself in the Temple or house of God / (which is the Church;) and in the consciences of men / by his errors wherewith he should deceive men's souls. A large and lively description of which Beast and great whore / that reigneth in the city built on 7. hills / we have in the book of Revelation / the light whereof *H. N.* would darken by the fogs and mists / of his own fleshly and allegorical interpretations.

Now that the reader may see how good a proctor *H. N.* is for the Pope / and wherefor he is so nearly affected to him / and denieth him to be *Antichrist;* it shall not be amiss / to show what pains he hath taken / to compare himself and his society with the Pope / and his clergy: that all mē may discern them to be both sworn brothers against *Christ.*

In his new Gospel / called Evangelium regni, H. N. *hath thus applied things* / This same foregoing *(saith he)* of the Elders of the holy understanding, and their anointing of the holy Ghost, to Priests Elders and Fathers, hath the catholic church of Rome, til unto this day, ministered and observed in figures, as is abovesaid. For to a token of remembrance of the

holy anointing of Christ with the holy spirit, they have used the anointing with oil, & it is a sacrament of the holy church of Christ, which signifieth unto us the anointing of the Priests or Elders, with the holy Ghost.

5. Of which anointed Elders or foregoers of the cōminalty of the catholic church of Rome, the chiefest anointed is named Papa, & signifieth unto us an old Father in the holy understanding: also the chief Bishop or high priest which hath his being or conversation in the most holy of the true and perfect sanctuary, & ministereth his office of the holy word therout, and for that cause is also named The most holy Father. &c.

Those now that are next to the forenamed Papa, are named Cardinals, which signify unto us the principallest, which are nearest in the most holy understanding of the godliness, unto the Eldest or holiest Father; and have their communion with him in the most holy of the true and perfect being &c.

After this he proceedeth to show how the Bishops signified the pastors of the sheep and lambs of Christ; The Parish priests or curats, signified Levitical priests, or adjoined Pastors and elders of the holy understanding &c. The Deacons, signified ministers or helpers of the parish priests in the holy Godservices; The Sextons, signified conservers or keepers of the holy things. The many manner of orders, wherthrough many anointed ones and zealous people sought the righteousness and holiness, which are named Monks, signified such as dwell alone, & are through the love of the righteousness Sanctified, & for that cause also separated from the world, and from all what is worldly and fleshly &c. And, Next unto all these forenamed anointed ones, are the common people, which believe and cleave unto the services religions and ceremonies of the Anoynted, and which also humble them to the requiring of those same, &c.

Thus hath *H. N.* fetched the mystery of his Family of Love / from the Popes forge; that all men may see it is no marvel that he denieth the Pope to be Antichrist; for *H. N.* (the oldest Father of this Family /) will be the *Papa* and great Antichrist himself / and the *Pope* of Rome / was but his shadow and figure. Howbeit / herein he was overseen to gather his pedigree frō the Papacie / which he enought much better have fetched frō the holy scriptures; (but that he is an enemy to scripture learning: as he oftenñ bewrayeth.) For *H. N.* the greatest in the Family / who is (as himself saith)*Godded with God in the spirit of his Love;* Because*The God of heaven as the Father himself, is come down, & bringeth in the service of his Love, himself with his Christ, & his holy Ghost, & with all that which with him is God's, unto his obedient man* H. N. *& Godding the same with him, he hath manned him with the same;* This new God of the Nicolaitans is described in scripture thus;*They have a king over them which is the Angel of the bottomless pit,* (for so also *H. N.* saith / he was*raised up from the death;) whose name in Hebrew is Abaddon, and in Greek he is named Apollyon,* [in all languages / *The destroyer.]* The *doctrine* taught by this *H. N.* corrupting and darkening all the holy scriptures / was figured out by the*smoke of the botomlesse pit,* which darkened sun and aier. And the ylluminated *Elders* of this Family / ar pourtrahed out by*Locusts* that came out of the smoke of *H. N.* his heresies / with stings in their tayls like scorpions / to wound men's consciences by their deceivable doctrines. This had ben a directer and playner pourtrature of the Familists / then that figure fetched frō the

Papists. And thus we may perceive / it was not without cause that *H. N.* cried out / *Oh, oh, no, the Antichrist is nearer unto us, wer it well known;* when in deed so great a monster of Antichristianity was hatched in his own bosom / who thus hath Deified hmself and blasphemed God? Neither is he a friend to Popery only / and a Lover of the whore of Babylon; but of Judaism also / that he may appear to be quite abolished from Christ. Paul in his Epistle to the Hebrews / proveth at large the abrogating of the Levitical Priesthood and sacrifices / by the coming of our high priest Christ Jesus / and sacrifice of his own body / (according as was prophesied of him / that*he should cause sacrifice and; oblation to cease;)* and for the Jews / that would still continue their figurative worship / he showeth them to have no part in Christ / when he saith*We have an altar, whereof they have no authority to eat which serv in the Tabernacle.* But *H. N.* teacheth us that the services of Aarōs priesthood are yet necessary for some; in these words / *Oh alas, how grossly hav then certain wise of the world, and scripture-learned overreached them herein, which have without diversity forsakē the law & the service of the Elders Testament, and of the Priests office after the ordinance of Aaron, and set back the same as a thing vnneedful: not once distincting unto whom the service after the ordinance of Aaron, is yet necessary, nor yet with whom the same at th'appointed time ceaseth or leaveth off.* Thus *H. N.* showeth how good a friend he is to Jews and Papists; But his enmity against Christ and his Gospel / cannot easily be opened / it is in so many particulars. He thrusteth himself into Christ's throne / and maketh himself the Judge of all the world;*For behold* (saith he) *in this present day, the glorious coming of our Lord Jesus Christ with his many thousands of his saints, which hath set himself now upon the seat of his Majesty, for to judge in this same day which the Lord hath ordained or appointed, the whole world with equity &c.* with many like speeches (as before is shown) wherein the scriptures which foretell of Christ's coming to judgment at the worlds end / *H, N.* applieth to himself; and so the plain doctrines of the gospel / are made but fabulous / by this blasphemers allegory: and he showeth himself to be the Father of those*mockers* that wer foretold should come in the last days / which walking after their lusts / should say *where is the promise of his coming? &c.* Now because at Christ's coming / must be the resurrection of the dead / therefore that one error / necessarily draweth on another / namely that *the resurrectiō is past already,* which was the kanker whereby Hymenaeus and Philetus in the Apostles days / destroyed the faith. This heresy hath *H. N.* published in his Gospel; saying / *Behold in this present day is this scripture fulfilled and according to the testimony of the scripture, the raising up & the resurrection of the Lord's dead cometh also to pass presently in this same day, through the appearing of the cōing of Christ in his majesty. Which resurrection of the dead, seeing that the same is come unto us from God's grace, we do likewise in this present day, to an Evangelie or joyful message of the kingdom of God & Christ, publish in all the world, under the obedience of the Love. In which resurrection of the dead God showeth unto us, that the time is now fulfilled that his dead, or the dead which ar fallen a sleep in the Lord, rise up in this day of his judgment, & appear unto us in Godly glory, which shall also from henceforth live in us everlastingly with Christ, and reign upon the earth.* Thus hath this Sadducee overturned that main ground and principle of Christian religion / without which our faith were but vain / and we were of all men the most miserable; And that his religion might be even a sink of sinful errors / he hath taught / that in their Lovely society / they*do not vow or bind themselves in the matrimony of men, nor yet suffer themselves to be bound therein, but are like the Angels of heaven:* to verify the

Apostles words / that in the latter times some should teach and give heed unto doctrines of Devils / *forbidding to marry &c.* Now seeing he saith in another place / *that they commit not any adultery, for they are honest & chaste of life, and clean or pure of heart;* what may we think is among them / but a cōmunity of all men and women / yet without syn (as they suppose /) so long as it is not with them of the World / especially seeing he saith also further / *There is no man that claimeth anything to be his own, as to possess the same to his own private use. For no man (& that out of every ones good disposition) can desire anything to be his own, or yet to make anything proper to himself from another, but also whatsoever is there is free, & is there left free in his upright form. Ther is also no man denied to use anything in freedom, of all what is profitable and needful for him; for they stand all in the equity as one in the Love; and again / That they know not of any other religion or God-service, then of the service of Love, and to love one another, and so to keep themselves pure and unspotted of the world;* Which writing of *H. N.* may give all wise men occasion to suppose / that he teacheth in secret commune filthynes; even the doctrine of the old *Nicolaitans,* which God doth hate. In secret / I say / for his loathsome carnal abominations he will not openly publish / (though he hath published too much /) either to the world or to his young disciples; but this caveat he hath given to his fautors / *ye shall not talk of your secrets, either yet utter your mysteries openly or nakedly in the hearing of your young children and disciples: but spare not the same in the ears or hearing of the Elders which can understand the same, and are able to bear or away with the sound thereof. For it is given to the Elders to understand the privy mysteries of the wise, and to expound their parables.* This is the counsel of *H. N.* touching the secrets of his religion; quite contrary to the counsel and practice of Christ / his prophets and Apostles; for Christ said to his Disciples / *what I tell yow in darkness, that speak ye in light, and what ye hear in the ear, that preach ye on the houses;* and when the Prophets opened their mouths in parables / and declared high sentences of old / they would*not hide* them from their children / but show thē that posterity might know it / and children which should be born / might declare unto their children *&c.* But the deep mysteries of *H. N.* must not be disclosed / because as it is writ̄ / *every mā that doth evil hateth the light,* and / *the morning, is to thē as the shadow of death:* wherefor his doctrine is like the foolish woman's which said / *Stollen waters are sweet, & hid bread is pleasant;* but let all God's people know / that the dead are there / and that her guests are in the depth of hell.

Now though he will not let his young-anes know his secrets; yet he will be so bold as to know their secrets; and hath taught them to shrive them unto him / with far greater spiritual slavery / then the Antichrist of Some hath done. For *H. N.* in his*First exhortation* (after he had warned his children*not to distrust the Eldest in the Family of Love, nor suspect any manner of evil or unwisdom by him)* saith;*Fourthly it is expedient, that they should make manifest their whole heart, with all their counsels, minds, wills and thoughts, together with all their doings dealings & exercises, naked and bare before the Eldest in the Family of Love, and not cover or hide anything, (be it what it is,) before him. Also all whereunto their inclination, kind, and nature draweth them, and all wherewith they become tempted or assaulted in their harts.* The Pope requireth but confession of*mortal,* not of *venial* sins; But this tyrann *H. N.* will know all / *be it what it is;* yea even men's natural inclinatiōs. Now be it his wisdom was much overseē to make such a law: for this may cal his Godhead into questiō / & make mē think / he is but a Liar / whiles he would be a God▪ for

our Lord Jesus knew the thoughts of men / and had no need that any should testify of man / for he knew what was in man. If *H. N.* be godded with God / what needeth he that men should thus make known their inclinations and actions unto him. But his disciples are well enough served; that whereas the Romish priests did whip thē with rods / these their Godded Priests should scourge them with scorpions.

Finally this H. N. *teacheth almost everywhere in his abominable books / the doctrine of that old Serpent* / ye shall be as God's: *saying that his people* have their inhabiting in God's understanding, & stand cōprehended in the light of life, being united in God's true being: *that* they are one being with ech other, namely God & his people of peace: *that* God the Father through his only born son Christ, is become of one substance again with the manly creatures; and to that end also, because that all manly creatures should through Christ be one substance with God the Father, is Christ preached; *thatwhen as we are renewed in Jesus Christ through faith / also come to the same age of the man Christ* / so is God the Father thē likewise one substance or manned with us through Christ, & is all in all: *that* it is God's will, that now in the last time, through his service of love, all people or generations of men, which are goodwilling to his righteousness, should assemble them unto him and his godded man (H. N.) and even so likewise with them all that which is manly, to the end that they all should become of one being with him and his godded man, and so be all named God's, and children of the most highest. *These and many the like blasphemies (whereby he quite overthroweth the Being of God / as before is proved /) ar often to be found in his writings. For which also / (that he might the more imitate the first serpent / which said* God doth know,) *he allegeth and corrupteth the holy scriptures; that if he be* Antichrist, *which should sit in the temple of God / showing himself that he is God / (as Paul warneth:) this* H. N. *may be known to be a great Antichrist; and all the world may see / Caiaphas prophesied not righter of Christ and of his death for the nation; then* H. N. *hath spoken / when he cried out of the Antichrist to be so* near unto him. *It is very true.*

H. N.

28. Oh, what a slight and earthly understanding is this, that God should be appeased with an elementish body: even like as though that God were fleshly, even as an unregenerate man.

29. I say on God's behalf, that God is not in that manner of sort with the man; but rather the ungodly being or nature, which all unregenerated men do carry in their harts, wherout all wickedness is engendered and brought forth. Read *Mark. 7. Mat.* 23. and in more other places in the scriptures, where the same is rcited or mentioned.

30. Therefore my beloved, this is the counsel of God towards yow both, that yow should not boast yourselves in such an vncertayn confessing; but for the love of Christ's sake, take it for the best, which I hav here witnessed unto yow; namely that yow have not confessed Christ according to the truth, but the elementish ceremonies, even as they out of the darkness, without the Spirit of Christ, wer taught unto yow. Not that I therein do accuse or blame any man, as one that doth evil of a set purpose. O no; for they know not any other, then that they do use the doctrine of Christ. But my hearty desire is towards everyone, which say that they seek Christ, that they mought seek and find him aright.

H. A.

OH what a slight and serpentlike subtlety is this / that *H. N.* should abuse and deprave the words and actions of God's servants in this manner; as if by their meek and patient sufferings for Christ's sake / they thought *to appease God wth an elementish body.* It is far from the harts of all the faithful / to imagine that anything which themselves can either do or suffer / in body or sowl / is able to *appease God.* They have otherwise learned to know the guilt and wages of syn / the infinitenes of God's majesty who is angry with the world for their misdeeds / the weakness and unworthiness of all men's works and sufferings. To that therefore which *H. N.* pretendeth to *say on God's behalf;* I answer with Job / and ask him / if he will speak wickedly for God; or talk deceitfully for his cause? For we esteem our sufferings nothing / and all our righteousness as dung. It is the body of our Lord Jesus that was hanged on the tree / which is the only sacrifice for our sins / and appeaseth the wrath of his Father: and the things that we do or suffer / benefit not him but ourselves: for the chastisements of God / whither on our bodies or souls / are (as the Apostle teacheth us /) for *our profit,* that we might be partakers of his holiness. Wherefore *H. N.* hath conceived mischief and brought forth a lie / whiles laboring to abolish the outward confessing and suffering of Christians / he falsely imputeth unto thē this error / to believe they *appease God with an elementish body,* yea the fraud of this falser is manifestly discovered / as the reader may observe; for the error which he would lay upon others / is found to be in himself / whose doctrine is such as teacheth men to be their own saviors. By the Apostles Gospel / we have our redemption and forgiveness of sins through the blood of Christ once offered; to him also give all the prophets witness / that through his name / all that believe in him shall receive remission of sins / (saith Peter:) but by *H. Ns.* Gospel / we obtain it by our own *imitation of Christ* in his death / and *taking up of our cross.* And many such like deadly venimous doctrines are sparsed in his writings / to disannul the true Christ / with his sufferings and merits / and to set up a false and imaginary Christ bred / and born in his corrupt heart / as I have before proved. Now though we hold not God to be *appeased* with our sufferings / as this man cavilleth; yet hold we upon ground frō the scriptures / that we must serve and glorify God both with our bodies and with our spirits / because both ar God's; and therefore are we willed to give up our bodies / a living sacrifice / holy and acceptable unto God / which is our reasonable serving of God. And if by bonds and prisonment / by racking / scourging / stoning / hewing asundex; or other the like torments of body / as others before us have suffered / God also try us: we ought with patience to bear them / and not to go from the confessing of Christ and his truth / for avoiding them / as this deceiver would persuade us. His conclusion therefore / which he maketh against these two daughters / namely / that *they have not confessed Christ according to the truth, &c.* is yet to be proved / for as much as he hath not by any ground from God's word / overthrowen their faith or confessiō in any point / but only sought to undermine it / by falsehood and deceit; abusing the readers / and perverting the holy scriptures; his desire being to draw others into the same destruction with himself; who in stead of *confessing Christ according to the truth,* hath like an Antichristian overthrown the whole Gospel of Christ / denied him to be come in the flesh / and set up an Idol in his place / even the *Lovely Being* out of his own fleshly heart.

H. N.

31. God is my witness, that it is true which I here write unto you; & the occasion of my writing is chanced, for that I bear a sorrowful heart with you both. But this is my hope over you, that ye will take it at my hands, as out of the Love of Christ, and not to be in any case obstinate in yourselves, for to wind away yourselves from the reading of these Letters with humble harts.

32. And when ye have deliberately read the same witnesses, and the Lord added his wisdom thereto, whereby the eyes of your harts mought be a little opened: then spare me not to be your servant, and give me to understand by the bring thereof, & there shall yet more be brought unto yow, then that which yow have presently.

33. And if yow cannot acknowledge this for the truth, yet look well always hereto, that ye do not blaspheme the same which ye know not. And I likewise shall not blame yow, although that yow cannot comprehend the same. For the godly gifts cannot be brought to any one by violence or compulsion, for they are the gifts of God.

34. Herewith I salute yow both, (whose names I know not,) very heartily through the love of Christ; & wish unto yow, out of the ground of my sowl, the knowledge of the very true Spirit of Christ, that ye mought learn to know aright, your calling in Christ. That grant us the Almighty God, through his Love, Amen.

By your unknown friend H. N.

H. A.

IF God were *witness,* that it is true which *H. N.* here hath written; the scriptures / which are God's *witnesses* or *testimonies* would approve of the same; but by holy writ / his errors are disproved; and the evils which he unjustly layeth upon others / are justly returned upon his own head; and found to be in himself and his bewitched followers / whom I leave to the doon of him which hath said / *I will come near to yow to judgment, and I will be a swift witness against sorcerers, & against adulterers, and against false swearers. &c.* And for all that shall read these writings / as they ought to be far from *blaspheming* the truth which they know not; so should they be far also from approving or hearkening to a known deceiver and blasphemer of God; such as this *Henry Nicolas* by this Epistle and his other ungodly writings is proved for to be. His fawning words and submissive carriage / with promise of more matters after; are but the behavior of the Lewd woman / that useth to entice with flattering lips; when her house is the way unto the grave / which goeth down to the chambers of death. What thank or reward then remains for *H. N.* for all his pains and proffered kindness / but that which the wise man hath appointed saying / *He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted to him as a curse. Pro. 27.* 14.

FINIS.

In pag. 47. lin. 5. before the end, for *love* read *live*•

P-HA-8. Annotations upon the five books of Moses, the book of the Psalms, and the Song of Songs, or, Canticles Wherein the Hebrew words and sentences, are compared with, and explained by the ancient Greek and Chaldee versions, and other records and monuments of the Hebrews: but chiefly by conference with the holy Scriptures, Moses his words, laws and ordinances, the sacrifices, and other legal ceremonies heretofore commanded by God to the Church of Israel, are explained. With an advertisement touching some objections made against the sincerity of the Hebrew text, and allegation of the Rabbin's in these annotations. As also tables directing unto such principal things as are observed in the annotations upon each several book. By Henry Ainsworth. - Ainsworth, Henry, 1571-1622?

ANNOTATIONS UPON THE FIVE BOOKES OF MOSES; THE BOOKE OF THE PSALMES, AND THE SONG OF SONGS, *OR,* CANTICLES.

WHEREIN THE HEBREW WORDS and sentences, are compared with, and explained by the ancient Greek and Chaldee versions, and other Records and Monuments of the Hebrews: But chiefly by conference with the holy Scriptures, MOSES his words, laws and ordinances, the Sacrifices, and other Legal ceremonies heretofore commanded by God to the Church of ISRAEL, are explained.

With an Advertisement touching some objections made against the sincerity of the Hebrew Text, and allegation of the Rabbin's in these ANNOTATIONS.

As also Tables directing unto such principal things as are observed in the Annotations upon each several Book.

BY *HENRY AINSWORTH.*

LUKE 24. 44.

All things must be fulfilled which are written in the Law of MOSES, *and in the Prophets, and in the Psalms.*

LONDON, Printed for *John Bellamie,* and are to be sold at his shop in *Cornehill,* at the Sign of the three Golden Lions near the ROYALL EXCHANGE. 1627.

ANNOTATIONS UPON THE FIRST BOOKE OF MOSES, CALLED GENESIS: WHEREIN THE HEBREW WORDS and sentences, are compared with, and explained by the Greek and Chaldee versions: but chiefly, by conferring with the holy Scriptures.

BY *HENRY AINSWORTH.*

DEVT. 33. 4.

Moses commanded us a Law; the inheritance of the Church of Jacob.

MALACH. 4. 4.

Remember the Law, of Moses my servant: which I commanded him in Horeb, for all Israel; with *the Statutes and Judgments.*

[illustration] [printer's or publisher's device]

LONDON, Printed by *Miles Flesher* for *John Bellamie,* and are to be sold at his shop near the ROYALL EXCHANGE. 1626.

A Preface concerning Moses writings, and these Annotations upon them.

MOSES the man of GOD, and first writer of holy Scripture; was an Hebrew borne in Egypt, about 2432. years after the creation of the World: and before our Savior Christ's coming into the flesh, 1496. years. He was the son of Amram, the son of Kohath, the son of Levi, the son of Jacob, the son of Isaac, the son of Abraham our father, in the seventh generation; as Enoch was the seventh from Adam. When he was borne, he had a divine beauty upon him: he was marveilously saved from death, being drawn out of the water, and thereof had his name; he was nourished by K. Pharaohs daughter for her own son; learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. Forty years he lived in Pharaohs court; which then he left, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches then the treasures of Egypt. Forty years he was a stranger and shepherd in the land of Madian; from whence God called him, to feed Jacob his people, and Israel his inheritance. Which thing he also did with all fidelity forty years, being in the Church in the wilderness with the Angel, which spake to him in the mount Sinai, and with our fathers; where he received the lively oracles to give unto us; and he commanded us a law, which is the Inheritance of the Church of Jacob. Of all the Prophets that arose in Israel, there was none like unto Moses, whom the Lord knew face to face: and dying 120. years old, (but his natural strength not abated,) he was buried of God, no man knowing of his sepulcher unto this day.

He wrote the law, in five books; containing a brief history of things past; a covenant between God and his Church then present; and a prophesy of further grace to come, which now is exhibited by Jesus Christ. In his first book; he wrote the generations of the heavens and the earth, and of mankind: which we therefore (of the Greek word) call *Genesis,* that is, *Generation.* In the second, he set down the *Departure* of Israel out of Egypt, with the Covenant which God plighted with them, the same year that they went out: which book thereupon is named *Exodus.* In the third, he describeth the sacrifices and service of God, under the Levitical priesthood; called accordingly *Leviticus.* In the fourth, he reckoned the Numbers of the tribes, and, of their journeys from Egypt to Canaan, with the order wherein God settled that Common-wealth of Israel, whiles they were travelling towards their Rest: which book is therefore called *Numbers.* In the fifth, he wrote a repetition of the Law, and covenant which God had given unto Israel, and the confirmation of the same: whereof it is named, (according to the Greek,) *Deuteronomy.* In the propounding of all these things, Moses hath a veil drawn over his bright and glorious face: for in the histories, are implied Allegories, and in the laws

are types & shadows of good things that were to come; the body whereof, is of Christ. In *Genesis,* (which history endeth with the going down of Israel into Egypt,) we have the Image of a natural man, fallen from God into the bondage of sin. In *Exodus,* is the type of our regeneration, and state renewed by Jesus Christ. In *Leviticus,* the shadow of our mortification, whiles we are made sacrifices unto God. In *Numbers,* the figure of our spiritual war-fare; whereunto we are mustered and armed to fight the good fight of faith. In *Deuteronomy,* the doctrine of our sanctification, and preparation to enter into our heavenly Canaan, (after Moses death) by the conduct of Jesus the son of God.

The things which Moses wrote, were not his own: but the Law of the Lord by his hand: to him the Prophets after, bare witness. Our Savior also approveth of Moses, and of all that he spake and wrote: what he said, was the commandment of God; and what God spake unto him, the same is spoken unto us: him therefore we are willed to hear, which who so doth not, will not be persuaded, though one rose from the dead: Luk. 16. 29. 31. But because his writings were the *Old Testament,* under which the New was veiled; and which many reading, even to this day have a veil laid upon their heart, so that they cannot fasten their eyes upon the end of that which is abolished: therefore God sent the Prophets following, yea his own Son, and his Apostles, to open and explain the mysteries, which Moses had closely, and briefly penned: that now by their help, & through the Spirit of the Lord, we may all with unveiled face behold as in a glass, the glory of the Lord; and perceive how the law was given by Moses, but grace and truth is come by Jesus Christ.

The literal sense of Moses Hebrew, (which is the tongue wherein he wrote the Law,) is the ground of all interpretation; and that language hath figures and propieties of speech, different from ours: those therefore in the first place are to be opened; that the natural meaning of the scripture being known, the mysteries of godliness therein implied, may the better be discerned. This may be attained in a great measure, by the scriptures themselves; which being compared, do open one another. For dark and figurative speeches, are often explained; as, When God saith, *I live:* Num. 14. 21. 28, this we are to understand as an oath: for elsewhere he saith, *I have sworn by myself,* Esa. 45. 23. and to express this, Paul alledgeth it, *I live, saith the Lord,* Rom. 14. 11. Also when he saith, *I am the Lord that healeth thee,* Exod. 15. 26. hereby he intendeth the pardoning of our sins: for where other scriptures speak of *healing* his people, Esa. 6. 10. Mat. 13. 15. elsewhere it is interpreted, *the forgiving of their sins,* Mark. 4. 12. So, *he rolled* himself *on the Lord,* Psal. 22. 9. is in plainer speech, *he trusted,* Math. 27. 43. and Christ who should be *an ensign of the people's,* Esa. 11. 10. is under that phrase prophesied, *to rule over the nations,* Rom. 15. 12. When Moses saith, God smote the Sodomites *with blindnesses,* Gen. 19. 11. he meaneth very great or extreme blindness, noted by that word in the plural number: as where the Prophet mentioneth *weeping of bitteruesses:* Ier. 31. 15, the Apostle expoundeth it, *weeping and great mourning,* Mat. 2. 18. So when he teacheth us to *swear* by the name of the Lord, Deut. 6. 13. under it, he implieth the confession of his name and truth: as when another Prophet speaketh in like sort of *swearing,* Esa. 45. 23. Paul expoundeth it, *Confessing unto God,* Rom. 14. 11.

Oft times we shall see in Moses and the Prophets, a defect of words, which reason teacheth are to be supplied; as *Adam begat in his likeness,* Gen. 5. 3. that is, *begat a son.* The Scripture showeth us to supply such wants: as, *I the God of thy father,* Exod. 3. 6 that is, *I am the God,* Mat. 22. 32. Samuel saith, *Uzzah put forth to the Ark,* 2 Sam. 6. 6. another doth explain it, *Uzzah put forth his hand to the Ark,* 1 Chron. 13. 9. One Prophet writeth briefly, *I with scorpions,* 2 Chron. 10. 11. another morefully, *I will chastise you with scorpions,* 1 King. 12. 11. One saith no more, but *in the ninth of the month,* 2 King. 25. 3. another supplieth the want thus, *In the fourth month, in the ninth of the month,* Ierem. 52. 6. So, *thy servant hath found to pray,* 1 Chro. 17. 25. that is, *hath found in his heart to pray,* 2 Sam. 7. 17. and many the like. Here men may see the reason, why translators do sometime add words (which are to be discerned by the different letter;) for the original tongue affecteth brevity; but we desire and need plainness of speech. Yea this may help in weighty controversies: as, *Jesus took bread, and blessed, and brake,* Matth. 26. 26. here some imagining a tranfubstantiation of the bread, blame those that translate, *he brake it,* as adding to the scripture: whereas such additions are necessarily understood, many a hundred time in the Bible; and the same Apostle else-where saith, Christ *blessed and brake,* Matth. 14. 19. when another writeth, *he blessed them and brake,* Luk. 9. 16. which a third Evangelist explaineth, *he blessed and brake the loaves* (or *bread)* Mark. 6. 41. again he saith, a man shall leave *father and mother,* Matth. 19. 5. when Moses plainly saith, *his father and his mother,* Gen. 2. 24. But such usual defects, all of any judgment, will soon understand.

On the other hand, but more seldom, there is an abundance of words, (though not in vain,) which in other languages, may be made fewer; and the holy Ghost approveth it. As where Moses writeth, *a man a prince,* Exod. 2. 14. Stephen saith only *a prince,* omitting the word *man,* Act. 7. 27. So one Prophet saith, *men shooters,* 1 Sam. 31. 3. another saith but *shooters,* 1 Chron. 10. 3. Isaiah saith, *a man of his counsel,* Esa. 40. 13. Paul abridgeth it, *his councellor.* 1 Cor. 2. 16. And, *one said saying on this manner,* 2 Chron. 18. 19. or, *one said on this manner,* 1 King. 22. 20. with sundry other of like sort.

But the change of names, words, and letters; as also of number, time, person, and the like; is very frequent, and needful to be observed. As Moses calleth a man, *Job,* Gen. 46. 13. elsewhere he nameth him *Iashub,* Num. 26. 24. *Ashbel,* Gen. 46. 21. is by another Prophet named *Iediael,* 1 Chron 7. 6. *Nebuchad nezer,* 2 King. 25. 1. is also *Nebuchad-rezar,* ler. 52. 4. *Iether an Ismaelite* (by nature) 1 Chro. 2. 17. is *Iithra an Israelite* (by grace) 2 Sam. 17. 25. *Hoshea* is called also *Iehoshua,* Numb. 13. 16. and *Ieshua,* Ezra 3. 2. in Greck *Jesus,* Act. 7. 45. So *enemy,* 1 King, 8. 37. 44. is written *enemies,* 2 Chron. 6. 28. 34, *iniquity,* Ier. 31. 34. is *iniquities,* Heb. 8. 12. And contrariwise, Matthew saith they brought the Ass and the colt, and put *on them* their clothes, and set Jesus *upon them,* Matth. 21. 7. which Mark showeth to be meant of the *Colt* only, and that Jesus sare *upon him,* M•k. 11. 7. So, *the thieves* are said to revile Christ, Matth. 27. 44. when *one* of them did it, Luk. 23. 39. Likewise, *hear ye, but understand not,* Esa, 6. 9. or, *ye shall hear, but shall not understand,* Act. 28. 26. and the way *before me,* Mal. 3, 1. or, the way *before thee,* Matth. 11. 10. *Smite thou the shepherd,* Zach. 13. 7. which Christ citeth thus, *I will smite the shepherd,* Matth. 26. 31. and *I took* the thirty pieces of silver, Zach. 11. 13. or, *they took* them, Matth. 27. 9. Of which changes there are many, and of great use, throughout the Scriptures.

Questions, are as in other languages, so in the holy tongue, used for carnest affirmations, deprecations, denials, forbiddings, wishes, and the like: as when the people said, *Why should we die?* Deut. 5. 25. it was both an asseveration that they should die, and a prayer against it. The Scripture openeth it self: as, *why doth he speak blasphemies?* Mark. 7. 2. which another Evangelist writeth, *this man blasphemeth,* Math. 9. 3. And, *art thou come to torment us?* Mat. 8. 29. wherein was implied, *I pray thee torment me not,* Luk. 8. 28. So, *are they not written?* 2 King. 20. 20. is affirmed, *behold they are written,* 2 Chro. 32. 32. and that which the Prophet averreth, *All these my hand hath made,* Esa. 66. 1. is turned into a question; *hath not my hand made all these?* Act. 7. 49. Again, when God said to David; *shalt thou build me an house?* 2 Sam. 7. 5. he meant, *thou shalt not build,* 1 Chron. 17. 4. when Christ saith, *how shall* Satan's *kingdom stand?* Mat. 12. 26. he meaneth, *it cannot stand,* Mark. 3. 26. and *think ye that I am come to give peace?* Luk. 12. 51. is as if he had said, *think it not,* Matth. 10. 34.

I will pass on to a few mo• observations. When speech is of many, where one is principal; the scripture setteth it down, either as of one, or of many indifferently. As, *hear thou the word,* 1 King. 22. 19. or, *hear ye the word,* 2 Chron. 18. 18. *And they killed,* 2 King. 25. 6. or, *the king of Babel killed;* Ier. 52. 10. *David offered,* 2 Sam. 6. 17. or, *they offered,* 1 Chron. 16. 1. *They made peace with David, and served him;* 1 Chron. 19 19. or, *they made peace with Israel, and served them,* 2 Sam. 10. 19. So, *Peter* said unto Christ, Mat. 15. 15. whereas another Evangelist saith, *his disciples* asked him; Mar. 7. 17. And, *couldest not thou* (Peter) *watch?* Mar. 14. 37. or, *could not ye* (my disciples) *watch?* Mat. 26. 40. By this, we may gather the reason, why Christ at other times spake to Peter singularly, that which was intended also to the rest, in Matth. 16. 17. 19. compared with John. 20. 22. 23. which some not observing, would restrain *the keys of the kingdom* unto Peter only.

But oft times, there is a force in words, whereby other persons or things are excluded: as when Moses saith, *they shall be one flesh,* Gen. 2. 24. he meaneth, *they two* (not moc) *shall be one flesh,* Mat. 19. 5. and saying of God, *him thou shall serve,* Deut. 6. 13. he intendeth *him only,* Mat. 4. 10. It was not lawful to eat the Shew bread, *but for the Priests,* Mar. 2. 26. that is, *but for the Priests only,* Mat. 12. 4. and, the fig tree had *nothing but leaves,* Mark. 11. 13. that is, *nothing but leaves only,* Mat. 21. 19. Accordingly Paul saith, a man is not justified by the works of the law, *but by the faith of Jesus Christ,* Gal. 2. 16. whereby is meant, *by faith only.*

In expounding the Oracles of God, we are taught to take absolute and indefinite speeches in the largest sense unless there be some special reason of restraint. As, when he said to Moses, *See, and make thou* them, *according to their pattern,* Exod. 25. 40. the meaning is, *See thou make all things, according to the pattern,* Heb. 8. 5. And in saying, *Cursed* be *he that confirmeth not the words of this law,* Deut. 27. 26. it extendeth thus far, *Cursed* be *everyone that continueth not in all things which are written in the book of the law,* Gal. 3. 10. When he promiseth Christ, to put *his enemies* for his footstool, Psal. 110. 1. he meaneth *all his enemies,* 1 Cor. 15. 15. 25. So other such precepts and promises, are in like manner, to be understood.

But sometime general words are used, which scripture and reason teacheth to restrain: as, *all Israel* went up with David to Baalah, 1 Chron. 13. 6. meaning, *all the people that were with him,* as another Prophet explaineth it, 2 Sam. 6. 2. So Christ healed *all that were sick,* Mat. 8.

16. that is, all the sick that were brought unto him; or, as another Evangelist saith, *Many that were sick:* Mark. 1 34. Thus *all,* is used for *very many,* Mat. 21. 26. Luk. 21. 17. Phil. 2. 21. Gen. 41. 57. *none,* for *very few,* Ier. 8. 6. 1 Cor. 2. 8. *nothing,* for very little, John. 18. 20. Act. 27. 33. Or, with other special restraint; as, *of his fullness, have we all received,* John. 1. 16. that is, all we which believe, and the like.

It is not the least help in opening the scriptures, to observe words & speeches that differ in sound, but accord in sense; & set down the same thing in sundry terms, one of wch do often give light unto another. As, *the word of the Lord came,* 2 Sam. 24. 11. or, *the Lord spake,* 1 Chro. 21. 9. *There fell,* 1 Chro. 21. 14. or, *there died,* 2 Sam. 24. 15. To *sit on his throne,* 1 King. 3. 6. or, to *reign in his stead,* 2 Chro. 1. 8. They *fast not,* Mat. 9. 14. or, they *eat and drink,* Luk. 5. 33. The time of *temptation,* Luk. 8. 13. or, of *affliction* and *persecution,* Mark. 4. 17. To enter *into life,* Mat. 18. 9. or, into *God's kingdom,* Mar. 9. 47. To *take away the key of knowledge,* Luk. 11. 52. or, to *shut up the kingdom of heaven,* Matth. 23. 13. Thus they that are in one place called *Hypocrites,* Matth. 24. 51. are in another called *infidels,* Luk. 12. 46. and they that *walk not according* to any law, Mark. 7. 5. are said to *transgress* the same, Mat. 17. 2. And the *Wicked one,* Mat. 13. 19. the *Devil,* Luk. 8. 12. and *Satan,* Mark. 4. 15. are all one. By comparing the holy writers thus, even mysteries in words and phrases are manifested, and difficulties may be cleared. As in 2 Sam. 7. 23. *halecu Elohim,* that is, *God they went;* this soundeth to a paynim, as if there were many God's: but the same thing written by another Prophet, *halac Elohim, God he went,* 1 Chro. 17. 21. refuteth the plurality of God's, though closely teaching the trinity of persons in the Godhead. So when David saith, *for thy words sake,* 2 Sam. 7. 21. or, (as another recordeth his speech,) *for thy servants sake,* 1 Chron. 17. 19. these two compared, show that David meant *for thy Christ's sake,* for Christ is both *the word,* John. 1. 1. and *the Servant* of God, Mat. 12. 18.—21. When David's sons are called by one Prophet *Cohanim,* (that word which we English *Princes,* or, *Priests,)* 2 Sam. 8. 18. and by another are named *the First* (or *Chief) at the kings hand,* 1 Chron. 18. 17. we may hereby learn the office of Christ our *Cohen,* both *Prince* and *Priest,* who now sitteth at the right hand of the throne of the Majesty (of God) in the heavens, Heb. 8. 1. So for other material things in Israel, which we are not acquainted with; scriptures compared, do explain them. As when Solomon put *three pound* of gold to one shield, 1 King. 10. 17. and another Prophet saith, *three hundred* (shekels) *of gold* went to one shield, 2 Chro. 9. 16. we may certainly gather, that the *Maneh* or *Pound* in Israel, was a hundred shekels. When K. Achaz *made his son to pass through the fire,* 2 King. 16. 3. if any know not what this meaneth; another scripture telleth us, *he hurnt his sons in the fire,* 2 Chron. 28. 3. So the (*Debir* or) *Oracle* in Solomon's temple, 1 King. 6. 23. is shown to be the *Holy of holies,* or *most holy place* in that house, 2 Chron. 3. 10. When Christ teacheth us to pray, Forgive us *our debts,* Mat. 6. 12. thereby is meant, *our sins,* Luk. 11. 4. with many other like, of profitable use, in letters, words and phrases, throughout the Bible. And the more to excite men, to search and confer the scriptures, I will note a few moe, not unlike the former. The *name* of God, and of Christ, how often is it mentioned in the holy book? yet not always understood. How be it, the Prophets and Apostles, open themselves; one saying, he shall build an house *to my name,* 2 Sam. 7. 13. another, he shall build an house *to me,* 1 Chro. 17. 12. so Christ saith, *for my name,* Mat. 19. 29. that is, *for me and the Gospel,* Mark. 10. 29. *for my name sake,* Luk. 21. 12. that

is, *for my sake.* Mark. 13. 9. So things spoken by the Prophets in the Lord's *name,* 1 Chro. 21. 19. were the Lord's *commandments,* 2 Sam. 24. 19. accordingly James saith of the Prophets, *they have spoken in the name of the Lord,* I am. 5. 10. and where the Prophet saith, *the Iles shall wait for* (Christ's) *law,* Esa. 42. 4. the Apostle expoundeth it, *the Gentiles shall trust in his Name,* Mat. 12. 21. When David saith, he prayed *before the Lord,* 1 Chro. 17. 25. and the like is spoken of Hezekiah, 2 King. 19. 15. the meaning is, that they prayed *unto* the Lord, as is expressed in 2 Sam. 7. 27. and Esa. 37. 15. Like wise the kneeling *before* Christ. Math. 27. 29, is called the *worshipping* of him, Mark. 15. 19. and when the Devil would have had Christ done worship *before him,* Luk. 4. 7. he knew that in so doing, he should *worship him,* Matth. 4 9. yet many at this day, though they pray and do worship *before* images and idols; they will not be a known that they pray or do worship *unto* them.

It is needful for us to understand, that as the scriptures are of God, so whatsoever is written in them, is written unto all of us: this will increase our faith, and our odedience. If any doubt hereof, the Evangelists 〈1 page duplicate〉 〈1 page duplicate〉 clear it: for when one writeth, *God spake unto Moses,* Mark. 12. 26. another saith, it *was spoken unto you by God,* Matth. 22. 31. Again, *Moses said,* Matth. 22. 24. is as much as, *Moses wrote unto us,* Mark. 12. 19. So Christ's blood *shed for many,* Mat. 26. 28. is applied in particular, *shed for you,* Luk. 22. 20. If men would thus mind all the precepts and promises in the Bible, it would greatly further them in godliness now, the Lord complaineth of the contrary, *I have written unto them the great things of my law, but they are counted as astrange thing,* Hos. 8. 12.

For these causes, I have chiefly labored in these annotations upon Moses, to explain his words and speeches, by conference with himself, and the other Prophets and Appostles, all which are commenters upon his laws, and do open unto us the mysteries which were covered under his veil: for by a true and sound literal explication, the spiritual meaning may the better be discerned. And the exquisite scanning of words and phrases, which to some may seem needless, will be found, (as painful to the writer) profitable to the reader. Our Savior hath confirmed the Law, unto every *jote* and *tittle,* Matth. 5. 18. that we should not think any word or sentence to be used in vain. On the contrary, the mistaking of phrases, oft times occasioneth error: as from Jacob's speech, in Genesis 48. 16. *let my name be called on them, and the name of my fathers Abraham and Isaac:* some would gather the doctrine of prayer unto the dead, or saints departed: whereas the phrase there, meaneth not *prayer* at all, but to be *named* of them, as their children, as by other scriptures compared, may be seen: Dan. 9. 19. Isaiah 4. 1.

Next this main help of the scriptures themselves. I compare the Greek & Chaldee versions, the first of them being in the world before Christ's coming in the flesh; the other, soon after: both of great authority, especially the Greek, honored even by the Apostles, in their so often following not only the words, but even the Theological exposition. Of many, I will produce these few examples. In Isaiah 11. 10. Christ is promised for *an ensign of the people's:* this the Greek version explaineth, *to rule over the nations,* and so doth Paul allege it, in Rom. 15. 12. In Prov. 3. 34. God *scorneth the scorners,* the Greek translateth, *he resisteth the proud,* and James followeth their very words, I am. 4. 6. In Prov. 11. 31. the righteous is *recompensed in the earth;*

the Greek saith, he is *scarcely saved;* and Peter saith the same, 1 Pet. 4. 18. In Isaiah 42. 4. *the yles wait for* Christ's *Law:* the Greek interpreteth it, *the Gentiles shall trust in his name,* and the holy Ghost approveth this, in Matth. 12. 21. When Moses saith of man and wife, *they shall be one flesh,* Gen. 2. 24. the Greek addeth, *they two,* and so the words are cited in Mat. 19. 5. Mar. 10. 8. Eph. 5. 31. 1 Cor. 6. 16. Where Christ saith (in David) *my ears thou hast digged,* (or *opened)* Psal. 40. 7. the Greek expoundeth it, *a body thou hast fitted me;* and the same words Paul bringeth as Scripture, in Heb. 10. 5. So many Greek words are found in the Apostles writings, according to the Greek version of the Prophets; as *Aretas, praises,* in 1 Pet. 2. 9. from Isaiah 42. 12. and 43. 21. and 63. 7. *Thaumázontes prosopa,* in Jude verse. 16. are such as *regard, accept,* or *honor the persons* of men; from Deut. 10. 17. Prov. 18. 5. Job 22. 8. *Kuberneses, Counsells* (that is, *Counsellors)* in 1 Cor. 12. 28. from Prov. 11. 14. and 20. 18. and 24. 6 *Mamona tes adikias,* in Luk. 16. 9. is *false* (or *deceitful) riches,* opposed (in v. 11. (to *the true,* as the Hebrew *Sheker,* is often turned *Adikia:* Psal. 119. 29. 69. 104. 163. Wherefore as occasion is offered, I observe sundry things from the Greek translatiō, which serve for the better understanding of Moses text: & other scriptures that have referēce to th same.

Concerning the Chaldee paraphrast, and other Heberew doctors of the ancienter sort, and some later of best esteem for learning, as *Maimonides,* or Rabbi Moses ben Maimon, (who abridged the Talmuds,) & others; I allege their expositions for two causes: the one one, to give light to the ordinances of Moses touching the external practice of them in the common wealth of Israel, which the Rabbin's did record, and without whose help, many of those legal rites (especially in Exodus and Leviticus) will not easily be understood. By their records also, many particulars about the *Passover* which Christ kept, Matt. 26. the *Phylacteries* which the Pharisees wore, Mat. 23. & other things mentioned in the Evangelists, will much be cleared: whereof see the annotations on Exod. 12. and Exod. 13. 19. As for the theological exposition, therein the later Rabbin's are for the most part blind; but we are enlighted by the Apostles of Christ, whose writings, (specially Paul's) do unfold the mysteries of the law. Another reason why I cite the Rabbin's, is to show how in many words, phrases, and points of doctrine, they approve the New Testament; though sometime to the condemning of themselves: and so the testimony of the adversary against himself, helpeth our faith. Examples may be seen in the annotations themselves; some few I will here touch. *The day of judgment,* or *Judgment of the great day,* Jude verse. 6. was used of the godly Jews, against the opinion of the Sadducees, as *Iom dinarabba,* in the Chaldee on Psal. 50. 3. and many other places. So *Paradise* for *heaven, Geenna,* for *hell;* as Christ useth them, are common in all the Rabbin's; and the *Second death,* Revel. 20. 8. is used by *Jonathan* (a Rabbine of the Apostles age,) on Esa. 65. 6 15. where he damneth his own people to the *second death.* Christ is called the *Word,* John. 1. 1. so by the Chaldee paraphrast on Ps. 110. 1. and many a time beside. The Devil is called the *Accuser,* Revel. 12. 10. so *R. Menachem* on Levite. 25. speaketh of the *Serpent the Accuser.* Paul nameth Abraham the *heir of the world,* Rom. 4. 13. So doth. *R Bochai,* fol. 23. The Apostle calleth Circumcision, a *seal,* Rom. 4. 11. so do the Jews in their prayer which they use at circumcision, *Maimonides treat of Circumcis. chap.* 3. And whereas they that deny the baptising of Infants, plead that circumcision was a carnal sign of carnal promises to a carnal seed: the Jews own testimonies do abundantly refute this error, as is shown after, on Gen. 17. Christ

baptizeth with the holy Ghost, and *with fire,* Matth. 3. 11. *It is said by our Rabbin's of happy memory, that the holy blessed* (God) *baptized with fire,* saith *R. Menachem* on Levite. 6. Christ our high Priest is on the right hand of the throne of the Majesty in the heavens, Heb. 8. 1. and by the Rabbin's doctrine, *Michael is the great Priest that is above, and offereth the souls of just men. R. Menachem* on Levite. 1. and 6. chap. *Maimonides* (in *Misneh,* in *Biath hamikdash,* chap. 6. sect. 11.) showeth how the great Synedrion were wont to sit in a chamber of the Temple, to judge and try the Priests, both for their genealogies, and for their blemishes. What Priest soever was sound dissallowable by his genealogy, he was *clothed in black,* and so went out of the Priests court in the Temple; and who so was found perfect and fit, he was *clothed in white,* and went in and ministered with his brethren. This giveth light to that saying of (Christ in Rev. 3. 4.) *they shall walk with me in white, for they are worthy.* So the names of *Iannes and Jambres,* the sorcerers of Egypt, cited by Paul, in 2 Tim. 3. 8. are recorded in the *Talmud,* and other Jewish writers, as is noted on Exodus 7. 11. Wherefore the evidence brought from the learned Jews, will help both to understand some scriptures, and to end some controversies. But *Jewish* forbidden *fables,* of which there are too many, them I pass over as unprofitable: some things also I note from them, not as approving them myself absolutely, but leaving them to further consideration of the prudent.

The Christian Fathers and Doctors, because they are usually cited by other expositors abundantly; I thought needless to repeat: and the rather for brevity, which is requisite in annotations.

The testimony of heathen writers, I allege more spiringly also; as of whom we have least need. Yet Paul had occasion sometime to cite them: and we likewise may have use of their sayings; both for ancient histories, and religious exercises, and for the witness which they bear unto the truth of God.

Finally, in all this labor, I desire the furtherance and stirring up of people in the study and understanding of God's law. Wherein though some things are brief, some things dark and hard to be understood, yet many things are by a little direction, made easy to the prudent. And let not the variety of phrase, or sundry interpretations trouble any, but let discretion choose out the best. Behold, the holy Ghost translateth one Hebrew word, by many Greek, to teach us both the ample wisdom comprised in that mother tongue; and that any words may be used, which express the true meaning of the text unto our understanding. The *Minchah* or *Meat-offering,* (as we English it,) in the law, is turned into Greek, *Thusia, Sacrifice,* Acts 7. 42. from Amos 5. and *Prosphora, Oblation.* Heb. 10. 5. from Psal. 40. The Hebrew word *Pinnah,* Esa. 40. 3. is *Euthuno,* to *Make-straight,* John. 1. 23. *Hetoimazo,* to *Prepare,* Matth. 3. 3. and *Kataskevaso,* to *Make ready,* Matth. 11. 10. That one phrase of Moses in Deut. 25. 5. *(uben aeinlo) and he have no son;* is by three Evangelists translated three ways, all good; *having no children,* Matth. 22. 24. *and leave no children,* Mark. 12. 19. *and he die childless,* Luk. 20. 28. Yea one Hebrew word *Sorer,* in Esa. 65. 2. is expressed of Paul by two Greek words together, *Apeithounta,* and *Antilegont•,* that is, *Disobedient* (or unperswaded) *and gainsaying,* Rom. 10. 21. the one noting the rebelliousnesse of the heart; the other of the mouth and carriage. By which, with many other of like sort, we may see the copiousnesse of matter, which the

original tongue containeth in few words: and that the noting of such varieties may be profitable unto us. The Hebrew Doctors have a saying, that the *Law hath seventy faces,* (that is, 70. manner of ways to be opened and applied) *and all of them truth: R. Menachem* on Gen. 29. and Exod. 21.

But forasmuch as my portion is small, in the knowledge of holy things; let the godly reader try what I set down, and not accept it, because I say it: and let the learned be provoked unto more large & fruitful labors in this kind. The Lord open all our eyes, that we may see the marvelous things of his Law.

Henry Ainsworth.

The sum of Genesis.

THe first Book of Moses, showeth the Generation of the World; the Corruption thereof by Sin; the restauration promised in Christ; the Governement of the old World, 1656. years, till it perished by the Flood: and of the World that now is, (especially of God's Church therein) 713. years moe, till the death of Joseph.

The Generation.

- GOD, in six days, createth the World, all good: and Man in the Image of God, whom he made ruler over the earth. Chapter 1
- He adorneth this his world with a special sanctified Time; as the Sabbath day: Place, as the garden of Eden, with the River and Trees thereof: Order of man's obedience by the Law given to Adam, and of propagation of kind, by Marriage. Chap. 2

The Corruption of the World.

- The Serpent tempteth to disobedience: Man falleth: so Sin and Death, are come upon all men. The Serpent is cursed; and the Earth for man's sake. Chap. 3

The Restauration.

- GOD promiseth, that (Christ) the Woman's seed, shall bruise the Serpents head. The man calleth his wife, Eve: God layeth chastisements on them both; clotheth them; and drives them out of Paradise. Chap. 3

The government of the old World.

- ADAM begetting two sons, Kain the first borne is wicked; Abel faithful. Kain killeth Abel, and is cursed: yet liveth, and increaseth in the world. Seth is given in Abel's stead; and of Seth, Enos. Chap. 4
- SETH progateth the faithful seed. Enoch prophesieth, and God taketh him away, that he dieth not. Chap. 5

- Seths seed, and Kains, are mixed: so Giants are bred, and sin increased. God repenteth that he made man; threateneth to drown the world, but Noah finds grace. Chap. 6
- NOE and his house, with some of all creatures, are saved in the Ark, which God bade him make: the world is all drowned. Ch. 7

The government of the world aset the Flood.

- NOE with his family, come out of the Ark; are blessed, to fill the world again. Chap. 〈◊〉
- GOD promiseth to drown the world no more. Sin reviveth in Cham, Noes son, whose posterity is cursed: the bless continueth to Sem and Japheth. Chap. 〈◊〉
- Noes three sons, Sem, Cham, and Japheth, do multiply on the earth. Chap. 〈◊〉
- Their posterity are scattered, by confusion of tongues at Babel. Sem propagateth the faithful seed which in Terah falleth 〈◊〉 God, but is called to repentance. Chap. 〈◊〉
- ABRAM is called from Idolatry: and cometh a pilgrim into the land of Canaan. Chap. 〈◊〉
- Abram (parted from Lot) is promised the land of Canaan, and a plenteous seed. Chap. 〈◊〉
- He fighteth for Lot, o•ercommeth four Kings, and is blessed of Melchizedek. Chap. 〈◊〉
- He (being childless) is promised an heir, justified by faith, and comforted by a vision, and covenant of God. Chap. 〈◊〉
- He hath a son (after the flesh) Ishmael of Agar his bondwoman. Chap. 1•
- He hath a new name *Abraham,* the covenant of circumcision; and promise of Isask *Sarai* is named *Sarah.* Chap. 1•
- Abraham enterraineth Angels: hath the promise renewed: and Sodom's destruction revealed, for whom he maketh intercession Chap. 1•
- Sodom is burned; Lot delivered, begetteth of his daughters, Moab and Ammon. Chap. 19
- Abraham's wife taken by Abimelec, is restored unto him. Chap. 20
- ISAAK the promised seed, is borne: Agar and Ishmael, are cast out of Abraham's house. Ab melec covenanteth with Abraham. Chap. 21

- Isaac is offered for a sacrifice by his father: but saved from death by God. Abraham is blessed; and heareth of his kindreds increase. Chap. 22
- Abraham purchaseth in Canaan, a burying place for Sarah. Chap. 23
- He provideth a wife for Isaac, who marrieth Rebekah. Chap. 24
- Abraham dieth: Isaac begetteth Esau and Jacob, who strive in the womb. Jacob buyeth the birthright of Esau, surnamed Edom. Chap 25
- Isaac's wife taken by Abimelec, is restored: he covenanteth with Abimelec. Chap 26
- IAKOB by subtlety getteth the blessing from Esau, and is threatened. Chap. 27
- Jacob fleeing from Esau, is comforred by a vision of a Ladder, at Bethel. Chap. 28
- He sorveth for a wife; is beguiled, marrieth two, and hath four sons. Chap. 29
- He is increased with moe children: is wronged by Laban but waxeth rich. Chap. 30
- He fleeth secretly, is pursued by Laban, but God delivereth him. Chap. 31
- He is met of Angels; afraid of Esau; wrestleth with God, and is named Israel. Chap. 32
- Jacob and Esau meet, and are friends: Jacob put chaseth ground at Shechem. Chap. 33
- Jacob's daughter Dina is defiled: his sons slay the Sech mites for it. Chap. 34
- Jacob burieth Deborah the Nurse, Rachel his wife, and Isaac his father. Chap. 35
- Esau dwelleth in Seir, hath many Dukes and Kings of his posteitie. Chap. 36
- JOSEPH Jacob's son, is hated for his dreams, and sold by his brethren into Egypt. Jacob mourneth for him, and will not be comforted. Chap. 37
- Judah, Jacob's son, begetteth of his daughter in law, Pharez and Zarah. Chap. 38
- Joseph in Egypt is tempted to adultery, falsely accused, and imprisoned. Chap. 39
- Joseph in prison, expoundeth the dreams of Pharaohs officers: but is forgotten. Chap. 40
- Joseph expoundeth Pharaohs dreams, and is made ruler over all Egypt. Chap. 41
- Jacob sendeth his sons for corn into Egypt: Joseph handleth them roughly. Chap. 42
- Jacob constrainedly sendeth his sons again. and Joseph feasteth them. Chap. 43
- Joseph challengeth Benjamin for his cup; Judah supplicateth for his brother. Chap. 44
- Joseph makes himself known to his brethren: and sendeth for his Father. Chap. 45

- Jacob by God's advice, goeth with his household into Egypt: in all seventy souls. Joseph meeteth them in Goshen, and instructeth them what to say to Pharah. Chap. 46
- Joseph nourisheth his father and brethren in time of famine: bringeth the Egyptians into bondage, and sweareth to bury his father in Canaan. Chap. 47
- Joseph's two sons are blessed and adopted of Jacob, on his death bed. Chap. 48
- Jacob blesseth his twelve sons, prophesieth of Christ, and dieth in Egypt. Chap. 49
- Joseph burieth his father in Canaan, and returneth: forgiveth his brethren; prophesieth of their departure from thence; giveth charge concerning his bones, and dieth. Chap. 50

The number of the Sections (or Lectures) in Genesis, are twelve: the Chapters, fifty: the verses, 1534. The midst is at Gen. 27. 40.

Search the Scriptures: John 5. 39.

To the Law, and to the Testimony: Isaiah 8. 20.

Whatsoever things were written aforetime, were written for our learning: that we through patience, and comfort of the Scriptures, might have hope. Rom. 15. 4.

THE FIRST BOOKE OF MOSES CALLED *GENESIS.*

CHAPTER I.

1 The Heavens and the Earth are created, and the Light; in the first day. 6. In the second, the firmament is spread, and the waters divided. 9. In the third, the earth is made dry land, and fruitful: the waters are gathered to be seas. 14. The Sun, Moon and Stars, are created for Lights, the fourth day, 20. Fish and Fowls are brought forth, and blessed in the fifth. 24. In the sixth, Beasts are made out of the Earth. 26. Man is created in the image of God, 28. he is blessed, and hath dominion of the world. 29 Food is appointed for Man and beast. 31. God's works are all good.

IN THE BEGINNING, GOD created the Heavens and the earth. And the earth was empty and void; and darkness, *was* upon the face of the deep: and the Spirit of God, moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that *it was* good: and God separated between the light and the darkness. And God called the light Day; and the darkness he called Night: and the evening was, and the morning was, the first day.

And God said; Let there be an Out-spread firmament, in the midst of the waters: and let it separate, between waters and waters. And God made the Outspred-firmament; and separated between the waters which *were* under the outspred-firmament, and the waters which *were*

above the outspred-firmament: and it was so. And God called the outspred-firmament, Heavens: and the evening was, and the morning was, the second day.

And God said; Let the waters under the heavens be gathered-together, unto one place; and let the dry-*land* appear: and it was so. And God called the dry *land,* Earth: and the gathering together of the waters, he called Seas: and God saw, that *it was* good. And God said; Let the earth bud-forth the budding-grass, the herb seeding-seed, the fruit-tree yielding-fruit after his kind, whose seed *is* in it *self,* upon the earth: and it was so. And the earth brought-forth budding-grass, the herb seeding-seed, after his kind; and the tree yielding fruit, whose seed *was* in it self, after his kind: and God saw, that it *was* good. And the evening was, and the morning was, the third day.

And God said; Let there be lights in the outspred-firmament of the heavens, to separate between the day and the night; and let them be for signs, and for seasons; and for days, and years. And let them be for lights in the outspred-firmament of the heavens, to give light upon the earth: and it was so: And God made the two great Lights: the greater light, for the rule of the day; and the lesser light, for the rule of the night; also the stars. And God set them in the outspred-firmament of the heavens; to give light upon the earth. And to rule over the day and over the night; and to separate between the light and the darkness: and God saw that *it was* good. And the evening was, and the morning was, the fourth day.

And GOD said; Let the waters bring forth abundantly, the moving-thing, the living soul: and fowl, *that* may fly above the earth, on the face of the outspred-firmament of the heavens. And God created the great Whales: and every living creeping soul, which the waters brought forth abundantly after their kind, and every winged fowl after his kind; and God saw that *it was* good. And God blessed them, saying; be fruitful and multiply, and fill the waters in the seas, and let the fowl multiply in the earth. And the evening was, and the morning was, the fifth day.

And God said, Let the earth bring forth the living soul, after his kind; cattle and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth, after his kind, and the cattle, after their kind, and every creeping thing of the earth, after his kind: and God saw that *it was* good. And God said, Let us make Man in our image, according to our likeness: and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattle, and over all the earth, and over every creeping thing, that creepeth upon the earth. And God created Man in his image, in the image of God created he him: male and female created he them. And God blessed them, and God said unto them: Be fruitful and multiply, and fill the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth on the earth. And God said, Behold I have given to you every herb seeding seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree seeding seed: to you it shall be, for meat. And to every beast of the earth, and to every fowl of the heavens, and to every creeping thing upon the earth, which *hath* in it a living soul: every green herb, for meat: and it was so. And God saw every *thing* that he had made, and behold, *it was* very good: and the evening was, and the morning was, the sixth day.

Annotations.

BOoke of Moses.] so it is entitled, in Mark. 12. 26. called elsewhere the *book of the law of Moses,* 2. King 14. 6. Luke 2. 22. being indeed *the book of the Law of the Lord by the hand of Moses,* 2. Chro. 34. 14. Of this Moses his birth, education, authority and death, see Exod. 2. and 4. &c. Numb. 12. Deut 34. He was forty years a Philosopher in King Pharaohs Court in Egypt: Forty years a shepherd in the land of Madian; and forty years a King and Law-giver of Israel, leading them through the wilderness of Arabia; and dying an hundred and twenty years old, he was buried of God: Act. 7. 22. 23. 29. 30. 35. 36. Deut. 3•. 4•. and 34. 5. 6. 7. His writings are approved of, by the Prophets after him, by the testimony of Christ and his Apostles; and by the Church of God, in all ages, Nehem. 8. 1, 2, 3. Dan. 9. 11. 13. Mal. 4. 4. Luke 16. 29. 31. and 24. 27. 44. Acts 15. 21. Rev. 15. 3. *Genesis,]* that is, *Generation:* so the Greek version calleth this book, because it setteth forth the *generations of the heavens and earth,* and of *Adam,* or mankind, Gen. 2. 4. and 5. 1. Howbeit, in Hebrew, the five books of Moses, have no names but by the first words of them: as this book is called *Breshith,* that is, *In the beginning.*

Vers. 1. *In the beginning,]* namely, *of the Creature which God created;* as our Savior expoundeth it, Mark. 13. 19. the whole frame whereof, is called the *World,* Mat. 24. 21. *Beginning* therefore is here extraordinary and supernatural, of the *Creature* or *Creation;* and so, of time. The Chaldee paraphrase called *Yerushalmi,* translateth it, *In wisdom:* so sundry Hebrews apply this mystically to *the wisdom of God whereby the world was created, as it is written, The Lord by wisdom founded the earth,* Prov. 3. 19. and, *in wisdom hast thou made them all,* Psal. 104. 24. R. Menachem on Gen. 1. Many Christian writers also, apply it unto Christ, the *wisdom of God, by whom he made the world,* 1. Cor. 1. 24. Heb. 1. 2. Prov. 8. 27. 30. *God,]* in Hebrew *Elohim,* which signifieth the *Almighty's,* or *Almighty-powers:* his name is most used in this form plural, but joined with a word singular, *he created,* because God is but one, Deut. 6. 4. although in power infinite; in person or manner of being, there *are three which bear witness in heaven, the Father, and the Word, and the holy Spirit, and these three are one,* 1 John. 5. 7. The *Father* is this Creator, as is shown in Eph. 3. 9. The *Word* (or *Son)* is the Creator, Heb. 1. 8. 10. Col. 1. 16. so is the *Holy spirit,* as is here in the second verse, and in Psal. 33. 6. and 104. 30. Job 26. 13. and 33. 4. Hereupon Solomon saith, *Remember thy Creators,* Eccles. 12. 1. and God saith, *Let us make man,* Gen. 1. 26. The Apostles apply the general name *God,* to the persons severally; unto the *Father,* Heb. 1. 1, 2. unto the *Son,* Acts 20. 28. Rom. 9. 5. and unto the *Holy Ghost.* Acts 5. 3. 4. The Hebrew Doctors have left records of this mystery, though at this day that nation understands it not: *Come* and *see the mystery of the word* [Elohim:] *there are three degrees, and every degree by it self alone,* (that is, distinct), *and yet notwithstanding they all are one, and joined together in one, and are not divided one from another,* saith R. Simeon ben Iochai, in Zoar, upon the sixth section of Leviticus. Sometime this word is used singularly, *Aeloab,* the *Almighty,* Job 12. 4. and in a shorter form, *Ael, Mighty,* Gen. 14. 18. And *Aeloah* hath affinity with *Alah, he adjured:* for by oath and execration, men entered covenant with God, Deut. 29. 12, 14, 19. Nehem. 10. 29. Eccles. 8. 2. Angels and Magistrates are sometimes called *Elohim, God's;* Psal. 8. 6. Heb. 2. 7. Psal. 82. 1. 6. but in this work, *Jehovah Elohim,* was the Creator only, Gen. 2. 4. Isaiah 44. 24. and Angels were his creatures, Psal. 148. 2, 5. Col. 1. 16. The Apostles writing in Greek, use it always singularly, *Theos, God:* so in our and other languages, which cannot

attain the grace and propriety of the Hebrew speech. *Created,]* that is, excellently and perfectly made of nothing at all, or of that which is as good as nothing, as man's body of the dust, Gen. 2. 7. and 1. 27. Therefore *creation* is a work of God alone, to be understood of us *by faith,* Heb. 11. 3. although the eternal power and godhead of the Creator, are seen by his works, to make all men without excuse, Rom. 1. 20. wherefore no heathen writer almost, but hath acknowledged the world to be the workmanship of God; whereby his wisdom, power and goodness is manifested. *the heavens and the earth.]* The world, and all things that are therein, Act. 17. 24. things visible and invisible, Col. 1. 16. The Hebrew articles *eth* and *ha,* seem also to imply so much: *eth,* having the first and last letter of the Hebrew Alphabet, and so being of general comprehension; and *ha,* of plain demonstration. This creation of heavens and earth, the Scriptures do apply to the new and spiritual estate of the Church in Christ, Isaiah 51. 16. and 65. 17. and 43. 7. Eph. 2. 10. Rev. 21. 11. The Hebrew Doctors say; *All whatsoever the holy blessed* (God) *hath created in* (this) *his world, is parted into three parts. Some creatures compounded of matter and form, and are generated and corrupted continually, as the bodies of men and beasts, and plants, and minerals. Other some are compounded of matter and form, but are not changed from body to body, and from form to form, like the former: and they are the (heavenly) spheres and stars in them. And their matter is not like other matters, nor their form like other forms. And some creatures have form without matter, and they are the Angels: for the Angels have nobody, nor corporal substance, but forms disparted one from another.* Maimonides in Misn. in Iesudei hatorah, chap. 2. S. 3.

Vers. 2. *empty,]* Hebr. *emptiness:* a thing *empty;* without inhabitants, and *void* without ornaments, a deformed wilderness, and a wast: and so unfit for use, not being separated from the waters, not having light, herbs, trees, beasts, birds, or people to adorn and inhabit it, Gen. 2. 5. This sense the Chaldee paraphrase also yieldeth; and the Prophet confirmeth it saying, *He created it not to be empty, he formed it to be inhabited,* Isaiah 45. 18. and when extreme emptiness and desolation of a place is meant, it is expressed by *(Tehu* and *Bohu)* the words here used, Isaiah 34. 11. Ier. 4. 23. or by one of them, as Psal. 107. 40. Deut. 32. 10. *Darkness* was:] It is not said God created *darkness,* for it was but the want or privation of light, and so mere nothing. This *darkness* is mystically applied to man's corrupt state, destitute of heavenly light. Eph. 5. 8. and 4. 18. Sometime it signifieth affliction, and then God is said to *create* it, Isaiah 45. 7. The word *was,* and such like, are in the original tongues often understood, but not expressed; though in translations we usually set them down, for plainness sake: which the scripture warranteth, for in repeating matters, it many times expresseth words wanting: as 2. Chron. 9. 5. *true the word,* for which in 1. King. 10. 6. is written, *true was the word.* So in 2. Sam. 23. 18. *he chief among the three;* for which in 1. Chron. 11. 20. is said, *he was chi•fe.* And the Greek translation adding such words, the holy Ghost alloweth it, as in Psal. 2. 7. *thou my son,* in Greek, *thou art my son;* and so the Apostle alledgeth it, Acts 13. 33. The like is in many other places. Compare Mat. 22. 32. with Exod. 3. 6. Mark 12. 29. with Deut. 6. 4. John. 10. 34. with Psal. 82. 6. Acts 2. 25. with Psal. 16. 8. Heb. 1. 12. with Psal. 102. 28. Rom. 3. 12. with Psal. 14. 3. *face of the deep:] face* is used for the upmost part, or outside of anything: the Greek version omitteth it, saying, *upon the deep:* and the Hebrew text sometime doth the like, as in 1 King 9. 7. *from on the face of the land:* which elsewhere is

written, *from on the land,* 2. Chron. 7. 20. By the *deep,* or *abyss,* is meant the deep of waters, which as a garment covered the earth, and stood above the mountains. Psal. 104. 6. Hereupon the Apostle saith, *the earth consisted out of the water, and in the water, by the word of God,* 2 Pet. 3. 5. *Spirit.]* The Hebrew *Ruach,* is generally any *Spirit, Ghost, breath* or *wind:* here it is, (as the work thereof showeth) no created spirit, but the creator and cherisher of all; as Psal. 104 30. *thou sendest forth thy spirit, they are created.* So Psal. 33. 6. Isaiah 40. 12, 13. Later Jews (whom some Christians follow) expound this *a wind of God,* or a *mighty wind:* but the wind (which is the moving of the air) was not created till the second day, that the firmament was spread, and air made. The ancient Rabbin's spake better, as Targum Ierusamely here saith, *the spirit of mercies from before the Lord;* and R. Menachem on this place interprets it, *the spirit of wisdom, called the spirit of the living God:* and the author of the Zoar, Col. 83. calleth it, *the spirit of the Messias.* (or *of Christ.) moved]* or, was *moving.* The Hebrew *Rachaph,* signifieth generally a *waving* or *moving,* Ier. 23. 9. and in special, such a *moving* and *fluttering* as Eagles use over their young, cherishing and stirring them up, Deu. 32. 11. So it is used here for the effectual comfortable motion, whereby God's Spirit sustained, and as it were stirred up the wast creature. Here again, *moving* is used for *moved;* as, the Queen of Sheba *hearing,* 1. King. 10. 1. for, the Queen of Sheba *heard,* 2. Chron. 9. 1. *warring,* 1 Sam. 31. 1. for *warred,* 1 Chron. 10. 1. Or we may understand, *was moving;* as, the Cherubims *spreading* the wings, 1 King. 8. 7. for, they *were spreading.* 2. Chron. 5. 8.

Vers. 3. *God said:]* This showeth how God created things by his *word;* saying, and it was; commanding, and it was created, Psal. 33. 6. 9. and 148. 5. *light,]* the first ornament of the world, wherewith the Lord decked it as with a garment, Psal. 104. 2. This glorious work, *Paul* applieth to our regeneration, thus, *God who said that out of darkness light should shine, he hath shined in our hearts, &c.* 2. Cor. 4. 6. that we which *were once darkness, are now light in the Lord,* Ephes. 5. 8. yea, God himself, and Christ, is called *Light:* for the brightness of his glory, and graces given unto us, 1. John. 1. 5. 7. John. 1. 4, 5. Psal. 27. 1. and 118. 27. And as God made *light* in the first day; so Christ rose from death in the same day, the first of the week, Mark. 16. 1, 2. & he is the true light, which lighteth every man that cometh into the world, John. 1. 9. No man perfectly knoweth the nature of this excellent creature, as Job 38. 19. *where is the way where light dwelleth?* &c. how much less of the Creator, *who dwelleth in the light that no man can approach unto,* 1. Tim. 6. 16.

Vers. 4. it was *good]* that is, agreeable to the will of God, and so, as it might draw the liking of the creatures thereto. Absolutely *there is none good but God,* Mark. 10. 18. who is good of himself, without dependence on others, and without limitation. But *every creature* so far as in the being thereof it agreeth with the will of the Creator, is also good by participation of God's goodness, Gen. 1. 31. 1. Tim. 4. 4. And the Hebrew word is largely extended also to that which is goodly, fair, sweet, pleasing, profitable or commodious, and causing joy: 1. Sam. 9. 2. Gen. 24. 16. Song. 1. 2. and 4. 10. Deut. 6. 11. 18. Hest. 1. 10. So that which one Evangelist calleth *good,* Mark. 9. 42. another calleth *profitable,* Luke 17. 2. and *goodness of heart* is opposed to *sorrow,* Isaiah 65. 14. And of *light* in special, Solomon saith it is *sweet,* Eccles. 11. 7. and *light* is used for *comfort* and *joy:* Ester 8. 16. Psal. 97. 11. and 112. 4. *separated between.]* that is, divided the light from the darkness, that always naturally, the one expelleth the other, and

in course of day and night do succeed each other: as is shown in 2. Cor. 6. 14. Psal. 104. 20. 22. Gen. 8. 22. Ier. 33. 20. The Hebrew phrase is, he *separated between the light and between the darkness.* So after usually.

V. 5. *Light, Day:]* Hereupon, one of these words is put for another, *the day shall declare it,* 1 Cor. 3. 13. that is, the *light,* Eph. 5. 13. So the Apostle applying this to our spiritual estate, calleth us both *children of the light, & of the day, not of the night, nor of darkness.* 1. Thes. 5. 5. The names which God gave in Hebrew, are now in other languages changed: as that which he called *Iom,* we english *Day,* and *Lajlah,* we call *Night:* yea the reason of these names is not always understood; so great punishment do we sustain by that confusion of tongues, *Gen.* 11. Howbeit, by affinity with other words, it seemeth the *Day* was named *Iom,* of the tumult, stir, and business in it: and the *Night, Lajlah,* of the yelling or howling of wild beasts therein. Experience also confirmeth this, and the Scripture accordeth, Psal. 104. 20. 21. 22. 23. *the evening was and the morning:]* The *evening,* which is the beginning of the *Night,* and the *morning,* which is the beginning of the *Day,* are here used for the whole time of the light and darkness in one succeeding course; which is with us, the space of 24 hours, which also in a more large sense, is here called a *Day;* as the time while light shineth, is the *Day* strictly taken, in which sense Christ saith, there *are twelve hours in the day;* John 1. •9. From the phrase here used, a large day is called *•hner••-boker;* that is, an *evening-morning.* Dan. 1. 14. and *Paul* in Greek calleth it *N••• the meron,* a *Night-day,* that is, a day comprehending the night also, 2 Cor. 11. 25. And because darkness was in time before the light, therefore is the *evening* set before the *morning,* and so among the Jews, they began their large day at evening; as Lev. 23. 32. *from evening to evening, you shall rest your Sabbath.* At the same time, the Athenians also began the day: but the Chaldeans counted the beginning at Sun rising; the Egyptians at noon; and the Romans, at midnight. This later, our western nations follow: counting from midnight, one of the clock in the morning; and so forward. *first day]* Hebr. *one day:* whereupon the Hebrews often say *one,* for *first:* Gen. 8. 5. Num. 29. 1. Dan. 9. 1. which phrase the Apostles use also in Greek. Mat. 28. 1. John. 20. 1. 19 1 Cor. 16. 2.

Vers. 6. *Outspred firmament,]* This name is of the Hebrew *Rakiagh,* which signifieth *a thing spread abroad,* and of the Greek *stereoma,* which signifieth *a firmament,* or *fast thing:* for the heavens are *stretched out as a curtain, and spread out as a tent to dwell in,* Psal. 104. 2. Esa. 40. 22. the skies are also *firm* and *fast, & as a molten looking-glass,* Job 37. 18 Prov. 8. 28. These, tell God's glory, and show his handy work, Psal. 19. 2. for, *in the heavens he buildeth his stories* (or *spheres,)* Amos 9. 6. and *planchereth his lofts in the waters,* Psal. 104. 3. *and stretcheth out the North, over the empty* place, Job. 26. 7. and in visions of God's glory, the *firmament* is mentioned, Ezek. 1. and 10. And as his *power* is shown in making the earth, so is his *prudency in stretching out the heavens,* Ier. 10. 12. Psal. 136. 5. And under the name *firmament* is comprehended the air, and all that is to be seen above the earth: for the *fowls fly,* and the *Sun, Moon, and Stars, are set in the firmament of the heavens,* Gen. 1. 16. 17. 20. *in the midst of the waters,]* namely, of the *Deepe* forementioned; part whereof was lifted up into the air, spread abroad into thin *vapors,* Psal. 135. 7. *bound up in thick clouds, and the cloud is not rent under them,* Job 26. 8. the other part was gathered into one place, *the Sea,* Gen. 1. 9. *separate,]* or, *let it be separating,* that is, let it continually separate, or divide. A like phrase is in Isaiah 59. 2.

V. 7. *and the waters,]* Hebr. *and between the waters. which were above]* to weet, in the air, above the lowest region whereof, the waters are. So elsewhere they are said to be *above the heavens,* Psal. 148. 4. meaning those *heavens,* and that *firmament,* wherein the birds fly: for, above that, are the watery clouds. As every part of the water, is called *water:* so every part of the *heaven* and *firmament,* is called by the name of the whole.

V. 8. *Heavens]* in Hebrew, *Shamajim:* so called, as is thought, of *Sham, There,* and *Majim, waters,* which are removed, or heaved up from us. And so the whole, hath the name of a part thereof. The word *Heavens,* is put for the *air,* wherein *winds, clouds,* and *fowls* do fly: Dan. 7. 2. 13. Psal. 8. 9. and for the upper firmament, where the *Sun, Moon,* and *Stars* are set, Gen. 1. 16. 17. and for the high places, where *Angels* dwell. Mat. 22. 30. Hereupon Paul mentioneth *the third heaven.* 2 Cor. 12. 2. And *Heaven* is called God's *throne,* Esa. 66. 1. & sometime put for God himself, Dan. 4. 26. and the kingdom *of heaven* is expounded the kingdom *of God,* Matth. 11. 11. and 13. 11. with Luk. 7. 28. and 8. 10. And the Evangelists express it in Greek, *Heaven,* or *Heavens,* indifferently, Luk. 6. 23. with Mat. 5. 12.

V. 9. *be gathered,]* or *flow together,* as with intent, to an expected place. This Hebrew word, is used only for the gathering together of men, and of waters. *to one place:]* which is, the Ocean, or main sea, from which many arms of seas are derived. Or, each to his several place. Hereby all the face of the earth is no longer covered with waters, as till this third day it was, the waters standing *above the mountains,* Psal. 104. 6. So now, *all rivers go into the Sea,* their common receptacle, Eccles. 1. 7. *it was so.]* At God's *rebuke,* the waters *fled, at the voice of his thunder, they hasted away, to the place which he had founded for them,* Psal. 104. 7. 8. And he *put the deeps into treasuries,* Psal. 33. 7. (as appeareth by the waters springs, that come out of the bowels of the earth, Job 28. 4. 10.) and he *shut up the sea with doors, and set bars, and said, hitherto shalt thou come, but no further:* Job 38. 8. 10. 11. and so the earth is *founded upon the seas, and stablished upon the rivers,* Psalm. 24. 2. the waters which were above, are put beneath; and men are said to *go down* (not *up) to the sea in ships,* Psal. 107. 23.

V. 10. *Earth:]* so named of the Hebrew, *Aerets:* which implieth a thing trod and run upon by the creatures on it, and heavenly orbs about it. The same word, spoken of particular places, we English, *land:* as *the land* (or *earth) of Canaan,* Gen. 12. 5. The earth is the midst or center of the world, and round in form, as a globe or circle, Esa. 40. 22. It is said to be *founded on her bases,* (even strong foundations, Mic. 6. 2.) *that it shall never be moved,* Psal. 104. 5. and yet it hangeth *upon nothing,* Job 26. 7. *Seas:]* that is, each place where waters are gathered together, is called *a Sea.* Wherefore not only the main Ocean, but other lakes and pools, yea and greater vessels that hold waters, are called *seas:* as the brazen sea which Solomon made for the Priests to wash in, containing 3000. bathes of water, 2. Chro. 4. 2. 5. 6. So that which one Evangelist calleth *a lake,* Luk. 8. 33. another calleth *a sea,* Matth. 8. 32. And *seas,* (in Hebrew, *Iamim)* are named of *Majim, waters,* and of the tumultuous noise which they make. Wherupon the Prophets apply the name of *waters,* and *seas,* to troubles, and troublesome people's: Ier. 51. 42. Rev. 17. 15. Esa. 57. 20. Psal. 65. 8.

V. 11. *yielding:]* Hebr. *making:* that is, bearing and bringing forth. From this fruitfulness of the earth, are many arguments of God's praise, in Psal. 104. 14. 15. 16. The holy Ghost compareth

man's nature hereunto, Heb. 6. 7. and men are likened to trees, their words and works, to fruits; Ier. 17. 7. 8. Math. 3. 10. *after his kind:]* so that men do not *gather figs of thorns, nor grapes of the bramble,* Luke 6. 44. This also noteth the great variety of herbs, weeds, trees of sundry sorts, and different qualities. The like, is after, concerning beasts. *whose seed is,]* or, *which hath it seed in it self:* whereby it is continued, and yearly renewed. For by seed sown, the herbs and trees spring up again, 1. Cor. 15. 37. 38. And from this work of God in nature, the Apostle showeth his work in grace, when *the seed* of God remaineth in us, 1 John. 3. 9. and from the springing up of seed, after it is dead in the earth, a similitude is taken of the fruit of Christ's death, & of our bodies resurrectiō: John. 12. 24. 1 Cor. 15. 36. 37.

V. 14. *Lights,]* or *Lighters,* that is, lightsome bodies, or instruments that show light. This name Paul applieth to the saints, that shine in the world; Phil. 2. 15. *for signs,]* to signify things, both natural and ordinary; and extraordinary for mercy or judgment, Luke 21. 25. Act. 2. 19. 20. Psal 65. 9. *seasons,]* or, *set times;* as summer, winter, spring, and autumne; Gen. 8. 22. which come by the course of the Sun: the Moon also, is *for appointed times,* Psal. 104. 19. so be the Stars and constellations, Job 38. 31. 32. In Israel also the set times of God's service were by them, as new moons, and festivities, *Numb.* 28. Of the stars Job saith, God *maketh Arcturus,* (which riseth in September, and beginneth Autumn;) and *Orion,* (which ariseth in December, and beginneth Winter;) and *Pleiades,* (which arise in the Spring;) *and the chambers of the South* (that is, the southern stars, which are for the most part hidden from us as in chambers, but some arise to us in Summer; as the dog-star, and the like) Job 9. 9. *days,]* both large days, of 24. hours, from sun setting to sun setting; and strict, of 12. hours, from sun rising to sun setting, as is observed before on verse 5. a special use whereof, is shown in Psal. 104. 19.—23. *and years:]* that is, *and for years,* as the Greek translateth it. A propriety of speech, when a word oft before expressed, is in the last branch omitted for brevity. The like is in Hose. 3. 4. Eph. 4. 11. Gal. 3. 28. A *year,* hath the name in Hebrew, of *Changing,* or *iteration,* which is by the revolutions of the sun, moon and stars. For in saying *years,* he may comprehend not only the period or circuit of the sun, (which is in 365. days, and 6. hours) but of the other planets also. The Hebrew Doctors say; *The months of the year, they are the months of the moon; and the years that we count, they are the years of the Sun. The days of the year of the moon, are 354. The year of the Sun, hath 365. days and a quarter, which is six hours.* Maimonides in Misn. in Kiddush hachodesh, ch. 1. S. 1. &c. 8. S. 3. &c. 9. S. 1.

V. 16. *the greater,]* or, *the great light,* meaning *the Sun,* Ps. 136. 8. which is called in Hebrew, sometime *Chammah,* the *warm-sun,* Isaiah. 30. 26. because *none is hid from his heat,* Psal. 19. 7. sometime *Cheres,* the *glistering-sun;* Job 9. 7. but usually it is named *Shemesh,* that is, a *Minister* or *servant,* because by it GOD ministereth light, heat, and precious fruits, to all people under heaven: Deut. 4. 19. and 33. 14. The Sun is in the midst of the planets as principal; and when he riseth, he is glorious, *like a Bridegroom coming forth out of his chamber,* Psalm. 19. 6. and he is the greatest of all the heavenly lights. By the accompt of our Astronomers, the Sun is 166. times greater, and by the Hebrew Doctors reckoning, *about 170. times greater-than the earth:* Maimonides in Iesudei hatorah, chap. 3. sect. 8. The name of the *Sun,* is spiritually applied unto Christ; Mal. 4. 2. whose face appeared *like the Sun shining in his strength;* Rev. 1. 16. ac whose death, this created Sun was darkened at noon day, for the space of three hours, Amos

8. 9. Mar. 27. 45. with him, this spiritual Sun, his Church is clothed, Revel. 12. 1. and shall shine also as the Sun, in the kingdom of heaven. Mat. 13. 43. *lesser,]* or, *little light,* that is, *the Moon;* called in Hebrew, of her fair whiteness, *Lebanah;* Song. 6. 9. and of refreshing the earth with her cool influences, *Iaroach,* Deut. 33. 14. *stars.]* which also are, for to rule the night, Psal. 136. 6. called *stars of light,* Psal. 148. 3. Of these, some are fixed, other some, *wandering stars,* (or *planets)* whereunto unstable men are compared; Jude verse 13. The stars differ one from another in glory, 1 Cor. 15 41. and are not for man to number, Genes. 15. 5. but GOD *counts their number,* and *calleth them all by names,* Psalm. 147. 4. and with them, he hath by his spirit, *garnished the heavens:* Job 26. 13. Some of the stars or constellations, have names in holy scripture, as *Ash, Cosil, Cimah,* and *Mazzaroth,* (or *Mazzaloth.)* Job 9. 9. and 38. 31. Amos 5. 8. 2 King. 23. 5. which we call by other names, *Arcturus, Orion, Pleides, Planets,* and *Signs in the Zodiake.* They might well be Englished, *water-stars, winter-stars, Thunder-stars,* and the like: for by their rifing and influences, storms, tempests, fair and pleasant weather, &c. do proceed by the disposition of God. Consider those places, Job 38. Am. 5.

Verse 17. *set.]* Hebr. *gave them;* which word is often used, for *setting* or *putting:* as, *I have given my spirit,* Esa. 42. 1. that is, *I have put it,* Math. 12 18. It signifieth also a firm settling: as, *thou hast given thy people,* 1 Chr. 17. 22. for which in 2 Sam. 7. 24. is written, *thou hast confirmed thy people.* Accordingly David saith, that God hath *firmly constituted* the Moon & Stars, Psal. 8. 4. Of the Stars, with their orbs and spheres, the Hebrew Doctors write thus; *The spheres are called Heavens, and the Out-spread firmament,* &c. *and there are nine spheres; that which is nearest unto us is called the sphere of the Moon: and the next above it, is the sphere wherein is the Star called Cocab,* (or *Mercury.) And the third sphere is that wherein Nogah* (or *Venus) is. The fourth sphere hath in it the Sun: the sift Maadim* (or *Mars:) the sixth hath in it the star Tsedek* (or *Jupiter:) the seventh Shabthat* (or, *Saturn:) and the eighth sphere hath in it all the other stars that are seen in the firmament. The ninth sphere, is that which turneth about every day, from the east to the west; and it compasseth all ron•• about, &c. The stars that are all in that one (〈◊〉) sphere, although they be one above another, yet because the spheres are pure and clear as crystal, and as Sapphire, therefore the stars in the eighth sphere are seen underneath the first sphere, &c. None of the spheres, are either light or heavy, or coloured redl or black, or of any other color: and whereas we see them of a blew color, it is only to the appearance of the eye, by reason of the height of the air. Also they have neither taste nor smell; because these accidents have no place, but in bodies that are beneath them,* Maimonides in Misn. treat. Iesudei hatorah, chapt. 3. sect. 1. 3.

V. 18. *over the day:]* or, as the Greek translateth, *to rule the day:* for, by their successive courses, the light is dispensed of God, unto the world, by day and by night: Ier. 31. 35.

Vers. 20. *the moving thing:]* or, as the Greek translateth, *creeping things.* But the Hebrew, *Sherets,* is more large then that which we call the creeping thing, for it containeth, things moving swiftly in the waters, as swimming fishes, &c. Lev. 11. 10. and on the earth, as running weasels, mise, &c. Lev. 11. 29. and fowls also flying in the air, Levite. 11. 29. Moving things in the waters there are *innumerable;* one argument of God's praise, in Psalm. 104. 25. *Soul,]* named in Hebrew, *nephesh,* of breathing: and the scriptures apply this word not only to mankind, but to all creatures that live; and the breath of them, as here, and in Job 41. 21. The

Hebrews say, *The soul of all flesh is the form thereof, which God hath given thereunto:* Maimonides in Iesudei hatorah, chap. 4. sect. 8.

V. 21. *Whales,]* or *Dragons:* the Hebrew *Tannin,* is used for both. These are the greatest creatures in the waters; one kind of them called *Levjathan,* is described in Job 41. In the belly of a Whale Jonah lived three days and three nights, Ion. 1. 17. And human writers testify, that *into the river of Arabia, there have come Whales, 600. foot long, and 360. foot broad;* Pliny hist. b. 32. chap. 1. that they are not without cause called *great Whales.* These *Whales* and *Dragons,* are used in Scripture to signify great Princes, Psal. 74. 13. Ezek. 29. 3. *creeping,]* The Hebrew, *remes,* which hath the name of *treading,* is also largely used, for things creeping on the earth, or swimming in the waters: Levite. 11. 44. 46. Gen. 1. 25.

V. 22. *Blessed:]* that is, gave power to conserve their kind by generation, and to increase unto many: for so the word *blessing,* is often applied unto multiplication, Gen. 24. 60. Ps. 128. 3. 4. This word is also largely used, for God's gracious giving of all good things earthly or heavenly, Gen. 24. 35. Deut. 28. Eph. 1. 3. And when men give thanks therefore unto God, that is called *blessing* also: see Gen. 14. 19. 20.

V. 24. *cattle.]* in Greek it is translated, *fourefooted beasts.* The Hebrew, *Behemah,* is generally all beasts of the greater sort; whereof the Elephant is called *Behemoth,* Job 40. 15. The Apostle once translateth it in Greek, *Therion,* which properly is *wild beast:* Heb. 12. 20. from Exod. 19. 13. *beast:]* or, *wild-beast:* named in Hebrew, of *life,* or *liveliness,* which is most seen in the wild beasts. In Perkei R. Eliezer, chap. 11. the Jew Doctors say, *These that were created out of the earth, their souls and their bodies were of the earth; and when they die, they return to the place where they were created, as it is said (in Psal. 104. 29.) thou takest away their spirit, they die •and another Scripture saith, (Eccles. 3. 21.) and the spirit of the beast, that goeth downward to the earth.*

Vers. 26. *Let us:]* This is meant of the *three in heaven the Father, the Word, and the holy Spirit,* which three *are one,* 1 John 5. 7. Hereupon he is called *God our makers,* Job 35. 10. Psal. 149. 2. After the world was made and garnished, the holy Trinity mentioneth the making of man, the excellentest creature under heaven: he is *fearfully and marvelously made,* Psal. 139. 14. *Man,]* or *earthly man;* in Hebrew, *Adam:* so called of *Adamah,* that is, *red-mould* or *earth;* because, of it his body was created, Gen. 2. 7. It was the name of the woman also, Gen. 5. 2. and so of all mankind, usually called *Adam,* and *Adams sons,* Gen. 9. 6. Psal. 11. 4. *our image,]* the image of the holy Trinity: whereby man in nature, knowledge, righteousness, holiness, glory, &c. resembled God his makers. See Gen. 9. 6. I am. 3. 9. Colos. 3. 10. Ephes. 4. 24. 1 Cor. 11. 7. 2 Cor. 3. 18. The Hebrew Doctors say; *The excellent knowledge* (or *reason) that is found in the soul of man, it is the form of man: and for this form, it is said, Let us make man in our image,* &c. R. Mos. Maimonides in Misn. treat. Iesudei. hatorah. chap 4. sect. 8. Also this *Image and likeness* is said to be in man, *for the understanding mind which is in him, such as is not in other living creatures,* R. Menachem Rakanat. on Gen. 1. The Heathens opinion agreed hereunto, as *Proclus* saith, *The mind that is in us, is an image of the first mind,* that is, of God. Man is also called of the Hebrews *Olam Hakaton,* of the Greeks *Microcosmos,* that is, *A little world:* for the hath in him the beauty of thing without life, even the chiefest, as of the Sun, Moon, and Stars, &c. Eccles. 12. 2. Gen. 37. 8. 9. Ezek. 28. 13. 14. he hath growth as plants, Gen. 38. 11.

and 49. 22. sense and sensible properties, with beasts, Gen. 49. 9. 17. 2 Sam. 23. 20. reason and wisdom with Angels, 1 Sam. 14. 20. But the image of God in him, excelleth all. *Letthem have,]* that is, man and woman, with their posterity: for if *the root be holy, so are the branches,* Rom. 11. 16. *Adam* had God's image and glory, for him and his, if he had stood in his integrity: but falling, he lost them from him and his, Rom. 5. 12. 17. 18. 19. Howbeit, in the dominion and glory of man and woman, there is inequality, 1 Cor. 11. 7. 8. 9. 1 Timoth. 2. 12. 13.

Vers. 27. *Created:]* By reason of the excellency of man above all earthly things, and of God's image in him: the name *Creature* is appropriated unto him, as often in the Hebrew Doctors writings, so by Christ's and his Apostles; *every creature,* that is, every man: Mar. 16. 15. Coloss. 1. 23. So, *all living;* for *all men,* Gen. 3. 20. because the most excellent life is in man. *male:]* or, *a male and a female,* meaning one and not moe females for a male. This beginning of man's creation, Christ alledgeth against unlawful divorces, and taking moe wives then one, Mar. 10. 6. See also Malac. 2. 15. And when a thing is set down thus singularly, it is often to be restrained unto one. This the Scripture showeth in repeating matters: as, *a loase of bread* and *a flagon of wine,* 1 Chron. 16. 3. which another Prophet writeth thus, *one cake of bread,* and *one flagon of wine,* 2 Sam. 6. 19. So the Law, *him shalt thou serve,* Deut. 6. 13. Christ restraineth to *him only:* Mat. 4. 10.

Vers. 28. *subdue it:]* or *keep it in subjection:* the Greek translateth, *exercise dominion over it. Subduing,* meaneth such a prevailing and possessing, as a master hath over servants, Ier. 34. 11. 16. 2 Chr. 28. 10. Neh. 5. 5. For this state of man, made a little lower then the Angels, but crowned with glory and honor, and set over the works of God's hands, David laudeth the Lord, in Psal. 8.

Vers. 31. *everything;]* or, as the Greek translateth, *all things, very good:]* or, *vehemently good;* and so pleasing and profitable: see before in verse. 4. This showeth that sin and evil was not of God, or by the work of his hands: but came in after, by the creature it self, falling from God, Eccles. 7. 31. *the sixth day,]* According to this number of days in the creation of the world, the Hebrew Doctors have guessed at the number of years, that the world should continue: they say it is a tradition of *Rabbi Elias; Six thousand years shall the world be, and then it shall be destroyed. Two thousand, empty;* (that is, before the promise unto Abraham) *two thousand, the Law,* (the time of Circumcision,) and, *two thousand the days of Christ: and for our iniquities,* (say they) *which are many,* they *that are past of them, are past;* (that is, the years are past, and the Christ is not come:) *Thalmudin Sanhedrin, chapt, Chelek.* This conjecture some do the more regard, both because it is a testimony, that the Christ is long since come, even by the Jews own tradition; and because it is written, *one day is with the Lord, as a thousand years; and a thousand years as one day,* 2. Pet. 3. 8. We may compare with these six days, the six ages of the world, as they are manifestly distinguished in Scripture. The first from Adam, to Noes flood, which was often generations: this is called *the old world* 2 Pet. 2. 5. The second, from the Flood, unto Abraham: which was also of ten generations: at him the New Testament beginneth the genealogy of Christ, Mat. 1. 1. 2. The third, *from Abraham to David, fourteen generations.* The-fourth, *from David unto the captivity of Babylon, fourteen generations.* The fifth,

from the captivity of Babylon unto Christ; fourteen generations; all which are so reckoned by the Holy Ghost, in Mat. 1. 17. The sixth, is the age after Christ, called *the last days,* Heb. 1. 2. *the last time,* 1 Pet. 1. 20. 1. John. 2. 18. after which, remaineth the Rest (or Sabbatism) for the people of God; to begin at our Lord's second coming, and to continue forever: 1 Thessal. 4. 16. 17.

CHAPT. II.

The seventh day is sanctified for a Sabbath. 4, The manner of the Creation. 8, The planting of the Garden of Eden, 10, and the River thereof, 17, The tree of knowledge only forbidden. 19, Adam nameth the creatures. 21, The making of Woman, and institution of marriage.

ANd the heavens and the earth were finished, and all the host of them. And in the seventh day, God had finished his work, which he had made: and he rested in the seventh day, from all his work which he had made. And God blessed the seventh day, and sanctified it: because in it he had rested, from all his work, which God had created and made.

These *are* the generations of the heavens and of the earth, when they were created: in the day *that* Jehovah God made the earth and the heavens. And every plant of the field, before it was in the earth; and every herb of the field, before it grew-up: for Jehovah God had not caused-it-to-rain upon the earth; and *there was* not a man, to till the ground. And a myst went-up from the earth; and watered the whole face of the earth. And Jehovah God formed man, dust of the earth; and inspired his nostrils, with the breath of life: and man was a living soul. And Jehovah God planted a garden in Eden, eastward: and there he put the man whom he had formed. And Jehovah God made to grow-up out of the ground, every tree desirable for sight, and good for meat: and the tree of life, in the midst of the garden; & the tree of the knowledge of good and evil. And a river, went-out of Eden, to water the garden: and from thence it was parted, and was to four heads. The name of the one, Pison: the same *is it* that compasseth, the whole land of Havilah; where there *is* gold. And the gold of that land, *is* good: there *is* Bdelium, and the Beryl stone. And the name of the second river, •i•on: the same *is it* that compasseth, the whole land of Cush. And the name of the third river, Hiddekel: the same *is it* that goeth, to the east of Assyria: and the fourth river, is Euphrates. And Jehovah God, took the man: and put him in the garden of Eden; to till it, and to keep it. And Jehovah God, commanded the man, saying: of every tree of the garden, eating thou mayest eat. But of the tree, of the knowledge of good and evil, thou mayest not eat of it: for, in the day thou eatest of it, dying thou shalt die. And Jehovah God said, *It is* not good the man should be, himself alone: I will make for him an help, as before him. And Jehovah God had, formed out of the ground, every beast of the field, and every fowl of the heavens; and brought *them* unto Adam, to see what he would call them: and whatsoever Adam called each living soul, that *was* the name thereof. And Adam called names, to all cattle, and to the fowl of the heavens, and to every beast of the field: but for Adam, he found not an help, as before him. And Jehovah God, caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed-up the flesh in the stead thereof. And Jehovah God, built the rib, which he had taken from Adam, to a woman: and he brought her, unto Adam. And Adam said; This now, *is* bone of my bones, and flesh of my flesh: she shall be called Woman, because she was

taken out of Man. Therefore shall a man leave his father and his mother: and he shall cleave to his wife, and they shall be one flesh. And they were both of them naked, Adam and his wife: and they were not ashamed-of-themselves.

Annotations.

FInished:] or, *all-done, perfected. host:]* or, *army;* called in Hebrew *Saba,* which meaneth, *an army standing in order, or battle ray.* The Greek here translateth it, *garnishing,* or *furniture.* Hereby is meant all creatures in the earth and heavens, which stand as an army, *servants* to the Lord, Psal. 119. 91. and by him *commanded,* Isaiah 45. 12. The Angels are of this army, 1 King. 22. 19. and are called *the multitude of the heavenly host,* Luke 2. 13. 15. and they were (by likelihood) created with the heavens, in the first day, because those *morning stars* and *sons of God,* did sing and shout, when God laid and fastened the foundations of the earth, Job 38. 4. 6. 7. The stars, and furniture of the visible heavens, are also God's *host,* Isaiah 34. 4. Deut. 4. 19. and the *stars in their courses, fought against Sisera,* Judge. 5. 20. The Israelites coming out of Egypt, are called the *Lord's hosts,* Exodus 12. 41. Hereupon he is often named *the Lord of hosts,* or *of Sabaoth:* and the Apostles in Greek sometime keep the Hebrew name, *Lord of Sabaoth,* Rom. 9. 29. I am. 5. 4. sometime they translate it, *Lord God Almighty,* Revel. 4. 8. from Esa. 6. 3.

Vers. 2. *seventh day:]* The Hebrew *shebang,* (from which the German word, *sieben,* and English *seven,* are derived,) hath the signification of *fullness;* and is a perfect and complete number, after which we begin again with the first day of the week. Therefore *seven,* is used for *many* or a full number, Gen. 33. 3. Lev. 4. 6. 1 Sam. 2. 5. Ier. 15. 9. Prov. 26. 25. And many mysteries are throughout the Scripture, set forth by the number of seven, as in the feasts and sacrifices of Israel, Deut. 16. 3. 8. 9. 15. Num. 28. 19. and 29. 12. 32. especially in the book of the *Revelation.* See also Gen. 21. 31. The Greek interpreters, translated *the sixth* day, for the *seventh,* left the heathens should think, (mistaking the phrase,) that God wrought upon the Sabbath. *rested:]* or, *sabbathised,* that is, *kept Sabbath:* for of this Hebrew *shebath,* it is called the *Sabbath* (or *Rest) day.* God *rested* (or *ceased)* from making moe creatures, Exod. 20. 11. Heb. 4. 3. though as touching the preserving, ordering, governing of the world, the Father worketh hitherto, and Christ worketh, John. 5. 17. God's Sabbath, was also his *rejoicing in his works,* Psal. 104. 31. and this the Chaldee paraphrast observed here; saying, *and God delighted the seventh day in his work which he had made, and rested.* This resting, is spoken of God, after the manner of men; and implieth not any weariness in him; for *the Creator of the ends of the earth, fainteth not, neither is weary,* Esa. 40. 28. *work:]* generally put for *works;* as the Apostle expounds it, in Heb. 4. 4.

Vers. 3. *And God blessed:]* in Exod. 20. 11. it is said, *Therefore God blessed,* that is, because he him-self rested in the seventh day, therefore he blessed and sanctified it unto man; whereupon the Apostle reasoneth, *he that is entered into his rest, he also hath ceased from his own works, as God did from his;* Heb. 4. 10. and he *blessed the seventh day* by giving it this singular privilege, to be a day of rest and holiness, of delight and of feasting unto the world; Exod. 20. 10. 11. Nehem. 9. 14. Isaiah. 58. 13. Levite. 23. 2. 3. Wherefore this day is not described by *evening and morning,* as were the other six, which consisted of light and darkness: but this is all *day* (or *light;)* figuring out our perpetual joys; Esa. 60. 20. Zach. 14. 6. 7. Revel. 21. 25. And

so the Hebrew Doctors understand it of the world to come: for in *Breshith rabbah* they say; *The blessing of the Lord it maketh rich,* (Prov. 10. 22.) *this is the Sabbath day, as it is written, And God blessed the seventh day,* (Gen. 2. 3.) *he calleth the Sabbath, the Blessing of the Lord, because it is received from the Blessing that is on high: therefore he saith, it maketh rich, because it is the abundant wealth of the world, &c, And if we expound the seventh day, of the seventh thousand of years, which is the world to come, the exposition is, and he blessed, because in the seventh thousand, all souls shall be bound in the bundell of life; for there shall be there, the augmentation of the Holy Ghost, wherein we shall delight ourselves: and so our Rabbin's of blessed memory, have said in their Commentary; God blessed the seventh day, the holy God blessed the world to come, which beginneth in the seventh thousand* (of years.) Compare the last note on Gen. 1. 31. *sanctified:]* or, *hallowed:* that is, separated it from common use and work, unto his own service alone: that it might be a sign unto men that they should enter into his *Rest* (or *Sabbatism)* Heb. 4. 9. and that the Lord their God doth sanctify them, Ezek. 20. 12. and thus the *Sabbath was made for man,* Mar. 2. 27. *and made]* Heb. *to make:* that is, *to exist & be,* and that perfectly and gloriously, as by divine power of creation. Or rather *created and made,* perfectly and excellently: for so the Hebrew phrase may be explained, as in 1 Chro. 13. 9. Uzzah put forth his hand *to hold* the Ark, for which in 1 Sam. 6. 6. is said, *and held* it: So in Exod. 17. 10. *Making* also is often used for *perfecting, polishing, magnifying,* Exod. 36. 2. Ezek. 41. 18. 19. 1 Sam. 12. 6. Psalm 118. 24. The Greek translateth, *which GOD had begun to make.*

V. 4. *the generations:]* the Greek turneth it, *the book* (or *story) of the generation,* that is, of the procreation or making of the world, and of the accidents that fell out in time after. So other scriptures speak of the *begetting* and *gendering* of the dew and frost, Job 38. 28. 29. of the *bearing* and *bringing forth* of the earth, Psal. 90. 2. and of that which *a day may bring forth,* Prov. 27. 1. *the day:]* that is, *the time:* so *day* is used for the *time* wherein anything is done; as the *day of salvation,* 2 Cor. 6. 2. *this thy day,* Luk. 19. 42. and sundry the like. *Jehovah:]* This is God's proper name, Exod. 15. 3. the force whereof is opened in Rev. 1. 4. 8. & 11. 17. & 16. 5. by *He that is, that was, and that will be,* (or, *is to come.)* It cometh of *Havah, he was:* and by the first letter *I,* it signifieth, *he will be,* and by the second *Ho,* it signifieth *he is.* This the Hebrew Doctors acknowledge, for R. Bechai, (on Exodus, fol. 65) saith, that *these three times, past, present, and to come, are comprehended in this proper name* [Jehovah,] *as is known unto all.* It implieth also, that God hath his *being* or existence, of him-self, before the world was, Esa. 44. 6. that he giveth *being* unto all things: for in him, they both are and consist, Act. 17. 25. that he giveth *being* to his word, effecting whatsoever he speaketh, Exod. 6. 3. Esa. 45. 2. 3. Ezek. 5. 17. And thus it differeth from *Adonai Lord,* which is God's name, of his *sustentation* and *dominion:* whereas *Jehovah* is his name of *existing* or *being,* to which agreeth that name *Ehjeh, I am,* (or *Will be)* Exod. 3. 14. and *Jehovah,* Gen. 15. 2. and *Yah,* Exod. 15. 2. Howbeit the Greek version, turneth *Jehovah Lord,* as well as *Adonai:* and the New Testament often followeth the same: as, *the Lord said to my lord,* Math. 22. 44. for that which is in Hebrew, *Jehovah said to my lord,* Psal. 110. 1. and many the like, Which is to be observed in the Apostles writings, for the understanding of sundry speeches: as Ro. 10. 9. *if thou shalt confess that Jesus is the Lord:* that is, *Jehovah* (as he is named in Ier. 23. 6.) So in 1 Cor. 12. 3 *no man can say that Jesus* is *the Lord,* (that is, *Jehovah) but by the holy Ghost.* Many times they use God, instead of this name Jehovah,

as 2 Sam. 7. 3. *Jehovah* is *with thee:* for which in 1 Chron. 17. 2. is written, *God is with thee:* 2 King. 11. 10. the house of *Jehovah:* for which, in 2 Chron. 23. 9. is, the house of *God.* So, the mouth of *Jehovah,* Deut. 8. 3. is interpreted, the mouth of *God,* Math. 4 4. and *belief in Jehovah,* Gen. 15. 6. is *belief in God,* Rom. 4. 3. I am. 2. 23. *Jehovah* hath given me, Esa, 8. 18. is, *God* hath given me, Heb. 2. 13. And this is the name not only of God the Father, but also of the Son, and of the Holy Ghost, as in John. 12. 40. 41. Acts 28. 25. 26. compared with Isaiah. 6. The Jews at this day, hold it unlawful to be pronounced so as it is written: but read *Adonai Lord,* for it. But in the sanctuary they grant it was pronounced, when the Priest blessed the people, according to the law in Num. 6. 23.—27. *Talmud in Sotah, ch. 7. fol.* 37.

Verse 5. *plant:]* or *tree,* as the Chaldee interprets it. A general word, therefore the Greek translateth it *green thing. before it was]* or, which *was not yet:* neither should have been, had not God made them by his word: who still causeth such things to grow, Psal. 104. 14. *caused it to rain:]* which rain, is the ordinary means to make the earth fruitful: Job 38. 26. 27. Heb. 6. 7. And this is spoken of God, because none but he, can give rain, Ier. 14. 22.

Verse 6. *And a mist:]* or, *vapor:* the Chaldee calleth it *a cloud:* the Greek, *a fountain.* As being the original matter of the rain: for by vapors ascending from the earth and sea, rain is engendered, and poured out on the earth, Psalm 135. 7. Amos 5. 8. 1 King. 18. 44.

V. 7. *formed man]* or, *the earthly man, Adam.* Hereupon it is said: *we are the clay, and thou* (Lord) *our former,* (or *potter:)* Esa. 64. 8. *dust:]* or, *mould:* that is, *of the dust,* as Eccles. 3. 20. but the speech is forcible, noting man's base original, whereof he was after put in mind, Gen. 3. 19. and we all, Eccles. 12. 7. Hereupon Paul saith, *the first man was of the earth, dustie,* 1 Cor. 15. 47. and we are said to *dwell in houses of clay,* and to have our *foundation in the dust,* Job 4. 19. *inspired:]* or, *blew.* This showeth man's spirit not to be of the earth as his body; but of nothing, by the insufflation of God: and so differing from the spirit of beasts, as Solomon observeth, Eccles. 3. 21. This word is used also, when Christ (for to make men new creatures by the preaching of the Gospel,) inspired his Apostles, with the holy Ghost, John. 20. 22. The Rabbin's say: *The form of the soul* (of man) *is not compounded of the elements,* &c. *but is of the Lord from heaven. Therefore when the material body, which is compounded of the elements, is separated, and the breath perisheth because it is not found but with the body, and is needful for the body in all the actions thereof; this* (essential) *form is not destroyed,* &c. *but continueth forever, even forever and ever. This is that which Solomon by his wisdom said,* (in Eccles. 12. 7.) *and dust shall return unto the earth as it was, and the spirit shall return unto God, who gave it.* Maimonides in Misn. in Iesudei hatorah, ch. 4. s. 9. *breath of life:]* or, *spirit of lives:* whereby is intimated one spirit or soul to be in man, which hath sundry faculties and operations. The *breath* here is in Hebrew, *Neshamah,* which hath affinity with *Shamajim heavens:* usually it signifieth either the breath of God or of men, not of other things: and so it is put for man's *mind,* or reasonable *soul:* and the Latin word *Men's, mind,* is of the same consonant letters that the Hebrew, and of it derived. And this *Mind* is the *Lord's candle, searching all the toward rooms of the belly,* Prov. 20. 27. The Hebrew *lives,* is by the holy Ghost translated in Greek, *life,* Act. 2. 28. from Psal. 16. 11. and it is so 〈◊〉 in the form plural, because in life, there are ma 〈...〉 operations, changes, occurrences, &c. that do fall out. *and men:]* or *Adam:* which Paul openeth thus, *the first man*

Adam: 1 Cor. 15. 45 *was,]* or, *was to,* that is, *become a living soul.* The word *to,* as it is often expressed, so is it sometime omitted in the Hebrew text• as 〈◊〉 Chron. 18. 21. I will be *to* (or *for)* a lying spirit: which in 1 King. 22. 22. is written, *I will be a lying spirit:* unto this *living soul,* Paul opposeth *the second Adam,* Christ, who is a *livemaking spirit,* 1 Cor. 15. 45. where he compareth *living* or *quick,* with *livemaking,* or *quickening;* & *soul,* with *spirit:* as also the *souly* (or *natural)* body, with the *spiritual,* verse 44. 46. So by *living soul,* here is meant, the natural estate of life in this world, where men do eat and drink, procreate children, &c. which in the world to come, shall be otherwise, when this *animalitie,* or souly state, shall be changed into *spiritualtie.* As for the term of this our souly, or natural life, it dureth while our *breath is in us, and the spirit of God in our nostrils,* Job 27. 3. for the *breath of the Almighty, giveth us life,* Job 33. 4. And here, for a *living* soul, the Chaldee translateth *speaking,* that is, *reasonable,* because man hath a soul reasonable, whereby he speaketh: so differing from dumb beasts, Psal. 32. 9. 2 Pet. 2. 16. The Hebrew Doctors say, *the form of the inferior Adam, mystically signified the form of the superior Adam:* R. Menachem on Gen. 5. 1. The mystery is opened by the Apostle thus, *The first man, is of the earth, earthly: the second man, is of the Lord from heaven:* 1 Cor. 15. 47.

V. 8. *a garden:]* called hereupon, *the garden of Jehovah,* Gen. 13. 10. the Greek translateth it *a paradise,* which name is borrowed from the Hebrew, *pardese,* that signifieth *an orchard,* Song. 4. 13. Eccles. 2. 5. This place for the pleasantness of it, is made a figure of heaven, named, *paradise,* in Luk. 23. 43. 2 Cor. 12. 4. It is also applied to the Church of Christ, Revel. 21. & 22. So the Hebrew Doctors gathered from Song. 4. 12. that this *garden signified the Church of Israel:* R. Menachem, on Gen. 2. 8. *in Eden:]* a country in the upper part of Chaldea, mentioned in Esa. 35. 12. Ezek. 27. 23. and other where. *Eden* signifieth *Pleasure,* (of it, the Greeks name *Pleasure, Hedone,)* and the name showeth it to be the pleasantest part of the world: wherefore comparisons are made by it, Esa. 51. 3. Ezek. 31. 16. 18.

Vers. 9. *desireable:]* that is, goodly, pleasant, tall, excellent: as Cedars and the like. See Ezek. 31. 8. 9. 18. *tree of life:]* which was continually flourishing and fruitful: unto which the scripture seemeth to have reference, in describing the spiritual Paradise under the Gospel, mentioning *the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations,* Rev. 22. 2. This was unto Adam a symbolical tree, a sign not only of a blessed natural life in Paradise for a time, but of a spiritual life after in Heaven forever, if he continued in obedience to his Creator. For as *the bread of life,* is that which giveth life eternal to them that eat of it, John. 6. 48. 50. 51. so this *tree of life* signified the like, as God himself after showeth, Gen. 3. 22. Compare also Prov. 13. 12. *midst of the garden:]* the Greek saith, *of the paradise:* which the Holy Ghost followeth in Rev. 2. 7. saying, *to him that overcometh, I will give to eat of the tree of life, which is in the midst of the Paradise of God.* The word *midst* often signifieth no more then *within;* as in Gen. 41. 48 *amidst* the same City, that is, *within* the same. So, *in the midst* of *thorns,* Luke 8. 7. is, *among* (or *into* the) *thorns,* Mat. 4. 7. And the tree of knowledge is said also to be in the *midst* of the garden, that is, *within* it, Gen. 3. 3. *the knowledge of good and evil:]* so named, because of God's law which forbad man to eat of this tree, should teach what is good and evil; be a rule of obedience, showing man's goodness and righteousness if he did obey, (as Deut. 6. 25.) or his evil, if he did transgress: for the *knowledge of sin,* is *by the law,* Rom. 3. 20. Also *knowledge* is

used for *sense,* or *experience,* Gen. 12. 12 Song 6. 11. Isaiah 59. 8. and sometime for most near union and conjunction, Gen. 4. 1. and this tree might so have the name of the event, because Adam by eating of it, brought evil into the world, was commingled and defiled with it, and felt the misery of it in his own conscience & experience, Gen. 3. 6. 7. The Greek translateth, *a tree to know that which may be known, of good and evil:* and the Chaldee thus, *a tree of whose fruit they that eat, shall know the difference between good and evil.* So in Targum Yerushalmi likewise.

Vers. 10. *to water]* From this river, and the use of it in Paradise, the Scripture speaketh of God's spirit, and graces in his Church: as, *the pure river of the water of life,* Rev. 22. 1. *the river of God full of waters,* Psal. 65. 10. *the river, whose streams make glad the city of God,* Psal. 46. 5. See John 7. 38. 39. *was to,]* that is, *became into four heads,* meaning four beginnings of other rivers.

Vers. 11. *Pison:]* or, as in the Greek, *Phison:* it is so called of the *multitude* or *increase* of waters. The Scripture elsewhere speaketh not of it. *compasseth:]* This word is sometime used for turning and passing along by, though not round about; as in Ios. 15. 3. and 16. 6. where the Greek translateth it *perieleusetai, pass by:* and so it may be taked here. *Havilah:]* in Greek, *Evilat.* This was the name of two men, one the son of *Cush,* the son of *Cham,* the son of *Noah,* Gen. 10. 7. the country where he dwelt, was called by his name, and that is it here mentioned, and after in Gen. 25. 18. 1 Sam. 15. 7. Another *Havilah* was the son of *Ioktan,* the son of *Heber,* of the race of *Sem,* son of *Noah,* Gen. 1029. His country befell him in the East Indies.

Vers. 12. *good:]* that is, *fine, precious:* so in 2 Chr. 3. 5. *Bdelium:]* the name of a tree, and of a sweet gum that runneth from it. The Hebrew name is *Bedólach:* and some think it to be a kind of Pearl: the *Manna* was like unto it, and the color white, Num. 11. 7. Exod. 16. 31. *Beryl:]* a precious stone, called in Hebrew *Shoham:* which the Greek in Exod. 28. 20. translateth a *Beryl;* the Chaldee calleth it *Burla,* and the Arabic *all Belor.* On two of these stones, the names of the twelve Tribes were graven, and borne on the high Priests shoulders, Exod. 28. 9. 10. see the notes there.

Vers. 13. *Gihon:]* in Greek, *Geon:* a river about the land of Cush. There was also another river *Gihon* in Canaan, near Jerusalem, whereof see 2 Chron. 32. 30. *Cush:]* the son of *Cham,* the son of *Noah,* Gen. 10. 6. whose posterity in these parts of the world are called *Ethiopians:* and so the Greek here translateth *Ethiopia.*

Vers. 14. *Hiddekel:]* The signification of this [unspec \2] word is of *sharpness* and *lightness:* for it was a swift running river. The Greek translateth it *Tigris,* the *Tigre,* which is the name of a beast very light of foot, as Pliny showeth, in b. 8. chap. 18. *Tigris* also in the Medes and Persian tongue, signifieth *an arrow,* saith Pliny, b. 6. ch. 27. and Q. Curtius b. 4. speaking of this violent River. By it, Daniel saw visions of God, Dan. 10. 4. The Chaldee calleth it *Diglat:* whereupon the Latins also named it *Diglato;* Pliny in b. 6. ch. 27. *Assyria:]* in Hebrew *Assur:* he was the son of *Sem,* the son of *Noah,* Gen. 10. 22. of whom, his country was called *Assyria,* famous through all the Scripture; which usually nameth countries and posterities, by the names of the first inhabitants and parents. See the notes on Gen. 12. 10. and 19. 37. *is Euphrates:]* Hebr. *it is Phrath;* which river the New Testament calleth *Euphrates,* Rev. 9. 14. It

hath the name of *Encrease:* for the waters thereof wax mighty, by snow melting from the mounts of Armenia, and do make the country fruitful. This is called *the great river,* Deut. 1. 7. and 11. 24. Rev. 9. 14.

Vers. 15. *garden:]* in Greek, *paradise. to till:]* or, *dress:* the Greek saith, *to labor it.* The Hebrew Doctors apply this mystically to Adams labor in, and keeping of God's law: *Pirke R. Eliezer chap.* 12. And that the moral law, and work thereof, was written in his heart, is manifest: seeing the same yet remaineth in the corrupted harts of men, Rom. 2. 14. 15.

Vers. 16. *commanded:]* Besides the law of nature, graven on Adams heart, whereby he was bound to love, honor and obey his Creator: God here giveth him (for a trial of his love,) a significative law, concerning a thing of it self indifferent, but at the pleasure of God made unlawful and evil for man to do; that by observing this outward rite, he might testify his willing obedience unto the Lord. See 1 Sam. 15. 22. 23. *eating thou mayest eat:]* that is, *mayest* (or *shalt) freely eat:* thus God first showeth his love and liberality, before he makes any restraint. The doubling of words is often used in Scripture, for more earnestness and assurance, and in things to come, for to signify speedy performance, Gen. 41. 32. Sometime God altereth this manner of speaking, into other the like; as 2 King. 14. 10. *smiting thou hast smitten;* for which in 2 Chron. 25. 19. is written, *thou sayest, loe I have smitten.* So, *Building I have built,* 1 King. 8. 13. or, as in 2 Chron. 6. 2. *and I, I have built.* Sometime the doubling of the word is omitted; as, *hath any delivering delivered?* 2 King. 18. 33. which another Prophet writeth thus, *hath any delivered?* Isaiah 36. 18. In translating also, God useth sometimes the phrase which we follow here; as in Heb. 6. 14. *blessing I will bless thee, and multiplying I will multiply thee:* translated into Greek from Gen. 22. 16. *Seeing I have seen,* Act. 7. 34. from Exod. 3. 7. Sometime otherwise; as, *shot through with darts,* Heb. 12. 20. for that which is in Hebrew *shooting shot through,* Exod. 19. 13.

Vers. 17. *But of:]* Heb. *And of: and*▪ is often used for *but:* so translated in the Greek version, Isaiah 10. 20. and by the holy Ghost in the New Testament; as 1 Pet. 1. 25. from Isaiah 40. 8. Heb. 1. 11. 12 from Psal. 102. 27. 28. So here again, in verse. 20. and in Gen. 3. 3. and 42. 10. and in many other places. 〈◊〉 *thou mayest not,]* or *thou shalt not* eat. This law was given both to the man and woman; which were both called *Adam,* Gen. 5. 2. and the woman confesseth so much, Gen. 3. 3. and the Greek version here manifesteth it, saying, *ye shall not eat. dying thou shalt die:]* that is, *shalt surely and soon die;* or, as the Greek translateth, ye *shall die the death.* Under the name of *Death,* the Scripture comprehendeth, *deadly plagues,* as the punishment of Egypt with Locusts, is called a *death,* Exodus 10. 17. Also, inward astonishments, fears, &c. as Nabal's *heart died* in him, 1 Sam. 25. 37. Likewise outward deadly dangers, and miseries; as Paul was *in deaths oft,* 2 Cor. 11. 23. It is also used for *death in sin,* when men are *alienated from the life of God,* Ephes. 2. 1. and 4. 18. And for the dissolution of man's soul and body, which we commonly call death, when the *soul* (or *spirit) goeth out* of the man, Gen. 35. 18. Psal. 146. 4. And finally, *death* is the perdition of body and soul in hell, which is *eternal perdition from the presence of the Lord;* and called, *the second death,* Mat. 10. 28. 2 Thessal. 1. 9. Rev. 20. 6. 14. These, and whatsoever else mortality, misery, death, the Scriptures mention: are implied in this judgment here threatened upon disobedience, Rom.

5. 12. beside miserable *bondage* under him which hath *the power of death, that is the devil,* Heb. 2. 14. 15. On the contrary, here is implied upon condition of his obedience, the promise of eternal life, whereof the *tree of life* was a sign, Gen. 3. 22. So Paul opposeth *death,* as the *wages of sin:* and *eternal life,* as the *gift of God:* which now since man's fall, is only by Christ, who giveth us to eat of the tree of life: Rom. 6. 23. Rev. 2. 7. The Hebrew Doctors also say, *After the opinion of our Rabbin's of blessed memory, if [Adam] had not sinned, he had never died; but the breath which he was inspired with, of the most high blessed God, should have given him life forever, and the good will of God, which he had in the time of his creation, had cleaved unto him continually, and kept him alive forever,* R. Menachem, on Gen. 2. 17.

Vers. 18. *himself alone:]* or, *alone,* as the Greek translateth it: so 1 King. 19. 10. I am left *myself alone:* for which Paul saith, I am left *alone,* Rom. 11. 3 God who made other creatures male and female together, did not so in mankind: which Paul observeth, saying, *Adam was first formed, then Eve,* 1 Tim. 2. 13. making it one reason of the woman's subjection. *as before him.]* the Greek here translateth it, *according to him;* and in the 20. verse, *like unto him* meaning, one that should be as his second self, like him in nature, knit unto him in love, needful for procreation of seed, helpful in all duties, present always with him, and so very meet and commodious for him. The Apostle hence gathereth another reason of the woman's subjection, in that *the man was not created for the woman, but the woman for the man,* 1 Cor. 11. 9.

V. 19. them *unto Adam:]* or, *unto the man:* but the Greek version keepeth the Hebrew name *Adam,* & addeth the word *them,* for to make the sense plain. So the holy Ghost sometime doth, in repeating matters; as, *he blessed and brake,* Mat. 14. 19. that is, *and brake them,* Luke 9. 16. *Shew to the Priest,* Mar. 1. 44. that is, *show thyself,* Mat. 8. 4. See also Gen. 31. 42. *would call them:]* or, *call it,* that is, *every of them.* This showeth God's bounty, in giving man dominion over all earthly creatures, Psal. 8. for the giving of names, is a sign of sovereignty, Numb. 32. 38. 41. Gen. 35. 18. and 26. 18. It manifesteth also *Adams* wisdom, in naming things presently according to their natures; as the Hebrew names by which he called them, do declare.

Vers. 20. *he found not,]* that is, the man found not a meet help for himself, among all the creatures; therefore the woman when she was made, was the more acceptable. Or, as the Greek translateth, *there was not found an helper like unto him.* So in Gen. 15. 6. *he imputed it,* is translated, *it was imputed,* Rom. 4. 3. See also Gen 6. 20. and 16. 14.

Vers. 21. *a dead fleepe:]* This the Greek calleth *an ecstacy,* or *trance;* which the Scriptures show to have fallen also on men, when they did see visions of God, as Gen. 15. 12. Act. 10. 10. In such *deep-sleep,* the senses are all bound up, as 1 Sam. 26. 12.

V. 22. *built:]* To *build the rib to a woman,* is to make, or create a woman of it, as with a special care, or art, and fit proportion. Hereupon our bodies are called *houses,* Job 4. 19. 2 Cor. 5. 1. And although by *building,* is meant *making;* (as *the Lord will build thee an house,* 1 Chron. 17. 10. is the same that he *will make thee an house,* 2 Sam. 7. 11.) yet by the many words used in the generation of man-kind, as *creating,* Gen. 1. 27. *making,* Gen. 1. 26. *forming,* and *inspiring,* Gen. 2. 7. and now *building:* Moses would set forth this wondrous workmanship, which the Psalmist so laudeth God for, Psal. 139. 14. *he brought:]* God her builder, was also her bringer,

and so her conjoyner in marriage with the man, Mat. 19. 6. and the Scripture noteth a wife, to be a special favor of the Lord, Pro. 18. 22. and 19. 14. He also blessed them together, as Gen. 1. 28. whereby may be seen, how Moses changeth the order in this Chapter; enlarging things here, which before he had touched briefly.

Vers. 23. *This now:]* or, *this time: this once. flesh,* &c.] Hereby Adam shown, both his thankfulness to God, and love to his wife: and from hence Paul teacheth, that men ought *to love* their wives as their own bodies, for no man ever *hated his own flesh,* Ephes. 5. 28. 29. The like speeches are used of persons near a kin, that they are their *bone and their flesh,* Gen. 29. 14. Judge. 9. 2. So the Apostle by this, setteth forth Christ's mystical union with his Church, that we are *members of his body, of his flesh, and of his bones,* Ephes. 5. 30. *woman:]* or, *Mannesse,* of *Man:* as in Hebrew she is called *Ishah,* of *Ish:* which word *Ish,* hath the signification of *strength* and *valor:* so that the Scripture useth this word, *show yourselves men,* for, *be ye strong,* or *courageous,* Isaiah 46. 8. 1 Cor. 16. 13. And it hath affinity with *Esh,* which in Hebrew is *fire:* for *heat* in man, causeth strength and courage. Therefore as *Adam* is used for base men, borne of *adamah, the earth:* so *Ish* is used for noblemen, Psal. 49. 3. Also *Ish,* is used both for *man* and *husband:* and *Ishah,* both for *woman,* and *wife:* as in the verses following. *out of man:]* The Greek translateth, *out of her man;* and the Chaldee, *out of her husband.* Hence is a third reason of women's subjection, because *the man is not of the woman, but the woman of the man,* as Paul saith, 1 Cor. 11. 8.

Vers. 24. *leave his father, &c.]* This is a perpetu▪ all law, given of God, as Christ showeth, Mat. 19. 4. 5. and teacheth that the band of marriage, is the nearest conjunction in the world, and all societies rather to be left, then this between man and wife, who may not depart one from another, 1 Cor. 7. 10. 11. as they do depart from their parents, Gen. 24. 58. 59. and 31. 14. Lev. 22. 12. 13. The like is observed in the spiritual marriage, between Christ and his Church, Psal. 45. 11. 12. The Chaldee translateth it, *he shall leave the bed of his father and mother.* And the Hebrew Doctors gathered from hence a law unto all Adams sons, against unjust carnal copulations, and incestuous marriages, with a man's *fathers wife,* or mother in law; and *with his own mother;* as after, by *he* shall *cleave to his wife,* (they say) is forbidden any *other man's wife;* and all pollution *with the male,* and likewise *with beasts,* Maimonides in Misn. book 14. treat of Kings: chap. 9. 〈◊〉 . 5. *to his wife:]* or, *to his woman:* for it is the same word *Ishah,* used before in verse 23. and by *his woman,* he showeth there is no lawful conjunction for a man but with one, and she *a wife,* become *his* by marriage. Wherefore all other women, are in this respect called *strangers* to him, Prov. 5. 3. 18. 20. And for *shall cleave,* the Greek saith, *shall be glued:* which word is also in Mar. 10. 7. & maketh against all unjust divorces. *they shall be:]* the Greek translateth, *they two shall be one flesh:* and so it is alleged in the New Testament, Mat. 19. 5. that hereby a man is restrained from more wives then one: which is to be observed in other speeches of Scripture, wherein like restraint is implied: as, *him thou shalt serve,* Deut. 6. 13. that is, as Christ alledgeth it, *him only,* Mat. 4. 10. Luke 4. 8. So, *but for the Priests,* Mar. 3. 26. which another Evangelist writeth, *but for the Priests only,* Mat. 12. 4. Of like force is that saying, *a man is not justified by the works of the Law, but by the faith of Jesus Christ;* that is, by faith only, Gal. 2. 16. *one:]* or, *to one* flesh: See verse. 7. This is meant in special, by generation of children: wherefore Paul doth by proportion apply these words even against

unlawful fleshly copulation, 1 Cor. 6. 16. adding a further mystery of our union with Christ, *he that is joined to the Lord is one spirit,* verse. 17.

Vers. 25. *not ashamed:]* thought not themselves in any shameful plight: as a Chaldee paraphrase saith, *they knew not what shame was.* For they being innocent, and adorned with the image and glory of God, had nothing in soul or body, that was defective, miserable, or shameful: but now by sin, *nakedness* in us, is a want, a filthy thing, and a shame, Deut. 28. 48. Rev. 3. 18. For *shame* or *confusion* is the fruit of sin, Rom. 6. 21. the opposite of *joy,* Isaiah 65. 13. and companion of *destruction,* Ier. 48. 20.

CHAP. III.

1, The Serpent deceiveth Eve. 6, Man falleth, 9, God arraigneth them. 14, The Serpent is cursed. 15, A seed promised that should bruise his head. 16, Mankind is chastised. 21, God clotheth them, 22, and drives them out of Paradise.

NOw the Serpent was subtle, *more* than any beast of the field, which Jehovah God had made: and he said unto the woman; yea▪ because God hath said, ye shall not eat of every tree of the garden. And the woman said, unto the serpent; of the fruit of the trees of the garden, we may eat. But of the fruit of the tree, which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it: lest ye die. And the serpent said unto the woman: ye shall not dying die. For God doth know, that in the day that ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil. And the woman saw that the tree *was* good for meat, and that it *was* a desire to the eyes, and a tree to be coveted to make *one* wise; and she took of the fruit thereof, and did eat: and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they *were* naked: and they sewed-together fig leaves, and made themselves aprons. And they heard the voice of Jehovah God, walking in the garden; in the wind of the day: and Adam and his wife hid themselves from the face of Jehovah God, amongst the trees of the garden. And Jehovah God called unto Adam: and said unto him, where *art* thou? And he said, I heard thy voice in the garden: and I feared, because I *am* naked, and I hid *myself.* And he said, who told thee that thou *art* naked? Hast thou eaten of the tree, which I commanded thee that *thou shouldest* not eat of it? And Adam said; the woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, what *is* this that thou hast done? And the woman said, the Serpent beguiled me, and I did eat. And Jehovah God said unto the serpent; Because thou hast done this, cursed *art* thou above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: He, shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, multiplying I will multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children: and thy desire *shall be* to thy husband; and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, which I commanded thee, saying, thou shalt not eat of it: cursed *is* the

ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. And thorns and thistles shall it bring-forth to thee: and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread; till thou return unto the ground, for out of it wast thou taken: for dust thou *art,* and unto dust shalt thou return. And Adam called his wives name Eve: because she was the mother of all living. And Jehovah God made to Adam and to his wife, coats of skin, and clothed them.

And Jehovah God said, Behold the man is *become* as one of us, to know good and evil: And now left he put forth his hand, and take also of the tree of life, and eat, and live forever. And Jehovah God sent him forth, from the garden of Eden: to till the ground, from whence he was taken. And he drove out the man: and he placed at the east of the garden of Eden, Cherubims; and the flame of a sword, which turned-it-self; to keep the way of the tree of life.

Annotations.

Vers. *SE••int:]* named in English, of *creeping* on [unspec] the earth; but in Hebrew, *nachash,* of *subtle observation, searching, & finding out by experience,* Gen. 30. 27. and 44. 5. The greater serpents are called *dragons:* and *nachash* is sometimes turned in Greek *a dragon:* Job 26. 13. Amos 9. 3. and for it in Hebrew, is put *Tannin,* a *dragon,* Exod. 7. 10. with 4. 3. And in the New Testament, the same thing is called both *a dragon;* and *a serpent,* Rev. 20. 2. *subtle▪]* that is, *prudent* and *crafty: prudent* to save and help it self, whereupon it is said, *be prudent as serpents,* Mat. 10. 16. *crafty,* to deceive others, as Paul saith, *the serpent by his craftiness beguiled Eve,* 2 Cor. 11. 3. by which two words, the Scriptures do express the Hebrew here used: which often is taken in the good part, opposed to *simplicity* and *folly,* Prov. 1. 4. and 8. 5. and 14. 15. 18. and 22. 3. more *than:]* the word *more* is usually omitted in the Hebrew, as easy to be understood: yet sometimes is expressed, as in Est. 6. 6. And the holy Ghost setteth it down in Greek, when it wanteth in Hebrew, as in Gal. 4. 27. from Isaiah 54. 1. *many are the children of the desolate, more than of the married:* in Isaiah 54. 1. the word *more* is not written. So the Greek version in this place addeth it: though sometime the Greek also wanteth it, as Gen. 38. 26. Luke 18. 14. *He said:]* Whereas *beasts* are known in nature to be speechless (and the Scripture confirmeth it, 2 Pet. 2. 16) because they want reason or understanding, Psal. 32. 9. Iud. v. 10. Moses under the name of the *serpents speaking,* closely meaneth *Satan,* who opened the serpents mouth, and caused it to speak with man's voice, as the Lord by an Angel opened the mouth of Balaam's Ass, Num. 22. 22. 28. 2 Peter 2. 16. And so the Hebrew Doctors write, that the unclean spirit *Sammael* (the devil) *was united with the serpent:* R. Menachem on Gen. 3. And, *as a man possessed with an evil spirit, all the works that he doth, and all the words that he speaketh, are not but by the reason of the evil spirit that is in him: so the serpent, all the works that he did, and all the words that he spake, he spake not, neither did, but by the reason of the Devil,* Pirke R. Eliezer, chap. 13. The Angels (of whose creation we spake before, on Gen. 2. 1.) being *spirits,* and a *flaming fire,* Psal. 104. 4. excellent in wisdom, and mighty in strength, 2 Sam. 14. 20 Psal. 103. 20. they many of them, (having one for principal,) did sin against God, Mar. 5. 9. Mat. 25. 41. 2 Pet. 2. 4. by *not abiding in the truth, nor keeping their first estate, but leaving their own habitation,* John 8. 44. Jude 6. and are now still called, of their *cunning* and *knowledge, Daemons,* Mar. 5. 12. of their mighty strength, *principalities and powers,* Col. 2. 15. of their

calumniation and enmity to God and his creatures, they are named *the malicious,* the *Devil,* and *Satan,* 1 John 2. 13. 1 Pet. 5. 8. Mat. 4. 8. 10. And the Devil speaking by this Serpent, is therefore called *the great dragon, that old Serpent, which deceiveth all the world,* Rev. 12. 9. And as him-self stood not in the truth, but *sinned from the beginning,* 1 John. 3. 8. so soon upon man's creation he overthrew him; and is therefore said to be *a mankiller from the beginning,* John. 8. 44. And man's fall and misery, is here immediately joined to his creation, and seating in Paradise. Also the Hebrew Doctors hold; that nothing here mentioned was done after the six days of the creation: *all* our *wisemen do agree, that this whole matter was done the sixth day,* saith Maimonides, in Moreh. Nebuchim, chel. 2. per. 30. *the woman:] the weaker vessel,* 1 Pet. 3. 7. whom Satan thought the more easily to deceive, and so did: as Paul observeth, *Adam was not deceived, but the woman being deceived, was in the transgression,* 1 Timoth. 2. 14. 2 Corinth. 11. 3. So the Serpent set upon Christ, in his hunger and infirmity, Matthew. 4. 2. 3. *Yea:]* or, *Moreover:* it is a word proceeding from an earnest mind; and usually it is an addition to something spoken before. So it is likely the Serpent had uttered words against God, the sum whereof is in this speech. A like phrase is in 1 Sam. 14. 30. *because God hath:]* or, *hath God indeed said?* So the Chaldee paraphrase translateth, *in truth,* (that is, *Is it true) that God hath said?* and the Greek, *why* is it *that God hath said?* In this understanding, Satan beginneth with a question, as when by his servants, he sought to have taken Christ in his talk, Luke 20. 20. 21. 23. The temptation is directly against God's word; which as it was that whereby the world was made and existed Psal. 33. 6. 2 Pet. 3. 4. so by it *all things* are upholden, or carried, Heb. 1. 3. and if God's word had abidden in Eve, she had overcome the wicked one, 1 John. 2. 14. So Satan began the assault upon Christ, taking occasion at the word of God, *(this is my son,* Mat. 3. 17) saying, *If thou be the Son of God,* Mat. 4. 3. *of every tree:]* or, *of all trees:* but the Hebrew word for *all,* is sometime used for *everyone,* sometime for *any one,* as Psal. 143. 2. so the Serpents speech was doubtful, and bent to deceive. And as here he assailed the woman about food, so he began with Christ, Mat. 4. 3.

Vers. 2. *Trees:]* in Hebrew, *tree:* so in verse. 7. *leaf,* for *leaves.* This the Scripture openeth, as *parable,* Psal. 78. 2. is expounded *parables,* Mat. 13. 35. *heart,* Psal. 95. 8. for *hearts,* Heb. 3. 8. *work,* Psal. 95. 9. for *works,* Heb. 3. 9. And in the Hebrew text it self; as, *spear,* 2 King. 11. 10. for *spears,* 2 Chron. 23. 9. *ship,* 1 King. 10. 22. for *ships,* 2 Chr. 9. 21. See also Gen. 4. 20.

Vers. 3. *lest ye die:]* or, (as the Greek translateth) *that ye die not.* This manner of speech doth not always show doubt, but speaks of danger, and to prevent evil: as Psal. 2. 12. *lest he be angry:* Gen. 24. 6. *lest thou bring,* for, *that thou bring not.* So Mar. 14. 2. *lest there be an uproar,* for, *that there be not an uproar,* Mat. 26. 5. Yea sometime it rather affirmeth a thing, *lest Hezekiah deceive,* Esa. 36. 18. for which in 2 King. 18. 3. is written, *for he deceiveth you.* So, *lest they faint in the way,* Mat. 15. 32. that is, *they will faint,* Mark. 8. 3.

Vers. 4. *not dying die:]* that is, *not surely die:* the Greek translateth, *not die the death.* Here he impugneth the certainty of God's word, which had threatened assured death, Gen. 2. 17. And thus the Devil was *a liar,* and *the father thereof,* John. 8. 44.

Vers. 5. *in the day:]* that is, presently: so he opposeth present good, unto the present evil threatened of God. Whom he also calumniateth, as of ill will, he had forbidden them this

tree. *then your eyes, &c.]* By an ambiguous deceitful promise, he draweth her into sin: for by *opening of eyes,* she understood a further degree of wisdom, as the like speech importeth, Acts 26. 18. Eph. 1. 18. but he meant, a seeing of their nakedness, and confusion of conscience, as fell out immediately, Gen. 3. 7. 10. The Hebrew phrase is, *and your eyes:* but *and,* is often used for *then;* as Mark 14. 34. *And* he saith: which another Evangelist writeth, *Then* saith he; Mat. 26. 38. so Mark 15. 27. *and* they crucify, Mat. 27. 38. *then* were crucified: and many the like. *as God's]* This the woman understood of the Father, Son, and Holy Ghost, as appeareth by the words of God himself in v. 22. but the tempter might mean it also of the *Angels,* which had sinned, (for *Angels* are called *God's,* Psal. 8. 6.) who of their *knowledge* are named *Daemons,* and have woeful experience of the good which they have lost, and the evil wherein they lie. The Chaldee saith, *as princes:* and Devils are also called *principalities and powers,* Col. 2. 15. Another Chaldee paraphrase, which goeth under the name of Jonathan, for *God's,* translateth *Angels. knowing,* &c.] the name before given to this tree, Gen. 2. 17. the serpent here wresteth to a wrong sense: as if to *know good and evil,* were to be *like God* himself, & that the eating of the fruit, would work such an effect: whereas the tree was so called for another cause. See Gen. 2. 9.

Vers. 6. *saw:]* that is, looked upon with affectation. So Achan *saw* and *coveted,* and *took,* Ios. 7. 21. *a desire:]* or *a lust,* that is, most pleasant, and to be desired. *to make* one *wise:]* or, *to get prudency,* and so prosperity and good success thereby; as the Hebrew word often signifieth. According to these three things which the woman (by false suggestion) saw in the tree, for *meat,* for *the eyes,* and for *prudency:* the Apostle reduceth all that *is in the world* (and *not of the father,)* to the *lust of the flesh, the lust of the eyes, and the pride of life,* 1 John 2. 16. With which we may also compare the three temptations of Christ, Luke 4. *she gave:]* together with words to move and persuade him: for he is said to have *hearkened to her voice,* verse. 17. *he did eat:]* so the sin was accomplished that brought death into the world, as God threatened, Gen. 2. 17. and the death is gone over all men, for that all have sinned; and by the disobedience of one, the many are made sinners, Rom. 5. 12. 19. By *eating,* the Scripture elsewhere signifieth the committing of sin, Prov. 30. 20. Again, by eating, sin and death are done away, and life restored in Christ, John. 6. 50.—54. whom Satan sought to have drawn into sin also by eating, but was defeated, Mar. 4. 2. 3. 4. This first sin of man, is called in respect of himself an *offense* or *fall;* because by it, he fell from his good estate: in respect of God, it was *disobedience;* as unto whom hereby he denied subjection, and renounced obedience, Roman. 5. 18. 19. Neither was it his own sin only, but the common sin of us all his posterity, which were then in his loins; for by this *one man's disobedience many were made sinners,* Rom. 5. 19. and *in Adam all die,* 1 Cor. 15. 22.

V. 7. *naked:]* both in body and soul, which were bereaved of the image of God, deprived of his glory, & subjected to inordinate lusts, and thereupon to shame: of which nakedness the Scriptures often speak, as Ex. 32. 25. Ezek. 16. 22. Rev. 3. 17. & 16. 15 Hos. 2. 3. 2 Cor. 5. 3. *Sewed:]* that is, *fastened together,* by twisting and platting the leaves and twigs, for to gird about them. *fig leaves:]* in Heb. *leaf,* or *branch,* as we english the word in Neh 8. 15. and as the Greek translateth it in Ier. 17. 8. This was to cover, not to cure their filthy nakedness: therefore in v. 10. they nevertheless do hide themselves for shame. The like natural

hypocrisy, is elsewhere compared to the *Spiders web,* Isaiah 59. 5. 6. And the •igtree which had leaves & no fruit, was cursed of Christ, and withered, Mat. 21. 19. *aprons:]* named in Hebrew of *girding* about the loins. So Peter when he was naked, girded a garment on him, John. 21. 7. And those parts of the body which serve for generation, were then, and still are most shameful, and studiously covered; because sin is become natural, and derived by generation, Psalm. 51. 7. Gen 5. 3. Therefore circumcision (the sign of regeneration,) was also on that part of man's body, Gen. 17. 11.

Vers. 8. *the voice of Jehovah:]* this sometime signifieth any noise or sound, Ezek. 1. 24. sometime the thunder, Exod. 9. 28. 29. sometime God's distinct voice like thunder, as John. 12. 27. 28. 29. *walking:]* this by the Greek is referred to *God walking:* it may also be meant of the *voice,* which is said to *walk,* or *go on,* when it increaseth more and more, Exod. 19. 19. *the wind:]* by the Greek version, this was the *eventide*▪ So in the evening of the world, at the last day, the Lord shall descend from heaven, with a showt, with the voice of the Archangel, and with the trumpet of God, &c. 1 Thes. 4. 16. *hid themselves:]* through conscience and feeling of their sin and misery, and for fear of God's Majesty, verse. 10. Howbeit, *there is no darkness, nor shadow of death, where the works of iniquity may hide themselves:* Job 34. 22. Amos 9. 3. Psalm. 139. 7. 8. 9. Prov. 15. 3. Ier. 23. 24. *from the face:]* or, *the presence,* that is, for fear of the Lord's coming.

Vers. 10. *feared:]* or, *was afraid:* this fear was a terror through feeling of God's wrath for sin; as Israel also felt in themselves, when they heard the voice of God at mount Sinai, Ex. 20. 18. 19. 20. It was such as had *torment* with it, which *who so feareth, is not perfect in love,* 1 John 4. 18. and proceeded from the *spirit of bondage,* Rom. 8. 15. Otherwise, there is also a fear, which proceedeth from the spirit of adoption, and accordeth well with love and comfort, 1 Pet. 1. 1. 17. Psalm. 2. 11. and 147. 11. Ier. 32. 39. 40. Prov. 19. 23. This fear, if Adam had kept, he had eschewed evil, Prov. 16. 6 am *naked:]* he dissembleth the main cause, which was his sin: pure nakedness was God's creature, and he was *naked* before, without *fear* or *shame,* Gen. 2▪ 25.

Vers. 12. *thou gavest:]* Adams confession is mixed with excuses; and further evils: asking no mercy, but charging the woman, and God himself, with the cause of his fall. *The foolishness of man, perverteth his way, and his heart fretteth against the Lord:* Prov. 19. 3.

Vers. 13. *what* is *this:]* or, For *what?* that is, *Why hast thou done this*▪ [unspec 13]

Vers. 14. *unto the serpent:]* unto the beast and the devil; which together were the means to draw into sin, verse. 1. and therefore are joined as one here 〈...〉 the punishment. *cursed:]* this is contrary to *blessed,* Deut. 28. 3. 16. and as to *bless,* is to *say well* 〈◊〉 my; so to *curse*▪ is to *say evil:* so expounded by the holy Ghost: as, *thou shalt not curse the Ruler,* Exod. 22. 28. which Paul citeth thus, *thou shalt not speak evil of the Ruler,* Act. 23. 5. And as God's word is one with his deed; so his *curse* is the pouring out of evils upon the creatures for sin, unto their perdition, Deut. 28. 20. &c. So the fig-tree being cursed, withered, Mark. 11. 21. the children cursed, were torn of beasts, 2 King. 2. 24. And that the devil was implied under this curse, the Hebrew Doctors have acknowledged, saying of God, that *he brought those three, and decreed against them the decrees of judgment, and did •ast Sammael* (the Devil) *& his company, out of his*

holy place, out of heaven, and cut off the feet of the serpent, and cursed him, &c. Pirke R. Eliezer, ch. 14. So Peter saith, God *spared not the Angels that sinned, but cast them down to hell, &c.* 2 Pet. 2. 4. And in Rev. 12. 7. 8. 9. speaking of a spiritual combat with the Devil in the Church, it is said, *the Dragon fought, and his Angels; but they prevailed not, neither was their place found anymore in heaven; and that great Dragon, that old serpent, called the Devil and Satan, was cast out, &c* As the Devil is cursed above all creatures, Mat. 25. 41. so the cursed serpent is in Scripture a similitude of the most hurtful venomous and hateful beasts, as Deut. 8. 15. Ier. 8. 17. Ps. 58. 5. Mat. 23. 33. *thy belly:]* or, *thy breast:* as the Greek hath a twofold translation, *upon thy breast and belly:* meaning with great pain and difficulty. For other creatures also go *on the belly,* Lev. 11. 42. but as Adams *labor,* and Eves *conception,* had pain and sorrow added to them, (verse. 16. 17) so the serpents gate. *dust:]* that is, vile and unclean meats: noting also hereby baseness of condition, Mic. 7. 17. and hunger and penury, which this beast should suffer above others, which eat the herbs of the field: Gen. 1. 30. This *eating of dust,* is again remembered in Isaiah 65. 25▪ where speech is of our Redemption from Satan by Christ: which showeth that these outward curses, implied further mysteries.

V. 15. *enmity:]* this is opposed to the amity and familiarity which had been between the woman and the Serpent, which God would break. And here beginneth the first promise of grace and life, to Evah and mankind now dead in sin, and enemies to God, Col. 2. 13. and 1. 21. For the amity of this world, is enmity of God, I am. 4. 4. *thy seed and her seed:]* that is, thy posterity and hers. *Seed,* is often used for *children:* by the Serpents *seed,* are meant not only those venomous beasts, which have enmity with mankind: but also wicked men, called *serpents, generations of vipers,* and *children of the Devil,* Matth. 23. 33. 1 John 3. 10. By the woman's *seed,* is meant (in respect of Satan) chiefly Christ, who being *God over all, blessed forever,* should come of *David* and *Abraham,* and so of Eve, *according to the flesh,* for she was *the mother of all living,* Roman. 1. 3. and 9. 5. And with Christ all Christians, who are Eves seed both in nature and in faith, as all Christians are called Abraham's seed: Gal. 3. 29. *He:]* or, *it;* that is, *the Seed.* This is first to be understood of *Christ,* who was *made of a woman,* Gal. 4. 4. the *fruit of the womb* of the Virgin Mary, Luke 1. 42. He *through death, hath destroyed him that had the power of death, that is the Devil,* Hebrews 2. 14. Secondly, it implieth *Christians* (the *children* of Christ, Heb. 2. 13) who resisting the Devil steadfastly in faith, the God of peace bruiseth Satan under their feet; 1 Pet. 5. 9. Rom. 16. 20. When promise is made concerning the *seed,* the faithful parents are also included, and so on the contrary: as when Moses saith, *I will multiply thy seed,* Gen. 22. 17. Paul alledgeth it thus, *I will multiply thee,* Heb. 6. 14. Again, where Moses saith, All families shall be blessed *in thee,* Gen. 12, 3. Peter alledgeth it, they shall be blessed *in thy seed,* Act. 3. 25. Also this word *seed,* is used either for a multitude, as Gen. 15. 5. or for one particular person, as Gen. 21. 13. and 4. 25. so here it meaneth one special seed *Christ,* Gal. 3. 16. This the ancient Hebrew Doctors also acknowledged, for in Targum Yerushalmi, the fulfilling of this promise is expressly referred to *the last days, the days of the King Messias.* And the mystery of original sin, and thereby death over all, and of deliverance by Christ, *R. Menachem* on Lev. 25. noteth from the profound Cabbalists, in these words; *So long as the spirit of uncleanness is not taken away out of the world, the souls that come down into the world, must needs die, for to root out the power of uncleanness out of the world, and to*

consume the same. And all this is, because of the decree which was decreed for the uncleanness and filthiness which the Serpent brought upon Eve. And if it be so, all the souls that are created & become unclean by that filthiness, must needs die before the coming of the Messias, &c. and at the coming of the Messias, all souls shall be consummate thenceforth. bruise,] or, *pierce, crush:* the Hebrew word is of rare use, only here, and in Job 9. 17. *thy head:]* or, *thee on the head.* Hereby is meant Satan's overthrow & destruction in respect of his power and works, John. 12. 31. 1 John. 3. 8. for the head being bruised, strength and life is perished. So in Targum Yerushalmi it is expounded thus, *The woman's children shall be cured; but thou ô Serpent, shalt not be cured.* And he saith *thee,* (rather then *thy seed,)* because Christ was to vanquish that *old serpent,* which overcame our first parents: who being destroyed, his seed perish with him, Revel. 12. 9. John. 14. 30. and 12. 31. 32. *his heel:]* or, *his foot sole:* for the Hebrew and Greek here used, signify not only the *heel,* but the whole *foot sole,* and sometime the *foot step,* or *print of the foot.* By the *heel,* or *foot bruised,* is meant Christ's ways, which Satan should seek to suppress by afflictions, and death for our sins, here foretold; as appeareth by the reference which other Scriptures make to this prophesy, Psal. 56. 7. and 89. 52. and 49. 6. and 22. 17. He was *crucified through infirmity, and put to death concerning the flesh, but was quickened by the spirit, & liveth through the power of God,* 2 Cor. 13. 4. 1 Pet. 3. 18. and so his *foot,* not his *head* was bruised by the Serpent. Who yet brought upon him a death that was shameful, and painful, and *cursed,* because he was *hanged on a tree,* Gal. 3. 13. for it is probable, that partly in remembrance of this first sin, by eating of the tree of knowledge, (which tree was a sign of curse and death if man transgressed:) God's law after accounteth such as die on a tree, to have in more special manner, the sign of curse upon them, Deut. 21. 23. But Christ *swallowed up death in victory,* Isaiah 25. 8. through whom, God also *giveth us the victory,* 1 Cor. 15. 57 unto which promise the Prophet hath reference, saying, *Why should I fear, in the days of evil:* when *the iniquity of my heels shall compass me about? God will redeem my soul, from the hand of Hell,* Psalm. 49. 6. 16.

Vers. 16. *multiplying I will multiply:]* that is, I will much and assuredly multiply: see this phrase opened, on Gen. 2. 16. Here are annexed not curses, but chastisements for Eve and Adam: that their faith in the promised seed, might continually be stirred up, and their sinful nature subdued and mortified, Heb. 12. 6. Psal. 119. 71. *conception:]* meaning painful conception; and this word is used for the whole space that the child is in the mothers body, until the birth: and so here implieth all the griefs and cumberances which women do endure that time. The Greek translateth it *groaning.* The reason of this chastisement, is, because sin is from Adam derived by propagation to all his posterity, Psalm 51. 7. Roman. 5. *children:]* Heb. *sons:* which implieth *daughters* also; therefore the Greek translateth it *children:* so for *son,* and *sons;* the Holy Ghost saith in Greek, *children,* as in Mat. 22. 24. from Deut. 25. 5. Gal. 4. 27. from Isaiah 54. 1. By *bringing forth,* is also meant *bringing up* after the birth, as Gen. 50. 23. Unto the sorrows of childbirth, the Scripture often hath reference, in cases of great affliction in body or mind, Psalm. 48. 7. Mich. 4. 9. 10. 1 Thess. 5. 3. John. 16. 21. Rev. 12. 2. Howbeit this chastisement hindereth not a woman's salvation with God, for *nevertheless she shall be saved in childbearing, if they* [women] *continue in faith, and love, and holiness, with sobriety:* 1 Tim. 2. 15. *desire:]* The Greek translateth it, *thy turning,* (or *conversion:)* the word implieth a *desirous affection,* as appeareth by Song. 7. 10. And that this should be *to her husband,* it noteth

subjection, as in Gen. 4. 7. Elsewhere this word is not used: the Apostle seemeth to have reference unto it, in 1 Thess. 2. 8. *rule:]* So Paul saith, *I permit not the woman to usurp authority over the man,* 1 Tim. 2. 12. And Peter, *Wives be in subjection to your own husbands,* 1 Pet. 3. 1. And this being here a chastisement for sin, implieth a further rule, then man had over her by creation, and with more grief unto womankind.

Vers. 17. *the ground:]* or, *the earth:* whereby is implied all this visible world, made for man, Psal. 115. 16. 2 Pet. 3. 7. So all hope of blessedness on earth, is hereby cut off, for all things under the Sun, are vanity and vexation of spirit, from man's birth to his dying day, Ecclesiastes 1. 2. 3. 14. and 12. 7. 8. and an heavenly heritage is to be sought for, immortal, and which fadeth not, 2 Peter 1. 4. Of *ground cursed,* there followeth barrenness, or unprofitable fruits, and desolation, Genesis 4. 12. and 3. 18. Isaiah 24. 6. and the end is to be burned, Hebrews 6. 8. So *the earth, and the works therein, shall be burnt up.* 2 Pet. 3. 10. And as for man's sake this world is cursed, and the *creature made subject to vanity;* so it *earnestly expecteth the manifestation of the sons of God,* that it may be *delivered from the bondage of corruption,* Rom. 8. 19. 20. 21. *in sorrow:]* with painful labor, as Prov. 5. 10. Hereupon the Scripture mentioneth our *bread of sorrows,* Psal. 127. 2. Adam was to have labored in his innocence, Gen. 2. 15. but without sorrow; being under the Lord's *blessing,* which *maketh rich,* and *he addeth no sorrow with it,* Prov. 10. 22. Concerning this *sorrow* (or *toil)* of our hands, Noah (the figure of Christ) was a *comforter,* Gen. 5. 29.

Vers. 18. *thorns:]* Heb. *the thorn.* Hereby is meant harmful weeds, instead of wholesome fruits, Job 31 40. Ier. 12. 13. for men *of thistles do not gather figs,* Mat. 7. 16. Thorns do choke the good corn, as Mat. 13. 7. And spiritually, these signify evil fruits, which wicked earthly men bring forth, Heb. 6. 8. *of the field:]* and so, no longer the pleasant fruits of Paradise, Gen. 2. 9. 16. But as Nebuchadnezzar, when he had *a beasts heart,* was driven out among beasts, *to eat grass as the oxen,* Dan. 4. 13. 22. so man, not lodging a night in honor, nor understanding, but becoming like beasts that perish, is to eat herbs with them, Psal. 49. 13. 21. but by the labor of his hands, his diet is bettered.

Vers. 19. *sweat:]* with much labor, which Adam and all his posterity was condemned unto; that this is a general rule, *if any will not work neither should he eat,* 2 Thess. 3. 10. The *sweat of the face,* though it is to be distinguished from the *care* of the 〈...〉 d, which Christ forbiddeth, Mat. 6. 25. 34. yet it doth imply all lawful labors, and industry of body and mind, for the good of both, Eph. 4. 28. Mat. 10. 10. 1 Cor. 9. 14. so that the giving of the heart also, to seek and search our things by wisdom, is *a sore occupation, which God hath given to the sons of Adam, to be occupied therein,* and humbled thereby: Eccles. 1. 13. *bread:]* that is, all *food;* whereof *bread* is the principal, as that which *upholds the heart of man,* Psal. 104. 15. Therefore that which one Evangelist calleth *bread,* Mar. 6. 36 another calleth *victuals,* or *meats,* Mat. 14. 15. *the ground:]* or, *the earth;* (called elsewhere our earth, Psal. 146. 4. and our dust, Psal. 104. 28.) meaning till man return to the *dust of death,* the grave: and there, *the wearied be at rest from their labors,* Job 3. 17. Rev. 14. 13. *dust thou* art:] or, *thou* wast, to weet, concerning the body, as Gen. 2. 7. not the spirit, which being immortal, goeth unto God for eternal joys or torments, Luke 16. 22. 23. and 23. 43. This difference Solomon teacheth, *And dust return to the*

earth, as it was, and the spirit return to God that gave it, Eccles. 12. 7. Here God condemneth mankind to death, which is *the wages of sin,* Rom. 6 23. and to the grave, *the house appointed for all living,* Job 30. 23. where they must *wait, till their change come,* Job 14. 14. for it is *appointed to men once to die, and after this, is the judgment,* Hebr. 4. 27. Otherwise the life eternal could not be obtained: for *flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption;* therefore we must all either die, or *be changed;* and *this corruptible must put on incorruption, and this mortal must put on immortality:* and then shall *Death be swallowed up in victory,* 1 Cor. 15. 50. 51. 53. 54. So the Hebrew Rabbin's also taught, saying, *that unto this world there cleaveth the secret filthiness of the Serpent which came upon Eve, and because of that filthiness, Death is come upon Adam and his seed. For when God saw how uncleanness cleaved, and spread it self abroad in the world continually, he intended to consume it, and to root out the power of it; and therefore the bodies do consume and corrupt; and have no continued life. But when the filthiness is consumed, and the spirit of uncleanness taken out of the earth; behold God will renew his world, without any other filthiness, and will wake up by his power, those that dwell in the dust, &c. and the Lord will rejoice in his works, as the intendment of the creation was at the first:* R. Menachem on Gen. 3. The Greek Philosophers have observed, that some dead men putrefied, turn to Serpents; *Plutarch in vita Cleomenis.* If so, it is a notable memorial of man's first poisoning by the Serpent.

Vers. 20. *Eve:]* in Hebrew *Chavah:* which is by interpretation *Life,* (as the Greek also translateth it,) or *Living;* Adam first called her *Woman,* Gen. 2. 23. God called her *Adam,* Gen. 5. 2. and now the man calleth her *Eve, Life:* by which new name, he testifieth his faith in, and thankfulness for God's former promise, in verse. 15. In which he also trained up his children, teaching them to sacrifice, and serve the Lord. Gen. 4. 3. 4. So the Hebrew Doctors reckon Adam as a repentant sinner: and by *Wisdom,* (that is, faith in Christ) *brought out of his fall:* Joseph. Antiq. b. 1. c. 4. and the Author of the Book of *Wisdom,* c. 10. v. 1. *all living:]* that is, as the Chaldee paraphraseth, *of all the sons of man:* meaning this both naturally, of all men in the world, (and so of Christ the promised seed:) and spiritually of all that live by faith: in which sense, *Sarah* is also counted the *Mother* of the faithful, 1 Pet. 3. 6. Gal. 4. 22. 28. 31.

V. 21. *coats:]* to cover the body from shame and harm, and for a memorial of man's sin, & a further sign of those *garments of justice and salvation,* which men have of God, that their filthy nakedness do not appear, Rev. 3. 18. & 19. 8. 2 Cor. 5. 2. 3. 4. The Chaldee• calleth these here, *garments of honor. of skin:]* that is, in likelihood, of the skins of beasts, which God taught him to kill for sacrifice. Which offerings were even from the beginning of the Gospel preached, as appeareth Gen. 4. 3. 4. & 8. 20. And after by the Law, the Skinnes of the sacrifices were given to the Priests, Lev. 7. 8. And the sacrifices being all figures of Christ, (Heb. 10. 5. 10) the Skins were fit to resemble man's mortification, (as the *girdle of skin* which John the Baptist wore, Mat. 3. 4.) and new life, by *putting on the Lord Jesus Christ* Rom. 13. 13. 14. and the *garments of salvation,* wherewith God clotheth his Church, Isaiah 61 10.

Vers. 22. *is* become *as one,]* to weet, of us *three, the Father, the Word, and the Holy Spirit,* 1 John. 5. 7 See before in Gen. 1. 26. Thus God upbraided Satan's lying speech, used in v. 5. and would leave an impression in Adams heart, of his pride and folly in believing the Serpents deceitful

promises: that so long as he lived an exile here on earth, he might have continual motives of repentance and humiliation. The Hebrew phrase, *is as one;* meaneth, *is made,* or *become as one:* as, *this is, Psal.* 118. 23. the Evangelist translateth, *this is done, Mat.* 21. 42. *lest he put:]* An imperfect speech; where we may understand by that which followeth, *he must be driven out, lest he be put.* &c. Such phrases are usual, as *Gen.* 38. 11. & 42. 4. *Mat.* 25. 9. *and eat and live:* or, *that he may eat and live. And,* is often used for *That,* and noteth the end and purpose of an act: as here, so in 2 *Sam.* 21. 3. 2 *King.* 3. 11. *Lam.* 1. 19. Because *the tree of life,* and the eating of it, was at first a sign of eternal life to man, if he had obeyed his creator, (as is noted on *Gen.* 2. 9.) it might not now in the justice of God, be so continued to man fallen into disobedience. Neither was the new covenant between God and man, of obedience again by the works of the Law, unto life: but of faith in Christ the woman's seed, unto forgiveness of sins, Gen. 3. 15. 20. God therefore in driving the man from this tree, would drive him from all confidence in himself and his own works, (and so from abuse of this tree also, which might turn to his further judgment,) that he might seek the life in heaven, which *is hid with Christ in God, Col.* 3. 1. 2. 3. who will give to such as by faith do overcome the world, *to eat of the tree of life, which is in the midst of the Paradise of God; Rev.* 2▪ 7.

V. 23. *to till:] tillage,* hath the name in Hebrew, of *servile-work,* for all, even Kings, are as servants to the field, *Eccles.* 5. 8. And this hard labor, was a continual remembrance of sin, and doctrine of humiliation and repentance. Wherefore God after in the Law, freed every seventh (or Sabbath) year, from this tillage in his land, when they did all alike eat of that which grew of it own accord, *Lev.* 25. 4. 6. to remember their former ease, lost by sin, but to be restored spiritually by Christ, when he should preach *the acceptable year of the Lord: Isaiah* 61. 2. 2 Cor. 6. 2.

Vers. 24. *drove out:]* or, *expulsed,* not to return thither again; but that he might seek admission into the heavenly paradise, whereunto Christ giveth entrance, *Luke* 23. 43. minding himself an exile and pilgrime here on earth, 1 *Pet.* 2. 11. 2 *Cor.* 5. 1. 4. The Hebrews say (in *Bresith ketanna* on this place,) *Adam was driven out of paradise in this world, but in the world to come, he shalnot be driven out,* The remembrance of this future mercy, was kept afterward among the Gentiles; for it is one of the Chaldean oracles, *Seek paradise, the glorious country of the soul. Cherubims:]* or *Cherubs.* These were living creatures with wings, as may be •athered by comparing, *Ezek.* 1. 5. and 10. 1. 15. the figures of such were wrought in the Tabernacle, *Exod.* 25. 18. and 26. 1. See the annotations there. Moses here seemeth to mean *Angels,* by this name: for they have appeared sometime with wings *flying, Dan.* 9. 21. and with *sword,* 1 Chron. 21, 16. and as *fiery chariots, 2 King.* 6. 17. as here they have the *flame of a sword,* (that is, a *flaming sword,* as the Greek translateth it,) to keep man out of paradise. Of *Angels,* see the notes on *Gen.* 16. 7. By these also, God further might signify, the Angels or Ministers in his spiritual paradise the Church, and the sharp two edged sword of his Word, wherewith they are armed, against all the disobedient, 2 *Cor.* 10. 4. 5. 6. But the twelve Angels at the twelve gates of that paradise, direct from all quarters of the world, to enter thereinto by the gates which are never shut, such as are written in the lambs book of life; where the tree of life groweth and giveth fruit, wherein they have right, that do the commandments of God, Rev. 21. 12. 25. 27. and 22. 2. 14. *turned it self:]* to weet, *every way,* for more terror, that man

should not there attempt re-entrance. Such spiritually is the use of the Law and doctrine thereof, which terrifieth the conscience, and by the works whereof, no flesh can be justified, *Rom.* 3. 20. but it serveth to drive men unto Christ, that they may be made righteous by faith, *Gal.* 3. 24. The ancient Jews had an expectation of recovery of this loss by Christ, though now they are ignorant of him: for they write of *seven things which the King Christ shall show unto Israel;* two of which are, *the garden of Eden;* and the *tree of life.* R. Elias ben Mosis, in *Sepher reshith choemah,* fol. 4. 12. Also expounding that in Song. 1. 4. *the King hath brought me into his chambers: Our Doctors of blessed memory, have said, that these are the chambers of the garden of Eden.* And again, *There are also that say of the tree of life that it was not created in vain, but the men of the resurrection* (that are raised from the dead) *shall eat thereof and live forever,* R. Menachem, on Gen. 3. And by the *garden of Eden,* (or Paradise,) it seems they understood the kingdom of heaven: for the Chaldee paraphrast on Song 4. 12. saith, *as the garden of Eden, into which no man hath power to enter, but the just; whose souls are sent thither by the hands of Angels.* According to these speeches, familiar in old time among the Jews, the Holy Ghost also speaketh, of *carriage by Angels,* into Abraham's bosom, *Luke* 16. 22. of being with Christ *in paradise, Luke* 23. 43. and of *eating of the tree of life, which is in the midst of the paradise of God, Rev.* 2. 7. And that the Jews understood not these things carnally, appeareth by these words of theirs. In the world to come, *there is no eating or drinking, nor any other of the things which the bodies of the sons of Adam, have need of in this world; as sitting, and standing, and sleep, and death, and sorrow, and mi•th, and the like: So our ancient wise men have said. In the world to come there is no eating nor drinking; nor use of marriage, but the just do sit with their crowns upon their heads, and have the fruition of the glory of the Majesty of God.* Maimonides in Misn. treat. of Repentance, ch. 8. S. 2.

CHAPT. IIII.

1. The birth, trade, and religion of Kaine and Abel. 8. Kaine killeth Abel. 9. for it he is examined of God, 11. and cursed: 13. he despaireth. 16. and departeth from God's presence. 17. Kaine buildeth the city Enoch, and hath children to the seventh generati•d▪ amongst whom▪ 19. Lame•h taketh two wi•es; 20. Iabel is a chief shepherd, 21. 〈ϞϞ〉 . •2. Tubal-kain a smith. 25. Ad•• bege••eth Seth, who is in Abel's stead: 26▪ and Seth, Enos.

ANd Adam, knew Eve his wife: and she conceived, and bare Kain; and said, I have gotten a man, of Jehovah, And she again bare, his brother Abel: and Abel was a feeder of sheep, and Kain was a tiller of the ground. And it was, at the end of days; that Kain brought of the fruit of the ground, in offering unto Jehovah. And Abel, he also brought of the firstlings of his flock, and of the fat of them: and Jehovah had respect unto Abel, and unto his offering. But unto Kain and unto his offering, he had not respect: and Kain was vehemently grieved, and his countenance fell. And Jehovah said unto Kain: why art thou grieved, and why is thy countenance fallen? If thou do well, *is* there not forgiveness? and if thou dost not well, sin lieth at the door: and unto thee *shall be* his desire; and thou shalt rule over him. And Kain spake unto Abel his brother: 〈◊〉 and it was when they were in the field, that Kain rose-up against Abel his brother, and killed him. And Jehovah said unto Kain: Where is Abel thy brother? and he said, I know not; am I my brothers keeper? And he said, what hast thou

done? the voice of thy brothers bloods cry unto me from the earth. And now, Cursed *art* thou: from the earth, which hath opened her mouth, to receive thy brothers bloods, from thy hand. When thou tillest the ground, it shall not henceforth yield her strength unto thee: a fugitive and a vagabond shalt thou be in the earth. And Kain said unto Jehovah: my iniquity *is* greater then may be forgiven. Behold, thou hast driven me out *this* day, from the face of the earth; and from thy face, shall I be hid: and I shall be a fugitive and a vagabond in the earth; and it shall be, *that* whosoever findeth me, will kill me. And Jehovah said unto him; Therefore, whosoever killeth Kain; vengeance shall be taken on him sevenfold: and Jehovah set a sign upon Kain; lest any finding him, should •lay him. And Kain went out from the presence of Jehovah: and dwelt in the land of Nod, 〈◊〉 the east of Eden. And Kain-knew his wife; and she conceived, and bare Enoch: and he was building a city, and he called the name of the city, as the name of his son Enoch. And unto Enoch, was borne Irad; and Irad begat Mehujael: and Mehujael, begat Methusael; and Methusael, begat Lamech. And Lamech took unto him, two wives: the name of the one, *was* Adah; and the name of the second, Zillah. And Adah bare Iabel: he was the father of them that dwell in Tents, and *that have* Cattle. And his brothers name *was* Iubal• he was the father of all that handle the harp and organ. And Zillah she also bare Tubal-kain; an instructer of every artificer in brass and iron: and the sister of Tubal-kain, *was* Naamah. And Lamech said un to his wives; Adah and Zillah, hear ye my voice; ye wives of Lamech, hearken to my speech: for I have killed a man, to my wounding, and a young man to my hurt. If Kain shall be avenged sevenfold: then Lamech, seventy and seven fold.

And Adam knew his wife again, and she bare a son: and she called his name Seth: for God hath set unto me, another seed instead of Abel; because Kain killed him. And to Seth also himself, there was borne a son; and he called his name, Enos: then began *men* profanely, to call on the name of Jehovah.

Annotations.

KNew:] by lying with her; as this phrase is explained in Numb. 31. 17. A modest manner of speech, used again in verse 17. and 25. and throughout the Scriptures, Mat. 1. 25. Luk. 1. 34. *Kain:]* by interpretation, *Gotten,* or, a *Possession;* the reason followeth, *I have gotten (Kanithi) a man of Jehovah:* or, *with Jehovah,* that is, with his favor, and of his good will. The Greek translateth it, *by God.* Thus shown she her thankfulness to the Lord, whose heritage children are, Psal. 127. 3. and her hope of good in that first born son: howbeit her expectation failed her; for *Kain was of the wicked o•e* Satan; 1 John. 3. 12. The Hebrew Doctors also lay, *Kain was borne of the filth and seed that the serpent had conveyed into Eve:* R. Menachem on Gen. 4. herein *Kain* was a figure of all reprobates, the children *of the Devil:* John. 8, 44. 1 John. 3. 10.

Vers. 2. *again bare:]* in Hebrew, *she added, to bear.* From this phrase of her *adding to bear,* without mention of any other conception, some of the Jew Doctors gather, that Kain and Abel were twins: *Pirkei R. Eliezer, chap.* 21. *Abel:]* so the Greek, and the Evangelists write him, Math. 23. 35. The Hebrew name is *Hebel,* which signifieth *Uanitie,* or *a soon-vanishing vapor:* such is every man's life, I am. 4. 14. and so was Abe•• in special, being soon killed by his brother. And David saith that every man is *Uanitie* [Abel] though *settled,* as men may think,

Psal. 39. 6. *feeder:]* or *shepherd, Pastor and Governor of a flock:* which flock (in the original) comprehendeth both *sheep* and *goats,* as is explained in Lev. 1. 10. The New Testament translateth it into Greek, sometime *sheep,* as Rom. 8. 36. from Psal. 44. 23. sometime *flock,* as 1 Cor. 9. 7. and sometime both together, as, *the sheep of the flock,* Mat. 26. 31. from Zach. 13. 7. for which in Mar. 14. 27. is written only, *the sheep.* Abel in sheeperdy, as in sacrificing and martyrdom, was a figure of Christ; John. 10. 11. Of this trade also were the Patriarchs of Israel, Gen. 46. 32. 34. and Moses, David, and many other men of note: Exod. 3. 1. Psal. 78. 70. 71.

Vers. 3. *at the end of days:]* that is, *at the end of the year.* Some understand it to mean, *after many days,* that is, *in process of time.* But a full year, is called *a year of days,* Gen. 41. 1. 2 Sam. 14. 28. because of certain days that are in the year, besides the months. And for shortness of speech (which the Hebrew tongue affecteth), *days,* are used for *a year of days,* that is, *a whole year:* as in Lev. 25. 29. *days,* is in verse. 30. expounded to be *a perfect* (or *full) year:* and the *revolution of days,* 1 Sam. 1. 20. is that which Moses calleth the *revolution of the year,* Exod. 34. 22. And in Numb. 9. 22. *or two days, or a month, or days,* that is, *a year.* And in Amos 4. 4. *after three days,* meaneth *three years,* Deut 14. 28. and in Exod. 13. 10. 1 Sam. 1. 3. *from days to days;* is, *from year to year:* and the *sacrifice of days,* 1 Sam. 2. 19. was the *yearly sacrifice.* Whereupon in prophesies, often times, *days* are used for *years,* Rev. 11. 2. 11. At the years end, men were wont in most solemn manner to sacrifice unto God, with thanks for his blessings, having gathered in their fruits: so the law of Moses did command. Exod. 23. 16. which order (as by this appeareth) the Fathers observed from the beginning: and it was so accustomed among the Gentiles; for *the ancient sacrifices, and assemblies unto that end, were after the gathering in of the fruits, for* (an oblation of) *the first fruits;* saith *Aristotle, in Ethics, book* 8. *brought:]* in Greek, *offered.* It is likely, that the sons brought their offerings unto God, by Adam their Father, who was high Priest, (as after, all the first borne in families were *Priests,* Exod. 19. 22.) and upon an Altar he offered their gifts. The Hebrew Doctors say; *It is a tradition by the hand of all, that the place wherein David and Solomon built an Altar, in the floor of Araunah,* (1 Chron. 21. 22. 26. and 22. 1. 2 Chron. 3. 1.) *was the place where Abraham built an Altar, and bound Isaac upon it,* (Gen. 22. 9) *and that was the place where Noah built, after he came out of the Ark,* (Gen. 8. 20.) *and that was the Altar upon which Kain and Abel offered: and on it, Adam the first man offered an offering after he was created, and out of that place he was created. Our wise men have said, Adam was created out of the place of his Atonement.* Maimonides, in Misn. book 8. treat. of the Temple, chap. 2. S. 2. *an offering.]* or, *oblation,* called in Hebrew, a *Minchah,* by which name the *Meat offering* is called in the Law, Lev. 2. which commonly was of wheat flower. Although the word is sometime used generally for any gift or *present,* Gen. 32. 13. But Kain brought *of the fruit of the ground,* which custom continued; so that in Israel men might eat neither bread nor corn, till they had brought an offering unto God, Lev. 23. 14. Among the Greeks also they used to sacrifice the fruits of the earth, *Homer Iliad.* 1. and Numa ordained the like among the Romans, who *tasted not new corn or wine, before the Priests had sacrificed the first fruits,* saith *Pliny in book* 18. *chap.* 2. and in the Roman laws of the twelve Tables, the same oblation of corn is▪ commanded: *Derelig. tit. 1. lex.* 4. The like was for sacrificing of beasts, as Abel did: which was used of Israel, and of all Nations till the coming of Christ: see Lev. 1.

Vers. 4. *the fat of them:]* As the first fruits of the earth, of beasts, of men, were given in thankfulness to the Lord, that all the rest might be sanctified and blessed, Exod. 22. 29. 30. and 23. 19. so God challenged *the fat* of all sacrifices peculiarly to himself, Lev. 3. 16. 17. and 7. 25. which *fat,* sometime figured man's unbelief, hardness of hear•, and want of sense, Psal. 119. 70. Acts 28. 27. which was to be consumed by the fire of God's spirit: sometime it signified the best of all things, Numb. 18. 12. in which sense it seemeth to be spoken here of Abel. From whose example, the Hebrew Doctors teach, that a man should *enlarge his hand, and bring his offering of the fairest and most laudable amongst those kind of things whereof he bringeth. Behold it is written in the law, And Abel he also brought of the firstlings of his flock, and of the fat of them. And this is a common law, in everything which is for the name of the good God, that it be of the goodliest and best. If one build a house of prayer, let it be fairer then his own dwelling house: if he feed the hungry, let him feed him with the best and sweetest that is on his Table: If he clothe the naked, let it be with the fairest of his clothes; if he sanctify anything, let him sanctify of the fairest of his goods; and so he saith,* (Lev. 3. 16.) *All the fat is the Lord's.* Maimonides in Misn. rom. 3. in Asurei mizbeach, chap. 7. S. 11. By the sacrifices of old, there was (besides a thankfulness to God,) a yearly remembrance also of their sins, Heb. 10. 3. and hope of the forgiveness of them by Christ to come, Heb. 10. 1. 10. 14. And seeing the godly offered in *faith,* Heb. 11. 14. and faith is *by hearing the word of God,* Rom. 10. 17. Abel and the rest were taught of God thus for to worship him: for all will-worship devised by men, is vain: Mat. 15. 9. Col. 2. 22. 23. *had respect:]* to weet, *with delight,* as the Hebrew word implieth; (and so one Greek version translateth it, *was delighted:)* and with *favorable acceptation,* as the Chaldee paraphrase explaineth it. So GOD commanded every man to offer sacrifice *for his favorable acceptation,* Lev. 1. 3. that he and it, might be accepted of the Lord. This gracious *respect* unto Abel, was seen of Kain, for which he was gtieved; and the Apostle noteth it to be a testification of Abel's *justice by faith,* Heb. 11. 4. It is likely therefore, that God shown it by some visible sign, as by fire from heaven consuming the sacrifice, for so he, used to do in such cases after, as Lev. 9. 24. 1 Chron. 21. 26. 2 Chron. 7. 1. 1 King. 18. 38. and the burning of the sacrifices to ashes, was a sign of his favorable acceptance, Psal. 20. 4. and *Theodotio* (a Greek interpreter,) translateth it here, *he set onfire.* By this God's acceptance, Abel's faith was confirmed touching life & salvation in Christ: otherwise God would not have received an offering at his hands; as Judge. 13. 23, *unto Abel:]* for his *faith* in Christ, whereby he was just, and by which he *offered a greater sacrifice then Kain,* Heb. 11. 4. And so the sacrifice was respected for the man, not the man for the sacrifice, Prov. 12. 2. and 15. 8.

Vers. 5. *grieved:]* or, *displeased: very wroth.* The Hebrew word signifieth to *burn* or be *inflamed,* either with anger, or grief: the Greek here translateth, *he was grieved;* and in sundry other places, as Ion. 4. 1. 9. where both the Greek version, and all the circumstances show it to mean grief. So in 1 Sam. 15. 11. Samuel was grieved, and David, 1 Chron. 13. 11. and Nehemiah, Neh. 5. 6. and many the like. *countenance:]* or, *his face fell;* that *is, he shown himself ashamed, grieved, and discontented.* This is else-where expressed by the *falling of the light of the countenance,* Job 29. 24. contrary to which, is the *lifting up of the face,* for a sign of comfort and joy, Job 11. 15. See also Gen. 19. 21.

Vers. 7. *do well:]* or, *do good.* Hereby God teacheth, that *well-doing* consisted not in the outward offerings which Kain brought: but in faith, which he wanted, Heb. 11. 4. John. 6. 29. And the Apostle hence concludeth, that Kains *works were evil,* 1 John. 3. 12. *forgiveness:]* or, *acceptation.* The Hebrew word, which properly signifieth *elevation* or *lifting up,* when it is spoken of sin, (as the words following show here it is,) meaneth *forgiveness* at God's hand, who lifteth up, and so easeth us of the burden of it; as Rom. 4. 7. from Psal. 32. 1. And one end of sacrificing, was the forgiveness of sin, Lev. 6. 2. 6. 7. So the Chaldee here explaineth it, *If thou do thy works well, shalt thou not have forgiveness?* Otherwise it may be expounded, *is there not a lifting up,* to weet, of thy countenance which now is fallen, that is, an acceptation of thy face and petition, and consequently of thy offering, in Gen. 19. 21. *lifting up* (or, *accepting) the face,* signifieth favorable acceptation with God; and in Job 11. 15. it signifieth comfortable bold carriage. Or, *is there not a bearing* (or *carrying away)* of blessing and reward, as Psal. 24. 5. A question thus asked, is an earnest affirmation that so it shall be: as, *are they not written?* 2 King. 20. 20. is expounded, *Loe they are written,* 2 Chro. 32. 32. and *is not the life more then meat?* Mat. 6. 25. that is, *the life is more,* Luke 12. 23. Also the holy Ghost turneth into a question, *hath not my hand made all these?* Act. 7. 49. that which the Prophet affirmeth plainly, *all these my hand hath made,* Isaiah 66. 1. So Gen. 13. 9. and many the like. *sin:]* or, *the misdeed, error.* By *sin* and *iniquity* the *punishment* for it is often meant, as in Gen. 19. 15. Lev. 20. 20. 2 King. 7. 9. Zach. 14. 19. And *sin* is the *erring* or *missing* as of the mark aimed at, Judge. 20. 16. God's law is our mark, and way to walk in: therefore *sin* is defined to be *swerving from,* or *transgression of the Law, (anomie* or *enormitie,)* 1 John. 3. 4. In Hebrew it is called *Chattaah,* whereupon the Greeks framed the name, *Atee,* that is, *Hurt* or *Dammage;* and their Poets feigned that it was a woman cast out of heaven, *pernicious Atee, that (aatai) hurteth all men, Homer Iliad.* 19. *lieth:]* or, *coucheth,* is *couching:* a word usually spoken of beasts, applied here to *Sin,* as a hurtful beast ready to devour. For to lie *at the door,* is to be near at hand, Mark. 13. •9. and in Deut. 29. 20. the curses are said to *couch* (or *lie)* upon the sinner, whom the Lord will not be merciful unto. The Chaldee referreth it to the last judgment, saying, *thy sin is kept to the day of judgment, in which vengeance shall be taken on thee, if thou convert not.* And other Rabbin's thus; *Sin couching at the door, meaneth at the gates of justice; for from thence judgment cometh forever, upon them that are in transgression, for from thence the Angel of death hath his power, R. Menachem on* Gen. 4. *his desire:]* that is, Abel's; who being the younger brother is subject unto thee. For Kain being the first-borne, had great privileges by nature over his brethren, as is shown on Gen. 25. 31. and 27. 19. Or, *the desire of it,* (that is, of Sin) is *unto thee,* but *thou shalt rule over it;* that is, (as Paul speaketh) let not sin reign in thy mortal body, that thou shouldest obey it in the lusts thereof, Rom. 6. 12. The *Targum Yerushalmi* thus referreth it, to the subduing of sin: although the Hebrew differeth in gender from *Sin,* as the word *lieth* doth likewise. But such differences may often be observed, and sometime in the very Hebrew text, as *jabo,* and *jehi,* 1 Chron. 18. 2. 5. 6. and 21. 5. for which else-where is *tabo,* and *tehi,* 2 Sam. 8. 2. 5. 6. and 24. 9. *lahem,* and *bahem,* 1 King. 22. 17. and 1 Chro. 10. 7▪ which also is written *lahen,* and *bahen,* 2 Chro. 18. 16. 1 Sam. 31. 7. See also Exod. 1. 21.

Vers. 8. *spake:]* or, *said unto Abel his brother,* but what he said, is not set down. The Hebrew text hath here a pause extraordinary, implying further matter. The Greek version addeth, *let*

us go out into the field: and *Targum Yerushalmi* addeth the same and much more, how Kain (when they were in the field) should say, there was *no judgment, nor judge, nor other world to come, nor good reward for justice, nor vengeance for wickedness,* &c. all which Abel gain-said, and then his brother slew him. It seemeth to imply a dissimulation of Kains hatred, in that he conversed friendly with his brother, till he found opportunity to kill him: as others in their hatred, are observed to speak (of the matter of their grief,) *neither good nor bad:* 2 Sam. 13, 22. *killed him.] And wherefore killed he him? Because his own works were evil, and his brothers good.* 1 John. 3. 12. Hereupon the Scripture giveth them these titles, *Abel the just,* Mat. 23. 35. and *Kain of that wicked done,* 1 John. 3. 12. that is, of the Devil: for *he was a murderer from the beginning,* John. 8. 44.

Verse 9. *Where is Abel?]* Here God showeth himself to be the *seeker-out of bloods,* Psal. 9. 13. So Zechariah when he was murdered, said, *The Lord look upon it and require it,* 2 Chron. 24. 22. Hereupon these two martyrs are mentioned by our Savior, (whose bloods with all the rest,) should come upon the Jews, Mat. 23. 35. 36.

Vers. 10. *bloods:]* This word in the plural number, usually signifieth *murder,* and the guilt following it: and such as gave themselves to this sin, are called *men of bloods,* Psal. 5. 7. Sometime *bloods* meaneth man's natural generation, John. 1. 13. To this latter, the Chaldee Paraphrases have reference, translating it, *The voice of the bloods of the generations, (the multitudes of just men,) which should have proceeded from thy brother. cry]* or, are *crying.* This word hath reference in number, to the *bloods* fore-mentioned; as if many were spilled and cried. From hence the Apostle noteth the effect of Abel's *faith,* how by *it, being dead he yet speaketh,* Heb. 11. 4. This *crying,* was unto God for vengeance: wherefore Christ's blood is preferred before this, as *speaking better things then Abel,* Heb. 12. 24. Compare also Rev. 6. 10. In this first death which fell out in the world, God manifested the immortality of man's soul, the forgiveness of sins to the faithful, with the contrary concerning hypocrites; and the resurrection of the body: as Christ gathereth from another like Scripture, Math. 22. 31. 32.

Vers. 11. *Cursed]* As God's *blessing* implieth among other good things, *the light of his face,* and favor towards men, Psal. 67. 2. so his *curse* bringeth with other evils, the hiding of his face, and withdrawing of his favor; as Kain after complaineth, v. 14. By this sentence Kain is cast out from God's presence and Church, and is the first cursed man in the world.

Vers. 12. *not henceforth]* Hebr. *not add to yield:* that is, *not yield anymore her strength,* meaning the natural fruit, which otherwise, through God's blessing it could, Joel 2. 22. For as the cursed fig-tree, lost the vigor, and withered: Mark. 11. 21. so the fruitful land is made barren, when it is cursed for the sin of the inhabitants, Lev. 26, 20. Psal. 107. 34. Here the former curse laid upon the earth, Gen. 3. 17. is increased for Kains sake; and the destruction of the world hastened: see Gen. 5. 29. A contrary blessing is promised to them that fear the Lord, Lev. 26. 4. Ezek. 34. 26. 27. *fugitive]* or, *wanderer:* a curse which David wished to his enemies, Psal. 59. 12. and 109. 10. contrary to the safe and settled estate of God's people; Psal. 112. 6. 7. Mich. 4. 4. The word is sometime used for the fearful moving of the heart, as in Isaiah 7. 2. so the Greek here translateth, *Sighing and trembling shalt thou be on the earth.*

Vers. 13. *my iniquity]* or, *my punishment for iniquity:* see the annotations on verse. 7. and Gen. 19. 15. *then may be forgiven]* or, *then* thou *mayest forgive.* Or, referring it to the punishment, *greater then I can bear.* In this sense, Kain murmureth against God's justice: in the former, he despaireth of his mercy. So the Greek translateth, *my fault is greater then may be forgiven me:* and the Chaldee paraphrase maketh the same exposition. Here in Kain is fulfilled that saying, *he believeth not to return out of darkness, and he is waited for of the sword:* Job 15. 22. And in him may be seen seven abominations, (so many as are in the heart of him that hateth his brother, Prov. 26. 25.) for, first, he sacrificed without faith; secondly, was displeased that God respected him not; thirdly, hearkened not to God's admonition; fourthly, spake dissemblingly to his brother; fifthly, killed him in the field; sixthly, denied that he knew where he was; seventhly, asketh not, nor hopeth for mercy of God, but despaireth, and so falleth into the condemnation of the Devil.

Vers. 14. *shall I be hid]* or, *be absent:* as Gen. 31. [unspec \2] 49. This meaneth a fearful banishment from the face or presence of God in his Church; as after followeth in verse. 16. Contrary to which, is the appearing before God's face, in the place of his public worship, Exod. 23. 17. Psal. 42. 3. Job professeth his faith in this respect, opposite to Kains despair, Job 13. 20. &c. *whosoever:]* or, *everyone that findeth* (or *meeteth) me.* This showeth his terror in conscience, fearing just recompense, and *fleeing where none doth pursue:* as Lev. 26. 17. 36. Job 15. 20. 21. Prov, 28. 1. Amongst the ancient Romans, when a man was cursed for any wicked fact, whosoever would, might freely kill him: *Dionys. Halicarnass. l.* 2. And of old, among the Galles (or French-men) such as obeyed not their Priests the *Druydes,* were forbidden the sacrifices, (their divine worship:) and those so forbidden, were reputed amongst the most wicked; all men shunned them, and would not converse or talk with them, fearing to be defiled even by light communication with them, no benefit of law was allowed them, nor any honor done unto them: *Caesar Comment. de bello Gall. l.* 6. A like severe censure was also among the Greeks, as K. Oedipus his words show, in *Sophocles, in Oedip. Tyr.*

Vers. 15. *sevenfold:]* that is, he shall have much greater punishment: for *seven,* meaneth *much* or *many:* Prov. 26. 25. Job 5. 19. Psal. 12. 7. The Chaldee here understands it of punishment to *the seventh generation.* Hereby God repressed further bloodshed, which men else might rush into; for soon after, *the earth was filled with violence,* Gen. 6. 11. He let Kain live miserably, for a warning to others, as David (having reference hereto) saith, *Slay them not; lest my people forget: make them wander abroad* (as fugitives) *by thy power:* Psal. 59. 12. Thus also he provided for the increase of the world at the beginning: wherefore Kains posterity is after reckoned, to the seventh generation. *upon Kain:]* or, *unto Kain,* to secure him from his fear. *Upon him,* to keep others from killing him: as in another case, in Ezek. 9. 4. 5. 6. they that had God's mark set upon them, were not slain. *lest any:]* or, *that not any. slay:]* or *smite,* that is, *kill him* The full speech is *to smite him in soul,* as Gen. 37. 21. and where one Prophet saith, *he smote,* 2 King. 14. 5. another expounds it, *he killed:* 2 Chron. 25. 3.

Verse 16. *from the presence:]* or, *from before the face of Jehovah:* that is, from the place of God's word and public worship, which in likelihood was held by Adam the father, who being a Prophet, had taught his children how to sacrifice, and serve the Lord. So on the contrary, to

come into God's *presence* (or *before him)* 1 Chron. 16. 29. is explained in Psal. 96. 8. to be the coming *into his courts.* God's *face,* or *presence* is man's greatest joy in this life, and in that which is to come, Exod. 33. 14, 15. 16. Psal. 17. 15. Of which Kain was now deprived: for, *the evil shall not sojourn with God, nor fools shall stand before his eyes,* Psal. 5. 5. 6. Otherwise, as God's *face* signifieth his all-seeing providence and government, none can flee from it, Psal. 139. 7. 12. Ier. 23. 24. Of Jonah, it is likewise said, he rose up *to flee from the presence of the Lord;* Ion. 1. 3. *dwelt:]* or, *sate:* that is, *seated himself. Sitting,* is used for *dwelling,* as after in verse. 10. and often in the Scriptures. *Nod:]* in Greek, *Naid;* so named, because Kaine was there. *Nad,* that is, *a vagabond,* as God threateneth before, in verse. 12.

Vers. 17. *knew his wife:]* that is, *lay with her,* as v. 1. This was one of Adams *daughters,* spoken of in Gen. 5. 4. to whom it seemeth he was married before. And here follow seven generations of Kain reckoned: for God letteth the wicked prosper in this world, Psal. 17, 14. *he increaseth nations, and* (afterward) *destroyeth them,* Job. 12. 23. *Enoch:]* in Hebrew *Chanoch:* by interpretation, *Catechised, Instructed,* or *Dedicated.* It was the name also of that godly man mentioned in Gen. 5. 18. 22. *was building:]* this manner of speech (which the Greek translation also keepeth,) may imply a beginning of the work, though perhaps not finished, as after in the building of Babel, Gen. 11. And Kains building of a city, seemeth to be for his better security from his fears, and to denote his worldly affection, otherwise then Abraham had, who *looked for a city that hath foundations, whose builder and maker is God:* Heb. 12. 10. *the name of his son:* so proclaiming his name on the city, as David showeth vain worldly men do *on lands,* Psal. 49. 12. As Kains name signified *Possession,* so had he possessions of children, city, riches, arts, &c. in this world: all which Abel wanted, whose inheritance was in heaven.

Vers. 18. *Irad:]* or *Gh•irad,* in Greek, *Gaidad:* for the Hebrew letters R. and D. are one much like another, and often put one for another by the Greek translators; and in the Hebrew text it self: as *Riphath,* Gen. 10. 3. is *Diphath,* 1 Chron. 1. 6. *Ch〈...〉dan,* Gen. 36. 26. is *Chamran,* 1 Chron. 1. 41. *Hadar,* Gen. 36. 30. is *Hadad,* 1 Chron. 1. 50. *Hadarezer,* 1 Chron. 18. 3. is *Hadadezer,* 2 Sam. 8. 3. and sundry the like: which show that the Hebrew letters had the same form and figure of old, which they have at this day. *Mehujael:]* or, *Mechujael;* written immediately after, *Mechijael;* in Greek, *M•delaal,* according to the name of Kainans son, in Gen. 5. 12. *Methusael:]* in Greek *Mathousala;* as also they write Ehochs son, Gen: 5. 21. *L〈...〉]* or, *Lem•••,* so Gen. 5. 21. Kains posterity, accord in name with Seths.

Vers. 19. *two wives:]* so violating the law of marriage, which by God's ordinance was to be but with one wife, Gen. 2. 18. 24. *Adah:]* by interpretation an *Ornament:* as *Zillah* (or *Sella)* signified her *Shadow.*

Vers. 20. *Iabal:]* in Greek, *Jobel. father:]* that is, *master,* as the Chaldee expoundeth it. Every *crafts-master* that either first inventeth, or perfecteth and teachech any art, is called a *Father.* So in the verse following. *dwell in tents:]* that is, *used Shepherdy:* for shepherds used tents, to remove from place to place, where best pasture was to be found: Esa. 38. 12. Song. 1. 8. Ier. 6. 3. and 49. 29. The Hebrew phrase, *him that dwelleth,* is meant of many, as the Greek also translateth it, *them that dwell.* So *dweller,* 2 Sam. 5. 6. is expounded *dwellers,* 1 Chron. 1. 4.

enemy, 1 King. 8. 37. 44. is *enemies,* 2 Chron. 6. 28. 34. and many the like. See also Gen. 3. 2. *cattle:]* Hebr. *possession:* understanding the word *cattle,* as it explained in Gen. 26. 14. *he had possession of flocks, and possession of herds.* So the Greek here translateth, *feeders of cattle.* The supply of such words is often made in the text it self: as a *thousand,* 2 Sam. 8. 4. that is, *a thousand chariots,* 1 Chron. 18. 4. Uzzah *put forth to the ark,* 2 Sam. 6. 6. that is, *he put forth his hand to the ark,* 1 Chro. 13. 9. See also Gen. 5. 3.

Vers. 21. *handle:]* that is, *play upon:* as the Chaldee paraphraseth, *he was master of all that play on the Psaltery, and knew music,* which the Greek translateth, *this was he that shown the Psaltery, and the Harp, organ:]* it hath the name in Hebrew, of *loveliness* and *delight;* and it was an instrument of joy, Job 21. 12. so was the *Harp,* called therefore the *pleasant Harp,* Psal. 81. 3. Thus God gave the Kainites skill to invent things profitable and delightful to the flesh: yet were they irreligious, as is written; *they said unto God depart from us: and what should the Almighty do for them? For he filled their houses with good things:* Job. 22. 17. 18.

Vers. 22. *instructer:]* Hebr. *a whetter* (or, *sharpner:)* which the Chaldee expoundeth also *a master.* He sharply and wittily taught Smiths craft, and instruments of war. The Heathens after feigned *Vulcan,* (which name seemeth to be borrowed from this *Tubal-cain,)* to be the god of Smiths. *Naamah:]* she hath her name of *Pleasance.* Thus with profits and pleasures, they of the old world passed their time, *eating and drinking, marrying and giving in marriage, until the day that the flood came, and took them all away:* Math. 24. 38. 39. The Hebrew Doctors (in *Midras Ruth,* and *Zohar)* say of this *Naamah,* that *all the world wandered* (in love) *after her;* yea even *the sons of God,* (as in Gen. 6. 2. & that of her, there were born *evil spirits into the world*

Vers. 23. *I have killed* &c.] or, *I would kill a man in my wound, yea a young man in my hurt.* The Hebrew is of the time past, as speaking of murder committed; (and so the Greek translateth, *I have killed a man:)* but it may also be interpreted, as a boastfull threat for time to come; that if any did wound or hurt him, he should surely die for it. And it may be, that for violating the law of marriage by taking two wives, God vexed him with a disquiet life between them, that they lived in discontent and emulation one with another, (as there is an example in 1 Sam. 1. 6. 7.) and both of them with their husband: so in his wrath he uttered these words unto them, to repress their strife. Or he thus boasteth of his valor, for some other cause. The Chaldee Paraphrast understood this in a contrary sense; as if it were a question, *for have I killed, &c.* that is, *I have not:* and expoundeth it thus, *For I have not killed a man, that I should bear sin for him; nor destroyed a young man, that my seed should be consumed for him. to my hurt]* or, *for my stripe:* the original word signifieth *a wayl,* or *mark* of a stripe, or wound in the flesh.

Vers. 24. *seventy and seven fold:]* that is, *if he that killeth Kain, shall be punished seven fold; then he that killeth me, shall be seventy seven fold.* It seemeth to be an insolent contempt of God's judgment, and abusing of his patience towards Kain, v. 15. *Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men, is full in them to do evil,* Eccles. 8. 11.

Vers. 25. *Seth]* Heb. *Sheth:* that is, *Set* or *Appointed,* to weet, *in Abelsroome.* He was not borne till 130 years after the creation, Gen. 5. 3. It might be, Adam had other sons and daughters

before, Gen. 5. 4. but none, in whom such expectation of good was: for Seths posterity only remained at the Flood, when all the world perished, Gen. 7. *seed]* that is, *another son:* that as Abraham's *seed* was called *in Isaac,* (Ishmael being excluded,) Gen. 21. 12. so Eves seed should be in *Seth;* and not in any other of her children. *Seed,* is usually put for *children:* as, *they left no seed,* Mar. 12. 22. is expounded, *they left no children,* Luke 20. 31. *stead of Abel]* Eve showeth a reason of her sons name, also her faith grounded on God's appointment & settling of his mercy concerning this seed, who should be faithful as Abel; and a father of the world, who are all called *the sons of Seth,* Num. 24. 17. and the father of our Lord Jesus after the flesh, Luke 3. So in Ezek. 37, dead bones revive again; and in Revel. 11. 11. the witnesses killed, have the spirit of life from God, entering into them.

Vers. 26. *also himself]* or, *to him also:* when he was 105, years old, Gen. 5 6. and the world 235. *Enos]* so he is written in Greek, Luke 3. 38. in Hebrew *Aenosh;* that is by interpretation, *sorrowful, grievously-sick, miserable.* So named, (as seemeth) for the sorrowful state of those days, wherein great corruption grew in the Church, Gen. 6. 2. 3. 5. Therefore this name is in Scripture usually given to all men, as being *Enos,* or *sons of Enos,* full of sorrow and misery, Psal. 8. 5. and 144. 3. And to abate men's pride, David saith, *let the nations know,* that *they* be *Enos,* (or woeful men:) Psal. 9. 21. *began* men *profanely to call]* or, *profaneness began in calling,* (or, *for calling) on the name of Jehovah.* The Hebrew word may be translated, men *began,* or men *profened:* but is commonly understood 〈...〉 ere, of the learned Hebrews, to mean *profaneness;* and some translating it *began,* yet take it thus, men *began to call* (their idols) *by the name of the Lord:* as images and representations of God, were called *God's,* Exod. 32. 4. The sorrows of this age were great, as the very name of *Enos* testifieth, and the history following in Gen. 6. confirmeth: for impiety crept into the Church, by unlawful marriages with Kains seed; and religion and manners were much corrupted, Gen. 6. 2. 11. The Hebrew Doctors describe it thus: *In the days of Enos, the sons of Adam erred with great error, and the counsel of the wisemen of that age became brutish; and Enos him-self was (one) of them that erred: and their error was this; They said, for as much as God hath created these stars and spheres to govern the world, and set them on high, and imparted honor unto them, and they are ministers that minister before him: it is meet that men should land and glorify and give them honor. For this is the will of God, that we magnify and honor, whomsoever he magnifieth and honoreth: even as a King would have them honored that stand before him, and this is the honor of the King himself. When this thing was come up into their heart, they began to build Temples unto stars, and to offer sacrifice unto them, and to laud and glorify them with words, and to worship before them, that they might in their evil opinion, obtain favor of the Creator. And this was the root of Idolatry, &c. And in process of time, there stood up false Prophets among the sons of Adam, which said that God had commanded & said unto them, worship such a star, or all the stars, and do sacrifice unto them thus and thus; and build a Temple for it, and make an image of it, that all the people, women, and children may worship it; & he shown them the image which he had feigned out of his own heart, and said, it was the image of such a star, which was made known unto him by prophesy: and they began after this manner, to make images in Temples, and under trees, and on tops of mountains, and hills, and assembled together, and worshipped them, &c. And this thing was spread through all the world, to serve images with services different one from another, and to sacrifice unto, and worship them. So in tract of time, the glorious and fearful name (of*

God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people of the earth, that knew ought, save images of wood and stone, and Temples of stone, which they had been trained up from their childhood, to worship and to serve, and to swear by their names. And the wise men that were among them, as the Priests, and such like, thought there was no God, save the stars, and sphares, for whose sake, and in whose likeness they had made these images: but as for the Rock everlasting, there was no man that acknowledged him, or knew him, save a few persons in the world, is Enoch, Mathusala, Noah, Sem, and Eber. And in this way did the world walk and converse, till the pillar of the world, to weet, Abraham our father was born: Maim. in Misn. tom. 1. treat. of *Idolatry* c. 1. S. 1. 2. 3. That the heavens and stars were of old worshipped, both Moses and the Prophets after him show, Deut. 4. 19. Am. 5. 26. 2. Kin. 21. 3. 5. And as the heathen Philosophers counted the heaven *a living body (Arist. de c•l. l. 2 c.* 2) so did the wisest of the Hebrew Rabbins: *All the stars and all the sphaers have souls, & knowledge, & understanding & are living things, and stand & acknowledge him who said, and the world was, everyone according to his greatness, and according to his dignity, lauding and glorifying him that formed them, even as the Angels. And as they know the holy God▪ so they know themselves, and know the Angels which are above them: and the knowledge that the Stars and Sphaeres have, is less then the knowledge of the Angels, and greater then the knowledge of the sons of men,* saith Maimonides in Iesudei hatorah. chap. 3. S. 9. Upon this persuasion men might the easier be drawn to the worship of them. If we understand Moses here otherwise; *Then began men to call upon the name of the Lord;* then it may be meant of more public worship now erected then before: or, of public preaching in the name of the Lord, to call the wicked to repentance: or of calling themselves by the name of the Lord, as in Gen. 6. 2. the faithful are called *the sons of God. Onkelos* the Chaldee Paraphrast, translateth, *then began* men *to pray:* But the Chaldee in the Masorites bible saith, *Then in his days the sons of men left off from praying,* (or *became profane, so that they prayed not) in the name of the Lord.*

CHAP. V.

1, The genealogy of the ten first Patriarchs of the world. 3, Of Adam, 6, Seth, 9, Enos, 12, Kainan, 15, Maleleel, 18, Iared, 21, Enoch, (who walked with God, & was taken away without death;) 25, Mathusala, 28, Lamech, 32, and Noah.

THis *is* the book of the generations of Adam: in the day God created Adam, in the likeness of God made he him. Male and female created he them: and blessed them, and called their name Adam, in the day they were created. And Adam lived a hundred and thirty years; and begat *(a son)* in his likeness; in his image: and called his name Seth. And the days of Adam were, after he had begotten Seth, eight hundred years, and he begat sons and daughters. And all the days of Adam which he lived, were nine hundred years, and thirty years: and he died.

And Seth lived a hundred years, and five years: and begat Enos. And Seth lived after he begat Enos, eight hundred years, and seven years: and begat sons and daughters. And all the days of Seth were nine hundred years, and twelve years: and he died.

And Enos lived ninety years: and begat Kainan. And Enos lived, after he begat Kainan, eight hundred years, and fifteen years: and begat sons and daughters. And all the days of Enos, were nine hundred years, and five years: and he died.

And Kainan lived seventy years; and begat Maleleel. And Kainan lived after he begat Maleleel, eight hundred years, and forty years: and begat sons and daughters. And all the days of Kainan were nine hundred years, and ten years: and he died.

And Maleleel lived sixty years, and five years: and begat Iared. And Maleleel lived after he begat Iared, eight hundred years, and thirty years: and begat sons and daughters. And all the days of Maleleel were eight hundred years, and ninety and five years: and he died.

And Iared lived a hundred years, and sixty and two years: & begat Enoch. And Iared lived, after he begat Enoch, eight hundred years: and begat sons and daughters. And all the days of Iared were nine hundred years, & sixty and two years: and he died.

And Enoch lived sixty and five years: and begat Methusala. And Enoch walked with God, after he begat Methusala, three hundred years: and begat sons and daughters. And all the days of Enoch, were three hundred years, and sixty and five years. And Enoch walked with God: and he *was* not: for God took him.

And Mathusala lived a hundred years, and eighty and seven years: and begat Lamech. And Mathusala lived, after he begat Lamech, seven hundred years, and eighty and two years: and begat sons and daughters. And all the days of Mathusala were nine hundred years, and sixty and nine years: and he died.

And Lamech lived a hundred years, and eighty and two years; and begat a son. And called his name Noah, saying: This shall comfort us from our work, and from the sorrow of our hands, because of the earth the which Jehovah hath cursed. And Lamech lived, after he begat Noah, five hundred years, and ninety and five years: and begat sons & daughters. And all the days of Lamech were seven hundred years, and seventy and seven years: and he died.

And Noah was five hundred years old: and Noah begat Sem, Cham, and Japheth.

Annotations.

THe book:] that is, *the narration,* or *rehearsal. generations of Adam:]* the Greek translateth, *generation of men,* it meaneth both the *children which Adam begat,* and the events that did befall them; as the word *generation,* is used for all accidents in times and ages, whatsoever the *day may bring forth,* (as Solomon speaketh, Proverb. 27. 1.) So Genesis 2. 4. and 6. 9. and 25. 19. And here are ten generations reckoned from Adam to Noah; the chief end whereof, is to show the genealogy of Christ the promised s•ed according to the flesh, and so of his Church, Luk. 3. 23. 38. 1 Chron. 1. 1. &c. *likeness of God:]* See Gen. 1. 26.

Vers. 2. *their name:]* so *Adam* was the common name of man and woman, (which were one flesh, Gen. 2. 23. 24) and of all their posterity, Gen. 9. 6. for we are all of one blood, Act. 17. 26.

Vers. 3. *and begat]* to weet, *a son,* as the sequel showeth. The Scripture often omitteth such words, and sometime showeth they must be understood: as *David put in Syria,* 1 Chron. 18. 6. that is, *he put garisons in Syria,* 2 Sam. 8. 6. See before the note on Gen. 4. 20. *in his likeness:]* namely, that which he now had in his sinful state: for the first likeness and image of God in him was by sin corrupted, Gen. 3. whereupon all men now are conceived in sin, Psal. 51. 7. and are by nature children of wrath, Eph. 2. 3. *Seth:]* that is, *Set* or *Appointed* instead of Abel: see Gen. 4. 25. only his posterity were reserved, when all the world was drowned. And from him the genealogy is rekoned both in the Old and New Testament, 1 Chr. 1. 1. &c. Luke 3. 38.

Vers. 6. *years:]* Hebr. *year:* sometime the Original useth indifferently one for another; as, *eight years,* 2 Chron. 34. 1. for which in 2 King. 22. 1. is written *eight year.* It is also the property of the Hebrew, to set the least number for most, as here, *Seth lived five years, and an hundred year;* and so after: which because it differeth from our manner, and in the order there is no special weight, is changed according to our speaking: because the Hebrew it self, in repeating matters, doth often change the order of words: as, 2 Chron. 23. 7. *when he cometh in, & when he goeth out:* which in 2 Kin. 11. 8. is, *when he goeth out, and when he cometh in.* So, *great and small,* 2 Chron. 34. 30. or, *small and great,* 2 King. 23. 2. And in translating, the holy Ghost often also changeth the order of words: as Joel 2. 28. *your old men shall dream dreams, your young men shall see visions:* which in Act. 2. 17. is placed thus, *your young men shall see visions, and your old men shall dream dreams.* So in 1 King. 19. 10. *they have broke down thy Altars, and killed thy Prophets:* which Paul rehearseth thus, *they have killed thy Prophets, and broke down thy Altars,* Rom. 11. 3. and sundry the like. *Enos:]* or, as the Hebrew pronounceth it, *Enoch:* but because our language and custom rather followeth the Greek, which is more easy, the names are expressed as the New Testament doth in Luke 3. lest the Reader should mistake, and think them diverse persons.

Verse 9. *Kainan]* so Luke 3. 37. in Hebrew *Kenan.*

Verse 12. *Maleleel]* Hebr. *Mahalalel.* [unspec 18]

Vers. 15. *Iared]* Hebr. *Iered.*

Vers. 18. *Enoch]* in Hebrew *Chanoch,* that is, *Dedicated,* or *Catechised:* he is said to be *the seventh from Adam,* and a prophesier of God's judgment upon wicked men for their *impious deeds, and hard speeches against God,* Jude ver. 14. 15. So he is distinguished from Enoch the Kainite, the third from Adam, Gen. 4. 17. and *seven* being the number of the Sabbath, the seventh generation implied the mystery of rest in Christ. Accordingly the number of all the generations here, may be observed; which are ten from Adam to Noah: as before in Gen. 4. there are seven generations of Kain, so Abram the Hebrew was the seventh from Eber; Moses the seventh from Abram: and in Mat. 1. twice seven generations are reckoned from Abram to David, and so many from David to the Captivity of Babylon, and again so many from that captivity, to Christ, Mat. 1. 17. The estate of times for these ten Patriarchs, may thus be viewed:

- 1. *Adam* being 130. years old, begat *Seth.*

- 2. *Seth,* 105. years old, begat *Enos.* In the year of the World, 235.
- 3. *Enos,* 90. year old, begat *Kainan:* in the year of the World, 325.
- 4. *Kainan,* 70. year old, begat *Maleleel:* in the year of the World, 395.
- 5. *Maleleel,* 65. year old, begat *Iared:* in the yere of the World, 460.
- 6. *Iared,* 162. year old, begat *Enoch:* in the yere of the World, 622.
- 7. *Enoch,* 65. year old, begat *Mathusala:* in the year of the World, 687.
- 8. *Mathusala,* 187. year old, begat *Lamech:* in the year of the World, 874.
- 9. *Lamech,* 182. year old, begat *Noah:* in the year of the World, 1056.
- 10. *Noah,* 500. years old, begat *Japheth:* in the year of the World, 1556.

The lives of these Patriarchs are also to be noted.

- 1. *Adam* lived 930. years.
- 2. *Seth* lived 912. y.
- 3. *Enos* lived 905.
- 4. *Kainan* lived 910. y.
- 5. *Malaleel* lived 895. y.
- 6. *Iared* lived 962. y.
- 7. *Enoch* lived on earth, 365. years. The shortest liver.
- 8. *Mathusala* lived 969. y. The longest liver.
- 9. *Lamech* lived 777. y.
- 10. *Noah* lived 950. y. Gen. 9. 29.

By this computation it appeareth, that Adam lived to see Lamech the ninth generation, in the 56 year of whose life he died, first of all these Patriarchs. That Enoch the 7 from Adam, (after he had lived on earth, so many years as there be days in the year of the Sun,) was taken away into Paradise, next after Adams death, seven Patriarchs remaining witnesses of his translation. That all the first nine Patriarchs were taken out of this world, before it was drowned by the Flood that came in the 600. year of Noes life. That Mathusala lived till the very year wherein the Flood came, as his name signified that he should: with sundry other things, worthy to be observed in the brief History of these ten Fathers.

Vers. 21. *Mathusala:]* so in Luke 3. 37. in Hebrew *Methushelach,* which is by interpretation, *He dieth, and the emission* (or *dart)* meaning the *flood,* cometh. Enoch being a Prophet, foretold in

his sons name, of the flood to come in the year that Mathusala died: as came to pass. Compare Jude verse. 14. 15.

Vers. 22. *walked with God:]* that is, led his life and administered before God, holily, justly, and faithfully, and so pleasing to God, as Gen. 6. 9. Wherefore the Apostle (following the Greek version) saith, *he pleased God,* (which *without faith it is unpossible to do,)* Heb. 11. 5. 6. The Chaldee translateth, *he walked in the fear of the Lord:* and the lerusalemy Targum saith, *he served* (or *labored) in the truth before the Lord.* And by comparing the like speech unto Eli, 1 Sam. 2. 30. 35. it seemeth to imply a pleasing or acceptable ministration of office before the Lord. Wherefore *Enoch* is noted to be a *Prophet,* Jude 14. And *Noah* who also *walked with God,* Gen. 6. 9. was *a Preacher of justice,* 2 Pet. 2. 5. Of *Eli,* it is spoken touching the Priesthood, 1 Sam. 2. 30. 35. and of *David* in the *Kingdom,* Psal. 56. 14. and 116. 9. See also Gen. 17. 1. Thus Enoch was a special figure of Christ.

Vers. 24. *he was not]* to weet, *not found,* as the Apostle (according to the Greek) saith, Heb. 11. 5. and the Chaldee addeth, *he appeared not, and yet the Lord killed him not.* The like speech is also used of them that are taken away by death, Ier. 31. 15. which the Evangelist alleging, addeth the word *are* (or *were)* that wanted in the Hebrew, as in this place it is wanting also *God took him,]* that is, *translated him,* (saith the Apostle) *that he should not see death,* Heb. 11. 5. where the Arabic version addeth, *he was translated into Paradise:* meaning the heavenly Paradise, mentioned Luke 23. 43. 2 Cor. 12. 2. 4. So *Elias* was *taken up into heaven,* 2 King. 2. and the Hebrew Doctors say, that Enoch was *taken up in a whilewind as Elias was;* and that he *was disarayed of the foundation corporal, and clothed with the foundation spiritual.* Also that God *shown him all the high treasures, and shown him the tree of life, in the midst of the garden, &c. R. Menachem on Gen* 5. and the *Zohar* on the same. By this translating of Enoch, God assured all the faithful, of their resurrection and eternal life: therefore they after applied the like work of God to themselves after death, as in Psal. 49. 16. And the Apostle teacheth, *we shall all be changed,* and shall have *spiritual* bodies, and *a building of God, an house not made with hand, eternal in the heavens,* with which house *we desire to be clothed-upon, &c.* 1 Cor. 15. 51. 44. and 2 Cor. 5. 1. 2. *Ben Sirach* saith, *Enoch* translated, was *an example of repentance to all generations,* Ecclesiasticus 44. 16.

Vers. 25. *Lamech]* Hebr. *Lemec.* [unspec 29]

Vers. 29. *Noah:]* so written in Luke 3. 36. 1 Pet. 3. 20. The Hebrew soundeth *Noach,* which signifieth *rest,* which proceedeth from *comfort,* as the words following show; his name having affinity with *Nachum. comfort us from our work:]* that is, *comfort us with rest from our work:* as the Greek translateth, *he shall give us rest from our works.* This prophesy his father uttered of him, as he that should be a figure of Christ, in his building the Ark, and offering of sacrifice, whereby *God smelled a savor of rest, and said, he would not curse the ground anymore for man's sake,* Gen. 8. 21. Of we may read it, *comfort us concerning our work, &c. from the earth:]* understand again, *which cometh from the earth:* for the earth being cursed, bare not fruits without great labor and sorrow, Gen. 3. 17. 18. *hath cursed:]* Hebr. *hath cursed it:* but this phrase our Tongue useth not: for *it,* I therefore say before, *the* (or *that) which.* And the Hebrew text sometime omits it as superfluous, 2 Chron. 28. 3. with 2 King. 16. 3.

Vers. 32. 500. *years old:]* Hebr. *son of* 500. *years:* that is, going in his 500. year. An usual speech in the Hebrew Scripture of men's age, or of beasts: Gen. 17. 1. Exod. 12. 5. But sometime it is not meant of natural age properly, as appeareth 2 Chron. 22. 2. compared with 2 King. 8. 26. where *Ahaziah* is *son of 22. years,* for his own life: but *son* of 42. *years,* for the state of his kingdom. And by being *old,* (or *son of) 500. year,* is not meant that year full ended; but while he was living in that year: As appeareth by Gen. 7. 6. where *Noah* is 600 *yere old:* which in v. 11. is explained to be, *In the year of the 600. year of his life.* Accordingly, must we understand the ages of men, and beasts, spoken of in Scripture: as when a Levite entered upon his Ministry, *being a son of 30. years,* Num. 4. 3. it is meant, going in the 30. yere of his life. Therefore Christ fulfilling that and all other figures, entered upon his Ministry, when *he began to be of 30. years,* as is expressed, Luk. 3. 23. And for the sacrifices in the Law, which were to be of any yeerling beast, (after the Hebrew phrase, *son of a year,* Exod. 12. 5.) the Jews have left recorded, that it must be strictly within the first yere of the life; and if it be but an hour older then a year, it is not allowable for an oblation to God: *Maimonides, 8. book in Magnaseh Korbanoth, chap. 1. S. 13. Noah begat,]* that is, *began to beget;* for all his three sons were not borne in a year, but *Shem* was borne two years after, when his father was 502 years old: as may be gathered by Gen. 11. 10. where two years after the flood, he was but an hundred years old: and then was Noah his father 602. by Gen. 7. 6. See the like of Thara, Gen. 11. 26. *Sem, Cham, and Japheth,]* sounded in Hebrew; *Shem, Cham, and Iepheth:* of which *Japheth* was the eldest, *Sem* the next, and *Cham* the youngest; as is evident both by the former note of *Shem* age, and by Gen. 10. 21. and 9. 24. But because *Sem* was in dignity preferred of God before his brethren, Gen. 9. 26. 27 therefore he is first named. The like is in the history of *Abram* and his brethren, Gen. 11. 26. So *Jacob* is named before *Esau* his elder, Gen. 28. 5. and *Ephraim* before *Manasseh,* Gen. 48. 20.

CHAPT VI.

1, The sons of God, marry with the daughters of men: 4, so Giants are bred: 5, wickedness increaseth; 6, God repenteth that he made Man; 7, and will destroy them: 8, Noah findeth grace, 13, and is forewarned of the Flood; 14, The Ark (with matter and form thereof) is commanded to be made, 18, for the saving of Noes house, 19, and some of all living things; 21, with provision of food. 22, Noah doth all that God commanded.

ANd it was when men began to multiply on the face of the earth: and daughters were borne unto them. That the sons of God saw the daughters of men, that they *were* fair: and they took unto them wives, of all which they chose. And Jehovah said; My spirit shall not strive with man, forever; for that he also *is* flesh: and his days shall be an hundred and twenty years. There were Giants in the earth in those days; and also after that, when the sons of God went-in unto the daughters of men; and they bare *children* to them: they *were* mighty *men;* which *were* of old, men of name.

And Jehovah saw, that the wickedness of man *was* much in the earth; and every imagination of the thoughts of his heart, *was* only evil every day. And it repented Jehovah, that he had made man on the earth: & it grieved him at his heart. And Jehovah said; I will blot-out man, whom I have created, from the face of the earth; from man unto beast, unto the creeping-

thing, and unto the fowl of the heavens; for it repenteth me that I have made them. But Noah found grace in the eyes of Jehovah.

〈 in non-Latin alphabet 〉

THESE *are* THE GENERATIONS OF NOE; Noah was a just man, perfect in his generations: Noah walked with God. And Noah begat three sons: Sem, Cham, and Japheth. And the earth was corrupt before God: and the earth was filled with violent-wrong. And God saw the earth, and loe it was corrupt: for all flesh had corrupted his way upon the earth.

And God said unto Noah; An end of all flesh is come before me; for the earth is filled with violent wrong, from the face of them: and behold I destroy them with the earth. Make for thee an Ark of Gopher trees; nests shalt thou make *in* the Ark: and shalt pitch it within and without with pitch. And this *(the fashion)* which thou shalt make it *of:* three hundred cubits the length of the Ark; fifty cubits the breadth of it; and thirty cubits the height of it. A clearelight shalt thou make to the Ark; and in a cubit shalt thou finish it from above; and the door of the Ark shalt thou set in the side thereof: *with* lower, second and third *stories* shalt thou make it. And I, behold I do bring the Flood of waters upon the earth; to destroy all flesh, which *hath* in it the spirit of life; from under the heavens: every-thing that *is* in the earth, shall give-up *the ghost.* But I will stablish my covenant with thee: and thou shalt enter into the Ark; thou, and thy sons, and thy wife, and thy sons wives, with thee. And of every *living* thing, of all flesh, two of every *sort* shalt thou bring into the Ark, to keep alive with thee: they shall be male and female. Of the fowl, after his kind; and of the beast, after his kind; of every creeping thing of the earth, after his kind: two of every *sort,* shall come unto thee, to keep *(them)* alive. And take thou unto thee, of all meat, that is eaten; and thou shalt gather *it* to thee: and it shall be for thee, and for them, for meat. And Noah did: according to all that God commanded him, so did he.

Annotations.

MEn:] Hebr. *Adam:* put generally for *men,* as the Greek translateth, and the last words of this verse do confirm: so the Chaldee saith, *the sons of man.* The posterity of Kain is hereby meant, who increased faster then Seths did: and sought so to do by taking moe wives, Gen. 4. 19.

Vers. 2. *the sons of God:]* the men of the Church of God; for unto such Moses saith, *ye are the sons of Jehovah your God,* Deut. 14. 1. so 1 John. 3. 1. The name *God,* in Hebrew *Elohim,* is in the form plural, and sometime *Princes* are so named, Exod. 21. 6. Psal. 82. so the Chaldee here translateth, *the sons of Princes:* understanding (as I think) *Seth,* and the other Patriarchs. *daughters of men:]* meaning of Kains posterity, that were out of God's Church, Gen. 4. 14. and because they were not borne again of God, by the immortal seed of his word, (1 John. 3. 9. 10. 1 Pet. 1. 23.) they continued children of the old Adam, and natural man still. So Paul saith, 1 Cor. 3. 3. *walk ye not as men?* that is, as unregenerate men. *fair:]* or *goodly:* Hebr. *good,* to weet, *of countenance,* as is expressed, Gen. 24. 16. the Chaldee translateth it *fair. took unto them:]* that is, *took to themselves,* and regarded not the counsel of their godly parents, (who should by right take wives for their children) nor the will of God, whose law after forbad such profane

marriages, Deut. 7. 3. 4. The like is noted of *Esau,* Gen. 26. 34. 35. and 28. 8. 9. Thus corruption grew in families. *which they chose:]* that is, *which they loved and liked,* following their own affections. So, *my chosen,* Isaiah 42. 1. is interpreted, *my beloved,* Mat. 12. 18. and *choosing* is often used for *liking* or *delighting,* Ps. 25. 12. and 119. 173. Isaiah. 1. 2. and so the Chaldee translateth it here. Into this sin, Solomon also s•ll, ⟨◊⟩ King. 11. 1. 2.

Vers. 3. *my spirit:]* This is that holy spirit of Christ by which he preached in the Patriarchs, and especially in Noah, to the disobedient spirits of the old world, 1 Pet. 3. 18. 19. 20. 2 Pet. 2. 5. *not strive]* or, not *judge,* that is, *not contend in judgment* for so this word is elsewhere also used, Eccles. 6. 10. and may here import, both *contending* by preaching, disputing, convincing in the mouths of the Patriarchs, (as Nehem. 9. 30.) and by inward motions and checks of conscience which his spirit gave them for their sins; against which they that struggle, fall into the sin *against the holy Ghost,* despiting the spirit of grace, Heb. 10. 29. So the Spirit of God is said to be *tempted, resisted, grieved,* Acts 5. 9. and 7. 51. Isaiah 63. 10. Ephes. 4. 30. *with man]* or, *in man,* implying both the contending of the Prophets outward, and of God's spirit inwardly; as before is observed. Here the Church declined, is called *man* (or *Adam)* to note their corrupt estate. The Greek trāslateth it, *my Spirit shall not continue in these men.* The Chaldee paraphraseth, *This evil generation shall not continue before me forever:* understanding (as it seemeth) by the *Spirit,* man's natural *soul* and life, which God would take away by the Flood. *he also]* that is, *these also,* which are my peculiar professant people. *is flesh]* that is, *is fleshly, not having the spirit,* but *walking after their own lusts;* as Jude verse. 19. 16. The *flesh* and the *Spirit,* are also thus opposed, Rom. 7. 5. 6. and 8. 8. 9. Gal. 5. 16. 17. So the Chaldee here saith, *For that they are flesh, and their works evil.* And this is the state of all men in their first birth: for *that which is borne of the flesh, is flesh,* John. 3. 6. 120. *years:]* meaning, that so long time by Noes preaching, and building the Ark, they should have space given them to repent, or else then to perish. This long-sufferance of God, the Apostle mentioneth, in 1 Pet. 3. 19. 20. 2 Pet. 2. 5. and showeth the sum and end of his preaching to be, *that they might be judged according to men in the flesh, but live according to God in the spirit.* 1 Pet. 4. 6. that is, they repenting and turning unto Christ, *the body* might be dead *because of sin; but the spirit* be *life, because of righteousness,* Rom. 8. 10. So the Chaldee here saith, *A term shall be given them of 120 years, if they will convert:* So many were the years of Moses life, Deut 34. 7.

Vers. 4. *Giants]* in Hebrew, *Nephilim,* which hath the signification of *falling,* as being *Apostates, fain* from God: and being fierce and cruel to men, *falling* on them (as Job. 1. 15.) and whom they made by fear and force, to fall before them: Such were men of great stature, that other men were *as grasshoppers* in respect of them, Num. 13. 33. The Chaldee calleth them *Gibbaraja,* that is, *mighty* men; (and so *Nimrod* was *Gibbor,* that is, *mighty* on the earth, Gen. 10. 8.) the Greek nameth them *Giganies,* whereof our English is derived, and the Greek Poets feigned them to be *borne of the earth,* noting them to be earthly minded, not caring for heaven: and borne also of such parents. *after that]* that is, as before; so after God had threatened their destruction, that they were not bettered, or brought to repentance. *went in]* namely, *into the chamber,* as is expressed, Judge. 15. 1. and consequently, *companyed* with them: in like sense as *knowing* is used before, Gen. 4. 1. So David *went in* to Bathsheba, Psal. 51. 2. Abram to Agar, Genes. 16. 2. Jacob to his wife, Gen. 29. 21. a modest phrase *they bare]* to

weet, the women last mentioned: or, *they* (the men) *begat* children *to themselves.* The Hebrew implieth both. *mighty men]* the Greek translateth this also *Giants;* and it seemeth to be an explanation of their former name. *men of name]* that is, *of renowm:* famous and renowned. Contrary hereto is, *men without name,* Job 30. 8.

Vers. 5. *wickedness,]* or *malice, evil. every imagination,]* or, *the whole fiction;* the word is general, for all and everything that the heart first imagineth, formeth, purposeth, 1 Chron. 28. 9. and 29. 18. Luke 1. 51. *every day,]* or, *all the day:* that is, continually. The Greek translateth thus, *and everyone mindeth in his heart carefully for evils, all days.*

Vers. 6. *it repented Iohovah,]* This is spoken not properly, for God *repenteth not,* 1 Sam. 15. 29. but after the manner of men; for God changing his deed, and dealing otherwise then before, doth as men do when they repent. So 1 Sam. 15. 11. *the earth]* hereby teaching, that there was none on earth whom God respected. So that but for *the second man* (Christ) *the Lord from heaven,* (1 Cor. 15. 47.) whom Noah believed in; the world had now been consumed. So the Hebrew Doctors, as the *Zohan* upon this place saith, *man on the earth, to except the man above,* (or *the superior Adam) who was not on the earth, it grieved him:]* The Scripture giveth to God, *joy, grief, anger, &c.* not as any passions, or contrary affections, for he is most simple and unchangeable, I am. 1. 17. but by a kind of proportion, because he doth of his immutable nature and will, such things, as men do with those passions and changes of affections. So *heart, hands, eyes,* and other parts are attributed to him, for effecting such things, as men cannot do but by such members. God is said to be grieved for the corruption of his creatures: contrariwise, when he restoreth them by his grace, he *rejoiceth* in them, Isaiah 65. 19. Psal. 104. 31. Of these phrases spoken concerning God, the Hebrew Doctors write thus: *Forasmuch as it is clear, that (God) is no corporal or bodily thing; it is also clear, that not any corporal accident (or occurrence) doth befall unto him: neither composition, nor division, nor place, nor measure, nor going up, nor coming down, nor right hand, nor left hand, nor face, nor back-parts, nor sitting, nor standing: neither beginning nor ending, nor number of years; neither is he chāgeable, for nothing can cause him to change. Neither is there in him death, or life, as the life of a corporal living thing: nor folly, nor wisdom, according to human wisdom; nor sleep, nor waking, nor anger, nor laughter, nor joy, nor grief, nor silence, nor speech, as the sons of Adam speak, &c. but all these, and the like things spoken of him in the Law and Prophets, are parabolicall and figurative. As when it is said, He that sitteth in the heaven, doth laugh, (Psalm. 2.) and the like: of all such our wise men have said, The Law speaketh according to the language of the sons of Adam. And so he saith, Do they provoke me to anger? (Ier. 7. 19.) again he saith, I am the Lord, I change not. (Mal. 3. 6.) and if he be sometime angry, and sometime joyful, then is he changeable: But all these things are not found, save in persons obscure and base, that dwell in houses of clay, whose foundation is in the dust: but he the blessed (God) is blessed and exalted above all these. Maimonides in Iesud. hatorah chap. 1. S.* 11. 12.

Vers. 7. *blot-out:]* that is, *destroy* and *abolish. from man:]* that is, *both men and beasts.* For as the beasts were made for man, Gen. 1. 28. so they became subject to vanity and destruction, through man's iniquity, Gen. 3. 17. Rom. 8. 20.

Vers. 8. *found grace:]* that is, *obtained favor,* or *mercies,* (as the Chaldee translateth it.) So this phrase is interpreted in Greek, sometime *finding grace,* Heb. 4. 16. sometime *finding mercy,* 2.

Tim. 1. 18. and *grace* is opposed unto *works,* and unto *debt,* Rom. 11. 6. and 4. 4. And it is a special title of God, that he is named *Gracious,* Exod. 34. 6. and a special prerogative of his people, that they *find grace in his eyes,* as after of *Lot.* Gen. 19. 19. of *Moses,* Exod. 33. 12. of *David,* Act. 7. 45. of *Marie,* Luke 1. 30. And the letters of *Noes* name, are the letters of *Grace* in Hebrew, the order being changed.

〈 in non-Latin alphabet 〉 These three letters in the Hebrew Bibles, do signify the *Parasha,* or great *Section* of Moses law, which was a Lecture on the Sabbath day, read in the Jews Synagogues, as is observed, Act. 15. 21. to which was added a Lecture out of the Prophets, Act. 13. 15. And the first Paragraph or Section (which is from the creation hitherto) they call *Breshith,* that is, *In the beginning;* this second, which reacheth to the twelvth Chapter, they call *Noah;* and so the rest: There are in all 54. Sections in the Law, which they read in the 52 Sabbaths, joining two of the shortest twice together, that the whole might be finished in a years space. Hereof the Hebrew Doctors write thus: *It is a common custom throughout all Israel, that they finish wholly the (reading of the) law, in one year; beginning in the Sabbath which is after the feast of Tabernacles, at the first section of Genesis: in the second (Sabbath) at These are the generations of Noah: in the third, at The Lord said unto Abraham, (Gen. 12. 1.) so they read and go on in this order, till they have ended the Law, at the feast of Tabernacles:* Maimonides in Misn. treat. of *Prayer,* chap. 13. S. 1.

Vers. 9. *generations:]* that is, *offspring,* and things that did befall him and them: so Gen. 25. 19. and 37. 2. and 2. 4. and 5. 2. *just,]* or, *righteous: Noah* is the first in the world that hath this title of *just;* and as generally *the just liveth by faith,* Rom. 1. 17. so of *Noah* the Apostle witnesseth, he was made *heir of the justice* which is *by faith,* Heb. 11. 7. *perfect]* or, *entire, sincere,* of a simple, plain, and upright carriage: as *justice* usually respecteth faith, so *perfectness* respecteth life and conversation, in the heart of man, Isaiah 38. 3. and in his ways, Psalm. 119. 1. This is not meant of perfection in measure or degrees, as being without all sin, Eccles. 7. 22. James 3. 2. 1. John. 1. 8. but when men by the grace of God, *keep themselves from their iniquity,* Psalm. 18. 33. 24. and sin hath not *dominion in them,* Psal. 19. 14. The *perfect* man is opposed to the *perverse* and *restless wicked,* Job 9. 20. 22. *in his generations,]* that is, *among the men of the ages wherein he lived.* So *generation,* Mat. 11. 16. and 12. 42. is expounded, the *men of that generation,* Luk. 7. 31. and 11. 31. *walked with God:]* that is, *by faith pleased and acceptably served God:* see the like before of *Enoc,* Gen. 5. 22. The word may imply also administration in the office whereunto God had called him, which was to be *a preacher of justice,* 2 Pet. 2. 5. So the Hebrew Doctors say, he preached to the old world, and said, *Turn ye from your ways, and from your evil works, that the waters of the flood come not upon you, and cut off the whole seed of the sons of Adam.* Pirke. R. Eliezer, ch. 22.

Vers. 11. *the earth was corrupt;]* that is, *the inhabitants of the earth:* (see Gen. 11. 1.) and so the earth it self for and through them; as is shown after in verse. 12. 13. therefore both were destroyed together. *Corrupting* is in special applied to *idolatry,* and *depraving* of God's true service, Exod. 32. 7. Deut. 32. 5. Judge. 2. 19. as, the people are said to *do corruptly,* 2 Chron. 27. 2. when they *sacrificed and burnt incense in the high places,* 2 King. 15. 35. So idolatry was their chief corruption here, as may also be gathered by Gen. 4. 26. see the annotations there.

before God:] that is, openly and boldly in God's sight, as Gen. 10. 9. and in respect of his worship and law: see Gen. 17. 1. *violent wrong] injurious and cruel dealing,* which seemeth to be chiefly meant of violating the duties towards men; as the former word noted corruption of religion, Gen. 49. 5. Joel 3. 19. Obad. 1. 10. The Chaldee turneth it *rapines,* (or *robberies.)* Or, by *violent wrong,* violent and cruel men may be understood: as, *pride,* is used for *proud men,* Ier. 50. 31. 32. *sin,* for *sinful men,* Prov. 13. 6. *poverty,* for *poor men,* 2 King. 24. 14. and many the like. Thus corruption increased in the ecclesiastical and political estate, as it began in the domestical.

Vers. 12. *all flesh:]* that is, *all men,* who are called *flesh,* both for their frailty, Psal. 71. 39. and corrupt unregenerate estate, Gen. 6. 3. So *flesh* is expounded to be *men,* and *people* Psal. 56. 5. 12. Isaiah 40. 5. 6. *their way:]* that is, both *their religion,* or *faith;* (for so a *way* often signifieth, Act. 18. 25. 26. and 22. 4. 2 Pet. 2. 2.) and their *manners, works,* or *course of life;* as elsewhere is mentioned *the way of Kain,* for maliciousness, Jude verse. 11. *the way of Balaam* for covetousness, 2 Pet. 2. 15. and sundry the like. And of this *way of the old world, wherein wicked men did walk,* it is noted, that *God had filled their houses with good things,* but *they said unto him, depart from us: they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the Ark, and the flood came, and destroyed them all:* Job 22. 15. 17. 18. Luke 17. 27. Vers. 13. *An end is come:]* that is, *the time of de* 〈...〉 *tion is at hand:* so Amos 8. 2. Ier. 51. 13. Ezek. 〈◊〉 . 2. 3. 6. *from the face]* that is, *because,* or *through them. destroy]* or, 〈◊〉 *corrupting,* that is, *ready to corrupt,* or *destroy.* Before, the word was used for *corrupting* by sin; here, for *corrupting* with punishment, due for their sin: that is, *destroying.* So Gen. 18. 28. and 19. 13. and often in the Scriptures. *with the earth]* the Greek saith, *and the earth:* which being given for a possession to the somes of Adam, was also destroyed with them; as in other particular judgments, men's goods perished with them, Gen. 19. Num. 16. 32. Ios. 7. 15. 24.

Vers. 14. *an Ark]* or *Chest, Coffin:* called in Hebrew *Tebah:* and differeth from the *Ark* or *Coffer* which Moses made for God's Sanctuary, which was called *Aron,* Exod. 25. 10. and served to keep the Tables of God's law, Deut. 10. 2. 5. but this *Ark Tebah,* was to keep men, and live things from the water; as a ship, used only in this history, and in Exod. 2. 3 The holy Ghost in Greek expresseth them both by one word *Kibotos,* an *Ark* Heb. 11. 7. and 9. 4. Heathen writers also make mention of this Ark, but by another name *Larnax,* that likewise is *an Ark: Plutarch. de industr. animal.* This Ark was a figure of Christ's Church, where into they that enter by saith, are saved from the stood of God's wrath; of which grace, Baptism (the answerable type) is a sign and seal. See. 1 Pet. 3. 20. 21. *Gopher trees]* The Chaldee paraphrafts make them a kind of *Cedars:* the Scripture mentioneth not this word any other where. But *Gophrith* is after used for *sulphur,* or *brimstone,* Gen. 19. 24. whereupon some think these to be *Turpentine trees,* which bear sulphury b 〈...〉 yes, and the wood is known to be fit for such an use. *nests,]* that is, *little rooms* or *mansions,* (as the Chaldee translateth) for men, beasts, birds, &c. to be in severally. So *a nest,* is for a *mansion;* Num. 24. 21. Obad. 4. *pitch]* or *plaster:* the Hebrew *Copher,* which elsewhere is often used for *covering* and *propit••ting* of sin, *making atonement,* and the like; is only here used for *pitch* or *plaster,* there being two other proper words for such stuff,

Exod. 2. 3. It figured the atonement made for the Church by Christ, wherewith we being by faith covered and plastered, the waters of God's wrath, enter not upon us.

Vers. 15. *cubits:]* or *ells: a cubit* is the measure from the elbow to the fingers end, containing *six hand bredths,* or *a foot and a half:* so 300 cubits make 450 foot. *height,]* or *stature.* By these measures here set down, the *Ark* was by proportion like in shape rod *Coffin* for a man's body, six times so long as it was broad, and ten times so long as it was high: which was commodious for swimming, and steddinesse against winds: fit also to figure out Christ's death, and burial, and ours with him, by mortification of the old man: as the Apostle apply eth this type to *baptism,* 1 Pet. 3. 20. 21. whereby we are become dead and buried with Christ, Rom. 6. 3. 4. 6.

Vers. 16. *A ⟨◊⟩ light:]* whether by one, or by many windows, is uncertain: after there is mention of a *window* that was in the Ark, Gen. 8. 6 The Hebrew *Zohar* (which the Chaldee translateth, *Neh•r, Light,)* is not found in the Scripture but here: of it *Zaherajim* is used for the *noon day light.* Some Hebrew Doctors say it was a precious stone, hanged in the Ark, which gave light to all creatures which were therein: *Pirk R. Eliezar, chap.* 23. This clear-light signified the enlightening of the Church, by the holy Ghost, as *the door* signified faith in Christ, Ephes. 1. 17. 18. John. 10. 9. *in a cubit:]* or, *unto a cubit. it from above:]* by *it,* seemeth *the Ark* to be meant; (rather then the *light* or *window,)* which Ark had the roof arched or bowed but a cubit, that it might be almost flat; yet so as the water might easily slide off. *third* stories] or, *third* nests, that is, *rooms;* as v. 14. So many distinct stories, there are also within man's body. And Paul maketh three parts of man, *body, soul, and spirit,* 1 Thess. 5. 23. Likewise in Moses Tabernacle, and in Solomon's Temple, were three rooms; the Courtyard, the Holy place, and the Most holy, Exod. 25. and 27. 1 King. 6. The Church also (figured by the Ark) hath three states, before the Law, under the Law, and under Christ, Rom. 5. 13. 14. John. 1. 27.

Vers. 17. *I do bring:]* or, am *bringing:* the Lord hereupon is said to *sit at the flood:* Psal. 29. 10. as being the judge from whom this wrath proceeded, and moderator in mercy to *Noah. the flood,]* or, *deluge:* the Hebrew *mabbul,* is a peculiar naine to this *flood,* which drowned the world, and made all things *fade and die* on earth, whereof it hath the name. In Greek the holy Ghost calleth it *Kataclysmos,* of the abundant shedding and inundation of the waters. Mat. 24. 38.

Vers. 18. *I will establish:]* that is, *make sure and stable,* and *faithfully keep my covenant.* For so the word importeth, and other Scriptures open it, as, *establish thou,* 2 Sam. 7. 25. is expounded, *let it be faithful* (or *sure.)* 1 Chron. 17. 23. and to *stablish the words of a covenant,* 2 King. 23. 3. is to *do* (or *perform)* them, 2 Chron. 34. 31. and to *continue* in doing them, Gal. 3. 10. with Deut. 27. 26. *my covenant,]* or, *testament; a disposition* of good things faithfully declared: which God here usually calleth his, as arising from his grace towards Noah, (verse. 8.) and all men; but implying also conditions on man's part, and therefore is elsewhere named *our covenant,* Zach. 9. 11. The Apostles call it *Diathekee,* that is, a *Testament* or *Disposition;* and it is mixed of properties both of *covenant* and of *testament,* as the Apostle showeth in Heb. 9. 16. 17. &c. and of both may be named a *testamentall covenant,* or a *covenanting testament:* whereby the

disposing of God's favors and good things to us his children, is declared. *and thou shalt enter, &c]* This explaineth the *Covenant* made; on God's part, that he would save Noah and his household from death by the Ark; and on Noes part, that he should in faith and obedience make, and enter into the Ark, so committing himself to God's preservation, Heb. 11. 7. And under this, the covenant or testament of eternal salvarion by Christ, was also implied; the Apostle testifying, that *the (antitype)* or *like figure hereunto, even Baptism doth also now save us,* 1 Pet. 3. 21. which *baptism* is a seal of our salvation, Mar. 16. 16. *wives]* Hereupon the Apostle observeth, how in the Ark, *a few, that is, eight souls, were saved by water,* 1 Pet. 3. 20.

Vers. 19. *two]* or, by *twoes,* that is, *by paires:* which is after explained to be seven of every clean, and two of every unclean beast, Gen. 7. 2. Thus God showeth himself to be the *saver of man and beast,* Psal. 36. 7. *to keep alive,* that is, *that thou mayest keep alive:* (as the Greek explaineth it, *that thou mayest nourish.)* Observe how verbs indefinite, do often times include (though not express) a certain person, especially such as was spoken of before: as Eccles. 4. 17. (or 5. 1.) *they know not to do evil;* that is, *they know not that they do evil.* Zach. 12. 10. *they shall mourn, and to be bitterness;* that is, *and they shall be in bitterness* This the Hebrew text it self sometime manifesteth: as Esa. 37. 18. 19. *they have laid wast: and to cast their gods, &c.* that is, *and they have cast their gods:* as is written 2 King. 1•. 18. So in 1 Chron. 17. 4. *build me an house to dwell in:* for which in 2 Sam. 7. 5. is written, *build me an house for me to dwell in.* Likewise in the Greek, as, *Suzetein, to question,* that is, *they questioned,* Mar. 1. 17. for which another Evangelist saith, *Sunelaloun, they spake together,* Luke 4. 36. *not lawful to eat,* Luke 6. 4. that is, *for him to eat,* Mat. 12. 4. *not to enter,* Luke 22. 40. or, *that ye enter not,* Mat. 26. 41. Also the holy Ghost so translateth; as, *to be my salvation,* Isaiah 49. 6. which Paul citing, saith, *that thou mayest be* my *salvation,* Act. 13. 47. So in Gen. 19. 20. and 23. 8. Exod. 9. 16. and often through-out the Scriptures.

Vers. 20. *shall come to thee:]* to weet, of their own accord, by my instinct. Signifying hereby, that Noah should not need to hunt for them. So it was before with Adam, in Gen. 2. 19. *to keep alive:]* that is, *that thou mayest keep them alive:* as before in verse. 19. Or, *to be kept alive:* as the Greek here translateth, *to be nourished with thee.* For a verb indefinite active, is often to be understood passively; as, *a time to bear,* Eccles. 3. 2. that is, *to be borne. What to do?* Est. 6. 6. that is, *what shall be done?* So, *for to declare my name,* Ex. 9. 16. is by the Apostles authority translated, *that my name may be declared,* Rom. 9. 17. See Gen. 2. 20. and 4. 13.

Vers. 22. *And Noah did it]* This commendeth Noes singular faith and obedience, in undertaking and performing so great a work, full of infinite doubts, fears, troubles, charges, &c. wherefore he hath of the holy Ghost this good report; *By faith Noah being spoken to of God, of things not seen as yet, moved with reverence,* (or *using carefulness) preparedan Ark, to the saving of his house: by the which he condemned the world, and became heir of the justice which is by faith,* Heb. 11. 7. *did]* or *made it:* namely, *the Ark,* and all things appointed him of God. Wherefore the Greek so translateth; *Noah did* (or *made) all things:* and oftentimes a thing set down thus generally, is to be understood of all and every particular, the holy Ghost so expounding: as (in a like case) Exod. 25. 40. *look and make* them *after their pattern:* that is, *look thou make all things after the pattern,* Heb. 8. 5. So Deut. 27. 26. Cursed be *he that* confirmeth not *the words* of

this law: that is, Cursed be *everyone that* continueth not *in all things* written in the book of the Law, Gal. 3. 10. and sundry the like. *according to all]* so not only the things themselves, but the manner of doing them, was according to the commandment of God. Like praise was for the work of the Tabernacle, Exod. 39. 43. and 40. 16.

CHAP. VII.

1, God commandeth Noah and his house, to enter into the Ark, with beasts and fowls. 7, Noah and they go in. 12, It raineth forty days and forty nights: 17, the waters bear up the Ark, 18, and drown the earth. 21, All that were on the dry land died, 23, save Noah, and those with him. 24, The waters prevail an hundred and fifty days.

ANd Jehovah said unto Noah, Enter thou and all thy house into the Ark: for thee have I seen just before me, in this generation. Of every clean beast, thou shalt take to thee, seven *and* seven, the male and his female: and of the beast which is not clean, two, the male and his female. Also of the fowl of the heavens, seven *and* seven, the male and the female: to keep alive seed upon the face of all the earth. For seven days hence I *will* cause-it-to rain upon the earth, forty days, and forty nights: and will blot-out every *living* substance that I have made, from upon the face of the earth. And Noah did: according to all that Jehovah commanded him. And Noah *was* six hundred years old: and the Flood was; waters upon the earth. And Noah went in, and his sons, and his wife, and his sons wives with him, into the Ark: because of the waters of the Flood. Of the clean beast, and of the beast which was not clean: and of the fowl, and of every *thing* that creepeth upon the earth. Two *and* two went in unto Noah, into the Ark, the male and the female: even as God had commanded Noah. And it was at the seventh of the days; that the waters of the Flood were upon the earth. In the year, the six hundred year, of the life of Noah, in the second month; in the seventeenth day of the month: in the same day, all the fountains of the great deep were broken-up; and the windows of the heavens were opened. And the rain was upon the earth: forty days, and forty nights. In this self same day, entered Noah, and Sem, and Cham, and Japheth, the sons of Noah: and the wife of Noah, and the three wives of his sons, with them, into the Ark. They, and every beast after his kind; and all the cattle after their kind; and every creeping-thing that creepeth upon the earth, after his kind; and every fowl after his kind; every bird of every wing. And they went in unto Noah, into the Ark: two *and* two of all flesh which *had* in it the spirit of life. And they that went in, went in male and female of all flesh, even as God had commanded him: and Jehovah shut him in. And the Flood was forty days upon the earth: and the waters increased, and bare-up the ark, and it was lift-up from the earth. And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters. And the waters prevailed most exceedingly upon the earth: and all the high mountains that *are* under all the heavens, were covered. Fifteene cubits upwards did the waters prevail: and the mountains were covered. And all flesh that moved upon the earth, gave up *the ghost;* of fowl, and of cattle, and of beast; and of every creeping-thing, that creepeth upon the earth: and every man. All which *had* the breath of the spirit of life in his nostrils; of all which *was* in the dry *land,* they died. And every *living* substance was blotted out, which *was* upon the face of the earth; from man unto cattle, unto the creeping thing, and unto the fowl of the

heavens; and they were blotted out from the earth: and Noah only remained, and *they* that *were* with him in the ark. And the waters prevailed upon the earth: a hundred and fifty days.

Annotations.

ENter thou] that is, Betake thyself unto my tuition and providence, who will save thee and thine from the wrath that cometh upon the world, 2 Pet. 2. 5. A like speech is made unto the godly, in Esa. 26. 20. *just before me]* that is, *sincerely just,* by faith, and so *heir of the justice which is by faith,* Heb. 11. 7. for no flesh is just *before God,* by the works of the Law, Rom. 3. 20. Noc is also named a *preacher of justice,* 2 Pet. 2. 5. The *just before God,* are opposed to hypocrites, which *justify themselves before men,* Luke 16. 15. Rom. 2. 29. *in this generation]* that is, *among the men of this age:* which are called *the world of ungodly ones,* 2 Pet. 2. 5. See Gen. 6. 9.

Vers. 2. *of every cle••e beast]* Of these there were after by Moses law, two sorts; some clean for men to eat in common use, such as were *all that parted the* 〈...〉 *two, and chewed the cudd,* Lev. 11. 3. &c. all other were unclean. And some that were clean for sacrifice to God, which were either *beeves,* or *sheep,* or *goats,* Lev. 1. 2. 10. So of *fowls,* many were counted clean for man's meat, Lev. 11. 13. 21. &c. but for sacrifice to the Lord, only *tur•le doves* and *pigeons,* Lev. 1. 14. And all these sacrifices Abram offered, Gen. 15. 9. and of every *clean beast* and *clean fowl,* Noah offered a burnt offering after he came out of the Ark, Gen. 8. 20. wherefore by *clean beasts* here, such only seem to be meant, as were sanctified of God for sacrifice: which ordinances (as appeareth) were revealed of God to the Fathers from the beginning, as divers others, after written by Moses; as cleansing of men's persons, and garments, Gen. 35. 2. paying of tithes to the Priests, Gen. 14. 20. offering of first fruits, Gen. 4. 3. 4. and the like. As for civil use, all beasts seem to be clean to the sons of Noah, for meat, by that law in Gen. 9. 3. see the notes there. By nature all God's creatures are *good,* Gen. 1. 31. and *there is nothing unclean of it self,* Rom. 14. 14. but only by the institution of God, to teach men holiness and obedience, Act. 10. 15. Lev. 11. 44. 45. and *seven,]* Hebr. *seven, seven,* that is, *by sevens,* or *seven of each sort:* so after, *two two,* verse. 9. that is, *two of each.* This number of *seven* was after much used in sacrificing, as Job 42. 8. 1 Chron. 15. 26. Num. 23. 1. 14▪ 29. *male and his female]* the Hebrew is, *man and his wife:* which the Greek and Chaldee translateth, *male and female,* and so the Hebrew it self is in the next verse for the *fowls.* It is the manner of the Hebrew tongue, to call all living creatures by the name of *man and wife,* and their young ones *sons,* Lev. 1. 5. and things also without life, *woman* and *sister,* Exod. 26. 3. The mystery of things may by such names the better be descerned: for *beasts* clean and unclean, figured out *men;* as the vision shown to Peter, manifesteth, Act. 10. 11. 20. 28. *two]* the Greek explaineth it, *two two,* that is, *by twoes;* as before *by sevens:* and in the 9. verse following, the word *two* is doubled.

Vers. 3. *seven]* to weet, *of the clean, and two of the unclean,* as was before of beasts. And so the Greek expresseth it.

Vers. 4. *seven days hence]* Hebr. *to yet seven days,* that is, *the seventh day after this,* as verse. 10. So, *yet three days,* 2 Chron. 10. verse. 5. is in verse. 12. shown to be *in the third day:* So in Gen. 40. 13. The Hebrew *to,* is sometime used for *after,* as Exod. 16. 1 Psal. 19. 3. Num. 33. 38. Ier. 41. 4. Ezr. 3. 8. *I will cause]* Hebr. *I causing:* it is spoken as if it were then in doing, for the more

certainty. So, *thou heaping coles,* Prov. 25. 22. is translated, *thou shalt heap,* Rom. 12▪ 20. *forty days]* This time of vengeance is after used for the time of humiliation: as Moses, Elias, and Christ our Lord, fasted forty days, and forty nights, Deut. 9. 9. 11. 1 King. 19. 8. Mat. 4. 2. And forty days respite was given to Nineveh, Ion. 3. 4. as thrice 40. (that is 120.) years to the old world before it was drowned, Gen. 6. 3. *blot out]* or, *wipe out:* that is, *destroy,* and *abolish.* This the Hebrew Doctors expound to be *out of the land of the world to come, the land of the living: R. Menachem. on Gen.* 7. and the Apostle placeth their *spirits in prison,* 1 Pet. 3. 19. *living substance] everything that standeth up,* or *subsisteth.* This word is also used Deuteron. 11. 6. and Job. 22. 20.

Vers. 6. 600 *year old]* Hebr. *a son of 600. years:* that is, going in his 600 year. See Gen. 5. 32. and hereafter in verse. 11. *waters]* or, as the Greek hath, *the Flood of water.*

Vers. 7. *his sons wives]* Thus but *a few, that is, eight souls were saved by water:* as the Apostle observeth, 1 Pet. 3. 20. And here again, Noes rare faith and obedience is set forth, Heb. 11. 7. *because]* or, *for fear of:* Hebr. *from the face.*

Vers. 9. and *two]* that is, *by twoes:* as v. 2.

Vers. 10. *at the seventh]* or, as the Greek saith, *after seven days:* see before v. 4.

Vers. 11. *the 600 year]* or, *In the year of 600 years;* that is, *while Noah was living, in the 600 year of his life:* which was from the creation of the world the 1656 year, and this was the beginning of that year of his life, for he continued a year in the Ark, Gen. 8. 13. and lived 350 year after the flood, and died 950 year old, Gen. 9. 28. 29. *the second month]* to weet, *of the year:* agreeable in part to that we now call *October:* for the *end,* and *revolution of the year,* was about the month which we call *September,* Exod. 23. 16. and 34. 22. and so the new year then began: this was after called the month of *Ethanim,* 1 King. 8. 2. where the Chaldee paraphraseth, that *they called it of old, the first month, but now* (saith he) *it is the seventh month.* For the year changed the beginning of it ecclesiastically, upon the coming of Israel out of Egypt: see Exod. 12. 2. and Lev. 23. 39. compared with Exod. 23. 16. Some take it here to be meant of the second month, according to the Jews ecclesiastical account, that is, *April. of the great deep,]* that is, *of the waters,* which had by the providence of God been put into treasuries (or store-houses) under the earth, Job 28. 4. 10▪ Psal. 33. 7. Deut. 8. 7. As also of the *Ocean sea,* which sometime is called *the Deepe,* Job 38. 16. 30. and 41. 31. Psal. 106. 9. *the windows]* or *sluices, flood-gates of heaven:* that is, *of the air;* as is noted on Gen. 1. 7. So Isaiah 24. 18. This denoteth the extraordinary violent falling of the waters from above; as the former did their springing up from beneath. Hereupon *waters, deeps, floods,* and the like, are used for great afflictions, whereby the life is endangered, Psal. 69. 2. 3. 15. 16.

Vers. 12. *the rain]* or *shower,* that is, *vehement rain.* After this manner the Israelites were baptized in the cloud and sea; when the clouds streamed down waters, 1 Cor. 10. 1. 2. Psal. 77. 18. Exod. 14. 24. 25. And now was Noah saved in the ark in the midst of the waters, and was spiritually baptized into Christ's death by faith, 1 Pet. 3. 20. 21. Heb. 11. 7.

Vers. 13. *In this self same]* Hebr. *In the strength* (or *body) of this day.* So Gen. 17. 23. Levite. 23. 14. Ios. 10. 27.

Vers. 14. *every beast,]* that is, *some of every sort, two* of the unclean; as before, v. 2. *every wing]* that is, *of every sort;* for some are winged with feathers, others with skin, as *Batts.* Therefore the Greek translateth here, as before, *according to his kind.*

Vers. 15. *went in]* of their own accord, miraculously, God so moving them: that they seemed beforehand to know the wrath of God that should come on the world.

Vers. 16. *shut him in]* or, *shut* (the door) *upon him,* or *after him:* the Greek saith, *shut the Ark on the outside of him.* And this was to keep him safe, and (as the Chaldee translateth) *protect* him, from the violence of the rain: also that no other should come in: for so the like speech seemeth to import, in 2 King. 4. 4. 5. The record of this grace to Noah, is found in sundry heathen Writers; they say *Deucalion* (when waters drowned all the rest) was with his wife preserved in a ship or ark, *Ovid. Metamorph. l. 1. Lucian. de Dea Syriae. Noah* was of the Greeks called *Deucalion,* (as *Justin Martyr Apol.* 1. testifieth) and the name implieth so much, it being made of the *wet and of the sea.*

Vers. 17. 40 *days]* that is, large days, comprehending *nights* also: as v. 4. and so the Greek expresseth it, *forty days, and forty nights.* See the notes of Gen. 1. 5. *from]* or *from upon:* but the Greek saith, *from the earth:* and the Hebrew *meghnal, from upon,* is sometime only *from:* as Exod. 10. 28. Therefore that which in 2 Chron. 33. 8. is written *from upon the Land,* in 2 King. 21. 8. is but *from the land.* So *from by me,* Gen. 13. 9.

Vers. 18. *went upon the face]* that is, as the Greek translateth, *was carried upon* the waters: So *ships* are said to *go* (or *walk,)* Psal. 104. 26. Thus Noah in the Ark escaped the waters of God's wrath, wherein the world perished: as Israel after this, passed safe through the waters of the sea, wherein the Egyptians were drowned, Exod. 14. Hebr. 11. 29. Noah was baptized into Christ's death, and buried, (in the Ark) with him into his death, but raised up again with him also, God giving him victory through faith in Christ, Rom. 6. 3. 4. 1 Pet. 3. 20. 21

Vers. 19. *most exceedingly]* or, *most vehemently:* the Hebrew phrase (as also the Greek) doubleth the word, *vehemently vehemently.* So Gen. 17. 2. and 30. 43. and often.

Vers. 20. *Fifteene cubits]* that is, 22 *foot and an half.* God *weigheth the waters by measure,* Job 28. 25 *prevail]* that is, as the Greek explaineth, *were lifted up,* higher then all mountains: To this Job hath reference, saying; *he sendeth out* (the waters) *and they overturn the earth,* Job 12. 15. this judgment was admirable, seeing there are mountains, as *Atlas, Olympus, Causacus, Athos,* and other such, that are so high, as their tops are above the clouds, and winds; as Historiographers do report. And *the mountains of Ararat* so high, that the Ark rested upon them long before the face of the earth was discovered, Gen. 8. 4. 5. &c.

Vers. 21. *every man] the flood came and destroyed them all,* Luke 17. 27. they were *wrinkled before* their▪ *time; a flood was poured upon their foundations,* Job. 22. 16.

Vers. 23. *Noah only]* or, *but Noah.* To this the Scripture after hath reference, Ezek. 14. 14. *though Noah, Daniel, and Job were among them, they should deliver* but *their own souls.* So, *a few were saved,* 1 Pet. 3. 20. and 2. 5. And heathen stories give testimony unto this truth, that at the deluge *of all men Deucalion only was left alive,* (that is, *Noah;)* by *going with his wife and children into a certain great Ark which he had, &c. Lucian. l. de Dea Syriae.*

CHAP. VIII.

1, The waters of the flood asswage. 4, The Ark resteth on Ararat. 7, Noah sends forth the Raven and the Dove. 15, God biddeth, Noah go forth of the Ark, 18, and he goeth. 20, He buildeth an Altar, and offereth sacrifice; 21, which God accepteth, and promiseth to curse the earth so no more.

ANd God remembered Noah, and every beast, and all the cattle that *was* with him in the Ark: and God made a wind to pass over the earth; and the waters asswaged. And the fountains of the Deep, and the windows of the heavens were stopped: and the rain from heavens was restrained. And the waters returned from off the earth, going and returning: and the waters abated at the end of the hundred and fifty days. And the ark rested in the seventh month, in the seventeenth day of the month: upon the mountains of Ararat. And the waters were going and abating, until the tenth month: in the tenth *(month)* in the first of the month, the tops of the mountains were seen. And it was at the end of forty days, that Noah opened the window of the ark which he had made. And he sent forth a Raven: and it went-forth goingforth, and returning: until the waters were dried from off the earth. And he sent forth a Dove from him: to see if the waters were abated from off the face of the ground. And the Dove found not rest for the sole of her foot; and she returned unto him into the ark; for the waters *were* on the face of all the earth: and he put-forth his hand, and took her; and caused her to come unto him into the ark. And he waited yet other seven days: and did again send forth the Dove out of the ark. And the Dove came in to him at eventide; and loe an olive leaf plucked off, *was* in her mouth: and Noah knew that the waters were abated from off the earth. And he waited yet other seven days: and sent-forth the Dove; and she did not again return unto him anymore. And it was in the six hundred and one year; in the first *(month)* in the first of the month; the waters were dried up from off the earth: and Noah removed the covering of the ark; and he saw, and behold the face of the ground was dry. And in the second month, in the seven and twentieth day of the month; the earth was dried.

And God spake unto Noah, saying. Go-forth out of the ark: thou, and thy wife, and thy sons, and thy sons wives with thee. Every beast which *is* with thee, of all flesh; of fowl, and of cattle, and of every creeping thing that creepeth upon the earth, bring thou forth with thee; that they may breed abundantly in the earth; and be fruitful and multiply upon the earth. And Noah went forth: and his sons, and his wife, and his sons wives with him. Every beast, every creeping-thing, and every fowl; all that creepeth upon the earth: after their families, went forth out of the ark. And Noah built an Altar unto Jehovah: and took of every clean beast, and of every clean fowl, and offered-up burnt offerings on the altar. And Jehovah smelled a smell of rest: and Jehovah said in his heart; I will not again curse anymore the ground for man's sake; for the imagination of man's heart *is* evil from his youth: and I will

not again anymore smite every living thing, as I have done. Henceforth all days of the earth; seed-time, and harvest, and cold, and heat, and summer, and winter, and day, and night, shall not cease.

Annotations.

GOd remembered] that is, shown himself to have care of Noah, and helped him out of his troubles. Things are often spoken of God, after the manner of men: as Gen. 6. 6. So after Gen. 30. 22. *every beast]* or, *every living thing;* the Greek translateth, *all wild beasts,* and addeth *all fowls and all creeping things. a wind:]* The Hebrew name *Ruach,* signifieth generally any *spirit,* or *wind;* and all winds are brought forth of God *out of his treasuries,* Psal. 135. 7. and we know not whence they come, or whither they go, John. 3. 8. but God maketh the weight for them, Job 28. 25. and raised this wind extraordinarily, in mercy. *asswaged]* or, *were stilled, quieted.* This word is applied also to the *asswaging* of *anger,* Est. 2. 1. and of *murmurings,* Num. 17. 5. Wherefore this wind, (which seemeth to be extraordinary,) had a miraculous effect in asswaging the waters, whereas usually wind maketh them rage, Psal. 107. 25. Ion. 1. 4. Therefore one Chaldee paraphrase calleth it *a wind,* (or *spirit) of mercies.*

Vers. 2. *of the deep]* the water gulfs within the earth, which before were broken up: see Gen. 7. 11. *stopped]* thus God shown himself to be he *that can stay the bottles of heaven,* Job 38. 37.

Vers. 3. *going and returning]* that is, *continually returning,* to weet, into their channels and treasuries within the earth, Psal. 33. 7. Eccles. 1. 7. So after in verse. 5. *going and abating,* that is, *continually abating, more and more.* So *going,* is elsewhere used for *continuing,* and *increasing,* Exod. 19. 19. The like is in Gen. 12. 9. *at the end]* or *after:* as the Greek translateth it here, and in v. 6.

Vers. 4. *of Ararat]* that is, *of Armenia:* a country near Assyria and Mesopotamia, mentioned also in 2 King. 19. 37. Isaiah 37. 38. Ier. 51. 27. The Greek here calleth them as the Hebrew *Ararat,* but in Isaiah 37. 38. it translateth it *Armenia.* Also the Chaldee here calleth them *mounts of Kardu,* which many Writers witness to be hills in *Armenia.* And the name *Ararat* seemeth to be turned into *Armenia,* of *Aram,* (that is *Syria)* and *Minni,* (whereof see Ier. 51. 27) or of *Ararat* & *Minni* compounded.

Vers. 5. *tops]* Hebr. *the heads.*

Vers. 6. *that Noah opened]* Hebr. *and Noah opened:* we may leave the word *and,* as doth the Greek, and our English speech also beareth: which the Hebrew it self elsewhere showeth may be done, as 2 King. 14. 10. *and why shouldst thou meddle?* but in 2 Chron. 25. 19. *and* is left out: so in 2 Chron. 18. 12. *and* is set down, which in 2 King. 22. 13. is left out. So it may be in many other places, as Gen. 22. 4.

Vers. 7. *a Raven]* an unclean fowl, Deut. 14. 14 sent forth forty days after the tops of the mounts appeared, *to see if the waters were abated,* as the Greek addeth, and as the next verse showeth of the *dove.* For the Raven would have fed on the dead karkasses, if any had appeared, *Prov.* 30. 17. *returning]* that is, *flying to and fro,* returning to the ark, but not into the same, which the Dove after did, verse. 9. whereupon the Greek interpreters (as it seemeth)

translated it *returned not.* Noah had no tidings of the waters abating, brought by this messenger, therefore he sendeth another, the Dove: which returning with an Olive leaf or branch; verse. 11. signified the glad tidings of peace, by the ministry of the Gospel, and of the Spirit, (which the Dove represented Mat. 3. 16.) but the ministry of the Law & letter (which the Raven seemeth here to figure out,) giveth the heart of man no evidence, that the waters of God's wrath for sin, are any whit abated.

Vers. 8. *a Dove from him]* the Greek saith, *after him,* meaning *the Raven.* This Dove seemeth to be sent out seven days after the Raven, as may be gathered by the 10. verse, where is mentioned Noes waiting *other seven days.* Of the sending forth of this Dove, and of her returning unto Noah, (whom heathens name *Deucalion)* there is express mention in human Writers, *Plutarch. dialogue. de industr. animal. abated]* Hebr. *lightened:* that is, *decreased:* so in v. 11.

Vers. 10. *he waited]* or, *patiently abode:* so in v. 12. *did again send]* or, *added to send:* so in v. 12. *did not add to return:* and verse 21. *I will not add to curse;* that is, *not curse anymore.*

Vers. 11. *leaf]* or *branch:* as it is elsewhere englished, Nehem. 8. 15. a sign that the waters were low: and spiritually a token of grace and peace in Jesus Christ, brought in the mouth, that is, the word and doctrine of the Ministers of the Gospel, compared unto Doves, Mat. 10. 15. Isaiah 60. 8. Romans 10. 15. which came unto the Church in the evening of times, in these *last days,* Heb. 1. 1.

Vers. 13. *the* 601 *year]* to weer, *of Noes life:* as the Greek expresseth. *in the first]* to weet, *the first month,* as the Greek addeth; and the Hebrew before in v. 4. and after in v. 14. plainly speaketh; but affecting brevity, such words are often omitted. So after: *the first of the month,* that is, *the first day,* as *the first of the feast,* Mat. 26. 17. is expounded by the holy Ghost, *the first day of the feast,* Mark 14. 12.

Vers. 14. *the 27 day of the month]* By this it appeareth that Noah was in the ark a full year (or year of days) containing 365 days, according to the course of the Sun. For he entered the ark, the 17 day of the second month, in the 600 year of his life, Gen. 7. 11. 13. and there he continued till the 27 day of the second month in the 601 year of his life, as the 13 and 14 verses of this 8th Chapter show. Now the twelve months of the Hebrews had 354 days, (for six months had each of them thirty days, and the other six months had each 29 days, which make 354:) to which add 11 days, (till the 27 of the 2 month full ended) and there are days 365.

Vers. 19. *after their families]* that is, *the male with his female,* not confusedly rushing out all together, but in order, and *after their kind,* as the Greek translateth. *Families* are here attributed to the brute creatures, as before, *man and wife,* Gen. 7. 2.

Vers. 20. *built an Altar]* of earth, as is probable by the Law after given in Exod. 20. 24. *an Altar of earth shalt thou make unto me.* And such the Nations after used, mentioning *Altars of grass,* and *of turfe, Uirgil. Aeneid. 12. Horat. l. 1. od* 19. An *Altar* is called in Hebrew, *Mizbeach,* that is, *a sacrificatory,* or *place of slaying the sacrifice,* for the sacrifices were killed, upon it, or by it, Gen.

22. 9. 10. Lev. 1. 11. It was a holy place, *and sanctified the offering.* Mat. 23. 19. Exod. 29. 37. and so was a figure of Christ, *by whom we offer the sacrifice of praise always to God,* Heb. 13. 10.—15. And it is a tradition of the Jews, that the place where Noah built this altar, was the place where Abraham afterward built an Altar to offer Isaac, Gen. 22. 2. and where Kain and Abel offered before. See the notes on Gen. 4. 3. *every clean beast]* of the *bullocks, sheep,* and *goats:* see the notes on Gen. 7. 2. So in *Pirke R. Eliezer, chap.* 23. it is said, *Noah brought of the kind of clean beasts, a bull, a sheep, and a goat, and of the kind of clean fowls, turtle doves and young Pigeons, and built an Altar, and offered, &c. burnt offerings:]* named in Hebrew *gnoloth,* that is, *ascensions,* for that they went up in fire to the Lord, all (except the skin) upon the altar, as Moses showeth, saying, *It is the burnt-offering, because of the burning upon the altar all the night, unto the morning,* Leviticus 6. 9. Therefore the Holy Ghost in Greek calleth them *holocautomata,* that is, *whole burntofferings,* and showeth how they figured *Christ's body offered up* unto God for us, Hebrews 10. 6. 10. and our *reasonable service* of God by him, whiles we present our *bodies a living sacrifice, holy and acceptable unto God,* Rom. 12. 1. External burnt offerings were in use in the Church, before the Law given at mount Sinai, as appeareth by this, and Exod. 10. •5. and 18. 12.

Vers. 21. *the smell]* or, *the odour savor:* It hath the name originally of *respiration,* and it signified God's gracious acceptation of the sacrifice offered; as 1 Sam. •6. 19▪ *let him smell an offering:* Lev. 26. 31 *I will not smell the smell of your sweet odors:* So in Amos 5. •1. Wherefore the Chaldee translateth, *the Lord accepted with favor his oblation.* The Scripture speaketh of God, after the manner of men, who are delighted with sweet odors, Isaiah 3. 24. Song 1. 〈...〉 *of rest]* that is, *of sweetness,* or *of sweet savor,* which refresheth, comforteth, and quieteth the sense. The Hebrew word is of the same root that Noes name was of, which signified *rest* and *comfort,* Gen. 5. 29. The Greek here, and usually, turneth it *eu•di•s,* of *sweet-savor:* which the Apostle followeth, saying; Christ *hath given himself for us, an offering and a sacrifice to God, for a smell of sweet savor,* Ephesians 5. 2. where this sacrifice of Noah, and all other in the Law, are shown to have their accomplishment in Christ's death: for otherwise, as it was *unpossible that the blood of bulls and goats should take away sins,* Heb. 10. 4. so was it unpossible that the smoke of such flesh burned, should be a sweet odour to God. *in his heart]* or, *unto his heart,* that is, *heartily,* minding and *purposing this thing* which followeth. Some understand it, unto Noes heart, as spoken to his comfort: but the Hebrew *(el) unto,* is often used for *in:* as Gen. 6. 6. 1 Sam. 27. 1. and the Greek explaineth it in the former sense. The Chaldee translateth *in* (or *by) his word:* which may be understood as an oath; as not only the Hebrew Doctors say, that God *stretched out his right hand, and swar•, &c. (Pirke R. Eliezer, chap.* 23.) but the Prophet also witnesseth, *I have sworn that the waters of Noah▪ shall no more go over the earth,* Es. 54. 9. *not again curse]* or, *not add to curse:* This taking away of the *curse* (notwithstanding man's corrupt heart remaining) is a notable testimony of God's rich mercy in Christ, by whom we are freed from the curse, Gal. 3. 13. Rev. 22. 3. Zach. 14. 11. For the covenant now made concerning the *waters* with Noah▪ was a figure of that spiritual and eternal covenant of peace with us in Christ, as is shown in Isaiah 54. 8. 9. 10. *for man's sake]* the Greek saith, *for men's works. for the imagination]* or, *though the fiction:* See Gen. 6. 5. where from men's merits, the contrary is concluded to that which here God in mercy promiseth. *youth]* or *child-hood:* so that it

meaneth not only man's age, but infancy or child's age, as the word▪ whence *youth* here is derived, is spoken of Moses when he was a babe, Exod. 2. 6. and we all are transgressors from the womb, Isaiah 48. 8. Psal. 51. 7. and 58. 4. In *Breshith rabba* (an Hebrew commentary upon this place) a Rabbine is said to be asked, *When is the evil imagination put into m•n?* And he answered, *From the 〈◊〉 that he is formed. as I have done]* to weet, *universally with water:* howbeit, *fire shall consume the remnant,* Job 22. 20. for *the heavens and the earth now, are by God's word kept-in-store, reserved unto fire, against the day of judgment; and perdition of ungodly men:* 2 Pet. 3. 7.

Vers. 22. *Henceforth, all days of the earth]* that is, *Hereafter, so long is the earth endureth.* It is a promise to conserve the orderly course and state of the world through all ages, unto the end: under which also the promise of stability of grace in Christ, is spiritually covenanted unto the faithful: as Ier. 33. 20. 21.

CHAPT. IX.

1. God blesseth Noah and his sons. 4, Flesh with the blood, and murder, are forbidden. 9. God's covenant to drown the earth no more, 13, signified by the Rainbow. 18, Noah replenisheth the world, 20, planteth a vineyard, 21, is drunken, and mocked of his son: 25, Curseth Canaan; 26, Blesseth Sem, 27, prayeth for Japheth, 28, and dieth 950 years old.

ANd God blessed Noah and his sons: and said unto them; Be fruitful, and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth: and upon every fowl of the heavens: on all that moveth *upon* the ground, and on all the fishes of the sea; into your hand are they given. Every moving thing that is living, to you shall it be for meat: as the green herb, have I given to you all *things.* But flesh, with the soul thereof, the blood thereof, ye shall not eat. And surely, your blood of your souls, will I require; at the hand of every beast will I require it: and at the hand of man; at the hand of *every* man's brother, will I require the soul of man. He that sheddeth man's blood, by man shall his blood be shed: for in the image of God, made he man. And you, be ye fruitful and multiply; bring-forth-abundantly in the earth, and multiply therein.

And God said unto Noah, and unto his sons with him, saying. And I, behold I establish my covenant with you: and with your seed after you. And with every living soul, that *is* with you; of the fowl, of the cattle, and of every beast of the earth, with you: from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; and all flesh shall not be cut off, anymore, by the waters of a Flood: and there shall not be anymore, a Flood, to destroy the earth. And God said; This *is* the sign of the covenant, which I do give between me and you; and every living soul that *is* with you: to eternal generations. My Bow I have given in the cloud: and it shall be for a sign of the covenant between me and the earth. And it shall be when I make-cloudy the cloud over the earth: that the bow shall be seen in the cloud. And I will remember my covenant, which is between me and you, and every living soul, of all flesh: and there shall not be anymore the waters, to a flood; to destroy all flesh. And the Bow shall be in the cloud: and I will see it, to remember the everlasting covenant between God and every living soul; of all flesh, that *is* upon the earth. And God said unto

Noah; This *is* the sign of the covenant which I have established, between me and all flesh that *is* upon the earth.

And the sons of Noah that went-out of the ark, were Sem, and Cham, and Japheth: and Cham, he *is* the father of Canaan. These three *were* the sons of Noah: and of these all the earth was over-spread. And Noah began *to be* an husbandman: and he planted a vineyard. And he drank of the wine, and was drunken: and he uncovered himself, within his tent. And Cham the father of Canaan, saw the nakedness of his father: and told his two brethren, without. And Sem and Japheth took a garment; and they laid *it* upon both their shoulders, and went backward and covered the nakedness of their father: and their faces *were* backward; and they saw not their fathers nakedness. And Noah awoke from his wine: and he knew that which his younger son had done unto him. And he said, Cursed *be* Canaan: a servant of servants shall he be to his brethren. And he said, Blessed *be* Jehovah, the God of Sem: and Canaan shall be a servant to them. God persuade Japheth; that he may dwell in the tents of Sem: and Canaan shall be a servant to them. And Noah lived, after the Flood, three hundred years, and fifty years. And all the days of Noah were nine hundred years, and fifty years: and he died.

Annotations.

BE fruitful] the blessing first given to Adam, Gen. 1. 28. is here renewed, in the same words: and the Greek hereto addeth, *and exercise dominion* (or *sub due it)* which the Hebrew expresseth in Gen. 1. Here it is impyled in the verse following.

Vers. 2. *shall be upon every beast]* or, *be it upon* them: This is that soverainty which Adam had over the creatures before his fall; though not after the same manner; for then the creatures were subject of their own accord, now of fear, and by constraint. And although many beasts rebel against men, and destroy them, (especially for some great sins, Lev. 26. 22. 1 King. 13. 24. 2 King. 2. 24.) yet as the Apostle saith, *every nature of wild beasts, and of birds, and of creeping things, and things in the Sea, is tamed, and hath been tamed of the nature of man,* I am. 3. 7.

Vers. 3. *moving]* or, *creeping thing that is living:* that is, as the Greek in the former verse translateth, *moving things which live:* whereby things that die alone, or are not lawfully killed, seem unto some to be excepted; as after in the Law, such are plainly forbidden to be eaten, Lev. 22. 8. Exod. 22. 31. So the law touching unclean beasts, fowls, fishes, &c. mentioned in Lev. 11. seemeth not to be given as yet. And this was the ancient Rabbin's judgment, as in *Breshith rabba* they say. *What is that which Psal. 145. 7. teacheth us, saying: The Lord looseth the bound? All beasts which have been forbidden as unclean in this world, God will cleanse and license them in the world to come of the Messias. Even as to the sons of Noah, at the first they were clean, as it is written (Gen. 9. 3.) every moving thing that is living, to you shall be for meat: as the green herb, &c. As the herb is permitted unto all, so all beasts shall be permitted unto all. as the green herb]* given before for meat to man and beast, Gen. 1. 29. 30.

Vers. 4. *with the soul]* or, *in the soul,* that is, *the life:* for so the *soul* often signifieth, Job 2. 6. John. 10. 15. 17. *the blood]* this declareth what the former meant; *in the soul,* that is, *the blood:* a reason whereof is shown in the law, Lev. 17. 11. *for the soul* (or *life) of the flesh is in the blood:*

and in verse. 14. *the soul of all flesh, is the blood thereof.* So this law against eating *flesh with the life* or *blood;* seemeth to be against cruelty, not to eat any part while the creature is alive, or the flesh not orderly mortified, and cleansed of the blood: 1 Sam. 14. 32. 33. 34. and this the reason following doth confirm. Also the Hebrew Doctors make this the seventh commandment given to the sons of Noah, which all Nations were bound to keep: as there had been six from Adams time. Which they reckon thus; The first against idolatry, worship of stars, images, &c. The second against blaspheming the name of God. The third against shedding of blood. The fourth against unjust carnal copulations, whereof they make six sorts: 1. with a man's own mother, 2. or with his fathers wife; 3. or with his neighbors wife; 4. or with his sister by the mothers side; 5. or with mankind; 6. or with beasts. (Five of which they gather to be forbidden by Gen. 2. 24. the other by Abraham's speech, Gen. 20. 12.) The fifth precept was against rapine or robbery. The sixth to have judgment or punishment for malefactors. And unto Noah was added the seventh this here mentioned; which they understād to forbid the eating of any menber, or of the flesh of a beast taken from it alive. Whosoever in the world, transgressed any of these seven commandments willfully, the Jews held he was to be killed with the sword: as showeth *Maimonides in Misneh, treat. of Kings, chap.* 9. But the Heathens that would yield to obey these seven precepts, though they received not circumcision, nor observed the other ordinances given afterward to Israel; they were suffered to dwell as strangers among the Israelites, and to so journe in their land, as is shown after upon Exod. 12. 45. and Lev. 22. 10.

Vers. 5. *And surely your blood]* This the Greek translateth, *For even your blood:* so making it a cause and reason of the former prohibition. *of your souls]* that is, *your life blood,* whereby your persons are kept alive. Or, *of your souls,* that is, *of yourselves;* meaning, that whoso killeth himself, God will require his blood at his own hands, and judge him as a murderer. So the Jews expound these words: *Maimonides in Misn. tom. 4. treat. of Murder, chap. 2. S. 3. require]* or, *seek out;* and consequently *punish,* as Gen. 42. 22. Hereupon God is called the *requirer* (or *seeker out) of bloods,* Psalm. 9. 13. and so the punisher. For where Moses saith in Deut. 18. 19. *I will require* it *of him:* Peter expoundeth it, *he shall be destroyed from among the people,* Act. 3. 23. *every beast]* So God ordained in the law, that the beast which killed a man, should be put to death; Exod. 21. 28. But the Jews apply this against such men as procure their neighbors death by any wild beast: *Maimonides in the foresaid place. of every man's brother]* this the Chaldee translateth, *of the man that shall shed his brothers blood.* By *brother,* is meant any other man, (as the next verse showeth:) for God made *all man-kind of one blood,* Act. 17. 26. The Jew Doctors understand this of such as lend or hire another man to kill their neighbor, *Maimonides ibidem.*

Vers. 6. *He that sheddeth, &c.]* meaning *willfully:* for he that killed his neighbor unawares: his life was provided for by the law, in Num. 35. 11. *by man shall his blood be shed]* that is, by the *Magistrate;* whose power is here stablished, for killing all willful murderers: as the Chaldee expresseth it, saying, *with witnesses by sentence of the Judges, shall his blood be shed.* This was one of the seven commandments given to the sons of Noah, forementioned. And this accordeth with the law, Num. 35. 29. 30. but private men may not use the sword, Mat. 26. 52: Rom. 73. 4. *image of God]* and so the injury is not only to man, but to God him-self. The *image*

of God in men, is defaced by sin; but not wholly: and man's nature having a soul spiritual, understanding, immortal, &c. still remaineth, wherein part of God's image is yet to be seen in man. So the Apostle useth a like reason against the *cursing of men,* I am. 3. 9. And the law after commandeth, that *no satisfaction should be taken for the life of a murderer, which was guilty of death,* Num. 35. 31. yea (as the Jew Doctors write) *though he could give all the riches in the world, and though the avenger of blood were willing to free him,* yet he was to be put to death, *because the soul* (or *life) of the party murdered, is not the possession of the avenger of blood, but the possession of the most holy God, Maimonides, treat of Murder. chap. 1. S.* 4.

Vers. 11, *to destroy]* Hebr. *to corrupt:* the Greek saith, *to corrupt all the earth.* This showeth that the covenant was against the universal drowning of the world, not but that some particular countries may so perish. Also by saying *a flood,* he reserveth other means to consume the whole world, as *by fire,* 2 Pet: 3. 7. 10. See the notes on Gen. 8. 21.

Vers. 12. *is the sign]* or shall be the *token.* The use of a sign, is to confirm men's faith in God's promises, Isaiah 7. 11. and 38. 7. 22. *do give]* or, *am giving;* that is, *do put,* or *set:* as the holy Ghost translateth *giving,* Isaiah 42. 1. by *putting,* Mat. 12. 18. So in the Hebrew, that is expressed by the word *set,* 1 King. 10. 9. which elsewhere is written *given,* 2 Chron. 9. 8. See Gen. 1. 17. And the Chaldee, for *between me and you,* saith, *between my word and you:* as oftentimes for *the Lord,* he putteth his *Word;* by which name *Christ* is called, John. 1. 1. in whom *all God's promises are yea & Amen:* 2 Cor. 1. 20

Vers. 13. *my bow]* that which we call the *Rain-bow,* because it is *in the cloud in the day of rain,* Ezek. 1. 28. which God calleth *his,* for the wonderfulness thereof, and for the sacramental sign by his special ordinance. The Heathen Poets therefore called it *Thaumantias,* as being the work *of the wonderful* God. It is called *a bow,* for the likeness: and hath many colors, partly waterish, and partly fiery; to put us in mind both of the watery flood, whereby the old world perished, and of the fire, wherewith the world that now is shall be burnt, Job 22. 15. 16. 20. 2 Pet. 3. 5. 6. 7. 10. And as the *bow* is an instrument of war, and so used in Scripture for a sign of wars, Gen. 48. 22. Ps. 7. 13. Lam. 3. 12 Zach. 9. 10. Rev. 6. 2. so the rain-bow naturally signifieth waters in the clouds, but is made of God a sign that the waters shall no more drown us: and though he seemeth to *bend his bow like an enemy,* (Lam. 2. 4.) yet in wrath he remembereth mercy. *I have given]* or, *do give:* for which the Greek saith, *I do put.* As the covenant made with Noah concerning the *waters,* is applied to the spiritual covenant made with us in Christ, Isaiah 54. 9. 10. so the *rain-bow,* (the sign of that covenant) is also applied for the sign of grace from God to his Church, Rev. 4. 3. and 10. 1. Ezek. 1. 28 *the earth]* that is, *all people in the world:* See Gen. 11. 1.

Vers. 14. *when I make cloudy the cloud]* that is, *when I bring many thick and watery clouds:* which naturally signify store of rain, 1 King. 18. 44. 45. Therefore *clouds* are often used in Scripture to denote *afflictions* and *dangers* unto men, as Ezek. 30. 3. 18. & 32. 7. & 34. 12. Soph. 1. 15. Joel 2. 2. *the bow shall be seen]* the use whereof is, on God's part, *to remember his covenant,* (as the next verse showeth) and on men's part, that they rest in faith upon his promise, that he will no more drown the world. Hereupon it is a custom amongst the Jews, that when any *seeth the bow in the cloud, he blesseth God, that remembereth his covenent, and is faithful therein, and stable in*

his promise. Maimonides treat, of Blessings, ch. 10. S. 16. So *Ben Sirach* saith, *look upon the Rain-bow, and praise him that made it,* Ecclus. 43. 11.

Vers. 18. *Cham]* or *Ham:* Ch, is to be pronounced, not as we commonly do in the word *chamber,* but as in the name *Christ;* as if it were written *Cam.* And so in other proper names, written after this manner: as *Chaldea,* or *Caldea; Canaan,* or *Canaan,* and the like. *father of Canaan]* called in Hebrew *Cenaghnan.* And though *Cham* was father of many moe sons, Gen. 10. 6. yet *Canaan* only is named, because he was *cursed,* as here followeth in verse. 25.

Vers. 20. *began* to be] This speech doth not necessarily import as if he had never been an husbandman before; but that now after the Flood, he was one: as of Christ it is written, *he began to say,* Luke 12. 1. that is, *he said,* Mat. 16. 6. *he began to cast out,* Mar. 11. 15. that is, *he did cast out,* Mat. 21. 12. and of others, *they began to disdain,* Mark. 10. 41. that is, *they disdained,* Mat. 20. 24. and sundry the like. *a husband man]* or *lands man:* in Hebrew, *a man of the ground;* that is, giving him-self to *husbandry or tillage:* as the Chaldee saith, *working in the earth:* so *a man of war,* is *a soldjer,* Ios. 5. 4. *a man of blood,* is *a murderer,* 2 Sam. 16. 7. *a man of cattle,* is a *shepherd,* or *grasier,* Gen. 46. 32. *a man of words,* Exod. 4. 10. that is, *eloquent.*

Vers. 21. *he uncovered himself]* that his shame and nakedness was to be seen: which showeth, that *wine is a mocker,* Prov. 20. 1. and to be *drunk* therewith is a *riotous excess,* Ephes. 5. 18. This fell out (in likelihood) some years after his coming out of the Ark, as appeareth by the increase of his children's children: after Canaan was borne. Noes sin may be compared with Adams, who transgressed by eating, as Noah doth by drinking the fruit of a tree: upon that, Adam saw himself naked, and was ashamed; upon this, Noah is naked, and his shame discovered. Now, by drinking the fruit of the vine, we have a sign and seal of the covering of our shame, the forgiveness of our sins in Christ: Mat. 26. 27 28. 29. Upon this similitude of Noes sin with Adams in part, the Rabbin's say, that *Noah found a vine, that was cast out of the garden of Eden: R. Menachem on Gen* 9.

Vers. 22. *he told it]* and this (as the sequel showeth) with a mockage of his aged father. [unspec 22]

Vers. 23. *Sem]* in that *Sem* the younger is named before his elder brother *Japheth,* and after blessed before and above him, verse. 26. 27. it is most likely, that he was principal in this good counsel and work.

Vers. 24. *his younger son]* which the Hebrew calleth *lesser,* meaning *in years.* [unspec 24]

Vers. 25. *Cursea* be *Canaan]* or *Cursed* shall he be. It is thought of some, that Canaan told Cham his father, of Noes nakedness; and therefore had this curse upon him and his posterity, rather then the other sons of Cham, mentioned in Gen. 10. 6. or then Cham himself. And although by Canaan, may be understood or implied *Canaans father,* (as the Greek translation hath *Cham,* and as elsewhere in Scripture *Goliath* is named, for *Goliaths brother,* 2 Sam. 21. 19. compared with 1 Chr. 20. 5.) yet the event and history after showeth, that the Canaanites also were indeed under this curse, when the Israelites conquered their land. And that Noah pronounced this judgment by God's spirit. But Cham is not exempted hereby from the curse,

although his son be named: as *Sem* is not exempted from the blessing in the next verse, where *Jehovah his God* is named. So Jacob is said to bless Joseph, Gen. 48. verse. 15. when Joseph's children had their blessing, verse 16, &c. And the curse of the wicked, reacheth unto *the fruit of their body,* Deut. 28. 18. *a servant of servants]* that is, *a most base and vile servant:* the Chaldee saith, *a working servant:* Canaans name did also portend his condition, being of *Canagh* to *humble, bow,* or *press down.* And as *servitude* is here brought upon men for a curse, so the Scriptures under the name of *servants* signifying *sinful men,* do shut such out from the kingdom of God; John. 8. 34. 35. Gal. 4. 30. 31. Among the Heathens also, such an estate was counted miserable: *God taketh away half the understanding of those men that are brought into servitude:* saith *Plato* in his 6 *book of Laws,* from *Homer.*

Vers. 26. *the God of Sem]* under this, *Sem* also himself receiveth a blessing, for, *blessed is the people whose God Jehovah is,* Psal. 144. 15. and eternal life is implied herein, for *God hath prepared for them a City, of whom he is not ashamed to be called their God,* Heb. 11. 16. and *Sem* is the first man in Scripture, that hath expressly this honor. By *the God of Sem,* also may be meant *Christ,* who came of *Sem,* according to the flesh; but is also *God over all blessed forever, Amen,* Rom. 9. 5. *Sem* by interpretation is a *Name,* (which is also used for *renowme,* Gen. 6. 4.) and Christ hath *a name above every name,* whereat all knees bow, Phil. 2. 9. 10. *servant to them]* or, *to him:* that is, to Sem, and Japheth, and specially to Sem: the Hebrew signifieth both *them* and *him.* So in the verse following: the Chaldee translateth, *to them:* the Greek, *his servant.*

Vers. 27. *persuade]* or, *shall persuade:* or (as the Greek and Chaldee translate it) *enlarge.* The original word properly signifieth to *persuade, entice,* or *allure,* by fair and kind words, and is applied to God's drawing of men unto him by the Gospel, Hos. 2. 14. and in the Hebrew there is allusion to his name, *Iaphth le Iepheth: Perswade* the *perswasible:* It meaneth by fair alluring words to persuade unto faith and obedience: and so is a prophesy or prayer, that the Gentiles which come of Japheth, should be brought to the faith of the Gospel. This word of *persuading,* is often used for drawing men to Christ, Act. 17. 4. and 18. 4. and 19. 8. and 28. 23. 24. and it is the special work of God, John. 6. 44. Act. 11. 18. *Inlarging* also, is not only of roomth to dwell in (which may be implied in this blessing of Japheth, who had moe sons then either Cham, or Sem) but oftentimes of the heart by wisdom, love, and comfort; as in 1 King. 4. 29. 2 Cor. 6. 11. Esa. 60. 5. But it is another Hebrew word in those places. *he may dwell]* or, *and he shall dwell in the tents of Sem:* that is, be united with the Churches of the Jews, (the posterity of Sem) which was fulfilled when the Gentiles became *joint heirs, and of the same body, and joint partakers* of God's promise in Christ, the stop of the partition wall being broken down, &c. Ephes. 3. 6. and 2. 14. 19. Although it may further imply the graffing of Iaphets children into the stock of the Church, when Shem posterity, the Jews, should be cut off, as Paul showeth in Rom. 11. 11. 12. 15. 17. &c. So the Reubenites are said to *dwell in the Hagarims tents,* after the Hagarims were subdued and fallen, 1 Chron. 5. 10. The Church of Christ, is here and often called *Tents,* (or *Tabernacles)* which are a flitting and movable dwelling, because such is our estate on earth; *here we have no continuing City, but we seek one to come,* which hath foundations, &c. Heb. 13. 14. and 11. 9. 10. So, *the tents of Judah,* Zach. 12. 7. signify the Church; and *the tents of Jacob,* Mal. 2. 12. and *the tents of the Saints,* Rev. 20. 9. The Hebrew Doctors have gathered from this prophesy, *that they should speak in Iaphets tongue,*

(which in the ages following was the Greek) *within the tents of Sem: Talmud Hierosol. in Megilah.* This was fulfilled by the Apostles speaking and writing the Gospel in Greek.

Vers. 29. *he died]* in the year from the worlds creation 2006. and did see *Tharah* the father of *Abram,* the tenth generation after him, before his death.

CHAP. X.

1, The generations of Noes three sons after the Flood. 2, The sons of Japheth: 6; The sons of Cham: 8, amongst whom is Nimrod, the mighty hunter, and King; 15, and the twelve families of Canaan, 19, the borders of their land. 21, The sons of Sem, father of the Hebrews.

ANd these *are* the generations of the sons of Noah; Sem, Cham, and Japheth: and unto them were borne sons after, the Flood. The sons of Japheth, Gomer, and Magog, and Madai, and Iavan, & Th〈...〉 and Meshec, and Thiras. And the sons of Gomer, Ascanaz, and Riphath, and Thoga〈...〉. And the sons of Iavan, Elisa and Tharsis, Kitim, and Dodanim. Of these were the Iles of the nations divided, in their lands; *every* man after his tongue; after their families in their nations.

And the sons of Cham; Cush and Mizraim, and Phut and Canaan. And the sons of Cush; Seba and Havilah, and Sabtah and Regmah and Sabtaca: and the sons of Regmah, Sheba and Dedan. And Cush begat Nimrod: he began to be a mighty-one, in the earth. He was mighty in hunting, before Jehovah: therefore it is said; As Nimrod, mighty in hunting, before Jehovah. And the beginning of his Kingdom was Babylon; and Erech, and Acad and Chalneh: in the land of Shinar. Out of that land went-forth Assur: and he built Nineveh, and Rechoboth the city, and Calach. And Resen, between Nineveh and Calach: the same *is* a great City. And Mizraim, begat the Ludims, and the Anamims, and the Lehabims, and the Naphthuchims. And the Pathrufims, and the Casluchims, (from whence came out the Philistines,) and the Caphthorims.

And Canaan, he begat Sidon his first-borne, and Cheth. And the Jebusite, and the Amorite, and the Girgasite. And the Evite, and the Arkite, and the Sinite. And the Arvadite, and the Samarite, and the Chamathite: and afterward were the families of the Canaanite spread abroad. And the border of the Canaanite was from Sidon; as thou comest to Gerar, unto Gaza: as thou comest to Sodom and Gomorrhah, & Admah, and Seboim, unto Lashah. These *are* the sons of Cham; after their families, after their tongues: in their lands, in their nations.

And there was borne also to Sem himself: the father of all the sons of Heber; the brother of Japheth, the elder. The Ionnes of Sem, Elam, and Assur: and Arphaxad, and Lud, and Aram. And the sons of Aram: Vz and Chul, and Gether and Mash. And Arphaxad begat Salah: and Salah begat Heber. And unto Heber were borne two sons: the name of the one Phaleg, for in his days was the earth divided; and the name of his brother, Ioktan. And Ioktan begat Almodad, and Saleph: and Chasarmaveth, and Iarach. And Hadoram and Vzal, and Diklah. And Obal, and Abimael and Sheba. And Ophir and Chavilah, and Iobab: all these, *were* sons of Ioktan. And their dwelling was from Mesha: as thou goest to Sephar, a mount of the east. These *are* the sons of Sem; after their families, after their tongues: in their lands, after their

nations. These *are* the families of the sons of Noah, after their generations, in their nations: and from these were the nations divided, in the earth, after the Flood.

Annotations.

THe generations] that is, the children begotten of Noes three sons: by whom three parts of the world were inhabited; Asia by Shem posterity; Africa by Chams; and part of Europe, with Asia the less, by Iaphets.

Vers. 2. *Japheth]* the eldest of the three brethren, verse. 21. He is renowned in the ancient Greek writings, called *Iapetos;* of him many things are fabled by the Poets; and his posterity called *Iapetionides,* by *Hesiod,* and others. *Gomer]* in Greek *Gamer:* of him came a people still called by their fathers name in Ezekiel's days; seated Northward from the land of Canaan: who did help to afflict the Jews, after their return out of Babylon, Ezek. 38. 6. They are of Greek Geographers called *Kimmerioi (Kimmerites)* a people beyond Thracia. *Josephus* (in his *Antiquities)* saith, the *Galatians,* were of old named *Gomerites.* The *Kimmerites,* (or *Cimmerians)* afterward degenerated into the name of *Cimbrians. Magog]* of him also came a people and country so named, which were enemies to God. people, Ezek. 38. 2. and 39. 6. Revel. 20. 8. those that are now called *Scythians,* (or *Sarmatians)* are thought to be of his race: *Joseph. Antiq. b. 1. c.* 7. which Scythians dwelt in Coelesyria. *Madai]* the father of the people called *Medes,* into whose Cities the Israelites were led captives, 2 King. 8. 11. They with *Paras* (the *Persians,)* overcame the Babylonians, Isaiah 13. 17. and 21. 2. Ier. 51. 11. Dan. 5. 28. 31. and 6. 8. That people is also mentioned in Act. 2. 9. *Iavan]* in Greek *Iouan;* of him came the people called *Iones,* that is, *Greeks:* which are mentioned by the name *Iavan,* in Ezek. 27. 13. Isaiah 65. 19. Dan. 8. 21. and 10. 21. Unto them the Israelites were sold for bond-men, Joel 3. 6. They were called *Greeks,* of one *Graekus* a King. *Thubal]* in Greek *Thobel:* his children were still called by his name; used trading with the Tyrians, Ezek. 27. 13. & ayded Gog their Prince, against the people of God, Ezek. 38. 2. 3. The *Thobelites, Josephus* saith, in his time were called *Iberi, Antiq. b. 1. c.* 7. they inhabited Spain, and the countries adjoining. *Meshec]* in Greek *Mosoch:* of him came the *Muscovites,* as some think, and the name seemeth to confirm: who removed their dwelling more Northward. Meshec is usually joined with *Thubal* before mentioned, near whom he was seated: Ezek. 27. 13. and 38. 2 *Josephus* deriveth from him the *Cappadocians: (Antiq. 1. c.* 7.) which of old were called *Meschines.*

Thiras,] of him came the *Thracians,* and the Greek name *Thrax:* he is not mentioned again in Scripture, save in the genealogy, 1 Chron. 1. 5. Here are of Japheth reckoned seven sons, which first settled in Asia; and from thence further Northward and West. So in Asia, there are seven Christian Churches of the Gentiles, Rev. 1. 11. Thus Japheth hath been persuaded and enlarged.

Vers. 3. *Ascanaz]* in Hebrew, *Ashehenaz:* his land and children retained his name, when they helped the Medes to overthrow Babylon, Ier. 51. 27. Of him the sea between Europe and Asia, was called *Axenos Pontos,* and after, *Euxenos:* and his posterity dwelt in Asia, Pontus, & Bythinia, (mentioned in 1 Pet. 1. 1.) where is the river *Ascanius.* The Jews now commonly call *Germany, Ashchenaz:* and others with them derive from it *die Ascanes,* and *Tuiscones* that is the

Dutch-men. But the *Jerusalem Chaldee paraphrase* turneth it here *Asia.* There (in Asia the less) is the country *Ascania;* and *Sicania,* named of this man. *Riphath]* he in 1 Chron. 1. 6. is called *Diphath:* for the Hebrew letters are like, and so one put sometime for another, as is shown on Gen. 4. 18. Of *Riphath,* the *Riphean mountains* in Scythia, seem to have their name. But the holy Scriptures mention him not: as being furthest off from the Jews land. *Josephus* saith, the *Paphlagones* come of him. *Thogarma]* in Greek, *Thorgama:* (as the Hebrew it self sometime translateth letters; *Almuggim,* 1 King. 10. 11. and *Algummim,* 2 Chron. 9. 10. *Harchas,* 2 King. 22. 14. and *Chasrah,* 2 Chron. 34. 22.) Of this *Thogarmahs house* and offspring, there is mention in Ezek. 27. 14. and 38. 6. he was seated Northward near *Gomer;* and the Chaldee paraphrast on Ezekiel, makes his Country *Garmamaia,* or *Germany.*

Vers. 4. *Elisa]* or (as the Hebrew writeth) *Elishah:* his sons dwelt in Iles and sold blue and purple to the Tyrians, Ezek. 27. 7. Of him came the Greeks called *Aeoles,* and the country was named *Hellas:* that is, *Greece,* as both the name, and *Targum Yerushalmi* witnesseth. *Tharsis]* Heb. *Tharshish:* his children dwelt by the sea, used much shipping and merchandise, Ezek. 27. 12. 25. The country was after named *Cicilia,* and there was also a famous City called *Tarsus,* where the Apostle Paul was borne, Act. 21. 39. Whither the Prophet Jonah fled, Ion. 1. 3. The Hebrews call the main Sea *Tharsis,* Psal. 48. 8. because they usually traffiqued but by that Tharsean Sea. *Kitim]* the Greek saith, *the Ketians:* whom the *Yerushalmi paraphrast* seateth in Italy: and *Maketia,* that is *Macedonia,* showeth by the name, that it also came of *Ketim.* Of this people and country mention is made also in Numb. 24. 24. (where the Chaldee translateth *Romans,* the Latin *Italy,)* Esa. 23. 1. 12 Ier. 2. 10. and Dan. 11. 30. where the Latin translateth it *Romans. Josephus* deriveth the *Cyprians* from *Kitim,* amongst whom is the City *Kition.*

Dodanim] written also *Rodanim,* 1 Chron. 1. 7. and here in Greek *Rhodioi.* The *Rhodeans* and *Doreans* about Greece, seem to come of these. The Scriptures mention not this *Dodanim* anymore then *Thiras,* in verse. 2. the *Dodonaeans* in Epirus seem to come of him. Thus Japheth hath seven nephewes, as before he had seven sons.

Vers. 5. *the Iles]* that is, *the countries* where the nations of Iaphets linage dwelt, in Europe, and the Iles thereof: wherefor although an *Ile* is strictly used for a little land in the sea, yet often it is largely put for any country or nation there inhabiting; wherefore the holy Ghost translateth that *nations* (or *Gentiles)* Mat. 12. 21. which in Hebrew is *Iles,* Isaiah 42. 4. every-*man]* The Hebrew *Ish, man,* is often put for *every-one;* and is so translated in Greek by the holy Ghost, Heb. 8. 11. from Ier. 31. 34. See also Gen. 15. 10. *their families,]* or *kindreds:* in Greek, *their tribes:* which word is after in this chapter, and otherwhere, as also in Rev. 1. 7. used for a *family, stock,* or *kindred* of any nation. And in the Hebrew, Egypt is said to have *tribes,* Isaiah 19. 13. of which word, see the notes on Gen. 49. 10. 16.

Vers. 6. *Cush]* he was father of the Arabians and Ethiopiani, or Mores, as the next verse showeth: and where *Aethopia* is mentioned in Scripture, the Hebrew name is *Cush,* Isaiah 37. 9. and often otherwhere; and they are called *Ethiopians* (according to the Greek name) of their burnt faces and black skin: see Ier. 13. 23. *Mizraim]* of him came the Egyptians: and the land of Egypt, (so called of the Greek, in Mat. 2. 15. and always in the New Testament:) in the Hebrew by Moses and the Prophets, always called the land of *Mizraim.* And it is said to have

the name Egypt, of one *Aiguptos,* a King there. But the Arabians and Turks to this day, call that land *Mizri:* and *Cedrenus* in Greek nameth it *Mestra.* See also Gen. 12. 10. and 41. 56. *Phut]* or, *Put;* by whose name their children and land was still called in Ezekiel's time, Ezek. 27. 10. and 38. 5. in other writers it is named *Libya,* there is the river called *Phthuth. Ganaan]* in Hebr. *Cenaghnan;* he it was whom Noah cursed, Gen. 9. 25. his country (the land of Canaan) was after given for a possession to the Israelites; famous through all the Scriptures. *Palestine, Judea,* (or *Iewry) Samaria, Galilee,* were all parts of this land of Canaan.

Vers. 7. *Seba]* or, *Saba:* (as the Greek writeth it) of whom came the *Sabaeans,* who being mixed afterward with other people's, were thereupon called *Arabians,* that is, a *mixed people:* for *Arab,* (that is, *Arabia)* 2 Chron. 9. 14. is written also *Aereb,* 1 King. 10. 15. which properly signifieth a *mixed-multitude,* as in Exod. 12. 38. *Havilah]* in Greek *Euila:* the posterity of this man, with his four brethren following, dwelt near the former *Sabaeans,* and with others many, caused the name of their large territories to be called *Arabie,* of the mixture of people's, as before is noted. *Sheba]* called also in Greek *Saba:* his posterity dwelt southward, in Ethiopia, a rich land. The *Queen of Sheba* came from far to hear the wisdom of Solomon, 1 King. 10. 1. in the Gospel she is called *Queen of the South,* Mat. 12. 42. *Dedan]* he is mentioned with his seed, among the Merchants, in Ezek. 27. 15. and 38. 13.

Vers. 8. *Nimrod]* called in Greek *Nebrod:* so in the Hebrew text, *M.* and *B.* are put one for another, as *Merodach,* Isaiah 39. 1. or *Berodach,* 2 King. 20. 12. *Nimrod* signifieth a *Rebell,* he was the chief builder of Babel. *a mighty-one]* the Greek calleth him *a Giant.*

Vers. 9. *in hunting:]* This the Scripture applieth to hunting of men, by persecution, oppression, tyranny, Ier. 16. 16. Lam. 3. 52. and 4. 18. Prov. 1. 17. 18. And so the *Yerushalmi paraphrast* here expounds it of *a sinful hunting of the sons of men.* And Moses in the next verse showeth, how he hunted for *a kingdom:* which by right pertained not to him, seeing he came of Cham, the youngest of the three brethren, Gen. 9. 24. *before Jehovah]* that is, mightily, openly, and without fear of God, as Gen. 6. 11. And so as the Lord took notice of his evil. 〈◊〉 *it is said]* that is, *commonly said;* and become *a proverb* against all tyrants and persecutors.

Vers. 10. *Babylon]* in Hebrew, *Babel:* which the holy Ghost in Greek calleth *Babylon,* Rev. 18. 2. A City named of the event, because God there *confounded* their tongues, and *scattered them,* Gen. 11. 9.

Shinar] in Greek *Senaar:* which is by interpretation, *(She naar) That which scattered* (the inhabitants) *out of it,* as the like phrase is used in Job 38. 13. and hereof it seemeth to have the name: for otherwise, as all other countries were called by the name of their first possessors, so this was named *the land of Nimrod,* Mic. 5. 6. But usually it is called *Shinar,* Gen. 11. 2. 9. and 14. 1. Isaiah 11. 11. Dan. 1. 2. and is noted for the dwelling place of *wickedness,* Zach. 5. 11. The same land is also called *Chaldea,* Gen. 11. 28. Ier. 51. 24. 35. Ezek. 23. 16.

Vers. 11. *went forth Assur]* so the Greek translateth it: as if Ashur (who was the son of Sem, v. 22.) to avoid Nimrods cruelty, went and built Nineveh, and the other Cities: and so *Josephus* maketh *Assur* the builder of Nineveh, *Antiq. l.* 1. *c.* 7. But it may also well be translated, *he*

went forth to *Assur,* that is, to *Assyria,* a country lying near to *Shinar,* or *Chaldea,* having the name of Assur. Thus Nimrod hunted from one land to another, increasing his dominion. So in the Hebrew is to be understood *to;* as often elsewhere: which the Scripture it self showeth; as *the house,* 2 Sam. 6. 10. for *unto the house,* 1 Chron. 13. 13. *the land,* 2 Sam. 10. 2 for, *unto the land,* 1 Chron. 19. 2. and many the like.

Nineveh] a great City, famous by the preaching of the Prophet Jonah, Ion. 1. *the city]* this is added, because *Rechoboth* signifieth also *streets:* but here it is the name of a city, which the Greek and Chaldee versions do confirm: as also Gen. 36. 37.

Vers. 13. *the Ludims]* that is, *Lud and his posterity;* so after *Anam and his posterity.* For besides the Hebrew form which is plural, the Greek by article plainly showeth them to be people's, not persons. The man's name seemeth to be *Lud,* spoken of in Ezek. 27. 10. and 30. 5. Isaiah 66. 19. (where also Lud the son of Sem may be comprehended, Gen. 10. 22.) and his race the *Ludims,* (or *Lydians)* in Ier. 46. 9. *Lehabims]* called *Lybians;* a people in Africa.

Vers. 14 *Philistines]* or, *Phylistians;* a people after much spoken of in Scripture, Judge. 13. and 14. &c. These first dwelt with the *Caphtorims,* (next mentioned) Ier. 47. 4. and were called by their name, Deut. 2. 23. and from *Caphtor,* the Lord brought them into Canaan, Amos 9. 7. where they remained uncast out of Israel, to their great trouble.

Vers. 15. *Sidon]* of him came the *Sidonians,* and a city in his land was called by his name, *great Sidon* Ios. 11. 8. and 19. 28. a City renowned also in human writers, for ancientness and fame of the builders thereof: *Qu. Curtius l.* 4. This was after allotted to *Aser,* son of Israel; though they failed in not casting out the inhabitants, Judge. 1. 31. *Cheth]* of whom came the *Chethites,* or *Hittites,* Gen. 15. 20.

Vers. 16. *the Jebusite]* that is (as the Chaldee paraphrast expresseth,) the *Jebusites, Amorites,* &c. the singular number being put for the plural, as also in Gen. 15. 20. 21. Exod. 3. 8. and 23. 23. and many other places: and the Hebrew text confirmeth this, as in a Sam. 5. 6. *the Jebusite the inhabitant,* for which, in 1 Chron. 11. 4. is written, *the Jebusite the inhabitants:* which plainly showeth this name to be put for the whole nation. See also before Gen. 3. 2. and 4. 20. *Iebus* the son of Canaan, in his country was a City called by his name *Iebus,* and *Salem,* and last of all *Jerusalem,* Judge. 19. 10. Gen. 14. 18. 1 Chron. 11. 4. These and their brethren before and after named, dwelt in the land, which God gave the Israelites. *the Amorites]* who were a mighty people, *whose height was like the height of Cedars, and they were strong as okes,* Amos 2. 9. *Girgasite]* called also *Gergesons,* Mat. 8. 28. and *Gadarenes,* Luke 8. 26. who desired Christ to depart out of their coasts, Mat. 8. 34.

Vers. 17. *the Evite]* Hebr. *Chiwite:* in Greek *Euite,* that is, *Evites,* a people mentioned after, in Gen. 34. 2. and 36. 2. Exod. 3. 8. of them came the Gibeonites, whose lives were spared by Joshua, Ios. 11. 19. The rest which follow, dwelt also in cities near the former; as the *Arkite,* in Arka by the bottom of mount Lebanon; the *Semarite,* in *Semaraim,* which after fell to the Benjamites, Ios. 18. 22. and so the rest.

Vers. 19. *Sidon]* a City in the North west part of Canaan: the borders of the land which God gave the Israelites, are here briefly described: but purposely and largely in Num. 34. *Gaza]* a City of the Philistines, Judge. 16. situate in the South-west of Canaan. *Sodom]* in Hebrew *Sedom:* of this and the rest, see the history, Gen. 18. and 19. They lay in the South-east part of the land of Canaan.

Vers. 21. *there was borne]* to weet, *an offspring,* or *children:* set down afterward. Such words are often to be understood: as is shown on Gen. 4. 20. *sons of Heber]* or, *of Eber,* that is, of God's Church, which (when others fell away) continued in *Hebers* posterity, of whom came *Abram the Hebrew,* Gen. 14. 13. and his children were called *Hebrews,* Gen. 39. 14. 17. Exod. 1. 15. 16. And though Sem were *father* of many moe sons then of Hebers; yet are they counted Shem in special, for retaining his faith and promises: as Rom. 9. 8. So on the contrary, Cham is called the father of Canaan, Gen. 9. 18. who had other sons also, but on Canaan his youngest, was Chams curse visibly executed, Gen. 9. 25. as Shem blessing was on Hebers seed, Gen. 14. 13. 19. *brother of Japheth]* he was also brother of Cham; but the Scripture calleth them brethren more especially, that are allied also in qualities, as *Sem and Japheth* for good, Gen 9. 23. 27. *Simeon and Levi,* for evil, Gen. 49. 5. *the elder]* or, *the great,* to weet, *in birth:* for Japheth was borne before Sem, as is observed in Gen. 5. 32. and the Greek version here plainly showeth that Japheth was the elder. So *greater* is used for *elder, lesser* for *younger,* in Gen. 27. 1. 15. and often in the Scriptures.

Vers. 22. *Elam]* of whom came the *Elamites,* which seated in a Province called *Elam,* in the upper part of Persia, Dan. 8. 2. Isaiah 21. 2. They proved enemies to the sons of Heber, and were for it punished; but in the end obtained mercy, Isaiah 22. 6. Ier. 49. 36. 39. Act. 2. 9. *Assur]* or, *Ashshur:* of him came the *Assyrians,* and their land was named *Assyria;* much spoken of in the Scriptures: they were the scourge of Israel, Hebers children, 2 King. 15. 19. 29. Isaiah 10. 5. and 36. 1. &c. *Arphaxad]* or, *Arpachshad:* he hath no special genealogy, or country in Scripture, but that heris the father of our Lord Christ, after the flesh, Luk. 3. 36

Lud] of whom came the *Lydians,* a people in Asia, differing from *Lud,* son of *Mizraim,* son of Cham, of whom came the *Lydians* in Africa, near Cush, or Ethiopia. See before, v. 13.

Aram] of whom came the *Aramites,* that is, (after the Greek) *Syrians,* enemies also to God's people, Judge. 3. 10. 2 Sam. 8. 5. 6. 1 King. 20. &c. For Aram seating in the land of *Shur* in Asia, his country is therefore called in the Hebrew by his name, *Aram,* in the Greek *Syria:* as of *Asshur,* cometh *Assyria,* the New Testament always followeth the Greek name, Luke 4. 27. Mat. 4. 14. Arams land had many parts, as *Padan Aram,* Gen. 28. 2. *Aram Naharaim,* (or *Mesopotamia)* Gen 24. 10. *Aram of Damascus.* 2 Sam. 8. 6. *Aram Zobah,* Psal. 60. 2. *Aram Maacah.* 1 Chron. 19. 6. and *Aram beth Rehob,* 2 Sam. 10. 6.

Vers. 24. *Salah]* Heb. *Shelach.* [unspec 25]

Vers. 25. *Phalee]* or *Phalee,* as Luke 3. 35. in Hebrew *Peleg,* that signifieth *division.*

Vers. 20. *Ioktan]* or *Ioktan:* of him and his posterity (though here are reckoned many sons) the Scriptures make little mention: but by their names, compared with countries names in

human writers, they seem to have seated in the East Indies, and there to have increased to mighty nations: but fallen from the faith of their father Heber, that they are not worthy to be reckoned for his seed.

Chasarmaveth] in Greek *Sarmoth:* this man's posterity seem to have dwelt in *Sarmatia,* a great Country beyond Germany, and named (as is like) of this man.

Vers. 27. *Hadoram]* in Greek *Hedorra:* of the first part of this name, *Hado,* some think *Hodu,* that is *India,* was so called, Esth. 1. 1.

Vers. 29. *Ophir,]* in Greek *Oupheir:* from this man's land in India, Solomon's ships fetched store of fine gold, precious stones, &c. 2 Chron. 9. 10. 13 21. 1 King. 9. 27. 28. and the gold it self was called (by figure of speech) *Ophir,* Job 22. 24. and in other languages *Obruson,* and *Obryzum,* of *Ophyrizum, pure gold.*

Vers. 30. *their dwelling]* Hebr. *their seat. Mesha]* in Greek *Massee. Sephar]* in Greek *Saphera.*

Vers. 32. *the families]* in Greek, *the tribes,* or *kindreds.* By this genealogy here, compared with the names of nations in human Writers, it appeareth how God *hath made of one blood, all nations of men, for to dwell on all the face of the earth: and hath determined the times before appointed, and the bounds of their habitation,* Act. 17. 26.

CHAP. XI.

1, One Language was in all the world. 3. The building of Babel, 5, for which God sent the confusion of languages. 10, The generations and lives of the second ten Patriarchs; as 11, of Sem, 12, Arphaxad, 14, Salah, 16, Heber, 18, Phaleg, 20. Ragau, 22, Saruch, 24, Nachor, 26, Thara, and Abram; 30, whose wife Sarai is barren. 31, Thara and Abram, remove from Vr of the Chaldees, towards Canaan: but tarry at Charran, where Thara dieth.

ANd all the earth was of one lip; and of one speech. And it was when they journeyed from the east, that they found a plain in the land of Shinar, and they seated there. And they said *every* man to his neighbor; Go too, let us make bricks, and burn *them* with a burning: and they had brick, for stone; and slime had they for mortar. And they said; Go too, let us build us a City, and a Tower, and *let* the top thereof *reach* to the heavens; and let us make us a name: lest we be scattered-abroad upon the face of all the earth.

And Jehovah came down, to see the City, and the Tower: which the sons of men built. And Jehovah said; Behold the people *is* one, and they have all one lip; and this they begin to do: and now, there will not be cut-off from them, anything that they have imagined to do. Go too, Let us go-down, and let us confound there their lip: that they may not hear *every*-man his neighbors lip. And Jehovah scatteredthem-abroad, from thence, upon the face of all the earth: and they left-off to build the City. Therefore is the name of it called Babel; because there Jehovah confounded the lip of all the earth: and from thence Jehovah scattered-them-abroad, upon the face of all the earth.

These *are* the generations of Sem; Sem *was* a hundred years old; and he begat Arphaxad: two years after the flood. And Sem lived, after he begat Arphaxad, five hundred years: and begat sons and daughters.

And Arphaxad lived five & thirty years: and he begat Salah. And Arphaxad lived, after he begat Salah, four hundred years, and three years: and begat sons and daughters.

And Salah lived thirty years: and he begat Heber. And Salah lived, after he begat Heber, four hundred years, and three years: and begat sons and daughters.

And Heber lived four and thirty years: and he begat Phaleg. And Heber lived, after he begat Phaleg, four hundred years, and thirty years: and begat sons and daughters.

And Phaleg lived thirty years: and he begat Ragau. And Phaleg lived, after he begat Ragau, two hundred years, and nine years: and begat sons and daughters.

And Ragau lived two and thirty years: and he begat Saruch. And Ragau lived, after he begat Saruch, two hundred years, and seven years: and begat sons and daughters.

And Saruch lived thirty years: and he begat Nachor. And Saruch lived, after he begat Nachor, two hundred years: and begat sons and daughters.

And Nachor lived nine & twenty years: and he begat Tharah. And Nachor lived, after he begat Tharah, an hundred years, and nineteen years: and begat sons and daughters.

And Tharah lived seventy years: and he begat Abram, Nachor, and Haran. And these *are* the generations of Tharah; Tharah begat Abram, Nachor, and Haran: and Haran begat Lot. And Haran died, before the face of Tharah his father: in the land of his nativity, in Vr of the Chaldees. And Abram and Nachor took them wives: the name of Abram's wife *was* Sarai; and the name of Nachors wife, Milcah; the daughter of Haran the father of Milcah, and the father of Iscah. And Sarai was barren; she had no child. And Tharah took Abram his son; and Lot the son of Haran, his sons son; and Sarai his daughter-in-law, the wife of Abram his son: and they went forth with them, from Vr of the Chaldees; to go to the land of Canaan; and they came unto Charran, and dwelt there. And the days of Tharah were two hundred years, and five years: and Tharah died in Charran.

Annotations.

THe earth] that is, *the inhabitants of the earth, all nations:* Such words, easy to be understood, are often wanting: the Scripture it self sometime maketh them plain; as, *will God dwell on the earth?* 1 King. 8. 27. that is, *with men on the earth:* 2 Chr. 6. 18. and, *all lands and their land,* Isaiah 37. 18. is expounded, *nations and their land,* 2 King. 19. 17. *all the earth sought to see Solomon,* 1 King. 10. 24. that is, *all the Kings of the earth,* as is expressed 2 Chron. 9. 23. See Gen. 6. 11. and 27. 46. *of one lip,]* that is, (as *Targum Yerushalmi* expoundeth it,) *of one tongue,* or *language.* The like is in verse. 6. and 7. So *lips* are *languages,* 1 Cor. 14. 21. *one speech]* or, *the same words.* This speech was *Hebrew,* (which after the confusion remained in *Hebers* family) as the names of men do plainly confirm. So the *Yerushalmi Targum* here saith, *they spake in the*

holy tongue, wherewith the world was created at the beginning. And this Hebrew tongue Adam and all the Patriarchs spake, and Moses and the Prophets wrote the oracles of God in it: and it was used of all the world, the space of seventeen hundred, and fifty seven years, till Phaleg son of Heber was borne, and Babel tower in building; which was an hundred years after the flood, Gen. 10. 25. and 11. 9. After that, it was in use among the Hebrews, or Jews, (called therefore the *Jews-language,* Isaiah 36. 11.) until they were carried captive into Babylon: where the holy tongue ceased from common use among men, and mixed Hebrew came in place. So now of a long time, none in the world speaketh naturally the language of Adam, and of the old world; but it is gotten with study and learning. This great labor hath God laid on the sons of man.

Vers. 2. *Shimar]* or *Senaar,* which was also named *Chaldea,* and (as the Chaldee paraphrast translateth it) *Babylon;* the *land of Nimrod:* see before, Gen. 10. 10. *Targum Yerushalmi* calleth it *Pontus.*

Vers. 3. *Go too]* or, *Come on:* Hebr. *give:* a word of exhortation. So verse. 4. and 7. *make]* or, *form as bricks. with a burning]* or, *to a burning:* that is, *thoroughly,* or as the Greek saith, *with fire.* Thus wanting stones, they devised matter to make their cursed building. *slime]* a kind of natural lime, that was found there in pits and rivers, which served for building, as well or better then artificial mortar. In Hebrew, the words differ but little, *they had chemer* (natural *lime) for chomer* (artificial *lime,* or *mortar.)* So Gen. 14. 10. Compare herewith the heavenly Jerusalem, whose walls are garnished with all *precious stones* Rev. 21. 19. 1 Pet. 2. 5

Vers. 4. *the top]* Hebr. *the head,* and here the word *reach,* or the like, is to be understood; for so the Scripture oft speaketh with brevity: as, *the ark under curtains,* 1 Chron. 17. 1. that is, *remaining under curtains,* 2 Sam. 7. 1. *the men of war, by night,* 2 King 25. 4. that is, *fled by night,* Ier. 52. 7. and many the like. See Gen. 13. 9. and 23. 13. And by *the head reaching to heaven,* is meant a very high tower; as Deut. 1. 28. Mat. 11. 23. and Babylon afterwards used like proud speeches, Isaiah 14. 13. 14. *a name]* meaning *a great name,* to be renowned and famous: as where one Prophet saith, *I have made thee a name,* 1 Chron. 17. 8. another explaineth it, *a great name,* 2 Sam. 7. 9. See also 2 Sam. 8. 13. This word *name,* is sometime put for God himself, Lev. 24. 11. 16. whose *name* is *a strong tower,* into which the righteous runneth, and is set aloft, Prov. 18. 10. and to *walk in his name,* is to keep his faith and true religion, Mich. 4. 5. contrary to which, some do think this tower of Babel was built; as *R. Menachem* on this place citeth some that said, *Name* here meaneth nothing but *Idolatry.* And *Targum Yerushalmi* expoundeth this building, to be partly for religion, partly for munition in time of war; saying, *Let us build us a City and Tower, &c. and let us make for us within it, a house of worship,* (or *Temple.) lest we, &c.]* a fear arising from their own guilty consciences, as is often in the wicked, Job 15. 20. 21. Lev. 26. 36. Prov. 28. 1.

Vers. 5. *came down]* that is, shown by his works, that he took knowledge of this evil to punish it. This is spoken of God after the manner of men: so Gen. 18. 21. Psal. 144. 5. See the notes on Gen. 6. 6 The Chaldee explaineth it thus; *And the Lord appeared to take vengeance upon the works of the City and Tower.*

Vers. 6. *there will not be cut off from them]* that is, *they will not be restrained:* so noting their willful persisting in the evil begun. Or question-wise thus, *should they not be cut off?* (or *restrained?)* meaning it was very meet they should.

Vers. 7. *Let us go down]* The holy Trinity here determineth, (as when in Gen. 1. 26. he said, *Let us make man:)* against the former determination of vain men, verse. 4. So *he dissipateth the counsel of the nations,* Psal. 33. 10. *not hear]* that is, *not understand:* so in 1 Cor. 14. 2. *he speaketh not unto men, for no man heareth:* that is, *understandoth:* and in Isaiah 36. 11. *Speak, Syriac, for we hear;* that is, *understand* it: so *a hearing heart,* for *an understanding,* 1 King. 3. 9. *Joseph heard,* that is, *understood,* Gen. 42. 23. and sundry the like. Albeit, God might at first smite them all with deafnesse, that they could not at all hear; and then change their tongues. A like judgment David wisheth against his enemies, Psal. 51. 10.

Vers. 8. *scattered]* and so dissolved their communion, and brought on them the evil which they sought to prevent, verse. 4. for, *that which the wicked feareth, shall come upon him,* Prov. 10. 24. The Hebrew Doctors from hence do conclude, *The generation of the division* (of tongues) *have no part in the world to come,* (that is, in the kingdom of heaven) *as it is written: And the Lord scattered them from thence, &c. The Lord scattered them in this world; and from thence the Lord scattered them in the world to come. Talmud Bab. in Sanhedr. ch. 10. left off to build]* the contrary miracle God wrought by the gift of tongues, to build up Jerusalem, Act. 2. 4. 6. 11. &c.

Vers. 9. *Babel]* or *Babylon,* in the Greek translated *Confusion:* because there the Lord *(Balal,* that is,) *Confounded* their language: And *Babel* is the same that *Balbel,* but for ease of speech the first *l* is left out: and it accordeth with the Chaldee or Baby lonian tongue, which soundeth the Hebrew *Balal, Balbel,* as the Chaldee paraphrast here hath it. *lip of all the earth]* that is, *language of all people on the earth:* see verse 1. And here *tongues* first were *for a sign to unbelievers,* (as 1 Cor. 14. 22.) that by this judgment they might be converted unto the Lord; though they made no such use thereof, as neither did those that *mocked* at the gift of tongues whereby the heavenly City was built, Acts 2. 4.—13. The Hebrew Doctors say, that at this dispersion there were seventy nations, with seventy sundry languages, *R. Menachem,* on Gen. 11.

Vers. 10. *old]* Hebr. *sox,* and so in the rest that follow. See the notes on Gen. 5. 32. and compare this genealogy with that there. Ten Patriarchs are there reckoned from Adam to Noah; and ten here, from Sem to Abraham: both of them proceeding with the linage of our Lord Christ, who came of all these fathers according to the flesh, Luke 3. There each fathers generation is set down in three verses, here but in two: and their death is not spoken of. Howbeit the lives of men, are now shortened to the half.

Vers. 11. 500 *year]* By this we may gather, that Sem lived till Isaac son of Abram was fifty years old, and saw ten generations after him before he died. A singular blessing both to him and them.

Vers. 12. *begat Salah]* or, *Shelach:* and as the holy Ghost counted the time of Arphaxads birth, *two years after the flood;* verse. 10. so may we gather it for all the rest: as *Sala* was borne 37 years after the flood, and after the creation of the world, 1693 The Greek translation

inserteth here, a man which never was, by the Hebrew verity, saying that *Arphaxad begat Kainan:* and that *Kainan lived 130 years, and begat Sala.* Also the time of each fathers procreation, is for the most part changed in the Greek. This seemeth to be done purposely: that the true genealogy might not be known to the heathen, for whom the Greek Bible was first translated. And because in all Greek Bibles Kainan was set down: the Evangelist also, (to bear with the worlds weakness, or for other causes seeming good to the Spirit of God, reckoneth Kainan between Arphaxad and Sala, in Luke 3. 36. But neither here, nor in 1 Chron. 1. nor in any Hebrew text, in his name recorded. See a like thing in Gen. 46. 20.

Vers. 14. *begat Heber]* after the flood, 67 years, in the year of the world 1723.

Vers. 16. *begat Phaleg]* or, *Peleg:* after the flood 101 y. and of the world, 1757.

Vers. 17. 430 *year]* So Heber lived till Abraham was dead, Gen. 25. 7. and was the longest liver of all that were borne after the flood; and they that came after him, lived not past half his days.

Vers. 18. *begat Ragau]* or *Rehu:* after the flood 131 y. and of the world, 1787.

Vers. 20. *begat Saruch]* or *Serug:* after the flood 163 y. and of the world, 1819.

Vers. 22. *thirty year]* at the same age, Phaleg and Salah, are before noted to have begotten their sons. *begat Nachor]* after the flood 193. and of the world 1849.

Vers. 24. *begat Tharah]* or *Terach:* after the flood 222 y. and of the world, 1878.

Vers. 26. *begat Abram, Nachor, and Haran]* that is, *began to beget:* and so begat one of these three (to weet Haran) not all in the same year: The like was before in Noes begetting Sem, Cham, and Japheth, Gen. 5. 32. where Sem for dignity was named first, as Abram is here; and Japheth the eldest, last, as Haran is here. For Tharah the father, died 205 years old, verse. 32. then Abram departed from Charran, 75 year old, Gen. 12. 4. wherefor Abram was borne, not when Tharah was 70 but when he was 130 year old, which was after the flood. 352 year, and of the world 2008.

Vers. 28. *land of his nativity]* that is, *his native country:* or, as the Greek saith, *wherein he was borne. Vr of the Chaldees]* that is, *Vr* in the land of the *Chaldeans;* which land Stephen calleth also *Mesopotamia,* Act. 7. 2. 4. for it lay between two rivers. And *Chaldea* is by human writers also called *Mesopotamia, Plin. hist. b. 6. c. 27. Vr* signifieth *Light* and *Fire:* here the Chaldee paraphrast taketh it to be the name of a City, but the Greek translateth it a *Country:* and Stephen in Act. 7. 4. saith, *the land of the Chaldeans.* And the Chaldees being idolaters, in likelihood consecrated and named this place unto and of the *Fire,* which they had seen to come down from heaven upon the Fathers sacrifices, (as is noted on Gen. 4. 4.) and whereof they were wont to light lamps for to keep the fire, which thereupon they called *Orimasda, lights of grace.* So other heathens after used to honor *fire,* as *Qu. Curtius, b.* 4. saith of Darius, that he *called upon the sacred and eternal Fire.* Or it might be a place of sacrificing in Chaldea, as God had his *Vr* (that is, *Fire) in Zion, and Fornace in Jerusalem,* Isaiah 31. 9 So the Yerushalmi paraphrast calleth it here, *the fiery furnace of the Chaldees. Chaldees]* or *Chaldeans:* called in

Hebrew *Chasdim,* and *s* tunred into *l,* maketh *Chaldim:* the holy Ghost in Greek (whom we follow) calleth it so, *Chaldees,* Act. 7. 4. And because they much used Astrology, therefore in time it was common for Astrologers to be called *Chaldeans,* as in Dan. 2. 2. 4. 5.

Vers. 29. *Sarai]* she was daughter of Abram's father, though not of his mother, Gen. 20. 12. her name was changed to *Sarah,* as *Abram* also was named *Abraham:* see Gen. 17. 15. 5. *daughter of Haran]* by this also it appeareth, that *Haran* was eldest of the three brethren. And this *Milcah* (or *Melcha,* as the Greek writeth her) was grandmother to *Rebecca, Isaac's* wife, Gen. 22. 20. 23. *Ischa,]* in Greek *Iescha;* the Jews think this was *Sarai,* and that she had two names: and was said to be daughter of Tharah, Gen. 20. 12. as being his grandchild.

Vers. 31. *Tharah took Abraham,]* It appeareth by Ios. 24. 2. that these fathers were fallen to idolatry, and *served other gods* in Chaldea or *Mesopotamia:* and there *the God of glory appeared to Abram, and said, Come thou forth from thy land, and from thy kindred: and come into the land which I will show thee,* Act. 7. 2. 3. whereas therefore *Tharah* here *took Abram, &c.* it seemeth Abram acquainted his father with this oracle of God, and that Tharah repenting, consented also to go out; and is for it made as principal in the journey. *with them]* that is, *with Tharah and Abram,* whom Moses by this word *them,* implieth to be author under God of this removal towards Canaan, agreeable to Stephens narration, Act. 7. as is before noted. Wherefore also in Gen. 15. 7. and Neh. 9. 7. it is manifested that the calling was specially of *Abram.* And his *faith* is particularly commended, Heb. 11. 8 *dwelt]* or, *seated there:* that is, *dwelt in Charran:* as Act. 7. 2. where Abram *got substance,* and *made souls,* Gen. 12. 5. and tarried there till his father Thara died, Act. 7 4. whose old age seemeth to be the cause of their staying in that place. And this Charran was in the land of Chaldea also, and not far from Vr: wherefore God again called Abram thence, Gen. 12. 1. And although there was a nearer way from Vr to Canaan, then to go by Charran, (as in the maps of those countries may be seen:) yet because the nearest way was most dangerous and troublesome, God led them about by an inhabited and safe way, providing so for their infirmities, as he did the like after, for Abram's children, in Exod. 13. 17. 18.

CHAP. XII.

1, God calleth Abram to go into another land, 2, promiseth to bless him, and in him, all families of the earth. 4, Abram departeth with Lot, from Charran to Canaan. 6, He journeyeth through the Land, 7, which is promised him in a vision; and there he buildeth Altars. 10, He is driven by a famine into Egypt. 11, Fear maketh him say his wife to be his sister. 14, For her beauty she is taken into King Pharaohs house; 17, but the Lord by plagues compelleth him to restore her.

〈 in non-Latin alphabet 〉 .

ANd Jehovah said unto Abram; Go thou, from thy land, and from thy kindred, and from thy fathers house: unto the land, which I will show thee. And I will make thee a great nation; and I will bless thee; and will make thy name great: and be thou a blessing. And I will bless them that bless thee; and him that speakeththee-evil, I will curse: And blessed shall be in thee, all

families of the earth. And Abram went, as Jehovah spake unto him; and Lot went with him: and Abram *was* seventy years and five years old, when he went-out from Charran. And Abram took Sarai his wife, and Lot his brothers son, and all their substance that they had gathered, & the souls which they had made in Charran: and they went-out, to go to the land of Canaan; and they came to the land of Canaan. And Abram passed through the land, unto the place of Shechem, unto the Oke of Moreh: and the Canaanite *was* then in the land. And Jehovah appeared unto Abram, and said, unto thy seed will I give this land: and he built there an altar, to Jehovah, who appeared unto him. And he removed thence, unto a mountain, East-ward of Beth-el, and pitched his tent; *having* Beth-el Sea-ward, and Al East-ward; and he built there an altar, unto Jehovah; and he called on the name of Jehovah. And Abram journeyed; going and journying, toward the South.

And there was a famine in the land: and Abram went-down to Egypt, to sojourn there; for the famine was heavy in the land. And it was, when he was come-near, to enter into Egypt; that he said unto Sarai his wife; Behold now I know, that thou *art* a woman of fair countenance. And it will be when the Egyptians shall see thee, that they will say, this *is* his wife: and they will kill me, and thee they will save alive. Say I pray thee, thou *art* my sister; that it may be well with me for thy sake; and my soul shall live because of thee. And it was, when Abram was entered into Egypt: that the Egyptians saw the woman, that she *was* very fair. And Pharaohs Princes saw her, and they praised her unto Pharaoh: and the woman was taken *into* Pharaohs house. And he did good to Abram for her sake: and he had sheep and oxen, and he asses, and men servants, and women servants, and she asses, and camels. And Jehovah plagued Pharaoh and his house, *with* great plagues: because of Sarai, Abram's wife. And Pharaoh called Abram, and said, What *is* this that thou hast done to me? Why didst thou not tell me, that she *is* thy wife? Why saidst thou, she *is* my sister? and I might have taken her to me to wife: and now, behold thy wife, take her, and go *away.* And Pharaoh commanded men, concerning him: and they sent away him, and his wife, and all that he had.

Annotations.

〈 in non-Latin alphabet 〉 These three letters signify, that here begins the third Parashah or Section of the Law; which upon God's first words to Abram, is called *Lec leca,* that is, *Go thou.* See before in chap. 6. 9.

Vers. 1. *said]* to weet, *after that Abram's father was dead,* Acts 7. 4. Thus God was he *that redeemed Abram,* Isaiah 29. 22. *Go thou]* or, *Go for thy* self: signify in that though no other would, yet he should for his own good, get him out from that idolatrous place. So God calleth all from such estate. Rev. 18. 4. *from thy land]* or, *out of thy country;* that wherein he now dwelt in Charran, which was in the same land of Mesopotamia that Vr stood in, Gen. 24. 10. and 28. 2. 7. 10. compared with Act. 7. 2. Gen. 11. 28. The Hebrew Doctors expound the name *Charan,* by *Charonaph,* that is, *wrathful anger, (R. Menachem* on Gen. 12.) as if he were now to depart from the place of wrath. So we which *by nature were children of wrath,* (Eph. 2. 3.) are called and chosen of Christ out of this world, and from worldly corruption, John 15. 19. 2 Pet. 1. 4. and are by him *delivered from the wrath to come:* 1 Thes. 1. 10. *thy kindred]* to weet, *Nachor* and the rest, excepting Lot. For although there is no express mention of *Nachor,* among others

that went with Thara from Vr, in Gen. 11. 31. yet it appeareth by the history following, that Nachor went so far as Padan Aram, in Mesopotamia, and there settled: so that it was after called, *Nachors City,* Gen. 25. 20. and 24. 10. 15. and the same was *Charran,* Gen. 28. 2. 10. and there was *Abram's kindred, and country* here spoken of, Gen. 24. 4. *fathers house]* for the father *Thararah* being dead, his household (as it seemeth) would go no further, but stayed there with Nachor: and only Lot and his house went with Abram, as the fourth verse, and history following doth confirm. So Tharahs house and Nachor, left following of God, and turned again to idolatry; as appeareth by Gen. 31. 30. 53. Ios. 24. 2. From such Christ also calleth all, to follow him, Luke 14. 26. 27. and so the Spirit saith to the Church, *forget thy people and thy fathers house,* Psal. 45. 11. *will show thee]* that is, *the land of Canaan,* verse 5. but God here nameth it not, for more proof of Abram's faith and obedience. For as *he raised up* this man of *justice from the east;* so *called he him to his foot,* that is, to follow him and his direction, Isaiah 41. 2. Exod. 11. 8. But under this earthly inheritance, was typed an heavenly, which Abram *looked for,* Heb. 11. 9. 10. And in Salem a city of Canaan, Melchizedek reigned, and was Priest of the most high God, and blessed Abram, Gen. 14. 18. 19.

Vers. 2. *a great]* or, *to a great nation,* that is, *to become the father of a great nation:* see Gen. 2. 7. and 17. 4. Of this promise, there was no visible hope, because *Sarai his wife* (being 65 year old) *was barren,* Gen. 11. 30. for which Abram complained, Gen. 15. 2. 3. But under this promised *Nation,* was implied also a spiritual seed, of faithful people, Rom. 4. 11. 12. Gal. 3. 7. *bless thee] in all things:* both earthly, Gen. 24. 1. 35. and heavenly, Gal. 3. 14. Ephes. 1. 3. God's *blessing* is his favor, and thereupon an abundant multiplication of all good things: on the contrary, his *curse,* is both the depriving of good, and heaping of evil things upon them whom he hateth and punisheth, Lament. 3. 65. 66. *thy name]* which is better then a good ointment, then great riches, Eccl. 7. 3. Prov. 22. 1. So God made David *a great name,* 2 Sam. 7. 9. *be thou]* that is, *thou shalt be,* (as the Greek translateth it:) but this mannner of speech is more vehement, as whereby God *commandeth the blessing,* Psal. 13. 33. So Psal. 128. 5. 6. *See thou.*

Vers. 3. *that speaketh thee-evil]* or *curseth thee:* but here are two words used, and this first, signifieth evil speaking with light esteem, or vile contempt, and dishonor. *Cursing* also signifieth *evilspeaking* by men, as Paul showeth, Act. 23. 5. from Exod. 22. 28. The like blessing, Isaac pronounced unto Jacob, Gen. 27. 29. and Balaam to Israel, Num. 24. 9. *in thee]* that is, *in thy seed* (Christ, who shall come of thee according to the flesh,) Gen. 22. 18. For Christ was sent of God *to bless us, in turning everyone of us from our iniquities,* Act. 3. 25. 26. and *that we may receive the promise of the Spirit through faith,* Gal. 3. 14. Wherefore this was *a preaching of the gospel to Abram,* Gal. 3. 8. And this *covenant confirmed before of God in Christ,* is observed to be *four hundred thirty years before the Law,* and could not by the Law *be disanulled,* because *God gave it him by promise,* Gal. 3. 17. 18.

Vers. 4. *went] By faith, Abraham being called did obey, to go out unto a place which he should after receive for an inheritance: and he went-out, not knowing whither he should come,* Heb. 11. 8. *old]* Hebr. *son of five years, and seventy years,* that is, *going in his 75 year:* See Gen. 5. 32. And his father Tharah being two hundred and five years old when he died, it appeareth that he begat Abram at 130 years, and so not he but Haran was begotten at Tharahs 70 year, Gen. 11. 26.

Abram after an 100 years pilgrimage more, died, Gen. 25. 7. and Isaac his son, then 75 y. old, is left heir of Canaan.

Vers. 5. *substance]* or, *gathered-goods:* for of *getting* and *gathering* it hath the name: and is a general word for cattle, money, or other like goods. *the souls]* Hebr. *the soul:* put for *souls,* that is, *persons* of men and women, as Gen. 14. 21. and 46. 26. Rom. 13. 1. and often in the Scripture. So in the Hebrew text, *man,* 1 Chron. 10. 1. is put for *men,* 1 Sam. 31. 1. *wizard,* 2 Chron. 33. 6. for *wizards,* 2 King 21. 6. See before, Gen. 3. 4. and 4. 20. and 10. 16. The Greek translateth, *every soul,* As here *souls,* so elsewhere *flesh* and *spirit,* (Act. 2. 17. 1. John 4. 1.) are put for the whole persons. *had made]* that is, *had gotten,* to weet, into their possession, as the Greek manifesteth. But this may be meant, not only of getting them to their service, (as 1 Sam. 8. 16) but also of winning them to the faith of God; as the Chaldee paraphrast saith, *had subdued unto the law:* which is very probable by that example of his household soldiers, Gen. 14. 14. and his commendation for teaching his house, Gen. 18. 19. and their receiving the wound of circumcision, Gen. 17. 23. So Targum Yerushalmi also calleth these, *souls of proselytes,* (or *converts) land of Canaan]* a country in Asia the less; possessed by Canaan (the son of Cham, the son of Noah) and his sons; but for their wickedness the land was to *spew them out,* Levite. 18. 25 and it is now promised to be given to *Abram's seed,* verse. 7. and was thereupon called *the land of promise,* Heb. 11. 9. a goodly country it was, having *water-brooks, fountains, and springing depths, mountains and valleys, and mines; corn, and wine, and oil, & honey, & other fruits; it lacked not anything; it was watered with the rain of heavē, cared for of God, whose eyes were always on it,* Deut. 8. 7. 8. 9. & 11. 11. 12. so that it was *the pleasantest of all lands, & flowed* 〈◊〉 *milk and honey,* Ezek. 20. 6. In it God had prepared *a place where he would dwell* among his people the sons of Abram, the land being *his,* and they *strangers and sojourners* in it *with him,* Exod. 15. 17. Leviticus 25. 23. called therefore *Jehovah's land,* Hos. 9. 3. and *the holy land,* Zach. 2. 12. *the land of Immanuel,* that is, of Christ, Isaiah 8. 8. a figure of an heavenly country, Heb. 11. 9. 10. the borders of it reached to *the great River Euphrates,* Gen. 15. 18. And *Abram* who *dwelt beyond the river,* (without God's territories) Ios. 24. 2. is now brought of the Lord, into this good land. And the Hebrew Doctors have acknowledged the land to be a figure of heaven, saying, *it is written, And thy people shall be all just, they shall inherit the land forever, (Isaiah 60. 21.) this land is a parable, as if he should say, the land of the living, and that is the world to come. Maimonides in treat. of repentance, chap. 3. S.* 5. So *R. Menachem* on Gen. 12. referreth it to *the land which is above, watered with waters that are above, &c.* And in *Talmud Bab.* in *Sanhedrin.* chapt. *Chelek,* it is written, *All Israelites have their portion in the world to come; as it is said, And thy people shall be all just, they shall inherit the land forever.*

Vers. 6 *passed through,]* to survey his land wherein he was but a pilgrim, Heb. 11. 9. *Shechem]* or *Sychem;* that is, the place where Sychem after was: of which see Gen. 33. 18. This was about the midst of the country. *the oke]* that is, *the okes,* (as it is written in Deut. 11. 30.) meaning a grove or plain set with okes: the Chaldee therefore calleth it *a plain:* but the Greek, *an oke;* and it is named in Hebrew, *Aelon,* of *strength. Moreh]* this seemeth to be the name of some man, (as after is mentioned *the okes of Mamre,* Gen. 13. 18.) or of some hill, as in Judge. 7. 1. The Greek translateth it, *an high oke. Moreh* signifieth also a *Doctor,* Job 36. 22. *the Canaanite]* that is, *Canaanites,* as Gen. 10. 16. 18. So the Greek saith, *the Chanaanites dwelt in the land.* An

idolatrous and wicked people, as the Chaldeans from whom Abram came, Deut. 12. 30. 31. So Gen. 13. 7. But when God promiseth the cleansing of his Church, he saith, *the Canaanite shall be there no more,* Zach. 14. 21.

Vers. 7. *thy seed]* that is, to all *the children of promise* (the elect) who only are counted Abraham's seed, Rom. 9. 7. 8. and in Christ are heirs by promise, as well the Gentiles as the Jews, Gal. 3. 26. 28. 29. Therefore the strangers are appointed their lot of inheritance among the Israelites, Ezekiel 47. 22. not in the earthly land, but the heavenly, which Canaany represented, Heb. 11. 9. 10. 14. 16. See Gen. 13. 15. *an altar]* for sacrifice and thanks to God, (as Gen. 8. 20) who, after his weary travel, had appeared, and comforted him with gracious promises of heirs, and an inheritance: neither of which he had as yet, but only by faith. Thus *he believed, and received* the promises *thankfully:* as Heb. 11. 13. and was the *son of God,* and a light *in the mids of a crooked and perverse generation,* Phil. 2. 15. Abram is the first man in the world unto whom God is said to *appear* or *be seen:* first in Vr of the Chaldees, Acts 7. 2. next here in Canaan.

Vers. 8. *eastward,]* or *on the east of Bethel:* a City after called by Jacob *Beth-el,* that is, *God's house:* at this time it was named *Luz:* Gen. 28. 19. *his tent]* showing by this, that he abode there *as in a strange country,* Heb. 11. 9. Psal. 105. 12. for *a tent* is opposed to an *house,* or settled dwelling, 1 Chron. 17. 1. 5. *seaward,]* that is, *on the West:* for because the main sea was the western border of the land of Canaan, Num. 34. 6. Ios. 23. 4. therefore the *sea* is often put for the *West:* so Gen. 28. 14. Ex. 10. 19. and 26. 22. Ezek. 48. 1. 2. &c. For like reason, the *desert* is used for the *south,* in Psal. 75. 7. *A•]* a city, whereof see Ios. 8. *called on]* which the Chaldee translateth, *prayed in the name:* it may also signify, *preaching in the name of the Lord:* for, *calling* or *crying* unto God, meaneth *prayer,* Joel 2. 32. unto men, it is *preaching,* Isaiah 40. 3. 6. The *calling on the name of the Lord,* is a sign of true faith and godliness, Rom. 10. 13. 14. 1 Cor. 1. 2.

Vers. 9. *going and journying]* that is, *continually journying:* see Gen. 8. 3. *the south]* as towards the Sun: whereby may be figured his progress in faith and grace, as Prov. 4. 18. 2 Cor. 3. 18. So the *building of the City* which Ezekiel saw in vision, was *toward the south:* Ezek. 40. 2. The Hebrew Doctors say, *that Abraham cleaved unto the condion of mercy, for that is the south of the world; and therefore all Abraham's journeys were towards the south: R. Menachem* on Gen. 12. The *North* on the contrary, figured the place whence *evil* proceeded, Ier. 1. 13. 14. And thus Abram passed from place to place, till God had *brought him through all the land of Canaan,* Ios. 24. 3. The Greek translateth, *camped in the desert.* The *South (Negeh)* is named of *Drynesse,* for that part of Canaan wanted waters, Judge. 1. 15. Psal. 126. 4. For this, it may be, they translated it *desert:* so in Gen. 13. 1. 3.

Vers. 10. *a famine]* a new affliction for Abram also, who was hereby caused to leave his land, and go as a pilgrim to another barbarous country: so *walking from nation to nation, from one kingdom to another people,* Psal. 105. 13. Although Canaan was a most fruitful land, Deut. 8. 7. 8. 9. yet God now made it barren, for the wickedness of them that dwelt therein, Psal. 107. 34. *Egypt]* called in Hebrew *Mizraim,* here and always in the Scripture: but in the Greek, the New Testament always hath *Egypt.* See Gen. 10. 6. And *Mizraim* is put for *the land of Mizraim,* by an usual figure of speech; which the holy text sometime manifesteth, as 2 Chron. 5. 10.

when they came from Egypt (or *Mizraim)* for which in 1 King. 8. 9. is written, *the land of Egypt:* again there in v. 16. *from Egypt:* and in 2 Chr. 6. 5. *from the land of Egypt.*

Vers. 11. *now]* or, *I pray thee:* a word not of time, but of request: so ver. 13. and often in the Scripture. *of fair countenance]* or *fair of look,* or *visage:* Sarai was a figure of the new *Testament,* and of *Jerusalem the mother of us all,* Galat. 4. 24. 26. That Spouse of Christ is *fair,* Song 1. 14. and 4. 1.

Ver. 12. *that they]* Hebr. *and they:* so after v. 14. but *and* is often put for *that:* as the Hebrew text showeth, 1 Chr. 17. 10. *and the Lord will build:* for which in 2 Sam. 7. 11. is written, *that he will.* See Gen. 27. 4.

Vers. 13. *my soul shall live]* that is, *I,* or *myself shall live.* The word *soul* is used for any person. That *Sarai* was indeed *Abram's sister,* is after manifested, Gen. 20. 12. yet this fact of his, seemeth to be not without human infirmities.

Vers. 16. *Pharaoh]* a common name for all the kings of Egypt, from these days of Abram, til after the return out of Babylon, when in the beginning of the Grecian Monarchy, they were called *P•olomees.* And *Pharaoh* was an Egyptian title of Sovereignty, Gen. 41. 10. 44. and the *Pharaohs* had other proper names, as *Pharaoh Necoh,* 2 King. 23. 29. *Pharaoh Hophra,* Ier. 44. 30. and the like. By interpretation, *Pharaoh* signifieth *free,* and an *Avenger;* the first in respect of himself; the other of his subjects, whom Kings ought to judge, and take vengeance of evil *doers,* Rom. 13. 4.

Vers. 16. *he did good]* or, *dealt well with:* as the Greek translateth, *he used well. he had]* or, *there was to him:* such is the Hebrew phrase usually. But the Hebraisine is opened by the holy Ghost: as, *There is not to us,* Luke 9. 13. that is, *we have not,* Mat. 14. 17.

Vers. 17. *plagued]* or *touched, stroke Pharaoh with great strokes.* This great deliverance David celebrateth, in Psal. 105. 14. *He suffered no man to do them wrong, but reproved Kings for them.*

Vers. 19. *and I]* or, *for I. And,* is often instead of *For:* as, *and he heard,* Isaiah 39. 1. that is, *for he heard,* 2 King 20. 12.

Vers. 20. *sent away]* This word is often used for *sending,* or *conveying away* with honor, as Exod. 28. 27. and so with *accompanying* and *bringing them on their way,* as the Greek and Chaldee translate it here.

CHAP. XIII.

1, Abram and Lot return out of Egypt into Canaan, 4, where he calleth on the name of the Lord. 5, Lot and Abram being both rich, by disagreement between their berdmen, they part asunder. 10, Lot goeth to wicked Sodom. 14, God reneweth the promises to Abram. 18, He removeth to Hebron, and there buildeth an Altar.

ANd Abram went up out of Egypt, he and his wife, and all that he had; and Lot with him, unto the South. And Abram *was* very rich: in cattle, in silver, and in gold. And he went on his journeys, from the south, and unto Beth-el: unto the place, where his tent had been at the

beginning; between Beth-el and Ai. Unto the place of the altar which he had made there at the first: and there Abram called on the name of Jehovah. And Lot also that went with Abram; he had flocks, and herds, and tents. And the land did not bear them, to dwell together: for their substance was much, that they could not dwell together. And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lots cattle: and Canaanite and the Pherezite, *was* then dwelling in the land. And Abram said unto Lot, let there be I pray thee, no strife between me and thee; and between my herdmen, and thy herdmen: for we *be* men brethren. *Is* not all the land before thee? Separate thyself I pray thee from me: if *(thou wilt take)* the left-*hand,* then I will take the right; and if the right-*hand,* then I will take the left. And Lot lifted-up his eyes, and saw all the plain of Jordan, that all of it *was* well-watered: before Jehovah destroyed Sodom and Gomorrhah, *(it was)* as the garden of Jehovah, as the land of Egypt, *as* thou comest *to* Zoar. And Lot chose to him, all the plain of Jordan; and Lot journeyed Eastward; and they were separated, *each* man from his brother. Abram, he dwelt in the land of Canaan: and Lot, he dwelt in the Cities of the plain; and pitched-tent unto Sodom. And the men of Sodom, *were* evil and sinners, to Jehovah, exceedingly. And Jehovah said unto Abram, after Lot was separated from him; lift up now thine eyes, and see, from the place where thou *art:* to the north, and to the south, and to the east, and to the Sea. For all the land which thou seest, to thee will I give it: and to thy seed forever. And I will put thy seed, as the dust of the earth: so that if a man be able to number the dust of the earth; thy seed also shall be numbered. Arise, walk through the land; in the length of it, and in the breadth of it: for to thee will I give it. And Abram removed-tent; and came and dwelt in the Okes of Mamree, which *is* in Chebron: and he built there an altar unto Jehovah.

Annotations.

THe south] in Greek, *the desert:* meaning the *southern part of Canaan.* (see Gen. 12. 9.) for otherwise Canaan was Northward from Egypt.

Vers. 2. *very rich]* Hebrew, *vehemently weighty* (or *heavy▪)* Which word is applied to weight of burden, as in 1 King. 12. 4. to weight of glory, as in Gen. 31. 1. to weight of multitude of people, as in 2 King. 6. 14. or of cattle, as Exod. 12. 38. and so to all manner of •iches; as the Greek here translateth it *rich.* Thus God's blessing promised in Gen. 12. 2. was in part performed, for his *blessing maketh rich,* Prov. 10. 22. Gen. 24. 35. And as Abram now, so his children afterward, returned out of Egypt, with great riches, Exod. 12. 32. 35. 36. 38. These figured the graces of God, as faith, knowledge, and the like, I am. 2. 5. 1 Cor. 1. 5. Colos. 2. 2.

Vers. 4. *called there]* the Chaldee saith, *prayed there.* See the notes on Gen. 12. 8. As Abram returned to his first altar, and there served God: so his children after him, were to return to Abram's first faith and service, from the idols of Egypt, wherewith they had been defiled, Exod. 4. 22. 23. Ezek. 20. 7. 8.

Vers. 5. *tents]* that is, servants dwelling in tents. So Ier. 49. 29. 1 Chron. 4. 41. [unspec 5]

Vers. 6. *did not bear]* the Greek translateth, *received* (or *contained) them not;* that is, *could not contain them,* as the words following do explain it. And so the Scripture sometime resolveth this phrase; as, *who shall judge?* 2 Chron. 1. 10. that is, *who can judge?* 1 King. 3. 9. *It shall not*

stand, Mat. 12. 25. that is, *It cannot stand,* Mark 3. 24. *This kind goeth not out,* Mat. 17. 21. that is, *cannot go out,* Mar. 9. 29. and sundry the like.

Vers. 7. *the Pherezite]* that is, *Pherezites;* as Gen. 12. 6. But of these we heard no mention before: it seemeth they were some family of the Canaanites, Gen. 10. 18. for they dwelt with the Canaanites in that part of the country which after fell to the tribe of Judah, Judge. 1. 3. 4. 5.

Vers. 8. *and between my heardraen]* that is, *or between my heardmen: as he that curseth his father and his mother,* Exod. 21. 17. that is, *his father or his mother,* Mat. 15. 4. So, *and the son of man,* Psalm. 8. 5. that is, *or the son of man,* as it is alleged in Heb. 2. 6. *men brethren]* that is, brethren in faith, as Mat. 23. 8. and natural *kinsmen:* for Abram was Lots uncle, Gen. 12. 5. So Christ's kinsmen, were called his *brethren,* 1 Cor. 9. 5. The word *men,* may be omitted, as sometime the text it self doth: *shooters men with bow,* 1 Sam. 31. 3. that is, *shooters with bow,* 1 Chron. 10. 3. So, *a man a Prince,* Exod. 2. 14. is in Greek but *a Prince,* Act. 7. 27. *man of his counsel,* Isaiah 40. 13. that is, *his counselor,* 1 Cor. 2. 16. Although the Greek often keepeth this Hebraism, as *an enemy man,* Mat. 13. 28. *men sinners,* Luke 24. 7. *Men brethren,* Act. 1. 16. and 2. 29. 37. See also Gen. 38. 1.

Vers. 9. *Is not all?]* that is, *Loe surely it is.* A question earnestly affirrueth: as, *is it not written?* Mar. 11. 17. for, *it is written,* Mat. 21. 13. *do ye not err?* Mark. 12. 24. for, *ye do err,* Mat. 22. 29. and sundry the like. See Gen. 4. 7. *before thee]* at thy pleasure, to choose, by my permission. So the Lord set the land before the Israelites, Deut. 1. 21. The like is in Gen. 20. 15. and 34. 10. *if* thou wilt take] or wilt choose. These words are to be understood from the next speech, or from the 11. verse. *And Lot chose, &c.* Oftentimes words wanting are to be supplied: as, *I with Scorpions,* 2 Chron. 10. 11. for, *I will chastise you with Scorpions,* 1 King. 12. 11. *Against three hundred,* 2 Sam. 23. 8. for, *he lift up his spear against three hundred,* 1 Chron. 11. 11. and many such like. See Gen. 11. 4. Thus Abram for peace, parted with his right: choosing rather to take wrong, then to contend, as 1 Cor. 6. 7.

Vers. 10. *lifted up his eyes]* that is, *looked round about*▪ to view the land, as is after manifest by the like speech to Abram, verse. 14. and where one Evangelist saith, *lifting up their eyes,* Mar. 17. 8. another writing of the same, saith, *looking round about,* Mar. 9. 8. *Jordan]* Hebr. *Iarden,* the name of a goodly river: see Ios. 3. 11. &c. *well watered]* Heb. ••tering; that is, as the Chaldee saith, *a place of water,* or *of moisture:* thereby signifying a fruitful land; as Psal 66. 12. and 107. 33. 35. *destroyed]* or *corrupted;* as Gen. 6. 13. and 19. 24. *Sodom* is in Hebrew *Sedom;* and *Gomorrhah, Ghnamorah:* but we follow the plain writing in the New Testament, 2 Pet. 2. 6. *garden]* that is, as the Greek saith, *Paradise:* see Gen. 2. 8. and Ezek. 36. 35. meaning most pleasant and fruitful, as Eden and Egypt. *comest]* Hebr. *thou coming to Zoar,* or *to Zogar:* that is, all the plain of Jordan, even to Zoar, the little City called before Bela: see Gen. 19. 20. 21. 22. and 14. 2.

Vers. 11. *the plain]* or, *the country about Jordan,* as the Greek translateth, which words the holy Ghost useth in Luke 3. 3. the Chaldee translateth it *a plain:* and it is opposed to the *mountain,* Gen. 19. 17. *each man, &c.]* that is, *one from another.*

Vers. 12. *pitched tent]* that is, *removed his tents* from place to place, till he came even to Sodom: and as the Greek saith, *dwelt in tents in Sodom.*

Vers. 13. *sinners to Jehovah]* that is, *before the Lord,* (as the Greek translateth) and *against him,* as 1 Sam. 2. 25. meaning, *very grievous and open sinners.* And here the *Sodomites* are the first in the world openly called *sinners:* and although by Adams disobedience we all are made *sinners,* Rom. 5. 19. yet usually such as are notorious wicked ones, have this title given them; as in 1 Sam. 15. 18. Psal. 104. 36. Mark 14. 41. 1 Tim. 1. 9. The Chaldee paraphrast translateth, *they were unrighteous with their riches, and sinners with their bodies before the Lord:* agreeable to other Scriptures, which testify how they defiled their bodies, Gen. 19. 5. and that, *pride, fullness of bread, and abundance of idleness,* was in Sodom, *they strengthened not the hand of the poor, but were haughty, and committed abomination before the Lord,* Ezek. 16. 49. 50. The Hebrew Doctors, from the two words here used, of Sodom's sinful state, do gather their condemnation both in this world, and in the world to come, *Talmud in Sanhedr. chap. Chelek* See the notes on Gen. 19. 24

Vers. 14. *to the sea]* that is, *the west:* see Gen. 12. 8. Abram vieweth the land, but possesseth it not: so did Moses, Deut. 34. 1. 4.

Vers. 15. *to thee] God gave Abram no inheritance in the land, no not the breadth of a foot: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child,* Acts 7. 5. *By faith he sojourned in the land of promise, as in a strange country; for he looked for a City which hath foundations, whose builder and maker is God, Heb. 11. 9. 10. and to thy seed]* this may be an interpretation of the former, *to thee, that is to thy seed:* for the word *and,* sometime meaneth, *that is,* or *even:* as 1 Chron 21. 12. *three days the Lord's sword, and the pestilence,* for, *that is to say the pestilence:* it expoundeth the former; therefore in 2 Sam. 24. 13. is written only, *three days pestilence.* So in 2 Sam. 17. 12. *of him and of all* (for *that is of all) the men that are with him: thy seed] thy posterity.* But as the earthly country figured an heavenly, Heb. 11. 16. so Abram's seed were some *after the flesh;* and some *by promise,* Galat. 4. 22. 23. *neither because they are the seed of Abram, are they all children,* Rom. 9. 7. The chiefest intended in this promise, is Christ, then with him, all Christians, Jews, and Gentiles, Gal. 3. 16. 26. 28. 29. See before, Gen. 12. 7. *forever]* or, *unto eternity.* Yet they possessed it *but a little while,* Isaiah 63. 18. For upon transgression they were threatened to be *scattered among the heathens, their land to be wast, and their Cities desolate,* Lev. 26. 33. and that *the land should spew them out, if they defiled it,* Lev. 18. 28. as came to pass, 2 King. 17. but the true seed, which are God's *elect, do inherit it, and his servants dwell there,* Isaiah 65. 9. Psal. 69. 36. 37. and 102. 29. These promises are spiritual, and to be referred unto *the just* and *meek,* put in possession by *Christ,* Psal. 37. 29. Mat. 5. 5. Gal. 3. 29. But unto the wicked saith God, *ye lift up your eyes to your idols, and shed blood, and shall ye possess the land? ye work abomination, and ye defile everyone his neighbors wife: and shall ye possess the land?* Ezek. 33. 24. 25. 26.

Vers. 16. *will put]* that is, *will make:* as the Greek translateth it. *if a man]* This showeth the comparison not to be absolute for equality of number, but in respect of men, to whom Abram's children are infinite, as the dust. See after in Gen. 15. 5.

Vers. 17. *in the length]* This survey was to strengthen Abram's faith; who under this earthly land, did view an *heavenly,* Heb. 11. 10. 16. that he might be able to comprehend the length and breadth, and depth and height, and know the love of Christ, which passeth knowledge; Ephes. 3. 18. 19.

Vers. 18. *in the okes]* that is, *the oke grove,* or *plain:* see Gen. 12. 6. *Mamree]* in Greek *Mambree:* a man of the Amorites then living, with whom Abram made league, Gen. 14. 13. One of the chief Sorcerers of Egypt, was called by the like name. See the notes on Exod. 7. 11. *Chebron]* or *Hebron,* (the Greek writeth it *Chebrom,* as *Esron,* Gen. 46. 12. is written *Esrom,* Mat. 1. 3.) It had this name afterward: for before it was called *the City of Arba,* Gen. 23. 2. and 25. 27. which *Arba* was a *great man among the Anakims,* and a father of them, Ios. 14. 15. and 15. 13. It became a place of burial for many worthy persons, Gen. 23. 2. 19. and 49. 3 1 it was sometime possessed by Giants, whom Caleb drove out, Num. 13. 23. Ios. 15. 14. It was given to Caleb for an inheritance, Ios. 14. 14. was made a City of refuge, and given for the Levites to dwell in, Ios. 20. 7. and 21. 11. 12. In it David first reigned over God's people, a Sam. 2. 1. 11. and to it came Ma•y to visit Elisabeth, Luke 1. 39. *an Altar]* to sacrifice thankfully unto God, and to sanctify his viewed heritage▪ See Gen. 12. 7.

CHAP. XIV.

1. The battle of four foraine Kings, against five Kings of Canaan. 10, Sodom and Gomorrhe are spoiled; 12, Lot is taken prisoner: 14, Abram pursueth and smiteth the conquerors, 16, bringeth back the spoils, the captives, and his br•iber Lot. 17, The King of Sodom goeth out to meet Abram; 18, The King of Salem (Melchizedek) brings him forth bread and wine, and blesseth him. 20, Akram giveth him tithe of all. 22, The rest of the spoils, (his partners having had their portions,) he restoreth to the King of Sodom.

ANd it was, in the days of Amraphel King of Shinar; Arjoch, king of Ellasar; Chedor-laomer, king of Elam; and Thidal, king of nations. They made war with Bera, king of Sodom; and with Birsha, king of Gomorrhah: Shinab, king of Admah; and Shemeber, king of Zebojim; and the king of Bela, that *is* Zoar. All these were joined together, in the valley of Siddim: that *is* the sea of salt. Twelve years they served Chedor-laomer: and the thirteenth year they rebelled. And in the fourteenth year came Chedor-laomer, and the kings which *were* with him; and they smote the Rephaims, in Ashteroth Karnaim; and the Zuzims, in Ham: and the Emims in Shaveh Kirjathaim. And the Chorites in their mount-Seir: unto El-pharan, which *is* by the wilderness. And they returned, and came to En-mishpat, that *is* Kadesh; and they smote all the field of the Amalekite: and also the Amorite, that dwelt in Hazezonthamar. And *there* went out the King of Sodom, and the king of Gomorrhah, and the king of Admah, and the king of Zebojim, and the king of Belah, that *is* Zoar: and they joined battle with them, in the valley of Siddim. With Chedor-laomer, king of Elam; and Thidal, king of nations: and Amraphel, king of Shinar; and Arjoch, king of Ellasar: four Kings, with five. And the valley of Siddim, *had* many pits of slime; and the King of Sodom and of Gomorrhah, they fled, and fell there: and the residue fled to the mountain. And they took all the substance of Sodom and Gomorrhah, and all their victuals, and went away. And they took Lot, the son of Abram's brother, and his substance, and they went away: and he dwelt in Sodom. And there came one

that had escaped, and told Abram the Hebrew: and he dwelt in the Okes of Mamree the Amorite, the brother of Escol, and brother of Aner, and they *were* confederates with Abram. And Abram heard that his brother was taken captive: and he armed his trained *servants,* the children of his house, three hundred, and eighteen, and he pursued *them* unto Dan. And he divided himself against them by night, he and his servants, and he smote them: and pursued them unto Chobah, which *is* on the left *hand* of Damascus. And he brought again all the substance: and also brought-again his brother Lot, and his substance; and the women also, and the people. And the King of Sodom went out to meet him; after his return from smiting Chedor-laomer, and the kings which *were* with him: unto the valley of Shaveh, that *is* the valley of the King. And Melchizedek, king of Salem; brought-forth bread and wine: and he a Priest of God most-hye. And he blessed him, and said; Blessed *be* Abram, of God most-hie; possessor of heavens and earth. And blessed *be* God most-hye; who hath delivered thy enemies into thy hand: and he gave him the tenth of all. And the King of Sodom said unto Abram: give me the souls; and the substance take thou. And Abram said unto the King of Sodom: I have lift-up my hand unto Jehovah, God most hie; the possessor of heavens and earth. If *(I take)* from a thread even to a shoe latchet, and if I take of anything that is thine: that thou say not, I have made Abram rich. Save only *that* which the young-men have eaten, and the portion of the men which went with me: Aner, Eshchol and Mamree; let them take their portion.

Annotations.

IN the days] the Greek saith, *in the reign. of Shinar]* that is, *Chaldea:* or (as the Chaldee turneth it) *Babylon:* see Gen. 10. 10. Targum Yerushalmi interpreteth it, *Pontus. Ellasar]* this is thought to be *Syria. Chedor-laomer]* written in Greek, *Chodollogomor. Elam]* that is, *the Elamites* or *Persians,* named of *Elam* son of *Sem:* Gen. 10. 22. *Thidal]* or *Thidgnal;* which the Greek writeth *Thargal, d* changed into *r:* see Gen. 10. 3. *of nations]* Hebr. *Gojim,* which may be kept unchanged: but the Greek and Chaldee translate it *nations,* or *people's.* It seemeth they were of sundry families, or populous: as *Galilee of the nations,* Es. 9. 1. Their country is thought to be after named Pamphilia.

Vers. 2. *Zebojim]* in Greek *Seboeim:* it is written by the letters in the line *Zebiim,* of *Zebi,* which signifieth *glory, pleasantness,* and *a Roe;* by which name the pleasant and glorious land of Israel is called, in Ezek. 20. 6. but by the vowels, and in the margin noted to be read *Zebojim,* as being unworthy the pleasant name. So in verse. 8. *that* is *Zoar]* or *Zogar,* so called after, upon Lots request, Gen. 19. 20. 22. These five Cities stood near together in the land of Canaan, in the plain of Jordan, and were all (except Zoar) butned with fire and brimstone from heaven, Gen. 19. Deut. 29. 23. Here they are fore-chastened of God by wars. *sea of salt]* or *salt sea:* so Ios. 3. 16. meaning, that this goodly valley, after it was burnt from heaven, became *a salt sea;* and so barren and fruitless, that no living thing, fish or other, was found therein. For so all histories testify of that *salt* and *dead sea,* as it was also called. And the holy Scripture useth *saltness* for *barrenness,* Deut. 29. 23. Psal. 107. 34. This judgment of God brought upon one of the goodliest places in all Canaany; signifying, how that land and inhabitants should for their sins be deprived and made barren of all spiritual graces. But by

the Gospel and spirit of Christ, graces are restored: as was figured in a vision of waters issuing out of God's house, running into this sea, healing the waters of it, storing it with live fishes, &c. Ezek. 47. 1.—8. 9. 11.

Vers. 4. *served Chedor. laomer]* herein God shown the truth of Noes prophesy, that *Canaan* should be *Shem servant,* Gen. 9. 26. *Chedorlaomer* of Shem progeny, was chief of all these Kings, and Lord of the Canaanites.

Vers. 5. *smote]* that is, *killed:* see verse. 17. *Rephaims]* or *Raphaeans,* called of the Greek and Chaldee paraphrast, *Giants:* and the Hebrew word is after used for such, Deut. 2. 11. and *Rapha* was the name of a *Giant* that had four sons Giants, in David's days, 2 Sam. 21. 16. 22. But these *Rephaims* were now a people in Canaan, Gen. 15. 20. *Ashteroth]* a City in Basan, where Og after reigned, Ios. 13. 31. *Zuzims]* these the Greeks call, *strong nations;* and the Chaldee, *Mighties.* Of them we read not else-where: unless their name was after changed by the Ammonites into *Zamzummims.* Deut. 2. 20. *Emims▪]* or according to the Greek *Ommeans,* these the Chaldee calleth *Terrible ones:* and so the Hebrew name signifieth. They were *a people great and many, and tall as the Anakims, accounted Giants;* and by the *Moabites* were called *(Terrible) Emims,* Deut. 2. 10. 11. *Shaveh]* or, *the plain* (as the word signifieth) *of Kirjathaim,* which was a city in the Land of Sihon, afterwards King of Hesbon; see Ios. 13. 19.

Vers. 6. *Chorites]* or *Chorreans,* or *Chorims,* a people that dwelt in *Seir,* till Esau and his sons drove them thence, Deut. 2. 22. Gen. 36. 20. &c. *El-pharan]* by interpretation, *the Oke* (or *plain) of Pharan,* (or *Paran;)* which was a City by the wilderness of that name; see Gen. 21. 21.

Vers. 7. *En-mishpat]* that is by interpretation the *Well of judgment;* and so the Greek here calleth it: the Chaldee nameth it, *the plain of the division of judgment.* So called, as it seemeth, of God's judgment or sentence given against Moses and Aaron, for sinning at that place; see Num. 20. 1. 10. 12. 13. *the field]* that is, *the country* or *region:* so the *field of Edom,* Gen. 32. 3. *the field of Moab, Gen. 36. 35. the field of Soan,* Psal. 78. 12. *the field of Syria,* Hos. 12. 12. whereby those *countries* are meant. *the Amalekite]* so called afterward, of *Amalek* son of Esau, Gen. 36. 12. *Hazezon▪thamar]* which the Chaldee calleth *Engedi,* as it is also named in 2 Chron. 20. 2. a City in the Land of Canaan, which fell to the tribe of Judah, Ios. 15. 62. a fruitful place of vines: Song 1. 13.

Vers. 10. had *many pits]* Hebr. *pits pits,* which meaneth *many,* or *diverse pits:* so *heapet heaps,* is *many heaps,* Exod. 8. 14. *ranks ranks,* Mar. 5. 40. for, *by many ranks. fell]* that is, *were slain there;* as the word also signifieth in Ios. 8. 24. 25. Judge. 8. 10. and 12. 6. and many other places: So, *there fell of Israel,* 1 Chron. 21. 14. for which in 2 Sam. 24. 15. is written, *there died.* See after, Gen. 25. 18.

Vers. 11. *the substance]* or *the goods,* cattle, money, &c. see Gen. 12. 5. *their victuals]* or, *their meat;* the fruits of the land; which were both sweet and plentiful, made now a prey to the hungry soldiers. The like judgments God threatened to the Israelites, when they entered this land to possess it, if they brake his covenant, Deuteron. 28. 30. 31. 33. 51.

Vers. 12. *dwelt]* or, was *dwelling:* and so became partaker of their calamity: God thus chastening Lots former affectation of this pleasant country, Gen. 13. 10. 11.

Vers. 13. *the Hebrew]* so named of his father *Heber,* Gen. 11. 16. and he and his children were commonly known by this title, as in Gen. 39. 14. Numb. 24. 24. Ier. 34. 9. Some think he was so called of passing over the River, when God called him from Chaldea, Ios. 24. 2. but by Gen. 10. 21. it appeareth rather to be of *Heber* the Patriarch: and as this name of *Hebrews* was the first title given to Abram and his seed: so it endureth one of the last, 2 Cor. 11. 22. Phil. 3. 5. *the Okes]* or *plains:* see Gen. 13. 18. *confederates]* Hebr. *men* (or *masters) of league,* or *covenant: sworn-friends,* as the Greek importeth.

Vers. 14. *brother]* that is, *his kinsman:* see Gen. 13. 8. *armed]* or *drew out,* that is, *ledforth* of his house. Greek, *numbered, mustered. trained]* or *instructed:* we may understand it both of civil affairs, and religion, wherein he had trained them: the Chaldee calleth them *young men:* and so doth Moses, in verse. 24. *children]* that is, servants *borne in his house,* and to it belonging. See after in Gen. 15. 3. *pursued]* to weet, *after them,* as the Greek saith: meaning those kings fore-mentioned. *Dan]* a place in the north parts of Canaan, called of old *Leshem,* and being won by the Danites, it was named *Dan,* Ios. 19. 47. After, it was called *Cesarea:* so the Yerushalmi paraphrase calleth it, *Dan de Kasarjon.*

Vers. 15. *the left hand of Damascus]* called in Hebrew *Dammesek.* (and sometime *Darmesek,* as 1 Chron. 18. 5.) which was the head of *Aram,* (or *Syria)* Es. 7. 8. and for *the left hand,* both the Chaldee paraphrasts say, *north of Damascus;* and that rightly: for the east is counted the foremost part of the world, and the west the hindmost; Isaiah 9. 12. and the South is called the *rightside,* opposed to the *North,* Psal. 89. 13. Thus Abram *pursued them, passed in peace, by a way that he had not gone with his feet,* Isaiah 41. 3.

Vers. 16. *the substance]* or, *goods,* to weet, *of the S•do•ites,* as the Greek version addeth. Thus God *gave the nations before Abram, and made him rule ever Kings: gave them as dust to his sword, as driven stubble to his bow,* Isaiah 41. 2. A like victory God gave to David over the Amalekites, 1 Sam. 30. 18. 19. &c. And as the Hebrew have a saying, that *whatsoever befell unto the fathers, is asigne unto the children;* so of this victory they write, that *it befell unto Abraham, to teach, that four kingdoms should stand up to rule over the world, and that in the end, his children should rule over them, and they should all fall by their hand, and they should bring again all their captives, and all their substance.* Which are the four kingdoms spoken of in Daniel. *R. Menachem,* on Gen. 14.

Vers. 17. *from smiting]* or *from the slaughter,* as the Greek turneth it, and the Apostle hath the same word in Hebr. 7. 1. So in the Hebrew where one Prophet saith, *he smote,* 2 King. 14. 5. another saith, *he killed,* 2 Chron. 25. 3. *of the King]* a valley not far from Jerusalem, there Absalom set up his pillar, 2 Sam. 18. 18.

Vers. 18. *Melchizedek]* the Yerushalmi Targum saith, *hu Shem rabba, this* was *Sem the great:* and in *Breshith rabba* upon this place, it is said, *this Melchizedek was Sem the son of Noah.* He was called *Melchizedek,* that is by interpretation, *King of justice,* Heb. 7. 2. and therein, was a figure of *Christ, the King that reigneth in justice,* Isaiah 32. 1. (as all Kings should be, 2 Sam. 23. 3. Psalm. 72. 1. 2. &c.) Other the best and most ancient Hebrew Doctors, do also hold

Melchizedek to be *Sem:* so *Pirke R. Eliezer, chapt.* 8. and *Talmud Babyl. in Treatise of vows, at the end of Chap.* 3. and *Ben Syraoh* saith, *Sem and Seth were glorious among men,* Ecclus. 49. 16. *of Salem]* both the Chaldee paraphrasts say, *of Jerusalem:* which is also called *Salem,* in Psalm. 76. 3. and it signifieth *Peace,* Heb. 7. 2 which was the sum and end of Christ's administration; (whom Melchizedek figured) Ephes. 2. 14 15. 17. So in him, *justice and peace have kissed,* Psal. 85. 11. for *the work of justice is peace,* Isaiah 32. 17. and he is called the *Prince of Peace,* Isaiah 9. 6. And the Hebrew Doctors in *Echah rabbethi* (or *Comment on the Lamentations)* say from Isaiah 9. 6 *the name of the Messias is called Salom, (Peace.)* And Melchizedek his figure, here hath nothing to do with the wars of the nine Kings, but governed his realm in peace. *brought forth bread, &c.]* coming to *meet Abram that returned from the slaughter of the Kings,* Heb. 7. 1. so that *the bread and wine,* was to refresh Abram and his men after their travel; as David and his people were refreshed in the wilderness, by good men that brought them victuals: 2 Sam. 17. 27. 28. 29. and as on the contrary, the Ammonites and Moabites might not enter into the congregation of the Lord forever, *because they met not Israel with bread and water in the way, when they came out of Egypt,* Deut. 23. 3. 4. that is, because they refreshed them not when they were *faint and weary,* Deut. 25. 18. Melchizedek doing this as he was King, the Apostle being to treat of Christ's Priesthood in special, therefore passeth it over, Heb. 7. 1. Albeit even in this action, Melchizedek may be minded as a figure of Christ, who taketh away the hunger and thirst of all that believe in him, John: 6. 35. 〈◊〉 *he a Priest]* or as the Greek addeth, *he was a Priest:* but the word *he,* sometime signifieth a continuance in the same estate, as in Psal. 102. 2•. *thou he,* that is, *thou art the same,* Heb. 1. 12. and of Melchizedek it is said; that being *made like to the Son of God, he abideth a Priest continually,* Heb. 7. 3. And the Jew Doctors (in *Talmud. treat. of vows, chap.* 3.) scan the text thus, *He a Priest, and not his seed.* A *Priest* or *Sacrificer,* in Hebrew, *Cohen,* hath the name of *Ministration;* Isaiah 61. 6. 10. and so the Chaldee paraphrast calleth him here *(Meshamesh,* that is) *a Minister before God most-hye)* but a principal minister or officer next under God: as in 2 Sam. 8. 18. David's sons are called *Cohens,* for which is written in 1. Chron. 18. 17. that they were *the first at the Kings hand,* that is, *the chief* about the King. The Greek word *Hiercus* (which the Apostle useth in Heb. 7.) hath the name of *sacrificing,* or *doing sacred* (that is, *holy) works.* This Priesthood of Melchizedek, was a figure of Christ's, as David saith, Psal. 110. 4. *Jehovah sware, and will not repent; thou art a Priest forever, according to the order of Melchizedek.* Which words of David, are applied unto Christ, both by our Apostle, in Heb. 7. and by the Hebrew Doctors; as in *Breshith rabba,* upon Gen. 14. alleging that in Psal. 110. 4. it is said, *Who is he? He is the King Christ, of whom it is written,* (Zach. 9. 9.) *behold thy King cometh unto thee, he is just, and having salvation.* It was also the ancient manner in other nations, for Kings to be sacrificers, as *Aristotle* showeth, in *Polit. b. 3. c. 10. & b. 7. c.* 9. and *Plutarch in Quest. Rom. of God] le Ael eljon, to the Mighty the High:* which the Apostle (following the Greek version) translateth, *of God most high,* Heb. 7. 1. And here the name *Ael, the mighty God,* is first used in the history of Abram's victory: see Gen. 1. 1. By this title the true God is distinguished from the false gods of the nations, who then were worshipped, Isaiah 41. 5. 7. 29. The Hebrews observe, that *this word Ael, in many places signifieth the property of mercy, as Eli, Eli, &c.* (Psal. 22. 2.) *The Lord is Ael (God) and hath given light unto us,* (Psal. 118. 27.) and the like: *R. Menachem* on Gen. 14.

Vers. 19. *he blessed]* this was a work of the Priests office, *to bless in the name of God forever:* 1 Chron. 23. 13. Num. 6. 23. 27. and being done with authority in that name, *without all contradiction, the less is blessed of the better,* though Abram *had the promises,* Heb. 7. 6. 7. and herein he figured Christ, sent of God *to bless us, in turning everyone of us from our iniquities,* Act. 3. 26. Luke 24. 50. *Blessed* be, &c.] This manner of blessing, though uttered prayer wise, implieth an assured promise, as being done by an holy person in the name of God. To teach this, where one Prophet expresseth David's words thus, *be thou pleased and bless;* and, *let the house of thy servant be blessed,* 2 Sam. 7. 29. another recordeth them thus, *it hath pleased thee to bless,* &c. 1 Chron. 17. 2. *of God]* or, *to God,* as also the Greek saith: but the Chaldee translateth it, *before God:* it meaneth, great, spiritual and heavenly blessings, from God, and making us acceptable to God in Christ, Ephes. 1. 3. 6. Alike blessing is on all God's people, Psal. 115. 15. See also Gen. 1. 22. and 2. 3. and 12. 2.

Vers. 20. *blessed* be *God]* that is, *thanked,* or *praised:* for blessing upon men from God, signifieth good things powerfully bestowed on them, Deut. 28. 2. 3. 4. but *blessing* of God from men is reverend *thanksgiving:* so where one Evangelist saith, that Jesus *blessed,* Mat. 26. 26. another saith, he *gave thanks,* Luke 22. 19. *enemies]* or, *distressers.* Melchizedek (or Sem) respected the injury done to Abram the blessed of the Lord, and was not offended at the slaughter of his own children the Elamites, that had captived Lot; verse. 1. 14. 17. *he gave]* that is, *Abram gave:* whereupon the Apostle biddeth us *consider how great [Melchizedek] was, to whom even the Patriarch Abram gave the tenth,* Heb. 7. 4. He being partaker of Melchisedeks spiritual things, his duty was also to minister unto him in carnal things, Rom. 15. 27. *tenth]* or *tithe, one of ten,* saith the Chaldee paraphrast. This was a sign of homage and thankfulness to God: for as tribute is paid to Kings for their attendance to the affairs of the commonwealth, Rom. 13. 6. 7. so *tithes* in the law are called *body,* and *an heave-offering to the Lord,* Levite. 27. 30. Numb 18. 24. and before the law, Jacob paid them to the Lord, Gen. 28. 22. and he appointed his tithes to the Priests, Num. 28. 8. 21. And Abram the tenth generation from Sem, here payeth to the Priest Melchizedek, (who is generally thought to be Sem) *the tenth of all.* The Priests also and Levites of the Law, who now were in Abram's Ioines, did in him pay tithes to Melchizedek: wherefore his Priesthood was greater then theirs, Heb. 7. 9. 10. 11. This service was also kept among the heathens: *Pisistratus* tyrant of Athens, writeth to Solon thus; *All the Athenians do separate the tithe of their fruits, not to be spent unto our use, but for public sacrifices, and common profits, &c. D. Laert. in vita Solonis.* So among the Latins, they were wont to pay tithes to their god Hercules, *Pomp. L•tus de Sacerdot. Macrob. Saturn. l. 3. c. 12. of all]* the Apostle saith, *the tithe of the spoils:* and so it was a special thankfulness for the victory God had given him. So of the spoils which Israel got from Madian, *a tribute* was levied *unto the Lord,* and given *to the Priest,* Num. 31. 28. 29. 41. A like custom continued among the Gentiles, for King *Cyrus* his soldiers, (by the advice of *Crasas)* were stayed from spoiling the Lydians City, that the tithes might first be paid to Jupiter, *Herodot. inClio.* And here endeth the History of Melchizedek, who is spoken of, and left, (as the Apostle observeth) *without father, without mother, without rehearsal of genealogy, having neither beginning of days, nor end of life; but made like unto the son of God, abideth a Priest perpetually,* Heb 7. 3.

Vers. 21. *the souls]* Hebr. *soul:* one put for many; and *souls,* for *persons,* the men and women of Sodom, whom Abram had brought back from the enemy. See Gen. 12. 5. and 3. 2. So the Greek translateth, *the men.*

Vers. 22. *lift up my hand]* So they were wont, when they did swear, Dan. 12. 7. Rev. 10. 5. 6. The Chaldee expoundeth it of *lifting up in prayer:* it seemeth to be a vow that Abram made when he went to the war, wherein he both prayed for victory, and sware this oath: for these are joined together, Psal. 132. 2. Judge. 11. 30. &c.

Vers. 23. *If from a thread]* An imperfect speech, used in oaths: for, *If I take from a thread,* that is, *I will not take* so much as a thread, or a shoe-latchet. So God sware, *if they shall enter into my rest,* Psal. 95. 11. which is expounded by the Apostle, *that they should not enter,* Heb. 3 11. 18. and Christ saith, *if a sign be given to this generation,* Mark 8. 12. which another Evangelist explaineth thus, *a sign shall not be given,* Mat. 16. 4. See after in Gen. 21. 23. *and thou shalt not]* or, as the Greek translateth, *that thou mayest not say.*

Vers. 24. *Save,]* or, *Except;* So the Greek and Chaldee also translateth. Some expound it: *It shall not be with me;* or, *Far be it from me. young men]* those *trained* soldiers, verse. 14. This word is not always meant of age, but often of *service* and *ministry,* though they be men of ripe years: as Est. 2. 2. Exod. 24. 5. and 33. 11. So such as one Evangelist calleth *young men and young maids,* Luke 12. 45. another calleth *fellow-servants,* Mat. 24. 49.

CHAP. XV.

1, God encourageth Abram. 2, Abram complaineth for want of an heir. 4, God promiseth him a son, and seed as the stars of heaven. 6, Abram believeth God, and is justified. 7, Canaan is promised again, to be his inheritance, and confirmed by a sign, 12, and by a vision. 13, The pilgrimage and affliction of Abram's seed, foretold, and limited. 18, Together with the covenant, the largeness of the heritage is described.

AFter these things, was the word of Jehovah unto Abram, in a vision, saying: Fear not Abram, I *am* a shield to thee; thy reward *shall be* exceeding great. And Abram said; Lord Jehovah, what wilt thou give me, and I, go childless: and the steward of my house, *is* this Eliezer of Damaskus. And Abram said, Behold to me, thou hast not given seed: and Ioe the son of my house, is mine heir. And behold, the word of Jehovah *came* unto him, saying, This shall not be thine heir: but he that shall come out of thy bowels, he shall be thy heir. And he brought him forth abroad, and said, Look now towards heavens, and number the stars, and if thou be able to number them: and he said unto him, so shall thy seed be. And he believed, in Jehovah: and he imputed it to him, *for* justice. And he said unto him: I *am* Jehovah, that brought thee out, from Vr of the Chaldees, to give thee this land, to inherit it. And he said; Lord Jehovah, whereby shall I know that I shall inherit it? And he said unto him, take unto me, a three-yeerling heifer, and a three-yeerling she-goat, and a three-yeerling ram; and a turtle-*dove,* and a young-*pigeon.* And he took unto him all these, and parted them in the midst, and gave every ones part, against his fellow: and the birds he parted not. And the souls came down, upon the carkeises: and Abram huffed them away. And the Sun was going down, and a deep-sleep fell upon Abram: and loe a terror, a great darkness, fell upon him.

And he said to Abram; knowing know thou, that thy seed shall be a stranger, in a land not theirs; and shall serve them, and they shall afflict them: four hundred years. And also the nation, whom they shall serve, I *will* judge: and afterward they shall come out, with great substance. And thou shalt come unto thy fathers, in peace: thou shalt be buried, in a good hoary-age. And the fourth generation, they shall return hither: for the iniquity of the Amorite, is not perfectly-full, as yet. And the Sun was going-down, and there was a darkness: and behold, a smoking oven, and a lamp of fire, which passed between these pieces. In that day, Jehovah stroke a covenant with Abram, saying: to thy seed, give I this land, from the river of Egypt, unto the great River, the river Euphrates. The Kenite, and the Kenizite, and the Kadmonite. And the Chethite, and the Pherezite, and the Rephaims. And the Amorite, and the Canaanite, and the Girgasite, and the Jebusite.

Annotations.

THese things] Hebr. *these words:* that is, *these things spoken of:* for *a word,* is generally used for any *thing* mentioned in speech or writing, or whereof speech may be: the like is in Gen. 19. 22. and 24. 40. So *an unclean word,* that is, *thing:* Levite. 5. 2. *an evil word,* for, *an evil thing:* Deut. 17. 5. and many the like. *in a vision]* or *a sight:* the Chaldee saith, *in prophesy:* the Greek, *in a vision of the night:* which the 5. verse confirmeth. *Prophets* of old, were called *Seers,* 2 Sam. 24. 11. 1 Sam. 9. 9. and a *prophesy* is named a *vision,* Isaiah 1. 1. for to his Prophets God spake by visions, Num. 12. 6. and Abram is of God himself named *a Prophet,* Gen. 20. 7. *fear not]* that is, *be not dismayed,* or *overcome with fear:* so *fear not,* Mat. 28. 5. is, *be not astonished,* Mark. 16. 6. The Prophets were sometime terrified with visions, as Dan. 10. 7. 8. 11. 12. though this may also imply other discomforts, which Abram had, as his answer showeth. *a shield]* that is, *a protection,* as the name of a *shield* in the Hebrew signifieth: so the Greek saith, *I will protect thee:* the Chaldee paraphraseth, *my word shall be thy strength.* A like promise is to all God's people, in Psal. 115. 9. 10. 11. *great]* or, as the Greek translateth, *shall be very much.* Abram had sown righteousness, and therefore should reap *a faithful reward,* Prov. 11. 18. though he were not enriched by the King of Sodom, Gen. 14. 22. 23.

Vers. 2. *Lord]* in Hebr. *Adonai,* which signifieth *my stays,* or *pillars:* implying in it a mystery of the holy Trinity; and fitly spoken here to God *(the Lord of heaven and earth,* Mat. 11. 25.) who as a base, sustained Abram in all infirmities. It is written here with long *A* in the end, and so is proper to God, having the vowels of *Jehovah:* when it is written with a short *a,* it is applied to creatures. In in the form singular *Adón, Lord,* or *susteyner,* it is also ascribed unto God, the *Lord of all the earth,* Psal. 97. 5. and in the form plural *Adonim,* as Mal. 1. 6. *If I be (Adonim) a Lord, where is my fear?*

Jehovah] or *God,* in Greek *Lord:* this name is usually thus written, when it is joined with the former *Adonai:* and it hath the consonant letters of *Jehovah,* and the vowels of *Elohim, God:* and where one Prophet writeth *Adonai Jehovah,* (as here) 2 Sam. 7. 18. a••there writing the same, saith *Jehovah Elohim,* 1 Chron. 17. 16. It is of the same signification that *Jehovah:* whereof see Gen. 2. 4. *go childless]* by *going,* the Yerushalmi paraphrast understandeth, *going out of the world,* as fearing he should die childless, and so the promise before given, should be frustrate, Gen. 12. 3. and 13. 15. 16. So also the Greek translateth, *I am let depart* (as Simeon

speaketh in Luke 2. 29.) *childless.* The Hebrew well beareth this sense; for, *thou shalt go with thy fathers,* 1 Chron. 17. 11. is expounded, *thou shalt sleep (or lie down) with thy fathers,* 2 Sam. 7. 12. *the steward]* or *administrator, dispenser;* Hebr. *ben meshek,* the *son of administration,* or *of running about;* or *son of leaving:* that is, *the man that runs about, and administereth,* or *to whom I leave the affairs of mine house:* such we call a *Steward.* So the Chaldee saith, *bar parnesaah,* that is, *son of feeding, governing,* or *procuration,* meaning the *Steward,* whose duty is to give the family their portion of meat in due season, Luke 12. 42. Under this name he may also intend one to whom he should leave his house after his decease. But Abram had one principal old servant, *ruler of all that he had,* Gen. 24. 2. of whom this seemeth to be meant. *Eliezer of Damaskus]* or, *the Damaskean Eliezer,* (as the Chaldee hath it:) *Damaskus* being put for *a man of Damaskus;* (as *Israel,* 1 King. 12. 18. is put for *the sons of Israel,* 2 Chron. 10. 18.) though some take *Damaskus* (in Hebr. *Dammesek)* to be the name of a man here. Of *Eliezer,* (or *Eliazar,* as the name is written in Exod. 6. 25.) is formed *Lazer,* (by leaving out the first letter, as in other countries they used:) & in Greek *Lazaros;* whom Christ in the Parable maketh to sit in heaven *in Abraham's bosom,* Luke 16. 23. that is, to banquet with him, & next unto him, as Mat. 8. 11. John. 13. 23

Vers. 3. *seed]* that is, *a child,* as the Chaldee expoundeth it. *son of my house]* that is, *my household servant,* or *bondman borne:* so in Eccl. 2. 7. *I got men-servants and women-servants, and I had sons of the house:* that is, *home-borne-slaves:* so called, to distinguish them from *sons of the womb,* Prov. 31. 2. Job 19. 17. See before, Gen. 14. 14. also Gen. 17. 12. Ier. 2. 14. *is mine heir]* or *inheriteth,* that is, (as the Greek translateth) *shall inherit me: shall possess and enjoy all that I have.* So to *inherit Gad,* Ier. 49. 1. which is there explained, *to dwell in his cities.*

Vers. 4. *And behold]* the Greek turneth it, *And straight way:* it noteth God's speedy help of Abram's infirmity. *shall come out]* that is, *the son of thine own body:* opposed to *the son of the house,* or *servant* aforesaid. So the Chaldee translateth, *a son whom thou shalt beget.* A like promise was to David, 2 Sam 7. 12. *thy seed after thee, which shall come out of thy bowels:* for which in 1 Chron. 17. 11 is written, *which shall be of thy sons.*

Vers. 5. *the stars]* which cannot by man be numbered, Ierem. 33. 22. only God *counteth their number, and calleth them all by names,* Psal. 147. 4. Before in Gen. 13. 16. God promised him seed *like the dust of the earth:* here, like *the stars* of heaven: that, might signify his natural seed; this, his spiritual and heavenly; as the Apostle teacheth us two sorts of Abram's children, Rom. 9. 7. 8. Gal. 4. 22. 24 &c. Hereupon the Israelites are in Joseph's dream, and in Daniel's vision, called *stars,* and *the host of heaven,* Gen. 37. 9. 10. Dan. 8. 10. In Gen. 22. 17. Abram's seed are compared with *the stars of heaven, and sand of the sea. so shall thy seed be]* and so it was fulfilled in Moses time, Deut. 1. 10. and 10. 22. and this promise was after renewed to Abram, Gen. 22. 17. and to Isaac, Gen. 26. 4. and in them to Israel, Exod. 32. 13.

Vers. 6. *he believed]* or, *had faith.* This is the first place where *faith,* or *belief* is expressly spoken of in Scripture; and is found in Abram, called *the father of all believers,* Rom. 4. 11. 12. 16. and hath *imputation of justice* added to it; because under this promise Abram saw and believed in Christ, and it was before either the law was given, or circumcision ordained, Gal. 3. 16. 17. Rom. 4. 10. Wherefore Abram's faith is highly commended; in that *against hope he*

believed in hope, that he should become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, being about an hundred years old; or the deadness of Saraes womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, and being fully persuaded, that what he had promised, he was able also to perform; and therefore it was imputed unto him for justice, Rom. 4. 18.—22. The Hebrew word for *believed,* meaneth that he thought and trusted the words of God, as *sure, certain, stable and constant:* so where one Prophet relateth David's words, *be it faithful forever,* 1 Chron. 17. 23. another writeth, *stablish thou forever,* 2 Sam. 7. 25. and again, *faithful shall thy house be,* 2 Sam. 7. 16. for which, in 1 Chron. 17. 14. is written, *I will stablish him in my house.* And as *belief* is with *the heart,* Rom. 10. 10. so it is said, Iaakobs *heart fainted, for he believed them not,* Gen. 45. 26. whereby it appeareth that *belief* is a lively motion of the heart and spirit, firmly resting in the things spoken. When Jacob *saw the Waggons which Joseph had sent,* whereby he was moved to believe, it is said that *his spirit revived,* Gen. 45. 27. And Paul saith, that *faith is the ground* (or *confidence of things hoped for, the evidence of things not seen*▪ Heb. 11. 1. *in Jehovah]* the Greek translateth, *he believed God,* and so the Apostles cite the words, Rom. 4. 3. Gal. 3. 6. I am. 2. 23. *be imputed it]* that is, *God imputed that belief.* The Greek, (which also the Apostle followeth) saith, *it was imputed* (or *thought, counted, esteemed.)* for *justice]* or, *righteousness;* the word *for,* is added in Greek, and by the Apostle in Rom. 4. 3. and elsewhere in the Hebrew, Psal. 106. 31. which also in repeating things, expresseth such words wanting, as *lebeith, in the house,* Ier. 52. 17. which in 2 King. 25. 13. was written only, *beith, the house.* Now of this the Apostle inferreth, *To him that worketh, the reward is not imputed* (or reckoned) *of grace, but of debt: but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is imputed for justice,* Roman. 4. 4. 5. where he maketh Abram to be in himself *ungodly,* (or *impious)* as having been an idolater, Ios. 24. 2. and still without glory of works before God, Rom 4. 2. but counted just for his *faith* in the promises of God, (verse. 21. 22.) adding, that *it is not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him, that raised up Jesus our Lord from the dead:* Rom. 4. 23. 24.

Vers. 7. *from Vr]* This showeth that Abram was particularly called at the first, though Moses expressed it nor, Gen. 11. 31. and Stephen rightly gathered it from this place, and from Ios. 24. 3. as from the words of Abram's second calling, Gen. 12. 1. he gathereth what were the words of his first calling, Act. 7. 2. 3. 4. Of this *Vr,* see Gen. 11. 28.

Vers. 9. *Take unto me]* that is, *Take and offer unto me:* so the Chaldee translateth, *Offer before me:* & Gen. 48. 9. *take them* to me, is *bring them:* so in Exod. 25. 2. and often: and, *thou hast taken gifts,* Psal. 68. 19. is expounded by the Apostle, *thou hast given gifts,* Eph. 48. *a three-yeerling]* or, *a trebled heifer:* but the Greek translateth, *a three yeerling heifer.* Howbeit the Chaldee paraphrast saith, *three heiffers,* &c. the Hebrew signifying *trebled,* or *thirded,* is indifferent to either; but the first seemeth fittest here. Some take it for dividing into 3 parts: but they were parted *in the mids,* verse. 10. *a young pigeon]* the Hebrew word is used in Deut. 32. 11. for *young* eagles: but the Chaldee here hath *barjonah, a young dove;* and the Greek hath *a dove:* and thus also it accordeth with the law in Lev. 1. 14 where *young doves* are expressly mentioned. And as there, all offerings were either of *beeves,* or *sheep,* or of *goats,* of *turtles,* or

young doves, Lev. 1. 2. 10. 14. so here they all are commanded to Abram. And figured out his children that should be slain as sacrifices, and mortified by afflictions four hundred years, as God after expoundeth it, in verse. 13. for the sacrifices of beasts, signified our more reasonable service of God, Rom. 12. 1. Isaiah 66. 20. Roman. 15. 16.

Vers. 10. *and gave]* that is, *laid,* or *put. everyone• part]* or, *half:* Hebr. *man his part:* but *Ish, man,* is *everyone,* and is so expounded by Paul, in Heb. 8. 11. from Ier. 31. 34. and is applied to all other things as well as to men: here to beasts and birds: and in Isaiah 36. 18. to *the God's* of the Heathens. The parts were laid asunder one against another, as shoulder against shoulder, leg against leg; with a space to go between, Vers. 17. God hereby signifying, that the affliction of Abram's seed should be ordered so by his providence, that after the time limited, they should be restored one part to another; as the bones of that people scattered in Babylon, came again together, *bone to his bone,* Ezek. 37. 7. 11. 14. *parted not]* according to the law after given, which bade it should be *cleaved with the wings thereof, but not divided asunder,* Lev. 1. 17.

Vers. 11. *the fowls]* ravenous birds, as Eagles, Kites, &c. which prey upon dead bodies. Figuring the Egyptians and enemies of Abram seed, which should seek to devour them. So the Kings of Babel and Egypt, are likened to *Eagles,* Ezek. 17. 3. 7. 12. and the fowls are called to eat of sacrifices, Ezek. 39. 10. Rev. 19. 17. 18. And the Yerushalmi paraphrast expoundeth the fowls to be the monarchies that afflicted Israel. *buffed them]* drove them away with a wind or blowing, as the Hebrew importeth. So Moses and Aaron saved Israel, from being devoured by the Egyptians, Exod. 7. &c.

Vers. 12. *going]* or, *to go down:* that is, *about* or *ready to set:* Hebr. *to go in. a deep-sleep]* The Greek calleth it *an ecstacy,* (or *trance,)* so Gen. 2. 21. The Hebrew Doctors observe, concerning visions shown to the Prophets, that *they saw no prophetical vision, but by dream, or by night vision;* (Num. 12. 6. and 22. 19. 20.) *or by day, after that a deep-sleep was fallen upon them:* (Dan. 10. 9.) *And all that prophesied, their joints trembled, there remained no strength in them; and their thoughts were troubled, and the mind was left changed, to understand that which was seen: as is said of Abram, and loe a terror, a great darkness fell upon him: and of Daniel, my vigor was turned in me into corruption, and I retained no strength, Dan. 10. 8. Maimonides in Iesudei hatorah, chap. 7. S.* 2. But they except *Moses,* as the Scripture also doth, Num. 12. 7. 8. *a terror]* this and the *darkness* following, shadowed out also the great discomforts that Abram's children should have, by the vexation of their enemies: as David and others, complain of the like in their afflictions, Psal. 55. 4. 5. 6. and 88. 7. 17. So the *Yerushalmi paraphrast* applieth this vision to the Kingdoms of Babel, Madai, Iavan, and Edom (that is Rome) which should bring Abram's children into bondage.

Vers. 13. *knowing know]* that is, *know assuredly:* see Gen. 2. 17. *not theirs]* meaning Egypt, Mesopotamia, and Canaan it self; wherein they were but *strangers,* Gen. 17. 8. Psal. 105. 11. 12. and therein afflicted: Gen. 21. 9. and 26. 7. 14. 15. &c. but chiefly in Egypt. 400 *year]* which began when Ishmael son of Agar the Egyptian mocked and persecuted Isaac, Gen. 21. 9. Gal. 4. 29. which fell out thirty years after the promise, Gen. 12. 3. which promise was 430 years

before the Law, Gal. 3. 17. and 430 years after that promise, came Israel out of bondage, Exod. 12. 41.

Vers. 14. *will judge,]* that is, *punish* as their sins deserve: the judgments that God brought on the Egyptians, are summed up in Psal. 105. 27.—36. and 78. 43.—51. handled at large in *Exodus. great substance]* or *riches,* both of their own and of the Egyptians, whose *jewels of silver & gold, and garments* they carried away, Exod. 12. 35, 36.

Vers. 15. *unto thy fathers]* that is, *shalt die:* the body returning to the earth, the spirit to God that gave it, Eccles. 12. 7. with whom are the spirits of just and perfect men: Heb. 12. 23. See this promise fulfilled in Gen. 25. 8.

Vers. 16. *the fourth generation]* This promise was verified, when *Eleazar* the son of *Aaron,* the son of *Amran,* the son of *Kohath,* came out of Egypt and parted the land of Canaan to Israel, Ios. 14. 1. *Kohath* being one that went into Egypt with Jacob, Gen 46. 11, 26. 1 Chron. 6. 2, 3. *of the Amorite]* that is, the *Amorites,* and other sinful nations, mentioned after, verse 19, 29, 21. towards whom God's patience should be shown till the measure of their sins were filled up. A like phrase is used, Mat. 23. 32.

Vers. 17. *going down]* the going down of the sun, and darkness, usually noteth calamities coming upon people: *Amos* 8. 9, 10. Esa. 5. 30. and 8. 22. and 9. 1, 2. *a smoking oven]* Heb. *an oven of smoke,* but as *a crown of thorns,* Mat. 27. 29. is resolved, *a thorny crown,* Mar. 15. 17. so this here as the Greek translateth it a *smoking oven,* or *furnace.* And this word *oven,* is used to note our great afflictions, Mal. 4. 1. Psal. 21. 10. Lam. 5. 10. Luke 12. 28. So this *smoking oven,* may represent Egypt, the place of Israel's affliction, called by another like name, *an •ron furnace,* Deut. 4. 20. Ier. 11. 4. The Yerushalmi Targum applieth this vision to *Gehenna* (or *hell) Fire,* prepared for the wicked. *a lamp:]* or *torch of fire,* that is, *a burning lamp:* the Greek turneth it, *lamps of fire:* and the Hebrew often useth one for many; see Gen. 3. 2. and 4. 20. This representeth the covenant between God and Abram's seed, for deliverance out of that smoking oven of Egypt. For at the Law-giving, lightnings called *lamps,* appeared on mount Sinai, Exod. 20. 18. and Christ was seen of Daniel and John, with his eyes like *lamps,* and flames of fire, Dan. 10. 6. Rev. 1. 14. and the *salvation* of God's people is likened to a *burning lamp,* Isaiah 52. 1. Also the *livingcreatures,* appeared to Ezekiel like *lamps,* Ezek. 1. 13. and God's people are compared to virgins with lamps, Mat. 25. 1. *which passed:]* by this *passage of the lamp,* or lamps to which only the Greek referreth it, the Lord would signify the making of the covenant between him and his people, as the next verse showeth; So, from a like action, in Ierm. 34. 18, 19, 20. the Lord blameth them that *performed not the covenant which they made before him, when they cut the bullock in twain, & passed between the parts thereof,* threatening for it, that *their carcasses should be for meat to the foul of the heavens:* though here, Abram drove the fowls away. *p••••s,]* the Greek calleth them *dichotomies,* that is, *divisions into two parts.*

Vers. 18. *stroke]* Hebrew, *cut a covenant,* that is, *made* or *stroke,* and (as the Greek translateth it) *disposed a covenant,* or *Testament:* called usually *cutting,* because of the slaying and cutting of beasts at the making of it, as this place and Ier. 34. 18. do show. The holy Ghost in Greek expresseth this word *carath cut,* sundry ways; as by *poieo, make,* Heb. 8. 9. *sunteleo make perfect,*

Heb. 8. 8. *diatithemi, dispose,* Heb. 8. 10. all from Ier. 31. 31, 32, 33. and *entellomai, command,* Heb. 9. 10. from Exod. 24. 8. Of a *covenant,* see, Gen. 6. 18. *give I,]* or *I have given.* The time past is often used, in actions present, and to come. So the Greek here translateth *I will give.* Of this gift, see Gen. 13. 15. But the Hebrew Doctors scan the word thus, *He saith not, I will give, but I have given: and yet Abraham had now begotten no children. But because the word of the holy blessed (God) is a deed,* therefore he so speaketh: *Midras tillim, in* Psal. 107. 2. *the river,]* called *Sichor,* Ios. 13. 3. *Euphrates:]* Hebrew *Phrath:* see Gen. 2. 14. This promise was accomplished in David's days, 2 Sam. 8. 3. &c. and in Solomon's, 2 Chron. 9. 26.

Vers. 19. *The Kenite,]* that is, *Kenites,* or *Keneans:* and so the rest, see Gen. 10. 16. The Chaldee calleth these *Salameans;* and so in *Numb.* 24. 21. Here are ten people's reckoned, whose lands Abram's seed should possess. Afterward they are usually counted *seven,* Deut. 7. 1. Acts 13. 19. it seemeth some were wasted, or mixed confusedly with the rest, before the Israelites came into their possession. So in Psal. 83. 7, 8, 9. there are ten nations reckoned, all confederates against God's people.

CHAP. XVI.

1 Sarai being barren, giveth Hagar (her Egyptian maid) to Abram. 4 Hagar being with child, and afflicted for despising her mistress, runneth away. 7 An Angel sendeth her back to submit her self. 11 and telleth her of her child's name and conditions. 15 Hagar beareth Abram a son, whom he calleth Ishmael.

ANd Sarai, Abram's wife; did not *bearchildren,* unto him: and she had, an handmayd an Egyptian, and her name *was* Hagar. And Sarai said unto Abram, Behold now, Jehovah hath restrained me from child-bearing; go in I pray thee, unto my handmayd; it may be I shall be built, by her: and Abram hearkened, to the voice of Sarai. And Sarai Abram's wife, took Hagar the Egyptian, her handmaid: at the end of ten years, of Abram's dwelling in the land of Canaan: and she gave her, to Abram her husband, *to be* to him for a wife. And he went-in unto Hagar, and she conceived: and she saw, that she had conceived; and her mistress was despised, in her eyes. And Sarai said unto Abram, my wrong *is* upon thee: I have given my handmaid, into thy bosom; and she seeth that she hath conceived; and I am depised in her eyes: Jehovah judge between me and thee. And Abram said unto Sarai, Behold thy handmaid, *is* in thy hand; do to her, that which is good in thine eyes: And Sarai afflicted her, and she fled from her face. And the Angel of Jehovah found her, by a fountain of waters, in the wilderness: by the fountain, in the way of Shur. And he said, Hagar Sarais handmaid, from whence comest thou, and whether wilt thou go? And she said, *I am* fleeing from the face of my mistress Sarai. And the Angel of Jehovah said unto her; Return to thy mistress, and humble thyself, under her hands. And the Angel of Jehovah, said unto her; multiplying I will multiply, thy seed: and it shall not be numbered for multitude. And the Angel of Jehovah, said unto her; Behold thou art-withchilde, and shalt bear a son, and thou shalt call his name, Ishmael; because Jehovah, hath heard thy affliction. And he will be, a man *like* a wild asse; his hand *willbe* against all, and the hand of all, against him: and he shall dwell, before the faces of all his brethren. And she called the name of Jehovah, that spake unto her; Thou the God that seest me: for she said; have I also here, seen, after him that seeth me? Therefore the

well was called, Beer-lachai-roï: behold *it is* between Kadesh, and Bered. And Hagar bare unto Abram, a son: and Abram called, the name of his son, which Hagar bare, Ishmael. And Abram, *was* fourscore years and six years old: when Hagar bare Ishmael to Abram. [unspec 16]

Annotations.

H 〈...〉] or, *bond-maid, servant:* opposed to a *free woman,* Ier. 34. 10, 11. Gal. 4. 22. The Holy Ghost translateth it in Greek, sometime *Doulee,* a woman *servant,* Act. 2. 18. sometime *Paidiskee,* a *bondmaid,* Gal. 4. 22. This bond woman was of *Egypt* (or *Mizraim)* of the posterity of *Cham,* Gen. 10. 6. which Egypt is after called *the house of servants.* Exod. 10. 2. for holding Abram's seed in bondage. *Hagar]* in Greek *Agar:* by interpretation a *Fugitive,* or *repulsed stranger;* in the Arabian tongue. And the Apostle saith, that *this Agar* (allegorically) *is mount Sinai in Arabia,* and *is in bondage with her childre,* Ga. 4. 24. 25. where he maketh her a figure of the Old Testament, or covenant of the Law given on mount Sinai, and of the earthly Jerusalem: as *Sarai* the freewoman, figured the Jerusalem which is above, and the New Testament or covenant of the Gospel in Christ. *Hagars* posterity are called *Hagarens* (or *Hagarites)* in 1 Chro. 5. 10. where the Greek translateth them *Pariokous, strangers.*

Vers. 2. *restrained]* the Greek interpreteth *closed me up,* according to that phrase of *closing up the womb,* Gen. 20. 18. contrary to which is the *opening of the womb,* Gen. 30. 22. God had promised a seed unto Abram, Gen. 15. 4. but not expressly as yet unto Sarai: wherefore doubting whether she should be the mother, she motioneth another course, which was not according to God (for it violated the law of marriage, Gen. 2. 24.) but *after the flesh,* Gal. 4. 23. *go in]* that is, *accompany with:* see Gen. 6. 4. *it may be]* or, *peradventure:* a speech not of faith, but of uncertain hope, and likelihood *after the flesh,* but Sarai her self, had afterward a son *by promise,* Gal. 4. 23. and the word of promise was, *In this same time will I come, and Sarah shall have a son,* Rom. 9. 9. wherefore she had a son by Agar, but he was no heir, Gen. 21. 10. so the Church hath had children by the Law, but they were not heirs of the Kingdom of God: for the Law is not of faith; neither are the heirs or inheritance, otherwise then by promise of grace in Christ: Gal. 3. 12, 14, 18, 22, 29. *be built]* that is, *shall have a son.* So the Greek explaineth it; and Moses in Deut. 25. 9. And in Hebrew, *ben, a son,* is named of *banah, he built.* So *Rachel* and *Leah,* are said to *build the house of Israel* (by bearing children) Ruth 4. 11. and God promised a seed to David, under the similitude of building him an *house,* 2 Sam. 7. 11, 12, 27. Sarai reckoneth her maids children, as her own: so by the Law, bond servants children were their masters, Exod. 21. 4. Rachel likewise counted her maids children, as given to her self, Gen. 30. 3, 6, 8. And among the heathens, *Plutarch* showeth, how *Stratonice* the wife of King *Deiotarus* being barren, gave secretly her maid *Electra* unto her husband, by whom she had an heir to the Crown.

Vers. 3. *end of ten years]* that is, *after he had dwelt there ten years.* So Abram was now 85. years old and Sarai 75. Gen. 12. 4. and 17. 17. In the year of the world, 2093. *a wife]* to weet, a secondary and not a full wife, but a *concubine,* Gen. 25. 6. So *Ketura* called *a wife,* Gen. 25. 1. was but *a concubine,* 1 Chron. 1. 32. what they differ, is noted on Gen. 22. 23. *despised]* or, *lightly set by:* the Greek saith *dishonored.* This pride of Agar, figured the like affection in the

heart of those that put confidence in the works of the Law, (as was in the Pharisee Luk. 18. 10. 11.) Rom. 10. 3. And it greatly disquieted Sarai, for it is one of the *four things* which the *earth cannot bear,* that *an handmaid* should be *heir to her mistress,* Prov. 30. 21, 23.

Vers. 5. *my wrong]* or, *my injury,* (which I suffer) is *upon thee;* that is, thou art the cause of it. So the Greek expounds it, *I am injured of thee:* and the Chaldee, *I have a plea against thee:* as if Abraham faulted, in suffering such misdemeanor: Or, *my wrong* be *upon thee,* that is, either right thou my wrong, or bear the punishment thereof from God. Thus it accordeth with the words following: and so *Targum Yerushalmi* explaineth it: *my judgment and my abuse, are delivered into thy hand. judge]* or, *will judge,* if thou look not to redress it. But the Greek translates it prayer-wise, *the Lord judge.* The speech argueth her great passion, as the like in Exod. 5. 21. Judge. 11. 27. 1 Sam. 24. 13, 16.

Vers. 6. is *in]* or, be *in thy hand,* that is, in thy own power to correct her. *good]* that is, *pleasing:* as the Greek translateth, *use her as pleaseth thee.* So in Gen. 45. 16. and often: on the contrary, *evil in thy eyes,* is *displeasing,* Gen. 28. 8. *afflicted]* to humble her, and abate her pride. This seemeth to be by rough handling, or stripes; for *a servant will not be corrected by words,* Prov. 29. 19. *she fled]* as impatient of correction, whereby she added sin unto sin, for she should not have left her place, Eccles. 10. 4. nor bereaved Abram of his child in her body: therefore the Angel sendeth her home again; verse. 9. But hereby the difference between the two mothers, (the Law and the Gospel) was also figured.

Vers. 7. *Angel]* so named of the Greek *Aggelos:* in Hebrew *Maleac,* by interpretation a *Messenger,* or *Legate,* one sent and employed in any work, whether of God or men. And those sent of God, were sometimes men, as Haggai is called the Lord's *Angel* (or *Messenger)* Hag. 1. 13. and John the Baptist, Mal. 3. 1. Mat. 11. 10. and generally the Lord's Priests under the law, Mal. 2. 7. and ministers under the gospel, Rev. 1. 20. But in special, *Angels* are those heavenly *spirits,* and fiery flames, that are *wise,* 2 Sam. 14. 20. and *excel in strength,* Psal. 103. 20. which are *all ministering spirits, sent forth in ministry, for them who shall be heirs of salvation* Heb. 1. 7. 14. And here this Angel was sent, for the good of Abram's family. The Hebrew Doctors opinion of Angels is, that they are (essential) forms created, without any material sustance or body. And whereas the Prophets say, they saw an Angel like fire, and with wings, &c. it is all spoken of prophetical vision, and by way of dark-parable. Also, that the Angels are lower and higher one than another: not in highness of place, as when one man sits above another, but as we speak of two wise men, which excel one another in wisdom, that that man is higher then this. Likewise that there are ten names that Angels are called by, and accordingly ten degrees of them: and the tenth called *Men,* are the Angels which spake with the Prophets, & appeared unto them in prophetical visions, for which cause they are called *men,* as *Maimonides* showeth in *Misneh,* in *Iesudei hatorah chap* 2. That there are even ten degrees of Angels, the holy Scriptures show not: but degrees there are, as the Apostle mentioneth *Angels, Principalities, Powers, Thrones, Dominions,* Rom. 8. 38. Col. 1. 16. Howbeit we are warned, not to intrude into those things which we have not seen, Colos 2. 18. Sometime this name *Angel* is given to Christ himself, who is the *Angel of the Covenant,* Mat. 3. 1. and of God's *face,* Isaiah 63. 1. in whom God's *name is,* Exod. 23. 20. And this Angel which here found

Hagar, speaketh as God, *I will multiply,* verse. 10. and she calleth him *Jehovah,* verse 13. *of Shur,]* that is, *leading towards Shur,* which was a City in the wilderness between Canaan and Egypt, called *the desert of Shur,* Exod. 15. 22. wherein was scant of waters. So that Agar was fleeing into her native Country: and in this wilderness, her posterity after dwelt, Gen. 25. 18.

Vers. 9. *humble]* or *submit thyself.* This word is also used for humbling ourselves before God, with prayer, fasting, and suffering afflictions, as Hest. 8. 21. Dan. 10. 12. 1 King. 2. 26. I am. 4. 10. 1 Pet. 5. 6. And as it is the duty of all servants to be submisse, Tit. 2. 9. 1 Pet. 2. 18. so the Law (which is Agar mystically) is as a servant to the Covenant of Grace in Christ; under which all ought to submit themselves to the justice of God, Rom. 10. 3. Gal. 3. 24.

Vers. 10. *multiplying I will multiply]* that is, *I will surely much multiply,* see this phrase noted on Gen. 2. 17. Here the Angel speaketh in the person of God: and propresieth of the many, that should be Agars seed both in the flesh and in the allegory, that should seek for justice by the works of the Law: as did the Israelites, Rom. 9. 31, 32. and 10. 2. 3. 21.

Vers. 11. *shalt bear,]* or, *shalt very shortly bring forth.* The original word implieth both the time present and to come; noting the soon accomplishment. So in Judge. 13. 7. *Ishmael,]* that is, *God hath heard,* to weet, thy affliction. This showeth the effect of the law, which was *added because of transgressions,* Gal. 3. 19. and giveth *knowledge of sin,* Rom. 3. 20. and so *causeth wrath,* Rom. 4. 15. whereby the conscience being afflicted, calleth upon God for grace, and is heard, Rom. 7. 7. 8-24. 25. Gal. 3. 24. *heard:]* or *hearkened unto,* meaning the prayers made in her affliction: as the Chaldee translateth it, *hath received thy prayer.*

Vers. 12. *a man* like *a wild asse,]* or, as the Chaldee expoundeth it, *a wild-asse among men:* the Greek saith only, *a wild man.* This was first accomplished in Ismaels person, who dwelt in the wilderness, as a salvage, and was a warlike man, Gen. 21. 20. and the *Ishmaelites* mentioned in Gen. 37. 25. are there by *Targum Yerushalmi* called *[Sarkain] Saracens,* that is by interpretation *Thieves* or *Robbers.* Spiritually this signified the wild and fierce nature of man, which by the law cannot be tamed, but is made more rebellious; for *when the commandment cometh: sin reviveth,* and *worketh death in us, by that which is good, that sin, by the Commandment, might become exceeding sinful,* Rom. 7. 9. 13. The *wild asse,* liveth in the wilderness and mountains, is a beast of an untamed nature, and unserviceable to man, Job 39. 8, 9, 10, 11. therefore the Prophet likeneth rebellious Israel, to a *wild asse,* Ier. 2. 24. and the nature of the *wild asse,* is opposed (as signifying our unregenerate estate,) to the nature of *a man,* in Job 11. 12. And as here Ishmael and his offspring are called of the Angel, *Phere Adam,* a *Wild-asse Man:* so Israel on the contrary are named by the Prophet *Tson Adam, Sheep* for *men;* or *Men* like *a Flock,* Ezek 36. 37. 38. to signify our renewed nature in Christ, whose *Sheep* wear by faith, and obedient to his voice, John. 10. 3.—16. *Mahomet* the false Prophet of the Turks, and curse of the world, he had his generation from this *wild-asse, Ishmael, against all]* or, *against every* man: it meaneth, wars and fighting. *before]* that is, near unto, and in the sight of his brethren: see Gen. 25. 18.

Vers. 13. *Jehovah]* the Angel is so called, which seemeth to intimate this to be no creature, but *Christ* himself, who is called an *Angel,* as is noted on verse. 7. The Chaldee translateth it,

she called on the name of the Lord: and Targum Yerushalmi saith, *she prayed in the name of the word of the Lord, that was revealed to her, and said, Blessed art thou ô God, &c. God that seest me]* or, *God of sight, (of vision:)* which is more general, as the Chaldee paraphraseth, *the God that seest all:* God's *seeing* is often mentioned in respect of afflictions; as Exod. 3. 7. Psal. 25. 18. and 9. 14. and this Agar seemeth here to intend, from the Angels speech, in verse. 11. *here seen]* The Greek translateth, *for I have openly seen him that appeared unto me.* In this sense she magnifieth God's mercy, for letting her have so clear a sight of him, which is more then the hearing of him, Job 42. 5. and so *here,* in the desert, is opposed to her master Abram's house, where visions were more usual. Or by *seeing,* may be meant the discerning of her evil plight, and her *reviving* after affliction, as in 1 Sam. 14. 29. so the Chaldee translateth, *Loe I do begin to see, after that he appeared unto me.* Or, *seeing,* may mean *living,* after the sight of God, whereat men were afraid they should die, Judge. 13. 32. and 6. 22. Gen. 32. 30. So the *seeing* of the light and Sun, elsewhere seemeth to signify *living,* Eccles. 11. 7. 8. and 7. 13. Psal. 35 10. *after him that seeth me]* or, *after the vision.*

Vers. 14. *was called]* Hebr. *he called:* that is, every one; not restraining it to any one person. This the Scriptures elsewhere manifest; as, he *called,* 2 Sam. 5. 20. is by another Prophet written, *they called,* 1 Chron. 14. 11. and, *they had anointed David,* 2 Sam. 15. 17. that *is, David was anointed,* 1 Chron. 14. 8. *they buried him,* 2 Chron. 9. 31. that is, *he was buried,* 1 King. 11. 43. *they brought children,* Mark 10. 13. that is, *children were brought,* Mar. 19. 13. and many the like. See Gen. 2. 20. Exod. 15. 23. *Beer-lachai roi]* that is. *The well of him that liveth, that seeth me.* The Chaldee expounds it, *The well whereat the Angel of life appeared.* This name was given it, for a memorial of God's mercy, to all posterity with whom is *the well of life; and in whose light, we see light,* Psal. 36. 10. *Kadesh]* called also *Kadesh-barnea,* Numb. 32. 8. and 13. 27. *Bered]* in Greek *Barad:* we find it not elsewhere. The Chaldee calleth it *Chagra.*

Vers. 15. *Abram called]* by this it appeareth that Hagar believed and obeyed the Angels word, and returned to Abram's house: who (in likelihood) upon her relation gave his son the name, appointed by the Angel. So Ishmael is the first man in the world, whose name was given him of God before he was borne.

Vers. 16. *old]* Hebr. *son of 86 years:* see Gen. 5. 32. Thus long Abram had lived altogether childless: and yet he waited 14 years moe, before the child of promise was borne, Gen. 21. 5. and for the space of thirteen years after this, God keepeth silence, and the Scripture mentioneth no speech at all of God unto Abram; so exercised he the faith and patience of his servant; and taught him that the fleshly generation cometh in time before the spiritual: for *that is first which is natural, and afterward that which is spiritual,* 1 Cor. 15. 46. And this servants son was serviceable to Abram and Sarai, till the promised seed was come, and then Ishmael was put away with his mother, Gen. 21. 10. 14. even so the service of the Law is needful for the Church, till Christ be come, and formed in us, and we by him, do bring forth fruit unto God, Rom. 7. 4. Gal. 4. 1.—5. 19. 31.

CHAP. XVII.

1, God reneweth his covenant with Abram: 5, changeth his name into Abraham, in token of a greater blessing; 10, and instituted the covenant of Circumcision. 15, Sarai her name is changed into Sarah, and she blessed. 17, Isaac is promised. 23, Abraham, and Ishmael, and all the males in Abraham's house are circumcised.

ANd Abram was ninety years, and nine years old: and Jehovah appeared unto Abraham, and said unto him; I *am* God Almighty, walk thou before me, and be thou perfect. And I will give my covenant between me and thee: and will multiply thee in very much abundance. And Abram fell upon his face: and God spake with him, saying: *As for* me, behold my covenant *is* with thee: and thou shalt be a father of a multitude of nations. And thy name shall not anymore be called Abram: but thy name shall be Abraham; for, a father of a multitude of nations, have I given thee *to be.* And I will make thee fruitful, in very much abundance; and will give thee, to *become* nations: and Kings shall come out of thee. And I will establish my covenant, between me and thee, and thy seed after thee, in their generations, for an everlasting covenant: to be a God, unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting-firm-possession: and I will be a God unto them. And God said, unto Abraham; and thou shalt keep my Covenant: thou, and thy seed after thee, in their generations. This [unspec 10]*is* my covenant which ye shall keep, between me and you, and thy seed after thee: that every male among you be circumcised. And ye shall circumcise the flesh of your superfluous-foreskin: and it shall be for a sign of the covenant between me and you. And a son of eight days, shall be circumcised among you; every male, in your generations: the child of the house, and he that is bought with money, of any strangers son, which is not of thy seed. The child of thy house, and he that is bought with thy money shall be circumcised with circumcision: and my covenant shall be in your flesh, for an everlasting covenant. And the uncircumcised male, whose flesh of his superfluous fore-skin shall not be circumcised; that soul shall even be cut-off, from his people's: he hath broken by covenant.

And God said unto Abraham, Sarai thy wife thou shalt not call her name Sarai: but Sarah *shall* her name *be.* And I will bless her, and will give thee a son also of her: and I will bless her, and she shall be to nations; Kings of people's shall be of her. And Abraham fell upon his face, and laughed: and he said in his heart, shall *a child* be borne to *him that is* an hundred years old? and shall Sarah that is ninety years old, bear? And Abraham said unto God: O that Ishmael might live before thee. And God said, In deed Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him, for an everlasting covenant, to his seed after him. And for Ishmael, I have heard thee; behold I bless him, and will make him fruitful, and will multiply him, in very much abundance: twelve Princes shall he beget; and I will give him, to *be* a great nation. But my covenant will I establish with Isaac: whom Sarah shall bear unto thee, at this set time, in the year *next.* after. And he made an end of speaking with him: and God went up from Abraham. And Abraham took Ishmael his son, and all the children of his house, and all *that were* bought with his money; every male, among the men of Abraham's house: and he circumcised the flesh of their superfluous-foreskin, in this selfsame day, as God had spoken with him. And Abraham *was* ninety and nine years old; when he was circumcised *in* the flesh of his superfluous-

foreskin. And Ishmael his son *was* thirteen years old, when he was circumcised *in* the flesh of his superfluous-foreskinne. In this self same day, was Abraham circumcised, and Ishmael his son. And all the men of his house, children of the house, and the bought with money, of the strangers son: they were circumcised with him.

Annotations.

OLd] Hebr. *son of 99 years:* that is, *going in his 99 year:* see Gen. 5. 32. and the last note of the former chapter. *Almighty]* or *All-sufficient:* in Hebrew *Shaddai,* that is, he *who* is, (or hath) *sufficiency,* or *most abundant,* and *able to go through all things,* both in mercy and judgment: to which the Scripture hath reference, when it saith, *Shod (destruction)* shall come *from Shaddai (the Almighty:)* Isaiah 13. 6. *Walk thou]* or *walk pleasingly,* as the Greek translation implieth: see the notes on Gen. 5. 22. The Chaldee translateth it *Serve thou.* This walking, comprehendeth both true faith, Heb. 11. 5. 6. and careful obedience to God's commandments. Wherefore that which is written, 1 King. 8. 25. *to walk before me as thou hast walked before me,* is expounded in 2 Chron. 6. 16. *to walk in my Law.* And this, in Luke 1. 6. is explained to be *all the commandments and ordinances of the Lord. perfect]* or *intyre, upright,* and as the Greek saith, *unblameable.* See Gen. 6. 9.

Vers. 2. *give]* that is, *dispose* and *make my covenant* (or *testament:)* see Gen. 9. 12. and 6. 18. *between me,]* the Chaldee interpreteth it, *between my Word:* so after in v 7. 10. 11. See also Gen 9. 12. *in very much abundance]* Hebr. *in abundance abundance;* or, *vehemently vehemently:* so after in v. 6. and often.

Vers. 3. *fell]* in reverence to God's word and majesty, and in thankfulness for this mercy. See the like humiliation in Lev. 9. 24. Ezek. 1. 29. and 3. 23. Dan. 8. 17.

Vers. 4. As for *me]* Hebr. *I:* the Greek addeth, *And I. a father]* or, *for afather;* but the word *for,* may be omitted in English, as the Greek here also doth; and sometime the Hebrew it self: as, *I will be for a lying spirit,* 2 Chron. 18. 21. that is, *I will be a lying spirit,* 1 King. 22. 22. The New Testament in Greek often keepeth the Hebraism, as Heb. 1. 5. &c. *a multitude]* that is, *of many nations,* as Paul expoundeth it, Rom. 4. 16. 17. where the Apostle showeth a twofold seed, that which is of the Law, and that which is of the Faith of Abraham, who is the father of us all. So by the *multitude of nations,* is meant besides his natural posterity, all Christian believers in the world, Gal. 3. 28. 29. who should inherit from him, (as children receive inheritance from their fathers,) the justice that is by faith, and blessedness accompanying the same, through the covenant of grace, propagated by Abram's doctrine and example: see Rom. 4. and Gal. 3. To this the Hebrew Canons do accord: *A stranger* (say they) *bringeth first-fruits, &c. for it was said to Abraham, a father of a multitude of nations, have I given thee* to be, (Gen. 17. 5.) *Behold he is father of all the world, which shall be gathered under the wings of the Majesty of God: Maimonides in Misn. treat. of First fruits, chap. 4. Sect.* 3.

Vers. 5. *Abraham] Abram* signifieth *A high father:* and the first letter of *Hamon* (that is, *a multitude)* being put unto it, maketh *Abraham,* as if it were *Abrahamon,* that is, *A high Father of a multitude* of nations: *Abram* is the first man in the world, whose name is changed of God: and it signified a change of estate, and a renewing with increase of grace from God:

therefore this is after mentioned, as one of his favors, Neh. 9. 7. So Jacob's name is made new, Gen. 32. 28. and all true Christians, Esa. 62. 2. Rev. 2. 17. But Isaac's name was not changed, for it was given him of God before his birth, Gen. 17. 19. *given]* that is, freely *made;* or, (as the Greek interpreteth) *put* thee: and this the Apostle followeth, in Rom. 4. 17. So Gen. 9. 12. and after here in verse 6. *will give thee to* be *nations,* that is, *will make nations of thee.*

Vers. 6. *Kings]* as David, Solomon, and the rest of Israel; besides the Kings of Edom, and other. Also the faithful Kings of the Gentiles, Revel. 21. 24.

Vers. 7. *thy seed] thy children:* especially *Isaac,* verse 19. for in Isaac was his seed called, Gen. 21. 12. So, *the children of the flesh, are not the children of God, but the children of the promise are counted for the seed,* Rom 9. 8. *everlasting]* Hebr. *covenant of eternity.* Although the outward signs, and manner of dispensing this covenant, were temporary and changeable, (as *Circumcision* into *Baptism,* Col. 2. 11. 12.) yet the covenant it self remaineth one in substance forever: being st•blished by the blood of Christ, the great Pastor, Heb. 13. 20. Luke 1. 69. 72. 73. *a God]* or, *for a God, unto thee,* that is, *thy God,* as the Greek translateth it. Herein consisteth the power and life of the everlasting covenant; whereby God himself, his power, wisdom, goodness, mercy, &c. is applied unto man, for blessing and salvation: and we are by adoption made the children of God, 2 Cor. 6. 16. 18. For, *blessed* is *the people, whose God Jehovah* is, Psal. 144. 15. they shall be delivered out of miseries, Rev. 21. 3. 4. raised up from the dead, Mat. 22. 31. 32. and God hath prepared for them an heavenly City, Heb. 11. 16.

Vers. 8. *of thy sojournings]* that is, as the Greek explaineth it, *which thou sojournest in.* For God gave Abraham *no inheritance in it, no not* so much as *to set his foot on,* Acts 7. 5. but he *by faith, sojourned in the land of promise, as in a strange* country, Heb. 11. 9. So this land, figured unto him the kingdom of heaven; as is shown on Gen. 12. 4. But the rebellious sons of Abraham, after they had full possession of Canaan; are in another sense called *sojourners* there, Ezek. 20. 38. and 11. 15. as being rather usurpers, then lawful possessors of that land. *everlasting]* so in Isaiah he saith, thy people *shall possess the land forever,* Isaiah 60. 21. howbeit they possessed the earthly land, *but a little while,* Esa. 63. 18. but the *eternal inheritance,* was to be received by Christ, reserved in the heavens for them and us, Heb. 9. 15. 1 Pet. 1. 4.

Vers. 9. *thy seed] thy children,* as before in v. 7. meaning all the faithful. Herupon the Hebrew Doctors say, *Circumcision was commanded unto Abraham and his seed only, as it is written, thou and thy seed after thee, (Gen. 17. 9.) The seed of Ishmael is excepted, as it is written, For in Isaac shall seed be called to thee, (Gen. 21. 12.) And Esau is excepted, for loe, Isaac said to Jacob, And he give to thee the blessing of Abraham, to thee and to thy seed, (Gen. 28. 4.) It is a general rule, that he only is Abraham's seed, that retaineth his law and his right way; and these are they that ought to be circumcised, Maimonides in Misneh treat. of Kings, ch. 10. S.* 7.

Vers. 10. *my covenant,]* that is, *the sign of my covenant* (or *testament)* as is explained in verse 11. Hereupon are those usual speeches, when the signs, and the things signified, are named alike: as, *the covenant of circumcision,* Act. 7. 8. the Lamb, is the *Lord's Passover,* Exod. 12. 11. the bread, is Christ's *body,* Mat. 26. 17. 18. and many the like. *circumcised]* This word signifieth a *cutting-offround-about,* to weet, of the foreskin of the flesh. So it was with shedding of blood,

and much pain and sorenesse to the flesh, Exod. 4. 25. 26. Gen. 34. 25. It figured the circumcision (that is, the mortification) of *the heart,* and spirit in *putting off the body of the sins of the flesh,* Deut. 10. 16. Rom. 2. 29. Col. 2. 11. and so it was a *seal of the righteousness of faith,* Rom. 4. 11.

Vers. 11. *superfluous-foreskin]* The Hebrew *Gnorlah,* signifieth a *superfluity* and *stoppage,* that hindereth the due effect and operation of a thing; and the Greek *Acrobustia* (which the Apostle useth, in Rom. 2. 25.) is in special that *superfluity* which is on the top of man's flesh, to weet, on the member of generation: the foreskin that covereth the secret part. Which God here commandeth to be cut quite off, as a sign of mortification and regeneration of nature. The same word is applied figuratively to other parts, as to the *lips* of a stammerer, which use superfluity in speaking, Exod. 6. 30. and to the *heart* covered with a fat skin, Lev. 26. 41. Isaiah 6. 10. to the •*are* stopped that it cannot hear, Ier. 6. 10. And spiritually, all sin is signified by this superfluous foreskin; as the Apostle mentioneth the *superfluity of maliciousness,* to be put away, I am. 1. 21. and the *uncircumcision* of our flesh, is joined with our estate, *dead in sins,* Col. 2. 13. The Hebrew Doctors also did thus understand it: for the *foreskinne of the heart,* in Ier. 4. 4. the Chaldee paraphrast there expoundeth *the wickedness* of the heart; and in Deut. 10. 16. the Greek interpreters translate it *hardness of heart.* The *uncircumcised* ear, in Ier. 6. 10. and heart, in Lev. 26. 41. the Chaldee calleth *foolish;* and *uncircumcised* persons in Ezekiel 28. 10. and 31. 18. are in the Chaldee, *wicked, and sinners: the superfluous foreskin, signifieth the strength of uncleanness:* saith *R. Menachem,* on Gen. 17. And in speech of Adams sin, the Jews have a proverb, that *the first man* (Adam) *drew over* (or *gathered) his superfluous-foreskin,* that is, broke the covenant of his God, and became a sinner, *R. Menachem* on Gen. 3. Also when the word is applied unto *trees,* it signifieth the *impurity* of the fruits, which might not be eaten of, Lev. 19. 23. and the Hebrew Doctors write, that as *Epicures, and they that deny the Law* (of God) *the Resurrection of the dead, the coming of the Redeemer,* and other such like; so *he that draweth over* (or *gathereth his superfluous foreskin,* (that is, maketh him-self again uncircumcised) *hath no part in the world to come,* (that is, in eternal life) *but shall be cut-off and perish, and be damned for their great wickedness and sin, forever and ever: Maimonides in Misn. treat. of Repentance, ch. 3. S. 6. asigne]* or *token;* which showeth one thing to the eye, another thing to the mind. The Apostle calleth it also *a seal,* Rom. 4. 11. which serveth for assurance of the thing signified. And so the Hebrew Doctors use the phrase of *sealing* their offspring *with the sign of the holy covenant, Maimonides in Misn. treat. of Circumcision, ch. 3. S.* 3. And that they took not this for a carnal sign, appeareth by their words, in the book called *Zohar,* where treating upon this Section of the Law, they say, *At what time a man is sealed with this holy seal of this sign* (of Circumcision:) *thenceforth he seeth the holy blessed God properly, and the holy soul is united with him. If he be not worthy, that he keepeth not this sign; what is written? By the breath of God they perish, (Job 4. 9.) for that this seal of the holy blessed God was not kept. But if he be worthy and keep it, the holy Ghost is not separated from him.* Our Apostle openeth the mystery more heavenly, whiles he calleth *the sign of circumcision, a seal of the righteousness of faith,* Rom. 4. 11. and, *if thou be a transgressor of the Law, thy circumcision is made uncircumcision. Circumcision is, that of the heart, in the spirit, not in the letter,* Rom. 2. 25. 29.

Vers. 12. *a son of eight days]* that is, *a man child of eight days old,* meaning in the 8 day. Which time was so strict, that if the eight day fell to be the Sabbath, yet they circumcised the child therein, John. 7. 22. And so it is in the Hebrew Canons, *Circumcision in the time thereof driveth away the Sabbath:* that is, a man must omit the keeping of the Sabbath, for to circumcise in due time, *Maimonides treat. of Circumcision, ch. 1. S.* 9. God appointed the eighth day, as the first convenient time. For creatures new borne, were counted as in their blood, and unclean for seven days, and in the eighthday they might be offered unto the Lord, Levite. 22. 27. and so in mankind, Levite. 12. 2. 3. The same number of days was observed in many other things; as, for the consecration of the Priests, Levite. 8. 33. 35. and 9. 1. the cleansing of Lepers, Levite. 14. 8. 9. 10. and of persons with unclean issues, Lev. 15. 13. 14. the cleansing of polluted Nazarites, Num. 6. 9. 10. and for purifying the altar, Ezek. 43. 26. 27. and sundry the like. In all which, as the Sabbath day ever came over their heads, within that space, (which day was a sign of sanctification from the Lord, Exod. 31. 13.) so Christ ending all figures, and resting the Sabbath day in the grave, rose up from death, the eighth day (which was the first of the week following) whose death was a full cleansing of all our sins, and his rising again, our justification, Mark 16. 1. 2. 6. Rom. 4. 25. And in him are we circumcised, with the circumcision done without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, being buried with him in Baptism, Col. 2. 11. 12. *R. Menachem* on Gen. 17. saith, Circumcision *was therefore done on the eighth day, that the Sabbath might pass over it: for there is no eighth day without a Sabbath. shall be circumcised]* by the parents, masters, or Magistrates. The Hebrew Doctors say, *the charge* lieth *upon the father, to circumcise his son: and upon the master, to circumcise his servants, borne in the house, or bought with money. If the father or master transgress, and circumcise them not, &c. then the Judges are commanded to circumcise him, whether it be son or servant, in due time, that there be no uncircumcised left in Israel, nor among their servants. If the thing be hidden from the Judges, and they circumcise him not: when he is wexen great, he is bound to circumcise him-self. And every day that passeth over him, after he is wexen great, and he circumciseth not himself, loe he breaketh the commandment: Maimonides treat. of Circumcis. ch. 1. S. 1. 2. male]* who had by nature that foreskin of the flesh to be cut off: the females wanting it, were not to keep this rite, though they were as well as men, within the covenant of grace in Christ, Gal. 3. 28. and therefore baptism, the sign of the covenant now under the Gospel, (which is come in place of Circumcision, Col. 2. 11. 12.) is given both to *men and women,* Act. 8. 12. Moreover the woman is comprehended under the man, as her head, 1 Cor. 11. 3. who only had this sign in his flesh, with effusion of blood, which always had respect unto, and accomplishment in the blood of Christ, figured by the male, Heb. 9. 22. 23. 24. Here also the Hebrews write; that *a child who is borne as if he were circumcised* (without a foreskin) *the blood of the covenant must be made to drop from him, in the eighth day. A child that is both male and female, must also be circumcised the eighth day. Likewise if any be cut out of the side of his mothers body. And who so hath two foreskins, they cut them both off in the 8 day, Maimonides treat. of Circum. c. 1. S.* 7. *child of the house]* that is, *the home borne servant:* see the notes on Gen. 15. 3. So after, in verse. 13. 23. *bought with money]* Hebr. *purchase of silver:* whereby all *money* and *price* is meant. By this it appeareth, that the Heathens also might be partakers of Abraham's covenant, and of grace in Christ, and so of all other blessings in the Church: for every circumcised person, did also eat the passover, (which was another figure of Christ,)

Exod. 12. 48 1 Cor. 5. 7. Of this point the Hebrew Canons say, *Whether a servant be borne under the power of an Israelite, or be received from the heathens: the master is bound to circumcise him. But he that is borne in the house, is circumcised on the 8 day: and he that is bought with money, is circumcised in the day that he is received; although he receive him in the day that he is born, he is circumcised in that day. If he receive of the Heathens a servant grown in years, and the servant be not willing to be circumcised: he dealeth with him a whole twelve month. More then that, it is not lawful to keep him he being uncircumcised; but he must sell him again to the Heathens. And if he conditioned with him at the first, whiles he was with his master the Ethnik that he should not circumcise him: it is lawful to keep him though be be uncircumcised; only so, that he take upon him the seven commandments given to the sons of Noah, and he shall be as a stranger sojourning in the land. But if he will not take upon him, those seven commandments, he is to kill him out of hand, Maimonides treat. of Circumcis. chap. 1. S.* 3. 6. Of the seven commandments to the sons of Noah, see the notes on Gen. 9. 4. And for killing such as would not yield to those precepts, it is to be understood, whiles the common wealth of Israel stood: but when they were in captivity or dispersion, they sold away such servants to the Heathens; as *R. Abraham ben David* noteth there upon *Maimonides.* And that we may the better know, how they were wont to receive heathens into the Church of Israel, I will note it from the Hebrew Doctors. *By three things* (say they) *did Israel enter into the covenant, by Circumcision, and Baptism, and Sacrifice. Circumcision was in Egypt, as it is written, No uncircumcised shall eat thereof, [Exod. 12. 48.] Baptism, was in the wilderness before the giving of the Law: as it is written, Sanctify them today and tomorrow, and let them wash their clothes; [Exod. 19. 10.] And Sacrifice, as it is said, And he sent young men of the sons of Israel, which offered burnt-offerings, &c. [Exod. 24. 5.] And so in all ages, when an Ethnik is willing to enter into the covenant, and gather himself under the wings of the Majesty of God, and take upon him the yoke of the Law; he must be circumcised, and baptized, and bring a sacrifice. And if it be a woman, she must be baptized, and bring a sacrifice; as it is written [Num. 15. 15.] as ye are, so shall the stranger be. How are ye? By circumcision, and baptism, and bringing of a sacrifice: so likewise the stranger throughout all generations, by circumcision, and baptism, and bringing of a sacrifice. And what is the strangers sacrifice? A burnt-offering of a beast, or two turile doves, or two young pigeons, both of them for a burnt offering. And at this time, when there is no sacrificing; they must be circumcised, and baptized, and when the Temple shall be built, they are to bring the sacrifice. A stranger that is circumcised and not baptized, or baptized and not circumcised, he is not a Proselyte, till he be both circumcised and baptized. And he must be baptized in the presence of three, &c. Even as they circumcise and baptize strangers, so do they circumcise and baptize servants, that are received from heathens, into the name of servitude, &c. When a man or woman cometh to join a Proselyte, they make diligent inquiry after such, lest they come to get themselves under the law, for some riches that they should receive, or for dignity that they should obtain, or for fear. If he be a man, they inquire whether he have not set his affection on some Jewish woman; or a woman her affection on some young man of Israel. If no such like occasion be found in them, they make known unto them the weightiness of the yoke of the Law, and the toil that is in the doing thereof, above that which people's of other lands have: to see if they will leave off. If they take them upon them, and withdraw not, and they see them that they come of love, then they receive them, as it is written, When she saw that she was steadfastly minded to go with her, then she left speaking unto her, [Ruth 1. 18.] Therefore the Judges received no Proselytes, all the days of David and Solomon. Not in David's days, lest they should have come of fear:*

nor in Solomon's, lest they should have come because of the kingdom and great prosperity which Israel then had. For who so cometh from the heathens, for anything of the vanities of this world, he is no righteous Proselyte. Notwithstanding there were many Proselytes, that in David's and Solomon's days, joined themselves in the presence of private persons: and the Judges of the great Synedrion had a care of them, they drove them not away after they were baptized, out of any place, neither took they them near unto them, until their after fruits appeared: Maimonides in Misn. tom. 2. in Issurei biah, ch. 13. S. 1.—6. 11. 14. 15. Hereupon, Baptism was nothing strange unto the Jews, when John the Baptist began his ministry, Matth. 3. 5. 6. they made question of his person that did it, but not of the thing it self, John 1. 25. And as John said of Christ, *he shall baptize you with the holy Ghost, and with fire,* Matth. 3. 11. so the Hebrew Doctors say, *The holy blessed God baptizeth with fire: and the wise shall understand, R. Menachem* on Lev. 8. *strangers son]* that is, *gentile* or *paynim;* one foreign born, and without the privilege of God's people. The Chaldee translate it, *son of the people's.* Such would God admit, if they believed in him, to be partakers of Abraham's covenant.

Vers. 13. *circumcised with circumcision]* or, *circumcising circumcised;* that is, *certainly,* or *in any wise circumcised.* Which strict charge, is both for the thing it self, and for the manner and time thereof, which was the 8 day after their birth. Yet as God desireth *mercy and not sacrifice,* Hos. 6. 6. so sickness and weakness of body, might put off circumcision till time of health: as the Hebrew Canons say, *They circumcise not him that is sick, until he be well: and they reckon for him from the time that he is recovered from his sickness seven days, from time to time, and afterwards they circumcise him. By which words is meant, if he have an ague, or like sickness: but if he have sore eyes, or the like, they circumcise him so soon as they are whole. If a child be found on the 8 day, to be very pale coloured, they circumcise him not, till the blood come again into his countenance, like the countenance of children that are in health. Likewise if he be very red, they circumcise him not, till his blood be sunk down into him, and his countenance come again like other children: for this is a sickness, and men must be admonished well of these things. If a woman circumcise her first son, and he die through fervency of the circumcision, which decayed his strength. Also she circumciseth her second child, and he die through the fervency of the circumcision, whether she have this child by her first husband, or by a second: loe her third child shall not be circumcised, in the time thereof, but they defer it, till he wexe great, and his strength be made firm. They circumcise none but children that are without sickness, for peril of life, putteth away all. And it is possible to circumcise after the time, but unpossible to restore the life of any one of Israel, forever: Maimonides treat. of Circumcis. ch. 1. S. 16. 17. 18. your flesh]* that is, *the secret part,* or *member of generation:* for so, the word *flesh* here and in other places in special meaneth, Ezek. 16. 26. and 23. 20. Lev. 15. 2. God set not the sign of his covenant, on the lips, ears, or other parts of man, (which yet the Scripture calleth also uncircumcised, Exod. 6. 30. Ier. 6. 10.) but on the privy member, to teach the regeneration of nature, even of the whole man, who is borne *in sin,* Psal. 51. 7. and the derivation of his covenant, to the seed of the faithful, who are thereby *holy,* Ezr. 9. 2. 1 Cor. 7. 14. and to signify, that the true circumcision is inward, and secret, Rom. 2. 28. 29. This which in the eyes of man, seemeth a thing unprofitable, foolish, and ignominious, doth God choose to make a sign of the covenant of his grace in Christ, who is also himself a scandal and foolishness to the world: *but the foolishness of God, is wiser then* (the wisdom of) *men,* 1 Cor. 1.

23. 25. And that member of the body which man thought to be less honorable, on it God put on more abundant honor, (as 1 Cor. 12. 23.) that it should bear the mark of the heavenly covenant.

Vers. 14. *that soul]* that is, as the Chaldee expoundeth it, *that man:* see Gen. 12. 5. *cut off]* The Greek and Chaldee translate it, *destroyed,* and *consumed.* This word is used before, in Gen. 9. 11. and after often in the law, Exod. 12. 15. 19. and 31. 14. Lev. 7. 20. 21. 25. 27 &c. It is sometime spoken of God, cutting off men by death for their sins, Lev. 17. 10. and 20. 3. 5. 6. and so the Hebrews understand it here, and in all other like places: that for willing transgression in secret, God will cut them off by untimely death: and if there be witnesses of it, the Magistrate is to punish or kill them: but for ignorant transgression, they were to bring the appointed sacrifices. Under this also, eternal damnation is implied. *Maimonides* in treat. of *Repentance, chap. 8. S.* 1. speaking of *eternal death,* saith, *And this is the Cutting off written of in the Law, as it is said* (in Num. 15. 31.) *that soul shall be cut-off he shall be cut off. Which we have heard expounded thus, cut off in this world, and cut off in the world to come.* Of this sanction here they say, *If the father or master do transgress, and circumcise not, they break a commandment, but are not guilty of cutting-off: for cutting-off belongs but to the uncircumcised person him-self: Maimonides treat. of Circumcis. c. 1. S.* 1. Howbeit, Moses the father had almost been killed, for not circumcising his son, Exod. 4. 24. &c. *broken]* or, *made frustrate, broken down:* this word is opposed to the former *stablishing,* or *making firm,* in verse. 7. The Hebrews have a canon, *who so breaketh the covenant of Abraham our father, and leaveth his superfluous-foreskin, or gathereth it over again; although he have in him the law and good works, he hath no portion in the world to come. Maimonides treat. of Circumcis. chap. 3. S.* 8. Which rule is true according to the Apostles interpretation, applying circumcision to the heart, spirit, and faith in Christ, Rom. 2. 29. and 4. 11. Col. 2. 11.

Vers. 15. *Sarah]* in Greek *Sarrha.* The letter *j* changed into *h,* signified the multiplication of her children, as before in Abram's name, verse. 5. And the Greek having no *h* at the end of words, doubleth therefore the letter *r,* with an aspiration *Sarrha,* and so the Apostles also write it, Rom. 9. 9. 1 Pet. 3. 6. *Sarai* the Chaldean name, is made Hebrew *Sarah:* which is by interpretation *a Princesse.* The Apostle calleth her *a Freewoman,* and maketh her a figure of the New Testament and heavenly Jerusalem, Gal. 4. 22. 24. 26. and the example of Abraham and Sarah, thus called, blessed, and increased, is set forth for their children the Church to consider, and comfort themselves withal, Isaiah 51. 1. 2. 3.

Vers. 16. *shall be to nations]* that is, *shall become nations,* and be a mother of them, both in the flesh, and in the Lord. For all godly women are called her children, 1 Pet. 3. 6. and Jerusalem her answerable type, is *the mother of us all,* Galat. 4. 26. Psal. 87. 5. 6.

Vers. 17. *laughed]* that is, as the Chaldee translateth it, *rejoiced:* and so the word after importeth, Gen. 21. 6. though sometime it implieth also a doubting, as in Gen. 18. 12. 13. but the praise of Abraham's faith, who was not *weak,* nor *staggering,* but *gave glory to God,* Rom. 4. 19. 20. seemeth to free him from this imputation. Targum Yerushalmi expoundeth it, *he marvelled.* Of this word *laughed,* in Hebrew *jsaak,* the child promised was called *Isaac:* in whom Abraham saw the day of Christ, and rejoiced. *old]* Hebr. *son of 100 years,* that is, *going in his*

hundred year. So *Sarah* was *daughter of ninety years.* See Gen. 5. 32. At these years, both their bodies were now *dead,* unapt for generation, Rom. 4. 19. Heb. 11. 12.

Vers. 19. *shall bear]* or *beareth:* speaking as of a thing present: for God *calleth the things which be not, as though they were,* Rom. 4. 17. *Isaac]* Heb. *Iitschak;* the same word used before in verse. 17. and signifieth *laughing* or *joy:* for besides his father and mother, *all that hear,* have occasion *to laugh* and rejoice for his birth, Gen. 21. 6. in whom both Christ the joy of the whole earth was represented, and all the children of promise, John 8. 56. Rom. 9. 7. 8. Gal. 4. 28. *seed]* the Greek version addeth, *to be a God to him and to his seed;* as before in verse 7.

Vers. 20. *heard]* the Chaldee explaineth it, *I have accepted thy prayer. twelve Princes]* So of Jacob, Isaac's son, came twelve *Patriarchs,* Act. 7. 8. These *Princes* are after named, in Gen. 25. 12.—16.

Vers. 21. *covenant]* This is the thirteenth time that the covenant is named in this Chapter; and hereby is meant the promise of Christ, and salvation in him, as the Apostle showeth in Rom. 9. 5. 7. 8. and by this it appeareth, that God's covenant with Abraham, was of spiritual and heavenly things in Christ, as is also confirmed by Luke 1. 55. 72. 73. 74. Gal. 3. 29. wherein Isaac was preferred before Ishmael.

Vers. 22. *God went up]* to weet, *into heaven,* and appeared no longer: so in other like visions of Angels, they are said to go *into heaven,* Luke 2. 25. For *God,* the Chaldee saith, *the glory of the Lord,* meaning the vision which had now appeared: which phrase the holy text sometime useth, as in Ezekiel 1. 29. and 3. 23. and 8. 4. So after, in Gen. 35. 13.

Vers. 23. *Abraham took]* herein he shown a rare example of obedience to God's word, not regarding the affliction, danger, shame, scandal, and foolishness, which this action in the eyes of the world seemed to bring with it: though to him-self, and all the faithful in his house, it was *the seal of the righteousness of faith,* Rom. 4. 11. Here the Jews have their uncertain conjectures, or traditions; as that *Abraham sent and called for Sem the son of Noah,* (he was *Melchizedek)* about this business: that it was done on *Atonement day* (spoken of in Levite. 16.) and in the place where afterward the Altar stood, in the Court of the Temple, and the like: *Pirke. R. Eliezer, ch. 29. circumcised]* or, *cut off,* to weet, *all the skin that covered the top of the flesh, that the top of the flesh remained bare;* for so the Hebrew show the manner of Circumcision to have been. And this being a holy sign and seal, Abraham doubtless sanctified the work by prayer: which custom all the Jews keep to this day. For he that circumciseth, doth first bless him that sanctified them with his commandments, and commanded them to circumcise; and to gather themselves into the covenant of Abraham their father, that sanctified his beloved from the womb, and sealed their offspring with the sign of the holy covenant: that commanded them to circumcise strangers, and servants, and to draw out of them, the blood of the covenant. Which blessings *Maimonides* recordeth in his foresaid treatise of *Circumcision, ch. 3. S.* 1. 2. 3. 4. 5. where he also noteth, that *who so circumciseth a man grown, must cover his nakedness, whiles he blesseth: and after he uncovereth and circumciseth him. self-same day]* Hebr. *the body* (or *strength) of this day,* at Gen. 7. 13. the Greek interpreteth it, *in the time of that day.* From hence, and the commandment in Lev. 12. 3. the Jews have

taught, that none might ever circumcise but in the day time, after the Sun was up: *Maimonides treat. of circum. ch. 1. S.* 8.

Vers. 27. *circumcised with him]* Not only Abraham himself, but *his household* with him, kept the way of the Lord, Gen. 18. 19. and by faith they all obeyed this hard precept, whereby they were wounded, pained, and sore in their flesh, all at once, as Gen. 34. 25. and spiritually, did *put off the body of the sins of the flesh, by the circumcision of Christ:* Col. 2. 11.

CHAP. XVIII.

1, Abraham entertaineth three Angels, 9, who promiseth Sarah a son, 12, where at she laugheth, and is reproved. 17, The destruction of Sodom is revealed to Abraham: 23, and he maketh intercession for the men thereof. 32, The whole City should be spared, if but ten just persons were found therein.

〈 in non-Latin alphabet 〉 .

ANd Jehovah appeared unto him, in the Okes of Mamree: and he *was* sitting *at* the tent door, in the heat of the day. And he lifted up his eyes, and saw; and loe three men standing before him: and he saw, and ran to meet them, from the tent door; and bowed-down himself to the ground. And he said: Lord, if now I have found grace in thine eyes; pass not away I pray thee, from thy servant. Let a little water I pray you be taken, and wash ye your feet: and lean-ye-down under the tree. And I will take a morsel of bread, and sustain ye your heart, after that ye shall passon; for therefore have you passed, unto your servant: And they said; So do as thou hast spoken. And Abraham hastened into the tent, to Sarah: and he said, Hasten three pecks of flowry meal: knead, and make cakes. And Abraham ran unto the herd; and he took a Calf of the herd, tender and good: and gave *it* to a yongman; and he hastened to make it *(ready.)* And he took butter and milk, and the calf of the herd which he had made *(ready,)* and set *it* before them: and he *was* standing by them, under the tree, and they did eat. And they said unto him; where *is* Sarah thy wife? And he said, behold in the tent. And he said, Returning I will return unto thee, when *this* time reviveth; and loe, Sarah thy wife shall have a son: And Sarah heard, *in* the tent door, and it *was* behind him. And Abraham and Sarah *were* old, coming into days: it ceased •o be with Sarah, after the way of women. And Sarah laughed, within her self saying: after I am wexed-old, shall I have pleasure? also my Lord is old. And Jehovah said unto Abraham: wherefore laugheth Sarah, saying, Shall I verily bear-*a-child,* and I am old? Shall any-thing be unpossible for Jehovah? At the appointed-time will I return unto thee, when *this* time reviveth, and Sarah shall have a son. And Sarah falsely-denied, saying, I laugbed not: for she was afraid: and he said, nay, but thou didst laugh. And the men rose-up from thence, and looked towards Sodom: and Abraham went with them, to bring them on the way. And Jehovah said; shall I hide from Abraham, that which I *am* doing? And Abraham being shall be a great and mighty nation: and blessed shall be in him, all nations of the earth? For I know him, how that he will command his sons, and his house after him; and they shall keep the way of Jehovah, to do justice and judgment: that, Jehovah may bring upon Abraham, that which he hath spoken unto him. And Jehovah said; The cry of Sodom and Gomorrhah, because it is much: and their sin, because it is very heavy. I will go-

down now and see, whether according to the cry thereof that is come unto me, they have done altogether: and if not, *that* I may know. And the men turnedthe face from thence, and went to Sodom: and Abraham, he yet stood before Jehovah. And Abraham drew-near, and said; wilt thou also consume the just with the wicked? If so be there be fifty just *men,* within the City: wilt thou also consume, and not spare the place, for the fifty just, which *are* within it? Far-be-it from thee to do according to this word, to slay the just with the wicked, and that the just should be as the wicked: far-be-it from thee; shall the Judge of all the earth, not do judgment? And Jehovah said; If I shall find in Sodom, fifty just *men* within the city: then will I spare all the place for their sake. And Abraham answered, and said: Behold now I have taken upon me to speak unto the Lord; and I, *am* dust and ashes. If-so-be there lack of fifty just *men,* five; wilt thou destroy for five, all the city? And he said, I will not destroy, if I shall find there, forty and five. And he added again, to speak unto him, and said; If-so-be forty be found there: and he said, I will not do *it,* for fourties sake. And he said, O let not now the Lord be wroth, and I will speak; If-so-be thirty be found there: and he said, I will not do *it,* if I shall find thirty there. And he said, Behold now I have taken-upon me to speak unto the Lord; If so be twenty shall be found there: And he said, I will not destroy, for twenties sake. And he said, O let not now the Lord be wroth, and I will speak but *this* once; If-so-be, ten shall be found there: And he said, I will not destroy, for ten's sake. And Jehovah went-away, when as he had made-an-end, of speaking unto Abraham: and Abraham, returned to his place.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the fourth section of the Law, called of the first word *Vajera,* that is, *And (the Lord) appeared.* See Gen. 6. 9.

Vers. 1. *appeared]* or, *was seen of him,* meaning *Abraham.* This vision was to renew the promise of Isaac's birth; and to acquaint Abraham with God's purpose of destroying Sodom. And for us, to see how Abraham's faith wrought with his works; and by works, faith was made perfect, as I am. 2. 22. *the aches]* that is, the *oke-grove,* or *the plain:* see Gen. 13. 18. *in the heat]* that is, *at •oone:* as the Greek translateth it. At such time travellers wexe saint and hungry: *heat* also figureth afflictions, Mat. 13. 6. 21. Rev. 7. 16. the due time to show forth works of grace, Mat. 25. 35.

Vers. 2. *three men]* so they seemed at first to Abraham; but he *entertained Angels unawares,* Heb. 13. 2. for one of these is called *Jehovah,* verse. 13. 14. 17. 20. 22. and Abraham after so acknowledged him as the *Lord* and *Judge of all the earth,* ver. 25. 27. And this was Christ, Rom. 10 9. John 5. 22. The other two were created *Angels,* Gen. 19. 1. The Hebrew Doctors here say; *And behold three Angels were sent to Abraham our father: and they three were sent for three things, because it cannot be, that moe things then one should be sent by the hand of one of the high Angels. The first Angel was sent to show gladtidings unto Abraham our father, that Sarah should bear Isaac. The second Angel was sent to deliver Let from the overthrow (of Sodom.) The third Angel was sent to overthrow Sodom and Gomorrhah, Admah and Seboim: Targum Yerushalmi* on Gen. 18. *before him]* or, *against him;* thus occasioning Abraham to come unto them: who presently ran; and so *pursued hospitality,* as the Apostle speaketh, Rom. 12. 13.

Vers. 3. *Lord]* the Hebrew *Adonai* is written with long *A* in the end, which is the usual title of God, as is observed on Gen. 15. 2. The Greek also translateth it absolutely *Lord,* and the Chaldee expresseth it by the letters of *Jehovah;* otherwise then in Gen. 19. 2. And Abraham in verse. 27. under this title, acknowledgeth him for God; opposing himself, as *dust and ashes.*

Vers. 4. *lean ye down]* that is, *rest ye;* or as the Greek translateth, *refresh yourselves.*

Vers. 5. *sustain ye]* or *uphold;* that is, *comfort* or *strengthen your heart:* the Greek translateth it *eat. Bread* is compared to *a staff* or *stay,* Isaiah 3. 1. for that it is the chief sustenance that upholds the life of man. So in Judge. 19. 5. Psal. 104. 15.

Vers. 6. *three pecks]* or *measures,* each of them was at least a pottle bigger then our English pecke, for three of them made an *Ephah,* or *Bushel,* (whereof see Exodus 16. 36.) The Hebrews write that this their *pecke,* (which they call *Seah,* the Greek *Saton,)* contained as much as 144 common hens eggs. For their least measure is the quantity of an egg; six whereof do make a measure called *Log,* or *Pinte,* (whereof see Lev. 14. 10.) and four of them *Logs* make a *Kab,* (whereof see 2 Kin. 6. 25.) and six *Kabs* make this *Seah* or *Pecke;* three whereof Abraham prepareth here, for three men's dinner; which with other things do manifest his liberality: contrary to Nabal's, 1 Sam. 25. 11. Our Savior also hath a Parable of *three pecks of meal* which a woman leavened, Mat. 13. 33. That which in Ruth 2. 17. is *an Ephah* (or *Bushel) of barley;* the Chaldee Paraphrase there calleth *three Seahs* (or *pecks.)* So also in Exod. 16. 36. *flowery meal]* that is, *fine meal:* Hebr. *meal of flower.* This, and the *tender and good calf,* verse. 7. showeth that Abraham's benevolence was of the best things that he had. See the annotations on Gen. 4. 4.

Vers. 7. *the herd]* or, *the beeves:* as the Greek and Chaldee turn it. *a calf]* Hebr. *son of the herd,* or *beefe:* so, *sons of the flock,* for *Lambes,* Psal. 114. 4. *son of the asse,* for a *foale,* Gen. 49. 11. 〈...〉 *es of the V•icorne,* Psal. 29. 6. and sundry the like. *to make it]* to weet, *ready,* that is, to *dress* it. An usual phrase for preparing, dressing, or trimming anything; so, *to make the Passover,* Exod. 12. 48. Mat. 26. 18. and other sacrifices, Exod. 10. 25. Psal. 66. 15.

Vers. 8. *set]* Hebr. *gave. standing]* the Chaldee translateth; *he ministered to them.* And so the Hebrew word oft signifieth, as *the Levites that stood,* Neh. 12. 44. that is, *served,* or *waited:* so he *which stood before the King,* Ier. 52. 12. is said to be the *servant of the King,* 2 King. 25. 8. And this setteth forth Abraham's humility.

Vers. 9. *in the tent]* It is a virtue for women, to be *keepers at home,* Tit. 2. 5. but the lewd women's feet, *abide not in her house,* Prov. 7. 11.

Vers. 10. *Returning I will return]* that is, *I will certainly return:* see Gen. 2. 17. This was a word of promise, whereby the children of God, and true seed of Abraham, were discerned from the other, Rom. 9. 8. 9. Neither do we find that this *return* was by the Angels apparition again: but by the complement of the thing promised. *when* this *time reviveth]* or *liveth;* that is, *the next year at this time:* as appeareth by the accomplishment, Gen. 21. 2. 5. for then Abraham was an hundred year old, and now he was ninety nine, Gen. 17. 24. In the revolution of the year, things return to the same life and estate, which they had before. And in spiritual things, when promises are fulfilled, it is called *the acceptable year of the Lord,* Luke 4. 19. So a

City is said to be *revived,* when it is built and repaired, 1 Chron. 11. 8. and stones *revive,* when they are restored to their former state, Nehem. 4. 2. And the Apostle confirmeth this interpretation, citing the place thus, *At this time will I come,* Rom. 9. 9. It may also be translated, *According to the time of life:* or rather, *at* this *time of life:* the word *this,* being usually understood, as in Exod. 9. 18. 1 Sam. 9. 16. and 20. 12. and sometime expressed, as in Ios. 9. 6. The Chaldee referreth it to Abraham and his wife, *According to* this *time when ye* shall be *alive.* A like promise is made in 2 King. 4. 16. 17. where the Greek version hath, *as the time* (or *when the hour) liveth.*

Vers. 11. *into days]* that is, *into years:* as Gen. 4. 3. A like phrase the Evangelist useth of some *gone forward in days;* for, *very aged,* Luke 1. 7. 18. So Gen. 24. 1. *the way,]* that is, *the custom* (or *manner) of women,* for the ordinary and natural course of the body, or fluors; mentioned Levite. 15. 19. 25. meaning, that she was past natural strength to conceive and bear children; as is explained in Rom. 4. 19. Heb. 11. 11. So the promise of redemption was fulfilled for us by Christ, *when we were without strength,* Rom. 5. 6. even *dead in trespasses and sins,* Ephes. 2. 1.

Vers. 12. *laughed]* as thinking it could not be: which her weak faith is after reproved, and she strengthened, verse. 13. 14. But Abraham's laughing was for joy; in belief, and admiration, Gen. 7. 17. and so was Satahs afterward, Gen. 21. 6. wherefore her faith also is commended unto us, Heb. 11. 11. *my Lord]* that is, *my husband,* whom Sarah reverenceth by this name: wherefore her obedience is set forth for an example to all women, in 1 Peter 3. 6.

Vers. 14. *anything]* or *word,* that is, whatsoever can be spoken of. *unpossible]* or, *marvelous;* that is, hard to be done; or *unpossible,* as the holy Ghost translateth this according to the Greek version, Luke 1. 37. So in Zach. 8. 6. It implied also a *thing hidden and unknown.* Here God graciously pardoneth Sarah's infirmity, after he hath reproved her; and repeateth his promise to strengthen her faith, that she might be *blessed, in believing that there should be a performance of those things, which were told her from the Lord,* (as Luke 1. 45.) For *Zacharias* was stricken dumb for a time, because he believed not a like promise made unto him, Luke 1. 13. 18. 20.

Vers. 16. *to bring them on the way]* or, *to send them away,* to weet, with honor, and *after a godly sort,* as the Apostle speaketh, 3 John. 6. for this is a dutiful kindness much spoken of; as in Act. 20. 38. and 21. 5. Rom 15. 24. 1 Cor. 16. 11. Tit. 3. 13.

Vers. 17. *shall I hide]* that is, *I will not hide.* As, *shalt thou build me an house?* 2 Sam. 7. 5. is the same that, *thou shalt not build,* 1 Chron. 17. 4. And, *do men gather grapes of thorns?* Mat. 7. 16. which another Evangelist recording, saith, *men do not gather,* Luke 6. 44. *The Lord will do nothing but he revealeth his secret unto his servants the Prophets,* Amos. 37.

Vers. 18. *being shall be]* that is, *shall surely be,* or, *become. in him]* that is, in his seed, Christ: see Gen. 12. 3.

Vers. 19. *how that he will]* or, *to the end that he may command:* but the Greek keepeth the former sense. *his house] the men of his house,* as the Chaldee explaineth it. According to this is the law, Deut. 6. 7. and 11. 19. *and they shall keep]* or, *that they may keep:* these two phrases are

implied in the Hebrew, and the Scripture useth them indifferently, as, *judge not, and ye shall not be judged,* Luke 6. 37. or, *that ye be not judged,* as Mat. 7. 1. *the way]* that is, the true religion, faith, and obedience prescribed for men to walk it, Act. 18. 25. 26. Deut. 8. 6. and 10. 12. The Chaldee saith, *the wates that are right before the Lord. unto him,]* or, *of him.* The Greek translateth, *all things that he hath spoken unto him.*

Vers. 20. *heavy]* or *grievous:* of their sins, see the notes on Gen. 73. 13. The Greek here translateth, *their sins are very great.*

Vers. 21. *I will go down]* see this phrase in Gen. 11. 5. The Chaldee saith, *I will appear and judge. done altogether]* or, *made a full end:* that is, have wholly finished their sin, which bringeth forth death, I am. 1. 15. This word *full-end,* (or *consummation)* is used also for the full-*punishment* and *consuming* of the sinners, Ier. 46. 28. *that I may know]* so the Greek translateth: it may also be Englished, *I will know;* that is, make trial. God speaketh of himself, after the manner of men: So in Gen. 22. 12. Exod. 33. 5. The Chaldee paraphraseth; *I will consume them if they repent not; but if they do repent, I will not take vengeance.*

Vers. 22. *the men]* two of the three which appeared to Abraham, verse. 2. which were *two Angels,* Gen. 19. 1. the third stayed with Abraham, and he is called *Jehovah;* the Lord Christ. *stood]* or, *was standing,* as the Greek translateth: the Chaldee addeth, *stood in prayer before the Lord:* so Gen. 19. 27. And elsewhere by *standing before God:* prayer is meant, as Ier. 15. 1. And Christ saith, *when ye stand, praying,* Mark 11. 25.

Vers. 23. *drew-near]* to make his requests to the Lord: a sign and fruit of faith, Heb. 7. 19. and 10. 22. *consume]* or, *make-an-end* of.

Vers. 24. *If so be]* or, *It may be; peradventure:* it is a word that intimateth difficulty, and yet with some hope of possibility: as in Exod. 32. 30. Ios. 14. 12. Zoph. 2. 3. 1 Sam. 14. 6. 2 King. 19. 4. *spare]* or *forbear, forgive* the place, under one City Sodom, implying all the rest.

Vers. 25. *Far be it from thee]* The Hebrew *Chalilah,* signifieth *a profanation,* or *profane thing;* and so *forbidden* to be done. And sometime the name of God and Lord is added, as in 1 Chron. 11. 19. 2 Sam. 23. 17. and it is in our phrase, *God forbid,* or *God's forbod.* The Apostles, following the Greek version, express it sometime by *(Me genoito) be it not,* or *sarre be it,* Rom. 3. 4. 6. sometime by *hileos,* that is, *propitious* or *favorable;* as praying God in mercy to keep it away: as Matth. 16. 22. *Far be it from thee,* (or *God forbid,) Lord. to do]* or *from doing. this word]* or, *this thing. judgment]* that is, *right judgment,* or *equity.* So the word *judgment* is often used, as Psal. 9. 5. 17. and 119. 121. Mat. 23. 23.

Vers. 26. *all the place]* and so, the people of the place. In Ier. 5. 1. God offereth the like for Jerusalem, if there could a man be found that executed judgment, and sought the truth, he would spare it.

Vers. 27. *have taken upon me]* or, *have willingly begun;* for so the original word sometime signifieth *willingness* and *content,* Ios. 17. 12. Judge. 17. 11. sometime a voluntary *beginning,* or, *or taking hand,* Deut. 1. 5. Accordingly the Greek here translateth, *I have begun. dust]* that is, *base, vile:* see Gen. 3. 19.

Vers. 28. *destroy]* or, *corrupt, mar:* see Gen. 6. 13 *for five]* that is, *for lack of five.* So, *for fatness,* Psal. 109. 24. and, *for the fruits,* Lam. 4. 9. is, for the lack of them.

Vers. 30. *and I will]* or, *that I speak:* as verse 19. the Greek translateth it, *If I speak:* so verse 32. Also *and,* is put for *and if,* in Exodus 4. 23. Malac. 1. 2.

Vers. 32. this *once]* Abraham descended not to sewer then *ten:* a reason whereof the Hebrew Doctors give to be this, that in the generation of the flood, there were eight, Noah and his wife, and his three sons, and their wives; and yet the world was not saved for their sakes: *Breshith rabbah, on Gen. 18.*

Vers. 33 *Jehovah went away:]* the Chaldee saith, *the glory of the Lord was lifted up. made an end]* the Greek turneth it, *had ceased speaking.*

CHAP. XIX.

1. Lot in Sodom entertaineth two Angels, 4, the Sodomites (to abuse them) do he set his house, and will not be dissuaded from their wickedness. 11, The Angels strike them with blindness, 12, and send Lot for safety into the mountain: 18, but he obtaineth leave to go into Zoar. 24, Sodom and Gomorrhah are destroyed with fire from heaven. 26, Lots wife looking back, is a pillar of salt. 30, Lot fearing to abide in Zoar, dwelleth in a cave. 31, His two daughters make him drunken, and of them he begetteth Moab and Ammon.

ANd there came two Angels to Sodom, in the evening; and Lot *was* sitting in the gate of Sodom: and Lot saw, and rose-up to meet them; and he bowed-down himself *with* the face to the ground. And he said, Behold now my Lord's, turn in I pray you into your servants house, and tarry-all-night, and wash your feet; and ye shall rise-up-early, and go on your way: And they said Nay, but we will abide-all-night in the street. And he pressed upon them vehemently, and they turned in unto him, and came into his house: and he made them a banquet; and did bake unleavened *cakes,* and they did eat. But before they lay-down; the men of the city, the men of Sodom, compassed about the house, from the young even to the old: all the people, from the utmost *quarter.* And they called unto Lot, and said unto him; where *are* the men, which came unto thee, *this* night? bring them out unto us, that we may know them. And Lot went-out unto them, to the door: and he shut the door after him. And he said; I pray you my brethren, do not evil. Behold now, I have two daughters, which have not known man; let me I pray you, bring out them unto you; and do ye to them, as *is* good in your eyes: only to these men, do not any-thing; for therefore came they into the shadow of my rafter. And they said, Stand further; and they said, This one *fellow* came in to sojourn, and will he judging judge? now will we do worse to thee then *to* them: and they pressed sore, upon the man upon Lot, and came near, to break the door. And the men put-forth their hand, and brought in Lot unto them, into the house: and shut the door. And they smote the men, which [unspec 11]*were at* the door of the house, with blindnesses, from the small even to the great: that they wearied themselves to find the door. And the men said unto Lot; hast thou here any besides? sons-in-law, or thy sons or thy daughters, or any that thou hast in the City: bring-out, from *this* place. For we *will* destroy this place: because the cry of them is wexen-great, before the face of Jehovah; and Jehovah hath sent us to destroy it. And Lot

went out, and spake unto his sons-in-law, *that were* taking his daughters; and he said, rise-up go-out, from this place: for Jehovah *will* destroy the City: but he was as one-that-mocked, in the eyes of his sons-in-law. And when the dawning-of-the-day came-up, then the Angels hastened Lot, saying; Arise, take thy wife, and thy two daughters, which *are* found *here;* lest thou be consumed, in the iniquity of the City. And he lingered, and the men laid-hold on his hand, and on the hand of his wife, and on the hand of his two daughters, in the gentle-mercy of Jehovah upon him: and they brought him forth, and set him without the City. And it was, when they had brought them forth-abroad, that he said; Escape for thy soul, look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed. And Lot said unto them: Oh not *so* Lord. Behold now, thy servant hath found grace, in thine eyes; and thou hast magnified thy mercy, which thou hast done with me, to save-alive my soul: and I, I cannot escape to the mountain, lest evil cleave unto me, and I die. Behold now, this city *is* near, to flee thither, and it *is* a little one: oh let me escape thither, *is* it not a little one? and my soul shall live. And he said unto him, Loe I accept thy face, for this thing also: that I will not overthrow the City, *for* the which thou hast spoken. Hast thee, escape thither; for I cannot do *any* thing, till thou be come thither: therefore he called the name of the City, Zoar. The Sun came-forth over the earth: and Lot entered into Zoar. And Jehovah rained upon Sodom and upon Gomorrhah, brimstone and fire: from Jehovah, out of the heavens. And he overthrew these Cities, and all the plain: and all the inhabitants of the Cities, and that which grew on the ground. And his wife looked from behind him: and she was, a pillar of salt.

And Abraham gat-up-early, in the morning: unto the place, where he had stood, before Jehovah. And he looked toward Sodom and Gomorrhah; and toward all the land of the plain: and he saw, and loe the smoke of the land went-up, as the smoke of a furnace. And it was, when God destroyed the Cities of the plain, that God remembered Abraham: and sent Lot out of the mids of the overthrow, when *he* overthrew the Cities in the which Lot dwelt. And Lot went-up out of Zoar, & dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave; he and his two daughters. And the firstborn said unto the younger, out father *is* old: and *there is* not a man in the land, to come in unto us, after the way of all the earth. Come, let us make our father drink wine, and let us lie with him: and keep-alive seed of our father. And they made their father drink wine, in that night: and the firstborn went-in, and lay with her father; and he knew not when she lay-down, or when she arose. And it was, on the morrow, that the firstborn said unto the younger; Behold I lay yesternight with my father: let us make him drink wine *this* night also; and go thou in, lie thou with him; and let us keep-alive seed of our father. And they made their father drink wine, in that night also: and the younger arose, and lay with him; and he knew not when she lay down, or when she arose. And the two daughters of Lot, were with child, by their father. And the firstborn bare a son, and she called his name Moab: he *is* the father of Moab, unto *this* day. And the younger, she also bare a son, and called his name Ben-ammi: he *is* the father of the sons of Ammon, unto *this* day.

Annotations.

THere came two] or, *the two Angels came,* called before, *men,* Gen. 18. 22. and so they seemed unto Lot, who also entertained Angels unawares, Heb. 13. 2. Compare this action of Lot, with Abraham's, Gen. 18.

Vers. 2. *my Lord's]* so both Greek and Chaldee also translate it; the Hebrew, *Adonai,* being written otherwise, then when it signifieth the Lord God: see Gen. 18. 3. *Nay]* The Angels as men, humanely refused; being sent also to view the manners of the people, (Gen. 18. 21.) they would have abode in the streets indeed, had not Lots importunacy, made them do otherwise. So Christ made as if he would have gone further, but constrained by the disciples, he stayed with them: Luke 24. 28. 29.

Vers. 3. *pressed upon]* or, *was instant, constrained:* so Luke 24. 29. *a banquet]* or, *a drinking;* as both the Hebrew and Greek words signify, for large drinking is used in banquets; hereupon it is called *the banquet of wine,* Est. 5. 6. and 7. 7. and the King and Hamon came to *drink* with Queen Ester, that is, *to banquet,* Est. 7. 1. So Est. 3. 15. *unleavened*-cakes] for hast, because time suffered them not to be leavened. See Exod. 12. 39. where the word *cakes* is expressed, which here wanteth: as on the contrary, *cakes* were expressed in Gen. 18. 6. where *unleavened* is to be understood.

Vers. 4. *from the utmost]* meaning, *from every quarter:* for the Hebrew often omitteth the repeating of the same word at the end, for brevities sakes; as 1 Chron. 17. 5. *from tent to tent, and from tabernacle:* where is again to be understood, *unto tabernacle.* So here, *from utmost part (to utmost part:)* that is, *from all parts.* Sometime it is fully expressed, as in Matth. 24. 31. *from the end of heaven, to the end thereof.* The Greek here translateth, *all the people together.*

Vers. 5. *called unto Lot]* They were not ashamed to proclaim their own filthiness: so God reproveth the Jews, *they declare their sins as Sodom, they hide them not,* Isaiah 3. 9. *may know them]* that is, *may lie with them:* as Gen. 4. 2. which sense the Greek version also giveth here. Hereupon that horrible and unnatural sin, which the Scripture calleth *lying with the male,* Lev. 18. 22. and 20. 13. is called *Sodomy,* as being first practiced in Sodom, and the cities about it; which God would therefore severely plague in this world and forever, as the Apostle writeth of *Sodom and Gomorrah, and the cities about them in like manner giving themselves to fornication, and going after other flesh; they are set forth for an example, suffering the vengeance of eternal fire,* Jude verse. 7. The Canaanites having fallen from God, to idolatry, Deut. 11. 2. 3. 30. 31. God therefore gave them up to uncleanness, to dishonor their own bodies between themselves, and leaving the natural use of the womā, to burn in lust one toward another, men w^{t} men doing that which is unseemly; as Paul observeth, in Rom. 1. 23. 24.—27. An example of like filthiness, fell out after this in Israel, Judge. 19. 22. &c.

Vers. 6. *the door]* two words are here used for *a door,* the first *Pethach,* which is the *open-place,* wherat he went out: this latter, *deleth,* which is the *door* that shutteth up the passage.

Vers. 7. *my brethren]* thus he lovingly entreateth those wicked men; respecting the common brotherhood of nature, Act. 17. 26. Isaiah 58. 7. so David called the evil and wicked, his *brethren,* 1 Sam. 30. 23.

Vers. 8. *not known]* to weet, *by lying with the male;* as the phrase is explained in Num. 31. 17. and so by the Yerushalmi Targum here. By this prostituting of his daughters, Lot thought to avoid a greater evil: but it is not lawful to *do evil that good may come,* Rom. 3. 8. *of my rafter]* or *beam,* that is, *of my roof,* or *house made with rafters:* a part being put for the whole: so the Greek hath, *under the roof of my rafters:* but the Chaldee saith, *of my habitation.*

Vers. 9. *stand further]* or, *get thee a side:* as if they would consult of the matter. But by a much like speech used in Isaiah 65. 5. it seemeth to be spoken in disdain. *and will he judging judge?]* or, *he will judging judge:* but the Greek resolveth it into a question, came he *also to judge judgment?* This phrase, doubling the word, (whereof see Gen. 2. 17.) may also imply Lots often rebuking of them at other times, for he *was vexed with the lascivious conversation of those wicked men; and dwelling among them, in seeing and hearing, tormented his just soul, day after day, with their unlawful deeds,* 2 Pet. 7. 8.

Vers. 11. *with blindnesses]* or, *dazzled-blindness,* both of body and mind; when the sight beams are confused, and nothing can be seen as it is. The word is not used but in this place, and at another like accident, in 2 King 6. 18. the plural number noteth the greatness of the plague; as *extreameblindnesse.*

Vers. 12. *or thy sons]* in the Hebrew, *and* is here for *or;* as the Greek also translateth it: see Gen. 13. 8.

Vers. 13. will *destroy]* or, are *destroying:* Hebr. *corrupting:* see Gen. 6. 13. that is, *we are about to destroy:* so v. 14.

Vers. 14. were *taking]* that is, being betrothed, were ready to take in marriage: or *had taken,* as the Greek explaineth it. If we thus understand it, then Lot had some daughters which perished with the Sodomites: for only two which were virgins, escaped with him, verse. 8. 30. This also seemeth closely to be implied in verse. 15. *go-out]* The Hebrew word hath in it a prick extraordinary, (noted also in the Hebrew margin) which increaseth the signification, as urging an hasty going-out. The like is in Exod. 12. 31.

Vers. 15. are *found]* that is, *present.* The Chaldee addeth, *which are found faithful with thee:* the Greek saith, *which thou havest.* But *found* is often used for *present,* 1 Chron 29. 17. 2 Chron. 5. 11. and 30. 21. and 31. 1. and 34. 32. *the iniquity]* that is, *the punishment for iniquity.* Hereupon is that usual phrase of *bearing iniquity,* for *suffering punishment,* Lev. 20. 17. 19. 20. Num. 14. 34. Even the righteous are in danger, to partake of the wicked's punishment; if (when God calleth) they depart not from among them. Compare Rev. 18. 4.

Vers. 16. *lingered]* or, *delayed, distracted himself,* with much trouble and business: the Greek translateth, *they were troubled.* David contrary wise *delayed not,* to keep God's commands, Psal. 119. 60. 〈◊〉 *in the gentle-mercy]* or, *for the merciful sparing,* that is, *the Lord being merciful and sparing him;* as the Greek translateth. The word importeth *gentleness,* and *loving affection,* or *commiseration,* as whereby men are *spared from punishment.* So in Esa. 63. 9. *in his love & in his gentle mercy* God redeemed his people.

Vers. 17. *that he]* or, *then he said,* meaning the Lord [unspec 17]*I 〈...〉 h,* as appeareth v. 18. 24. who (it seemeth) was new come from Abraham to Sodom, Genesis 18. 22. 33. *thy soul]* that is, *thy life:* for so the Scripture usually speaketh, as, *keep his soul,* Job 2. 6. that is, *spare his life:* to *seek the soul,* is to *seek ones life,* Exod. 4. 19. Mat. 2. 20. See also Gen. 2. 7. and 37. 21. *look not]* this commandment (as the like in Gen. 2. 17.) was given not to Lot alone, but to his wife and children, as the event showeth, verse. 26. and forbiddeth all affectation of worldly things, which draweth from ready obedience unto God: Compare Luke 9. 62. Phil. 3. 13. 14. Mat. 24. 16. 17. 18. *to the mount]* The *mountains* are sometime spoken of, as places of safety, Mat. 24. 16. figuring God's providence and protection, Psalm. 121. 1. and 125. 2. Isaiah 2. 2.

Vers. 18. *Lord]* or, *my Lord's:* for the Hebrew *Adonai* (by reason of the pause) is here doubtful, whether it be the title of God, or of men. For the Chaldee putteth for it *Lord's;* but the Greek *Lord:* and the words following are directed to one, though before he spake *to them:* See Gen. 15. 2. and 18. 3.

Vers. 19. *cleave unto me]* the Greek saith, *take hold on me.* Herein Lot shown his weak faith, not resting in God's word; wherefore the place which he chose for safety, secured him not; but for fear he left it, ver. 30.

Vers. 20. *to flee]* that is, *for me to flee:* as the Greek translateth. See Gen. 6. 19. and 23. 8.

Vers. 21. *accept thy face]* or, *lift up thy face;* that is, *do respect,* and so will gratify thee, and grant thy request in this thing. Thus the Lord doth *the desire of them that fear him,* Psal. 145. 19. This phrase of *accepting the face,* is usual for showing of favor to any; which sometime is spoken in the ill part, and commonly called *respect of persons,* and then it is denied of God, Deut. 10. 17. and forbidden to men, Deut. 16. 19. The Greek expresseth it by *ethaúmasa to prosopon:* which here, and in sundry other places meaneth, *an honorable regard and estimation of ones face, or suit:* in which sense the Apostle useth it, Jude v. 16. against such as would *respect the face,* or *gratify* men *for profits sake.* The contrary whereto is, *to turn away the face of any;* which is, *to say one nay, or deny their request.* 1 King. 2. 16. 20.

Vers. 22. any-*thing]* or, *the thing,* to weet, now in hand. Heb. *a word. he called]* that is, *everyone,* or, *it was called.* See the notes on Gen. 16. 14.

Zoar] or *Zogor:* in Greek *Sigor,* and else-where *Sogor,* in the Latin *Segor,* by interpretation *Little:* before it was called *Bela,* Gen. 14. 2.

Vers. 23. *came forth ever]* or, *arose upon the earth.* This time of the morning was fittest to show the light of grace arisen to Lot: and how in prosperity affliction shall come upon the wicked, and they *not know the morning thereof,* as Isaiah 47. 11. For the rising of the Sun, is a sign of favor from the Lord, Mat. 5. 45. but unto Sodom, it is the time of vengeance. Hence Christ saith, *as it was in the days of Lot, they did eat, they drank, they bought, they sold, they pl•••ed, they built; but the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day, when the son of man is revealed,* Luke 17. 28. 29. 30.

Vers. 24. *and upon Gomorra]* with two other cities (not here expressed) *Admah and Seboim,* Deut. 29. 23. *brimstone]* this added to *fire,* increaseth it, Isaiah 30. 33. and so is used in Scripture to signify increase of torment for the wicked, and the second death, Rev. 14. 10. and 19. 20. and 20. 10. and 21. 8. And of these Cities it is said, besides their temporal judgment, that *they suffer the vengeance of eternal fire,* Jude ver. 7. and are made an ensample to those that after should live ungodly, 2 Pet. 2. 6. So the Hebrew Doctors say, *The men of Sodom, have no part,* (or *inheritance) in the world to come, as it is written, The men of Sodom were wicked, and sinners before the Lord exceedingly, (Gen. 13. 13) wicked in this world, and sinners in the world to come, Talmud. Bab. in Sanhedrin. chapt. Chelek.* This judgment of burning, was answerable to Sodom's sin, that burned in brutish lust, man towards man: so Nadab and Abihu, that transgressed with fire, are burned with fire, Lev. 10. 1. 2. Others sinning by shedding of blood, have blood to drink, Rev. 16. 6. Exod. 7. 20. 21.

Vers. 25. *overthrew]* this word noteth *a sudden, unevitable, and perpetual destruction,* whereupon the Prophet saith, *the Lord overthrew* them *and repented not,* Ier. 20. 16. and the Apostle saith, *he condemned them with an overthrow,* 2 Pet. 2. 6. and in Lam. 4. 6. *Sodom was overthrown even in a moment, and no hands stayed on her:* and to the perpetual desolation of these Cities, there is allusion in Isaiah 13. 19. 20. Ier. 50. 40. Zoph. 2. 9. yet the punishment of them that despise the Gospel, shall be greater then Sodom's, Mat. 11. 24. *that which grew]* or, *the bud of the ground:* so that in the plain where these cities stood, there grew no good thing after, to this day; but it became a dead and loathsome lake, called the dead sea, and *sea of salt,* see Gen. 14. 3. Zoph. 2. 9. Deut. 29. 23. So the Rabbin's say, *Of the wickedness (of the five Cities) even to this day, the wast land that smoaketh is a testimony, and plants bearing fruit, that never come to ripeness,* Wisd. 10. 7.

Vers. 26. *from behind him]* the Greek translateth it, *unto the things behind:* which phrase is used in Luke 9. 62. Phil. 3. 14. This being done contrary to the commandment, verse. 17. and with a corrupt affection in her, God did severely punish: and she is a warning to all; as Christ saith, *he that is in the field, let him not return to the things behind, remember Lots wife,* Luke 17. 31. 32. *was a pillar]* or, *became a pillar* (or *statue) of salt:* and so she had part of the plagues of Sodom, which was *brimstone and salt,* that it became *a sea of salt,* Deut. 29. 23. Gen. 14. 3. And this her *statue* or *pillar,* stood for a memorial to others, that they may be the better seasoned. This salt pillar continued long; *Josephus* a Jewish historian after Christ's life on earth, writeth that he did see it: *Antiqu. 1. book chapt.* 12. and so others since his time.

Vers. 27. *had stood]* the Chaldee addeth, *stood in prayer:* see Gen. 18. 22.

Vers. 28 *toward]* Hebr. *on the face of Sodom:* so after. *the smoke]* a visible sign of the fire and judgment consuming them: and a fearful change of this pleasant land which was before *like the garden of the Lord, like Eden,* Gen. 13. 10. So in the City of Antichrist, (spiritually called *Sodom,* Rev. 11. 8) where first the smoke of heresies had arisen like the smoke of a fornance, which darkened Sun and air, Rev. 9. 3. after there did arise *the smoke of her burning,* which went up *for evermore,* Rev. 18. 9. 18. and 19. 3. The Greek here translateth, a *flame went up out of the land, as the vapor of a furnace.*

Vers. 29. *destroyed]* Hebr. *corrupted:* see Gen. 6. 13. *Abraham]* for whose sake Lot his nephew fared the better, as before, Gen. 14. 14. 16. according to the promise, Gen. 12. 3. and the intercession of Abraham, Gen. 18. 23. &c. *in the which]* that is, *in one of the which;* in Sodom. Things spoken as of many, are often meant but of one: see Gen. 46. 23. in the notes.

Vers. 30. *in the mountain]* where God appointed him at first, verse. 17. but then he pretended danger, and prayed against it, verse. 19. now he feareth to dwell in Zoar, which he had chosen, and God had granted him, and of himself goeth to the mount; showing much weakness.

Vers. 31. *in the land]* of Canaan; or, *in the earth.* She seems to intend, no godly man, with whom they might marry: otherwise she might know there was people in Zoar, and other places. *to come in]* that is, *to company with us:* see Gen. 6. 4.

Vers. 32. *and keep-alive]* or, *that we may keep alive. seed]* that is, *children,* as the Chaldee paraphrast hath it.

Vers. 37. *Moab]* by interpretation, *Of the father;* so the Greek addeth, *Moab, saying, of my father. of Moab]* that is, *of the Moabites,* as the Greek and Chaldee do express. The Hebrew useth to call all posterity by the fathers name: as *Jacob* and *Israel,* for the *Iaakobites* and *Israelites,* Gen. 34. 7. and 49. 7. *Ishmael,* for the *Ishmaelites,* Gen. 28. 9. *Edom,* for the *Edomites,* Gen. 36. 9. *Aaron,* for the *Aaronites,* 1 Chron. 12. 27. and 27. 17. and many the like. The Hebrew text often explaineth this, by adding the word *sons,* or *house,* or the like: as, 1 King. 12. 18. *all Israel stoned him:* for which, in 2 Chron. 10. 18. is written, *the sons of Israel.* And 2 Chron. 11. 1. *to fight against Israel:* for which, in 1 King. 12. 21. is written, *against the house of Israel.* Again, *all Israel came,* 2 Chron. 10. 3. that is, *all the congregation of Israel,* 1 King. 12. 3. These *Moabites* soon fell from the faith of God, and became idolaters, *the people of Chomsh,* and *Baal peor,* Num. 21. 29. and 25. 1. 2. 3. and dwelling near the land of Canaan, were enemies to Abraham's children, as the Scriptures often mention, Num. 22. Judge. 3. 14. &c.

Vers. 38. *Ben ammi]* by interpretation, *Son of my people;* in Greek *Amman; son of my kindred:* in both names there was a memorial of their incestuous procreation, which the daughters it seemeth boasted of, as having children of their own godly kin, not of the faithless and cursed nations. *the sons of Ammon]* that is, according to the Greek, *the Ammonites:* as those whom the Prophets usually call *sons of Israel,* the Apostles sometime call *Israelites,* Rom. 9. 4. and 11. 1. These *Ammonites* dwelt also by Moab, near Canaan; and became partners with Moabs idolatry, and enemies to Israel, Judge. 11. 4. 24. Deut. 23. 3. 4. Of these two Nations, many things are spoken in the Scripture; whose original, Moses therefore describeth here.

CHAP. XX.

1, Abraham sojourneth in Gerar, 2, saith again, that his wife is his sister. 3, Abimelech (for taking her) is in a dream threatened of God. 4, Abimelech excuseth himself unto the Lord; 9, rebuketh Abraham, 14, restoreth Sarah, 16, and reproveth her 17, He and his are healed by Abraham's prayer.

ANd Abraham journeyed from thence to the South country; and dwelled between Kadesh and Shur: and sojourned in Gerar. And Abraham said, of Sarah his wife, she *is* my sister: and Abimelech, King of Gerar, sent; and took Sarah. And God came unto Abimelech, in a dream by night: and he said to him; Behold thou *art* a dead *man,* for the woman which thou hast taken; for she is married to an husband. And Abimelech had not come-near unto her: and he said, Lord, wilt thou slay also a just nation? Said not he unto me, she *is* my sister? and she *even* she also said, he *is* my brother: in the perfection of my heart, and in innocence of my hands, have I done this. And God said unto him, in a dream; I also do know, that in the perfection of thy heart, thou hast done this: and I also withheld thee from sinning against me: therefore I gave thee not, to touch her. And now, restore thou the wife of the man, for he *is* a Prophet; and he shall pray for thee, and live thou: and if thou restore *her* not; know thou, that dying thou shalt die, thou, and all that *are* thine. And Abimelech rose-early in the morning, and called all his servants, & spake all these words in their ears: and the men were sore afraid. And Abimelech called Abraham, & said to him, what hast thou done unto us, and what have I sinned against thee, that thou hast brought on me, and on my kingdom a great sin? Thou hast done unto me, deeds that should not be done. And Abimelech said unto Abraham: what sawest thou, that thou hast done this thing? And Abraham said; because I said, Surely *there is* no foare of God in this place: and they will kill me for my wives sake. And yet truly, she *is* my sister, the daughter of my father, but not the daughter of my mother: and she became my wife. And it was when they, *even* God, caused me to wander from my fathers house; then I said unto her, this *is* thy kindness which thou shalt do unto me: at every place whither we shall come, say thou of me, he *is* my brother. And Abimelech took sheep and oxen, and men servants, and women servants; and gave unto Abraham: and restored to him Sarah his wife. And Abimelech said, Behold my land is before thee: dwell thou in *that which is* good in thine eyes. And unto Sarah he said, Behold I have given a thousand *shekels* of silver to thy brother; behold he *is* to thee a covering of the eyes; unto all which *are* with thee: and all that *(thou mayest be)* rebuked. And Abraham prayed unto God: and God healed Abimelech, and his wife, and his women-servants, and they bare-*children.* For Jehovah had closing closed-up, every wombs, in the house of Abimelech: because of Sarah, Abraham's wife.

Annotations.

I *Ourneyed]* or *removed,* to weet, from the okes of Mamre, Gen. 18. 1. *country]* or, *land of the south;* that is, the south part of the land of Canaan: see Gen. 12. 9. *Kadesh]* see Gen. 16. 14. 7. *Gerar]* a country of the Philistines, in the southern parts of the Land of Canaan, Gen. 10. 19. Hither Isaac came afterward to so journe, for famine, Gen. 26. 1.

Vers. 2. *of Sarah]* the Hebrew *el* which properly signifieth *unto,* is used for *of,* or *concerning* and is so translated by the Greek, here and Ier. 27. 19. and so the Greek *pros,* in like manner, Heb. 1. 7. and 4. 13. Or if we read it, *unto Sarah,* the meaning is, that together with her, both he and she said it: as after in verse. 5. is manifested. See the like done before, in Gen. 12. 11. 12. 13.

Vers. 2. *Abimelech]* by interpretation, *Father-King:* a common title of the Kings of Palestine, as *Phar* 〈...〉 was of the Kings of Egypt: see Gen. 26. 1. Psal 34. 1. For *Kings* should beo *Fathers* to their countries: so rulers are casled *fathers,* 2 King. 5. 13. Job 〈◊〉 . 16. and 1 Sam. 1•. 15. where *your fathers,* is translated in Greek, *your King:* see Gen. 4. 20.

Vers. 3, *God came]* the Chaldee saith, *word came from the face of God.* This serteth forth God's care for his. *he suffered •o man to do them wrong, but reproved Kings for then sakes,* Psal. 165. 14. *a dream]* which is 〈◊◊〉 •on that the mind of man conce 〈...〉 〈◊〉 isle 〈◊◊〉 natural arising from the 〈◊◊〉 of the body; or affections of the mind, are many, and have their *vanities* and deceits, Eccles. 5. 7. Isaiah 29. 7. 8. But dreams supernatural sent of God, as here, or by his Angels, as Mat. 2. 13. are to be regarded: for God by them signifieth what he would, or what men should do, Gen. 41. 25. Job 33. 14. 15. 16. &c. Dreams also are sometimes by the lying spirit of Satan: which are not to be believed or regarded, Zach. 10. 2. Deut. 13. 1. 2. 3. See also Gen. 37. 5. *a dead* man] that is, *shalt surely die.* But under such threats, conditions often are implied: as here, if thou deliver not the woman. See Ezek. 33. 14. 15.

Vers. 4. *come-near]* that is *lain with her:* being stayed by sickness, as it seemeth by verse 17. the Greek saith, *touched her not,* the Hebrew also, in verse 6. So Paul useth the phrase of *touching a woman,* 1 Cor. 7. 1. and Solomon, Prov. 6. 29. *just nation]* fearing, as it seemeth, wrath upon his people also, verse. 9. as often cometh to pass for the Princes sins. So for David's sin, a plague came on his people, 1 Chron. 21. 14. 17. Or he calleth his *family* a *nation:* which was now visited of God, verse. 17. 18.

Vers. 5. *perfection]* or, *integrity, simplicy, sincerity.* The Chaldee interprets it *truth;* the Greek, *a pure heart.* It is opposed to hypocrisy. *innocence of my hands]* or, *cleanness of my palms:* the *palms of the hands* are named, as wherein filthiness might be hidden: so purging himself even from secret crime.

Vers. 6. *withheld]* the Greek translateth, *spared thee* It seemeth God's chastisement restiained him, verse. 17. and so he was not able to do the evil, which otherwise naturally he could, and was proneunto. *from sinning]* the Greek saith, *that thou shouldst not sin.* As God, for Abraham's sake, with held Abimelech from the fact; so respecting the integrity of the Kings hearr, he kept him also from the sin. *gave thee not]* that is, *let* or *suffered thee not;* as the Greek translateth. *Giving* is often used for *suffering,* as Gen. 31. 7. Exod. 3. 19. Psal. 16. 10. but it is more then bare sufferance, as implying an action also on God's part, who giveth means to stay from evil, or *sendeth delusions,* when so it pleaseth him, as 2 Thess. 2. 7.

Vers. 7. *a Prophet]* therefore do him no harm, Psal. 105. 15. A Prophet in Hebrew *Nabi,* in Greek *Prophets,* from which we have the word *Prophet,* so named of *speaking, interpreting* or *uttering* words and oracles that come from God, Deut. 18. 15. 16. 18. as of seeing or receiving them by visions, such were named *Seers,* 1 Sam. 9. 9. So Moses interpreter is called his *Prophet,* Exod. 7. 1. and all interpreters of the Scriptures, 1 Cor. 14. 29. In special, *a Prophet* was one endued with the Spirit of God, and could foretell things to come, Deut. 18. 22. Psalm. 74. 9. Ier. 29. 15. Such are called *holy men of God,* which *spake as they were moved by the holy Ghost,* 2 Pet. 1. 20. The Hebrew Doctors say; *It is one of the foundations of the Law, to know that*

God maketh the sons of men to prophesy: and prophesy resideth not, but in a man that is great in wisdom, mighty in his virtuous qualities, so that his affections overcome him not, in any worldly thing; but by his knowledge he overcometh his affections continually; and he is a man expert in knowledge, and of a very large understanding: &c. On such a man, *the holy spirit cometh down; and when the spirit resteth upon him, his soul is associated unto the Angels, and he is changed to another man; and perceiveth in his own knowledge, that he is not so as he was, but that he is advanced above the degrees of other wise men: even as it is said of Saul* (in 1 Sam. 10. 6.) *and thou shalt prophesy with them, and shalt be turned into another man. Maimonides* in *Iesudei hatorah, ch. 7. S. 1. shall pray]* This was a special work of the Prophets, to pray for the people, Ier. 14. 11. and 15. 1. whereupon it is said; *If they be Prophets, and if the word of the Lord be with them, let them entreat the Lord, &c.* Ier. 27. 18. *Praying* or *interpellation,* hath the first signification of judging, and so meaneth the presenting of the person and cause of any unto God as the judge; and the judging of ones self. *live thou]* that is, *thou shalt live:* but it is a powerful manner of speech: (whereupon God is said to *command* his mercy, and the salvation and blessing of his people, Psal. 42. 9. and 44. 5. and 133. 3.) The like is often used, as Amos 5. 4. *seek me and live:* that is, *ye shall live,* and *dwell forever,* Psal. 37. 27. *dying]* that is, *shalt surely die:* see Gen. 2. 17.

Vers. 9. *that should not]* the Chaldee translateth, *that are not meet to be done;* the Greek saith, *which none should do.*

Vers. 11. *Surely* or, *Only.* The Greek translateth, *Lest there be not the fear of God:* so making it an imperfect speech, implying doubt, as in *Mat. 25. 9. By the fear of the Lord men depart from evil:* Prov. 16. 6.

Vers. 12. *of my father]* The Jews opinion from hence is, that *Sarah* was the same that *Iseah,* mentioned in Gen. 11. 29. and had two names: and that she being the grandchild of *Thara,* by another woman then Abraham's mother, is so spoken of here. *became]* Hebr. *was to me, for a wife.*

Vers. 13. *they* even *God] Elohim* the name of God, in form plural, is usually joined with a word singular, as *he created,* Gen. 1. 1. here and in some few other places, it is coupled with a word plural •no without mystery of the Trinity: which the Gentiles not understanding, they fell to hold many gods, contrary to the truth, Deut. 6. 4. A like speech of God is after used, in Gen. 35. 7. and in 2 Sam 7. 23. *they* even *God went:* which another Prophet relating saith singularly, *God he went,* I Chron. 17. 21. so that though words of the plural number be joined, yet the plurality of gods is no way intended; one Scripture clearing another: yea sometime the very same text, explaining it self, as Ios. 24. 19. *Elohim holies* (or *holy ones) he.* The Greek translateth here singularly, *when God brought me out from my father house:* the Chaldee otherwise thus, *And it was when the people's wandered,* (that is, committed idolarry,) *after the works of their hands, the Lord applied me unto his fear, out of my fathers house. is thy kindness]* or shall be *thy mercy,* that is, *thy work of mercy:* so *love,* (1 John 3. 1.) is put for the benefits proceeding from love; and *wrath,* (Mic. 7. 9. Rom. 13.) is for punishment proceeding from wrath.

Vers. 15. *before thee]* exposed to thy choice: See Gen. 13. 9. *good in thine eyes]* that is, as the Greek translateth, *where it pleaseth thee.*

Vers. 16. *a* 1000 shekels] or *shistings.* The word *shekels* understood in the Hebrew, is expressed by the Chaldee interpreter: so in 2 Sam. 18. 12. and 2 King. 6. 25. and the Greek also hath a 1000 *didrachmes,* meaning *shekels,* for so in Gen. 23. 15, 16. and in many other places, the Hebrew *shekels* are turned in Greek *didrachmes,* (or *double drams:)* and usually where *silver* is set down, and not the sum, *shekels* are understood, as appeareth by Num. 7. 13. 85. where *the shekel of the sanctuary* named after, showeth the same to be meant before. Also where *shekels* are set down, and the metal not expressed, *silver* is understood, not gold or any other: as is manifest by Exod. 30 13, 15. compared with Exod. 38. 25, 26. *A shekel* (coming of *Shakal, he weighed,* from whence our English *skole* and *skale* to weigh with, is derived,) is by interpretation *a weight,* as being the most common in payments, in which they used to weigh their money, Gen. 23. 16. Ier. 32. 9. And the *shekel of the sanctuary,* weighed *twenty gerahs,* Exod. 30. 13. and a *Gerah* by the Jews records, weighed *sixteen grains of barley:* so the *holy shekel weighed 320 grains:* as *Maimonides* showeth in treat. *of Valuations, &c. ch. 1. S.* 4. But the common shekel weighed they say, half so much, viz. 160. grains; which make two drammes and 16. grains. The Chaldee calleth a *shekel Silghna,* and *Selang,* (from whence our English *shilling,* seemeth to be borrowed:) and the quantity of the common *shekel* differed not much from our *shilling,* as the shekel of the sanctuary was about *two shillings.* This Chaldee name came in use among the Jews after their captivity in Babylon, and was somewhat more in weight, then the shekel of Moses, which *weighed 320 grains of barley: but now our wise men have added thereto,* (saith *Maimonides* in treat. of *shekels, ch. 1. S.* 2.) *and made the weight of it equal to the coin called Selangh, in the time of the second Temple: and that Selangh weighted 384. common grains of barley. to thy brother]* that is, *to Abraham,* thy husband, whom thou calledst *thy brother:* to him rather then to her, was it given, lest suspicion should arise that she was defiled. *he is to thee, &c.]* that is, *he is,* (and shall be) *thy husband to defend thee from injury, and to whom thou must profess subjection.* For the covering of the eyes and face with a veil, was a sign of the woman's subjection to the man, and of his power over her. Gen. 24. 65. 1 Cor. 113, 6, 7, 10. Or thus, *it* shall be *to thee:* that is, *this gift of mine to thy brother, shall be a recompense of the injury done in taking thee from thy husband.* The Hebrew is ambiguous, and may indifferently be read, *he* or *it;* and so the Chaldee; though it favoreth most this latter, saying, *behold it is to thee a covering of honor, for that I did send to take thee, and have seen thee and all that are with thee.* The Greek more plainly thus, *these* (1000 didrachmes) *shall be to thee, for an honor of thy face, and to all the* (women) *that are with thee. and all that, &c.]* that is, *and all (this is) that (thou mayest be) rebuked,* and warned to carry thyself otherwise: and so they are the words of Abimelech. Or, if they be the words of Moses, we may read, *and all (this was) that (she might be) rebuked.* The Chaldee translateth, *and for all that thou hast said, and be thou rebuked:* the Greek thus, *and all things speak thou truly.*

Vers. 18. *closing closed]* that is, *fast closed.* See the like phrase, in Gen. 2. 17.

CHAP. XXI.

1 Isaac is borne; 4 he is circumcised. 6 Sarah's joy. 9 Hagar and Ishmael are cast forth, 15 and fall into distress. 17 The Angel comforteth her. 22 Abimelech's covenant with Abraham at Beer-sheba.

ANd Jehovah, visited Sarah, as he had said: and Jehovah did unto Sarah, as he had spoken. And Sarah conceived, and bare to Abraham a son, in his old-age: at the set-time, which God had spoken to him. And Abraham called the name of his son, that was borne unto him, whom Sarah bare unto him, Isaac. And Abraham circumcised Isaac his son, *being* a son of eight days: as, God had commanded him. And Abraham *was,* a hundred years old: when Isaac his son, was borne unto him. And Sarah said, God hath maid me a laughter: everyone that heareth, will laugh with me. And she said; who would have said unto Abraham, *that* Sarah should have given sons suck? for I have borne a son, in his old age. And the child grew, and was weaned: and Abraham made a great banquet, in the day that Isaac was weaned. And Sarah saw, the son of Hagar the Egyptian, which she had borne unto Abraham, laughing. And she said to Abraham; Cast out this bond woman, and her son: for the son of this bond woman, shall not be heir, with my son, with Isaac. And the word was very evil, in the eyes of Abraham: because of his son. And God said, unto Abraham; Let it not be evil in thine eyes, because of the lad, and because of thy bondwoman; in all that Sarah shall say unto thee, hear her voice: for in Isaac, shall seed be called to thee. And also the son of the bond woman, I will make of him a nation: because he, *is* thy seed. And Abraham rose-early in the morning, and took bread, and a bottle of water, and gave unto Hagar, putting *it* on her shoulder; and the child, and sent her away: and she went and wandered, in the wilderness of Beer-sheba. And the water of the bottle, was spent: and she cast the child, under one of the shrubs. And she went, and sate herself over-against *him,* going-far-off about a bow shoot; for she said, let me not see the death of the child: and she sate over-against *him,* and lifted up her voice and wept. And God heard, the voice of the lad; and an Angel of God, called to Hagar, out of heaven; and said unto her, what *aileth* thee Agar? fear not, for God hath heard the voice of the lad, there where he *is.* Arise, lift up the lad, and hold him in thy hand: for I will make of him, a great nation. And God opened her eyes, and she saw a well of water: and she went and filled the bottle with water, and gave the lad drink. And God was with the lad, and he grew: and dwelt in the wilderness, and was a shooter with bow. And he dwelt in the wilderness of Pharan: and his mother took him a wife, out of the land of Egypt.

And it was, in that time; that Abimelech, and Phicol prince of his host, said unto Abraham, saying: God *is* with thee, in all that thou dost. And now, swear unto me here by God; If thou shalt lie unto me, or to my son, or to my newphew: according to the kindness that I have done unto thee, thou shalt do unto me; and unto the land, in the which thou hast sojourned. And Abraham said; I, will swear. And Abraham reproved Abimelech, because of a well of water, which Abimelech's servants had violently-taken away. And Abimelech said, I know not, who hath done this thing: and also thou, didst not tell me; and I also, did not hear *it,* but today. And Abraham took sheep and oxen, and gave to Abimelech: and both of them stroke a covenant. And Abraham set, seven ewe-lambes of the flock, by themselves. And Abimelech said, unto Abraham: what *mean* here, these seven ewe-lambes; which thou hast set by themselves? And he said; for, the seven ewe-lambes, thou shalt take of my hand: that they

may be to me for a Testimony; that I have digged, this Well. Therefore, he called that place, Beer-sheba: because there they sware, both of them. And they stroke a covenant, in Beer-sheba: and Abimelech rose-up, and Phicol the Prince of his host, and they returned, into the land of the Philistines. And he planted a tree in Beer-sheba: and he called there, on the name of Jehovah, the eternal God. And Abraham sojourned, in the land of the Philistines many days.

Annotations.

Visited] This word signifieth a remembrance, providence, care and performance of that which was spoken, be it good or evil. For good, as here, and Gen. 50. 24. Exod. 4. 31. Luk. 1. 68. and often. For evil, and so it meaneth punishment, Exod. 20. 5. Psal. 89. 33. Num. 16. 29. The Chaldee here translateth *remembered:* and the Hebrew implieth that, as 1. Sam. 15. 2.

Vers. 2. *conceived,]* hereupon her faith is commended, Heb. 11. 11. *By saith Sarah her self received strength to conceive seed, and was delivered of a child when when she was past age, because she judged him faithful who had promised, in his]* or, *to his oldage:* so verse. 7. *the set time]* promised the year before, Gen. 18. 10. Hereupon Isaac is said to be borne of *a freewoman, by promise, and after the spirit,* Gal. 4. 22, 23, 29. and this birth is set forth as an example of God's mercy to, and increase of his Church, by the covenant of grace in Christ under the New Testament, whereof Sarah was a figure; Isaiah 51. 2, 3. Gal. 4. 24. 28.

Vers. 3. *Isaac]* which signifieth *Laughter,* or *Joy:* this name was foreappointed him of God, Gen. 17. 19.

Vers. 4. *son of 8 days]* or, 8 *days old:* but understanding, *in the 8 day,* as the Greek translateth it: see the Law, Gen. 17. 12. Isaac is the first that we read of, circumcised at this age.

Vers. 6. *made me]* or, *made laughter to me,* that is, *joy,* as the Chaldee translateth it: as if she had said, *hath made me to laugh,* or, *rejoice.* The word is sometime used for *laughing to scorn,* or *mocking,* as v. 9. & Ezek. 23. 32. and so some understand it here, *laughter at me,* that is, *hath made me to be laughed at;* meaning of the profane, which would laugh & mock, as did Ishmael, verse 9. Though both may be implied in the word, yet the first seemeth most proper: and according to the prophesies, *Rejoice thou barren which didst not bear,* Isaiah. 54. 1. which hath reference to this birth. Gal. 4. 22.—27. 28. & Isaiah 51. 2. 3. *with me]* or *at me:* but the Greek translateth it, *rejoice with me:* the Chaldee also turneth it into *joy.* And so the Prophet, *Rejoice ye with Jerusalem, and be glad with her, all ye that love her,* Isaiah 66. 10. which *Jerusalem,* was figured out by this *Sarah,* Gal. 4. 22, 26.

Vers. 7. *should have given sons]* Hebrew *hath given sons:* so noting the certainty: speaking as of a thing done. By *sons,* is meant *any son,* or *child:* as the Greek explaineth it: see Gen. 46. 23. The like admiration is spoken by the Church, Isaiah 49. 21. *who hath begotten me these?* The Chaldee paraphrast referreth this to God, saying, *faithful is he that said to Abraham, and hath fulfilled it, that Sarah should give suck,*

Vers. 8. *weaned]* The Hebrew word signifieth an exchange of one thing for another; and so in weaning, from milk to stronger meat: which as it signified in Isaac a growth in strength of

nature, so is it in the faithful, a sign of growth in grace and understanding, 1 Cor. 3. 1, 2. Heb. 5. 12, 13, 14. and of abstaining from worldly childish pleasures. Psal. 131. 2. and Isaac being a figure of all the children of promise (Gal. 4. 28.) we may hereupon gather the reason why Abraham made so great a banquet at Isaac's weaning. So at Samuel's weaning he was presented to the Lord, with a spiritual feast, or sacrifice 1 Sam. 1. 22, 24.

Vers. 9. *laughing]* that is, *deriding* or *mocking:* for so *laughing* often signifieth, as Gen. 19. 14. Ezek. 23. 32. Lam. 1. 7. it meaneth also abusing otherwise, whereupon laughter and scorn followeth, as Gen. 39. 14. 17. also idolatrous laughing or play, as Exod. 32. 6. Hereupon the Yerushalmi paraphrast referreth it to this latter, of laughing in God's worship: the Greek translateth it, *playing with Isaac her son:* (which word *playing* is sometime used for *fighting,* 2 Sam. 2. 14, 16.) and by *laughing* or *mocking,* the Scripture often noteth a contemptuous and malignant carriage, Job 30. 1. and 12. 4. Lam. 3. 14. Mat. 27. 29. But the Apostle plainly calleth it *persecuting,* and saith, *as then he that was born after the flesh, persecuted him that was borne after the spirit, even so it is now,* Gal. 4. 29. And here beginneth by an Egyptians son, that 400 years affliction, spoken of in Gen. 15. 13.

Vers. 10. *this bondwoman,]* she figured the old Testament: and her son, such as are under the works of the law, Gal. 4. 24. and the mother being to be cast out, it is likely she was the cause, or an abettor of her sons evil. *not be heir,]* or, *not inherit:* under which inheritance is figured heavenly blessings in Christ, and life everlasting. Gal. 3. 18, 29. and 4. 7. 1 Pet. 1. 4. So Ishmael cast out from being heir, is a type of servants that abide not in the house forever, that is, of reprobates, John 8. 35. Galat. 4. 30. And though Ishmael were now but a youth, yet even *a child is known by his doings, whether his work be pure and right.* Prov. 20. 11. therefore Sarah by the spirit of God uttered this speech, and God confirmeth it, ver. 12. and Paul saith not that *Sarah,* but the *Scripture* speaketh this, Galat. 4 30. and by this it is probable, that Ismaels mocking, was about the inheritance; as some of the Hebrew Doctors also have observed: *R. Moses Gerundens. my son,]* who am a free-woman, *with Isaac,* who is freeborne: see Gal. 4. 30. 31. 28.

Vers. 11. *very evil,]* or *vehemently evil,* that is, *very much displeasing,* as on the contrary, to *be good in the eyes* of any, is to *please* or *content,* Gen. 20. 15. *because,]* or, *for the causes:* so v. 25. The love to his son, caused this grief: howbeit when God bad him kill his beloved son Isaac, he shown no such discontentment, Gen. 22. 2, 3. it seemeth he thought this to proceed but from Sarah's own passion of mind, till he was further informed of God, verse. 12. 14.

Vers. 12. *shall seed be called to thee]* or, *shall thy* [unspec 12]*seed be called:* they shall be named of Isaac, not of Ishmael: that is, (as Paul inferteth) *they which are the children of the flesh, these are not the children of God; but the children of the promise, are counted for the seed:* Rom. 9. 7. 8. *Seed to thee,* may also be read *seed of thee,* that is, *thy seed:* for the Scripture sometime putteth one for another, as *disciples to thee,* Mar. 2. 18. is the same that *disciples of thee,* or *thy disciples,* Mat. 9. 14. From this limitation of Abraham's seed to Isaac, the Jews do reckon none for Abraham's, but the Israelites: as in their Canons they say: *who so voweth concerning Abraham's seed, is free from Ismaels and Esau's sons, and is not bound but touching Israelites: as it is said, for in*

Isaac shall seed be called to thee: and loe Isaac said to Jacob, And God give thee the blessing of Abraham, Gen. 28. 4. *Maimonides,* treat. of *Vowes, chap. 9. S.* 21.

Vers. 13. *make of him]* Heb. *put him unto a nation,* so verse 28. Compare Gen. 17. 20. *thy seed] thy son,* according to the flesh: though not after the promise as Isaac was.

Vers. 14. *bread]* Sometime *bread* is used for all food, as in Mark. 6. 36. compared with Mat. 14. 15. Psal. 78. 20. if it be not so here, the Scripture would note the great hardness and misery which they must endure that are cast out of the Lord's inheritance. *and the child]* to weet, *he gave unto her,* he being now about 18. years of age: so casting him his first borne son, with her, out of his house. *the wilderness,]* the way towards Egypt, where there was no way, no food, no waters, no inhabitants: thus were they exposed to many miseries: see Deut. 8. 15. Ier. 2. 6. Contrariwise, Isaac's children were led and guided of God, through that great & fearful wilderness, wherein Ishmael and his mother wandered: Deu. 32. 10. 11. 12. Ex. 13. 21. 22. Our English word *wilderness,* signifieth a place where *men go wild,* that is, *go astray,* or wander, as Agar here did; and so in Job 12. 24. Psal. 1074. 40. the like is spoken. In Hebrew it is called *Midbar,* as being *without order,* a place not for men to dwell in; but only for beasts, who there must also be led and governed. See Exod. 3. 1. 18.

Vers. 15. *she cast the child]* that is, she left him being sick, and fainting for thirst. The state of such as are without Christ is hereby resembled: Isaiah 65 13, but they that drink of his waters, shall never thirst, for it shall be in them *a well of water, springing up unto everlasting life,* John. 4. 14. *shrubs,]* or, *trees,* as the Chaldee expounds it. The Greek saith, *under a firre-tree.*

Vers. 16. *the death,]* This showeth the extremity that they were come into in the desert, who erewhile had meat and drink enough in Abraham's house, now ready to perish for thirst: God so chastening their former insolency. A like example is of the prodigal son, who almost died for hunger, when the servants in his fathers house had bread enough, Luk. 15. 14. 17. for the man *that wandreth out of the way of understanding, shall remain in the congregation of the dead,* Prov. 21. 16.

Vers. 17. *there where]* in Greek, *from the place where he is:* that is, in this desolate wilderness, where he lieth, perishing, forsaken of all Compare herewith God's promises to his people in misery, Deut. 4. 27.—30. and Psal 107. 4. 5, 6. And thus God remembereth his former promises, Gen. 17. 20. and 16. 10. &c.

Vers. 19. *she saw a well,]* which though it were there before, yet she saw not, her eyes being holden, till they were opened of God, (as in Luke 24. 16. 31.) By similitude of *waters breaking out in the wilderness,* and *drawing waters out of the wells of salvation,* the Scripture denoteth the spiritual graces of the gospel, communicated with the poor afflicted, Isaiah 35. 6. and 12. 3.

Ver. 20. *God was]* The Chaldee paraphraseth, *the word of the Lord was a help to the lad. shooter with bow]* or, *an archer:* and so consequently, a wariour: for shooting with bow, was used in battles with men, Gen. 49. 23. 24. and 48. 22. and thus the oracle was fulfilled, that he should be *a wild man,* and have *his hand against every man,* Gen. 16. 12.

Vers. 21. *of Pharan]* or *Paran:* a wilderness next adjoining to the desert of Sinai, through which the Israelites journeyed as they went from Egypt to Canaan, *Num.* 10. 12. and 13. 1. 4. Deut. 33. 2. Hab. 3. 3.

Vers. 22. *Abimelech,]* King of Gerar in Palestine: see Gen. 20. 2. *Prince]* that is, *chief Captain:* as the Greek calleth him *Archistrategos, Chief-leader of the Army. God is] the word of the Lord is for an help to thee,* saith the Chaldee paraphrast: so in the verse following, for *God,* he useth *the word of the Lord.*

Vers. 23. *if thou shalt lie,]* that is, *that thou wilt not lie:* as Psal. 89. 36. an imperfect speech, where an imprecation is understood, which sometimes is expressed in part, as in Ruth 1. 17. *the Lord do so to me and more also, if. &c.* For an oath, is both a taking of the Lord to witness that which one sweareth, and to punish if any violate his faith: both which Paul expressed when he sware, *I call God for a witness upon* (or *against) my soul,* 2 Cor. 1. 23. See before Gen. 14. 23. and 26. 29. The Greek for *lying* translateth *hurting,* or *wronging.* It meaneth false and deceitful dealing contrary to the covenant now to be made between them, see Ps. 44. 18

V. 25. *a well]* which was of great use and worth in that dry country, as the south parts of Canaan are noted to be, in Judge. 1. 15. Hereupon grew that between Isaac and the Philistines, for wells of water, Gen. 26. 18. 20. 21. The Greek for *well,* translateth *wells,* as being many: and indeed Abraham had there moe wells then one, as appeareth by Gen. 26 15. 18. and it is usual in scripture, to put one for many, as is observed, on Gen. 3. 2. and 4. 20. Albeit the 30. verse. showeth rather one special to be here meant; where also the Greek speaketh of one.

Vers. 31. *Beer sheba]* by interpretation, *the well of the oath,* as the Greek translateth it, and the words following do confirm: or, *the well of seven;* because of the 7 *lambes* forementioned, for *Sheba* usually signifieth *seven,* and *Shebuah, an oath.* See also Gen. 26. 33. *they sware,]* or, *were sworn:* for swearing is always expressed in Hebrew, in the form passive, to *be sworn;* because it is with a passion of the mind, and offered or occasioned by another. It hath also the signification of *seven,* which is a mystical number, Gen. 2. 2. The reason hereof some think to be, because it is confirmed as by seven, that is, by many witnesses: or, as having reference to the *seven spirits that are before the throne of God,* Rev. 1. 4. *the seven horns, and seven eyes of the Lamb* (Christ,) *which are the seven spirits of God sent into all the world,* Rev. 5. 6. Wherefore Abraham's seven lambes, seem to be not without mystery.

Vers. 33. *he planted]* that is, *Abraham planted:* as the Greek expresseth: which showeth his purpose and hope here long to continue. *a tree]* or, *a grove:* that is, *a plot of trees:* the Greek saith, *he planted a field:* the Yerushalmi Targum translateth it, *a paradise,* or *orchard:* and it is usual to put one for many, see Gen. 3. 2. The Hebrew *Aeshel* is used also for *a tree,* in 1 Sam. 22. 6. and 31. 13. which another Prophet rehearsing, calleth *Aelah,* that is, *an Oak,* 1 Chron. 10. 12. It is before recorded, that Abram had such trees by his tent, under whose cool shadow men sate and were refreshed, in that hot Country, Gen. 18. 1, 4, 8. but by that which here followeth, that *he called there on the name of the Lord,* it is also probable, that this plantation was for religious use, which before the Law given by Moses, might be lawful; and was used

generally of the nations, Deut. 12. 2. but after was forbidden, when God had chosen a place of worship. Yet as from Abraham's example, offering his son Isaac, Gen. 22. the Jews would superstitiously sacrifice their children, Ier. 7. 31. and 19. 5. so from Abraham's grove, they used *groves* for religious use, and sacrificed under *green trees:* 2 King. 17. 10. Ier. 17. 2. Isaiah 57. 5. But God forbad such things, Deut. 16. 21. yet the heathen Romans commanded them, saying, *Lucos in agris habento: Leg. 12. tab. de relig. lex. 2. eternal God]* or, *God of eternity,* or, *of the World.* But the Greek translateth *eternal;* and so God is called in Rom. 16. 26. Here is the first place, where this title was given him.

Ver. 34 *many days]* or, *years,* (as Gen. 4. 3.) Thus God gave some rest to this weary pilgrim: he dwelled here still when Isaac was offered, (which was in the 33. year of his life,) Gen. 22. 19. and how long after is uncertain.

CHAP. XXII.

1 Abraham is tempted tr offer-up Isaac. 3 He giveth proof of his faith and obedience. 11 The Angel stayeth him. 13 Isaac is exchanged with aram. 14 The place is called Jehovah jireh. 15 Abraham is blessed again. 20 The generations of Nahor, unto Rebekah.

ANd it was, after these things; that God, did tempt Abraham: and said unto him, Abraham, and he said, Behold *here I am.* And he said, Take now thy son, thy only *(son,)* whom thou lovest, *even* Isaac; and go thou, into the land of Morijah: and offer him there for a burnt-offering, upon one of the mountains, which I shall say unto thee. And Abraham rose-early in the morning, and sadled his asse; and took two of his yongmen with him, and Isaac his son: and clave the wood of the burnt-offering, and rose-up and went, unto the place which God had said unto him. In the third day, then Abraham lifted up his eyes; and saw the place, afar-off. And Abraham said unto his yongmen; abide you here with the asse, and I and the young-man will go yonder: and we will bow-down our-selves, and we will return unto you. And Abraham took the wood of the burnt-offering, and put *it* upon Isaac his son; and he took in his hand, the fire, and the knife: and they went both of them together. And Isaac said unto Abraham his father, & said my father; and he said, Behold I *am here* my son: and he said, Behold *(here is)* the fire, and the wood; but where *is* the lamb, for a burnt-offering? And Abraham said, God will provide himself a lamb, for a burnt-offering, my son: and they went both of them, together. And they came, to the place which God had said unto him; and Abraham built there an altar, and laid the wood in order: and bound Isaac his son, and put him on the altar, upon the wood. And Abraham thrust forth his hand, and took the knife, to kill his son. And the Angel of Jehovah called unto him, out of the heavens; and said, Abraham, Abraham: and he said, loe *here I am.* And he said, Put not forth thy hand, unto the young-man; neither do thou any-thing to him: for now I know, that thou fearest God; and thou hast not withheld, thy son thy only *son,* from me. And Abraham lifted-up his eyes, and saw and behold a ram; behind, holden in a thicket by his horns: and Abraham went, and took the ram, and offered him for a burnt-offering, instead of his son. And Abraham called, the name of that place, Jehovah Iireh: *of* which it is said to *this* day, in the mountain of Jehovah, it shall be seen. And the Angel of Jehovah, called unto Abraham; the second *time,* out of the heavens. And he said; By my *self* have I sworn, assuredly saith Jehovah that, for because thou

hast done this thing, and hast not withheld thy son thy only *son.* Surely blessing I will bless thee, and multiplying I will multiply thy seed as the stars of the heavens; and as the sand, which *is* upon the sea shore: and thy seed shall possess the gate of his enemies. And in thy seed, shall all nations of the earth bless themselves: because that thou hast obeyed my voice. And Abraham returned, unto his young men; and they rose up, and went together, to Beersheba: and Abraham dwelt in Beersheba.

And it was, after these things; that it was told Abraham, saying: Behold Milcah, she also hath borne sons, unto thy brother Nachor. Vz his first borne, and Buz his brother: and Kemuel, the father of Aram. And Kesed, and Chazo; and Pildash, and Iidlaph: and Bethuel. And Bethuel begat Rebekah: these eight did Milcah bear; to Nachor, Abraham's brother. And his concubine, whose name *was* Reumah: even she also did bear, Tebach, and Gacham; and Tachash, and Maacah.

Annotations.

THings] Hebr. *words:* that is, *things spoken of:* so in verse. 20. See the notes on Gen. 15. 1. *tempt]* that is, *try* or *prove.* The original word hath the signification of lifting up as for a sign, or essaying of some high thing. And God tempteth men, when he requireth some great or high experiment of their faith, love, and obedience; as here and in Exod. 15. 25. 26. Deut. 8. 2. and 13. 3. But temptation often signifieth a soliciting and provoking to evil, which Satan doth, Mat. 4. 1. 3. and man's own corruption, I am. 1. 14. In which sense God *tempteth no man,* I am. 1. 13. for it always tendeth to evil; but God tempteth us, to do us *good at the end,* Deut. 8. 26. 1 Cor. 10. 13. And this is spoken of God after the manner of men: for he both knoweth long before what is in man, and what himself will do, Psal. 139. 2 John 2. 25. and 6. 6.

Vers. 2. *only* son] Paul calleth him *only begotten* son, Heb. 11. 17. for he had no other of Sarah the freewoman: also Ishmael of Hagar, was cast out of his house, Gen. 21. 14. *Isaac]* who was particularly designed for the hope of all Abraham's seed to be called in him, Gen. 21. 12. which special point the Apostle observeth in this temptation, Heb. 11. 18. So Abraham's obedience was tried in offering his son; and his faith, in offering him concerning whom he had received the promise.

Morijah] the Greek calleth it *the high land:* for it was a mountainy country, and this high mount was seen far off, verse. 4. The Chaldee nameth it of the *service* of God, there now performed, and after increased: for upon this mount *Morijah,* did Solomon build the Temple, for God's worship, 2 Chron. 3. 1. And by the Jews tradition, here Adam, and Noah sacrificed, and served God: see the notes on Gen. 8. 20. and 4. 3. *burnt offering]* Hebr. *an ascension:* so called, because it went all up in fire, burned upon the Altar. See Gen. 8. 20. Levite. 1.

Vers. 3. *rose early]* so it seemeth this was spoken to Abraham in the night: and here his ready obedience is commended; as on the contrary, the like hast is noted of Balaam for evil, hastening to curse Abraham's children, which God forbad, Numbers 22. 21.

Vers. 4. *the third day]* As the number *seven* is of special use in Scripture, because of the Sabbath day, Gen. 2. 2. so *three* is a mystical number, because of Christ's rising from the dead

the third day Mat. 17. 23. 1 Cor. 15. 4. as he was crucified at the third hour of the day, Mark 15. 25, and Isaac as he was a figure of Christ, in being the only son of his father, and not spared, but offered for a sacrifice, Rom. 8. 32. so in sundry particulars, as this third day, in which Christ also was to be *perfected,* Luke 13. 32. and the carrying of the wood, verse. 6. as Christ did the tree whereon he died, John. 19. 17 the binding of Isaac, verse. 9. as Christ was bound, Mat. 27. 2. and in other like, he was a figure of the Lamb of God, sacrificed for the sins of the world. So Moses craved leave for *three days* journey into the wilderness, for to sacrifice, Exod. 5. 3. and *three days* they went therein, ere they found water to drink, Exod. 15. 22. and *three days journey* the Ark of the Lord's covenant went before them, to search out a resting place for them, Num. 10. 33. Against the *third day,* the people were to be ready to receive God's Law, Exod. 19. 11. and after three days, to pass over Jordan into Canaan, Ios. 1. 11. The *third day* Ester put on the (apparel of the) kingdom, Est. 5. 1. and in that day Hezekiah went up to the Lord's house, recovered as from death, 2 King. 20. 5. and that day, is it wherein the Prophet saith, *God will raise us up, and we shall live in his sight,* Hos. 6. 2. And in the third day (as well as in the seventh) the unclean person was to purify himself, Num. 19. 12. with many other the like memorable things, which the Scriptures speak of the third day, not without mystery. See Gen. 40. 12. 13. and 42. 17. 18. Ion. 1. 17. Ios. 2. 16. Unto which we may add a Jews testimony (in *Breshith rabba,* commenting upon this place) *that there are many a three days, in the holy Scripture, of which one is the resurrection of the Messias.*

Vers. 5. *bow down]* or, *worship,* to weet, God: for in praying unto (or serving) God, they used to bow their bodies, in sign of reverence and honor; and sometime to *kneel,* sometime to *bend down the head,* sometime to *prostrate themselves,* or fall on their faces. See these gestures distinguished, in the annotations on Exod. 4. 31. *we will return]* Abraham in faith obeying God, did account that God was *able to raise up Isaac even from the dead,* Heb. 11. 19. therefore he thus spake, and prophesied of his return with himself, when he went to kill him.

Vers. 6. *upon Isaac]* so Christ bare the wood whereon himself died, John 19. 17. and all good Christians, are to *bear their cross,* and follow him, Luke 14. 27. And the sacrifice being to be burned to ashes, it was no small quantity of wood that would suffice hereunto: by which also appeareth that Isaac was not now a child but a man grown: *Josephus* maketh him 25. year old: others 33.

Vers. 7. *the lamb]* or *kid,* The Hebrew word signifieth either young sheep or goat, Exod. 12. 5. Deut. 14. 4. the Greek translateth it *sheep.*

Vers. 8. *provide him]* or, *see for himself.* So Abraham imparted not the whole matter to Isaac, till he came to the place of execution: but stayed him upon the providence of God. Unto this faith and promise of Abraham, God answered in performance, verse 13. and upon this divine providence, the place had the name, verse 14.

Vers. 9. *altar,]* to sanctify the sacrifice Mat. 23. 19. See Gen. 8. 20. *bound Isaac:]* whose faith and obedience herein was also admirable, that he neither in deed nor word resisted his father Abraham, (there being none but they two) but meekly suffered himself to be bound and laid on the altar, as a lamb to be slain: being also herein a type of Christ, in his meek and

patient sufferings, Mark. 15. 1. Act. 8. 32. Phil. 2. 8. and of all Christians, the children of promise, who are to present their *bodies a living sacrifice; holy, acceptable to God,* which is their *reasonable service,* Rom. 12. 1. The Jews yearly feast upon the first of Tizri (or Septēber) called *the memorial of blowing of trumpets,* Levite. 23. 24. they named also *The binding of Isaac,* in remembrance of this action.

Vers. 10. *to kill his son] By faith Abraham, when he was tempted, offered up Isaac and he that had received the promises, offered up his only begotten son, of whom it was said, that in Isaac, shall seed be called to thee:* Heb. 11. 17. 18. *Abraham our father, was he not justified by works; having offered Isaac his son upon thee altar? Seest thou how faith wrought with his works, and by works, was faith perfected? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for justice, and he was called the friend of God,* I am. 2. 21. 22. 33.

Vers. 11. *the Angel]* who speaketh as God, ver. 12. sweareth by himself, and is called Jehovah, verse 16. wherefore this was Christ himself: see before on Gen. 16. 7. and 18. 2.

V. 12. *put not forth]* or *send not forth,* that is, *lay no violent hands upon* him. Thus God spared Isaac from death; and Abraham, who believed that God was able to raise him up, even from the dead; did from thence also *receive him, in a parable:* Heb. 11. 19. *I know]* that is, *I have experience:* God speaketh after the manner of men, as in Gen. 18. 21. and often. *and thou hast,]* or *for that thou hast,* see Gen. 12. 19.

Vers. 13. *the ram,]* Thus Abraham's word 〈...〉 s fulfilled, that God would *provide himself a lamb,* verse 8. and hereby the redemption of the Church by Christ, (the *lamb without blemish,* 1 Pet. 1. 19.) was signified according to that in Job 33. 24. *Deliver him from going-down to the pit; I have found a ransom.*

Vers. 14. *Jehovah Iireth]* that is, *Jehovah will see,* or *provide,* as verse 8. the Greek interpreteth it, *The Lord hath seen:* for he answering to Abraham's prophesy, verse 8. the perpetual memory of his mercy, was kept in the name of the place. *Mori-Yah,* the usual name of the mountain, is of like interpretation: *Jehovah* being shortened into *Yah,* whereof see Exod. 15. 2. The Chaldee paraphraseth thus. *And Abraham prayed and served,* (God) *there, in that place; and said before the Lord, here shall the generations* (to come) *serve* (God) *Therefore was it said in this day, In this mount Abram served before the Lord.* He hath reference to the Temple built after in this mount, wherein God was served, 2 Chron. 3. 1. Abraham calling this place *Jehovah Iireh,* speaketh figuratively, as the Scripture useth in all Sacramental things: because it was a sign of God's providence. So Moses called his altar, *Jehovah Nish,* Exod. 17. 15. Jerusalem is called *Jehovah Shammah,* Ezek. 48. 35. *it shall be seen,]* or, *it shall be provided,* of God. So this special providence of God towards Abraham, is become a general proverb, for the comfort of his children, in all their distresses. The Greek translateth it, *In the mountain the Lord was seen.*

Vers. 16. *By my* self,] the Chaldee turneth it *By my word.* Elsewhere the scripture saith, God sweareth *by his soul,* Ier. 51. 14. by *his holiness,* Amos 4. 2. by *his name,* Ier. 44. 26. Of this the Apostle saith, *when God made promise to Abraham, because he could swear by no greater, he sware by himself saying, surely* &c. And, *God willing more-abundantly to show unto the heirs of promise,*

the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation: Heb. 6. 13. 14. 17. 18. where also the Apostle teacheth that this is written for our comfort, as all other scriptures, Rom. 15. 4. And by this it is plain, that the Angel who spake to Abraham was God himself: and this oath had the accomplishment in Christ, Luk. 1. 73. &c. *assuredly-saith]* or, *the faithful-saying.* The original word *Neum,* is peculiar to God's oracles, which all are *faithful sayings,* as Paul speaketh, 1 Tim. 1. 15. and 3. 1. and 4. 9. Of the same Hebrew letters transplaced cometh also *Amen.*

Vers. 17. *Surely]* so the Apostle (following the common Greek version) translateth the Hebrew *Ki* (which also signifieth *Because,* or *That:)* Heb. 6. 14. And here under the name *blessing,* is meant the promise of eternal salvation, as the Apostle there showeth. *thy seed]* for which, the Apostle saith *thee:* Heb. 6. 14. Again, where Moses saith *thee,* in Gen. 12. 3. the Apostle saith, *thy seed,* Act. 3. 25. By such interpretations, the holy Ghost teacheth us how to understand the Scriptures: and by Abraham's *seed,* Christ the principal, and author of salvation, is implied: and all the faithful by him saved, Gal. 3. 16. 29. *shore]* Hebrew *lip.* Here they are compared to the *sand* of the sea, which before in Gen. 13. 16. were to be like the dust of the earth: see also Gen. 15. 5. This promise through the *faith* of Abraham and Sarah believing it, was fulfilled, as the Apostle observeth, Heb. 11. 11. 12. *thy seed]* Isaac's posterity, Gen. 21. 12. *the gate]* for, *gates,* (as *tree* for *trees,* see Gen. 3. 2.) and by *gates,* he meaneth *cities,* and all strong defensed places: as *the door* (or *entering) of the gate,* 2 Sam. 10. 8. is explained to be, *the door of the city,* 1 Chron. 19. 9. And at the gates of cities, were public places of judgment, Deut. 22. 15. Job 31. 21. So the strength and dominion of the enemies is meant here, by the *gate* & *dominion* over them, by *inheritance,* Levite. 25. 45. Psal. 82. 8. The Greek also translateth it *cities:* and so in Gen. 24. 60. *his]* or, *their enemies,* meaning enemies of the *seed,* which word being put for *children,* (at the Chaldee translateth it) may have with it a word, singular or plural, and so the Scripture speaketh indifferently: as saying of the people, *it went,* 2 Chr. 10. 5. or *they went,* 1 King. 12. 5. *it rejoiced,* 2 King. 11. 20. which another Prophet writing saith, *they rejoiced,* 2 Chron. 23. 21. So 2 King. 21. 24. with 2 Chron. 33. 25. and 2 King. 23. 30. with 2 Chr. 36. 1. The reason hereof is, because a multitude is many, and yet as one: therefore, that which in Mat. 20. 31. is *(ochlos)* a *multitude,* in Mar. 10. 48. is *(polloi) many.*

Vers. 18. *in thy seed]* here the word *seed,* is in special meant of one, that is, *Christ,* Gal. 3. 16. 18. who was both of the seed of David, and son of Abraham according to the flesh, Rom. 1. 3. and also *God over all blessed forever,* Rom. 9. 5. in whom the nations do bless themselves, and glory, Ier. 4. 2. Ps. 72. 17. *bless themselves]* that is, apply thy faith the blessing of Christ to themselves, and so profess it: or, *shall be blessed,* as the Greek translateth it, and as the promise was before made in that form, in the Hebrew, Gen. 12. 3. and after in Genesis 28. 14.

Vers. 19. *Beersheba]* which the Greek interpreteth, *the well of the oath:* See before in Gen. 21. 31.

Vers. 20. *Milcah]* called in Greek *Melcha:* she was Abraham's brothers wife, Gen. 11. 29. Of whose offspring, Abraham now heareth glad tidings, unto whom he after sendeth for a wife, for his son Isaac, Gen. 24.

Vers. 21. *Uz]* or *Urs:* in Greek *Oox.* In this land Job the patient dwelled, Job. 1. 1. There was also another *Vz* of Aram, Gen. 10. 23. and again *Vz* of Seir, in Edoms country, Gen. 36. 28. *Buz]* in Greek *Baux:* of him came that learned young man *Elihu,* Job 32. 2. *Buz* dwelt by his elder brother *Vz,* in Arabia, Ier. 25. 20. 23. 24. *Kimuel]* in Greek *Kamouel. of Aram]* the Greek saith, of the Syrians. There was an *Aram* before of Sem, Gen. 10. 22. *Aram* throughout the Bible is turned in Greek *Syria,* and *Syrians:* as *Mizraim* is Egypt, and *Cush* Ethiopia.

Vers. 22. *Kesed]* or *Cesed:* in Greek *Chazad.* [unspec 22]

Chazo] in Greek *Nazais. Pildash]* in Greek *Phaldese Iidlaph]* in Greek *Iledaph.*

Vers. 23. *Bethuel]* in Greek *Bathouel,* of whom see after, Gen. 24. 15. *Rebekah]* or *Rebekka;* in Hebrew *Ribkah:* she became wife to Isaac, Abraham's son, Gen. 24. 15. 67. And for that cause chiefly, is this genealogy here set down.

Vers. 24. *his concubine]* to weet, *Nachors concubine.* The Hebrew *Pilegesh,* (whereof the Greek *Pallakis,* and Latin *Pellex* is borrowed, which we call a *Concubine)* signifieth: *an half wife,* or *a divided* and *secondary wife:* which was a wife for the bed, (and thereby differing from an *whore,)* but not for honor, and government of the family, (as King Solomon's *wives* were *Princesses,* but his *concubines* not so, 1 King. 11. 3.) neither had their children ordinarily any right of inheritance, but had gifts of their father, as Gen. 25. 5. 6. Such a concubine was Hagar to Abraham, yea and Keturah his second *wife,* is called a *concubine,* Gen. 25. 1. 6. 1 Chr. 1. 32. And Bilha and Zilpha were concubines to Jacob, Gen. 35. 22. And many other men of note had also concubines: as Caleb, 1 Chron. 2. 46. 48. Manasseh, 1 Chron. 7. 14. Gideon, Judge. 8. 31. David, 2 Sam. 5. 13. Solomon, 1 King. 11. 3. Roboam, 2 Chron. 11. 21. and among the heathens, as Est. 2. 14. Dan. 5. 3. The Hebrew Doctors say, *wives* were taken in Israel, *by bills of Dowry, and solemn espousals; but concubines, without either of both: Maimonides treat. of Kings, ch. 4. S.* 4. So among the Gentiles, as appeareth by that saying in the Poet, *lest this report go of me, that I have given thee mine own sister, rather for a concubine, then in way of matrimony, if I should give her without a dowry: Plautus in Trinumm.* Likewise among the Greeks, the Orator saith, *we have concubines, for daily concubineship,* (or *use of the bed;) and wives for to bring us forth children legitimate, and faithfully to keep the things in the family, Demosthenes in Orat. against Neaera. Tebach]* in Greek, *Tabec:* of him and his brethren we find no mention in other Scripture. *Tachash]* in Greek *Tochos. Maacah]* in Greek *Mocha.*

CHAP. XXIII.

1, The age and death of Sarah, for whom Abraham mourneth; 3, and purchaseth of the sons of Cheth a place for her burial: 10, which Ephron would have given him, 13, but Abraham would not receive without giving the full price. 17, So the field and cave in Macpelah, becometh Abraham's possession; and there he burieth Sarah.

〈 in non-Latin alphabet 〉 .

ANd the life of Sarah was a hundred years, and twenty years, and seven years: *these were* the years of the life of Sarah. And Sarah died in Kirjath-Arba, the same *is* Chebron, in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood-up, from before his dead: and spake unto the sons of Cheth, saying. I *am* a stranger and a sojourner, with you: give me a possession of a burying-place, with you; that I may bury my dead, out of my sight. And the sons of Cheth, answered Abraham, saying to him; hear us, my Lord; thou *art* a Prince of God, amongst us, in the choice of our burial-places, bury thou thy dead: a man of us, shall not with-hold from thee his burying place, from burying thy dead. And Abraham stood-up, and bowed-down himself to the people of the land, to the sons of Cheth. And he spake with them, saying: if it be your mind, to bury my dead, out of my sight; hear me, and entreat for me, to Ephron the son of Zohar. And let him give me the cave of Macpelah, which he hath, which *is* in the end of his field: for full money, let him give it me, amongst you, for a possession of a burying-place. And Ephron *was* sitting, amongst the sons of Cheth: and Ephron the Chethite answered Abraham, in the ears of the sons of Cheth; of all that went in at the gates of his city, saying; Nay my Lord hear me, the field I give thee, and the cave that *is* therein, I give it thee: in the eyes of the sons of my people, give I it thee, bury thy dead. And Abraham bowed-down himself, before the people of the land. And he spake unto Ephron, in the ears of the people of the land, saying; But if thou *(wilt give it)* I pray thee hear me: I will give the money of the field, take *it* of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him; my Lord hear me; the land *(is worth)* four hundred shekels of silver, between me and thee, what *is* that? and bury thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron, the silver which he had spoken *of,* in the ears of the sons of Cheth: four hundred shekels of silver, currant with the merchant. And the field of Ephron, which *was* in Macpelah, which *was* before Mamree, was made-sure: the field, and the cave which *was* therein, and every tree which *was* in the field, which *was* in all the border thereof, round about. Unto Abraham for a purchase, in the eyes of the sons of Cheth; with all that went-in at the gates of his city. And afterward, Abraham buried Sarah's his wife, in the cave of the field of Macpelah, before Mamree, the same *is* Chebron, in the land of Canaan. And the field, and the cave which *was* therein, was made sure to Abraham, for a possession of a burying place: by the sons of Cheth.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the 5 section of the Law called *Chajjee Sarah,* that is, *The life of Sarah.* See Gen. 6. 9.

Vers. 1. *the life]* in Hebrew *lives:* see Gen. 2. 7. This special honor hath Sarah our mother, above all women in the Scripture, that the number of her years is recorded of God. Eve was the *mother of all living,* Gen. 3. 20. and Sarah is mother of all the faithful, 1 Pet. 3. 6. She lived a pilgrim with Abraham her husband 62 years, and before her departure from *Charran,* 65. in all 127 years.

Vers. 2. *Kirjath Arba]* that is, *the city of Arba.* as the Greek translateth it: called also *Chebron:* see Gen. 13. 18. *came]* or, *went-in,* namely into Sarah's tent, wherein she dwelt and died: for Abraham had many tents, (as had Lot, Gen. 13. 5.) and one special for Sarah, Gen. 24. 67. and 18. 6. *to weep]* Sarah also is the first, for whose death, mourning and weeping is mentioned, another note of honor, as appeareth by Gen 50. 9. 10. 11. Ier. 22. 18. 2 Sam. 1. 17. &c. But sorrow for the dead, must be moderate in God's people, as having hope of the resurrection, 2 Thes. 4. 13. 14. and *weep,* in the Hebrew hath one little letter, extraordinary, noted also in the margin of the Hebrew bibles, whereby as the Jews think is signified, that Abraham's mourning was not excessive, but with moderation. The Hebrew Doctors say that afterwards in Israel, *a man was bound by the law* (in Lev. 21. 2. 3.) *to mourn for his mother, and for his father, his son and his daughter; and his brother and his sister by the fathers side. And by the Rabbin's, a man was to mourn for his wife that he had married, and so the woman for her husband: to mourn also for brother and sister by the mothers side. Maimonides in Misneh, tom. 4. treat. of Mourning. ch. 2. S.* 1.

Vers. 3. *from before]* or, *from the face* of his dead: where in likelihood, he had sitten a while on the earth, as was the manner of mourners to do: Job 2. 12. 13. Esa. 47. 1. *sons of Cheth]* that is, the *Chethites,* or *Hittites,* the people which came of Cheth the son of Canaan, Gen. 10. 15.

Vers. 4. *asojourner]* or *foreigner:* properly it signifieth one that dwelleth in a strange country, and hath no possession of his own there. And as Abraham, so David acknowledgeth this of himself & his people, with God: 1 Chr. 29. 15. Psal. 39. 13. and the law taught them so much, Leviticus 25. 23. and the Gospel teacheth us the same for our estate on earth, 1 Peter 2. 11. and commendeth to us the faith of these fathers, that did so profess themselves, to be strangers and foreigners in the land: thereby declaring plainly that they sought a better country, even an heavenly, where God hath prepared for them a city: Hebr. 11. 13. 14. 16. *a burying place]* or, *grave, sepulcher,* in Hebrew *Keber,* from which the Germaine *grab;* and our English *grave* are derived. Abraham having sojourned 60. years in these lands, never purchased foot of inheritance, Act. 7. 5.) till now for his dead; not for any, (though it is likely sundry had died in his house within this time,) but for Sarah his wife. As the former shown his faith, abiding there *as in a strange Country,* Heb. 11. 9. so this purchase of a grave, showeth the like, not only for the general resurrection of the dead, but for the special possession of this promised land: for which cause, Jacob also would be brought out of Egypt to be buried here, Gen. 47. 29. 30. and Joseph by like faith, *gave commandment of his bones,* Gen. 50. 24. 25. Heb. 11. 22. For a Sepulcher of ones own, was a sign of right, and firm possession, Isaiah 25. 16. *out of my sight]* or, *from before me:* so verse 8. Death, so defaceth all earthly things, that the most lovely, are by it made loathsome: for Sarah had been *the desire of his eyes,* Ezek. 24. 16. but now he cannot suffer her in his sight. And the living do bury their dead, that according to the sentence of God, man may return to his earth and dust, Gen. 3. 19. and be sown as seed in the ground till the resurrection, 1 Cor. 15. 35. 36. &c. where they rest in their graves, as in their beds, till their change come, Esa. 57. 2. Job 14. 14.

Vers. 6. *a Prince of God]* that is, *a mighty prince, an holy ruler: preferred* and *advanced of God.* So Abimelech acknowledged that *God was with him;* Gen. 21. 22. Things that excel, are said to be of God: as *Mountains of God,* Psal. 36. 7. *Cedars of God,* Psal. 80. 11. *wrestlings of God,* Gen. 30. 5.

and many the like. The Greek here translateth, *a King of God,* the Chaldee, *a prince before the Lord.* A like speech is used of the Priests, called *Princes of God,* 1 Chron. 24. 5. *the choice]* that is, *the best,* the *fairest:* as the Chaldee explaineth it; because men use to chose the best things. And *choice* is put for *chosen:* as *glory of grace,* and *riches of grace,* Ephes. 1. 6. 7. for *glorious* and *rich grace:* the *promise of the spirit,* Gal. 3. 14. for the *promised spirit;* and many the like. *withhold]* or *closeup, forbid,* either by word or deed.

Vers 7. *bowed down] did obeisance,* in sign of reverence, and thankfulness: so verse 12. Sometime they that bowed, would say they did so, as professing their thankfulness, 2 Sam. 16. 4.

Vers. 8. *your mind,]* or, *your will:* Hebrew with *your soul;* which word is often used for the *mind* or *will* of any: Psal. 27. 12. and 41. 3. and 105. 22. The Greek translateth, *if ye have in your soul:* the Chaldee, *if it be the pleasure of your soul. to bury]* that is, *that I should bury:* an usual phrase, where the person is not expressed, but easily understood: see Gen. 6. 19. and 19. 20. and 47. 29.

Vers. 9. *of Macpelah]* which is by interpretation, *the cave of doubleness,* as the Chaldee hath, and so the Greek also translateth it, *the double cave:* but it appeareth by verse 17. 19. to be the name of the place. *full money]* Hebrew, *full silver,* that is, *for as much money as it is worth: silver* is named for all *money,* and *full,* for *full weight,* as appeareth verse 16. A like speech is used in used in 1 Chron. 21. 24. *for full silver;* which another Prophet saith, *for the price,* that is, the worth of it, 2 Sam. 24. 24.

Vers. 10. *sitting]* there present among them: or *dwelling,* as the word often signifieth. *in the ears]* that is, *in the audience,* or *hearing:* as the Greek explaineth it. So verse. 13. and 16. *went in]* meaning *the citizens;* who are described by *going in,* as in Gen. 34. 24. by *going out:* which two are often joined together, *to go in and out,* for to converse, trade, &c. see Ier. 17. 19. 20. 25. & 22. 4.

Vers. 11. *in the eyes,]* that is, *in the fight,* or *presence:* or *before:* as the Greek translateth it: so verse 18. *sons of my people]* which the Greek turneth, *my citizens;* an usual east country phrase: so in Luke 19. 14. *his citizens,* is turned in the Syriake, *the sons of his city.* Bargains passed thus publicly in the city gates, for more testimony and assurance, as was used also in other cases, Ruth. 4. 1. 4. 9. 11.

Ver. 13. *if thou]* that is, *wilt give it,* or *if thou be he,* whom I speak of: as the Greek translateth, *seeing thou art with me:* (that is, *present.)* Such imperfect speeches are often used, where other fit words are to be understood, as the scripture it self sometime manifesteth: as *behold the oxen,* 2 Sam. 24. 22. which another Prophet relating saith, *behold I give the oxen,* 1 Chron. 21. 23. See also before, Gen. 11. 4. and 13. 9. and after here in the 15. ver. *money]* Hebrew *silver,* that is, *the price of the field.*

Vers. 15. *shekels:]* or, (as we may call them) *shillings:* the Greek translateth them *didrachmes:* wch word is used Mat. 17. 24. what the *shekel* weighed, see noted on Gen. 20. 16.

V. 16. *currant]* or, *passing to:* and so *allowed of Merchants,* as the Greek turneth it: which the Chaldee amplifieth thus, *that was taken for merchandise in every Country.*

Vers. 17. *was made sure]* the Hebrew is *stood up:* that is, was made stable, sure and *confirmed,* as the Greek translateth it in the last verse of this chapter. And this purchase thus assured to Abraham was a prophetical sign, that his posterity should have the inheritance of that land: even as Jeremiah's buying of his uncles field before witnesses, was a sign of the Jews return into the possession of this land; Ier. 32. 7. 9. 10. 15. 43. 44.

Vers. 19. *in the cave]* or *de•:* thus carefully bought, and described where it lay, for a monument to posterity. In this cave also Abraham himself was buried with his wife, at his death, Gen. 25. 9. Likewise Isaac his son, with Rebekah his wife, and Jacob with Leah his wife: Gen. 49. 31. and 50. 13. The Patriarchs hereby testifying their faith in the promises of God, for the inheritance of this land, and of life eternal figured hereby, as before is observed on v. 4. Herewith may be compared the purchase of the potters field bought with the price of Christ's blood to bury strangers in: Mat. 27.

CHAP. XXIV.

1 Abraham sweareth his servant, to take a wife for Isaac, not of the Canaanites, but of his own kindred: 8 The conditions of the oath. 10 The servants journey: 12 his prayer: 14 his sign, 15 Rebekah meeteth him, 18 fulfilleth his sign, 22 receiveth jewels, 23 showeth her kindred, 25 and inviteth him home. 26 The servant blesseth God. 28 Laban entertaineth him. 34 The servant showeth his message, and what had befallen him by the way. 50 Laban and Bethuel acknowledge God's work, and grant Rebekah for a wife unto Isaac: 58 Rebekah also consenteth to go. 62 Isaac walking out to meditate in the field, meeteth her; 67 She is brought into Sarah's tent, and becometh Isaac's beloved wife.

ANd Abraham was old, was come into days: and Jehovah had blessed Abraham, in all *things.* And Abraham said, unto his servant, the eldest of his house; that ruled, over all that he had: put I pray thee, thy hand under my thigh. And I will make thee swear by Jehovah God of the heavens, and God of the earth: that thou shalt not take a wife unto my son, of the daughters of the Canaanite, among whom I dwell. But thou shalt go unto my land, and unto my kindred: and shalt take a wife, unto my son Isaac. And the servant said unto him; If so be the woman will not be willing, to go after me, unto this land: shall I returning return thy son, unto the land from whence thou camest-out? And Abraham said unto him: Beware thou, least thou return my son thither. Jehovah God of the heavens, which took me from my fathers house, and from the land of my kindred; and which spake unto me, and which sware unto me saying, unto thy seed, will I give this land: he, will send his Angel before thee, and thou shalt take a wife unto my son, from thence. And if the woman will not be willing, to go after thee; then shalt thou be clear, from this my oath: only thou shalt not return my son thither. And the servant put his hand, under the thigh of Abraham his lord: and sware to him, concerning this matter. And the servant took ten camels, of the camels of his lord, & went; and all the goods of his lord, in his hand: and he arose, & went to Mesopotamia; unto the city of Nachor. And he made the camels to kneel down, without the City by a well of

water: at the time of the evening, at the time that women which draw *(water)* go forth. And he said, Jehovah, God of my lord Abraham; I pray thee bring *it*-to-pass before me, *this* day: and do mercy, unto my lord Abraham. Behold I stand, by the well of water; and the daughters of the men of the city, come-out to draw water. And let it be, that the damsel to whom I shall say, bow down I pray thee thy pitcher, and let me drink; and she shall say drink thou, and I will give thy camels drink also: *be* the same thou hast evidentlyappointed, for thy servant Isaac; and thereby shall I know, that thou hast done mercy unto my lord. And it was, before he had made an end of speaking, that behold Rebekah came-out; who was born to Bethuel son of Milcah, the wife of Nachor Abraham's brother: and her pitcher, upon her shoulder. And the damsel, *was* of a very good countenance, a virgin neither had *any*-man known her: and she went down to the well, and filled her pitcher, and came-up. And the servant ran, to meet her: and he said, let me drink I pray thee a little water, out of thy pitcher. And she said, drink my lord: and she hasted and let down her pitcher, upon her hand, and gave him drink. And she made-an-end, of giving him drink: and said, I will draw for thy camels also, until they have made-an-end of drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well, to draw: and drew, for all his camels. And the man wondering at her: held his peace, to know, whether Jehovah had prospered his way, or not. And it was, when the camels had made-an-end of drinking, that the man took an earering of gold, half a shekel *was* the weight thereof: & two bracelets for her hands, ten *(shekels)* of gold, *was* the weight of them. And he said, whose daughter *art* thou? tell me I pray thee: is there in thy fathers house, place for us to lodge? And she said unto him; I *am* the daughter of Bethuel: the son of Milcah, whom she bare unto Nachor. And she said unto him, with us, *is* both straw and provender enough: place also, to lodge. And the man bended-down-the-head and bowed-himself unto Jehovah. And he said, Blessed *be* Jehovah, God of my lord Abraham, who hath not left off his mercy and his truth, from with my lord: I, being in the way, Jehovah led me *to* the house of the brethren of my lord. And the damsel ran, and told her mothers house: according to these words. And Rebekah had a brother, and his name *was* Laban: and Laban ran unto the man, without, unto the well. And it was, when *he* saw the earering, and the bracelets upon his sisters hands; and when he heard, the words of Rebekah his sister, saying, thus spake the man unto me: that he came unto the man, and behold, *he was* standing by the camels, at the well. And he said, Come in thou, the blessed of Jehovah: wherefore standest thou without? and I have prepared the house, and place for the camels. And the man came, into the house; and he ungirded the camels: and he gave straw and provender for the camels, and water to wash his feet, and the feet of the men that *were* with him. And there was set *(meat)* before him, to eat, and he said, I will not eat, until I have spoken my word: and he said, speak. And he said, I *am* Abraham's servant. And Jehovah hath blessed my Lord, greatly, and he is become great: & he hath given him flocks and herds, and silver and gold, and men servants, and women-servants, and camels and asses. And Sarah my lords wife, bare a son to my lord, after her old-age: and he hath given unto him, all that he hath. And my lord made me swear, saying: Thou shalt not take a wife unto my son, of the daughters of the Canaanite, in whose land I dwell. If thou shalt not go unto my fathers house, and unto my family: and take a wife, unto my son. And I said, unto my lord: if so be, the woman will not go, after me. And he said, unto me: Jehovah, he before

whom I have walked, will send his Angel with thee, and will prosper thy way; and thou shalt take a wife unto my son, out of my family, and out of my fathers house. Then shalt thou be clear from my exsecration, when thou shalt come unto my family: and if they will not give thee *(one,)* then shalt thou be clear from my exsecration. And I came *this* day unto the well: and I said Jehovah God of my lord Abraham, if thou be now prospering my way, the which I go. Behold I stand, by the waters: and let the maid that cometh forth to draw, and I say to her, let me drink I pray thee a little water, out of thy pitcher. And she say to me, Both drink thou, and I will draw for thy camels also: *let* the same be the woman, whom Jehovah hath evidently appointed, for my lords son. And before I had made-an-end of speaking in my heart; behold Rebekah came forth, and her pitcher on her shoulder, and she went down unto the well, and drew: and I said unto her, let me drink I pray thee. And she hasted, and let-down her pitcher from upon her, and said, drink thou, and I will give thy camels drink also: and I drank, and she gave the camels drink also. And I asked her, and said; whose daughter *art* thou? and she said, the daughter of Bethuel, son of Nachor, whom Milcah bare unto him: and I put the earering upon her face, and the bracelets upon her hands. And I bended down-the-head, and bowed myself unto Jehovah: and I blessed Jehovah God of my lord Abraham, who led me in the way of truth, to take the daughter of my lords brother, unto his son. And now, if you will do mercy & truth unto my lord, tell me: and if not, tell me; that I may turn unto the *right-hand,* or unto the left. And Laban & Bethuel answered & said; The thing proceedeth frō Jehovah: we cannot speak unto thee, evil or good. Behold Rebekah *is* before thee, take *her* and go: and let her be the wife, to thy lords son, as Jehovah hath spoken. And it was, whē Abraham's servant heard their word; that he bowed himself down to the earth, unto Jehovah. And the servant brought-forth, vessels of silver & vessels of gold, and garments; and gave to Rebekah; and he gave to her brother, and to her mother, precious things. And they did eat and drink, he and the men that *were* with him, & tarried-all-night: & they rose-up in the morning; and he said, send me away unto my lord. And her brother, & her mother said, let the damsel abide with us, days, at least ten: afterward, she shall go. And he said unto them, Hinder me not, seeing Jehovah hath prospered my way: send me away, that I may go unto thy lord. And they said we will call the damsel: and will ask of her mouth. And they called Rebekah and said unto her; Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, & her nurse: and Abraham's servant, and his men. And they blessed Rebekah, & said unto her; Our sister, be thou unto thousands of ten-thousands: & let thy seed possess, the gate of those that hate them. And Rebekah arose, and her damsels, and they rode upon the camels, & went after the man: and the servant took Rebekah, and went *away.* And Isaac came from the way, to Beer-lachai-roi: and he dwelt in the south country. And Isaac went-out to meditate in the field, at the looking-forth of the evening: and he lifted up his eyes, & saw, and behold the camels *were* coming. And Rebekah lifted-up her eyes, and saw Isaac: & she lighted off the camel. For she had said unto the servant, what man *is* this that walketh in the field, to meet us? And the servant had said, he *is* my lord: and she took a veil, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her unto the tent of Sarah his mother; and he took Rebekah, and she was to him a wife, and he loved her: and Isaac was comforted, after his mother *was dead.*

Annotations.

INto days] that is, *years:* see Gen. 18. 11. He was now 140 years old: for Isaac his son was forty, Gen. 25. 20. and he was borne when Abraham was 100. Gen. 21. 5.

Vers. 2. *the eldest]* or, the *Elder:* so the Greek translateth it *elder,* or *ancient,* whereby may be meant *Governor,* as the words following do explain: for *Elder,* is an usual name for *Governor,* Gen. 50. 7. Num. 11. 16. Ruth. 4. 2. 1 Tim. 5. 17. This in likelihood was his Steward *Eliezer,* Gen. 15. 2. *under my thigh]* a sign which Jacob also required of his son Joseph, Gen. 47. 29. either to signify subjection, or for a further mystery of the covenant of circumcision, or rather of Christ the promised seed, who was to come out of Abraham's loins or thigh, as the like phrase showeth, in Gen. 46. 26. of *the souls that came out of* Iaakobs *thigh:* wherefore Abraham and Jacob make their thighs as holy signs, in respect of God's promise. For otherwise in swearing, they used to lift up the hand towards heaven: see Gen. 14. 22. Hereupon the Greeks have of the Hebrew word *Ierek,* that is, a *Thigh,* framed their *Horkos,* that is, *an oath:* even as of the Hebrew *Iamin,* which is the *right hand,* (used when oaths were taken, Isaiah 61. 8.) they have formed the Greek word *Omnuo,* to *swear.*

Vers. 3. *by Jehovah]* by whom alone we are commanded to swear, Deut. 6. 13. The Chaldee saith, *by the word of the Lord:* that is, *Christ:* John. 1. 1. *the Canaanite]* or *Canaanites,* as the Greek translateth: see Gen. 10. 16. This care Abraham had for his sons wife, lest by marrying with unbelievers, he or his posterity should be drawn from God, as the Law saith, *Thou shalt make no marriages with them; they daughter thou shalt not give unto his son, neither take his daughter unto thy son; for they will turn away thy son from following me, &c.* Deut. 7. 3. 4. See also Gen. 27. 46. *Plato* a heathen Philosopher divinely showeth (in his 6 *book of laws,)* the end of marriage to be, the continual propagation of mankind, and good education of children, that leaving children's children after them, parents may always have some as in their own stead, to *serve God,* and to *worship him according to the Law.* As Isaac was a type of Christ, so in this procuring of him a holy wife by his servant, may be typed the Church, gathered of Saints, by the employment of his ministers, to be the Spouse of Christ. For he is compared to a *bridegroom,* John. 3. 29. and the Church is the *bride the Lambes wife,* Rev. 21. 9. 10. and the Apostles prepared the Churches *for one husband, to present them a pure virgin to Christ,* 2 Cor. 11. 2. which was not to be of the *Canaanites,* that figured the unholy shut out of the Lord's house Zach. 14. 21. but from Christ's own land and kindred, that is, *from heaven,* borne of God from above, Rev. 21. 2. 1 Per. 1. 23. 1 John 3. 9. 10.

Vers. 4. *my land]* which after is named *Mesopotamia,* verse. 10. where though Idolatry too much prevailed, (Ios. 24. 2. Gen. 31. 19. 53.) yet not so much as among the Canaanites, Deut. 12. 31.

Vers. 5. *If so be]* or, *Peradventure,* so verse. 39. see Gen. 18. 24. *go after]* that is, *follow,* or *come with me:* so in ver. 8. &c. That which in Mar. 1. 20. is *went after him,* in Mat. 4. 22. is written, *followed him.* Again, where one writeth, *he followeth not us,* Mar. 9. 38. another saith, *he followeth not with us,* Luke 9. 49. that is, *he accompanieth us not.*

Vers. 6. *lest thou]* or, *that thou return not.* As Abraham by faith abode in the land of promise, so would he have his son, Heb. 11. 9.

Vers. 7. *thy seed]* the Chaldee explaineth it, *thy son:* the Greek, *to thee and to thy seed.* See Gen. 12. 7. *before thee]* and *with thee,* as in the repetition, verse. 40. is expressed: both to lead and to protect. As *a prudent wife is of the Lord,* Prov. 19. 14. so Abraham believed that the Angels, *who* are *all ministering spirits, sent forth to minister, for them, who shall be heirs of salvation, Heb.* 1. 14. should be sent for assistance in this business, which unto many, seemeth worldly and base, but is indeed *honorable,* Heb. 13. 4.

Verse 8. *clear]* or *innocent:* and so *discharged* of the oath.

Vers. 9. *his Lord]* or *master;* the pillar and sustainer of the family: see Gen. 15. 2. As the Hebrew signifieth *Lord* and *Master;* so the Scripture useth them indifferently: as where one Evangelist saith *Lord,* Matth. 17. 4. another saith *Master,* Mar. 9. 5.

Vers. 10. *and all the goods]* the Greek translateth, *and of all the goods of his Lord, with him.* This by comparing ver. 53. seemeth to be the true meaning. *Mesopotamia]* in Hebrew called *Aram Naharajim,* that is to say, *Aram* (or *Syria) of the two rivers,* it being a country that lay between the rivers Euphrates and Tigris (or *Chiddekel,)* whereof see Gen. 2. 14. The Chaldee calleth it *Aram that is by Euphrates.* As *Mizraim* is in Greek and other tongues, called *Egypt,* Gen. 12. 10. so *Aram Naharajim,* is in Greek *Mesopotamia,* so called of lying amidst the rivers, which name the New Testament also keepeth, in Act. 7. 2. Afterwards it is called *Padam Aram,* in Gen. 25. 20. *Aram,* the New Testament usually calleth *Syria,* Mat. 4. 14. Act. 15. 23. 41. See Gen. 10. 22. *of Nachor]* where Nachor dwelt, that was *Charran,* Gen. 28. 2. 10. By which it appeareth that Nachor accompanied Abraham and Tharah from Vr to Charran, but no further, Gen. 11. 31. So that is called Christ's City, wherein he dwelt, Mat. 9. 1.

Vers. 11. *to kneel down]* and consequently *to rest* them; as the Greek interpreteth it.

Vers. 12. *bring it to pass]* or, *cause it to happen:* that is, *give good success,* or *send me good luck.* The same word is in Gen. 27. 20. and is spoken of occurrences and events that do fall out and offer themselves unto men, beyond their skill and counsel, through God's providence, but to us by hap or chance, as the Scripture also speaketh in Luke 10. 31. This being repeated by the servant, ver. 42. is expounded *prospering:* and the Greek there and here, so translateth it by one and the same word.

Vers. 14. *the damsel]* or *young-woman, maid:* in Hebrew *Naarah,* which five times in this chapter, and often otherwhere is written by the letters *Naar,* in the form masculine, but by the vowels *Naara. evidently-appointed]* or *prepared,* as by certain *argument* and *demonstration:* or *nurtured,* that is, prepared and brought up by nurture and chastisement. The original word signifieth properly to *argue, chastise,* or *nurture.* Here it signifieth *appointing* or *preparing,* (as the Greek and Chaldee do translate it) but with evident demonstration to another. So Paul useth the Greek word *Elench,* (answerable to the Hebrew here) for an *Evidence* or *Demonstration,* Heb. 11. 1.

Vers. 15. *it was, &c.]* this may also be read thus, *And the same was,* (or *came to pass,) before he had made an end of speaking; for loe Rebekah, &c.* So God promiseth his people, *before they call, I will answer; and whiles they speak, I will hear,* Isaiah 65. 24. And in the 45 verse following, it is said that this *speaking* was *in his heart. and her pitcher]* the Greek translateth it, *having her pitcher* (or *waterpot.)* The Scripture often setteth down the base and homely works, wherein the Saints (men and women) were in old time employed from their youth; as here of Isaac's wife, the mother of the Patriarchs: likewise of Rachel Iaakobs wife, Gen. 29. 9. and of the daughters of Moses father in law, Exod. 2. 16. and sundry the like.

Vers. 16. *good countenance]* or, *good of visage,* that is, *fair to look upon.* So Gen. 26. 7. and Exod. 2. 2. translated *fair* or *goodly,* by the Apostles authority. *known]* that is, *lain with her:* see Gen. 4. 1. These properties of humility, kindness, beauty and chastity, are mentioned by the Holy Ghost, as the most excellent: so Christ's Spouse is spiritually described by such, Song 1. 8. 15. &c.

Vers. 17. *let me drink]* or, *slake my thirst.* The word here used is strange, and seemeth to be Syriac, which they spake in that country, and to have the significatiō of great thirst, which he desireth to be slaked: and after in repeating this, ver. 45. he useth the common Hebrew, *hashkini,* that is, *let me drink.*

Ver. 21. *wondering]* that is, *wondered;* and as the Greek translateth, *considered her, and held his peace.*

Ver. 22. *took]* and gave unto her: as *taking,* Psal. 68. 19. is expounded *giving,* Eph. 4. 8. *ear-ring]* or *abillement, jewel, ouch:* which was hanged sometime on the care, Genesis 35. 4. sometime on the nose, face, or forehead, Ezek. 16. 12. and so this here was, as the 47. ver. showeth. The Greek turneth it as of many *ear-rings.* In narration of this story, (which yet seemeth to be of light and trivial matters,) the Spirit of God is very exact and large; whereas other things wherein great mysteries are infolded (as the history of Melchizedek, Gen. 14. and many the like,) are set down in few words. That men might consider God's wisdom and providence in things of least esteem among men. Compare 1 Cor. 1. 25. 27. 28. *half a shekel]* a weight called in Hebrew *bekagh,* which signifieth *cleft* or *cut in the mids:* and so the Law expoundeth it to be *half a shekel,* Exod. 38. 26. the Greek translateth it a *drachm,* or *dram:* which if it were half the common shekel, weighed 80 grains of barley: the holy shekel was double so much: see Gen. 20. 16. *ten]* to weet, *shekels,* as the Chaldee expressly addeth: such words as are easy to be understood, are often omitted: so *a thousand,* 2 Sam. 8. 4. for *a thousand chariots,* 1 Chron. 18. 4. *the three,* 1 Chron. 11. 18. for *the three mighty men,* 2 Sam. 23. 16. and many the like.

Vers. 24. *Bothuel]* in Greek, *Bathouel son of Melcha.*

Vers. 26. *bowed himself]* or, *adored, worshipped Jehovah.* The former word signifieth the bending or stooping with the head: this meaneth the *bowing* or *prostrating* of the whole body: usually called *worshipping* or *adoration.* So Exod. 4. 31. Gen. 22. 5.

Vers. 27. *mercy]* or *gracious kindness:* see v. 49. *brethren]* that is, *kinsfolke:* see Gen. 13. 8. or *brethren* is put for *brother,* as the Greek and Chaldee translateth it, and so it is after explained, v. 48.

Ver. 31. *blessed of Jehovah]* an honorable title, used as it seemeth, in those times by many, as Gen. 26. 29.

Ver. 33. *there was set]* to weet, *by Laban;* or *he set:* (for the Hebrew hath a double reading to afford both senses) and so the Greek translateth *he set,* and the Chaldee, *they set:* and here the word *meat* or *bread* (as the Greek expresseth) is to be understood; as elsewhere other words, which the scope of the place showeth: as, *he put in Syria,* 1 Chron. 18. 6. for, *he put garisons in Syria,* 2 Sam. 8. 6. See Exod. 34. 7. *not eat]* an example of a diligent and faithful servant, preferring his work for which he was sent, before his food. So the Apostle teacheth servants obedience, *in singleness* of their *heart, as unto Christ: not with eye-service as men pleasers, &c.* Eph. 6. 5. 6. 7. 8.

Vers. 36. *after her old-age]* that is, *after she was wexen old:* and so without natural strength to bear: see Gen. 18. 11. *all that he hath]* wherein he also was a figure of Christ, whom the Father hath made *heir of all things,* Heb. 1. 2. and of true Christians, who with him *shall inherit all things,* Rev. 21. 7. So again in Gen. 25. 5.

Vers. 38. *If thou shalt not go]* understand, *wishing a curse to thy soul, if thou go not:* for so imprecations were annexed with solemn oaths, but not expressed: see Gen. 21. 23. The Greek translateth, *but thou shalt go:* which is also the meaning, and so expressed before, in v. 4. *family]* that is, *kindred,* or as the Greek saith, *my tribe:* and so before in v. 4. and after, v. 40. 41.

Vers. 40. *have walked]* and *pleased* (as the Greek translateth) and that by his calling and faith in his promises, as before, v. 7. see Gen. 5. 22. and 17. 1. *with]* and *before thee:* see verse. 7.

Vers. 41. *execration]* or, *curse:* as the Greek here translateth it. Before it was called simply *an oath,* verse. 8. and so the Chaldee still hath it here: but this word, and the form of the oath in v. 38. showeth it was also with imprecation of evil, if he did break his promise. So Gen. 26. 28. Deut. 29. 12. 14. 19. 21. The Hebrew *Alah,* is by the Apostle in Greek, *ara;* that is, *acurse,* Rom. 3. 14. and in Num. 5. 21. both are joined, *an oath of cursing.*

Ver. 42. *if thou be now]* or, *O be thou I pray thee:* for it was a prayer, as the 12. verse before showeth: and as oaths, so prayers were often uttered after this manner: as in Luke 12. 49. *if it were already kindled:* that is, *O that it were:* as the Syriac translation explaineth it, *I desire that it were already kindled.* So in Psal. 139. 19. *If thou wouldst slay the wicked:* that is, *O that thou wouldest:* and sundry the like: see Gen. 28. 20.

Vers. 45. *in my heart]* or, *unto my heart:* the Greek saith, *in my mind.* This was not expressed before, in verse. 15.

Vers. 46. *from upon her]* from her shoulder, and to put upon her hand, as was said verse 18. and so the Greek here joineth them both.

Vers. 47. *her face]* or *nose, forehead,* from whence it hung down on the nose: so Ezek. 16. 12. See before in ver. 22.

Verse 48. *way of truth,]* that is, *the true (the right) way.*

Vers. 49. *do mercy and truth]* that is, *deal mercifully and truly,* or *kindly and faithfully:* which two things as they are often spoken of God towards men, as before in v. 27. and Gen. 32. 10. 2 Sam. 2. 6. Psal. 25. 10. and 57. 4. and 61. 8. and 89. 15. and 98. 3. and 138. 2. so of men toward men, as here, and in Gen. 47. 29. Ios. 2. 14. The first word signifieth a gracious, kind, and merciful affection; the other, a true and faithful disposition, constantly to perform what is spoken or expected: of these both it is said, *let not mercy and truth forsake thee,* Prov. 3. 3.

Vers. 50. *the thing]* or, *the word is come forth. unto thee]* the Greek turneth it, *speak against thee. evil or good]* that is, *anything at all against it;* but do rest in the will of God. A like speech is in Gen. 31. 24.

Vers. 53. *vessels]* or *instruments, ornaments, jewels, &c.* The word is large, signifying all things for use or ornament. *precious things]* or, *dainties:* and by conference with other places, the word seemeth to be meant of the precious or dainty fruits of the earth: the Greek translateth it only *gifts.* This word is used in Deut. 3. 3. 13. 14. 15. Song. 4. 13. 2. Chron. 21. 3. and 32. 23. Ezr. 1. 6. The holy Ghost seemeth to express it in Greek by *opora,* that is, *summer* or *autumn-fruit,* Rev. 18. 14.

Vers. 55. *days, at least ten]* or thus, *days, or ten:* meaning *a year, or ten months.* The Greek interpreteth it, *about ten days;* but the Chaldee addeth, *or ten months,* and so it may well be understood, ⟨0⟩ *year of days,* (that is, a full year) *or* at least *ten months. Days* is often used for *a year,* as is shown on Gen. 4. 3.

Vers. 57. *her mouth]* that is, *ask her consent:* or, *what she will say.* The Chaldee translateth it, *and hear what she saith.* The *mouth* is put *for that which cometh out of the mouth:* which the holy Ghost expoundeth the *word,* Luke 4. 4. from Deut. 8. 3. Hereupon the *mouth* is often used for *speech,* or *words;* as in Gen. 41. 40. and 45. 21. Exod. 17. 1. Num. 9. 20. Deut. 1. 26. Psal. 49. 14.

Vers. 59. *her nurse]* named *Deborah,* whom Jacob buried with lamentation, Gen. 35. 8. she was sent for honorable respect, and to have tender care of Rebekah, as the Scripture showeth Nurses to have, 1 Thes. 2. 7. Num. 11. 12.

Vers. 60. *unto thousand,]* that is, *a mother of innumerable people.* The Chaldee translateth, *thousands and ten thousands,* whereby an infinite number is meant, as in Dan. 7. 10. *the gate]* that is, as the Greek and Chaldee translateth *the cities:* and by *possessing* or *inheriting,* is meant dominion over them Lev. 25. 46. See in Gen. 22. 17. *them]* or *it,* that is, *the seed:* see Gen. 22. 17.

Vers. 61. *after]* the Greek translateth, *with the man.* So in 1 Cor. 10. 4. *the rock that followed them,* is in the Syriac and Arabic versions, turned, *the rock that went with them.* Thus Rebekah left her friends, and fathers house, to go unto Isaac her husband: so the Spouse of Christ is exhorted to *forget her people and her fathers house,* Psal. 45. 11.

Vers. 62. *from the way]* Hebr. *from the coming:* or, *from coming,* that is, *from walking.* The Greek translateth, *Isaac walked through the wilderness.*

Beer lachai roi] that is, *the well of him that liveth, that seeth me;* whereof see Gen. 16. 14. The Greek saith, *by the well of vision:* the Chaldee, *from the well whereat the Angel of life appeared.* But the Yerushalmi paraphrase saith, *And Isaac went from the school-house of Sem the great, to the well whereat the majesty of the Lord had been revealed.* Though this exposition be uncertain, yet it is certain Sem was now alive, by comparing his life time, Gen. 14. 18. Where Melchizedek is counted by the Jews, Sem the great: who might well be master of a school of the Prophets. *south country]* or, *land of the south:* the south part of Canaan: see Gen. 12. 9.

Vers. 63. *to mediate]* or *to pray,* as the Chaldee translateth: but the Greek saith, to *exercise* him-self, which comprehendeth both *meditation* and *prayer,* as the Hebrew also doth, Psal. 77. 4. 7. 13. and 119. 15. and 102. 1. *the looking forth]* or, *turning towards;* that is, when it was towards evening; before Sun setting: as on the contrary, *the looking forth of the morning,* Exod. 14. 27. is very early, before Sun rising. So in Deut. 23. 11. where this phrase is explained to mean before the Sun be set. It seemeth to be at the ninth hour of the day, (with us, the third hour after noon) for then they began the daily evening service of God, and burning of sacrifice, and it was called in Israel, *the hour of prayer,* Act. 3. 1.

Vers. 64. *lighted]* Hebr. *fell down;* the Greek hath, *leaped down,* which was to meet him with the more reverence and submission. *a veyl]* a sign also of subjection, 1 Cor. 11. 5. 6. 10.

Vers. 67. *the ••nt of Sarah]* which she had peculiar, for her own use, see Gen. 23. 2. the Greek translateth it, *the house,* or *habitation:* and so the Lord's *tent,* is called an *house,* 1 Chron. 9. 23. Compare with this, Song 8. 2. where the Church bringeth Christ *into her mothers house. he took]* by solemnity of marriage; this was in the 40 year of his life; Gen. 25. 20. *loved* her] *So ought men to love their wives, as their own bodies:* likewise he saith, *Husbands, love your wives, even as Christ also loved the Church,* Eph. 5. 28. 25▪ *was dead]* These words the Chaldee paraphrast addeth: and the Hebrew text sometime supplieth such wants, as *that which thou hast prayed,* Isaiah 37. 21. for, *I have heard that which thou hast prayed,* 2 King. 19. 20. The Greek translateth, *he was comforted concerning Sarrha his mother.* She died three years before his marriage. Hereupon the Hebrew Doctors say, *Isaac mourned for his mother Sarah, three years; after three years he took Rebekah, and forgot the mourning for his mother: from whence thou mayest learn, that whiles a man takes not a wife, his love goeth after his parents; when he takes a wife, his love goeth after his wife; as it is said (in Gen. 2. 24.) Therefore shall a man leave his father and his mother, and he shall cleave to his wife. Pirkei R. Eliezer, ch.* 32.

CHAP. XXV.

1, Abraham taking Keturah to wife, hath by her many sons and nephewes. 5, The division of his goods. 7, His age and death. 9, His burial. 11, Isaac blessed after his father's death. 12, The generations of Ishmael; 17, his age and death. 19, Isaac prayeth for Rebekah being barren. 22, She conceiving, the children strive in her womb. 24, The birth of Esau and Jacob. 27, Their different state. 29, Esau selleth his birthright to Jacob, for a mess of pottage.

ANd Abraham added, and took a wife, and her name *was* Keturah. And she bare to him Zimran, and Iokshan, and Medan, and Midjan: and lishbak, and Shuach. And Iokshan begat Sheba, and Dedan: and the sons of Dedan, were Asshurim and Lerushim, and Leummim. And the sons of Mid•an, Ephah and Epher, and Epoch▪ and Abida, and Eld 〈...〉 all these, *were* the sons of Keturah. And Abraham gave all that he had to Isaac. And to the sons of the concubines which Abraham had, Abraham gave gifts: and sent them away from 〈...〉 aak his son, while he yet lived; eastward, unto the east country. And these *are* the days of the years of the life of Abraham, which he lived: [hundred years, and seventy years, and five years. And Abraham gave-up *the ghost,* and died, in a good hoary: age, an old-man, and full (of 〈...〉) and he was gathered unto his people's▪ And Isaac and Ishmael his sons, buried him; in the cave of Macpelah▪ in the field of Ephron the son of Zohar the Chethite, which *is* before Mamree. The field, which Abraham purchased, of the sons of Cheth: there was Abraham buried, and Sarah his wife. And it was, after the death of Abraham, that God blessed Isaac his son: and Isaac dwelt by Beer-lachai-roi.

And these *are* the generations of Ishmael, Abraham's son: whom Hagar the Egyptian Sarah's hand maid, bare unto Abraham. And these *are* the names of the sons of Ishmael; by their names, *according* to their generations: the first-borne of Ishmael, Nebajoth and Kedar, Adbeel, and Mibsam. And Mishma, and Dumah, and Massa. Hadar and Tema, Ietur, Naphish, and Kedmah. These are the sons of Ishmael, and these *are* their names; by their towns; and by their castles: twelve Princes, *according* to their nations. And these *are* the years of the life of Ishmael; a hundred years, and thirty years, and seven years: and he gave-up *the ghost* and died; and was gathered unto his people's. And they dwelt from Havilah unto Shur; which *is* before Egypt, as thou goest to Assiria: before the faces of all his brethren, did he fall.

〈 in non-Latin alphabet 〉

And these *are* the generations of Isaac, the son of Abraham: Abraham, begat Isaac. And Isaac was forty years old, when he took Rebekah, daughter of Bethuel the Syrian, of Padan Aram: the sister of Laban the Syrian, unto him to wife. And Isaac entreated Jehovah, for his wife; because she *was* barren: and Jehovah was entreated of him, and Rebekah his wife conceived. And the sons strougled-together, within her; and she said if *it be* so, why *am* I thus? And she went to inquire of Jehovah. And Jehovah said unto her; Two nations, *are* in thy womb; and two people's shall be separated from thy bowels: and the *one* people, shall be stronger then the *other* people; and the greater shall serve the lesser. And her days were fulfilled, to bring-forth: and behold, twins *were* in her womb. And the first came-out red, all over like an hairy mantle: and they called his name Esau. And afterward came his brother out; (and his hand holding by the heel of Esau; and he called his name Jacob: and Isaac *was* sixty years old, when she bare them. And the boys grew; and Esau was a cunning huntsman, a man of the field: and Jacob *was* a perfect man, dwelling *in* tents. And Isaac loved Esau, because venison *was* in his mouth: and Rebekah loved Jacob. And Jacob sod pottage: and Esau came from the field, and he was faint. And Esau said to Jacob; Let me taste I pray thee, of that red, *that* red *pottage,* for I *am* faint: therefore he called his name Edom. And Jacob said, Sell to me this day thy first-birthright. And Esau said, Loe I *am* going to die: and wherefore *(serveth)* this first-birthright

unto me? And Jacob said, Swear unto me this day, and he sware unto him: and he sold his first-birthright unto Jacob. And Jacob gave to Esau, bread and pottage of lentiles; and he did eat and drink, and rose up and went-away: and Esau despised the first-birthright.

Annotations.

ADded] that is, *did again take a wife,* when he was an hundred and forty years old, and had of her six sons, by the extraordinary blessing of God: whereas forty years before, his body was even *dead,* in respect of natural strength and vigor, as the Apostle noteth, Rom. 4. 19. *a wife]* called elsewhere *a concubine,* 1 Chron. 1. 32. what manner of wife that was, see on Gen. 22. 24. *Keturah]* in Greek *Chettoura.*

Vers. 2. *Zimran]* in Greek *Zombran. Iekshan]* in Greek *Iezan] Medan]* whose posterity are called *Medanites,* Gen. 37. 36. *Midian]* in Greek *Madiam* and *Madian,* Act. 7. 29. of him came the people called *Madianites;* that soon fell from Abraham's faith to idolatry, Num. 25. *Shuach]* in Greek, *Soie:* of him came *Bildad,* Job's friend, called the *Shuchite,* Job 2. 11.

Vers. 3. *Sheba]* in Greek, *Saba:* his posterity robbed lob of his oxen and asses, Job 1. 15.

Vers. 4. *Ephah]* or *Gepha:* in Greek, *Gephar. Epher]* or *Gepher,* in Greek *Apheir:* of him the country *Aphrica* is thought to have the name. *Enoch]* in Heb. *Chanoch:* as Gen. 5. 18.

Vers. 5. *to Isaac]* as being his only heir, and child of promise, Gen. 21. 12. a figure of Christ and Christians, heirs by promise of all things, Heb. 1. 2. John 3. 34. Rev. 21. 7. Gal. 3 29. and 2. 28.

Vers. 6. *concubines] Hagar,* and *Keturah:* verse. 1. *east country]* or, *land of the East:* a part of Arabia: hereupon mention is made of *the sons of the East,* Job 1. 3. And Job himself was in likelihood the son of one of these sons or nephewes of Abraham by Keturah.

Vers. 7. 175 *years]* This sum of his years showeth, how Abraham had lived a pilgrim in Canaan a hundred years after he came out of Charran, Gen. 12. 4. That he attained not to the years of his forefathers, who all lived longer then he, Gen. 11. 11. &c. as did also his son Isaac, Gen. 35. 28. That he left alive behind him, *Heber,* that great Patriarch and Prophet, of whom he had the surname to be an *Hebrew,* Gen. 11. 17. and 14. 13. and from whom he was the seventh generation, as Enoch was from Adam.

Vers. 8. *hoary age]* as was promised, Gen. 15. 15. *of days]* so the Greek and Chaldee explaineth it, and the Hebrew it self elsewhere, Gen. 35. 29. Such words are often to be understood, as *a full,* for *a full cup,* Psal. 73. 10. see Gen. 4. 20. and 5. 3. and by being *full of days,* is meant a willingness to die, without desiring longer life on earth. *his people's]* the Greek translateth, *his people:* the like is said of Ishmael, verse. 17. of Isaac, Gen. 35. 29. of Jacob, Gen. 49. 33. of Aaron, Num. 20. 24. of Moses, Deut. 32. 50. and others: sometime it is said, *gathered to their fathers,* 2 King. 22. 20. Judge. 2. 10. Act. 13. 36. and by Abraham's *people's,* are meant his *fathers,* Gen. 15. 15. and the phrase signifieth the immortality of souls: for Abraham's body was gathered to the body of Sarah only, as the next words show: and by *his fathers,* are meant *the spirits of just men made perfect,* Heb. 12. 23. See after, in verse 17.

Vers. 10. *and Sarah]* as is shown in Gen. 23. 19. Afterwards Isaac and Jacob with their wives, were buried there also, Gen. 49. 29. 31.

Vers. 11. *blessed Isaac]* so applying and confirming to him, the promises made to Abraham, Gen. 12. 2. and 14. 19. and 17. 19. and so Isaac commended to Jacob, the blessing of Abraham, Gen. 28. 3. 4. and by this *blessing,* the righteousness of faith is implied, to Abraham's seed, Galat. 3. 8. 9. &c. *Beer-lachai-roi]* in Greek, *the well of vision;* in Chaldee, *the well at which the Angel of life appeared:* this place of Isaac's seating, is not without mystery: see Gen. 16. 14. and 24. 62.

Vers. 12. *generations]* a rehearsal of Ismaels offspring; as Gen. 5. 1. And here, the fulfilling of God's promise is seen, made in Gen. 16. 10. 12. and 17. 20. and how he that was borne after the flesh, and cast out of Abraham's house, Gal. 4. 23. 30 was multiplied before Isaac the child and heir of the promise. See the like of Esau, Gen. 36. 43.

Vers. 13. *Nebajoth]* he and his brethren seated in Arabia, Isaiah 20. 13. 14. 16. Ezek. 27. 21. where people's and places retained the footsteps of their names: they gave themselves to shepherdy, as appeareth, Isaiah 60. 7. Ier. 49. 29. And here are twelve sons reckoned, which were Princes of their tribes, as was promised in Gen. 17. 20. answerable in number to the twelve sons of Jacob, heads of the twelve tribes of Israel; but these Ishmaelites are a generation before them, as Ishmael himself was borne before Isaac. For, that is first which is natural, and afterward that which is spiritual, 1 Corinth. 15. 46.

Vers. 16. *castles,]* or, *villages:* dwelling houses so named of being fair and high built in a row or order. In Greek *habitations,* as in Act. 1. 20. from Psal. 69.

Vers. 17. 137 *years]* So he lived not so long as his father Abraham, or his brother Isaac, or as did Jacob; though he lived till a great old age. And this mention of the term of his life, and gathering to his fathers, (as was spoken before of Abraham, v. 8.) and the burying of his father with his brother, verse. 9. may be some probability of Ismaels repentance, and dying in the faith of Abraham: for unless it be he, no reprobate hath his whole life time recorded in holy Scripture. Or if Ishmael died wicked; then by *his fathers* to whom he was gathered, are meant the souls of wicked men before him: which are *spirits in prison,* 1 Pet. 3. 19.

Vers. 18. *they]* that is, *Ismaels sons* dwelt. In Greek, *he dwelt. Shur]* a place in the wilderness: see Gen. 16. 7. The Chaldee there and here calleth it *Chagra. did he fall]* meaning either, that his lot did befall him, so to *dwell,* or that he so *died,* as the word *fall* sometime signifieth, Psal. 82. 7. Gen. 14. 10. But the Greek here translateth it, *he dwelt:* so also doth the Chaldee paraphrast, & so the plain text was before, in the promise, Gen. 16 12. and to *make to fall,* is to divide by lot an inheritance to dwell in, Ios. 23. 4. Psal. 78. 55.

〈 in non-Latin alphabet 〉 Here beginneth the sixth Section of the Law, called *The generations* of Isaac. See Gen. 6. 9.

Vers. 19. *the generations]* that is, the history of the offspring of Isaac; and things that befell unto him, as Gen. 2. 1. and 5. 1. and 6. 9.

Vers. 20. *old]* Hebr. *son of forty year,* so v. 26. see Gen. 5. 32. *the Syrian]* the Hebrew name is *Aramite:* which the holy Ghost in Greek calleth *Syrian,* Luke 4. 27. See Gen. 10. 22. *Padan Aram]* the same that *Aram Naharajim,* Gen. 24. 10 for the Greek turneth them both, *Mesopotamia of Syria. Aram* is *Syria,* Gen. 24. 10. and 10. 22. *Padan* in the Syrian tongue is a *pair* or *couple,* and the country of Aram lying between a couple of rivers, is so named *Padan Aram:* and sometime only *Padan,* as Gen. 48. 7.

Vers. 21. *for]* or, *directly-for,* (as the force of the Hebrew word implieth) and *before his wife:* so it seemeth to be some solemn prayer which they made together directly for this matter: having lived twenty years together without any child, and Isaac wexen old, into the 60 year of his life, ver. 26. God exercising his faith hereby, as he had done Abraham's, Gen. 15. 2. The Jews have a tradition, that Isaac went with his wife *to mount Morijah, to the place where he had been bound, (Gen. 22. 9.) and prayed there: Pirke R. Eliezer, ch.* 32.

Vers. 22. *struggled-together]* or, *bruised themselves,* by struggling: which did presage the contrariety that should be between these two brothers: and so between the children of God, & of this world. *if so, &c.]* an imperfect speech, which in her passion she uttered: the Greek translateth it, *if it shall so be with me, why (is) this unto me?* why have I conceived, if I must feel such things? *to enquire]* or *seek,* either by private prayer, or by asking some Prophet. The *Yerushalmi Targum* taketh it in this last sense, and saith, *she went to the School of Sem the great:* Howbeit Sem was dead about ten years before this: but by *Abraham,* or *Heber,* the great Patriarch, then living, she might well inquire of God. Others, (as *R. Eliezer, Perek* 32.) take it to be meant of her praying unto God.

Vers. 23. *Two nations]* that is, fathers of two nations, and divers people's: Edomites and Israelites. *the greater]* to weet, *in dignity,* which came naturally by the first birthright: or, *the elder.* The Hebrew *Rab,* (whereof *great men* and *masters* are called *Rabbies,* John 1. 39. Mat. 23. 8.) signifieth a superior in dignity. The holy Ghost in Greek translateth it, *the greater,* Rom. 9. 12. Hereby Esau and his posterity are meant. *shall serve]* as came to pass carnally, when the Aedomites (of Esau) became servants to David, and to the Israelites which were of Jacob, 2 Sam. 8. 14. and spiritually, when Jacob got of Esau the first birthright, and bereaved him of the blessing, Gen. 25. 33. and 27. 29. For *servitude* came in with a curse, and figureth reprobation, Gen. 9. 25. John 8. 34. 35. Gal. 4. 30. 31. Therefore from hence the Prophet teacheth, that God *loved Jacob, and hated Esau,* Mal. 1. 2. 3. and the Apostle gathereth the doctrine of God's election and reprobation, saying, *when Rebekka had conceived by one, even by our father Isaac, the children being not yet borne, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the greater shall serve the lesser, as it is written, Jacob have I loved, but Esau have I hated,* Rom. 9. 10. 11. 12. 13.

Vers. 25. *red]* a sign of the choleric, cruel, and bloody disposition, found in Esau himself, and in his posterity, Gen. 27. 40. 41. Obad. 1. 10. Ezek. 25. 12. So the cruel persecuting *Dragon* was of *red* color, Rev. 12. 3. The Hebrew Doctors say, *Esau the wicked, was drawn after the works of judgment, mystically signified in these words, And by thy sword shalt thou live, Gen. 27. 40. and therefore he was red: R. Menachem Rakenat. on Gen.* 25. And in *Bresith rabbah* they note, how *he*

was red, and his meat was red, Gen. 25. 30. end his land was red, (as in Gen. 32. 3.) &c. And he that takes vengeance on him is red; and in red clothing, Song 5. 10. Isaiah 63. 1. 2. *all over]* Hebr. *all of him like a mantle of hair;* which the Greek translateth, *like a rough hide.* This also signified his strong, fierce, and crafty nature: For *hair* is a sign of natural strength; and nature being corrupted, hairinesse denoteth the power of corruption; therefore when Lepers were purified, all their hair was to be shaven off, Lev. 14. 8. So the Hebrews say, that his hayrinesse *signified the strength of uncleanness, which came out of him: R. Menachem,* on Gen. 25. *Esau]* by interpretation, *Made,* or *Perfected:* as being of a more strong and perfect constitution natural, then other children: rather like a man then a babe.

Vers. 26. *the heel]* or *foot sole;* as if he would have pulled back his brother from the birth, and have been before him: or at least, for to overthrow him. Which as God by their former struggling in her body, and now by this behavior did signify: so the Prophet mentioneth it after to Jacob's children, how he thus strove for the grace of the first birthright, which they by sin suffered themselves to be deprived of, Hos. 12. 2. 3. This manner of birth, that Jacob's hand held his brother by the heel, was also extraordinarily strange, and perilous for the life both of mother and child. See the like after, in Gen. 38. 28. *he called]* that is, *everyone called:* as in verse. 25. it is written, *they called:* or, *he was called;* so verse. 30. See the notes on Gen. 16. 14. *Jacob]* that signifieth one that *should hold by the foot,* or *overthrow* his brother.

Vers. 27. *a cunning huntsman]* Hebr. *a man knowing hunting. of the field]* ranging the fields for to hunt beasts. Of a disposition much like Ismaels, Gen. 16. 12. or Nimrods, Gen. 10. 9. *perfect]* of a religious, honest, plain and simple disposition, without guile or wickedness: as the Greek translateth, *vnfeighned.* See Gen. 6. 9. *dwelling]* or, *sitting in tents:* that is, either keeping home, (as Judge. 5. 24.) or being with the sheepfolds as an heirder: for shepherds kept in tents, Gen. 4. 20. Esa. 38. 12. and such was Jacob's trade and his children's, Gen. 46. 34. Besides, that *dwelling in tents,* signified his pilgrimage in the land, Heb. 11. 9. Hereupon *Jacob's tents,* are used for the state of the commonwealth of Israel, Num. 24. 5. Mal. 2. 12. The Greek here translateth, *dwelling in house:* but the Chaldee saith, *A minister of the house of doctrine:* as giving himself to religious study and schollership. So other of the Hebrew Doctors; as in *Pirkei R. Eliezer, ch.* 32. it is said, *After the children were grown, the one walked in the way of life, the other walked in the way of death. Jacob our father walked in the way of life, for he dwelt in tents, and studied the law, all his days; but Esau the wicked, walked in the way of death, to kill Jacob,* Gen. 27. 41.

Vers. 28. *in his mouth]* or, *for his mouth;* namely, *his meat,* as the Greek explaineth it: that is, because he delighted to eat of Esau's venison. This love for carnal respect continued contrary to the Oracle of God, but it was disappointed, Genes. 27. 4. 33.

Vers. 29. *pottage]* or *broth:* Hebr. *sod a seething. faint]* with weariness; as the word implieth. This signified Esau's vain employment of his time and strength: whereas they that wait on the Lord spiritually, *faint not,* Isaiah 40. 30. 31. but *the righteous eateth to the satisfying of his soul:* Pro. 13. 25.

Vers. 30. *Let me cast]* or, *let me have a draught;* the Greek and Chaldee translate it *taste.* It is a word not used but in this place. *red]* which in Hebrew is *Adom:* whereupon his name was called *Aedom.* The doubling of the word *red,* and omitting the word *pottage,* noteth Esau's hast and greediness, increased also by the color. *he called]* or, *his name was called Aedom,* that is, *Red:* for he was *ruddy* when he was borne, verse. 25. and now longing for *red* broth, and selling his birthright for it, this name was given him, as a brand-mark of his greediness and profaneness.

Vers. 31. *this day]* or, *even now:* the Hebr. *Cajom, As today,* is often used for *hajom, this day,* as the Greek here interpreteth it, and in verse. 23. following. So 1 Sam. 2. 16. and 9. 13. 27. 2 Chron. 18. 4. And the Hebrew word for *As,* is often a very affirmation: see Gen. 27. 12. *firstbirthright]* The dignity whereof the Law showeth to be great, in that all the first-borne were peculiarly consecrated and given unto God, Exod. 22. 29. were next in honor to their parents, Gen. 49. 3. had a double portion of their fathers goods, Deut. 21. 17. succeeded them in the government of the family, or kingdom: 2 Chron. 21. 3. and administration of the priesthood, and service of God, Num. 8. 14.—17. Therefore the *first-borne* is used for one that is loved, and dear to his father, Ex. 4. 22. and higher then his brethren, Psal. 89. 28. and figured Christ, Rom. 8. 29. and true Christians heirs of the kingdom of heaven, Heb. 12. 23. This honor Jacob strove to have at his birth; but missing then, he seeketh now, and obtaineth it. The Greek translateth it plurally, *firstbirthrights;* and so doth the Apostle in Heb. 12. 16.

Vers. 32. *going to die]* that is, *ready,* or *in danger to die:* which may be meant, both in respect of his present hunger, which could not (as he profanely thought) be satisfied with the title of his birth-right: and of his daily danger to be killed by the wild beasts, in the field where he hunted. *wherefore* serveth] or, *what* profiteth? as if he should say, *nothing at all.*

Vers. 33. *Swear]* to confirm the bargain, (Heb. 6. 16.) and to make it irrevocable, (Psalm. 110. 4. and 15. 4.) So by oath he renounced his birthright before God, whose name is therefore used in oaths; Deut. 6. 13. *he sold]* It is recorded in the Jews canon laws, that *the first-borne who selloth the portion of his birthright, even before it be parted; his sale standeth in force: because the firstborn hath part in the birthright, before the parting thereof: Maimonides, Treat. of Inheritances, ch. 3. S.* 6.

Vers. 34. *of lentiles]* a kind of pulse much like to *vetches,* or small pease; and but course food, so vile an exchange did Esau make of his heavenly dignity: that not without cause doth the holy Ghost call him *a profane* person; *who for one meals meat, sold his first birthrights,* Heb. 12. 16. It is a tradition of the Hebrew Doctors, that *Lentiles* were wont to be eaten of men, in their *sorrow and mourning:* and that *Jacob did feed upon Lentiles, in mourning and sorrow, for that the kingdom, and dominion, and first-birthright was Esau's.* Whereupon they also gather, that *the sons of Esau should not fall, until the Remainder of Jacob come, and give to the sons of Esau, food of lentiles, with mourning and sorrow, and take from them the dominion, kingdom, and firstbirthright, which Jacob bought of him by oath. Pirkei R. Eliezer, ch. 35. eat and drink]* This seemeth to intimate not only a satisfying of his hunger, but a carnal secure despising of his honor now sold: as in 1 Cor. 15. 32. *let us eat and drink, for tomorrow we shall die. went away]* without showing any

remorse or sorrow, for his profane bargain. *despised]* unto this the Yerushalmi Paraphrast addeth, that *he also despised his portion in the world to come; and denied the resurrection of the dead.* Thus the Jews esteemed his fact most irreligious and profane: as the Apostle also doth, Heb. 12. 16.

CHAP. XXVI.

1. Isaac because of famine goeth to Gerar; 2, God biddeth him, not go into Egypt, but dwell in the land; and promiseth him the blessings of Abraham. 7, Isaac denieth his wife, 9, Abimelech therefore reproveth him. 12, He groweth rich. 18, He diggeth three wels, Esek, Sitnah, and Rechoboth. 23, Abimelech maketh a covenant with him at Beersheba. 34, Esau's wives.

ANd there was a famine, in the land; besides the first famine, which was in the days of Abraham: and Isaac went unto Abimelech King of the Philistines unto Gerar. And Jehovah, appeared unto him; and said, Go not down into Egypt: dwell in the land which I shall say unto thee. Sojourne in this land; and I will be with thee, and will bless thee: for to thee and to thy seed, will I give all these lands; and I will stablish the oath, which I sware unto Abraham thy father. And I will multiply thy seed, as the stars of the heavens: and will give unto thy seed, all these lands: and in thy seed, all nations of the earth shall bless themselves. Because that Abraham obeyed my voice: and kept my charge, my commandments, my statutes and my laws. And Isaac dwelt, in Gerar. And the men of the place, asked of his wife; and he said, she *is* my sister: for he feared to say my wife, left the men of the place should kill me for Rebekah, because she *was* of a good countenance. And it was, when the days had been prolonged by him there; that Abimelech King of the Philistines, looked out through a window: and saw, and behold Isaac *was* sporting, with Rebekah his wife. And Abimelech called Isaac, and said, Behold surely she *is* thy wife; and how saidest thou, she *is* my sister? And Isaac said unto him; Because I said, lest I die for her. And Abimelech said; what *is* this thou hast done unto us? one of the people might lightly have lain with thy wife, and thou shouldest have brought upon us guiltiness. And Abimelech commanded all the people, saying: he that toucheth this man, or his wife, dying he shall be put to death. And Isaac sowed, in that land; and found in that year, an hundred measures: and Jehovah blessed him. And the man waxed-great; and went going-on, and waxing-great; until he was waxed-great, exceedingly. And he had possession of flocks, and possession of herds, and much husbandry: and the Philistines envied him. And all the wells which his fathers servants had digged, in the days of Abraham his father: the Philistines stopped them, and filled them with dust. And Abimelech said, unto Isaac: Go from us, for thou art very-much mightier then we. And Isaac went from thence: and pitched in the valley of Gerar, and dwelt there. And Isaac returned, and digged the wels of water; which they had digged, in the days of Abraham his father, and the Philistines had stopped them, after the death of Abraham: and he called their names, according to the names that his father had called them. And Isaac's servants digged in the valley: and found there a well of living waters. And the herdmen of Gerar did strive with the herdmen of Isaac, saying, The water *is* ours: and he called the name of the well, Esek; because they contended with him. And they digged another well; and they strove also for it:

and he called the name of it, Sitnah. And he removed from thence, and digged another well; and they strove not for it: and he called the name of it, Rechoboth; and he said, for now Jehovah hath made-room for us, and we shall be fruitful in the land. And he went-up from thence, to Beersheba. And Jehovah appeared unto him, the same night; and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee; and will bless thee, and multiply thy seed, for my servant Abraham's sake. And he built there an altar, and called on the name of Jehovah; and stretched-out there, his tent: and there Isaac's servants digged a well. And Abimelech went unto him, from Gerar: and Achuzzath his friend, and Phicol, the Prince of his army. And Isaac said unto them; wherefore come ye unto me: and ye hate me, and have sent me away from you? And they said, Seeing we have seen, that Jehovah is with thee; and we said, Let there now be an oath-of-execration betwixt us, betwixt us and thee; and let us strike a covenant with thee. If thou shalt do unto us evil, as we have not touched thee, and as we have done unto thee, but-only good, and have sent thee away in peace: thou now, the blessed of Jehovah. And he made unto them a banquet; and they did eat and drink. And they rose early in the morning, and sware *ech*-man to his brother: and Isaac sent them away, and they went from him, in peace. And it was, the same day; that Isaac's servants came, and shown unto him, concerning the well which they had digged: & they said unto him, we have found water. And he called it, Shibeah: therefore the name of the City, *is* Beer-sheba, unto this day.

And Esau was forty years old; and he took a wife, Judith; the daughter of Beeri, a Chethite: and Basemath, the daughter of Elon, a Chethite. And they were, a bitterness of spirit: to Isaac, and to Rebekah.

Annotations.

FIrst famine] whereof see Gen. 12. 10. *Abimelech]* of whom see Gen. 20. 1. 2. &c. which history is to be compared with this.

Vers. 2. *Egypt]* as Abraham did, Gen. 12. 10. and whither it seemeth Isaac was purposing to go.

Vers. 3. *this land]* of Canaan, the land of promise, and figure of the place of heavenly rest; see the notes on Gen. 12. 5. So by David he exhorteth, *Dwell in the land, and feed on faith,* Psalm. 37. 3. See Gen. 37. 1. *I will be]* the Chaldee expoundeth it, *my word shall be an help unto thee:* so in verse. 24. and 28. *these lands]* or *countries,* possessed by so many nations, Gen. 15. 19. 20. 21. so Psalm. 105. 44. The Greek translateth singularly, *land;* and so was the promise made to Abraham, Gen. 13. 15. and 15. 18. and 17. 8. see the notes there. *stablish the oath]* that is, *perform the promises: sworn,* Gen. 22. 16. 17.

Vers. 4. *stars]* that is, *innumerable:* see Genes. 15. 5. *seed]* meaning *Christ:* Gal. 3. 16. 8. *bless themselves]* or as the Greek translateth, *shall be blessed,* see Gen. 22. 18.

Vers. 5. *charge]* Hebr. *keeping,* or *observation:* that is, *ordinances to be kept.* So in Lev. 8. 35. and 22. 9. Deut. 11. 1. *laws]* for this word, elsewhere the Scripture saith, *judgments,* Deut. 11. 1. and 5. 1. 31. and 6. 1. 20. and 7. 11. and 8. 11. &c. and under these three particulars, the whole

charge or *custody* forespoken of, is comprehended; as afterward by Moses God gave the ten *commandments,* or moral precepts, Exod. 20. *Judgments,* or judicial laws for punishing transgressors, Exod. 21. &c. *and Statutes,* or *rules, ordinances* and *decrees* for the service of God, Lev. 3. 17. and 6. 18. 22. Exod. 12. 24. & 27. 31. & 29. 9. & 30. 21. Al which Abraham observed, and is commended of God therefore.

Vers. 7. *my sister]* He imitateth his father Abraham's practice, Gen. 12. 11. 12. 13. and 20. 2. *kill me]* Moses expresseth this as Isaac's own words of himself. The Greek translateth it, *should kill him:* so elsewhere that version changeth the person, for more easy order of speech, and understanding to the reader. See Psal. 144. 12. *good countenance]* elsewhere it is *fair of countenance,* (or *visage)* Gen. 12. 11. so the Greek turneth it here: and before, *good* is used for *fair,* or *goodly,* Gen. 24. 16.

V. 8. *by him]* or *to him:* that *is, when he had been, a long time there. sporting]* or *laughing, playing, rejoicing:* it is the word whereof *Isaac* himself had his name, Gen. 17. 17. 19. and 21. 6. Solomon saith, *Rejoice with the wife of thy youth,* &c. Prov. 5. 18. 19

Vers. 10. *might lightly]* or, *had almost lain. guiltiness]* a sin making us guilty of punishment, *a shameful crime:* named in Hebrew *Asham:* the Greek translateth it *Ignorance:* and so Paul calleth the sins of the people *Ignorances,* or *ignorant trespasses,* Heb. 9. 7. rightly so gathered from Levite. 4. 22. See the further explication of this word, there. Abimelech by this word *Asham,* meaneth both the sin and the punishment for the same; as in the law, *Asham,* is both the *Guilty-sin,* and the *Sacrifice* for the same, Lev. 5. 5. 6.

Vers. 11. *toucheth]* that is, *hurteth,* or *injureth:* so in verse. 29. and in Ios. 9. 19. Ruth 2. 9. Job 1. 11. Psal. 105. 15. Zach. 2. 8. *or]* Hebr. *and:* which is often used for *or,* as is observed on Gen. 13. 8. *dying]* that is, *he shall surely be put to death:* as Gē. 2. 17

Vers. 12. 100 *measures]* that is, as the Chaldee explaineth it, *a hundred for one when he measured it:* or *an hundred,* may mean *many:* as *an hundred fold,* Matth. 19. 29. is elsewhere called *manifold more,* Luke 18. 23. The word *Shegnarim,* signifieth *public measures,* such as were used at the gates of cities, which were full and large. And this increase, (which is the most that our Savior speaketh of in Matth. 13. 23.) showeth the fruitfulness of the land of Canaan when God blessed it; and figured the bountiful reward which the godly sha l find of their labors, in the heavenly country, which we seek, Gal. 6. 7. 8. 9. Heb. 11. 14. 16. The fruitfulness of Canaan, signified also the graces of the Gospel, Ezek. 34. 27. Zac. 8. 12. Ps. 67. 7. *blessed him]* & his blessing *maketh rich,* Pro. 10. 22. Job 42. 12. This the next words of Isaac do also confirm.

Vers. 14. *possession]* or *cattle:* so Gen. 47. 17. *husbandry]* so also the Greek turneth it *georgia.* It implieth all manner work and service belonging to a family; and so servants, and tillage of all sorts. The like is said of Job, Job 1. 3. *envied] had an envious zeal* and *emulation.* So Solomon saw how all labor and rightness of work, brought *envy to a man from his neighbor,* Eccles. 4. 4.

Vers. 15. *with dust]* or *earth,* as the Greek translateth. This also they enviously did against their oath before, Gen. 21. 30. 31. And this injury was great, because of scarcity of waters there, Gen. 21. 25. It figured out the corrupting of the clear doctrines of the gospel, by

earthly glosses and traditions of Antichristians. Psal. 65. 10. and 84. 7. Song 4. 15. Num. 21. 16. 18. John 4. 10. 14.

Vers. 17. *pitched]* to weer, *his tents:* or, *encamped.* A word used for pitching of camps or armies, Exod. 14. 9. and 15. 27. &c. applied first here to Isaac's family, afterwards to Jacob's, Gen. 33. 18. and so to his posterity. And betokeneth a residing, or quiet sitting: opposed to removing, or journying, Num. 1. 50. 51. 52. and 9. 17. 18. The Chaldee translateth it *dwelled.*

Vers. 18. *returned and digged]* that is, as the Greek explaineth it, *again digged.* Figuring the restoring of the ancient truth, out of corruption: as v. 15. *their names]* so renewing the ancient good names (that carried, as seemeth, the memorial of God's graces) which the wicked had defaced: as on the contrary, the idolatrous names of places, on which the heathens had set the memorial of false gods and superstition, were by the Israelites changed, when they came into their possession, Num. 32. 38. for the very names of idols, are not to be heard out of our mouths, Exod. 23. 13. Psal. 16. 4.

Vers. 19. *the valley] of Gerar,* as the Greek yersion doth express. *living]* that is, as the Chaldee here translateth, *springing waters.* Waters that spring or run, are for their continual motion, called *living,* Levite. 14. 5. 50. and 15. 13. Num. 19. 17. Song 4. 15. For life consisteth in continual motion. The Greek keepeth the Hebrew phrase: and so in the New Testament, where *living waters,* signify heavenly graces, John 4. 10. 11. 14. and 7. 38. Rev. 21. 6. and 22 1.

Vers. 20. *ours]* or (belonging) *to us:* the Greek changeth the person, *saying that the water was theirs.* So ver. 7. *Ezek]* that is, *Contention,* or *wrongful strife: Wrangling,* the Greek translateth, *Injurie, because they injuried him.*

Vers. 21. *Sitnah]* that is, *Hatred,* or *Spitefulnesse.* Of this the devil hath his name, *Satan.*

Vers. 22. *Rechoboth]* that is, *Roomths;* or *large spaces.* Compare Psalm. 4. 2. *in distress thou hast made roomth for me.*

Vers. 24. *fear not]* for the opposition of the Philistines, and other afflictions that are incident unto thee. So God comforted Abraham, Gen. 15 1.

Vers. 25. *called on]* the Chaldee saith, *prayed:* so did Abraham his father, Gen. 12. 7. 8. and 13. 4. 18. 〈◊〉 *stretched out]* that is, *set up,* or *pitched his tent,* as the Greek explaineth it, which was with spreading and stretching out the curtains and cords unto stakes, Esa. 33. 20.

Vers. 26. *Achuzzath his friend]* or, *aretinue of his friends:* and so the Chaldee translateth it, *a company of his friends:* but the Greek takes it for a proper name, *Ochozath;* and *his friend,* the Greek calleth *nymphagogos,* which is the *companion* (or *leader) of the bridegroom;* like that in Judge. 14. 20. which the Greek there translateth as this here. *Prince]* that is, *Chief captain:* in Greek, the *Chief leader of the army,* as in Gen. 21. 22. with which this history is to be compared. Isaac's ways pleasing the Lord; he made his enemies to be at peace with him: as Prov. 16. 7.

Vers. 28. *Seeing &c.]* that is, *we have evidently seen. Jehovah]* the Chaldee expounds it, *the word of the Lord is thine help. an oath-of-execration]* in Greek, *a curse?* that is, an oath wishing a curse to

the breaker of it: as Gen. 24. 41. The Chaldee paraphraseth thus, *Let the oath now be confirmed, which was between our fathers; and between us and thee. strike]* Hebr. 〈◊〉 foe Gen. 15. 18.

Vers. 29. *If thou shalt]* understand, *Taking a curse upon thee, if thou shalt:* meaning, *that thou shalt not* (or *wi* 〈...〉 *) do evil,* as the Greek explaineth it. See Gen 21. 23. *touched]* that is, *hurt,* as v. 11. *blessed]* see Gen. 24. 31. An imperfect speech, as if he should say, *O thou blessed of the Lord, do thou likewise deal with us:* or, *as thou art now blessed of the Lord,* so swear unto us by him. The Greek translateth, *and now thou* art *the blessed of the Lord.*

Vers. 30. *a banquet]* used when men made covenants together, Gen. 31. 54.

Vers. 31. *man to his brother]* that is, *one to another:* the Greek saith, *man to his neighbor.*

Vers. 33. *Shibeah]* in Greek *Horkos;* in English, *Oath. Beersheba]* that is, *the well of the oath:* as the Greek also interprets it. This name was given before, Gen. 21. 31. It seemeth in tract of time the name was forgotten, the rather because the well then digged by Abraham, (verse. 30.) was by the Philistines stopped, Gen. 26. 15. and they would therefore have no such monument: but Isaac now reneweth the name. Or here *the city* is named *Beersheba;* there *the place,* Gen. 21. 3. that is, the whole region.

Vers. 34. *old]* Hebr. *son.* This also was the age of his father Isaac when he married, Gen. 25. 20. *Judith]* one of the daughters of the Canaanites, called by another name, Gen. 36. 2. see the annotations there. This fact was contrary to Abraham's charge, Gen. 24. 3. and his father Isaac's, as is likely by verse. 35. and Gen. 28. 2. 6. 8. *a Chethite]* in Greek, *an Evite:* see Gen. 36. 2. These were of the worst sort of people in the land, Ezek. 16. 3.

Vers. 35. *a bitterness of spirit]* that is, *a grief of mind,* through their bitter provocation and rebellious carriage: so that they were *irked of their life* by reason of them, Gen. 27. 46. Or, *of a rebellious spirit,* resisting their parents. This latter the Greek followeth, calling them *Contentious with Isaac and Rebekah:* and the Chaldee saith, *they were rebellious and stubborn against the word of Isaac and Rebekah:* unto which the Yerushalmi Targum addeth, that *they served* (God) *with strange service* (that is, *idolatry) and received not the instruction either of Isaac or of Rebekah.* See Gen. 27. 46.

CHAP. XXVII.

1, Isaac sendeth Esau for venison, purposing to eat, and bless him before his death. 5, Rebekah instructeth Jacob to obtain the blessing. 15, Jacob under the person of Esau, obtaineth it. 30, Esau bringeth venison. 33. Isaac trembleth. 34, Esau complaineth, and by importunity obtaineth a blessing. 41, He threateneth to kill Jacob. 42, Rebekah disappointeth it.

ANd it was, when Isaac was old, and his eyes were dim, that *he* could not see: then called he Esau, his elder son, and said unto him, my son; and he said unto him, Behold *here am* I. And he said, Behold now I am old: I know not the day of my death. And now, take I pray thee thy wepons, thy quiver and thy bow: and go out to the field; and hunt for me venison. And make for me savoury-meats, such as I love; and bring *it* to me, that I may eat: that my soul may

bless thee before I die. And Rebekah heard, when Isaac spake to Esau his son: and Esau went to the field, to hunt *for* venison, for to bring *it.* And Rebekah said unto Jacob her son, saying: Behold I heard thy father speaking unto Esau thy brother, saying. Bring me venison, and make for me savoury-meats, that I may eat: and I will bless thee, before Jehovah, before my death. And now my son, obey my voice: *according* to that I do command thee. Go now, unto the flock, and take to me from thence, two good kids of the goats: and I will make them savoury-meats, for thy father, such as he loveth. And thou shalt bring *them* to thy father, that he may eat: for that he may bless thee; before his death. And Jacob said, to Rebekah his mother: Behold Esau my brother, *is* a hairy man; and I, a smooth man. If so be, my father shall feel me, then shall I be in his eyes, as a deceiver: and I shall bring upon me, a curse, and not a blessing. And his mother said unto him; Upon me *be* thy curse, my son; Only obey my voice, and go, take *them* unto me. And he went and took, and brought *them* to his mother: and his mother made savoury-meats, such as his father loved. And Rebekah took the desireable garments, of Esau her elder son; which *were* with her in the house: and put *them* upon Jacob, her younger son. And the skinns of the kids of the goats, she put upon his hands: and upon the smooth of his neck. And she gave the savoury-meats, and the bread, which she had made, into the hand of Jacob her son. And he came unto his father, and said, my father: and he said, Behold *here* I *am;* who *art* thou, my son? And Jacob said unto his father, I *am* Esau thy firstborn; I have done even as thou spakest unto me: Arise I pray thee, sit, and eat of my venison; that thy soul may bless me. And Isaac said, unto his son; How *is* this that thou hast so soon found *it,* my son? And he said, because Jehovah thy God, brought *it* to pass, before me. And Isaac said unto Jacob; Come near, I pray thee, and let me feel thee my son: whether thou *be* the same, my son Esau, or not. And Jacob went-near, unto Isaac his father, and he felt him: and he said, the voice *is* the voice of Jacob; and the hands *are* the hands of Esau. And he discerned him not, because his hands were, as the hands of Esau his brother, hairy: and he blessed him. And he said, *art* thou the same, my son Esau? And he said, I. And he said, Bring-near unto me, and I will eat of my sons venison, that my soul may bless thee: and he brought *it* near to him, and he did eat; and he brought unto him wine, and he drank. And Isaac his father, said unto him: Come near now and kiss me, my son. And he came near, and kissed him; and he smelled the smell of his garments, and blessed him: and said, See, the smell of my son; *is* as the smell of a field, the which Jehovah hath blessed. And God give unto thee, of the dew of the heavens, and of the fatnesses of the earth: and multitude of corn, and of new-wine. Let people's serve thee, and nations bow-down themselves unto thee; be thou a master to thy brethren, and let thy mothers sons bow-down-themselves unto thee: Cursed *be* everyone of them that curse thee, and blessed *be* everyone of them that bless thee. And it was, when as Isaac had made an end of blessing Jacob; and it was, *that* Jacob was but going gone out, from the presence of Isaac his father: that Esau his brother came in from his hunting. And he also made savoury meats, & brought *them* to his father: and said unto his father, Let my father arise, and eat of his sons venison; that thy soul may bless me. And Isaac his father said unto him, who *art* thou? and he said, I *am* thy son thy first borne, Esau. And Isaac trembled, *with* a very vehement great trembling & said, Who where *is* he that hath hunted venison, & brought *it* unto me, & I have eaten of all, ere thou camest, and have blessed him: yea and he shall be blessed. When Esau heard the words of his father; then

cried-he-out, *with* an outcry, great and bitter, very vehemently: and said unto his father, Bless me, me also, my father. And he said, Thy brother came, with guile: and he hath taken thy blessing. And he said, *Is* it because his name was called Jacob; for he hath supplanted me, these two-times; he took my first-birthright, and behold now, he hath taken my blessing: and he said, hast thou not reserved a blessing for me? And Isaac answered, and said unto Esau; Loe I have appointed him *to be* a master over thee; and all his brethren have I given to him, for servants; and with corn and new wine have I sustained him: and unto thee now, what shall I do, my son? And Esau said unto his father, Hast thou but that one blessing, my father; bless me, me also, my father: and Esau lifted up his voice, and wept. And Isaac his father answered, and said unto him: Behold, of the fatnesses of the earth, shall thy dwelling be; and of the dew of the heavens from above. And by thy sword shalt thou live; and thy Brother shalt thou serve: and it shall be, when thou shalt get-the-dominion, that thou shalt break his yoke from off thy neck. And Esau, hated Jacob; for the blessing *with* which his father had blessed him: and Esau said in his heart, The days of mourning for my father are nigh; and I will kill Jacob my brother. And the words of Esau, her elder son, were told to Rebekah: and she sent and called Jacob, her younger son; and said unto him; Behold Esau thy Brother, comforteth him-self as touching thee, to kill thee. And now my son, obey my voice: and arise flee thou unto Laban my Brother, to Charran. And tarry with him, a few days: until the hot-wrath of thy Brother, turn away. Until the anger of thy Brother turn-away from thee; and he forget, that which thou hast done to him; and I will send, and take thee from thence: why should I be bereaved, even of you both, *in* one day? And Rebekah said unto Isaac: I am irked of my life, because of the daughters of Cheth: if Jacob take a wife of the daughters of Cheth like these, of the daughters of the land; wherefore have I life?

Annotations.

THat he could not see] Hebr. *from seeing:* which phrase the Apostle turneth in Greek, *not to see,* Rom. 11. 10. from Psal. 69. 24. Upon this occasion. God's works were shown in Isaac, (as John. 9. 3.) for in his blindness he gave Jacob the blessing, which he would not so have done, if he had seen: verse. 23. *elder]* in Heb ew, *greater,* to weet, of age, or by birth; as the Greek translateth *Elder:* and *lesser* for *younger:* v. 15. see Gen. 10. 21.

Vers. 2. *my death]* the Greek saith, *my end:* yet lived he after this, above forty years, Genes. 35. 28. 29.

Vers. 3. *Venison]* Hebr. *hunting:* whereof *venison* hath the name, as being gotten by hunting. So v. 5. 19. &c.

Vers. 4. *that I may]* or, *and I will eat:* so in v. 7. and 10. These two phrases are used indifferently: as, *that ye be not judged,* Matth. 7. r. which another Evangelist saith, *and ye shall not be judged,* Luke 6. 37. See also Gen. 12. 12. *that my soul]* or, *to the end my soul:* that is; *I myself:* as after in v. 7. it is repeated. Isaac being to give the blessing in *faith,* Heb. 11. 20. would eat savoury meat, and drink *wine,* ver. 25. to stir up and cheare his spirit, that he might be the more fit instrument of the spirit of God. For sorrow, anger, and other such passions, do distemper the mind: which may be mitigated by outward means, as *wine* maketh

men to forget their *misery,* Prov. 31. 6. 7. and music allayeth anger: wherefore Elisha the Prophet, when he was moved against King Jehoram, called for a musitian, who *when he played, the hand of the Lord came* upon the Prophet, 2 King. 3. 14. 15. *bless thee]* as the Priests with authority blessed and put the name of God upon the people, Gen. 14. 19. Num. 6. 23. 27. So the Patriarchs derived the blessing before their death, unto their children, (or someone of them) as an inheritance by testament: wherefore Paul speaketh of *inheriting the blessing,* Heb. 12. 17. which also was of great authority and strength, as being done by the Spirit of God; and in faith, and before the Lord, as verse. 7. See Gen. 28. 3. 4. and 48. 15. 16. 20. and 49. 25. 26. 28. Heb. 11. 20. 21. and 12. 17. Esau, (who had his name of *Doing)* is here promised the blessing upon his deeds; as the law also promiseth blessing and life to the doers thereof, Rom. 10. 5. but Jacob got the blessing by faith, as do all the faithful, Gal. 3. 9.

Vers. 7. *before Jehovah]* that is, in his presence, by his power and authority, and forever, (the like phrase is of *cursing,* 1 Sam. 26. 19.) And being done *before his death,* it was with the more power, case, reverence, and as by his last will and testament. So Deut. 33. 1.

Vers. 12. *if so be]* or, *Peradventure my father will feel me, and I shall be, &c.* The Greek translateth it, *Me pote,* which word Paul useth, 2 Tim. 2. 25. in like sense; *If so be,* (or *If peradventure) God will give them repentance. as a deceiver]* or, *as one that causeth to err:* the Greek translateth it, *a despiser,* the Chaldee, *a mocker.* Or we may English it, *a very deceiver:* for in the Hebrew, *as,* is often a sure affirmation, Neh. 7. 2. and so the Greek answering thereto, John 1. 14. *a curse]* not feared without cause, for *cursed* is *he that maketh the blind to err in way,* Deut. 27. 18. and *deceitfulness* in all God's works, maketh men liable to the *curse,* Ier. 48. 10. Mal. 1. 14.

Vers. 13. *upon me thy curse]* a speech of her faith, to encourage him, (though it may be mixed with infirmity of carriage:) for it seemeth she relied on the oracle of God, in Gen. 25. 23. *the greater shall serve the less:* which oracle, Isaac might understand not of the persons of Esau and Jacob, but of the *nations* and *people's,* their posterity; and therefore thought it his duty to give the blessing of the first birthright unto Esau, to whom by nature it belonged, and which might not be changed for affection, as the Law after provideth, in Deut. 21. 15. 16. 17. But Rebekah understood it of these very persons also; and therefore attempted this strange and perilous way, to procure the blessing unto Jacob. A like different meaning of that oracle, is gathered by men at this day. The Chaldee paraphraseth thus, *It was said unto me by prophesy, that curses shall not come upon thee, but blessings.*

Vers. 15. *desireable garments]* Hebr. *garments of desire,* that is, *good, sweet, precious:* the Greek translateth it, *a goodly robe,* (or *fair stole,* which was a long garment that great men used to wear, Luke 20. 46. and 15. 22. The Priests after in the law had *holy garments,* to minister in, Exo. 28. 2. 3. 4. which the Greek there also calleth a *holy robe* or *stole.* Whether the first borne before the law had such to minister in, is not certain; but probable, by this example. For had they been common garments, why did not Esau himself, or his wives keep them? but being in likelihood holy robes, received from their ancestors; the mother of the family kept them in sweet chests, from moths and the like; whereupon it is said in verse 27. Isaac *smelled the smell of his garments.* These might well figure out those *robes* of innocence and righteousness,

wherewith the saints are clothed, Rev. 7. 9. 14. and 19. 8. and 3. 18. The like mystery also is in the *kids skins* following: see Gen. 3. 21.

Vers. 19. *firstborn]* This though it were not so properly (and cannot in that respect be excused,) yet was it true in mystery; and spiritually; as John the Baptist was *Elias,* Matt. 11. 14. and we gentiles, are the *Circumcision,* Phil. 3. 3. Rom. 2. 28. and the children of promise are counted for the seed, Rom. 9. 8. Gal. 4. 28.

Vers. 20. *brought it to pass]* or, *made it to meet* [unspec \2] (or *occur)* in Greek, *delivered it:* in Chaldee *prepared it.* See 24. 12.

Vers. 22. *and the hands]* or, *but the hands:* the Yerushalmi Targum saith, *the feeling of the hands. of a field]* the Greek addeth, *of a full* (or *plenteous) field:* which with herbs, flowers and fruits, giveth a fragrant smell. Compare Song. 2. 13. and 4. 12. 13. 14. and 7. 11. 12. 13. The Yerushalmi Targum applieth this to the *smell of the perfume of good spicies, that should after be offered in the mount of the house of the sanctuary.*

Vers. 28. *And God give]* or *will give,* it is both a prayer and a prophesy: the word *And* noteth the passion of the mind: for so it is often used to signify vehement affections, of desire, joy, indignation, or the like. See Gen. 47. 15. Psal. 2. 6. Act. 23. 3. Mark. 10. 26. 2 Cor. 2. 2. Sometime it is omitted quite; as 2 Sam. 24. 3. *and the Lord thy God add.* for which, in 1 Chron. 21. 3. is written, *the Lord add:* leaving out *and, dew]* which as it is the means to make the field fruitful, so •an it not be given but by God, Ier. 14. 22. and the with holding of it, is a curse, 2 Sam. 1. 21. It spiritually signifieth the doctrine and graces of the gospel, and spirit of Christ upon men. Deut. 32. 2. Isaiah 45. 8. and 26. 10. Hos. 14. 6. 7. Psal. 133. 3. A like blessing is in Deut. 33. 13. 28. *fatnesses]* that is, sundry sorts and plenty of fat things: whereby is meant the best of everything, (see Gen. 4. 4. and 49. 20. Isaiah 30. 23.) and spiritual graces, Isaiah 25. 6. The land of Cahaan, (the figure of all blessedness,) is called therefore the *fat land,* Neh. 9. 25. 35. *corn and new nine.]* which as they are the stay and comfort of man's life, Psal. 104. 15. so they also signify heavenly blessings that God sendeth upon his people, Psal. 65. 10. 14. Zach. 9. 17. A like blessing Moses uttered, Deut. 33. 28.

Vers. 29. *nations,]* the Greek translateth it, *Princes:* the Chaldee *Kingdoms.* The Yerushalmi Targum applieth these *people's, nations, brethren, and mothers sons: to the sons of Esau, of Ishmael, Keturah and of Laban. As servitude implieth a spiritual curse, Gen. 9. 25. so this sovereignty, is a spiritual blessing, Rev. 2. 26. 27. a master] or, a sovereign, a Lord, or governor: named of prevailing.* Herein was implied a part of the first birth-right, 1 Chron. 5. 2. Psal. 89. 28. *everyone, &c.]* Hebrew *thy cursers, cursed* be *be,* that is, *everyone of them:* for a word singular, joined with a plural, noteth exactly all and everyone. Compare this with Gen. 12. 3. Numb. 24. 9.

Vers. 30. *and it was]* or, *it was I say:* the doubling of this, maketh the matter the more remarkable, touching God's providence herein. *going gone:]* that is, *newly gone,* or *scarce gone out.*

Vers. 33. *trembled]* or, *was terrified;* as the Greek and Chaldee translate, *was astonished:* it signifieth an exceeding fear with trembling, as Exod. 19. 16. 18. Gen 42 28. *who where]* a

trembling passionate speech: or, *who then* is *he? he shall be]* So the gifts of God (which are *without repentance* Rom. 11. 29) are stablished to Jacob here, and after more advisedly, in Gen. 28. 1.—4.

Vers. 35. *with guile]* the Chaldee saith, *with wisdom:* but the word it usually taken in the evil part, and so Isaac seemeth to intend it. The Scripture also seemeth hereby to blame the indirect means which Jacob used: for none should do evil, that good may come, no not though through man's lie, the truth of God doth more abound, unto his glory; Rom. 3. 7. 8.

Vers. 36. Is *it because]* or understand, *hath* he done this *because?* meaning *surely he hath.* Therefore the Greek translateth it, *Rightly was his name called Iskob,* and the Chaldee, *Fitly: was called]* Hebrew *he called,* meaning everyone: See Gen. 16. 14. *for he hath]* or, *that he hath supplanted:* where the Hebrew *Iaakbeni, supplanted me,* is Esau's interpretation of *Jacob's* name, as signifying a *supplanter* or *overthrower with the foot,* and so a *deceiver:* So Ier. 9. 4. *he took]* thus Esau layeth the fault on his brother, for taking that which himself profanely sold, Ge. 25. 33. He. 12. 16. *my blessing]* but that followed the *first birth-right,* which being sold, the *blessing* was lost also: as the Apostle inferreth upon it, that afterward when Esau *would have inherited the blessing, he was rejected, Heb.* 12. 16. 17.

Vers. 37. *appointed]* or *put;* that is, *made,* as the Greek translateth it. *sustained]* the Greek translateth *strengthened:* See Psal. 104. 15.

Vers. 38. *and wept]* yet found he no place of repentance, though *he sought it with tears,* Heb. 12. 17. For because when God calleth, men do refuse: when they call upon him, he will not answer; Prov. 1. 24. 28.

Vers. 39. *fatnesses]* that is, *fat and fertile places:* which were upon mount *Seir.* Gen. 36. 6. 8. and this was unto Esau, a gift of God, Ios. 24. 4. Therefore this also is a blessing, which Isaac *by faith* uttered *concerning things that were to come,* unto Esau, as before unto Jacob: Heb. 11. 20. How be it, the chief, spiritual, and hereditary blessing was before given to Jacob only, and Esau willing to inherit it, *was rejected,* Heb. 12. 17. and the oracles here following confirm the same.

Vers. 40. *And by]* or, *But by thy sword:* that is, with wars and troubles, shalt thou defend thy state and country; and not enjoy peace as Jacob, Deut. 33. 27. 28. The *sword* is opposed unto *peace,* Mat. 10. 34. and *living* by the sword, meaneth the continuance of that trouble some state; as *life,* is opposed to momentary troubles, Psal. 30. 6. Contrariwise in Christ's Kingdom, the *swords* are beaten into *plow-shares,* Isaiah 2. 4. *thou serve]* namely, *in thy posterity:* for Esau in his person served not Jacob, but his children in David's days, 2 Sa. 8. 14. So before, that was spoken as to Abraham, which was properly accomplished to and in his seed, Gen. 12. 3. and 22. 18. and 15. 7. 18. *shalt get the dominion,]* or *shalt get strength:* and that shall be, when Jacob shall for his sins, lose the dominion; as came to pass in the days of Jehoram son of Jehoshaphat who did evil in the eyes of the Lord, 2 King. 8. 16. 18. 20. So both the Chaldee paraphrases say, *when his sons shall transgress the words of the law, thou shalt remove his yoke (the yoke of their servitude) from off thy neck.* Otherwise (as the Hebrew word sometime signifieth *to mourn,* or *be cast down with sorrow,* Psal. 55. 3.) it may be interpreted, when *thou shalt mourn,*

to weet, for that hard servitude. *his yoke]* the *yoke of servitude,* as the Yerushalmi Targum explayneth it. So *yoke* also signifieth in *Levite.* 26. 13. Isaiah 9. 4. and 10. 17. Ier. 27. 8. 11. And Esau broke the yoke, when *Edom rebelled from under the hand of Judah, and made a King over themselves,* 2 King. 8. 20. 22.

Vers. 41. *hated]* with *an inward spiteful hatred,* as the word signifieth, which showeth his former tears to proceed not from true repentance. And in *hating* his brother *for the blessing:* he shown himself to be of that wicked one, as was *Kain,* 1 John. 3. 12. 15. This hatred continued also in his posterity, against Jacob, Obad. v. 10. 11. &c. *for my father]* the Hebrew phrase, as also the Greek is, *of my father;* but the meaning is *for my fathers death,* as the like speeches otherwhere manifest, Ezek. 24. 17. Ier. 6. 26. and at burials they used to mourn *seven days,* Gen. 50. 10. The Greek translateth; *Let the days of my fathers mourning be nigh, that I may kill Jacob my brother:* so making it a wish for his fathers speedy death; and the Hebrew also will bear that translation; yea his words are such, as may imply, not a stay till his fathers death, but that he would with the first opportunity kill Jacob, and so his father would soon die with sorrow. Thus meaning, he would be a double parricide. And Rebekah with the first, sent Jacob away, to prevent danger.

Vers. 42. *comforteth himself]* in respect of his loss of the blessing, with this purpose and hope to kill thee. So the comfort of the wicked, is grounded on evil. The Greek translateth, *he threateneth thee,* and the Chaldee, *he layeth wait for thee.*

Vers. 43. *flee thou]* or, *flee for thyself:* and for thy safety. Here the blessing, brought speedy persecution and exile upon Jacob, which his mother counseled him in faith to undergo, rather then for his life, to make accord with Esau, and to forgo his first birthright now obtained.

Vers. 44 *a few days]* these fell out to be *twenty years:* as the sequel of the history showeth, Gen. 31. 38. and Rebekah saw him no more, as the Hebrew Doctors gather, by the time of her death, which they think was before Jacob came again. See the notes on Gen. 35. 8.

Vers. 45. *why should I be]* the Greek turneth it, *lest I be bereaved:* and she speaketh of the loss of *them both,* for that Esau for his murder, was also to be killed, by the law in Gen. 9. 6. or if man had not punished him, God might have cursed and cast him out, as he did Kain, Gen. 4. 11. 16. *of Cheth]* the Greek saith, *daughters of the sons of Cheth,* the Chethites, whom Esau had married, Gen. 26. 34. 35. This grief, she took for an occasion also, to get Isaac's consent, unto Jacob's departure. *of the land]* that is, of *the inhabitants of the land,* whether Chethites, or any other of the Canaanites: see Gen. 11. 1. *wherefore have I]* that is, *what good will my life do me?* meaning, none at all.

CHAP. XXVIII.

1, Isaac blesseth Jacob, and sendeth him to Padan Aram for a wife, 9, Esau seeing it, marrieth Machalath, the daughter of Ishmael. 10, Jacob by the way hath a dream and vision of a ladder, 13, God appearing, promiseth to bless him, and bring him home again. 16, Jacob awaking, and moved with reverence of the place, annointeth a stone set up for a pillar, and

nameth the place Bethel, 20, and maketh a vow to honor God there, when he shall return in peace.

ANd Isaac called Jacob, and blessed him: and commanded him, and said unto him; Thou shalt not take a wife of the daughters of Canaan. Arise go to Padan Aram, to the house of Bethuel, thy mothers father: and take to thee a wife, from thence; of the daughters of Laban, thy mothers brother. And God Almighty, bless thee; and make thee fruitful, and multiply thee: and be thou an assembly of people's. And he give to thee, the blessing of Abraham, to thee, and to thy seed with thee: that thou mayest inherit the land of thy sojournings, which God gave unto Abraham. And Isaac sent-away Jacob, and he went to Padan Aram: unto Laban son of Bethuel, the Syrian; the brother of Rebekah, mother of Jacob and Esau. And Esau saw, that Isaac had blessed Jacob; and sent him to Padan Aram, to take unto him a wife from thence: when he blessed him, and commanded him, saying; thou shalt not take a wife, of the daughters of Canaan. And Jacob had obeyed his father and his mother: and was gone to Padan Aram. And Esau saw, that the daughters of Canaan *were* evil in the eyes of Isaac his father. Then went Esau, unto Ishmael: and took Machalath daughter of Ishmael, son of Abraham, the sister of Nebajoth, unto his wives, to him to wife.

〈 in non-Latin alphabet 〉

And Jacob went-forth, from Beersheba: and went to Charran. And he lighted upon a place, and tarried there all night, because the sun was gone-down; and he took of the stones of the place, and put *for* his pillows: and lay-down, in that place. And he dreamed, and behold a ladder set-up on the earth, and the head of it, reaching to the heavens: and behold the Angels of God, ascending and descending on it. And behold Jehovah *was* standing above it, and said; I Jehovah the God of Abraham thy father, and the God of Isaac: the land, that which thou liest upon, to thee will I give it, and to thy seed. And thy seed shall be, as the dust of the earth; and thou shalt spread-abroad, to the sea, and to the East, and to the North and to the south: and blessed shall be in thee, all families of the earth, and in thy seed. And behold I *will be* with thee, and will keep thee, in all *(the way)* that thou shalt go, and will return thee again, unto this land: for I will not leave thee, until that I have done, that which I have spoken unto thee. And Jacob awaked, out of his sleep; and he said. Surely Jehovah is, in this place: and I, knew *it* not. And he feared, and said; how fearful, *is* this place? this *is* no *other,* but the house of God; and this *is* the gate of heavens. And Jacob rose-up-early in the morning; and took the stone, that he had put *for* his pillows; and set it▪ *for* a pillar: and he poured oil, upon the head thereof. And he called the name of that place, Bethel: but Luz *was* the name of the city, at the first. And Jacob vowed a vow, saying: If God, will be with me; and will keep me, in this way, which I *am* going; and will give me bread to eat, and raiment to put on. And I return in peace, unto my fathers house: and Jehovah shall be to me a God. And this stone, which I have set *for* a pillar; shall be, the house of God: and of all, that thou shalt give to me; I will tithing givethe-tenth unto thee.

Annotations.

BLessed him] God hereby confirmed Jacob's faith, against doubts and fears, both of things past and to come, while his father now wittingly and willingly blesseth him, and comforteth him against future troubles, that might befall him in his pilgrimage. The Hebrew Doctors say. *Better is the end of a thing, then the beginning thereof, (Eccles. 7, 8.) the first blessings where with Isaac blessed Jacob, were of the dew of heaven, and corn of the earth.* Gen. 27. 28. *the after blessings, were blessings that had an eternal foundation, and had no end of them, either in this world, or in the world to come: as it is written, And God almighty bless thee,* (Gen. 28. 3. 4. *and addeth moreover unto him, the blessing of Abraham. Pirkei R. Eliezer. ch.* 35.

Vers. 2 *Padan Aram]* or *Mesopotamia,* as the Greek turneth it: so verse. 5. 6. &c. see the notes on Gen. 25. 20. *a wife,]* The like care Abraham took, to provide a wife for Isaac, Gen. 24. But there, servants were sent with camels, and store of good things: here the son himself is sent on foot in poor estate, *with his staff,* Gen. 32. 10. to *serve for a wife,* Hos. 12. 12. So great was the trial of Jacob's faith in this his pilgrimage, greater then all his fathers: and upon his inheriting of the blessing, there followed presently great afflictions.

Vers. 3. *Almighty]* or, *All-sufficient;* see Gen. 17. 1. *an assembly]* or, *church, congregation, company,* that is, *a multitude of people's,* as, *Ezek.* 23, 24. I he Greek translateth it *synagogues* (or *assemblies) of nations,* and the Chaldee, *an assembly of tribes:* respecting the twelve tribes that came of Jacob: Exod. 24. 4. This blessing, God promised at Bethel to perform unto Jacob, Gen. 48. 3. 4. and 35. 11.

Vers. 4. *bessing of Abraham]* which chiefly consisted in redemption frō the curse of the law, by forgiveness of sins, and receiving the promise of the Spirit (of the adoption of children, and Sanctification) through faith in Christ, Gal. 3. 13. 14. 9. 29. Rom. 4. 7. 8. 13. &c. Here Jacob is made heir of the blessing: so are all true Christians, 1 Pet. 3. 9. *of thy sojournings]* wherein thou art a sojourner and pilgrim, the land of Canaan. see Gen. 17. 8. *gave to Abraham]* to weet, by promise: of this gift, see Gen. 12. 7. and 13. 15. and 15. 7. 18. and 17. 8.

Vers. 5. *Syrian]* so the Greek usually translateth it, which the new testament followeth, Luk. 4. 27. The Hebrew is, *the Aramite:* see Gen 10. 22.

Vers. 8. *evil]* that is, *displeasing, grievous:* so Gen. 48. 17. on the contrary, *good,* is for *pleasing,* Gen. 16. 6. 8.

Vers. 9. *Ishmael]* that is, *Ismaels family,* or the *Is* [unspec 9]*maelites:* for Ishmael himself was now dead, Gen. 25. 17. See the notes on Gen. 19. 37. *Machalath]* called also *Basemath,* Gen. 36. 3. he took her, (being of his kindred,) to please his father; though neither according to God's will, nor his fathers. So the wicked would seem to amend one evil, by running into another. *of Nabajoth]* that is, of the same mother that Nebajoth (Ismaels eldest son) was. *unto his]* that is, besides and unto the two Canaanitish wives which he already had Gen. 26. 34. so now he had three wives.

〈 in non-Latin alphabet 〉 Here beginneth the seventh section of Moses law, whereof see the annotations on Gen. 6. 9. Which section when it is less absolute, the Hebr. call *Parasha, a*

distinction; and signify it by a threefold *P:* but when it is more full and absolute, they name it *Seder,* an *Order,* and denote it by a threefold *S* as in this place.

Vers. 10. *Charan]* of which place, see Gen. 11. 31. It was distant from Beersheba, almost 500 English miles. And Jacob was now about 77. years of age, when he undertook this pilgrimage, as may be gathered by the history following, and by Gen. 47. 9. Of which journey, the prophet after speaketh, how *Jacob fled into the land of Syria, and Israel served for a wise,* Hos. 12. 12. So the afflictions of the fathers, are examples unto the children in all ages, even whatsoever is written: Rom. 4. 23. 24. and 15. 4. 1 Cor. 10. 11. Of Jacob's age, the Rabbin's also say, *Seventy and seven years old was Jacob, when he departed from his fathers house, Pirkei R. Eliezer. ch.* 35.

Vers. 11. *he lighted upon,]* or *happened, met with,* by God's providence, not of his own purpose or choice; who would have gone further, ha dnot night prevented him: and made no reckoning of this place, above any other. It was about 48 English miles distant from Beersheba, whence Jacob came: and from Jerusalem 8. miles northward. *pillows]* or *head bolster:* so in 1 Sam. 26. 7. The Greek translateth, *at his head.* As this pillow of Jacob, showeth his hard distress for the present in body: so God's appearing and word here revealed, manifesteth the comforts and refreshing of the spirit, which the faithful have in their afflictions and pilgrimage. Hos. 12. 4. Gen. 35. 7. 2 Cor. 1. 5. See after, on verse. 18.

Vers. 12. *dreamed]* a divine dream, such as in times past God used to speak unto men by, Job 33. 14. 15. Dan. 7. 1. and so he usually spake unto the Prophets, as it is said, *If there be a Prophet among you, I Jehovah, will make myself known unto him in a vision, will speak unto him in a dream:* Num. 12. 6. See the notes on Gen. 15. 12. *ladder,]* representing Christ, *the son of man, on whom the Angels of God, ascend and descend,* John. 1. 51. applied now in special to Jacob, and his journey, as followeth in verse 13. 15. The Hebrew Doctors say; *The things made known to a Prophet by prophetical vision, were made known unto him by way of parable: and immediately, the interpretation of the parable, was written in his heart, and he knew what it was. As the Ladder which Jacob our father saw, and the Angels ascending and descending on it. And that was a parable of the (four) monarchies. Maimonides in Misn. in Iesud. hatorah, ch.* 7. S. 3. Other Rabbin's also apply this vision to the monarchies in Daniel; but our Savior is the best interpreter, John 1. 51. *on the earth]* signifying Christ's human nature, and conversing with men, John 16. 28. and 17. 4. *the heavens]* signifying Christ's heavenly nature, and mediation for men with God, Heb. 8. 1. and 9. 24. By whom all things are reconciled unto God, and both the things in earth, and things in heaven, are set at peace *through the blood of his cross,* Col. 1. 20. He is *the way,* no man cometh to the Father, but by him: John. 14. 6. *ascending, &c.]* that is, looking with desire into the mysteries of Christ, 1 Pet. 1. 12. ministering unto him, and through him unto his people, Mark. 1. 13. Heb. 1. 14. and now in special, guarding Jacob from all perils in his journey: Gen. 32. 1. 2.

Vers. 13. *Jehovah]* whose providence and grace is towards his in Christ. The Chaldee translateth it, *the glory of the Lord. God of Abraham, &c.]* See Gen. 17. 7. He is not ashamed to be called their God, for he hath *prepared for them a city,* Heb. 11. 16. Hereby also the resurrection of the dead, was taught unto Jacob; God calling himself no less the *God of Abraham* (now dead

to the world) then *of Isaac* now living: for Abraham also was alive unto him, Luk 20. 37. 38. *to thy seed]* that is, as the Chaldee expounds it, *to thy sons:* when as yet he had no child, (as is noted of Abraham, Acts 7. 5.) nor wife. Here God confirmeth to Jacob, the blessing of Abraham, which his father Isaac had bequeathed unto him, before in v. 3. 4. And as the former, so this promise also was spiritual, to be accomplished by Christ in whom (under the name of *David)* God promiseth, that his people should *dwell in the land, that he gave unto Jacob his servant,* Ezek. 37. 24. 25. So the *ladder* which Jacob saw, should be for him (besides this earthly voyage) to climb by, unto his *heavenly* country, and inheritance eternal; Heb. 11. 14. 16. and 9. 15. So after, in Gen. 35. 11. 12.

Vers. 14. *the dust]* that is, innumerable: see Gen. 13. 16. and 32. 12. So Balaam said, *who can count the dust of Jacob* Numb. 23. 20. In Gen. 32. 12. for *dust,* is said *sand of the sea.* The Chaldee here translateth, *thy sons shall be multiplied as dust. spread-abroad]* Heb. *breakeforth:* that is, *greatly increase and suddenly spread abroad.* So the word is also used in Exod. 1. 12. Gen. 30. 30. 43. 1 Chron. 4. 38. The Greek translateth it, *enlarge;* the Chaldee, *prevail.* It is a Prophesy of the spreading of the Church, through all parts of the world. *the sea]* that is, as the Chaldee expounds it, *the west:* see Gen. 12. 8. *all families]* So the promise unto Jacob, pertaineth also to us, who may say with the Prophet, God *found him in Bethel, and there he spake with us:* Hos. 12. 4. And it implieth the blessing of eternal life. *and in thy seed]* that is, *Christ:* see Gen. 22. 18. and 12. 3. *And,* may here be taken for *That is to say;* for it explaineth the former promise. See the notes on Gen. 13. 15.

Vers. 15. *I will be with thee]* The like promise God made at his return, Gen. 31. 3. which Jacob understood thus, *I will do thee good,* Gen. 32. 9. The Chaldee translateth it, *my word shall be thy help.* See Exod. 33, 15. 16. Mat. 28. 20. Gen. 46. 4. *all the way]* so the Greek expresseth the word *way,* here wanting; expressed also elsewhere in the Hebrew, Gen. 35. 3. And here the vision of the *Ladder, (Christ,)* is applied to his present case & journey: for God giving his Son, doeth *with him give all things also,* Ro. 8. 32. & godliness hath the promise *of the life present, and that which is to come,* 1 Tim. 4. 8. *not leave thee,]* This taught Jacob to repose confidence in God, being content with things present: the like is spoken to us all, Heb. 13. 5.

Vers. 16. *Jehovah is]* The Chaldee paraphraseth, *the glory of the Lord dwelleth in this place.*

Vers. 17. *this is, &c.]* The Chaldee addeth, *this is no common* (or *private) place, but a place wherein God taketh pleasure, and over against this place, is the gate of heaven.* This place represented the Church of Christ, called *the house of God,* 1 Tim. 3. 15. which oftentimes is, where men are not aware of it, Rev. 12. 6. John 1. 46. where the Ladder Christ standeth, Matt. 18. 20. Rev. 14. 1. and where his servants see and serve him, Rev. 22. 3. 4. Unto which (as to the *gate of heaven)* the Lord bringeth such as shall be saved, to walk in the light of it; Acts 2. 47. Rev. 21. 24.

Vers. 18. *the stone]* either *stone,* is here put for *stones,* (as in Gen. 3. 2. *tree,* for *trees,)* or, that before in ver. 11. *of the stones;* is meant some *one of them:* sec Gen. 46. 23. *a pillar]* or *statue,* that is, *a monument* or *title erected and standing up:* This was here for a religious sign, as altars also were, Isaiah 19. 19. and Jacob did the like afterward, Gen. 35. 14. But when the Law was given by Moses, no *pillars* might anymore be set up, Lev. 26. 1. Hos. 10. 1. but all such as the

heathens had erected, were to be broken down; Deut. 7. 5. and 12. 3. There were also pillars for civil monuments, Gen. 35. 20. 2 Sam. 18. 18. *oil]* to anoint and consecrate it for holy use: as after in the law, there was an *anointing oil,* for to sanctify the tabernacle, altar, laver, and all other things used in God's service, Exod. 40. 9. 10. 11. &c. So after Jacob poured both *a drink offering,* and *oil* upon his pillar, Gen. 35. 14. Which *oil,* represented the anointing of the Holy Ghost upon Christ and his people, Psal. 45. 8. 1 John 2. 20. 27. both which are also compared unto *living stones,* 1 Pet. 2. 4. 5. And the Hebrew Doctors commenting upon this place, in *Bresith rabbah,* do make this stone to signify the *Messias.*

Vers. 19. *Bethel]* that is by interpretation, *The house of God,* as verse 17. and so the Greek here also translateth it. And upon this ancient religious use of this place, which God himself approved of, Gen. 35. 1. it seemeth Jeroboam set up there the monument of his strange worship, which turned to him to sin, 1 King. 12. 28. 29. 30. wherefore the Prophets changed the name from *Beth-el, God's house,* to *beth-aven, the house of iniquity,* (or *of anidol)* Hos. 4. 15. Of *Luz* see Gen. 30. 37.

Vers. 20. *Uowed]* that is, *promised to God:* for *a vow,* is an holy or religious promise, made therefore with prayers, as this place showeth, and Psal. 61. 6. Judge. 11. 30. 31. and paid with thanksgiving, Psal. 65 2. and 66. 13. 14. See more in the law of vows, Lev. 27. and the annotations there. *If God,]* that is prayerwise, *O that God would be with me;* and in way of promise, *When God shall have been with me,* &c. For, *a vow,* implieth both prayer and promise, as before is noted. And the Hebrew *Im,* that is, *If,* is used in prayers, as is noted on Gen. 24. 42. *if thou be,* &c. It signifieth also, *when,* as in 1 Sam. 15. 17. Therefore one Prophet saith, *If a man shall sin,* 2 Chron. 6. 22. another (relating the same) saith, *When a man.* So the Evangelists, one writeth, *If thine eye be single,* Matt. 6. 21. another, *when thine eye is single,* Luke 11. 34. *with me]* this respecteth the first part of that promise of God in v. 15. *keep me]* as the second part of God's promise was, v. 15. *give me bread,* &c.] this respecteth the fourth thing promised in ver. 15. *I will not leave thee,* which taught him contentation, Heb. 13. 5. and Jacob void of covetousness, desireth but food and raiment; wherewith we all should likewise *be content,* 1 Tim. 6. 8.

Vers. 21. *return]* this respecteth the third part of God's promise, in ver. 15. So Jacob's vow, was grounded in all points, upon the word and promise given him: to teach us how to vow, and pray unto the Lord. *and Jehovah]* or *then Jehovah:* for this may be the first part of Jacob's vow or promise again to God, whom he would in faith and reverence constantly profess to be *his God,* that is, author of his welfare and salvation. And this respecteth God's spiritual worship. Though it may also be meant on God's part, as are the former branches, and respect the promises made in v. 13. and 14.

Vers. 22. *the house of God]* that is, *a place of God's worship;* as the Chaldee expoundeth, *whereupon I will serve before the Lord.* This Jacob after performed, when he built there an altar, Gen 35. 7. And this respected God's outward service. *tithing give]* that is, *surely give the tenth.* A sign also of homage and subjection unto God: which therefore was given to the priests of the Lord; see Gen. 14. 20. and the law for tithes, in Lev. 27. Numb. 18. Deut. 14. 22. 23. &c.

CHAP. XXIX.

1, Jacob cometh to the well of Charan. 9, He taketh acquaintance of Rachel. 13, Laban entertaineth him. 18 Jacob covenanteth for Rachel to be his wife. 23, Laban deceiveth him with Leah. 28, He marrieth also Rachel, and served for her seven years more. 32, Leah beareth Reuben. 33, Simeon, 34, Levi, 35, Judah.

ANd Jacob, lifted up his feet, and went, to the land of the sons of the East, And he saw, and behold a well in the field; and loe there *were* three flocks of sheep lying by it; for out of that well, they watered the flocks: and a great stone, *was* upon the wels mouth. And thither were all the flocks gathered, and they rolled the stone from the wells mouth, and watered the sheep: and they put the stone again, upon the wells mouth in his place. And Jacob said unto them; my brethren, whence *be* ye? and they said of Charan *are* we. And he said unto them, Know ye Laban the son of Nachor? and they said, we know *him.* And he said to them, Is there peace to him? and they said Peace; and behold, Rachel his daughter, *is* coming with the sheep. And he said, loe yet, the day *is* great, *it is* not time that the cattle should be gathered together: water ye the sheep, and go feed. And they said, we cannot, until all the flocks, be gathered together; and they roll the stone, frm the wells mouth: then water we the sheep. He yet *was* speaking with them; and Rachel came, with the sheep which *were* her fathers: for she fed *them.* And it was, when Jacob saw Rachel; the daughter of Laban his mothers brother; and the sheep of Laban, his mothers brother: that Jacob went near; and rolled the stone, from the wells mouth, and watered the sheep of Laban his mothers brother. And Jacob kissed Rachel: and lifted up his voice, and wept. And Jacob told Rachel, that he *was* her fathers brother; and that he *was* Rebekah's son: and she ran and told her father. And it was, when Laban heard, the tidings of Jacob his sisters son; that he ran to meet him, and embraced him, & kissed him, & brought him in, to his house: and he told Laban, all these words. And Laban said unto him, Surely thou *art* my bone and my flesh: and he abode with him, a month of days. And Laban said unto Jacob; Because thou *art* my brother, shouldest thou therefore serve me for naught? tell me, what *shall* thy wages *be?* And Laban had two daughters: the name of the elder, *was* Leah; and the name of the younger, Rachel. And the eyes of Leah, *were* tender: and Rachel was fair in form, and fair in countenance. And Jacob loved Rachel: and said, I will serve thee seven years, for Rachel thy younger daughter. And Laban said, *It is* better that I give her to thee, then that I should give her to another man: abide thou with me. And Jacob served for Rachel, seven years: and they were in his eyes, as a few days, because he loved her. And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled: that I may go in unto her. And Laban gathered-together, all the men of the place, and made a banquet. And it was in the evening, that he took Leah his daughter: and brought her in, unto him: and he went in, unto her. And Laban gave to her, Zilpah his handmaid: *for* a handmaid, to Leah his daughter. And it was in the morning, that loe it *was* Leah: and he said unto Laban, what *is* this thou hast done unto me? Did not I serve with thee, for Rachel? and wherefore hast thou beguiled me? And Laban said, It may not be so done, in our place: to give the younger, before the first-borne. Fulfill thou the seven of this; and there shall be given unto thee, this also; for the service which thou shalt serve with me, yet seven other years. And Jacob did so, and fulfied the seven of this: and he gave unto him Rachel his

daughter for a wife unto him. And Laban gave to Rachel his daughter, Bilhah his handmaid: for a handmaid to her. And he went in also unto Rachel; and he loved also Rachel, *more* then Leah: and served with him, yet seven other years. And Jehovah saw, that Leah was hated; and he opened her womb: and Rachel, *was* barren. And Leah conceived, and bare a son; and she called his name Reuben: for she said, for Jehovah hath seen my affliction; for now, my husband will love me. And she conceived again, and bare a son; and she said, because Jehovah hath heard that I *was* hated; he hath therefore given me, this also: and she called his name Simeon. And she conceived again, and bare a son; and said, now this time my husband will be joined unto me, because I have borne unto him, three sons: therefore she called his name, Levi. And she conceived again, and bare a son; and she said, this time, I will confess Jehovah; therefore, she called his name Judah: and she stayed from bearing.

Annotations.

LIfted up] that is, went lightly and cheerfully on his long journey, being comforted by the vision and oracle of God, received at Bethel. See a much like phrase, in Psal. 74. 3. *sons of the East]* that is, *the eastern people,* in Mesopotamia, which lay eastward from Canaan. So in Job 1. 3. The Greek omitteth the word *sons,* and translateth *the east countries. From the east* God had *raised up* Abraham the (man of) *righteousness,* Isaiah 41. 2. Gen. 12. 1. & thither now Jacob his nephew fleeth, there to *serve for a wife,* Hos. 12. 12. wherein the mystery of Christ and his Church, was figured: Eph. 5. 32. 2 Cor. 11. 2.

Vers. 2. *a well]* at a well in the field, Abraham's servant met with Rebekah Isaac's wife, Gen. 24. 11. 15. So here Jacob meeteth with Rachel his wife. A much like thing befell unto Moses, Exod. 2. 15. 16. 21. And Christ sitting on *Jacob's Well* (in Samaria) preached there of the *living waters* of his Gospel and spirit, which who so drinketh, they shall be *in him a well of water springing up into everlasting life,* John 4. 6.—14. and 7. 38. 39. *lying]* This the Gr. translateth *resting.* The two works of shepherds to their flocks, are *feeding,* and *causing them to lie down,* or *to rest;* both which Christ performeth to his people, Song, 1. 6. Ezek. 34. 15. Psal. 23. 1. 2.

Vers. 3. *the stone]* wherewith the well was closed and sealed up, to keep the waters safe and pure: and which the shepherds must remove to water the sheep. A figure of the Pastors duty, in opening the mysteries of the Scripture, that men may *with joy draw waters out of the wells of salvation,* Esa. 12. 3. The *three flocks* here mentioned, are by the Hebrew Doctors (in *Bresith rabbah* upon this place,) applied to the whole body of the Church, *Priests, Levites,* and the other *Israelites.*

Vers. 6. *Is there peace]* that is, *welfare & prosperity.* This was the manner, in those places of saluting, or asking of ones welfare; as in Gen. 43. 27. 28. 1 Sam. 25. 5. 6. 2 Sam. 20. 9. The Greek translateth *is he in health?*

Vers. 7. is *great]* that is, *much day yet remaineth;* or *it is high day.* He exhorteth to use the time, whiles it remained, for the good of their sheep: and not to take them so soon from their pasture.

Vers. 8. *cannot]* that is, *are not able,* the stone is so great: or, *may not,* by right, till all come together. In this latter sense, the word is used, Gen. 34. 14. and 43. 32. and 44. 26. and other where.

Ver. 9. *she fed* them] or, *she* was *shepherdesse.* In Gr. *she fed her fathers sheep.* It seemeth, men used to employ their daughters in such works, Exod. 2. 16. (whereupon Christ's spouse is compared to a shepherdesse, Song. 1. 7. 8.) unless it were laid upon her through her fathers covetousness, as some think.

Ver. 10. *rolled the stone]* either, with the help of the shepherds; or, by extraordinary strength of his own. This latter, some Rabbin's hold, saying, *Jacob's steps were not straitened* (as Prov. 4. 12) *neither did his strength fail, but as a mighty strong man, he rolled the stone from the wells mouth, &c. and the shepherds saw it, and wondered all, and were not able to role away the stone, but Jacob rolled it away himself alone. Pirkei R. Eliezer, chap.* 36

Vers. 11. *lifted-up]* that is, *with a loud voice wept:* the Greek translateth, *cried with his voice & wept.* It argued his great affection, and passion of mind for her sake; as the like was after in Joseph, Gen. 43 30. and 45. 2. 14. 15. Such things God setteth down particularly and often, (though they may seem of small momēt, to show how he is delighted in the actions of his children, whom the world contemneth.

Verse 13. *the tidings]* or, *the hearesay:* in Hebrew, *the hearing:* figuratively put for *the word* (or *matter) heard.* The Apostles in Greek sometime keep the phrase; as, *who hath believed our hearing?* Rom. 10. 16. that is, *our report, preaching,* or *word preached.* Sometime they explain one another, with other words; as, *his hearing spread abroad,* Mark. 1. 28. for which in Luk. 4. 37. is written, *his fame* (or *sound, ••choe.) words]* or *things,* to weet, about his journey, and the causes of it, as is before specified. For else, it might seem strange unto him, that Isaac's son should come in that poor sort alone: whereas Abraham's servant came richly, with other men accompanying him: Gen. 24. 10. 32. 53.

Vers. 14. *my bone]* that is, *my kinsman,* as the Chaldee explayneth it. The Greek saith, *of my bones.* See the like phrase, in Judge. 9. 2. 1 Chro. 11. 1. 2 Sam. 19. 12. 13. *of days]* that is, *a whole month:* as *a year of days.* 2 Sam. 14. 28. is *a whole year.* See the notes on Gen. 4. 3.

Vers. 15. *brother]* that is, *kinsman:* see Gen. 13. 8. *shouldest thou?]* The Greek explaineth it, *thou shalt not.* See Gen. 18. 17.

Vers. 16. *elder]* Hebrew, *greater:* meaning in age: and so the *younger,* is the *lesser.* See Gen. 27. 1. By interpretation, *Leah* signifieth *Labourious,* or *Painfull:* and *Rachel* an *Ewe* or *Sheep.*

Vers. 17. *tender]* as the Greek translateth, *infirm,* or *weak:* but the Chaldee translateth *fair.* Targum Yerushalmi addeth, that they *were tender with weeping and praying. inform]* that is, *in proportion of body,* or *personage:* as the next *in countenance,* or *visage,* is for *beauty of color.* Both together, make perfect beauty. The like is said of Esther, Esth. 2. 7. and of Joseph, Gen. 39. 6. The Hebrew Doctors mystically apply this to the Church, *the fairness in the congregation of Israel, when it was guiltless from the power of uncleanness: as it is said, (in Song. 4. 7.) Thou art all fair my love, there is no spot in thee. R. Menachem,* on Gen. 29.

Verse. 20. *served]* These things are set down to show Laban's churlishnesse, & Jacob's meekness, poverty, patience, and hard condition in this life; which the Prophet after rehearseth, *how Jacob fled into Syria, and Israel served for a wife, and for a wife, kept* (sheep:) Hos. 12. 12. For whereas men used of their substance to give, *dowries,* Gen. 34. 12. Exod. 22. 7. Jacob having nothing to give, out of his poverty, (Gen. 32. 10.) giveth his service to his uncle for a wife, which service was hard unto him, Gen. 31. 40. 41. as David, instead of a dowry, gave 100 foreskins of the Philistines, whom he killed with great peril of his own life; 1 Sam. 18. 23. 25. 27. These things of Jacob, may also (as the former of Abraham & Isaac) be mystically applied to Christ, whose spouse and Church, is beautiful, Song. 4. 1. 7. Ephes. 5. 25. 27. & hath made him *to serve* with her sins, & *wearied* him, with her iniquities, Isaiah 43. 24. *were in his eyes]* that is, *seemed unto him. loved her]* & *love* suffereth, hopeth, and endureth all things, 1. Cor. 13. 7. *much water cannot quench it, neither can the floods drown it:* Song. 8. 7. See Gen. 24. 67.

Vers. 21. *are fulfulled]* or, *are full, complete:* The Chaldee addeth, *the days of my service are fulfilled:* meaning the seven years covenanted, v. 18. Some take it to mean full, in respect of his age: and that he was married at the first; before the 7. years were expired. But in *Pirkei R. Eliezer, cha,* 36. it is said; *Jacob began to serve for a wife 7. years: after 7. years he made a banquet, & a rejoicing 7. days, & had Leah* &c. *& added 7. days banquet more, & received Rachel, go in] into the chamber,* (as Judge. 15. 1.) that she may be to me as my wife. See Gen. 6. 4. The Bride, usually had a *privy chamber* (or *closet)* whereinto she entered at the marriage day, Joel 2. 16. Whereupon, among the Jews, the coming together in marriage, is called *the assembling into the privy-chamber, Maimonides* in treat. of *Wives, ch. 10. S.* 1.

Vers. 22. *a banquet]* named in Hebr: of *drinking,* as is noted on Gen. 19. 3. such we cal a *Bride-ale.* The Greek translateth it *a marriage:* hereupon the word marriage is used for a *banquet,* or *feast,* in Luk. 14. 8. and so the Syriac there translateth it.

Ver. 23. *Leah]* in Greek, *Leia.* A notable example of perfidie in Laban, so to deal with his own sisters son. And by reason that women at such times were veiled, (as in other like cases may be seen, Gen. 38. 15. 16) Jacob could not discern the fraud.

Ver. 24. *Zilpah]* in Greek *Zelpha. hand maid]* or, *bondwoman, servant,* see Gen. 16. 1.

V. 25. *the morning] Every man's work shall be made manifest, for the Day shall declare it,* 1. Cor. 3. 13. They that do evil, *know not the light; & the morning is to them, even as the shadow of death,* Job 24. 16. 17. Therefore is this fact observed to be done in *the evening,* and discovered in *the morning. beguiled me]* The Chaldee saith, *lied unto me?* These things as they show the evil mind and carriage of Laban, both in this his fact, and the excuse following: so may they be considered as a chastisement of God upon Jacob, who had *by guile* (though with a better mind) gotten the blessing, Gen. 27. 35. For even *the righteous are recompensed in the earth,* Prov. 11. 31. and *with what measure men mete, it shall be measured to them again,* Mat. 7. 2. But how great an affliction was this unto Jacob: to be beguiled of his Love, and deflyed with another, whom in respect of her he hated? ver. 30. 31. For, *love is strong as death,* Song. 8. 6.

Ver. 27. *the seven of this]* or *the week,* that is, the seven days banquet *of this* Leah, and so confirm the marriage with her; and then we will give thee the other. A *week* hath the name in Hebrew, of *seven days;* as with us, it is called *a seven night.* And the marriage feast, used to continue *seven days,* as appeareth by Judge. 14. 10. 12. And it is a canon among the Jews, that *whosoever marrieth a maid, shall rejoice with her 7. days not doing any work, but eating, drinking, and making merry.* And so, if he marry a woman not a maid, 3. days. And if he take more wives together he must rejoice with every of them; her convenient time of joy: *Maimonides, treat. of Wives ch. 10. S.* 12. 13. Thus Laban provided, that Jacob by voluntary consent to this marriage with Leah, should not be able afterward to put her away. The Jerusalem Chaldee paraphrase, plainly applieth this to the *seven days banquet for Leah.* And that it cannot be meant of *seven years,* before he should mary Rachel: the birth of their children, and life of Jacob after in the Historry, do manifest, Gen. 47. 9. and 41. 46. and 30. 24. *there shall be given]* to we et, *by me;* as the Greek translateth, *I will give.* The Hebrew also may signify, *we will give:* that is, I and my friends. *this also]* meaning *Rachel:* ver. 28. So to make him amends, he urgeth upon him, another marriage incestuous. Which how ever Jacob accepted; and it may, by the special motion of God's spirit, (as Samsons marriage with the Philistian woman, *was of the Lord,* Judge. 14. 4.) yet ordinarily the fact cannot be cleared, nor may be imitated. Though in mystery, the churches of Jews and Gentiles, may by these two sisters be implied: as the two Testaments were in Abram's wives, Gen. 16. Gal. 4. *shalt serve]* So covetousness of gain by Jacob's service, made him thus to offer: and Jacob in yielding to this, is a mirror of patience.

Ver. 31. *hated]* not simply but in comparison of Leah; that is, *less loved,* as the former verse showeth. So in Deut. 21. 15. also in Mat. 6. 24. and Luk. 14. 26. And herein Leah was chastised of God, for consenting to the sin, with her father. *opened her womb]* that is, made her to bear children: the contrary was in Gen. 20. 18. The Chaldee translateth, *gave her conception.*

Ver. 32. *Reuben]* that is, *Son of-seeing* (or *of him that seeth)* meaning her affliction, as the next words do explain: or, *See ye the Son.* So in *Pirkei R. Eliezer, chap.* 36. it is said; *God saw Leah's tribulation, and gave her conception, and consolation to her soul; and she bare a man-child of a goodly form; and said, see the son, which God hath given me.*

Vers. 33 *Simeon]* written in Greek by the Evangelists, *Simeon,* 2 Pet. 1. 1. and *Simon,* Mat. 10. 2. by interpretation *Hearing,* or son *of hearing,* that Leah was hated.

Vers. 34. *he called]* or, (not noting any person,) *his name was called:* See Gen. 16. 14. *Levi]* that is, *Ioyned:* the reason of the name here, was of her husbands *joining* unto her: after, the *Levites* were *joined* unto the Priests in the ministry and service of God, as Numb. 18. 2. 4.

Vers. 35. *this time]* or *now,* to weet *again,* as the Greek addeth. *confess]* that is, *openly praise* and *celebrate,* in solemn manner. This here applied to the Lord, is after applied to Judah himself, Gen. 49. 8. *Judah]* or *Iehudah;* in Greek, *Judas:* by interpretation, *A Confessor,* or the son of *Confession,* or of *Praise.* Of him, all the sons of Jacob, are called *Jews,* Esth. 3. 6. Mat. 27. 37. and he is a true Jew, whose praise is *of God,* Rom. 2. 29. *stayed]* or, *stood still,* that is, *left off bearing,* for a whil• afterward she had more increase, Gen. 30. 17. And thus God dispensed his

blessings, where least love of man was showen: which redounded to his further glory by Leah's thankfulness.

CHAP. XXX.

1. Rachel in grief for her barrenness, giveth Bilhah her maid unto Jacob. 5. Bilhah beareth Dan and Naphtali. 9. Leah giveth him Zilpah her maid, who beareth Gad and Asher. 14. Reuben findeth Mandrakes, with which Leah hireth her husband of Rachel. 17. Leah beareth Issachar, Zebulun, and Dinah. 22. Rachel beareth Joseph. 25. Jacob desireth to depart. 27. Laban stayeth him, on a new covenant. 37. Jacob's policy, whereby he became rich.

ANd Rachel saw, that she did not *bearechildren* unto Jacob; and Rachel envied her sister: and she said unto Jacob, Give me sons; or else, I die. And Jacob's anger was kindled, against Rachel: and he said, am I in God's stead, who hath withheld from thee, the fruit of the womb? And she said; Behold my handmaid Bilhah, go in unto her: and she shall bear, upon my knees; and I also, shall be built by her. And she gave unto him, Bilhah her handmayd, to wife: and Jacob went in, unto her. And Bilhah conceived, and bare unto Jacob, a son. And Rachel said, God hath judged me; and hath also heard my voice, and hath given unto me a son: therefore, called she his name, Dan. And Bilhah, Rachel's hand maid, conceived again; and bare, a second son, unto Jacob. And Rachel said, wrestlings of God, have I wrestled with my sister, I have also prevailed: and she called his name Naphtali. And Leah saw, that she had stayed from bearing: and she took, Zilpah her handmaid; and gave her unto Jacob, to wife. And Zilpah, Leah's handmayd, did bear unto Jacob, a son. And Leah said; With a troupe: and she called his name, Gad. And Zilpah, Leah's hand-maid, did bear, a second son, unto Jacob. And Leah said, With my blessedness, for the daughters will call me blessed: and she called his name, Aser.

And Reuben went, in the days of wheat harvest; and found Mandrakes, in the field; and brought them, unto his mother Leah: and Rachel said unto Leah; Give me I pray thee, of thy sons Mandrakes. And she said unto her; *Is* it a small-*matter,* that thou *hast* taken my husband; and *wouldest thou* take, my sons Mandrakes also? And Rachel said, therefore he shall lie with thee to night, for thy sons Mandrakes. And Jacob came out of the field, in the evening; and Leah went-out to meet him; & she said, thou shalt come in unto me; for hiring I have hired thee, with my sons Mandrakes: And he lay with her that night. And God heard Leah: and she conceived, and bare unto Jacob, the fifth son. And Leah said, God hath given *me* my hire, *for* that I gave my hand-maid, to my husband: and she called his name, Issachar. And Leah conceived again: and she bare the sixth son unto Jacob. And Leah said, God hath endowed me *with* a good dowry: now will my husband dwell *with* me, because I have borne unto him six sons; and she called his name, Zebulun. And afterward, she bare a daughter: and she called her name, Dinah. And God remembered Rachel: and God heard her, and opened her womb. And she conceived, and bare a son: and said, God hath gathered away, my reproach. And she called his name, Joseph; saying: Jehovah will add to me, another son. And it was, when Rachel had borne Joseph: that Jacob said unto Laban; Send me away, and let me go; unto my place, and to my land. Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest, my service which I have served thee. And Laban said unto him; I

pray thee if I have found grace, in thine eyes: I have learnedby-experience, that Jehovah hath blessed me, for thy sake. And he said, Expresly name thy wages unto me, and I will give *it.* And he said unto him; Thou knowest, how I have served thee: and how thy cattle hath been, with me. For *it was* little, which thou haddest before me, and it is increased to a multitude; and Jehovah hath blessed thee, at my foot: and now, when shall I also do, for my *own* house? And he said, what shall I give unto thee? And Jacob said, thou shalt not give unto me anything; if thou wilt do for me this thing, I will turn again, I will feed thy flock, I will keep *them.* I will pass through all thy flock, today; remoueing from thence, every lamb speckled and spotted; and every brown lamb, among the sheep; and the spotted and speckled, among the goats: and it shall be my wages. And my justice shall answer for me, in time to come; when it shall come for my wages, before thy face: every-one that is not speckled and spotted amongst the goats, and brown amongst the sheep; that *(shall be counted)* stolen, with me. And Laban said, behold; I would, it might be according to thy word. And he removed in that day, the he-goats that *were* ring-straked and spotted; and all the she goats, that *were* speckled and spotted; every-one that *had some* white in it, and every brown one, amongst the sheep: and he gave-*them,* into the hand of his sons. And he set three days way, betwixt him *self* and Jacob: and Jacob, fed the rest of Laban's flocks. And Jacob took unto him, the rods of green white-poplar, and of nut-tree and of plantane-tree; and pilled in them white strakes, *with* making bare the white, which *was* on the rods. And he set, the rods which he had pilled; in the gutters, in the troughs of waters. when the flocks came to drink, before the flocks; that they might conceive, when they came to drink. And the flocks conceived, before the rods: and the flocks brought forth, ring straked, speckled, and spotted-ones. And the lambs, Jacob separated, and gave the faces of the cattle, toward the ring-straked, and all the brown, among the cattle of Laban: and he put his own flocks by themselves-alone; and put them not, unto Laban's cattle. And it was, whensoever the lusty cattle conceived, then Jacob put the rods before the eyes of the cattle, in the gutters: that they might conceive among the rods. And when the cattle were feeble, he put *them* not: so the feeble, were Laban's; and the lusty, Jacob's. And the man increased, most exceedingly: and he had many flocks, and women-servants, and men-servants, and camels, and asses.

Annotations.

ENvied,] One word in the original, is for *envy. zeal,* and *jealousy;* taken sometime in the good part, sometime in the evil, as in this place. It is a stronger affection then *wrath* or *anger,* Pro. 27. 4. & a work *of the flesh,* Gal. 5. 21. 1 Cor. 3. 3. *sons]* some *son,* or *child. or else I die]* or, *and if not,* I am a *dead* woman. The like phrase was before in Gen. 20. 3. Through fretfulnes & impatience, she should kill her self; fought *envy is the rottenness of the bones,* Prov. 14. 30. whereas she ought to have sought unto the Lord, as did Isaac, Gen. 25. 21.

Ver. 2. *in God's stead]* who only can give children: 1 Sa. 2. 5. 6. Ps. 113. 9. & 127. 3. So the Chaldee paraphraseth, *Askest thou (sons) of me? shouldest thou not not ask thē of the Lord? fruit]* that is, as the Chaldee expoundeth, *the child of thy bowels.* So all child•ē *are* called the *fruit of the womb,* Deut. 7. 13. Ps. 127. 3 even Christ himself, according to the flesh, Lu 1. 42

Ver. 3. *and she shall]* or, *that she may bear. upon my knees]* meaning, children that might be brought up & nused on her knees, as her own; so Gen. 50. 23. Hereupon she calleth Bilhahs children, hers: v. 6. *shall be built]* that is, *shall have children,* as the Gr. translateth. See Gen. 16. 2. where the like was spoken by Sarah.

V. 4. *to wife]* or, *for a wife.* The like is said of Agar, who yet was but a secondary wife, or *concubine:* see Gen. 16. 3. & 22. 23. So this *Bilhah* (or *Balla,* as the Greek writeth her,) is called a *concubine,* Gen. 35. 22. The like is to be minded for *Zilpah,* in verse. 9.

Ver. 6. *judged]* This word, when it respecteth the godly, sometime meaneth *chastisement,* and affliction for sin, 1. Cor. 11. 32. sometime *deliverance* out of their affliction, as 1 Sa. 24. 15. 2 Sam. 18. 19. Both may be implied here. *heard my voice,] received my prayer,* saith the Chaldee paraphrase: so in v. 17. and 22. By this it appeareth that faith & virtues, were mixed together with the infirmities of these holy persons. So after in v. 17. *Dan]* that is by interpretation, *Iudging:* so named of God's *judging,* that is, helping, & delivering her. Afterward his name is applied to the *Iudging,* that should be among his children, Gen. 49. 16.

V. 8 *Wrastlings of God]* that is, *divine* & *vehement wrestlings,* very great and earnest endeavors both with God in prayer, and by all other means that she could; as *wrestling* is a writhing & turning every way to prevail by might or slight. The name of *God,* is added to things for excellency sake: see Gē. 23. 6. The Greek translateth it, *God hath holpen me, & I have been compared with my sister;* the Chaldee addeth, *God hath received my request; when I supplicated in my prayer, I desired that I might have a son, as my sister; and it is granted me. Naphtali]* or as the Greek writeth it, *Nephthal•im:* Rev. 7. 6. by interpretation, *Wrastler,* or, son of *My wrestling.*

Vers. 11. *with a troop]* or, *a troupe is come:* for here is a double reading, in the Hebrew margin it is written *ba Gad, a troupe is come,* which in the text is one word *bagad,* that is, *in* (or *with) a troop:* so after in v. 13. *beasri, in* (or *with) my blessedness.* And so the Greek translates it, *In,* or *with;* but the Chaldee turneth it *is come. Gad* signifieth *a troop,* or *band* of men, and to this interpretation Jacob after doth allude, Gen. 49. 19. How be it the Greek translates it, *with* good *luck* (or *fortune) Fortunately.* And in Arabic, the planet *Jupiter,* is called *Gad. Gad]* that is, *a troop* or *host:* after the Greek, *Luck,* or *fortune.* This word is used in Esa. 65. 11. *that prepare a table for the troop:* there the Chaldee translateth it *Idols:* for it meaneth *the host of heaven,* or *planets.*

Ver. 13. *with my blessedness]* or *In my happiness:* that is, as the Greek explaineth it, *O blessed* (or *happy) am I:* meaning that this child was both *with her felicity.* The Chaldee translateth it, *I have praise* (or *commendation.) daughters]* that is, as the Greek translateth it, *women:* so in Prov. 31. 29. *Song.* 6. 8. And the Chaldee, *women will praise me. call me blessed]* or *count me happy.* This phrase the Virgin Mary useth, Luk. 1. 48. see also Song. 6. 8. *Aser]* or *Asher,* that is, *Blessed, happy:* or *making blessed.*

Vers. 14 *Mandrakes]* in Hebrew *Dudaim,* which signifieth *lovely* or *amiable:* the Greek translateth them *apples of Mandragoras,* (or *Mandrake-apples:)* the Chaldee also calleth them *Iabrochin,* that is, *Mandrakes,* which name is borrowed from the Arabic. They were such things as *gave a smell,* Song. 7. 13. Whether they were those that we now call *Mandrakes,* is

uncertain. The name is not found in Scripture, but in this history, and in Song 7. 13. there the Chaldee paraphrase calls it *Balsa.*

Vers. 15. *Is it small]* the Greek translateth, *Is it not enough?* These contentions were not merely carnal, but partly also for desire of God's ordinary blessing, in propagation; and chiefly for the increase of the Church, and obtaining the promised seed for salvation.

Vers. 17. *heard Leah]* the Chaldee saith, *received her prayer:* so verse 6 and 22. God's providence and goodness is here admirable, that he should regard, and in his book record such things as these; about childish works, and women's contentions for their husband: unto which notwithstanding the Lord abase•h himself, (passing by the heroical acts of the world,) and preacheth his grace, (in the midst of all human infirmities;) to those that in faith do call upon him.

V. 18 *Issachar]*•he G•e ke addeth the interpretation, *Issachar,* that is; *Hire.* It is written with the letters *Issaschar,* but by the vowels *Issachar,* one *S* not pronounced, which is not usual. *Sachar* signify•h *Hire* or *wage:* whereof he had the name. But in that she counteth her son a reward from God, for giving her maid to her husband; it seemeth to be her error.

Vers. 20. *endowed]* or, *given me a good gift,* as the Greek translateth. *Zebulun]* o•, as the holy Ghost writeth it in Greek *Zebulon;* that is by interpretation, *Dwelling.*

Vers. 21. *Dinah]* that is, *Judgment;* in Greek *Deina.*

Vers. 22. *remembered]* that is, *shown care, and help:* for Gen 8. 1. The Chaldee translateth, *the remembrance of Rachel came before God, and he received her prayer.* So in 1 Sam. 1. 19. 20. *the Lord remembered Hannah. opened]* that is, as the Chaldee expoundeth it, *gave her conception.* So in Gen. 29. 31.

Vers. 23. *gathered]* or *taken away my reproach,* meaning her *barrenness;* which was *a reproach among men,* Luke 1. 25. 1 Sam. 1. 6. Isaiah 4. 1.

Vers. 24. *Joseph]* that is, *He will add:* or, *adding.* Sometime he is written *Iehoseph,* as in Psal. 81. 6. and so it was graven on Aaron's Brestplate, Exod. 28. The like is in the writing of other names, as *Jonathan,* 1 Chron. 10. 2. or *Iehonathan,* 1 Sam. 31. 2. *Joash,* 2 Chron. 24. 1. or *Iehoash,* 2 King. 12. 1. and sundry the like. *will add]* or prayerwise, *be add to me.* The performance hereof, see in Gen. 〈◊〉 . 17. Hereby her saith appeareth. The Hebrew 〈...〉 ors observe, that *she said not other sons, for she know that there should be but twelve tribes; and she* 〈...〉 *yed that the some son might be of her: R. Menachem on Gen. 30.*

Vers. 25. *to my land]* or *country,* meaning Canaan, ••om••ed to him, Gen. 28. 13. whither by faith he would return, and dwell in it, expecting the blessing of God, as Gen. 26. 3. Heb. 11. 9. So in Ier. 51. 9.

Vers. 27. *grace]* or, *favor in thy eyes:* an imperfect speech meaning. *tarry* I pray thee See the notes before on Gen. 11. 4. and 13. 9. and 23 13.

Verse 28. *Expresly-name]* or, *Nominate plainly, appoint:* The Greek saith, *distinguish;* that is, *distinctly name.*

Vers. 30. *before me]* that is, *before my coming:* so Gen. 32. 3. and 46. 28. *increased]* Hebrew, *broken forth:* that is, *increased,* and *spread-abroad suddenly:* so verse. 43. and Gen. 28. 14. The Greek here translateth it, *increased. at my foot]* that is, *since my coming,* and *by my travel and service.* So the *foot* is used to signify *laborious service,* Deut. 11. 10. and the *coming* or *presence* of any, Hab. 3. 5 The Chaldee translateth it as before in verse. 27. *for my sake. do]* that is, *provide, labor, prepare,* &c. *for my own family?* which he that doth not, is *worse then an Infidel,* 1 Tim. 5. 8. The Greek translateth, *make myself and house?*

Vers. 31. *anything]* that is, *any certain wage,* or *stinted hire,* of Laban's gift. He chose rather to depend on God's providence. *will turn again, will feed, &c.]* that is, as the Greek explaineth it, *I will again feed thy sheep, and keep* them.

Vers. 32. *removing]* or, *remove thou:* and so the Greek translateth, *separate thou. it shall be]* meaning, fu•h should be his wage, namely, all that were borne so party coloured after that time. And this choice depended upon God's blessing: for naturally the cattle would bring forth others like themselves, and so Jacob's part should be few. But by God's extraordinary providence, it fell out otherwisee; see Gen. 31. 10. 12.

Vers. 33. *my justice]* that is, *a just reward of my labors* from the hand of God, on whom I depend, and *just dealing in me,* who shall be seen to keep nothing but my own. *answer sor]* or *testify for* (or *with me.)* The contrary is in Isaiah 59. 12. *our sins answer,* (or *testify) against us. Answering* is for *witnessing* in Exod. 20. 16. *in time to come]* that is, *hereafter shortly:* the Hebrew phrase is, *in day tomorrow:* but *tomorrow* is often used for *hereafter,* or *time to come,* Exod. 13. 14. Deut. 6. 20. Ios. 4. 6. Mat. 6. 34. as *yesterday,* is for *time past,* Gen. 31. 2. *when it shall come]* or, *for it shall come;* or, *when thou shalt come* (to look) *on my wages.* The Greek translateth, *for my wages is before thee.*

Vers. 34. *I would, it might be]* or, *I wish it, let it be:* for the distinction seemeth to afford this sense. The Greek omitting the former, saith only, *Let it be.*

Vers. 36. *way]* that is, *journey:* so Gen. 31. 23. and often in the Scripture.

Vers. 37. *rods]* Heb. *rod:* as *tree,* for *trees,* Gen. 3. 2. *green]* that is, *m•ist:* opposed to *dry;* and is not meant of color. It may also be referred to the *rods. nut tree]* in Hebrew *Luz:* some think it to be the *hazell,* others the *almond* tree: the Hebrew and Greek are both general, for any *nut tree:* and the word is not found for a tree, but in this one place. Elsewhere *Luz,* is the City *Bethel,* so named as seemeth of *nut trees* growing there, Gen. 28. 19. as elsewhere *Jericho* is called the *City of Palme trees,* 2 Chron. 28. 15. *platane tree]* or, *plain tree:* thus both the Greek and Chaldee do interpret the Hebrew name *gnarmon:* some think it to be the *chesnut tree.* It was a fair tree, as appeareth by Ez k. 31 8.

Ver. 38. *conceive]* Heb. *be in heat;* whereby *conception* or *engendering* is meant, as the Greek plainly translateth. And these things Jacob did by the oracle of God, as appeareth by Gen. 31. 9. 10. 11. 12 by reason whereof, it was no more unlawful for him to do thus, then for his

children to rob the Egyptians, Ex. 12. 35. 36. It was in recompense of his sore labors, Gen. 31. 38 40. and had not God provided this way for his recompense, Laban would have sent Jacob away empty, Gen. 31. 42.

Vers. 39. *ring-straked]* with a round strake, or ring about their legs, as if they were tied about. The Greek saith *white:* so in Gen. 31. 8.

Vers. 40. *the lambs]* which were so spotted and particoloured. verse. 39. *gave]* that is, *set,* or *turned* the faces of the sheep towards them, that by seeing them, they might conceive the like: as they did before, by seeing the pilled rods in the troughs.

Vers. 41. *lusty]* or *strong.* The Hebrew word signifieth *bound together;* which may be understood both of their bodies *well-set* and *trust together,* and of their *conspiring together* the male and female for engendering. Which was at the beginning of the year, and therefore the Chaldee translateth it, *the forward* (or *first borne.)*

Vers. 42. *feeble]* or *lateward,* as the Chaldee also translateth it, or *engendered late.* It hath the signification of *covering:* and it may be understood, when they were thick covered with wool, as towards the end of summer, when they are not so strong for generation.

Vers. 43. *increased]* Hebrew *brake forth:* as v. 30. Gen. 28. 14. The Greek here translateth it, *wexed rich. exceedingly]* or *vehemently:* doubling the word to enlarge the sense, as in Gen. 7. 19. Thus even in outward blessings, God kept his promise to Jacob, Gen. 28, 15. and delivered him from covetous Laban's injuries, Gen. 31. 7. 42. enriched him with his substance, Gen. 31. 9. as elsewhere the Lord promiseth, that his people shall *rob those that robbed them, and spoil those that spoiled them:* Ezek. 39. 10. Of the things in this chapter, and other the like, the Hebrew Doctors give this commendation. *Marvelous mysteries are in the histories of the holy law: that none is able to tell the praise of the excellency thereof, and of the hid things of the same, yea even then, when histories are found in the Law, which may be thought unnecessary and unprofitable. And when we read in the law, we bless (God) for the histories; by which he hath planted eternal life amongst us, as by the ten Commandments,* (Exod. 20.) *For when a man removeth the veil of blindness from off his face, he shall find in that work, a mountain of spices and of frankincense: neither hath the eye seen, ô God, besides thee:* (Esa. 64. 4.) R. Menachem, on Gen. 30.

CHAP. XXXI.

1, Laban and his sons, envy Jacob's prosperity. 3, God biddeth him return into Canaan. 4, He acquainteth his wives herewith, complaining of their fathers hard dealing. 14, They agree to go with him, 17, so they all flee secretly, 19, Rachel stealeth her fathers images. 22, Laban pursueth after him, 26, and complaineth of the wrong; 33 and searcheth for his images, 34, but Rachel in policy hideth them. 36, Jacob chideth with Laban, for abusing and hard usage of him. 43, Laban would make a covenant, 45, which Jacob assenteth unto, and it is confirmed by a sign, an oath, and a banquet; 55, so they part in peace.

ANd he heard, the words of Laban's sons, saying; Jacob hath taken, all that *was* our fathers: and of that which *was* our fathers, hath he made all this glory. And Jacob saw, the face of Laban; and behold it *was* not with him, as in former days. And Jehovah said unto Jacob;

Return, unto the land of thy fathers, and to thy kindred: and I will be with thee. And Jacob sent, and called Rachel and Leah: to the field unto his flock. And he said unto them, I see your fathers face, that it *is* not toward me, as in former days: and the God of my father hath been with me. And ye know, that withal my able-power, I have served your father. And your father hath deceived me, & changed my wages, ten times: but God hath not given him, to do me evil. If he said thus, The speckled shall be thy wages; then bare all the cattle, speckled: and if he said thus, the ring-straked shall be thy wages; then bare all the cattle, ring-straked. And God, hath taken away the cattle of your father, and given *them* to me. And it was, in the time that the cattle conceived; that I lifted up my eyes, and saw in a dream: and behold the he-goats which leaped-up on the cattle, *were* ring-straked, speckled and grisled. And the Angel of God said unto me in a dream; Jacob: and I said, Loe *here* I *am.* And he said, Lift-up now thine eyes, and see, all the he-goats, that leap up on the cattle; *are* ring-straked, speckled and grisled: for I have seenall that Laban doeth unto thee. I *am* the God of Beth-el, where thou anointedst the pillar, where thou vowedst unto me, a vow: now, arise go out from this land, & return unto the land of thy kindred. And Rachel & Leah answered, and said unto him: Is there yet for us, any portion or inheritance, in our fathers house? Are we not counted of him, strangers? for he hath sold us: and eating he hath eaten up also, our money. For all the riches, which God hath taken-away from our father; that *belongeth* to us, and to our sons: and now, all that God hath said unto thee, do thou. And Jacob arose, and took up his sons, and his wives, upon camels. And he led away all his cattle, and all his substance which he had gathered; the cattle of his getting which he had gathered in Padan Aram: for to come unto Isaac his father, *in* the land of Canaan. And Laban was gone to sheare his sheep: and Rachel had stolen the Teraphims, that *were* her fathers. And Jacob stale *from* the heart of Laban the Syrian: in that he told him not, that he fled. And he fled himself, and all that he had; and he rose up, and passed over the river: and set his face *toward* mount Gilead. And it it was told Laban, in the third day; that Jacob was fled. And he took his brethren with him, and followed after him, seven days way: and overtooke him, in mount Gilead. And God came to Laban the Syrian, in a dream by night: and he said unto him; Take thou heed, lest thou speak with Jacob from good to bad. And Laban overtooke Iakok: and Jacob had pitched his tent in the mount; and Laban pitched with his brethren in mount Gilead. And Laban said, to Jacob; what hast thou done, that thou hast stolen-away *from* my heart: and hast led-away my daughters, as captives *with* the sword? Wherefore didst thou flee secretly, and steal-away *from* me: and didst not tell me? that I might have sent thee away, with mirth and with songs, with timbrell and with harp. And hast not suffered me to kiss my sons, and my daughters: now, thou hast done-foolishly in *so* doing. It is in the power of my hand to do you evil: but the God of your father said unto me yesternight, saying; Take thou heed, that *thou* speak not with Jacob from good to bad. And now, going thou wouldest be gone, because longing thou longedst after thy fathers house: wherefore hast thou stolen my gods? And Jacob answered, and said to Laban: because I feared; for I said, lest thou take-byforce thy daughters from me. With whom thou shalt find thy gods, let him not live: before our brethren, discern thou what *is* thine with me, and take *it* to thee: and Jacob knew not, that Rachel had stolen them. And Laban entered into the tent of Jacob, and into the tent of Leah, and into the tent of the two handmaids, and he found *them* not: and he went out from the tent of Leah, and entered into

the tent of Rachel. And Rachel had taken the Teraphims, and put them in the camels furniture; and sate upon them: and Laban felt all the tent, and found *them* not. And she said to her father, Let it not be displeasing in the eyes of my Lord, that I cannot rise-up before thee, for the custom of women *is* upon me: and he searched, and found not the Teraphims. And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban; what *is* my trespass, what *is* my sin, that thou hast hotlypursued after me? Whereas thou hast felt all my stuff, what hast thou found of all the stuff of my house? set *it* here, before my brethren and thy brethren: and let them debate between us two. This twenty years *have* I *been* with thee; thy ewes and thy she-goats have not cast-their-young: and the rams of thy flock, I have not eaten. The torn, I brought not unto thee; I made-itgood; of my hand, didst thou require it: the stolen *by* day, or stolen *by* night. I was in the day, the heat did consume me, and the frost in the night: and my sleep fled from mine eyes. This *was* my twenty year, in thy house: I have served thee fourteen years, for thy two daughters; and six years, for thy cattle: and thou hast changed my wages, ten times. Except the God of my father, the God of Abraham, & the Fear of Isaac, had been with me; surely now, thou hadst sent me away empty: my affliction and the labor of my hands, God hath seen, and rebuked *thee* yesternight. And Laban answered, and said unto Jacob; *These* daughters *are* my daughters, and *these* sons my sons, and *these* cattle my cattle; and all that thou seest, it *belongs* to me: and to my daughters, what shall I do to these *this* day; or to their sons, which they have borne? Now therefore, come let us strike a covenant, I & thou: and let it be for a witness, between me and thee. And Jacob took a stone: and set it up, *for* a pillar. And Jacob said to his brethren, Gather stones; and they took stones, and made an heap; and they did eat there, upon the heap. And Laban called it, Iegarsahadutha: and Jacob called it Gal-eed. And Laban said, This heap *is* a witness, between me and thee, *this* day: therefore he called the name of it Gal-eed. And Mizpah, for he said; Jehovah watch, between me and thee: when we shall be hid, *each* man from his neighbor. If thou shalt afflict my daughters, and if thou shalt take wives besides my daughters, no man *is* with us: see, God *is* witness, between me and thee. And Laban said to Jacob; Behold this heap, and behold this pillar, which I have cast between me and thee. This heap *be* witness, and the pillar *be* witness: that I will not pass over this heap unto thee; and that thou shalt not pass over this heap, and this pillar unto me, for evil. The God of Abraham, and the God of Nachor, they judge between us; the God of their father: and Jacob sware, by the Fear of his father Isaac. And Jacob slew a slaughter *(of beasts,)* in the mount; and called his brethren to eat bread: and they did eat bread and tarried all night in the mount. And Laban rose early in the morning, and kissed his sons and his daughters, and bless sed them: and Laban went, and returned, unto his place.

Annotations.

HE] that is, as the Greek expresseth, *Jacob heard. made all this glory]* that is, (as the Chaldee expoundeth it) *get all these riches;* for, thereupon glory ariseth; as *riches* and *glory* are join•d together, in Prov. 3. 16. and 8. 18. Eccles. 6. 2. *Glory* (or *honor)* hath the name of *weightiness,* (as Paul mentioneth the *weight of glory,* 2 Cor. 4. 17.) and Abraham was said to be *weighty,* when he was *rich,* Gen. 13. 2. And in Isaiah 61. 6. *glory,* is in Greek translated *riches.*

Vers. 2. *face]* or *countenance,* wherein favor or displeasure is easily discerned: the Chaldee saith, *the look of his face. as in former days]* or, *as in time past:* the Hebrew phrase is, *as yesterday, and the day before:* which two days past, are used for all *times before;* even as *today,* is for the *time present,* Psal. 95. 7. and *tomorrow* for all *time to come,* Gen. 30 33. So after here in verse. 5. Exod. 4. 10. and 5 7. 14. and often in the Scripture.

Vers. 3. *of thy fathers]* the land of Canaan, given by promise to Abraham and to Isaac, Gen. 13. 15. and 26. 3. *be with thee]* that is, *do thee good,* Gen. 32. 9. the Chaldee translateth, *my word shall be for thy help.* See Gen. 28. 15.

Vers. 4. *unto his flock]* the Greek expounds it, *where the flocks were.*

Vers. 5. *with me]* to bid me depart, verse. 13. or, as the Chaldee explaineth it, *his word hath been my help.*

Vers. 7 *ten times]* in his six years service; *ten* here may be put for *many times;* so in Job 19. 3. *given]* that is, *suffered.* See Gen. 20. 6.

Vers. 9. *God hath]* so it was not by Jacob's fraud, as his brethren unjustly calumniated him, verse. 1. neither used he that art of putting rods into the troughs (Gen. 30. 37.) but by God's direction.

Vers. 10. *a dream]* sent of God, as Gen. 28. 12. *he-goats] and rams,* as the Greek expressly addeth. By this he was taught, that the generation of cattle in that manner, was by the instinct of God, for to enrich Jacob. *grisled]* or *hail-spotted,* that is, having many white spots like haylestones; for so the Hebrew and Chaldee words import. The Greek expounds it, *sprinkled as with ashes.* It may be also to signify, that this was God's work, as the hail falleth from heaven. Such was the color of certain *horses,* that Zacharias saw in a vision, Zach. 6. 3.

Vers. 11. *Angel]* called in verse 13. *the God of Bethel:* that is, *Christ.* So after, Gen. 48. 16. The Hebrew Doctors also name this Angel, *Michael: •irkei R. Eliez. c.* 36.

Vers. 12. *he-goats]* the Greek again addeth, and *rams. cattle]* or *flock,* which the Greek translateth *sheep and goats,* the Hebrew comprehendeth both, as Levite. 1. 10.

Vers. 13. *the God]* Heb. *El Beth-el,* that is, *the God of the house of God:* which the Chaldee expoundeth thus, *the God which appeared unto thee in Beth-el:* the G•eeke, *thy God, which appeared unto thee in God's place.* God here manifest th• that he accepted the service which Jacob used in consecrating Bethel, Gen. 28. 18. 19 22. and was mindful of his promises there made, verse. 15. *kindred]* or *nativity, generation,* as the Greek translateth; adding moreover, *and I will be with thee,* as was in verse 3.

Vers. 14 *for us]* or, *to us:* these words may imply, both that they had no hope of benefit from their father; and that they had no mind any longer to continue with him, out to depart. Compare 1 King. 12. 16. and the law, in Gen. 2. 24. Laban is set forth in this history, as a picture of a man covetous, envious, injurious, unthankful, and unnatural; besides his

idolatry and hypocrisy. By such a miser, was Jacob's faith and patience exercised twenty years.

Vers. 15. *of him]* or *to him:* meaning that he had dealt with them as strangers, rather then as children. *sold us]* for fourteen years service by thee our husband. *eating he hath eaten]* that is, *quite eaten up,* and consumed: or *greedily eaten.* Or questionwise, *should he eat?* that is, *consume us quite?* For by often changing Jacob's wages, he sought to have enriched himself, with the extreme poverty of his daughters, *money]* Hebr. *silver:* used here generally for their *price,* which he had turned to his own profit: or figuratively, the *meats* and *commodities* bought with such *money* as was due to them for their husband service: besides their own portions.

Vers. 16. *riches]* the Greek addeth, *and glory,* as verse 1.

Vers. 18. *substance]* or, *gathered-goods:* see Gen. 12. 5. Thus also Jacob's children went with all their goods out of Egypt, Exod. 10. 26. *Padan Aram]* that is, as the Greek hath it, *Mesopotamia.*

Vers. 19. *Teraphims]* the Greek here translateth them *Idols;* the Chaldee, *Images:* Laban calleth them *his gods* verse. 30. and that they were *images* or representations used in divine worship, other Scriptures also do confirm, Judge. 17. 5. and 18. 14. 17. 20 Hos. 3. 4. and it seemeth that idolaters consulted with their gods by them, and had oracles, Ezek. 21 21. Zach. 10. 2. therefore the Chaldee and Greek in Hos. 3. 4. translate it, *declarers,* or *manifesters,* to weet, of hidden things. They were greatly displeasing to the true God, 1 Sam. 15. 23. and therefore were by the godly, rooted out, 2 King. 23. 24. Sometime the Greek version keepeth the original name *Theraphein,* Judge. 17. and of it, the Heathen Greeks framed the word *Therapeuein,* for to signify the *service* or *worship* of their gods; and using to consult with such, for recovery of their health, (as Ahazjah did with Beelzebub, 2 King. 1. 2.) they applied the Greek word *Therapeuin,* for to *heal* o•*cure* diseases. An ancient Rabine saith, *What were those Teraphims? They killed a man that was a first borne (son,) and took off his head, and salted it with salt and with oil, and wrote upon a plate of gold, the name of an unclean spirit, and put it under the tongue thereof; and set it up on a wall, and lighted candles before it, and bowed themselves down unto it, and it spake unto them; as it is written, (in Zach. 10. 2.) the Teraphims have spoken vanity. Pirkei R. Eliezer ch.* 36. It is more likely, they were Images in the shape of men, as may be gathered by 1 Sam. 19. 13. 16.

Vers. 20. *stale* from *the heart]* that is, *stale* (or *conveyed away himself) without the knowledge or consent of Laban.* For the *heart* is the seat of *knowledge* and *understanding,* Eccles. 7. 25. Prov. 7. 7. So the Greek here for *stale,* translateth *hid:* and the Chaldee saith, *Jacob concealed it from Laban.* The word *from,* is here to be understood, as afterward in verse. 26. & 27. where this speech is opened: and sometime the Scripture it self supplieth this and the like wants; as in 2 Chron. 6. 33. *hear thou from the heavens:* whereas the same speech being written in 1 King. 8. 43. the word *from* is wanting. Otherwise, to *steal the heart,* meaneth pri••lie to draw the heart and affection unto one, as in 2 Sam. 15. 6. Or, if here we so read it, *stale the heart of Laban,* the meaning is, he carried away, and deceived him of that which his heart did expect and affect, namely more wealth by Jacob's service, &c. And so it is a Syriac phrase, not much differing

from that in 2 Cor. 12. 16. *I caught you with guile,* where the Syriac translateth, *I stale you with guile.* And *stealing* is used for *carrying away,* Job 21. 18.

Vers. 21. *the river] Euphrates* (as the Chaldee explains it,) which was between Chaldea and Canaan: Ios. 24. 2. 3. *set his face]* that is, his affections and actions, without declining to any other way. Therefore the Greek translateth it *hormesen,* which signifieth an *earnest (violent) running* thitherward. The like phrase is in Ier. 50. 5. Luke 9 51. 53. *Gilead]* in Greek, *Galaad.* It was a goodly mountain adjoining next to Lebanon, beneath which mount, was a fertile country called also the *land of Gilead,* Ier. 22. 6. Deut. 34. 1. They were stored with *balm, myrrh,* and other spicerie, Gen. 37. 25. Ier. 8. 22. were very good for feeding of cattle, and were afterwards taken from the Amorites, and given partly to the sons of Reuben, and Gad, and partly to the sons of Manasseh for inheritance; Song 4. 1. Numb. 32. 1. 39. Ier. 50. 19. Deut. 3. 12. 13. 15. 16. There was also a man of this name, one of Jacob's posterity: Num. 26. 29.

Vers. 22. *the third day]* his flock being 3. days journey from Jacob's, Gen. 30. 36. [unspec 22]

Vers. 23. *brethren]* that is, *kinsfolke:* see Gen. 13. 8. *way]* that is, *journey:* so Gen. 30. 36. Laban pursueth Jacob gone out from his servitude: so Pharaoh pursueth his children, for the like cause, Exod. 14. 5. 6.—9.

Vers. 24. *God came]* The Chaldee saith, *word came from the face of God.* Compare Gen. 20. 3. *Take thou heed]* or, *Keep thyself,* as the Greek translateth. It was a rebuke unto Laban: verse 42. *from good to bad]* the Greek saith only, *that thou speak not bad* words. The Hebrew phrase seemeth to mean, *either good or bad:* as in the like, Gen. 14. 23. and also in this very phrase, 2 Sam. 13. 22. And to speak *neither good nor bad,* is meant respectively to that end for which Laban pursued him; as to carry Jacob back again into his servitude. So after in verse 29. This was the Lord's hook in Laban's nostrils, to carry him back the same way he came, as in verse 55. & Esa. 37. 29.

Vers. 26. from *my heart]* secretly, and unawares to me: the Chaldee saith, *concealed it from me:* as verse 20. *captives]* or *prisoners.* But they went voluntary, verse 16. and belonged to Jacob, rather then to Laban; Gen. 2. 24.

Vers. 27. *secretly flee]* Hebr. *keep thee secret in fleeing.* from *me]* this openeth the former speech of *stealing away* from *his heart.* The Chaldee here again translateth, *didst conceal it from me. timbrel]* or *tabret,* in Hebr. named *Toph,* of the sound which it maketh, when it is beaten on with the hand? It was an instrument of joy, Esa. 24. 8. used by Jacob's daughters when they went out of the Egyptians service, Exod. 15. 20. which Laban here speaketh of, though it may be he meant no such thing.

Vers. 28. *to kiss]* and so *to bid farewell.* For *kissing* was used both at the meeting, and at the parting of friends, Ex. 4. 27. Gen. 29. 21. & 31. 55. Ruth 1. 14.

Vers. 29. *It is]* or *It was:* but the Greek translateth it of the time present; *And now my hand is able.* A vain boast, like Pilate's, John. 19. 10. 11.

Verse 30. *going* &c.] that is, *thou wouldst needs be gone. longing]* that is, thou *greatly longedst,* or *desiredst. my gods]* that is, *Teraphims,* verse. 19. images by which he worshipped God. For so figuratively the Scripture useth to call those things *God's,* which represent God and his presence unto men: as Exod. 32. 4. 1 King. 12. 28. And the word *God's* is spoken of one image, Exod. 32. 8. and is the same that *God,* Neh. 9. 18. So *Teraphim,* though a word of the plural number, yet is used also for one *Image,* 1 Sam. 19. 13. 16. The Chaldee here translateth it, *my Fear,* that is, *my God whom I fear,* as in verse 53. This complaint of Laban that his *God's were stolen,* showeth the vanity of such Idolatry, Ier. 10. 5. 11. 15. Judge. 6. 31. and 18. 24. So God also did execution upon the gods of Egypt, when Jacob's sons departed thence, Numb. 33. 4. Exod. 12. 12. and threateneth the like after, Ier. 43. 12. 13. Esa. 19. 1.

Vers. 32. *not live]* a severe judgment, uttered unawares, for *he knew not that Rachel had stolen them:* yet the Hebrew Doctors note, that *Jacob said, whosoever hath stolen the Teraphims, he shall die before his time; and that which cometh out of the mouth of a just man, is us if it came out of the mouth of an Angel, and Rachel travelled in childbirth, and died,* Gen. 35. 16. 18. *Pirkei R. Eliez. ch.* 36.

Vers. 34. *furniture]* or, *saddle:* the Greek word also meaneth such stuff as the Camel was loden with. *felt]* that is, *searched;* So verse. 37.

Vers. 35. *displeasing]* or *wrathful, grievous:* see Gen. 4. 5. The Greek translateth, *take it not ill,* (or *grievously.) my Lord]* so in words she honored her father, as Sarah with like title, did her husband: see Gen. 18. 12. *rise up]* to do thee honor; in gesture, as Lev. 19. 32. *custom]* Hebr. *way of women;* meaning her natural disease, such as women used to be put apart for; Lev. 15. 19.

Vers. 36. *trespass]* or, *disloyal-iniquity;* the Greek translateth it *injury,* (or *unrighteous-deed:* and it is in degree greater then *sins;* as Job 34. 37. *he addeth trespass to his sin.*

Vers. 37. *debate]* or *dispute, argue* and *discuss* the thing; and consequently *judge,* and lay the blame where it is due.

Vers. 38. *not eaten]* as is the manner of evil shepherds, Ezek. 34. 2. 3. &c.

Vers. 39. *The torn]* to weet, *with wild beasts,* as the Greek explaineth it. *I made it good]* or, *I paid for it;* as the Greek translateth. The Hebrew word signifieth to *expiate,* or *satisfy as-for-sin,* as if he should say, *I put away the sin by satisfaction:* so spoken, because Laban imputed it to Jacob for a fault, though indeed it was not. *thou require]* which he could not do without injury: for God's law showeth, that that which is torn of beasts, should not be made good by him that kept it, Exod. 22. 10. 13.

Vers. 40. *consume]* or, *eat:* The Greek translateth, *burnt with heat. fled]* The Greek saith, *departed.* Care of his flock, kept his eyes that they could not sleep. The duty of good shepherds, is hereby signified, Luke 2. 8. Hebr. 13. 17. the contrary is in the evil, Esa. 56. 10. This relation setteth forth Jacob's misery while he dwelt in Syria, and kept sheep; not only once noted by the Prophet, Hos. 12. 12. but continually remembered unto God by Jacob's children, who bringing their first fruits, did everyone confess, *A Syrian ready to perish, was my father:* Deut. 26. 5.

Vers. 42. *the Fear]* or *Dread;* that is, *the GOD whom Isaac feared;* as also after in verse 53. So the Chaldee expresseth it, *he whom Isaac feared* So Jacob himself explaineth it, Gen. 32. 9. and in Psal. 76. 12. God is absolutely called the *Fear,* as unto whom all fear and dread is due, Esa. 8. 12. 13. *with me]* or *for me, and on my side:* see the like speech in Psal. 124. 1. 2. &c. *hands]* Hebr. *palms:* a part being put for the whole. Though hereby secret and unknown labor, may be implied. *thee]* This word the Greek also addeth, the sense requiring it. The holy Ghost often supplieth the want of such words, as, *I believed not the words,* 1 King. 10. 7. that is, *their words,* 2 Chron. 9. 6. And, *to provoke,* 2 King. 21. 6. that is, *to provoke him.* 2 Chron. 33. 6. So, *the heel,* Psal. 41. 10. is translated, *his heel,* John. 13. 18. And by the Evangelists, *into the garner,* Mat. 3. 12. that is, *into his garner,* Luke 8. 17. and sundry the like. See before, Gen. 2. 19.

Vers. 43. *and to my daughters]* that is, *and as for my daughters, what shall I do to them?* The pawses in the Hebrew, yield this sense: but the Greek referreth it to the former, *it is mine and my daughters.*

Vers. 44. *therefore]* Hebr. *and now;* which the Greek also translateth, *Now therefore.* The Hebrew sometime useth one of these for another: as, *and he called,* 2 Sam. 5. 9. which another Prophet saith, *therefore they called,* 1 Chron. 11. 7.

Vers. 45. *a pillar]* a moniment of the covenant, which Jacob consented to make.

Vers. 46. *did eat]* after the covenant had been made, verse 54.

Vers. 47. *Iegar sahadutha]* these are Syriac words, signifying, *The heap of witness,* as the Greek turneth them. So Laban named it in his own language. *Gal-eed]* This is Hebrew, and signifieth also, *The heap a witness;* as the Greek translateth it. So Jacob named it in his holy language: and thus the children of them both, by the name, might remember the league here made. And hereupon it seemeth, the mount and country adjoining, was called, *Galaad,* or *Gilead.*

Vers. 48. *heap]* in Hebrew *Gal. a witness]* in Hebr. *Ed:* which together make *Galeed.*

Vers. 49. *Mispah]* that is by interpretation, a *Watch-tower,* or place of *Espying.* The place had these names figuratively, as being a sign of God's *witness* to, and *watch* over the covenant now made. *watch]* or *espy:* it showeth a reason of the former name. *hid]* that is, *absent,* out of the sight one of another. The Greek translateth, *because we depart one from another.*

Vers. 50. *If thou shalt]* we may understand, *Swearing,* or, *Wishing a curse to thyself, if,* &c. Or, *That thou shalt not.* See the notes on Gen. 24. 38. and 14. 23. *is]* or, *be witness:* and consequently a punisher of the evil. For the men that were present, were not meet-witnesses, because they were kinsfolkes: v. 23.

Vers. 52. *that I, will not]* this manner of speaking is earnest, and deliberate; as is meet in making covenants. It may also be properly interpreted, *If I,* to weet, shall pass over this place, *I will not pass over to thee for evil:* and, *if thou,* to weet, shalt pass over, &c. But *If* in Hebr. is sometime used for *That;* and so the Greek, Act. 26. 23. *unto thee]* meaning, *for evil;* as in the latter branch is expressed.

Vers. 53. *God]* or *God's. their father]* that was *Tharah,* and he served strange gods, Ios. 24. 2. So Laban sweareth by idols. *the fear]* that is, *the God feared:* as v. 42. So Jacob sware by the true God only; as is commanded, Deut. 6. 13.

Vers. 54. *slew a slaughter]* for a feast; and so they used at making of covenants, Gen. 26. 30. Vsually the word is applied to slaying of sacrifices: but the general meaning, seemeth most proper here. So in 1 King. 1. 9. Numb. 22. 40. *bread]* this word is often used generally for all *food:* (see Gen. 21. 14.) and sometime for *flesh:* Lev. 3. 11. and 21. 6. Numb. 28. 2.

Vers. 55. *blessed them]* Thus God over-ruled Laban's cruel mind, as he turned Balaam's curse into a blessing, Deut. 23. 5.

CHAP. XXXII.

1. Jacob meeteth an host of Angels. 3, He sendeth a message to Esau. 6, Hearing of Esau's coming, he is afraid, 9, and prayeth for deliverance. 13, He sendeth a present to Esau. 24, He wrestleth with an Angel, and will have a blessing of him. 28, Thereupon his name is called Israel; 30, the place is called Peniel; 31, and Jacob halteth.

ANd Jacob went on his way: and the Angels of God, met him. And Jacob said, when he saw them; This *is* God's host: and he called the name of that place, Machanaim.

AND IAKOB SENT messengers, before him; to Esau, his brother: unto the land of Seir, the field of Edom. And he commanded them, saying; Thus shall ye say, to my Lord, to Esau: thus saith thy servant Jacob; I have sojourned with Laban; and tarried, until now. And I have, oxen and asses; flocks, and men-servants and women-servants: and I have sent, to tell my Lord; to find grace in thine eyes. And the messengers returned unto Jacob, saying: we came to thy brother, to Esau; and also *he is* coming to meet thee, and four hundred men with him. And Jacob feared greatly, and was distressed: and he divided the people that *was* with him; and the flocks, and the herds, and the camels, into two companies. And he said; if Esau come to the one company, and smite it: yet the company that *is* left, shall escape. And Jacob said; ô God, of my Father Abraham; and God, of my Father Isaac: Jehovah, that saydst unto me, Return unto thy land, and to thy kindred, and I will do thee good. I am less then all the mercies, and then all the truth, which thou hast done unto thy servant: for with my staff, I passed over this Jordan; and now I am become two companies. Deliver me I pray thee, from the hand of my brother, from the hand of Esau: for I, fear him, lest he will come and smite me; the mother with the sons. And thou saidst, doing good, I will do thee good: and will put thy seed, as the sand of the sea; which shall not be numbered, for multitude. And he lodged there, the same night: and took of that which came into his hand, a present, for Esau his brother. Two hundred she-goats, and twenty he-goats: two hundred ewes, and twenty rams. Thirty milch camels, and their young-ones: forty she-bullocks, and ten he-bullocks, twenty she-asses, and ten he asse-colts. And he gave *them,* into the hand of his servants; every herd by it self alone: and said unto his servants, pass over before me; and put a space between herd and herd. And he commanded the first, saying; when Esau my brother shall meet thee, and shall ask thee saying; whose *art* thou, and whither goest thou; and whose *are* these before thee? Then thou shalt say, *(they be)* thy servant Jacob's; it *is* a present sent to my Lord,

to Esau: and behold he also, *is* behind us. And he commanded also the second, and the third, and all that went after the herds, saying: according to this speech, shall ye speak unto Esau; when you find him. And ye shall say also, Behold thy servant Jacob, *is* behind us: for he said, I will appease his face, with the present that goeth before me; and afterward, I will see his face; peradventure, he will accept my face. And the present passed-over, before his face: and himself, lodged that night, in the company. And he rose up that night, and took his two wives, and his two hand-maids; and his eleven children: and he passed over the foord Iabbok. And he took them, and caused them to pass over the brook: and caused to pass over, that which he had. And Jacob was left, him-self alone: and there wrestled a man with him, until the rising-up of the morning. And he saw that he prevailed not against him; and he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, let me go; for the morning riseth-up: and he said, I will not let thee go, except thou bless me. And he said unto him, what *is* thy name? and he said, Jacob. And he said, thy name shall not be called anymore, Jacob; but Israel: for as-a-Princehast-thou-power with God, and with men, and hast prevailed. And Jacob asked, and said, Tell me I pray thee thy name; and he said, wherefore *is* it, *that* thou askest for my name? And he blessed him there. And Jacob called the name of the place, Peniel: for I have seen God face to face; and my soul is delivered. And the Sun arose unto him, as he passed over Penuel: and he halted upon his thigh. Therefore, the sons of Israel eat not, of the sinew that shrank; which *is* upon the hollow of the thigh; unto this day: because he touched the hollow of Jacob's thigh; in the sinew that shrank.

Annotations.

ANgels] by interpretation *Messengers,* and so the word is used in the 3. verse. but these were heavenly spirits; of whom see the notes on Gen. 16. 7. By this vision, God confirmed Jacob's faith in him, who commanded his Angels to keep his people in all their ways, Psal. 91. 11. *host]* or *campe, army;* as in wars: for Angels are *heavenly soldiers,* Luk. 2. 13. *horses and chariots of fire,* 2 King. 9. 17. fighting for God's people against their enemies, Dan. 10. 20. Of them there are *thousand thousands, and ten thousand times ten thousand,* Dan. 7 10. and they are all *sent forth, to minister for them who shall be heyrs of salvation,* Heb. 1. 14. and they *pitch a campe* about them that fear God, Psal. 34. 8. The heathens retained the knowledge hereof, though corruptly; for the Greek Poet saith, *there be thrice ten thousands of the immortal* (Angels) *of God, here upon the earth, keepers of mortal men, and observers of their works both just and unjust; they are clad with the air, and go abroad all over the earth. Hesiod. Oper. & Dies, l. 1. Machanaim]* that is, *two hosts* (or *camps:)* either because the Angels appeared in two companies, for Jacob to go between them: or because there was one campe of Angels, and one of Jacob's family. About this place, there was a city afterwards called *Machanaim,* inhabited by the Priests of God, Ios. 21. 38. This also hath a spiritual application to the Church of God, in Song 6. 13.

Vers. 3. AND IAKOB] Here beginneth the eight section, or lecture of the law, called of the first word *Vajishlak,* that is, *And he sent.* But it it not distinguished with great letters, as usually they are. See Gen. 6. 9. *messengers]* the same word which before was translated *Angels,* verse 1. *Seir]* a mountainy land possessed before by the *Chorims,* Gen. 14. 6. but Esau with his

children *destroyed them, and dwelt in their stead,* Deut. 2. 22. Thither was Esau gone from the face of his brother Jacob. See Gen. 36. 6. 7. *field]* that is, as the Greek translateth it, *country of Edom,* that is, *Esau.* See Gen. 14. 7. & 25. 30.

Vers. 4. *my Lord]* by this title Jacob honored and submitted to him as to his elder brother, Gen. 4. 7. 1 Pet. 3. 6. For Jacob's superiority foregiven in Gen. 27. 29. the time was not yet come, that it should be fulfilled. So David carried himself to Saul• 1 Sam. 24. 7. 9. &c.

Vers. 5. *Oxen]* Hebr. *Ox and Ass,* &c. singular for plural: see Gen. 3. 2. *to find]* that is, *that I may find,* as Gen. 6. 19. The Greek translateth, *that thy servant may find grace before thee.*

Vers. 6. *and 400. men]* armed for war, as seemeth by verse. 8. Here the ancient quarrel 20. years before (Gen. 27. 41.) was remembered, and Jacob's danger and trouble renewed. In *Pirkei R. Eliezer, c.* 37. it is said, Jacob's case, was; *As if a man did flee from a Lion, and a Bear met him,* (Amos 5. 19.) *The Lion was Laban, that pursued after Jacob, to tear his soul: the Bear was Esau, which stood by the way, as a Bear robbed of her whelps, and came to slay the mother with the children. And the Lion hath shamefastness, but the Bear hath no shamefastness.*

Vers. 7. *companies]* or *camps:* the word used before, in verse 2.

Vers. 8. *smite]* that is *slay* (or *kill) it:* as Gen. 14. 17. So after, verse. 11. *shall escape]* Hebr. *shall be to escaping,* or *shall have evasion:* the Greek saith, *shall be saved.*

Vers. 9. *will do thee good]* or, *will deal well with thee:* thus Jacob understood the promise, *I will be with thee:* Gen. 31. 3. So after in verse. 12.

Vers. 10. *less]* to weet, *in worth,* that is, *am unworthy all* (or *any) of the mercies.* So the Chaldee translateth, *Less are my deserts, then all the mercies and all the benefits, which thou hast done to thy servant. with my staff,]* that is, having nothing else: the Chaldee expounds it, *myself alone.*

Vers. 11. *mother with the sons]* in Greek, *and the mother with the children:* (or *upon* them.) It meaneth great cruelty, in sparing none, as Hos. 10. 14. For *smite,* the Chaldee translateth *kill me.*

Vers. 12. *doing good* &c.] that is, *I will surely do thee good. put]* that is, *make thy seed:* see this promise, Gen. 28. 14.

Vers. 13. *came into his hand]* that is, *such as he had, and could send for the present.* And it was a rich gift; of five hundred and fifty beasts, of sundry sorts, for store. *A man's gift, maketh room for him; and bringeth him before great men:* Prov. 18. 16.

Vers. 15. *young-ones]* or *colts:* in Hebrew, *sons:* see Gen. 18. 7.

Verse 16. *every herd]* or *drove.* Hebr. *herdherd:* see the like phrase in Gen. 14. 10. *and herd]* Hebr. *and between herd.* This was done, that by distant spaces, the heat of Esau's rage might be abated, verse 20.

Vers. 20. is *behind]* or, as the Chaldee explains it, *cometh after us. appease his face]* or *cover* (and *pacify) his face,* that is, *his anger,* as the Chaldee interpreteth it; for *anger* (as favor) appeareth

in the *face.* See the like in Lev. 20. 6. Psal. 21. 10. And *appeasing,* is the word so often used in the law, for *covering* or *taking-away* offenses, and so pacifying the anger by gifts, and making atonement: Exod. 19. 36. Levite. 1. 4. and 4. 20. 26. and 5. 6. 10. 13. &c. *the present]* for, *a gift in secret pacifieth anger,* Prov. 21. 14. *my face]* that is, *favor me, and grant my request:* see Gen. 19. 21.

Vers. 22. *handmaids]* or *bondwomen:* the Chaldee translateth them *concubines.* See Gen. 35. 22. *the foord]* or *the passage:* so the Greek saith *the passage of Iaboch.* A river mentioned also in Deut. 2. 37. and 3. 16.

Vers. 24. *wrestled]* or *combated,* by taking hold one of another. A peculiar word, not used but in this history. It figureth the spiritual wrestling, strife and conflict of the children of God; Phil. 1. 27. Ephes. 6. 12. Rom. 15. 30. Heb. 10. 32. *a man]* called after, and by the Prophet Hosee, *God,* and an *Angel,* verse 28. 30. Hos. 12. 3. 4. It was therefore *Christ,* appearing in the form of a man, (as before to Abraham, Gen. 18. 2. 22.) the *Angel that redeemed Jacob from all evil,* Gen. 48. 16. God wrestleth with men, by temptations; and we with him, by prayers and tears, as Jacob now also did, for *he wept and made supplications unto him,* Hos. 12. 4. Rom. 15. 30. and Christ *playeth* in the earth, and hath his *delights with the sons of Adam,* Prov. 8. 31. And the ancient Jewish Rabbin's acknowledged this Angel to be Christ; *Our Doctors of blessed memory* (saith *R. D. Kimchi, on Hos. 12. 4.) have said, this Angel was Michael; and of him he saith,* (Genes. 48. 16.) *the Angel that redeemed me from all evil.* Michael, is Christ the *Archangel,* Dan. 10. 21. Jude 9. Revel. 12. 7. Later Rabbin's do feign, that this was Esau's Angel, who sought to hinder Jacob: but Jacob himself refuteth this, verse. 30. *the rising up of the morning]* or *ascending of the day dawning,* that is, *till the break of the day.* So. verse. 26. A phrase much like *the looking forth of the morning,* whereof see Gen. 24. 63. Exod. 14. 27. This time, in the night, and the continuance of it, setteth forth the greatness of this temptation. So Abram's vision was in the night, Gen. 15. 12. 17. And the *night,* is figuratively the time of troubles, fears, and dangers, Job 36. 20. Song. 3. 8. and 5. 2. Psal. 91. 5.

Vers. 25. *he]* that is, *the man* (the *Angel) prevailed not.* For faith prevaileth even over Christ him-self, as in Matth. 15. 22. 24. 27. 28. *touched]* and so did *hurt the hollow* place wherein the hucklebone moveth. Which being so hard a place for man to come unto, Jacob by this touch, perceived he was no ordinary man, with whom he wrestled. *was out of joint]* or, *hung loose;* the Greek translateth, *was benumbed.* This was to humble Jacob the conqueror, that he should not be exalted out of measure, as 2 Cor. 12. 7. and to teach him that he could not overcome the troubles in the world, without sorrow and pain unto his flesh, by the hand and work of God.

Vers. 26. *let me go]* or, *send me away:* the Angel craveth to be dismissed of Jacob, and so giveth him the victory, who held him fast, and gave not over, though he had hurt him; for when God's people are *weak,* then are they *strong,* 2 Cor. 12. 10. Thus God said to Moses, *Let me alone,* Exod. 32. 10. and men by zealous prayer, are said to *take hold on God,* Isaiah 64. 7. *riseth up]* or, *ascendeth:* and so would reveal more clearly what manner of one he was that wrestled with Jacob: but he would not yet have his glory manifested, for he dwelleth *in the dark cloud,* 2 Chron. 6. 1. and in *the light that none can attain unto,* 1 Tim 6. 16. Besides, as the *night* signifieth the time of afflictions; so the *day* is the time of deliverance, joy, and comfort, when

our wrestling shall have an end, Isaiah 60. 20. *will not]* Jacob perceiving him to be a divine person, would not let him go without a blessing, for which (with the feeling of his own infirmity) *he wept and prayed unto him,* Hos. 12. 4. and in all his temptations got a full conquest through him that loved him, as Rom. 8. 37. So in Song. 3. 4. the spouse of Christ *holdeth him, and will not let him go:* and such importunacy in prayer offendeth not, but pleaseth God, Luk. 18. 1.—7. 8.

Vers. 28. *anymore]* meaning, not *Jacob only,* or not so much as *Israel:* for he and his posterity, are often in the Scripture called *Jacob,* but much more often *Israel.* This change of name signifieth a change and more excellency of his estate; as in Abraham's before; see Gen. 17. 5. 15. Esa. 62. 2. *Israel]* that is, *one that hath princely power with God;* as the words following do manifest. He had both his names given him of striving and wrestling; but the first, *Jacob,* was at his birth, where he strove to be the firstborn, but prevailed not till afterward, Gen. 25. 26. and 27. 36. this latter is upon victory prevailing with God and men. This new name, God giveth him the second time, Gen. 35. 10. Hereupon the Church, when speech is of her infirmity, is often called *Jacob;* and when her glory and valor is signified, she is called *Israel,* as throughout the Scriptures may be observed. See Amos 7. 2. 5. 8. Isaiah 41. 14. Galat. 6. 16. *as a Prince hast thou power]* or, *thou hast behaved thyself princely, hast had princely power,* or *got the princedome and dominion.* The Greek translateth, *hast beenestrong,* or, *prevailed-with-power.* The Chaldee thus, *for thou art a Prince before the Lord, and with men. with God]* or, *with the gods,* that is, *the Angels,* as the word sometime signifieth, (Psal. 8. 6. so interpreted by the Apostle, Heb. 2. 7.) But the Greek translateth it, *with God;* and the Prophet useth both words, *He had princely power with God, he had princely power over the Angel,* Hos. 12. 3. 4. *with men]* as with *Esau,* Gen. 25. 31. and 27. 36. and with *Laban,* Gen. 31. Thus was he confirmed against the fear of his brother, which now distressed him, verse. 7.

Vers. 29. *Wherefore]* This was a refusal to tell it; as the like was in Judge. 13. 17. 18. The Greek here addeth, *wherefore thus askest thou my name which is marvelous? blessed him]* so granting Jacob's first request, verse. 26. confirming the former blessings given him, Gen. 27. 28. and 28. 3. 4. and comforting him against the hurt in his thigh, v. 25. God so showing himself, the smiter and the healer, Hos. 6. 1.

Vers. 30. *Peniel]* and *Penuel,* verse. 31. and after the Greek pronunciation *Phanouel;* that is, *The face of God;* the Greek expounds it, *the shape of God:* the reason whereof followeth. This memorial of God's mercy, Jacob thankfully set upon the place. So before in Gen. 28. 19. In this place afterward a City and Tower was built, Judge. 8. 8. 17. It was about forty miles distant from Jerusalem. *God]* the Chaldee translateth it, *the Angel of the Lord. face to face]* that is, *after a manifest manner:* spoken by way of comparison with other visions; as elsewhere of Moses, whom God knew & spake with *face to face,* Deut. 34. 10. Exod. 33. 11. But as touching the proper being of God, *no man can see his face, and live;* Exod. 33. 20. 23. *soul is delivered]* namely, *from death;* which the godly feared when they saw visions of God, being privy to their great weakness and unworthiness, Judge. 13. 22. and 6. 22.

Vers. 31. *arose unto him]* as *the son of righteousness* (Christ) riseth to them that fear the name of God, Mal. 4. 2. Contrariwise, *the sun* of the wicked, *goeth down while it is yet day,* Ier. 15. 9.

Amos 18. 9 See Gen. 19. 23. The Greek translateth, *The Sun arose, when the shape* (or *appearance) of God passed away. halted]* which signifieth *infirmity,* which the best do bewray in their temptations and wrestlings with God, 2 Cor. 12. 7. 9. Psal. 35. 15. & 38. 18

Vers. 32. *eat not]* or, *shall not (may not) eat.* For it seemeth to be a law set of God, that as the halting upon this thigh, figured our infirmities; so the abstinence from the eating of that sinew, should figure our mortification, and abstaining from evil. The Hebrew Doctors say, Jacob's *sinew* being touched, *became like the fat of a dead thing: therefore it is unlawful for the sons of Israel to eat of the sinew, &c. Pirkei R. Eliez. ch. 37. that shrank]* or, *that was removed;* or, *forgot* his place. The Greek translateth, *the sinew that was benumbed.* By the Hebrew Canons, they were bound to abstain from eating this sinew, both *within the land* (of Israel) *and without the land, in common meats, and in holy: in cattle and in wild beasts; in the right thigh* (of the beast) *and in the left.* But *not infowles, because they have no hollow* (in the thigh:) And *whose eateth of the sinew that shrank, the quantity of an Olive, is beaten with 40 s〈...〉es. Talmud. Bab. in Cholin; ch.* 7. and *Maimonides* in treat. of *Forbidden meats, ch.* 8. Therefore the Jews are careful to cut away, out of all beasts which they kill and eat, this sinew, with all the branches of it underneath, and the muscle of flesh wherein they are, for more assurance. Also in their sacrifices, when the members of the burnt offering were cut in pieces, and salted; then *all the pieces were laid upon the Altar: and they took out the sinew that shrank, being upon the top of the Altar, and threw it upon the ashes, which was in the midst of the altar:* saith *Maimonides* in *Misn.* treat. of *Offring the sacrifices, ch. 6. S.* 4. Among the Hebrews also, that pain in the thigh, with us named the *Sciatica,* is by them called *Gid hannasheh,* that is, *The sinew that shrank.*

CHAP. XXXIII.

1, Jacob goeth before his family, and boweth unto Esau seven times. 4, the kindness of Jacob and Esan at their meeting. 6, Jacob's wives and children bow unto Esau. 10, With much entreaty, he receiveth Jacob's present. 12, Offereth to accompany Jacob, but his courtefie is modestly refused. 17, Jacob cometh to Succoth. 18, At the city of Shechem he buyeth a field, and buildeth an altar called El-Elohe-Israel.

ANd Jacob, lifted up his eyes; and saw, and behold Esau came; and with him, four hundred men: and he divided the children, unto Leah and unto Rachel; and unto the two handmaids. And he put the handmaids and their children, first: and Leah and her children, after; and Rachel and Joseph, aftermost. And he, passed over before them: and bowed himself to the ground, seven times; until he came near to his brother. And Esau ran to meet him, and embraced him; and fell on his neck, and kissed him: and they wept. And he lifted up his eyes; and saw the women and the children; and said, who *are* these with thee? and he said, The children, which God hath graciously given to thy servant. And the handmaids came-near, they and their children, and bowed-themselves. And Leah also came-near, and her children, and they bowed-themselves: and after, came Joseph near, and Rachel, and they bowed-themselves. And he said, what meanest thou, by all this company, which I met? And he said, to find grace, in the eyes of my Lord. And Esau said, I have much: my brother, let that which *is* thine, be thine. And Jacob said; Nay I pray thee, if now I have found grace in thine eyes; then take my present, at my hand: for therefore I have seen thy face as though *I* had seen the

face of God, and thou wast pleased with me. Take I pray thee my blessing, which is brought to thee; because God hath dealt-graciously with me, and because I have all: and he urged him, and he took *it.* And he said, let us take *our* journey and go: and I will go, before thee. And he said unto him, my Lord knoweth, that the children *are* tender; and the flocks and herds, *are* with young with me: and *if* they overdrive them one day, then all the flocks will die. Let my Lord, I pray thee, pass over before his servant: and I will leadon softly, *according* to the foot of the work which *is* before me, and to the foot of the children; until I come unto my Lord, to Seir. And Esau said; Let me appoint I pray thee with thee, *some* of the folk which *are* with me: and he said, wherefore *is* this? let me find grace in the eyes of my Lord. And Esau returned, in that day; on his way, to Seir. And Jacob, journeyed to Succoth; and built him an house: and made boothes for his cattle; therefore he called the name of the place, Succoth.

And Jacob came safe, *to* the City of Shechem; which *is,* in the land of Canaan; when he came from Padan Aram: and he encamped, before the City. And he bought a parcel of a field, where he had stretched-out his tent; at the hand of the sons of Hamor, the father of Shechem: for an hundred lambs. And he set-up there an Altar: and called it, El-Elohe-Israel.

Annotations.

HAndmaids] in the Chaldee, *concubines.* So one of them is called, Gen. 35. 22.

Vers. 3. *seven]* this may be taken for *many times:* as, *the barren hath borne seven,* that is, many, 1 Sam. 2 5. *seven* (that is, many) *abominations are in* (the hateful man's) *heart,* Prov. 26. 25. and sundry the like. Here Jacob doth that himself, which God promised should be done unto him, Gen. 27. 29. But humility goeth before honor. And it is noted by the Hebrew Doctors, as a decree of God, that Esau should be ruler over Jacob, in this world; and Jacob ruler over Esau in the world to come. *Pirkei. R. Eliezer,* ch. 37.

Vers. 4. *kissed him]* These were signs of Esau's affections changed from his former hatred, Gen. 27. 41. Luk. 15. 20. and of Jacob's prevailing with men, as he had with God, Genes. 32. 28. for his ways pleasing the Lord, he made his enemies at peace with him, Prov. 16. 7. Therefore the word *kissed* is extraordinarily noted in the Hebrew with three pricks over it, as leading the reader to observe well this matter. In the words following the Greek addeth, *they wept both.*

Vers. 8. *what meanest thou]* Hebr. *what to thee? company]* or *camp,* the *drove* sent before, Gen. 32. 16. *to find]* that is, *that I may find:* the Greek explaineth it, *that thy servant may find grace.*

Vers. 9. *much]* Hereby he may mean, *enough,* or, *a great deal:* the Greek translateth it, *many things.* Jacob in verse. 11. speaketh more freely, *I have all things.* Thus Esau had received his blessing; Gen. 27. 39. *be thine]* that is, *keep it to thyself:* or, (as the Chaldee explaineth it,) *much good do it thee, that which thou hast.*

Vers. 10. *therefore]* or, *because:* as this word signifieth in Gen. 38. 26. *face of God]* that is, honorable and comfortable. The Chaldee for *God (Elohim)* translateth *Princes:* as the word sometime signifieth, Psal. 82. *pleased]* or, *thou hast favourably accepted me.*

Vers. 11. *blessing]* that is, *the gift,* which by the blessing of God I have received, and do with a willing and liberal heart give unto thee. Hereupon the scripture often useth *a blessing* for a *bounteous gift,* or *liberality,* 1 Sam. 25. 27. and 30. 26. 2 King. 5. 15. and so the Apostle useth it, in 2 Cor. 9. 5. 6. The Chaldee keepeth here the word used in the former verse, *the present. all]* that is, *enough of all:* the Greek turneth it plurally, *all things.* A more full acknowledgment and contentation then Esau's, who said he had *much,* verse. 9. *he took it]* Jacob herein had the preeminence, for *it is more blessed to give, than to receive,* Act. 20. 35. and Abram would not be enriched by the king of Sodom, Gen. 14. 23. The Hebrew Doctors in *Bresith rabbah* here say, that *all the gifts which Jacob gave to Esau, the kings of the world shall restore unto the King Christ; as* Psal. 72. 10.

Vers. 12. *and go]* meaning unto *Seir,* where he would lovingly entertain his brother, and gratify his kinenesse. By Jacob's answer in verse. 14. it seemeth he did so understand him.

Vers. 13. *with young]* or, *giving-suck,* as the Chaldee translateth it. The Hebrew may imply both; as 1 Sam. 6. 7.

Vers. 14. *will lead on]* or, *will gently-lead softly.* As Jacob here with his flock, so Christ the good sheepherd, is prophesied to deal with his people, Esa. 40. 11. *the foot of the work]* that is, *the pace of the cattle,* as they are able to go: called *a work,* because about them his labor was employed. So in Exod. 22. 8. Thus Christ preached as men *were able to hear,* Mark. 4. 33. & so did his Apostles, becoming *weak to the weak,* 1 Cor. 3. 2. & 9. 22. Rom. 15. 1. For *foot* the Greek translateth *leisure.*

Vers. 15. *appoint]* or *set;* and consequently *leave,* as the Greek and Chaldee do translate it. So in Exod. 10. 24. *let me find grace]* that is, *grant my desire,* and leave none. So *to find grace,* is to have a request granted, Gen. 34. 11. and 47. 25. 1 Sam. 25. 8. Or, as the Greek translateth, *it is enough that I have found grace;* as being a thankful refusal: and so the Hebrew phrase seemeth elsewhere to import, as in Ruth 2. 13. 2 Sam. 16. 4.

Vers. 17. *an house]* in Greek, *houses:* they were cottages for present use; for he stayed not there long. *Succoth]* that is, *boothes,* or *tents:* hereof the place had the name, and so the city that was after there built, was called *Succoth,* Judge. 8. 15. 16. Likewise the place whither Jacob's sons first came, after they went out of Egypt, was called *Succoth,* Exod. 12. 37. and in memorial of their dwelling *in boothes* God appointed a yearly feast for all the people, called *the feast of Succoth;* that is, *of boothes,* or *tents,* made of green boughs of trees, wherein they dwelt seven days in a year, Levite. 23. 34—42. 43.

V. 18. *came safe]* or *came* in *peace, sound, & whole,* he and all that he had; having got the victory over all troubles and dangers, according to the promises of God, Gen. 31. 3. & 32. 28. The Hebrew *Salem* is so interpreted here by the Chaldee paraphrase *safe,* or *sound:* but the Greek maketh it the name of a place, *to Salem the city of the Sichimites:* Howbeit we find elsewhere no mention of such a city. Yet if so it be understood, it is another then that *Salem* where Melchizedek reigned, Gen. 14. 18. which was *Jerusalem;* from which this *Salem* was 40. miles distant. In John. 3. 23. there is mention of a *Salem* by Enon, where John baptized; which is thought to be that *Saalim* spoken of in 1 Sam. 9. 4. *Shechem]* or *Sychem,* as in Greek it is

called Act. 7. 16. called also *Sichar,* John. 4. 5. *Padan Aram]* or *Mesopotamia of Syria,* as the Greek hath it, See Gen. 25, 20. *encamped]* pitched his tents.

Vers. 19. *he bought]* yet was that land given of God to him and his fathers, Gen. 12. 6. 7. but hoc was a pilgrim on it, as were they, Heb. 11. 9. and in hope of that promise in time to be fulfilled, he purchased this field; as Jeremiah bought a field, for like signification, Ier. 32. 9. 15. After, it became the portion of Joseph & his children, Ios. 24. 32. *Hamor]* or *Emmor,* as it is written, Act. 7. 16. in Hebrew *Chamor. 100. lambs]* so the Greek & Chaldee both translate the word. Others think they 〈...〉 ere *pieces of money,* on which the images of lambs were stamped. So in Ios. 24. 32. Job 42. 11. It hath been an ancient custom in many nations, to buy and sell, not only for money, but by exchange of one thing for another, as among the Greeks, *Homer. Iliad.* 8.

Vers. 20. *an altar]* for thanksgiving to God, as his fathers had done, Gen. 12. 7. and 13. 18. &c.

El Elohe Israel] that is, *God the God of Israel,* so named, as a 〈...〉 stimoniall of his faith, and a memorial of the mercy of God, who gave him that new name: Gen. 32. 28. The like Moses did, Exod. 17. 15. calling his altar, *Jehovah Nissi.* The Greek here translateth, *he called upon the God of Israel:* also the Chaldee, *he sacrificed upon it, before God the God of Israel.* About this time, fell out the departure of Judah from his brethren, and marriage with a Canaanitish woman, mentioned in Gen. 38. 1. &c. see the annotations there.

CHAP. XXXIV.

1, Dinah Jacob's daughter is ravished by Shechem. 4, He sueth to marie her. 8, Hamor his father followeth the suit. 13, Jacob's sons offer the condition of Circumcision to the Sechemites. 20, Hamor and Shechem persuade them to accept it. 25, The sons of Jacob upon that advantage slay them. 27, and spoil their city. 30, Jacob for it, reproveth Simeon and Levi.

ANd Dinah the daughter of Leah, which she bare unto Jacob: went-out, to see the daughters of the land. And Shechem the son of Hamor, the Evite, prince of the land, saw her: and he took her, and lay with her, and humbled her. And his soul, clave unto Dinah the daughter of Jacob: and he loved the damsel, and spake to the heart of the damsel. And Shechem said, unto Hamor his father, saying: Take me this maid to wife. And Jacob heard, that he had defiled Dinah his daughter; and his sons, were with his cattle, in the field: and Jacob held his peace, until they were come. And Hamor the father of Shechem, went-out, out, unto Jacob; to speak with him. And the sons of Jacob, came out of the field, when they heard *it;* and the men were grieved, and they were very wroth: because he had done folly in Israel, in lying with Jacob's daughter; and so, should not be done. And Hamor spake with them, saying: Shechem my son, his soul is affected unto your daughter; I pray you give her unto him, to wife. And make ye marriages, with us: and take ye our daughters, unto you. And ye shall dwell, with us: and the land shall be before you; dwell and trade you therein, and get firm possessions therein. And Shechem [unspec] said, unto her father and unto her brethren; let me find grace, in your eyes: and what ye shall say unto me, I will give. Very largely-ask of me

dowry and gift; and [unspec] I will give, according as ye shall say unto me: and give ye unto me the damsel, to wife. And the sons of Jacob, answered Shechem, [unspec] and Hamor his father, with deceit, & spake: because he had defiled, Dinah their sister. And they said unto them; we cannot do [unspec] this thing, to give our sister, to a man that hath a superfluous-fore-skin: for that *were* a reproach, unto us. Only in this, will we consent unto you: if ye will be as we *are,* that every [unspec] male of you be circumcised. Then will [unspec] we give our daughters, unto you; & we will dwell with you; and we will become, one people. And if ye will not hearken unto us, to be circumcised: then will we take our daughter, and we will be gone. And their [unspec] words were good, in the eyes of Hamor: and in the eyes of Shechem, Hamors son. And [unspec] the yongman delayed not, to do the thing; because he had-delight, in Jacob's daughter: and he was *more* honorable, then all the house of his father. And Hamor, and Shechem his son, came unto the gate of their city: and spake unto the men of their city, saying. These men, they *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold *is* large of spaces, before them: let us take their daughters to us, for wives; & let us give unto them, our daughters. Only in this, will the men [unspec] consent unto us, for to dwell with us; for to become, one people: if every male among us be circumcised, even as they *are* circumcised. Their cattle and their substance, and [unspec] every beast of theirs, *shall* not they *be* ours? only let us consent unto them, and they will dwell with us. And unto Hamor, and [unspec] unto Shechem his son, hearkened all that went-out of the gate of his city: and they were circumcised, every male, all that went-out of the gate of his city. And it was, in the [unspec] third day, when they were sore that two sons of Jacob, Simeon and Levi, Dinah's brethren; took *each*-man his sword, and came upon the city *in* confidence: and they killed, every male. And they killed Hamor, and Shechem [unspec] his son, with the edge of the sword: and took Dinah, out of Sechems house, and went-out. The sons of Jacob, came upon [unspec] the slain; and spoiled the city: because they had defiled, their sister. They took [unspec] their sheep, and their oxen, and their asses: and that which *was* in the city, and that which was in the field. And all their wealth and all their little-ones, and their wives, they took-captive, and spoiled: and all that *was* in the house. And Jacob said, to Simeon and to Levi; ye have troubled me; to make me to stink, among the inhabitants of the land; among the Canaanites, and among the Pherizzites: and I, *am* few in number; and they will gather themselves together against me, and smite me; and I shall be destroyed, I and my house. And they said: Should he deal with our sister, as *with* an Harlot.

Annotations.

THe daughters] that is, *the women;* as Gen, 30. 13. Upon what occasion she went *to see* them, Moses telleth not: the Hebrew Doctors say the maids of Shechem went abroad with timbrels to play, &c. *Pirkei. R. Eliezer,* ch. 38. and that it was on a solemn feast day, which they kept in that country, *Joseph. Antiq. b.* 1. God noteth Dinah's going out, as an occasion of her evil; and after reacheth young women to be *keep rs at home,* Tit. 2. 5. So among the Jews, *virgins* were after this, wont to be *kept in,* 2 Maccab. 3. 19. Dinah was now about 14. years of age: Jacob's only daughter.

Vers. 2. *Hamor]* called in Greek, *Emmor.* So in Act. 7. 16. *Evite]* H•br. *Chiwite,* see Gen. 10. 17. *humbled]* or *afflicted,* that is, *defiled* her, verse. 5. for this word is applied only to adulterous and unlawful copulation; as in Deut. 21. 14. & 22. 24. 29. Judge. 19 24. 2 Sam. 13. 12. 14. Eze. 22. 10. 11.

Vers. 3. *spake to the heart]* or as the Greek translateth, *according to the mind* of the damsel; that is, kindly on his part, and such things as liked and comforted her; who it seemeth was sorrowful for this injury done her, as Tamar was in like case, 2 Sam. 13. 19. 20. So the Chaldee translateth, *he spake consolations to the heart.* A like phrase is used for kind and comfortable speaking; in Gen. 50. 21. Esa. 40. 2. Hos. 2. 14. And that which in John. 11. 19. is said *to comfort them;* the Syriac there translateth, *to speak with their heart.* So in 1 Thes. 2. 11.

Vers. 5. *that he]* namely *Hamors son,* as the Greek translation addeth. *held his peace]* or, *kept-silence* as deaf, concealing his grief, and asswaging it with consideration of God's chastisement, as other godly men did in their troubles, Levite. 10. 3. Psal. 39. 10. Thus Jacob *ruling his own spirit,* did better then his sons *that took the city,* verse 27. Prov. 16. 32.

Vers. 7. *folly in Israel]* or *against Israel:* that is, as the Greek and Chaldee do explain it, a *filthy* and *ignominious* fact; on his part, vile, foolish and filthy; & to the Church of God, an ignominy and reproach. Moses writeth this according to the speech used in his time, when to *do folly in Israel,* was meant of wicked acts, done to the scandal of the Church, as Deut. 21. 21. Ios. 7. 15. Judge. 20. 6. *Israel* being put for his posterity the *Israelites:* see Gen. 19. 37. *should not]* the Chaldee addeth, *it was not right* (or *meet) to be done.* So the Law commandeth *there shall be no whore of the daughters of Israel;* Deut. 23. 17. and whoredom should not be named, among the Saints. Eph. 5. 3.

Vers. 8. *is affected]* or, *is fastened, cleaveth:* with desire, love and delight, as this word implieth *the setting of the love* upon any, Deut. 21. 11. & 7. 7.

Vers. 10. *before you]* free for you to choose where you like, and to possess it. See Gen. 13. 9. and 10. 15. The Greek addeth, *broad before you;* as verse 21. *get firm possessions]* or, *hold yourselves as possessors* in it.

Vers. 11. *find grace]* and have my request granted: see Gen. 33. 15.

Vers. 12. *Very largely ask]* Hebr. *Multiply ye upon me vehemently. dowry]* a gift of the man unto the woman or her parents, before and in respect of marriage. See the law hereof, Exod. 12. 16. 17.

Vers. 13. *and spake]* to weet, *deceitfully:* or, *when they spake* unto them.

Vers. 14. *they said]* This the Greek referreth to *Simeon and Levi, Dinah's brethren. superfluous]* or, *uncircumcised-foreskin:* see Gen. 17. 11.

Vers. 15. *Only in this]* or, *But with this* (condition.) The Greek translateth, *In this we will be like unto you:* so in verse 22. where the Greek addeth the word *Only. circumcised] cut* in the flesh: see Gen. 17. 10. And herein was their *deceit,* pretending to have them like themselves in

religion and polity; intending, when they were sick of their circumcising, to kill them, verse 25.

Vers. 18. *good]* that is (as the Greek hath) *pleasing.* [unspec 18]

Vers. 20. *the gate]* where the public assembly of the citizens used to be, for all matters of the common wealth, for justice and judgment, and the like. See Deut. 17. 5. and 22. 15. 24. and 25. 7. Ruth. 4. 1. 11.

Vers. 21. *large of spaces]* Hebr. *of hands,* meaning *large and spacious;* or *roomthy enough.*

Vers. 23. *consent]* the Greek saith, *be like unto them in this.*

Vers. 24. *went out]* that is, *dwelt* and *conversed* there: see Genes. 23. 10. *were circumcised]* which being done without the knowledge and faith of God, was a profanation of this *seal of the righteousness of faith,* (Rom. 4. 11.) and was not let go unpunished of God, verse. 25.

Verse 25. *were sore]* with the wound of circumcision, which (as other wounds) was most fore on the third day; as the Chaldee translateth, *when their pains were strongest upon them. in confidence]* that is, *confidently, boldly;* and *securely* or *safely,* (as the Greek translateth) because the wounded men could not resist them. The Chaldee referreth this to the city *which dwelt securely,* as Judge. 18. 7. So it noteth both the *boldness* of Jacob's sons, and *security* of the Sechemites.

Vers. 26. *edge]* Hebr. *mouth of the sword.* These things were done without Jacob's knowledge or consent, Gen. 49. 6.

Vers. 27. *The sons]* the other brethren, besides Simeon and Levi, verse. 25. *they had]* that is, *one of them (Shechem) had;* & the other repressed it not. So in Israel, the fact of one man, was sometime imputed to the general; Ios. 7. 1. 11. 12. and 22. 20. Exod. 2. 14. compared with Acts 7. 27. 35. And because all nations were bound to punish malefactors; (as is before observed, on Gen. 9. 4.) the Hebrew Doctors write, that for this *the men of Shechem were guilty of death, because Shechem committed rape; and they saw and knew it, & did not judge him* for *it. Maimonides,* in *Misn.* treat. of *Kings,* ch. 9. S. 14.

Vers. 29. *wealth]* or *power.* The word comprehendeth all wherein a man's power and strength consisteth; not only strength in body, but help by others, as an *army* of men. 1 Sam. 10. 26. and *riches,* which many make their strength, and whereby men are enabled to do much, Prov. 10, 15. but are indeed gotten by the power of God. Deut. 8. 17. 18. Psal. 62. 11. and 73. 12. The Greek in this place translateth it *bodies,* (which seemeth to mean *servants,* as in Rev. 18. 13.) the Chaldee, *riches. little-ones]* The word being of the singular number, meaneth generally the multitude of little children, male and female; Num. 31. 17. 18. *in the house]* that is, *in any house;* therefore the Greek translateth, *in the houses.*

Vers. 30. *troubled me]* This word meaneth not only disquietness of mind, but danger also to be destroyed, by those with whom he lived before in peace, the Greek translateth, *ye have made me odious.* So Achan *troubled* Israel, and was himself *troubled,* that is, *destroyed:* see Ios. 6.

18. and 7. 25. and Prov. 15. 6. 27. where it is opposed to *life.* For this fact of theirs, Jacob deprived these his two sons of the birthright, which else they might have enjoyed, Gen. 49. 5. 7. that in them the proverb was fulfilled, *he that troubleth his own house shall inherit the wind,* Prov. 11. 29. *to stink]* that is, *to be loathsome,* and as the Chaldee explaineth, *put enmity between me and the people.* The like is spoken in 1 Sam. 13. 4. and 27. 12. 1 Chron. 19. 6. and the phrase is more plainly opened in Exod. 5. 21. *you have made our savor to stink. few in number]* so the Chaldee translateth it: the Hebrew is, *methei mispar, men of number,* and the Chaldee, *a people of number,* that is, *easily numbered; a few, a small company;* as the phrase is explained in Deut. 26. 5. *men of fewness,* that is, *a few men.* So in Deut, 4. 27. Ier. 44. 28. The contrary is, *without number,* when *many* is meant, 2 Chro. 12. 3. *my house]* the Chaldee addeth, *the men of my house.*

Vers. 31. *Should he deal]* or, *do?* A stubborn answer, whereby they sought to defend their fact, which Jacob upon his death-bed cursed, Gen. 49. 7. *Harlot]* In the Hebrew *Zonah,* the first letter is extraordinarily great, for some hidden meaning. What if it be, to signify the stout and big words of these young men to their father? So a little letter is used before, in Gen. 23. 2. to signify moderation without excess in Abraham's weeping.

CHAP. XXXV.

1, God sendeth Jacob to Bethel. 2, He purgeth his house of Idols. 6, He buildeth an altar at Bethel. S, Deborah Rebekah's nurse dieth at Allon bacuth. 9, God blesseth Jacob at Bethel. 16, Rachel trauelleth of Benjamin, and dieth in the way to Ephrath. 22, Rubenlieth with Bilhah his fathers concubine. 23, The twelve sons of Jacob. 27, Jacob cometh to Isaac at Hebron. 28, The age, death and burial of Isaac.

ANd God said, unto Jacob; arise, go-up to Bethel, and dwell there: and make there an altar, unto God that appeared unto thee, when thou fleddest, from thy face of Esau thy brother. And Jacob said, unto his house; and unto all that *were* with him: Put-away the strange God's, that *are* among you, and cleanse yourselves, and change your garments. And let us arise and go-up, *to* Bethel: and I will make there an altar, unto God that answered me in the day of my distress; and hath been with me, in the way which I have gone. And they gave unto Jacob, all the strange God's, which *were* in their hand; and the earrings, which *were* in their ears: and Jacob hid him, under the oke, which *was* by Shechem. And they journeyed: and the terror of God, *was* upon the cities which *were* round about them: and they did not pursue, after the [unspec] sons of Jacob. And Jacob came to Luz, which *is* in the land of Canaan, that *is* Beth-el: he, and all the people that *were* with him. And he built there, an altar; and called the place, El Bethel: because there they, *even* God, was revealed unto him; when he fled, from the face of his brother. And Deborah Rebekah's nurse, died and she was buried, beneath Bethel, under an oke: and he called the name of it, The oke of weeping.

And God appeared unto Jacob again; when he was come, out of Padan Aram: and blessed him. And God said unto him, thy name *(hath been)* Jacob: thy name shall not be called anymore Jacob, but Israel shall be thy name, and he called his name Israel. And God said unto him, I *am* God almighty, be thou fruitful and multiply; a nation, and an assembly of nations, shall be of thee: and kings, shall come out of thy loins. And the land, which I gave to Abraham and

to Isaac, to thee will I give it: and to thy seed after thee, will I give the land. And God, went-up from him: in the place, where he spake with him. And Jacob set-up a pillar, in the place where he spake with him, a pillar of stone: and he poured-out a drink-offering thereon: and he poured oil thereon. And Jacob called the name of the place, where God spake with him, Bethel. And they journeyed, from Bethel; and there-was yet a little piece of ground, to come to Ephrath: and Rachel bare *a child,* and had hard *child*-birth. And it was, when she was in her hard *child* birth: that the midwife said unto her, fear not; for thou shalt *have* this son also. And it was, when her soul was departing, for she died; that she called his name Ben-oni: but his father called him Ben-jamin. And Rachel died; and she was buried, in the way to Ephrath; that *is* Bethlehem. And Jacob set-up a pillar, upon her grave: that *is* the pillar of Rachel's grave, unto *this* day. And Israel journeyed: and he stretched-out his tent, beyond the tower of Geder. And it was, when Israel dwelt in that land; that Reuben went, and lay with Bilhah, his fathers concubine: and Israel heard *it:* o

And the sons of Jacob, were twelve. The sons of Leah; Reuben, Jacob's firstborn: and Simeon, and Levi, and Judah, and Issachar, and Zebulun. The sons of Rachel; Joseph, and Benjamin. And the sons of B•l hah, Rachel's handmaid; Dan, and Naphtali. And the sons of Zilpah, Leah's handmaid; Gad and Aser: these, *are* the sons of Jacob; which were borne to him in Padan Aram. And Jacob came, unto Isaac his father; *to* Mamree, *to* the city of Arba: that *is* Chebron; where Abraham and Isaac, had sojourned. And the days of Isaac, were: an hundred years, and fourscore years. And Isaac gave-up *the ghost,* and died, and was gathered unto his people's; an old-*man,* and full of days: and Esau and Jacob his sons, buried him.

Annotations.

BEthel] that is, *God's house;* a place distant from Shechem, about 30. English miles, southward: of it, see Gen. 28. 11. 19. *an altar]* that is, offer sacrifice and pay thy vow with thanksgiving for thy former deliverances, and strengthen thy faith, against thy present fears; Gen. 28. 20. 22. & 31. 13. and 34. 30.

Vers. 2. *his house]* the folk of his house, whom he carefully cleanseth of idols, (which have no agreement with *the house of God,* 2 Cor. 6. 16.) and informeth in God's ways, as did other saints, Gen. 18. 19. Ios. 24. 15. *with him]* this may be meant of the captived Sechemites, Gen. 34. 29. *strange God's]* or *strangers God's:* the Hebrew signifieth either *God's of alienation,* that is, *aliene* or *strange God's,* as the Greek explaineth it, or *God's of the alien,* that is, *of a stranger,* or *strange nation;* and so the Chaldee turneth it, *Idols* (or *erroncous God's) of the people's.* By these *strange God's* are meant *idols, images,* or representations of God, as appeareth by ver. 4. So those which are called the Philistines *God's,* which David burned, 2 Chron. 14. 12. are by another Prophet said to be their *Idols,* in 2 Sam. 5. 21. *among you]* either privily brought from Laban's house, whence Rachel had stolen her fathers *God's,* Gen. 31. 19. or lately taken from, and come with the captive Sechemites, which were idolaters. After this example, *Joshua, Samuel,* and others, purged the church of idols, when by repentance and faith, they turned and were reconciled to the Lord, Ios. 24. 23. 2 Sam. 7. 3. 4. Judge. 10. 16. *cleanse]* or *purify,* which outwardly was (according to the law) by washing in water, and other carnal rites, Levite. 15. 13. Numb. 31. 23. inwardly, by the grace and spirit of God, Psal. 51. 4. 12. Ezek. 36.

25. Heb. 10. 22. It behooveth all, to take heed to their feet, when they go to the *house of God,* that they give not the sacrifice of fools; E•cles. 5. 1. *garments]* another sign of renewing by faith and repentance: for when men came before God, their garments were either *changed* if they were undecent, 2 Sam. 12. 20. or otherwise, *washed,* Exod. 19. 10. 14. Lev. 15. 13. So are we exhorted to *cleanse ourselves, from all filthiness of the flesh and spirit,* 2. Cor. 7. 1. and to *hate even the garment spotted by the flesh,* Jude, v. 23. From this practice of Jacob the Hebrew doctors have gathered a pollution by Idols, saying: *Idols do defile, by the doctrine of the Scribes, and it is closely-signified in the law,* (Gen. 35. 2.) *put away the strange God's that are among you, and cleanse yourselves, and change your garments. And therein are four principal uncleannesses; by the Idol it self, and by the ministerial instruments thereof, and by the Oblation offered thereto, and by the wine that is poured unto it. And they defile men and vessels, by touching them, &c.* Deut. 7. 26. Isaiah 30. 22. Psal. 106. 28. Deut. 32. 28. *Maimonides in Misn. tom. 3. in Aboth Hatumoth, chap 6 S. 1. &c.*

Vers. 3. *answered me]* the Chaldee translateth, *received my prayer, in the time of my distress, and his word was my help in the way which I have gone.* God's *answering* of his people, is when by word or work, he granteth their request: as he is said to *answer by fire,* when by such a sign he testifieth his approbation, 1. King. 18. 24. so he *answereth* by giving men his blessings, Isaiah. 41. 17. 18. or delivering them from miseries, Psal. 22. 22. it is therefore more then bare *hearing,* as Isaiah 30. 19. *when he heareth thee, he will answer thee.* So here Jacob calleth the vision and oracle of God, (Gen. 28. 12. 13. &c.) his *answer.*

Vers. 4. *earrings]* idolatrous jewels, and superstitious moniment, which are to be abolished as well as idols; & which may easily be turned into Idols themselves, Hos. 2. 13. Judge. 8. 24.—27. Deut. 7. 25. and 12. 2. 3. Exod. 32. 3. 4. So by the Hebrew canons, *It is commanded* (they say) *in* Deut. 12. 2. 3. *to destroy Idolatry, & the ministerial instruments thereof, and whatsoever is made for the same. And it is forbid den (by* Deut. 7. 26.) *to have any use (or profit) by any of these things. Maimonides* treat. of *Idolatry, c. 7. S. 1. 2. the oke]* or, as the Greek and Chaldee do translate it, *the Terebinth,* (or *Turpentine tree,)* the tree under which afterwards Joshua set up a stone for a witness, when having cleansed the people of their idols, he made a covenant with them & gave them a law *in Shechem,* Ios. 24. 23. 25. 26. There also he *hid* them from the knowledge of his family, under an *oke,* that they might not easily be found: *okes* and other trees being consecrated in those times to religious uses, and therefore stood long unfelled. Deut. 12. 2. see Gen. 21. 33. Under such also, they sometimes buried the dead, as after in v. 8. The Greek version here addeth, *Jacob hid them under the Terebinth tree in Shechem, and abolished them unto this day.*

V. 5. *they journeyed]* the Gr. explaineth it, *And Israel removed from Shechem. terror of God]* that is, *a mighty terror sent of God* upon the cities. The Chaldee saith *a terror from before the Lord.* Otherwise all the cities round about, would and easily might have destroyed Jacob's family, for the massacre done at Shechem.

V. 7. *El Bethel]* that is, *the God of Bethel* before he called it *Bethel,* that is, *God's house,* Gen. 28. 19. now for addition of graces from God, he addeth to the name, calling the place *God,* figuratively, as being his *house.* The like is in Exod. 17. 15. *was revealed]* or, *were revealed,* that is, *did appear* in more manifest sort. Here again a word plural, is joined with the name of *God,*

to signify the mystery of the Trinity in the unity of the godhead: see the notes on Gen. 20. 13. The Gr. translateth it singularly, *was revealed* (or *did appear:)* so also doth the Chaldee, save that for *God,* it saith, *the angel of God.*

V. 8. *nurse]* sent with her from her fathers house, Gen. 24. 59. How she came to be in Jacob's family, is uncertain: the Jews say, she was sent to call Jacob home, as was promised in Gen. 27. 45. She might also come thither upon other occasion, after Rebekah's death. *The oke of weeping]* Hebr. *Allon Bacuth:* this name showeth his grief, for the death of this matron; the place also being the safeest and most honorable that there he could have for such a purpose; see the notes on v. 4. & on Gen. 23. 2. The Chaldee paraphrast, for *Oke,* translateth *the Plain* (or *valley) of weeping.* But the Greek turneth it an *Oke:* and so doth the *Yerushalmi Targum.* See also Gen. 12. 6.

V. 9. *again]* the Gr. addeth, *in Luz:* where he had appeared to him before, Gen. 28. 11. 12. 19. [unspec 9]

V. 10. *Israel]* the name given him before of the Angel, is here again given & confirmed of God: for the strengthening of Jacob's faith, and assurance of God's grace unto him, See Gen. 32. 28.

Ver. 11. *Almighty]* or *All-sufficient:* see Gen. 17. 1. The Gr. translateth it, *thy God. an assembly]* or *company: church of nations:* the Chaldee saith, *an assembly of tribes.* Here God confirmeth the blessing given to Jacob by his father Isaac: and amplifieth it, see Gen. 28. 3. and 48. 3. 4. *Kings]* the Chaldee addeth; *that shall rule over the people's:* thus God giveth him the blessing of Abraham, Gen. 28. 4. and 17. 6.

Ver. 12. *and]* or, *that is to thy seed:* see Gen. 13. 15. The Chaldee explaineth it, *and to thy sons:* the Greek addeth *through their generations.*

Vers. 13. *God]* the Chaldee saith, *the glory of the Lord:* meaning the vision which now appeared unto Jacob. See Gen. 17. 22.

Vers. 14. *set up]* this he had done before, and now repeateth it: or as is likely, being ruinated, he new repaireth it, see Gen. 28. 18. *drink offering]* or, *a poured out*-offering, *an effusion:* usually called *a drink offering,* because it was only of liquors or moist things, as the *Minchah* or *meat-offering* was of dry. And this *drink-offering* by the law of God, was of *wine,* or *Sechar,* Exod. 29. 40. Num. 28. 7. among the heathens sometime of *blood,* Psal. 16. 4. *oil]* to consecrate it, see Gen. 28. 18.

Vers. 15. *Bethel]* that is, *God's house:* see Gen. 28. 19. Thus he renewed the memorial of his faith and thankfulness to God, as God did before of his promises to him, v. 10. 11. 12.

Vers. 16. *they journeyed]* the Greek version addeth, *Jacob journeyed from Baithel, and pitched his tent beyond the tower of Gader:* borrowing these words from the 21. verse. *a little piece]* or, *about a mile,* as the Chaldee paraphrase explaineth it, This word is so used also in Gen. 48. 7. 2 King. 5. 19. and not elsewhere. *Ephrath]* a town called usually, *Bethlehem,* that is, *The house of Bread:* v. 19. some think it to have the name *Ephrath* of Calebs wife, so called, 1 Chron. 2. 19. 24. It hath both names in Mic. 5. 2. *Bethlehem Ephrata:* there Christ was borne, Matt. 2. 1. *the bread*

of God that came from heaven, John. 6. 33. *had hard child-birth]* Hebrew, *she was hard in her child-bearing:* that is, had sore and painful labor. According to the chastisement laid on *Eve* and her daughters, Gen. 3. 16. It is daily to be seen, and the Philosopher observeth it, *that no creature suffereth such strong pains in travel, as woman doth, (Aristot, de Animal. l.* 7.) notwithstanding *she shall be saved in child-bearing, if they continue in faith,* &c. 1 Tim. 2. 15.

Ver. 17. *midwife]* named in Hebrew, of *helping the woman in child-birth:* so Exod. 1. 15. 16. *thou shalt have]* or, *this also* (shall be) *to thee a son:* as Joseph before was. And this was according to Rachel's desire; see Gen. 30. 24.

Vers. 18. *departing]* or *going-out,* from the body to God that gave it, as Eccles. 12. 7. Psal. 146. 4. This showeth the *Soul* of man to be a spiritual immortal substance, distinct from the body. The heath ens acknowledged this, saying, that *death is nothing else, but the departing of the soul from the body, Aristot.* in his book of *Death:* and that *the souls of men are divine, and when they go out of the body, they return unto heaven: Cicero lib. de Amicit. Ben. oni]* the Greek and Chaldee interprets it, *Son of my sorrow.* In that she answered nothing, but thus named her son; it showeth she received no comfort. The like case, was in 1 Sam. 4. 20. 21. The word *oni,* is after used by Jacob for his *painful strength:* Gen. 49. 3. *Benjamin]* that is, *Son of the right hand:* meaning *loved, tendered,* and especially regarded. So *man of the right hand,* in Psal. 80. 18. for one loved and much regarded of God. This only of all Jacob's children, was borne in the land of Canaan.

V. 20. *unto this day]* the time when Moses wrote this, and after in Saul's days, 1 Sam. 10. 2. About this place, at Christ's birth, many infants were murdered by Herod: then *Rachel* wept for her children, and *would not be comforted because they were not,* Ier. 31. 15. Mat. 2. 16. 18.

V. 21. *Geder]* or *Gader* as the Gr. writeth it: by interpretation *the flock* or *herd.* A tower of this name is also mentioned in Mic. 4. 8.

V. 22. *concubine]* a *secondary wife;* see Gen. 22. 24. She is called also his *wife,* Gē. 37. 2. By this shameful crime (such as is *not once named among the heathens,* 1 Cor. 5. 5.) Reuben lost his first-birth: 1 Chron. 5. 1. Gen. 49. 4. Jacob also himself, having abused Bilhah, contrary to the first institution of marriage, Gen. 30. 4. is here chastised of God: So Absalom lying with his father David's cōcubines; God thereby chastised David's sins, 2 Sam. 12. 10. 11. and 16. 22. *heard it]* the Greek version addeth, *and it appeared evil in his sight.* But in the Hebrew, nothing is said; only an empty space is left in the line, with this mark o to move consideration: as before in Gen. 4. 8. Sometime sorrow is so great, as words or signs, cannot express it, Ezek. 24. 23. and such might here be Jacob's case. Here also is a pause & breaking off, as to a new matter, even in the midst of the verse: so in Deut. 2. 8. *twelve]* which becoming fathers of many families, are called *the twelve Patriarehs,* Act. 7. 8. and the people's that came of thē, are named the *twelve tribes,* Act. 26. 7. and although many great evils, have already and will hereafter more appear in these sons of Israel; yet God in mercy pardoned them, and hath honored them in the scriptures with great dignities, that their names should be graven on twelve precious stones, and carried upon the hie priests heart, Exod. 28. 21. 29. and that the gates of the heavenly Ierusalē should be after the names of these twelve sons of Israel, Ezek.

48. 31. Rev. 21. 12. And their number as it was answerable to the *twelve Princes* that came of Ishmael, Gen. 25. 16. so is it remembered by the *twelve Apostles* of Christ, Luk. 6. 13. Rev. 21. 14. And although of Joseph there came two tribes, Gen. 48. 5. 6. so that after a sort, there were thirteen: yet the scripture in naming or rehearsing them, usually setteth down but twelve; omitting the name now of one, then of another, as may in sunday places be observed, Deut. 33. Ezek. 48. Rev. 7. &c.

V. 23. *Issachar]* of the naming and interpretation of these, see the notes on Gen. 29. and 30. Here is to be observed how *Issachar* & *Zebulon,* are set next after *Judah,* though *Dan* & *Naphtali, Gad* & *Aser,* were borne between them, Gen. 29. 35. and 30. 6. 8. 11. 13. 18. because all the sons of one mother should be set together: so they are placed also in Gen. 46. 8. 14. 15. and 49. 3. 14. (where *Zebulon* is before *Issachar,)* and Exod. 1. 2. 3. Numb. 1. 5. 9. 26. 28. 1 Chron. 2. 1. And in this order, were they graven and set on the stones upon Aaron's Ephod; see Exod. 28 10 21. in the annotations.

V. 26. *were borne]* so the Gr. expresseth it, the Hebrew being singular, *was borne.* So in Gen. 46. 22. *Padan Aram]* or *Mesopotamia,* see Gen. 25. 20. But here except *Benjamin;* for he was borne in Canaan, ver. 18. Jacob's sons, though borne out of the land, yet come thereinto, it being promised them of God, Gen. 28. 13. when Esau's sons borne in the land, do go out and give place, Gen. 36. 5. 6.

Ver. 27. *Mamre]* see Gen. 13. 18. and 23. 2. the Greek addeth, *he being yet alive, to Mambre.*

V. 29. *his people's]* his godly forefathers: see Gen. 25. 8. *buried him]* so Isaac and Ishmael buried Abraham: Gen. 25. 9. Esau & Jacob were now 120 years old, Gen. 25. 26. the world was 2288. year old. And Isaac had lived blind, above 40. years before his death, Gen. 27. 1. Which death is here mentioned, to make an end of Jacob's history: for otherwise the things following in Gen. 37. & 38. about Joseph & Judah, fell out before Isaac died.

CHAP. XXXVI.

1, The generations of Esau by his three wives. 6, His removing to mount Seir. 10, The names of his sons. 15, The Dukes which descended of his sons. 20, The sons and Dukes of Seir. 24, Anah findeth mules. 31, The Kings of Edom. 40, The Dukes that descended of Esau.

ANd these, *are* the generations of Esau, he *is* Edom. Esau took his wives, of the daughters of Canaan: Adah, the daughter of Elon the Chethite; and Aholibamah, the daughter of Anah, the daughter of Zibeō the Evite. And Basemath the daughter of Ishmael, the sister of Nebaioth. And Adah bare to Esau, Eliphaz: and Basemath, bare Revel. And Aholibamah bare, Ieush and Iaalam, and Korah: these *were* the sons of Esau, which were borne unto him, in the land of Canaan. And Esau took his wives, and his sons and his daughters, and all the souls of his house; and his cattle and all his beasts, and all his substance, which he had gathered in the land of Canaan: and went unto a land; from the face, of Jacob his brother. For their substance was more, then *that they* might dwell together: & the land of their sojournings, was not able to bear them, because of their cattle. And Esau dwelt, in the mount of Seir; Esau, he *is* Edom. And these, *are* the generations of Esau, the father of Edom: in the mount of Seir. These *are*

the names of the sons of Esau: Eliphaz, the son of Adah, the wife of Esau; Revel, the son of Basemath, the wife of Esau. And the sons of Eliphaz, were: Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz, Amalek: these *were* the sons of Adah, the wife of Esau. And these *were* the sons of Revel, Nachath, and Zerah, Shammah and Mizzah: these were the sons of Basemath, the wife of Esau. And these were, the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, the wife of Esau: and she bare to Esau, Ieush and Iaalam, & Korah. These, *were* Dukes of the sons of Esau: the sons of Eliphaz, the first-borne of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz. Duke Korah, duke Gatam, duke Amalek: these *were* the dukes of Eliphaz, in the land of Edom; these *were,* the sons of Adah. And these, *were* the sons of Revel, the son of Esau; duke Nachath, duke Zerah, duke Shammah, duke Mizzah: these *were* the duks of Revel, in the land of Edom; these *were* the sons of Basemath, the wife of Esau. And these *were* the sons of Aholibamah, the wife of Esau; duke Ieush, duke Iaalam, duke Korah: these *were* the dukes of Aholibamah, the daughter of Anah, the wife of Esau. These *were* the sons of Esau; and these the dukes of them, he *is* Edom.

These *were* the sons of Seir, the Chorite; the inhabitants of the land: Lotan and Shobal, and Zibeon, and Anah. And Dishon & Ezer, and Dishan: these *were* the dukes of the Chorites; the sons of Seir, in the land of Edom. And the sons of Loton were Chori and Hemam: & the sister of Lotan, *was* Timna. And these *were,* the sons of Shobal; Alvan and Manachath, and Ebal: Shepho, and Onam. And these *were* the sons of Zibeon, both Ajah and Anah: this Anah, *was* he that found the mules in the wilderness; when he fed the asses, of Zibeon his father. And these *were* the sons of Anah, Dishon, and Aholibamah, the daughter of Anah. And these *were* the sons of Dishan: Chemdan and Eshban, and Iethran and Ceran. These *were,* the sons of Ezer: Bilhan & Zaavan, and Akan. These *were,* the sons of Dishan; Vz & Aran. These *were,* the dukes of the Chorites: duke Lotan, duke Shobal, duke Zibeon, duke Anah. Duke Dishon, duke Ezer, duke Dishan: these *were,* the dukes of the Chorites, *according* to their dukes, in the land of Seir.

And these *were* the Kings, which reigned in the land of Edom: before there reigned *any* King, of the sons of Israel. And there reigned in Edom, Bela the son of Beor: and the name of his city *was,* Dinhabah. And Bela died: and there reigned in his stead, Iobab the son of Zerach, of Bozrah. And Iobab died: and there reigned in his stead, Chusham, of the land of Temani. And Chusham died: and there reigned in his stead, Hadad the son of Bedad, who smote Midian, in the field of Moab; and the name of his city *was,* Avith. And Hadap died: and there reigned in his stead, Samlah of Masrekah. And Samlah died: and there reigned in his stead, Saul, of Rechoboth *by* the river. And Saul died: and there reigned in his stead, Baal-chanan, the son of Achbor. And Baal-chanan the son of Achbor, died: and there reigned in his stead, Hadar; and the name of his city *was* Paü: and the name of his wife, Mehetabel, the daughter of Matred, the daughter of Me-zahab. And these *were* the names of the dukes of Esau, *according* to their families; *according* to their places, by their names: duke Timna, duke Alvah, duke Ietheth. Duke Aholibamah, duke Elah, duke Pinon. Duke Kenaz, duke Teman, duke Mibzar. Duke Magdiel, duke Iram: These *were* the dukes of Edom, *according* to their habitations, in the land of their possession; he *is* Esau, the father of Edom.

Annotations.

GEnerations] a rehearsal of Esau's of-spring, whereby the promise to Abraham for multiplication, Gen. 22. 17. the Oracle given to Rebekah, concerning two nations that were in her won be, Gen. 25. 23. and the blessing of Isaac bestowed upon Esau, Gen. 27. 39. 40. may be seen in great measure accomplished: with the different estate of the children of this world, from the children of God. This same genealogy is again repeated in 1 Chro. 1. 35. &c. *Edom]* the name and note of his profaneness, see Gen. 25. 30.

V. 2 *of Canaan]* that is, as the Gr. translateth, *of the Canaanites;* contrary to the will of God, of Abrahā, and of Isaac his father; for the Canaanites were a cursed race, Gen. 9. 25. and 24. 3. and 28. 1.

Adah, &c.] in Gen. 26. 34. Esau's wives had other names, which in those times was usual; as *Esau* himself, is called *Edom: Jacob,* is called *Israel. Maacah daughter of Abishalom,* 1 King. 15. 2. is called *Micaiah daughter of Uriel,* 2 Chro. 13. 2. and many the like. *Zibeon]* called in Gr. *Sebegon:* he was grandfather to *Aholibamah,* father to *Anah:* so there was a difference between these, & *Anah & Zibeon* which were brethren, v. 20. *Evite]* or *Chiwite* in Ge. 26. 34. called a *Chethite:* which though they were distinct people's, (Gen. 10. 15. 16.) yet might they dwell one in another's territories. Therefore in Gen. 26. 34. for *Elon a Chethite,* the Greek there translateth *Evite.*

V. 3. *Basemath]* called also *Machalath,* Gen. 28. 9. *Revel]* or *Reguel,* in Greek *Ragonel.*

Vers. 5. *land of Canaan]* though they were there borne, and of Canaanitish mothers, yet they went out of the land; and Jacob's sons borne in Mesopotamia, came in to possess it, as their inheritance given of God, Gen. 35. 26. and 37. 1.

Vers. 6. *took]* or, *had taken,* to weet, before Jacob's coming; as appeareth by Gen. 32. 3. and 33. 14 God's providence thus making way, for to fulfill the promises unto Jacob: Gen. 28. 4. 13. *souls]* that is, *persons:* in Greek, *bodies:* see Gen. 12. 5. and 46. 26. *unto a land]* that is, as the Chaldee expoundeth it, *to another land:* or he *went from the land;* and so the Greek translateth it, *from the land of Canaan.* For though the Hebrew *(el)* usually signifieth *unto;* yet such words often vary their sense, as the text it self sometime showeth. For that which in 1 King. 8. 30. is *el, unto* (or *in) thy dwelling place, unto heaven,* in 2 Chron. 6. 21. is written, *from thy dwelling place, from heaven.* So, *the Redeemer shall come unto Zion,* Isaiah 59. 20. is by the Apostle translated, *out of Zion,* Rom. 11. 26. Also in 2 Chron. 1. 13. *to the high place,* is in Greek according to the sense there, *from the high place;* so in Judge. 17. 2. *taken from thee:* and sundry the like. *from the face]* or, *from before,* which may mean *before his* coming: as Gen. 30. 30.

Vers. 7. *more then, &c.]* or, *much, for to dwell together.* A like occasion parted Lot and Abram, Gen. 13. 6. *of their sojournings]* that is, *wherein they were sojourners.*

Vers. 8. *of Seir]* a man, mentioned verse. 20. who dwelling there, the mountain country was called by his name: and to Esau God gave this mount for a possession, Ios. 24. 4. Deut. 2. 5.

V. 9. *of Edom]* that is, as the Chaldee expounds it, *of the Edomites:* see Gen. 19. 37. in the annotaions.

Vers. 11. *Zepho]* called *Zephi,* 1 Chron. 1. 36. The Greek here nameth them, *Thaiman, Omar, Sophar, Gothom, and Kenez.*

Vers. 12. *Timna]* she was sister to *Lotan,* of the race of the *Chorites,* verse. 22. *Amalek]* he was a Duke, verse. 16. his posterity were called *Amalekites,* and proved great enemies to Israel, Exod. 17. 8. 14. God therefore commanded the memory of them to be blotted out *from under heaven,* Deut. 25. 17. 19.

Vers. 13. *Revel, &c.]* in Greek these are named *Ragouel, Nachoth, Zare, Some, and Moze;* (or *Samme and Maze,* as 1 Chron. 1. 37.)

Vers. 14. *Iaalam]* in Greek, *Ieglom, and Kore.* [unspec 15]

Vers. 15. *dukes]* that is, *Governors, Chief-leaders;* but inferior to Kings. A *Duke* is named in Hebrew *Alluph,* that is, a *Chief-leader,* or *Guide,* or *Captain of a thousand;* in Chaldee *Rabba,* a *Master:* in Greek *Hegemon,* a *Ruler* or *Governor.* Here fourteen Duke are reckoned to Esau; seven that came of his wife Adah; four of Basemath, and three of Aholibamah.

Vers. 16. *Korah]* in v. 18. there is another Duke of this name, that came of another mother. Albeit there is no mention of this *Korah* before among Eliphaz his children, v. 11. 12. neither in 1 Chr. 1. 36. unless he there bear the name of *Timna.*

Vers. 19. *he Edom]* the Greek translateth, *these are the sons of Edom.*

Vers. 20. *the Chorite]* or *Chorean,* whereof see Gen. 14. 6. these seem to be of the *Evites* fore-mentioned, v. 2. for *Zibeon* there called an *Evite,* cometh of this race here, and in v. 24. *inhabitants]* in Greek, singularly, *the inhabitant. Zibeon]* in Greek *Sebegon.*

Vers. 21. *Dishon]* called after, *Dishan,* ver. 26. the Greek in both places calleth-him *Deson. Ezer]* in Greek *Asar. Dishan]* in Greek *Rison:* see the notes on Gen. 4. 18. So after in verse. 28 30.

Vers. 22. *Hemam]* called *Homam,* in 1 Chron. 1. 39. Here in Greek *Haiman:* in 1 Chron. 1. 39. *Heman. Timnah]* in Greek *Thamna,* concubine to *Eliphaz* son of Esau: verse. 12. So he and his father Esau (verse. 2.) marrying into the stock of the Chorites; therefore is this genealogy set down. That the occasion may be seen, how Esau and his seed, came to inherit the Chorites land in mount Seir: Deut. 2. 12. and so got his living by his sword Gen. 27. 40.

Vers. 23. *Alvan]* called *Aljan.* 1 Chron. 1. 40. in Greek *Golom. Shepho]* called *Shephi,* 1 Chr. 1. 40. in Greek *Sophar:* but in 1 Chron. 1. 40. the Greek is, *Sapphi.*

Vers. 24. *both Ajah]* Hebr. *and Ajah:* the Greek omitteth the word *and,* as superfluous, saying, *the sons of Shebegon, Aie, and Onan.* The Hebrew text doth the like, in 1 Chron. 1. 40. and in other places, as 2 King. 11. 1. and 2 Chron. 13 1. compared with 2 Chron. 22. 10. and 1 King. 15. 1. So in Gen. 40. 9. *Anah]* father in law to *Esau,* ver. 2. *mules]* The Hebr. *Iemin,* is nowhere found but in this place: *mules* elsewhere are called *Peradim,* 1 King. 10. 25. 2 King. 5. 17. It is

therefore doubted what *Iemim* here meaneth. And the Greek leaveth it untranslated, *Iamein,* as not knowing what it should be. The Chaldee turneth it *Gibbaraja,* that is, *Mighties,* or *Giants,* as the word is used, Gen. 6. 4. Others, because *Iemim* hath affinity with *I am* the *Sea,* and *majim,* waters, translate it *hot-waters,* or *bathes,* which Anah should find in the desert. But because it is known that *mules* are engendered of the mixture of *horses* and *asses,* or of heasses and mares, as *Pliny* showeth in *Histor. b. 8. ch.* 44. (translated commonly therefore in Greek *hemionous,* that is, *half-asses,* 1 King. 10. 25. &c.) and mules of themselves are barren, and do not increase, as the Philosopher noteth, *Arist. de Animal. l.* 15. it is likely they were not created at the first of God; because he gave all such creatures this blessing, to be *fruitful and to multiply,* Gen. 1. 22. 28. and 8. 17. And that therefore they were found out by the wit of this man; who feeding his fathers asses, caused them to ingender with another kind, as horses, which was both against nature, as first God set everything *according to his kind,* Gen. 1. 24. and 6. 19. 20. and against the plain law, which he after gave unto Israel, Levite. 19. 19. *thou shalt not let thy cattle engender with a diverse kind.* And the name *Iemim* first given them by *Anah,* might be changed into *Peradim,* which hath the signification of *Parted,* or *Separated;* as differing from all other beasts.

Vers. 26. *Dishan]* called *Dishon:* verse. 21. and 1 Chron 1. 41. in Greek *Deson. Chemdan]* called also *Chamram,* 1 Chron. 1. 41. *d* changed into *r,* as is often: see Gen. 10. 3. In Greek *Amada;* and *Amadam,* 1. Chron. 1. 41. *Cerán]* pronounced *Keran,* or *Cran:* in Greek *Charran.*

Vers. 27. *Akan]* called *Iakan,* 1 Chron. 1. 42. in Greek here *Oukam:* and in 1 Chron. 1. 42. *Ilakan.*

Vers. 28. *Aran.]* Thus have we here of *Seir* seven sons and a daughter, and again of those seven, nineteen sons and a daughter. All which for Esau's sake, are registered in the book of God.

Vers. 29. *Chorites]* Hebr. *Chorite:* singular for plural, as verse. 21. see Gen. 10. 16. The Greek keepeth the singular, *Chorri.*

Vers. 30. *their Dukes]* that is, their *kingdoms,* as the Greek translateth it. For these 7 sons of Seir, had their Dukedomes at one time, in several places: and did not one succeed another; as the Kings that follow. So *King* in Isaiah 23. 15. is used for the *Kingdom* of Babylon: and *four Kings,* in Dan. 7. 17. are *four kingdoms,* as the Holy Ghost there expoundeth it, in verse. 23. *the fourth beast shall be the fourth kingdom:* and the *throne of the Kings,* 2 King. 11. 19. is by another Prophet called, the *throne of the kingdom;* 2 Chron. 23. 20.

Vers. 31. *of the sons]* or, *to* (that is, *over* or *among) the sons of Israel;* the Greek saith, *in Israel:* that is, before Moses time, for *he was King in Ieshurun:* Deut. 33. 5. Thus Esau after his Dukes, had of his posterity 8 Kings, which successively ruled their people; whiles Israel was in affliction in Egypt, Exod. 1. &c.

Vers. 32. *Bela]* in Greek *Balak:* and in 1 Chron. 1. 43. instead of *Beor,* the Greek hath *Sepphor,* according to the name of the King of Moab, in Numb. 22. 2.

Vers. 33. *Bozrah]* a chief City in the land of *Edom,* Isaiah 34. 6. and 63. 1. in Greek called *Bosora.*

Vers. 34. *of Temani]* that is, *of the Temanites:* which had the name of *Duke Teman,* Esau's Nephew, verse 15. Of this land was *Eliphaz,* Job's friend, Job 2. 11. By interpretation *Teman* signifieth the *South:* and so the Chaldee here taketh it. The Gr. translateth, *Asom of the land of Thaimanon.*

Vers. 35. *Bedad]* in Greek here *Barad:* but in 1 Chron. 1. 46. *Badad. smote]* that is, *killed,* as the Chaldee and Greek explain: see Gen. 14. 17. *field]* that is, *country;* see Gen. 14. 7. *Avith]* called *Ajith,* 1 Chron. 1. 46. in Greek here *Gethaim:* but in 1 Chron. 1. 46. *Ebith.*

Vers. 36. *Samlah]* in Greek *Samada of Massekka:* in 1 Chr: 1. 47. *Samaa of Meserika.*

Vers. 37. *Rechoboth]* a City built by Nimrod, Gen. 10. 11. in Greek, *Robooth.* It was by the River *Euphrates,* as the Chaldee expoundeth it.

Vers. 38. *Baal-chanan]* the same name by transplacing the parts of it, is *Hannibal (Channibaal)* of which name were sundry Captains afterward, as in the story of the Carthaginean wars. The Greek saith here *Ballaenon,* in 1 Chron. 1. 49. *Balenon son of Achobor.*

Vers. 39. *Hadar]* called *Hadad,* 1 Chron. 1. 50. The Greek is, *Arad son of Barad. Pau]* called also *Pai,* 1. Chron. 1. 50. in Greek *Phogor;* but in 1. Chron. 1. 50. *Phaoul.* In that these Kings were of so sundry Cities, it appeareth their Kingdoms came not by inheritance, but either by election of the people; or gotten by conquest, according to the Oracle, *by thy sword shalt thou live,* Gen. 27. 40. *daughter of Me-zahab]* by *daughter* some understand *neece:* others take *Mezahab* for the name of a City. *Medava,* named of *golden waters,* which the word signifieth; a *daughter* (or *inhabitant)* whereof she was. The Greek here translateth *Son of Maizook,* in 1 Chron. 1. *daughter:* in Chaldee, *daughter of the Gold-melter* (or *Gold smith.)* In 1 Chron. 1. 51. there is added the death of this *Hadar,* here omitted; as, *And Hadad died.*

Vers. 40. *the Dukes]* after eight Kings, it seemeth the form of government was again changed among the Edomites, though it is uncertain when it was. At Israel's coming out of Egypt, they mention the *Dukes of Edom,* Ex. 15. 15. and as they passed through the wilderness, they sent to the *King of Edom,* Num. 20. 14. and here it was said, these 8 Kings *reigned in Edom* before any king reigned in Israel, v. 31. It is likely therefore, that upon the unkind dealing of that King of Edom, (wch seemeth to be *Hadar)* who denied to let Israel pass through their Land: the Lord removed the dignity of Kings from that common-wealth, and let it be ruled by Dukes again; whereof eleven are here by name rehearsed. *families]* the Greek saith, *in their tribes. Timna]* in Greek *Thamna:* and *Thaiman,* in 1 Chron. 1. 51. *Alva]* called *Alja,* 1 Chron. 1. 51. in Greek *Gola:* and there, *Aloua. Ietheth]* in Greek *Iethar.*

Vers. 41. *Aholibamah]* the Greek writeth these names here, *Olibemas, Helas, Phinon:* & in 1 Chr. 1. 52. *Elibama, Hela, Phinon.*

Vers. 42. *Mibzar]* in Greek *Mazar.* [unspec 42]

Vers. 43. *Iram]* in Greek here *Zaphoei:* but in 1 Chron. 1. 54. *Areraman. habitations]* which the Greek translateth *aedifices,* that is, *built habitations. possession]* or, *firm-hold:* whereas Jacob and his children dwelt in the land of their *peregrination* or *sojournings,* verse. 7. Gen. 37. 1. and 28.

4. God thus giving Esau his portion first in this world; and after, doing good unto Israel, Deut. 2. 5. &c. See also Gen. 25. 12.

CHAP. XXXVII.

2, Joseph is hated of his brethren, 5, his two dreams portending his superiority over them. 13, Jacob sen death him to visit his brethren. 18, They conspire his death. 21, Reuben saveth him. 23, They strip him and cast him into a pit. 26, By Judah's advice, they sell him to the Ishmaelites. 31, His father, deceived by the bloody coat, mourneth for him. 36, He is sold into Egypt to Potiphar Pharaohs eunuch.

〈 in non-Latin alphabet 〉

ANd Jacob dwelt, in the land of the sojournings of his father: in the land of Canaan. These *are* the generations of Jacob; Joseph *being* seventeen years old, was feeding the flock with his brethren, and he *was* a lad; with the sons of Bilhah and with the sons of Zilpah, his fathers wives: and Joseph brought their evil report, unto his Father. And Israel, loved Joseph, *more* then all his sons; because he *was* the son of old age, unto him: and he made him a coat of many-colors. And his brethren saw, that their Father loved him, *more* then all his brethren; and they hated him: and could not speak to him, with peace. And Joseph dreamed a dream; and he told *it* to his brethren, and they hated him, yet the more. And he said unto them; Hear I pray you this dream, which I have dreamed. For behold, we *were* binding sheaves, within the field; and loe my sheaf arose, and also stood upright: and loe your sheaves, compassed-about; and bowed-down themselves to my sheaf. And his brethren said to him; shalt thou reigning reign over us, or ruling rule over us? and they hated him, yet the more; for his dreams, and for his words. And he dreamed yet, another dream; and told it to his brethren: and said, behold I have dreamed yet a dream; and behold, the Sun and the Moon, and eleven Stars, bowed-down themselves unto me. And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him; what a dream *is* this, which thou hast dreamed? shall I, and thy mother and thy brethren, coming come, to bow-down ourselves to thee, to the earth? And his brethren, envied him: but his father observed the saying. And his brethren went, to feed their fathers flock, in Shechem. And Israel said, unto Joseph; do not thy brethren feed in Shechem? Come, and I will send thee unto them: and he said to him, loe *here am I.* And he said to him; Go I pray thee, see the peace of thy brethren, and the peace of the flock; and bring me word again: and he sent him from the valley of Chebron, and he came to Shechem. And a man found him; and behold *he was* wandering in the field: and the man asked him saying, what seekest thou? And he said, I *am* seeking my brethren: tell me, I pray thee, where *are* they feeding? And the man said, they are departed hence, for I heard *them* saying, Let us go to Dothan: And Joseph, went after his brethren; and found them in Dothan. And they saw him, a far off: and before he came-near unto them, they craftily-conspired against him, to slay him. And they said *ech* man unto his brother: behold, this master of dreams *is* coming. And now, come and let us kill him, and cast him into one of the pits; and we will say, an evil wild-beast hath eaten him, and we shall see, what his dreams will be. And Reuben heard *it;* and he delivered him, out of their hand: and said, let us not smite him, *in* soul. And Reuben said unto them; Shed no blood; cast him, into this pit

which *is* in the wilderness, and lay no hand upon him: that, he might deliver him, out of their hand; to return him unto his father. And it was, when Joseph was come unto his brethren: that they stripped Joseph out of his coat: the coat of many colors; which *was* on him. And they took him, and cast him into a pit: and the pit was empty, *there was* no water in it. And they sate-down, to eat bread: and they lifted up their eyes, and saw; and behold, a way faring company of Ishmaelites, *was* coming from Gilead: and their camels bearing, spicery, and balm and myrrh; going to carry *it* down to Egypt. And Judah said, unto his brethren: what profit *is it,* if we kill our brother, and conceal his blood? Come, & let us sell him to the Ishmaelites; and let not our hand be upon him; for he *is* our brother, our flesh: & his brethren hearkened. And there passed by, Midianites merchant men; and they drew, and lifted-up Joseph, out of the pit; and sold Joseph to the Ishmaelites, for twenty *(shekels)* of silver: and they brought Joseph, into Egypt. And Reuben returned, unto the pit; and behold Joseph, *was* not in the pit: and he rent his clothes. And he returned unto his brethren, and said: the lad is not; and I, whither shall I go? And they took Joseph's coat: and killed a kid of the goats; and dipped the coat in the blood. And they sent the coat of many-colors, and they brought *it* to their father; and said, this have we found: know now, whether it *be* thy sons coat, or no. And he knew it, and said, *it is* my sons coat; an evil wild-beast hath eaten him: Joseph is torn is torn-in-pieces. And Jacob rent his garments, and put sackcloth upon his loins: and mourned for his son, many days. And all his sons, and all his daughters, rose-up to comfort him; and he refused to be comforted: and he said, for I will go down unto my son, mourning, to hell: and his father wept for him. And the Medanites sold him into Egypt unto Potiphar, an Eunuch of Pharaohs; the Provost Marshall.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the ninth section of the Law, called *And (Jacob) dwelt.* See Gen. 6. 9. and 28. 10.

Vers. 1. *of the sojournings]* or *pilgrimages,* that is, (as the Geeke saith) *wherein his father Isaac sojourned:* so Gen. 17. 8. and 28. 4. Hereby God's remembrance of his promise to Jacob, and providence for him is manifested, Gen. 28. 13. and 36. 6. 7. also Jacob's faith, Heb. 11. 9. Psal. 37. 3.

Vers. 2. *These]* which are rehearsed in Gen. 35. 23.—26. for this is a prosecuting of that history, which was by narration of Esau's pedigree, interrupted: or, *these* which follow, are the *generations,* that is, the *story* of things which did befall him: see Gen. 6. 9. and 25. 9. *old]* Hebr. *son of 17. year:* see Gen. 5. 32. As his father nourished him a child 17. years, so he again nourished his aged father 17. years in Egypt, Gen. 47. 9. 28. *alad]* or *young* man: which word is used not only for young in years, but often for a *servant,* or *minister,* see Gen. 14. 24. In this sense, it noteth Joseph's humility; and how his father, though he loved him most, yet brought him up without idleness, or cockering. So Christ *the Son of man, came not to be served, but to serve:* Matth. 20. 28. *report]* or *infamy:* their infamous carriage, which caused ill report of them. It intimateth Joseph's good affection, and godliness. And this was one occasion, which his brethren took to hate him. So Christ was hated of the world, for testifying that the works thereof were *evil,* John. 7. 7.

Vers. 3. *of old-age unto him]* that is, *of his old-age,* borne when his father was old: so Gen. 44. 20. The Chaldee applieth this *old age,* to Joseph's manners, saying, *he was a wise son unto him.* And others say, *was not Benjamin also a son of old age? But because (Jacob) saw by (the spirit of) prophesy, that Joseph should reign, therefore he loved him, above all his sons, Pirkei R. Eliez. ch. 38. many colors]* Hebr. *passim,* that is, *varieties,* and so the Greek hath *(poikilon,) various* or *manifold,* to weer, in threads and color; *an embroidered coat;* such kings daughters used to wear, 2 Sam. 13. 18. Such God spiritually clotheth his Church withal, Psal. 45. 14. 15. Ezek. 16, 10. 13. and thereby is signified the variety of wisdom and manifold graces given to his people, Ephes. 3. 10. 1 Pet. 4. 10. Song 1. 9. 10. And Christ had such, above his fellows, Psal. 45. 8. Heb. 1. 9.

Vers. 4. *with peace]* or, *unto peace,* that is, *peaceably, gently, lovingly:* for of the abundance of the heart, the mouth speaketh, Matth. 12. 34. The Greek translateth, *no peaceable* thing.

Vers. 5. *dreamed]* by such means God used of old to show unto men, what he was about to do; Gen. 41. 25. Iocl 2. 28. Numb. 12. 6. 1 King. 3. 5. Such dreams were to be regarded as oracles of God: other, have their deceits and vanities: see Gen. 20. 3. And God sent dreams to his people, sometime to comfort, sometime to chasten, and afflict the 〈...〉 Matt. 2. 19.—22. Job 7. 13. 14. *the more]* Hebr. *they added yet to hate him.* So Christ and his disciples for declaring God's word, were hated of men, as John. 17. 14. *I have given them thy word, and the world hath hated them.* This story of Joseph is a pattern of afflictions, which the godly suffer in this world for Christ's sake and for the word of their testimony: and it ministereth comforts to the distressed.

V. 7. *binding]* Hebr. *sheaving,* or *sheaf-binding.* This being harvest work, and harvest usually signifying the latter time or end, Psal. 126. 5. 6. Matt. 13. 39. Rev. 14. 15. God foreshowed, not the present but future honor which Joseph should have, after many days of sorrow. Also when his brethren went into Egypt *for corn,* this dream was fulfilled. Gen. 42. 6. *within]* or, *in the midst of a field. compassed]* or *stood-round about:* and this is a sign of honor to him that is compassed. Therefore the testimonial of God's glorious presence, usually is in the midst; and others stand *about,* Num. 2. 17. Rev. 4. 3. 4. So Exod. 18. 13. Ps. 7. 8. & 142. 8. *bowed down]* or *did obeisance:* as was fulfilled in Gen. 42. 6.

Vers. 8. *reigning reign]* that is, *in deed reign:* so after, *in deed rule:* and in verse 10. *in deed come.* They apply this dream unto themselves, (as did also the Madianites, Judge. 7. 13. 14) which aggravated their sin, in resisting God's manifested will, John. 15. 22. The manner of speaking, is also a denial: *shalt thou reign?* that is, *thou shalt not:* see Gen. 18. 17. Thus Moses, and Christ himself, were refused by their people, Act. 7. 27. 35. Luk. 19. 14.

Vers. 10. *brethren]* Abraham's seed were likened to *stars* for multitude, Gen. 22. 17. here Jacob's children are likened to stars, for glory, shining as lights in the world, Phil. 2. 15. and in Dan. 8. 10. they are also the *host of heaven. Jacob* and his *wife* are here the *sun* and *moon;* such honor God vouchsafeth to his contemned servants. And *Joseph* in this, as in many other particulars, may resemble *Jesus,* at whose name all knees must bow, Phil. 2. 10.

Vers. 11. *observed]* laid it to heart, howsoever for the present, he gave his son a light rebuke; not fully perceiving the end of the thing. Thus is it spoken also of Mary the mother of Christ, Luke 2. 19. 51.

Vers. 14. *the peace]* that is, *the welfare,* or *how they prosper:* as the Greek explaineth it, *if they be well.* See Gen. 41. 16. As Joseph here, so Christ was sent to the lost sheep of the house of Israel, not only to know, but to procure their peace, Matt. 15. 24. Luk. 19. 42. *to Shechem]* which was about 60. English miles, distant from Chebron. There also was that great massacre committed a while before, by Jacob's sons, Gen. 34. The danger of the place, might make Jacob more careful to inquire of their welfare.

V. 15. *a man]* The Hebrew Doctors understand this of the *Angel Gabriel,* called in Dan. 9. 21. *the man Gabriel: Pirket R. Eliez. ch.* 38. but this is uncertain.

Vers. 16. *seeking my brethren]* this setteth forth Joseph's care & diligence. So the Son of man came, to *seek* and save that which was lost: Luk. 19. 10.

Vers. 17. *Dothan]* or *Dothain;* for both ways it is written. The Greek calleth it *Dothaim.* It was a place about 8. miles from Shechem. In this town was Elizeus the Prophet, 2 King. 6. 13.

Vers. 18. *craftily conspired]* or *malignantly,* as the Greek translation saith. This word is also used in Psal. 105. 25. and Num. 25. 18. of the Egyptians and Madianites, craftily plotting against the Israelites. So the husbandmen conspired the death of the Son of God, Luk. 20. 14. *This is the heir, come let us kill him.*

Vers. 19. *master of dreams]* this they speak in mockage: the Greek translateth it, *a dreamer.* The Hebrew phrase meaneth one that hath great skill in dreaming, or a *captain dreamer:* as his brethren, are after called *masters of arrows,* that is, *cunning archers,* for their malicious practices against him, Gen. 49. 23. and a *master of anger,* is *an angry furious man,* Prov. 22. 24. and 29. 22.

Vers. 20. *one of the pits]* or, *some pit;* this setteth forth their inhumane cruelty, that would kill their brother, and not vouchsafe him honest burial: to which they next add, a lie to dissemble their murder; and a contempt of the oracles of GOD, which they sought and thought to defeat. So running headlong together, into a world of wickedness: *envy* carrying them, Acts 7. 9. Gen. 49. 23.

Vers. 21. *delivered him]* to weet, in respect of death which they intended against him. in *soul]* that is, *so as to take away his life: smite him dead.* A like phrase is in Ier. 40. 14. Deut. 19. 6 11. for which in Numb. 35. 11. 15. is said, *to smite a soul;* so also in Levite. 24. 17. 18. where *soul,* is put for the *life* of man or beast. See Gen. 19. 17. *Smiting* is used for *killing,* Gen. 4. 15.

Vers. 22. *that]* or, *to the end that.* The Greek addeth, *sor he sought, that he might deliver him.* It appeareth by Gen. 42. 22. that Reuben exhorted them to more then they would yield unto.

Vers. 23. *stripped Joseph]* so Jesus also was stripped by the wicked, Mat. 27. 28. Here Joseph, in the anguish of his soul, besought his brethren, for favor, but they would not hear him. Genes. 42. 21.

Vers. 24. *no water]* into such a dungeon was Jeremiah put, Ier. 38. 6. and out of such a pit in figure, God delivereth his people, as Zechariah 9. 11. *I have sent forth thy prisoners, out of the pit, wherein is no water.*

Vers. 25. *eat bread]* so do the wicked, eating God's people, Psal. 14. 4. This showeth they wanted remorse, or sought (at least) to put it away with banqueting, as *eating of bread* sometime signifieth, Exod. 18. 12. See also Gen. 25. 34. *way-faring-company of Ism.]* the Greek translateth, *wayfaring Ishmaelites,* and the Chaldee calleth them a *troupe of Arabians.* After in verse 28. they are called *Madianites,* and in verse 36. *Medanites,* so they were a mixed people, dwelling in that country, called therefore by the Chaldee *Arabians* which signifieth *Mixed people,* see Gen. 10. 7. *Gilead]* which was a place of merchandise, as appeareth also in Ier. 8. 22. and 22. 6. and 46. 11. *spicerie]* in Hebrew *Necoth,* which is thought to be a certain fruit of some, *wax. baum]* or *rosin,* as the Greek translateth it: a thing good to heal wounds, Ier. 8. 22. and 46. 11. and 51. 8. *myrrh]* or *Ladanum,* which is a sat moisture on the herb *Ladum,* or, the *fruit of the Lot tree,* according to the Hebrew name, *Lot.* So Gen. 43. 11. Or according to the Greek *Stacte,* (commonly called *Storax liquida)* which is made of the *fat of new myrrh,* as *Dioscorides* saith in *b. 1. c.* 62.

V. 26. *conceal]* or, *cover,* (hide) *his blood,* Job 16. 18. [unspec 27]

Vers. 27. *hearkened]* or, *heard,* and so *consented,* and *obeyed.*

Vers. 28. *Midianites]* children of *Midian* Abraham's son by Keturah, Genes. 25. 2. who dwelt in the Ishmaelites country, (which also were Abraham's children by Hagar, Gen. 16. 15. therefore they are here called by both names. So in Judge. 8. 22. 24. 26. It may also be translated thus, *And the men, the Midianite merchants, passed by. shekels]* or *shillings:* this word the Chaldee expresseth, which wanteth in the Hebrew. What a *shekel* was, see noted on Genes. 20. 16. Christ's price was a little more, whom Judas Iscariot sold for 30. shekels, Mat. 27. 3. yet that was but the price of a slaves life, Exod. 21. 32. here Joseph is by the counsel of his brother Judas the Patriarch, sold for a slave, Psal. 105. 17. for twenty shekels. After by the law, men's persons of Joseph's age, were in case of vows, valued at *twenty shekels,* Levite. 27 5. but those were shekels of the sanctuary, double the value of common shekels. The Hebrew Doctors refer unto this, that threatening against *Israel, because they sold the just one for silver; and the poor for a pair of shoes,* Amos 2. 6. and they feign, that of the 20. shekels, every of the ten Patriarchs *had two shekels, to buy shoes for their feet: Pirkei R. Eliez. ch.* 38.

Vers. 29. *rent his clothes]* a sign of sorrow, and renting of the heart with grief, Joel 2. 13. So Jacob did, v. 34 & others, Job 2. 12. Gen. 44. 13. Num. 14. 6

Vers. 30. *is not]* to weet, *alive:* so he thought; and so the phrase signifieth, Ier. 31. 15. for he supposed, his brethren had killed him: as verse 20.

Vers. 31. *a kid]* or, *goat-bucke.* By this policy, Jacob should suppose his son was dead, and and make no further inquiry after him.

Vers. 33. *is torn is torn]* or, *tearing is torn,* that is, *surely torn:* the Chaldee saith, *killed.* This is added to all Jacob's former sorrows, and one of the most grievous; for which he admitted no comfort; verse 35. *Isaac* also was yet alive, and a partaker of his son Jacob's grief. See the notes on Gen. 35. 29.

Vers. 34. *sackcloth]* another sign of sorrow, with which they sometime added earth or *ashes* upon their heads, 2. Sam. 3. 31. 1 King. 21. 27. Nehem. 9. 1. Est. 4. 1.

Vers. 35. *all his sons]* the evil doers counterfeit sorrow, and conceal their cruel fact, Reuben himself also keepeth counsel. The Rabbin's say, *they had bound themselves by a curse not to bewray it. R. Eiezer. per. 38. to hell]* or, *to the grave:* the word meaneth not the grave digged or made with hands, named in Hebrew *Keber;* but the common *place,* or *state of death,* here called in Hebrew *Sheol;* which hath the signification of *craving* or *requiring,* because it is one of the four things that are never satisfied, Prov. 30. 15. 16. The Greek, and New Testament usually translate it *Hades* or *Hades,* which word is by change of letters, formed of the Hebrew *Adam,* and *Adamah,* the *earth,* unto which for sin, God hath condemned Adam and all his race to return, Gen. 3. 19. For so in the first book of the ancient Greek oracles of *Sibylla,* it is said: *they call it Haden, for that Adam first went thither, when he tasted death.* As *Abram,* is in Greek *Habram,* Gen. 12. 1. and *Habraam,* Luk. 3. 34. and *Mizraim,* in Greek is *Misrain,* Gen. 10. 6. *Hemam,* is *Haiman,* Gen. 36. 22. so of *Adam* they formed *Haiden,* and after the Greek termination *Hades,* or *Hades:* such changes of letters are usual. The Chaldee paraphrase; (when it keepeth not the Hebrew word,) most commonly translateth it the *house of the grave,* or *place of burial.* Our English, cometh from the old Saxon or German word *Helle:* in which tongues originally *Hel* signifieth *High* and *Deepe; Leh,* is *low:* and so it meaneth a *low* or *deep place;* and agreeth with the Hebrew *Sheol,* which is said to be *Low* and *Deepe,* Deut. 32. 22. Job 11. 8. And as death is appointed for all men, so is this *Sheol,* Psal 89. 49. Eccles. 9. 10. as death is sometime desired of the godly, so Job desired to be hid in *Sheol,* Job 14. 13. By this *Hell* therefore in Scripture, is not meant the place of the damned only, but of all that go out of this world: as *Sibylla* in the fore-named place, saith, *all earthly men are said to go into the houses of Hades.* And as for the wicked, they have a *prison,* 1 Pet. 3. 19. and place of *torments,* in hell, Luk. 16. 23. which the Scripture calleth *everlasting fire,* Mat. 25. 41. and by another Hebrew name, *Gehenna;* whereof see Mat. 5. 22. the Greeks called that place *Tartaros, Homer. Iliad.* 8. unto which word the Apostle hath reference, in 2 Pet. 2. 4. *Tartarosas, He cast them down (to Hell* or) *into Tartarus.* So on the contrary, *Heaven* is not only the place of the Angels, and holy men, but generally all above us, as the air, spheres, &c. where the fowls fly, and the sun and stars run their courses, as is shown on Gen 1. 7. And the place of joys in heaven, is called *the garden of Eden,* or *Paradise,* Luk. 23. 43. to which the heathens alluded by the *garden of Alcinous: Homer, Odyss.* 7. Jacob therefore by *going, down to hell,* meaneth a departing out of this life into the common place and state of death, whither all must go. So after in Gen. 42. 38. and 44. 29. 31. See also the annotations on Psal. 16. 10.

Vers. 36. *Medanites]* which were the posterity of *Medan,* the son of Abraham, and brethren to the *Medianites* before mentioned, verse. 28. Gen. 25. 1. 2. these were mixed in dwelling with the Ishmaelites, as they were generally before called in verse 25. *Eunuch]* properly and commonly this word is used for *a gelded man,* Isaiah. 56. 3. 4. 5. Mat. 19. 12. and is borrowed of the Greek *Eunouchos,* which signifieth *a keeper of the bed,* or *Chamberlain:* in Hebrew he is called *Saris.* Such gelded men they used to have in Kings courts, for Chamberlaines to keep their women, Est. 2. 3. and 4. 4. But in Israel, the law allowed not such, Deut. 23. 1. Through custom, the name was also given to other chief officers and courtiers, as here to *Potiphar,* who was a married man, Gen. 39. 7. and after to the kings chief butler and baker, Gen. 40. 2. Therefore the Chaldee here translates it *Rabba,* a *Prince,* or *Officer. Provost Marshal]* or *prince of the slaughter men;* or *Captain of the guard:* he was an officer that kept malefactors in prison, Gen. 40. 3. and was sent with a band of men to do execution upon rebels: 2 King. 25. 8. 10. Or, as the Greek translateth it, the *chief Cook:* for so the Hebrew word is sometime used for a *Cook* that killeth and dresseth meat, 1 Sam. 9. 23. and 8. 13.

CHAP. XXXVIII.

1. Judas marrieth a Canaanitesse, and begetteth of her Er, Onan, and Selah. 6, Er marrieth Tamar, and dieth. 8, Onan marrieth her, and for spilling his seed: the Lord slayeth him. 11, Tamar stayeth for Selah, but is not given to him to wife, 13, wherefore she deceiveth Judas, who supposing her to be an whore, lieth with her. 24, He hearing she was with child, would have had her burnt. 26, but knowing himself to be the father, he acknowledgeth his fault. 27, She beareth twins, Pharez and Zarah.

ANd it was in that time; that Judah went down from his brethren: and turned-in to a man an Adullamite, and his name *was* Hirah. And Judah saw there, a daughter of a man a Canaanite, and his name *was* Shuah: and he took her, and went-in unto her. And she conceived, and bare a son: and he called his name Er. And she conceived again, and bare a son: and she called his name Onan. And she added again, and bare a son; and she called his name, Selah: and he was in Chezib, when she bare him. And Judah took a wife, to Er his first borne: and her name *was* Tamar. And Er Judah's first borne, was evil in the eyes of Jehovah: and Jehovah slew him. And Judah said unto Onan; go in unto thy brothers wife, and mary her: and raise-upseed to thy brother. And Onan knew, that the seed should not be his: and it was, when he went in unto his brothers wife, that he spilled it on the earth; that *he* might not give seed to his brother. And that which he did, was evil in the eyes of Jehovah: and he slew him also. And Judah said to Tamar his daughter in law; Remaine a widow *in* thy fathers house; till Selah my son, be growngreat; for he said, lest he also die, as his brethren: and Tamar went; and remained, *in* her fathers house. And the days were multiplied; and the daughter of Shua Judah's wife, died: and Judah was comforted, and went up unto his sheep shearers, he, and Hirah his friend the Adullamite, to Timnath. And it was told unto Tamar, saying: behold thy father-in-law, *is* going up to Timnath, to sheare his sheep. And she put-away the garments of her widowhood, from upon her; and covered *her* with a veil, and wrapped her self; and sate in the opening of Enaim, which *is* by the way to Timnath: for she saw, that Selah was grown-great; and she, was not given unto him, to wife. And Judah saw her; and thought her, to *be* an

harlot: because she had covered her face. And he turned-aside unto her, by the way; and said, Grant I pray thee, *that* I may come in unto thee; for he knew not, that she *was* his daughter-in-law: and she said, what wilt thou give me, that thou mayst come-in unto me? And he said; I will send a kid of the goats, from the flock: and she said; if thou wilt give a pledge, till thou send *it.* And he said; what *is* the pledge, that I shall give thee? and she said; thy signet, and thy bracelet; and thy staff, that *is* in thy hand: and he gave *them* unto her, and went in unto her, and she conceived by him. And she arose and went-away; and put-away her veil, from upon her: and put on the garments of her widowhood. And Judah sent the kid of the goats, by the hand of his friend the Adullamite; to receive the pledge, from the woman's hand: but he found her not. And he asked the men of her place, saying; where *is* the whore, she *that was* in Enaim, by the way? And they said, there was no whore, in this *(place.)* And he returned to Judah; and said, I have not found her: and also the men of the place said, there was no whore in this *(place.)* And Judah said, let her take *it* to her; lest we become a contempt: Behold, I sent this kid; and thou hast not found her. And it was, about a three months *after;* that it was told unto Judah saying, Tamar thy daughterin-law hath committed fornication; and also, behold *she is* with child, by fornications: and Judah said; bring her forth, and let her be burnt. She *was* brought forth; and she sent unto her father-in-law, saying; by the man whose these are, *am* I with child: and she said, acknowledge I pray thee; whose *are* these, the signet, and the bracelet, and the staff? And Judah acknowledged; and said, she *is more* just then I; for because that I gave her not, to Selah my Son: and he did not again, know her anymore. And is was, in the time of her *child*-birth: that behold, twins *were* in her womb. And it was in her *child*-birth, that *the-one* gave-*out* the hand: and the midwife took, and bound upon his hand a scarlet *thread,* saying, This, is come out first. And it was, as he turned-back his hand; that behold; his brother came out; and she said, How hast thou broken forth, upon thee the breach: and he called his name, Pharez. And afterward, came-out his brother; that *had* on his hand, the scarlet-*thread:* and he called his name, Zarah.

Annotations.

IN that time] in the time before spoken of, when Jacob returned out of Mesopotamia into the land of Canaan, and long before the selling of Joseph into Egypt; did these things begin about Judah. Who likewise married when he was very young, as did also his children, otherwise the Chronicle will not agree. For Joseph was borne six years before Jacob left Laban and came into Canaan, Gen. 30. 25. and 31. 41. and Joseph was seventeen years old, when he was sold into Egypt, Gen. 37. 2. 25. and thirty year old was he, when he interpreted Pharaohs dream, Gen. 41. 46. and nine years after, when there had been 7 years plenty, and two years famine, did Jacob with his family go down into Egypt, Gen. 41. 53. 54. and 45. 6. 11. and at their going-down thither, Pharez the son of Judas (whose birth is set down in the end of this chapter,) had two sons, *Ezron,* and *Hamul,* Gen. 46. 8. 12. Seeing then from the selling of Joseph, unto Israel's going into Egypt, there cannot be above three and twenty years; how is it possible that Judas should take a wife, and have by her three sons one after another, and Selah the youngest of the three be mariageable, when Judas begat Pharez of Tamar, Gen. 38. 14. 24. and Pharez be grown up, married, and have two sons, all within so short a space? The *time* therefore here spoken of, seemeth to be soon after Jacob's coming to Shechem, Gen. 33.

18. before that history of Dinah, Gen. 34. though Moses, for special cause, relateth it in this place. *Judah]* or *Judas* as the Greek always nameth him: Mat. 1. 2. *a man an Adullamite]* that is, an heathen man dwelling in *Adullam* (or *Odollam* as the Greek calleth it,) a city in the land of Canaan, which afterward was given for a possession to the Sons of this Judas, Ios. 15. 1. 35. The word *man* here (as in the verse following) may be omitted for the sense: see Gen. 13. 8. or it may be read *a man of Adullam,* as where one Evangelist writeth, *The men Ninevites,* Mat. 12. 41. another writeth, *The men of Nineveh,* Luk. 11. 32.

Vers. 2. *Canaanite]* the Chaldee translateth it a *merchant,* and so the word is sometime used in Scripture, Prov. 31. 24. Job. 41. 6. but the Greek here calleth him a *Chananaean. Shua]* in Greek *Saba:* but in verse. 12. *Saua. took her]* namely *to wife,* as verse 12. Contrary to his duty, for he should not have married with such, Gen. 24. 3. and 27. 46. and 28. 1. Judas was now in likelihood, about 13. or 14. years of age. *went in]* that is, *lay with her,* see Gen. 6. 4.

Vers. 4. *Onan]* in Greek *Aunan.* [unspec 5]

Vers. 5. *Selah]* or *Shelah:* in Greek *Selom:* so after, verse 11. &c. *he was]* the Greek saith, *she was. Chezib]* a town called also *Achzib,* which likewise fell to the tribe of Judah, Ios. 15. 44. The Greek calleth it *Chazbi.* The name hath in Hebrew the signification of *lying:* and to it the Prophet alludeth, saying, *the houses of Achzib shall be (Achzab) a Lye to the Kings of Israel,* Micah 1. 14.

Vers. 6. *to Er]* or, *for Er;* when in likelihood, he also was about 14. years of age. *Tamar]* or *Tamar,* that is by interpretation, *a palm tree,* Song 7. 7. Of what kindred she was, the scripture speaketh not; but she became the mother to our Lord Christ, according to the flesh: Mat. 1. 3.

Vers. 7. *evil in the eyes]* that is, *displeasing.* The letters in Hebrew of this word *evil,* and of his name *Er,* are the same, the order only changed: the like whereof is before in *Noes* name, and *Grace,* Gen. 6. 8. *slew him]* this was very soon after his marriage, in his youth. So *evil doers shall be cut off,* Psal. 37. 9. And this judgment on Judah's first borne, is mentioned sundry times, Gen. 46. 12. Num. 26. 19. 1 Chron. 2. 3. And as our Lord Christ was to come of Judas, Hebr. 7. 14. so God would have no wicked man to be his progenitor.

Vers. 8. *marie her]* the Hebrew word is not meant of usual solemnization of marriage, but peculiar for *marrying with his brothers widow,* and doing that duty of a kinsman: whereof there was a law after given of God, according to this case, Deut. 25. 5. which law (as many other) God had made known before unto the Patriarchs, as this scripture manifesteth. The Hebrew Doctors say, *It is commanded by the Law (in* Deut. 25. 5. 6.) *that a man shall marie the wife of his brother by the fathers side, if they have been married, or if they have been betrothed together, if he die without seed. Brethren by the mothers side only, are not counted brethren in this case of marrying the brothers wife, or for matter of inheritance, &c. Maimonides in Misneh. tom. 2. in Iibbum and Chalitsah. chap. 1. S.* 1. 7. See the annotations on Deut. 25. *seed] a child;* which may be counted thy brothers, who is deceased; that his name be not wiped away out of Israel, Deut. 25. 6. Otherwise excepting this case, it was unlawful for a man to have his brothers wife, Levite. 18. 16. and 20. 21.

Vers. 9. *not be his]* but stand up with his brothers name, as his brothers child: though this was only for the first borne, all the rest should have been counted his own. Deut. 25. 6. So the Chaldee translateth, *that the seed should not be called by his name. when]* or *if* at any time. *Whensoever. spilled]* or *corrupted,* which the Greek translateth, *shed* (or *spilled.)* An unkind, and most unnatural fact, to spill the seed, which by God's blessing should serve for the propagation of man-kind; and in this man, for the propagation of the son of God according to the flesh; in whom all nations of the earth should be blessed, Gen. 22. 18. which made the sin most impious, and hastened Onans speedy death from the hand of God.

Vers. 11. *Remaine]* or *sit, dwell a widow:* so sending her home to her fathers house, but without permission to mary another man, yet not purposing she should have his son, for whom he made her stay. This was in him very injurious, which God soon chastened him for, by the death of his wife, and giving him over to incest with his daughter in law. By the law, in Levite. 22. 13. a widow that had no child, might return to her fathers house, and her estate was, *as in her youth. he said] in his heart,* as the Greek explaineth it. *lest he die]* meaning, *I will not give her unto Selah to wife, lest he die also,* verse. 14. An imperfect speech, (whereof see Gen. 3. 22.) and an evil surmise that he had of Tamar, as if she had caused his other sons death.

Vers. 12. *the daughter of Shuah]* the Greek translateth, *and Saua the wife of Judas died. was comforted]* after mourning for his wives death, as Gen. 23. 2. and 24. 57. *sheep shearers]* At such times they used to have feasts, 1 Sam. 25. 8. 11. So he went to make merry after his mourning. *his friend]* the Greek translateth *Eira his shepherd:* reading for *Regneh,* a *friend,* (without vowels) *Rogneh a shepherd:* and so in verse 20. but the Chaldee translateth *friend:* and it hath the name in Hebrew of *feeding-together;* and so generally of *society, friendship, neighbourhood. Timnath]* or *Thamna,* a city in the Philistines country, which also befell to Judah's children for a possession, Ios. 15. 57. There Sampson took a wife, Judge. 14. 1. &c.

Vers. 14. *wrapped her self]* that she might not be known. The Greek and Chaldee understand it, of *trimming and adorning. the opening]* or, *door of Enaim,* as being the name of a place: so the Greek translateth, *the gates of Ainan. Enaim* signifieth *eyes,* or *fountains:* and *the door* (or *opening) of the eyes,* may be understood an *open place* to be viewed, or *place of two ways.* After it is called only *Enaim,* verse 21. Such open places, harlots used, Ezek. 16. 25. Ier. 3. 2.

Vers. 16. *Grant]* or *Give* me leave: as the Greek saith, *Suffer me:* or, *Come on now, let me, &c.* An example of inordinate lust in this Patriarch: so lightly to be affected unto a stranger, and esteemed harlot. But God hereby would show, how the Jews (so named of this *Judas)* have nothing whereof to rejoice in the flesh more then other nations: but only in Christ, his holy seed, (if they would receive him) who came *to save sinners,* 1 Tim. 1. 15.

Vers. 17. *a pledge]* or *pawn; earnest;* in Hebrew *Erabon,* whence the Greek *Arrhaebon,* is borrowed. By this means, she provided for her security against the danger which after followed, verse 24. 25. Yet she carried her self herein, after the manner of *Harlots,* Fzek. 16. 33.

Vers. 18. *signet]* or *seal:* the Greek translateth it *ring* on the finger. Men did wear such for honor: Luk. 15. 22. Ier. 22. 24. *bracelet]* or, *riband,* or *handkerchief.*

Vers. 21. *her place]* that is, *the place where she was.* So, the prayer *of this place;* that is, *made in this place,* 2 Chron. 6. 40. *the whore]* the word here used, in Hebrew *Kedesah,* cometh from *Kadas,* which commonly signifieth *holiness:* and the *man* thus prostitute unto filthiness, is called *Kades,* usually Englished a *Sodomite* 1 King. 14. 24. This name is thought to be given (by a contrary meaning,) to common whores, who are most *unholy,* and *unchaste.* But it may be such abomination was committed among the Canaanites, under a pretext of religion and holiness. For in the apostasy of Israel, houses of such unclean persons, were in the house of the Lord, 2. King. 23. 7. and they sacrificed with such *whores,* Hos. 4. 14. An express law was given to Israel, that there should be no such *Sodomite,* or *Sodomitesse* among them, nor their hire brought into God's house, *for any vow,* Deut. 23. 17. 18. *become in contempt]* or *to be contempt:* be laughed to scorn, for being thus deceived by a whore. Among the heathens this sin was infamous.

Vers. 24. *be burnt]* by God's law after given, to defile a betrothed woman (which here was Thamars case with Selah,) was death, by stoning them Deut. 22. 23. 24. and a Priests daughter if she plaid the harlot, was to be burnt with fire, Levite. 21. 9. These laws it seemeth were executed before, and after even among the heathens: so the King of Babylon *roasted* two Jews in the fire for committing adultery, *Ier.* 29. 22. 23. Here Judas in *judging* another, *condemned* himself, Rom. 2. 1. so David in like case, 2 Sam. 12. 5. 7.

Vers. 26. *know her]* that is, *lie with her:* see Gen. 4. 1. By this free confession (according to Judah's name, which signifieth *a Confessor)* and abstaining from further evil with her; appeareth the true repentance of the Patriarch. And though he was now (in all likelihood) not above thirty years of age: yet find we no mention of any children that ever he had more, but these two of Tamar, and Selah his son before: from wch three only, the families of Judah are reckoned, Gē. 46. 12. Num. 26. 19. 22. 1 Chr. 2. 3. 4. Either he married not after this time, or God blessed him not with anymore seed.

Vers. 28. *gave* out] that is, *put forth:* the Greek translateth, *the one brought forth the hand.* This showeth the birth to be most hard and dangerous, not according to the course of nature. God so chastening the sin of Tamar with her father. See the like also in Jacob's birth, Gen. 25. 26. *is come out]* the Greek translateth, *shall come out:* as comforting the woman in the extremity of her travel.

Vers. 29. *Hast thou broken forth]* or *hast thou madea-breach? upon thee]* that is, *the breach is thine,* thou hast made it, and shalt carry the name of it upon thee. The Greek translateth; *Why is the partition divided for thee?* The Chaldee, *How great strength hath been in thee, that thou mightest prevail?* This strange & perilous childbirth, may be compared with that of Jacob and Esau, Gen. 25. 22.—26. who strove for the first birth-right in the womb, as these also did at the birth. *Pharez]* Hebrew *Perets,* that is, by interpretation *Breach,* so named upon this fact of his, at the birth. He violently took the dignity of the first birth-right from his brother, is set before him in the genealogy, Numb. 26. 20. 1 Chron. 2. 4. 5. and became father of Christ, after the flesh, Matth. 1. 3. *Zarah]* Hebrew *Zerach,* which signifieth *Risen,* or *sprung up:* (as the *Sun* is said to *rise:)* because he should first have risen, that is, have been borne, but for the breach which his brother made. The Hebrew Doctors say, that *Zarah had his name of the Sun, and*

Pharez had his name of the Moon, which sometime is broken (as in pieces) *sometimes is full.* And that in *Pharez, the strength of David's house* was portended: *and therefore from him proceedeth the kingdom of the house of David, R. Menachem,* on Gen. 38. In the birth of these two brethren, the estate of the two Churches of Jews and Gentiles, may as in a figure, be considered: The Jew, as the elder, drawing back the hand through unbelief, Rom. 10. 3. 21. The Gentiles as by violence getting the heavenly birth-right, Math 11. 12. Luk. 15. 11.—32. Act. 13. 46.—48. and when the Gentiles are fully borne, then shall the Jews (that had the sign of the first birthright on their hand) come forth again. Rom. 11. 11.—25. 26.

CHAP. XXXIX.

1, Joseph being sold into Egypt, is there advanced in Potiphars house. 5, The Lord blesseth the house for Joseph's sake. 7, His Mistress tempteth him to lie with her, but he refuseth and shunneth her. 15, She complaineth of Joseph to the men of her house: 17, and fasly accuseth him to her husband, 19, who in anger casteth him into prison. 33, but God is with him there.

ANd Joseph, was brought-down to Egypt: and Potiphar an Eunuch of Pharaoh, the Provost Marshall, an Egyptian man, bought him; of the hand of the Ishmaelites, which had brought him down thither. And Jehovah was with Joseph, and he was a prosperous man: and he was, in the house of his Lord, the Egyptian. And his lord saw, that Jehovah *was* with him; and all that he did, Jehovah made-*it* prosper in his hand. And Joseph found grace, in his eyes, and ministered to him: and he made him over-seer, over his house, and all *that* he had, he gave into his hand. And it was, from the time *that* he had made him over-seer, in his house, and over all that he had; that Jehovah blessed the house of the Egyptian, for Joseph's sake: and the blessing of Jehovah, was upon all that he had, in the house, and in the field. And he left all that he had, in Joseph's hand: and he knew not ought *(that was)* with him, save the bread which he did eat: and Joseph was fair in form, and fair in countenance.

And it was, after these things; that his lords wife lifted up her eyes, unto Joseph: and she said, lie wth me. And he refused, & said unto his lords wife; Behold, my lord knoweth not what *is* with me in the house: and all that he hath, he hath given into my hand. *There is* not he greater in this house, then I: and he hath not kept-back from me, anything; but thee, because thou *art* his wife: and how shall I do this great evil, and sin against God? And it was, as she spake to Joseph, day *by* day: that he hearkened not unto her, to lie by her, to be with her. And it was, on a certain like day; that he went into the house, to do his work: and *there was* no man, of the men of the house, there in the house. And she caught him by his garment, saying, Lie with me: and he lest his garment in her hand; and fled, and got him out. And it was, when she saw; that he had left his garment, in her hand: and was fled, out. Then called she to the men of her house, and said unto them, saying; See, he hath brought-in unto us an Hebrew man, to mock us: he came-in unto me, to lie with me; and I called with a great voice. And it was, when he heard, that I lifted up my voice, and called: that he left his garment by me; and fled, and got him out. And she laid-up his garment by her: until his lord came, unto his house. And she spake unto him, according to these words, saying: the Hebrew servant, which thou hast brought unto us, came-in unto me, to mockė me. And it was, when I lift-up my voice, and called; then left he his garment by me, and fled out. And it was, when his lord

heard the words of his wife: which she spake unto him, saying; according to these words, did thy servant unto me: then his anger was kindled. And Joseph's lord, took him; and committed him into the tower house, a place where the Kings prisoners *were* bound: and he was there in the tower house. And Jehovah was with Joseph, and extended mercy unto him: and gave him grace in the eyes of the chief *keeper* of the tower house. And the chief *keeper* of the tower house, committed to Joseph's hand, all the prisoners, that *were* in the tower house: and all that they did there; he, was the doer *of it.* The chief-*keeper* of the tower house, looked not to anything at all, in his hand; because Jehovah *was* with him: and that which he did, Jehovah made *it* to prosper.

Annotations.

EGypt] in Hebrew, *Mizraim,* meaning *the land of Mizraim:* see Gen. 12. 10. God sent Joseph before his brethren, for their preservation, Gen. 45. 5. 7. *Potiphar]* in Greek, *Pentephres. Provost Marshall]* or *Prince of the slayers:* see Gen. 37. 36. *Ishmaelites]* the Chaldee calleth them *Arabians.* See Gen. 37. 25.

Vers. 2. *with Joseph]* and *delivered him out of all his afflictions,* Act. 7. 9. 10. The Chaldee saith, *the word of the Lord was his help:* So after in verse. 3. and 21. The like promise God maketh to every faithful man, *I* will be *with him in trouble:* Psal. 91. 15. *was in the house]* that is, remained there, patiently bearing his servitude: and ran not away, to his father again. For in his masters house, and in prison, he continued thirteen years, Gen. 37. 2. and 41 46. In the Jewish records it is said, that he served twelve months in Potiphars house, and was 12. years in prison: *Seder Olam, chap.* 2.

Vers. 4. *ministered]* or *served:* in Greek *pleased. Ministration* is a free service differing from slavery. *made him overseer]* or *visiter:* in Greek *constituted him;* which word is used in this sense; in Luk. 12. 44.

Vers. 5. *from the time]* so the Chaldee expounds the Hebrew phrase *from then:* the Greek translateth it *after.*

Vers. 6. *save the bread]* this may be meant either of his ease and security, who cared for nothing; but to eat and drink, leaving all the trouble of his house upon Joseph: or, it excepteth *bread,* that is, *meat and drink,* for that the Egyptians would not eat with the Hebrews; see Gen. 43. 32.

V. 7. *lifted up]* that is, *cast her eyes,* or *looked* with impure affections and lust, which Christ condemneth for *adultery;* Matt. 5. 28. So the Apostle speaketh of *eyes full of adultery,* 2 Pet. 2. 14. The contrary was in *Job,* Job 31. 1. *I made covenant with mine eyes;* &c. *Lye with me]* this showeth the *impudency of her face,* such as Solomon warneth of, Proverb. 7. 13 18. And the dangerous assault of Joseph, whom Satan tempteth now with pleasure; when he could not before overcome him with afflictions.

V. 9. *not he]* This may be meant of all the household, *not any;* or of his lord himself, in a respect, *not he* himself.

Vers. 10. *day* by *day]* or *daily:* Hebrew, *day day;* which the Greek explaineth *day after day:* the Hebrew sometime addeth *day and day:* Hest. 3. 4. so the Greek, in 2 Cor. 4. 16. *to be with her]* in her company, so avoiding the occasions of evil. according to Solomon's counsel, *Remove thy way far from her; and come not nigh the door of her house,* Prov. 5. 8. This chastity of Joseph, is here opposed to the unchaste carriage of Judah, in Gen. 38.

Vers. 11. *on a certain like day]* so the Greek explaineth the Hebrew phrase *as this day:* meaning, a day wherein his mistress lusted after, or enticed him. Or *day,* being put for *time,* (as in 2 Cor. 6. 2) the meaning may be, *About this time. his work]* in Greek, *works;* which the Chaldee explaineth to be the *searching of the writings of his accounts.*

Vers. 12. *got him out]* or, *went forth out:* so in v. 15. *The woman, whose heart is snares and nets, her hands, bands, is more bitter then death:* but, *he that is good before God, escapeth from her:* Eccles. 7. 26.

V. 14. *Hebrew]* so she nameth him in contempt: for the Hebrews were abhorred of the Egyptians, Gen. 43. 32. but it was indeed a name of honor; see Gen. 14. 13. *to mock] to abuse us,* whereupon we shall be mocked and laughed to scorn, Or, *to play with us.* This word was used before, but in a better sense, Gen. 26. 8. And here the adulteress *hunteth for the precious life,* Prov. 6. 26.

Verse 20. *tower-house]* or *round house,* a prison built after a round form. The Greek calleth it *afort,* (or *sconce:)* the Chaldee, *a house of prisoners, prisoners] bound.* men, or *restrained* of their liberty. Among them, Joseph was laid in irons, *they hurt his feet with fetters; until the time that his word came, the word of the Lord tried him:* Ps. 105. 18. 19. He suffered trouble as an evil doer, even unto bonds: *but the word of God is not bound:* 2 Tim. 2. 9. And in his sufferings he was a figure of Christ, *who was taken from prison and from judgment:* Esa. 53. 8. and *in his humiliation, his judgment was taken away,* Act. 8. 33.

Vers. 21. *gave him grace]* so the Greek explaineth the Hebrew phrase, *gave his grace:* that is, made him to be gracious, and favored. For if when men do well, they suffer for it, and take it patiently; this is acceptable with God, 1. Pet. 2. 20. *chief*-keeper] Hebrew *Prince,* or *master;* the Greek translateth it, *Chief gaolor.*

Vers. 22. *the doer]* that is, by his word and appointment it was done. So the Chaldee paraphrase, (in the Masorites Bible) explaineth it, adding, *by his word.* Thus Pilate is said to *give the body of* Christ *unto Joseph,* Mark 15. 45. when *he commanded* it to be given: Matt. 27. 58. See also Exod. 7. 17.

Verse 23. *looked not* &c] or *saw not anything:* the Greek translateth, *knew not anything by him.* The Chaldee saith, *saw not any fault:* understanding the Hebrew *Meumah,* as *Meum* in Dan. 1. 4. for *a fault,* or *blemish.* And thus, though many *archers* had shot at Joseph, *his bow abode in strength, and the arms of his hands were made firm, by the hands of the Mighty* (God) *of Jacob:* Gen. 49. 23. 24.

CHAP. XL.

1, The Butler and Baker of Pharaoh in prison, 4, Joseph hath charge of them. 5, He interpreteth their dreams; 20, which come to pass according to his interpretation, the Butler being restored to his place, and the Baker hanged. 23, Yet the Butler forgetteth Joseph.

ANd it was, after these things; *that* the Butler of the King of Egypt, and the Baker, sinned: against their lord, the King of Egypt. And Pharaoh was wroth, against two of his Eunuchs: against the chief of of the butlers, and against the chief of the bakers. And he committed them into ward, *in* the house, of the Provost Marshall, into the tower house: the place where Joseph was bound. And the Provost Marshall, charged Joseph, with them, and he ministered to them: and they were *some* days in ward. And they dreamed a dream both of them, *each*-man his dream in one night; *each*-man, according to the interpretation of his dream: the butler and the baker, which *(belonged)* to the King of Egypt, which *were* bound in the tower house. And Joseph came in unto them, in the morning: and saw them, and behold, they *were* sad. And he asked Pharaohs Eunuchs, which *were* with him in the ward of his lords house, saying: wherefore, *are* your faces evil, today. And they said unto him; we have dreamed a dream, and *there is* no interpreter of it: and Joseph said unto them; do not interpretations *(belong)* to God? tell me *them,* I pray you. And the chief of the butlers, told his dream, to Joseph: and said unto him; in my dream, behold a vine, *was* before me. And in the vine, *were* three branches: and it *was* as though it budded, the blossom thereof shot-up; the clusters thereof, brought forth-ripe grapes. And Pharaohs cup, *was* in my hand: and I took the grapes, and pressed them into Pharaohs cup; and I gave the cup, into Pharaohs hand. And Joseph said unto him; This *is* the interpretation of it: the three branches, they *are* three days. Yet within three days shall Pharaoh lift-up thine head, and restore thee into thy place: and thou shalt give Pharaohs cup, into his hand; after the former manner, when thou wast his butler. But remember me with thee, when it shall be well with thee; and do mercy with me, I pray thee; and make mention of me, unto Pharaoh; and bring me forth, out of this house. For I was stolen by stealth, out of the land of the Hebrews: and here also, I have not done anything; that they should put me, into the dungeon. And the chief of the bakers saw, that he had given a good interpretation: and he said, unto Joseph, I also *(saw)* in my dream; and behold, three white baskets, *were* on my head. And in the uppermost basket, *there was* of all Pharaohs meat, of bakers work: and the fowls, did eat them, out of the basket, upon my head. And Joseph answered, & said; This *is* the interpretation thereof: the three baskets, they *are* three days. Yet within three days, shall Pharaoh lift up thy head from off thee; and shall hang thee, on a tree: and the fowls shall eat thy flesh, from off thee. And it was, in the third day, *which was* Pharaohs birth day; that he made a banquet, unto all his servants: and he lifted-up the head, of the chief of the butlers; and the head, of the chief of the Bakers, among his servants. And he restored the chief of the butlers, unto his butlership: and he gave the cup, into Pharaohs hand. And the chief of the bakers, he hanged: as Joseph had interpreted to them. Yet did not the chief of the butlers, remember Joseph, but forgot him.

Annotations.

BUtler] or, *cupbearer,* who used to give the cup into the kings hand, v. 13. So Nehe. 1. 11.

Verse 2. *Eunuchs]* or *officers,* in Chaldee *Princes,* see Gen. 37. 36. *chief]* or *Prince.* The Greek translateth *Archioinochoos,* the *Chief wine powrer:* and *Archisi•opoi•s* the *Chief bread-maker.* The Chaldee *Rabshakei.*

Vers. 3. *Provost Marshall]* see Gen. 37. 36. *tower] prison,* Gen. 39. 20.

Verse 4. some *days]* or *a year:* for so the word *days* often signifieth▪ see Gen. 24. 55. and 4. 3.

Verse 5. *according to the interpretation]* that is, no vain dream, but significant, and showing things to come, according to the interpretation that Joseph gave of them. Of *dreaming,* see the notes on Gen. 20. 3.

Vers. 6. *sad]* the Greek translateth *troubled,* and so the Hebrew importeth an angerly discontent, and fretfull trouble of mind, Prov. 19. 3. with a sad and lowering countenance, Dan. 1. 10. So dreams and visions sent of God, use much to affect men, Gen. 41. 8. Dan. 2. 1. 3. Matt. 27. 19.

Vers. 7. *evil]* that is, *sad;* as the Greek translateth *skuthropa,* which word the Evangelists use in like sense, Luk. 24. 17. Matt. 6. 16. so *good,* is often used for *merry* or *cheerful,* Esth. 1. 10. Esa. 65. 14.

Vers. 8. *no interpreter]* they being prisoners, could not go to the Soothsayers and wise men of Egypt, as that people was wont to do, Gen. 41. 8. When God's Oracles are not opened and understood, it is a cause of heaviness: Rev. 5. 4. *tell me]* Joseph was in bonds, as an evil doer: but the word of God is not bound: and so Paul, 2 Tim. 2. 9. Here Joseph's faith shown it self; before, he himself was a dreamer, Gen. 37. 5. 9. now he becometh an interpreter, and maketh a way for the accomplishment of those promises: and calleth these idolaters from their superstitions, to the true God, as Deut. 18. 10. 11. 12. Isaiah 8. 19. And taxeth the vanity of such in our times, as write books of the art of interpreting dreams.

Ver. 9. *behold]* Hebrew, *and behold:* but the word *and* sometime is redundant in that tongue, as is observed on Gen. 36. 24.

Vers. 10. *as though]* or, *when it budded. shot-up]* Hebrew, *ascended.* [unspec 10]

Vers. 12. *they* are] that is, *they signify three days:* So in Gen. 41. 26.

Vers. 13. *within three days]* which is explained verse. 20. to be *in the third day:* see a like phrase in Gen. 7. 4. and of the mystical number *three.* See Gen. 22. 4. *lift up]* this phrase sometime signifieth to promote unto honor, as Ier. 52. 31. sometime *head* is used for *sum,* and it meaneth to *take the sum,* or *to reckon,* as Exod. 30. 12. which may also be intended here. The Greek translateth *shall remember thy principality:* the Chaldee, *shall remember thee. place]* or *base, seat:* meaning his *office, of butlership,* as the Greek and Chaldee explain it; and is confirmed by verse 21.

Vers. 14. *this house] this prison;* so the Greek saith, *this hold.* Joseph though patient in adversity, yet useth all good means to procure his liberty.

Vers. 15. *stolen by stealth]* or *indeed stolen:* Hebrew *stealing stolen. The Hebrews]* the land of Canaan, wherein the children of Abraham dwelt, who was called an *Hebrew,* Gen. 14. 13. Thus Joseph calleth it, by faith in God's promises. In Zach. 2. 12. it is called the *holy land. dungeon]* or *pit:* in Chaldee, *the house of prisoners.* Thus Joseph pleadeth his innocence; as Daniel also did, Dan. 6. 22. and Paul, Act. 24. 12. 13. 20. and 25. 10. 11.

Vers. 16. *saw]* this word the Greek addeth, *I saw a dream. white]* or, *with holes;* for the Hebrew word signifieth both: and may mean baskets made of white rods, with holes, as net-work. But the Greek, and Targum Yerushalmi do understand it of white bread, or meats in them.

Vers. 19. *lift-up]* or (as the Greek translateth it,) *take away thine head;* in a contrary meaning to the former, verse. 13. but it may be understood of *reckoning,* as before; and putting this man out of the number of his officers. *a tree]* the Chaldee translateth it, *a Gallow tree,* or *gybbet, cross:* such as that whereon Christ was crucified, called sometime only *a tree,* as Act. 5. 30. and 10. 39. 1 Pet. 2. 24. After by the law, such as died on tree, had the curse of God upon them; Deut. 21. 23

Vers. 20. *a banquet]* Hebrew *a drinking.* This custom to keep banquets on birth days, appeareth to be most ancient; and it continued till Christ's time on earth, Mat. 14. 6. and so till this day. *lifted up]* the Chaldee translateth, *he remembered the head,* &c.

Vers. 22. *hanged]* As Joseph was in prison with these two malefactors, and according to his word, the one was restored to his former honor; the other put to death: so Christ was in the midst of two malefactors; who one of them was restored to eternal life, the other left to die in his sins, Luk. 23. 33. 39.—43,

Vers. 23. *forgot him]* which was both great unthankfulness, and unto Joseph, a further exercise of faith and patience from the hand of God, two years longer: *until the time his word came,* Ps. 105. 19. So the scripture elsewhere taxeth forgetfulness of benefits, and of *the affliction of Joseph.* Eccles. 9. 15. 16. Amos 6. 6.

CHAP. XLI.

1, Pharaohs two dreams, of seven kine, and seven ears of corn. 8, The wise men of Egypt could not interpret them. 9, The Butler remembereth Joseph, and mentioneth him to Pharaoh. 14, Who sendeth for Joseph out of prison, and propoundeth to him his dreams. 25, Joseph interpreteth them. 29, Seven years of plenty are fore told, and seven years of famine. 33, Pharaoh is counseled to provide against the dearth. 39, Joseph is advanced, to be over Pharaohs house, and over all the land of Egypt. 45, He marrieth Asenath, 49, gathereth up much corn. 50, begetteth two sons, Manasseh and Ephraim. 54, The famine beginneth in Egypt and all lands.

〈 in non-Latin alphabet 〉

ANd it was, at the end of two years of days: that Pharaoh dreamed; and behold, *he was* standing by the river. And behold, there came-up out of the river, seven kine; fair in sight, and fat in flesh: and they fed in a meadow. And behold, seven other kine came-up after

them, out of the river; ill in sight, and lean in flesh: and they stood, by the *(other)* kine; upon the brink of the river. And the kine *(that were)* ill in sight, and lean in flesh; did eat-up the seven kine, *(that were)* fair in sight, and fat: and Pharaoh awoke. And he slept, and dreamed the second-time: and behold, seven ears *of-corn,* came-up in one stalk, fat and good. And behold, seven ears▪ *of▪ corn,* thinn & blasted *with* the east-wind: sprang-up, after them. And the thinn ears swallowed-up the seven fat and full ears: and Pharaoh awoke, and behold, *(it was)* a dream. And it was in the morning, that his spirit was stricken-amazed; and he sent, and called all the magicians of Egypt, and all the wise-*men* thereof: and Pharaoh told them his dream; and *there was* no interpreter of them, to Pharaoh. And the chief of the butlers spake to Pharaoh, saying: I, do remember *this* day, my sins. Pharaoh, was wroth with his servants: and committed me into ward, *in* the house of the Provost Marshall: *both* me, the chief of the bakers. And we dreamed a dream in one night, I and he: we dreamed, *each* man according to the interpretatiō of his dream. And *there was* there with us a young man an Hebrew; servant to the Provost Marshall; and we told him, and he interpreted to us our dreams: *to each* man according to his dream, did he interpret. And it was, as he interpreted to us, so it was: me, he restored unto my place, and him he hanged. And Pharaoh sent and called Joseph; and they brought him hastily, out of the dungeon: and he shaved *himself,* & changed his garments; and came-in unto Pharaoh. And Pharaoh said, unto Joseph; I have dreamed a dream, and *there is* no interpreter of it: and I, do hear say, of thee; thou wilt hear a dream, to interpret it. And Joseph answered Pharaoh, saying, It *is* not in me: God will answer, the peace of Pharaoh. And Pharaoh spake, unto Joseph: In my dream, behold, I *was* standing, upon the brink of the river. And behold, there came-up out of the river, seven kine; fat in flesh and fair in form: and they fed, in a meadow. And behold, seven other kine, came-up after them; poor and very ill in form, and lean in flesh: I have not seen their like, in all the land of Egypt, for evilness. And the lean and evil kine; did eat up, the first seven fat kine. And they came into the inward-parts of them; and it was not known, that they were come into their inward-parts; and their sight *was* evil, as at the beginning: and I awoke. And I saw, in my dream; and behold, seven ears *of-corn,* came-up in one stalk, full & good. And behold, seven ears▪ *of corn;* withered, thinn, blasted *with* an east-wind: sprung up, after them. And the thinn ears, swallowed-up the seven good ears: and I told *this,* unto the magicians; and *there is* none that declareth *it,* to me. And Joseph said, unto Pharaoh; the dream of Pharaoh, is one: that which God *is* a doing, hath he declared to Pharaoh. The seven good kine, they *are* seven years; and the seven good ears-*of corn,* they *are* seven years: the dream is one, And the seven lean and evil kine, that came up after them, they *are* seven years; and the seven empty ears-*of corn,* blasted *with* an east-wind: shall be, seven years of famine. This *is* the word, which I have spoken unto Pharaoh: that which God *is* a doing, he showeth unto Pharaoh. Behold, seven years *are* coming: *of* great plenty, in all the land of Egypt: And seven years of famine, shall rise after them; and all the plenty shall be forgotten, in the land of Egypt: and the famine shall consume the land. And the plenty shall not be known, in the land; because of that famine, afterwards: for it, *shall be* very heavy. And for that the dream was doubled, unto Pharaoh, twice; *it is* because the thing *is* firmly-prepared, of God; and God hasteneth, to do it. And now, let Pharaoh provide, a man discreet and wise: and set him, over all the land of Egypt. Let Pharaoh do *this;* and let him appoint Bishops, over the land: and take up the

fifth-*part,* of the land of Egypt; in the seven years of plenty. And let them gather, all the meat of these good years that come: and lay-up corn under the hand of Pharaoh, *for* meat in the cities, and let them keep *it.* And the meat shall be for store, to the land; for the seven years of famine, which shall be in the land of Egypt: that the land be not cut-off, by the famine. And the word was good, in the eyes of Pharaoh; and in the eyes, of all his servants. And Pharaoh said, unto his servants: shall we find such *a one* as this *is,* a man in whom the spirit of God *is?* And Pharaoh said, unto Joseph; forasmuch, as God hath made known unto thee, all this: *there is* none discreet and wise as thou *art.* Thou, shalt be over my house; and at thy mouth, shall all my people kiss: only *in* the throne, will I be greater then thou. And Pharaoh said, unto Joseph; see, I set thee, over all the land of Egypt. And Pharaoh took-off his ring, from on his hand; and put it, upon Joseph's hand: and arrayed him, in vestures of fine-linen; and put a chain of gold, upon his neck. And he made him to ride, in the second chariot, which he had; and they cried before him, Abrek: and he set him, over all the land of Egypt. And Pharaoh said, unto Joseph, I *am* Pharaoh: and without thee, shall not a man lift-up his hand, or his foot, in all the land of Egypt. And Pharaoh called Joseph's name, Zaphnath-paaneach; and he gave unto him Asenath, the daughter of Poti-pherah, priest of On, to wife: and Joseph went-out, over the land of Egypt. And Joseph *was* thirty years old; when he stood before Pharaoh King of Egypt: and Joseph went-out, from before Pharaoh; and passed through all the land of Egypt. And in the seven years of plenty, the land yielded, by handfulls. And he gathered up all the meat of the seven years, which were in the land of Egypt; and laid-up the meat, in the cities: the meat of the field which was round about every city, he laid-up within the same. And Joseph gathered corn, as the sand of the sea, very much: until he left numbering, for *it was* without number. And unto Joseph were borne two sons; before there came a year of the famine: which Asenath the daughter of Poti-pherah, priest of On, bare unto him. And Joseph called, the name of the first-borne, Manasseh; for God hath made me forget, all my molestation; and all my fathers house. And the name of the second, called he Ephraim; for God hath made me fruitful, in the land of my affliction. And the seven years of plenty, which were in the land of Egypt; were ended. And the seven years of famine, began to come; as Joseph had said: and the famine was in all lands; but in all the land of Egypt, there was bread. And all the land of Egypt, was famished; and the people cried to Pharaoh, for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith unto you, do. And the famine was, over all the face of the earth: and Joseph opened all *(the houses)* that *(had corn)* in them, and sold to the Egyptians: and the famine wexed strong, in the land of Egypt. And every land, came into Egypt; to Joseph, for to buy *(corn)* because the famine was strong in every land.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the tenth section of the •awe, called AT THE END: See Gen. 6. 9.

Vers. 1. *of days]* that is, *two full years;* as a *month of days,* is *a full month;* Gen. 29. 14. See the notes on Gen. 4. 3. So *in the second year,* Nebuchadnezzar dreamed: Dan. 2. 1. *and behold]* the Greek translateth, *he thought he stood.* So in v. 17.

Vers. 3. *ill]* that is, *deformed,* or (as the Greek translateth) *foul.* So after, in v. 4. &c. *brink]* or *bank,* Hebrew. *lip,* So v. 17.

Vers. 6. *East-wind]* whose property is to burn and blast the fruits: Ezek. 17. 10. and 19. 12. Hos. 13. 15.

Vers. 7. *the thin]* the Greek addeth, *the seven thin ears:* so in ver. 20. 24. *a dream]* or, *the dream* was; that is, continued in his mind and troubled him, as the next words manifest. Of a *dream,* see Gen. 20. 3. and 37. 5.

V. 8. *stricken amazed]* the Greek translateth, *his soul was troubled.* The Hebrew word signifieth *stricken* or *beaten as with a hammer; be hammered.* The same is spoken of King *Nebuchadnezzar* in like case, Dan. 2. 1. 3. It showeth the power of God in his word & works, even before men do understād the meaning of them. *magicians]* in Hebrew *Chartummim,* the Greek calleth them here *expositors* (elsewhere, *enchanters,* Exod. 7. 11.) they were such as had skill in the nature of things. *Nebuchadnezzar* King of Babylon called also for such, to show him his dream, Dan. 2. 2. and Belshazzar, his vision, Dan. 5. 7. 8. *wise*-men] the Learned of all Nations, were so called, even among the Jews, Matt. 23. 34. among the Greeks they were named *Philosophers,* that is, *Lovers of wisdom.* Act. 17. 18. Pythagoras was the first, who devised the name, because he thought no man was *wise,* but God only. *dream]* both his dreams, as the word *them* after manifesteth: called *a dream,* because they were both *one,* v. 26. or, after the usual manner of the Hebrew tongue, that putteth one for many: see Gen. 3. 2. *interpreter]* that could interpret. Thus God maketh the wisdom of the wise, to perish, Isaiah 29. 14. So was it also with the Mages of Babylon, Dan. 2. 10. and 5. 8.

Vers. 13. *he]* that is, *Pharaoh restored:* v. 20. The Greek translateth, *that I was restored to my principality, and he was hanged. place]* that is, as Chaldee expounds it, *Office,* or *ministration.* So Gen. 40. 13.

Vers. 14. *brought him hastily]* Hebr. *made him run.* So Daniel was brought *before the King in hast,* Dan. 2. 25. Of Joseph it is said, *The King sent and loosed him; the ruler of the people (sent) and released him:* Psal. 105. 20. *dungeon]* or *pit:* the Chaldee saith, *the house of the prisoners. shaved]* who before (it seemeth) had let his hair grow, in sign of sorrow and mourning, as i•. 2 Sam. 19. 24. Mephibosheth had *not trimmed* (as the Chaldee paraphrast saith *not shorn)* his beard; from David's departure, till his return in peace. And other nations kept this rite: for *T. Livius* (in his 6. *book)* telleth how one *Malius* being cast in prison, many men sorrowing for him, did *let the hair of their head and beard grow long.* The like is mentioned of others, *Plutarch, in Caton. Vtic. Cicero in Orat. de lege Agrar.* And by *shaving,* understand *polling* in a seemly sort; for to shave the hair all away, specially of the beard, was also a sign of sorrow, Ier. 41. 5. Therefore both extremities are forbidden, and the mean commanded to the Priests, in Ezek. 44. 20. See also the notes on Lev. 10. 6. *garments]* his prison weeds, which were also mournful, and so not meet to come in before the King; as Est. 4. 2.

Ver. 15. *thou wilt hear]* or, that *thou canst understand:* as *hearing* often signifieth, Gen. 11. 7. The Greek translateth, *that thou hearing dreams, dost interpret them. to interpret]* or, as the Chaldee explains it, *& interpret it.* See the notes on Gē. 2. 3.

Ver. 16. It is *not in me]* or, Be it *not in me,* to take this upon me: or, *without me, God will answer.* The Greek (neglecting the points and distinctions) translateth, *without God, shall not be answered, the salvation of Pharaoh.* The Chaldee addeth, *not out of my wisdom, but from before the Lord, answered shall be the peace of Pharaoh.* Like modesty was in *Daniel* also, not to take the glory to himself, Dan. 2. 30. 28. *peace]* in Greek, *salvation: peace* comprehendeth *welfare, prosperity, safety,* and all *good things.* For the word *Salom, peace,* hath the signification of *integrity* and *whole perfection* of ones good estate. So Gen. 37. 18.

Vers. 19. *evilness]* that is, *leannes, ill favourednes,* or *deformity.*

Ver. 21. *the inward parts]* that is, *the bowels,* as the Chaldee; *the bellies,* as the Greek translateth. This noteth the greatness of the famine: v. 30. And both sorts of kine, fat & lean, coming out of the same river, seemed to portend the means of the famine. For in Egypt there falleth no rain, but the land is watered by the overflowing of the river Nile, and by the husbandmens care to draw small rivers along to moysten the country, Deu. 11. 10. 11. And as the overflowing of that river is less or more, so have they their increase. *I awoke]* the Greek addeth, *and slept* again.

Vers. 30. *the land]* that is, as the Chaldee explayneth, *the people of the land:* So v. 36. See Gen. 11. 1.

Ver. 31. *very heavy]* or *vehemently grievous:* the Greek translateth in *strong.*

Ver. 32. *the thing]* Hebr. *word. firmly-prepared]* or *surely purposed, stablished:* the Greek saith, *the word is true.* Here God teacheth the reason, why things are sundry times repeated in the Scriptures.

Vers. 34. *Bishops]* or *overseers, officers* to visit and look to the state of the land. The Hebr. *Pakid* as the Gr. *Episcopos,* (from whence we have formed our English word *Bishop)* is any man that hath charge & office, for any business civil or ecclesiastical: as *the Bishops of the army,* Num. 31. 14. 2 King. 11. 16. *the Bishops* (or *overseers)* of them that did the work, 2 Chron. 34. 12. 17. So among the Priests & Levites, Num. 4. 16. Neh. 11. 9. 14. and Ministers of the Gospel, 1 Tim. 3. 1. 2. *take up the fifth]* Hebr *five the land;* as *to tithe,* is to *take the tenth* part. So *Targum Yerushalmi* expounds it, to take up *one of five.* Thus taught he providence in the time of plenty, against time of want; as Solomon doth by example of the *pismire,* Prov. 6. 6. 7. 8. See also Luk. 16. 9.

Ver. 35. *of Pharaoh]* the Chaldee explaineth it, *of Pharaoh officers.*

Vers. 36. *for store]* or, *provision; a thing committed in trust to be kept.* See Lev. 6. 2. *the land]* the Chaldee saith, *the people of the land:* as in v. 30.

Ver. 37. *the word was good]* or, *the thing was pleasing.* God gave Joseph *favor and wisdom in the fight of Pharaoh,* Act. 7. 10. and inclined the Kings heart to assent unto good counsel: for *the hearing ear, and the seeing eye, the Lord hath made even both of them:* Prov. 20. 12.

Vers. 38. *spirit of God]* The Chaldee paraphraseth, *the spirit of prophesy from before God.* The like praise is of Daniel, *Dan.* 4. 6. & 5. 11. So for office in the Church, men are to be chosen *full of the holy spirit,* Act. 6. 3. By this speech of Pharaoh, and by the verse following, it may be gathered, that Joseph preached many things unto the king, of God, his power, providence, goodness, &c. whereupon the King made him *a teacher of wisdom unto his Senators,* Psal. 105. 22.

Ver. 39. *all this]* the Greek saith, *all these things.* Joseph hath honor, for opening mysteries: so Daniel in Babylon, Dan. 2. 46. 47. and 5. 29. and the Lamb Jesus; Rev. 5. 5. 9. 12. And as Joseph by telling two dreams, fell into affliction, Gen. 37. 8. 19. 20. So here by expounding two dreams, he cometh to his exaltation. *discreet* &c. the Greek translates it, *more prudent and wiser then thou.*

Vers. 40. *over my house]* as *steward:* or *governor,* as the Chaldee saith, *Officer of my house:* so 1 Kings 8. 3. 2 Kings 18. 18. Luk. 12. 42. *He made him Lord of his house, and ruler of all his possession.* Psal. 105. 21. *mouth]* that is, *word* (as the Chaldee explaineth it) or *commandment:* so Job 39. 30. Num. 9. 20. Luk. 19. 22. Gen. 24. 57. *kiss]* or *apply,* namely the hand to the mouth, as Job 31. 27. in sign of honor and obedience; so the Gr. translateth, *at thy mouth shall all my people obey.* Or, we may refer it to the former, *shall kiss thy mouth,* that is, love, honor, obey thee and thy words; in which sense David saith, *kiss the son,* Ps. 2. 12. and Samuel *kissed* Saul, when he anointed him King, 1 Sam. 10. 1. and men *kiss his lips, that answereth right words,* Prov. 24. 26. The Chaldee translateth, *at thy word shall all the people be armed.* Joseph had authority over all the Princes of Egypt, *to bind them to his will, and to make the Elders wise:* Psal 105. 22. the king *made him governor over Egypt, and all his house,* Act. 7. 10.

V. 41. *I set]* or *give:* so v. 43. these words are used as one: see Gen. 1. 17. and 9. 12. and 17. 5. The Gr. saith, *I constitute thee this day.* As Joseph over Egypt, so Daniel had the government over Babylon, for expounding the Kings dream, Dan. 2. 48. Thus God *bringeth low, and lifteth up: raiseth up the poor out of the dust; and lifteth up the beggar from the dunghill, to set him among Princes, &c.* 1 Sam. 2. 7. 8. Psal. 113. 7.

Ver. 42. *fine linen]* or, *bysse,* in Hebrew, *shesh:* a kind of silk that groweth in Egypt & other lands Ezek. 27. 7. It made costly white cloth, which great personages used to wear: Pro. 31. 22. Ezek. 16. 10. Luk. 16. 19. Rev. 19. 8. The Greek and Chaldee term it *bysse.* See the notes on Exod. 25. 4.

Ver. 43. *the second]* Kings had two chariots, for more honor and use, 2 Chron. 35. 24. by setting Joseph hereon, the King honored him; as *Mordecai* was, by riding on the Kings horse, Est. 6. 8. &c. The Hebrew phrase is *chariot of the second,* whereby may be meant *of the second person,* or next to the King. The Greek translateth, *second chariot. Abrek]* the Chaldee translateth *this is the father of the King:* as compounded of *Ab,* a father, and *Rek,* which the Syriac useth sometime for a *King,* according to the Latin *Rex:* and Joseph professeth, that God had made him *a father to Pharaoh,* Gen. 45. 8. *Targum Yerushalmi* also expoundeth it, *God save* (or *Live let) the Father of the King; the Master in wisdom, and tender in years.* Or *Abrek* is to *kneel-*

down; the same that *Habrek,* after the Egyptian manner of pronouncing, as *Egalti* Es. 63. 3 is used for *Higalti:* & *Ashcem* Ier. 25. 3. for *Hashcē.*

Ver. 44. am *Pharaoh]* that is, *King:* for this is an honorable title, and no proper name: see the notes on Gen. 12. 15. It may also be an oath, to confirm his authority: *so true as I am Pharaoh; so without thee,* &c. *his hand or foot]* that is, *do anything.* The Chaldee as before he spake of *arms,* ver. 40. so here again, translateth, *without thy word shall not a man lift up his hand to hold weapons, nor his foot to ride on a hgrse, &c.*

V. 45. *Zaphnath paaneach]* Egyptian words, which the Gr. leaveth untranslated, the Chaldee paraphrast interpreteth, *The man to whom secrets are revealed:* & Philo saith, *a finder out of secret things. Jerome* expoundeth them, *the savior of the world. priest of On]* or *Prince, President;* (as the Chaldee calleth him *Rabba.* But the Gr. translateth *Priest of Heliopolis.* He might be both, as was the manner of those times & places. See Gen. 14. 18. And among the Egyptians, *Priests* were learned men & Doctors of Arts, as well as sacrificers to their God's, *Diodorus. Sicul. 2. Book. On* was a City in Egypt called also *Aven,* Ezek. 30. 17. in Gr. *Heliopolis;* that is, *the City of the Sun.* They of *Heliopolis* are reported to be the wisest of all the Egyptians, and unto that City the people used to resort once a year to do honor unto the Sun, by sacrifice. *Herodot.* in *Euterpe. over]* the Chaldee addeth, *ruler over the land.* So in verse 46.

V. 46. *old]* Hebr. *son,* that is, *going on his 30. year:* see Gen. 5. 32. So this exaltation of Joseph was 13. years after he was sold into Egypt, Gen. 37. 2. And at this age of 30. years our Lord Jesus began his administration, Luk. 3. 23. so did the Levites in the Lord's tabernacle, Numb. 4. 3. and David then began his reign, 2 Sam. 5. 4.

Ver. 47. *yielded]* Hebr. *made,* that is, *brought-forth* fruit: see Gen. 11. *by handfuls]* meaning *abundantly,* a handful increase of one kernel.

Ver. 48. *laid up]* Hebr. *gave:* see Gen. 9. 12. *the field which was* &c.] in the Hebrew the words stand thus, *the field of the city which* (was) *round about it.*

V. 51. *Manasseh]* Hebr. *Manassheh,* the holy Ghost in Gr. calleth him *Manassei,* Rev. 7. 6. by interpretation, it is *Forgetting,* or *making to forget:* the reason whereof followeth. So in Esa. 65. 16. promise is made of *former troubles to be for gotten. fathers house]* meaning the molestation and injury which he had sustained at his brethren's hands.

Vers. 52. *Ephraim]* that is, *Made fruitful.* This son was by Jacob set before his elder brother; & of these two, came two tribes, so Joseph had a double portion for the first birthright. Gen, 48. 5. 14. 19. 20. 1 Chron. 5. 2.

Vers. 55. *was famished]* or *hungered, had famine.*

Vers. 56. *all* the houses, &c] in Greek, all the *barns of corn. sold,]* to weet, *corn.* The Hebrew word signifieth *breaking,* and because corn and meat *breaketh* men's fast and hunger; thereupon it is applied to the selling and buying of corn or food; the reason whereof is shown in Gen. 42. 19. where it is called the *breaking of the hunger;* meaning *corn for the hunger* (or *famine of their houses.* So in Psal. 104. 11. by water, the wild asses are said to *break their*

thirst. To this also we may add, the phrase of *breaking bread,* that is, of distributing and communicating it, Isaiah 58. 7. Act. 2. 46. and 20. 7. *He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it:* Prov. 11. 16. [unspec 56]

Vers. 57. *every land]* or, *all the earth:* so the Chaldee saith, *all the inhabitants of the earth:* in Gr. *all countries;* that is, the people in them, meaning all the countries adjoining thereabout. *in every land]* or, *in all the earth,* as verse. 56. God *called a famine upon the land,* (or *earth)* he *break all the staff of bread.* But *he had sent a man before* Jacob and his house, even *Joseph,* who *was sold for a servant;* him God sent before them, *to preserve life:* Psal. 105. 16. 17. Gen. 45. 5.

CHAP. XLII.

1, Jacob sendeth his ten sons to buy corn in Egypt. 6, They are imprisoned by Joseph for spies▪ 18, They are set at liberty, on condition to bring Benjamin. 21, They have remorse for the injury they had done to Joseph. 24, Simeon is kept bound for a pledge. 25, They return home with corn and their money. 29, They relate unto Jacob the hard things befallen them. 36, Jacob refuseth to send Benjamin, though Reuben would engage his two sons for him.

ANd Jacob saw; that there was *corn*-tosell in Egypt: and Jacob said unto his sons; why look ye one-upon▪ another? And he said, Behold I have heard; that there is *corn*-to-sell, in Egypt: go-ye-down thither, and buy▪ *corn* for us from thence; that we may live, and not die. And Joseph's ten brethren went-down; to buy corn, in Egypt. But Benjamin, Joseph's brother; Jacob sent not with his brethren: for he said, lest mischief befall him. And the sons of Israel came; to buy *corn,* among those that came: for the famine was, in the land of Canaan. And Joseph, he *was* the ruler over the land; he *it was* that sold *corn* to all the people of the land: and Joseph's brethren came, and bowed down-themselves unto him, *with their* faces to the earth. And Joseph saw his brethren, and knew them: and he madehimselfe-strange unto them, and spake with them hard *words;* & said unto them, whence come ye? And they said, from the land of Canaan, to buy food. And Joseph, knew his brethren: but they, knew not him. And Joseph remembered, the dreams, which he had dreamed of them: and he said unto them, ye *are* spies; to see the nakedness of the land, you are come. And they said unto him, Nay my lord: but thy servants are come, to buy food. We all of us, *are* sons of one man: we *are* true-*men;* thy servants, are not spies. And he said, unto them: Nay, but ye are come to see, the nakedness of the land. And they said; We thy servants, *were* twelve brethren, the sons of one man, in the land of Canaan: and behold, the youngest, *is* with our father *this* day; and one, is not. And Joseph said, unto them; That *is it,* that I spake unto you, saying, ye *are* spies. By this, ye shall be proved: *as* Pharaoh liveth, if ye go-forth from hence; except, when your youngest brother come, hither. Send one of you, and let him •etch your brother: and you, be ye in bonds; that your words may be proved, whether truth be in you: and if not, *as* Pharaoh liveth surely ye *are* spies. And he put them all together, into ward, three days. And Joseph said unto them, in the third day; This do, and live: I, fear God. If ye *be* true▪ *men;* let one of your brethren, be bound in the house of your ward: and go you, bring ye corn, *for* the famine of your houses. And bring your youngest brother, unto me; and your words shall be verified, and ye shall not die: and they did so. And they said, *each*-man unto his brother; Verily, we *are*

guilty, concerning our brother: in that we saw the distress of his soul, when he besought us-forgrace, & we heard *him* not: therefore, this distress; is come upon us. And Reuben answered them, saying; did not I say unto you, saying, do not sin against the child, and ye heard not? & his blood also, behold it is required. And they, knew not; that Joseph heard: for an interpreter was between them. And he turned about from them and wept: and he returned unto them, and spake unto them; & took from them Sime on; and bound him, before their eyes. And Joseph commanded, that they should fill their vessels with corn; and to restore, every man's money into his sack; & to give them, provision, for the way: and thus, did he unto them. And they took up their corn, upon their asses: and went, from thence. And one opened his sack to give provender, to his asse, in the Inn: and he saw his money, and behold it *was,* in his bags mouth. And he said unto his brethren, my money is restored; and also, behold *it is* in my bag: and their heart went-forth; and they treēbled, *ech*-man to his brother, saying; what *is* this, *that* God hath done, unto us? And they came, unto Jacob their father, unto the land of Canaan: and told him, all that befell them, saying. The man, the lord of the land, spake with us, hard-*words:* & took us, as spies of the land. And we said unto him, we *are* true *men:* we are not spies. We *were* 12. brethren, sons of our father: one is not, & the youngest *is this* day, with our father, in the land of Canaan. And the man, the lord of the land said unto us; By this shall I know, that ye, *are* true *men:* leave one of your brethrē, wth me; and take *for* the famine of your houses; & go. And bring your youngest brother, unto me; and I shall know, that ye *are* not spies; but *that* ye *are* true *men:* I will give you, your brother; and ye shall traffic, in the land. And it was, they emptying their sacks; that behold, *every* man's bundle of money, *was* in his sack: and they saw the bundles of their money, they and their father, and they feared. And Jacob their father, said unto them; Me, have ye bereaved-of children 〈◊〉 Joseph is not, and Simeon is not; and Benjamin ye will take *away;* all these *things,* are against me. And Reuben said unto his father, saying; Slay, my two sons; if I bring him not, unto thee: give him, into my hand; & I, will bring him again unto thee. And he said, my son shall not go down, with you: for his brother is dead, and he, is left himself alone; and mischief shall befall him, by the way, in the which ye go; and ye shall bring-down my gray-hayres, with sorrow, unto hell.

Annotations.

COrne-to-sell] or *sale of corn:* so the Hebrew *Sheber,* (which is *breaking,)* is here translated in Greek, *the selling of wheat:* the Chaldee also so expresseth it. See Gen. 41 56. Jacob *saw,* that is, *understood* this, by the report of others; he *heard* it, verse. 2. So the people *saw the voices,* Exod. 18. 20. *one on another]* or, *on yourselves:* as negligent, or as men helpless, none knowing what to do. The Greek translateth, *why are ye slothful:* By the famine that came over all Egypt and Canaan, there was *great affliction, that our fathers found no sustenance:* Act. 7. 11. In Abram's days, Canaan was vexed with famine, Gen. 12. 10. again in Isaac's time, Gen. 26. 1. and now in Jacob's. So God exercised the faith and patience of the Saints, in the common calamities of the world. The like was in Act. 11. 28.

Vers. 4. *lest mischief]* understand, *I must take heed lest,* &c. see Gen. 3. 22. For *mischief,* the Chaldee putteth *death:* the word implieth it, and lesser evil also, as appeareth by *Exod.* 21. 22. 23. 24. The Greek calleth it, *sickness.*

Vers. 6. *the ruler]* he that had authority and power, in his hand; as the original word signifieth, Eccles. 8. 8. 4. and David confirmeth, Psal. 105. 22. Of the Hebrew *Shallet,* and *Shilton,* is made in Arabike the name *Sultan,* a title whereby the chief rulers of Egypt and Babylon are still called. *bowed down]* so fulfilling the Oracle, in Gen. 37. 7. 8.

Vers. 7. *made himself strange]* in Greek, *he was allenated from them.* The Chaldee expounds it, *he bethought him what he should speak with them. with them]* or, *unto them:* for the scripture useth these phrases indifferently, as *speak not with us in the Jews language,* 2 Kings 18. 26. or *speak not unto us,* Isaiah 36. 11. and, *spake with him,* 2 Chron. 10. 10. or, *spake unto him,* 1 King. 12. 10. and in Greek, as, *he spake with them,* Mark. 6. 50. or, *he spake unto them,* Mat. 14. 27.

Vers. 9. *spies]* The Hebrew hath the signification of *footing,* or going from place to place. The Apostle in Greek translateth it *spies,* Heb. 11. 31. *nakedues]* that is, *the naked, weak,* or *ruined places;* as the Chaldee explaineth it. The Greek translateth it *footsteps.* Joseph dealeth with his brethren in sin, as God doth with his children: who often estrangeth himself from them, dealeth roughly, and counteth them unto him *as his enemies,* Job. 19. 11. and 13. 24.

Vers. 11. *true]* or *upright, honest* men. The Greek saith, *peaceable.*

Vers. 13. *is not]* that is, *he is dead:* as the phrase signifieth, Matt. 2. 16. 18. and so it is expounded in Gen. 44. 20.

Vers. 15. as *Pharaoh liveth]* a kind of asseveration or swearing, (as the like phrase of God manifesteth, Ier. 5. 2.) which sometime is joined with the name of God, as 1 Sam. 20. 3. as *the Lord liveth, and* as *thy soul liveth:* so 2 Kings 2. 2. 4. 6. 2 Sam. 15. 21. 1 Sam. 25. 26. And to swear by the *kings-life,* was a great oath in Egypt. The Greek translateth, *by the health of Pharaoh.* It may also be read as a wish; so *Pharaoh live:* and is likewise an earnest asseveration. *if ye go]* that is, *ye shall not go;* as the Greek explaineth it: see Gen. 14. 23. *youngest]* Hebrew, *little:* so after, in verse. 20. 32. 34.

Vers. 16. *be ye in bonds] you shall be bound,* or *prisoners.* In Greek, *be ye led-away, until your words be manifest, whether ye speak-truth or not.*

Vers. 17. *put them altogether]* Hebrew, *gathered them. ward]* or *prison:* called *the house of ward* (or *custody)* verse. 19. and so by the Chaldee here. Here God by tribulation, calleth the Patriarchs to repentarice for their sins: he chasteneth us *for our profit, that we might be partakers of his holiness;* Heb. 12. 10.

Vers. 18. *the third day]* of which number, divers things are observed, on Gen. 22. 4.

Vers. 19. *bring]* to your families. *corn]* for *the famine:* or, after the Hebrew phrase, the *breaking of the famine;* meaning *corn:* as Gen. 41. 56. The Chaldee saith, *corn which wanteth in your houses.*

Ver. 21. *guilty]* the Greek translateth *in sin. our brother] Joseph* they mean, who besought them when they sold him into Egypt, Gen. 37. Thus by afflictions they are brought to acknowledge their sin committed about 13. years before, which their consciences did now accuse them of. So God saith, *I will go and return to my place, till they acknowledge their guiltiness, and seek my face: in their affliction they will seek me early:* Hos. 5. 15. *distress]* or *anguish,* the Greek translateth, *we despised the tribulation.*

Vers. 22. *is required]* that is, God punisheth us for killing our brother: as is threatened, Gen. 9. 5. After may years, the guilt of innocent blood could not be removed out of their hearts; but the memory is renewed upon this their trouble.

Verse 23. *heard]* that is, *understood:* as Gen. 11. 7.

Vers. 24. *weps]* showing his love and natural affection, which yet he hid from his brethren, till they were thoroughly humbled. So God in men's afflictions often *hideth himself,* Isaiah 46. 15. Psal. 10. 1. yet *in all their affliction, he is afflicted,* Isaiah 63. 9. *Simeon]* who seemeth by this, to have been the chief procurer of Joseph's trouble; he was by nature, bold and fierce, as his fact against the Sichemites doth manifest; Gen. 34. 25. & 49. 7.

Vers. 25. *vessels]* meaning, *their sacks. money]* Hebr. *their silvers. provision,]* or *food:* the Greek addeth, *food enough. did he]* or, as the Greek translateth, *it was done,* meaning by Joseph's servant. See the like phrases noted, on Gen. 2. 20. and 16. 14. The holy Ghost observeth this kindness of Joseph, who was far from revenge, and did good for evil. Thus we should do, Rom. 12. 17. 19. Mat. 5. 44.

Vers. 28. *went forth]* or, *was gone,* that is, *failed them:* or (as the Greek translateth) *was astonied;* A like speech is in Song. 5. 6. *My soul went forth,* that is, *failed: fainted.* The Chaldee translateth, *the knowledge of their heart departed. trembled]* or, (as the Greek saith) *were troubled:* and so manifested it one to another, See Gen. 27. 33.

Vers. 30. *took us]* Hebrew, *gave us:* that is, *esteemed and counted.* Or *used us;* as the Greek translateth, *he put us in prison.* A like phrase is in 1 Sam. 1. 16.

Verse 33. for *the famine]* understand from the 19. verse, *corn for the famine.* And so the Gr. expresseth it here, as there. The Chaldee also saith, *corn that wanteth in your houses.* Such defects are often in scripture: as, *he slew Goliath,* 2 Sam. 21. 19. for, *the brother of Goliath,* as is expressed in 1 Chro. 20. 5.

Vers. 36. *against me]* or *upon me,* as a heavy burden, hastening my death. [unspec 36]

Vers. 37. *my two sons]* so the Greek translateth, and the Hebrew is elsewhere so used, Exod. 18. 3. But it may also be Englished, *two of my sons:* he having four in all, Gen. 46. 9. This condition being unnatural and sinful, Jacob would not admit of: but continueth his purpose, not to let Benjamin go, ver. 38.

Vers. 38. *himself alone]* meaning of Rachel's children, as is explained, Gen. 44. 20. 27. 28. *and]* or, *if mischief;* in Chaldee, *death:* see verse. 4. *my gray hairs]* Hebrew, *my grainesse,* or,

hoarinesse: that is, *me who am gray headed. unto hell] to the grave,* or *state of death.* See Gen. 37. 35. Jacob in these doubts and fears, bewrayeth weakness of faith; which afterwards he overcometh, resting in the providence of God: and then Moses nameth him *Israel,* Gen. 43. 11.

CHAP. XLIII.

1, The famine continuing, Jacob would send again into Egypt; but his sons durst not go without their youngest brother. 8, Judas offereth to be surety for Benjamin. 11, Israel at length yieldeth, and sendeth them with a present, double money, and a blessing. 15, Joseph entertaineth his brethren. 18, They are afraid; and offer the steward the money which had been restored them. 23, The steward comforteth them, and bringeth out Simeon. 26, Joseph receiveth their present, 29, blesseth Benjamin, 31, and maketh all his brethren a feast, 34, but showeth special favor to Benjamin.

ANd the famine, was heavy in the land. And it was, when they had made-an-end of eating the corn which they had brought, out of Egypt: that their father said unto them; Go-again, buy for us a little food. And Judah said unto him, saying; The man did protesting protest unto us, saying, ye shall not see my face; except your brother *be* with you. If thou wilt send our brother, with us, we will go-down, and buy food for thee. And if thou *wilt* not send *him,* we will not go-down: for the man said unto us, ye shall not see my face; except your brother *be* with you. And Israel said; wherefor did you me the evil; to tell the man, whether ye *had* yet a brother? And they said, the man asking asked of us and of our kindred, saying; *Is* your father yet alive? have ye a brother? and we told him, according to the tenor of these words: Did we knowing know, that he would say, bring your brother down? And Judah said unto Israel his father; send the young man with me, and we will arise and go: that we may live and not die, both we and thou, and also our little ones. I, will be surety for him; of my hand, shalt thou require him: if I do not bring him unto thee, and set him before thee, then will I be a sinner unto thee, all days. For, except we had lingered: surely now we had returned these two-times. And Israel their father, said unto them; if *(it must be)* so now, do this, take of the prais-worthy fruit of the land, in your vessels; and carry down to the man, a present: a little baulm, and a little honey, spices and myrrh, terebinth-nuts, and almonds. And take in your hand, double money: and the money that *was* restored, into the mouth of your bags, ye shall carry again in your hand: peradventure it *was* an over-sight. And take your brother: and arise, go-again unto the man. And God Almighty, give you mercies, before the man; that he may send-away with you, your other brother, and Benjamin: and I, if I be bereaved *of-my-children,* I am bereaved. And the men took this present; and took double money in their hand, and Benjamin: and arose, and wentdown-to Egypt; and stood, before Joseph. And Joseph saw Benjamin, with them, & he said to *him* that *was* over his house, bring the men to house: and slay a slaughter *(of beasts,)* and make-ready; for the men shall eat with me at noon. And the man did as Joseph had said: and the man brought the men into Joseph's house. And the men feared, because they were brought *into* Joseph's house: and they said, for the matter of the money, that *was* returned in our bags at the first; are we brought-in: to roll himself upon us: and to fall upon us; and to take us for servants, and our asses. And they came near unto the man, which *was* over Joseph's house: and they spake unto him at the

door of the house. And said, Oh my lord: coming-down we came-down at first, to buy food. And it was, when we came to the Inn, and opened our bags; that behold *every*-man's money *was* in the mouth of his bag; our money in the weight thereof: and we have brought it again, in our hand. And other money, have we brought-down in our hand, to buy food: we know not, who put our money, in our bags. And he said, peace *be* to you, fear not; your God, and the God of your father, hath given to you the treasure, in your bags; your money, came unto me: and he brought out Simeon, unto them. And the man brought the men, into Joseph's house: and gave *them* water, and they washed their feet, and he gave provender to their asses: And they made ready, the present; against Joseph came, at noon: for they heard, that they should eat bread, there. And Joseph came to house; and they brought unto him, the present which *was* in their hand, into the house: and they bowed-down-themselves unto him, to the earth. And he asked them, of *their* peace; and said *is there* peace to your father the old-man, *of* whom you spake? is he yet alive? And they said; *there is* peace to thy servant, to our father, he *is* yet alive: and they bendeddowne-the-head, and bowed-themselvesdowne. And he lifted-up his eyes; and saw Benjamin his brother, his mothers-son; and said, *is* this your younger brother, of whom you spake unto me? and he said, God be gracious unto thee, my son. And Joseph made-hast; for his bowels did yern, towards his brother; and he sought, *(where)* to weep; and entered into a chamber, and wept there. And he washed his face, and went-out: and refrained himself; and said, set-on bread. And they set-on for him, by himself alone, and for them by themselves alone; and for the Egyptians that did eat with him, by themselves alone: because the Egyptians, might not eat bread with the Hebrews; for that *is* an abomination, unto the Egyptians. And they sate before him; the first-borne, according to his first birthright; and the youngest, according to his youth: & the men marvelled, *each* man at his neighbor. And he took-up measses from before him, unto them; and Benjamins measse, was five times more, then the measses of any of them: and they drank and largely-drank, with him.

Annotations.

BUy] Hebrew, *break:* so after, verse. 4. 20. &c. See Gen. 41. 56.

Vers. 3. *protesting]* that is, did solemnly and earnestly protest, even with oath, Gen. 42. 15. Of this phrase, see Gen. 2. 17. *be]* or, as the Greek translateth, *unless your younger brother come with you.*

Verse 7. *asking]* that is, *straitly asked:* see ver. 3. They excuse themselves, as having not done it purposely, but of necessity; which they could not honestly avoid. *tenor]* Hebrew *mouth of these words;* that is, as the Greek translateth, *according to this asking,* of his. *did we knowing know]* that is, *did* (or *could) we any way know;* or *certainly know?*

Ver. 8. *young-man]* meaning *Benjamin:* who was now above 30. years of age; being but seven years younger then Joseph.

Vers. 9. *will I be a sinner]* or *sin;* that is, *be guilty,* as a violator of my faith; and subject to punishment according. So the word *sinners,* is used in 1 King. 1. 21. *all days]* of my life: or, *forever:*

Vers. 11. *praise-worthy-fruit]* Hebrew *of the music* (or *melody) of the land;* meaning the best fruits most commendable, and for which songs of praise are given to God. So the Greek translateth it, *fruits;* and the Chaldee, that *which is laudable.* So *a blessing* is said to be in the cluster of grapes, Isaiah 65. 8. *baulm]* or *rosen:* see Gen. 37. 25. *Therebint nuts]* or, *nuts of the turpentins tree.* So the Greek translateth it, *Terebinth.* The word is not found elsewhere in holy scripture. By this present, Jacob thought to procure favor, as he did before, Gen. 32. 20 &c. for, *a man's gift maketh room for him, & bringeth him before great men.* Prov. 18. 16. So Kings, bring presents to Christ; Psal. 72. 10.

Verse 12. *double money]* because the famine continuing, it was like, corn was dearer. *an over-sight]* or *error,* Greek, *an ignorant act.* Hereupon justice required, that the money should be restored.

Verse 14. *if I be]* or, *when I be bereaved:* a like phrase is in *Esth.* 4. 16. *if I perish, I perish.* Both of them, seem to be a committing of themselves, and of the event of their actions unto God in faith: which if it fell out otherwise then they wished, they would patiently bear.

Vers. 16. *him that was over]* that is, *his steward:* so verse 19. and 44. 1. see Gen. 41. 40. *a slaughter.]* as is wonnto be killed for a feast. So in Prov. 9. 2. 1 Sam. 25. 11. Gen. 31. 54.

Vers. 18. *for the matter]* or, *because of the money,* as the Greek translateth. So *gnal debar,* signifieth *because,* or *concerning,* Exod. 8. 12. *to roll] that he may roll;* namely, the Lord of the land; by *rolling,* meaning *violent oppression,* as the Chaldee expoundeth it *domintering,* and the Greek *false accusing,* or, *calumniation.* See the like phrase in Job 30. 14. *to fall]* or *to fell,* that is, *cast down himself;* which the Chaldee translateth, *seek an occasion against us.* A guilty conscience made them fearful and suspicious. So God's works of grace, through our sin and ignorance, do occasion our fear; Judge. 13. 32. 23. Mat. 14. 25. 26. 27.

Vers. 20. *Oh]* or *Unto me;* understand, *look,* or *let thine eyes be;* as the phrase is more fully expressed, in Job 6. 28. and 7. 8. The Greek and Chaldee translations make it here a word of entreating, *We pray.* So Gen. 44. 18. Exod. 4. 10. Judge. 6. 15. Ios. 7. 8.

Vers. 23. *peace to you]* that is, *be of good comfort:* or, *ye are in safety. Peace* is here opposed to *sear:* so in Job 21. 9.

Vers. 25. *against]* or, *until Joseph come. eat bread]* the Greek explaineth it, *dine there.* [unspec 25]

Vers. 26. *the present]* Gr. *the gifts which they had in their hands,* which being also from their father; now the sun, and eleven stars, do obeisance to Joseph; as he dreamed. Gen. 37. 10.

Vers. 27. *of* their *peace]* that is, *of their welfare,* how they did, as the Greek translateth, *how do ye?* So after, *is your father in health?* See Gen. 37. 14. and 41. 16.

Vers. 30. *made-hast]* Gr. *was troubled. did yearn]* or *did burn, were kindled* with natural affection. The Greek and Chaldee express it, by being *turned.* The like is in 1 King. 3. 26.

Vers. 32. *an abomination]* The Greek explaineth the cause, for that *every feeder of sheep was an abomination to the Egyptians:* and Moses telleth the same, Gen. 46. 34. The Chaldee more plainly saith, *because the Hebrews eat the cattle which the Egyptians worship.* Compare this exposition with Exod. 8. 26.

Vers. 33. *youngest]* Hebr. *least according to his littleness:* meaning of age, not of stature. *at]* or, looking *upon his neighbor.*

Vers. 34. *unto them]* understand, *and sent unto them. five times]* or *five parts:* Hebr. *five hands:* which the Greek expoundeth *five fold;* the Chaldee *five parts,* (or *portions.)* so Gen. 47. 24. *largely-drank]* or *drunk themselves-merry: were drunken,* which word is used for *large drinking,* unto mirth, but with sobriety. Hag. 1. 6. John. 2. 10.

CHAP. XLIV.

1. Joseph sending his brethren away with corn, causeth his cup to be put in Benjamins sack. 4, He sendeth after them, complaining of injury. 11, Search is made, and the cup found. 13, They are brought back, and submit themselves to servitude. 17. Joseph would retain Benjamin only. 18, Judah's humble supplication to Joseph: wherein (after relation of things that had passed) he offered himself bond-man in Benjamins stead, in commiseration of his aged father.

ANd he commanded him that *was* over his house, saying; fill the men's bags, *with* food; *so much* as they can carry: and put *every* man's money, in his bags mouth. And my cup the silver cup, put in the bags mouth of the youngest; and his corn money: and he did, according to the word of Joseph, which he hath spoken. The morning was light; and the men were sent away; they and their asses. They were gone out of the city, not gone far; and Joseph said, to him that *was* over his house; rise-up, follow after the men: and overtake them, and say unto them; wherefor have ye rewarded evil for good? *Is* not this it, in which my Lord drinketh; and he would searching search diligently for it? ye have done evil, *in* that ye have done. And he overtooke them: and he spake unto them, these same words. And they said unto him; wherefore speaketh my Lord such words? Far be it from thy servants, to do such a thing. Behold, the money, which we found in our bags mouth; we brought again unto thee, out of the land of Canaan: and how should we steal, out of thy Lord's house; silver, or gold? With whom *soever* of thy servants it be found, both let him die: and we also will be to my Lord, for servants. And he said; now also according to your words, so *let* it *be:* he with whom it is found, shall be my servant; and you, shall be blameless. And they hastened, and took-down, *every* man his bag, to the ground: and they opened, *every* man his bag. And he searched, he began with the eldest, and ended with the youngest: and the cup was found in Benjamins bag. And they rent their garments: and laded *every* man his asse, and returned to the city. And Judah and his brethren, came to Joseph's house; and he, *was* yet there: and they fell before him, on the ground. And Joseph said unto them; what deed *is* this, that ye have done? knew ye not, that such a man as I, could searching search-diligently? And Judah said, what shall we say unto my Lord? what shall we speak, and how shall we justify ourselves? God hath found out, the iniquity of thy servants; behold, we *are* my Lord's servants; both we, and

he in whose hand the cup is found. And he said, far be it from me, to do this: the man, in whose hand the cup is found, he shall be my servant; and you, get ye up in peace, unto your father.

〈 in non-Latin alphabet 〉

And Judah came-near unto him, and said; O my Lord; let thy servant I pray thee, speak a word in the ears of my Lord; and let not thy anger be kindled, against thy servant: for thou *art,* even as Pharaoh. My Lord asked his servants, saying; have ye a father, or a brother? And we said unto my Lord; we have a father, an old-man; and a child of *his* old-age, the youngest: and his brother is dead; and he himself alone, is left of his mother, and his father loveth him. And thou saydst unto thy servants; bring him down, unto me: that I may set mine eye, upon him. And we said unto my Lord; the young-man, cannot leave his father: and *if* he should leave his father, then he would die. And thou saydst unto thy servants; if your youngest brother, come not down, with you; ye shall no more, see my face. And it was, when we came-up, unto thy servant, my father: then we told him, the words of my Lord. And our father said; Return, buy for us a little food. And we said, we cannot go-down: if our youngest brother be with us, then will we go-down; for we cannot see the man's face; and our youngest brother, not be with us. And thy servant, my father, said unto us: you do know, that my wife bare unto me two. And the one, went-out from me; and I said, surely he is torn is torn-in-pieces: and I saw him not, since. And *if* ye take this also, from my face, and mischief befall him: then shall ye bring down my gray-hairs, with evil unto hell. And now; when I come, to thy servant my father; and the young-man, he *be* not with us: and his soul, *is* bound-up in his soul. Then will it be, when he seeth that the young-man *is* not, that he will die: and thy servants shall bring-down, the gray-hairs of thy servant our father, with sorrow unto hell. For thy servant, became surety for the young-man; unto my father, saying: if I bring him not, unto thee; then will I, be a sinner unto my father; all days. And now, I pray thee let thy servant abide, instead of the young-man; a servant to my Lord: and let the young-man, go-up with his brethren. For how, shall I go-up to my father; and the young-man, be not with me? lest I see the evil, that shall find my father.

Annotations.

OVer his house] that is, *his steward:* see Gen. 43. 16. 19. The Chaldee calleth him, *Provost over the house.* So in verse 4. *food]* that is, *corn;* as the Chaldee explains it: So in verse 25.

Vers. 2. *youngest]* Heb. *least:* meaning in age: so after. By this Joseph meant to try his brethren's love to Benjamin, and to their father: whether they would assist him, in his utmost-peril. The hard measure which before they had offered unto Joseph himself, moved him hereunto.

Vers. 5. *Is not this,* &c.] Here the Greek translation addeth: *Wherefore have ye stolen my silver cup? Is not this,* &c. *would searching search]* so the Chaldee here translateth it: or *would learn by experience by it,* that is, would try your truth and loyalty. So the word was used before, in Gen. 30. 27. The Hebrew *Nachash* (whereof the *Serpent* in that tongue hath his name, Gen. 3.

1.) signifieth first a diligent observation, trial or search, 1 King. 20. 33. Gen. 30. 27. secondly, a too curious search or finding out, by soothsaying or divination, which God's law forbiddeth, Deut. 18 10. And so the Greek translateth it here, and *Targum Yerushalmi;* as if Joseph could find out the theft, by divination, or, by consulting with the soothsayers of Egypt: or used the cup for such an art. So after in verse 15.

Vers. 7. *such words]* or, *according to these words. far be it]* or, *be it a profane thing:* see Gen. 18. 25. *such a thing]* or, *according to this word.*

Vers. 8. *silver]* the Chaldee expounds it, *vessels of silver, or vessels of gold.*

Vers. 10. *blemelesse]* or, *clear, innocent,* and so without punishment: the Greek saith *pure.* [unspec 10]

Vers. 13. *rent their garments]* for grief of heart. See Gen. 37. 29. 34. [unspec 13]

Vers. 16. *iniquity]* other sins, for which they were under God's wrath: though in this they were innocent. This was the end, why God by Joseph brought this temptation upon them, that they might see their former sins, and repent. So the Prophet saith, *By this shall the iniquity of Jacob be purged; and this is all the fruit, to take away his sin,* Esa. 27. 9.

〈 in non-Latin alphabet 〉 Here beginneth the eleventh section of the law, called *Vajiggash,* that is, *And* (Judah) *came-near:* see Gen. 6. 9.

Vers. 18. *Oh]* or, Have respect *unto me:* see Gen. 43. 20. The Greek and Chaldee explain it, *I pray* thee *my Lord. as Pharaoh]* that is, *of princely power and Majesty:* so showing a reason why he besought him not to be angry: for *the Kings wrath, is like the roaring of a Lyon:* Prov. 19. 12.

Vers. 20. *and a child]* understand, *he hath a child,* as the Greek explaineth it. *of old age]* that is, borne him, when he was old, see Gen. 37 3. *the youngest]* or, *a little one.*

Vers. 21. *that I may set]* or, *and I will set my eye,* that is, *be hold him.* The Greek translateth, *and I will have care of him.* So, *setting of the eye,* sometime signifieth, as Ier. 40. 4. In this sense, it was a promise of princely clemency; that they might the more readily bring their brother.

Vers. 22. *young-man]* so called because he was the youngest of the brethren: yet was he at this time married, and had ten sons. Gen. 46. 21. *he]* that is, *the father would die.*

Vers. 23. *no more see]* or, *not add to see my face.* See Gen. 43. 3.

Vers. 28 *is torn]* or, *tearing is torn:* the Chaldee saith *killed:* the Greek thus, *ye said unto me that he was eaten of wild beasts:* see Gen. 37. 33.

Vers. 29. *mischief]* in Chaldee, *death. gray-hairs]* Hebr. *graynesse,* or, *hoarinesse.* So Gen. 42. 38. *with evil]* that is, *with affliction* and *sorrow,* as is explained, verse 31. So *evils,* are often used for *afflictions,* Deut. 31. 17. Psal. 88. 4. *hell]* or, *the grave:* so verse 31. See Gen. 37. 35.

Vers. 30. *his soul]* that is, the old man's life: see Gen. 19. 17. and 37 21. *bound up in his soul]* that is, *knit with the young-man's life.* The Greek translateth, *his soul hangeth on this man's soul,*

(or *life.)* This phrase signifieth entire love, as 1 Sam. 18. 1. So the Chaldee expresseth it, *his soul is beloved unto him, as his own soul.*

Vers. 31. *is not]* namely, *with us,* as the Chaldee addeth.

Vers. 32. *a sinner]* and so *guilty,* and *subject to punishment:* see Gen. 43. 9. [unspec 32]

Vers. 33. *instead of the young man]* herein Judah showeth his faithfulness and love to his father, and brother, in this necessity; upon which experiment Joseph presently manifesteth himself, Gen 45. 1. Judas being surety for his brother, is here an image of Christ *(the Lion of the tribe of Judah,* Rev. 5. 5.) who being *surety* for us, Heb. 7. 22. *hereby have we perceived his love, that he laid down his life for us, therefore we ought also to lay down our lives for our brethren,* 1 John. 3. 16.

Vers. 34. *shall find]* that is, *shall come upon* my father. So *finding* is often used, 1 Chro. 10. 3. Psal. 116. 3. and 119. 113.

CHAP. XLV.

1. Joseph maketh himself known to his brethren. 5, He comforteth them in God's providence. 9, He sendeth for his father. 16, Pharach confirmeth it. 21, Joseph furnisheth them for their journey, and exhorteth them to concord. 25, Jacob is revived with the news.

ANd Joseph could not refrain himself, before all that stood by him; and he cried, Cause every man to go-out from me: and there stood not a man with him, when Joseph made himself known, unto his brethren. And he gave *forth* his voice, with weeping: and the Egyptians heard, and the house of Pharaoh heard. And Joseph said unto his brethren, I *am* Joseph; *is* my father yet living? And his brethren could not answer him; for they were suddenly troubled at his presence. And Joseph said unto his brethren; Come near to me I pray you, and they came near: and he said, I, *am* Joseph your brother; he whom you sold, into Egypt. And now, be not grieved; neither let there be anger in your eyes, that ye sold me hither: for God did send me before you, for preservation-of-life. For these two years *hath* the famine *been* in midst of the land: and yet, *(there are)* five years; in which *there shall be* no earing, or harvest. And God sent me, before you; to put for you a remnant, in the earth: and to preserve life unto you, by a great escaping. And now, not-you send me hither, but God: and he hath put me, for a father to Pharaoh; and a Lord, to all his house; and a ruler, in all the land of Egypt. Haste you, and go up to my father; and say unto him: thus saith thy son Joseph; God hath put me for a Lord, of all Egypt: come down unto me, stand not *still.* And thou shalt dwell in the land of Goshen, and thou shalt be near unto me; thou, and thy sons, and thy sons sons: and thy flocks and thy herds, and all that thou hast. And I will nourish thee, there; for yet, *(there are)* five years of famine: lest thou be impoverished, thou and thy house, and all that thou hast. And behold, your eyes see; and the eyes of my brother Benjamin: that *it is* my mouth, that speaketh unto you. And you shall tell my father of all my glory in Egypt; and of all that ye have seen: and ye shall haste, and bring-down my father; hither. And he fell upon his brother Benjamins neck, & wept: and Benjamin, wept upon his neck. And he kissed all his brethren, and wept upon them: and afterward, his brethren spake with him. And the voice was heard, *in* Pharaohs

house, saying; Joseph's brethren, are come: and it was good in the eyes of Pharaoh: and in the eyes of his servants. And Pharaoh said unto Joseph; say unto thy brethren, this do ye; lade your beasts, and go get ye, to the land of Canaan. And take our father, & your houses, and come unto me: and I will give you, the good of the land of Egypt; and ye shall eat, the fat of the land. And thou art commanded, this do ye: take unto you out of the land of Egypt, wagons, for your little ones, and for your wives; and take-up your father, and come. And your eye, let it not spare your stuff: so the good of all the land of Egypt, is yours. And the sons of Israel did so; and Joseph gave them wagons, according to the mouth of Pharaoh: and gave them provision, for the way. To all of them he gave, to *ech* man changes of garments: and to Benjamin he gave, three hundred *(shekels)* of silver; and five changes of garments. And to his father, he sent after this *manner,* ten he-asses; carrying of the good *things* of Egypt: and ten she-asses, carrying corn and bread, and victuals for his father, by the way. And he sent away his brethren, and they departed: and he said unto them, be not stirred *(one against another)* by the way. And they went-up, out of Egypt: and came, to the land of Canaan; unto Jacob their father. And they told him, saying; Joseph *is* yet alive; and that he *is* ruler over all the land of Egypt: and his heart fainted, for he believed them not. And they spake unto him, all the words of Joseph, which he had spoken unto them; and he saw the wagons, which Joseph had sent, to carry him: and the spirit of Jacob their father revived. And Israel said; *it is* enough, Joseph my son *is* yet alive: I will go and see him, before I die.

Annotations.

REfraine] or *contain himself by force,* from crying out and manifesting himself, as hitherto he had done, Gen. 43. 31. This word, the Prophet applieth also unto God, who having long *refrained himself* in the afflictions of his people; will in the end for their deliverance, *cry out like a travelling woman,* &c. Esa. 42. 14.

Vers. 2. *gave forth his voice]* that is, *cried-aloud,* An Hebrew manner of speaking often used, as Numb. 14. 1. 2 Chron. 24. 9. Psal. 46. 7. and 68. 34. and 77. 18. So the Greek, *He sent forth his voice with weeping.*

Vers. 3. *suddenly troubled]* or *appalled,* with fear, and hasty troubled thoughts. Occasioned by the conscience of their former wickedness, and the beholding of Joseph's present glory. So when *the spirit of grace* shall be poured upon the Israelites, they shall see Jesus *whom they have pierced; and shall mourn for him,* &c. Zach. 12. 10. Rev. 1. 7.

Vers. 4. *he whom]* Hebr. *me:* which word either may be omitted, (as that observed on Gen. 5. 29.). or expressed in English, *he:* added for vehemency sake, and to assure his brethren, that he was *Joseph.*

Vers. 5. *anger]* or *displeasure, grief,* as Gen. 4. 5. that is, *be not angry* (or *displeased) with yourselves.* He would have them-moderate the sorrow for their sin, with consideration of God's providence, that turned it unto good. The Greek translateth, *let it not seem bad unto you.* Here Joseph is far from revenge, or insulting against his troubled brethren: so Christ *prayed* for his crucifiers, Luke 23. 34. and by his Apostles comforted them with hope of the blotting

out of their sins, *when the times of refreshing should come from the presence of the Lord,* Acts 3. 14. 15. 17: 18. 19.

Vers. 6. *earing]* that is, *ploughing,* or *tillage* of the land: the Chaldee saith, *sowing.* This seemeth to be for lack of corn, which therefore in the last year, Joseph supplied: Gen. 47. 23.

Vers. 7. *to put for you a remnant]* that is, *to preserve for* (or *unto) you, a remainder,* that you and yours might remain alive. The contrary whereof is in 2 Sam. 14. 7. The Greek translateth, *that there might be left unto you a reminant. to preserve-life unto you]* that is, *to keep you and yours alive.* Or, *to preserve alive unto you:* as the Greek turneth it, *to nourish up of you a great remnant. by a great escaping]* or, *evasion;* that is, *by a great deliverance;* or, (according to the Greek interpretation) *by a great multitude-that-escape:* having respect to the great multiplication of them in Egypt according to God's promise, Gen. 15. 13. 14. The Hebrew *escaping* or *Evasion,* is used for a company or remnant that escape danger, 2 Chron. 30. 6. Esa. 10. 20. (as *captivity,* is a company of captives, Numb. 21. 1. Deut. 21. 10.) and so the Greek here translateth it *a remnant.*

Vers. 8. *but God]* whose wisdom and providence ruleth all, and his goodness turneth the evil actions of men, oftentimes to good events: therefore is this ascribed to GOD rather then to them, Gen. 50. 20. Psal. 105. 17. So *Herod and Pontius Pilate, with the Gentiles & the people of Israel,* did against Jesus, whatsoever God's *hand,* and his *counsel determined before to be done;* Act. 4. 27. 28. *put me for]* or, as the Greek explaineth it, *made me as a father;* so acknowledging God to be his exalter, as he had been his afflicter. A *father,* is used for any *teacher, guide, counceller,* &c. Judge. 17. 10. 11.

Vers. 10. *Goshen]* in Greek *Gesem:* a province in the land of Egypt, fat and fertile, good for to feed cattle, lying next to the land of Canaan: see Gen. 46. 28. 29. and 47. 1. 6. 27.

Vers. 11. *impoverished]* Greek, *worn-out:* that is, *perish with poverty. thy house]* that is, *household:* in Greek, *thy sons.*

Vers. 12. *my mouth]* and not an interpreter, as did before, Gen. 42. 23. for an *interpreter* is another man's *mouth,* Exod. 4. 16. The Chaldee saith; *in your tongue I speak with you.*

Vers. 14. *wept]* through joyful passion of mind. See Gen. 29. 11.

Vers. 15. *spake]* being refreshed by his words, from their-amazed fear, which keepeth men from speaking, Psal. 77. 5. By *speaking* may also be implied the confession of their sin, and fear for the same. So Moses *spake,* Exod. 19. 19. that is, acknowledged his fear and infirmity, Heb. 12. 21.

Vers. 16. *the voice]* that is, *the fame,* or *rumour* of this thing. *good in the eyes]* that is, *pleasing:* they liked well of it. See Gen. 16. 6. The Greek here translateth, *Pharaoh was glad.*

Vers. 18. *Your houses]* that is, *your households,* as v. 11. The Chaldee saith, *the men of your houses:* the Greek, *your goods. the good]* that is, *the good things:* the Greek addeth, *of all the good*

things. So after in verse 20. and 23. *the fat]* the Chaldee translateth, *the good;* the Greek, *the marrow:* that is, *the best fruits:* see Gen. 27. 28.

Vers. 19 *thou art commanded]* thou (Joseph) hast authority from me and full power. The Greek expresseth it thus: *and thou command, thou these things, that they take wagons,* &c. As Pharaoh here showeth himself bountiful and gracious to Jacob's house, for Joseph's sake: so God hath promised for Jesus sake: to make *Kings the nursing fathers* of Israel, Esa. 49. 1.—23.

Vers. 20. *let it not spare]* that is, *not regard your stuff* (or *vessels:)* or, *let it not be grieved, to leave your stuff behind you.* The *eye-sparing* (or *pitying)* is a common phrase, see Deut. 7. 16. and 19. 13. 21. Ezek. 7. 4 9. and 16. 5. and 20. 17. &c.

Vers. 21. *the mouth]* that is, *the commandments,* verse 19. or *words,* as the Greek explaineth it. So in Job 39. 30. Eccles. 8. 2. See Gen. 24. 57. *provision]* or *food,* as the Greek hath.

Vers. 22. *changes of garments] robes,* or upper garments, which they used in those countries often to shift, putting off and on: as we do clokes or gownes. The Chaldee translateth them *stoles* (or *robes:)* and the Gr••ere *double stoles:* & after to Benjamin *changeable stoles.* Such were wont to be given for honor, or reward, Judge. 14. 12. 19. So in Rev. 6. 11. *white stoles,* (or *robes)* are given to the souls under the altar. Also Rev. 7. 9. 14. *shekels]* or *shillings:* this word the Chaldee also addeth: see Gen. 20. 16.

Vers. 23. *after this* manner] as many robes and shekels, as he gave Benjamin: so the Greek translateth, *according to the same* things. Or, *as this* that followeth: viz. *ten asses,* &c.

Vers. 24. *be not stirred]* or, *make no stir:* that is, as the Greek translateth, *be not angry:* the Chaldee *contend not;* or, *fall not out by the way,* The word signifieth *stirring* with anger and rage, as Prov. 29. 9. 2 King. 19. 27. or with grief, as 2 Sam. 18. 33. This he spake, because some persuaded, and the rest (save Reuben) consented to the selling of him into Egypt: Gen. 37. that now, they should make no stir about these and the like things; and Rubens former words, in Gen. 42. 22. occasioned this charge.

Vers. 26. *and that he]* or, leaving out the word *that,* as superfluous, as the Greek translateth, *and he ruleth all Egypt.* For in the Hebrew, words sometime are redundant, as is observed on Gen. 7. 17. and 17. 4. *fainted]* or, *was weakened,* with unbelief; that is, *doubted* of that they said: yet *daunted* with the news they brought. So the Chaldee interprets it *doubting,* or *wavering;* and the Greek, *astonishment.* For *unbelief* and *doubting,* weakeneth the heart, Rom. 4. 19. 20. Mat. 14. 31. See also Gen. 15. 6.

Vers. 27. *revived]* the Greek expresseth it by a word *(anezopurese)* which signifieth the *reviving* or *stirring-up* of fire that is buried under ashes; which word Paul useth in 2 Tim. 1. 6. for *stirring-up* the gift of God. The Chaldee also here translateth, *the holy spirit restod upon Jacob.*

Vers. 28. *enough]* or *much.* The Greek translateth, *It is a great-thing to me, if my son. Joseph yet live:* and the Chaldee faith, *it is great joy unto me.*

CHAP. XLVI.

I, Jacob sacrificing at Beersheba, is comforted of God, concerning his journey. 5, Thence •e with his company, goeth into Egypt. 8, The number of his family that went into Egypt. 28, Judah is sent to Joseph, who cometh to meet Israel his father. 31; He instructeth his brethren how to answer to Pharaoh.

ANd Israel journeyed, and all that he had; and came to Beersheba: and sacrificed sacrifices, unto the God of his father Isaac. And God said to Israel, in visions of the night; and said, Jacob Jacob: and he said, loe *here* I *am.* And he said; I *am* God, the God of thy father: fear not, to go down into Egypt; for I will make of thee there, a great nation. I, will go down with thee, into Egypt; and I, will also bringing bring thee up: and Joseph, shall put his hand upon thine eyes. And Jacob rose-up, from Beer-sheba: and the sons of Israel, carried Jacob their father, and their little-ones, and their wives; in the wagons, which Pharaoh had sent to carry him. And they took their catrell; and their substance, which they had gathered in the land of Canaan; and came into Egypt: Jacob, and all his seed with him. His sons, and his sons sons with him; his daughters, and his sons daughters, and all his seed; brought he with him, into Egypt. And these *are* the names, of the sons of Israel, which came into Egypt, Jacob and his sons: the first-borne of Jacob, Reuben. And the sons of Reuben: Enoch and Phallu, and Hezron and Carmi. And the sons of Simeon; Iemuel, and Iamin, and Ohad, and Iachin, and Zohar: and Saul, the son of a Canaanitesse. And the sons of Levi; Gershon, Kohath, and Merari. And the sons of Judah; Er, and Onan, and Selah, and Pharez and Zarah: and Er and Onan died, in the land of Canaan; and the sons of Pharez, *were* Hezron and Hamul. And the sons of Issachar; Thola, and Phuvah, and Job and Simron. And the sons of Zebulon; Sered, and Elon, and Iahleel. These, *be* the sons of Leah, which she bare unto Jacob, in Padan-Aram; and Dinah his daughter: all the souls, his sons and his daughters, *were* thirty and three. And the sons of Gad; Ziphion, and Haggi, Suni, and Ezbon; Eri, and Arodi, and Areli. And the sons of Aser; Iimnah and Iisvah, and Iisvi, and Beriah; and Serah their sister: and the sons of Beriah; Cheber, and Malchiel. These, *are* the sons of Zilpah; whom Laban gave, to Leah his daughter: and she bare these unto Jacob, sixteen souls. The sons of Rachel, Jacob's wife; Joseph, and Benjamin. And there was borne to Joseph, in the land of Egypt; whom Asenath daughter of Potipherah Priest of On, bare unto him: Manasseh, and Ephraim. And the sons of Benjamin; Belah, and Becher, and Ashbel; Gera, and Naaman, Aechi, and Rosh: Muppim and Huppim, and Ard. These *are* the sons of Rachel, which were borne to Jacob: and all the souls, fourteen. And the sons of Dan, Chushim. And the sons of Naphtali: Iachzeel, and Guni, and Iezer, and Sillem. These *are* the sons of Bilhah; whom Laban gave, to Rachel his daughter: and she bare these unto Jacob, all the souls *were* seven. All the souls that came with Jacob into Egypt, *which* came out of his thigh, besides the wives of Jacob's sons: all the souls, *were* sixty and six. And the sons of Joseph, which were borne to him in Egypt; *were* two souls: all the souls of the house of Jacob, that came into Egypt, *were* seventy. And he sent Judah before him, unto Joseph; to signify before him, to Goshen: and they came into the land of Goshen. And Joseph, bound his chariot; and went-up, to meet Israel his father, to Goshen: and he presented himself unto him; and he fell on his neck, and wept on his neck, still. And Israel said unto Joseph, now let me die: since I have seen thy face, because thou *art* yet alive. And Joseph said unto his brethren, and unto his fathers house; I will go-up, and show Pharaoh:

and will say unto him; my brethren, and my fathers house, which *were* in the land of Canaan, are come unto me. And the men, *are* sheep-herds; for they are, men that *feed* cattle: and they have brought their flocks and their herds, and all that they have. And it shall be, when Pharaoh shall call you; and shall say, what *are* your works? Then ye shall say; thy servants have been men that *fed* cattle, from our youth even until now, both we, and also our fathers: that, ye may dwell, in the land of Goshen, because every sheep-herd, *is* an abomination to the Egyptians.

Annotations.

BEersheba] in Greek, *The well of the eath,* see Gen. 21. 14. 31. and 26. 33. this was the way from Chebron in Canaan, towards Egypt: and a place where he and his fathers had received mercies from God. Gen. 21. 31. 33. and 26. 33. *sacrificed]* that is, killed beasts for sacrifice: so both giving thanks for the tidings of Joseph, and consulting with God about his going into Egypt; whither in former time, Isaac his father was forbidden to go, in time of famine, Gen. 26. 1. 2. 3. and whereof he now made some doubt, v. 3. For he knew the oracle, that his seed should be afflicted in Egypt, Gen, 15. 13. 14. and now he and his fathers had been pilgrims 215. years, from the time that God had promised the inheritance of Canaan unto Abraham, Gen. 12. and he saw little hope of the fulfilling of that promise, being now to go but with 70. souls into another barbarous country. Only, as *by faith* they had sojourned in the land of promise, as in a strange country, Heb. 11. 9. so now also by faith he would go to sojourn in Egypt, if God should so command him. Among the Gentiles they used also to offer sacrifice, when they took a journey in hand: *Festus lib.* 14.

Vers. 2. *visions,]* in Greek, *a vision,* or *Sight.* See Gen. 15. 1.

Vers. 3. *God]* Hebr. *Ael;* that is, *the mighty:* see Gen. 14. 18. *make of thee]* Hebr. *put thee there unto a great nation.* So Gen. 21. 13. This God had promised him in times before, Gen. 28. 14. and 35. 11.

Vers. 4. *bringing bring-up]* that is, *surely bring thee up:* Gr. *will bring thee up unto the end.* This promise was like that which God gave him when he went to Mesopotamia, Gen. 28. 15. And Jacob himself was brought again into Canaan, dead Gen. 50. 5. 13. his posterity were brought alive a mighty army, Ios. 3. &c. And from hence, the Hebrew Doctors gather a general rule, that *wheresoever Israel are in captivity* (or affliction) *the presence of God is with them. R, Menachem* on Gen. 46. *upon thine eyes]* that is, *shall close up thine eye when thou diest:* and so bury thee. An ancient and honorable custom, used of them, and all nations. *The custom* (afterwards) *in Israel, about the dead, and their burial, was this; they closed up the eyes of the dead; and if his mouth were open, they tied up his jaws, and stopped the holes of his body, after that they had washed him: and anointed him with ointment made of divers sorts of spices: and shaved off his hair, and wrapped him in white linen clothes, that were not of dear price: and they used to cover the face of the dead with a napkin of a zuz,* (that is, *a quarter of a shekel) price,* that the poor might be able also to buy it, &c. *And it was unlawful to bury them in shrowds of silk, or cloth of gold, or broiderie, though he were a Prince in Israel; for this was gross pride of spirit, and the corrupt work of*

infidels. And they carried the dead upon their shoulders unto the grave. Maimonides in Misn. tom. 4. treat. of Mourning, ch. 4. S. 1. 2.

Vers. 6. *into Egypt]* to sojourn there, in the *land of Cham.* Psal. 105. 23. This journey of his is sundry times mentioned, Ios. 24. 4. Esa. 52. 4. Act. 7. 15. Num. 20. 15. Deut. 10. 22. This was in the 130. year of Jacob's life, Gen. 47. 9. after the promise made to Abraham 215. years, Gen. 12. 4. in the year of the world, 2298. *seed]* that is, *children,* or *posterity.* See Gen. 3. 15. and 13. 55. So the Chaldee translateth it *sons.*

Vers. 7. *daughters]* one daughter, *Dinah,* verse 15. so in verse. 23. *son.* for one son. [unspec 7]

Vers. 9. *Carmi]* in Greek *Charmee.* These four, were heads of their fathers house, and of them are named the *families* of the tribe of Reuben: Exod. 6. 14 Num. 26. 5. 6. 1 Chron. 5. 3. So of the rest that follow.

Vers. 10. *Iemuel]* called also *Nemuel,* in Numb. 26. 12. 1 Chro. 4. 14 *Ohad]* in Greek *Aod.* This man is not mentioned in the families of Simeon, Num. 26. 12. 1 Chro. 4. 24. it seemeth he and his were then perished. *Iachin]* called also *Iarib.* 1 Chron. 4. 24. of him was a family called *Iachinites,* Numb. 26. 12. *Zohar]* in Greek *Saar:* by transposition of letters he is also called *Zerah,* and his family *Zarhites,* Num. 26. 13. 1 Chro. 4. 24. *Canaanitesse]* or *Canaanitish woman;* the cursed stock, with which Israel's sons ordinarily might not marry; Gen. 28. 1.

Vers. 11. *Gershon]* called also *Gershom,* 1 Chron. 6. 16. *Kohath]* or *Kehath,* in Greek *Kath.* This man was grand-father to *Aaron* and *Moses,* and *Marie:* Exod. 6. 18 20. Of this family came the Priests of Israel, 1 Chro. 6. 3. 4. &c. and the *Kohathites* had the principal place in the service of the sanctuary, Num. 3. 31. and they are reckoned before the *Gersonites,* Num. 4. 34. &c.

Vers. 12. *died]* by untimely death, at God's hand, for their sin, Gen. 38. 7—10. *Hezron]* in Greek *Asron;* but the Apostle writeth him in Greek, *Esrom,* Mat. 1. 3. by interpretation, *the midst of exultation.*

V. 13. *Issachar]* why his family is set before other his elder brethren, is shown on Gen. 35. 23. *Thola]* he had a rare blessing, in multitude of children: for of this *Tholah* were 22600. valiant men of war, in David's days, 1 Chron. 7. 2. There was also a Judge of this name and tribe, Judge. 10. 1. *Phuvah]* called also *Phuah,* 1 Chron. 7. 1. and so the Greek here writes him, *Phoua. Job]* called also *Iashub,* Num. 26. 24. 1 Chron. 7. 1. and so the Greek writeth him here, *Iasoub. Simron]* or *Shimron;* in Greek, *Zambran.*

Vers. 14. *Elon]* in Greek, *Allon. Iahleel]* in Greek, *Aiel.*

Vers. 15. *Padan]* or *Mesopotamia;* see Gen. 25. •0. There Leah's sons were borne; but the families of her sons here reckoned, were borne after they came thence into Canaan. *all the souls]* that is, *persons.* Gen. 12. 5. Heb. *soul,* which the Greek translateth, *souls:* so after. *and three]* counting Jacob himself for one, as verse 8. and excluding *Er* and *Onan,* which were dead; as Leah herself also was.

Vers. 16. *Ziphion]* called also *Zephon,* Num. 26. 15. and here in Greek *Saphon. Suni]* in Greek, *Sannis. Ezbon]* called also *Ozni,* Num. 26. 16. in Greek here *Thasoban. Eri]* in Greek, *Aedeis. Arodi]* called *Arod,* Numb. 26. 17. in Greek, *Aoredes.*

Vers. 17. *Iisvah]* in Greek, *Iesova.* This man's name and family is wanting, in Num. 26. 44. *Beriah]* in Greek *Baria, and Sara their sister.*

Vers. 19. *wife]* so called rather then the rest, because Jacob purposed to married her only, and loved her best; see Gen. 29. 18. 30.

Vers. 20. *priest]* or *prince:* see Gen. 41. 45. The Greek saith, *Priest of Heliopolis. Ephraim]* Here the Greek translation addeth these words: *And the sons of Manasseh, whom his concubine Syrabare unto him, were Machir: And Machir begat Galaad. And the sons of Ephraim, Manasseh brother, were Sutalaam and Taam, and the sons of Sutalaam; Edem.* This is not in the Hebrew of Moses, but was translated by the Greek interpreters; from 1 Chron. 7. 14. 20. unto this place, by reason of that speech in Gen. 50. 23. that Joseph saw his children to *the third generation.* And having added these five sons and nephewes, they do sum up all in verse 27. to be 75. *souls,* where the Hebrew hath but 70. and the new testament also allegeth that number, 75. in Act. 7. 14. following the Greek, as it doth elsewhere for *Cainan,* in Luk. 3. as is observed on Gen. 11. 12.

Vers. 21. *Belah]* in Greek, *Bala;* he was the eldest of his sons, 1 Chron. 8. 1. *Becher]* in Greek, *Chobor:* he was not the second, but seemeth to be the fourth son, called *Nohah,* 1 Chron. 8. 2. neither is his name or family reckoned, in Numb. 26. 38. but in 1 Chro. 7. 8. there is mention of his children. *Ashbel]* in Greek, *Asphel.* he was the second son by birth, 1 Chro. 8. 1. called also *Iediael.* 1 Chron. 7. 6. and is named as second in Num. 26. 38. *Gera]* the Greek translation addeth, *and the sons of Bala were Gera.* &c. which seemeth to be taken from 1 Chron. 8. 3. where one *Gera* is made *son of Belah.* But how Benjamin being himself so young, should now have a sons son, is hard to comprehend. Moreover in Numb. 26. 38. there is no mention of *Gera:* neither was he Benjamins third son, but *Achra,* 1 Chron 8. 1. called here *Aechi. Naaman]* in Greek, *Noeman:* in 1 Chron. 8. 4. one of this name is son to *Belah;* as the Greek translation maketh this here: see also Num. 26. 40. *Aechi]* in Greek, *Eigcheim:* called also *Achiram,* Num. 26. 38. & *Achrah,* the third son of Benjamin, 1 Chro. 8. 1. *Rosh]* of this man, there is no mention in Num. 26. 38. but in 1 Chro. 8. 2. he seemeth to be named *Rapha,* the fifth son: who was father to *Palti,* one of the spies sent to view the land of Canaan, Num. 13. 10. who for his slanderous report, died with the rest, of a plague before the Lord, Num. 14. 36. 37. and so it may be, none of his family was left, to be reckoned in Num. 26. *Muppim]* in Greek, *Mamphein:* called also *Shupham,* Num. 26. 39. and *Shuppim,* 1 Chron. 7. 12. *Huppim]* called *Hupham,* Numb. 26. 39. in Greek, *Opheimeim. Ard]* The Greek saith, *And Gera begat Arad.* In Numb. 26. 40. *Ard* seemeth to be the son of *Belah.*

Vers. 22. *were borne]* Hebr. *was borne:* so in Gen. 35. 26. *fourteen]* the Greek saith, *eighteen:* by reason of that addition forementioned in v. 20. yet here faileth one in the sum. The Chaldee agreeth with the Hebrew.

Vers. 23. *sons]* that is, *one Son;* which was all that Dan had. So in verse. 7. *daughters,* for *one daughter.* Change of number is often in the Hebrew. As *tribes* of Benjamin. 1 Sam. 9. 21. *Sepulchers,* 2 Chron. 16. 14. *sons* for *son,* Gen. 21. 7. Num. 26. 42. 2 Chro. 24. 25. *thieves,* for one of them, Matth. 27. 44. Luk. 23. 39. 43. *asses,* Zach. 9. 9. for *an asse,* Matth. 21. 5. & *he sate upon them,* Matth. 21. 7. for which in Mark. 11. 7. is written, *he sate upon him. Chushim]* called also *Shuham,* Num. 26. 42. In Greek, *Asom.*

Vers. 24. *Iachziel,* &c.] in Greek *Asel, and Gouni, and Issachar. Sillem:]* or *Shillem:* called also *Sallum,* 1 Chron. 7. 13. in Greek, *Sullem.*

Vers. 26. *his thigh]* that is, *his body;* or *loins:* of his seed: a modest manner of speech: so Exod. 1. 5. *sixty and six]* so also the Greek here is. This number, is beside Jacob himself, with whom they came.

Vers. 27. *two souls]* these words the Greek translation doth omit: having added more in verse 20. *came]* understand, with Joseph and his sons who were there before. *seventy]* with *Jacob* and *Joseph* in the sum. The Greek translateth, *seventy five;* and so Stephen alledgeth the number, Acts 7. 14. the cause is before touched in verse 20. The like is in Exod. 1. 5. But in Deut. 10. 22. the Lxxij. Greek interpreters, as well as the Hebrew, have but 70 *souls.* Which manifesteth the Hebrew text here to be exact; and the *five* to be added by the translators. The Hebrew Doctors say, that *things beneath do mystically signify things above: and these 70 souls signified the 70 Angels that are about (God's) glorious throne, the Presidents over the* (seventy) *nations. R. Menachem on* Gen. 46. See also the notes on Deut. 32. 8. In that Abraham's seed, in 215. years, were but 70. souls: it showeth the slow and small increase of the church at the beginning. But in 215. years more, they were multiplied to *six hundred thousand men,* besides women and children, Exod. 12. 37. Num. 1. 46. Hereupon Moses said; *Thy fathers went down into Egypt, with 70. souls: and now, Jehovah thy God hath made thee, as the stars of heaven for multitude:* Deut. 10. 22.

Vers. 28. *to inform]* or, *to teach;* that is, *that he might inform* (or *teach)* him. And it may be understood, both that Judas might inform Joseph of his fathers coming; and especially that Joseph might inform and teach where Jacob should abide at Goshen, when there he came; and so as the Chaldee translateth it, *to prepare before him.* Likewise *Targum Yerushalmi* expoundeth it, *to prepare a place for him, wherein to dwell in Goshen. before him]* that is, *before himself came to Goshen:* so the phrase sometime meaneth, as Gen. 30. 30. or, *to his face,* that is, *to meet him;* so the Greek translateth, *he sent Judas before him unto Joseph, to meet him at Heroopolis in the land of Ramesses.*

Vers. 29. *bound]* that is, *ordered* and *made ready,* (as the Chaldee expounds it:) tying and coupling the horses in it. So Exod. 14. 6. 1 King. 18. 44. The Greek translateth, *joined. presented himself]* or? *was seen, appeared;* this was to honor his father. The same word is used in the law, for men's *appearing* (or *presenting themselves)* unto the Lord, Exod. 23. 17. *still]* or *yet;* that is, *a good while;* and as the Greek translateth, *with much weeping.*

Vers. 30. *let me die]* that is, *I am willing to die.* The Chaldee translateth, *now though I should die; yet am I comforted; since I see thy face.* So Simeon when he saw Christ, Luk. 2. 29. 30.

Vers. 32. *sheep-herds]* or *feeders of sheep:* so verse 34. *men* that feed *cattle]* so the Greek well explaineth the Hebrew phrase, *men of cattle,* that is, which feed or nourish them: *grasiers.* The Chaldee saith, *Lord's* (or *possessors) of flocks.* So *man of the ground,* for an *husbandman,* Gen. 9. 20. Joseph was not ashamed of his kindred, and their base trade, before King Pharaoh: though he knew their occupation was abhominable in Egypt: verse 33.

Vers. 33. *works]* in Greek, *work:* that is, *your occupation,* or *trade.* So in Gen. 47. 3. *an abomination]* therefore the Egyptians would not so much as eat with them: see Gen. 43. 32. This is the condition of God's Church on earth; they are *made as the filth of the world; the off-scouring of all things;* 1 Cor. 4. 13. Even Christ himself *(the sheepherd of our souls.* 1 Pet. 2. 25) was *the reproach of men, and despised of the people,* Psal. 22. 7. Esa. 53. 3.

CHAP. XLVII.

1, Joseph presenteth five of his brethren, 7, and his father before Pharaoh. 11, He giveth them habitation and maintenance. 13, The famine increasing, Joseph for corn getteth all the Egyptians money, 16, their cattle, 18, their lands to Pharaoh. 22, The Priests land was not bought. 23, He letteth the land to the Egyptians for a fifth part. 28, Jacob's age. 29, He sweareth Joseph, to bury him with his fathers.

ANd Joseph came, and told Pharaoh; and said, my father and my brethren; and their flocks and their herds, and all that they have; are come, out of the land of Canaan: and behold they *are* in the land of Goshen. And he took some of his brethren; five men: and presented them, before Pharaoh. And Pharaoh said, unto his brethren, what *are* your works? And they said unto Pharaoh, thy servants *are* shepherds; both we, and also our fathers. And they said unto Pharaoh; for to sojourn in the land, are we come: for *there is* no pasture, for the flocks, which thy servants have; for the famine *is* heavy, in the land of Canaan: and now, we pray thee, let thy servants dwell, in the land of Goshen. And Pharaoh said, unto [unspec] Joseph, saying: thy father & thy brethren, are come unto thee. The land of Egypt, [unspec] it *is* before thee; in the best of the land, make thou thy father and thy brethren to dwell•: let them dwell, in the land of Goshen; and if thou knowest, that there be among them, men of activity: then appoint thou them rulers of cattle, over *those* which I have. And Joseph brought-in, Jacob his father; and made him stand, before Pharaoh: and Jacob, blessed Pharaoh. And Pharaoh said, unto Jacob: how many *are* the days, of the years of thy life? And Jacob said, unto Pharaoh; the days, of the years of my pilgrimages; *are* an hundred, and thirty years: few and evil, have been the days, of the years of my life; and they have not attained, unto the days of the years of the life of my fathers; in the days, of their pilgrimages. And Jacob, blessed Pharaoh: and went out, from before Pharaoh. And Joseph placed, his father and his brethren; and gave them a possession, in the land of Egypt; in the best of the land, in the land of Rameses: as Pharaoh had commanded. And Joseph nourished his father & his brethren; and all his fathers house: *with* bread, according to the little-ones. And *there was* no bread, in all the land; for the famine *was* very heavy: and the land of Egypt, & the land of Canaan, fainted; by reason of the famine. And Joseph gathered up all the money that *was* found in the land of Egypt, & in the land of Canaan; for the corn which they bought: and Joseph brought the money into Pharaohs house. And the money was spent out of the land of Egypt, and out of

the land of Canaan: and all the Egyptians came unto Joseph saying, give us bread; and why should we die, *in* thy presence: because money faileth. And Joseph said, give your cattle; and I will give you, for your cattle: if money fail. And they brought their cattle, unto Joseph; and Joseph gave them bread, for horses, and for cattle of the flock, and for cattle of the herd, and for asses: and he led them with bread, for all their cattle; in that year. And that year, was ended; and they came unto him, in the second year, and said unto him, we will not hide *it* from my Lord; how-that money is spent, and the possession of beasts, *(is come)* unto my Lord: there is not left, before my Lord; ought save our bodies, and our land. Wherefore shall we die before thine eyes; both we and our land? buy us and our land, for bread: and we will be, we and our land, servants to Pharaoh; and give thou seed, that we may live and not die, that the land be not desolate. And Joseph bought all the land of Egypt, for Pharaoh; for the Egyptians sold, *every* man his field; because the famine prevailed over them: and the land became Pharaohs. And the people, he removed them to cities: from *one* end of the border of Egypt, even to the *other* end thereof. Only the land of the priests bought he not: for the priests had an allowance from Pharaoh; and they did eat their allowance, which Pharaoh gave them; therefore, they sold not their land. And Joseph said unto the people; behold, I have bought you *this* day, and your land, for Pharaoh: loe *here is* seed for you, and ye shall sow the land. And it shall be, in the revenue; that you shall give the fifth *part* unto Pharaoh: and four parts shall be for you; for seed of the field, and for your meat, and for *them* that *are* in your houses, & for meat for your little-ones. And they said, thou hast preserved-us-alive: let us find grace in the eyes of my Lord; & we will be servants to Pharaoh. And Joseph put it for a statute, unto this day, over the land of Egypt, for the fifth *part* unto Pharaoh: only the land of the priests, of them alone; was not Pharaohs. And Israel dwelt, in the land of Egypt, in the land of Goshen: and they held-possession therein, and were fruitful and multiplied exceedingly.

AND IAKOB LIVED, in the land of Egypt seventeen years: and the days of Jacob, the years of his life; were an hundred & forty years, & seven years. And the days of Israel drew nigh, to die: & he called his son Joseph, and said unto him; if now I have found grace in thine eyes; put I pray thee thy hand under my thigh: & thou shalt do with me, mercy and truth; bury me not I pray thee, in Egypt. But I will lie with my fathers: & thou shalt carry me, out of Egypt; and bury me, in their burying place: and he said, I will do according to thy word. And he said, swear unto me; and he sware unto him: and Israel bowed-himself, upon the beds head.

Annotations.

SOme] or *part:* the Greek faith only, *of his brethren.* [unspec 1]

V. 3. *your works]* that is, *your occupation.* So Gen. 46. 33. *shepherds.]* Hebr. *a feeder of sheep,* the singular being put for all, as Gen. 3. 2. or understand, *every of them is a sheepherd.*

Vers. 6. *before thee]* exposed unto, and free for thee. So Gen. 13. 9. and 20. 15. and 34. 10. *of activity]* or, *of ability, power, prowess.* It implieth as well fitness of mind, as of body: and so prudence, diligence, valor, Exod. 18. 21. *rulers]* or *masters: princes. those which I have]* meaning either *those* 〈◊〉 ; as the Greek translateth, *ruler of my cattle:* or *those rulers (those shepherds) which I have* already.

Vers. 7. *blessed]* that is, *saluted* him, with *prayer* for his welfare, and *thanks* for his bounty. So blessing is used for *saluting,* 2 King. 4. 29. for *praying,* Num. 6. 23. 24. for *thanks giving,* Mat. 26. 26. *with* Luk. 22. 19. Again, Jacob *blessed* Pharaoh when he went out, verse 10. that is, *took his leave,* commending him to God.

Vers. 9. *pilgrimages]* or *sojournings:* so he calleth it, rather then *life,* both for his many removings from place to place, on earth; and for that we have here no abiding city, Heb. 13. 14. and 11. 9. 13. See before, in Gen. 23. 4. *are 130. years]* his being in the third year of the famine, Gen. 45. 6. Joseph being 30. years old, 7. years before the famine, Gen. 41. 46. showeth that Joseph was borne when his father Jacob was 91. years old: which was the fourteenth year of his service to Laban, Gen. 30. 25. and 31. 41. and so Jacob was 77. year old, when he was sent of his parents from the face of Esau and to get a wife in Mesopotamia, Gen. 28. 1. 2. 10. *of my fathers]* for Abraham lived 175. years, Gen. 25. 7. Isaac 180. years, Gen. 35. 28.

Vers. 11. *placed]* or *seated, made to dwell. Rameses]* a city in the land of *Goshen* in Egypt: mentioned after in Exod. 12. 37.

Vers. 12. *nourished]* or *sustained, fostered* with all things needful: as he had promised, Gen. 45. 11. and after in Gen. 50. 21. Hereupon he is called *the feeder and stone of Israel,* Gen. 49. 24. The Greek translateth it *esitometrei,* that is, *he gave them their measure of corn* (or *portion of meat;)* A like word *Sitometrion* is used for *a portion of meat* in Luk. 12. 42. which seemeth to have reference unto this place. *according to the little ones]* that is, according to the number that was in their families, as well small as great. In this sense the Greek translateth, *according to the bodies,* that is, the number of their persons. See Gen. 50. 21. The Hebrew may also be Englished, *to the mouth of a little one;* meaning, *as meat is put into a child's mouth,* lovingly, tenderly, carefully.

Vers. 13. *the land]* the Chaldee expoundeth it, *the people of the land, fainted,* (or *were wearied.)* So the Greek also translateth it, *fainted:* other, *raged;* as Prov. 26. 18.

Vers. 15. *and why]* or *for why?* but *and,* is oft used in troubled and passionate speeches; see Genes. 27. 28.

Vers. 16. *give you]* to weet, *bread,* as the Greek explaineth, & the next verse confirmeth; meaning in exchange for their cattle.

Vers. 17. *led them]* that is, *sed and nourished,* as the Greek interpreteth it. [unspec 17]

Vers. 18. *the 2. year]* namely after their cattle were sold: which was the sixth year of the famine. *possession of beasts]* that is, *flocks and herds* and other beasts.

Vers. 19. *and our land]* to weet, *die,* that is, *be desol••e and barren:* as the Greek explaineth it thus, *that therefore we die not before thee, and our land be desolate, buy us, &c.*

Vers. 20. *of Egypt]* or, *of the Egyptians;* as the Greek translateth.

Vers. 21. *removed]* or *made them pass,* which was to change their right, and translate the propriety of their land to Pharaoh, therefore the Gr. interpreteth, he *brought them into bondage unto him for servants.* Targum Yerushalmi giveth another reason hereof, that the Egyptians *should not deride the sons of Jacob* that were strangers among them. Here was an extraordinary punishment of God, upon others of Chams posterity, brought into bondage. See Gen. 9. 25.

Vers. 22. *the priests]* or *Princes:* the original word signifieth both; as is observed on Gen. 41. 45. and 14. 18. But both Greek and Chaldee here translate it *priests. an allowance]* or *constitution, statute:* that is, *a constituted portion* of food, (their daily bread) assigned and allowed them. The Greek translateth it, *a gift;* the Chaldee *a portion.* See also Prov. 30. 8.

Vers. 24. *in the revenue]* that is, *the increase, when it brings forth fruit:* as the Chaldee explaineth. *parts]* Hebr. *hands:* in Chaldee *parts:* see Genes. 43. 34.

Vers. 25. *let us find grace]* vouchsafe to deal in [unspec] this business for us with Pharaoh. See this phrase, Gen. 33. 15.

Vers. 27. *exceedingly]* or, *vehemently, very mightily.* [unspec] so God fulfilled his promise, Gen. 46. 3.

〈 in non-Latin alphabet 〉 Here beginneth the twelfth Section of the law, (and last of Genesis) called *And* (Jacob) *lived.* See Gen. 6. 9. This section hath but one letter to distinguish it, whereas the other have three. Hereupon some reckon but 53. Sections in the whole law, joining this with the former. But one *R. Abraham,* in *Zeror Hammor,* speaking of this one letter, S. which standeth for *Sethumah,* that is, *close,* thinketh this to be a closed section, *because* (saith he) *it is the key, and seal of this book, yea of the whole law, and of all the Prophets, unto the days of Christ. For in Jacob's blessing* (Gen. 49.) *are shown all the captivities of Israel and the deliverances, until the Teacher of Justice come, as it is written, until Shiloh come. And because the time of Christ's coming was unknown, and none could or should understand it: therefore this Section is continued with the former, without any great distinction:* &c.

Vers. 28. 17. *year]* so long Joseph nourished his father in Egypt, as Jacob had nourished Joseph 17. year, at home: Gen. 37. 2.

Vers. 29. *to die]* that is, *that he must die.* See Gen. 23. 8. *my thigh]* to swear: with this rite, Abraham took an oath of his servant: see Gen. 24. 2. *do with me mercy]* or, *deal mercifully (kindly) with me.* See Gen. 24. 49.

Vers. 30. *But I will lie]* or, *when I shall lie-down* (that is, *sleep) with my fathers, then thou shalt carry me,* &c. *burying-place]* or, *grave.* This Jacob required, in faith, (as the Apostle observeth of Joseph, Heb. 11. 22.) believing the promises made of God, for his seed to return and inherit that land, which was a figure of their heavenly inheritance. Gen. 50. 24. 25. Hebr. 11. 9. 10. 14. 16. The Hebrew Doctors note of *Jacob,* that his whole body was buried in Cancan; of *Joseph,* that his bones only were buried there, (Gen. 50. 25.) and of *Moses,* that neither his body nor his bones were there buried; yet was he advanced above them all, in that he was

buried of God, no man knowing of his sepulcher, Deut. 34. 6. *R. Menachem,* and the *Zohar* on Gen. 47.

Vers. 31. *bowed himself]* namely unto God, with thankfulness, who had after other blessings, given him now this assurance by Joseph's promise and oath, that he should be carried into Canaan, the figure of the kingdom of heaven. Therefore this particular is related by Paul, as a testimony of Jacob's *faith,* Heb. 11. 21. *the beds head]* whereon he lay in his age and weakness, and on the head (or bolster) whereof, he rested himself, worshipping God. The like is said of David in his old age; that *he bowed himself upon the bed,* when he blessed God. 1 King. 1. 47. 48. The Hebrew *Mittah, a bed;* the Lxxij. Greek interpreters, having a copy without vowels *(Mtth)* did read it *Matteh;* which signifieth a *staff,* and so translated it: whom the Apostle followeth, saying, *on the top of his staff,* Heb. 11. 21. which might also well be, that he helped himself, by leaning *on his staff,* and resting *on the bolster of the bed.* Howbeit the two Chaldee Paraphrasts, and other Greek versions (save that of the Lxxij) translate according to the vowelled Hebrew, *bed.*

CHAP. XLVIII.

1, Joseph with his sons, visiteth his sick father. 2, Jacob strengtheneth himself to bless them. 3, He repeateth the promise. 5, He adopteth Ephraim and Manasseh Joseph's sons, as his own. 7, He telleth him of his mothers grave. 9, He blesseth Ephraim and Manasseh, 17, He preferreth the younger before the elder, though it displeased Joseph. 21, He prophesieth the Israelites return to Canaan, and giveth Joseph his portion therein.

ANd it was, after these things; that *one* said unto Joseph; Behold thy father is sick: and he took his two sons, with him; Manasseh and Ephraim. And *one* told Jacob; and said, behold thy son Joseph, cometh unto thee: and Israel strengthened himself; and sate upon the bed. And Jacob said unto Joseph; God almighty, appeared unto me in Luz, in the land of Canaan: and blessed me. And said unto me; behold I *will* make thee fruitful, and multiply thee; and give thee to *be* an assembly of people's; and will give this land, to thy seed after thee, *for* an eternal possession. And now, thy two sons, which were borne unto thee in the land of Egypt; before I came unto thee, into Egypt, they *are* mine: Ephraim and Manasseh, as Reuben and Simeon, shall be mine. And thy begotten issue, which thou shalt beget after them, shall be thine: by the name of their brethren, shall they be called, in their inheritance. And I, when I came from Padan; Rachel died by me, in the land of Canaan, in the way; when yet *there was* a little-piece of ground, to come to Ephrath: and I buried her there, in the way of Ephrath; that *is* Bethlehem. And Israel saw, the sons of Joseph: and said, who *are* these? And Joseph said unto his father; they *are* my sons; whom God hath given to me, in this *place:* and he said, take them I pray thee unto me, and I will bless them. And the eyes of Israel were heavy for old-age; he could not see: and he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph; I had not thought to see thy face; and loe, God hath made me to see thy seed also. And Joseph brought them out, from between his knees: and he bowed himself on his face, to the earth. And Joseph took them both; Ephraim in his right-hand, toward Israel's left-hand; and Manasseh in his left-hand, toward Israel's right-hand: & brought *them* near, unto him. And Israel stretched out his right-hand, and put *it*

upon Ephraim's head, and he *was* the younger; and his left-hand, upon Manasseh head: he prudentlyguided his hands; for Manasseh, *was* the first borne. And he blessed Joseph, and said: the God, before whom my fathers, Abraham and Isaac, did walk; the God which fed me, since I *was,* unto this day. The Angel which redeemed me, from all evil; bless the lads: and let my name, be called on them; and the name of my fathers, Abraham and Isaac: and let them increase like fish into a multitude, in the midst of the land. And Joseph saw, that his father put his right-hand, upon Ephraim's head, and it was evil in his eyes: and he held-up his fathers hand, to remove it from on Ephraim's head, unto Manasseh head. And Joseph said, unto his father, not so my father: for this *is* the first borne; put thy right-hand, upon his head. And his father refused; and said, I know *it* my son, I know it; he also shall become a people, and he also shall be great: but truly, his younger brother shall be greater then he; and his seed, shall be a plenty of nations. And he blessed them in that day, saying; In thee, shall Israel bless, saying; God put thee, as Ephraim, and as Manasseh: and he put Ephraim, before Manasseh. And Israel said, unto Joseph; Behold I die: and God will be with you; and will return you, unto the land of your fathers. And I, do give unto thee one portion, above thy brethren; which I have taken, out of the hand of the Amorite; with my sword, and with my bow.

Annotations.

THings▪ Hebr. *words.* one *said]* or *it was said:* so verse. 2. [unspec 1]

Vers. 3. ⟨◊⟩ *Luz]* called also *Bethel:* see Gen. 28. 13. 19. and 35. 6.

Vers. 4. *give thee to]* that is, *make of thee an assembly,* that is, *a multitude:* see Gen. 35. 11. The Greek expounds it a *synagogue* (or *assembly) of nations;* the Chaldee, *of tribes.*

Vers. 5. *And now]* or, as the Greek translateth, *Now therefore.* From the former promises, he groundeth his blessings to Joseph's children, as authorized of God hereunto; and putteth them in mind of returning to the promised land. *before,]* or, *until* I came: which the Greek translateth *before:* so in Exod. 22. 26. *mine]* as my next children, and not, my child's children: so these two, are made heirs by adoption with Jacob's sons, and Joseph hath a double portion, the first birthright being taken from Reuben, and given unto him, Gen. 49. 3. 4. 1 Chron. 5. 1. 2. and of Joseph are reckoned two-tribes, both in the Prophets & Evangelist, Num. 1. 32. 34. Rev. 7. 6. 8.

Vers. 6. *name of their brethren]* of Ephraim and Manasseh; counted of their stock and tribe, as if they were their sons, not their brethren. For children are usually called by their fathers name, not by their brethren's. See after, verse. 16. So Ephraim and Manasseh are adopted into Joseph's place, as fathers of tribes: that if Joseph had ever begotten •oe children, they should have been reckoned as born to Ephraim & Manasseh, his sons.

Vers. 7. *Padan]* or, as the Greek hath it, *Mesopotamia of Syria:* see Gen. 25. 20. This mention of Rachel's death, is to show how by right the first birthright came to Joseph her first borne, she being indeed Jacob's first and most lawful wife, Gen. 29. 18. &c. *a little piece of ground]* a little way: see Gen. 35. 16.

Vers. 9. *take]* and *bring them,* as the Greek translateth, See Gen. 15. 9. *and I will]* or, (as the Greek) *that I may bless:* viz. in the name and authority of God: see Gen. 27. 4.

Vers. 10. *heavy]* that is, *dim;* in Greek, *heavy sighted;* the same word is used for ears, that are *heavy* or *•eaf,* Esa. 6. 10. & 59. 1. Compare Gen. 27. 1.

Vers. 11. *thought]* or *judged.* The Greek expounds it, *Loe I am not deprived of thy face; and loe, God hath shown me thy seed also.*

Vers. 12. *between]* Hebr. *from with his knees;* the Greek translateth, *from his knees:* the Chaldee, *fr•• before him, he bowed]* in reverence and thankfulness, for the former adoption, and further blessing to be received. The Greek faith, *they bowed,* implying his children also.

Vers. 14. *prudently guided]* so also the Chaldee [unspec] saith, *he wisely guided:* the Greek translateth, *changing hands.* This sign of imposing hands on the head, is after used in blessings and designations to holy functions, Num. 8. 10. and 27. 18. 20. Deut. 34. 9. Act. 6. 6. 1 Tim. 4. 14. And as the right hand is naturally more strong and honorable then the left, (to which the scripture hath reference in speech also of God, Exod. 15. 6. Psal. 118. 16. and 110. 1.) so Jacob, (whose blessing was stronger then his parents, Gen. 49. 26) giveth the strongest and most honorable blessing to Ephraim, by this sign of the right hand put upon him.

Vers. 15. *Joseph]* to weet, in his children, as the [unspec] words following manifest: therefore the Greek translateth, *he blessed them.* So on the contrary, Cham, was cursed in his youngest son *Canaan:* Gen. 9. 25. And in 1 Chron. 4. 31. *whiles David reigned:* that is, *David's sons. did walk]* did please by faith, in their conversation and administration: so the Greek translateth, *pleased:* the Chaldee, *served.* See the notes on Gen. 5. 22. and 17. 1. *fed me]* or, *hath been my pastor:* so David celebrateth God by this grace, Psal. 23. 1. and 80. 2. *since I* was] that is, as the Greek explaineth it, *from my youth.*

Vers. 16. *Angel] Christ,* the Angel of the covenant, [unspec] Mal. 3. 1. the Angel in whom God's name is, Exod. 23. 20. 21. called here Jacob's *Redeemer,* or *Deliverer,* which is the title of God, Psal. 19. 15. Esa. 43. 14. and 47. 4. The Rabbin's acknowledge this Angel to be God, saying; *he mentioneth also God's-majesty (Shechinah) when he saith. the Angel that redeemed me. R. Menachem* on Gen. 48. See also Gen. 31. 11. *called]* that is, *named on them,* let them be called by my name; as my adopted children, verse. 5. So God's name is said to be *called on us,* Deut. 28. 10. 2. Chron. 7. 14. Ier. 14. 9. that is, we are called the *sons of God,* 1 John 3. 1. and the husbands *name is called upon* the wife, Esa. 4. 1. and the Lord's *name, upon* the *city* Jerusalem, Dan. 9. 19. and upon the Temple. 1 King. 8. 43. Ier. 7. 10. 11. *on them]* or *in them.* But the Hebrew *in,* is often used for *upon;* as Neh. 2. 12. Num. 13. 23. and *bammeh,* in 2 Chron. 7. 21. is the same that *gnal meh,* in 1 King. 9, 8. *increase like fish]* which multiply abundantly: therefore the Greek translateth it, *multiply:* but the Chaldee addeth expressly, *like the fishes of the sea;* implied in one Hebrew word. According to this blessing, there were of Joseph by these his two sons, 85. thousand and 200. men of war in Moses time; a greater number then was of any other son of Jacob, Numb. 26. 28. 34. 37. And the like blessing was confirmed upon them by Moses, Deut. 33. 17. and Joshua acknowledged them to be *a great people.* Ios. 17. 17.

Vers. 17. *evil in his eyes]* that is, *it displeased him,* (as Gen. 28. 8.) that the younger should be preferred above the firstborn: which notwithstanding was often done by the counsel of God; as *Se•• had the honor above Japheth,* Gen. 5. 32. and 9. 26. Abraham above Haran, Gen. 11. 27. Isaac above Ishmael, Gen. 17. 18.—21. and Jacob himself above Esau his elder, Gen. 25. 23. Also in Jacob's house, Judah and Joseph, had preeminence above Reuben, Simeon, Levi, Gen. 49. 1 Chron. 5. 1. 2. And even from the beginning, Kain the firstborn of Adam, was reprobate, Gen. 4. to teach that man's dignity is not by works, or nature; but by God's grace and election, Rom. 9. 7. 8. 11. 15. And this action of blessing Joseph's sons, Jacob performed *by faith,* Heb. 11. 21.

Vers. 19. *shall become]* Hebr. *shall be to a people:* meaning, *a father to a multitude. shall be great]* in Greek, *shall be exalted. greater]* Therefore when the Israelites were first numbered in the wilderness, *Ephraim* was reckoned before, and had 8300. men, more then *Manasseh,* Numb. 1. 32. 33. 35. Also in camping about the Tabernacle of the Lord, Ephraim had the standard, and was set before Manasseh, Numb. 2. 18. 20. Howbeit in the second mustering, (38. years after) it was otherwise for the number; Num. 26. 28. &c. Yet after that again, Ephraim had his preeminence, Deut. 33. 17. Of him came Joshua the conqueror of Canaan, Num. 13. 9. 17. and Jeroboam King of Israel: whereupon *Ephraim* is used for the name of that kingdom, Esa. 7. 2. 9. 17. and 11. 13. and 28. 1. Ier. 7. 15. Ezek. 37. 16 Hos. 5. 12. 13. and 9. 3. 11. *a plenty]* or *fullness:* that is, as the Greek translateth, *a multitude:* so called for filling up a number or place. So, *a plenty of shepherds,* Esa. 31. 4. that is, *a multitude:* and this phrase Paul useth in Rom. 11. 25. *the plenty of the Gentiles,* that is, the *full multitude,* and number of them. The Chaldee here translateth, *his sons shall be rulers among the people's.* Though Ephraim had thus the preeminence, and a chief blessing above the sons of Israel: yet it pleased God to afflict him, before all his brethren; in that evil befell his house, and some of his sons were slain by the men of Gath (the Philistines) for whom *Ephraim mourned many days,* 1 Chron. 7. 20.—23.

Vers. 20. *In thee]* or, *By thee,* that is, taking thee for an example; as the words following show. So *Rachel and Leah* are propounded for examples in blessing, Ruth 4. 11. *Zedekias and Ahab,* in cursing, Ier. 29. 22. *Israel]* that is, my posterity *the Israelites:* see Gen. 19. 37. and 34. 7.

V. 21. *God willbe]* the Chaldee expounds it, *the Word of the Lord will be your help the land]* of Canaan, where Abraham, Isaac, & Jacob dwelt, the figure of their heavenly inheritance, Gen. 12. 5. and 26. 3. and 37. 1. whereof Jacob putteth them in mind, and prophesieth their return thither.

Vers. 22. *do give]* bequeathing as by will and testament, that portion of the land *to thee,* that is, to thy posterity: above thy brethren: for the first born was to have a double portion, Deut. 21. 17. & now the first birth-right became Joseph's, 1 Chron. 5. 2. & in the figurative description of Christ's Church, *Joseph* hath two portions, Ezek. 47. 13. *portion]* the Hebrew *Shechem* signifieth properly a *shoulder,* Gen. 9. 23. it was also the name of a city (and the prince thereof,) where Jacob bought a piece of ground, Gen. 33. 18. 19. Here it is used (but with reference to the name of the place,) for a *portion* of ground, and so the Chaldee plainly expounds it, *one chief portion.* And that place of *Shechem,* was the inheritance of Joseph's sons the Ephraimites, Ios. 16. 1. &c. and 20. 7. John. 4. 5. and thither were Joseph's bones carried

out of Egypt, and buried, Ios. 24. 1. 25. 32. *have taken]* that is, *shall take;* but spoken prophetically, and in faith; (as unto us *a child is borne,* Esa. 9. 6. which was a prophesy of Christ.) Thus Jacob disposeth of things to come, as already possessed: whereupon his *faith* in this action is commended, Heb. 11. 21. *the Amorite]* that is, as the Greek translateth, *Amorites;* which one name is used generally for all the heathens that possessed the land, Ios. 24. 8. Amos 2. 9. *my sword]* that is, *the sword of my* children; the Ephraimites; which helped to conquer the land, and were a mighty people in Joshua's time: see Ios. 17. 14.—18. So *my armeholes,* Ezek. 13. 18. that is, *the armeholes of my people:* also *my womb,* Job 3. 10. that is, *my mothers womb.* The Chaldee understood this *sword* and *bow* figuratively; translating, *by my prayer, and by my supplication.*

CHAP. XLIX.

1. Jacob calleth his sons to bless them. 3, The blessing of Reuben, 5, of Simeon and Levi, 8, of Judas, 13, of Zebulon, 14, of Issachar, 16, of Dan, 19, of Gad, 20, of Aser. 21, of Naphtali, 22, of Joseph, 27, of Benjamin. 29, Jacob chargeth them about his burial in Canaan. 33, He dieth.

ANd Jacob called unto his sons: and said; Gather yourselves together, that I may show you; that which shall befall you, in the latter days. Assemble your selves together and hear, ye sons of Jacob: and hearken unto Israel your father. Reuben, thou *art* my first-borne; my might, and the beginning of my valor: the excellency of hye-dignity, and the excellency of strength. Vnstable as waters, excel not thou; because thou wentest-up, to thy fathers beds: then thou defiledst, my couch he went-up *unto.*

Simeon and Levi, brethren: instruments of violent-wrong, *in* their sojourning habitations. My soul, come not thou into their secret; my glory, be not thou united unto their assembly: for in their anger, they killed a man; & in their self-will, they houghed the ox. Cursed *be* their anger, for *it was* strong; and their exceeding-wrath, for it was hard: I will divide them in Jacob, and scatter them abroad, in Israel.

Judah; thou, thy brethren shall confess thee; thy hand, *shall be* in the neck of thy enemies: the sons of thy father, shall bow-down themselves unto thee. Judah a renting-lions whelp; from the prey, my son thou art gone-up: he stouped-down, he couched, as a renting-lion, and as a courageous-lion, who shall rouse him up? The Scepter shall not depart from Judah; and the law-giver, from between his feet: until Shiloh come; and unto him, *shall* the obedience of people's *be.* Binding his asse-colt unto the vine; and the foale of his asse, unto the choice-vine: he washeth his raiment, in wine; and his covering in the blood of grapes. His eyes *shall be* red, with wine: & his teeth white with milk.

Zebulon, he shall dwell, at the haven of the seas: and he *shall be* for an haven of ships; and his side, *shall be* unto Sidon.

Issachar, *is* a *strong*-boned asse: couching, between two-bounds. And he saw rest, that *it was* good; and the land, that *it was* pleasant: and bowed his shoulder, to bear; and was, a servant unto tribute.

Dan, he shall judge his people: as one, of the tribes of Israel. Dan shall be, a serpent by the way; an adder, by the path: that biteth the horse heels, & his rider falleth backward. For thy salvation, Iearnestly expect Jehovah. [unspec 18]

Gad, a troupe shall with-troop-overcome him: and he shall with-troop-overcome *at* the last.

Concerning Aser, his bread *shall be* fat: and he shall give dainties of a king.

Naphtali, *is* a hinde let-loose: that giveth goodly sayings.

Joseph, son of a fruitful *vine,* son of a fruitful *vine,* by a well: the daughters, *each* runneth over the wall. And the archers, grieved-him-bitterly; and shot, and hated him. But his bow, abode in strength; and the arms of his hands, were made-firm: by the hands of the Mighty-one of Jacob: from thence the Feeder, the Stone of Israel. By the God of thy father, who shall help thee; and the Almighty, who shall bless thee; *with* blessings of heaven, from above; blessings of the deep, that lieth under; blessings of the breasts, and of the womb. The blessings of thy father; do prevail, above the blessings of my progenitors; unto the utmost-bound, of the eternal hills: they shall be, on the head of Joseph; and on the crown-of-the-head, of the separated among his brethren.

Benjamin, he shall ravin *as* a wolf; in the morning, he shall eat the prey: & at evening, he shall divide the spoil. All these, are the twelve tribes, of Israel: and this *is it,* that their •ather spake unto them, and blessed them; *every*-man, even according to his blessing, he blessed them. And he commanded them, and 〈◊〉 unto them; I, am to be gathered unto my people; bury me, with my fathers: in the cave, that *is* in the field of Ephron the Chethite. In the cave, that *is* in the field of Macpelah, which *is* before Mamre, in the land of Canaan: which Abraham bought, with the field; of Ephron the Chethite, for a possession of a burying-place. There they buried Abraham, and Sarah his wife; there they buried Isaac, and Rebekah his wife: and there I buried Leah. *In* the purchase of the field, and of the cave that *is* therein, from the sons of Cheth. And Jacob made-an-end, of commanding his sons; and gatheredup his feet, into the bed: and he yielded-up *the ghost,* and was gathered unto his people's.

Annotations.

THe latter days] that is, *the days following,* or *time hereafter:* Hebr *the posterity of days:* which phrase is often used for *time to come;* as Num. 24. 14. Deut. 4. 30. and 31. 29. Dan. 2. 28. and 10. 14. Prov. 31. 25. So that which is said in Act. 2. 16. *it shall be in the last days;* is in Joel 3. 1. *it shall be hereafter.* The Chaldee translateth it, *the end of days:* the Greek, *the last days:* often it meaneth the days after Christ's coming, Esa. 2. 2. Heb. 1. 1.

Vers. 2. *hearken]* the Chaldee saith, *receive instruction.* [unspec 2]

Vers. 3. *might]* or, *able-strength:* this word *(Coach)* signifieth that lively vigor, and native moisture, whereby men are strong and lusty: Psal. 22. 16. Ios. 14. 11. as the next word *valor,* (Hebr. *On.)* meaneth the straining of the body forcibly to effect a thing desired. *of my valor]* or, *of my manhood; of my painful strength:* the first effect of the strength of my body. All the first borne are thus called. Deut. 21. 17. Psal. 78. 51. the Greek translateth it, *the beginning of*

my children; that is, *my first child.* Such had natural right to *a double portion* of all their fathers goods, Deut. 21. 17. *the excellency]* that is, *most excellent in dignity* (or *preferment.)* Whereby the dignity of the *priesthood,* seemeth to be meant; as by *strength* following, is meant the *government* or *kingdom.* And so the Chaldee paraphrast explaineth it, *thou shouldest receive three portions, the first birthright, the priesthood, and the kingdom.* The Yerushalmi Targum saith the same: adding this withal, *and for the sin of my son Reuben, the first birthright is given to Joseph, the kingdom to Judah, and the priesthood to the tribe of Levi.* And that the first borne were Priests, and governors: see Gen. 25. 31. *of strength]* or *excellent strong.* This word which properly signifieth *hard* or *firm strength,* is often applied to *kings* and *kingdoms,* which for the most part are gotten and maintained by strength; and the *kings strength,* is an honorable style of his Majesty; see Psal. 99. 4. and 110. 2.

Vers. 4. *Vnstable]* or *Light, soon-moved:* this is always used in the evil part, Judge. 9. 4. Zoph. 3. 4. ser. 23. 32. and implieth both his sudden light affections, which carried him to evil: and his sudden downfall from his dignity. *excel not]* that is, *thou shalt not excel,* but lose thine honor. So the Chaldee explaineth it, *thou shalt not have profit, nor receive the excellent portion. he went up* unto] the Greek changeth the person, and translateth, *on which thou went est up:* also the Chaldee expoundeth it, *when thou wentest up to my bed.* Jacob as with indignation of the fact, turneth his speech from Reuben to his brethren. Such changes are often in the holy text, as Deut. 5. 10. *that love me, and keep his commandments;* for which in Exod. 20. 6. is *my commandments.* And in Dan. 9. 4. *thou keepest covenant towards them that love him:* for, that love *thee.* So Mark. 11. 32. *they feared the people:* for wch in Matt. 21. 26. is written, *we fear.* Otherwise we may read it thus, *thou defiledst my couch, it is gone-up:* that is, it is vanished away; meaning the *excellency* which we should have had. For by defiling Bilhah his fathers concubine, he lost his birthright, Gen. 35. 22. 1 Chron. 5. 1. 2. To *go-up,* is sometime used for *vanishing away,* Exod. 14. 16. Ier. 48. 15.

Vers. 5. *brethren]* specially consociate in that evil deed of killing the Sychemites, Gen. 34. 25. and so brethren, not in nature only, but in conditions, See Gen. 10. 21. *instruments]* or *weapons,* to weet, *they were:* giving themselves and their members as weapons of unrighteousness unto sin, as Paul speaketh, Rom. 6. 13.) meaning of their cruel fact forementioned, Gen. 34. 25. *sojourning habitations] in the land of their sojourning,* as saith the Chaldee paraphrast; where they being strangers, endangered the ruin of themselves and their fathers house, Gen. 34. 30. Or, *their agreements,* meaning the covenanted conditions made with the Sychemites, to consent unto them if they would be circumcised, which was with *deceit,* Gen. 34. 13. 15. &c. Thus also the Greek may be understood, *hairesis* being sometime used for *a conditional covenant.* Or, *their swords:* but the word is not so found elsewhere.

Vers. 6. *secret]* that is, as the Greek translateth it, and Targum Yerushalmi, *their council, their assembly.* So David saith, *the secret of evil doers,* Psal. 64. 3. and Jeremiah, *the secret of mockers,* Jer. 15. 17. that is, the *assembly.* Jacob here meaneth that neither should any, neither would he approve of their perfidy. *glory]* or *honor,* hereby may be meant the *tongue* which is the glory of man by speech, being good, and the contrary if it be evil, I am. 3. 5. &c. So *my glory,*

Psal. 16. 9. is by the Apostle cited, *my tongue,* Act. 2. 26. Otherwise it is a repetition of the former, *my glory,* that is, *my soul. a man] Hemor* the King, and *Sychem* his son, with the men of the city: Gen. 34. 25. 26. Therefore the Greek translateth it *men:* and Targum Yerushalmi, *Kings and rulers.* And the singular is often put for many, as *the man of Israel fled,* 1 Chro. 10. 1. that is, *the men of Israel,* 1 Sam. 31. 1. See also Gen. 3. 2. *self-will]* or *pleasure. houghed the Ox]* so the Greek also translateth it: meaning that they took away and destroyed the *oxen,* and other beasts of the Sychemites, Gen. 34. 28. *Ox* is for *Oxen,* as Gen. 32. 5. Some (as the Chaldee) translate, they *pulled down the wall:* but *Shor,* (the word here used) is properly an *ox* or *bull:* and *Shur* a *wall:* neither was there mentioned any pulling down of walls in Gen. 34. Therefore the Yerushalmi Targum expounds it of their *selling of Joseph who is likened to an ox.* Deut, 33. 17. But that seemeth not to be intended here.

Vers. 7. *I will divide]* that is, *I prophesy their devision:* so Ezekiel saith, *when I came to destroy the city,* Ezek. 43. 3. Which was his foretelling the destruction. See also Hos. 6. 5. *them in Jacob]* that is, *their posterity among the children of Jacob:* see Gen. 19. 37. This was accomplished, when *Simeon* had his inheritance in the midst of the inheritance of Judah, Ios. 19. 1. and was fain to seek a larger possession, 1 Chron. 4. 39 40. and *Levi* had his cities of habitation, among the other tribes, Ios. 21. 2. 3. &c. Howbeit, afterwards *Levi* for their zeal against idolaters, (Exod. 32. 26. 28. 29.) had this their dispersion turned to a further blessing, while they were consecrated to *teach Jacob God's judgments and Israel his law,* &c. *Deut.* 33. 9. 10. and so had the priesthood in their tribe. This the Yerushalmi Targum also mentioneth, and saith likewise of the Simeonites, that they were *teachers of the Law in the Synagogues of Jacob;* and the Levites, *in the schools of the sons of Israel.*

Vers. 8. *thou]* to weet, art so by name, and shalt be so indeed: for *Judah* signifieth *Confession* or *Praise:* and to his name he hath reference; *Praised, thou* art called, *and praise thee shall thy brethren.* Targum Yerushalmi saith, *Judah, to thee shall all thy brethren confess, and by thy name shall all the Jews be called.* See the notes on Gen. 29. 35. *confess]* or (as the Greek translateth) *praise* thee: meaning that his brethren should acknowledge the dignity of the firstborn, in respect of the government, to be given unto him, and that Christ the King should come of him, 1 Chron. 5. 2. Heb. 7. 14. And when the rest of the house of Israel compassed the Lord with lies and deceit, *Judah* is praised, for *yet ruling with God,* and being *faithful with the saints,* Hos. 11. 12. In Christ, this prophesy is chiefly fulfilled, as the particulars following show: to him the Hebrew Doctors also do apply it, as in *Breshith ketannah* (or their lesser Commentary) upon this place, it is said, *Judah was borne the fourth among the tribes, and in the fourth day were the lights created: and it is written of the Messi is, His throne, as the Sun before me: as the Moon, it shall be established forever.* Psal. 89. 37. 38. *in the neck]* that is, thou shalt beat down and put to flight thy enemies; as the Chaldee explaineth it, thus; *thy hand shall prevail against thy enemies, thy foes shall be scattered, they shall be turned backward before thee:* and Targum Yerushalmi saith, *thy hand shall avenge thee on thy enemies.* The performance of this promise, David the first King of Judah celebrateth, saying, *thou hast given me the neck of my enemies,* Psal. 18. 41. And after Joshua's death, *Judah* was the first that went up to fight for Israel against the Canaanites, and got the victory, Judge. 1. 1. 2. 4. 8. &c. *bow-down]* acknowledging the dignity of this tribe above the rest. For this tribe was the foremost of all, in their marching through

the wilderness, Numb. 10. 14. and the Prince of this tribe was the first that offered at the dedication of the altar, Numb. 7. 11. 12. and foremost in battle against their rebellious brethren, Judge. 20. 18. the first Judge that saved Israel, was of this house, Judge. 3. 9. and God chose this tribe, and David out of it, to settle the Kingdom of Israel in his stock forever, Psal. 78. 68. 70. 71. and 89. 20. 21. 28. 30. 36. 37. and to our Lord Jesus, who came of Judah, all knees do bow, Philip. 2. 10.

Vers. 9. *renting-lions whelp]* As there are sundry sorts of Lions, so they have sundry names, Job 4. 10. 11. and above other, the Lyon is a kingly beast, *strong,* Prov. 30. 30. *bold,* Prov. 28. 1. *stout-hearted,* 2 Sam. 17. 10. and of a *terrible countenance,* 1 Chro. 12. 8. Such are fit to be kings arms, and twelve such were stays for the steps of King Solomon's throne 2 Chron. 9. 18. 19. This kind here mentioned, is greedy to tear his prey, and thereof hath his name, Psal. 17. 12. being a prophesy of the valiant worthies that should come of Judah, & make a prey of their enemy: as *Othoniel,* Judge. 3. 9. 10. *David,* 2 Sam. 8. and especially *Christ,* called *the Lion of the tribe of Judah,* Rev. 5. 5. *couched] lay down* to rest, after he hath taken the prey: this was fulfilled when after David's conquests, all Israel had rest under Solomon, 1 King. 4. 25. and after Christ's victory, he went upon high, and sate him down at the right hand of God. Psal. 68. 19. Mark. 16. 19. 1. Cor. 15. 25. Balaam used such similitudes, speaking of the valiant acts of Israel, Num. 23. 24. *courageous]* or *hearty-lion,* named *Labi,* of *leb,* an *heart.* By these three is signified the growth of the Kingdom of Judah, from Princes to Kings, and from David to Christ, in whom all glory resteth. The Chaldee paraphraseth thus, *He shall have dominion in the beginning; and in the end, the kingdom of the house of Judah shall be magnified: for from the judgment of death, thou hast rid thy soul, O my son: he shall rest and dwell in strength, as a Lyon, and as a courageous-lion, and there shall be no kingdom that shall stir him.*

Vers. 10. *The scepter]* or, *The tribe.* The Hebrew *Shebet,* (whence the Greek word *sceptron,* and English *scepter* is derived,) signifieth *astaffe* or *rod;* and is by Moses applied to the *tribes* of Israel, (whereof see the 16. and 28. verses following:) and so the Greek interpreters, do often translate *Sceptron* for *Shebet, atribe;* 1 Sam. 10. 19. 20. 21. 1 King. 11. 32. 35. 36. &c. The prophesy is of Judah's tribe to continue distinct, until Christ's coming; whereas the other ten tribes were scattered and confused by their captivity, 2 King. 17. out of wch they returned not, as the tribe of Judah with Benjamin, did from Babylon, Ezra 1. 5. It may also imply the power of government which should be in this tribe: for *Shebet* a *scepter,* sometime so meaneth, Psal. 45. 7. And so the Greek here translateth it, *a Prince;* and the Chaldee *one that hath dominion:* and Targum Yerushalmi, *Kings shall not cease from the house of Judah.* And elsewhere the scripture saith, *of Judah came the Governor,* 1 Chron. 5. 2. *lawgiver]* or, *statute-maker, writter of decrees:* a title of government, given sometime to God himself, Isaiah 33. 12. sometime to the governors set of God, Numb. 21. 18. So the Greek here translateth it, *Governor:* and in reference to this prophesy, God saith, *Judah my law-giver,* Psal. 60. 9. *his feet]* that is, *borne of, and brought up by him:* for so this phrase meaneth, Deu. 28. 57. and 33. 3. the *feet* being sometime used for the whole leg or thigh, which word was used before Gen. 46. 26. and so the Greek here translateth, *out of his thighs. Shiloh]* by interpretation *The prosperer,* the *Safe-maker:* or *His son;* (to weet, *of a virgin)* that is, *Christ,* who was to spring out of Judah, Heb. 7. 14. This the Chaldee paraphrast confirmeth, saying, *He that hath dominion shall not be taken*

away from Judah, nor a Scribe from his children's children, until the Christ come, whose the Kingdom is, and him shall the people's obey. The Yerushalmi Targum also saith, *Kings shall not cease, from the house of Judah; nor Doctors that teach the law, from his children's children; until the time that the King Christ do come, whose the kingdom is, and all kings of the earth shall be subject unto him.* Likewise in *Breshith rabba,* upon the word *Shiloh* it is said *this is the Christ:* and *R. D. Kimchi,* (in the root *Shil)* expoundeth it *his son,* and saith it is a prophesy *of David,* or *of the Christ.* The Hebrew hath an unusual manner of writing, implying *his son,* and *her son,* as a prophesy that he should be of Mary the Virgin, of the linage of Judah. *obedience]* or *gathering of people's,* that is, the people's (Jews and Gentiles) shall gather unto, and obey Christ. This the Chaldee paraphrasts both confirm: the Greek also to like effect, *he* shall be *the expectation of nations.* Compare Esa. 11. 10. Rom. 15. 12. Esa 42. 4. Mat. 12. 21.

Vers. 11. *asse-colt]* or, *young-asse:* great men used to ride upon such, Judge. 10. 4. and 12. 14. and 5. 10. to *bind* such to the *vine,* seemeth to mean great store of vines, which should be in the land of Judah, (as was in Engeddi, and other places, Song. 1. 13. Ios. 15. 62.) that men should tie their asses to them, as to other common trees that grow in every field. The Chaldee paraphrast by this *vine,* understandeth figuratively *Jerusalem,* and by the *asse-colt* the people of *Israel;* and thus expoundeth it, *Israel shall dwell round about his city, the people's shall build his temple, & the just men shall be round about it, and the doers of the law in the doctrine thereof.* This also may be referred to *Christ,* the King, who being just and meek, came riding into Jerusalem upon *an asses colt,* Zachar. 9. 9. John. 12. 14. 15. Mat. 21. 2. 5. 7. a figure of the people of the Gentiles, brought unto Christ for him to ride upon; and by this prophesy of Jacob, were to be tied unto him and his Church, (compared unto the *vine,* John. 15. 1. Esa. 5. 7.) where they should be filled with the gospel of his love, and gifts of his spirit, better then wine, Song. 1. 3. Ephes. 5. 18. And so the Yerushalmi Targum applieth this to Christ, saying, *How fair is the King Christ, that shall spring up of the house of Judah! He shall gird his loins, and shall go forth to war against his enemies, &c.* Likewise in *Breshith Rabba,* speaking of this place, it is said; *he showeth us that when the Christ shall come to save Israel, he shall make ready his asse, and ride upon him, and come unto Israel with poverty. the foale]* Hebrew, *the son of his asse,* that is, *his young asse:* see the notes on Gen. 18. 7. *washeth his raiment]* another figurative promise of wine to be plentiful as water, that he may wash his clothes in it ••or, of a glorious victory that Judah and Christ should get over his enemies, as in Esa. 63. 1. 2. 3. his conquest is set forth by such a parable. And in Revel. 19. 13. he is clothed with a garment dipt in blood; and in Revel. 14. 20. his judgment on the enemies, is the treading of a wine-press. And so the Yerushalmi Targum doth explain it, saying, *He shall kill kings and Princes, making the rivers red with blood of their slain, and the bills white, with the fat of their mighty men: his garments shall be embrewed in blood, and he like to one pressing clusters of grapes. blood]* that is, *juice of grapes,* which for the red color is called *blood:* so Deut. 32. 14.

Vers. 12. *red with wine]* another sign of plenty of fruits; for the drinking of much wine maketh red eyes, Proverb. 23. 29. 30. hereby also the plenty of spiritual blessings in Christ is signified: Prov. 9. 1. 1. 2. Isaiah 25. 6. and 55. 1. So Targum Yerushalmi applieth it, saying, *How beautiful are the eyes of the King Christ to look upon; more then fined wine, that he beholdeth not with them unchaste copulations or murders of innocents. His teeth are exercised in the law, that he*

eateth not with them iniquities and robberies. His mountains shall be red with vineyards and winepresses: his hills shall be white with store of wheat, and stocks of sheep. Other of the Jew Doctors, reckon Judah for the seventh patriarch, thus, 1, *Abraham, 2, Isaac, 3, Jacob, 4, Reuben, 5, Simeon, 6, Levi, 7. Judah:* and they compare him with *the seventh* (that is, *the Sabbath) day. At Judah's birth it is said of his mother, she stayed from bearing, Gen. 29. 35. at the Sabbath day, it is said* of God, *herested and was refreshed,* Exod. 31. 17. *Of Judah it is said, Judah thou, thy brethren shall confess thee,* Gen. 49. 8. (and, this time I will confess the Lord, Gen. 29. 35.) *and of the Sabbath, it is good to confess unto the Lord.* Psal. 92. 2. *Of Judah it is said, from the prey, my son, thou art gone up,* Gen. 49. 9. *the prey signifieth his food; as if he should say, thou art gone up from doing even the work for the life, as of the Sabbath it* is said, *in it thou shalt not do any work,* Exod. 20. 10. *Of Judah it is said, he stouped down, he couched as a Lyon,* &c. Gen. 49. 9. *and of the Sabbath, abide ye every man in his place.* Exod. 16. 29. *Of Judah it is said, binding his asse colt unto the vine,* Gen. 49. 11. *as if he should say; binding him from his work: of the Sabbath* it is said, *that thine ox and thine asse may rest.* Exod. 23. 12. *Of Judah it is said, he washeth his raiment in wine,* Gen. 49. 11. *which signifieth the sanctifying of the day which is with wine, signifying the property of judgment, and therefore the Scepter was given him, as the Scepter shall not depart from Judah, &c. And as Judah was the fourth of the tribes (of* Israel:) *so the Sabbath is the fourth of the commandments,* (Exod. 20.) *R. Menachem, on* Gen. 49.

Vers. 13. *Zebulon]* he though he was younger then *Issaehar,* Gen. 30. 18. 20. yet Jacob gives him the blessing before him: so also doth Moses. Deut. 33. 18. and his lot befell him in his land, before Issachars: Ios. 19. 10. 17. *seat]* his borders were both to the main sea westward, and to the sea of Galilee Eastward: see his portion, Ios. 19. 10. &c. Isaiah 9. 1. The Chaldee Paraphrast expoundeth it, *he shall subdue provinces with ships, and shall eat the good things of the sea,* &c. Moses giveth him a blessing, to *rejoice in his going out,* or, trading, Deut. 33. 18.

Vers. 14. *strong boned]* Hebrew, *asse of bone,* that is, *bony, hard, strong. two bounds]* or *set limits, borders:* so the Chaldee paraphrast also expoundeth it; and Targum Yerushalmi more plainly thus, *Issachar* shall be *a strong tribe, and his border shall be in the midst between two borders,* So also the Greek translateth, *amidds the inheritances.* Others expound it, *between two burdens;* such as are laid on asses backs.

Vers. 15. *rest:]* this may be a note of their slouthfulnesse: in respect whereof others are blamed, for sitting still *between the two bounds,* (or *burdens)* Judge. 5. 16. Howbeit Moses biddeth them *rejoice in their tents,* Deut. 33. 18. And the Yerushalmi Targum expoundeth it, *he seeth the house of the sanctuary, that it proclaimeth rest, therefore it is good:* &c. gathering this sense (as I suppose) from Moses words, *they shall call the people unto the* (Lord's) *mountain,* &c. Deut. 33. 19. Thus it is their praise, for loving to be quiet, and being contented with their portion. Compare with this the time when *Thola* of Issachar judged Israel, in whose time Israel had rest, Judge. 10.

Vers. 16. *judge]* an allusion to *Dans* name, *Dan Iadin: the Iudger shall judge:* see Gen. 30. 6. This prophesy was fulfilled in *Samson,* one of his posterity, who *judged Israel,* Judge. 15. 20. So the Chaldee paraphrast explaineth it, *Of the house of Dan shall a man be chosen and rise up: in whose days his people shall be delivered,* &c. But the Yerushalmi Targum nameth him, saying, *this is*

Samson son of Manoah. the tribes] This name *Tribe* is borrowed from the Latin word *Tribus,* used for a *stock* or *kindred* that descend from one father. For Romulus the founder of Rome, divided the multitude of his subjects into three parts, which he named thereof *Tribes,* (as showeth *Pompon. Laetus de Rom. Magistrate.)* But in the Hebrew a *tribe* is here called *Shebet,* that is, *a staff, rod,* or *scepter,* (as is before touched, verse 10.) and elsewhere *Matteh,* which is also a *rod* or *staff;* either because they grew as rods and branches out of one root Israel, as is particularly mentioned of Joseph verse 22. or because their names were written upon twelve rods, Numb. 17. 2. &c. And this *judging* as one of the *tribes,* is so spoken, because each stock or tribe, had one chief head and Prince, ruler of the same. Numb. 1. 4. 16. and God raised up Judges and defenders of Israel, out of many several tribes, as the book of Judges showeth. Wherefore the Scripture (taking occasion also by likeness of name) putteth one of these for another, as a Sam. 7. 7. *spake I a word with any of the tribes,* (or *scepters Shibtei) of Israel, whom I commanded to feed my people:* for which in 1 Chron. 17. 6. is written, *to any of the Judges, (Shopt•i) of Israel,* See also after, in verse 28.

Vers. 17. *an addar]* or *arrow snake:* this name (in Hebrew *Shephiphon)* is not elsewhere found in scripture. It is a prophesy of a sudden and unexspected victory, which this tribe should get over their enemies, overthrowing them by subtlety, (as serpents naturally are prudent, Gen. 3. 1.) Fulfilled in Samsons dealings against the Philistines, Judge. 15. and 16. and when the tribe of Dan got *Leshem* (or *Laish)* for their possession: Judge. 18. But Moses compareth *Dan,* to a *Lions whelp,* Deut. 33. 22. The Chaldee paraphraseth thus, *There shall be a man that shall be chosen and spring up out of the house of Dan, the fear of him shall fall upon the people's, and he shall valiantly smite the Philistinis, as a serpent, as an addar he shall lie in wait by the path, he shall slay the mighty men in the campe of the Philistines,* &c. *the horse heels]* that is, the house pillars, on whose roof 3000. persons were: see Judge. 16. 26. 27. 29. &c.

Vers. 18. *thy salvation]* speaking to the Lord, and desiring his salvation in Christ, figured by Samson, of whom the Angel said, *he shall begin to save Israel,* Judge. 13. 5. Matt. 1▪ 21. The two Chaldee paraphrast explain it thus. *Our father Jacob said, I expect not the salvation* (or *redemption) of Gideon son of Joash, which is a temporal salvation, nor the salvation of Samson son of Manoah, which is a transitory salvation: but the salvation of Christ the son of David, who shall come to bring unto himself the sons of Israel, whose salvation my soul desireth.* Thus Simeon also calleth Christ God's *salvation;* Luk. 2. 30. Or Jacob might speak this to his son, *I expect Jehovah,* to be *thy salvation,* O Dan: for this tribe generally, and Samson in particular, was sore oppressed, by the enemies, and their own infirmities: Judge. 1. 34. and 18. 1. 30. and 16. 16 17. 21. &c.

Vers. 19. *a troupe]* or *band, army:* in Hebrew *Gedud,* which hath allusion to *Gads* name, that signifieth *a troop,* Gen. 30. 11. He prophesieth of this tribes troubles by enemies that bordered upon them; and of their victory at last. For they dwelling on the outside of Jordan, Ios. 13. 8. were molested by the Ammonites there, Judge. 10. 7. 8. and after that again, the King of Ammon and his people, possessed Gad, and dwelt in his cities, Ier. 49. 1. *with troupe-overcame]* he still runneth upon Gads name; which was not for naught given him, but signified his valor and victory, though late. And Moses enlargeth this blessing, comparing his dwelling to a Lions, that teareth the parts of his prey, Deut. 33. 20. This was fulfilled,

when Gad (with Reuben and Manasseh, all noble warriors,) warred with the Hagarims and other heathens; and crying unto God in the battle, were holpen, and did overcome, getting great spoils and possessions, 1 Chron. 5. 18. 19. 20. 21. 22. The Chaldee paraphrasts refer this, to Gads going armed over Iarden, before his brethren, and returning to his land with great riches, Ios. 4. 12. 13. and 22. 1. 2. 8.

Ver. 20. *Concerning Aser]* or *Out of Aser;* who had his name of *bliss* and *felicity:* to him here is promised a blessed and fruitful portion in the holy land: described in Ios. 19. 24. &c. *bread]* that is, *food:* for *bread* is used for all meats, See Gen. 3. 19. and 21. 14. and *fat,* is used for the *best* and most excellent of anything, Gen. 4. 4. and 27. 28. The Chaldee saith, *Asers land shall be very good, and he shall be nourished with Kings dainties.* Moses also inclaring this blessing, said, *Aser shall dip his foot in oil:* Deut. 33. 24.

Vers. 21. *let loose]* and so light footed, both to pursue enemies, and escape danger. Thus David signifying his deliverance, said, God had made his *feet like binds,* Psal. 18. 34. This may specially be referred to *Barak* a man of Naphtali, who with his people went up *on his feet,* against Siseraes iron chariots; put them to flight, pursued, and destroyed them all: Judge. 4. 6. 10. 15. 16. Moses giveth Naphtali the fullness of God's blessing, and pointeth out his inheritance in the land, Deut. 33. 23. To that the Chaldee referreth it here, saying, *Naphtalies lot shall fall in a good land, and his possession shall be fruitful.* He had the sixth lot, described in Ios. 19. 32. 39. *goodly sayings]* Hebrew *sayings of goodliness,* or *of fairness,* that is, *fair* and *pleasing words.* Which in Baraks time was fulfilled, when his prowess caused that pleasant song, which Deborah and he sang unto God for the victory; Judge. 5. The Chaldee (as before) refers it to the *praises and blessings* that they should utter, for the good fruits of their land.

Vers. 22. *son]* that is, *a bough,* or *branch,* which springeth out of the tree, as a son from the father: the Greek saith, *agrowing son;* so also the Chaldee paraphraseth, *Joseph a growing son, a son which shall be blessed as a vine that is planted by a well of waters.* Whatsoever cometh of or from another, is in Hebrew called the *son* or *daughter* of the same, as the young of beasts, birds, &c. Gē. 18. 7. *arrows* are called *sons of the bow,* and *of the quiver,* Job. 41.—28. Lam. 3. 13. *sparks,* are *sons of the burning coal,* Job. 5. 7. and the like. And here the *son* or branch is twice named for Joseph, and of him came two tribes; see Gen. 48. 56. Wherefore Moses nameth his two sons in Joseph's blessing, Deut. 33. 17. *vine]* this word understood in the Hebrew (as often the like are, Gen. 4. 20. and 25. 8.) is expressed in the Chaldee; and Targum •er• 〈...〉 my saith, *I liken Joseph my son, to a vine planted by a well of waters, that sendeth out her roots to the deeps.* The scripture else-where signifieth increase of children, by this similitude; Psal. 128. 3. *by a well]* by the waters whereof, the vine is made fruitful, as Ezek. 19. 10. *daughters]* that is, the *young small and tender branches:* as the *greater,* are before called *sons.* The Chaldee expounds this also of Joseph's sons, saying, *two tribes shall come forth of his sons, and they shall receive their part and inheritance.* See Gen. 48. 5. *&c. over the wall]* under which the vine groweth. This signifieth the abundant increase of Joseph's sons, Ios. 17. 17.

Vers. 23. *archers]* Hebrew *arrow masters,* whereby also seemeth to be meant *skillful archers:* as the Chaldee calleth them, *strong men.* See Gen. 37. 19. These were Joseph's brethren that hated and sold him into Egypt, Gen. 37. 4. 8. 11. 28. his mistress that tempted and fasly

accused; and his Master that imprisoned him, &c. Gen. 39. 7. 17. 20. Whereunto the Yerushalmi Targum addeth *the enchanters and wise men of Egypt that spake evil of him before Pharaoh.*

Vers. 24. *his bow]* his faith. *arms]* his virtues, wisdom, chastity, patience, &c. by which he resisted all enemies. Compare Psal. 18. 33. 35. The Chaldee paraphraseth, *And the prophesy was fulfilled in them, for that he observed the law in secret, and set his hope constant. made firm]* strong and solid, like fine gold; for of the Hebrew *Phoz,* (here used) fine solid gold is call *Phaz,* Psal. 19. 11. And this similitude the Chaldee explayneth, saying; *therefore gold was put upon his arms: he strengthened and confirmed his kingdom, which was given him,* &c. *Mighty-one]* meaning *God:* as Ps. 132. 2. Isaiah 49. 26. & 60. 16. *from thence]* or *whence* he was *the feeder,* or *pastor.* From God, Joseph was advanced to be the feeder of Israel, as before is shown, Gen. 45. 5. 7. 11. and 47. 12. The Chaldee saith, *who by his word, fed the fathers and the sons of the tribes of Israel. the stone]* the stay and strength of Israel. This may be referred also to Joseph, (as Christ whom Joseph figured is called *a stone,* Isaiah 28. 16.) or unto, *God,* fore-spoken of, who is the stone and rock of his church, by whom Joseph was advanced.

Vers. 25. *who shall help]* Hebrew, *and he shall help;* but the meaning of the phrase is, *who shall help:* as in Mal. 3. 1. *and he shall prepare,* is translated by the holy Ghost, *which shall prepare,* Mark. 1. 2. so in the sentence following. The Chaldee interpreteth it, *The word of the God of thy father shall be thy help. of heavens]* that is, the rain and dew, that shall make thy▪ land fruitful: Deut. 33. 13. called in Ezek. 34. 26. the *rain of blessings. the deep]* springs of waters out of the earth: see Gen. 7. 11. Deut. 33 13. *the breasts]* or *teats,* to nourish children, as the *womb* to bear them: that is, many and well noursed children: *ten thousands of Ephraim, and thousands of Manasseh,* Deut. 33. 17. Contrary to this blessing, is that curse in Hos. 9. 14. *give them a mis-carrying womb, and dry breasts.*

Vers. 26. *of thy father]* that is, which I thy father do bless thee and thy brethren with. *do prevail]* or, *are stronger then the blessings of my parents,* that is, as the Chaldee saith, *with which my fathers blessed me.* Thus Jacob speaketh, because he more particularly explained the blessings, and applied them to his sons severally, and they were sooner to be fulfilled, and more largely communicated with all his posterity, and Joseph had a double portion. So John the Baptist is said to be *more then a prophet,* and no man greater then he, because he came immediately before Christ, preparing his way, and pointing him out, as with the finger, Matt. 11. 9. 10. 11. John. 1. 15 29. 36. *of my progenitors]* or parents, Isaac, Abraham, &c. The Greek saith, *of the mountains:* for *horai,* reading (with other vowels) *harei;* and respecting (it may be) Moses blessing, which hath *harerei, mountains,* Deut. 33. 15. *unto the utmost bound]* that is, *these my blessings extend, to the bound* (or *end) of the hills;* that is, all the world over, and so long as it endureth. For they contain besides earthly, heavenly blessings also in Christ; whom Joseph and Judah figured, in the first birthright and government. *Hills* and *mounts,* are used to signify durance of things, as Isaiah 54. 10. The word *bound.* (in Hebrew *Taavath,)* may also be englished *the desire,* and so the Chaldee understands it, saying *which* (blessings) *the great men which were of old, desired for themselves.* By *hills* understanding his ancient forefathers. But in this sense it may be a cōtinuing of the blessings in the former verse, *unto the desire,* (that

is, *the desired fruits) of the lasting hills:* according to Moses blessing, Deut. 33. 15. *the separated]* or, *the Nazarite of his brethren.* For a *Nazarite* hath his name of *Separation,* Numb. 6. 2. meaning here a choice and chief man, separated of God unto excellency above his brethren; as the Greek also translateth it, *he governed* them. And hereupon *Nezer,* is used for a *crown,* put upon Kings and Priests, see Psal. 89. 40. and 132. 18.

Vers. 27. *ravin]* or *tear* his prey: a prophesy of the valor of this tribe, against their enemies, under the name of a *Wolf,* as before *Judah* was likened to a *Lion.* Neither need it be thought any dishonor to Benjamin, that he is likened to a *Wolf:* for even God likeneth himself to a *Leopard* and *a Bear,* in his dealings against his enemies, Hos. 13. 7. 8. in *the morning]* the first times: for *Ehud* of *Benjamin,* was the second Judge that saved the Israelites from the hand of the Moabites, Judge. 3. 15. &c. *Saul* of Benjamin was the first King of Israel, he and his son were great warriors, making a prey of many enemies; see 1 Sam. 11. 6. 7. 11. and 14. 13. 15. 47. 48. See also Benjamins war against his brethren, Judge. 20. 21. 25. *at evening]* in the last times: for *Mordecai and Esther* of *Benjamin* delivered the Jews from a great destruction, in their dispersion, and they slew their enemies. See Esth. 8. 7. 9. 11. & 9. 5. 6. 15. 16. Of this tribe also, was Paul the Apostle, Phil. 3. 5. who spiritually fought the battles of the Lord against his enemies: 2 Cor. 10. 3. 4. &c. The Chaldee paraphrast understandeth this prophesy, (according to Moses blessing, Deut. 33. 12.) of the temple and sacrifices which were to be in Jerusalem, saying; *Benjamin, in his land shall the divine Majesty dwell; and in his possession shall the sanctuary be built: at morning and at evening the priests shall offer oblations, and at even tide they shall divide the remainder of their portions, of the things left which are sanctified.* The Yerushalmi Targum also giveth the same exposition.

Vers. 28. *the twelve tribes]* that is, heads and authors of the twelve tribes (or kindreds) that came of Israel; whereof see also Gen. 35. 22. and 49. 16. Therefore the Greek saith *the twelve sons of Jacob. even according to,* &c] that is, *with such a blessing as was meet for every of them,* as God's spirit did allot.

Vers. 29. *my people]* to my holy fathers, by death, as the 33. verse showeth: see also the notes on Gen. 25. 8. *of Ephron]* bought of him, as the next verse showeth. See Gen. 23. 9. 10. &c. and 47. 30.

Vers. 31. *buried Leah]* of her death and burial, there was no mention before: neither of Rebekah's. These five, and Jacob himself the sixth, buried in one grave; the first letters of all their names, are contained in that one name of *ISRAEL.*

Vers. 32. In *the purchase]* or understand, *The purchase* was bought. But the Greek addeth the word *In.*

Vers. 33. *his feet]* this seemeth to denote his quiet betaking of himself to his rest: his former gesture, might be for reverence to the word of God, which in these blessings he uttered: as before he is noted to have *bowed himself,* Gen. 47. 31.

CHAP. L.

1, Joseph weepeth for, and imbalmeth his father. 4, He getteth leave of Pharaoh, to go to bury him. 7, The funer all solemnized by the Elders of Egypt; and by Joseph and his brethren. 13, Jacob is buried in Machpelah. 15, Joseph's brethren ask him for givenesse. 19, He comforteth them. 22, His age, 23, He seeth the third generation of his sons. 24, He prophesieth unto his brethren, of their return into Canaan. 25, He taketh an oath of them, to carry his bones. 26, He dieth, is imbalmed, and chested in Egypt.

ANd Joseph fell, upon his fathers face; and wept upon him, and kissed him. And Joseph commanded his servants the Physicians; to imbalme his father: and the Physicians imbalmed Israel. And forty days were fulfilled for him; for so, are fulfilled, the days of the imbalmed: and the Egyptians wept for him, seventy days. And the days of his weeping, were passed; and Joseph spake, unto the house of Pharaoh, saying: If now, I have found grace, in your eyes; speak I pray you, in the ears of Pharaoh, saying. My father made me swear saying; Loe I, die: in my grave, which I have digged for me, in the land of Canaan; there shalt thou bury me: And now, let me g••-up I pray thee, and bury my father, and I will come again. And Pharaoh said: Go-up, and bury thy father, as he made thee swear. And Joseph went-up, to bury his father: and with him, went-up all the servants of Pharaoh, the elders of his house: and all the elders, of the land of Egypt. And all the house of Joseph; and his brethren, and his fathers house: only their little-ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him, both chariots and horsemen: and it was, a very great company. And they came, unto the threshing-floor of Atad; which *was* beyond Jordan; and they wailed there, *with* a very great and heavy wayling: and he made a mourning, for his father seven days. And the inhabitants of the land, [unspec] the Canaanites, saw the mourning, in the threshing-floor of Atad; and they said, this *is* a heavy mourning, to the Egyptians: therefore the name of it was called, The mourning of the Egyptians; which *is* beyong Jordan. And his sons, did unto [unspec] him; so, as he had commanded them. And his sons carried him, into the land of Canaan; and buried him, in the cave of the field of Macpelah: which Abraham bought, with the field, for a possession of a burying place; of Ephron the Chethite, before Mamree. And Joseph returned into Egypt, he and his brethren; and all that went-up with him, to bury his father: after, he had buried his father. And Joseph's brethren saw, that [unspec] their father was dead; and they said; Joseph will peradventure hate us: and rendering will render, unto us; all the evil, which we have rewarded him. And they commanded [unspec] *(some)* unto Joseph, saying: thy father did command, before he died, saying. Thus [unspec] shall ye say unto Joseph; I pray thee forgive now, the trespass of thy brethren and their sin, for they rewarded thee evil; and now, we pray thee forgive; the trespass of the servants, of the God of thy father: and Joseph wept, when they spake unto him. And [unspec] his brethren also went, and fell down before him: and said; Behold we *be* to thee, for servants. And Joseph said unto them, fear [unspec] not; for, *am* I in the place of GOD? And you, ye meant against me evil: God [unspec] meant it unto good; for to do, as *it is* this day, to save-alive much people. And now, [unspec] fear ye not; I will nourish you, and your little ones: and he comforted them; and spake, unto their heart. And Joseph dwelt in Egypt; [unspec] he, and his fathers house: and Joseph lived, an hundred and ten years. And [unspec] Joseph saw, unto Ephraim; sons, of the third *generation:* also the

sons of Machir, son of Manasseh; were borne, upon Joseph's knees. And Joseph said, unto his brethren; I die: and God, visiting will visit you, and will, make you go-up out of this land unto the land, which he sware to Abraham, to Isaac, and to Jacob. And Joseph, made the sons of Israel swear, saying; God visiting will visit you; and ye shall carry up my bones, from hence. And Joseph died, an hundred and ten years old: and they imbalmed him, and he was put in an ark, in Egypt.

Annotations.

PHysicians] in Greek *imbalmers. imbalm]* which was, with *myrrh, aloes,* and other *spices,* that the dead bodies might not stink or putrefy, John. 19. 39. 40. so laying them as in a bed of sweet odors, 2 Chron. 16. 14. and this with the solemnities of his burial, was to do Jacob honor at his death, as 2 Chron. 32. 33. and to keep his body sweet, for burial in Canaan: besides further mystery of the resurrection with incorruption in Christ, who was also imbalmed himself, Mark. 14. 8. John. 12. 7. and 19. 40. Of the Egyptian manner of imbalming and burying in ages following it is said by historiographers, that they *took out the bowels of the dead, cleansed them, and washed them with wine of dates, and after that again with odors: then filled they the bowels with pure myrrh beaten, and Cassia, and other odors (except frankincense;) and sowed them up. After this they seasoned the corps hidden in nitre, seventy days, not longer. After seventy days, they washed the corps, and wrapped it in fine linen cloth gummed; which gum the Egyptians often used instead of glew,* &c. *The Nitre consumeth the flesh, and leaveth only the skin and bones of the dead person. Herodot.* in *Euterpe.*

Vers. 5. *Idye]* or, *I,* am *dying:* see Gen. 47. 29. 30. 31. *digged]* or, *bought,* as the word sometime signifieth, Deut. 2. 6.

Vers. 7. *all the servants]* that is, a great multitude of them: so Mat. 3. 5. *all Judea:* that is, *very many* from all parts. *elders]* or *Senators;* that is, *governors, officers, counsellors,* as Ezek. 7. 26. joined therefore with *Princes,* Psal. 105. 22.

Vers. 9. *very great]* Hebrew, *vehemently heavy,* or *weighty;* which the Greek translateth a *great campe,* (or *company.)* So *a weighty people,* 1 Kings 3. 9. is by the Hebrew text elsewhere expounded, *agreat people,* 2 Chron. 1. 10.

Vers. 10. *Atad]* by interpretation *a bramble,* Psal. 58. 10. It seemeth this floor was beset with brambles, and thereof had the name. *beyond]* in the inside of Jordan, for Moses when he wrote these things, was on the outside, in the wilderness; Deut. 1. 1. and 3. 25. *seven days]* so long they were by the law of God unclean by the dead, whosoever touched the same; Numb. 19. 11. so long also the Jews custom after was to mourn, as *Maimonides* showeth in *Misn. Tom. 4. treat. of Mourning, chap.* 1. and *Ben Sirach* saith, *Seven days do men mourn for him that is dead,* Eccles. 22. 12. There was also a lesser degree of mourning, which dured thirty days, that the Hebrew doctors gathered from Deut. 21. 13. *she shall bewail her father and her mother a month of days:* those thirty days, they might not trim the hair of their head or beard; nor wear white new garments, nor marry: and the like. *Maimonides ibidem, ch.* 6.

Vers. 11. *inhabitants]* Hebrew, *inhabitant:* and *Canaanite.* See Gen. 10. 16. *heavy]* in Greek *great,* as before in verse 9. *was called]* Hebrew *he* (that is, *everyone) called:* see the notes on Gen. 16. 14. *The mourning]* Hebr. *Abel Mizaim.*

Vers. 15. *peradventure]* or, *it may be.* The guilty conscience causeth fear, Levite. 26. 36. *rewarded him]* that is, *done* of our own accord unto him.

Vers. 16. *commanded]* that is, *sent* some on their message to Joseph: and after, went themselves, verse 18. The word *command,* is effectually to procure a thing to be done: as God *commandeth* his blessings and mercies, by effectual sending them; Psal. 42. 9. and Levite. 25. 21. Deut. 28. 8. where the Greek translateth *send.* Here, the Greek expoundeth it, *they came unto Joseph, and said.*

Vers. 17. *of the God]* by this speech, they seem, both to insinuate their repentance, and faith to obtain mercy at God's hand; and use a reason to obtain the like at Joseph's. For if we forgive men their trespasses, our heavenly Father will also forgive us, otherwise not. Mat. 6 12. 14. 15. Wherefore it is said, *forgive one another, even as God for Christ's sake forgave you.* Ephes. 4. 32. But the Hebrew Doctors observe a difference between damage to our neighbor in his goods, and hurts, or injury to his person, (which here was Joseph's cause.) They say: *he that doth his neighbor damage in his goods, when he hath paid that which he ought to pay; atonement is made for him. But he that hurteth his neighbor, although he gave unto* him (for satisfaction) *the five things.* (namely, 1. damage it self, as when eye must be given for eye, tooth for tooth, 2. for the smart, 3. for his healing, 4. for his resting from his labor, 5. for his shame or dishonor; of which see the notes on Exod. 21. 19.) *yet atonement is not made for him: yea though he should sacrifice* (to God) *all the Rams of Nebaioth,* (Isaiah 60. 7.) *yet atonement is not made for him, nor his iniquity forgiven; unill he request it of him that was hurt, and he do forgive him. Maimonides* in *Misneh, Tom.* 4. treat. of *Hurt and damage, chap. 5. S.* 9.

Vers. 21. *unto their heart]* that is, *friendly, comfortably,* and which *pleased* them: as, that which came into Solomon's *heart,* 2 Chron. 7. 11. is expounded, that which he was *pleased* to do, 1 King. 9. 1. See also the notes on Gen. 34. 3. Here Joseph is an example of lenity, and readiness to forgive; and to do good for evil, as Christ teacheth all: Matt. 5. 44. So the Hebrew canons say, *It is unlawful for him that is hurt, to be cruel and not to forgive: this is not the way of the seed of Israel. But when he that did the hurt, doth request it, and ask grace of him, once or twice, and he kneweth that he turns from his sin, and repenteth of his evil: he shall forgive him, Maimonides* in his said treat. of *Hurt and damage, ch. 5. S.* 10.

Vers. 23. *third* generation] or *third* sons. So was his blessing begun to be accomplished, Gen. 49. 22. and 28. 19. *borne]* that is, *brought up:* Of *Machir,* see Num. 32. 39.

Vers. 24. *visiting,* &c.] that is, *will surely visit,* meaning in mercy: See Gen. 21. 1. This was a testification of his faith in God's promises; as is written, *by faith Joseph at his ending, made mention of the departure of the sons of Israel, and gave commandment concerning his bones,* Heb. 11. 22. The land of Canaan, was a sign of their heavenly inheritance, as before is shown, on Gen. 12. 5. & 17. 8. Heb. 11. 13. 14. 16. and there Christ rising from the dead, should be the first fruits of them that slept, by whom the resurrection of the dead (which Joseph expected) was

to come, 1 Cor. 15. 20. 21. 22. And there many bodies of the Saints which slept arose, and came out of the graves, after Christ's resurrection: Matt. 27. 52. 53.

Vers. 25. *from hence]* or, *from this* place: the [unspec] Greek addeth *with you.* This charge was fulfilled, when at their going out of Egypt, *Moses took the bones of Joseph with him,* Exod. 13. 19. which afterward were buried *in Shechem,* Jacob's purchase, and Joseph's sons heritage, Ios. 24. 32. Stephen showeth that the other Patriarchs (the sons of Jacob,) were buried also in Sychem in the land of Canaan, Act. 7. 16.

Vers. 26. *old]* Hebrew, *son of 110. years* Gen. 5. 32. The same was the age of Jesus (or Joshua) when he died; the conqueror of Canaan, and one of Joseph's seed: Ios. 24. 29. *an ark]* or *chist, coffin:* to be ready, at their removal out of Egypt. This death of Joseph, (whereat the first book of Moses endeth,) was after the creation of the world, 2369. years.

ANNOTATIONS UPON THE SECOND BOOKE OF MOSES, CALLED EXODVS: WHEREIN, BY CONFERRING THE HOly Scriptures, comparing the Chaldee and Greek versions, and other records of the Hebrews: MOSES his Words, Laws and Ordinances, are explained.

BY *HENRY AINSWORTH.*

PSAL. 103. 7.

The Lord *made known his ways unto Moses: his acts, unto the sons of Israel.*

ACTS, 7. 38.

This is that Moses, *which was in the Church in the wilderness, with the Angel; which spake to him in the mount Sina, and with our fathers: who received the lively Oracles, to give unto us.*

JOHN, 1. 17.

The Law, was given by Moses: but Grace and Truth, came by Jesus Christ.

[illustration] [printer's or publisher's device]

LONDON, Printed by *Miles Flesher* for *John Bellamine,* and are to be sold at his shop near the ROYALL EXCHANGE. 1626.

The Sum of *EXODVS.*

THis second book of Moses, showeth the increase and oppression of Israel in Egypt: the sending of Moses to deliver them: the ten plagues of God upon Egypt: the bringing out of Israel with strong hand: the leading of them through the sea, where Pharaoh was drowned: the safe conducting of them in the wilderness: the Covenant between God and them at Mount Sina, where he gave them Laws and Judgments and Statutes; ordaining a Priesthood, for his service; and erected a Tabernacle, for to dwell therein among them.

More particularly.

- ISrael increase, are oppressed in Egypt, and their sons drowned. *Chap.* 1
- Moses his birth, education, piety, and persecution. 2
- Moses keeping sheep, seeth a vision; and is sent to deliver Israel. 3
- He is confirmed by signs, is sent with Aaron to Pharaoh and Israel. 4
- Pharaoh resisteth, and vexeth Israel: they cry out of Moses, and grieve him. 5
- God encourageth Moses, and sends him again to Israel and Pharaoh. 6
- Moses worketh miracles; and is resisted by Pharaohs sorcerers. 7
- Egypt is plagued, with Frogs, Lice, and Flies: Pharaoh is hardened. 8
- Moe plagues of Murrain, Boyls, and Hail: yet Pharaoh resisteth. 9
- Plagues of Locusts, and Darkness: Pharaoh is more hardened. 10
- Egypt is appointed to the spoil: all their first-borne threatened to die. 11
- The Passover is kept: the first borne of Egypt slain: Israel departeth. 12
- Their first-borne are sanctified to God: he conducteth Israel, with a pillar. 13
- Pharaoh pursueth Israel: they pass through the sea, where Pharaoh is drowned. 14
- Israel •ingeth God's praise. They murmur for water, and have it sweetened. 15
- They murmur for bread: God feeds them with Quails, and Manna. 16
- They murmur for water, and have it from th• Rock. They overcome Amalek. 17
- Jethro meeteth Moses. Officers are set over Israel. 18
- Israel is sanctified to receive God's fiery Law at Sina mount. 19
- God giveth the moral Law, with terror: all 〈◊〉 is afraid. 20
- Judicial laws, concerning the bodies and lives of men. *Chap.* 21
- Laws concerning goods and cha•tells. 22
- Moe laws concerning justice; and religious duties. 23
- The covenant of the law is approved and confirmed with sacrifice, 24
- God commandeth to make an Ark, a Table, and a Candlestick. 25

- To make a Tabernacle wherein they should be placed. 26
- To make a brazen Altar: and Court of the Tabernacle. 27
- To make priestly garments for Aaron and his sons. 28
- To consecrate the Priests, and Altar: to sacrifice daily. 29
- To make the golden Altar; the brazen Laver: anointing oil, and perfume. 30
- The workmen of the Tabernacle: the Sabbath: and Tables of stone. 31
- Israel's Idolatry: for which God would have destroyed them. 32
- They are brought to repentance. Moses would see God's glory. 33
- The covenant is renewed: Moses face shineth, and is veiled. 34
- The people bring gifts, for the making of the Tabernacle. 35
- Bezaleel and Aholiab, make the Tabernacle it self. 36
- The Ark, Table, Candlestick, golden Altar, Oile▪ and perfume are made. 37
- The brazen Altar, Laver; and Court. The sum of the offerings. 38
- The Priests garments are made. All the work is approved. 39
- The Tabernacle is set up; and anointed: and filled with God's glory. 40

THE SECOND BOOKE OF *MOSES,* CALLED *EXODVS.*

CHAPTER I.

1, The number of the sons of Israel that went into Egypt. 7, Their great increase after Joseph's death. 8, Their oppression by a new King. 12, Their multiplication notwithstanding their bitter service. 15, The King commandeth the men children to be killed at the birth: 17, but the midwives fearing God, do save them alive. 20, and are blessed of God for it. 22, Pharaoh commandeth all the men children to be cast into the river.

NOw these *are* the names, of the sons of Israel; which came, into Egypt: *every*▪ man and his house, came; with Jacob. Reuben, Simeon, Levi, and Judah. Issachar, Zebulon, and Benjamin. Dan, and Naphtali; Gad, and Aser. And all the souls, that came-out of the thigh of Jacob, were seventy souls: and Joseph was in Egypt. And Joseph died, and all his brethren; and all that generation. And the sons of Israel, were fruitful, and increased abundantly, and multiplied, and wexed-mighty, most exceedingly: and the land was filled, with them.

And there arose-up a new King, over Egypt; which knew not Joseph. And he said, unto his people: behold, the people of the sons of Israel, are moe and mightier than we. Come-on, let us deal-wisely with them: lest they multiply; and it be, when there fall out war, then they be

added also unto our enemies; and war against us, and go-up out of the land. And they set over them task-masters; to afflict them with their burdens: and they built for Pharaoh, treasurecities; Pithom, and Raamses. And as they afflicted thē, so they multiplied, & so they increased: and they were irked, because of the sons of Israel. And the Egyptians, made the sons of Israel to serve with rigor. And they made their lives bitter, with hard service, in mortar, & in bricks; and in all service, in the field: all their service, wherein they made thē serve, *was* with rigor. And the king of Egypt said, to the midwives of the hebrew *women:* of which the name of one, *was* Shiphrah; and the name of the other, Puah. And he said, when ye do the midwives office, to the Hebrew-*women;* & see *them,* upon the stools: if it *be* a son, then ye shall kill him; and if it *be* a daughter, then she shall live. But the midwives, feared God; and did not as the King of Egypt spake unto them: but saved alive, the men-children. And the King of Egypt, called for the midwives, and said unto them; why have ye done this thing: and have saved alive, the men-children? And the midwives said, unto Pharaoh; because the Hebrew-*women, are* not as the Egyptian-*women:* for they *are* lively; and do bring-forth, ere the midwife come-in unto them. And God dealt-well, with the midwives: and the people multiplied, and wexed very mighty. And it was, because the midwives feared God; that he made them houses. And Pharaoh commanded, all his people, saying: every son that *is* borne, ye shall cast him into the river; and every daughter, ye shall save-alive.

Annotations.

BOoke of Moses] so our Lord Christ calleth it, in Mark. 12. 26. See the first annotations on Genesis. *Exodus]* a Greek word, signifying *Departing,* because the first chief thing here handled, is of the *Departing* or *Out-going* of Israel from Egypt, Exod. 12. 41. This Greek word is used in Heb. 11. 22. Luk. 9. 31. Exod. 19. 1. In Hebrew the book is named of the first words, *Elle shemoth,* that i•, *These are the names.* And here beginneth the thirteenth section, or lecture of the Law: See Gen. 6. 9.

Verse 1. *Now these]* Hebrew *And these.* This book is a continuance of the former history of *Genesis,* therefore it beginneth with *And,* as coupled thereunto: so likewise do *Moses* his two next books. Sometime *And* is used in the beginning of a story, as Esth. 1. 1. where it may in translating be omitted; as is noted on Gen 36. 24. and so the Greek omitteth it here. *Egypt]* Hebrew *Mitsraim;* that is, *the land of Mitsraim,* the son of Cham: See Gen. 10. 6. and 12. 10. *house]* that is, *household,* as the Chaldee saith, *the men of the house.*

Vers. 3. *Issachar]* he is named in the fifth place, because he was the fifth of the same mother Leah; though Jacob had other sons before him: see Gen. 35. 23. *Benjamin]* he, though youngest, is set before the four children of the bondwomen. In the wall of the heavenly Jerusalem, the *Jasper* on which his name was graven, is the first foundation, Rev. 21. 19. Exod. 28. 20. And in Deut. 33. Moses giveth *Benjamin* a blessing, before his elder brother *Joseph.*

Vers. 5. *souls]* that is, *persons:* and in Hebrew *soul,* put for *souls:* See Gen. 12. 5. *thigh] loins,* or *seed:* See Gen. 46. 26. *seventy]* the Greek addeth 75. and so the Holy Ghost in Act. 7. 14. the reason whereof is noted on Gen. 46. 20. 27. And this small number when they came in, commendeth God's blessing in multiplying them so greatly when they went out, Exo. 12. 37.

Deut. 10. 22. *and Joseph]* that is, *with Joseph who was in Egypt* already, as the Chaldee explaineth it: wherefor the Greek version putteth this clause before the former, to show Joseph to be of the number, he and his children: as Gen. 46. 20. 27.

Vers. 6. *brethren]* who were carried out of Egypt, and buried in Sychem, in the land of Canaan, Act. 7. 16. *generation]* that is, the men of that generation or age; both Israelites and Egyptians: see Gen. 6. 9.

Vers. 7. *increased]* or, *bred-swiftly,* as the fishes or ceeping things of the earth, which of this word have their name: See Gen. 1. 20. And this was, *when the time of the promise drew nigh, which God had sworn to Abraham;* Act. 7. 17. whereof see Gen. 12. 2. and 15. 5. *&c. most exceedingly]* Hebrew, *with vehemency vehemency:* as Gen. 7. 19. and 30. 43. They became *a nation, great, mighty, and populous,* Deut. 26. 5.

Vers. 8. *new] another King,* saith the Greek version; which Stephen followeth, Act. 7. 18. *knew not]* this word is used both for knowledge and understanding with the mind, & for acknowledging & regard with the affections: both which might be in this King, Eccles. 2. 19. Psa. 31. 8. Hos. 2. 8. T 〈...〉 Chaldee expoundeth it thus, *which confirmed not the decree of Joseph.*

Vers. 10. *with them]* or *against them,* (as the Gr. [unspec] word, which also Stephen useth in Act. 7. 19. implieth:) that is, *wisely keep them under.* At this time, the sons of Israel began to corrupt their religion, and to commit whoredom with the idols of Egypt, for which God was angry with them, Ezek. 23. 8. and 20. 5. 7. 8. Ios. 24. 14. And *he turned the heart* of the Egyptians *to hate his people, to deal-craftily with his servants,* Psal. 105. 25. *war]* or understand *occasions of war:* the Greek saith, *when war befalleth us. go up]* to weet into Canaan. Thus Satan sought to hinder the fulfilling of God's promise, Gen. 46. 3. 4.

Vers. 11. *task-masters:]* Hebrew *princes of tasks* [unspec] (or *of tributes:)* that is commissaries to exact of Israel, tasks, and servile works; as the Greek translateth, *masters over works;* the Chaldee calleth them *rulers evil doers.* So because Israel served not the Lord their God with gladness of heart, he made them serve their enemies with much affliction, & put a yoke of iron upon their neck, as he threatened again after this; Deut. 28. 47. 48. And thus the oracle was fulfilled, Gen. 15. 13. *treasure cities]* or *cities of store,* wherein to lay up both the fruits of the earth, as 2 Chron. 32. 28. and other provision of armory and warlike furniture: wherefor the Greek translateth, *fortified cities. Raamses]* this differeth in writing, from *Rameses* spoken of in Gen. 47. 11. and Exod. 12. 37. the Yerushalmi Targum calleth it *Philusin,* (otherwise named *Pelusium:* and the former *Pithom,* he calleth *Tenis* (or *Tanis.)*

Vers. 12. *as they]* that is, *the more they afflicted them, the more they multiplied.* There is no wisdom, prudency or counsel against the Lord; Prov. 21. 30. *increased]* or *spread abroad:* Hebrew *brake forth* with sudden increase; see Gen. 30. 30. 43. and 28. 14. The Greek and Chaldee translate it, *wexed strong.* This mercy of God David celebrateth, saying, *And he increased his people mightily; and and made them stronger then their distressers.* Psal. 105. 24.

Vers. 13. *rigor]* or *fierceness* (which English word [unspec] cometh of the Hebrew *Pherec:)* the Greek translateth it *force;* the Chaldee *hardness.* The Israelites were forbidden to rule after this manner, one over another, Levite. 25. 43. 46. Hereupon Egypt is called, *the house of servants* (or *bondmen)* Exod. 20. 2. and for the hardness of the servitude, *an iron furnace;* Deut. 4. 20. and because King Pharaoh caused this bondage, it is called *the house of Pharaoh,* 1 Sam. 2. 27.

Vers. 14. *bitter]* in Greek *sorrowful.* [unspec]

Ver. 15. *Shiphrah]* in Greek *Sepphora:* and the other, *Phoua.* These seem to be the chief of the midwives. The Targum Yerushalmi maketh them to be Hebrew women of Levi, *Iochebed,* and *Miriam.*

Vers. 16. *stools]* a peculiar round seat for women [unspec] in travel; the Hebrew word is not used elsewhere, but in Ier. 18. 3. for a *wheel* or *frame* which potters work upon. The Greek translateth not the word but the sense, saying, *and they be about to bring forth. kill him]* this hath always been Satan's subtlety, to labor the death of the *men children,* the strongest and valiantest of God's people. So the *great red Dragon* (of the Roman Empire) stood ready to devour the manchild, which *the woman* (the Church of Church Christ) was about to bring forth, Rev. 12. 3. 4. 5. as here Pharaoh King of Egypt, (likened to *a great Dragon, lying in the midst of his rivers,* Ezek. 29. 3.) would have devoured the males of Israel.

Vers. 19. *Pharaoh]* this was a name of honor; common to all the Kings of Egypt: as is noted on Gen. 12. 15. *unto them]* Targum Yerushalmi expounds it thus, *ere the midwife comes at them, they pray to their Father which is in heaven; and he answereth them, and they do bring forth.*

Vers. 21. *that he]* Hebrew, *and he them:]* the Hebrew *lahem,* is properly *them men,* and so may be understood of the Israelites who being spared by the midwives, lived to have families. Or it is put for *lahen, them women:* the courageous midwives, to whom God made houses, that is, gave them children and families. So the Prophets some time vary the gender, as in 1 King. 22. 17. *lahem:* for which in 2 Chro. 18. 16. is written *lahen.* Also in 1 Chron. 10. 7. *bahem:* which in 1 Sam. 31. 7. is written *bahen.* And so the Gr. here, & Targum Yerushalmi, referreth it to the women saying; *because the midwives feared before the Lord, therefore they got them a good name in a strange nation, and made them houses; the house of the Levites, and the house of the High priesthood.* See the like after in Exod. 2. 17. also in Judge. 21. 22. and before, noted on Gen. 4. 7.

Vers. 22. *all his people]* so from secret oppression, proceeding to open tyranny; evil entreating our fathers, *making their babes to be cast out, that they might not be saved-alive,* Act. 7. 19. which though Israel's sin did deserve, Ezek. 20. 5. 7. 8. yet God after repaid to the Egyptians, in turning the waters of their river into blood, and slaying all their firstborn, Exod. 7. 20. 21. and 12. 29. 30. *that is borne]* namely *to the Hebrews* (or *Jews:)* as the Greek and Chaldee do express.

CHAP. II.

1, Moses is borne, and hidden three months: 3, then in an Ark he is cast into the flags. 5, He is found, and brought up by Pharaohs daughter, as her own son. 11, He looketh on his brethren's wrongs, and slayeth an Egyptian. 13. He reproveth an Hebrew that wronged his neighbor. 15, He fleeth for fear of his life, into Midian; 17, rescueth the Priests daughters from the violence of the shepherds. 21, He dwelleth with the Priest, and marrieth Zipporah his daughter; 22, of whom he begetteth Gershom. 12, God respecteth Isreels cry.

AND there went a man, of the house of Levi: and he took, the daughter of Levi. And the woman conceived, and bare a son: and she saw him, that he *was* a goodly *child;* and she hid him, three months. And she could not longer hide him; and she took for him, an ark of bulrushes; and daubed it with slime, and with pitch. and she put the child, therein; and put *it* in the flags, by the rivers brink. And his sister stood, afar off: to know, what should be done to him. And the daughter of Pharaoh came down, to wash at the river; and her maidens walked, by the rivers side: and she saw the ark, among the flags; and sent her hand maid, and took it. And she opened *it,* and saw the child; and behold, the babe wept: and she had-compassion on him, and said; This *is one* of the Hebrews children. And his sister said, to Pharaohs daughter; shall I go, and call to thee, a woman a nurse; of the hebrew *women:* that she may nurse the child for thee? And Pharaohs daughter said to her, Go; and the maid went; & called, the child's mother. And Pharaohs daughter said to her. Take this child away, and nurse it for me; and I will give *thee* thy wages; and the woman took the child & nursed it. And the child grew great, and she brought him unto Pharaohs daughter; and he was to her, for a son; and she called his name, Moses; and she said, because I drew him, out of the water. And it was, in those days; when Moses was grown-great, that he went-out unto his brethren; and saw their burdens: and he saw, an Egyptian man; smiting an Hebrew man, *one* of his brethren. And he looked this way, and that way; and saw, that *there was* no man: and he smote, the Egyptian; and hid him, in the land. And he went-out in the second day; and behold, two Hebrew men, strove-together: and he said to the wicked one, wherefore smitest thou thy neighbor? And he said, who made thee a man a prince and a judge, over us? sayest thou *this,* to kill me, as thou killedst the Egyptian? And Moses feared, and said, surely, the thing is known. And Pharaoh heard this thing, and he sought to kill Moses: and Moses fled from the face of Pharaoh; and dwelt in the land of Midian, and he sate down by a well. And the Priest of Midian, had seven daughters: and they came and drew *water,* and filled the troughs; to water, their fathers flock. And the sheedherds came, and drove them away: and Moses stood-up, and saved them; and watered their flock. And they came unto Reguel their father: and he said, why are ye come so soon, today? And they said, an Egyptian man, delivered us out of the hand of the shepherds: and also drawing drew *water* for us; and watered the flock And he said unto his daughters, and where *is* he? wherefore now, have ye left the man? call him, that he may eat bread. And Moses was content, to dwell with the man: and he gave Zipporah his daughter, unto Moses. And she bare a son, and he called his name Gershom: for he said; I have been a stranger, in a foreign land. And it was, after those many days, when the King of Egypt was dead; and the sons of Israel sighed, for the servitude, and cried-out; that their cry came-up unto God, for the servitude. And God heard, their

growning: and God remembered his covenant, with Abraham, with Isaac and with Jacob. And God looked upon the sons of Israel: and God knew *them.*

Annotations.

A *Man]* named *Amram,* the son of Kohath, the son of Levi: Exod. 6. 16. 18. 20. To this religious family, rather then any other, God now appeared: which mercy is remembered in 1 Sam. 2. 27. *took]* to wife, Exod. 6. 20. the *daughter]* named *Iochebed,* sister unto Kohath, and next daughter to Levi: aunt unto Amram her husband, Exod 6. 20. Numb. 26. 59. So Targum Yerushalmi saith, *he took Iochebed his aunt, to him to wife.* Such marriages with their near kindred, were afterwards forbidden, when the tribes and families were multiplied: Levite. 18. 12. *a son]* this was not their first child, for *Marie* a daughter, and *Aaron* a son were both borne before him: Verse 4. Numb. 26. 59. Exod. 7. 7.

Vers. 2. *a goodly* child] or *fair proper* child, so the Apostle (following the Greek version) translateth it, in Hebr. 11. 23. the Hebrew being *good,* meaning in form and beauty; as Gen. 24. 16. and Stephen addeth *goodly* (or *fair) to God:* Act. 7. 20. that is, *exceeding fair,* or having *divine beauty* and *g••dlinesse:* and there be of the Jew Doctors which write to the like effect, that he had *the form of an Angel of God: Pirkei R. Eli* 〈...〉 *chap.* 48. And heathen writers make mention also of his beautiful personage, *Justin. hist. b.* 36. This Moses was, by the father, the seventh generation from Abraham; (as Enoch was the seventh from Adam: and Abraham the Hebrew, was the seventh from Heber:) and considering his mi••des upon Egypt, and his laws unto Israel; he may be likened to that *manchild, who* 〈◊〉 *to rule all* 〈◊〉 *with* 〈◊〉 *of* 〈◊〉*:* Rev. 12. 5. 〈...〉 together with his father: therefore the Greek translateth *they hid.* And Paul saith, *By faith Moses was hid of his parents three months, because they saw he was a goodly child, and they were not afraid of the kings commandment,* Heb. 11. 23. This *hiding* was in his own fathers house, Act. 7. 20. in the year from the creation of the world, 2433.

Vers. 3. *longer]* or *anymore:* by reason they [unspec \2] dwelt mixed with the Egyptians, Exod. 3. 22. and the kings commandment was strait, and dangerous to transgress, Exod. 1. 22. Heb. 11. 23. *ark]* or *coffin,* whereof see Gen. 6. 14. Thus Moses, as Noah, was saved in an ark from drowning, what that figured, see Gen. 6. 15. &c. *bulrushes:]* a thing there growing, of which the Egyptians used to make light botes and vessels to go upon the waters, Isaiah, 18. 2. *flags]* or, *sea weeds,* or *sedge:* such as grew by that river, and in the red sea, and other seas; Ion. 2. 5. Hereof the *Redsea* had the name, see Exod. 10. 19. *brink]* Hebr. *lip.*

Vers. 4. *his sister]* named *Marie,* or *Miriam,* of whom see Exod. 15. 20. Numb. 26. 59. *stood]* or, *set her self* to stand and look; or *espied* (as the Greek translateth it) *to learn what should befall him.*

Vers. 6. *saw the child]* or, *saw him,* (namely) *the child. had compassion]* or, *mercifully spared* him: see this word, in Cen. 19. 16. *Hebrews]* so the Israelites were called, of *Heber:* see Gen. 14. 13. and 39. 14. The Chaldee translateth it *Jews:* so after verse 7. 11. 13. &c.

Vers. 7. *a woman a nurse]* an Hebrew phrase, the word *woman* may in English be omitted: as the word *man,* in verse 11. 14. See Gen. 13. 8. & 38. 1.

Vers. 10. *for a son]* adopted to be as her own child, and trained up *in all the wisdom of the Egyptians;* Act. 7. 21. 22. *Moses]* in Hebrew *Mosheh;* but the Greek of the New Testament writeth him *Moses,* and *Moses,* Mat. 19. 8. Act. 7. 20. 35. 37. his name signifieth *Drawen-out:* What name his parents had given him before is not recorded. *I drew]* Hebrew, *Masithi:* of this, the child had his name: and it is not used again in Scripture, but in David's case, who saith of God, *he drew me out of many waters,* Psal. 18. 17. waters, signifying *troubles.*

Vers. 11. *grown great]* both in years, and in authority, being *full sorty years old;* and *mighty in words and in deeds:* Act. 7. 23. 22. There fore *In those days,* may he read, *After those days:* as in verse 23. *went-out:] it came into his heart to visit his brethren the sons of Israel,* Act. 7. 23. and he after this, renounced his honors and pleasures in Pharaohs Court, and associated him-self to God's afflicted people: for *by faith, heerefused to be called the son of Pharaohs daughter choosing rather to to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season; esteeming the reproach of Christ, greater riches then the treasures in Egypt, for he had respect unto the recompense of the reward,* Heb. 11. 24. 25. 26. *saw their* 〈◊〉 *]* he Greek translateth, *considered their labor:* in Chaldee their *ser* 〈...〉 *de.*

Vers. 12. *smote]* that is, *killed* him, (as is shown on Gen. 14. 17) so *defending and avenging* his oppressed brother; *supposing that his brethren would have understood, how that God by his hand would deliver them: but they understood not.* Act. 7. 24. 25. And because his calling was not yet manifested, he did this action secretly, and hid the Egyptian in the sand. From this action of Moses, the Jew Doctors did gather a law, that if *an heathen smote an Israelite,* he was to die. *Maimonides in Misneh, tom.* 4. treat. of *Hurt and damage,* chap. 5. S. 3.

Vers. 13. *the second day]* the day next after the former, Act. 7. 26. so prosecuting diligently the work which God had secretly called him unto. *to the wicked one]* that is, *to him that did the wrong,* as the Greek translateth it; and Stephen approveth the same, saying, *The next day he shown him-self unto them as they strove, and earnestly exhorted them unto peace, saying, Sirs, ye are brethren, why do ye wrong one to another?* Act. 7. 26.

Vers. 14. *he]* that did his neighbor wrong, he thrust Moses away; Act. 7. 27. *a man a prince]* or, *constituted thee a prince;* omitting the word *man,* as Stephen (following the Greek version) doth. See also Gen. 13. 8. This refusal of Moses, by one, is imputed to the rest of the Israelites, Act. 7. 35. And God for their unthankfulness, withdrew Moses from them 40. years, before he sent him again to deliver them: verse 23. *sayest thou]* to wit, *in thy heart;* (as Gen. 27. 41.) that is, *intendest thou, thinkest thou;* or, *wilt thou kill me?* as the Greek translateth it; and so Stephen allegeth it, Act. 7. 28. And other scriptures have the like phrase, 2 Sam. 21. 16. *the Egyptian]* the Greek addeth, *yesterday,* and so it is in Act. 7. 28. *the thing]* Hebr. *the word:* Gr. *this word:* So in the verse following.

Vers. 15. *fled] at this saying* Act. 7. 29. Of this first departure, as well as of the second, some do understand that speech of the Apostle; *By faith Moses left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible,* Heb. 11. 27. *dwelt]* or, *seated,* namely as *a stranger,* Act. 7. 29. and so here in verse. 22. and Exod. 12. 40. *Midian] Madiam,* as the Greek calleth it, or *Madian,* as in Act. 7. 29. a people that came of *Madian* the son of Abraham, Gen. 25. 2.

Vers. 16. *Priest]* or, *Prince,* as the Chaldee translateth it; but the Greek saith *priest:* See Gen. 41. 45. *father]* the Greek addeth his name *Iothor,* that is, *Iethor,* as Exod. 3. 1.

Vers. 17. *them]* the daughters, as the Greek version plainly showeth: but the Hebrew here and after is masculine, as if it were *them men,* which some understand to be the shepherds that looked to the flock, under these women: but the Hebrew putteth sometime one gender for another: see the notes on Exod. 1. 21. *saved]* in Greek *delivered them* daughters. Compare this fact of Moses, with Jacob's, Gen. 29. 9. 10.

Vers. 18. *Reguel]* in Greek, *Ragouel:* he was a Madianite, father to *Hobab* or *Jethro* the next father of these daughters: Num. 10. 29. All grand-fathers and 〈◊〉, are called *fathers:* 2 Kin. 14. 3. & 16. 2. & 18. 3. 〈◊〉 *so soon]* Heb. *hastened to come.*

Vers. 19. *drawing drew]* that is, *drew readily and enough;* the Greek saith, *and drew for us.*

Vers. 20. *now]* or, at *this* time; it being so Iate. The Greek translateth it, *thus.*

Vers. 21. *was content]* or *began;* as the word is Englished, Deut. 1. 5. The Greek omitteth it, saying, *And Moses dwelt with the man:* and the Holy Ghost often omitteth the like, as some Evangelists say of Jesus, *he began to say,* Luk. 12. 1. Mark. 13. 5. another writeth, *Jesus said,* Matth. 16. 6. and 24. 4. so, *he began to cast out,* Mark. 11. 15. that is, *he cast out,* Mat. 21. 12. *he began to cry,* Mark. 10. 47. that is, *he cried,* Luke 18. 38. *they began to beseech,* Mark. 5. 17. that is, *they besought him,* Matth. 8. 34. and sundry the like. *gave Zipporah]* to *wife,* as the Greek addeth; and calleth her *Zemphora,* as the letter *m,* is often put in such Greek names; as *Abbakuk* the Prophet, is *Amb•koum* in Greek, Ab. 1. 1. so *Chiun,* Amos 5. 26. is *Remphan,* Act. 7. 43. the interpreters mistaking R. for C. and interposing *M.* And in the Hebrew, *Berodach,* 2 King. 20. 12. is called also *Merodach,* Esa. 39. 1. that such change of letters, should not seem strange unto us. Concerning this wife of Moses, his sister and brother afterwards spake against him, Num. 12. 1. where she is called a *Cushite.*

Vers. 22. *Gershon]* by interpretation, *A desolate stranger;* the reason whereof followeth. Here the Greek addeth, *And she conceived again, and bare a second son; and he called his name Eliezer, saying; for the God of my father is my helper, and hath delivered me from the hand of Pharaoh.* This addition is borrowed from Exod. 18. 4.

Vers. 23. *after those many days]* that is, as Stephen openeth it, *when forty years were expired,* Act. 7. 30. Exod. 7. 7. So the Hebrew Doctors also reckon the time: they say *Moses was Iethroes shepherd 40. years; and the wild beasts spoiled not his sheep, but they were fruitful and multiplied greatly. Pirkei R. Eliezer, c.* 40. Thus Moses had lived 40. years in Pharaohs court; was 40. years a stranger & shepherd in Midian; and after this, he fed God's people Israel 40. years, Act. 7. 36. Deut. 8. 2. and 34. 7. Here the Hebrew *In,* is rightly translated in Greek *After,* as it elsewhere also plainly signifieth, Numb. 28. 26. So in the New Testament, Mark 13. 24. *in those days,* that is, *after* them, as is explained, Matth. 24. 29. *after the tribulation of those days.* So in Dan. 2. 44. *In* (that is, *After) the days of these Kings, was dead]* both the King, and all other that sought Moses life, Exod. 4. 19. *servitude]* or, *bondage:* in Greek *works:* which, as appeareth, continued though the King was dead. The Chaldee addeth, *servitude which was hard upon them.*

came up] or *ascended* up to heaven. This their misery, and God's mercy in releasing them, is often mentioned; and was by the Israelites remembered in their land, every year, Deut. 26. 6. 7. 8. Num. 20. 16.

Vers. 24. *covenant]* whereof see Gen. 15. 14. and 26. 13. and 46. 4. which God is said to *remember* (after the manner of men) when he showeth care, of performance: See Gen. 8. 1.

V. 25. *knew]* namely *their sorrows,* as is expressed in Exod. 3. 7. or, *knew* them, in their sorrows, that is, *cared* for them; as *knowing* often signifieth, Psal. 31. 8. and 1. 6. Prov. 12. 20. The Greek translateth it, *he was known unto them;* The Chaldee, *he said by his word, that he would deliver them.*

CHAP. III.

1. Moses keepeth Iethros flock. 〈◊〉 , God appeareth to him in a burning bush. 9, He sendeth him to deliver Israel. 14, The Name of God is declared. 15, His message to Israel, 18, and to the king of Egypt. 19, The kings resistance, Egypt's plagues, and Israel's departure with rich spoils, are foretold.

AND Moses was feeding the flock of Jethro his father in law, the Priest of Midian: and he led the flock behind the wilderness; and came to the mountain of God, to Horeb. And the Angel of Jehovah appeared unto him, in a flame of fire, out of the midst of a bramble-bush: and he saw, and behold the bramble-bush burned with fire, and the bramble-bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bramble-bush is not burnt. And Jehovah saw that he turned aside to see; and God called unto him out of the midst of the bramble-bush, and said, Moses, Moses, and he said, Loe *here I am.* And he said, Draw not nigh hither; put thy shoes from off thy feet, for the place the which thou standest upon is holy ground. And he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob: and Moses hid his face, for he feared to look upon God. And Jehovah said, Seeing I have seen the affliction of my people which *are* in Egypt, and have heard their out-cry because of their task-masters, for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk & honey, unto the place of the Canaanite, and the Chethite, and the Amorite, and the Pherizzite, and the Evite, and the Jebusite. And now, behold, the out-cry of the sons of Israel is come unto me, & I have also seen the oppression wherewith the Egyptians oppress them. And now come, and I will send thee unto Pharaoh; and bring thou forth my ••••le the sons of Israel out of Egypt. And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring 〈◊〉 sons of Israel out of Egypt? And he said, Certainly I will be with thee, [unspec] and this *shall be* unto thee a sign that I have sent thee; when thou hast brought forth the people out of Egypt, ye shall serve God at this mountain. And Moses said unto God; [unspec] Behold, *when* I come unto the sons of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What *is* his name? what shall I say unto them? And God said unto Moses; [unspec] I am, that I am: and he said, Thus shalt thou say unto the sons of Israel; I am, hath sent me unto you. And God said moreover unto [unspec] Moses, Thus shalt

thou say unto the sons of Israel; Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name forever, and this *is* my memorial to generation *and* generation. Go [unspec] and gather together the Elders of Israel, and say unto them, Jehovah, the God of your fathers hath appeared unto me, the God of Abraham, of Isaac and of Jacob, saying, Visiting I have visited you, and that which *is* done to you in Egypt. And I have said, I will bring you up, out of the affliction of Egypt, unto the land of the Canaanite, and the Chethite, and the Amorite, and the Pherizzite, and the Evite, and the Jebusite; unto a land flowing with milk and honey. And [unspec] they shall hearken to thy voice: and thou shalt come, thou and the Elders of Israel, unto the King of Egypt; and you shall say unto him, Jehovah the God of the Hebrews hath met with us, and now let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice to Jehovah our God. And I do know that the king [unspec] of Egypt will not grant you to go, no not by a mighty hand. And I will send out my [unspec] hand, and smite Egypt, with all my marvels which I will do in the midst thereof, and after that he will send you away. And I will [unspec] give this people grace in the eyes of the Egyptians, and it shall be when you go, ye shall not go empty. But *every* woman shall [unspec] ask of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and garments; and ye shall put *them* upon your sons, and upon your daughters, and ye shall spoil the Egyptians.

Annotations.

IEthro] in Greek *Iothor:* he was also named *Hobab,* and was the son of *Ragouel* 〈...〉 Exod. 2. 18. Num. 10. 29. Judge. 4. 11. He is called also ••••er, Exod. 〈◊〉 18. Now God taketh Moses (as afterward he did David) from the folds of sheep, to 〈◊〉 Jacob his people, and Israel his possession, Psal. 78. 70. 71. and 77. 21. *priest]* in the Chaldee, *prince:* See Exod. 2. 16. The son succeeded in his fathers office, for it is likely that *Raguel* was now dead, this being 40. years after Moses his coming thither, Exod. 2. 21. Act. 7. 30 *behind]* to the back side: the Greek saith, *under the wilderness;* the Chaldee, *to a place of good pasture in the wilderness.* A *wilderness* (so named *of going wild,* that is, *astray* therein) as is shown on Gen. 21. 14. was a place where cattle used to be fed, as here and Luk. 15. 4. 1 Sam. 17. 28. *mount of God]* so called, because it was great and high, as Psal. 36. 7. and was sanctified of God, by his appearing there now, verse. 5. and after when God came down upon it, to give his law, Ex. 18. 5. and 19. 3. 17. 18. So in 1 King. 19. 8. The Chaldee calleth it, *the mount where the glory of the Lord was revealed. Horeb]* or *Choreb:* which signifieth *Drinesse* (for this wilderness was waterless, Deut. 8. 15.) it was called also *mount Sinai,* Act. 7. 30. Exod. 19. 1. 18. of the *Bramble-bushes* there growing: or of this vision there appearing.

Vers. 2. *Angel]* This was *Christ,* who in verse. 6. calleth himself the *God of Abraham;* named an *Angel;* as before in Gen. 48. 16. therefore Moses blessing Israel, mentioneth the *good will of this dweller in the bush.* Deut. 33. 16. where the Chaldee paraphrast addeth, *him whose habitation is in heaven;* meaning God. And other Rabbin's acknowledged as much; *R. Menachem,* upon Exod. 3. saith, *his Angel, in the opinion of some of our Rabbin's, was Michael; and therefore he saith the Angel of the Lord, and saith not the Angel of God, signifying the condition of mercies.* See also the notes on Gen. 32. 24. where *Michael,* is shown to be *Christ.* Again, *R. Menachem* there alledgeth;

this Angel is that Angel the Redeemer, which said to Jacob, I am the God of Bethel: this is he (of whom it is said) *and the Angel of his presence saved them:* Gen. 48. 16. and 31. 11. 13. Esa. 63. 9. *bramble-bush]* In Hebrew *Seneh,* whereupon the mount, and wilderness is called *Sinai,* of the store of *brambles* that grew there: or of this bush and vision So in *Pirkei R. Eliezer,* c. 41. it is said, *from the beginning of the world, this mount was called Horeb: and when God appeared unto Moses, out of the midst of the bramble-bush, of the name of the bramble (Seneh) it was called Sinai. consumed]* Hebr. *eaten up,* in Greek, *burnt up:* fire is usually said to *eat,* that is, to *consume,* Lev. 6. 10. The flame is said to burn up the mountains, trees, &c. Psal. 83. 15. Joel 1. 19. and is therefore used to signify great afflictions from the hand of God, Esa. 30. 30. Lam. 2. 3. But here God (who is called *a consuming fire,* Deut. 4. 24.) consumeth not the bush, (a figure of the Church of Israel, afflicted in Egypt) but dwelleth with good will therein, as Moses mentioneth *the good will of him that dwelt in the bush,* Deut, 33. 16. And so hath promised to Israel, *when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee:* Esa. 43. 2. This God himself openeth to Moses, in verse. 7. 8. and it agreeth with that vision shown to Abraham, in Gen. 15. 13. 17. And the Hebrew Doctors so understood this vision, saying, God *dwelt in the bramble-bush: and the bramble-bush* was *affliction & anguish, & all thorns and briars. And why dwelt he in the midst of affliction and anguish? but because he saw Israel in great affliction he also dwelt with them in the midst of affliction, to confirm that which is said (in* Esa. 63. 9.) *In all their affliction, it was afflicted. Pirkei R. Eliezer,* c. 40.

Verse 3. *great sight]* or, *vision:* whereat Moses *wondered, and drew near to consider it,* Act. 7. 34. *not burnt:]* the *Yerushalmi Targum* addeth, *is green and not burnt.*

Vers. 4. *unto him]* and what God said *unto him,* the same he hath spoken *to us;* as our Lord himself explaineth it; *Have ye not read, that which was spoken unto you by God?* Mat. 22. 31. 32. And although God spake thus to Moses, yet he writing these things for the Church, it is said, that *Moses shown* them, and *he called the Lord, the God of Abraham:* Luke 20. 37.

Vers. 5. *thy shoes]* the putting off of shoes, was used for a sign of giving up ones right unto another, Deut. 25. 9. Ruth 4. 7. also for a sign of mourning and humiliation, Ezek. 24. 17. 23. 2 Sam. 15. 30. Esa. 20. 2•4. and consequently of sanctification before God; putting off uncleanness, as the change and washing of other garments also signified, Gen. 35. 2. Ex. 19. 10. Eccles. 4. 17. Psal. 119. 101. Ephes. 6. 15. All which may be implied in this precept, that Moses in all humility and holiness, should now resign up him-self unto God, and service of him. The like was commanded Joshua, Ios. 5. 15. By Stephens relation, GOD had manifested himself by the words following in the next verse, before he commanded this thing: see Act. 7. 32. 33. From this precept unto Moses, the Jews gathered a general rule, that *whosoever standeth in the holy place, must put off his shoes: Pirkei R. Eliezer.* c. 40. So from that precept in Lev. 19. 30. *ye shall reverence my sanctuary,* they conclude, that this belongeth to the reverence of it, that no man come in there, *with his shoes on his feet. Maimonides in Beith habchirah* (or *Temple)* c. 7. S. 1. 2 *is holy ground]* Hebr. *it is ground of holiness:* sanctified by the presence and apparition of God, who maketh the heavens, earth, and places where his glory is revealed, to be holy, and reverently to respected of his people, Psal. 20. 7. and 48. 2. Ios. 5. 15. Gen. 28. 16. 17. 2 Chron. 8. 11. So the mount whereon Christ was transfigured, is called *the*

holy mount, 2 Pet. 1. 18. Therefore death was threatened to all that came into the holy place of the tabernacle, where God appeared; except such, and so sanctified, as the law did appoint, Lev. 16. 2. 3. &c.

Vers. 6. *I am]* The word *am,* is added by the Holy Ghost, in Matth. 22. 32. though for brevity sake, it is omitted here in the Hebrew, and also in the Greek, Mark. 11. 26. and often throughout the Scriptures. *thy father]* the Holy Ghost expoundeth this, *thy fathers:* Act. 7. 32. and the words following confirm it. See Gen. 3. 2. *God of Abraham]* to whom the land of Canaan was first promised, Gen. 12. 1. 7. the affliction of his seed in Egypt; prophesied; and the deliverance from the same, now to be performed: Gen. 15. 13. 16. Exod. 3. 8. And because *God is not the God of the dead but of the living,* our Savior from this speech proveth, that Abraham and others dead to the world; yet lived unto God, and their bodies should be raised again from the dead, Matth. 22. 31. 32. Luk. 20. 37. 38. *hid]* in Greek, *turned away:* this hiding was in conscience of his own infirmity, and of God's majesty, so that *Moses trembled and durst not behold;* Act. 7. 32. Elias *covered his face with his mantle,* 1 King. 19. 13. and the Seraphims covered theirs with their wings, Esa. 6. 2. See also Job 13. 20. Luk. 5. 8. Esa. 6. 5. *to look]* so the Greek also translateth it, referring it to the last word *feared.* It may also be Englished, *from looking,* or, *that he might not look,* referring it to the former, *he hid his face.* For *God,* the Chaldee translateth, *the glory of the Lord.*

Vers. 7. *seeing I have seen]* that is, *I have surely seen:* the like phrase is in Gen. 2. 17. God's *seeing* and *hearing,* implied a merciful regard and pitying of their misery: Psal. 106. 44. 45. Gen. 29. 32. therefore the people, when they understood this, gave thanks to God, Exod. 4. 31. Some of the Hebrews (as the *Zohar* upon this place) expounded it thus: *Seeing for the good of Israel; I have seen, for vengeance upon those that oppress them.* In this sense *Zechariah* said at his death, *The Lord see* it, *and require* it: 2 Chron. 24. 22. *their taskmasters]* or, *his taskmaster;* speaking of the people as of one man: see the notes on Gen. 22. 17. *Taskmasters,* here properly are *Exactors;* and is generally used for such as require and exact, either money, as in 2 King. 23. 35. or any debt, Deut. 15. 2. or otherwise do oppress any, Esa. 53. 7. Here the Greek translateth it *workmasters;* the Chaldee, *rulers.* They figured spiritual tyrants also, from whom will deliver his people; Esa. 9. 4. and 14. 2. and 60. 17.

Vers. 8. *am come down]* to wit, in this vision: as the Chaldee translateth, *I do appear,* (or, am revealed.) See Gen. 11. 5. *them]* Hebr. *him:* that is, the people. The Greek translateth it *them:* so doth the Holy Ghost, in Act. 7. 34. *the hand]* that is, the power and dominion: as Gen. 16. 6. and 32. 11. So Christ came to deliver us *out of the hands of our enemies,* Luk. 1. 74. whereof this now was a type. *milk and honey]* under which, all other blessings are comprehended; there was no lack of anything, Deut. 8. 7. 8. 9. Of this country, see the notes on Gen. 12. 5. and as the land figured out a heavenly country; so *milk and honey* signified spiritual blessings in Christ, Song 4. 11. Psal. 19. 11. Esa. 55. 1. 1 Pet. 2. 2. This praise of the land, is often mentioned by this phrase, as in Exod. 13. 5. and 33. 3. Lev. 20. 24. Deut. 6. 3. and 11. 9. Ios. 5. 6. Ier. 11. 5. Ezek. 20. 6. And the Israelites upon the first view, acknowledged it so to be, Num. 13. ••. and yearly professed the same, by God's co 〈...〉 nt, Deut. 26. 9. 15. Yet the rebellious despised it, and called Egypt, a *land that floweth with milk and honey:* Num. 16. 13. 14.

Canaanite] that is, as the Greek and Chaldee translate, *Canaanites, Chethites,* &c. See Gen. 10. 16. and 15. 20. So after, verse 17.

Vers. 10. *send thee]* The secret inspiration which [unspec] Moses had before from God, (Exod. 2. 11. Acts 7. 25.) is here become an open calling and full commission; and he whom the Israelites had *refused, saying, who made thee a ruler and a judge? the same did God send to be a ruler and deliverer, by the hand of the Angel, which appeared to him in the bramble-bush:* Act. 7. 35. This sending of Moses, is also mentioned as a mercy of God, Psal. 105. 26. Mich. 6. 4. Hos. 12. 13. *unto Pharaoh]* the Greek addeth, *king of Egypt:* in Act. 7. 34. it is, *I will send thee into Egypt. bring thou]* in Greek, *thou shalt bring.* See the notes on Gen. 20. 7.

Vers. 12. *Certainly]* or, *Because I will be:* the [unspec] Chaldee saith, *because my word shall be thine help. this]* the present apparition of my glory in the bush, which thou seest: or, *this,* that followeth, *ye shall serve God at this mount.* The first was a sign to st engthen Moses in his business with Pharaoh, Exod. 5. 22. 23. the latter, to confirm him against the many rebellions of Israel, mentioned in Num. 11. 10. 11. 14. 15. Deut. 9. 22. 23. 24. *at this]* or, *by this mount.* This was fulfilled when at mount Sinai, the law being given, the tabernacle was made, and sacrifice and other service performed unto God, Exod. 19. and 25. &c. which being a mount in the wilderness, in Arabia; the worshippers & children thereof were in bondage, as was *Agar,* and figured the Old Testament and those under the same, by Moses law; Gal. 4. 24. 25. Now we by Christ are not come thither, but unto mount *Zion,* where all the house of Israel, and all in the land are to serve the Lord: Heb. 12. 18. 22. Ezek. 20. 40. Rev. 14. 1.

Vers. 13. *what is his name?]* This may imply, after [unspec] what manner, and to what end, God had now appeared; whether for mercy, or judgment. For God by names manifesteth his works, as after appeareth in Exod. 6. 3. So the Hebrews teach (in *Elle shemoth rabba* upon this place) that when God *judgeth* his creatures, he is called *Elohim (God;)* when he *warreth* against the wicked, he is called *Sabaoth (Lord of hosts;)* when he doth *mercy* unto the world, he is called *Jehovah;* as in Exod. 34. 6. *Jehovah, Jehovah, God merciful and gracious.*

Vers. 14. *I am that I am]* The Hebrew, *Ehjeh asher ehjeh,* properly signifieth *I will be that I will be:* the Greek translateth, *I am he that Is.* And God is called, *He that Is, that was, and that will be,* Rev. 16. 5. where this name *Ehjeh,* is opened, as also the name *Jehovah,* whereof see Gen. 2. 4. Exod. 6. 3. It implieth God's eternal and unchangeable *Being* in himself (before whom, all nations are as nothing, Esa. 40. 17.) and the constant performing of all his words, to be now and forever that which he was before, to Abraham, Isaac and Jacob: verse 15. So, *Jesus Christ yesterday and today, the same, and forever:* Heb. 13. 8. The Rabbin's do thus also explain this name, in *Elle shemoth rabba,* upon this text. *The blessed God said ••to Moses. say* ⟨◊⟩ *them,* ⟨◊⟩ *have been, and I the same now, and I the same* ⟨◊⟩ *time to come, &c. I* ⟨◊⟩ *,]* or, *I will be,* hath sent, &c. The Chaldee paraphrase called Jonathan's, giveth both expositions: *I •e that was and hereafter will be, hath sent me unto you.*

Vers. 15. *my memorial]* or, *the memorial of me* that whereby I will be remembered and mentioned always. To this the Prophets refer us, as in Hos. 12. 5. *Jehovah God of hosts; Jehovah* is *his memorial:* and *Jehovah thy name* is *forever: Jehovah, thy memorial,* is *to generation and*

generation, Ps. 135. 13. and 102. 13. *and generation]* or *of generation;* that is, *all generations* (or *ages.)* The Chaldee supplieth the word *and* (as the Hebrew elsewhere doth in Psal. 135. 13.) saying, *to every generation and generation.*

Vers. 16. *Elders:]* or *Senators:* in Greek *the senate:* such were not only aged men, but teachers and governors of the people, as among other nations: See Gen. 50. 7. By the *Elders,* things were orderly communicated with the multitude, as Exod. 12. 3. 21. and 19. 3. 7. *visiting]* the Greek translateth, *with visitation;* that is, *surely* or *carefully visited,* and that in mercy; as Gen. 21. 1. Albeit from the word twice repeated, some of the Hebrews gather *a visitation in mercy concerning Israel; and a visitation in judgment, concerning the Egyptians, for their afflicting of Israel,* (as was promised in Gen. 15. 14.) *R. Menachem, on* Exod. 3.

Vers. 17. *Egypt]* or, *the Egyptians,* as verse. 8. and as the Greek translateth here. *Canaanite]* that is, *Canaanites, Chethites, &c.* See verse 8.

Vers. 18. *met with us]* that is, *appeared unto us,* and so called and commanded us to offer him sacrifice. Men are said to *meet with God,* by prayer, and he to meet them, by appearing and speaking unto them; as in Num. 23. 3. 4. 15. 16. where the Greek translateth it *appear.* Here the Greek version is, *he hath called us, three dates journey]* Hebr. *three days way.* This was, to mount Horeb, where they should *serve God,* verse 12. which it seemeth was b 〈...〉 three days journey from Egypt, had they gone the direct way: but because of troubles and fears, they were led about, Exod. 13. 17. 18. so that they came not thither till the third month, Exod. 19. 1. Of the mystery of this number, *three,* see the notes on Gen. 22. 4. *wilderness:]* the globe of the earth is of three parts, inhabited land, sea, and wilderness; which is a place of wild beasts, Mark. 1. 13. without inhabitant, without way to go in, without water; even *the shadow of death* it self, Ier. 2. 6. Deut. 8. 15. Psal. 107. 4. 5. into such a place must Israel go, because they might not sacrifice to God in Egypt, Exod. 8. 25. 26. Such was the place of Christ's temptation 40 days, Luk. 4. 1. 2. and of Israel• 40 years, Deut. 8. 2. where God fed and guided them, as he did also the *woman* that fled into the wilderness, *from the present of the serpent,* Rev. 12. 14.

Vers. 1•. *no not]* Hebr. *and not:* meaning, though [unspec] he should be s 〈...〉 tten with many plagues, yet he would not let them go willingly. Or *and not,* may 〈◊〉 here for *If not,* that is, *but by strong hand,* as the Greek here translateth it: the Chaldee also saith, *but for strong fear.* For ten plagues were sent on Pharaoh, before he would let them go; Exod. 11. 1 So *and,* is put for *if,* in Exod. 4. 23. Num. 12. 14.

Vers. 20. *my hand]* the Chaldee saith, *the plague of my strength;* that is, *my strong plague.*

Vers. 21. *grace]* that is, *favor*▪ the Hebrew phrase is, *the grace of this people;* which the Greek translateth, *will give grace to this people,* that is, will cause them to be favored. The Chaldee saith, *I will give this people to mercies:* (as in Psal. 106. 46.) See the like in Gen. 39. 21. Exod. 11. 2.

Vers. 22. *jewels]* or, *instruments vessels.* Thus the promise made to Abraham in Gen. 15. 14. was now to be fulfilled. *spoil]* So Ezek. 39. 10. *they shall spoil those that spoiled them.*

CHAP. IV.

1, Moses doubting that he should not be believed, is confirmed by miracles; of his rod turned to a serpent; 6, and his hand leprous. 9, Waters should also be turned to blood. 10, Moses maketh excuses that he might not be sent. 14, God is angry; and appointeth Aaron to assist him. 18, Moses getteth leave of Jethro to depart into Egypt. 21, The Lord rehearseth his message to Pharaoh. 24, He meeteth Moses in the In•e, and seeketh to kill him. 25, Zipporah circumciseth her son, and he letteth him go. 27, God sendeth Aaron to meet Moses. 29, Moses and Aaron do their message unto Israel. 31, They believe, and are thankful.

ANd Moses answered, and said; But behold, they will not believe me, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee. And Jehovah said unto him, What *is* that in thy hand? and he said, a rod. And he said; Cast it on the ground; and he cast it on the ground, and it was *(turned)* to a serpent: and Moses fled from before it. And Jehovah said unto Moses; Put forth thy hand, & take it by the tail: and he put forth his hand & caught it, and it was *(turned)* to a ro• in his hand. That they may believe, that Jehovah the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And Jehovah said further more unto him▪ Put now thy hand into thy bosom; and he put his hand into his bosom; and he took it out, and behold, his hand *was* leprous as snow. And he said, Return thy hand into thy bosom; and he returned his hand into his bosom: and he took it out of his bosom, and behold, it was turned as his flesh. And it shall be, if they will not believe thee; nor hark 〈...〉 to the voice of the first sign, that they will believe the voice of the latter sign. And it shall be, if they will not believe also these two signs, not hearken to thy voice, that thou shalt take of the waters of the river, and pour *upon* the dry *land,* and the waters shall be, which thou shalt take out of the river, even they shall be *(turned)* to blood upon the dry land. And Moses said unto Jehovah; Oh my Lord, I *am* not a man of words, either from days heretofore, or since thou hast spoken unto thy servant; but I *am* of an heavy mouth, and of an heavy tongue. And Jehovah said unto him; Who hath made the mouth of man, or who maketh the dumb, or the deaf, or the open-eyed, or the blind? have not I Jehovah? And now go, and I will be with thy mouth, and will teach thee what thou shalt speak. And he said; Oh my Lord, send I pray thee, by the hand thou shouldest send. And the anger of Jehovah was kindled against Moses; and he said, *Is* not Aaron the Levite thy brother? I know that speaking he can speak, and also behold he *is* coming forth to meet thee; and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and shalt put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what you shall do. And he shall speak for thee unto the people, and he shall be, *even* he shall be to thee for a mouth, and thou shalt be to him for a God. And this rod shalt thou take in thy hand, with the which thou shalt do the signs. And Moses went, and returned to Iether his father in law, and said unto him; Let me go I pray thee, and return unto my brethren which *are* in Egypt, and see whether they *be* yet alive: and Jethro said to Moses, Go in peace. And Jehovah said unto Moses, in Midian; Go, returnd *into* Egypt, for all the men are dead that sought thy soul. And Moses took his wife and his sons, and made them ride upon an asse; and he returned to the land of Egypt: and Moses took the rod of God in his hand. And Jehovah said unto Moses; When thou goest to return into Egypt see, all the wonders

which I have put in thy hand, that thou do them before Pharaoh, and I will make strong his heart, and he shall not send away the people. And thou shalt say unto Pha••oh; 〈◊〉 saith Jehovah, Israel *is* my son my first-borne. And I say unto thee, Send away my son, that he may serve me; and *if* thou refuse to send him away behold, I will stay thy son, thy first-borne: And it was in the way, in the Inn, that Jehovah met him, and sought to kill him. And Zipporah took a sharp stone, [unspec] and cut off the supernuous foreskinne of her son, and cast *it* at his feet, and said, Surely a husband of bloods *art* thou to me. And he [unspec] let him go: then she said, a husband of bloods, for the circumcisions. And Jehovah [unspec] said to Aaron; Go to meet Moses, into the wilderness: and he went, and met him in the mountain of God, and kissed him. And [unspec] Moses told Aaron all the words of Jehovah, who had sent him, and all the signs which he had commanded him. And Moses went and Aaron, and they gathered together all the Elders of the sons of Israel. And Aaron spake all the words which Jehovah had spoken unto Moses: and he did the signs, in the eyes of the people. And the people believed; and they heard that Jehovah had visited the sons of Israel, and that he had seen their affliction: and they bended down the head, and bowed themselves.

Annotations.

BVt beheld] Hebr. *and beheld:* or, *and if,* as the Greek translateth it, adding this question, *what shall I say unto them?* So (hên) *behold,* is used for (im) *if,* in Ier. 3. 1. Moses having experience of former refusal, Exod. 2. 14. feareth the like again; and maketh exceptions.

Vers. 2. *a rod]* or, *a staff;* as in Gen. 38. 18. A• [unspec] instrument which shepherds used to guide their sheep with: Lev. 27. 32. with it Moses now fed Iethroes flock; but God sanctified it to work 〈...〉 miracles by, and to feed his people Israel. Therefore it is after called *the rod of God,* v. 20. and many great things were effected by it. To this the Prophets after, have reference; as, *feed thy people* 〈◊〉 *thy rod, &c.* Mich. 7. 14.

Vers. 3. *was* (turned) *to]* or, *became a serpent:* 〈◊〉 [unspec] the word *turned,* is expressed in Exod. 7. 15. and the Greek here addeth it in verse 17. As the shining of Moses face, and veil put upon it, (Exod. 34. 30. 33.) signified the glory of his ministry, and the hiding of the end thereof, from unbelieving Israelites, 2 Cor. 3. 7. 13. 16. so his rod turned to a serpent, was here for a sign to such as would not otherwise believe him, verse. 5. 8. 9. signifying that his ministry should become deadly, to all that by faith saw not the end of the same, to be theredemption of Abraham's seed, by Christ, Luk. 1. 68. 74. Rom. 10. 4. Gal. 3. The feeding of God's people with his *rod,* was a sign of life and grace, and comfort. Mith. 7. 14. 15. Psal. 23. 4. the *rod* turned to a *serpent,* was a sign of death, Gen. 3. Num. 21. 6. Esa. 14. 29. Ierem. 8. 17. *from before]* or, *from the face of it:* for fear: because all serpents are odious to man; and this was terrible, called *a dragon,* in Exod. 7. 10. So the woman *fled from the face of the serpent,* Revel. 12. 14.

Vers. 4. *by* 〈◊〉 *tail]* which was dangerous to d 〈...〉 n lest he 〈◊〉 be bitten thereby: howbeit Moses, obeying in faith, had no hurt; but the *serpent* was turned to a *rod* again: so that ministration of Moses which turneth to the unbelievers unto death, is to the obedient become an instrument of guiding them as a flock, unto life and salvation by Christ, Mark. 16.

18. 2. Cor. 2. 15. 16. and 3. 6. 16. Gal. 3. 24. The Hebrew Doctors, barely apply it to the present case thus; *as the serpent biteth and killeth the son of Adam, so Pharaoh and his people did bite and kill the Israelites: but he was turned and made like a dry stick. •inkei. R. Eliezer, c.* 40.

Vers. 5. *That they may]* this showeth the end of the former sign was to work faith: and it is an imperfect speech; as if he should say, *Do this before them that they may believe.* Such wants the holy Scripture of 〈...〉 supplieth, in the beginning or end of speeches: as in Mar. 14. 49. *but that the scriptures might be fulled:* which another explaineth thus, *but all this is done that the scriptures of the Prophets might be fulfilled;* Matth. 26. 56. So in 2 Sam 5. 8. these words are wanting, *he shall be chief and Captain:* which are afterwards supplied in 1 Chron. 11. 6. and sundry the like. See Exod. 13. 8. and 16. 8. and 18. 11. and 3•. 32.

Verse 6. *leprous as snow]* that is, *white as snow,* as the Chaldee translateth. The leprosy was a sore contagious disease, and by man incurable: and God laid it sometime suddenly upon persons, for their great sins, as upon *Mary* the sister of Moses, Num. 12. 10. upon *Gehazi,* 2 King. 5. 27. and lepers were shut out of other men's company. See the law hereof, Levite. 13. And they that were thus leprous as snow, were *as dead,* their flesh half consumed, Numb. 12. 10. 12.

Vers. 7. *as his flesh]* that is, ruddy and lively: the Greek translateth, *into the color of his flesh:* A thing done *in the bosonte,* signifieth secrecy, and effectualness, Prov. 21. 14. Psalm 29. 12. So by this plague of leprosy on Moses hand in his bosom, and healing it again; God seemeth to threaten unto Moses himself if he refused, and to all that should disobey the word of the Lord by his ministories, sudden, secret, and terrible judgment, but upon their return unto him; to cure them; for he 〈◊〉 *undeth, and boaleth,* Deut. 32. 39. Compare Ex 〈...〉 25. 26. Deut. 28. 27. 35. 59. 60. 61. And *Moses hand,* signifieth his *ministry* unto the sons of. If 〈◊〉 , Psal. 77. 21. The Hebrew Doctors apply it thus; *As the Lapet is unclean, and maketh (others)* 〈◊〉 *so were Pharaoh and his people unleane, and* 〈◊〉 *Israel unclean. And when he made (his band)* 〈◊〉 *, he find unto him thus shall Israel be (* 〈◊〉 *the uncleanness of the Egyptian, Pirk•i.* 〈...〉 , c. 40.

Vers. 8. *the* 〈...〉 *ice,]* or *at the voice:* which is here given 〈...〉 *sign,* (as in Gen. 4. 10. it is unto *blood;)* because God by 〈◊〉 signs speaketh unto men: and an 〈...〉 word with the sign, that it may be heard and understood, as 〈◊◊〉 30. Ezek. 1. •9. 〈◊〉 . 〈◊〉 16. So 〈◊〉 calleth them, *the words of his sign••,* Psal. 10•. •7.

Vers. 9. *to blood* This third sign, was for like end as the former; to signify unto Israel, if they beleoved not, that God would bring upon them yet more bloody afflictions: and they believing he would avenge them, on their enemies. Of the Egyptians waters turned to blood, see after in Exodus 7. 19. &c.

V. 10. *Oh]* in Gr. v *I pray thee Lord:* see this word in Gen. 43. 20. so after in v. 13. *man of words]* that is, *eloquent:* so a *man of* 〈◊〉 *;* that is, *talkative,* Job 11. 2. a *man of arm,* that is, *mighty,* Job 22 8. *a man of tongue,* that is, a *pratler,* Ps. 140. 12. The Gr. here translateth, *I am not sufficient.* So Paul saith, *and who is sufficient for these things?* 2 Cor. 2. 16. *from days heretofore]* Heb. *from*

yesterday or from the day before; used for all days past: see Gen. 31. 2. *of an heavy]* or, *heavy of mouth;* that is *slow,* (or *troubled) in speaking,* & hard to be understood of the hearers; as the latter of these two signifieth, in Ezek. 3. 6. The Greek translateth, *of a small voice & of a slow tongue:* the Chaldee, *of a heavy speech and of a deep tongue.* This (as other things in Moses) may have reference to the effect of the Law, which he administered: as on the contrary, the Psalmist prophesying of Christ, had his *tongue, the pen of a speedy writer.* Psal. 45. 2. and the *Spirit,* (which is received, not by the works of Moses *law,* but by the hearing of *faith* in Christ, Gal. 3. 2.) causeth prophesy, and other *words of wisdom and knowledge,* Act. 2. 18. 1. Gor. 12. 8. 10. & *causeth the lips of those that are asleep, to speak,* Song 7. 9. By the Hebrew cannons, no Priest that stammered, lisped or was of an heavy mouth or tongue, might lift up his hands to bless the people: *Maimonides in Misneh treat of Prayer,* chap. 15. S 〈...〉 Soe the notes on Num. 6. 23.

Vers. 11 *hath made]* or as the Greek translateth, *hath given* Heb *put, the mouth to* 〈◊〉 *open eyed]* or, *open cared:* for the Hebrew word signifieth both these, Esa. 42. 7. 20. and may have reference here to both. The Greek tranflateth, *the seeing.* Compare Psal. 146. 8 Esa. 61. 1. and 33. 5. 6.

Vers. 12. *I will be]* The Chaldee, expounds it *my word shall be:* the Greek, *I will open thy mouth. will t•aoh]* by my spirit, as Christ in like manner promiseth his Apostles, Matth. 10. 19. 20. Mark. 13. 11. Luke 12. 11. 12.

Vers. 13. *by the hand thou shouldest]* that is, by his hand (or ministry) whom thou shouldest send, as being fitterthand: (or) *by the hand* (of any other whom) *thou wilt send.* The Chaldee, and That gum Yerushalmi translate, *by the hand of him whom it is meet to send:* and the Greek 〈◊〉 , *choose an• then able man whom thou wilt send.* Moses 〈◊〉 greatness of the work, would with draw his shoulder, through infirmity: God hereby 〈...〉 wing the imperfection of Moses administration, and impossibility of the law to bring men to perfection; when Moses could not bring Israel into the promised land: 〈◊〉 . 3. 24. 25. 27. 28. Romans 8. 3. Hebrews 7. 19. The *hand* of one, is usually put for his *ministry:* as Moses now was s•m of God *by the hand of the Angel which appeared to him in the bush* 〈◊〉 7. 35. See Exodus 9. 35. Psal. 97 2•. Hag. 1. 1. Mal. 1. 1.

Vers. 24. *speaking speak]* that is, *speak well* and eloquently. Thus God distributeth his gifts by measure; diversely; *to one is given by the spirit, the word of wisdom; to* 〈...〉 *there, the word of knowledge; to another, kinds of tongues; to another, the interpretation of tongues; &c.* 1 Cor. 12. 8. 10. So among the Apostles, 2 Cor. 11. 6. and 10. 10. Mar. 3. 17. Of this *Aaron,* see after in Exod. 6. 20. 26.

Vers. 15. *the words]* which I have spoken to thee; as the Greek saith, *my words.* God signifying hereby, that the Priests (which came of Aaron) should receive their doctrine from the Law, which was given by Moses: as Ezek. 44. 24. Mal. 4. 4 Levite. 6. 8. 9. *I will be]* the Chaldee faith, *my word shall be:* the Greek, *I will open thy mouth:* as verse. 12.

Verse 16. *he shall be]* or, *it shall be* that *he shall be:* the word is doubled, for more vehemency and assurance. *a mouth]* that is, *a spokes-man,* or as the Chaldee saith, *an interpreter.* In Exod. 7. 1. he is callled his *Prophet. a God]* the Chaldee saith *(Rab,* that is,) *a Master:* and the Yerushalmi Targum addeth, *an inquirer of Doctrine from before the Lord.* The Greek translateth, *in things* pertaining *to God:* which very phrase Paul useth in Hebrews 5. 1. The Hebrew *Elohim, God,* is after attributed to Judges and Magistrates. Exod. 22. 8. 9. Psal. 82. 6. and the reason is rendered by Christ, *because the word of God is given to them,* John. 10. 34. 35. Here Moses, though the younger brother (Exodus 7. 7.) is preferred before Aaron his elder: so God oftentimes disposed: see Gene•. 25. 23. and 48. 19.

Vers. 17. *this rod] which was turned into a serpent,* as the Greek addeth for explanation: In verse 20. it is called *the rod of God;* it was before Moses shepherds staff.

Vers. 18. *Iether]* called after, *Jethro:* in Greek *Iethor:* see Exod. 3. 1. *in peace]* or *with peace:* the Greek translateth, *with health* or *welfare.*

Vers. 19. *thy saule]* that is, *thy life;* as Genesis 19. 17. So the Chaldee well explaineth it, *that sought to •ill thee.* Though sometime to *seek the soul,* is taken in the good part, as, *none seeketh for my soul,* Psal. 142. 5. that is, *careth* for me or for my life: yet usually it signifieth, seeking to kill one; and is sometime explained, *seeking the soul to take it away;* as 〈◊〉 Kings 19. 10. This phrase is often used. So Matth. 2. 20.

Vers. 20. *sons]* two, *Gershom and Eliezer,* Exodus 18. 3, 4. *an asse]* the Greek translateth 〈◊〉 as moe then one, and often the Hebrew putteth the singular, for many. See Genesis 3. 2. This may argue Moses poor estate, as Christ's, Zichar. 〈◊〉 . 〈◊〉 . *•od of God]* that is, which God had appo〈...〉 him to work miracles with, as verse 3. 17. So the Chaldee explaineth it, *the rod whereby miracles should be done, from before the Lord.* So in Exod. 17. 9.

Vers. 21. *have put]* or, *shall p〈...〉t in thy hand,* that is, give thee power to do. What *wonders* signify, see on Exodus 7. 3▪ *make strong:]* or, *make* 〈◊〉, *fast,* 〈◊〉, and *hard,* that he shall not re•ut or yield: therefore i• Exodus. 7. 3. God useth another word, *I will den;* and so the Greek translateth this here. As before God 〈◊〉 Pharaohs heart, to hate his people, (Psalm 105. 25.) so now he is said to *make-strong,* and to *harden* his heart; and of King Sichon, the Lord *hardened his spirit, and made his heart strong* (or *obstinate)* Deuteronomy 2. 30. and *hardened the hearts* of the other Canaanites, Joshua 11. 20. and *made fat,* and *hardened the hearts* of the Israelites, Isaiah 6. 10. John 12. 40. and gave them *the spirit of slumber,* Romans 11. 8. As hardness is sin, so Pharaoh hardened his own heart, Exodus 9. 34. and so all wicked men, Psalm 95. 8. but as it is a judgment and punishment for sin, GOD hardeneth; using hereunto sundry means; sometime withdrawing his outward word and works, Psalm 147. 19. 20. Matthew 11. 21. 23. sometime the inward working of his spirit, Genesis 6. 3. and sending outward means to deceive them, 1 Kings 22. 20. 23. or strong delusions to blind their minds, 2 Thes. 2. 10. 11. Romans 11. 8. 10. or making his word (which they abuse) to be the favor of death unto them, 2 Corinthians 2. 15. 16. 1 Pet. 2. 8. or, giving them over to a reprobate mind, Romans 1. 28. or to Satan to be blinded and deluded unto destruction, 2 Corinthians 4.

4. 1 Kings 22. 22, 2 Thessal. 2. 9. 12. So God is said to *determine* and to do those things but justly; which the wicked of their own accord, do also rush into most unjustly; as Acts 4. 27. 28. 2 Samuel 12. 11. 12. And *he hath mercy on whom he will; and whom he will be hardeneth,* Romans 9. 18. The Hebrew Doctors, though they err about man's free-will, yet say, *that it may be a man sinneth so great a sin, or so many sins, as judgment is given from the Judge of truth, that vengeance be taken on the sinner, for the sins th•• he hath done willingly & wittingly; and that repentance be withholden from him, and leave is not permitted him to* ⟨◊⟩ *from his wickedness; but that he die and perish in the sin that he hath done. This is that which the holy blessed (God) saith by the hand of Isaiah; Make the heart of this people fat, &c.* (Esa. 6. 10.) *Likewise he• saith, But they mocked the messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, till there was no healing,* (2 Chro. 36. 16.) *as if he should say, they sinned willingly, and multiplied their trespasses, till they were condemned to have repentance withholden frō them, for that is the healing. Therefore it is written in the Law, And I will make strong the heart of Pharaoh; because Phara•h sinned of himself first, and did evil unto Israel which were strangers in his land, as it is said, Com• on, let* ⟨◊⟩ *deal wisely with them,* (Exodus 1. 10.) *he gave sentence, that repentance should be withholden from him, till vengeance were taken on him: Therefore GOD hardened his heart. And why then sent his unto him by the hand of Moses saying, let (my people) go, and repent thou, when as GOD had said unto him; but thou and thy servants, I know that ye will not yet fear, &c.* (Exodus 9. 30.) *And indeed, for this have I raised thee up, &c.* Exod. 9. 16. *&c. To the end that he might make known to those that come into the world, that when God with-holdeth repentance from a sinner, he• cannot repent; but shall die in his wickedness which he did at the first of his own accord. Maimonides treat. of Repentance,* chap. 6. S. 3. Whereas the Rabbine saith of *repentance,* that *that is the healing:* we may better say, that *the forgiveness of sins* upon their repentance and faith in God is *the healing:* for whereas it is written, lest they *should be converted and I should heal them,* Matth. 13. 15. another Evangelist expoundeth it, lest they *should be converted, and their sins should be forgiven them,* Mar. 4. 12. With his other doctrine, of God *with-holding repentance* from some sinners, we may compare that of the Apostle, in Heb. 6. 4. 6. of those whom it is *impossible to renew unto repentance.*

Vers. 22. *my first borne]* This showeth both the right which God had in them, and the love which he bare unto them: Gen. 22. 2. Psal. 89. 28. 1 John. 3. 1. This grace Israel obtained by adoption in Christ, John. 1. 12. Rom. 8. 14. 15. Heb. 12. 23. Hos. 11. 1. And by *Israel* here is meant the *people,* the sons or *Church* of Israel; as *all Israel,* 1 King. 8. 62. is in verse 63. *all the sons of Israel,* and in 2 Ch•on. 7. 4. 5. called *all the people.* So, *all Israel,* 2 Chron. 10. 3. is expounded, *all the Church (or congregation) of Israel,* 1 Kings 12. 3. Howbeit as the like speech in Hos. 11. 1. is applied unto Christ himself, Matth. 2. 15. so is this place by the Hebrew Doctors in their Midras (or Comment) *on* Psalm 2. 7.

Vers. 23. *And I]* or *Therefore I:* see Gen. 31. 44. *say unto thee]* This manner of speech is with authority, as *commanding:* so the Greek translateth the word, in Ios. 11. 9. and *say,* in Luke 9. 54. and 4. 3. is for *command:* and a thing *spoken* in God's name, 1 Chron. 21. 19. is said to be *commanded,* 2 Sam. 24. 19. and that which in Mark. 7. 13. is called *the word of* God, is in Matth. 15. 6. called his *commandment. send away]* that is, by thy word, *let my son go,* or suffer him *to go;* to wit, willingly: as that which in Mark. 5. 12. is written, *Send us unto the swine;* is in

Matthew 8. 31. and Luke 8. 32. *Suffer us to go.* And it is meant here, of letting them go free out of their servitude, (as after, this word is used in like cases, Exodus 21. 26. 27.) for Egypt was *the house of servants,* Exodus 20. 1. and 1. 13. *thy first borne]* not only of Pharaoh, but of all the Egyptians, as was fulfilled Exodus 12. 29. and upon all the host of Pharaoh, Exod. 14. 28.

Vers. 24. *the way]* towards Egypt. *Jehovah]* the Greek and Chaldee translate, *the Angel of the Lord. to kill him:]* that is, *Moses;* who for neglect of circumcising his son, was guilty of cutting off by the law of God, Genes. 17. 14. This severity God used toward Moses, who was going to take charge of the Church of God, and yet had such corruption in his own family, as that the seal of the righteousness of faith in Christ, was therein omitted; an evil example to all Israel. So the Hebrew Doctors (as the *Zohar* upon this place) frame a speech from hence, that God should say unto Moses, *Thou art going to deliver Israel, and to bring down a mighty king: and thou thyself hast cast away my covenant from thee.* Others of them write, that except the tribe of Levi• of whom it is said, *they kept thy covenant,* Deuteronomy 33. 9. all Israel besides, omitted the covenant of circumcision in Egypt, and were circumcised there by Moses; that they might eat the passover according to the law, Exodus 12. 48. *Maimonides in Misneh;* tom. 2. in *Asure biah;* chapter 13. S. 2.

Vers. 25. *sharp stone]* or, *sharp* knife: but both Greek and Chaldee versions, call it *a stone:* the Hebrew hath the name of *edge,* or *sharpness,* Psal. 89. 44. and *a stone-rock* is so called for the sharpness of it. So in Ios. 5. 2. *mak thee knives of edges,* (that is, *sharp knives,)* or *of stones. cast it]* Hebrew, *made it touch his feet:* the Chaldee saith, *brought it near before him.* Hereby, Moses feet seem to be meant: howbeit the Yerushalmi Targum expoundeth it, *the feet of the Destroyer,* meaning of the Angel that came to kill Moses. The Greek translateth, *she fell at his feet. a husband]* or, *a bridegroom of bloods;* that is, *a bloody bridegroom* or *husband:* as *a man of bloods,* 2 Sam. 16. 7. is a cruel bloody man: so here Zipporah seemeth in indignation against her husband, thus to call him. Some think the child is thus called, because in the day of the circumcision, it is as espoused unto GOD by the seal of the covenant. The Chaldee translateth it, *for the blood of the circumcision, let my husband be given me.*

Vers. 26. *he let him go]* or, *left off (slaked) from him:* by *he,* meaning GOD, who sought before to kill Moses, verse 24. So the Targum Yerushalmi saith, *the Destroyer let him go. a husband, &c.]* here the Chaldee paraphraseth thus, *had it not been for the blood of this circumcision, my husband must needs have been killed.* And it is like that upon this occasion and trouble, Zipporah with her children was sent back again from hence, to her fathers house, as appeareth by Exod. 18. 2. 3.

Vers. 27. *of God]* that is, mount Horeb; *where the glory of the Lord had been revealed,* saith the Chaldee paraphrast. See Exod. 3. 1. And now God shown that mercy to Aaron, which after he rehearsed to Eli, one of his posterity, 1 Sam. 2. 27. 28. *Did not I plainly appear unto the house of thy father, when they were in Egypt, &c.*

Vers. 30. *Aaron spake]* as God ordained, verse 16. *he]* that is, *Moses did,* as was appointed, verse 17. and the *signs* were those three forementioned, verse. 3. &c.

Vers. 31. *heard]* that is, hearkened gladly to this joyful tidings, as God foretold, Exod. 3. 18. therefore the Greek translateth it, *and they rejoiced that the Lord had visited.* And the Holy Ghost showeth such force to be in the Hebrew word; for when one Prophet saith, *Hezekiah heard,* (or *hearkened)* 2 King. 20. 13. another saith, *Hezekiah was glad.* Esa. 39. 2. *visited]* to wit, in mercy: the Chaldee saith, *remembered.* See Gen. 21. 1. Luk. 1. 68. *seen]* to wit, with commiseration, as Ex. 3. 7. *bended down the head]* this was a gesture of humiliation, with the *face toward the ground,* as is expressed in 2 Chronicles 20. 18. Exodus 34. 8. *bowed themselves]* or, *worshipped; fell down prostrate.* This was another humble gesture, used in reverence and thanksgiving; as Gen. 24. 26. Exod. 12. 27. 1 Chron. 29. 20. 2 Chron. 29. 30. Nehem. 8. 6. There were also two other gestures of honor, *kneeling,* 2 Chron. 6. 13. and *bending* (or *bowing)* of the body, 2 Chron. 29. 29. and these three are all mentioned in Psal. 95. 6. They differed one from another: the *bending of the head* was the least, and it was the bowing down of the face only. The *bending of the body,* was when the whole body was bent downward, the face towards the knees. *Kneeling,* was upon the knees, a gesture commonly known. *Bowing of themselves* (or *worship)* was with falling down upon their face on the ground, their hands and feet displayed. Wherefore that which one Evangelist calleth worshipping, Matth. 8. 2. another calleth *falling on the face,* Luk. 5. 12. So the Hebrew cannons also distinguish them, saying, *The bending of the body, spoken of in any place, is towards the knees,* (the bowing of *all the joints of the back-bone,* so that he maketh *his body as a bow:) the bending of the head, is with the face* (or *countenance)* downward: *the bowing of ones self* (or *worshipping) is the displaying of hands and feet, till he be prostrate with his face on the earth; Maimonides in Misn.* treat of *Prayer,* c. 5. S. 12. 13. Here the Israelites shown by these gestures, their reverence to God's word, and thankfulness: the Hebrew Doctors (as in the *Zohar* upon this place) say, that *the bending of the head with the face toward the ground, was for to escape judgment: and the bowing of themselves* (or *worshipping) was for to obtain mercy:* and that *the bending of the head, was before the worshipping; according to the mystery of the Sin-offering before the Burnt-offering.* The order of which sacrifices may be seen in Exod. 29. 14. 18. Lev. 8. 14. 18. and 14. 19. 20. and 15. 15. and 61. 11. 15. 24.

CHAP. V.

1, Moses and Aaron doing their message to Pharaoh, are resisted and rebuked. 5, The Israelites task increased 14, Their officers beaten. 15, Their complaints checked. 19, They cry out upon Moses and Aaron. 22, Moses complaineth unto God.

AND afterward, Moses and Aaron went in, and said unto Pharaoh; Thus saith Jehovah, the God of Israel, Send away my people, that they may keep a feast onto me in the wilderness. And Pharaoh said, Who *is* Jehovah, that I should obey his voice, to send away Israel? I know not Jehovah, neither, will I send away Israel. And they said, The God of the Hebrews hath met with us: let us go we pray thee, three days journey into the wilderness, and sacrifice unto Jehovah our God, left he fall upon us with pestilence, or with the sword. And the king of Egypt laid unto them; Wherefore do ye Moses and Aaron, cause the people to cease from their works? Get ye to your burdens. And Pharaoh said; Behold, [unspec] the people of the land now *are* many, and ye make them to rest from their burdens. And Pharaoh commanded, in that day, the [unspec] task-masters of the people, & their officers, saying, Ye shall not

anymore give straw to [unspec] the people, to make bricks, as heretofore: let them go & gather straw for themselves. And the tale of the bricks, which they did [unspec] make heretofore, you shall lay upon them; you shall not diminish *ought* thereof; for they *be* idle, therefore they cry out saying, Let us go *and* sacrifice to our God. Let [unspec] the work be made heavy upon the men, and let them labor therein, and let them not regard vain lying words. And the taskmasters of the people went out, & their officers, and said unto the people, saying; Thus saith Pharaoh, I *will* not give you straw. Go ye, take your straw where you can find *it:* yet not ought of your work shall be diminished. And the people was scattered abroad thorough all the land of Egypt, to gather stubble instead of straw. And the task-masters hasted *them* saying, Fulfill your works, *every* days task in his day, as when there was straw. And the officers of the sons of Israel, which Pharaohs task-masters had set over them, were beaten, saying, Wherefore have ye not fulfilled your appointed *task* to make brick, both yesterday and today, as heretofore? And the officers of the sons of Israel came, and cried out unto Pharaoh, saying, Wherefore doest thou thus to thy servants? *There is* no straw given unto thy servants, and *they* say to us, make bricks: and behold, thy servants *are* beaten, and *it is* the sin of thy people. And he said, ye *are* idle, *ye are* idle: therefore ye say, let us go, *and* sacrifice to Jehovah. Now therefore, go work, for straw shall not be given you, yet shall ye deliver the tale of bricks. And the officers of the sons of Israel did see them in evil, saying, Ye shall not minish *ought* from your bricks, *every* days task in his day. And they lighted upon Moses and Aaron, standing to meet with them, as they came forth from Pharaoh. And they [unspec] said unto them; Jehovah look upon you, and judge, because you have made our savor to stink in the eyes of Pharaoh, and in the eyes of his servants; to give a sword into their hand, to slay us. And Moses returned [unspec] unto Jehovah, and said; Lord, wherefore hast thou done evil to this people; wherefore *is* it *that* thou hast sent me? For since I came to Pharaoh, to speak in thy name, he hath done evil to his people; and delivering thou hast not delivered thy people.

Annotations.

SEnd away] let go out of thy servitude: see the notes on Exod. 4. 23. *keep a feast]* The first signification of the Hebrew word *chagag,* is to *dance,* 1 Sam, 30. 16. or, to *turn round,* Psal. 107. 27. and secondly it is applied to *keeping a feast* religiously, which was with eating, drinking, dancing, and mirth, Judge. 21. 19. 21. Deut. 16. 15. figuring out our spiritual joys for redemption by Christ, 1 Cor. 5. 8. Nah. 1. 15. This should Israel have celebrated *to the Lord;* but they performed it to *an idol, the work of their own hands,* Exod. 32. 6. 19. Act. 7. 41. Among the heathens, they observed also such rites, *sacrificing* to their God's, with *dances,* &c. *Sophocles in Electra. Plutarch in Theseo.*

Vers. 2. *Who is Jehovah]* The Chaldee paraphraseth, *The name of the Lord is not revealed unto me, that I should obey his word, &c.* Such an answer God foretold, that he would give, Exod. 3. 19. *I know not]* again the Chaldee turneth it, *the name of the Lord is not revealed unto me.*

Vers. 3. *hath met]* See Exod. 3. 18. The Greek translateth, *hath called us. journey]* or *way:* see Exod. 3. 18. *fall upon]* or *meet us,* as verse 20. and Gen. 32. 1. but when there is added *the sword,* or the like, it signifieth *falling upon,* as Judge. 8. 20. 21. *pestilence]* or *mortality.* The Greek and

Chaldee translate it here and oftentimes, *death.* So the Holy Ghost putteth *death,* for the pestilence, in Rev. 6. 8. from Ezek. 14. 21. The Hebrews (who had orders for fasting and prayer in time of pestilence) seem also not to restrain it to that contagious sickness, which we commonly call the *pest* or *plague;* but count all extraordinary and continued mortality, the pestilence; if it be among five hundred strong men, that three die in three days one after another; and so in all number above that. Their words are; *What is the Pestilence (Deber?) A city wherein are five hundred footmen,* (that is, strong and lusty men, as Exod. 12. 37.) *if there go out of it* (that is, be buried) *three dead men in three days one after another; •oe, this is Deber (the pestilence.) If they go out in one day, or in four days, it is not the pestilence. If there be in it a thousand, and there go out of it six dead men in three days one after another, this is the pestilence: if they go out in one day, or in four, it is not the pestilence. And so (in others) according to this computation. But no women, or children, or old men that have left off working, are at all reckoned for men in this case. Maimonides in Mis•eh in Tagnanioth (or treat of fasting)* chapter 2. S. 5. *sword]* this signifieth *wars,* Mich. 4. 3. and as the Greek and Chaldee translate it, *slaughter:* the Apostle joineth both in one, mentioning *the slaughter of the sword,* Hebrews 11. 37. it was one of God's *four sore judgments,* wherewith he used to chastise his people for their sins, Ezek. 14. 17. 21. And not the Egyptians only, but Israel might also fear these plagues, for their Idolatry in Egypt, Ezek. 20. 7. 8. Which therefore they sought to turn away, by humiliation and sacrifice to GOD in the wilderness. And it is a rule among the Jews, to fast and pray in the time of war; yea *though it be* (as they say) *the sword of peace: as when heathens make war with heathens, and they pass by the place of Israel; although there be no war betwixt them and Israel, yet this is a distress, and they humble themselves for it: for it is said, and the sword shall not pass through your land,* (Leviticus 26. 6.) *It is a general rule, that the sight of war is a distress. Maimonides in Tagnanioth,* chap. 2. S. 4.

Vers. 4. *cease,]* as *free,* and *at liberty:* the Greek translateth, *do ye turn away the people.* The Ministers of God are charged by Pharaoh, as authors of sedition among his subjects. So were Christ and his Apostles, Luke 23. 2. 5. Acts 24. 5. *your burdens]* The Chaldee saith, *your service;* the Greek, *everyone of you to his works.*

Vers. 5. *of the land]* meaning the Israelites in the land: therefore the Greek explaineth it thus, *behold now this people is multiplied on the land.*

Verse 6 *taskmasters of the people]* or, *exactors among the people;* but both Greek and Chaldee translate it *of:* and so Moses speaketh in verse 10. *officers]* the Greek translateth them *Scribes:* so in verse. 10. 14. and usually.

Verse 7 *anymore give]* Hebrew, *add to give.* Here the word of GOD caused afflictions to increase. And in Israel we may see a figure of our calling, (for *all these things happened unto them for types,* 1 Corinth. 10. 11.) they first had the word or promise, which caused them to believe, Exodus 4. 30. 31.) then followeth affliction, greater then ever before; which almost discourageth them, Exodus 5. 21.—23. after that came their deliverance with great glory, for which they sang the praises of GOD Exodus 13. and 14. and 15. So by the word preached, the Church of Christ was gathered, Acts 2. 41. &c. Then followed great persecution, Acts 8. 1. and 9. 〈◊〉 . and 12. 1. &c. Against which they were confirmed in grace, by expectation of glory

in the Kingdom of God, Acts 14. 2•. And this is the continual course of the Gospel; 1 Thes. 1. 6. 10. and 2. 14. and 3. 2. 3. 4. 2 Thessal. 1. 4. 5. 6. 7. 1 Peter 1. 3.—9. and 4. 12. 13. &c. *heretofore]* Hebr. *yesterday, and the third day before:* see Gen. 31. 2. so after, verse. 8. 14. &c.

Vers. 8. *idle]* or, *lazy: slicke:* so verse. 17. *and sacrifice]* or, *let us sacrifice:* which manner of speech noteth their importunity: but the Greek supplieth the word *and.* So after, verse. 17.

Vers. 9. *labor]* or, *do;* that is, *be doing,* or *busy themselves;* and so the Chaldee saith, *let them busy themselves therein, and not busy themselves in idle words:* So in Matthew 20. 12. *these last have done,* (that is, *have labored)* but *one hour.* Likewise in Exod. 31. 4. 5. where *doing,* is used for *working.* The Greek here translateth it *care. vain lying words]* Hebr. *words of lying:* which the Greek translateth *vain words. Vanity and falsehood,* are used one for another, as is noted on Exod. 20. 7.

Vers. 13. *task]* Hebr. *word,* or *thing:* which in this case, was their appointed task. So verse 19.

Vers. 14. *of the sons of Israel]* that is, which were Israelites; and the Greek explaineth it thus, *the scribes of the linage of the sons of Israel.* The *taskmasters* therefore, were Egyptians; the *officers* were Israelites, appointed to oversee and hold the people to work; as the 15. and 16. verses also manifest: these were oppressed and beaten; so the bondage was great, and universal. *saying]* that is, and *said unto,* by Pharaohs task masters. An Hebrew phrase, whereof see the annotations on Gen. 2. 3. and 6. 20.

Verse 16. it is *the sin,* &c.] or, *sin* is laid upon *thy people:* It may be understood of the Egyptians, as if the *sin* or fault were theirs; and so the Chaldee explaineth it, *Thy people sinneth against them;* that is, against thy servants the Israelites, Or, *sin* (and so, *punishment)* is laid upon *thy people,* us the Israelites, without cause: and so the Greek translateth, *wilt thou therefore wrong thy people? Sin,* is often used for *punishment.* See Gen. 4. 7.

Vers. 19. *them in evil]* that is, both *themselves,* (as the Greek translateth it) and the people over whom they were, to be in an evil case. *saying]* understand from verse 13. and 18. the *taskmasters,* and the *king* also *saying:* or, *after it was said:* see verse 14.

Vers. 20. *lighted upon]* that is, *met with* as unlooked for; or *fell upon* them, with hard words: as verse 21. It is the word used before, in verse 3. and Gen. 28. 11.

Vers. 21. *judge]* the Chaldee saith, *be avenged.* An intemperate speech, and an example of great infirmity; imputing the cause of their troubles, to God's ministers; forgetting their former faith and thankfulness, Exod. 4. 31. *to stink]* that is, as the Greek expla•neth it, *to be abhorred:* see Gen. 34. 30. *to give]* or, *and hath given:* as, *to hold the* ark, 1 Chro. 13. 9. is expounded, *and held* it, 2 Sam. 6. 6.

Vers. 23. *delivering thou, &c.]* that is, *thou hast not at all delivered,* nor shown any likelihood as yet thereof. And here Moses himself bewrayeth the remnants of his former infirmity, Exod. 4. 10. 13.

CHAP. VI.

1, God comforteth Moses, renewing his promise by his name *Jehovah;* 5, and remembrance of his covenant. 6, He sendeth him with these comforts unto Israel: 9, but they hearken not unto him. 11, He sendeth him again to Pharaoh, though Moses is loath to go. 14. The genealogy of Reuben, 15, of Simeon, 18, of Levi, of whom came Moses and Aaron. 28, A repeating of Moses mission to Pharaoh, and his exception against it.

AND Jehovah said unto Moses; Now [unspec] shalt thou see what I will do to Pharaoh; for by a strong hand shall he send them away, and by a strong hand shall he drive them out of his land.

〈 in non-Latin alphabet 〉

AND God spake unto Moses, and said unto [unspec] him, I *am* Jehovah. And I appeared [unspec] unto Abraham, unto Isaac, and unto Jacob, by *(the name of)* God Almighty: but *by* my name Jehovah was I not known to them. And also, I established my covenant with [unspec] them, to give unto them the land of Canaan, the land of their sojournings, in the which they sojourned. And also, I have heard the groaning of the sons of Israel, whom the Egyptians keep in servitude; and I have remembered my covenant. Therefore say thou unto the sons of Israel; I *am* Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their servitude, and I will redeem you with a stretched out arm, and with great judgments. And I will take you to me for a people, and I will be to you a God, and ye shall know that I *am* Jehovah your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, which I did lift up my hand to give it to Abraham, to Isaac, and to Jacob: and I will give it to you *for* an heritage, I *am* Jehovah. And Moses spake so unto the sons [unspec] of Israel: but they hearkened not unto Moses, for anguish of spirit, and for hard servitude. And Jehovah spake unto Moses, saying; Go in, speak unto Pharaoh King of Egypt, that he send away the sons of Israel, out of his land. And Moses spake before Jehovah, saying, Behold, the sons of Israel have not hearkened unto me; and how shall Pharaoh hear me, and I *am* of uncircumcised lips? And Jehovah spake unto Moses and unto Aaron, and gave them a charge unto the sons of Israel, and unto Pharaoh the king of Egypt, to bring forth the sons of Israel out of the land of Egypt. These *be* the heads of their fathers houses: the sons of Reuben the first-borne of Israel; Enoch and Phallu, Hezron and Carmi; these *be* the families of Reuben. And the sons of Simeon; Iemuel, and Iamin, and Ohad, & Iachin, & Zohar, & Saul, the son of a Canaanitesse; these *are* the families of Simeon. And these *are* the names of the sons of Levi, *according* to their generations; Gershon, and Kohath, and Merari; and the years of the life of Levi *were* an hundred seven and thirty years. The sons of Gershon, Libni & Shimei, *according* to their families. And the sons of Kohath, Amram, and Ishar, and Hebron, and Vzziel: and the years of the life of Kohath *were* an hundred three and thirty years. And the sons of Merari, Mahali & Mushi: these *are* the families of Levi, *according* to their generations. And Amram took Iochebed his aunt unto him to wife, and she bare to him Aaron and Moses: and the years of the life of Amram *were* an hundred seven and thirty years. And the sons of Ishar; Korah and Nepheg and Zichri. And the sons of Vzziell; Misael and Elsaphan, and Sithri. And Aaron took Elisabet, daughter of Amminadab, sister of Naasson, unto him to wife, and she and she bare unto him Nadab, and

Abihu, Eleazar, and Ithamar. And the sons of Korah; Assir and Elkanah, and Abiasaph: these *are* the families of the Korhite. And Eleazar son of Aaron, took unto him *one* of the daughters of Putiel, unto him to wife, and she bare unto him Phinehas: these *are* the heads of the fathers of the Levites, *according* to their families. This *is that* Aaron and Moses; unto whom Jehovah said, Bring out the sons of Israel from the land of Egypt, according to their armies. These *are* they which spake to Pharaoh King of Egypt, to bring out the sons of Israel from Egypt; this Moses, and Aaron. And it was, in the day *when* Jehovah spake unto Moses, in the land of Egypt: That Jehovah spake unto Moses, saying, I *am* Jehovah: speak thou unto Pharaoh King of Egypt, all that I speak unto thee. And Moses said before Jehovah; Behold, I *am* of uncircumcised lips; and how shall Pharaoh hearken unto me?

Annotations.

BY a strong hand] that is, by force and constraint, [unspec] God even compelling him thereto by his judgments: •s verse 6. and Exod. 3. 20. This was fulfilled, Exod. 12. 31. 33. and 13. 3. 9. celebrated always after, Deut. 6. 21. 22. and 26. 7. 8. Psal. 136. 10. 11. 12. Ier. 32. 20. 21. Dan. 9. 15.

〈 in non-Latin alphabet 〉] Here beginneth the fourteenth Section or Lecture of the Law: called of the beginning of the third verse, *And I appeared.* See Gen. 6. 9. and 28. 10.

Vers. 3. *Almighty]* or *All-sufficient:* see Gen. 17. 1. The Greek translateth, *being theit God.* The two titles here expressed, *Ael, God;* and *Shaddai, Almighty;* are not used in Scripture till Abraham's time, and in speech to him, Gen. 14. 18. and 17. 1. *name Jehovah:]* which name denoteth both God's being in himself, and his giving of being unto (that is, the performance of) his word and promises; as is observed on Gen. 2. 4. in which latter respect he here saith, he *was not known* to their fathers *by this name;* (or as the Greek and Chaldee translate, he *manifested not,* nor *make known this name.)* They being sustained by faith in God's almighty power, without receiving the thing promised, Act. 7. 5. Heb. 11. 9. 10. But now their children should receive the promise, and so have full knowledge and experience of God's power and goodness, and of the efficacy of that his name *Jehovah;* which therefore they sung to his praise, upon their full deliverance from the Egyptians, Exod. 15. 3. So upon performance of further promises or judgments, he saith, they *shall know* him to be *Jehovah,* Isaiah 49. 23. and 52. 6. and 60. 16. Ezek. 28. 22. 23. 24. 26. and 30. 19. 25. 26. And Christ in whom all God's promises are *yea and Amen,* 2 Cor. 1. 20. having fulfilled all things for our redemption, manifesteth himself by this name in the interpretation thereof, as that he is *Alpha and Omega, th• beginning and the ending, the Lord who Is, and who was, and who Is to come, even the Almighty:* Revel. 1. 8. 17. 18. Otherwise neither *Abraham,* nor *Isaac,* nor *Jacob* was without the knowledge of this name *Jehovah* altogether; for by it also in part, God revealed himself to them; as Gen. 15. 7. 8. and 26. 24. 25. and 28. 13. But as the glorious ministration of the Law, is said to have *no glory, in respect* of the excellent glory of the Gospel, 2 Cor. 3. 10. so this is spoken by comparison here. The Jews of a long time have not used this name, but for it they read *Adonai,* that is, *Lord.* One of themselves hath written thus; *Why do the Israelites pray in this world, and are not heard? Because they know not the plain name* [of God, which is Jehovah] *in the world to come, [the world] of the Messias, God will make it known unto them, and then they shall be*

heard. Ialkut, in Psal. 91. This restimony is true upon them, not for the sound of the letters, but for the want of faith in Christ, who is called *Jehovah our Justice:* Ierem. 23. 6. when they shall be converted unto him, God will hear them, John. 16. 23.

Vers. 4. *established]* or, *erected frame* and sure: see Gen. 6. 18. this was done to Abraham, with express limitation of the time of Israel's release out of Egypt, Gen. 15. 13. 18. *sojournings]* or, *peregrinations, pilgrimage:* see Gen. 17. 8. and 26. 3. and 35. 27.

Vers. 6. *the burdens:]* the Greek saith, *from the power:* the Chaldee, *from amidst the tribulation of the servitude of the Egyptians:* so in verse 7. This mercy is remembered in Psal. 81. 7. *firetched our]* that is, *lifted up on high,* as both the Gr. and Chaldee do explain it: and it signifieth God's might, and open manifestation, with continuancie of the same against Egypt, till the redemption of Israel were fully performed, Deut. 4. 34 2 King. 17. 36. Isaiah 9. 12. 17. 11.

Vers. 7. *a God]* or, *for a God:* this was the covenant with Abraham: see Gen. 17. 7.

Vers. 8. *life up my hand]* that is, *swear:* as the Chaldee explaineth it, *I swear by my word to give it.* Of this sign see Gen. 14. 22. Hereof is that speech, *Jehovah hath sworn with his right hand,* &c. Isaiah 62. 8. *will give it]* under which figure, eternal life in heaven was implied also to the faithful; as is noted on Gen. 12. 5. which Paul confirmeth in Heb. 11. 10. 16. and the Hebrew Doctors say of this, that *it signified the Jerusalem that is above. R. Menachem* on Exod. 6.

Vers. 9. *anguish]* Hebrew, *shortness,* that is, *anger, grief* and *discouragement of spirit;* that they could not patiently endure their troubles: the Greek translateth it, *pusill••imity,* or *feebleness of mind.* So the *short of spirit,* is opposed to the man *slow to wrath,* Prov. 14. 29. and *shortness* of spirit in Job, was *trouble* and *discouragement,* Job 21. 4. A like phrase is, of *shortness of soul,* whereof see Numb. 21. 4. And this grief and discouragement of Israel was so great, that they wished rather to be *let alone that they might serve the Egyptians,* than to have any further proceeding in this business, Exod. 14. 12. *servitude]* or *bondage,* which was *upon them,* as the Chaldee addeth: the Greek translateth *for hard works.* And this was the outward cause, added to their inward discouragement and little faith.

Vers. 12. *of uncircumcised lips]* Hebrew, *superfluous,* (or *uncircumcised) of lips:* that is, as the Gr. translateth, *not eloquent;* as the Chaldee saith, *of an heavy speech;* the same which Moses complained before, in Exod. 4. 10. but figuratively spoken: as having *uncircumcised lips,* that is, many *superfluous words,* or unsanctified: and so unfit to speak to the King. So Isaiah complained of *polluted lips,* Isaiah 6. 5. Of this word *superfluous,* See Gen. 17. 11.

Vers. 13. *unto]* that is, as the Greek addeth, *to go unto. to bring forth]* that is, *that they might bring forth;* so ver. 27. see the notes on Gen. 6. 19. Thus God's work and faithfulness was not hindered by men's unfaithfulness: neither was Israel saved for their own righteousness; who from the first to the last, shown themselves rebellious, as Moses after telleth them, Deut. 9. 4. 5. 6. 7. 24.

Ver. 14. *heads]* that is, as the Greek translateth, *chief governors,* or *captains.* This genealogy following; is to show the natural stock of Moses and Aaron Levites, verse 26. 27. and the time

of Israel's deliverance, according to God's promise, verse 16. 18. 20. *Enoch]* Hebrew *Chanoch:* in Greek *Enoch:* see Gen. 46 9. &c.

Ver. 16. 137. *years]* This man's age with his sons, ver. 18. and Nephews, verse 20. serve for the opening of that speech concerning Israel's peregrination, Ex. 12. 40. see the notes there.

Vers. 20. *his aunt]* that is, *his fathers sister;* as saith the Chaldee paraphrase in the Masorites Bible: but the Chaldee set out by Arias Mont. hath, *the daughter of his fathers sister;* and the Greek saith, *the daughter of his fathers brother:* neither of them well; for she was *the daughter of Levi,* Exod. 2. 1. and so sister to Amrams father.

Vers. 21. *Korah]* he proved a rebel against Moses, Numb. 16. 1. &c. [unspec 21]

Vers. 22. *Vzziel]* of him and his two sons mention is made in Levite. 10. 4. where he is called *Aaron's uncle.*

Vers. 23. *Elisabet]* so the Greek writeth this name, and the New Testament, Luk. 1. 5. and so we in English: the Hebrew soundeth it *Elishebangh.* She was of the tribe of Judah, being the Prince Naassons sister; Numb. 2. 3. 1 Chron. 2. 3. 10. *Nadab and Abihu]* these died before the Lord by a fire, Levite. 10. 1. 2. *Eleazar]* he succeeded his father Aaron in the high priesthood: Numb. 20. 25. 26. &c. Of the priests that were of him and his brother *Ithamar,* see 1 Chron. 24.

Vers. 25. *Phinehas]* of him, see Numb. 25. 7. &c. [unspec 25]

Ver. 26. *their armies]* or, *their hosts:* that is, not confusedly, but their ordered troups, being increased to many thousands, and called *the hosts of the Lord,* Exod. 12. 37. 41. and 7 4. These were after ordered according to their tribes, Numb. 10. 14. 15. &c. Of the word *host,* or *army,* see Gen. 2. 1.

Vers. 27. *to bring]* that is, *that they might bring,* as verse 13.

Vers. 30. *of uncircumcised]* Greek *of a small voice* Chaldee *of an heavy speech;* see before verse 12. and Exod. 4. 10.

CHAP. VII.

1, Moses is made Pharohs God, and Aaron his Prophet. 3. Pharaohs heart should be hardened against their words and signs. 6, Moses and Aaron do a they are bidden. 7, Their age. 10. Aaron's rod is turned to a Serpent. 11, The Sorcerers do the like. 13, Pharaohs heart is hardened. 14, Moses is sent again unto him with word and sign. 19, The waters of Egypt are turned into blood. 21, The fishes die. 22, The Magicians do the like miracle, whereupon Pharaoh is hardened still.

AND Jehovah said unto Moses; See, I have made thee a God to Pharaoh; and Aaron thy brother shall be thy Prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the sons of Israel out of his land. And I will harden Pharaohs heart; and will multiply my signs and my wonders in the land of Egypt. And Pharaoh shall not hearken unto you; and I will lay my hand upon Egypt, and will bring

forth mine armies, my people the sons of Israel, out of the land of Egypt, by great judgments. And the Egyptians shall know that I *am* Jehovah, when I stretch forth my hand upon Egypt: and I will bring out the sons of Israel from among them. And Moses and Aaron did as Jehovah commanded them, so did they. And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. And Jehovah said unto Moses and unto Aaron, saying; When Pharaoh shall speak unto you saying, Give a wonder for you, then thou shalt say unto Aaron, take thy rod, and cast *it* before Pharaoh, it shall be *(turned)* to a dragon. And Moses and Aaron went in unto Pharaoh, and they did so as Jehovah had commanded: and Aaron cast his rod before Pharaoh, and before his servants, and it was *(turned)* to a dragon. And Pharaoh also called the wise *men,* and the sorcerers; and they also, the magicians of Egypt, did with their enchantments so. And they cast down *every* man his rod, and they were turned to dragons: and Aaron's rod swallowed up their rods. And Pharaohs heart waxed strong, and he hearkened not unto them, as Jehovah had spoken. And Jehovah said unto Moses; Pharaohs heart *is* heavy; he refuseth to send away the people. Go unto Pharaoh in the morning; loe, he goeth out unto the waters, and thou shalt stand to meet him by the rivers brink: and the rod which was turned to a serpent shalt thou take in thy hand. And thou shalt say unto him; Jehovah the God of the Hebrews hath sent me unto thee, saying, Send away my people, that they may serve me in the wilderness: and behold thou hast not heard hitherto. Thus saith Jehovah; in this thou shalt know that I *am* Jehovah: behold, I smite with the rod which *is* in my hand upon the waters which *are* in the river, & they shall be turned into blood. And the fish which *is* in the river, shall die, and the river shall stink, and the Egyptians shall be wearied to drink the waters of the river. And Jehovah said unto Moses; Say unto Aaron, take thy rod, and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers and upon their ponds, and upon every gathering together of their waters, and they shall be blood; and there shall be blood in all the land of Egypt, both in *vessels* of wood, and in *vessels* of stone. And Moses and Aaron did as Jehovah commanded; and he lift up the rod, and smote the waters which *were* in the river, in the eyes of Pharaoh, and in the eyes of his servants, and all the waters which *were* in the river were turned to blood. And the fish which *was* in the river died, and the river stanke, and the Egyptians could not drink the waters of the river, and there was blood in all the land of Egypt. And the magicians of Egypt did so by their enchantments: and the heart of Pharaoh waxed strong, and he hearkened not unto them, as Jehovah had said. And Pharaoh turned, and went into his house; and he set not his heart to this neither. And all the Egyptians digged round about the river for waters to drink, for they could not drink of the waters of the river. And seven days were fulfilled, after that Jehovah had smitten the river.

Annotations.

MAde] or, *given thee* for *a God:* that is, one to whom the word of God shall come, and by whom it shall be made known unto Aaron, and so to Pharaoh. This reason Christ rendereth of the like speech, John. 10. 35. The Chaldee, for *God,* translateth *a master:* see Exod. 4. 16. *Prophet]* to speak for thee, (as the next verse manifesteth) the Chaldee saith, *thy interpreter:* before, God called him his *mouth,* Exod. 4. 16. A *Prophet* hath the name of speaking or interpreting God's word: see the notes on Gen. 20. 7. Thus God confirms Moses, against his fears, Exod 6. 12. 30.

Ver. 2. *speak]* the Greek addeth, *to him,* meaning *Aaron,* as Exod. 4. 15.

Vers. 3. *harden]* as before he said, he would *make strong:* Exod. 4. 21. *wonders]* or, *perswadingmiracles,* for to draw men to believe and obey, as Deut. 13. 1. 2. John. 4. 48. Rom. 15. 18. 19. By such God beareth witness to his word preached, Heb 2. 4. and they portend, either good, 2 Chron. 32. 24. or evil, Deut. 6. 22. and 28. 46. yet can they not persuade any without the special grace of God, Deut. 29. 2. 3. 4.

Vers. 4. *lay]* Hebrew, *give my hand;* which the Chaldee expoundeth, *lay my powerful plague:* so verse 5. *armies]* or *hosts:* see Exod. 6. 26. The Greek translateth, *with my power.*

Ver. 7. *old]* Hebrew *some of 80 year:* of which phrase see Gen. 5. 32. By this it appeareth Moses had been 40. years in the land of Madian: as Stephen avoucheth, Act 7. 30. See Exod. 2. 23.

Ver. 9. *a wonder]* or, *persuading miracle,* that I may know ye are sent of God: see verse 3. The Greek addeth, *a sign or a wonder. thy rod]* because Aaron now used it: before it was Moses rod and God's: Exod. 4. 2. 20. *a dragon]* that is *a great serpent:* and therefore in ver. 15. it is called *a serpent;* as also before in Exod. 4. 3. So the Devil is called *the dragon the old serpent.* Rev. 20. 2. And Pharaoh himself, with his Egyptians, are called *dragons,* Ezek. 29. 3. Psal. 74. 13. But this wonder was a sign of their destruction, if they obeyed not: for the desolation of a Country is signified, by the dwelling of dragons there, Mal. 1. 3. Isaiah 13. •0. 22. Psal. 44. 20. See also the notes on Exodus 4. 3.

Vers. 11. *wise* men] *Philosophers:* of these see Genesis 41. 8. *sorcerers,]* or; *witches:* such as do bewiteh the senses and minds of men, by changing the forms of things to another hue. And from the Hebrew *Cashaph,* (which hath the signification of *changing* or *turning)* the Greeks have formed their word *Bascaino,* and the Latins *Fascino,* which is to *bewitch:* & it is used for unlawful devilish Arts and Artizens, such as God's Law condemneth, and punisheth with death, Deut. 18. 10. Exod. 22. 18. and applied to false teachers, and their crafts, Gal. 3. 1. Rev. 18. 23. & these Egyptian sorcerers, were types of seducers, who *resist the truth, as Iannes and Jambres withstood Moses,* here 2 Tim. 3. 8. where Paul setteth down the names of the chief of these sorcerers, as they were kept in the Jews private records. For so to this day, in their *Babylonian Talmud, tract. Menachoth, chap.* 9. they show how *Iohanne and Mamre, chief of the sorcerers of Egypt,* withstood and mocked Moses, saying, *thou bringest straw into Aphraim,* (as water into the sea;) *for they thought, he did his miracles by sorcery, whereas the land of Egypt was full of sorcerers.* This *Mamre,* was also an Amoritish name, Gen. 13. 18. called in Greek *Mambree;* and by Paul *Jambres,* in 2 Tim. 3. 8. where the Syriac writeth *Ianbres:* for letters are often changed even in the same tongue, as *Merodach,* Isaiah 39. 1. or *Barodach,* 2 King. 20. 12. *Nemuel,* 1 Chro. 4. 24. or, *Iemuel,* Exod. 6. 15. and many the like. And that not Paul only, but the Jews commonly so named them, appeareth also by a Chaldee paraphrase of the law that goeth under the name of *Jonathan;* there upon this place of Exodus, their names are written *Ianis and Jambres:* and in another Hebrew commentary on the Law, called *Thanchuma,* in *fol.* 40. they are named *Ionos* and *Iombros.* Among the heathens also, their memory continued, though corrupted; for *Pliny* in *nat. hist. lib. 30. cap.* 1. speaketh of *Moses and Iamnes,* and *Cabala* (or as some read it *Iotape,)* whom he calleth *Jews,* by whom *Magicke* was used. And *Origen*

against *Celsus, lib.* 4. showeth how *Numenius* a Pythagorean Philosopher speaketh of Moses miracles in Egypt, and his resistance by *Iannes and Mambres magicians:* Apuleius also a Latin Philosopher (in his *second Apology)* mentioneth one *Johannes,* among the chief Magicians: that their names as it seemeth were renowned over all. *magicians* see the notes on Gen. 41. 8. *enchantments]* or, *secret sleights, jugglings.* A word not used in this sense, save here, and in verse 22. and it hath the signification; of *secret and close conveyance* or, of *glistering* like the flame of a fire or sword, as Gen. 3. 24. where with men's eyes are dazzled. And by this word, God putteth difference between Moses miracles which were done in truth; and theirs done by flieght or sorcery: which were also figures of the *signs and lying wonders,* that Antichrist worketh, 2 Thessal. 2. 9. whose Church is called *Egypt,* Revel. 11. 8. *their rods]* that is, their dragons made of rods: or, if they were all turned to rods again, it was the greater miracle. But by comparison with Exod. 4. 4. it is most likely it was a serpent till Aaron took it into his hand again. And here Moses and Aaron do overcome *Iannos* and *Jambres* at the first, in that wherein they most excelled: so they that are of God, overcome Antichrist; for *greater* is he that is in them, *than he that is in the world,* 1 John. 4, 3. 4.

Vers. 13. *waxed strong]* or *hard;* both by his own impenitency, Rom. 2. 5. and God's just work in him, Exod. 4. 21.

Vers. 14. *heavy]* by reason of the hardness of it: and so unfit to be lifted up unto the obedience of my word. This heaviness when it is spoken of eyes, ears, hands, heart, or the like; signifieth the dullness and unfitness to do that which men ought: Gen 48. 10. Zach. 7. 11. Exod. 17. 12. Luk. 21. 34. And this in Pharaoh is after said, both to be done of himself, Exod. 8. 32. and of God, Exod. 10. 1.

Vers. 17. *I smite:]* Aaron it was that smote, verse. 19. but God by Moses commanded it: therefore he principally smote, and the rod is said to be in his hand. The Scripture sometime explaineth this; as, *he called,* Matt. 20. 32. that is, *he commanded to be called,* Mar. 10. 49. and *he gave,* Mar. 15. 45. that is, *he commanded to be given,* Matt. 27. 58. See also the notes on Gen. 39. 22. and 48. 22. And God fore-telleth the plague before he brings it, to wame him in mercy: but useth the time present, *I smite,* (or, am *smiting:)* to signify judgment to be at hand. So Exod. 8. 2.

Ver. 18. *be wearied:]* both by *digging round about the river for waters,* as verse. 24. and being grieved and loathing the waters turned to blood, which they shall not be able to drink; as in verse. 21. and so the Greek here translateth, *they shall not be able to drink.* And this plague being threatened to the *Egyptians* only: it is to be thought, the Israelites in Gosen were free frō this, as from other plagues following, Exod. 8. 22. and 9. 26. and 10. 23. And so the Hebrew Doctors say, *the plague of blood, was blood to the Egyptians, and water to the Israelites: R. Elias in Sepher reshith chocmah, treat. of Love, ch.* 7. Here God proceedeth in his work, from signs and wonders, to plagues and punishments: ten whereof he bringeth upon Egypt before the Israelites were let go out of their bondage, (as there are seven plagues, wherewith the spiritual Egypt of Antichrists church is smitten, in Revelat. 16.) These ten plagues, the

Hebrew Doctors sum up in ten letters, the first of all their names, 〈 in non-Latin alphabet 〉 whereby they mean,

Blood: Frogs: and Lice: a Mixed swarm:

Murraine that beasts annoyd:

Boils: Hail: and Locusts: Darkness thick:

and First-borne all destroyed.

Vers. 19. *gathering together]* that is, *place of gathering,* as the Chaldee expounds it: the word which is used in Gen. 1. 10. and implieth lakes, people's, pits, ditches, and vessels: as after is explained in the end of this verse. See also Levite. 11. 36. *vessels]* this word is expressed in the Chaldee, and is necessarily implied in the Hebr. as *a thousand,* 2 Sam. 8. 4. for *a thousand chariots,* 1 Chron. 18. 4. the *first,* Mat. 26. 17. for, the *first day,* Mar. 14. 12. and many the like.

Vers. 20. *he lift up]* the Greek explaineth it, *Aaron lift up his rod. to blood:]* as the Egyptians had shed the blood of the children of Israel, drowning them in the river, Exod. 1. 22. so in this first plague, God rewardeth that, by turning their waters into blood, which *R. Menachem,* (on this place) saith, *signified mercy turned unto them to judgment.* So upon the spiritually Egyptians, (by whose sin, the third part of the sea became *blood,* and of other waters, became *wormwood:* Revel. 8. 8. 11.) there be the like plagues, from the phials (or cups) of God's Angels, as are here by the rod of God's messengers: their *sea, rivers, and fountains* becoming *blood:* they having *shed the blood of Saints and Prophets,* and God *giving them blood to drink, for they are worthy:* Revel. 16. 3. 6. Of this plague the Psalmist also speaketh, Psal. 78. 44. and 105. 29. Contrariwise, God blesseth his people, by turning for them, *the rocks* to rivers and fountains of waters, Psal. 78. 15. 16. and 114. 8. and giving them the *water of life* to drink, John. 4. 10. 14. Rev. 22. 1. 17.

Vers. 21. *died:]* so in Antichrists sea, *every living soul dieth,* Revel. 16. 3. as by their impiety, they had caused the third part of such to die before, Revel. 8. 9. Contrariwise, in the holy land, corrupt waters are *healed,* the creatures in them *live,* and *fish* are multiplied, Ezek. 47. 8. 9. *stunke]* whereas the waters of Egypt served them for drink, Ierm. 2. 18. (there being no rain in the Country, Deut. 11. 10. 11.) God turning them to stinking blood, and killing the fish: the plague was the more grievous. For *fishes* were their common food, Numb. 11. 5. the flesh of many beasts, they through superstition would not eat of, Exodus 8. 26. so that which the Prophet after threateneth, was now upon them; *The fishers mourned, and all they that cast angle into the brooks lamented: and they that spread nets upon waters languished,* Isaiah 19. 8.

Vers. 22. *did so]* as before in verse 11. They could by enchantments increase their own plagues; but not ease themselves: see Exodus 8. 7. 8. But where had they water to turn into blood? either they found some by digging about the river, verse 24. or they had some fetched from another place, as Gosen; see the notes on v. 18. *wexed strongs]* the Greek saith, *was hardened:* see verse 13.

Vers. 23. *set not]* that is, regarded not, nor cared for this wondrous plague: so the *setting of the heart* signifieth careful regard, Exod. 9. 21. Prov. 22. 17. 2 Sam. 18. 3.

CHAP. VIII.

1, God threateneth Pharaoh, if he send not Israel away to plague his Realm with frogs. 5, Aaron stretcheth out his hand, and (the second plague) frogs come out of the waters, over all the land. 7, The Magicians do the like. 8, Pharaoh sueth to Moses. 12, And Moses by prayer removeth the frogs away. 15, Pharaohs heart is hardened. 16, The third plague: dust is turned into lice, on man and beast. 18, The magicians could not do so; yet Pharaoh is hardened. 20, God threateneth the fourth plague; swarms of flies upon the Egyptians. 22, exempting Israel in Goshen. 24, The land is corrupted with the swarms. 25, Pharaoh inclineth to let the people go. 30, Moses by prayer removeth the swarms away. 32, Pharaoh is bardned again.

AND Jehovah said unto Moses; Go in unto Pharaoh, and say unto him, thus saith Jehovah, send away my people, that they may serve me. And if thou refuse to send *them* away, behold, I smite all thy border with frogs. And the river shall abundantly bring forth frogs, and they shall come up, and enter into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thy ovens, and into thy troughs of dough. And the frogs shall come up upon thee, and upon thy people, and upon all thy servants. And Jehovah said unto Moses, Say unto Aaron, stretch forth thine hand with thy rod, over the streams, over the rivers, and over the ponds, & cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. And the Magicians did so with their enchantments, and caused frogs to come up upon the land of Egypt. And Pharaoh called for Moses and for Aaron, and said, Intreat ye Jehovah that he may take the frogs from me, and from my people, and I will send away the people, that they may sacrifice unto Jehovah. And Moses said unto Pharaoh, Glory over me, when I shall entreat for thee, and for thy servants, and for thy people, to cut off the frogs from thee and from thy houses: only in the river they shall remain. And he said, tomorrow: and he said *(be it)* according to thy word, that thou mayest know that *there* is none like Jehovah our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people: only in the river they shall remain. And Moses and Aaron went out from Pharaoh, and Moses cried unto Jehovah, because of the frogs which he had put upon Pharaoh. And Jehovah did according to the word of Moses, and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps, and the land stanke. And Pharaoh saw that there was a breathing; and he made his heart heavy, and hearkened not unto them, even as Jehovah had spoken. And Jehovah said unto Moses, Say unto Aaron, stretch out thy rod, and smite the dust of the land, and it shall be *(turned)* to lice in all the land of Egypt. And they did so, and Aaron stretched out his hand with his rod, and smote the dust of the land, and there were lice on man and on beast; all the dust of the land was lice, in all the land of Egypt. And the Magicians did so with their enchantments, to bring forth lice, but they could not; and there were lice on man and on beast. And the Magicians said unto Pharaoh, This *is* the finger

of God: and Pharaohs heart waxed strong, and he hearkened not unto them, even as Jehovah had spoken. And Jehovah said unto Moses, Rise up early in the morning, & stand before Pharaoh; lo•, 〈◊〉 cometh forth to the waters; and say 〈◊◊〉 him, thus saith Jehovah, Send away my people, that they may serve me. Else, if thou *wilt* not send away my people, behold, I *will* send a mixed swarm upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of the mixed swarm, and also the ground where on they *art.* And I will marvelously sever in that day the land of Go 〈...〉 upon which my people standethy that there shall 〈◊〉 mixed 〈◊〉 there, to th• 〈◊〉 mayest 〈...〉 that I *am* Jehovah, in the 〈◊〉 of the 〈◊〉 . And I will put a 〈◊〉 de 〈...〉 people and 〈◊〉 by people 〈...〉 all 〈...〉 be. And Jehovah• did 〈...〉 there came a heavy 〈...〉 I the house of Pharaoh, and the house of 〈...〉 into all the land of Egypt 〈◊〉 land was corrupted by reason 〈...〉 Pharaoh 〈...〉 and said, 〈...〉 the land▪ And Moses said 〈...〉 to do▪ 〈...〉 shall 〈...〉 shall 〈...〉 of the Egypt 〈...〉 〈...〉 not 〈◊〉 us? We will go three days journey into [unspec] the wilderness, and sacrifice to Jehovah our God, as he shall say unto us. And Pharaoh [unspec] said, I will send you away, that ye may sacrifice to Jehovah your God in the wilderdernesse; only in going you shall not remove very far away: entreat ye for me. And Moses said; Behold, I go out from [unspec] thee, and will entreat Jehovah that the mixed swarm may depart from Pharaoh, from his servants, and from his people, tomorrow: only let not Pharaoh anymore deceive in not sending away the people, to sacrifice unto Jehovah. And Moses went out [unspec] from Pharaoh, and entreated Jehovah. And Jehovah did according to the word of Moses; and he removed the mixed swarm from Pharaoh, from his servants, and from his people; there remained not one. And [unspec] Pharaoh made his heart heavy at this time also, and sent not away the people.

Annotations.

ABundantly bring] This word is used in the [unspec] creation, Gen. 1. 20. that which then was a blessing, is here turned to a curse. And this second plague, even as the former, God raiseth from the *waters:* the next is from the earth, verse 16. this is threatened before it was inflicted; the next is not so. *house]* The Greek Interpreters understood one for many, translating *houses, chambers* &c. which the Hebrew also may imply: see Gen. 3. 2. *and upon]* or, *and into* (the houses of) *thy people:* in this sense the Greek translateth it. *•roughes of dough]* or (as the Greek expounds it) *lumps of dough:* which the word seemeth properly to mean, in Exodus 12. 34. This was one of the particulars in which God threateneth the transgressors of his law, to curse them, Deut. 28. 17.

Vers. 4. *upon thee]* or, *against thee:* This signifieth [unspec] the greatness of this plague, invading not only their houses, beds, pantries, &c. but the Egyptians themselves: whom neither doors, gates, walls, nor weapons, could defend from those silly creatures. By expressing these persons, the exempting of Israel seemeth to be implied▪ as after in plain 〈◊〉 , verse 22. And in Psal. 78. 12. 43. these wonders are said to be done in *Tsoan* (or *T•nis)* a region in Egypt, which was distinct from Goshen, where Israel dwelt.

Vers. 6. *the frog]* put generally for *frogs;* with [unspec] multitudes whereof God plagued he Egyptians, and as it is said in Psal, 78. 45. *corrupted* (or *destroyed) them.* Frogs are loathsome and troublesome creatures, and by God's law *unclean,* and *abominable,* Levite. 11. 12. 23. and by *frogs,* else-where the Holy Ghost signifieth, the *unclean spirits of devils,* which coming out of the mouth of the *Dragon, Beast,* and *False Prophet,* (as here they came out of *streams, rivers,* and *Ponds,)* go *to the kings of the earth,* (as these did into *kings chambers,* Psal. 〈◊〉 . 30.) to gather them to the battle of the grean day of God almighty, Rev. 16. 13. 14. *Plime* (in his *•at. History, book. 8. c.* 29.) speaking of notable documents of destruction by contemptible creatures, mentioneth *a city in France, that was (of old) driven away by frogs.*

V. 7. *did so]* or, *did likewise:* see Exod. 7 11. 22.

V. 8. *that he may take away]* or, *and let him remove:* by this Pharaoh acknowledgeth both the grievousness of this plague, (for he requested not the like for the first of the blood, Exod. 7. 23.) and that his Magicians could add unto his plagues, but were not able to deliver him from any. Wherefore he is now forced to seek help of that God, whom before he would not know, Exod. 5. 2. And when the Philistines land was plagued with mice, (as Egypt was now with frogs) they by counsel of their soothsayers, sent a sin-offering to the God of Israel, that they might be healed: and shunned hardness of heart, taking warning by this Pharaoh and the Egyptians, 1 Sam. 6. 2. 3. 6.

V. 9. *Glory over me.]* in appointing me the time when I shall entreat for thee: so the Greek translateth it, *Appoint unto me when I shall pray;* and the Chaldee paraphraseth, *Ask for thee a powerful work, and give thou the time, &c.* The Hebr. properly signifieth to *glory over,* or, *to vaunt ones self against* another: as Judge. 7. 2. Isaiah 10. 15. In this speech Moses shown both great faith in God, and humility towards the king. *cut off]* that is, *destroy,* or *kill.* verse. 13. *only]* or, as the Greek translateth, *but* in the river. So Moses limiteth the measure of the release, the time he leaveth to Pharaohs choice, who by seeing the remainders of both plagues, (that *frogs* were in the river where *fish* had been before, Exod. 7. 21.) might be the more moved to keep his promise, in letting Israel go. Therefore this deliverance is called but *a breathing,* v. 15.

V. 12. *because of]* or, *concerning the word* (or *business,* as the Chaldee translateth it) *of the frogs:* which the Gr. interpreteth, *for the limited ending of the frogs, as he had appointed to Pharaoh. he had put]* that is, God *had laid* as a plague: or, wch Moses *had put unto Pharaoh,* for choice of the time, v. 9. The Gr. favoreth this latter sense; so do the words following.

V. 14. *upon heaps]* or, *many heaps:* Hebr. *heaps, heaps:* of which phrase, see Gen. 14. 10. *stanke]* with dead frogs, as the river did before with dead fish, Exod. 7. 21. The Chaldee translateth, *they stank upon the land.* Hereby God recompensed the Egyptians sin, in whose eyes the savor of Israel did stink before, Exod. 5. 21. and there remained as yet a memorial of their plague, the stink whereof came up into their nostrils: and the ill favor of such unclean spirits as were figured by these frogs, (Rev. 16. 13. 14.) is signified. The like is prophesied concerning the Locusts, in Joel. 2. 20. and the army of Gog, Ezck. 39. 11. and all other enemies of the Church, Isaiah 34. 3.

V. 15. *a breathing]* or *respiration,* in Gr. *a refreshing:* that 〈◊〉 , some enlargement & respite from the plague, whe 〈...〉 with he was before so straitly afflicted. The like word is used in Esth. 4. 14. *heavy]* unfit to understand, o••y 〈◊〉 to the word of God: see Exodus 7. 14. Thus neither the laying on of the plague, nor taking it off, could work any good in Pharaoh 〈...〉 *let favor be shown to the wicked, yet will he not lea••e righteousness,* Isaiah 26. 10.

V. 16. *thy rod:]* the Gr. addeth, *with thy hand,* wch the Heb. also expresseth in v. 17. And so in Exod. 10. 21. where Moses is bidden stretch, out his *hand,* seemeth to be meant his *rod* withal. Of this third plague, God gave Pharaoh no warning aforehand, as he did of the other two: but hastened his punishment, as his sins increased; & bringeth this plague from *the earth,* which was nearer unto them than the waters. So of the fourth and fifth plagues, God gave thē warning beforehand; but not of the sixth, Exod. 9. 8. again, of the sevēth & eighth plagues, he warned them, but not of the ninth, Exo. 10. 21. & at the tenth plague, the Israelites are sent away, Exod. 12. Moreover, these three first plagues, wch were from the waters and earth, cameby Aaron's hand stretching out the rod, Exod. 7. 19. & 8. 5. 16. three which were from the heavens and air, came by Moses stretching out his hand and rod, as the Hail, Exod. 9. 22. 23. the Locusts, Exod. 10. 12. 13. and the Darkness, Exod. 10. 21. 22. Three came without the hand, either of Moses or Aaron, as the Mixed swarm, Exo. 8. 21. 24. the Murraine, Exod. 9. 3. •and the death of the First borne, Exodus 12. 29. and one was by Moses hand, but not with the rod; as the plague of Boiles, Exodus 9. 8. 10.

V. 17. *there were lice]* Hebr. *there was the lowse;* put generally for the multitude of this vermin; which being of the least sort of God's creatures, did greatly plague the proud nation. This David rehearseth, among other God's wonders in Egypt, Psal. 105. 31. Humane writers do record, that *the Priests of Egypt did shave their whole bodies, every third day, lest any lowse, or other filth, should breed upon them that served their gods, Herodot in Euterpe.* So, with things which they superstitiously loathed, did God plague them. The Greek calleth this plague *Sknipes,* which are a kind of small stinging *gnats:* but by the Chaldee and others, they were *lice.*

V. 18. *did so]* that is, *endevored to do so,* but *could not:* and when men are said to do things above their ability, it meaneth their labor and endeavor thereto: as Matt. 7. 13. *enter in at the strait gate:* that is, *strive to enter,* Luk. 13. 24.

V. 19. *the finger:]* that is, *the work, Spirit and power* of God; who is said, after the manner of men, to do things by his *hand* and *finger,* Psam. 102. 26. and 8. 4. & 109. 27. 1 Sā 6. 9. To this speech Christ hath reference, when he refuted those that withstood his miracles, as these Magicians did Moses; *If I with the finger of God cast out devils,* Luk. 11. 20. which another Evangelist explains to be *the spirit of God,* Matt. 12. 28. Here the confession of Iannes and Jambres (of whom see before in Exodus 7. 〈◊〉 .) condemned Pharaoh and themselves: that in further resistance, they manifested their *folly unto all men;* as 2 Tim. 〈◊〉 . 〈◊〉 . 9. The Chaldee expoundeth their speech thus; *it is a plague from before the Lord.*

Vers. 20 *stand]* or *present thyself.* [unspec 21]

V. 21 *a mixed swarm]* of flies, wasps, hornets; or as somethinke, of wild beasts, serpents, mice, and the like. The Hebrew and Chaldee words, signify only a *mixed multitude;* but show not of what creatures. The Greek now extant, hath *Kunomnia,* that is, the *Dog fly:* Jerome saith, of old the *Lxxij.* Interpreters called it *Koinomuia,* and Aquila translated it *Pammuia;* that is, *the common,* or, *all sorts of flies.* The Chaldee paraphrase on Psalm 78. 45. expoundeth it *a mixed swarm of wild beasts of the field;* so the latter Hebrews, as *Ibn Ezra,* and *Sol. Rashi* (on Exodus 8.) name them, *Lions, Wolves, Bears, Leopards;* and all *kinds of evil beasts, Serpents, and Scorpions.* With whom accordeth *Philo,* (or the author of the book of Wisdom) who saith, that as the Egyptians *worshipped Serpents void of reason, and vile beasts;* so God sent *a multitude of unreasonable beasts upon them for vengeance,* for the Lord wanted not means (as he saith) to send among them *a multitude of Bears, or fierce Lions, or unknown wild beasts full of rage, newly created, breathing out either a fiery vapor, or filthy sents of scattered smoke, &c.* Wisd. 11. 15. 17. 18. As in Exodus 12. 38. *gnereb* is used for a *mixed multitude* of people of sundry nations: so *gnarob* here seemeth to intend, not one, but many sorts of creatures, flying, or running: and such they were as did *eat* (or *devour)* the Egyptians, Psalm 78. 45. and *corrupted* (or *destroyed)* the land, Exodus 8. 24. and because he saith, their *houses* should be *full* of them, I think rather they were small creatures, than Lions, Bears, or the like.

Vers. 22. *will marvelously sever,]* will separate and exempt in a marvelous and glorious manner: wherefore the Greek expoundeth it, *paradoxaso,* that is, *I will marvelously glorify,* or *miraculously honor.* See Exodus 33. 16. *Goshen]* in Greek *Gesem:* a province in Egypt, where Israel dwelt: see Gen. 45. 10. *standeth]* that is, *stayeth* or *tarrieth,* from being sent away to serve me: as Exodus 9. 28. or, *standeth,* that is, *dwelleth. in the midst]* The Greek translateth, *ruling all the earth,* (or *land.)*

Vers. 23. *a redemption:]* that is, as the Greek translateth, *a division* (or *distinction:)* whereby it shall appear that I do redeem and save them from this plague. The Chaldee explaineth it thus, *I will put a redemption to my people, and upon thy people I will bring a plague.* So in Psalm 111. 9. *he sent a redemption to his people:* and herein God's grace in Christ was figured; for by him, God *hath made a redemption for his people,* Luk. 1. 68.

Vers. 24. *did so,] he said, and there came a mixed swarm,* Psal. 105. 31. which here Moses calleth *heavy* or *grievous:* both for the *multitude* of these noisome creatures, (as the Greek interpieth the word;) and for the hurt which they did to the people and) and which was *corrupted,* or, (as the Greek saith) *destroyed* by them.

Vers. 26. *not meet:]* or, *not right,* as being *not so* [unspec] *appointed* of God, who called into the wilderness, Exod. 3. 18. The Greek translateth, *it cannot so be done. the abomination:]* that is, the beasts which the Egyptians do worship, and do abhor to kill, or to see killed for sacrifice. And the sentence twice repeated, may imply two senses; 1. Shall we sacrifice to our God such things as the Egyptians sacrifice? that would be abomination to the Lord. 2. Or shall we sacrifice such things as God requireth? that would be an abomination to the Egyptians. The Greek translateth plurally, *abominations;* & the Chaldee explaineth it thus; *for the beasts which the Egyptian worshippeth, we shall offer for sacrifice: loe, shall we sacrifice the beasts which the Egyptians worship, &c.* The Scripture often calleth the *God's,* and *services* of the heathens,

abominations; as Deut. 7. 25. and 12. 30. 31. 2 King. 23. 13. Ezra 9. 1. Isaiah 44. 19. Now the principal sacrifices of the Hebrews, were Oxen and Sheep, Gen. 15. 9. and all sheep-keepers were an *abomination to the Egyptians,* Gen. 46. 34 for (as human writers do record) *they that kept in the Temple of Jupiter Thebanus, or dwelt in that province* (in the land of Egypt) *they all abstained from sheep, and sacrificed goats:* and those Thebane Egyptians *killed no rams, but counted them holy;* and they had *an image of Jupiter with a rams face.* Likewise the Egyptians *might sacrifice no cowes because they were consecrated unto Isis;* whose *image* also they had, *like a woman with cowes horns;* and *all the Egyptians reverenced cowes above all of other cattle;* as witnesseth *Herodotus* in his *history, book* 2. and and other writers testify the like things of them: as *Plutarch* in his book of *Isis and Osiris. will they not stone us?]* meaning, *doubtless they will* Therefore the Greek translateth, *we shall be stoned* and the Scripture it self often resolveth such questions, by affirmations: as is shown on Gen. 4. 7. and 13. 9.

Vers. 27. *shall say:]* for they knew not how [unspec] they should serve the Lord, till they came thither, Exod. 10. 26. The Greek translateth, *hath said,* referring it to that general precept, in Exod. 5. 1. 3.

Verse 28. *not remove very far:]* or, *not in any* [unspec] *ease remove far:* Hebrew, *removing far, not remove far:* of which phrase, see Gen. 2. 17. *entreat ye:]* Greek, *pray ye therefore for me unto the Lord:* meaning that the plague might be taken away, as verse 8. and 29. So Simon Magus requested the prayer of Peter, Act. 8. 24.

Vers. 29. *that the mixed swarm may]* or as the Greek translateth, *and the mixed swarm shall depart:* [unspec] for these two phrases are used indifferently, as one Evangelist writeth, *and the inheritance shall be ours,* Mark. 12. 7. another saith, *that the inheritance may be ours,* Luk. 20. 14. See also the notes on Gen. 27. 4. and 12. 12. Herein Moses showeth great faith, that his prayer should be granted. *anymore deceive]* Heb. *add to deceive;* or, *to mock,* as the word signifieth, 1 Kin. 18. 27. this he said, because he had promised the like before, verse 8. but, *God will not be mocked,* Gal. 6 7. Job 13 9.

V. 32. *made heavy* by hardening his heart against the Lord: see verse 15. and chap. 7. 14. *sent not]* is the Greek are; *he would not send.* And often when things are denied to be done, it implieth an unwillingness: which the Holy Ghost sometime explaineth; as *David removed not the Ark,* 1 Chro. 13. 13. that is, he *would not remove it,* 2 Sam. 6. 10.

CHAP. IX.

1. God threateneth the fifth Plague, the murraine of cattle, 4 but exempteth Israel. 6 The Egyptians cattle die: 7, yet Pharaoh is harned. 8, God bringeth the sixth plague, boils upon man and beast: 11, so that the Magiciās cannot stand before Moses: 12, yet Pharaohs heart is hardened. 13, God threateneth Pharaoh more severely. 22, The seventh plague of hail and fire, falleth upon men and beasts, and fruits of the earth. 27, Pharaoh confesseth his sin, and sueth to Moses; 33, who prayeth to God, and the plague ceaseth: 34, whereupon Pharaohs heart is hardened yet more.

AND Jehovah said unto Moses; Go in unto Pharaoh, and speak unto him, Thus saith Jehovah the God of the Hebrews, Send away my people, that they may serve me. For if thou refuse to send *them* away, & thou still *wilt* hold them: Behold, the hand of Jehovah is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: a very grievous murraine. And Jehovah will marvelously sever between the cattle of Israel and the cattle of Egypt; and there shall not die anything of all that is the sons of Israel. And Jehovah appointed a set time, saying, To morrow Jehovah will do this thing in the land. And Jehovah did this thing on the morrow, and all the cattle of the Egyptians died, but of the cattle of the sons of Israel died not one. And Pharaoh sent, & behold, there was not any one of the cattle of Israel dead: and the heart of Pharaoh was made heavy, and he sent not away the people. And Jehovah said unto Moses and unto Aaron, Take to you your hands full of ashes of the furnace, and let Moses sprinkle it towards the heavens, in the eyes of Pharaoh. And it shall be *(turned)* to small dust, upon all the land of Egypt; and it shall be upon man and upon beast, to a boil breaking forth with scalding blaines, in all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it towards the heavens, and it was boil ⟨◊⟩ standing blaines breaking forth up on man and upon beast. And the Magicians could not stand before Moses, because of the boil; for the boil was upon the Magicians, and upon all the Egyptians. And Jehovah made strong the heart o• Pharaoh, and he ⟨◊⟩ not unto them, even as Jehovah had spoken unto Moses. And Jehovah said unto Moses, Rise eately in the morning, and stand before Pharaoh, and say unto him, Thus saith Jehovah, the God of the Hebrews; Send away my people, that they may serve me. For at this time I *will* send all my plagues into thy heart, and upon thy servants, and upon thy people, that thou mayest know that *there is* none like me in all the earth. For now ⟨◊⟩ sent out my hand, and I had smitten thee and thy people with the pestilence, and thou hadst been cut off from the earth. But in very deed, for this have I raised thee up, for to show *in* thee my power, and that my name *may* be declared in all the earth. As yet exaltest thou thyself against my people, that *thou wilt* not send them away? Behold, I *will* rain, about *this* time tomorrow, a very heavy hail, such as hath not been the like in Egypt since the day it was founded, even until now. And now send *and* speedily gather thy cattle and all that thou hast in the field: every man and beast which shall be found in the field, and shall not be gathered into the house, the hail shall even come down upon them, and they shall die. He that feared the word of Jehovah, amongst the servants of Pharaoh, made his servants and his cattle fly into the houses. And he that set not his heart unto the word of Jehovah, he left his servants and his cattle in the field. And Jehovah said unto Mosis, Stretch forth thine hand towards the heavens, and there shall be hail in all the land of Egypt, upon man and upon beast, and upon every herb of the field, in the land of Egypt. And Moses stretched forth his rod towards the heavens, and Jehovah gave voices, and hail; and fire went upon the ground: and Jehovah rained hail upon the land of Egypt. And there was hail, and fire catching it self among the hail, very heavy, such as there was not the like in all the land of Egypt, since it was a nation. And the hail smote in all the land of Egypt, all that was in the field, from man even unto beast: and the hail smote every herb of the field, and brake every tree of the field. ⟨◊⟩ the ⟨◊⟩ of ⟨◊⟩, where the ⟨...⟩ And P ⟨...⟩ and called for M•ses and for ⟨◊⟩,

and said 〈...〉 , I have sinned th•• 〈◊〉 : 〈...〉 and 〈◊〉 and my peopl• 〈◊〉 quicked▪ 〈...〉 , for 〈◊〉 is 〈◊〉 , that 〈◊◊〉 no 〈◊〉 voices of God, 〈◊〉 , and I will send you away, and 〈◊〉 shall 〈...〉 ▪ And Moses said u 〈...〉 , When b 〈...〉 •one out *of* the city, I will 〈◊◊〉 my hands unto Jehovah▪ the voices shall cease, and the hail shall be no more; that thou ••ist know that the earth *is* Jehovah's. But thou and thy servants▪ I know that ye will not yet fear before Jehovah God. And the flax and the ba•ey was smitten, for the barley *was in* the ear, and the flax *was* bolled. But the wheat and the 〈◊〉 were not smitten, for they *were* hidden. And Moses went out of the city, from Pharaoh, and spread abroad his hands unto Jehovah; and the voices and the hail ceased, and the rain was not poured upon the earth. And Pharaoh saw that the rain, and the hail, and the voices were ceased; & he added for to sin, & made heavy his heart, he and his servants. And the heart of Pharaoh waxed strong, and he sent not away the sons of Israel, even as Jehovah had spoken, by the hand of Moses.

Annotations.

HEbrewes] in Chaldee, *Jews:* so in v. 13. and usually in other places. For they which of old were called *Hebrews* of *Heber* the Patriarch, Gen. 14. 13. were after called *Jews,* E•th. 3. 6. of Iu•as the Patriarch, Jacob's fourth son: see Gen. 29. 35. and 49. 8.

V. 3. *the •and]* The Chaldee expounds it, *a plague f•om before the Lord. sheep]* or *flocks,* both sheep and goats. *gri•v••• 〈◊〉]* or *heavy pestil••••▪* the Chaldee and the Greek calleth it, *a very great death.* See the notes on Exod. 5. 3. for it is the same word therensed.

V. 4. *sever]* In the Greek, *will glorify:* see Exod. 8. 22. *anything]* Hebr. *a word;* that is, ought 〈◊〉 may be spoken of; 10 *word,* is for *thing,* in v. 5. & 6.

V. 6. *all the cattle]* that is, of all sorts some: for other some renamed for an after plague, v. 19. 25. And this was the fifth judgment, of which Asaph saith, God *weighed out 〈◊〉 path to his anger,* &c. *and gave up their beasts to th••••rraine,* (or *pestilence:)* Psal. 78. 50.

V. 7. *made heavy]* and so, *obstinate:* see Exodus 〈◊◊〉 . [unspec 7]

Ver. 8. *your hands full]* Hebrew, *the fullness of your 〈◊〉* ▪ Here again, the sixth plague is brought upon Egypt, without warning given them before: see the notes on Exod. 8. 16. *•s•es]* or, *embers.* The matter of this plague is from the fire; as of the former, from the earth and water; of the next from the air. *the heavens]* as signifying this punishment to come upon them from God above; in special manner. *to a boil]* or, as the Greek translateth, *boils* or *sores, bo•ches.* Of such oft times leprosy did breed, as Lev. 13. 18. 19. 20. *scalding blaines]* or, *••yling blisters,* a word not used but in this Egyptian plague, and it was an extraordinary & uncurable byle, such as Moses threatened among other curses, for the breach of God's law, Deut. 28. 27. *the Lord will smite thee with the boil of Egypt,* &c. *whereof thou canst not be healed.* The Holy Ghost expresseth it in Greek, by *an evil and a malignant boil,* Rev. 16. 2.

V. 10. *it was]* or *there was,* as the Greek translateth *there were boils.* Thus the plagues come nearer unto Pharaoh, to his skin and flesh: but greater follow, even into his heart, v. 14. Unto

this sixth plague of Egypt, answereth the first plague of the spiritual Egypt, where *there was an evil and malignant boil, upon the men which had the mark of the beast, and which worshiped his image,* Rev. 16. 2.

V. 11. *couldnot stand]* as hitherto they had withstood Moses, and Pharaoh would have had them done so stille• but now *their folly was manifested unto all men:* see 2 Tim. 3. 8. 9. Exod. 7. 11. 12. and 8. 18. Compare also here with, Rev. 6. 17. where it is said, *the great day of* the Lambes) *wrath is come and who shall be able to stand?*

Ver. 12. *made strong:]* and as the Greek translateth it, *hardened.* See Ex•d. 4. 21. A like event is seen in the latter Egyptians; *they blaspheme the God of heaven, for their pains and for their boils; but repent not of their works,* Rev. 16. 11.

Vers. 15. *I send out my hand]* by the pestilence or mu•rain among the beasts, v. 3. 6. *and I had smitten thee* with the same pestilence; and *thou hadst been cut off,* for so thy sins deserved; but for another cause, (which after is declared in v. 16.) I have spared thee. This seemeth to be the proper meaning of these words. Otherwise taking the time past, for that which is to come, (for more certainty) it may be read, *I will send,* namely, if thou submit not. And so the Greek expounds it, *I will send;* and the Chaldee thus, *for now it is near before me, that I will send out my powerful plague. pestilence]* in the Greek and Chaldee, *death.*

V. 16. *But in very deed]* or, *And verily. for this]* the Apostle (Rom. 9.) addeth a word of intention, *for this same:* meaning cause, or purpose; as the Greek expounds it, *for this cause. raised thee up]* so the Apostle (in Rom. 9. 17.) expounds the Hebr. *I have made thee stand up;* or *I have constituted* (and *se•) thee.* The common Gr. version hath, *thou hast been reserved* (or *kept alive)* which thought it be true, yet doth it not express the whole meaning of God, who had not only kept him alive frō the former plagues, but even raised, set and constituted him for a vessel of wrath; and an example of God's justice and •eve•itie; as Paul applieth it to that argument. And that *standing* may imply the constitution or being of a thing, the Scripture elsewhere showeth; as where one Prophet saith, the Angel of the Lord *stood* by the threshing floor, 1 Chron. 21. 15. another saith, the Angel *was* by it, 2 Sam. 24 16. *for to show]* or, *that I may show:* as Paul explaineth it. See the notes on Gen. 6. 19. *in thee:]* or, *show thee:* but both the Greek translation and the Apostle (Rom. 9. 17.) addeth the word *in.* Which is often to be observed in words compounded as this is; as Gen. 30. 20. *dwell* with *me,* Psal. 5. 5. *so journe* with *thee,* Psal. 42. 5. *resorted* with *them; Sin* against *me,* Prov. 8. 36. and sundry the like. *be declared]* Hebr. *for to declare* (or *tell) my name:* See the notes on Gen. 6. 20. The Chaldee translateth, *that they may declare the power of my name.* From hence the Apostle inferreth, *Therefore* God *hath mercy on whom he will; and whom he will he hardeneth,* Rom. 9. 18.

Vers. 18. *about* this *time:]* Greek *at this hour,* (or *time)* for the Greek useth these two indifferently; as, *In that hour,* Luk. 10. 21. whereas Matthew saith, *In that time,* Matt. 1•. 25. *very heavy,]* or, *vehemently weighty;* that is, sore and grievous. This plague proceedeth from the air as the former did from other elements. *founded]* that is, *the foundation of it laid:* as the Greek saith, *created.*

Vers. 19. *speedily gather] gather for to flee,* or to *retire,* as the word signifieth, Ier. 4. 6. and 6. 1. This warning, as it implied great danger to come; so, no less mercy in God, towards such ill deserving people. *even come down]* Hebrew, *and shall come down, and they shall die;* meaning with the hail, so soon as it should fall.

Vers. 20. *made to fly,]* the Greek and Chaldee translate, *gathered;* this explaineth the former word, in verse 19.

Verse 21. *set not his heart,]* that is, *regarded not.* See Exod. 7. 23. *he left,]* or, *he also left.* But the word *also* (or *and)* may be omitted, as is shown on Gen. 8. 6.

Vers. 23. *gave voices,]* that is, *sent noyses of thunder:* so the Scripture elsewhere speaketh of the *voice* (or *noise) of thunder,* Rev. 6. 1. and *thunders uttered their voices,* Revel. 10. 3. And although sometime *voices* and *thunders* are mentioned distinctly, as in Rev. 4. 5. and 8. 5. yet here by *voices,* seem to be meant *thunders.* So at the giving of the Law, Exod. 19. 16. and 20. 18. *hail]* with such God killed also the Canaanites, Ios. 10. 11. And unto Job he saith; *Hast thou seen the treasures of the Hail, which I have reserved against the time of trouble, against the day of battle and war?* Job. 38. 22. 23. Unto this seventh plague of Egypt, the Lord compareth the seventh plague of the Antichristians; where, upon the vial *poured out into the air, there were voices, and thunders, and lightnings, and earthquake, such as was not since men were upon the earth, and a great hail of talent weight fell upon men, for which they blasphemed God,* Rev. 16. 17. 18. 21. *fire went,]* that is, *ran along* on the ground, as the Greek translateth it; which was extraordinary and most terrible: so that not the *hail* only, but the *lightnings and fiery flames,* consumed their cattle; as the Psalmist witnesseth, Psal. 78. 47. 48. and 105. 32. 33. So in other judgments, *hail* and *fire* is mentioned, in the destruction of David's enemies, and of the Assyrians, Psal. 18. 13. 14. 15. Isaiah 30. 30. 31.

Vers. 24. *catching it self;]* that is, one flash of lightning taking hold of another, & so the flames infoulding themselves, did increase and burn more terribly. This word is used only here, and in Ezek. 1. 4. The Greek translateth it, *inflaming,* (or *setting on fire,* which word the Apostle useth, I am. 3. 6.) and so the Chaldee saith, *inflaming it self.* And David calleth it, *fire of flames,* Psal. 1 5. 32. *a nation]* or, *to a nation:* which the Greek explaineth, *since there was a nation upon it.* A like phrase is in Re 16. 18. *since men were upon the earth.*

Ver. 25. *from man* &c.] that is, *both men & beasts. every tree]* the Gr. saith, *all the trees,* meaning of all sorts; for there were some left remaining for an after plague, Exod. 10. 5. A like phrase is in Act. 10. 12. *all four footed beasts* &c. & before in verse 6.

Vers. 26. *no hail]* So God had preserved them from former plagues, v. 6. and ch. 8 ver 22. and so God promiseth to preserve his people in *quiet resting places, when it shall hail on the forest,* Esa. 32. 18. 19.

Ver. 28. *for* it is *enough,]* or, *and* let it be *enough:* so the Greek Interpreters took it, t•anslating, *and let it cease. voices of God,]* that is, *thunders from God,* or *mighty loud thunders:* as *mountains of God,* Psal. 26. 7. are high and strong mounts; see the notes on Gen. 30. 5. and 23. 6. The Greek

retaineth the Hebrew phrase. *no longer stay]* Hebr. *ye shall not add to stand:* that is, *to stay,* or *remain,* as the Greek translateth: or as the Chaldee expounds it, *be delayed.*

V. 29. *my hands]* Hebt. *my palms;* that is, as the Chaldee explaineth it, *my hands in prayer.* So in v. 33. The *spreading out of the palms of the hands,* was a common gesture used in prayer, as kneeling also was; signifying a desire that they might receive from God, the things they craved: so Solomon did when he prayed, 2 Chron. 6. 13. and David, Psal. 143. 6. and Ezra, Ezr. 9. 9. and others, Job 11. 13. Like this was the *lifting up* of the hands; where of see Exod. 17. 11. *is Jehovah's]* or belongeth *to Jehovah,* as the Creator, Possessor, Governor of all things; doing *whatsoever he pleaseth, in heavens, earth, seas,* &c. Psal. 135. 6. Of this sentence there is often mention and great use in the Scriptures: see Deut. 10. 14. 15. Psal. 24. 1. &c. 1 Cor. 10. 26. 28.

V. 30. *will not yet fear]* this the event shown to be true, v. 35. Hereby it appeareth, that the prayers of the faithful may remove temporary plagues, even from the wicked and impenitent. Compare 1 King. 18. 42. 45. Exod 32 11. 14. 34. 35.

V. 31. *in the ear]* the Hebrew *Abib,* signifieth a *green ear of corn* with the stalk, Levite. 2. 14. Of it, the month when cord was newly ripe, is called *Abib,* where of see Exod. 13. 4. *bolled,]* or in *the stalk:* the Greek translateth it *seeding.*

V. 32. *•ye:]* or the grain called *Zea,* or *Spelt,* in Hebrew *Cussemeth:* of this is mention also in Ezek. 4. 9. Isaiah 28. 25. The Hebrew Doctors count it a kind of *wheat:* as *Maimonides* showeth in *treat of Leven, ch. 5. S. 1. hidden:]* Hebrew *dark,* or, *obscure,* that is, hid under ground, not to be seen: the Greek translateth it, *lateward.*

Vers. 33. *hail ceased]* This showeth the effect of Moses faith and prayer: the Apostle noteth the like of Elias, who *prayed,* and *it rained not on the earth by the space of three years and six months: and he prayed again, and the heaven gaveraine.* I am. 5. 17. 18. This is written for our comfort, for they were men, *subject to like passions as we are.* The same is to be observed in Exod. 10. 18. 19. and the other plagues which Moses by prayer took away.

Vers. 34. *made heavy]* that is, *obstinate* and *hard.* See Exod. 7. 14. [unspec 34]

Vers. 35. *waxed strong]* was made fast and hard: see Exod. 4. 21. *by the hand]* that is, by the *ministry* or *prophesy* of Moses, who had signified so much before, verse 30. So God's word came *by the hand of Haggai.* Hag. 1. 1. *by the hand of Malachi,* Mal. 1. 1. and *by the hand of all the Prophets,* 2 King. 17. 13. that is, by them as his *ministers* and instruments. And *the hand of the Lord,* sometime is the spirit of *prophecy,* 2 King. 3. 15.

CHAP. X.

1. God showeth Moses wherefore he hardened Pharaohs heart. 3, Locusts are threatened to be sent. 7, Pharaoh, moved by his servants, inclineth to let Israel go, but changeth his mind. 12, The eighth plague, Locusts come upon Egypt. 16, Pharaoh confesseth his sins, asketh forgiveness, and desireth Moses prayer. 19, The Locusts are taken away, and Pharaohs heart is hardened. 21, Darkness, the ninth plague, is sent upon Egypt. 24, Pharaoh would send

Israel away, but stay their cattle. 25, Moses refuseth to leave a hoof behind. 27, Pharaoh is hardened, and forbiddeth Moses, on pain of death, to see his face anymore.

〈 in non-Latin alphabet 〉

AND Jehovah said unto Moses; Go in unto Pharaoh, for I have made heavy his heart, and the heart of his servants, that I may set these my signs in the midst of him. And that thou mayest tell in the ears of thy son, and of thy sons so••e; the *things* which I have wrought in Egypt, and my signs which I have put amongst them; and *that* ye may know that I *am* Jehovah. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith Jehovah, the God of the Hebrews; How long re•usest thou to humble *thyself* before me? Send away my people, that they may serve me. For if thou refuse to send away my people, behold, I bring to morrow the Locusts into thy coast. And they shall cover the eye of the earth, and *one* shall not be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail; and shall eat every tree which groweth for you, out of the field. And they [unspec] shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which thy fathers, and thy fathers fathers have not seen, since the day *that* they were upon the earth, unto this day: and he turned himself, and went out from Pharaoh. And [unspec] Pharaohs servants said unto him, How long shall this *man* be a snare unto us? send away the men, that they may serve Jehovah their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were [unspec] brought again unto Pharaoh; and he said unto them, Go serve Jehovah your God: who and who, *are* they that shall go? And [unspec] Moses said, We will go, with our young and with our old, with our sons and with our daughters, with our flocks and with our herds, will we go, for we have a feast of Jehovah. And he said unto them, Let Jehovah be so with you, as I will send away you, and your little ones: see *to it,* for evil *is* before your faces. Not so; go now ye men, [unspec] and serve Jehovah, for that you did request: and he drove them out from Pharaohs presence. And Jehovah said unto Moses; Stretch out thy hand over the land of Egypt, for the Locusts, that they may come up upon the land of Egypt, and eat every herb of the land, all that the hail hath left. And Moses streched out his rod over the [unspec] land of Egypt, and Jehovah brought an East wind upon the land, all that day, and all the night: the morning was, and the East wind brought up the Locusts. And the Locusts [unspec] went up over all the land of Egypt, and rested in all the coasts of Egypt, exceeding heavy; before them there were no such Locusts as they, and after them shall no such be. And they covered the eye of all [unspec] the earth, and the land was darkened; and they did eat every herb of the land, and all the fruit of the trees, which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, in all the land of Egypt. And Pharaoh [unspec] hastened to call for Moses and for Aaron; and he said, I have sinned against Jehovah your God, and against you. And now [unspec] forgive I pray thee my sin, only this once, and entreat ye Jehovah your God, that he may take away from me this death only. And he went out from Pharaoh, and entreated [unspec] Jehovah. And Jehovah turned a vehement strong sea wind, and took away the Locusts▪ and fastened them to the red sea: there remained not one Locust in all the coast of Egypt. And Jehovah made strong the heart of Pharaoh, and he sent not away the sons of Israel. And Jehovah said unto Moses; Stretch out thy hand toward

the heavens, and there shall be darkness over the land of Egypt, that *one* may feel the darkness. And Moses stretched out his hand toward the heavens, and there was obscure darkness in all the land of Egypt three days. They saw not *any* man his brother, neither rose they *any* man from his place, three days: but to all the sons of Israel there was light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve Jehovah; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou also shalt give into our hand, sacrifices and burnt offerings, that we may do *sacrifice* to Jehovah our God. And our cattle also shall go with us; there shall not an hoof be left, for thereof shall we take to serve Jehovah our God; and we know not *with* what we shall serve Jehovah, until we come thither. And Jehovah made strong the heart of Pharaoh, and he would not send them away. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more, for in the day thou seest my face, thou shalt die. And Moses said, Thou hast spoken well: I will not see thy face again anymore.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the fifteenth Section or Lecture of the Law, see Gen. 6. 9.

Vers. 1. *for I]* or, *though I have made heavy,* that is, *hardened:* see Exod. 7. 14. *of him]* of Pharaoh and his servants: therefore the Greek translateth it, *them;* saying, *that these signs may hereafter come upon them.*

Vers. 2. *thou]* this also meaneth Moses and the Israelites; as after he saith, *ye;* and so the Greek translateth here. And in Deut. 6. 20. 22. Moses willeth Israel to tell their sons, of *the signs and wonders, great and evil,* which the Lord had brought upon Egypt. The like is in Psal. 78. 5. 6. 7. &c. *the things,]* the Chaldee saith, the *miracles.*

Vers. 3. *Hebrews]* in the Chaldee *Jews. humble* thyself] The Greek translateth, *how long wilt thou not reverence me?*

Vers. 4. *Locusts]* or *Grashoppers:* the Hebrew is *Locust;* put generally for a multitude of Locusts; (as *tree,* for trees, Gen. 3. 2.) And the original *Arbeh,* hath the denomination of a *multitude,* because their nature is to be many together, as Prov. 30. 27. *the Locusts have no king. yet go they forth all of them by heaps:* and huge multitudes are therefore resembled to *Locusts,* Ier. 46. 23. Judge. 6. 5.

Vers. 5. *the eye]* put for the whole *face,* or *upmost part of the earth,* which is seen with the eye: as the Greek translateth it, *the sight,* or *superficies.* The Chaldee explains it, of hiding the *sight of the sun from the earth:* so in verse 15. Humane writers testify, that *the great Locusts fly, and make great noise with their wings, as if they were birds, and do darken the Sun. Pliny, book 11. chapter 29. that which is escaped]* Hebr. *the escaping,* or, *evasion.*

Vers. 6. *houses]* the Locusts are reported to *gnaw all things, even the doors of houses: Pliny, book 11. chapter* 29. Some of the Hebrews write, that these Locusts did not only hurt the fruits of

the earth, but men also; as the author of the book of Wisdom, c. 16. verse. 9. saith, *the bitings of Locusts and of flies, killed them; neither was there found any remedy for their life.*

Vers. 7. *servants]* the nobles and counsellors of Egypt. *a snare]* that is, *a destruction,* by the plagues that he bringeth upon us. This word *snare,* usually signifieth the means of destruction; as Exod. 23. 33. Ios. 23. 13. 1 Sam. 18. 21. which here the Egyptians impute unto Moses; whereas *a snare* is *in the transgression of an evil man,* Prov. 29. 6. *knowest thou;]* the Greek interpreteth it, *or wouldest thou know?*

Vers. 9. *we have]* Hebr. *to us* is: whereby is meant *we have;* as is noted on Genes. 12. 16. The word *is,* is supplied here in the Greek version. *feast of Jehovah]* so called, because it was commanded by him, Exod. 5. 1. and was to be kept unto him; as the Chaldee expounds it, *a feast before the Lord;* and as elsewhere it is said, *a feast unto Jehovah,* Exod. 32. 5.

Vers. 10. *so with you,* &c.] It is an imprecation or curse, because he purposed not to let them go: but as God forced him to send them away, so turned he his curse into a blessing to them, Exod. 12. 30. 31. and 13. 21. 22. The Chaldee paraphraseth, *the Word of the Lord so be your help.* Here Satan, who had before sought the death of Israel's Infants, Exod. 1. seeketh to retain them at lest in bondage: and when he cannot hinder the redemption of the whole Church, yet to hinder it in part. So in Revel. 12. 13.—17. when the Dragon could not hurt *the woman;* he maketh *war with the remnant of her seed. evil]* this word is used both for *sin,* and for the *punishment of the same,* as Ierem. 18. 8. *if they turn from their evil, I will repent of the evil that I thought to do unto them.* Both may be here implied by Pharaoh, but the latter chiefly; threatening more affliction, if they left not off their intended course. The Chaldee expoundeth it thus; *see how the evil which you think to do, sitteth before your faces. he drove]* that is, Pharaoh drove, or caused them to be driven out of his presence. Or, *he drove,* is put for *they were driven:* see the notes on Gen. 16. 14.

Vers. 13. *over the land of Egypt]* the Greek expoundeth it, *towards heaven. the east wind,]* which is a strong and violent wind, with it God drove hacke the sea, Exodus 13. 21. and by it his judgments are often signified, Gen. 41. 7. Psalm 48. 8. Isaiah. 27. 8. Ezek. 19. 12. Ier. 18. 17. *L••ust•,]* or *Grashoppers;* and with them *caterpillars* also, as David showeth in Psal. 105. 34. 35. and 78. 46. They are of God's heavy judgments upon sinners, Deut. 28. 38. 1 King. 8. 37. and unto this eight plague of Egypt, the army of Antichrist is resembled, that tormented men, Rev. 9. 3. 5. 7. &c.

Vers. 14. *heavy,]* both grievous for the hurt they did, and for the multitude of them; as the Greek explaineth it, *many. such.]* Yet great judgments upon Israel, are mentioned by Locusts, Iocl 1. 2. 3. 4. and by human writers it is said, that *in India there are some of three foot long: Pliny, book 11. chapter* 29.

Vers. 15. *the eye,]* the face, as verse 5. *darkened,]* that is, hid and defaced; and as the Greek transl•teth, *corrupted.*

Vers. 17. *death,]* that is, *deadly plague;* so 2 King. 4 40. *death* is *in the pot.* [unspec 17]

Vers. 19. *sea wind,]* that is, *west wind,* as the Chaldee explains it: the Greek saith, *from the sea.* For the main sea lay westward: see Genes. 12. 8. *fastened,]* or, *pitched them in,* the Greek and Chaldee translate *cast them:* but the word meaneth, that they were so thrown in, as there to remain and rise no more; as when a Tent or other thing is pitched and fast nailed. After this manner God often destroyeth Locusts in other places; *being taken up by heaps with the wind, they fall into seas or lakes,* saith *Pliny, b, 11. c. 29. red sea;]* or, *weedy sea:* called in Hebrew, *the sea Suph;* which word signifieth *sedge,* or *sea-weeds,* that grew therein, and whereof it seemeth it had the name: see Exod. 2. 3. Ion. 2. 5. The Holy Ghost in Greek calleth it, *Eruthran,* the *Red sea,* Act. 7. 36. Heb. 11. 29. either of the red sand of that sea, or red mountains by it; or of one *Erythras* a king, as *Strabo* writeth in his 16. *book.* But the Latins called it *Rubrum m•r•,* that is, the *Redsea, Pliny Hist, b. 13. c. 25. Pomp. Mela. b. 3. chap.* 7. and by that name it is usually known in these parts of the world. In this sea, Pharaoh, himself with his army, were afterward drowned, Exod. 14.

Vers. 20. *made strong,]* that is, *hardened,* as the Greek translateth, see Exod. 4. 21. [unspec 20]

V. 21. *there shall be]* or as the Gr. translateth, *let there be darkness.* Of this plague also, God warneth not Pharaoh before hand: see Ex. 8. 16. *that* one *may feel]* or *•nd •e* (that, is Pharaoh, or everyone) *shall feel,* meaning, as the Gr. translateth it, *palpable darkness•,* such as may he felt with the hand, for the thickness of the •yre. The Hebrew word signifieth so•etime to *f•ele,* Judge. 16. 26. sometime on the contrary to *take away,* or, *remove,* Exod. 13. 22. in which latter sense the Chaldee paraphrase here expoundeth it, *after the darkness of the night is re* 〈...〉 *d;* meaning that the day should be turned to 〈...〉 ▪

Vers. 22. *obscure darkness,]* Hebr. *darkness of* 〈◊〉 that is, most obscure *black and thick.* The Gr 〈...〉 sseth it by three words, *darkness,* 〈◊〉 , 〈◊〉 , 〈◊〉 *darkness.* This ninth plague, David celebrateth, in Psal. 105. 28. and unto it, the fifth plague of the spiritual Egypt is compared, Rev. 16. 10. where *the kingdom of the Beast is full of darkness, and men gnaw their tongues for pain.* A righteous judgment of God upon those that oppressed his people, *the light of the world,* Matth. 5. 14. and rebelled against the light; as Job 24. 13.

Vers. 23. *saw not,]* neither by sun or stars from above, neither by fire beneath, had they any light. So, *the light of the wicked shall be put out, and the spark of his fire shall not shine; the light shall be dark in his tabernacle,* Job 18. 5. 6. *from his place,]* or, *from under him:* the Greek translateth, *from his bed.* Thus in them the saying was fulfilled, *the wicked shall be silent in darkness,* 1 Sam. 2. 9. *was light;]* so they had been freed from former plagues, see Exodus 9. 26. and God promiseth like mercy to his Church by the Gospel, saying, *Arise thou, be enlightened, for thy light is come,* &c. *darkness shall cover the earth, and gross darkness the people's, but Jehovah shall arise upon thee,* &c. Isaiah. 60. 1. 2.

Vers. 25. *do* sacrifice,] or, *offer.* The word *sacrifice,* here understood, is elsewhere expressed, as in 1 King. 12. 27. and when the word *do* (or *make)* is joined with sacrifices, as in this place, it signifieth to *offer,* as Levite. 9. 7. 22. and 16. 9. Exodus 29. 36. 39. 41. 42.

Vers. 26. *not an hoof,] not anything,* saith the Chaldee. Thus Jacob went before out of Mesopotamia into Canaan, with all his cattle and substance, Gen. 31. 18. And Moses constancy to keep the commandment of God unto the smallest things, in every particular, is an example of the obedience which we all owe unto the Lord, and from which no persecution or tyranny should stay us. And the not leaving of *an hoof* behind, signified their full departure out of Egyptian bondage; leaving nothing to tempt or occasion them to return thither again: which God after forbade them, Deut. 17. 16. and 28. 68. Hos. 9. 3.

Vers. 27. *made strong,]* that is, *hardened,* as the Greek translateth. See Exod. 4. 21. *would not,]* or, *was not persuaded, consented not to send them,* notwithstanding all these plagues. This word is not used in all this history, until now: it setteth forth Pharaohs willfulness.

Vers. 28. *no more]* Hebr. *add not to see:* so in the [unspec] verse following. Here Pharaoh is enraged against Moses, and more fully manifesteth his hardness of heart: unto whom Moses answereth, with no less courage and faith in God; *not fearing* (as Paul saith) *the wrath of the king, but enduring, as seeing him who is invisible,* Heb. 11. 27. Therefore ere he went out of his presence, he denounceth the last plague, (in the chapter following) and departed, never seeing him more. As Pharaoh by all these plagues, is not bettered, but worse hardened: so when the beasts throne and kingdom is darkened, *they g••• their tongues for▪ pain; and blaspheme the God of heaven, because of their pains and their sores; and repent not of their deed,* Rev. 16. 10. 11.

Vers. 29. *well]* or *right:* the Greek translateth, *as thou hast said.* So it was not an approbation of Pharaohs evil speech, but a signification that it should so come to pass. Wherein Moses shown great faith in God, and courage against the king, whose *wrath he feared not,* as the Apostle observeth in Hebr. 11. 27. For before his departure, he threateneth the last plague, and goeth out very angry, Exod. 11. 4. 8.

CHAP. XI.

1. God's message to the Israelites, to borrow jewels of their neighbors the Egyptians. 4, Moses threateneth Pharaoh with the death of all the First-borne in Egypt. 9, Pharaohs heart is hardened still.

ANd Jehovah said unto Moses; Yet one plague will I bring upon Pharaoh, and upon Egypt; afterwards he will send you away from hence: when he shall send *you* away, he shall thrusting thrust you out from hence altogether. Speak now in the ears of the people; & let *every* man ask of his neighbor, and *every* woman of her neighbor, jewels of silver, and jewels of gold. And Jehovah gave the people grace in the eyes of the Egyptians: also the man Moses *was* very great in the land of Egypt, in the eyes of Pharaohs servants, and in the eyes of the people. And Moses said, thus saith Jehovah, About midnight *will* I go out into the midst of Egypt. And every first-borne in the land of Egypt shall die, from the first-borne of Pharaoh that sitteth upon his throne, even to the first-borne of the bondwoman, that *is* behind the mill; and every first borne of beasts. And there shall be a great cry in all the land of Egypt, such as there hath been none like it, nor shall be like it anymore. But against any of the sons of Israel shall not a dog move his tongue, against man or beast, that ye may know how

Jehovah marvelously severeth between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Go out thou, and all the people that *is* at thy feet; and after that, I will go out: and he went out from Pharaoh, in heat of anger. And Jehovah said unto Moses; Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and Jehovah made strong the heart of Pharaoh, and he sent not away the sons of Israel out of his land.

Annotations.

SAid] or, *had said,* before he went last unto Pharaoh, being called, Exod. 10. 24. therefore ere he departeth out of his presence, he denounceth this last plague, as appeareth by the 8. verse following▪ *thrusting thrust]* that is, *earnestly and hastily thrust,* as came to pass, Exod. 12. 31. 33. The Greek translateth, *with all rejection he shall reject* (or *cast you out;)* and as the Chaldee saith, *with full rejection.*

Vers. 2. *in the ears]* The Greek addeth, *privily. the people]* the Israelites. *his neighbor]* an Egyptian: this was signified at the first Exod. 3. 22. *jewels,* or, *vessels, instruments,* of all sorts. These they borrowed, but never restored; God's extraordinary commandment was their warrant, as it was unto Abraham for the killing of his son, Gen. 22. and it was a recompense of their labors, wherewith they had served the Egyptians.

Vers. 3. *grace]* that is, *favor,* Hebr. *the grace of the people;* which the Greek translateth, *grace to his people:* see the notes on Exod. 3. 21. and Gen. 39. 21.

Verse. 4. *said]* to Pharaoh, before he went out of his presence, verse 8. and Exod. 10. 29. *I go out]* the Chaldee saith, *I will be revealed:* this God did by his Angel that destroyed them, Exod. 12. 23. And this *going out,* as the like phrase of *passing through,* in Exod. 12. 12. is meant for evil unto Egypt: unto which the Scriptures elsewhere have reference, as in Amos 5. 17. *I will pass through thee, saith the Lord.*

Vers. 5. *on his throne]* that is, *which shall reign after him:* the Chaldee explaineth it, *which shall sit upon the throne of his kingdom.* And the holy text so explaineth it self, as *his throne,* 1 Chron. 17. 12. is *the throne of his kingdom,* 2 Sam. 7. 13. and to *sit on the throne,* is *to reign* instead of another, 1 Kin. 3. 6. with 2 Chron. 1. 8. and a *man upon the throne,* 1 King. 9. 5. is expounded to be *a ruler,* 2 Chron. 7. 18. *behind the mill]* or, *after the mill stones;* that is, in prison grinding at the mill, as is explained in Exod. 12. 29. Judge. 16. 21. Esa. 47. 1. 2. and she is said to be *behind,* or *after* it, for thrusting it before them, as they wrought.

Vers. 7. *move]* that is, they shall not have the least let or disturbance. See the like in Ios. 10. 21. The *dog* signifieth the wicked, Psal. 22. 17. 21. that such should not move their tongue, is according to that saying, *Iniquity shall stop her mouth,* Job 5. 16. Psal. 1•7. 42. *severeth]* Greek, *glorifieth:* see Exodus 8. 22.

V. 8. *servants]* the Counsellors, Nobles, Courtiers. These compelled by the plague, should bow down to Moses: so greatly would God honor his servant. So God promiseth his Church, that

Kings and Queens should bow down thereto, with their face towards the earth, &c. Isaiah. 49. 23. *at thy feet,]* following thee: the Greek translateth it, *whom thou leadest:* the Chaldee, *with thee, heat,]* or, *inflammation of anger.* Though Moses was *a very meek man, above all the men that were upon the earth,* Numb. 12. 3. yet now in the Lord's cause, with whom Pharaoh had so often mocked, he is very wroth, and so the king and he do part, angry each with other, as Exod. 10. 28. And such is the end of the ministry of Moses law, unto all hard hearted sinners, Rom. 2. 5. and 4. 15. Unto this we may apply that saying of Paul; *By faith* Moses *for sooke Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible,* Heb. 11. 27.

Vers. 10. *made strong]* that is, as the Greek expoundeth it, *hardened.* Herein the unsearchableness of God's judgments is to be considered; for as those whom he loveth, he loveth unto the end, John. 13. 1. and putteth his fear in their hearts, that they shall not depart from him, Ierem. 32. 40. so the wicked (whom his soul hateth, Psal. 11. 5.) he hardeneth their heart from his fear, Isaiah. 63. 17.) that though he do many miracles before them, yet they believe not; neither can they believe, because he hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and he should heal them, John. 12. 37. 39. 40. So after their hardness and impenitent heart; they treasure up unto themselves wrath against the day of wrath, Rom. 2. 5. and God willing to show wrath, & to make his power known, endureth with much longsuffering the vessels of wrath, fitted to destruction, Rom. 9. 22. Of which Pharaoh is a most memorable example, appointed of God for this, that he might show his power in him, and that God's name might be declared throughout all the earth, Exodus 9. 16. Romans 9. 17.

CHAP. XII.

1. The month wherein Israel went out of Egypt, is made the first month. 3, A commandment to prepare a Lamb for the Passover. 11, The manner of eating the Passover. 15, Unlevened bread must be eaten seven days. 22, The blood of the Lamb must be sprinkled on the door posts. 29, All the First-borne of Egypt are slain. 31, The Israelites are driven out of the land. 35. They spoil the Egyptians. 37, They journey to Succoth. 43, The ordinance of the Passover, and who they are that may eat the same.

AND Jehovah said unto Moses and unto Aaron, in the land of Egypt, saying: This month *shall be* unto you the head of months: it *shall be* unto you the first of the months of the year. Speak ye unto all the congregation of Israel, saying, in the tenth of this month, That they take to them, *every* man a lamb *according* to the house of *their* fathers, a lamb for an house. And if the house be too little to be for a lamb, then shall he, and his neighbor the next unto his house, take according to the number of the souls; *every* man according to his eating, ye shall make *your* count for the lamb. A lamb perfect, a male of the first year, shall *it* be to you; ye shall take *it* of the sheep or of the goats. And it shall be by you kept up, until the fourteenth day of this month; & the whole Church of the congregation of Israel shall kill it, between the two evenings. And they shall take of the blood, and give *it* upon the two side-posts, and upon the upper door-post, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roast *with* fire, and *with* unleavened *cakes; and* with bitter *herbs* they shall eat it.

Ye shall not eat of it raw, or sodden at all in water, but roast *with* fire; the head thereof, with the legs thereof, and with the purtenance thereof. And ye shall not let *ought* remain of it until the morning: and that *which* remaineth of it until the morning, ye shall burn with fire. And thus shall ye eat it. *with* your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in hast; it *is* Jehovah's Passover. And I will pass through the land of Egypt in this night, and will smite every first-borne in the land of Egypt, from man even unto beast: and against all the gods of Egypt will I do judgments; I Jehovah. And the blood shall be to you for a sign upon the houses where you *are;* and I will see the blood, and will pass over you, and the plague shall not be upon you to destruction, when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall festivally keep it a feast to Jehovah; throughout your generations shall ye festivally keep it, *by* an everlasting statute. Seven days shall ye eat unleavened *cakes,* even in the first day ye shall cause the old leaven to cease out of your houses: for whosoever eateth leavened *bread,* even that soul shall be cut off from Israel, from the first day until the seventh day. And in the first day there shall be unto you a convocation of holiness, and in the seventh day a convocation of holiness: not any work shall be done in them; but *that* which shall be eaten of every soul, that only shall be done of you. And ye shall observe the *(feast of)* unleavened *cakes,* for in this self-same day have I brought forth your armies out of the land of Egypt: and ye shall observe this day throughout your generations, *by* an everlasting statute. In the first *(month)* in the fourteenth day of the month, at the evening, ye shall eat unleavened *cakes,* until the one and twentieth day of the month at the evening. Seven days, old leaven shall not be found in your houses; for whosoever eateth *that which is* leavened, even that soul shall be cut off from the congregation of Israel, *be he* of the stranger, or of the home-borne of the land. Any leavened thing ye shall not eat: in all your habitations ye shall eat unleavened *cakes.* And Moses called for all the Elders of Israel, and said unto them, Draw out, and take to you lambes, *according* to your families, and kill the Passover. And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike on the upper door-post, and on the two side-posts, with the blood that *is* in the bason: and you, ye shall not go forth *any* man out of the door of his house, until the morning. For Jehovah will pass through to smite the Egyptians, and will see the blood on the upper door-post, and on the two side-posts: and Jehovah will pass over the door, and will not give the destroyer to come in unto your houses to smite. And ye shall observe this thing for a statute to thee, and to thy sons forever. And it shall be, when ye are come in unto the land which Jehovah will give you, even as he hath spoken, then ye shall keep this service. And it shall be, when your sons shall say unto you, What *is* this service to you? Then ye shall say, It *is* the sacrifice of the Passover, to Jehovah, who passed over the houses of the sons of Israel in Egypt, when he smote the Egyptians, and delivered our houses: And the people bended down the head, and bowed themselves. And the sons of Israel went and did, even as Jehovah had commanded Moses and Aaron, so did they. And it was, that at midnight Jehovah smote every first-borne in the land of Egypt, from the first-borne of Pharaoh that sate on his throne, unto the first-borne of the captive that *was* in the prison house, and every first-borne of beasts. And Pharaoh rose up *in* the night, he and all his servants, and all the Egyptians; & there was a great cry in Egypt, for *there was* not a house where there *was* not *one* dead. And he called for Moses and for Aaron *in* the night, and said,

Rise up, go out from amongst my people, both you and the sons of Israel; and go, serve Iehovoh, as ye have spoken. Also take your stocks and your herds, as ye have spoken, and go: and bless me also. And the Egyptians were urgent upon the people, making hast to send them away out of the land: for they said, We *be* all dead *men.* And the people took up their dough before it was leavened, their lumps of dough, bound up in their clothes, upon their shoulders. And the sons of Israel did according to the word of Moses; and asked of the Egyptians jewles of silver, and jewels of gold, and garments. And Jehovah gave the people grace in the eyes of the Egyptians, and they gave them *their* asking: and they spoiled the Egyptians. And the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, *that were* men, beside little ones. And also much mixed *people* went up with them, and flocks and herds, a very great possession *of cattle.* And they baked the dough which they brought forth out of Egypt, cakes unleavened, for it was not leavened; for they were thrust out from Egypt, and could not tarry; neither had they made *ready* for themselves *any* victual. And the dwelling of the sons of Israel, who dwelt in Egypt, *was* four hundred years, and thirty years. And it was, at the end of the four hundred years, and thirty years, even in the self-same day it was, all the armies of Jehovah went out from the land of Egypt. It *is* a night of observations to Jehovah, for bringing them out from the land of Egypt: this *is* that night of Jehovah, of observations for all the sons of Israel through-out their generations. And Jehovah said unto Moses and Aaron; This *is* the statute of the Passover: no strangers son shall eat thereof. But every servant of *any* man, bought for money, when thou hast circumcised him, then he shall eat thereof. A foreigner and an hired *servant* shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth *ought* of the flesh abroad out of the house, and ye shall not break a bone thereof. All the congregation of Israel shall do it. And when a stranger shall sojourn with thee, and will do the Passover to Jehovah, let every male of his be circumcised, and then he shall come near to do it; and he shall be as the home-borne of the land: but any uncircumcised shall not eat thereof. One law shall be to the home-borne, and to the stranger that sojourneth among you. And all the sons of Israel did; even as Jehovah commanded Moses and Aaron, so did they. And it was, in this self-same day, Jehovah brought forth the sons of Israel out of the land of Egypt, by their armies.

Annotations.

ANd] or, *Also Iebovah had said:* to wit, before Moses had gone out from Pharaohs presence; and threatened the death of the first borne, Exod. 11. 4. for this pasch all Lamb was got ready, the fourth day before it was killed; as after is manifest in verse 3. and 6. *This month*•named in Hebrew, *Abib,* Exod. 13. 4. and *Nisan,* Nehem. 2. 1. (by which name the Chaldee calleth it in this chapter, verse 18.) it is with us called *March,* or *April;* for it fell out sometime to be part of both. *the head]* that is, as the Greek translateth, *the beginning.* So *the head* (that is, *the beginning) of the year,* Ezek. 40. 1. *unto you;]* By reason of this their going out of Egypt, the year (which before began in *September,* Exod. 23. 16,) hath his beginning to the Jews Ecclesiastically in *Abib,* or *March:* but for the Iubilees, and civil affairs, it began as it had done before, Levite. 25. 8. 9. 10. This also *Josephus* testifieth, in *Antiq. b. 1. c* 4. See the notes on Gen. 7. 11. Because this release of Israel, was a figure of the Churches redemption by Christ, who reneweth the world, 1 Cor. 5. 7. 8. 2 Cor. 5. 17. and who was to suffer death also in this

month, John. 18. 28. &c. therefore God made it the *head* and *first* of the year: that by it the Church might be taught to expect *the acceptable year of the Lord,* which Christ preached, Luk. 4. 19.

Vers. 3. *the tenth]* that is, *the 10. day:* as, *the first,* Matth. 26. 17. is expounded, *the first day,* Mar. 14. 12. On this day the Israelites after did go through Jordan, into the land of Canaan, Ios. 4. 19. And Christ (our pascal Lamb) on this day entered Jerusalem, riding upon an asse colt, and was received of the people with palm branches, and crying *Hosanna,* &c. John. 12. 1. 12. 13. &c. In him this type was truly fulfilled. *that they]* or, *and let them take:* the Greek translateth, *let them take:* leaving ont the word *and;* which the Hebrew sometime doth, as is noted on Gen. 8. 6. *lamb]* or *kid:* a young *sheep* or *goat,* as is explained in verse. 5. It was a figure of *Christ,* the true *Lamb of GOD,* 1 Cor. 5. 7. John. 1. 29. *house,]* that is, as the Greek translateth, *houses.* The whole army of Israel, was divided into twelve *tribes,* those tribes into *families,* the families again into *houses,* and then to particular persons; as appeareth by Num. 1. and Ios. 7. 14. &c.

Vers. 4. *to before]* or, *to be above* a lamb; so that they cannot overcome the same by eating it up. The words following, show this to be meant, for *eating:* and the Greek translateth thus, *if there be few in the house so that they are not enough for the lamb.* As the word *little,* or *less,* sometime signifieth *unworthiness,* Gen. 32. 10. so here and elsewhere it signifieth *inability:* which the Scripture maketh plain; as, *too little to receive,* 1 King. 8. 64. is expounded, *not able to receive,* 2 Chro. 7. 7. *souls,]* that is, *persons.* 〈...〉 *make* your *count,]* or, *shell number;* to wit, how many are meet and sufficient, for the cating of the lamb. Our Savior and his twelve disciples did eat the same together, Matth. 26. 18. 20. Of this *counting* the Jews do write, (gathering it from this law) that it must be made, *whiles the Lamb is yet alive:* and the passover *might not be killed, but for such as were made count of;* and those they called *sons of the society,* (that is, *communicants.)* And that if the Lamb were killed for *such as were not counted* therefore, or for any that *could not eat thereof,* (as infants, sick persons, &c.) or for the *uncircumcised,* or for the *unclean;* it was *not allowable. Maimonides* in *Corban pesach, chap.* 2.

Vers. 5. *perfect,]* that is, *entire, whole, sound,* in all outward parts, and so *without blemish;* as the Law elsewhere explaineth it; saying, *it shall be perfect to be accepted, there shall be no blemish therein,* Levite. 22. 21. And the Greek in this place, translateth it both ways, *perfect,* and *unblemished.* This also respected *Christ* our Passover, called the *Lamb unblemished,* 1 Pet. 1. 19. And all sacrifices, the types of him, were to be such, Levite. 1. 3. 10. &c. And by *perfect,* and without *blemish,* is meant (not to be without spots or sundry colors in the skin or wool; but) to have neither want, nor superfluity of members; to be neither *blind,* nor *broken,* nor *maimed,* nor *having a wenne,* nor *skurvie,* nor *scabbed,* nor *bruised,* nor *crushed,* nor *sick,* &c. Levite. 22. 22.—24. Mal. 1. 8. And the Jews write of *fifty blemishes* that do disable beasts for sacrifices; five in the ear, three in the eye-lid, eight in the eye, three in the nose, six in the mouth, twelve in the members of generation, six in the feet, four in any place of the body; as scabs, wens, &c. and three beside over all the body, as trembling with old age, sickness, and foulness with excrements. *Maimonides* in *Misneh,* treat. *of entering into the Sanctuary,* chap. 7. Likewise they mention other things, that make a beast unlawful to be sacrificed unto God; as, if it were untimely, before it was eight days old, Levite. 22. 27. if it were a beast of sundry

shapes, as part like a sheep and part like a goat, or a shaepe brought forth of a goat, or a goat of a sheep: if it were both male and female, or neither male nor female: if it had lien with, or had been lien with of another kind, contrary to Levite. 19. 19. and 20. 15. 16. if it had killed a man, Exod. 21. 28. if it were the hire of a whore, or price of a dog, Deut. 23. 18. if it had been dedicated to idolatry, for so corruption is in them, contrary to Levite. 22. 25. and the like, shown by *Maimonides,* in *Asurei Mizbeach,* chap. 3. *of the first year:]* Hebr. *son of a year,* of which phrase see the notes on Gen. 5. 32. So from the Law in Lev. 22. 27. and from this place it hath been expounded by the Jews, that the Lamb after it was eight days old, and forward, was allowable to be offered for the Passover: and if it were but an hour older then a year, it was unlawful. *Maimonides* in *Misneb.* treat. of the *offering of the sacrifices,* chap. 1. S. 12. 13.

Vers. 6. *by you kept up:]* or, *for you kept;* Heb. *for a keeping up* (or *a custody) to you:* that is, kept apart from the rest of the flock, from the tenth to the fourteenth day. Of this rite there is no mention after in the Law, Levite. 23. 5.—8. Num. 9. 2. 11. and 28. 16. 17. Deut. 16. where the Passover is commanded. And the Jew Doctors think it was but for-this time only: for they write of these partitulars, 1 the eating of it in their houses *dispersed in Egypt; 2. the taking up of the pascal Lamb, from the tenth day; 3. the charge to strike the blood on the door posts; 4, and that they should eat it in hafle•: these things were not required of the generations after, neither were done, but at the Passover in Egypt only. Maimonides,* in *Corban Pesach, chap. 10. S.* 15. So in the *B••. Talmud,* treat. *Pesachim, chap. 9. whole Church]* that is, as the Greek translateth it, *the whole multitude;* all of the Church or assembly. *the two evenings]* that is, as the Greek saith, *towards evening:* in the afternoon and before sun setting. For as God at the first made the day of *evening and morning,* Gen. 1. 5. so after among the Jews, (as is also amongst us) all the forenoone was counted *morning,* and all the afternoon, *evening.* The latter evening began at Sun setting, Ios. 10. 26 27. The day (from Sun rising to the setting) had twelve hours, as Christ saith, *Are there not twelve hours in the day?* John. 11. 9. Their first hour, was about six of the clock in the morning with us their sixth hour, was our noon: their ninth hour, was three of the clock in the afternoon. By this we may understand the time of Christ crutified; which began at the third hour (that is, at nine of the clock in the morning, the ordinary time for the daily morning sacrifice) and ended at the ninth hour, (that is, at three in the afternoon, the time of the evening sacrifice;) Mark 15. 25. 33. 34. 37. Wherefore the *ninth hour,* was their *hour of prayer,* when they used to go into the Temple, at the daily evening sacrifice, Acts 3. 1. And this was the ordinary time for the Passover; as *R. Menachem* (upon this place) saith, *between the two evenings, at the time of prayer, at the oblation; as Isack our father of blessed memory hath directed, (Gen.* 24. 63.) Howbeit, God setteth no hour for the killing of the Passover, because it might vary occasionally: but if it were killed in the afternoon, and before Sun set, it was allowable. Further to show this, the Hebrew Doctors in the *Babyllonian Talmud,* treat. of the *Passovers, chap.* 5. do write thus. *The daily evening sacrifice* (whereof see *Exod.* 29. 38. 39.) *was killed at the eight hour and a half,* (that is, half an hour before three of the clock in the afternoon;) *and it was offered up at the ninth hour and an half,* (that is, half an hour after three.) *In the evening of the Passover, it was killed at the seventh hour and an half; and offered at eight and an half;* (that is, half an hour before three.) *And if the evening of the Passover did fall to be on the evening of the Sabbath, it was killed at six and* ⟨◊⟩ *half, and offered at seven and an half:* (that is,

half an hour before two of the clock.) The reason her of was, because they were first to kill the daily sacrifice, and then to kill and roste the Passover, and also to rest the evening before the Sabbath. Agreeable unto this, *Maimonides* (in *Corban Pesach, chap• 1. S.* 4.) saith, *The killing of the Passover is after mid-day, and if they kill it before, it is not allowable and they kill it not but after the daily evening sacrifice, and burning of incense: and after they have trimmed the lamps, they begin to kill the pascal lambs, until the end of the day.* This he speaketh of their manner in the Temple. And by this time of the day God foreshowed the sufferings of Christ in the evening of times, or in the *last days,* Heb. 1. 2. 1 Pet. 1. 19. 20. and about the same time of the day, when the pascal Lamb ordinarily died, he died also, at *the ninth hour,* Matt. 27. 46. 50.

Verse 7. *give it]* that is, *strike it,* with the his sope sprinkle, as is explained in verse 22. signifying the applying of Christ's blood, sprinkled upon all believers hearts, 1 〈◊〉 1. 2. Heb. 9. 13, 14. So the *Law* was after to be written on their *door posts,* Deut. 6. 9. intending it chiefly *upon their hearts,* Heb. 8. 10. Compare with this, the Law in E••k. 45. 19. where the blood of the sacrifice was also put upon the posts of the house of the Lord, for to cleanse the same. This ordinance was but for that time only in Egypt: for after they might not kill the Passover *within any* of their own gates, but in the public place of God's worship, Deut. 16 5, 6, 7. which at last was *Jerusalem,* where by the Priests the Passover was killed, and flayed in the court of the temple, and the blood sprinkled on the altar, 2 Chron. 35. 1. 2 6. 10. 11. Levite. 17. 3.—6. Then the owner of the Lamb took it of the Priests, and *brought it to his house in Jerusalem, and roasted it, and ate it in the evening;* as *Maimonides* showeth in *Corban Pesach, chap. 1. S* 6. After this manner Christ with his disciples kept the Passover, eating it in a chamber within Jerusalem, Luk. 22. 7. 8. 10. 11. &c *upper door post]* but on the threshold under their feet, it was not commanded to be sprinkled. Hereby a reverent regard of the blood of Christ, seemeth to be taught: that men should not *tread underfoot the son of God;* nor *count the blood of the covenant.* wherewith they were sāctified, *an unholy thing,* Heb. 10. 29

Ver. 8. *unleavened cakes]* or, *loaves:* but the word *cakes* is expressed in the 39 verse. The signification hereof Paul declareth, saying, *Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unlovened cakes of sincerity and truth,* 1 Cor. 5. 8. The manner of speaking wch Moses here useth, *and unleavened* cakes *with bitter* herbs, is changed in Num. 9. 11. thus, *with unleavened* cakes, *and bitter* herbs: so the one explains the other. Hereupon the Hebrews say, *The eating of the flesh of the peschall lamb on the 15 night, is commanded to be done: & it may be eaten alone, if unleavened bread and bitter herbs cannot be gotten: but bitter herbs, without the pascal lamb, are not commanded; for it, is written, with unleavened bread & bitter berbs, shall they eat it, Maimonides in Corban Pesach, c. 8 S. 1. 2. bitter* herbs] Hebr, *bitternesses;* but herbs are meant, as *cichory, wild lettice,* and the liks: which they did eat with the lamb, in remembrance of their afflictions in Egypt, where *their lives* had been *bitter,* Ex. 1. 14 And hereunto Jeremiah seems to have reference in his sorrows, saying; *He hath fed me to the full with bitter* herbs (or *bitternesses;) he hath made me drank with wormwood,* Lam. 3. 15. They were also to type out the bitter sorrows of Christ, & our mortificatiō & afflictions with him, 1 Cor. 5. 7. 〈◊〉 11. 26. Phil. 3. 10 〈◊〉 . 〈◊〉 ▪ 24. Zach. 12. •0. Revel. 10. •0. Hereof the Hebrew cannons say; *The eating of bitter herbs, is not commanded*

by the Law, because of themselves; but depend 〈...〉 *the eating of the pascal Lamb. For it is one* 〈◊〉*, to* 〈◊〉 *the flesh of the Basseover, with* 〈◊〉 *bread ••d bitter herbs. The bitter herbs spoken of in the L••; are Chazereth, and* 〈◊〉*,* 〈◊〉 *and* 〈◊〉 *and Charchabinah, and Menor:* [that it▪ a• is thought, Wild lettice, Cichorie, H 〈...〉 ; and the like: for they are not well known; *everyone of these five fort of herbs, is called* 〈◊◊〉*; and they may eat of anyone or of all of them, Maimonides* 〈◊〉 of *L•v•n,* chap. 7. 〈◊〉 . 12. 13. Moreover they used a certain •ause, thick like mustard; they called it *Charoseth,* and say it was *a* 〈◊〉 *of the clay, wherein they wrought in Egypt:* it was made, *of the palm tree* branches, or *of ray sin•,* or other like *berries;* which *they stamped, and put vinegar thereto, and seasoned it and made it like clay, and brought it* 〈◊〉 *the tabl* 〈...〉 *the night of the Passeovar. Maimonides ibidem,* S. 1•. This is thought of some, to be that wherein Christ dipped the sop, which he gave unto Judas, John▪ 13. 26: for by the Hebrews records, they used to *dip the unleavened bread in that sauce (Charoseth) and to eat; then they dipped the bitter herbs in the Charoseth, and did eat them; Maimonides treat of Leven,* c. 8. S. 7. Together with the pascal Lamb▪ they used to drink wine; for it was a feast of the Lord, and a sacrifice; therefore to be celebrated with joy and with wine, by proportion from the Law in Deut. 16. 11. 12. Num. 15. 5. They say, *everyone both of men and women, is bound to drink that night▪ four cups of wine without fail: and though* 〈◊〉 〈...〉*, and live on alms, he must not drink less than those four cups; and every cup contained a quarter* (of a Log, that is so much as an egg and a half; whereof see the notes on Exod. 30. 24.) *He blesseth* (God) *for every of these cups severally; and for the fourth cap, •e accomplisheth the praise, and blesseth for it, the blessing of the Song, Maimonides treat of Leven,* c. 7. S. 10. Unto these phrases, the New Testament seemeth to have reference, when it speaketh of *the C•p of blessing,* 1 Cor. 10. 16. and of singing an hymn, Mark▪ •4. 26. I will hereshew the order which the Jews 〈◊〉 the ages following, kept at the Passover; as themselves have recorded it. First a cup (of wine) is filled for everyone, and he blesseth for it, him that created the fruit of the vine, &c. and drinketh it. After that, he blesseth for the washing of hands; and washeth his hands: Then is brought in a table furnished, and upon it, bitter herbs, and unleavened bread, and the 〈◊〉 *(Cha••s•th▪)* and the body of the pa••hall Lamb, and the flesh of the *Chagigah* [or Feast-offering, whereof 〈◊〉 the notes on Deut eronomie 16.] which is for the fourteenth day of the month. Then he 〈...〉 to bless (God) which created the 〈◊〉 of the earth; and taketh an herb, and dip 〈...〉 ▪ and eateth it, he and all that 〈◊〉 at the table with him everyone, none eateth 〈...〉 quantity of an 〈◊〉 . Afterward, 〈◊◊〉 is taken a•ay •rom▪ before him only 〈...〉 the 〈...〉 their deliverance out 〈...〉 ▪ as is commanded in 〈◊〉 •3. 8. and 12. 17.] Then they fill the second cup, and the son asketh [what is meant by this service; according to Exodus 12. 26.] and he that makes the declaration, •aith; How different is this night from all other nights? For all other nights, we wash but once, but this night twice. All other nights, we 〈◊〉 leavened bread, or unleavened: but this night unleavened bread only. All other nights, we eat flesh, roasted, baked or boiled: but this night roasted only. All other nights, we eat of any other herbs: but this night bitter herbs. All other nights we eat either sitting or lying: but this night, lying only. Then the table is brought again before him, and he faith; This Passover which we eat, is

in respect that the Lord passed over the houses of our fathers in Egypt. Then holdeth he up the bitter herbs in his hand, and saith; These bitter herbs which we eat, are in respect that the Egyptians made the lives of our fathers bitter in Egypt. Then he holdeth up the unleavened bread in his hand, and saith; This unleavened bread which we eat, is in respect that the dough of our fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy; and they baked unleavened cakes of the dough which they brought out of Egypt, Exodus 12. 39. Then he saith; Therefore are we bound to confess, to praise, to laud, to celebrate, to glorify, to honor, to extol, to magnify and to ascribe victory, unto him that did unto our fathers and unto us, all these signs; and brought us forth from servitude to freedom, from sorrow to joy, from darkness to great light; and we say before him Hallelujah. *Hallelujah, Praise O ye servants of the LORD,* &c. unto, *the f••trocke, to a fountain of waters:* that is, the hundred and thirteenth, and to the end of the hundred and fourteenth Psalm. Then they bless the Lord which redeemed them and their fathers out of Egypt; and hath brought them unto that night, to eat unleavened bread therein, and bitter herbs. And he blesseth GOD who createth the fruit of the vine; and drinketh the second cup. After this, he blesseth for the washing of hands, and washeth his hands the second time; and taketh two cakes; parteth one of them, &c. and blesseth (GOD) that bringeth bread out of the earth. Because it is said, *the bread of affliction* (or *of poverty)* Deuteronomy 16. 3. as it is the manner of the poor, to have broken meat, so here is a broken part. Afterwards, he wrappeth up of the unleavened bread and of the bitter herbs together, and dippeth them in the •auce, and blesseth GOD, which commanded to eat unleavened bread and bitter herbs; and they eat. Then he blesseth GOD, which commanded the eating of the sacrifice, and he eateth the flesh of the feast offering; and again blesseth GOD which commanded the eating of the Passover, and then he 〈◊〉 of the body of the Passover. After this, they •it long at Supper, and eat everyone so much as he will, and drink as much as they will drink. Afterward he eateth of the flesh of the Passover, though it be but so much as an olive, and tasteth nothing at all after it: that it may be the end of his supper, and that the taste of the flesh of the Passover, may remain in his mouth. After this, he lifteth up his hands, and blesseth for the third cup of wine, and drinketh it. Then filleth he the fourth cup, and accomplisheth for it the Praise (or Hymn;) and saith for it, the blessing of the Song, which is, *All thy works praise thee O Lord,* &c. (Psalm 145. 10.) and blesseth God that created the fruit of the vine, and tasteth nothing at all after it, all the night, except water. And he may fill the fifth cup, saying for it the great Hymn, (the hundred thirty six Psalm) *Confess ye to the Lord, for he is good; for his mercy* endureth *forever;* unto the end of that Psalm. But he is not bound (they say) to that cup, as to the four former cups. These things are shown by *Maimonides* in his treatise of *Leven and unleavened bread,* chapter 8. where also he noteth some differences at this time, when having no Temple, they can have no sacrifice, neither kill the pascal Lamb; but only use the unleavened bread, bitter herbs, and wine, in their private houses. After, in his *Copy* of the *Haggadah* (or *Narration)* of the Passover, he showeth what words they used at the breaking and delivering of the unleavened bread; *This is the bread of affliction, which our fathers did eat in the land of Egypt: whosoever is hungry, let him come and eat: whosoever hath need, let him come and keep the Passover,* &c. These observations of the Jews whiles their commonwealth stood, and to this day, may give light to some particulars in the

Passover that Christ kept; as why they lay down, one *leaning* on another's *bosom,* John. 13. 23. (a sign of rest and security) and stood not, as at the first Passover, neither •ate on high, as we use. Why Christ rose from supper, and washed, and sate down again, John 13. 4. 5. 12. Why he blessed, or gave thanks, for the bread apart, and for the cup (or wine) apart, Mark 14. 22. 23. and why it is said, he took the cup after supper, Luke 22. 20. also concerning the Hymn which they sung at the end, Matthew 26. 30. and why Paul calleth it the *showing forth* of the Lord's death, 1 Corinthians 11. 26. as the Jews usually called their Passover, *Haggadah,* that is, a *Showing* or *Declaration.* But specially we may observe, how the bread which was of old a remembrance of their deliverance out of Egypt, was sanctified by the Son of God, to be a remembrance of his death, and of our redemption thereby from Satan, 1 Corinthians 11. 24. 25. 26. for which we have much more cause to praise, honor and magnify the Lord, than the Hebrews had for their temporary salvation.

Verse 9. *raw] That raw, whereof the Law warneth us, is flesh whereon the fire hath begun to work, and it is roasted a little, but not fit for man to eat as yet;* saith *Maimonides* in *Corban Pesach,* chapter 8. S. 6. It might figure a full and due preparation, by the preaching of the Gospel, and showing forth of Christ's death; with an examination of our selves, that we eat not unworthily, and so eat judgment to ourselves: 1 Corinthians 11. 26. 28. 29. *sodden at all]* or *any way sod,* Hebr. *sodden sod in water.* The Jews explain it, so generally: neither to be *sodden in water, nor in any other liquor or juice of fruits. Neither roasted, and afterward sodden; nor perboyled, and afterward roasted,* &c. Yet they say it was *lawful to baste it with wine, or oil, or any liquor except water: also, lawful to dip the flesh when it was roasted, in liquors, or juice of fruits. Maimonides,* in *Corban Pesach,* chapter 8. S. 7. 8. At the Passover which Christ did eat, the Evangelists mention his *dipping of a sop,* and giving it to Judas, John 13. 26. In seething, the water is mixed with the flesh: the forbidding whereof, seemeth to teach the *simplicity* that should be in Christ; that we *know nothing but Christ and him crucified,* 2 Corinthians 11. 3. 1 Corinthians 2. 2. *with fire:]* a figure both of God's *Spirit,* compared to *fire,* Matthew 3. 11. through which Christ *offered himself to God,* Heb. 9. 14. and of the fire of God's wrath which Christ was to suffer, whiles he was *made a curse for us,* by his death, Galath. 3. 13. Ierem. 4 4. Lament. 1. 13. and 2. 4. This charge to *roast it with fire,* the Jew Doctors observed precisely, holding it unlawful to bake it any manner of way; also to heat a furnace, and taking away all the fire, to hang the Lamb therein, and so •ost it, or the like, they say was unlawful. *Maimonides, Corban Pesach,* chapter 8. S. 9. 10. *the purt•nance,]* or, *the inward:* meaning that the Lamb must be roasted all and whole; not cut into pieces. To signify our full Communion with Christ, whole and undivided, 1 Cor. 1. 13. 30. Gal. 2. 20.

Vers. 10. *till the morning;]* they were to eat up all (if they could) at that meal. To teach care for the present enjoying of Christ by faith, and of his whole covenant, without delay. For by the *morning,* the change of our estate is often signified, Psalm 30. 6. Isaiah. 17. 14. 2 Kings 19. 35. for our sleep is an image of death. And the Jews have recorded that though it was *lawful to eat all the night long, till the day dawning; yet might none of the company eat again after he had slept, though it were in the beginning of the night. Maimonides, Corban Pesach,* chapter 8. S. 14. So *Manna,* might not be left till the morning, Exodus 16. 19. nor some other sacrifices, Lev. 22. 30. *burn]* that so it might be consumed: and such was the law for other sacrifices, which by

being reserved over-long, were made abhominable to be eaten, and must therefore be burned, Lev. 7. 15. 18. & 19. 6. 7. So, flesh of the sacrifices *that touched any unclean thing, might not be eaten, but burnt,* Levite. 7. 19. Hereby also God might teach Israel, that when *the morning,* the time of grace in Christ is come, there should be no longer reservation of those legal shadows, which should have their accomplishment and end at our Lord's death; and be condemned as unlawful, as if they were burned by the fire of GOD'S Word and Spirit, Colossians 2. 16. 17. Gal. 4. 9. 10. 11. Hebr. 13. 9. 10. And so the Prophets fore-told, that the days should come when it, should *no more be said, The Lord liveth, which brought up the sons of Israel out of the land of Egypt,* Ier. 16. 14. neither should *they say anymore, The A•ke of the covenant of the Lord, for it shall come no more to wind▪ neither shall they remember it,* &c. Ier. 3. 16.

Vers. 11. *girded;]* this signifieth, a readiness to take a journey, or any other work in hand, 2 King. 4. 29. and 9 1. Ier. 1. 17. Luk. 12. 35. 36. and figured▪ the *girding* of the *loins of the mind,* with strength, justice verity, &c. Prov. 31. 17. Isaiah. 11. 5. Eph. 6. 14. Wherefore the Apostle saith, *Gird up the loins of your mind, be sober, and hope perfectly for the grace that is to be brought unto you, at the revelation of Jesus Christ,* 1 Pet. 1. 13. *shoes on,]* another sign first of readiness to go forth, Isaiah. 5. 27. Acts 12. 8. secondly, of deliverance out of bondage, (as the contrary to go *•arefoot,* was a sign of captivity, Isaiah. 20. 4.) and thirdly of joyfulness for their deliverance from affliction; (as contrariwise in sorrow men went *barefoot,* 2 Sam. 15. 30.) It was also a figure of the *Gospel of peace,* wherewith our feet should be ready and firm, Ephesians 6. 15. Of which the Holy Ghost saith, *How beautiful are thy feet with shoes, O Princes daughter:* Song 7. 1. *staff;]* to sustain their infirmities: and this *in their hand,* was also for expedition to the journey, Zach. 8. 4. Mark. 6. 8. Compare herewith, Jacob's speech; *with my staff I passed over this Jordan,* Genesis 32. 10. *in haste,]* because they were now in danger, and for it to *go out of Egypt in haste,* Deut. 16. 3. and so in haste, and as *with violence,* to apprehend and apply Christ unto them by faith, Matth. 11. 12. The original word signifieth, an hastening away through fear or amazement; as in Deut. 20. 3. and so may signify the sudden fears wrought in the conscience by the Gospel of Christ, at the first preaching thereof, (as in Act. 2. 37.) though after it giveth comfort and peace. This manner of eating, was peculiar unto the first pasche in Egypt: neither were the generations following bound to these rites, when they were come to their rest in Canaan; as is before noted on verse 6. Neither did Christ and his Disciples thus eat it; for they stood not girded with staves in their hands: but *sate,* or rather *lay down,* leaning one on another's breast, as was then the Jews manner, in sign of their rest and security otherwise than they had in Egypt: as their Doctors teach in the *Talmud, treat. of the Passover.* See Mark 14. 18. John 13. 12. 25. Also Isaiah prophesied, *ye shall not go out in haste, nor depart by fleeing away,* &c. Isaiah. 52. 12. *Passover]* called in Hebrew, *Pesach;* and after in the Ierusalemitane language, *Pascha:* which name the Evangelists keep also in the Greek, Matth. 26. 2. &c. and in other tongues, it is now called *Pasche:* we in old English called it *F•reld,* at this day we name it the *Passover,* according to the interpretation of the Hebrew word, which signifieth to *fare, pass,* o• 〈◊〉 over, as God did over the houses of the Isra 〈...〉 verse 13. 27. And as the festival time, so the Lamb then killed, is called the *Passover,* Luke 2. 41. and 22. 7. and the Lamb of GOD *Christ* is so named also, 1 Corinthians 5. 7. because for his sake God passeth over us, and destroyeth us not with the world, John 3. 16.

18. Seven famous Passovers are recorded in Scripture to have been kept. The first, this which Israel kept in Egypt. The second that, which they kept in the wilderness, Numbers 9. The third, which Jesus kept with Israel, when he had newly brought them into Canaan, Josh. 5. 10. The fourth, in the reformation of Israel by King Hezekiah, 2 Chron. 30. The fifth under King Josiah, 2 Chronicles 35. The sixth, by Israel returned out of the captivity of Babylon, Ezr. 6. 19. The seventh, that which Jesus our Savior desired so earnestly, and did eat with his disciples before he suffered, Luke 22. •5. &c. At which time, that legal Passover had an end, and our Lord's Supper came in the place, The memorial of Christ our Passover, sacrificed for us▪

Vers. 12. *the gods;]* the Chaldee translateth, *the* [unspec] *idols:* the same is again mentioned in Num. 33. 4. And after, a like thing is prophesied, *the Lord shall come into Egypt, and the idols of Egypt shall be moved at his presence,* Isaiah. 19. 1. and again, *he shall break the images of the house of the sun,* &c. *and the houses of the gods of the Egyptians, shall be burnt with fire,* Jeremiah 43. 13. So Laban lost his idols, when Israel fled from Syria, Genes. 31. 19. 30. the idols and images of Babylon perished, when it was destroyed, Ierem. 50. 2. and all such *shall perish in the time of their visitation,* Ier. 10. 15. and 51. 18. Of this the Hebrew Doctors also say, *when Israel came out of Egypt, what did the holy blessed God? he threw down all the images of their abominations, and they were broken in pieces. Pirkei R Eliezer,* chapter 48. *judgments,]* the Greek translateth it, *vengeance.* This was done, that God might be known to be *greater than all the gods,* Exod. 18. 11. and to avenge the corruption that Israel had gotten by the idols of Egypt, Ezek. 20. 8.

Vers. 13. *pass.]* or *leap:* the Hebrew is *pasach,* and this showeth the reason of the name *Pasch* or *Passover,* and so Christ is called, because his *blood cleanseth us from all sin,* and *delivereth us from wrath,* 1 John. 1. 7. 1 Thes. 1. 10. The Greek translateth, *I will protect you:* the Chaldee, *I will spare you:* and so in verse 27. *to destruction,]* Hebr. *to corruption;* that is, to be corrupted, or destroyed, by the destroyer, as verse. 23.

V. 14. *festivally keep,]* it implieth mirth & joy, for their deliverance hereby remembered, see Ex. 5. 1. and at their feasts, they were commanded to *rejoice,* and forbidden to *mourn* or *weep,* Deut. 16. 11. 15. Nehem. 8. 9.—12. *everlasting statute]* Heb. *statute of eternity;* meaning an *eternal ordinance,* to be kept once a year, all days of their life, till Christ became our Passover: since which time it is also kept eternally, in remembrance of his death until he come, Deut. 16. 1. 3. 1 Corinth. 5. 7. 8. and 11. 25. 26.

Vers. 15. *Seven days]* after the pascal day, for it was a distinct feast and commandment. The *Passover* was to be kept *on the fourteenth day of the first month, at even:* the *feast of Vnlevened bread,* began *the fifteenth day of the same month,* and lasted *seven days,* of which *the first day,* and the last, *the seventh day,* were *holy convocations,* wherein they might do *no servile work,* as Moses plainly showeth in Levite. 23. 5▪ 6. 7. 8. The Passover (in the ages following) might not be killed and eaten in any place, but where the Lord did choose to place his name there, Deut. 16. 5. 6. 7. which afterward was in Jerusalem: but the feast of Vnlevened bread, the Hebrews thought themselves bound to keep *in every place,* where they dwelled, if they could not be at Jerusalem. *And the eating of it* (they say) *depended not on the eating of the Passover, but was a commandment by itself: Maimonides treat, of Leven and Unlevened bread,* chap. 6. 8. 1.

Howbeit, with the Passover they might eat no leaven, as before is shown in verse. 8. *It is unlawful to eat Leven, in the fourteenth day, from mid day and upward, which is from the beginning of the seventh hour of the day: and who so eateth it at that time, is to be beaten by the law; for it is said (in* Deut. 16. 3.) *Thou shalt eat no leaven with it, meaning with the sacrifice of the Passover. This they have expounded thus, Thou shalt not eat leaven from the hour that the Passover may be killed, which is between the two evenings, and that (beginneth) at mid-day. Maimonides ibidem,* c. 1. 〈◊〉 . 8. These *seven days* wherein they might eat *no Leven,* figured the whole time of our life, which must be holy, with *the unleavened cakes of sincerity and truth,* 1 Corinth. 5. 8. and with thankful remembrance of our deliverance out of miseries; as this unleavened bread is called *the bread of affliction,* Deut. 16. 3. For *seven* is a full and perfect number of days, and the whole world was created therein: see the notes on Gen. 2. 2. and Lev. 4. 7. *cause to cease]* that is, *put away,* or *abolish,* as the Greek explaineth it. The Hebrews expound it thus, that a man should *abolish it in his •eart, and count it as dust; and determine in his heart, that he will have no leaven at all within his power, but whatsoever Leven is in his power, it be as dust, and as a thing whereof he will have no use at all. And by the exposition of the Scribes, he is to search after Leven in secret places, and in corners, and to find it out, and to bring it forth out of all the bounds of his habitation. And so they search out and abolish Leven that night, at the beginning of the night of the fourteenth (day) by the light of a candle, out of all holes and corners,* &c. And the *putting away* thereof was thus, *either they burnt is, or broke it small, and threw it into the wind, or threw it into the sea. Maimonides treat. of Leven,* chap. 2. S. 2. 3. and 3. 11. This ordinance the lewes carefully observed; for in the day before they did eat the Passover (called the *Preparation,* John. 19. 14.) the father of the family, with other men, having lighted wax candles, searched all corners; to purge out all the remnants and crumbs of Levened bread very diligently: first blessing the Lord, who sanctified them by his commandments, and had bidden them put away Leven; as is recorded in 〈◊〉 . *treat. of the Passovers.* chap. 2. 〈◊〉 figured the putting away of wickedness and malice out of our hearts, and of wicked persons out of the Church. 1 Corinth. 5. 7. 8. 13. *old L* 〈...〉 *]* Two words are used for *Leven,* by Moses, in this verse; the one *Se•r,* which hath the name of being *left,* or *remaining:* this we may cal *old Leven,* as Paul speaketh in 1 Cor. 5. 7. The other *Chamets,* so called of the *sourexesse* of the taste: of it, the Greeks (by transplacing the letters) call *Leven, Zumee.* These signified two sorts also of spiritual Leven, the one hidden and secret, which our Savior saith is *Hypocrisy,* Luke 12. 1. the other more open and apparent, as false and corrupt *Doctrine,* Matthew 16. 6. 12. evil manners, as *Malice* and *Wickedness,* 1 Corinthians 5. 8. and *wicked persons,* unto whom the Saints are opposed, as being *Unlevened-cakes,* 1 Corinthians 5. 6. 7. 13. So David calleth the malicious man, and him that corrupteth the word of God, and infecteth with error, a *Levened* person, or *Levener,* Psalm 71. 4. and the *heart* infected with error, and vexed with grief, is said to be *Levened,* Psalm 73. 21. Wherefore *Leven* was forbidden at the pascal Feast, to lead men unto soundness in the faith of Christ, and sincerity in all their conversation. The footsteps of this Law remained among the heathens; for, the *Flamen Dialis* (or Roman Priest) *might not,* by their cannons, *touch any leavened meal; Aul. Gellius,* book 8. chap. 15. and *Plutarch* (in *Quaest. Rom.)* scanneth the reason of it; *because Leven it self proceedeth from corruption, and corrupteth also the meal with which it is mixed.* Now what *Leven* properly was, the Hebrew Doctors show thus:

Nothing is forbidden by the name of Levened bread in the Passover, but of five sorts of corn only; which are two sorts of wheat, namely the common Wheat, and the Rye: and three sorts of Barley; which are the common Barley, and the Fox ear (Barley) and Oates. But the kinds of pulse, as Rice, and Millet, and Beanes, and Lontiles, and the like; there is not of them any leavened bread. For though the meal of Rice and the like, ••kne•ded, and covered with clothes, like dough which is leavened: yet is it lawful to be eaten, for it is not leavened but putrefied. The five sorts of corn aforesaid, if they be kneaded with the liquor of fruits only, without any water, they are never counted leavened, but are lawful to be eaten; for the juice of fruits do not leaven, but putrefy. And the liquors of fruits, are as wine and milk, and honey, and oil olive, and the juice of apples, and pomgranats, and all such like. But if any water be mixed with them, they do leaven. They may not boil wheat in water, neither the beaten grain, nor the meal, for then it is perfectly leavened; and if that it be burst in the boylying. They may not fr•e the paste in oil in a pan. But they may boil the grain and the meal of parched corn. It is lawful to boil the corn or the meal, in the liquor of fruits. Likewise paste, that is kneaded in the liquor of fruits, if they boil it in the liquor of fruits, or frie it in a pan in oil, it is lawful: for the liquor of fruits leaven not, &c. *In any •roth or pottage that they boil; if any Barley or Wheat be found therein, and the grain be burst, all that broth is unlawful; for leaven is mixed with it. If the grains be not broken, they take them out and burn them, and the rest of the pottage they may eat: for corn so mixed or boiled, and not burst, is not by the Law perfectly leavened,* &c. *Maimonides in treat▪ of Leven and Unlevened bread,* c. 5. S. 1. &c. *that soul]* the Chaldee expounds it, *that man.* So in verse 19. *cut off,]* the Greek saith, *destroyed:* see Gen. 17. 14. The Hebrew cannons say, *who so eateth so much as an olive of leaven in the Passover, from the beginning of the might of the 15 night, unto the end of the one and twentieth day of Nisan, if he do it presumptuously, is guilty of being cut off: if ignorantly, he is bound to bring the sameoffring appointed for the same. If he eat any whit of leaven at all, it is forbidden by the law; and though he be not to be cut off, or bring an offering but for the foresaid quantity of an olive, yet he that eateth less than that presumptuously, is to be chastised with stripes, Maimonides treat, of Leven.* chap. 1. S. 1. 7. *from the first,* &c.] that is, who so eateth leaven any of these days.

Vers. 16. *convocation,] an holy assembly,* of all the people: and so a *Sabbath,* as Levite. 23. 39. The like order was at other feasts, Levite. 23. 2. 3. 7. 21. 24. 27. 35. So these feasts were for the honor of God, and increase of faith and holiness in his people, assembling for religious exercises. *done,]* dressed and made ready to eat: which yet on the Sabbath day, was unlawful to be done: Exodus 16. 5. 23. 29. and 35. 2. 3.

Vers. 17. *self same:]* Hebr. *the strength* (or, *body) of this day:* so verse 41. and 51. see Gen. 17. 23. *I brought forth]* God did this by his Angel, as it is written, *he sent an Angel and brought us forth out of Egypt,* Num. 20. 16. The Hebrew Doctors say, *The redemption from Egypt, was by the hand of the Angel the Redeemer, with the power of the great God, as is said, (in* Exod. 32. 11,) *which thou hast brought forth out of the land of Egypt, with great power, and with a strong hand. R. Menachem, on* Exod. 12.

Vers. 18. *first,]* The Chaldee nameth it, *In Nisan, in the tenth day:* see verse 1. The Greek saith, *Beginning in the fourteenth day of the first month.*

Verse 19. *not be found:]* from hence the Hebrew Doctors gather; *Whosoever leaveth leaven within his power at the Passover, although he eat not of it, yet he transgresseth two prohibitions; no old leaven shall be seen with thee;* Ezod. 13. 7. *and; old leaven shall not be found in your houses,* Exod. 12. 19. Moreover, *Leven when the Passover is gone over it, is forever unlawful to be put to any use. Maimonides,* treat•*of Leven,* chap. 1 S. 2 〈...〉 *stranger]* that is, *strangers,* as the Greek translateth it: opposed to the natural Israelites to be borne afterward in the land of Canaan.

Vers. 21. *elders]* by whom he would signify this law, to all the people, as verse. 3. So before, in Exodus 3. 16. *draw out]* separate from the resto••he flock, and dest 〈...〉 ate unto this end; as before in verse 5. 6. The Greek translateth, *Go and take* 〈...〉 *lambs]* or, *stock beasts;* of the sheep or goats, as verse 5. So the Greek and Chaldee translate it plurally: neither is the Hebrew word *tson* used for one particular lamb, but for many. *Passover]* that is, *the Paschal Lamb,* called by figure of speech, and 〈...〉 ally, *the Passover,* as circumcision is called the *covenant,* G 〈...〉 . •7. 13. the *Rock, Christ,* 1 Cor. 10. 4. bread and wine, the *body* and *blood* of Christ, Mark. 14. 〈◊〉 . 〈◊〉 . 〈...〉 d many the 〈◊〉 . 〈◊〉 P 〈...〉 followeth 〈◊〉 〈...〉 Cor. 5. 7. *Christ* 〈ϞϞ〉 (that is, 〈◊〉) *is killed* 〈◊〉 .

Verse 22. *hyssop]* called in Hebrew, *a* 〈...〉 , in Greek (by the Apostle) *hyssopos,* Heb. 9. 19. whereupon we English it *eizop,* or *hyssop:* but whether it were that herb, which we commonly call by that name, is uncertain. It grew out of walls, 1 King. 4. 33. The Jews write, that there were *four sorts of hyssop,* and that this *spoken of in the Law, was such as men used to eat of, and season po•tuge with.* And the *bunch* spoken of, was *three stalkes of hyssop bound together. Maimonides in Misn.* treat. *Of the red Cow,* chap. 3. S. 2. and chap. 11. S. 1. This herb was used to sprinkle with, in other services, and purifications: See Exod. 24. 6. 8. Leviticus 14. 4. Num. 19. 6. 18. and signified the instrument whereby the blood of Christ is sprinkled upon, and applied unto our hearts, which is, the preaching of faith; for faith purifieth the heart of sinners, Acts 15. 9. and it cometh by the preaching of the Word, Rom. 10. 14.—17. which ministereth unto us the spirit. Galat. 3. 2. and we are elect through sanctification of the spirit, *unto obedience and sprinkling of the blood of Jesus Christ,* 1 Pet. 1. 2. which purgeth our consciences *from dead works, to serve the living God,* Hebr. 9. 14. See Psal. 51. 9. *strike]* or *sprinkler.* Hebrew, *make touch:* which the Greek translateth *set* (or *put)* the Chaldee, *sprinkle. not go]* This also was but at the Passover in Egypt; for the present danger of death by the destroying Angels after, it was not required: and Christ with his Disciples, went out that night they are the Pasche, Matth. 26. 30. The houses of the Israelites thus sanctified by the pascal Lamb, and blood thereof; out of which they might not go that night, (when great cries were in Egypt, verse 30.) signified the safety of God's people by faith, keeping themselves in the holy assemblies, where Christ and his blood preserveth them from death, Acts 2. 47. 1 John. 2. 19. So the Prophet warneth us, to enter into our chambers, and shut our doors about us, hiding ourselves for a little moment, till the indignation be overpast; Esa. 26. 20. 21. So Noah was saved, being shut up in his Ark, Gen. 7. Rahab in her house, Ios. 2. 18. 19. [unspec]

Vers. 23. *smite]* or *plague;* as Exod. 8. 2. so after, and in verse 27. *not give the destroyer]* that is, *not suffer* him, as the Greek translateth it. But the Hebrew speech is more forcible, to express

God's providence and hand in all things. As God by an Angel delivered his people, Num. 20. 16. so by an Angel he destroyed their enemies; as in the pestilence that was in Israel, he is called *the Angel that destroyed the people,* 〈◊〉 Sam. 24. 16. And Paul faith (speaking of this Passover) *lest he that destroyed the first borne, should touch them;* Heb. 11. 28. Compare also Psal. 78. 49.

Vers. 24. *this thing]* Hebr. *this word,* the commandment [unspec] of the Passover every year: excepting the special rites forespoken of, that were only observed in Egypt, verse. 7. 11. 12.

Vers. 25. *the land]* of Canaan, Ios. 5. 10. 11. [unspec] howbeit they kept it once in the wilderness, before they came into the land, Num. 9.

Vers. 26. *what is?]* that is, *what* signifieth? So [unspec] both the outward ••te, and the meaning of it, was to be taught to their children. Touching whom the Jews hold from the Law, in Exod. 23. 14. 17. Deut. 16. 14. 16. that *every child that could hold his father by the hand, and go up from Jerusalem* (gates) *to the mountain of the Temple, his father was bound to cause him to go up, and to appear* (before God) *with him, to the end he might catechize him in the commandments. And who so was bound to appear, was bound to keep the feast, Maimonides* in *Hagigah, ch. 2. S.* 3. 4. Also they say, *A child that is able to eat a morsel of bread; they catechize him in the commandments, and give him to eat so much as an olive of the vnlevened bread. Maimonides* treat. of *Leven, and vnlevened bread, c. 6. S.* 10.

Ver. 27. *bended,]* and so humbly thanked God for this mercy: see Exod. 4. 31. in the annotations. [unspec 27]

Vers. 28. *and did,]* in faith Moses and they obeyed God's word, for which it is witnessed of them; *by faith he did* (keep) *the Passover, and the sprinkling of blood: that he who destroyed the first-borne, might not touch them,* Hebr. 11. 28. Unto the keeping of this Passover, the Hebrew Doctors do apply that speech in Song. 2. 9. *My beloved is like a Roe, or a young Hart; behold he standeth behind our wast,* &c. thus: *The congregation of Israel said; At what time the glory of the Lord was revealed in Egypt, in the might of the Passover, and killed all the first-borne: he ascended upon swistlightning, and ran us a Roe, or as a young Hart, and protected the houses wherein we were, and stood behind our walls, and looked through the windows, and shown himself through the lattesses: and he saw the blood of the sacrifice of the Passover, (and the blood of Circumcision) which was sprinked on our gates: and from the high heavens he did behold; and saw his people, which did eat the sacrifice of the solemn feast, roasted with fire, with the purtenance, and with wild lettice, and unleavened cukes, and he spared us, and gave not the destroying Angel power for to destroy us. Targum on Song.* 2. 9.

Vers. 29. *at midnight:]* at the time of men's most secure rest, *when they say peace and safety; then cometh sudden destruction,* 1 Thes. 5. 2. 3. 10, *at midnight was acrymade,* when all slumbered and slept, Matth. 25. 5. 6. and *In a moment shall they die, and at mid-night;* Job. 34. 20. where the Chaldee paraphrase apply 〈◊〉 it to the Egyptians here. The *night,* signifieth also the time of judgment. *smote]* that is, as the Chaldee expounded it, *killed.* And the Targum called Jonathan's, addeth, *The world of the Lord, killed. every first-borne,]* or, *all the first-borne:* to

avenge the wrong they had done to God's *first-borne Israel,* Exod. 4. 22. 23. These *first-borne,* were the *beginning* (or *chiefest) of all their strength,* Psal. 105. 36. the dignity of such, is noted on Gen. 25. 31. And as the first-borne of Israel, whom God saved alive, figured his elect, called the *Church of the first-borne, which are written in heaven,* Heb. 12. 23. 10 the first-borne of Egypt whom God destroyed figured the Reprobate, on which Satan and the second death 〈◊〉 have power. This tenth plague•• after celebrated, in Psal. 78. 51. and 105. 36. and 135. 8. and 136. 10. *that sa•e]* the Chaldee faith, *that should sit.••*e Exo. 11. 〈...〉 *prison house]* or, 〈◊〉. Hebrew, *the house of the pit;* which the Chaldee translateth, *house of prisoners:* where they ground at the mill, &c. Exod. 11. 5.

Vers. 31. *go out:]* to wit, *hastily;* for an extraordinary prick in the Hebrew word, implieth so much: see also Gen. 19. 14. Compare Matt. 25 6. where *at midnight there was a cry made there was a cry made, Behold the bridegroom cometh, go ye out to meet him.*

Vers. 32. *bless me,]* that is, as the Chaldee translateth, *pray for me.* In that Pharaoh desired the prayers and blessing of God's people, both before, (Exod. 8. 8. 28. and 9. 28. and 10. 16. 17.) and now at their departing: it showeth, that in his heart he was convicted of sin, in oppressing God's servants, and that with reluctance of conscience, he had refused to let Israel go.

Vers. 33. *were urgent]* or, *were strong:* and as the Greek translateth, *forcibly urged.* This was with humble entreaty, Exod. 1•. 8. and *they rejoiced when they went out, for the dread of them was fallen upon the,* Psal. 105. 38. *they said]* the Yerushalmi Targum expounds it, *the Egyptians said, if Israel tarie one hour, toe all the Egyptians are dead men.*

Vers. 34 *lumps of dough]•*o the Greek here translateth it. The word may also be interp•eted, *kneading troughs:* see Exod. & 3.

Vers. 35. *jewels]* or *vessels, instruments:* see Exod. 3. 22. and 11. 2 Psal. 10. 37.

Vers. 36. *grace]* Hebrew, *the grace of the people:* see Exod. 3. 21. *gave them their asking,]* the Greek translateth, *lent unto them.* Thus the promise to Abraham was fulfilled; *They shall come out with great substance,* Gen. 15. 14.

Vers. 37. *Rameses]* a city in Egypt, Gen. 47. 11. This journey began the 15 day, the day after the Passover was killed; and they went out *with an high hand, in the sight of all the Egyptians,* Num. 33. 3. *Succoth]* by interpretation, *Boothes,* or *Tabernacles:* so called of the Israelites making them boothes of the boughs of treee, in this place: for perpetual memory whereof, God appointed a *feast of boothes* to be kept in Israel every year, Lev. 23. 42. 43. *about* 600000] & *not afeeble person among them* Psal. 105. 37. Thus the blessing of God in multiplying Israel was fulfilled, Gen. 15. 5. and 46. 3. The word *about* (or *as it were)* is not of doubt, or uncertainty, but often affirmeth a thing fully and certainly: as is said of the *Prophets, about 400. men,* 1 King. 22. 6. which another expoundeth, *Prop* 〈...〉 *s 400 men,* 2 Chron. 18. 5.

Vers. 38. *mixed people]* Egyptians and other nations; (the Chaldee saith, *many strangers)* who were moved by God's works shown in Egypt, to go out with Israel. These afterward fell a

lusting, and turned away, Numb. 11. 4. *great]* Hebrew *weighty possession:* see the notes on Gen. 13. 2.

Ver. 39. *thrust out]* as was foretold of God, Exodus 6. 1. A yearly remembrance of this their manner of leaving Egypt, was by the feast of unleavened cakes, Deut. 16. 3.

Vers. 40. *dwelling]* or, *peregrination,* that is ⟨◊⟩ ⟨...⟩ *ng as strangers;* for so the Greek translateth, and the Apostle confirmeth, ⟨◊⟩ Act. 13. 17. So in Exod. ⟨◊⟩ 15. Also Abraham was said to *dwell* in Canaan, Gen. 13. 12. who yet did but *sojourn* there, *as in a strange country.* Heb. 11. 9. And his dwelling is implied also here. *sons of Israel]* these were sojourners with Abram in Canaan, in such sense as *Lovely and tithes* there, being *yet in the loins of his father,* Heb. 7. 9. 10. For things done by the fathers, do concern the children: see Psalm. 66. 6. Hos. 12. 4. Amos 5. 25. 26. 27. *dwelt]* as strangers, that is, *sojourned in Egypt:* to which the Gr. addeth, *and in the land of Cannaan, they and their fathers;* which addition is, according to the true sense. 430. *years]* These could not be all in Egypt, but must be understood of dwelling also in Canaan and Mesopotamia: for Kohath son of Levi, was one that came first into Egypt, Gen. 46. 8. 11. helived but 133. years, Exod. 6. 18. Amram his son (the father of Moses) lived ⟨◊⟩ 37. years, Exod. 6. 20. & Moses was but 80. years old when he spake unto Pharaoh, for the release of Israel, Exod. 7. 7. and after 40. years travel, in the wilderness, he died 120. years old, Deut. 34. 7. so that their dwelling in Egypt was far short of 430. years, and must needs imply their fathers dwelling also in Canaan, even from the promise given to Abraham, Gen. 12. 1. 3. 4. 5. And this the Greek version manifesteth, and the Apostle confirmeth, when he saith, that *the Law was 430 years after the covenant that was confirmed before of God in Christ, with Abraham,* Gen. 3. 16. 17.

Vers. 41. *self same]* Hebrew, *the body* (or *strength) of that day;* as Gen. 17. 23. The Jew Doctors gathered from this, that God brought Israel forth at *mid day,* (as he slew the first-borne of Egypt at mid-night). *Pirkei R. Eliezer, chap.* 48. And Moses saith, it was *with an high hand, in the sight of all the Egyptians,* Numb. 33. 3. But, for the beginning of their rising up to go their journey, they are said to be *brought forth by night,* Deut. 16. 1. with Num. 3•. 30 *armies]* or *hosts;* meaning the tribes of Israel no. see Exod. 6. 26.

Vers. 42. *of observations,]* that is, *to be much and carefully observed* of the people. [unspec 42]

Vers. 43. *the statute,]* or *ordinance;* in Greek, *the law. strangers son]* that is, *paynim,* or *gentile:* See Gen. 17. 12. This is meant whiles he continued in his unbelief, as appeareth by verse. 48. and so by proportion, forbiddeth all such as should forsake the faith: and the Chaldee paraphrast translateth it. *no son of Israel that is apostate* (or *fall•e the faith) shall eat of it,* So David calleth the persecuting Jews *strangers,* Psal. 54. 5. and *heathens.* Psal. 59. 6. Also by the Jews ancient canons, it ⟨◊⟩ let the Passover be eaten of any *Apostate* (that changed his true religion) or *any idols* ⟨◊⟩ or for•ever, or *hired* servant: *Maimonides* in *Corban Pesach. ch. 9. S.* 7. And for *unclean persons;* it be law forbiddeth such, Numb. 5. 2. 3. and 9. 6. and •9. •3.

Verse. 44 *height for] Hebrew, the purchase of silver* that is, of *money,* or for any price. Compare ⟨...⟩ sse lae of circumcision Gen. 17. 12. 13. ⟨...⟩ *shall]* eat ⟨◊⟩ his voluntary entering ⟨

...〉 with Israel and do time for his cleansing; which by proportion with the law, Numb. 19. 11. was to be seven days. And so the Jews observed, for any *stranger* that became a proselyte on the 14. day of the first month, and was then circumcised and baptized, yet they killed not the pascha for him, because he might not eat of it at evening, for he was as one coming out of the grave, [having been as Paul saith, *dead in trespasses and sins,* Ephes. 2. 1.] and he must abide seven days, and afterward be clean. *Maimonides* in *Corban Pesach, chap. 6. S.* 7. Compare also herewith, Num. 31. 19. 24. Ios. 6. 23.

Vers. 45. *foreigner,]* or *sojourner,* (as Gen. 23. 4.) one that dwelleth in the land, but not his own; that hireth his house, or is an in-mate; (so differing from a *stranger,* who dwelt in another country) no such, nor *hired* person, might eat. Such foreigners, (leaving the worship of idols, and other heathenish practices) though not circumcised nor joined to the Church, might dwell in the land of Israel, even in Priests houses, but were restrained from the holy things; see Lev. 22. 10. and 25. 6. 45. 47. Such a stranger the Jews called *Ger to shab,* a so journer among them; or, *a stranger within their gates* (as Moses speaketh) Deut. 14. 21. and he was to submit unto the seven commandments given unto the sons of Noah; whereof see the notes on Gen. 9. 4. *not eat:]* and so by proportion, not have communion with the other rites, as sprinkling of the blood and the like, unless he were circumcised, ver. 48. So the Jews explained this law, *If they kill* (the Passover) *for persons circumcised, and sprinkle the blood in the name of the circumcised and uncircumcised, it is unallowable)* or *abominable) for the sprinkling is a weighty matter, for it is the root* (the principal) *of the sacrifice. Maimonides* in *Corban Pesach. ch. 2. S.* 6.

Vers. 46. *one house,] in the same house,* or room: which the Chaldee translateth, *in one society.* The Jew Doctors explain it thus: *Who so eateth of the pasche may not eat, but in one society,* (or, *in the same company) neither may they carry ought thereof out of the society wherein they eat.* And *the flesh of the Passover that is carried out of the society, whether presumptuously or ignorantly, is unlawful to be eaten, &c. but must be burnt.* Also, *two societies that eat in one house, must each make them a sign* (of distinction) &c. and the one company must turn their faces togetherward, and the other company must turn their faces together ward and eat, so that they appear not mixed. *Maimonides* in *Corban Pesach, ch. 9. S. 1. 2. 3. abroad]* or *out:* which the Jews (as before is noted) do understand, not only of the streets, but not out of the room nor society where it is to be eaten. *a bone:]* to foreshow that not a bone of Christ our Passover should be broken; as was fulfilled John. 19. 33. 36. which signified his victory and deliverance out of affliction and death; (from which he rose the third day;) as Psal. 34. 20. 21. the Lord *keepeth all his bones, not one of them is broken.* And in hope of resurrection, Joseph gave charge of his bones, and they were carried into Canaan, Heb. 11. 22. Exo. 13. 19. *The bones* of the Passe over were *burnt* (with the flesh that remained, v. 10.) as is testified by the Hebrew Doctors, who also say, that though *it were a little kid whose bones were tender, yet might they not eat them, for that were the breaking of the bones. Maimonides* in *Corban Pesach, ch. 10. S.* 2. 9.

Vers. 47. *do it]* that is, prepare, offer, and eat the pasche, as is ordained. For neglect, and not doing it, men were to be *cut off,* Numb. 9. 13.

Vers. 48. *a strangers,]* The Greek translateth; *when any proselyte come unto you:* and so the Chaldee saith; *when a stranger shall become a proselyte* (or *join himself) with you.* So this differeth from that which was before in v. 22. and also in ver. 45. and is meant of a third sort of strangers that were converts, in Greek called *proselytes,* such as were joined to the Jews Church, Act. 13. 43. and 2. 10. Matth. 23. 15. Such they were wont to call *strangers within the covenant;* and *just strangers;* to distinguish them from *strangers within the gates* (that did but dwell among them) mentioned in Deut. 14. 21. and here in v. 45. *do the Passe-over]* that is, keep or celebrate it. This phrase is used in Matt. 26. 18. Heb. 11. 28. *and then,]* so not only himself, but his male children must be circumcised, ere he might be admitted to the Passover; for he was yet in his sin, whiles his children were (through his default) uncircumcised; see Gen. 17. 12. 13. 14. Exod. 4. 24. 26. And thus the Jews have interpreted this place, *that as the circumcision of himself,* (if it be omitted) *debarreth him from doing the Passover, so doth the circumcision of his sons, and of his servants, &c. and if he kill it before he do circumcise them, it is unlawful. Maimonides* in *Corban Pesach, chap. 5. S. 5. uncircumcised:]* the Chaldee turneth it, *profane person.* So God saith, *No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary, Ezek.* 44. 9. And the Hebrew Doctors say, *Whiles the power of uncleanness, and the superfluous foreskin is upon him, he is unfit to be united with the divine Majesty, &c. R. Menachem on* Exod. 12.

Vers. 49. *that sojourneth,]* the Greek here (as in ver. 48.) translateth, *the proselyte that is come among you.* So the obedient heathens, might by faith in Christ have part in all the holy things with Israel always: for in Christ *all are one,* Galat. 3. 28. Act. 15. 9. And unto *strangers,* is promised inheritance with the tribes of Israel in the holy land, Ezek, 47. 22. 23. The Jew Doctors of old have thus written concerning this; *Moses our master gave the inheritance of the Law and commandments to Israel only, as it is written* (Deut. 33. 4.) *the inheritance of the congregation of Jacob: and unto any of the other nations that willingly joined himself a proselyte, as it is written,* (Numb. 15. 15.) *as yeeare, so shall the stranger be before the Lord. But whosoever is not willing, they force him not to receive the law and the commandments. But they force all that come into the world, to receive the commandments given to the sons of Noah,* [whereof see on Gen. 9. 4.] *and who so receiveth not them, is killed; and be that receiveth them, is called the stranger that sojourneth, &c. Maimonides* in *Misneh* treat. *of Kings, ch. 8. S.* 10. Likewise in their commentary upon Exodus, called *Elle shemoth rabbah,* upon Exod. 12. they say, *This is that which is written* (in Isaiah. 56. 3.) *And let not the son of the stranger that hath joined himself to the Lord, speak saying. The Lord hath utterly separated me: for Job saith The stranger shall not lodge in the street,* (Job 31. 32.) *And why? Because the holy blessed (God) exeludeth no creature, but receiveth all. For his gates are open every hour, and whosoever would be received in, he entereth and is received. For this it was said by Job, the stranger shall not lodge in the street. And again he saith in the person of God, I will open my doors to the traveler,* (Job. 31. 32.) *Rabbi Barachias said, In whose person speaketh Job this? Doubtless because it shall be that the strangers shall be Priests, ministering to the holyblessed (God:) as it is written, and the stranger shall be joined them,* (Isaiah 14. 1.) *and this joining is not meant but of the Priests, as it is written, join me unto one of the Priests offices,* (1 Sam. 2. 36.) *For it shall come to pass, that proselytes shall eat of the Shew-bread,* &c.

CHAP. XIII.

1, God commandeth to sanctify all the Firstborne, unto him: 3, to remember the day of their going out of Egypt: 5, to keep the feast of Vnlevened bread, in Canaan: 8, to show their sons the cause thereof: 12, to set apart for the Lord, the firstlings of beasts. 16, Phylacteries, for a sign of God's former mercies. 17, The way by which God led Israel in the wilderness: 19, The carrying of Joseph's bones with them. 20, Israel campeth in Etham. 21, God guideth them by a pillar of a cloud, and pillar of fire.

AND Jehovah spake unto Moses, saying, Sanctify unto me every first-borne, that which openeth every womb, among the sons of Israel of man and of beast; it *is* mine. And Moses said unto the people, Remember this day, *in* which ye came out from Egypt, from the house of servants; for by strength of hand Jehovah brought you out from hence: & no leavened *bread* shall be eaten. *This* day you come out, in the month of Abib. And it shall be, when Jehovah shall bring thee into the land of the Canaanite, and the Chethite, and the Amorite, and the Evite, and the Jebusite, wch he sware unto thy fathers to give thee, a land flowing with milk and honey: that thou shalt serve this service, in this month. Seven days thou shalt eat unleavened *cakes:* & in the seventh day *shall be* a feast to Jehovah. Vnlevened *cakes* shall be eaten seven days; and no leavened *bread* shall be seen with thee, and no old leaven shall be seen with thee, in all thy border. And thou shalt show thy son in that day, saying; because of that *which* Jehovah did unto me when I came out from Egypt. And it shall be to thee for a sign upon thy hand, & for a memorial between thine eyes, that Jehovah's Law may be in thy mouth; for with a strong hand hath Jehovah brought thee out from Egypt. And thou shalt keep this statute in his season, from year to year. And it shall be, when Jehovah shall bring thee into the land of the Canaanite, ashe sware unto thee, and unto thy fathers, and shall give it thee: That thou shalt cause all that openeth the womb, to pass unto Jehovah: and all that openeth *(the womb)* of the young of a beast, which thou shalt have, the males *shall be* Jehovah's. And all that openeth *(the womb)* of an asse, thou shalt redeem with a lamb; and if thou wilt not redeem *it,* then thou shalt break the neck of it: and all the first-borne of man, amongst thy sons, shalt thou redeem. And it shall be, when thy son shall ask thee tomorrow, saying, What *is* this? that thou shalt say unto him; By strength of hand Jehovah brought us out from Egypt from the house of servants. And it was, when Pharaoh was hard, to send us away, that Jehovah slew every first-borne in the land of Egypt, from the first-borne of man, even to the first-borne of beast; therefore I sacrifice to Jehovah all that openeth the womb, the males; and every first borne of my sons I redeem. And it shall be for a sign upon thy hand, and for phylacteries between thine eyes; for by strength of hand Jehovah brought us out from Egypt.

〈 in non-Latin alphabet 〉

And it was, when Pharaoh had sent away the people, that God led them not the way of the land of the Philistines, though that *was* near; for God said, lest the people repent, when they see war, and they return to Egypt. But God led the people about, *by* the way of the wilderness of the red sea; and the sons of Israel went up harnessed, out of the land of Egypt. And Moses took the bones of Joseph with him; for he had swearing sworn the sons of Israel, saying; God will visiting visit you, and ye shall carry up my bones from hence with you. And they

journeyed from Succoth, and encamped in Etham, in the edge of the wilderness. And Jehovah went before them by day, in a pillar of a cloud, to lead them the way; & by night, in a pillar of fire, to give them light, for to 〈◊〉 by day and night. He took not away 〈◊〉 pill•• of the cloud by day, and the pillar of 〈◊〉 by night, before the people.

Annotations.

SAnctifie] or, *Hallow, Consecrate;* that is, put apart unto holy use for me and my service. The men and unclean beasts were to be redeemed with money, which was given to the Lord's Priests: the clean beasts were to be killed in sacrifice to the Lord, Numb. 18. 15. 16. 17. Moses is commanded here, to teach this unto Israel. Afterwards the Levites were taken for all the first-born Israelites, and employed in the service of the Lord, Numb. 3. 6. 12. *that which openeth]* so the holy Ghost translateth it in Greek, Luk. 2. 23. but the Hebrew phrase is, *the opening* (or *emission) of every womb* (or *matrice)* meaning the first birth of man or beast; and so the Chaldee, in v. 13. expoundeth it, *the first-borne;* and in Exod. 34. 19. 20. the Greek translateth it, *first-borne,* (or *firstling.)* This law signified, that God's people (which are a *congregation of first-borne,* Heb. 12. 23. Exod. 4. 22. being redeemed from death by the blood of Christ) should both themselves and theirs be consecrated to the service of the Lord, Rom. 6. 13. 19. 22. and 12. 1▪ even as he is their God, and sanctifieth them to himself from the womb, Psal. 22. 11. Isaiah. 46. 3. Ier. 1. 5. Gal. 1. 15.

V. 3. *Remember]* The Heb. *Zacor,* here & in Exo. 20. 8. and Ios. 1. 13. are properly indefinites, signifying *To remember;* but used for Imparatives, as *Halok, To go,* 2 Sam. 24. 12. is explained, *Lok, Go thou,* in 1 Chro. 21. 10. *To eat and to drink,* Isaiah 22. 13. is expounded, *Letus eat and drink,* 1 Cor. 15. 32. and in Gr. *Chairein, To rejoice,* for *Rejoice thou,* 2 John. 1. 10. But there be of the Hebrews that say, *the word Zacor is indefinite, because we are bound forever to remember this matter: R Elias* in *Sepher reshith choc••ah,* treat. of *Holiness, ch.* 6. This *remembrance* here commanded, was not only to keep in mind for themselves, but to mention and speak of it to others; as after Moses saith in ver. 8. *Thou shalt show thy son, &c.* The Hebrew canons say; *It is commanded by the Law, to tell of the temptations and marvelous works which were done to our fathers in Egypt; upon the fifteenth day of Nisan* (that is, *March) as it is written* (in Exod. 13. 3.) *Remember this day &c.* and (in verse. 8.) *Thou shalt show thy son, &c. And although he have no son, though they be great wise men, they are bound to tell of the going out of Egypt: and who so maketh a long speech of the things that fell out and came to pass, it is commendable in him. Maimonides in Misneh,* treat. of *Leven, ch. 7. S. 1. servants]* the Greek and Chaldee expound it *servitude,* or *bondage. strength of hand]* the Greek expoundeth it, *strong hand:* and so Moses him-self speaketh in verse. 9. This manner of deliverance, figured also our redemption by Christ; who being stronger than (Satan) the strong man armed, overcame him, and took from him all his armor wherein he trusted, and divided his spoils, Luk. 11. 21. 22. *leavened]* of this, see Exod. 12. 8. 15. It figured our sanctification, in abstaining from all corruption in doctrine and conversation, Matt. 16. 12. 1 Cor. 5. 8.

Vers. 4. *Abib,]* which the Greek translateth *New* fruits: the word signifieth, *a green ear* (or 〈◊〉) *of corn,* Exod. 9. 31. and because in those Countries corn was •ared and began to be ripe in

this month, (as witnesseth *Philo,* in his third *book of Moses life)* it was called therefore *Abib;* some of the Greeks name it *the month of flowers,* as *Mac•rius Egypt. in Hom.* 47. It was part of *March,* and part of *April,* as we now call the months: see also Exod. 12. 2.

Vers. 5. *Canaanite]* that is, as the Greek translateth, *Canaanites and Chethites, &c.* see Gen. 10. 16. 18. *Jebusite]* the Greek version addeth, *Gergesites and Pherezites;* to make up the number of seven, which is here understood, as in Deut. 7. 1. *serve]* that is, *observe,* as Exod. 12. 25. or (as the Greek translateth) *do this service;* which after followeth.

Vers. 6. *Seven]* or, *a seven* (a week) *of days:* figuring our whole life: see Exod. 12. 15. *a feast]* which among other duties, was kept with an *holy convocation,* Levite. 23. 8.

Vers. 8. *show thy son] It is commanded that we show our sons, though they ask not: according to the knowledge of the son, must his father teach him,* saith *Maimonides* in treat. of *Leven, ch. 7. S. 2. because]* or, *for this which Jehovah did unto me:* understand, *This is done;* or, *This feast we keep, for,* or *because of that.* Such want of words is oft in the Scripture, as in 2 Sam. 23. 8. *against* 800. meaning, *he lift up his spear against* 800. as the words are supplied in 1 Chron. 11. 11. So before in Exod. 4. 5. The Hebrew Doctors understand it mystically, saying, *what is that which the Scripture saith, For this? It is* like *This is my God,* Exod. 15. 2. *as if he should say; for his names sake, and for his glory, did he unto us, and brought us out of Egypt; and not for our righteousness. R. Menachem, on Exod.* 13.

Vers. 9. *a sign]* or, *a token:* so in verse. 16. but in Deut. 6. 8. and 11. 18. it is said, *Thou shalt bind thē for a sign upon thy hand, and they shall be for Phylacteries between thine eyes: and thou shalt write them upon the posts of thy house, and upon thy gates. a memorial]* or, *a monument.* This is an explication of that word *Totaphoth,* the *Phylacteries* mentioned after in the 16. verse. The manner of keeping these laws among the Jews, was; They wrote four sections of the law upon parchments, namely these, *Sanctify unto me every first-borne, &c.* Exod. 13. 2. to the end of verse 10. *And it shall be when Jehovah shall bring thee into the land, &c.* Exo. 13. 11. to the end of verse 16. *Hear ô Israel, Jehovah our God, Jehovah is one, &c.* Deut. 6. 4. to the end of verse 9. *And it shall be, if hearkening ye shall hearken unto my commandments, &c.* Deut. 11. 13. to the end of verse 21. These four sections (containing in all 30 verses) written on parchments, folden up, covered with lether, they tied to the forehead, & to the hand. Those that were for the head, they wrote on four parchments, and rolled them up everyone severally, and put them in four places which were joined together in one skin, or piece of lether. For the hand, they wrote the same 4. sections of the law, in 4 columes upon one parchment, and rolled it up from the end to the beginning. These all were written exactly according to Moses copy, not a letter more or less, otherwise the phylacteries were not lawful to be worn. They were also artificially sown up in the lether, and tied with strings upon the head, from the crown forward; and upon the left hand or arm, above the elbow, on the inside, that they might be towards the heart: (as Deut. 6. 6▪) Howbeit the Sadducees used to wear them upon the forehead (or brow) and upon the palm of the hand (as *Maimonides* observeth in *Tephillin, chap. 4. S.* 3. They used these phylacteries religiously, always blessing God for the commanding of these things, when they put them on, which they used to do by day only, not by night; and upon the working days, not on Sabbaths or feast days, because (say they) it is

written, *It shall be to the for a sign,* whereas the Sabbath it self was a sign. And though they might wear them all the day, (so it were not in an unclean place) yet specially they put them on when they went to read the Law, or to pray, (whereupon they call them in their tongue, *Tephillin,* that is, *Oratories,* or *Prayer ornaments:)* and abused them to great superstition, teaching, *•hat all the while a man had the phylacteries upon his head and arm, he was meek and fearing God, and not drawn away by laughter or vain meditation, nor conceived any evil thoughts, but turned his heart to the words of truth and justice.* These and many other particulars about them, are largely set down by *Maimonides* in his treat. *Tephillin:* and the like rites they had for their *post writings,* (from the Law in Deut. 6. 9.) and for their *fringes,* (from the Law in Numb. 15. 38.) And our Savior blameth the Pharisees hypocrisy, in wearing their *phylactaries* broad, and their *fringes* long; Matt. 23. 5. And how well they thought of themselves for these things, appeareth by the saying of the Chaldee▪ paraphrast, upon *Song 8. 3. The congregation of Israel said, I am chosen above all people's, because I bind phylacteries to my left hand, and to my head, &c.* But God hereby taught them diligently to regard, and dutifully to prosesse and practice his Laws, having them written and laid up in their heart and soul, Deut. 6. 6. and 11. 18. Prov. 3. 3. 21. and 7. 2. 3. With this we may compare that in Rev. 14. 1. of those holy ones that had Christ's *Fathers name written in their foreheads,* as a sign of the profession of God's Law: (for that which in the Gospel is called *his Name,* Matt. 12. 21. in the Prophets is called *his Law,* Isaiah 42. 4.) So again, Antichrist exacteth the obedience of his precepts, as by a mark upon men's *right hands,* or on their *fore-heads.* Rev. 13. 16.

Vers. 10. *from year,]* Hebr. *from days to days:* but *days* often signifieth a *full year,* as is shown on Gen. 4. 3. The Chaldee translateth, *from time to time:* The Greek keepeth the Hebrew phrase: wherefore *days* are prophetically used for *years,* in the Greek of the New Testament, Rev. 11. 3.

Vers. 12. *to pass]* namely either *through the fire;* as this phrase is explained in Deut. 18. 10. 2 King. 16. 3. and implieth, in Ezek. 20. 26. Levite. 18. 21. and, the law for the firstlings, showeth in Numbers 18, 17, and here in verse. 15. it is expounded *Sacrifice.* Or, *thou shalt cause to pass,* namely, under the rod, as in Levite. 27. 30. and so *consecrate,* or, (as the Greek translateth) *put apart unto the Lord:* and so make it pass from under thy power, *and all, &c.]* Hebr. *and every opening:* which the Greek translateth, *all that openeth the womb:* see verse 2. And this is meant of clean beasts, as the exception of the *asse,* and of *mankind,* in the verse following showeth: therefore *and,* in Hebrew is by way of explanation of the former speech, for *even,* or *that is,* as is noted on Gen. 13. 15. *of the young] the increase;* or, as the Greek translateth it, *of the herds:* for this word is spoken of kine, as *flocks* is applied to sheep, Deut. 28. 4. 18. 51. but the Chaldee here expoundeth it *youngling.* shall be *Jehovah's]* or, *thou shalt make pass* (shalt sacrifice) *to Jehovah;* the Chaldee saith, *thou shalt sanctify before the Lord.*

Vers. 13. *an asse]* so in Exod. 34. 20. but in Num. 18. 15. it is said, *of an unclean beast:* so that by the *asse* here, may be implied all other unclean beasts, not meet for sacrifice. Howbeit some of the Jew Doctors understand the *unclean beast* there, to mean *the asse only;* as *Maimonides* in *Misneh,* treat. of *First fruits, chap. 12. S.* 3. and *R. Solomon Rashi,* upon this text. *a lamb]* or *kid,* as the word implieth both, Exod. 12. 3. And this the Jews take strictly, of a living lamb only,

saying, it *may not be redeemed with a calf, or with a wild beast, nor with a lamb that is killed, &c. Maimonides* treat of *First fruits, chap. 12. S.* 8. This *lamb* was to be given to the Lord, that is, to his Priest, Num. 18. 8. 15. and then the owner of the asse might use it for his own service; which otherwise he might not do, Deut. 15. 19. *break the neck]* or, *cut off the neck,* as the word is translated in Deut. 21. 4. and Isaiah 66. 3 where it is spoken of *a dog.* The Yerushalmi paraphrast here expoundeth it, *kill it. redeem]* for five shekels of money, Num. 18. 16. And (by the Hebrew Doctors) the father when he redeemed his son, was to bless God who gave this commandment, and preserved his sons life. And if the father transgressed, and redeemed not his son; he was when he came to age to redeem himself, *Maimonides,* treat. of *First fruits, chap. 11. S.* 2. 5. See the annotations on Num. 18. Hereby was figured the redemption of God's elect, *(the Church of the first-borne which are written in heaven,* Heb. 12. 23.) from the second death: for in respect of the first death, no man can give any ransom to God, Psal. 49. 8. 9. Heb. 9. 27.

Vers. 14. *tomorrow]* that is, *in time to come:* see the notes on Gen. 30. 33. The Greek translateth, *hereafter:* elsewhere the Greek keepeth the Hebrew phrase, as in Deut. 6. 20. Ios. 4. 6. 21. *us out]* the things done to the fathers, are to be remembered as if they were done to the children: so the Prophets explain things, as Psalm 66. 6. *they passed through the river on foot, there did we rejoice in him:* and Hos. 12. 4. *he found him in Bethel, and there be stroke with us.* So the Hebrew Canons say, *Thorowout all generations, a man is bound to show himself, as if it were he himself that came now out from the bondage of Egypt, as it is written,* AND HE BROVGHT VS OVT, *&c. and for this cause the holy blessed* (GOD) *hath commanded in the Law,* AND THO• SHALT REMEMBER THAT THOU WAST A SERVANT, *(Deut. 15. 5.) as if he should say, As they, so thou thyself wast a servant, and camest out free, and wast redeemed, Maimonides,* treat. of *Leven, chap. 7. S.* 6. The Apostle speaking of the things that befell Israel, saith, *these things were our examples,* 1 Cor. 10. 6. and the Rabbin's have a common saying, *Whatsoever happened to the fathers, is a sign nuto the children. R. Menachem* on Gen. 12.

Verse 15. *was hard to send us]* that is, *was stubborn,* refusing *to send us away.* Or, *hardened* himself, *against sending us away,* so that he would not let us go. The Hebrew word which commonly signifieth *to,* is sometime used for *from,* as is noted on Gen. 36. 6. and so here Pharaoh *hardened* his heart, *from sending;* that is, he would not send. In 2 Chr. 11. 4. it is said, *they returned from going:* whereas in 1 King. 12. 24. it is written, *they returned to go.* Compare, both for phrase and matter, that in Job 9. 4. *who hath hardened* himself *against* (God) *and hath prospered? the males]* or, being *males:* and this the Jews understand of males simply: for if it be a female, or both male and female, they hold it free from this service; not holy at all. *Maimonides* treat. of the *First borne, chap. 2. S.* 5.

Verse 16. *phylacteries]* or, *frontlets:* in Hebrew *Totaphoth, typical monuments:* called in verse 9. 4 *memorial:* the Greek translateth them, *an immovable* monument: the Hebrew Doctors usually call them *Tephillin, prayer monuments,* because they used to bind them upon them when they prayed; as is noted on verse 9. The Syriac in Matt. 23. 5 keepeth that name, but the Evangelist in Greek nameth them *phylacteries,* of *conserving* or *keeping* the memorial of God's

Law: whom we follow in this translation. So in Deut. 6. 8. and 11. 18. See the annotations there.

〈 in non-Latin alphabet 〉 Here beginneth the 16 Section of the Law: see Gen. 6. 9. and 28. 10.

Vers. 17. *the way of]* that is, *towards the land:* so in Num. 14. 25. *the way of the red sea,* is *towards* it. Or, *by the way;* as in the verse here following. *see war]* that is, be warred against by the Philistines, who would deny them passage: for they had before this killed some of the Israelites, whiles they dwelt in Egypt, in the days of Ephraim son of Joseph; as is mentioned in 1 Chron. 7. 21, 22, 23. Thus God provided for his people's infirmity, lest at the first they should be discouraged; and would not suffer them to be tempted above that they were able, 1 Cor. 10. 13. So in his Law, he ordained that no *fearful* or *faint-hearted* should go to war, Deuteron. 20. 8. See also the notes on Genesis 11. 31.

Vers. 18. *went up]* it is the usual phrase in the Scripture, to call the journeying from Egypt to Canaan (which was northward) *a going up,* as here, and in Gen. 13. 1. and 44. 17. and often. On the contrary, from Canaan into Egypt, they are said to *go d•••e,* Gen. 12. 10. and 26. 2. Deut. 10. 22. Act. 7. 15. and usually. *harnessed,]* or *marshalled by five in a rank:* the word in Hebrew hath the name of *five,* either of the harness girded under the fifth ribbe, (as the Chaldee translateth it *girded,)* or, of marching five in a row. The Greek version saith, *in the fifth generation:* but not well; for Israel went out in the *fourth generation,* as God foretold, Gen. 15. 16. and this word is elsewhere used for *armed,* or *harnessed;* as Ios. 1. 14. and 4. 12. Judge. 7. 11. Thus God led out his people *with an high hand,* Exodus 14. 8. and trained them for future wars, to conquer Canaan. See Numb. 1. 3. and 14. 3. 9. &c.

Vers. 19. *swearing sworn,]* or, as the Greek hath it, *sworn with an oath,* that is, straitly and earnestly adjured. Of this, see Gen. 50. 25.

Vers. 20. *Succoth]* the place of *Boothes:* see Exod. 12. 37. *Etham]* in Greek, *Othom.* Of this and their other journeys, see Numb. 33. 6. &c. *the edge]* or *the end;* that is, which Etham was in the end (or edge) of the wilderness, Numb. 33. 6. The Greek translateth, *by the wilderness.*

Vers. 21. *Jehovah]* called in Exodus 14. 19. *the Angel of God;* meaning *Christ* whom the Israelites *tempted* in the wilderness, 1 Cor. 10. 9. he is named *Jehovah our justice,* Ierem. 23. 6. *went before them]* that is, as the Greek expoundeth it, *guided them. pillar]* which in Hebrew is named of *standing up,* or *stability:* and is by similitude here applied to the *cloud* and *fire,* that stood over the host of Israel, (as elsewhere *smoke* arising is called *a pillar,* Judge. 20. 40. and *pillars of smoke,* Joel 2. 30. are by the Apostle called *vapor of smoke,* Act. 2. 19.) In Psalm. 105. 39. this *cloud* is said to be *spread for a covering;* so that it shadowed them from the heat of the Sun: and in it they were *baptized,* 1 Corinth. 10. 2. and as there was occasion it removed, sometime before, sometime behind them, Exodus 14. 19. and in it God sometime appeared and spake, Deut. 31. 15. Psal. 99. 7. but the ordinary use of it, was to lead and to cover them, Numb. 9. 17. 18. And it figured Christ his guidance and protection of his Church, travelling through this world, unto his heavenly rest; as it is said, *The Lord will create upon every dwelling place of*

mount Zion, and upon her assemblies, a cloud, and smoke by day, and the shinning of a flaming fire by night: for upon all the glory shall be a covering, &c. Isaiah 4. 5. 6. *of fire]* the same dark cloud, which shadowed them by day, was also fire, and gave them light by night, Exodus 14. 19. 20. 24. So Christ baptized the Israelites in the cloud, with the Holy Ghost and with fire, 1 Cor. 10. 2. Matt. 3. 11. Isaiah 4. 2. 4. 5. Therefore Israel in faith, did betake themselves under the shadow of God's Majesty in this cloud; and Moses sanctified the action by prayer, Numb. 9. 17. 18. 19. 23. and 10. 34. 36. 1 Cor. 10. 1.

CHAP. XIIII.

1, God instructeth the Israelites in their journey. 5, Pharaoh pursueth after them. 10, The Israelites are sore afraid and murmur. 13, Moses comforteth them. 15, God instructeth Moses to lead the people forward, and with his hand and rod to divide the Sea, for Israel to go thorough, 19, God's Angel and cloud remove behind the campe. 21, The Israelites pass thorough the red Sea. 23, The Egyptians follow them into the Sea. 24. The Lord out of the cloud troubleth the Egyptians. 26. He biddeth Moses stretch his hand over the Sea. 27. It returneth to his strength, and drowneth the Egyptians.

AND Jehovah spake unto Moses, saying; Speak unto the sons of Israel, that they turn, and encamp before Pi-hahiroth, between Migdol and the Sea, before Baal-zephon: over-against it shall ye encamp by the Sea. And Pharaoh will say of the sons of Israel, They *are* entangled in the land, the Wilderness hath shut them in. And I will make strong the heart of Pharaoh, and he shall follow after them; and I will be honored upon Pharaoh, and upon all his Host; and the Egyptians shall know that I *am* Jehovah: And they did so. And it was told the King of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people; and they said, Why have we done this, that we have sent away Israel from serving us? And he bound his Charet, and took his people with him. And he took six hundred chosen Charets, and all the Charets of Egypt, and Captains over everyone of them. And Jehovah made strong the heart of Pharaoh King of Egypt, and he followed after the sons of Israel: and the sons of Israel went out with a high hand. And the Egyptians followed after them, and overtoke them encamping by the Sea, all the horses, the Charets of Pharaoh, and his horse-men, and his Army, beside Pi-hahiroth, before Baal-zephon. And Pharaoh drew nigh; and the sons of Israel lift up their eyes, and behold the Egyptian marched after them; and they were-sore afraid: and the sons of Israel cried out unto Jehovah. And they said unto Moses, Because *there were* no graves at all in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou done this unto us, to bring us forth out of Egypt? *Is* not this the word which we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will do for you today: for the Egyptians whom ye have seen today, ye shall not again see them anymore forever. Jehovah will fight for you, and you shall hold your peace. And Jehovah said unto Moses, Wherefore criest thou out unto me? Speak unto the sons of Israel, that they go forward. And thou, lift up thy rod, and stretch out thy hand over the Sea, and cleave it: and the sons of Israel shall go in to the midst of the Sea, on dry *ground.*

And I, behold, I will make strong the heart of the Egyptians, and they shall go in after them: and I will be honored upon Pharaoh, and upon all his army, upon his chariots, and upon his horsemen. And the Egyptians shall know that I *am* Jehovah, when I am honored upon Pharaoh, upon his chariots, and upon his horse-men. And the Angel of God, which went before the campe of Israel, removed and went behind them; and the pillar of the cloud removed from before them, and stood behind them. And it came between the Campe of the Egyptians, and the Campe of Israel; & it was a cloud and darkness, and it made light the night: and the one came not near the other all the night. And Moses stretched out his hand over the Sea; and Jehovah caused the Sea to go *back,* by a strong East wind, all the night and made the sea dry *land:* and the waters were cloven. And the sons of Israel went in to the midst of the sea, upon the dry *ground:* and the waters *were* a wall unto them on their right *hand* and on their left. And the Egyptians followed, and went in after them, all Pharaohs horses, his chariots, and his horse-men, into the midst of the 〈◊〉 And it was in the morning watch that 〈◊〉 looked unto the campe of the Egyptians, in the pillar of fire, and of the cloud, and troubled the campe of the Egyptian: And took off their charet wheels, and led [unspec] them heavily: and the Egyptians said, Let us flee from the face of Israel, for Jehovah fighteth for them, against the Egyptians. And Jehovah said unto Moses, Stretch out [unspec] thy hand over the sea, and the waters shall return upon the Egyptian, upon his chariots, and upon his horse-men. And Moses stretched out his hand over the Sea, and the sea returned to his strength, at the looking forth of the morning: and the Egyptians fled against it; and Jehovah shook off the Egyptians into the midst of the sea. And [unspec] the waters returned, and covered the chariots and the horse-men, with all the army of Pharaoh that came after them, into the Sea: there remained not so much as one of them. But the sons of Israel walked on dry *land,* in the midst of the sea, and the waters *were* a wall unto them on their right *hand,* and on their left. And Jehovah saved Israel in that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great hand which Jehovah did upon the Egyptians; and the people feared Jehovah, and they believed in Jehovah, and in Moses his servant.

Annotations.

PI-hahiroth] or, *the mouth of Hiroth,* that is, *the straight* (or *passage)* between the mountains of *Hiroth:* for in Numb. 33. 8. the word *Pi,* (that is, *Mouth,)* is left out of the name. Into these straits did God lead Israel, both to free them from war with the Philistians, Exod. 13. 17. 18. and to give the Egyptians occasion hereby to pursue them, (as the verses following here show;) as also to try the faith of his people; which even here at first was turned to unbelief and rebellion, verse 11. 12. Deut. 8. 2. Psalm 106. 7. *Migdol]* in Greek *Magdol:* the name of a city of the Egyptians, Ier. 44. 1. by interpretation it signifieth *a Tower. Baal-zephon]* in Greek *Beelsepphon.* The Yerushalmi Targum expoundeth it, *the idol of Zephon:* and so it seemeth to be an idolatrous place or monument of the Egyptians; as *Baal-Pehor* was the Idol of the Moabites, Num. 25. 3. and *Baalmehon,* the name whereof the Israelites changed, when it came into their possession, Num. 32. 38. For as Israel passed from Egypt to Canaan. God did let them see the abominations and idols of the nations; whereof he warned them to beware, Deut. 29. 16. 17. 18.

Vers. 3. *entangled]* or, *perplexed,* not knowing what to do, as the Greek translateth, *they wander* (or *stray)* and the word is used in Joel 1. 18. of cattle perplexed for want of pasture. So Pharaoh seeing the Israelites to take this indirect way, thought they were afraid of the wilderness, and in perplexity of mind: whereupon he hardened himself to follow after, and bring them again into his bondage.

Vers. 4. *make strong]* that is, as the Greek saith, *harden:* so after, verse 8 17. See Exodus 4. 21. *honored]* or, as the Greek translateth, *gloried: will get me honor,* by their destruction, verse. 17. 18. For God hath glory by wrath upon the wicked, as by mercy upon the elect, Roman. 9. 22. 23. So Ezekiel 28. 22.

Vers. 6. *bound]* in Greek, *joined,* to wit, the horses to his chariot: *made ready.* So Gen. 46. 29. [unspec 6]

Vers 7. *captains]* or *Princes,* the third sort of governors in the kingdom: having the name of *three,* or *third:* the Chaldee calleth them *Mighties.*

Vers. 8. *a high hand]* that is, powerfully, openly, and boldly, like armed men, as in Exod. 13. 18. and in the sight of the Egyptians, Num. 33. 3. not like f•gitives. So to sin with a *high hand,* Num. 15. 30. is to do it boldly and openly. The Chaldee changeth the phrase, saving, they went out *with uncovered* (or *open) head:* which meaneth, openly, boldly, cheerfully: as, the covering of the head, signifieth sorrow and shame, 2 Sam. 15. 30. Ier. 14. 4.

Vers. 9. *army]* Hebr. *power:* used for an *army* or *host,* as the Greek here translateth it; so in verse 17. 28. And here again is to be understood, *they followed and overtooke them.*

Vers. 10. *were fore afraid]* or, *feared vehemently.* This was for want of faith and love towards God, Matth. 8. 26. 1 John 4. 18. But was occasioned by the straits they now were in: *the congregation of Israel was shut in, from the four parts of the world: before them was the sea, behind them followed the enemy: and on each side of them were wildernesses full of fiery Serpents, which did bite and kill men with their venom:* saith the Chaldee paraphrase upon Song. 2. 14.

Vers. 11. *at all]* or, *none:* a double denial showing [unspec] the earnest passion and distemperature of their unfaithful and unthankful minds. Of this David said, *they remembered not the multitude of thy mercies, but rebelled at the sea, at thered sea: yet he saved them for his names sake,* Psal. 106. 7 8.

Vers. 12. *Let us alone]* or, *Cease from us.* They return to their former rebellious carriage in Egypt, mentioned in Exod. 6. 9.

Vers. 13. *fear not]* the Greek saith, *be bold,* (or, *of good comfort.) whom ye have seen]* or, as the Greek translateth, *so as ye sec:* meaning, they should see them no more alive, but dead, as verse 30. *not again see]* Hebr. *not add to see.* By these promises, God would stay their murmurings, strengthen their faith, and show his grace to an undeserving people: for which he is after celebrated, in Neh. 9. 9. *thou heardest their cry by the red sea.*

Vers. 14. *shall hold your peace]* or, *shall be silent, shall cease* from speaking or doing anything in this battle. The original word is often used for ceasing to hear or speak, as they that are deaf; but applied also to actions, signifieth silence or ceasing from deeds, as they that neglect and sit still, 2 Sam. 19. 11. Psal. 83. 2. and 50. 3. Isaiah 42. 14. 15. It may also be meant, *hold ye your peace,* that is, *cease* from murmuring against God and me.

Verse 15. *wherefore]* Hebr. *what,* that is, For *what criest* thou? God encourageth Moses to go on with the work in hand, which the people's murmuring began to hinder. So after (in Exod. 17. 4) he cried unto the Lord, upon the like occasion. Though here no words of prayer be mentioned, yet Moses might cry unto God by the Spirit, *which maketh intercession for the Saints, with groanings which cannot be uttered,* Rom. 8. 26. The Chaldee paraphrast turneth it, *I have accepted thy prayer: speak to the sons of Israel; &c.* as if he had cried our for fear of wrath to come upon them for their sin, as they deserved. So elsewhere another Chaldee paraphrast (on Song 1. 9.) more plainly saith, *When Pharaoh and his host were drowned, Israel also had likewise perished, if Moses the Prophet had not stretched out his hands in prayer before the Lord, and turned away the Lord's wrath from them.* A like preservation of them by Moses prayer, is after recorded in Deut. 9. 13. 14.—19. 20.

Verse 16 *thy rod]* where with miracles were done in Egypt, Exod. 4. 2. and 7. 9. &c. *the rod of God,* Exod. 17. 9 it signified the *Word* of God, which is *the rod of his mouth,* wherewith he *smiteth* the earth, Isaiah 11. 4. but *feedeth* his people, Mic. 7. 14 *cleave it]* that is, *forcibly divide,* and (as the Greek translateth) *rent it.* It is a commandment implying a promise.

Vers. 17. *honored upon]* or, as the Greek turneth it, *glorified in Pharaoh:* get me glory and honor upon him. The Lord knew that *they dealt proudly* against his people, so he made himself *a name, as* it is *this day,* Nehem. 9. 10.

Vers. 19. *the Angel,]* that is, *Christ,* called *Jehovah,* Exod. 13 21. So the Hebrew Doctors have acknowledged this Angel to be *Michael the great Prince, who was made a wall of fire, between the Israelites and the Egyptians; Pirkei R. Eliezer, chap.* 42. And others of them say *this Angel was (Shechinah) the presence* (or *Majesty) of God, and called an Angel and Prince of the world, because the government of the world to by his hand: R. Menachem* upon this place. This 19. verse, and 20. and the 21. following; have every of them in the Hebrew, 72. letters; from which the Hebrew Rabbin's have their curious speculations, of so many Angels, concurring in this glorious work of dividing the sea, and leading Israel through it.

Vers. 20. *a cloud and darkness,]* that is, the cloud was thick and dark to the Egyptians, and *made light* (or illumined) *the night* to the Israelites. And so the Chaldee paraphrase, and Targum Yerushalmi explaineth it, *the cloud was half light, and half darkness, the light, gave light unto Israel; and the darkness, gave darkness unto the Egyptians.* The Greek translateth, *and there was darkness & thick darkness, and the night came.* A like manifestation of God's glory, the Psalmist celebrateth; *He set darkness, his secret place; round about him his pavilion: darkness of waters,* (that is, of watrie clouds) *thick clouds of the skies,* Psal. 18. 12.

Vers. 21. *to go back,] O s•a what ailed thee, that thou fleddest?* Psalm •14. 5. *The waters saw thee ô God, the waters saw thee, they trembled: the depths also were troubled,* Psal. 77. 17. This work of

God figured the afflictions of this world, made easy for Christ's people to pass thorough by the power of God, Ps. 66. 12. Isaiah 43. 2. *east wind]* which being violent, is used to denote God's anger, Ier. 18. 17. Ezek. 19. 12. Psal. 48. 8. And of this work, the Prophet saith, was *thy wrath* (Lord) *against the sea?* Habakkuk. 3. 8. and David saith, *he rebuked the sea, and it was dried up,* Psal. 106. 9. It figured also the power of God's Spirit, for the salvation of his Church by Christ, Isaiah 11. 15. who for the help of his people, flieth swiftly *on the wings of the wind,* Ps. 18. 11. *dry land] Come & see the works of God he is fearful in* his *doing, toward the sons of men; he turned the sea into dry-land,* Psal. 66. 5. 6. *cloven]* or, *forcibly divided, into parts,* as Psal. 136. 13. from which the Jew Doctors teach, that there were 12. according to the number of the twelve tribes of Israel: *Pirkei R. Eliezer, c.* 42. and *Targum Yerushalmi,* on Deut. 1. 1.

Vers. 22. *went in]* following the Lord by faith: for he led them *by the right hand of Moses, with his glorious arm dividing the water before them, to make himself an everlasting name,* Isaiah 63. 12. and, *by faith they passed through the red sea as by dry land, which the Egyptians assaying to do were drowned,* Heb. 11. 29. And in this sea they were *baptized,* 1 Cor. 10. 2. *a wall]* standing up steadfast, *as an heap,* Psal. 78. 13. so they went safely: God *led them through the deep, as an horse in the wilderness, that they should not stumble: as a beast goeth down into the valley, the Spirit of the Lord quietly led* the people, to make himself *a glorious name,* Isaiah 63. 13. 14.

Vers. 24. *watch,]* or *ward, custody;* so called because men kept watch and ward there certain hours in the night. As here, and in 1 Sam. 11. 11. is mentioned the *morning watch;* so in Lam. 2. 19. *the beginning of the watches;* and in Judge. 7. 19. *the middle watch* is spoken of: in Luk. 12. 38. the *second* and *third watch;* and in Matt. 14. 25. *the fourth watch of the night;* which in Mar 13. 35 are named, *evening, midnight, cock-crowing* and *day-dawning.* See also after in v. 27. *looked,]* and manifested his presence with Israel, and wrath against Egypt; for *the clouds streamed down waters, the skies gave out a sound; God's arrows also (or hailestones) went abroad, the voice of his thunder was in the air, lightnings lightened the world; the earth trembled & quaked,* Psal. 77. 18. 19. *pillar of fire,]* wherein God did as it were *ride upon his horses, his chariots of salvation,* for his people, Habak. 3. 8. 9. *troubled the campe]* or *made a tumult in* their *host;* and *terribly struck them down.* The Yerushalmi Targum here saith, God *threw down upon them pitch, and fire, and hail-stones, and astonished the host of the Egyptians.* This word is after used, when God promiseth to destroy the Canaanites from before his people, Deut. 7. 23. And David in like sort, celebrateth his victories, saying; *he sent out his arrows, and scattered them: and he hurled forth lightnings, and troubled them,* Psalm 18. 15.

Vers. 25. *heavily,]* Hebrew, *with heaviness:* Greek *by force.* For the rain and tempest so softened the ground, that they could drive but slowly, and with much ado. *Egyptians]* Hebrew, *the Egyptian said, let meflee:* spoken as of one man, to note their joint consent. So in v. 26.

Vers. 26. *shall return]* the Greek translateth, *let the water return and cover the Egyptians.* The word *cover,* is borrowed from v. 28. This was done with a wind, as before, v. 21. Exod. 15. 10.

Vers. 27. *the looking forth,* or, *turning towards of the morning,* at the day dawning: which time the Scripture noteth, both for judgment upon the wicked, as in this place; and for mercy to the city of God, as in Psal. 46. 6. It was also the time of Christ's resurrection, Matt. 28. 1. 2.

The like phrase, is, of the evening, in Gen. 24. 63. *shook off,]* that is, *cast away, destroyed:* so this word is elsewhere used, Job 38. 13. Nehem. 5. 13. Herein God recompensed them, according to their works: for they had drowned the children of Israel in the river, Exod. 1. 22. and now they themselves were drowned in the sea. This overthrow of the Egyptians, was also a figure of Christ's victory over our spiritual enemies, by *subduing our iniquities, and casting all our sins into the depths of the sea,* Micah. 7. 15. 19.

Vers. 29. *walked]* or *went on dry* land, as before, so whiles the waters retired and drowned the Egyptians. Of this miracle Asaph sung, O God, *thy way* was *in the sea, and thy paths in the many waters; and thy foot-steps were not known: thou didst lead thy people like a flock, by the hand of Moses and Aaron,* Psal. 77. 20. 21. Alike marvelous work, was at the river Jordan, when Israel entered in Canaan, Ios. 3. 16.

Vers. 30. *shore]* Heb. *lip of the sea.*

Vers. 31. *hand,]* that is, *handy work;* so in Psalm 109. 27. the Chaldee translateth it, *the power of the great hand. in Jehovah]* the Greek translateth, *believed God:* so in Gen. 15. 6. where is shown, that the Apostles approve the version. *in Moses,]* that is, in the word which Moses taught them from God: as the Chaldee explaineth it, *they believed in the word of the Lord, and in the prophesy of Moses his servant.* So in 2 Chro. 20. 20. it is said, *believe in Jehovah, &c. believe in his Prophets;* and in Exod. 19. 9. *that they may believe in thee.* It meaneth *trust* or *confidence* in the faithfulness of any; as in 2 Cor. 2. 3. Gal. 5. 10. A like speech is of Zion, in Isaiah 14. 32. *the poor of his people shall trust in it.* So, in 1 Sam. 12. 18. the people feared Jehovah and Samuel. See further in the notes on Exod. 19. 9.

CHAP. XV.

1, The song of Moses and Israel; wherein they celebrate God's power and grace, for drowning the Egyptians, and saving of Israel, in the red sea: 13, for leading his people through the wilderness. 14, for terrifying the nations round about. 17, for seating his people in Canaan. 20, Marie and the women, answer the men in singing God's praise. 22, The people in the wilderness are brought to bitter waters. 25, a tree sweetneth them. 27, At Elim are twelve wels, and seventy palm trees.

THen sang Moses and the sons of Israel this song unto Jehovah; and they said, saying; I WILL SING unto Jehovah, for he excelleth gloriously: the horse and his rider hath he thrown into the sea.

John *is* my strength and song, and he hath been to me a salvation: this *is* my God, and I will make him an habitation; the God of my father, and I will exalt him.

Jehovah *is* a man of war: Jehovah *is* his name. [unspec 3]

Pharaohs chariots and his host hath he cast into the sea; and the choice of his captains are drowned in the red sea.

The depths have covered them: they sank down into the bottoms as a stone. [unspec 5]

Thy right hand, O Jehovah, is become glorious in power: thy right hand; O Jehovah, hath dashed in pieces the enemy.

And in the greatness of thine excellency, thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* did eat them up as stubble.

And with the blast of thy nostrils the waters were gathered together; the floods stood upright as an heap, the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide the spoil: my soul shall be filled with them; I will draw out my sword; mine hand shall destroy them.

Thou didst blow with thy wind, the sea covered them; they sank as lead, in the mighty waters.

Who *is* like thee amongst the gods, O Jehovah? who *is* like thee, glorious in holiness, fearful in praises, doing wonders!

Thou stretchedst out thy right hand; the earth swallowed them.

Thou leadest forth in thy mercy, this people *which* thou hast redeemed: thou guidest them in thy strength, unto the habitation of thine holiness.

This may be sung also as the 113. Psalm. 〈♫〉 *Nto Jehovah sing will I, for he excelleth* 〈♫〉 *gloriously: the horse and him that rode* 〈♫〉 *thereon, into the sea thrown down hath* 〈♫〉 *he. Yah* is *my strength and melodee, and* 〈♫〉 *hath been my salvation.*

This *is* my God, and for his sake

I will an habitation make;

God of my father *is this same,*

And I will highly him prefer.

Jehovah *is* a man of war: [unspec 3]

Jehovah his *renowned* name.

Charets of Phar'oh, and his host, [unspec 4]

He down into the sea hath cast:

His Captains eke each chosen one,

He did them in the Red sea drown.

The deeps them covered: they sanke down [unspec 5]

Into the bottoms, as a stone.

Thy right hand, O Jehovah, is

Glorious become, in powerfulness: [unspec 6]
Jehovah, thou *with* thy right hand,
Hast dashed in pieces th'enemy.
And in thy great excellency, [unspec 7]
Thrown down them that did thee withstand.
Thy servant wrath thou forth didst pour,
Which them as stubble did devour.
And waters with thy nostrils blast, [unspec 8]
Together gathered were; as heaps
The floods stood upright; *and* the deeps
In seas heart were congealed fast.
The enemy said, I will make [unspec 9]
Pursuit, I will *them* overtake,
I will divide the gotten spoil:
My soul shall be replenished
With them; my sword I will unshead;
Mine hand shall utterly them foil.
Then with thy wind thou diddest blow, [unspec 10]
The sea them coverd: they sanke low,
As lead in waters vehement.
Among the God's, who *is* like thee, [unspec 11]
Lord? who like thee? in sanctitee
Glorious, in praises reverent;
Thou doest wonders! Hast out spread [unspec 12]
Thy right hand; them the earth swallowed.
Thou in thy mercy leadest on [unspec 13]
This people *which* thou didst redeem:
And in thy strength thou guidest *them:*

Unto thine holy mansion.

The people's shall hear, *and* be stirred: sorrow shall take hold of the Inhabitants of Palestine.

Then the Dukes of Edom shall be amazed; the mighty men of Moab trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

Terror and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Jehovah, till this people pass over which thou hast purchased.

Thou wilt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O Jehovah, *which* thou hast made for thee to dwell *in, in* the Sanctuary, O Lord, *which* thy hands have established.

Jehovah shall reign forever and aye.

For the horse of Pharaoh went in, with his chariots and with his horsemen, into the sea, and Jehovah brought again the waters of the sea upon them: but the sons of Israel went on dry *land,* in the mids of the sea.

And Mary the Prophetess, the sister of Aaron, took a timbrell in her hand, and all the women went out after her, with timbrels, and with dances.

And Mary answered them: SING ye to Jehovah, for he excelleth gloriously; the horse and his rider hath he thrown into the sea.

And Moses removed Israel forward from the red sea; and they went out into the wilderness of Shur: and they went three days in the wilderness and found no water▪ And they came to Marah; and they could not drink of the waters of Marah, for they *were* bitter; therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried out unto Jehovah; and Jehovah shown him a tree, and he cast *it* into the waters, and the waters were made sweet: there he appointed to him a statute and a judgment, & there he tempted him. And he said, If hearkening thou wilt hearken to the voice of Jehovah thy God, and wilt do that *which is* right in his eyes, and wilt give ear to his commandments, & keep all his statutes; I will not put upon thee any of the diseases which I have put upon the Egyp 〈...〉 s; for I *am* Jehovah, 〈◊〉 he aleth thee. And they came to Elim, and there *were* twelve we•s of water, and se 〈...〉 〈◊〉 trees, and they 〈◊〉 there by the••••rs.

The people's they shall hear and quake: [unspec]

Sorrow shall hold upon them take,

That in Palestine remain.

The Dukes of Edom shall be then [unspec]

Amazed, Moabs mighty men,

Take hold on them shall trembling pain.

In Canaan shall melt away

The dwellers all. Fearfull dismay [unspec]

And dread shall fall on them *from thee;*

They shall as still be as a stone,

By thy great arm, till over gone

Thy people, O Jehovah, be;

Until this people over past

Shall be, *which* purchased thou hast.

Thou wilt bring in and plant them sure,

In mount of thine inheritance

In place *which* for thine habitance

Thou, O Jehovah, dost procure:

Even in the Sanctuary, Lord,

Which thy hands firmly have prepared.

Jehovah ev'r and aye is king.

For Pharaohs horse, cars and horsemen, [unspec]

Went into Sea; Jehovah then

Did the sea waters on them bring:

But go the sons of Isr'el did

Upon dry land, the sea amid.

Unto Jehovah sing do ye, [unspec]

For he excels with glorious fame;

The horse and rider on the same,

Into the sea thrown down hath he.

Annotations.

VNto Jehovah] that is, unto his praise, as David [unspec] saith, *They believed in his words, they sang his praise,* Psal. 106. 12. So the Chaldee beginneth the song thus, *We will sing praise and confess unto the Lord.* With this song of victory over Pharaoh, the Holy Ghost compareth the

song of those that have gotten victory over the spiritual Pharaoh, *the Beast* (Antichrist) when they stand, by the *sea of glass mingled with fire,* (as Israel here standeth by the red sea,) *having harps of God,* (as the women here had timbrels, v. 20.), *and they sing the song of Moses the servant of God, and the song of the Lamb,* the Son of God, Rev. 15. 2. 3. 4. *gloriously]* or *excellently;* Hebr. *excelling excelleth;* which the Gr. translateth, *is become gloriously glorious.* The Chaldee paraphraseth, *for he excelleth above the excellent, and excellency is his.* [unspec]

Vers. 2. *Yah.]* this is one of the proper names of God, Psal. 68. 5. first used in this song; and seldom but in songs and psalms. The Hebrew *Hallelujah,* (that is, *Praise yejah)* is kept by the Holy Ghost in Greek, *Allelouia,* Rev. 19. 1. 3. 4. 6. The memorial of this name, was kept also among the heathen Romans, who called their greatest god *Iu-piter,* that is, *Yah father.* The Greek Bible usually translateth *Yah Lord,* the Chaldee, *Fear:* and *Th•rgum Ierusaelemy* on this place expoundeth it, the *Fear of all the world.* Other Hebrews make it an abridgement of the name Jehovah, and a part of it; *Maimo•y* in *Iesudei hatorah,* chap. 6. S. 4. so it signifieth the essence or being of God, (as *Jehovah* also doth, whereof see the notes on Gen. 2. 4.) or, as *Yah* is p•onounced with breathing, it may signify God, who *giveth to all, Life and Breath, and all things,* Acts 17. 25. *my strength]* he which giveth me strength, as in Psalm 68. 36▪ (so the Greek here translateth it *Helper:)* or, he to whom I give strength, that is, strong praise; as in Psalm 29. 1. *give ye to Jehovah glory and strength:* so, *out of the mouth of babes and sucklings, thou hast founded strength,* Psal. 8. 3. is expounded by our Savior, *thou hast perfected praise,* Matth. 21. 16. Howbeit, we may here retain the name *Strength,* which the Holy Ghost often ascribeth to God among other his praises; as in 1 Tim. 6. 16. *to whom* be *honor and strength:* in 1 Peter 4. 11. *to whom* be *glory and strength;* and sundry the like, Revel. 1. 6. and 5. 13. Strength is here and always ascribed unto God, *for by* his own *strength shall no man prevail,* 1 Sam. 2. 9. *song]* or *psalm, melody;* that is, the argument of my song; or whom I praise with Psalm; so the Chaldee translateth it, *my praise:* also the Greek in Isaiah. 12. 2. though here it turneth it, *my protector.* It is generally all *melody,* with *voice* of man, Isaiah. 51. 3. or instruments of music, Amos 5. 23. These words the Prophets after use, when they sing of Christ and of his graces, as Psal. 118. 14. and Isaiah. 12. 2. where the name *Jehovah* is added, *for Yah Jehovah* is *my strength and song.* There immediately before, he hath reference to Israel's salvation from the Egyptians, Isaiah. 11. 15. 16. which being by him applied to our salvation by Christ, showeth that *all these things happened unto them for types,* as the Apostle saith, 1 Cor. 10. 11. *and he]* or, *for he:* as, *And he heard,* Isaiah. 39. 1. is expounded. *For he heard,* 2 King. 20. 12. *And thou wilt save,* 2 Sam. 22. 28. is *For thou wilt save,* Psalm 18. 28. *a salvation]* or, *for a salvation:* that is, *hath saved (helped* or *delivered) me* from mine enemies, who were too strong for me. So this phrase meaneth, as in 2 Sam. 10. 11. *If the Syrian; be too strong for me, then thou shalt be to me a salvation;* that is, *shalt help* or *rescue me.* Thus Christ is called God's *salvation,* Luke 2. 30. because by him God hath *saved* and *delivered* us *out of the hands of our enemies,* Luke 1. 71. 74. The Chaldee here paraphraseth, *he said by his word, and hath been to me a redeemer. an habitation]* or *a comely dwelling;* and so, *will dwell* with *him:* the Chaldee explaineth it, *I will build him a sanctuary.* Or we may English it, *I will adorn him; will do him seemly honor;* as the Greek translateth, *I will glorify him. my father]* this the Chaldee expoundeth *my fathers:* it seemeth principally to intend Abraham, *the father of many nations,* Genes. 17. 5. and with him, Isaac, Jacob, and the

rest, to whom God gave his promises; which now began to be performed to their children, Gen. 15. 14. *exalt]* with song and praise, as this word is often used in Psalms, wherein God his name and actions are extolled, Psalm 30. 2. and 118. 28. and 145. 1. Isaiah. 25. 1.

Vers. 3. *man of war,]* that is, a *noble warrior:* for the word *man,* added to other things, often signifieth excellency: as, *a man of arm,* is *a mighty one,* Job 22. 8. *a man of words,* is an *eloquent* person, Exod. 4. 10. And so the Chaldee here expresseth it, calling him *the Lord,* and *Victour of wars:* and the Greek, *a breaker of wars.* Now did the Lord *ride* upon his *horses,* and his *chariots of salvation,* his *bow was made quite naked;* Habakkuk 3. 8. 9. This also may have reference to Christ, the Conqueror, as Psalm 24. 8. Revel. 19. 11. &c. *Jehovah]* this name among other things, noteth God's powerful effecting of judgments upon his enemies, for the salvation of his Church; and he is therefore called *Jehovah of hosts,* Psal. 83. 14.—19. and 46. 7. 8.—12. See the notes on Genes. 2. 4. and Exodus 6. 3.

Vers. 4. *the choice]* that is, as the Greek translateth, *his chosen* captains; meaning the fairest, best and valiantest; as the Chaldee translateth, *the fairest:* so in Gen. 23. 6. Of these *captains,* see Exod. 14. 7. Like triumph shall be over the enemies of Christ, when all the fowls of heaven shall be called to eat the flesh of Kings, and of Captains, and of mighty men, and the flesh of horses, and of them that sit on them, &c. Rev. 19. 17. 18. 21.

Vers. 5. *as a stone:]* that they could not help themselves with swimming; neither rise up anymore forever; as Ierem. 51. 63. 64. So after in verse 10. *they sanke as lead.* This is remembered in Nehem. 9. 11. *their persecutors thou threwest into the deeps, as a stone into the mighty waters.* A like judgment God will bring upon Babylon, the spiritual Egypt; for as *a stone* cast *into the sea,* so *with violence shall that great city Babylon be thrown down, and shall be found no more at all,* Revel. 18. 21.

Ver. 6. *become glorious,]* or, *wondrous excellent, ample* and *magnificent.* It may also imply, *is become glorious to me.* So David extolleth the works of God's *right hand,* Psal. 118. 15. 16.

Vers. 7. *against thee,]* the Chaldee saith, *against thy people:* for that which is done against them, is against God himself, Zechariah 2. 8. Matthew 25. 45. Acts 9. 4. *eat them up]* that is, *devour* and consume *them;* as the Chaldee explaineth it, *consumed them as the fire* doth *the stubble.* So God's *wrath* is likened to *fire,* Psalm 89. 47. and the wicked, to *stubble,* Esa. 5. 24. and 47. 14.

Vers. 8. *blast,]* or, *spirit,* or *wind of thy wrath,* as the Greek translateth it: because the Hebrew *Aph* signifieth both *anger,* and *the nostrils:* and this speech is used in cases of judgment upon God's enemies, as in Job 4. 9. *by the blast of God they perish,* &c. The Chaldee here translateth, *with the word of thy mouth.* It respecteth God's command, in Exod. 14. 26. 27. which was performed also by a *wind;* as after verse 10. So the Lord will consume Antichrist, *with the spirit of his mouth,* 2 Thes. 2. 8. *gathered]* or, *heaped up:* became as heaps. And this being done with a mighty wind, was with a great noise; to which the Prophet hath reference, saying; *the deep uttered his voice, and life up his hands on high,* Habakkuk 3. 10. *congealed,]* as ice, frozen, hardened. It may be meant of the seas bottom, which being muddy and soft, was hardened, that they went as on dry land. He *led his people through the deep, as an horse in the wilderness,*

Isaiah 63. 13. Some understand it of the waters, that they were congealed as ice. *the heart]* that is, the *mids,* or *deep* of the sea, so Psalm 46. 3. Ezek. 28. 2. And now, *the channels of waters were seen, and the foundations of the world were revealed:* at the rebuke of the Lord, at the breath of the wind of his anger; as David singeth for his victories, Psal. 18. 16.

Vers. 9. *divide the spoil]* which is done after victory, Luke 11. 22. and with joy, Isaiah. 9. 3. Thus the enemy vainly promised themselves the victory: so in Judge. 5. 30. *soul,]* that is, *lust,* or, *will:* so in Psal. 27. 12. and 41. 3. and 78. 18. *destroy them]* or, *repossesse them:* for so the original is used sometime for *destroying* or *disinheriting;* as Numb. 14. 12. sometime for *causing to inherit,* or *taking possession,* Numb. 14. 24. The Chaldee here translateth it, *destroy:* the Greek, *have dominion,* (or *Lord over them)* The Egyptians *came out as a whirlwind to scatter* Israel: *their rejoicing* was *even to dovoure the poor, in secret,* Hab. 3. 14.

Vers. 10. *blow;]* the Chaldee translateth it, *thou didst say with thy word.* Of this *wind* there was no mention in Exod. 14. 27. but it is gathered from verse 21. where the Lord, by *a strong east wind, caused the sea to go back. covered them]* God *made the waters of the red sea to flow over their faces, as they pursued after* Israel, Deut. 11. 4. *the waters covered the distressers* of Israel; *not one of them was left,* Psal. 106. 11. And here God *brake the heads of the Dragons, in the waters: the heads of Livjathan,* Psalm 74. 13. 14.

Vers. 11. *the God's,]* or, *the Mighties, the Potentates:* so the Princes of the world are called, Psal. 82. and 89. 7. *wonders]* or *marvels:* so the Greek also and Chaldee translateth it: the Hebrew being singular, *a wonder,* or *miracle:* but one is often put for many, as is noted on Gen. 3. 2. So in Psal. 78. 12.

Vers. 12. *the earth,]* in the bottom of the sea: so Jonah in the sea, said *the earth with her bars was about me forever,* Ion. 2. 6.

Vers. 13. *leadest,]* to wit, *softly* or *quietly,* as a flock is led: this was done by the pillar of the cloud and fire; also by the hand of Moses and Aaron, but ascribed to God as the principal; even as in verse 12. God is said to *stretch out* his hand, which was ministerially done by Moses, Exodus 14. 26. So in Psalm 77. 21. *thou didst lead thy people like a flock, by the hand of Moses and Aaron. habitation of thine holiness]* in Greek *thine holy lodging* (or *mansion)* It is a continuance of the former similitude of a shepherds lodge or habitation, which is in pleasant pastures to feed and give rest to his flock; as *in all the cities thereof,* shall be *an ha* 〈...〉 *of shepherds, causing their flocks to lie down,* 〈∞〉 12. It meaneth the land of Canaan, where God 〈...〉 uld give his people rest, and feed them with his Word. So when God promiseth to return them out of Babylon, he useth this word, *I will bring Israel again to his habitation, and he shall feed,* &c. Ier. 50. 19. and in that land Jerusalem was as the fold of the flock, and is called *a quiet habitation,* Isaiah. 33. 20. The fulfilling of this prophesy, is celebrated by Asaph, showing how God made his people to go forth like sheep, and guided them like a flock in the wilderness; and led them on in safety, and they dreaded not: but the sea covered their enemies. And he brought them to the border of his Holiness, to that mountain which his right hand had purchased, Psal. 78, 52. 53. 54.

Vers. 14. *stirred,]* with fear, or anger: both which do stir the mind and body, and cause it to quake and tremble: and these were in the people's hearing of God's works for Israel, Deut. 2. 25. Ios. 2. 10. 11. Num. 20. 18. 20. and 22. 3. 6. The Greek here translateth it, *angry.*

Vers. 15. *amazed]* or *suddenly troubled:* it implieth both *fear* and *haste;* and so the Greek translateth it *hasten.* See this fulfilled in Deut. 2. 4. and of Edoms *Dukes,* see Gen. 36. *take hold]* that is, *they shall greatly tremble.* For passions of the mind, fear, trembling, astonishment, and the like, are said to *take hold,* or *fall* upon men, when they are overcome by them. In Luk. 5. 26. it is said, *amazement took all;* which in Mark. 2. 12. is expounded, *all were amazed. melt,]* that is, *faint* with fear: as was accomplished, Ios. 2. 9. 10. 11. and 5. 1. A similitude whereby the heart is likened to *wax,* which melteth with fear, as wax with fire, Psal. 22. 15. and 68. 3.

Vers. 16. *terror;]* this also is signified in Deut. 2. 25. and 11. 25. Targum Yerushalmi expounds it *the terror of death:* which phrase David useth in Psal. 55. 5. *terrors of death are fallen upon me.* The Hebrew *aemathah,* hath here a letter added in the end, to denote the excess of fear, *great terror.* This, though it was in respect of the people, as it is said, *your terror is fallen upon us,* Ios. 2. 9. yet proceeded it from God, as he saith, *I will send my terror before thee,* Exod. 23. 27. *purchased]* or *gotten, bought,* and *possessest.* The Hebrew *Kanah* signifieth to *get* either by generation, as Gen. 4. 1. or by buying and purchasing, whereby it becometh ones own possession, Gen. 25. 10. Ex. 21. 2. All are in God, creating, redeeming, and regenerating his people in Christ. So Moses elsewhere saith, *Is not he thy father that hath gotten* (or *bought) thee?* Deut. 32. 6. and Asaph saith, *Remember thy congregation which thou hast purchased,* Psalm 74. 2. and the Apostle speaketh of such as *deny the Lord that hath bought them,* 2 Pet. 2. 1. The Chaldee here translateth it, *redeemed,* as in verse 13.

Vers. 17. *plant]* that is, give them a settled dwelling: a similitude from the vine tree, as Psal. 80. 9. and 44. 3. *mountain]* that is, mountany country; such as Canaan was, Deut. 11. 11. and in special, Mount Zion, where the Temple was after built. This land & sanctuary, did also figure heaven, as is noted on Gen. 12. 5. & Exod. 25. 8. So the Heb. Doctors say here, the *Sanctuary, signifieth the Jerusalem which is above. R. Menachem,* on Ex. 15.

Vers. 18. *and aye,]* or, *and yet:* in this world, and that which is to come: as the Chaldee explaineth it, *forever, and forever and ever.* God is said to *reign* or *be King,* when he manifesteth his power and goodness, in subduing his enemies, and saving his people. So after Antichrists overthrow, *voices in heaven do say, The kingdoms of this world are become* (the kingdoms) *of our Lord, and of his Christ; and he shall reign forever and ever. We give thee thanks O Lord God almighty,* &c. *because thou hast taken to thee thy great power, and reignest,* Rev. 11. 15. 17.

Vers. 20. *Marie]* in Hebrew *Mirjam,* in Greek *Mariam:* which was also the name of the mother of Christ, Matth. 1. 16. This *Marie the Prophetess,* was one of the three principal guides, which God sent before his people; which mercy is remembered in Mich. 6. 4. *I sent before thee, Moses, Aaron, and Marie. timbrell,]* see the notes on Gen. 31. 27. These and other instruments were used not only in civil mirth, but in spiritual joy, and thanksgiving unto God: as here, so in Judge. 11. 34. 1 Sam. 18. 6. 7. 2 Sam. 6. 5. prophesied also of, in Ier. 31. 4. *O Virgin Israel thou shalt again be adorned with thy timbrels,* &c. *dances]* or, *flutes,* as the word sometime signifieth,

Psal. 150. 4. and 149. 3. but the Greek and Chaldee translate it here, *dances:* which were wont to be used religiously, as Judge. 21. 21. Ier. 31. 4. 14.

Vers. 21. *them:]* that is, *the men,* to whom the word in the original, plainly hath reference. Wherefore her words answer to theirs in verse 1. which it may be also she repeated at the end of every verse of the foresaid song, as the 136 Psalm repeateth in every verse, *for his mercy* endureth *forever.* So also in a Chron. 5. 13.

Vers. 22. *of Shur,]* called also *the wilderness of Etham,* Numb. 33. 8. Exod. 13. 20. Of *Shur,* see Gen. 16. 7. *three days;]* so long a journey they requested of Pharaoh, Exod. 3. 18. and now found it full of wants and temptations. So after in Numbers 10. 33.

Vers. 23. *Marah,]* that is, by interpretation *Bitterness:* so called of the bitter waters. Which the Israelites not being able to drink, lead us to consider the nature of afflictions; both spiritual by the terrors of the Law, upon the consciences of sinners; and other temptations, wants, and earthly miseries, all which are bitter as worm wood, and sorrowful to the flesh, Lament. 3. 15. Psalm 80. 6. Mark. 10. 38. and 14. 36. Hebr. 12. 11. *was called]* so the Greek also translateth the Hebrew phrase *he called:* which may intend chiefly Moses, who called it so: or, *he,* that is, *everyone* called it. So where it is said, in 2 Sam. 5. 9. *he called:* in 1 Chron. 11. 7. it is said, *they called.* See the notes on Gen. 16. 14.

Vers. 25. *a tree,]* the Yerushalmi Targum saith, *And Moses prayed before the Lord, and the Word of the Lord shown him the tree Ardiphne.* This is said to be *a tree that hath flowers like lilies, but very bitter: Elias* in *Lexico Chaldee.* It seemeth to figure out the Tree of Christ, the Cross, whereby the bitterness of our afflictions, (likened to waters, Psalm 69. 2.) is turned into sweetness and joy, Gal. 3. 13. 1 Pet. 2. 21. 24. 2 Cor. 1. 5. 7. 10. Rom. 5. 3. and 6. 3. 4. So Elisens healed evil waters with *salt,* 2 King. 2. 21. The Hebrew Doctors, (in *Thancuma,)* upon this say; *It is the manner of the blessed God, to make that which is bitter, sweet, by that which is bitter.* Some thought, the wood it self had this virtue to sweeten the waters: of whose mind was *Jesus the son of Sirach,* saying, *Was not the water made sweet with wood, that the virtue thereof might be known?* Ecclus. 38. 5. Others expound it mystically, of *the tree of life, which removed Satan away:* as *R. Menaches* on this place showeth. *he appointed to him]* or *he* (meaning *God) imposed upon him,* that is, upon Israel, the people spoken of as one man. *tempted him]* meaning Israel: whom God tempted or proved by this affliction, as by other the like afterward, *to know what was in their heart,* and *to do them good at their latter end;* as Deut. 8. 2. 15. 16.

Vers. 26. *right]* or, *pleasing;* for so the phrase also signifieth, 2 Sam. 19. 6. and so the Greek translateth it here: and the Holy Ghost useth the like, in 1 John. 3. 22. *Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.* This is often mentioned in the scriptures; see Deut. 6. 18. *diseases,]* or, *sicknesses:* the plagues of Egypt threatened to the transgressors, in Deut. 28. 27. 60. So God's blessings, under the name of health and welfare, are promised to the keepers of his Law, Prov. 3. 7. 8. and 4. 22. Psal. 103. 3. *healeth:]* this word is applied to the soul as well as to the body: and implieth the forgiveness of sins: as *heal my soul, for I have sinned against thee,* Psalm 41. 9. And Christ when

he *healed diseases, for gave sins* also, Matth. 9. 2. 6. and *healing* of men, Matth. 13. 15. is expounded to be *forgiving of their sins,* Mark. 4. 12.

Vers. 27. *palm trees,]* or, *date trees,* which are upright and tall of stature, bear sweet fruits, the leaves always green and flourishing, good for shadow, Song 7. 7. 8. Levite. 23. 40. Psal. 92. 13. To bear the branches of this tree, is a sign of victory over afflictions, Revel. 7. 9. The number of 12. *wels,* and 70. *palm trees,* the Yerushalmi Targum maketh answerable to the 12. *tribes of Israel, and the 70. Elders of the Synedrion,* mentioned in Gen. 49. 28. and Num. 11. 16. It accordeth also to the number of 70. souls of Israel, that came into Egypt, Gen. 46. 27. Likewise to the 12. Apostles, and 70. Disciples of Christ, Luk 9. 1. & 10. 1. Rev. 21. 12. 14.

CHAP. XVI.

1, The Israelites come to the wilderness of Sin. 2, They murmur for want of bread. 4, God promiseth them bread from heaven. 11, Quails are sent, 14, and Manna. 16, The ordering of the Manna. 25, It was not to be found on the Sabbath. 32, An Omer of it is kept for the generations following.

AND they journeyed from Elim; and all the congregation of the sons of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, in the fifteenth day of the second month after their departing out of the land of Egypt. And all the congregation of the sons of Israel murmured against Moses and against Aaron in the wilderness. And the sons of Israel said unto them, O we wish we had died by the hand of Jehovah, in the land of Egypt, when we sate by the flesh pots, when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. And Jehovah said unto Moses, Behold, I *will* rain unto you bread from the heavens; and the people shall go out and gather a days portion in his day, that I may prove them, whether they will walk in my Law, or not. And it shall be, in the sixth day, then they shall prepare that which they bring in, and it shall be twice so much as they gather day *by* day. And Moses and Aaron said unto all the sons of Israel, *In* the evening then ye shall know that Jehovah hath brought you out from the land of Egypt. And *in* the morning, then ye shall see the glory of Jehovah, for that he heareth your murmurings against Jehovah: And what *are* we, that ye murmur against us? And Moses said, *(This shall be)* when Jehovah *shall* give unto you in the evening flesh to eat, and bread in the morning to the full: for that Jehovah heareth your murmurings, which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against Jehovah. And Moses said un•o Aaron, Say unto all the congregation of the sons of Israel, Come near before Jehovah: for he hath heard your murmurings. And it was, as Aaron spake unto all the congregation of the sons of Israel, and they looked toward the wilderness, that behold the glory of Jehovah appeared in the cloud. And Jehovah spake unto Moses, saying, I have heard the murmurings of the sons of Israel: Speak unto them, saying, Between the two evenings ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I *am* Jehovah your God. And it was in the evening, that the Quails came up, & covered the campe; and in the morning there was a dew that lay •ound about the campe. And the dew that •ay went up, and behold, upon the face of the wilderness *was* a small round thing, small as the •oar frost, on the earth. And the sons of Israel saw *it,* and said *each* man unto his brother, It *is*

Manna; for they knew not what it *was:* and Moses said unto them This *is* the bread which Jehovah hath given unto you to eat. This is the word which Jehovah hath commanded: gather ye of it, *every* man according to his eating; an Omer for an head, *according to* the number of your souls; ye shall take *every* man for *them* which *are* in his tent. And the sons of Israel did so; and they gathered, *both* he that did *(gather)* more, and he that did *(gather)* less. And they did mete *it* with an Omer; and he that had *gathered* much, had nothing over; and he that had *gathered* little, had no lack: they gathered, *every* man according to his eating. And Moses said unto them, let no man leave of it till the morning. And they hearkened not unto Moses, but *some* men left of it until the morning, and it bred worms and stanke: and Moses was wroth with them. And they gathered it morning by morning *every* man according to his eating: and when the Sun waxed hot, it melted. And it was in the sixth day, they gathered twice so much bread, two Omers for one *man:* and all the rulers of the congregation came, and told Moses. And he said unto them, This *is that* which Jehovah hath spoken, To morrow *is* the sabbatism, the Sabbath of holiness to Jehovah: bake that which ye will bake, and seeth that which ye will seeth; and all that remaineth over, lay up for you, for a reservation until the morning. And they laid it up until the morning, as Moses commanded; and it did not stink, neither was there a worm therein. And Moses said, Eat that today, for it is the Sabbath today unto Jehovah: today ye shall not find it in the field. Six days ye shall gather it: but in the seventh [unspec] day, the Sabbath, in it there shall be none. And it was, in the seventh day *some* of [unspec] the people went out to gather, and they found none. And Jehovah said unto Moses, How long refuse ye to keep my commandments, and my laws? See, because Jehovah hath given you the Sabbath, therefore he giveth you in the sixth day the bread of two days: abide ye *every* man in his place; let no man go out of his place in the seventh day. And the people rested in the seventh day. And the house of Israel called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers with honey. And Moses said, This *is* the word which Jehovah commandeth: Fill an Omer of it, for a reservation for your generations, that they may see the bread which I have given you to eat in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take thou one *golden* pot, and put there an Omer full of Manna, and lay it up before Jehovah, for a reservation for your generations. As Jehovah commanded unto Moses, so Aaron laid it up before the Testimony, for a reservation. And the sons of Israel did eat Manna forty years, until they came to a land inhabited: they did eat Manna until they came unto the border of the land of Canaan. Now an Omer is the tenth *(part)* of an Ephah.

Annotations.

OF Sin] after they had been again by *the red sea;* which journey here omitted, Moses expresseth in Num. 33. 10. 11. It had the name of *Sin* a strong city of Egypt, near which this wilderness lay, Ezek. 30. 15. 16. The wilderness whereinto God brought his people, was a place of great wants and afflictions, as is noted on Exod. 3. 18. therein God tried their faith and patience, and *suffered their manners forty years,* Act. 13. 18. It figured [unspec] the people's of the world, through whom God leadeth his Church; as it is said, *I will bring you into the wilderness of the people's, and there will I plead with you face to face, as I pleaded with your fathers, in the wilderness of the land of Egypt,* Ezek. 20. 35. 36. *Sinai]* the mount called also *Horeb,* where

the Law was given; see Exod. 3. 1. and 19. 1. 18. *after]* or, *from their departing:* so an whole month, they lived of their provision brought out of Egypt: which being spent, they murmur. Here the Hebrew *letseth, of departure,* is put for *mitseth, from* or *after their departure:* so in Exod. 19. 1. Num. 33. 38. Ezr. 3. 8. The Scripture sometime showeth this, as *laleketh,* 1 King. 12. 24. is explained *milleketh, from going,* 2 Chron. 11. 4.

Vers. 3. *O we wish]* Hebr. *who will give:* which is a wish, *oh that some would give;* or, *that God would grant;* namely, to have ones request, as is explained in Job 6. 8. *by the hand;]* the Chaldee saith, *by the word:* the Greek explaineth it, *smitten of the Lord.* This was in them a desperate unthankfulness, with contumelious carriage against God and his ministers: and is written for an ensample to us, not to do the like; as 1 Cor. 10. 10. 11. So they murmured again, Num. 14. 2. *this whole assembly]* or, *all this Church.* The wilderness whereinto God brought his people, was *a land of drought, and of the shadow of death; a land that no man passed through, and where no man dwelt,* Ier. 2. 6. They that wandered there, *hungry and thirsty, their soul ••inted in them,* Psal. 107. 5. There the Lord *afflicted* Israel, and *suffered them to hunger,* that he might prove them, and do them good at their latter end, Deuteronomy 〈◊〉 . 3. 16. But as yet, this generation had *not prepared their heart ar•ght, and their spirit was not faithful with God,* Psal. 78. 8.

Vers. 4. *bread,] Manna, the wheat of heaven,* whereof they made themselves *bread* or meat, Psal, 78. 24. *portion,]* Hebr. *word:* put for any *thing:* and here for the portion of meat by the day. Whereby God taught them also, to take no thought for the morrow, what they should eat or drink; as Matth. 6. 31. 34. *prove them]* or *tempt them▪* Heb. *him,* meaning *the people's,* spoken of as of one man. Therefore the scripture useth these indifferently, as is shown on Gen. 22. 17. And this end of *proving* (or *tempting)* the people, is also mentioned in Deut. 8. 2. Exod. 15. 25.

Vers. 5. *then they shall]* Hebr. *and they shall prepare.* This is meant of every sixth day, the evening of the Sabbath; then were they to make ready their food, that there might be no working, or fire kindled on the Sabbath day; as verse 23. and Exod. 35. 3. *day* by *day,]* that is, *daily:* see Genesis 39. 10.

Vers. 6. *Jehovah hath brought]* and not we of our selves, as was objected, verse 3. So he assureth them (by the miracle of Quails which God would give) that their calling into that place and stare, was of the Lord.

Vers. 7. *the glory]* a visible sign of Christ's glorious presence among them, appearing in the cloud; as verse. 10. to assure them, that the Lord was with them in the midst of all their wants: (whereof they also doubted now, as again afterward, in Exod. 17. 7.) and that he heard their murmurings. By such apparations God used to repress the people's tumultuous rage, Num. 14. 10. and 16. 42. and 12. 5. But when he withdrew the cloud, it was a sign of his face and favor withdrawn from them, Exod. 33. 7. 9. 10. Or by *the glory of Jehovah,* may be meant that glorious work of his, the Manna which they saw in the morning, verse 15. So Christ's divine work, in raising Lazarus from the dead, is called *the glory of God,* John. 11. 40. So *glory* is used for glorious works, in Num. 14. 21. 22.

Vers. 8. *This shall be,]* or understand from verse 6. *ye shall know this.* Such wants are often to be supplied, as in Exod. 45. *not against us,]* to wit, *us only,* or, us so much as against the Lord: for it was also against them, verse 2. The like speech is in 1 Sam. 8. 7. John. 12. 44. See also Gen. 32. 28. *against Jehovah,]* the Chaldee expounds it, *against the word of the Lord.*

Vers. 9. *before Jehovah]* that is, assemble together before the cloud: wherein Jehovah's glorious presence was manifested, verse 10. So Uzzah *died before God,* 1 Chron. 13. 10. that is, *by the Arks of God,* 2 Sam. 6. 7. And the commandment to *appear before the Lord Jehovah,* Exod. 23. 17. was at the place which he did choose to put his name there; namely, the Tabernacle, or Temple, Deut. 12. 5. 6. Levite. 17. 4. 5. 1 King. 14. 21.

Vers. 10. *the wilderness]* where the cloud went before the people to guide them, Exod. 13. 21.

Vers. 12. *between the two evenings,] towards eventide,* as the Greek explaineth it: see Exodus 12. 6. 〈◊〉 〈◊〉 came evening, for naturally they 〈◊〉 in the day. time over the sea, and came to land towards even▪ see Num. 11. 31. And *Manna* came 〈...〉 ing because it fell with the morning dew. The Quails are not in Scripture noted to be a *spi* 〈...〉, 〈◊◊◊〉 *Manna,* 1 Cor. 10. 3. the flesh therefore which was to fill their bellies came towards night the time of darkness: but the bread of heaven came in the morning, which usually signifieth th 〈...〉 of grace from the Lord, Psal. 30. 6. and 143. 8. Lam. 3. 22. 23. *filled with bread,]* in ea 〈...〉 ng with *Manna,* a figure of Christ, the Bread of life that came down from heaven, John. 6. 48. 58. Unto this speech Moses seemeth to have reference, in Psal. 90. 14. *Fill us in the morning with thy mercy.*

Vers. 13. *the quail,]* Hebr. *the quail:* put for a multitude of quail: (as *frog,* for *frogs,* Exod. 8. 6.) A like miracle God wrought for them about a year after this, Num. 11. 31. This David rehearseth, in Psal. 105. 40. *they asked, and he brought the Quaile. that lay,]* or, *that lay poured out:* Hebr. *a•bed* (or, *an effusion) of dew:* the Chaldee translateth *a descension of dew,* that is, *dew which descended* or *fell down;* which agreeth with Num. 11. 9. And the Psalmist saith, *God opened the doors of heaven and rained upon them Manna,* Psal. 78. 23. 24. The *dew* is often used to signify the blessing and favor of God, as Genes. 27. 28. Job 29. 19. Esa. 26. 19. Hos. 14. 6. Mich. 5. 7. Zach. 8. 12. and in mystical speech of the birth of Christ, (figured by this *Manna)* the *dew* is mentioned, Psal. 110. 3. And as the preaching of the Word is likened to the *dew,* Deut, 32. 2. so Manna falling in and with the dew, figured Christ given unto us by the preaching of the Gospel, Rom. 1. 16. 17. and 10. 8. 14. Gal. 3. 1. 2. The Hebrew Doctors say of the *dew,* that *the holy blessed God will raise up the dead unto life therewith, in the time that is to come: and that is the Manna prepared for the just in the world to come. R. Menachem* on Exod. 16.

Vers. 14. *went up,]* into the air, vanishing with the heat of the Sun. So *going up* is used for *going away,* or vanishing, in Ierem. 48. 15. *roundthing,]* or *bare thing,* as the Chaldee translateth it, *pilled.* The Greek saith, *like coriander;* according to verse 31. So that the Manna was covered, and as it were hidden with the dew upon it, till it ascended, and lay also upon dew under it, Num. 11. 9. to which it seemeth the Scripture hath reference, when it promiseth *Manna that is hid,* Revel. 2. 17. *Manna,]* so the Chaldee and the Holy Ghost 〈◊〉

Greek calleth it, John. 6. 31. of the Hebrew *Man*▪ which by interpretation signifieth *a prepared* (or *distributed) portion:* for it was a ready meat 〈...〉 as it was gathered, if they would, or to beat, g 〈...〉 de and bake, as the people liked, Num. 11. 8. And the Jew Doctors, some of them so explain it, calling it *Angels food; a prepared bread sent from heaven, without* 〈...〉 an *labor, able to content every man's* 〈◊〉 *, and a* 〈◊〉 *to every taste,* Wisd. 16. 20. Others at the 〈◊〉 . Greek interpreters, *Philo.* 〈◊〉 *. 2.* 〈...〉 *of the Law,* 〈◊〉 *Solomon,* &c. and others 〈◊〉 it, *What is this*▪ because (as Moses saith) *they know not what it was.* The *Manna* whereof *Galen* and other Physicians write, and which at this day is used for medicine, not for meat, differeth in many things, from this Manna which God gave unto Israel every day, the space of 40 years, till they came into the land of Canaan, Ios. 5. 12. God by it both fed their bodies and souls, teaching them hereby, *that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord,* Deut. 8. 3. and it was *a spiritual meat,* 1 Cor. 1. 30. and a figure of Christ, the true Bread, whom the Father hath given us from heaven, John. 6. 31. 32. 48. 49. 51. and of the spiritual comforts which Christ filleth his people with, Reve. 2. 17. And so the Jews (though now ignorant of this grace) have heretofore acknowledged it to be a figure *of the food of just men in the world to come; R. Isaac* on Gen. 1. and *R Menachem* on Exodus 16. See more in Num. 11. 7. 8. Psal. 78. 23.—25.

Vers. 16. *an Omer,]* or *Gomer* as the Greek calleth it *Gomer:* the tenth part of an Epha or bushel; see verse 36. *an head]* or *skull, poll:* that is, *for a person;* the head being put for the whole man. So in Exod. 38. 26.

Vers. 17. both *he that did* gather *more,]* or, *some did* gather *more, and some less:* but the former exposition the Greek followeth, here and in the 18. verse, which the Apostle also approveth, 2 Corinthians 8. 15.

Vers. 18. *nothing over,]* to wit, besides an Omer full for a man, according to the number of persons in his family: and so there was an equality both for poor and rich; and hereupon the Apostle gathereth a reason to persuade unto liberality, and communication of God's blessings one with another, 2 Cor. 8. 14. 15. It figured also the equal portion which all sorts of believers have in Christ our heavenly Manna, Gal. 3. 28. 29. 2 Pet. 1. 1.

Vers. 20. *it bred,]* Hebr. *wormed worms,* that is, bred abundantly, or crawled full of worms. This miraculous judgment God showeth for their unbelief, curiosity, and disobedience; and taught them to be contented with things present, without covetous caring for the morrow; as Heb. 13. 5. Matthew 6. 31. 34. Compare also the law of the Passover, whereof nothing might be left till the morning, Exod. 12. 10. Jesus said unto the Jews, *Moses gave you not the bread from heaven, but my Father giveth you the true Bread from heaven,* John. 6. 32. so Manna was but a shadow and figure, which when the truth is come by Christ, is (as all other shadows) become vain and unprofitable, to the corruption and hurt of those that retain them, Col. 2. 16. 17. Gal. 4. 9. 10. 11. Heb. 13. 10.

Vers. 21. *and when,]* or, *for when the Sun waxed hot,* and so heated the Manna, *it melted;* therefore they were to gather it in the morning: whereby God taught them diligence to

provide for the food of their bodies and souls, whiles they had time and means. Compare Pro. 10. 4. 5. and 6. 6. 8. John, 12. 35. Gal. 6. 10. The like here followeth, for no Manna to be found on the Sabbath day, verse 25. 26.

Verse 23. *sabbatism,]* that is, *rest,* or *cessation:* but 〈...〉 the 〈◊◊〉 〈...〉 *ath,* is retained by the 〈...〉 in 〈◊〉 *Sabb* 〈...〉. Matth. 12. 5. 8. so the Hebrew *Sha•bat•••,* (here used) is by the Apostle *Sabbatismos* 〈◊〉 *sabbatism,* in Heb. 4. 9. by [unspec] interpretation, *a Rest* whereof see Gen. 2. 2. Hereby it appeareth, that the keeping of the Sabbath [unspec] was before the Law given at mount Sinai, Ex. 20. *of* 〈◊〉 *]* that is, *an holy Sabbath* & both these joined together, signify an exact and careful rest. So Exod. 35. 2. Levite. 23. 3. *for a reservation]* that is, *to be reserved* or *kept:* so in verse. 32. 33. 34.

Verse 〈◊〉 *that today,]* as they that labored [unspec] in the sixth day, had what to eat on the Sabbath: so they that in this life (whiles God giveth time to work,) do labor in Christ, shall have in the life to come, the fruition of their labors, with eternal rest in heaven, John. 6. 27. 29. 58. Gal. 6. 7. •0.

Vers. 26. *there shall be none]* This life and world is the time and place of working; the world to come is for reward, when it will be too late to seek for Manna, if we have gathered none before, Matth. 25. 8 9. 10. And thus the Hebrews of old understood this figure, saying; *As in the six days a man must prepare for the Sabbath, both in respect of food and of work: so if a man prepare not aright his works in this world, he shall have nothing to eat in the world to come.* Again they say, *The Sabbath, in it there shall be none,* [unspec] Exod. 16. *this signifieth the world which shall be all Sabbath; for there shall be there no doing of the Law, but receiving of reward; as our Doctors of blessed memory have explained it, Who so laboreth in the evening of the Sabbath, he shall eat in the Sabbath. R. Elias, in Sepher reshith chochmah, treat. of Holiness, cap. 2. foli• 194▪ b.*

V. 29. *Out of his place]* The Sabbath was sanctified [unspec] with *an holy convocation,* or assembling of the people in Synagogues, Lev. 23. 3. Act. 15. 21. This *place* therefore whereto God restraineth them, was not their private tents, but the camp of Israel: out of which they might not go on the Sabbath. From hence the Hebrews gathered a general prohibition of going out of town on such days; and held it unlawful to travel beyond the suburbs of any city, which suburbs they set to be *two thousand cubits,* from the Law in Num. 35. 5. and a like space was between the Ark of God and the people, at their passage over Jordan, Ios. 3. 4. The Chaldee paraphrase on Ruth 1. 16. (in the Masorites Bible,) saith, *Naomi said unto Ruth, we are commanded to keep the Sabbaths & good days,* (that is feasts,) *& not to go above two thousand cubits.* The like measure is set in the 〈◊〉. *Talmud,* in *Eurobin,* c. 4. And *R. D. Kimchi•*n his annotatiōs on Eze. 48. 7. saith, *two thousand cubits are a mile;* meaning an Italian (or English) mile. Hereupon in the Apostles days the speech was common of *a Sabbath days journey:* and so far Mount Oliver was from Jerusalem, Acts 1. 12. where the Syriac explaineth it, *almost seven furlongs.* In the Hebrews canons it is said; *Who so goeth out of the limits of a city on the Sabbath day, is to be beaten: for it is said, Let no man go out of his place in the seventh day,* (Ex. 16. 29.) *this place is the limits of the time,* &c. *By the doctrine of the Scribes no man may go out of a city above two*

thousand cubits; to go further, is unlawful for 2000. cubits, are the 〈...〉 *of a* 〈...〉, &c. *Maimonides in Misneh, treat of the Sabbath,* c. •7. 〈◊〉. 1. 2.

V. 31. *like cortander]* in shape & quantity: but the color *white* as 〈◊〉 or crystall, Num. 11. 7. The Heb. *Gad* is not found in this signification, but here and in Num. 〈◊〉 7. some think it to be 〈...〉 *d:* but the Greek *cor* 〈...〉, and the Chaldee *Cusbar,* (in *Targum Yerushalmi,)* which is the Arabic name of *Coriander,* do confirm the common translation. *taste of it]* to wi•, as it was gathered and uncoqued, was like 〈...〉; but being baked, &c. it tasted like 〈...〉 〈◊〉. 〈...〉.

V. 33 golden *pot,]* so the Apostle in Heb▪ 9. 4. (following the common G 〈...〉 version) translated this word, which is not found but in this •oly place. *put there,]* Heb. *give there the fullness of an Omer. before Ieh vah:]* that is *before the Ark of testimony,* which was a sign of God's presence. So it is explained in v. 34. And in 〈◊〉 Chro. 20. •3. all Judah stood *before Jehovah,* 〈...〉 hat is, *in the house of Jehovah,* verse 5.

Vers. 34. *Testimony,]* that is, *the tables of God's law* which were in the Ark, which testified God's will to the people: see Exod. 25 16. 21. These were given afterward at mount Sinai, and there the Ark was made; although therefore Moses rehearseth the thing here, to make a full end of the story of Manna, yet the performance of this was not till after.

Vers. 35. *did eat Manna:]* all of them for their natural food, and it preserved their life: but many of them pleased not God, by reason of their *unbelief,* 1 Coriathians 10. 5. Jude verse 5. therefore though they did eat Manna, yet *they are dead,* John. 6. 49. even as they that now eat the Lord's Supper *unworthily, are guilty of his body and blood, and do eat judgment to themselves, not discerning the Lord's body,* 1 Cor. 11. 27. 29. but they that by believing in Christ, do eat the true bread which came down from heaven, do not die, but have *life eternal, and he will raise them up at the last day,* John 6. 35. 47. 51. 54.

Vers. 36. *Ephah,]* a common measure, much like and English *bushel;* containing three *Seahs* (or *pecks)* mentioned in Gen. 18. 6. as the Chaldee here translateth, *an Omer is one of ten* (that is, *the tenth part) of three Seahs:* so also the Greek saith, *the tenth of three measures.* The *Ephah* therefore contained so much as 432. hens eggs; about 7. gallons and a half of our measure. So the *Omer* was more than twice so much as the *Chaenix*▪ (a measure spoken of in Rev. 6. 6.) which Chaenix was wont to be a man's allowance of bread corn for a day. By which God's bounty appeared to his people, in allowing for every of them daily, an Omer of Manna (verse 16.) which contained so much as 43. hens eggs, and somewhat more.

CHAP. XVII.

1, The people murmur• for water at Rephidi••. 4, Moses crieth to the Lord, who sendeth him for water to the R 〈...〉 in Horeb. 7. The place is called Massah and Meribah. 8, Amalek fighting with Israel, is overcome by the holding up of Moses hands, 14. God, threat 〈...〉 [unspec] 〈...〉 Amalek, 15, Moses buildeth the altar Jehovah 〈◊〉.

AND all the congregation of the sons of Israel journeyed from the wilderness of Sin, after their journeys, according to the mouth of Jehovah: and they camped in Rephidim; and *there were* no waters for the people to drink. And the people contended with Moses, and said, Give ye us waters, that we may drink: and Moses said unto them, Why contend you with me? why tempt ye Jehovah? And the people thirsted there for waters, and the people murmured against Moses, and said, Wherefore *is* this, *that* thou hast brought us up out of Egypt, to kill us, and our sons, and our cattle, with thirst? And Moses cried unto Jehovah, saying, What shall I do unto this people? they be almost ready to stone me. And Jehovah said unto Moses, Go on before the people, and take with thee of the Elders of Israel; and thy rod, that wherewith thou smotest the river, take in thy hand, and go. Behold, I *will* stand before thee there, upon the rock in Horeb, and thou shalt smite the rock, and waters shall come forth out of it, and the people shall drink: and Moses did so, in the eyes of the Elders of Israel. And he called the name of the place Massah, and Meribah, because of the contention of the sons of Israel, and because they tempted Jehovah, saying, Is Jehovah among us, or not? And Amalek came, and fought with Israel, in Rephidim. And Moses said unto Joshua, Choose us out men, and go thou out, fight with Amalek: tomorrow I *will* stand on the top of the hill, and the rod of God in my hand. And Joshua did as Moses had said to him, to fight with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill. And it was, when Moses hold up his hand, then Israel prevailed; and when he let down his hand, then Amalek prevailed. And Moses hands *were* heavy; and they took a stone, and put *it* under him, and he sate upon it: and Aaron and Hur stayed up his hands, one on this *side,* and one on the other *side;* and his hands were steady until the going down of the Sun. And Joshua discomfited Amalek, and his people, with the edge of the sword. And Jehovah said unto Moses, write this *for* a memorial in a book, and put *is* in the cares of Io 〈...〉 , That wiping▪ I will wipe out the remembrance of Amalek from under the heavens. And Moses built an altar, and called the name of it, Jehovah Nissi. And said, Because the hand upon the throne of Yah, Jehovah *will* have war with Amalek from generation *to* generation.

Annotations.

AFter their,] or, *by their journeys;* which were from *Sin* to *Dophkah,* from *Dophkah,* to *Al* 〈...〉 and from thence to *Rephidim,* the place here spoken of, Num. 33. 12.—14. *the mouth]* that is, as the Greek and Chaldee do translate, *the word* of the Lord. See Gen. 24. 57. *Rephidim]* in Greek▪ *Raphidein.*

V. 2. *contended]* or, *did chide:* with many & reprechfull provoking speeches: so they did again in Num. 20. 3. 4. upon the like occasion. *give ye,]* thou and Aaron who have brought us hither: see Exod. 16. 2. 3. *tempt ye]* by unbelief: for they doubted of God's presence with them, verse 7. and would by miracles be assured thereof: which is to tempt God; as Matth. 16. 1. Psal. 78. 18. 19.

Vers. 3. *us,]* so the Greek also translateth in the Hebrew is, *me, and my sons,* &c. speaking of the multitude, as of one man.

Vers. 4. *cried,]* the Chaldee translateth, *prayed* This was Moses usual refuge, in such troubles: see Exod. 14. 15. and 15. 25. Num. 11. 10. 11. *they be almost ready:]* Hebr. *yet a little, and they* 〈◊〉 *stone me.* Like outrage they shown also in Numbers 14. 10.

Vers. 5. *Go on,]* or, *pass* on: that is, journey towards Mount Horeb, and go thou and the Elders foremost. *rod,]* or *staff,* mentioned also in Exod. 7. 20. Num. 20. 8. 9.

Vers. 6. *I* will *stand,]* Hebr. *I standing:* to wit, in the pillar of the cloud, (the sign of my presence) standing at mount Horeb: whereof see Exod. 3. 1. *in the eyes,]* or, *before the eyes* of the Elders, as witnesses of this glorious miracle; whereby God *(turning the Rock into alake of water, the fli* 〈...〉 *fountain of water,* Psal. 114. 8.) gave them drink, both for their bodies and souls. For *the Rock,* and water out of it, signified *Christ,* and is therefore called *a spiritual Rock,* 1 Cor. 10. 4. He being *smitten* with Moses *rod,* and bearing the curse 〈◊〉 the *Law,* for our sins; and by the preaching of the Gospel also, crucified among his people, Gal. 3. 1. from him floweth the spiritual drink wherewith all believing hearts are refreshed; and ou• 〈◊〉 their bellies flow rivers of water of life, John. 7. 37, 38. 39. Isaiah. 53. 4. 5. Gal. 3. 13. Therefore this water out of the rock, is often mentioned to the praise of God, and strengthening of his people's faith, Deut. 8. 15. Psal. 78. 15. 16. and 105. 41. Ne• 9. 15. The Hebrew Doctors say, *the turning of the rock into water, was the turning of the property* 〈◊〉 *judgment, signified by the rock, into the proper* 〈...〉 *mercy, signified by water. R. Menachem,* on Exod. 17.

Vers. 7. *Massah]* that is in English *Tentati* 〈...〉 which name was given both for a memorial of their sin, and a warning to generations following, that they should not tempt the Lord, *as they tempted him in Massah,* Deut. 6. 16. Psal. 95. 8. 9. Heb. 3. 8 9. *Meri•ah,]* that is, *Contention,* or, *•itter ehiding,* and so *provocation* to anger: which therefore the Holy Ghost calleth in Greek *Para* 〈...〉, that is, *Provocation,* or *bitter contention:* which here was with Moses v. 2. and not so much with him, as with the Lord himself, Exod. 16. 8. Num. 20. 2. 13. Heb. 3. 8. 9. *Is Jehovah,* &c.] that is, the gracious presence of Jehovah, and testimony thereof: or, are we deluded by Moses? The Chaldee explaineth it thus; *Doth the Majesty of the Lord dwell among us, or not?* Of this they would be confirmed by some sign or miracle, which was to tempt God; whose presence and power they had so often seen.

Vers. 8. *Amalek]* the Amalekites, the posterity of Amalek, a Duke of Eliphaz, the son of Esau, the brother of Israel, Gen. 36. 15 16. This was *the first of the nations,* who warring against Israel, procured their own utter destruction, Numbers 24. 20. Deuteronomy 25. 19. 1 Sam. 15. 2. 3. But for Israel's sin, came this chastisement upon them; as the Jews themselves acknowledged, saying, *After they had passed through the sea, they murmured for waters: then came against them, the wicked Amalek, who hated them for the first birth right and blessing, which our father Jacob had taken from Esau; and he came and fought against Israel, because they had violated the words of the law,* &c. *Targum* on Song 2. 15. *fought,]* or, *warred;* but treacherously: for he *smote the hindmost* of Israel, even *all that were seeble behind them, when they were saint and weary, and be feared not God,* Deut. 25. 18.

Vers. 9. *Joshua]* or, *Jesus:* in Hebrew *Iehoshuah,* whom the Holy Ghost calleth in Greek *Jesus,* Acts 7. 45. Heb. 4. 8. He was first called *Hosea's.* and Moses called his name *Jesus,* that is, *Savior,* Num. 13. 17. He was a figure of Jesus Christ the Savior of the world, both in his name and actions, fighting the battles of the Lord, and bringing his people into Canaan: he was the *minister* or servant of Moses, and his successor in the government of Israel, Exodus 24. 13. Numbers 27. 18.—23. Deuteronomy 34. 9. Ios. 1. &c. *the top]* Hebr. *the head* of the hill: so in verse. 10. There Moses holding up his rod as an ensign, might be seen of the people, for the strengthening of their faith. Compare Ios. 8. 18. 19. *rod of God:]* the Chaldee expoundeth it, *the rod wherewith miracles have been done from before the Lord.* Of it, see Exod. 4. 20. and 7. 9. &c.

Vers. 10. *to fight]* that is, as the Greek explaineth, [unspec] it, *and fought.* See the notes on Genes. 2. 3. A like phrase also is in Numb. 18. 22. Deut. 2. 16. 1 King. 12. 33. The Hebrew text sometime manifesteth this; as *to build,* 1 Chron. 14. 1. for which in 2 Sam. 〈◊〉 . 11. is written, *and they built. To say,* (or, *Saying)* 1 Chronicles 13. 12. for which in 2 Sam. 6. 9. is written, *and said.* So in 1 Chronicles 34. 16. compared with 2 Kings 22. 9. *Hur]* or *Chur:* called in Greek *Oar,* he was a Prince of the Tribe of Judah, being the son of Caleb, the son of Ezron, the son of Pharez, the son of Judah, 1 Chronicles 2. 5. 9. 18. 19. This *Hur* was also left with Aaron to judge controversies, when Moses went up unto GOD, upon mount Sinai, Exodus 24. 14. His sons son B••aleel, was the master workman of the Lord's tabernacle, Exod. 31. 2.—5.

Vers. 11. *held up,]* or, *held all•ft* his hand with the rod of God in it, for a sign of God's power and help unto his people; and consequently, praying unto God for assistance; as the *lifting up of* the hands also signifieth, Psal. 28. 2. And so the *Targum Yerushalmi* explaineth it, *when Moses held up his hands in prayer, the house of Israel prevailed; and when he let down his hands from prayer, the house of Amalek prevailed. Hand* is here for *hands* as the Greek translateth, and the verse following manifesteth.

Vers. 12. *heavy:]* that he could not continue to hold them up: a sign of man's infirmities, not able to endure long in spiritual exercises. *The spirit is willing, but the flesh is weak,* Matth. 26. 41. 43. See also Luke 18. 1. Rom. 12 12. *a stone:]* under this similitude of *a stone.* Christ is often signified, Isaiah. 28. 16. Psalm 118. 22. Zechariah 3. 9. 1 Pet. 2. 4. upon whom our weak faith is sustained in prayer, and by whose spirit our infirmities are holpen, John. 14. 13. 14. 16. 17 Romans 8. 26. *were steady]* Hebr. *was steadinesse,* (or *faith fullness.)* And here the force of the Hebrew word *amunah,* which signifieth *faith,* is shown to be a *steady* or *firm* persuasion in the promises of God: and that which is most necessary in prayer, Matth. 21. 22. James 1. 6. 7. and 5. 15. Romans 4. 20. 21. And this phrase his *hand was,* meaneth that both his hands were steadfast. For *steadinesse,* the Chaldee saith; *Moses hands were spread-out in prayer. going down]* Hebr. *going in of the Sun:* which was the end of the day, and withal of the victory and salvation of Israel. So *he that endureth to the end, he shall be saved,* Matth. 24. 13.

Vers. 13. *edge:]* Hebr. *mouth:* which the Greek translateth *slaughter of the sword:* and that phrase the Apostle followeth, in Heb. 11. 37. So in the Greek version of Num. 21. 24. Deut. 13. 15.

Vers. 14. *put in the ears,]* that is, *rehearse it in the bearing of* Jesus; he was to be Moses his successor; and so the charge was to continue successively, till it was accomplished. *wiping I will wipe]* that is, *will utterly wipe* (or *blot)* out. This God performed by the hands of Israel, to whom he gave this charge, *thou shalt wipe out the remembrance of Amalek, from under the heavens; forget it not,* Deuteronomy 25. 19. Whereupon the Hebrew Canons say, *We are commanded to destroy the remembrance of Amalek,* (Deuteronomy 25.) *and commanded to remember continually his evil deeds, and his treachery; to the end to stir up enmity against him,* &c. *and it is unlawful to forget his enmity and hatred, Maimonides in Misn. treat. of Kings,* c. 5. S. 5. This, as it figured the destruction of Antichrist; so the fulfilling of it, is by the Jews themselves referred to the days of Christ: for they say; *•n the days of the Mesias, the seed of E* 〈...〉 *und of A•alek shall be wiped out through the strength of Israel, which shall prevail most highly.* 〈◊◊〉 on Exodus. 17.

Vers 15. *Jehovah* 〈◊〉 that is *Jehovah* is *any* 〈◊〉 〈...〉 *So the altar was to sacrifice thank offering•* upon to the Lord and acknowledge the victory to be from him. The Greek translateth it, *the Lord my refuge.* It is a sacramental speech; whereof see Gen. 22. 14. The Chaldee paraphraseth thus, *And Moses built an altar; and served upon it before who had done signs* (or *miracles.) for him.*

Vers. 16. *upon the throne]* or *against the throne of* 〈...〉 *of God.* This referred to Amalek, meaneth thus: *because the hand* of Amalek is *upon* (or *against) the throne of the Lord:* therefore *Jehovah will have war with Amalek.* By the *throne of Yah,* meaning *heaven,* (as Isaiah. 66. 1.) and so God him-self that sitteth thereon, (as Matthew 23. 22.) against whom Amaleks hand was, while it was against his people and Church, Zach. 2. 8. Acts 9. 4. 5. And so *Jerusalem* is called the Lord's *throne,* Ier. 3. 17. Otherwise, if it be referred to God, or Moses his servant, and his *hand upon* (or *unto) the throne of Yah,* it may signify an oath, vowing perpetual war with Amalek: for so the lifting up of the hand to heaven, (which is God's throne,) is a sign of swearing, Revel. 10. 5. 6. Gen. 14. 22. And thus the Chaldee paraphraseth upon this place: *With oath this is said from before the fearful* (God,) *whose maijestie is upon the throne of glory; to wage war from before the Lord, against the men of the house of Amalek, to destroy them from the generations of the world.* So *Targum Yerushalmi* explaineth it to be an oath, and applieth the fulfilling of it, to King Saul, and to Mordecal and Esther, 1 Sam. 15. Esth. 8. and 9. &c. The Greek translateth, *with hidden hand, the Lord will war against Amalek, from generation to generation.* In *Perkci R. Eliezer,* c. 44. it is said, *When God would root out and destroy all Amaleks sead, he stretched forth his right hand, and took hold on the throne of his glory, and sware to root out and to destroy all Amaleks seed, out of this world, and out of the world to come.*

CHAP. XVIII.

〈...〉 Moses his wife and two sons. 〈...〉 him, and showeth him what the 〈...〉 for Israele 〈...〉 , Jethro beesseth God, and offereth Moses sitting alone to judge the people 〈...〉 to appoint Judges for inferior's 〈...〉 the burden might be eased. 24, Moses 〈...〉 to his counsel, and chooseth able men into of 〈...〉 own land▪

AND Jethro the Priest of Midian, the father in law of Moses, heard of all that God had done for Moses, and for 〈...〉 people that Jehovah had brought forth Israel out of Egypt. And Jethro Moses father in law, took Zipporah Moses wife, after he had sent her back. And her two sons, of which the name of the one *was* Gershom: for he said, I have been an alien in a strange land. And the name of the other *was* Eliezer: for the God of my father *hath been* my help, and delivered me from the sword of Pharaoh. And Jethro Moses father in law, came, and his sons & his wife, unto Moses into the wilderness, where he *was* encamping, *at* the mountain of God. And he said unto Moses, I thy father in law Jethro, *am* come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father in law, and bowed himself down and kissed him; and they asked each other of *their* peace; and they came into the tent. And Moses told his father in law, all that Jehovah had done unto Pharaoh, and to the Egyptians for Israel's sake: all the travail that had found them in the way, and *how* Jehovah had delivered them. And Jethro rejoiced for all the goodness which Jehovah had done to Israel: whom he had delivered out of the hand of the Egyptians. And Jethro said, Blessed 〈◊〉 Jehovah, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath delivered the people from under the hand of the Egyptians. Now I know that Jehovah *is* greater than all gods: for in the thing wherein they dealt proudly, *(he was)* above them. And Jethro Moses father in law, took a burn offering and sacrifices for God: and Aaron came, and all the Elders of Israel, to eat bread with Moses father in law, before God. And it was on the morrow, that Moses sate to judge the people: and the people stood by Moses, from the morning unto the evening. And Moses father in law saw all that he did to the people: and he said, what *is* this thing that thou dost to the people? why sittest thou thyself alone, and all the people stand by thee, from morning unto evening? And Moses said unto his father in law: because the people cometh unto me to enquire as God. When they have a matter *(everyone)* cometh unto me; and I judge between 〈◊〉 man and his neighbor: and I make known the statutes of God, and his laws. And Moses father in law said unto him: the things not good which thou doest. Fading those wilt fade away; both thou and this people that *is* with thee: for the thing *is* too heavy for thee; thou art not able to do it thyself alone. Now hearken unto in▪ voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward; and thou shalt bring the matters unto God. And admonish them of the statutes and the laws; and make known unto them the way wherein they shall walk, and the work that they shall do. And thou provide out of all the people, men of ability, fearing God; men of truth, hating covetousness: and set *them* over them, *(to be)* rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all time: and let *this* be, every great matter, let them bring unto thee, and every small matter let them judge: so make thou *(the burden)* lighter for thyself; and let them bear *it* with thee. If thou shalt do this thing, and God command thee *so,* then thou shalt be able to stand; and all this people also, shall come to their place in peace. And Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose men of ability out of all Israel, and made them heads over the people; rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all time: the hard matter they brought unto Moses, and every small matter they

judged themselves. And Moses sent away his father in law; and he went his way unto his own land.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the 17. Section of the law: see Gen. 6. 9.

THe Priest] the Chaldee calleth him *prince;* the Greek, *Iothor priest of Madiam:* see Exodus 2. 16. and 3. 1.

Vers. 2. *he had sent her back]* Heb. *after her sending back:* that is, she and her children were sent back by Moses, for that trouble which befell in the way, Exod. 4. 26.

Vers. 3. *an alien]* or, *foreigner* so *Ger,* the first part [unspec] of his name signifieth: fee Exod. 2. 22.

Vers. 4. *Eliezer]* by interpretation, *My God* is 〈...〉 Abram's ste 〈...〉 d was of this name, Gen. 〈...〉 hath been *my help]* Hebr. *in my help;* which the Greek translateth *my helper:* the Chaldee 〈◊〉 *hath been for my help.*

〈...〉 *God] the mountain* (saith the Chaldee,) [unspec] 〈...〉 *glory of God was revealed,* that was 〈...〉 God gave his Law, Ex. 3. 1. Deut. 5. 2.

Vers. 6. *he said]* 〈...〉 by messengers sent before 〈...〉 *said* unto Jesus, that which 〈...〉 messengers spake, Matth. 8. 6. 8. compared with Luke 7. 3. 6. To make this plain, the Greek changeth the phrase thus, *And it was told Moses, saying; Loe Iothor thy father in law cometh,* &c.

Vers. 7. *each other]* Hebr. *man his neighbor:* this speech the Greek explaineth, *they saluted one another:* and to *ask,* may imply not only a question, but a *wish* of their welfare, as Psal. 122. 6. So in 1 Sam. 25. 5. and 10. 4.

Vers. 8. *found them]* that is, *befallen,* or *come upon them:* as the Greek explaineth it. A phrase often used for afflictions that come upon any, as Nehem. 9. 32. Psal. 116. 3. and 119. 143. Esth. 8. 6.

Vers. 9. *rejoiced]* the Greek translateth, *was astonished.* Accordingly all that love Jerusalem are willed to rejoice with her, Esa. 66. 10.

Vers. 10. *the hand,]* that is, the *power* and *tyranny:* as the Chaldee translateth it, *the anguish of the dominion of the Egyptians.*

Vers. 11. *in the thing]* Hebr. *in the word:* which is often used for anything or cause. The Greek translateth, *for this cause.* he was *above them]* that is, above the Egyptians. Or, *wherein they dealt proudly against them,* that is, against the Israelites. This sense the Greek affordeth: and so we are to understand words wanting, as *therein hath he been greater then the Egyptians;* and hath *gotten himself a name,* as is expressed in Nehem. 9. 10. which place giveth light unto this. For Iethroes speech is broken off, through that joyful astonishment of his, verse 9. as passions of the mind do often swallow up words: as is noted on Exodus 4. 5. The Chaldee

paraphrase here saith, *in the thing wherein the Egyptians thought to judge Israel, in that are they judged.* They drowned the children of Israel in the river, Exod. 1. 22. and themselves were drowned in the sea, Exod. 14.

Vers. 12. *took a burnt-offering]* the Greek translateth, *took burnt-offerings:* (whereof see Gen. 8. 20.) These he *took for,* or *took* and offered *unto God;* as *taking of gifts,* Psal. 68. 19. is by the Apostle expounded *giving of gifts,* Ephes. 4. 8. So Exod. 25. 2. *sacrifices]* to wit, *of peace,* or *for thanksgiving,* which word is sometime added, as in Ex. 24. 5. and they now keeping a banquet before the Lord, it is to be understood of peace offerings, which men did eat of, Lev. 7. 15. whereas no man did eat of the burnt-offering, Lev. 1. 9. *bread]* which word is used for all *meat,* Gen. 3. 19. and 21. 14. and *eating of bread,* is here for feasting; as *bread* is put for *a feast.* Eccl. 10. 19. Dan. 5. 1. and the *flesh* of the sacrifices, is also called *bread,* Lev. 3. 11. and 21. 6. Num. 28. 2. *before God]* so it was a religious banquet, eaten before the Majesty of GOD, appearing in the cloud; as after in the place chosen of God for his worship, they offered sacrifices, and did *eat before the Lord,* Deut. 12. 5. 7. 1 Chron. 29. 21. 22.

Vers. 15. *to enquire of God]* or, *to seek God:* which the Greek explaineth, *to seek judgment of God;* and the Chaldee, *to seek doctrine from the face of the Lord:* which was done by Moses, bringing their matters unto God, v. 19. Num. 27. 5. 6. & 15. 33. 34. 35. & for doubtful things, they used in Israel to *enquire of God* by the Prophets, 1 Sam. 9. 9. Hereupon Moses told the Judges whom he appointed under 〈◊〉, that *the judgment was God's,* Deut. 1. 17. And this teacheth such as go to law one with another, not to seek after their own affections, but after the will of God, and therein to rest.

Vers. 16. *a matter]* Hebr. *a word:* which the Greek rightly translateth, *a controversy;* so in Exod. 24. 14. See also Deut. 1. 12. *make known]* the Greek saith, *I instruct them:* which version the holy Ghost approveth, 1 Cor. 2. 16. from Esa. 40. 13

Vers. 18. *fade away]* a similitude from the leaf of a tree, which fadeth for want of moisture: so the care of judging so great a people, would weary and wear him out. This Moses himself acknowledged, Deut. 1. 9. 12.

Vers. 19. *God shall be with thee]* and consequently will prosper thy proceedings for the good of thyself and thy people: see Gen. 31. 3. and 32. 9. and 39. 2. The Chaldee translateth, *the Word of the Lord shall be thy help. to Godward]* Chaldee. *inquiring doctrine from the face of the Lord:* as verse 15. *thou shalt bring]* or, *bring thou the matters;* (or *words:)* in Greek, *their words:* meaning their hard controversies, which could not be determined without counsel from God; as sometime fell out, Num. 15. 33. 34. 35. and 27. 5. 6.

Vers. 20. *the work]* or *deed:* in Greek, *the works.* This Moses explaineth to be *all the things which they should do,* Deut. 1. 18.

Vers. 21. *men of ability]* or, of *power, virtue,* and *activity;* that is, virtuous, active, and able men, in body and mind, as Gen. 47. 6. 1 Chron. 26. 6. The Greek translateth *able* (or *mighty) men.* The Hebrews describe them thus: *Anshei chajil* (that is, *Men of ability,) are such as be mighty in the commandments, and exactly look to themselves, and subdue their affections; so that there be no*

dishonest (or contemptible) thing in them, nor evil name. And generally, able men are such as have a strong (or courageous) heart, to deliver the oppressed out of the oppressors hand; as it is said of Moses, he stood up and saved them, (Exod. 2. 17.) *Maimonides in Sanhedrin,* chap. 2. S. 7. *men of truth]* the Greek calleth them *just men.* So in Zach. 7. 9. *judgment of truth,* the Greek there translateth *just judgment.* Again, *justice* is put for *truth,* in Psal. 52. 5. because these virtues are near allied. So in the Hebrew canons it is explained; *Men of truth are such as follow after justice, for it self, out of their own mind do love the truth, and ••te violent wrong, and flee from all kind of injustice. Maimonides in Sanhedrin,* c. 2. S. 7. *covetousness]* or *gain•, lucre.* The Chaldee translateth, *hating to receive Mammon.* The Apostle expoundeth it, *not greedy of filthy lucre,* 1 Tim. 3. 3. 8. Sometime there is added, *gain of money,* as Judge. 5. 19. which the Apostle calleth *love of money,* 1 Tim. 6. 10. The Hebrews explain it thus, *Hating covetousness, even* ⟨◊⟩ *own Mammon* (or *Riches) they hasten not thereto,* ⟨◊⟩ ⟨...⟩ *greedy to gather riches; for whose hasteneth* ⟨...⟩ *h, want shall* ⟨◊⟩ *upon him, Maimonides in San* ⟨...⟩ c. 2. S. 7. The love of lucre is the corruption ⟨◊⟩ ⟨...⟩ stice, Deut. 16. 19. 1 Sam. 8. 3. Prov. 1. 19. Ezek. ⟨...⟩ Esa. 56. 11. Unto the four properties here ⟨...⟩ ed, we may add three ••oe, which are na ⟨...⟩ Deut. 1. 13. *Wise ••en,* and *understanding,* and *known:* under which seven, all other virtues and good qualities are implied. The Hebrew Doctors say, of the most inferior magistrates, whom they call *the Court of three men: there must be in everyone of them these seven things; wisdom, meekness, the fear of God, hatred of Mammon, love of the truth, love of their* (fellow) *creatures,* (that is, of other men,) *and that they be men of good name. Maimonides in Sanhedrin,* c. 2. S. 7. See Num. 11. Deut. 1. and 17. *rulers]* or *princes, captains of thousands;* in Greek *Chiliarchs;* such we English *Chief Captains,* Acts 21. 31. 32. Revel. 6. 15. as the next, *Centurions.*

Vers. 22. *at all time]* always ready to hear the causes brought: the Greek saith, *every hour.* But the Sabbaths and feast days were excepted from these, as from all other civil affairs, Levite. 23. 3. 7. 8. 21. &c. and by the Jews canons, *the evening* before the Sabbath was also excepted from such judgments, notwithstanding this general speech, *at all time. Maimonides in Sanhedrin,* c. 11. S. 2. and 3. And they used in Israel, (as he there showeth in *Sanhedrin,* c. 3. S. 1.) the lesser courts, to sit *from morning prayer till the sixth hour of the day,* that is, till noon: and the greater court sate, *from the daily sacrifice in the morning, till the daily evening sacrifice. let this be]* or, *it shall be,* &c. *make thou* the burden] so Moses calleth it in Deut. 1. 1•.

Vers. 23. *to stand]* that is, *to endure. come to* [unspec] *their place]* that is, the land of Canaan, whither they are travelling; as Num. 10. 29. or, return home with an end of their controversies, without long waiting. So ones *house,* or *home* is called his place. Judge. 7. 7. and 9. 55. and 19. 28. 29.

Vers. 25. *Moses chose]* by the people's consent, [unspec] who brought fit men unto him, Deut. 1. 13. 14. &c. *made them]* Hebr. *gave* (or *set) them heads,* that is, *rulers.* This he did, with a charge unto the rulers to judge justly: see Deut. 1. 16. 17.

Vers. 27. *his way]* or, *himself:* as Gen. 12. 1. And [unspec] by Num. 10. 29. 32. it appeareth, that Moses earnestly requested his coming again, to guide the people.

CHAP. XIX.

1, The people come to Sinai. 3, God calleth Moses up into the •ount; and by him propoundeth unto Israel the keeping of his covenant. 8, The people's answer, that they would do all, is returned to the Lord. 10, The people are sanctified against the third day. 12, The mountain is bounded and must not be touched. 16, The fearful presence of God upon the mount: 19, whereat Moses is afraid. 21, The people and priests are again charged, not to break their bounds, upon pain of death.

IN the third Moneth, after the going forth [unspec] of the sons of Israel, out of the land of Egypt; in the same day came they into the wilderness of Sinai. For they had journeyed from Rephidim, and were come to the wilderness of Sinai, and encamped in the wilderness: and there Israel camped before the mountain. And Moses went up unto God: and Jehovah called unto him out of the mountain, saying; Thus shalt thou say to the house of Jacob, and tell the sons of Israel. You have seen what I did unto the Egyptians: and I have borne you upon Eagles wings, and brought you unto myself. And now, if hearkening ye will hearken unto my voice, and keep my covenant, then ye shall be a peculiar treasure unto me above all people's; for all the earth *is* mine. And you shall be unto me a kingdom of priests, and an holy nation: These *are* the words which thou shalt speak unto the sons of Israel. And Moses came, and called for the Elders of the people, and laid before their faces all these words which Jehovah commanded him. And all the people answered together and said; All that Jehovah hath spoken we will do: And Moses returned the words of the people unto Jehovah. And Jehovah said unto Moses, Loe I come unto thee in the thick cloud; that the people may hear, when I speak with thee, and may believe in thee also forever: And Moses told the words of the people unto Jehovah. And Jehovah said unto Moses, Go unto the people, and sanctify them today & tomorrow: and let them wash their clothes. And let them be ready against the third day: for in the third day Jehovah will come down, in the eyes of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying; Take heed to yourselves, that ye go not up into the mountain, or touch the border of it: all that toucheth the mountain shall die the death. There shall not a hand touch it, but he shall be stoned with stones, or shot through with a shot: whether *it be* beast or man, it shall not live: when the sound of the trumpet is drawn long, they shall go up into the mountain. And Moses went down from the mountain unto the people: and he sanctified the people; and they washed their clothes. And he said unto the people; Be ye ready against the third day: come not ye nigh unto a Wife. And it was in the third day, when it was morning, that there was voices, and lightnings, and a heavy cloud upon the mountain; and the voice of the trumpet exceeding strong: and all the people that *was* in the Campe trembled. And Moses brought forth the people out of the Campe, to meet with God: and they stood at the nether *part* of the mountain. And mount Sinai was all of it on a smoke, because that Jehovah descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace; and all the mruntaine trembled exceedingly. And the voice of the trumpet was giong and waxing strong exceedingly: Moses spake; and God answered him by a voice. And Jehovah descended upon mount Sinai, on the top of the mountain: and Jehovah called for Moses unto the top of the mountain, and Moses went up. And Jehovah said unto Moses; Go down, testify unto the people; lest they break thorough unto Jehovah, to see, and many of them fall. And the priests

also, which come near unto Jehovah, let them sanctify themselves; lest Jehovah break forth upon them. And Moses said unto Jehovah; The people cannot come up unto mount Sinai: for thou hast testified unto us saying; Set bounds about the mountain and sanctify it. And Jehovah said unto him, Go down, and come up thou & Aaron with thee: but the priests and the people, let not them break through to come up unto Jehovah, lest he break forth upon them. And Moses went down unto the people, and said *it* unto them.

Annotations.

MOneth] or, *new moon;* which was the first day of every month among the Hebrews: therefore here followeth *in the same day,* to signify not the *Moneth* only, but the first day thereof to be meant. Or (as some think) the *same day* meaneth the third day, as it was the third month, and this was 430. *years after* the promise made unto Abraham: but the covenant of the Law now given, could *not disannul the covenant* (of grace) *that was confirmed afore of God, in respect of Christ,* Gal. 3. 17. *Sines]* in Greek, the Holy Ghost writeth it *Sina:* which is *a mountain in Arabia,* situate in the wilderness, called thereupon, *the wilderness of mount Sina.* Gal. 4. 25. Acts 7. 30.

Vers. 3. *unto God]* the Greek saith, *unto the mountain of God:* the Chaldee, *into the presence of the word of the Lord:* this was Christ, who is called *the Angel,* Act. 7. 38. *the Angel of* God's *Face,* (or *presence)* Isaiah 63. 9. It seemeth that the cloud by which God conducted them, now rested upon that mount. See Numb. 9. 17. &c.

Vers. 4. *you]* or *yourselves* have seen, &c. This speech was to prepare them to receive God's covenant now to be made: and the like was spoken at the renewing of the covenant, Deut. 29. 2. &c. *Eagles wings]* to carry you out of your place of bondage, openly, safely, speedily; as the Eagle doth her young ones, from their sluggish nest. This similitude is more explained in Deut. 32. 11. And as the Church of Israel here, fled from the dragon Pharaoh, (as he is called in Ezek. 29. 3.) so the Christian Church fled from the Serpent, (or Dragon) into the wilderness, with *two wings of a great Eagle,* Rev. 12. 14. The Greek and Chaldee here translate, *as upon Eagles wings. unto myself,]* to serve me at this mount, (as was promised in Exod. 3. 12) and forever: so the Chaldee explaineth it, *to my service;* and Targum Yerushalmi saith, *to the doctrine of my Law.*

Vers. 5. *my voice] the voice of my Word,* saith Targum Yerushalmi. *a peculiar treasure]* or *jewel.* The Hebrew *Segullah,* signifieth ones own proper good, which he loveth and keepeth in store for himself, and for special use, 1 Chron. 29. 3. Eceles. 2. 8. Here it is applied to God's Church, and translated in Greek *a peculiar people,* which phrase Paul followeth, in Tit. 2. 14. but Peter expresseth it by another word, *a people for peculiar possession,* 1 Pet. 2. 9. as the Greek version is in Mal. 3. 17. The Chaldee translateth it, *beloved:* so do other Hebrews, saying, *Segullah, signifieth that they should be beloved before him, as a desirable treasure, which a king delivereth not into the hand of any of his officers, but keepeth it himself. And such is the case of Israel, of whom it is said, (in* Deut. 32. 9.) *For the Lord's portion is his people &c. R. Menachem* on Exo. 19. This grace (which the Apostles show we have obtained by Christ) is sundry times mentioned to the praise of God, Deut. 7. 6. and 14. 2. and 26. 18. *For Yah hath chosen Jacob unto himself: Israel for his peculiar treasure,* Psal. 135 4. *the earth]* with the plenty thereof is mine, yet my delight is in

you, to love you, and to choose you and your seed above all people's; So Moses openeth this speech, in Deut. 10. 14. 15. and other Prophets; as, *Thou Israel* art *my servant; Jacob, whom I have chosen; the seed of Abraham my friend.* Thou *whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee; Thou* art *my servant, &c.* Isaiah 41. 8. 9.

Vers. 6. *a kingdom of priests,]* which the Apostle (following the Greek version) calleth *a kingly priesthood,* 1 Pet. 2. 9. The Chaldee saith *ye shall be before me, kings, priests, and an holy people.* Such Christ hath made us, unto God his father, Rev. 1. 6. Kings, *to reign on the earth,* Rev. 5. 10. and priests *Mosser up spiritual sacrifices,* 1 Pet. 2. 5. Rom. 12. 1.

Vers. 7. *Elders]* by them to communicate these thing, with the people: see Exod. 3. 16. *laid]* or *proposed;* Hebrew *put.*

Vers. 8. *together] with one accord,* as the Greek 〈...〉 laineth it; and elsewhere Moses saith, *with one* 〈◊〉 Exod. 24. 〈◊〉 . The people not yet knowing the unpossibilitie of the law, which is *weak through the flesh,* Rom. 8. 3. make promise of more than they were able to perform. After, when the law 〈ꝏ〉 ▪ they fea•e and flee away, Exod. [unspec] 〈◊〉 1•. 1•▪ And it 〈ꝏ〉 , but either men not understanding the 〈◊〉 ▪ 〈◊〉 presume of their 〈◊〉 strength, or understanding it, do despair, 〈...〉 e the grace of God in Christ do sustain 〈...〉 Rom. 7, 9, 10, 24. 25. 〈...〉 〈...〉 . *in the thick cloud*▪ Hebrew *in the thickness of the cloud:* which the Greek explaineth, *the pillar of the cloud:* the Yerushalmi Targum expoundeth it, *my Word shall be revealed unto thee in the thick cloud, in thee]* see Exodus 14. 31. This confidence in Moses the Jews always retained, and said they were *Moses disciples,* they knew *that God spake with Moses,* John 9. 28. 29. They write of him thus: *Moses our Master, Israel beleevod not in him because of the signs which he did: for he that believeth because of signs, there is in his heart a suspicion that the sign may possibly be done by enchantment or sorcery. But all the signs which Moses did in the wilderness, he did them upon necessity, &c. we needed food; he brought us down Manna. They were a thirst; he clave the rock for them. The congregation of Korah rebelled against him; the earth swallowed them: and so all other signs. But wherefore believed we in him? For that standing at mount Sinai, which our own eyes did see and not a stranger; and our ears did hear and not another; the fire, and the thunders, and the lightnings, and he went near into the thick darkness, and a voice spake unto him and we heard it; Moses, Moses, go say unto them thus and thus. And so it is said, face to face the Lord spake with you,* (Deut. 5. 4.) &c. *This standing at mount Sinai, it self alone was an evident confirmation of his prophesy, that it was truth, and without all suspicion in it; as it is written, Lo I come unto thee in the thick cloud, that the people may hear when I speak with thee, and may believe in thee forever,* (Exodus 19. 9.) *So that before this thing, they believed not in him, with such a belief as continueth forever; but with a belief that had [doubtful] conceits and thoughts after it. Maimonides in Misn. in Iesudei hatorah, ch. 8. S.* 1.

Vers. 10. *sanctify them]* that is, bid them, and [unspec] look that they do sanctify, and holily prepare themselves, that they may be humbled at my feet, to receive my words; as Deut. 33. 3. This was by cleansing themselves from all filthiness of the flesh and spirit, 2 Cor. 7. 1. inwardly by faith, Act. 15. 9. outwardly by washing their garments, (whereof see Gen. 35. 2.) and their bodies, as appeareth by other places that show the sanctifying of the priests and

people, Levite, 8. 6. and 15. 5. 6. 8. 13. 16. 18. 21. 22. &c. and abstaining from their wives, as after followeth here, verse. 15. Which things figured our sanctification and cleansing by Christ Jesus, *with the washing of water,* by *the Word,* even *the washing of regeneration, and renewing of the holy Ghost.* Ephes. 5 26. Tit. 3. 5. From this precept the Hebrew Doctors gather their doctrine and practice, for baptizing all whom they admit unto their Church and covenant: as *Maimonides* showeth in *Asurei Biah, ch.* 13. and is more fully set down in the annotations on Gen. 17. 12.

V. 11. *the third day]* which is thought to be the [unspec] day that after was called *Pentecost,* the 50. day after the Passover; then was a yearly feast, Exo. 23. 16. Lev. 23. 15. 16. &c. Act. 20. 16. On this day the fiery law was now given on mount Sina: on this day the fiery tongues were after given for preaching the Gospel in Jerusalem, Acts 2. 1. 2. &c. And many mysteries are of the *third day,* in the Scriptures: see the notes on Gen. 22. 4.

Vers. 13. *touch it]* or, *touch him;* that is, the man or beast that shall touch the mountain, shall be so execrable unto you, as ye shall not touch it with hand, but stone it, or shoot it through. These ordinances were outward, concerning *the mount that might be touched;* terrible, that the people could *unbeare that which was commanded;* and shown the nature and use of the law, contrary to the Gospel on mount Zion, as Paul explaineth it, Heb. 12. 18. 20. 22. &c. *with a shot] with arrow* (or *dart,)* as the Apostle in Greek openeth the Hebrew phrase *shooting, shot through,* Heb. 12. 20. *the sound of the trumpet]* or, *the sounding trumpet:* called in Hebrew *Jobel,* translated in Greek, *voices and trumpets;* but the Apostle seemeth to express it by the *sound* (or *echo) of the trumpet,* Hebr. 12. 19. the Chaldee turneth it *the trumpet.* Every 50. year was of the sounding of trumpets called *Jobel* (the *Jubiliee,)* Levite. 25. 10. see the annotations there, and Ios. 6. 4. 5. *is drawn long]* or, *draweth* (that is, *continueth)* the sound: and so there be an end of the trumpets sounding. *shall go up]* that is, as the Chaldee paraphraseth, *when the trumpet shall be withdrawn, they shall have leave to go up:* and as the Gr. translateth, *when the voices, & the trumpets, & the cloud, are departed from the mountain, they shall go up.* So that whiles the signs of God's Majesty were on the mount, the people were forbidden to approach: but when they were ceased, the people might go up as to any other common mount; whereas until that time the mountain was sanctified, verse 23.

Vers. 15. *unto a wife]* or *to a woman;* that is, any of you unto his wife, to lie with her; as the Yerushalmi Targum expoundeth it, *the ministry of the bed.* A like speech passed between Achimelech the priest and David, about eating of the holy bread, 1 Sam. 21. 4. 5. This was for the more humiliation and preparing of the people: as Paul teacheth that man & wife may abstain with consent for a time, that they may give themselves to *fasting and prayer,* 1 Cor. 7. 5. It seemeth also by the Law in Levite. 15. 18. that there was a figurative uneleannesse by all such copulation: see the annotations on that place.

Vers. 16. *voices]* that is, *thunders;* see Exod. 9. 23. *heavy]* that is, *very thick cloud,* the Greek translateth, *darksom clouds.* These were signs of God's glorious presence, and of his judgments against the breakers of his Law: the Prophets use the like words to signify his Majesty, Psal. 18. 9. 10. 12. 14. and 97. 2. 4. And these things were now done by the ministry of *Angels,* Act. 7. 53. Gal. 3. 19. for God came, *with ten thousands of saints,* Deut. 33. 2. *trumpet]*

showing the nature of the Law, to manifest God's will, men's transgressions, and to warn them of the wrath deserved, Isaiah 58. 1. Ezek. 33. 3. Rom. 3. 20. and 4. 15. *trembled]* or *was afraid.* The spirit of bondage which was in the people, caused them to fear, Rom. 〈◊〉 . 15. for they were not perfect in the love of God, 1 John 4. 18.

Vers. 17. *to meet with God]* as the Chaldee paraphraseth, *with the Word of the Lord.* Thus Moses as a Mediator stood between the Lord and the people; because they were afraid, Deut. 5. 5. Gal. 3. 19. *at the nether* part] without the bounds that Moses had limited, verse. 12. They flood here (as the Hebrews write) after the order that Moses mentioneth (in Deut. 29. 10. 11.) when after 40. years he renewed the covenant; *First there were the firstborn* (the priests, Exod. 19. 22.) which came near unto the Lord: after them the *Heads of the Tribes, the Rulers: after them the Elders: then the officers: after them all the men of Israel: then the little ones: after them the women: and then the strangers. Ibn Ezra* on Exod. 19.

Vers. 18. *on a smoke]* With clouds and smoke, God often manifested his glorious presence to his people, Exod. 40. 34. 35. 2 Chro. 5. 14. and 6. 1. and 7. 1. 2. Isaiah 6. 4. Rev. 15. 8. there was *the hiding of his power,* Hab. 3. 4. *descended]* God who filleth heaven and earth, Ier. 23. 24. is said to descend or come down to certain places, when he there manifesteth his glory: and it is spoken of him after the manner of men. See the notes on Gen. 6. 6. and 11. 5. *in fire]* for God's Word is *like to fire,* Ier. 23. 29. and his law was *fiery,* Deut. 33. 2. as he himself is *a consuming fire,* Deutro. 4. 24. Targum Yerushalmi explaineth it thus, *because the glory of the Majesty of the Lord was revealed upon it, in a flame of fire.* The mountain burnt with fire *unto the midst of heaven, with darkness, clouds, and thick darkness,* Deut. 4. 11. *all the mount]* the mountains *saw* the Lord, and *trembled,* Hab. 3. 10. they *leaped like rams,* Psal. 114. 4. *the earth quaked, the heavens also dropped at the presence of God; even Sinai it self, at the presence of God, the God of Israel,* Psal. 68. 6. Judge. 5. 5. The Greek translateth, *all the people was astonied.*

Vers. 19. *going and waxing strong]* that is, continually proceeding and increasing in londnesse and strength more and more. See a like phrase in Gen. 8. 3. *Moses spake] so fearful was the sight,* that *Moses said, I am sore afraid and tremble,* Heb. 12. 21. *by a voice]* by a more gentle mean than the thunder, or loud shrilling trumpet: that Moses might be confirmed and not affrighted. (So Daniel being daunted with a vision, was strengthened by the Angels words, Dan. 10. 8. 16. 17. 19.) And this *voice* was heard of the people; as is likely by that promise unto Moses, in verse 9. It signified also, that only the Lord's voice takes away the terrors of the Law: for by Moses the Law was given, but by Christ (who answered the Law and fulfilled it,) cometh *grace and truth,* John. 1. 17.

Vers. 21. *testify unto]* or, *charge (contest) the people.* Paul used to contest (or charge) *before God and his Angels,* 1 Tim. 5. 21. 2 Tim. 2. 14. and 4. 1. *lest they break]* or, *that they break not through,* to wit, the bounds set them. *to see]* as Moses did at the first, till he was stayed of God, Exodus 3. 3. Curiositie is forbidden, that men might walk by faith, not by sight, 2 Cor. 5. 7. and learn humility, Rom. 12. 3. The Greek here translateth, *Lest they draw near unto God, to consider;* (or *to behold)* and Luke useth the word in that sense, in Stephens speech of: Moses, Act. 7. 31. *fall]* that is, be killed of the Lord, verse 12. as 50. thousand and 70 men of Berhshemeth were

slain for looking into the Ark of God, 1 Sam. 6. 19. So *falling* is used for *stain,* in Gen. 14. 10. 1 Cor. 10. 8.

Vers 22. *which come near]* that is, as the Chaldee explaineth, *which come near to minister before the Lord.* These priests are after called *young men of the sons of Israel,* Exodus 24. 5. and were the *first borne* of the people whom God had sanctified to him-self, Exodus 13. 2. in whose place he afterward took the tribe of Levi, Numb. 8. 14. 15. 17. 18. *sanctify themselves]* that is, prepare, wash, and keep themselves from being defiled with sin, by touching the mount, as verse. 24. 12. *break forth]* which the Chaldee expoundeth, *be strong,* (that is, very angry) but it implieth death also, when God *breaketh forth as the breach of waters* upon men to destroy them; as 2 Sam. 5. 20. and 6. 6. 7. 8.

Vers. 23. *cannot]* or, *shall not be able* to come up, by reason of the former charge and limitation. It seemeth therefore that Moses thought it needless to speak so often and instantly to the people: but God urgeth it again, verse 24. so restraining the curiosity of the people; and showing the end of the Law, to be rather to exclude men from God, (by reason of their sins,) than to justify or give them life, as doth the Gospel; for it was the *ministration of death,* 2 Cor. 3. 7. Gal. 3. 10. 11. 19. 21. 22. 23. 24. Mount Sina, *is in bondage with her children,* Gal. 4. 25.

Vers. 24. *break through]* the Greek here translateth, *let them not violently press to come up:* but that which the Law suffereth not, the Gospel admitteth, Mat. 11. 12. Luke 16. 16. Heb. 12. 18. 22. 23. 24.

CHAP. XX.

1, The ten Commandments are spoken by God on mount Sinai, 18, With thunders, lightnings, sound of the trumpet, &c. whereat the people are afraid. 20, Moses comforteth them. 22, God upon this occasion, again forbiddeth them Idolatry. 24, Of what sort the altar should be.

AND God spake all these words, saying; I, Jehovah thy God which have brought thee out from the land of Egypt, from the house of servants. Thou shalt not have *any* other gods before my face. Thou shalt not make unto thee a graven *thing,* or any likeness of *things* which *are* in the heavens above, or which *are* in the earth beneath, or which *are* in the waters beneath the earth. Thou shalt not bow down thyself to them neither serve them: for I Jehovah thy God *am* a jealous God, visiting the iniquity of the fathers upon the sons, upon the third and upon the fourth *generation* of them that hate me: And doing mercy unto thousands of them that love me and of them that keep my Commandments. Thou shalt not take up the name of Jehovah thy God in vain, for Jehovah will not hold him guiltless, that shall take up his name in vain. Remember thou the Sabbath day, to sanctify it. Six days shalt thou labor, and shalt do all thy work. But the seventh day *is* a Sabbath to Jehovah thy God: *in it* thou shalt not do any work; thou, or thy son, or thy daughter, thy man servant, or thy woman servant, or thy cattle, or thy stranger which *is* within thy gates. For *in* six days Jehovah made the heavens and the earth, the sea and all which *are* in them; and rested in the seventh day: therefore Jehovah blessed the Sabbath day, and sanctified it. Honor thy father and thy mother, that thy days may be prolonged upon the land which Jehovah thy God giveth thee. Thou shalt not

kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not answer a false witness against thy neighbor. Thou shalt not cover thy neighbors house: thou shalt not covet thy neighbors wife, or his man servant, or his woman servant, or his ox, or his asse, or anything which *is* thy neighbors. And all the people saw the voices, and the lightnings, and the voice of the trumpet, and the mountain smoking: and the people saw, and removed away; and they stood a far off. And they said unto Moses, Speak thou with us and we will hear; and let not God speak with us, lest we die. And Moses said unto the people; Fear not, for God is come for to tempt you; and that his fear may be before your faces, that you may not sin. And the people stood afar off: and [unspec] Moses drew near unto the thick darkness where God *was.* And Jehovah said unto Moses, Thus thou shalt say unto the sons of Israel: you have seen that I have spoken with you out of the heavens. Ye shall not [unspec] make with me gods of silver, or gods of gold ye shall not make unto you. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep and thy oxen: In every place where I shall make the memorial of my name, I will come unto thee, & I will bless thee. And if thou wilt make unto me [unspec] an altar of stones, thou shalt not build them of hewn *stones:* for if thou lift up thy tool upon it, thou hast polluted it. And thou shalt [unspec] not go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Annotations.

GOd spake] The Law was given by the ministry of Angels, Hebr. 2. 2. Act. 7. 53. out of the midst of *fire, cloud and darkness,* with *a great voice,* which *shook the earth,* Deut. 4. 22. Heb. 12. 26. *all these words]* these ten Commandments following; and *he added no moe,* Deut. 5. 22. wherefore they are called *the ten Words,* Ex. 34. 28. that is, the ten Commandments; as the *Word of God,* Mark 7. 13. is the *commandment of God,* Matth. 15. 6. See the notes on Exod. 34. 28. The Apostle calleth the Law, *the voice of words,* Heb. 12. 19.

Vers. 2. *I Jehovah]* understand, *I am Jehovah,* as the Greek explaineth it: or, *I Jehovah am thy God.* The words *I Jehovah,* note the unity of the God-head, as elsewhere he saith, *Jehovah our God, Jehovah* is *one,* Deut. 6. 4. what the name signifieth, is noted on Gen. 2. 4. Exod. 6. 3. *thy God]* though he is so by creating us, yet here he specially intendeth the covenant of grace, made with his people; whereby they are blessed that have Jehovah for their God, Psalm. 33. 12. From hence ariseth his authority to command; and this is a reason of our obedience, because he is *Jehovah,* and our God: therefore as it is here prefixed to the first commandment, so is it annexed to the rest, as to the second in Lev. 19. 4. 31. to the third, in Lev. 19. 12. to the fourth, in Lev. 19. 3. 30. to the fifth, in Lev. 19. 3. 32. to the sixth, in Lev. 19. 16. to the seventh, in Lev. 18. 6. &c. to the eighth, in Lev. 19. 11. 12. to the ninth, in Lev. 19. 16. and generally to all the commandments, Lev. 18. 5. and 19. 37. *of servants]* the Greek and Chaldee saith, *of servitude,* or *bondage:* see Exod. 13. 3. Egypt was *a furnace of iron,* Deut. 4. 20. a figure of our spiritual bondage and misery under Satan: and the deliverance from it figured our salvation by Christ, Coloss. 1. 13. Luke 1. 71 74. 79. Acts 26. 18. from these graces are forcible arguments to persuade us to faith and obedience: Ye are *my witnesses, saith Jehovah, &c. that ye may know and believe me, and understand that I* am *•e. I, I* am *Jehovah: and beside me*

there is no Savior. I have declared and have saved, Isaiah 43. 10. 11. 12. *I* am *Jehovah thy God, the Holy one of Israel, thy Savior, I gave Egypt for thy ransom, &c. Isaiah* 43. 3.

Vers. 3. *Thou shalt not have]* or, *There shall not be to thee:* but this Hebrew phrase the Holy Ghost changeth into another equivalent; as, *There is not to us,* Luke 9. 13. that is, *We have not,* Matth. 14. 17 This and most of the other precepts are prohibitions, forbidding the evil, expressly commanding the contrary good inclusively: for we must both ⟨◊⟩ *evil and do good,* Psalm 34. 15. But God's forbode bindeth most strictly, and always, and we are borne in evil and are prone unto it, rather then to good; and are therefore called by these commandments from all corruption, unto the integrity wherein God first created us. *other gods]* the Chaldee explaineth it singularly, *other god:* and so the Scripture also expresseth it, in Exod. 34. 14. Psal. 81. 10. For, *Is there a god beside me?* saith the Lord, Isaiah 44. 8. There is *none other god but one;* though there be *many* that are *called gods,* 1 Cor. 8. 4. 5. unto whom the vain heart of man falsely attributeth deity: for whatsoever the Gentiles sacrificed, was unto *devils, and not to god,* 1 Cor. 10. 20. Levite. 17. 7. Deut. 32. 17. And *the gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens,* Ier. 10. 11. Hereby on the contrary we are commanded to have Jehovah for our God: which is, to *know* him, and to *serve* him *with a perfect heart, and with a willing mind,* 1 Chron. 28. 9. to *love* him *with all the heart, and with all the soul, and with all our might,* Deut. 6. 4. 5. to *fear, believe, honor, obey,* and *cleave* unto him, Deuter. 6. 13. 2 Chron. 20. 20. Psal. 22. 24. 1 Sam. 15. 22. Deut. 11 22. *before my face]* or *against my face,* that is, *against,* or *before me:* the Greek and Chaldee translate it, *but me.* After, in verse 23. Moses saith, *with me.* It implieth also all time and place: as, *before the Sun,* Psal. 72. 17. is, so long as the Sun endureth; so here *before me,* is so long as I am, forever and ever. And all place, as, *Whither shall I flee from thy face* (or *presence?)* Psal. 139. 7. Therefore also the *face* or *presence* of God is here mentioned, because he beholdeth the secrets of the heart, Psal. 44. 21. 22. and 139. 23. 24. and *the Law* (and so every precept) *is spiritual,* Rom. 7. 14. and bindeth the whole man, body, soul, and spirit; the underdanding, the will, and the effects of them both, forever.

Vers 4 *Thou shalt not make]* As the former precept forbade all feigned gods, so this forbids all feigned service, whether it be to the true God, or any other: and commandeth to worship God *in spirit and truth,* John 4. 24. In the Chaldee paraphrase called *Jonathan's,* this is expressly said to be the *second* Commandment; and such is the general opinion of the Jew Doctors; as *Philo in exposit. Decalogi; Josephus antiq l.* 3. and others: yet some now would make this but a part of the first Commandment. So the *Sabbath* is by him and other ancient Rabbin's called the *fourth* precept, (as is observed on Gen 49. 12.) which by the others account must be the third. *Making,* here meaneth not only with the hand, but with the heart or imagination; for *we ought not to think that the godhead is like unto gold, &c.* Act. 17. 29. And to worship the Sun or Moon, or any creature, is to *make* an Idol of it, Deut. 4. 17. 19. *unto thee] to* (or *for) thyself:* to wit, without commandment from God; for by his commandment Moses made the *Cherubims* in the sanctuary, Exod. 25. 18. and the brazen *Serpent* in the wilderness, Num. 21. 8. And this forbiddeth not all images of creatures for civil use, (which are allowable, Matth. 22. 20.) but for religious. So the Law explaineth it; as, *ye shall not set up any image of stone in your land, to bow down unto it,* Levite. 26. 1. and the Prophets phrase of Images *which ye made unto you,*

Amos 5. 26. is expounded thus, *which ye made to worship them,* Acts 7. 43. But to make any image of the invisible God, is altogether unlawful, and unpossible, Deut. 4. 12. 15. Isaiah. 40. 18. Rom. 1 22. 23. And by this, *for thyself,* he forbiddeth 〈...〉 king of any *for others* always when Aaron made one for the people, Exodus •2. 1. 〈◊〉 . The Hebrew 〈◊〉 say, *He that* 〈◊〉 *(* 〈◊〉 *and idols) for himself thought he make it not with his* 〈◊〉 *hand, nor serveth it, he is guilty. Likewise he* 〈◊〉 *maketh an idol with his hand for others, though he maketh for an* 〈◊〉 *, he is guilty. Therefore he that maketh an idol for himself with his own hands, he is double guilty: Maim any entreat. of Idolatry, c. 3. S. 9.* 〈◊〉 *a graven thing]* Hebrew, *Pesel;* which is anything hewn; graved, out, or car•ed: the Greek translateth it, *an Idol,* the Chaldee, *an Image,* and the Targum called Jonathan's, addeth *Image or Figure.* And the holy text elsewhere expressly condemneth *Images;* Ezek. 16. 17. and not only *graven,* but *molten,* Hos. 13. 2. or *painted,* Ezek. 8. 10. So under this one particular, all portratures, and human devices are forbidden, not only things made with hand, but with heart and thought, Act. 17. 25. 29. Every such Image is *a teacher of lies,* Hab. 2. 18. and *who so formeth a god, or melteth a graven* image, *it is profitable for nothing,* Isaiah 44. 10. *likeness]* in Hebrew, *Temunah:* which Moses openeth by two other words, *Semel,* and *Tabnith;* that is, *Similitude* and *Figure,* Deut. 4. 16. and elsewhere he nameth also *Maisebah,* and *Maskith,* that is, *Statue;* (or pillar) and *Picture,* Levite. 26. 1. So that all shapes, portratures, precepts, and devices of men, are forbidden in God's worship, Isaiah 29: 13. Matt. 15. 8. 9. Coloss. 2. 23. And on the contrary, God's commandments and statutes for his worship and servico to be kept & practiced, without adding anything unto them, or taking anything from them, Deut. 5. 32. and 6. 17. 18. and 12. 8. 28. 32. *in the heavens]* as the Sun, Moon, Stars, Fowls, or the like; Deut. 4. 17. 19. The *worshipping of Angels* is also forbidden, Coloss. 2. 18. *in the earth]* as the likeness of man or woman, or of beasts, or creeping things, Ezek. 23. 14. Deut. 4 16. 17. 18. Isaiah 44. 13. After this manner, the nations of the world corrupted true religion, Rom. 1. 23. *in the waters]* as any fish or the like, Deu. 4. 18. So all resemblances whatsoever, are here forbidden, which men can make. *Behold, they are all vanity, their works are nothing, their molten* images are *wind and confusion,* Isaiah. 41. 29.

Ver. 5. *not bow down]* or, *not worship:* under this one, all other gestures of reverence are forbidden; as bowing the knee, 1 King. 19. 18. kissing, Hos. 13 2. lifting up of the eyes, Ezek. 18. 6. spreading out of the hand, Psal. 44. 21. and the like. Contrariwise they are to be broken down, burned, destroyed, and detested, Deut. 12. 3. and 7. 25. 26. Isaiah 30. 22. 8. *to them]* that is, to any *creature,* Rom. 1. 25. though an Angel, Rev. 22. 8. 9. or, to the *Image* of any creature; or of God himself, Isaiah 40. 18. 21. Rom. 1. 23. or to any *•orke* of our *own hands.* Ier. 1. 16. Mic. 5. 13. And as we may not bow down *unto them,* so neither *before them,* 2 Chron. 25. 14. yea 〈...〉 ese two phrases do one explain another; as to *pray before* the Lord, 1 Chron. 17. 25. is to pray 〈◊〉 , 2 Sam. 7. 27 and to bow down (or worship) 〈◊〉 the Devil, Luke 4. 7. is to bow down *unto* him, Mat. 4. 9. But to bow down unto men, for civil honor is lawful, Gen. 23. 7. Sam. 24. 8. *serve them]* The Hebrew *gnabad,* implieth all manner of service, both that which in Greek is called *L••r•id,* as in this place; and *Doule•a* as by it the Greek version explaineth it, in Exod. 23. 33. and many other places. The Hebrew Doctors say, *The root of the commandment against idolatry,* 〈◊〉 *, that men should not serve any of all the creatures; neither Angel, nor sphere,*

nor star, not any of the four elements, nor anything that is created of them. And although he that serveth knows that the Lord is God, and serveth the creature after the manner that Enos and the men of his age served at first; (whereof see the notes on Gen. 4. 26.) *yet loe, he is an idolater. Maimonides in Misneh,* treat. or *Idolatry; chap. 2. S.* 1. Under this name *Serve,* is comprehended every religious work, with hand, mouth, or heart: as prayer, or thanksgiving, Isaiah 44. 17. Ier. 2. 27. confidence in them, Psal. 115. 4. 8. offering of sacrifice, 2 King. 17. 35. burning of incense, Ier. 18. 15. preaching for them, Ier. 2. 8. asking counsel of them, Hosea 4. 12. building temples, altars, or other monuments unto them, Hos. 8. 14. and 12. 11. erecting of ministries, Numb. 8. 24. or doing any ministerial work for their honor, Amos 5. 26. compared with Numb. 4. 24. 25. contributing to their maintenance, Numb. 7. 3. 5. Nehem. 10. 32. 39. all fellowship with them, Isaiah 44. 11. communion in the service of them, 1 Cor. 10. 18.—21. 2 Cor. 6. 16. 17. familiar conversing with teachers of Idolatry, 2 John 10. 11. reading the books thereof, Acts 19. 19. or any other way to learn their abominations, Deut. 12. 30. The Hebrews say, *Idolaters have made many books of their service, and of the works and rites of the same; the holy blessed* (God) *hath commanded us that we should not at all read in those books. Maimonides* treat. *of Idolatry, c. 2. S.* 2. Also they say, *He that serveth an Idol, after the manner of the usual service thereof, although he do it in contempt thereof, he is guilty. Maimonides ibidem, c. 3. S.* 5. On the contrary, God hereby requireth, that we *serve him,* in such places, and with such things and rites as himself hath commanded, Deut. 12. 5. 6. 14. 28. and *serve him only,* 1 Sam. 7. 3. Matt. 4. 10. *jealous]* and *a consuming fire,* Deut. 4. 24. God as said to be an *husband* unto his people, Ierem. 2. 2. Hosea 2. 19. idolatry, is *whoredom,* Deut. 31. 16. Judge. 2. 17. Ierem. 3. 9. 20. Therefore God's indignation against this sin, is called *jealousy:* and as that is the *rage of a man,* so that *he will not spare in the day of vengeance,* Prov. 6. 34: so the Lord here threateneth to *visit,* that is, to search out and punish this iniquity: for so *visiting* often signifieth, Ier. 44. 13. and 5. 9. 29. and when he visiteth them, they shall fall and perish, Ier. 6. 15. and 10. 15. *the sons]* or *children,* posterity; meaning such as are transgressors with their fathers, as after he saith *of them that hate me.* So here the Chaldee paraphraseth, *upon the rebellious sons.* Otherwise, if the son fear, and do not such evil, God saith, *he shall not die in the iniquity of his father,* but, *he shall surely live,* Ezek. 18. 4. 10. 13. 14. 17. *generation]* this word is supplied both in the Greek and Chaldee• 〈◊〉 . The Heb. phrase is, *on the thirds, and on the* 〈◊〉 such defects are common, see Exo. 12 3. Gen. 4. 20. & 24. 22. So alter in v. 6. *unto thousands,* that is, the thousand generation. *of them that hate me]* or, *to my haters:* whereunto the Chaldee. addeth, *where the sons go on to sin after their fathers.* For hereby they turn to be God's enemies, Mic. 2. 8. as they do *love* him, that keep his commandments, v. 6.

Verse 6. *love me &c.] Love* is first named as that from which the keeping of the commandments proceedeth, John 14. 15: for *the end of the Commandment, is Love out of a pure heart, &c.* 1 Tim. 1. 5. and towards such as *love* him, *and keep his commandments,* God *keepeth covenant and mercy,* Daniel 9. 4. The Hebrew Doctors write, *Let not a man say, loe I do the Law, and exercise myself in the wisdom thereof, to the and that I may receive all the blessings that are written therein; or that I may be worthy of life, in the world that is to come: and I will keep me from the transgressions which the Law warneth me of, that I may be delivered from the curses written in the Law, or that I be not cut off from the life of the world to come. It is not meet to serve God after this*

manner. For he that serveth thus, serveth of fear, &c. but he that serveth of love, exerciseth himself in the Law, and walketh in the ways of wisdom; not because of anything in the world, nor for fear of evil, or that he may inherit good things: but doth the truth, because it is the truth, &c. And this is a very great dignity which no wise man is worthy of: and it was the dignity of Abraham our father, whom the holy blessed (God) *calleth his Lover (or Friend,* Isaiah 41. 8.) *because he served him not but of Love. And this is the dignity which God commandeth us, by the hand of Moses, saying; And thou shalt love the Lord thy God,* (Deut. 6. 5.) *And at what time a man loveth the Lord, with love convenient, immediately he will do all the commandments, out of love, &c. Maimonides treat. of Repentance, c. 10. S.* 1. 2.

Verse. 7. *not take up]* to wit, upon thy *lips,* or *mouth,* (as this phrase is opened in Psalm 16. 4. and 50. 16.) that is, not speak, use, or mention. So to *take up a proverb,* Isaiah 14. 4. to *take up a lamentation,* Ezek: 26. 17. is to speak or utter the same. The Chaldee restraineth it to one particular, *thou shalt not swears by the name, &c.* and the Targum called Jonathan's, thus, *My people the house of Israel; Let not any of you swear by the name of the Word of the LORD your God in vain:* But though *swearing* be a principal thing here intended, Isaiah 48. 1. yet the precept is more large, forbidding all irreverent & unholy use of God's name, in heart, mouth, oraction: and commanding the fanctifying thereof, as it is *Holy* and *Reverend,* Matth. 6. 9. Psalm. 111. 9. and to *swear* by the same, Deut. 6. 13. *Name]* that whereby God hath made himself known, as his titles and attributes, Exod. 54. 56. 7. his Word, Law, Gospel, Deut. 32. 3. Act. 9. 15. (as the *Law* of Christ, Isaiah 42. 4. inexpoundeth he his *Name,* Matt. 12. 21.) also prayer, Gen. 4. 26. and God's whole worship, and all ordinances: pertaining thereto, Deut. c. 12. 5. Mal. 1. 〈◊〉 . 12. Mic. 4. 5. his sacraments, Matth. •8. •8. 19. censures, 1. Cor. 5. 4. 5. Matt. 18. 20. and whatsoever belongeth to Christian religion, is comprised in this *Name* of God. That as the second commandment teacheth us wherewith to serve the Lord: so this third directeth us unto the holy use of all religion, in heart, profession, & action. *in vain]* or, *to vanity:* which word implieth also *falsitie,* (as after in v. 16.) and so it is used to denote false religion or idolatry, Ier. 18. 15. Ion. 2. 9. false doctrine, error, and heresy, Lam. 2. 14. Ezek. 13. 6. 7. but commonly vain and fruitless speaking or doing, whereof no good cometh, Ps. 127. 1. 2. Isaiah 1. 13. Ier. 4. 30. and 6. 29. So two things chiefly are here forbidden; the mentioning or using of God's name, in word or deed, when it should not be used; for that there is no just cause so to do: secondly, the using of it amiss, whē duty bindeth us to use it with fear and holiness. As *swearing* when there is no cause of an oath, Matt. 6. 34. and swearing falsely, Levite. 19. 12. swearing and not performing, 2 Chron. 36. 13. vowing and not paying; Deuternomie 23. 21. vain praying, in respect of matter or manner, Job 35. 13 Matt. 6. 7. corruption in teaching, or hearing the Word of God, Ezek. 21. 29. 2 Cor. 2. 7. Matt. 13. 19. Ezek. 33. 31. abusing the Word to unlawful arts, superstition, jesting, profaneness, Deut. 18. 11. Isaiah 66. 5. abuse of the sacraments and holy mysteries, Mal. 1. 11. 12. 1 Cor. 11. 27. 29. Ier. 7. 4. 10. abuse of ecclesiastical censures, Isaiah 66. 5. abuse of Lots; Esth. 3. 7. Prov. 16. 33. hypocrisy in any religious work, Mat. 15. 7. 8. 9. and all unbelief, Rom. 14. 23 I am. 1. 6. a sinful conversation, whereby *the name of God is blasphemed among the Gentiles,* Rom. 2. 24. with whatsoever else is contrary to the sanctifying of God's name; which on the other part is here commanded, Lev. 22. 31. 32. The Hebr. Doctors say; *Whosoever transgresseth wittingly, and without constraint, any*

one of all the commandments spoken of in the Law, with a contemptuous soul, to provoke (God's) anger; loe this man polluteth the Name (of God:) and if he transgress in the presence of the men of Israel, he polluteth the Name publicly. Also whosoever separateth himself from transgression, or doth that w^ch^ *is commanded, not for anything in the world, nor for feere or dread, nor for to seek honor; but for our blessed Creators sake, as Joseph the just refrained himself from his masters wife,* (Gen. 39. 9.) *loe this man sanctifieth the Name (of the Lord). Maimonian Iesudei hatorah, c. 5. S. 10. guiltless]* or, *clear, innocent:* that is, he will not leave him unpunished: (so the phrase signifieth, as is opened in 1 King. 2. 9.) but he shall be plagued in this world, or in that which is to come, as Tharg. Jonathan paraphraseth, *the Lord will not hold him just* (or *innocent) in the great day of judgment.*

V. 8. *Remember]* Heb. *To remember:* of wch phrase, see Exo. 13. 3. God speaketh thus of this commandment, to note the importance of it; for hereckoneth the breach of this precept, as one of the greatest sins in Israel, Ezek. 20. 12. & 22. 8. & 23. 38, &c Likewise to signify the antiquity of it, as being from the creation of the world; Gen. 2. 2. 3. and for that it was to be kept but one day in seven; that when the time come it be not forgotten or neglected. In repeating this law, Moses saith *Observe* (or *keep)* the *Sabbath.* Deut. 5. 12. In Esa. 58. •3. the Lord add 〈◊〉 two words 〈◊◊〉 to *call the Sabbath a Delight the holy day of the Lord honorable,* all which do show the weight of this precept. *Sabbath day▪ that is the day of rest or of ceasing,* namely, from our own works, as God did from his, Heb. 4. 10. See the nobles on Gen. •2. 3. A *day* is either large of twenty four hours, or strict of twelve hours, John 1•. 9. This here is meant of the large day, which in Israel began at evening; as Levite. 23. 32. *from evening to evening, you shall rest your Sabbath. sanctify it]* that is, separate it from common work, such as pertain to this natural life; & consecrate it to God and holy works, such as concern the spiritual life. As to have holy convocations or assemblies of the Church, Levite. 23. 3. in them to pray, Acts 16. 13. to read and expound the Scriptures, Luk. 4. 16. 22. Acts 15. 21. to dispute of matters of religion, Acts 17. 2. 3. and 18. 4. to talk and meditate on God's Word and work, Psalm 92. to do works of mercy to them that are in misery, both to man and beast, Matt. 12. 10. 11. 13. Luke 13. 10. 11. 17. and all other like actions tending to sanctification. And as all things are *sanctified by the word of God and prayer,* 1 Tim. 4. 5. so of the Sabbath, the Hebrews say, *It is commanded to sanctify it with words,* both at the coming in, and at the going out thereof. At the coming in to bless God, which hath given his Sabbath for a remembrance of the creation of the world, a beginning of holy convocations, a remembrance of the coming out of Egypt, and which of his love hath chosen and sanctified his Church above all people's, &c. at the going out of it also to bless God, which hath separated between the holy and the profane, between light and darkness, between Israel and other people's, between the seventh day, and the six working days. *Maimonides* in treat. of the *Sabbath, ch. 29. S.* 1. 2. 3.

Vers. 9. *labor]* or *serve,* which some do understand thus; Six days thou shalt serve the Lord, and do thine own work also: for *service* is a duty to the Lord, Exod. 3. 12. & 23. 25. But comparing this place with Exod. 34. 21. where it is opposed unto *Rest,* it seemeth rather to intend our own work or labor, which God of his bounty alloweth to be followed the six days, that we may the mo 〈...〉 willingly and cheerfully serve him in the seventh▪ *thy work]* the

Greek translateth, *thy* ⟨◊⟩ ⟨...⟩ by is meant things necessary as well for body ⟨◊⟩ soul, and things good and lawful permi ⟨...⟩ ⟨◊⟩ of God, as it is written, *Let him labor and work* ⟨◊⟩ *his hands the thing that is good,* Ephel. 4. 28. ⟨◊⟩ in Ps•. 91. 11. *all thy ways,* mean such as God had appointed to walk in: which words Satan therefore omitted when the alleged that Scripture ⟨◊⟩ Christ•• unlawful wares, Matt, 4. 6.

V. 10. *But]* ⟨◊⟩ *And the seventh.* This is perpetual ⟨◊⟩ one day of seven be a Sabbath: but that *seventh* day▪ which Moses commanded, is changed by Christ into ⟨◊⟩ ⟨◊⟩ ⟨◊⟩ of the week, called *the* ⟨...⟩ *because our Lord Christ (who* ⟨1 line⟩ ⟨◊⟩ *Isaiah 65.* ⟨◊⟩ *.* ⟨◊⟩ *) finished his work and rose from the dead that day, Mat. 28. 1. 2. 6. and his disciples assembled in that day and after unto prayer and religious works, John. 20. 19. 26. Act. 20. 7. 1 Cor. 16. 1. 2. And if the bringing of Israel out of Egypt, was such a work, as God for a memorial thereof, made that day & month the head and beginning of the months of the year, otherwise than had been before, as is shown on Exod. 12. 2. how should not out redemption from death and hell, (manifested in the day that Christ rose from the dead, 1 Cor. 15. 14. 17.) deserve much more to be remembered in the day thereof: and the creation of the new world be celebrated, as of the old. The Heb. Doctors have a saying, that the world was not created but for the Messias; Thalm. in Sanhedrin. c. Chelek. And the bringing out of Egypt is made a reason why the Jews should keep their Sabbath, Deut. 5. 15. our deliverance by the Messias is a more weighty reason. Therefore as the other Jewish Sabbaths were figurative, & had their end in Christ, Colos. 2. 16. 17. so the seventh day in this Sabbath was also figurative, and is ceased; but the Sabbath still remaineth, Matt. 24. 20. in it] these words are added also in the Gr. version. any work] to wit, of thine own, or for this natural life; and under the name of work, is comprehended buying and selling of wares, or of victuals, Neh. 13. 16. 17. carrying of burdens, Ier. 17. 22. enbalming of the dead, Luk. 23. 54. 56. dressing of victuals, Exod. 16. 23. going of journeys, Exod. 16. 29. Act. 1. 12. or any other thing that is of our own ways, or pleasures, or speaking our own words. Esa. 58. 13. even the work of the Lord's Tabernacle might not be done on the Sabbath, Exod. 31. 13. 17. but it is expressly commanded to rest on that day, Exod. 23. 12. Whereupon the Hebr. Doctors say, though they be things which are not work yet we must rest (or cease) frō them; namely, things like unto work, as climbing of a tree, riding on a beast, or the like. Likewise, judging of civil causes, putting off of the shoe, and taking the brothers wife, (spoken of in Deut. 25. 5. 9.) separating of •ithes, first fruits, &c. valuing of things, (spoken of in Lev. 27.) And from the Law, in Isaiah 58. 12. they teach it is unlawful for a man to speak with his partner (on the Sabbath day) what he will sell on the morrow, or what he will buy, or how he will build his house, and the like. Also that it is unlawful for a man to visit his gardens or fields on the Sabbath; for to see what they need, or how they grow, for this is to do his own pleasure, (Isaiah 58. 13.) neither might they punish (or execute) malefactors on the Sabbath, though the punishment of such is a thing commanded Maimonides treat of the Subbath, c. 21. & 23. & 24. Neither was it lawful to many a wife on the Sabbath day: neither* ⟨...⟩ *they on the evening of the Sabbath,* ⟨◊⟩ *on the first day of the week, left they should pollute the Sabbath by dressing of meat for the feast. Maimonides treat of* ⟨◊⟩ *, c. 10. S. 14. Howbeit things belonging to God's service, (though laborious to the body,) as killing & dressing of the sacrifices, &c. were to be done on the Sabbath, 1 Chron. 23. 31. Matt. 12. 5. and so for works of mercy to men, Hos. 6. 6• So the* ⟨◊⟩ *held it a Sabbath days work, to* ⟨◊⟩ *sit the sick;* and say, that *peril of life putteth away the Sabbath; therefore to a sick person that is in danger, they do*

all things need full for him on the Sabbath day. Maimonides treat. of the *Sabbath, chap. 24. S.* 5. and *chap. 2. S. 1. man-servant, &c.]* that they may rest, as well as thou, Deuteronomy 5. 14. Here the Hebrews say, *The man and woman servant, whom we bid to keep Sabbath, are servants that are circumcised and baptized, &c. and have received the commandments which servants are bound unto. But servants not circumcised nor baptized, but only have received the seven Commandments given to the sons of Noah; they are as sojourning strangers, and may do work for themselves openly on the Sabbath, as an Israelite may on a working day. Maimonides,* treat. of the *Sabbath, chap. 20. S.* 14. But this permission seemeth unto me, to be against God's Law: which from the creation was given to all the world, Genesis 2. 2. 3. yet the Jews restrain it to themselves, from Exodus 31. 17. see the annotations there. *cattle]* or *beast;* which in Deuteronomy 5. 14. is amplified thus, *thine ox, or thine asse, or any beast of thine. thy stranger,]* in Greek, *the proselyte. thy gates]* the Chaldee expounds it, *thy cities.* So that which in 2 Samuel 10. 8. is called the *entering in of the gate,* is in 1 Chron. 19 9. *the entering in of the city.*

Vers. 11. *therefore]* Hereby it appeareth, that the Sabbath was instituted from the beginning of the world, and so was given to all nations, and not to Israel only. Though upon their bringing out of Egypt, they were put in mind to keep it: and in Deuteronomy 5. 15. that their deliverance is made a reason to them of this commandment.

Vers. 12 *Honor]* This is called *the first commandment with promise,* Ephesians 6. 2. that is, the first of the second table, which directeth us in all duties toward man: and this precept is to maintain the order which God hath set amongst men of superiority and subjection. The Hebrew word for *Honor* or *Glory,* hath the name of *weightiness;* and so Paul speaketh of the *weight of glory,* 2 Cor. 4. 17. and it implieth a dignity and excellency in parents and governors, which God would have to be maintained; whereupon magistrates are called *Glories* or *Dignities,* 2 Peter 2. 10. *Honor* is to be performed with the body in reverend gesture, 1 King. 2. 19. Leviticus 19. 32. in reverend speeches, 1 Peter 3. 6. Exodus 32. 22. Numbers 12. 11. in action, as obedience to their instructions and commandments in the Lord, Prov. 6. 20. Ephes. 6. 1. in recompensing their love and care, and relieving them with our substance in their age and need, Mark 7. 10. 11. 12. 13. 1 Tim. 5. 4. to cover their infirmities, Gen. 9. 21. 22. and in heart to reverence, fear, and love them, Leviticus 19. 3. Rom. 13. 5. 9. and by all other like means to show respect and honor unto them. In an Hebrew Commentary upon Moses, called *Chazkuni,* it is said, *Wer••de, Honor the LORD with thy substance,* (Prov. 3. 9.) *and Honourly father and thy mother,* (Exodus 20) *The LORD is to be honored, if thou have it: thy father and mother whether then hast it or no; for if thou hast nothing, thou art bound to beg for them.* Again, as God commandeth Honor; so he for biddeth all dishonor, contempt, and disobedience, in heart, word, gesture, or action, Leviticus 20. 9. Prov. 30. 17. Deut. 21. 18. 21. Eccles. 10. 20. And as he requireth children to honor their parents: so the parents are bound to educate and govern them with gravity and lenity, *in the instruction and information of the Lord,* Ephes. 6. 4. *father and thy mother]* in Leviticus 19. 3. the *mother* is named before the *father.* Under these names, all superiors & governors are implied: first, *the father that begat,* and *mother that bare,* Prov. 23. 22. and 31. 2. then parents by law and affinity, Ruth 3. 1. 5. parents that adopt children, Esth. 2. 7. 20. Kings and all Magistrates; Isaiah 22. 21. 2 King 5. 13. Prophets and Church governors, as Elias and Eliseus, were fathers, 2 Kings 2. 12. and 6. 21. and 13. 14. Deborah, a

mother in Israel, Judge. 5. 7. and 17. 10. Ancients in years, patrons, instructors, protectors, and all such like, 1 Tim. 5. 1. 2. Job 29. 16. Gen. 45. 8. and 4. 20. 21. *may be prolonged]* in Deut. 5. 16. Moses addeth, *and that it may be well with thee.* It may be Englished, *that they* (thy parents by their prayers) *may prolong thy days:* but such phrases are often used impersonally, as is noted on Gen. 2. 20. and 16. 14. and so the Apostle (according to the common Greek version) saith, *that it may be well with thee, and that thou mayest be long lived* (or *live a long time) in the land,* Ephes. 6. 2. 3. Also the Chaldee said to be Jonathan's, translateth, *that your days may be multiplied. the land]* of Canaan which was to be given unto Israel, and was a figure of an heavenly country, as is noted on Gen. 12. 1. 5. Thus piety hath the promise both of this life and of that which is to come. *Maimonides in Misneh* treat. of *Repentance, chap.* 8. S. 1. saith; *That which is written in the Law* (Deut. 22. 7.) *that it may be well with those and thou mayest prolong thy days, we have been taught to understand thus: that it may be well with thee, in the world where all is well; and thou mayest prolong thy days in the world which is all long, and that is the world to come.*

Vers. 13. *Thou shalt not kill]* or, *Thou shalt not murder:* for the Hebrew *Ratsach* properly signifieth *Murder,* that is, killing of mankind unjustly; and so differeth from another word *Harag,* which is to kill a person, which sometime is justly, Deut. 13. 9. We may also English it, *Kill not:* and so the rest, *Commit not adultery: Steal not, &c.* for both these ways doth the holy Ghost translate these precepts into Greek, Matt. 19. 18. Mark. 10. 19. This sixth Commandment is for preserving man's life: the seventh is, for the just propagation of mankind: the eight concerneth his goods: the ninth his good name: the tenth teacheth every man to be contented with his own estate. The Chaldee translateth this, *Thou shalt not kill a soul*▪ that is, any person: and it for biddeth all murder of soul or of body, Ezek. 13. 19. and 3. 18. Gen. 9. 6. of ones self, or of another, Act. 16. 27. 28. Prov. 〈◊〉 . 11. 16. and this not only in act, but in reproachful words Matt. 5. 21. 22. malicious gesture, Matt. 27. 39. Gen. 46. inward unadvised anger, malice, 〈...〉 hatred, M 〈...〉 ew 5. 22. for, *whosoever hateth his brother is* 〈...〉, 1 John 3. 15. Co 〈...〉 rari wise, it commandeth to preserve the life of all men, except such as God for their sins command•th to be killed, Genesis 9. 6. 〈◊〉 Samuel 15. 2. 3. 〈...〉 ▪

Verse 14. *not commit* 〈◊〉 *]* or, *not adulterate:* the original is one word, and forbiddeth all manner of w•oredome, fornication, & uncleanness, Ephesians 5. 3. and unnatural filthiness, Leviticus 18. 22. 23. not only the outward act, but all lascivious words▪ gestures, and attire, Ephesians 4. 29. 1 Peter 2▪ 14. Proverbs 7. 10. 11. 12. 13. 22▪ and all inordinate lusts, for *who so looketh on a woman to lust▪ after her, hath committed adultery with her already in his heart,* Matt. 5. 28. Likewise pl••alitie of wives, Malachi. 2. 15. 1 Corinth. 6. 16. and 7. 2. unjust divorces, Malachi. 2. 16. Matthew 19. 3. 4. 9. and incestuous marriages, Leyiti•us 18. 6. &c. Contrariwise, God here requireth chastity in body and spirit, either in single life, 1 Corinth. 7. 34. or in lawful married estate, Hebrews 13. 4. *that everyone should know how to possess his vessel in holiness and honor,* 1 Thes▪ 4. 3. 4.

Verse 15. *not steal]* either persons, Exodus 21. 16. 1 Timoth. 1. 10. or any other things, by fraud, or by force, 1 Thes. 4. 16. It forbiddeth all unjust taking, or keeping back of things pertaining to God, Leviticus 5. 15. Malachi. 3. 8. Acts 5. 2. 4. or to men, Leviticus 19. 11. Romans 13. 7. all unrighteousness in covenants, contracts, bargains, &c. Genesis. 31. 39. 41. Leviticus 19. 35. oppression, Deuteronomy. 24. 14. ex•ortion, Luke 3. 13. taking of bribes, Deuteronomy 16. 19. usury, Exodus 22. 25. or any filthy gain, 1 Timothy 3. 8. detaining of other men's goods, either lent, Psalm 37. 21. or pawned, Exo•us 22. 26. or lost, Leviticus 6. 4. withholding of tribute, custom, &c. Matthew 22. 21. Romans 13. 6. 7. removing of land-marks Deuteronomy 19. 14. All idle and inordinate walking, 2. Thes. 3. 6. 10. 11. 12. covetousness, Hebrews 13. 5. and unmercifulness to the poor, Deut eronomie 15▪ 7. Contrariwise, it requireth justice and equity, faithfulness, diligence, and mercy in all 〈◊〉 dealings, Deut. 16. 20. Matthew 20. 7. Titus 2▪ 〈◊〉 . Proverbs 22. 29. Psalm 112. 9. and to d•e unto all men whatsoever we would that men should do unto us, Mat 7. 12.

Verse 16. *not answer]* that is, *not speak,* or *witness,* as the Chaldee translateth; the Greek saith, 〈◊〉 *f•lsely* 〈◊〉 , and so this Commandment is alleged in Matthew 19. 18. *false witness]* or, *false* 〈◊〉 , as the Greek and Chaldee 〈...〉 , though the Hebrew *Ed,* signifieth also 〈◊〉 *testi••,* as in Levitic•• 5. 1. and so may here b• Englished, *a witness* (or *testify•) of falsehood.* In repeating this •awe, Moses useth another word, 〈...〉 *nesse of vanity,* D 〈...〉 , 5. 20. the same woe•d that was before, in 〈◊〉 ▪ for taking God's naine in *vain.* God here forbiddeth all lying and ••true speaking, Eph 〈...〉 4. 25. especially in witness hearing: all 〈◊〉 o• depr•ving of the actions. words, or meaning of any, 2 Samuel 10. 2. 3. Matthew 2•. 59. 60. Psalm 52. 4. 5. 6. all rash and unrighteous judgment, without due trial and examination, John 7. 24. 51. Matthew 7. 1. D 〈...〉 onomie 19. 18. wresting of the Law, and of judgment, Deuteronomy 16. 19. Zeph. 3. 4. concealing the truth which one can witness, Leviticus 5. 1. false records, Ezra 4. 19. raising or received of false rumors or reports, Exodus 23. 1. Nehem. 6. 6. 7. 8. 1 Samuel 24. 9. walking about with tales; Leviticus 19. 16. whispering, backebiting, covenant-breaking, Rom. 1. 29. 30. 31. and all other ways of hurting with the tongue, Psalm. 101. 5. And he commandeth faithful testimony, Proverbs 14. 5. 25. righteous judgment, Deut. 1. 16. speaking truth, as it is in ones heart Psalm 15. 2. and all other things that may preserve the good name of a man, and of his neighbor, which is to be chosen rather than great riches, Proverbs 22. 1. *thy neighbor]* that is, any man, acquaintance or stranger, friend or foe: for though the Hebrew *Regneh,* sometimes signifieth a special friend, (as Deuteronomy 13. 6. Job 2. 11.) yet here it is to be taken in the largest sense, as Christ's answer to him that asked who was his neighbor, showeth, Luke 10. 29. 30. 37. By *neighbor* then, is meant any *other* man, joined to us, and living with us in human society; as God hath *of one blood made all nations of men,* Act. 17. 26. So *neighbor* is used generally for *another* man or woman: Genesis 11. 3. Esth. 1. 19. and in Proverbs 18. 17. the Greek translateth it an *Adversarie,* according to the true meaning there. The Holy Ghost in Greek calleth him *Plesion,* that is, our *Neighbor* or *Next.* Luk. 10. 27. 29. Ro. 13. 9▪

Vers. 17. *not covet]* in Deut. 5. 21. another word *Desire,* is also used: and there the coveting of the *wife* is first named; and then the coveting of the *house:* there also the *field* is added,

whereof here is no mention: howbeit the Greek hath the same order and addition in this place. This commandment forbiddeth covetousness and disconter: meant with our present estate, and all desire of anothing which God hath bestowed upon another: though we would have it without injury to another; as by giving him the worth of it in money, or otherwise, 1 King. 21. 2. And thus it differeth frō the former Commandments, which forbid together with the outward act, the inward desire of another man's goods, to his hurt. For as desire after a man's wife, is adultery, Matt. 5. 28. so the desire of any other man's house or beast wrongfully, is stealth. But this commandment forbiddeth an inferior degree of sin; and because men's desires are not satisfied with that they have, but *Covetousness, coveteth all the day,* Prov. 21. 26. therefore God here restraineth every inordinate lust, and teacheth us to be *content* with such things as we have; *for he hath said, I will not leave thee nor forsake thee,* Heb. 13. 5. & contentation saith, *I have all things,* Gen. 33. 11. These five last precepts, are in Deutronomie 5. joined one to another, with this word *And:* for they mutually respect each other in the things forbidden; and bind us to the observing of everyone severally, and of all of them jointly; as it is written, *Whosoever shall keep the whole Law, and •ffend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill,* I am. 2. 10. 11. Hereunto we may also refer the double accents, which most of these ten Commandments have, in the Hebrew Scripture; different from all the Bible besides: which though they serve for a twofold manner of reading, the one common as the other Scripture, the other leasurely, & with a long pronunciation, as the Jews used in their assemblies; yet they may lead us also, to observe a distinction of matter in some, and a conjunction or continued matter in other some.

Ver. 18. *saw]* this word is generally used for *seeing, hearing,* or *perceiving:* not only by the eye, but by any sense or understanding: as *Jacob saw that there was corn in Egypt,* Gen. 42. 1. which the Holy Ghost expoundeth, *Jacob heard,* Act. 7. 12. So here, they *saw the voices,* that is, *heard* them, *lightnings]* in Hebrew and Greek, *lamps;* so called for that they burned and shined like lamps or torches: see Gen. 15. 17. where such appeared to Abraham, at the covenant making with him. They here signified the brightness and terrors of the Law: as did the shining face of Moses afterward, Exod. 34. 30. 2 Cor. 3. 7. Ps. 119. 105. *removed away]* being *afraid* as the Gr. translateth. Showing the effect of the law in their consciences, to work fear by the spirit of bondage, which all that are borne of the bondwoman *Agar,* (or mount *Sina,)* are possessed with, Rom. 8. 15. Gal. 4. 24. 25. For they had before come near, and stood under the mount, Deut. 4. 11.

V. 19. *they said]* by the chief of their Tribes and their Elders, Deut. 5. 23. *will hear]* & do it. This speech of theirs God well approved of, Deut. 5. 27. 28. For as they desired Moses to be a mediator between God and them; so the Law is *a Schoolmaster to bring us to Christ,* the mediator of the New Testament, Gal. 3. 24. Heb. 12. 24. wherefore upon this speech of theirs, God promised Christ unto them, Deut. 18. 15. 16. 17. 18. *lest we die]* for *this great fire will consume us; if we hear the voice of the Lord our God anymore we shall die,* Deut. 5. 25. Hereby was manifested, that there was not a Law given *which could give life;* but that *the just should live by faith,* Gal. 3. 11. 12. 21. For the Law of God, and the will of man are adversaries, which cannot

be reconciled but by grace in Christ: only through fear man faineth to love the Law; but by faith it is fulfilled, Rom. 5. 1. 2. and 8. 1. 4.

Vers. 20. *Fear not]* but as the Gr. translateth, *be of good comfort.* He encourageth them against the exceeding fear which dismayed them: (for otherwise, it was the purpose of God, that by this they might *learn to fear* him, Deu. 4. 10.) So when the Angel said, *Fear not,* Matt. 28. 5. he meant, *be not affrighted* (or *dismayed)* Mar. 16. 6. *is come]* as the Chaldee paraphraseth, *his glory is revealed. to tempt]* or, *to prove:* see Exod. 15. 25. *not sin]* thus the Law was *added because of trangressions*▪ Gal. 3. 19. to manifest sin, and to restrain men from it, Rom. 3. 20. Psal. 119. 11. I am. 2. 9. for, *without the Law sin is dead,* Rom. 7. 8. But sin, which dwelleth in us, that it might appear sin, and might become exceeding sinful, reviveth by the Law; taketh occasion by the Commandment, deceiveth us, and slayeth us; so that which was ordained *unto life,* we find to be *unto death,* Rom. 7. 13. 9. 10. 11. But what the Law could not do, in that it was weak through the flesh, God (hath done) sending his own son, in the likeness of sinful flesh, and for sin condemned sin in the flesh, Rom. 8. 3.

Ver. 21. *thick darkness]* or, *tempestuous darkness.* The Hebrew *gnaraphel,* which signifieth *thick* (or *obscure) darkness,* is by the Holy Ghost translated in Greek *thuella*▪ Heb. 12. 18. which signifieth *a tempest;* and so the Lxx. translate it in Deut. 4. 11. and 5. 22.

Ver. 22. *the heavens]* This was when God came down upon mount Sina, Neh. 9. 13. upon earth also, he shown them his great fire, and they heard his voice out of the midst of the fire, (which, did ever people hear and live?) Deut. 4. 36 33.

Ver. 22. *with me]* to wit, *any gods with me,* which the Chaldee translateth, *before me* as in verse 3. So *with me,* in Esth. 7. 8. is used for *before me;* and *with the ark of God,* 2 Sam, 6. 7. is expounded *before God.* 1 Chron. 13. 10. *gods]* that is, *idols* of gold or silver, representing God unto you. Thus Israel when they made the calf in the wilderness, (which was an *idol,* Act. 7. 41. are said to have made them *God's of gold,* Exod 32. 8. 31. and the *idols* (or *images)* of the Philistines, are called their *gods,* 2 Sam. 5. 21. 1 Chron. 14. 12.

Vers. 24. *of earth]* this seemeth to differ from the brazen altar which was after made in the Sanctuary, Exodus 27. 1. 2. though some think it was the same, and being hollow was filled with earth. But earthen altars were used before, as is noted on Genesis 8. 20. And an altar was made by Israel, Exodus 24. 4. before that altar of brass, Exodus 38. Here *an altar of earth,* is opposed to the *gods of silver and gold,* before prohibited. For God is to be worshipped in spirit and truth, not with outward, carnal pomp, John 4. 24. And as the altar figured Christ, Hebrews 13. 10. so his earthly or human nature, was hereby signified, for he was made of the seed of David according to the flesh, Romans 1. 3. *peace-offerings]* or *thank-offerings;* of these▪ see Levite. 1. and 3. *make the memorial]* or *cause the remembrance of my name to be:* or, *make* you *to remember my name:* that is, all places of public worship and service of God; and monuments of him: such as were the many encamping places in the wilderness, and sundry afterward in the land of Canaan: altars, ark, tabernacle, temple, &c. For as Absalom, erected a pillar, to keep his name in remembrance, 2 Samuel 18. 18. so God chose out places *to put his name there,* Deuter. 12. 5. as in Jerusalem, 1 King. 14. 21. and in his temple there, 1 King. 8. 29. and before

that, in his Tabernacle and Ark, where David set Levites to *make mention* (or *memorial)* and to confess and praise the Lord God of Israel, 1 Chron. 16. 4. So in the heavenly Jerusalem, built by Christ, Isaiah 62. 6. The Chaldee paraphraseth, *in every place where I shall make my Divinity* (or *my glory) to dwell:* the Greek, *where I shall name my name:* which phrase Paul useth, 2 Tim. 2. 19. *bless thee]* Hereupon are those speeches, *he blesseth thy sons within thee* (Jerusalem) Psal. 147. 13. and Jehovah *bless thee out of Zion,* Psalm. 134. 3. and Obed-Edoms house was blessed, *because of the Ark of the Lord,* 2. Sam. 6. 12. and sundry the like.

Vers. 25. *of hewn* stones] so the Greek and Chaldee express the Hebrew phrase *of hewing:* whereby is meant *stones of hewing.* (as is expressed in 1 King. 5. 17) that is, *stones hewed:* of such the altar might not be built, but of *whole stones, over which no man had lift up any iron;* as Jesus did on mount Ebal, Ios. 8. 30. 31. *thy tool]* or, *thy axe, thy sword:* any iron or edge tool; therefore in Deut. 27. 5. Moses useth the word *iron.* And the Hebrew *Chereb (an axe,* or *sword)* here used, hath the name of *wasting* or *destroying,* being instruments of war for destruction of men, and of towers, as in Ezek. 26. 6. 9. and is here forbidden in making the altar: and in the building of Solomon's Temple, *no iron tool was heard,* 1 King. 6. 7. *polluted]* Thus that which in man's judgment and art, should polish it, God's Law maketh to be *pollution.* So human *wisdom of speech,* in preaching the Gospel, maketh *the cross of Christ vain* and of none effect, 1 Cor. 1. 17. and 2. 4. 5.

Vers. 26. *by steps]* or, *by stairs, greeces:* albeit the altar was higher then other places, and the sacrificers went up unto it, and down from it, 2 Chron. 4. 1. Levite. 9. 22. *nakedness]* that is, *uncomely parts,* or *shame,* as the Greek translateth it: which as honesty would have covered from the eyes of man, Gen. 9. 22. 23. so religion teacheth us to cover in the presence of God. And this rule extendeth to the comely covering of all parts of our body, 1 Cor. 11. 4. 5. 13. especially to hide our spiritual shame and nakedness, Revel. 16. 15. Wherefore God appointed *linen breeches* to cover the nakedness of the Priests, Exod. 28. 42. 43. & covereth of his grace the nakedness of all his people, Ezek. 16. 8. Rev. 3. 18.

CHAP. XXI.

2. Judicial lewes for men servants. 5, For the servant whose ear is bored. 7, For women servants. 1•, For man 〈...〉 ter. 16, For stealers of men. 17, For cursers of parents. 18, For smiters. 22, For hurting a wom•n: with child. 26, For may•ing a servant. 28, For an ox that goreth. 33, For him that is an occasion of harm.

〈 in non-Latin alphabet 〉

AND these *are* the Iudgments which thou shalt set before them. When thou shalt buy an Hebrew servant, six y 〈...〉 he shall serve, and in the seventh he shall go out free for nothing. If he came in with his body, he shall go out with his body: if he *were* the husband of a wife, then his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her masters, and he shall go out with his body. And if the servant saying shall say, I love my master, my wife, and my sons: I will not go out free. Then his master shall bring him unto the gods; he shall also bring

him unto the door, or unto the door post: and his master shall bore his ear through with an aule; and he shall serve him forever. And when a man shall sel his daughter for a maid servant, she shall not go out, as the servants go out. If *she be* evil in the eyes of her master, that he do not betroth het, then shall he let her be redeemed: to a strange people he shall not have power to sell her, for that h 〈...〉 hath unfaithfully transgressed against he 〈...〉 And if he shall betroth her to his son, he shall 〈...〉 do unto her after the rightful manner of daughters. If he take him another wife, her food, her raiment & her marriage duty, shall he not wth draw. And if he do not these three unto her, then shall she go out freely without money. He that smiteth a man & he die, shall be put to die the death. And if he hat 〈...〉 not lien in wait, but God hath occasionally delivered *him* into his hand; then I will appoint thee a place whither he shall flee. And when a man shall come presumptuously upon his neighbor, to slay him with guile; from my altar shalt thou take him to die. And he that smiteth his father or his mother, shall be put to die the death. And he• that stealeth a man, and selleth him, or he be found in his hand, shall be put to die the death. And he that curseth his father or his mother, shall be put to die the death. And when men contend, and a man smite his neighbor, with stone, or with fist, and he die not, but falleth on bed; If he rise again, and walk abroad upon his staff, then the smiter shall be innocent, only he shall give his sitting still, and healing he shall heal *him.* And when a man smite his man-servant, or his woman servant, with a rod, and he die under his hand, avenging he shall be avenged. But if he continue a day, or two days, he shall not be avenged, for he *is* his money. And when men strive and strike a woman with child, and her births depart from *her,* and there be no mischief; punishing he shall be punished, according as the woman's husband will lay upon him; and he shall give by t•• judges. And if mischief be, then shalt thou give soul for soul. Eie for eye; tooth for tooth; hand for hand; foot for foot. Burning for burning; wound for wound; stripe for stripe. And when a man shall smite the eye of his man-servant, or the eye of his woman-servant, and corrupt it; he shall send him away free for his eye. And if he shall smite out the tooth of his man-servant, or the tooth of his woman-servant; he shall send him away free for his tooth. And when an ox shall push a man or a woman that he die; the ox shall be stoned with stones, and his flesh shall not be eaten; and the owner of the ox *shall be* innocent. And if the ox were a pusher in times past, and it hath been testified to his owner, and he hath not kept him *in,* but *that* he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be killed. If a ransom be laid upon him, then he shall give the redemption of his soul, according to all which shall be laid upon him. Whether he have pushed a son, or pushed a daughter, according to this judgment shall it be done unto him. If the ox have pushed a man-servant, or a woman-servant, he shall give unto his master thirty shekels *of* silver, and the ox shall be stoned. And when a man shall open a pit, or when a man shall dignity a pit, and not cover it, and an ox or an asse fall there: The owner of the pit shall pay, he shall render money to the owner of it, and the dead *beast* shall be his. And when a man's ox shall strike his neighbors ox, that he die, then they shall sell the living ox, and divide the money of it, and the dead also they shall divide. Or *if* it be known that the ox was a pusher in time past, and his owner hath not kept him *in,* paying he shall pay ox for ox, and the dead shall be his own.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the 18. Section of the Law, called *Mishpatim,* that is, *Iudgments.* See Genes. 6. 9.

THE Iudgments] the Judicial laws, annexed to the Law or ten Commandments fore-given, Ex. 20. for punishment of transgressors: as the ordinances about God's worship, and sacrifices, are commonly called *statutes,* or *decrees,* Exod. 12. 24. 43. and 27. 21. and 29. 9. Lev. 3. 17. and 6. 18. 22. The Greek here and often tran lateth them *Dicaiomata, Just judgments:* and so the Holy Ghost useth the word, in Revel. 15. 4. The *statutes* and *judgments,* are often distinctly mentioned, Deut. 4. 1. 5. 45. and 5. 1. and 12. 1. and sometime the *Law* or *Commandments* annexed with them, Deut. 6. 1. and 26. 17. Mal. 4. 4. And these Iudicials were propounded by Moses, not by express voice of God unto the people, as were those *ten Words,* in Exod. 20. *before them]* that is, the Israelites; and in special, the Magistrates of Israel. From hence the Hebrews gather, (as *R. Solomon* on this place) that it was not lawful for them to have their causes judged by infidels. And Paul hath a much like doctrine, in 1 Cor. 6. 1.

Vers. 2. *Hebrew servant]* that is, as the Chaldee explaineth it, *a son of Israel:* see Exod. 3. 18. A man might not buy an Hebrew, but either when he willingly sold himself, for extreme poverty, Deut. 15. 12. Levite. 25. 39. or when he was sold against his will, by the Magistrate, for theft which he was not able to restore, Exod. 22. 3. *shall serve]* the Greek explaineth it, *shall serve thee.* This might not be *with the service of a bond-servant, but as an hired servant;* and without *rigor,* Levite. 25. 39. 40. 43. For the time, the Hebrew canons say, *He whom the Synedrion* (the Magistrates) *sell, serveth six years from the day of his sale: and in the beginning of his seventh year, he goeth out free. If the year of release* (Deut. 15. 1.) *fall out within any of the six years, yet he serveth in it: but if the year of Jubiliee fall, though he be sold but one year before, yet he goeth out free,* as Levite. 25. 40. 41. 54. *He that selleth himself, may do it for moe than six years. If it be for ten or twenty years, and the Jubiliee fall out within a year after he is sold, he goeth out free. Maimonides in Misneh, treat. of servants,* cap. 2. S. 2. 3. *free]* or, *a free man,* as both Greek and Chaldee do interpret it. This state of servitude, figured their subjection unto sin, under the Law Rom. 6. 6. 16. 17. Galat. 4. 25. the *seventh year;* figured the time of grace by Christ, who *proclaimed* by his Gospel, *the acceptable year of the Lord,* Esa. 61. 2. Luke 4. 18. 19. he by his *truth* maketh men *free in deed,* John. 8. 32. 36. that *sin hath no more dominion over them,* Rom. 6. 14. 18. *for nothing]* or, *for naught, freely:* without money, as is explained, verse 11. or moneys worth, Gen. 29. 15. It signified the free gift of man's redemption, and justification by the grace of Christ, Rom. 3. 24. where the Apostle useth the same Greek word *Dorean,* by which the Hebrew is in Greek translated here.

Vers. 3. *with his body]* only, and hath no wife, as the words following manifest: therefore the Greek and Chaldee translateth it, *himself alone, of a wise]* which is entered into servitude with him; therefore the Greek translateth it thus, *If a wife came in together with him, then the wife shall go out together with him.*

Vers. 4. *given him a wife]* to wit, an heathen bond woman: for such only, with their children might be left in servitude, Levite. 25. 44. neither might any man thus deal with an Hebrew

woman, as is after shown in verse. 7. &c. And this thing, (which God here commandeth not, but tolerateth) the Hebrew Doctors restrain to him only that is sold by the Magistrate, saying: *He whom the Magistrates do sell, his master may give him a Canaanitesse bond woman,* &c. *and compel him hereunto, that he may beget servants* (or *slaves) of her; and he may lawfully use her, all the days of his servitude,* Exodus 21. 4. *but he that selleth himself, is forbidden a Canaanitesse bondwoman, as are all other men of Israel.* But, *An Hebrew servant, may not have to wife a Canaanitesse, until he have an Israelitess wife and children. For if he have not a wife and children, his master may not give him a Canaanitesse. And this is by tradition, that although he be a Priest that is sold yet he may have a Canaanitesse bondwoman, all the days of his servitude. If he have wife and children, though his master may give him a Canaanitesse, yet may he not separate him from his wife and children, as it is written,* verse. 3. HIS WIFE WITH HIM. *And he may not give him two bond women; nor give one bondwoman to two Hebrew servants, as is the manner to give unto two Canaanite servants.* These things are recorded by *Maimonides,* in his treat. *of Servants,* chap. 3. S. 3. 4. 5. *with his body]* that is, *alone,* as the Greek translateth it. For his children borne of the bondwoman, are bond-men also; as the example of Ishmael, whom Abraham begat of Agar, showeth, Genes. 21. 9. 10. Galat. 4. 22. 23. 30. So the Hebrew canons also testify: *An Israelite that lieth with a Canaanitesse bondwoman,* &c. *begetteth a Canaanite in every respect, who may be sold and bought, and made to serve forever, as other bond-men. Maimonides* treat, of *Servants,* chap. 9. Sect. 1.

Vers. 5. *saying shall say]* that is, *shall freely, openly, and plainly say:* Greek, *shall answer and say. my master]* in Deut. 15. 16. is mentioned also his *house:* from which the Hebrews gather, that if the master *have not wife and children, the servant is not to be bored in the ear: or if his master love not him, or if either the master or servant be sick, the servant is not to be bored; for it is said,* (in Deut. 15. 16.) *because he is well with thee. Maimonides,* treat, of *Servants,* chap. 3. Sect. 11.

Vers. 6. *the gods]* that is, *the Judges,* or *Magistrates.* called *gods* in Psalm 82. 1. 6. because the Word of God was given to them, John. 10. 34. 35. So the Chaldee translateth it *Judges:* the Greek, *the judgment of God.* The Rabbin's expound it, *the Synedrion* (or *Court) of three judges:* and that was the lowest Court. *Maimonides* in *Servants,* chap. 3. Sect. 9. But withal they say, *None are called Elohim (God's) but the Judges ordained in the land of Israel only; and such as were wise men, fit for to judge; whom the Senate of the Land of Israel sought out, and appointed, and imposed hands upon them. Maimonides in Sanhedrin,* chap. 4. Sect. 4. *the door] either of his masters house, or of any other man's,* saith *Maimonides* in treat, of *Servants,* chap. 3. *his master]* this the Hebrew Doctors hold strictly must be done by the master *himself, not by his son, nor by his messenger, nor by a messenger of the magistrates. Maimonides,* in the same place. *his ear]* this the Hebrews explain to be *his right ear,* and *through the body of it.* And because the Law saith for servants, that at the Jubiliee they should *return unto their family;* Leviticus 25. 41. they do except the priests from this. *An Hebrew servant that is a priest, may not be bored in the ear, because he is made thereby blemished, and cannot* therefore *return unto his dignity. Maimonides,* treat, of *Servants,* chap. 3. Sect. 8. *serve him forever]* that is, (as *Maimonides* there explaineth it) *till the Jubiliee;* or, *till his masters death. If he die and leave a son, yet he that is bored serveth not his son: for it is said, he shall serve him (not his son,) forever, to his ever of Jubiliee.* The Law for the Jubiliee, (which was every fiftieth year) see in Levite. 25. 13. 28. 40. 41. and as the word *Ever,* for many things reached

but to the Jubiliee; so sometime it is but during life; as 1 Sam. 1. 22. Thus by all means God provided to keep men out of bondage, as he had brought them out of Egyptian servitude, to be his servants, Levite. 25. 42. Nehem. 5. 8. And the Apostle saith, *If thou canst be made free, use it rather* 1 Cor. 7. 21. Especially God taught them hereby, to labor for the Liberty which Christ at his Jubiliee should bring unto them, John. 8. 32. 34. 36. and not to be *the servants of men,* 1 Cor. 7. 23. And by this outward state of servants, led them from the bondage of the Law, at mount Sina, to the freedom of the Gospel, at mount Zion, Galat. 4. 24. 25. 26. &c. For *the aule* through *the ear,* signified the sharp iron precepts, which men were bound to obey, in their going out and coming in, their whole administration, till either the death of the master, or the Jubiliee did release them. So the Apostle saith, *The Law hath dominion over a man, as long as he liveth,* &c. *When we were in the flesh, the passions of sins, which were by the Law, wrought effectually in our members, to bring forth fruit unto death: but now we are delivered from the Law, that being dead wherein we were held, that we should serve in ne* ⟨...⟩ *of the spirit, and not in oldness of the letter,* Romans 7. 1. 5. 6.

Vers. 7. *sell his daughter]* which the Hebrew canons say, he might not do, but while she was a girl, under the age and state of marriage, not after, neither might he sell her but for extreme poverty when he had *nothing left of goods moveable, or immovable, unto the clothes on his back. Maimonides,* treat. of *Servants,* chap. 4. Sect. 1. 2. An example hereof was among the poor Jews, returned our of Babylon, Nehem. 5. 1. 5. 8. *maid-servant,* or, *hand maid:* see Gen. 16. 1. This servitude by the Law must be but till the seventh year; (as was before for men-servants, whom the Magistrates sold;) or, till the Jubiliee, if it fell out before, Deut 15. 12. Levite. 25. 40. or (by the Hebrew canons, till the death of her master. *as the servants.* that is, *as slaves,* basely, and with dishonor: for the Hebrew men and women might not be made to serve as *servants,* but as *hired persons,* and *sojourners,* Levite. 25. 39. 40. Although therefore this by some is referred to the former law of men-servants, in verse 2. 3. &c. yet the Greek translation changeth the gender, and so understandeth it of *bond-women* or *slaves.* And the Jew Doctors refer it to that which followeth in verse 26. 27. that an Hebrew handmaid goeth not out for loss of limme, as of eye, tooth, &c. but must receive satisfaction for such hurts, as any other of Israel; according to the Law, in verse 24. *Maimonides,* treat. of *Servants,* chap. 4. Sect. 6.

Vers. 8. *evil]* that is, *displeasing,* as the Greek also translateth it. *that he do not betroth her]* unto himself, o•to his son, verse 9. Or, *who hath betrothed her to himself:* for the Hebrew hath both readings, the first in the line, the latter in the margin. And the writing differeth in the eye, (but hath no difference in the ear: so Moses hearing it of God, did by his spirit write both; and the margin is that which in the Hebrew is noted to be read. The Hebrew Doctors (in *Talmud Bab.* in *Nedarim,* chap. 4. fol. 37. b.) say, *The words read and not written, and written and not read, were the tradition of Moses from* (mount) *Sinai;* that is, as the Hebrew scholion on that place noteth, *so Moses received in Sinai, and delivered to Israel.* The Chaldee version in this and other the like places, translateth according to the margin; an evident proof, that these divers readings were not added by the Masorites, as some think; seeing the Masorites were not so ancient. The Greek copies here vary, some having, *hath betrothed her to him,* othersome, *hath not betrothed;* and so The•lotio, and Symmachus also translated, *hath not betrothed.* The

meaning seemeth to be, if he take dislike of her, either before or after she is betrothed. By the Jews canons, *An Hebrew maid might not be sold, but unto one who either himself or his son, might betroth her when she was mariageable. As, a man might not sell his daughter to his son, because she was not meet for her master, who was her brother; nor for her masters sons, because she was his fathers sister. Maimonides* treat. of *Servants,* chap. 4. Sect. 11. *shall he let her]* or, *cause her to be redeemed;* the Greek translateth, *he shall redeem her.* The Hebrews say, *If her master have bethrothed her to him-self, or to his son, she is as other betrothed women, and goeth not out but by the death of her husband, or by bill: and the commandment to betroth, is before the commandment to redeem. If her master die, his son cannot betroth her to himself; because she goeth out free by her masters death. Maimonides,* treat, of *Servants,* chap. 4. Sect. 7. 8. *to a strange people]* that is, to any stranger; the Chaldee interprets it, *to another man.* And Maimonides (in the foresaid place Sect. 10.) saith, *he may not sell her, nor give her to another man, whether he be one far off, or near; and if he either sell, or give her, it is nothing that he doth. unfaithfully transgressed]* or, *dealt deceitfully,* and *treacherously,* failing of that which was expected at his hands, The Chaldee translateth, *he hath ruled over her.*

Vers. 9. *of daughters]* which the Chaldee explaineth, *of the daughters of Israel:* as is right and custom to be done with all other maids, which are not servants. This may be understood of giving a a dowry: as Exod. 22. 16. 17. and all other privileges of a free woman.

Vers. 10. *take him]* this the Greek interpreteth, *take to himself:* though it may imply both the father and the son, forespoken of. *her marriage duty]* the due benevolence between man and wife, such as the Apostle speaketh of, 1 Cor. 7. 3. and so the Greek translateth it *conversation,* (or *companying together.)* the Hebrew Doctors also explain it (from the phrase in Gen. 19. 31.) *to go in unto her after the way of all the earth.* Unto these three the Hebrews add seven moe: their words are, *When a man marrieth a wife, whether she be a virein or otherwise, be she great or small, a daughter of Israel, or a proselyte; he oweth unto her ten things, and she oweth four. Of the ten, three are in the Law; her food, her raiment, and her marriage duty, that is, to go in unto her after the manner of all the earth. And seven are by the doctrine of the Scribes. The first is, the principal of the dowry;* [which for a maid, was fifty shekels, as is noted on Exod. 22. 17] *and the other are called conditions of the dowry; and they are these: to heal her if she be sick; to redeem her if she be taken captive, to bury her if she die; and to let her be nourished of his goods, and to dwell in his house after he die, all the time of her widowhood; that her children which she hath by him, be nourished of his goods after his death, until they be espoused; & that her male children which she hath by him, be heirs of her dowry, above their portion of inheritance which they have with their brethren. And the four things which she oweth are; that the works of her hands be his; that her (presence, or) attendance be upon him; that he eat of all the fruits of her goods during her life; and if she die while he live, that he be her heir he is before any man, in inheriting that she hath. Maimonides,* treat. of *Wives,* chap. 12. Sect. 1. 2. 3. *withdraw]* or, *keep back,* as the word signifieth in Numbers 9. 7. the Greek translateth it *defra••* which word Paul useth in speech of the like thing, *Defraud not one the other,* 1 Cor. 7. 5.

Vers. 11. *these three]* mentioned last, in verse 10. or, one of *those three* fore-mentioned, touching her bethrothing to himself, or to his son, or her redeeming. In this latter sense

Maimonides expoundeth it, in his treat. of *Servants,* chap. 4. Sect. 9. *freely,* or, *for nothing,* as verse 2.

Vers. 12. *that smiteth]* to wit, *willfully,* as the next verse manifesteth. See the notes on Gen. 9. 6. *put to die]* or, *made to die,* that is, killed by the Magistrate: and the doubling of the word maketh the charge more strait; for no ransom might be taken for the life of a willful murderer, Numbers 35. 31. The Hebrew Doctors say; *Four deaths* were in Israel by the Judges; *Stoning, and Burning, and Slaying with the sword, and Strangling (or Hanging.) Stoning was heavier than burning; and burning heavier then killing with the sword; and the sword heavier then strangling. All that were to be stoned to death by the law, were eighteen, namely, these: 1 He that lieth with his own mother: 2 or with his fathers wife: 3 or with his daughter in law: 4 or with a betrothed maid: 5 or with the male: 6 or with any beast. 7 The woman that lieth down to a beast. 8. The blasphemer. 9 He that worshippeth on Idol. 10 or that giveth of his seed to Molech. 11 He that hath a familiar spirit, 12 and the Wizard,* (Leviticus 20. 27.) 13 *The inticer to idolatry* (Deuter. 13. 6.) 14 *and the withdrawer (or thruster away) to idolatry,* (Deuteronomy 13. 13.) 15 *The witch. 16 The profaner of the Sabbath. 17 He that curseth his father or his mother: 18 and there bellious some,* (Deuter. 21.) *All that were to be burned, were ten: 1 The priests daughter that playeth the whore under her husband: 2 and he that lieth with his daughter: 3 or with his daughters daughter: 4 or with his sons daughter: 5 or with his wives daughter: 6 or with her daughters daughter: 7 or with her sons daughter: 8 or with his mother in law: 9 or with the mother of his mother in law: 10 or with the mother of his father in law. Who so lay with any of these whiles his wife lived, was to be burned. The killed with the sword were two: 1 The murderer: 2 and the drawn away to idols,* (Deute•onomie 13▪ 15.) *The strangled were six: 1 He that lieth with another man's wife: 2 He that smiteth his father or his mother: 3 He that steals a soul of Israel: 4 The Elder that rebelleth against the decree of the Senate,* (Deuteronomy 17. 12.) 5 *The false Prophet: 6 and he that prophesieth in the name of another god. So there are •ound in all, which were to be slain by the Magistrate, thirty and six. Maimonides in Sanhedrin,* chap. 14. Sect. 1. 4. and chap. 15. Sect. 10. 13. *Talmud Bab. in Sanhedrin,* chap. 7. and 9. Likewise the Chaldee paraphrase on Ruth. 1. 17. (in the Masorites Bible) saith; *Naomi said, we have four judgments of death for malefactors: Stoning with stones, Burning with fire, Killing with the sword, and Hanging on tree.*

Vers. 13. *not l•en in wait] not hunted,* as 1 Samuel 24. 12. The Greek translateth, *not willing.* See this more explained in Num. 35. 22. 23. *occasionally delivered]* or, *offered by chance:* an example whereof is set down in Deut. 19. 5. The Greek and Chaldee translate, *delivered. a place]* in the land of Canaan, the cities of refuge, whereof see Num. 35. 6. &c. before that there were not any, unless God's Sanctuary and Altar in the wilderness; as may be conjectured by the verse here following; and the practice of Joab, 1 Kin. 2. 28.

Vers. 14. *shall come presumptuously]* or, *shall deal proudly:* the Chaldee saith, *do wickedly.* It meaneth wittingly, willfully, and presumptuously. *from my]* in Chaldee, *from before my altar.* The Greek addeth, *and flee unto the altar; from my altar shalt thou take him,* &c. But Targum Yerushalmi expoundeth it thus, *though he be the high priest, who standeth and ministereth before me, from thhnce shall ye take him, and kill him.* Joab fearing his life, fled unto, and *caught hold on the horns of the altar,* 1 King. 28. and among the Heathens, altars were places of refuge; *The*

wild beast hath the Rock for a refuge; and servants the altars of God; saith *Euripides* in *Supplic. to die]* or, *unto death:* that is, *to put him to death,* as the Greek and Chaldee translate.

Vers. 15. *his father,* &c.] though he kill him not, yet he is to die for it: as by comparison with the 12. verse appeareth. So the Hebrew Doctors also expound it, but with limitation: for they teach, if a child smite father or mother, and leave no print of the stripe on the flesh, he is to be punished, but not with death: if he leave an impression (or skarre) or that which is equivalent, as when he smiteth his father on the ear, and maketh him deaf; such a one is to be put to death, as *Maimonides* showeth, it treat. of *Rebels,* chap. 5. Sect. 5. 6.

Vers. 16. *a man] any of the sons of Israel,* saith the Greek translation: and also the Chaldee paraphrase. And so doth Moses explain this Law, in Deut. 24. 7. *a soul,* (that is, man, woman, or child) *of his brethren, of the sons of Israel.*

Vers. 17. *curseth]* or, *speaketh evil to, revileth;* useth light, vile and reproachful speech: see Genesis 12. 3. *put to die]* the holy Ghost in Matth. 15. 4. (following the Greek version) translateth, *let him be ended with death:* that is, killed. This law is repeated in Levite. 20. 9. The Hebrew Doctors say, that if he curse them either alive or dead, he is to be stoned to death for it. But they restrain this to his next parents only: if he curse his grand-father, they teach, he is not to be stoned, but punished as for cursing anotherman. *Maimonides* treat, of *Rebels,* chap. 5. Sect. 1. 2.

Vers. 18. *fist]* so the Greek translateth, but the Chaldee is, *a clod* of earth. *falleth]* that is, *lieth on,* or keepeth his bed through infirmity.

Vers. 19. *innocent]* and so *quit,* and not punished as a murderer: though for the hurt, he is to satisfy, as after is shown. *give his sitting]* that is, pay for his sitting, or ceasing from labor, and loss of time. So the Greek translates, *But he shall pay for his ceasing from labor, and for the charges of healing.* Here also is to be understood, that if he have caused a blemish in his neighbor, he is also to pay for it, Levite. 24. 19. 20. And the Hebrew Doctors gather from Deut. 22. 29. that he must pay also for the smart or pain, and from Deuter. 25. 11. 12. that he must pay for the shame or dishonor, if any be. So they have set down in such cases five penalties: 1 *for the hurt* (or *blemish;) 2 for the pain; 3 for the healing; 4 for the loss of time;* 5 and *for the shame* (or *dishonor:)* of which some must pay all five, some four, some three, some two, someone, as the cases do fall out. *Maimonides,* treat. of *Hurts and damages,* chap. 1. and 2. *healing he shall heal]* that is, *soundly and thoroughly heal:* meaning by his charges, as the Greek showeth; and as the Chaldee translateth, *he shall pay the hire of the Surgeon.* Wherefore in the Jews canons it is set down; *If he that did the hurt say, myself will heal thee; or, I have a Surgeon that will heal for* ⟨◊⟩ *thing, they shall not yield unto him; but he must bring an approved Surgeon, and heal him for reward. If the patient transgress against the words of the Surgeon, and so make his own sickness (or sore) more heavy; the other is not bound to heal him. Maimonides,* treat. of *Hurts,* chap. 2. Sect. 18. 20. Moreover they say; *There are blows wherein is contempt, and a little pain, but as hurt:* for such the Magistrates appointed mulcts or forfaits. As, *he that kicked his neighbor with his fo•t, paid five shekels: he that smote him with his thigh, paid three shekels: he that bent his fist and smote him, paid thirteen shekels: if he smote him with the palm of his hand, one shekel. If he*

wrung him by the ear, or plucked off his hair, or did spit upon him, he paid an hundred shekels. And thus he paid for every time he did it; as if he kicked him four times one after another, he paid twenty shekels; and so for the rest. He that affrighteth his neighbor, although he fall sick through fear, he is free from the judgment of men, but guilty of the judgment of God; to wit, if he touch not his neighbor, but maketh a noise behind him, or appeareth in a dark place or the lake, S 〈...〉 he make a noise in his ear, and make him deaf: he is free from the judgment of man, but guilty of the judgment of God. But if he sa•ite him ou•h 〈...〉, and make him deaf, or touch him, or thrust him, when he affrighteth him, or take hold on his garments, or the like, he is to pay for it. Maimonides treat. of *Hurts,* chap. 3. Sect. 8. 9. and chap. 2. Sect. 7.

Vers. 20. *man servant]* his slave, which after in verse 21. is called *his money:* but with Hebrew servants he might not thus deal, Levite. 25. 39. 40. nor with another man's servant. *a rod]* or *staff,* such as is meet to give correction with: wherefore the Hebrews gather, that if he smite him with a sword, dagger, stone, or the like, he hath not the privilege of this law; but if the servant die of the blow, though a year after, he must be killed for him. *Maimonides,* treat. of *Murder,* chap. 2. S. 14. *under his hand]* whiles he is in beating: as the verse following manifesteth. *avenging]* Greek, *with vengeance:* that is, *he shall surely be avenged,* or *punished with death.* The Chaldee translateth, *judged.* This is meant, by the Magistrate, who is the *Avenger* under God, Rom. 13. 4.

Vers. 21. *continue,]* Hebr. *stand,* which the Greek translateth *live. a day,]* a large day of four and twenty hours; which is as much as two other days which have each but twelve hours, John 11. 9. Thus the Jew Doctors explain it: *if he continue four and twenty hours, and afterward die, he is not killed for him; though he die upon the beating,* &c. *and what is that,* A DAY OR TWO DAIES? *a day which is as two days, which is from time to time:* (till that time again.) *Maimonides,* treat of *Murder,* chap. 2. sect. 12. *his money]* Hebr. *his silver:* meaning, bought with his money, and so his own. *But he that smiteth a servant which is not his own, though he die not till after many days; yet shall he be put to death for him, as for any other free man,* saith *Maimonides,* in treat. of *Murder,* chap. 2. Sect. 13.

Vers. 22. *births]* or *child,* as the Greek translateth. *no mischief]* to the woman or child: the Chaldee expounds it, *no death:* but it implieth less also than death, as the words following manifest. The Greek refers it to the child; translating, *if it be not figured,* that is, have not the shape and proportion. *punished]* or, *amearsed, mulcted,* topay a sum of money, as this word is explained in Deut. 22. 19. And this mulct must be paid to the husband for the child-birth: and (as the Hebrews gather from the former laws) satisfaction must be given beside, *to the woman for the damage and for the pain. Maimonides* treat. of *Hurts,* chap. 4. Sect. 〈◊〉. *by the Judges]* as the Chaldee saith, *by the sentence of the Judges:* the Greek translateth it, *with authority* (or *dignity.)*

Vers. 23. *thou give]* speaking to the offender; wherefore the Greek changeth person, *he shall give,* as it was in verse 22. Otliers refer it to the Judge; *thou* (Judge) *shalt give* by thy sentence. *soul]* that is, *life.*

Vers. 25. *stripe]* or *wail;* the print or mark of the blow in the flesh. And all these (except *life for life,)* ⟨◊⟩ Hebrew Doctors say, may be redeemed by money; which they gather from Numb. 35. 31. *he shall take no ransom for the life of a murderer:* so that other maimes or hurts, are not forbidden to be satisfied for: and in respect *of satisfaction, it is said* (in Deut. 19. 21.) *thi•e eye shall not pity,* &c. *Maimonides,* in treat. of *Hurts,* chap. 1. Sect. 3. 4. Herein their opinion seemeth better than that of the Sadducees, which insisted upon the letter of the Law, to have limme for limme, and stripe for stripe, without redemption. Our Savior more fully openeth his Fathers Law; for although the Magistrates must execute being called upon; yet the plaintifes are taught meekness and moderation, and not to avenge themselves, nor to resist the evil: *but whosoever shall smite thee on the right cheek, turn to him the other also,* Matth. 5. 38. 39.

Vers. 26. *his man servant]* or, *his bond-man,* of the heathen, not an Hebrew, of whom he spake before, verse 2. Also *his own,* not another man's servant. *corrupt it]* that is, *perish it;* and as the Greek translateth, *make it blind. send him away] dismiss him free,* from slavery; without any other satisfaction, which he must make to all other. The Hebrew canons explain it thus: *He that hurteth a Canaanitish servant of his own, is discharged,* (from making satisfaction.) *he that hurteth an Hebrew servant of his own, is bound to make satisfaction for all* (the five things before mentioned upon verse 19.) *save for his loss of time. He that hurteth a Canaanitish servant of his neighbors, the master of the servant is to have all those five things mentioned,* &c. *He that smiteth his own Canaanitish servant purposely, and bereaveth him of one of his limbs, which cannot be restored, must let him go out free, and must give him a bill of dismission. None go out free for loss of limme, but servants which are circumcised and baptized,* &c. *the servant which is yet in his paganism, goeth not out for loss of limme. When he smites his servant on the eye, and somewhat decaieth the sight of it: on the tooth, and looseneth it: if he can still use the service of them, he goeth not out free; if not, he is to go out free. If the servant had a dim eye, or a loose tooth and the master makes the eye blind, or the tooth fall out: if he had use of his eye or tooth to do service with, then he is to go out free, otherwise not. If he smite out his servants tooth; or make his eye blind against his will, as when he throweth a stone at a beast, and hitteth his servant,* &c. *the servant is not to go out free therefore.* These and the like limitations are shown by *Maimonides* in treat. of *Hurts,* chap. 4. Sect. 10. and treat. of *Servants,* chap. 5. Sect. 4. 5. 8. 9. 11.

V. 27. *for his tooth]* and so by proportion for other parts, as an ear, a finger, or the like: yea *if he strike him on the ear, and he become deaf thereby,* or the like, *he is to go out free for the same,* saith *Maimonides,* treat. of *Servants,* chap. 5. Sect. 7.

Ver. 28. *an ox]* or, *bull:* and by proportion any other beast, that hurteth by pushing with the horn, kicking, biting, or any other way. *Every living creature which is in the power of man, if it shall damnifie, the owners are bound to pay for it, because their goods have done the damage. The Scripture speaketh not of the •xe but for an instance,* saith *Maimonides,* in *Nizke Mammon,* (or treat. of *Dammages,)* c. 1. Sect. 1. *not be eaten]* for detestation: God requiring man's blood at the hand even of beasts: as Gen. 9. 5. But how should it be eaten after it was stoned? This law teacheth, *that when sentence is past upon it to be stoned, it is forbidden, and is made as an unclean beast. So that if any before hand kill it after the lawful manner of killing beasts, it is unlawful for any*

use, or for the flesh thereof to be eaten. And so after it is stoned, it may not be sold, nor given to dogs, nor to infidels, &c. saith, *Maimonides,* treat. of *Forbidden meats,* chap. 4. Sect. 22. *innocent]* unpunished: as verse 19.

Vers. 29. *in time past]* Hebr. *from yesterday,* and *the third day.* So in verse 36. *to his owner]* and that before the Magistrate; as the Hebrew Doctors say, there is no testification *but before the owners, and before the Synedrion* (or *Court,) Maimonides,* treat. of *Dammages,* chap. 6. Sect. 2.

Vers. 30. *of his soul]* that is, *of his life.* But how much? For servants the sum is set, verse 32. for others, *as the Judges shall value the slain. And the ransom is to be given unto the heirs of him that is slain. Maimonides,* in *Dammages.* chap. 11. Sect. 1. 2.

Vers. 31. *a son]* the Chaldee addeth *a son of Israel, or a daughter of Israel.*

Vers. 32. *thirty shekels]* or, *shillings;* in Greek *didrachmes:* see the notes on Genes. 20. 16. This price is here set both for men and maid-servants, and as the Jews explain it, *both for great and small, whether the servant were worth an hundred pounds, or not worth one,* &c. *Maimonides, ibid.* This thirty shekels was the *goodly price,* that our Lord Christ was valued at, or the vile Jews, Zechariah 11. 12. 13. Matthew 26. 15.

Vers. 33. *or an asse]* or any other beast, cattle, or fowl; *the ox and the asse is named but for an instance.* But *vessels* (or *instruments) that fall into a pit and are broken, the owner of the pit is not bound to pay for them. The law is, if an ox fall, he saith not if a man: or an asse he saith not a vessel. Although an ox with his instruments fall in, and the ox die, and the instruments be broken: the owner of the pit is bound to pay for the beast, but not for the instruments. Maimonides,* treat, of *Dammages,* chap. 12. Sect. 1. and chap. 13. Sect. 1. *fall]* that is, *die there;* as the words following manifest. Therefore the Hebrew canons set down a scantling, how much is enough to kill a beast; if the pit or ditch be *ten hand breadths* (that is, two foot and a half) *deep. If it be any less, though an ox or any beast fall into it and die,* the owner of the pit (they say) *is not bound* to pay for it. *Maimonides,* in the same book, chap. 12. Sect. 10.

Vers. 34. *owner]* or *master:* that is, the doer or occasioner of the doing thereof; in whom the fault lieth.

Verse 35. *ox]* or any other beast of his: as before is noted *his neighbors ox]* This the Hebrew Doctors take strictly: and say, *If an Israelites ox push an ox sanctified (unto God;) or an ox that is sanctified do push an Israelites ox, he is not bound to* 〈...〉 y, (by th 〈...〉) *for it is said,* HIS NEIGHBOVRS OXE. *Maimonides,* in *Dammages,* chap. 8. Sect. 1. *the dead]* the Chaldee paraphraseth, *the price of the dead also.*

Vers. 36. *be known]* or, as the Greek translateth, *be made known:* that is testified to the owner, as 〈◊〉 29.

CHAP. XXII.

1, Of theft. 5, Of damage by beasts, or fire. 7, Of trespasses, in things delivered to be kept. 14, Of hurting a thing borrowed. 16, Of enticing a maid to fo 〈...〉 cation. 18, Of witchcraft. 19,

Of bestiality. 10, Of idolatry. 21, Of vexing strangers, widows, and fatherless. 25, Of usury. 26, Of pledoes. 28, Of reverence to Magistrates. 29, Of the first fruits. 31, Of eating torn flesh.

WHen a man shall steal an ox, or a sheep, and kill it, or sell it, he shall pay five oxen for an ox, and four sheep for a sheep. If a thief be found in the digging thorough, and he be smitten and die, no bloods *(shall be shed)* for him. If the Sun be risen upon him, bloods *(shall be shed)* for him: paying he shall pay; if he have not, then he shall be sold for his theft. If the theft by finding be found in his hand, whether ox, or asse, or sheep, alive, he shall pay double. When a man shall cause a field or vineyard to be fed upon, and shall se 〈...〉 in his beast, and shall feed in another's field; *of* the best of his *own* field, and the best of his vineyard shall he pay. When fire shall go forth, and find thorns, and a stacke of corn, or the standing corn, or a field be consumed; he that kindled the fire shall paying pay. When a man shall give unto his neighbor money or stuff to keep, and it be stolen out of the man's house, if the thief be found, he shall pay double. If the thief be not found, then the master of the house shall be brought unto the gods, if he have not put forth his hand unto his neighbors goods. For every matter of trespass, for ox, for asse, for sheep, for raiment, for every loss, which he shall say, that this *is* he; the matter of them both shall come unto the gods: whom the gods shall condemn, he shall pay double unto his neighbor. When a man shall give unto his neighbor, asse, or ox, or sheep, or any beast to keep, and it die, or be broken, or driven away, none seeing *it:* An oath of Jehovah shall be between them both, if he have not put forth his hand unto his neighbors goods: and the owner of it shall accept *it,* and he shall not pay. And if it be stolen by stealth from him, he shall pay unto the owner thereof. If it be torn in pieces, let him bring it *for* witness: that *which is* torn, he shall not pay. And when a man shall borrow *ought* of his neighbor, and it be broken, or die, the owner thereof *being* not with it, paying he shall pay. If the owner thereof *be* with it, he shall not pay: if it *be* an hired thing, it came for his hire. And when a man shall entice a maid that is not betrothed, and lie with her, endowing he shall endow her to himself to wife. If her father refusing shall refuse to give her unto him, he shall weigh the money, according to the dowry of virgins. Thou shalt not suffer a witch to live. Whosoever lieth with a beast, he shall be put to die the death. He that sacrificeth to the gods, shall be utterly destroyed, except unto Jehovah, *even* to him only. And a stranger thou shalt not vex, neither shalt thou oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow or fatherless *child.* If afflicting thou shalt afflict him, surely if crying he shall cry unto me, hearing I will hear his cry. And my anger shall wax hot, and I will kill you with the sword: and your wives shall be widows, and your sons fatherless. If thou lend money to my people, to the poor *man* with thee, thou shalt not be to him as an exacting cred 〈...〉 : ye shall not lay upon him biting usury. If for a pledge thou take to pledge thy neighbors raiment, thou shalt return it unto him before the Sun goeth down. For that *is* his covering, that only; that *is* his raiment for his skin: wherein shall he sleep? And it shall be, when he crieth unto me, then I will hear, for I *am* gracious. Thou shalt not revile the gods, & the ruler of thy people thou shalt not curse. Thy full-ripe fruit and thy liquor thou shalt not delay: the first-borne of thy sons shalt thou give unto me. So shalt thou do with thine ox, *and* with thy sheep: seven days it shall be with his mother; in the

eighth day thou shalt give it unto me. And ye shall be unto me men of holiness: and ye shall not eat flesh torn in the field; ye shall cast it to the dog.

Annotations.

A *Sheep]* or *a lamb;* a young sheep, or young goat: for the Hebrew word comprehendeth both, Exod. 12. 3. Deut. 14. 4. *five oxen]* or, *five of the herd, for an ox; and four of the flock for a sheep:* the Hebrew differeth in word, but the Greek version keepeth the same words here, that were before. This Law was, if the ox were *killed* or *sold:* but if it were *found in his hand alive,* he paid but *two* for one, v. 4. neither was it for any other theft, than of the ox and sheep: for all other, the thief paid but the double: as the Hebrew canons plainly express, *Maimonides,* treat. of *Theft,* chap. 1. Sect. 6. But these, b•cause of the profit, use, and service which the owners might have of them, (and in particular, for sacrifices to God, which might not be with any other beasts) were to be paid five and fourfold: And as the theft was bolder, and the loss greater of an ox, than of a sheep; so the punishment was more.

Vers. 2. *in the digging through]* that is, digging (or breaking) through an house; as, Matthew 24. 43. or, *in the hole digged;* and so entering by the breach. By this the Hebrews understand all other indirect ways, by which the thief may enter, but this is specified, *because it is the way of most thieves, to enter by digging through in the night. Maimonides,* treat. of *Theft,* chap. 9. sect. 8. *no bloods for him]* that is, none shall be put to death for killing that thief. Or it may be read thus, *no bloods* (shall be) *to him,* meaning to the killer of the thief, he shall not have murder imputed to him, so the phrase is used in Numbers 35. 27. The Hebrew Doctors explain it thus; *If the master of the house, or any other man kill him, they are guiltless: yea it is free for any to kill him, either on the working day, or on the Sabbath day, with any death that they can put him to,* &c. *And wherefore doth the Law permit this? Because it is the manner of such, that if the masier of the house should withstand, and hinder them, they will kill him. And it is found, that he which comes into his neighbors house to steal, is as he that pursueth his neighbor to kill him. Such a one therefore may be killed, be he great or small, man or woman. Maimonides,* treat. of *Theft,* chap. 9. Sect. 7. 9.

Vers. 3. *risen upon him]* if it be clear day when the thief breaketh in, who so killeth him, his blood shall be shed therefore. For the *Sun,* the Chaldee paraphrast translateth, *the eye of witnesses.* But *Maimonides* (in the foresaid place, Sect. 10.) giveth this sense; *If the matter be clear to the master of the house, that this thief will not kill him, and that he cometh not but to steal goods, it is unlawful to kill him: and if he kill him, he is a man slayer, as it is written,* IF THE SVN BE RISEN UPON HIM; *if the thing be clear as the Sun unto thee, that he is at peace with thee, thou shalt not kill him, he]* the *thief,* shall surely pay: therefore kill him not. But the Greek version referreth it to the slayer, that he shall pay, that is, *be put to death* for him. *he shall be sold]* for a servant by the Magistrate: see Exodus 21. 2. &c. And in the Jewish canons it is explained thus: *If he have nothing, neither moveable goods nor immovable, the Judges do sell him, and give his price for the damage. And they sell him not but to an Israelite, or proselyte. He is not to be sold publicly,* &c. *as slaves are sold, (as it is written,* Leviticus 25. 42. *They shall not be sold with the sale of a bond-man,) but privately, and by way of honor, Maimonides,* treat. of *Theft,* c. 3. S. 11. and treat. of *Servants,* chap. 1. Sect. 3. 5. *for his thief]* for the principal, ot thing stolen: *and no thief is sold, save for the principal: but the double, or paying of four or five for one, he •s not to be sold for*

them; but they are at a debt upon him; till he be rich. If the principal which is stolen, be worth 100. Crowns, and the theest be worth but 50. he is to be sold, and the rest of the principal, with the dumble, remain upon him for a debt, until he go out (offer 〈...〉) in the seventh year, and when he is able, he 〈...〉 st pay it. If the thief be worth 100. Crowns and 〈◊〉 he may not be sold; as it is written, FOR HIS THEFT; *so that his whole price must be spent in his theft Maim.* treat. of *Theft,* chap. 3. Sect. 12. 14.

Vers. 4. *finding be found]* that is, *be certainly and wholly found:* the Greek translateth, *be taken and found. whether, Ox,* &c.] Hebr. *from ox unto asse, unto lamb. he shall pay double;]* that is, shall restore that which was stolen, and another as good. Here the Hebrew Doctors have their exceptions, for women, children, and servants. *If a man's wife* (steal) *and she hath not to pay, the double shall lie upon her as a debt, till she be divorced, or her husband die, then the Judges shall exact it of her. A child that stealeth, is free from paying the double,* &c. *and if the thing be lost, he is not bound to pay the principal, no not after he is grown in age. A servant that stealeth is free from paying the double, his master is free also: for no man is bound to pay his servants damages,* &c. *but when the servant hath his freedom, he is bound to pay the double. It is meet that the Judges beat the children for stealing, that they grow not into a custom of it; and so for other damages that they do: likewise they are to beat servants thoroughly for stealing,* &c. *Maimonides,* treat. of *Theft,* chap. 1. Sect. 7. 8. &c.

Vers. 5. *or vineyard]* and so by proportion any other thing; as garden, or the like. [unspec 5]

Vers. 6. *find]* that is, *catch hold on thorns;* or on any other fuel, as straw, ferne, &c. So in the examples following, two or three things are named instead of all other. And not such things only, but if the fire break forth and hurt a man, he that kindled it, must pay for his hurt, and for his resting from his labor, and for his healing, and for his pain, and for his dishonor; (the five things forementioned on Exod. 21. 19.) even as if he had hurt him with his hand: as *Maimonides* showeth in treat of *Dammages,* chap. 14. Sect. 15. *that kindled]* or, *that set on fire the fire: that burned the burning.* The Hebrew Doctors explain this Law thus: *One brings fire, and another* after *brings wood; he that brings the wood, is bound to pay. One brings wood, and then another brings fire; now he that brings the fire is bound to pay. If one come and make the flame, then he is bound to pay,* &c. *Maimonides,* treat. of *Dammages,* chap. 14. Sect. 7. *paying pay]* that is, surely and fully pay, for the damage. If in the stacke (or floor) of corn, there be laid up such instruments as husbandmen are wont to use, and lay up about the threshing or treading out of the corn, they also must be all paid for. But if there be garments, plate, glasses, or the like, laid up there; he is not bound to pay for such things. He that causeth his neighbors house to be burned, is to pay for all that is within the same; for it is the manner of men, to lay up their goods, vessels, &c. within their houses, *Maimonides, ibid.* Sect. 8.

Vers. 7. *money or stuff]* Hebr. *silver or vessels, (instruments:)* or any beast, as the 9. verse after showeth. *to keep]* of trust; and for no reward, but of friendship.

Vers. 8. *the gods]* that is, as the Chaldee expresseth, *the Judges:* see Exod. 21. 6. The Greek here translateth, *before God. if he have]* understand, *to see if he have not;* meaning that the Judges may find it out by oath; as is expressed in verse. 11. So the Greek translateth, *and he shall*

swear, that in very deed he hath not dealt evil. The *putting forth the hand unto* the thing, the Hebrew Doctors understand, not only for stealth or conveying away, but also for the use or service of the thing; which when the keeper doth, if it be afterward stolen, lost, or any way miscarry, the keeper is to pay for it. *R. Ios. Karro* in *Chosen hamishphat,* treat. *Pikkadon,* c. 2. S. 1. *goods]* Heb. *work,* that is, anything gotten wherein ones work or labor is employed; as in Gen. 33. 14. The Greek translateth it, *the thing committed unto him,* (which word Paul useth in 1 Tim. 6. 20. 2 Tim. 1. 14.) also the Chaldee saith, *that which his neighbor delivered him.* So after in verse 11.

Vers. 9. *matter of trespass]* or, *word of trespass]* that is, any injury spoken or complained of: which may be other ways than by *putting to his hand* fore-mentioned: as, if he kept it not in a meet place, &c. The Hebrew canons say, *Some things are usually kept in out-houses or yards, as timber, stones,* &c. *some in houses, as garments,* &c. *some locked up in coffers, as money, jewels,* &c. *If a keeper leave a thing committed unto him, in a place unmeet, though it be stolen, lost, burnt, or the like; he is to pay for it. Also, when he that committed to his neighbor anything to keep, demandeth the thing again; if the keeper of it say, I know not where I laid it, give me respite till I seek and find it, and I will restore it unto you; loe this man is a trespasser, and is bound to make satisfaction out of hand.* These and other like, are matters of trespass, as *Maimonides* showeth in treat. of *Borrowing, and committing a thing to keep,* chap. 4. *loss,* that is, *lost thing. which he]* that is, which the plaintiff shall charge, or challenge. is *he]* is the man that had it: or, *this* is *it,* the thing which I challenge. *the gods] the Judges,* as the Chaldee translateth. But the Greek saith, *the judgment of them both shall come before God, and he that is taken by God, shall pay. condemn]* Heb. *make* (or *pronounce) wicked:* which in such cases, usually signifieth to condemn as guilty: as on the contrary, to *make just* (or *justify,)* is to acquit or absolve in judgment, Deuteronomy 25. 1. Proverb. 17. 15. The Hebrews expound it thus: *A thief against whom two sufficient witnesses do testify that he stole, is bound to pay the double. A thief that confesseth of himself that he stole, must pay the principal, but is free from the double: so it is said, whom the gods shall condemn, he shall pay the double, not he that condemns himself, Maimonides,* treat. of *Theft,* chap. 1. Sect. 4. 5.

Vers. 10. *to keep]* not for nothing, as in the former case, verse 7. but for hire, as Jacob had Laban's flock to keep, Gen. 30. 31.—36. and 31. 39. The Hebrew Doctors say, *There are four keepers spoken of in the Law, and three laws are for them. The fourtkeepers are, he that keepeth for nothing, and he that borroweth, and he that taketh wages (for keeping) and he that hireth a thing. The three ⟨◊⟩ for them are these: He that keepeth for naught, if the thing be stolen from him, or lost, or die,* &c. *must be sworn that he hath kept it as the manner of keepers is to do, so he is free,* Exodus 22. 7 8. *The borrower payeth for all, whether the thing borrowed be lost, or stolen, or die,* &c. Exodus 22. 14. *The receiver of wages, and the hirer, there is one law for them both: that if the thing be lost or stolen they pay for it.* Exodus 22. 12. *if it die, or by any the like violence be for done; they must be sworn that so it was, and they are free,* Exod. 22. 10, 11. *Maimonides,* in *Misneh,* treat. of *Hired things,* chap. 1. Sect. 1. 2. *broken]* hurt, or maimed, &c. under these things specified all other violent accidents are implied; as loss by shipwreck, and the like.

Vers. 11. *oath of Jehovah]* that is, whereby the Lord is taken to witness: because there was no man that saw and could testify, verse 10. If there be witnesses, he is not to pay, not to swear:

as *Maimonides* showeth in the foresaid treat. c. 3. S. 1. *accept it]* the Chaldee saith, *shall take the oath,* that is, accept of it, and so end the controversy, as Heb. 6. 16. *he]* that is, the keeper shall not pay for it. Also the Hebrew Doctors say, If the keeper deliver (the goods) to a second keeper, and there be witnesses that the second kept them as the manner of keepers is to do, and that some such violent accident did befall, the first keeper was free. But if there be not witnesses, the first keeper is bound to pay the owner, and go to law him-self with the second keeper: yea though the first were a keeper for nothing. *Maimonides,* treat. of *Hired things,* chap. 1. Sect. 4.

Vers. 13. *torn in pieces]* Hebr. *tearing torn:* to wit, by wild beasts, as the Greek version manifesteth. *bring it]* that which is torn, or the remnants of it, as in Amos 3. 12. is mentioned *a leg,* or *an ear,* or the like. So the Yerushalmi Targum saith, *let him bring of the members of it,* for *a witness that it is killed. not pay]* understanding, if the keeper do his best to rescue it: and so it be not lost but by violence. Touching this, the Rabbin's say, *A shepherd when wolves come and take a prey from him, if there be but one wolf, it is not (counted) violence; if there be two wolves, that is violence. If two dogs come, it is not violence, if moe, then it is. A lion, a bear, a leopard, a serpent,* &c. *every of these is (counted) violence; but if he lead the flock to the place where wild beasts or robbers haunt, it is not violence, but he is bound to pay. A shepherd that hath means to rescue the prey by other shepherds, and by slaves; if he call not the other shepherds, nor bring staves to rescue with, he is bound to pay, whether he keep for nothing, or for wages, save that he which keeketh for no hire calleth shepherds, and bringeth staves without hire; if he find none such he is discharged. But he that keepeth for hire is bound to hire shepherds and staves to the worth of the beast, and rescue the same, and receives the hire again of the householder. If he do not thus, and may hire, but do not, he dealeth unfaithfully, and is guilty. Maimonides,* treatise of *Hired things,* chapter 3. Section 4. 6.

Vers. 14. *borrow]* Hebr. *ask,* and consequently, *receive* a thing lent. This law concerneth all moveable goods, beasts, household stuff, and the like *or die]* or perish any other way; therefore the Greek addeth, *or be driven away:* as was in verse 10. The Hebrews explain this law thus: *He that borroweth of his neighbor stuff, or beast, or any like moveable goods, and it be lost, or stolen though with great violence, as if the beast be hurt, or taken away by force, or die, he is bound to pay all,* Exodus 22. 14. *To wit, if such violent accident do befall it, and not in the time of the work. But if he borrow a beast to plough with, and it die whiles he is ploughing, then he is free. But if it die before he plougheth with it, or after; or if he ride upon it, or tread out corn with it, and it die in the time whiles he is riding on it,* &c. *he is bound to pay for it, and so in all like cases. As, he that borroweth a beast, to go to such a place, and it die under him in the journey: or borroweth an axe to cut wood, and it breaketh in, and by the cutting thereof; now the borrower is free. Maimonides,* treat of *Borrowing, and Committing a thing to keep,* chap. 1. Sect. 1. 2. *paying]* that is, *he shall surely and fully pay.* The manner whereof was this; they weighted what it was worth when it was well and whole, and what it was worth when it was broken; and the broken thing was restored, and what was less, he paid; and so the beasts carcass was restored, and what it came short was made good. *Maimonides ibidem,* chapter 1. Section 3. Unto these they add other cautions; as, *He that borrows a beast, is bound to give him food, all the while he hath borrowed him, If his flesh be abated, he must pay for so much as he is less in worth. But if his flesh be abated by reason of the work, he is free; and must take his oath, that he is waxed lean by working. He that borroweth ought*

absolutely, the lender may make him restore it at any time when he will: if he borrowed it for a certain time, the lender cannot make him restore it, till the end of that time; and though the borrower die, yet his heirs may use the borrowed thing, till the time be at an end. He that borroweth a thing to do a certain work with, the lender cannot make him deliver it out of his hand, til the work be finished. Maimonides ib. c. 1. S. 4. 5 6.

Vers. 15. be *with it]* This the Hebrews understand, of his being *with it,* in the time when it is borrowed, not in the time when it is used: for they say; *We have been taught, that whereas it is said, if the owner thereofbe with it, the meaning is, if he be with it in the time of borrowing it,* &c. *and there is no need that he be with it in the time when it is broken, or dieth. If he be not w*th *it in the time whē it is borrowed, though he be with it in the time when it is broken, or dieth, (the borrower) is bound to pay for it. Ra•bam* (or *Maimonides)* in his comment on *Talmud Bab.* in *Baba metsignah,* chap. 8. *it came]* the Gr. translateth, *it shall be to him* (or *his) for his hire.* And so though the thing miscarry, he payeth but the hire only.

Vers. 16. *entice]* or persuade, so that she consent unto the encicer. And herein this differeth from the Law in Deuteronomy 22. 28. 29. which was for such as consented not. The Hebrews say; *She that is lien with in the field, it is certainly presumed that she was forced; unless witness testify that* ⟨◊◊◊◊◊◊⟩ *with in the city it is presumed* ⟨◊⟩ *she was* ⟨◊⟩ *because she* ⟨◊⟩ *; unless witness▪* ⟨◊⟩ *that* ⟨◊◊◊⟩ *;* ⟨◊⟩ *that the man dr•w a* ⟨◊⟩ *and saith* ⟨◊◊⟩ *, if thou cry out I will kill her, Maimonides* in *Nagharah be* ⟨...⟩ , chap. 1. Sect. *•• not betrothed]* for to lie with a betrothed maid was death Deut. 22. 24. 25.

Vers. 17. *weigh]* that ⟨◊⟩ *pay* money. The sum is shown in Deuteronomy 22. 29. to be fifty shekels of silver. The Hebrew Doctors say, this mulct was, not only if her father refused, but if the maid also, or if the inticer himself would not marie her, *they compelled him not, but he gave the mulct, and went his way.* If he married her, then *he paid not this mulct, but gave her a writing, as other maids had. Maimonides* in *Nagyarah* chap. 1. Sect. 3.

Vers. 18. *a witch]* or, *sorceresse,* whereof see the notes on Exodus 7. 11. He speaketh of the woman, because witchcraft is most in use among that kind: but implieth also the *man-witch,* or *sorcerer* (who is likewise named in Deuteronomy 18. 10.) Therefore the Greek translateth it here plurally, *Witches.* The Hebrews observe, *Whosoever is guilty of death, the Judges that do not put him to death, they break an affirmative precept, but transgress not against a prohibitive saving of the Witch; for if they put not him to death, they transgress a prohibition; as it is said, Thou shalt not suffer a Witch to live, Maimonides,* in *Sanhedrin,* chap. 14. Sect. 3.

Vers. 19. *put to die]* Gr. *ye shall kill him with death.* Elsewhere it is commanded, that the beast be killed also, Leviticus 20. 15. 16. for this sin is *Confusion,* Lev. •8. 23.

Vers. 20. *sacrificeth to the gods]* that is, as the Chaldee expounds it, *to the idols of the people's;* and Moses explaineth it, *either the Sun, or the Moon, or any of the host of heaven,* &c. Deut. 17. 2. 3. And by *sacrifice,* he implieth also *worship and service,* as is expressed in Deuteronomy 17. 3. *utterly destroyed]* or, *anathematized,* that is, destroyed as execrable and cursed; be put to death without mercy, as the Hebrew *Cherem* implieth, and Paul useth such a phrase in Hebrews 10.

28. The Greek here translateth it, *destroyed,* the Chaldee by Onkelos, saith, *killed;* and the Targum called Jonathan's, addeth *shall be killed with the sword, and his goods consumed:* which interpretation he gathereth from the Law in Deuteronomy 13. 15. 16. 17. where the word *Cherem* is also used. But others gather from Deut. 17. 2. 5. that he was to be stoned, which is most agreeable. Howbeit this is to be understood of a witting and willing idolater, according to Numb. 25. 27. 30. and so the Hebrew canons say: *Whosoever serveth idols willingly and presumptuously, he is guilty of cutting off,* (to wit by the hand of God) *and if there be witnesses that have seen him, he is stoned to death; and if he have served them ignorantly, he is to bring the* ⟨◊⟩ *offering appointed therefore, Maimonides,* treat. of *Idolatry,* c. 2. S. 1. *except* ⟨◊⟩ understand, *except he sacrifice unto Jehovah.*

Vers. 21. *vex]* or, *make a spoil* and prey, *Coppresse* ⟨◊◊⟩ and *violence;* a word usually applied to the rich ⟨◊⟩ mighty, that vex and spoil• the poor, fatherless, and stranger: whom God loveth, and commandeth us to love, even as ourselves, Deut. 10. 18. 19. Levite. 29. 33. 34. Zach. 7. 10. Ier. 22. 3. Ezek. 46. 18. In particular this word is used for vexing or oppressing in buying and selling, Leviticus 25. 14. 17. The Hebrew Doctors expound this here to mean *vexing* of the stranger *with words* of reproach; and the *oppressing* next spoken of, to be meant of his *goods* or *riches. Maimonides* in treat. of *Merchandise,* chap. 14. Sect. 15. Of this oppressing, see the notes on Levite. 25.

Vers. 23. *afflicting afflict,]* that is, in any measure, or any manner of way afflict. It seemeth also to be an imperfect speech, implying, *I will afflict thee.* See the like in Luke 13. 9. *surely if]* or *and if:* so the Greek translateth it here and in 1 Sam. 2. 21. Also the Hebrew *Ci, Surely* (or *For)* and *Vau, And,* are put one for another, 2 Sam. 22. 28. with Psal. 18. 28. Esa. 39. 1. with 2 King 20. 12.

Vers. 25. *money]* Hebr. *silver:* by it is meant also gold, or brass, or meat, or raiment, or any other thing, as is explained, Levite. 25. 36. 37. Deut. 23. 19. And we are elsewhere commanded to *lend,* Deut. 15. 7. 8. Luke 6. 35. *my people,]* this putteth a difference between God's people, and strangers infidels, unto whom they might lend upon usury, Deut 23. 20. *as an exacting creditor:]* as a lender that is urgent to have his own again; or to have a pawn for the same: so the word is sundry times used in this sense, 2 King. 4. 1. Psalm 109. 11. Nehem. 5. 7. 10. 11. Deut. 24. 10. so the law elsewhere forbiddeth exacting of debts upon our poor brethren, Deut. 15. 2. 3. and so the Greek here translateth, *thou shalt not be urgent upon him,* Also the Hebrew Doctors gather from hence thus; *who so exacteth* (payment) *of a poor man, and knoweth that he hath not ought to pay him with, he transgresseth against this prohibition, Thou shalt not be to him as an exacting creditor. Maimonides,* treat of the *Lender and borrower,* chap. 1. Sect. 2. *biting-usury;]* usury is called *biting,* for that it biteth and consumeth a man and his substance: and is therefore here and elsewhere absolutely forbidden God's people, Deuteronomy 23. 19. Levite. 25. 35. 36 Proverbs 28. 8. Ezek. 18. 8. Of this the Jews have these canons set down by *Maimonides,* in his fore-named treatise, chapter 4. 5. and 6. *Usury and increase are both one thing,* Leviticus 25. 37. Deuteronomy 23. 19. *And why is the name of it called [Neshek] biting usury? because it [Noshek] biteth; for it nippeth thy neighbor, and eateth his flesh. As it is unlawful to lend, so it is unlawful to borrow upon usury; for it is written* (*in* Deuteronomy 23.

19.) *Thou shalt not cause to bite, (that is, to lend upon biting usury:) by tradition we have been taught that this is an admonition to the borrower,* &c. *Likewise it is unlawful to have ought to do between the borrower and the lender upon usury: and whosoever is either surety or scribe, or witness between them, he transgresseth against this prohibition. Ye shall not lay upon him biting usury,* (Ex. 22. 25.) *this is an admonition to the witnesses also, and to the surety; & to the scribe. He that lends upon usury transgresseth against six prohibitions. Thou shalt not be to him as an exacting creditor,* Ex. 22. 25. *Thou shalt not give him thy money upon usury,* Leviticus 25. 37. *Thou shalt not give him thy victuals for increase,* Leviticus 25. 37. *Thou shalt not take usury of him or increase,* Leviticus 25. 36. *Ye shall not lay usury upon him,* Exodus 22. 25. and, *Thou shalt not put a stumbling block before the blind,* Levite. 19. 14. *And the borrower transgresseth against two; Thou shalt not cause to lend upon biting usury,* Deut. 23. 19. and, *Thou shalt not lay a stumbling block before the blind,* Levite. 19. 14. *The surety, witnesses, and such like transgress against this; Ye shall not lay usury upon him. Whosoever borroweth or lendeth upon usury, are like unto them that deny the name of the God of Israel, and deny the coming out of Egypt; as it is written, Thou shalt not give him thy money upon usury,* &c. *I am the Lord your God, which brought you forth out of the land of Egypt,* &c. Levite. 25. 37. 38. *It is unlawful to take usury before or after. As one intending to borrow of a man sends him a gift, to the end that he may lend unto him: this is usury afore hand. Or he hath borrowed of a man, and paid him again, and sends him a gift for his money which he had of him for naught: this is after usury. Whose borroweth of his neighbor, and was not wont in former time to salute him first; it is unlawful for him to salute him first, (& I need not say, to praise him;) for it is written, Usury of any Word (or Thing)* Deut. 23. 19. *though they be but words, they are unlawful. Likewise, it is unlawful for the borrower to learn his lender to read,* &c. *all the while his money is in his hand, if he were not wont to do it before; as it is said, Usury of anything. It is unlawful to let out money to hire, as they do other things,* &c. *He that lendeth to his neighbor, and conditioneth with him to dwell in his courtyard for naught until he pay him what he hath borrowed; or that hireth a thing of him for less then it is worth till he pay him,* &c. *this is usury. He that lends unto his neighbor may not retain his servant to do work for him, although the servant sit still and hath nothing to do. The Judges are to see the usury which the lender hath received to be restored back unto the borrower. A bill for usury; the principal may be required by it, but not the interest,* &c.

Vers. 26. *neighbors raiment]* if he be a Poor [unspec] man, as the next verse manifesteth, and as is expressed in Deuter. 24. 12. 13. Neither may a pledge thus be taken of poor or rich, but by authority of the Magistrate, as the Hebrew Doctors teach: *Maimonides* in treat. of *Lender and Borrower,* chap. 3. Sect. 4. See more for this point in the annotations upon Deuteronomy 24. *raiment]* which he either weareth by day, or lieth in by night; and so by proportion all other things whereof he hath present use, as tools & instruments to work with, and such like, But things necessary for to feed the life, as *the mill-stone* which grindeth corn, or any the like, may not be taken to pawn, Deuteronomy 24. 6. *before the Sun]* or *until the Sun goeth in,* that is, *setteth,* or *goeth down,* meaning, by day. In Deuteronomy 24. 13. it is said, *when the Sun goeth down.* Hereupon the Hebrew canons say, *When one takes a pledge of his neighbor, if he be a poor man, and his pledge be a thing that he hath need of, it is commanded that he restore the pledge at the time when he needeth it: he is to restore him his bedding at night, that he may sleep on it; and his working tools by day, that he may do his work with them. If he do not restore the instrument of the*

day by day, and the instrument of the night at night, he transgresseth against this prohibition, Thou shalt not sleep with his pledge, Deut. 24. 12. *this is meant of his night covering. And of things which he doth his work with by day, or clotheth himself with, he saith, Before the Sun goeth down thou shalt return it him; teaching to restore it all the day. Maimonides,* in the foresaid place, chap. 3. Sect. 5. The Hebrew word *ad,* (until) is in Greek translated, *before,* and a like signification it had in Gen 48. 5.

Vers. 27. *his skin]* the Greek translateth it, *his shame. when he crieth]* or, *that he will cry unto me, and I will hear.* The Greek translateth, *if therefore he cry.*

Vers. 28. *revile] curse, banne,* or *blaspheme,* (which word the holy Ghost useth in this case, 2 Pet. 2. 10.) that is, *speak evil* and dishonourably. See Gen. 12. 3. *gods]* that is, as the Chaldee translateth, *Judges:* as Exod. 21. 6. *the ruler of]* Heb. *ruler in;* but it meaneth *of thy people,* as it is translated in Acts 23. 5. where it is applied to the high priest: but generally it is any *prince* or *ruler,* Numbers 7. 2. 3. 10. The Jew Doctors explain it thus: *Whosoever revileth a Judge among the Judges of Israel, transgresseth this Law, Thou shalt not revile the gods. And so if he revile the Ruler, either the chief of the great Synedrion, or the King, he transgresseth this Law, Thou shalt not curse the ruler of thy people. Maimonides,* in *Sanhedrin,* chap. 26. Sect. 1. And Solomon saith, *Revile* (or *Curse) not the King, no not in thy thought,* Eccles. 10. 20. *curse]* that is, *speak evil,* as is explained, Acts 23. 5.

Vers. 29. *Thy full-ripe fruit]* to wit, the *first-fruits* thereof, as is explained, Exod. 23. 19. so the Chaldee translateth, *Thy first fruits;* and the Greek, *The first fruits of thy floor.* The Hebrew signifieth, *fullness,* or *collection:* meaning fruits when they are full or ripe and gathered. So in Numbers 18. 27. and Deuteronomy 22. 9. Of this the Hebrew canons say, *They bring no first fruits but of seven things,* viz. *of wheat, and of barley, and of grapes, and of figs, and of pomgranats, and of olives, and of dates. And if one bring other besides these seven kinds, they are not sanctified. They bring no first fruits of liquors, save of olives and of grapes: if a man bring other liquors, they are not received of him. There is no measure of first-fruits set by the Law: but by the Doctors a man must separate one of sixty. Maimonides,* in treat. of *First-fruits,* chap. 2. Sect. 2. 4. 17. This measure is to be understood of the least quantity which men might bring, as the greatest was the fortieth part: and men might bring what they would, between forty and sixty for their first-fruits; whereupon they elsewhere say; *What measure did the wise men set? A good eye* (that is, a bountiful person,) *one of forty; and the meant* eye, *one of fifty; the evil* eye, *one of sixty: and none might give less, then one of sixty. Maimonides,* in *Trumoth,* chap. 3. Sect. 2. *liquor]* Hebr. *tear;* that is, the first-fruits of wine and oil, which when they are pressed, drop as tears: so the Greek translateth it, the first-fruits *of thy wine-press.* Of the manner of bringing these first fruits, see more in the annotations on Deut. 26. *not delay]* or, *not fail,* to bring and offer the same; see Deuter. 26. 1. 2. &c. *Delaying,* is often used for *deferring a thing to the last,* and so consequently, for failing and *not doing* it, Deuteronomy 7. 10. and 23. 21. Habakkuk 2. 3. though it also may imply a *deferring* longer than the due time. By this oblation of the first fruits they acknowledged their thankfulness to God, whose •enants they were in the land, Deuteronomy 26. 9. 10. Leviticus 25. 23. and the whole increase was hereby sanctified unto them, Rom. 11. 16. Also the first fruits figured God's Church, separated and sanctified unto him, from the

rest of the world, Ier. 2. 3. James 1. 18. Rev. 14. 4. *give unto me]* by redeeming it for five shekels of silver, & giving them to the Lord's priest; Num. 18. 15. 16. Ex. 13. 13

Vers. 30. and *with thy sheep]* under which name, the *goat* also is comprehended, for the Hebrew implieth both, Levite. 1. 10. The Greek here addeth the word *And,* understood in the Hebrew; which sometime the holy▪ Text supplieth; as, *by each man, by all thy people,* 1 King. 8. 38. that is, *and by all thy people,* 2 Chronicles, 6. 29. So, *fight not with small, with great,* 2 Chro. 18. 30. that is, *with small or with great,* 1 King. 22. 31. *the eighth day]* and from that day forward, it was acceptable, both for first fruits, & for other sacrifices, Levite. 22. 27. And before the eighth day, the Hebr. Doctors say, it was not lawful to kill and eat any young beast, no not for common food. *Maimonides,* treat. of *Forbidden Meats,* chap. 4. Sect. 4. The reason hereof was, that in this time, *the Sabbath day passed over it, for there is no seven without a Sabbath,* saith *R. Menachem* upon this place. See the notes on Gen. 17. 12.

Vers. 31. *men of holiness]* or as the Greek and Chaldee translate, *holy men:* that is, separated from other men, as by inward virtue, so by outward abstinence from unclean meats; (of which some here follow) So Deuteronomy 14. 21. Levite. 11. 44. 45. *not eat]* This was a legal rite and figure of sanctification: and if any had unawares eaten of flesh torn, he was to *wash his clothes, and bathe* him-self *in water, and be unclean until the evening,* otherwise he should *bear his iniquity,* Levite. 17. 15. 16. *torn in the field]* that is, *torn by wild beasts in the field,* as the Gr. and Chaldee versions do explain. The like is for beasts that die alone, Levite. 17. 15. Of this the Hebrews say; *The torn thing spoken of in the Law, is that which is torn by the wild beasts of the wood, as Lion, Leopard, and the like. And so the fowl which is torn by ravenous fowls, as Eagle or the like. Though it be a torn thing which is not dead, it is forbidden: as if a Wolf take a Kid by the leg, and some m•n followeth him, and takes it out of his mouth; it is forbidden (to be eaten) because it is torn. Although he first slay it before it dieth, yet it is forbidden as a torn thing, because it cannot live after that wound upon it. The Law forbiddeth that which is inclining to die, by reaso• of any hurt, though it be not yet dead; and it is* 〈◊〉 *thing. Neither putteth it any difference, whe* 〈...〉 *torn by beast or it fall from the top of an house, and* 〈...〉 *be broken; or it be shot through the heart with an arrow, or any the like, when it is i•clining to die, it is as a torn thing; whether the occasion be by the hand of flesh and blood, or by the hand of (God of) heaven. Likewise he that cutteth flesh off from any living clean beast: that is torn flesh, and who so eateth of it is beaten, as for eating torn flesh. Maimonides,* in *Forbidden meats,* chap. 4. Sect. 6. &c.

CHAP. XXIII.

1, Of vain report and false witness. 2, Of following a multitude. 3. 6, Of justice. 4, Of charitablenesse to our enemies. 8, Of br•bes. 9, Of oppression. 10, Of the seventh year, the year of rest, 12, Of the Sabbath day. 13, Of not mentioning the names of other gods. 14, Of the three feasts in the year. 18. Of sacrificing with leaven. 20, An Angel is promised to go before them, with a blessing if they obey him. 23, Of casting out the heathens and their Idolatry. 25, God's blessings to them that serve him. 28. Of hornets that should drive out their enemies. 31, The bounds of Israel's land. 32, No covenant might be made with the heathens or their God's.

THou shalt not take up a vain report: [unspec] put not thy hand with the wicked, to be an unrighteous witness. Thou [unspec] shalt not be after many, to evil *things:* neither shalt thou answer in a controversy, to decline after many, to wrest *(judgment.)* And a poor man shalt thou not countenance in his controversy. When thou shalt meet thine enemies ox or his asse going astray, thou shalt returning return it unto him. When thou shalt see thine haters asse lying under his burden, and wouldest forbear to help him up, thou shalt helping help up with him. Thou shalt not wrest the judgment of thy poor in his controversy. From a word of falsehood thou shalt be far: and the innocent and just slay thou not; for I will not justify the wicked. And gift thou shalt take none; for the gift will blind the open-eyed, and will pervert the words of the just. And thou shalt not oppress a stranger: for ye know the soul of a stranger, because ye were strangers in the land of Egypt. And six years thou shalt sow thy land, and shalt gather in the revenue thereof. But the seventh thou shalt let it rest, and let it lie still, that the poor of thy people may eat; and what they leave, the beast of the field shall eat. So shalt thou do to thy vineyard, *and* to thy olive-yard. Six days thou shalt do thy works, and in the seventh day thou shalt cease, that thine ox and thine asse may rest, and the son of thy bondwoman, and the stranger may be refreshed. And in all that I have said unto you, ye shall be wary: and the name of other gods ye shall not mention; it shall not be heard out of thy mouth. Three times thou shalt keep a feast unto me in the year. The feast of unleavened *cakes* shalt thou keep: seven days shalt thou eat unleavened *cakes,* as I have commanded thee, at the appointed time of the month of Abib; for in it thou camest out from Egypt: and they shall not appear before me empty. And the feast of harvest, of the first-fruits of thy labors, which thou shalt sow in the field: and the feast of ingathering, in the going out of the year, when thou gatherest in thy labors out of the field. Three times in the year every male of thee shall appear before the face of the Lord Jehovah. Thou shalt not sacrifice the blood of my sacrifice with leavened *bread,* neither shall the fat of my feast remain until the morning. The first of the first-fruits of thy land thou shalt bring *into* the house of Jehovah thy God. Thou shalt not seeth a kid in his mothers milk. Behold, I *do* send an Angel before thee, to keep thee in thy way, and to bring thee unto the place which I have prepared. Beware thou because of him, and obey his voice; provoke him not: for he will not pardon your trespass, for my name *is* in him. But if obeying thou shalt obey his voice, and do all that I shall speak, then I will be enemy unto thine enemies, and I will distress thy distressers. For my Angel shall go before thee, and shall bring thee in unto the Amorite, and the Chethite, and the Pherizzite, and the Canaanite, the Evite and the Jebusite: and I will cut them off. Thou shalt not bow thyself down to their gods, nor serve them, not do according to their works: but destroying thou shalt destroy them, and breaking shalt break down their pillars. And ye shall serve Jehovah your God, and he will bless thy bread, and thy water: and I will take away sickness from the midst of thee. There shall not be *any* casting their young, or barren in thy land: the number of thy days I will fulfill. My terror I will send before thee, and will dismay every people among whom thou shalt come, and will give all thy enemies *(to turn)* the neck unto thee. And I will send hornets before thee: and they shall drive out the Evite, the Canaanite, and the Chethite, from before thee. I will not drive them out from before thee in one year, lest the land be desolate, and the beast of the field multiply against thee. *By* little *and* little I will drive them out from before thee, until thou shalt fructify, and inherit the

land. And I will set thy bound, from the red sea even unto the sea of the Philistines, and from the wilderness unto the river: for I will give into your hand the inhabitants of the land, and thou shalt drive them out from before thee. Thou shalt not strike a covenant with them, or with their gods. They shall not dwell in thy land, lest they make thee sin against me: if thou shalt serve their gods, surely it will be a snare unto thee.

Annotations.

NOt take up] that is, neither *receive* (as the Greek and Chaldee translate) it of others, nor speak of it unto others: as *taking up,* in Exod. 20. 7. is for *speaking* or using any way. Both these are unlawful, 1 Sam. 24. 10. Levite. 19. 16. *a vain report]* or, *a false rumor:* Hebrew, *an hearing of vanity:* which the Greek translateth, *vain hearing. Uanitie* and *falsity,* are used one for another, as is shown on Exod. 20. 16. and the Chaldee here expoundeth i•, *falsehood. Hearing* (or *hearesay)* is used for *report, tale,* or *rumor;* whether in matters of religion, as Isaiah 53. 1. Rom. 10. 16. or in civil affairs, 1 Sam. 2. 24. 1 King. 2. 28. 2 Chron. 9. 6. And that which one Evangelist calleth *Acoee, Hearing,* Mar. 1. 28. another nameth *Echos, fame* or *rumor,* Luke 4. 37. *put not thy hand]* the Greek translateth *consent not. unrighteous]* so the Greek also is; the Chaldee saith, *a false witness:* the Heb. phrase is, *a witness of unrighteousness,* (or, *of cruel wrong.)* Of such David complained, Psalm. 35. 11. and the Law appointeth such punishment for them, as they intend against their neighbor, Deuternom. 19. 16. 19.

Vers. 2. *after many]* or, *after the great men,* that is, to follow and consent unto them in evil: the Gr. saith, *with many.* So in the sentence following. *answer]* that is, *speak in a cause,* (or *plea)* The Chaldee paraphraseth, *neither shalt thou refrain from teaching that which thou seest (meet) in judgment. to wrest]* or, *to pervert,* namely, *judgment* (as the Greek addeth, and) as is expressed in v. 6. The Chaldee saith, *after the many, accomplish the judgment.* So other Hebrews expound it, saying *When the Judges are divided, some of them saying Guiltlesse, others saying Guiltie; they go after the most part. So as it be in money matters, and other cases of prohibition and permission, of pronouncing unclean or clean, and the like. But in cases of life and death, if they be divided, and the most part clear a man, he is cleared; and if the most condemn him, he is not killed, unless they that condemn him be moe than they that clear him by two men. Maimonides* in *Sanhedrin. chap. 8 sect.* 1.

Vers. 3. *not countenance]* or, *not honor,* which the Greek and Chaldee translate, *not pity in judgment.* The like is spoken of the rich, in Leviticus 19. 15. *Thou shalt not countenance the face of the great* man. It teacheth to do right in all causes, without respect of poor or rich.

Vers. 4. *asse]* and so any other beast, or garment, or lost thing, as Moses after explaineth, Deut. 22. 1. 2. 3. God hereby teaching every man, *not to look on his own things* only, *but also on the things of other men,* Phil. 2. 4. and to love and do good unto his enemy, Luke 6. 27. *returning return]* that is, in any case return and restore him: if the owner be not near, or not known, it is to be kept till inquiry be made after it, Deut. 22. 2. Also the Hebrew Doctors say, *Who so findeth a lost thing, which he is bound to restore, he is bound to cry the same, and to make it known and say, Who so hath lost such a kind of thing, let him come and give the signs of it, and he shall receive it, &c. Maimonides,* in treat. of *Robbery, and of loss, ch. 13. sect.* 1.

Vers. 5. *his burden]* or, fallen by any other occasion; and this Law concerneth all other beasts, as well as the Ass: see Deut. 22. 4. *and wouldest forbear to help him up]* or, *then thou shalt cease from forsaking him,* that is, shalt cease and leave off all ill will, and look that thou forsake him not. The Greek translateth, *thou shalt not pass by the same. helping helpeup]* that is, *in any wise help up.* Or, *thou shalt leaving leave* (thy own business to be) *with him.* But the former translation seemeth most fit: for so the Greek version saith, *thou shalt not pass by the same, but shalt raise up the same together with him.* And so Moses repeating this Law explaineth it, in Deut. 22. 4. *thou shalt raising raise up with him.* Likewise this Hebrew word *Azab,* which commonly signifieth *to Leave,* or *Forsake,* hath (as some other words) a contrary signification; to *Fortifie, repair,* or *help up* with a thing, as Nehem. 3. 8. and 4. 2. The Chaldee joineth both senses thus; *leaving thou shalt leave that which is in thy heart against him, and shalt help up with him.*

Vers. 6. *of thy poor]* that is, thy poor neighbor: implying also *the stranger, the fatherless and the widow:* whose *judgment* they that *wrest* (or turn aside) are *cursed,* Deut. 27. 19.

Vers. 7. *word of falsehood]* that is, *false word,* or *false matter.* The Chaldee saith, *idle words:* the Greek *every unjust word.* From hence the Jews have a rule: *A Judge that knoweth of his fellow, that he is a violent extortioner, or a wicked man, it is unlawful to be joined in society with him, as it is written,* FROM A WORD OF FALSHOOD, THOU SHALT BE FARRE. *And so they in Jerusalem that had a clear conscience were wont to do: they sate not in judgment, until they knew with whom they should sit, nor sealed any writing until they knew who should seal it with them, &c. Maimonides in Sanhedr. c. 22. sect. 10. not justify]* but will condemn *the wicked,* though he be the Judge himself. See Rom. 2. 1. 2. 3. So, *not to hold guiltless.* Exod. 20. 7. meaneth, to damn and punish as guilty. This which is spoken of God: is also an example for us: therefore the Greek changeth the person, and saith; *and thou shalt not justify the wicked, for gifts sake.*

Vers. 8. *gift]* or *bribe;* for *fire shall consume the Tabernacles of bribery,* Job 15. 34. And the Jew Doctors explain it thus: *Thou shalt take no gift, and I need not say, for to pervert judgment: but although it be to acquit the innocent, or to condemn the guilty, it is unlawful, and a transgression: for loe it is a general rule, Cursed is he that taketh a gift. And he is bound to restore again the gift, &c.* And *whatsoever Judge taketh his reward for judging, his judgments are frustrate. Maimonides* in *Sanhedrin, ch. 23. sect. 1. 5. take none]* neither give any, Act. 24. 27. So also the Hebrew Doctors teach from that Law, *Thou shalt not put a stumbling block before the blind,* Levite. 19. 14. Moreover they say, *Whatsoever Judge giveth a bribe, to get an office, it is unlawful to stand before him (in judgment.) And our wisemen have commanded to set him at naught, and to despise him, Maimonides in Sanhedrin, ch. 3. S. 9. open-eyed]* the Greek translateth, *the eyes of those that see:* and the Chaldee, *the eyes of the wise;* which words Moses also useth, in Deut. 16. 19. And Solomon saith, *a gift destroyeth the heart,* Eccles. 7. 7. *but he that hateth gifts shall live,* Prov. 15. 27. *will pervert]* example in Samuel's sons, who *took bribes, and perverted judgment,* 1 Sam. 8. 3. For a gift, *whithersoever it turneth, it prospereth,* Prov. 17. 8. and *every man is a friend to him that giveth gifts,* Prov. 19. 6. Such therefore as receive them are counted *wicked* and *companions of thieves,* Proverbs 17. 23. Isaiah 1. 23.

Vers. 9. *the soul]* that is, *the affection* or *heart.* See the like precept in Exod. 22. 21. Deut. 10. 19.

Vers. 10. *thy land]* the land of Canaan, which God would give to Israel, Levite. 25. 2. Neither did the Jews hold themselves bound to keep this Law in other countries, *Maimonides* treat. of *Intermission* and *Jubiliee, ch. 4. S.* 25.

Vers. 11. *the seventh]* every seventh year: which was to be a Sabbath year; as every seventh day was a Sabbath day: therefore repeating this Law, he calleth it *a Sabbath of sabbatism* (or *of rest) to the land, a Sabbath to Jehovah,* Levite. 25. 4. As the Sabbath day signified that they themselves were the Lord's, and therefore they ceased from their own works, to do the Lord's: so the Sabbath year was to signify, that both they and their land was the Lord's, Levite. 25. 23. *let it rest]* or, *intermit it, let it be free* from manuring: as the Gr. translateth, *make a remission.* They might neither sow their fields, nor prune their vineyards, nor reap the corn, nor gather the vintage, &c. Lev. 25. 4. 5. The Hebrew canons explain it thus, that they might neither *dig* nor *plough the ground,* nor *gather out the stones,* nor *dung it;* neither *graff* nor *plant any trees save such as bare no fruit;* nor *cut off the knobs of trees,* nor *brush off the leaves,* or *withered boughs,* nor *bind up the branches,* nor *make a smoke to kill: he wermes,* nor any the like thing pertaining to husbandry. *Maimonides,* treat. of the *Intermission and Jubiliee, ch.* 1. If any said, *What shall we eat the seventh year? behold, we may not sewe nor gather in our revenue.* The Lord promised, *I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years,* Levite. 25. 20. 21. God would by this Sabbath year, call his people from worldly 〈...〉 es, to depend upon his providence in faith, M 〈...〉 . 6. 31. 1 Cor. 7. 29. 30. 31. 32. and to exercise themselves in holy things, as the learning of his Law, which this year was to be read in the audience of all the people, Denter 31. 10. 11. 12. Nehe. 8. and that they should not pollute his land by their own unlawful works, but walk holily upon it: otherwise, the land should spuethem out, and enjoy her Sabbaths, when it lay desolate and void of such evil inhabitants, Levite. 18. 24. 25. 28. and 26. 34. 35. 43. 2 Chron. 36. 21. *that the poor]* or, *and the poor of thy people shall eat;* to wit, as well as the owners and their servants, Lev. 25. 6. *may eat]* to wit, that which groweth of it own accord in the seventh year, Levite. 25. 5. 6. By the Hebrew records, it is shown, that *Whosoever looked up his vineyard, or hedged in his field in the seventh year, brake the commandment. Likewise if he gathered any of his fruits into his house: but he was to let all be common, and every man's hand equal in every place. He might bring into his house a little, after the manner of those that brought in common goods.* Moreover, concerning the fruits of the seventh year, *Whatsoever was properly man's meat, as wheat, figs, grapes, and the like, they might not make of them medicines, plasters, &c. Though for man's use, because it is said,* TO YOV FOR MEAT, (Lev. 25. 6.) *and not for medicine. Neither might they make merchandise of the fruits of the seventh year; but if they would sell a little thereof they might, and buy other meet with the price; and both the fruits which were sold, and the price were holy. And they might not be sold by measure, by weight, or by tale, (lest they should seem to make merchandise of the fruits of the seventh year,) but as other things that were free and common. Maimonides,* in the foresaid treatise, *ch. 4. sect.* 24. and *ch. 5. Sect.* 11. and *ch. 6. Sect. 1. 3. they leave]* as not being man's meat, it should be common for beasts, birds, &c. Therefore *they might not burn the straw or stubble of the seventh year, for that it was meet for the beasts to eat,* saith *Maimonides* in the same place, *ch. 5. S. 19. olive yard]* or *olive tree.* And consequently all other trees, and fruits of like use. This holy year of rest figured the rest which the Church should enjoy under Christ in her sanctification, and

communion of heavenly blessings: and so had an end in him, with other rudiments of the Law, Isaiah 61. 2. Coloss. 2. 16. 17. Galat. 4. 10. 11. Heb. 4. 9. 10. 11.

Vers. 12. *cease]* or *rest,* or *keep Sabbath:* see Exodus 20. 8. &c. *refreshed]* or, *take breath:* the Chaldee expoundeth it, *may rest.* See the Jews canons for these, on Exod. 20. 10.

Vers. 13. *shall be wary]* or *take heed to yourselves* that ye transgress not. *other gods]* the Chaldee calleth them, *idols of the people's.* So in Zacha. 13. 2. God saith he will *cut off the names of the idols out of the land;* and in Hosea 2. 17. that he will *take away the names of Baalim out of their mouths;* and David would *not take up the names* of such *upon his lips,* Psal. 16. 4. and so the Israelites practiced, in *changing the names* of idolatrous places, Numb. 32. 38. See also Joshua 23. 7. By the Hebrew canons it was decreed from this Law; *Who so maketh a vow in the name of an idol, or that sweareth by it, is to be beaten, whether be sweareth thereby for himself, or for an infidel. And it is forbidden to make an infidel swear by his God; or to mention the name thereof, though not by way of oath. Maimonides,* treat. of *Idolatry, ch. 5. S. 10. out of]* or, *upon thy mouth,* or, in 〈... 〉 : but the Greek translateth it, *out of.*

Vers. 14. *times]* Hebr. *feet:* meaning three journeys which they should go on foot every g••re, to the place of God's public worship. The Greek and Chaldee translate, *times.*

Vers. 15. *Abib]* which we call *March;* the Gr. *the month of now* fruits: the first month unto Israel, because of their coming out of Egypt therein. This first feast was adjoined to the Passover: of it, with the rites and signification, see the notes on Exodus 12. and 13. and Numbers 28. 17. 18. &c. It was for a continual remembrance of their coming out of Egypt, Deut. 16. 3. and an expectation of their better redemption and sanctification by Christ which was to come: in whom we spiritually keep this feast, 1 Cor. 5. 7. 8. *they shall not appear]* that is, the males of Israel, ver. 17. Deut. 16. 16. The Greek translateth it as before, *thou shalt not;* the Chaldee, *ye shall not appear empty* that is, without some gift or oblation to the Lord; as 1 Sam. 6. 3. Deut. 15. 13. 14. The Hebrew Doctors observe, that there were *three things commanded unto Israel at every of the three feasts; namely, Appearing, as it is said, All thy males shall appear, Exod. 23. 17. And Feasting, as it is said, Thou shalt keep a feast unto the Lord thy God, Deut. 16. 15. And Rejoicing, as it is said, Thou shalt rejoice in thy feast, Deuteronom. 16. 14. The appearing spoken of in the Law, is, that his face should be seen in the Court (of the Sanctuary) in the first Good day of the feast. And he must bring with him a burnt-offering, either of fowl, or of beast: and who so cometh into the court in the first day, and bringeth not a burnt-offering, doth not only omit a thing commanded, but transgresseth also a prohibition; as it is said, They shall not appear before me empty, Exod. 23. 15. The Feast spoken of in the Law, is, that he offer Peace-offerings in the first good day of the Feast, when he cometh to appear: and it is a known thing, that no peace-offerings are brought, but of beasts. And the Rejoicing spoken of at the Feasts, is, that he offer Peace-offerings more than the peace-offerings of the Feast: and these are called the Peace-offerings of the rejoicing of the Feast; as it is said, Thou shalt slay Peace-offerings, and shalt eat there, and rejoice before the Lord thy God, Deuteronomy 27. 7. Who so cometh into the Court in the other days of the Feast, is not bound to bring a burnt-offering in his hand, every time that he assembleth: for that which is said, They shall not appear before me empty, is not but for the root (or beginning) of the Feast only, which is the first day, or in*

recompense for the first. But if he bring every time that he cometh, they receive it of him, and offer it in the name of a Burnt-offering for Appearing: for this appearing hath no stinted measure. Maimonides in *Chagigah, Chap. 1. Sect.* 1. and *Chap. 2. Sect.* 6. See more in the annotations on Deut. 16.

Vers. 16. *of harvest]* called also, *the feast of weeks,* (or, *of sevens,)* Exodus 34. 22. because it was seven 〈◊◊〉 after the former feast, upon the fiftieth day following, called thereupon *Penteast,* Levi•▪ 2•. 15. 16. 〈◊〉 . 16. 9 〈◊〉 . Acts 2. 1. *First fruits]* whereof in sign of homage and thankfulness to God, he man was to bring *a tribute, of a free offering of his* 〈◊〉 , and give unto the Lord as he had blessed him, Deut. 16. •0. 12. At the time of this 〈◊〉 the 〈◊〉 ▪ had also been given at mount Sinai, Exo••••9. and at the same feast Christ gave the fiery Law of 〈◊〉 Spirit, in Jerusalem, Acts 2. *of ingathering]* to wit, *of the fruits* of the land. This feast was *at the revolution* (or *end) of the year,* Exodus 34. 22. namely, in the seventh month, (which we call *September;* the Hebrews called it *Ethanim,* (1 King. 8. 2.) in the fifteenth day of this seventh month it began, and lasted seven days; and was called also *the feast of Boothes* (or *of Tabern•cles)* Levite. 23. 34. Deuteronomy 16. 13.—16. See the annotations there.

Vers. 17. *every male]* to wit, which were freemen, perfect males, and in health, able to go unto the place of public worship; which in the ages following was only at Jerusalem, Deuter. 12. 5. 6. and 1•. 6. 1 King. 14. 21. The Jews explain it thus: *Women and servants are not bound to appear: but all men are bound except the deaf, and the dumb, and the fool, and the little child, and the blind, and the lame, and the defiled, and the uncircumcised, and the old man, and the sick, and the tender and weak, which are not able to go up on their feet. All these eleven are discharged, but all other men are bound to appear. Such as are of neither sex, and that are of both sexes, male and female, are also discharged; and likewise they that are partly bond and partly free men. Every child that can hold his father by the hand, and go up from Jerusalem* (gates) *to the mount of the Temple, his father is bound to cause him to go up and appear with him, that he may catechize* (or *train him up) in the Commandments. Maimonides* in *Chagigah, Chapt. 2. Section* 1. 3. In repeating this Law God annexeth a promise, for the safety of the land from enemies, Exod. 31. 23. 24. that promise the Greek version inserteth also here. *the Lord Jehovah]* the Hebrew *Adon,* which we English *Lord,* properly signifieth a *Base, stay,* or *sustainer,* as is noted on Gen. 15. 2. the Chaldee translateth it, *Lord* (or *Master) of the world.* The other name *Jehovah,* denoteth God's Essence or Being; whereof see Gen. 2 4. The Greek here translateth, *the Lordthy God.*

Vers. 18. *sacrifice]* no•*slay* for sacrifice; as in repeating this Law is said, Exod. 34. 25. *of my sacrifice]* that is, *of my Passover,* as the Chaldee translateth it, and Moses in Exod. 34. 25. showeth the Passover to be mean•. *with leavened* bread] that is, having any leavened bread in thy house, or power, but shalt purge out the leaven before: as was commanded, Exod. 12. 15 &c. see the annotations there. *Whether it be he that slayeth, or he that sprinkleth the blood, or he that burneth the fat: if any leaven be in the power of any of these▪ or in the power of any of the company that eat the Passover, in the hour of the offering of it, he transgresseth;* as *Maimonides* showeth in 〈◊〉 . of the *Passover▪ chap. 1. Sect. 5. the fat of* 〈◊〉 *]* which the Chaldee expoundeth, *of the sacrifice of the feast;* and for this, in Exodus 34. 25. is written, *the sacrifice of*

the feast of the Passover. Compare this with the Law foregiven, in Exod. 12. 10. The *fat* of the Passover, as of other sacrifices, was the Lord's, to be burnt upon his Altar; see Levite. 3. 14. 15. 16. 2 Chron. 35. 12. 13. 14. this might not be left unburnt till the morning; for so it became polluted▪ *remain]* or *be left all night.*

Vers. 19. *The first]* or, *The first fruit,* the beginning: see the notes on Exod. 22. 29. where seven things paid first-fruits. *thy land]* so this concerned only the land of Israel, and such as were owners of land there. Whereupon the Hebrew Doctors say, *He that buyeth a tree in his neighbors field, he bringeth not the first-fruits, because the ground is not his own: but he that buyeth tree and ground, bringeth the first-fruits thereof. And so the like. M 〈...〉 money,* treat. of *First-fruits, Chap. 2. Sect. 13. the house]* the tabernacle, (for that was called the *house,* 1 Chron. 9. 23.) or the Temple. The rites and words to be used in the bringing of them, are shown in Deuteronomy 26. 1. 2.—11. But from this Law the Jews have a canon: *He that separateth his first-fruits,* (for the Lord), *and they rot, or be lost, or stolen, or polluted, he is bound to separate other in their stead;* for it is said, THOU SHALT BRING *(them)* INTO THE HOUSE OF IEHOVAN THY GOD; *to teach that he is bound for other after them, till he bring them to the mount of the house of God. Maimonides* in *First-fruits, Chap. 2. Sect. 20. not seeth a kid, &c.]* This law is twice after repeated in the same words, Exod. 34. 26. Deuteron. 14. 21. For *a kid,* the Greek translateth generally, *a lam•▪* The Chaldee paraphrast omitteth the name of *a kid,* and more generally translateth, *Thou shalt not eat flesh with milk.* So the Yerushalmi Targum on Exod. 34. 26. expoundeth it; *My people the house of Israel, it is not lawful for you either to seeth or to eat flesh and milk mixed together.* This sense the Thalmudists follow, gathering, if it be unlawful to seeth them together, much more to eat them. And understand it of the flesh and milk of all clean beasts. *Flesh with milk, it is unlawful to seeth it, and unl••full to eat it by the Law: it is unlawful also to make profit of it, but it is to be buried. Whoso boyleth ought of them two together, offendeth; as it is written,* THOU SHALT NOT SEETH A KID IN HIS MOTHERS MILKE. *So he that eateth ought of these two, of flesh and milk sodden together, offendeth though he boil it not, &c. Masmony,* treat. of *Forbidd•• meats, Chap. 9. Sect.* 1. Others understand it, of seething it while it is very young, as in the mothers milk, that is, until it be seven days old; according to the law before, in Exodus 22. 30. and after, Levite. 22. 27. But the phrase may also imply, during the time that it sucketh the mothers milk; as *a milk lamb,* 1 Sam. 7. 9. is *a sucking lamb.* The intendment of this law, seemeth to be either against cruelty, according to another prohibition of taking *the damme with the young,* Deut. 22. 6. 7. or against mixtures of meats; as elsewhere God forbiddeth mixtures in garments, in sowing of fields, and the like, Levite. 19. 19.

Vers. 20. *an Angel]* this is Christ, whom the Israelites are said to have tempted in the wilderness 1 Cor. 10. 9. See the notes on Exod. 14. 19. *R. Me••chem* upon this place, teacheth from ancient R•bbins, that the word *I* (send) *signifieth the property of mercies, and this Angel is the Angel the Redeemer,* (Gen 48. 16.) Also, *The holy blessed God said unto Moses, He that did keep the Father,* (viz. Abraham, Isaac and Jacob,) *shall keep the children. before thee]* or, *before thy face,* as the Greek translateth. *the place] the land* (saith the Greek) *which I have prepared for thee.* A figure of that whither Christ is gone *to prepare a place for us,* John 14. 2.

Vers. 21. *because of him]* or, *of his face,* or *presence.* The Greek translateth, *take heed unto him▪ provoke]* or, *rebel not against him:* the Greek translateth, *disobey him not.* The Hebrew Doctors make the reason of the charge to be this, *Because his voice is the voice of the living God: R Menachem,* on Exod. 23. *in him]* or, *in the midst of him.* Christ is *the brightness of the glory, and the express Image of* God's *Person,* Heb. 1. 3. and God was in him, 2 Cor. 5. 19. and he in the Father, John 10. 38. and his name is *Jehovah our Justice,* Ier. 23. 6. The Chaldee translateth, *his word* is (that is, he speaketh) *in my name.* And God's *Name,* may imply his *Law* or doctrine to be in him: for so the *Law* of Christ (Esa. 42. 4.) is expounded his *Name,* Matt. 12-21.

Ver. 23. *before thee]* as *a leader of thee,* saith the Greek version. And here the Hebrew *Malachi, My Angel,* some of the Rabbin's say, is *Michael,* by transposition of letters. *the Amorite]* that is, *the land of the Amorites,* &c. See Gen. 15. 18. 21.

Ver. 24. *gods]* called in the Chaldee, *idols. their works]* that is, the works of the Heathen people's. This Law is explained in Levite. 18. 3. *pillars]* or, *standing images, statues.* Under these all other monuments of idolatry are comprehended: as Deuter. 12. 2. 3. Of this the Hebrew canons say, *We are commanded to destroy idolatry, and the services thereof, and whatsoever is made for the same, Deuteronomy 12. And in the land of Israel we are commanded to persecute it until it be destroyed out of all our land: but without the land we are not commanded to persecute it: but every place which we shall subdue, we are to destroy all the idolatry that is therein. Maimonides* in *Misn.* treat. of *Idolatry, c. 7. S.* 1.

Vers. 25. *thy bread, &c.]* hereby the coarsest fare may be meant, which by God's blessing nourisheth, as in Daniel 1. 12. 15. Or, these are named for all food, as the Chaldee translateth it, *thy meat and thy drink:* and the Greek addeth, *thy bread, and thy wine, and thy water. sickness]* in Chaldee, *evil sicknesses.* Compare Exod. 15. 26. Deut. 7. 15.

Vers. 26. *casting]* or, *miscarrying:* the Greek translateth, *without seed.* See a like promise in Deut. 7. 14. *thy days]* which by the course of nature thou shouldest live. So Job died *being old and full of days,* Job 42. 17. whereas the wicked live not out half their days, Psal. 55. 24.

Vers. 27. *dismay]* with tumult and trouble; as God did before in Exod. 14. 24. So in Deut. 7. 23. Ios. 10. 10. The Greek translateth, *I will astonish all nations. shalt come] to war against them:* as the Chaldee addeth. to turn] this is added by the Chaldee for explanation. And by *turning the neeke* (or *back)* is meant their flight; as the Greek translateth, *I will give* (that is, *make) them fugitives.* So David praised God that had given him *the neck of his enemies:* that is, made them flee, Psal. 18. 41.

Vers. 28. *hornets]* Hebr. *the hornet,* a kind of great waspe, which stingeth venomously, threatened against the Canaanites here, and in Deuter. 7. 20. and shown to be accomplished in Ios. 24. 12. These signified the stinging terrors wherewith God striketh the hearts of his enemies. *the Evite]* that is, the whole nation of them, as the Greek saith, *the Amorites, and the Evites, &c.* These were the posterity of Canaan, of whom see Genesis, 10. 6. 7.

V. 30. *fructify]* that is, *be increased or grown.* [unspec 31]

Vers. 31. *the river]* which the Greek explaineth, *the great river Euphrates:* and Moses elsewhere so nameth it, Deuter. 11. 24. Gen. 15. 18. See these bounds in Numb. 34. the accomplishment of this promise in part, fulfilled in Solomon's time, 1 Kin. 4. 21. *thou shalt drive]* the Greek translateth, *I will drive.*

Vers. 32. *with them] the inhabitants of the land,* Exodus 34. 12. 15. Deuter. 7. 1. 2 &c. *gods]* in Chaldee, *idols.*

Vers. 33. *if thou shalt]* or, it may be translated, *for thou wilt serve,* as came to pass, Judge. 1. 21. 27. 29. and 2. 1. 2. 3. 12. &c. The Greek translateth, *for if thou shalt serve their gods:* the Chaldee, *and thou shalt not serve their idols. surely]* or, *for it will be a snare;* that is, a cause of thy fall and ruin: *a scandal* unto thee. See this fulfilled, Judge. 2. Psal. 106. 34. 35. 36. Numb. 25. 1. 2. Compare also Deut. 7. 16. 25. *A snare,* is used to signify the deceit whereby men fall into sin, Deut. 12. 30. Ier. 5. 26. Prov. 13. 14. 27. and so the destruction that followeth thereupon, Prov. 12. 13. Isaiah 8. 15. and 28. 13. Eccles. 9. 12.

CHAP. XXIIII.

1. Moses is called up into the mountain. 3. The people promise obedience. 4, Moses buildeth an Altar, and twelve pillars. 6, He sprinkleth the blood of the covenant. 9. Moses and the Elders of Israel see God. 12. Moses is to go up the mount, for the the Tables. 14, Aaron and Hur have the charge of the people. 16, The glory of the Lord on mount Si••a•, like devouring fire. 18, Moses in the cloud and mountain, forty days and forty might.

AND he said unto Moses, Come up unto Jehovah, thou and Aaron, Nadab & Abihu, and seventy of the Elders of Israel: and bow down yourselves afar off. And Moses himself alone shall come near unto Jehovah; but they shall not come near: and the people they shall not come up with him. And Moses came and told the people all the words of Jehovah, and all the judgments: and all the people answered *with* one voice, and said; All the words which Jehovah hath spoken, we will do. And Moses wrote all the words of Jehovah, and rose up early in the morning, and built an altar under the mount, and twelve pillars, *according* to the twelve tribes of Israel. And he sent the young men of the sons of Israel, and they offered burnt offerings, and sacrificed sacrifices of peace-*offerings,* of bullocks, unto Jehovah. And Moses took half of the blood, and put *it* in basons, and half of the blood he sprinkled on the altar. And he took the book of the covenant, & read in the ears of the people: and they said, All that Jehovah hath spoken, we will do, and obey. And Moses took the blood, and sprinkled on the people, and said, Behold the blood of the covenant wch Jehovah hath stricken with you, concerning all these words. Then went up Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel. And they saw the God of Israel: and *there was* under his feet as *it were* a work of Sapphire brick, and as the body of the heavens for clearness. And upon the Nobles of the sons of Israel he laid not his hand: and they saw God, & did eat & drink. And Jehovah said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone, & a law, and commandment, which I have written, to teach them. And Moses rose up, and his Minister Joshua: and Moses went up into the mountain of God. And he said unto the Elders, Sit ye here for us, until we return unto you: and behold, Aaron and Hur *are*

with you; who so hath matters *to do,* let him come near unto them. And Moses went up into the mountain, and a cloud covered the mountain. And the glory of Jehovah dwelt upō mount Sinai, & the cloud covered it six days: and in the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of Jehovah *was* like devouring fire, in the top of the mountain, in the eyes of the sons of Israel. And Moses went in to the mids of the cloud, and went up into the mountain, and Moses was in the mountain forty days, and forty nights.

Annotations.

ABihu] in Greek *Abioud:* he and Nadab, were Aaron's eldest sons, Exod. 28. 1 who were afterward, devoured with a fire from the Lord, Levite. 10. 1. 2. *seventy]* This number was answerable to the 70. souls of Israel that came into Egypt, Deut. 10. 22. and to the 70. that afterward were made the Senate of the commonwealth of Israel, Numb. 11. 16. 17. *bow down]* the Gt, translateth, *they shall bow down to* (or *worship) the Lord afar off.* This though it were a special favor to the Elders, and served for confirmation of the things spoken by Moses; yet signified it the impotency of the Law, which kept men afar off, and could not bring them near unto the Lord, nor unite them unto him, as the Gospel of Christ doth by faith, Heb. 10. 19. 22. and 12. 18.—22. &c.

Vers. 2. *with him]* with Moses: not with the Elders; [unspec] therefore the Greek translateth, *with them.* For the people abode beneath, at the foot of the mount: the Elders went up as it were half way: and saw part of God's glory, verse. 9. 10. but Moses himself went up to the top of the mount, into the dark cloud, v. 18. For the Law was to be given *by the hand* (or ministry) *of a mediator,* Gal. 3. 19.

Ver. 3. *will do]* the Greek addeth, *and hear,* (or *obey)* as is expressed in v. 7. Thus the covenant between God and Israel, was established by mutual and willing consent: albeit they yet knew not the *impossibility of the Law,* which is weak through the flesh, Rom. 8. 3. So in Exod. 19. 8.

Vers. 4. *wrote]* in a book, Heb. 9. 19. for the stony tables were written *by the finger* of God himself, Exod. 31. 18. *an altar]* which represented God, the first and chief party in the covenant. *pillars]* or, *statues;* the Gr. translateth them *stones:* and *pillars* were wont to be of *stones* erected, Gen. 28. 18. 22. and 31. 45. and 35. 14. according *to]* or, *for the twelve tribes;* that is, to represent them, (the other party in the Covenant) and their hard stony nature: as the tables of stone, signified their stony hearts, 2 Cor. 3. 3. 14. See Exod. 31. 1•.

Vers. 5. *the young men]* that is, *the first borne* (as the Chaldee translateth) which were *priests* or *sacrificers,* until the Levites (taken instead of the first-borne of Israel, Numb. 3. 41.) had the priesthood in their tribe. And the Hebrew word doth not always signify men young in years, but fit for service or ministry to their elders: so Jesus the servant of Moses, and other such servants, are often called *young men,* Exod. 33. 11. Gen. 14. 24. & 22. 3. 2 Sam. 18. 15. 1 King. 20. 14. *of peace*-offerings] Gr. *of salvation.* By these two sorts of sacrifices, (whereof see Lev. 1. and 3. chap.) the sanctification of the people was testified, who by the death of Christ (whom these sacrifices did figure out) presented themselves wholly to God, as obedient servants; and shown thankfulness for the peace and salvation, which through him they had obtained,

Rom. 12. 1. 2. Heb. 13. 15. See also the notes on Exod. 19. 10. *bullocks]* and other beasts; as the Apostle testifieth, *of bullocks, and of goats,* Heb. 9. 19. but the one is here named as principal.

Vers. 6. *on the altar]* and so *on the book,* Heb. 9. 19 which as it seemeth, was laid on the altar, to be sanctified thereby.

Vers. 7. *and obey]* or, *hear hearken* unto: that is, g 〈...〉 y learn and obey: See the notes on Exodus 4. 31.

Vers. 8. *on the people]* which may be meant of the twelve pillars set up to represent the people, verse. 4. [unspec] Howbeit the Chaldee paraphrase saith, *he sprinkled it on the Altar, to make propitiation for the people.* Thus the first covenant (or testament) was not dedicated without blood, (as the Apostle observeth in Heb. 9. 18.—23.) and the patterns of heavenly things were purified by the blood of these sacrifices: signifying that Christ by his death should sanctify himself for his people, and them unto himself, by the blood of a better testament, John 17. 19. Heb. 9. 13. 14. 1 Pet. 1. 2. And whereas the sprinkling and purifying in the Law, was usually done with *water, scarlet, wool, and hyssop,* Levite. 14. 6. 7. the Apostle telleth us, that this here was so done, though Moses nameth them not, Heb. 9. 19. *behold, &c.]* the Apostle explaineth it thus, *This* is *the blood of the Covenant* (or *of the Testament,) which God hath commanded unto you,* Heb. 9. 20. Thus the Sacrament of the Old Testament, confirmed by the blood of beasts, had a resemblance unto the New Testament established upon better promises, and confirmed by the blood of Christ. But that was for works of the Law: this is for remission of sins, Mat. 26. 28. Heb. 9. 15.

Vers. 10. *the God]* that is, signs of the glory and [unspec] presence of the God of Israel. For, never man saw God, neither can see him, 1 Tim. 6. 16. Therefore the Chaldee expounds it, *The glory of the God of Israel;* and the Greek translateth, *they saw the place where the God of Israel stood. of Sapphire brick]* Hebrew, *brick of Sapphire:* whereby is meant, Sapphire stone, hewed like brick, wherewith the place under him was paved. So also the Greek translateth it. Or, it may be Englished *of whiteness of Sapphire,* that is, *of white Sapphire* stone: for *brick*•ath the name in Heb. of whiteness. The Chaldee translateth, *under the throne of his glory,* was, *as* 〈◊〉 *were a work of precious stone.* The *Sapphire* is also mentioned in Ezekiel's vision of God's Throne and glory, Ezekiel 1. 26. It is a very precious trans•atent stone, of the color of the sky: see Ex 〈...〉 s 28. 19. The *work of brick,* might call them 〈◊〉 remember their brick work in Egypt, Exodus 1. 14. and 5. 16. 19. from which bondage, God now had brought them, to labor in the heavenly work of his Law, and the mysteries of •he same, whereby the throne of his glory should be erected among them, and his Church (which •s as the footstool of the Lord, Lam. 2. 1.) should have the foundations laid with Sapphires, Isaiah. 54. •1. and such should be the polishing of the Saints, Lamentations 4. 7. *the body]* the Greek •nd Chaldee translate, *the sight* (or *semblance)* of heaven. And this clear heavenly appearance •id see forth the favor of God towards them 〈◊〉 keep his Covenant: as on the contrary, a dark or cloudy Heaven, is a sign of God's displeasure, Jeremiah 4. 23. 28. Zeph. 1. 15. It signified also the cleanness & purity, that should be in the people of God. *for clearness]* or, *in purity.*

Vers. 11. *the Nobles]* or *the select;* or *chosen* men, as the Greek translateth; meaning those Elders spoken of in verse 9. *laid not his hand]* that is, hurt or affrighted them not: because they went up by the leave and Word of God, not of their own temerity, which was before forbidden, Exodus 19. 21. So the *laying of the hand* often signifieth, Nehemiah 13. 21. Psal. 55. 21. so the Chaldee translateth, *they had not hurt;* and the Greek, *not one of them was dismayed* (or *killed.) did eat, &c.]* The Chaldee paraphraseth, *they saw the glory of God, and rejoiced in their sacrifices which were accepted; as if they had eaten and drunk.* So other of the Hebrews (as in *Elle shemoth rabbah)* say, *they fed their eyes with the brightness of the Majesty* (of God.) Christ promising felicity to his Disciples, saith they should *eat and drink at his table in his kingdom,* Luk. 22. 30.

Verse 12. *be there]* that is, *continue there.* So 1 Tim. 4. 15 *in these things be thou:* that is, continue and give thyself unto them. So in Ruth 1. 2. Isaiah 66. 2. Psalm 64. 8. *commandment]* in Greek *commandments.* But Moses often useth this word sigularly, though he speaketh of the Law in general. So the Apostle also, 2 Peter 2. 21. and 3. 2. *to teach] to instruct,* or *confirm in the Law.* To this word the Apostle (following the Gr. version) hath reference, when he saith, the Israelites had *the giving of the Law,* Rom. 9. 4. and *the people received* (or *were taught) the Law,* Heb. 7. 11. and the covenant *established* (or *taught) upon better promises,* Heb. 8. 6. So that the word implieth a full information and constitution of them & their common wealth by the Law. Herein the Jews did glory, Rom. 2. 17. 18.

Vers. 13. *Joshua]* in Greek, *Jesus:* see Exod. 17. 9. *of God]* that is, as the Chaldee translateth, *on which the glory of God was revealed.* See v. 16.

Vers. 14. *Sit]* that is, *Abide,* or *Tary,* as the Chaldee translateth: the Greek saith, *be quiet. Hur]* of him see Exod. 17. 10. *hath matters to do]* or, *hath words to speak:* that is, hath any question or controversy. So the Gr. and Chaldee translate it *Judgment* or *controversy.* The Hebr. phrase is, *who so* is *a master of words,* (or *of matters.)*

Vers. 15. *a cloud]* the sign of God's presence; though with terror and obscurity, 2 Chron. 6. 1. Heb. 12. 18. See also Exod. 19. 9.

Verse 16. *dwelt]* the Greek expoundeth it, *came down upon the mount. six days]* to prepare Moses for to receive the Laws; as before he had done the people three days, Ex. 19. 10. 11. In six days God made the world, and the seventh he rested, Gen. 2. the same number is here at the giving of the Law; wherein God shown as great wisdom, as in the making of the world, Psal. 19.

Vers. 17. *devouring]* or, *consuming* fire, in Greek, *flaming fire:* this was for a terror to the transgressors of his Law, Deut. 4. 24. and he is no less fearful under the Gospel, Heb, 12. 28. 29.

Vers. 18. *forty days]* during which time he did n•there eat bread, nor drink water, Deuter. 9. 9. The like number of days Elias fasted, 1 King. 19. 8. and Christ when he was to enter upon the ministry of the Gospel, Matt. 4. 2.

CHAP. XXV.

1, The Lord by Moses teacheth Israel what things they should willingly offer for the making of a Sanctuary, that he might dwell amongst them. 10, The matter and form of the Ark. 17, The Covering-mercy-feat thereof, with the Cherubims. 23, The Table for the Shewbread, with the furniture thereof. 31, The golden Candlestick, with the parts and instruments thereof. 40, All things must be made according to the pattern shown in the mount.

〈 in non-Latin alphabet 〉

AND Jehovah spake unto Moses, saying, Speak unto the sons of Israel, & let them take for me an offering: of every man whose heart shall make him willing, ye shall take my offering. And this *is* the offering which ye shall take of them; gold, and silver, and brass. And blew, and purple, and scarlet, and fine linen, and goats *hair.* And Ram skins died red, and Tachash skins, and Shittim wood. Oile for the light, spices for anointing oil, and for incense of sweet spices. Beryl stones, & filling stones, for the Ephod, and for the Brest plate. And let thē make for me a Sanctuary, and I will dwell amongst them. According to all that I will show thee, the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make *them.* And they shall make an Ark of Shittim wood: two cubits and an half *shall be* the length thereof, and a cubit and a half the breadth thereof, & a cubit and an half the height thereof. And thou shalt overlay it *with* pure gold; within and without shalt thou-overlay it: and thou shalt make upon it a crown of gold round about. And thou shalt cast for it four rings of gold, and shalt put them in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the second side. And thou shalt make bars of Shittim wood, and shalt overlay them *with* gold. And thou shalt put, the bars into the rings, by the sides of the Ark, to bear the Ark with them. In the rings of the Ark shall the bars be: they shall not be removed from it. And thou shalt put into the Ark the Testimony which I shall give 〈◊〉 thee. And thou shalt make a Coveringmercy-seat *of* pure gold: two cubits and an half *shall be* the length thereof, and a cubit & an half the breadth thereof. And thou shalt make two Cherubims *of* gold: of beaten work shalt thou make them, at the two ends of the Covering-mercy-seat. And make thou one Cherub on the one end, and o•• Cherub on the other end: of the Coveringmercy-seat shall ye make the Cherubims, o• the two ends thereof. And the Chrubi•e shall stretch forth the wings on high, covering with their wings over the Coveringmercy-seat; and their faces *shall be* one to another: towards the Covering-mercy-seat shall the faces of the Cherubims be. And thou shalt put the Covering-mercy-seat u• on the Ark above, & in the Ark thou sha•• put the Testimony which I shall give unto thee. And I will meet with thee there, and I will speak with thee, from above the Covering-mercy-seat, from between the two Cherubims, which *are* upon the Ark of the Testimony, all *things* which I will comm 〈...〉 thee, unto the sons of Israel. And thou sha 〈...〉 make a Table of Shittim wood: two cub 〈...〉 *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and an half the height thereof. And thou shalt overlay 〈...〉 *with* pure gold, and shalt make thereo 〈...〉 crown of gold round about. And thou sha 〈...〉 make unto it a border of an hand bred 〈...〉 round about, and thou shalt make a crown of gold to the border thereof round abov•• And thou shalt make for it four rings of gold, and shalt put the rings in the four corners which *are* on the four feet thereof. Over-against the border shall the rings be, 〈◊〉

places for the bars to bear the table. And thou shalt make the bars *of* Shittim wood, and shalt overlay them *with* gold; and the table shall be borne with them. And th 〈...〉 shalt make the dishes thereof, and the cu 〈...〉 thereof, and the covers thereof, & the bow 〈...〉 thereof, which shall be to cover withal: 〈◊〉 pure gold shalt thou make them. And th 〈...〉 shalt set upon the Table Shewbread bef 〈...〉 me continually. And thou shalt make a C••dlesticke *of* pure gold: of beaten work 〈◊〉 the Candlestick be made; his shaft and 〈◊〉 branch, his bowles, his knops, and 〈◊〉 flowers shall be of the same▪ And 〈◊〉 branches coming out of the sides of 〈◊〉 three branches of the Candlestick out 〈◊〉 the one side of it, and three branches of 〈◊〉 Candlestick out of the second side of 〈◊〉 Three bowles made like almonds, in 〈◊〉 branch, a knop and a flower; and th 〈...〉 bowles made like almonds, in the other b 〈...〉 h, a knop and a flower: so in the six branches that come out of the Candlestick. And in the Candlestick *shall be* four bowles made like almonds, his knops & his flowers. And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, to the six branches, that come out of the Candlestick. Their knops & their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold. And thou shalt make the seven lamps thereof: and he shall cause the lamps thereof to ascend up, and shall cause to give light over against the face of it. And the •ongs thereof, and the snuff-dishes thereof, *shall be* of pure gold. *Of* a talent of pure gold shall he make it, with all these vessels. And see that thou make *them* according to their pattern, which thou wast shown in the mount.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the 19. Section or Lecture of the Law. See Gen. 6. 9.

TAke for me] or, *take unto me,* that is, *take & give* (or *bring) unto me.* See the notes on Gen. 15. 9. The Gr. translateth, *and say thou, take ye unto me first fruits. offering]* or, *heave offering: an oblation,* which was taken up and separated, out of a man's goods; and usually (in the sacrifices) was heaved or lifted up, when it was presented unto the Lord, Exod. 29. 27. but generally the word is used for all things separated and given unto God, even land it self, Ezek. 48. 8. 9. 10. 20. The Chaldee translateth it, *a separation:* so doth the Gr▪ in many places, but here the Greek is, *first-fruits. make him willing]* or, *move him to willingness* and *liberality.* The Gr. interpreteth it, *of all to whom it shall seem* good *in their heart.* That which is here spoken of the *heart,* is also said of *the spirit*▪ Exod. 35. 21. And a like willing offering, was by David and the princes for the matter of the Temple, 1 Chro. 29. 〈◊〉 . 5. 9. 14. &c. And so all the ministration of God's people▪ ought to be of 〈◊〉 ready and willing mind; Ezra 2. 〈◊〉 ▪ and 3. 5. Neh. 〈◊〉 1. 2. 2 Cor. 8▪ 11. 12.

Ver. 3. *and brass]* These three, are the richest, purest, and most glorious metals, they come out of the bowels of the earth, Job 28. 1. 2. Deut. 8. 9. The scripture useth them to signify persons, kingdoms, and other things, that are most precious, pure durable▪ I am▪ 4. 2. D•n▪ 2▪ 32. 38. 39. Rev. 1. 20▪ 〈...〉 and 19, 10. Prov. 8. 19. Ezek. 40. 3. Zach 〈...〉 and 6. 1. And God

promising to erect the glorious Church of the Gospel, saith; *For brass I will bring gold and for iron silver; and for wood brass,* ⟨◊⟩ ⟨◊⟩ 60. 17▪ The Jews, as *R. Menachem* upon his place, observe, how no *Iron* was in the stuff ⟨...⟩ and do compare 1 King. 6. 7. where *no tool of iron was heard in the house* (of Solomon) *while it was in building:* Iron is often used to signify wars and hard affliction, Judge. 4. 3. Dan. 2. 40. and 7 7. 1 King. 8. 51. Psal 107. 10. Howbeit for Solomon's temple, *iron* also was prepared, 1 Chron. 29. 2. 7. 2 Chron. 2. 7.

V. 4. *Blew]* or *hyacinth,* as the Gr. translateth. Although the *blew, purple,* & *scarlet* here, are colors only, and Moses expresseth not the stuff coloured: yet Paul affirming that *scarlet wool* was used in sprinkling of the blood, Hebr. 9. 19. seemeth to teach that the *scarlet* spoken of in the Law, was wool died: and the like we may say of the other colors. Thus also the Hebrew Doctors explain them. *The blew spoken of in any place was wool died like the body of the heavens;* (that is, sky color) *The purple was wool died red; and the scarlet was wool died in scarlet;* saith *Maimonides,* in treat. of the *Implements of the sanctuary, c. 8. s.* 13. The *blow* was a thing used and worn of Princes and great personages; & the nations clad the images of their gods with it, •er. 10. 9. Esth. 1. 6. Ezek. 23 6. and 27. 7. 24. The same was also in Solomon's temple, 2 Ch. 2. 7. 14. *purple]* so we call it of the Gr. *porphura:* the name of a shelfish called the *purple;* it is like an o••ter, and hath in it a liquor, which is used to make the purple die of great esteem, as *Pliny* showeth in his *nat. hist. b. 9. ch.* 36. The Hebr. is *Argaman,* (and as Ezta wri•eth it after the Chal. manner, *Argevan,* 2 Ch. 2. 7. 14.) from whence it seemeth the Gr. have borrowed *Amorgis,* the name of an herb or reed, which is used to die purple. This also is a Princely color, and used both for civil and religious honor, Dan. 5. 7. 29. Esth. 8. 15. Ier. 10. 9. Luk. 16. 19. Rev. 18. 12▪ *scarlet]* or *scarlet twice died,* as the Heb. *tolagnathshani,* importeth. That which was answerable to this in Solomon's▪Temple, is called by another name *Carmil,* that is, *crimson,* 2 Chro. 2▪ 7. 14 and 3. 14. but the Greek there and here translateth alike, *coccinon, scarlet.* This also is a glorious color, Ier. 4. 30. Lam. 4. 5. *Purple* and *scarlet* are put sometime one for another; as, *they clothed him with purple,* Ma•. 15. 17▪ *they put on him a scarlet robe,* Mat. 27. 28▪ for which another saith, *they put on him a purple r•be,* John. 19. 2. These three died colors, represented blood of all sorts, and so figured unto the Church, how both themselves and their actions should be washed & died in the blood of Christ, into whose death they are baptized, Rev. 1. 5. and 7. 14. Rom. 6. 3. Christ also himself, warring against his enemies, appeared in garments died red, and glorious, Isaiah 63. 1. 2. &c. Rev. 19. 13. So the Gr. & Latins have applied the purple color to blood, & bloody death; as *porphureos thanatos, purple death,* in Homer, *Il.* 5. and *he vomited his purple soul,* that is, his life blood; *Uirgil. Aen.* 9. and the like *fine linen]* or *silken woolls* A thing wch grew in Egypt, called *Shesh,* Ezek. 27. 7. of which princely clothing was made, Gen. 41. 42. The Greek and Chaldee translate it *Byss:* and so the •tu•fe used in Solomon's Temple is called *buts,* that is, *Byss,* 2 Chro. 2. 14. and 3. 14. Likewise the Hebrew Doctors say, *What place s•ev•r in the Law speaketh of Shesh▪ or of Bad,* (a kind of linen mentioned in Exod. 28. 42. ⟨◊◊⟩ *flax, and it is byss. Maimonides* treat. of the *Implements of the Sanctuary, c. 8. s.* 13. Others put a difference between that *Byss* which Solomon used, and this *Shesh,* which they think was a silken cotten, which *Pliny* (in his *•at hist. b. 19. ch.* 1.) showeth to grow in Egypt, on a shrub called *Xylon* or *Gossipian:* whereof soft and white l ⟨...⟩ en stuff

was made, whereof the Priests of Egypt delighted to wear. And this linen *Xyl* 〈...〉 *n,* they think to be the stuff that was died blew, purple and scarlet. *Byss* is also a silken linen, *white, pure,* and *bright,* and hath the name originally of whiteness, and signified the graces and *justifications of the Saints,* Rev. 19. 8. 14. Ezek. 16. 10. *hair]* whereof a covering was made for the Tabernacle, Exod. 26. 7. 13. The word *hair* is added also in Greek: necessarily understood in the Hebrew: see Gen. 42. 33.

Vers. 5. *Tachash skins]* This the Greek interpreters translate, *blew* (or *violet color) skins.* The *Tachash* was a beast of whose skin fine shoes were made, Ezek. 16. 10. and save there, no mention is made in Scripture of this beast, but in this history of the Tabernacle, whose upper covering was made of the skins of the *Tachash,* Exod. 26. 14. Of the Hebrew name seem to be derived the Germane *Tachs,* and Latin *Taxo,* which we English *the badger,* but the Jews hold it to be a clean beast, which our *badger* by Moses Law is not, neither are badgers skins used for shoes as the Tachas. *Shittim]* or, wood of the *Shittah tree,* mentioned in Esa. 41. 19. which is thought to be a kind of Cedar tree. It is nor found in scripture, save in this history of the Tabernacle, and that prophesy of Isaiah, where it is shown to be of special use & account. The Greek usually translateth it *Aspeta,* that is, wood *which never rotteth.* The wood in Solomon's Temple was of *Cedar.* 1 King. 6. 9. 10. Of it the Heb. Doctors write thus; *Solomon the Prophet said, How fair is the house of the sanctuary of the Lord, w*^{ch} *is build by my hands of Cedar wood: but fairer shall be the house of the sanctuary, which shall be built in the days of the King Christ; the beams whereof shall be of the Cedars that are in the garden of Eden* [in Paradise.] *Targum in Can.* 1. 17.

Ver. 6. *light]* or, *lig* 〈...〉 *;* that is, the *Candle stock,* 〈◊〉 . 27. 20, *incense of sweet spices]* that is, 〈◊〉 *:* or, *sweet spices for incense.* The Greek translateth, *for the composition of incense.*

Vers. 7. 〈◊〉 *]* so also the Chaldee translates it: see the notes on Ex. 28. 9. 20. *filling stones]* Heb. 〈◊〉 *of* 〈◊〉 th 〈...〉 *, stones to be •ei in,* and wherewith the 〈◊〉 places in the gold upon the Bphod were filled up •ee Exod, 28. 27. 20.

Vers. 8. 〈◊〉 *them make]* The Greek changeth the person, *And though• shalt make me a sanctuary, and I well be* 〈◊◊〉 *y••.* This was the main end of all, and to this, all 〈◊〉 particulars are to be re 〈...〉 ed and by it opened For this sanctuary (as Solomon's Temple afterward) was a place of prayer and pub 〈...〉 〈...〉 ice of God, M•t. 〈◊◊〉 Lev. 17. 3. 6. and 〈◊〉 〈...〉 ed the Church, 〈◊〉 habitation of 〈◊〉 the Spirit, 2 Cor. 6. 〈◊〉 . Ep 〈...〉 s. 〈 ◊〉 . 〈◊〉 ▪- 〈◊〉 . Re 〈...〉 〈◊◊〉 . and was a visible sign of God's presence with, and protection of his people, Lev. 26. 11. 12. Ezek. 37. 26. 27. 1 King. 6. 12. 13. and of leading them into heavenly glory; for as the high Priest entered into the Tabernacle and through the veil into the most holy place, where God dwelt: so Christ (& we by him) entered through the veil of his flesh into very heaven, as the Apostle openeth it, in Heb. 9. and 10. cha. And so this sanctuary is to be applied as a type, first unto Christ's person, Heb. 8. 2. and 9. 11. 12. John. 2. 19. 21. then to every Christian man, 1 Cor. 6. 19. and Church, both particular, Heb. 3. 6. 1 Tim. 3. 15. and universal, Heb. 10. 21. And by reason of this divers & large signification, so

many sundry things about this sanctuary are set down by Moses, and sundry ways applied by the Prophets and Apostles. This sanctuary though made of the most glorious things on earth, is yet called but *a worldly sanctuary,* & was a similitude of the true, not made with hands: Heb. 9. 1. 24. *dwell]* This was the greatest sign of God's grace to wards his people; whiles Christ having reconciled them to his father, dwelleth in their hearts by faith, Ephes. 3. 17. and they are the habitation of God by the spirit, Ephes. 1. 22. Therefore this favor is often mentioned, Exod. 29. 45. 46. Lev. 26. 12. Numb. 35. 34. Zach. 2. 10. and 8. 3. 2 Cor. 6. 16. Rev. 21. 2. 3.

Vers. 9. *Tabernacle]* or, *Habitacle, Dwelling place:* for of God's *dwelling* aforesaid, it hath the name. Therefore the *pattern* hereof, fignifieth properly *the frame* or *disposition of a building,* like which an edifice is made. And as the pattern of this house and of all the implements, was given by God to Moses: even so had Solomon a pattern of the house which he built, and of all things belonging thereunto, 1 Chron. 28. 11. 12. 18. 19. See more in v. 40.

Verse 10. *they shall]* the Greek translateth, 〈◊〉 *shalt make;* even as in the verse following, and after, God saith to him, *thou shalt:* because the over-sight of all the work, lay upon Moses. In Verse 39. it is said, *he shall make,* where the Greek again saith, *thou shalt. an Ark]* or *Coffer,* in Hebrew *Aron,* which differeth in name (as in use) from the *Ark,* that Noah made, Gen. 6. 14. The Apostles in Greek call them both by one name, Hebrews 9. 4. and 11. 7. and here the Greek version addeth, *the Ark of the Testimony.* This was made to lay up the Tables of the Covenant of God therein, verse 16. and for God to 〈◊〉 between the Cherubims upon the covering mercy feat that was thereon: verse. 22. So it was visible sign of God's gracious presence with his people in Christ: therefore is it the first and ch••fest of all the holy things, and for it principally was the Tabernacle made Exod. 26. 33. and 40. 18. 21. and it sanctified the Tent and house wherein it rested; as Solomon said the places 〈◊〉 *holy where into the Ark of the Lord hath come,* 2 Chron. 8. 11. Yet was it but the furniture of a *worldly Sanctuary,* Hebrews 9. 1. are under the Gospel to be done away, and forgetten, that men shall say to m 〈...〉 , *the Ark of the Covenant of the Lord,* Ier. 3. 16. albert mystically it is mentioned in the Church of the New Testament, as is also the Tabernacle, Rev. 11. 19. and 21. 3. Among the Gentiles there was an imitation of these things, when they carried the mysteries of their gods in coffers; *L. Apul. de Asin. our. l.* 11. & *Alb. Tibull. Et levis occultis conscia Cista sacris. Shittins]* or, *Cedar wood:* in the Greek, *wood incorruptible. a cubit]* that is, a foot and an half, or six handbreadths, see Gen. 6. 15.

Vers. 11. *a crown]* or, *border:* which was both for ornament, and for the close fastening of the cover of the Ark, which was as large as the ark it self, verse. 17. The Greek interpreteth *golden writhen waves round about.* So in ver. 24.

Vers. 12. *shalt put]* Hebr. *shalt give.*

Vers. 13. *bars]* or *staves,* to carry it with: verse 14. the Greek calleth them *bearers.*

Vers. 14. *to bear the Ark,]* this none might do but the Levites, and upon their shoulders: Numb. 7. 9. 2 Chron. 35. 3. When David faulted herein, and set the Ark upon a wagon; the Lord shown his wrath in killing Uzzah: see 1 Chr. 13. 7. 10. 11. and 15. 12. 15.

Vers. 15. *not be removed]* this caution was, left the Levites should think themselves discharged at any time from bearing God's Ark; therefore even in Solomon's Temple, the bars were left in their places, but with their ends out, to be seen, 1 Kings 8. 8. The Hebrew cannons say, *when they bear the* Ark *upon their shoulders, they bear it with their faces one towards another, and their after parts outward, and their faces inward. And they are warned, that they pull not the bars out of the ring•, &c. Maimonides,* treat. of the *Instruments of the Sanctuary, ch. 2. Sect.* 13.

Vers. 16. *the Testimony]* in Greek, *the Testimonies,* [unspec] that is, the two tables of stone, whereon the Law or ten commandments were written, which were a testimony of the Covenant between God and the people, and should testify against them if they kept it not; as Moses showeth for the book of the Law, Deut. 31. 26. Hereupon those tables are called *the tables of the Testimony,* Exod. 31. 18. and the ark into which they were put, *the Ark of the Testimony,* Exod. 25. 22. neither was there anything in the Ark but they, 1 Kin. 8. 9. and the Tabemacle wherein the Ark was placed, is called *the Tabernacle of the Testimony,* Exod. 38. 21. Act. 7. 14. So elsewhere, the book of the Law is called the *Testimony,* 2 King. 11. 12. and the Gospel of Christ hath the same name, 1 Cor. 2. 1. 2 Tim. 1. 8. Likewise because on those Tables, *the words of the Covenant* were written, Exod. 34. 28. therefore they were called, *the tables of the Covenant,* Deut. 9. 9. 11. 1•, and the Ark that they were put into, *the Ark* 〈...〉 〈◊〉 *Covenant,* Num. 10. 33. Heb. 9. 4.

Ver•. 〈◊〉 *a covering mercy-seat]* named in Hebrew 〈◊〉, which hath the signification of *covering* 〈◊〉 〈...〉 *stering over,* Gen. 6. 14. and is commonly 〈◊〉 the merciful covering, and propitiation of 〈...〉 nes, Psal. 65. •4. Whereupon this is translated in Greek, and with the allowance of the holy Ghost, *hilusterion,* Hebr. 9. 5. that is, *a* 〈◊〉, or *mercy* 〈◊〉. And the Greek version 〈◊〉 addeth *hilasterion •pithema,* that is, *a propitiatory covering:* and it is by the Apostle applied to Christ, called God's *hilasterion,* or *propitiatory, through faith in his blood, to declare (God's) justice, for the remession of sins that are past,* Rom. 3. 25. he is *the propitiation* for our sins, 1 John 2 2. So this *mercy-seat* on which God did sit between the wings of the Cherubims, was a figure of Christ, by whom our transgressions of the Law are forgiven and covered.

Vers. 18. *Cherubims]* or *Cherubs.* See Gen. 3. 24. We keep the Hebr. name, following the Apostle, who also keepeth the same name in Gr. Heb. 9. 5. where he calleth them *Cherubims of glory.* The name *Cherub,* is near unto *Rechub, a charet,* used to ride upon: and God is said to *ride upon the Cherub,* Psal. 18. 11. and to *sit upon the Cherubims.* Psa. 80. 2. and the *Cherubims* in Solomon's Temple are called *a charet,* 1 Chron. 28. 18. The use of these was to *cover* or *overshadow the mercy-seat,* wth their wings, Ex. 25. 20. as they were made of it, v. 19. and from this seat God used to speak unto Moses, v. 22. Num. 7. 89. These being of the *similitudes of heavenly things,* Heb. 9. 23. may diversely be applied: unto Christ, whose mediation was signified by this mercy-seat; and to the Ministers of God, both the Angels in heaven, God's *fiery chariots,* 2 Kin. 6. 17. Psal. 68. 18. whose service he useth for his honor, & to attend upon Christ, and upon his Church, into whose mysteries they desire to look, Heb. 1. 6. 14. 1 Pet. 1.

12. and his Ministers also on earth. For Kings are called by the names of Cherubs, Ezek. 28. 14. and the four living creatures with eyes & wings, Rev. 4. 6. 8. (wch by comparison with Eze 〈...〉 . 1. 5. 6. 10. and 10. 1. 14. 20. were *Cherubims,)* are of them that are redeemed unto God by the blood of Christ, Rev. 5. 8. 9. 10. & so distinguished from heavenly Angels, Rev. 5. 11. These with heavenly affections looking into the law and Christ the mercy-seat, are such as on whom he also rideth by the preaching of the Gospel, Ps. 45. 5. Act. 9. 15. But the chief significatiō of the Cherubs here, respecteth Christ himself, the Mercy-seat, of which they were made on the two ends thereof, v. 19. And to this glorious seat where God's presence with his Church was manifested, the *throne of God* is answerable, in the Christian Church, in the presence of which throne his people are, and serve him day and night in his Temple, Rev. 7. 15. 17. and 4. 2. 4. 5. 6. and 8. 3. and 16. 17. and 21. 3. 5. and 22. 1. compared with Ier. 3. 17. Psal. 80. 2. *of beaten work]* that is, of whole pieces beaten out with the hammer. The like is said of the *Candlestick,* verse. 31. 36. and of the *Trumpets,* Numb. 10. 2. The Gr. translateth it, *turned work.*

Vers. 20. *shall stretch]* Hebrew, *shall be stretching* (or *spreading) covering* or *shadowing;* as the Greek, which the Apostlefolloweth, doth translate, Hebrews 9. 5. This word is used for protection and defense from evil•, Psal. 91. 4. & 140. 8. Exod. 33. 22. and the King of Tyrusis is called *an anointed Cherub, that covered* (or *protected.)* Ezek. 28. 14. This here being (as is foreshowed) a figure of Christ: the protecting Cherubs, may signify his kingdom, ps. 99. 1. the mercy seat which they covered, his priesthood, Rom. 3. 25. and the voice which spake from the fame, his prophesy, Numb. 7. 89. Heb. 1. 1. 2. Judge. 20. •7. *one to another]* Hebr. *man to his brother.*

Ver. 22. *will meet]* or *will convene,* at set times, and to appoint and order things for the Church; as the words following do explain. Hereupon the Tabernacle wherein this Ark was, had the name, *the Tabernacle of Meeting* (or *of the Congregation) where I will meet with thee,* Exod. 30. 36. The Chaldee translateth, *I will appoint my word to thee there:* the Greek, *I will be known to thee from thence.* So this was the sign of God's presence with, and direction of his Church, as before is noted on ver. 18. The Hebrew Doctors say, that *the heart of man is answerable to the Most holy place of the Sanctuary, wherein was the Ark, and the Covering-mercy-seat, and the Cherubims: whereby we are taught, that as in the Sanctuary God's Majesty (Shekhinah) dwelled because there was the Ark, and the Tables, & the Cherubims; so the heart of man, it is meet that a place be made there for the divine Majesty to dwell in; and that it be the Holy of Holies. R. Elias, in Sepher reshith chocmah,* treat. of *Holiness, chap 7. fol.* 219.

Vers. 25. *a border]* or *closure,* that is, a border to fasten the feet of the table together.

Vers. 27. *places]* Hebrew, *houses.* [unspec 29]

Vers. 29. *dishes]* or *chargers,* wherein the bread was set on the table. Of such there is also mentioned in Num. 7. 13. 84. made of silver for other use. *cups]* or *dishes;* for incense to be put in, as appeareth by numb. 7. 14. and *incense* was with the shewbread, as is manifest by Lev. 24. 7. They have their name in Hebrew *Cappoth* of being hollow, like the hollow of the hand, or as a spoone: whereupon some translate them *speones.* The Hebr. say, there were two

of these cups, in each whereof was an handful of incense: and they had verges at the bottom, that they might rest upon the table; and they were set beside the two rewes of bread. *Maimonides* in *Misneh,* treat of the *Daily sacrifices, cha. 5. sect. 2. covers thereof, and bowles thereof]* or (as the Hebr. Doctors understand it) *props thereof, and pipes thereof.* In the first sense, we may take these to be for covering the bread in the dishes, and the incense in the cups: & so it accordeth with the words following, *to cover withal.* And that not the latter of these two, were to cover with, but the former also appeareth by Numb. 4. 7. And in relating this, Moses changeth the order of these words, saying, in Ex. 37. 16. *the bowles thereof, & the covers thereof.* In the latter sense, these served for the bread only; which the Hebrews explain thus; *Kesothaiu* (which we English *the covers thereof)* were *(Seniphi•) props; Menakkijothaiu* (which we English *the bowles thereof,)* were *(Kanim) reeds, There were four props of gold, that stayed up* (the bread) *two for the one rew, and one for the other rew: and 28. reeds* (of gold) which were *as half a* ⟨◊⟩ *reed* (or *pipe:) fourteen for one rew, and fourteen for the other. They set one cake* ⟨...⟩ *betable, & after put upon it three reedes* (or *half* ⟨◊⟩ *:) & upō the reeds another cake, & after that again* ⟨◊⟩ *reeds: & upon the* ⟨◊⟩ *third cake, and after that the* ⟨◊⟩ *, upon them the fourth cake, and them three reeds: upon them the fifth cake, and then two reeds, and upon those two reedes the sixth cake. Talmud Bab. in Menacoth, Chap.* 11. and *Rambam* (or *Maimonides)* is his exposition on the same. The like *R. Solomon Rashi* on Exod. 25. noteth; save that he differeth in the names, saying of the first, *Kesothaiu,* that they were *like half reeds, hollow made of gold, upon which the bread was set, and they divided one cake from another that air might gather between them, that they might not mould* (or *putrefy.) Menakkijothaiu, which the Chaldee calleth the measures thereof* (he saith) *were props like stakes of gold, standing on the ground, and they reached higher than the table, so high as the rewes of bread, and were forked* (or *notched) with five forkes one above another; and the ends of the reeds which were between every cake stayed upon those forkes, that the weight of the upper cakes might not be too heavy for the nether, and break them.* The reason hereof was, for that the table (as Moses showeth in verse 23. was but one cubit (that is, six handbreadths) broad, and two cubics long. and every of the twelve cakes, (as the Hebrews write) was *ten hand-breadths long, and five broad; and they set the length of the cakes on the breadth of the table. Talmud* in *Menacoth, Chapter* 11. So the ends of the cakes hanging over, were stayed up by those props. The Greek, for *Covers* translateth *Spondeia,* that is, *vessels to pour out with:* and *bowles* they cal *Kuathoi, cups,* Of these there is mention also in Numb. 4. 7. 1 Chro. 28. 17. and Ier. 52. 16. *to cover withal]* or *with which they shall cover;* to wit, the table, and furnish it: or, the cakes and the incense. The original word signifieth also *to pour out;* and so the Greek translateth, *with which thou shalt pour out, (Speiseis)* as before the Greek called the *Covers Spondeia, pouring vessels:* but of such I know no use at this table. *pure gold]* whereupon the table is also called the *pure table,* Levite. 24. 6.

Verse 30. *Shew-bread]* in Hebrew called *bread of faces,* or *of presence;* because they were to be set before the face, or in the presence of God continually. The Hebrew Doctors give also another reason, because *every cake was made square,* and so had as it were *many faces. The length of every cake* (they say) *was ten hard-breaths, and the breadth five hand-breaths, and the height seven fingers. Mamony* treat. of the *Daily sacrifices; C. 5. S.* 9. The holy Ghost in Gr. calleth it *bread of proposition,* Mar. 1. 26. & in a contrary order, *the proposition of bread* (or *of cakes)*

Heb. 9. 2. that is, with us, *Shew-bread;* which did *show* & *present* themselves to the Lord upon the table instead of Israel. For there were made every week *twelve cakes,* according to the number of the 12. tribes of Israel; to make every cake was take *two tenth deals* of an Epha, or bushd *of fine flower;* these, with *pure incense* were see every Sabbath new upon the table, in two rewes, six 〈◊〉 a rew; and the old bread was then taken away and eaten by the priests: see Lev. 24. 5. 9. with the annotations there. As the *Ark* signified the presence of God in his Church, so this table with the twelve cakes, signified the multitude of the faithful presented unto God in his Church, as upon a pure table, continually serving him: made by faith and holiness, as fine cakes; and by the mediation of Christ as by incense, made a sweet odour unto God, Acts 26. 7. 1 Cor. 5. 7. 2. Cor. 5. 15. It may also signify the spiritual repast which the Church hath from and before God, who feedeth them with Christ the bread of life, whose offering, of himself, was a sweet odour to God for his Church, before whom the Lord furnisheth a table, John. 6. 32. 33. 35. Ephes. 5. 2. Psal. 23. 5.

Vers. 31. *Candlestick]* or *Light-vessel:* called the *candlestick of light,* Exod. 35. 14. *pure gold]* whereupon it is called *the pure candlestick,* Levite. 24. 4. Exod. 31. 8. *beaton-work]* of one whole piece beaten with the hammer, and this was of a *talent of gold,* verse. 36. 39. *branch]* that is, *branches,* as the Greek translateth; and the next verse manifesteth. *bowles]* or *cups,* as Gen. 44. 2. so named of the form or fashion. *flowers]* in Greek *lilies.* So *R. Menachem* on this place saith, that *the flowers were lilies:* and noteth from ancient Rabbin's, 42. particulars in the Candlestick, 22. *bowles, 11. knops,* and 9. *flowers;* which number he would have observed as mystical. As the Ark signified God's presence, and the Table with shewbread, the Church standing before him: so this *Candlestick* signified his Law, in the light whereof his people do serve him, Psal. 119. 105. Pro. 6. 23. 2 Pet. 1. 19. And the sundry branches, bowles, knops, and flowers, show the variety of things, and of delivering them in the Scripture; some easy, some hard to be understood, 2 Pet. 3. 16. some histories, some prophesies, some parables; &c.

Vers. 33. *made like almonds]* the Chaldee translateth, *figured;* and the Greek, *figured with* almond-*nuts:* and this some refer to those also which follow, *the knop,* and *the flower,* as if they had that form. The Almond tree hath the name in Hebrew, of hasty bringing forth blossoms and fruit: and God likeneth the hasty performance of his word unto It, Ier. 1. 11. 12. So Aaron's rod miraculously bare *almonds,* Num. 17. 8.

Vers. 37. *seven lamps]* or, *the lamps thereof seven:* which figured *the seven spirits* (that is, the manifold graces of the Spirit) *of God,* as is written, *there were seven lamps of fire, burning before the throne, which are the seven spirits of God,* Revel. 4. 5. *be]* that is, *the priest,* as is expressed, Exod. 27. 21. Lev. 24. 3. See the notes there. *to ascend]* that is, as the Chaldee translateth, *to burn:* for that the flame ascends upward. So in Exod. 27. 20. But the Greek version here understands it, of setting the lamps upon the top of the branches of the candlestick• 〈◊〉 *over against the face]* that is, right forward; or straight before it: as the like phrase signify 〈... 〉 Ezek. 1. 9. 12. See also Numb. 8. 2.

Verse. 39. *a talene]* this is the greatest weight which 〈◊〉 use: it contained three thousand she•else; of which were two sorts, common and holy; as is shown on Gen. 20. 16. This talent,

as all other weights about the Sanctuary, being sacred, was an hundred and twenty pound weight: or three thousand holy shekels. See the notes on Exodus 38. 24. 26.

Vers. 40. *that thou make]* or, *and make,* to wit, all these things mentioned in this Chapter, and those which follow: as the Apostle expoundeth it, *see that thou make all things according,* &c. Heb. 8. 5. And of tentimes, things set down in this manner, are expounded universally; as 2 Chron 6. 30. *thou only knowest the heart of the sons of men,* that is, *of all the sons of men,* 1 King. 8. 39. So, *the word shall be established,* Deuter. 19. 15. that is, *every word,* 2 Cor. 13. 1. and *till I put thine enemies,* Psal. 110. 1. that is, *all* of them, 1 Cor. 15. 25. *as we for give our debtors,* Matth. 6. 12. that is, *everyone indebted to us,* Luk. 11. 4. and many the like. *pattern]* in Greek *type:* hereupon the Apostle noteth, that the priests of Israel, *served unto the example and shadow of heavenly things,* Hebr. 8. 5. So all this glorious furniture of the Tabernacle, was not for worldly pomp, but for spiritual mystery of heavenly graces, which should be enjoyed by Christ; whereof see Revel. 4. and 21. chapters. Neither might Moses alter the matter, form, or fashion, of any particular, from the pattern shown him; but was strictly bound unto it, and so did observe it, Exodus 39. 42. 43.

CHAP. XXVI.

1, God commandeth to make a Tabernacle, with ten curtains embroidered. 7, And a Tent over it of eleven certaines of Goats hair. 14, And a covering for the Tent, of Rams skins, and a covering of Tachash skins. 15. The boards of the Tabernacle, of Shittim wood. 19, The sockets of silver. 26, The bars of Shittim wood. 31, The embroidered vesle between the most holy place, and the holy. 36, The hanging vesle for the door.

AND thou shalt make the Tabernacle *with* ten curtains *of* fine linen twined, and blew, and purple, and scarlet: *with* Cherubims, the work of a cunning workman, shalt thou make them. The length of one curtain *shall be* eight and twenty cubits, and the breadth four cubits, of one curtain: one measure *shall be* for all the curtains. Five curtains shall be coupled together, one to another, and five curtains coupled together one to another. And thou shalt make loops of blew upon the edge of the one curtain, from the selvedge in the coupling; & so shalt thou make in the uttermost edge of the curtain, in the second coupling. Fiftie loops shalt thou make in the one curtain, and fifty loops shalt thou make in the selvedge of the curtain, which *is* in the second coupling, the loops being one right over against another. And thou shalt make fifty taches of gold, and shalt couple together the curtains, one unto another, with the taches; and it shall be one Tabernacle. And thou shalt make curtains of go 〈...〉 ⟨◊⟩, for a Tent over the Tabernacle: eleven curtains shalt thou make them. The length of one curtain *shall be* thirty cu•its, [unspec] and the breadth four cubits, of one curtain: one measure *shall be* for the eleven curtains. And thou shalt couple together five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the Tent. And thou shalt make fifty loops on the edge of the one curtain, the outmost in the coupling, and fifty loops on the edge of the curtain of the second coupling. And thou shalt make fifty taches of brass, & shalt put the taches into the loops, and shalt couple together the Tent, and it shall be one. And the overplus that remaineth of the curtains of the Tent, the half curtain that remaineth shall hang over, on the back sides of the

Tabernacle. And a cubit on this *side,* and a cubit on that *side,* in the remainder in the length of the curtains of the tent, it shall be hanging over on the sides of the Tabernacle, on this *side* and on that *side,* to cover it. And thou shalt make a covering for the tent, *of* Rams skins died red, and a covering of Tachash skins above. And thou shalt make boards for the Tabernacle, *of* Shittim wood, standing up. Ten cubits *shall be* the length of a board, and a cubit and half a cubit the breadth of one board. Two tenons for one board, set in order one against another: so shalt thou make for all the boards of the Tabernacle. And thou shalt make the boards for the Tabernacle, twenty boards for the South ••de Southward▪ And fo••ie sockets of silver shalt thou make under the twenty boards; two 〈...〉 unde• one board for his two tenons, and two sockets under another 〈◊〉 for his 〈...〉. And for the second side of the 〈...〉, on the North side, twenty 〈...〉. And the• forty socke•s of silver 〈...〉 〈...〉 one ••ard, and two soc 〈...〉 another board. And for the sides of the 〈◊◊〉 thou shalt •ache 〈...〉 ▪ And two boards shalt thou make for th 〈...〉 of the 〈◊〉, in the two sides▪ And they shall be equally joined be 〈...〉 〈...〉 shall be perfectly 〈...〉 the he•d of it▪ unto one ring: so 〈...〉 before them •oth▪ they shall be for 〈...〉. And they sh•ll be eight 〈...〉 and th••• 〈...〉 of silver sixteen 〈...〉 two so••• 〈...〉 board, and 〈...〉 under another board▪ And thou shalt make bars of Shittim wood: five for the boards of the one side of the Tabernacle. And five bars for the boards of the second [unspec] side of the Tabernacle: and five bars for the boards of the side of the Tabernacle, for the two sides Seaward. And the mid 〈...〉 [unspec] bar in the mids of the boards, reaching from end to end. And thou shalt overlay the [unspec] boards *with* gold, and their rings thou shalt make *of* gold, places for the bars: and thou shalt overlay the bars *with* gold. And [unspec] thou shalt rear up the Tabernacle according to the right fashion thereof, which thou wast shown in the mount. And thou shalt [unspec] make a veil *of* blew, and purple, and scarlet, and fine linen twined; the work of a cunning workman: he shall make it *with* Cherubims. And thou shalt hang it upon four [unspec] pillars of Shittim, overlaid *with* gold, their hooks *shall be of* gold; upon the four sockets of silver. And thou shalt hang the veise [unspec] under the taches, and shalt bring in thither within the veil, the Ark of the Testimony; and the veil shall divide unto you, between the Holy *place,* and the Holy of holies. And thou shalt put the Covering-mercy-seat, [unspec] upon the Ark of the Testimony, in the Holy of holies. And thou shalt set the [unspec] Table without the veil; and the Candlestick over against the table, on the side of the Tabernacle, toward the South; and the table thou shalt put on the North side. And thou shalt make an hanging-veil for the door of the Tent, *of* blew and purple, and scarlet, and fine linen twined; the work of the Embroiderer. And thou shalt make for [unspec] the hanging-veil five pillars of Shittim, and overlay them *with* gold, their hooks gold, and thou shalt cast for them, five sockets of brass.

Annotations.

〈◊〉 *]* or *Habitacle,* which was for the [unspec] foresaid▪ *Ark, Table* with *show-bread,* and *C••dl•stick* to be placed in a figure of the Church, wherein God dwelleth graciously with his people, and inligh 〈...〉 them with his Law, and the seven spirits which are before his throne. See the anno••tions on the former Chapter▪ *twined]* or *twisted*▪ after it was spun▪ and

this was for more strength▪ 〈◊〉 . 4. 12. In the Hebrew canons it is said, *Wheresoever fine linn•n twisted is spoken of in the* 〈◊〉 *, it must be six• double thread. Maimonides,* treat of *the* 〈...〉 *of the Sanctuary,* chap. 8. Sect. 14. *scarlet]* or *double dy•d scarlet.* These colors represented the blood of Christ, and the white 〈...〉 *bysse,)* his justice. and so the vatietie of 〈...〉 erewith he and his Church is made glorious 〈...〉 he notes on Exod. •5. 4. *Cheru* 〈...〉 *]* that is, as the Chaldee explaineth it, *figures of* 〈...〉 ▪ signifying heavenly affections in Christ a 〈...〉 his Church, and the Angels ministers 〈◊〉 and about them: See Exod. 25. 18. *cun* 〈...〉 *]* or *exquisite craftsman;* that skillfully deviseth, and curiously worketh in any Art, Exod. 35. 〈◊〉 . 33. 2 Chro. 26. 15. The Chaldee translateth it *Craftsman;* the Greek, *Weaver:* of which there is also mention in this work of the Tabernacle, Exod. 35. 35. and 39. 22. The Hebrew Doctors put a difference between this *cunning work•a•,* and the *embroiderer,* in verse 36. *Wheresoever it is said in the Law,* THE WORKE OF THE EMBROIDERER, *that is, when the figures which are made in the weaving, are seen but on the one side; but* THE WORKE OF THE CVNNING WORKEMAN, *is, when the figures are seen on both sides, before and after. Maimonides,* in 〈◊〉 *. of the Implements of the Sanctuary,* chap. 8. Sect. 15. The *veil* of the most holy place being of this cunning workmanship, verse 31. showeth that both sides were wrought alike.

Vers. 2▪ *cubits]* Hebr. by *cubit,* that is, measuring by the Cubit, which is six hand-breadths, or a foot and a half. *of one]* which may be understood *of everyone,* as in 2 Chron. 9. 16. *one shield,* it for *every shield.* Or, as the Greek here translateth, *the curtai••• shall be one*▪

Vers. 3. *one to anoth••]* Hebr. *woman to her sister,* which He••aisme, the Chaldee also translateth *one* 〈◊〉 *another;* and the Greek giveth the like sense, and Moses himself so explaineth it in Exod. 36. 10. 12. where he saith *one* 〈◊〉 . So after in verse 5. and 17. This signified the union of persons and of g•••es in the Church, by the Spirit, Ephes. 4. 3. 4. 5. 6. 1 Cor. 12. 4. 5. 6. 12. 13. for, in Christ *all the building* 〈◊〉 *coupled together, groweth unto an holy Temple in the Lord,* Ephes. 2. 21. 22. and 4. 16.

Ver•. 4. *•dge]* Hebr. *lip.* So in verse. 10. *the one]* or, *the first curtain.* so in verse 5. So *one* is used for *the first,* G 〈...〉 . 1. 5. *second coupling]* or, *coupling of the* 〈...〉 so in verse 5.

Vers. 5. *being one▪ right ove• against another]* or, *•eceiving one to another,* & so holding by the taches, one curtain to another. But both the Greek and Chaldee version favoreth the first exposition.

Vers. 6. *one Tabernacle]* or *the Habitacle shall be* 〈...〉 is said for the Tent, verse 〈◊〉 . How••••, because of the distinction by the veise, there were after a sort two Tabernacles, and so the Apos••e speaketh of *the first, called the Holy, and after the second* 〈◊〉 *,* 〈◊〉 *Tabernacle called the Holy of holies,* 〈...〉 ▪ As the golden taches, clasped in the blew▪ (o• heaven-coloured) loops, made the ten 〈...〉 one Tent: so by faith and love in Christ, the Saints are fastened, & *built together for an habitation of God through the Spirit,* Eph. 2. 22. where 〈...〉 the 〈◊〉 mentioneth *the unity of the Spirit,* 〈...〉 *peace;* the *•nit•e of the faith,* and our 〈...〉 *together in*

love, Ephes: 4. 3. 13. Co••s. 2▪ 2. 〈◊〉 this is to be for all affairs, both of peace and of war, Judges 20. 11.

Vers. 7. *a Tent]* that is, a *Covering,* spread over, so the Greek translateth it a *Covering;* the Chaldee, *an overspreading.* See Exod. 40. 6. *eleven]* whereas the embroidered curtains were but *ten,* verse 〈◊〉 . So these were thirty cubits long, verse 8▪ those but 28. cubits, verse 2. Thus the Covering was larger in length and breadth, then the thing covered. The like may be thought by proportion of the two upper Coverings of skins, in verse 14. that they also were larger, the• this Tent of hair; though for brevity, their sise is not expressed. And that this Goats hair was woven into clothe, appeareth in that it was spun by women, as the other stuff, Exod. 35. 26.

Verse 14. *Tachash skins]* in Greek *Violet color skins,* of them see Exod. 25. 5. These three sorts of Coverings served for the safety of the Tent, and things in the same, from the injury of the weather: also by these covers and veils, the people were kept from beholding the holy things: as at the removing of the Tent likewise, Num. 4. 5. 15. So they signified the safety of God's Church, covered and hid from the injuries of the world, Esa. 4. 6. and 25. 4. Psal. 27. 5. that the *S••ne shall not light on them, nor any heat,* Rev. 7. 16▪ and the state of the Church then, which had the mysteries of Christ under shadows and coverings, now taken away▪ Heb. 10. 1. Therefore the Tabernacle of the Gospel is described without any such veils or covers, in the open heaven, where the most holy things, even the A••e of God's Covenant is to be seen, Rev. 4 1. 6. and 11. 19. and 21. 2. 3. &c.

Vers. 15. *boards]* these were to bear up the embroidered curtain••▪ the Greek calleth them *styles* or *pillars:* and to these, with the *silver sockets* whereon they stood, (verse 19.) the Apostle alludeth, when he calle•lie God's House and Church, *the pillar and stay of the Truth,* 1 Tim. 3. 15.

Vers. 17. *tenons]* called in Hebrew *hands,* for that they held fast in the mortai••es of the sockets. *set in order]* or, *set ladder wise,* that is, equally distant one from another, as the sta•es of a ladder.

Vers. 19. *sockets]* or *bases,* as the Greek translateth them, the 〈...〉 grounds that sustained the boards, having hollow mortail•• for the tenons of the boards to be fastened in. Everyone of these sockets, was of a talent of silv••, 〈...〉 an •••dred and twenty pound weight, 〈...〉 ▪

Vers. 20. *twenty boards]* and every be and being a ••bi• and an half broad, verse •6▪ 〈...〉 of the whole Tabernacle appeareth to be •0. cubi•s, 〈◊〉 45. foot.

Vers. 22. *S* 〈...〉 *d]* that is, 〈◊〉 ▪ so verse. 27. See the notes on Gen. 〈◊〉 . 8.

Vers. 24. *equally joined]* or *j* 〈...〉 that is, joined alike to the boards that are 〈◊〉 the side, and on the end of the Tabernacle, so fastening them both together. The Hebrew signifieth *twinning* or *twins*▪ 〈...〉 in this sonse▪ but here, and again 〈...〉 The Chaldee 〈...〉 reth it, *disposed* (or, 〈◊〉 ▪) the Greek, *th•• shall be of equa••••e.* 〈◊〉] 〈◊〉 ▪ together. 〈◊〉 *perfectly*

joined] or *equally joined.* The Hebrew▪ though it differeth in form, yet is thought to be of like signify at 〈...〉 with the former, and so the Chaldee 〈◊〉 it as before, and the Greek varieth but 〈◊〉 ▪ 〈◊〉 , *they shall be [exisou] of equality beneath▪ and likewise they shall be [isoi] equal at the heads,* &c. so in Exod▪ 36. 19.

Vers. 26. *•arres]* or, *•af•ers,* which were for 〈◊◊〉 •n the boards together. [unspec 26]

Vers. 28. *in the mids]* This *•ids,* seemeth to be 〈◊〉 of the length of the boards, not of the thickness, as if this bar went through the boards, (which so must needs be of an extraordinary thickness and weight,) but through rings put in the mids of the boards, as the other bars went through rings put in the ends. *reaching]* or, *shooting through▪* of this word, the *bar* afore-said, hath the name in Hebrew, which signifieth *••eeing,* or *speedy passing through.*

Vers. 29. *places]* Hebr. *houses,* as Exod. 25. 27. The Greek explaineth it thus, *into which thou shalt bring the bars.*

Vers. 30. *right fashion]* or, *just constitution:* Hebr. *judgment,* which the Greek translateth *fashion* (or *shape)* and Stephen calleth it *a type,* Acts 7. 44. so it is the same in effect, with Exod. 25. 40.

Vers. 31. *of a cunning workman]* that is, wrought (or woven) both sides alike: see the notes on verse 1. *he]* that is, the workman: the Greek saith as before, *thou shalt make. Cherubi•s]* that is, as the Chaldee ••presseth, *figures of Cherub* 〈...〉 , wrought in the veil.

Vers. 32. *hang]* Hebrew, *give••* so verse 33. *Shittim]* or *•edar,* wood that will not rot, Exod•• 25. 5.

Vers. 33. *of the testimony]* that is, of the Tables where on the Law was written, for a testimony to Israel, See Exod. 2•. 16. *divide]* or *separate.* This was the special use of this veil, to de•arre men from entering (yea or seeing) into the most holy place, or the Ark, Exod. 40. 3. *whereby.* (as Paul saith) *the Holy Ghost signified this▪ that the way into the Holies was not yet manifested, while as the first Ta* 〈...〉 *had st* 〈...〉 *g,* Heb. 9. 8. that is, the way 〈◊〉 heaven (which the most holy place shadowed,) was not by those legal services; but should be 〈◊〉 ••to 〈...〉 n by Christ, first entering there 〈◊〉 his 〈◊〉 ▪ Heb. 9. 24▪ and 10. 19. Therefore 〈◊〉 this 〈◊〉 ▪ signified the *flesh* of Christ, (under 〈...〉 was veiled▪) and through 〈...〉 death) he entered himself, 〈...〉 also for us, to enter into heaven, Heb. 9. 19. 20. To 〈◊〉 this▪ *the veil of the Temple* (at the death of Christ) *was rent in* 〈◊〉 , 〈...〉 ▪ Matt•• •7. 51. So the curious embroiderie, and glorious Cherubims of this 〈...〉 manifold graces of▪ the Spirit, 〈...〉 had in his 〈...〉 all 〈...〉 of his Word and Spi 〈...〉 ▪ which are in 〈...〉 understood▪ 〈...〉 *of Holinesses▪* that 〈...〉 most holy place▪ 〈◊◊〉 name Christ him 〈...〉 c•••ed, 〈◊〉 ▪ 9▪ •4▪ but 〈◊〉 it figured *Heaven,* into which Christ is entered in flesh, we also now are by hope, and shall also in our flesh, at his appearing, Heb. 6. 19. 20. and 9. 11. 12. 24. and 10. 19. John. 14. 2. 3. It was also a type of the Churches estate under the Gospel, wherein without veils we enjoy the mysteries of Christ, Revel. 4. and 11. 19. This place in Solomon's Temple, was called

Debir, that is, the *Oracle,* (because from thence God's oracles were heard, Num. 7. 89.) 1 King. 6. 19. where the Chaldee translateth it, *the house of propitiations.*

Vers. 35. *without]* signifying that the twelve [unspec] Tribes of Israel, (represented by the Cakes upon that Table, were yet without the open enjoying of the mysteries of the Gospel, Heb. 9. 8. 9. 10. and 10. 19. and 11. 39. 40. and in respect of heaven it self, we all in this life, are yet *without,* and enter in only by the anker of hope, Heb. 6. 18. 19. 20. 1 Pet. 1. 4. 5. 2 Cor. 5. 1. 2. 3. &c. *the south*▪ which is the right hand, both in respect of the world, Psal. 89. 13. and of this Tabernacle, where God from the most holy place between the Cherubims, beheld his people worshipping with their faces towards the West, the type of them on the table, being on the Northside, and the Candlestick of his law burning with the seven lamps of his Spirit on the South side. So the Word, is above the Church.

Vers. 36. *an hanging veil]* or *covering,* as the word more properly signifieth. This was another veil, which hung as a door at the entry of the Tabernacle, through which the priests of the Law went every day to minister in the holy place; but the people might not, Heb. 9. •2. 6. Showing also the restraint of the Jewish Church, from such blessings as God hath opened unto us in Christ, Heb. 9. 9. 10. &c. and 10. •9. 20. *embroiderer]* or, *weaver with tinsell work,* who worketh curiously, and with many colors; figuring the variety of graces which God deeketh his Church with, Ezek. 16. 10. Psal. 45. •5. But the workmanship of this veil, was infe••ou• to the former, which had Cherubi••s. See the notes on verse 1.

Vers. 37. *•verlay them]* for this in Exod. 36. 38. is said, *he overlaid their heads* (or *chapiters.) brass]* inferior to the former, which were of *silver,* verse 32. The 〈◊〉 things were unto God, the •ore precious they were, both for stuff and woe 〈...〉 ship.

CHAP. XXVII.

1, The brazen Altar of Burnt offering, with the vessels thereof. 9, The Court of the Tabernacle enclosed with 〈...〉 ings and pillars. 18, The measure of the Court. 10, The oil Olive beaten for the Lamp, which the priests trimmed daily.

AND thou shalt make an Altar *of* 〈◊〉 wood, five cubits the length, and five cubits the breadth; four squart shall the Altar be, & three cubits the height 〈...〉 of. And thou shalt make the horns of it upon the four corners thereof, of the same shall the horns of it be; and thou shalt overlay it *with* brass. And thou shalt make the pannes of it to receive the ashes thereof, and the shovels of it, and the basons of it, and the flesh-hooks of it, and the fire pannes of it: all the vessels thereof thou shalt make *of* brass. And thou shalt make for it a grate of networke of brass; and thou shalt make upon the net four rings of brass, in the four utmost parts thereof. And thou shalt put it under the compass of the Altar beneath, and the net shall be even to the midst of the Altar. And thou shalt make bars for the Altar, bars of Shittim wood, and shalt overlay them *with* brass. And the bars thereof shall be put into the rings: and the bars shall be upon the two sides of the Altar to bear it. Hollow *with* boards shalt thou make it, even as he shown thee in the mountain, so shall they make *it.*

And thou shalt make the Court of the Tabernacle for the south side Southward; Tapestrie hangings for the Court *of* fine linen twined, an hundred cubits length, for one side. And the pillars thereof twenty, and [unspec] their sockets twenty, *of* brass; the hooks of the pillars and their •illets *of* silver. And so [unspec] for the North side in length, tapestry hangings, of an hundred *(cubits)* length; and the pillars thereof twenty, and their sockets twenty *of* brass, the hooks of the pillars, and their fillets *of* silver. And *for* the breadth [unspec] of the court on the Westside, tapestry hangings *of* fifty cubits; their pillars ten, and their sockets ten. And the breadth of the Court on the East side Eastward, fifty cubits. [unspec] And fifteen cubits the tapestry-hangings for the side: their pillars three, and their [unspec] sockets three. And for the second side, fifteen [unspec] *(cubits,)* the tapestry hangings, their pillars three, and their sockets three. And for the gate of the Court, an hanging-veil, of twenty cubits, of blew, and purple, and scarlet, and fine linen twined, the work of the Embroiderer: their pillars four, and their sockets four. All the pillars of the Court round about *shall be* fillet•ed with silver; their hooks silver, and their sockets brass. The length of the Court *shall be* an [unspec] hundred cubits, and the breadth fifty with fifty; and the height five cubits, of fine lin•en twined: and their sockets brass. All the [unspec] vessels of the Tabernacle, for all the service thereof, and all the pins thereof, and all the pins of the Court, brass.

〈 in non-Latin alphabet 〉

And thou shalt command the sons of Israel, that they take unto thee, pure oil olive, beaten for the Light, to cause the Lamp to ascend up continually. In the Tent of the Congregation, without the veil, which *is* before the Testimony, Aaron and his sons shall order it, from evening unto morning, before Jehovah: *it shall be* a statute *for* ever▪ unto their generations, on the behalf of the sons of Israel.

Annotations.

ALtar] in Hebrew *Mizbeach,* in Greek *Thusiasterion,* so named of *sacrifices* offered thereupon, and it was anointed, dedicated, sanctified to be most holy, that it might sanctify the gifts offered thereon, and whatsoever touched it should be holy, Numb. 7. 1. 88. Exod. 29. 37. Matth. 23. 19. It is called by the Prophets, *Ariel,* the *Lyon of God:* and *Harel,* the *Mountain of God,* Ezek. 43. 15. The Altar and Sacrifice signified Christ, sanctifying himself for his Church, and by his mediation sanctifying the daily service of his people, whereof also the Altar was a public •igne, Hebrews 13. 10-15. John. 17. 19. Esa. 19. 19. 20. Gen. 8. 20. and 12. 7. *Shittim]* in Gr. *incorruptible wood,* see Ex. 25. 5. *foursquare]* This form signifieth firmness and stability: therefore the heavenly Jerusalem is *foursquare,* Rev. 12. 16. so was the figure of it, Ezek. 48. 20. & the most holy place in the Temple & Tabernacle, 2 Chro. 3. 8. The Altar prophesied of under the Gospel, though it be much larger, (because the worshippers are increased all over the world,) yet is it also *foursquare,* Ezek. 43. 16.

Vers. 2. *horns]* which were not only for ornament, but to keep things from falling off the Altar, for the horns were upward, Ezek. 43. 16. And horns usually signifying power and might, (Hab. 3. 4. Lam. 2. 3. Ier. 48. 25.) these four horns of the Altar, signified the power and glory of Christ's Priesthood, for the salvation of his Church, gathered from the four corners

of the earth. *brass]* which was strong and durable, for to bear the fire that continually burned upon this Altar: hereby figuring Christ's sufferance of God's wrath and afflictions, without being consumed or overcome, John. 6. 12. So *mountains of brass,* signify God's invincible providenc•, Zach. 6. 1. & Christ's brazen *feet,* Revel. 1. 15. and the *man like brass* in Ezek. 40. 3. have like mystery of strength, and invinciblenesse. See also Job 40. 18. Mich. 4. 13. So the instruments of the Altar here following.

Vers. 3. *sho•else]* instruments to take away ashes, or any filth. Such Hi•am made also in Solomon's Temple, 1 King. 7. 40. 45. *•asons]* or, *bowl•s,* in Greek, *vials,* these were to hold liquid things, as the blood of the Sacrifices, &c. So 1 King. 7. 40. Zach. 14. 20. *fleshhookes]* instruments with teeth, to take flesh out of po•s, &c. 1 Sam. 2. 13. 14. So in 2 Chron. 4. 16. *firepannes]* wherein coals of fire were put: Englished sometime *ce•sers,* Levite, 10. 1. and 16. 12. These instruments figured the ministry of the Word, in the Church of Christ: which serveth to purge the filth and corruption of the flesh, and to kindle the fire of the spirit, for the pure service of God, Rom. 12. 1. 2. and 15. 16. Zach. 14. •0. 21.

V. 4. *a grate]* or, *sieve,* as the word is Englished in Amos 9. 9. It was a broad plate of brass with many▪ little holes, through which ashes and the like things might fall: and served as an hearth for the fire to burn upon.

Vers. 5. *put it]* that is, the *gra••* or *net* forementioned: the Greek translateth, *put them,* meaning the rings. *the compass]* The Hebrew *carcob,* is nowhere found but in this history here, and in Exod. 38. 4. the Greek version maketh it to be the *grate* fore-spoken of. Others refer it to the square compass which was within the Altar that was hallow, verse 1. and 8. where either by rings, or upon a ledge, this grate was hanged on the mids. This signified the place within, where the holy fire always burneth, that is, the heart: which sustaineth also the sacrifice: and where all ashes and excrements of corruption are inwardly conveyed away, as they are discovered by God's Word and Spirit, and our sanctification furthered by afflictions, 2 Tim. 1. 3. and 2. 22. Rom. 12. 1. 1•. Hebr. 9. 14. and 12. 10.

Vers. 8. *he]* that is, God shown: or, according to the Greek translation, *as it was shown.* Thus all the instruments of God's daily service in Israel were appointed and shown of God himself, that no place might be left for man's will-worship or inventions, Colos. 2. 23. Matth. 15. 9.

Vers. 9. *Court]* or, *Courtyard,* an open place: into which the people should come daily unto the sacrifices and public service of God, Psal. 100. 4. and 116. 17. 18. 19. Thus was the Habitation of God, divided into three rooms, the outward Court which was in the open light and view of all: The Tabernacle or Holy place, which had light by the seven lamps of the gold Candlestick, and the most holy place, wherein was no external light, wherein God •ate upon the glorious Cherubims. 〈◊〉 man (who is the true Tabernacle and Temple of God) consisteth of three parts, *Body.* 〈◊〉, and *Spirit,* 1 Thes. 5. 23. The body is as the open Court, where all do see what is done. The Soul is as the Holy place, where by the lamps of God's Word and Spirit, man's reason and understanding 〈...〉: The Spirit is as the most holy place, where God only dwelleth in secret by faith, which is of things not seen, nor by human reason to be comprehended. And so by the Hebrew Doctors opinion, *the heart of man is answe*

〈...〉 *to the Holy of H* 〈...〉 *s,* in the Sanctuary: *R. Eli•• 〈◊〉 ••pher reshith* 〈◊〉 〈◊〉 ▪ of *Holiness,* chap. 7. 〈◊〉 219. The world also hath three parts, this i 〈...〉 wherein we live and dy•• the superior, or heaven, lightened with seven Planets, and sta•res innumerable; and the Heaven of heavens, for third Heaven, 2 Cor. 12. 2.) the place of etern•ll blessedness: unto which the most holy place is resembled, Heb. 9. 24. *tapestry-hangings]* which were Curtaines woven with Tapestrie work. The same word, when it is spoken of other matter, signifieth *carved-work,* as in 1 King. 6. 32. *fine linen]* in Greek *bysse:* see Exod. 25. 4. within this, (which figured the righteousness of the Saints, Revel. 19. 8.) was the Church of God to be in the service of him, as in a holy, pure and glorious inclosure.

Vers. 10. *Pillars]* which served to uphold those hangings fastened unto them by silver hooks. Figuring the stability of the Church, and of the righteousness thereof, by the word of God, (compared unto silver,) and Ministers of the same, Jeremiah 1. 18. Revel. 3. 12. Psalm 12. 7. Galath. 2. 9. *fillets]* or *hoopes* of silver, which compassed the •oppes of the Pillars, and served both for ornament, and for the hangings to be fastened by. They have their name in Hebrew of embracing about, and cleaving fast; derived from a word which is applied unto loving affection, Psalm 91. 14. and signify the pure love, wherewith the Saints are to embrace, and cleave to, and serve one another, Colos. 2. 2. and 3. 14. Galath. 5. 13. In the making of these it is said, that their *heads* also (or *chapiters)* were overlaid with silver, Exodus 38. 17. 19.

Vers. 12. *Sea]* that is, the *west* side: see Genesis [unspec] 12. 8. *fifty]* so the breadth, was half so much as the length: and the form of the Court was 〈◊〉 long square, 100 cubits long, and 50 broad. The Tabernacle within the Court, was of like form 30 cubits long, and 12 broad, Exod. 26.

Vers. 14. *for the side]* that is, for *the one side,* as the [unspec] Greek translateth it, meaning the side of the gate or entry▪ the Hebrew figuratively calleth it a *shoulder.*

Vers. 16. *hanging veil]* or, *covering,* for of that [unspec] it hath the name: so there was at the door of the Tabernacle, Exodus 26. 36. see the notes there▪ *blew,* &c.] so it differed from the other hangings of the Court, which were but of one color: this with variety of colors, represented the manifold graces of Christ applied unto us, by his blood, by whom as by a door, we have entrance and access unto God, in his Church, John 10. 9. Rom. 5. 1. 2.

Vers. 18. *with fifty]* that is, fifty on the West [unspec] end, with fifty on the East end. The like is to be understood before of the length; an Hundred on the one side, with an Hundred on the other: and so the Greek translation speaketh of that, as of this. *five]* half the height of the Tabernacle, which was Ten Cubits high: Exod. 26. 16.

Vers. 19. *for all the service]* the Greek explaineth [unspec] it thus, *and all the instruments,* such as served for the work thereof. *pins]* or, *•ailes: stakes:* which were to fasten it, and the parts thereof, that it might stand sure. These signified also the stability of the Church, and the ministry of God's word fastening the same, Ezr. 9. 8. Esa. 33. 20. and 22. 23. Zach. 10. 4.

〈 in non-Latin alphabet 〉

Here beginneth the twentieth section, or lecture of the Law: see Gen. 6. 9.

Vers. •0. *take]* and *bring* unto thee, so in Lev. 24. 2. where this law is again repeated. *Olive]* that is, of the Olive tree, which is always green and flourishing, fair and of goodly fruit; of whose fruit oil is made, good for food, for ointment, and for light; of which last he here speaketh. This *oil Olive* signified the fruitful graces flowing from Christ and the Saints compared to Olive trees, Judge. 9. 9. Ps. 52. 10. Zach. 4. Rev. 11. 4. Ier. 11. 16. who by the fire of God's spirit, cause the seven lamps to burn before his throne, and do enlighten the Church with his word: Esa. 61. 1. 2. Rev. 4. 5. Psal. 119. 105. Prov. 5. 23. 2 Cor. 4. 46. *beaten]* signifying how with much labor, & affliction, the light of God's word is to be prepared, & with patience preached, and made to shine in his Church; 2 Cor. 1. 4. & 2. 4. & 11. 23. 24. 25. &c. 1 Thes. 2. 9. *to ascend]* that is, as the Greek and Chaldee explain it, *to burn.*

V. 21. *the Testimony]* the Tables of the Law, within the Ark, Ex. 25. 21. *shall order it]* by causing [unspec] it to *burn,* as the Greek interpreteth. The manner whereof, the Jews record to be thus: When the Priest cometh to trim the Candlestick; *of every lamp that is burnt out, he takes away the week, and all the oil that remaineth in the lamp, and wipeth it, and putteth in another week, and other oil by measure, and that is half a log,* (that is, about a quarter of a Pinte, of which measure, see Lev. 14. 10. and the notes on Exod. 30. 24.) *and that which he taketh away, he casteth into the place of the ashes by the Altar, and lighteth the lamp which was out, and the lamp which he findeth not out, he dresseth it. The lamp which is middlemost, when it is out, he lights not it, (after it is made clean,) but from the Altar in the Court; but the rest of the lamps, everyone that is out, he lighteth from the lamp that is next. He lighteth not all the lamps at one time: but lighteth five lamps, and stayeth, and doth the other service, and afterwards cometh and lighteth the two that remain. He whose duty it is, to dress the Candlestick, cometh with a vessel in his hand, (which is called Cuz, and it is of gold, like to a great pitcher,) to take away in it the wekes that are burnt out, and the oil that remaineth i• the lamp•, and lighteth five of the lamps, and leaveth the vessel there before the Candlestick,* &c. *and goeth* ⟨◊⟩ ▪ *afterwards •e cometh and lighteth the two lamps, and taketh up the vessel in his hand, and boweth himself down to worship, and goeth his way. Maim* treat of *the daily Sacrifices,* c. 3. S. 12. 13. 16. 17. The like they have in other records; as for the measure of oil, in *T* ⟨...⟩ *yl* treat. *Menacheth,* chap. 10. fol. 88. *Three l•gges* of oil *and a half, for the Candlestick,* ⟨◊⟩ *a logge for every lamp.* And for the order, in the same ⟨◊⟩, in *Ioma,* c. 3. fol. 33. *The cleans••g of the* ⟨◊⟩ *Altar, was before the trimming of* ⟨◊⟩ *•ive lamps: and the tri•••ing of the five lamps, before the blood of the daily sacrifice; and the blood of the daily s••rifi•• before the trimming of the two lamps: and the trimming of the two lamps, before the burning of incense,* &c. This charge of the Priests to order the lamps, signified how Christ and his ministers should continually look unto the purity of doctrine, and preaching of the light of the Gospel, from evening to morning, in the dark place of this world; till the day dawn, & the day-star arise in our hearts, Rev. 1. 13. and 2. 1. Deut. 33. 10. John. 5. 35. Eph. 3. 8. 9. 2 Pet. 1. 19. 20. 21. Matth. 4. 16.

CHAP. XXVIII.

1, Aaron and his sons are set apart for the Priests office. 2, Holy garments are appointed. 6, The Ephod• 8, And the curious girdle of it. 9▪ The two Beryl stones on the shoulders thereof,

on which the names of the twelve Tribes were graven. 15, The Brestplate of judgment, with twelve precious stones therein. 21, on which the names of the twelve Tribes of Israel were graven: 22, The golden chains to fasten it. 26, And the golden rings for the same▪ 30, The Vrim and Thummim. 31, The Robe of the Ephod, with Pomgranats and Bels. 36, The golden plate of the Miter. 39, The fine linen Coat, the Miter, and the Girdle. 40, The Coats for Aaron's sons, with their girdles and bonnets, 42, and their linen breeches. 43. The Priests must we are their garments, in their administration.

AND thou, take near unto thee Aaron thy Brother, and his Sons with him, from among the Sons of Israel, that he may minister-in-the-Priests-office unto me: Aaron, Nadab, and Ab•hu, Eleazar, and Ithamar, Aaron's Sons. And thou shalt make garments of Holiness for Aaron thy Brother, for honor and for beautiful glory. And thou, speak unto all the wise hearted, whomsoever I have filled with the spirit of wisdom; and let them make Aaron's garments, to sanctify him, that he may minister-in-the Priests-office unto me. And these *are* the garments which they shall make, a Brestplate, and an Ephod, and a Robe, and a Coat of circled-work, a Miter, and a Girdle: and they shall make garments of Holiness, for Aaron thy brother, and for his Sons, that he may minister-in-the-Priests-office unto me. And they shall take gold, and blew, and purple, and scarlet, and fine linen. And they shall make the Ephod *of* gold, *of* blew, and *of* purple, *of* scarlet, and fine linen twined, the work of a cunning workman. It shall have the two shoulder-pieces joining together at the two edges thereof, and it shall be joined together. And the curious girdle of his Ephod which [unspec 8]*is* upon it▪ shall be of the same, according to the work thereof, *of* gold, *of* blew, and purple, and scarlet, and fine linen twined. And thou shalt take two Beryl stones, and shalt grave on them the names of the Sons of Israel. Six of their names on the one stone; and the names of the fix that *are* remaining, on the second stone, according to their births. The work of an engraver *in* stone, *like* the engravings of a signet, shalt thou engrave the two stones, with the names of the sons of Israel, enclosed in ouches of gold shalt thou make them. And thou shalt put the two stones upon the shoulders of the Ephod, stones of memorial for the sons of Israel; and Aaron shall bear their names before Jehovah, upon his two shoulders for a memorial.

And thou shalt make ouches *of* gold. And two chains of pure gold, at the ends shalt thou make them *of* wreathen work, & shalt fasten the wreathen chains to the ouches.

And thou shalt make the Brest-plate of judgment, the work of a cunning workman, like the work of the Ephod shalt thou make it, *of* gold, *of* blew, & purple, & scarlet, and fine linen twined, shalt thou make it. Foursquare shall it be, doubled; a spanne the length thereof, and a span the breadth thereof. And thou shalt embosse in it, embosment of stones, four rouse of stones: a row, a Sardius, a Topaz, & a Smaragd, the first row. And the second row, a Chalcedonie, a Sapphire, & a Sardonyx. And the third row, an Hyacinth, a Chrysoprase, and an Amethyst. And the fourth row, a Chrysolyte, and a Beryl, and a Jasper, they shall be set *in* gold in their embosments. And the stones shall be with the names of the Sons of Israel, twelve according to their names, *like* the engravings of a signet, *every* man with his name; they shall be *according* to the twelve Tribes. And thou shalt make upon the Brestplate, chains, *at* the end, *of* wreathen work *of* pure gold. And thou shaft make upon the Brestplate,

two rings of gold, and shalt put the two rings on the two ends of the Brestplate. And thou shalt put the two wreathings of gold in the two rings, on the ends of the Brestplate. And the *other* two ends of the two wreathings, thou shalt fa••en on the two ouches; and shalt put *them* on the shoulders of the Ephod before it. And thou shalt make two rings of gold, and shalt put them upon the two ends of the Brest-plate, upon the border thereof, which *is* in the side of the Ephod inward. And thou shalt 〈◊〉 two *(other)* rings of gold, and shalt put them on the two shoulders of the Ephod underneath, towards the forepart thereof, over-against the coupling thereof, above the curious girdle of the Ephod. And they shall bind the Brestplate, by the rings thereof, unto the rings of the Ephod with a lace of blew, to be above the curious girdle of the Ephod, and *that* the Brestplate be not loosed from the Ephod. And Aaron shall bear the names of the Sons of Israel in the Brestplate of judgment upon his heart, when he goeth in into the Holy *place,* for a memorial before Jehovah continually. And thou shalt put in the Brestplate of judgment, the Vrim, and the Thummim, and they shall be upon Aaron's heart when he goeth in before Jehovah, and Aaron shall bear the judgment of the Sons of Israel, upon his heart before Jehovah continually.

And thou shalt make the Robe of the Ephod all of blew. And there shall be a hole *in* the top of it, in the mids thereof: it shall have a binding for the hole, round about of woven work, as the hole of an habergeon shall it have, *that* it be not rent. And thou shalt make upon the skirts thereof, Pomgranats of blew, and of purple, and of scarlet, upon the skirts thereof, round about, & bells of gold, between them round about. A bell of gold and a pomgranate, a bell of gold and a pomgranate, upon the skirts of the Robe round about. And it shall be upon Aaron, to minister; and his sound shall be heard, when he goeth in unto the Holy *place* before Jehovah, & when, he goeth out, that he die not.

And thou shalt make a Plate *of* pure gold, and shalt grave upon it *like* the engravings of a signet; HOLINES TO JEHOVAH. And thou shalt put it on a lace of blew, & it shall be upon the Miter, upon the forefront of the Miter it shall be. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the Sons of Israel shall •allow, in all the gifts of their holy things; and it shall be upon his forehead always, for favorable acceptation of them before Jehovah. And thou shalt weave with circled work the Coat of sine linen; and thou shalt make the Miter of fine linen: and thou shalt make the Girdle the work of the Embroiderer. And for Aaron's Sons th•• shalt make Coats, and thou shalt make for them Girdles, and Bonnets shalt thou ma•• for them, for honor, & for beautiful glory. And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and fill their hand, and sanctify them, that they may minister-in-the-priests-office unto me. And thou shalt make for them linen breeches to cover the [unspec] naked flesh; from the loins even unto the thighs they shall be. And they shall be upon Aaron, and upon his sons, when they go in unto the Tent of the congregation; or when they come near unto the Altar, to minister in the Holy *place,* that they bear not iniquity, and die: *(it shall be)* a statute *for* ever, to him and to his seed after him.

Annotations.

TAke nere] or, *cause to come •igh,* that is, to present themselves unto thee. Hitherto God hath appointed such holy things as pertained to his service: now he giveth order for holy persons to administer before him. *minister in,* &c.] or, *execute the Priesthood.* This honor no man might take unto himself, but he that was called of God, as Aaron, Heb. 5. 4. In this work Aaron, chiefly figured out Christ, & secondarily all Christians, whom he hath made priests unto God, Heb. 5. 5. Re. 1. 6.

Vers. 2. *of holiness]* that is, *holy garments,* (in Greek, *an holy stole:)* so called because they signified [unspec] the holy graces of God's Spirit, wherewith Christ and his people should be clothed. For such an high priest it became us to have, as is *holy, harmless, undefiled,* Heb. 7. 26. and God's *priests* are to be *clothed with justice,* and *with salvation,* Psal. 132. 9. 16. and so are all the Saints, Isaiah. 61. 10. *beautiful glory]* the Greek translateth *for honor and glory.* These two, signify the highest degree of dignity; *honor* inwardly in the heart and affections: *glory* outwardly in the appearance and carriage: (as in Isaiah. 28. 1. 4. *glory,* or *beauty,* is compared to a *flour;* and in Isaiah. 61. 3. it is opposed unto *ashes.)* As Jesus the son of Iosedek the high priest was *clothed in filthy garments,* which signified *iniquity:* in him and his ministration, Zach. 3. 3. 4. so these garments of *honor* and *glory,* signified the holy and pure administration of Jesus the Son of God, who offered himself without spot unto God, to purge our conscience from dead works, Heb. 9. 14. by whom also his Church is clothed with *garments of beautiful glory,* Esa. 52. 1. with *fine linen clean and bright,* which is *the righteousness of the Saints,* Rev. 19. 8. From this speech of *honor and glory:* the Hebrew Doctors have delivered, that *the garments of the priests were to be new & fair,* &c. *like the garments of great men. If they were foul, or torn, or overlong, or overshort,* &c. *and the Priest did his service in them▪ it was unlawful. Every Priests garment that was made filthy, they did not whiten it, or wash it, but leave it for threads* (or *week,) and put on new. The high Prists garments, when they were old, were laid up in store: and the white garments wherein he served on the fasting day,* (mentioned in Lev. 16. 4.) *he never served in them the second time, but they were reserved in the place where* ⟨◊⟩ *put them off, as it is written,* AND HE SHALL LEAVE THEM THERE, (Levite. 16. 23.) *and it was unlawful to put them to any use. The coats of the inferior Priests, when they were worn old, they made of them threads* (or *week) for the Candlestick continually. Maimonides,* in treat. of the *Implements of the Sanctuary,* chap. 8. Sect. 4. 5. 6.

Vers. 3. *whomsoever]* Heb. *him whom I have filled.* Here God showeth his Spirit to be the author and teacher of handicrafts: the Prophet showeth the like of husbandry, Isaiah. 28. 24. 26. *sanctify]* or *consecrate him,* that is, to be a sign of his sanctification from God. Therefore it was death to minister without these garments, v. 43. and they are called *holy garments,* verse 2. and in times following were laid up in *holy chambers,* and the Priests might not wear them among the people, to *sanctify* them with their garments, Ezek. 44. 19.

Vers. 4. *circled work]* this differed from *broidered work,* which was of many colors, but this coat was of one color, white, being of *fine linen* only, verse 39. but woven with circles, or round hollow places like eyes; wherefore the same word is after, in v. 11. used for *ouches,* or hollow places wherein stones were set. *Maimonides* in the forenamed treatise, chap. 8. Sect. 16. saith; *The coats both of the high Priest, and of inferior priests, were of circled work, that is, had*

many hollow places (or *houses) in the weaving, like the hollow place of cups,* &c. *and a Girdle]* To these six add the golden *Plate* (or *crown)* verse 36. and the Breeches, verse. 42. so the high Priest hath eight ornaments: all which, & no moe, he was to wear in his administration. They may be viewed in the order as they were put on (Levite. 8. 7. 8. 9. thus:)

1. *Breeches* of linen, put next upon his flesh.

2. *A Coat* of fine linen, put over the Breeches.

3. *A Girdle* embroidered, of fine linen, blew, purple, and scarlet: wherewith the coat was girded.

4. *A robe,* all of blew, with seventy two bells of gold, and as many Pomgranats, of blew, purple, and scarlet, upon the skirts thereof. This was put over the coat and girdle.

5 *An Ephod,* of Gold, and of blew, purple, scarlet and fine linen, cunningly wrought: on the shoulders whereof, were two goodly Beryl stones, on which were graven the names of the twelve Tribes of Israel. This Ephod was put over the Robe, and girded thereto with a Curious girdle made of the same.

6. *A Brestplate,* cunningly wrought of gold, blew, purple, scarlet, and fine linen: which being a span square, was fastened by golden chains and rings upon the Ephod. Herein were set twelve several stones, on which the names of the twelve tribes were graven: and herein was the Vrim, and Thummim.

7. *A Miter* of fine linen, sixteen cubits long, wrapped about his head.

8 *A Plate* of pure gold, (or *Holy crown,)* two fingers broad, whereon was graven HOLINES TO JEHOVAH. This was tied with a lace of blew, upon the forefront of the Miter.

These eight did the high Priest wear in the Sanctuary, his feet and hands (as of other Priests) being always bare, and washed daily, when he went into administer, Exod. 30. 21.

The inferior priests garments were four.

1 Linuen *Breeches.*

2 Fine linen *Coats.*

3 Embroidered *Girdles* of fine linen, blew, purple, and scatlet, like the high priests.

4 *Bonnets* of fine linne, as large as the high priests Miter. Of these shall be spoken after in this Chapter particularly▪ ⟨◊⟩

Unto these we may here annex the four extraordinary garments, which the high priest wore on the Expiation day only.

- 1 Linnen *Br•eches,* next his flesh.
- 2 A holy linen; *Coat.*

- 3 A linen *Girdle.*
- 4 A linen *Miter.*

These he put on, when he made reconciliation for the Church, in the most holy place, once in the year, (which was the tenth day of September) and having finished his service, he put these cloths off, and never wore them more, but left them there. See *Lev.* 16. 4. 23. with the annot.

Verse 5. *gold]* beaten into thin plates, and cut into wiers, see Exod. 39. 3. This gold, wrought with the three bloody colors, & with fine white bisse, signified the faith, obedience, and sufferings of Christ; and his justice, in the administration of his priesthood, Heb. 2. 17. and 5. 7. 8. 9. and 9. 12. 14 Psal. 132. 9.

Verse 6 *Ephod]* or, *Amicle. Ephod* is the Hebr. name: so called of compassing fitly the body, and being tied thereto, Exod. 29. 5. By the Hebrew Doctors, it was of *breadth, according to a man's back, from shoulder to shoulder: and long behind, down to the feet. Maimonides, treat.* of the *Implements of the Sanctuary, Chap. 9. Sect.* 9. Others think is was short, as a jacke, or habergeon. *Josephus* (in the 3. *book* of his *Antiquities, Chap.* 8.) saith it was a *cubit long.* In Greek it hath the name of the *shoulders,* upon which it was put. This was the outmost of all the priests garments; and served to hold fast the Brestplate: and figured out in Christ, his *justice,* which he put on, as an habergeon, Isaiah 59. 17. who appeared clothed like a priest, Rev. 1. 13. Besides this golden Ephod (which the high priest only did wear) there was another sort of linen Ephods, worn by inferior priests, and other persons, 1 Sam. 22. 18. and 2. 18. 2 Sam. 6. 14. *cunning workman]* who wrought or wove both sides alike▪ 〈◊〉 26. 1. Of this work, the Jews have thus recorded: *The gold that was in the weaving of the Ephod and of the Brestplate, was thus wrought; He took one* 〈◊〉 *of pure gold, and put it with six threads of blew, and twisted these seven threads as one. And so he did one thread of gold with fix of purple, and one with six of scarlet, and one with six of linen. Thus there were four threads of gold, and 28 threads in all: Of which 28 he* 〈◊〉 *the Brestplate, and Ephod, &c. Maimonides* treat of the *Implements of the Sanctuary c. 9, S. 5. &c.*

Verse 7. *shoulder pieces]* Hercupon this garment is called in Greek *Epomis,* in Latin *Superhumerale,* of being pu• upmost upon the shoulders *There were* 〈◊〉 *upon it two shoulder pieces, that they might be upon the shoulders of the priest,* saith *Maimonides* in the *Impl. of the Sanct. Chap. 9. Sect.* 9.

Vers. 8. *curious girdle]* called in Hebrew *Cheshe•,* of the *cunning workmanship,* in Greek, the *woven work.* Of this *Maimonides,* (in the forenamed place, chap. 9. Sect. 9.) saith; *The Ephod had as it were two hands,* (or *pieces) going out from it, in the weaving, on this side and on that, with the which they girded it; and they are called Chesheb (the curious girdle) of the Ephod,* And after (in Sect. 11.) he saith, *The curious girdle of the Ephod, was tied upon his heart, under the Brestplate.* This differeth from the *Girdle (Abnet,)* which is after spoken of in verse 39. and by reason of the gold in this, which the other had not, it is called the golden girdle. And Christ appearing with a priestly garment, and *girded about the paps with a golden girdle,* Revel. 1. 13. was declared thereby to be our high Priest, and it hath reference to this curious girdle of the

Ephod. See more on Exodus 29. 5. *of his Ephod]* or, *of the Ephod of it,* which the Chaldee expoundeth, *of the Ornament* (or *fitting)* thereof. This is said to be *upon it:* to distinguish it from the *Girdle* after mentioned in verse 39.

Vers. 10. *birthes]* or, *generations,* by their mothers; [unspec] First of all, Leah's Children, (as Moses him-self reckoneth them, Exod. 1. verse. 2. 3.) and then the other Mothers children, and Rachel's last, as shall after be more fully shown, in their several stones; verse. 17. &c. Of this also *Maimonides* writeth, in the same place, chap. 9. Sect. 9. *He set on each shoulder a Beryl stone, foursquare, embossed in gold: and he graved on the two stones, the names of the Tribes, six on one stone, and six on another, according to their birthes: and they wrote Joseph's name Ihoseph* (as he is written in Psal. 81. 6.) *So there were 25. letters on the one stone, and 25. on the other. And the stone whereon Reuben was written, was on the right shoulder; and the stone that Simeon was written on, was on the left;* after the manner here set down.

Simeon	〈 in non-Latin alphabet 〉
Ihudah	〈 in non-Latin alphabet 〉
Zebulon	〈 in non-Latin alphabet 〉
Dan	〈 in non-Latin alphabet 〉
Aser	〈 in non-Latin alphabet 〉
Benjamin	〈 in non-Latin alphabet 〉

〈 in non-Latin alphabet 〉	Reuben
〈 in non-Latin alphabet 〉	Levi
〈 in non-Latin alphabet 〉	Issachar
〈 in non-Latin alphabet 〉	Naphtali
〈 in non-Latin alphabet 〉	Gad
〈 in non-Latin alphabet 〉	Ihoseph

Vers. 11. *ingraver in stone]* or, *stone cutter, Jeweler.* This engraving in precions stone, and that like *a signet,* with the *names of the Sons of Israel;* signified the firm and perpetual love, memorial, esteem, and sustentation of the Church of Christ, Job 19. 23. 24. Song 8. 6. Hagg. 2. 23. *ouches]* that is, *bellow places,* in which the stones were set fast, see v. 4.

Vers. 12. *a memorial]* The G. addeth *a memorial concerning them.* In this work, Aaron was a figure of Christ, Hebrews 7. 28. the Sons of Israel, of all Saints, called the *Israel of God,* Galath. 6. 16. The two Beryl stones, square and of equal 〈...〉 sse, signified the like precious faith and 〈...〉 tie, which all have obtained before God 〈◊〉 〈...〉, 〈◊◊〉 1. Galatians 3. 28. 29. (The Be 〈...〉 being also the stone mentioned in the descrip 〈...〉 of Paradise, Genesis 2. 12. and the stone of 〈...〉 28. 20. who figured Christ in his 〈...〉 of Israel, Genesis 45. 7. 1•. and 49. 24.) The 〈◊〉 on which they are borne, signified the power and principality, which Christ hath 〈...〉 Church, presenting the same by his mediation, pure and holy unto God, and causing them to 〈...〉 perpetual memory, Isaiah. 9. 6. and 22. 〈◊〉. Eph. 5. 25. 27. John. 17. 19. 20. 24. Mal. 3. 16. Psalm 115. 12.

Verse 14. *at the end]* or, *equal:* of like proportion. So in verse 22. The Chaldee translateth *limited*▪ the Greek, *mixed with flowers.* 〈◊〉*.]* Hebr. *give,* which word is used for making firm fast and steady, as the Scriptures show; one Prophet saying, *Thou hast given,* 1 Chron. 17. 22. another saying for it, *Thou hast confirmed,* 2 Sam. 7. 24. So after in verse 25.

Vers. 15. *Brestplate]* in Hebrew, *Choshen,* which is not easy to interpret; but because it was an ornament of the breast, we call it a Brestplate. *Josephus* in his Greek *Antiquities,* book 3. chap. 8. keepeth the Hebrew, *Essen:* the Lxx. Interpreters usually translate it *Logeion,* and *Logion,* as being the 〈◊〉 *ornament,* because by *Urim* and *Thummim* that was therein, God gave answers to the governors, Numb. 27. 21. It hath affinity with *Cha* 〈...〉*,* that signifieth *silence,* as implying a *silent oracle,* to be seen on the breast of the high Priest, rather then heard. Also with *Chazah,* that signifieth *seeing,* and so we may English it, the *Contemplation* (or *Consideration) of judgment,* and it noteth the care that the Priest should have, of answering judgment and equity to them that asked of God by him. Whereof see more in the notes on v. 3•. *cunning workman]* woven both sides alike.

Verse 16. *doubled] Maimonides* (in the foresaid treatise, chap. 9. Sect. 6.) explaineth it thus, that *the cloth* (of the Brestplate) *was woven with cunning work of gold, and of blew, purple, scarlet, and fine linen; with 28. threads, as is before shown. The length of it was a cubit* (that is, two spannes) *and the breadth of it,* 〈◊〉*: and they doubled it into two, so it was a strain every way, foursquare. And they set thereon four* 〈◊〉 *of stones, expressed in the Law, and every stone was foursquare,* &c.

Verse 17. *Four rewes]* as the twelve tribes encamping about God's Tabernacle, were in four quarters, East, West, North, and South, three tribes in every quarter, Numb. 2. *Sardius]* or *Sardine:* a precious stone, called in Hebrew, *Odem,* of *Adam,* which signifieth *Ruddie,* Lam. 4. 7. for it was a blood-coloured stone. Accordingly the Chaldee Paraphrase calleth it *Samkan,* and Targum Yerushalmi *Samketha,* that is, *Red.* In the Greek, and by the holy Ghost in Rev. 21. 20. it is named *a Sardius,* (of Sardis a chief City in Asia, where such stones were.) On this stone the name of *R•ben* was engraved, and it foreshowed the warlike state of that Tribe, which frontierd upon the enemy, and in Saul's days, conquered the Hagaruns, 1 Chron. 5. 10, and went armed before their brethren, at the conquest of Canaan. Ios. 4. 12. 13. *Topaz]* so named

of the Greek *Topazion,* here, and in Revel. 21. 20. In Hebrew, *Pitdah;* from the letters of which word transplaced, *Topad* or *Topaz* are derived. It was a precious stone found in •thiopia, Job 21. 19. By the Hebrew Doctors, and also by *Pliny* in his 〈◊〉 book, chap. 8. the Topaz is of a glorious green color, and 〈◊〉 in his 16. Book, of a golden color. Hereupon one sore of Topaz, is of *Pliny* named *Pras•eides, Green coloured:* and to this the Chaldee name agreeth, *darkan* in Onkelos, and *Iarkatha,* in Thalgum Yerushalmi, both signifying *green,* On this stone *Symeons* name was graved, of which▪ Tribe there was little glory, till Hezekiah days, when the Symeonites smo•e the r••nant of Amaleeke, 1 C 〈...〉 4. 42. 43. *Sm••agd]* or *Emera•ld,* as it is also Englished. In Hebrew it is called *Barekath,* of *Barak,* which is *Lightning,* Ezek. 1. 13. and the Chaldee, names agree hereunto. But the Greek 〈◊〉 it *Smaragdos,* and so the holy Ghost in Revel. 21. 19. Which *Smaragd* (or *Emerauld)* is of a most goodly and glorious green color, that the eye of man is delighted, refreshed, but, neverfilled with the looping upon it, as *Pliny* (in his 37. book, chap. 5.) saith. And as there are many sorts of Emeraulds, so some glister like the Sun, whose Charret is therefore feigned by Poets, to *shine with clear Smaragds, Ovid Metamorph.* 2. and the Greek name (as well as the Hebrew) implieth so much *Smaragd,* as being *Maragd,* of *Maira, to shine.* On this stone, *Levi* was engraved. So the *Yerushalmi Targum* upon this place, having named these three stones, addeth, *write plainly upon them, the names of the three Tribes, Reuben, Simeon, Levi.* So this glistering stone, foreshowed Levies glory, who should reach Jacob God's judgments, and Israel his Law, Deut. 33. 10. whose lightnings do illuminate the world, Psal. 97, 4 Of Levi came Moses and Aaron, and all the Priests, and John the Baptist; who shined as Emeraulds in the Church. So the covenant of grace is resembled by a Rain-bow of an Emerauld color, in Revel. 4. 3.

Vers. 18. *Chalcedonie]* in Hebrew *Nophec,* which the Chaldee of Onkelos turned *Ismeragdin,* that is, the *Smaragd* forem entioned; but Targum Yerushalmi calleth it *Cadcedana,* to which the name given it by the holy Ghost, *Chalcedon,* Revel. 21. 19. agreeth. The Greek version hath *Anthrax,* that is, a *Carbuncle,* and so the *Chalcedonte* is like unto a *Carbuncle,* and one sort of it, as *Pliny* showeth in book 37. chap. 7. This *Charcedonie* (as it is also called) shineth clear like a star, but somewhat purple-coloured: and the *Carbuncle* (which is so called *Pyropus,)* hath the name of fire, like which it shineth. The ground of this *Chalcedonie,* seemeth to be the Hebrew *Cadcod* mentioned in Isaiah. 54. 12. On this stone, *Judah's* name was graven. In Caleb, Othoniel, David, and Solomon, this stone shown his glory, but above all in Christ, who came of this Tribe according to the flesh, Hebrews 7. 14. *Sapphire]* this is the Hebrew name, kept also in Greek, and other tongues; but in the Chaldee it is *Sh* 〈...〉 It is a goodly stone, transparent, very hard, of blew or sky-color, used therefore in heavenly visions as Exodus 24. 10. E••kiel 1. 26. The Sapphire and the S 〈...〉 ragd, are the most pleasant and comfortable for the eye to look upon. Upon this stone the name of *Issachar* was engraved. *Sardonyx]* This name seemeth to be made of th•*S* 〈...〉 and the *Onyx* stone, named in Hebrew, *Iahalom,* of *S••ting;* and in Chaldee, *Sabh* 〈...〉, that is, *bearing strokes:* for it is a very hard stone, like the Adamant or Diamond▪ and in Revelation 21. 20. is named in Greek 〈◊〉*:* which by the name, and by testimony of 〈◊〉, book 37. chapter 6. is mixed of a white and ••ddy color, shining like to the nail of a man's hand set into flesh. On this gem, *Zebulon* was

graved: so the *Yerushalmi Targum,* setting down this second rew, addeth; *Write plainly on them, the names of the three Tribes, Judah, Issachar, Zebulon.* So in Genesis 46. in Exodus 1. 2. 3. in 1 Chronicles 2. 1. and often, these two, *Issachar,* and *Zebulon,* are joined with the former four Patriarchs, that so all Leah's children, might be together.

Verse 19. *Hyacinth]* or, *Iacinth,* that is, of a bright purple color: by the Greek it is translated the *Ligure,* but some copies have for it the *Hyacinth,* and so the Holy Ghost translateth it in Revelation 21. 20. In Hebrew it is named *Leshem:* upon it *Dan* was graven: and a city called *Leshem,* did afterwards fall unto the Tribe of Dan, as this stone did portend, and so *Leshem* was called *Dan,* Joshua 19. 47. *Chrysoprase]* which name signifieth a *golden green,* so noting the color of this stone. In Heb. it is *Sheb•:* the common Greek version maketh it an *Achate* (or *Agate,)* of which sort of stone, there are many colors, and some the best, that are green with a golden list: which therefore the holy Ghost calleth a *Chrysoprase,* in Revelation 21. 20. Naphtalims name was graven upon it. So the two Sons of Bilhah, Rachel's maid, are joined together. *Amethyst]* called in Hebrew *Achlama:* in the Greek version, and in Revelation 21. an *Amethyst,* which is a stone of a wan purple color, and ruddie: so being a warlike sign, and *Gad* was graven on this stone, whose wars were prophesied, and his victories, Genesis 49. 19. and had fulfilling in 1 Chronicles 5. 18. 19. 20. Here again the *Yerushalmi Targum,* naming the third row of stones, addeth, *Write plainly on them, the names of the three Tribes, Dan, Naphtali, and G•d.*

Vers. 20. *Chrysolite]* which signifieth a *golden stone,* for the glorious color of it, which is a golden Sea green, and shining. The Hebrew name is *Th••shish:* which is also the name of the Ocean Sea, Psalm 48. 8. and accordingly the Chaldee 〈◊〉 it *Cr••• jamma,* of the *Sea-color.* The Greek version, and Revelation 21. call it the *Chrysolite. As•r* was graven upon this stone, who dwelled near the Sea, wi•h is brethren. *B•ryll]* in Hebrew *Shoham,* in the Greek version, and in Rev. 21. 29. it is called the *Beryl:* so the Chaldee here & elsewhere nameth i•*Burla.* This was Joseph's stone on which he was engraved: and on two of these stones, all the Tribes were written, v. 11. The *Beryl* is of the sky-color, but waterish, and as there are many sorts of Berylls, so have they many colors. This stone is said to be *precious,* Job 28. 16. and in Joseph, Joshua, Deborah, Gideon, Ieph•he, and Abdon the Judges of Israel, the glory of the Beryl shown it self. *Jasper]* of the Hebrew *Iashpeh,* and the Greek *Iaspis:* a stone of great worth and glory; of which are many sorts of sundry colors, some green, some azure or of aerie color, called therefore *Aerizusa,* by *Pliny,* in *Book 37. Chap.* 8. some are party-coloured and spotted, like Panthers, therefore the Chaldee paraphrase here calleth it *Pantere:* and the Chaldee on Song. 5. 14. saith *Benjamin was engraved upon Apant•r.* This last stone for the youngest Benjamin, is the first foundation in the heavenly Jerusalem, Revelat. 21. 19. The glory of this Jasper, shined in Benjamins Tribe, when the Temple of Solomon was there built in Jerusalem, Deuteronomy 33. 12. Joshua 8. 11. 28. and in particular persons, as Ehud (Judge. 3.) Mordecai and Ester, but chiefly in Paul the Apostle, who was of this Tribe, Rom. 11. 1. whose writings are as a goodly Jasper, shining among the precious stones of the Scripture. Here also the *Targum Yerushalmi* addeth to the stones of the fourth row: *Write plainly on them, the names of the three Tribes, Aser, Joseph, and Benjamin. set]* or, *fastened withi•••llow places* (or *o•ches)* of gold, as the Hebrew word implieth: see verse 11.

Vers. 21. *according to]* or, *by their names,* and here [unspec] the Greek translation addeth, *according to their generations* (or *birthes)* as was expressed in the 10. verse. and is here again implied. For in the same order that they were graven upon the Be•yls, were they here set and graven upon twelve several stones: as they are here set down in the page following.

Upon the	1 Sardine	was graven	1. Reuben	Sons of Leah.
2 Topaze	2. Simeon			
3 Smaragd	3. Levi			
4 Chalcedonie	4. Judah			
5 Sapphire	5. Issachar			
6 Sardonyx	6. Zebulon			
7 Hyacynth	7. Dan	Of Bilhah, Rachel's maid.		
8 Chrysoprase	8. Naphtali			
9 Amethyst	9. Gad	Of Zelpha, Leah's maid.		
10 Chrysolite	10. Aser			
11 Beryl	11. Joseph	Of Rachel.		
12 Jasper	12. Benjamin			

This order of names is before shown out of the Yerushalmi Targum: the same is also expressed by the Chaldee paraphrast upon Son. 5. 14. where speaking of the twelve tribes engraved on twelve precious stones, he nameth them thus: 1 *Reuben, 2 Syme••, 3 Levi, 4 Judah, 5 Issachar, 6 Zebulon▪ 7 D••, 8 Naphtali, 9 Ga•, 10 Aser, 11 Joseph, 12 Benjamin: who were like to the twelve celestial signs, bright as lamps, and polished in their works like* 〈◊〉 *, and shining like Sapphire•.* The same order we shown also from *Maimonides,* to be upon the two Berylls, ver. 10. except the transplacing of Bilhahs Sons. *like the engravings]* the Chaldee addeth, *written plainly like the engraving of a ring* (or *signs.)*

Vers. 22. *at the end]* or, *of equality:* see verse. 14. The Greek translateth, *mixed.* [unspec 22]

V. 25. *before it]* or *towards the forepart of it,* or *of him,* that is the priest; for both on the fore-part of the Ephod, and before the priest did the Brestplate hang.

Verse 26. *border]* or, *edge:* Hebrew *lip.* [unspec]

Verse 28 *bind]* with high knots, or *they shalt lift up. above, &c.] The curious girdle of the Ephod was bound upon his heart, under the Brest plate:* saith *Maimonides,* in the fore-said treatise, *Chap. 9. Sect. 11. loosed]* the Chaldee saith, *broken off.* The manner of fastening is by the Hebrews described thus: *There were made on each shoulder two rings; one above on the top of the shoulder, and another beneath the shoulder, above the curious girdle. And they fastened two* ⟨...⟩ *ings of gold, in the two rings that were above, & they are called chains. Afterwards, they put the ends of the ••eathings of the Brestplate, into the rings that were above, on the shoulders of the Ephod. Then they p•t the two laces of blew, which were on the edges of the Brestplate, into the two rings which were above the curious girdle of the Ephod. And they let down the* ⟨◊⟩ *which were in the rings on the shoulders of the Ephod, unto the rings of the Brestplate which were uppermost; that the one might cleave fast unto the other, and so the Brestplate might not be loosed from the Ephod. M* ⟨...⟩ *ony,* treat. of the *Implements of the Sanctuary* ⟨◊⟩ *. 9. s.* 9. 10.

Ver. 29. *upon his heart]* The Greek translateth *upon* his *breast:* so in Revel. 15. 6. *the breasts girded* meaneth *the hearts.* As before, presenting them •nto God, he bare them on his shoulders, on two ⟨◊⟩ of equal worth and glory: so now, to signify God's favor in Christ towards the Church, they are borne upon his heart, graven on sundry stones, which signified the manifold and sundry graces of the Spirit, wherewith the Saints are glorified here, everyone in their measure; proceeding all from the love of Christ. Wherefore the Church desiring confirmation in his grace & love, prayeth, *Set me as a •ignet upon thy heart,* Song. 8. 6. *memorial]* which the *graving* did signify, as in Isaiah 49. 15. 16. *I will not forget thee, behold I have graven thee upon the palms of my hands, &c.*

Ver. 30. *the Urim and the Thummim]* which is by interpretation, *the Lights and the Perfections;* but what these were, is not easy to say. The Gr. translateth them, *the Manifestation and the Truth.* There is no commandment given unto Moses, for to make them; neither is there any mention of them in Exod. 39. where the making of all Aaron's ornaments is related: but in Levite. 8. 8. it is said of Moses, *he put in the Brestplate, the Vrim and the Thummim.* From which some of the Hebrews (as *R. Menachem* on Exod. 28.) do gather, that they were *not the work of the artificer, neither had the artificers, nor the Church of Israel, in them any work, or any voluntary offering; but they were a mystery delivered to Moses from the mouth of God; or they were the work of God himself. For Moses took the Urim and the Thummim, and put them in the Brest-plate, after that he had put upon Aaron, the Ephod and the Brestplate,* Levite. 8. 7. 8. Some do think, that as those words, *Holiness to Jehovah,* (in verse 36.) were graven on a plate, and put on Aaron's fore-head: so these words *Vrim and Thummim,* were likewise graven on a golden plate, and put in the Brestplate, which was double, (verse 16.) for something to be put therein. Others think, they were no other then the precious stones fore-spoken of. The use of these Vrim and Thummim, was to enquire of God, and to receive an answer of his will by them; as is said of Eleazar the priest, he *shall ask counsel for* (Joshua) *after the judgment of Vrim before the* LORD, Numb. 27. 21. The manner of asking counsel, is recorded by the Hebrews to be thus. *When they inquired, the priest stood with his face before the Ark; and he that inquired, stood behind him, with his face to the back of the priest: and the inquirer said, Shall I go up? or, Shall I not? And he asked not with an high voice, nor with the thought of his heart only, but with a sub* ⟨...⟩ ⟨◊⟩ *as one that*

prayeth by himself. And forthwith; the holy Ghost came upon the Priest, and he beheld the Brestplate, and saw the 〈...〉 〈◊〉 *of prophesy, Go up; or go not up; in the letters that shown* 〈◊〉 *themselves upon the Brestplate before his face. Then the Priest answered him and said, Go up,* 〈◊〉 *not up. And they made no inquiry of two things at once: and if they so inquired yet the* 〈...〉 〈◊〉 *but unto the first only. And they inquired not here•y, for a common man: but either for the King, or for him on whom the affairs of the Congregation •ay Maimonides,* treat. of the *Implements of the Sanctuary, Chap. 10. Sect.* 11. 12. Of this, see examples which may give light hereunto, in Num. 27. 18. 21. Judge. 1. 1. and 20. 18. 28. 1 Sam. 13. 9. 10. 11. 12. and 28. 6. These *Vrim* and *Thummim,* were lost at the Captivity of Babylon, and wanted at the people's return•, Ezr. 2: 63. Nehemiah 6. 65. neither do we find, that ever God answered by them anymore. The Bab. Talmud, 〈◊〉 *•oma, Chap. 1. sol.* 21. speaking of Hag. 〈◊〉 . 8. where the Hebrew word *Ecchabda, (I will be glorified)* wanteth the letter *H,* which in numbering signifieth *five,* saith, *The want of H, showeth the want of five things, in the second Temple, which had been in the first, namely, 1 The Ark, with the Mercy-seat; and Cherubims: 2 The fire (from heaven:) 3 The Majesty (or Divine presence:) 4 The holy Ghost: 5 and the Vrins and Thummin* By the *Majesty (Shekhinah)* they seem to mean the Oracle in the most holy place, where God had dwelt between the Cherubims, Psal. 80. 2. Num. 7. 89. And by the *holy Ghost,* they mean the spirit of prophesy, not only in the Priests, but in the Prophets, as the Commentary on that place of the Talmud saith, *The holy Ghost was not in the Prophets, from the second year of Darius, &c.* that is, after Haggai, Zacharias, and Malachi, which were the last Prophets, and in that Kings time, Haggai, 1. 1. Zach. 1. 1 So elsewhere in the Talmud, in *Sanhedrin, Chap.* 1. they teach from their ancient Doctors, that *after the later Prophets, Haggai, Zacharias, and Malachi were dead; the holy Ghost went up* (or *departed) from Israel: howbeit, they had the use of a voice* (or *Echo)* from heaven. *R. Menachem* (on Ex. 28.) saith of this Oracle by Vrim & Thummim, that it was one *of the degrees of the holy Ghost,* (that is, of the gifts of the holy Ghost:) *inferior unto Prophesy, and superior to the voice* (or *Echo.)* Like wise *R. Moses Gerundens,* (on Exod. sol. 146.) affirmeth, that *between the Voice and the Prophesy, were Urim and Thummin.* Of this *Voice* (or *Echo)* there is no mention in the Scriptures of the Prophets: but the Hebrew-Doctors, (which say that it was in Israel after the Prophets ceased,) do often write of it, and call it *Bathkol,* that is, *the daughter of a voice,* as it were one voice proceeding out of another, such as we call an *Echo;* and which some think was with distinct and plain words. Of old, they had in Israel Oracies or answers from God, three manner of ways; by *Dreams,* or by *Urim,* (that is, the Priest with Vrim and Thummim, Num. 27. 21.) or by *Prophets,* 1 Sam. 28. 6. 7. When the Lord would by none of these answer King Saul, then he rought to a Witch. The footsteps of these 〈◊◊◊〉 among the ancient Heathens: as *Home• in* 〈◊〉 . bringeth in Achil•es advising the Greeks in the time of a sore pestilence, to 〈◊◊◊〉 thereof from God, by some *Prophet, or a Priest or a Dreamer of dreams.* And as the High 〈◊〉 of 〈◊〉 was adorned in his 〈◊〉 with *Vrim and Thummim,* translated in Greek *Manifestation and Truth;* so among the Egyptians, their high Priest is reported to have *an ornament about his neck, of a Sapphire stone, and the ornament was called Aletheia,* (that is, *Truth:)* as *Aeliam•* writeth in his Greek History, book 14. After the loss of Vrim and Thummim, and Prophets in Israel; the godly Jews held them to the Law of Moses, as they were commanded by the last Prophet, Mal. 4. 4. And hereunto *Jesus son of Sirach,* in Ecclus. 33. 3. seemeth to

have reference, saying, *The Law is faithful to him* (that understandeth) *as the asking of Dela:* that is, as the Oracle of Vrim and Thummim, for *Vrim* is translated into Greek *Dela:* 1 Sam. 28. 6. *R. Moses bar Maimon,* saith, *They made in the second Temple Vrim and Thummim,* (whereby he meaneth the Brestplate with the precious stones;) *to the end they might make up all the* [High priests] *eight ornaments,* (without which he might not administer,) *although they did not enquire* (of God) *by them. And wherefore did they not enquire by them? Because the holy Ghost was not there. And every Priest, that speaketh not by the holy Ghost, and on whom the Divine-majesty resteth not, they inquire not by him. Maimonides,* treat. of the *Implements of the Sanctuary, Chap. 10. Sect.* 10. According to this phrase, are those speeches to be understood, in John. 7. 39. *The holy Ghost was not yet, because Jesus* ⟨◊⟩ *not yet glorified:* and in Acts 19. 2. *We have not so much as heard, whether there be an holy Ghost.* Whereby is meant, the gifts of the Spirit, in Prophesy, Tongues, &c. as there followeth in verse. 6. *T* ⟨...⟩ *holy Ghost came on them, and they spake with Tongues, and prophesied:* which gifts being before ceased, were restored by the Gospel; an evident proof that the Christ was come, Joel 2. 28.—32. Acts 2. 4. 17. 18. And in Christ, this mystery of *Vrim and Thummim* was fulfilled: for in the heart of him our great High-priest, were the gifts of the holy Ghost without measure, 3. 34. unto all Light and Manifestation of the Truth, with all perfection and integrity, John 1. 4. 9 17. and 3. 12. 13. and 18. 37. Coloss. 2. 3. whereby *the light of the knowledge of the glory of God, in the face of Jesus Christ,* is come unto us; by whom *the Spirit of Truth* is sent into us, to dwell with us, and to abide with us forever, John 14. 16. 17. who also hath given us to put on the *Brestplate of Faith and Love.* 1. Thessalon. 5. 8.

Vers. 31. *the Robe]* in Hebrew *Megnil;* in Greek *Hupodutes,* that is, an *Vnderclothing:* it was a long garment, worn next under the Ephod. The Hebrews say, *Upon the Robe, was the Ephod and the Brestplate; and he girded with the curious girdle of the Ephod, upon the Robe, under the Brestplate: and therefore it is called the Robe of the Ephod, because he gird•• it with the Ephod. Maimonides in Implements of the Sanctuary, Chap. 10. Sect.* 3. See also Exodus 29. 5. and Levite. 8. 7. *of the Ephod]* the Greek here translateth it *Poderee,* that is, *of the garment-downeto the foot.* So in Revel. 1. 13. Christ appeareth ⟨...⟩ *ed with a garment down to the foot,* (in the Gr. there, *Poderee:)* to show himself, as High Priest for the Church.

Vers. 32. *an hole]* called in Hebrew *a mouth. top]* Hebr. *head. a binding]* or *welt;* called in Hebrew *a lip. woven work]* Hebrew, *the work of the weaver. Josephus* (in his 3. *book of Antiquities, Chap.* 8.) saith, *This coat was not of two pieces, but woven in one, without seames on shoulders or sides. Maimonides* (in treat. of the *Implements of the Sanctuary, chap. 9. Sect.* 3.) saith: *The Robe was all of blew, and the threads thereof were twelve times double; and the hole thereof was woven at the beginning of the weaving. And it had no sleeves, but was divided into two skirts, from the end of the neck unto beneath, after the manner of all Robes: and was not joined together, but about all the neck only.* The Gospel noteth of Christ, how in the days of his flesh he wore *a coat without seam, woven from the top throughout,* John 19. 23. Though that were not a priestly garment, yet was it mystical.

Vers. 33. *Pomgranats]* that is, similitudes of them: so the Greek translateth, *as it were Pomgranats of the flourishing pomegranat tree. scarlet] every sort of these three* (saith Maimonides) *being twisted of eight threads, as it is written, upon the skirts of it twisted, (Exodies 39. 24.) So the*

threads of these skirts were in all, four and twenty. And he made them like pomgranats, which open not their mouth; and hung them on the Robe. Maimonides, treat. of the *Implements of the Sanct. Chap. 9. Sect. 4. Wheresoever this word* TWISTED *is used alone,* (as it is in Exod. 39. 24.) *it must be eight double threads. Ibid. Chap 8. Sect.* 14. The Greek version, both here and in Exod. 39. 24. addeth the fourth stuff, *and of fine linen twined:* but the Hebrew wanteth this, as also the Chaldee. *bells]* in number, *threescore and twelve,* (as Maimonides showeth in the soresaid treatise, *chap. 9. Sect. 4.) and they were hanged 36 on the one skirt, and 36 on the other.* And in these 72 bells, *were 72 clappers, all of gold: and the bell, together with the clapper in it, is that which is called* (in Hebrew) *Pagnamon,* (a Bell) saith *Maimonides, ibidem.*

Vers. 35. *to minister]* in the same: or, *when he ministereth. sound]* or, *voice;* that is, the sound [unspec] of his bells. Whereby was signified the voice of Christ, which is heard of God, in his prayer and mediation: and heard of the people, in his teaching and instruction, Heb. 5. 7. and 7. 25. Deuter. 33. 10. Isaiah 58. 1. Mat. 12. 18. Therefore these *Bels* were of *gold,* to signify the purity and preciousness of the words of Christ's; accompanied with *Pomgranats,* to signify the fruits and comfortable effects of Christ's both mediation and doctrine. For *Pomgranats,* were of the fruits of the holy Land, Deut. 8. 8. and they with the wine that is in them, signified the fruits and graces of the Saints, Song. 4. 〈◊〉 . 13. and 8. 2. Therefore many such were also in Solomon's Temple, 2 Chron. 3. 16. and 4. 13. And the care that this Robe should not be rent (verse 32.) signified the unity of the doctrine and faith of Christ, which should be among his people without rents or schisms, 1 Cor. 1. 10 13. 1 Tim. 1. 3. *goeth in, &c.]* that is, publicly administereth, as this phrase signifieth, Numb. 27. 17. 1 Chron. 27. 1. Acts 1. 21. *that he die not]* or, *and he shall not die.*

Vers. 36. *Plate]* the Hebrew *Tsits,* properly signifieth a *flour;* the Greek, *Petalon, a leaf:* because it appeared fair and glorious: after, it is called, *the plate of the holy crown,* Exodus 39. 30. It was *a long plate of gold, two fingers broad, and reached from one ear* (of the Priest) *to another,* saith *Maimonides,* in *Implements of the Sanctuary, Chap. 9. Sect.* 1. HOLYNESSE TO JEHOVAH] that is, these words shall be graven upon it: in Hebrew, KODESH LA JEHOVAH: which we may English, *Holiness to Jehovah,* or, *The holiness of Jehovah:* and so the Greek translateth it *Hagiasma Kurtou, The holiness* (or *Sanctification) of the Lord.* These words might be written (as the Hebrews say) *either in one line, or in two:* and *the letters* were so graven, as that they *stood out* (above the rest of the plate, and were not cu• inward.) *Maimonides, ibid.*

Vers. 38. *bear]* or, *take away* the iniquity. This openeth the mystery of this flour; how it figured the mediation of Christ, who by his holiness which he had of the Godhead, took away the sins of his people, which they commit in their most holy and religious actions, John. 1. 19. 2 Cor. 5. 19. 1 John. 2. 1. 2. *for favorable acceptation]* that is, for a sign that the people are made acceptable unto God, by the holiness of Jehovah him-self, which through the mediation of this high priest, is imputed unto them, Ephes. 1. 6 2 Cor. 5. 19. And this was graved as a signet, and put on the forehead of the Priest, that it might be a visible and perpetual token of God's gracious acceptation to be seen and read of all the people, to their comfort; as also *before the Lord,* who respecteth his, in the face of Christ.

Vers. 39. *coat]* the Greek translateth *coats:* for whether it were the high priest, or the inferior priests, their coats were all of one stuff, and *woven* with like work, Exod. 39. 27. and *Maimonides* in the foresaid treat. *Ch. 8. Sect.* 16. where he showeth also, that these coats had sleeues woven of the same and sown unto the bodies of the coats; which were long, reaching down to the heels: and the sleeues for length and wideness fit for the arms. They figured the garments of justice, wherewith Christ and his children are arrayed, Psal. 13 2. 9. Revel. 19. 8. *Miter]* in Hebrew *Mistnepheth,* which signifieth *a thing wrapped about* the head. Such as the Tuffe which at this day is worn in the Eastern countries. By the Hebrew records, the high priests Miter, and the inferior priests *Bonnets,* were all of one stuff and size: and differed only in the manner of wrapping about the head; the Miter being woond more flat, and the Bonnets more round and high crowned. *The Miter of the high priest, or of the inferior priests, was sixteen cubits* (that is, 24 foot) *long,* saith *Maimonides* in *Implements of the Sanctuary, Chap. 8. Sect.* 2. 19. It was an ornament for priests and for Kings, *Ezek.* 21. 26. and signified both the power and authority which they had for their office under God, *Zach.* 3. 5. and their pure administration thereof in Justice & judgment, as Job said, *My judgment was as a Robe and a Miter, Job* 29. 14. So Christ our high priest, appearing in a priestly Garment down to the foot, had also *his head,* (that is, the attire of his head) *and his hairs, white as wool,* and *as snow, Rev.* 1. 13. 14. as in *Song* 5. 11. his *head* is of *fine gold;* as was the plate on the high priests forehead, and as a King with his crown. Among the heathen Romans, their chief priests were called *Flamines;* of the attire of their heads, as being *Pileamines,* without which, *it was unlawful* for them to go out of doors. *Pomp. Laetus de Rom. sacerd. tit. de Flaminib.* and *Plutarch* in *Numa.* Among the Arabians also, their high priests were clad with linen garments, & Miters; *Alex. ab Alex. lib. 2. cap. 8. Girdle]* in Hebrew *Abnet:* it was made of *fine linen,* and *of blew, and purple, and scarlet,* Exodus 39. 29. The Hebrew Doctors write, *it was about three fingers broad, and two and thirty cubits long: they wound it about, and turned it one fold upon another. The High priests Girdle was in making like to the other Priests.* It was to gird the coat with, which was under the Robe, Levite. 8. 7. and *Maimonides,* treat. of the *Implements of the Sanctuary, Chap. 8. Sect.* 2. 19. and *Chap. 10. Sect. 1. Josephus* (in his 3. *book of Antiquities, Chap.* 8.) saith, *The coat was girt with a girdle four fingers broad, but empty within; and woven so as it was like a serpents skin, pictured with flowers, red, purple, blew, and of fine linen; the woof was only fine linen; which being wound and tied once or twice about the breast, hung down to the ankles, so long as he did not minister; but when he ministered, lest it should hinder him,* he *cast it upon his left shoulder.* This must be understood of the inferior Priests girdles; for the high priest could not so do, by reason of his garments above it. These girdles signified the truth, constancy, and expedition of Christ in his ministration; and so of all Christians, Ephes. 6. 14. Isaiah 22. 21. Luke 12. 35. See the notes on Exodus 12. 11. *embroiderer]* or, *weaver with tinsell work:* See Exodus 26. 1. 36. The embroidery or cunning workmanship, was in the weaving: for *of all the Priests garments, none was made of needle work, but of woven work, as it is written,* (in Exod. 39. 22. 27.) THE WORKE OF THE WEAVER: saith *Maimonides,* in *Implements of the Sanctuary, Chap. 8. Sect.* 19.

Vers. 40. *Coats]* of fine-linen, such as the high Priest had, Exodus 39. 27. so for the girdles, and bonnets, they were of the same stuff and workmanship that the high Priests: as is before noted. And figured the garments of Christ's children, made white in his blood, wherein they

serve God day and night in his Temple, Rev. 7. 14. 15. and 19. 8. Among the Heathens also, they that sacrificed to their gods, were clad in *white raiment, Valer. Max. b. 1. c. 1. Bonnets]* of linen cloth, wrapped about their heads, much like the high Priests Miter. See the notes on verse. 39. So we Christians are to put on our heads, *the hope of salvation for an helmet,* and under it for to rejoice, 1 Thes. 5. 8. Rom. 5. 2. for the tire upon the head, is opposed unto mourning, Ezek. 24. 17. 23.

Vers. 41. *anoint]* with the holy oil, made at God's [unspec] direction: see Exodus 30. 23. 30. and 29. 7. *fill their hand]* that is, consecrate and dedicate them unto the ministry. This was by putting the flesh of the sacrifice, with bread, &c. into their hand: whereof see Exodus 29. 9. 23. 24. The Greek keepeth the Hebrew phrase: but the Chaldee translateth, *thou shalt offer their offerings.*

Vers. 42. *breeches]* alike for the High Priest, and [unspec] for the other, of the same matter and form. *naked flesh]* that is, the secret and shameful parts, called in the Hebrew *the flesh of nakedness* (or *of fhame,)* because of those parts we are most ashamed when we are naked. The Greek translateth, *the shame of their body.* So each of these words, is used for our shameful parts: *flesh,* in Gen. 17. 11. Ezek. 23. 20. *nakedness,* in Gen. 9. 22. 23. Lev. 18. 7. which are here commanded to be covered with *linen,* which signified *righteousness,* Revel. 19. 8. even the righteousness which is of God by faith, whereby our sin (which is our shame, Romans. 6. 21.) is covered, Rom. 4. 6. 7. And as all these garments are given of God to Aaron and his sons: so he it was that clothed our first parents after their nakedness, Gen. 3. 21. and he hath spread his skirts over us, and covered our filthiness, when we were naked and bare, Ezek. 16. 7. 8. and counselleth all, to buy of him white raiment, that they may be clothed, and their filthy nakedness appear not, Revel. 3. 18. even to put on the Lord Jesus Christ, and to make no provision for the flesh, to fulfill the lusts thereof, Rom. 13. 14. *the thighs] from above the navell, a little off from the heart, unto the end of the thigh;* saith *Maimonides* in *Implements of the Sanctuary, Chap. 8. Sect.* 18. Though these parts were covered by the former garments, yet lest by wind, or any other accident, they should haply be discovered, God (for more reverence of his Majesty, and regard of seemliness and honesty,) appointeth this close covering, which (as *Maimonides* expresseth) were tied with strings, and made close like a purse. Thus God gave more abundant honor, to that part which lacked; and our uncomely parts, have more abundant comeliness, as Paul saith, 1 Cor. 12. 23. 24.

Vers. 43. *bear not iniquity]* that is, bear not punishment for this iniquity, and die. The Greek translateth, *and they shall not bring sin upon themselves, that they die not.* For God is *of purer eyes, then to behold evil,* Hab. 1. 13. and he that had not on his *wedding garment,* was bound hand and foot, and cast into utter darkness, Matth. 22. 12. 13. Blessed therefore is he that watcheth and keepeth his garments: lest he walk naked, and his shame be seen, Revelat. 16. 15. This caution is not for the *breeches* only, but for all the garments; as the Hebrew Doctors have gathered thus; *The high Priest that ministereth with less then these eight garments, or the inferior Priest that ministereth with less then these four garments, his service is unlawful, and he is guilty of death by the hand of God; even as a stranger that ministereth; as it is written,* (in Exodus 29. 9.) AND THOU SHALT GIRTHEN WITH GIRDLES, &c. AND THE PRIESTHOOD SHALL BE THEIRS: *when*

thee garments are upon them, their Priesthood is upon them: if their garments be not upon them: their priest-hood is not upon them, but loe they are as strangers; and it is written (in Num. 1. 51.) THE STRANGER THAT COMMETH NIGH SHALLBE PVT TO DEATH. *As he that wanteth his garment, is guilty of death, and his service unlawful: so is he that hath moe garments. As he that puts on two coats, or two girdles;* Or, *the common priest that puts on the high priests garments, and serveth; loe he polluteth the service and is guilty of death by the hand of* (the God of) *heaven. Maimonides,* in treat. of the *Implements of the Sanctuary, ch. 10. sect.* 4. 5.

CHAP. XXIX.

1. The things which Moses was to get ready, for the consecrating of the Priests unto their office. 4, To wash their bodies. 5, The order how to put on the high priests garments, 7. and to aniont him. 8, The araying of the other priests. 10, The manner how to sacrifice the Bullock, which was for a sin-offering; 15, And the first Ram, which was for a Burnt-offering; 19, And the second Ram which was for consecration of the Priests, to, that the blood thereof, should be put on their ears, hands, and feet. 21, With that blood and with oil, they and their garments should be sprinkled. 26, The manner how to wave the breast of that sacrifice, and to leave up the shoulder thereof in the Priests hands. 30, Seven days, the time of consecration. 32, The Priest must eat the Ram wherewith they should be consecrated. 36, Of purifying the Altar seven days. 38, Of the two Lambs, which should be for a daily burnt offering in Israel continually, 40, with their meat and drink-offerings. 43, God promiseth to sanctify his Tabernacle and people, and to dwell among them.

AND this *is* the thing that thou shalt do unto them; to sanctify them, to minister-in-the-Priests-office unto me: Take one Bullock, a youngling of the Herd; and Two Rams perfect. And unleavened bread, and cakes unleavened, tempered with oil; and wafers unleavened anointed with oil: *of* wheaten flower shalt thou make them. And thou shalt put them into one basket, and shalt bring them near, in the basket: and the bullock, and the two Rams. And Aaron and his Sons thou shalt bring near, unto the door of the tent of the congregation: and shalt wash them with water. And thou shalt take the garments, and shalt clad Aaron with the Coat, and with the Robe of the Ephod, and with the Ephod, and with the Brestplate: and shalt fitly gird clàd, with the curious girdle of the Ephod. And thou shalt put the Miter upon his head: and shalt fasten the Crown of holiness, upon the Miter. And thou shalt take the anointing oil, and pour *it* upon his head: and anoint him. And thou shalt bring near his Sons; and clad them with Coats. And thou shalt gird them with Girdles, (Aaron and his Sons,) and shalt bind the bonnets on them, and the priesthood shall be theirs, for an eternal statute: and thou shalt fill the hand of Aaron, and the hand of his Sons. And thou shalt bring near the bullock before the Tent of the congregation: and Aaron and his Sons shall impose their hands upon the head of the bullock. And thou shalt kill the bullock before Jehovah: *at* the door of the Tent of the congregation. And thou shalt take of the blood of the bullock, and put upon the horns of the Altar with thy finger: and shalt pour all the blood at the bottom of the Altar. And thou shalt take all the fat, that covereth the inwards, & the caul, *that is* above the liver: and the two kidneys; and the fat, which *is* upon them: and shalt burn *them* upon the Altar. And the flesh of the bullock, and his skin, and his dung; shalt thou burn with fire,

without the campe: it *is* a Sin *(offering.)* And thou shalt take the one Ram: and Aaron and his Sons shall impose their hands upon the head of the Ram. And thou shalt kill the Ram: and shalt take his blood, and sprinkle upon the altar round about. And thou shalt cut the Ram into his pieces: and shalt wash his inwards, and his legs and put *them* unto his pieces, and unto his head. And thou shalt burn all the Ram upon the altar; it *is* a Burnt-offering unto Jehovah: it *is* a savor of rest, a Fire-*offering* unto Jehovah. And thou shalt take the other Ram, and Aaron and his sons shall impose their hands upon the head of the Ram. And thou shalt kill the Ram, and take of his blood and put upon the tip of the *right* ear of Aaron; and upon the tip of the right ear of his Sons, and upon the thumb of their right hand, and upon the great toe of their right foot: And shalt sprinkle the blood upon the altar, round about And thou shalt take of the blood which is upon the Altar, and of the anointing oil: and shalt sprinkle upon Aaron, and upon his garments, and upon his Sons, and upon the garments of his Sons, with him: and he shall be sanctified, and his garments, and his sons, and his sons garments with him. And thou shalt take of the Ram, the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat which *is* upon them; and the right shoulder: for it *is* a ram of filling *the hand.* And one loaf of bread, and one cake of oil bread, and one wafer: out of the basket of unleavened *cakes,* which *is* before Jehovah. And thou shalt put all on the palms of-the-hands of Aaron, & on the palms-of-the-hands of his Sons: and thou shalt wave them *for* a wave-*offering* before Jehovah. And thou shalt receive them from their hand, and shalt burn *them* upon the Altar, for a Burnt-offering: for a savor of rest, before Jehovah; it *is* a Fire-*offering* unto Jehovah. And thou shalt take the breast of the ram of the filling *of the hand,* which *is* for Aaron, and wave it, *for* a wave *offering* before Jehovah: and it shall be thy part. And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave-offering, which is waved, & wch is heaved-up, of the ram of the filling *of the hand;* of *that* which *is* for Aaron, & of *that* which *is* for his Sons. And it shall be Aaron's and his Sons, by a statute *for* ever, from the sons of Israel; for it *is* an heave-offering: and it shall be an heave-offering from the sons of Israel, of the sacrifices of their peace-offerings; *even* their heave-offering unto Jehovah. And the garments of holiness which are Aaron's, shall be his sons after him, to be anointed in them, and to fill their hand in them. Seven days, shall he *that is* Priest in his stead, of his sons, be clad in them: when he shall come into the Tent of the Congregation, to minister in the Holy *Place.* And thou shalt take the Ram of the filling *of the hand:* and shalt seeth his flesh, in the holy place. And Aaron and his sons, shall eat the flesh of the Ram; and the bread which *is* in the basket *at* the door of the Tent of the Congregation. And they shall eat those *things,* with the which atonement-was-made; to fill their hand, to sanctify them: and a stranger shall not eat *(of them,)* because they *are* holy. And if there remain of the flesh of the filling *of the hand,* & of the bread unto the morning: then thou shalt burn the remainder wth fire, it shall not be eaten, because it *is* holy. And thou shalt do unto Aaron and to his Sons, thus, according to all which I have commanded thee: seven days shalt thou fill their hand. And thou shalt make *ready* for *every* day a bullock *for* a sin-*offering,* for atonements: and thou shalt purify the altar, when thou makest atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make atonement for the altar, and sanctify it: & the altar shall be Holy of holies; whatsoever toucheth the altar, shall be holy.

And this *is that* which thou shalt make *ready,* upon the altar: two lambes of the first year, *day* by day continually. The one lamb, thou shalt make *ready* in the morning: and the other lamb thou shalt make *ready* between the two evenings. And a tenth deal of flour, mingled with the fourth part of an Hin of beaten oil; and *for* a drink-offering, the fourth part of an Hin of wine, for the one lamb. And the other lamb, thou shalt make *ready* between the two evenings: according to the meat offering of the morning, and according to the drink-offering thereof, shalt thou make for it, for a savor of rest, a Fire-*offering* unto Jehovah. *(This shall be)* a continual burnt-offering throughout your generations, *at* the door of the Tent of the congregation, before Jehovah: where I will meet with you, to speak unto thee there. And I will meet [unspec] there, with the Sons of Israel: and he shall be sanctified by my gloty. And I will sanctify [unspec] the Tent of the congregation, and the altar: & Aaron & his Sons I will sanctify to minister-in-the-priests-office unto me. And [unspec] I will dwell amongst the sons of Israel, and will before a God unto them. And they shall know that I *am* Jehovah their God, that brought thē forth, out of the Land of Egypt, that I may dwell amongst them: I Jehovah their God.

Annotations.

THE thing] Hebrew, *the word:* the Greek [unspec] saith, *these things.* God having chosen Aaron and his seed, to be Priests unto him; entereth them into their office by many rites; as Washing, Clothing, Anointing, Sprinkling, and Offring of sacrifices for their consecration. *bullock]* in Hebrew *Par:* which is greater then a calf, but not so great as an ox. The Hebrew Doctors thus distinguish them: *Wheresoever it is said, (g 〈...〉 gel) a calf, that is, a young one of the first year: but (par) a bullock, is a young one of the second year. Maimonides* treat, of *Sacrifices, Chap. 1. Sect. 14. youngling of the herd)* or, *young ox:* Hebrew *son of the ox* (or *of the herd.)* The Greek saith, *of the oxen.* See the fulfilling of this precept, in Levite 8. 〈...〉 *es]* these were also of the second year; 〈◊〉 *lambes* were of the first. *perfect]* th•• is, without blemish, want; superfluity, or deformity. See the notes on Exod. 12. 5. These sacrifices figured *Christ,* who was *without blemish, without* 〈◊〉, 1 Pet. 1. 19.

Ver. 2. *unleavened]* which signified, sincerity, and in 〈...〉 ruption. See Ex. 12. 8. 15. *oil]* which sign 〈...〉 d the graces of God's Spirit, 1 John. 2. 27. See the notes on Exod. 30. 25. *flower]* the best part of the principal grain, called sometime *the fat of wheat,* Deut. 32. 14. with such God spiritually feedeth his Charch, Psal. 81. 17. and 147. 14. Such bread signified Christ also, whom the Father giveth us to feed upon, John. 6. 32. 33.

V. 4. *the Tent]* the whole Tabernacle or Habitation of God is so called, of one principal part thereof, Exod. 26. called *the Tent of Congregation,* or *of meeting;* because there the people assembled, and there God *met* with them; as after in v. 43. Here the Priests were to be presented before God, and before the people, who were also there gathered together, Lev. 8. 3. So the ministers of Christ, were ordained in the Churches, Act. 14. 23. and 6. 5. 6. *water]* out of the sanctified Laver, Exo. 30. 18. 19. for it was made and anointed, and set in the Lord's Court, before the priests were consecrated, Exod. 40. 7. 11. 12. Lev. 8. 6. This signified the washing from sin, which is the first part of purification, by the blood of Christ, whereof they

that come near unto God for to serve him acceptably, must be partakers, Psal. 51. 9. Isaiah 1. 16. Rev. 1. 5. Heb. 9. 13. 14. and 10. 22.

V. 5. *clad]* or, *put upon Aaron:* figuring the next work of God's grace, after the washing away and forgiveness of sin; to impart the gifts of righteousness and salvation, Ps. 132. 9. 16. The order of clothing, as appeareth by the Scripture, in Lev. 8. and is distinctly recorded by the Hebr. Doctors, was thus: *He put on the breeches first, and girded them higher then the navel, above his loins. After that, he put on the coat; and then he girded the girdle, wrapping it about his breast. After the girdle, he put on the Robe, and over the Robe, the Ephod & Brestplate: and girded him with the curious girdle of the Ephod, over the robe, and under the Brest plate. Afterward, he wrapped the Miter about his head, and fastened the golden plate thereupon. Maimonides,* treat. of the *Implements of the Sanctuary, c. 10. s. 1, &c.* These rites which Israel learned or God, were after corruptly imitated by the Gentiles; whose priests were washed before their consecration, continued in the preparation to their priesthood, ten dais without eating flesh or drinking wine: were arrayed with 12. robes (as Aaron was with eight,) and those of bysse (or fine linen) painted or embroidered with divers colors, besides daily sacrificing, solemn feasting, & the like: as *L. Apuleius* showeth in *Asin. aur lib. 11. fitly gird]* here the Hebr. is *Aphad:* frō whence the name of the *Ephod* is derived, and so named (as here appeareth) of being aptly girded unto him. 〈◊〉 G 〈...〉 & Chaldee. versions here expound it. Th• g 〈...〉 ding is observed by *Maimonides,* to be about the 〈...〉 ot the loins: and whereas in Ezek. 44. 18. 〈ϞϞ〉 〈...〉 d, *they shall not gird themselves in the sweating* (〈◊〉) their *Jonathan* the ancient Chaldee par 〈...〉 expoundeth it, *not upon their loins, but upon their heart.* And this manner of girding, the Holy Ghost observeth in our high Priest Christ, who appeared *girded about the paps with a golden girdle,* Revelations 1. 13. As all girding signifieth a ready preparation and strengthening unto any service. Luk. 12. 35. Isaiah 5. 27. Act. 12. 8. so this is in special, for the heart of the Priests, to be girded with *Truth,* as Paul expoundeth it, Ephesians 6. 14. So Christ's ministers are likened to *Angels coming out of the Temple, clothed in pure and white linen, and girded about the breasts, with golden Girdles,* Rev. 15. 6.

Verse 6. *fasten]* or, *put:* Hebrew, *give.* See the notes on Exodus 28. 15. *Crown of holiness]* that is, *holy Crown,* or *Diadem:* meaning the golden Plate fore-spoken of, Exod. 28. 36. and 39. 30. Leviticus 8. 9. called here *Nezer,* that is, a *Separation,* because it was a sign of separation and exemption from other men. Therefore the Diadem of Kings was called *Nezer,* 2 Samuel 1. 10. Psal. 89. 40. and here it is the ornament of the High Priest, to denote his dignity. So the Greek calleth it *Petalon to Hagiasma;* as the *Plate* was before named, in Exod. 28. 36.

Verse 7. *anointing oil]* the making hereof, is after shown, Exodus 30. 23. &c. *anoint]* this third thing, signified the communication of the graces of God's Spirit, 1 John 2. 27. as it is said, *The Spirit of the Lord God is upon me, because the Lord hath anointed me, &c.* Isaiah 61. 1. And this for to cause the odour of his administration to spread abroad unto the comfort of the Church, dwelling together in love and unity, Psalm 133. 2. 2 Cor. 2. 14. 15. 16. *Anoint,* is in Hebrew *Mashach;* whereupon the high Priest and King that was anointed, was called *Mashiach* or *Messias,* Leviticus 4. 3. 1 Samuel 12. 3. 5. which *Messias,* is in Greek *Christ,* and is the name of the Son of God, our Savior, Dan. 9. 25. John 1. 41.

Verse 9. *fill the hand]* namely, with parts of the sacrifices, which after they were waved in the priests hand, were burnt on the altar, verse 2•. 24. 25. This is usually called *consecration:* the Greek calleth it *perfecting;* because hereby the priest was fully and perfectly authorized to do the Priests office. And this word Paul useth in Greek, writing of the priesthood of *the Son* (of God) *who is perfected* (or *consecrated) forever,* Heb. 7. 28. By this manner of calling, God shown that none might take in hand to minister before him, unless the things were first put into his hand, for a sign of his calling from God, John. 3. 27. Heb. 5. 4. 5. But in Jereboam's priests it was otherwise, when *whosoever would, he filled his hand, and became a priest of the high places,* 1 King. 13. 33.

V. 10 *the bullock]* which was to be a *sin-offering* for the Priest, ver. 14. So all sacrifices which the high priest offered for his sins, were *bullocks;* which were not so, for other ordinary men, Levite. 4. 3. 23. 28. *impose their hands]* with making confession of their sins, Levite. 5. 5. 6. and 16. 21. by which rite, they disburdened themselves of their sins, and laid them on the head of the sacrifice to be killed: which was a figure of Christ, killed for our sins, upon whom the Lord *laid the iniquity of us all,* Isaiah 53. 6. 7. 8. This imposition of hands was to be done by every man that brought a sacrifice for his sins, Lev. 4. 24. 29. the manner whereof the Jews have recorded thus: *There is no imposing of hands, but in the Courtyard: if he lay on hands without, he must lay them on again within. None may impose hands, but a clean person. In the place where hands are imposed, there they kill the beast, immediately after the imposition. He that imposeth must do it withal his might, with both his hands upon the beasts head, not upon the neck or sides: and there may be nothing between his hands and the beast. If the sacrifice be of the most holy things it standeth on the North side,* (as Levite. 1. 11.) *with the face to the West: the imposer standeth East-ward, with his face to the West: and layeth his two hands between the two horues, and confesseth sin over the sinoffring, and trespass over the trespass offering, &c. and saith, I have sinned, I have committediniquity, I have trespassed, and done thus and thus; and do return by repentance before thee, and with this, I make atonement. Maimonides,* in treat. of the *Offring of Sacrifices, ch. 3. Sect. 11. &c.*

Vers. 11. *thou shalt kill]* Moses now at first did extraordinarily by God's appointment those things which were peculiar to the priests office afterward: so consecrating and instructing them, for time to come.

Ver. 12. *the altar]* which was most holy, and sanctified the sacrifice v. 37. Mat. 23. 19. which altar also signified Christ, who sanctified himself for his Church, John. 17. 19. and through *the eternal Spirit,* offered himself without spot unto God, Heb. 9. 14. so by the Godhead, the death of Christ was sanctified, and sufficient to cleanse all iniquity. This first sin-offering differed from the rest that ordinarily followed: for every such offering of the priest for sin, the blood of it was carried into the Tabernacle, and put upon the horns of the golden altar of incense, Levite. 4. 3. 7. whereas this was not so, but only put upon the horns of the brazen altar of burnt-offering, which stoodin the court-yard. For the end of this first oblation, was to make atonement for the altar it self, and to sanctify it, that it might be fit afterward to sanctify the sacrifices of the people, which should be offered upon it; as appeareth after in v. 36. 37. and more plainly in Ezek. 43. 25. 26. 27. Also this first offering, was used herein, like

the offering of the common ruler, and private person, for the blood for their sin, was put on the horns of the brazen altar only, Lev. 4. 25. 30. because Aaron and his Sons, were not yet full priests, till the seven days of their consecration were ended, Lev. 8. 33. 34. &c. *finger]* This rite of putting blood *with the finger,* upon the *horns* of the altar, was for all sin off••ngs. Lev. 4. 6. 7. 17. 18. 25. 30. and not for any other kind of sacrifice. And teacheth us the efficacy of Christ's blood, for the purging of our sins, when it is so particularly presented unto God, and applied by his Spirit, (as the *finger* of God, Luk. 11. 20. is expounded to be the *Spirit* of God, Mat. 12. 28.) Heb. 9. 12. 13. 14. The outward rite was performed thus: When the priest took the blood in a bason, he brought it to the altar, and dipped the fore-finger of his right hand in the blood; and striked it on one home of the altar, & wiping his finger on the lip of the bason, (for no blood might remain upon it,) he dipped his finger the second time, and striked it on another horn, and so did he to all four, beginning at the South-side, and compassing the altar first Eastward, then North, then West; and at the bottom of that horn of the altar where he made an end with his finger, did he pour the rest of the blood, which was towards the South. These things *Maimonides* showeth in treat. of the *Offring of Sacrifices, c. 5. s. 7. &c.* and are more particularly to be opened in Leviticus. *all the blood]* that is, *the rest of the blood,* as the Greek explaineth it. This figured the fullness and perfection of the grace of Christ, by his blood obtaining full redemption, from our sins.

V. 13. *the fat]* This in Scripture is often taken for evil, because fatness hindereth sense and feeling. [unspec] So of the wicked it is said, *their heart is fat as grease,* Ps. 119. 70. and *thou art waxen fat, thou art waxen gross, &c. then he forsook God,* Deut. 32. 15. &, *make the heart of this people fat, &c. lest they understand,* Isaiah 6. 10. This *fat* therefore, which was a sign of man's corruption, God would have to be consumed by fire on the altar; teaching thereby the mortification of our earthly members, by the work of Christ, and of his Spirit. Somtime the *fat* is used to signify the best of all things, as is noted on Gen. 4. 4. so it teacheth us, to give the best unto the Lord. *the inwards]* or *inmost part,* that is, *the heart,* wch is most inward, and in the midst of the body. So the *inward* of man is used for the heart, and consequently for the thoughts, and mind: as in Ps. 5. 10. and 62. 5. and 94. 19. And that which the Prophet calleth the *inward part,* Ier. 31. 33. the Apostle calleth *the mind,* Heb. 8. 10. By the *fat upon the inwards* therefore, is signified all corruption that covereth man's heart, as carnal reason, unbelief, hypocrisy, evil thoughts and purposes, &c. all which must be consumed, and the heart purified by the Spirit of God. *caul* that is *above]* named also, *the caul of the liver,* in v. 22. It is thought to be the *midriffe* or the at skin that is above the liver, the Gr. translateth it *lobon, the lap* of the liver. *kidneys]* or *reine•:* which as they are the instruments of seed for generation: so in Scripture they are used for the inmost affections and desires, and are joined with the *heart:* & of these only God is the searcher and possessor, Ps. 7. 10. and 139. 13. and here are to be offered up unto God in fire, figuring that wch Paul teacheth, *Mortify your members which are on the earth; fornication, uncleanness, inordinate affection, evil concupiscence, &c.* Col. 3. 5. And thus the Heb. of old understood these figures; for they say, *Therefore the kidneys & the fat which is on them, & the caul that covereth the liver, were burnt unto God, for to make atonement for the sin of man, which proceedeth out of the thoughts of the reins, and lust of the liver, & fatness of the heart, &c. for they all consent in sin. R. Menachem,* on Ex. 29. *fol. 111. shalt burn]* the original word

signifieth properly to *perfume* or *resolve into smoke,* used for burning of incense, applied here to the burning of sacrifices, whereby the smoke went up towards heaven. The Greek translateth it *Impose;* the Chaldee *Offer.*

V. 14. *burn]* It was a general Law, that no sinoffring, whose blood was carried into the Tabernacle, &c. should be eaten, but burnt in fire, Levite. 6. 30. and such sin-offerings as had not their blood carried in thither, should be eaten by the priests, Levite. 10. 18. Howbeit, this offering was burnt, though the blood were not carried into the holy place. One reason whereof seemeth to be, that the priests might not eat their own sin-offerings, Lev. 4. 3. 12. Because they could not bear, or take away their own sins, but needed another Savior as well as all men; and the eating of any man's sinneoffring, signified the bearing and expiating of that man's sin, Levite. 10. 17. *without]* a figure how Christ, the true Sacrifice for our sins, should suffer without the gate of Jerusalem, which was part of his reproach that he bare for us, Heb. 13. 11. 12. 13. *a Sin]* that is, *an offering for sin;* so the Apostle (according to the Gr. version) translateth it *for sin,* Heb. 10. 6. from Psal. 40. 7. And after this Hebrew phrase, may that be understood of Christ, that God made him, who knew no sin, *to be sin for us,* that is, *a sin-offering,* or, *an exceeding sinner,* 2 Cor. 5. 21. Thus the law made men priests which had infirmity, & needed to offer sacrifice, first for their own sins: but we now have the Son, who is consecrated forever, Heb. 7. 27. 28.

Vers. 15. *impose]* with both hands between the homes; as before is noted on v. 10. and this every of them severally, for if *five men bring one sacrifice, they all impose hands upon it, one after another:* saith *Maimonides,* in treat. of *Offring sacrifice, c. 3. S.* 9. By this rite, the priests presented the Ram, a figure of Christ, unto God for them as a burnt-offering; in whom they were also by faith to present their ownebodies, a living sacrifice, holy, acceptable unto God, wch was their *reasonable service,* Ro. 12. 1.

Ver. 16. *sprinkle]* this rite belonged to all burnt offerings, Lev. 1. 5. See the annotations there. It figured the sprinkling of the blood of Jesus, for our reconciliation, and sanctification before God, 1 Pet. 1. 2. Heb. 9. 12. 14.

V. 17. *cut the ram]* after the skin is flayed off. Of this and other rites, see the notes on Lev. 1. 6. &c. V. 18. *burnt-offering]* or, *whole burnt sacrifice,* in Heb. [unspec] *an ascension;* because it went up in fire all of it unto God: see Gen. 8. 20. *of rest]* of quieting or pacifying the wrath of God: the Chaldee saith, *that it may be received with favorable acceptation:* so in v. 25. The Gr. translateth it, *a savor of sweet smell,* which phrase Paul useth, Ephes. 5. 2. See the notes on Gen. 8. 21. *fire offering]* in the Gr. it is called *asacrifice,* in Chaldee, *an oblation.* The *fire* that sent up the sacrifices, signified both the afflictions on Christ and his members; (for *everyone shall be salted* 〈◊〉 Mar. 9. 49. 1 Pet. 4. 12.) and the work of God's Spirit, Mat. 3. 11.

V. 19. *the other]* Hebr. *the second ram* which was for th 〈...〉 consecration. *hands]* as they did in the former: signifying that from God in Christ (figured by that Ram,) they expected not only justification and sanctification, (as by the two former sacrifices; but consecration also to their office, and grace from him to perform the same.

V. 20. *the tip]* the *highest part,* as the Chaldee explaineth it. This putting of blood upon the ear, &c. was also used in the cleansing of the Leper, Lev. 14. 14. So here it signified in the Priests, the cleansing & sanctifying of their ears, to hear the word from the mouth of God, which they should teach unto the people, Ezek. 3. 17. 1 Cor. 11. 23. Isaiah 50. 5. Ma•. 7. 33. *hand]* that their work and administration, might also be sanctified by the blood of Christ, and acceptable to God: Deut. 33. 11. Act. 5. 12. *foot]* that their walking & conversation might also be holy; and their imperfections cleansed by the same blood: Phil. 3. 17. Gal. 2. 14. 1 Cor. 11. 1. The blood thus put on them from head to foot, might also signify the sufferings of Christ, whereof his ministers and people are partakers. Col. 1. 24. Phil. 3. 10. *Altar]* that by Christ, their purity and sanctification might be fully perfected, 2 Cor. 3. 5. 6.

V. 21. *sprinkle]* for *sanctification,* as is after expressed: for the ministers of God both in their persons, and in their office (figured by the priests *garments)* are by the blood of Christ, and oil of his graces, sprinkled in their hearts from an evil conscience, and sanctified for the work of the ministry, Heb. 10. 22. 1 Cor. 15. 10. and 3. 10.

V. 22. *of filling]* to wit, *the hand,* as v. 9. that is, *of consecration,* or initiation: the Gr. saith, *of perfection.*

V. 23. *loaf]* or, *great-round-cake:* for this, in Lev. 8. 26. Moses saith *one cake,* So in 1 Chro. 16. 3. that is called a *loase,* which in 2 Sam. 6. 19. is called *a cake. oil bread]* tempered with oil, as in ver. 2. *which is]* or, as the Greek explaineth it, *which are set before the Lord.*

Vers. 24. *wave]* that is, move to and fro round about, and so to offer thē unto God. The original word is sometime used for *sisting* in a sieve, Esa. 30. 28. that signifieth trials and afflictions, Luk. 22. 31. and so the Prophets apply this word unto troubles, Isaiah 10. 32. and 13. 2. and 30. 28. And as here the things, so elsewhere the persons are *waved* as a *wave-offering,* Numb. 8. 11. For *wave,* the Greek translateth *separate:* which word Paul useth, speaking of his designation to the ministry, Rom. 1. 1.

V. 25. *rest]* Gr. *of sweet smell:* see v. 18. This signified that God would make manifest *the savor of his knowledge* by his ministers, 2 Cor. 2. 14. 15.

V. 26. *thy part]* Heb. *to thee for a part,* (or *portion:)* to eat the same. That which was after given to the Priests, ver. 28. Lev. 7. 34. is here allowed unto Moses, as he that extraordinarily did now the priests work. See this fulfilled in Lev. 8. 29.

V. 27. *heave-offering]* so called because it was heaved or lifted up towards heaven. And these two parts the *breast* & the *shoulder,* thus waved & heaved up, and so given to the Lord and his minister, did teach the priests now cōsecrated, how wth all their heart, and with all their strength, they should give themselves unto the service of the Lord in his Church, wth much labor, & manifold afflictions; even as the prince of our salvation was consecrated also through afflictions, 2 Cor. 6. 4. 10. Heb. 2. 10.

Vers. 29. *to be anointed]* Hebrew *to anoint:* but such words are often used passively, as is noted on Gen. 2. 20. and 6. 20. and 16. •4▪ and so the Greek explaineth it, *that they may be anointed in them, and to perfect* (or *consecrate) their hands.* See Exod. 30. 30. and 40. 15.

Vers. 30. *Seven days]* during which time, they were to abide at the door of the Tabernacle, day and night, to keep the watch of the •ord, Levite. 8. 33. 35. Of the mystery of the number *Seven,* see the notes on Exod. 12. 15. Gen. 2. 2. Lev. 4. 6. It taught the priest here, that the whole term of their life should be spent before the Lord holily, and in his service, 1 Tim. 4. 15. 16. In this time of *Seven days* also, the Sabbath (which was a sign of sanctification (came over them, as is observed on Gen. 17. 12. And so the Hebrews do note of this action in particular, saying: *Great is the Sabbath day, for the high priest entereth not upon his service, after he is anointed, until the Sabbath pass over him, as it is written* (in Exodus 29. 30.) *Seven days shall he that is priest, &c. R. Elias, in Sepher Reshith cho•hmah, fol.* 419. a.

Verse 31. *the holy place]* the Courtyard of the Sanctuary, at the door: as the next verse showeth.

Ver. 32. *at the door]* there it must be both boiled, and eaten, Lev. 8. 31.

Verse 33. *atonement was made]* to wit, with God, by sacrifice: which being figures of Christ, the *Eating* of them, signified the applying of Christ's death by faith unto their own souls, John. 6. 35. 51. The Greek translateth, *by which they were sanctified. a stranger]* he that is not of the Priests flock. *holy]* Hebrew *holiness,* understanding *meats of holiness.*

Vers. 34. *burn]* as being unlawful to be eaten; and as all flesh that became polluted was burned, Lev. 7. 18. 19. This taught them care to apply the grace of Christ, without delay, see the notes on Exodus 12. 10. *holy]* or *a holy thing:* Hebrew, *holiness,* as verse. 33.

Vers. 36. *make]* to wi•, *ready* for sacrifice; that is, kill, sprinkle the blood, offer, &c. See Gen. 18. 7. Exod. 10. 25. So verse. 38. and often after. *atonemento]* or, *expiations, propitiations, reconciliations:* meaning for Aaron and his sons, and the altar. The original word implieth both pacification of God's wrath, and his merciful covering of transgressions, whereupon atonement followeth. See Gen. 32. 20. The Jews had one special day in the year▪ to cleanse them from all their sins; that 〈...〉 by this name, *the day of atonement,* (or, *of exp•••tion)* Levite 16. 30. All such things were figure• of Christ, Heb. 〈...〉. 3. 1 John. 2 2. *purify]* to wit, 〈...〉, as the Hebrew word signifieth to 〈...〉, which as it is properly applied to the p 〈...〉 fying of men from sin, Numb. 8. 21. and 10. 22. 〈◊〉 5 〈...〉 so here and elsewhere, to the purifying of the 〈◊〉, Ezek. 43. 26. of men's 〈◊〉, Lev. 14. 49. 〈◊〉 and all things about them, Num. 31. •0. & of Go 〈...〉 use or *Sanct* 〈...〉 *ie,* Ezek. 45. 18. which was by 〈...〉 of the sins & unclean 〈...〉 the Sons of 〈◊〉, amongst whom God's 〈...〉 and holy thing 〈◊〉 ▪ as is expressed in Lev. 16. 16. God 〈◊〉 teaching, that no service of the Church is acceptable, unless the sins that cleave to our best works be purged away by repentance and faith in the blood of Christ, Heb 9. 21. 22. 23. 13. 14. and 10. 19. 22.

V. 37. *holy]* Heb. *holiness of holinesses;* that is, *most* [unspec] *holy:* not only sanctified it self, but sanctifying the gifts that were offered to God upon it; and so it was greater then the sacrifices as our Lord teacheth in Mat. 23. 19. & was herein a figure of Christ, the *holy of holies,* Daniel 9. 24. Heb. 13. 10. 15. he sanctified himself for his Church; and though he knew no sin, yet was he made sin for us, John. 17. 19. 2 Cor. 5. 21. *holy]* or *sanctified,* as the Greek & Chaldee translate it.

Vers. 38. *make* ready] or *do,* that is, *offer* unto [unspec] God: see v. 36. *of the first year]* Heb. *sons of the year:* see the notes on Ex. 12. 5. day *by day]* or, *for a day,* that is, every day; So in Numb. 28. 3.

Ver. 39. *between the two evenings]* that is, in the [unspec] afternoon, about three of the clock. See the notes on Ex. 12. 6. This daily service, signified the continual sanctification of the Church, through faith in Christ the Lamb of God; by whose mediation, we and our actions are accepted of God, Act. 26. 6. 7. Rom. 12. 1. 1 Pet. 1. 2. 19. 22. and 2. 5. Of this the Hebrew Doctors say, *The continual sacrifice of the morning, made atonement for the iniquities that were done in the night; and the evening sacrifice made atonement for the iniquities that were by day, R. Menachem, fol.* 115.

Ver. 40. *tenth-deal]*•o wit, *of an Ephah* or bushel, Num. 28. 5. which measure was called also an *Omer* Exod. 16. 36. *an Hin]* a measure which *contey•ed twelve Logs* saith *Maimonides,* in treat. of *Sacrifices, Chap. 2. Sect.* 7. See Exod. 30. 24. A *Log* (whereof see Lev. 14. 10.) is about our half pinte: so the fourth part of an Hin; that is 3 *logs,* about a pinte and a half of oil, and so of wine. This flower and oil, was called the *Minchah* or *Meat-offering,* Numb. 28. 5. & whereas the meat-offering brought alone, by particular persons, had besides oil, incense also, and salt; and but a handful of it was burnt, Lev. 2. of this meat and drink offering here joined with the burnt sacrifices, the Heb. say 〈◊〉 *were not bound to bring incense upon it, but salt only; and it was burnt all of it upon the altar. And the* 〈◊〉 *was offered upon the altar, not put upon the fire, but (the Priest) lifting his hand on high, poured it upon the •••tome (of the Altar,) &c. Maimonides, ibidem, Chap. 2. Sect.* 1. See more in Lev. 2.

Vers 42. *continual burnt offering]* or, *burnt offering of continuation*▪ (as the Greek translateth it;) or, *of perpetualnesse:* which without intermission, was daily to be offered twice. And although other things have this word sometime adjoined, as the *continual bread,* Num. 4. 7. the *continual inc••s•,* Exod. 30. 8. the *continual meat offering,* Num. 4. 16. yet commonly the daily burnt offering is 〈◊〉 hereby; and this sometime when the sacrifice is not expressed, as 〈◊〉 Dan. 8. 11. 12. 13. and 11. 31. and 12. 11. *will meet]* or, *will congregate* at times appointed; upon the Mercy-seat, Exodus 30. 6. The Greek translateth, *Will be known* 〈◊〉 *thee;* the Chaldee, *will appoint my word unto you.* 〈...〉 reason and 〈◊〉 of the 〈◊〉, why 〈◊〉 〈...〉 the 〈...〉 (or, *of meeti* 〈...〉 ▪ because there God and his people met together; he to inform them by his Word, they to worship him, and to receive his oracles. See Exod. 〈◊〉. 34. Levite. 1. 1. and 9. 23. 24. Num. 1▪ 1. and 〈◊〉. and •2. 4. 5. and 14. 10. and 16. 19. 4•. 44.

Vers. 43. *he shall]* or *it shall,* meaning Israel, the Church, and every member of the same▪ *my g* ⟨...⟩ *]* my glorious presence, which often there appeared, as is before shown, and as did after in Solomon's Temple, 1 King. 8. 10. 11. Isaiah 6. 1. 3. 5. and in Christ's Church under the Gospel, Rev. 21. 11. 23. Isaiah 60. 1. 2. And this was that which truly sanctified the Tabernacle and Church, and all things in them; not blood or oil, or any other outward thing; which, did *sanctify but as touching the purifying of the flesh,* Hebrew 9. 13. 22. 23. and 10. 1. 10.

Vers. 45. *will dwell]* this was the signification of the Tabernacle, that God dwelled with men, Exod▪ 25. 8. Psalm. 78. 60. and so now with us in Christ, Rev. 21. 3. Zach. 2. 10. And of this Hebrew *Sha•an,* that is, *dwell,* the Hebrews usually call God's Majesty in his Church, *Shekhinah,* that is, *Habitation;* and so the gifts of the holy Ghost unto his people. And in this place, the Chaldee translateth, I will *settle my habitation* (or *divine presence) amongst the Sons of Israel:* and under these figurative speeches, eternal life in the presence of God, was promised unto them, Levite. 26. 11. 12. John. 14. 2. 3. and 17. 24. Psal. 16. 11.

CHAP. XXX

⟨◊⟩ God commandeth to make the Altar of incense, 6, which should be set before the veil by the Ark; ⟨◊⟩ , on which the Priest should burn incense every morning 1. 10, and once in the year make atonement upon the ⟨◊⟩ of it. 1•. When Israel should be numbered. every ⟨◊⟩ must give half a shekel of money, for the ransom of his soul, that he died not. 17, Acommandement to make the brazen Laver, with the foot thereof and to p••water therein for the Priests to wash their hands and feet daily. 22. How to make the holy Anointing oil▪ 26, and what thing• should be anointed with it. 32, Other men may not use it, or make the ⟨◊⟩ 34. The composition and making of the Incense, 36▪ and use thereof. 37, Men may not make the like, for themselves.

ANd thou shalt make an altar, an incense altar of incense, *of* Shittim wood shalt thou make it. A cubit ⟨...⟩ the length thereof, and a cubit the bre••• thereof; fouresqure shall it be, and two ⟨◊⟩ the height thereof▪ the horns thereof *shall be* of the same. And thou shalt overlay it *with* pure gold, the roof thereof, and the walls thereof round-about, and the horns thereof: and thou shalt make unto it a crown of gold round about. And two rings of gold shalt thou make to it, under the crown of it; by the two ribs thereof, upon the two sides of it shalt thou make *them:* and they shall be for places for the bars to bear it withal. And thou shalt make the ••rres of Shittim wood, and shalt overlay them *with* gold. And thou shalt put it before the veil, which *is* by the Ark of the Testimony, before the Coveringmercy-seat which *is* over the Testimony, where I will meet with thee. And Aaron shall burn thereon incense of sweet-spices every morning when he dresseth the lamps, he shall burn it. And when Aaron causeth the lamps to ascend, between the two evenings he shall burn it: a continual incense before Jehovah, throughout your generations. Ye shall not offer thereon strange incense or burnt-offering, or meat-offering: and drink-offering, ye shall not pour out thereon. And Aaron shall make-atonement upon the horns of it, once in the year: with the blood of the sin-

offering of atonements, once in the year, shall he make atonement upon it throughout your generations; it *is* holies, unto Jehovah.

〈 in non-Latin alphabet 〉

And I•hovah spake unto Moses, saying, When thou takest the Sum of the Sons of Israel, by those that are to be numbered of them; then shall they give *every* man the ransom of his soul unto Jehovah, when *thou* numbrest them: that there be no plague amongst them, when *thou* numbrest them. This they shall give, everyone that passeth among them *that are* numbered; half a shekel, by the shekel of the Sanctuary: the shekel *is* twenty gerahs; an half shekel *shall be* an heave-offering to Jehovah. Every one that passeth among them *that are* numbered, from twenty years old, and above: he shall give the heave-offering of Jehovah. The rich shall not *give*-more, and the poor shall not *give*-less, then half a shekel: in giving the heave-offering of Jehovah, to make atonement for your souls. And thou shalt take the silver of the atonements, of the sons of Israel, and shalt give it, for the service of the Tent of the congregation: and it shall be for a memorial for the Sons of Israel before Jehovah; to make atonement for your souls. And Jehovah spake unto Moses, saying; Thou shalt also make a Layer of brass, and his foot of brass, to wash: and thou shalt put it between the Tent of the congregation, and the altar; and thou shalt put water there *in.* And Aarō & his sons shall wash therefrom their hands and their feet. When they go into the Tent of the congregation, they shall wash *with* water, that they die not: or when they come-near to the altar, to minister, to burn the Fire-*offering,* unto Jehovah. And they shall wash their hands and their feet, that they die not: and it •••ill be unto them, a statute *for* ever; to him and to his feed throughout their generations.

And Jehovah spake unto Moses, saying; Thou also, take unto thee, the chief of spices; of pure Myrrh five hundred *(shekels;)* and of sweet Cinamon the half thereof, two hundred and fifty: and of sweet Calamus, two hundred and fifty. And of Cassia, five hundred, by the shekel of the Sanctuary: and of oil olive an Hin. And thou shalt make it an oil of holy anointing; a compound-ointment compounded, *after* the work of the Apothecary: it shall be an oil of holy anointing. And thou shalt anoint therewith, the Tent of the congregation: and the Ark of the Testimony: And the Table, and all the vessels thereof; and the Candlestick, and the vessels thereof: and the Altar of Intense: And the altar of burnt-offering, and all the vessels thereof: and the Laver, and the foot thereof. And thou shalt sanctify them, and they shall be holy of holies: whatsoever toucheth them, shall be holy. And thou shalt anoint Aaron and his sons: and sanctify them, to minister-in-the-priest-office unto me. And thou shalt speak unto the Sons of Israel, saying: This shall be an oil of holy anointing unto me, throughout your generations. Upon man's flesh it shall not be poured: and after the composition of it, ye shall not 〈...〉 ke like it: holiness it *is,* holiness shall it be unto you. *Any* man that shall compoundan-ointment like it, or that shall put thereof upon a stranger; he shall even be cut-off, from his people's.

And Jehovah said unto Moses; Take unto thee sweet-spices, Stacte, and Onycha, and Galbanum, sweet-spices, and pure frankincense: there shall be *one* alone with *another* alone.

And thou shalt make it an incense, a confection, the work of the Apothecary: salted, pure, holy. And thou shalt beat of it, pounding-••-small; and shalt put of it before the Testimony, in the Tent of the congregation, where I will meet with thee; holy of Holies shall it be unto you. And the incense which thou shalt make, after the composition of it, ye shall not make to yourselves: it shall be holiness unto thee, for Jehovah. *Any* man, that shall make like unto it, to smell thereto, shall even be cut-off, from his people's.

Annotations.

AN incense altar of incense] or, *a perfumatorie (a perfuming place) of perfume:* where odors were burned daily, and resolved into fume or smoke. In the making, it is called only *an altar of incense,* Exod. 37. 25. and so the Greek translateth it here. But because an *Altar,* in Hebrew *Mizbeach,* hath the name of *slain-sacrifices,* which were offered thereon; and upon this, there was no such service: therefore it is called for distinction sake, *Miktar,* a *Perfumatory,* or *Incense altar.* The Chaldee expoundeth it, *Thou shalt make an Altar, to offer upon it incense of sweet-spices. Shittim]* Greek, *incorruptible wood:* see Exod. 25. 5.

Vers. 2. *horns]* sharp high places in the four corners: see the notes on Exodus 27. 1. 2. &c.

Vers. 3. *gold]* whereupon it was called the *golden altar;* Num. 4. 11. Revel. 8. 3. as the other covered with brass, was the *brazen altar,* Exodus 38. 30. Of the matter underneath, it is sometime called *the altar of wood;* as in Ezek. 41. 22. where the measures of it (prophesied to be under the Gospel) are larger then these under the Law. For this was but one cubit long, that two: this two cubits high, that three. Because the service of God, by Christ's coming, should be enlarged, from East to West, God's name should be *great among the gentiles;* and *in every place, incense* should be *offered unto his name,* Mal. 1. 11. and the *Spirit of grace, and of supplications,* should be in larger measure poured out upon the Church, Zach. 12. 10. *roof]* by the *roof* and *walls,* are meant the *top* and *sides:* a similitude taken from an house. The Greek translateth, *hearth,* and walls. *a crown]* The like was made about the *Ark,* Exodus 25. 11. and about the Table, Exodus 25. 24. To these the Hebrews apply the *three crowns* (as they call them) *of Israel: the Crown of the Law, that is, the Ark, the Crown of the Priesthood, that is, the golden Altar; and the Crown of the Kingdom, that is, the Table. R. Elias,* in Preface to *Sepher Reshith chocmah, page* 2.

Vers. 4. *places]* Hebrew, *houses:* so Exodus 25. 27. By the *bars* in these, the golden Altar was carried, when the host and tabernacle removed, Num. 4. 5. 11. 25.

Vers. 6. 〈...〉 *t with thee]* to answer by oracle, as before, Exod. 29. 42. The Greek translateth, *I will be known unto thee there;* the Chaldee saith, *I will prepare my word for thee there.* This golden Altar figured out Christ in respect of his mediation with God for his Church: by whom, and in whose name, we offer up praises and prayers unto God, 〈...〉 . 3. 15. John. 16. 23. 24. which prayers 〈...〉 unto *incense,* Psalm. 14•. ••. There 〈...〉 〈◊〉 the four horns of the golden Altar, a •• heard, Revel. 9. 13. as answering to the 〈...〉 God's people in Christ.

〈...〉] or, *cense, perfume, (of-sweet* 〈...〉 〈...〉 , that is, sweet odoriferous in 〈...〉 compounded of sundry things, as after 〈◊◊〉 〈...〉 . Therefore the Greek translateth it, 〈...〉 *every morning]* Hebrew, *in* 〈...〉 *in the morning. dresseth]* or, *trim* 〈...〉 , Hebrew *maketh well.* As the Lamps signified the light of God's Word, and incense, prayers: so the doing of these both at one time, signified our joining of prayers with our exercises in the Word 〈...〉 Acts 6. 4.

Vers. 8. *to ascend]* that is, *to burn;* see Exodus 27. 20. The order of burning incense as the Hebrew Doctors have recorded, was: that one went and gathered the ashes from off the Altar, into a golden vessel; another brought a vessel full of incense, another brought a censer with fire, and put coals on the Altar; and he whose office it was to burn the incense, (when the other, having bowed themselves down, were gone out,) strowed the incense on the fire; when he was bidden so to do by the governor. At which time, all the people went out of the Temple from between the porch and the Altar (in Solomon's Temple.) And every day they burned the weight of an hundred 〈◊〉 of incense, fifty at morning, and fifty at evening, [Those 100 denarios were a pound amongst them, and weighed fifty shekels of the Sanctuary, every shekel being in weight 320 Barley cornes]. And when the priest had burned the incense, he bowed him down, and went his way 〈◊〉 *Maimonides,* treat of the *Daily service, Chap.* 3. so that Zacharias, as his lot fell, burned incense in the Temple, the whole multitude of the people were without at prayer, while the incense was burning Luk. 1. 9. 10. By this service, God taught then that the faithful prayers of his people, are sweet as incense, and acceptable unto him; whiles our priest Christ Jesus, doth by his mediation, put 〈◊◊◊〉 the prayers of all Saints, Psalm. 141. 〈...〉 . 3. 4. Heb. 8. 1. 2. and 9. 24. Rom. 8. 34. For the Priests in the Law, *served unto the example and shadow of heavenly things,* Heb. 8. 5. 〈...〉 *]* Hebrew, *incense of continuation,* that is which continually every day should be offered. So we are willed to *pray without ceasing,* 〈...〉 . and Christ our High Priest, *ever liveth, to make intercession for us,* Hebrews 7. 25. and 〈...〉 .

〈...〉 〈◊〉 *incense]* in Greek, *other incense:* [unspec] the 〈...〉 received from other persons, or made of oth•• composition, then is after commanded, 〈...〉 34. 35. 36.) The Chaldee translateth it, 〈...〉 . The Hebrew Doctors explain, *If they put honey amongst it, it was all* 〈...〉 *] if there wanted any one of the sweet spices thereof, he was in danger of death, for loe it* 〈...〉 *if he burned other in* 〈...〉 *or burned upon it incense like this, which was voluntarily brought by any private person, or by many, &c. Maimonides,* treat of the *Implements of the Sanctuary, Chap. 2. Sect.* 8. 11. It figured the prayers of the Saints, which must be according to the will of God, by his Spirit, and in faith: not after the tradition of man, or will of the flesh, 1 John. 5. 14. Rom. 8. 26. Matth. 21. 22. and 15. 9. Luke 11. 1. 2. &c.

Vers. 10. *once]* or, *one* time, which was the tenth day of the seventh month, the day of Reconciliation, as Levite. 16. 18. 29. 30. See the annotations there. *of the Sin offering]* the Greek translateth, *of the purgation of sins:* which phrase Paul useth, saying of Christ, that he *made a purgation of our sins,* that is, cleansed us from them, Heb. 1. 3. *of atonements]* that is,

whereby reconciliation was made. Which being a figure of the blood of Christ, reconciling us to God, Heb. 2. 17. signified that the imperfections and sins which cleave even to the best prayers of the Saints are to be pardoned and purified by that blood and death. *holy of holies]* that is, *a most holy thing:* Hebr. *holiness of holinesses.*

〈 in non-Latin alphabet 〉

Here beginneth the 21 Section of the Law, see Gen. 6. 9.

Vers. 12. *sum]* or *compt:* in Hebrew *head:* because the sum is as the head of the number, Therefore the Gr. here interpreteth it *computation,* and the Chaldee, *Compt* or *Number.* So in Numb. 1. 2. *by those that are to be numbered]* the Greek saith, *in* (or *by) their visitation;* the Chaldee, *by their Numbers. of his soul]* that is, *of his life,* which he should now lose, when he was particularly visited and looked unto of God; if he redeemed not himself with money. By this God taught his people to judge themselves for their sins, that they might not be judged of him, Ezek. 20. 43. and 36. 31. 1 Cor. 11. 31. And this redeeming of their souls with money, taught them faith in Christ, who was to redeem his people, not with *gold and silver,* but with his own *precious blood,* 1 Pet. 1. 18. 19. *no plague]* for their sins, if they were not redeemed. When David numbered the people, the Lord sent a pestilence among them, to the death of 70 thousand men, 2 Sam. 24. 9. 15. For *plague* here, the Greek translateth *fall* or *ruin,* the Chaldee, *death.*

Vers. 13. *of the Sanctuary]* which was twice so much as the common shekel. See the notes on Gen. 20. 16. *twenty gerahs]* as if we should say, *twenty pence:* this sum is also expressed in Levite. 27. 25. Numb. 3. 47. and 18. 16. Ezek. 45. 12. *A Gerah* (which the Hebrew Doctors name also *Megnah)* weighed sixteen barley cornes: twenty gerahs made the *shekel of the Sanctuary,* which was 320 *barley cornes weight of pure, silver,* as *Maimonides* affirmeth, in treat. of *Ualuations,* &c. *ch. 1. S.* 4.

Vers. 14. *old]* Hebr. *son of twenty years,* that is, going in his twentieth year. See Gen. 5. 32. At this age they were also numbered in Num. 1. 3. and 26. 2. and what the number of men, and sum of money was now at the first count, see in Exod. 38. 25. 26

Vers. 15. give *less]* 〈◊〉 〈◊〉 God hereby taught an equality of all men before him in respect of their sins, and of their redemption from sin, by Christ; through whom we have all obtained *a likeprecious faith* unto salvation, 2 Pet. 1. 〈◊〉 So there was an equality in the distribution of Mann•, Exod. 16. 18. The Hebrews say, *Because with these half shekels they bought the daily sacrifices every year he would have that the hands of all of them should be equal, in the offerings of the congregation.* 〈◊〉 *Menachem,* on 〈◊〉 *30•. sol.* 116.

Vers. 16. *service]* which is after mentioned in Exod. 38. 25. The Hebrew Doctors have taught this to be a perpetual ordinance, that *every man of Israel* 〈...〉 *mmanded to give half a shekel every year: yea though he be a poor man that liveth on alms, he is bound to beg it of others, or to sell his clothes from his back, and give half a shekel of silver, as it is written (Exodus 30. 15.) The rich shall not give more, and the poor shall not givelesse: and he must not give it some today and some*

tomorrow, but all of it at once. All are bound to give this half shekel, Priests, Levites, Israelites, Proselytes, and servants that are free; but not women, bond men, or children: yet if they will give, they receive it of them, but not of Infidels. This payment is not used but before the Temple, and in the time when the Temple standeth, they give the shekels both within the land of Israel, and without the same: but while the Temple is desolate, they pay▪ them not, though they dwell within the land. On the first day of Adar (that is which we call February) *they make proclamation, that every man may be ready to pay his half shekel; and on the 25 of the same month, they sit in the Temple to receive the same. That which is gathered in other provinces, is sent unto the Temple: there in one of the Chambers, it is land up in coffers.* With this money, and other of like nature, they provided the *daily sacrifices, and offerings for the congregation, salt for the sacrifices, wood, incense, show bread, the red Cow, &c. Maimonie* in treat. of the *shekels, Chap. 1. Sect.* 1. 7. 8. 9. and *Chap. 2. Sect.* 4. and *Chap. 4. Sect.* 1. Howbeit, some do think this commandment was but for the present building of the Sanctuary; and not to be a yearly tribute. Compare 2 Chron. 24. 5. 6. and Neh. 10. 32 where the people charged themselves yearly with *the third part of a shekel,* for the service of the house of God. Of that, the Hebrews say, *it was over and beside the half shekel* (here spoken of) *for the necessity of the things there mentioned. Ibn Ezra* on Neh. 10.

Vers. 18. *Laver,]* in Hebrew *Cijor,* which word sometime is used for a *Cauldron.* 1 Sam. 2. 16. but commonly a washing vessel, in. Greek *Louter*▪ that is, a *Laver.* When the priests and people were multiplied, Solomon in his Temple made *ten Lavers* to wash the sacrifices, and one other great vessel, called *a Sea,* for the priests to wash in, 1 King. 7. 38. 23, 26. 2 Chron. 4. 2. 6. This in the Tabernacle, was made of the brazen *looking glasses of the women which assembled at the door of the Tent,* Exod. 38. 〈◊〉 . From these; the holy Ghost mentioneth in the Church of Christ, mystically, a *sea of glass like Crystal before the throne,* Rev. 4. 6. and again, a 〈◊〉 *sea mingled with fire,* Rev. 15. 2. *foot]* or ••*se,* (as the Greek tr 〈...〉 it;) which was to uphold and stablish the •a••r. This *foot* is expressed usually, so 〈◊〉 as the *L••er* it self is mentioned, Exod. 〈...〉 and •5. 12. and 39. 39: and 40. 1• Levite. 8. 11. *put mater]* This (as the Hebrews do record) was to be done every day, in the morning, for that the water of the Laver, by continuing all the night, became unlawful for to wash with. And any water might serve to sanctify with, whether it were *living* (that is, spring or running) water, or lake water: only so as it had not changed the color, but were like water meet for to wash in. *Maimonides,* treat. of 〈...〉 *tance into the Sanctuary. Chap. 5. Sect.* 12. 14.

Vers. 19. *therefrom]* or, *thereat,* or, *thereof:* to wit, in the water that is taken out of the Lav••, into some vessel of the Sanctuary. For *wash* the Chaldee translateth *sanctify.* Touching this, the Hebrew Doctors say, *It is commanded, to sanctify in the water of the Laver, & if one sanctify* (that is, wash) *in any of the vessels of ministry; it is lawful; but not in any profane vessel. If he sanctify in a vessel of ministry without (the Court,) or in a profane vessel within, and so perform his service, it is unlawful. And they sanctify not within the Laver; or with the ministering vessel, but from the same, as it is written, (Exod. 30. 19.) They shall wash* THEREFROM: *howbeit, if one sanctify within it, and serve, he is not polluted. He that washeth his hands and his feet, in a place of waters, though it be in a Well; this is no sanctification at all, until he wash in a vessel. And they may sanctify in any of the vessels of the Sanctuary, &c. Maimonides,* treat. of *Entrance into the Sanctuary, Chap. 5. Sect.* 10.

11. *feet]* because they served always with bare hands, and bare feet in the Sanctuary. Of this also they write; *The Priest needeth not sanctify himself between every several service that he* ⟨◊⟩ *; but be sanctifieth once in the morning, and so serveth and goeth all that day, and all that night. Provided, that he go not out of the Sanctuary, nor sleep, nor make water, nor remove his mind from one business to another. For if he do any one of these four, he must sanctify again. This was a general rule in the Sanctuary, no man* ⟨◊⟩ *into the Court to serve, although he were clean, un* ⟨...⟩ *he was washed. And who so covered his* ⟨◊⟩ (that is, did his easement, as Judge. 3. 24.) *was bound to wash; and who so made-water, was bound to sanctify bands and feet: If he sanctified them today, he must again sanctify them tomorrow yea though he slept not all the night; for, by continuing all night, his hands became disallowable (for service.) If he sanctified them in the night, and burried the fat all night long, yet must •ee again sanctify them in the day, for the service of the day. When he sanctifieth, he layeth his right hand on his right foot, and his left hand on his left foot and boweth himself and sanctifieth. And he doth not sanctify sitting, because it is as a service; and no service is dont but standing; as it is written, (in Deut.* 18. 5.) TO STAND TO MINISTER; *and who so serveth sitting, is prof••e, and his service not allowable, &c. Maimonides ibidem, Sect.* 3. 4. 5. 8. 16. 17. and *Thalm* ⟨...⟩ *Bab.* entreat. *Z•bachim, Chap.* 2.

Vers. ⟨◊⟩ *die not]* by the hand of God, as ⟨◊⟩ [unspec] Aaron's sons, in Levite. 10. 1. 2. So *Maimonides* (in the foresaid place, Sect. 1.) saith; *The Priest that serveth, and sanctifieth not his hands and his feet in the morning, is in danger of death by the hands of the (God of) heaven: as it is written, They shall wash with water, that they die not, and his service is unlawful, whether •e* ⟨...⟩ *the high Priest, or an inferior.* This rite did teach them and us, faith in Christ, in whose blood we are *washed from our sins,* and made *Kings and Priests unto God.* Revel. 1. 5. 6. also sanctification, by the *washing of regeneration, and renewing of the holy Ghost,* Tit. 3. 5. that we being sprinkled in our hearts from an evil conscience, and *washed in our bodies with pure water,* may draw near with a true heart, in assurance of faith, Heb. 10. 22. and washing our *hands in innocence,* may compass the Altar of the Lord, Psal. 26. 6. *to burn the fire offering]* which the Greek explaineth, *to offer the Burnt-offerings;* and the Chaldee more generally, *to offer oblations before the Lord.*

Vers. 21. *wash]* in the Chaldee, *sanctify. to his seed]* the posterity of Aaron; the Chaldee expounds [unspec] it, *his sons.*

Vers. 23. *chief]* or *head spices,* that is, the *principal* and *most excellent:* so in Ezek. 27. 22. Song 4. 14. *pure myrrh]* in Greek *choice myrrh,* Hebrew, *myrrh of freedom;* that is, free, pure, natural as it floweth. *Myrrh* (so named of the Hebrew *Mor,)* is a sweet gum or moisture, that issueth out of the myrrh tree, and none is preferred before it; as *Pliny* showeth in his *hist.* book 12. chap. 15. The graces of Christ and of his Church, are often resembled by this *myrrh,* Song 1. 13. and 3. 6. and 4. 14. and 5. 1. 5. 13. Psal. 45. 9. *shekels]* this word is added by the Greek, and the Chaldee in *Targum Yerushalmi,* and in the verse following it is here expressed. *sweet]* or, *aromatical cinamon,* which cometh of the Hebrew name *Kinnemon,* and is the bark of a tree, used for sweet odors: and signified spiritual grace, Prov. 7. 17. Song 4. 14. *half thereof]* that is, half the fore-said quantity, (as followeth) 250. shekels weight. But the Hebrew Doctors

understand it otherwise, and say there was of this 500. *shekels,* as of the former; and this *which the Law saith, Cinamon the half thereof 250. is because they weighed it at two times, 250, at each time:* saith *Maimonides,* in treat. of the *Implements of the Sanctuary,* chap. 1. Sect. 2. *Calamus]* or *Cane,* according to the Hebrew name 〈◊〉, for *Calamus* is after the Greek name. It is [unspec] a kind of *sweet reed,* bought and brought out of far Countries; as appeareth by Jeremiah 6. 20. Isaiah. 43. 24.

Verse 24. *Cassia]* or *Costus,* another sweet cane, called in Hebrew *Kiddah,* mentioned only here, and in Ezek. 27. 19. *an Hin]* whereof see Exod. 29. •0. *Maimonides,* in the fore-named treatise, chap. 2. Sect. 2. saith, *the Hin was twelve logs;* (of which measure, see Levite. 14. 10.) *and every log, four qu* 〈...〉 *ants.* Others, more fully thus: *a quadrant* [unspec] (or *quarter) containeth is much as an egg and a half. A* 〈...〉 *ineth four quadrants, that is, six eggs. A Kab containeth four logs, that 24. eggs. A Hin, twelve legs, that is, 72. eggs. A Seah* (or *Pecke,* whereof see Gen. 18. 6.) *contained six Kabs, that is, 24. logs, two Hins, or 144. eggs. An Epha was three Seahs, 18. Kabs, six Hins, 72. logs, or 432. eggs. R. Alphes,* in treat. of the *Passover,* chap. 5.

Vers. 25. *make it]* The manner is recorded to be thus; *Every of those four spices, was pounded severally: then mixed altogether, and steeped in waier pure and sweet, till all the strength of them was gone out into the water; then they put unto the water, an Hin of oil olive; and boiled all on the fire, till the water was consumed, and the oil left in the vessel for use afterward. Maimonides,* treat. of the *Implements of the Sanctuary,* chap. 1. Sect. 3. *compound-ointment]* or, *sweet-consection. Apothecary]* or, *compounder of ointments.* Such in the ages following, were of the Priests Sons, 1 Chron. 9. 30. *holy anointing]* Hebrew, *unction of holiness]* or as the Greek translateth it, *an holy chrisme.*

Vers. 26. *anoint therewith the Tent]* or, *the Tabernacle,* with all things about the same; which was performed in Exod. 40. and Lev. 8. 10. &c. These sweet odors, signified the joyful graces of God's Spirit, and the anointing with this oil, the pouring out of the holy Spirit upon Christ, his Church and ministers, Acts 10. 38. Isaiah 61. 1. Psal. 45. 8. 2 Cor. 1. 21. 22. Song 3. 6. Psal. 133. 2. As it is written, *Ye have an ointment from him that is holy, and kn•w all things; and the Anointing that ye have received of him, dwelleth in you, and ye need not that any man teach you, but as the same Anointing teacheth you of all things,* &c. 1 John. 2. 20. 27.

Vers. 29. *whatsoever]* or, *whosoever:* so the Greek saith, *every-one that toucheth them, shall be sanctified.*

Vers. 32. *poured]* in Greek, *anointed. not make]* the Greek addeth, *not make unto yourselves. holiness shall it be unto you]*••e Greek translateth, *holy it is▪ and a sanctification* (or *sanctified thing) shall it be unto you.* Therefore it might not be used unto common •ffaires: God hereby teaching the holy and reverend use of his graces, and sanctified ordinances; which must not be communicated with the unregenerate and sensual, which having not the Spirit, do turn the grace of God into lasciviousness, Matth. 7. 6. 1 John. 2. 19. 20. Jude verse 4. 19. 1 Cor. 2. 6. 14.

V. 33. *like it]* Of this point the Heb. do record; *He that maketh anointing oil, according to the work, & according to the weight of this, without adding or diminishing: if he do it presumptuously, is guilty of cutting off; if ignorantly, he is to bring the sacrifice appointed for it. He that shall anoint any with the anointing oil presumptisously, is guilty of cutting-off; if ignorantly, he is to bring a sacrifice, whether he anoint himself, or another man. Maimonides,* treat. of the *Implements of the Sanctuary,* chap. 1. Sect. 4. 5. *a stranger]* whosoever was not Priest, or King. *Maimonides* (in the foresaid place) saith, *They anointed none herewith in the generations following, but the high Priests, and him that was anointed for the war,* (Deut. 20. 1. 2.) *and the Kings of David's house only. Though he be a Priest, and Son of a Priest, yet they do anoint him,* Lev. 6. 22. *But they anoint not the King that is Son of the King, because the kingdom is the Kings inheritance forever,* Deut. 17. 20. *But if there be a sedition, they do anoint him, for to cease the sedition, and to make known unto all, who is the right King. Even as Solomon was anointed, for the sedition of Adonias,* 1 King. 1. *and I•ash, because of Athaliah,* 2 King. 11. *and Ioachaz, because of his brother Iehojakim,* 2 King. 23. 30. *And whereas Eliseus anointed Jehu,* 2 King. 9. *he did not anoint him with the anointing oil, but with the oil of Balsam; at our wise men have said.*

Vers. 34. *Stacte]* so called in Greek, the Hebrew name is *Nataph;* both of them signify *Dropping:* and this *Stacte* is a fatness or gum that droppeth from the Myr•h tree, very sweet and precious, as *Dioscorides* showeth, lib. 1. chap. 62. The *Yerushalmi Targum* calleth it *Ketaph,* that is, *Rosin:* and so *Maimonides,* in treat. of the *Implements of the Sanctuary,* chap. 2. Sect. 4. saith, *Nataph is the Rosin tree, out of which baulme* (or *balsam) issueth. Onycha]* this also is the Greek name, and it signifieth *a nail,* or *hoof;* to which the Chaldee name *Tuphra* doth accord: and the Arabic *adfar tajab,* In Larine it is called *Ungula aromatica,* or *Vng•is odoratus,* or *Blatta Byzanti•:* of which *Dioscorides* in his 2 book, cap. 7. saith, *it is the cover of a shelfish, like the purple; and it is found in the spikenards lakes of India, and doth give a swee• odour, for that the shelfishes there do feed upon spikenard. The best is brought from the red sea, white, and fat. Some out of Babylon, which is blackish; both are burnt for sweet savor.* The Hebrew name is *Shecheleth,* and is not found in Scripture, but in this one place: of it *Maimonides* also (in the foresaid place) saith, *it is a nail* (or *shell) which men use to put in perfumes. Galbanum]* or *Styrax:* in Hebrew *Ch•lbenah,* in Greek *Chalbance.* It hath the original name of *fatness:* and *Galbanum* is the gum or liquor of a plant like fenell, growing in Syria, of a strong savor; that when it is burned, the smell of it driveth away serpants; &c. as *Dioscorides* showeth, in his 3. book, cap. 79: and *Pli•ie* in his 12. book, chap. 26▪ The Hebrew Doctors say also, that *Chelbenah is like black honey, of a strong smell, and is the rosin* (or *gum) of trees, in the cities of Greece.* In Arabic it is called *Miha. Maim•ny* in the *Impl•ments of the Sanctuary,* chap. 2. Sect. 4. *sweet spices]* this word some refer to the three before mentioned: the Greek version referreth it only to the *Galbanum* aforesaid, saying *Galbanum of sweet smell,* as to distinguish it from the common *Galbanum,* which is of strong savor. Others understand them of those sweet spices spoken of in verse 23. and some, of the leaves of Spikenard; which for excellency are called by this name. The Hebrews say, by their traditions, that howsoever four odors are only named here, yet there were *eleven spoken of to Moses on mount Sinai; Talmud Bab.* tract. *Cher. thoth,* chap. 1. in *Gemara.* The same doth *Maimonides* affirm, and nameth them, *Stacte, and Onycha, and Galbanum, and Frankincense; of every of these* (saith he) *there was 70. pound weight.* (Their pound weighed 50. shekels of the

Sanctuary, and every shekel 320. grains of barley.) And *Myrrh•, and Cassia, and Spikenard, and Saffron, of every of these 16. p••nd. Of •ostus twelve pound. Of Cinamen, nine pound; and of sweet bark* (or *Casia ligne•,* in Arabic, *Cashsh•r •alicha,) three pound. The weight of all was 368. pound.* Every day they burned *a pound* of this confection, *upon the golden altar, 365. pound in the year, according to the days of the Sun, and the three pound that were over, they did beat* (and prepare) *in the even of Reconciliation day,* &c. *Maimonides,* treat. of the *Implements of the Sanctuary,* chap. 2. Sect. 2. 3. Howbeit the Scripture mentioneth but four species for the perfume, as there were four for the holy oil: and the Greek interpretation, may well stand. This rite of burning sweet odors, the Gentiles also used in the service of their gods; *Alb. Tibull,* lib. 2. saith, *Vrantur pia thura focis, urantur odores,* &c. *alone]* every species beaten several by it self, and after that mixed, as *Maimonides* showeth in the foresaid place, Sect. 5. The Chaldee translateth it, *weight with weight,* and the Greek, *equal to equal,* meaning that there should be an equal weight o• quantity of all these fore-named.

Vers. 35. *shalt make it]* Moses made it now 〈◊〉 [unspec] first: after in Israel, there was made every year, the quantity fore-mentioned; *Maimonides ••idem,* chap. 〈◊〉 . Sect. 1. *an incense]* or, *a perfume,* this signified our prayers; as it is written, they had *golden cups full of incense* (or *perfumes) which are the prayers of the Saints,* Revel. 5. 〈◊〉 . *salted]* the Chaldee paraphrase, and Targum Yerushalmi, translate it *mixed, tempered:* and the Greek version favoreth this exposition. But it may be understood properly, for, from the Law in Lev. 2. 13, WITH ALL THINE OFFRINGS▪ SHALT THOU OFFER SALT, the Hebrews teach, that there was *not anything offered on the Altar, without salt, except the wine of the drink offerings, and the blood, and the wood: Maimonides,* treat. of *things forbidden to be offered on the Altar,* chap. 5. Sect. 11. And of this he saith, *they added to the incense, the fourth part of a Kab of salt:* [that is, the quantity of six eggs:] *Maimonides,* treat. of the *Implements of the Sanctuary,* chap. 1, Sect. 3. Our Savior saith, *Every sacrifice shall be salted with salt,* and, *Have salt in yourselves,* Mark. 9. 49. 50. If our *speech* must be *always with grace, se•soned with salt,* as the Apostle teacheth, Colos. 4. 6. how much more should our incense, our prayers unto God, be therewith seasoned? *holy]* Hebrew *holiness:* which the Greek translateth *a holy work.* For it signified the holy mediation of Christ, with the prayers of the Saints; as is before noted, on verse 8.

Vers. 36. *of it] of these,* saith the Greek, That is, some of this confection, (as it was daily to be used,) was first to be beaten small. Which may signify unto us, exactness in the particularities of things to be prayed for; & how afflictions, and contrition of heart are furtherances in this work, Act. 4. 24▪ 30. John. 17. Luk. 17. 1. 2. 7. Psal. 51. 19. *where I will meet with thee]* the Greek expounds it, *whence I will be known unto thee;* the Chaldee *where I will appoint* (or *prepare) my Word unto thee.*

Vers. 38. *to smell thereto]* This Law accordeth with the former of the oil, verse 33. the Hebrew Doctors explain it thus: *He that maketh a perfu••▪ according to these weights, for to smell thereto; although he do not s•ell, is guilty of cutting-off, for the very making, if he do it presumptuously. If ignorantly, he is to bring the offering appointed: and this, although he •ache not the whole quantity, but a half, or a third part thereof: forasmuch as he hath made it according to these weights, he is guilty of being cut-off. If he smell thereto, and made it not; he is guilty of cutting-off, but his doom is*

like all theirs that use (or *make profit of) any of the sanctified things;* (to wit, unlawfully,) *M•imony,* in treat. of the *holy Implements,* chap. 2. Sect. 9. 10. *be cut off]* the Chaldee expoundeth it, *be destroyed:* the Greek saith, *the soul of that* man *shall perish from his people.* God, by this judgment, would keep men from profaning and abusing the holy exercise of prayer, and doctrine of Christ's mediation, when the abuse even of the shadow hereof, brought destruction upon the offenders.

CHAP. XXXI.

1 *Bezaleel and Aholiab, are called and made meet for the work of the Taberna•le, and furniture thereof. 12, The observation of the Sabbath is again commanded. 18, Moses receiveth the two Tables of the Law.*

AND Jehovah spake unto Moses saying. See, I have called by name, Bezaleel the son of Vri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God: in wisdom, and in understanding, and in knowledge, and in all workmanship. To devise cunning-works: to work in gold, and in silver, and in brass. And in ingraving of stone; to fill; and in carving of wood: to work in all workmanship. And I, behold I have given with him, A holiab the son of Ahisamac of the tribe of Dan; and in the heart of all wise hearted, I have given wisdom, that they may make all that I have commanded thee. The Tent of the congregation, and the Ark of the Testimony, and the Covering-mercy▪seat that *is* thereupon: and all the vessels of the Tent. And the Table, and the vessels thereof: and [unspec] the pure Candlestick, and all the vessels thereof: and the Altar of incense. And the Altar of burnt-offering, & all the vessels thereof: and the Laver, and the foot thereof. And the garments of ministry, and the garments of holiness for Aaron the priest, and the garments of his sons, to minister-in-thepriests office. And the anointing oil, and incense of sweet-spices, for the holy *place:* according to all that I have commanded thee, shall they do.

And Jehovah spake unto Moses, saying. And thou, speak thou unto the sons of Israel, saying; Verily my Sabbat•s ye shall keep, for it *is* a sign between me and you, throughout your generations; to know, that I *am* Jehovah *that* sanctifieth you. And ye shall keep the Sabbath, for it *is* holiness to you: they that profane it, *everyone* shall be put-to▪die the death: for everyone that doth *any* work therein, even that soul shall be cut-off, from amongst his people's. Six days shall work be done; but in the seventh day, *is* the Sabbath of Sabbathisme, holiness to Jehovah: everyone that doth *any* work in the Sabbath day, shall be put to die the death. And the Sons of Israel shall keep the Sabbath: to observe the Sabbath throughout their generations, *for* an everlasting covenant. Between me and the Sons of Israel, it *shall be* a sign forever: for *in* Six days, Jehovah made the heavens & the earth; and in the Seventh day he rested and was refreshed.

And he gave unto Moses, when he had made-an-end of speaking with him, on mount Sinai, two Tables of testimony: Tables of stone, written with the finger of God.

Annotations.

BEzaleel] in Greek, *Beseleel;* by interpretation, *In the shadow of God:* he was the son of *Vri,* the son of *Hur,* the son of *Caleb,* or *Chelubai,* the son of *Esron,* the son of *Pharez,* the son of *Judah;* from whom he was the seventh generation, (as Enoch was the seventh from Adam,) and is here designed the master workman of the Lord's Tabernacle. See his genealogy, in 1 Chron. 2. 5. 9. 18. 19. 20.

Vers. 3. *Spirit]* that is, gifts of the Spirit, such as are after mentioned. So Paul openeth it, in 1 Cor. 12. 4. 8. 11. see also Act. 2. 4. The Greek expoundeth it, *a divine Spirit;* the Chaldee, *a Spirit from before the Lord. workmanship]* or, *Art:* Hebrew, *work.* So verse 4.

Vers. 4. *devise cunning-works]* such as were mentioned in Exodus 26. 1. &c. see the notes there. The Hebrew phrase, is figurative; *to think thoughts:* which the Greek explaineth, *to think* (or *mind) and to make-artificially:* the Chaldee saith, *to teach artificers:* as it is in Exodus 35. 34. These three things in Bezaleel; a calling, a furnishing with gifts, and a working or operation accordingly, are necessary in all the public ministers of the Church. So Paul mentioneth diversities (or distributions) 1 of *gifts,* by the *Spirit;* 2 of *administrations* (or *ministries)* by the *Lord* [Jesus;] and 3 of *operations,* by *God* [the Father,] 1 Cor. 12. 4. 5. 6. 〈◊〉 *to work]* or, *to do, to make:* but *doing* is often used for *working* (as is noted on Exod. 5. 9.) and so the Greek translateth it here; also in verse 5.

Vers. 5. *ingraving]* or *cutting.* The Hebrew word generally signifieth a studious and artificial ingraving or cutting in stone, in wood, in iron, in earth, (and then it is Englished *ploughing,)* or any other like handicraft. *to fill]* that is, *to set* in the golden ouches, as Exod. 28. 21. *to work]* or, *to make in all work:* meaning *cunning work;* as is expressed in Exod. 35. 33.

Vers. 6. *Aholiab]* in Greek, *Eliab;* by interpretation, *The Tabernacle of the Father.* He is the second master-workman, and of the tribe of Dan the handmaids son, joined with Beseleel, as God usually joineth two together in all weighty affairs: See Exod. 4. 14. 15. and 6. 26. Matth. 10. 2. 3. Luk. 10. 1. Acts 13. 2. Hag. 1. 14.

Vers. 7. *vessels]* or *instruments, furniture, implements.* So after.

Vers. 10. *of ministry]* veils, clothes, coverings, which served to wrap up the holy things in, when the host removed; as Num. 4. 5. 9. 11. 12. &c. Of the Priests garments, see Exod. 28.

Vers. 13. *Verily]* or *Notwithstanding:* the Greek translateth it *See.* Though the work of the Tabernacle, were studiously and speedily to be done, yet God would not have any of it done on the Sabbath days. The Law of the Sabbath is very often repeated, see Gen. 2. 2. Exod. 16. 23. &c. and 20. 8. &c. and 23. 12. and 35. 2. 3. *to know]* that is, *that ye may know,* as the Greek translateth. The principal signification of the Sabbath, was for grace and sanctity; which therefore the Lord often urgeth, and blameth the breach of this day, as the violating of his covenant. See Neh. 9. 14. Ezek. 20. 12. 13. 16. 20. 21. Isaiah 58. 13. The true observation hereof, is by faith in Christ, Heb. 4. 3. 9. 10. 11. The Hebrew Doctors say, *The Sabbath, and the precept against idolatry, each of these two, is as weighty as all the other Commandments of the Law: and the Sabbath is a sign between God and us forever. Therefore who so transgresseth the other Commandments, he is generally a wicked Israelite: but he that openly profaneth the Sabbath, is as an*

Idolater, both of them as infidels in all their affairs. Therefore the Prophet laudeth and saith (Isaiah. 56. 2.) *Blessed is the man that doth this, and the son of man that layeth hold on it: that keepeth the Sabbath from polluting it, Maimonides,* treat of the *Sabbath,* chap. 30. Sect. 15.

Vers. 14. *that soul]* the Chaldee translateth, *that man shall be destroyed.* This cutting off, the Jews understand to be untimely death by the hand of God; when a man so violateth God's Law, as there are no witnesses whereby men should punish him: See Gen. 17. 14. And of the Sabbath thus they write; that for *doing work therein, if a man do it willingly and presumptuously, he is guilty of cutting-off,* (to perish by the hand of God:) *and if there be witnesses that see him, he is to be stoned to death;* [as was performed in Num. 15. 35. 36.] *and if he do it of ignorance,* (or *error,) he is bound to bring the sin offering appointed for the same:* (according to the Law in Numb. •5. 27. 30.) *Maimonides,* in treat. of the *Sabbath,* chap. 1. Among the heathen Romans, their Flamins (or Priests) might see no work done on their holy days, but by a crier gave men warning to the contrary; and who so obeyed not, was 〈...〉 ulcted, and gave a beast for a sacrifice. Albeit they might do things whereof damage would follow, if they were omitted, as to pull an ox out of a ditch, to underset an house ready to fall, &c. *Macrob. Saturn,* book 1. chap. 16.

Vers. 15. *of Sabbathisme]* that is, *of cessation* and [unspec] *rest.* See Exod. 16. 23. The Greek translateth it, *a rest holy to the Lord.*

Vers. 16. *to observe]* Hebrew *to do,* see the notes [unspec] on Exod. 34. 22.

Vers. 17. *me]* the Chaldee translateth, *Between* [unspec] *my Word and the sons of Israel:* that Word is Christ, by whom the Sabbath is truly sanctified to his Church, Hebrews 4. From this Scripture the Hebrews gather, that only Israel was charged with the Sabbath day, and not the nations of the world: *Talmud. in Betsah,* chap. *Iom tob.* So from Exod. 16. 29. Yet thus also they say; *It is unlawful to speak to an Infidel to do any work for us on the Sabbath day, although he be not charged to keep the Sabbath, and although he be spoken to before the Sabbath. Maimonides,* treat. of the *Sabbath,* chap. 6. Sect. 1. Howbeit this opinion of theirs seemeth not agreeable to God's will; for the Sabbath was to be kept before the Law was given at mount Sinai, Exod. 16. 23. even from the Creation, Gen. 2. 2. 3. therefore it was given to all the world. *was refreshed]* the Greek and Chaldee do translate, *he ceased and rested.* This is spoken of God, after the manner of men, who are refreshed by rest from their works. Of such manner speeches, see what is noted on Genesis 6. 6.

Vers. 18. *of stone]* that so the record of them [unspec] might remain forever, Job 19. 24. These Tables were *the work of God,* even as the writing was the *writing of God,* Exod. 32. 16. and these being broken in pieces, (Exod. 32. 19) two other tables of stone, like them, were hewed out by Moses, but written again by the Lord, Exod. 34. 1. 4. After this, Christ by the Spirit of God writeth his Law, *not in Tables of stone, but in fleshly Tables of the hear•,* 2 Cor. 3. 3. and these *fleshly tables,* are also the work of God, as he saith, *I will take the stony heart out of their bodies, and I will give them an heart of flesh,* Ezek. 11. 19. The *Mind* and the *Heart,* are the spiritual tables, Heb. 8. 10. in the one, such things are written as men should know and believe, in the other, such as should be done or omitted. The first Tables which God made, signified the

stonic hearts, which all men have by nature now corrupted, in which notwithstanding God hath left his Law written, so that they *do by nature the things of the Law,* and *show the work of the Law written in their hearts,* Rom. 2. 14. 15. though still they continue hard and stony, and their sinful nature is not changed. The second tables of stone, signified the heart of the Jews, hewed and polished by Moses and his legal ministry, in whose heart God also wrote his Law, wherein they *rested,* and *made their boast of God, and knew his will,* and had *the information of knowledge, and of the truth in the Law,* Rom. 1. 17. 18. 20. Howbeit their heart continued stony and unchanged, so that *they which taught others, taught not themselves;* neither could they *steadfastly look on Moses face,* nor see *the end of that which i• abolished, but their minds were blinded;* and even to this day, *a veil is laid upon their heart,* Rom. 2. 21. 2 Cor. 3. 7. 13. 14. 15. The third, which are tables of flesh, is the work of Christ by his Spirit, giving us *new hearts,* and *writing his Laws in them,* 2 Cor. 3. 3. Ezek. 36. 26. Heb. 8. 10. These things, both of the weakness of Moses ministry, and of the grace of Christ, the ancient Hebrew Doctors acknowledged, as in their gloss upon Song 1. 1. *Let him kiss me,* &c. there, mentioning that request of the people in Exod. 20. 19. *Speak thou with us,* &c. they say, *Moses taught them the Law, and whatsoever they learned, they forgot again.* Then they came unto Moses, and said, O that God would show himself again; and kiss us with the kisses of his mouth, that his doctrine might be fastened in our hearts. Moses said unto them, *This cannot be done now, but it shall be in the days of Christ; as it is written,* (Ier. 31. 33.) *I will put my Law in their inward parts, and write it in their hearts. Midrash.* Cant. 1. 1. *finger]* which signifieth God's *Spirit,* as, I *with the finger of God,* cast our devils, Luk. 11. 20. which is expounded, *the Spirit of God,* in Matth. 12. 28. That which was written, was *according unto all the words, which the Lord spake with Israel in the mount, out of the midst of fire,* Exod. 20. Deut. 9. 10.

CHAP. XXXII.

1, The people in the absence of Moses, cause Aaron to make a Calf. 6, They sacrifice thereunto. 7, God certifieth Moses of their sin, 10, and his purpose to consume them therefore. 11, Moses entreateth for the people, 14, The Lord repenteth concerning the evil against them. 15, Moses cometh down with the Tables, 19, and upon sight of their sin, he breaketh them. 20, He destroyeth the Calf. 22, Aaron's excuse for himself. 25, Moses causeth the Idolaters to be slain. 28, The Levites are the executioners. 31, Moses prayeth that either the sin of Israel be forgiven, or himself to be blotted out of the Book of God. 34, God spareth the people for the present, but after plagueth them.

AND the people saw that Moses delayed to come down out of the mountain: and the people gathered themselves together, unto Aaron, and said unto him, Rise-up, make gods for us, which may go before us; because this Moses, the man which brought us up out of the land of Egypt; we know not what is *become* of him. And Aaron said unto them; Break-off the ear-rings of gold, which *are* in the ears of your wives, of your sons, and of your daughters: and bring them unto me. And all the people brake-off, the ear-rings of gold, which *were* in their ears: and brought *them* unto Aaron. And he received *them* at their hand, and fashioned it with a graving-tool, and he made it, a molten calf: and they said; These *be* thy gods, O Israel, which brought thee up, out of the land of Egypt. And Aaron saw *it;* and he built an Altar

before it: and Aaron proclaimed and said; To morrow *is* a feast to Jehovah. And they rose-up-early on the morrow, and offered Burnt, offerings, and brought-near Peaceoffrings: and the people sate-down to eat and to drink, and rose-up to play.

And Jehovah spake unto Moses, *(saying:)* Go get thee down; for the people, which thou broughtest-up out of the land of Egypt, have corrupted *themselves.* They have turned-aside quickly out of the way which I commanded them; they have made them a molten calf: and they have bowed themselves-down thereto, and have sacrificed thereunto, and said; These be thy gods O Israel; which have brought thee up, out of the land of Egypt. And Jehovah said unto Moses: I have seen this people, and behold, it *is* a stiff-necked people. And now, let me alone, and my anger shall wax hot against them, and I will consume them: and I will make of thee a great nation. And Moses earnestly-besought the face of Jehovah his God: and said, Wherefore O Jehovah, shall thy anger wax hot against thy people; which thou hast brought-forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak *and* say; For evil did he bring them out, and kill them in the mountains, and to consume them from upon the face of the earth: Turn from the hotnesse of thine anger, and repent of the evil against thy people. Remember Abraham, Isaac, and Israel thy servants: unto whom thou swarest by thyself, and spakest unto them, I will multiply your seed as the stars of the heavens: and all this land which I have spoken of, will I give unto your seed, and they shall inherit *it* forever. And Jehovah repented concerning the evil which he had spoken to do unto his people.

And Moses turned and went down from the mountain, & the two Tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one *side* & on the other, *were* they written. And the tables, they *were* the work of God: & the writing, that *was* the writing of God; graven upon the Tables. And Joshua heard the voice of the people as they shouted: and he said unto Moses; *there is* a voice of war in the campe. And he said; *It is* not the voice of *them* that shout *for* mastery, neither *is it* the voice of *them* that cry *for* discomfiture: the voice of singing, do I hear. And it was when he came nigh unto the campe, then he saw the calf and the dances: and Moses anger waxed hot, and he cast the Tables out of his hands; & brake them, beneath the mount. And he took the calf, which they had made, and burnt *it* in the fire; and ground *it,* till it was small: and strewed *it* upon the face of the water; and made the sons of Israel drink *of it.* And Moses said unto Aaron, what did this people unto thee: that thou hast brought upon them, *so* great a sin? And Aaron said, Let not the anger of my Lord wax hot: thou knowest the people, that they *are set* on evil. And they said unto me; Make gods for us, which may go before us, because this Moses, the man which brought us up out of the land of Egypt, we know not what is *become* of him. And I said unto them, Who *soever* hath *any* gold, break ye *it* off; and they gave *it* me: and I cast it into the fire; and there came-out this calf. And Moses saw the people, that they *were* naked: for Aaron had made them naked, unto *their* shame, amongst those that rose up against them. And Moses stood in the gate of the campe; and said, Who *is* for Jehovah? *(let him come)* unto me: and all the Sons of Levi, gathered themselves unto him. And he said unto them; Thus saith Jehovah, the God of Israel, Put ye *every* man his sword upon his thigh: Passe ye and return ye from gate to gate, in the campe, and kill ye *every* man his brother, and *every* man his fellow-friend,

and *every* man his neighbor. And the Sons of Levi did, according to the word of Moses: and there fell of the people in that day, about three thousand men. And Moses said, Fill ye your hand today unto Jehovah, even *every* man in his Son, and in his brother: that that *he* may give upon you, *this* day a blessing. And it was on the morrow that Moses said unto the people, you have sinned a great sin: and now I will go-up unto Jehovah; peradventure I shall make-atonement for your sin. And Moses returned unto Jehovah, and said; Oh, this people hath sinned a great sin, and they have made them gods of gold. And now, if thou wilt forgive their sin, and if not, wipe me I pray thee out of thy Book, which thou hast written. And Jehovah said unto Moses, Whosoever sinneth against me, I will wipe him out of my Book. And now, go, lead the people unto *(the place)* that I have spoken to thee, behold my Angel shall go before thee: and in the day *when* I visit, then will I visit their sin upon them. And Jehovah plagued the people: for that they made the calf, which Aaron made.

Annotations.

DElayed] The first signification of the Hebrew word is to be *ashamed,* Gen. 2. 25. and because long tarrying and looking for ones coming, causeth shame, (as in Judge. 3. 25. *they tarried till they were ashamed;)* therefore the word is also used for *tarying* or *delaying of the time,* Judge. 5. 28. and is so here translated by the Chaldee and the Greek: and in Rev. 10. 6. *time* is used for *delay. the people]* that is, *some of them,* as the like word in v. 6. is opened by Paul, in 1 Cor. 10. 7. *God's]* that is, an image or representation of God; as after in v. 4. and the words here following manifest. This narration showeth, how the Israelites (who promised to do all that the Lord commanded, Exod. 19. 8.) did behave themselves in keeping of the moral Law, and of that great Commandment, which God had both spoken to them himself from heaven, and repeated again by Moses, Exod. 20. 4. 23. that so the impossibility of the Law, in that it was weak through the flesh, might be seen in this people, even at the first before any obedience was performed, Rom. 8. 3. Nehem. 9. 13. 16. become *of him]* or, done *to him.* They looked for Moses, to bring them a form of worship, and some visible sign of God's presence among them, (as afterwards was in the Tabernacle, and the Ark with the mercy-seat, Ex. 40. 34. 35. Num. 7. 89.) but because he came not, they would have a worship of their own, such (in likelihood) as they had used or seen in Egypt; for now *in their hearts they turned back again into Egypt,* as is written in Act. 7. 39. 40. And yet forty days were not expired, neither were the terrible signs of God's presence taken away; for the mountain still *burnt with fire,* Deut. 9. 15. The Hebrews say, *They required not the Calf, that it should be unto them for a God,* &c. *but only that it might teach them the way, as another Moses. R. Menachem,* on Exod. 32. fol. 117.

Vers. 3. *ear-rings]* the Jewels which God had given them, of the spoils of Egypt, (Ex. 1•. 35. 36.) they now abuse to make an Idol of, to dishonor God with. So after God complaineth of Israel, that the ear-rings and Jewels where with he had decked them, they took and made images, and committed whoredom (that is, Idolatry) with them, Ezek. 16. 11. 12. 17. And the words and doctrines in the Scriptures, being likened to *chains* and *ornaments,* Prov. 1. 8. 9. the like sin to Israel's is committed, when men pervert the holy Scriptures unto heresies, to their own perdition, 1 Pet. 3. 16.

V. 4. *fashioned it]* or, *formed it,* meaning the Calf; [unspec] or *it,* is put for *them,* the Jewels everyone: and so the Greek saith, *he formed them. graving tool]* or, *pen,* as the original word elsewhere signifieth, Esa. 8. 1. which may be understood, that first Aaron drew with pen or pencil, the form of a calf, & after did cast the mould thereof: or, that he cut & polished the calf herewith, when he had molten and made it. So Idolaters do even to this day, draw out and polish with their pens, idol worship and heresy. *and he made]* or, *when he had made it. molten Calf]* Hebrew, *calf of melting,* or *of molten work;* meaning the image of a calf, as before the image of God, is called *God,* v. 1. As the Heathens changed the glory of the incorruptible God, into images made like to corruptible men, birds, beasts, &c. Rom. 1. 23. so Israel now *changed their Glory into the form of an ox that eateth grass; and forgot God their Savior,* Psal. 106. 19. 20. 21. *These* be *thy God's]* that is, *This* is *thy God;* as the holy Ghost expoundeth it in Nehem. 9. 18. *They made them a molten calf, and said, this is thy God;* meaning an image of the true God, which had brought them out of Egypt, who is also called in Scripture after the like phrase plurally, though he be but one, as in Gen. 20. 13. and 35. 7. Ios. 24. 19. As the image of a calf, was before called a calf; so the Scripture useth figuratively to call signs and figures, by the names of those things they signified, as Ex. 12. 11. and 17. 15. Gen. 37. 7. Matth. 26. 26. 28. 1 Cor. 10. 4. Thus Jeroboam spake also of his golden calves, 1 King. 12. 28. And *the intent of Israel in making the calf, and the intent of Jeroboam were one. R. Menachem.* on Exod. 32.

V. 5. *to Jehovah]* or *of Jehovah,* as the Gr. is, *of the Lord;* unto whom a feast should have been kept, Ex. 10. 9. and to him they intended this their service, although indeed *they sacrificed unto the Idol, and rejoiced in the works of their own hands,* v. 8. Act. 7. 41. and in God's account, offered *unto Devils, after whom they went a whoring,* Levite. 17. 7. So Jehu would be thought zealous *for Jehovah,* when yet he worshipped Jereboam's golden calves, which also were *Devils,* 2. King, 10. 16. 29. 2 Chron. 11. 15.

Vers. 6. *brought-near]* to the altar; that is, *offered,* as the Gr. translateth. *to play]* so the Apostle translateth it also in Gr. 1 Cor. 10. 7. sometime the word is used for *laughing* and *rejoicing,* Gen. 21. 6. here it is meant of their singing, dancing, &c. about their God's of gold, v. 18. 19. So that which one Prophet calleth *playing* (the word here used) 1 Chro. 15. 29. another calleth *dancing,* 2 Sam. 6. 16. The Hebr. (as *R. Menachem* on this place) expound it whoredom, according to that in Gen. 39. 14. *He hath brought in to us an Hebrew man to mock us* (or *to play with us,)* which being understood of spiritual whoredom, that is, Idolatry, is according to truth. And from this their practice, we are warned not to be *Idolaters like them.* 1 Cor. 10. 7.

V. 7. *Go]* the Gr. addeth the word *quickly,* as Moses also doth in Deut. 9. 12. *Arise, get thee down quickly. corrupted]* this implieth both their Idolatry, & the judgment which they brought upon themselves therefore, as in Gen. 6. 11. 12. 13. whereupon he calleth them Moses his people, as not being worthy to be named God's children, Deut. 32. 5. but under the wrath and curse of Moses law. The Greek interpreteth it, *have transgressed the law.*

Vers. 9. *stiffnecked]* or *hard necked,* as elsewhere the Lord saith, *Thou art hard, and thy neck is an iron sinew,* Isaiah. 48. 4. It is a similitude taken from unruly heifers that will not submit their neck to the yoke, Hos. 4. 16. Ier. 5. 5. and 27. 8. and so meaneth stubborn & disobedient

carriage; of which God often reproveth them by this name, Ex. 33. 3. 5. and 34. 9. Deut. 9. 6. 13. and 10. 16. and 31. 27. Ier. 7. 26. and 19. 15. Neh. 9. 17. 29. Act. 7. 51.

Vers. 10. *Let me alone]* that is, entreat me not to spare them; or, hinder me not by thy prayer, from punishing them. So the Chaldee translate, *Leave off thy prayer before me. consume] and put out their name from under heaven,* Deut. 9. 14. *of thee]* Hebrew *make thee to a great nation.* In Deut. 9. 14. it is said, *a mighty nation, and greater then they.* So again in Num. 14. 12.

V. 11. *the face]* this the Gr. and Chaldee translate, *he prayed before the Lord:* but God's *face,* is sometime used for his *anger,* as in Gen. 32. 20. Lev. 20. 6. Ps. 21. 10. & 34. 17. & so it meaneth a supplicating against the anger which was now waxing hot. For they had been abolished, had not Moses stood before God in the breach, to turn away his wrath from destroying them, Psal. 106. 23. *Wherefore, &c.]* This is not a question, as if there were no cause for the Lord to be angry; but is a manner of earnest entreaty, that he would not in wrath destroy thē. So the Prophets often used to pray in this sort, as in Psal. 10. 1. and 44. 25. Esa. 64. 12. And when Christ said, *Wherefore make ye this ado and weep,* Mar. 5. 39. another Evangelist explaineth it, *Weep not,* Luk. 8. 52. and, *Art thou come to torment us?* Mat. 8. 29. is expounded, *I pray thee torment me not.* Luke 8. 28.

Ver. 12. *for evil]* or, *in evil, in malice,* that is, *maliciously:* the Greek translateth *with maliciousness. repent]* The Greek translateth, *be merciful unto the evil of thy people:* which thing is here implied, but the Hebrew phrase meaneth also the evil of punishment, which God should *repent* of, that is, not inflict upon them; speaking after the manner of men, as in Gen. 6. 6. Therefore the Chaldee addeth *repent of the evil, which thou thinkest to do to thy people,* which is confirmed by v. 14.

V. 13. *by thyself]* God having no greater to swear by, and by such an oath, willing to show the immutability of his counsel, as Paul expoundeth it, Heb. 6. 13. 17. The Chaldee translateth, *by thy Word,* see Gen. 22. 16. 17. 18. unto which place, this prayer of Moses hath special reference, where also the blessing of all nations in Christ, is mentioned, which is the ground of this request, and of God's yielding thereunto. So the Hebrew Doctors after a sort acknowledged, saying, *Then Moses returned & sought mercy at the face of the Lord, and the Lord remembered the inclination of Isaac, who was bound by his father in mount Morijah upon the Altar: and the Lord turned from his anger, and caused his divine-presence to dwell in the midst of them, as before, Targum in Cant. cap. 1. verse. 13. cap. 2. verse.* 17.

Vers. 15. *on the one]* Hebr. *on this* side, *and on this.* This manner of writing on both side, was also in other mystical books, Ezek. 2. 10. Rev. 5. 1. It signified in respect of the Law it self, that it hath both the outward letter, and inward spiritual meaning, Ro. 7. 14. Gal. 4. 24. in respect of men, that the Law should be written outwardly in their actions before men, and inwardly in their hearts before God, Matth. 5. 16. Heb. 8. 10. Rom. 2. 28. 29. See the notes on Exod. 31. 18.

Vers. 16. *the work of God]* herein they differed from the second tables, which were the work of Moses, Exod. 34. 1. It is a tradition of the Jews, that these first tables were *bewen out of the*

Sapphire of the throne of God's *glory,* (mentioned in Exod. 24. 10.) *Thargumin Cant.* cap. 1. verse 11.

Vers. 17. *Joshua]* or, as the Greek writeth him, *Jesus:* see Exod. 17. 9. *of them that shout]* or, *of them that answer* (or *sing:)* Hebrew, of answering, (or singing.) The Chaldee translates it, *it is not the voice of strong men, which overcome in the war, neither is it the voice of weak men, which are discomfited. discomfiture]* or *weakness;* of such as are overcome. *singing]* for play and voluptuousness, good cheare, &c. as in v. 6. Therefore the Chaldee translates it, *the voice of them that play;* and the Greek addeth, *of them that sing for wine.*

Vers. 19. *his hand]* or, *his hands;* that is, each of his hands: the Hebrew hath both readings; the first by the vowels and margin; the other by the letters in the line. So in Exod. 35. 11. Lev. 9. 22. and 16. 21. Deur. 2. 33. *break them]* to signify the breaking of the covenant, by reason of their sin. For that Moses did this advisedly, and by the motion of God's Spirit, appeareth by his relation of it again, in Deut. 9. 16. 17. Wherefore the Tabernacle of the congregation, (wherein the Lord was to be sought) was upon this, pitched a far off from the campe, until by Moses entreaty, reconciliation was made between God and the people, Exod. 33. 7. 9. &c.

Vers. 20. *small]* even *as dust,* Deut. 9. 21. that it might utterly be abolished: and that they might drink thereof. *the waters] of the brook that came down out of the mount,* Deut. 9. 11. from the Rock in Horeb, Ex. 17. 6. which Rock was Christ, 1 Cor. 10. 4. *drink]* By this they were taught the way of salvation from their sins: whiles Moses (that is, the Law) giveth the knowledge of sin & condemnation for the same, Rom. 3. 20. Gal. 3. 10. and forceth men unto Christ the Rock from whom do flow the waters of life, wherein all sin is swallowed up to the repentant believing sinner; who by drinking the dust thereof with the waters of the Gospel, into their own bowels; do acknowledge the curse which they have deserved, and doc judge themselves, who are else to be condemned of the Lord, Gal. 3. 24. Ezek. 36. 31. and 20. 43. 1 Cor. 10. 31. Compare Num. 5. 17. 19. &c.

V. 22. *aroset]* or, lie *in evil;* as the Apostle useth a like speech of the world, 1 John. 5. 19. or, are *in evil:* that is, are *very evil:* as God's works are said to be *in faith,* Ps. 33. 4. that is, *most faithful,* or *true:* the woman is said to be *in the transgression.* 1 Tim. 2. 14. that is, *the transgressor,* and many the like. The Greek translateth, *thou knowest the violent-force of this people.*

Vers. 34. *there came out]* Aaron here is not so free in confessing his own sin, as he did the people's; but speaketh of the Calf, as if it had been made rather by hap, then by his art, verse 4. But Aaron's sin was so great, as the Lord was very angry with him, to have destroyed him: had not Moses prayed for him also, Deut. 9. 20. for he had made the people naked unto their shame; as after, in verse 25. Compare Aaron's excuse with Adams, Gen. 3.

Vers. 25. *naked]* in the shame of their sins, deprived [unspec] of the glory and protection of God, as naked unarmed men, to be devoured of their enemies, Compare Gen. 3. 10. Rev. 3. 18. and 16. 15. The Greek translateth it *dissipated,* (or *scattered,) for Aaron had dissipated them;* for *a rejoicing to their adversaries. unto shame]* or, *infamy,* and as the Greek translates it, *a rejoicing,* or *mockerie:* which the Chaldee paraphraseth thus, *to blot them with an evil name in their generations.* So the *Targum* on Solomon's Song, cap. 1. verse. 12. saith hereof; *the wicked of that*

generation rose up, and made a golden calse, together with the mixed people which were among them: and they made their works to stink, and their evil name went out into the world. And Paul applieth the like against the Jews, *Through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you,* Rom. 2. 23. 24. *amongst those that rose up against them]* or, *by their adversaries.* For a people naked without God's protection, are easily by their enemies foiled, and put to shame; as in Num. 14. 42. 43. 45. 2 Chron. 12. 5. and 28. 5. 6.

Vers. 26. *the gate]* the public place of judgment: [unspec] see Gen. 34. 20. Deut. 17. 5. Ruth 4. 1. 11. *let him come]* this word, (supplied also by the Greek,) Moses through haste and earnestness omitteth. See the like in Gen. 13. 9. and 11. 4. and 23. 13. The Chaldee also addeth it, saying, *They that fear the Lord, let them come unto me.*

Vers. 28. 3000 *men]* the principal authors of [unspec] this wickedness, for that many moe were guilty also of the same, appeareth by verse 30. &c.

Vers. 29. *Fill your hand]* that is, Consecrate your [unspec] selves and your service to the Lord, a phrase taken from the ordaining of sacrifices, Exod. 29. 7. He showeth that the executing of justice, is acceptable to God as sacrifice, 1 Sam. 15. 18. 22. The Chaldee translateth, *Ye have offered your offerings this day,* &c. *that* he *may give]* or, *that there may be given,* namely, from God. For this fact of the Levites, who acknowledged not their own parents, brethren or children, to spare them from death; is after mentioned to their praise, in the blessing that Moses uttered, Deut. 33. 9. &c. And this tribe of Levi, was adjoined by the Lord unto the priests, and taken instead of all the first borne of Israel, Num. 3. 9. 41. 45. So the children wiped out as it were, the stain of their Father Levi, who had before abused his sword unto injustice; for which he lost the blessing that else he should have had, Gen. 49. 5. 7.

V. 30. *per adventure I shall]* or, *it may be I shall,* or, *if [unspec] so be I may;* the Greek translateth, *that I may.* They are words that imply a difficulty, though good hope to obtain, as sinners are taught to have upon their turning unto God, Luk. 15. 18. So in Amos 5. 15. *It may be the Lord will be merciful:* and Ios. 14. 12. *If so be (per adventure) the Lord will be with me;* also in 1 Sam. 14. 6.

Vers. 31. *unto Jehovah]* before whom, he *fell down forty days & forty nights, as before:* for he was *afraid of the anger and hot displeasure, wherewith the Lord was wroth against them,* Deut. 9. 18. 19. *of gold]* As Moses here particularly expresseth the sin of Israel, so the Hebrew Doctors gather from this example, a general rule, that every sinner when he repenteth, must confess that particular sin which he hath committed. *Maimonides,* treat. of *Repentance, ch. 2. s.* 3.

V. 32. *if thou wilt]* an imperfect speech, through passion of mind: such as are sundry times used in Scripture. See Luke 13. 9. and the notes on Exod. 4, 5. and 18. 11. The Greek translation supplieth the defect thus, *And now, if thou wilt for give them the sin,* forgive them. The word *If,* is used also in prayers, as Gen. 24. 42. and 28. 20. *thy Book]* the *Book of life,* Phil. 4. 3. or, *of the living,* Psal. 69. 29. called *the writing of the house of Israel,* Ezek. 13. 9. spoken of God, after the manner of men. This wish proceeded from great sorrow in heart, for the fall of this people, from the zeal of God's glory, and love of his brethren, for whose sakes he could wish himself accursed (or separated) from Christ, as Paul also did, Rom. 9. 1. 2. 3. Herein also

Moses dealt as a mediator between God and men; and was a figure of our Mediator Christ, who laid down his life for the sheep, John 10. 15 and redeemed us from the curse of the Law, when he was *made a curse for us,* Gal. 3. 13. although Moses could not fully effect the grace that he desired for the people. *The intent of Moses* (say the Heb. Doctors) *was, that he might die instead of them, and bear their punishment, according to that,* (in *Isaiah 53. 5.) he was wounded for our trespasses: for the death of the just maketh reconciliation, &c. R. Menachem,* on Ex. 32.

Vers. 33. *Whosoever]* the Greek saith, *if any hath sinned;* meaning such sin as whereby men fall away finally; against whom David prayeth, *Let them be wiped out of the book of the living.* Psal. 69. 29. but who so overcometh, Christ will *not wipe his name out of the Book of life,* Rev. 3. 5. *I will wipe]* or, *I should wipe* him out, if any.

Vers. 34. *unto the place]* the word *place,* the Greek also addeth, meaning the land of Canaan. So God in indignation giveth over the people unto Moses, and the conduct of the Angel; and would withdraw the signs of his presence from them, as after he did, in Exodus 33. *Angel]* there was an Angel fore-promised in Exodus 23. 20. Howbeit, *R. Menachem* on this place saith, *This Angel is not the Angel of the covenant, of whom he spake in the time of favorable acceptance, My presence shall go, for now the holy blessed God, had taken away his divine presence from amongst them, and would have led them by the hand of another Angel.* And Moses speech in Exodus 33. 12. seemeth to imply so much. when *I visit]* or, *of my visitation,* that is, when I see good to punish them; for so *visiting* here signifieth, as in Exodus 20. 5. By this God would teach the impossibility of the law, to reconcile men unto God; in that Moses could obtain but a deferring of their punishment; they still remaining under wrath.

Vers. 35. *they made]* that is, caused to be made, for they that occasion or cause a thing, are said to do they same; as Judas *purchased the field,* (Act. 1. 18.) which was bought by the Priests, with the money which Judas returned, Matt. 27. 3. 7. see Ex. 7. The Greek here translateth, *for the making of the Calf,* but the Chaldee saith, *for that they served* it. Amongst other punishments which God inflicted upon the people, there was one special for this sin, that *God turned, and gave them up to worship the host of heaven, &c.* Act. 7. 42. so giving them over from one evil to another, as he did also the Gentiles, Rom. 1. 24. 26. 28.

CHAP. XXXIII.

1, The Lordrefuseth to go as he had promised, with the people. 4, The people mourn for it, and put off their ornaments. 7, The Tabernacle is removed out of the campe. 9. Moses entereth into it, and God in a cloud talketh with him. 12, He prayeth the Lord to show him his ways, 15, and to let his presence go with his people. 17, God granteth it him. 18, He desireth to see God's glory. 19, God promiseth to proclaim his Name before him, but his face no man can see & live.

AND Jehovah spake unto Moses, Go get thee up hence, thou and the people, which thou hast brought up out of the Land of Egypt, unto the Land which I sware unto Abraham, to Isaac, and to Jacob, saying, unto thy seed will I give it. And I will send before thee, an Angel: and I will drive out, the Canaanite, the Amorite, and the Chethite, and the Pherizzite, the Evite, and the Jebusite. Unto a Land flowing with milk, and honey: for I will not go up in the midst

of thee, for thou *art* a stiff-necked people, lest I consume thee in the way. And the people heard this evil word, and they mourned: and no man did put his ornament upon him. For Jehovah had said unto Moses; Say unto the Sons of Israel, ye *are* a stiff-necked people; *in* one moment I will come-up in the midst of thee, and consume thee: now therefore put-off thy ornament from on thee, and I shall know what I shall do unto thee. And the Sons of Israel, stripped themselves of their ornament, from the mount Horeb. And Moses took a tent, and pitched *it* for him, without the campe, afar off from the campe; and called it, the Tent of the congregation: and it was, *that* everyone which sought Jehovah, went out unto the Tent of the congregation, which *was* without the campe. And it was when Moses went out unto the tent; all the people rose-up, and stoood *every* man *at* the door of his Tent, and looked after Moses, until he was entered into the Tent. And it was as Moses entered into the Tent; the pillar of the cloud descended, and stood *at* the door of the Tent; and he spake with Moses. And all the people saw the pillar of the cloud stand *at* the door of the Tent, and all the people rose-up, and bowed-them-selvesdowne, *every* man *at* the door of his Tent. And Jehovah spake unto Moses, face unto face, as a man speaketh unto his friend: and he returned into the campe, and his minister, Joshua the Son of Nun, a young-man, he departed not from within the Tent.

And Moses said unto Jehovah, See, thou sayest unto me, Carie-up this people, and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name; and also thou hast found grace in mine eyes. Now therefore, I pray thee, if I have found grace in thine eyes, show me O now, thy ways, and let me know thee, that I may find grace, in thine eyes, and consider, that this nation *is* thy people. And he said: My presence shall go, And I will give thee rest. And he said unto him: If thy presence go not, carry us not up hence. For wherein shall it be known here, that I have found grace in thine eyes, *both* I and thy people? *Is it* not in that thou goest with us? So shall we be marvelously-separated, I and thy people, from all the people which *are* upon the face of the earth.

And Jehovah said unto Moses, I will do this thing also, which thou hast spoken: for thou hast found grace in mine eyes; and I know thee; by name. And he said, I pray thee, show me thy glory. And he said, I will make all my goodness pass before thee, and will proclaim the name of Jehovah, before thee: and will be gracious, to whom I will be gracious; and will be merciful, to whom I will be merciful. And he said, thou art not able to see my face: for no man shall see my face, and live. And Jehovah said, Behold, *there is* a place by me: and thou shalt stand upon a rock. And it shall be while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand, while I pass by. And I will take away my hand, and thou shalt see my back-parts: but my face shall not be seen.

Annotations.

THy seed] that is, as the Chaldee saith, *thy Sons:* the Greek saith, *your seed.* He respecteth chiefly the promise to Abraham, Gen. 12. 7. which he would perform, notwithstanding their unfaithfulness.

Verse 2. *an Angel]* in Greek *my Angel:* of whom see Exodus 23. 20. 23. Though this is thought of some, to be meant of another Angel, see the notes on Exodus 32. 34. *I will drive]* The Greek expounds it, *thou shalt drive. Canaanite]* that is, as the Chaldee translateth, *Canaanites, &c.* see Gen. 10. 16. Unto the six nations here mentioned, the Greek addeth *the Gergesite:* to make up the number of *Seven,* as in Deut. 7. 1.

Verse 3. *Unto a land]* for explanation the Greek addeth, *And I will bring thee into a Land. milk]* a figure of heavenly blessings: see the notes on Exodus 3. 8. *I will not go]* to wit, with a visible sign of my presence, as in the cloud: so the Chaldee translateth, *I will not cause my presence,* (or *Majesty) to go up in the midst of thee.* So after in verse 5. And now God had withdrawn the cloudy pillar (the sign of his gracious conduct) from them, as appeareth by verse 9. 10. So in the *Targum* (or Chaldee paraphrase) on Cant. 2. 17. the Hebrew Doctors say, *The Sons of Israel made the golden calf, and the glorious cloud which overshadowed them, was taken away, and they remained uncovered, &c. stiff]* or *hard necked,* that is, stubborn and disobedient: see Exod. 32. 9.

Vers. 4. *evil word]* that is, hard or heavy rydings. *mourned]* shown their mourning, by their habit, gesture, &c. as the words following manifest; and the force of the original word implieth, 2 Sam. 14. 2. Dan 10. 2. 3. The Greek translateth, *they mourned in mourning weeds.*

Verse 5. *to the sons of Israel]* the Hebrews (as *R. Menachem* on this place) do observe, that this manner of speech, was *in the way of mercy; for 〈...〉 thereto he had called them* THY PEOPLE (Exodus 32. 7.) and THE PEOPLE (Ex. 33. 1.) *But now he calleth them by their beloved name,* Sons of Israel. *I will come up]* to wit, if thou repent not; so it is a threatening of judgment, as the Gr. also translateth, *Look that I bring not another plague upon you, and consume you.* Or it may be Englished, *If I should go up in the midst of thee I should consume thee,* to wit, unless thou repent and walk better. *thy ornament]* that is, humble thyself, and show fruits of repentance. The Greek saith, *now therefore put 〈◊〉 the garments of your glory, and your ornament.* The Chaldee expounds it, *the ornament of thy armor:* so in v. 6. *and I will know]* God speaketh after the manner of men, who judge by the actions that appear; as in Gen. 18. 21. and 22. 12. for otherwise *God knoweth all his works, from the beginning of the world,* Act. 15. 18. The Greek interpreters understood it of God's *making known* to others, and manslateth, *I will show what I will do unto thee.*

Vers. 6. *from the mount]* that is, far from it, as being unworthy to come near unto God, whose glory was yet upon the mount, which *burned with fire,* Deut 9. 15.

V. 7. *a Tent]* or, *the Tent;* not that which after was the place of public worship, for it was not yet made (Exod. 36.) but either Moses own Tent (as the Greek translateth *his Tent,)* or some other for this special use. *Tent of the congregation]* which was the name of that glorious Tent which God commanded to be made; see Exod. 29. 4. The Gr. translateth it, *the Tabernacle of testimony:* the Chaldee. *the Tabernacle of house of doctrine.* This which should have been in the midst of the host, Num, 2 17. was now placed far out of it: signifying God's displeasure against, and departure from his people, Prov. 15. 29. According to which situation, are the complaints of holy men made to God, in their temptations, Psal. 10. 1. and 35. 22. and 38. 22.

sought Jehovah] the Chaldee paraphraseth, *that sought doctrine* (or *information) from the face of the Lord.*

V. 8. *and stood]* to look and observe with reverence, what signs of grace, Moses should have from the Lord, about this business in hand; for reconciling him unto his people. The Hebrews in their *Targum* on Solomon's song, apply hereunto that in Song. 3. 1. 2. 3. thus: *When the people of the house of Israel saw that the cloud of glory was removed away, and the crown of holiness which had been given them at (mount) Sinai, was taken from them: then they remained dark as the night, and sought the crown of holiness which was taken from them, but found it not. The sons of Israel said one to another, let us rise, & go, and compass the Tent of the covenant, which Moses hath spread without the campe: and let us seek information from the face of the Lord, and the holy Majesty which is taken away from us, &c.*

V. 9. *he]* that is, *Jehovah* spake (as in v. 11.) out of the cloudy pillar, w[ch] was a sign of favor, Ps. 99. 7. V. 10. *bowed]* or *worshipped;* so with humility thanking God for this token of his grace towards them.

V. 11. *face unto face]* familiarly, plainly, in his presence, and with lively voice, as he spake before unto all the people from the mount, Exo. 20. which is said to be *face to face,* Deu. 5. 4. Howbeit, the Hebr. (as *R. Menach.* on this place,) observe a difference in the words, this here being *Panim el panim;* that in Deut. 5. 4. being *Panim be panim,* as implying a different manner of speaking to Moses, from that unto all Israel. A like phrase is of speaking *mouth to mouth,* Num. 12. 8. So this was a special privilege that Moses had, above other Prophets, Deut. 34. 10. who had dark visions. See this more fully opened on Num. 12. *Joshua]* in Gr. *Jesus the son of Nave. youngman]* so called in respect of his service, not of years: for he was now above 50. years old, as may be gathered by Josh. 24. 29. But because ministry & service is usually by the younger sort, all servants are called yongmen. See Gen. 14. 24. *he]* that is, *Jesus* (or *Joshua) departednot.* This sense the Greek plainly yieldeth; but the Hebr. is so understood by some, as if Jesus returned with Moses, and Jehovah departed not out of the Tent.

V. 12. *whom]* or, *what thou wilt send,* that is, what sign of thy gracious presence, which hitherto hath been in the cloud conducting us, Exo. 13. 21. 22. The Gr. translateth, *thou hast not manifested unto me, whom thou wilt send with me.* See the notes on Exod. 32. 34. *by name]* that is, in special & particular manner; as the Greek translateth it, *above all* men. So after in ver. 17.

V. 13. *thy ways]* This sometime meaneth God's own works, and administration, as Job. 40. 19. Ps. 77. 20. sometime those things which men are to do and walk in, as Exod. 18. 20. Ps. 25. 4. 5 The former sense seemeth here to be meant; the Chaldee. translateth, *the way of thy goodness;* and the Gr. thus, *Shew thyself unto me; let me manifestly see thee, that I may find grace before thee: and that I may know, that this nation is thy people. consider]* Hebr. *see.*

V. 14. *my presence]* or, *my face,* that is, a visible sign of me present; which the Chaldee calleth *Shekhinah,* used for the divine presence or Majesty of God, and Christ dwelling with his people. The Greek translateth, *myself will go before thee;* and so the phrase is used in 2 Samuel 17. 11. *that thy presence* (or *face) go to battle;* that is, thou in thine own person. In Isaiah 63. 9.

the Prophet mentioneth *the Angel of* God's *presence* (or *face)* which saved his people. And so some Hebrews have expounded this here, saying; *The ground of this, My presence shall go, is as if he should say, the Angel the Redeemer, as it is written* (in Isaiah 63.) *And the Angel of his presence saved them. And* (in Malachi. 3. 1.) *the Angel of the Covenant whom ye delight in. And he is called the Face* (or *Presence,) because he is the Face of wrath to consume their enemies. And I will give thee rest, that thy people shall not be led, with the hard measure of judgment, but with the absolute measure of mercy; according to the meaning* (of this word in Deuteronomy 25. 19.) *when the Lord thy God hath given thee rest from all thine enemies. R. Monachem,* on Exodus 33. *give thee rest]* to wit, *from all thine enemies,* as is explained in Deut. 12. 10. and so it implieth the subduing of them; as *I have given thee rest from all thy enemies,* 2 Samuel 7. 11. is expounded, *subdued all thy enemies,* 1 Chron. 17. 10.

Vers. 15. *thy presence]* or, *thy face.* The Greek saith again, *If thou thyself go not with us;* and so it is explained by Moses, in verse 16. the Chaldee addeth, *If thy divine-presence, (Shekhinah) go not with us, that miraculous works may be done for us.* It implieth God's care and protection of his people by Christ (as is before noted,) who is *the express-image of God's face* (or *person)* Hebr. 1. 3. Compare Psal. 31. 21.

Verse 16. *here]* or, *now;* the Greek translateth, *shall it be known in deed,* (or *truly.) marvelously separated]* severed and exempted to some marvelous and excellent use; the Gr. translateth, *shall be made glorious,* Compare Ex. 8. 22. Ps 4. 4. *from all]* or, *above all,* as the Gr. saith, *above all nations.* This Moses respecteth in Deut. 4. 7. *for what nation* is so *great, who hath God so nigh unto them, &c.*

V. 17. *I know thee by name]* the Gr. expoundeth it, *I know thee above all* men. So in verse 12.

Vers. 18. *thy glory]* hereby he meant the *face* of God, as after is explained in verse. 20. that is a plain and manifest knowledge of God, as men are plainly discerned one from another, by the face. The Hebrews unfold it thus, *What was that which Moses our master sought to attain unto, when he said,* I PRAY THEE SHEW ME THY GLORIE? *He requested to know the truth of the being* (or *Essence) of the holy blessed* (God,) *until that he were known in his heart, like as a man is known, whose face is seen, and whose form is engraven in ones heart, so as that man is distinguished (or separated) in his knowledge from other men. So Moses requested, that the Essence of God, might be distinctly known in his heart, from the Essence of other things, so that he might know the truth of his Essence, as it is. But God answered him, that the knowledge of living man, who is compounded of body and soul, hath no ability to apprehend the truth of this thing, concerning his Creator. Maimonides,* in *Misneh,* in *Iesudei hatorah, c. 1. s.* 10.

Ver. 19. *my goodness]* The Chaldee expounds it, *my glory,* and the Greek, *I will pass before thee with my glory.* The *goodness* (or *good things)* or God, is that wherewith his people are satisfied, Ier. 31. 14. Psal. 65. 5. *the name]* Targum Yerushalmi addeth, *the good name.* This promise was fulfilled in Exod. 34. 6. The Hebrews explain it thus, *I will proclaim before thee,* my *great name, which thou canst not see. R. Menachem,* on Exod. 33. *be gracious]* or, *have mercy on,* as the Gr. translateth, which the Apostle followeth, Rom. 9. 15. *be merciful]* or, *have compassion,* commiseration. As this teacheth that God's grace, mercy, and compassion, is the cause of our

happiness: so in that he doth this to *whom he will,* it showeth God's freedom in communicating his grace where he pleaseth, without wrong to any. So that which Moses asked for all the *people,* (v. 16.) God restraineth to his own will, according to his election of grace, excluding all others, and man's own will and works. Wherefore Paul citing this text, concludeth; *So then, it is not in him that willeth, nor in him that runneth; but in God that showeth mercy,* Rom. 9. 15. 16. The ancient Hebrews saw this grace of God, though now they be ignorant of it. For *R. Menachem* on this place, writeth, how God shown Moses at that time, his treasures; *and he said, O Lord of the world, whose is that great treasure? He answered, who so hath good works, to him will I give his wages: and who so hath none, I will do, and give unto him freely: as it is written. I will be gracious, to whom I will be gracious.* This exposition accordeth with Paul's, in Rom. 4. 4. 5. and 3. 24.

Ver. 20. *my face]* that is, see and know my glory as it is perfectly: by reason of sin, Rom. 3. 23. and of the weakness of the flesh, which always feareth death, when God appeareth, as Deut. 5. 24. 25. Judge. 13. 22. Isaiah. 6. 5. Dan. 10. 8. Rev. 1. 17. But after this mortal hath put on immortality, we shall see God *as he is,* even *face to face,* 1 John. 3. 2. 1 Cor. 13. 12. So the Hebrews hence do observe, *whiles* men *live, they are not counted-worthy; when they die they shall be counted worthy,* to see the face of God: *R. Elias in Reshith choc••a•, fol.* 41. 4. And *R. Menachem* here saith, *after his death he should attain unto it; for it is treasured up for the just, against the time to come.*

Vers. 22. *clift]* or, *hole, cave:* which is a place of hiding for fear, as in Isaiah. 2. 21. Song 2. 14. The *Rock* on which God's people are set, is spiritually God himself in Christ, and faith in him, Psal. 18. 3. 32. Matth. 16. 18. *cover]* this sometime signifieth safe protection, Psal. 91. 4. sometime a covering with fear and affliction, Job 3. 23. Lam. 3. 43. Here it is meant in the first sense. *my hand]* or, *my palm,* the hollow of my hand, which also is sometime the instrument of help, (Psal. 91. 4. 12. and 119. 173.) sometime of affliction, Job 13. 21. and 33. 7. It may also mean *my cloud:* for as a cloud arose in the sight of Elias servant, *like a man's hand,* 1 King. 18. 44. so Elihu calleth the *clouds, Cappajim,* that is, *hands,* Job 36. 32. The Chaldee here translateth it *my Word:* (which is the title of Christ, John. 1. 1.) So in the verse following the Chaldee saith, *And I will take away the word of my glory.*

Vers. 23. *back parts]* or, *after parts; the things behind me.* This may be understood of an imperfect image of the glory of God, such as man is able to behold in this life, where *we see through a glass, darkly:* opposed to the state which is to come, when we shall see *face to face,* or *eye to eye,* as 1 Cor. 13. •2. Isaiah. 52. 8. And it is spoken of God, after the manner of men; for properly he (being a Spirit infinite and incomprehensible) hath neither *face* nor *back-parts,* nor any such thing, as is noted on Gen. 6. 6. Some refer this to the vision which Moses saw of Christ transfigured upon the mount, Matth. 17. 2. 3. where also *a cloud over-shadowed* the disciples, v. 4. If we apply it unto Christ, his *back-parts* may be understood of his afflictions and sufferings, which in this life, his people do see and are partakers of: as in the life to come, they shall behold his face, and partake of his glory, Matth. 10. 38. Phil. 3. 10. 13. 14. 1 John. 3. 2. Psal. 17. 15. The Hebrews say, God made known unto Moses, *that which no man knew before him, nor shall know after him:* that he apprehended in his knowledge, the truth of

the Essence of God, distinctly from the essence of other things, *as a man whose back parts are seen, and his whole body and raiment is attained unto in ones knowledge, from other bodies of men. Maimonides, in Iesudei hatorah,* chap. 1. Sect. 10. It is a tradition of the Jews, that God now appeared *like Sheliach tsibbur* (the *Messenger* or *Minister of the congregation,) clad with a robe. R. Menachem* on Exod. 33. and so *Maimonides* in *Iesudei hacorah,* chap. 1. Sect. 9. saith, *Moses saw him on the Sea, like a mighty warrior, and on Sinai, cladlike a Minister of the congregation. be seen]* the Greek addeth, *seen of thee:* but it is more general, of *no man,* as in verse 20. And by *seeing* is not meant only with the outward eye, but with the heart or understanding, according to that phrase in Eccles. 1. 16. *mine heart hath seen:* because the mind of man cannot apprehend God, who is incōprehensible, Job 11. 7. 1 Tim. 6. 16. *R. Menachem* here saith; *Observe how he saith not, My face thou shalt not see, but* SHALL NOT BE SEENE, *as if he should say, there is no power in any creature to comprehend it.*

CHAP. XXXIV.

1, God willeth Moses to hew two tables of stone, on which he would write again the words of the covenant. 4, Moses having done so, went up into the mount; 5, The Lord descendeth in a cloud, and proclaimeth his Name. 8, Moses worshippeth, and int••ateth God to go with them. 10, God maketh a covenant with them, warning them, 12, of the Idolatry of the Canaanites. 16, and marriages with them. 18, He reneweth the commandment of the feast of unleavened bread, and of sanctifying their first-borne. 21, Of the Sabbath. 22, Of other feasts, and rites about sacrificing. 28, Moses after forty days in the mount, cometh down with the Tables. 29, His face shineth, and he covereth it with a veil.

ANd Jehovah said unto Moses, Hew thee two Tables of stone, like the first: and I will write upon the Tables, the words which were on the first Tables which thou brakest. And be thou ready in the morning: and come up in the morning, unto mount Sinai, and present thyself unto me there, upon the top of the mount. And let no man come up with thee; neither let *any* man be seen, throughout all the mount: neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah had commanded him: and took in his hand the two tables of stone. And Jehovah descended in the cloud; and he stood with him there: and he proclaimed the name of Jehovah. And Jehovah passed by, before him, and he proclaimed: Jehovah, Jehovah; God, pitiful and gracious, long suffering, and much in mercy and truth. Keeping mercy, for thousands; forgiving iniquity, and trespass, and sin: and that will not clearing clear, *(the guilty,)* visiting the iniquity of the fathers, upon the sons, and upon the sons sons, unto the third, and unto the fourth *generation.* And Moses made-hast, and bended down-the head toward the earth and bowed himself. And he said; If ô now I have found grace in thine eyes, ô Lord; let the Lord now go amongst us: for it *is* a stiff necked people; and pardon thou our iniquity and our sin, and take us for *thine* inheritance. And he said: Behold, I, strike a covenant: before all thy people, I will do marvels, which have not been created in all the earth, or in any of the Nations: and all the people amongst which thou *art,* shall see the work of Jehovah, for it *is* a fearful *thing;* which I do with thee. Observe thou that which I command thee *this* day: Behold I drive out from before thee, the Amorite, and

the Canaanite, and the Chethite, and the Pherizzite, and the Evite, and the Jebusite. Take heed to thyself; lest thou strike a covenant with the inhabitant of the land, into which thou enterest: lest he be for a snare in the midst of thee. But ye shall destroy their altars, and break their pillars, and cut-down their groves. For thou shalt not bow-down thyself to another God: for Jehovah, whose Name *is* Iealous; he, *is* a Iealous God. Lest thou strike a covenant with the inhabitant of the Land; and they go a whoring after their gods, and sacrifice unto their gods; and he call thee, a 〈...〉 eat of his sacrifice. And thou take 〈◊〉 . Daughters, unto thy Sons: and his daughter go a whoring after then gods; and 〈◊〉 thy sons go-a-whoring after then g 〈...〉 . Thou shalt not make unto thee, *any* m 〈...〉 gods. The feast of unleavened *cakes* sh 〈...〉 thou keep: seven days 〈...〉 on shalt eaten leavened *cakes,* as I commanded thee; at th• appointed time, of the month of Abib: fo• in the month of Abib, thou camest out from Egypt.

All that openeth the womb, *is* mine: and all thy cattle *that* is male; that which openeth *(the womb;)* of ox and of sheep. And that which openeth *(the womb)* of an asse thou shalt redeem with a lamb; and if thou wilt not redeem *it,* then thou shalt break the neck of it: Every firstborn of thy Sons thou shalt redeem; and they shall not appear before me, empty. Six days, thou shalt labor, and in the seventh day, thou shalt cease: in eating-time▪ and in harvest, thou shalt cease. And thou shalt observe to thee, the feast of weeks: of the first fruits of Wheat harvest: and the feast of ingathering, *at* the revolution of the year. Three times in the year, every male of thee shall appear, before the face of the Lord, Jehovah, the God of Israel. For I will cast out the nations, from before thee, and will enlarge thy border: and no man shall desire thy land: when thou goest up, to appear before the face of Jehovah thy God three times in the year. Thou shalt not slay the blood of my sacrifice, with leavened *bread:* neither shall the sacrifice of the feast of the Passover, remain unto the morning. The first of the first fruits of thy Land thou shalt bring *into* the house of Jehovah thy God: Thou shalt not seeth a kid in his mothers milk.

And Jehovah said unto Moses, Write for thee these words: for after the Tenor of these words, I have stricken a covenant with thee, and with Israel. And he was there with Jehovah, Forty days and forty nights, he did eat no bread, nor drink water: and he wrote upon the Tables the words of the covenant; the ten words. And it was when Moses came down from mount Sinai, and the two Tables of Testimony in Moses hand, when he came down from the mount: that Moses knew not, that the skin of his face shone, when he spake with him. And Aaron, and all the Sons of Israel, saw Moses: and behold, the skin of his face shone: and they feared to come nigh unto him. And Moses called unto them, and Aaron, and all the Rulers of the Congregation, returned unto him: and Moses spake unto them. And afterward, all the Sons of Israel came nigh: and he commanded them, all that Jehovah had spoken, with him, on mount Sinai. And Moses made an-end of speaking with them: and he put a veil upon his face. And when Moses went in before Jehovah to speak with him, he took off the veil, until he came out, and spake unto the Sons of Israel, that which he was commanded. And the sons of Israel saw the face of Moses, that the skin of Moses face shone: and Moses did put the veil again upon his face, until he went in to speak with him.

Annotations.

HEw thee] or, *Hew unto thyself,* whereas the former tables were the *work of God* himself, Exod. 32. 16. See the notes on Exod. 31. 18. Here followeth the renewing of the covenant, between God and his people: rehearsed again in Deut. 10. 1. &c. *and I]* The Greek here addeth, *and come thou up unto me into the mount, and I, &c.* So Moses himself repeateth it, in Deut. 10. 1.

Vers. 2. *present thyself]* or, *stand for me there,* that is, wait till I come down, as verse. 5. and then (as the Chaldee translateth) *stand before me there.* And this being to be done *in the morning,* it was a sign of mercy, Psal. 90. 14. and 30. 6. and 5. 4.

Vers. 3. *before]* the Greek translateth, *near the mount,* see Exod. 19. 12. 13. with the annotations. [unspec 3]

Vers. 5. *descended]* by a manifestation of his glorious presence. The Chaldee saith, *was revealed,* See Exod. 19. 18. 〈◊〉 *be proclaimed]* that is, the Lord did proclaim; as he promised, Exod. 33. 19. Or it may be understood of Moses, and translated, *he called on the name of Jehovah:* for so the Hebrew phrase sometimes signifieth, as Gen. 12. 8.

Verse 6. *passed by]* that is, as the Chaldee translateth, *caused his Majesty (Shekhinah) to pass by.* Whereupon the Hebrews, comparing this with Exod. 33. 19. 22. say, *The Shekhinah* (or *divine-Majesty) called I, passed by. R. Menachem* on Exod. 34. So they held this *Shekhinah,* to be one with the Father. See after on verse. 9. *he proclaimed]* that is, God proclaimed, Exod. 33. 19. But Targum Yerushalmi referreth it to Moses, saying; *And the glory of the Majesty of the Lord passed before him, and Moses prayed and said, &c.* Howbeit Moses him-self saith, the Lord spake these words, Numb. 14. 17. 18. And so other of the Hebrews understand it, as before, that *Shekhinah (the Divine-presence) proclaimed these properties. R. Menachem. Jehovah, Jehovah, &c.]* Here all God's *goodness* passed before Moses, and was proclaimed, according to the promise, Exod. 33. 19. the three first titles signifying God in his Essence or Being, distinguished in three persons, 1 John 5. 7. *God]* in Hebrew *Ael,* which signifieth *Mighty:* see Gen. 14. 18. *pitiful]* or, *compassionate; of tender mercy.* These next seven attributes, show God's affection toward repentant and believing sinners, 1 in pitying their misery; 2 showing favor and grace unto them, though unworthy; 3 long suffering their infirmities; 4 of much mercy and bounty, in doing them good; 5 of much truth, in fulfilling his promises unto them; 6 and extending the like mercy to their children, even to the thousand generation; 7 and forgiving their sins of all sorts: wherein the blessedness of man consisteth, Psalm. 32. 1. 2. Rom. 4. 6. 7. 8. *long suffering]* or, *long* 〈◊〉 *he be angry:* Hebrew, *long of anger* (or, *of nostrith) mercy]* or, *bounteousnesse, kindness,* which David six and twenty times in one Psalm, confesseth to endure *forever,* Psal. 136. Compare also Neh. 9. 17. Ion. 4. 2. Psal. 103. 7. 8. 9. &c.

Vers. 7. *for thousands]* that is, (as Tharg•• Yerushalmi explaineth it) *for a thousand generations:* See Exod. 20. 6. The Greek translateth, *and doing many unto thousands. not clearing clear]* that is, 〈◊〉 *will in no wise clear,* (or *acquit, hold innocent;)* to wit, *the guilty* person, as the Greek version addeth; or (as the Chaldee saith) *them that convert not.* Also the Yerushalmi Targum expoundeth it, he will *not clear sinners in the day of the great Judgment.* The like defect is in

Num. 14. 18. Nahum 1. 3. and in other like speeches, as Lev. 19. 18. which sometime the Scripture it self supplieth, as is noted on Gen. 4. 20. and 24. 33. And these two last attributes are in respect of God's dealing with the wicked; unto whom he imputeth no righteousness, for their good; but inflicteth punishment upon them and theirs, unto perdition. Yet this his justice upon the wicked, is a part of his goodness towards his people, as it is said, *The just shall rejoice, when he seeth the vengeance: he shall wash his feet, in the blood of the wicked,* Psalm. 58. 11. *visiting]* that is, *punishing;* see Exod. 20. 5. *sons]* to wit, *of the wicked,* or *rebellious,* as the Chaldee here addeth. And Targum Yerushalmi saith, *remembering the sins of wicked fathers, upon the rebellious sons, unto the third generation, and unto the fourth generation.*

Vers. 8. *bowed himself]* or, *worshipped, fell prostrate:* Targum Yerushalmi expoundeth it, *he confessed and lauded* God. See the notes on Exod. 4. 31.

Vers. 9. *now go]* or, *I pray thee go,* to wit, with the signs of his presence, in the cloudy fiery pillar. The Chaldee saith, *Let the Majesty of the Lord go.* By the *Majesty* (or *Divine-presence) of the Lord,* which the Hebrews call *She•inah,* we may well understand Christ: for the Hebrews usually distinguish this from God the Father; and say, *there is no coming before the blessed and most high King, without Shekhinah. R. Menachem* on Levite. 10. Our Savior more plainly saith, *No man cometh unto the Father, but by me,* John. 14. 6. Of him the ancient Jews seem to speak, under this name *Shekhinah;* though at this day they despise their salvation. See before, on Exod. 33. 14. 15. and 34. 6. and 14. 19. *for it is]* or, *though it be a stiff necked people, yet pardon thou, &c. For in the time of favorable-acceptation, it was well with them; by Shekhinah (the Divine-majesty) that tooks pity upon them:* saith *R. Menachem. take us for inheritance]* or, *inherit (possess) thou us:* which the Greek translateth, *we shall be thine.* This is the blessedness of a people, that God chooseth them to be his inheritance; as Psalm. 33. 12. Zach. 2. 12. and God doth *inherit* or *possess,* those whom he subdueth unto his obedience, and ruleth over them, Psal. 82. 2. Levite. 25. 46.

Vers. 10. *he said]* the Greek explaineth it, *the Lord said unto Moses. strike]* that is, *make,* to wit, *with thee,* as the Greek explaineth it. *marvels]* in Greek, *glorious things:* and so the Evangelist useth the word, Luke 13. 17. *the people rejoiced for all the glorious things that were done by Jesus:* where the Syriac hath, *marvelous things.* So in Job 5. 9. Exod. 33. 16. This promise seemeth to concern the marvelous works, which God after did before all Israel, in the days of Joshua: as when the Sun and moon stood still in the midst of heaven, &c. Ios. 10. 12. 13. of which it is there said, *Is not this written in the book of Iasher?* which the Chaldee there expoundeth, *the book of the Law:* as being a thing whereof Moses here wrote. *created]* the Greek saith, *done:* and *creating* is the making or doing of a new marvelous and glorious thing: as Gen. 1. 1. Numb. 16. 30. *a fearful* thing] or, *he is fearful,* meaning God: but the Gr. expounds it, *they are marvelous things. with thee]* that is, as the Greek translateth, *to thee;* meaning all Israel; as the words following manifest; or, *with thee,* meaning Moses; that is, by thy hand; as Paul saith, not I, but the grace of God *with me,* 1 Cor. 15. 10.

Vers. 11. *Observe thou]* or, *keep for thyself:* for thine own good. *Amorite]* that is, *Amorites, &c.* as the Chaldee translateth. See Gen. 10. 16. Exod. 23. 23. 28.

Verse 12. *snare]* or cause of thy ruin. See Exod. 23. 33. [unspec 12]

Vers. 13. *pillars]* or, *standing images, statues:* see Exod. 23. 24. *groves]* which they used to consecrate to their gods, offering sacrifice under green trees, Deut. 12. 2. 2 King. 16. 4. So among other heathens, trees and groves *were the Temples of their gods,* saith *Pliny hist. book 12. chap.* 1. And in the Roman Laws of the 12 Tables, in the 2 law of Religion, it was commanded to *have groves in the fields.* For this cause, Israel is here bidden to *cut them down,* and in Deut. 12. 3. to *burn them:* and were also forbidden to *plant any grove,* or *any tree near unto the altar of the Lord,* Deut. 6. 21.

Vers. 14. *other god] to the idols of the people's,* as the Chaldee expoundeth it.

Vers. 15. *go a-whoring]* that is, commit idola••y, which is spiritual whoredom, Ier. 3. 9. and so the Chaldee explaineth it here, *to err after their errors:* that is, their *idols. he]* that is, *the inhabitant* aforesaid; put for all and every of the inhabitants: therefore the Greek translateth, *they call;* and so after. Compare Num 25. 1. 2. Prov. 9. 13. 15.

Vers. 17. *molten gods]* or, *gods of metal:* Hebrew *of melting.* So Levite. 19. 4. Exod. 20. 23.

Vers. 18. *as I]* or, *which I commanded:* but the Hebrew *asher,* is put for *caasher:* as in Exodus 23. 15. and so the Greek translateth it here.

Abib] in Greek, *the month of new* fruits. See Exod. 13. 4.

Vers. 19. is *mine]* or, shall be *mine:* that is, sanctified unto me: see Exodus 13. 2. 12. *that which openeth]* or, *the first borne,* as the Greek and Chaldee here translateth it. See Exod. 13. 12. 13. and 22. 29. 30.

Vers. 20. *with a lamb]* a living lamb, of the sheep or goats, and no other beast; as is noted on Exod. 13. 13. and the lamb was to be given to the Priest, Num. 18. 8. 15. The Hebrews say, *It might be redeemed with a lamb, whether male or female, unblemished or blemished, small or great, If a man have no lamb to redeem it with, he may redeem it with the value of it, and give the price to the Priest. The Law commandeth not a Lamb, to make it heavier upon him, but lighter. For if he have the firstling of an Ass, which is worth ten shekels, he may redeem it with a lamb worth a quarter of a shekel. But the price in money, is from three zuzims and upward:* [that is, three quarters of a shekel; for one zoz is the fourth part of a shekel.] *If the price be less then three zuzims, they redeem it not therewith: and a good eye* (that is, a liberal person) *giveth not less then a shekel. Maimonides* in treat, of *Firstfruits, Chap. 12. Sect. 10. &c. break the neck]* the Chaldee saith, *kill it.* They might have no use or benefit of the Ass till it was redeemed. *If he sold it before it was redeemed, the price was unlawful. If it died before it was redeemed, or if the neck was broken, it was buried. For it was unlawful to make benefit of it, even after the neck was broken, because it was not redeemed. Therefore if he redeemed it not, but gave the Ass it self to the Priest; it was unlawful for the Priest to put it to any service, until it was redeemed with a lamb. Maimonides ibidem, Chap. 12. Sect. 4. they shall not appear]* or, *my face shall not be seen:* to wit, by any man: the Greek saith, *thou shalt not appear. empty]* without an oblation: see Exod. 23. 15.

Vers. 21. *labor]* or, *serve:* see the notes on Exodus 20. 9. For this in Exod. 23. 12. is written, *six days thou shalt do thy works.*

Vers. 22. *observe to thee]* Hebr. *do to thee:* meaning *observe,* or *make holy, celebrate.* According to this phrase, is, *to do the Sabbath day,* Exod. 31. 16. Deut. 5. 15. to *dee the Passover,* Deut. 16. 1. Matt. 26. 18. to *do the feast of Boothes,* Deut 16. 13. and the like. The Greek translateth, *Thou shalt do* (that is, *observe) to me. of weeks]* or, *of sevens:* a feast seven weeks after the Passover, called *Pentecost,* Lev. 23. 15. 16. Act. 2. 1. it was also called *harvest,* Exod. 23. 16. *revolution]* or, *circumvolution, circuit;* that is, the *return;* as the *revolution* of the year, 2 Chron. 24. 23. is explained to be the *return* of it, 1 King. 20. 26. when the old year endeth, and the new beginneth. This was in the seventh month, which we call *September:* see the notes on Exod. 23. 16.

Vers. 23. *every male of thee]* or, *all thy male-kind:* see Exod. 23. 17. Deut. 16. 16. [unspec 23]

Vers. 24. *no man]* to wit, of thy neighbors or enemies round about thee, shall have the heart, to set upon thy coasts, when all the men are gathered before me.

Vers. 25. *not slay]* for sacrifice, as in Exodus 23. 18. see the notes there. *sacrifice]* in Greek, *sacrifices:* meaning of the *Passover,* as after is explained. Hence the Hebrews gather their rite of purging Leven out of their houses, before the Passover: they expound it thus: *Thou shalt not slay the Passover, whiles Leven yet remaineth. Now the killing of the Passover, is the fourteenth (of Abib) after midday. Maimonides* treat, of *Levened and Unlevenedbread, Chap. 2. Sect.* 1. See more in the notes on Exod 12. verse. 15. and verse. 10.

Vers. 26. *first]* or, *beginning* of the fruits: see Ex. 23. 19. *a kid]* in Greek, *a lamb:* in Chaldee, *thou shalt not eat flesh with milk:* and the Yerushalmi Targum addeth, *not to boil nor to eat flesh and milk mixed together.* See Exod. 23. 19.

Vers. 27. *tenor]* Hebrew, *the mouth of these words:* which the Chaldee expounds, *the speech of these words. have stricken]* or, *do strike,* that is, *make:* for these precepts were both given before, and now repeated.

Vers. 28. *he]* that is, *God* wrote, verse. 1. *ten words]* that is, *ten commandments,* which therefore we call of the Greek name, the *Decalogue. Ten,* is often used for many; as *ten times,* mean *many times,* Gen. 31. 7. Job 19. 3. *ten men,* Zach. 8. 23. and *ten women,* Lev. 26. 26. and *ten thousands,* Heb. 12. 22. that is, *many:* and as other numbers are made of ten, by reduplication; so all other writings of the Law and Prophets, depend upon these *ten words:* so by this number *ten,* God gave a perfect and complete Law. And *Words,* are used for whole sentences, or commandments: as Paul saith also, *one word,* Cal. 5. 14. when he rehearseth a commandment; and that is called the *Word of God,* in Mark 7. 13. which another calleth the *Commandment of God,* Matt. 15. 6. These *ten words,* were *according to the first writing,* and to the words which were spoken before, in the day of the Assembly, Deut. 10. 4.

Vers. 29. *shone]* which the Greek translateth, [unspec] *was glorious,* and so the Apostle allegeth it, in 2 Cor. 3. where, by *glory,* is meant, *shining brightness,* as in 1 Cor. 15. 41. *there is one glory of the Sun, and another glory* (that is, *brightness) of the Moon, &c.* and the Israelites

could not behold the face of Moses, *for the glory* (that is, the brightness) *of his countenance,* 2 Cor. 3. 7. and *the earth was lightened with the glory* of the Angel, Rev. 18. 1. The Chaldee also translateth, *Moses knew not that the brightness of the glory of his face was multiplied.* The Latin version saith, *Moses face was horned;* mistaking the word: for of the Hebrew *Karan,* which is *to shine,* or cast forth glorious beams, the name *Keren* or *Horne* is derived: in which sense the Latin translated it here, and gave occasion unto the ignorant, to paint Moses face with two horns like an Ox, whereby this glorious mystery hath been obscured, and turned to a fable. For the glory of Moses face, signified the glory of the Law which he preached, 2 Cor. 3. 7. &c.

Vers. 30. *feared]* for Moses his ministration was [unspec] *death* and *condemnation,* 1 Cor. 3. 7. 9. (because the Law giveth knowledge of sin, and causeth wrath, Rom. 3. 20. and 4. 15.) and therefore the more bright and glorious that it is, the more terror it striketh in all men's hearts, there being a weakness and impossibility in all men, to do the same, Rom. 8. 3. For Aaron himself, and all the Rulers were afraid of Moses, as well as the other people: even as at the first giving of the Law, Moses himself, with all the people, were affrighted, and trembled, Exodus 19.

Vers. 33. *and he put]* or, *and he had put a veil:* but the Greek translateth, *And when he had ceased speaking unto them, he put a veil, &c.* that is, after this first communing with them, when he knew the cause of their fear, he put on a veil (or covering:) which signified the obscurity of the Law; whose first, true, and proper meaning and end, could not easily be discerned: also the darkness that is in all men's hearts naturally, till God take away the veil and hardness that is upon them. For so the Apostle speaketh of a double veil, one outward in the Law, another inward in the heart, 2 Cor. 3. 13. 14. &c. And as without a veil the people could not hear Moses; so except the Law be veiled, and hath as it were a new face upon it, the natural man cannot endure the glory of it: so terrible it is to the conscience of sinners. *R. Menachem* here observeth how the former Ancients of Israel, at the reading of the Book of the Law, *covered their faces, and said; he that heareth from the mouth of the reader, is as he that heareth from the mouth of Moses.*

Vers. 34. *took off the veil]* whereof there was no [unspec] use in the sight of God; who doth not only know himself the use and end of his Law; but showeth the same also to others; which was likewise here figured; for when men shall be *turned to the Lord, the veil shall be taken away,* 2 Cor. 3. 16.

Vers. 35. *put the veil again on]* hereby signifying [unspec] the continual glory of his ministry, and infirmity of the people; till both of them be done a way. Which is accomplished by the Gospel, *the ministration of the Spirit,* and *of righteousness,* which exceeds in glory, so that Moses ministry hath *no glory in this respect:* for *Christ* taketh away the veil, so that we may both steadfastly look to the end of the Law, which is abolished; and all of us with unveiled face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord, 1 Cor. 5. 8. 18.

CHAP. XXXV.

1, Moses commandeth the people, from the Lord, to keep the Sabbath; 4, to bring willing offerings, of gold, silver, brass, and other stuff for the Tabernacle and furniture thereof. 20, The people go, and bring voluntary gifts. 22, Men and women bring their Jewels and ornaments, and other stuff, such as they had. 25. The wise women spin the stuff. 27, The Rulers bring precious stones, and spices. 30, Bezaleel and Aholiab, are shown to be the men whom God had filled with his Spirit and Wisdom, to do the work of the Sanctuary.

〈 in non-Latin alphabet 〉

ANd Moses gathered together, all the Congregation of the sons of Israel, and said unto them: These *are* the words, which Jehovah hath commanded, to do them. Six days, shall work be done; but on the seventh day, there shall be to you holiness; a Sabbath of sabbatism to Jehovah: whosoever doth *any* work therein, shall be put-to-death. Ye shall kindle no fire, in any of your habitations upon the Sabbath day.

And Moses said, unto all the Congregation of the sons of Israel, saying: this *is* the thing, which Jehovah hath commanded, saying: Take ye from amongst you an offering, unto Jehovah; whosoever *is* willing *in* his heart, let him bring it, the offering of Jehovah: Gold, and silver, & brass. And blew, and purple, and scarlet, and fine-linen, and Goats *hair.* And Rams skins died-red, and Tachash skins, and Shittim wood. And oil, for the Light: and spices, for the anointing oil, and for the incense of sweet-spices. And Beryl stones, & filling stones, for the Ephod, and for the Brest plate. And every wise hearted among you, shall come and make all that Jehovah hath commanded. The Tabernacle, the tent thereof, and the covering thereof: the taches thereof, and the boards thereof; the bars thereof, the pillars thereof, and the sockets thereof. The ark, and the bars there of, the Covering-mercy-seat; and the veil of the covering. The Table, and the bars thereof, and all the vessels thereof: and the show-bread. And the Candlestick *for* the Light, and the vessels thereof, and the lamps thereof: and the oil *for* the Light. And the Altar of incense, and the bars thereof, and the anointing oil, and the incense of sweet spices: and the hanging veil of the door, for the door of the Tabernacle. The Altar of Burnt offering, and the grate of brass which *is* for it; the bars thereof, and all the vessels thereof: the Laver, and the foot thereof. The tapestry-hangings of the Court, the pillars thereof, and the sockets thereof: and the hanging-veil, of the gate of the Court. The pins of the Tabernacle, and the pins of the Court, and their coards. The garments of ministry, to minister in the *holy-place:* the garments of holiness, for Aaron the Priest, and the garments of his sons, to minister-in-the-priests-office. And all the congregation of the Sons of Israel departed, from the presence of Moses. And they came every man whose heart stirred him up, and everyone whose spirit made him willing; they brought the offering of Jehovah, for the work of the Tent of the Congregation, and for all the service thereof, and for the garments of holiness. And they came; the men with the women, every-one *that was* willing hearted, they brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold; and every man that offered, *offered* an offering of gold unto Jehovah. And every man with whom was found blew, and purple, and scarlet, and fine-linen, and Goats *hair:* and Rammes skins died red, and Tachash skins, brought *them.* Everyone that offered, an offering of silver, and of brass; they brought the offering of Jehovah: and everyone with whom was

found Shittim wood, for any work of the service brought *it.* And every woman *that was* wise hearted, did spin with her hands: and they brought the spun-work, the blew, and the purple, and the scarlet, and the fine-linen. And all the women whose heart stirred them up, in wisdom, spun Goats *hair.* And the Rulers brought Beryl stones, and filling stones, for the Ephod, and for the Brest-plate. And spice, and oil, for the Light, and for the anointing oil, and for the incense of sweet-spices. Every man, and woman whose heart made them willing; to bring for all the work, which Jehovah had commanded, to make, by the hand of Moses: the sons of Israel brought, a willing-*offering,* unto Jehovah.

And Moses said, unto the sons of Israel; See, Jehovah hath called by name, Bezaleel, the son of Vri, the son of Hur, of the tribe of Judah. And he hath filled him, *with* the Spirit of God; in wisdom, in understanding, and in knowledge, and in all workmanship. And to devise cunning-work: to work in gold, and in silver, and in brass. And in ingraving of stone, to fill; and in carving of wood: to work in all cunning works. And he hath given into his heart, for to teach: he and Aholiab the son of Ahisamach, of the Tribe of Dan. He hath filled them with wisdom of heart; to make all work of the ingraver, and of the cunning-workman, and of the embroiderer; in blew, and in purple; in scarlet, and in fine-linen, and of the weaver: *even* of them that do any work; and that devise cunning works.

Annotations.

〈 in non-Latin alphabet 〉

HErе beginneth the 22 Section of the Law. See Gen. 6. 9. and 28. 10.

Vers. 2. *holiness]* that is, *a day of holiness:* or, *an holy day:* and sign of holiness from the Lord: See Exod. 31. 13. 14 &c. *of sabbathisme]* that is, *of rest:* see Exod. 16. 23. and 31. 15. any *work]* to wit, of his own works, ways, or words, Ex. 20. 9. Isaiah 58. 13. to except the works commanded of God, as circumcision, offering of sacrifice, and the like, John. 7 22. 23. Matth. 12. 5. and works of necessity, and of mercy towards man or beast, Matth 12. 7. 11. 12. See the annotations on Exodus 20. 8. &c.

Vers. 3. *kindle no fire]* either for to do work with; or, to dress meat (for that was unlawful on the Sabbath, though lawful on other feast days, Exod. 12. 16.) or, for to punish malefactors: as the Hebrew Doctors say, *Punishments may not be inflicted on the Sabbath: though it be commanded to punish malefactors, yet may it not be done on the Sabbath. As when one is condemned by the Judges to stripes, or unto death, he may not be beaten or put to death on the Sabbath: for it is written, Ye shall kindle no fire, &c. this is a warning to the Judges, that they burn not on the Sabbath, him that is condemned to be burnt; and the like is for other punishments. Maimonides* treat. of the *Sabbath, Chap. 24. Sect.* 7. The like order they take against *Iudging* of causes of the Sabbath, *Ibidem, Chap. 23. Sect.* 14.

Vers. 5. *an offering]* or, *an heave offering:* in Greek and Chaldee, *a separation;* a gift separated unto God, from their other goods. See the notes on Exod. 25. 2

Vers. 6. *blew]* in Greek, *hyacinth:* see Ex. 25. 4. [unspec 6]

Vers. 7. *Shittim]* in Greek, *incorruptible wood:* see Exod. 25. 5.

Vers. 8. *oil]* of the olive: see Exod. 27. 20. *anointing]* or, *oil of unction:* whereof see Eoxd. 30. 23. &c. *incense of sweet spices]* in Greek, *composition of incense:* see Exod. 30. 54. &c.

Vers. 9. *filling]* to be set in golden ouches; Hebr. *stones of fillings:* see Exod. 25. 7. and 28. 17. 20.

Vers. 11. *Tabernacle]* or, *Habitacle:* whereof see Exod. 26. *bars]* or, *bar;* meaning all and everyone. See the notes on Exod. 32. 19. So in Exodus 39. 33.

Vers. 12. *Ark]* or *Coffer,* wherein the Tables of [unspec] the Law were put: see Exod. 25. 10. In Greek, *the Ark of the testimony. of the covering]* the veil that hid the most holy place; whereof see Exod. 26. 31. &c. So after in Exod. 39. 34. The Greek translateth it only, *the veil.*

Vers. 13. *Table]* described in Exod. 25. 23. &c. [unspec] *Shew bread]* in Greek, *bread of proposition.* See Exod. 25. 30.

Vers. 14. *for the Light]* or, *Candlestick of light;* [unspec] that is, the shining Candlestick, whose lamps gave light always. So, *stars of light,* Psal. 148. 3. that is, shining stars.

Vers. 15. *Altar]* the golden altar: whereof see Exod. 30. 1. &c. *hanging-veil]* see Exod. 26. 36.

Vers. 16. *Altar]* the brazen altar; whereof see Exod. 27. 1. &c. *the foot]* or, *the Base:* see Exodus 30. 18.

Vers. 17. *tapestry-hangings]* see Ex. 27. 9. &c.

Vers. 19. *of ministry]* or, *of service:* see Exodus 31. 10. *for Aaron]* described in Exod. 28. This was the sum of Moses Sermon to the people at this assembly: wherein he taught them both what gifts to bring, and what holy things were to be made for the service of God; as he had been before commanded, Exod. 25. &c.

Vers. 21. *stirred]* or, *lifted him up,* to do it cheerfully; and so made him *willing,* as the Chaldee• translateth it.

Vers. 22. *bracelets]* or, *chains,* or *hooks;* the Greek translateth, *seals.* Compare this with their fact before, in Exod. 32. where they gave their Jewels to make an Idol. *offered]* Hebrew, *waved* because they were heaved up and waved, when they were given to the Lord; and is therefore called a *wave offering,* Exod. 38. 24.

Vers. 24. *was found]* If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. 8. 12.

Vers. 25. *did spin]* of the virtuous woman it is said, *She lareth her hands to the spindle, and her hands hold the distaffe,* Prov. 31. 19. So for the building of God's spiritual Tabernacle, there were women that *labored in the Gospel,* Phil. 4. 3. that *labored much in the Lord,* Rom. 16. 3. 6. 12. Contrary were they that *wove hangings* for the grove, 2 King. 2•. 7

Vers. 29. *willing offering]* or, *voluntary gift.* So ought all things that we give unto God, or for his sake, be freely given, as every man *purposeth in his heart; not of grief, or of necessity; for God*

leveth a cheerful giver, 2 Cor. 9. 7. Compare herewith, the offerings of David, and the Princes and people of Israel, towards the building of God's Temple, which caused great joy in men, and thanks unto God, 1 Chron. 29. 3. 6. 9. 10. &c.

Vers. 30. *Bezaleel]* of whom see Exod. 31. 2. &c. He was for Moses Tabernacle, as Hiram for Solomon's Temple, 1 King. 7. 13. 14. as Paul and the other Apostles for the Temple of Christ's Church, 1. Cor. 3. 10. But the Tabernacle of Christ's natural body, was *greater and more perfect; not made with hands, that is, not of this building.* Heb. 9. 11. and 10. 20. the Workmaster thereof, was *the holy Ghost* himself, Luke 1. 34. 35.

Vers. 31. *Spirit of God]* in Greek, *a divine Spirit of wisdom.* See Exod. 31. 3.

Vers. 34. *Aholiab]* in Greek, *Eliab.* See Exodus 31. 6. [unspec 34]

Vers. 35. *cunning-workman]* who wrought both sides alike: whereas the *embroiderer* wrought curiously but the one side: see the notes on Exod. 26. 1. *of the weaver]* which the Chaldee expoundeth *weaving:* understanding by the *weaver,* the weavers work: as elsewhere the Scripture useth *Spirits* for the gifts of the Spirit, 1 Cor. 14. 12. 32. *that devise]* in Chaldee, *that teach cunning* (or *artificial) works.* By these were figured the varieties of graces, which were abundantly to be seen in the first building of Christ, Church, after that men had received the Spirit of God, by the preaching of the Gospel from the mouths of the master workmen, the Apostles, 1 Cor. 1. 5. 7. and 12. 4. 8. 9. 10. 11. Gal. 3. 2. 5. Acts 19. 4. 6.

CHAP. XXXVI.

1, The offerings are delivered to the workmen. 5, The people bringing more then enough for the work, are restrained. 8, The making of the embroidered curtains with Cherubims; 14, The curtains of goats hair. 19, The coverings of Rams skins and Tachash skins. 20, The boards, with their sockets. 31, The bars. 35, The Veile. 37, The hanging for the door.

THen did Bezaleel, and Aholiah, and every wise hearted man; they to whom Jehovah gave wisdom and understanding, to know to do, all the work *for* the service of the Sanctuary: *according* to all, that Jehovah had commanded. And Moses called Bezaleel, and Aholiab; and every wise hearted man, in whose heart Jehovah had given wisdom: *even* every-one whose heart stirred him up; to come-near unto the work, to do it. And they took from before Moses, all the offering which the sons of Israel had brought, for the work of the service of the Sanctuary, to make it: and they, brought yet unto him, a willingoffring every morning. And all the wise *men* that made all the work of the Sanctuary, came; every man from his work which they made. And they said unto Moses, saying; The people bring much: *more* then enough for the service of the work, which Jehovah commanded to make. And Moses commanded; and they caused a voice to pass throughout the campe, saying; Let neither man nor woman, make any-more work, for the offering of the Sanctuary: and the people were restrained, from bringing. And the work was enough *for* them, for all the work to make the same: and to be overplus.

Then made they, *even* every wise hearted among them that did the work; the Tabernacle, of ten curtains: *of* fine-linen twined, and blew, and purple, and scarlet; *with* Cherubims, the

work of a cunning workman, made he them. The length of one curtain, *was* eight and twenty cubits; and the breadth, four cubits, of one curtain: one measure *was* for all the curtains. And he coupled-together five curtains, one to another: and five curtains he coupled-together, one to another. And he made loops, of blew; upon the edge of the one curtain, from the selvedge, in the coupling: likewise he made in the utmost edge of the curtain, in the second coupling. Fifty loops, made he, in the one curtain; and fifty loops, made he, in the selvedge of the curtain, which *was* in the second coupling, the loops being one right over against another. And he made fifty taches of gold: and coupled-together the curtains, one to another, with the taches; and it was one Tabernacle.

And he made curtains of Goats *hair,* for a Tent, over the Tabernacle: eleven curtains, he made them. The length of one curtain, *was* thirty cubits; and four cubits the breadth of one curtain: one measure, *was* for the eleven curtains. And he coupled-together five curtains by themselves: and six curtains, by themselves. And he made fifty loops, on the edge of the *(one)* curtain, the outmost in the coupling: and fifty loops, made he, on the edge of the curtain, of the second coupling. And he made, fifty taches of brass: to couple-together the Tent, for to be one. And he made a covering, for the Tent; *of* Rammes skins died-red: and a covering of Tachash skins above. And he made boards for the Tabernacle: *of* Shittim wood, standing-up. Ten cubits *was* the length of a board: and a cubit and half a cubit, the breadth of one board. Two Tenons, for one board; set in order, one against another: so did he make for all the boards of the Tabernacle. And he made the boards for the Tabernacle: twenty boards for the South side, southward. And forty sockets of silver, he made, under the twenty boards: two sockets under one board, for his two tenons; and two sockets under another board, for his two tenons. And for the second side of the Tabernacle, on the North side: he made twenty boards. And their forty sockets of silver: two sockets under one board; and two sockets under another board. And for the sides of the Tabernacle, seaward: he made six boards. And two boards made he, for the corners of the Tabernacle: in the two sides. And they were equally joined beneath; and likewise they were perfectly-joined, at the head of it, unto one ring: so did he for them both; for the two corners. And they were eight boards; and their sockets of silver; sixteone sockets: two sockets two sockets, under one board. And he made bars *of* Shittim wood: five, for the boards of the one side of the Tabernacle. And five bars for the boards of the second side of the Tabernacle: and five bars, for the boards of the Tabernacle, for the two-sides Seaward. And he made the middle bar; to reach, in the midst of the boards, from end to end. And he overlayd the boards *with* gold, & made their rings, *of* gold, places for the bars: and overlaid the bars *with* gold. And he made a veil; *of* blew, and purple, and scarlet, and fine-linen twined: the work of a cunning-workman, made he it, *with* Cherubims. And he made thereunto, four pillars of Shittim, and overlayd them *with* gold; their hooks *were of* gold: and he cast for them, four sockets of silver. And he made an hanging-veil, for the door of the Tent; *of* blew, and purple, and scarlet, and fine-linen twined: the work of the embroiderer. And the five pillars of it, and their hooks; and he overlayd their chapiters, and their fillets *with* gold: and their five sockets *were of* brass.

Annotations.

THen did] or, *Then made Bezaleel, &c.* that is, began to do, or to work. Some refer this to the end of the former Chapter, and translate, *And Bezaleel shall do, &c.* which interpretation the Hebrew well beareth. But the Greek translateth, *And Beseleel did.*

Vers. 2. *And Moses]* or, *For Moses had called,* As they had gifts of wisdom from God, so were they also to have a calling unto the work: as Aaron had unto the priesthood, Lev. 8. Heb. 54.

Vers. 3. *they took from before Moses]* so the Chaldee also translates it: the Greek, *they received of Moses. every morning]* Hebr. *in the morning in the morning.* So in v. 4. *man man,* that is, *every man.* This noteth their zeal and diligence: for so the *morning* often signifieth, Psal. 5. 4. and 101. 8. Isaiah 50. 4. Ier. 21. 12.

Vers. 4. *wise]* that is, *skillful* men. In this sense Paul useth the word *wise,* in 1 Cor. 3. 10. *from his work]* or, as the Greek translateth, *according to his work,* for so the Hebrew phrase sometime signifieth, as in Ezek. 7. 27.

Vers. 6. *a voice]* that is, *a proclamation:* the Chaldee saith, *a crier;* and the Greek, *he cried* (or *proclaimed.) make anymore work]* that is, *make ready anymore stuff* to work with. So in the verse following.

Vers. 7. *the work]* that is, *the stuff* for the work: as verse. 6. *to be overplus]* or, *to remain over:* that is, *too much.* Thus the people shown their ready obedience unto that part of the Law, which consisted in outward ordinances of service, and for the making of a *worldly Sanctuary,* (as the Apostle calleth it, Heb. 9. 1.) whereas in the former Law, which God had himself spoken from heaven they had shown their headstrong disobedience. Exodus 32.

Vers. 8. *the Tabernacle]* or *Habitacle:* see the notes on Exod. 26. 1. &c. This is first made (though in the commanding of these things, the Ark, Table, and Candlestick were first mentioned, Exod. 25) because it was to receive and contain those holy things, which might not stand without their Te 〈...〉 or Habitation, 1 Chron. 15. 1. and 16. 1.

Vers. 9. *cubits]* or *by the cubit,* which is a foot and an half; see Exod. 26. 2.

Vers. 10 *to another]* Hebr. *to one,* meaning to the fellow of i•, called the *sister,* in Exod. 26. 3.

Vers. 11. *edge]* Hebr. *lip,* so Exod. 26. 4.

Vers. 12. *being one right-over]* or *or receiving one to another:* the Greek hath, *opposite one to another:* see Exod. 26. 5.

Vers 17. one *curtain]* the word *one* (supplied also in the Greek) is expressed in Exod. 26. 10.

Vers. 18. *for to be]* or, *that* it *might be:* the Greek saith, *and it was one.* See Exod. 26. 11.

Vers. 20. *boards]* in Greek, *the pillars of the Tabonacle.* See Exod. 26. 15. &c.

Vers. 27. *Seaward]* the Greek interpreteth, *the part toward the Sea,* that is, as the Chaldee translateth, *the West:* so Exod. 26. 22.

Vers. 29. *equally joined]* or, *joined-as-two-tw* 〈...〉 see Exod. 26. 24.

Vers. 30. *under one]* or *under every board;* which the Greek explaineth thus, *two sockets for one pil•, and two sockets for another pillar;* and so the Hebre• was, in Exod. 26. 25.

Vers. 32. *of the Tabernacle]* in Exod. 26. 27. it is *of the side of the Tabernacle;* and so the Greek h•• saith, of *the backside of the Tabernacle.*

Vers. 35. *cunning workman]* in Greek, *wovenworke.* It meaneth woven both sides alike, see Exod. 26. 31.

Vers. 37. *embroiderer]* or, *weaver with tinsel work.* See Exod. 26. 36.

Vers. 38. *their chapiters]* Hebr. *their heads,* or tops. In Exod. 26. 37. it was commanded to *overlay them,* having spoken of the *pillars. fillets]* or, *hoops,* see Exod. 27. 10.

CHAP. XXXVII.

1, The making of the Ark, 6, and the Coveringmercie-seat with Cherubims. 10, The Table, with the vessels thereof. 17, The Candlestick, with the lamps and instruments thereof. 25, The Altar of incense. 29, The anointing oil, and sweet incense.

AND Bezaleel made the Ark of Shittim wood, two cubits, and a half *was* the length thereof, and a cubit and a half, the breadth thereof; and a cubit and a half, the height thereof. And he overlaid it *with* pure gold, within and without: and made for it a crown of gold round about. And he cast for it, four rings of gold, in the four corners thereof; and two rings, *were* in the one side of it; and two rings, in the second side of it. And he made bars *of* Shittim wood: and overlaid them *with* gold. And he put the bars into the rings, by the sides of the Ark, to bear the Ark. And he made the Covering-mercy-seat *of* pure gold: two cubits and a half *was* the length thereof; and a cubit and a half the breadth thereof. And he made two Cherubims *of* gold, of beaten-work, made he them, at the two ends of the Covering-mercy-seat. One Cherub on the end on this *side;* and one Cherub on the end on that *side,* of the Coveringmercie-seat, made he the two Cherubims, on the two ends thereof. And the Cherubims, stretched-forth the wings on high; covering with their wings, over the Coveringmercie-seat; and their faces *were* one to another: towards the Covering-mercy-seat were the faces of the Cherubims.

And he made the Table *of* Shittim wood: two cubits *was* the length thereof, and a Cubit the breadth thereof; and a cubit and a half the height thereof. And he overlaid it, *with* pure gold, and made thereunto a crown of gold round about. And he made unto it a borber of an hand-breadth round about: and made a crown of gold, to the border thereof round about. And he cast for it four rings of gold: and put the rings in the four corners, with *were* on the four feet thereof. Over against the border, were the rings: the places for the bars to bear the Table. And he made the bars *of* Shittim wood, and overlaid them, *with* gold; to bear the Table. And he made the vessels, which *were* for the Table; the dishes thereof, and the cups thereof, and the bowles thereof, and the covers which *were* to cover withal, *of* pure gold.

And he made the Candlestick *of* pure gold, of beaten-work made he the Candlestick, his shaft, and his branch, his bowles, his knops, and his flowers, were of the same. And six

branches coming out of the sides of it: three branches of the Candlestick out of the one side of it; and three branches of the Candlestick, out of the second side of it. Three bowles made-like-almonds, in one branch, a knop and a flower; & three bowles made-like-almonds, in the other branch, a knop and a flower: so in the six branches, that came-out of the candlestick. And in the Candlestick *were* four bowles: made-like-almonds, his knops, and his flowers. And a knop under two branches of the same; and a knop, under two branches of the same; and a knop under two branches of the same, to the six branches that came-out of it. Their knops, and their branches, were of the same: all of it, *was* one beaten-work, *of* pure gold. And he made the seven lamps thereof; and the tongs thereof, and the snuff-dishes thereof, *of* pure gold. *Of* a talent of pure gold, made he it: and all the vessels thereof.

And he wade the Altar of incense, *of* Shittim wood: a Cubit *was* the length thereof, and a cubit the breadth thereof, foursquare: and two cubits the height thereof; the horns thereof were of the same. And he over-laid it *with* pure gold; the roof thereof, and the walls thereof round about, and the horns thereof: & he made unto it, a crown of gold, round about. And two rings of gold made he to it, under the crown thereof, by the two ribs thereof, upon the two sides of it, for places for the bars, to bear it withal. And he made the bars *of* Shittim wood: and overlaid them, *with* gold. And he made the oil of holy anointing; and the pure incense, of sweet-spices: the work of the Apothecary.

Annotations.

ARKE] or, *Coffer:* whereof see Exodus 25. 10. &c.

Vers. 6. *Covering-mercy-seat]* or, *Propitiatorie.* See Exod. 25. 17. &c.

Vers. 8. *on the end]* or, *out of the end.* So after. [unspec 9]

Vers. 9. *stretched]* Hebrew *were stretching,* (or *spreading,)* So Exod. 25. 20.

Vers. 16. *dishes]* or, *chargers:* see the notes on Exod. 25. 29.

Vers. 17. *beaten work]* out of one whole piece. See Exod. 25. 31. &c.

Vers. 21. *that came out of it]* namely, of *the Candlestick,* as Exod. 25. 35.

Vers. 25. *of incense]* or, *of perfume.* See the notes on Exod. 30. 1. &c.

Vers. 26. *roof]* or, *top,* Exod. 30. 3. [unspec 29]

Vers. 29. *holy anointing]* Hebrew *unction of holiness.* See Exod. 30. 25. *incense]* in Greek, *the composition:* see Exod. 30. 34. &c. The recording of these particulars by Moses, as in an Inventorie; is to show both the care which they had to make all things according to the pattern & precepts given on the mount, Ex. 25. 10.—40. and how God esteemed the obedience of his servants, in that he causeth their works to be particularly written in his Register. But chiefly to set forth the beauty of God's Sanctuary, and furniture thereof, which is worthy all serious consideration, not so much for the outward work, as for the heavenly mysteries of the same, Psal. 8•. Heb. 9.

CHAP. XXXVIII.

1, The making of the Altar of Burnt offering, 3, with the vessels thereof. 8, The Laver of brass, and the foot thereof. 9, The Court, and hangings thereof round about. 20, The pins of the Tabernacle, and Court. 21, The sum of that the people offered, of gold, of silver, and of brass, and the things that were made of them.

AND he made the Altar of Burnt offering, *of* Shittim wood: five cubits the length thereof, and five cubits the breadth thereof, foursquare; and three cubits the height thereof. And he made the horns of it, upon the four corners thereof; the horns of it were of the same: & he overlaid it *with* brass. And he made all the vessels of the Altar, the pans, and the shovels, and the basons, the flesh-hooks, and the firepannes: all the vessels thereof made he *of* brass. And he made for the Altar, a grate, of net work, *of* brass: under the compass thereof, beneath, unto the midst of it. And he cast four rings, in the four utmost parts, for the grate of brass: *to be* places, for the bars. And he made the bars *of* Shittim wood: and overlaid them *with* brass. And he put in the bars into the rings, on the sides of the Altar, to bear it withal: hollow, *with* boards made he it.

And he made the Laver of brass, and the foot of it of brass: of the looking-glasses of *the women* assembling-by-troops, which assembled-by-troops, *at* the door of the Tent of the congregation.

And he made the Court, for the Southside south-ward; the tapestry-hangings of the Court, *were* of fine-linen twined; an hundred cubits. Their pillars twenty; & their sockets twenty, *of* brass: the hooks of the pillars and their fillets *of* silver. And for the North side, an hundred cubits; their pillars twenty, and their sockets twenty *of* brass: the hooks of the pillars, and their fillets, *of* silver. And on the Sea side, tapestry-hangings, *of* fifty cubits; their pillars ten, and their sockets ten: the hooks of the pillars, and their fillets *of* silver. And on the East side eastward, fifty cubits. The tapestry hangings of fifteen cubits, for the side: their pillars three, and their sockets three. And for the second side, on this *hand* and on that, for the gate of the court: tapestry-hangings, *of* fifteen cubits; their pillars three, and their sockets three. All the tapestry hangings of the Court round-about, *were* of fine linen twined. And the sockets for the pillars, *were of* brass, the hooks of the pillars, and their fillets *of* silver, and the overlaying of their chapiters *of* silver: & they *were* filleted with silver, all the pillars of the Court. And the hanging-veil *for* the gate of the Court, *was* the work of the Embroiderer, *of* blew, and purple, and scarlet, and fine-linen twined: and twenty cubits *was* the length; and the height in the breadth, five cubits, answerable to the tapestry-hangings of the Court. And their pillars *were* four, and [unspec] their sockets four, *of* brass: their hooks *of* silver, and the overlaying of their chapiters, and their fillets *of* silver. And all the pins of the Tabernacle, and of the Court round-about, *were of* brass.

〈 in non-Latin alphabet 〉

These *are* the counted-things of the Tabernacle, of the Tabernacle of testimony, as it was counted by the mouth of Moses, *for* the service of the Levites, by the hand of Ithamar, son of

Aaron the Priest. And Bezaleel, the son of Vri, the son of Hur, of the tribe of Judah, made all that Jehovah commanded Moses. And with him, Aholiab son of Ahisamach, of the tribe of Dan, an engraver & a cunning-workman: and an Embroiderer, in blew, and in purple, & in scarlet, and in fine-linen. All the gold *that was* occupied for the work, in all the work of the Sanctuary: even the gold of the offering, *was* nine and twenty talents, and seven hundred & thirty shekels, by the shekel of the Sanctuary. And the silver, of them *that were* numbered of the congregation, *was* an hundred talents: and a thousand and seven hundred and seventy and five shekels, by the shekel of the Sanctuary. A Bekah for a poll, half a shekel, by the shekel of the sanctuary: for everyone that passed unto them that *were* numbered from twenty years old and upward; for six hundred thousand, and three thousand, and five hundred, and fifty. And the hundred talents of silver, was to cast the sockets of the Sanctuary, & the sockets of the veil: an hundred sockets, of the hundred talents, a talent for a socket. And of the thousand and seven hundred and seventy and five *shekels:* he made hooks for the pillars: and overlaid their chapiters, and filletted them. And the brass of the offering, *was* seventy talents, and two thousand and four hundred shekels. And therewith he made the sockets *for* the door of the Tent of the congregation, and the altar of brass, and the grate of brass, which *was* for it: and all the vessels of the altar. And the sockets of the Court, round-about, and the sockets of the gate of the Court: and all the pins of the Tabernacle, and all the pins of the Court, round-about.

Annotations.

ALtar] whereof see Exod. 27. 1. &c. *four-square,]* the Greek explaineth it, *the altar was foursquare.* So Exod. 27. 1. Ezek. 43. 16.

Vers. 8. *Laver]* see the notes on Exod. 30. 18. &c. *assembling-by-troops,]* or, *warring,* to wit, the Lord's spiritual warfare and service: as the Chaldee translateth, *which came to pray;* and the Gr. *which fasted:* and Targum Yerushalmi; *which were humbled.* The same word is used again in 1 Sam. 2. 22. of *women that assembled-by-troops at the door of the Tabernacle:* that is, *came to pray,* as the Chaldee there also saith. So *Anna* in the Temple *served* God *with fastings and prayers night and day,* Luk. 2. 37. and Paul speaketh of the desolate widow, that *trusteth in God, and continueth in supplications and prayers night and day,* 1 Tim. 5. 5. Accordingly Moses speaketh of the Levites that entered in *to war the warfare,* (that is, to perform the service,) *and to do the work in the Tabernacle,* Num. 4. 23. And Paul saith to Timothy, *that thou by them mightest war a good war-fare,* 1 Tim. 1. 18. so that this phrase is usual, to signify the service of God. Now of the brazen *looking-glasses* of these religious women, was *the Laver* made: who gave the instruments whereby they dressed their bodies, to make the instrument whereby through faith they might sanctify their souls. See before, on Exod. 30. 18. 19.

Vers. 9. *Court]* whereof, see Exod. 27. 9. [unspec 12]

Vers. 12. *sea]* that is, *the west,* as the Chaldee exponndeth it, see Gen. 12. 8.

Vers. 14. *the side]* that is, *the one side;* to wit, *of the Court gate,* as after the text showeth. See Ex. 27. 14.

Vers. 17. *chapiters]* or *heads, tops:* so after, in verse 19. 28. *filleted]* or, *hooped.*

Vers. 18. *hanging-veil]* of it, see Exod. 27. 16. [unspec 20]

Vers. 20. *pins]* or *nails, stakes:* see Exod. 27. 19.

〈 in non-Latin alphabet 〉

Here beginneth the 23. Section of the Law, see Gen. 6. 9. and 28. 10.

Vers. 21. *counted things]* that is, the sum and particulars of the things about the making of the Tabernacle; which the Greek translateth *the constitution,* (or, *construction) of the Tabernacle. the mouth]* that is, *the word* as the Chaldee expoundeth it, or *commandment. Ithamar]* under his hand, the Levites of Merari, had charge of the boards, bars, pillars, sockets, pins, coards, &c. about the Tabernacle and Court thereof, Num, 4. 29. 33.

Vers. 24. *occupied]* Hebr. *made,* in Greek, *wrought. offering]* Heb. *wave-offering;* as the offering of it, is also called *waving,* Exodus 35. 22. It was likewise called an *heave-offering,* Exodus 25. 2. what these two motions meant, see the notes on Exod. 29. 24. 27. *talents]* every *talent* was 120. pound weight; for a talent weighed three thousand shekels, and every shekel 320. grains of Barley; see the notes on Gen. 20. 16. and Exod. 25. 39. This is confirmed by the sum here following, in verse 25. 26. for 603550. men, paying everyone half a shekel, it amounted to 100. talents, and 1775. shekels.

Vers. 26. *Bekah]* this, in the next words, is expounded to be *half a shekel;* see the notes on Gen. 24. 22. The Greek translateth it, a *drachme* (or *dram,)* as *a shekel* is sometime turned in Greek *didrachme,* a *double dram,* see Gen. 20 16. *a poll]* Hebrew *a skul,* which the Greek translateth *head,* used for the *person* or whole man. So in Ex. 16. 16. *old]* Hebrew, *son of 20, years;* see the notes on Genesis 5. 32.

CHAP. XXXIX.

1, The making of the garments of ministry, and holy garments for the Priests. 2, The Ephod. 8, The Brest-plate. 10, The setting of the twelve precious stones, in four rouse, upon it. 15, The chains, ouches, and rings of it. 22, The Robe of the Ephod, with the pomgranats, and bells, on the skirts thereof. 27, The Coats, Miter, Bonnets, and Girdle of fine-linen. 30, The plate of the holy Crown, tied to the Miter. 32, All the work is finished, 33, and brought unto Moses by the particulars. 43. Moses vieweth all the work, and seeing it to be done as the Lord had commanded, he blesseth them.

AND of the blew, and purple, and scarlet, they made the garments of ministry, to minister in the *Holy-place:* and made the garments of holiness, which *were* for Aaron, as Jehovah commanded Moses.

And he made the Ephod *of* gold, *of* blew, and purple, and scarlet, and fine-linen twined. And they did beat-thin, the plates of gold: and he cut wiers, to work *it* in the blew, and in the purple, and in the scarlet, and in the fine-linen: *with* the work of a cunning-workman. They made shoulder. pieces for it, joining together, at the two edges thereof, it was joined

together. And the curious-girdle of his Ephod, which *was* upon it, was of the same, according to the work thereof; *of* gold, *of* blew, and purple and scarlet, and fine-linen twined, as Jehovah commanded Moses.

And they wrought Beryl stones enclosed, in ouches of gold: engraven, *like* the engravings of a signet; with the names of the Sons of Israel. And he put them on the shoulders of the Ephod, stones of memorial, for the sons of Israel: as Jehovah commanded Moses.

And he made the Brestplate, the work of a cunning-workman, like the work of the Ephod: *of* gold, *of* blew, and purple, and scarlet, and fine-linen twined. It was four-square; doubled did they make the Brestplate; a span the length thereof, and a span the breadth thereof, doubled. And they embossed in it, four rouse of stones, a row, a Sardius, a Topaz, and a Smaragd; the first row. And the second row, a Chalcedonie, a Sapphire, and a Sardonyx. And the third row: an Hyacinth, a Chrysoprase, and an Amethyst. And the fourth row, a Chrysolite, a Beryl and a Jasper: enclosed in ouches of gold, in their embossments. And the stones were with the names of the sons of Israel: twelve, according to their names: *like* the engravings of a signet, *every*-man with his name, *according* to the twelve tribes. And they made upon the Brestplate, chains *at* the end *of* wreathen work, *of* pure gold. And they made two ouches of gold, and two rings of gold: and put the two rings upon the two ends of the Brestplate. And they put the two wreathings of gold in the two rings, on the ends of the Brestplate. And the two ends of the two wreathings, they fastened on the two ouches: and put them on the shoulders of the Ephod, before it. And they made two rings of gold, & put *them* upon the two ends of the Brestplate, upon the border thereof, which *was* in the side of the Ephod, inward. And they made two *(other)* rings of gold, and put them on the two shoulders of the Ephod underneath towards the forepart thereof, overagainst the coupling thereof, above the curious-girdle of the Ephod. And they did bind the Brestplate, by the rings thereof, unto the rings of the Ephod, with a lace of blew, to be above the curious-girdle of the Ephod, and *that* the Brestplate might not be loosed, from the Ephod: as Jehovah commanded Moses.

And he made the Robe of the Ephod, *of* woven work: all of blew. And *there was* a hole of the Robe in the midst thereof, as the hole of an habergeon: *with* a binding for the hole thereof, round about, *that* it should not be rent. And they made upon the skirts of the Robe, pomgranats, *of* blew, and purple, and scarlet: twisted. And they made bells *of* pure gold: & put the bells between the pomgranats, upon the skirts of the Robe, round-about, between the pomgranats. A bell and a pomgranat, a bell and a pomgranat, upon the skirts of the Robe, round-about, to minister *in:* as Jehovah commanded Moses.

And they made Coats of fine-linen, *of* woven work, for Aaron, and for his sons. And a Miter of fine-linen, and goodly-ornaments, Bonnets of fine-linen: and linen breeches *of* fine-linen twined. And a girdle of fine-linen twined, and of blew, and purple, and scarlet, the work of the Embroiderer: as Jehovah commanded Moses.

And they made the Plate of the crown of holiness, *of* pure gold: and wrote upon it a writing, *like* the ingravings of a signet; HOLINESSE TO JEHOVAH. And they put upon it a lace of blew, to put *it* upon the Miter, on high: as Jehovah commanded Moses.

And all the work of the Tabernacle of the Tent of the Congregation, was finished: and the sons of Israel did; according to all that Jehovah commanded Moses, so did they. And they brought the Tabernacle unto Moses; the Tent, and all the instruments thereof: the taches thereof, the boards thereof, the bars thereof; and the pillars thereof, and the sockets thereof. And the covering of Rams skins, died-red; and the covering of Tachash skins: and the veil of the covering. The Ark of the Testimony, and the bars thereof; and the Covering-mercy-seat. The Table, and all the vessels thereof; and the Shew bread. The pure Candlestick, *with* the lamps thereof, the lamps to be set-in-order, & all the vessels thereof: and the oil, *for* the light. And the Altar of gold; and the oil of anointing, & the incense of sweet-spices: and the hanging-veil, *for* the door of the Tent. The Altar of brass; and the grate of brass, which *was* for it; the bars thereof, and all the vessels thereof: the Laver, and the foot thereof. The tapestry-hangings of the Court, the pillars thereof, and the sockets thereof; and the hanging-veil for the gate of the court, the cords thereof, and the pins thereof: and all the vessels of the service of the Tabernacle, for the Tent of the Congregation. The garments of ministry, to minister in the Holy-*place:* the garments of holiness for Aaron the Priest; and the garments of his sons, to minister-in-the-priests-office. According to all that Jehovah commanded Moses; so the sons of Israel, made all the work. And Moses saw all the work; and behold they had done it; as Jehovah had commanded, so had they done: and Moses blessed them.

Annotations.

OF ministry] whereof see Exod. 31. 10. *of holiness]* that is, *the holy garments,* specified in Exodus 28.

V. 2. *Ephod]* described in Exod. 28. 6. &c.

V. 3. *beat-thin]* or, *spread abroad. wiers]* or *threads,* of those plates. *in the blew]* or, *in the midst of* (wch the Gr. translateth *with) the blew, &c.* For the gold thread, was twisted with the blew, & with every of the other colors, as is noted on Exodus 28. 6.

Vers. 6. *Beryl]* see Exod. 28. 9. [unspec 22]

Ver. 8. *Brestplate]* whereof see Exod. 28. 15. &c.

V. 10. *Smaragd]* or, *Emeraud:* see Exod. 28. 17.

Vers. 22. *woven work]* Hebrew, *work of the weaver:* see Exod. 28. 31. &c.

Ver. 24. *twisted]* or *twined:* the Greek addeth, *and bysse* (that is, *fine linen) twined.* See the notes on Exod. 28. 33.

Vers. 27. *coats]* whereof see Exod. 28. 40. [unspec 28]

Ver. 28. *goodly ornaments]* this words is sometime used for the *Bonnets* themselves, as in Ezek. 44. 18.

Vers. 30. *crown of holiness]* that is, *holy crown,* or *separation,* as both the Hebrew and Greek signifieth: see Exod 29. 6. and 28. 36.

Vers. 32. *so did they]* this hath respect unto the charge before given, Ex. 25. 40. and for this cause, the particulars have been repeated by Moses, that all might see the care which he and the workmen had, to make all things both for matter and form, according to the pattern and commandment given of God. Such faithfulness also was in Christ, Heb. 3. 2. and ought to be in all Christians, concerning God's heavenly ordinances in his Church, whereof these things were a *pattern and shadow,* Heb. 8. 5. 1 Tim. 6. 13. 14. and 5. 21.

Vers. 33. *bars]* or, *bar;* an in Exod. •5. 11.

Vers. 37. *to be set in order]* Hebr. *lamps of ordering,* or, *of disposition,* which the Priest were to trim every day: see the notes on Exod. 27. 21. the Greek translateth, *lamps of burning.*

Vers. 38. *of sweet spices]* in Greek, *of composition,* that is, *the compounded incense.* [unspec 38]

Ver. 42. *all the work]* or, *all the service;* which the Gr. calleth *Preparation,* or *Furniture.* [unspec 42]

V. 43 *saw]* or, *viewed,* as he that was charged with the oversight of this whole work, Exodus 25. 40. *the work]* in Gr. *works. blessed them]* that is, as God's public minister, pronounced a blessing from the Lord, upon these workmen; see Gen. 14. 19. Herein Moses was a figure of Christ, who will bless them that faithfully observe the Commandments of God, 2 Tim. 4. 7. 8. for, who so is *a doer of the work, this man shall be blessed in his deed,* I am. 1. 25. Hereupon the Hebr. say, *Work is a great thing: for Shekhinah* (that is, the *Divine presence* or *Majesty* of God in Christ) *dwelled not in Israel, until they had done the work; as it is written* (in Exod. 39. 43. AND MOSES SAW ALL THE WORKE, &c. AND MOSES BLESSED THEM. *And how did he bless them? He said unto them, The Lord vouchsafe that the Divine-presence (Shekhinah) may dwell in the work of your hands. And so it came to pass: as it is said* (in Exod. 40. 34.) *And the cloud covered the Tent. &c. and the glory of the Lord filled the Tabernacle. R. Elias,* in *Reshith chocmah, fol* 420. a.

CHAP. XL.

1, The Lord commandeth the Tabernacle to be reared. 4 and things to be set in order therein, 8, and the Court to be set about it. 9, The Tabernacle and all the vessels thereof, the Altar and Laver, to be anointed with oil. 12, Aaron and his sons to be washed, clothed, anointed, sanctified. 16, Moses obeyeth, and reareth up the Tabernacle, 21, carrieth in the Ark, 22, placeth the Table, 24, and the Candlestick, 26, and the golden Altar, 29, and the brazen Altar, 30, and the Laver, 33, and rear 〈...〉 up the Court 34. A cloud covereth the Tabernacle and God's glory filleth it. 38. The cloud was on the Tabernacle by day, and fire by night continually.

ANd Jehovah spake unto Moses, saying: In the day of the first month, in the first of the month: thou shalt rear-up the Tabernacle, the Tent of the Congregation. And thou shalt put there, the Ark of the Testimony: and cover the Ark with the veil. And thou shalt bring in the Table, and set-in-order the order thereof: and thou shalt bring-in the Candlestick; & cause to ascend, the lamps thereof. And thou shalt set, the Altar of gold, for the incense; before the Ark of the testimony: and put the hanging-veil of the door, to the Tabernacle. And thou shalt set the altar of the burntoffring, before the door of the Tabernacle of the Tent of the Congregation. And thou shalt set the Laver, between the Tent of the Congregation, and the altar: and shalt put water there. And thou shalt set the Court, round-about: and put the hanging-veil, *at* the gate of the Court. And thou shalt take the oil of anointing, and anoint the Tabernacle, and all that *is* therein: and shalt sanctify it, and all the vessels thereof, and it shall be holy. And thou shalt anoynt the Altar of the burnt-offering, and all the vessels thereof: and shalt sanctify the Altar, and the Altar shall be Holy of holies. And thou shalt anoynt the Laver, and the foot thereof: and sanctify it. And thou shalt bring-near Aaron & his sons, unto the door of the Tent of the congregation: & wash them, with water. And thou shalt cloth Aarō with the garmēts of holiness: and shalt anoint him, and sanctify him, & he shall minister-in-the-priests-office unto me. And thou shalt bring-near, his sons; and clothe them, with coats. And thou shalt anoint them, as thou didst anoint their father; and they shall minister-in-thepriests-office unto me: and their anointing, shall be, to be unto them, for an eternal priesthood, throughout their generations. And Moses did, according to all that Jehovah commanded him, so did he.

And it was in the first month, in the second year, in the first *(day)* of the month: the Tabernacle was reared up. And Moses reared-up the Tabernacle; and set the sockets thereof, and set-up the boards thereof, and put-in the bars thereof: and reared-up the pillars thereof. And he spread abroad the Tent, over the Tabernacle; and put the covering of the Tent upon it, above: as Jehovah commanded Moses.

And he took, and put the Testimony into the Ark, and set the bars on the Ark: and put the Covering-mercy-seat, above, upon the Ark. And he brought the Ark into the Tabernacle: and set up the veil of the covering; and covered the ark of the Testimony: as Jehovah commanded Moses.

And he put the Table in the Tent of the Congregation; upon the side of the Tabernacle, Northward: without the veil. And he set-in-order upon it, the order of bread, before Jehovah: as Jehovah commanded Moses.

And he put the Candlestick in the Tent of the congregation; over-against the Table: on the side of the Tabernacle, Southward. And he caused the lamps to ascend before Jehovah: as Jehovah commanded Moses.

And he put the altar of gold, in the Tent of the congregation: before the veil. And he burned thereon, incense of sweet-spices: as Jehovah commanded Moses.

And he set-up the hanging-veil of the door of the Tabernacle. And the altar of the burnt-offering, he put *at* the door of the Tabernacle of the Tent of the Congregation: and offered upon it, the burnt-offering, and the meat-offering; as Jehovah commanded Moses.

And he set the Laver, between the tent of the Congregation, and the altar: and put water there, to wash. And Moses, and Aaron, and his sons, washed thereat, their hands and their feet. When they went into the Tent of the Congregation, and when they came near unto the altar, they washed: as Jehovah commanded Moses.

And he reared up the Court; round-about the Tabernacle, and the altar, and set up the hanging veil, *at* the gate of the Court; and Moses finished the work.

And the cloud covered the Tent of the Congregation, and the glory of Jehovah, filled the Tabernacle. And Moses was not able to enter into the Tent of the congregation: because the cloud dwelt upon it: and the glory of Jehovah, filled the Tabernacle. And when the cloud was taken-up, from over the Tabernacle; the sons of Israel journeyed in all their journeys. But if the cloud were not taken-up: then they journeyed not, till the day *that* it was taken-up. For the cloud of Jehovah *was* upon the Tabernacle by day; and fire was on it by night: in the eyes of all the house of Israel, in all their journeys.

Annotations.

IN the day] to wit, *the first day:* so the Greek explains it, *In the first day of the first month, in the new Moon.* Among the Jews, the *months of the year,* were *the months of the Moon:* as their years were *the years of the Sun: Maimonides* in treat. of *Sanctifying the new Moon, chap.* 1. And all new Moons (or first days of the Moneths) were solemn feasts unto Israel, Num. 28. 11. 14. Psalm. 81. 3. This (which was the first month of the second year, after their coming out of Egypt) was solemnized the first day, by the rearing up of the Tabernacle, here described; which being done, *the Princes of Israel,* brought offerings of *wagons and oxen* for the service of the Tabernacle; and other offerings for the dedicating of the Altar, which solemnity dured twelve days, Num. 7. On the *fourteenth day of this month,* the Israelites kept the feast of the Passover in the wilderness, Num. 9. 1. 2. 3. The new Moon following, which was on *the first* day *of the second month,* the Israelites were numbered, and their Tents set in order four-square, round about the Tabemacle, Num. 1. 1. 2. &c. and 2. 2. 3. &c. and all unclean persons, were put out of the Campe, Numb. 5. 2. 3. 4. On the twentieth day of that month, the Cloud rethe Tabernacle now reared up, was then taken down again, and the Israelites took their journeys out of the wilderness of Sinai, Num. 10. 11. In the mean space, God by voice out of the most holy of the tabernacle, taught Moses and Israel all those laws, for sacrificing, cleansing, and other religious duties, wch are written in the whole book of *Leviticus,* and the nine first Chapters of Numbbers, Lev. 1. 1. &c. Num. 1. 1. &c. *of the Congregation]* or, *of the meeting:* where-God met wth his people, Ex. 25. 22. & 30. 36. Elsewhere it is named *the Tent of the testimony* (or *Tabernacle of witness)* Num. 9. 15. & 17. 7. 8. so in the New Testament, Act. 7. 44 Rev. 15. 5. because the Tables of Testimony were kept in the Ark therein, Exod. 25. 16. and so the Greek translateth it in this place.

Ver. 3. *cover the Ark,]* that is, hide it from the eyes of men, by hanging the veil before it: which parted the most holy place from the holy. Hereupon it is called the *covering veil,* Numb. 4. 5. The mystery of this veil is noted on Ex. 26. 33.

V. 4. *the order]* or *the disposition* thereof, that is, *the shewbread;* which was weekly to be set in two rows upon it: see Ex. 25. 30. The Gr. translateth, *shalt propose the proposition,* meaning the bread of propositiō or show-bread; so called in Matt. 12. 4. *cause to ascend]* that is, *to burn;* or *shalt light:* see Exodus 25. 37. and 27. 20.

V. 5. *set]* Heb. *shalt give,* which is used for *setting, placing, disposing, &c.* often in this chapter, and else-where: see Gen. 1. 17. *hanging-veil]* or *coveringveil:* which hindered the people from entering or seeing into the holy place; see Exod. 26. 36.

Ver. 6. *Tabernacle of the Tent]* so called because the Tabernacle was overspread, and covered with the Tent, as v. 19. and Ex. 26. 7. and so it was an overspread and covered Tabernacle, signifying God's Church, by his providence covered & protected. A like phrase is in Rev. 15. 5. *the Temple of the tent of the testimony in heaven was opened.* For Moses *Tabernacle* is also called a *Temple* (or *Palace.)* as 1 Sam. 1. 9. and 3. 3. Psal. 27. 4. and 138. 2.

V. 7. *there]* that is, *therein,* as the Gr. translateth *in it;* so v. 30. See Exod. 30. 18.

V. 8. *hanging veil]* or, *covering:* see Ex. 27. 16. [unspec 8]

V. 9. *oil]* whereof see Ex. 30. 23. &c. Levite. 8. 10. Num. 7. 1. *holy]* Hebr. *holiness.* [unspec 9]

V. 10. *holy of holies]* Hebrew, *holiness of holinesses,* that is, *most holy;* as that which hallowed the sacrifices: see Exod. 29. 37.

V. 15. *eternal priesthood]* so that their children after the should not need to be anointed, but administer by reason of this first unction of their fathers: only the high Priests were anointed in the generations following, Lev. 4. 3. See the notes on Exod. 30. 33.

V. 17. *second year]* to wit, *after they were come out of Egypt;* as the Gr. version here addeth for explanation: and as Moses speaketh in Num. 9. 1. *first of the month]* that is, *the first day of it:* as the *first of the feast,* Matt. 26. 17. is expounded, the *first day of the feast,* Mark. 14. 12. The Greek saith, *in the New moon:* see the annotations on v. 2.

V. 18. *the Tabernacle]* a visible sign of God's presence, dwelling with & governing his Church in Christ, Lev. 26. 11. Eze. 3. 27. 28. as it is said, *I heard a great voice out of heaven, saying; Behold the Tabernacle of God is with men, and he will dwell with them, & they shall be his people, & God himself will be with them, &c.* Rev. 21. 3. *set]* or *fastened:* Heb *gave;* which is used for a firm setting or stablishing, as is noted on Gen. 1. 17. This setting of the *sockets,* with the *boards bars, and pillars,* signified the stability of the Church, and members thereof, grounded and stablished by faith in Christ, Isaiah 33. 20. and 14. 32. 1. Tim. 3. 15.

V. 19. *the Tent]* in Gr. *the curtains:* which were of two sorts, some of white, blew, purple, and scarlet, cunningly wrought with Cherubims, & coupled together: others, of Goats hair, Exod. 26. 1. 7. *the covering]* both that of rams skins, and the other of Tachash skins, Ex. 26. 14. This

tent & covering, shadowed the heavenly graces wherewith Christ and his Church in him are adorned, their uniting together by the Spirit, through faith and love; and their safe protection: though these things veiled and obscure. See the notes on Exod. 26.

V. 20. *the Testimony]* the two tables of God's law, Ex. 25. 16. *Covering-mercy-seat]* a figure of Christ, in whose heart was God's law; by whom our transgressions of the Law are covered, and the word of grace from God cometh unto us: see Ex. 25. 17.

V. 21. *covered the Ark]* hid it with the veil hanged before it. A figure of Christ's flesh, veiling the divine things in him, till he entered through it into the holy heavens, and opened a way for his Church thereinto, Heb. 10. 19. 20. Rev. 11. 19.

Ver. 23. *the order of bread]* that is, the bread set in order, called in Gr. *the bread of proposition,* and so in Mat. 12. 4. but Paul nameth it *the proposition of bread* Heb. 9. 2. which we call *Shew-bread:* twelve cakes representing the twelve tribes, that is, all believers presented pure unto God in Christ: see Ex. 25. 30.

Vers. 24. *the Candlestick]* a figure of the Law, which giveth light to his people standing before God in his sanctuary, Psal. 119. 105. See the notes on Exod 25. 31. &c.

Ver. 25. *to ascend]* that is, to burn and shine, as v. 4. representing the seven Spirits of Christ, whereby (through the oil of his grace) his word shineth unto his Church, Rev. 4. 5.

Ver. 26. *Altar of gold]* figuring Christ's mediation for his Church, whereby they and their prayers are presented as sweet odors unto God. See the notes on Ex. 30. These all being in the most holy, and holy places, hidden with veils from the eyes of the people, signified the obscurity of the heavenly mysteries of the Gospel, before the veil of Christ's flesh was rent, & the treasures of his grace more fully opened, Heb. 10. 1. Rom. 16. 25. 26. Ephes. 3. 5.

Ver. 29. *the altar of burnt-offering]* the brazen Altar, standing in the open Court, for all to see: whereupon the daily sacrifices (figuring Christ's death and sufferings) were burned: to lead the Church unto the expectation of his body to be offered for us, and our bodies by him unto God, Heb. 10. 5. 6. 7. Rom. 12. 1.

Ver. 30. *The Laver]* a figure of the sanctification of the Church, washed frō their sins by the blood of Christ; that they may come near unto God, Heb. 10. 22. Rev. 1. 5. 6. Tit. 3. 5.

Vers. 33. *the Court]* an holy inclosure, for the Church to be kept in pure; when they came to appear before God. And here was the finishing of the work of the sanctuary: about which thus erected, first the tribe of Levi, Numb. 1. 50. and behind them, the other tribes of Israel pitched their Tents in holy order appointed of God, in a four square form, (Num. 2.) such as is the form of the heavenly Jerusalem, Revel. 21. 16. which Tents were also holy, & might have no unclean person within them, Num. 5. 2. (as nothing that defileth, may be in the new Ierusalē, the Church of Christ, Rev. 21. 27.) and unto which Tents or camp e, the earthly Jerusalem, *(the holy city,* Neh. 11. 1.) was answerable. For some open unclean, might not be in the campe, or city: others though in the campe, might not come into the Lord's Court, & of those in his court, none entered into the sanctuary but the Priests: & of thē, none into the

most holy of the sanctuary, but the high priest, once in the year, He. 9. 6. 7. because *holiness becōmeth the House* of the Lord, *forever,* Ps. 93. 5. and the nearer they come unto him, the more they ought for to be sanctified, Lev. 10. 2. 3. & 16. 2. 3. &c. So after that Israel came into Canaan, and had there a temple; they had degrees of holy places: both of thē are de scribed by the Heb. thus: *Three Camps were in the wilderness; the campe of Israel, which was in four camps,* [Num. 2.] *the camp of Levi,* [Numb. 1. 50.] *and the campe of the Divine Majesty; which was from the door of the Court of the Tabernacle of the congregation, and forward. And answerable unto thē, in the ages following, frō the gates of Jerusalem, unto the mountain of the Temple, was as the camp of Israel: & from the gates of the mountain of the Temple, unto the door of the Court, (which was the gate of Nicanor) was as the Campe of Levi: and from the door of the court & forward, was the camp of God's Majesty Maim.* in *Beth habchirah, c. 7. s.* 11. Other like differences of holiness of places they also observe: which are to be mentioned otherwhere.

V. 34. *the cloud]* a testimony of God's presence and approbation, who thus took (as it were) possession of the Tabernacle, to dwell therein amongst his people; but with an hiding of his glory and power. So when Solomon had built the Temple, *the cloud filled the house;* then spake Solomon; *The* LORD *said, that he would dwell in the thick darkness,* 1 Kin. 8. 10. 12. But when God's presence was with displeasure for the sins of the people, it was signified by a *smoke* filling the Temple, Esa. 6. 4. Rev. 15. 8, for *smoke* was a sign of anger, Psal. 18. 9. Isaiah 14 31. *glory]* a sign of God's glorious presence, who now came to dwell there, as he had promised Exod. 25. 8. So in 2 Chron. 5. 14. and Ezek. 43. 4. 5. where it is opened by God himself thus; *Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the sons of Israel forever, &c.* Ezek. 43. 7. So the holy Jerusalem, hath *the glory of God,* Rev. 21. 11.

Vers. 35. *dwelt]* that is, *abode* or *continued;* and as the Greek translateth, *over-shadowed* it. And in that Moses could not now go into the Tent, nor the priests into the Temple, 2 Chron. 5. 14. and 7. 2. it showeth the weakness and unworthiness of all flesh, to come into the presence of God: who therefore gave a Law, that the high Priest himself should not at all times come into the holy place within the veil, &c. that he died not; because God would *appear in the cloud upon the Mercy-seat,* Lev. 16. 2.

Vers. 36. *journeyed in all their journeys]* and in the place where the cloud abode, there the sons of Israel pitched their tents. Al the days that the cloud dwelled upon the Tabernacle, (whether it were a day or days, or a Moneth, or a year) they rested in the tents, and journeyed not; when the cloud was taken up, whether it were by day or by night, then they journeyed. At the mouth of the Lord they pitched their tents, and at the mouth of the Lord they journeyed; they kept the charge (or watch) of the Lord, Num. 9. 17. 23. This token of God's guidance and protection of his people, continued with Israel whiles they travelled in the wilderness: which grace, the generations following, remembered to the praise of God, Neh. 9. 19. Ps. 78. 14. and 105. 39.

V. 38. *the cloud of Jehovah]* which in *Targum Yerushalmi* is called *the cloud of the glory of Shekhinah* (the *Divine presence) of the Lord. and fire] At evening, there was upon the Tabernacle as it were the appearance of fire until the morning: so it was always; the cloud covered it* (by day) *and the*

appearance of fire by night, Numb. 9. 15. 16. Hereby was figured the guidance and protection of the Church by Christ under the Gospel; whereof it is written, *The Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a Cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense,* Isaiah 4. 5.

The number of the Sections (or Lectures) in Exodus, are eleven: the verses 1209. The midst is at Exodus 22. 28.

Remember the Law of Moses my servant, which I commanded him in Horeb, for all Israel; with *the Statutes, and Judgments,*

Malachi. 4. 4.

By the Law, is the knowledge of Sin,

Rom. 3. 20.

The Law worketh wrath; for where no Law is, there is no transgression,

Rom. 4. 15.

By the works of the Law shall no flesh be justified,

Gal. 2. 16.

The Law was our Schoolmaster (to bring us) *unto Christ,*

Gal. 3. 24.

Christ is the end of the Law, for righteousness to everyone that believeth,

Rom. 10. 4.

ANNOTATIONS UPON THE THIRD BOOKE OF MOSES, CALLED LEVITICVS: WHEREIN, BY CONFERRING THE HOly Scriptures, by comparing the Greek and Chaldee versions, and mouments of the Hebrews: the Sacrifices, and other legal Ordinances heretofore commanded of God, to the Church of Israel, are explained.

BY *HENRY AINSWORTH.*

HEB. 7. 19.

The Law made nothing perfect, but the bringing in of a better hope, by the which we draw nigh unto God.

HEB. 10. 14.

By one offering (Christ) hath perfected forever, the m that are sanctified.

HEB. 13. 15.

By him therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our *lips confessing to his name.*

[illustration] [printer's or publisher's device]

LONDON, Printed by *Miles Flesher* for *John Bellamie,* and are to be sold at his shop near the ROYALL EXCHANGE. 1626.

The Sum of *LEVITICVS.*

THis third Book of Moses, containeth the Law of Sacrifices, and rites concerning them: of Sacrificers, and their holy ministration in the Sanctuary: of the people's sanctification, from all outward and inward pollutions: of religious actions to be done by the body of the Church, and all the members thereof, publicly and privately: of the place where, and times when God's worship was chiefly to be performed: with a confirmation of the whole Law, by promises and threatenings. All which God (speaking out of the Tabernacle in the wilderness) declared unto Israel, by the hand of Moses, in the first month of the second year, after their deliverance out of the land of Egypt: which was in the year from the creation of the World, 2514

More particularly.

- GOD teacheth Israel how to sacrifice their Burnt offerings. *Chap.* 1
- The Meat-offering of flower, cakes, wafers, and first fruits. 2
- The Sacrifice of Peace-offerings, of the herd or flock. 3
- Sin-offerings, for the Priest, Congregation, Ruler, and private man. 4
- Trespass-offerings of sundry sorts, for sundry sins. 5
- Laws more particularly touching the former sacrifices. 6
- Laws touching the Trespass-offering; and Peace-offerings: Fat, and Blood. 7
- The consecration of Aaron and his sons, to the Priesthood. 8
- Aaron's first offerings for himself and the people, consumed by fire. 9
- Aaron's sons transgress, and are slain of God. Laws for the Priests. 10
- The Law for clean and unclean beasts, fowls, fishes, &c. 11

- Of a woman's purification after child-birth. 12
- Of discerning Leprosy and judging it, in men and in garments. 13
- Of cleansing Lepers that are healed. Of Leprosy in houses. 14
- Of the unclean by runningyssues, and their purification. 15
- Of the high Priests service on Atonement day, to cleanse the Sanctuary, and reconcile the Church unto God once in the year. 16
- The place of sacrificing. Against eating blood, torn things &c. 17
- Against unlawful copulations, idolatry, and heathenish customs. 18
- Sundry laws for holiness and righteousness, and against sins. 19
- Punishments for idolaters, fornicators, and other the like. 20
- Special holiness and perfection, required in the Priests. 21
- Unclean priests may not minister. Sacrifices must be unblemished. 22
- The solemn feasts at certain times of the year. 23
- Provision for Lamp oil; and Shew-bread. A blasphemer is stoned. 24
- Of the seventh (or Sabbath) year, and Jubilee: with their rites. 25
- Promises and threatenings, to confirm the Law of God. 26
- A law concerning Vowes, devoted things, and tithes. 27

Ye shall be holy; for I Jehovah your God *am* holy. *Lev.* 19. 1.

THE THIRD BOOKE OF *MOSES,* CALLED *LEVITICVS.*

CHAPTER I.

1, God giveth by Moses a Law unto Israel, touching the Burnt-offerings, 3, of the herd, 10, of the flock, 13, of the fowls.

AND he called, unto Moses: and Jehovah spake unto him out of the Tent of the Congregation, saying. Speak unto the sons of Israel, & say unto thē; when *any* man of you, shall offer an oblation, to Jehovah: of the cattle, of the herd, & of the flock, ye shall offer your oblation. If his oblation *be* a Burnt-offering of the herd; let him offer it, a male perfect: at the door of the Tent of the congregation, shall he offer it: for his favorable acceptation, before Jehovah. And he shall lay his hand, upon the head of the Burnt-offering: and it shall be favourably accepted for him, to make-atonement for him. And he shall kill the youngling of the herd, before Jehovah: and the sons of Aaron, the Priests, shall bring near the blood, and shall

sprinkle the blood upon the Altar round about: which *is by* the door of the Tent of the congregation. And he shall flay the Burnt-offering: and shall cut it, into the pieces thereof. And the sons of Aaron the priest, shall put fire, upon the Altar: and shall lay the wood in-order, upon the fire. And the sons of Aaron, the priests, shall lay in order the pieces, the head, & the fat: upon the wood w^ch^ *is* on the fire, which *is* upon the altar. And the inwards thereof, and the legs thereof, he shall wash in water: and the priest, shall burn all upon the Altar; *it is* a Burnt-offering, a Fire-*offering, of* a favor of rest, unto Jehovah.

And if his oblation *be* of the flock: of the sheep or of the goats, for a Burnt-offering: he shall offer it, a male perfect. And he shall kill it, at the side of the altar, northward, before Jehovah: and the sons of Aaron, the priests, shall sprinkle the blood thereof upon the altar, round about. And he shall cut it into the pieces thereof, and the head thereof, and the fat thereof: and the Priest shall lay them in order; upon the wood, which *is* on the fire, which *is* upon the altar. And the inwards and the legs, he shall wash in water: and the Priest shall offer all, and burn *it* upon the altar: it *is* a Burnt-offering, a Fire-*offering, of* a savor of rest, unto Jehovah.

And if the Burnt-offering his oblation to Jehovah, *be* of the fowl: then he shall offer his oblation, of turtle-doves, or of young pigeons. And the Priest shall bring it near, unto the altar; and he shall cut-with *his* nail the head thereof, and burn *it* on the altar: and the blood thereof, shall be wrung out, upon the side of the altar. And he shall pluck away the crop thereof, with the feathers of the same: and shall cast it beside the altar, eastward; into the place of the ashes. And he shall cleave it, with the wings thereof, he shall not divide-*it*-asunder: and the Priest shall burn it, upon the altar; upon the wood which *is* upon the fire: it *is* a Burnt-offering, a Fire *offering, of* a savor of rest, unto Jehovah.

Annotations.

LEviticus] this name the book hath from the Greek translation; because it chiefly treateth of the service and sacrifices, which the Levites used in the Tabernacle. The Hebrew name, is of the first word of the book *Vajikra,* that is, *And he called.* See the like noted upon *Genesis & Exodus.*

Vers. 1. *And he]* namely *the Lord* (whose glory had filled the Tabernacle, Exod. 40. 35.) called unto Moses. So the Greek also explaineth it: and *Targum Yerushalmi* thus, *And the word of the Lord called unto Moses.* This book is by the word *And,* joined to the former, as a continuance of the history. And here beginneth the 24. Section or lecture of the Law, whereof see, Gen. 6. 9. *called]* The last letter of this word, in Hebrew is written extraordinarily small; where in the Hebrew Doctors suppose some mystery to be implied. The manner of calling, was by a voice from the mercy-seat upon the Ark, Numb. 7. 89. Exod. 25. 22. that being a figure of Christ, signified how God by him would teach Israel, how they should serve him in spirit and truth, John. 1. 17. Heb. 1. 1. And God spake not with a loud thundering voice, as he did on mount Sinai, but with a soft low voice: which the small letter seemeth to intimate. The phrase *he called,* and Jehovah's name being mentioned after, is like that in Exod. 24. 1. *he said, come up unto Jehovah. Tent]* or as the Chaldee translateth it *Tabernacle,* where God and his people met

at appointed times, as he promised, Exodus 25. 22. and 30. 36. In Greek it is, *the Tent,* (or *Tabernacle) of testimony:* by which name Moses also calleth it, in Numb. 1. 53. and Stephen, in Act. 7. 44. As the Tabernacle principally figured Christ, Heb. 9. 11. John. 2. 19 21. so God speaking now from it, who before had spoken on mount Sinai, signified how in the last days he would speak unto us *in the Son,* who by himself should purge our sins, Heb. 1. 1. 2. 3.

Vers. 2. *offer an oblation]* or, *an offering,* or *bring near a gift:* called in Hebrew *Corban,* of *coming near* unto God thereby: the Greek usually translateth it *doron, a gift;* and so doth the Holy Ghost in Mark. 7. 11. Mat. 5. 23. and 8. 4. and 23. 18. Hebr. 5 1. And to *bring-near,* to weet, unto God, is to *offer* unto him: for one of these, is used for another; as in 1 Chor. 16. 1. *they brought near Burntoffrings:* for which in 2 Sam. 6. 17. is written, *David offered Burnt offerings.* These offerings under the Law, were figures of Christ's offering, who gave himself for us, Heb. 10. and by whom we also present our *bodies a living sacrifice, holy, acceptable unto God,* Rom. 12. 1. and do *draw nigh unto God,* Heb. 7. 19. and offer by him, the *sacrifice of praise unto God, continually,* Heb. 9. 11. 12. 14. and 13. 15. For the legal sacrifices, *could not make him that did the service, perfect as pertaining to the conscience,* Heb. 9. 9. And so the wise among the Hebrews do acknowledge their *ignorance* concerning *the truth* of these mysteries, *until the spirit from above be poured out upon them:* yet supposing that they signified *the offerings which Michael offereth of the souls of the just;* as saith *R. Menachem* on Levite. 1. But unto us the Apostles have opened these parables, and shown their full accomplishment by *Michael,* that is, *Christ,* Heb. 7. and 8. and 9. and 10. Rev. 12. 7. *the herd]* or, *the Beeves,* or *Bulls,* as the Chaldee expounds them. These cattle of the herd and flock, were the principal sacrifices, both among Jews and Gentiles: as the law here, and Balaam's history, Numb. 23. 1. 14. 29. and heathen writers manifest. *Homer, Iliad. 1. flock]* the word comprehendeth *sheep* and *goats,* as is explained in verse 10. No beasts might be sacrificed to God, but these three sorts, *beeves, sheep,* or *goats:* nor any fowls, but *turtle-doves* and *pigeons,* verse 14. These five kinds of living creatures, (which only might be offered to God,) are of the most tame and meek, profitable and serviceable, harmless, sociable, &c. and so were fittest to signify the like things, in Christ and his people. God appointed not that men should be killed for sacrifices, (although the heathens and idolatrous Israelites sometimes killed such, Psalm. 106. 37. 38.) because as it was *not possible that the blood of Bulls and of Goats should take away sins,* Heb. 10. 4 so neither could the blood of men: but *God* (that is, Christ,) was to purchase his Church *with his own blood,* Act. 20. 28.

Verse 3. *Burnt-offering]* called in Hebrew *G〈...〉lah,* [unspec] that is, an *Ascension;* in Greek *Holocautoma* (Hebrews 10. 6.) that is, an *whole-burnt*-offering: this was the first and principal sacrifice, wherewith God was served every day by the Church of Israel, Numbers 28. 3. The reason of the name is shown on Genesis 8. 20. where also it appeareth, that this kind of sacrifice was not now first instituted, but observed from the beginning: and kept among the Gentiles, Numbers 23. 1. 2. 3. 2 Kings 3. 27. and 5. 17. The signification was of Christ, that through the eternal spirit offered himself, unto God, Hebrews 9. 14. and 10. 8. 10. and of Christians, that *present their bodies a living sacrifice, holy, acceptable unto God,* which is their *reasonable service.* Romans 12. 1. There were five sorts of sacrifices ordinary, instituted of God: *Burnt-offerings* (commanded here,) *Meatoffrings* (in Leviticus 2.) *Peace-offerings,* (in

Leviticus 3.) *Sin-offerings,* (in Leviticus 4.) and *Trespass-offerings* (in Leviticus 5. 15. &c.) *a male]* so must all burnt offerings of beasts be, verse 10. but the like is not said of the *fowls,* verse 14. And by the Jewish canons, the fowls might be *male* or *female, Maimonides,* in *Mis.* tom. 3. in *Maasch hakorbanoth* (or treat. of *offering the Sacrifices,)* Chapt. 1. Sect. 8. *perfect]* not having any deformity, want or superfluity of parts without or within; nor other corruption. The Greek translateth it, *without blemish:* set the notes on Exodus 12. 5. and Leviticus 22. 21. Thus are we to understand the Prophet, when he saith, *Cursed be the deceiver which hath in his flock a male,* [that is, a perfect male,] *and voweth, and sacrificeth unto the Lord a corrupt thing,* Malac. 1. 14. It figured Christ's perfection in himself, and ours in him, Heb. 9. 13. 14. Ephes. 5 27. and teacheth us to honor God with our best things, and to *serve him with a perfect heart,* 1 Chron. 28. 9. *at the door]* within the court, where the Altar was, verse. 5. see this law explained in Leviticus 17. 3. 4. &c. As it was the way of honor unto God, for the Offerer to bring his sacrifice himself unto the Sanctuary, and not to send the Priest to take a beast out of his house and offer it for him: so the *door* might also lead them unto Christ (who saith, *I am the door of the sheep,* John 10. 7.) by whom we enter into the holy place, Heb. 10. 19. 20. His body was the true Tabernacle and Temple, called *a greater and more perfect tabernacle, which the Lord pitched & not man,* Heb. 9. 11. and 8. 2. John. 2. 19. 21. The Church was secondarily figured by the Temple and Tabernacle, Ephesians 2. 21. 22. *for his favorable-acceptation]* or, *for acceptation of him;* that he and his offering may be favourably accepted of God. This sense, both the Greek and Chaldee versions yield, also the old Latin: and the promise in verse 4. confirmeth it; and the like phrase in Leviticus 23. 11. is so interpreted of all: the contrary whereof, is in Jeremiah 6. 20. *Your Burnt-offerings are not to favorable-acceptation:* that is, they are not acceptable. And the Apostle exhorteth, *present your bodies a living sacrifice, holy, acceptable unto God,* Romans 12. 1. Some take the words of this Law here to mean, according *to the good will of him* that offereth; that he should not sacrifice to God by compulsion, but of his own voluntary will, *for God loveth a cheerful giver,* 2 Corinth. 9. 7. In the former sense, it taught men to offer in the faith of Christ, without which it is unpossible to please God. Hebrews 11. 6. and *by faith, Abel offered unto God, a more excellent sacrifice then Cain,* Hebr. 11. 4.

Vers. 4. *shall lay his hand]* or, *impose his hand;* and by *hand* seemeth to be meant *his hands;* as else-where is expressed, Leviticus 16. 21. The man that brought the offering, was to lay or impose hands himself upon it while it was alive; thereby disburdening himself of sin, and laying it upon the sacrifice, Leviticus 16. 21. and testifying his faith in Christ the true sacrifice to be slain for him. The Hebrew Doctors say, *All oblations of beasts, which a particular person offereth either of debt or voluntarily, he layeth hands on them whiles they are alive; except it be the first-borne, and the tithe, and the Passover. All do impose* hands, *excepting the deaf, the fool, and a child, and a servant, and a woman, and the blind, and the stranger. Neither may a messenger impose hands, for there is no imposition but by the owners; as it is written,* AND HEE SHALL LAY HIS HAND; *not his wives hand, nor his servants, nor his messengers. Five that bring one sacrifice, all do lay hands upon it, one after another, not all together. Who so dieth, and leaveth oblations, burnt-offering, or peace-offerings; his heir is to bring the same, and lay hands upon it, &c. There is no imposition of hands on the sacrifices of the Congregation, save two; on the scape Goat, Leviticus 16. 21. and the Sin-offering, Leviticus 4. 15. They lay on no hands but in the court: if they do it without the*

court, they must lay on hands again within. And in the place where they impose hands, they kill it. And the killing is immediately after the imposition. And he that imposeth, must do it with all his might, with both his hands upon the head of the beast, not upon the neck or sides: and nothing may be between his hands and the beast. He layeth his hands between the two horns, and confesseth upon the sinoffring, the iniquity of sin, and upon the trespasseoffring, the iniquity of trespass: and upon the burnt offering he confesseth the iniquity of doing that he should not, and not doing that he ought, &c Maimonides, in treat. *of offering sacrifices, Chapt. 3. Sect. 6. 8. 9. &c.* But as for sacrifices of fowls (verse 14.) there was no charge to impose hands on them: *Maimonides, ibidem, Sect. 7. make-atonement]* or, *expiate, make-reconciliation,* which is usually meant in regard of man's sin, and God's wrath for the same, Leviticus 4. 20. &c. The Hebrew *Capper,* signifieth *covering;* not as with a garment (which may easily be taken off,) but as with plaster that cleaveth, Genesis 6. 14. and is applied to the covering, that is, the *appeasing* of an angry countenance, Genesis 32. 20. and so for the anger of God, which is appeased by the burnt-offering of Christ's body, for he is the *Atonement* (or, *Reconciliation)* for our sins: Dan. 9. 24. 1 John 2. 2. Heb. 10. 8. 10. Thus the Burnt-offering was for atonement and remission of sins, Job 42. 8. to weet, general sins, and such as often are unknown to men, (as Job *offered burnt offerings,* saying, *it may be that my sons have sinned,* Job 1. 5.) Whereas for special sins, there was a special sacrifice and sin-offering, Leviticus 4. And both the Burnt-offering, and Sin-offering are joined in Christ's offering up of his own body for us, Psal. 40. Hebr. 10. 5. 6. &c. Also Burnt-offerings were given in sign of thankfulness to God, and so betokened a new creature and holy life, Psalm. 51. 19. 20. 21. and 66. 13. 14. 15. Gen. 8. 20. For this cause the Burnt-offering is first taught, as being the principal and most common, offered daily for the Church: and when other sorts of sacrifices were brought, this burnt-offering was always one; See Leviticus 9. 8. 12. 15. 16. and 12. 6. and 14. 19. 20. and 16. 15. 24. Num. 6. 10. 11. and 7. 15. 16. and 29. 2. Judge. 20. 26.

Vers. 5. *he shall kill]* in Greek, *they shall kill:* meaning the Priests or Levites. For whereas it followeth, *the sons of Aaron the Priests, shall offer the blood;* this killing is not restrained to them as the offering of the blood, but might be performed also by the Levites, that were given to help the Priests in their service, Num. 8. 19. So though *the Priests killed,* in 2 Chron. 29. 24. yet the like is said also of the Levites, that *they killed,* and *the Priests sprinkled* the blood *from their hands,* and *the Levites flayed,* 2 Chron. 35. 10. 11. Also in 2 Chr. 30. 17. *The Levites had the charge of the killing of the Passovers.* This killing therefore, and the slaying after mentioned in verse. 6. was not strictly tied to the Priests office, as some other things were, in Numb. 3. 10. So in the Hebrew Canons they say, *The killing of the holy things may be done by strangers,* [such as are not of Aaron's seed,] *even of the most holy things;* whether they be the holy things of a particular person, or of the congregation: *Maimonides* in *Biath hamikdash, Chap. 9. Sect. 6.* The place of killing was on the North side of the Altar, V. 11. And the Jews have a tradition, that the morning sacrifice was killed at the *Northwest,* and the evening sacrifice at the *Northeast,* that it might be *over against the Sun: Maimonides* in *Tamidin* (or, treat. of the *Daily sacrifices,) chap. 1. Sect. 11.* The slaying of the sacrifices, figured the death of Christ, of whom it is prophesied, *Messiah shall be cut off,* (or slain) Daniel 9. 26. for, *without shedding of blood, there is no remission.* Heb. 9. 22. It figured secondly, the mortifying of God's people, by his Word, Spirit, and participation of Christ's afflictions; as, *Mortify* (or *kill) therefore your members which*

are upon the earth, Colossians 3. 5. and *If ye through the spirit do mortify the deeds of the body, ye shall live,* Roman. 8. 13. whereby is meant a ceasing *from sin,* 1 Peter 4. 1. 2. And, *For thy sake, we are killed all the day; we are accounted as sheep of slaughter,* Rom. 8 36. *youngling of the herd]* that is, the *young bull,* or *calf,* as the Greek translateth it: Hebrew, *son of the herd:* see Genesis 18. 7. In Mich. 6. 6. such sacrifices are called *sons of a year,* that is, young bulls, or bullocks of the first year, not older: see the notes on Exodus 12. 5. and 29. 1. *before Jehovah]* in the court of the Sanctuary, where all sacrifices must be slain, Levite. 17. 3. 4. and unto God only, not to creatures: for he that sacrificed to any, save unto Jehovah only, was utterly to be destroyed, Exodus 22. 20. *bring near]* unto the altar: or *offer* it. And this immediately; and out of the court it might by no means be carried. *The blood of the holy things, that goeth out of the court, becomes unallowable for sacrifice; and though they bring it in again, and sprinkle it on the altar, it is not acceptable:* saith *Maimonides,* in treat *of holy things polluted, chapt. 1. Sect. 35. sprinkle]* or, as the Greek translateth, *pour-on;* for the original word signifieth a pouring-on with sprinkling; and this was in large measure, that *the corners of the Altar* were filled with blood, Zach. 9. 15. Therefore the Jewish canons say, that the sacrificers were to endeavor *to receive all the blood;* and *the sacrifices of which less blood was received then sufficed for the sprinkling, the blood was not sanctified. When the Priest took the blood in the bowle, he sprinkled thereof two sprinklings, upon the two corners of the Altar overthwartly on the northeast borne, and on the southwest horn.* And this must be so thick, that by the twice sprinkling, *the blood may be found on the four sides of the Altar, as it is written* (Leviticus 1.) ROVND ABOUT. *And the rest of the blood, is poured at the bottom of the Altar on the south side. Maimonides* treat. *of offering the sacrifices, chap. 4. Sect. 8.* and *Chapter 5. Sect. 6.* This sprinkling had a foreshadowing of the *sprinkling of the blood of Jesus Christ,* 1 Peter 1. 2. Isaiah 52. 15. And unto this rite of pouring the blood at the bottom of the Altar, (commanded in Leviticus 4. 7.) that mystery hath reference, of the *souls of them that were slain for the word of God,* seen *under the Altar,* Rev. 6. 9.

Vers. 6. *he shall]* the Greek translateth, *they shall flay;* it is meant of the Priests and Levites which were to assist the Priests in offering all burnt sacrifices, 1 Chron. 23. 31. as before they helped to kill, verse 5. and as appeareth, by 2 Chronic. 29. 34. where *the Priests were too few, and not able to flay all the burnt-offerings; therefore their brethren the Levites helped them.* The Priest also had the skin of the burnt-offering which he offered, Leviticus 7. 8. *They flayed not until the blood was sprinkled:* saith *Maimonides,* treat. of offering the sacrifices, ch. 5. sect. 18. This flaying signified also the afflictions of Christ and his people, Mic. 3. 3. Matth. 27. 28. and the opening and making bare of the mystery of Christ by the Gospel, Galat. 3. 1. *the pieces thereof]* the natural pieces, or *members* (as the Greek translateth it,) as head, breast, legs, &c. it might not be a confused or disordered mangling. The manner of it, *Maimonides* showeth particularly, in his said treat. of offering sacrifices, chap. 6. where he mentioneth the cutting off of the *head* first, then of the legs or thighs, of the forefeet, and or the hinder feet, of the breast, of the sides, of the neck; of the Cane (or chanell bone) of the shoulder, of the Chine (or back bone,) and of the Rumpe. The Liver was left hanging on the right side; the heart and the lungs, on the channel bone; the milt, on the left side; and the kidneys on the rump. And to this question, *why the greater members were not cut into small pieces?* he answereth, *because it is written, he shall cut it into the pieces thereof, and not, shall cut it into pieces.* The Chaldee also

here translateth, *he shall divide it by the members thereof.* From this custom of dividing the sacrifices, it seemeth the Greek interpreters thus translated and expounded the words of God to Kain; *If thou offer aright, and dividest not aright. hast thou not sinned?* Genesis 4. 7. It figured the work of the Ministry in the Church, *rightly dividing the word of truth,* 2 Tim. 2. 15. and so preaching the Gospel, that before men's eyes Jesus Christ may be *evidently-set-forth,* and as it were *crucified* among them, Galat. 3. 1. Isaiah 66. 21. It also signified the effect of God's word in us, *piercing even to the dividing asunder of the soul and spirit, of the joints and marrow, and a discerner of the thoughts and intents of the heart.* Heb 4. 12.

Vers. 7. *put fire]* Hebrew, *give fire.* This may be understood of making and ordering the fire, which was continually nourished upon the Altar, Leviticus 6. 12. 13. and which at first came down from heaven, Levite. 9. 24. But the Hebrew Doctors, from these words say, *although that fire came down from heaven, it is here commanded to bring common fire. Maimonides, treat. of the Daily oblation Chap. 2. Sect. 1.* It figured the continual ministration of the Spirit, by Christ and his ministers preaching of the Gospel, Matth. 3. 11. Gal. 3. 6. Ier. 23. 29. and especially the preaching of the Cross, and afflictions of Christ and his people, Gal. 6. 12. 14. 1 Pet. 4. 12. 13. 14. *lay the wood]* of this ordering see the notes on Levite. 6. 12. Moreover *the wood* (as also the *salt)* for all sacrifices, was to be the *Congregations* public: and *no particular person, might bring salt or wood for his oblation, from his own house:* saith *Maimonides,* in treat. *Of things forbidden to come on the Altar, Chap. 5. Sect. 13* Hereupon public order was taken in Nehem. 10. 34. and 13. 31. for the *Wood offering,* (or *Corban)* to have it brought into the house of God, at times appointed. The Hebrew Doctors say, that in the month *Ab* (the fifth month, which we call *July) they hewed wood for the Corban* (or *offering) Jacob ben Aser,* in *Orach chajim.*

Vers. 8. *the pieces] When they had cut in pieces the burnt offering, they brought all the pieces to the footstall (of the altar) and salted them there,* (as is commanded, Levite. 2. 13. Ezek. 43. 24.) *Afterwards, they laid all the pieces on the top of the Altar. Then taking away the synew that shrank,* (whereof see Gen. 32. 32.) *on the top of the Altar, they shrew it upon the ashes which were in the midst of the altar.* Then *sprinkled* (or *strowed) they all the pieces upon the fire, as it is written* (in Deut. 12. 27.) OF THE FLESH, AND OF THE BLOOD: *even as the blood was sprinkled, so all the flesh was sprinkled. And after they were sprinkled, they laid them in order again upon the fire, as it is written,* (Levite. 1. 12.) *And the Priest shall lay them in order. Maimonides,* treat. *of offering the sacrifices, chap. 6. sect. 4.* This dividing and laying by pieces on the Altar, was observed in all burnt-offerings; see Exod. 29. 17. 18. 1 King. 18. 23. 33. Levite. 8. 20. 21. and 9. 13. *the fat]* The Hebrew *Peder,* is used only here, and in v. 12. and in Levite. 8. 20. and is thought to be the *fat-caul,* or *midriffe,* that parteth the intrailes. The Greek and Chaldee both translate it *fat.*

Vers. 9. *in water] not in wine, nor in any mixture, or other liquor.* And *the inwards they washed not less then three times:* saith *Maimonides in treat. of offering the sacrific. Chap. 6. Sect. 6.* The washing of the *inwards,* and of the *legs* (or the *feet,* as the Greek translateth; signified our purification by the spirit of Christ, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water, Ezek. 36. 25. Heb. 10 22. *He that is washed, needeth not save to wash his feet;* John 1•. 10. *the Priest] Michael* (that is, Christ, Revel. 12. 7.) *he is the great Priest that is on high, and he offereth the souls of the just, like the daily offerings made by fire:* saith *R. Menachem* on

Levite. 6. *shall burn]* to weet, as perfume, as the word implieth. It burned upon the altar, all night, until the morning, Levite. 6. 9. Howbeit, *they offered no offerings but by day; as it is written* (Lev. 7. 38.) *in the day that he commanded the sons of Israel to offer, &c. in the day, and not in the night. Therefore they slay no sacrifices, but by day, nor sprinkle any blood, but in the day of the killing:* but the *sacrifices whose blood is sprinkled by day, they burn their fat, &c. all the night; and so the members of the burnt offering, they burn them in the night, &c. Maimonides,* treat. of *offering the sacrific. ch. 4. sect. 1. 2.* This burning of sacrifices, signified the consecrating of Christ through afflictions and sufferings; and the like fiery trials which his people must undergo: Hebrews 2. 10. and 13. 11. 12. 1 Peter 4. 1. 12. Zachar. 13. 9. *For everyone shall be salted with fire, and every sacrifice shall be salted with salt,* Mark 9. 49. It figured also the work of God's Spirit, Matth. 3. 11. it is] or, it shall be: these words, *it is,* are added also in the Greek version, and rightly from the 13. and 17. verses following. *of rest]* that is, *of sweet savor,* as the Greek translateth. The Chaldee expoundeth it, *which shall be received with favorable-acceptation before the Lord.* See the notes on Genesis 8. 21. It figured the sweet savor of Christ's sacrifice, (and of ours in him) unto God, Ephesians 5. 2. Romans 12. 1. 1 Peter 2. 5. For as a sweet smell refresheth and quieteth the senses, so Christ's oblation appeaseth God's Spirit. Therefore the Priest also prayed for the offerer, (figuring Christ's mediation) and so by prayer and oblation pacified God's wrath, as appeareth by Job 42. 8. where God said, *Go to my servant Job, and offer up for yourselves a burnt offering, and my servant Job shall pray for you, for I will accept his face: lest I deal with you after your folly.* So Darius ordained that beasts should be given the Jews, *for the Burnt-offerings of the God of heaven,* that they might offer *Sacrifices of rest, unto the God of heaven, and pray for the life of the King, and of his sons,* Ezr. 6. 9. 10.

Vers. 10. *sheep]* or, *young-rams;* which the Greek here translateth *lambes.* They were of the first year, Exodus 29. 38. For the Hebrew *Chesob,* (called also *Chebes,* Levitie. 4. 32. whereupon the Dutch *Schaep,* and English *Sheep;* by transplacing the letters, is derived;) *wheresoever these are spoken of in the Law, are sheep of the first year. And wheresoever Ajil er Aelim (Rammes) are mentioned; they are males of the second year:* saith *Maimonides, treat. of offering the sacrifices, chap. 1. s. 14* These also figured Christ *the lamb of God,* Isaiah 53. 7. John 1. 29. *or of the goats]* the law expresseth several kinds by themselves: hereupon the Hebrews gather, it may not be a beast of divers kinds, part like a sheep, and part like a goat: nor borne of such mixture, no nor like another kind; as if a sheep bring forth her young like a goat, or a goat like a sheep, it is not lawful to bring such a beast upon the Altar: *Maimonides in Issureimizbeach, ch. 3. S. 4. 5. &c.*

Vers. 11. *the side]* or, *the thigh of the Altar;* and so upon the ground, as the Altar standeth: whereupon the Hebrew Canons say, *That if a Beast be hanged up and killed in the air of the Court, it is polluted. Maimonides treat. of holy things polluted, Chapt. 1. Sect. 16.* In killing the daily Burnt-offerings of the Church (mentioned in Numbers 28. 3.) *they bound the Lamb, and laid his head to the South, his face to the West; the slayer stood on the East side, with his face to the West. The morning sacrifice he killed by the North-west horn of the Altar; the evening sacrifice, by the North-east horn. Talmud Bab. in Tamidin, chapter 4. northward]* on the North side of the altar; which is also to be understood of the young Bull forementioned, and of other the most holy sacrifices, as of the Sin-offering, Lev. 6. 25. and the trespass-offering, Lev. 7. 1. 2. *Of all sacrifices, they receive the blood in a vessel of ministration, by the hand of a Priest: but the place of killing them, and the place of*

receiving the blood, is not alike in them all. For the holy of holies, they kill not them, nor receive their blood, but on the northside of the Altar: but the light holy things, them they kill, and receive their blood, in any place of the Courtyard: saith *Maimonides, treat▪ of offering the sacrif▪ chap. 5. sect. 1. 2. The most holy things that are killed on the southside, or whose blood is received on the south side, are polluted, Maimonides treat. of holy things polluted, Chap. 1. Sect.* 7. The Hebrew Doctors gather a mystery here; that as it is said in Ier. 1. 14. *Out of the North, an evil* should *break forth, &c.* therefore to restrain the evils, or judgments of God, the Burnt-offerings and Sinneoffrings were slain on the northside of the Altar. *R. Menachem:* and *Baal Hatturim,* on Lev. 1.

Vers. 12. *the Priest shall lay] Chazkuni* observeth, that of the bullock, which was a great beast, it was said, in verse. 8. *they* (the Priests) *shall lay:* but of the sheep which was a small beast, it is written, *he* (the Priest) *shall lay.*

Vers. 13. *offer all]* or, *bring near all, and burn it:* see verse. 9. *The wool that was on the sheep's head, and the hair on the Goats beard, and the bones and the sinews, and the horns and the hoofs: whiles they cleaved to the members, they burned all:* saith *Maimonides* treat. of *offering the sacr. chap. 6. sect.* 2. It signified all Christ and whatsoever he hath suffered and done, to be ours by faith, Gal. 1. 20. and that we also give ourselves wholly unto God by him, 1 Thessalon. 5. 23.

Vers. 14. *Turtle doves]* of the Hebrew *Tor,* the Latin *Turtur,* and English *Turtle* are derived: and the voice of this fowl, agreeth with the name. Here is no difference put of male or female, of perfect or blemished: howbeit, the Hebrew Doctors gather by proportion from the former laws, that although lesser blemishes disable not doves from sacrifices, yet the greater do, as if they want an eye, or a foot, &c. it is not lawful to bring them upon the altar. Also they say, *Young Turtles are unlawful, and old Doves are unlawful. Yong pigeons are allowable, so long as if one pluck the wing, the place whereout he plucketh, fill up with blood. And turtles are allowable, after that they wexe golden coloured;* [as Psalm. 68. 14.] *Maimonides tom. 3. in Issure Mizbeach. Chap. 3. Sect. 1. 2. young pigeons]* Hebr. *sons of the dove.* The holy Ghost in Greek translateth these *sons, young ones,* Luke 2. 24. from Levite. 12. *The Turtle doves were to be old, not young: the pigeons, young, not old:* saith also *R. Sol. Rashi.* on Lev. 1. These were sacrifices for the poorer sort, that were not able to bring a lamb, Levite. 5. 7. and 12. 8. Therefore the *daily burnt-offering* of the Church of Israel, was *two Lambes,* Numbers 28. 3. and by the Hebrew Canons, *The Congregation never offered sowle, Maimonides, treat of offering sacrific. chapter 1▪ Sect.* 4. The *D•ve* is a creature sociable, innocent, chaste, mournful, quiet, fearful, given to meditation: and unto such, God's people are often likened: See Song. 2. 14. and 4. 1. Matth. 10. 16. Isaiah 38. 14. and 59. 11. and 60. 8. Ezekiel 7. 16. Hosea 11. 11. Psal. 74 19.

Vers. 15. *bring-it-near]* or, *offer it at the Altar▪ cut-with-his-nail]* The Hebrew *Malak,* is found only here, and in Leviticus 5. 8. which the Greek interpreteth *Apokniso, to cut with the nail of ones finger.* By this means the blood came out, but the head was not thereby parted from the body, Leviticus 5. 8. The manner (as the Hebrew Doctors have recorded) was thus: The Priest *went up on the footstall* (of the Altar) *and turned in compass and came to the South-east horn,* and *there he took the head from the neck, and divided them asunder:* [and herein the burnt▪ offering differed from the Sin-offering, which might not be divided, Levite. 5. 8.] *and if he divided it*

not, it was unlawful. Then wrung he out the blood of the head and the blood of the body, upon the side of the Altar, &c. and he took the head, and returning to that place of the Altar where he cut it with his nail, he rubbed it with salt, and sprinkled it upon the fire-offerings. And he came to the body, and plucked away with his hand, the crop and skin that was upon it, with the meat, and the entrailes that came-out therewith, and threw the• into the place of the ashes. And he clave it with the wings thereof with his hand without a knife and divided it not asunder: then he rubbed it with salt, and sprinkled it upon the fire-offerings. He that cut the neck with a knife, or (did cut it) on the side•, it was not Melicah [the cutting with the nail here commanded;] *but as if it had been strangled, or had bled at the nose:* [which was an unlawful way of killing.] *Maimonides treat. of offering sacrific. chap. 6. Sect.* 20. 21. 22. 23.

Vers. 16. *feathers of the same]* or, *filth of the same;* to weet, of the crop, for thereunto (by the gender) it hath reference; and is therefore by *Onkelos* the Chaldee paraphrast translated *the meat of the same,* which was in the crop; and the Chaldee• called Jonathan's, expoundeth it, *the dung* (or, *filth)* thereof: but the Greek translateth it, *fether•,* as elsewhere the Hebrew word signifieth. *eastward]* that was nearest the door, and furthest from the Sanctuary: ready to be carried out, Levi•. 6. 10. 11. to teach that all uncleanness was to be removed out of God's sight: for holiness becometh his house, Psalm 93. 5. And so it figured the holiness that was in Christ our sacrifice, who without all sin or uncleanness offered himself unto God for us; by which also he cleansed and purified his people, and their service of God, Heb 9. 14.

Vers. 17. *with the wings]* that is, having them on. And the not dividing it asunder, might fore-shadow the manner of Christ's death, of whom 〈◊〉 bone was not broken: John 19. 33. 36. And how we should give up ourselves wholly unto God by him, 1 Thess. 5. 23. So in Lev. 5. 8. *of rest]* Greek, *of sweet-smell:* see verse. 9. God comforteth the poor, by promising the like acceptance of, and delight in his small sacrifice; as in the Bulls, Rammes, Goats, of the richer sort: *For* 〈◊〉 *there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not,* 2 Cor. 8. 12. These Burnt offerings pleased God, and were a sweet savor unto him, not in themselves, but in Christ, in whose faith the godly offered them, till the time of reformation. As for the outward sacrifices, God testifieth, *I desired mercy and not sacrifice: and the knowledge of God, more then Burnt offerings,* Hos. 6. 6. and David saying that the Lord delighted not in *sacrifice,* nor would accept of a *Burnt-offering,* addeth, *The sacrifices of God,* are *abroken spirit, &c.* Psal 51. 18. 19. And the wisest of the Scribes of old, could say, that *to love (God) with all the heart, and with all the understanding, and with all the soul, and with all the strength; and to love his neighbor as himself: is more then all Burnt-offerings and Sacrifices.* Mark. 12. 33.

CHAP. II.

1, The meat-offering of flower, with oil and incense. 4, The Meat-offering baked in the oven; Cakes, or Wafers. 5, The Meat-offering baked on a plate, 7, or in a frying-pan: 11. all without Leaven. 12. 14. The Meat-offering of the first fruits in the ear. 13, The salt of the offerings.

AND a soul, when it will offer an oblation of Meat-offering, unto Jehovah; his oblation shall be, *of* fine-flower: and he shall pour oil upon it, and put frankincense upon it. And he shall

bring it, unto the sons of Aaron, the Priests: and he shall take thereout his handful, of the flower thereof, and of the oil thereof; with all the frankincense thereof: and the Priest shall burn the memorial thereof, on the Altar; a Fire-*offering, of* a savor of rest, unto Jehovah. And the remnant of the Meat-offering, *shall be* Aaron's, and his sons: *it is* Holy of holies, of Jehovah's Fire-*offerings.*

And when thou shalt offer, an oblation of a Meat-offering, baked in the oven: *it shall be of* fine-flower, unleavened cakes mingled with oil; or unleavened wafers, anointed with oil.

And if thy oblation, *be* a Meat-offering on a pan: it shall be of fine-flower, mingled with oil, unleavened. Thou shalt part it *in* pieces, and pour oil thereon: it *is* a Meat-offering.

And if thy oblation, *be* a Meat-offering of the frying-pan: it shall be made of fine-flower, with oil. And thou shalt bring the Meat-offering, which shall be made of these *things,* unto Jehovah: and he shall offer it unto the Priest, and he shall bring it unto the Altar. And the Priest shall take-up from the Meat-offering, a memorial thereof, and shall burn *it* upon the Altar: a Fire *offering, of* a savor of rest, unto Jehovah. And the remnant of the Meat-offering, *shall be* Aaron's and his sons: *it is* Holy of holies, of Jehovah's Fire-*offerings.* No Meat-offering, which ye shall offer unto Jehovah, shall be made with leaven: for ye shall not burn any old-leaven, nor any honey, *in* a Fire-*offering* unto Jehovah. *In* the oblation of the first-fruits, ye shall offer them unto Jehovah: but they shall not ascend on the Altar, for a savor of rest. And every oblation of thy Meat-offering, thou shalt salt with salt: and thou shalt not let cease, the salt of the covenant of thy God, from on thy meat-offering: with every oblation of thine, thou shalt offer salt.

And if thou shalt offer, a Meat-offering of first fruits, to Jehovah: thou shalt offer *for* the Meat-offering of thy first fruits, greeneears-of-corn parched in the fire, ground-corn *out* of the full-ear. And thou shalt put oil upon it, and lay frankincense upon it: it *is* a Meat-offering. And the Priest shall burn the memorial of it, of the ground-corn thereof, and of the oil thereof, with all the frankincense thereof: a Fire-*offering* unto Jehovah.

Annotations.

ASoule] that is, *a person,* or *man,* as the Chaldee translateth it. Therefore in the next words he saith, *his oblation,* and *he shall pour:* as showing a *man* to be meant. See the notes on Gen. 12. 5. and 14. 21. *when it]* or, *if he will offer,* to weet, voluntarily. *A particular person might bring a voluntary meat-offering, though he were the anointed Priest: but the Congregation brought no voluntary Meat-offering;* saith *Chazkuni,* on this place. *an oblation of Meat-offering:]* Hebr. *korban Minchah;* that is, *the offering* (or *gift,)* called *Minchah:* which was of things without life, as flower, cakes, wafers, &c. *Minchah* was generally any solemn gift or Present, unto God or man, 1 Sam. 10. 27. in special a present or sacrifice unto God, Gen. 4. 3. 4. more specially, an offering of the fruits of the earth, of us now called a *Meat-offering:* we might call it a *Wheatoffring,* for it was for the most part, of the flower of wheat: Ezek. 45. 13. 15. 1 Chron. 21. 23. Exod. 29. 2. The Greek sometime keepeth the Hebrew name *Manaa,* Ezek. 46. 5. 7. 11. &c. in this place and often elsewhere, *Thusia, a sacrifice;* and in Psal. 40. 7. *prosphora, an offering:* and this the Apostle followeth, Heb. 10. 5. 8. 10. and the former *Thusia,* is approved in Mark.

9. 49. from Levite. 2. 13. and in Act. 7. 42. from Amos 5. 25. *Of these, some were Meat-offerings of the Congregation, some of particular persons. The congregations offerings were three; the waved sheaf,* (Levite. 23. 10. 11.) *the two wave-loaves,* (Levite. 23. 17.) *and the show bread made every week,* (Levite. 24. 〈...〉 .) This (Shew bread) *came not on the Altar, but was all eaten by the Priests. The particular persons Meat offerings were nine: and all of them came to the Alta•. 1. The poor man's Meat offering for sin,* (Levite. 5. 11.) 2. *the jealousy offering,* (Num. 5. 15.) 3. *The Meat-offering of Initiation, which every Priest offered when he first entered into his service,* (Levite. 8. 26. 28.) 4. *The Meat-offering which the high Priest offered every day,)* Levite. 6. 20.) 5. *The Meat offering of fine-* 〈...〉 *re▪ 6. The Meat offering baked on a plate; 7. in a* 〈...〉 *ing-pan: 8. in an oven, 9. or wafers;* (all mentioned in Levite. 2.) and all these five kinds *came for vow•, or for voluntary offerings. Maimonides;* treat▪ *of offering the sacrifices,* chap. 12. Sect. 1. 3. 4. The *Minchah* or *Meat-offering* was primarily a figure of Christ his oblation, *who gave himself for us, an Oblation and a sacrifice to God, for a sweet-smelling savor,* Eph. 5. 2. So the Apostle openeth it, in Heb. 10. from the 40. Psalm; *Sacrifice and Oblation (Minchah) thou wouldest not, but a body hast thou prepared me, &c. Above when he said, Sacrifice and Oblation, and Burnt offerings, and offerings for sin, thou wouldest not, &c. then said he, Loe I come to do thy will. O God, &c. By the which will, we are sanctified; through the offering of the body of Jesus Christ once.* Heb. 10. 5. 8. 9. 10. So that in the Oblation of Christ's body, this legal service was accomplished and ended: for it served also to expiate sins; as the Lord sware that the iniquity o 〈...〉 Eli's house should *not be purged with sacrifice or Minchah (Meat offering) forever,* 1 Sam. 3. 14. and as David showeth saying, *If the Lord have styrred thee up against me, let him smell* (that is, favourably accept) *a Minchah* (or *Meat-offering)* 1 Sam. 26. 19. Therefore when Christ himself was come, this Meat offering ceased, as was foretold in Dan. 9. 27. *he shall cause the sacrifice & the Minchah to cease.* Secondly, it figured the persons of Christians, who through him are cleansed and sanctified to be pure oblations unto God; as it was prophesied, *They shall bring all your brethren for a Minchah (a Meat offering) unto the Lord, out of all the Gentiles, &c. as the sons of Israel bring a Meat offering (Minchah) in a clean vessel, into the house of the LORD;* Isaiah. 66. 20. The accomplishment whereof the Apostle showeth to have been by his ministration of the Gospel of God, unto the Gentiles; *that the Oblation (Prosphora) of the Gentiles, might be acceptable, being sanctified by the Holy Ghost,* Rom. 15. 16. Thirdly, it figured the fruits of grace and good works that Christians are to perform both towards God and men. Towards God, by prayer and thanksgiving; as David saith, *Let my prayer be directed as incense before thee; the lifting up of my hands,* as *the evening Minchah* (or *Oblation)* Psal. 141. 2. So when the Lord told the Jews, *I will not accept a Minchah* (or *Meat-offering) at your hand;* he addeth, *For from the rising of the Sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place, incense shall be offered unto my name, and a pure Meat offering:* Mal. 1. 10. 11. which is fulfilled, when *men pray everywhere, lifting up holy hands,* as the Apostle teacheth, 1 Tim. 2. 8. Towards men also, good works are as sacrifices unto God, as it is written, *To do good and to communicate forget not, for with such sacrifices, God is well pleased,* Heb. 13. 16. so the benevolence sent from the Church of Philippi, to the Apostle, was *an odour of a sweet smell, a sacrifice acceptable, welpleasing unto God.* Phil. 4. 18. Now because the Meatoffrings here prescribed, had *oil* and *frankincense* with them, whereas the Meat-offering which the poor man brought for his Sin, was to have neither of

both, Levite. 5. 11. it seemeth the chief thing here figured, was the new creature, and holy estate which we have in Christ: that as our reconciliation unto God in Christ, was signified by the Burnt offering, Levite. 1. so the sanctification of our persons and actions, and the acceptation of them before God through his grace in Christ, was signified by this Meat-offering. *fine-flower]* of wheat, Exod. 29. 2. Ezr. 6. 9. 1 Chro. 21. 23. *all the Meat-offerings were of wheaten flower, except the jealousy offering, and the waved sheaf,* (Num. 5. Levite. 23.) *which were of barley.* And for the quantity, *All Meat-offerings that were brought upon the Altar, not any of them was less then the tenth part* (of an Ephah, as Lev. 5. 11. and 6. 20. that is, an *Omer,* as Exod. 16. 36.) *The five Meat-offerings* (mentioned in this chapter) *that are brought for vow and voluntary sacrifice be may bring of them so much as he please, though 1000. tenth parts: but the Meat offerings of the sheaf, and of the sinner, and of jealousy, and of initiation, and the high priests meat-offering, everyone of them is but one tenth part, neither less nor more;* saith *Maimonides,* in treat, of *offering the sacrifice,* chap. 12. Sect. 2. 5. Also for the quality, as all things offered to God were to be of the best, and without corruption, so the Meat-offerings. The flower might not be such as wherein worms bred, or made or wormeaten wheat; nor mixed with oil that had a rank smell, or ill taste, &c. *Maimonides,* in *Issure▪ mizbeach,* chap. 6. S. 1. *pure oil] Sol. Rashi* noteth that *the oil was poured upon all of it; the frankincense, was put upon part of it, on the one side.* Other of the Hebrews also say; *every Meat-offering that is offered upon the altar, must have oil and frankincense; a Log of oil* (that is, half a pinte of oil, whereof see Lev. 14. 10.) *for every tenth deal, and a handful of frankincense, for every Meat-offering, whether it be of one tenth deal, or of sixty; for they bring not moe then 60. tenth deals in one vessel. Except the jealousy offering, and the sin offering,* (Num. 5. 15. Levite. 5. 11.) *for they have no oil nor incense. Maimonides,* treat, *o• offering the sacrifice,* chap. 12. S. 7. The *flower* of wheat, signified the perfect and pure estate of Christ, and of all Christians (with their service) in him; purged from the branne of natural corruption, Heb. 10. 5. Esa. 66. 20. The *oil* signified the graces and comforts of the holy Ghost, whereby we serve God with gladness: Psal. 45. 7. Luk. 4. 18. 1 John. 2. 20. 27. The *frankincense,* figured the sweet odour whereby they are acceptable to the Lord: Song 3. 6. Ier. 6. 20. Ephes. 5. 2. Rom. 12. 1. The manner of making the Meat-offering of flower, is recorded to be thus; *He brought a tenth-deal of flower, (or many tenth deals, or according as he had vowed;) and oil meet for the same: the flower was measured by the Tenth-deal measure of the Sanctuary, and oil was put into a vessel, and afterwards the flower was put upon it. After that again, other oil was put upon the flower, and the flower was mingled with it. After this, they put it into a ministering vessel, and then poured oil into it. And the oil which first they put, and the oil which they mingled it with, and the oil which they poured on it, all was a Log (or half-pinte) for a tenth deal (of flower.) And then they put the frankincense upon it. Maimonides,* treat, of *Offring the sacrif.* chapter 13. Sect. 5.

Vers. 2. *the sons]* that is, one of the sons, as the words following do manifest; when it is said, *and he shall take,* meaning the Priest. *shall take]* or *shall gather-up-with-the hand,* as the word properly signifieth. The flower was put into a ministering vessel, and sanctified therein, (Esa. 66. 20.) *The Priest carried it to the altar, and brought it to the south-west horn thereof, and removing all the frankincense unto the one side, he took up a handful of the flower and oil mixed, and put that handful into a ministering vessel, and sanctified it therein. Then gathering up all the frankincense, he put it upon the handful in the vessel, and set it upon the altar, and salted it; and put*

it out of the ministering vessel, upon the fire. Maimonides, treat. of *offering the sacrif.* chap. 13. Sect. 12. *burn]* resolve into fume or vapor, as the word signifieth: so Levite. 1. 9. and after often. *the memorial thereof]* that is, that handful with the incense, named *a memorial,* because it called unto God's remembrance, (this is spoken after the manner of men,) his covenant to accept the service of faith, which his people offer to him by Christ. Hereupon it is said, *He remember all thy Meat-offerings,* Psal. 20. 4. and, *Thy prayers and thine alms, are come-up for a Memoriall before God:* Acts 10. 4. So Nehemiah prayed, *Remember me, O my God, concerning this; and wipe not out my kindnesses, that I have done for the house of my God, &c. and spare me, according to the greatness of thy mercy:* Nehem. 13. 14. 22. On the contrary, the sin and jealousy offerings, had no oil nor incense, because they were no offerings *of memorial,* but such as brought *iniquity to remembrance;* which was not gracious, nor sweet smelling before the Lord: Num. 5. 15. Levite. 5. 11. *of rest]* the Greek saith, *of sweet smell;* and consequently acceptable: as the Chaldee explaineth it, *an Oblation that shall be accepted with favor before the Lord.* See Leviticus 1. 9.

Vers. 3. *Aaron's]* to eat the same, in the sanctuary, Levite. 6. 16. This is to be understood of the Meat-offerings brought alone: but the Meat and drink offerings added to other sacrifices, were not to be eaten, but burnt and poured all upon the altar; see the annotations on Levite. 23. 13. *holy of holies]* Hebr. *holiness of holinesses;* that is, most holy things. By this they are distinguished from other things, which the Hebrew Doctors call therefore *light holy,* and which might be eaten out of the sanctuary, but within the host, and (in ages following) within Jerusalem. *Maimonides,* treat. of *offering sacrifices,* chap. 10. Sect. 5. and chap. 11. S. 5. Thus the Meat-offerings were in part for the maintenance and livelihood of God's Priests, Num. 18. 9. 10. and being given unto God, were most holy things, and figured the graces and good works wherewith we honor Christ, & relieve his poor saints, which are holy and acceptable sacrifices unto the Lord, Phil. 4. 18. Heb. 13. 16. And being referred to Christ himself, as he by the oblation of his own body was our Meat-offering, Psalm 40. Heb. 10. it figured our communion with him, and participation of his death, and resurrection, by faith; whereby he becometh unto us, *the bread of God, the bread of life,* that giveth us life forever; John. 6. 33. 35. &c. And of him, his whole church, (which are *a royal Priesthood,* 1 Pet. 2. 9.) are made partakers.

Vers. 4. *baked in]* Hebr. *a baking* (or *batche) of the oven.* They kneaded and baked it within the sanctuary, (though the wheat was ground and sifted without,) as *Maimonides* in the foresaid treatise showeth: which is confirmed by Ezek. 46. 20. *This* is *the place where the Priests shall boil the trespass-offering, and the sin-offering, where they shall bake the Meat-offering,* &c. See also 1 Chron. 23. 28. 29. where the Levites were assistants to the Priests, in preparing the Meat-offerings. *unleavened]* Heb. *cakes of unlevenings;* that is, altogether unleavened: signifying *sincerity and truth,* 1 Cor. 5. 8. see the notes on Exod. 12. *mingled]* The cakes were thus ordered: *the flower was mingled with oil, and kneaded with warm water: and baked, and broken in pieces and put into a ministering vessel: then frankincense was put upon it, but no oil poured on it, because it is written, mingled with oil. Of every tenth part (of an Ephah) they made ten cakes:* saith *Maimonides,* treat of *offering the sacrif.* chap. 13. Sect. 8. 10. *or unleavened]* Heb. *and wafers of unlevenings, anointed,* &c. Of this, *Maimonides* in the foresaid place saith; *And if they were*

wafers, the flower was kneaded with warm water, and the wafers anointed with oil. And it seems unto me (saith he,) *that they were anointed after the baking. There was brought a Log* (or *half pinte) of oil, for every tenth deal (of flower,) and they were anointed and anointed again, till all the oil in the Log was ended.* This *anointing* with oil, signified the graces of God's spirit, as before is shown; which the children of God should have within and without, so being both tempered and anointed with the same: of which the Apostle saith, *The anointing which ye have received of (the Holy one) abideth in you, &c.* 1 John. 2. 27. and, *He that establisheth us with you, in Christ, and hath anointed us,* is *God,* 2 Corinthians 1. 21.

Vers. 5. *on a pan]* or, *on a plate,* or *slice,* flat and smooth. Hereof *Maimonides* (treat. of *offering sacrif.* chap. 13. Sect. 7.) saith, *what differeth (Machahath) the Pan, from (Marchesheth) the Frying-pan? The Frying-pan hath a lip (or edge,) and the past that is baked thereon is soft, and for that it hath a lip, it runneth not out. But the pan hath no lip, and the past that is baked thereon is hard, so that it runs not off.* Moreover, *the Pan and the Frying-pan were in the Courtyard, and both of them vessels of ministration & of the holy things: and the Oven of the sanctuary was of metal, Maimonides ibid.* chap. 12. Sect. 23. They signified vessels of Christian hearts, as, *My heart hathfryed* (or *boiled) a good matter,* &c. Psal. 45. 2. See the annotations on that Psalm.

Vers. 6. *pieces]* or, *parts, They haked it in the sanctuary, and cut it in pieces, and put the pieces into a ministering vessel, and then put upon it oil and frankincense, and carried it to the Priest, and the Priest carried it to the altar, and brought it to the southwest horn,* and did as it before noted on verse 2. And for the manner of cutting; *he doubled the cake into two, and the two into four; and divided it. And all the pieces were as big as olives: and if they were greater or lesser, they would serve, Maimonides, ibidem,* chap. 13. Sect. 12. 10. This cutting in pieces is to be understood also of the cakes baked in the oven, verse 4. and in the Frying-pan, verse 7. 8. and signified the same thing that the cutting in pieces of the Burnt-offeing, Leviticus 1. 6. 12.

Vers. 8. *he shall offer]* that is, the man that brings the gift, shall present or offer it to the Priest: so *Sol. larchi* expoundeth it, *the owner thereof shall offer it to the Priest, and the Priest shall bring it unto the Altar.* Or, *it shall be offered,* to weet, by thee: as, *he imputed,* Gen. 15. 6. is translated, *it was imputed,* Rom. 4. 3. See also the notes on Gen. 2. 20. and 16. 14.

Vers. 9. *take up]* or, *lift up;* which the Chaldee translateth *separate;* the Greek, *take-away. a memorial]* that is, an handful of the pieces thereof: see before, on verse 6. and 2. *All Meat-offerings that are offered upon the Altar, he taketh an handful thereof, and burneth it all upon the Altar: and the rest is eaten by the Priests. Maimonides ibidem,* chap. 12. Sect. 9. See an Exception, in Lev. 6. 23. *of rest]* Greek, *of sweet smell,* The Chaldee translateth, *an offering that shall be received with favor before the Lord.*

Vers. 10. *Holy]* Hebr. *holiness of holinesses;* that *is, most holy:* see verse. 3.

Vers. 11. *with leaven]* except some thank-offerings, which were brought with leavened bread, Levite. 7. 13. *Leven and honey are unlawful to be burnt upon the altar, and they are unlawful every whit of them,* Levite. 2. 11. *But he is not guilty, except he burn them for an offering, or with an offering, and whether he offer them by themselves, or burn them mixed, he is to be beaten for each of them by themselves. Maimonides in Issure m•zheach,* chap. 5. Sect. 1. *old leaven]* see the

annotations on Exod. 12. 15. Leven figured Sin of all sorts, inward and outward, in doctrine and manners, Luk. 12. 1. Matth. 16. 6. 12. 1 Cor. 5. 8. *honey]* which for sweetness of taste, is contrary to sour leaven; yet being eaten much, breedeth •othsomnesse, and is not good, Prov. 25. 16. 27. but turneth to choler and bitterness. And being put into the fire, it boileth up in froth; whereupon some of the Hebrews take it to signify *pride, and therefore it was not to be burned in any Fire-offering.* R. Elias, in *Reshith Chocmah,* treat, of *Humility,* chap. 3. Both these forbidden in this oblation, signified the perfection of Christ, & of us in him. Among the heathens they used *honey,* in their sacrifices for the dead: *Euripi•. in Iphigen, in Tauris. Baal Hatturim* (on this scripture) noteth, *that the evil concupiscence* (the corruption of nature in man,) *is like to old-leaven; and this is the reason why honey is forbidden, because the evil concupiscence is sweet unto a man as honey.* And *Sol. larchi* saith, *All sweet fruit is called honey.* Sometime *Leven* is used to denote grief and affliction, as in Psal. 73. 21. *my heart was leavened:* which may have use here, that neither extremity of grief as *Leaven,* nor of pleasures, as *Honey,* be in the Meat-offering of the saints, but a temperature and mediocritie. See 2 Cor. 1. 3. 4. 9. and 12. 7. 10.

Vers. 12. In *the oblation]* the word *In* or *With,* is [unspec] to be understood as in the former verse; or, *Of,* as the Greek version hath. *them]* leaven and honey though they might not come on the altar, yet came with the first fruits: *Leven* is mentioned with the *first fruits,* Levite. 23. 17. and with thankoffrings, Lev. 7. 13. *Honey* is also among the first fruits, in 2 Chro. 31. 5. though there the Hebrew Doctors understand *Dates* which are sweet as honey: which may also be implied in the prohibition here, verse 11. So *Sol. Rashi* here expoundeth it saying, *first fruits of honey, as the first-fruits of figs and dates.* Otherwise by *them,* may be meant the one of them, to weet, *Leve* 〈...〉 (for Bees honey was not brought for first-fruits:) as the *thieves,* Matth. 27. 44. that is, *one* of them, Luke 23. 39. so, *his disciples,* Matth. 24. 1. that is, *one of his disciples,* Mark. 13. 1. *Chazkuni* here expoundeth it, *ye shall offer them to the Lord for a wave-offering: but not for an oblation on the altar. for a savor of rest]* in Greek, *for a savor of sweet-smell to the Lord:* which the Chaldee expoundeth, *to be accepted in favor.* This the Hebrews understand strictly, and therefore say, *for a favor of rest thou mayest not make them ascend, but thou mayest make them ascend* (to burn) *as wood.* But to mingle them with any oblation, as sin-offering, trespass-offering, meat-of-fring, &c. was unlawful: and who so did it, was to be beaten. *Maimonides in Issarei mizbeach,* chap. 5. Sect. 3. 4.

Vers. 13. *shalt salt]* or, *shalt season.* This the Priest [unspec] was to do, casting salt upon it, when it was brought to the altar, as is noted on verse 2. *Salt* is of a fiery nature, favoreth all meats, and preserveth from corruption, by the sharpness thereof: and is therefore applied to the wholesome doctrine of the Gospel, reproofs, and wise seasoned words of grace, Matth. 5. 13. Col. 4. 6. and here to the salt of the covenant, which on our part is faith in midst of afflictions: wherefore our unregenerate estate, is likened to a child new borne, and 〈◊〉 *salted,* Ezek. 16. 4. *of the covenant]* which is a sign of the covenant of thy God: for by *salt,* the covenant of grace was signified in Christ, which we by faith apprehend unto incorruption. We are therefore admonished, *Have salt in yourselves, and have peace one with another.* Mark. 9. 50. Hereupon *a covenant of salt,* is used for an inviolable, incorruptible, and perpetual

covenant, Num. 18. 19. 2 Chron. 13. 5. Therefore 〈◊〉 this sacrifice, the Hebrew doctors held salt so necessary, that if it were offered without salt, it w 〈...〉 polluted: *Maimonides,* treat▪ of *holy things polluted,* chap. 11. Sect. 16. *every oblation]* not the Meat-offerings only, but the Burnt-offerings, Ezek. 43. 24. and all other; as Christ saith, *Everyone shall be salted with fire, and every sacrifice shall be salted with salt,* Mark. 9. 49. The Hebrew doctors say, *It is commanded to salt all offerings, before they ascend on the Altar,* (Levite. 2. 13.) *and thou hast nothing which cometh on the Altar without salt, except the wine of the drink-offerings, and the blood, and the wood. And it is commanded to salt the flesh veryfayre, as one would salt flesh to roast, that he turn the piece and salt it. The salt which they season all offerings with, is the Congregations, as the Wood also is: and no particular man brings salt or wood for his offering, from his own house. And they laid on the salt in three places; in the salt chamber, and on the foot-bank (of the altar,) and on the top of the Altar. In the salt chamber they salted the skins of the holy things. Upon the foot-bank, they salted the members (or pieces of the sacrifices;) and on the top of the Altar, they salted the handful, and the frankincense, & the Meat-offerings that were burned, and the Burnt-offerings offowles. Maimonides,* in *Issurei Mizbeach,* chap. 5. Sect. 11. 12. 13. Therefore (saith *Baal hatturim) salt is three times mentioned in this verse, because they put on salt in three places* (forementioned.) The heathens retained a memorial of this service, offering with their sacrifices, meal or flower salted. *Homer Ilia.* 1.

Vers. 14. *Meat-offering of first fruits]* This seemeth to be meant of *the sheaf* (or *Omer)* of barley, whereof he speaketh again in Levite. 23. 10. See the annotations there. So *R. Menachem,* and *Sol. Rashi* here saith, *the scripture speaketh of the Meat-offering of the Omer* (in Levite. 23.) *green-ears-of-corn]* in Hebrew *Abib,* by which name the first month is called, Exod. 13. 4. for then barley was e•red, and began to be ripe; as is shown on Lev. 23. 10. The Greek translateth it *New* fruits. *parched] for they dried them with the fire, in the green-ears, because else they would not be ground in the mill, for that they were moist,* saith *Sol. Rashi* on Lev. 2. *ground-corn]* or *small-broken-corn:* Hebr. *Geres,* that is, *breaking* or *grinding;* which the Greek translateth *corn* or *grain:* The Chaldee, *broken-grains:* and *Sol. Rashi* expoundeth it, *broken whiles it is moist. Geres* (saith he) *meaneth breaking and grinding; broken with the mill. of the full-ear]* or, *of the green-ear;* called in Hebrew *Carmel* which, here, and in Levite. 23. 14. and in 2 King. 1. 42. is used for *fullgreene-ears* of corn; which the Chaldee expoundeth *tender:* elsewhere it is the name of a mountain, which was fruitful with corn, 1 Kings 18. 42. and generally a fruitful place is called *Carmel,* Isaiah 32. 15. 16. and 29. 17. The *First-fruits* chiefly figured Christ, by whom all the rest of the revenue is sanctified, 1 Cor. 15. 20. Rom. 11. 16. John. 12. 24. the parching, breaking, grinding, &c. figured his suffering for us, being *bruised for our iniquities,* Esa. 53 5. Whereby he was offered for a sweet favor unto God. And with him we are partakers in our measure, Rom. 8. 17. Colos. 1. 24.

Vers. 15. *shalt put]* Heb. *shalt give* (which the Greek translateth *shalt pour) oil;* which was according to other meat-offerings, a log of oil, and an handful of frankincense; signifying the graces of God in Christ and his members, and the sweet odour of his oblation for us. See more in the notes on Levite. 23. 10. touching this manner of service.

CHAP. III.

1, The Peace-offerings, of the herd; 6, and of the stock; 7, either Sheep, 12, or Goat.

AND if his oblation *be,* a sacrifice of Peace-offerings: if he offer it of the herd, whether it be male or female; he shall offer it perfect, before Jehovah. And he shall lay his hand, upon the head of his oblation: and he shall kill it, *at* the door of the Tent of the Congregation: and Aaron's sons the Priests, shall sprinkle the blood, upon the Altar, round-about. And he shall offer of the sacrifice of the Peace-offerings, a Fire-*offering* unto Jehovah: the fat that covereth the inwards, and all the fat that *is* upon the inwards. And the two kidneys, and the fat which *is* upon them, which *is* upon the flanks: & the caul above the liver, with the kidneys, he shall take-away it. And Aaron's sons shall burn it on the Altar, with the Burnt-offering, which *is* upon the wood, that *is* on the fire: *it is* a Fire-*offering, of* a savor of rest, unto Jehovah.

And if his oblation, for a sacrifice of Peace-offerings unto Jehovah, *be* of the flock: male or female, he shall offer it perfect. If he offer a Lamb, *for* his oblation: then shall he offer-it before Jehovah. And he shall lay his hand, upon the head of his oblation; and he shall kill it, before the Tent of the congregation: and Aaron's sons, shall sprinkle the blood thereof, upon the Altar, round-about. And he shall offer, of the sacrifice of the Peace-offerings, a Fire-*offering* unto Jehovah: the fat thereof, *and* the whole rump, it shall he take-off hard-by the backbone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards. And the two kidneys, and the fat that *is* upon them, which *is* upon the flankes: and the caul above the liver, with the kidneys, he shall take-away it. And the Priest shall burn it, upon the Altar: *it is* the bread of the Fire-*offering* unto Jehovah.

And if his oblation, *be* a Goat: then he shall offer it, before Jehovah. And he shall lay his hand, upon the head of it; and he shall kill it, before the Tent of the congregation: and Aaron's sons, shall sprinkle the blood thereof, upon the Altar, round-about. And he shall offer thereof, his oblation; a Fire-*offering,* unto Jehovah: the fat that covereth the inwards, and all the fat, that *is* upon the inwards. And the two kidneys, and the fat that *is* upon them, which *is* upon the flankes: and the caul above the liver, with the kidneys, he shall take away it. And the Priest shall burn them, upon the Altar: *it is* the bread of the Fire-*offering,* for a savor of rest; all the fat, *is* Jehovah's. *It shall be* an eternal statute, for your generations, through-out all your dwellings: any fat or any blood, ye shall not eat.

Annotations.

HIs oblation] his korban, which the Greek translateth *his gift unto the Lord:* so *korban* is by the Euangelift expounded *a gift,* Mark. 7. 11.

Peace-offerings] or, *Pay-offerings:* Hebr. a *sacrifice of Payments,* or *of pacifications,* or *of perfections,* whereby men paid unto God Confession and thanks for their peace and prosperity, and for his performing of mercies, and pacification, and paid their vows; as is written, *Thy vows* are *upon me, O God: I will pay confessions unto thee,* Psal. 56. 13. and *Peace-offerings,* are *upon me; this day have I paid my vows,* Proverbs 7. 14. These sacrifices were of sundry sorts, either for *Confession* (or *Thanks giving)* Lev. 7. 11. 12. or for a *Vow;* or for a *Uoluntary offering;* Levite. 7. 16. Here, and usually in the law, the word is *Shelamim,* as of many payments or thanks, due unto God for his many benefits, as David professeth, Psalm 116. 12. 14. 17. 18. but in Amos 5. 22. it

is used singularly *Shelem.* The Greek often translateth it *Eirenikee,* that is, a *Pacifying* (or *Peace)* offering; but here and most commonly *Soterion, a sacrifice of salvation,* (offered unto God for his salvation of men.) The Chaldee hath, *the sacrifice of sanctities* (or *sanctifications:)* whether because none but clean & sanctified persons might eat of it? Leviticus 7. 19. 20. or for sanctifying the name of God by it. *Sol. Rashi* saith they are called *Peace-offerings, because they bring peace into the world:* as also because *by them there is peace to the Altar, to the Priests, and to the owners:* that is, every of these have a part in the Peace-offerings. *R. Menachem* saith, it is of like meaning as that in Isaiah. 44. 28. *He shall perform all my pleasure.* The mystery of this sacrifice is opened in Hosea 14. 2. *Take-away* (Lord) *all iniquity, and receive* (or *give) good: and we will pay, the bullocks of our lips;* which the Greek there translateth, *the fruit of our lips:* and the Apostle likewise saith, *By him* (that is, by *Jesus,) let us offer the sacrifice of praise to God continually: that is, the fruit of the lips, confessing to his name;* Heb. 13. 15. These Peace-offerings, were also given, when men in their troubles prayed unto God for peace and salvation, Judges 20. 26. and 21. 4 1 Chronicles 21. 26. That as the *Burnt offering* (in Lev. 1.) figured our reconciliation to God by the death of Christ; and the *Meat-offering* (in Lev. 2.) our sanctification in him before God: so this *Peaceoffring* signified both Christ's oblation of himself, whereby he became our Peace and salvation, Ephes. 2. 14. 15. 16. Acts 13. 47. Heb. 5. 9. and 9. 28. and our oblation of praise, thanks giving, and prayer unto God; in the midst of troubles, temptations, and spiritual combats, which we fight by faith in this life: so that we *come boldly unto the throne of grace, that we may receive mercy, and find grace to help in time of need;* Heb. 4. 16. *or female]* herein it differeth from the *Burnt-offering,* which was to be of the males only, Lev. 1. 3. By this distinction of sexes, the Hebrews gather, that the beast which was neither perfect male nor female, or both male and female, though it had no other blemish, was not fit for sacrifice: *Maimonides in Issurei Mizbeach,* chap. 3. Sect. 3. Spiritually we may apply this to the state of the Church in Christ, in whom there is *neither male nor female,* but all are one in him, Gal. 3. 28. And that God accepteth not only the sacrifice of Christ, but ours also in him, Heb. 13. 15. *perfect]* in Greek, *without blemish:* See Exod. 12. 5. and Lev. 1. 3.

Vers. 2. *lay]* or, *impose his hand,* (in Greek, *his* [unspec] *hands;)* to testify by this sign his faith in God through Christ: see the notes on Levite. 1. 4. The difference there and here, the Hebrew doctors think to be this, that *over the Peace-offering, there was no confession* (of sins,) *but speaking words of Praise* (unto God:) and that *hands might be laid on in any place of the courtyard where he would, in the place where it was killed. Maimonides,* treat. of *offering sacrifices,* chap. 3. Sect. 14. 15. *he]* that is, the Priest or some other Levite shall kill it: see Lev. 1. 5. It might be killed in any place of the Court; *(Maimonides ibid.* chap. 5. Sect. 4.) and was not restrained to the Northside of the Altar, as the Burnt-offering, Levite. 1. 11. For these Peace-offerings the Hebrews call *the letghter holy things;* to distinguish them from the *Holy of holies,* Lev. 2. 10. *sprinkle]* according to the manner observed on Lev. 1. 5. For *the Bur•offering. Trespass-offering and Peace-offering; the sprinkling of the blood of these three upon the Altar, was* ⟨◊⟩ *alike: Maimonides* treat. of *Offring sacrifices,* chap. 5. Sect. 6. It figured the sprinkling of Christ's blood, whereby we, our words, and works are sanctified before God. 1 Pet. 1. 2. Heb. 12. 24.

Vers. 3. *unto Jehovah]* wholly burnt upon the Altar unto the Lord. There were besides, of every Peace-offering, the *Brest* and the *right shoulder,* which were waved and heaved before the Lord, and given the Priests to eat: whereof see Lev. 7. 30. 32. &c. the other flesh of the Peace-offering, was eaten by the owner that brought it, and his family and friends; Lev. 7. 15. 16. *the fat]* or, *the su* 〈...〉. This sometime signifieth the best of all things, (as is shown upon Gen. 4. 4.) and so teacheth to offer the best unto the Lord: sometime it signifieth unbelief, dullness, and hardness of heart, (as 〈◊〉 is without sense,) Psalm 119. 70. Acts 28. 27. so the fat consumed in the fire, signified the taking away of our corruptions by the spirit of Christ. And the kidneys, (which are the seat of lust,) not the heart or brains (which are the seat of wisdom and understanding,) were likewise burned; to teach mortification of our members which are on earth, fornication, uncleanness, inordinate affection, &c. Colos. 3. 5. See the notes on Exod. 29. 13.

Vers. 4. *which is]* understand again, *the fat which is upon the flankes,* or (as the Greek and Chaldee• interpret it) *upon the thighs:* so the Hebrew doctors expound it as a distinct fat from the former, and say it was *the fat which is in the roots of the thighs, on the forepart. Maimonides,* treat. of *forbidden meats,* chap. 7. Sect. 6.

Vers. 5. *shall burn it]* The order of offering this sacrifice was; the Priest *killed it, and sprinkled the blood, and flayed it, and took out the inwards. Afterwards he cut in pieces the flesh, and separated the breast and the right shoulder,* (Levite. 7. 30. 32.) *and put the inwards with the breast and shoulder, into the owners hands. And the Priest put his hand under the owners hands and waved all before the Lord, on the East side. And if it were a Thank-offering* (Levite. 7. 12. 14.) *he took of the bread that was brought therewith, one cake often, and laid it with the breast, shoulder, and inwards, and waved all upon the owners hands. First he laid the fat upon the owners hands, then the breast, and the shoulder above. And the two kidneys and the caul of the liver, above them. And if there were any bread, he laid it above, and so waved all. After that, he salted the inwards, and burned all upon the Altar: but the breast and the shoulder, were eaten by the Priests; and the remnant of the Peace-offering was eaten by the owners. But the Priests might not have the breast and shoulder, till the inwards were burned. Likewise the bread waved with the Thank-offering, was eaten by the Priests; and the rest of the bread, by the owners If two brought a peace-offering in partnership; the one of them waved it, by leave of his fellow: and if they were 100. one waved for them all. If the owner of the sacrifice were a woman, she waved it not, but the Priest. A woman never waved, save only in the offering of jealousy,* (Numbers 5.) *and of a Nazirite,* (Num. 6.) *Maimonides,* in treat. of *offering sacrif* chap. 9. Sect. 6. 7. &c. *upon the Burnt offering]* that is, laying it on the altar after the Burnt-offering; for that always had the first place. *Sol. Rashi* here saith: *this teacheth us, that the daily Burnt-offering, was before any other oblation.* It signified, that we are first to be reconciled unto God by the death of Christ, apprehended of us by faith, before any oblation of ours can be acceptable to God. *of rest]* Greek, *of sweet smell:* in the Chaldee, an *offering which shall be received with favor, before the Lord.* See Levite. 1. 9. Hereby God's acceptation of us, and of our service, prayers, thanksgiving, &c. in Christ, was signified, H b. 13. 15. 16.

Vers. 6. *of the flock]* sheep or goats, as after is explained: but here is no mention of fowls, as was for the Burnt-offering, Levite. 1. 14. The Hebrews say, *Peace-offerings are brought of sheep,*

and of goats. and of be•es, of males or of females, of great or of small: but no fowl is brought for Peace-offerings. Sm•l (beasts) are from eight days old, until a complete year, from day today: and great (beasts) of the herd, till they be full three years old, from day today; and of the flock, till they be full two years old, from day today: if they be more then thus, they are too old, and may not be offered. Maimonides, treat. of *Offring the sacrifice,* chat. 1. Sect. 11.

Vers. 7. *a Lamb]* or *sheep;* of the first year, as is noted on Levite. 1. implying also a sheep of the second year, which was lawful to be offered, as is before shown.

Vers. 8. *he]* that is, the Priest or Levite, shall kill it, so in verse 13. see Levite. 1. 5. *before]* the Greek translateth, *at the door of the Tent,* (as Moses said in verse 2.) so after in verse 13. and these phrases explain one another.

Verse 9. *whole rump] the perfect* (or *entire) tail;* which in some kind of sheep is very great and fat; especially in those parts of the world, and namely in *Syria,* as *Pliny* mentioneth, Hist. b. 8. c. 48. Therefore it is here commanded to be burnt upon the altar, with the other fat and inwards.

Verse 11. *the bread]* or, *the food,* meaning the *flesh* which the fire on the altar was to eat up and consume. The Greek translateth it, *a savor of sweet-smell:* so in verse 16. And because these things were burnt unto God, therefore God calleth them also his *bread,* Num. 28. 2. Ezek. 44. 7. and the Priests which burned them, are said to offer *the bread of their God.* Levite. 21. 6. 8. 17. and the holy things which the Priests did eat, are called by the like name, Levite. 21. 22.

Vers. 12. *a Goat]* this is here handled in a section apart, (not together with the sheep, as was in the law of the burnt-offering, Leviticus 1. 10.) because of some difference in the oblation; as *Sol. Rashi* observeth, *there is in the fat of the sheep, that which is not in the fat of the goat, for the rump of the sheep was offered with the fat,* verse 9.

Verse 17. *any fat]* to weet, any such far, and of such beasts as are here forespoken of, of *beeves, sheep, or goats,* as the law after explaineth it, Leviticus 7. 23. and a man was *not guilty, save for these three sorts of clean beasts only: of other tame or wild beasts, whether clean or unclean, the fat was as the flesh:* saith *Maimonides,* in tom. 2. treat. of *Forbidden meats,* chapter 7. Section 1. Morever, there were *three sorts of fat,* for eating whereof, men deserved to be cut off, (as in Leviticus 7. 25.) *the fat which is upon the inwards, and which is upon the two kidneys, and which is upon the flankes: but the rump was lawful to be eaten, it was not called fat, but in the case of sacrifice only: even as the kidneys and the caul above the liver, are called fat, in the case of sacrifice. The fat which was covered over with flesh, was lawful: the fat upon the kidneys was forbidden, not that which was within the kidneys. The fat of the heart, &c. was lawful. Maimonides ibidem* Sect. 5. 7. 9. *any blood]* to weet *of fowls, or of beasts* absolutely, as is explained, Lev. 7. 26. *But blood of fishes, Locusts,* and other such things, was not within this prohibition: *therefore it was lawful to eat or to drink the blood of such fishes, locusts, &c. as were clean* for food: saith *Maimonides ibidem,* chap. 6. S. 〈◊〉 . See the annotations on Gen. 9. 4. Lev. 7. 26. & 17. 14. As eating & drinking, signifieth communion, 1 Cor. 11. 24. and 10. 16. 17. and the forbidding to eat, signifieth a

forbidding of communion, Act. 10. 13. 14. 15. 28. Heb. 13. 10. so this prohibition of eating *blood* (which was given upon the altar *to make atonement* for men's souls, Lev. 17. 11.) and of *fat,* (which was given-upon the altar to be consumed there with fire, and so was the Lord's, Levite. 3. 16.) seemeth to forbid figuratively, all ascribing unto ourselves of the work of our redemption, which is only by the blood of Christ, Eph. 1. 7. and of the work of our sanctification, which Christ by his spirit performeth in us; 1 Cor. 1. 30. 31. Ephes. 5. 26. Heb. 10. 10. 1 Pet. 1. 2.

CHAP. IIII.

1, The sin-offerings, for the ignorances of the anointed Priest: 13, of the Congregation; 22, of the Ruler, 27, or of any of the people.

AND Jehovah spake unto Moses, saying, Speak unto the sons of Israel, saying: A soul, when it shall sin through ignorance, of all the commandments of Jehovah, which should not be done: and shall do, of *any* one of them. If the Priest that *is* anointed, shall sin to the guilty-sin of the people: then he shall offer for his sin which he hath sinned, a bullock a youngling of the herd, perfect, unto Jehovah for a *Sin offering.* And he shall bring the bullock, unto the door of the Tent of the congregation, before Jehovah: and shall lay his hand, upon the head of the bullock, and he shall kill the bullock, before Jehovah. And the Priest, that *is* anointed, shall take of the bullocks blood: and shall bring it, into the Tent of the congregation. And the Priest shall dip his finger, in the blood: and shall sprinkle of the blood, seven times before Jehovah; before the veil of the Holy *place.* And the Priest shall put *some* of the blood, upon the horns of the Altar, of the incense of sweet-spices, before Jehovah; which *is* in the Tent of the congregation: and all the blood of the bullock, he shall pour at the bottom of the altar of the Burnt-offering, which *is* at the door of the Tent of the congregation. And all the fat, of the bullock of the Sin-*offering,* he shall take off from it: the fat that covereth the inwards, and all the fat, which *is* upon the inwards. And the two kidneys, and the fat which *is* upon them, which *is* upon the flankes: and the caul, above the liver; with the kidneys, he shall take away it. As it was taken off, from the bullock of the sacrifice of Peace-offerings: and the Priest shall burn them, upon the altar of the Burnt-offering. And the skin of [unspec] the bullock, and all his flesh, with his head; and with his legs: and his inwards, and his doung. Even all the bullock shall he carry-forth; [unspec] to without the campe, unto a clean place, at the pouring-out of the ashes; and shall burn him on wood, with fire: at the pouring-out of the ashes, shall he be burnt.

And if all the Congregation of Israel, sin [unspec] ignorantly; and the thing be hid, from the eyes of the church: and they have done *any* one of all the commandments of Jehovah, which should not be done, and are guilty. When the sin is known, which they have [unspec] sinned, against it: then the church shall offer a bullock a youngling of the herd, for a *Sin offering;* and shall bring him, before the Tent of the congregation. And the Elders of the [unspec] congregation, shall lay their hands, upon the head of the bullock, before Jehovah: and he shall kill the bullock, before Jehovah. And the Priest that *is* anointed, shall [unspec] bring of the blood of the bullock: into the Tent of the congregation. And the Priest [unspec] shall dip his finger, *in some* of the blood: and shall sprinkle seven times, before Jehovah; before the

veil. And he shall put *some* of the [unspec] blood, upon the horns of the Altar, which *is* before Jehovah, which *is* in the Tent of the congregation: and all the blood, he shall pour at the bottom of the Altar of the Burnt-offering; which *is at* the door of the Tent of the congregation. And all his fat, he shall take-off from him: and burn *it,* upon the Altar. And he shall do with the [unspec] bullock, as he did with the bullock of the Sin-*offering;* so shall he do with it: and the Priest, shall make-an-atonement for them, and it shall be mercifully-forgiven them. And he shall carry-forth the bullock, to [unspec] without the campe; and shall burn him, as he burned the first bullock: it *is* the Sin-*offering* of the church.

When the Ruler, hath sinned▪ and done [unspec] *any* one of all the commandments of Jehovah his God, which should not be done, through ignorance, and is guilty. Or *if* his [unspec] sin, be made-known unto him, that wherein he hath sinned: then he shall bring his oblation, a goat-bucke of the goats, a male perfect. And he shall lay his hand, upon [unspec] the head of the goat-bucke, and he shall kill him, in the place, where he killeth the Burnt offering, before Jehovah: it *is* a Sin-*offering.* And the Priest shall take, of the blood of the [unspec] Sin-*offering,* with his finger; and put *it,* upon the horns of the altar of Burnt-offering: and shall pour his blood, at the bottom of the altar of Burnt-offering. And all his fat, he shall burn upon the altar, as the fat of the sacrifice of Peace-offerings: and the Priest, shall make-an-atonement for him, concerning his sin, and it shall be mercifully-forgiven him.

And if one soul, sin through ignorance, of the people of the land: while it doth *any* one of the commandments of Jehovah, which should not be done, and be guilty. Or *if* his sin be made known unto him, which he hath sinned: then he shall bring his oblation, a she-goat of the goats, perfect, a female; for his sin, which he hath sinned. And he shall lay his hand, upon the head of the Sin-*offering:* and he shall kill the Sin-*offering,* in the place of the Burnt-offering. And the Priest shall take of the blood thereof, with his finger; and put *it,* upon the horns of the altar of Burnt-offering: and all the blood thereof, he shall pour, at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away, from off the sacrifice of Peace-offerings: and the Priest shall burn *it* upon the altar, for a favor of rest, unto Jehovah: and the Priest shall make an atonement for him, and it shall be mercifully forgiven him.

And if he bring a Lamb *for* his oblation, for a Sin-*offering:* he shall bring it, a female perfect. And he shall lay his hand, upthe head of the Sin-*offering;* and he shall kill it for a Sin-*offering,* in the place where he killeth the Burnt-offering. And the priest shall take the blood of the Sin-*offering,* with his finger, and put *it* upon the horns of the altar of Burnt-offering: and shall pour all the blood thereof, at the bottom of the altar. And he shall take away all the fa• thereof, as the fat of the lamb is taken away, from the sacrifice of the Peace-offerings: and the Priest shall burn them upon the altar according to Jehovah's Fire-*offerings:* and the priest shall make-an-atonement for him, for his sin which he hath finned; and it shall be mercifully-forgiven him.

Annotations.

A *Soul]* that is, *a person* or *man,* as the Chaldee translateth it. *when it shall sin]* or, *if it sin.* Whereas he had taught the justification and sanntification of the Church, by the former sacrifices, and how men ought to walk in newness of life: now, because there is *not a just man upon earth that doth good and sinneth not.* Eccles. 7. 20. but *in many things we offend all,* I am. 3. 2. the Lord appointed means for the cleansing of his Church and all the members thereof, from the infirmities, errors and ignorant sins which they fall into. But *if we sin willfully, after that we have received the knowledge of the truth; there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries,* (or enemies of the Lord,) Heb 10. 26. 27. Isaiah 26. 10. 11. *through ignorance]* or, *in error, unawares, by unadvisedness. Shegagah* the word here used, signifieth *error* or *going astray* out of the right way, through ignorance or forgetfulness, or unadvisedness, or by being deceived, or the like. The Greek sometime turneth it, *Agnoia, Ignorance,* but here and often translateth it, *Acousios, unwillingly:* which is contrary to that which the Apostle calleth *Heconsios, willingly* or *willfully,* Heb. 10. 16. contrary also to that which the law calleth sinning *with an high hand,* or *presumptuously,* Num. 15. 27.—30. We may see the meaning openly by Moses in Numb. 35. 11. where he speaketh of killing a person, *by error,* or *unawares,* which in Deut. 19. 4. is said to be *ignorantly,* or *without knowledge;* and both are joined together in Ios. 20. 3. *unawares,* (or *by error)* and *without knowledge,* (or *unweetingly:)* whereto is opposed a *lying in wait,* that is, a purpose and willingness to kill him, Deut. 19. 11. Exodus 21. 13. The Apostle likewise calleth such sins, *Agnoemata, Errors-done-of-ignorance,* in Heb. 9. 7. and more fully openeth it by two words, in Heb. 5. 3. showing the Priests duty to have compassion *on the ignorant, and on them that err.* So that these ignorances or errors, were misdeeds arising from error of the mind or of the affections; when men did either not know or understand the Law aright, or not remember or take heed thereto as they ought, when they knew not the nature of sin, or considered not how loathsome it was unto God; but were overtaken and miscarried by their errors or lusts, such are to be restored *in the spirit of meekness,* Gal. 6. 1. for such God appointed sacrifices; but for presumptuous willful & malicious sins, men were to be cut off: Numb. 15. 27. 30. These *Errors* or *Ignorances* are such and so many as no man can understand, Psal. 19. 13. and God both cleanseth us of them by the sacrifice of Christ, Hebr. 10. 10. 12. and restraineth us from them by afflictions, Psal. 119. 67. and warneth us to take heed of them, lest he be angry, and destroy the work of our hands, Eccles. 5. 6. And whereas there followeth a law in Lev. 5. 17. for sins not known, the Hebrews put this difference: *Shegagah* (an *error* or sin through ignorance) *is when he knoweth certainly: that he hath done the thing, but he did it in error (or unadvisedly:) but he that knoweth not, is he that is uncertain whether he did the thing or no.* Talmud Bab. in *Cherethoth* (and *Maimonie* in his explanations on the same.) *ch.* 1. *of all]* understand, *by doing any one of all the commandments.* So Moses himself explaineth it in the words here following, and in ver. 13. 22. 27▪ *commandments]* or, *charges:* meaning *prohibitions,* or *forbodes.* For God commandeth both to eschew evil, and to do good: and most of the ten commandments (Exod. 20.) are forbiddings of sin. And thus the holy Ghost useth the word, both ways; as *Take heed, &c.* lest ye make you *the likeness of anything, which Jehovah thy God hath commanded* (that is *forbidden) thee:* Deut. 4. 23. And contrariwise in Deut. 17. 3. *hath served other God's,* &c. *which I have not commanded;* to wit, to be done. Hereupon the Hebrew Doctors *(Maimonides* and others.) divide the laws into *Commandments to be done,* and *Commandments*

which should not be done. The Commandments given by Moses, they have summed up in all to be *six hundred and thirteen:* of them, they make affirmative precepts of things to be done, *two hundred forty and eight,* so many as (they say) there are bones in a man's body; & of negative precepts or prohibitions, *three hundred sixty and five,* so many as there are days in the year. *should not]* the Greek translateth it, *ought not.* To these prohibitions, the Hebrew doctors do restrain this law, saying, *They bring no Sinneoffring, but for ignorance* (in doing) *that which should not be done, as it is written* (Levite. 4. 13. 27.) any *one of all the commandments which should not be done. Maimonides,* treat. *Shegagoth* (or of *Ignorance) c 1. s.* 2. These which are counted the greater sins, the Lord appointed for them the greater sacrifices, according also to the estate of the persons that did them, differing one from another. For some sins also which the poorer sort should commit, there were lesser sacrifices prescribed, Lev. 5. 7. 11. Other sins in omitting things to be done, were expiated by Burnt-offerings, which were offered daily for the whole Church, or by particulars persons, as they would bring them, as is shown on Levite. 1. Also by the sacrifices offered on Atonement day, whereof see Lev. 16. The Hebr. account some sins more heavy, and some more light. *The heavy* transgressions (they say) *are those for which men deserve death* (by the Magistrate) *or cutting off* (by the hand of God,) *also vain and false oaths.* Other, for which cutting off is not threatened, they hold *the lighter. Maimonides,* tom. 1. treat. of *repentance, ch. 1. s. 2. shall do]* this also they restrain unto deeds or facts, saying: *Every transgression, for the presumptuous doing whereof, men deserve cutting off,* (as Numb. 15. 30.) *they are bound for the ignorant doing thereof to bring a sin-offering; except for three transgressions; 1. b••sphemie, 2, neglect of circumcision, 3, and of the Passover. The passover and circumcision, because they are commandments to be done; and they bring no Sin offering, but for ignorant doing of that which should not be done,* Lev. 4. 2. *And the blasphemer, because in him there is no deed: and it is said.* FOR HIM THAT DOTH THROVGH IGNORANCE Numbers 15. 29. *Therefore he that receiveth an idolatrous opinion of God, although he deserve to be cut off if he do it presumptuously, he is to be stoned, and if he receive it in ignorance, he is not bound to bring the sacrifice, because he hath not done any deed; and it is written, when he doth* any *one, &c. Maimonides* in *Shegagoth, c. 1. s.* 2. Neither if a man were accused to have done any sin, and he denied it, was he bound to bring a sacrifice: *If witnesses say, we saw thee, that thou didst work on the Sabbath, or eat fat; and he say, I know certainly that I did not this thing he is not bound (to bring) a Sinneoffring. Maimonides, ibidem, c. 3. s.* 1.

V. 3. *anointed]* that is, *the High Priest;* (as both [unspec] Greek and Chaldee do expound it:) for the high Priest only, in the ages following was anointed; Lev. 21. 10. and 16. 32. Exod. 29. 29. And this law concerneth his sin committed after his anointing only: that which he doth before, is counted but as of a private man. *The anointed Priest or the King, which sin before they be put into office, although it be not known unto them, till after they are in office do they are as a private man. Maimonides* in *Shegagoth, c. 15. s.* 10. Thus the Law (as the Apostle observeth) made men High Priests which had infirmity, who needed daily to offer up sacrifices, first for their own sins, and then for the people's: but our High Priest, Christ Jesus, was holy, harmless, un defiled, separate from sinners, and made higher then the heavens, Heb. 5. 2. 3. and 7. 26. 27. 28. Therefore the legal priesthood could not be perpetual; but was a figure for the time, till the coming of our Lord Jesus. *to the guilty-sin]* here may be understood, *according*

to the sin of the people, that is, he sinning like them. It may also be meant, that by his teaching, or practice, the people were caused to sin; as David was *a guilty sin,* that is, a cause of sin, *to Israel,* 1 Chron. 21. 3. And this latter the Greek version followeth, saying, *so that the people sin:* and the old Latin expoundeth it, *making the people to offend:* and the Hebrews, as *Chazkuni,* here openeth it, *to make the people guilty, in that he hath taught, and permitted them to do a thing forbidden.* Of this the Hebrew canons say, *If he that ignorantly-erreth, in one of these &c. be a private man, he must bring a she goat, or an ewe lamb: and if it be the anointed Priest, he must bring a bullock for a Sin-offering. Whereby is meant, he is to bring a bullock for his unadvisedness, when •e erreth by teaching himself, and doth a deed through unadvisedness of his teaching only; and is withal a very wise man, as is written, If the anointed Priest sin, to the guilty sin of the people. Loe the Priest is as the Congregation. As the Congregation, that is, the Judges, are not bound to bring a sacrifice, unless they be wise men, meet to teach, and do err in teaching, and the doers do it at their mouth, &c. so is the Priest, in all these things. If he err in fact only, without teaching, whether it be in idolatry or other sins, he bringeth not the oblation. If the anointed Priest teach with the Synedrion, and both he and they err in teaching, although they do according to this teaching wherein they go astray: for as much as he relied not in the time of the fact, upon his teaching only, but upon the Synedrions also; he is discharged, and needs not bring a bullock for himself, but when the Synedrion bringeth an oblation, atonement is made for him, with the congregation in general. If he teach with the Synedrion, in error, and they sin of ignorance, they in (eating) blood, and he in (eating) fat: then atonement is not made for him with the congregation, but he must bring a Bullock for himself. Maimonides,* treat of *Ignorance, ch, 1. s. 4. and ch. 15. s.* 1. 3. 4. 5. See after in the notes upon verse. 13. 14. *a bullock]* a greater sacrifice then the common persons, verse. 28. or then the Rulers, v. 22. and equal to the Congregations, v. 14. *youngling]* Hebr. *son of the herd:* see Lev. 1. 5. so after in v. 14. *perfect]* without blemish, as Lev. 1. 3. therein figuring the perfection of Christ. *a Sin*-offering] Hebrew, *a Sin:* so called because the sin was confessed and laid on the head of this sacrifice, offered for the sinner. Figuring Christ whom God made *sin for* ⟨◊⟩ , though he *knew no sin,* 2 Cor. 5 21. The Apostle in Greek translateth it, *For sin,* (Heb. 10. 6. from Psal. 40.) that is, *an offering for sin.* So after in this chapter and other where, Exodus 29. 14.

Vers. 4. *lay his hand]* and confess his sin which he hath sinned; (as is noted on Levite. 1. 4.) so putting it upon the head of the beast, Lev 16. 21. and this should also be with repentance, and forsaking of the sin: Prov. 28. 13. and drawing near *with a true heart in assurance of faith* in Christ, whom that sacrifice figured: Heb. 10. 4. 10. 22. *Neither Reconciliation day,* (Levite. 16.) *nor Sin-offering, nor Trespass-offering, do make atonement; saving for them repent and believe in their atonement:* saith *Maimonides,* treat. of *Ignorances, Chapt. 3. s.* 10. *kill the bullock]* a figure of the death of Christ, Heb. 20. 5. 6. 8. 10. See the notes on Lev. 1. 5.

Vers. 5. *anointed]* in Greek, *Christ,* in Hebrew *Messias,* so named as a type of our great high Priest Christ Jesus, who entered, not into the holy places made with hands, but *into very heaven, not with the blood of goats or bullocks, but with his own blood,* and obtained eternal redemption: Heb. 9. 24. 11. 12. This anointed Priest was the sinner himself, (for he offered up sacrifice *for his own sins,* Heb. 7. 27.) *The Anointed Priests bullock brought for any of the commandments; the anointed priest himself took the blood, and sprinkled thereof, &c. Maimonides,* treat. of *offering the sacrifices, chap. 5. sect.* 15.

Vers. 6. *seven times]* a mystical number, signifying the full and perfect cleansing of sin, by the sprinkling of the blood of Jesus, Hebr. 9. 13. 14. 1 Pet. 1. 2. 1 John. 1. 7. and, that our sins need much purgation, Psal. 51. 2. 3. *Seven* is a complete number, used for the perfect finishing of a work; as was in the seven days of the creation, Gen. 3. 2. 3. and is used for *many,* 1 Sam. 2. 5. Prov. 26. 25. and 24. 16. and in mysteries throughout the scriptures, as the like seven times sprinkling of blood on atonement day, Lev. 16. 14. seven times sprinkling of oil upon the altar, when it was consecrated, Lev. 8. 11. seven times sprinkling of the leper, and seven days for his cleansing, Lev. 14. 7. 9. seven days for consecrating the Priests, Lev. 8. 35. and for purifying the unclean, Lev. 12. 2. Num. 19. 19. seven times Naaman washed him in Jordan, 2 Kin. 5. 10. 14. Seven days was Jericho besieged, and 7. priests with seven trumpets blew, and the walls fell down, Iof. 6. seven priests blew trumpets before the ark, when David brought it home, 1 Chron. 15. 24. The lamb (Christ) hath seven horns, and seven eyes, which are the 7 spirits of God, Rev. 5. 6. there also are seven seals on God's book, Rev. 5. 1. seven Angels with trumpets, Rev. 8. 2. and seven with vials, Rev. 15. 7. Every seventh day was a Sabbath, Exod. 20. 10. and the seventh year, a year of rest; and seven times seven years brought the Jubiliee, Lev. 25. 3. 4 8. Seven bullocks & seven rams were sacrificed by David, 1 Chron. 15. 26. by Hezekiah, 2 Chro. 29. 21. by Job for his friends, Job 42. 8. and by Balaam for K. Balak, upon seven altars Num. 23. 1. 14. with many the like, as may be observed throughout the Bible, Ezek. 43, 25, and 39. 9. 12. Dan. 9. 24. And the mystery of this number *seven* was observed also among other of the heathens. *To purify myself, I wash me in the sea, dipping my head seven times in the waves; for the divine Pythagoras hath taught that that number is most fit, especially in religion. L. Apulei• de Asin. aur. l. 11. the veil of the holy* place] Hebr. *of holiness:* which the Gr. translateth, *the holy veil.* It was that which parted the holy place and the most holy, called *the second veil,* Heb. 9. 3. This figured the preparation of the way for us into the holy heavens by the blood of Christ shed and sprinkled, to remission of sins: for *by the blood of Jesus, we may be bold to enter into the holy place, by the new and living way, which he hath prepared for us, through the veil, that is, his flesh.* Heb. 10. 19. 20. Moreover, these rites thus described in the law, were exactly to be observed, as the Hebrew Doctors say, *All the bloods that were to be bestowed within the sanctuary, if there wanted any one of them, there was no atonement made: but all of them were of the foundation of the atonement: for loe the scripture is careful of the very number, saying seven times. Blood which is commanded to be bestowed before the Lord, in the sanctuary, and they bestow it on the altar that is without: or, that which should be on the altar without, they bestow it before the Lord within the sanctuary, &c. behold the flesh of the sacrifice is polluted. Maimonides,* treat. *of holy things polluted, ch. 2. s.* 3. 10.

Vers. 7. *of sweet-spices]* the Greek translateth *of composition;* it was the golden altar, on which the sweet confection was burned, Exod. 30. 1. 34. &c. *The bullocks that were burnt, &c. the blood of everyone of them, was sprinkled seven times, upon the v•tle that divided between the holy place and the most holy: and four times, upon the four horns of the golden altar. And all the bloods that were put upon the golden altar, when (the Priest) entered in, he stood between the Altar and the Candlesticks. and the altar before him. And he put (the blood) on the horns of the altar, o 〈...〉 he outside: beginning at the northe•st hor•e, and so to the northwest, and to the southwest and to the southeast: Maimonides,* treat. of *Offring the sacrifices, chap. 5. sect.* 13. 14. This was done, to cleanse and

sanctify the altar, from the uncleanness of the sinner, Levite. 16. 19. And the altar of incense, figuring Christ's mediation for us when we pray in his name, (as is shown on Exodus. 30. 6.) this rite here signified how by faith in the blood of Christ, our prayers are acceptable unto God, and our infirmities forgiven and purged. It may also prefigure his bloody sweat, when he prayed in the garden, Luke 22. 44. *the bottom]* or, *foundation;* in Greek *the base. And the Sin-offerings that were burned, he brought in their blood before (the Lord) into the sanctuary, and sprinkled thereof, as is expressed in the Law: and the rest of the blood, he poured at the west bottom of the Altar that stood without: for that* [west bottom] *was the first that came to hand, after he came out of the Sanctuary, Mai▪ ibidem, chap. 5. sect.* 11. It is recorded, that in the Temple at Jerusalem, *there were at the south west horn of the Altar, two holes, like two nostrils, that the bloods which were poured there might pass away, into the brook Kedron:* Talmud Bab. in *Middoth* (or treat. of the measures of the Temple, *chap.* 3.

Vers. 8. *the fat]* or, *suet:* see Levite. 3. 3. 4. After the killing and sprinkling of the blood, *they cut open (the Sin-offerings,) and took out the fat and inwards, and put them in a vessel, and salted them, and strowed them on the fire, upon the Altar, Maimonides,* treat. of *Offring the Sacrifices, chap. 7. sect,* 2. Hereby it became *a sweet savor unto the Lord;* as after is said, in verse 31. For the burning of these fats and entrails upon the altar (which sanctified the oblations, Matt. 23. 19.) figured the purifying of our affections by Christ, through the Spirit, & by our communion with his afflictions: Coloss. 2. 12. 13. and 3. 1. •5. Rom. 6. 4. 5. 6. 10. 11. 12. Psal. 16. 7.

Vers. 11. *the skin]* to weet, cleaving to the flesh: for *the sin-offerings that were burned, were not flayed at all.* But after they were carried out of the camp, *they there cut them in pieces, like the pieces of the Burnt-offering,* (Levite. 1. 6. *with their skin; and burned them there, in the place of the ashes, Maimonides,* treat. of *Offring the sacrifices, c. 5. s.* 18. and *c. 7. s.* 2.

Vers. 12. *he shall carry]* in Greek, *they shall earie forth:* so after, *and they shall burn. without the campe]* and after that they were seated in Canaan, and the Temple was in Jerusalem, they carried them *out of the city: (Maim. ibid.)* The like is after, for the sin-offering of the Church, v. 21. and upon expiation day, Lev. 16. 27. The mystery hereof, both touching Christ the sacrifice, and us the sinners, Paul openeth thus: *the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the campe, wherefore ••sus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him, without the campe, bearing his reproach: for here have we n• continuing city, but we seek one to come,* Heb. 13. 11. 14. See after in the notes upon Lev. 6. 30. *at the pouring out]* that is, as the Greek explaineth it, *where the ashes are poured out.* So Christ was sacrificed *at the place of skulls,* or dead men's ashes, John. 19. 17. and that was part of his *reproach,* (Heb. 13. 13.) which he suffered to take away our sins. *on wood] all that were burned without the court* (of the sanctuary) *any wood might serve for the burning of them:* saith *Maim.* in treat. of *Offring sacrif. 6. 7. s.* 5. Compare herewith the notes on Lev. 1. 7. *b••nt]* Hereby Christ's suffering without Jerusalem gates was signified, and so the abolishing of sin, and reconcilement of the sinner unto God. Hebrews 13. 12. and 10. 10. Rom. 〈◊〉 . 10. Threfore in the sacrifices here following, verse. 20. 26. 3•. *forgiveness* of sins is promised; which is also to be understood in

this place. Howbeit the Hebrew Doctors observe the differences thus, that of this bullock, and the goat for the Ruler, verse. 26. *it is not said, for a sweet savor, &c. because of the bullocks, a part is without* (the sanctaarie) *for to remove away the unclean spirit: and in the sin-offering of the a••inted Priest, it is not mentioned that it shall be mercifully forgiven him; for he hath not yet full pard•n, until he make supplication unto his God, for he is the Angel of the Lord of ho•••* (Malac. 2. 7.) *and he ought to be innocent and pure of hands, R. M•nachem on* Levite. 4. It is also here noted by *Baal Hatt•rim,* how *the Law commandeth the Anointed Priests oblation to be burnt openly without, at the pouring out of the ashes, that no man should be ashamed to confess his sin: for loe the high priest sinneth, and confesseth, and bringeth an oblation for his sin.*

Vers. 13. *all the congregation]* This showeth that [unspec] the Church may err. The Hebrew Doctors have here sundry observations, touching the Judges or Magistrates, which taught error, and the people that practiced the same: saying; *Every thing, for the ignorant sin whereof men are bound to bring the sin-offering appointed; if the great Session of Judges ignorantly sin in the teaching thereof, and teach that it is lawful; and the people sin of ignorance by their teaching, and the people do the thing, and rely upon their teaching. And afterward it is known to the Judges, that they have erred; loe the Judges are bound to bring the sin-offering, for their ignorance in teaching, although they themselves have not done the thing, &c. and the rest of the people are discharged of the sin-offering, although they were the doers of the thing, because they relied on the Judges. Provided, that they which teach, be the great Senate of 72. Judges, and that the Chief of the Senate •ee with them when they teach it, and that they be all of them meet to teach, and that they all, or the most of them, err in the thing which they teach; and that they teach it expressly, and say to the people, it is lawful for you to do it. Likewise if they which hear it from the mouth of the Judge•s say unto others, it is lawful for you to do it, and all the Church, or most part thereof, do it at their speech, and do it ignorantly at their speech, thinking that the thing which they teach is according to law. And they teach to infringe some part, and to confirm some part, and not to abrogate the whole body (of the command•meant,) and when it is known unto them, they know the body (or substance) of the thing whereof they taught through ignorance. When all these concur, the Judges art bound to bring the sin-offering and he that doth the thing at their speech is discharged. But if there want any one of these things, then the Judges are discharged of the offering; and whos•ever have sinned of ignorance, and do•e the deed, he brings the sin-offering appointed for his ignorance.* As for example. If the Judges *say, this thing is lawful: but teach it not to the people, nor say unto them, it is lawful for you to do it. And some man heareth, when they determine the thing to be lawful, and goeth and doth according as be hath heard: now who so doth it, is bound to bring the* ⟨◊⟩ *offering; and the Judges are free, because they t•ught them not expressly to do it. Likewise if they* ⟨◊⟩ *it, and the lesser part of the Church do it at their word▪ and the error be known: now the Judges are discharged, and they that do the thing are bound, and everyone brings his sin-offering, &c. If the Judges teach an unlawful thing to be lawful, presumptuously; and the Church doeth it at their mouth ignorantly; the Judges are discharged of the sacrifice, because they sin presumptuously, & everyone that did it at their mouth, is bound to bring a sacrifice for himself, because he sinned ignorantly. If the Judges teach it ignorantly, and the Church know that they •••e, and that it is not meet to receive it of them, and yet the Church do it at their mouth: now both of them are discharged of the sacrifice; the Judges are discharged, for the Church did it not because of their teaching which caused them to err: and all the doers are discharged*

of the sacrifice, because they sinned presumptuously, for they knew that they erred, and that it was not meet so to do. Maimonides, treat▪ of Ignorances, chap. 12. & 13. sin ignorantly] or, *err, of ignorance and unadvisedness,* not presumptuously; as verse. 2. So the Greek here translateth it, *be ignorant,* or, *do-ignorantly. the thing]* Hebrew, *the word be hid.* This the Hebrews understand of some part of a commandment, not of the whole, which cannot be hidden from the eyes of the Church. *The Judges that sin ignorantly, and teach to abrogate a substantial-precept* (or, *body of a precept) of the substantial-precepts of the law, and all the people do it at their saying; the Judges are discharged; and everyone of them that do it, is bound to bring the sin-offering appointed: as it is written,* AND THE THING BE HID, *and not the whole body of-the-precept. The Judges are never bound (to bring the sacrifice) till they teach to abolish a part, and to confirm a part of the things which are not expressed in the law, and explained. Afterwards, the Judges are bound to bring the sacrifice; and they that do it at their saying, are discharged. As, if they teach that it is lawful to worship idols, &c. loe it is as if they should say there is no idolatry (forbidden) in the law; which abrogateth the whole body (of the commandment;) and this and the like is not ignorance in teaching, but forgetfulness. Therefore they are discharged of the sacrifice; and who so doth it at their saying, he is bound to bring the sacrifice for himself. But if they err, and teach, saying, he that prostrateth himself to idols, &c. is guilty, for it is said thereof, thou shalt not prostrate thyself to another God; but he that bendeth towards the ground, and prostrateth not, that is lawful; now they are bound (to bring the sacrifice) And so in all the like cases, if they teach, and the most part of the Church do it at their saying, these are discharged, and the Judges bring the sacrifice for their ignorance. Maimonides in Shegagoth. c. 14. are guilty]* or, *do offend,* sin, trespass unto gu 〈...〉 esse. See Levite. 5. 3. 6.

Vers. 14. *against it]* or, as the Greek translateth, *in it.* So the Hebrew word *ghnal* sometime signifieth, as in Exod. 29. 3. Isaiah 38. 20. *the church]* or, *the assembly:* in Hebrew, *kahal;* whence the Greek word *ekklesia,* (a church) is derived. This the Hebrew Doctors understand, not only for the twelve••ibes of Israel, but for every tribe, *which is called (kahal) a church, as it is written,* (in 2 Chron. 20. 5.) *Iohosaphat stood in the church* (or *assembly) of Judah.* And from this law they say, *Every Tribe was to bring a Bullo•ke for a sin-offering;* in all *twelve Bullockes.* And, *whether all the Israelites in the land, did the thing, at the saying of the Judges teaching them; or the most of Israel did it, though they were the least number of the tribes; or, the most of the tribes did it, though they were the least of all Israel; they brought according to the number of all the tribes, a Bullock for every tribe. As, if the inhabitants of the land of Israel were 600000 and one; and they that did (the sin) by the teaching of the Judges, were 300000 and one; and all of them of the Tribe of* Judah *only: Or, if they that did it, were all of them the children of seven tribes, though they were but 100000. the Judges were bound* (to bring the sacrifice) &c. *And the tribe of Manasseh and of Ephraim, were not counted as two tribes in this business, but both for one tribe. Maimonides treat of Ignor. chap. 12. Sect.* 1. and *chap. 13. sect.* 2. It is also observed by them, that *All the sacrifices of the Church, were either Burnt-offerings, or Sin-offerings: and among the sacrifices of the Congregation there were no Peace-offerings, save the two lambs that were brought with the waved loaves, at the solemn assembly,* (Levite. 23. 19.) *and they were called the Peace-offerings of the Congregation. And the Church never offered a trespass offering, nor any Bird. Maimonides treat of offering sacrifices, chap. 1. sect. 4. a bullock]* In Num. 15. 24. the law appointeth *a bullock for a burnt-offering,* and an *he Goat for a sin-offering,* when the congregation ignorantly sinneth: and here, it commandeth *a Bullock for*

a sin-offering only. The Hebrews reconcile these laws thus: *What is the offering they bring for this ignorance? If it be concerning idolatry that they (the Judges) ignorantly sin and teach it; they bring a Bullock for a Burnt-offering, and an he goat for a sin-offering, for every tribe; and this is the offering spoken of in Num. 15. 24. which by word of mouth hath been taught, to be spoken of ignorant-sinning by idolatry. But if it be concerning any other transgressions that they ignorantly-offend and teach, for the ignorant doing whereof they are bound to bring the appointed sacrifice; then every tribe bringeth a Bullock for a sin-offering; and this is that spoken of in Levite. 4. 13. 14. Maimonides treat. of Ignorances, chapt. 12. Sect.* 1. Others do accord these laws thus, that this here is meant of the sin of all Israel jointly; and that in Num. 15. is meant of particular assemblies or synagogues, as they were distinct by their dwellings in Canaan. But I observe another difference, how this in Levite. 4. 13. speaketh *of doing* someone of all the commandments *which should not be done:* that, in Num. 15. 22. speaketh of *not doing all the commandments,* which the Lord had spoken by Moses.

Vers. 15. *lay their hands] There is no laying on of hands, upon the offerings of the Congregation, but upon two; viz. upon the scape goat, (Lev. 16. 21.) and upon the Bullock for the thing hid from the eyes of the church, (Lev. 4. 13. 15.) Upon it three of the Synedrion, do lay their hands. Maimonides treat of offering sacrifices, chap. 3. sect.* 10. See also the notes on Levite. 1. 4. It figured their faith in Christ, upon whom God would lay *the iniquity of us all,* Isaiah 5•. 6. and so would not impute *their trespasses unto them,* 〈◊〉 Cor. 5. 19. *he]* that is, *the Priest or Levite shall kill:* see Levite. 1. 5.

Vers. 16. *anointed]* that is, as the Chaldee expoundeth it, *the chief Priest:* in Greek, *Christ,* that is *Anointed:* a figure of our Lord Christ.

Vers. 17. *seven times]* signifying a full purgation: see the notes on verse. 6. &c. For, the things done to the sacrifice of the high Priest, the same were done to the congregations.

Vers. 20. *the sin*-offering] in Greek, *the Sin:* meaning the sacrifice which was for the high priests sin, verse. 8. &c. *the first Bullock,* as it is called in verse. 21. *it shall]* that is, as the Greek translateth, *the sin shall be forgiven them.*

Vers. 21. *he shall carry]* in Greek, *they shall carry out the whole Bullock:* as v. 12.

Vers. 22. *the Ruler]* or, *the Prince;* in Hebrew, *Nasi,* that is, one *Preferred,* or *Advanced* above others; or, one that lifteth up and easeth the burdens of the people, by governing them; as Num. 11. 17. Exod. 18. 22. It is a common name, both to inferior rulers, Num. 16. 2. Exod. 16. 22. and to the chief, as the King, Ezek. 34. 24. and 38. 2. and 45. 7. The Hebrew Doctors understand this law, of the later, saying, *Who is the Ruler spoken of in the law? It is the King, over whom, no man of Israel hath power; neither* 〈◊〉 *any above him in his kingdom, but the Lord his God. Whether he be of David's house, or of the other tribes of Israel. And if there be many Kings, and one of them do not serve another, everyone of them brings an he goat for his sin of ignorance. Maimonides, treat. of Ignorances, chap. 1 5. sect.* 6 So in Ezek. 46. 2. 4. &c. the offerings of *the Prince* are distinct from those of the people of the Land. *through ignorance]* or, *by error:* in Greek, *unwillingly:* as in v. 2.

Vers. 23. *Or* if] the Greek translateth it, *And his sin be known, &c.* so in verse. 28. But though *Or,* be sometimes used for *And,* or *If:* yet here it may be used properly, meaning, if his sin be known of himself, or be made known to him by others. So *Chazkuni* explaineth it, *And is guilty, that he knoweth it of himself: or it be made known unto him, by the means of others.* This is for his own particular sin, which he doth when he is a ruler. For, *the Ruler that doeth with the Congregation, by the teaching of the Judges, atonement is made for him, as for the people generally. If the Judges be they that offer for their ignorance, all the people and the King are discharged from bringing the sacrifice, as is before shown. And if they that do it at the saying of the Judges, be bound to bring the sacrifice, and the King be one of the doers, then he brings an he goat: for the Rulers he goat, is in place of the ewe lamb or she goat of the common person. Maimonides treat. of Ignorances, chap. 15. sect. 8. his oblation]* in Greek, *his gift.*

Vers. 24. *killeth the Burnt-offering]* that is, on the north side of the altar: see Levite. 1. 11. The Greek translateth, *where they kill* (that is, use to kill) *the Burnt-offerings.*

Vers. 25. *of burnt-offering]* herein it differed from the former of the high Priest, and Church, whose blood was carried into the Sanctuary, and put on the homes of the altar of Incense, verse. 7. 18. *The sin offerings that were eaten* (as they were whose blood was not carried into the Sanctuary, Levite. 6. 26. 30.) *their blood was to be put on the four bo 〈...〉 of the altar that stood without, from the midst of the altar and upward. When the Priest took the blood in a bason, he carried it to the altar, and dipped thefore finger of his right hand in the blood, and put it upon the horn: and so he did to every borne. And he was bound to dip his finger at every horn. And when he had made an end of putting it upon the horn, he wiped his finger on the edge of the bason; and after that, he dipped the second time: for the blood that remained upon his finger, it was not lawful to put thereof upon another horn. Of all the sacrifices, not any ones blood was to be sprinkled with the finger, but of the sin-offering only. And thus he began; he went up on the foot-bank, and turned on his right hand and went round about; and put upon the south-east horn first: after that upon the next horn which was the north-east: then upon the north-west; and after that upon the south west. And at the bottom of that horn, where he made an end of striking on the blood, he poured out the residue of the blood; which was at the southern bottom. Maimonides treat. of offering the sacrifices, chap. 5. sect. 7. 8. 9. 10. pour his blood]* in Greek, *pour all his blood:* meaning all which remaineth after the sprinkling. So in verse. 30 Moses saith, *all the blood,* likewise in verse 34. which is to be understood here.

Vers. 27. *one soul]* in Chaldee, *one man:* meaning [unspec] man or woman, as Numb. 5. 6. *people of the land]* that is, *of the common people,* except only the high Priest, and Prince forementioned: any either *Israelite,* common *Priest,* or *Levite:* as *Ibn E 〈...〉* explaineth it. *one]* The sacrifice here following, is for any one sin: if many sins be committed at once, there must, by proportion, so many sin-offerings be brought: as likewise the Hebrew Doctors explain, in the foresaid *treat. of Ignorances, chap.* 4. where also they say, for example; *He that killeth a beast of the holy things, out of the court yard of the sanctuary, on the Sabbath day, in the service of a false god; he is bound to bring three sacrifices; because he killed the holy things out of the Court; and because he prosaned the Sabbath; and because he committed idolatry: for here three unlawful things are 〈◊〉 in one.*

Vers. 28. *a she goat]* This is the sacrifice appointed [unspec] of God, which therefore the sinner might not alter, or bring any other instead thereof: though for some other sins, if he were poor and not able, he might bring a lesser sacrifice, Levite. 5. 7. 11. The Hebrews have this rule; *All sins that deser•• cutting off by the Law, except those three before mentioned,* [and shown in the notes on verse. 2.] *if a particular person transgress in any of them through ignorance, he is to bring the sin-offering appointed: except the unclean person that eateth of the holy thing; and the unclean person that cometh into the sanctuary both of them do not bring the Sin-offering appointed, but the oblation* mentioned in Levite. 5. 7. 11. a sh 〈...〉 beast if he be rich; and two Doves, or Floure, if he be poor. *Maimonides* treat. of *Ignorances, chap. 1. s. 3. perfect]* without blemish: see Levite. 1. 3. *which he hath sinned]* and not for any other of his sins: as, *he that separateth a Sin-offering for fat which he hath eaten, may not bring the same for the Sabbath which he hath polluted, or for blood which he hath eaten, &c. for then it is unlawful. Yea more then this* (they say) *he that separateth his sin-offering for fat which he did eat yesterday, may not bring it for fat which he did eat this day: and if he bring it so, it makes no atonement for him. Maimonides treat. of Ignorances, chap. 3. sect. 3. If he bring two sin-offerings for two sins: the one is to be killed in the name of the first sin; and the other, in the name of the second sin. Ibid. s.* 6.

Vers. 29. *his hand]* with confession of his sin: see Levite. 1. 4. *the sin-offering]* in Greek, *the head of his sin:* that is, his sacrifice. *he shall]* that is, *the Priest or Levite shall kill:* Greek, *they shall kill the Goat of sin,* that is, the goat to be sacrificed for sin. See Levite. 1. 5.

Vers. 30. *the horns]* the four horns of the Altar, after the manner before described on v. 25.

Verse 31. *of rest]* Greek, *of sweet smell:* the Chaldee explaineth it, *to be accepted with favor:* see the notes on Lev. 〈◊〉 . 9.

Vers. 32. *a Lamb]* or, *sheep.* This sacrifice is spoken of, apart from the former of the goat, because of the difference in the fat which was burned; as is shown in the annotations on Lev. 3. 12.

Verse 33. *he shall kill]* in Greek, *they shall kill it for sin,* that is, for a sin-offering: which *Sol. Iarohi* expoundeth, *that the killing be by the name of a sin-offering.* All these perfect unblemished sacrifices, for the sins of the people, figured Christ *the lamb without blemish and without spot,* 1 Pet. 1. 19. *the lamb of God, which taketh away the sin of the world,* John 1. 29. *who once suffered for sins, the just for the unjust that he might bring us to God,* 1 Peter 3. 18. *For he made him who knew no sin, to be sin for us, that we might be made the righteousness of God in him,* 2 Cor. 5. 21.

Vers. 35. *according to]* or, *upon,* or *with Jehovah's Fire*-offerings: which the Greek translateth, *upon the Lord's Burnt-offering.* For the daily Burnt-offering was first offered to the Lord; and other sacrifices after, and as it were upon the same. But it may be referred to the fat of the Peace-offerings, Levite. 3. according to which, the fat of the sin-offering was to be burnt. As for the flesh or bodies of this and the former Sin-offering of the Prince, they were not burnt without the host, (as the High Priests and Churches were) but eaten by the Priests; as is commanded in Lev. 6. 26.—30.

CHAP. V.

1. He that sinneth, in concealing his knowledge, when he heareth an adjuration: 2, When he hath touched an unclean thing, or person, 4, or in making an oath: 6, His Trespass-offering of the flock, 7, or of fowls, 11, or of flower. 14. The Trespass-offering in sacriliges, 17, and in sins of ignorance, not known.

ANd a soul when it shall sin, and hear the voice of an adjuration; and he *is* a witness; whether he hath seen, or known *of it:* if he do not utter *it,* then he shall bear his iniquity. Or a soul, that shall touch, any unclean thing; either the karkase of an unclean wild-beast; or the karkase of unclean cattle, or the karkase of an unclean creeping-thing: and it be hidden from him; and he *is* unclean, and is guilty. Or when he shall touch, the uncleanness of man; *according* to all his uncleanness, that he shall be unclean withal: and it be hidden from him; and he knoweth *of it,* and is guilty. Or a soul, when it shall swear, pronouncing with the lips to do evil, or to do good; *according* to all that a man shall pronounce, with an oath, and it be hidden from him: and he knoweth *of it,* and is guilty, in one of these. Then it shall be when he is guilty, in one of these: that he shall confess, that he hath sinned, concerning it. And he shall bring his *Trespass offering* unto Jehovah, for his sin which he hath sinned; a female from the flock, a lamb, or a she-goat of the goats, for a sin-*offering:* and the Priest, shall make-anatonement for him, concerning his sin.

And if his hand reach not to the sufficiency of a lamb; then he shall bring *for* his trespass which he hath sinned, two turtle-doves, or two young pigeons, unto Jehovah: one for a Sin-*offering,* and one for a Burnt offering. And he shall bring them, unto the priest; and he shall offer, that which *is* for the sin *offering,* first: and he shall cut-withhis-nail the head thereof, over-against the neck thereof, and shall not divide-*it*-asunder. And he shall sprinkle of the blood of the Sin-*offering,* upon the side of the Altar; and the rest of the blood, shall be wrung-out, at the bottom of the Altar: it *is* a Sin-*offering.* And the second, he shall make a burntoffring, according to the manner: and the Priest shall make-an-atonement for him, for his sin which he hath sinned, and it shall be mercifully-forgiven him.

And if his hand attain not to two turtle-doves, or to two young pigeons; then he that sinned, shall bring *for* his oblation, the *tenthpart* of an Ephah, of fine-flower, for a sin-*offering:* he shall not put upon it, oil; neither shall he give upon it, frankincense; for it, *is* a Sin-*offering.* And he shall bring it, unto the Priest; and the Priest shall take his handful of it, a memorial thereof, and shall burn *it* on the altar, according to Jehovah's Fire-*offerings:* it *is* a Sin-*offering.* And the Priest shall make-an-atonement for him, for his sin which he hath sinned, in one of these, and it shall be mercifully-forgiven him: and it shall be the Priests, as the Meat-offering.

And Jehovah spake unto Moses, saying. A soul, when it shall transgress a transgression; and sin through ignorance, in the holy things of Jehovah: then he shall bring his trespass unto Jehovah, a Ram perfect out of the flock, with thy estimation, of silver shekels, after the shekel of the Sanctuary, for a Trespass-*offering.* And that which he hath sinned, concerning the holy-thing, he shall pay; and the fifth *part* thereof he shall add thereunto, and give it unto the Priest: and the Priest shall make-atonement for him, with the Ram of the Trespass-*offering;* and it shall be mercifully-forgiven him.

And a soul, when it shall sin; and do *any* one of all the commandments of Jehovah, which should not be done: though he know *it* not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram perfect out of the flock, with thy estimation for a Trespass-*offering,* unto the Priest: and the Priest shall make-an-atonement for him, for his ignorance which he ignorantly committed, and he knew *it* not; and it shall be mercifully-forgiven him. It *is* a *Trespass offering:* trespassing he hath trespassed, against Jehovah.

Annotations.

A *Soul]* that is, any person, or *a man,* as the Chaldee translateth it. And Moses in ver. 15. and 17. saying, *when a soul* sinneth, *he shall bring, &c.* showeth a man to be meant hereby. Though under the man, the woman also is comprehended, as in Num. 5. 6. touching which the Hebrew Canons say, *All sacrifices that a woman is bound to offer, her husband bringeth them by her hand: if he be poor, he brings the poor man's oblation, and if he be rich, he brings by her hand, the rich man's oblation. Maimonides, treat. of Ignorances, ch. 10. sect.* 6. These Trespass-offerings here following, were for sins of less importance; as omission of some duties, and not observing the legal washings and purifications, &c. whereas the sin-offerings in chapter 4. were for greater offenses, in doing things forbidden of God. Therefore the oblations for these trespasses, were made less, if the sinner were poor, Lev. 5. 7. 11. which in the former Sin-offerings were never lessened, Levite. 4. *an adjuration]* or, *exsecration, oath,* or *curse;* of which word, see the notes of Gen. 24. 41. The Greek here also translateth it, *adjuration* (or *exaction of an oath:)* when one by oath or curse is charged to speak if he know; as Judge. 17. 2. Prov. 29. 24. 1 King. 8. 31. An example of such adjuration we have in Matth. 26. 63. where the high Priest said unto Jesus, *I adjure thee by the living God, that thou tell us, whether thou be the Christ the son of God.* Unto that adjuration Jesus gave an answer, and confessed it; whereas before, he held his peace. So the Apostle saith, *I adjure you by the Lord, that this Epistle he read unto all the holy brethren,* 1 Thess. 5. 27. And by the Hebrew Canons, *whether a man swear by his own mouth, or be adjured by the mouth of others, and he answer Amen, though he that adjured him were an infidel, or a child, he is bound. For who so answereth Amen after an oath, is as if he uttered the oath with his own mouth. And whether he answer Amen, or speak a word of like meaning, as if he say yea, or I am bound, or do take upon me this oath; or any the like, in any language: he is as a sworn man for any matter, whether he be (for sinning therein) to be beaten, or to bring an oblation. Whether he swear or be adjured by God's proper name, or by any of his titles: as that he swear by him whose name is Gracious, or Merciful, or Longsuffring, or any the like, in any tongue: it is a full oath. And so an exsecration, and a curse, is an oath. Maimonides, tom. 3. in Shebugnoth* (or treat. of *Oaths,) chap. 2. sect.* 1. 2. Accordingly the Evangelists set down these two as one, *the Son of God,* Matth. 26. 63. and, *the Son of the Blessed,* Mark 14. 61. *witness]* The Hebrews say, *there are four kinds of oaths; the oath of pronouncing a thing,* [whereof see verse 4.] *and vain* (or rash) *oaths,* [for bidden in Exod. 20. 7.] *the oath concerning that which was delivered to keep,* [whereof see Levite. 6. 2. 3.] *and the oath of witness;* here spoken of. Which they explain thus; *as when witnesses can give testimony concerning goods, and the owner requireth them to •itness, and they deny that they can give testimony, and swear that they cannot, &c. for such an oath, they arc bound to bring the sacrifice,* here appointed, verse 6. &c. *Maimonides treat. of Oaths, chap. 1. sect. 1. 12.* ⟨◊⟩ *utter]* or, *not show, declare, tell* it. And this may be, though a man be not particularly called forth to

witness: as the Hebrews say, if the party that requireth testimony, do say; *I adjure all that st* 〈...〉 *here, if they can witness for me, that they come and bear witness: if there be any witnesses among them* 〈◊〉 *, and they deny,* (or *dissemble) it, they are guilty of the oath of testimony. Maimonides, treat. of oaths, chap. 9. sect. 9. his iniquity]* that is, the punishment of his iniquity, if he repent not, and be reconciled by sacrifice; as the like is said in Levite. 19. 8. and 20. 17. where such as *bear their iniquity,* are threatened to be *cut off.* It may also be english ed thus, *if he utter,* (or *show) it not, and beareth his iniquity,* that is, is subject to the wrath of God. So in verse. 16.

Vers. 2. *carcass]* which who so touched, was by [unspec] the law unclean, Levite. 11. 8. 31. *it be hidden•* that is, *the uncleanness* be hidden from him, as *•ol. Rashi* expoundeth it. is *unclean]* that is, afterward knoweth himself to be unclean; as the explanation in verse. 3. seemeth to manifest. 〈◊〉 *guilty]* or, *trespasseth, sinneth;* for of this Hebrew word *Ashem,* the sacrifice appointed for it, is called *A* 〈...〉 , in v. 6. that is, a *Trespass*-offering, or *Guilt*-offering. But what sin or guiltiness was upon a man, for touching an unclean carcass? And seeing the law maketh such unclean but till evening, Lev. 11. 24. 31. when washing themselves and their clothes they were clean, and for uncleanness by a dead man, the sprinkling water cleansed them, Num. 19. 16. 17. 18. 19. wherefore is here *confessing of sin,* and a *trespass-offering* required, in v. 5. 6. The Hebrew doctors say, this is meant, *for an unclean person, who when he was unclean came into the sanctuary, or did eat of an holy thing, ignorantly. For it is expressly said,* (in Lev. 7, 20. 21.) *if any eat of the flesh of the peace-offerings of the Lord, having his uncleanness upon him, the same person shall be cut off, &c. And of coming into the sanctuary it is said,* (in Num. 19. 20.) *that soul shall be cut off from among the church, because he hath defiled the sanctuary of the Lord. And when the law condemneth men to be cut off, for defiling the sanctuary and holy things thereof,* [to weet presumptuously,] *it implieth the sacrifice which they are to bring, for the ignorant doing thereof. Maim.* treat. of *Ignorances,* c. 10. S. 1. 5. And thus *Sol. Rashi* also expoundeth it; *is guilty, for eating of the holy thing, or for coming into the Sanctuary.* These things figured the pollutions which men have not only by sins proceeding originally from themselves, but by partaking also *with other men's sins,* 1 Tim. 5. 22. 2 Cor. 6. 17. from which we are to be cleansed by the sacrifice and death of Christ.

V. 3. according *to all]* or as the Gr. translateth it, *of all* (or *of any) his uncleanness:* which might be sundry ways, as the law after showeth, in the 12. 13. 14. and 15 chap. of this book. *shall be unclean withal]* by touching it, as the Gr. explaineth it, *which when he toucheth he is defiled. and he knoweth]* to weet, if afterward by some means it be manifested. This the Gr. version plainly showeth saying, *and after this he knoweth* of it. And herein it differeth from another case, following in v. 17. which *he knew not:* whereupon two sorts of trespass-offerings are appointed: for this which he knew, *a female lamb,* or a lesser sacrifice if he were poor, v. 6. 7. &c. for that which he knew not, *a ram,* v. 18. Of which difference, more is spoken hereafter. It may also be translated, *whether it be hidden from him, or he know of it.* Howbeit of this matter of uncleanness, the Hebr. canons say; *The case of ignorance about defiling the san* 〈...〉 *y and holy things, differeth from the case of other* 〈◊〉 *that deserve cutting off. For all such sins, when one hath ignorantly done them, and it be known unto him in the end, that he hath sinned; although he had no knowledge of it in the beginning, yet he is bound to bring a Sin-offering: but for defiling the sanctuary*

& holy things, •e brings not the offering which is less if the man be poor, (Lev. 5. 7. 11.) *unless he have knowledge of the uncleanness and knowledge of the holy thing, or of the sanctuary, in the beginning. And the knowledge of the uncleanness, and knowledge of the holy thing, or of the sanctuary, in the end; and it be hid from him between both. As, a man is unclean, and eateth of a holy thing, &c. and afterwards it is known unto him that he is unclean, and was unclean when he did eat; and that it was a holy thing which he did eat. L•• he is not bound to bring a sacrifice, unless he knew that he was unclean, and that the thing was holy, before he did eat. As a man is unclean, and knows that he is unclean, and knows that the thing is holy. And afterwards the uncleanness is hidden from him, and he forgets that he is unclean, and eateth of the holy thing, and knows that it is a holy thing; or he erreth and forgetteth that the thing is holy, but knows himself to be unclean, and eateth. Or if he err or forget, both that he is unclean, and that the things is holy, and so eateth: afterwards the things are known to him, which were hidden from him: loe now he must bring the sacrifice here appointed; which is lessened if the man be poor. The reason of this exposition is; for that concerning other ignorances it is said,* (in Lev. 4. 27. 28.) *while he doth someone of the commandments of the Lord, which should not be done, and be guilty; or if his sin be made known unto him, which he hath sinned. When he knoweth it in the end, although he knew it not in the beginning. But concerning the uncleanness of the sanctuary and holy things, it is said, and it be hidden from him, & he knoweth of it, & is guilty,* (Lev. 5. 3.) &c. *Maim.* treat. of *Ignorances,* c. 11. S. 1. &c. So in the Chaldee paraphrase called *Jonathan's,* this scripture is thus interpreted, *and it be hid from him, and he touch any holy thing, and afterwards it be revealed unto him, and he knoweth it, &c. is guilty]* or, *is a trespasser, sinneth: as Sol. Rashi* again faith, *by eating of the holy things, or coming into the Sanctuary.*

V. 4. *a soul]* in Chaldee, *a man when he shall swear. pronouncing] distinctly-uttering.* This is that which the Jews call *the oath of pronunciation,* (as is noted before on v. 1.) and of it they make *four* particulars, *two of things to come, and two of things past: as when one swears of a thing past, that it was done, or it was not done; and of a thing to come, that he will do it, or he will not do it. And no oath of pronunciation it to be used, but for things possible for him to do, whether to come or past. He that sweareth any of these four oaths, and the thing be otherwise; as, •e that sweareth that he will not eat, and he eateth; or that he will eat, and he eateth not; or that he hath eaten, when he eateth not; or hath not eaten, when he hath; loe this is a false oath; and of this and such like, it is said, ye shall not swear by my name falsely,* (Lev. 19. 12.) *And if he swear falsely, of presumption, he is to be beaten: if of ignorance, then be brings the sacrifice here appointed. Maimonides,* treat. of *Oaths,* chap. 1. Sect. 1. 2. 3. *to do evil, &c.]* This the Hebrew Doctors understand *of things in a man's power, to do if he will, or to leave undone if he will. Therefore, he that sweareth to do evil to others, (as to smite his neighbor, &c.) this is not an oath of pronunciation, because he is commanded not to do it; but it seemeth to be a vain (or rash) oath. If he swear to his own evil and hurt, though he should not so do, his oath remains upon him: and if he do it not, he is guilty of the oath of pronunciation. If he swear to do good to others, the good which is in his power to do; the oath remains upon him, if he do it not, he is guilty of this oath. And, whosoever sweareth to break a commandemēt, & breaks it not, he is not guilty of this oath of pronunciation, but is to be beat̄ as for a vain (or rash) oath, & is to observe the cōmandement which he sware to break. If one swear that he will not sleep or eat for 7. days, or the like vain oath, they must not bid him watch or fast so long as he is able to endure, and afterward to sleep or eat: but he is to be beaten out of hand for his rash oath; and so may sleep or eat when he pleaseth.*

Maimonides, treat. of *oaths,* chap. 5. Sect. 14. &c. Compare herewith Psal. 15. 4. *he that sweareth to do evil,* (that is, to his own hurt) *and changeth not:* &c. *it be hidden from him] that he hath transgressed against his oath,* saith *Sol. Rashi,* on Levite. 5. And *Targum Jonathan* explaineth it, *and he hath falsified (his oath) and it be hidden from him, and after that he hath transgressed, it be revealed unto him, and he know that he hath falsifiedit, &c. is guilty]* or, *trespasseth:* in Greek *sinneth,* to weet, in breaking or falsifying ignorantly, that oath which he hath pronounced; or in any of the other three cases fore-propounded.

Vers. 5. *in one of these] in one of these four,* saith *Targum Jonathan;* meaning the four sins mentioned in the 1. 2. 3. 4. verses before. *shall confess]* laying his hands on the head of the sacrifice, and confessing the iniquity of his trespass; as is noted on Levite. 1. 4. And so other rites were performed according to the manner of the sin-offering in chap. 4. *The trespass-offerings, &c. were killed, and their blood sprinkled, as is before declared. Then they were flayed, the fat and inwards taken out, and salted, and strowed on the fire (upon the altar.) And the residue of their flesh, was eaten by the males of the Priests, in the court, like the sin-offerings.* Maimonides, treat, of *offering the sacrifices,* chap. 9. Sect. 1. And touching this confession they say, *The owners of the Sin or trespass-offerings, when they bring their sacrifices, &c. atonement is not made for them thereby, until they repent, and confess with word of mouth: &c. And so he that is in his neighbors danger, and hath done him damage in his goods, although he payeth him all that he oweth him: atonement there is none, until he confess, and turn away from doing the like again forever. Maimonides, tom.* 1. treat. of *Repentance,* chap. 1. Sect. 1. See the notes on Num. 5. 7.

Vers. 6. *Trespass-offering]* or, *Guilt*-offering: in Hebrew *Asham,* that is, *Guiltinesse* or *Trespass,* as the *Sin*-offering, in chap. 4. was *for sin* (as the words here following manifest,) and is likewise called a *Sin*-offering. And as the former, so this figured out the sacrifice of Christ for our sins; of whom it is prophesied that his soul should be made an *Asham,* an *offering for trespass,* (or, *for sin,* as the Greek translateth it•) Esa, 53. 10. *which he hath sinned]* and respect must be had in the sacrificing, unto that particular sin which was committed, that atonement might be made for it. *He that killeth a Sin offering or a Trespass-offering, it is necessary that his cogitation be on that sin by name, which (the sacrifice) is brought for. Ma•m.* treat. of *offering the sacrifices,* chap. 4. Sect. 11. These things taught a special care that men should have of their wai•s, an examination of their own sins, a particular repentance, sorrow and sacrifice of a contrire heart, with faith in Christ (whom the Trespass-offering figured) even for their least transgressions; that so judging themselves, they may not be judged of the Lord: 1 Cor. 11. 31. Ezek. 20. 43. Lam. 3. 40. 2 Cor. 7. 11.

Vers. 7. *his hand reach not]* that is, he be not able enough to bring a lamb: thus God providēd for the poorer sort. This is that sacrifice which the Hebrews call *Gn•leh vajored;* that is, *Ascending and descending, (Talmud. Bab.* in *Cerethoth,* ch. 2.) because it *ascendeth* or is greater, if the sinner be rich, and *descendeth* or is lesser, if he be poor. And they observe, that *Six are commanded to offer the oblation Gnoleh vajored* (greater or lesser:) *The Leper* at his cleansing, (Levite. 14. 21. &c.) *The woman after child-birth,* (Levite. 12. 8.) *He that sweareth the oath of testimony,* (Levite. 5. 1.) *He that sweareth the oath of pronunciation, falsely through ignorance,* (Levite. 5. 4.) *The unclean person that eateth of the holy things ignorantly; and the unclean that*

cometh into the Sanctuary ignorantly, (Levite. 5. 2. 3.) *Maimonides* treat. of *Ignorances,* chap. 1. Sect. 1. In these kind of sacrifices, the High Priest, or the King, was not charged to bring a greater, as they were in the Sin-offering, Levite. 4. 3. 23. but the offering fellower for the poor, even to a pottle of flower, v. 11. *The King and the anointed Priest, brought their offering for the oath of witness, or for the oath of pronunciation, or for defiling the sanctuary and holy things thereof as other private persons. For the scripture puts no difference between the offering of the king, priest or private man, save in the sin-offerings, appointed for their ignorances,* (Levite. 4.) *Maimonides,* treat. of *Ignorances,* chap. 10. Sect. 7. *turtle-doves]* see the notes on Levite. 1. 14. *If a poor man brought the oblation of the richer sort, he was discharged: but a rich man that brought the oblation of the poor, was not discharged, Maimonides,* treat. of *Ignorances,* chap. 10. Sect. 13. In that God would have men be at such charges for the expiating of their smallest sins and over-sights; it was to teach them the ugliness of their sins in his sight, and with how great price by the blood of Christ, they were to be redeemed, 1 Pet. 1. 18. 19. and how they should show by such cost, their thankfulness to God for his grace, 1 Chro. 21. 24. and towards his priests (the ministers of his grace) which had their livelihood in part by such sacrifices; Num. 18. 9. 1 Cor. 9. 13. 14. And in that he lessened the charge for the poorer sort; it was to show the riches of his grace, who freely forgiveth the poor as well as the rich, not in respect of their expenses, but of his mercy which is without respect of person, I am. 2. 5. 〈◊〉 55. 1. &c. Rom. 3. 24. 25. &c.

Vers. 8. *first]* that atonement might be made for his sin; after which was the Burnt-offering, a figure of a new and holy life. For Christ (whom the Sin-offering typed out) *bare our sins, in his* 〈◊〉 *the tree: that we being delivered from sin, should* 〈◊〉 *in righteousness,* 1 Pet. 2. 24. Albeit, the Burnt offering also was to make reconciliation for sin, as is noted on Lev. 1. 4. *cut-with-his nail]* see Lev. 1. 15. where the like is for the Burnt-offering. This here (by the Hebr. canons) was to be done, *at the south west horn* of the altar. The Priest *held the* 〈...〉 *feet* (of the fowl) *between his two fingers, and the* 〈...〉 *wings, between his two fingers; and stretched out the* 〈◊〉 *thereof unto the breadth of his two fingers, and cut it* 〈◊〉 *his nail. And this was one of the hardest services* 〈◊〉 *were in the Sanctuary. Maimonides,* treat. of *offering the Sacrifices,* c. 7. S. 6. 8. Thus the priests greatest cun 〈...〉 was to be shown in offering the sacrifices of the poor. *not divide]* he might *not* 〈◊〉 *the head from the body: and if he did divide it, he did unlawfully, and was beaten. Maimonides ibidem.* Sect. 6. See the notes on Levite. 1. 17.

Vers. 9. *the side]* Hebr. *the wall. He sprinkled of the blood, upon the wall of the altar, beneath the midst thereof, and the rest of the blood, he wrung-out at the bottom. It is a general rule, that which was put upon the wall, the residue thereof was wrung-out at the bottom: and this was the nether wall. Maim. ibidem.* This rite might fore-shadow the manner of Christ's suffering, both his sweating drops of blood, Luk. 22. 44. and the shedding of his blood, on the cross: which oblation was sanctified by his deity, as the blood of the sacrifice by the Altar; John. 17. 19. Heb. 9. 14. Matth. 23. 19.

Vers. 10. *the manner]* or *ordinance:* Hebr. *the judgment;* which word is here and often used for the *manner* or *rite* of doing a thing, and it hath reference to the law in Levite 1. 15. &c. The

Greek and Chaldee translate it, *as is fit,* (or *convenient.)* The Hebrews give this reason why the doves were one a Sin-offering, the other a Burnt-offering; *Because the Altar had nothing in the bird that was the Sin-offering save the blood thereof, which is not food* [as Levite. 3. 11.] *therefore it was needful to bring two, one for a Sin-offering to be meat for the Priest* [Levite. 6. 26.] *the other for a Burnt-offering, to be meat for the Altar. Chazkuni on* Levite. 5. *for his sin]* or, *from his sin;* that is, cleansing him from it.

Vers. 11. *attain not]* in Greek, *find not:* that is, if he be not able: as in verse. 7. he used another word of like meaning, *reach not.* So in Levite. 14. 21. 22. and 25. 26. 47. Num. 6. 21. *an Ephah]* that is, *a Bushel:* the tenth part whereof was called *an Omer,* about our *Pottle:* the Chaldee here for *an Ephah,* translateth *three Seahs* (or *pecks:)* see the notes on Exod. 16. 36. *oil]* because sin proceedeth from us for want of grace, which *oil* figured; and the memorial thereof is not sweet or grateful unto God, which *frankincense* did signify: therefore neither oil nor frankincense might be given with the sin-offering, nor with the jealousy offering, which *brought iniquity to remembrance,* Numb. 5. 15. but with the meat-offerings, both were given, Lev. 2. 1. &c. In the common Meat-offering, (Levite. 2.) *the want of oil* made it *unlawful* for sacrifice. *The sinners meat-offering, if oil were put upon it, or upon the handful thereof, it was made unlawful Maimonides,* treat. of *unlawful* (or *polluted) sacrifices,* chap. 11. Sect. 8. 10.

Vers. 12. *shall take]* or, *shall gripe; shall gather up with the hand:* see Levite. 2. 2. This was the manner of all meat-offerings, that a handful was burned on the altar, and the residue eaten by the Priests; except the Priests own meat-offerings, for sin or otherwise; they were not eaten, but all burnt; Lev. 6. 16. 22. 23. *according to]* or, *upon Jehovah's Fireoffrings:* which the Greek translateth, *upon the Burnt-offerings to the Lord;* see the notes on Le. 4. 35.

Vers. 13. *shall be the Priests]* the residue which is not burnt on the Altar, shall be for the Priests to 〈◊〉 ; the males among the priests were to eat it in the holy place, as the Meat-offering: see Levite. 2. 3. and 6. 25. 29. and 7. 6. 7.

Vers. 15. *transgress]* or, *sacrilegiously-trespass, defraud.* The Hebrew *Maghnal,* though it •e generally used for all transgression and disloyalty that the inferior committeth against the superior, as the wife against her husband, Num. 5. 12. and the like: yet for the most part, it is applied to evils committed against the Lord and his covenant, service, and holy things, whereof this law in special is: and so differeth from all the other laws. The Hebrew doctors thus explain it. *It is unlawful for a private man, to make profit* (or *use) of the holy things of the Lord: Whether they be things, that are offered upon the altar, or things sanctified for the reparation (or maintenance) of the Sanctuary. And who soever maketh profit (or use) to the value of a mite, of the holy things of the Lord, he transgresseth, Maimonides* in *Meghnilah,* (or, treat. of *Transgression)* chap. 1. Sect. 1. *through ignorance]* or *unadvisedness, by error:* see Lev. 4. 2. If he did it presumptuously, and God only knew it, he was in danger to be cut off by his hand: if his presumption were known to men, the Magistrate punished him. The sacrifice was for ignorance only. *Whosoever sacrilegiously-transgresseth presumptuously, is to be beaten; and must pay for the detriment,* &c. *Maim.* in *Megnilah,* chap. 1. Sect. 3. *the holy things]* these were many, and manifold ways men might transgress in them. As for a man to eat within his (private) gates, the tithe of his corn, wine, oil, &c. Deut. 12. 17. 18. to do work with his firstborn

bullock, or sheer his firstborn sheep, Deut. 15. 19. to eat the first fruits of his land. Exod. 34. 26. ler. 2. 3. to keep-back ought of the price of things dedicated to holy use; as did Ananias and Sapphira, Act. 5. 1. 2. &c. and many like things. *All the most holy things, men might sacrilegiously-transgress concerning them,* (by making profit or use of them) *from the time they were sanctified, until their blood was sprinkled. When the blood was sprinkled, they might transgress concerning them, in anything that was wholly for the fire, until it was burnt and carried out to the place of ashes. As the burnt-offering, whether beast or fowl; and the handful (of the meat-offering) and the frankincense, the meat-offering of the Priests. &c. they might transgress concerning them, from the hour they were sanctified, until they were carried out after their burning upon the altar, unto the place of ashes. So for bullocks and goats that were burnt (without the campe:) So for the red Cow* (Num. 19.) *from the sanctifying thereof till it were made ashes: for though it were of the holy things for the maintenance of the sanctuary, yet loe it is said thereof, it is a sin-offering;* (Num. 19 9.) *The sin-offering beast, and trespass offering, and peace-offerings of the congregation; they might transgress in them all, from their sanctifying, till the sprinkling of their blood. When the blood was sprinkled, they might transgress in the fat and inwards, til they were carried out to the place of ashes, &c. In the meat-offerings they might transgress from the sanctifying of them, (yea though they were not as yet sanctified in a ministering vessel,) until the handful was burnt on the altar, &c. The show bread, they might transgress therein, frō the sanctifying of it, (yea though it were not as yet baken,) until the incense upon it was burned. The drink offerings, men might transgres in thē after they were sanctified. The bones▪ sinews, horns & hoofs of the most holy sacrifices, which were separated, before t•e sprinkling of the blood, they might transgress in them. The ashes of the altar in the courtyard, before they were taken from upon it or after: they might transgress in them. Any beast of the most holy things, that had able•ish &c, they might transgress therein from the sanctifying of it, till it was redeemed. He that separateth money, for (to buy) his sin-offering, burnt-offering, or trespass-offering, or for ••••le doves, or pigeons: they might transgress therein, from the hour of the separating thereof. A man sanctifieth for the maintenance of the sanctuary, a thing meet to repair the same, as stone or timber; or a thing meet for the altar, as lambes or doves: or he sanctifieth for the altar, a thing meet to repair the sanctuary, as stone or timber. Or sanctifieth for one thing, that which is not meet for it, but for another; or which is not meet for either of both, as henns, lands c yea though it be but dust or ashes: they might transgress in any of these, from the hour they were sanctified, until such things were redeemed as were meet to be redeemed.* These and many the like eases, are shown by Maimonides in *Meghnilah, ch. 2, &c.* of which he saith in the end, *(c. 8. s. 8.) It is meet for a man to set himself to understand the ordinances of the holy Law, and to know the end of matters, according as he is able. And the thing whereof he can find no reason, nor know any worth thereof, let it not be light in his eyes. And let him not break through, to go up unto the Lord, lest he brake forth upon him:* (Exod. 19. 24.) *Neither let him think of this, as he thinketh of other common things. Behold how great weight there is, in the law touching s•orilegious transgression. And what though they be wood and stone, and dust & ashes? when the name of the Lord of all the world, is called only upon things, they are sanctified. And who so useth them to common use he transgresseth therein; and though he do it through ignorance, he must needs bring an atonement▪ How much more, concerning the commandments which the holy blessed God hath prescribed unto us; that a man should not tread them underfoot, because he knows not the reason of them, &c. Behold it is said in the law,* (Lev. 19. 37. & 20. 22.) *ye shall keep all my statutes, and all my judgments, and do them. Our wise men have said,*

that keeping & doing, must be applied unto the statutes, as unto the judgments, &c. Now the judgments, they are commandments, the reason (or meaning) whereof is manifest, and the good that cometh by doing them, is known in this world, as the forbidding to rob, & to shed blood; the commandment to honor father and mother. But the statutes (or ordinances) are commandments, the reason whereof is not known: &c. And all the sacrifices everyone genera•y, are statutes (or ordinances:) and our wise men have said, for the service of the sacrifices, the world ⟨◊⟩ *continue: for by doing the statutes and the* ⟨...⟩ *, righteous men are made worthy of life in the world to come. And the law setteth the commandment of the* ⟨◊⟩ ▪ *first, saying. And ye shall keep my* ⟨◊⟩ *& my judgments, which if a man do, he shall live by them*▪ ⟨◊⟩ ▪ 18▪ 3. •n which last words of the Rabbine, it app ⟨...⟩ , how the Jews (as Paul ⟨◊⟩ us▪) ⟨...⟩ *God, but not according to knowledge;* being ignorant of *God's righteousness*▪ and going about to establish *their own righteousness.* For Moses describeth the righteousness which is *of the law,* when he saith, *the man which doth these things shall live by them,* but the righteousness which is *of faith,* speaketh otherwise; *That if thou confess with mouth that Jesus is the LORD, and believe in thy heart, that God hath raised him from the dead, thou shalt be saved,* Rom. 10. 2. 3. 5. 6. 9. *his trespass]* that is, *his trespass offering:* or, for *his trespass* it self. *aram perfect] without blemish.* The ⟨◊⟩ was to be of the second year, see the notes on Lev. 1. 10. *with thy estimation]* or, *by thy valuation.* This is spoken to the Priest, who was to esteem and value all holy things, as is expressed in Lev. 27 8. 12. &c. *of silver shekels]* Hebr. *silver of shekels:* see the like transplacing of words in Lev. 6. 21. and 7. 21. and so the Gr. translateth, *a ram without blemish out of the sheep, of price of silver of sekels:* This some understand, of the thing wherein the transgression is committed, which the Priest should value, as is explained in the next verse: others understand it of the ram brought for sacrifice, that it should be worth shekels of silver, that is, two at the least, and besides that he should pay the principal, and the fifth part. Thus *Sol. Rashi* expoundeth it, *Which is worth two shekels:* and *R. Levi* giveth this reason, *because multiplication in numbers is first made by two; therefore he saith, shekels for two shekels.* Maimonides ⟨◊⟩ *Megnilah, c. 1. s.* 3. saith, *He that transgresseth through ignorance, payeth for that which he hath made use of to himself, and addeth a fifth part thereto; and bringeth a ram of two-shekels* (that is; worth so much) *and offereth it for a trespass-offering, & makes atonement for himself*▪ (Of the shekel, see Gen. 20. 16.) Again in another place he saith: *All trespass-offerings in the law, are brought being of the second year, & worth two shekels, except the Trespass-offering of the Leper, and of the Nazirite, for they are of the first year, and there is no price of them set. The doubtful Trespass-offering, is brought of little or of great: and by tradition we have learned, that it comes not but worth silver shekels. If rams be* ⟨◊⟩ *, that he find not a ram worth two shekels; let him not buy but tarry till they be dearer, and bring one of two shekels. For loe the law provideth concerning the price, & determineth it.* M••m. in *Pesulei hamukdashin, c. 4. s* 22. 23.

Vers. 16 *holy thing]* Hebr. *holiness,* which the G•. translateth *holies,* that is, *holy things.* The worth of it or of them must be paid. *fifth*-part] so much was also added to holy▪ things redeemed, Lev. 27. 13. 15. 19. *The payment of the principal, with the addition of the fifth part, is commanded to be done together with the bringing of the sacrifice. The payment of the principal, and bringing of the trespass, hinder the atonement,* (•o weet, if they be not brought together▪) *but the*

fifth part hindereth not; for it is said (after) *he* 〈◊〉 *make atonement with the ram of the trespass: the r•• and the trespass hinder, but the fifth part hindereth* 〈◊〉 ▪ [Meaning it may remain as a debt, to be pay••▪ afterward:] Maim. in *Meghnilah, c. 1. s.* 3. 4. By the *Trespass (Asham,)* the scripture sometime mean 〈...〉 the pr 〈...〉 thing wherein the trespass is committed; which is to be recompensed, besides the sacrifice▪ 〈◊〉 b. 5. &. 〈...〉 *the Priest shall make* 〈...〉 *meant▪]* Tho•gh restitution was made, by the 〈...〉 gressor▪ yet atonement could not be made but 〈◊〉 the Priest and sacrifice appointed; both which 〈...〉 gured Christ, by whose blood sins of all sorts, which men through infirmity do commit, are forgiven and purged, 1 John 1. 7.

Verse 17. *though he know it not]* this may also be translated thus; *and he know* it *not, and is guilty, and beareth his iniquity;* This differeth from the former cases, in verse 4. and 15. where there was knowledge of the sin, at least, in the end: but this law was for sins, though never known certainly, but in doubt or suspense, so that David said not without cause, *Ignorances* (or, *Vnadvised-sins) who can understand? cleanse thou me from secret*-sins, Psal. 19. 13.

Vers. 18. *a ram perfect]* that is, *without blemish.* Of this the Hebrew canons say; *Every sin, for the ignorant-doing whereof, they are bound to bring the Sin offering appointed,* (Levite▪ 4.) *they are bound, when it is not known, to bring the doubtful Trespass-offering:* (Levite. 5. 17. 18.) *And what meaneth this, If it be not known? If it be doubtful unto him, whether he hath ignorantly-sinned in the thing, or no. And this sacrifice is called Asham talui, (a doubtful Trespass-offering,) because it makes atonement for that which is uncertain and doubtful unto him, &c. As for example; there is a Sabbath day, and a working day; and a man doth work in one of them, and knows not in which he did it. He eateth of a dish of meat, and one witness saith unto him, this which thou hast eaten, is the fat (forbidden in the law,* Levite. 3. 17.) *another witness saith, thou hast not eaten fat: now he bringeth a doubtful Trespass-offering; and* so in like cases. *Maim.* treat, of *Ignorances,* c. 8. S. 1. 2. On the other hand for some cases known, they bring another sort of sacrifice, called, *Asham Vaddai,* that is, *a certain,* (or *manifest) Trespass-offering,* concerning which in the same book, chap. 9. it is said. *For five transgressions, men bring the sacrifice Asham, and it is called a manifest Asham; because there is not any doubt therein. And these are they: For lying with a bond-maid,* (Levite. 19. 20. 21.) *For things taken-by-violence, &c.* (Levite. 6. 2. 6.) *For sacrilegious transgression,* (Levite. 5. 15.) *For the uncleanness of a Nazirite,* (Num. 6. 12.) *And for leprosy, when a man is cleansed from the same,* (Levite. 14. 12.) *estimation]* or *valuation.* The Greek translateth it, *of price of silver:* see before in verse 15.

Vers. 19. *trespassing he hath trespassed]* that is, *he hath certainly trespassed;* or, *he is surely guilty.* The Chaldee translateth, *It is a trespass-offering for his sin which he hath sinned: he shall offer a trespass-offering before the Lord.* The rites about this sacrifice; were the same with the former: *whether it were a manifest trespass-offering, or a doubtful trespass-offering, it was killed, and the blood sprinkled; then it was flayed, the fat taken-out, and salted, and put on the fire (of the altar,) and the flesh was eaten by the Priests, in the court: Maimonides,* treat. of *offering the sacrifices,* c. 9. S. 1. The signification hereof, was also like the former, that by the death and blood of Christ, we are cleansed *from all sin:* 1 John. 1. 7. Heb. 10. 10. 11. 12.

CHAP. VI.

1, The Trespass-offering for sins done against the Lord, and a man's neighbor. 8, The law of the Burnt-offering, 14, and of the Meat-offering, 19, The offering at the consecration of a Priest. 24, The law of the Sin-offering.

AND Jehovah spake unto Moses, saying. A soul, when it shall sin; & transgress a transgression, against Jehovah: and falsely deny unto his neighbor in a thing-delivered-him to-keep, or in the putting of the hand, or in a thing-taken-awayby-violence; or, hath deceitfully-oppressed his neighbor. Or have found a thing lost, and falsely-denieth concerning it, & sweareth with falsehood: for *any*-one, of all that a man shall do, sinning in these. Then it shall be, when he hath sinned and is guilty: that he shall restore the thing-taken by-violence which he violently took away; or, the thingdeceitfully-gotten, which he hath got-deceitfully; or, the thing-delivered him-to keep, which was delivered unto him to keep; or the lost thing, which he found. Or, all that about which he hath sworn, with falsehood: and he shall pay it, in the principal thereof; and shall add thereto, the fifth-*parts* thereof: unto him to whom it *appertaineth,* shall he give it, in the day of his Trespass. And he shall bring his Trespass-*offering,* unto Jehovah: a ram perfect, out of the ••ock, with thy estimation for a Trespass-*offering,* unto the Priest. And the Priest shall make-atonement for him, before Jehovah, and it shall be mercifully-forgiven-him: for *any*-one, of all that he hath done, in trespassing therein.

〈 in non-Latin alphabet 〉

And Jehovah spake unto Moses, saying▪ Cōmand Aaron and his sons, saying; This *is* the law of the burnt-offering: it *is* the burnt-offering because of the burning, upon the altar all night, unto the morning; & the fire of the altar, shall beburning in it. And the Priest shall put-on, his linen raiment; and linen breeches, shall he put upon his flesh: and he shall take-up the ashes, which the fire hath consumed, with the Burnt-offering, on the altar: and he shall put them, besides the altar. And he shall put-off his garments, and put on other garments: and shall carry forth the ashes, to without the camp; unto a clean place. And the fire upon the altar shall be burning in it, it shall not be put-out; and the Priest shall burn wood upon it, every morning; and shall lay-in-order upon it, the Burnt-offering; and shall burn upon it, the fats of the Peace-offerings. Fire, continually, shall be burning upon the altar, it shall not be put-out.

And this *is* the law, of the Meat-offering: the sons of Aaron shall offer it, before Jehovah; before the altar. And he shall take-up of it his handful, of the flower of the Meat-offering, and of the oil thereof; and all the frankincense, which *is* upon the Meat offering: and he shall burn upon the altar, *for* a savor of rest, the memorial of it, unto Jehovah. And the remainder thereof, shall Aaron and his sons eat: *in* unleavened-*cakes* shall it be eaten, in the holy place; in the court of the Tent of the congregation, they shall eat it. It shall not be baken *with* leaven; I have given it *for* their portion, of my *Fireoffrings:* it *is* holy of holies; as the Sin-*offering* and as the Trespass-*offering.* Every male, among the sons of Aaron, shall eat of it; *it*

shall be a statute *for* ever, in your generations; concerning Jehovah's Fire-*offerings:* all that toucheth them, shall be holy.

And Jehovah spake unto Moses, saying. This *is* the oblation of Aaron, and of his sons, which they shall offer unto Jehovah, in the day that he is anointed; the tenth *part* of an Ephah of fine-flower, *for* a continual Meat-offering: half of it in the morning, and half of it in the evening. On a pan, it shall be made with oil, hastily-fryed shalt thou bring it: the baken pieces of the Meat offering, thou shalt offer *for* a savor of rest, unto Jehovah. And the Priest that *is* anointed in his stead, of his sons, shall do it: *it is* a statute *for* ever, unto Jehovah, it shall be burnt *for* a Whole-burnt-offering. And every Meat-offering of the Priest, shall be Wholeburnt-offering: it shall not be eaten.

And Jehovah spake unto Moses, saying. Speak unto Aaron, and unto his sons, saying; This *is* the law, of the Sin-*offering:* in the place where the Burnt-offering is killed, shall the Sin-*offering* be killed, before Jehovah; it *is* holy of holies. The Priest that offereth-it-for-sin, shall eat it: in the holy place, shall it be eaten; in the court, of the Tent of the congregation. All that shall touch the flesh thereof, shall be holy: and when there is sprinkled of the blood thereof, upon a garment; that whereon it is sprinkled, thou shalt wash, in the holy place. And the earthen vessel, wherein it is sodden, shall be broken: and if it be sodden, in a brazen vessel; it shall be both scowred and rinsed, in water. Every male among the Priests, shall eat thereof, it *is,* holy of holies. And no Sin-*offering,* whereof *any* of the blood thereof, is brought into the Tent of the congregation, to make-atonement *with* in the holy-*place,* shall be eaten: it shall be burnt, in the fire.

Annotations.

ASoule] that is, *man or woman,* as God explaineth [unspec] it, in Num. 5. 6. so the Chaldee expoundeth it, *a man. transgress]* it is the word before used, in Levite. 5. 15. The Greek here translateth, *despising despise the commendements of the Lord:* (or, *neglect* them.) *falsely deny]* or, *lie,* as the Greek translateth: but the word meaneth lying by denial of a thing, as Gen. 18. 15. This sin, God generally forbiddeth, Levite. 19. 11. And this law here, concerneth sins both against God, by swearing; and against our neighbor by injuring him. *a thing-delivered him-to-keep]* a thingcommitted-to one; which shall again be required; called in Hebrew *Pikkadon,* of encommending thing, and requiring it: in Greek, *Parathekee,* or committing it to ones fidelity, (which word Paul useth in 2 Tim. 1. 12. of God; *I am persuaded that he is able to keep that which I have committed unto him:)* in Latin, a *Depositum.* So in 1 Tim. 6. 20. and 2 Tim. 1. 14. In Gen. 41. 36. the word is used for *store* or *provision* laid up. See the judicial lawer for these cases, in Exod. 22. 7. 10. &c. *the putting of the hand]* This phrase (here only used,) seemeth to mean *fellowship,* or *partnership,* when men deal, and put their hands as it were together in a matter: so the Greek translateth it *communion* (or *society;)* and the Chaldee, *the communion* (or *fellowship) of the hand;* that is, commerce. Or we may take it, for *putting into the hand,* that is, committing of a thing to ones care and fidelity to use or employ for him. It may also imply, the lending of a thing, or borrowing. Thus *Sol. Rashi* expoundeth it, *that he hath put money into his hand to occupy: or hath lent it him. a thing-taken-by-violence]* or, *arobberie, rapine.* It implieth force, as the next doth fraud. 2 Sam. 23. 21. Judge. 9. 25. This God hateth, though it be for

Burnt-offering: Esa. 61. 8. *deceitfully oppressed]* or, *defrauded,* by cavilation, calumniation, false accusation, or other like unjust means. Of this sin, Zacchaeus cleared him-self by fowrfold restitution, Luk. 19. 8. The Hebrew doctors thus distinguish these. *Who is a taker by violence,* (or *robber?) He that taketh a man's goods by force, as by plucking it out of his hand, &c. or, that forcibly-taketh ones servant or beast, and useth them for his own work; or goeth into ones field, and eateth the fruit thereof, and the like. Who is a deceitful-opressour? He that hath his neighbors goods in his hand, with the owners consent; and when they are demanded again, he keeps the goods in his hands by force, and restores them not; and the like. Maimonides,* treat. of *Robbery and lost things,* chap. 1. Sect. 3. 4.

Vers. 3. *a thing lost]* Hebr. *a loss:* which the law [unspec] bindeth him to restore unto the owner: See Deut. 22. 2. Exod. 23. 4. in the annotations. *with falsehood]* that is, *falsely;* and as the Greek translateth it, *unjustly.* Of this kind of oath, the Hebrew canons say; *Who so hath his neighbors goods in his hand, whether they be delivered him to keeep, or lent him, or he hath taken them by violence, or by fraud; or hath found a thing lost, and restoreth it not, or the like; and the goods which he hath in his hand, he demanded of him, and he denieth them, loe he is a transgressor against this law, ye shall not fasly deny,* (Levite. 19. 11.) *And if he swear unto him falsely, concerning the goods which he denied; now he transgresseth another law, ye shall not deal-falsely;* Lev. 19. 11. *And this oath is called, the oath concerning a thing delivered to keep. And for this false oath, he is bound to pay the principal, which he denied, & to add the fifth part more thereto, and to offer a manifest Trespass-offering; &c. Maim treat of Oaths, c. 1. s. 8. 9. sinning]* or, as the Gr. translateth, *so that* he *sinneth in these.*

Vers. 4. *he shall restore]* in Numb. 5. 7. God requireth also to *confess the sin;* which is to be understood here, and in all like sins and trespasses. About this restitution, the Hebrews have these observations. *Whether he be a violent robber, or a fraudulent-oppressor, or a stealer, or a borrower, or that hath by him a thing delivered to keep, or hath found a thing lost, and falsely-denieth it, or that there was partnership between him and his neighbor, and some of the goods remain in his hand; or that he hath done work for him, and he hath not given him his wages. It is a gener all rule for everything such as these, he that consesseth, is bound to pay by sentence (of the Judges:) and he that denieth and sweareth, must pay the principal & the fifth part,* Lev. 6. 2. &c. *This is meant, when a man is bound to pay for himself, but if he be bound to pay for his father, he pays not the fifth part. As, when his father robbeth, or stealeth, or is indebted to others, and the son knoweth it, and denieth it, and sweareth, and afterwards confesseth it; he payeth but the principal only; for it is written,* (Lev. 6. 4.) *which he violent tookeaway for his own violent-taking away, he addeth the fifth part more, but not for his fathers. This is meant, when the thing violently-taken-away is not remaining then present; but if his father did violence, and died, and the thing-taken-away remaineth there and the heir denieth it, and sweareth, and afterwards confesseth it; he payeth the principal and the fifth part. If the father rob, and swear, and confess it, and afterward die: now the heir payeth the principal & the fifth part. If he rob, and swear, and so die: and the heir confesseth it, he payeth but the principal only, but in both these cases, the heir is discharged of the Trespass-offering. Maim.* treat of *Robbery, and lost things, c. 7. s. 2. 3. &c.*

V. 5. *all]* or *of anything:* so implying other particulars besides these mentioned; as some are before noted. *principal]* or, *sum;* Hebr. *head:* which *Sol. Rashi* expoundeth *the principal* (the thing it self.) *Head* sometime is used for *beginning* or *first:* & so *Chazkuni* here noteth that the meaning may be, *before he bring his Oblation he shall put out of his hand, the thing got by rapine, &c. the fist-parts]* the Greek translateth, *the fist* part, as the Hebrew also was in Lev. 5. 16. And it may be put for *every fifth part,* the fist part of everything defrauded, as in Ezek. 16. 55. *thy sisters,* meaneth *each of thy sisters.* But the Hebrew Doctors insist upon the number thus; *He that restoreth the principal to the owners, & denieth at the second time the fist part, and sweareth about it; that fist part is made as the principal in every respect, and he must pay for it another fist part, as it is written, he shall add thereto the fist parts thereof, teaching that he must add a fist part for a fist part, until the fist part which he denieth and sweareth for, be become less then the worth of a mite. Who so hath by him a thing delivered to keep, and he pleadeth that it is lost, and sweareth, and returneth and confesseth that he hath it by him. And cometh again, and pleadeth that it is lost, and sweareth, and again returneth and confesseth that he hath it by him; he must pay a fist part for every oath, with that one principal; as it is written, He shall add thereto the fist parts thereof, teaching that he may pay many fifts for one principal. Maim.* treat. of *Robbery, &c. c. 7. s.* 12 13. Now what the *fist*-part is, he there showeth in *s. 7. one of four, with the principal: as if he robbed the value of 4. and sweareth; he payeth five. And if the stolen thing be remaining, he must restore it, and give the price of the fourth part thereof. to whom it* pertaineth] or, *whose it* is, by right, whether the owners, or the heirs, *to him against whom he is guilty,* Numb. 5 7. *He that robboth his neighbor, if he that is robbed dieth: must restore the robbery unto the heirs: and if it be lost, or changed, he must give them the price of it. And if he sware unto him, and afterward he died; he must give to the heirs, the principal and the fist part. He that robbeth his father, and sweareth unto him, and the father dieth; if the thing taken by robbery do not remain, or if it be changed, he must make an account with his brethren, for the principal and for the fist part. If the thing taken by robbery remaineth, he is bound to bring forth the thing it self, from under his hand. Therefore he is to give the thing taken by robbery, and the fist part also to his brethren; and make an account with them, &c. Maim.* treat. of *Robbery, c. 2. s. 1. 2. &c.* But if the man have no kinsman to recompense the trespass unto, it must be recōpensed *unto the Lord,* even *unto the Priest,* Num. 5. 8. *of his trespass]* or, *of his guiltiness,* that is, the day wherein he is found a trespasser: which the Greek interpreteth, *the day wherein he is convicted:* (or *reprehended)* Or we may understand it, the day wherein he offereth for his trespass: so *Chazkuni* explaineth it, *The robber shall give the goods to him that is robbed, in the day that he bringeth his Trespass-offering: turning from his sin, that his oblation may be accepted with favor.*

Ver. 6. *perfect] without blemish.* This oblation was performed wth such rites, as the other before mentioned, in *c.* 5. see the notes there; and on Numb. 5. 8. *in trespassing]* or, *by guilty-trespass,* or, *with guiltiness therein:* The Greek translateth, *and hath trespassed therein.* These sacrifices, could not by themselves make a•onement, or procure forgiveness of sins: but they signified the atonement made by the sacrifice of Christ: Heb. 10. 14. 10. 14. and taught men mortification, and dying unto sin, as David saith, *Thou delightest not sacrifice, that I should give* it &c. *the sacrifices of God, are a broken spirit, as broken and a contrite heart, &c.* Ps. 51. 18. 19. And where true repentance, faith in Christ, & amendment of life is found in the sinner; there is

promise of grace, and of forgiveness of sins; *though they be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* Isaiah 1. 16. 18.

〈 in non-Latin alphabet 〉 Here beginneth the 25. section of the law: fee Gen. 6. 9. Hitherto in this book, God hath shown what sacrifices men should offer: now he declareth the manner and rites about those sacrifices, more particularly.

Vers. 9. *because of the burning]* or, *it is that which ascendeth by the burning.* Here is the reason of the name: for the *Burnt-offering,* is in Hebrew *Gnolah,* that is, an *Ascension;* because by burning all in fire, it went up in smoke and vapor. Therefore the Holy ghost translateth it in Greek, *Holocautoma,* that is, *a whole Burnt*-offering: Hebr. 10. 6. from Psal. 40. The use of this sacrifice is shown on Leviticus 1. Here the *Targum* called Jonathan's, saith, *it was to make atonement for the imaginations of the heart. all night]* though the time of the Evening sacrifice began about mid afternoon (as is shown on Exod. 12. 6.) yet the burning might continue all night, till break of the day. *No sacrifices were offered, but by day: therefore they killed no sacrifice but by day, nor sprinkled any blood, but in the day that it was killed; for when the Sun was set, the blood became unlawful (to be sprinkled.) Sacrifices whose blood was sprinkled by day, their fat was burned by night, till the pillar of the morning ascended,* (that is, till break of the day.) *And so the pieces of the burnt-offerings, were burned by night, till break of the day. But for to keep men far from trespassing, our wise men have said, that they should not burn the fattes, or pieces of the burnt-offering, but until midnight. Although it was lawful to burn them by night, yet they did not defer them purposely, but endev•red to burn all by day. Gratefull is a commandment (done) in the hour of the same,* Maimonides, treat. of *offering the sacrif.* chap. 4. Sect. 1. 2. 3. This law here given, seems specially to intend the daily Burnt-offering of the church, which was offered first in the morning, and last in the evening, as the Hebrew Doctors say, *It is unlawful to offer any sacrifice at all, before the daily sacrifice of the morning: neither kill they any sacrifice,* (to weet, for particular persons,) *after the daily evening sacrifice, except the sacrifice of the Passover only. Maimonides,* treat. of the *daily sacrif.* chap. 1. Sect. 3. *shall be burning]* or, *shall be made to burn,* that is, nourished continually: so verse 12.

Vers. 10. *his linen raiment]* or, *the linen robe;* as the Greek translateth, *a sinnen coat.* Such were made for the inferior Priests to minister in, Exod. 28 40. 41. The original word *Middo,* signifieth a large garment, proportionable to the body. *It is the Co•* (as *Sol. Rashi* observeth) *and the scripture calleth it Middo, because it was like [Middatho] his measure* that wore it. Hence the Greeks borrowed their word *Ma•due,* which is a coat, or mantle. And the Hebrew 〈◊〉 signifieth finer linen then that of common flax, (which is called by another name,) therefore the Chaldee here translateth it *garments of bysse:* 〈◊〉 the notes on Exod. 25. 4. *The* 〈◊◊〉 (〈 ◊〉 *Ghazkuni* on this place,) *is the Coat, the Miter, and the Girdle, which all are of lin* 〈...〉 *and the scripture speaketh of them as of one, because they all are as one garment, for he is not clothed with one without the other. his flesh]* in Greek *his body;* meaning, his secret parts; which for honesty and reverence of God's sanctuary, were to be covered with these breeches next the skin. See the notes on Exod. 28. 43. and compare Ezek. 44. 17. 18. *hath consumed]* or, *hath eaten:* ashes are said to be consumed, when the wood and sacrifices are consumed and turned to ashes. So *meal* is said to be *ground,* Isaiah. 47. 2. when the corn by grinding is turned to meal. *besides the*

altar] on the east-side, furthest from the sanctuary: Lev•t. 1. 16. *The taking-up of the ashes from on the altar, is commanded to be done, every day, and it is one of the Priests services,* Leviticus 6. 10. *They did it, when the pillar of the morning ascended [that is, at break of the day.] And at the feasts, (they did it) at the beginning of the third part of the night; and on Reconciliation day, at midnight. He whose duty it was to take them up, washed himself and put on the clothes in which he was to take them up, and sanctified (that is, washed) h•s hands and his feet. And took a fire-pan, and went up to the altar, &c.* Maimonides, treat, of the *daily sacrif.* chap. 2. Sect. 10. 11. &c. *The taking up of the ashes, is the first of all the services in the day; and the meaning and mystery of it is, to remove away the spirit of uncleanness that remaineth after the digestion of the members and fat entrails, that lieth on them. And therefore it is not done but in white garments only, because by mercy, iniquity is purged,* (Pro. 16. 6.) *R. Menachem,* on Le. 6.

Vers. 11. *other garments]* Unto the Altar, no Priest might come but in the holy garments appointed of God; and those garments they used not but in the Sanctuary. Hereupon it is written, when the Priests go forth *into the utter court to the people, they shall put off the garments wherein they ministered, and lay them in the holy chambers: and they shall put 〈...〉 there garments, and they shall not sanctify the people with their garments;* Ezek. 44. 19. Yet forasmuch as the carrying away of the ashes, belonged to the Priests, by *other garments* the Hebrews understand not common clothes, but other holy garments. *The Priests garments wherein he took away the ashes, were lesser then those wherein he ministered in other services; as it is written (in* Levite. 6.) *he shall put on other garments, and carry forth the ashes: he saith not other, for that they were common garments, but for that they were less then the former.* Maimonides in *Tamidin* (or treat. of the *daily sacrif.)* chap. 2. Sect. 10. *without the campe]* As the turning of the Burnt offering *to ashes,* was a sign of God's acceptation thereof, Psal. 20. 4. so the carrying out of the campe, into a clean place, signified his regard of the very relics of that holy thing: which had accomplishment in Christ his death and bu•iall, without the gates of Jerusalem, in Golgotha, and in a garden, Heb. 13. 11. 12. 13. John. 19. 16▪ 17. 18. 41. 42. the memory whereof is blessed. Of these ashes, the Hebrew canons say, *they were to be left in a place, where the wind did not blow strongly. And it was not lawful for strangers, to gather them up: neither might they be scattered there, but laid down: and it was unlawful for men to make profit* (or *use) of them. Maimonides,* treat. of the *daily sacrif.* chap. 2. Sect. 15. *a clean place]* the contrary is said touching the stones and dust of a leprous house, that they should be poured out *into an unclean place,* Lev. 14. 40 41▪ for they came f•ō a polluted house; but these ashes came from the Lord's holy house, therefore were to be laid in a clean place, where no dead ca•kasses, dung, or other filth was laid.

Vers. 12. *shall be burning]* or, *shall be kindled* (or *made burn) on it.* From hence the Hebrews gather, that *the fire might not be kindled beneath, and then laid upon the altar, but was to be kindled on the altar it self: Maimonides,* treat of the *daily sacrifice. c. 2. s.* 9. And *Baal Hatturim* noteth how from hence they have said, *Although fire came down from heaven, yet they were commanded to bring of common fire. be put out]* or, *quenched.* The Hebrew canons say, *He that quencheth the fire of the Altar, is to be beaten; for it is said, It shall not be put out,* (Lev. 6. 12.) *though it be but one coal, and though it be down from upon the Altar, he that putteth it out is to be beaten. Maimonides, ibid c. 2. s. 6. wood]* no other fuel was allowable for the altar, and it was to be the wood of the public

congregation, (as is observed on Lev. 1. 7.) And as all things about God's service, were to be of the best: so of this the Hebrews say, the wood was to be none but choice: such as had no worms in it. And that, timber of buildings pulled down, was ever unlawful: they might bring none but new wood. *Maimo•y,* in *Issures Mizbeach, ch. 6. s. 2. every morning]* Heb. *in the morning in the morning.* Of this service it is recorded; *In the morning they laid the wood in order, and they made upon the top of the Altar a great fire &c: likewise towards evening. Three fires were orderly made upon the top of the Altar every day: the first was the great fire on which they offered the daily sacrifice with the other oblations; the second was a little fire in the side, from which they took fire in a censer to burn incense with every day; the third was not for other use but to confirm the commandment concerning the fire, which is written,* FIRE CONTINVALLY SHALL BE BVRNING, Lev. 6. 13. *We have been taught that that which is said,* BECAVSE OF THE BVRNING UPON. THE ALTAR, Lev. 6. 9▪ *is •eant of the great fire: and this,* THE FIRE OF THE ALTAR SHALL BE BVRNING IN IT, Lev. 6. 9. *is the second (fire) for the* 〈◊〉 *: and this,* THE FIRE UPON THE ALTAR SHALL BE BVRNING IN IT. Leviticus 6. 12. *is the third, for keeping of the fire,* Maimonides, in treat▪ of *daily sacris. ch. 2. s.* 2. 4. 5.

Vers. 13. *Fire continually]* This commandment 〈...〉 ishing the fire always, being so oft repeated▪ showeth it to be of weight, and carefully to be observed: and signified, how by Christ our Altar, we should have continually through his Spirit, 〈◊〉 ready for the purging and •aking away of our sins, and access to offer unto God the sacrifice of praise, 1 John▪ 1. 9. Heb▪ 13. 10. 15. likewise the 〈◊〉 of God's ministers, by daily preaching of the word (which is likened unto fire, Ier. 23. 29.) to kindle and stir up the graces of the spirit in men, which may never be quenched, Mat. 3. 11. 1 Thes. 5. 19. It foreshadowed also the w•rke of Christ, who came *to send fire on the earth,* and 〈◊〉 defined to have it *kindled,* Luke 12. 49▪ likewise the afflictions of Christ and his Church, which are continual in this world, and through which we must enter into the Kingdom of God, Mark. 9. 49. Heb. 2. 10. 1 •e•. 4. 12. The Hebrews say of the fire on the Al•ar, *that it was as a làdder for the Angels to ascend by: as* (in Judge. 13. 20.) *the Angel of the Lord ascended in the flame of the Altar; and in* Ezek. 9. 2. *six men stood beside the brazen altar:* Baal Hatturim on Lev. 6.

Vers. 14. *Meat-offering]* the *Minchah,* whereof see Lev. 2. and the annotations there. *before the Altar]* that is, saith *Sol. Rashi, the south, for that was the face* (or forepart) *of the altar; for the foot bank was set on that side.*

Ver. 15. *of rest]* of sweet smell: see Lev. 2. 2. The Yerushalmi Targum translateth it, *of favorable acceptation:* and O•kelos, *to be received with favorable acceptation.*

Ver. 16. *unleavened* cakes] that is, made into unleavened cakes; as the next verse showeth. This, and the like that follow, show, how they that wrought about the holy things of the sanctuary; and they which waited at the altar, were partakers with the altar: so the Lord proportionably ordained also under the gospel, 1 Corinth. 9. 13. 14. Ezek. 44. 29. See Deut. 18. 1. 2. &c. What *leve•* and *unleavened* cakes signified, is noted on Exod. 12. *holy place]* meaning the Court of the sanctuary, in Num. 18. 10. it is called the *Holy of hol•es,* that is, the most holy place; yet hereby was meant neither the most holy within the Tabernacle, (into which none

went but the high Priest once a year, Levite. 16. 2. &c.) neither the holy place there: but the court of the sanctuary, where all the most holy things were boiled, baken, dressed and eaten, by holy persons: as is explained after, v. 26. and Lev. 8. 31. See the notes on Leviticus 24. 9.

Vers. 17. with *leaven]* or, *leavened;* as the Greek translateth it. *holy •f holies]* that is, *most holy▪* Hebrew, *holiness of holinesses.* The like is said after, touching the sin-offerings, &c. Levite. 6. 25. and 7. 1. 6. &c. Other things were called holy, as the passover, tithes, firstfruits, &c. Such the Hebrews call *light holy* things, to distinguish them from the most holy: and the laws concerning them differ. The sin-offering, trespass-offering, and remainder of the peace-offerings, were not eaten but by the males among the Priests, within the court. Other offerings, tithes, firstfruits, shoulder and breast of the people's Peace-offerings and the like, were for the Priests, their sons, daughters, &c. that were clean, Numb. 18. 9. 10. 11. 19. Again, the most holy things are here limited to be eaten within the court: the light holy things were to be eaten in the place which the Lord should choose, &c. Dent. 12. 5. 6. 7. and 16. 5. 6. which after, was Jerusalem; whereupon the Hebrew canons say, *who so eateth a bit of the flesh of the most holy things, without the court, is to be beaten, &c. The same judgment is for him that eateth the light holy things, out of Jerusalem. For Jerusalem walls, are for the light holy things; as the walls of the court for the most holy. Flesh of the most holy things, that is carried out of the walls of the court; and flesh of the light holy things, carried out of the walls of Jerusalem, is polluted and unlawful forever. And though it be brought back again to his place▪ yet is it unlawful to be eaten.* Maim. in treat of *offering the sacrif. ch. 11. s.* 5. 6. Hereupon *Jerusalem* is called the *holy City:* Nehem. 11. 1. Isaiah 48. 2. and 52. 1. Mat. 4. 5.

Vers. 18. *Every male] although he be a ble•ished* priest, saith *Sol. Rashi. all that toucheth]* or, *who-soever toucheth:* whether person or thing, as any vessel of ministry, and the like: meaning that no unclean person, or common vessel, might touch them. The Greek translateth, *whosoever toucheth them, shall be sanctified:* and so *Chazkuni,* adding this, *and he shall purify himself, before he touch them.* See after, in v. 27. and Exod. 29. 37.

Vers. 20. *in the day]* and so, from that day forward, every day. *Chazkuni* saith, that *In* here is instead of *From.* And that it is used for *After,* is noted on Exod. 2. 23. *the day that he]* that is, Aaron him-self, (as Lev. 8.) or any of his sons after him. The Chaldee called Jonathan's, saith, *in the day that they anoint him to possess the high priests office.* The Priest-hood was by natural succession to Aaron's sons, such as were meet for the same, having no blemishes, or other impediments; which the Magistrates of the highest Court judged of, and put him in place. *None do constitute an high priest, but the Senate of 71. Judges: and they do not anoint him, but by day, as it is written* (Lev. 6. 20.) *In the day that he is anointed, &c. and they set not up two high Priests at once. The high Priest, he is the head of all the priests: and they do anoint him with the anointing oil* (Exod. 30.) *and clothe him with the garments of the high Priesthood,* (Exod. 28.) *They clothe him with the 8. garments, and when he puts them off, they clothe him again on the morrow, so 7. days, day after day, as it is written* (Exod. 29. 30.) *the son that shall be Priest in his stead, shall put them on 7. days. And as they array him with the clothes, seven days, so they anoint him with •ile seven days, one after another.* Maimonides, in treat. of the *Implements of the sanctuary. c. 4. s.* 15. 12. 13. This high Priest was a figure of Christ, clothed with the garments of justice and salvation,

offering himself to God for us, and us unto God through himself; making us, and our service acceptable unto his Father; Heb. 8. 1. and 7. 25. 28. and 10. 10. 22. and 13. 15. *Ephah]* or *Bushel:* the tenth part whereof, was an *Omer:* see Exod. 16. 36. *continual]* or thus, *a Meat-offering, continually.* The ordinary priests offered their Minchah but at their Initiation, or entering upon their office: the high priest, continually, every day. See the notes on Lev. 2▪ 1.

Vers. 21. *a pan]* to weet, *a flat-pan, plate* or *slice:* whereof see Lev. 2. 5. Such being baken dry, without li••ot, were the more subject to the heat and parching of the fire. And as the high Priest was in special manner a figure of Christ; so his daily Meat-offering being of this kind, figured out the sufferings of Christ, who was so parched with the site of afflictions for our sins. *hastily fryed]* or, *••ken▪ with bubbles,* that is, so fried, that it may be hoven as with bubbles: so in Lev. 7. 12. The manner of making these cakes, is said to be thus. *The high Priest brought a whole tenth-deal, (of st•wre;) and sanctified it, and divided it by the half tenth-deal measure which was in the sanctuary: for although the oblation was half at once, yet was it not sanctified by the half. And he brought therewith, three logs of oil, as it is written, it shall be made with oil, to add oil thereunto, like the meat-offerings of the lamb. Then he mingled the flower with oil, and hastily-baked it with bubbles. And he kneaded of each half tenth part, six cakes. And they were made one by one thus, he divided the three logs (of oil) by the quarter measure that was in the sanctuary: a fourth part for every cake. And he baked the cake a little, and after that fried it upon the pan, with the other fourth part of oil which belonged to it. And he did not bake it much, as it is written Tuphinei [i. Bakings▪* Lev. 6. 21,] *between baken and raw. And afterwards he divided every cake into two, by measure; that he might offer the half at morning, and the half at evening. And he took the halfs, and doubled them everyone, into two; and brake them in in pieces, til he found every piece doubled into two. And he offered the one half, with half the handful of frankincense, in the morning; and the other half, with half the handful of frankincense at evening. And if it were the Meat-offering of Initiation, (or first entering upon his office,) he divided it not, but offered all at once, with the handful of frankincense: and both of them were a whole Burnt-offering, for offerings made by fire.* Maim. in treat. of *offering the sacrifices, ch. 13. s. 2. 3. 4. baken pieces]* Hebrew, *bakings of the Meat offering of pieces,* that is, which was broken into pieces. See the like phrase in Lev. 5. 15. *thou shalt]* meaning, thou priest, whosoever; as the next verse showeth: therefore the Greek explaineth it, *he shall offer. of rest]* that is, *of sweet smell,* as the Greek translateth: in Chaldee, *to be accepted with favor before the Lord.*

Vers. 22. *the Priest that is anointed]* Targum Jonathan explaineth it, *the high Priest that is anointed with oil. a whole-burnt-offering.]* Hebr. a *Ca••:* that is, *whole,* or *altogether;* in Greek it is translated here *Hapan, All;* in the verse following, *Holocautos,* that is, *wholly-burnt.* The people's Meat-offering was eaten by the Priests, that made a•onement for them, v. 15. 16. Lev. 7. 7. but because no Priest being a sinner, could make atonement for himself; therefore his Meat-offering might not be eaten, but all burnt on the Altar; to teach him to expect salvation not by himself, nor by his legal service or works, but by Christ. For the *eating* of the sin-offering, figured the bearing of the sinners iniquity, Lev. 10. 17.

Vers. 25. *be killed]* that was, on the north side of [unspec] the altar: see Lev. 1. 11. Hereby was figured that Christ ou• sin-offering should be killed by the priests in Jerusalem and mount

Zion, w[ch] was on the *sides of the North,* Ps. 48 2. crucified on mount Calvarie, which was on the North west side of Jerusalem: as by the Jews tradition, the morning sacrifice was killed at the North west horn of the Altar.

Verse 26. *offereth]* or, *expiateth-sin-by-it;* as the [unspec] Chaldee translateth, *that maketh atonement by the blood thereof:* in Greek, *that offereth it.* The Priest did 〈◊〉 it, and so bare the iniquity of the sinner: (Lev. 10. 17.) and in type abolished the same. It was also a part of their livelihood, Ezek. 44. 28. 29. which coveto•s priests abused, *eating the sin of God's people; and lifting up their soul, unto their iniquity:* Hos. 4. 8. It further figured our communion with Christ our sacrifice, eating his flesh by faith, John 6. 56. as he hath made us *an holy Priest-hood,* even *Kings and Priests unto God his father,* 1 Pet. 2. 5. Rev. 1. 6. *in the holy place]* within the courtyard of the sanctuary, not without the same. Seven other things were also to be eaten there, noted on Lev. 24. 9.

Vers. 27. *blood thereof]* of the sin-offering; whether it were that which was to be eaten, or that which was to be burnt. And this rite, was peculiar to the sin-offering, above all the other most holy things: *Maimonides, treat. of offering the sacrif. ch. 8. s.* 1. 2. As the sin-offering in special sort figured Christ (who was made sin for us, 2 Cor. 5. 21.) so this ordinance for all that touched the flesh of the sin-offering to be holy; the garments sprinked with the blood, to be washed; the vessels wherein the flesh was boiled, to be broken or scoured and rinsed: taught an holy use of this mystery of our redēption, whereof they that are made partakers, ought to be washed, cleansed and sanctified, by the Spirit of God; that we possess our vessels in holiness and honor, and yield not our members as instruments of unrighteousness unto sin anymore. 1 Thes. 4. 4. Rom. 6. 13. *wash]* This washing was for casual sprinkling, as when any blood sprung out of the bason, upon a garment: or the like. And as the Hebrew canons say, *Nothing was charged to be washed, but the bloody place only: and that which was upon an instrument apt to receive uncleanness, and apt to be washed. But if it were sprinkled on an instrument of wood or of metal, it was not to be washed, because they are things not fit to be washed, but they are only s•raped. If it be sprinkled on the skin of a fi 〈...〉 it is not required to be washed; because that is not a thing 〈◊〉 t• receive uncleanness. If on the skin of a •east before it be flayed, it is not charged to be washed: if it •ee after it is flayed, then must it be washed: for though it receiveth no uncleanness now, yet loe it is apt to receive uncleanness, after it is dressed for use. If it spring 〈...〉 of the neck, upon a garment▪ or from upon a 〈◊〉 of the alt••, or after that it is shed on the ground, 〈◊◊〉 gathered up, and any of it put on a garment, they 〈◊〉 〈...〉 ged to wash it, for it is written, And when there is sprinkled of the blood &c. It is not meant, but of blood received in a ministering vessel, and fit for to spri 〈...〉 and that there be enough for that use. If he hath put the blood on the four horns of the altar, and afterward some of the blood left in the bason, be put on a 〈◊〉, it is not required to be washed, &c. When 〈◊〉 the bl•ody place, they must wash it very fair, 〈...〉 mark• of the blood, &c.* Maimonides, i 〈...〉 〈◊〉 *sacrifice. ch. 8. s.* 4. 10. These ordinances shadowed the con•agion of sin; (as did all the like in 〈◊〉 cases, Levite. 11. 32. 33. &c.) and the care that we should have to cleanse ourselves by repentance and faith; 2 Cor. 7. 1. Heb. 10. 19. 22. The 〈◊〉 Hebrew Doctors had some knowledge of these mysteries; for speaking of this *washing of*

garments, they give a reason, *because it was necessary to do-away-uncleanness, by the waters that are on high:* R. Menachem on Levite. 6. These are the spiritual waters, mentioned in Hebr. 10. 22. John 7. 38. 39. Rev. 1. 5. and 22. 1. Zach. 13. 1. Isaiah 4. 4.

Vers. 28. *scowred]* as the washing, was to be *in the holy place,* or Court; ver. 27. so it was required that *the earthen vessel should be broken in the court, and the vessel of metal, should be scoured and rinsed with water in the court. The scowring, was with hot water, and the rinsing, with cold. With water, not with wine, or any mixture, or other liquor.* Maim▪ *ibidem. ch. 8. s.* 11. 12. Of breaking the earthen vessels, see the notes on Lev. 11. 33.

Ver. 29. *holy of holies]* Hebr. *holiness of holynesses,* that is, most holy; and the Greek addeth, *unto the Lord.*

Ver. 30. *into the Tent]* as was the blood of the sin-offerings for the high Priest; & for the Church. See Lev. 4. 5. 16. The signification of this law, for the burning of such sacrifices, and that the Priests might not cate of them, was to show the inability of that legal priesthood to reconcile men to God: and that men cleaving thereto, and not seeking for the better priesthood of Christ, could not be saved. For such sin-offerings as those Priests did eat, so typically bearing the people's iniquity, Lev. 10. 17. and taking it away, the blood of them came not into the sanctuary before God; which argued their unworthiness. But Christ with his blood (shed for our sins,) entered into the holy place, (not that which was made with hands, but into very heaven) and hath obtained eternal redemption: Heb. 9. 11. 12. 24. And in that the legal priests, might not eat the flesh of that sin-offering, whose blood was carried into the holy place, but the body was all burnt without the camp: the Apostle from hence saith; *we have an Altar* (meaning Christ,) *whereof they have no right to eat, which serve the Tabernacle:* (so excluding from Christ, all that cleaved to the rudiments of Moses. Which he proveth thus,) *For the bodies of those beasts, whose blood is brought into the sanctuary by the high Priest for sin,* (wherein Christ's sacrifice was most lively figured,) *are burnt without the •ampe;* (so that the Priest had no meat, or livelihood thereby:) *Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate;* (so accomplishing the type; and showing withal, that such as would still serve the worldly sanctuary, had no right to eat of him, and live by him.) *Let us go forth therefore unto him, without the campe, bearing his reproach, &c.* Heb. 13. 10.▪13. Teaching us hereby, to have communion with Christ, both by faith, in applying to ourselves his death and sufferings, 1 Pet. 3. 18. Gal. 2. 20. and in partaking of his afflictions; going out from our earthly habitations, and seeking the things that are above, 1 Pet. 4. 1. Coloss. 2. 12. 13. and 3. 2. 1. *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin,* Rom. 6. 6.

CHAP. VII.

1, The law of the Trespass-offering. 11, and of the Peace-offerings▪ 12, Whether they were for Thanksgiving, 16, or a vow, or a voluntary offering. 23, The Fat, 26, and the blood are forbidden to be eaten. 28, The Priests portion in the Peace-offerings.

ANd this *is* the law, of the *Trespass offering:* it *is,* holy of holies. In the place, where they kill the Burnt-offering, shall they kill the Trespass-*offering:* and the blood thereof, shall he sprinkle upon the all•ar, round about. And he shall offer of it, all the fat thereof: the rump, and the fat that covereth the inwards. And the two kidneys, and the fat which *is* upon them, which *is* upon the flankes: and the caul, above the liver; with the kidneys, he shall take-away it. And the Priest shall burn them, upon the altar; *for* a Fire-*offering* unto Jehovah: it *is* a Trespass-*offering.* Every male among the Priests, shall eat thereof: in the holy place shall it be eaten, it *is* holy of holies. As *is* the Sin-*offering,* so *is* the trespass-*offering; there is* one law for them: the Priest, that shall make-atonement therewith, his shall it be. And the Priest, that offereth a man's Burnt-offering: the skin of the burntoffring, which he hath offered; it shall be, for the Priest himself. And every Meat-offering, that is baken in the oven; and all that is made in the frying-pan, and on the pan: shall be for the priest himself that offereth it. And every Meat-offering mingled with oil, and dry: shall be, for all the sons of Aaron, one *as much* as another.

And this *is* the law, of the sacrifice of Peace-offerings: which he shall offer unto Jehovah. If he offer it, for Confession; then he shall offer with the sacrifice of Confession, unleavened cakes, mingled with oil; and unleavened wafers, a•ointed with oil: and *of* fine flower hastily-fryed, cakes mingled with oil. With the cakes, leavened *cakes of*-bread, shall he offer for his oblation: with the sacrifice of Confession of his Peace-offerings. And he shall offer, one of *them,* out of the whole oblation; *for* an Heave-offering, unto Jehovah: it shall be of the Priests, *even* his that sprinkleth the blood of the peaceoffrings. And the flesh, of the lacrifice of Confession of his Peace-offerings; shall be eaten, in the day of the offering of it: he shall not leave of it, until the morning. And if the sacrifice of his oblation, *be* a vow or a voluntary offering; it shall be eaten, in the day that he offereth his sacrifice: and on the morrow, the remainder also of it shall be eaten. But the remainder of the flesh of the sacrifice: in the third day, shall be burnt with fire. And if *any* of the flesh of the sacrifice of his Peace-offerings be eaten at all, in the third day; it shall not be favourably-accepted: he that offereth it, it shall not be imputed, unto him, it shall be a polluted-thing: and the soul that eateth of it, shall bear his iniquity. And the flesh, that toucheth any unclean-thing, shall not be eaten; it shall be burnt [unspec] with fire: and the flesh; everyone that is clean, shall eat the flesh. But the soul that [unspec] eateth the flesh, of the sacrifice of Peace-offerings which *pertain* unto Jehovah, and *hath* his uncleanness upon him: even that soul shall be cut-off, from his people's. And the [unspec] soul that shall touch any unclean-*thing;* the uncleanness of man, or an unclean beast, or any abomination *that is* unclean; and eat of the flesh of the sacrifice of Peaceoffrings, which *pertain* unto Jehovah: even that soul shall be cut off, from his people's.

And Jehovah spake unto Moses, saying. Speak unto the sons of Israel, saying: ye shall not eat any fat, of ox, or of sheep•, or of goat. And the fat of a carcass, and the fat of that which-is-torn-in-pieces; shall be used for any work: but eating ye shall eat of it. For whosoever eateth the fat, of the beast, of which he offereth a Fire-*offering,* unto Jehovah: even the soul that eateth *it,* shall be cut off from his people's. And ye shall not eat, any blood, in any of your

dwellings: of fowl, or of beast. Any soul, that eateth any blood: even that soul shall be cut-off, from his people's.

And Jehovah spake unto Moses, saying. Speak unto the sons of Israel, saying: He that offereth, the sacrifice of his Peace-offerings, unto Jehovah, shall bring his oblatiō unto Jehovah, of the sacrifice of his peaceoffrings. His hands shall bring, Jehovah's Fire-*offerings:* the fat with the breast, it shall he bring; the breast, to wave it *for* a Waveoffring, before Jehovah. And the priest shall burn the fat, upon the altar: and the breast [unspec] shall be Aaron's and his sons. And the right shoulder, shall ye give *for* a Heave-offering, unto the priest: of the sacrifices of your Peace-offerings. He of the sons of Aaron, that offereth the blood of the peace-offerings, and the fat; his shall the right shoulder be, for a portion. For the wave breast, and the h•ave shoulder, have I taken of the sons of Israel, from off the sacrifices of their Peaceoffrings: and have given them, unto Aaron the Priest and unto his sons, by a stature *for* ever, from among the sons of Israel.

This *is* the anointing of Aaron, and the anointing of his sons; out-of Jehovah's fire-*offerings:* in the day *when* he presented them, to minister-in-the-priests-office, unto Jehovah. Which Jehovah commanded to give unto them, in the day that he anointed them, from among the sons of Israel: *by* a statute *for* ever, throughout their generations. This *is* the law, of the Burnt-offering, of the Meat-offering, and of the Sin-*offering,* and of the Trespass-*offering:* and of the fillings *(of the hand,)* and of the sacrifice of Peace-offerings. Which Jehovah commanded Moses, in Mount Sinai: in the day that he commanded the sons of Israel, to offer their oblations unto Jehovah, in the wilderness of Sinai.

Annotations.

TRespass-offering] Hebrew, *Asham,* that is, *trespass* or, *guiltiness:* in Greek, *the Ram for trespass.* This is an explanation of things commanded in Lev. 5. *holy]* Hebrew, *holiness of holinesses,* that is, a most holy thing, so in verse. 6.

Ver. 2. *the place]* the Northside of the altar, Lev. 1. 11. figuring the place where Christ our sin and Trespass-offering should be killed for us; as is noted on Lev. 6. 25. *he sprinkle]* meaning the Priest; as he sprinkled the blood of the Burnt-offerings, and of the Peace-offerings. See the notes on Lev. 1. 5. and 3. 2. 8.

V. 3. *the rump, &c.]* Of these rites, see the notes on Leviticus. 3. 4. 9. &c. for the same order in most things, wa• for all these sacrifices. *Whether it were a 〈...〉 fest Trespass-offering, or a doubtful Trespass-offering, •ee killed it, and sprinkled the blood, as is before declared. And flayed it, and took out the inwards, and salted them, and strowed them on the fire upon the altar. And if he would bring them in a vessel, he might: and the residue of the flesh, was eaten by the males of the Priests, in the court, as the sin-offering.* Maimonides, treat of *offering the sacrifices, ch.* 9. *s.* 1.

V. 4. *which* is *upon]* or, and *that which* is upon *the flanks:* in Gr. *upon the thighs,* it was a distinct thing from the former: see the notes on Lev. 3. 4. A like phrase is in Psal. 133. 3. *the dew of Hermon, which descendeth,* that is, *and the dew which descendeth 〈ϙ〉 mountains of Zion.*

V. 〈◊〉 . *Fire-offering]* in Chaldee, *an oblation,* and the G 〈...〉 death, *a smell of sweet sa•our.* [unspec 5]

V. 〈◊〉 *of the Burnt-offering]* and so of other like offerings. Touching this point the Heb▪ canons say; *All* 〈◊〉 *of the most holy things, were the Priests:* 〈◊〉 *they were sacrifices of the congregation, or sacrifices of particular persons. But the skins of the light holy things, were the owners. And every Burnt-offering, whose flesh was not meet to be offered on the altar; the Priest had no right to the skin thereof. All the most holy things, unto which pollution happeneth, before they be flayed, their skins belong not to the priests: if after they be flayed, the priests have their skins. And all the skins, the men of custody* (which serve in their course) *do divide them among them, from Sabbath evening, to Sabbath evening. He that taketh his burnt-offering, for the maintenance of the Sanctuary: likewise he that sanctifieth his goods, if there be males among them, whose right is to be offered for Burnt▪offerings: the Priests have not their skins; for it is written,* THE PRIEST THAT OFFRETH A MANS BVRNT-OFFRING, *particularly distinguishing it from the burnt-offerings of the Sanctuary. But those skins are sold, and fall to the reparation of the Sanctuary. Whether it be man or woman, stranger or servant; the skins of their sacrifices are the Priests: he saith not A man's burnt-offering, but to except the sanctuaries.* Maim. trea•▪ of *offering the sacrif. c. 5. s.* 19. 20. 21. This ordinance, compared with *the coats of skin,* wherewith God clothed our naked first parents, Gen. 3. 21. and with the goats skins, wherewith Jacob's hands were covered when he got the blessing, Gen. 27. 16. may lead us to the gift of God, in bestowing upon us Christ and his righteousness, to be clothed with him by faith, and sanctification, partaking of his death and sufferings; Rom. 13. 13. 14. Phil. 3. 9. 10.

V. 9. *the pan]* or, *the flat plate.* Of these, see the notes on Lev. 2. 5. 6. 7. *for the Priest]* or, *the priests,* even *his that offereth it.* The scripture thus speaketh, (as the Hebrew doctors observe) of this and the other sacrifices, to teach that *the Priest who is meet for to serve, he hath his part in them to eat the same. And he that is not fit at the hour of the offering; as, one that is unclean, he hath no part to eat, although he be purified at evening▪ But in this matter of parting, all is for those that offer in the same day. And they all have their parts, in all th• holy things of the sanctuary, one as much as another.* Maimonides, treat. of *offering the sacrifice,* chap. 10. Sect. 14. This figured our thankfulness unto God for his graces, which we should use and employ unto his honor: communicating unto them that teach us the word, in all good things, Gal. 6. 6. 1 Cor. 9. 7▪ 11.

Vers. 10. *dry]* that is, *not mingled* with oil, as the Greek translateth. Such were the Meat-offerings of the sinner, and the like: see Levite. 5. 11. *one as another]* Hebr. *man as his brother;* that is, *every man alike;* as the Greek explaineth it. From this word, *man,* The Hebrew doctors say, *A child hath not a share, no not in the light holy things, although it be lawful for him to eat even of the most holy things. Likewise a woman, or one that is both man and woman, have no share in the holy things of the sanctuary at all, for it is said,* MAN AS HIS BROTHER. *But he that hath a blemish, whether continual or transitory; whether he be borne with his blemish, or is unblemished and yet disabled; he hath a share and eateth, as it is written, The bread of his God, even of the most holy, and of the holy, shall he eat,* (Lev. 21. 22.) *He also that is meet to eat. But if he be unclean, he hath no portion to eat at evening. And the high Priest eateth, not by share, but taketh what he pleaseth, Maimonides,* treat. of *offering the sacrifice,* chap. 10. Sect. 17. &c.

Vers. 12. *for Confession]* or, *for thanksgiving:* the Greek translateth it, *for Praise:* and *the sacrifice of praise,* with *confessing to* God's *na••e,* is mentioned by the Apostle, Heb. 13. 15. alluding to this law. See before in Levite. 3. This Confession, the Hebrews (as *Sol. Rashi* on this place) say, was for mercies and deliverances received from God; *as by them that go down into the sea, or that travel through the deserts, or have been prisoners, or sick and recovered; for such are bound to make confession, as it is written, Let them confess unto the LORD his mercy, &c. and let them sacrifice the sacrifice of Confession.* Psalm 107. 4. 10. 17. 21. 22. 23. *&c. If for any of these, a man hath vowed Peace-offerings, with these Peace-offerings of Confession he is bound to bring the bread here spoken of, and they are not to be eaten but that day and that night. with the sacrifice]* Maim. in trea. of *offering the sacrifices, c. 9. s. 3. &c.* showeth, that there were *four sorts of Peace-offerings: One, the Peace-offerings of the congregation: & three, the Peace-offerings of particular persons. The peace-offerings of the congregatiō, they were killed, & their blood sprinkled as is before declared. Thē they were flayed, their inwards taken out with the fat, & salted, & burnt on the altar. And the remainder was eaten by the males of the Priests, in the court, as the Sin offering, and as the Trespass-offering; for they were most holy. The Peace offerings of particular men were of three sorts. The one was Peace-offerings brought without bread, as the Peace-offerings of the Chagigah (or Passover,* Deut. •6.) *and Pentecost (or feast of weeks:) these are called simply, Peace-offerings. The second sort was brought with bread, for a vow or for a voluntaryoffring; this is called Confession (or Thanksgiving) and the bread thereof is called, the bread of the Confession. The third sort, was that which the Nazirite offered, in the day of the accomplishment of his Nazariteship, this was also brought with bread; and it was called, the Nazarites ram:* (Numbers 6. 13. 14. 15. *&c.) These three sorts, were killed, their blood sprinkled, they flayed, their fat and inwards taken out. Afterwards, the flesh was cut-up, the breast and right shoulder separated: and the inwards, with the breast and shoulder, were put in the hands of the owners of the sacrifices, and the Priest put his hand under the owners hand, and waved all before the Lord.* See further touching this in the annot. on Lev. 3. 5. *unleavened]* see the notes on Le. 2. 4. *hastily fryed]* see Lev. 6. 21

Vers. 13. *With the cakes]* namely, with the unleavened cakes aforesaid, he shall also bring leavened cakes. So the Greek translateth, *with the unleavened breads. leavened* cakes of *bread]* The Hebrew 〈◊〉 , (that is, *bread;)* is sometime used for many loaves, or cakes; as in Levite. 23. 17. *wave-bread, two:* meaning, *two wave cakes,* or *loaves.* So in this place: for, the bread brought with the sacrifice of Confession, was thus prepared. *He took 20. te•ths,* (or *pottles) of fine flower, and made of them ten pottles leavened, and ten unleavened. The ten that were leavened, he made of them, ten cakes. And the ten that were unleavened, he made of them 30. cakes equally; ten cakes of every sort; to •eet, ten cakes baken in the oven, and ten cakes wafers, and ten cakes hastily-fried. These 30. cakes were made with the quantity of half a log of oil; a fourth p•rt thereof, for the cakes hastily •ryed: an eight part for the baken cakes, and an eight part for the wafers, &c. And the Priest took one of all four cakes, one of every sort. Maim.* treat. of *offering the sacrifices, c. 9. s. 17. &c.* Leaven (figuring corruption of nature and actions, 1 Cor. 5. 8.) is usually forbidden in all sacrifices: here, with the sacrifice of Confession or Thanks, God accepteth of it; either to teach us due preparation of our prayers and thanks unto him, (for levening sometime is used in the good part, denoting the secret working of things in time, Matt. 13. 33.) or to teach us to temper our joys with sorrow and affliction in this life, (as the Prophets *heart was leavened,*

Ps. 73. 21.) or, to signify, that he would graciously accept of our thanks & service, though mixed with our infirmities, which of his mercy in Christ he forgiveth unto us, 1. John. 1. 8. 9. 10.

Vers. 14. *one of them]* to weet, one of the cakes aforementioned, of each sort one, as is above noted. [unspec] The Hebrew is *one of it,* to weet, of the *bread,* (that is, the cakes) spoken of in verse 13. *the whole oblation,]* or, *all the oblation:* the Greek translateth it, *all his gifts.* The Priest had but one cake of every sort; the rest were eaten by the owners: so in the sacrifice, the priest had the breast and shoulder; the other flesh was eaten by the owners. Yea (notwithstanding that Law in Leviticus 6. 23.) *if the owner of the sacrifice of confession were a priest, yet the residue of the bread, was eaten by the owners, as the sacrifice of another Israelite: for the bread that cometh with the sacrifice of Confession, or with the Nazarites ram, is not called a Meat-offering. Maimonides* treat. of *offering the sacrifices, c. 9. s. 11. 12. 14. an Heave-offering]* so called, because it was heaved or lifted up: the Chaldee and Greek expoundeth it, *a separation,* or *separated thing.*

Ver. 15. *eaten in the day]* the eating of the Peaceoffrings was a religious feast wherein they rejoiced [unspec] before the Lord, and gave him thanks: Deut. 12. 6. 7. The eating of it the same day it was offered, taught them to hasten and not to delay, to keep God's Commandments; and with speed whiles it is called today, to be made partakers of Christ by eating his flesh in faith; and to be thankful unto God for his grace, Psalm 119. 60. Psalm 95. 7. 8. Hebrews 3. 12. 13. 15. See also the notes on Exodus 12. 10. And *as the time of* (eating) *the flesh, so was the time for* (eating) *the bread,* as *Sol. Rashi,* here observeth.

V. 16. *a vow, or a voluntary-offering] which he bringeth not for Confession* for deliverance, as before is noted on verse 12. then *he is not bound to bring bread with them, and they may be eaten two days:* saith *Solomon Rashi.* The difference between these two is declared in the Hebrew canons, thus. *He that saith, Loe upon me be a Burnt-offering; or, ⟨◊⟩ upon me be a Meat-offering; or, loe, the price of this beast be upon me for a Burnt-offering; or a Peaceoffring; this is a Vow. But he that saith; Loe, this beast, or the price of this beast, be a burnt-offering ⟨◊⟩ Peace-offering; or this tenth-d•ale of flower be a Me••offering: loe, this is a Voluntary-offering. What difference is there between vows, and voluntary-offerings? He that voweth, if he have separated his offering, ⟨◊◊⟩ l•st or stolen, he is bound for the worth of it aft ⟨...⟩ d, till he offer one like that which he hath vowed. B•• he that voluntarily promiseth; if the thing die, ⟨◊◊⟩ st••ne; he is not bound to bring another for it. He that saith, the price of this ox be upon me a Burnt offering; or, the price of this house be upon me an oblation: if the •xe die, or the house fall, he is bound to pay, &c. Sin-offerings and Trespass-offerings, they are not brought but for sin: they come not by Vow or by voluntary-offering▪ He that saith, Loe, upon me be a Sinneoffring, &c. or, loe this be a Sin or Trespass-offering: he saith nothing. If he be indebted to bring a Sin or trespass-offering▪ and say; Lo this be for my sin or for my trespass-offering; or, this money be for my sin or trespass-offering: his words must be performed. He that voweth, or voluntarily-promiseth, is not bound, till his mouth and his heart accord. As he that intends to say, upon me be a Burnt-offering: and saith, a Peace-offering: he saith nothing. If he intend to vow a burnt-offering, and saith (generally) an offering: his words must stand: for the burnt-offering is an offering; and so in all like cases. In vows and voluntaries, it is not necessary that a man pronounce ought with*

his lips: but if he have fully determined in his heart, though he hath uttered nothing with his lips, he is indebted. Maim. in treat. of *offering the sacrif. c. 14. s. 1. 5. &c.*

V. 17. *in the third day, shall be burnt]* as being unlawful to be eaten: see the notes on Exod. 12. 10. So the longest time for eating the flesh of any sacrifice, was but the second day; in the third, none might ever be eaten. Which ordinance was given, partly that the holy flesh might be eaten whiles it was pure and sweet, for by the third day, it might easily in those hot Countries putrefy; partly to teach men diligence to apply & make use to themselves of the signs of grace in due time, as before is noted. But chiefly it seemeth to foreshadow the time of Christ, who rising from death the third day, abolished all legal offerings: see the annotations on Genesis 22. 4. And the Scripture useth today, and tomorrow for a short time, set and limited, as *Behold I cast out Devils, and do c•res today and tomorrow, and the third day I shall be perfected,* Luke 13. 32.

Ver. 18. *eaten at all]* Hebrew, *eating be eaten.* The rules for this, are thus explained. *The Peace-offerings* [unspec] 〈...〉 *, the day that they are killed, and all that night, and all the next day, until sun-setting:* Leviticus 7. 16. 17. 18. *so they are eaten two days, and one night; whether it be the portion of the Priests, or the portion of the •wners. The same law is for the first-borne, and for the* 〈◊〉 *; for they are light holy things, like the Peaceoffrings. But the (sacrifice of) Confession, though it be of the •••ght holy things, is not eaten, save in the day that it is killed, with the night,* Leviticus 7. 15. 〈◊〉 *the Nazarites ram, and the bread that* 〈◊〉 *it, are like unto them, whether the portion of the* 〈◊〉 ▪ *or the portion of the owners. And the same l* 〈...〉 〈◊◊〉 *Sin-offering, and for the Trespass-offering,* 〈◊◊〉 *Peace-offerings of the congregation, and the resi* 〈...〉 *of the Meat-offerings for all are eaten that day and that might,* Levite. 7. 15. *All the offerings are thus to* 〈...〉 〈◊〉 *the Peace-offerings which the scripture expresseth, and the first-borne, and tithe, which are like unto them. All these which are to be eaten that day & that night, they may be eaten by the Law, until the break of the day: but for to keep men far from transgression, our wise men have said they are not to be eaten, but until midnight.* Maim. treat. of *offering the sacrif. chap. 10. sect.* 6. 7. 8. By this we may see the reason why the Paschal Lamb being eaten the night before, the Jews on the morrow would not go *into the judgment Hall, l•st they should be defiled; but th•• they might eat the Passover:* Mark▪ 14. 12. John. 13. and 18. 28. For the Paschal Lamb was eaten the night before, and nothing of it might be eaten on the morrow, Exodus 12. 10. but the voluntary Peace-offerings sacrificed therewith, (which are also called the *Passover,* in Deuteronomy 16. 2.) might be eaten also the day following, but not on the third day; as this Law showeth▪ *not be imputed]* or, *not reckoned, counted,* or *thought:* to weet, by the Lord, as a pleasing service, or acceptable sacrifice. So this phrase is used, in Numbers 18. 27. 30. But the Hebrew Doctors▪ gather from hence another thing somewhat strangely; they say, *There are three thoughts (purposes* or *intendments,) that make the offerings unallowable; which are, the thought (or purpose) of changing the name, and the purpose of the place, and the purpose of the time. Of changing the name: as he that killeth the sacrifice, & not by the name thereof; but reputeth the burnt-offering, that it is a Peaceoffring, or the peace-offering, a burnt-offering, and the like. The purpose of the place; as he that killeth a sacrifice by the right name, upon condition to sprinkle the blood thereof, or burn that which is to be burnt, without the court, or to eat that which is to be eaten, out of the place where it ought to be eaten, &c.*

The purpose of the time, as •ee that killeth a sacrifice by the right name, upon condition to sprinkle the blood thereof after the Sun setting, which is not the time for sprinkling of it, or to burn that which is to be burned thereof, on the morrow after day light, which is not the time for burning of it; or to eat that which is to be eaten thereof, after the time appointed for the eating of it, &c. These are called sacrifices killed out of their due time, & they are called Pigul (that is, polluted) in every place, and this is the polluted thing spoken of in the law. By word of mouth we have been taught, that that which is said in the law, (Lev. 7. 18.) *If any of the flesh of the sacrifice of his Peace-offerings be• eaten &c. is spoken but of him that purposeth in the hour of offering it, that he will eat thereof in the third day. And the same law is for every offering, concerning which he purposeth in the hour of offering it, to eat thereof after the due time. And so if* ⟨◊⟩ *purpose to burn thereof on the altar, the thing which is fit to be burned: whether it be that which is eaten by man, or eaten (that is, consumed) by the Altar, if the purpose concerning it for after the time▪ the oblation is polluted. But the offering which is not corrupted with his purpose, but the blood thereof is sprinkled on the altar i•s due manner, and there remaineth thereof till after the time that it should be eaten: that which remaineth▪ is called Nothar (the Remainder,* Lev. 7. 17.) *and it is unlawful to eat it. But the oblation now is favourably accepted, and hath made atonement. Behold he saith of the blood, I have given it to you upon the altar, to make* ⟨◊⟩ *atonement,* (Lev. 17. 11.) *when the blood is applied to the altar in due manner, the owners (of the sacrifice) have atonement made for them, and the offering is accepted, &c. In four services, the sacrifice is polluted by the purpose: in the killing, and in the receiving of the blood, and in the carrying of it (to the altar) and in the sprinkling of it upon the altar. And the (sacrifice of) fowls, in two things: in the cutting of the neck with the nail, and in the wringing-out of the blood. And the Meatoffrings out of which the handful is taken, in four: in the taking of the handful; & in the putting of the handful into a ministering vessel; and in the carrying of it to the altar; and in the sprinkling of it upon the fire. But if he purpose, in other things, except these: as in the hour of flaying, or of cutting in pieces, or in the hour when the fat is carried to the altar, or when the meat-offering is mingled, and the like: those purposes effect not anything at all; whether it be the purpose of changing the name or the place, or the time. And so he that purposeth in any of these four services, or in them all, any other purpose, (or thought) then these three, that purpose causeth no corruption at all: as if he purpose in the time of killing, carrying the blood, or sprinkling, to leave of the blood of the sacrifice; or of the fat, till the morrow, or to carry them out of the court, &c. or to put the blood on the golden altar, which should be put on the brazen altar, or purposeth, that they which are unclean shall eat the sacrifice, or to mixe the blood of the sacrifice, with the blood of unallowable things; or to break the bones of the Pascal•lamb, or to eat of it raw; or any the like; in all such thoughts (or purposes) the sacrifice continueth good, &c. No thought (or purpose) goeth save after him that serveth: but the purpose of the owner of the sacrifice •vayleth nothing: if the purpose of him that serveth be right, the sacrifice is good. Neither doth the purpose avail, save of him that is fit to serve, and in the thing that is fit for service, and in the place that is sit for service.* Maimon. in *Pesulei* ⟨...⟩ *amukdashin,* c. 13. *s. 1. &c.* and *c. 14. s.* 1. 2. To the like effect they write in Thalm. Bab. in *Zebachim, chap.* 2. but this exposition hath no firm ground: for though such thoughts or purposes were unlawful, yet it is not manifest that they made the sacrifice a poll•ted thing; besides that the law saith, *If it be eaten at all in the third day, it is a polluted thing,* Lev. 19. 7. *a polluted thing]* or *abominable, a thing to be refused* for the corruption of it: in Hebrew it is called *Pigul;* and properly it is meant of a

thing polluted by passing the time of eating, offering, or the like; as 〈◊〉 the annotations before going, is shown. The word is used here, and again in Leviticus 19. 7. Isaiah 65. 4. and Ezek. 4. 14. and not elsewhere. The Greek translateth it sundry ways, *a thing polluted, unsacrificeable,* and *profane.* The Apostle ••th a word *Apobleto•,* (that is, *a thing to be refused,* or *rejected,)* speaking of meats, in 1 Tim. 4. 4. which may be the interpretation of this word: and so *Aquila,* one of the ••actest translators of the Bible into Greek, turneth this *Pig••, Apoblet•n.* Lev 19. 7. *the soul]* in Chaldee, *the man:* so in verse. 20. *his* 〈...〉 *tie]* that is, the punishment of his iniquity; see the notes on Gen. 19. 15. *Any •blation that is become polluted through purpose of the time, as is before declared: whosoever eateth so much as an olive thereof presumptuously is guilty of cutting off, as is written, the soul that eateth thereof shall bear his iniquity. And if he eat thereof ignorantly, he is to bring the Sinneoffring appointed. Maimonides in Pesulei hamukdashin, ch. 18. sect.* 6. The Lord himself expoundeth it thus; *because he hath profaned the hallowed thing of Jehovah, even that soul shall be cut-off from among his people's:* Lev. 19. 8. In the Babylonian Talm. in *Zebachim, ch.* 2. they have these canons; *He that killeth a sacrifice, to sprinkle the blood thereof without* (the courtyard) *or some of the blood thereof without; to burn the fat thereof, or some of the fat thereof without; to eat the flesh thereof, or so much as an olive of the flesh thereof without; it is an unlawful thing, but there is no cutting off for it. If (with purpose) to sprinkle the blood, or some of the blood thereof on the morrow, to eat the flesh, or so much as an olive of the flesh thereof on the morrow, it is Pigul, (a polluted thing) and they are guilty of cutting off for it.*

V. 19. *the flesh]* that is, as the Chaldee explaineth it, *the holy flesh;* which *Sol. Rashi* expoundeth, *the holy flesh of the Peace-offerings. burnt with fire]* The like law was for the remainders of things the second or third day, v 15. 17. *And generally, that which remained and was polluted, & all the holy things, that became unallowable, were all burned. An oblation that became polluted or unallowable; was burnt in the sanctuary out of hand. Flesh of the most holy things, if it were made unclean within (the sanctuary.) they burned it within: and if it were made unclean without, they burned it without. If any of the light holy things remained, the owners thereof burnt it in their houses, W•• so went out of Jerusalem, and remembered that there was holy flesh in his hand, if he were past the spies,* [such as used to watch upon the walls, 2 Kin. 9. 17.] *he burned it in his place: and if not, if he had a morsel with him, or more; he went back and burned it in Jerusalem. All the bones of the holy things, which had no ma•••• in them: they were not bound to burn them, except the bones of the Passover. These are the things that were burned: Holy flesh that was made unclean, or that remained; or was made disallowable. Likewise the M••toffring, that was made such. And the doubtful irespasseoffring, when it was known to a man, before the blood of it was sprinkled, that he had not sinned; and the si•••offerings of fowls that were brought upon doubt. And the hair of the clean Nazirite,* (Num. 6▪ 18.) *And the superfluity & mixtures of the vineyard,* (Lev. 19. 13. Deut. 22. 9.) *And the thing which was not accustomed to be burnt, was buried. Such were, the holy things that died, and that had untimely birthes: the ox that was stoned,* (Exod. 21. 28.) *the heifer that was beheaded,* (Deut. 21. 4.) *the sparrow of the Leper,* (Lev. 14.) *the hair of the unclean Nazirite,* (Num. 6. 9.) *the first-borne asse* (Exod. 13. 13.) *flesh in milk: and pr••••• things killed in the court of the sanctuary. All th•• were buried, the dust of them was unlawful: and all th•• were burnt, of the holy things, the dust of them was lawful, except the ashes of the outward and inward Al•••, and of the Candlestick. Whatsoever was to be bur•••d, might not be buried; and whatsoever was to be bur•••d, might not be burned. M* 〈...

〉▪ *in Pesulei* 〈...〉*, ch. 19. sect. 1. 2. 6. 7.—14. and the flesh]* that which 〈...〉 clean and fit to be eaten; *the holy flesh,* as 〈◊〉 〈...〉 aldee expoundeth it: the flesh of the Peace 〈...〉 ngs: verse 21. *that is clean, shall eat the* 〈◊〉 *]* in Chaldee, *shall eat the holy flesh.* Here *Sol.* 〈◊〉 noteth, that *whereas it is said* (in Deut. 12. 〈◊〉 *and thou shalt eat the flesh,* lest any should say, 〈◊〉 *•one may eat of the Peace-offerings but the* 〈◊〉 (diat bring it,) *therefore it is said, everyone that is* 〈◊〉 *shall eat* (or *may eat) the flesh.*

Vers. 20. *u•cleanness upon him]* The Hebrews expound this of *an unclean person that eateth of an holy thing before he is washed. He that eateth of it after he is washed, before his Sun be set, or before he hath brought his atonement, is to be beaten. But he is not guilty of cutting off; because it is said,* AND HIS VNCLEANNES UPON HIM, *whiles all his uncleanness is upon him. Maimonides in Pesule hamukdashin, ch. 18. s. 14. that soul shall be cut off]* the Chaldee expoundeth it, *that man shall be destroyed;* in Greek, *shall perish;* meaning, by the hand of God. See Levite. 22. 3. 9.

Vers. 21 *of man]* that is, of an unclean man: such as had leprosy, running issue, or the like, Lev. 13. and 15. See also Levite. 22. 2. 3. 4. &c. *Vncleannes of man,* is put for *man of uncleanness:* see the like in Lev. 5. 1•. In the Hebrew canons, it is thus explained: *Any man that is made unclean with such ••cleanness, as if he come into the sanctuary, he is gu•l* 〈◊〉 *of cutting off; if he eat so much as an olive of the holy things, whether it be of the clean holy thing or of the unclean holy thing, doing it presumptuously, he is guilty of cutting off,* Lev. 7. 20. *and if he eat ignorantly, be must bring the sacrifice appointed* (in Levite 5. 2. 11. Maimonides in *Pesulei hamukdashin, cha. 18. s. 13. of peace-offerings]* and so by proportion, of other sacrifices: for the *same law is for other holy things of the altar,* saith *Maimonides, ibidem.* The flesh of these sacrifices being a figure of the flesh of Christ, to be eaten of the saints by faith: this law signified, that all unbelievers, hypocrites and wicked ones that profess the Gospel, and partake of the signs and seals of grace unworthily, do eat and drink judgment to themselves; 1 Cor. 11. •7. 28. •9.

Vers. 23. *f•• of ox]* This explaineth and limiteth the law before given, in Levite. 3. 17. to the [unspec] fat of these three kinds of beasts: see the annotations there.

V. 24. *of a karkasse]* to weet, *that which dieth of it* [unspec] *self,* or otherwise, after an unlawful manner. To •ate the flesh of carcasses, or of things that were 〈◊〉 ; was unlawful, Exod. 22. 31. Levite. 17. 15. and 22. 8. Deut. 14. 21. Ezek. 4. 14. and 44. 31. to eat fat of such, was a double trespass. *He that* 〈◊〉 *the fat of a dead or torn •east, is guilty both for* 〈◊〉 *the fat, & for eating the dead or torn beast: &c.* 〈◊◊〉*. 2. treat of Forbidden meats, c. 7. s. 2.*

Ver. 25 *shall be cut off]* the Greek translateth, *shall* [unspec] *perish:* to weet, if he do it with a high hand. *He that* 〈◊〉 *so much as an olive of fat presumptuously, is in danger to be cut-off: if he do it ignorantly, he is to* 〈◊〉 *the Sin-offering appointed. Maim treat. of For* 〈...〉 *meats, ch. 7. s.* 1. So for the next case, of eating blood: verse. 27.

V. 26. *or of beast]* This also is a limitation: whereupon the Jews hold no prohibition of the blood of fishes, locusts, creeping things, and the like: see the notes on Lev. 3. 17. and 17. 10.

14. and Gen. 9. 4. So *Sol. larchi* here noteth, *of fowl, or of beast, to except the blood of fishes, locusts, &c,*

Vers. 29. *his oblation]* in Gr▪ *his gift,* meaning those things which were given out of the Peace-offerings, to the Lord and to the Priest.

Ver. 30. *His hands]* he might not do it by another person: but the Priest put the parts-of the sacrifices into the owners hands, and received them of him. See the notes on Lev. 3. 5▪ and 7. 12. *fat with the breast]* of which, the fat was the Lord's, burnt on the altar; the breast was the Priests, to eat, verse 31. *wave it]* The manner of doing this and the signification of it, see in Lev. 3. 5. and Exod. 29. 24. It figured the giving of our breast, that is, of the heart and affections, unto Ch•ist, in newness of life; in the fellowship of his afflictions: Prov. 23. 26. 1 Chron. 28. 9. Rom. 6. 3. 4. 5. 6. Phil. 3. 10.

Ver. 32. *Heave-offering]* in Greek and Chaldee, *a separation,* or *separated thing;* because it was separated from the rest of the body, heaved up towards heaven, and after given to the Lord's Priest. It signified, an acknowledgement that all good things came down from God; and an endeavor that all the ways of his people should tend upward unto God, that so their conversation might be heavenly, I am. 1. 17. Phil. 3. 20. Prov. 15. 24.

Verse 34. *statute* for *ever]* or, *an eternal ordinance,* to continue so long as the law of sacrificing should continue, that is, till Christ's coming: and after that, the equity of it to remain still; for as they which waited at the Altar, were partakers with the Altar: *even so hath the Lord ordained, that they which preach the gospel, should live of the gospel, 1 Cor.* 9 13. 14.

Verse 35. *the anointing]* that is, the portion or reward of the Anointing; meaning, *of the anointed Priests.* For that he speaketh of their *portion,* the words before and after manifest; and in verse 36. it is that *which Jehovah commanded to give unto them.* And *Anointing,* is figuratively put for the Priest *anointed,* as *Oil* is used for *Christ,* which had the oil of grace without measure on him, Isaiah 10. 27. So *dreams,* are put for *dreamers,* Ierem. 27. 9. *Spirits,* for *spiritual gifts,* 1 Cor. 14. 12 *thanksgivings,* for *companies of thanksgivers,* Nehem. 12. 31. *Circumcision* for *persons circumcised,* Rom. 2. 26. and many the like. In like manner, *divination* is used for *the rewards of divination,* sent unto Balaam, Numbers 22. 7. *iniquity,* for the *punishment* or *desert of iniquity,* Levite. 7. 18. Job 11. 6. So *Chazkum* here expoundeth, *the anointing,* to be *the reward of their anointing. presented]* or, *offered them,* and here *in the day,* meaneth from that day forward, forever, as appeareth by verse. 36.

Vers. 37. *fillings* of the hand] that is, as the Greek explaineth it, *Perfection,* or *Consecration:* when the hand was filled with parts of the sacrifices: see Exodus 29. 9. &c. in the annotations. That sacrifice is here reckoned among the rest, because it was commanded at mount Sinai, Exodus 29. and i• after to be shown in practice, Leviticus 8.

Vers. 38. *in the wilderness of Sinai]* named of Sinai [unspec] the mountain in Arabia where the Law was given, which is Agar, gendering to bond age, Gal. 4. 24. 25. Before they came thither, they offered no sacrifice; there God gave them these laws, (described from the beginning of Leviticus hitherto,) as shadows *of good things to come,* Hebr: 10. 〈◊〉 . •ll the Lamb (Christ) on

mount Zion, should by the sacrifice of himself, when he made *his soul a Trespass* offering, Isaiah 53. 10. *cause the Sacrifice and Oblation to cease,* Dan. 9. 27. who hath *by one offering, perfected forever them that are sanctified,* Heb. 10. 14. so that now among the Gentiles, in every place incense is offered unto the name of God, and a pure Meat-offering, Mal. 1. 11. *By him therefore let us offer the sacrifice of praise to God continually.* Hebr. 13. 15.

CHAP. VIII.

1. Moses consecrateth Aaron and his sons, to the Priests office. 14, Their Sin-offering. 18, Their Burnt-offering. 22, The ram of the filling of the hands. 31, The place and time of their consecration.

ANd Jehovah spake unto Moses, saying. Take Aaron, and his sons with him; and the garments, and the anointing oil: and a Bullock *for* a Sin-*offering,* and two rams, and a basket of unleavened *cakes.* And gather thou together, all the congregation: unto the door, of the Tent of the congregation. And Moses did as Jehovah commanded him: and the congregation was gathered together; unto the door, of the Tent of the congregation. And Moses said, unto the congregation: This *is* the thing, which Jehovah commanded to be done. And Moses brought-near Aaron and his sons: and washed them with water. And he put upon him the Coat, and girded him with the girdle, and clothed him with the Robe, and put the Ephod upon him: and girded him with the curious girdle of the Ephod, and fitly-girded him therewith. And he put the Breast-plate upon him, and he put in the Breastplate, the Vrim and Thummim. And he put the Miter, upon his head: and he put upon the Miter, even upon his forefront, the plate of gold, the crown of holiness; as Jehovah commanded Moses. And Moses took the anointing oil, and anointed the Tabernacle, and all that *was* therein: and sanctified them. And he sprinkled there of upon the altar, seven [unspec] times: and anointed the altar, and all the vessels thereof; and the laver, and the foot thereof, to sanctify them. And he poured [unspec] of the anointing oil, upon Aaron's head; and anointed him, to sanctify him. And Moses [unspec] brought-near, Aaron's sons; and clothed them with costs, and girded them with girdles and bound bonnets upon them: as Jehovah commanded Moses. And he brought [unspec] nigh, the bullock *for* the Sin-*offering:* and Aaron and his sons laid their hands, upon the head of the bullock *for* the Sin-*offering.* And he killed *it,* and Moses took the blood [unspec] and put *it* upon the horns of the altar round. about, with his finger; and purified the altar: and the blood, he poured at the bottom of the altar, and sanctified it, to make-atonement upon it. And he took all the fat, that [unspec] *was* upon the inwards; and the caul of the liver; and the two kidneys, and their fat: and Moses burned them upon the altar. And the [unspec] bullock, and his skin, and his flesh; and his dung; he burnt with fire, without the campe: as Jehovah commanded Moses. And he [unspec] brought-near, the ram *for* the Burnt-offering: and Aaron and his sons, laid their handsupō the head of the ram. And he killed *it:* and [unspec] Moses sprinkled the blood, upon the altar, round about. And he cut the ram, into his [unspec] pieces: and Moses burnt, the head, and the pieces, and the fat. And he washed the inwards [unspec] and the legs in water: & Moses burnt all the ram, upon the altar; it *was* a Burnt offering, for a savor of rest; it *was* a Fire-*offering* unto Jehovah; as Jehovah commanded Moses. And he brought-near the second [unspec] ram, the ram of the

Fillings *of the hand:* and Aaron and his sons, laid their hands, upon the head of the ram. And he killed *it,* and [unspec] Moses took of the blood of it, and put it upon the tip of Aaron's right ear: and upon the thumb of his right hand, and upon the great-toe of his right foot. And he brought-near [unspec] Aaron's sons; and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great-toe of their right foot: and Moses sprinkled the blood, upon the altar, round-about. And he took the fat and the [unspec] rump, and all the fat that *was* upon the inwards; and the caul of the liver; and the two kidneys, and their fat: and the right shoulder. And out of the basket of unleavened *cakes,* that *was* before Jehovah, he took one unleavened cake, and one cake of oiled bread, and one wafer: and put *them* on the fats, and on the right shoulder. And he put all, on the [unspec] palms-of-the-hands of Aaron, and on the palms-of-the-hands of his sons: and waved them *for* a Wave-*offering,* before Jehovah. And Moses took them from off the [unspec] palms-of their hands, and burnt *them* on the altar, upon the Burnt-offering: they *were* the Fillings *of the hand,* for a favor of rest; it *was* a ••re *offering* unto Iehvah. And Moses took the breast, and waved it *for* a *Waveoffring* before Jehovah: of the ram of the Fillings *of the hand,* it was Moses part, as Jehovah commanded Moses. And Moses took of the anointing oil, and of the blood, which *was* upon the altar; and sprinkled *it* upon Aaron, upon his garments; and upon his sons, and upon his sons garments with him; & sanctified Aaron, his garments; and his sons, and his sons garments, with him. And Moses said unto Aaron and to his sons, Boyle the flesh, *at* the door of the Tent of the congregation: and there eat it, and the bread, which *is* in the basket of the Fillings *of the hand:* as I commanded, saying; Aaron and his sons shall eat it. And the remainder of the flesh, and of the bread: ye shall burn, with fire. And ye shall not go-out of the door of the Tent of the congregation, seven days: until the day of fulfilling, the days of your Filling-*of the hand:* for, seven days, shall he fill your hand. As he hath done, in this day: Jehovah hath commanded to do, to make-atonement for you. And ye shall abide, at the door of the Tent of the congregation, day and night seven days; and shall keep the charge of Jehovah, that ye die not: for so, I am commanded. And Aaron, and his sons did: all the things, which Jehovah commanded, by the hand of Moses.

Annotations.

AAron] who was before designed unto the Priests office, Exod. 28. 1. Hitherto God hath given lewes for holy things: now, for holy persons, 〈◊〉 ministers and others; unto chap. 15. *gar* 〈...〉 *]* the holy garments which were prescribed 〈◊〉 〈...〉 d. 28. 2. &c. and made in Exod. 39. 1. &c. So 〈◊〉 Targum Jonathan it is explained, *the gar* 〈...〉 *which I commanded thee. oil]* whereof see 〈◊〉 . 30. 23. *&c. a bullock]* or *bull,* as the 〈◊〉 explaineth it. The Hebrew *Par,* here and always in the sacrifices meaneth a bull *of the second year* at the least: Maimonides, treat▪ of *offering sacrif.* chap. 1. Sect. 24. for *a sin offering]* Hebr. *of sin:* which the Greek translateth *for sin.* This and the other sacrifices, were to sanctify them unto the Priests office; see Exod. 29. 1. 2. &c. *two rams]* the one for a *Burnt offering,* verse 18. the other for Consecration of the Priests, or *Filling* their hand, verse. 22. These also were to be above a year old, for all tammes for sacrifice were to be *of the second year,* as Lambs were of the first year. *Maimonides ibidem.*

Vers. 3. *of the congregation]* in Greek, *of testimony:* see Levite. 1. 1. Thus the presence of God, and of the Church, is here at the consecration of the Priests. And by the *door of the Tent,* is meant the Courtyard of the same, which was before the door; *and all the Court was so called,* as Sol. I••chi noteth on Exod. 29.

Vers. 5. *the thing]* Hebr. *the word:* of this commandment, see Exod. 29. 4.

Vers. 6. *water]* to wash away uncleanness: a sign of their sanctification from sin, by repentance and faith, through the spirit of our Lord Jesus Christ, who *came by water and blood,* 1 John. 5. 6. Ezek. 36. 25. Heb. 10. 22. Isaiah. 1. 16. See the notes on Exodus 29. 4.

Vers. 7. *put]* Hebr. *gave.* The putting off of his own clothes, signified the taking away of his iniquity, Zach. 3. 4. and these other garments signified the gifts of justice and salvation, Psal. 132. 9. 16. See the particulars observed on Exod. 29. 5. &c. *the Coat]* the linen coat, which was next his skin, save only the linen breeches under it upon his secret parts. See the annotations on Exodus 28. 4. &c. *fitly-girded]* the Greek saith, *tied-fast:* a sign of making him strong and ready in heart, to do his service: see Exod. 29. 5.

Vers. 8. *the Breast-plate]* called *the Breast plate of judgment:* the making and meaning whereof is shown, on Exod. 28. 15. &c. *Urim and Thummim]* that is, *Lights and Perfections:* in Greek, *Manifestation and Truth:* see Exod. 28. 30. These ornaments of the high Priest, figured the perfection of all graces in Christ, whom the legal Priests typed: Heb. 5. 1. 5. &c.

Vers. 9. *crown of holiness]* the holy diademe, on which these words *Holiness to Jehovah* were graved: whereof see Exod. 28. 36. 38. and 29. 6. It was a sign of the holiness and excellency of his calling; by the gifts of God's spirit upon him: and figured Christ's mediation for his Church; for now *Aaron* did *bear the iniquity of the holy things, which the sons of Israel should hallow, in all the gifts of their holy things;* &c. Exod. 28. 38.

Vers. 10. *the anointing oil]* called the *oil of holy anointing;* it was made of *Mirrhe, Cinamon, Calamus, Cassia, and oil olive,* Exod. 28. 23. 24. 25. and it figured the graces of the Spirit upon Christ, and his Church, Esa. 61. 1. 1 John. 2. 20. 27.

Vers. 11. *seven times]* to signify a full sanctification: see the notes on Levite. 4 6.

Vers. 12. *head]* and it ran down upon his beard, and on the coller of his garments, Psalm 133. 2. This anointing signified the graces of God's spirit, whereby their ministration of God's word, became a sweet savor unto God, in them that heard it: 2 Cor. 2. 15. 16. *He anointed him after that he had clothed him,* as is said in Targ. Jonathan: and *first •e poured it upon his head, and afterwards put it between his eye brows, and drew it with his finger from the one to the other;* saith Sol. Rashi on Levite. 8.

Vers. 14. *sin*-offering] Hebr. *the sin-bullock:* see Exod. 29. 10. &c. *laid]* or, *imposed their hands:* so renouncing and disburdening themsel••• of their sins, which now were imputed to the sacrifice, a figure of Christ. See the notes on Exod. 29. 10. and Levite. 1. 4.

Vers. 15. *killed* it] whereby Christ's death for sin was shadowed; for, *without shedding of blood, is no remission:* Hebr. 9. 22. 28. *horns]* of this rite, see Levite. 4. 7. 25. and Exod. 29. 12. *purified]* or, *cleansed-from sin:* see the notes on Exod. 29. 36. *the blood]* that which remained. *sanctified it]* the Altar was by these rites sanctified, that from thenceforth atonement might be made for the sins of the people, by the sacrifices that should daily be offered thereon: for after this, the Altar sanctified the gifts and oblations upon it: Mat. 23. 19.

Vers. 16. *fat]* or, *suet:* see Lev. 3. 3. 4. 5. and 4. 8. Exod. 29. 13. *caul of the liver]* said in Levite. 3. 4. 10. to be the *caul above the liver.* And they used to *take a little of the liver with the caul:* as the Hebrews do record. Maimonides, treat. of *Offring the sacrif.* chap. 1. Sect. 18.

Vers. 17. *without the campe]* a figure of Christ, suffering *without the gate* of Jerusalem, Heb. 13. 12. See the annotations on Exod. 29. 14. Levite. 4. 12. and 6. 30.

Vers. 18. *Burnt-offering]* the law, and signification hereof, see in Levite. 1. and Exod. 29. 15. &c. Here for the Priests, as the former Sin-offering taught them to have Christ for their justification, and atonement, for the forgiveness of their sins: so this Burnt-offering taught them to expect by Christ, their transformation by the renewing of their mind, to present their reasonable service, even their bodies for a living sacrifice, holy and acceptable unto God: Rom. 12. 1. 2.

Vers. 21. *of rest]* in Greek, *of sweet-odour,* in Chaldee, *to be accepted with favor.* See Gen. 8. 21. Exod. 29. 18. So after in verse 28.

Vers. 22. *fillings* of the hand] that is, as the Greek saith, *of perfection,* or *of consecration:* see Exod. 29. 9. 19. This Ram was a kind of Peace-offering, as Sol. Rashi here saith, *The ram of filling* (the hand) *is the ram of Peace* offerings (or *of perfections) for they filled a•d perfected the Priests in their Priesthood.* It signified a sanctification of their calling; office, administration, by the sacrifice of Christ; whom Paul calleth the *Consecrator,* Heb. 12. 2. through whom they should with thankfulness and joy, perform the work of their ministry.

Vers. 24. *foot]* these rites signified, both the sufferings of Christ, whose hands and feet where pierced; and how the Priests should in Christ be sanctified to hear & receive the word from God, to administer the same unto others, and to walk themselves accordingly. See Exod. 29. 20. 1 Cor. 11. 23. and 9. 27. *sprinkled the blood]* that is, *all the residue of the blood,* as in Targum Jonathan is explained: which being sprinkled on the Altar, figured the perfection of their consecration to be in Christ.

V. 25. *the rump]* or *tail,* whereof see Lev. 3 9. [unspec]

Vers. 26. *oiled]* Hebr. *bread of oil;* meaning, *tempered with oil,* as Exod. 29. 2. *wafer]* which also was unleavened, and *anointed with oil,* Ex. 29. 2. These Meat-offerings of the Priests, signified now they and their service of God, should be without leaven of hypocrisy, error, wickedness; & with sincerity and truth, and with the gracious oil of his spirit, given up unto God, acceptably in Christ, Isaiah. 66. 20. Psal. 141. 2. 1 Cor. 5. 8. 1 •oh. 2. 20. 27. See the annotations on Levite. 2.

Vers. 27. *waved]* that is, moved to and fro: of [unspec] these and their signification, see the notes on Exodus 29. 24. 27.

Vers. 28. *upon the Burnt-offering]* this Sol Rashi [unspec] expoundeth, *after the Burnt-offering;* adding withal, *and we find not that the shoulder of the Peace-offering was offered in any place saving in this.* For usually the shoulder, as well as the Breast was given to the priest, Levite. 7. 32. 33. 34. Here Moses, (who was Priest extraordinarily) hath the breast only, v. 29.

Vers. 29. *part]* or, *to Moses for a part,* (or *portion:)* see Exod. 29 26.

Vers. 30. *upon the Altar]* which sanctified the [unspec] things upon it, and figured Christ; from whom they were to receive *blood* for atonement and justification, and *oil* of grace for sanctification: that both their persons, office and administration might be acceptable unto God his Father.

Vers. 31. at *the door]* which the Greek explaineth, [unspec] *in the court:* see before, on verse 3. In Exod. 29. 31. it is called *the holy place:* and in verse 32. *the door of the Tent.* ⟨◊⟩ *commanded]* Moses speaketh this in the person of God, whose commandment it was, Exod. 29. 32. The Greek, for more plainness, translateth, *as it was commanded me.* Else-where, the holy Ghost translateth an active, passively; see Gen. 15. 6. Exod. 9. 16. and 20. 12.

Vers. 32. *the remainder]* which cannot be eaten [unspec] that night, but remaineth till the morning, Exodus 29. 34.

Vers. 33. *day of fulfilling]* that is, *the day, that the* [unspec] *days of your consecration be fulfilled:* which the Chaldee translateth thus, *till the day that the days of your offering, be fulfilled; for seven days shall your offering be offered. seven days shall •e fill]* that is, the Lord shall fill, or consecrate. In Exod. 29. 35. God said to Moses, *thou shalt fill their hand:* so the same thing is attributed unto the Lord, and unto Moses. These *seven days,* signified their whole life, which should be consecrated to the service of God: see verse 11. and Levite. 4. 6. From hence also the Hebrews gathered (as Sol. Rashi here noteth,) that the high Priest was to be separated from his house, seven days before Atonement day every yere. Of which point, see the annotations on Levite. 16.

Vers. 34. *he hath done]* or, *is done]* As, *he ••ld,* 2 Sam. 15. 31. that is, *it was told. And they brought,* Mark 10. 3. or, *Then were brought,* Matth. 19. 13.

Vers. 35. *abide]* Hebr. *s•t;* which word is often used for *abiding,* or *c•ntinuing* as Lev. 12. 4. Io•. 5. 8. 1 Sam. 22. 5. Exod. 16. 29. Act. 18. 11. *ch•rge]* or *watch: ward,* Hebr. *keep the keeping:* or, *observe the observation;* in Greek, *the observations.* The Chaldee translateth it, *the charge* (or *observation) of the word of the Lord.* This phrase is used in Luke 2. 8. of the shepherds, *observing the observations* (or *keeping the watches) of the night, over their flock.* So in Num. 9. 19.

Vers. 36. *things]* Hebr. *words.* Thus the covenant of the Priesthood, was confirmed unto the tribe of Levi, in Aaron and his sons, which covenant was, *life and peace,* Mal. 2. 5. But these are made Priests *without an oath:* also they were *many Priests, because they were not suffered to continue, by reason of death,* and they *served unto the example and shadow of heavenly things,*

offering gifts and sacrifices, which *could not make him that did the service, perfect, as pertaining to the conscience;* for they were *carnal ordinances, imposed on them, till the time of reformation,* that is, until the coming of Christ, who now is sprung out of the tribe of *Judah,* and was made Priest of God, *with an oath,* and *surety of a better testament all-covenant, established upon better promises.* And because he *continueth forever, he hath a Priest-hood that passeth not from him to another;* and is *a Minister of the Holies and of the true Tahernacle which the Lord pitched, and not man,* and *not by the blood of goats and bulls, but by his own blood he entered in once into the Holy place, (into Heaven it self,) having found eternal redemption;* and *is able to save fully and wholly, them that come unto God by him;* as the Apostle largely manifesteth, in Heb. 7. 8. 9. and 〈◊〉 . chapters. *which Jehovah commanded]* R. Menachem here observeth, *In every* (other) *pla•e it is said, As the LORD commanded Moses; but* 〈◊〉 *because they added unto the commandment* 〈...〉 *so: for they did not as the LORD had come* 〈...〉 *but did all things which the LORD command••, and added moreover unto them strange fire which he had not commanded them;* Levite. 10. 1.

CHAP. IX.

1, The first offerings, of Aaron. for himself and the people. 8, The Sin-offering, 12, and the Burnt-offering for himself. 15, The offerings for the people▪ 23, M•ses and Aaron bless the people. 24. Fire cometh from the Lord, upon the altar.

〈 in non-Latin alphabet 〉

AND it was, on the eight day Moses called A•ron and his sons; and the Elders of Israel. And he said unto Aa••• Take thee a calf a youngling of the herd, for a Sin-*offering;* and a ram for a Burnt offering▪ *both* perfect▪ and offer, before Jehovah. And unto the sons of Israel, Ihou shale speak saying: Tak 〈...〉 a goat-bucke of the goats, for a Sin-*offering,* and a calf, and a lamb, *both* of the first year, perfect, for a Burnt-offering. And a Bull and a Ram, for Peace-offerings; to sacrifice before Jehovah; and a Meat-offering, mingled with oil: for today, Jehovah appeareth unto you. And they took, that which Moses commanded, before the Tent of the Congregation: and all the congregation drew-near, and stood before Jehovah. And Moses said; this is the thing, which Jehovah hath commanded *that* ye should do: and the glory of Jehovah, shall appear unto you.

And Moses said unto Aaron; go near unto the Altar, and make thy Sin-*offering;* and thy Burnt-offering; and make-atonement for thyself, and for the people: and make the oblation of the people, and make-atonement for them, as Jehovah commanded. And Aaron went-near, unto the Altar: and killed the calf of the Sin *offering,* which *was* for him *self.* And the sons of Aaron brought near the blood unto him; and he dipt his finger, in the blood; and put *it* upon the horns of the Altar: and poured out the blood, at the bottom of the Altar. And the fat, and the kidneys, and the caul of the liver of the Sin-*offering,* he burnt upon the Altar: as I 〈...〉 commanded Moses. And the fl•sh, and the skin: he burnt with fire, without the campe. And he killed, the Burnt offering: and Aaron's sons, presented unto 〈◊〉 , the blood; and he sprinkled it upon the Altar, round-about. And they presented unto him, the Burnt-offering,

by the pieces thereof, and the head: and he burnt *them,* upon the Altar. And he washed the inwards, and the legs: and burnt *them* upon the Burnt-offering, on the Altar.

And he brought-near, the people's oblation: and took the goat-bucke of Sin, which *was* for the people; and killed it and offered-it-for-sin, as the first. And he brought-near, the Burnt-offering: and made it, according to the manner. And he brought-near, the Meat-offering: and filled his hand out of it, and burnt *it,* upon the Altar; beside the Burnt-offering of the morning. And he killed the bull, and the ram; the sacrifice of Peace-offerings, which *was* for the people: and Aaron's sons presented the blood, unto him; and he sprinkled it upon the Altar, round-about. And the fat, of the bull; and of the ram; the rump & that which covereth *the inwards,* and the kidneys; and the caul of the liver. And they put the fat, upon the breasts: and he burnt the fat, upon the Altar. And the breast, and the right shoulder; Aaron waved, *for* a wave-offering, before Jehovah: as Moses commanded. And Aaron lift-up his hand, towards the people, and blessed them: and came-down, from making the Sin-*offering,* & the Burnt-offering, and the Peace-offerings. And Moses and Aaron, went into the Tent of the congregation, and came-out; and they blessed the people: and the glory of Jehovah appeared, unto all the people. And *there* came out a fire, from before Jehovah; and consumed upon the Altar, the Burnt-offering, and the fat: and all the people saw *it,* and showted; and they fell on their faces.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the 26. section or lecture of the Law: see Gen. 6. 9.

THe eight day] which was the first day after the Priests consecration, Lev. 8. 33. All creatures for the most part, were in their uncleanness and imperfection seven days, and perfected in the eight; as children, by circumcision, Levite. 12. 2. 3. young beasts, for sacrifice, Levite. 22. 27. persons that were unclean by leprosies, issues, and the like, Levite. 14. 8. 9. 10. and 15. 13. 14. Num. 6. 9. 10. so here the Priests until the eight day, were not admitted to minister in their office. Whereby the day of Christ was foreshadowed, who by his resurrection the day after the Sabbath, hath sanctified his church and ministry, and all their actions; and made us *an holy Priesthood to offer up spiritual sacrifice, acceptable to God,* 1 Pet. 2. 5. see the annotations on Gen. 17. 12. and Exod. 22. 30. So in Ezek. 43. 26. 27. it is said, *Seven days shall they purge the Altar, and purify it; and they shall fill their hands: and when these days are expired, it shall be, on the eight day and so forward, the Priests shall make your Burntoffrings upon the Altar, and your Peace-offerings, and I will accept you saith the Lord God. the Elders]* in Greek, *the Senate:* who together with the people (verse. 23. 24.) were now assembled; the Elders being in special to impose hands on the Sin-offering of the congregation, Levite. 4. 15.

Vers. 2. *a calf]* a beast of the first year, as is observed on Exod. 29. 1. In the former chapter, the sacrifices and rites for the Priests consecration to their office; in this, their first administration for themselves and the people; are declared. This *Calf* for Aaron's *Sin-offering,* is by Targum Jonathan, the Zohar, and other Hebrews said to be in respect of his sin which he had committed in making the golden calf, Exod. 32. But whether it were for that or for

other sins, God teacheth that without remission of sins (by Christ who was *made sin for us,* 2 Cor. 5. 21.) there can be no acceptation of any man's person, or service. *youngling]* Hebr. *son of the herd;* that is, a young bull: see Gen. 18. 7. Levite. 1. 5. *aram]* a beast of the second year: see the notes on Levite. 8. 2. *perfect]* in Greek, *unblemished:* see Levite. 1. 3. *offer]* in Greek, *offer them:* these were, to make atonement for himself and for the people, verse 7.

Vers. 3. *the sons of Israel]* in Greek, *the Senate* (the *Elders) of Israel;* as verse 1. *a goat-bucke]* a goat of the second year; for the Hebrew *Seghnir* so signifieth always, as Maimonides showeth in treat. of *Offring the sacrif.* chap. 1. Sect. 14. where also he saith (in S. 15.) that *All the oblations of the congregation were males, and the Sin-offerings of the congregation, were of goats, or bulls, and none of lambs. of the first year]* Heb. *sons of a year:* of which phrase, see Exod. 12. 5. Gen. 5. 32. And hence the Hebrews gather, that *Ghnegel (a Calf)* and *Chebes (a Lamb)* wheresoever they are spoken of in the Law, mean yonglings of the first year.

Vers. 4. *a Meat-offering]* of fine flower of wheat, as Exod. 29. 2. Levite. 2. 1. *with oil]* and frankincense upon it, according to the Law, Lev. 2. 1. *Jehovah appeareth]* that is, *the glory of Jehovah will appear,* as in verse. 6. 23. and so the Chaldee translateth it. *The glory of the LORD is revealed.* And because of this appearance, the people were to prepare and sanctify themselves with all kinds of sacrifice, that they might with joy be made partakers of his grace and blessing: which was a shadow of a more glorious appearance, whereof it is said, *We know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure;* 1 John. 3. 2. 3. The presence and assistance of God in Christ, is always necessary unto his Church, and therefore promised here and other, where, both unto it and all the ministers thereof, Ezek. 48. 35. Revel. 22. 3. 4. 5. Matth. 28. 20. And of this it is prophesied, *When Jehovah shall build up Zion, shall appear in his glory shall turn unto the prayer of the lowly, and not despise their prayer. This shall be written for the generation after; and the people created, shall praise Yah.* Psal. 10. 17. 18. 19.

Vers. 5. *they took]* all they forementioned; as in Targum Jonathan it is explained, *Aaron and his sons, and all the sons of Israel took. before Jehovah]* before the sanctuary, in the courtyard.

Vers. 7. *Go near]* before this time, Aaron offered not, but Moses for him, Levite. 8. 14. 15. now Moses from the Lord authorizeth him to go near himself and offer; for *no man taketh this honor is himself, but he that is called of God, as* was *Aaron so also Christ glorified not himself, to be made an high Priest,* &c. Heb. 5. 4. 5. *make]* or *do;* that is, make-ready, and offer: see the notes on Exod. 10. 25. Thus the legal priests were to offer for themselves and their own sins first, otherwise then Christ needed: *for such an high Priest became us,* who is *holy, harmless, undefiled, separate from sinners, and made higher then the heavens:* Heb. 5. 3. and 7. 26. 27. 28. [unspec]

Vers. 9. *the Altar]* of Burnt-offering, at the beecome whereof the rest of the blood was poured. And herein this first sin-offering seemeth to dier from the rest that followed after, whose blood was to be carried into the sanctuary, Levite. 4. 4. 5. 6. 7. because Aaron as yet, had not access into the Holy place, till he had prepared a way by this first sacrifice in the Court. The like is to be observed, in the people's sin-offering, v. 15. compared with Levite. 4. 13. 17. 18. Of this dipping his finger in the blood, see the notes on Levite. 4. 25.

Vers. 10. *commanded]* of these rites, see the annotations on Levite. 4. 8. 9. 10. They figured the purging away of all corruption, by the sufferings and spirit of Christ, likened unto fire: and the giving up of all our inward parts, to serve the Lord, 1 Pet. 3. 18. Isaiah. 4. 4. 1 Thes. 5. 23. Psal. 103. 1.

Vers. 11. *skin]* with all other parts, even the whole beast: see Levite. 4. 11. 12 Sol. Rashi here observeth, that *We find no Sin-offering* whose blood is sprinkled on the Altar *without, to be burned* without the campe, *but this, and that for Consecration,* (Levite. 8)

Vers. 12. *the Burnt-offering]* the ram, which was also for himself, verse. 2. *presented]* or, *reached, brought,* as the Greek translateth, Heb. *madeto-find:* so in verse 13. 18. The former oblation, was to purge from sin: this Burnt-offering, was also to make the Priests acceptable to God in Christ, by communication of his grace. See the notes on Levite. 1. 3. &c.

Vers. 13. *pieces]* or, *members,* as the Greek translateth. See Levite. 1. 6. 8. [unspec 13]

Vers. 14. *washed]* in water; see Levite. 1. 9. *upon the Burnt-offering]* that is, *upon* (or *with)* the other parts of the Burnt-offering. The Greek translateth, *and he put the Burnt-offering upon the Altar.*

Vers. 15. *of sin] which was for the sin of the people;* saith the Greek version. *offered-it-for-sin]* The Greek translateth, *purified it;* so the word sometime meaneth: but it figured also a purifying of others from sin thereby, as Levite. 6. 26. and so the Chaldee here expoundeth, *and he made atonement by the blood thereof. as the first]* spoken of in verse. 8. and so he burnt it without the campe, as the other was, in verse 11. for which he was reproved by Moses, Levite. 10. 16. 17.

Vers. 16. *the manner]* or, *the ordinance;* Hebr. *the judgment;* the Greek saith, *as was meet.* It respecteth the Law, in Levite. 1.

Vers. 17. *filled]* that is, took his handful out of it: see Levite. 2. 2. *of the morne]* that is, which was daily to be offered every morning, as God commanded, Exod. 29. 38. 39. 40. This therefore was extraordinary; that as the daily meat-offering, was to testify their thankfulness, for God's ordinary and daily mercies: so this, for his special grace now manifested. Chazkuni explaineth it thus, *It teacheth that there were two Meat-offerings, one with the Burnt-offering, and one by it self.* Sol. Rashi saith, *All this he did after the daily Burnt-offering.*

Vers. 18. *sprinkled]* according to the law in Levite. 3. 2. The Greek translateth, *he poured it.*

Vers. 19. *fat]* Hebr. *fats:* so in verse. 20. *rump]* or, *tail,* to weet, of the ram: see Levite. 3. 9. *that which covereth]* in Greek, *the fat which covereth, the inwards;* and so the text explaineth it, in Levite. 3. 9.

Vers. 20. *they put the fat]* Hebr. *the fatts.* Sol. Rashi saith, *After the waving, the Priest that waved gave them to another Priest to burn them.*

Vers. 21. *waved]* as was commanded, Lev. 7. 30. &c. By these sacrifices the sanctification of the people was signified; by the Sin-offering and Burnt-offering they had remission and justification from their sins, and reconciliation unto God; by the Meat-offering, their

renovation by the spirit; and by the Peace-offerings, their thankfulness unto God, whom they honor with the fruits of his own graces: all these obtained by faith in Christ, and in his death; for he *of God is made unto us, wisdom and righteousness, and sanctification, and redemption:* 1 Cor. 1. 30.

Vers. 22. *lift-up his hand]* or, *his hands,* as the Hebrew vowel, and reading in the margin, both show: so the Greek translateth, *hands.* See Exod. 32. 19. R. Menachem giveth this reason, why it is written *Hand; to signify the right hand, because that was listed up higher then the left.* The lifting up of the hand was a gesture used in speaking or signifying of any weighty thing, Esa. 49. 22. and particularly, in *swearing,* Gen. 14. 22. *praying,* Psal. 28. 2. and *blessing,* either of God, Psal. 134. 2. or of men, as in this place. So Paul, speaking of prayer, useth the phrase of *lifting up holy hands,* 1 Tim. 2. 8. and David; let *the lifting up of my hands,* be as *the evening sacrifice,* Psal. 141. 2. *blessed them]* This appertained to the Priests office, *to bless* the people in the name of the Lord forever, Deuter. 10. 8. 1 Chron. 23. 13. and was accomplished by our high Priest Christ Jesus, when having finished his ministry on earth, *he lift up his hands, and blessed* his disciples, Luk. 24. 50. The form of Aaron's blessing is prescribed in Num. 6. 23.—27. see the annotations there. And this being done in the Lord's name; by his Priests, (a figure of Christ whom God *hath sent to bless* us. Act. 3. 26.) without all contradiction *the less is blessed of the greater,* Heb. 7. 7. *came down]* from the bank or hilly place of the altar, which was higher then the other ground: see Exod. 20. 26. So in Targum Jonathan it is explained, *he came down from the Altar with joy, after that he had finished the making of the Sin-offering,* &c. On the contrary, Christ when he had blessed, went up into heaven, Luke 24. 51. *from making]* or *doing,* that is, *offering,* as verse. 7. After that he had done; as before is shown.

Vers. 23. *went into the Tent]* the Priest went in (according to the law, in Exod. 30. 7. 8.) to burn incense on the golden altar; Moses went in with him, in likelihood, to direct him how to do the service: so Sol. Rashi here explaineth it. But he addeth withal, another exposition thus; *When Aaron saw that they had offered all the oblations, and done all the works, and the Majesty of God came not down to Israel; he was grieved, and said, I know that the holy blessed (God) is angry with me, and for my sake, the Majesty of God cometh not down to Israel; &c. Immediately Moses went in with him, and prayed for mercy; and the divine Majesty came down unto Israel.* After this manner Targum Jonathan also expoundeth it. *they blessed.* This was a second blessing by Moses and Aaron, when the people were dismissed. Unto which (and the like at other times, especially on Atonement day, Levite. 16. David, prophesying of Christ's days, seemeth to have reference, in Psal. 118. 26. *We bless you out of the house of Jehovah. glory]* the visible sign of God's glory, and favor, out of his holy place: either by the fire, mentioned in the next verse; or, by a cloud, as was in Exod. 16. 10. and 40. 34. or by them both. It was a token of his gracious acceptance of them and of their service, as after in 1 King. 8. 10. 11. 12.

Vers. 24. *from before Jehovah]* the Greek translateth, *from the Lord.* And it was, either from heaven, as after in Solomon's days, *Fire came down from heaven, and confirmed the Burnt-offering and sacrifices,* 2 Chron. 7. 1. or, out of the Tabernacle. By this miracle God confirmed the people, touching the doctrine and ordinances given by Moses, and the priesthood now committed to Aaron and his sons, as appeareth by the prayer of Elias, (when the like miracle

was shown from heaven;) *Let it be known this day day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word;* 1 King. 18. 36. *consumed]* or, *ate up:* by which sign, the church was assured that their sacrifices were accepted: See Psal. 20. 4. The like was, at the dedicating of Solomon's Temple, 2 Chro. 7. 1. 2. 3. and at Elias sacrifice, 1 King. 18. 38. 39. This Fire which now came from God, was nourished on the Altar, (as the Hebrews say) unto Solomon's time. *Chazkuni* here writeth thus; *The fire which came-out* (from the Lord) *in the days of Moses, went not up from the brazen Altar, until he came into the eternal House* [that is, into Solomon's temple, so called because of that promise, in 2 Chron. 7. 16. that God's name should be there forever.] *And that Fire which came▪ down, in the days of Solomon, went not up from the Altar of Burnt offering, until it went up in the days of Manasseh.* Of the departing of that fire in Mana•ses days, we find no mention in the Scriptures. But after Solomon's Temple was destroyed, and the second built, the Hebrews testify (in Talmud Bab. in *Ioma* c. 1.) that they had not the Fire from heaven anymore. See the annotations on Exod. 28. 30. *shouted]* with astonishment and joy, humbly thanking God for this sign of grace towards them: as the Greek translateth, they were *astonished;* and the Chaldee, *they gave thanks.* So in 2 Chron. 7. 3. *when all the sons of Israel saw how the fire came down, and the glory of Jehovah upon the house: they howed themselves with their faces to the ground, upon the pavement, and worshipped; and confessed to Ieh•v•h,* (saying) *For* he is *good, for his mercy* endureth *forever.*

CHAP. X.

1, Nadab and 〈...〉 for offering of strange fire, are 〈...〉 fire. 6, 〈...〉 and his sons, are forbidden to mo•r•e for them. 8▪ The Priests are forbidden wine, when they are to go• into the Tabernacl•▪ 12, The law of eating the holy things. 16, Moses blameth the Priests for not eating the sin-offering. 19, Aaron excuseth the transgression.

AND Nadab and Abihu, the sons [unspec] of Aaron, took, *e•h* man his censer; and they put fire in them, and put incense thereon: and offered before Jehovah, strange fire; which he had not commanded them. And there went-out fire, from before [unspec] Jehovah, and devoured them; and they died, before Jehovah. And Moses said unto Aaron; [unspec] This *is it* that Jehovah spake, saying, I will be sanctified in them that come •igh me; and before all the people, I will be glorified: and Aaron, held▪his peace. And Moses [unspec] called Misael and Elzaphan; the sons of Vzziel, the uncle of Aaron: and said unto them; Come-near, carry your brethren, from before the Sanctuary; out of the camp. And they went near, and carried them in [unspec] their coats, out of the campe: as Moses had spoken. And Moses said unto Aaron, and [unspec] unto Eleazar, and unto Ithamar, his sons; Make not bare your heads, neither •end your clothes, that you die not; and wrath▪come, upon all the congregation: but your brethren, all the house of Israel, shall weep for the burning, which Jehovah hath burned. And ye shall not go-out, from the door of [unspec] the Tent of the Congregation, lest you die; for the oil, of the anointing of Jehovah, is upon you: and they did, according to the word of Moses.

And Jehovah spake, unto Aaron, saying, Do not drink wine or strong-drink, thou, [unspec] or thy sons with thee; when ye go-in, to the Tent of the Congregation, that ye di• not: *it shall be*

a statute *for* ever, through-out your generations. And that *ye may* separate, [unspec] between holy and profane: and between unclean and clean. And that *ye may* teach, the sons of Israel: all the statutes, which Jehovah hath spoken unto them, by the hand of Moses.

And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his sons, that *were* left: Take ye the Meat-offering, that *is* left, of the Fire-*offerings* of Jehovah, and •a• it *in* unleavened *cakes,* beside the altar: for it, *is* holy of holies. And ye shall eat it, in the holy place; for it *is* thy due and thy sons due, of the Fire-*offerings* of Jehovah: for so. I was commanded. And the wave breast, an• the heave shoulder, ye shall eat in a clea•s place; thou, and thy sons and thy daughters, with thee: for they are given, *as* thy due and thy sons due; out of the sacrifices of the Peace-offerings, of the sons of Israel. The heave shoulder, and the wave breast, with the Fire-*offerings* of the fat, shall they bring; to wave *for* a wave-offering, before Jehovah; and it shall be for thee, and for thy sons▪ with thee, by a statute *for* ever; as, Jehovah hath commanded.

And Moses, seeking sought the goat-buck of the Sin-*offering;* and behold it was burnt: and he was wroth with Eleazar and with Ithamar, the sons of Aaron, that *were* left, saying. Wherefore, have ye not eaten the Sin-*offering,* in the holy place; for it *is* holy of holies: and it, he hath given to you; to bear, the iniquity of the Congregation; to make atonement for them, before Jehovah? Behold, the blood of it was not brought-in, to the Holy-*place,* within: ye should eating have eaten it, in the Holy-*place,* as I commanded. And Aaron spake unto Moses; Behold *this* day, they have offered their Sin-*offering* and their Burnt-offering, before Jehovah; and such *things,* have befallen me: and *if* I had eaten the Sin-*offering,* today; should it have been good, in the eyes of Jehovah? And Moses heard *it;* and it was good, in his eyes.

Annotations.

CE•••er] or, *fire-pan,* a vessel wherein coals of fire were put; see Exod. 27. 3. *thereon]* upon the fire. How the incense was burned, see the notes on Exod. 30. 8. *strange fire]* that is, other fire then God had sanctified on his altar. As *strange incense* was expressly forbidden, Exod. 30. 9. so *strange fire* was not commanded, but implicitly forbidden by Lev. 1. 7. & 6. 12. as afterward God plainly showeth, in Levite. 16. 12. Hereupon it is said, in Rev. 8. 5. *the Angel took the censer, and filled it with fire of the Altar.* This transgression of the Priests; in the beginning of their administration; showeth the weakness and imperfection of that Priest-hood; and *for the weakness and unprofitableness thereof,* it was alterwards *disanulled;* and a better Priest-hood of Christ, (who was *holy, harmless, undefiled, and separated from sinners,)* is come in place thereof: *for the Law, made nothing perfect:* Heb. 7. 18. 19. 26. So in the practice of the moral law, the people even at the first, fell into open impiety, Exod. 3•.

Vers. 2. *from before]* or, *from the face of the Lord.* As a fire of mercy came from thence to consume the sacrifices for sin, offered according to the law, Levite. 9. 24. so now a fire of judgment cometh, to consume the sinners. Chazkuni here observeth, *Measure for measure; by fire they sinned, and by fire they were plagued.* This is an example of God's jealousy, for the ordinances of the Law: teaching the same much more for the Gospel; Heb. 2. 2. 3. and 10. 28. 29. So he shown an example of judgment, upon two sinners, at the beginning of the Christian

church, whereby *great fear came upon all;* Acts 5. 1.▪11. *devoured]* or *ate them;* that is, *killed them:* for neither their bodies, nor their clothes were burnt to ashes, as appeareth by v. 5. And in Targ. Jonathan it is thus explained, *It burned their souls, but their bodies were not burnt.* Hereupon *our God is* said to be *a devouring fire;* Heb. 12. 29. Deut. 1▪ 24. See a like judgment, in Num. 16. 35. *before Jehovah]* that is, with sudden death, before the Tabernacle, wherein the Lord's glory dwelt. So *Uzzah* for his error, in putting his hand to the Ark, *died before God,* 1 Chron. 13. 10. which is expounded, *by the Ark of God,* 2 Sam. 6. 7. And it is observed, that these two Priests, died childless, Num. 3. 4. 1 Chron. 24. 2.

Vers. 3. *spake]* but where spake he this? It may have reference to Lev. 8. 35. Or it might be spoken, but not written before: as John. 20. 30. Chazkuni referreth it to Exod. 29. 43. others, unto Ex. 19. 20. *sanctified]* God is said to be *sanctified,* both when he graciously accepteth, and doth good unto them that serve him aright, Ezek. 20. 41. and when he punisheth them that transgress; as, *I will be glorified in the mids of thee* (Sidon), *and they shall know; that I* am *Jehovah; when I shall have executed judgments in her, and shall be sanctified in her;* Ezek. 28. 22. So in this place, and in Ezek. 38. 16. 23. Likewise God is sanctified of men, when they carry themselves holily and uprightly in his sight; as, *Sanctify the Lord God in your hearts,* &c. 1 Pet. 3. 15. *that come nigh]* or, *my nigh ones,* that is, the Priests and Levites; as in Ezek. 4•. 13. *the Priests which* are *nigh unto Jehovah.* See also Levite. 9. 7. Num. 16. 9. So judgment beginneth *at the house of God,* 1 Pet 4. 17. at his *Sanctuary,* Ezek. 9. 6. *before]* that is, openly the Gr. translateth, *in all the congregation;* as if the like danger were unto them also for transgression: see Ios. 22. 18. 20. *glorified]* or, *honored;* which is also not in showing mercies only, as 2 Thes 1. 10. but in executing judgments; as Exod. 14. 4. Ezek. 28. 22. And he is glorified of men; when their thoughts, words and actions, are according to his will, and to his praise; Acts 4. 21. Rom. 1. 21. 1 Pet. 4. 11. 16. *held his peace]* or, *was silent;* that is, rested patiently without murmuring against the work of God, who had killed his sons. So David saith, *I am dumb, I will not open my mouth; because thou hast done it;* Psal. 39. 10. And God said to Ezekiel the Priest, *Be silent,* that is, *Forebear to cry, make no mourning for the dead,* Ezek. 24. 17. Or, he mourned in silence for his sons death; for so the scripture expresseth great sorrow and unutterable, by *keeping silence;* as Lam. 2. 10. Esa. 47. 5. Thus the Greek translateth, *he was pricked;* and Aaron's answer in verse. 19. implieth so much. So the heathens have said, *Curae leves, loquuntur; ingentes, stupent. Seneca in Hippolyto.*

Vers. 4. *uncle]* in Greek, *the sons of the brother of Aaron's father:* for *Vzziel* was brother to Amram, Aaron's father; see Exod. 6. 18. 20. 22. *carry]* or, *take up:* this duty of burial was laid upon their cousins the Levites, not upon their next brethren the Priests; that they might attend still to their holy ministration. See Levite. 21. 1. &c. *out of]* or, *to* (a place) *without the campe:*•o they used to bury without their cities, Luk. 7. 12.

Vers. 6. *Mak• not bare]* or, *Make not free;* that is, let not the hair of your heads grow long. The Hebrew *Pharangh,* signifieth two things, to *make bare,* or *uncover* the head; as Numb. 5. 18. so the Greek translateth here, *ye shall not put off the m•ters from your heads.* Secondly, to *make free* for the hair to grow; as the Chaldee here translateth, *ye shall not let* your *locks grow.* For this also was a sign of mourning, 2 Sam. 19. 24. See the notes on Gen. 41. 14. It is testified of

human writers, that *the Egyptians at their friends funerals, did let the hair of their head grow long, but shaved their beards; whereas other nations, at funerals did shave their heads; Herodot.* in *Euterpe.* And that *shaving of the beard,* was a sign of sorrow in Israel, appeareth by Jeremiah 41. 5. Hereupon is that law, in Ezek. 44. 20. the Priests *shall not shave their heads, nor suffer their locks to grow long; they shall only poll their heads:* where hoth extremities are forbidden. The latter sense may also well be implied here, as likewise after in Levite. 13. 45. and 21. 10. And concerning this, the Hebrews have these rules. *A Priest that letteth his hair grow-long, it is unlawful for him to come into (the sanctuary,) from the Altar forward: and if he do go in and serve, he is guilty of death by the hand of God, as he that drinketh wine and serveth: as it is written, Neither shall any Priest drink wine, &c.* Ezek. 44. 21. *and again, Neither shall they shave their heads, nor suffer their locks to grow long,* Ezekiel 44. 20. *As he that drinketh wine is guilty of death,* Levite. 10. 9 *so he that letteth his hair grow-long, is guilty of death. Yet profaneth he not his service hereby; though he be guilty of death, his service is allowable,* [that is, standeth in force, and is not disanulled by it▪] *As Priests are not forbidden wine, save in the time of their going into the Sanctuary, so it is not unlawful for them to let their hair grow, save at the time of their going into the Sanctuary; understanding this of the common Priest. But the high Priest, may never let his hair grow-long, nor rend his clothes at any time▪* Levi•. 21. 10. *because he is to be continually in the Sanctuary. How long may (a Priest) let his hair grow? Thirtie days, as a Nazirite; of whom it is said, He shall let the locks of the hair of his head grow,* Num. 6. 5. *and there is no Nazariteship less then thirty days. Therefore the common Priest that serveth, shaveth him-self every thirty days. The judgment of them that rend their garments, and the judgment of them that make free* (or *•are,) their head, is one;* Levite. 10. 6. *if he serve with his clothes rent, he is guilty of death by the hand of God, although his service is allowable, and not profaned. Maimonides in Biath hamikdash,* (or *Of entering into the Sanct.)* chap. 1. Sect. 8. 14. *rend]* another sign of sorrow, Levite. 13. 45. and 21. 10. See Gen. 37. 34. From hence the Hebrews gather, that they which mourned for the dead, were bound to rend their clothes; because the Priests here being forbidden to mourn, were forbidden to rend; so that *another was bound to rend.* And they were not to rend, but standing; as (in 2 Sam. 13. 31.) *the King rose up, and rent his garments:* And they were to rend the forepart, not behind, or in the sides, nor beneath, save the high Priest, he rendeth beneath. The measure of rending, was an hand-breadth; and this on the upper garment only. They rend for the death of the Prince, or of the Father of the Synedrion, or of the multitude of the congregation, as David and the men with him, did for Saul, and for Jonathan, and for the people of the Lord, 2 Sam. 1. 11. 12. Also when they hear the name of God blasphemed, as in Isaiah. 36. 22. and for the burning of the book of the Law, as Jeremiah 36. 23. 24. and for the cities of Judah, ond for Jerusalem, and for the Sanctuary destroyed, as Ierem. 41. 5. *Maimonides,* treat. of *Mourning,* chap. 8. and 9. *wrath▪ come]* or, *he* (that is, God) *be wroth,* as at other times, for the sin of one, or of few, the whole congregation was afflicted, Ios. 7. 1. 2. &c. and 22. 20. 2 Sam. 24. 1. 15. 17. The Priests duty also was, to stand in their administration, between God's wrath and the people, Num. 16. 46. 48. And their public duty might not be interrupted, by private passion or affection.

Vers. 7. *not go out]* that is, not leave off your ministration for grief of this which is befallen you. See the annotations on Levite. 21. 12. *the oil, &c.]* which signifieth the *Anointing,* that is,

the graces of the Spirit, whereof *Joyfulness* was one special, Psal. 45. 8. 1 Thes. 1. 6. Therefore it was sin for the Priests to mourn, when they administered before the Lord; compare Levite. 21. 10. 11. 12.

Vers. 9. *wine or strong drink]* The Hebrews, (as *Baal hatturim* and others) think that Aaron's sons had sinned in drinking too much wine, when they offered strange fire; and that thereupon this law was given. Whether that were so, or not, the Lord by this precept required sobriety in the Priests, and carefulness to administer justly; lest they should drink *and forget the law,* as Prov. 31. 5. should *err through wine,* & be *out of the way through strong-drink,* as Isaiah. 28. 7. Accordingly the Ministers of the Gospel must be *sober,* and *not given* ⟨◊⟩ *wine,* 1 Tim. 3. 2. 3. It is likely, that all wine was forbidden the Priests, when they were to serve: yet the Hebrews have their limitations; as that they might not drink above *the fourth part* (of *a L•g,* or of an half pinte) *of wine,* and that ⟨◊⟩ *wine,* and *at one time,* and of wine that was ⟨◊⟩ *days old* at the least. *But if he drink less then af•••th part (of a Log) of wine, or drink a fourth part* ⟨◊⟩ *pause of time between, or if it be mixed with water,* ⟨◊⟩ *if he drink wine from the press within 40.* ⟨◊⟩ *though more then a fourth part: he is discharged, and profaneth not his service. If he drink more then* ⟨...⟩ *part of wine, though it be mixed, and though he p* ⟨...⟩ *tweene, and drink a little and a little▪ he is guilty of death, and his service is dis•llowable.* Maimonides in *•ath ha* ⟨...⟩ *kdash,* c. 1. S. 1. But the Law forbidden wine absolutely, as here, so in Ezek. 44. 21. ⟨◊⟩ *shall any priest drink wine, when they enter into the* ⟨◊⟩ *ner court. strong-drink]* in Hebrew *She* ⟨...⟩ , ⟨◊⟩ which the Greeks borrow the word *S•••••* in Luke 1. 19. and it meaneth all whatsoever maketh drunken, whether drink made of mault, or of the juice of fruits, as Pearrie, Sider and the like. *When ye go into the Tent]* meaning the courtyard of the Tent, to serve therein; as it is opened by the Prophet, *when they enter into the inner court,* Ezek. 44. 21. The Hebrews understand it of the court, between the Tent and the Altar that stood in the court. *Every Priest that is fit for service, if he drink wine, it is unlawful for him to go into (the Sanctuary,) from the Altar forward: and if he do •oe in and serve, his service is disallowed, and he is guilty of death by the hand of God, as it is written, That ye die not,* Leviticus 10. 9. *And as it is unlawful for a Priest to go into the sanctuary, for drunkenness: so is it unlawful for any man, whether Priest or Israelite, to teach when he is drunk. Though he have but eaten dates, &c. if his senses be troubled a little, let him not teach; as it is written, And that ye may teach the sons of Israel,* Levite. 10. 11. Maimo ny in *Biath hamikdash,* chap. 1. Sect. 1. 3.

Vers. 10. *that* ye may *separate]* or, *to make difference;* and this is meant not only for themselves, but others, as in Ezek. 44. 23. *they shall teach my people* (the difference) *between holy and profane, and cause them to discern, between unclean and clean.* And for not doing this, the Priests are blamed, Ezek 22. 26. See also Levite. 20. 25. *holy]* Hebr. *holiness:* meaning of persons, and things. In Greek, *between the holy ones, and the profane.*

Vers. 11. *all the statutes]* a part of the Priests office was to teach the people, as here, and in Deut. 33. 10. therefore it is said, *The Priests lips should preserve knowledge, and they should seek the Law at his mouth, for he is the Angel* (or *Messenger) of the Lord of hosts,* Mal. 2. 7. And as they

were to teach, so the things to be taught, should be *all* God's *statutes;* as the Apostle saith, *I have kept nothing back, but have shown you, all the counsel of God;* Act. 20. 27.

Vers. 12. *the Meat-offering]* that before mentioned in Levite. 9. 17. *unleavened]* or, *eat it* made into *unleavened cakes.* See Levite. 6. 16. and 2. 10. where this law was before given; which Moses here repeateth, le•t through trouble of mind for the judgment now befallen them, the Priests should forget or neglect any of God's ordinances.

Vers. 13. *the holy place]* the court of the Sanctuary: as Levite. 6. 16. *due]* or, *statute, ordinance.* The Chaldee expounds it, *thy portion.* So in v. 14.

Vers. 14. *wave breast]* of the people's Peace-offerings before mentioned, Lev. 9. 18. 21. *in a clean place]* in Greek, *an holy place,* meaning the campe of Israel, and in ages following, the city Jerusalem, where the light holy things were eaten: see the notes on Levite. 6. 17. Sol. Rashi here saith, *The former things* (in verse 13.) *were not eaten in an unclean place, but they being most holy, were to be eaten in the holy place: and these needed not be eaten within the curtatnes (of the courtyard) but must be eaten within the campe of Israel▪ for that was clean that Lepers might not come into it,* (Num. 5. 6.) *so the light holy things might be eaten in all the city.*

Vers. 15. *by a statute]* or, *for an everlasting due.* Of this statute, see before, Levite. 7. 34.

Vers. 16. *seeking sought]* that is, *diligently sought the Goat;* that spoken of in Levite. 9. 15. *with Eleazar]* and why not with Aaron? seeing he should have eaten of it, verse. 19. Sol. Rashi saith, *For honor of Aaron, he turned his face towards his sons, and was angry.*

Vers. 17. *he.]* that is, *God hath given it you;* by the law foregiven in Levite. 6. 26.—30. *to bear]* or, *to take away;* as the Greek translateth, *that ye should take away.* To *bear iniquity,* often signifieth punishment, without forgiveness; Exod. 28. 43. Levite. 20. 19. and 5. 1. 17. &c. The same word is also used for *bearing-away,* whereupon God forgiveth the sinner; Exod. 28. 38. So the Priests *bare,* that is, *took away* the people's sins, by eating their sin-offerings: wherein they figured Christ▪ John. 1. 29. Sol. Rashi saith, *The Priests were they that did eat, and the owners, they that had the atonement.*

Vers. 18. *within]* into the Tabernacle, for if it had, then it should not be eaten, but burnt, Lev. 6 30. seeing it was not, ye should have eaten it in the holy place without; that is, in the courtyard; Levite 6. 26.

Vers. 19. *they]* the Targ. called Jonathan's explaineth it, *the sons of Israel have offered. such* things] that is, as the Chaldee expoundeth it, *such tribulations:* which the Yerushalmi Targum explaineth thus, *and great sorrow hath befallen me this day, for that my two sons Nadab and Abihu are dead, and I mourn for them. good in the eyes]* that is, *pleasing,* and *acceptable:* see Gen. 16. 6. Targum Yerushalmi expoundeth it thus, *Loe if I had eaten the sin-offering today, were it possible that it could be pleasing and right before the Lord?* meaning, it could not be. So Aaron excuseth himself, by reason of his sorrow, which made him unfit and unworthy to eat of those holy things. The law requireth them that •at before the Lord, to *rejoice,* Deuteronomy 12. 7. And when they brought their sanctified things, they were to say, *I have not eaten of it in my*

mourning, Deut. 26. 14. When God would refuse the sacrifices of sinners, he saith, they shall be *unto them as the bread of mourners; all that eat thereof, shall be polluted,* Hosea 9. 4. In the Hebrew canons it is also said; *An inferior Priest, which is in the Sanctuary, at his service; if he hear that he hath a friend dead, whom he ought to bewail; although he go not out of the Sanctuary, he may not serve, because he is a mourner: and if he serve when he mourneth, according to the law, he polluteth his service, whether it be in the offering of one man alone, or the offering of the Congregation. But the High Priest serveth when he is a mourner, as it is written,* (Levite. 21. 12.) HE SHALL NOT GOE OVT OF THE SANCTVART, AND HE SHALL NOT PROFANE, &c. *as if he should say, he shall abide and serve the service that he hath in hand, and it is not profaned. But though the High Priest serve mourning, it is unlawful for him to eat of the holy things, as it is written,* (Levite. 10. 19.) AND IF I HAD EATEN THE SIN-OFFRING TO DAY, SHOVLD IT HAVE BEENE GOOD IN THE EYES OF THE LORD? *And so he hath no portion to eat (with the rest) at evening. Maimonides,* treat. of *Entring into the Sanctuary,* chap. 2. Sect. 6. 8. See for the Priests *mourning,* more on Levite. 21.

Vers. 20. *it was good]* the Greek translateth, *it pleased him.* So Moses admitteth of the answer, as reasonable. For often times the letter of the law, giveth place to great necessities; as David in his hunger, did ea• the show-bread, which was not lawful for him; Matth. 12. 3. 4. Hezekiah admitted to the Passover some chat were not cleansed according to the law, but healed by the Lord• 2 Chron. 30. 18. 19. 20. Here now, all Israol saw, and Moses and Aaron themselves acknowledged, the impossibility of the law, and of the Priesthood thereof, to bring them unto God: in that so great imperfections were manifested, at the very first administration; and always after. *For the Law maketh m•n High Priests, which have infirmity: but the word of the oath which was since the Law, (maketh) the Son, who is perfected for evermore:* Heb. 7. 28.

CHAP. XI.

1, A law teaching what beasts may, 4 and what may not be eaten. 9, What fishes, 13, and what fowls. 24, How carcasses do pollute. 29, The creeping things which are unclean. 32, and how their carcasses do defile things. 39, Clean beasts that die of themselves, become unclean. 43, An exhortation unto holiness, in observing this Law.

ANd Jehovah spake unto Moses and unto Aaron, saying unto them. Speak ye unto the sons of Israel, saying: These *are* the beasts, which ye shall eat; of all the beasts, which *are* on the earth. All that parteth the hoof, and cleaveth▪asunder the cleft of the hoofs; *and* cheweth the cud, among the beasts: that, shall ye eat. But this, ye shall not eat; of them that chew the cud, or of them that part the hoof: the Camel; because he cheweth the cud, and he parteth not the hoof: he *shall be* unclean unto you. And the Conie; because he cheweth the cud, and parteth not the hoof: he *shall be* unclean unto you. And the Hare; because he cheweth the cud, and parteth not the hoof: he, *shall be* unclean unto you. And the swine; because he parteth the hoof, and cleaveth-asunder the clef• of the hoof; & he, cheweth not the cud: he, *shall be* unclean unto you. Of their flesh shall ye not eat; and their carcass, shall ye not touch: they, *shall be* unclean unto y•u.

These ye shall eat, of all that *are* in the waters: all that hath •in and scale in the waters, in the seas, and in the rivers, them shall ye eat. And all that hath not •in and scale, in the seas, and in the rivers; of every moving▪thing of the waters, & of every living soul, that *is* in the waters: they, *shall be* an abomination unto you. Even an abomination, shall they be unto you: of their flesh, ye shall not eat; and their carcasses, ye shall have-in-abomination. All that hath not fin and scale, in the waters: [unspec] that, *shall be* an abomination unto you.

And these, ye shall have-in-abomination [unspec] among the fowls; they shall not be eaten, they *shall be* an abomination: the Eagle, and the Ossifrage, and the Osprey. And the Vulture, and the Kite, after her kind. Every Raven, after his kind. And the Owl, and the Night-hawk, and the Sea-gull: and the Hawk, after his kind. And the Great-owl, [unspec] and the Cormorant, and the Little-owl. And the Redshanke, and the Pelecan, and the Gier-eagle. And the Stork; the Heron, after her kind: and the Lapwing, and the Bat. Every creeping-thing that flieth, that [unspec] goeth upon *all* four: that, *shall be* an abomination unto you. Yet these ye shall eat, of [unspec] every creeping-thing that flieth, that goeth upon *all* four: which *hath* not legs, above his feet; to leap with them, upon the earth. These of them, ye shall eat; the *common*-Locust, after his kind; and the *locust*-Soleam, after his kind; and the *locust*-Chargol, after his kind; and the *locust*-Chagab, after his kind. And every creeping-thing [unspec] that flieth, which hath four feet; that, *shall be* an abomination unto you.

And for these, ye shall be unclean: who-soever [unspec] toucheth the carcass of them, shall be unclean until the evening. And whosoever [unspec] beareth, *ought* of the carcass of them; shall wash his clothes, and be unclean until the evening. Of every beast, which do•• [unspec] part the hoof, and it cleaveth not the cle•asunder, and it cheweth not the cud; they, *shall be* unclean unto you: whosoever toucheth them, shall be unclean. And whatsoever [unspec] goeth upon his paws, of any beast, that goeth upon four *feet;* they, *shall be* unclean unto you: whosoever toucheth the carcass of them, shall be unclean until the evening. And he that beareth the carcass of them; [unspec] shall wash his clothes, and be unclean until the evening: they, *shall be* unclean unto you.

And these *shall be* unclean unto you, among [unspec] the creeping-things, that creep upon the earth: the weasel, & the mouse, and the •ortoys, after his kind. And the ferret, and the chamaeleon, & the lyzard; and the snail and the moll. These *shall be* unclean to you [unspec] among all that creep: whosoever toucheth them, when they are dead, shall be unclean until the evening. And upon who-soever *ought* of them when they are dead doth fall, it shall be unclean; of any vessel of wood, or of cloth, or of skin, or of sackcloth; any vessel, with which work is done: it shall be put into water, and be unclean until the evening, and it shall be cleansed. And every earthen vessel, whereinto *any* of them falleth: whatsoever is within it, shall be unclean, and ye shall break it. Of all meat which may be eaten, that on which water cometh, shall be unclean: and all drink, which may be drunk; in every vessel shall be unclean. And every-thing, whereupon *ought* of their carcasses falleth, shall be unclean: oven, and pots, they shall be brokendowne, unclean they *are;* and unclean shall they be unto you. But fountain and pit, *and* a gathering-together of waters, shall be clean: but that which toucheth the carcass of them, shall be unclean. And if *ought* of their carcass fall, upon any

sowing seed, which shall be sown: it *shall be* clean. But if water be put upon the seed, & *ought* of their carcass fall thereon: it *shall be* unclean unto you.

And if any beast die, which is unto you for meat: he that toucheth the carcass thereof, shall be unclean until the evening. And he that eateth of the carcass thereof; shall wash his clothes, and be unclean until the evening: and he that beareth the carcass thereof; shall wash his clothes, and be unclean until the evening. And every creeping-thing, that creepeth upon the earth; it *shall be* an abomination, it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath many feet of any creeping-thing that creepeth upon the earth: ye shall not eat them, for they *are* an abomination. Make not your souls abhominable, by any creeping-thing that creepeth: and make not *yourselves* unclean by them, that ye should be defiled by them. For I *am* Jehovah, your God. and ye shall make yourselves holy, and shall be holy, for I *am* holy: and ye shall not make your souls unclean, by any creeping-thing, that moveth upon the earth. For I *am* Jehovah, that bringeth you up out of the land of Egypt, to be a God unto you: and ye shall be holy, for I *am* holy. This *is* the law of the beasts, and of the fowl, and of every living soul, that moveth in the waters: and of every soul, that creepeth upon the earth. To make a difference, between the unclean and the clean: and between the beast that may be eaten; and the beast, that may not be eaten.

Annotations.

SPeake ye] As before he gave special laws, for the sanctification of the Priests: so now he giveth general, for all the people: Which both Moses the Magistrate, and Aaron the Minister, must *speak,* and teach, and see carefully practiced: as afterward there is example of the Magistrates, in 2 Chron. 29. 5. and 30 18. of the Priests, in Ezek. 44. 23. and of both jointly, in Numb. 9. 6. where men that were unclean, came for judgment *before Moses and before Aaron.* And here the first kind of uncleanness, which cometh from things without the man, is described. *the sons of Israel]* to them only, and the proselites with them, was this law of unclean meats given; not at all to other nations, as *Sol. Rashi* here saith. *the Beasts]* Hebr. *Chajah, the wild-beast,* or, *the livingthing:* differing from *B 〈...〉 beasts,* or *cattle,* the word which next followeth: but the Greek also translateth them both alike. By the *beasts,* are spiritually signified *people's* of sundry sorts; and by *eating* or *not eating,* is meant communion with, or abstaining from them, as by the vision shown unto Peter, the holy Ghost expoundeth this law, Act. 10. 12. 13. 15. 28. and 11. 6. 7. &c. Likewise the Hebrew doctors applied the unclean beasts following in verse. 4. 5. &c. to the Babylonians, Medes, Persians, Greeks, Romans, &c. *R. Menachem,* on Levite. 11.

Vers. 3. *and cleaveth asunder]* namely *into two hoofs,* or *claws,* Deut. 14. 6. and so the Greek be•• translateth it. The former word, *parteth,* may be when it is divided above, but not beneath, as appeareth after in verse 26. such parting is in the feet of dogs and the like, which have many claws sundered above, and joined under with a skin. This second word meaneth a *cleaving-quite through,* as in the feet of sheep, oxen, &c. •o by *Sol. Rashi* it is expounded, *that divideth above and beneath into two claws.* A third sort of hoofs are solid and unparted, as in horses, &c. The first and last sort, were unclean. and *cheweth]* or, *chewing again:* the Greek also addeth

the word *and:* for both these properties were requisite, to divide the hoof, and to chew again. *Chewing the Cud,* in the original, signifieth the *bringing up* the meat into the mouth, to chew it again. These two signs, must be in every beast, or else it was unclean. In Deuteronomy 14. 4. 5. the clean beasts, are reckoned by their names, ten in number: and the Hebr. doctors say, *Thou hast not of all the beasts that are in the world, any that it is lawful to eat of, except those ten sorts mentioned in the Law; three of cattle, the ox, the sheep, & the goat; and seven sorts of wild beasts, the Hart, &c. those, and the kinds of them, Maimonides in Misneh,* tom. 2. treat. of *forbidden meats,* c. 1. S. S. *among the beasts]* to weet, bred of them according to their kind, as God ordamed in the first creation, Gen. 1. 24. For, as it was not lawful *to let the cattellingender with a divers kind,* Levite. 19. 19. so by the Hebr. canons, *If an unclean beast brought forth her young, after the kind of a clean beast, although it did both part the hoose and chew the cud, and were in all respects like an ox or a sheep, yet it was unlawful to be eaten; for that which was bred of an unclean beast, was unclean; and that of a clean beast, was clean. So that if a clean fish, were found in the belly of an unclean fish, it was lawful, because it bred it not, but had swallowed it. Likewise, if in a beast there were found (a creature) like afowle, though it were a clean fowl; yet was it unlawful to be eaten. Maimonides,* treat of *forbidden meats,* chap. 1. Sect. 5. 7. *shall ye eat]* or, *ye may eat.* Hereby communion was signified; as when God called Peter by a vision, to communicate the Gospel with the Gentiles, he said, *Rise Peter, kill and eat;* Act. 10. 13. 17. 20. 28. So our communion with Christ, is taught under this figure, of *eating his flesh,* John. 6. 51. 53. The *beasts,* figured *men,* Act. 10. 12. 28. (as often in the scriptures, Esa. 11. 6. 7. 8. Ezek. 34. 31. Zeph. 3. 3. Matth. 7. 15.) The *parting of the hoof in twain,* signified the right discerning of the word and will of God, of the difference between the Law and the Gospel; and the walking in obedience to the word, with a right foot, Rom. 2. 18. and 3. 20. 21. 22. and 10. 4-8. Gal. 2. 12.—14. The *chewing of the eud,* signified the meditating in the law of God, which the godly man doth day & night, Psal. 1. 2. for that is the food of the soul, Amos 8. 11. which all ought to remember, Mal. 4. 4. 1 Cor. 11. 2. and having heard it, to search the scriptures daily, whether the things be so, Acts 17. 11. and having tried it, to keep that which is good, 1 Thes. 5. 21. and remember the commandments of God, for to do them: Psal. 103. 18. And as that which was borne of an unclean beast was unclean, and on the contrary: so the children of unbelievers are *unclean,* and the children of believers *holy,* 1 Cor. 7. 14. Ezra 9. 1. 2.

Vers. 4. *not eat]* to weet ordinarily, but in case of necessity they might be eaten. *Soldiers that come into the heathens country, and subdue them, it is lawful for them to eat carcasses, or torn beasts, or swine's flesh, or the like, if they be hungry and find not what to eat, save these forbidden meats: and so they may drink wine offered to idols:* saith *Maimonides in tom.* 4. treat. of *Kings.* chap. 8. Sect. 1. *or of them]* Heb. *and of them. camel]* named of the Hebrew *Gamal;* from which the Greeks also derived the name *Kamelos,* the Arabians, *Gemal;* the Chaldeans, *Gamla.* It is a beast that hath a long neck, and a *bunch* on the back, upon which men lay burdens, Isaiah. 30. 6. by reason of this shape, it is not easy for a camel to enter in a straight place; whereupon is that proverb of *a camel to go thorough the eye of a needle:* Math. 19. 24. Camels are of common use in other countries, both for service of war and of peace, for men to ride upon, to use in chariots, or to lade with burdens, Gen. 24. 10. Judge. 6. 5. 1 Sam. 30. 17. Isaiah. 21. 7. and 30. 6. But for to eat of, the camel was unclean; because it parted not the hoof, Deut. 14. 7.

Vers. 5. *conie]* in Hebrew *Shaphan;* which hath the name of hiding in holes; as it is said, *The conies are but a feeble folk, yet make they their houses in the Rocks;* Prov. 30. 26. and, *The Rocks,* are *a shelter for the coneyes,* Psal. 104. 18. In Chaldee, it is called *Taphsa,* of *skipping.*

Vers. 6. *hare]* in Hebrew, *arnebeth:* mentioned only here, and in Deut. 14. 7.

Vers. 7. *swine]* in Hebrew, *chazir;* so named of *returning:* for this beast *returneth* after it is *washed, to wallowing in the mire,* 2 Pet. 2. 22. It is also given to wastand spoil, Psal. 80. 14. To feed on it, or offer it for sacrifice, is counted most abhominable, Esa. 65. 4. and 66. 3. 17.

Vers. 8. *not eat]* to weet, any whit of it at any [unspec] time. The Hebrew canons say: *All meats forbidden by the law, the quantity of them is as much as a common olive; whether (the punishment) be beating, or cutting off, or death by the hand of God. This measure or quantity, we have learned by tradition. And it is forbidden by the law, to eat any whit at all, of the thing that is forbidden: notwithstanding a man is not beaten, save for the quantity of an olive: yet if be eat any less, he is chastised with stripes. Maimonides,* treat. of *forbidden meat;* chap. 14. Sect. 1. 2. *carcass]* The original word, is used for *that which dieth of itself,* Lev. 22. 8. The Greek here translateth *carcasses,* or *caions. A carcass is one of the principal unclean things; as an olive of the flesh thereof, maketh men and vessels unclean by touching, and an ear then vessel by the air; and maketh men unclean by bearing. Maimonides, in Aboth hatumoth,* chap. 1. Sect. 1. See after in the notes on verse. 40. As *eating,* so *touching* signifieth communion and fellowship, and is forbidden, to teach us to refrain from all fellowship in evil, Esa. 52. 11. 2 Cor. 6. 17. for dead carcasses, figured such as are dead in sins, Eph. 2. 1.

Vers. 9. *fin and scale]* or, as the Chaldee and [unspec] Greek translate, *sins and scales,* one being put 〈◊〉 many. The Jews canons open it thus. *For fiftes there are two signs, the fin and the scale: the fin, is that which groweth out of it; the scale, is that which cleareth unto all the body; and whatsoever hath scales hath sins also; &c. If it hath not scales to cover it all over, it is lawful nevertheless; though it hath but one fin and one scale, yet it is lawful. Maimonides,* treat. or *forbidden meats,* chap. 1. Sect. 24. The *fin* of the fish, serveth as wings to guide her way: the *scale* is to cove•, protect and adorn the body. These two figures in men faith in God's word, whereby all religioa is guided and directed: and good works the fruits of faith, by which it is manifested and adorned.

Vers. 10. *every moving]* or, *any creeping thing of the waters]* which the waters bring forth: see Gen. 1. 20. and the notes thereon. The Greek translateth, *of all things which the waters bring forth:* The Hebrew doctors say; *what is this moving thing of the waters? They be the lesser creatures, as wor•es and horsleeches, which are in the water; and the greater creatures, which are the wild beasts of the sea. And generally whatsoever hath not the form of fishes, &c.* 〈◊〉 *sea dogs, frogs, and the like. Maimonides,* treat. of *forbidden meats,* chap. 2. Sect. 12. *soul]* that is *living creature:* see the notes on Gen. 1. 20. a *abomination]* that is, *unclean;* as Deut. 14. 10. But from this word *Chazkuni* teacheth, that it was not lawful *to make merchandize of them.*

Vers. 11. *their flesh]* so Paul mentioneth the 〈◊〉 *of fishes,* 1 Cor. 15. 39.

Vers. 13. *have in abomination]* or, *abhor of the foul. There are no fignes of clean fowls explained in the law: but it reckoneth the sorts of unclean fowls only; and other sorts of fowls are lawful:* saith *Maimonides in treat of Forbidden meats, ch. 1 s.* 14. *eagle]* in Hebrew, *Nesher:* it is the chief of fowls, flieth most high and swiftly, sucketh blood, and feedeth on carcasses, Deut. 28. 49. Job 39. 27. 30. used to signify violent persecutors, Lam. 4. 19. Ier. 4. 13. and 48. 40. Hos. 8. 1. Heb. 1. 8. *ossifrage]* the Greek translateth it, *Gryphen:* in Hebrew *Peres,* so named of *Breaking;* for with strength of beak and talons she breaketh her prey. The *Ossi frage* (by interpretation *bonebreaker,)* is bigger thē the eagle, and much of the same kind. It is mentioned only here, and in Deut. 14. 12. The Chaldee of Onkelos nameth it *Ar;* and Jonathan *Uzzah. osprey]* in Hebrew, *Oznijah;* in Chaldee *Azja:* (called so of *strength* in her sight and flying,) in Greek, *haliaetos,* that is, *a sea eagle,* or *Osprey:* which is a bird with a great neck and broad tail, strong sighted, and can look on the Sun, and from on high espieth fishes in the sea, and lakes, & falleth violently upon the waters, & taketh them.

Vers. 14. *vultur]* called in old English, *a geyr;* in Hebrew here, *daah,* of *flying,* and in Deut. 14 13. *raah,* of *seeing:* (for the Hebrew letters *D* and *R.* be [unspec] one like another, and often put one for another, as is noted on Gen 4. 18.) for the *vultur* espieth and smelleth her prey from far, and flieth with violence, being an heavy fowl; teedeth on carcasses, and buildeth her nest on hye rocks. The Greek also translateth it *gups,* (that is, *a geyr* or *vultur,)* both here and in Deut. 14. The Chaldee here followeth the Hebrew *Dajtha:* but in Deut. 14. 13. it hath *Bath canpha;* that is, *daughter of wing. kyee]* a known ravenous bird, called also *a glede,* and a *puttock.* In Hebrew it is named *Ajah,* of her manner of flying, which is as if she did swim, and by the bowing of her tail, seemeth to have taught how to govern ships by a rudder, as *Pliny* noteth in *hist. b. 10. c.* 10, The scripture elsewhere mentioneth her sharp eye sight, in Job 28. 7. The Chaldee here translateth *T•raphitha,* of *Tearing* & *ravening her prey, after her kind]* This is spoken, because of *kites* there be two kinds; the greater, of a ruddy color, common in England: the lesser, of a more black color, known in Germany: both sorts, (and if there be any other) are unclean. In Deut. 14. 13 there is another named, W^{ch} is not here, *the kite (Ajah,) and the glede (Dajah,) after her kind.* That *dajah,* (or *glede,)* is a fowl that haunterh ruinous places, Isaiah 34. 15. *The kite (Ajah) is the glede (Dajah) spoken of in Deuteronomy:* saith *Maimonides,* in *treat. of Forbidden meats, ch. 1. s.* 14.

Vers. 15. *raven]* a known bird; named in Hebrew *Oreb,* in Chaldee *Urba,* of her dark, or black color; Song. 5. 11. It is ravenous, and of unkind nature to her young, Prover. 30. 17. Isaiah 34. 11. Job 38. 41. *his kind]* as *crows, caddowes, pies,* and the like. *It is said, after his kind, to imply the Z•z•r (the pie)* saith *Maimonides, ibidem.*

Vers. 16. the *owl]* or, as in Greek, *the ostrich;* [unspec] the Hebrew *bath hajagnanah,* properly is, *the daughter of the owl* (or *ostrich,)* that is, the kind of that bird, or the young thereof. But by this word *bath,* the Hebrew doctors understand, *the eggs* of this bird, and so of all other unclean fowls, to be unclean also. *Maimonides, ibidem, c. 3. s.* 1. But *Chazkuni* here expoundeth it *the Estritch,* and by the *daughter* understandeth the young: because the flesh of the fowl when it is old, is (he saith) *as hard as a stick,* and so there was no need to forbid the eating thereof. This bird liveth in deserts and solitary places, Job 30. 29. Isaiah. 43. 20. and 34. 13.

and (as the name also implieth) makes a doleful noise, Mich. 1. 8. and is of a cruel nature, Lam. 4. 3. The *ostrich* spoken of in Job 39. 13. 14. hath another name. The Chaldee here translateth *Bath neamttha;* of *pleasantness,* spoken by the contrary; for her *unpleasant cry;* so in Deut. 14. *night-hawk]* or, *night-owl,* as the Greek translateth it. The Hebrew name *Tachmas* signifieth *rapine* and *violence,* which argueth the nature of this bird. Some think it to be the *Night-raven,* others the *Harpie.* The *Night-hauke* seeth bette; by night then by day; and hath deadly war with the Eagle, saith *Pliny, hist. b. 10. c.* 8. It is mentioned in scripture, only here and in Deut. 14. The Chaldee of her wing or flying, calleth her *Tsitsa;* but Jonathan, *Chatphitha,* that is, *the Snatcher,* or *Harpte. sca-gull]* or *s•acob:* in Hebrew *Shachapls,* and in Chaldee *Shachpha:* mentioned but here and in Deur. 14. The Greek translateth it *Laros,* that is, *a sea gull,* a bird of a greedy and revenous kind, it nestleth on rocks by the sea: *Aristot hist. Animal. l. 5. c.* 9. Some think it to be the *cuckow,* others a kind of *Hawk,* called the *Merlin. Hawk]* called in Hebrew *Nets,* in Chaldee *Natsa,* in Gr. *hierax;* in all, she is named of her swift flying and fighting: and of *Nets,* the Latin word *Nisus* is derivec. Of it God saith, *Doth the hawk fly by thy wisdom?* Job 39. 26. *his kind]* as there are sundry sorts of hawks, (*Arist. hist. animal. l. 9. c.* 36.) all which are by this law unclean: so the Hebrew doctors understand this of a second kind, which they call *Sarnaka, Maimonides, treat. of Forbidden meats, ch. 1. s.* 14.

Vers. 17. *great owl]* called in Latin *Bubo, Aristotle* writes that it is of the bigness of an Eagle, and *Pliny,* that it dwelleth in deserts, maketh a doleful noise, & flieth not right forth but thwart wise. So the Prophet compaineth *I am like the great owl of the deserts,* Psal. 102. 7. In Hebrew it is named *Cos,* of *covering* or *hiding;* and Chazkuni saith, *it hideth it self from the eyes of men, and dwelleth in places not inhabited:* the Greek translateth it here, *the Night raven:* and in Deut. 14. *the Heron.* The Chaldee by Onkelos calleth it *Ka•ja;* and Jonathan, *Tsajra. cormorant]* in Hebrew *Shalac,* or *casting* it self down into the water: the Chaldee nameth it *Shalenona,* that is, the *Fish hunter;* and Jonathan addeth, *the hunter of the fish of the sea. little owl]* or, *bat:* in Hebrew *Ianshuph,* so named of flying in the twilight or dark evening, which *owls* & *bats* both do. It dwelleth also in desolate places, Isaiah 34. 11. The Chaldee name is *Kiphopha.*

Vers. 18. *the Red-shanke]* so the Greek translateth it here *Porphyrion,* which is either that, or like that which we call the *Red-shanke.* Jerome translateth it *the Swan.* Some of the Hebrew dotors, *the Bat:* which is more likely, because the Hebrew *Tinshemeth,* which here is a bird, after in ver. 30. is the name also of a creeping thing, called *the Moll. Sol. Rashi* saith it is *like a mouse, flieth in the night, and is so called because it is like that creeping thing which lacketh eyes, called Talpa (a Moll.)* The Chaldee here calleth it *Cavtha:* and in Deut. 14. 16. *Botha. Pelecan]* or, *shovelard:* a fowl that dwelleth in the *wilderness,* Psal. 102. and in desolate places, Isaiah 34. 11, Zeph. 2. 14. In Hebrew, named *Kaath,* in Chaldee *Katha,* of *Vomiting.* So Aristotle and Pliny show the nature of the *Pelecan* or *Shovelard,* that it vomiteth up shelfishes, which it before devoured. And Chazkuni saith hereof; *Kaath, the name differeth not from the custom thereof,* which is *to vomit up the meat. gier-eagle]* or, *Swan,* as the Greek here translateth it, but in Deu. 14. 17. the Greek is *the porphyrion.* The Hebrew *Racham,* hath the signification of *dear-love,* which it beareth to the young, as Chazkuni saith, The Chaldee translateth it *Ierakreka,* which implieth a *greenish coloured fowl,* such as the Greeks call *Chlorion, a Witwol.*

V. 19. *Stork]* in Hebrew *Chasidah,* which signifieth *kindness,* such as the young storkes are said to show unto their dams, whō they feed in their age: or, as *Sol. Rashi* here saith, because *it showeth kindness unto her fellows, in food.* The Greek translateth it diversely. The scripture noteth this bird for her wings and flying, Job 39. 13. Zach. 5. 9. it is a fowl much like a crane, white, but her wings partly black; she buildeth on high *fyrr trees,* Psal. 104. 17. and upon tops of houses and chimneyes in cities, as all Germany knoweth. It keepeth much about waters, and feedeth on fishes, snakes, frogs, and the like. Therefore in *Thessalia* (as *Plinte* reporteth) men might not kill them, upon pain of death, because they devoured the serpents. The storkes depart out of the country towards the end of summer, no man knoweth whither, and come again at the spring, whereupon the Prophet saith, *the stork in the heaven knoweth her appointed times,* Ie 8. 7. No man seeth them either going or coming, but when they are come, & that is a sign that winter is past. Of them *Pliny,* writeth, *hist. b. 10. c.* 23. The Chaldee•e calleth her *Chawaritha,* of her *white feathers.* So the Latin Poet; *cum Vere rubenti Canaida venit avis longis invisa colubris, Virgil. Geor.* 2. that is, *when in the rosie Spring, The white fowl comes which unto Snakes is a most hateful thing. the Heron]* in Greek, *and the Heron,* so in Deut. 14. 18. The *Heron* is in Hebrew *Anaphah,* so named of *anger:* The Greek turneth it *Charadrios:* so in Deut. 14. 18. The Chaldee translateth it *Ibbo,* and *Ajbu;* which name implieth *enmity.* Chazkuni writeth *Anapha; commonly called Heron, it is soon angry:* and Sol. Rashi saith, *it is a furius fowl, and seemeth unto me to be that which they call the Heron. Lapwing]* so also the Greek translateth it: the Hebrew name is *Duchiphath,* mentioned only here, and in Deut. 14. 18. The Chaldee, *Nagar tura:* the *Cock of the mountain, bat]* in Hebrew *Atalleph,* in Chaldee *Atalpha,* in Greek *Nucteris:* it flieth in the night, and cannot behold the day light, but keepeth in holes; whereto the Prophet alludeth in Isaiah 2. 20. they shall cast their idols, *to the mo••s, and the batts.* Chazkuni saith, *Atalleph is a little bird that flieth in the night, and hath no eyes.* Thus there be twenty several fowls named as unclean; to which if we add those words *after his kind* four times repeated, there are 24. and so many particular sorts do the Hebrew doctors say are *forbidden.* And *whosoever hath certain knowledge of these kinds, and of their names; he may eat any fowl that is none of them, and he need make no inquisition. Who so knoweth them not, nor knoweth their names; must make inquisition, by the signs which the wise men have given. Every fowl that treadeth on the meat and eateth,* [as is the manner of ravenous fowls that tear their prey,] *it is evident that it is of those kinds, and unclean:* saith *Maimonides,* in treat. or *Forbidden meats, chap. 1. sect.* 15. 16. And; *the signs of beasts, are spoken of in the law; the signs of* 〈...〉 *les are not spoken of: but our wise men have said, every fowl that treadeth* (on her prey) *is unclean: Talmud Bab.* in *Cholin, ch.* 3. These figured the ravenous, and uncieane conditions of ungodly people: as *Babylon* is called, the *cage of every unclean and b••••ll bird,* Rev. 18. 2.

Vers. 20. *that flieth]* or, *of the flying-fowl,* as the [unspec] Greek translateth, *All creeping-things of fowl* 〈...〉 that is, *all fowls* (or *flying things) that creep.* Under this prohibition, the Jews understand also, *flies, bees, hornets, ants,* and the like; as *Targum Jonathan* and others here explain it. *upon all four]* or, *upon four* feet: which word is expressed after, in verse 23.

Ver. 21. *hath not legs]* or, as the Hebrew read 〈...〉 [unspec] in the margin, *hath legs.* Both Greek and C 〈...〉 dee do translate as in the margin, *hath legs:* bu• because the legs of the

Locusts following, are bowed backward, and they go not with them 〈◊〉 other creatures, therefore after a sort they *have* 〈◊〉 *legs* above their feet. Or rather, because the young locusts are borne *without legs* (as *Plime* shewett in *hist. b. 11. c.* 29.) and afterwards their legs do grow. So the Hebrew canons say, *Whatsoever* 〈◊〉 *not now wings or legs, but they will grow upon them after a time when they are bigger: they are lawful (to* 〈◊〉 *eaten) presently. Maimonides,* treat. of *Forbidden me* 〈...〉 *, ch. 1. s.* 23. Thus both readings were written by Moses: see the like, in Exodus 21. 8. The holy Ghost sometime plainly confirmeth these div 〈...〉 reading to be of God; as in 1 Chron. 11. 20. * *Lo, Not,* is in the margin to be read *Lo, To him,* and another Prophet, writing of the same person, hath only *Lo, To him,* 2 Sam. 23. 18.

Vers. 22. common *Locust]* or, *grashopper;* in Hebrew [unspec] *Arbeh,* so named of their *multitude;* see the notes on Exod. 10. 4. 5. 14. Such in the eastern countries are used for meat; so *John the Baptist,* fed on *Locusts,* Mat. 3. 4. and human stories tell, how some in Ethiopia used to eat them salted and ••ed in smoke, *Pliny, hist. b. 6 c.* 30. Locust-*Sol* 〈...〉 which hath the name, (as Chazkuni saith) of *Sole••* the *Rocks,* on which they keep: the Greek calleth it *Attakes:* the Chaldee *Rashona,* and *Resh••a,* It is not mentioned in scripture, but in this place. locust-*Chargol]* this word also is not found any other where: the G. translateth it *Ophiomiches,* that is, the *Serpent fighter:* and that there are Locusts which kill serpents, *Pliny* mentioneth, in *b. 11. c.* 29. Chazkuni interpreteth the name *Chargol, as striving with the feet to skip with them.* locust-*Chagab,]* or *grashopper;* which the Greek nameth *Akris,* that is, *a Locust,* so in Numb. 13. 33. Isaiah 40. 22. Eccles. 12. 5. *after his kind]* this being spoken four times, the Hebrews think it implieth four other sorts of Locusts, which they call *Zipporeth cramim,* and *Iothana Ierushalemith,* and *Gnartsubja,* and *Razbanith;* all which are also clean for to eat; *Talmud Bab. in Cholin, ch.* 3. So *Maimonides* in *Forb. meats, c. 1. s.* 21. where he calleth the two latter by other names, *Gnotsaranja,* & *Ducanith:* and so maketh *eight sorts of Locusts, which the Law permitteth to be eaten.*

V. 23. *every creeping thing]* to weet, every other, save those Locusts aforesaid.

Vers. 24. *for these]* or, *by these;* meaning as Solom. Rashi explaineth it, these which follow, that not only by eating, but by *touching* of them dead, they should be defiled. See before on v. 8. *The uncleanness by touching, spoken of in any place, whether it be of a dead man, or of other unclean things; is, when a man with his flesh toucheth the unclean thing it self; whether it be with his hand, or with his foot, or with any other part of his flesh; though it be with his tongue, loe he is unclean. And it seems to me, he is defiled if he touch with his nails or with his teeth, whiles they are joined to the body, they are as the body;* saith *Maim.* in treat. of *Poll. by the dead. c. 1. s.* 3. *till the evening]* that is, till the end of that day and beginning of a new: for the Jews day began at evening, as is noted on Gen. 1. 5. And so it figured man's pollution by sins, till he come to the new *day of salvation* by Christ, and become *a new creature,* 2 Cor. 5. 17. & 6. 2. It signified also, those legal pollutions to continue but during the day (or time) of the law: wch in the day of Christ should be abolished, Coloss. 2. 16. 17. 20. 21.

V. 25. *beareth]* the Hebr. canons say, *although he touch it not, though there be a stone between him and it, for as much as he hath borne it, he is unclean, whether he bear it on his head, or on his hand, or*

on any other part of his body. Whether he hath taken it up him-self, or another hath laid it on him; yea though the unclean thing hang by a thread, or hair, and that thread hang on his hand; he beareth it, and is unclean. Maim. treat. of Pollut. by the dead, ch. 1 sect. 6. wash his clothes] that is, all the clothes that are upon him. Sol. Rashi not eth, that *uncleanness by bearing, is more then the uncleanness by touching, for a man is charged for this, to wash his clothes.* This washing was a sign of sanctification, as in Exodus 19. 10. for sin defileth men, and all that is about them: but by repentance and faith, our clothes are *washed, & made white in the blood of the Lamb* (Christ) Revel. 7. 14. The Hebrew doctors say, *Every place where it is said in the law, of the unclean, that he shall wash his clothes: it is not to teach us, that only the clothes which are upon him are unclean: but to teach that every cloth or vessel, which that unclean person toucheth, in the time whiles he is joined to the thing that makes him unclean, is unclean also. Maim. treat. of the Red heifer, chap. 5. sect.* 2.

Vers. 26. *them]* that is, *their dead carcasses,* as the Gr. here expresseth, and rightly from ver. 24.

Vers. 27. *paws,* or *palms;* which the Greek translateth *hands.* And to explain this, Sol. Rashi instanceth, *the dog, and the bear, and the cat.*

Ver. 29. *upon the earth]* this is spoken, as Chazkuni saith *to expect those that are in the sea. weasell]* named in Hebrew, *Choled;* in Chaldee, *Chulda;* of running hastily from place to place. Rashi explaineth it by the Latin name *Mustela:* in Greek it is called *Galee. mouse]* in Hebrew, *Gnachar,* of troubling, gnawing and rooting things in the house and fields. With such, God marred the Philistians land, 1 Sam. 6. 5. and the eating of such is expressly condemned, in Isaiah 66. 17. *tor* 〈...〉 *]* or, as the Greek translateth, *the land crocodile;* in Hebrew *Tsab,* so called of the shell that covere 〈...〉 it; for *Tsab* is also used for a *coach,* or *covered wagon,* Numbers 7. 3. Of this creature Sol. Rashi saith, *it is like a frog. after his kind]* the Greek translateth, *and things like unto it.*

Vers. 30. *ferret]* or *weasell-mouse,* as the Greek translateth it *Mugalee;* which the Latins call *Mus araneus, (the Shrew,* as *Gaza* saith in *hist. animal. l. 8. c.* 24. It is *of the color of a weasell, and bigness of a mouse,* saith *Aetius, in l. 13. c.* 14. The Hebrew name is *Anakah,* which signifieth *groaning;* and the Chaldee, *Iela,* of *yelling.* The scripture mentioneth it not elsewhere. *Chamaeleon]* so the Greek translateth it; others, *the lisard.* In Hebrew it is named *Coach,* of *Strength. lizard]* or, *stellio,* which is like a lizard, spoted on the back as with stars: and to this latter, the Greek *Askalabotes* agreeth. In Hebrew, *Letaah,* which Sol. Rashi expoundeth *Lisard. snail]* or *lisard,* in Hebrew *Chomet;* in Greek *Saura,* that is *the Lisard:* others think this to be *the chamaeleon.* These creatures names are not elsewher found in scripture. The Rabbins say, *There are eight creeping things spoken of in the Law, the weasell &c. who so eateth of their flesh the quantity of a lentel* (or *little pease) is to be beaten. Maim. in Forb. meats, c. 2. s. 7. Moll]* in Hebr. *Tinshemeth,* in Chaldee *Ashshutha;* which Rashi explaineth by the Latin name *Talpa;* but Targum Jonathan calleth it *Sallamandra.*

Vers. 31. *toucheth] Creeping things* (as the Hebr. doctors observe) *do defile men and vessels when they are touched, and earthen vessels by the aier: but defile not when they are carried,* (as other creatures do v. 25) *and the measure of their uncleanness, is by* (touching) *so much as a lentell.*

Maim. in *Aboth hatumoth, c. 4. s 2. are dead] There is no kind of living creature that is defiled whiles it is alive, or that defileth whiles it is alive, save man only,* saith *Maimonides,* in treat. *of Pollution by the dead, c. 1. s. 14. The creeping thing defileth not until it be dead. All other abominable creeping things, as frogs, serpents, scorpions, and the like, though they are unlawful to be eaten, &c* (Lev. 11. 41. 42.) *yet hast thou none of all the creeping things, that defileth (by touching it) when it is dead, save the eight sorts that are expressed in the Law.* Maimonides, in *Aboth hatumoth, c. 4. s.* 14.

Vers. 32. ought *of them]* to weet, *of their flesh.* For as of beasts, the Hebrew doctors say, *the bones, horns, hoofs, gristles, sinews, &c. of their carcasses, do not defile; to weet, when they are separated from the carcass; though who so toucheth any of these things, while they are joined with the flesh, he is unclean;* so they say, *the bones, sinews, nails of creeping things, are clean.* Maim. in *Aboth hatumoth, c. 1. s. 7. and c. 4. s. 8. vessel]* or, *instrument;* anything made for use or service. The Hebrews say; *there are seven sorts of vessels* (or *instruments) that by the law do receive uncleanness; which are clothse, things made of skin, and sacks, and things made of bone, and of metal, and of wood, and of potters earth.* Five of these they gather from this verse and the next; for *metals,* from Numbers 31. 22. 23. and for *bones,* from Numb. 31. 20. *all work of goats, &c.* which by tradition they learned to understand of *vessels made of the horns, or hoofs, or bones of goats, & consequently of other beasts:* Maim. in *Celim, c. 1. s. 1. of wood]* under this, they understand also vessels made of *bulrushes* (as Isaiah 18. 2.) and *of reed, of wicker, of shells of nuts, barks of trees,* and other the like; of things *which grow out of the earth like wood. All things made of wood, for the service and use of man only, as ladders, are clean, & receive no pollution at all. And all things made of wood, for the service of vessels and of men, as tables, bupboards, beds and the like, do receive pollution: (for these serve both for man's use, and for dishes, cups, plate, &c. to be set upon.) Things made of wood, for the service of vessels* (or *instruments) only, because they serve unto those things which serve unto man, if they serve unto those vessels, but in the hour of employment only, then are they clean and receive no pollution; as a wodden candle stick, which serveth for the candle in the time that it burneth: and so all other the like. But if they serve unto the vessel or instrument, in the time of the use of it, and in the time when it is not used, then it receiveth pollution, as sheads, scabberds, cases of knives, swords, and other the like.* Maim. in *Celim, c. 1. s. 13. and c. 4. s. 1. cloth] whatsoever is woven, be it of wool, or of flax, or of hemp, or of any other thing that groweth out of the dry land; is called cloth, in this case of uncleanness.* Maim. in *Celim, c. 1. s. 11. But cloth woven of wool that groweth in the sea receives no uncleanness. Ibidem. s. 3. skin]* to weet, of beasts of the earth; but such as breed in the sea, their skins receive no uncleanness, *Maim.* in *Celim. c. 1. sect. 3. sackcloth]* it was made of *threads of baire, braided like a chain, or woven as cloth, & made either of goats hair, or camels hair, or horse tails, or the like.* Mai. in *Celim, c. 1. s.* 12. Hence we may observe, that John. Baptists garment of *camels hair,* was sackcloth opposed to *soft* & princely clothing, Ma. 3. 4. & 11. 8. and such the Prophets of old, used for to wear, as Elias, (in whose habit, and *spirit and power* John the Baptist came, Luk. 1. 17.) 2 King. 1. 8. & Isaiah Isaiah 20. 2. and others, Zac. 13. 4. *any vessel]* or *tool, instrument,* fit for, and used unto any work. Therefore; *a skin which had not upon it the form of a vessel* (or *instrument) received no uncleanness. Uessells of metal, received no uncleanness, till the work of them was all finished: imperfect shapes were not capable of pollution. Neither any other vessels whatsoever, till they were wholly finished. And if a clean vessel were brokē, the pieces of it, were not capable of uncleanness:* as Mai. showeth in

Celim, c. 7. s. 2. &c. 8. s. 1. &c. 1. s. 1. and ch. 6. s. 1. put] or *brought, made come:* the Greek translateth *dipped into water.* And by the Hebrew canons, *All that are unclean, whether men or vessels, are not cleansed, but by dipping (or baptising) in water: And wheresoever the law speaketh of washing a man's flesh, or washing of clothes for uncleanness, it is not but by dipping the whole body therein. And whether they be men or vessels, there may not be anything between them and the water to keep them asunder, as clay, pitch or the like, that eleaveth to the body or vessel: if there be, then they are unclean as they were before, and their washing profiteth them not.* Maim. in *Mikvaoth* (or *Water places) c. 1. s. 1. 2. 12. and it shall]* or, *then it shall be cleansed:* which the Greek translateth, *and afterwards it shall be clean.* Before the evening, that the sun be set, it abideth unclean, though in a less degree. And so for men, of whom it is said, they shall wash and be unclean until the even: as v. 25. 28. and Lev. 15. 5. &c. Hereupon the Hebrews describe the degrees of uncleanness; as, *All that are unclean with any principal uncleanness, whether men or vessels, they are the first* (or *chiefest) in uncleanness, till they* ⟨◊⟩ *baptized. When he is baptized, then is he as the second in uncleanness, until his sun be set. And he t•at* ⟨◊⟩ *so baptized,* (and his sun not set) *may not eat or dr* ⟨...⟩ *of the trumah (or holy offerings,) or of any meat or dr* ⟨...⟩ *that is holy. If such a baptized person touch the Tr•mah, he maketh the third in uncleanness, because him-self is the second. If he touch the holy meats or* ⟨◊⟩ *, he maketh them the fourth in uncleanness. But* ⟨◊◊⟩ *touch common meats, they are clean.* Maim. in *A* ⟨...⟩ *hatumoth, c. 10. s.* 1. 2. 3.

Vers. 33. *earthen]* or, *vessel of pot bakers e* ⟨...⟩ [unspec] For there is a difference between this, and anoth ⟨...⟩ vessel of earth or of stone. *Any vessel made of* ⟨◊⟩ *mould of the earth, and afterward burned in the* ⟨◊⟩ *that is the vessel (Cheres) of earth,* here spoken of, Maimonides, in *Celim. c. 1. s.* 13. See also Lev. 15. 1•. *whereinto]* or, *into the midst whereof.* The Hebrews scanning this word, say, that *an earth* ⟨...⟩ *sel is not made unclean but in the aier thereof. All* ⟨◊⟩ *vessels, if uncleanness touch them, they are u•clean: and if an unclean thing come into the aier of them, but toucheth them not, they continue clean. And they count that an earthen vessel is not made unclean,* ⟨◊⟩ *in the aier of it, as it is written, Into the midst where any of them falleth,* (Levite. 11. 33.) *in the midst (* ⟨◊⟩ *inside) thereof it is made unclean, not in the o* ⟨...⟩ *parts. And as it is made unclean in the aier of it,* ⟨◊⟩ *maketh meats and drinks unclean by the aier of it,* ⟨◊⟩ *an unclean earthen vessel, if meat or drink c* ⟨...⟩ ⟨◊⟩ *the a•er of it, though they touch it not, yet are they* ⟨◊⟩ *unclean, as it is written, whatsoever is in the* ⟨◊⟩ *it, shall be unclean. But other unclean vessels* ⟨◊⟩ *not meats or drinks unclean, till they touch* ⟨◊⟩ Maimonides, in *Celim, c. 13. s. 1. 2. break it]* so in Lev. 6. 28. and 15. 12. *All vessels that are defiled, are madecleane again by water, except vessels of earth, and of glass. Of the earthen vessel it is said, and ye shall break it,* (Levite. 11. 33.) *and it is not cleansed but by breaking.* Maim. in *Mikvaoth,* c. 1. s. 3. This seemeth to be in respect of the vileness of earth en vessels, more then of wood or of metal; so that the loss was not great, though they were broken. For otherwise, the Hebrew doctors say, that *Vessells also of wood, and of skin, and of bone, and of metal, when they are broken, are cleansed from their uncleanness;* Maim. in *Celim,* ch. 12. s. 1. Of this point Chazkuni here saith, *An earthen vessel is not defiled but by the aier of it, and the reason is, for as much as it cannot be cleansed but is to be broken; the Law is sparing from having it mored, so that it is not defiled on the outside, as it is written,*

And every open vessel, which hath no covering bound upon it, is unclean, Numb. 19. 15. *Loe if it have a covering bound upon it, it is clean, for it is not defiled on the outside of it.* As waters signified the *blood* and spirit of Christ, wherewith we are sanctified, Ezek. 36. 25. Hebr. 9. 13. 14. and 10. 22. so the *breaking* of the vessel signified the abolishing of sin and uncleanness, by death. We are compared to *earthen vessels,* 2 Cor. 4. 7. and the *breaking* of such is death, Ierein. 19. 11. and 48. 38. See the notes on Lev. 15. 12.

Ver. 34. *Of all meat which may be eaten]* Hebrew, *which shall be eaten,* that is, *which usually* is eaten of men. The Greek translateth, *And all meat which is eaten. on which water cometh]* This is understood by some, of such water as whereinto an unclean thing was put to cleanse the same, mentioned before in verse 32. that that water defileth all meats. But the Hebrews understand it of all water generally, which when it cometh upon anything that is man's meat, it maketh the meat apt to receive uncleanness, by such things as are before mentioned: whereas unless water came upon it, it received no uncleanness by the touch of any unclean thing; according to that which followeth in verse 37. 38 where *sowing seed* is not defiled by any carcass, unless water be *put upon the seed.* So *Rashi* explaineth it, *Hence we learn* (saith he) *that meat is not apt and prepared to receive uncleanness, until water come upon it; but after water is once come upon it, it receiveth uncleanness forever, though it be dry again. And wine and oil 〈◊〉 whatsoever is called Mashkeh (drink* or *liquor,) 〈...〉 keth seeds apt to take uncleanness, as water doth.* The like is holden by others of them, and they give these rules; *All meat that is properly man's •eat, as bread, and flesh, and grapes, and olives, and the like, receiveth uncleanness; and whatsoever is not properly man's meat, is clean, and receiveth not uncleanness; unless there be an intent concerning it, and it 〈◊〉 determined to be man's meat. And both the one and the other receiveth not uncleanness, until it be mixed first with one of the seven liquors: as it is said, But if water be put upon the seed,* Lev. 11. 38. *The sevenliquors that make meats apt for uncleanness, are these, water and dew, and oil, and wine, & milk, and blood, 〈...〉 d honey. And they make not (meats) apt (for uncleanness,) until they full upon the meats by the owners will; and are not putrefied: for liquor that is putrefied maketh not apt (for uncleanness.) And when meat is made apt (to receive uncleanness,) although it be waxen dry again, yet it receiveth uncleanness. Meat that is mixed with water of fruits, as with water of mulberries, or of pomgranets, although it be mixed. & one that hath a running issue, or if the flesh of the dead do touch it: yet is it clean, because it was not made apt (to take uncleanness,) by one of the seven liquors. There is not any liquor that receiveth uncleanness, save only the seven liquors forementioned; but other water of fruits, as they make not apt, so neither receive they uncleanness at all. Somethings receive no uncleanness, though they be eaten by men; because they are not eaten save to give relish unto meats, or for odor, or for sight; as spices, ginger, pepper, and all such like. All meats that grow out of the ground, receive no uncleanness till they be plucked up: but so long as they stick in the ground, though it be but by a little root, whereby they may live, they receive no uncleanness. All meats that are of living things, receive no uncleanness until they be dead: so soon as a beast or fowl is killed, they may receive uncleanness. Fishes also receive uncleanness, when they are dead. All meat that is corrupt & putrefied so that it is not fit for man's meat; receiveth no uncleanness. So liquor putrefied and corrupt, that it is not fit for man to drink, receiveth no uncleanness.* Maim. in *Tumath Oclin* (or *Uncleannes of meats)* c. 1. and 2. *all drink]* or *all liquor.* This general, the Hebrews restrain to seven particulars forementioned; *water, dew,*

oil, wine, milk, blood, and *honey,* and such things as are of their kind. Which must be iudiciously weighed; for they had many traditions, which agreed not with the laws of God, Mark 7. 3. 4.—13. Moreover they say concerning these things, *Whatsoever is written in the Law touching things unclean and clean, it concerneth not ought save the sanctuary and the holy things thereof, and the Heave-offerings and the second tithe only. For loe the unclean are warned not to come into the Sanctuary, or to eat of the holy thing, or of the heave-offering, or of the tithe, in uncleanness:* (Levite. 12. 4. *and* 15. 31. Numb. 19. 13. 20. Levite. 7. 20. 21. Nū. 18. 11. 13.) *But of common things, there is no prohibition at all; but it is lawful to eat common things that are unclean, and to drink liquors that are unclean. Loe it is said in the Law, And the flesh that toucheth any unclean thing, shall not be eaten,* Lev. 7. 19. *Wherefore common things are lawful, for he speaketh not save of the flesh of the holy things. And so it is lawful for a man to touch all unclean things, and to defile himself by them: for loe the scripture warneth the sons of Aaron and the Nazirite, not to defile themselves by the dead,* (Lev. 21. 1. Num. 6. 6.) *intimating, that all the people may. Yea & the Priests & Nazarites might defile themselves with other uncleanness, save the uncleanness of the dead. All Israel, are admonished to be clean at every solemn feast; for then they are to be fitted to come into the Sanctuary, and to eat the holy things. And this which is said in the Law, Their carkasseshal ye not touch,* (Lev. 11. 8.) *is meant at the solemn feast only: but for other days of the year, he is not forbidden. The unclean & the clean person together,* Deu. 15. 22. *we have been taught, that the unclean & the clean may eat in one dish. But the husband may not eat in the dish with his wife that is separated for her uncleanness,* (Lev. 15. 19.) &c. *Although it be lawful to eat unclean meats, and drink unclean drinks, the holy men in former times used to eat common meats in their cleanness, and shunned all unclean meats all their days.* Maimonides in *Tumath Oclin, c. 16. s.* 8. 9. 10. 11. 12. These things are to be understood of clean meats made unclean by touching other things: and not of twine & such beasts, fowls and fishes, as are forbidden before: for they might never be eaten by the people, except in case of necessity.

Vers. 35. *oven]* in Greek *ovens:* wherein bread is baken, Levite. 26. 26. unto which *the heart* of man is sometime likened, Hos. 7. 6. *potts]* so the Gr. *Chy•ropodes* also signifieth *pots with feet. Chazkuni* saith *the oven* was *for bread; the potts, for flesh;* to be baked and boiled in: and *Sol. Rashi* saith, they were *vessels* (or *instruments) moveable, and were of potters earth. they shall]* Hebrew, *it shall,* that is, *every of them shall be broken down.* Because as *Sol. Rashi* saith, *an earthen vessel is not made clean by washing.* Therefore were they to be broken as other earthen vessels, v. 33.

Vers. 36. and *a gathering.]* The Greek addeth the word *and,* whereby this is distinguished from *pit* and *fountain;* implying all other places, di•ches, ponds, pools, lakes, rivers and the like; where many waters are gathered together (not in vessels, but) upon the ground. Such when the unclean thing, and water that touched it were taken out, remained clean.

Vers. 37. *sowing]* or *sown seed,* which useth to be sown. *which shall be sown]* Chazkuni expoundeth it, *which shall be rooted in the ground: teaching even of unclean seeds, that when they are sown and have taken root, they are clean.*

Vers. 38. *water is put]* Hebrew, *is given;* meaning willingly: the Greek saith, *is poured.* Hereby is meant the fitting of it for man to eat: as by the Hebrew canons is before shown. Where also it

is said; *By word of mouth we have been taught that this which is said, But if water be put upon the seed,* (Lev. 〈◊〉 . 38▪) *is meant either of water, or of any other of the seven liquors: so that it be put thereon by the owners will, and after that it is pulled from the ground: for it is not spoken of putting water on, save after the meats are pl•cked up, and the liquors pulled off from where they grow: whatsoever liquor falleth on meats without the owners will it maketh thē not apt (to receive uncleanness.) As if it be mixed with his fruits for fear, or danger, or for necessity, & he was not otherwise willing that they should be mixed: it makes them not apt (for uncleanness:) as he that hideth his fruits in water, because of thieves, &c.* M 〈...〉 . in *Tumath Oclin, c. 12. s. 1. 2. of their carcass]* Ch•zkuni explaineth it thus; *of their carcass, and not of the b•••s, or of the teeth, or of the nails, or of the h•ire of th•••:* for these things made it not unclean. larchi teacheth, that this is not only whiles the seed is wet with the water, but *also after it is dry from the water.*

Vers. 39. *any beast die]* to weet, of it self; and is not orderly slain. *for meat]* that is, any clean beast, such as the Law permitteth to be eaten. And unclean beasts much more. *toucheth the carcass]* Sol. Rashi expoundeth this; *the carcass, and not the bones or sinews, nor the horns, or hoofs, neither the skin:* for that these defiled not him that touched them.

Ver. 40. *that •eareth the •arkasse]* see the notes on [unspec] verse. 25. The Hebrews say, *A carcass is one of the chiefest unclean things; so much as an olive of the flesh thereof, defileth men, and vessels, by touching, and earthen vessels by the aeir, and defileth men by bearing it. Whether it be cattle or beast, lawful to be eaten or unlawful; if they die, the flesh of them all, so much as an olive, maketh one unclean. The killing of a clean beast, maketh it clean everywhere: an unclean beast, the killing thereof availeth it not: and whether it be killed, or strangled: or die of it self, it is a carcass; and all carcasses are alike in the case of uncleanness. The marrow is as the flesh; but the blood of the carcass defileth not as the carcass, but is like unclean liquors, which defile not men or vessels by the Law. The fat of a clean beast that dieth, is clean, as it is written, And the fat of a carcass, and the fat of that which is torn in pieces, sh•l be used for any work, but eating ye shall eat of it* (Lev. 7. 24.) Maimonides in *Aboth hatumoth, c. 1. s. 15. wash his clothes]* the Greek addeth, *and wash himself in water.*

Vers. 41. *every creeping thing]* besides those eight forementioned in v. 29. 30. which defiled men by touching them dead; all other defile men by eating them; but not by touching their carcasses. See the notes on v. 31. *Who so eateth so much as an olive, of any creeping-thing on the earth, is to be beaten:* saith Maimon. in treat. of *Forbidden meats, c. 2. s.* 6. Touching this quantity, observe another rule which they give; *This which we have said, of eating so much as an olive, is when he eateth that qua* 〈...〉 *of any great creature, or if he join together a little of one creature, and a little of another of that kind, till he eat so much as an olive. But he that eat•th an unclean creature by it self all of it; he is to be beaten by the Law, although it be less then a grain of mustard seed; whether he eat it dead, or eat it alive,* Maimonides, 〈◊〉 ▪ *c. 2. s.* 21.

Vers. 42. *upon the belly]* as serpents and the like▪ Gē. 3. 14. *upon* all *four]* or, *upon four* feet. *T•• is the Scorpion,* saith Sol. Rashi. *or whatso* 〈...〉 Hebr. *unto whatsoever hath many feet.* Rashi saith, *this is the Nadal,* (the many-foot) *a creeping thing which hath feet from the head there of to the tail that of on each side; •nd they call it* (in Latin) *C* 〈...〉 .

Vers. 43. *anything that creepeth]* This implieth all other besides the things spoken of; as •eping things in the waters, and the like. *He that* ⟨...⟩ *much as an olive of the creeping things in the waters,* ⟨◊⟩ *to be beaten by the Law,* Levite. 11. 43. *Lee in* ⟨◊⟩ *prohibition, are comprehended creeping things of the earth, and creeping things that fly, and creeping* ⟨◊⟩ *of the waters.* Maimonides, in *Forbidden meats,* ⟨◊⟩ *s.* 12. What the creeping things of the waters as is shown on v. 10.

Vers. 44. *make holy]* or *sanctify* yourselves. ⟨◊⟩ is the spiritual use of all these carnal rites: ⟨◊⟩ *Meat commendeth us n•t to God,* 1 Cor 8. 8. ⟨◊⟩ is anything *unclean of it •e•fe,* Rom. 14. 14. ⟨◊⟩ *there is nothing from without a man, that entering into him, can defile him,* Mark. 7. 15. and these ordinances of *meats and drinks, and divers washings, were carnal ordinances, imposed on* (the Jews) *until the time of reformation* (or *bettering)* Heb. 9. 10. all which are by Christ now done away, Collos. 2. 14. 16. 17. 20. 21. who calleth us from our *former lusts in our ignorance,* to be *holy in all manner of conversation, because it is written, be ye holy, for I am holy,* 1 Pet. 1. 14. 15. 16. and to *cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,* 2 Cor. 7. 1. The Jews also themselves saw that these outward things were figures of heavenly, and to be abolished by Christ, as their own words noted on Gen. 9. 3. manifest: and *R. Menachem* on Lev. 11. showeth how things beneath, are all answerable to things above; and those above, have their figures here beneath, and that by unclean beasts, the *heathens of the world* were meant, (according to that vision in Act 10. 12.—18.) and that the *eating* of unclean beasts here forbidden, signified the *going in* unto (or unlawful marriages with) such infidels, according to the phrase in Pro. 30. 20. *she eateth, and wipeth her mouth:* and the saying in Gen. 2. 24. *they shall be one flesh.* Also, that *the cleansing with water, signified the water that is above, which is the water of mercy, &c.* And *Maim.* concludeth his treatise of the *Uncleanness of meats,* thus; *the cleanness of the body, bringeth one unto the holiness of the soul, from evil thoughts; and the holiness of the soul, is a means to make us like unto the Majesty (of God) as it is written, and ye shall make yourselves holy, and shall be holy, for I the Lord that make you holy, am holy. your souls]* that is, *yourselves;* the soul is often put for ones self, for the whole person, soul and body. So in v. 43. *that moveth]* or, *that creepeth upon the earth;* but the Gr. also translateth *moveth:* and it is of more large signification. Wherefore the Hebr. cannons say; *These kinds that breed in dunghills, and in bodies of carcasses, as worms, ••ag gots, and the like, which are not procreated of male and female, but of rotten dung and the like; they are called the things that move upon the earth: and who so eateth so much as an olive of them, is to be beaten. &c. although they do not increase and multiply (by generation.) But the creeping thing that creepeth upon the earth* (Lev. 11. 29.) *is that which increaseth and multiplieth of male and female. Those kinds that breed in fruits & i• meats; if they be separated & go forth upon the earth although they return again into the meat; who so eateth so much as an olive of them, is to be beaten: but if they be not separated, it is lawful to eat the fruit, and the worm that is within it. Provided that the food breed worms after it is plucked up from growing on the earth: for if it breed worms, while it groweth; those worms are unlawful, as those that are separated upō the earth, because they are created upon the earth. And if the case be doubtful▪ ••ey are also unlawful. Therefore all kind of fruits which are wont to breed worms whiles they grow, are not to be eaten, until they search into the fruit, lest* ⟨◊⟩ *worm be in it. But if the fruit last a twelve month*

after it is gathered, it may be eaten without any searching into it: for there is no worm which can live twelve 〈◊〉 *in it.* Maim. treat. of *Forbidden meats,* ch. 2. sect. 13. 14. 15.

V. 45. *that bringeth you] upon condition that you should receive my commandments, have I brought you up* from the land of Egypt: as Rashi explaineth it. *for* I am *holy]* Hence doth the Apostle frame his exhortation, *as he which hath called you is holy, so be ye holy, in all manner of conversation: because it is written Be ye holy, for I am holy,* 1 Pet. 1. 15▪ 16.

V 47. *To make a difference]* or *to separate;* & in the next sētence the Gr. addeth, *to teach the sons of Israel, between the living thing, &c*▪ as having reference to v. 1. 2. (where this law is spoken to Moses & Aaron,) and to the former precept, in Lev. 10. 10. 11. *the beast,* or, *the living thing:* which the G. calleth *Zoogonountoon, that gender living things.* And as we have heard of the creatures, so for those that come of the creatures, the Hebr. have these rules; *All meat that cometh out of any of the kinds of creatures forbidden, for the eating whereof men are beaten: ••e that meat is by the Law forbidden to be eaten as the milk of an unclean beast, and eggs of unclean fowls or fishes. Woman's milk is lawful to be eaten, though the flesh of mankind is unlawful to be eaten. Honey of bees or of hornets is lawful &c. Though it be unlawful to eat the milk or eggs of unclean beasts & birds yet are not mē beat̄ for eating thē; for it is said, Of their flesh shall ye not eat,* (Lev. 11. 8▪) *for eating the flesh they are beaten, not for eating the eggs or milk: yet for eating such they are chastised with stripes,* Maim. in *Forbidden meats,* ch. 3. sect. 1 *&c.*

CHAP. XII.

1, The Law for a woman's separation & purification after childbirth; 6, with the offerings for her purifying.

〈 in non-Latin alphabet 〉

ANd Iehovan spake, unto Moses saying. Speak unto the sons of Israel saying; a woman, when she hath conceived seed, and borne a man-child: then she shall be unclean, seven days; according to the days of the separation *for* her infirmity, shall she be unclean. And in the eight day: the flesh of his superfluous-fore-skin, shall be circūcised. And she shall continue, in the bloods of *her* cleansing; thirty days and three days: she shall not touch any holy thing, nor come into the Sanctuary; until the days of her cleansing, be fulfilled. And if she bear a maidchild, then she shall be unclean two-weeks, as *in* her separation▪ and she shall continue in the bloods of *her* cleansing sixty days and six days. And when the days of her cleansing are fulfilled; for a son, or for a daughter: she shall bring a Lamb of his first year, for a Burnt-offering; and a young pigeon or a turtle *dove,* for a Sin-*offering:* unto the door of the tent of the Congregation, unto the Priest. And he shall offer it before Jehovah, and make-atonement for her; and she shall be cleansed, from the fountain of her bloods: This *is* the law of the childbearing-woman; for a male, or for a female. And if her hand find not, enough *for* a lamb: then she shall take two turtles, or two young pigeons; one for a Burnt-offering, and one for a Sin-*offering:* & the Priest shall make atonement for her, and she shall be clean.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the seven and twentieth s•ction of the Law. See Gen. 6. 9.

COnceived seed] or *yielded seed:* Hebrew, *seeded:* which in Genesis 1. 11. signifieth the *bearing,* or *yielding* of seed. Here also it meaneth the woman's yielding or giving of seed unto conception, (as Ibn Ezra explaineth it,) and the word *born,* following, signifies the bringing forth thereof into the world. The Chaldee translateth it, *conceived.* From these words, *yielded seed, and borne a male;* the Hebrew Doctors gathered, that *the woman which yieldeth seed first, beareth a male,* (and *if the man yieldeth it first, a female) R. Menachem* on Levite. 12. and *R. Solomon,* on Gen. 46. 15. As the former laws, concerned uncleanne, which proceeded from without, so this and the rest that follow, concern uncleanness which cometh from within; and the cleansing of the same by the grace of God in Christ. And Sol. Rashi noteth, from a former author, that *as man was formed after all cattle and beasts and fowls, in the work of the creation,* (Genesis 1.) *so his Law is set down after the Law of beasts, fowls &c.* (Leviticus 11.) *a manchild]* or, *a male:* so after, *a maydchild,* or *female;* as in v. 7. And this law the Hebr. say, taketh place, whether the birth be timely or untimely, living or dead, so that it hath the perfect shape; which they limit to be after forty days from the conception. If within 40. days, they hold no uncleanness of childbirth thereby, Maimonides in *Issurei biah,* chap. 10. sect. 1. 2. *separation]* or, *removal.* The Hebrew *Niddah,* though it be sometimes generally used for any uncleanness separated or removed away, Ezra 9. 11. 2 Chronicles 29. 5. yet commonly it is used for a woman's separation for her monthly fluors; whereof see Leviticus 15. 19. &c. *infirmity]* or, *her menstrual-sickness;* for unto that is the original word appropriated: that as at such a time, she was separated from all communion with others, and from her husbands bed, and defiled whatsoever she did lie, sit upon, or touch, Leviticus 15. 20. 21. so at her childbirth she should be unclean seven days for a male, and fourteen days for a female; with as contagious a pollution as the other. And this in respect of her childbirth, though no other accident should appear: as the Hebrews canons say, *Every woman in childbirth is unclean, as a menstruous-woman; yea although there be no blood seen:* Maimonides, in *Issurei biah,* ch. 10. s. 1. Now the uncleanness of a woman in her menstruall sickness, was for the time, as great as hers that had an issue; and defiled also by her spittle and urine; as is after noted on Levite. 15. 8. 20. &c. This uncleanness of a woman by child-birth, argueth the corruption of nature, whereby we all are *children of wrath,* Ephesians 2. 3. For *by one man's disobedience, many are made sinners:* and *by the offense of one,* judgment i, *come upon all men to condemnation,* Romans 5. 19. 18. that every man should confess with David, *In sin my mother conceived me.* Psalm 51. 7. Among the Gentiles, this law of uncleanness was also kept, as appeareth by Iphigenia in the Poet, saying: *I m 〈...〉 like the sophisms of the goddess (Diana,) who if any man touch a slain person, or a woman in childbed, or a dead corps; she driveth him from her altars, counting him as unclean: yet she her self delighteth to have 〈◊〉 killed in sacrifice unto her, Euripid. Iphigen. in Tauri•.*

V. 3. *the flesh]* that is, *the secret-part,* which ha 〈...〉 a *superfluous-foreskin upon it.* So by *the flesh of the* [unspec] *foreskin,* is meant, *the foreskin of the flesh:* as by *silver of shekels,* Lev. 5. 15. is meant *shekels of silver,* and *uncleanness of man,* Lev. 7. 21. is, for a *man of uncleanness;* and many the like. Of this foreskin, and the *circumcision* thereof, see the notes on Gen. 17. 11. It figured

the taking away of man's hereditary sin and original uncleanness, *in putting off the body of the sins of the flesh, by the circumcision of Christ,* Col. 2. 11. Psal. 51. 7. And this circumcision of the child in the *eight day,* agreed also with the law for all other young creatures, which were not fit to be offered unto the Lord, before the eight day from the birth, Exod. 22. 30. See Gen. 17. 12.

Ver. 4. *shall continue]* Heb. *shall sit;* that is, abid: at home, and not come into God's sanctuary. So *sitting* is for abiding or continuing, in Lev. 8. 35. and often. *in the bloods]* or *for the bloods:* which word, in the plural number, usually signifieth uncleanness, or guiltiness, either for murcer, as in Gen. 4. •0. or for natural pollution by original sin that dwelleth in all, as in this place, and after in Lev. 15. Wherefore they that are regenerate, and new creatures in Christ, are said 〈◊〉 be *borne, not of bloods,* Job. 1. 13. *of* her *cleansing]* or, *purification:* or, *of cleanness.* The org 〈...〉 word signifieth both *cleansing* or *purification,* 〈◊〉 is interpreted by the holy Ghost in Luk. 2. 22. are also *cleanness* or *purity:* in which sense, *bloods of cleanness,* is by the Greek interpreters here translated, *her clean* (or *pure) blood:* and in Targum Jonathan it is expounded, *and the 33. days next following,* 〈◊〉 *her blood shall be clane:* for, her greatest uncleanness had an end at 7. days, v. 2. 33. *days]* to which add the *seven days* forementioned, and there are forty days: all which time she was deb•r•ed from the holy things of the Lord. Which numb• of forty days, is often used for the time of hamiliation before God, as in the fast of Mos• Elias, and Christ our Lord: see the notes 〈◊〉 Genesis 7. 4. So this Law taught mortifica 〈...〉 and humiliation in respect of that hereditary is which by the parents is conveyed to the children, Psa. 51. 7. whereby they naturally are 〈◊〉 *clean,* 1 Cor. 7. 14. and *children of wrath,* Eph. 2. 〈◊〉 . 〈◊〉 . For, *who can bring a clean thing, out of an unclean? not one,* Job 14. 4. To show the contagiō hereof, not only the child was circumcised from the impurity of it; but the mother also cleansed by sacrifice for sin, as after in ver. 6. And this the Hebrew doctors observed, saying; *No Sin-offering is brought, but only for sin, &c. and it seemeth unto me, that there is a mystery in this matter, concerning the sin of the old Serpent,* (Gen. 3.) saith *R. Menachem,* on Levite. 12. *holy thing]* but for common things, and all civil affairs, she was clean, after the *seven days* first spoken of. The Hebrews say, *All blood that appeareth of a woman in child birth, within the 33. days for a Male, and the 66. for a female, is called the blood of cleanness,* (or *of purification:) and there is no prohibition of a woman from her husband, if she be baptized* (or *washed) after 7. days for a man child, and after 14. for a woman child, &c.* But if he lie with her that beareth a male, *within any of the 7. days:* or with her that beareth a female, *in any of the 14 days:* he is guilty of *cutting off,* Maim. in *Issurei biah,* c. 4. s. 5. 2. *until, &c.]* This law was observed by the virgin Mary, the mother of our Lord; who though he was borne without sin, (Luke 1. 35.) yet being borne *under the Law,* (Gal. 4. 4.) and for that it *became them to fulfill all righteousness,* (Mat. 3. 15.) both himself was *circumcised the eight day,* and his mother, *when the days of her cleansing according to the Law of Moses, were fulfilled, brought him to Jerusalem, to present him to the Lord,* in the Sanctuary, Luke 2. 21. 22.

Ver. 5. *two weeks]* The time of her *uncleanness,* & so for the days of her *cleansing,* are doubled for a female child; which continued in all fourscore days; the ground of which law, partly ariseth from nature, which causeth more superfluities, and so requireth longer time for

cleansing about the female, then the male. *Who so brought forth a male and a female, twins, she continued [in the bloods of her cleansing] for a female, [that is, 66. days:] If she brought forth a child neither male nor female, or a child both male and female; she continued [in her cleansing] for a male, and for a female both. So if she brought forth twins, the one a male, the other of neither kinds or of both kinds, she continued both for a male and a female. If the one were a female, and the other of neither kinds, or of both: she continued for a female only.* Maimonides, in *Issurei biah,* ch. 10. sect. 18.

Ver. 6. *fulfilled]* The woman after childbirth, brings not her offering in the 40. day for a male, or in the 80. day for a female; but on the morrow, which is the 41. or the 81. and that is the day spoken of in Lev. 12 6. If these days pass over, & she bring not her atonement, she may not all that while, eat of the holy things: as *Maimonides* showeth, in *Mechosrei capporah,* ch. 1. s. 5. *of his first year]* Hebr. *son of his year:* of which phrase, see the notes on Gen. 5. 32 and Exod. 12. 5. And of these two sacrifices the *Burnt-offering,* and *Sin-offering,* see Lev. 1. and 4. There were four sorts of unclean persons, bound to bring sacrifices for their atonement, as the law showeth, and the Hebrew doctors have noted: *The woman that hath an issue, and the man that hath an issue,* (Lev. 15.) *and the woman in childbed, and the Leper* (Levite. 14.) *Everyone of these, although they be cleansed, and baptized, and their Sun be set; yet are they wanting, and their cleansing is not fulfilled, so as that they may eat of the holy things, until they have brought their oblation.* Maim in *Mechosrei capporah,* ch. 1. s. 1. *a young pigeon]* Hebrew, *son of a dove.* Baal hatturim here noteth, that *in every place he mentioneth the Turtles before the pigeons, save here:* the reason whereof •e saith is this, *because she brought but one. And if she could find a dove, she should not take a Turtle; because the fellow (of the turtle) would mourn for her mate, and would not couple her her self with another. a Sin*-offering] By these two sacrifices, her full atonement was made with God; the Sin offering being an expiation for her sins; the Burnt-offering, both for that, and for her transformation by the renewing of her mind; that her body might be presented a living sacrifice unto God; which graces she received by faith in Christ, 2 Cor 5 21. Rom. 12. 1. 2. See the annotations on Lev. 1. and 4. chapters.

V. 7. *atonement for her]* So these sacrifices were in respect of the woman's uncleanness, not of the childes, which had circumcision the sign of purification upon it, the eight day. And whereas pains in childbirth, are unto womankind a chastisement of their sin, Gen. 3. 16. God by this law, gave a means to strengthen their faith, by making atonement for their sins in Christ, whom these sacrifices, priest, and sanctuary figured. That as the marriage *bed* is *undefiled,* Hebrews 13. 4. and that state of life is without sin, 1 Corinth. 7. 28 so the children which they bring forth, are a *holy sed,* Ezra 9. 2. 1 Corinth. 7. 14. and *a seed of God,* Malac. 2. 15 and women shall be *saved in childbearing; if they continue in saith, and love, and holiness, with sobrie,* 1 Tim. 2. 15. *fountain]* that is, *flux,* or *issue,* as, *the fountain of her blood,* in Mark. 5. 29. is expounded, *the issue of her blood,* in Luk. 8. 44. The Chaldee translateth, *the uncleanness of her blood:* See the notes on Levite. 2•. 18. Under this, all like accidents to women within that time, are comprehended: as the Hebrew cannons say, *whether she bring forth one or many, yet bringeth she but one offering for them all; and this is, if she bring them forth all within the days of accomplishment,* [•hat is, the 40. of 80. daves.] *As, if she bear a female, all untimely births that fall*

from the birth day, to the end of the 80 days, are counted with the first birth: if she bring forth twins, one after anoth•r, yet bringeth she but one oblation. Maimonides in *Mechosrei capparah,* ch. 1. s. 8.

Verse 8. *find not enough]* that is, she be poor, and not able to buy or bring a lamb; then she shall bring two doves. See the annotations on Leviticus, 5. 7 Thus God regarded the estate of his poor, and accepteth *according to that a man hath, and not according to that he hath not,* 2 Corinth. 8. 12. And the mother of our Lord, offering at her cleansing this poor woman's sacrifice, (Luke 2. 22. 24.) it showeth us both the humility, and the grace of our Lord Jesus Christ, that *though he was rich, yet for* our *sakes he became poor, that* we *through his poverty might be rich,* 2 Cor. 8. 9. *One for a Burnt-offering]* When Burntoffrings and Sin-offerings were brought together, the Sin-offering was first offered, Exod. 29. 14. 18. Lev. 8. 14. 18. and 9. 7. 8. 12. 15. 16. So in this place *Sol. Rashi* observeth from the Talmud, that howsoever the scripture nameth the Burnt-offering first, *yet for offering, the Sin-offering was before the Burnt-offering.*

CHAP. XIII.

1, The laws and tokens whereby the Priest is to be guided in discerning and judging the plagues of Leprosy, arising of a swelling, or of a scab, or of a bright-spot; 18, or of a bile; 24, or of a Burning. 29, Of the Leprosy in the head, or beard. 38, of the freckled spot. 40, Of the Leprosy in the bald head, or forehead. 45, How the Lepers are to be arrayed, and put out of the campe. 47, The Law for discerning the Leprosy in garment, and skins; and burning them that were unclean.

ANd Jehovah spake, unto Moses and unto Aaron, saying. A man, when there shall be in the skin of his flesh, a swelling, or a scab, or a bright-spot; and it be in the skin of his flesh, *like* to the plague of leprosy: then he shall be brought, unto Aaron the Priest; or, unto one of his sons, the Priests. And the Priest shall see, the plague in the skin of the flesh; and *if* the hair in the plague, be turned white; and the sight of the plague, *be* deeper than the skin of his flesh; it *is* the plague of leprosy: and the Priest shall see him, and pronounce him unclean. And if the bright-spot, be white, in the skin of his flesh; and the sight thereof, *be* not deeper than the skin; and the hair thereof, be not turned white: then the Priest, shall shut up the plague, seven days. And the Priest shall see him, in the 7. day: and behold *if* the plague, stādeath in his eyes; *and* the plague spread not, in the skin; then the Priest shall shut him up, seven days, the second time. And the Priest shall see him, in the seventh day, the second *time:* & behold, *if* the plague *be* somewhat dark; & the plague spread not, in the skin: then the priest shall pronounce him clean, it *is* a scab; and he shall wash his clothes, and be clean. But if the scab spreading spread-abroad, in the skin; after [unspec \2] that he hath been seen of the Priest, for his cleansing: then he shall be seen the *secondtime,* of the priest. And *if* the priest see, that behold the scab spreadeth, in the skin: then the Priest shall pronounce him unclean, it *is* a leprosy.

The plague of leprosy, when it shall be in a man: then he shall be brought unto the Priest. And the Priest shall see; and behold *if* [unspec] a white swelling, *be* in the skin; and it, hath turned the hair white: and livelynes of living flesh, *be* in the swelling. It *is* an old leprosy, [unspec] in the skin of his flesh; and the Priest shall pronounce him unclean: he shall not

shut him up, for he *is* unclean. And if the leprosy [unspec] break out abroad, in the skin; and the leprosy cover, all the skin of the plague; frō his head, even to his feet: to all the sight, of the eyes of the Priest. Then the Priest shall see; and behold, *if* the leprosy hath covered, [unspec] all his flesh; then he shall pronounce the plague clean: all of it, is turned white, he is clean. But in the day, that living flesh, is seen [unspec] in him; he shall be unclean. And the Priest shall see, the living flesh, and pronounce him unclean: the living flesh, it *is* unclean, it is a leprosy. Or when the living flesh, turn again, [unspec] and is changed into white: then he shall come unto the Priest. And the Priest shall see [unspec] him; and behold, if the plague be turned unto white: then the Priest, shall pronounce the plague clean, he *is* clean.

And flesh, when there shall be in it in the skin thereof, a bile: and it is healed. And there be in the place of the bile, a white swelling, or a bright-spot, white somewhat reddish: then it shall be shown, to the Priest. And *if* [unspec] the Priest see it; and behold the sight thereof, *is* lower then the skin; and the hair thereof, is turned white: then the Priest shall pronounce him unclean, it *is* the plague of leprosy, it is broken out in the bile. But if the [unspec] Priest see it, and behold there *is* no white hair therein; and it *is* not lower, than the skin, and it *is* somewhat-dark: then the Priest shall shut him up, seven days. And if it sprea [unspec] ding spread-abroad, in the skin: thē the pri 〈...〉 shall pronounce him unclean, it *is* the plague. But if the bright-spot stand in his place, 〈◊〉 [unspec] spread not; it *is* an inflammation of the bile: and the Priest, shall pronounce him clean.

Or flesh, when there shall be in the skin thereof, a burning of fire: and the livelines of the burning be, a bright-spot, white somewhat reddish, or white. Then the Priest shall see it, and behold *if* the hair be turned white, in the bright-spot; and the sight thereof, *be* deeper than the skin; it *is* a leprosy; 〈◊〉 is broken-out, in the burning: and the Prie 〈...〉 shall pronounce him unclean; it *is* the plagu• of leprosy. But if the Priest see it, and beh 〈...〉 there *is* no white hair in the bright-p 〈...〉 and it *is* no lower than the skin. 〈◊〉 it *is* somewhat dark: then the Priest sh 〈...〉 shut him up, seven days. And the priest sh 〈...〉 see him, in the seventh day: if spreading it be spread-abroad in the skin; then the priest, shall pronounce him unclean; it *is* the plague of leprosy. And if the bright-spot, stand in his place, *and* spread not in the skin, and it *be* somewhat-dark; it *is* a swelling of the burning: and the priest shall pronounce him clean; for it *is,* an inflammation of the burning. And man, or woman; when there shall be in him, a plague: on the head, or on the beard. Then the priest, shall see the plague; and behold *if* the sight thereof, *be* deeper than the skin; and *there be* in it, yellow thin hair: then the priest shall pronounce him unclean; it *is* a scall; it *is* a leprosy of the head, or of the beard. And if the priest see, the plague of the scall; and behold the sight of it, *is* no deeper than the skin; and *there is* no black hair in it: then the priest shall shut-up, the plague of the scall, seven days. And the priest, shall see the plague, in the seventh day: and behold *if* the scall spread not; and there be in it, no yellow hair; and the sight of the scall, *be* no deeper than the skin. Then he shall shave himself; but the scall shall he not shave: and the priest, shall shut up the scall, seven days, the second *time.* And the priest shall see the scall, in the seventh day, and behold, *if* the scall be not spread in the skin; and the

sight thereof, be no deeper then the skin: then the priest, shall pronounce him clean; and he shall wash his clothes, and be clean.

But if the skal, spreading spread abroad, in the skin; after his cleansing: Then the priest, shall see him; & behold *if* the scall be spread, in the skin: the priest shall not seek, for yellow hair, he *is* unclean. But if the scall stand; in his eyes, and black hair be grown-up therein; the scall is healed, he *is* clean: and the priest, shall pronounce him clean.

And man, or woman; when there shall be in the skin of their flesh, bright-spots: white bright-spots. Then the priest shall see: and behold *if* in the skin of their flesh, *be* bright-spots, darkish white: it *is* a freckled-spot, *that* groweth in the skin, he is clean.

And a man, when his head, hath the hair fallen off: he *is* bald, he *is* clean. And if his headhath the hair fallen off, from the part *towards* his face: he *is* forehead-bald, he *is* clean. And if there be in the bald-head, or in the bald-forehead; a plague, white somewhat reddish: it *is,* a leprosy sprung-up; in his bald-head, or in his bald-forehead. And the priest shall see it; and behold *if* the swelling of the plague, *be* white somewhat reddish; in his bald-head, or in his bald-fore-head: as the sight of leprosy, *in* the skin of the flesh. He *is* a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head. And the Leper, in whom the plague *is,* his cloths, shall be rent; and his head, shall be bare; and he shall put-a-covering upon *his* upper-lip: and he shall cry unclean, unclean. All the days, that the plague *shall be* in him; he shall be unclean, he *is* unclean: he shall dwell alone; without the camp, *shall* his dwelling *be.*

And a garment, when there shall be in it, the plague of leprosy: in a woolen garment, or in a linen garment. Either in the warp, or in the woof; of linnē, or of wolle: or in a skin, or in any work of skin. And *if* the plague be greenish, or reddish; in the garment, or in the skin, or in the warp, or in the woof, or in any vessel of skin; it *is* a plague of leprosy: and shall be seen of the priest. And the Priest, shall see the plague: and shall shut-up the plague, seven days. And he shall see the plague, on the seventh day; if the plague be spread in the garment, either in the warp or in the woof, or in a skin; of all that is made of skin, for a work: the plague, *is* a fretting leprosy, it *is* unclean. And he shall burn the garment, or the warp or the woof; in woolen, or in linen; or any vessel of skin, wherein the plague shall be: for it, *is* a fretting leprosy, it shall be burnt in fire. And if the Priest shall see; and behold, the plague is not spread; in the garment, or in the warp, or in the woof: or, in any vessel of skin. Then the Priest shall command, that they wash, that wherein the plague *is:* and he shall shut it up, seven days, the second *time.* And the Priest shall see, after the plague is washed; and behold, *if* the plague hath not changed his color, and the plague be not spread; it *is* unclean; thou shalt burn it in fire: it *is* a fret inward; in the bare inside thereof, or in the bare-outside thereof. And if the Priest see; and behold, the plague *is* somewhat dark, after it is washed: then he shall rend it, out of the garment, or out of the skin; or out of the warp, or out of the woof. And if it be seen still, in the garment, or in the warp, or in the woof, or in any vessel of skin; it *is* a *plague* breaking out-abroad: in fire thou shalt burn it; that wherein the plague *is.* And the garment, or the warp, or the woof, or any vessel of skin, which thou shalt wash; and the plague be departed from them: then it shall be washed the second-*time,* and shall be

clean. This *is* the law, of the plague of leprosy, *in* a garment of woollen, or of linen; or *in* the warp, or the woof; or any vessel of skin: to pronounce it clean, or to pronounce it unclean.

Annotations.

A *Man]* or *Woman;* Hebr. *Adam,* used for all mankind: as in verse 29. meaning all Israelites and proselites; to whom the law following doth pertain. So the Hebrew Doctors explain it; *All are defiled by the plague (of Leprosy) though it be a child of a day old, and servants. But not infidels, nor strangers that sojourn* (among the Israelites:) *Maimonides,* treat. of *Leprosy,* chap. 9. Sect. 1. Here the law is given for the third sort of uncleanness, which proceedeth outwardly from the bodies, garments, or houses of men, chastised for their sins by the hand of God: for so leprosy was often laid upon men for sin, as the examples of *Marie* Moses sister, Num. 12. of K. *Uzziah,* 2 Chron. 26. and of *Gehazi,* 2 King. 5. doc manifest. See the notes on Levite. 11. 2. and 12. 2. *a swelling]* or *rising;* in Hebrew *Seeth,* in Greek, *Oulee,* that is, *scarrc.* Of this he treateth in verse 9. 10. &c. and of the third and last, the *Bright-spot,* (with the *Scab* which is near unto it,) Moses speaketh in the first place. *ascab,]* or *scurfe,* named in Hebrew *sapachath,* that is, *acleaving-thing:* in Greek *semasia, a signification.* This the Hebr. doctors say is of two sorts, the one near unto the foresaid *Swelling;* the other, near to the *Bright-spot* after mentioned: between which two, it is therefore here placed, as an adjoynt to them both. So *Chazkuni* here saith, *Sapachath* is *an adjoynt to the Swelling, and an adjoynt to the Bright-spot:* it breedeth of the one and of the other. *bright-spot]* or *sore, wheale pimple,* which is white and glistering; as both the Hebrew, Greek and Chaldee words signify. Unto which the Hebrew doctors add again the *scab* forementioned, which groweth of the *bright-spot,* as the other did of the *swelling:* so making two principal, *the Bright-spot,* and the *Swelling;* and two secondary, the *scabs* arising of the former; four in all. They say; *There are four appearances* (or *sorts) of leprosy in the skin of the flesh, which are these: first an exceeding whiteness, then which there is no greater, which appeareth in the skin of the flesh like snow, and it is called* [bahereth] a *bright-spot. Secondly, a whiteness which is a little inferior to that, which appeareth like the clean wool of a lamb the first day it is borne; and it is called [Sēeth] a swelling. Thirdly, a whiteness little inferior to the swelling, which appeareth like the plaster of the wall of an house; it groweth of a bright-spot, and is called [Sapachath] a scab. Fourthly, a whiteness little inferior to the plaster of a wall, which is like the filme of an egg, and groweth of a swelling, and it is also called a scab. Maimonides,* in treat. of *Leprosy,* chap. 1. Sect. 2. and *Talmud Bab. (in Negagnim.* chap. 1. Sect. 1.) accordeth hereunto. These sundry sorts of Leprie in the body, figured the many sins, which infect and defile man's soul: and for which God plagueth him, till his *stripes stink, and are putrefied,* because of his *foolishness:* Mark. 7. 21. 22. 23. Psal. 38 6. *the skin]* Hereupon they say, the places *within the eye, and within the ear, and the nostrils, and the mouth, and the wrincles of the belly and of the neck, and under the breast; also the armcholes, and soles of the feet, and the nails, and the bead and beard which have hair upon them; these places in a man are not defiled with a bright-spot, neither doth the plague spread within them, &c. for these are not the open skin, but some of them have no skin; other some have a skin, but covered, not open. Maimonides,* treat. of *Leprosy,* chap. 6. Sect. 1. *to the plague]* that is, *like to,* or *according to the plague:* meaning white. The Greek saith absolutely, *the plague. leprosy]* or *leprie;* which word we borrow from the Greek *lepra:* so called of *scales* like fish scales, which grow upon leprous bodies: in Hebrew it is named *Tsaragnath,* which is a *fretting-sorenesse,* or *piercing-infectious-*

scabbedne 〈...〉 and in color *white,* as is noted on Exod. 4. 6. So the Syriac *Grab,* signifieth *Scabbednesse:* but the Chaldee *Segiruth* is so named of *Shutting up,* because the disease caused men to be secluded. The Hebrews say, *The leprosy of the skin of the flesh, is that which makes the place whiter then the (other) skin, and the whiteness is as the filme of an egg, or anything superior unto it: but if the whiteness be inf* 〈...〉 *our to the filme of an egg, it is not the leprosy, but a freckled spot (or morphew,* Levite. 13. 39.) *Maimonides,* in treat. of *Leprosy,* chap. 1. Sect. 1. And if thee be, with any of the four sorts of whiteness fore-mentioned, a *red* color also mixed: that is likewise a Leprosy; as is after observed, on verse. 19. 20.

Verse 3. *the Priest shall see]* or, *look upon, and* consider it; teaching a care to discern and judge [unspec] rightly. The plagued man is sent to the Priest of God, (not to the Physician of the body,) that he might acknowledge his chastisement to be of God for sin, (the knowledge whereof is *by the Law,* Romans 3. 20. and 7. 7.) and might by repentance and faith in Christ, be forgiven and healed. Deuteronomy 28. 22. Job 33. 27. 28. Psalm 39. 11. 12. Numbers 12. 10.—13. Of this the Hebrew canons say, *All men may lawfully see the plagues, save he himself that hath the plague: but though all may see them, yet the prono* 〈...〉 *, unclean or clean, depends upon the Priest. A•, when a Priest knows not to discern it; a wiseman may see it, and say unto him, pronounce him unclean; and the Priest pronounceth, unclean: say clean; and the Priest saith, clean: Shut him up, then the Priest shutteth him up: as it is written* (in Deuteronomy 21. 5.) *by their mouth, shall every controversy and every plague be. And though* 〈◊〉 *Priest be a child, or a fool; the wise man speaketh* 〈◊〉 *him, and he either makes him absolutely unclean,* 〈◊〉 *freeth him as clean, or shutteth him up. This is me* 〈...〉 *when the Priest relieth upon the words of the wise* 〈◊〉 *but if the Priest look on it, & rely upon himself* 〈◊〉 *unlawful for him to look on any plague, until a m* 〈...〉 *have taught him, and he be expert in all plagues (* 〈◊〉 *sores) and in the names of them; in all plagues th* 〈...〉 *on men, and on garments: and on houses. Ma* 〈...〉 *,* 〈◊〉 of *Leprie,* chapter 9. Section 1. 2. and *Talmud Bab. in Negagnim,* chap. 2. S. 1. *white]* this is the certain color to discern the leprie. But *the white hair which is the sign of uncleanness by leprosy, is not less then two hairs.* And they must be *white at the root.* And must be *in the body of the bright spot.* And *turned white by the sore,* verse 10. (not white before naturally.) *The whiteness of the hairs maketh unclean in any of the* (four) *sorts, whether it be white as snow, or white in an inferior degree. Maimonides,* treat of *Leprie,* chap. 2. The whiteness of the hair, (as Chazkuni on this place saith,) was *a sign that the flesh was weakened,* the natural vigor thereof decayed: *for the plague mortifieth the flesh. And so old men when they grow weak, their hairs turn white, But if the hair be white, before the plague cometh, it is no sign of uncleanness.* It figured the decay of spiritual strength in the soul by the power of sin reigning therein, Hos. 7. 9. Ezek. 16. 30. Rom. 7. 5. 9. 13. *sight of the plague]* that is, *the plague to see to,* (or *in sight.) deeper]* in Greek, *lower.* Sol. Rashi expresseth it by a similitude, *as the appearanee of the Sun is deeper then the shadow.* The nature of the Leprie, is to fret, eat and consume the flesh, as the original name implieth, and as may be seen by Marie who was smitten with this plague, Num. 12 12. *Let her not be as one dead, of whom the flesh is half consumed.* And when Naaman was cured of his leprosy, his flesh is said to *come again,* 2 King. 5. 10. 14. This signified the nature of sin, and in special of heresy, which cateth as a canker, 2 Tim. 2. 17. *pronounce him unclean]* or, declare *him unclean:* the Hebr.

phrase, (as also the Greek and Chaldee) is, *make him unclean,* or, *pollute him;* and in verse 6. *cleanse him:* which is meant of pronouncing or manifesting him so to be, with power: as Rashi expoundeth it, *be shall say unto him Thou art unclean.* So Ezekiel is said to *destroy the city,* when he pronounced or prophesied the assured destruction of it, Ezek. 43. 3. And the ministers of Christ are said to *bind* and to *loose,* to *remit sins,* and to *retain* them; when they certainly declare them so to be, by the word of God, Matth. 16. 19. and 18. 18. John. 20. 23. So here, before the Priest may make him unclean, God (by these signs) saith, *it is the plague of leprosy;* and so often in this chapter. Accordingly the Hebrew doctors say; *A Priest that maketh unclean, him that is clean; or maketh clean, him that is unclean; doth not anything; for it is said, He is unclean, and the Priest shall make him unclean,* (Levite. 13. 44.) *he is clean, and the Priest shall make him clean. Maimonides,* treat. of *Lepr.* chap. 9. Sect. 3.

Vers. 4. *deeper] Any appearance of leprosy in the skin of the flesh, is not called the plague (of leprosy,) neither defileth it a man, until the appearance of the plague, be deeper then the skin of the flesh, &c. Maimonides,* treat. of *Lepr.* chap. 1. Sect. 6. *shut up the plague]* in Greek, *separate the plague:* that is, *him this hath the plague;* or, *the plagued man.* A figurative speech, often used in the scriptures; as *Charge,* Ezek. 44. 11. is for such as *have charge:* and *O thou Pride,* Ier. 50. 31. for, *thou proud man. If the uncircumcision keep the righteousness of the Law,* Rom. 2. 26. that is, *the uncircumcised man.* So *Dreams,* for Dreamers, Ier. 27. 9. and, *wickedness perverteth sin,* that is, *the sinner,* Prov. 13. 6. and sundry the like. And that such is the meaning here, appeareth plainly by the 12. verse. This shutting up of the suspected leper, taught a care of righteous judgment according to God's law, upon certain knowledge; that nothing be judged *before the time,* 1 Cor. 4 5. but to expect till God reveal sins, of which *some are open before hand, going before unto judgment, and some follow after,* 1 T•m. 5. 24.

Vers. 5. *the Priest]* This is meant of the same Priest that saw him before; because he must consider, whether the plague be as it was before, or changed. So by the Hebrew canons, *The Priest that saw the plague at the first; he is to see it at the end of the first seven days, and at the end of the second seven, &c. If the Priest that saw him at the first, be dead, or sick; another Priest may look on him; but this second, may not pronounce him unclean by the spreading (of the sore) because he knoweth not whether it be spread or no. Maimonides, in Lepr.* chap. 9. Sect. 4. *in the seventh day]* except it be the Sabbath: for so they write; *On any day, they look on them that have the plague, except on the Sabbath, and festival day. If the seventh day fall out to be the Sabbath or feast; they put him off, till the day following. Maimonides,* treat. of *Lepr.* chap. 9. Sect. 7. And he saith, *in the seventh day;* whereupon Chazkuni noteth, *He d••h not make him tarie seven full days, to teach thee, that a part of the day, is as the whole, standeth in his eyes* that is, in the Priests eyes; as the Gr•eke translateth *abideth before him:* or, *standeth in his colors,* as after in verse 55. the *eye* is used for the *color* of the plague: and thus the Chaldee expoundeth it, *standeth as it was.* By *standeth,* meaning *keeps at a stay:* being neither whiter, nor spread wider. Therefore the man thus plagued must do nothing to the sore, whereby to change the natural state of it. So the Hebrew canons say, *He that pulleth off the signs of uncleanness, either all or some; or that seareth the quick-flesh, all or part of it; or that cutteth out all the spot out of his flesh, or out of his garment, or out of his house: whether it be before he come to the Priest, or in the time of his shutting up, or when he is pronounced unclean, or when he is freed: loe he transgresseth the commandment, which saith,*

(in Deut. 24. 8.) *Take heed in the plague of leprosy, that thou observe diligently, to do all that the Priests the Levites shall teach you: as I commanded them, so shall ye observe to do: that he pull nothing off, nor cut it out. Maimonides* in *Lepr.* chap. 10. Sect. 1.

Vers. 6. *the seventh day the second time.]* This the Hebrews expound to be the *thirteenth day,* from the first: *because the seventh day goeth to the count of the first week, and to the count of the second week, in all plagues, whether they be upon men, or on houses, or on garments.* In the days between, what signs so ever fell out, they might do nothing. *Maimonides,* in *Lepr.* chap. 9. Sect. 9. 10. And in two weeks, the case was fully tried; for pronouncing him clean or unclean; he was to be shut up no longer; so the *Talmud* (in *Nega.* chap. 3. Sect. 3.) saith, *The skin of the flesh, is made unclean in two weeks, and by three signs; by white-hair,* (Levite. 13. 3.) *by quick flesh,* (Lev. 13. 14.) *& by spreading,* (Lev. 13. 8.) *somewhat dark]* or *dim, obscure;* namely of a more dark color, then any of those four sorts of whiteness, which make it leprosy. The Hebrews explain it thus. *There are three signs of uncleanness, in the leprie of the skin of the flesh, white hair, and quick flesh, and the spreading (of the sore) and these three are expressed in the law. As, who so hath a bright-spot grow upon him, and in it white hair, or quick flesh, when the Priest looketh on him, he shall pronounce him absolutely unclean. If there be no white hair in it, nor quick flesh: he shall shut him up seven days; and in the seventh day shall look upon him, whether any white hair be grown in the bright-spot, or any quick flesh, or that it be spread: if there be, then he is to be pronounced unclean: If no quick flesh, nor white hair be grown upon it, neither it be spread in the skin, he shall shut him up the second week. If any of these three grow upon him in that time, he shall pronounce him unclean; if not, then he is clean; and he shall set him free; for there is no shutting up, for plagues in the skin of the flesh, more then two weeks. And if after he is freed and cleansed, the plague do spread, or there grow on it white hair, or quick flesh; then he is absolutely pronounced unclean. The bright-spot, that is very white as snow, and after the shutting▪ up, becometh somewhat dark like the filme of an egg; or, that which was at first like the filme of an egg, and is made like (now; lae this is as it was (before:) for the greater brightness of the appearance, is no sign of uncleanness; neither is the darkness thereof a sign of cleanness; except it be become lesser then the four sorts (forementioned,) and be made somewhat darker then the filme of an egg; so that it be made a freckled spot, and therefore clean,* (Levite. 13. 39.) *If it be so, what is that which is said in the Law,* (Levite. 13. 6.) *if the plague be somewhat dark? &c. It is, that if it be somewhat darker then the four sorts (of white,) he is clean. Likewise, •f it be not somewhat darker, neither be spread, nor have white hair grow on it, nor quick flesh, behold he is clean. Maimonides,* treat. of *Leprie,* chap. 1. Sect. 10. 11. *ascab]* in Hebrew, *Mispachath,* that is, a thing adjoining, or cleaving: Rashi saith, it is *the name of a clean plague,* (or *sore.) wash his clothes] and how much more his body,* (saith Chazkuni,) *forasmuch as he stood suspected of uncleanness:* and as larchi saith, *because he was bound to be shut up, he is called unclean, and needeth to be washed.* This signified, that even upon lesser chastisements for sin, men should reform their ways, and by the spirit of sanctification from God, (figured by waters, Ez•k. 36. 25. 26. 27.) should endeavor to perfect holiness in his fear, 2 Cor, 7. 1. Hebr. 10 22. For though the man was pronounced clean, (namely from leprosy,) yet was he to wash, and be clean: teaching that the righteous man, is not wholly clean, but needeth still to be washed; repenting, acknowledging and asking mercy of God in Christ, and amending his life;

Prov. 20. 9. 1 John. 1. 8. 9. 10. And herewith we may compare that speech of Christ; *He that is washed, needeth not save to wash his feet; but is clean every whit,* John 30. 10.

Vers. 8. *spreadeth] The spreading maketh unclean, wheresoever it is, if it be in any of the appearances* (or *sorts) of the plague* (of leprosy mentioned in Levite. 13. 2.) *but if it be in a freckled spot* (Levite. 13. 39) *it is no spreading.* Also, *the spreading is no sign of uncleanness, until it be after the shutting up: but if at his first coming, the Priest seeth the plague that it spreadeth and goeth on, he shall not pronounce him unclean, but shut him up till the weeks end, and then look upon him again. Maimonides,* treat. of *Leprie,* chap. 4. Sect. 1. 2. The change of natural color, the deepness of the sore, (verse 3.) and the spreading of the same, being the chief signs of leprosy▪ signified the malignity and contagion of sin, which *eateth as the gangrene;* 2 Tim. 2. 17. causeth *no soundness in the flesh,* nor *peace in the bones,* Psal. 38. 4. but changeth the state of man: Lam. 4. 1. 7. 8. *pronounce him unclean]* for the spreading signified that more corruption was still within the body, and the inward parts were not sound. And it figured the dominion of sin in our mortal bodies; which maketh men unclean in God• sig••▪ for such are *free from righteousness,* and *not under▪ grace;* Rom. 6. 12. 14. 20.

Vers. 9. *The plague]* to weet, the other principal plague, that cometh of a *swelling,* first mentioned in verse 2. but handled here in the second place.

V. 10. *and livelines of living flesh]* or, *quicknes (〈◊〉 ving)* [unspec] *of quick flesh;* by *livelines* meaning *soundness,* or *recovery;* as after in v. 24. & as the Gr. here expoundeth it, and in verse 15. *living flesh,* is in Greek *sound flesh:* and in other scriptures when men w〈...〉 healed of their wounds or sores, they are said in Hebrew to *live,* that is, recover health, as in Ios. 5. 8. 2 King. 20. 7. So the Hebrews, as Sol. Rashi h••e saith, *Livinesse* is *Saniment* (that is, *soundness) in other language, when some of the whiteness which 〈◊〉 within the swelling is turned like the flesh, that also 〈◊◊〉 sign of uncleanness.* The Chaldee translateth it, *a mark* (or *sign) of living flesh.* The reason hereof was, that leprosy did mortify, or make the flesh dead, Numb. 12. 12. The Hebrews also here take *and,* for *or;* saying, *It is not necessary that there 〈◊〉 them both, the hair, and the living flesh, but either 〈◊〉 them is a sign of uncleanness: and it is not written, white hair, with the liveliness of living flesh, &c. Maimonides,* in treat. of *Lepr.* chap. 3. Sect. 4.

Vers. 11. *It is an old leprosy]* or, *The leprosy, i•* [unspec] *waxt-old, in the skin. he is unclean]* The Hebrew doctors say; *The liveliness* (or, *quickness* of flesh) *is no sign of uncleanness, until it be as big 〈◊◊〉 lentile* (or small vetch) *square, or bigger thenso. 〈◊〉 be scattered abroad, so that the living flesh be as a g〈...〉 of mustardseed in one place, and as much in another place, though all be within the bright-spot, they are 〈◊〉 to be counted together so big as a lentile, until it be i• one place, in the midst of the bright-spot, as big▪ square, or bigger then a lentile. Living flesh defileth, in any appearance (or color;) whether it be red or black, or white, yea though it be not of those four sorts of white forementioned. Neither is living flesh a sign of unclea•nesse, till it be within the body of the bright-spot, &c. Maimonides,* treat. of *Lepr.* chap. 3. Sect. 1. 2. 3.

Vers. 12. *of the plague]* that is, *of him that 〈◊〉* [unspec] *the plague:* as in verse 4. So verse 13. 17. &c. *to all the sight of the eyes]* that is, *wheresoever the Prie〈...〉 looketh, with all his heed and*

diligence. From these words the Hebrew doctors gather, that although a Priest that had Blemishes, might look on a leper, yet *he that was blind though but in one eye,* or, *that was dim •ighted, might not look on him that had the sore.* Moreover they say, *they looked not on the sores, but in the day time, &c. for in all this business, (the scripture) saith,* IN THE DAY; *and,* IN THE DAY. *They looked not on them in the morning, nor in the evening, nor within any house, nor in a cloudy day, neither at noon day, &c, but in the fourth and fifth hour;* (that is, at 10. and at 11. of the clock before noon,) *and in the* 8. *and* 9. *hour;* (that is, at two and three of the clock in the afternoon,) *whether the plague were on men, or on garments, or on houses, Maimonides,* in treat. of *Lepr.* chap. 9. sect. 5. 6. and *Talmud. in Negagnim,* chap. 2. sect. 2. This they observed, because in the morning and evening, the light is not clear; and at noon, the brightness dazeleth, and may cause to mistake the color.

Verse 13. *pronounce the plague clean]* Hebr. *makecleane the plague,* that is, *pronounce him clean that hath the plague.* Hereupon they say; *Every unclean person when the leprosy breaketh out abroad over all his (body,) is clean. If there appear upon him, quick flesh, so much as a lentile, he is unclean, if again he be all covered with leprosy, he is clean. If (quick flesh appear again, he is unclean, though the quick flesh begin to appear an 100. times, &c. Maimonides,* treat. of *Lepr.* chap. 7. sect. 5. This is explained by Moses himself, in the verses following: and the natural reason hereof seemeth to be; that when the disease is all driven out, it argueth strength and soundness in the inward parts.

Verse 15. *living flesh]* the Greek translateth it *sound* (or *whole)* flesh: see verse 10. *it is a leprosy]* This is one of the most remarkable things in all this Law, that quick or sound flesh in the sore, should be judged leprosy, and the man unclean: whereas if *the leprosy covered all his flesh,* he was pronounced clean, verse 13. And hereby the Holy ghost seemeth to teach, that *if we would judge ourselves, we should not be judged* of the Lord, 1 Cor. 11. 31. *If we confess our sins; he is faithful and just to forgive us our sins, and to cleanse us from all unrighteo•snesse;* 1 John. 1. 9. But if any quick or sound flesh▪ any part of health or life be pretended in our sinful nature, or any whit of righteousness by the works of the Law, (by which *no flesh shall be justified,* Galat. 2. 16.) then God pronounceth us undeane, for we cannot be justified *but by the faith of Jesus Christ,* Gal. 2. 16. And *by grace* we are *saved,* Eph. 2. 5. so then it is *no more of works, otherwise grace is no more grace,* Rom. 11. 6. and *whosoever are justified by the law, are fallen from grace,* Galath. 5. 4. Wherefore David, that he might find grace in the eyes of God, acknowledged there was *no soundness* in his flesh: Psal. 38. 4. 8.

Vers. 18. *flesh]* the Chaldee translateth it *a man:* [unspec] and •o the word *flesh* often signifieth, as is noted on Gen. 6. 12. though here it may be taken properly. So in verse 24. *abile]* in Hebrew *Shechin,* which signifieth *an▪ hot-ulcer,* or *push;* which is with inflammation, yet differing from the *burning* after mentioned, in verse 24. for that is with fire properly; but this may proceed outwardly *of a stroke with a stone, or with wood, and the like; or from inward diseases, inflammations, burning-fevers, and the like, which break out and corrupt the skin:* as the Hebrew doctors do distinguish them, *Maim.* treat. of *Leprie,* chap. 5. sect. 1. Such biles, figured sins and punishments for them, Exod. 9. 9. 10. Deut. 28. 27. Rev. 16. 2. *is healed] Abile, or a burning, all the while they are matterie sores, make not a man unclean at all. But if they have*

been fully healed, though the place have a scar, and be not like the rest of the skin, yet is it as the skin of the flesh for anything, and they become unclean by three signs, and are to be shut up as is before declared. Maimonides ibid. chap. 5. sect. 3. The healing of the bile, figured the forgiveness of sin, and release of punishment for the same: Exod. 15. 26. Matth. 13. 15. with Mark 4. 12. Psal. 41. 5.

Vers. 19. *or a bright-spot]* the same equity is, for the scab of the bright-spot, and the scab of the white swelling, forementioned; as the Hebrews affirm: *Maimonides, in Lepr.* chap. 1. sect. 4. *somewhat-reddish]* that hath any red color, little or much, mingled with it. Which mixed appearance, the Hebrew doctors disting••sh, and compare with the four appearances (or sorts) of white before mentioned, by this similitude, of *four cups full of milk; and in the first cup there are mixed two drops of blood; in the second, four drops; in the third, eight drops; and in the fourth, sixteen drops. The mixture in the bright spot, hath the appearance of (the milk in) the fourth cup: and the mixture in the swelling, is as the appearance of the third cup. The mixture in the scab of the bright-spot, is as the appearance of the second cup: and the mixture in the Scab of the swelling, is as the appearance of the first cup. All these mixed appearances are accounted as one. Maimonides,* treat. of *Lepr.* chap. 1. sect. 4. 5. The Greek translateth, *white or somewhat-reddish,* as if they were distinct. So after in verse 42.

Vers. 20. *plague of leprosy]* This sore, arising of a bile after it was healed, verse 18. and now turned to a worse, even to a leprosy; showeth how sins after we are healed of them, when they return, do make us worse then before: as the Apostle saith, *If after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome: the latter-end is worse with them then the beginning.* 2 Pet. 2. 20. Wherefore our Savior also said; *Behold, thou art made whole, sin no more, lest a worse thing come unto thee.* John. 5. 14.

Vers. 21. *seven days]* for the former, they might be shut up twice seven days, verse 5. Moses for this and the next sort, mentioneth but once. So the Hebrew doctors say, *The Bile, and the Burning do make one unclean, in one week, and by two signs; by white hair, and by the spreading. [And there is for them, no shutting up, but one week.] Talmud in Negagnim,* c. 3. s. 4. *Maimonides,* treat. of *Lepr,* c. 5. s. 4.

Vers. 22. *it is the plague]* to weet, *of leprosy,* as the Greek version addeth.

Vers. 23. *an inflammation]* or, *a skarre, a print,* as the Greek and Chaldee do translate it: so in verse. 28. The Hebrews explain it thus; *If the Bile and the Burning begin to be quick, and to heal; and there come upon them a rind like the rind of garlic, that is, the Tsarebeth (or inflammation) of the Bile, spoken of in the Law; and the Michjath* (or *c•red-skar) of the Burning spoken of there, &c. Ma•money▪* treat. of *Lepr.* chap. 5. sect. 4. *pronounce him clean]* to weet, from the contagion of leprosy. By this was figured, that though the signs and marks of our former sins (which God hath healed by forgiveness) do remain in us; yet if they spread not, that is, reign not in our mortal bodies; they shall not be imputed unto us, but forgiven; for we are *not under the Law, but under Grace.* Rom. 6. 12. 14. 1 John. 1. 9. 10. 2 Cor. 12. 9.

Vers. 24. *flesh]* in Chaldee, *a man:* as verse 18. *burning of fire]* The Hebrews understand this properly, to be done with *coles, embers,* red-hot *iron* or the like: *Maimonides,* in *Lepr.* chap. 5. sect. 1. This also figured sin; as, *Can one go upon▪ hotcoles, and his feet not be burnt? So he that goeth in to his neighbors wife; whosoever toucheth her, shall not be innocent;* Prov. 6. 28. 29. *Livelinesse]* that is, *living* or *quick* flesh; meaning soundness, or the *cured-skarre.* This seemeth to answer unto the word *healed* in verse 18. and so the Greek here translateth it *(hugiasthen) a healed*-place; and the Chaldee *(roshem) a skarre,* or *print;* and to these, the old Latin version agreeth; and the Hebrew doctors, as is before noted on verse 23. The Hebrew also which properly signifieth *Living,* is used for *healing* or *recovery,* as is shown on verse 10. *be]* that is, *become,* or *have in it a bright-spot. or white]* that is, *only white,* without any red mixed: see the notes on verse 19.

Vers. 25. *leprosy]* The reason and signification hereof, was the same before noted on verse 20.

Verse 26. *somewhat dark]* not so white as any sort of leprosy; see verse 6. *seven days]* to weet, *one seven,* not moe; as is before noted on verse 21.

Vers. 28. *an inflammation]* or, *skarre, print, character:* as the Greek and Chaldee translate: see verse 23. where also the meaning hereof is shown.

Vers. 29. *plague]* the Greek addeth, *the plague of leprosy.*

Vers. 30. *a scall]* in Hebrew *Nethek* which is a name peculiar to the Leprie on the head or beard, not on other places; and it hath the name of *breaking* or *plucking-up.* And so the Greek also nameth it *Thra•sma,* a *broken* sore. The Hebrews describe it thus. *The plague of the head or beard, is when the hair that is on them, falleth off by the roots, and the place of the hair remaineth bare; and this is that which is called Nethek. Maimonides,* treat. of *Lepr.* chap. 8. sect. 1. *or of the beard] this teacheth that they are counted two* several, saith *Maimonides, ibidem* sect. 14. Haire is both an ornament to the body; and a sign of natural strength, as proceeding from kindly heat and moisture: which when they fail, and corrupt humors come in place, there breedeth a leprosy in the body: whereby God figured a like estate in the soul, destitute of the heat of his spirit, and moisture of grace, and replenished with sinful corruption.

Vers. 31. *no black hair]* for *black hair,* is a sign [unspec] of healing, verse. 37. as in nature it signifieth health, and strength of body: wherefore Christ's locks are in mystery said to be *black as a Raven,* Song 5. 11. *Yelow hair* and *thin* (or *small,)* is a sign here of the leprie, verse 30. as arguing decay and corruption of nature. And *the yelow hair* spoken of in this business, (as the Hebrews say,) is that which is of the color *of gold; and that which is called thin* (or *small) is that which is short: but if it be long, though it be yellow as gold, it is no sign of uncleanness▪ Two yellow small hairs, are a sign of uncleanness; whether they be one hard by another, or one far from another; whether they be in the midst of the scall, or in the edge of it; whether they be there before the scall, or the scall be there before the yellow hair; it is a sign of uncleanness: Maimonides,* in treat. of *Lepr.* chap. 8. sect. 4. 5. *the plague]* that is, *him that hath the plague:* as verse 4. So in verse 33.

Vers. 33. *shave himself]* The manner hereof, they say, was this; *he shaved* (the hair that grew) *without the scall, and left two hairs close by it, that they might discern whether it spread or no.*

Maimonides in Lepr. chap. 8. sect. 3. *the second time]* and no more. *There is no shutting up for the scall, more the• two weeks: and if after he be released, there grow yellow hair therein, or it spread; he shall then be pr* 〈...〉 *ced unclean. Maimonides,* in *Lepr.* chap. 8. sect. 2. See before on verse 6.

Vers. 37. *stand in his eyes]* in Chaldee, *stand as it* [unspec] *was;* to weet, at a stay, without spreading: see v. 5. So the Greek saith, *if before him it abide in the place. black hair]* See the notes on verse 21. *The black hair, freeth not a man in skalls, unless there be at least two hairs: neither do they free a man,* 〈◊〉 *length be such as the top of them may bow towards the root of them: &c. If two hairs grow up, one black, and another white or yellow; one long, and another short; they free not a man. The scall that is pronounced ••clean, for the yellow hair, or for the spreading; if there grow black hair in it, and he be pronounced clean: although the black hair go away, yet is he clean, until other yellow hair grow in it, or it spread further• gain, after the black hair is gone: for it is said, i• scall is healed, he is clean. When it is healed, he is cle••, although signs of uncleanness be in the place. M* 〈...〉 *ny,* treat. of *Lepr.* chap. 8. sect. 6. 7. 8. *he is clean, and the Priest, &c.]* Hereupon Sol. Ia•ch• noteth; *Loe the unclean whom the Priest pron* 〈...〉 *eth clean, is not clean.* Teaching that the truth of 〈◊〉 man's estate, discerned by the Law and word of God, (which is *the truth,* John. 17. 17.) made the man clean or unclean; and not the sentence 〈◊〉 the Priest, if it swarved from the Law.

Verse 39. *darkish]* or *somewhat-dark,* as in v. 6. *So that their whiteness* (saith Sol. Rashi) *is not str••g• but somewhat-dark. a freckled-spot]* or 〈◊〉 *morphew:* in Hebrew *b•hak,* a word not used but 〈◊〉 this one place; & it hath the signification of cle 〈...〉 *nesse* or *whiteness:* and is not a leprosy, but a 〈◊〉 goer of it, and near thereunto. The Greek call•• it *Alph•s,* which is a kind of *white-spot* 〈◊〉 the skin: for as *Corn. Celsus* (in *l.* 5. 〈...〉 *.)* 〈◊〉 *though it bring no danger with it, yet it is filthy, and cometh of an evil habit of the body. he is clean]* to weet, from leprosy: for though it spotted the skin, yet it fretted not the flesh. God showeth him-self hereby merciful to the infirmities of his people; not esteeming every spot or deformity in them, as a malignant sin. So in the case following, verse 40. 41.

Vers. 40. *hath the hair fallen-off]* or, *is pilled. bald]* to weet, *behind,* from the crown towards the neck; which baldness the Hebrew calleth *Karachath;* and it is distinguished from the *forehead-baldness* called *gabbachath,* verse 41. 42. which is, from the crown of the head, towards the face. And so the Hebrew doctors do explain them, as *two* sorts: *Maimonides,* treat. of *Leprie.* chap. 5. sect. 8. 10. The Greek also translateth them by two divers words, *Ph•lacroma,* the *baldness-behind;* and *anaphalantoma,* the *baldness-before.*

Verse 42. *the bald head]* or, *baldness-behind:* Heb. *karachath. bald-forehead]* or *fore-baldness:* Heb *gabbachath. somewhat reddish]* the Greek translateth, or *somewhat reddish:* see the notes on verse 19. [unspec 43]

Verse 43. *swelling]* by naming this one, he comprehendeth also the other, as the *bright-spot,* the *bile,* and the *burning,* spoken of before in verse 2. 18. 24. all which might be upon the bald head, as well as upon the other skin of the body: and discerned as the former, saving by the hair. *leprosy in the skin]* or, *the leprosy of the skin of the flesh.* From these words, the Hebrew

doctors gather the signs of this kind of leprosy, according to those forementioned; saying: *The bald-head, and the bald forehead, defile by two signs, by quick flesh, and by spreading And they are shut up for them two weeks: for it is said of them, As the sight of leprosy in the skin of the flesh. And because in them there is no hair, the white hair is no sign of uncleanness in them. They make one unclean by two signs, and in two weeks, thus. If there be a bright-spot in the bald head or bald-forehead, and there be quick flesh therein, he is pronounced unclean: if there be no quick flesh, he shutteth him up, and seeth him at the seven days end; if there be grown any quick flesh on it, or if it be spread, he is pronounced unclean: if not, he shutteth him up seven days more. If then it be spread, or have quick flesh grown on it; he is pronounced unclean: if not, he is set free. If after he is freed, it spread, or quick flesh grow up; he is pronounced unclean. The bald, head, or bald-forehead, or the beard whose hair is fallen off; if there be upon them a bile, or a burning; they make a man unclean, as do the bile and the burning upon the sk•in of the flesh: for the head or beard whose hair is fallen off, is as the skin of the flesh for everything, save that they make not unclean by the white hair, &c. Maimonides,* treat. of *Lepr.* c. 5 s. 9. 11. Of these two signs, *the quick flesh,* and the *spreading;* see the notes on v. 8. 10.

Verse 44. *utterly unclean]* Hebr. *making-unclean he shall make him unclean;* or, as the Gr. saith, *shall pollute him with pollution.* This signified, that if unto infirmity, be added malignity, or presumption; it maketh the sinner a spiritual leper in the sight of God.

Vers. 45. *the plague* is] to weet, so pronounced by the Priest: as verse. 4. *rent]* in sign of sorrow: see Gen. 37. 29. Levite. 10. 6. Chazkuni expoundeth it, *He shall mourn for his deeds: for because of his evil deeds, the plague is come upon him. bare]* or *free,* to weet, *from cutting,* that is *it shall be unshorn:* for to let the hair grow, was another sign of sorrow: see the notes on Gen. 41. 24. and Levite. 10. 6. O. *free,* from cap or bonnet, that is, as the Greek translateth *uncovered;* so the word also signifieth, Numb. 5. 18. yet not bare altogether, but covered with a cloth, after the manner of the mourners, 2 Sam. 15. 30. The Hebrew canons say, *It is come manded that the leper pronounced unclean, doc cover his head all the days that he is excluded; and put a covering on his upper lip, as a mourner; and rend his clothes; and make it known to those that pass by him, that he is unclean,* Levite. 13. 45. *Although it be the high priest that is a leper, he makes his head free, and rends his clothes: for an affirmative precept puts away a prohibitive. A leprous woman makes not her head free, neither rendeth her clothes, nor covereth her upper lip: but she sitteth without the city, and makes it known to others, that she is unclean. Maimonides,* treat. of *Lepr.* chap. 10. sect. 6. 8. *put a covering]* or, *cover, wrap over;* the Chaldee addeth, *cover as a mourner:* for as the covering of the head, so of the mouth or lip, was a sign of sorrow and shame as is said, *The S•ers shall be ashamed, &c. they shall all cover the upper-lip, for there is no answer of God.* Mi•h, 3. 7. 〈◊〉 in Ezek. 24. 17. when he had said *make no m••ning,* &c. he addeth, *bind the tire of thy head upon thee, and put on thy shoes upon thy feet a•d cover not the upper-lip.* Hereby also was implied, as the Hebrews say, that *he might not salute a•y m•n, all the days of his uncleanness, as being a mourner, Ma* 〈...〉 *ny,* treat. of *Lepr.* chap. 10. sect. 6. *the up* 〈◊〉 *lip]* or, *the beard of the upper lip,* as Sol. Iarch 〈...〉 preteth it, *the hair of the lips:* the Greek 〈...〉 teth it *his mouth▪ unclean unclean]* 〈...〉 , *I am,* or *here is one unclean:* so confessing and 〈...〉 claiming his misery, and giving oth•rs warning, lest they be defiled by touching him. Therefore *Onkelos* the Chaldee

paraphrast translateth 〈◊〉, *•e not ye made unclean, be not ye made unclean:* and Jonathan, *Avoid avoid from the unclean.* This is opened in Lam. 4. 15. *They cried unto them, Depart,* (〈◊〉 am) *unclean: depart, depart, touch not.* Likewise in Esa. 52. 11. *Depart, depart, go out from thence; unclean* (it is) *touch it not.* The Hebrew doctors say, *The Leper is the chief of all things that are most unclean, he defileth men and vessels by touching him; and earth•n vessels by the air: and defileth men by carrying of him, and defileth his bed, and his seat, &c. Maimonides,* in *Lepr.* chap. 10. sect. 11. These rites, figured our mortification, confession of sins, and suffering of miseries for the same; •am. 4 8. 9. 10. For, *we are all, as an unclean* person; Esa. 64. 6. and David acknowledged himself to be a Leprous sinner, in Psalm 51. where he maketh confession of his misdeeds, and desireth to be purged *with hyssop,* as were the Lepers, Levite. 14. 4. And from Solomon's words in 2 Chron. 6. 29. *when everyone shall know his own plague and his own grief:* Baal hattu 〈...〉 inferreth, that *at first it is needful that a man know his plague, and be cleansed from it by repentance, before he pray.*

Vers. 46. *dwell]* or *sit alone,* as the Greek translateth *separated,* from other, clean men's society. So King Azarias being a *leper, dwelt in a several house,* 2 King. 15. 5. And *Marie* stricken with leprosy, was *shut out of the campe,* Num. 12. 14. as all lepers were to be, Num. 5. 2. So that dwelling alone, debarreth him not from conversing with other lepers, but with the clean only. By the Hebrew canons, *If a leper came into any house, all that was in the house, was unclean, both men and vessels, although he touched them not. If he were standing under a tree, and a clean person passed under that tree, he became unclean. If he came into a Synagogue, they made for him a distinct room apart, ten handbreadths high, and and four cubits broad, and he came in first, and went out last; that his situation might be by himself alone, and be might not stand among the people, and defile them. Maimonides,* treat. of *Leprie,* c. 10. s. 12. The Lepers were thus to be secluded, *that they defiled not their camps, in the midst whereof* the Lord *dwelled,* Num. 5. 3. figuring the putting of polluting sinners out of the Church, lest others by them, be leavened and defiled, 1 Cor. 5. 6. 7. 13. Heb. 12. 15. and the abstaining from familiarity with them; 1 Cor. 5. 11. that they might be *ashamed* and humbled for their offenses, 2 Thes. 3. 14. Lam. 1. 1. 8. and 3. 1. 28. &c. The Hebrew doctors also, have thus understood these figures; they say; *When a man considereth this thing, he will be abashed and ashamed for his iniquity: for every iniquity, is a plague & a blemish in his soul. &c. And as it is written of the Leper, his clothes shall be rent, and he shall put a covering on his upper-lip, and shall cry unclean, unclean, and it is said, he shall dwell alone, without the campe, shall his dwelling be: so the pollution which is in the soul, and removeth far from the holiness that is on high, that causeth the body beneath to be likewise removed far from the campe of Israel: And if a man turn by repentance, to cleanse his spots, by receiving chastisements upon him; loe he is cleansed from his leprosy; otherwise, his leprosy cleaveth to his soul; and in this world and in the world to come he is removed far from all the Campe that is on high, until he be made clean. R Elias,* in Sepher *Reshith ch•chmah,* treat. of the *Fear* of God: c. 9. These ordinances for lepers, shown also the effect of the Law in sinners, which driveth them from the communion of God and his people: till by repentance and faith they come unto Christ, who then will touch and heal them, as Matth. 8. 2. 3. & 11. 28. As for the Law, it leaveth them in their uncleanness, and to mourn for the same: but means to heal them it showeth none; that grace was reserved for Christ to give, Matth. 11. 5. and 8. 16. 17.

Vers. 47. *woollen garment]* Hebr. *in a garment of wool, or in a garment of flax.* These things the Hebrew doctors understand strictly, of the wool of sheep, and of flax only, not of hempe or the like: saying, *No garments are made unclean by plagues* (or *spots) but garments of wool and of flax only; and all vessels* (or *instruments) of skin, &c. Camels hair and sheep's wool, that are sp••n* (or *twisted) one with another, if the most part be of camels hair, it is not made unclean by plagues; but if the most part be of sheep: wool, it is made unclean: or if half to half, it is made unclean. And the same law is for flax and hempe one with another. And if the warp be flax, and the woof hempe; or the warp hempe, and the woof flax: it is not made unclean by plagues. Likewise if the warp, or the woof be flax, or wool, and the residue, goats hair, or the like, it is not made unclean. Maimonides,* treat. of *Leprie,* chap. 13. sect. 1. 3. and *Talmud Bab. in Negagnim.* chap. 10. sect. 2. The Law, which shown no way to cure the Leper, but left him in his uncleanness, sorrow and solitary estate: proceedeth here to show the contagion of this sickness, how it defileth not only the bodies of men, and separateth them from the campe of God and his people; but polluteth also their garments and instruments, so making them unfit for any use, save for the fire, verse 52. Hereby the nature of sin was signified, and the increase of the strength thereof by the Law.

Vers. 48. *woof]* so named of *weaving in:* the Hebrew word, properly signifieth *mixture;* because the *woof* is mixed with and woven into the warp or threads that run along. These are thus distinguished, because *if the plague appear in the warp only, the woof is clean: or if it appear in the woof only, the warp is clean. Maimonides,* in *Lepr.* chap. 13. sect. 9. Moreover they say, *Garments that are died* (or *coloured) are not defiled by plagues; whether they be died by the hand of man, or by the hand of God; unless they be white. If the warp of a garment be died, and the woof white; or the woof died, and the warp white: the whole goeth after that which appeareth. A garment that hath many pieces sowed on; some died, and some white: if there appear a plague in the white, they shut it up: if it abide two weeks it is all unclean, and to be burnt. If it be all died, and there be but one small white piece in it, & there appear a plague thereon; he shutteth it up: if it continue so two weeks, it shall be burnt. Ibidem* chap. 12. sect. 10. 13. *of linen]* Heb. *of flax and of wool. work of skin]* that is, any vessel, or instrument made of skin, for any work or use; as is after explained in verse 51. 52. Here the Hebrew doctors except *the skins of the creatures in the sea, that they receive no uncleanness by plagues. But if anything that liveth on or groweth out of the land, be joined unto them, though it be but a thread of wool or of flax, or of other skin of beasts, and so any vessel be made of them; they are made unclean by plagues. Talmud in Negagnim:* chap. 10. sect. 1. *Maim.* in *Lepr.* chap. 13. sect. 5.

Vers. 49 *greenish]* or *very green:* and so after, *very* [unspec] *red.* The Hebrews say, *Three signs of uncleanness are in garments; greenness, redness, and spreading. Greennesse, is such a color as is in green herbs, which is very much green. And the red, is very much red, like fair-crimson. And for both these colors, they shut up the garment: and if it abide in this color, two weeks, they pronounce it unclean, and burn it. Likewise if* ⟨◊⟩ *spread, they pronounce it unclean, and burn it. As, if in a garment there appear a green spot, or a red, they shut it up 7. days: and in the seventh, he looketh* ⟨◊◊⟩ *; if it be spread, he pronounceth it unclean, and burneth all the garment. And if it abide in the color, b•• sp••ad not; or if it be spread, but be dimmor then the* ⟨◊⟩ ⟨...⟩ *lours wherein it was shut up: or if the color be gr* ⟨...⟩ *e more red, or more green, but not spread; they* ⟨◊⟩ *the spotted place,*

and shut it up seven days more. And in the end of those 7. days, which is the 13. day, he ⟨...⟩ *eth if it be dimmer in color the third time, then is be bound to wash it, and it is clean. And if the color be ch••ged from that it was; as if it was green, and is* ⟨◊⟩ *, or was red, and is become green: he rendeth* ⟨◊⟩ *the spotted place, and burneth that which is rent* ⟨◊⟩ *; and soweth a piece into the rent place: and the residue of the garment is free, and washed all over the second time, and is clean. But if it abide in the color wherein it was shut up at the first; he pronounceth it unclean, and burneth it all. A garment out of which the spot is rent, at the end of the second week; if any spot come again into it, it is burnt. Likewise if the spot spread in a garment, after it is freed; it is burnt. Maim.* treat. of *Leprosy,* chap. 12. sect. 1. 2. 4.

Vers. 50. *shall shut up]* in Greek, *shall separate the plague;* meaning the thing that hath the plague of Leprosy on it: see verse. 4.

Vers. 51. *fretting]* or *rankling:* this word is not used, but in this case of leprie, and in Ezek. 28. 24. where it is applied to a *pricking* or *ranckling briar.* The Greek translateth it *a continuing leprosy,* the Chaldee *a diminishing;* because that which fretteth, both continueth long, and wasteth the thing wherein it is. So in chap. 14. 44. *it is unclean]* it is one of the main unclean things, and as the Hebrews write, *it maketh unclean by touching it, or by bearing it, or by coming in where it is. As, a leprous garment, or warp, or woof, or any vessel of skin plagued (with leprosy:) if but so much as an olive of them come into a clean house; all that is in the house, is made unclean, both men and vessels, and are all made principal unclean things, &c. The leprous thing is like unto the dead, as it is said, Let her not be as one dead,* Num. 12. 12. *How doth the dead (defile?) by so much as an olive: so these things also, by so much as an olive. Maim.* in *Lepr.* chap. 13. sect. 13. 14.

Vers. 52. *in woollen]* Hebr. *in wool, or in flax;* that is, made *of wool or of flax.* This *burning* of leprous garments, signified the abomination which all should have of sin; for the consuming and abolishing of it, and of all instruments and moniments thereof: as by comparing scriptures for some particular evils, may be gathered. See Deut. 7. 25. Esa. 30. 22. Jude verse 23. Act. 19. 19.

Vers. 54. *command, that they wash]* the commandment, is by the Priest; the washing, by any man: as *Baal haturim* here observeth.

Vers. 55. *his color]* Hebrew, *his eye:* the color is so called, because it is discerned by the eye: so in Numb. 11. 7. Ezek. 1. 16. and 8. 2. *fret-inward]* or, *a deep-fret,* that diminisheth and consumeth it: the Chaldee translateth it, *a breaking:* the Greek thus, *it is confirmed,* (or *fast-settled) in the garment,* or *in the warp, or in the woof. bare-inside]* Hebrew, *the fore-baldness thereof, or in the hinder-baldness thereof.* The words before used in verse 42. for the baldness of the head before or behind, are here applied to the garment; which when the wool or stuff is eaten off in the outside or in the inner, with the fretting leprie; is thereupon called *bald.* The Greek translateth them *the warp* and *the woof;* as before is noted: the Chaldee, *in the worn* (or *old) part thereof, or in the new part thereof:* and so other the Hebrew doctors explain it, saying, *Karachath, is the old-worn places: and gabbachath is the new.* Maim. treat. of *Lepr•,* c. 12. s. 9.

Vers. 56. *rend it] rend the place of the plague, out of the garment, and burn it.* saith Sol. Rashi. But if it were still seen in the garment after this, then the whole garment was burnt; v. 57.

Ver. 57. a plague *breaking out-abroad]* or, *a spreading* (as the Chaldee saith *an increasing)* leprosy. In Greek, *a flourishing leprie.*

Vers. 58. *washed the second time]* Chazkuni explaineth it, *the second time, for to clease it, and the first time, for to put away the plague of it.* These legal washings were *carnal ordinances, imposed on them, until the time of reformation,* Hebrew. 9. 10. but our washing is by the blood and spirit of Christ, whereby he *hath washed us from our sins,* Revel. 1. 5. so that we draw near unto God, *with a true heart, and full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,* Heb. 10. 22. and cleansing ourselves *from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,* (2 Corinth. 7. 1.) in us may be fulfilled that which is written, *These are they which came out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb.* Rev. 7. 14.

CHAP. XIV.

1, The rites and sacrifices, in cleansing of the Leper: with two birds, cedar wood, scarlet, •yzop, and living water. 10, with lambs, flower, and oil. 21, Lesser sacrifices for the poor leper. 33, The signs of leprosy in an house: 40, the pulling out of the stones thereof, & putting in new. 45, The breaking down of the leprous house. 49, The cleansing of it, if the plague be healed; with birds, cedar, scarlet, eyzop, and living water.

〈 in non-Latin alphabet 〉

ANd Iehovan spake, unto Moses saying. This shall be, the law of the Leper; in the day, of his cleansing: that he shall be brought, unto the Priest. And the Priest shall go forth, out of the campe: and the Priest shall see; and behold, *if* the plague of leprosy be healed, in the leper. Then the Priest shall command, and he shall take for him that is to be cleansed, two birds alive, and clean: and Cedar wood, and scarlet, and eyzop. And the Priest shall command; & he shall kill, one of the birds: in an earthen vessel, over living water. *As for* the living bird, he shall take it; and the Cedar wood, and the scarlet, and the eyzop: and shall dip them, and the living bird, in the blood of the bird *that was* killed; over the living water. And he shall sprinkle, upon him that is to be cleansed from the leprosy, seven times: and shall make him clean; and shall let go the living bird, upon the face of the field. And he that is to be cleansed, shall wash his clothes, and shave off all his hair; and wash *himself* in water, that he may be clean; and after, he shall come into the campe: and shall tarry, abroad out of his tent, seven days. And it shall be, in the seventh day, he shall shave off all his hair; his head and his beard, and his eye-brows; even all his hair, he shall shave off: and he shall wash his clothes; and he shall wash his flesh in water, and he shall be clean. And in the eight day, he shall take two he-lambs, perfect; and one ewe-lamb, of the first year, perfect: and three tenth-deals, of fine-flower *for* a Meat-offering, mingled with oil; and one Log of oil. And the Priest that maketh *him* clean, shall present the man that is to be made-clean, and those *things:* before Jehovah; *at* the door, of the Tent of the congregation. And the Priest shall take, one he-lamb;

and offer him, for a Trespass-*offering,* and the Log of oil: and he shall wave them, *for* a Wave-offering, before Jehovah. And he shall kill the he-lamb, in the place where he shall kill the Sin-*offering,* and the Burnt-offering, in the place of holiness: for as the Sin-*offering, so* the *Trespass offering* is the Priests; it *is* holy of holies. And the Priest shall take, of the blood of the Trespass-*offering;* and the Priest shall put *it,* upon the tip of the right ear, of him that is to be cleansed: and upon the thumb, of his right hand; and upon the great toe, of his right foot. And the Priest shall take, of the Log of oil: and pour *it,* upon the Priests palm of the left *hand.* And the Priest shall dip, his right finger; in the oil, that *is* on the palm of his left *hand:* and shall sprinkle of the oil with his finger, seven times before Jehovah. And of the rest of the oil, that *is* on the palm of his hand; shall the Priest put, upon the tip of the right ear of him that is to be cleansed; and upon the thumb, of his right hand; and upon the great-toe, of his right foot: upon, the blood of the Trespass-*offering.* And the remnant, of the oil that *is* on the Priests palm of the hand; he shall put, upon the head of him that is to be cleansed: and the Priest, shall make-atonement for him, before Jehovah. And the Priest shall make, the Sin-*offering;* and make-atonement, for him that is to be cleansed, from his uncleanness: and after, he shall kill the Burnt-offering. And the Priest shall offer-up, the Burnt-offering and the Meat offering, upon the Altar: and the Priest, shall make-atonement for him, and he shall be clean.

And if he *be* poor; and his hand attain *it* not: then he shall take one he-lamb *for* a Trespass-*offering,* for a waving, to make atonement for him: and one tenth-deal of fine-flower, mingled with oil for a Meat offering, and a Log of oil. And two turtle-doves, or two young pigeons; which his hand can attain: and the one shall be a *Sin offering;* and the other, a Burnt-offering. And he shall bring them, in the eight day, for his cleansing, unto the Priest: unto the door, of the Tent of the congregation, before Jehovah. And the Priest shall take, the heelambe of the Trespass-*offering,* and the Leg of oil: and the Priest shall wave them, *for* a wave-*offering* before Jehovah. And he shall kill, the he-lamb of the Trespass-*offering* and the Priest shall take, of the blood of the Trespass-*offering:* and put *it,* upon the tip of the right ear, of him that is to be cleansed and upon the thumb, of his right hand; and upon the great toe, of his right foot. And of the oil, shall the Priest pour; upon the Priests palm of the left *hand.* And the Priest shall sprinkle, with his right finger; of the oil, that is in his left hand: seven times, before Jehovah. And the Priest shall put, of the oil, that is on the palm of his hand: upon the tip of the right ear, of him that is to be cleansed; and upon the thumb, of his right hand; and upon the great-toe, of his right foot: upon the place, of the blood of the Trespass-*offering.* And the remnant, of the oil, which is on the Priests palm of the hand; he shall put, upon the head of him that is to be cleansed: to make-atonement for him, before Jehovah. And he shall make the one, of the Turtle-doves; or of the young pigeons: of *that* which his hand can attain. That which his hand can attain, the one *for* a Sin-offering, and the other for a Burnt-offering, with the Meat-offering: and the Priest shall make-atonement, for him that is to be cleansed, before Jehovah. This *is* the law, of him in whom *is* the plague of leprosy: whose hand cannot attain, to his cle〈...〉sing.

And Jehovah spake, unto Moses and unto Aaron, saying. When ye be come, into the land of Canaan; which I give unto you, for a possession: and I put, the plague o• leprosy; in a house,

of the land of your possession. Then he shall come, who 〈◊〉 the house *is;* and tell the Priest, saying: as *it went* the plague, appeareth to me in the house. And the Priest shall command, and they shall empty the house; before the Priest go-in, to see the plague; that all which *is* in the house, be not made-unclean: and afterward; the Priest shall go in, to see the house. And he shall see the plague; and behold *if* the plague, *be* in the walls of the house; *with* hollow strakes, greenish; or reddish: and the sight of them, *be* lower then the wall. Then the Priest, shall go out of the house, to the door of the house: and shut-up the house, seven days. And the Priest shall return, in the seventh day: and shall see, and behold, *if* the plague be spread, in the walls of the house. Then the Priest, shall command; and they shall take-away, the stones; in which, the plague *is:* and cast them, into *(a place)* without the city; into an unclean place. And he shall cause the house, to be scraped within, round-about: and they shall poureout, the dust which they have scraped off; in *(a place)* without the city; in an unclean place. And they shall take, other stones; and put *them* in the place of those stones: and he shall take, other dust, and shall plaster the house. And if the plague return, and breakout in the house; after, *that* he hath taken-away the stones: and after he hath scraped the house, and after *it* is plastered. Then the Priest, shall come; and shall see, and behold, *if* the plague be spread, in the house: it *is,* a fretting leprosy in the house, it *is* unclean. And he shall break-down the house; the stones of it, and the timber of it; and all the dust of the house: and he shall carry *them* forth, to *(a place)* without the city; to an unclean place. And he that cometh, into the house; all the days, *that* he hath shut it up: he shall be unclean, until the evening. And he that lieth in the house; shall wash his clothes: and he that eateth in the house, shall wash his clothes. And if the Priest, coming, shall come in; and see, and behold the plague hath not spread, in the house; after, the house was plastered: then the Priest, shall pronounce the house clean; because, the plague is healed. And he shall take, to purify the house, two birds: and Cedar wood, and scarlet, and hyssop. And he shall kill; the one bird: in an earthen vessel, over living water. And he shall take the Cedar [unspec] wood, and the hyssop, and the scarlet, and the living bird: and dip them, in the blood of the killed bird; and in the living water: and he shall sprinkle the house, seven times. And he shall parifie the house, with the blood of the bird; and with the living water: and with the living bird, and with the Cedar wood, and with the hyssop, and with the scarlet. And he shall let-go the living bird, out of the city, upon the face of the field: and shall make-atonement for the house, and it shall be clean. This *is* the law; for every plague of leprosy, and scall. And for the leprosy of a garment, and of an house. And for a swelling, and for a scab; and for a bright-spot. To teach, in the day of the unclean; and in the day of the clean: this *is* the law, of Leprosy.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the 28. section or lecture of the Law, called in Hebrew *Metsorangh,* that is, *the Leper.* See Gen. 6. 9.

THat he shall be brought] The leper dwelt without the host, and in the day of his cleansing, he was brought to the utmost part of the host; (and in ages following to the gates of Jerusalem,) and the Priest went out thither to meet him, and performed certain rites for him, and after

that, he came into the host or city, and so by degrees into the Sanctuary, as after is explained. And this *coming to the Priest,* was requisite for every leper, though he were never so well healed: wherefore Christ said to him whom he had cured, *Go show thyself to the Priest, and offer the gift that Moses commanded:* Matth. 8. 4.

Vers. 3. *be healed]* The Priest healed it not, but looked upon it when it was healed, and directed and assisted the patient in duties of thankfulness to God, who is both the striker and the healer, Deut. 32. 39. Exod. 15. 26. Neither doth the Law, send the Leper to the Physician, or prescribe salves or medicines to cure him; but leaveth him unto the work of God's grace, which should after be fully manifested in Christ, who *himself took our infirmities, and bare our sicknesses,* Matth. 8. 16. 17. And the rites and sacrifices following, which were a profession of thanks unto God in Christ, closely taught them this: but the Gospel declareth the way of curing to be by faith, as unto the Samaritan that was healed of his leprosy, Christ said, *Thy faith hath made thee whole,* Luke 17. 19. which faith, causeth Lepers, though they stand *a far off,* to lift up their voices, and cry unto Jesus for *mercy,* Luk. 17. 12. 13. who *sendeth his word, and healeth them, and delivereth them from their corruptions,* Psal. 107. 20. Matth. 10. 7. 8. For, *being moved with compassion,* he putteth forth his hand, toucheth and speaketh; and immediately the leprosy departeth, Mark. 1. 41. 42. and so healeth he the souls of sinners, that come unto him. The Heb. say. *Leprosy is the finger of God, therefore it is unlawful to endeavor to heal it, &c. the only healing of it, is by the hand of the Priest that maketh atonement; for, by mercy, atonement is made for iniquity;* (Prov. 16. 6.) *even as uncleanness, which is not done away but by water. R. Menachem* on Levite. 13. This being the judgment of the Jews themselves, the Lepers whom Christ healed, were a good *testimony against them,* that he was the son of God; Matth. 8. 4. and by that and other like works, he declared himself to be *he that should come,* Matth. 11. 3 4. 5. And he is the Priest, who cleanseth us all leprous sinners, and bringeth us into the true Sanctuary, being *washed, sanctified,* and *justified in the name of the Lord Jesus, and by the Spirit of our God;* 1 Cor. 6. 11.

Vers. 4. *and he shall take]* the Greek saith, *and they shall take,* speaking indefinitely, of the leper or any of his friends, that might procure these things for his cleansing. *birds]* whether *doves* or *turtles,* commonly used in sacrifices (which are called *birds* in Gen. 15. 9. 10.) or any other clean fowls; for the scripture determineth them not otherwise, then that they must be *clean;* such as all are, save those excepted, in Lev. 11. 13. &c. and all that are clean for meat, are called *birds,* in Deut. 14. 11. The Hebrew canons say of these, they must be *free birds,* that is, such as are not tame, or any man's own, but at liberty to fly from place to place: and as God saith, *he shall take* them *for him;* so they expound it, they must be taken *in the name of cleansing of leprosy,* that is, designed for that purpose only. *Maimonides,* in treat. of *Lepr.* chap. 11. sect. 1. These *two birds,* of which one was killed, the other let go alive; were to figure out Christ, who should be killed *for our offenses,* and rise again *for our justification,* Rom. 4. 25. The like was figured by the two goats, on expiation day, Levite. 16. *Cedar wood]* or, *a Cedar stick;* which the Hebrews say was to be *a cubit* (that is, a foot and an half) *long, and so thick as the square foot of a bed. Maimonides, ibidem:* and *Talmud. Bab.* in *Negagnim,* chap. 14. sect. 6. Cedar wood rotteth not; the pitch that runneth out of it, is said *to keep dead bodies from corrupting, but corrupteth living bodies;* and it us good against the *Leprosy,* and other foul ulcers: *Pliny hist.*

lib. 24. cap. 5. and *Dioscorides, l. 1.* ⟨◊⟩ . 89. *scarlet]* this the Jews say was *wool* died in scarlet or crimson color: (and so the Apostle in another like case, calleth it *scarlet wool,* Heb. 9. 19) and there was to be of it *a shekel weight:* (which weighed 320. grains of barley:) *Maimonides ibidem.* This scarlet color resembled Christ's blood; and the essicacie thereof in the soul, restoring the natural lively color and vigor; which the pale white leprosy of sin had done away. *hyssop]* or, *hyssop:* whereof see the notes on Exod. 12. 22. This was for length, *not to be less then an hand-breadth,* and (they say) it might *not be Greek hyssop, nor Roman hyssop, nor wild hyssop, nor any other sort that was surnamed by the place,* but the common hyssop that grew in gardens. *Talmud in Negagnim,* chap. 14. sect. 6. These two plants, were the greatest and the smallest that grew: and so the *Cedar* is opposed to the *bysope,* 1 King. 4. 33. The *Cedar* that will not rot, figured incorruption and immortality; and the *Cedar* is used to signify Christ him-self, in Ezek. 17. 22. 23. The *hyssop,* of sweet savor, was used to sprinkle with and cleanse from sin: see Psal. 51. 9. *And the Cedar wood, or the hyssop, that had the bark pilled off, was unlawful:* faith *Maimonides,* treat. of *Lepr.* chap. 11. sect. 1.

Verse 5. *and he shall kill]* in Greek, *and they shall kill;* meaning some man. Chazkuni saith, *The commandment* was *by the Priest, and the killing, by any man. earthen vessel]* the Hebrew doctors say, by tradition, it was to be *a new earthen cup.* It figured the baseness and infirmity of the Ministers of the Gospel, 2 Cor. 4. 7. See further in Num. 5. 17. *living water]* that is, *spring water,* as the Chaldee translateth it; called living, because of the continual motion. See the notes on Gen. 26. 19. And thus Christ expoundeth *living water,* to be *a well of water springing up unto eternal life,* John. 4. 10. 14. The Rabbin's here say, it *might not be water that had been used about any business, nor salt water, nor water that had been melted* (or *warmed) nor of waters that lie* [or fail, as in Jeremiah 15. 18. that is, whose course or spring doth cease at any time;] *nor rain water, but living water, which always springeth and ceaseth not: R. Sampson, comment, in Talmud, in Negagnim.* c. 14. And that of this water, there was *a quarter* of a Log, put into a new earthen vessel. That *quarter* was as much as an egg and a half: see the notes on Exod. 30. 24. *They killed the fairest of the two birds,* (though they were as much as might be, of equal bigness and price) *over the water in the earthen vessel, and wrung it so that the blood might be discerned in the water; and then they digged and buried the bird there before the•.* Maimonides treat. of *Lepr.* chap. 11. sect. 1. And Chazkuni noteth, that *the living water was mixed with the blood, because the blood of it self was un enough to dip the cedar, scarlet and hyssop in.*

Vers. 6. *dip them, and the living bird] He bound together the hyssop and the cedar, with the scarlet (wool) wound up lengthwise, and about them he put the tops of the wings and tip of the tail of the living bird, and dipped them four, in the water and blood that was in the vessel, and sprinkled seven times upon the hand of the Leper, [and some say, on his forehead] and so let the b•• loose. Maimonides ibidem.* This manner, of cleansing the leper, figured the cleansing of us sinners by Christ; who (as the killed bird) *was put to death in the flesh, but* (as the living bird,) *quickened by the spirit,* 1 Pet. 3. 18. *For though he was crucified through weakness, yet he liveth by the power of God,* 2 Cor. 13. 4. who *came, not by water only, but by water and blood,* 1 John. 5. 6. whose *blood* (sprinkled) *purgeth* our *conscience from dead works to serve the living God,* Heb. 9. 14. and 12. 24. *But we have this treasure* ⟨◊⟩ *earthen vessels: that the excellency of the power, may be of God, and*

not of us, 2 Cor. 4. 7. By the Hebrew doctors opinion the mixing of the blood of the bird and of living water, signified *judgment and me•y* joined together. *R. Menachem* on Levite. 14.

Vers. 7. *seven times]* signifying hereby a f 〈...〉 cleansing; for *seven* is a perfect number, see the notes on Lev. 4. 6. So Naaman the Leper, washed himself seven times in Jordan, 2 King. 5. 10. 14. And David praying to be cleansed of his spiritual leprosy, saith, *wash me thoroughly from mine iniquity,* Psal. 51. *make him clean]* that is, *pronounce him clean;* or by these rites *cleanse him:* the Greek translateth, *and he shall be clean.* let go] or, 〈...〉 *se,* and *send away.* The like was done with the two goats on atonement day; the one was killed, the other let go into the wilderness; Levite. 16. 7.—10. These figured the deliverance of Christ from death, and of all such as are cleansed from their sins by his blood: for *he bare our griefs, and cari•d our sorrows* (or *sicknesses:)* Esa. 53. 4. Matth. 8. 17. And Solomon likeneth the escaping of the *curse,* to the flying away of a bird, Prov. 26. 2. Chazkuni maketh this comparison, that the Leper *had sitten as a bird solitary on the house top, and was* 〈◊〉 *and restrained from conversing with other men; but now was permitted to come among his fellows; even as the bird had been bound in the hands of men; but now was let go, and set free to go among her fellows. the face of the field]* that is, *the open field:* like that phrase in Genes. 1. 20. *on the face of the firmanent.* The Greek translateth it, *into the field.* Hence the Hebrew doctors say, *he that letteth the bird loose, may not turn his face towards the sea, nor to the city, nor to the wilderness: for it is said* (in Levite. 1453.) *out of the city, into the face of the field. If when be lets it go, it comes again: he shall let it go again, though it be an hundred times.* Moreover they say; *the Cedar wood, and hyssop, and scarlet, with which one lep•r was cleansed; he may with them cleanse other lepers: and so the bird that is let go, he may cleanse other lepers with it, after it hath been sent away; and it is lawful to be eaten. But the bird that was killed, is unlawful to be used for anything; and who so eateth ought thereof transgresseth. Maimonides,* treat. of *Lepr.* chap. 11. sect. 1. 7. These legal ordinances, led the people unto Christ; for, if the blood of birds, and water, with cedar, hyssop and scarlet, sprinkling the unclean, *sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge the conscience from dead works, to serve the living God?* Heb. 9. 13. 14.

Vers. 8. *all his hair]* on every part of his body: so the Hebrews say, *he must cause the rasour to pass ever all his flesh that is seen, even his secret parts, and the hair all over his body: Maimonides ibidem.* The hair naturally springeth of hot & gross matter or fume, and argueth strength of nature: so in the Leprous and unclean, the hair signified the strength of uncleanness, which was to be cut off: *for it is needful to beat down the power of uncleanness, which aboundeth in him;* saith *R. Menachem,* on Levite. 14. So at the consecration of the Levites, they were *to cause a rasour to pass over all their flesh,* Numb. 8. 7. and Sampson when he lost his hair, lost his strength, Judge. 16. 17. And God threatening to weaken the state of his people, useth this similitude of *shaving* them *with a rasour;* Esa. 7. 20. Contrariwise, the Nazirite, whiles he was to be holy unto the Lord, by his vow, *no rasour* might come upon his head: Num. 6. 5. *that he may be clean]* or, *and he shall be clean,* to weet, in part, or in the end, after the performing of these and the rites following; for he was not clean all at once, but by degrees; and was to be shaven again seven days after, verse 9. Therefore the Jews explain it thus, *he shall be clean*

from polluting by coming in, and from polluting his bed and seat. Maimonides, treat. of *Lepr.* chap. 11. sect. 1. This figured the endeavor which God's people should have to cleanse themselves, that they may be again received of the Lord, when they have perfected holiness in his fear; 2 Cor. 7. 1. *And every man that hath this hope in him, purifieth himself, even as he is pure:* 1 John. 3. 3. *out of his tent]* and so as the Greek translateth, *out of his house;* for *Tents* are often used for houses, or dwelling places, Ios. 22. 4. Deut. 33. 18. 1 Sam. 13. 2. 1 King. 8. 66. and from these words the Hebrews gather, *that it was unlawful for him to company with his wife in bed, these 7. days. Maim. ibidem,* and *Talmud in Negagnim.* chap. 14. sect. 2.

Vers. 9. *all his hair] In the seventh day, the Priest shall shave him the second time, as at the first. Both times when he shaveth him, it must not be but with a rasour; if he shave him not with a rasour, and if he leave but two hairs, he hath not done anything. And none may shave him, but a Priest. And if there be left but two hairs, at the first shaving, and he shave them off the second time; it serveth him but for one shaving only, and that is, for the first. The killing of the bird, and the shaving, and the sprinkling; are to be done by day: and all his other works, either by day or by night. These are to be done by men; and all the other works; either by men or by women. These, by Priests, and all other works, either by Priests or (other) Israelites. Maimonides,* treat. of *Lepr.* chap. 11. sect. 2. 3. 5. *wash his clothes]* as being yet unclean: whereupon the Hebrews gather, *All these seven days* (to weet, from his first shaving,) *he is yet one of the chief unclean persons, defiling men, and vessels by touching, not by bearing; for it is said, in the seventh day he shall wash his clothes, &c. to teach that he had made his clothes unclean, &c. and whatsoever defileth clothes, defileth men. Maim. ibid.* The washing of the Lepers garments was to signify that *the spirit of uncleanness should be put away from him:* saith *R. Menachem,* on Levite. 14. *shall be clean] from defiling other men: and loe he is as other unclean in the day they are washed, and may eat of the tithes; and when his sun is set, he may eat of the heave-offering; and when he brings his atonement, he may eat of the holy things. Maim. ibidem.* And *Talmud* in *Negagnim.* chap. 14. sect. 3. where this is added, *there are found three cleansings of the Leper, and three of the women in childbed.*

Vers. 10. *two he lambs]* one for a Trespass-offering, verse 13. 14. & the other for a Burnt-offering: v. 19. 20. For both these sacrifices must be males: see the notes on Levite. 1. 3. and 5. 18. *perfect]* that is, as the Greek translateth *unblemished.* See the notes on Exod. 12. 5. and Lev. 1. 3. *of the first year]* Hebr. *daughter of her year:* which the Greek translateth *a yeereling:* but it must not be more then a year old: see the notes on Exod. 12. 5. and Genesis 5. 32. This ewe-lamb was for a Sin-offering, verse 19. Levite. 4. 32. *three tenth deals]* to weet, *of an Ephah* or *Bushel;* (as is expressed in Numb. 28. 5.) that is, *three Omers* or *Pottles:* an Omer for every of the three sacrifices forementioned. *log]* or *half pinte:* the *log,* is an Hebrew measure, containing so much as six hennes eggs; as is noted on Exod. 30. 24. The Greek calleth it *•••yle,* which was a measure of about nine ounces. This Log of oil figured the measure of grace, and joy of the Spirit, bestowed upon us in our sanctification. Esa. 61. 1. Psal. 45. 8. 2 Cor. 1. 21. 22. It was, to sprinkle 7. times before the Lord, to sanctify the ear, hand, foot and head of the Leper, and for the Priests to eat the remainder.

Vers. 11. *of the congregation]* the Greek translateth it, *the Tent of the testimony.* Herein the work of Christ our Priest, was figured: who hath sanctified and cleansed us leprous sinners, *with the washing of water, by the word; that he might present* us *to himself. glorious.* Eph. 5. 26. 27.

Vers. 12. *Trespass*-offering] or, *guilt-offering:* whereof see the notes on Levite. 5. 6. &c. It was to teach, that their atonement was to be made by the sacrifice of Christ; whose *soul* was made a *Trespass-offering,* Esa. 53. 10. *wave]* that is, move to and fro: see the notes on Exod. 29. 24. This ram was to be *waved alive,* as Sol. Rashi here noteth.

Vers. 13. *where he shall kill]* that is, *where he useth to kill:* which was on the north side of the Altar: see Levite. 1. 11. *place of holiness]* in Greek, *the holy place,* meaning the courtyard of the Sanctuary.

Vers. 14. *tip of the right ear]* These rites were to signify how by the blood of Christ, the ear should be sanctified to obey, the hand to work, the foot to walk in the commandments of God; and so the whole man to be renewed: 2 Cor. 7. 1. 1 Pet. 1. 14. 15. The like was done at the consecration of the Priests, whereof see Exodus 29. 20. Leviticus 8. 24. If the leper *had no thumb on his right hand, or toe on his right foot, or no right ear: he was never cleansed;* saith *Maimonides,* in *Mechosrei capporah,* chap. 5. sect. 1.

Vers. 15. *the Priests palm]* meaning either into his own, or another's Priests; for by the Hebrew canons, both were allowable: they describe the order of this cleansing thus. *When a Leper is healed of his leprosy, after they have cleansed him with cedar wood, and isope, and scarlet, and the two birds, and sheved all his flesh, and baptized him; after all this, he cometh into Jerusalem, and reckoneth seven days. And in the 7. day he is shaved the second time, as at the first, and baptized, &c. And on the morrow, in the 8. day, he is baptized the second time, and afterwards they offer his offerings. And he is baptized in the women's court, in the ••p••s chamber that is there. If he be not sheven in the 7. day. but in the 8. or some days after; in the day that he is sheven, he is to be baptized; and when his Sunis set, on the morrow he brings his offerings, after he is baptized the second time, as is before said. Then unto the leper, they do thus. He standeth without the court of Israel,* (that is, *the men's court) over against the •stern door, in the porch of the gate of Nicanor, with his face to the west. And there stand all they that* 〈◊〉 *their atonement, in the time of their cleansing, and there they give the suspected women, the bitter waters to drink.* (Numb. 5.) *And the Priest takes the Lepers Trespass-offering, whiles it is alive, and waveth it, with the Log of oil, towards the east, as all wave-offerings, &c. After this, he brings the Lepers Trespass-offering unto the door, and he brings in both his hands into the court, and layeth them upon the (offering) and they kill it out of hand. And two Priests take the blood of it: the one takes it in a vessel, and sprinkleth it upon the top of the altar; and the other in his right hand, and poureth it into his left hand, and sprinkleth with the finger of his right hand: and if he do otherwise, and take it with his left hand, it is unlawful. The Priest that takes some of the blood in a vessel, carrieth and sprinkleth it upon the altar first. Afterwards the Priest that took the blood in the palm of his hand, cometh unto the leper, the Priest standing within, and the leper without. And the leper putteth in his head, and the Priest putteth of the blood that is in his hand, upon the tip of his right ear: afterward he putteth in his right hand, and he putteth of it upon the thumb of his hand; and after that, he setteth in his right foot, and he putteth of it upon his* 〈◊〉 *. And if he put it upon the*

left, it availeth not. And afterwards he offereth his sin-offering, and his burnt-offering. After that he hath put of the blood, upon his thu••• and toe; the Priest taketh of the logge of oil, and poureth into the left hand of his fellow (Priest,) and if •ee pour it into his own hand, it will serve. And he dippeth the finger of his right hand into the oil that is in his hand, and sprinkleth seven times towards the most holy place; every time that he sprinkleth, he dippeth his finger in the oil. Then he cometh to the leper and purteth of the oil, upon the place of the blood of the trespass-offering, to weet, on the tip of his ear, and on his thumb and toe. And the residue of the oil in his hand, he putteth on the head of him that is to be cleansed, and if he put it not, atonement is not made: and the remnant of the log of oil, is divided among the Priests. And that remnant of the log of oil, is not eaten but in the court, by the males of the Priests, as other the most holy things: and it is unlawful to eat thereof, until he hath sprinkled of it 7. times, and put of it upon the thumb and toe, &c. Maimonides, in Mechosrei capporah, chap. 4. and *Talmud Bab. in Negagnim,* c. 14. s. 7. &c. The *gate of Nicanor* forementioned (whereof s•• the annotations on Num. 2. 27.) was the East gate between the women's court, and the court of Israel, (the men's court:) and into Israel's court, none might enter, that wanted his atonement, and the blood of the Trespass-offering, might not be carried out of the courtyard; therefore the leper stood without, in the gate, and put in his head, hand, and foot into the court of Israel, that the blood might be laid upon them.

Vers. 16. *in the oil]* or, *of the oil;* that is, taking some of it. But *of,* is here instead of *in;* as Chazkuni also noteth. *before Jehovah]* that is, towards the Sanctuary; as before is shown.

Vers. 17. *upon the blood]* that is, the same *pl* 〈...〉 where the blood was put; as is explained in verse 28. and so the Greek translateth here: wherefore the Hebrews say, *whether he put the oil upon the blood it self, above; or put it by the bloods side; and* 〈◊〉 *though the blood be wiped off, it will serve the* 〈◊〉. *Maimonides, in Mechosrei capp.* chap. 5. sect. 1.

Vers. 18. *shall make-atonement]* but with 〈...〉 this •i•e in special, no atonement was made, by the H 〈...〉 canons, as is before noted. This putting of ••le upon all these parts of the body, figured the g••ces of the spirit of Christ, for the sanctifying of su•• as are redeemed from their sins by his blood, 1 John 2. 20. 2 Corinth. 1. 21. See the notes on Exodus 30. 26.

Ver. 19. *make the Sin-offering]* or, *do,* that is, offer the Sin-offering; a figure of Christ, *made sin* for us sinners, 2 Cor. 5. 21. *the Burnt-offering]* which figured also Christ's oblation of himself, Heb. 10. 8, 9. 10. and the reasonable service of a sanctified person, acceptable to God, Rom. 12. 1. therefore before it, the Sin-offering was made (or offered,) because reconciliation for sin, must be before any service be accepted.

Vers. 20. *the Meat-offering]* that of three tenth-deals of flour, verse. 10. which served both for expiation of sin, and to be a sign of sanctification, and a new creature: see the notes on Lev. 2. 1. The Hebr. doctors write (from the Law in Num. 15. 5.) that with every tenth deal of flour, there was also *the fourth part of an Hin of wine;* and that no sin or trespass offering save this of the Lepers, had the Meat offering and Drink offering added unto them. Maimonides in *Magnaseh hakorbaneth,* ch. 2. sect. 5. 6. See the annotations on Num. 15.

Ver. 21. *attain it not]* or, *reach, get* it *not;* the Gr. expounds it, *find* it *not:* it meaneth, want of ability. So after ver. 22. 30. 31. & Lev. 27. 8. *a waving]* or, *wave-offering,* to be waved alive, as before, in ver. 12. and after, in v. 24. 25. *tenth-deal]* of an Ephah; as verse 10. In this and the rest which follow, there was the same order, and rites to be used, as in the former.

Ver. 29. *to make atonement]* the Greek explaineth it, *and the Priest shall make-atonement:* so Moses wrote before, in verse. 18. See the like, noted on Gen. 2. 3. Exod. 17. 10. and otherwhere.

Vers. 30. *shall make]* or *do;* that is, *shall offer. hand can attain]* in Greek, *as his hand hath fo••d.*

V. 32. *to his cleansing]* that is, to the greater sacrifices, foreordained for the cleansing of lepers; none of which might be omitted, or changed, but for mere poverty. Wherefore the Hebrews write, *The poor man that brings the offering of the rich; it may posse: but the rich that brings the offering of the poor, it passeth not, Talmud in Negagn.* ch. 14. sect. 12. Also they say; *If a rich man vow and say, the oblation of this leper be upon me; & the leper be poor: yet must be bring the offerings of the rich; because the hand of him that* 〈...〉 *eth, can reach unto it. And if a poor man say, the oblation of this leper be upon me; and the leper be rich:* 〈◊〉 *also must bring the offerings of the rich; because he* 〈◊〉 *voweth is bound for the offerings of the rich.* Mai•o•• in *Mecho•rcicapporah,* ch. 5. sect. 11. By all these •i•es about the cleansing of a Leper, after he was healed; God taught his people thankfulness unto himself in Christ, for whose sake, by whose dea••, resurrection and mediation, their sin (which was 〈...〉 use of their plague,) was forgiven and purged; and by whose grace and spirit, the corrup 〈◊〉 of nature is done away, and the man made a new creature, to serve the Lord in holiness. Wherefore when Christ had healed ten lepers, and but one of them *turned back, and with allowed voice glorified God, and fell down on his face at (Jesus) feet, giving him thanks:* then *Jesus answering said; were there not ten cleansed: but where are the nine? There are not found that returned to give glory to God, save this stranger,* Luk. 17. 15.—18.

Vers. 34. *and I put &c.]* by mentioning before, *the land of Canaan,* and now saying if *I put* (or *give:)* he teacheth this to be an extraordinary and supernatural plague, peculiar to that land and people; unknown in any other place: and so the Hebrew doctors do confess, that the *Leprosy of garments, and of houses, is not wont to be in the world, but was a sign and miracle in Israel, to give them warning of an evil tongue, &c,* Maimonides treat. of *Leprie,* chap. 16. sect. 10. From Mary's example in Numb. 12. they gather that leprosy is a punishment for an evil tongue. *of your possession]* or *t•nement: firm-hold.* Hence the Hebrews gather, that *Jerusalem, and (houses) without the land, were not defiled with plagues; for Jerusalem was not parted unto the tribes (of Israel:) the houses also of heathens which were in the land of Israel, were not defiled with plagues.* Maimonides treat. of *Leprie,* ch. 14. sect. 11.

Vers. 35. *as* it were *the plague]* to weet, *of leprosy:* the speech is doubtful, because the sentence was to come from the Priest. *Although he be a wise man, and knoweth certainly that it is the plague, he may not determine and say, The plague appeareth to me in the house; but he shall say, As it were the plague &c.* saith Maim in treat. of *Lepr.* ch. 14. sect. 4. and *Sol. Rashi* on Lev. 14 35.

Ver. 36. *and they shall empty]* or, *that they empty:* which phrases are shown to be one, on Gen. 27. 4. The word *empty* properly signifieth to *prepare, by removing all things out of sight. that all &c.]* because the leprous house, was one of the most contagious things; defiling all things, as after shall appear: therefore all things were to be taken out, *though stackes of wood, or of reed,* as the Hebrew doctors observe, Maimonides in *Lepr.* ch. 14. sect. 4. And God in mercy, would thus preserve the stuff from pollution, by being removed in time.

V. 37. *hollow-strakes]* or *deep-strakes: concavities,* as the Greek translateth the word, which is never found, but in this one place. Hence the Hebrews say; *no plagues in houses do make them unclean, till the appearance of the plague be lower then the well; as it is said, hollowstrakes, that they be deep in the walls;* Maimonides in *Lepr.* chap. 14. sect. 3. *or reddish]* these two colors, and the *spreading* ver. 39. are the three signs of lepry in houses. By the Hebrew canons, if *the house were dark, they opened not the windows, to see the plague; but if the plague appeared not init, it was clean.* Maimonides *ibidem,* ch. 14. sect. 5.

Vers. 38. *to the door]* there without the house, by the post of the door, the priest was to shut it up, (that is, command it to be shut up) or pronounce it unclean, or clean; and not in any other place. Maimonides *ibidem,* ch. 14. sect. 5. *seven days]* though he see the plague to be deep, greenish or reddish, and so find it all at the first, yet he shutteth it up 7. days. Maimonides *ibidem.* c. 15. s. 2.

Ver. 39. *be spread]* then the things after commanded must be done: but if not, and *the plague be dim, and I need not say, if it be gone away; he scrapeth the place of the plague only, and the house is cleans. If he find that it standeth at a stay in his eyes, and is not spread, he shuts it up seven days more, and looketh on it the thirteen day; if the plague be dim, or gone away, he scrateth the place of the plague, and maketh the house clean with the birds. And if he find that the plague is spread, at the end of the second seven days, or that it standeth at a stay in his eyes; then he pulleth out the stones, wherein the plague is, and some of the dust, carrying them out of the city, and plaistereth all the house, and shutteth it up the third seven days, and in the nineteenth day he looketh on it; if the plague come again into it, this is spreading after the plaistering, and he pulleth down all the house, If the plague return not into it, he maketh it clean with the birds.* Maimonides treat▪ of *Leprie,* cha. 15. sect. 2. Thus there were three weeks for the shutting up of houses, whereas for men, or garments, there were but two weeks, and in some cases but one, as is noted on Lev. 13. 21. And so the Hebrews say, *Plagues of houses, there is for them a shutting up three weeks, which are 19. days; for the seventh day is reckoned for the last of the first week, and first of the second week; and the thirteenth day is reckoned for the last of the second week, and first of the third week, ibidem.* chap. 15. sect. 1. As the plague was greater, and God's judgment more se••re upon an house, then on a person or garment: so the Law requireth more care in the discerning, and longer respite before it was pronounced unclean and destroyed.

Ver. 40. *and they shall take away]* or, *and they shall* (or *that they) pull out the stones.* As the law speaketh here of *stones,* and after of *wood*▪ and *dust:* so the Hebrews understand these strictly, saying that *No house is polluted with plagues, unless it hath four walls, and •e built on the land, of stone & of dust (or earth) and of wood. And bricks▪ and marble are not counted for stones.* Maimonides in *Leprie* c. 14. sect. 6. 7. *unclean place]* or, *place* that is *unclean:* because of the

pollution that cometh hereby: For, *A house plagued with leprosy, is one of the principal unclean things; whosoever toucheth it, is made unclean Likewise▪ the stones pulled out of it, after it is shut up, or the stones, timber and d•st of the house that is pulled down; all of them are of the principal incleane things; and so much* ⟨◊⟩ *an olive of them defileth a man by touching,* ⟨◊⟩ *carrying, and by coming in where it is. As, if so much as* ⟨◊⟩ *of them be brought into a clean house; all that is in the house▪ is made unclean, both men and vessels: for they all are defiled by the bringing of it in, as by* ⟨◊◊⟩ *▪ and they are all unlawful for any use▪ A•d if they be burnt,* ⟨...⟩ *me made of them, even that is unlawful to be used, &c. and must all be carried out of the* ⟨◊⟩ *••though it be a city without a w•ll.* Maimonides, treat, of *Le•••,* ch. 16. s. 1. On the ⟨◊⟩ , the ashes carried out of the Sanctuary, were laid in *a clean place,* Le•, 6. 11.

Ve•▪ •2▪ *other stones] He may not bring one stone, in* ⟨◊◊◊⟩ *that he pulled out; nor •woe in ••ead of one: but must bring two for two &c.* Maim▪ *ibid.* c. 15. ⟨◊⟩ . 3.

Vers. 44. *be spread]* though it be but so much as *two grains* of barley, (for so much spreading the Hebrews hold enough to make it unclean. *Maimonides in Lepr.* ch. 15. sect. 2. *a fretting leprosy]* the Greek translateth it *a continuing,* the Chaldee *a diminishing leprosy:* see Lev. 13. 51.

Vers. 45. *he shall break]* in Greek, *they shall break* [unspec] (or *pull) down;* that is, *it shall be broken down. the timber]* or, *the sticks:* all wood works. *he shall carry]* in Greek, *they shall carry,* meaning some men. The Hebrews (as Chazkuni on Lev. 14) apply the meaning of this Law, against the idolatrous houses of the Canaanites, which were commanded to be destroyed, Deut. 12. and were manifested to be such, by the plague of leprosy on them. But God speaketh of them also, after the Israelites were come in to dwell there, verse 34. so that for the idolatries and other sins of Israel, God would not only plague their bodies and garments, but their houses also, to their utter destruction. And by this severe judgment, taught men to shun all sin, and in special idolatry; and to abolish all instruments and monuments thereof, Esa. 30. 22. Maimonides in *Lepr.* ch. 16. maketh Leprosies to be a judgment of God against an evil tongue, and in special for lpeaking against the Prophets as did the Israelites, 2 Chron. 36. 16. which he confirmeth by the example of Marie, who for speaking against Moses the Prophet of the Lord, was smitten with this plague of leprosy, Numb. 12.

V. 46. *into the house] An house shut up, defileth* ⟨◊⟩ *but* (that which cometh) *within the same,* Lev. 14. 46. *all the days that (the Priest) hath shut it* ⟨◊⟩ *▪ it maketh a man unclean until the evening. But that which is pronounced unclean, defileth both within it and without it; for who so toucheth it on the out par•s of it, is unclean; as it is written. It is a fretting lepr•sie in the house, it is unclean,* Lev. 14. 44. Maimonides, in *Lpr.* ch. 16. sect. 2. *until the evening]* then ⟨◊⟩ evening, after that he hath washed himself, he is clean again: so Chazkuni here saith, *after that he hath washed his flesh, according to the Law.*

Ver. 47. *wash his clothes]* The lying in the house (as Chazkuni noteth) *is more weighty, for he the doth so, is bound to wash his clothes; and to wash his flesh: for whosoever is bound to wash his clothes, is bounded to wash himself also, and it was not needful to repeat, he shall be unclean till evening; for*

who so eateth or lieth in the house, he cometh into the same, for which he was unclean till evening, verse. 46.

Vers. 48. *pronounce clean]* Hebrew *make clean,* in Greek, *purify;* to weet, by his words: see Lev. 13. 3.

Vers. 49. *to purify]* to weet, *from sin:* as the [unspec] word properly signifieth. For as persons were plagued with leprosy for sin, Numb. 12. 1. •0. 2 Chron. 26. 19. 20. so for the same, their garments and houses were likewise plagued: even as the Lord's house was made unclean by the sins of the people, Lev. 16. 16. See the notes on Exod. 29. 36. *birds]* whereof see verse. 4. &c. For the cleansing of the house, was like the cleansing of the man. The Hebrews say: *They cl••se the house, as they cleanse the man forespoken of, in every point. 〈◊〉 that in the man, they sprinkle 7. times upon his 〈◊〉; but in the house they sprinkle seven times upon the •pper do•e post of the house, without: all other 〈◊〉 are alike.* Maimonides, treat. of *Leprie,* c. 15. s. 8. This is to be understood of the cleansing with birds, cedar wood, hyssop, scarlet, and living water: but not of the other sacrifices, which the lep•o•s man brought afterward, for the house was cleansed, & atonement made for it, without those sacrifices, verse. 53.

Vers. 54. *for every plague]* From hence the Hebrews say of him that judged leprosy, that he might *not view the plagues until he were expert in them all, and in all their names here written.* Chazkuni on Lev. 14▪ 54.

Vers. 57. *in the day]* that is, *concerning the day:* meaning, as the Greek translateth, *what day* he shall be *unclean, and what day he shall be made clean.*

CHAP. XV.

1▪ The law concerning uncleanness of men, in their iss••s: 4, and how they make other things and per 〈...〉 unclean. 13, The cleansing of them with sacrificing of doves. 16, Uncleanness by seed going from a 〈◊〉 ▪ 19, The uncleanness of women, in their issues. 28, Their cleansing by sacrifices. 31, The cause of these laws.

ANd Jehovah spake, unto Moses & unto Aaron, saying. Speak ye, unto the sons of Israel; and say, unto them: Any man, when he shall have, an issue out of his flesh; his issue, it *is* unclean. And this shall be his uncleanness, in his issue: *whether* his flesh run, with his issue; or his flesh be stopped, from his issue; it *is* his uncleanness. Every bed, which he shall lie upon, that hath the issue, shall be unclean: and every vessel, which he shall sit upon, shall be unclean. And the man, that shall touch his bed, shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And he that sitteth, upon the vessel; which he sate upon, that hath the issue: shall wash his clothes, and •athe *himself* in water, and be unclean until the evening. And he that toucheth, the flesh of him that hath the issue, shall wash his clothes, and bathe *himself* in water, and he unclean until the evening. And if he that hath the issue, spit upon *him* [unspec] *that it* clean; then he shall wash his clothes, and •athe *himself* in water, and be unclean until the evening. And every saddle, which he shall ride upon, that hath the issue; shall be unclean. And every-one that toucheth, any-thing that shall be under him;

shall be unclean, until the evening: and he that beareth them; shall wash his clothes, and bathe *himself* in water, & be unclean until the evening. And every-one, whom he shall touch, that hath the issue; and he hath not •insed his hands in water: he shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And the vessel of earth, which he shall touch, that hath the issue, shall be broken: and every vessel of wood; shall be rinsed in water. And when he that hath an issue, shall be cleansed of his issue: then he shall number to him *self,* seven days, for his cleansing, and wash his clothes: and shall bathe his flesh, in living water, and shall be clean. And in the eight day, he shall take to him, two turtle-*doves;* or two young pigeons: and he shall come before Jehovah, unto the door of the Tent of the congregation; and shall give them, unto the Priest. And the Priest, shall make them; the one a Sin-*offering;* and the other, a Burnt-offering: and the Priest, shall make-atonement for him, before Jehovah; for his issue.

And a man, when seed of copulation, shall go-out from him: then he shall bathe in water, all his flesh, and shall be unclean until the evening. And every garment, and every skin; whereupon shall be the seed of copulation: it also shall be washed in water, and be unclean until the evening. And the woman, with whom man shall lie, *with* seed of copulation: they shall also bathe *themselves* in water; and be unclean, until the evening.

And a woman when she shall have an issue; *and* her issue in her flesh, be blood: she shall be in her separation, seven days; and every-one that toucheth her shall be unclean until the evening. And every-thing, which she shall lie upon, in her separation, shall be unclean: and every-thing, which she shall sit upon, shall be unclean. And every-one, that toucheth her bed: shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And every-one that toucheth, any vessel, which she shall sit upon: shall wash his clothes, and bathe *himselefe* in water, and be unclean until the evening. And if it *be* on the bed, or on the vessel which she sitteth upon, when he toucheth it: he shall be unclean, until the evening. And if a man lying shall lie with her, and her fluors be upon him; then he shall be unclean, seven days: and every bed, which he shall lie upon, shall be unclean.

And a woman, when the issue of her blood shall flow many days; out of the time of her separation; or when it shall flow, over her separation: all the days of the issue of her uncleanness, as *in* the days of her separation, she shall be unclean. Every bed, which she shall lie upon, all the days of her issue; it shall be unto her, as the bed of her separation: and every vessel, which she shall sit upon; shall be unclean; as the uncleanness, of her separation. And every-one that toucheth them, shall be unclean: and shall wash his clothes, and bathe *him-self* in water, and be unclean until the evening. And if she be cleansed, of her issue: then she shall number to her *self* seven days; and after *that* she shall be clean. And in the eight day, she shall take unto her two turtle-*doves;* or two young pigeons: and shall bring them, unto the Priest; unto the door, of the Tent of the congregation. And the Priest shall make, the one a *Sinneoffring,* and the other a Burnt-offering: and the Priest, shall make-atonement for her, before Jehovah; for the issue, of her uncleanness. And ye shall separate the sons of Israel, from their uncleanness: that they die not, in their uncleanness; when they make-unclean my Tabernacle, which *is* among them. This *is* the law, of him that hath an

issue: and *of him* whose seed of copulation shall go-out from him, to *makehim* unclean therewith. And of her that is sick of her fluors; and of him that hath his issue running; of the male, and of the female: and of the man, which shall lie with her *which is* unclean.

Annotations.

ANd to Aaron] the reason why he is joined with *Moses,* was because both of them in their places, were to look unto the sanctification of Israel: as is noted on Lev. 11. 1. And here followeth the law touching the fourth and last sort of ordinary uncleanness, which proceedeth from within the man secretly: see the annotations on Lev. 11. 2. and 12. 2. and 13. 2

Vers. 2. *sons of Israel]* to whom this law peculiarly did belong, for they only, their servants and all proselytes, were unclean and made others unclean by running issues. So the Hebrews say; *Servants do make unclean by issues, by menstruallfluors, and by childbirth, as Israelites: but the heathens make not unclean, either by issue, fluors, or child-birth,* (Lev. 15. 2.) Maimonides, in *Mitamei Mishcab &c.* chap. 2. sect. 10. *Any man]* or *Every man:* Hebrew, *man man;* which Targum Jonathan expoundeth *young man or oldman.* So *herd herd,* for *every herd,* Gen. 32. 16. *have an issue]* Hebrew, *when he shall be flowing* (or *issuing)* namely with *se••, out of his flesh,* that is, *his secret parts;* for so the *flesh* sometime signifieth, as is noted on Gen. 17. 13. The Greek translateth, *to whom there shall be a flowing* (to weet, of seed,) *out of the body.* This disease the Greeks call *Gonorrhoia,* we in English, *the running of the reins:* when through infirmity of the inward parts, seed issueth against the man's will. This differeth from that *seed of copulation* in v. 16. So the Hebrews say, *The issue spoken of in the law, is the seed that cometh by infirmity of the concavities (the spermatical parts) wherein it is gathered, and cometh not with difficulty, as the seed of copulation, nor with desire nor with pleasure, &c.* Maimonides in *Mechosrei capporah,* ch. 2. sect. 1. *his issue, it is unclean]* and so the man, because of *his issue, he* is *unclean.* But the Greek and Chaldee follow the propriety of the Hebrew, saying *his issue is unclea••* So the Hebrew doctors, from these words conclude, *The issue of him that hath an issue, is a most unclean thing, as the man (himself) that hath the issue; for it is said, his issue is unclean: and it maketh* ⟨◊⟩ *unclean by touching, or by bearing any of it.* Maimonides in *Metamei mishcab &c.* ch. 1. sect. 12. The like is after for his *spittle,* in verse. 8. As leprosy was ofttimes a punishment for sin, Num. 12. 10. 2 Chron. 26. 19. so the running issue; as David laid this imprecation on Joab for his murder, *Let there not fail from the house of Iaob, one that hath an issue, or that is a Leper, &c.* 2 Sam. 3. 29. And as the disease is fowl by nature, so it was a figure of sin, issuing from the corrupt nature of man, whereby we are unclean in the sight of God. And it signified in special manner, errors, heresies, false doctrines, and idolatries flowing from them, Ezek. 23. 20. and 36. 17. 18. Lam. 1. 9. 17. opposite to the true faith, religion and service of God; which proceedeth from the incorruptible seed of the word of God, and mi ⟨...⟩ sterie of the same, I am. 1. 18. 1 Pet. 2. 23. 25. 1 Cor. 4. 15.

Vers. 3. *his uncleanness]* namely, the man's that hath the issue. The Greek addeth, *And this is* ⟨◊⟩ *law his uncleanness. his flesh]* his secret parts. *run]* or *distil,* to weet, thin, and continually. ⟨◊⟩ Hebrew *Rar,* of which *Rir,* that is *spittle,* is derived 1 Sam. 21. 13. Here the Greek

translateth it, *Gonon, seed. be stopped from his issue]* or *be stopped because of his issue,* or, *hath made a stoppage* (or *obstruction,)* and by this reason of the thickness, as *Sol. Rashi* explaineth it: so signifying two sorts of this disease. Or, if it have begun, and after a while be stopped, yet he is unclean. The Hebr. gather from hence, that there is no measure (or quantity) of the issue limited, but every whit thereof, that is discemed, maketh one unclean: Mai 〈...〉 in *Mechosrei capporah,* c. 2. s. 9. Howbeit, they make a difference in respect of the times, saying *He* ⟨◊⟩ *seeth ••e appearance of an issue, he is like him that hath an accident of uncleanness,* (whereof see Deut. 23. 10 11.) *If he see two, he hath the issue; and must co* 〈...〉 *7. days, and go into living water, but i• not bound to bring an oblation. If he see three; loe he hath the issue* ⟨◊⟩ *pleat, and is bound to bring an oblation. And there* ⟨◊◊⟩ ⟨◊⟩ *between the second appearance, and the third,* ⟨◊◊⟩ *obl••i••.* Maimonides *ibidem* sect. 6. *it is* ⟨◊⟩ 〈...〉 *nesse]* the Greek explaineth it, *his un* 〈...〉 *esse in him.*

Vers. 4. ⟨◊⟩ *] He that hath an issue, defileth his bed* (and so his seat and saddle) *five ways; standing, sit* ⟨◊⟩ *lying, hanging, leaning: and the bed defileth men seven ways▪ by standing, sitting, lying, hanging, leaning, touching, bearing. Talmud. Bab. in Zabim.* ch. 2 s. 4. Which is explained thus; *A thing that is made for a bed,* 〈...〉 *seat, or saddle, though it be under a stone; if one of them that defile the seat, stand upon the stone, or sit, or lie, or lean, or hang upon it, he is defiled.* Maim. in *Metamei mishcab* c. 7 s. 1. *vessel]* or *instrument:* anything whatsoever. So in v. 6. and after. The Hebrews have for these things a limitation, they say, *He that hath an issue defileth not the thing, till the most part of him be upon the bed, or the seat, or the saddle. Yet, if he stand upon two beds; with one foot upon one bed, and his other foot on the other; they are both of them unclean.* Maim. in *Metamei mishcab.* c. 7. s. 3. 4. This •ig••ed the contagion of sin, which defileth men, & all the good creatures and benefits which God giveth us in this life: *unto the pure, all things are pure: but unto them that are defiled and unbelieving, is nothing pure.* Tit. 1. 15.

V. 5. *and bathe]* or *wash, baptize,* to weet, *himself,* or *his flesh,* as is expressed in ver. 13. 16. meaning his whole body: and so the Greek translateth, *shall wash his body.* The Hebrews say, *Every place where it is said in the Law, of bathing the flesh, and washing the clothes of the unclean: it is not meant, but of baptizing the whole body in water.* Maim. in *Mikvaoth,* c 1. s. 2. See after on v. 11. It figured our sanctification by Christ and his spirit, by whom we draw near to God, *having hearts sprinkled from an evil conscience, and bodies washed with pure water,* Heb. 10. 22. See also Levite. 11. 25. *till the evening]* that is, till that day be ended, and a new begin: till then he is not clean. See the notes on Leviticus 11. 24. 32.

Vers. 8. *shall spit]* The *spittle* of him that hath an issue is unclean, and defileth even as the *issue* it self, v. 2. Hereby was figured the pollution that cometh to the souls of men, by the impure doctrines which false Prophets and hetericks spit out of their mouths; 2 Pet. 2. 1. 2. 3. 1 Tim. 4. 1. 2. Tit. 1. 9. 10. 11. as may be gathered by the contrary, when Christ by spitting on men, opened and loosed the eyes, ears and tongues of the blind, deaf, and dumb; Mark. 8. 23. and 7. 33. John. 9. 6. whereby the power and efficacy of the word out of the mouth of Christ was signified. And here under the name of *spittle,* all excrements of the mouth and nose (except blood) are comprehended: as the Hebrew canons say; *The man and woe* ⟨◊⟩ *that hath*

an issue, and the menstruous, and the woman 〈...〉 *ildbirth; everyone of these four, are of the principal sorts of things; defiling vessels by touching, and men by touching and bearing them; and defile bed, and seat, and saddle, & all under them, and makes them most unclean. The spittle of him that hath an issue, and his seed, and his urine, every of them three are most unclean by the law; and do every whit of them defile by touching and by bearing. Loe it is said of the spittle, and if he spit upon him that is clean,* (Lev. 15. 8.) *and his urine, and his seed, it is unpossible that there should not be some of the issue in them. Both man and woman that hath an issue, and the menstruous, and the woman in childbed, the spittle and urine of every of them is most unclean. And so every place where it is said in these passages, He that hath an issue, it implieth both him & the residue of the four. The thick spittle, excrements and water of the nose, these are as the spittle in every respect, and are generally rekned as the spittle.* Maimonides in *Metamei mishcab &c.* c. 1. s. 1. 14. 15. 16. So in *Talmud Bab.* (in *Zabim.* c. 5. s. 7.) it is said, *Who so toucheth the issue of him that hath an issue, or his spittle or his seed, or his urine, or the blood of the menstruous; he is defiled.*

Vers. 9. *saddle]* or, *thing to ride with,* as the word generally signifieth. [unspec 9]

Vers. 10. *under him]* wherefore they say, *If he that hath an issue, and a clean person sit in a boat, or on a piece of timber, or ride on a beast together; though their clothes touch not: yet they are unclean. Talmud. Bab. in Zabim,* c. 3. s. 1. Likewise if it be not immediately under him, but a stone or other thing between, yet it is unclean; as is before noted, on verse 4. *beareth]* hereupon is that which sundry times is before mentioned, of pollution by *bearing,* although they touch them not. The contagion of heresy, idolatry, and other sins, was hereby shadowed: that all might be warned to keep themselves pure, or by repentance and •aith in Christ to purge themselves, if they have been defiled. Matthew 7. 15. 1 John. 5. 21. 1 Tim. 5. 22. 2 Cor. 6. 17.

Vers. 11. *rinsed his hands]* or, *washed* them. Although in other cases sometimes the hands only and feet were washed, as Exod. 30. 21. yet in this case of uncleanness, as the whole man was defiled, so the whole was to be washed; and the *hands* here are put the part for the whole. So the Hebrews explain it, saying; *that which is said of him that hath an issue,* (in Lev. 15. 11.) *& hath not rinsed his hands, is as if he should say, that he should baptize his whole body: and the same ordinance is for other unclean persons; so that if a man baptize himself all over, saving the tip of his little finger, he is yet in his uncleanness, &c. Behold it is said* (in Levite. 11. 32.) *it shall be put* (or *brought) into the water: so all the principal unclean persons, must be put into water. Whosoever is baptized* (or *washed) he must baptize all his body, when he is naked, in one place: and if he have locks of hair, he must wash all the hair of his head, for by sentence of the law, it is as his body, and any unclean that are baptized in their clothes, it will serve the turn, because the water passeth through them, and they part it not from the body: and so the menstruous woman that is baptized in her clothes, it is lawful for her to company with her husbād. If there be anything that part between the body or vessel, and the water, as if clay or any like thing cleave to the flesh of man, or to a vessel, it is unclean still as it was, and the baptising profiteth them nothing.* Maimonides in *Mikvaoth.* ch. 1. s. 2. 7. 12. This rinsing and washing of the hands in water, figured the cleansing of the body and spirit, from all filthiness, 2 Cor. 7. 1. Heb. 10. 22. So the Apostle saith, *Clense your hands, ye sinners, and purify your hearts, ye double minded,* I am. 4. 8.

Vers. 12. *of earth]* or *of potters earth,* such as potbakers burn in the kill: see the notes on Lev. 11. 33. *All vessels that are unclean, are made clean by water, save vessels of potters-earth, and vessels of glass: such have no cleanness but breaking.* Maim. in *Mikvaoth,* ch. 1. s. 3. Earthen vessels sometime signify reprobate persons, Psal. 2. 9. Ier. 19. 11. so the breaking of these might figure the destruction of ungodly men; the rinsing and scouring of other vessels, signifying the purging of repentant believing sinners, by the blood of Christ, and waters of his word and spirit. Or, if it be applied generally, as all men are earthen vessels; it figured the utter abolishing of sin & uncleanness, by death; as is shown on Lev. 11. 33. *of wood]* or of other strong matter, as of silver, bra••e, copper, and the like. About though washing of vessels, the Jews have these rules; that nothing must *part* the vessel, or any part of it, and the water, as *pitch, clay* or the like that cleaveth to the vessel: that if *a vessel be turned the mouth downward and baptized, it is as if it were not baptized, because the water so comes not to all parts of it. Likewise a vessel full of any liquor (except water,) and baptized, it is as if it were not baptized.* Maimonides in *Mikvaoth,* c. 3. s. 1. 12. 18. Unto the ordinances of the Lord for washing men and vessels that were unclean; the Pharisees after added traditions of their own, washing when they were not unclean, for, except they washed their hands oft, *they did not cate;* and when they came *from the market, except they were baptized, they did not eat: and many other things they had received to hold, the baptising of cups, and of pots, and of brazen vessels, and of beds.* For these, Christ blamed them, that they *laid aside the commandment of God, and held the tradition of men:* Mark. 7. 4.—8. yea so far proceeded they in their superstition, that they said; *whosoever eateth without washing of his hands, he is as one that lieth with a harlot:* abusing for this, that scripture in Prov. 6. 28. as *R. Menachem* on Deut. 8. alleged from the *Talmud* in *Sotah.*

Vers. 13. *shall be cleansed]* that is, *healed;* but the means of healing are not declared, save that by the rites and sacrifices following, God would teach thē, that his grace in Christ maketh them whole; & by the Prophet he saith, *I will save you from all your uncleannesses,* Ezek. 36. 29. and, *from all your filthiness, and from all your idols, will I cleanse you,* Ezek. 36. 25. which cleansing is shown to be, by pardoning iniquities, Ier. 33. 8. and by creating *a clean heart* in sinners, Psal. 51. 12. so that they come unto Christ in faith; as the woman that had an issue of blood, and *had spent all her living on Physicians, but could not be healed of any;* when she touched the border of Christ's garment, her issue stanched; and Christ said unto her, *Thy faith hath made thee whole;* Luke 8. 43. 44. 48. *seven days for his cleansing]* to try whether he be perfectly cured and clean; and to lead him in mystery unto the day of Christ, and Sabbath or rest from sin under him: for so the number *seven* signified; as is noted on Exodus 12. 15. Levite. 4. 7. And from hence the Hebrews gather, *he must count seven clean days, and be baptized in the seventh, and bring his offering in the eight. If he see any appearance of his issue, though it be at the end of the seventh day, after he is baptized; all that he hath done is nothing, but he must begin again to reckon seven clean days, after the day of the last appearance of his issue.* Maimonides in *Mechosrei capporah,* ch. 3. sect. 1. *bathe]* or, *wash his flesh,* which the Greek translateth, *wash his body.* See verse. 5. *living water]* that is, as the Chaldee expoundeth it, *spring* (or *fountain) water:* whereof see the notes on Levite. 14. 5. The Hebrews explain this law thus. *The man that hath an issue, is not elensed but in a fountain, for loe it is said of him,* In living water: *but the woman that hath an issue, and other unclean either men or vessels, are baptized though in a gathering of*

waters. Maimonides in Mikvaoth, c. 1. s. 5. The *Pond,* or *gathering of water:* (called in Hebrew *Mikveh* whereof see Levite. 11. 36.) was requisite for the cleansing of other unclean persons that needed baptising. *All unclean either men or vessels, &c. were not cleansed but by baptising in waters gathered-together upon the ground. By the law they might baptize in all waters gathered together, into one place; so many as would suffice to baptize the whole body of a man.* The quantity, their wise men determined to be *forty Seahs of water:* (the *Seah* was more then our English *pecke,* as is noted on Gen. 18. 6.) Such a pond or bath, they say, became unlawful to wash in, *by change of the color* of the water only; *not by change of taste, or change of smell. Running waters that flow from a spring; are as the spring it self, for any matter. Standing water is not allowable for men that have the issue, nor for the Lepers, nor for the water of purification,* (Numb. •9. 17.) These things and sundry the like, *Maimonides* hath recorded in *Mikvaoth,* ch. 1. s. 1. and c. 4. s. 1. and c. 7. s. 1. and ch. 19. s. 13. Among the Latins, spring and running waters, were called also *living;* as, *Attrectare nefas, donec me flumine vivo Abluero. Virgil Aeneid.* 2. This *living water,* figured the blood & spirit of Christ: for he hath *washed us frō our sins in his own blood,* Rev. 1. 5. from his throne proceedeth *a pure river of water of life,* into his Church, Rev. 22. 1. his mouth and Law, is *a will of* (water of) *life,* Prov. 10. 11. and 13. 14. John 4. 10. and *the Spirit* which they that believe in him do receive, is as *rivers of living water,* John 7. 38. 39. These clean waters, when God sprinkleth upon sinners, they *shall be clean,* Ezek. 36. 25. 27. *and shall be clean]* if then he washed not, he could not be clean: as by the Hebrew canons, *The man or woman that hath an issue, and the mensiruous, and the woman in childbed; they are unclean forever, and do defile men and vessels, and seat and saddle, until they be baptized. Although they tarry many years, and have no appearance of their uncleanness: yet if they be not baptized, they are still in their uncleanness.* Maimonides in *Metamei mishcab,* c. 5. s. 1. So sins that men have committed, though they do them not every day, yet the guilt of them remaineth as uncleanness upon them, till by repentance and faith they wash themselves in the blood of Christ, 2 Cor. 12. 21. 1 John. 1. 9. 10.

Ver. 14. *young pigeons]* Hebrew, *sons of the dove:* one for a *Sin offering,* and the other for a *Burnt-offering* verse. 15. The like sacrifice, the woman also was to offer, verse. 29. But the woman in childbed, brought for her offering, a Lamb for a burnt-offering, (or a dove if she were poor,) and a dove for a sin-offering, Lev. 12. 6. 8. The Leper brought for his offeing, three beasts; one he Lamb for a trespass offeing, one ewe Lamb for a sin-offering, and one •ee Lamb for a burnt offering, (and for poverties sake, the two later were doves,) Levite. 14. 10. &c. All these and only these sorts of unclean persons, brought offerings after their washing: others were clean by washing and sprinkling. For as the pollutions were greater, so were the expiation: to teach that our repentance, humiliation, and returning to the Lord with thanks after we have sinned and are forgiven, should be in a sort proportionable to our iniquity. *shall come]* so restifying his faith and thankfulness; with expectation of full cleansing by Christ from all sin.

Vers. 15. *for his issue]* or, *from his issue:* that is, from the uncleanness which he was in by reason of his issue. For as the issue was a disease with which God sometime plagued sinners, 2 Sam. 3. 29. and for which they were to be put out of the host of Israel, Numb. 5. 2. and signified the contagious sins which coming from within the man do defile him, Mark. 7. 20.—

23. so this Priest, and these sacrifices, signified Christ, (as in the beginning of this book is shown:) by whom we have atonement made by his blood for all sin, 1 John. 7. and from whom *virtue* proceedeth to heal us by his spirit; as it healed the woman that had a bodily *issue of blood twelve year,* when no Physicians could cure her, Mark 5. 25.—30. For *he hath taken our infirmities, and borne our sicknesses,* Matthew 8. 17.

Vers. 16. *a man]* Chazkuni observeth here, that this word *man, excepteth a little (child,) and he is not exempted from being counted a child, until he be nine years old and a day. seed of copulation]* or, *the effusion of seed;* the Hebrew and Greek properly signifieth the *lying* or *bed of seed,* that is, by changing the order of words, *the seed of the bed,* or of *copulation:* and it is not meant here of the *issue* forespoken of, nor when he lieth with a woman, whereof see verse. 18. but of the seed of the healthful; who by imagination, dream, or by any accident in the night in his sleep, may be unclean, Deut. 23. 10. Lev. 22. 4. *all his flesh]* that is, as the Greek translateth *all his body.* See the notes on verse. 5. *until the evening]* notwithstanding his washing, he continueth unclean, till his Sun be fet, and a new day begin: See the notes on Lev. 11. 24. 32. The Hebrews say, *The seed of copulation is a principal unclean thing, defiling men and vessels (or other things) by touching: and earthen vessels by the aier; but it defileth not by bearing; neither doth be which is defiled there with, defile garments, when he hath touched it. Maimonides* in *Aboth Hatumoth,* ch. 5. sect. 1. After in Deut. 23. 10. 11. all such were commanded *out of the campe,* (when Israel went out to war;) whereinto they might not come again, till they were *washed* and their *Sun was down.*

V. 17. *skin]* anything made of skin; see Lev. 11. 32. By these laws God teacheth us, to *hate even the garments spotted by the flesh,* Jude v. 23.

Vers. 18. *they also shall bath]* or, *and they shall wash;* to weet, both of them. By this we may see the reason, why the people which were to be sanctified at the giving of the Law, were to abstain from their *wives,* Exod. 19. 15. and why the Priest put this caution to David, *if the young men have kept themselves at least from women,* 1 Samuel 21. 4. For this law seemeth to imply a pollution, even in ordinary carnal copulation, which in it self was lawful, as being the ordinance of God Gen. 2. 24. But by reason of Sin, nature is so corrupted, that there is no act of generation whereto some legal pollution cleaved not; as there was also no procreation of children, but brought much more uncleanness with it, Levite. 12. both of them figuring that original and hereditarie sin, whereby we all have sinned in one man; and wherein our mothers do conceive us. Rom 5. 19. Psal. 51. 7. The Hebrew doctors say; *The man and the woman that do the act of generation, both of them are unclean by the sentence of the law. And the woman is not unclean, by reason of touching the seed of copulation,* (for that is not the *touching* which the law speaketh of,) *but hoc that doth the act, is as he that seeth an accident* (of uncleanness, Deut. 23. 10.) &c. Among the heathens, there remained monuments of this religion; as appeareth by that saying of the Poet: *discedat ab aris, Cui tulit histerna gaudia nocte Uenus. Al. Tibull. l. 2. Eleg.* 1. And another saith, *Ille petit veniam, quoties non abstinet uxor Concubitus. sacris, observandis{que} dicbus. Iuvenal. Satyr.* 6. Some refe•re this to the former case, as being spoken of the man, that had an accident of uncleanness in the night, and before he was cleansed, should company with his wife.

Vers. 19. *in her flesh]* the Greek saith, *in her body: flesh* is here meant, as in verse. 2. and *blood* is meant of her monthly customs. It may also be read thus, *(when) blood, shall be her issue, in her flesh.* Hereupon the Hebrews say, that *no other thing maketh her unclean, but blood only;* (as not that which made the man unclean, ver. 2. or any such like:) and that all *blood maketh her unclean, though it be not come forth to the exterior parts:* because it is said, *in her flesh.* Also, that the *blood of virgins is clean, and is neither the blood of separation, nor the blood of issue; because it is not from the fountain,* (whereof see Levite. 20. 18.) *Maim.* in *Issurei biah,* c. 5. sect. 6. 18. *in her separation]* or, *in her removal,* to weet, for the uncleanness of her menstrues: during which time, she was not only separated from the holy things as all other unclean persons; but separated also from her husband, Lev. 18. 19. and if they companied together, during that time, presumptuously, they were to be cut off, Levite. 20. 18. This uncleanness, was (as the rest) a figure of sin, proceeding from the fleshly and corrupt heart of man; as God himself reacheth saying, *When the house of Israel, dwelt in their own land; they defiled it by their own way, and by their doings: their way was before me, as the uncleanness of* ⟨◊⟩ *removed* (or *menstruous) woman:* Ezek. 36. 17. And this was the sin of idolatry, Ier. 2. 23. 24. *seven days]* this was the limit•d time for the *separation,* or *menstrues:* during which space she was unclean as a separated woman, *though there had but one drop of blood appeared. (Maimonides* in *Issurei biah.* ch. 6. sect. 2.) if any appeared after this time, it was not called her *separation,* but her *issue;* whereof he speaketh after in v. 25. *that toucheth her]* the pollution of the menstruous, extendeth as far, as of the man that had an issue, (spoken of before, verse. 2. &c.) and as of the woman that hath an issue, (spoken of after, verse. 25. &c.) even *the spittle and the urine of everyone of them is unclean,* (as is before noted on v. 8.) *Maimonides* in *Metamei mishcab,* ch. 1. sect. 15. And these things figured the pollution of sin, Ezek. 36. 17. and taught to avoid all communion therewith, 2 Corinth. 6. 17. And unto a *menstruous woman. Jerusalem* was likened; when for her sins she was wasted, and her people captived by the Babylonians, Lam. 1. 17. *Her uncleanness* was *upon her skirts;* and *she had sinned a sin: therefore* she was *removed:* Lam. 1. 8. 9.

V. 24. *lying shall lie]* that is, *shall at all,* or *by any occasionlye* with her, to weet, ignorantly: for if he did it presumptuously, not only pollution but cutting off was his punishment, Lev. 20. 18. Therefore the Prophets complain of this sin; Ezek. 22. 10. *her fluors]* or (as before) *her separation,* which the Greek here translateth *her uncleanness.*

Vers. 25. *many days]* Here he passeth from the *menstrues,* which were natural purgations, and healthful for the body, (though legally unclean;) unto the *issues,* which were diseases that decayed natural str•ngth, if they continued long; as the woman; which had it *twelve years, and suffered many things of many Physicians,* but all in vain, till she came to Christ, Mark. 5. 25. 26. These *many days,* must also be•, *out of the time of her separation,* or *menstrues,* that is, out of the seven days fore-mentioned; and by *many* the Hebrew doctors understand, from three upward. They say, *when she seeth blood first, in the due time of her customs, then is she in her separation, all the seven days. If she see it in the eight day, then this is the blood of issue, because it is out of the time of her separation. And so all the blood that is seen in the days that are between the times of her customs, is the blood of issue. [And the space between (they say) was eleven days only] When a woman seeth blood in the days of her issue, but one day only, or two days one after another,*

she is said to have the lesser issue; if she see it three days one after another, she is said to have the greater issue, or issue absolutely; as it is written, when the issue of her blood shall run many days (Levite. 15. 25.) *a few▪ are two days; many, are three. There is no difference between her that hath the greater issue, and her that hath the less, but the numbering of seven days, and the bringing of a sacrifice,* (Lev. 15 28. 29.) *For she that hath the greater issue, is bound to number seven clean days: but she that hath the lesser, numbereth but one only. And she which hath the greater, bringeth a sacrifice when she is cleansed. Otherwise as touching uncleanness, and restraint from companying with her husband, they are both alike. Maimonides* in *Issurei biah.* ch. 6. sect. 2. &c. *over]* to weer, *over the time,* or *after her separation,* as the Greek translateth: which the Hebrews explain thus; *that if she see it three days next after her separation* (or *menstrues:) then it is an issue. As, if she see it in the eight day of her separation, and in the ninth, & in the tenth; for they are the first, second, and third of the eleven days, which are the days of the issue. Maimonides* in *Issurei biah.* chap 6. sect. 17. Th•se things taught the care and diligence, that all should have in looking to their life and conversation; both for the judging of th 〈...〉 , and purging by repentance, 1 Cor. 11. 〈◊〉 . 〈◊〉 Co• 7. 11.

Vers. 26. *e 〈...〉]*•ny *thing* for the use and [unspec] service of man, 〈◊〉 called a *vessel* or *instrument.* The particulars o• 〈◊〉 pollutions, are noted before. Observe 〈◊〉 , 〈◊〉 whereas the woman thus diseased, made 〈...〉 g unclean that she touched: on•lie Christ, w••n he was touched by such a one, was 〈◊〉 by 〈◊〉 defiled; but sh• by him, and the virtue 〈◊〉 〈...〉 eded from him, was cleansed. For he was *undefiled,* and *separated from sinners▪* Heb. 7. 26. and th 〈...〉 *he bare our infirmities,* Isaiah 53. 4. yet continued he *the Lamb without blemish, and without spot,* 1 Pet. 1. 19.

Vers. 27. *in water]* ordinary clean water▪ not being restrained to *living water* only, which was peculiarly appointed for the man that had an issue verse. 13. and for the Leper, Levite. 14. 5. and for the water of sprinkling, Num. 19. 17.

Ver. 28. *seven days]* as the man also did, see before [unspec] on ver. 13. *she shall be clean]* having performed the rites fore-mentioned of washing and bathing in water. And this time, and the manner of cleansing, figured the time of grace in Christ, and our cleansing from sin by his blood and spirit, whereof it is prophasied, *In that day there sha•• be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin, and for separation for uncleanness,* Zach. 13. 1.

Vers. 30. *make atonement]* for her *sin-offering* was 〈◊〉 [unspec] figure of Christ, to be offered for the forgiveness of sins, Matt. 26. 28. 2 Cor. 5. 21. and her *burnt-offering,* figured the same Christ, offered to make us acceptable unto God; by whom also we present our bodies and souls as holy and acceptable sacrifices, Heb. 9. 9. 12. 14. Rom. 12. 1. He is *the Lord,* that hath *washed away the filth* (or *excrements) of the daughters of Zion; and purged the bloods of Jerusalem, from the midst thereof: by the spirit of judgment, and by the spirit of burning,* Isaiah 4. 4.

V. 31. *shall separate]* or, shall *religiously-separate* and holyly *exempt* and *sever* them; by teaching them to understand & carefully to keep these ordinances. Le. 11. 47. The G.

translateth, *ye shall ma* 〈...〉 thē *wary* (or, *religiously careful:)* the original word is of *Nazar,* whereupon the Nazarites had their name, who were separated and sanctified unto the Lord: Numbers 6. *that they die not* or, *and let them not die, in their uncleanness* that is, (as *Chazkuni* expoundeth it,) 〈◊〉 *their uncleanness:* meaning both these figurative pollutions, of issues, lepries, and the like, as also their sins, especially idolatry and corruptions of religion; for which the Prophets often reproved the people, under this name of *pollution* or *uncleanness,* and *making* the Lord's *Sanctuary unclean:* as Ierm. 2. 23. and 7. 30. Ezek. 5. 11. and 14. 11. and 22. 3. 4. and 37. 23.

CHAP. XVI.

1, Moses is taught how to direct the high Priest for to do his service on Atonement day; 3, with what sacrifices he must come into the Holy-place, 4, and with what garments. 6, The bullock for the Sin of the Priest himself. 7, The two goats for the people, on which lots were cast, for the one to be killed, and the other sent away. 11, The killing of the high Priests bullock. 12. The burning of incense in the most holy. 15, The killing of the goat for the people, & sprinkling of his blood. 16, The cleansing of the most holy place, 18, and of the holy. 20, The sending away of the scape-goat. 29, The yearly •ast on expiation day, the tenth of the seventh month.

〈 in non-Latin alphabet 〉

ANd Jehovah spake, unto Moses, after the death, of the two sons of Aaron: when they offered before Jehovah, and died. And Jehovah said unto Moses; Speak, unto Aaron thy brother; that he come not at all time, into the Holy-*place;* within the veil: before the Coveringmercie-seat, which *is* upon the ark, that he die not; for in the cloud, I will appear upon the Covering-mercy-seat. With this, shall Aaron come, into the holy-*place:* with a bullock a youngling of the herd, for a sin-*offering,* and a ram for a Burnt-offering. He shall put-on, an holy linen Coat; & linen Breeches, shall be upon his flesh; and with a linen Girdle, shall he be girded; and with a linen Miter, shall he be attired: they *are* garments of holiness; and he shall wash his flesh in water, and put them-on. And he shall take, of the Congregation of the sons of Israel, two goat-bucks of the goats, for a Sin-*offering:* and one ram, for a Burnt-offering. And Aaron shall offer, the bullock of the Sin-*offering,* which is for himself: and shall make-atonement for himself, and for his house. And he shall take, the two goat-bucks: and present [unspec] them before Jehovah; *at* the door of the Tent of the congregation. And Aaron shall give lots, upon the two goat-bucks: one lot [unspec] for Jehovah; and one lot, for the scape-goat. And Aaron shall bring near, the goat-buck; that upon which, the lot for Jehovah did [unspec] ascend: and he shall make him a Sin-*offering.* But the goat-bucke; that upon which the lot for the Scape-goat, did ascend; shall• be presented alive, before Jehovah, to make-atonement with him: to send away him, for a Scape-goat, into the Wilderness. And Aaron shall bring-near, the bullock of the Sin-*offering,* which *is* for *himself;* and shall make atonement for himself, and for his house: and shall kill, the bullock of the *sinoffring,* which *is* for *himself.* And he shall take a censer full of coals of fire, from off the altar, before Jehovah; and his hands full of incense of sweet spices, beaten-small: and he shall bring *it,* within the

veil. And he shall put the incense, upon the fire, before Jehovah: that the cloud of the incense, may cover the Covering-mercy-seat, which *is* upon the testimony, that he die not. And he shall take, of the blood of the bullock; and shall sprinkle with his finger, upon the Covering-mercy-seat, eastward: and before the Covering-mercy-seat, he shall sprinkle of the blood, with his finger, seven times. And he shall kill the goat-buck of the *Sinneoffring,* which *is* for the people; and bring his blood, within the veil: and shall do with his blood, as he did with the blood of the bullock; and sprinkle it upon the Coveringmercie-seat, and before the Covering-mercy-seat. And he shall make-atonement for the Holy-*place;* because of the uncleannesses, of the sons of Israel; and because of their trespasses, and a•l their sins: and so shall he do, for the tent of the congregation; that dwelleth with them, in the midst of their uncleannesses. And there shall not be any man, in the Tent of the congregation; when he goeth in, to make-atonement in the Holy *place,* until he come-out: and he have made atonement for himself, and for his house; and for all the Church of Israel. And he shall go-out; unto the Altar, which *is* before Jehovah, and make-atonement for it: and shall take of the blood of the bullock, and of the blood of the goat-bucke; and put *it* upon the horns of the altar, round-about. And he shall sprinkle of the blood upon it, with his finger, seven times: and shall cleanse it and sanctify it; from the uncleannesses, of the sons of Israel. And he shall make an end of making-atonement for the Holy *place;* and the Tent of the Congregation, and the Altar: and he shall bring near the goat bucke that *is* alive. And Aaron shall impose, both his hands, upō the head of the live goatbuck; and shall confess over him, all the iniquities, of the sons of Israel; and all their trespasses, and all their sins: and shall put them, upon the head of the goat-bucke; and shall send *him* away, by the hand of a fit man into the wilderness. And the goat-bucke shall bear upon him, all their iniquities, unto a land of separation; and he shall send away the goat-bucke, into the wilderness. And Aaron shall come, into the Tent of the congregation; and shall put off the linen garmēts; which he did put on, when he went into the Holy-*place;* and shall leave them, there. And he shall wash his flesh with water, in the holy place; and shall put-on, his garments; and he shall come forth; and shall make his burnt offering, and the burnt-offering of the people; and make-atonement for himself, and for the people. And the fat of the Sin-*offering,* he shall burn upon the altar. And he that sent away the goat-bucke, for the Scape-goat; shall wash his clothes; and bathe his flesh, in water: and afterward, he shall come into the campe. And the bullock *for* the Sin-*offering,* and the goat-bucke *for* the *Sin offering;* whose blood was brought in, to make-atonement in the Holy-*place,* he shall carry-forth, without the campe: and they shall burn in fire, their skins and their flesh, and their dung. And he that burneth them; shall wash his clothes; and bathe his flesh, in water: and afterward, he shall come into the campe. And *this* shall be to you, a statute *for* ever: in the seventh month, in the tenth *(day)* of the month, ye shall afflict your souls; and shall not do, any work; the home-borne; or the stranger, that sojourneth among you. For in this day, he shall make-atonement for you, to cleanse you: from all your sins; before Jehovah, shall ye be cleansed. A Sabbath of sabbathisme, *shall* it *be* unto you; and ye shall afflict your souls: *(it is)* a statute, *for* ever. And the Priest whom he shall anoint, and whose hand he shall fill, to administer-the Priests-office in his fathers stead; he shall make-the-atonement: and shall put-on, the linen garments, the garments of holiness. And he shall make-atonement for the Sanctuary of

holiness; and for the Tent of the congregation, and for the altar, shall he make-atonement: and for the Priests, and for all the people of the Church, shall he make-atonement. And this shall be to you, a statute, *for* ever; to make-atonement for the sons of Israel, for all their sins; once, in a year: And he did, as Jehovah commanded Moses.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the nine and twentieth section or Lecture of the Law: see Gen. 6. 9.

THe two sons] Nadab and Abihu, Lev. 10. 1. after whose death for transgressing God's ordinances, this Law here is given, for the purging and [unspec] reconciliation of the Church unto God, one day in the year. *they offered]* to weet, *strange fire,* as the Gr. and Chaldee versions here annex; and as Moses shown before, Lev. 10. 1.

V. 2. *speak unto Aaron]* God appointeth Moses to inform the Priest of his duty, and to see that he performed this service aright: so in ages following, there were appointed with the high priest, *elders, of the elders of the Synedrion, which did read before him, and taught him the service of this day, and the order of it:* as *Maim.* recordeth in *Misneh,* in *Iom hakippurim* (or *Day of atonement)* ch. 1. sect. 5. *that he come not]* or, as the Greek translateth it, *and let him not come.* Of this the Apostle saith, *The Priests went always into the first Tabernacle, accomplishing the services: but into the second, (went) the high priest alone, once in the year, &c. The holy Ghost this signifying, that the way into the Holies was not yet manifested, while as the first Tabernacle had yet a standing. Which was a figure, for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience: &c. But Christ being come, an high Priest of the good things to come; by a greater and more perfect Tabernacle, not made with hands, that is, not of this creation* (or *building;) neither by the blood of Goats and bullocks, but by his own blood he entered in once into the Holies, having found an eter* 〈... 〉 *redemption.* Heb. 9. 6. 7. 8. 9. 11. 12. But now we have liberty *to enter into the Holies, by the blood of Jesus; by a new and living way, which he hath consecrated for us, through the veil, that is, his flesh:* Heb. 10 19. 20. *the Holy place]* Hebrew, *the holiness:* which the Greek translateth *the Holy:* meaning the Holy of holies, or most holy place; which the Apostle therefore calleth *Holies:* and showeth it to be a figure of *Heaven* it self, into which Christ our high Priest entered for us, Heb. 9. 12. 24. *that he die not]* for presuming to do that which he is not commanded, as his sons, Levite. 10. *I will appear]* Targum Jonathan expoundeth it, *the glory of my Majesty* (or *presence) shall be reviled. upon the Covering-mercy-seat]* Compare this with Exod. 25. 22. Because God's Majesty dwelled there, between the Cherubims; therefore the Priest might not come there, but by leave from God, and with reverence. And by this *cloud, he meaneth the cloud of glory which should be upon the Mercy-seat;* saith *R Menachem;* on Lev. 16. It may be understood of the cloud (the smoke) of the incense, whereof see v. 〈◊〉 .

Ver. 3. *With this]* in Greek, *Thus. a youngling]* Hebrew, *a son of the herd:* this was to be of the second year, or a two yeerling bullock, as is noted on Exod. 29. 1. And of that age, was the *Ram,* after mentioned. Observe, that on this day, he offered also the two Lambes, for the daily sacrifice, Numbers 28. 3. and one bullock and seven Iambes, for a Burnt-offering; and an he

goat fought a Sin-*offering,* (besides that goat after mentioned, in verse 5.) as is expressed in Num. 29. 7. 8. 11. all which, (with other services) the high priest him-self offered this day; which on other days, might be done by other priests. The Hebrew canons lay them down thus. *In the day of the Fast, they offer the daily sacrifice in the morning and evening, according to the order of every day. And they offer more for that day, a bullock, and a ram, and seven lambs; all of them Burn-offerings. And a goat for a Sin-offering which is eaten at evening. Over and besides this, they offer a Bullock for a Sin-offering, and that is burnt, & aram for a Burnt-offering: and these both, are for the high Priest. And the Ram which is for the Congregation, is spoken of in* Lev. 16. *and it is the Ram spoken of in the general addition,* Num. 29. *and it is called the people's Ram. And further, they bring for the Congregation, two goat bucks, the one is offered for sin, and is burnt: the other is the goat sent away. So all the beasts that are offered this day, are found to be fifteen: the two daily sacrifices, and a bullock, and two rams, and seven lambes; all of them Burnt-offerings: and two goats, for sin: the one done without, and eaten at even; the other done within, and burnt: and the high Priests bullock for Sin, and that is burnt. The service of all these 15. beasts, offered this day, is not (performed) but by the high Priest only. And if it fall out to be the Sabbath day; the sacrifice added for the Sabbath (in* Num. 28. 9.) *none do offer it, but the high Priest. And so the other services of this day, as the burning of the daily incense, and the trimming of the lamps; all is done by the high Priest, &c.* Maimonides in *Iom hakippurim,* c. 1. s. 1. 2. The high Priest and his work this day, figured Christ and his work of reconciling the Church unto God, Heb. 9. 7. 8. 11. 12. and in that the high Priest performed all the services himself, it signified how Christ should by himself purge our sins, Heb. 1. 3. and shown the weakness of the legal priesthood, which served but until *the time of reformation,* and then should be abolished: Heb. 9. 10. and 8. 4. 5. 6. *a burnt-offering]* these both, were for the Priest himself, as after in verse 11. 24. Therefore the other sacrifices are not here mentioned.

Ver. 4. *holy]* Hebr *of holiness,* the Gr. casseth it *a sanctified linen Coat.* This and the rest, were peculiar for this day, and for the service of this day; that is, for making atonement: the other service which was ordinary, he performed this day in his other priestly garments; as appeareth by v. 23. 24. What the high priests eight ornaments were, which he usually ware, are noted on Ex. 28. 4, &c. & the four that were for this day, are here expressed. These the Hebrews call his *white garments,* the other his *golden garments,* because some were made with gold thread woven in them. These four, were made of *fixe double twisted thread;* and they were *of flax only,* saith *Maim.* in the *Implements of the Sanctury,* c. 〈◊〉 . s. 3. It figured the base estate of Christ here on earth, and how he should without worldly glory perform the work of our redemption: Isaiah 53. 2. 3. &c. but with purity, innocence and holiness. Putting on *justice,* and it clothed him: his *judgment,* was as a *robe* and a *Miter;* Job 29. 14. *his flesh]* in Greek, *his skin:* the secret parts are hereby meant: see Exodus. 28. 42. Compare herewith, Ezekiel 44. 17. 18. there these four linen garments are mentioned, and no other: and that is a mystical prophesy of the state of the Church under the gospel: where the Priests have no other attire, then for atonement or expiation day; which mystery is opened, in 2 Corinth. 5. 19. *garments of holiness]* in Greek, *holy garments. wash his flesh]* that is, as the Greek translateth, *wash all his body.* Sol. Rashi here noteth, that *he was charged to wash him-self every time that he changed (his garments;) and he changed them five times, &c.* This washing signified his cleansing

or sanctification, by repentance and faith in Christ, Hebewes 10. 22. the garments figured the *justice* and *salvation* wherewith by faith in Christ he should be clothed, Psal. 132. 9. 16. which they only that are sanctified, do put on. When the Priest put off these garments, and put on other, he washed again, verse. 24. It figured also the holiness and purity that should be in Christ himself, in whom *was no sin,* 1 John. 3. 5. *and put them on]* This was after the performance of his other morning services, which were due every day, and to be done in other garments. The order whereof is said to be this. *About midnight* (for the high Priest might not sleep all that night, lest any accident of uncleanness, such as is spoken of in Deut. 23. 10. should befall him,) *they went about the taking away of the ashes* (from the altar) and ordered the wood, &c. *until* at break of the day, *they began to kill the daily sacrifice; then they hanged a fine-linen cloth, between the high Priest and the people. And he put off his common clothes, and washed himself, and put on the golden clothes,* (those eight mentioned in Exod. 28.) *and sanctified* (that is, washed) *his hands and his feet, and killed the daily sacrifice, and took the blood & sprinkled it on the altar. After that, he went into the holy place, and burned the incense of the morning. and trimmed the Lamps, and burned the flesh of the daily sacrifice, and the meat offering and drink offering of the same, as was done every day. After the daily sacrifice, he offered the bullock and the seven lambes, which were appointed more for that day,* (Num. 29. 8.) *Afterwards, he sanctified his hands & his feet, and put off his golden garments; and washed himself, and put on his white garments, and sanctified his hands and his feet, and came to his bullock,* (spoken of in v. 6.) *&c.* Maim. in *Iom hakippurim,* ch. 1. s. 6. & ch. 4. s. 1. and *Talmud Bab.* in *Ioma,* ch. 3.

Ver. 5. *a Sin*-offering] figuring Christ, who should be a Sin-offering for his Church, 2 Cor. 5. 19. 21. and these goats, the one was killed, v. 15. the other sent away alive, v. 21. to signify, how Christ suffering for our sins, should be *put to death in the flesh, but quickened by the Spirit,* 1 Pet. 3. 18. The Hebrews write, that these two goats were to be *alike to see to, of equal stature, and price; and to be taken both at one time.* Maimonides in *Iom hakipp.* chap. 5. sect. 14. *Burnt-offering]* which was offered after the former Sin-offering, and in other garments, ver. 24. and signified (besides reconciliation,) a new and holy life, through the grace of Christ; after the purging us from our sins, Rom. 12. 1. See the notes on Lev. 1.

Vers. 6. *for himself]* or, *which* shall be *his own:* and so *Sol. Rashi* hence teacheth, that *it was to be of his own, and not of the congregations:* and Targum sonathan expoundeth it, *of his own goods.* This was the first sacrifice which was peculiar for this day, and for the work of Reconciliation: which beginning with the Priest himself, showeth the impersection of that legal priesthood; and the impossibility thereof to bring men to God. So the Apostle teacheth, that every high Priest, was himself also compassed with infirmity; by reason whereof he ought as for the people, so *for himself* to offer for sins. Thus the Law, made men high Priests, which had *infirmity;* but the word of the oath, which was since the Law, maketh *the Son* (of God) *who is perfected forever,* Hebr. 5. 1. 2. 3. and 7. 28. *and for his house]* in Chaldee, *for the men of his house.* And hereby the Hebrews understand all the Priests: see after on verse. 11. As in all sinneoffrings, they laid their hands on the head of the sacrifice, confessed their sins, and then killed it, Lev. 4. so was the order of this: which the Hebrews have declared thus. After that the Priest had *washed* his body, put on his *white garments,* and *sanctified his hands and his feet; he came to his bullock, which* (afterward in Solomon's Temple) *stood between the por•ch and*

the Altar, with the head thereof to the south, and the face to the west; and the Priest stood eastward, with his face to the west, and laid both his hands on the head of the bullock, and confessed, saying. O God I have sinned, done iniquity and trespassed before thee, I and my house: I beseech thee O Lord make atonement now, for my sins, iniquities and trespasses which I have committed before thee, I and my house; as it is written in the law of Moses thy servant. For in this day be shall make atonement for you &c. (Lev. 16. 30) Ma• in *Iom hakipp.* c. 4. s. 1. and *Talmud* in *Ioma,* c. 3.

Ver. 7. *present them]* Hebrew, *make them to stand:* After the slaying of his own sin-offering, the Priest came to the North-side of the Altar, and two with him, the one called *Sagan* [who was the second chief priest, next in order to the high Priest,] *on his right hand;* and the other called *Rosh beth ab,* [that is, *the chiese of the house of the father,* or *principal household,* as 1 Chron. 24. 6.] *on his left hand;* and there the two goats were presented, *with their faces to the West, and their back parts to the East. Talmud in Ioma.* ch. 3. *Mai.* in *Iom. hakip.* c. 3. s. 2. at *the door]* that is, within the court-yard: see the notes on Lev. 8. 3

Vers. 8. *give lots]* that is, *cast lots;* the Greek translateth, *impose* (or *put lots;)* The manner is said to be thus. *The two lots, the one had written upon it,* FOR JEHOVAH, *and on the other was written,* FOR: A SCAPE-GOAT: *and they might be of any matter, either of wood, or of stone, or of ma•tall: but the one might not be great, and the other little; the one of silver, and the other of gold; but both alike. And they were of wood: But in the second Temple they made them of gold. And they put the two lots in one vessel, which was a common vessel, and of wood; and it was called Kalphi. On the east part of the court, on the north side of the Altar, there they set the Kalphi. The goats were set with their faces towards the west, and their bind parts to the East. The high Priest came, with the Sagan* (or *second Priest) at his right hand, and Rosh beth ab at his left: and the two goats stood before him, the one on his right hand, the other on his left. He shaked the Kalphi, and took out of it the two lots with his two bands, in the name of the two goats: & opened his hand. If the Lord's lot were in his right hand, the* Sagan *said to the high Priest, hold up thy right hand on high: if it were in his left, then* Rosh beth ab *said unto him, hold up thy left hand; and he laid the two lots on the two goats; the right on that which was at his right hand; and the left, on that which was at his left.* Maimonides in *Iom hakippurim,* ch. 3. sect. 1. 2. 3. This casting of lots was, that the Lord (of whom *the whole disposion* of the lot is, Prov. 16. 33.) might show which of the two goats he would have to die, and which to live: and it figured, how the sufferings of Christ (who was to be *put to death in the flesh,* but *quickened by the Spirit,* 1 Pet. 3. 13.) should be no other then whatsoever God's *hand,* and *his counsel determined before to be done,* Act. 4. 28. *for Jehovah]* in Chaldee, *for the name of the* LORD: so after. *the Scape goat]* called in Hebrew *Azazel,* that is, the *Goat-gone-away;* which the Greek translateth *Apopompaion, Sent-away:* the Chaldee, & many interpreters keep the Hebrew name untranslated: and it is thought to be the name both of the Goat, and of the place whereinto he was sent in the wilderness, as verse 10. so by *Sol. Rashi* it is expounded, *a strong and hard mountain, &c.*

Ver. 9. *did ascend]* that is, did light, or fall: which is said here to *ascend* or *come up,* because it was first taken up out of the vessel, and after was laid upon the beast. So in verse. 10. and elsewhere, Lots are said to *ascend* or *come up,* as in Josh. 18. 11. sometimes to *come-forth* (as out of the vessel,) Numb. 33. 54. Ios. 19. 1. and sometimes to *fall,* as Ion. 1. 7. 1 Chr• 26. 14. Act.

1. 26. *make him]* that is, as the 〈◊〉 explaineth it, *offer him, for sin:* the manner is after shown in verse. 15. by killing him; to figure out the death of Christ, according to the flesh. Sol. Rashi expoundeth it thus, *when he layeth the Lot upon* 〈◊〉 *he shall call him by this name saying, A Sin-offering for the Lord.*

Ver. 10. *presented alive]* after that the Priest hath killed his own bullock and the other Goat, whose lot was to die: ver. 11. 15. 20. In the mean time, after the casting of these lots; the Hebrews say, that the Priest *bound a long piece* (they call it 〈◊〉 *tongue) of scarlet, of two shekels weight, upon the he* 〈...〉 *the Scape-goat, and set him before the place of his sending away; and the other which was to be killed, before the place of his killing, and then he killed the Sin-offering bullock, which was for himself.* Maimonides in *I* 〈...〉 *kip.* ch. 3. sect. 4. and *Talman Ioma.* c. 4. *to make atonement]* as the Goat which was slain, was for atonement or expiation, v. 16. 17. so was the live goat, as here, and in verse. 21. 22. so that both of them were figures of Christ, who is the *atonement* (or *propitiation) for our sins,* 1 John. 2. 2. & 4. 10. *for a scape goat]* or, *to azazel,* which is by some thought here to mean the place in the wilderness, where this goat was let go.

Vers. 11. *shall make atonement]* laying his hands on the head of the beast, confessing and asking pardon of God for his iniquities, trespasses & sins; as is before noted on verse 6. This he was to do for himself first, and for his house: that being reconciled to God, he might be fit (as a figure of Christ,) to make atonement for the people. Of this the Hebrew doctors say, (speaking of the practice in the ages following:) *he came to his bullock the second time, and laid both his hands on the head thereof, and confessed a second confession,* for himself, and his house, and for *the sons of Aaron* (all the Priests) and asked mercy of God, and then killed the bullock. *Maimonides,* in *Iom. hakipp.* c. 4. s. 1. So elsewhere (in the same treatise, ch. 2. s. 6.) he mentioneth *three confessions* which the Priest made this day. *One which he made for himself at the first, a second, which he made for himself with the other Priests, and both these were upon the bullock of Sin-offering which was for himself. And the third confession was for all Israel, upon the Scape goat. for his house]* that is, saith Sol. Rashi, *for his brethren the Priests, for they all are called his house, as it is written, O house of Aaron, bless ye the Lord,* Psal, 135. 19. *And all their atonement was not, save for the uncleanness of the Sanctuary, and holy things thereof, as in* verse 16. That he made atonement for *the Priests,* is expressly mentioned, in v. 33.

Ver. 12. *shall take a censer]* after the bullock was killed, before the blood was sprinkled, this service of burning incense came between, as to prepare the way into the holy place, by the cloud (the smoke of the incense upon the Mercy-seat, verse 13. 14. So Christ before he entered with his own blood into the most holy place of heaven (Heb. 9. 11. 12. 24.) prepared and sanctified himself and his way, by prayer, (which was figured by incense, Rev. 8. 3. 4.) John. 17. Matt. 26. 36. &c. This *Censer* or *Fire-pan* (as the word is Englished in Exodus 27. 3.) is called in Greek *Pureion,* that is, *a Fire vessel;* in the New Testament never so named, but *Libanotos,* an *Incense vessel* or *Censer,* Rev. 8. 3. 5. where mention is made of *a golden Censer.* Of this here, the Hebrews say; *Every* (other) *day, he whose duty it is to use the Censer, putteth coles in a censer of silver, &c. but this day the high Priest putteth coles in a censer of gold.* Maimonides in *Iom. hakipp.* c. 2. sect. 5. *before Jehovah]* this was the burnt-offering altar, in the courtyard, where fire always burned: but from this manner of speech, the Hebrews say they took the

fire from that part of the Altar, which was *next to the west,* (that is, towards the Sanctuary:) *Maimonides, ibidem.* chap. 4. sect. 1. So Rashi expoundeth it, *from that side* (of the outeraltar) *which is before the door, and that is the west side. of incense]* the making, and signification hereof, is shown on Exodus 30. 34, &c. It figured the prayers and mediation of Christ: Psal. 141. 2. *beaten-small]* it was beaten the evening before this day: see the notes on Exodus 30. 34. 36. This beating of the incense, figured the *agony* of Christ in his prayers before his death, which he offered up *with strong crying and tears:* Luke 22. 44. Heb. 5. 7. *within the veil]* meaning *the second veil,* (as the Apostle calleth it, Heb. 9. 3.) and so into the most holy place: a figure of *heaven* it self, into which the incense of Christ's prayer and mediation should come before God, for his Church, Heb. 9. 24. Rev. 8. 3. 4. *Maim.* (in *Iom hakippur.* c. 1. s. 7.) telleth how *the Sadducees,* which were in the days of the second Temple, said that *the incense for atonement day, was to be put upon the fire in the Temple, without the veil; and when the smoke thereof ascended, it went into the Holy of holies; and their reason was this, because it is written* (in Lev. 16. 2.) *I will appear in the cloud upon the Mercy-seat; they said that was the cloud of the incenso: but our wise men* (faith he) *have taught, that the incense was not burnt but in the holy of holies before the Ark; as it is written* (Levite. 16. 13.) *upon the fire before the Lord.* And forasmuch as they were careful, in the second Temple, lest the high Priest should incline to the Sadducees, side; they did swear him, in the evening of Atonement day: the Messengers of the Synedrion, saying unto him: *We adjure thee by him that hath caused his name to dwell in this house, that thou shalt not change* (or *alter) anything of all that we do say unto thee.*

Vers. 13. *the cloud of the incense]* that is, as the Greek translateth it, *the vapor of the incense.* This cloud covering the Mercy-seat, figured the mediation of Christ, by which God's wrath is turned from his church; as is after said, *that he die not.* Compare Revel. 8. 3. 4. The manner of doing this service, they say was thus; the High Priest *took the Censer with fire in his right hand, and the Cup with incense in his left, &c. and went within the veil, till he came at the Ark: there •ee put the Censer between the two bars. And in the second Temple, where there was no Ark, he put it upon a stone there set: &c. And he filled the palm of his hand with incense, and put it upon the coles in the censer: and stayed there till the house was full of smoke, and went out. And he went out backward by little and little, with his face to the holy place, and his back to the Temple, until he came without the veil. Then prayed he there in the Temple, after he was come out, but a short prayer: that the people might not be afraid, and test they should say, he is dead in the Temple. Maimonides* in *Iom hakippurim,* chap. 4. sect. 1. Chazkuni here saith, *It is said before* (in verse 2.) *In the cloud I will appear, &c. and to the end▪ that the might not behold the Majesty of God, as it is written, No man shall see me and live,* (Exod. 33. 20.) *it was necessary that he should first, darken the house with incense, and after that, he brought the blood in th•there. upon]* or, *over the Testimony,* that is, over the Tables of the Law, which were in the Ark: see Exod. 25. 16. and 31. 18.

Vers. 14. *blood of the bullock]* which was killed for his own sins, verse 6. 11. and which had been given (as the Hebrew doctors write) unto one to stir the same. Hence the Apostle observeth how the high Priest went in, *not without blood, which he offered for himself, &c.* wherein he figured Christ, who should enter heaven, *not by the blood of Goats and Bulls, but by his own blood,* Heb. 9. 7. 11. 12. though his blood was shed, not for himself, (in whom was no sin,) but for our iniquities. *sprinkle with his finger]* this was *one sprinkling,* as Sol. Rashi and

others do note; and besides this, he after sprinkled seven times. *upon]* Hebr. *on the face,* that is, the upper part; which the Greek translateth but *upon:* and so the Hebrew it self as, in verse 15. *and before]* Hebrew *and to the face:* so in verse 15. *seven times]* a number oft used in the legal services; it signified a full and perfect applying, and purging by the blood of Christ: see Levite. 46. and compare Heb. 9. 14.—23. 1 Pet. 1 2. The Hebrews understand these *seven times,* to be besides the former, and so to be eight in all: they relate the order of it thus. *He killed the bullock of the sin-offering which was for himself, and the goat on the which the Lot fell for the Lord. And he carried their blood into the Temple, and he sprinkled of the blood of them both, in this day, three and forty sprinklings. First he sprinkled of the blood of the bullock, eight sprinklings, in the most holy place, between the bars of the Ark; near the Mercy-seat, within an hand-breadth: as it is said,* AND BEFORE THE MERCY-SEAT, HE SHALL SPRINKLE, *&c.* (verse 14.) *And he sprinkled there, one above, and seven beneath. By word of mouth we have been taught, that this which is said,* SEVEN TIMES, *is more then the first sprinkling. And he counted them one, two, three, &c left he should forget, And afterward, he sprinkled of the goats blood, between the bars of the Ark eight times; one above and seven beneath; and counted them, as the former. And he turned and sprinkled in the Temple, upon the veil, of the bullocks blood, eight times, one above and seven beneath; for soit is said,* OF THE BLOOD OF THE BVLLOCK, UPON THE MERCY-SEAT, AND BEFORE THE MERCIE-SEAT. *And he turned and sprinkled of the goats blood likewise, upon the veil, eight times; one above and seven beneath;* (verse 15.) *and counted them as the former. And afterwards, he mixed together the two bloods, the bullocks blood, and the goats blood. And sprinkled of them both four times, upon the four horses of the golden altar which was in the Temple,* (verse 18.) *and seven times on the midst if the same altar,* (verse 19.) *And at all these three and forty sprinklings, he dipped his finger in the blood, one dipping for every sprinkling; and sprinkled not twice with one dipping. And the rest of the blood, he poured at the western bottom of the (brazen) altar that was without. Maimonides, in Iom hakippurim,* c. 3. s. 4. 5.

V. 15. *he shall kill the goat]* after he had sprinkled of the bullocks blood, for himself, *he left it in the Temple, upon a base of gold that was there; and afterward went out of the Temple, and killed the goat:* saith *Maimonides ibidem* chap 4. sect. 2. *for the people]* that as he had offered for himself, so he might do, *for the ignorances of the people,* as the Apostle saith, Heb. 9. 7. *within the veil]* into the most holy place, a figure of heaven, whither Christ *the fore-runner, entered for us;* and whither also our hope, the sure *Anker* of our souls, entereth by him: Heb. 6. 19. 20. and 10. 19.—23.

Vers. 16. *because of]* or, *from the uncleannesses,* [unspec] that is, purging it from them. Hereby appeareth the horror of sin: for though the people never went into the Holy place, much less into the Most holy; yet such was the power of their iniquities, that the holy Altar, Ark and Sanctuary it self was defiled in the sight of God, and could not be cleansed without blood: so our sins do defile God's Church, and his most holy ordinances therein, and do come up into heaven it self; wherein, to we can have no entrance but by the blood of Christ, cleansing us and our way, and purging our consciences *from dead works, to serve the living God:* Heb. 9. 7. 11. 14. &c. *and all]* or, *in all their sins:* see after, on verse 21. *that dwelleth]* that is, *is placed* and *remaineth;* the Greek translateth *built:* unto which phrase Paul hath reference, speaking of Christ's greater and more perfect tabernacle, not made with hands, that is, *not of this*

building, Hebr. 9. 11. The *Temple* of his *body,* (John. 2. 21.) and *veil* of *his flesh,* (Hebr. 10. 20.) were by imputation of our sins made as unclean, and sprinkled with his own precious blood; that he might reconcile us unto God. Esa. 53. 2 Cor. 5. 19. 21. *It was necessary that* (Moses Tabernacle, and Solomon's Temple,) *the patterns of things in the heavens, should be purified with these* (sacrifices forementioned:) *but the heavenly things themselves, with better sacrifices then these.* Heb. 9. 23.

Vers. 17. *not be any man]* neither of the people, [unspec] nor of the Priests: only the high Priest himself performed this service in the fight of God. Figuring herein our high Priest Christ Jesus, on whom God laid *the iniquity of us all,* Esa. 53. 6. *who his* ⟨◊⟩ *self, bare our sins, in his own body on the tree,* 1 Per. 2. 24. who hath *by himself purged our sins,* Hebr. 1. 3. and God *by him* hath reconciled *all things* ⟨◊⟩ *himself,* even *by him; whether they be things in earth, or things in heaven,* Colos. 1. 20. no creature helping, no nor comprehending the riches of his grace, *wherein he hath abounded towards us, in* ⟨◊⟩ *wisdom and prudence,* and hath gathered together in one *all things in Christ, both which are in the heavens, and which are on earth, even in him,* Eph. 1. 8. •0. These things, *the Angels desire to look into,* 1 Pet. 1. 12. and now *unto the Principalities and powers in heavenly-places,* is made known by the Church, *the manifold wisdom of God,* Eph. 3. 10.

V. 18. *shall go out]* from the most holy place. *to the Altar]* of incense which stood in the holyplace. *and of the blood of the goat]* both bloods mixed together in a basin; as before is noted. *and put]* Hebr. *and give:* so this was a striking of his finger with the blood upon the horns. *And he beg••* (they say) *at the Northeast horn; so to the Northwest then to the Southwest, and so to the Southeast: Maimonides in Iom hakipp.* chap. 4. sect. 2. And of this, when God first appointed the Altar to be made, he said, *Aar on shall make atonement upon the horns of it,* ⟨◊⟩ *in the year; with the blood of the Sin-offering of at* ⟨...⟩ *ments:* Exod. 30. 10. This Altar being for incense, which figured prayers, (Psal. 141. 2.) and the *horses* signifying the power of Christ's mediation, (as from which voices or answers to the prayers of the saints were heard, Revel. 9. 13.) the cleansing of them by the blood of the Sin-offering, shown how the infirmities in the faith & prayers of the Saints, are to be holpen and purified by the death and blood of Christ.

Vers. 19. *blood upon it]* After the Priest had put blood upon the four horns: *he removed the coles and ashes which were on the golden altar, so that the gold appeared: then he sprinkled of the mixed blood, on the clean place of the altar, seven times; by the south side, by the place where he had finished the putting thereof upon the horns. And he went out, and poured the residue of the blood, at the western bottom of the (brazen) altar that was without, Maim, in Iom hakipp.* chap. 4. sect. 2. *seven times]* for a full and perfect purification, as in verse 14. *from the uncleannesses]* the imperfections and sins, which the people fell into, in their most holy service and prayers.

Vers. 21. *shall impose]* or, *shall lay both his hands,* which he now did in the name of the people, by this sign discharging them, and laying the burden of all their sins upon the beast, a figure of Christ. See the notes on Levite. 1. 4. *and all their sins]* or, *in,* or *with all their sins:* But the Greek translateth it *and:* and so the Hebrew often signifieth, as is noted on Gen. 2. 3. and on

Exod. 17. 10. These three, comprehend sin of all sorts, which the Priest confessed in general, with the three names here used, (as in the ages following is recorded;) and asked mercy also for them all, saying, *Oh Lord, thy people the house of Israel, have sinned, and done iniquity, and trespassed before thee: Oh Lord make-atonement now for the sins and for the iniquities and for the trespasses that thy people the house of Israel, have sinned, and unrighteously done, and trespassed before thee: as it is written in the law of Moses thy servant, that in this day, he shall make-atonement for you, &c. Maimonides in Iom hakipp.* chap. 4. sect. 2. *shall put]* Hebr. *shall give,* that is, affix or fasten them upon the head of the goat; which being also figure of Christ, shown how our sins should be imputed unto him, and God would lay *upon him the iniquity of us all;* that he *which knew no sin, should be made sin for us,* Esa. 53. 6. 2 Cor. 5. 21. *a fit man]* or, *a man appointed* and *prepared:* Hebr. *an opportune (* a *timely) man:* which the Greek translateth *aready man;* the Chaldee, *a man that is prepared* (or *appointed) to go:* and Sol. Rashi expoundeth it, *appointed for it from the day before.* Of this, the Hebrews write, that (in the ages after,) the live goat was led away by one of the Priests thereto appointed: unto a rock in the wilderness, *twelve miles,* (that is, *ninety furlongs)* distant from Jerusalem. Every mile (they say) was *seven furlongs and an half.* They made *ten boothes* between Jerusalem, and that rock in the wilderness; between every booth, there was a miles space: and in every booth one man or more, that some might accompany him that led the goat, from one booth to the next. So there being a mile (that is, *two thousand cubits)* between booth and booth, that was a Sabbaths days journey: and so far they might accompany him. And there remained between the last booth and the rock in the wilderness, two miles. At every booth, they said unto the man, *loe here is meat, and here is water, if his strength failed him, and he had need to eat, he might eat:* but *there never was man* (they say) *that needed so to do.* [And without necessity no man might eat, for it was their most solemn Fast.] From the last booth, they went not with him to the Rock, but half way (one mile, their Sabbath days journey,) and stood a far off, to see what he did with the goat. When he had put the goat down the Rock, they (at the boothes aforesaid) *waved with linen clothes* (or white flagges) to the end that they in Jerusalem, *might know that the goat was come to the wilderness. Talmud* in *Ioma,* chap. 6. and *Maimonides* in his Comment thereon, and in his *Misneh,* in *Iom hakippurim,* chap. 3. sect. 7. &c. Of their Sabbath days journey, see the notes on Exodus 16. 29.

Vers. 22. *all their iniquities]* by this it appeareth, that as the killed goat figured Christ killed for the sins of his people: so this living goat, figured him also, who *bare our griefs, and carried our sorrows;* and on whom God *laid the iniquity of us all:* Esa. 53. 4. 6. And because Christ was not only to die *for our offenses,* but also to rise again *for our justification,* Rom. 4. 25. to be *crucified through weakness,* yet to *live by the power of God,* 2 Cor. 13 4. to be *put to death in the flesh, but quickened by the Spirit,* 1 Pet. 3. 13. and for that these two things could not fitly be shadowed by any one beast which the Priest having killed, could not make alive again; therefore God appointed two; that in the slame beast, Christ's death, in the live beast, his life and victory might be fore shadowed. Heb. 9. 23. 24.—28. See the like mystery in the two birds, for the cleansing of the Leper, Levite. 14. 6. 7. Or, the sending of this goat into the wilderness, (as the former was sacrificed in the Sanctuary,) might figure out the salvation of Christ communicated with the gentiles and people's of the world, as Esa. 42. 1. 4. 11. and 49.

6. For the *wilderness* is sometime used to signify *people's;* Ezek. 20. 35. The Hebrews say; *The scape goat made-atonement for all the transgressions of the Law, both the lighter, and the more heavy transgressions, whether done presumptuously, or ignorantly, whether they were known unto a man, or unknown; all are expiated by the Scape-goat, if so be the party do repent. Maimonides* in treat. of *Repentance,* chap. 1. sect. 2. This goat was but a shadow of Christ: and unto *repentance,* must be added *faith:* sor God hath set him forth, to be *a propitiation through faith in his blood:* Rom. 3. 25. *land of separation]* or *a land cut-off, a land separated,* to weet, from other lands, or from all people: that is, as the Chaldee translateth it, *a land that is not inhabited;* which the Greek calleth *Abaton, waylesse,* or *inaccessibles;* where no man goeth: afterward Moses calleth it *a wilderness.* Or it may mean, a place decreed of and determined whither to send him: for the Hebrew word sometime signifieth *a decree,* Job 22. 28. Dan. 4. 17. Hereby was figured the utter abolishing of our sins by Christ; both from the face of God, that they should not appear against us before him, to be imputed unto us: and also from us, that sin should have no more dominion over us, nor we serve it any longer; but having our consciences purged from dead works, should serve the living God. 2 Cor. 5. 19. Heb. 9. 26. 14. Rom. 6. 6. 12. So the Prophet speaking of the like grace, saith unto God, *Thou wilt cast all their sins, into the depths of the sea;* Mich. 7. 19. And this word which Moses here useth, is not elsewhere used in like sort for *a land,* but for cutting off of other things, and in particular is applied to Christ, working our redemption, that *he was cut-off out of the land of the living,* Esa. 53. 8. which the holy Ghost expoundeth thus, *his life was taken from the earth,* Act. 8. 33. and whereof himself speaking said, *whither I go, ye cannot come:* John. 13. 33. That *eternal Spirit* through which Christ offered himself without spot unto God, (Heb. 9. 14.) and by which he was *made-alive* after death (1 Pet. 3. 18.) enabled his flesh or manhood, to suffer such things as no other creature could come near unto: and thereby *Sin* is *put-away,* and *the body of sin, abolished,* Heb. 9. 26. Rom. 6. 6. The Hebrews say, of this goat sent away, that the man which carried it, threw it down the rock, and so it died: *Talmud* in *Ioma,* chap. 6.

Vers. 23. *Aaron shall come]* whiles the goat afore-said was going to the wilderness, these services following began, and other after them in this order as the Hebrews have recorded; *After he hath sent away the goat, by the hand of him that led him, he returneth to the bullock and goat, wholse blood he had sprinkled within (the Sanctuary) and openeth them, and taketh out their fat, which he putteth in a vessel, to burn them upon the Altar. And he cutteth the rest of their flesh into great pieces, but one cleaving to another, and not parted asunder: and them he sondeth by the hand of others, to be carried out to the place of burning* (*without the campe,* Levite. 16. 27.) *When the (Scape-) goat is come to the wilderness, the high Priest goeth out into the women's court, to read the Law. And whiles he is reading, they burn the bullock and the goat in the place of the ashes (without the city:) therefore he that seeth the high Priest when he readeth, seeth not the bullock and the goat burnt. When he readeth, all the people stand before him: and the minister of the Congregation taketh up the book of the Law, and giveth it to the Chief of the congregation, and he to the Sagan (or second chief Priest) and the Sagan giveth it to the high Priest, who standeth up when he receiveth it, and standeth and readeth the* 16. of Leviticus, *and* Levite. 23. 27.—32. *&c. And when he readeth, he blesseth (God) before and after, &c. After this he putteth off his white garments, and washeth himself, and putteth on his golden garments, and sanctifieth his hands and his feet, and offereth the goat,*

which is for the general addition to this days service (Numb. 29. 11.) *and offereth his own ram, and the people's ram, as it is said,* AND HE SHAL COME FORTH, AND SHALL MAKE HIS BVRNT-OFFRING, AND THE BVRNT-OFFRING OF THE PEOPLE: Lev. 16. 24. *And he burneth (on the altar) the fat of the bullock and of the goat that were burnt (without the campe;) And he offereth the daily evening sacrifice, [the Lamb.* Numb. 28. 3.] *and trimmeth the Lempes, as on other days,* (Exod. 27. 21.) *After this, he sanctifieth his hands and his feet, and putteth off the golden garments, and putteth on his own (common) garments, and goeth to his house; and all the people do accompany him to his house; and he keeps afeast, for that he is come out in peace, out of the Sanctuary. Maimonides in Iom hakippurim,* chap. 3. sect. 7. 11. and chap. 4. sect. 2. *leave them there]* to weet, (as in the ages following,) they left them in some of the *holy chambers* which were about the Sanctuary, Ezek. 44. 19. Of this, the Hebrews write, *The white garments, wherein he served on the fasting day, he never served in them the second time; but they were laid upon the place where he put them off; as it is said,* HE SHAL LEAVE THEM THERE; *and they might not be put to any use. Maim. in Keleihamikdash* (or, *Implements of the Sanctuary,)* chap. 8. sect. 5.

Vers. 24. *wash his flesh]* that is, as the Greek [unspec] translateth, *his body:* so he washed before he put on the linen garments, verse 4. and this was an usual rite, so oft as he shifted his clothes; as from this place the Hebrews teach, saying; *Every time that he changeth garments, and putteth off garments, and putteth on other garments, he is charged to wash or baptize.) And the high Priest washed five times, and sanctified (that is, washed his hands and feet) ten times this day. As, at first he put off his common garments which he wore, and washed* [or *baptized his whole body] and came-up and wiped himself, and put on the golden garments, and sanctified his hands and his feet. A•• he killed the daily sacrifice, and trimmed the Lamps, &c. and offered the bullock and 7. lambs. And after that he sanctified his hands and his feet, and put off the golden garments, and washed and wiped himself, and put on the white garments: and sanctified his hands and his feet, and served the service of the day,* [as is before shown] *Afterwards, he sanctified his hands and his feet, and put off the white garments, and washed him-self and wiped, and put on the golden garments, and sanctified his hands and his feet; and offered the God for sin, which was added to this days service, and his own Ram, and the people's Ram, which were burnt offerings: and burnt on the altar the fat of the bullock• and goat that were burnt without, and offered the day evening sacrifice. And after that, he sanctified his hands and feet, and put off the golden garments, and washed and wiped himself and put on the white garments and sanctified his hands and feet; and went into the most holy place, and brought out from thence the incense 〈...〉 and the censer; and after that sanctified his hands and his feet, and put off the white garments: and washed and wiped himself, and put on the golden garments, and sanctified his hands and feet, and burnt the evening incense due for every day, and trimmed the Lamps; and sanctified his hands and feet; and put-off the golden garments, and put on his common garments, and were out. All these washings and sanctifyings were in the Sanctuary, except the first washing which he might die without, &c. If the high Priest were an old man, 〈◊〉 sick: they took off the cold from the water by 〈◊〉 made hot in the fire, or by mixing hot water with thecold. All other days the high Priest sanctifieth his 〈◊〉 and feet from the Laver [of brass] as the other Priests do: but this day, for honors sake, he sanctifieth from a golden vessel. Maimonides in Iom hakipp.* chap. 2. sect. 2. 3. 4. 5. Of these and the like, the Apostle saith; their services stood *only in meats and* 〈◊〉, *and divers baptisms* (or *washings,) and carnal or dinantes imposed on them, until the time of*

refor 〈...〉 (or *bettering:)* Heb. 9. 10. which spiritually taught them and us, to *draw near with a true heart, and full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water;* Heb. 10. 22. See the notes on Exod. 30. 19. 20. *his garments]* his ordinary high Priests garments, appointed in Exod. 28. wherein he was to perform his daily service in the sanctuary. *Sol. Iarcht* expoundeth it, *the eight garments wherein he serveth all days of the year. shall make]* or, *shall do,* that is, *shall offer his burnt offering,* that was the Ram, in verse 3. and the people's *ram,* verse. 5. which figured the accomplishment of their atonement, Levite. 1. 4. and the presenting of themselves unto God, as new creatures, to perform unto him their *reasonable* service; Rom. 12. 1.

Vers. 25. *shall burn]* or *shall perfume:* for the *burning of the fat upon the altar, and the burning* of the body without the campe, verse 27. Moses expresseth here and usually by two divers words. What the *fat* signified, is noted on Ex. 29. 13. Lev. 3. 3. *upon the Altar]* the brazen altar in the courtyard; for on the gold altar it might not be burnt, Ex. 30. 9.

Vers. 26. *he that sent away]* that is, as the Chaldee explaineth it, *he that led* (or *carried) away:* that fit man forementioned in verse 21. *for the scape-goat]* Hebr. *for* (or *to) Azazel;* which some take here to be the place in the wilderness. The Greek translateth it, *that which was sent away unto dismission. his flesh]* in Greek, *his body:* which was a sign that he was unclean, as Levite. 15. 5. The like is said of the man that burned the *red heifer* of whose ashes the water of sprinkling the unclean, was made, in Num. 19. 8. *afterward]* at evening, for till then he was unclean, Levite. 15. 5. After he had been with the goat, at the Rock, *he came and remained under the last booth,* (of the ten before noted on verse 21.) *until it was dark:* saith *Maimonides* in *Iom hakipp.* c. 3. s. 7.

Vers. 27. *without the Campe]* So the blood of this Sacrifice was carried into the holy and most holy places; the sat was burned on the altar in the court-yard; the body was burned without the Campe. The mystery is opened by the Apostle, that Christ cu• Sin-offering and sacrifice of atonement, and also our high Priest, entered *into the holy place* of *heaven,* not with the blood of others, but *by his own blood,* and *obtained eternal redemption:* Heb. 9. 11. 12. 23, And as *the bodies of these beasts,* were burnt *without the campe:* so *Jesus, that he might sanctify the people with his own blood, suffered without the gate* (of Jerusalem:) *Let us go forth therefore unto him, without the campe, bearing his reproach; for here have we no continuing city, but we seek one to come:* Heb. 13. 11. 14. See the notes, on Levite. 4. 12. & 6. 30.

Vers. 28. *his flesh]* in Greek, *his body:* for th• cause foreshowed on verse 26.

Vers. 29. *a statute* for *ever]* Hebr. *for a statute of eternity:* that is, *an everlasting ordinance.* Meaning from year to year, till the ever of the Jubiliee (as the Jews use to speak) that is, till Christ should come, in whom all these figures have an end. So *ever* is ended at the Jubiliee, as is noted on Exod. 21. 6. *tenth* day] This service being done upon this day, every year; shown the inability both of this Priesthood and of these sacrifices, to make atonement in deed for the people; as it is written; *For the Law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered, because that the*

worshippers once purged, should have had no more conscience of sins? But in those, (there is) a remembrance again of sins every year. For it is not possible that the blood of bulls and of goats, should take away sins. Wherefore when [Christ] cometh into the world he saith: Sacrifice and offering thou wouldest not; but a body hast thou prepared me. Heb. 10. 1. 5. The commandment of fasting & sanctifying this tenthday, is again repeated in Levite. 23. 27.—32. the sacrifices which it should have more then other days, are expressed in Numb. 29. 7.—11. And the Jubiliee (which was every fiftieth year) began and was soiemnly proclaimed with trumpet, upon this tenth day, Lev. 25. 8. 9. a shadow of that acceptable year of the Lord, the year of freedom, which Christ hath proclaimed by the trumpet of his Gospel, Luke 4. 18. 19. 21. 2 Cor. 6. 2. *afflict your souls]* the Greek translateth, *humble your souls:* by the *soul,* the *body* also is comprehended, even the whole *person,* as is noted on Levite. 2. 1. Gen. 12. 5. *Affliction* or *humiliation,* is inwardly by *godly sorrow* for sin, which worketh *repentance, carefulness, indignation, fear, vehement-desire, zeal* and *revenge,* 2 Cor. 7. 10. 11. and a *judging* of ourselves, 1 Cor. 11. 31. and *loathing* ourselves for the evils which we have committed, Ezek. 6. 9. Outwardly by fasting, and abstinence from all fleshly delights. By the Hebrew canons, they were to abstain this day from five things; from *meat and drink;* from *washing* themselves, from *anointing, from putting on the shoes* (and all fine apparel,) and from *carnal copulation. Maimonides* in treat. of the *Rest of the tenth day,* c. 1. s. 4. 5. The Scriptures confirm these; as David *afflicted* his *soul* with *fasting,* Psal. 35. 13. Daniel, by it, and by not *anointing;* Dan. 10. 3. 12. Israel, by putting off their *ornaments;* Ex. 33. 4. 6. David, by going *barefoot,* 2 Sam. 15. 30. & wearing *sackcloth,* Psal. 35. 13. and not *washing* nor *anointing.* 2 Sam. 12. 20. 21. Vrias, by not *lying* with his wife, 2 Sam. 11. 11. But the chiefest of these was fasting, and the day is called the *Fast,* in Act. 27. 9. and the time by the law, is *from evening to evening,* beginning *the ninth* day of the month *at even,* Levite. 23. 32. by which words the Hebrews gather, that they were to *begin to fast and to afflict themselves in the evening of the ninth day next before to the tenth, and so in the end of it, to tarry in their affliction a little of the night after the tenth day;* and therefore that it was *necessary to add somewhat of the working day, unto the holy day, both before and after.* But they exempted from this fast, such as were *sick,* and all *children under nine years of age. Maimonides* in treat of the *Rest of the tenth day,* chap. 1. sect. 6. and chap. 2. sect. 8. 10. Moreover under this name of *afflicting* themselves, and *fasting,* the Lord required the putting away of all sin; and amendment of life; as, *to loose the bands of wickedness; to undo the heavy burdens, and to let the oppressed go free, and to break every yoke; to deal bread to the hungry to cover the naked,* and the like; Esa. 58. 6. 7. And so it figured our mortification with Christ; that as in the sacrifices killed, his *humiliation unto the death,* was fore-shadowed, Phil. 2. 8. so by the humiliation of the Church, our *sufferings* with him were signified; our baptising into his death and burial, and our walking in newness of life, our *old man* being *crucified* with him; *that the body of sin might be destroyed.* Rom. 6. 3. 4. 6. 1 Pet: 2. 21. Unless we do this, we may *fast,* but the Lord *seeth it not;* and *afflict our soul,* but he *taketh no knowledge;* neither can we make our *voice to be heard on high;* Esa. 58. 3. 4. *any work]* for this was a solemn *Sabbath,* verse 31. and by ceasing from work, figured that they which would have expiation and atonement by Christ's day, must cease from their *own works,* to do *the work of God;* believing in him whom he hath sent: Heb. 4. 10. John. 6. 29. *stranger]* in Greek, *Proselyte:* by the *homeborne,* are meant

Israelites borne in that land: the stranger, was of the heathens, joined to the faith and Church of Israel: such were bound to all Israel's ordinances. See Exod. 12. 19. 48. 49.

Vers. 30. *he shall]* that is, God by the Priest (as verse 32.) *shall make etonement (or expiation) to cleanse* (or *purify) you.* Herein was figured the power and efficacy of Christ's Priesthood, and sacrifice: that he expiateth and maketh atonement for our sins with God, 1 John. 2. 1. 2. and cleanseth us by his blood and spirit from all sin: 1 John 1. 7. Romans 8. 9. 10. 11.

Vers. 31. *sabbathisme]* or *rest:* this word the Apostle keepeth in Heb. 4. 9. and being joined to the word *Sabbath,* it noteth an exact and careful rest: therefore God threateneth to destroy them that did any work this day Levite. 23. 30. See also the notes on Exod. 16. 23.

Vers. 32. *whom he]* that is, whom God shall anoint; or, *which shall be anointed,* as the Greek translateth *whom they shall anoint.* Such words are often used without designing any person; as is noted on Genes. 16. 14. By this *anointed,* the *high Priest* is meant, Levite. 21. 10. *shall fill]* that is, *shall consecrate,* see Exod. 29. 9. The Greek translateth, *shall perfect* (or *consecrate) his hands.* Herein he also figured *the Son* of God, who is our high Priest *perfected* (or *consecrated) for evermore,* Hebr. 7. 28. *garments of holiness]* the four forementioned, verse 4. called in Greek *a holy stole* (or *robe:)* which word is used in Rev. 6. 11. and 7. 9. 13. 14. where the Saints that *came out of their tribulation,* are arrayed in *white stoles* (or *robes,)* which they have *washed* and *made white in the blood of the Lamb* Christ. The mystery of these garments is there touched: and by it we may learn, why the high Priest, in the work of Expiation, might have none but *white garments* this day.

Vers. 33. *the Sanctuary of holiness]* that is, as the Greek translateth, *the holy of the holy,* meaning the *most holy place:* into which he went first with incense and blood: verse 12. 13. 14. 15. 16. *the Tent]* the *Holy place* or first Tabernacle; which he secondly expiated, verse 16. &c. *all the people]* in Greek *all the congregation.* Because the expiation of the whole Church dependeth thus on the high Priest, so that if he were unclean, or 〈◊〉 in his ministration, he was in danger of death by the hand of God, (Lev. 10. 1. 2. 3. and 16. 2.) and so the Church should want atonement for th〈...〉 sins: therefore the high Council or Magistrate•• looked carefully unto him, both for his purity, an• for information of him in his duty this day. 〈◊〉 is said, that *Seven days before the day of atonement, they separated the high Priest from his own house,* 〈◊〉 *his chamber which was in the Sanctuary: and kept him from his wife, all those seven days, lest his wife should be in her disease, and so he become unclean seven days.* [as Levite. 15. 24.] *and might not serve. And they appointed with him, another high Priest; that* 〈◊〉 *any pollution happened unto him, the other might serve in his stead. Whether the pollution happened unto him before the daily morning sacrifice, or after he had offered the oblations; this (other) that was taken in his stead, needed no institution (or consecration,) but began his administration where the first did leave off: &c. D•ring these seven days, they sprinkled him with the ashes of the heifer, in the third day after his separation, and is the seventh [according to* Num. 19. 10. 12.] *which was the evening of Expiation day; lest he should be def*〈...〉 *by any dead, and not know of it, &c. All the seven days, they inured him with the services. He sprinkled the blood, and burned the incense, and trimmed the la*〈...〉*; and burned the daily sacrifices on the Altar, that* 〈◊〉 *might be acquainted with the service on*

Expiation day. And they appointed unto him some Elders, of the ⟨◊⟩ *ders of the Synedrion (or Council,) which did read before him, and teach him the service of the day, and the order of it. And they spake to the high Priest to* ⟨◊⟩ *himself, lest he should have forgotten, or lest he shall not have learned this thing. And on the even of the Atonement day, in the morning early, they set him* ⟨◊⟩ *the East gate, and brought before him, bulls and r••s and sheep, that he might be acquainted and inured with the service. All the seven days, they restrained him not from meat or drink: but in the even of Atonement day, they suffered him not to eat much, because meat bringeth sleep; and they would not suffer* ⟨◊⟩ *to sleep, lest any accident (of the night, as* Deut. 23. 10.) *should be seen; &c. Maimonides in Iom hakipp.* chap. 1. sect. 3. 6. and *Talmud. Bab. in Ioma,* chap. 1. H•• ever it were for all these rites; the Lord who ⟨◊⟩ red sanctity and cleanness in all his Priests ⟨...⟩ times of their service, Levite. 22. 3. required it ⟨◊⟩ carefully of the High Priest on this day; where he most solemnly figured Christ in his office ⟨◊⟩ work; of whom it is said, that *In all things it* ⟨◊⟩ *ved him to be made like unto his brethren, that* ⟨◊⟩ *might be a merciful and faithful high Priest, in things •••taining to God, to make atonement for the sins of the people. For such an high Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher then the heavens;* Heb. 2. 17, and 7. 26.

CHAP. XVII.

A law that all sacrifices must be killed and offered in the Sanctuary, and no other where, 7, that they might no more sacrifice unto Devils. 8, They that did otherwise, should be cut off. 10, All eating of blood is forbidden upon like penalty. 13, A law for covering the blood of beasts and birds that were slain. 15, Against eating the flesh of any carcass, or of any torn thing; and how they that did it, should cleanse themselves.

ANd Jehovah said unto Moses, saying. Speak unto Aaron, and unto his sons, and unto all the sons of Israel; and say unto them: This *is* the thing, which Jehovah hath commanded, saying. Every man of the house of Israel; that killeth an Ox, or Lamb, or Goat, in the Camp; or that killeth *it* out of the Camp: And bringeth it not, unto the door of the Tent of the congregation; to offer an oblation to Jehovah, before the Tabernacle of Jehovah: blood shall be imputed unto that man, he hath shed blood; and that man, shall be cut off, from among his people. To the end that the sons of Israel may bring, their sacrifices, which they sacrifice, on the face of the field; even *that* they may bring them unto Jehovah, unto the door of the Tent of the congregation, unto the Priest; and sacrifice them, *for* sacrifices of Peace-offerings, unto Jehovah. And the Priest shall sprinkle the blood, upon the Altar of Jehovah; *at* the door, of the Tent of the congregation: and burn the fat, for a •avour of rest, unto Jehovah. And they shall not sacrifice anymore, their sacrifices, unto Devils; after whom, they have gone-awhoring: This shall be unto them, a statute *for* ever, throughout their generations. And thou shalt say unto them; Every man, of the house of Israel; or of the stranger which sojourneth among you: that shall offer a Burnt offering, or a sacrifice: And shall not bring it, unto the door of the Tent of the congregation; to do it, unto Jehovah: even that man, shall be cut-off, from his people's.

And every man, of the house of Israel; or of the stranger, that sojourneth among them; that shall eat, any blood: I will even set my face, against the soul that eateth blood; and will cut it off, from among the people thereof. For the soul of the flesh, it *is* in the blood: and I have given it to you, upon the Altar; to make-atonement, for your souls: for it *is* the blood, *that* maketh-atonement for the soul. Therefore have I said, unto the sons of Israel; no soul of you, shall eat blood: and the stranger, that sojourneth among you, shall not eat blood.

And every man, of the sons of Israel; or of the stranger, that sojourneth among them; which shall hunt a hunting of wild-beast, or of fowl, that may be eaten: he shall even pour-out, the blood thereof; and cover it, with dust. For *it is* the soul of all flesh; the blood thereof it *is* for the soul thereof: and I have said unto the sons of Israel; ye shall not eat, the blood of any flesh: for the soul of all flesh, it *is* the blood thereof; who-soever eateth it, shall be cut-off.

And every soul, that shall eat a carcass, and a torn-*thing;* whether *it be* an home-borne *person,* or a stranger: he shall both wash his clothes, and bathe *(his flesh)* in water, and be unclean until the evening, and *then* he shall be clean. And if he wash *them* not, and bathe not his flesh: then he shall bear, his iniquity.

Annotations.

HIs sons] the Priests; for they were the sacrificers for the people; therefore this Law is first directed unto them, then unto all the people. And as the extraordinary sanctification of the Church was appointed in chap. 16. so the ordinary and daily sanctification of all and everyone is here taught; and how after their purification from all their sins, they should be careful to serve the Lord in newness of life, in that place, and after that manner which he prescribed. *the thing]* Hebr. *the word. Every man]* or, *Any man,* who-soever. Hebrew, *man man, of the house of Israel;* whereunto the Greek addeth, *or of the Proselytes that are adjoined unto you:* and so Moses addeth in verse 8. Targum Jonathan explaineth it, *young man or old:* and so in verse 10. and 13. *killeth an Ox]* or a *Bull,* meaning for sacrifice to God, verse 4. 5. for this law concerneth holy things, sanctified, and meet for the Altar, which might not be *killed,* nor *offered* (as v. 8.) but in the Lord's Court. This is often and instantly commanded, Deut. 12. 5. 6. 13. 14. 26. 27. & 14. 23. 26. & 15. 19. 20. The Hebrew canons say, *He that killeth holy things out of the court* (of the Sanctuary) *although he offer them not; if he do it presumptuously, is guilty of cutting-off,* Lev. 17. 3. 4. *If he kill in ignorance, he is to bring the Sin-offering appointed, Maim.* in *Magnaseh hakorbanoth,* (or treat of *offering sacrif.)* c. 18. s. 3. Hereby Israel was taught to serve God in Christ only: for he is the true Tabernacle, Heb. 9. 11. in whom God dwelleth among men, & by whom all our service and sacrifices are sanctified and made acceptable unto God in his church: •o that none can come unto the Father but by him▪ John. 14. 6. and he is *the door of the sheep,* John. 10. 7. 9. The Tabernacle also figured the Church, where God requireth his worship to be performed by all his people: 1 Tim. 3. 15. Rev. 21. 3. Eph. 2. 20. 21. 22. Act. 2. 47. And so it is written, *For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me: there will I accept them; and there will I require your offerings, and the first fruits of your oblations, with all your holy things.* Ezek. 20. 40. *in the Camp]* which is described in Numb. 2. answerable whereto the city *Jerusalem* was, in the ages following: as is noted on Exod. 40. 33.

Vers. 4. *blood]* that is, *murder:* for such corruption of God's worship, is hateful unto him as blood-shed. So in Esa. 66. 3. he saith, *He that killeth an ox,* is as if *he slew a man.* So the Hebrews; as Sol. Rashi here saith, *As if he shed the blood of man, for which he is guilty of his life. he hath shed blood]* Targum Jonathan explaineth it thus, *And it shall be to him, as if he had shed innocent blood. •ut-off]* in Chaldee, *destroyed:* so the Greek, *that soul shall be destroyed.*

Vers. 5. *the face of the field]* that is, *the open field:* see the notes on Levite. 14. 7. As the heathens, so the Israelites (before the making of the Sanctuary,) sacrificed everywhere in the fields, high places and mountains. The Hebrews say, *Before the Tabernacle was set up, the high places were lawful; and the service was by the Firstborne: after the Tabernacle was erected, high places were unlawful, and the service (was performed) by the Priests. Talmud Bab. in Zebachim,* chap. 14. Here Israel is restrained to the Tabernacle, but the other nations were not so, but might sacrifice other where, as did Job and his friends, Job 1. 5. and 42. 8. 9. And in the Hebrew canons it is said; *He that killeth the holy things of the heathens, without (the Sanctuary,) is guilty: likewise •e that offereth them without. But it is lawful for the heathens to offer burnt offerings unto God, in every place; and he himself may offer in an high place which he hath built. But it is unlawful (for a Jew) to help him, &c. for loe we are forbidden to offer without (the Court.) And it is lawful to teach them, and to learn them how they may offer unto the name of the Blessed (God.) Maim. in Maaseh hakorbanoth,* chap. 19. sect. 16. The same liberty which the nations had before the Law, we have now again spiritually under the Gospel, John 4. 21.—24. which God foretold, saying, *My name shall be great among the nations, and in every place incense shall be offered unto my name, and a pure offering,* Mal. 1. 11. *unto the door]* that is, into the courtyard: see the notes on Levite. 8. 3. *of the congregation]* or, *of assembly:* in Greek, *of the testimony:* so in verse 9.

Verse 6. *a savor of rest]* in Greek, *a savor of sweet smell:* which the Chaldee expoundeth, *to be accepted with favor before the Lord.* Of these words and rites, see Levite. 1. 9.

Ver•▪ 7. *unto devils]* as all Jews and Gentiles did▪ which sacrificed not by faith in Christ, and in such sort and place, as God approved of. Deut. 32. 17. 1 Cor. 10. 20. and as they had done when they made the golden calf, Exod. 32. at which time, *they sacrificed unto the idol,* Act. 7. 41. and so unto the devil; as Jereboam's idols are also called *Devils,* 2 Chron. 11. 15. and Antichrists likewise. Revel. 9. 20. *Devils* are in Hebrew named here *Seghnirim,* that is, *rough* and *rugged as hairy goats;* because in such shape they sometime appeared, like Sa•yres: Esa. 34. 14. or of their *hortour* and *terro••* which they cause unto men▪ for so the word originally signifieth. The Chaldee calleth them *Shedin* of their *wasting* and *destroying* the creatures: which name Moses after giveth them in Deut. 32. 17. The Greek translateth, *unto Vain things. gone a-whoring]* the Chaldee expoundeth it, *erred,* or *committed idolatry:* which sin is often called *whoredom* or *fornication:* (see the notes on Exodus 20. 5. and 34. 15. Levite. 20. 5. 6. Deut. 31. 16.) because it violateth the covenant between God and his people, which is called *marriage,* Hosea 2. 2. 19, 20. and 3. 1.

Vers. 8. *stranger]* or *sojourner,* in Greek *a proselyte:* [unspec] meaning a heathen joined to the Jews religion and church: so after in verse. 10. and 13. *shall offer]* as the sacrifice might not be *killed,* verse. 3. so neither might it be *offered* out of the Sanct•ary, though it were killed therein. Whereupon the Hebrews say, *He that killeth the holy things, and offereth them out of (the*

Sanctuary,) is twice guilty▪ once for killing, and once for offering. If he kill within, and offer without, he is guilty for offering: likewise if he kill without, and offer within; he is guilty for killing▪ M••money in Maaseh hakorbanoth, chap. 18. sect. 5. And Sol. Rashi (on Levite. 17.) saith, the Law speaketh of offering a Burnt-offering, to show that a man is *guilty for burning the pieces (of the Sacrifice) without the campe, as is he that killeth it without: that if one kill, and another offer, both of them are guilty.* ⟨◊⟩ *sacrifice]* to weet, of *Peace-offerings;* as the Chaldee explaineth it. As by the doctrine of our Savior, in Matth. 23. 19. *the Altar sanctified the gift:* so the Hebrews understand this Law, for sacrifices offered by fire, and upon an altar without; saying: *He that offereth without, is not guilty, till he offer upon* ⟨...⟩ *tar which he hath made without: but if he offer* ⟨...⟩ *Rock or on a stone, he is free,* [to weet,] from the judgment of death;] *for it is not called Corban (an offering) except it be on an Altar, yea though it be without: as it is written.* (in Gen. 8. 20.) *And Noah built an* ⟨◊⟩ ▪ *Maim.* in *Maas. hakorbanoth,* chap. 19. sect. 1.

Vers. 9. *door of Tent]* and so in ages following, [unspec] to the *door of the House* or *Temple,* that is, in the courtyard. And if the Tabernacleor Temple should haply be burnt, (as it was by the Babylonians, 2 King. 25. 9.) yet was it lawful to offer in the courtyard upon the altar, as Ezra did after their return, Ezr. 3. 3. 4. 5. 6. So the Hebrews say, *Who so killeth holy things at this time, and offereth th•• out of the Court, is guilty: because it is meet he* ⟨◊⟩ *offer within. For loe it is lawful to offer, although that be no house. Because the first holiness sanct•fieth f• that time present, and for the time to come. Mai* ⟨...⟩ *i• M••s. •akorb.* chap. 19. sect. 15. It figured, that our service unto God, must be by faith in Christ, and in the communion of his Church; as before is shown on verse 2. *to do it]* that is, to offer it: see the notes on Exod. 10. 25. *cut-off]* in Greek, *that soul shall be destroyed;* as in v. 4.

Vers. 10. *every man]* Hebr. *man man;* which Jonathan expoundeth *young man or old man:* as in verse. 3. and 13. *the stranger]* in Greek, *or of the proselytes adjoined unto you.* This Law therefore seemeth not to bind the heathens, anymore then the sonner, of sacrificing, verse. 5. so in v. 12. & 13. *any blood]* to weet, *of fowl or beast,* as is explained in Leviticus 7. 26. and this at his common table: for as the former laws were for sanctifying the people in their holy things; so these which follow are for their civil conversation. *Whereas it is said, it maketh atonement for the soul,* (verse 11.) *left any should think he is not guilty save for the blood of holy things, the scripture saith any blood.* Chazkuni on *Leviticus* 17. *will set]* Hebr. *will give my face,* which the Chaldee expoundeth *my anger:* and so *face* is often used for *anger;* which appeareth in the countenance: as, *I will appease his face,* Gen. 32. 20. and, *the face of the Lord hath divided them,* Lam. 4. 16, and; *I will not cause my face to fall upon you,* Ier. 3. 12. and *the face of the Lord, is upon them that do evil,* 1 Pet. 3. 12. and many the like. *the soul]* which the Chaldee expoundeth *the man.* See the notes on Gen. 12. 5. *cut it off]* that is, *destroy him,* as the Chaldee and Greek translateth. The Hebrews say, *He that eateth so much as an olive of blood, presumptuously, is guilty of cutting-off: if ignorantly, he is to bring the Sin-offering appointed. And the thing is plain by the law, that he is not guilty, but for all blood of cattle, beasts and birds only, whether they be unclean or clean,* Leviticus 7. 26. *But the blood of fishes, and of Locusts, and of creeping things, and the blood of man, they are not guilty for them, by the name of blood. The blood therefore of clean fishes, and locusts, is lawful to be eaten or drunk. And the blood of unclean locusts and fishes is unlawful, because*

it is the j•ice of their bodies. Mans blood is unlawful, by the doctrine of the scribes, if it be separated (from the body:) but one may swallow down the blood of his teeth, without prohibition. Maimonides in treat. of *Forbidden* 〈◊〉, chap. 6. sect. 1. 2.

Verse 11. *the soul,]* that is, *the life:* see Gen. 9. 4. So in Targum Jonathan it is expounded here, and in verse 13. *the life of the soul. of the flesh]* the Gr. addeth, *of all flesh;* & so Moses speaketh in v. 14. *is in the blood]* the Greek saith, *is the blood thereof;* as in verse 14. which blood is figuratively called *the life,* because the seat thereof is in the blood, as Moses here showeth: so that if the blood be gone, the life is gone with it, as daily experience confirmeth. Hereupon David saith, *What profit is in my blood?* Psal. 30. 10. that is, *in my life:* and the shedding of blood, is the taking away of ones life, Gen. 9. 6. Chazkuni explaineth it thus, *For the soul of the flesh, 1. of every creature, it hangeth in the blood; and therefore I have given it to make a* 〈...〉 *nt for the soul of man: the soul cometh and maketh* 〈...〉 *meant for the soul. have given it] to weet, the blood,* and so the *life* or *soul* of the beast, *to make atonement for your souls;* that is, to be the expiation and ransom for your life or soul: in figure of Christ, whose *blood* was to be *shed for the remission of sins,* Matth. 26. 28. through which he should make peace, Colos. 1. 20. and men have *redemption,* Ephes. 1. 7. who was to give his *soul* (or *life) for a ransom for many,* Matth. 20. 28. And this is the cause why God forbiddeth all blood, that men might be kept in faith and reverend expectation of the blood of Christ, which being once shed, should spiritually be given unto his people for to drink by faith, unto the life and salvation of their souls, John. 6. 53. 54. 55. And to teach the people not to ascribe the work of their salvation unto themselves or their own works, but unto Christ only, was this prohibition of blood: and the like was for the fat of all such beasts, as had the fat burned on the Altar, which therefore might not be eaten of men. See the notes on Leviti•us 3. 17. and 7. 25. 26. *it is the blood]* not of bulls and goats, (save only in shadow,) for it is *unpossible* that such blood should *take away sins,* Heb. 10. 4. but the blood of Christ is it that maketh atonement, and cleanseth from all sin: Hebrews 9. 12. and 10. 19. 1 John 1. 7. And as the Apostle saith, *without shedding of blood is no remission,* Hebrews 9. 22. so the Hebrew doctors, from these words of Moses, say, *There is no remission of sins, but by blood; as it is written, For it is blood that maketh-atonement for the soul. Talmud in Ioma c.* 1.

Vers. 12. *Therefore]* in Greek, *For this* cause. Although other reasons may be rendered of the forbidding of blood, as to restrain men from cruelty, or from communion with idolaters, (for the *Magi,* or wise men of Chaldea, used to eat blood, when they conve•sed with Devils, and by them foretold things to come, whereas otherwise the Chaldeans eschewed blood as an unclean thing, as *Maimonides* showeth in *Moreh nebuchim:)* yet the main, if not the only cause is here given of God, to be the use of blood upon the Altar, for their atonement; which was merely figurative, and which had the end and accomplishment in Christ. Colos. 2. 16. 17. And besides the former signification; as the not eating of the flesh of such sacrifices as had their blood carried into the holy place, signified that they which cleaved to the rudiments of Moses Law, should have no portion in Christ, (as is shown on Levite. 6. 30. from Heb. 13. 10.—13.) so the not eating of blood, which made stonement for the souls of men, seemeth also to signify, that they which cleaved unto the legal sacrifices, should not eat, that is, not have

communion, benefit or nourishment to their souls: but they which come unto Christ by faith, do eat the flesh and drink the blood (in spirit and truth,) by which their atonement is made with God. John. 6. Matth. 26. compared with Heb. 13. 10. &c. And as *the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing,* Heb. 9. 8. so the communion with that blood whereby atonement for sins was made, was not yet fully manifested, while as the outward Tabernacle and figurative sacrifices therein, were in use.

Verse 13. *hunt a hunting,]* and so take it by hunting. This law for wild-beasts caught by hunting, concerneth tame beasts also, as touching the slaying of them: as is said in Deut. 12. 21. *thou shalt kill of thy herd and of thy flock, &c. and thou shalt eat.* And as it is said in Deut. 15. 22. of the blemished firstlings, which were to be eaten in their cities, *as the Roe-bucke, and as the Hart,* From which words the Hebrews say, *Here thou art taught, that the wild beast and the tame, are alike in this business of killing, &c. Maimonides* in *Shechitah* (or treat. of *Killing* beasts:) chap. 1. sect. 1. *that may be eaten]* or which is usually eaten: which Targum Jonathan expoundeth. *that is lawful to be eaten. he shall even pour-out]* or, *then shall he shed the blood thereof:* so that no flesh of beast or bird might be eaten in Israel, unless the blood were orderly let out, and the flesh cleansed of it. And when the people in a war, flying upon the spoil, slew cattle on the ground, and did eat the flesh not puri fied from the blood, they *sinned* against the Lord; till Saul took order for the more lawful killing of them, 1 Sam. 14. 32. 33. 34. Of this point, the Hebrews have these rules. *It is commanded, that who so will eat the flesh of any cattle, wild beast, or fowl; it be slain, and afterward eaten. He that slayeth, blesseth God first, who sanctifieth us by his commandments, and hath given a charge concerning the slaying. And it is unlawful to eat of that which is slain, all the while that it doth tremble. And who so eateth thereof, before the soul (the life) be gone out, transgresseth. Fishes and Locusts, there is no need to slay them: but the catching of them, maketh them lawful. Behold he saith* (in Numb. 11. 22.) *Shall the flocks and the herds be slain for them to suffice them? or shall all the fishes of the sea be gathered for them? The gathering of the fish, is as the fleying of the beasts. So of the Locusts, there is mentioned their gathering only,* Esa. 33. 4. *that if any of them die in the water, they may be eaten, yea it is lawful to eat them alive. The place where the beast must be slain, is the neck. The instrument to slay it with, may be any knife of metal, or of stone, or of glass and the like cutting things, which are sharp, and have no gap in them. It is lawful to slay in all places without the court (of the Sanctuary,) for within the court, they slay but the holy things of the altar only: common beasts or fowls, may not be slain within the court:* Deut. 12. 14. 15. *So that which is slain out of the place (which God hath chosen) is lawful to be eaten in any of the gates: but he that slayeth common things within the court, that flesh is unlawful to be used; but they bury it. Any man may slay, as the deaf, or the fool, or the child, &c. if others look that it be slain lawfully: but if a knife fall of it self, and slay, though it be after the manner of slaying, yet it is unlawful; for it is said* THOU SHALT KILL. (Deut. 12. 21.) *so it must be slain by mankind. He that slayeth a beast in the name of a sacrifice for a vow, or a sin-offering which he oweth; it is unlawful to be eaten: &c. Maim. in Shecbitah,* 〈◊〉 1. and 2. &c. The taking of beasts and birds by hunting, may signify the converting of sinners by the preaching of the Gospel; as the catching of fishes, is applied to the catching of men, Luk. 5. 9. 10. And as Peter when he was called to preach the word unto, and communicate with the Gentiles, was bidden in a vision to *kill* beasts, *and eat,* Act. 10. 12. 13. 28. so this Law for killing of beasts and burying

their blood, seemeth to figure out the mortifying of sinners by the word of God, and burying of the old man & natural sinful life; after which, communion with them is lawful. Rom. 6. 2. 3. 4. *cover it with dust]* the Greek translateth, *earth shall cover it.* The covering of blood is in use (they say) *both within the land* of Israel, *and without the land: of common* beasts, *but not of the sanctified. Talmud* in *Cholin,* c. 6. This taught a reverend regard which they should have of the soul or life of the beast, which was in the blood: that it should be buried with a kind of honor; for burial is honorable, Eccles. 6. 3. It also shown the lawfulness of killing these creatures for food; that their blood being covered, should not be imputed unto them of God: as appeareth by the contrary, Job 16. 18. *O earth, cover not thou my blood;* and Ezek. 24. 7. 8. *Her blood is in the midst of her; see set it upon the top of a Rock, she poured it not upon the ground, to cover it with dust: that it might cause hot-wrath to come up to take vengeance, &c.* where blood not covered, signifieth a crying to God for vengeance. The Hebrews performed this charge carefully; for in their canons it is said; *We are commanded to cover the blood of the clean beast or clean fowl that is slain,* Leviticus 17. 13. *Therefore we are bound to bless before the covering of* ⟨◊⟩ *Blessed art thou O Lord our God, King eternal, which hath sanctified us by his commandments, and give us a charge to cover the blood. He that killeth fowl and many sorts of wild beasts in one place: bless• with one blessing for them all, and maketh one cov* ⟨...⟩ *of all (their blood.) If the blood be mixed with water, if there be in it the appearance of blood, it ought to be covered: otherwise, it is free: &c. If the blood for suncke into the ground, yet if the sign (or mark) th* ⟨...⟩ *of may be discerned; it ought to be covered. We are not found to cover any blood, but of the slain beast which is lawful to be eaten; as is said* (in Levite. 17. 13.) THAT MAY BE EATEN: &c. *Wherewith must it be* ⟨...⟩ *red? With any kind of dust, as earth, lime, chalk,* ⟨◊⟩ *or other like rubbish that is small as powder: but not* ⟨◊⟩ *a basket, or a stone, or thick dung &c which are* ⟨◊⟩ *kind of dust. It may be covered with embers, or* ⟨ʘ⟩ *any sort. He that slayeth must lay dust unde* ⟨...⟩ *and after that slay, and after that cover it with* ⟨◊⟩ *: and he that slayeth, he must cover it. And if be have not covered it, and seeth it afterward, he is bound to cover it: for this is a commandment by it self, and dependeth not upon the slaying only. And he may not cover it with his foot, but with his hand, or with the knife, or with an instrument (or vessel,) lest this rite gro• into a contempt, and so the commandment concer* ⟨...⟩ ⟨◊⟩ *be contemned. For the honor is not to the commandment it self, but to the blessed (God) which commanded it; who hath delivered us from groping in dark* ⟨...⟩ *and hath ordained us a Lamp, to make straight the things that are crooked, and a Light to teach the* ⟨◊⟩ *of righteousness: and so it is said,* (in Psal. 129. 105.) *Thy word is a Lamp unto my foot, and a light unto* ⟨◊⟩ *path. Maimonides in Shechitah,* chap. 14. sect. 1. &c.

Vers. 14. *the soul]* that is, *the life:* as Jonathan expounds it, *the life of the soul. for the soul]* Heb. *in the soul. In* is often instead of *For:* but some here keep the usual signification, and change the order; as Chazkuni interprets it, *in the blood thereof* is *the soul thereof.* But Rashi thus, *the blood is to it in* ⟨◊⟩ *of the soul, for the soul hangeth in it. the blood of any flesh]* to weet, of beasts or birds, not *any* of their blood, Lev. 7. 26. So not only that which cometh out in the slaying of the beast, but that remaineth within in the heart or other parts, is unlawful to be eaten. *The blood which is the juice (of of the beast) and the blood of the members, as the blood of the milt, and the blood of the kidneys, and the blood of the stones, and the blood that is gathered in the heart, and the*

blood that is found in the liver; who so eateth of them is not to be cut off, but is beaten: for it is said, ye shall not eat, any blood. Of that for which a man is to be cut off, he saith, FOR THE SOUL OF THE FLESH IS IN THE BLOOD: *he is not guilty of cutting off, but for the blood wherein the soul (or life) goeth out. Maimonides* in treat. *of Forbidden meats,* chap. 6. sect. 4. *is the blood]* figuratively spoken, for *is in the blood,* as verse 11.

Vers. 15. *every soul]* that is, as the Chaldee translateth, *every man:* as verse 10. *a carcass]* to weet, *that which died of it self,* or is killed by another thing, and is not orderly slain: see Lev. 7. 24. Of this the Hebrews say, *He that eateth (presumptuously) so much as an olive of the flesh of any cattle that is dead, or wild beast that is dead, or fowl that is dead, is to be beaten. And whatsoever is not killed so as is meet, loe that is a dead-carcass. Nothing is forbidden by the name of a carcass, but the sorts of clean things only; because they are fit to be slain, and if they be slain, after a lawful manner, they are lawful to be eaten. But unclean things, whose slaying availeth them not, whether they be duly slain, or die alone, or the flesh be cut off from them alive; who so eateth of them is not beaten as for a carcass, or a torn thing; but as for eating of unclean flesh. Who so eateth a clean bird alive all of it; is beaten as for eating a carcass. Who so eateth of the flesh of an untimely birth of a clean beast, is beaten as for eating of a carcass. And it is unlawful to eat of any beast that is borne, until the eight night (after,)* Exodus 22. 30. *for who so tarrieth not eight days for a beast, it is as an untimely-birth; though he is not beaten for that. The law forbiddeth a dead thing, and that is a carcass: and forbiddeth that which inclineth to die, though it be not already dead, and that is the torn thing. There is no difference in the death, whether it die of it self alone, or whether it fall and die, or whether it be strangled until it die, or that a wild beast hath rent and killed it. Maimonides* in treat. of *Forbidden meats,* chap. 4. sect. 1. 2. 3. 4. 8. As the forbidding of unclean meats, Levite. 11. spiritually forbid communion with wicked persons, Acts 10. 12. 28. so this prohibition of things not duly slain, forbiddeth in mystery, to have religious communion with such as are dead in their trespasses and sins; and which are not mortified by the work of God's word and spirit, Ephes. 2. 1. 2. 3. 2 Cor. 6. 16. 17. Colos. 2. 13. and 3. 5. By the former explanation out of Maimonides it appeareth that *the strangled* thing forbidden by the Apostles unto the Gentiles together with *blood,* in Acts 15. 20. 29. was *the carcass* or dead thing here spoken of, for the Law otherwise mentioneth not the strangled. And this compared with Deuteronomy 14. 21. where the Gentiles are permitted to eat such things; giveth light to the true meaning of that decree in Acts 15. *and a torn thing] and* is here for *or,* distinguishing and disjoining it from the carcass aforesaid. Any clean beast or bird, which by other beast or fowl, or any other way, was torn or maimed, but not fully dead, is here meant: as is noted upon Exodus 22. 31. where this law is first given, and shown to tend also unto sanctification. If it be torn and dead, it is a *carcass* (forementioned,) but this is a different precept, and so meaneth torn things yet living; as the Hebrews observe. *Maimonides* in *Forbidden meats,* chap. 4. sect. 6. Again, *The torn thing spoken of in the Law, is that which is inclining to die. And it is not called torn, but that the scripture speaketh by an instance; as that a Lion or the like, hath torn it and broken it, and it is not yet dead. And there are other sicknesses (or diseases) which if they happen unto it, it is accounted torn.* Maimonides in *Shechitah,* chap. 5. sect. 1. 2. These beasts torn, or inclining to death; figured such persons as the Apostle likeneth unto *natural brute beasts made to be taken* [for a prey] *and destroyed,* which *shall be corrupted* (or *utterly-perish) in their own corruption:* 2 Pet. 2. 12. Where

the Greek words *eis halosin,* that is, *for a prey,* or *to be taken:* seem to express the Hebrew *terephah,* the *torn thing* here mentioned: as in Job 24. 5. the Hebrew *latareph, for a prey;* is turned in Greek *eis halosin,* by Aquila an ancient interpreter. So that the eating of such, that is the communion with them, is by this law forbidden: such flesh was to be *cast unto the dog:* Exodus 22. 31. *home borne]* the natural Israelite. *or a stranger] of the Proselytes,* as the Greek translateth: that is, heathens converted to the faith the Church of Israel. For if they were not joined Proselytes, the strangers in Israel might eat these things; as Moses showeth in Deuteronomy 14. 21. saying of the *dead thing* (or *carcass,) thou shalt give it unto the stranger that is in thy gates,* (which the Chaldee there expoundeth *the uncircumcised inhabitant,) that he may eat it.* For the scripture mentioneth three sorts of strangers, open Idolaters, which might not dwell in the land of Israel: others that practiced not Idolatry, but yielded to some chief grounds of true religion, and such might dwell in the gates or cities of Israel: and the third sort converts or proselytes, which were bound to all the Law, as the Jews themselves; and such are spoken of throughout this chapter. Of all these three sorts, see the annotations on Exodus 12. 43. 45. 48. his *flesh]* or, as the Greek translateth, *his body:* which supply is here added from the next verse, where Moses expresseth it. *the evening]* the end of the day, and beginning of a new. This washing and bathing, figured a renewing by repentance and faith in Christ to remission of sins, with sanctification by the spirit, 1 Cor. 6. 11. Rev. 1. 5. Heb. 10. 22. See the notes on Levite. 15.

Vers. 16. *his flesh] his body with water,* saith the Grecke version: so Paul speaketh of our *bodies washed with pure water,* Heb. 10. 22. It figured their cleansing by repentance, as John said, *I baptize you with water unto repentance,* Matth. 3. 11. *his iniquity]* that is, his guiltiness, and his punishment. See the notes on Gen. 19. 15.

CHAP. XVIII.

1, God forbiddeth his people to do after the manner of the beathens. 6, Unlawfull marriages and copulations, with near kindred. 19, Other unlawful lusts 21, Idolatry. 23, and beastliness; 24, wherewith the Canaanites were defiled, and for which the land should spew them out. 26, By whose example Israel is warned to keep God's statutes and judgments, lest the like evils came upon them also.

ANd Jehovah spake unto Moses, saying. Speak, unto the sons of Israel; and say unto them: I, *am* Jehovah your God. After the doing of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doing of the land of Canaan, whither I bring you, shall ye not do: and in their statutes, ye shall not walk. My judgments shall ye do, and my statutes shall ye keep, to walk in them: I, *am* Jehovah your God. And ye shall keep my statutes, and my judgments; which a man shall do, and shall live by them: I, *am* Jehovah.

None of you shall approach, unto any near-kin of his flesh, to uncover *(their)* nakedness: I, *am* Jehovah.

The nakedness of thy father, and the nakedness of thy mother, shalt thou not uncover: she *is* thy mother, thou shalt not uncover her nakedness.

The nakedness of thy fathers wife, shalt thou not uncover: it, *is* thy fathers nakedness.

The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother; *whether* she *be* borne at home, or borne abroad: thou shalt not uncover, their nakedness.

The nakedness of thy sons daughter, or of thy daughters daughter; thou shalt not uncover their nakedness: for they, *are* thy nakedness.

The nakedness of thy fathers wives daughter, begotten of thy father; she *is* thy sister: thou shalt not uncover her nakedness.

The nakedness of thy fathers sister, thou shalt not uncover: she, *is* thy fathers near-kin.

The nakedness of thy mothers sister, thou [unspec] shalt not uncover: for she, *is* thy mothers near-kin.

The nakedness of thy fathers brother, thou [unspec] shalt not uncover: unto his wife, thou shalt not approach; she, *is* thine aunt.

The nakedness of thy daughter-in-law, thou shalt not uncover: she, *is* thy sons wife; thou shalt not uncover her nakedness.

The nakedness of thy brothers wife, thou shalt not uncover: it, *is* thy brothers nakedness.

The nakedness of a woman, and of her daughter, thou shalt not uncover: her sons daughter, or her daughters daughter, thou shalt not take, to uncover her nakedness; they *are* near-kin, it *is* wickedness.

And a woman unto her sister, thou shalt not take; to vex *(her,)* to uncover her nakedness upon her, in her life.

And unto a woman, in the separation of her uncleanness: thou shalt not approach, to uncover her nakedness.

And unto thy neighbors wife, thou shalt [unspec] not give thy copulation, for seed, to defile *thyself* with her.

And of thy seed shalt thou not give, to [unspec] cause-to-pass-through *(the fire)* unto Molech: and thou shalt not profane, the name of thy God; I *am* Jehovah.

With a male; thou shalt not lie, *like* copulation [unspec] *with* a woman: it, *is* abomination.

Neither shalt thou give thy copulation, with any beast, to defile *thyself* therewith: neither shall a woman, stand before a beast, to lie down thereto; it, *is* confusion.

Be not ye defiled, in any of these *(things:)* [unspec] for in all these, the nations are defiled, which I cast-out, from your faces. And the lands defiled; and I do visit the iniquity thereof, upon it: and the land spueth out, the inhabitants thereof. You shall therefore keep my statures, and my judgments; and shall not do, any of these abominations; *neither* the homeborne, nor the stranger that so journeth among you. For all these abominations, have

the men of the land done, which *were* before you: and the land, is defiled. That the land spew not out, you *also;* when ye defile it: as it spewed out, the nation, which *was* before you. For whosoever shall do, any of th〈...〉 abominations: even the souls that d〈...〉 *them,* shall be cut-off, from among their people. Therefore ye shall keep my charge not to do, *any* of the statutes of abomi〈...〉tions, which were done before you; and ye shall not be defiled in them: I *am* Jehovah your God.

Annotations.

DOing] that is, *doings* or *actions,* as the Greek and Chaldee translate: the singular number implieth all and everyone of their unlawful practices. *land]* which the Chaldee explaineth, *the people of the land.* Of Egypt, the scripture testifieth, that it was an Idolatrous land, and there Israel had been defiled, Ezek. 20. 7. 8. and 23. 8. Likewise of Canaan, Levite. 20. 23. therefore these two are expressly named, and all other implied. *statutes]* or, *decrees, ordinances* described by their laws; either for religion or otherwise if they were superstitious. The Hebrew doctors explain it thus; *We may not walk in the statutes of the heathens, nor be like unto them, either in apparel, or in hair* [Lev. 19. 27.] *or any the like,* Lev. 18. 3. *But Israel must be separated from them & known by their apparel and their other works, as they are separated from them in their knowledge and opinions: and so he saith* (Lev. 20. 26) *I have separated you from (other) people's. A man must not apparel himself with the apparel that is peculiar unto them, nor let the locks of his head grow, like the locks of their heads, nor shave off the sides, and leave the hair in the midst, as they do, &c. nor build places, as they build temples for idolatry, &c. Maimonides treat. of Idolatry,* ch. 11. sect. 1.

Vers. 4. *my statutes]* that is, *mine only;* as, *him thou shalt serve,* Deut. 6. 13. is expounded by our Savior, *him only thou shalt serve:* Matt. 4. 10. It meaneth also *all my statutes,* Deutero. 12. 32. and so *The words of this law,* Deut. 27. 26. is explained by the Apostle, *all things which are written in the book of the law,* Ga. 3. 10. therefore in the next verse here, the Greek version addeth, *And ye shall keep all my statutes.* Of this it is said; *Jehovah who brought you up out of the land of Egypt, with great power, and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice, and the Statutes, and the jugdements, and the Law, and commandment which he wrote for you, ye shall observe to do for evermore, and ye shall not fear other God's; and the Covenant which I have made with you, ye shall not forget, &c.* 2 King. 17. 36. 38. By this therefore God forbiddeth them all men's inventions, Eccles. 7. 29. the works of their own hands, Ier. 25. 6. and *the statutes of the Kings of Israel,* which they after made without the commandment of the Lord. 2 King. 17. 8. Mat. 6. 16.

Vers. 5. *shall live by them]* or, *in them:* that is, shall have eternal life of God, for doing them: and so the Chaldee paraphraseth, *he shall live by them to life eternal:* and as Solomon Rashi saith, *in the world that is to come.* This and the like promises elsewhere, as in Ezek. 20. 13. are legal, and differ from the promises of the Gospel; as the Apostle observeth saying; *The just shall live by faith: and the Law is not of faith, but the man that doth them, shall live by them,* Gal. 3. 11. 12. and again, *For Moses describeth the justice which is of the Law, that the man which doth them, shall live by them,* (alleging the very words of this text, according to the Greek version:)

but the justice which is *of faith, speaketh on this wise; Say not in thine heart, who shall go up to heaven, &c. That, if thou shalt confess with thy mouth, that Jesus is the* LORD; *and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved:* Rom. 10. 5.—9.

Vers. 6. *None of you]* Heb. *Man man ye shall not approach:* that is, *not any man.* To *approach* or *(come near)* is used for carnal copulation, as in Gen. 20. 4. *Abimelech had not come near unto her.* So in Ezek. 18. 6. and Esa. 8. 3. *I approached unto the Prophetess, and she conceived, &c.* Moreover from this word *approach,* the Hebrews (comparing herewith the 30. v.) do say, *Who so cometh to any of these nakednesses* (the unlawful copulations following,) *either by way of copulation, or that embraceth or kisseth by way of lust, any of his kin, is to be beaten by the Law.* For the meaning is, *ye shall not approach unto the things which may bring you unto the uncovering of their nakedness.* And it is unlawful for a man to make signs with hand foot or eye (as Prov. 6. 13.) to any of these, or to sport with her, or to gaze on her beauty, &c. *Maimonides in Issure biah,* chap. 21. sect. 1. 2. *near-kin]* The Hebrew *Sheer* signifieth *flesh,* Psal. 73. 26. Prov. 5. 11. and 11. 17. And as *Basar, flesh,* is sometime used for *kindred,* Gen. 29. 14. so is *Sheer,* in this case of marriage and copulation; and so by the Chaldee and Greek it is translated *near,* and *near-of kin. nakedness]* that is, *the secrets,* or shameful part of the body, whereof since sin came on mankind, we are most ashamed: therefore the Greek translateth it *shame* or *uncomelinesse;* which also the holy Ghost alloweth in Rev. 16. 15. and in Rev. 3. 18. it is called the *shame of nakedness. To uncover nakedness* here, meaneth carnal copulation, and incest; not only out of married estate, but also unlawful and incestuous marriages. The Hebrews say, *Whatsoever copulation is forbidden in the Law; for which one is guilty of cutting off, and which are spoken of in* Levite. 18. *they are called Nakednesses, and everyone of them is called incest (or nakedness;) as with mother, or sister, or daughter and the like. Maimonides,* treat. of *Wives,* chap. 1. sect. 5.

Vers. 7. *of thy father, and the nakedness of thy mother]* This is one fact, but a double sin: for by uncovering the fathers nakedness, is meant the lying with his wife; as Levite. 20. 11. and as after in verse 8. and in verse 14. the uncovering of the uncles nakedness, is expounded the approaching *unto his wife,* The Hebrews say, *He that lieth with his mother, and she his fathers wife, is double guility; (whether it be while his father is living, or after his death;) once for that she is his mother, and again for that she is his fathers wife. Maimonides in Issureibiah,* chap. 2. sect. 2. It may also be thus spoken, to imply the woman with her father, as the man with his mother: and so Jonathan in his Targum here paraphraseth, *The woman shall not lie with her father, and the man shall not lie with his mother.*

V. 8. *thy fathers wife]* though she be not thine own mother, but mother in law, This was Reuben's sin, who lay with Bilhah his fathers concubine, Gen. 35. 22. It was a sin infamous among the heathens, 1 Cor. 5. 1. The Hebrew canons say; *A man's fathers wife, and his sons wife, and his brothers wife, and his fathers brothers wife, these four are a nakedness unto him* [that is, unlawful for him] *forever: whether they be of the betrothed, or of the married, be they divorsed or not divorsed, be their husbands alive or dead; except it be his brothers wife who hath left no child (at his death,* Deut. 25. 5.) *And if he lie with any one of them, whiles her husband is alive, he is double guilty: in respect that she is of his near kin, and again for that she is another man's wife. Maimonides*

in •ssureibiah, chap. 2. sect. 1. *it* is *thy fathers nakedness]* that is, it belongeth to him only to uncover the same.

Vers. 9. whether *she* be *borne at home, &c.]* Hebr. *of the birth* (or *kindred) of the house* (or *home;) or of the birth abroad:* which the Chaldee expoundeth thus, *which is begotten by the father, of another woman; or of thy mother, by another man.* The Hebrew canons further explain it, thus; *whether she be his sister by his father, or by his mother, either in married estate, or by fornication; as if his mother or his father have committed whoredom with others, and he hath a sister from fornication; loe this is a nakedness* [that is *forbidden] unto him; as it is written. Borne at home, or borne abroad. Maimonides* in Issurei *biah,* chap. 2. sect. 2. So in Targum •onathan it is expounded, *whom thy father hath begotten of another woman, or of thy mother; or whom thy mother hath borne by thy father, or by another man.*

Verse 10. *daughters daughter]* and so other of further descent: how much more then his next daughter, though she be not named. The Hebrews say; *Who so companieth with a woman by way of fornication, and begetteth a daughter of her, that daughter is a nakedness (forbidden) him, in the name of his daughter. And although hit be not said in the Law, Thou shalt not uncover thy daughters nakedness: for as much as it forbiddeth the daughters daughter, it keepeth silence concerning the daughter, which yet is forbidden by the Law, and not by the Scribes only. Maimonides in Issureibiah* chap. 2. sect. 6. *thy nakedness]▪* that is, borne of thy nakedness.

Vers. 11. *begotten]* or, *the generation,* or *kin of thy father.* This some do understand, a kin to thy father by marriage with her mother, and no• begotten of his body: but the Greek translateth it *Homo patria, begotten of the same father;* and the Chaldee expoundeth it likewise. The Hebrew doctors also explain it, *The daughter of his fathers wife, which is his sister by his father: she is a nakedness* (unlawful) *for him. But if his father mary a wife, and she hath a daughter by another man, that daughter is lawful for him, for she is not (Moledeth) begotten of his father. But is he not guilty concerning her, by the name of his sister? And why is it said, the daughter of thy fathers wife? to make him guilty concerning her, in this respect also. Therefore •e that companieth with his sister, which is his fathers daughter in marriage, is double guilty; once by the name of Thy sisters nakedness; and again by the name of The nakedness of thy fathers wives daughter. But if his father have forced a woman, or enticed her, and begotten a daughter of her, and (the son) company with her, he is not guilty but by the name of his sister only: for the daughter of a forced woman, is not the daughter of his fathers wife. Maimonides in Issure•* 〈◊〉 , chap. 2. sect. 3. 4.

V. 12. *fathers sister]* thy aunt, by thy fathers side. [unspec 13]

Vers. 13. *mothers sister]* thy aunt, by the mothers side. Of these the Hebrews say; *His mothers sister, whether it be her sister by her father, or her sister by her mother; whether in married estate, or in fornication; loe she is a nakedness (forbidden) unto him, by the name of his mothers sister. And so the fathers sister, whether by mother or father, in marriage or in fornication; she is forbidden him by the name of his fathers sister▪ Maimonides in Issureibiah,* chap. 2. sect. 5.

Vers. 14. *fathers brother]* meaning his *wife* (as the next words show,) called *his* nakedness, because man and wife are *one flesh,* Matth. 19. 6. So in verse 16. So the notes on verse 8. *not*

approach] in Greek, *not go in:* that is, not lie with her: see the notes on verse 6. *thine aunt]* the Chaldee explaineth it, *thy fathers brothers wife.*

Vers. 15. *daughter-in-law]* that is, *thy sons wife,* as it is after explained. The Hebrew name *Callab,* elsewhere signifieth *a spouse* or *bride:* here it is, *the sons wife;* touching whom, see what is noted on verse 8.

Vers. 16. *brothers wife]* except when the brother deceaseth without children, then the next brother marrieth her, Deut. 25. 5. See the notes on verse 8.

Vers. 17. *or her]* Hebr. *and her:* but *and* is often used for *or;* as is noted on Genes. 13. 8. Of these laws, the Hebrews write thus; *When a man marrieth a woman, there are six women of her kin, unlawful for him forever, whether his wife live with him, or be divorsed, whether she be alive or after her death▪ and they are those; her mother, and her mothers mother, and her fathers mother, and her daughter, and her daughters daughter, and her sons daughter. And if he lie with any one of them, whiles his wife liveth; both of them are to be burned,* (Levite. 20. 14.) *Maimonides in •ss•re•biah,* chap. 2. sect. 7. *wickedness]* in Hebrew *Zimmah,* which properly signifieth a wicked *thought* or *purpose;* but is applied also to wicked acts, and particularly to unlawful copulations; the Chaldee here translateth it *counsel* (or *purpose) of sins:* the Greek, *an impiety* (or *impious act,)* and in Levite. 20. 14. *an unlawful-act.*

Vers. 18. *a woman]* or, *a wife unto her sister,* which the Chaldee translateth *with her sister.* Which word *sister,* may be understood of any *other woman,* (as *brother* is often used for any *other man,* Gen. 26. 31. and 19. 7.) & then the law here forbiddeth to take any moe wives then one; which the reason following seemeth to confirm. The Hebrews understand it of her next sister in blood, *whether she be her sister by the mother, or her sister by the father; whether in way of marriage, or in fornication. Maimonides in Iss•re•biah,* chap. 2. sect. 9. *to vex* her] or, *vexing* her, or *for an adversary,* as *Penin•ah* is called *the adversary* (or *vexer)* of Anna, the other wife of Elkanah, 1 Sam. 1. 6. whereby it is probable, that the *sister* forementioned, is any other wife; and the Greek here and there translateth a like *Antizelos* an 〈◊〉 or *envier.* For when one man hath two wives, they are ready to envy and vex one another: see Gen. 4. 19. 23. and 30. 15. *in her life]* or, *whiles she is alive,* as the Greek explaineth it.

Vers. 19▪ *a woman]* or, *a wife:* even from his own wife, every man was to abstain, during this her uncleanness. See Levite. 12. and 15. chapters. *separ* 〈...〉 *]* that is, so long as she is separated for the uncleanness of her monthly fluors; whereof see Lev. 15. 19. They that transgressed this Law presumptuously, were to be *cut-off,* Levite. 20 18. and for transgression thereof in Israel, the prophet proclaimeth, Ezek. 22. 10. And by the Hebrew doctors, this uncleanness was *as the residue of all the nakednesses* forementioned; *who so uncovereth her nakedness so, deserveth to be cut off.* Maimonides in *Issureibiah,* ch. 4. sect. 1.

Vers. 20. *not give thy copulation, for seed]* or, *of seed;* that is, *not lie fleshly with her; not comit adultery:* which the Hebrew expresseth here by the *lying* (or *bed) unto seed:* and in Leviticus 19. 20. *the lying* (or *bed) of seed;* and so the Greek translateth it here. The phrase meaneth *carnal copulation:* and not only when it is unto ess•sion of seed, but any other uncleanness. The

Hebrew cannons distinguish between the beginning of this act, (which they call *the uncovering of nakedness)* and the accomplishment thereof. *And in all these cop•lations spoken of, whether be hath uncovered her nakedness,* (beginning the act with his body▪) *or hath accomplished it; yea though it be not to the effusio of seed &c. when he hath begun the act with his body, they are both of them guilty of death by the Magistrate, or of cutting off, or of beating, or of chastisement, Maimonides in Issureibiah,* ch. 1. sect. 10.

Vers. 21. *of thy seed]* that is, of any of thy children, thy *son* or thy *daughter,* as Moses expoundeth it in Deut. 18. 10. See also Lev. 20. 2. *through* the fire] this word *fire,* is after expressed in Deut. 18. 10. and in 2 Kings 11. 3. which another Prophet expoundeth, *burn in the fire,* 2 Chron. 28. 3. which was the abominable custom of the heathens, so dedicating their children unto idols and Devils: and the like abomination, the Israelites committed in a valley near to Jerusalem, 2 Chron. 33. 6. Ierm. 32. 35. which King Josiah abolished, when *he defiled Topheth, which* was *in the valley of the sons of Hinnom; that no man might make his son or his daughter, to pass through the fire to Molech,* 2 King. 23. 10. This sin is here forbidden amongst whoredoms and incests, because even it is spiritual whoredom; as in Lev. 20. 5. it is called a *going a wh•ring after Molech.* The manner of doing this wickedness, it not now certainly known: but is thought to be done two ways, some being burned to death, othersome made to pass only between two fires, for a sign of consecration. So of Achaz King of Judah, it is said, *he burnt his sons in the fire,* 2 Chron. 28. 3. and of the Jews, that they *burnt their sons and their daughters in the fire,* Ierm. 7. 31. and that they burnt *their sons with fire, for burnt offerings unto B••l,* Ierm. 19. 5. *yea they sacrificed their sons and their daughters unto Devills; and shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan.* Psal. 106. 37. 38. R. *Bechai* (on Lev. 18) saith that the parents were persuaded, that by this sacrifice, the rest of their children should be delivered from death, and that they themselves should prosper for it, all days of their life. Of the manner of consecrating and not killing their children, the Hebrews write thus; *There was a great fire kindled, and (the father) took some of his seed, to deliver the same unto the Priests that served the fire▪ and the same Priests gave the son unto his father, after that he was delivered into their hand, to cause him to pass through the fire, by his leave: and the father of the son, was he that made his son pass through the fire, by the leave of the priests, and he led him through on his feet, from one side to another, in the midst of the flame; but burned him not to Molech, after the manner that they burned their sons and their daughters to other Idols; but this service named Molech, was by passing through only. Maimonides treat of Idolatry,* ch. 6. sect. 3. And for the manner of killing their children, in the honor of Molech, it is thus recorded in an Hebrew commentary called *Ialkut,* upon •erm. 7. sol. 61. col. 4. *Though all (other) houses of Idolatry were in Jerusalem, yet Molechs house was without the city, in a place apart. How was Molech made? It was an Image having the face of a Bullock, and hands spread abroad, like a man that openeth his hands, to receive somewhat▪ Within, it was hollow: and for it there were seven chappels built, before which this image was set. Who so off••d a foul or dove, went into the first chapel▪ if he brought a Lamb, he went into the second; if a Ram, into the third; if a calf, into the fourth; if a bullock, into the fi•t, if an Ox, into the sixth; and if he offered his son, he went into the seventh. He kissea Molech, as* (in Hos. 13. 2.) *Let the sacrificers of men, kiss the calves. The son was set before Molech, and Molech having fire put under it, was made burning hot. Then the Priests taking the child,*

put him into Molechs burning bands: and to the end that the father might no hear the cry of the child, they did beat upon Tabers: thereupon was the place called Tophet; of *Toph,* which is a *Taber.* But of these things, we have no certainty, save that the scriptures witness such impiety to have been in Israel. *Molech]* the name of an Idol, or Star, which the Ammonites and other heathens worshipped, called also *Moloch,* Amos 5. 26. and *Milcom,* 1 King. 11. 5. 7. and was so named, as being *Melech, King;* wherefore the Greek translateth it *Archon* a *Prince:* and is thought of some to be the star *Saturn,* the highest of all the Planets, unto which the Carthaginians are said to have sacrificed the best of their sons, *Diodorus. Sicul. l.* 20. and likewise the Phoenicians, *Euseb. praep. Evang. lib.* 4. Others think it was the Sun, which is as King and chief of all the Planets, and whom the Phoenicians worshipped by the name of *Be•l samen,* that is, *Lord of heaven,* as Sanchonjatho testifieth, in *Euseb. Evang. praep. lib.* 1. called in the holy Scriptures *Baal.* And this seemeth probable, for whereas in *Tophet* in the valley of the sons of Hinnom, they used to make their children pass through the fire to *Molech,* 2 King. 23. 10. Jeremiah saith they offered them unto *Baal,•e•m.* 19. 5. compared with Ierm. 7. 31. and Ier. 32. 35. So either it was a star, as the Prophet saith, *the star of your God,* Amos 5. 26. or, the multitude of stars, as Stephen saith, *God gave them up to worship the host of heaven,* Act. 7. 42. which another Prophet confirmeth, saying, *They shall spread them before the Sun, and the Moon, and all the host of heaven, whom they have loved, and whom they have served:* Ier. 8. 2. Of like sort were *Adram melech,* and *Anam-melech the God's of Sepharvaim,* unto whom that people, *burnt their children in fire,* 2 King 17. 31. Of this Idol Molech, *R. Solomon* (on Ierem. 7. 31.) saith; there was an *Image of brass,* set up in the valley of Hinnom near Jerusalem, after the form before noted out of *Ialkut. not profane]* or, *not pollute, not prostitute:* it is contrary to *hallowing* or *sanctifying,* Lev. 22. 32. And as God's name is profaned funday ways, Lev. 21. 6. and 19. 12. so in special by idolatry; as when they applied God's name or word, to the service of *Molech* forementioned, or the like. The Hebrew doctors among other things, do apply this unto the giving of ones life for the truth and religion of God; saying: *Who so ever ought rather to be killed, then to transgress (God's law) if he be killed, for that he will not transgress, loe he sanctifieth the name (of God;) and if it be before ten men of Israel, loe he sanctifieth the Name publicly, as did Daniel, Ananias, Misael, Azarias &c.* Dan. 3. & 6. *And of such it is said* (in Ps. 44.) *for thy sake we are killed all the day, &c. But who soever ought to be killed rather then to transgress; and he transgresseth rathen he will be killed, toe be profaneth the Name (of God) and if it be before ten of Israel, he profaneth it publicly, and he disanulleth the affirmative precept, for sanctifying God's name; and transgresseth against the prohibition of profaning his name. Maimonides, tom. 1. in Iesudei hatorah,* ch. 5. sect 4.

Vers. 22. *with a male]* or, *with man-kind:* this was the sin of Sodom, Gen. 19. 5. and of other heathens, Rom. 1. 27. called the *going after other flesh,* Iuce verse. 7. They that thus sinned, were by Moses Law to be stoned to death, Lev. 20. 13. by the law of Christ, they shall be shut out of the kingdom of God, 1 Cor. 6. 9. 10. like *copulation* with *a woman]* Hebrew, with *the lyings* (or *copulations) of a woman.*

Vers. 23. *to lie down thereto]* or, *that it may lie with her,* which sense the Greek version also affordeth. So in Lev. 20. 16. where such beastliness is punished with death. *And whether it be*

tame-beast, or wild-beast, or fowl, all are to be stoned to death, Maimonides in Issureibiah, ch. 1. sect. 16. *confusion]* in Greek, *a detestable thing.*

Vers. 24. *in any of these]* or, *in all these;* which Targum Jonathan expoundeth, *in any-one of all these;* every of which, the Hebrews call *Nakednes,* after the scripture phrase: and they say, *There are also other women, which are forbidden by tradition, and the doctrine of the Scribes;* these they call *Secondaries,* as being *second* (or next) to the foresaid nakednesses; and of them there be 20. *women and they are these.*

1 *The mothers mother, and this is infinite, as the mothers mothers mothers mother, and so all upward, are unlawful.*

2 *The mother of his mothers father, only: and no further are forbidden.*

3 *His fathers mother, infinite: as the fathers mothers, mothers mother, and all upward, are unlawful.*

4 *The mother of his fathers father, and no further.*

5 *The wife of his fathers father, infinite. Though she were the wife of our father Jacob [or Noah] she is unlawful for every of us.*

6 *The wife of his mothers father, and no further.*

7 *The wife of his fathers brother by the mother.*

8 *The wife of his mothers brother, whether by the mother or by the father.*

9 *His sons daughter in law [that is, his sons sons wife] infinite: though it should be his sons sons sons sons wife, even to the worlds end.* So that Noah if he were now living, might never marry with any widow, that had been wife to any of his sons.

10 *His daughters daughter in law (or sons wife) and no further.*

11 *The daughter of his sons daughter, & no further.*

12 *The daughter of his son, son and no further.*

13 *The daughter of his daughters daughter, only,*

14 *The daughter of his daughters son, only.*

15 *The daughter of his wives sons son, only.*

16 *The daughter of his wives daughters daughter, only.*

17 *The mother of his wives fathers mother, only.*

18 *The mother of his wives mothers father, only.*

19 *The mother of his wives mothers mother, only.*

20 *The mother of his wives fathers father only. So there are found of these which are secondarily unlawful, four which are infinite. The mothers mother, and all upward. The fathers mother, and all*

upward. The grandfathers wife, and all upward. The sons son wife, and all downward. Maimonides in *Ishoth* (or 〈...〉 of *Wives.)* ch. 〈◊〉 . sect. 6.

Vers. 25. *do visit]* or, *have visited,* that is, *punished,* [unspec] or, (as the Greek translateth) *recompensed:* the time past being used for the more certainty, 〈...〉 the thing were already done. *spueth]* or, *v* 〈...〉 *teth out,* with •othsomnesse and indignation, 〈◊〉 the Greek explaineth it. So after, & in Lev. 20. 〈◊〉 .

Vers. 26. *any of these]* or, any *of all these abo* 〈...〉 *tions.* [unspec] So in verse. 29. *stranger]* or *sojourner,* 〈◊〉 Greek, *proselyte.*

Vers. 28. *the nation]* in Greek, *the nations,* 〈◊〉 [unspec] Chaldee, *the people's.*

Vers. 29. *the souls]* that is, *the persons.* 〈...〉 [unspec] *rooted out,* or *destroyed,* as the Greek and Chaldee 〈...〉 explain it. Of this judgment, see Levite. 20. 〈◊〉 Gen. 17. 14.

Vers. 30. *my charge]* Hebrew *my keeping* (or 〈...〉 *die)* [unspec] that is, which I command to be kept. In Greek *my ordinances:* in Chaldee, *the custody of my* 〈◊〉 *statutes of abominations]* that is, *most abo* 〈...〉 *statutes:* meaning their sinful practices, which 〈...〉 orow custom grew to be as a Law amongst them.

CHAP. XIX.

Sundry laws, teaching 2, holiness, 3, obed 〈...〉 , 4, and true religion: To leave some of the fruits of the Land for the poor. 11, Against lying, swearing, defraud, 〈...〉 sing and unrighteousness. 16, Against talebearing, hate, revenge, 19, unlawful mixtures, and fornication. 23, The law for uncircumcised fruits. 26, Against observing heathenish manners, 29, whoredom, 31, familiar spirits. 32, To honor the ancients, 34, to love strangers, 36, to have just balances, 37, and to observe all God's statutes.

〈 in non-Latin alphabet 〉

ANd Jehovah spake, unto Moses, saying. Speak unto all the Congregation of the sons of Israel, and say unto them, Ye shall be holy: for I Jehovah your God, *am* holy.

Ye shall fear, *every*-man his mother and his father; and keep my Sabbaths: I *am* Jehovah your God.

Turn ye not unto Idols; and make not to your-selves, molten gods: I, *am* Jehovah your God.

And when ye sacrifice, a sacrifice of Peace offering, unto Jehovah: ye shall sacrifice it, for your favorable acceptation. In the day *that* ye sacrifice *it,* it shall be eaten, and on the morrow: and that which remaineth, until the third day; shall be burnt in the fire. And if, it be eaten at all, in the third day: it *is* a polluted-thing, it shall not be favourably-accepted. And they that eat it, *everyone* shall bear his iniquity; because he hath profaned, the holy thing of Jehovah: and that soul, shall be cut-off-from his people's.

And when ye reap, the harvest of your land; thou shalt not wholly-rid, the corner of thy field, in reaping: neither shalt thou glean, the gleaning of thy harvest. And thou [unspec] shalt not gather-the-single-grapes, of thy vineyard; nor glean, the grapes that are broken off of thy vineyard: thou shalt leave them, for the poor and for the stranger; I, *am* Jehovah your God.

Ye shall not steal: neither falsely-deny, nor deal-falsely, *any*-man with his neighbor.

And ye shall not swear by my name, to falsehood: and thou shalt *not* profane, the name of thy God, I *am* Jehovah.

Thou shalt not fraudulently-oppress thy [unspec] neighbor, neither rob *him:* the work of him that is hired, shall not abide-all-night with thee, until the morning.

Thou shalt not curse the deaf; and before [unspec] the blind, thou shalt not put a stumbling-block: but thou shalt fear thy God; I *am* Jehovah.

Ye shall not do unrighteousness, in judgment; thou shalt not respect the person of the poor; nor honor, the person of the great *man:* in justice shalt thou judge thy neighbor.

Thou shalt not walk a talebearer, among thy people; thou shalt not stand, against the blood of thy neighbor: I, *am* Jehovah.

Thou shalt not hate thy brother, in thine heart: rebuking thou shalt rebuke thy neighbor; and not bear sin, for him.

Thou shalt not avenge: nor keep *grudge,* against the sons of thy people; but thou shalt love thy neighbor, as thyself: I *am* Jehovah.

Ye shall keep my statutes; Thou shalt not let thy cattle gender, *with* divers-kinds: Thou shalt not sow thy field, *with* divers-kinds: and a garment of divers-kinds, of linsie-woolsie; shall not come upon thee.

And a man, when he shall lie with a woman, *to* copulation of seed; and she a bondwoman, betrothed to a man; and redeeming she is not redeemed; or freedom, is not given her: a scourging shall be, they shall not be put-to death, because she was not free. And he shall bring his Trespass-*offering,* unto Jehovah; unto the door, of the Tent of the congregation: a ram, *for* a Trespass-*offering.* And the Priest shall make-atonement for him, with the ram of the Trespass-*offering,* before Jehovah; for his sin, which he hath sinned: and the sin, which he hath sinned, shall be forgiven him.

And when ye shall come into the land, & shall have planted any tree *for* food; then ye shall count-as-uncircumcised the uncircumcision thereof, the fruit thereof: three years, shall it be unto you, *as* uncircumcised, it shall not be eaten. And in the fourth year, all the fruit thereof shall be, holiness of praises, unto Jehovah. And in the fifth year, ye shall eat the fruit thereof; to add unto you, the revenue thereof: I, *am* Jehovah your God.

Ye shall not eat, with the blood: ye shall not observe-fortunes, not observe-times. Ye shall not round, the corner of your head: neither shalt thou mar, a corner of thy beard. And ye shall not make in your flesh, *any* cutting for a soul; neither shall ye make upon you, the print of *any* mark; I *am* Jehovah.

Profane not thy daughter, to cause her to be-an-whore: that the land fall not to whoredom; and the land become full, of wickedness.

Ye shall keep my Sabbaths; and reverence my Sanctuary; I, *am* Jehovah.

Turn not unto *them that have* familiar-spirits, and unto wizards; seek not, to be defiled by them: I, *am* Jehovah your God.

Thou shalt rise-up, before the hoary-head; and honor, the face of the old-man: and fear thy God, I *am* Jehovah.

And when a stranger, shall sojourn with thee, in your land: ye shall not vex him. The stranger, that sojourneth with you, shall be unto you, as one homeborne amongst you; and thou shalt love him, as thyself; for ye were strangers, in the land of Egypt: I *am* Jehovah your God.

Ye shall not do unrighteousness, in judgment: in meteyard, in weight, or in measure. Just balances, just stones, a just Ephah, and a just Hin, shall ye have: I *am* Jehovah your God, which brought you out, from the land of Egypt. And ye shall keep all my statutes, and all my judgments; and shall do them: I *am* Jehovah.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the thirtieth section, or lecture of the Law. See Gen. 6. 9.

BE holy] that is, separated from sin, & dedicated unto God, and his obedience; which is the sum of the first Table, yea of all the Law. The Apostle openeth it thus; *As obedient children, not fashioning yourselves, according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy,* 1 Pet. 1. 14. 15. 16. See also Lev. 11. 44.

Ver. 3. *fear]* or *reverence.* This openeth the fifth commandment, *Honor* &c. Exod. 20. 12. showing that it implieth inward reverence, as all the Law is *spiritual,* Rom. 7. 14. And here the *mother* is named before the *father,* which is not usual. See the notes on Exod. 20. 12. The Hebrews say, *It is written, Honor thy father and thy mother,* Exod. 20. 12. *it is also written, Honor the Lord with thy substance,* Prov. 3. 9. *Again it is written, Ye shall fear every man his mother and his father,* Lev. 19. 3. *it is also written, Thou shalt fear the Lord thy God,* Deut. 6. 13. *as he commandeth the honor of God's great name and his fear, so he commandeth the honor and fear of parents. He that curseth his father or mother, is stoned: and he that blasphemeth (God) is stoned: loe he maketh them equal in punishment. For honor, the father is set before the mother; and for fear, the mother before the father: to teach that they are both alike for honor or for fear. What is this Fear? It is not to stand in his*

place, nor sit in his place, nor to oppose his words, nor to carpe at his words, nor to call him by his name either living or dead; but to say Sir, or my Lord, my Father, Maimonides in Misneh. tom. 4. treat. of Rebells, chap. 6. sect. 1. &c. *Sabbaths]* in Chaldee, *Sabbath days:* both the *seventh day,* and all other days of rest, which were likewise called *Sabbaths,* Lev. 23. 32. See the annotations on Exod. 20. 8.—11. *I* am *Jehovah]* This is a ground and reason of these, and almost all the other precepts following; as it was prefixed before the ten Commandments: see Exod. 20. 2.

Vers. 4. *Turn ye not]* to weet, *your faces:* or *Look not, Regard not:* in Greek, *Follow not.* It implieth also the turning-away of the heart, Deut. 30. 17. and 29. 18. But from this word, the Hebrews say, *that it is forbidden even to look-attentively, on the similitude of an image.* Maimonides treat. of *Idolatry,* ch. 2. sect. 2 *Idols]* called in Hebrew *Elilim,* which properly signifieth *things of naught, nothing, vain,* and *naught worth:* according to the nature of which name, Paul saith, *we know that an Idol is nothing in the world, and that there is none other God but one,* 1 Cor. 8. 4. *Elim* signifieth, *God's; Elilim,* 〈◊〉 *God's;* which the Greek here nameth *Eidda,* whereof our English *Idols* is derived: in the Chaldee they are called *Errors,* or *Aberrations.* And *Elilim* is applied to other things also, which are of no value; as in Job 13. 4. *Physicians Elil,* that is, *vain* or of *no value,* & in Ier. 14. 14. false prophets prophesied *Elil, a thing of naught.* And as *Images,* are the same that *Idols,* in signification, so Images of silver and gold, are called *Elilim Idols,* Isaiah 2. 20. So that hereby God forbiddeth the transgression of the first and second commandments. And the Hebrew doctors say, *It is not Idolatry only which a man is forbidden to turn after it in his thought; but every thought which occasioneth a man to deny any of the fundamental points of the Law, we are warned that it come not into our heart, &c.* Maimonides treat. of *Idolatry,* ch. 2. s. 3. *molten God's]* Hebrew, *gods of melting:* meaning Images, God's of silver and of gold, as Exodus 20. 23. such as was the *mo* 〈...〉 *calf,* Exod. 32. 8. 31. The Prophet calleth them teachers *of lies,* Habak. 2. 18. yet unto such, Idolaters said, *ye are our God's,* Isaiah 42. 17.

Vers. 5. *of Peace-offerings]* or *of payments,* whereof see Lev. 3. 1. *for your favorable-acceptation]* that it may be acceptable to God for you: see the notes on Lev. 1. 3. This sense *Sol. Rashi* giveth of these words here. Some do understand it, *at your own will,* such as you like best to offer: but the 7. verse following, showeth the former interpretation 〈◊〉 there to be meant. Though this later also is good, and may be implied; and is so expounded by *C* 〈...〉 *kuni,* that they should give their good will therein, and not grudge or have an evil eye in that which they offered before the Lord. *For some men* (saith he) *do not offer with the heart, but because they see other men do so, and it were a shame for them, if they should not do likewise.* But *another meaning* (saith he) may be this, *Do the thing that may be for your favorable-acceptation, as that it be eaten on that day, or on the morrow.*

Vers. 6. *burnt]* as being polluted by over long keeping it. See these things opened in Levi 〈...〉 7. 18. 19.

Verse 7. *eaten at all]* or, *any of it eaten:* Hebrew, *eating eaten. a polluted-thing]* or, *abominable,* is Greek, *unsacrificeable;* but Aquila turneth it 〈◊〉 in Greek *Apobleton,* a *thing to be rejected,* which word Paul useth, in 1 Tim. 4. 4. See the notes 〈◊〉 Lev. 7. 18.

Vers. 8. *his iniquity]* in Greek, *sin,* meaning *punishment* for his iniquity• see the notes on Levite. 7. 18. *the holy thing]* Hebrew, *the holiness;* in Greek, *the holy* things. *that soul]* that is, as the Chaldee translateth, *that man shall be destroyed:* see Lev. 7. 18. In Greek, *the souls that eat it, shall be destroyed out of their people.*

Vers. 9. *not wholly-rid]* or, *not make a full-end, not make clean-riddance, of the corner of thy field, to reap* the same. The like is after, in Levite. 23. 22. *corner]* that is, *the outside,* or *utmost-part:* the *corner* may also be understood for many *corners.* The Hebrew canons declare it thus; *He that reapeth his field, must not reap all the field wholly; but must leave a little standing corn for the poor, in end of the field,* (Lev. 23. 22.) *whether he cut it, or pluck it up: and that which is left, is called the Corner [Peah.] And as he must leave of the field, so of the trees, when he gathereth their fruits, he must leave a little for the poor. If be transgress, and do reap all the field, or gather all the fruits of the trees: he must take a little of that which he hath reaped, or of that which he hath gathered, and give it to the poor; for the giving of it is a commandment. Yea though he have ground it, or baked it into bread, yet he must give thereof a corner to the poor. If all* w^ch^ *he hath reaped, be lost or burnt, before he hath given the corner, then is he to be beaten: because he hath transgressed a probibition and cannot confirm the commandment thereof, which unto him is broken off.* Maimonides in *Misneh tom. 3. in Mattanoth gnanijim,* ch. 1. sect. 1. 2. 3. *What is the measure of the Corner? By the Law, there is no measure set for it; if he leave but one ear of corn, he is discharged. But by the words of the Scribes it must be no less then one of sixty. And a man may add more then one of sixty, according to the greatness of the field, or multitude of the poor, or blessing of the seed. As if the field be very small so that if he leave thereof the sixtieth part, it will not benefit a poor man, then is he to add unto the measure: and so if there be many poor, be addeth. And if he did s•w little, & reapeth much because it is blessed: he addeth according to the blessing. And who so addeth more unto the corner, he shall his reward increased, and there is no measure of this addition. They leave no corner, but ⟨◊⟩ the end of the field; to the end that the poor may know the place whither to come, &c. At three times in the day they part the corner for the poor; at morning, and at midday, and at the evening sacrifice. [that is, 3. of the ⟨◊⟩ in the afternoon] and the poor that comes not at ⟨◊⟩ of these times, they suffer him not •o take any away; ⟨◊⟩ there may be a set time, for the poor, to come together all of them, to take, it. If a man have two fields, he may not reap•the one wholly, and leave in the other a ⟨...⟩ them both; for it is written, the corner* OF THY FIELD: *but he must leave in everyone ⟨...⟩ for the same. He that soweth his field with one kind (of seed;) though he make therein two threshing ⟨◊⟩, he leaveth but one corner. If he sow two kinds of seed, though he make but one floor, he must give a ⟨◊⟩ for ⟨◊⟩ one sort, by it self; and a corner for the other sort, ⟨◊⟩ itself. If he sow it with ••o kinds of wheat ⟨◊⟩ two kinds of barley; then, if he make but one floor, he giveth but one corner; if two floores, he giveth two cor•ers.* Maimonides in *Mattanoth gn ⟨...⟩ im, (or treat. of Gifts to the poor)* c. 1. sect. 1. 2. 3. 15. and ch. 2. s. 12. 17. and c. 3. s. 1. 14. *in reaping]* or, *to reap* the same: which in Lev. 23. 22. Moses explaineth thus, *when thou reapest. glean]* or *gather. the gleaning]* or *gathering,* that is, the ears of corn *which fall off,* as the Greek version explaineth it. So the Hebrews say, *the gleaning is that which falleth out of the sickle in the time of reaping, or that falleth out of the hand when he gathereth the cares and reapeth; if so be that which falleth be but an ear, or two. But if there fall three together, those three are the owners of the field. And that which sallethfrō after the sickle, or*

from after the hand though it be but one care, is not for gleaning. He that plucketh up things which are to be plucked, that which falleth from under his hand, is for gleaning. If he reap and there be left an ear unreaped, if the top of it reach to the other standing corn which is thereby, so that he may reap it with the other standing corn, it is the owners of the field; if not, it is for the poor. If the wind scatter the corn, so that the harvest of the owner of the field, is mixed with that which is to be gleaned, then they measure the field, how much gleaning it is meet for to afford, and they give (so much) to the poor. If (the owner) have transgressed, and gathered the gleanings, though he have ground it, and baked it, he must give it to the poor. If it be lost or burnt, after it is gathered, before it be given to the poor; he is to be beaten. Mai. in *Mattanoth gnanijim,* ch. 4. sect. 1.—5. and c. 1. s. 4.

Vers. 10. *not gather-the-single-grapes]* that is, the grapes which grow single, and not in clusters; such the owner of the vineyard might not gather, but leave them for the poor. *Gnoleloth* are *single-grapes* Isaiah 24. 13. *Hobad,* verse. 5. differing from the *clusters* of grapes, Mich. 7. 1. So the Hebrews explain this law, saying, *Gnoleloth are little clusters which are not thick, as clusters which are not compact together, and whose grapes are not joined one upon another, but dissevered. And it is called Gnolel, because it is to the other clusters as (gnolel that is) achild to a man, &c. and single berries, they are gnoleloth. A branch whereon there is a cluster, and single grapes on the twig of the branch, if the single grapes be cut off with the cluster, they are the owners of the vineyard; if not, they are for the poor. If a vine-yard have all single grapes it is for the poor, as it is written,* THOU SHALT NOT GATHER THE SINGLE GRAPES OF THY VINE-YARD, *although it be all single grapes. And no single grapes or particular berries are due (to the poor,) but in the vineyard only.* Maimonides in *Mattanoth gnan.* ch. 4. sect. 17. &c. *the grapes-that-are-brokenoff]* or, *the particular-berries.* The Hebrew *Peret,* which hath the signification of *parting, breaking,* and *falling off,* meaneth here such particular grapes as are broken and fall off from the clusters in the vintage. That as in the field, the *corner* was that which was left growing, and the *gleaning* was of the ears that fell away in the reaping: so the single grapes, were such as grew not in clusters; and the *Peret,* are grapes broken and fallen off in the gathering. So the Greek translateth it, *Rhogas,* that is, *berries-broken-off;* and the Chaldee *Nithra,* is of like meaning; and the Hebrews expound it to be particular *berries one or two, that are brokenoff from the cluster, in the time of the grape-gat hering:* but if there be three berries together, or moe; they are not *Peret,* nor left for gleaning, but are the owners. Yet that which is thrown to the earth, in the grape gathering, they count for *Peret,* though it be half a cluster, or an whole one: so that *he that putteth a basket under the vine, in the time when he gathereth grapes* (to save for himself those which so fall off) *he robbeth the poor:* Maimonides in *Mattanoth gnan,* chap. 4. sect. 15. 16. Besides the fruit of the vine, other fruits that are for food, are implied in this law; therefore in Deut, 24. 20. Moses mentioneth the like of the *Olive tree:* and there in the verse 19. he addeth another branch of this law, touching *a sheaf forgotten in the field,* which must not be fetched again, but left for the poor. So the Hebrew doctors understand this precept largely; for by *harvest* and *reaping,* they say is implied *whatsoever, is like unto harvest,* that it is bound to yield *a corner* for the poor; as all kind of grain in the field, and all pulse, as rise, millet, lentils, also *nutts, almonds, pomgranats, grapes, olives, dates,* and *all such like;* whatsoever is for meat, and groweth out of the earth, and is gathered as an harvest Therefore *herbs* are free from paying this duty, because they are not gathered and laid up for

men's livelihood, but *garlic,* and *onions,* must pay the corner, because, they are dried and brought into the house for provision. So they say, *There are four gifts for the poor, in the vineyard: the grapes that are broken. off, and the single-grapes, and the corner, and that which is forgotten. Three gifts, are from the revenues of the field; the gleaning, and that which is for gotten, and the corner. And two, from trees; that which is forgotten, and the corner,* Maimonides in *Mattanoth gua•ijim,* ch. 2. sect. 1. 2. *and* ch. 1. sect. 7. *thou shalt leave them]* Hence the Hebrews gather, that the poor have nothing to do with these gifts, *until the good-man of the house have separated them purposely. Therefore a poor man, that seeth a corner in the end of a field, may not touch the same, (upon pain of robbery,) until he know that the master of the house knoweth thereof.* After they are thus left, the master of the house hath no right in them, but *the poor may come and take them, yea though it be against the masters will.* Maimonides, *ibidem,* ch. 2. sect. 14. and ch. 1. s. 8. And whereas the master of the family was to give the first fruits to the Pricsts, Numb. 18. 12. and the tithes to the Levites, Numb. 18. 24. and a second tithe, for him and his to eat before the Lord, Deut. 12. 17. 18. these gifts, were to be left for the poor, before any of the other: and every third year, that a tithe, was also given to the poor, Deut. 14. 28. 29. besides other relief, Deut. 7. 8. so merciful was God, to the poor of his people. Neither might they be defrauded of these gifts, under color of religion; If a man *sanctified his vineyard,* (to the Lord,) *after single-grapes were known to be in it: the poor had these single-grapes* not withstanding: and if *the tithe were given to a Levite, and single-grapes were found therein, he was to give them to the poor.* Maimonides in *Ma••gna•.* ch. 4. sect. 23. 26. Now who those poor were, to whom these gleanings, single grapes, corners, &c. did belong, the Hebrew canons declare thus; *Who so hath two* 〈...〉 *dred Zurims,* [that is, fifty shek else of silver, for a 〈◊〉 is the fourth part of a shekel; and what the shekel is, see the notes on Gen. 20. 16] *let him not take of the gleaning, or of that which is forgot, or of the corner, or of the tithe of the poor. If he have 200 lacking one, be may take. If they be pawned to his creditor, or be for his wives dowry, them also be taketh. And they cannot bind him to sell his house or stuff. Talmud Bab.* in *Peah,* ch. 8. s. 8. *for the stranger]* and *for the father less, and for the widow,* Deut. 24. 19. By the *stranger* is chiefly meant *the proselyte* (as the Greek here translateth,) converted to the faith, though others are not forbidden, because in these gifts, was no holiness at all, as in other things that were sanctified. The Hebrews say, *every stranger spoken of, in the gifts to the poor, is not meant, but of the righteous stranger. For loe he saith of the second tithe, And the Levite shall come, and the stranger,* (Deut. 14. 19.) *the Levite is within the covenant, so the stranger is within the covenant. Notwithstanding they withhold not the poor heathens from these gifts. It is said, thou shalt leave them for the poor &c. all the while that there are poor men to require them. If the poor cease to seek or come again for them, that which is left, is free for any man to take. And he is not bound to give (the poor) the price of thē; for it is not said, he shall give them to the poor, but be shall leave them. And it is not meet to leave them for beasts and birds, but for the poor: and loe there* 〈◊〉 *poor. After that the poor are gone into a vineyard & come away: the grapes which remain afterward, are* 〈◊〉 *for any man; &c.* Maim. in *Mattanoth gnan.* chap. 1. sect. 9. 10. 11. *I* am *Jehovah,]* by whose commandment, this law was stablished in Israel, to the end that they might remember their own poverty and bondage which they endured in Egypt; and that by doing these works of mercy, the Lord

might bless them, in all the work of their hands. Which reasons, M ses rendteth of this precept, in Dent. 24. 19. 22.

Vers 11. *not steal]* see the notes on Exod. 20. 15. In that he speaketh as to many *ye shall not,* Chazkuni here gathereth, that *he that seeth* one steal, ⟨◊⟩ *holdeth his peace, he also stealeth as doth the principal in the theft. falsely-deny]* in Greek, *not lie;* it is a general word for lying, or denying of things in respect either of God, as Prov. 30. 9. or of men, as Lev. 6. 2. And unto this latter, of denying other men's goods that are in their hand, do the Hebrews refer this prohibition. *Maimonides* rom 3. treat. of *Oaths,* ch. 1. s. 8. *deal falsely]* or *lie,* in violating covenants, as Gen. 21. 23. Psal. 44. 18. or swearing falsely, or any other way.

Ver. 12. *to falsehood]* or *falsely;* in Greek, *to an unjust thing;* The contrary is required, *Thou shalt swear, the Lord liveth, in Truth, in Judgment, and in Instice.* Ierem. 4. 2. And God's *Name* is of large signification, as is noted on Exod. 20. 7. so that whether one use any of God's proper names, or describe him by other words, as *he that liveth forever, be that created heaven and earth, &c.* (as Rev. 10. 6.) or any the like, it is a full oath. And by *swea* ⟨...⟩ , is understood *cursing* also, which is of the same nature, as in Gen. 24. 8. 41. the same thing, is called an ⟨◊⟩ , and a *curse* (or *exsecration.)* So the He ⟨...⟩ canons say: *Whether one swear by (God's) proper name, or by any of his surnames; as by him whose* ⟨◊⟩ *is Gracious, or whose name is Mercisull, or any the like an any language: loe it is a full oath. And so an* ⟨◊⟩ *, and a curse, is an oath. As when a man saith, Cursed* ⟨◊⟩ *be of the Lord, or of him whose name is Gra* ⟨...⟩ *Merciful, who soever hath eaten this thing, and himself hath eaten it: loe he hath sworn falsely. Likewise* ⟨◊⟩ *that saith nay, nay, twice, by way of oath; or yea, yea, and mentioneth God's name or surname, loe it is as if he* ⟨◊⟩ *sworn. And so he that promiseth I will not do this or that, and mentioneth God's name or surname: it is an oath,* Maimonides in *Misneh, tom. 3. treat. of O* ⟨...⟩ *es,* ch. 2. sect. 2. &c. not *Profane]* or, *pollute,* but contrariwise shalt sanctify it; as Levite. 22. 32. The wordnet, in the former branch, is here again necessarily understood, as often in the scripture: and so the Greek version addeth it, *ye shall not profane.* By this, not only false, but rash, vain, unadvised, needless oaths, and all other abuses of God's name are forbidden: as is noted on Exodus 20. 7. The Hebrews say, *Although he that sweareth vainly or falsely, bebeaten (by the Magistrate,) and being a sacrifice (to the Priest,) yet is there not a* ⟨...⟩ *made thereby, for all the iniquity of his oath; for it is written,* (in Exodus. 20. 7.) *the Lord will not hold him innocent: he is not freed from the judgment of (the God of) heaven, until be have his payment from him, for the great Name which he hath profaned, as it* ⟨◊⟩ *written, Thou shalt not profane the name of the Lord thy God: I am the Lord. Therefore a man must beware of this iniquity, more then of all transgressions. This is me of the heavy iniquities; although for it there be as eutting off, nor death, by the Magistrates, yet is* ⟨◊⟩ *in it a profanation of the holy Name, which is greater then all iniquities. It is necessary to warn children much, and to teach their tongues the words of truth, without swearing; that they fall not into a custom to swear continually, as do the heathens. And this thing* ⟨...⟩ *eth as a dury upon their parents, and upon school* ⟨...⟩ *sters. And it is a great good thing, for a man* ⟨◊⟩ *to swear at all.* Maimonides treat of *Oaths,* ch. 12. sect. 1. 2. 8. 12. Accordingly are we to understand the doctrine of our Savior, when he saith *S* ⟨...⟩ *not at all,* Mart. 5. 34. Whereby he forbiddeth not the lawful use of oaths commanded

of God, Deut. 6. 13. but all abuse in common speech, which was and is accustomed most sinfully, to the high dishonor of God.

Vers. 13. *fraudulently-oppress]* in Greek, *do* 〈...〉, or *injury.* This word signifieth to *oppress by* 〈◊〉; the next, *to oppress-by-violence:* see the 〈◊〉 Lev. 6. 2. Both these, did John the Baptist 〈...〉 bid unto the soldiers, Luk. 3. 14. *rob]* or, *violently-oppress,* and *pluck-by-force,* as it is said of Ben•jah, *he plucked the spear out of the Egyptians* 〈◊〉, 2 Sam. 23. 21. For these sins *fraudulent* 〈...〉, and *robbery,* the Prophets do often blame Israel, Ezek. 22. 29. Ier. 22. 3. Isaiah 3. 14. Eccles. 4. 1. Psal. 62. 11. It cometh from covetousness, as is said, *they covet fields, and take them by rapine,* Mich. 2. 2. and proceedeth unto murder, as he that is greedy-of-gain, *taketh away the life of the owners thereof:* Prov. 1. 19. The Hebrews say, *Who so desireth his neighbors house, wife, goods, or any other thing which it is possible for him to get of him: when he hath thought in his heart how he might get that thing, and his heart is allured with the thing, he transgresseth this Law, Thou shalt not desire,* Deut. 5. 21. *and Desire is not but in the beart only. Desire bringeth a man to Coveting, and Covetize bringeth him to Robbery. For if the owners will not sell the thing, though he would give a great price, then falleth he to rapine,* Mic. 2. 2. *And if the owners stand up against him to rescue their goods, or to forbid him to rob, then he falleth to shedding of blood. Go and learn by the fact of Ahab and Naboth. Loe thou mayest learn that he which Desireth, transgresseth one prohibition; and he that getteth the thing which he desireth, by importuning the owners, or requesting it of them, transgresseth two prohibitions; therefore it is written, Thon shalt not Covet, and Thou shalt not Desire. And if he take it by robbery, he transgresseth three prohibitions. And who so robbeth his neighbor of the worth of a farthing, is as if he took his life from him,* Prov. 1. 19. Maimonides in treat. of *Robbery.* ch. 1. s. 10. &c. If a man find and keep back a thing which his neighbor hath lost, he transgresseth also this Law; as is noted on Deut. 22. 1. *the work]* that is, *the wages for the work:* as the Greek translateth it *wages.* So in Job. 7. 2. *an hireling looketh for his work,* that is, for the reward of his work: and in Ier. 22. 13. *Woe unto him,* &c. *that useth his neighbors service for naught, and giveth him not his work;* that is, his wages. So Christ saith, *My work* is *with my God,* Isaiah. 49. 4. that is, my reward: and these two are joined, as belonging to the same, as the Lord's *reward* is *with him, and his work before him.* Isaiah 40. 10. that is, his recompense for work. This is a particular instance, of the foresaid oppression, as Moses after showeth, saying, *Thou shalt not fraudulently-oppress an hired servant &c. at his day thou shalt give him his hire:* Deut. 24 14. 15. So in Malac. 3. 5. where God threateneth judgment for this sin. See more, in the notes on Deut. 24.

V. 14. *not curse]* or, as the Greek translateth, *not speak evil of the deaf:* or, *not revile;* as in Exod. 22. 28. is spoken of the Magistrates; here it is spoken of *the deaf,* who cannot hear, nor thereat be offended: so by proportion it is meant of all other; even of enemies, as *Bless your persecutors; bless and curse not:* Romans 12. 14. By the Hebrew canons, if a man cursed, not *a ruler only, but any one of Israel, be was to be beaten:* which they grounded upon this Law, *Thou shalt not ourse the deaf: and wherefore mentioneth he the deaf? For that, though it be one that heareth not, neither is grieved for the curse, yet is he to be beaten for his cursing. He that curseth any of Israel, man or woman, great or small, he is once beaten: and if he curse a Judge, he is twice beaten; and if he curse the Ruler (or Prince) he is thrice beaten. He that curseth himself, is beaten, as he that*

curseth others; for it is written (in Deut. 4. 9.) *Take heed to thyself, & keep thy soul,* Mai. in *Sanbedrin,* c. 26. s. 1. 2. 3. *not put]* Hebr. *not give a stumbling-blocks,* or (as the Greek translateth it) a *scandal:* which as it should not be before the blind, so neither before any, as it is written, let *no man put a stumbling-blocks, or a scandal in his brothers way,* Rom. 14. 13. and *Woe unto the world, because of scandals,* Mat. 18. 7. Generally this forbiddeth all occasion of error or fall unto any, especially to the blind and ignorant; for *Cursed* is *he that maketh the blind to err out of the way,* Deut. 27. 18. And as the soul is more precious then the body, so the sin is greater to put a scandal of sin, or stumbling-block of iniquity, before the consciences of the weak or ignorant, Rom. 14. 13. and 16. 17. 1 Cor. 8. 9.—13. Rev. 2. 14. Sol. Rashi expoundeth Moses thus, *Before him that is blind in a matter, do not give such counsel as is unmeet for him.*

Vers. 15. *unrighteousness]* or *injurious evil:* it is a general word for all in justice either in heart, as Psalm 58. 3. or with mouth, as Mal. 2. 6. Job 27. 4. Isaiah 59. 3. or with hand and act, Psalm. 7. 4. Ezek. 18. 8. and applied sometime in special to unrighteousness in judgment; as here, and in Psal. 82. 2. All that do this, are *an abomination to the Lord,* Deut. 25. 16. *respect the person]* or, *lift up* (or *accept) the face,* which is to show favor, and to grant ones request: which sometime is taken in the good part, as is noted on Gen. 19. 21. and may be observed in 2 King. 3. 14. Lam. 4. 16. but in cases of judgment, it usually denoteth partial carriage, and respect of one man's face or person, more then of another's, which God forbiddeth here, and in Deut. 16. 19. Prov. 18. 5. Job. 13. 10. Psal. 58. 3. I am. 2. 1. 9. *of the poor]* though in respect of his poverty he may seem to be pitied, yet God would have all partiality in judgment to be avoided. *honor the person]* or, *countenance the person* (or *face) of the great:* as in Exod. 23. 3. we are forbidden to *countenance* (or *honor) the poor.* The Gr. translateth *Thaumases,* which properly is to *admire,* but used for *honorable-respect,* as is noted on Gen. 19. 21. *in justice]* or, *with righteousness.* Of this, see the annotations on Deut. 16. 18.

Vers. 16. *not walk a talebearer,]* or, *calumniator,* or *not walk* with *talebearing,* and *crimination.* The Hebrew *Rokel,* properly signifieth, a *merchant,* or *traffiquer* up & down with spices, or other things, 1 Kings 10. 15. Ezek. 27. 15. 17. 22. 23. Whereupon *Rakil* (the word here used) is a *talebearer* or *accuser,* that maketh merchandise as it were of words, uttering them as wares, going from place to place, to hear, and to spread-abroad criminations of other men. His property is described to be a *revealer of secrets,* Prov. 1•. 13. and 20. 19. his end, *to shed blood,* Ezek. 22. 9. yet pretending friendship and good neighbourhood, Ierm. 9. 4. 5. Wherefore the Greek translateth it here, *Thou shall not walk with guile,* and in Prov. 11. 13. and 20. 19. he is called in Greek *double-tongued.* The Holy Ghost in the New Testament seemeth to call him in Greek *Diabolos,* that is, *a false-accuser, calumniator,* or *make-bate,* 2 Tim. 3. 3. 1 Tim. 3. 1•. and so *Aquila* (an ancient Greek interpreter) translateth *Rakil, Diabolos,* in Prov. 11. 13. And to this the Chaldee version agreeth, saying, *Thou shalt not d•v•lge accusations,* (or *criminations,) among thy people.* Which phrase is used in Dan. 6. 24. of those men which *made accusations* against Daniel, (there translated in Greek *Diabolontas.)* Hereupon *Diabol•s* the *Devil* hath his name of calumniating and accusing the brethren. Rev. 12. 9. 10. whom the Syriake in Matt. 4. and other places, calleth a *Divulger of accusations,* or *criminations.* So that the Hebrew *Rakil,* is in Greek *Diabolos,* in English, *a Calumniator,* 〈◊〉 *Make-bate,* a *Devil,* (as Judas is called a *Devil;* John 6. 70.) Therefore this sin is great, & when it spread in Israel, that they (wth their other

sins) *walked as talebearers:* they were called *reprobate silver, because the Lord had rejected them,* Ier. 6. 28. 30. The Hebrew doctors explain it thus; *He that backbiteth his neighbor, transgresseth against this Law, Thou shalt not walk a talebearer among thy people,* (Levite. 19.) *and though they be not beaten for this thing, ye• it is a great iniquity, and occasioned the killing of many souls of Israel; therefore this is joined next unto it, Thou shalt not stand against the blood of thy neighbor,* (Levite. 19. 16.) *Go and learn what befe 〈...〉 unto D••g the Edomite.* (Psalm 52. 1 Samuel 22. 9.—19) *Who is a Talebearer (Rakil) He that is loden with words, and goeth from one to another, and saith, Thus said such a one; or, Thus have I heard of such a one: although the thing be true, yet such a man marreth the whole world.* Maimonides in *Misneh, tom.* 1. in *Degnoth* chap. 7. sect. 1. 2. And as this Law, immediately followeth the former about the Judges; so the Hebrews apply this precept unto thē, saying, *It is unlawful for any of the Judges, when he goeth out from the judgment hall, to say, I am he that doth 〈...〉 quit, or condemn; and my fellows are against me: 〈◊〉 what can I do, seeing they are moe then I. And if he 〈◊〉 speak, he is in the compass of this,* HE THAT WA••ETH *as* A TALEBEARER, REVEALETH SECRETS: (Prov. 11. 13.) Maim. in *Sanhedrin,* ch. 22. s. 7. Whereto the Greek version of that place agreeth; *A double-tongued man, revealeth counsels* (or secrets) 〈◊〉 *the Synedrion* (or *Council.)* And so in Proverbs 20. 19. The *Ierasalemy Targum* followeth the formet exposition, but with another phrase, expounding this Law thus: *My people the house 〈...〉 rael, ye shall not follow the third* (or *the threef••) tongue against your neighbors:* meaning hereby, the slanderous or calumniating tongue. So 〈...〉 Psalm 101. 5. *He that slandereth,* (or *hurteth with the tougue,)* is translated there by the Chaldee, *He that speaketh with a third tongue:* and in Psal. 140. 12. *A man of tongue,* that is, an evil tongued, or evil speaker, the Chaldee expounds it, *A man which speaketh with a third tongue,* And hence is that phrase of Jesus ben Sirach, in Ecclus. 28. 14. *A third tongue hath disquieted many:* and in v. 15. *A third tongue, hath cast out virtuous women;* meaning, calumniators & backbiters. These are called of the Hebrews *treble tongued,* for the much hurt which they do, to their neighbors whom they calumniate, and to whom they tell it, and to themselves. *Our wise men have said, the evil tongue ki 〈...〉 three; the speaker, and the receiver, and him that is spoken against; but the receiver more then the speaker▪* Maimonides in *Degneth,* chap. 7. sect. 3. 〈◊〉 *against the blood]* that is, not stand and see thy neighbors blood spilled, & thou withdraw thy help from him either by word or deed. So the Hebrews explain this Law, saying; *He that pursueth his neighbors to kill him, all Israel are commanded to deliver the pursued from the hand of the pursuer, yea though it be by the life of the pursuer. As, if he hath been neighbors to leave off, and yet he pursueth him, &c. he may be killed. And if they can deliver him with the less of some of the pursuers limbs, as by striking off his hand, or breaking his leg, or striking out his eye, let them do it. Who so can deliver him, by bereaving the pursuer of a limme, and doth not, but killeth the pursuer: that man sheddeth blood, and is guilty of death; how be it, the Magistrates may not put him to death. Whose can deliver, and doth not; transgresseth this law, Thou shalt not stand against thy neighbors blood. And so be that seeth his neighbor sinking in the sea; or thieves, or some wild beasts coming upon him, and can deliver him, either by himself, or by hiring of others to deliver him, and doth not: or that hath heard, that infidells or other wicked have purposed his evil, or bid asnare for his neighbor, and he discloseth it not unto him, and the like: he that thus doth, breaketh this Law, Thou shalt not stand against the blood of thy neighbor.* Mamony tom. 4. tret. of *Murder,* ch. 1. sect. 6. 7. 13. 14. It implieth also all other

ways whereby a man may keep himself or others from spilling innocent blood, as in case of judgment, or the like. So *Targum Yerushalmi* expoundeth it, *Thou shalt not keep-silent the blood of thy neighbor, in the time that thou knowest the truth in judgment.* And this Law is joined with the former of talebearing, as that which often causeth blood-shed: and the Prophet complaineth, *In thee are men that carry tales, to shed blood,* Ezek. 22. 9.

Vers. 17. *not hate thy brother]* by *brother,* is meant here any other-man: therefore Christ blamed the Pharisees gloss, *Thou shalt love thy neighbor, and hate thine enemy,* and hath said unto us, *Love your enemies:* Mat. 5. 43. 44. And this Law followeth the former about *blood,* because *Whosoever hateth his brother, is a murderer,* 1 John. 3. 15. And because *hatred* often riseth of offenses, he commandeth to *rebuke,* and not to *hate* for such things: which the Hebrews explain thus; *When one man sinneth against another, he must not inwardly hate him, and keep silence, as it is said of the wicked, And Absalom spake 〈◊〉 his brother Amnon, neither good nor bad, for Abs 〈...〉 hated Amnon, 2 Sam. 1 3. 22. but he is commanded to make it known unto him, and to say, why hast 〈◊〉 done thus unto me? Maimonides in Degnoth* ch. 6. sect. 6. *in thy heart]* the Greek translateth, *in thy mind* (or *thought,)* which is an effect of the heart, as in luke 1. 51. there is mentioned *the thought* (or *imagination) of their heart.* So in Coloss. 1. 21. the Apostle speaketh of *enemies in* their *mind:* and *I will write* (my Law) *in their heart,* ler. 31. 33, is expounded *in their minds,* Heb. 10. 16. *rebuking thou shalt rebuke]* that is, *thou shalt in any wise rebuke 〈◊〉, plainly, soundly reprove.* The original signifieth to rebuke with conviction or argument; by words to show what is right, and to refell the contrary: as to *reason,* Job 13. 3. Isaiah 1. 18. to *convince* Job 32. 12. to *reprove,* Isaiah 11. 4. And it is opposed both unto *hatred* nourished in silence, as here, and in 2 Samuel 13. 22. and unto *flattery,* Prov. 28. 23. The same Law is given by Christ, in Luk. 17. 3. *If thy brother, sin against thee, rebuke him: and if he repent forgive him.* This duty David desired, saying, *Let the just smite me, &c. and let him rebuke me,* Psalm 141. 5. and it is the means, both to nourish *love* among the wise, Prov. 9. 8. and to increase *knowledge* among the prudent, Prov. 19. 25. and to procure a *goodblessing,* Prov. 24. 25. The Hebr. doctors say, *He that seeth his neighbor sin, or walk in a way not good; is commanded to admonish him to do better, and to certify him that he sinneth against himself by his evil deeds, as it is written, Rebuking thou shalt rebuke thy neighbor. He that rebuketh his neighbor, whether it be for things between him and him, or between him and God: he must rebuke him between him and himself (alone;) and speak unto him gently, and with a soft tongue, and let him know, that he speaketh not unto him but for his good, to bring him to the life of the world to come. If he receive it of him, it is well; if not, let him rebuke him the second and third time: and so continually a man is bound to rebuke him, until the sinner resist him, and say, I will not hear thee.* Maimonides in *Degnoth,* ch. 6. sect. 7. *not bear sin for him]* This is the usual and proper meaning of the Hebrew words, as after in Leviticus 22. 9. Numbers 18. 32. and the Greek and Chaldee versions so explain it: and Chazkuni confirmeth it by the like: *Gnalaiu* (saith he) *for his sake sake, as* (in Psal. 44.) *for for thy sake are we killed all the day, &c.* It teacheth that he who rebuketh not his brother for sin, shall bear sin, (that is, punishment) for his sake, because he seeketh not to *save a soul from death,* as I am. 5. 20. therefore God will require his blood at his hand; as Ezekiel 3. 18. It may also be Englished, *suffer not sin upon him,* that is, leave him not in his sin, unreproved. And as a man may •*ear sin* for his brother, by leaving him unrebuked; so for not reproving him in

good sort and in love, but in bitterness and to his reproach. And thus the Hebrews apply it, saying. *He that rebuketh his neighbor, first let him not speak unto him hard words, to make him ashamed; for it is written,* AND BEARE NOT SINNE FOR HIM, &c. *Hereby a man is forbidden to shame an Israelite, how much more if it be in public. Our wise men have said, he that maketh his neighbors face ashamed publicly, shall have no inheritance in the world to come. Therefore a man must be warned that he put not his neighbor to shame publicly, be he small or great; nor call him by a name whereof he is ashamed &c. whereby is meant, in matters that are between a man and his neighbor. But in matters of (the God of) heaven, if he convert not in secret, they are to make him ashamed publicly, and divulge his sin, & put him to reproach openly, & despise & set him at •ought, until he return unto well doing: as all the Prophets in Israel did (unto such.)* Maim. in *Degnoth,* ch. 6. s. 8.

Vers. 18. *not avenge]* The Greek translaceth, *Let not thy hand revenge.* The Apostle openeth it thus, *Beloved, avenge not yourselves, but give place unto wrath: for it is written, Uengeance is mine, I will repay, saith the Lord:* Rom. 12. 19. Hereupon David said to Saul, *The Lord avenge me of thee, but mine hand shall not be upon thee,* 1 Sam. 24. 12. so Ierem. 15. 15. And Solomon saith, *Say not thou, I will recompense evil: wait on the Lord, and he will save thee.* Prov. 20. 22. What *vengeance* is, is shown in Ier. 50. 15. *Take vengeance or her; as she hath done, do unto her.* The Hebrews say, *He that avengeth himself on his neighbor, transgresseth the Law,* Levite. 19. 18. *and although he is not to be beaten (by the Magistrate) for it, yet it is a very great evil. Avenging is thus; as when a man would borrow an axe of his neighbor, or the like; and he refuseth to lend it him: on the morrow his neighbor hath need to borrow an axe of him, and he saith, I will not lend it thee, because thou wouldest not lend me when I would have borrowed of thee; this is vengeance. But when he cometh to borrow, he should give it him with a perfect heart, and not reward him, as he hath done to him: and so in all like cases. And so David with a goodminde said* (in Psal. 7. 5) *If I have rewarded evil to him that had peace with me; yea I have released my distresser without cause. Maim. in Degnoth,* c. 7. s. 7. *nor keep]* to weet, *injury in mind,* that is, *not bear grudge:* or, *not observe the sons of thy people;* which is spoken of such as would seem to forgive, but will not forget wrong, or unkindness. The Greek translateth, *thou shalt not be angry* (or *bear inveterate displeasure;)* the Chaldee, *thou shalt not keep enmity.* So God is said *to take vengeance on his adversaries, & to keep* (wrath) *for his enemies;* Nahum 1. 2. but to his people, not so, Ier. 3. 12. Psal. 103. 9. whose example herein, we are to follow, Matth. 5. 48. The Hebrews explain it by a similitude thus; *As if Reuben say to Simeon, hire me this house, or lend me this ox, and Simeon will not. After a time, Simeon cometh to Reuben, to borrow or hire of him; and Reuben saith, L•e I lend it thee, and I will not do as thou didst, I will not repay thee according to thy deeds. He that doth thus, transgresseth this Law.* THOU SHALT NOT KEEPE; *but he should blot the thing out of his heart, and not keep it. For all the while that be keepeth the thing, and remembereth it; he is in danger to fall unto revenging. Therefore the Law cutteth off this keeping (in mind;) until he put the injury out of his heart, and remember it not at all.* Maimonides in *Degnoth,* c. 7. s. 8. Chazkuni also explaineth it thus, *Thou shalt not avenge, in work; thou shalt not keep, in thought. as thyself]* This is the Second of the two great commandments, which our Savior saith *is like unto* the first, *Thou shalt love the Lord thy God, with all thine heart, &c.* and *on these two commandments hang all the Law and the Prophets,* Matth. 22. 37. 40. *For this, thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou*

shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this word, namely, Thou shalt love thy neighbor as thyself. Rom. 13. 9. To this we may add the Hebrews testimony, LOVE THY NEIGHBOVR AS THY SELFE: *this is the great universal* (precept) *in the Law. R. Azai said unto him,* IN THE IMAGE OF GOD MADE HE HIM: *this is an universal* (rule) *greater then it: that a man should not say, forasmuch as I am despised, my neighbor shall be despised with me. R. Thancuma answered, if thou dost so, know whom thou despisest; for loe, he that loveth his neighbor, who is made in the Image of God, loveth the blessed God himself, and honoreth him. R. Menachem,* on Levite. 19. Another writeth thus, *Every man is commanded to love everyone of Israel, as his own body,* Levite. 19. 18. *Therefore he must speak in his commendation, and spare his goods, as he would spare his own goods, and as be would his own honor. And he that honoreth himself, by the dishonor of his neighbor, he hath no inheritance in the world to come. Maimonides in Degnoth,* chap. 6. sect. 3.

Vers. 19. *my statutes]* in Greek, *my law.* This is here repeated, lest the ordinances following which may seem to be small, should be neglected. Or, as this word *Statute* (or, *Decree)* is sometime used for God's ordinances in nature, bounding and limiting things, Psal. 148. 6. Job 26. 10. and 38. 33. Prov. 8. 29. so here he may intend the same, that his natural ordinances for the distinct kinds of things, should not be violated. *let thy catted]* or, *cause thy beast,* of any sort. The Hebrews say, *He that causeth the male to ingender with the female which is not of the same kind, whether it be of cattle, or wild-beast, or fowl, yea though it be of the kinds of wild-beasts that are in the sea; he is to be beaten [of the Magistrates] by the Law, in every place; whether it be within the land [of Israel,] or without the same,* Levite. 19. 19. *and whether it be a beast or fowl of his own, or of his neighbors. Who so transgresseth, and causeth he• beast to ingender with another kind, that which is bred of them, is lawful for use. And if it be one kind of clean beasts, with another kind of clean beast; it is lawful to be eaten. Two kinds of beasts that are one like another, though they be mixed together, and one like another; yet for as much as they are of two kinds, it is unlawful to cause them to gender together: as a wolf, with a dog; a Roe bucke with a Goat; an horse, with a mule, &c. Beasts that are bred of divers kinds, if their dammes be of one kind, it is lawful to let them gender together; but if they be of two kinds it is unlawful. As, a mule, whose damme is an asse, it is lawful to let him gender with a she-mule, if her damme be an asse. But if the damme of the mule, be a mare; it is unlawful 〈◊〉 let him gender, with a she-mule, whose damme is 〈◊〉 asse; and so in all other like cases. Maimonides in Mis 〈...〉, tom. 3 in Kilajim (or treat. of divers-kinds)* chap. 9. sect. 1. 3. &c. The reason of this law, may be partly to conserve the nature of things, as God first created them, and blessed them to increase and multiply, everyone after his kind, Gen. 1. 11. 12. 21. 24. 25. and 6. 20. which order he would have his people to keep, and not in vanity or curiosity of mind, to alter the shape and nature of the creatures, or seem to make moe then God created. Therefore *Anah* (one of the wicked,) is noted as the first that found out *Mules,* by the gendring of divers kinds: see the Annotations on Gen. 36. 24. And partly it might lead Israel to the simplitie and sincerity of religion, and to all the parts and doctrines of the Law and Gospel, in their distinct kinds: as *Faith* is necessary, *Good works* are necessary; but to mingle these together in the c 〈...〉 of our justification before God, is forbidden, G••. 2. 16. and 3. 9. 10. 11. 12. The same is to be minded for the things of this nature, following. See also Deut. 22. 9. 10. 11. where in repeating this Law, the ploughing *with an Ox and an Ass together,* is

forbidden. The Hebrew doctors say, *He that causeth gendring of two kinds, it is as if he thought that the ••lie blessed God had not perfected whatsoever is needful, but himself would add moe creatures, and help in the creation of the world. And in the mixture of seeds, a man altereth the order of the creation, for it is written concerning them,* AFTER HIS KINDE, (Gen. 1. 11.) *And this is that which is said* (in Levite. 19. 19.) YE SHALL KEEPE MY STATVTES; *our Rabbin's have said, these statutes [or bounds] are those by which he hath bounded the world, &c. Also they say, wheresoever a* STATVTE *is spoken of, it is a Kingsdecree, &c. And the intendment is, that man should not alter the statutes of the Lord most high, for he then doth at one that changeth the Kings coin: he that changeth the kinds, and maketh mixtures of div•rs sorts in anything, is as a falsifier of the Kings coin. R. Menachem* on Levite. 19. fol. 148. with *a divers-kind]* The Hebrew *Kilajim,* is a general word for all *mixed things,* as the Chaldee translateth it, as in beasts, seeds, garments, and the like. And it hath the name of *Restraint* or *Prohibition,* because such mixtures are forbidden. *not sow thy field]* not *thy vineyard,* Deut. 22. 9. and so by proportion, other the like, as trees, &c. The Hebrews explain it thus. *He that soweth two kinds of seeds together, in the land of Israel, is to be beaten.* Levite. 19. 19. *As he that mixeth wheat and barley, or beans and lentiles together, and layeth them on the earth, and covereth them with mould; whether it be with his hand, or with his foot, or with an instrument; he is to be beaten. And it is unlawful for a man to let divers kinds of seeds grow in his field; but he must pull them up; though if he let them grow, he is not beaten. By tradition we have learned, that it is lawful for an Israelite to sow divers kinds of seeds, out of the land, (of Israel.) None are forbidden by the name of divers-kinds; but such seeds as are meet for man's meat; bitter herbs and other such like, meet for medicine or like uses; there is in them no respect of divers kinds of seeds. Divers kinds of trees, they are comprehended within this general rule,* THOU SHALT NOT SOW THY FIELD, &c. *As he that graffeth one tree in another, as the griffe of an apple tree, in a pome-citron tree, or a citron in an apple-tree; Loe such are to be beaten by the Law, whether within the land, or without the land; and so he that planteth an herb in a tree, &c. And it is unlawful for an Israelite to let an heathen graff trees with divers-kinds for him. But it is lawful to sow seeds of grain, and seeds of trees together; and lawful likewise to mixe the seeds of trees, and to sow them together; for there is no mixture of divers-kinds in trees, 〈...〉 e graffing only. Though he that soweth divers-kinds is to be beaten, yet those fruits are lawful to be eaten, 〈◊〉 . for the sowing only is forbidden. And it is lawful 〈◊〉 plant a branch of that tree, which hath been graffed with divers-kinds, and to sow of the seed of that herb, which was sown with divers-kinds. One seed that is mixed with another, if it be one of four and twenty, (that is, the four and twentieth part,) as one pecke of wheat, with three and twenty pecks of barley, let it is unlawful to sow this mixture; until either the wheat be less, or the barley more: otherwise he that soweth it, is to be beaten. A field that hath been sown and reaped, and the roots remain in the earth; although they spring up but after some years: they may not sow other seed in that field, until the roots be plucked up. In the first day of Adar (that is, Februarie) they make proclamation against divers-kinds of seeds; and every man goeth cut to his garden and field; and purgeth it of divers-kinds [if they grow there] And in the fifteenth day thereof, the Magistrates send messengers forth, and they go about to search. Maimonides in Kilajim.* chap. 1. sect. 1. &c. and chap. 2. sect. 1. 12. 15. The reason of this Law, is the same with the former: see more on Deut. 22. 9. *of linsie-wolsie]* in Hebrew, *Shagnatnez,* a word used only here, and in Deut. 22. 11. where Moses after explaineth it, *of woollen and linen together:* but the word it self is like to be of some other

language, which used (as seemeth) to call such garments by that name. The Chaldee keepeth the Hebrew word: but the Greek translateth it *Kibdelos,* which is used of things *adulterate,* or *impurely-mixed.* According to which interpretation, it should be figure of corruption and hypocrisy. Among the Hebrews *R. Menachem* (upon this place, applaudeth an exposition of this word which he found in the Doctors of the Kabbala, that it is *Satan one of the high rulers,* [he meaneth the Ruler of the power of the air, spoken of in Ephes. 2. 2] *which is clad with Shagnatnez, and is able to do hurt, and is* 〈 in non-Latin alphabet 〉 [Satan the Idolater,] *by transposition of letters* 〈 in non-Latin alphabet 〉 [Shagnatnez:] *and the Gentiles which knew not the meaning of the word, called him Satanas:* [So the Devil is called in the Greek tongue, Rev. 12. 9.] But their Canonists explain the thing thus; *Nothing is forbidden concerning divers-kinds in garments, but wool and flax only,* Deut. 22. 11. *And there is a thing like wool that groweth on stones in the salt sea, &c. which is forbidden with flax, because to the eye sight it is like sheep's wool. When wool and flax are mixed together, as when they are tozed together, or spun together, and so woven into a garment; this is the divers-kinds forbidden in the Law. To sow a woollen garment with flaxen thread, or a flaxen garment with woollen thread, &c. is divers-kinds. Of these divers-kinds there is no stinted-measure; though it be but a thread of wool in a flaxen garment, or a flaxen thread in a woollen garment, it is unlawful. If the wool of sheep and of camels or the like, be tozed and spun together; and if the half be sheep's wool, loe it is all as sheep's wool, and being with flax, it is of divers-kinds. But if the most part be of camels wool, it is lawful to mixe it with flax; for it hath all the form of camels wool. Likewise hempe and flax tozed together, if the most part be hemp, it is lawful to weave the threads thereof, with the threads of wool: but if they be half to half, it is unlawful. Maimonides in Kilajim,* chap. 10. sect. 1. &c. So in *Talmud Bab.* in *Kilajim,* chap. 9. they say, *Nothing is forbidden by the name of divers-kinds* (in garments) *but wool and flax together. not come upon thee]* in Greek, *thou shalt not put upon thee:* and so Moses explaineth it in Deut. 22. 11. *Thou shalt not wear* (or *clad thyself,)* And this the Hebrews understand strictly, that nothing is forbidden but the wearing of it in garments: therefore they say; *Garments of divers-kinds, it is lawful to make them, and to sell them; and nothing is forbidden but to wear them only,* Deut. 22. 11. *It is lawful to dwell in a Tent made all of linsie-woolsie; and to sit upon carpets, beds, &c. made thereof. Also to make shrowds of such, to wrap the dead in; for unto the dead there is no commandment. Who so weareth linsie-woolsie; or putteth it on; is to be beaten. Who so putteth it upon his neighbor, if he that hath it upon him, do it presumptuously, then he is beaten that hath it on him; and he that put it upon him, transgresseth this rule, Thou shalt not put a stumbling-block before the blind. But if he that hath the garment on him, knoweth not that it is linsie-woolsie, but he that put it on him did it presumptuously; he that put it on him is beaten, and he that hath it on, is free. Maimonides in Kilajim,* chap. 10. sect. 12. 25. 30. 31.

Vers. 20. *a man]* in Greek, *if any* (man) *lie with a woman. betrothed]* so the Chaldee expoundeth the Hebrew *Necherepheth,* which coming of *Caraph,* that is, to *publish* and to *reproach,* is diversely here understood; of some, for a woman in reproach and public contempt: of others, *publicly betrothed.* The Greek translateth it, *kept* (or *reserved) to a man.* The Hebrew doctors explain it thus. *The bondwoman (charuphah) betrothed, spoken of in the Law, is one that is half a bondwoman and half a freewoman, and betrothed to an Hebrew servant. Talmud Bab in Cherethoth* chap. 2. and *Maimonides in Issurei biah,* chap. 3. sect. 13. But this betrothing is not complete, as elsewhere he saith, *He that is espoused to a woman that is half bond and half free, she is not*

espoused with complete espousals until she be made free: and when she is free, they accomplish the espousals, as the espousals of a girl, which is grown great, and he needeth no other espousals. Maim. treat. of *Wives,* chap. 4. sect. 16. *not redeemed]* the Chaldee explaineth it thus, *not redeemed with money, or freedom is not given her by a bill of dismission. a scourging]* The Hebrew *Bikkoreth* signifieth first a *careful-inquisition* or *visitation,* and by consequence *a scourging* or *beating;* and this is meant of *her* only, as the Chaldee version showeth; and the Greek saith, *there shall be a visitation of her:* and so the Hebrew Canons explain it, *She is to be beaten; and he is to bring a sacrifice: Maimonides* in *Shegagoth,* chap. 9. sect. 1. and elsewhere (in *Issure biah,* chap. 3. sect. 14.) he saith, *The lying with this bondwoman, differeth from all other unlawful copulations; for loe she is to be beaten,* (Levite. 19. 20.) *and he is bound to bring a trespass offering,* (Lev. 19. 21.) So in the *Talmud,* in *Cherethoth,* chap. 2. it is said, *In all unlawful copulations, whether it be man or woman, they are alike in stripes and in sacrifice: but in (the case of) the bondwoman, the* ⟨◊⟩ *is not like to the woman in stripes, nor the woman to the man in sacrifice. not free]* for if she were *free,* the punishment of them both should be *death:* Deut. 22. 24.

Vers. 21. *his trespass*-offering] whereof see Lev. 5.

Vers. 23 *into the land]* of Canaan: the Greek addeth, *which the Lord your God, giveth unto you.* This Law was peculiar for the Land of Canaan, not for other countries. *tree* for *food]* or, *tree of food,* that is, whose fruit serveth for man's meat. So this law concerneth not other trees that are for timber: and (as the Hebrews think) not fruit trees which are not intended by the owner for food. They say, *He that planteth a tree* for *food, and he intendeth it to be a fence for a garden, or that he hath planted it for timber, not for fruit: it is free from the (Law of the) uncircumcised (fruits.) If he plant it for fence, and after changeth his mind, and reputeth it for food; or planteth it for food, & after reputeth it for fence: as he shall please to intend, so is he bound concerning it. If he planted it three years for fence, and thenceforth for food, it is not the fourth year sanctified: for whatsoever hath not been (three years) uncircumcised, cannot be the fourth year sanctified. He that planteth, for (to observe) a commandment, as when he planteth a Citron tree, for branches at the feast of Tabernacles; or an Olive tree for (oil for) the Candlestick (in the Sanctuary,) it is bound to (this law of) the uncircumcision. That which the heathens planted before (Israel) came into the land, was free from it: but after they came into he land, though the heathens planted it, it was bound thereunto. Whether a man plant a slip or branch of a tree, or pull up the whole tree out of his place and plant it in another place; it is bound to the uncircumcision: and they are to reckon from the hour of the planting thereof. Whether he plant it, or slip it, or graff it; it is bound hereunto.* Maimonides in *Magnaser sheni* (or treat of the *second Tithe)* chap. 10. sect. 2. 3. 7. 9. 11. 13. And elsewhere they say, *Our fathers came into the land; whatsoever they found planted, was free* (from this law of uncircumcision:) *what they themselves planted, though before the land was conquered, was bound hereunto. Talmud in Gnorlah* chap. 1. sect. 2. *count as uncircumcised]* or, *cut-off the uncircumcision thereof,* to weet, *the fruit thereof.* The Greek translateth, *ye shall purify the impurity thereof. three years]* By the Hebrew canons, *The first* (day) *of Tisri* (that is, the month which we call September,) *was the beginning of the year for uncircumcised fruits, and for the fourth (year.) Maim. in Magnaser sheni* chap. 9. sect. 8. as *uncircumcised]* in Gr. *unpurified* (or *unclean:)* the Chaldee expounds it, *abhorred* (or *put-away) unto destruction. not be eaten]* nor sold to infidels, nor any use or profit made of them, but eaten off and destroyed. *The fruits that the tree yieldeth, for*

three years after the planting, are unlawful to be eaten, or put to any profitable-use: and who so eateth of them so much as an olive, is to be beaten by the Law. Maimonides, treat. of *Forbidden meats,* chap. 10. sect. 9.

Vers. 24. *holiness of praises]* that is, fruit of holiness, or an holy thing, to be consecrated unto the Lord for his praise, and eaten with mi•th before him: as in Judge. 9. 27. *they made praises;* that is, songs and mirth, and as the Greek there translateth, *dances.* This was done, either by giving them to the Priests, as Num. 18. 12. 13. &c. (and so *Ibn Ezra* on Levite. 19. saith, *the Priests did eat it,)* Or the owners did eat them before the Lord, as they did their second tithes. Deuter. 12. 17. 17. This latter is the Hebrews common opinion, who say; *The fruits of the fourth* (year) *after the plantation, are holy,* Levite. 19. 24. *and their right is, to* 〈...〉 *in Jerusalem, by the owners of them, as the se* 〈...〉 *•ith•. He that would redeem these fruits, may re* 〈...〉 〈◊〉 *as the second tithe; and if he redeem them for himself, he must add the fifth part,* [as Levite. 27. 30. 3•.] *A vineyard of the fourth* (year) *is not* 〈◊〉 *to that law* [forementioned in Levite. 19. 9. 10.] *to leave a corner, or the single-grapes, or the grapes broken off, &c. neither do they separate out of it first fruits or tithes, or second tithes: but all the fruits are c* 〈...〉 *d up to Jerusalem, or redeemed, and their price carried up, and eaten in Jerusalem, as the tithes. The grapes of vineyards of the fourth year, the Judges ordained that they should be brought up to Jerusalem, a days journey on every side, to decke the streets of Jerusalem with the fruits; all other fruits might be redeemed, though (they grew) near to the walls (of Jerusalem.) Who so had trees planted of the fourth year, in the year of release* [which was every seventh year, Levite. 25. 4. 6.] *when every man's hand was alike* (free to g•there them:) *he must set up a sign of clods of earth, whereby they might be known; that they might not be eaten of, until they were redeemed. And if it was within the years of the uncircumcised-fruits, he made signs of potters clay, that they might be kept from (eating of) them; for the prohibition of uncircumcised fruits was weighty, for all use of them was forbidden. Maimonides in Magnaser sheni,* chap. 9. sect. 1. 2. 4. 7. *and Thal* 〈◊〉 *•ab. in Magnaser sheni,* chap. 1.

Vers. 25. *ye shall eat]* to weet, as other common •eats; freely without redeeming them. And hereupon is that phrase of making a vineyard *come* 〈...〉, in Deuter. 20. 6. which was in the fifth year from the plantation, when they were free to be eaten. *to add]* that is, that the tree may add, or abundantly yield unto you, the revenue (or increase) thereof; whiles you obey these my commandments; for upon obedience, such blessings are promised, Levite. 26. 3. 4. So Targum Jonathan explaineth it, *that they may add unto you from heaven;* i. by the blessing of God. By this Law of uncircumcised or unclean fruits, God taught his people the 〈...〉 gion of their sins, since first man did eat of the forbidden tree: for which the earth was cursed, Gen. 3. 17. and men have no right to eat of the increase thereof, (for to them that are defiled and vnbeleeving nothing is pure, Tit. 1. 15.) until it be sanctified by the *word of God and prayer,* 1 Tim. 4. 5. So by the fourth years fruits, which were holy to the Lord, he taught them sanctimony and thankfulness; as by their first fruits, tithes, &c. which they gave unto the Lord, every year; he taught them to honor him, with their substance, and with the first of all their increase, that so their 〈◊〉 ••ght be filled with plenty, and their presses burst-out with new wine; Prov. 3. 9. 10.

Vers. 26. *with the blood]* that is, any flesh that is not fully dead, or whose blood is not orderly let out, and the flesh purged of the blood: as in 1 Sam. 14. 33. (where this phrase is used,) they said, *Behold the people sin against the Lord, in that they eat with the blood:* &c. See the annotations on Levite. 17. The Hebrews understand hereby two things, *Not to eat the flesh of holy things, before the blood be sprinkled (on the altar;) nor to eat of common beasts, until their soul (their life) be gone out.* Sol. Rashi on Levite. 19. In Targum Jonathan it is thus explained; *ye shall not eat of the flesh of any sacrifice, whiles the blood is in the basin,* (unsprinkled.) But Maimonides (•om. 2. in *Shechitah* chap. 1. sect. 2.) saith, *It is unlawful to eat of a slain beast, so long as it trembleth: and he that eateth thereof before the soul of it be gone out, transgresseth against a prohibition. And it is comprised in this general rule,* YE SHALL NOT EAT WITH THE BLOOD. Chazkuni also saith, *With the blood, i. without slaying it; and so it is written* (in 1 Sam. 14. 34.) *and slay them here, and eat, and sin not against the Lord, in eating with the blood.* The Greek translateth, *ye shall not eat upon the mountains:* (reading *Harim, mountains,* for *Hadam, the blood:* mistaking *R.* for *D.* as they do sundry other times;) meaning it against Idolatry; which though the thing be true, as Ezekiel 18. 6. yet is it not the intendment of this place: and the Chaldee translateth it aright, *with the blood.* Some of the Hebrews (as *Baal hatturim* on this place,) because in the next words is forbidden observing of fortunes and of times, &c. which were heathenish customs, think this also to be the like, and understand it of not eating *upon* or *over blood* of a man slain; *that they should not observe fortunes (or use enchantment) by eating after the manner of murderers, which eat bread over him that is slain, that the avengers of blood may not execute vengeance on them.* Chazkuni also citeth the like exposition: but the former, by comparing it with 1 Sam. 14. is the best. *not observe fortunes]* or, *not conjecture by signs of good or evil-luck;* an heathenish practice, who marked signs for good or evil, as by seeing of beasts or birds which they counted lucky or unlucky; by the falling of a staff out of their hands, by stumbling when they went out of doors, and many such like. So that which followeth, *not observe times;* is to count one day lucky, another unlucky to take a journey in hand, or begin any work, and the like. Of these, see the annotations on Deut. 18. 10. 11. where Moses more fully layeth down this Law, and mentioneth sundry other particulars of this kind: calling Israel from all false prophets, soothsayers, sorcerers, unto God's word and unto Christ alone, the Prophet whom he promiseth to raise up unto them.

Vers. 27. *not round] not compass,* that is, *not cut ro* 〈...〉 *d;* which the Greek translateth, *ye shall not make a roundness of the hair of your head.* This is likely to be a manner of the heathens, especially in their mourning, as these laws, compared with Levite. 21. 5. seem to imply. *a corner]* or, the *corners,* (the singular being put for the plural,) which are the forehead, temples, and behind the ears: these God would not have rounded or cut as with a dish, like an half globe, because idolaters used that fashion; as appeareth also by Ier. 9. 26. and 25. 23. & 49. 32. And the Arabians used so to poll their heads, as *Herodotus* in his *History,* b. 3. testifieth. The Hebrew canons say, *None may shave the corners of their head, as the Idolaters have done,* Levite. 19. 27. *and he (that so doth) is guilty for every corner: therefore he that shaveth his two temples, though at once, is to be beaten twice. Maimonides* in treat of *Idolatry,* chap. 12. sect. 1. *mar]* or, *corrupt a corner of thy beard,* that is, *any of the corners* thereof: which the Greek translateth *the sight* (or *fashion) of your beard.* This Law is again repeated for the Priests,

Levite. 21. 5. where for *marring,* he useth the word *shaving:* and *Maimonides* (in treat. of *Idolatry,* chap. 12. sect. 7.) saith, *It was the manner of Idolatrous Priests, to mar their beards, therefore the Law forbiddeth to mar the beard.* And he maketh five corners, two on the upper lip, and three beneath; and for marring any one, he was to be beaten, and for marring all five, to be beaten as for five transgressions. But this is not (as he saith) meant for trimming them with sizers, but for *shaving them off* only, for it must be such cutting as is the *marring* (or *corrupting)* of them. Such shaving the heathens also used in sign of sorrow; as in Esa. 15. 2. it is said of Moab, *on all their heads baldness, every beard cut-off.* So in Ier. 48. 37.

Vers. 28. *not make]* Hebr. *not give in your flesh:* which the Greek translateth, *not make in your body, cutting]* or *incision;* in Greek, *incisions;* in the Chaldee, *hurt,* or *corruption:* so in Leviticus 21. 5. Compare also Deut. 14. 1. Ier. 48. 37. *for a soul]* meaning *for a dead soul* or person, as Numb. 6. 6. and as in Targum Jonathan it is here explained; that is, in sorrow or mourning for a soul departed: which the Chaldee translateth *for the dead;* (as Moses himself explaineth it, in Deut. 14. 1.) but the Greek keepeth the word *soul.* Among the Latins also *Anima,* the *soul,* was used for a *dead body:* as in Virgil *Ae•eid. 3. Animamque sepulchro Co•din•us.* Hereby God calleth them from the heathenish manners, and would have them *not to sorrow, as others which have no hope,* 1 Thes. 4. 13. for among the nations, when their friends died, they *lamented,* and *cut themselves,* and *made themselves balde for them,* Ier. 16. 6. By the Hebrew canons, *He that did cut one gash for the dead. was to be beaten: and whether he were a Priest, or an (other) Israelite, if he cut one gash for five dead persons, or five for one dead person, he was to be beaten five times. Maimonides* treat. of *Idolatry,* chap. 12. sect. 12. *the print of a mark]* or, *the writing of an impression;* which the Chaldee translateth, *engraven marks;* the Greek, *letters printed* (or *marked.)* The Hebrews open it thus. *The print of a mark spoken of in the Law, was when one did cut upon his flesh, and filled the cut p••ce with stibium, or with ink, or some other color. And this was the custom of the heathens, that they marked themselves unto Idolatry, &c. Maimonides* treat. of *Idolatry,* chap. 12. sect. 11. From all these and other like heathenish rites, whereby they spared not, but unnaturally mangled their own bodies, God would keep his people, whose *bodies* should be the *members of Christ,* and the *Temple of the holy Ghost,* 1 Cor. 6. 15. 19. who therefore should bear in their body, no other then *the marks of the Lord Jesus,* Gal. 6. 17. See the notes on Deut. 14. 1. 2.

Vers. 29. *to be an where]* or, *to commit fornication.* This word is used both for carnal whoredom, and spiritual, which is idolatry, as Ex. 34. 15. and to this latter the Chaldee seemeth to refer it, saying, *Profane not thy daughter to cause her to err:* whereby Idolatry is usually meant. What *an whore* was in Israel, is noted on Levite. 21. 7. *the land]* that is, the people of the land, following her evil example. *wickedness]* or, *wicked thoughts:* in Chaldee, *counsel* (or *purpose) of sins:* but Targum Jonathan expoundeth it *whoredom.* See the notes on Levite. 18. 17.

Vers. 30. *Sabbaths]* in Chaldee, *Sabbath days;* as before in verse 3. So after in Levite. 26. 2. *reverence]* or, *fear my sanctuary;* unto which they were to come on the Sabbaths, Ezek. 46. 3. which Sanctuary was now the Tabernacle, afterwards the Temple. This *fear* was for the presence of God therein: whereupon Jacob *feared and said, How fearful is this place? this is no other but the house of God, &c.* Gen. 28. 16. 17. And Solomon saith, *Take heed to thy foot; when*

thou goest into the house of God: Eccles. 5. 1. And in Targum Jonathan this Law is explained thus, *ye shall go to the house of my Sanctuary infeare.* From hence the Jews had many rites, for coming into the Sanctuary, and behaving themselves in it; which *Maimonides* in tom. 3. in *Beth habchirah* (or treat. of the *Temple)* chap. 7. showeth thus. *It is commanded to reverence the Sanctuary,* Levite. 19. 30. *and thou reverencest not the Sanctuary it self, but him who commanded the reverence thereof. And what is this reverence of it? A man may not come into the mountain of the house (of God) with his staff, or with his shoes on his feet, or in his working-garment, or with dust on his feet, or with bags of money about him. And I need not speak, how it is unlawful to spit in any part of the mountain of the House; but he must wrap up his excrements in his handkerchief. And he may not make the mount of the house a thorough-fare, to go in at one door and out at another, to shorten his way: but must go round about, and not come in there save for the thing that is commanded. And all that went in to the mount of the House, went in by the way of the right hand, and turned and went out by the way of the left: except he unto whom something had befallen, for which he turned towards the left hand. Therefore they asked him, what is befallen thee, the thou turnest towards the left hand?* (If he said) *because I am a mourner:* (they answered,) *He that dwelleth in this House, comfort thee.* (If he said) *Because I have the Niddui* [that is, the lesser excommunication] *upon me:* (they answered,) *He that dwelleth in this House, give into thine heart, that thou mayest hearken unto the words of thy neighbors. Whosoever had accomplished his service, and went his way; did not go out with his back to the Temple, but went backward by little and little, and went softly sidelong, till he was out of the courtyard; and so did the men that kept the watch, and their courses, and the Levites, &c. all this was for reverence of the Sanctuary. And whosoever assembled into the Courtyard, went softly unto the place whither it was lawful for him to come; and he was to consider that he stood before the Lord; as he hath said, Mine eyes and mine heart shall be there, all days,* (2 Chron. 7. 16.) *And he was to go with dread, and with fear and trembling. And it was unlawful for any man to sit in all the Courtyard: neither was there any seat in the Courtyard. s* ⟨...⟩ *for the Kings of David's house only; as it is writ••. And King David went in, and sate before the* ⟨◊⟩ (1 Sam. 7. 18.) *And it is unlawful for a man to make an house, after the fashion of the Temple, or a* ⟨◊⟩ *like the porch thereof, or a courtyard like the c•••t thereof; or a Table like the Table there, or a C* ⟨...⟩ *cke like the C* ⟨...⟩ *lesticke thereof, &c.* With these rites which were in Israel, we may compare the ⟨◊⟩ of our Savior, who for reverence of the Sanctuary, drove out the merchants from thence, and the sheep and the oxen, and poured out the changers money, and overthrew the Tables, and said, *Make not my fathers house, an house of merchandize:* John. 2. 14. 15. 16. *And he would not suffer that* ⟨◊⟩ *man should carry any vessel through the Temple:* Mark. 11. 16. And for turning their backs towards the Sanctuary, see Ezek. 46. 9. and 8. 16. But as the Sanctuary of God, was chiefly a figure of the body of our Lord Jesus, John 2. 19. 21. Hebrews 9. 11. so this precept hath chiefest respect unto him, whom all ought to reverence, and to *honor the Son, even as they honor the Father;* John. 5. 23. Who *when he bringeth in the first begotten into the world, he saith; And let all the Angels of God worship him:* Heb. 1. 6.

Vers. 31. *Turn not unto them]* the Chaldee saith, *after them:* and so the Greek, *ye shall not follow.* So in Levite. 20. 6. Hereby is forbidden, *consulting with* or ⟨...⟩ *ing* of them: as Deut. 18. 11. *that have* ⟨◊⟩ *spirits]* called in Hebrew *Oboth,* (of *Ob* which is *a bottle,* Job 32. 19.) in Greek

Eggastri 〈◊〉, as speaking with an hollow voice out of the belly, or as out of a bottle: in Chaldee *Biddin, Pit••s.* These were *spirits of divination,* as Act. 16. 16. Or which, see the annotations on Deut. 18. 11. And *O••th* is here for *Baale oboth,* such as have familiar spirits; as is expressed in 1 Sam. 28. 7. So *Spirits.* are used for *spiritual gifts,* and men that have them; in 1 Cor. 14. 12. 32. 1 John. 4. 1. *wizarde]* or *cunning persons,* so named of their knowledge which they pretended to have. These are joined to the *familiar spirits* aforesaid, as like unto them in sin; and both of them were to be killed by the Magistrate, Levite. 20. 27. See the notes on Deut. 18. 11. This precept is added next the former of reverencing God's Sanctuary, which figured Christ: even as in Deut. 18. when God calleth them ••om all such familiar spirits, wizards, &c. he promiseth the Prophet (Christ) unto his people. So here Chazkuni observeth, *ye shall reverence my S••ct••rie; therefore turn not to them that have familiar spirits, and to wizards; for what have you to do with such: behold you have a Sanctuary, wherein is V* 〈...〉 〈◊〉 *Thu* 〈...〉 *im.*

Vers. 32. *rise up]* in sign of honor, 1 King. 2. 19. *the •oary-head]* that is, the man which hath an 〈◊〉 -head; or gray-hayres; which as it is *the ho* 〈◊〉 *of old-men,* Prov. 20. 29. so God would have such to be honored. The Greek translateth it, *the* 〈◊〉 *-headed:* the Chaldee, *him that is skillful in the L••.* And so it is holden by the Hebrews, that learned men are by this law to be reverenced, as the aged: and that when such came within *four* 〈◊〉, the yongers were to rise up, and so soon as they were past, to sit down again. *of the old-man]* or, *of the elder;* which was a common name, for aged persons, and for Magistrates, usually called *Elders,* Deut. 22. 18. and 25. 7. both are to be honored, the one for their age, the other for their office. But for their sins, the Lord threatened the contrary, Deut. 28. 50. which Jeremiah saw fulfilled, and lamented that *the faces of Elders were not honored,* Lam. 5. 12. By the Hebrews account a man at sixty years, was *Old;* and at seventy, *Hoarie,* or *gray-headed. The old* man here, is in Targum Jonathan expounded *the wise* man.

Vers. 33. *a stranger]* in Greek, *a proselyte:* this Law is here repeated from Exod. 22. 21. see the annotations there. *vex him]* in Greek, *afflict him:* and Targum Jonathan addeth, *with hard words.* So it is explained by Sol. Rashi, *vexations of words, as, thou shalt not say unto him; yesterday thou wast an idolater, and now thou comest to learn the Law, which was given from the mouth of the Power (of God.)*

Vers. 34. *as one homeborne]* that is, as a natural Israelite; for affection towards him, and not communion in the holy things of God: see the notes on Exod. 12. 48. 49. *as thyself]* the same which was commanded before touching the Israelites; verse 18. The Hebrews write hereof thus: *The love of the stranger, which cometh and gathereth him-self under the wings of the Divine-Majesty, is a twofold commandment, first because he is among our general neighbors; and again because he is a stranger: and the law saith,* YE SHALL LOVE THE STRANGER. (Deut. 10. 19.) *He hath commanded the love of the stranger, even as he hath commanded the love of himself; for it is written,* AND THOU SHALT LOVE THE LORD THY GOD, (Deut. 6. 5.) *And the holy blessed God himself, loveth strangers,* (Deut. 10. 18.) Maimonides in *Degnoth,* c. 6. s. 4.

Vers. 35. *unrighteousness]* or *injurious-evil:* see verse. 15. *in mete yard]* the Greek translateth it *in measures.* The Hebrew *Middah* is properly such *measure* or *dimension,* as concerneth the greatness of things, or length of them, by the yard, elle, inch, rod, or the like: the next two concern the multitude of things, by *weight,* as in skoles, or by *measure,* as in vessels. Hereof the Hebrews say, *He that weigheth to his neighbor, by lesser weights, then the people of that country are wont to do; or meteth by a lesser mete-yard, then they are wont, transgresseth the Law in* Levite. 19. 35. *Although he that meteth or weigheth less, is a thief; yet he payeth not the double,* [as in Exod. 22. 4.] *but payeth him his measure or his weight. Neither is he beaten for this trespass, because he is bound to make restitution. Who so hath in his house or in his shop a lesser meteyard or weight, transgresseth the Law, in* Deut. 25. 13. 14. *For though he himself do not sell thereby, yet another may co•e, who knoweth it not, and may measure by it. Whether he buy and sell with an Israelite, or with an Infidel, if he mete or weigh by too little a weight, he transgresseth, and is bound to restore. And so it is unlawful to let an infidel err in accounts; but he must exactly reckon with him: yea though he be one that is subdued under thy hand; how much more then with others that are not subdued, Maimonides* treat. of *Theft,* chap. 7.

Vers. 36. *just stones]* Hebr. *stones of justice;* which the Chaldee well explaineth *true weights;* and the Greek, *just weights.* So *stones* are often used for *weights,* Deut. 25. 12. Prov. 11. 1. and 16. 11. and 20. 20. 23. where double and deceitful weights, are shown to be an abomination to the Lord. The reason of this name is, for that they used weights of stone, rather then of other things. *They make no weights either of iron or of lead, or of other like metal, because they will canker and wax too light. but they make them of the clear stony-rock, or of glass, or the like. Maimonides,* treat. of *Theft,* chap. 8. sect. 4. *Ephah]* put for all *measures,* as the Greek and Chaldee here translate: though the *Ephah* was one certain measure, like our *Bushel;* containing ten Omers: see the annotations on Exod. 16. 36. *just Hin]* Hebr. *Hin of justice:* the *Hin* was a measure of liquid things, (as the Ephah was for dry,) and it contained as much as *seventy two* hennes eggs: see the notes on Exod. 30. 24. And under these two names, all other measures are comprehended, which God requireth to be just and true, condemning all falsehood and deceit: as Ezek. 45. 10. 11. 12. Amos 8. 5. 8. In Israel, the Magistrates looked unto these, as in the Hebrew canons it is said, *The Judges are bound to appoint Officers in every city, and in every shire, that they may go about into shops, and look that their balances and measures be just, and determine the stinted measure of them. And with whomsoever they find any weight or measure too light or short, or balances that go awry; they have authority to smite him, and to mulct him, as the Judges shall* ⟨◊⟩ *meet, &c. Maimonides* treat. of *Thft,* chap. 8. sect, 20. These ordinances, as they taught men justice in all their civil affairs, so especially in spiritual: that all things pertaining to religion, be faithfully and equally weighed in the balance of the heart; by the measures and weights of the Lord's sanctuary: that is, by his laws, and words of truth, contained in the holy Scriptures. Act. 17. 11. 1. Thes. 5. 21. 2. Tim. 3. 16, 17. compared with Hos. 12. 7. As also that all persons be tried and judged, according to their works, by the word of God: Mat. 7. 1 2, 3. John. 7. 24. compared with Job 31. 6. Dan. 5. 27. Psal. 58. p. 3.

CHAP. XX.

1. Laws for the punishment of him that giveth of his 〈◊〉 to Molech, 6, of him that goeth to Wizards, 9, of him that curseth his parents, 10. of adulterers, 11, 14, 17, 19. of 〈◊◊〉 persons, 13. of them that lie with mankind, 15, or with beasts, 18, or with a woman in her 〈◊〉. 7, 12, 26, Holiness and obedience 〈◊〉 required: 23, the manners of the heathens to be avoided: 25, difference to be put between beasts clean and unclean. 〈◊〉, Wizards must be stoned to death.

ANd Jehovah spake unto Moses, saying. And thou shalt say, unto the sons of Israel; Every man of the sons of Israel, or of the stranger that sojourneth in Israel, that giveth of his feed, unto Molech; he shall surely be put to death: the people of the land, shall stone him with stones. And I, will set my face, against that man; and will cut him off, from among his people: because he hath given, of his seed unto Molech; that he might defile my sanctuary; and to profane, the name of my holiness. And if the people of the land, hiding shall hide their eyes from that man, when he giveth of his seed unto Molech; that they put him not to death: Then I, will set my face, against that man, and against his family: and will cut off him, and all that go-a-whoring after him, to go-a-whoring after Molech, from among their people. And the soul, that turneth unto *(them that have)* familiar spirits, and unto wizards; to go-a-whoring after them: I will also set my face, against that soul; and will cut him off, from among his people. And ye shall sanctify yourselves; and be holy: for I *am* Jehovah, your God. And ye shall keep, my statutes; and do [unspec] them: I *am* Jehovah, that sanctifieth you. For every man, that curseth his father, or his mother, shall be surely put to death: he hath cursed, his father or his mother, his bloods *shall be* upon him. And the man, that committeth-adultery with a man's wife; that committeth-adultery, with his neighbors wife: the adulterer, and the adulteress, shall surely be put to death. And the man that lieth with his fathers wife, hath uncovered his fathers nakedness: both of them shall be surely put to death, their bloods *shall be* upon them. And the man, that lieth with his daughter-in-law; both of them shall be surely put to death: they have wrought confusion, their bloods *shall be* upon them. And the man, that lieth with a male, *like* copulation *with* a woman; they have done abomination, both of them: they shall be surely put to death, their bloods *shall be* upon them. And the man that taketh a wife, and her mother, it *is* wickedness: they shall burn him and them, with fire: that there be no wickedness, among you. And the man that giveth his copulation with a beast; he shall surely be put to death: and ye shall kill the beast. And the woman, that approacheth unto any beast, to lie down thereto; thou shalt even kill the woman, & the beast: they shall surely be put to death, their bloods *shall be* upon them. And the man that taketh his sister, his fathers daughter or his mothers daughter, and seeth her nakedness, and she see his nakedness, it *is* impiety; and they shall be cut off, in the eyes of the sons of their people; he hath uncovered, his sisters nakedness, he shall bear his iniquity. And the man, that lieth with a woman having-her sickness, and uncovereth her nakedness, discovereth be fountain; and she, uncovereth the fountain of her bloods: even both of them shall be cut-off, from among their people. And thou shalt not uncover the nakedness of thy mothers sister, or of thy fathers sister: for he discovereth his near-kin, they shall bear their iniquity. And the man, that lieth with his aunt; he hath uncovered, his uncles nakedness; they shall bear their sin, they shall die childles. And the man, that taketh his brothers wife,

it *is* uncleanness: he hath uncovered his brothers nakedness, they shall be childles. And ye shall keep all my statutes, and all my judgments, and do them: that the land spew you not out; which I bring you thither, to dwell therein. And ye shall not walk, in the statutes of the nation; which I send out, from before you: for all these *things,* have they done; and I am irked with them. And I have said unto you; you, shall inherit their land; and I, will give it unto you, to inherit it; a land that floweth *with* milk, and honey: I, *am* Jehovah your God; which have separated you, from the people's. And ye shall separate, between the clean beast and the unclean, and between the unclean fowl, and the clean: and ye shall not make your souls abominable, by beast or by fowl; or by any *thing* that creepeth *on* the ground; which I have separated unto you, for unclean. And ye shall be holy unto me, for I Jehovah, *am* holy: and have separated you, from the people's, to be mine. And man or woman, when there is in them a familiar-spirit, or *(that is)* a wizard, they shall surely be put to death: they shall stone them with stones, their bloods *shall be* upon them.

Annotations.

EVery man] or *Any man* whosoever. Hebr. *man* 〈ו〉 ; as Levite. 17. 3. Targum Jonathan explaineth it, *young man or old man;* the Greek hath, *If any.* Here God appointeth punishments for the transgression of such Laws, as were given in the two former chapters. *that sojourneth]* or, *that is a stranger:* in Greek, *proselytes. of his seed]* that is, *any of his children. Molech]* an Idol to which the heathens offered their children; whereof see Lev. 18. 21. *he shall surely be put to death]* or, *he shall be put to die the death:* Heb. *dying he shall be made to die.* So after in verse 9. 10. 11. 12. &c. *the people of the land]* the Chaldee expounds it, *the people of the house of Israel. stone him]* his sin being proved before the Judges by witnesses, the hands of the witnesses were first to be upon him, and afterward the hands of all the people, Deut. 17. 6. 7. Four manner of deaths were in Israel for malefactors, *Stoning, Burning, Killing with the sword,* and *Strangling:* And the Hebrews reckon *eighteen* evil doers which were to be stoned, (& that was the sorest death;) sundry of them are mentioned in this chapter: of all the rest, see the notes on Exodus 21. 12. The manner of stoning is said to be thus; when the malefactor came within four cubits of the place of execution, they stripped him out of his clothes, but covered his nakedness before; and a woman was not stoned naked, but in one linen garment. The place of stoning was high; unto which the malefactor with his witnesses went up: his hands being tied: One of the witnesses stroke him behind upon his loins; if that killed him not, the other witnesses threw a great stone upon his heart; if he died not with it, all Israel threw stones upon him. *Talmud Bab.* in *Sanhedrin,* chap. 6. and *Maimonides in Sanhedrin,* chapter 15. section 1.

Vers. 3. *And I will set]* Heb. *will give;* that is, will oppose and set firmly: for which in verse 5. Moses useth the word *set.* This is meant, if the sin were not known, or could not be proved by witnesses sufficiently before men, that God himself would *cut off* the sinner, which the Chaldee and Greek do interpret *destroy,* or *make to perish.* So Chazkuni expoundeth it, *I will set my face, when he transgresseth without witnesses and evident-proof.* The Hebrews reckon *six and thirty* which for their sins are threatened by the law to be *cut off;* and they are these, 1. *He that lieth with his mother; 2. or with his fathers wife; 3. or with his daughter-in-law; 4. or with*

mankind; 5. or with a beast; 6. and the woman that lieth down to a beast; 7. he that lieth with a woman and her daughter; 8. or with another man's wife; 9. or with his sister; 10. or with his fathers sister; 11. or with his mothers sister; 12, or with his wives sister; 13. or with the wife of his fathers brother; 14. or with the wife of his mothers brother; 15. or with a woman that hath her sickness; 16. The blasphemer; 17. the Idol-server; 18. he that giveth of his seed to Molech; 19. he that followeth him that hath a familiar spirit; 20. he that profaneth the Sabbath; 21. the unclean person that eateth the holy thing; 22. the unclean person that cometh into the Sanctuary. 23. He that eateth fat; 24. or blood; 25. or that eateth that which remaineth of the sacrifices, when it is a polluted thing; 26. or that eateth unclean meats; 27. He that slayeth sacrifices without the sanctuary; 28. & be that offereth them without; 29. He that eateth Leaven at the Passover; 30. he that eateth anything on Atonement day; 31. or that worketh on that day; 32. Hethat maketh an Oile, like the holy oil of the Sanctuary; 33. or maketh anincense like the holy incense; 34. or, that anointeth man's flesh with the holy oil of the Sanctuary; 35. He that observeth not the Passover, 36. or that observeth not the Law of circumcision. For these they are guilty to be cut off, if they transgress presumptuously, if ignorātly, they must bring a sinoffring, &c. Thalmad Bab. in Ch•• it hu••. chap. 1. All these are expressed in Moses Law, and yet he that gathered these in the Talmud, (as *Maimonides* in his Annotations upon the same place observeth,) *reckoneth but the generals, and leaveth the particulars. For where he saith, He that lieth with a woman and her daughter; he implieth also, a woman with her son: so a woman and her sons daughter, a woman and her daughters daughter: and his mother, and his mothers mother, and his fathers mother, and his daughter, and his sons daughter, and his daughters daughter. And under the name of the Idolserver, is implied he that poureth out a drink-offering, or that burneth incense, or that boweth down, or that sacrificeth, and such like. So he speaketh of him that hath a Familiar spirit, and not of the Wizard* [who is in the same estate, Lev. 20. 6.] Of these forementioned, some are to die by the hand of the magistrate, some are to be beaten, but not put to death; as elsewhere is observed. *defile my Sanctuary]* that is, the Tabernacle, (Exod. 25. 8.) or Temple: which was defiled, when God was sacrificed unto other where, or by other ways then he commanded, (Levite. 17. 4. 5.) or when they sacrificed to idols, and yet would come into the Sanctuary to serve God also; whereas the *Temple of God,* hath no agreement *with Idols,* 2 Cor. 6. 16. And thus the Prophet reproveth them, for that they burned *incense to Baal,* and walked *after other gods;* and yet came and stood before him in the house whereupon his name was called, Ier. 7. 9. 10. *and to profane]* that is, as the Greek explaineth it, *and that he might profane.* Of profaning God's name, see Levite. 18. 21.

Vers. 4. *the people of the land]* which the Chaldee expoundeth *the people of the house of Israel:* and so the Greek saith, *the homeborne of the land. hiding shall hide]* that is, *shall any ways hide;* the Greek explaineth it, *with winking shall wink at;* that is, neglect, or not regard no punish. That word Paul useth, in Act. 17. 30. *the times of this ignorance, God wincked at.*

Vers. 5. *my face]* the Chaldee expoundeth it, *mine anger:* and so *face* often signifieth, Psal. 21. 10. and 34. 17. Lam. 4. 16. See the notes on Gen. 32. 20. *his family]* in Greek, *his kindred;* and so the word *family* signifieth, in Gen. 24. 38. the Chaldee translateth it, *his helpers;* that is, such as took part with him; as the next words do declare. *that go a whoring after him]* that is, commit idolatry, as the Chaldec explaineth it, *that err:* so in verse 6. the Greek translateth, *all that consent unto him.* This judgment God executed upon the Jews; for this idolatry, and their

other sins: as he signified by his Prophet, that he would give their city Jerusalem *into the hand of the Chaldeans,* who should set fire upon it, *and burn it with the houses,* upon whose roofs they had *burnt incense unto Baal, &c.* Because *they, their Kings, their Princes, their Priests, and their Prophets, and the men of Judah, and the inhabitants of Jerusalem, had set their abominations in the house which was called by* his *Name, to defile it; and built the high places of Baal,* to *cause their sons and their daughters to pass through* (the fire) *unto Molech,* &c. therefore it should be *delivered into the hand of the King of Babylon; by the sword and by the famine, and by the pestilence.* Ier. 32. 28. 29. 32. 34. 35. 36.

Vers. 6. *the soul]* that is, as the Chaldee expoundeth, *the man. that turneth unto]* or, *looketh after;* in Greek *followeth:* meaning that *consulteth* with them, as Deut. 18. 11. *familiar spirits]* Targum Jonathan expoundeth it, *them that ask of familiar spirits.* Of these; and the *wizards* following (whom the Greek calleth *Enchanters,)* see the annotations on Leviticus 19. 31. and Deuteronomy 18. 11. *set my face]* Hebr. *give my face:* in Chaldee, *give mine anger against that man, and destroy him.* This judgment was executed upon K. Saul, who died, *for asking* counsel *of one that had a familiar spirit.* 1 Chron. 10. 13. 1 Sam. 28.

Vers. 7. *And]* This may be a reason of the former, *Therefore ye shall sanctify yourselves;* by abstaining from all evil, and doing good. *be holy]* or, *be saints: for I* am *Jehovah,* to weet, *that sanctifieth you,* as verse. 8. or, for *I am holy,* as the Greek addeth, and as Moses wrote before, in Lev. 19. 2.

Vers. 9. *For every man]* or, *any man:* Hebr. *man man,* meaning any whosoever, as verse. 2. And this is inferred upon the former precept, *be holy: For,* otherwise judgments abide you. *curseth]* or *revileth; speaketh evil,* as the Greek translateth; which the holy Ghost approveth in Acts 23. 5. See the notes on Exodus 21. 17. *or]* Hebrew, *and,* which the Greek translateth *or;* and so in Matthew 15. 4. For death was his due, if he cursed either of them, and they are distinguished, *to make him guilty for the one without the oth•r,* as Chazkuni here explaineth it, and as Rashi addeth, though it be after his parents death. *Whose curseth his father, or his mother; his Lamp shall be p•tout, in obscure darkness.* Prov. 20. 20. *his bloods* shall be *upon him]* that is, *his death* shall be upon his own head; for he hath caused it by his sin. So the Greek translateth, *he shall be guilty:* and the Chaldee, *he is guilty* (or *worthy,) to be killed;* so after often in this chapter. The manner of his death was *stoning;* as is noted, upon Exod. 21. 10. and as Moses after showeth for the rebellious son, Deut. 21. 21. And it is observed as a general 〈◊〉, by the Hebrew doctors. *Every place where it is* 〈◊〉 *in the Law, they shall be put to death,* THEIR BLOODS UPON THEM, *it is meant, by stoning. Maimonides Issureibiah,* c. 1. s. 6, and *Sol. Rashi* on Lev. 20. 9.

Vers. 10. *that committeth adultery]* the Greek addeth in the second place, *or that commits-adul* 〈...〉 *ry* [unspec] *with his neighbors wife.* It is expouuded in Deut. 22. 22. *a woman married to an husband. die the death]* the manner of their death, is not set down, either here, or in Deuter. 22. 22. unless by that which is before and after, (for other unlawful copulations) we say it is meant *stoning* to death: as the man that lieth with a beast, verse. 15. is to be stoned, because the wom•n for like beastliness is to be stoned, verse 16. The Pharisees which brought unto Christ *a woman taken in adultery,* said, *Moses commanded that such should be stoned,* John. 8. 4. 5.

but whether that were this very case, is to be considered. Also to lie with a bettothed woman, the punishment was *stoning,* as for humbling *his neighbors wife,* Deut. 22. 24. Howbeit the latter Pharisees, say the adulterers death was *Strangling: Maimonides* in *Sanhedrin,* chap. 15. sect. 13. And in another place, he openeth this and the other like ••wes more fully, thus. *Who so presumptuously committeth any of all the unlawful copulations spoken of in the l•w, is guilty of cutting off,* Levite. 18. 29. *and if they do it ignorantly, they are bound to bring the Sin offering appointed. And there be some of the Nakednesses* [that is, *the unlawful copulations] which deserve death by the Judges; more then the cutting-off, which is meet for them all. Of those which are to be put to death by the Judges, some are to die by stoning, and some by burning, and some by strangling. And these are they that are put to death by stoning: He that lieth with his mother, or with his fathers wife, or with his sons wife, which is called his daughter-in-law; he that lieth with mankind; or with a beast; and the woman that lieth down to a beast. And these are burnt to death; He that lieth with his wives daughter, whiles his wife liveth; or with her daughters daughter; or with her sons daughter; or with his wives mother; or with her mothers mother; or with her fathers mother. He that lieth with his daughter; or with his daughters daughter, or with his sons daughter. Thou hast no unlawful copulation puni•hed with Strangling, but for lying with a man's wife only,* Levite. 20. 10. *And the death which the Law speaketh of absolutely,* [that is, without naming what kind of death it shall be,] *is Strangling. And if she be a Priests daughter, she is burned,* Levite. 21. 9. *and he that lay with her, is strangled: and if she be a betrothed maid, they are both of them stoned,* Deuter. 22. 24. *and wheresoever the Law saith, Their bloods upon them; that is by stoning, For all other unlawful copulations, there is cutting-off only; and not death by the Magistrate. Therefore if there be witnesses and evidence, the Judges are to beat them: for all that deserve cutting-off, are to be beaten. Maimonides in Issurei biah* chap. 1. sect. 1.—7. Thus by their own grant, this case is singular: and there is no other reason of the adulterers *strangling,* then the commanding of their death absolutely. Among the heathens also, adultery was punished with death, as the *King of Babylon roasted Zedekiah and Ahab in the fire, because they committed adultery with their neighbors wives, &c.* Jeremiah 29. 22. 23. This sin is *a fire that consumeth to destruction, and will root out all* a man's *increase;* Job 31. 12. *He that d〈...〉h it, destroyeth his own soul,* Prov. 6. 32.

Vers. 11. *their bloods upon them]* that is, they shall be stoned: in Greek, *both of them are guilty;* and the Chaldee saith, *worthy to be killed.* So in the rest that follow.

Vers. 12. *wrought]* or, *done confusion,* which the Greek translateth, *have done-impiously.* [unspec 12]

Vers. 13. like *copulation* with *a woman]* Hebr. with *the lyings* (or *copulations) of a woman:* see Levite. 18. 22.

Vers. 14. *wickedness]* or, *a wicked purpose:* in Chaldee *counsel of sins:* in Greek, *an unlawful act.* See Levite. 18. 17.

Vers. 17. *impiety]* or, *reproach, ignominy,* as the Greek and Chaldee do translate it. *cut-off]* in Greek, *destroyed before the sons of their kin:* that is, soon and openly; to weet by the hand of God: and to be beaten by the Magistrate, as the Hebrews say. See the notes on verse 10. *his iniquity]* that is, the punishment due thereunto: as Gen. 19. 15.

Vers. 18. *having her sickness] her menstrual-infirmity,* for which she was separated as unclean, even from her husband: therefore the Greek translateth it *put-apart,* and the Chaldee, *unclean.* See the annotations on Levite. 12. 2. and 15. 19.—24. *the fountain]* or *well,* figuratively so called, because of the *issve,* as in Levite. 12 7. The Greek here in the first place, keepeth the metaphor, *he hath uncovered her fountain,* the Chaldee saith, *her ignominy:* in the second place, the Greek translateth, *she hath uncovered the issue of her blood,* where the Chaldee saith, *the uncleanness of her blood.* The Holy Ghost also explaineth it so, for where it is said, in Mark 5. 29. *the fountain of her blood was dried up:* another Evangelist saith, *her issue of blood stanched,* Luke 8. 44. By the Hebrew doctors, *the womb wherein the child is formed, is called the Fountain. Maimonides in Issureibiah,* chap. 5. sect. 3. Therefore also they exempt *virgins* from this pollution; as is noted on Levite. 15. 19. *cut-off]* in the Greek and Chaldee, *destroyed;* to weet by the hand of God, for presumptuous doing against this Law: Levite. 15. 31. and by the Magistrates, (if it were known,) she was *beaten. Maimonides in Issureibiah,* chap. 1. sect. 22. And from the Law for *washing* her in Levite. 15. they teach, that the woman *which hath her sickness, or hath an issue, or hath borne achilde, if she wash not her self in water; who so lieth with any one of them, though it be after many years, is guilty of cutting-off. Maimonides ibidem* chap. 4. sect. 3. But those legal washings, figured our better cleansing by the blood of Christ, Esa. 4. 4. 1 John. 1. 7.

Vers. 20. *his aunt]* which the Chaldee expoundeth *his uncles* (or *fathers-brothers) wife:* see Levite. 18. 14. *childless]* meaning either that God will give them no children, or soon take them away if he do give them. For, by the Hebrew canons, the Magistrates might not put them to death, but beat them only for this sin. See the notes on verse 10.

Verse 21. *shall be childless]* the Greek translateth, *shall die childless;* as verse 20. Sol. Rashi hereupon noteth; *Childlesse, meaneth, if he have children, he shall bury them; if he have no children, he shall die without children: therefore the scripture differeth, saying* (in verse 20.) *they shall die childless; and* (in verse 21.) *they shall be childless. They shall die childelesse, if he have any at the time of transgression, he shall have none at his death, for he shall bury them whiles he liveth: they shall be childless, for if he have none when he transgresseth, he shall be all his days, as he now is.*

Vers. 22. *And]* or, *Therefore ye shall keep. spew]* or, *vomit you not out;* which the Greek and Chaldee turn, *loathe,* or *abhor you.* See Levite. 18. 25. 26. 28.

Verse 23. *nation]* in Greek, *nations,* in Chaldee, *people's. amyrked]* or, *am grieved with,* and consequently do *abhor them,* as the Greek translateth it: and the Chaldee, *my Word abhorreth them.* Thus also God was affected with Israel and complained, *Fortie years I was irked with that generation,* Psal. 95. 10.

Vers. 24. *milk and honey]* that is, all good and comfortable blessings; which were also figures of heavenly graces: see the notes on Exod. 3. 8. *separated]* in Greek *disparted* (or *disbounded) you from all the nations.* God's laws are as a wall and hedge to keep his people from the statutes and manners of the wicked. So Solomon said, *Thou didst separate them to thyself for an inheritance; from all the people's of the earth:* 1 King. 8. 53.

Vers. 25. *separate between the clean beast]* that is, put difference, by eating the clean and refraining from the unclean: according to the Law in Levite. 11. which thing is here spoken of upon their separation from the people's, because their abstinence from unclean beasts, figured their abstaining from the communion of unclean people's; as Act. 10. 12. 28. and as is shown on Levite. 11. The Hebrews say, this is mentioned after the unlawful copulations aforesaid, because who so defileth him-self with them, degenerateth and is as it were transformed into the nature of unclean beasts, &c. *R. Menachem* on Levite. fol. 151. *for unclean]* that is, that you should count them unclean, and abstain from them. The Greek translateth, *in uncleanness.*

Vers. 26. *from the people's]* in Gre•ke, *from all the nations;* as in verse 24. *to be mine]* or, *to be unto me:* which the Chaldee interpreteth, *to serve before me.*

Vers. 27. *familiar spirit]* or *spirit of divination:* see Levite. 19. 31. *their bloods upon them]* in Greek, *they are guilty:* in Chaldee, *worthy to be killed.* See before on verse 9.

CHAP. XXI.

1, Laws concerning the Priests mourning for the dead: 6, Of their holiness, 7, and marriage. 9, The Priests daughter that playeth the whore, is to be burnt. 10, Laws concerning the high Priests mourning, 13, and his marriage. 16, The Priests that have blemishes, must not minister in the Sanctuary.

〈 in non-Latin alphabet 〉

AND Jehovah said, unto Moses; Say unto the Priests, the sons of Aaron: and say unto them; For a soul he shall not defile himself, among his people's. But, for his near-kin, that *is* nigh unto him: for his mother, and for his father, and for his son, and for his daughter, and for his brother. And for his sister a virgin, that *is* nigh unto him; which hath not been, to *any* man: for her, he shall defile himself. He shall not defile himself, *being* a chief-*man* among his people's: to profane himself. They shall not make baldness, upon their head; and the corner of their beard, they shall not shave: and in their flesh, they shall not cut *any* cutting. They shall be holy, unto their God; and shall not profane, the name of their God: for the Fire-*offerings* of Jehovah, the bread of their God, they do offer, and they shall be holiness. They shall not take a wife, *that is* an whore, or profane; neither shall they take a woman, put-away from her husband: for he *is* holy, unto his God. And thou shalt [unspec] sanctify him; for he offereth, the bread of thy God: he shall be holy unto thee; for I Jehovah which sanctify you, *am* holy. And the [unspec] daughter of any Priest, if she profane *her self,* to commit-whoredom: she profaneth her father: she shall be burnt, with fire.

And the Priest *that is* great among his [unspec] brethren, upon whose head, the oil of anointing was poured, and hath filled his hand, to put on the garments: shall not make bare his head, nor rent his garments. Neither [unspec] shall he go-in, to any souls of the dead: for his father or for his mother, he shall not defile himself. Neither shall he go-out [unspec] of the Sanctuary; nor profane, the Sanctuary of his God: for the crown, the anointing oil of his God, *is* upon him, I *am* Jehovah. And he, shall take a wife in her virginities. [unspec] A widow

or *one* put-away, or profane, *or* an whore; these shall he not take: but a virgins of his people's, shall he take *to* wife. And [unspec] he shall not profane his seed, among his people's: for I Jehovah, do sanctify him.

And Jehovah spake, unto Moses, saying [unspec] Speak unto Aaron, saying: *Any* man of thy seed, in their generations, in whom there shall be a blemish; he shall not approach, to offer the bread of his God. For any man, [unspec] that *hath* in him a blemish, shall not approach: a man blind, or lame, or flat-nosed, or that hath anything superfluous. Or a man, [unspec] in whom there shall be, the breaking of a foot, or the breaking of a hand. Or *that is* crookbackt, [unspec] or *hath* a small-spot, or a confusion in his eye: or scurse, or scab; or *hath his* stones broken. No man that *hath* a blemish in him, [unspec] of the seed of Aaron the Priest, shall comenigh, to offer the Fire-offerings of Jehovah: a blemish *is* in him; he shall not come-nigh, to [unspec] offer the bread of his God. He shall eat, the bread of his God; of the holy of holies & of the holies. But he shall not go-in unto the [unspec] Veil, nor come-nigh unto the Altar, because a blemish *is* in him: & he shall not profane my Sanctuaries; for I Jehovah, do sanctify them. And Moses spake *it,* unto Aaron, and [unspec] unto his sons: and unto all the sons of Israel.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth (after the Hebrews ••count) the one and thirtieth section or Lecture of the Law. See Gen. 6. 9.

THe Priests] After the general rules of holiness for all the people, here followeth a special law for the holiness of the Priests: their office was to make atonement for the people, and to sanctify them; therefore must they have a care to sanctify themselves. And as when God forbiddeth his people to seek unto such as have familiar spirits, &c. he telleth them of *a Prophet,* whom he would raise up unto them, by whom they might know his will; Deut. 18. 10. 11. 15. so it is observed here by the Hebrews, (as *Baalhatturim,* and *Chazkuni,)* that immediately after the Law against familiar spirits, and wizards, Levite. 20. 27. this Law is given for the Priests; that the people might have no occasion to seek unto the former, but might come unto the Priests, and they should inquire for them *by Vrim and Thummim. the sons of Aaron]* Targum Jonathan addeth, *the males;* and Sol. Rashi saith, *the sons and not the daughters of Aaron;* because the laws following concerned not the women. So in the Hebrew canons it is said, *Aaron's daughters are not forewarned pollution by the dead; but the Priests the sons of Aaron. Likewise the profane (Priests) might defile themselves; for this is but for the sons of Aaron that may execute the Priests office. A young Priest is to be warned by the elder (Priests,) not to defile himself, &c. and his father is to train him up in holiness.* Maimonides tom. 4. treat. of *Mourning,* chap. 3. sect. 11. 12. *for a soul]* to weet, *of the dead,* as is expressed in verse 11. elsewhere called *a dead soul,* Numbers 6. 6. meaning a dead body: for properly at death the soul departeth, Gen. 35. 18. and *the dead defileth not till his seal be departed,* saith Maimonides, tom. 3. in *Tumath meth,* chap. 1. sect. 15. wherefore the Chaldee here translateth *for the dead;* and Targum Jonathan, *for the son of man that is dead.* But the Greek retaineth the Hebrew phrase, *for souls.* So before in Levite. 19. 28. *he shall not]* that is, any Priest, *shall not defile himself:* in Greek, *they shall not be defiled.* This pollution might be by the funeral of the dead; for who so

touched any dead body, or came into a tent (or house) where any dead body lay, or touched a grave; he was *unclean seven days,* Numbers 19. 14. 16. so by bearing the dead he was unclean, by proportion from the Law, in Levite. 11. 25. And by the Hebrew canons, if a man came within four cubits (that is, six f•••) of the dead, he was unclean. Maimonides, treat. of *Mourning,* chap. 3. sect. 13. *among his people's]* in Greek, *among their nation:* that is, as Chazkuni explaineth it, *among all Israel, for they are his people's.* So *people's* are used for the tribes of Israel, in Deut. 33. 3. Judge. 5. 14. Act. 4. 27.

Vers. 2. *his near-kin]* those of his consanguinity: see this word in Lev. 18. 6. Sol. Rashi here understandeth the Priests *wife* by it; as one for whom he might defile himself. See the notes on verse 3. This law is for the inferior Priests: but the high Priest might not defile himself for these, verse 10. 11.

Vers. 3. *not been to* any *man]* which the Greek explaineth, *not given to* (or *not bestowed on) a man;* meaning, *which hath had no husband.* For such as had husbands, were to be buried and mourned for by them, as Abraham mourned for Sarah, Genes. 23. 2. These six, *Father,* and *Mother,* and *Son,* and *Daughter,* and *Brother,* and *Sister that hath had no husband,* are again mentioned in Ezek. 44. 25. &c. that for them the Priests might be defiled, and after their cleansing, and days appointed, to bring their Sin-*offering.* And it seemeth they were to do the like for their wives, because Ezekiel the Priest was commanded as an extraordinary case, not to mourn for his wife when sheedied, Ezek. 24. 16. 17. 18. So the Hebrew canons say, *Every Priest that is defiled for the dead, except for those six dead which are expressed in the Law, or for his wife: if it be proved by witnesses, he is to be beaten:* Leviticus 21. 1. *And whether he touch the dead, or come into the tent, or bear him, and whether it be the dead person himself, or any other uncleanness about him: and so if a Priest touch a grave, he is to be beaten.* And *every Priest that cometh within four cubits of the dead, is to be chastised with stripes: Maimonides* treat. of *Mourning,* chap. 1. sect. 1. 2. 13. *he shall defile him-self]* in Greek, *they shall be defiled,* meaning all and every of the Priests. This is understood not as a permission, but a duty, for them to bury and mourn for these their near kin. The Hebrews say; *Very weighty is the charge of mourning, for even the Priest is driven to be unclean, for his near-kin, must busy himself about them, and mourn for them,* Leviiicus 21. 2. *It is a commandment; so that if he would not be defiled, they are to cause him to be defiled against his will. So for his wife, (but this is not but by the doctrine of the Scribes,) because she hath no heir but him, &c. And he is to be defiled for his married wife only, but not for a betrothed wife. Likewise for others, which are not to be mourned for, as such as are put to death by the Synedrion (or Magistrates,) and such as are Apostate from the ways of the Church, and untimely births, and such as wittingly kill themselves; the Priest is not to defile himself for them. And how long is he commanded to defile himself for his near-kindred? Until the cover of the grave be closed upon them: for after that, they are as all other dead persons, that if a Priest be defiled, he is to be beaten. Maimonides,* treat. of *Mourning,* chap. 2. sect. 6. 7. 8.

Vers. 4. being *a chief-man]* or, for *a chief-man,* that is, for any other of his house, or out of his house, save for those before specified. So Chazkuni citeth this as a common exposition of this place; *A common Priest shall not defile himself for a chief man among his people's; be he the high Priest among his people. Although I permit thee to defile thyself for thy near-kin, thou shalt not defile*

thyself for the high Priest, who is not of thy near-kin. The Hebrew *Baal,* signifieth a *Lord, Master,* or *chief man,* Judge. 9. 51. Esa. 60. 8. and so the Chaldee translateth it here *Rabba;* that is, *a master,* or *chief-man:* (but the Greek expoundeth it *Suddenly,* as if it were written *Bahal.) Baal* also signifieth *an husband,* Exod. 21. 3. 22. which interpretation some keep in this place.

Vers. 5. *not make]* or, *not shave,* (as the Greek translateth:) Hebr. *not balde baldness,* meaning any way, either by shaving, or pulling off the hair, or otherwise: and the Greek addeth *for the dead,* which is here intended, as is expressed in Deut. 14. 1. And that not the Gentiles only, but the Israelites also were wont to make themselves bald, in mourning for the dead, appeareth by Ier. 16. 6. Ezek. 7. 18. Amos 8. 10. Also the idolatrous priests of the Gentiles are reported to use these ceremonies for their dead, as in the apoc•iphall writings, Baruch 6. 31. 32. it is said, *And the Priests sit in their Temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads: they roar and cry before their gods, as men do at the feast when one is dead. the corner]* that is, *any of the corners;* this was the manner of Idolaters, and is forbidden not the Priests only, but all Israelites: see the annotations on Leviticus 19. 27. *cut* any *cutting]* or, *make* any *incision:* a thing forbidden the people also, Levite. 19. 28. Deuter. 14. 1. So God would have them in their mourning for the dead, not to be immoderate, (as men *which have no hope,* 1 Thes. 4. 13.) nor to imitate the heathenish customs, which were idolatrous: see the notes on Levite. 19. 28. and Deut. 14. 1.

Vers. 6. *Fire-offerings]* in Groeke, *sacrifices,* in Chaldee, *offerings,* which were burnt in fire unto God. As all the people were forbidden the fore-said superstitions, because they were *holy,* & God's *peculiar-treasure, above all people's,* Deuter. 14. 2. so the Priests in special, because they were to be holier then other men, in respect of their ministration unto God. Therefore the high Priest, who came yet nearer unto God, is forbidden to mourn for such, as common Priests might mourn for, Levite. 21. 10. 11. *the bread]* or, *the food:* which the Greek interpreteth *the gifts,* the Chaldee, *the offering.* See Levite. 3. 11. *shall be holiness]* that is, men *of holiness:* which the Greek and Chaldee translate *holy*-ones.

Vers. 7. *a wife* that is an *whore]* This is the second law concerning the Priests holiness; that as they should not defile themselves by the dead: so neither by the living. The *whore,* (called in Hebrew, *Zo•••)* is by the Hebrews said to be *she that is not a danghter of Israel, or a daughter of Israel, that hath lien with a man unto whom it is not lawful for her to be married;* [such as are forbidden in Levite. 18.] *or that hath lien with a profane man, though she may be married unto him. Whosoever hath lien with a man that hath made her a whore, whether by constraint or willingly, whether presumptuously or ignorantly, after he hath uncovered her nakedness; she is unlawful by the name of an whore,* [•or a Priest to marie her:] *Any woman of whom her husband hath been jealous, and the thing was bidden, and she hath not drunk of the bitter waters,* (Numb. 5.) *it is unlawful for a Priest to marie her, because she is a suspected whore. Maimonides in Issureibiah,* chap. 18. sect. 1. 6. •2. *or profane]* Hebr. *and profane,* or, *profaned:* whereby seemeth not to be meant a common harlot, or one that hath defiled her body, for that was forbidden before under the name of an *whore:* but as a Priests daughter by her whoredom is said to profane her father, verse 9. so children might again be profaned by their fathers, and made unfit for to be married unto Priests. And thus the Hebrews expound this here, saying; *Who is she that is profane? She that is*

borne of one that is forbidden the Priests. And so everyone of the women which are forbidden the Priests, if she be married to a Priest, she profaneth her self. Maimonides in Issurei biah, chap. 19▪ sect. 1. And Sol. Rashi here expoundeth *profane, one that is borne of such as are unlawful for the Priests; as the daughter of a widow by the high Priest,* (Levite. 21. 14.) *or the daughter of a divorced woman by a common Priest,* (Levite. 21. 7.) &c. *put-away* or, *cast out,* as the Greek also translateth it, that is, divorced and not for the cause of adultery; which thing was permitted unto men under Moses law, for the hardness of their hearts; Deuter. 24. 1. 2. &c. Matth. 19. 8. What Priest soever, married with any of these three, was to be beaten by the Magistrate; as is after shown, on verse 15. According to the equity of this Law, the Apostle requireth that the wives of the Ministers of the Church, be *grave, not slanderers, sober, faithful in all things,* 1. Tim. 3. 11.

Vers. 8. *And thou]* or, *Therefore thou shalt sanctify him:* speaking to Israel, who were to repute the Priests holy, and not suffer them to mary with such as might defile them: nor any other way to be unclean, when they ministered before the Lord *the bread]* in Greek, *the gifts,* in Chaldee, *the offering,* as before in verse 6. *holy unto thee]* thou shalt reverently esteem him as an holy person, sanctified unto God's service. The Hebrews say, *It is commanded to separate the Priests, and to sanctify them; and to prepare them for the oblation,* Levite. 21. 8. And *every man of Israel, must give much ho* 〈...〉 *to the Priest, and let them be first, for everything the is in the Sanctuary: to open the law first, and to blese first, and to receive a seemly portion first.* Maimonides in *Cle hamikdash,* chap. 4. sect. 1. 12.

Verse 9. *of any Priest]* Hebr. *of a man a Priest*▪ Which word *man,* sometime signifieth *any o••,* a• Gen. 23. 6. and 24 16. Levite. 21. 17. sometime a man of dignity, as Psal. 49. 3. and that may also be respected here. *to commit whoredom]* or *by committing* it, to weet, under her husband; as the Hebrew canons explain it; saying *There are ten which are to be burnt, namely the Priests daughter that committeth whoredom under her husband; and he that lieth with his daughter, &c. Maimonides in Sanhed•••,* chap. 15. sect. 11. The man that lay with her, they say was to be strangled; as again they say; *There is no unlawful copulation punished with strangling,* 〈◊〉 *the lying with a man's wife only: and if she be a Priests daughter, she is burnt, and he that lay with her, is strangled. Maimonides in Issurei biah,* chap. 1. sect. 6. See the annotations on Levite. 20. 10. *profaneth* 〈◊〉 *father]* the Greek version saith, *she profaneth her fathers name:* the Chaldee, *her fathers holiness.* And Rashi explaineth it, *she profaneth and conte* 〈...〉 〈◊◊〉, *for that men will say of him, Cursed is he* 〈◊◊〉 *this (woman,) Cursed is he that brought* 〈◊◊〉.

Ver. 10. *great among his brethren]* or, *greater then* 〈◊◊〉*:* that is, *the High Priest,* who because he more specially figured Christ (called our *Arch* (or *High) priest* and *great High priest,* Heb. 3. 1. and 4. 14.) therefore he was to have more special care of his sanctity, both in avoiding pollution by the dead, and in his marriage. And this Law concerned not the high Priest only, but the second Priest (or Priests of the second order) mentioned in 2 King. 25. 28. and 23. 4. which ministered in the place of the high Priest if by any accident he were polluted, (as is noted on Levite. 16. 33.) and the Priest also that was anointed for the war, Deut. 20. 2. because these all were greater then their brethren. See the notes following on v. 13. *oil of*

anointing] an holy oil, wherewith only the high Priests and Kings in Israel were anointed, and ordained to their office: see Exod. 30. 25. 33. *and hath filled his hand]* with the sacrifices, to offer them, as the Chaldee paraphrase here explaineth it; which the Greek calleth *perfecting,* or *consecration.* See Exod. 29. 9. Both these were to be done to the high Priest: *but if there were no anointing oil, they or dained him with the high Priests garments only;* saith *Maimonides* in *Clei hamikdash,* ch. 4. sect. 12. and he was bound to these laws, as well as if he had been anointed with oil. *the garments]* the eight ornaments wherewith the high Priest was to be decked: see Exod. 28. *not make-bare]* or, *make-free,* which the Greek translateth, *not put the miter off his head;* but the Chaldee saith, *not let his locks grow,* to weet, *not* 〈◊〉 *then 30. days,* as Rashi explaineth it: meaning that he should not be have himself as a mourner for the dead. See the annotations on Lev. 10. 6. From which place, the Hebrews gather, that one of the rites which mourners for the dead were to use, was not to poll their heads: *Maimonides* treat. of *Mourning,* chap. 5. sect. 1. 2. *rent his garments]* which was another sign of sorrow, see Lev. 10. 6. and Gen. 37. 34.

Vers. 11. *go in]* namely into any tent, house or place where any dead is, whereby he should be defiled, Numb. 19. 14. *any souls of the dead]* in Greek, *any dead soul;* meaning a dead corpse; as before in verse. 1. *his father, &c.]* which was lawful for any common Priest, verse. 2. but not for the high Priest. The Hebrews explain it thus; *The high Priest may not be defiled for his near-kin, as for his father or his mother, &c. neither may he come to any tent where the dead is, though his neerekindred. Loe thou art taught* (in Lev. 21. 11.) *that he is bound neither to go in, nor to be defiled. So that if he touch, or carry (a dead person) he is to be beaten once; if he come into a tent, and tarry there whiles one die by him, &c. he is to be beaten twice; for coming in, and for being defiled, If he be defiled before, and afterward come into the tent, he is to be beaten even for coming in. Maimonides* treat. of *Mourning,* c. 3. sect. 6. 7. How be it, these laws have exceptions in cases of necessity; as the Hebrew canons also show thus. *A Priest that lighteth on a dead body in the way, loe he is to defile himself; though it be the high Priest, he is bound to defile himself for him, and to bury him. As if one of Israel be thrown (dead) in the way, and he hath none to bury him. Provided, that the Priest be himself alone, and no other with him; and that he call there in the way, and none do answer him. But if when he call, others do answer him, this is not a dead, which he is commanded (to bury) but he must call others to do it. If a Priest and a Nazirite walk together in the way, & light upon a dead; the Nazirite must go about (to bury him,) for his holiness is not perpetual; and the Priest may not defile himself, though he be but a common priest. If there be the high Priest, and a common priest, then the common priest is to defile himself: and whosoever is before his fellow in dignity, is to be after him in pollution. And if the second chief priest, with the priest that is anointed for the war,* (Deut. 20. 2.) *do light upon a dead: he that was anointed for the war, must be defiled, and not the Sagan [or second chief priest.] Maimonides ibidem,* ch. 3. sect. 8. 9. Unto this Law, that the high Priest might not defile himself for his parents or children; the words in Moses blessing of tribe of Levi, seem to have ref•rence; *Who saith of his father and of him mother, I respect him not; and his brethren he acknowledgeth not; and his sons, he knoweth not, &c.* Deut. 33. 9. Compare also Lev. 10. 2. 7.

Ver. 12. *go out of the Sanctuary]* to weet, in the time when he should serve there. And this Law was not for the high Priest only, but for all priests, who if any of their friends there died, or tidings of the death of any came unto their ears, might not therefore depart and leave off

their ministration, upon pain of death, Lev. 10. 7. So the Hebrews explain it; *A priest that goeth out of the Sanctuary in the time of service only, is guilty of death, whether he be the high priest, or a common priest,* Levite. 10. 7. *So that which is said of the high Priest,* (in Lev. 21. 12.) AND HE SHALL NOT GOE OVT, &c. *is not but for the time of service only, that he shall not leave his service and go out. If it be so, why is this warning repeated for the high Priest? Because a common priest, which is in the Sanctuary, in his service, and he heareth of death of one for whom he is bound to mourn; though he may not go out of the Sanctuary, yet he serveth not, because he is sorrowful, and if he serve when he is sorrowful, by the law he profaneth his service, whether it be about the sacrifice of a particular person, or the sacrifice of the congregation. But the high Priest serveth when he is sorrowful; for it is said, Neither shall he go-out of the Sanctuary, nor profane the Sanctuary; as if he should say, he shall continue and serve the service that he is employed in, and it is not profaned. But though the high Priest serveth when he is sorrowful, yet is it unlawful for him to eat of the holy things; as it is written* (in Lev. 10. 19.) *Had I eaten the Syn-offering today, should it have been good in the eyes of the* LORD? *So neither hath he a portion to eat at evening, Maimonides in Biath hamikdash,* ch. 2. sect. 5. 6. 8. *nor profane the Sanctuary]* the Greek expoundeth it, *nor profane the sanctified name of his God. the crown, the anointing oil]* This may be understood of two things, of the golden plate, which is called *Nezer,* 2 *Crown,* Exod us 29. 6. and of the Anointing oil; both which were upon him. Or the later explaineth the former, and the *Oile* is called *Nezer,* a *Crown* or *Separation;* because by it he was separated from other men, and other Priests. Thus the Greek translateth it, *the holy oil the anointing of his God,* is *upon him.*

V. 13. *a wife in her virginities]* that is, *a wife* that is *a virgin,* as the Greek translateth it. *Three women are unlawful for all Priests, the divorced, the whore and the profane: and the high Priest is forbidden four, the three forenamed, and the widow. Whether it be the high Priest which is anointed with the anointing oil, or ordained in the (priestly) garments; and whether it be the priest that serveth, or the great Priest that serveth in his place;* [instead of the high Priest when he is pollured, called the second Priest, 1 King 2. 28.] *and likewise the Priest anointed for the war,* (Deut. 20. 2.) *they all are commanded to mary virgins, and forbidden to mary widows. Maimonides* in *Issurei biah,* chap. 17. sect. 1. The high Priest was a figure of Christ, Heb. 3. 1. his wife which was to be *a virgin,* was a figure of the Church, which is to be chaste, pure, holy, as the Apostle writeth to the Church of Corinth, *I have espoused you to one husband, that I may present* you *a chaste virgin to Christ:* 2 Cor. 11. 2. See also Rev. 14. 4.

V. 14. *a widow] whether she be a widow after betrothing or after marriage, she is forbidden him. Maimonides in Issure Biah,* chap. 17. sect. 11. *a virgin of his people's]* that is, either of the tribe of Levi, or of any other tribe of Israel; as Iehojada the Priest, married Iehoshabeath the daughter of King Jehoram, of the tribe of Judah, 2 Chron. 22. 11. So in Ezekiel 44. 22. it is said of the Priests, *they shall take maidens of the seed of the house of Israel.* And in the Hebrew canons, *Priests and Levites and Israelites, may lawfully go in* (that is marry) *one with another; and that which is borne goeth after the male:* [that is, if the father be a Priest or Levite, the child is a Priest or Levitc, if the father be a common Israelite, the child is a common Israelite, though born of a Priests daughter.] *Maimonides* in *Issure biah,* ch. 19. sect. 15.

Vers. 15. *not profane his seed]* which he should do, by marrying with any of those forbidden him, that his sons after him might not execute the priests office, because they were borne of an unlawful mother. *A priest that goeth in to a divorced woman, or an whore; and an high priest that goeth in to them, or unto a widow; those are made profane (women) forever: and if he beget a son of her, that which is borne is profane. Maimonides in Issureibiah,* ch. 19. sect. 3. Therefore the magistrates punished the priests, that married and lay with any unlawful woman. *Every priest that marrieth any of the three women,* (in verse. 7.) *and lieth with her, is to be beaten. An high priest that goeth in to awidow, is to be beaten. If an high priest marry a widow, and lie with her, he is to be beaten twice; once for transgressing this,* HE SHALL NOT TAKE A WIDOW; *and once for this,* HE SHALL NOT PROPHANE. *And whether he be an high priest, or a common priest, that mar•eth any of those (for bidden women) if he lie not with her; he is not beaten. And in every place where he is to be beaten, she is to be beaten. Every priest that goeth in to an heathen woman, is to be beaten as for an whore. A woman that hath been a widow, and hath been divorced, and hath been made profane, and hath been an whore, and an high priest goeth in afterward unto her: he is to be beaten four times, for lying with her once. Like judgment is for a common priest, if he go in to one divorced, which was made profane, and after that an whore; he is to be beaten thrice, for lying with her once. But if this order be changed, he is to be beaten but once. Maimonides in Issure biah,* chap. 17. sect. 2. &c.

Vers. 17. *of thy seed]* that is, as the Chaldee interpreteth, [unspec] *of thy sons. in their generations]* that is, they or any of their posterity, in the ages following. *ablemish]* in Hebrew *Mum,* in Gt. *Momos,* in Chaldee *Muma;* which signifieth, *anything to be blamed,* for deformity, want or superfl••tie; any imperfection of body, in the whole or in any part. *to offer the bread]* that is, as the Gr. saith, *the gifts,* in Chaldee, *the offering,* or sacrifice. The reason here of was, that the Priests were both in their persons and works, to figure out Christ his person and work; who was holy, *harmless, undefiled, separated from sinners;* and a *Lamb without blemish, and without spot.* Heb. 7. 26. 1 Pet. 1. 19.

Vers. 18. *blind]* either in whole or in part, purblind, [unspec] dimsighted, or that had any blemish in his sight, eye, eyelid, or the like. The Hebrew doctors reckon *nineteen* blemishes, that might be in the eye of a priest; and *seven* in the eyelid. *Maimonides* in *Biath hamikdash,* cha. 8. sect. 17. *lame]* or *halting;* on one, or both legs; having any imperfection in his gate, or feet; and in the *feet,* there might be *twenty* blemishes, *Maimonyibidem. fatnosed,* in Greek, *short-nosed,* or having the nose cut-off. It implieth all manner deformity in the nose, wherein there migh be (as the Hebrews say) *nine blemishes. that hath anything superfluous]* or, *that is excessive,* either in the whole body, or any member over long: so in Levite. 22. 23. for the sacrifices. The Greek translateth it, *having the ear cut off.*

V. 19. *the breaking of a foot]* that is, *a broken foot;* he [unspec] that shall be *broken-footed, or broken handed.* In the *hands,* the Hebrews say there might be *seven* blemishes.

Vers. 20. *crookt-backed]* that hath a bunch or hillocke [unspec] on his back or any other place, as *Targum Yerushalmi* referreth it to the eyebrowes, that hang over the eyes; and so it agreeth with them which follow. But the Greek favoreth the former interpretation. hath *a small-spot]* or, *a thin filme:* this by the Hebrews, is referred to Imperfection in the eye. By others to the *small* or *thin* stature of the body, as to be *a dwarfe,* or over *slender.* The Hebrew *Dak,* is

generally that which is *small* or *th••. He that hath a white small spot, within the black* (of the eye) *is the Dack spoken of in the Law:* saith *Maimonides* in *Biath hamik dash,* ch. 7. sect. 5. The Greek translateth it *Ephelos:* and *Ephelis is nothing else but a certainerug gednesse and hardness of an evil col* 〈...〉 saith *Cornel, Celsus, l. 6. c. 5. a confusion]* or *fussion,* whereby the white and black is mixed confusedly together. *Teballul (the Confusion) spoken of in the Law, is when the white of the eye is drawn, and some of it gotten into the blake until the blake is found mingled with the white:* saith *Maimonides ibidem. scurfe]* or, *dry-scaule, maunge* called in Hebrew *Garab,* (whereupon the Latins borrow the name *Porrigo,)* the Greek translateth it *Psora agria:* and it may be on any part of the body, as the Hebrews observe: *Maimonides* in *Biath hamikdash,* ch. 7. l. 10. This is again mentioned in Lev. 22. 22. and in Deut. 28. 27. as a plague incurable. *scab]* or *tettar;* as the Greek calleth it *Leichen,* to which the Chaldee version agreeth; for *Chaziz,* & the Arabic *Chaziza,* is that which the Greek call *Leichen:* it is mentioned only here, and in Lev. 22. 22. *Maimonides* (in *Biath hamikd.* c. 7. sect. 10.) calleth it *an Egyptian scab* (or *tettar) which is hard and foul: and that is the Iallepheth (the Scab) spoken of in the Law.* It may also be on any part of the body of man or beast. *stones broken]* or *a cod* (or *stone) bruised:* the Greek translateth, *which hath but one stone.* These twelve particulars are named, all other of like nature being implied. The Hebrews say, *There are in all, an hundred and forty blemishes, that do disable the Priests: eight in the head; two in the neck; nine in the ears; five in the brows; seven in the eye-lids; nineteen in the eyes; nine in the nose; nine in the mouth; three in the belly; three in the back; seven in the hands; sixteen in the members of generation; twenty in the feet; eight in all (or any part of) the body, eight in the skin of the flesh; and seven in the strength of the body, and the breath. Maimonides in Biath hamikdash,* ch. 8. sect. 17. *a blemish in him]* This general is added to the former particulars, to teach that any other blemishes though unnamed, did disable a Priest from sacrificing. *All blemishes whatsoever, whether they be in him from the beginning of his creation, or grow upon him afterward, whether they be transitory (blemishes that may be removed,) or not transitory; he is disabled by them, till they be done away. A fixed blemish, as a broken foot or hand, or a transitory blemish, as scurfe or scab. And not the blemishes only which are written in the law, do disable the priests; but all blemishes to be seen in the body, as it is written,* WHOSOEVER *hath* A BLEMISH IN HIM, *out of any place; and those that are written in the Law, are for an example. Maimonides in Biath hamikdash,* ch. 6. sect. 3. 4. Further to show this, they say, *An old man, that is near unto trembling and shaking as he stands; a sick man, when he trembleth through sickness and seeblenesse of strength; (are as blemished.) If a Priest serveth when he stinks of sweat; or when he hath a stinking breath out of his mouth, loe he profaneth his service, as do all other that have blemishes. Maimonides ibid.* ch. 7. sect. 12. 13. By these God figured the perfection that should be in Christ, Heb. 9. 14. and taught also what graces are requisite in his ministers, 1 Tim. 3. 2. 3.—7. Tit. 1. 7. 8. 9. and in the whole Church, which is unto him *a royal priesthood, an holy nation,* 1 Pet. 2. 9. which Christ hath sanctified and cleansed, *that he might present it unto himself glorious, a Church* 〈◊〉 *having spot or wrinkle, or any such thing: but that it should be holy, & without blemish,* Eph. 5. 26. 27. So the Saints are said to be *without blemish, before the throne of God,* Rev. 14. 5. *the fire offerings]* in Gr. *the sacrifices,* in Chaldee *the offerings.* If any priest that have a blemish, *do serve in the sanctuary, he profaneth the service, and is to be beaten: Maimonides* in *Biath hamikdash,* chap. 6. sect. 1. *a blemish]* in Greek, *because a blemish* is *in him.* Sol. Rashi explaineth it thus, *whiles his blemish is on hm, he is rejected: but if his blemish be done away, he is*

fit (or approvable.) Besides the blemishes forenamed, such Priests as had transgressed in their ministration & served before idols, were no more to serve in the sanctuary, but were reputed as blemished. There-King Josiah put down *the priests of the high places,* that *they came not up to the Altar of the Lord:* 2 King. 23. 9. and for such this Law is given in Ezek. 44. 10.—13. *The Levites that are gone away far from me, whē Israel went astray away from me after their Idols, they shall even bear their iniquity, &c. And they shall not come near unto me, to do the office of a Priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame and their abominations which they have committed* And in the Hebrew canons it is said, *Every priest that hath served Idols, whether presumptuously or ignorantly, although he return with full repentance: yet may he never minister in the sanctuary. And whether he hath been a priest to the Idol, or but worshipped it, &c. he is disallowable forever. If he transgress, and do offer (in the sanctuary) his offering is not of a sweet smelling savor, although he was in ignorance when he minstred, or when he •worshiped. Who so transgresseth and maketh an house without the Sanctuary, to offer his offering therein unto God, that is not as an Idols house. Notwithstanding, every priest that ministereth in such an house, may never more minister in the sanctuary. Maimonides in Biath hamikd.* ch. 9. s. 13. 14. *the bread]* in Greek *the gifts,* in Chaldee, *the offering. Who so found allowable by his genealogic, but had a blemish found upon him: he sate in the wood chamber, and did cleave wood for to lay on the altar, and had a portion in the holy things with the men of his fathers house, and did eat of them. Maim. ibidem.* ch. 6. s. 12. So for the priests that fell to Idolatry, God appointed, that they should be *ministers* in his sanctuary, *Bishops at the gates of the house:* that they should *slay the Burnt offering, and the sacrifice for the people, &c.* but *not come near to any of* his *holy things in the most holy place, &c.* Ezek 44 11. 13. 14.

Verse 22. *He shall eat]* Herein the blemished priests had a privilege above the unclean, which might not eat of the holy thing, Lev. 22. 3. 6.

Vers. 23. *unto the veil]* of the holy place, whither the priests *went in always, accomplishing the services,* Heb. 9. 6. *unto the Altar]* that which was in the courtyard, Exod. 40. 29. *Any priest that had a blemish, might not come into the Sanctuary, from the Altar & forward,* Lev. 21. 23. *and if he transgressed & went in, he was to be beaten, although he served not. And if he served in the Sanctuary, it was unlawful; and he profaned the service, and was to be beaten also for the service.* Maimonides in *Biath hamikdash,* ch. 6. sect. 1. *not profane my sanctuaries]* the Greek expoundeth it, *not profane the holy name of his God. do sanctify them.]* This Chazkuni referreth to the *veil of the altar* forementioned, *unto which none that had blemish might come.*

Ver. 24. *all the sons of Israel]* because as it concerned the Priests, to take heed they sinned not in their ministration: so the people were to *sanctify* them, v. 8. and to look that no disallowable person served in the Sanctuary. Therefore the Hebrews do record, that *the great Synedrion used to sit in the chamber of hewn-stone [by the Sanctuary,] and the principal of their work continually was to sit and judge concerning the Priesthood; and to examine the priests for their genealogies, and for their blemishes. Every priest that was found disallowable for his genealogy; he put on black clothes, and wrapped himself over with blacks, and went out of the court. And who-soever was found perfect and lawful; he put on whites, and went in and ministered with his brethren the*

priests. Who so was found lawful for his genealogy, but had a blemish found upon him, he sate in the wood chamber, and hewed wood, &c. Maimonides in *Biath hamikdash,* ch. 6. sect. 11. 12.

CHAP. XXII.

1, The Priests in their uncleanness, must abstain from the holy things. 6, How they shall be cleansed. 10, Who of the priests house may eat of the holy things. 14, What they must pay that eat of them unlawfully. 17, The sacrifices must be without blemish. 26, The age of the sacrifice. 26, The Law of eating the sacrifice of Confession.

ANd Jehovah spake, unto Moses, saying. Speak unto Aaron, and unto his sons; and let them be separated, from the holy things of the sons of Israel; that they profane not, the name of my holiness, *in the things* which they sanctify unto me, I *am* Jehovah. Say unto them; Throughout your generations every man which shall come-nigh of all your seed; unto the holy-things, which the sons of Israel sanctify unto Jehovah; and his uncleanness, upon him: that soul shall even be cut-off, from my presence, I *am* Jehovah. Any man, of the seed of Aaron, which is leprous, or hath an issue; he shall not eat, of the holy-things, until he be clean: and he that toucheth any *thing that is* unclean *by* a soul; or a man, whose seed of copulation goeth from him. Or a man, that toucheth, any creeping-thing, whereby he is made-unclean: or a man, *by* whom he is made-unclean; *according* to any uncleanness of him. The soul, which hath toucheth it; even he shall be unclean, until the evening: and he shall not eat, of the holy-things; unless he bathe his flesh, with water. And [unspec] *when* the Sun is gone down, then he shall be clean: and afterward, he shall eat of the holy-things; for it *is* his bread. And a carcass, [unspec] and a torn thing, he shall not eat, to make *himself* unclean therewith: I, *am* Jehovah. And they shall keep my charge; [unspec] that they bear not sin for it; and die therefore, if they profane it: I Jehovah, do sanctify them. And any stranger, shall not [unspec] eat *of* the holy thing: a foreigner of the Priests, and an hired person, shall not eat *of* the holy-thing. But a priest, if he buy a soul, [unspec] *with* the purchase of his money; he, shall eat of it: and he that is borne in his house; they shall eat of his bread. And a priests daughter, [unspec] if she be *married* to a man *that is* a stranger: she, shall not eat of the heave-offering of the holy-things. But a priests daughter, [unspec] if she be a widow or put-away, and she have no seed; and is returned unto her fathers house, as *in* her youth; she shall eat, of her fathers bread: but any stranger, shall not eat thereof. And a man, if he eat *of* the holy-thing, [unspec] in ignorance: then he shall add the the fifth *part* thereof, unto it; and he shall give unto the priest, the holy-thing. And they [unspec] shall not profane, the holy-things, of the sons of Israel: which they heave-up, unto Jehovah. Or cause them to bear, the iniquity [unspec] of trespass; when they eat, their holy-things: for I Jehovah, do sanctify them.

And Jehovah spake, unto Moses, saying. [unspec] Speak unto Aaron, and unto his sons; and unto all the sons of Israel; & say unto them: Any man, of the house of Israel, or of the stranger in Israel; that will offer his oblation, *according* to all their vows, and to all their voluntary-*offerings;* which they will offer unto Jehovah, for a burnt-offering. For your favorable-acceptation: a perfect [unspec] male; of the beeves, of the sheep, or of the goats. Any, which *hath* a blemish in it, ye [unspec] shall not offer: for it shall not be, to savourable-

acceptation, for you. And the man, [unspec] that will offer a sacrifice of Peace-offerings, unto Jehovah; to separate a vow, or for a voluntary-*offering;* of the herd, or of the flock: it shall be perfect, for favorable-acceptation; there shall not be in it, any blemish. Blind, or broken, or maimed, or *having:* [unspec] wenne; or scurffe, or scabbe; ye shall not offer these unto Jehovah: nor give of them, a *Fireoffring,* upon the Altar, unto Jehovah. And bull or lamb, that hath *any member* superfluous, or lacking: thou mayest make it, a vol••tarry-*offering;* but for a vow, it shall not be favourably-accepted. And *that which is* bruised, or crushed, or broken, or cut; ye shall not offer, unto Jehovah: and in your land, ye shall not do *it.* And from the hand of a strangers son; ye shall not offer, the bread of your God, of any of these: because their corruption *is* in them, a blemish *is* in them; they shall not be favourably-accepted, for you.

And Jehovah spake unto Moses, saying. A bull, or a sheep, or a goat, when it shall be brought forth; then it shall be, seven days, under his damme: and from the eight day, and thence forth; it shall be favourably-accepted, for an oblation of a Fire-*offering,* unto Jehovah. And cow, or sheep: it and the young thereof, ye shall not kill, in one day. And when ye will sacrifice a sacrifice of confession, [unspec] unto Jehovah: ye shall sacrifice, for your favorable acceptation. In that day, shall [unspec] it be eaten; ye shall not leave thereof, until the morning: I, *am* Jehovah. And ye shall keep, my commandments; and do them: I, *am* Jehovah. And ye shall not profane, the name of my holiness; and I will be sanctified, among the sons of Israel: I Jehovah, do sanctify you. That brought you out from the land of Egypt; to be unto you, for a God: I *am* Jehovah.

Annotations.

LEt them be separated] in Greek, *Let them take* [unspec] *heed of the holy things,* meaning, that they defile them not. So that as the former chapter shown the purity and perfection that should be in the persons that drew near unto the Lord: this teacheth what purity and perfection ought to be in the things offered, or to be offered unto him. The Hebrew *Nazar* here used, signifieth a *religious separ〈...〉n* in respect of holiness; as is noted on Lev. 15. 31. *of my holiness]* translated in Greek, *my holy name:* which is profaned, when the holy things in the sanctuary are defiled, being offered or eaten by persons unclean, and forbidden of God. See after, in verse. 15. 32. the things] this addition is supplied also in the Greek, *Whatsoever things they sanctify unto me.* And this is added, as Sol. Rashi here saith, *to imply also the holy things of the Priests themselves.*

Vers. 3. *your generations]* either now, or at any [unspec] time hereafter. *shall come nigh]* namely, *to eat,* as is expressed in ver. 4. So Rashi saith, *This come〈...〉g •igh is not meant but of eating. your seed]* that is, your children: so in verse. 4. *holy things]* Hebrew *holinesses,* meaning *things of holiness,* and particularly holy meats; which though the blemished priests might eat of, Lev. 21. 22. yet the unclean might not. Lev. 7. 20. 21. See the notes on Lev. 7. 10. And by the *holy things,* are meant not only the Sacrifices, but *first fruits,* and *all the heaveoffrings of the holy-things, which the sons of Israel offered unto the Lord,* Numb. 18. 8. 9.—19. as it is there said, *everyone that is clean in thy house, shall eat of it,* Numb. 18. 13. See after on verse. 9. *uncleanness*

upon him] before he is washed from the same; see the annotations on Lev. 7. 20. *cut off from my presence]* in Greek, *destroyed from me:* in Chaldee, *destroyed from before me.* It meaneth death by the hand of God, as v. 9.

Vers. 4. *Any man]* Hebrew *Man man:* that is, *Whosoever:* Targum Jonathan saith *young man or old man.* And this concerneth women also, the daughters of Aaron, who were to eat of some of the holy things; but so as they were clean when they did eat. Numb. 18. 19. 11. See after, in verse. 11. 12. *leprous]* whereof see Levite. 13. *an issue]* whereof see Lev. 15. 2. &c. by a *soul]* the Greek translateth, *any uncleanness of a soul;* whereby *the dead* is meant, as Lev. 19. 28. and 21. 1. and what uncleanness that was, see in Numb. 19. 11. 14. *seed of copulation]* or, *effusion of seed,* whereof see Lev. 15. 16.

Vers. 5. *creeping thing]* which when it is dead, defileth him that toucheth it, Lev. 11. 31. &c. *made unclean]* so much as would make a man unclean; and that was of creeping things the quantity *of a lentile* (or little pease) as Rashi here no teth. See Lev. 11. 31. *a man]* to weet, an unclean man, as a Leper, he that hath an issue, or the like, by touching of whom, men were made unclean. Lev. 13. 45. and 15. 5. &c. Or a dead man: and thereto Sol. Rashi here referreth it, and of a dead man, so much as *an olive* would defile.

Vers. 6. *The soul]* that is, *the man,* as the Chaldee expounds it: and Targum Jonathan addeth, *the man a priest. until the evening]* until the end of that day, and beginning of a new. See the notes on Lev. 11. 24. 32. *bathe]* or, *wash his flesh,* that is, *his body,* as the Gr. translateth: see Lev. 15. 5. 13. It figured repentance for sins, as *I baptize you with water unto repentance,* Mat. 3. 11. & sanctification by the blood and spirit of Christ, as, *ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God,* 1 Cor. 6. 11. And this sanctimony, though common to the whole Church, Lev. 11. did specially pertain to the priests and ministers, whom Christ (who is likened to a *refiners fire,* and to *fullers sope)* should purify by his grace, as it is said, *He shall purify the sons of Levi, and purge them as gold and silver: that they may offer unto the Lord, an offering in righteousness,* Malac. 3. 2. 3.

Vers. 7. *and afterward]* in Greek, *and then he shall* (or *may) eat,* to weet, when his sun is gone down: before then though he were washed, he might not eat. See the notes on Lev. 11. 32. *his bread]* his food, allowed him of God for his livelihood: Numb. 18. 11. 19. *Whosoever eateth of the heave-offerings, blesseth with a blessing for the food; and after that, he blesseth him that sanctifieth them with the sanctification of Aaron,* (Numb. 18. 8.) *and commanded them to eat of the heave-offerings. Maimonides* in *Trumoth,* ch. 15. sect. 22.

Vers. 8. *a carcass and a torn thing]* what these were, is before shown, on Lev. 17. 15. and 22. 31. They were unlawful to be eaten of any Israelite, especially of the Priests; as here and Ezekiel 44. 31. and figured the sanctity of their communion; as is noted on Lev. 17. and further appeareth by Ezek. 4. 13. 14.

Vers. 9. *my charge]* or, *observe my observation,* that is, *which I commanded to be kept:* in Chaldec, *the observation of my word.* Here it is specially to be understood, as larchi also saith, *of eating the heaveoffring, and of uncleanness of body. sin]* that is, the punishment of sin: So in Lev. 19. 17. Numb. 18. 32. and 9. 13. *for it]* that is, for the holy *thing,* forespoken of. *and die]* to weet, by

the hand of God; as Targum Jonathan explaineth it, *by flaming fire.* For by men, such were beaten only, as the Hebrew cannons show, saying: *An unclean priest is forbidden to eat of the heave-offering, whether it be unclean or clean,* Levite. 22. 4. *Every unclean (Priest) that eateth of the heave-offering which is clean, he is guilty of death by the hand of (the God of) heaven,* Levite. 22. 9. *and therefore he is be beaten. But if he eat of the heave-offering which is unclean, though it be forbidden, he is not to be beaten, because it is not holy. The unclean may not eat of the heaveoffring, until their sun be set, and three stars appear after the Sun is gone down,* Levite. 22. 7. *Maimonides* in *Trumoth,* ch. 7. sect. 1. &c. The like judgment is for the stranger, that is whosever is not a priest, or of the priests family; for if he eat of the holy things presumptuously, he is in danger of death. *The stranger that eateth of the heave-offering presumptuously, whether he be unclean or clean, whether he eat of the heave-offering that is clean or unclean, he is guilty of death, by the hand of (the God of) heaven; as it is written,* AND DIE THEREFORE, IF THEY PROFANE IT: *and he is to be beaten, for eating thereof. And if he eat in ignorance, he is to add the fifth part thereof unto it,* (Lev. 22. 14.) *Maimonides, ibidem,* ch. 6. sect. 6.

Vers. 10. *any stranger]* that is, whosoever is not of the priests family. The Hebrew canons say, *The heave-offering, and the heave-offering of the tithes, are to be eaten by the Priests, whether old or young, male or female, by them, and their Cananitish servants, and their cattle:* Lev. 22. 11. *The stranger is forbidden to eat of the heave-offering,* Lev. 22. 10. *Maimonides* in *Trumoth,* ch. 6. sect. 1. 5. *foreigner]* or *sojourner,* in Hebrew *Toshab,* in Greek *Paroikos,* which is a stranger-inhabitant; one that dwelleth in the hous continually, but is not of the house: and so differeth from the *Slave,* which is one of the household; and from the *Hareling,* which is none of the household, neither abideth therein continually but for a term. *The foreigner, is he that is hired forever: the Hireling, is he that is hired for years. And an Hebrew servant, loe he is as a foreigner and an hireling,* (Lev. 25. 39. 40.) *And a priests daughter married to a stranger, loe, she is as a stranger: and it is forbidden* ANY STRANGER (Lev. 22. 10.) *whether it be himself or his wife. Maimonides in Terumoth,* c. 6. 〈◊〉 . 5. By the *foreigner* or *sojourner* in this place seemeth to be meant not only an Israelite so journing; but also an heathen man, uncircumcised; who leaving his open Idolatry, and yielding to the Moral law, though not to the ordinances, as circumcision and the like; might dwell among the Israelites, Deut. 14. 21. See the annotations on Exod. 12. 43. 45. 48. And from hence the Hebrews gather, that *an uncircumcised priest,* though he had no other uncleanness, might not eat of the holy things. *It is unlawful for an uncircumcised priest to eat of the heave-offering, by the sentence of the Law; for loe* 〈◊〉 *foreigner and the Hireling is spoken of concerning the Heave-offering,* Levite. 22. 10. *and the Forreiner and Hireling is spoken of concerning the Passover,* Exod 12. 45. *What is the Forreiner and Hireling spoken* 〈◊〉 *in the Passover? It is an uncircumcised person,* 〈◊〉 *whom it is forbidden: so the Forreiner and Hireling spoken of in the Heave-offering, the uncircumcised person is forbidden it; and if he eat, he is to be beaten by the Law. Maimonides in Terumoth,* ch. 7. sect. 10. And in another place, they say, *All the oblation whether they be the most holy things or the lighter holy, none may eat of them but clean persons only, that are circumcised. Though his sun be set, if he have not brought his atonement, he may not eat of the holy things. Maimonides in Magnaseh bakorbanoth,* ch. 10. sect. 9. *a hired person]* any outlander, or any Israelite; as before is shown. *not eat]* neither drink of, nor anoint himself with any of the holy things appointed unto the Priests. For, *the heave-offerings were*

given, for meat, for drink, and for anointing, because anointing is as drinking, Psal. 109. 18. *and dr* 〈 ...〉 *ing is comprehended under eating: they are to eat that which useth to be eaten, and drink that which useth to be drunk, and to anoint with that which is used for unction, not wine or the like, but they anoint with* 〈◊〉 *that is clean, &c. Maim.* in *Trumoth,* c. 11. 〈◊〉 . 1. So for this prohibition they say, *Whether he eat th•• which is wont to be eaten, or drink that which is* 〈◊〉 *to be drunk, or anoint him with the thing that is uses for unction, (it is unlawful) for it is said* THEY SHALL NOT PROPHANE THE HOLIE THINGS, Lev. 22. 15. *Maimonides ibidem.* ch. 10. sect. 2.

Vers. 11. *buy a soul]* that is, *a person,* to 〈◊〉 , of [unspec] the heathens; as before is noted; and as Sol. larchi here explaineth it, *a Cananitish servant.* Such by coming to be of the Priests family might eat, though Israelites might not eat. And, as the Hebrews say, *An uncircumcised Priest, and all* 〈◊〉 *were unclean, although they themselves might not eat of the heave-offering, yet their wives and their servants might eat. Maim. in Trumoth.* c. 7. s. 12. with *the purchase of his money]* Hebrew, *the purchase (* 〈◊〉 *bought) of his silver;* which the Greek translateth *bought* (or *purchased)* with *silver.* So that though he bought them not himself, if they were bough• into his house by a wife whom he married, or were bought by his servants, they might eat. *M* 〈... 〉 . in *Trum.* c. 7. s. 18. *he that is borne in his house]* or, *the child of his house;* that is, *the homeborne servant;* such as were the children of his slave. See the notes on Gen. 15. 3. and 7. 12. Those slaves being in the Priests household, if they were clean, might eat of some of the heave-offerings that were given for the Priests livelihood. See Numb. 18. 11. 13.

Vers. 12. *a stranger]* such as were not of the Priests stock: for other Israelites are counted strangers [unspec] in this case. So *a stranger* is here expounded by larchi, *a Levite, or an Israelite. of the heaveoffring]* which the Chaldee expoundeth *the separated thing;* the Greek, *the first fruits:* it meaneth *The sanctified things of the sons of Israel,* Num. 18. 8. 11. 19. The reason hereof was, because by her marriage she went out of her fathers house, into her husbands: as on the contrary, a common Israelitess by marriage with a Priest, became of his house, and might eat. The Hebrews, say, *Two things are contained in this prohibition; that if she a priests daughter be defiled, and made an whore or profane* (as Lev. 21. 7.) *it is unlawful for her to eat of the heave-offerings forever, according to the judgment of every profane person: for the profane is as the stranger in all respects. And if she be married to an Israelite,* 〈◊〉 *may never eat of the Wave-breast and of the Heaveshoulder* (Lev. 7. 34.) *although she be divorced, or (her husband) die:* [whereof the next verse speaketh.] *Maim. in Trumoth,* ch. 6. sect. 7.

Ver. 13. *no seed] no son,* saith the Chaldee version. This is understood also, either if she had no child, or if her children be all dead; as is after shown. *as* in *her youth]* so that though she hath brought forth no seed, yet if she be with child, she may not eat of the holy things. *Maim.* in *Trum.* ch. 8. s. 2. *of her fathers bread]* The Hebrew doctors say, *We have heard this expounded, of the bread, and not all the bread: she returneth to (eat of) the heaveoffrings, but not of the wave-breast, and heave-shoulder. Maimonides in Trumoth.* ch. 6. sect. 9. Hereupon also they infer, An *Israelitess which hath had seed by a Priest, she eateth for her child's sake, be it male or female; though it be seeds seed unto the worlds end; for it is said,* AND SHE HAVE NO SEED. *As the seed of an Israelite from a Priests daughter disableth her from (eating;) so the seed of a Priest from an Israelitess,*

enableth her to eat. An Israelites daughter, that is married to a Priest, and he die, and she have a son by him: if she be married after to an Israelite, she may not eat of the Heave-offerings. If the Israelite die, and she have a son by him; she may not eat, because of that her son by the Israelite: if that son of hers by the Israelite die ⟨◊⟩ *may eat, for her first sons sake. A Priests daughter that is married to an Israelite, and she have a son by him; if she be again married to a Priest, she may eat of the heave-offerings. If he die, and she have a son by him,* ⟨◊⟩ *may eat. If her son die which she had by the priest,* ⟨◊◊⟩ *not eat, because of her son which she had by the Israelite. If her son die which she had by the Israelite, the returneth to her fathers house, as in her youth, and eateth of the Heave-offerings, not of the breast or shoulder. An Israelites daughter that is married to an Isra* ⟨...⟩ *first, and have a son by him, and after is married to a Priest, eateth of the heave-offering. If he die, and she have a son by him; she eateth for her last sons sake; for loe •e enableth her to eat; as his father enabled her to eat.* Maimonides *ibidem,* c. 6. s. 12. 13. 17. 18. 19.

Vers. 14. *a man]* that is, any stranger forementioned; which belongeth not to the Priests family. Targum Jonathan expoundeth it, *a man of Israel. in ignorance]* or, *through unadvised error.* But if he do it presumptuously, he is guilty of death, by the hand of God, verse. 9. of beating by the hand of the Magistrate. *add the fifth] The stranger that eateth of the heave-offerings in ignorance; payeth the principal and the fifth (part.) Though he knoweth it to be the heave-offering, and that it is forbidden him, but knoweth not whether he is guity of death for it, or no: loe this is ignorance, and he payeth the principal, and the fifth part. Whether he eat, or drink, or anoynt himself with it; and whether he eat the heaveoffring that is clean, or that is unclean, in ignorance; he must pay the principal, & the fifth. Whosoever payeth the principal and the fifth; payeth to the owners, and the fifth part to any Priest that he will. And he never payeth, but according to the price that it was worth, at the time when he did eat it: whether it be cheaper at the time when he payeth for it, or dearer. Maimonides in Trumoth,* c. 10. s. 1. 2. 16. 25. See also the annotations on Lev. 5. 15. 16.

Vers. 15. *not profane]* by suffering the holy things to be eaten of strangers: as before. *which they heave-up]* that is, *offer;* or (as the Greek and Chaldee expound it,) *separate unto* (or *before) the Lord.*

Vers. 16. O•*cause them to bear]* or, *And they shall* not *cause them to bear:* which may be understood of the Priests, that they should not by their negligence, cause or suffer the people to bear the punishment of their trespass; and this the Greek favoreth, saying, *And bring upon them iniquity.* Or, it may be referred to the people, that they should not *cause them* selves *to bear iniquity* (that is, *the punishment) of trespass,* for eating the holy things. The Chaldee translateth, *And they receive upon them iniquities and sins, when they eat in uncleanness their holy-things.* Whereupon some of the Hebrews (as Sol. Rashi here observeth) understand this word *them,* of the Priests themselves. These Laws for cleanness corporal in all such as partaked of God's holy things, led them and us to spiritual cleanness in our communion with Christ & his graces: that we should have our hearts purified *by faith,* Act. 15. 9. and sprinkled *from an evil conscience,* and our bodies *washed with pure water,* Hebrews 10. 22. that cleansing ourselves *from all filthiness of the flesh and spirit,* we may perfect our *holiness in the fear of God,* 2 Cor. 7. 1. For, *if we walk in the light, as God is in the light, we have fellowship one with another, and*

the blood of Jesus Christ his son, cleanseth us from all sin, 1 John 1. 7. But if we eat and drink of his holy things *unworthily,* we eat and drink judgment to ourselves: 1 Cor. 11. 29.

Ver. 18. *all the sons]* in Greek, *all the congregation of Israel.* These laws following, do concern things which were to be offered unto God; in what condition and state they ought to be, before they came upon his altar: therefore the speech is directed both unto Priests and people.

Any man] Hebrew *man man;* that is, *whosoever.* Targum Jonathan saith, *young man or old man. or of]* Heb. *and of the stranger;* which the Gr. translateth *or of the proselytes joined unto them in Israel:* which were heathens converted to the faith of God's people. So differing from the *alien,* in verse. 25. *his oblation]* in Greek, *gifts,* by which name the sacrifices are often called: Matt. 5. 23. 24. and 8. 4. and 23. 18. 19. Heb. 8. 4. and 11. 4. according *to all their vows]* in Greek, *according to all their profession* (or *promise.)* So in Ierem. 44. 25. *Vowes* are in Greek called *a profession,* or *confession:* and vows were made with promises, and paid with confessions; as David said, *Thy vows* are *upon me ô God: I will pay confessions unto thee,* Psalm 56. 13. *and to all]* in Greek, *or according to all their choice:* so voluntary gifts are called, because they come from the choice and will of the giver. What they differ fro *vows* is shown on Lev: 7. 16.

Vers. 19. *For your favorable-acceptation]* to weet, you shall offer it; so that it may be acceptable and pleasing unto God for you: as verse. 20. Levite. 23. 11. The Greek translateth it *Acceptable:* see the notes on Levite. 1. 3. Sol. Rashi here explaineth it, *Bring the thing that is meet to make you acceptable before me, that it may be unto you for favorable-acceptation. a perfect male]* in Greek, *unblemished males:* such were all the *burnt-offerings* to be, see Levite. 1. 3. 10. *or of the goats]* but the fowls he mentioneth not, because the Law made no difference in them of male or female; and as Rashi here saith, the fowl *was not rejected for a blemish, but for want of a lim.* See the annotations on Lev. 1. 14.

Ver. 20. *to favorable acceptation]* that is, *favourablie-accepted,* as Moses speaketh after, in verse. 25. and so the Greek translateth, *acceptable for you.* This is opened by the prophet thus: *If ye offer the blind for sacrifice,* is it *not evil? and if ye offer the la•e and sick,* is it *not evil? Offer it now unto thy governor, will he be pleased with thee, or accept thy person, saith the* LORD *of hosts? And, ye brought that which was torn, and the lame and the sick: thus ye brought an offering: should I accept of your hand, saith the* LORD? *But cursed be the deceiver, which hath in his flock a* [perfect] *male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King saith the* LORD *of hosts, and my name is dreadful among the heathen.* Mal. 1. 8. 15. 14. These perfect and unblemished sacrifices which were to be offered unto God, figured the perfection of Christ who gave himself a sacrifice for us, and whom we apply to ourselves and make ours by faith; 1 Pet. 1 19. 20. 21. Gal. 2. 16. 20. Also the sacrifices of our humble and contrite hearts, and of our bodies, and of our praises and thanks givings; which through Christ and his Spirit, are made holy and acceptable unto God, Psal. 51. 18. 19. Rom. 12. 1. Heb 13. 15.

Ver. 21. *of peace offerings]* or, *of payments:* in Greek *of salvation,* in Chaldee, *of sanctification.* See the notes on Lev. 3. 1. *to separate]* or, *in separating* (in Greek *distinguishing) a vow:* which may

be understood both of making a singular vow, and of accomplishing it, for both must be unblemished. So in Numb. 15. 3. 8. See also Lev. 27. 2. The Hebrews say, *It is commanded that all oblations be perfect and choice,* Lev. 22. 21. *and whosever sanctifieth a beast which hath a blemish for the top of the altar, transgresseth against a prohibition, and is to be beaten for his sanctifying of it; as it is written,* (Lev. 22. 20.) ANIE WHICH *hath* A BLEMISH IN IT, YE SHALL NOT OFFER. *We have been taught that this is a warning for him that sanctifi* ⟨...⟩ *blemished things. Who so thinketh that it is lawful to sanctify a blemished thing for the altar, and sanctifieth it: it is holy, and he is not beaten. He that killeth: blemished thing by the name of an offering, is to be beaten: for it is written,* (Levite. 22. 22.) YE SHALL NOT OFFER THESE VNTO THE LORD: *we have been taught, that this is a warning against killing it. Maim. tom. 3. in Issure mizbeach,* c. 1. ⟨◊⟩ . 1. &c *of the herd]* or, *in the herd,* so after *in the fl•ck* that is, of sheep or goats. For in such chiefly, blemishes were to be looked unto, rather then in fowls. See the notes on Lev. 1. 14. *perfect]* after, it is said *without blemish:* blemishes, respected the outward parts: perfection, the inward also. I• when the sacrifice was *killed, it were found torn;* ⟨◊⟩ *was to be carried out to the place of burning. And so if it were found to want any of the members within, though is were not torn, as if it had but one kidney, or of the spleen were wasted away, loe it was unlawful for the altar, and was to be burnt: not for that it was blemished, for the want of things within, was no blemish, but because they might not offer that which wanted* ⟨◊⟩ *thing, as it is written (in* Num. 28. 31.) PERFECT SHALL THEY BE VNTO YOV. *And all o••plus was as a want; therefore if it had three kidneys, or two spleenes, it was unlawful. Maimonides in Issure mizbeach:* chap. 2. sect. 11. *any blemish]* any deformity in any lim: whereof the Hebrews number *fifty,* besides other things, which did disableme•• for sacrifice; whereof see the notes on Exod. 12. 5. Hence also they gather, *He that maketh a ble* ⟨...⟩ *upon the holy things, as to make an eye blind,* ⟨◊◊⟩ *off a foot, is to be beaten; as* (Levite. 22. 21.) THE•• SHALL NOT BE IN IT ANY BLEMISH: *we have been taught that this is a warning* ⟨◊◊⟩ *make any blemish in it. Maimonides in Issure M* ⟨...⟩ chap. 1. sect. 7.

Vers. 22. *Blind]* either wholly, or in part; *of it see not with both eyes, or with one of them, and that* [unspec] *with a clear sight, &c. Maimonides Biath* ⟨◊⟩ , ch. 5. sect. 7. *a wenn] or a wart,* as the Greeks. poundeth it. *scurfe or scab]* of these see Levite. 21. 20. *not offer these]* or any other like blemished. By *offering,* the Hebrews here understand *killing,* and *sprinkling* of the blood on the altar: and by the words following, *nor give of them, a fire-offering,* they understand a prohibition against *b* ⟨...⟩ *ning the fat* of such: for every of which action presumptuously done, a man was to be beaten. So that is one *first sanctified a blemished beast, and* ⟨◊⟩ *killed it, and sprinkled the blood thereof, and burned* ⟨◊⟩ *the altar the fat thereof, he was to be beaten with f* ⟨...⟩ *beatings. Maim. in Issure mizb. c. 1. 1. 4.* ⟨◊⟩ *of them]* not *of them,* but of others bought with the price of them, they might. The Hebrew ca•••siay; *He that sanctifieth for the altar a blemished thing, though he is to be beaten, yet the thing is sanctifi* ⟨...⟩ *, and he shall redeem it according to the valuation of* ⟨◊⟩ *priest, and it shall go out among the unholy things:* ⟨◊⟩ *the price thereof he shall bring an oblation. And the like Law is for the sanctified beast, where unto a blemish be falleth (after it is sanctified.) And it is commended to redeem the holy things on which a blemish falleth, and they are to go out among the common things, and to be eaten; as* Deut. 12. 15.

which we have heard expounded, of the holy things disabled (for sacrifice) which are redeemed. And all such holy things which are disabled, when they are redeemed; it is lawful to kill them in the Butchers shambles, and to sell them there, and weigh out their flesh, as other common meats: except the first borne, and the tithe. Maim. in Issure M 〈...〉. chap. 1. sect. 10. 12. This redeeming of blemished holy things, is to be understood with a limitation to fixed or perpetual blemishes only, not for transitory. *The old beast and the sick, and that hath foulness on it, are excepted; for though they be not fit to be effred, they are not redeemed, but let live and feed, till some other fixed blemish come upon them, and then they are redeemed. So a sanctified beast, on which a transitory blemish is come (as scabs or the like,) it is not offered, neither redeemed. Ibidem* chapter 2. section 6.

Ves. 23. *superfluous]* or, *overlong;* and as Iarehi expoundeth it, *a member greater then his fellow:* see [unspec] Levite. 21. 18. *lacking]* or *too short:* any member *shrunk up:* not lacking wholly, (for so it was un 〈...〉 ull) but lacking in the length or bigness: the Greek translateth it *curttailed. mayest makes* or *shalt make. voluntary*-offering] which some understand of the peace-offerings, the most inferious; therefore God permitteth such imperfections in this, but not in the vowed sacrifice, (which was next unto this,) nor in any other. How it differed from *a vow,* is shown on Leviticus 7. 16. The Greek version saith, *Thou shalt make them slain* (beasts) *for thyself:* the Hebrew doctors understand these not for sacrifice on the altar, (on which no blemished beast might be offered at all;) but for the maintenance of the sanctuary the prices of them were taken as a voluntary gift. *It is unlawful to sanctify perfect (beasts) to the reparation (or maintenance) of the sanctuary; for it is written, And bull or sheep, that hath any (member) superfluous or lacking, thou shalt make it a voluntary (offering.) We have been taught that this is a voluntary (offering) for the maintenanee of the Sanctuary, &c. for they may offer no blemished thing upon the Altar: For* 〈◊〉 *said,* 〈◊〉 *it thou mayest make a voluntary offering, for the maintenance of the house, but thou mayest not* 〈◊〉 *perfect (beasts) a voluntary offering for the maintenance of the House, &c. Maim.* tom. 3. in *Erachin* (or treat. of *Estimate and devout things)* chap. 5. 1. 6.

Vers. 24. *bruised]* in any part of the body, and [unspec] particularly in the stones thereof, of which some do understand this: and so the Greek *Thladias* signifieth that which hath the stones bruised, or is 〈◊〉. *in your land]* that is, any in the land of Israel; opposed to the *alien,* in the verse following. *not do it]* that is, *not offer,* or *make* it a sacrifice; nor suffer it to be done by any in your land: therefore the Greek translateth; *it shall not be done,* (or *sacrificed.)* Or, we may read it, *not make* such, and so the Hebrews understand it to be a prohibition against cutting the members of generation, or gelding of man, beast or bird. *Maimonides* in *Issure biah,* chap. 16. s. 9. See the notes on Deut. 23. 1.

Vers. 25. *strangers son]* or, *son of an alien,* that is, *a• gentile* or *paynim,* not of the seed or of the Church of Israel: see Genesis 17. 12. and Exod. 12. 43. The Chaldee translateth it, *son of the people's:* the Greek, *Allogenes, a stranger,* or *of another stacke:* such were the Samaritans to the Jews, Luk. 17. 16. 18. And these differed from strangers proseiytes, mentioned before in verse 18. *the bread]* in Greek, the *gifts;* in Chaldee, *the oblation,* as in Levite. 21. 6. *of any of these]* to weer, these blemished beasts, before prohibited. So the Hebrews say, *Not the oblations of Israel only, but even the oblations of the heathens; if they offer blemished things (he that offereth them) is to be beaten,* Levite. 22. 25. *Maimonides in Issure Mizb.* chap. 1. sect. 6. *their corruption* is *in them]*

this may be understood of the strangers themselves, whose infidelity is their corruption, and as a blemish upon their sacrifice: so it may be translated, *their corruption in them,* is *a blemish in them.* The Greek translateth, *their corruptions are in them, a blemish in them.* Of the offering of heathens sacrifices, the Hebrews write thus; *An heathen that bringeth Peace-offerings, they offer them for burnt-offerings, for the heathens heart is towards heaven. If he vow peace-offerings, and give them to Israel, upon condition to make atonement by them for Israel; the Israelites eat them, with the peace-offerings of Israel; and so if he give them to the Priest, the Priest eateth them. An Israelite which is an Apastate to idolatry, or a profaner of the Sabbath publicly; they receive of him no offering at all. Though it be a burnt-offering, such as they receive from an heathen, they receive it not from this Apostate. But if he be an Apostate to other transgressions, they receive of him all sacrifices; to the end that he may turn by repentance. The Burnt-offerings of the heathens, they bring not with them meat or drink-offerings; but their meat and drink offerings are of the Congregations. Neither do they impose hands on them; for there is no imposing of hands but by Israelites, by men, not by women. Maimonides in Magnaseh hakorbanoth,* chap. 3. sect. 3. 5. and *Talmud Bab.* in *Menachoth,* chap. 6. and in *Cholin* chap. 1. Sol. Rashi also upon this scripture saith: *And from the hand of a strangers son, that is, a gentile which shall bring an oblation by the hand of the Priest, to offer it unto (the God of) heaven, ye shall not offer unto him a blemished thing. For although blemished things were not forbidden the sons of Noah to offer, except such as lacked a lim; this was in use in the high places in the fields: but upon the Altar that is in the Tabernacle, you shall offer none such, but a perfect (oblation) shall you receive of them.* Touching the sacrifices of the heathens, consider that edict of King Darius, who of his own goods gave sacrifices for the Priests to offer in Jerusalem to the GOD of heaven, *and pray for the life of the King, and of his sons,* Ezra, 6. 8. 9. 10. See also the annotations on Lev. 17. 5.

Vers. 27. *under his dam]* Hebrew *under his mother.* All the seven days, he is said to be *lacking time. Turtle doves, whose time is not come, are as beasts that lack time: and young pigeons whose time is past, are all as blemished; but they that offer them are not beaten, although the oblation is disallowed, and not acceptable. Maimonides in Issure Misheach.* ch. 3. s. 8. 9. See the annotations on Exod. 22. 30. and Lev. 1. 14. The Hebrews say, *the reason why it should be seven days under the dam, was that the Sabbath might pass over it. R. Menachem* on Lev. 22.

Vers 28. *Cow]* The Hebrew word is the same that was in verse 27. and may imply the male as well as the female, that neither of them might be killed with their young in one day: but the Greek and Chaldee versions, apply these things to the female. The Hebrews say, *The prohibition concerning* IT AND THE YONG THEREOF, *is of force concerning the female, for it may be certainly known that it is her youngling: and if it be certainly known, that this (beast) was the father of it, they do not kill them both in one day: but if he kill them, he is not beaten; for the thing is doubtful whether it be of force concerning the males or not. Maimonides tom. 2. in Shechitach,* ch. 12. sect. 11. *or sheep]* or goat, or any clean beast which was lawful to be eaten for commmon meat; This prohibition hath not place but concerning clean beasts only: & it is of force even for mixtures of diverse kinds: as if a Roe engender with a Goat, or a Goat with a Roe, it is unlawful to kill it and the young in one day: *Maimonides in Shechitah* ch. 12. sect. 8. *it and the young]* Hebrew, *and the son.* The Hebrew also speaketh as of the male, *him and his son,* but the Greek and Chaldee translate *her and her son. not kill] either for sacrifice to God, or for common*

food. The Hebrews do so explain it, saying; *He that killeth it and the young thereof in one day, the flesh is lawful to be eaten, but the killer is to be beaten,* Lev. 22. 28. *And he is not beaten but for the killing of the latter: therefore if he kill the one of the two, and his fellow come and kill the other, his fellow is to be beaten. The prohibition concerning it and the young thereof, is of force at all times and in all places, for common beasts, and for sanctified, whether they be holy things that are to be eaten, or not to be eaten. Therefore if the first kill in the court (of the sanctuary) and the second without, or the first without, and the second within the court; whether they be both common, or both holy, or one common and the other holy, he that killeth the later, is to be beaten, as for killing* IT AND THE YONG THEROF. *The prohibition is not but for the killing only, as it is said* YE SHALL NOT KILL, *&c. He that killeth a cow, and afterward killeth two of her young, is to beaten with two beatings: if he kill her (two) young-ones, and afterward killeth her, he is beaten but once. If he kill her, and her young, and her yonglings young, he is beaten twice. If two men receive two beasts, the one the damme, and the other the young, and they come for judgment: he that received the first, killeth first, and the other must stay till the morrow. Maim. in Shechitah.* c. 12. s. 1. 2. 3. 12. 13. Compare herewith the Law in Deut. 22. 6. where the bird with her young or eggs, may not be taken together. It shown God's mercy to the creatures, in that he would not have the dam and the young killed in a day: so Targum Jonathan paraphraseth on this Law thus, *My people the sons of Israel, as our father is merciful in heaven, so be ye merciful on earth: a cow or an ewe, it and the young thereof, ye shall not slay in one day. in one day]* of this the Hebrews say *the day goeth after the night, as, if he kill the first in the beginning of the fourth night, he may not kill the second, till the beginning of the fifth night. And so, if he kill the first in the end of the fourth day before evening, he may kill the second in the beginning of the fifth night: But if be* ⟨◊⟩ *the first in the evening of the fifth night, he may not k* ⟨...⟩ *the second till the sixth night. Maimonides* in *Shechitah,* ch. 12. sect. 17.

Vers. 29. *of confession]* or, *of thanksgiving;* which was a kind of peace. offering, see Lev. 7. 12.

Vers. 30. *until the morning]* If it were kept longer then the time appointed of God, it became polluted, was to be consumed with fire, and might not be eaten, upon pain of God's wrath upon them for such iniquity, Levite. 7. 18. See the annotations there, as also on Exod. 12. 10.

Vers. 31. *I* am *Jehovah]* Targum Jonathan explaineth it thus, *I* am *the Lord, who will give a good reward to them that keep my preceptss and my laws.*

Vers. 32. *not profane]* God's name is profaned, or polluted, by the willful & presumptuous breach of any one of all his commandments, as the Hebrew Doctors teach from this and other like places: see the notes on Exod. 20. 7. Levite. 18. 21. and 19. 12. *do sanctify you]* God the sole•thor of our sanctification, doth this in Christ, by his *Spirit,* 1 Corinth. 1. 2. and 6. 11. the outward means whereof is his word, and ordinances of the same, John 17. 17. Ephes. 5. 26. And these legal ordinances, which stood *in meats and drink, and divers washings and carnal rites imposed on them until the time of reformation, sanctified unto the purifying of the flesh,* Hebrews 9. 10. 13. but *the blood of Christ, who through the eternal Spirit offered him-self without blemish unto God,* is it which purg ⟨...⟩ our conscience *from dead works, to serve the* ⟨◊⟩ *God:* Hebrews 9. 14. and 10. 10. and *by one offering, he hath perfected forever, them which are sanctified,* Heb. 10 14.

CHAP. XXXIII.

1, The feasts of the Lord. 3, The Sabbath. 4, The Passover, and unleavened-cakes. 9, The sheaf of first-fruits. 15, The feast of Pentecost. 22, Gleanings to be left for the poor. 23, The feast of Trumpets. 16. The day of Atonement. 33, The feast of Tabernacles.

ANd Iehoah spake unto Moses, saying. [unspec] Speak unto the sons of Israel, and say unto them; The solemn-feasts of Jehovah, those which ye shall proclaim, convocations of holiness: these are my solemn-feasts. Six days, shall work be done; but in the seventh day, *shall be* a Sabbath of sabbatism, a convocation of holiness; ye shall not do, any work: it *shall be* a Sabbath, to Jehovah; in all your dwellings.

These *are* the solemn-feasts of Jehovah; convocations, of holiness: those which ye shall proclaim, in their appointed-season. In the first month, in the fourteenth *day* of the month, between the two-evenings: *shall be* the Passover, to Ieovah. And in the fifteenth day, of the same month, *shall be* the feast of unleavened *cakes,* unto Jehovah: seven days, ye shall eat unleavened-*cakes.* In the first day ye shall have, a convocation of holiness: ye shall not do any servileworke. But ye shall offer a Fire-*offering,* unto Jehovah, seven days: in the seventh day, *shall be* a convocation of holiness; ye shall not do, any servile work.

And Jehovah spake unto Moses, saying. Speak unto the sons of Israel, and say unto them; When ye be come into the land, which I give unto you, and shall reap, the harvest thereof: then ye shall bring a sheaf, the first-fruit of your harvest, unto the Priest. And he shall wave the sheaf, before Jehovah, for your favorable-acceptation-on the morrow *after* the Sabbath, the Priest shall wave it. And ye shall offer, in the day that you wave the sheaf: an heelambe perfect, of his first year; for a Burnt offering, unto Jehovah. And the Meat-offering thereof, *shall be* two tenth deals; of fine flower mingled with oil; a Fire-*offering* to Jehovah, a savor of rest: and the drinkoffring thereof *shall be* wine, the fourth *part* of an Hin. And ye shall not eat bread, or parched-*corn,* or green-ears; until this self same day; until ye have brought, the oblation of your God: *it shall be* a statute *for* ever; throughout your generations, in all your dwellings.

And ye shall number unto you, from the morrow *after* the Sabbath; from the day that ye brought the sheaf of the wave-*offering:* seven sabbaths, they shall be complete. Until on the morrow, *after* the seventh Sabbath; ye shall number, fifty days: and ye shall offer a new Meat-offering, unto Jehovah. Out of your habitations, ye shall bring bread *for* a wave-*offering;* two *loaves, of* two tenth-deals; they shall be of fine-flower; they shall be baken *with* leaven: *they are* the first-fruits, 〈...〉 o Jehovah. And ye shall offer with the bread, seven he-lambes perfect, of the first yere; and one bullock, a youngling of the herd and two rams: they shall be a burnt-offering, unto Jehovah; & their Meat-offering, & their drink-offerings; a Fire *offering* of a savor of rest, unto Jehovah. And ye shall offer, one goat-buck of the goats, for a sin-*offering:* and two he-lambes, of the first yere, for a sacrifice of Peace-offerings. And the priest shall wave-them, with the bread of the first fruits *for* a wave-offering, before Jehovah; with the two lambes: holiness shall they be unto Jehovah, for the Priest. And ye shall proclaim, in this self same day, a convocation of holiness shall it be unto you, ye shall not do,

any servile work: *it shall be* a statute *for* ever, in all your dwellings, throughout your generations.

And when you reap the harvest of your land; thou shalt not wholly-rid, the corner of thy field, when thou reapest; neither shalt thou glean, the gleaning of thy harvest: thou shalt leave them, for the poor and for the stranger; I *am* Jehovah your God.

And Jehovah spake unto Moses, saying. Speak unto the sons of Israel saying: In the seventh month, in the first *day* of the month, ye shall have a Sabbatism; a memorial of blowing *of trumpets,* a convocation of holiness. Ye shall not do, any servile work: but ye shall offer a Fire-*offering* unto Jehovah.

And Jehovah spake unto Moses, saying. Also in the tenth *day* of this sevēth month, it *shall be* a day of Atonements; a convocation of holiness, shall it be unto you; and ye shall afflict, your souls: & shall offer a fire-*offering* unto Jehovah. And ye shall not do any work in that same day: for it *is* a day of atonemēts; to make atonement for you, before Jehovah your God. For every soul, that shall not be afflicted, in the seventh day: he shall even be cut-off, from his people's. And every soul that shall do any work, in this self same day: I will even destroy that soul, from among his people. Ye shall not do, any work: *it shall be* a statute *for* ever, throughout your generations, in all your dwellings. It *shall be* unto you, a Sabbath of sabbatism; and ye shall afflict your souls: in the ninth *day* of the month, in the evening; from evening unto evening; ye shall rest your Sabbath.

And Jehovah spake unto Moses, saying. Speak unto the sons of Israel, saying: In the fifteenth day, of this seventh month; *shall be* the feast of Boothes, seven days, unto Jehovah. In the first day, *shall be* a convocation of holiness: ye shall not do, any servile work. Seven days, ye shall offer a *Fireoffring,* unto Jehovah: in the eight day, a convocation of holiness shall be unto you, and ye shall offer a Fire-*offering* unto Jehovah, it *is* a solemn-assembly; ye shall not do, any servile work. These, *are* the solemn feasts of Jehovah; those which ye shall proclaim, convocations of holiness▪ to offer a Fire-*offering,* unto Jehovah; a Burnt-offering, and a Meat-offering, a sacrifice, and drink-offerings, the thing of a day in his day. Beside, the Sabbaths of Jehovah: and beside your gifts, and beside all your vows, and beside all your voluntary-*offerings;* which ye shall give, unto Jehovah. Also, in the fifteenth day, of the seventh month; when ye have gathered-in, the revenue of the land; ye shall festivally-keep the feast of Jehovah, seven days: in the first day, *shall be* a sabbatism; and in the eight day, a sabbatism. And ye shall take unto you, in the first day; the fruit of goodly trees, boughs of Palme-trees, and branches of thick trees, and willows of the brook: and ye shall rejoice, before Jehovah your God, seven days. And ye shall festivally keep it, a feast unto Jehovah; seven days, in the year: *it shall be* a statute *for* ever, throughout your generations; in the seventh month, shall ye festivally-keep it. Ye shall dwell in Boothes, seven days: every home-borne in Israel, shall dwell in Boothes. That, your generations may know; that I made the sons of Israel to dwell, in boothes; when I brought them out, from the land of Egypt: *I am* Jehovah your God. And Moses declared, the solemn-feasts of Jehovah; unto the sons of Israel.

Annotations.

SOlemne feasts] The Hebrew *M•gned,* is generally *a set-time,* or *season,* Gen. 1. 14. 1 Sam. 13. 8. but applied here and often, to the *solemn feasts* in Israel, which were appointed of God, at their settimes in the year. The Greek here and in many other places translateth it, *Heorte,* a *Feast:* sometime *Paneguris,* a *General-assembly,* both which words Paul useth in Col. 2. 26. Heb. 12. 23. The Lord having given laws before concerning the sanctity of his Church; doth now give order for the times and manner of public professing and exercising holy duties, appertaining to sanctification: & of showing thankfulness & joy, for former benefits; with expectatiō of greater to come by Christ. *shall proclaim]* or, *shall call. convocations of holiness]* that is, *holy convocations,* or *meetings:* to bo•sed for nourishment of faith and godliness: all which now have their accomplishment in Christ, Col. 2. 16. 17.

V. 3. *shall work be done]* in *Gr•hou shalt do* ⟨◊⟩ that is, *all thy works* that thou hest to do, as Ex▪ 20▪ 9▪ *of Sabbatism]* that is, *of resting:* in Gr. *a rest, see* the notes on Ex. 16. 23. Thus the weekly *Sabb•th* ⟨◊⟩ are the first of the Lord's solemn feasts; and called his *holy days,* which should be of us, called *a delight and honorable,* Isaiah 58. 13. See Exod▪ 20 8. 9. 10. *any work]* for other feasts the prohibitio ⟨...⟩ *any servile work,* ver. 7. 8. 21. 25. 35. 36. But for the Sabbach day, and the day of Atonement, v. 28. 30. he for biddeth all manner of work: the rest was to be greater; for on other feast days, they might do such work as pertained to the dressing ⟨◊⟩ meat and drink, Exod. 12. 16. but •n the Sabb•••, and day of Atonement, they might not do any such, Ex. 16. 23. Lev. 16. 29. See after on v. 7. The Hebrews say, *The ceasing from work on the seve•e day, is commanded,* Exod. 34. 21. *and who so doth* ⟨◊⟩ *therein, disanulleth a commandment, and trans* ⟨...⟩ *seth against a prohibition,* Exod. 20. 10. *And if* ⟨...⟩ *work willingly & presumptuously, he is guilty of* ⟨◊⟩ *off: and if there be witnesses and proof of it, he is to ••stoned. And if he do it ignorantly, he is bound to bring the Sin-offering appointed (of God* Lev. 4. Mai•••• 1. treat. of the *Sabbath.* c. 1. s. 1. *to I•hovah]•*o his honor, and service: not to any work, w ⟨...⟩ pleasure of our own, Isaiah 58. 13. Therefore also moe sacrifices were to be offe•ed on the Sabbath, then on other days, Num. 28. 3. 9. 10. The Cha•dee translateth, *before the Lord. your dwellings* the other feasts were especially to be kept before the Sanctuary of the Lord, whither all the men of Israel, were to assemble, Ex. 23. 14. 17. Deut. 16. ⟨◊⟩ ▪ 6. 16. but the Sabbaths were to be sanctified in all places where they dwelt, in the Synagogue ⟨...⟩ in every city, Act. 15. 21.

V. 4. *convocations of holiness]* the Gr. translateth, *Feasts to the Lord, called holy,* that is, holy by calling orproclamation. Hereupon the Hebr. say, *As we are commanded in honor the Sabbath, and delight* ⟨◊⟩ *so all good days,* [that is, *festivities,] as it is* ⟨◊⟩ (in Isaiah 58. 13.) THE HOLIE *(day)* OF THE LORD, HONORABLE: *and of all good d* ⟨...⟩ *is said, a* CONVOCATION OF HOLINES. *Maimonides tom.* 1. in *Iem. to•.* ch. 6. sect. 16.

V. 5. *first month]* called *Abib,* and *Nisan,* which was made the first, upon their coming out of Egypt: see Exod. 12 2. and 13. 3. 4. So in Ta•g•m lonathan it is here said, *In the month of N* ⟨...⟩, ⟨◊⟩ *the 14. day, &c. the two evenings]* that is, in the afternoon: as is opened on Exod. 72. 6. So all the forenoone of the fourteenth day of Abib (the day wherein they killed the Paschal

lambes,) was 〈...〉 full to work in: at noon they left off, and beg•• their rest. The Hebrew canons say, *It is 〈...〉 full to do work on the evenings of the festival days from the (time of the) evening sacrifice and 〈◊〉 even as on the evenings of the Sabbaths, And 〈◊〉 so doth work in them shall never see a sign of 〈◊〉 sing. And he is to be re••ked, •nd m••e to 〈◊〉 by force: though he is not for it to be 〈◊〉 ▪ 〈◊〉 excommunicated: except in the evening 〈...〉 over, after mid-day, for who so d•th work 〈...〉 ter mid-day, is to be sco•rged, or excomm 〈...〉 (•ith the Ni•d•i,) if he be not scourged. For the fourteenth day of Nisan (or A•i•▪) is not like the other e 〈...〉 of festival days: because in it, are the feast, and the killing of the sacrifice. In the 14, of Nisan, it is 〈◊〉 unlawful to do work, save after the midst of the day, and forward; for that is the time of killing (the sacrifice.) M•im•ny in Iom tob.* chap. 8. sect. 17. 18. *the Passover]* Targum Jonathan explaineth it, *the time of killing the Passover to the name of the Lord. The Passover* was a yearly feast in remembrance of their deliverance out of Egypt, when God passed over the houses of Israel, and killed not their first borne: see Exod. 12. It figured our redemption by *Christ,* who is *our Passover* (or Paschal lamb) *sacrificed for us:* in remembrance whereof we are commanded also spiritually, to *keep the feast,* with the *unleavened-cakes of sincerity and truth,* 1 Cor. 5. 7. 8.

Vers. 6. *of unleavened-cakes]* a feast adjoined to the Passover, Exod. 12. 15. and 13. 6. the rites hereof are opened there: the sacrifices peculiar to this feast, are set down in Num. 28. 19.—25. The signification was to teach us holiness of life, from the time of our redemption, unto the end of our days; which *seven days* mystically figured; as is shown on Exod. 12. 15. Chazkuni (on Levite. 23.) saith; *The evening of the first good day, and that might, is called the Passover; according as they employ themselves about the oblation which is called the Passover. But the residue of the feast, from the first night and forw•rd, is called the feast of unleavened cakes.*

Verse 7. *servile work]* Hebr. *work of service,* or of *se•vileness:* or *laborious,* as ploughing, sowing, weaving, or any the like: but work about meat or drink which they should use the same day, might be done, Exod. 12. 16. And the like law was for all other festival days, verse. 8. 21. 25. 35. 36. save on atonement day, verse. 28. then, no work might be done. So besides the Sabbath, which was every seventh day, there were seven holy days in the year; in six whereof, they might do no servile work, and in the seventh, no work at all. Those six were, the first and the seventh of the feast of unleavened cakes; the day of Pentecost, or of first fruits, verse 17. 21. the first day of the seventh month, which was the feast of Blowing trumpets, verse 24. 25. and the first and eight day, of the feast of Boothes, verse 35. 36. The seventh was Atonement (or expiation) day; wherein they might do no work at all, verse 28. Ofthese, the Hebrews give these rules. *The six days wherein the Scripture forbiddeth work, which are the first and seventh of the Pass•over; the first and eight of the feast of Bo•thes; the day of the feast of Weekes (or Pentecost,) and the first day of the seventh month: are called good days: and the kesting is alike in them all; for it is unlawful to do 〈◊〉 servile work in them, save the work which is needful about food,* Exod. 12. 16. *Who so resteth from servile work in them, observeth a commandment; and who so doth in any of them, work which is not necessary for food, as if he build up, or pull down, or weave, or the like; he breaketh a commandment, and transgresseth against this prohibition.* YE SHALL NOT DOE A•• SERVILE WORKE: *and if he do, and there be witnesses and evident proof, he is by the law, to be beaten.* [But for working on the Sabbath, he is to be stoned to death, Num. 15.

32. 35.] *All work needful about meat is lawful; as killing (of beasts) and baking (of bread,) and kneading (of dough,) and the like. But such works as may be done in the evening of a feast day, they do not on the feast day: as they may not reap, nor thresh, nor winnow, nor grind the corn, or the like. For all these and such like may be done on the evening of the feast, and there is thereby no corruption, or minishing (of the taste▪) But they knead, and bake, and kill, and boil (or roast) on the feast day; because if they do these on the evening, there is thereby corruption, or minishing of the taste. For warm bread, or meat boiled this day, is not like the bread that was baked, or the meat that was boiled yesterday; nor the meat slain today, like that which was slain yesterday; and so all the like unto these. They may not bake, or dress on a feast day, that which they will eat on the common working day: no work is permitted, which is needful about meats, save about those which are to be used on the feast day. If he have made it to eat on the feast day, and there remain some; he may eat that which is left, on the working day. Bathing and anointing, are contained under the general of meat and drink, and may be done on the feast day.* Maimonides in *Iom to•.* chap. 1. sect. 1. &c.

Vers. 8. *a Fire offering]* that is, *burnt-offerings,* as the Greek translateth, and so Moses explaineth it in Numb. 28. 19. though it implieth also other sacrifices offered up in fire to the Lord. •argum Jonathan expoundeth it, *an oblation to the name of the Lord. seven days]* all the days of the feast, seem to be called generally *convocations of holiness,* verse 2. and in every of them, an extraordinary number of sacrifices were to be offered, Numb. 28. 24. and 29. 17. 20. 23. 26. &c. though the first and last were the great days of the feast, in which they might do *no servile work.* Of these other days, the Hebrews say; *The days which are between the first and the seventh of the Passover, and the first and the eight of the feast of boothes; are called the profane* (or common working) days *of the solemn-feast, and they are called the Solemn-feast. And although it is not said of any of them, it shall be a Sabbatism; yet for as much as it is called a convocation of holiness, and it is the time of feasting in the sanctuary, it is unlawful to do work in them; that they be not like other profane days, wherein there is no holiness at all. And who so doth unlawful work in them, he is scourged, because it is forbidden him, by the doctrine of the Scribes. Yet all servile work is not forbidden: for any work, which if a man do it not in the solemn-feast, much hurt (or corruption) followeth, they may do it. As a man may gather his fruits, and the grapes of his vineyard, in the feast, if they be ripe. But it is unlawful for a man purposely to defer such works until the feast. If a man have fruits on the ground, and hath nothing to eat in the feast, but of them, though there be no danger of their perishing; they lay no necessity upon him to buy food in the market, till he reap after the feast; but he may reap, and bind, and thresh, and fan, and grind what him needeth. Also they may judge money-matters, and matters of life and death, in the solemn feast; and may write the matters of the judgment hall (or Court,) and all such like. And they may write private letters to friends, and reckonings, &c. and may do all things needful about the dead,* [as did they that imbalmed our Savior, Luk 23. 56. and 24. 1.] *and may make him a coffin, &c. But they look not upon plagues (of leprosy,* Levite. 13.) *in the feast, lest he be found unclean, and his feasting be turned into mourning. Neither do they marie wives, &c. lest the joy of the feast be forgotten through the joy of the wedding. They make no merchandise in the feast, either selling or buying. But they may sell fruits, clothes, or instruments, needful for the feast. It is not lawful to mourn or fast in these days, but a man ought to rejoice in them, and have a merry heart, he and his children, and his wife, and his children's children, and all that are joined unto him,* (Deut. 16. 14.) *Although the rejoicing spoken of there, is the Peace*

offerings; yet under it is comprehended, that he and his children and his household should rejoice, everyone as is meet for him: &c. Maimonides in Iom tob. chap. 6. sect. 22. and chap. 7. sect. 1. &c. and chap. 6. sect. 17. See after on verse 40. and Deut. 16.

Vers. 10. *reap the harvest]* the original words are the same, *reap the reaping,* or, *harvest the harvest.* This law appertained to the Passover, at what time, harvest in Canaan began to be ripe; and was to be done in the feast, namely on the 16. day of Abib, *the morrow after the Sabbath,* verse 11. that by sanctifying the first fruits unto the Lord, the whole harvest might be sanctified unto them. Rom. 11. 16. Prov. 3. 9. 10. Ezek. 44. 30. *ye shall bring]* to weet, at the public charges of the Church: the manner is shown in the notes upon Levite. 24 8. *a sheaf]* or *an Omer.* which is *the tenth part of an Ephah* (or Bushel) Exod. 16. 36. The Hebrew word signifieth both, and for the matter in hand both are true, save that if we English it *shease,* it is put for *sheaves,* one for many; as the Greek here translateth it *sheaves* (or *handfuls.)* But Sol. Rashi expoundeth this *Omer the tenth part of an Ephah.* This was not to be brought by every particular man, but by the whole congregation, one Omer for all the church: the manner whereof, in the He brew records, is said to be thus: *In the Passover they offer an oblation more then the daily sacrifice, from the first day until the seventh day, according to the addition at the new moons; two bulockes and one ram, and seven lambs, all burnt offerings; and a goat-bucke for a sin-offering: which is eaten in the second day of the Passover, which is the sixteenth day of Nisan,* [or March:] Numb. 28. 11. 19. 24. *They offer more then on other days, a lamb for a burnt offering, with the shease (or Omer) of wave-offering;* (Levite. 23. 12.) *And that is the meat-offering of the congregation. And the time of it is appointed, therefore it driveth away the Sabbath,* [that is, it is to be done, though it be the Sabbath day.] *They bring n•t this Meat-offering, but from the land of Israel,* Levite. 23. 10. *And it is to be reaped in the night, in the sixteenth night (of Nisan,) whether it be working day, or Sabbath. And all the night is lawful to reap the s•ease in, or, if they reap it by day, it is lawful. It is to be taken from the standing corn, or (if they find none standing) of the sheaves. It is to be brought of green corn, and if they find none such, of the dry. This shease was brought of barley. In the evening of the feast day, the messengers of the 〈◊〉 [the high council in Jerusalem] went out; and 〈◊〉 the cities near there about came together, that it might be reaped with great solemnity. And they reaped three Seahs of barley* [which make an Ephah or Bushel, as is noted on Gen. 18. 6.] *by three men; when it was dark; &c. When it was reaped, they brougtt it into the courtyard (of the Sanctuary,) and threshed it, and fanned it, and purged it clean. And they took a tenth par• [that is, an Omer,* Exod. 16. 36.] *and put it in the fire, &c. as it is written* (in Levite. 2. 14.) *Green•ears-of-corn parched in the fire, corn beaten out of the full-ear. We have been taught that this is spoken 〈◊〉 the meat-offering of the sheaf only. And after that 〈◊〉 have parched it, they spread it in the courtyard, and the wind bloweth on it. Then they grind the three Se••• (or Bushel of barley,) and take out of all, a tenth part (or Omer,) and that is waved: and the residue is redeemed, and may be eaten by any man. But this tenth par• of barley flower, they take, and mixe it with a log [〈◊〉 half pinte] of oil, on the sixteenth day of Nisan. And they put upon it an handful of frankincense,* (Levite. 2. 15.) *as upon other Meat-offerings: and wave it, and burn some of it on the altar,* (as Levite. 2. 16.) *and the residue is eaten by the Priests, as all other Meat-ofrings are. Maimonides in Tamidin, &c.* chap. 7. *and Talmud Bab. in Menachoth,* chap. 10. The reas•n why this oblation was of *barley,* was for that it was first ripe in the land of Canaan, to weet at the •east of the Passover; but wheat harvest w•s

after, at Pentecost or the feast of Weekes, Exod. 34. 22. Therefore in Ruth 2. 23. *barley harvest,* is •er before *wheat harvest:* so in Egypt, the *barley* was ••*red,* before the *wheat,* or *rye,* Exod. 9. 31. 32. And in Ruth 1. 22. when Ruth came to Bethelem in 〈◊〉 *beginning of barley harvest,* there the Chaldee giveth this paraphrase, *in the beginning of the Passover, and in that day, the sons of Israel began to reap••• sheaf of the wave-offering, which was of barley:*•aving reference to this Law.

V. 11. *for your favorable acceptation]* in Greek, [unspec] *acceptable for you:* that is, that you and your ot•ation may be accepted in favor. *If you offer it according to this right, it shall be acceptable for you;* 〈◊〉 Rashi, on Levite. •3. *the morrow after the s••bath]* Hebr. *on the morrow of the Sabbath;* that is, the day after the Sabbath: meaning not the ordinary Sabbath, which was every seventh day of the week, but the Sabbath of the Passover, which was always the *fifteenth day* of Nisan, (or March,) the first day of unlev•ned bread, called *the Feast,* Numb. 28 17. on which days were 〈...〉 Levite. 23. 32. 39. so the morrow after, was always the sixteenth day of Nisan, as is before noted. And so the Chaldee here translateth it, *after the good day,* that is, *the feast:* and the Greek faith, *On the morrow of the first of the Sabbaths:* because the first day, and the seventh day, were both Sabbaths; verse 7. 8. And Targum Jonathan expl••neth it, *After the good day, the first* (day) 〈...〉 *Passover, the Priest shall wave it.* 〈...〉 Greek, *offer it.* How this *waving* was per 〈...〉 see the notes on Exod. 29. 24. Levite. 3. 5.

Vers. 12. *shall •ffer]* H•br. and Greek, 〈ϞϞ〉 *or make,* meaning for sacrifice. See Exod. 10. 25. *of his first year]* Hebr. *son of his year,* that is, not above a year old, see Exod. 12. 5. This Lamb was to be brought with the sheaf (or Omer) of first fruits, besides all other sacrifices for the feast, mentioned in Num. 28. 19. 24. So Rashi saith, *It came as a bounden duty with the Omer.* And it figured Christ (our perfect unblemished Lamb, 1 Pet. 1. 19.) by whom those first fruits, and in them all the other fruits were sanctified, and made acceptable to God.

Vers. 13. *two tenth deals]* to weet, of an Ephah: that is two O•ners. This was twice so much as by [unspec] the Law was appointed for a Lamb, which ordinarily was but one tenth deal, Numb. 15. 4. neither was it doubled for any other, save for this Lamb offered with the wave sheaf. See the annotations •n Numb. 15. 12. *fine flower]* of wheat, as was for all ordinary meat-offerings, Levite. 2. Exod. 19. 2. *oil]* to weet, *oil olive:* and *a log* (or half pinte) of oil was the stint for every tenth deal (or Omer) of flow•e. *Maimonides* in *Magnaseh* 〈...〉 *noth,* chap. 12. sect. 7. *of rest]* in Greek; *of sweet smell:* the Chaldee expounds it, *to be accepted with favor. of an Hin]* a measure containing *twelve logs;* every log being so much as six eggs. See the notes on Exod. 29. 40. and 30. 24. And here the quantity of wine is not doubled, (as was before in the *flower,)* but is a *fourth* part only, which was the measure prescribed for the drinkeoff•ing of every ordinary lamb; Numb. 15. 5. So •archi here not•th, *Though the Meat offering thereof was doubled, yet the drink-offering was not doubled.*

Vers. 14. *not eat bread, &c.]* God here by taught them, that they had no right to ear of any of the fruits of the land, (which was his, Levite. 25. 23) until by offering the first fruits with a Lamb sacrifice, they had made public profession both of their faith in Christ to come, and of their thankfulness to God for his mercies. The Hebrews say. *It was unlawful, to reap in the land*

of Israel, any of the five kinds of corn, before they had reaped the shease (of wave offering,) Levite. 23. 10. *They brought no meatoffring, drink-offering, or first-fruits of new (fruits) before they brought the sheaf; and if they brought any, it was not allowable. Maimonides in Ta•idin.* chap. 7. sect. 13. 17. *After the offering of the sheaf, new corn was lawful (to be eaten) out of hand; and they that dwelt •ore off (from Jerusalem) might eat thereof after mid-day [the 16. of Nisan;] for they knew that the Synedri•• would not be negligent herein* [in offering the sheaf.] *T* 〈...〉 *d Bab.* in *Menachoth,* chap. 10. *greenee••es]* or, *full-ears:* see Levite. 2. 24. The Hebrews say this is meant of the five kinds of grain only; which are wheat, •ie, oats, and two kinds of ba•ley: whosoever did eat of any of these five kinds, new, so much as an olive, before the offering of the shease in the 16. of Nisan, was by the law to be beaten. And who so did eat of bread, and of parched-corn, and of green ears, of any of those five; he was to be beaten three times: for these are three prohibitions, distinct one from another, *bread, and* 〈...〉 *ed corn, and green-ears. Maimonides* tom. 2. treat of *Forbidden meats,* chap. 10. •ect. 2. 3. *the oblation of your God]* in Greek, *the gifts unto your God,* He meaneth those forespoken of: for as it was unlawful for men to eat; so the Hebrews say, *They might bring no Meat-offering* (to God) *of the new*-fruits, *before the sheaf: Matmony* tom. 3. in *Issure mizbeach.* chap. 5. sect. 9.

Vers. 15. *ye shall number] This commandment is unto every man of Israel, and in every place: but women and servants are free from counting;* faith *Maimonides* in *Tamidin,* chap. 7. sect. 24. *from the morrow]* or, *on the morrow;* the Chaldee saith *after the feast day;* as in verse 11. and Targum Jonathan saith, *after the first good day of the Passover.* And by the Hebrew canons, *They reckon from the beginning of the day th•r fore they reckon in the night, from the night of the sixteenth of Nisan. Maimonides thidem* chap 7. ••ct. 22. *seven sabbathes]* that is, as the Greek• and Chaldee expound it, *seven weeks.* So in Luk 18. 12. *I fast tw•se in the Sabbath,* that is, *twice* 〈◊〉 *the week:* (for the Jews used and still do, to fast on the second and on the 〈◊〉 day of every week, as is testified by R. Judah in *M•sar,* chap. 4.) Likewise in Matth. 28. 1. *the first of the Sabbath,* that is, the first day of the week. And hereupon this was called, the *feast of Weekes,* because of the ex•ct numbering, Exod. 34 22. *complete]* o. *perfect, entire:* that is, wanting nothing, as the word importeth., la•. 1. 4. Bat Sol. •a ch• here saith, *It teatheth that they were to begin to number from the evening* (the mo••ow after the Sabbath,) *for else▪ they were not complete.*

Verse 16 *the morrow* after *the seventh sa••ath]* the Chaldee saith, 〈◊〉 *after the seventh week;* the Greek, *till the morrow of the last week;* of the seven. *fifty days]* Hereupon the Hebrews observe that it was *commanded to number the days, with the weeks.* And they held it *needful to bless* God *every night, which sanctified them by his commandments, and commanded the numbering of the shease,* that is, of the fifty days from the waving of the sheaf. *Maimonides* in *Tamidin,* chap. 7. sect. 22 25. And of this word *fifty,* in Greek *Penteconta;* the feast is called in the New Testament *Pentecoste,* Act. 2. 1.: Cor. 16. 8. *a new meat-offering]* of the first fruits of the wheat harvest, as the former was of barley harvest: therefore this was called also, *the day of the first fruits,* Numb. 28. 26.

Vers. 17. *your habitations]* in the land of Canaan. *They bring not the two loaves, but from the land, and of new fruits,* saith *Maimonides* in *Timidin,* chap. 8. sect. 2. for *a wave-offering]* Hebr. *bread of waving,* that is, to be waved before the Lord. This was brought at the churches charge: the

manner is noted on Levite. 24. 8. *two loaves]* or *cakes;* which word is added both by the Greek and Chaldee: the manner of this service, is said to be thus: *They brought three Sea•s* (that is, an Ephah or Bushel) *of new whea•: and did beat and tread them after the manner of all meat-offerings, and ground them to flower•▪ and waved of them two tenth-deals, (that is, two Omers,) and the residue was redeemed, and might be eaten by any man. These two cakes (or loaves) of new corn, a tenth deal must be taken from ech Scah and an half. Then they took the two tenth deals, and kneaded them one by one, and baked them one by one. And the making of them might not be on the feast day, nor on the Sabbath: if the evening of this feast (of Pentecost) were a Sabbath, they baked them in the evening of the Sabbath, and they were eaten in the third day after their baking, which was the feast day. And it is expressed in the Law, that they should be leavened: and thus they did it; they brought leaven from some place, and put it into the measure of the tenth deal, and filled that tenth-deal with flower, and so leavened it with that leaven. They made the length of each cake seven hand-bredthes; and the breadth, four handbreadths; and the height, four fingers. Maim. in Tamidin,* chap. 8. sect. 3▪ 10. with *leaven]* in Greek, *leavened:* so Leviticus 2. 11. and 7. 13.

Vers. 18. *perfect]* in Greek, *unblemished. of the first year]* Hebr. *sons of a year:* see Exod. 12. 5. *one bullock]* in Num. 28. 27. there are *two bullocks,* and *one ram;* here is *one bullock,* and *two rams:* those were an addition in respect of the feast day; these are a further addition, in respect of the two loaves, & therefore to be offered *with* them, as before he saith. The Hebrews explain it thus: *In the fiftieth day from the numbering of the sheaf, is the feast of Weekes* [Exod. 34. 22. or of *Pentecost,* Act. 2. 1.] *and it is a Retention [or solemn assembly;] and this day they offer more (than other days) two bullocks, and aram, and seven lambs, all of them burnt offerings; and a goat for a sin-offering, and these are the offerings spoken of in* Num. 28. 26. 27. 30. *and they are the addition of the day. And yet they bring more for this day, a meat offering of new (wheat) in two leaves. And they offer with the loaves, a bullock, and two rams, and seven lambs, all burnt offerings; and a goat for a sin-offering; and two lambs for Peace offerings; and these are the oblations spoken of in* Levite. 23. *So there are to be offered this day, over and beside the two daily-sacrifices, three bullocks, and three rams, and fourteen lambs, twenty beasts in all, for burnt offerings; and two goats for sin, which are eaten; and two lambs for peace-offerings, which are eaten. Maimonides in Tamidin,* chap. 8. sect. 1. These sacrifices figured Christ unto them, by whose death their sins should be pardoned, their persons sanctified, and their thanksgiving unto God made acceptable: by whom also the fruits of the land were blessed unto them; and as the wheat is better then barley, so their first-fruits which they brought in sign of homage to the Lord, was more of the wheat, than of the barley, and with many moesacrifices. *drink-offerings]* which were usually given with all sacrifices: the measure of them is •er, in Num. 28. 5. 7. 12. 13. 14. *of rest]* in Greek, *of sweet-smell:* in Chaldee, *which shall be accepted with favor.*

Vers. 19. *shall offer]* Hebr. *shall do,* as verse 12. *a Sin*-offering] whereby they acknowledged their unworthiness to appear before God, or to enjoy the fruits of his land, otherwise then by Christ their sacrifice of Atonement. *of Peace-offerings]* or, *of payments,* whereby they paid thanks and praises unto God for his mercies; which being done also with sacrifices, shown that by Christ, we must offer praise to God continually, Heb. 13. 15. It is observed by the Hebrews, that the Church (or Congregation) never offered a•y Peace-offerings, but these. *Maimonides* treat of *Offring sacrifices,* chap. 1. sect. 4. See the notes o• Leviticus 4. 14.

Vers. 20. *wave them with the loaves*▪ The 〈◊〉 [unspec] is recorded to be thus; *They brought the two* 〈◊〉 *(the Peace-offerings) and waved them whiles they were yet alive; and afterwards killed them, and said them, and took the breast and the shoulder of ech of them* 〈◊〉 (as in Levite. 7. 30. 32.) *and laid them down by the* 〈◊〉 *loaves, and (the priest) put both his hands under the•, and waved them all together, in the east side, the place of all wave-offerings. Afterward, he burned the fats of* 〈◊〉 *the lambs, and the rest of the flesh, was eaten by the Priests. Likewise the two loaves, the high-priest* 〈◊〉 *the one of them; and the other was divided to all the custodies (the Priests in their charges) and both of them were eaten the same day, and half the night, as the* 〈◊〉 ▪ *of the most holy things. Maimonides in Tamidin,* chap. 8 sect. 11. *holiness]* that is, most holy. The Peace-offerings of particular persons were light holy things, but the peace-offerings of the Congregation, were *holy of holies,* that is, most holy; as 〈◊〉 . Rashi here observeth. *for the Priest]* 〈◊◊〉 may eat them, as before is shown. The 〈◊◊〉 death, *for the Priest that offereth them.* The 〈◊〉 the Priests to eat these and other •oly things, 〈◊〉 in Numb. 18. 8. 9. 10. &c.

Vers. 21. *shall proclaim]* or, *shall convocate,* 〈◊〉 [unspec] is, call-together the people: in Greek, *ye shall* 〈◊〉 *this day. this self same day]* Hebr. *the strength* (or *body) of this body:* so in verse 14. and 28. and 29. See Gen 7. 13. *a convocation of holy* 〈...〉 *an holy convocation,* and meeting together of all the people: partly in remembrance of their coming out of Egypt, Deut. 16. 12. who came thence to-keep a feast to the Lord in the wilderness, Ex••. 5. 1. 3. which they keep at mount Sinai, Exod. 24. where also the Law was given at this time of the year; Exod. 19. 1. 11. the memorial where 〈◊〉 celebrated by this yearly feast; and pardy to 〈...〉 ctifie the first fruits of their wheat harvest, and to celebrate God's mercies for the fruitfulness 〈◊〉 their land; as this place showeth. The chief th••g figured hereby, was the solomne giving of the 〈◊〉 of Christ, which after was performed in Jerusalem, at this feast of *Pentecost,* when he sent his Apostles the gifts of his spirit, in fiery tongues, Act. 2. 1. 2. 3. whereupon they went forth to reap that which the Prophets had sown, gathcring fruit unto 〈◊〉 eternal, and bringing the wheat of God into his garner; unto the everlasting praise of the glory of his grace. John. 4. 35.—38. Luke 3. 17. Eph. 1. 3. 〈◊〉 . And this Feast we now celebrate, whiles with joy and thankfulness unto God, we receive *the* 〈◊〉 *the spirit of life in Christ Jesus,* which hath mac•• free from the law of sin and death, Rom. 8. 2. 15. Galath. 3. 2.

Vers. 22. *not wholly-rid]* not •ut down all, 〈◊〉 [unspec] leave some in the corner of thy field for the 〈◊〉 . This law was given before, in Levite. 19. 9. in the: very words; see the annotations there. God, speaking here of the Feasts which were in harveth which they celebrated to the honor of 〈◊〉 repeateth that law concerning the poor, whose relief, he joineth with his own service; as in repeating these feasts, he maketh express mention of such also, to be made partakers of their joy, Deut. 16. 11. 14. See also Deut. 24. 19.—22. where this law is enlarged.

Vers. 24. *the seventh month]* called of the Hebrews *•isri*▪ of us now, *September;* in scripture it is named *Ethanim,* 1 King. 8. 2. which the Chaldee there expoundeth *the month of the Ancients;*

which they called the first month, &c. and now it is the seventh month. So Targum Jonathan here explaineth it, *In Tisri which is the seventh month.* In this month, Solomon's Temple was dedicated. *the first day]* which was at the new moon: for all their months in Israel, were counted by the Moon. *asabbatisme]* that is, *a rest,* or *cessation* from your labors: Targum Jonathan calleth it *a good day. blowing*-of-trumpets] or, of cornets; the Greek translateth *a memorial of trumpets:* the Chaldee, *a memorial of showting.* The Hebrew *Tragnah* here used, is generally a loud showing noise, commonly for joy, as Ezra 3. 11. 12. 1 Chro. 15. 28. sometime for sorrow, as Ier. 20. 16. Mich. 4. 9. and is either with man's voice, or with sound of trumpet, and then it is that broken sound called *an alarm,* Numb. 10. 5. 7. Again, Trompets were of two sorts, some of metal, as the silver trumpets in the Sanctuary, Numb. 10. 2. some of horn, called *cornets,* 2 Chron. 15. 14. Psal. 98. 6. That this was with blowing of trumpets and cornets, appeareth by Numb. 10 10. *in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, &c.* and in Psal. 81. 3. *Blow up the cornet* (or *trumpet) in the new-moon, &c.* At every new-moon they had a solemnity in Israel, and offered (besides the daily sacrifices) *two bullocks, one ram, seven lambs,* for burnt offerings, with their meat and drink-offerings, and *a goat* for a sin-offering, Numb. 28. 11. 15. and at this new moon, which was the beginning of the year, they offered all the foresaid sacrifices, and over and besides them, *one bullock, one ram,* and *seven lambs* for burnt-offerings, and *a goat* for a sinoffring, Num. 29. 1. 6. The trumpet which they proclaimed the new year with, was the same that they proclaimed the Jubiliee with, which was *a cornet* (called in Hebrew *Shophar)* Levite. 25. 9. The Hebrew doctors write here of thus; *It is commanded by the Law to hear the sound of the trumpet* (or *cornet.) in the beginning of the year,* Numb. 29. 1. *and the tr•mpet which they blew with, either in the beginning of the year, or at the Jubiliee, was of arams horn crooked; and all cornets, save of rams horn, were unlawful. And although it be not expressed in the law, that the blowing at the new year should be with the cornet* (Levite. 23. 24.) *yet of the Jubiliee it is said,* SHOPHAR TRVGNAH *(the cornet of loud sound)* Levite. 25. 9. *whereupon we have been taught, the sound (or▪ blowing) at the Jubiliee was with the cornet (Shophar;) also the sound at the beginning of the year, was with the cor* 〈◊〉 *. In the Sanctuary they did blow in the beginning of the year, with one cornet and two trumpets; because it is written (in* Psal. 98. 6.) *with trumpets and sound of cornet, shout triumphantly before the* LORD *the King: but in other places they did not blow in the beginning of the year, save with the cornet only. All are bound to hear the sound of the cornet, Priests, and Levites, and Israelites, and Proselytes, and servants that are made free: but women, and servants, and children, are not bound. The sound Trugnah (or alarm) spoken of in the law, is not certainly knowue of us, by reason of the length of years and our many captivities, so that we know not how it was. Maimonides in Shophar, &c.* chap. 1. sect. 1. 2. and chap. 2. sect. 1. and chap. 3. sect. 2. Howbeit by the same author, and by *Thalm. Bab,* in *Rosh hasshanah,* chap. 3. and 4. it appeareth, that they used to blow with these cornets, both in Jerusalem and in all other cities in the Synagogues, (for the feasts were proclaimed *in all their cities,* and not only in Jerusalem, Nehem. 8. 15.) and with it, they used prayers and blessings, and reading of some scriptures, •itting the matter in hand. This blowing of trumpets by the Priests in the Sanctuary, and Ministers in the Synagogues, which all the people were bound to hear, (whereupon the Prophet saith, *Blessed is the people that know the sound,* Psal. 89. 15.) signified the preaching of the word by God's messengers, who should lift up their voice *like a trumpet* and show his

people their transgression, Esa. 58. 1. denouncing God's judgments tor trespassing against his law, Hos. 8. 1. that they may tremble, and repent with fasting and prayer, that they may find mercy with the Lord, Joel 2. 1. 15. 16. 17. that awaking out of sleep, and arising from the dead, Christ might give them light, Ephes. 5. 14. And as trumpets were most solemnly blown every new years day, and every year of Jubiliee; so against Christ's coming to preach the acceptable year of the Lord, (Luk. 4. 19. 21.) John the Baptist blew the trumpet in Israel, preparing the way before him, preaching the baptism of repentance for remission of sins, Mar. 1. 1. 2. 3. 4. of whose ministry, this feast of blowing of trumpets, seemeth to be a special figure. See more on Num. 10. The Hebrews had a like understanding in this mystery, for they say that *the blowing of trumpets at the beginning of the year,* had *a mystical signification,* as if it had been said, *Awake ye sleepers, out of your sleep; and ye deep sleepers, wake up out of your deep sleep; and make inquiry into your works, and turn by repentance, and remember your Creator: behold they that forget the truth, through the vanities of the time, and that go astray all their year in vanity and emptiness, which will not profit, nor deliver; look to your souls, and amend your ways and your actions, and let everyone of you for sake his evil way, and his eogitation which is not good. Maimonides* in treat. of *Repentance,* chap. 3. sect. 4. And to the end he might the more seriously convert unto the Lord, *all the house of Israel, were wont* (as he saith) *to do many almsdeeds, and good works, and to exercise themselves in the commandments from the beginning of the year unto the day of atonement (which was the tenth day of this month,) more then all the days of the year: and they used all, to rise in the night, these ten days, and to pray in the Synagogues, with words of supplication for grace, &c. Ibidem,* sect. 4.

Vers. 27. *a day of Atonemente]* or, *of expiation* and reconciliation to God, that they might have forgiveness of all their sins. Of this day, and the rites about it, the Law is more largely given before in chap. 16. Between this and new years day before, were eight whole days, which space they had to prepare themselves, afterthe sound of the trumpet, unto humiliation for their sins, and reconciliation unto God in Christ. *afflict your souls]* humble yourselves in fasting, prayer, &c. see the notes on Levite. 16. 29. where *five things* are shown to belong unto this afflicting of themselves; which things are also mentioned by Targ. Jonathan in this place. *a fire-offering]* many burnt-offerings and sacrifices, described in Levite. 16. and Numb. 29. 7. 11.

Vers. 29. *every soul]* in the Chaldee, *every man:* so in verse 30. *cut-off]* in the Greek and Chaldee, *destroyed;* and Targum Jonathan addeth *destroyed by death:* meaning if they did it presumptuously. But from this fasting and afflicting or themselves, they exempted sick folks and children, as is shown on Levite. 16. 29.

Vers. 30. *I will even destroy that soul]* or, *will make him perish:* in Greek, *that soul shall perish from the people thereof.* The Hebrews explain this law thus; *It is commanded to rest from work, on the tenth of the seventh month,* Levite. 16. 31. *and who so doth work therein, omitteth the keeping of a commandment, and transgresseth against a prohibition,* Numb. 29. 7. *And if he do it willingly of presumption, he is guilty of cutting off: if ignorantly, he is to bring the sin-offering appointed for the same. All work for which they are to be stoned, if they do it on the Sabbath, if they do it on this day, they are to be cut-off. And whatsoever is unlawful to be done on the Sabbath, which is not work; is*

unlawful to be done on this day; and if he do it, he is to be scourged, as he is to be scourged for doing it on the Sabbath. There is no difference between the Sabbath, and this day, for these matters, save this, that for presumptuous doing it on the Sabbath, he is to be stoned, and for doing it on this day, he is to be cut off. Maimonides treat. of the *Rest of the tenth day,* chap. 1. sect. 1. 2.

Vers. 32. *in the ninth]* the Greek translateth, *from the ninth of the month from the evening, until the tenth of the month at evening ye shall sabbatize* (or *rest) your sabbathes.* From these words the Hebrews gather, that their fast began a little before the tenth day began, and continued a little after it was ended. See the notes on Levite. 16. 29.

Vers. 34. *of Roothes]* or, *of Tabernacles,* made of boughs of green trees; as verse 40. In the new Testament this feast is called in Greek *Skenopegia,* that is, the *pitching of tents,* or *setting up of boothes,* John. 7. 2. and so the Lxx. translated it in Deut. 16. 16. This feast they kept, in remembrance of God's favors to them in the wilderness, where they dwelt in boothes, verse. 43. and to show their thankfulness unto God, for the fruits which in this month they reaped; Deut. 16. 13. 14. and to figure out the coming of Christ into the world at this time of the year, to dwell in the Tabernacle of our flesh, who was *made flesh,* and *dwelt* (or *pitched his tent) among us,* John. 1. 14. At this feast, Solomon's Temple, (a figure of Christ's body, John. 2. 19. 21.) was dedicated with great solemnity, and the Ark brought into it, 2 Chron. 5. 2. 3. 7. This feast 〈◊〉 also are to keep, Zach. 14. 16.—19. which thing we do, by belief in Christ, that his grace is 〈◊〉 cient for us; and that in all our infirmities, *the power of Christ resteth upon us* (or protecteth us as a Tabernacle) as Paul saith, 2 Cor. 12. 9. Likewise knowing that when our *earthly house of Tabernacle,* wherein we are, shall be dissolved, we have a *building of God eternal in the heavens,* with which we desire to be clothed; and therefore being strangers and pilgrims on earth, we have our *conversation in heaven,* until we put off this our tabernacle; 2 Cor. 5. 1. 2. Heb. 11. 13. 14. Phil. 3. 20. 2 Pet. 1. 13. 14. *seven days]* a complete number, figuring 〈◊〉 whole life time in this frail tabernacle, to be holy unto the Lord: as did the seven days of unleavened bread; whereof see the notes on Exod. 12. 15.

Vers. 35. *convocation of holiness]* an holy assembly [unspec] of the people to serve God, and learn his law; Deut. 31. 10. 11. Nehem. 8. 18. *servile wor••* Hebr. *work of service:* see verse 7.

Vers. 36. *a fire-offering]* in Greek, *burnt-offering•.* There were many sacrifices offered all the days of [unspec] this feast, the chiefest whereof were burnt offering• their manner and order is described at large, in Num. 29. 13. 38. *the eight day]* which was the 22. of Tisri, or September. *a solemn-assembly]* or, *general-assembly;* called in Hebrew *Gn••sere••,* (or *Atsereth)* which hath the signification of *restraining* or *retaining,* because this day, the people were restrained from work, and retained together in a public assembly. The Chaldee translateth it, *ye shall be assembled together:* and so the word is in other cases used for an *assembly,* Ier. 9. 2. The Greek here and often turneth it *Exodion;* as being the day of the *Outgoing* or end of the feast: and it is called *the last* and *great day of the feast,* John. 7. 37. The-last day of the Passover, is called also by 〈◊〉 name, Deut. 16. 8. And the Hebrew doctors apply the name absolutely to the feast of Pentecost often in their writings, whereupon *Josephus* 〈◊〉 (in b. 3. chap. 10.)

at Pentecost, which the Hebrews call ASARTA, *and that signifieth Pentecost.* In ⟨◊⟩ 5. 21. it is translated in Greek *Paneguris,* which word Paul useth in Heb. 12. 23. for a *general assembly.*

Vers. 37. *a sacrifice]* this may mean the Sin-offering, which daily was to be offered with the Burntoffrings, by the law, Num. 28. 15. 22. and 29. 5. 11. &c. also the Peace-offerings, (and so the Chaldee here explaineth it,) which the people offered at the feasts, 2 Chron. 30. 22. *the thing]* Heb. ⟨◊⟩ *word of a day in his day;* whereby is meant, ev ⟨...⟩ thing in his due time. This phrase is also used ⟨◊⟩ God his administration to his people, for their ⟨◊⟩ in due time daily, 1 King. 8. 59. A like speech is ⟨◊⟩ the year, *the thing of a year in the year,* that is, a yearly rate, 1 King. 10. 25.

Vers. 38. *your gifts]* hereby may be meant the firstborn cattle, and first fruits, which they ga•• unto the Lord's Priests, Numb. 18. or such ⟨◊⟩ burnt-offerings, and peace-offerings as the ⟨◊⟩ would give at the feasts, as Deuter. 16. 10. 17. 1 Chron. 35. 7. 8. *vows]* that is, vowed sacrifices, which also they brought at the solemn feasts, Deut. 12. 6. 7. 11. 12.

Vers. 39. *the revenue]* or *income,* that is, the corn and wine and oil, &c. Hereupon this is called *the* [unspec] *Feast of ingathering,* Exod. 23. 16. *a sabbatism]* that is, *arest* from your labors.

Vers. 40. *the first day]* to weet, of the feast; which was the fifteenth day of the month, verse [unspec] 39. So there were four days between *the Feast* (or Atonement day) and this Feast of Boothes; as there had been eight days between the feast of Trompets, and that Feast. *the fruit]* this may be understood of branches with the fruit upon them: as in Ezek. 19. 12. where for *fruit,* the Greek translateth *branches:* howbeit the Hebrews take it properly for the fruit of the tree. *of goodly trees]* Hebr. *of the tree of goodliness* (or *of honor,)* which the Chaldee, and Targum Yerushalmi translateth, *of the Pome-citron tree.* So the Hebrew doctors say, *The fruit of the goodly tree spoken of in the law, is the Pome-citron. Maimonides* in *Shophar and Succah,* chap. 7. sect. 2. This tree beareth apples at all times, some falling-off, some ripe, some springing up continually; as *Pliny* saith, *Nat. hist. lib. 12. cap.* 3. Some take this *fruit of goodly-trees,* to be the branches of *Olives, Oile-trees,* and *Mirtles* mentioned in Nehem. 8. 15. wherewith they made the boothes: but the Hebrew doctors understand this here to be the fruit and branches borne in men's hands, at the feast; as after is to be shown. *boughs]* in Hebr. *Cappoth,* so named of being bowed or crooked: these *boughs of Palme-trees,* the Chaldee and the Yerushalmi Targum calleth *Lulabin,* as growing out of the heart of the tree; and the Hebrews describe them to be *the shoots* (or *stiff branches) of the palm* (or *date) tree, when they are budded, before the leaves be spread abroad, whiles it is yet like a r•d (or scepter,) and that it is called Lulab. Maimonides in Shophar, &c.* chap. 7. sect. 1. It is known, by human writers, that the branches of this tree, were wont to be carried in men's right hand, for signs of victory; *Pausanias* in *Arcadicis.* In like signification, the children of God are said to have *palms in their hands,* Revel. 7. 9. and the *palm-tree* is geene and flourishing, Psalm 92. 13. of a tall and upright stature, whereto the Church of Christ is likened; in Song 7. 7. 8. These *Palme branches* (or *Lulabin)* the Jews used to bear in their hands, at this feast. *branches of thick trees]* Hebr. *the branch of the thick tree:* these the Chaldee paraphrast interpreteth *Hadasin,* that is, *Myrtles;* and in Nehem. 8. 15. *Myrtle branches* are expressed at that feast of Boothes which the Jews then kept: but *branches of thick*

trees are mentioned also besides: so that it seemeth to be more general; but the Hebrews restrain it here. *The branch of the thick tree, spoken of in the Law, is the Myrtle (branch) whose leaves cover the wood thereof, as when there are three leaves or moe upon one place of the stalk: but if there be two leaves together, and* 〈...〉 *leaf above them, it is not thick, but is called Hadas Maimonides* in *Shophar, &c.* c. 7. s. 2. Now to reconcile this with Neh. 8. 15. *R. Sol. Rashi* (in his annotations there) saith; *Hadas* (the *Myrtle* in Neh. 8.) *is Hadas shoteh, which is not meet for the Lulab,* [the branch to be carried in the hand,] *but for boothes:* and *the thick tree; that is the Hadas* (or *Myrtle) fit for the Lulab.* But this they say to maintain their traditions, and pomp at this feast, after mentioned. The *Myrtle* is like the Olive tree, but hath lesser leaves; it is mentioned among other goodly trees, which figured the prosperity of the Church, in Esa. 41. 19. and opposed unto *Briars,* Esa. 55. 13. So in Zacharies vision, Zechariah 1. 8. *willows of the brook]* or *of the bourne,* that grow in valleys, and by rivers sides. Therefore the growth of godly men, is likened to *willows by water-courses,* Esa. 44. 4. Of carrying these branches, the Hebrew Doctors sometime call this feast, *The feast of willows.* The *Boothes* that they dwelt in, these seven days, might be made either of these, or of the boughs of any other trees, or of anything that grew out of the ground: but these four, they got specially to carry in their hands, (so they understood this law,) after this manner. *These four kinds* (say they) *are one commandment, and are called the commandment of the Palme-branch (Lulab.) And they may not have fewer or moe then these. And if they cannot find any one of them, they may not bring for it of another kind, like thereunto. They bind the Palme-branch, and Myrtle, and willow branch, and make of them three, one bundle. And when a man takes them up to go forth with them; he blesseth (God) first, for the taking-up of the Palme branch. This bundle he carrieth in his right hand, and the Pome-citron in his left; and carrieth them as they grow, with their roots downward to the earth, and their tops upward into the air. If he wanted any one of these branches, he carried them not till he had all. The Palme branch might not be less then four hand-bredths long: the myrtle and the willow branch, not less then three: though they were longer, it was allowable. The Pome-citron might not be lesser in bigness then an egg; greater it might be as much as they would. As they carried, they waved (or moved) the branches three times towards every wind (or quarter of the world.) They carried them at the time of reading the hundred and eighteen Psalm. They might carry them any time of the day, but not by night. The commandment to carry these branches is but for the first day of the feast only, as it is said* (in Levite. 23. 40.) *And ye shall take unto you in the first day. And in the Sanctuary only, they carried them every of the seven days of the feast; upon this ground, Ye shall rejoice before the Lord your God, seven days,* Levite. 23. 40. *Whosoever is bound to (the Law of) the Trompet, and of Boothes, is bound to carry the Palme-branch: others are free. The child that knoweth how to wave it, is bound, by the doctrine of the Scribes, to carry the branch, that he may be trained up in the commandments. Every day they went about the Altar once, with the palm-branches in their hands, and said* O LORD SAVE NOW, (or *Hosanna) and* O LORD PROSPER NOW, (Psal. 118. 25.) *and in the seventh day, they went about the Altar seven times, &c. Maimonides in Shophar,* chap. 7. s. 5. &c. Hereby we may see the reason, why at Christ's coming into Jerusalem, (though at another time of the year,) the people and children strowed the way with branches of trees, and took *branches of Palme▪trees,* and went forth to meet him, and cried *Hosanna,* Matth. 21. 8. 9. &c. John. 12. 12. 13. For all the legal Feasts had their accomplishment in him, and to him the honor and solemnity of every feast, did by right appertain. *ye shall rejoice]* with spiritual joy, in remembrance of former

deliverances, v. 43. and •of the present blessings of God, Deut. 16. 15. and in expectation of future good things to be accomplished in Christ: Zach. 14. 16. &c. The Hebrews say, *Although we are to rejoice in all the solemn feasts, yet at the feast of Boothes, there was in the Sanctuary a day of more exceeding joy: and thus they did. In the evening of the first good day, they prepared in the Sanctuary a place for the women above, and for the men beneath, that they might not be together; and they began to rejoice at the end of the first good day; and so in every other day of the common days of the solemnity; they began, after they had offered the daily evening sacrifice, to rejoice the rest of the day, and all the night. They struck up the pipe, and played on Harps, and Psalteries, and Cymbals; and everyone with instruments of music, which had skill to play with his hand, and he that could sing, sung with his mouth. And they skipped, and clapped hands, and leaped, and danced, every man as he could, and sung songs and hymns. But this mirth, was not on the Sabbath, or on the good day. And it was not the common people that did this, or who so would: but the great wise men of Israel, the •eads of the Sessions and Synedrions, and Elders, &c. these were they that leaped, and danced, and played and rejoiced in the Sanctuary, in the days of the feast of Boothes; and all the people, men and women, came to see and hear. The joy which a man rejoiceth in doing a commandment, and in the love of God which commanded it, is a great service, &c. But who so hath a proud mind, and glory•ieth him-self, and is honorable in his own eyes, in these places; he is a sinner and a fool; and of this Solomon warneth saying, Set not out thy glory in the presence of the King,* (Prov. 25. 6.) *But who so humbleth himself, and maketh himself vile in these places, he is great, and honorable, and serveth of love; and so David the King of Israel said, And I will yet be more vile then thus, and will be base in mine own eyes,* (2 Sam 6. 22.) *And there is no greatness or honor, save to rejoice before the Lord, as it is written, And David the King, leaping and dancing before the Lord,* (2 Sam. 6. 16.) *Maimonides* in *Shaphar,* chap. 8. sect. 12.—15. The •ewes had also other traditions at this fe 〈...〉 , which they say came from Moses; recorded in *Talmud Bab.* in *Succah,* chap. 4. and by *Maimonides* tom. 3. in *Tamidin,* chap. 10. sect. 6. &c. how *all the seven days of this feast, they poured water upon the altar.* There was a golden vessel containing three Logs, that was filled at Shiloah (a well whose waters •an softly into the brook Kedron, Esa. 8. 6. Nehem. 3. 15.) (they brought it to the Water gate, and there they (sounded and showted. Then they carried it to the Altar, where it was poured out with the wine of the daily sacrifice, &c. Upon this occasion it is thought that our Savior *in the last day* (of this feast) *the great day of the feast,* stood up and cried, saying, *If any man thirst, let him come unto me and drink, he that believeth in me, as the scripture 〈◊〉 said, out of his belly shall flow rivers of living 〈◊〉 ,* John. 7. 37. 38. so calling the people from their carnal pompous observations, to the true spiritual refreshing of their souls.

Vers. 42. *dwell in Boothes]* or, *sit in taberna 〈...〉 ;* which after in Jerusalem, they made on the tops of their houses, and in their courtyards, and in the streets, &c. Neh. 8. 16. They were made of the branches of trees, as there appeareth, verse 15. And by the Hebrew canons, the Boothes might not be covered with any cloth, or other thing, which had not grown out of the earth, or was not cut 〈◊〉 from thence, or with anything that might receive uncleanness, or that had an evil savor, or that was faded, or fallen-off alone: if they cov 〈...〉 with any of these, it was unlawful. *Talmud B••* in *Succah,* chap. 1. and *Maimonides* in *Shophar,* chap. 5. sect. 1. 2. Moreover they set the measure of a booth, to be not less in height, then tenn 〈...〉

bredthes, nor more then twenty cubits: but it might be as wide as they would. If it had not three sides (or walls,) or if it had not a ••atroofe, it was unlawful. *Maimonides ibidem,* chap. 4. The dwelling (or sitting) in these boothes, was, that they should eat and drink and dwell in them all the seven days, both day and night, as they used to dwell in their houses, other days of the year•▪ And all those seven days, they made their hou 〈...〉 empty, and furnished their boothes; with all come•lie vessels, and bedding, drinking vessels, 〈◊〉 , &c. but cauldrons, kettles and such like, were without the booth. If the rain fell, they might go out of the boothes into their houses, 〈◊〉 the rain was over. At all times when they 〈◊〉 sit down in the Boothes, all the seven days, they blessed (God) before they sate down, who sanctified them by his commandments, and commanded them to sit in Boothes. *Maimonides* 〈◊〉 chap. 6. sect. 5. &c. *every homebo* 〈...〉 〈◊〉 borne in the land of Israel: the Hebrews 〈◊〉 *women,* and *servants,* and *children,* and *sick* 〈◊〉 ▪ But children of five or six• years old and upward, were bound hereto, that they might be trained up in the commandments. Such as were watch men of the city by day, were discharged for the day, but bound to lie in boothes by night; and s••h as watched by night, were discharged for the night, but bound by day. *Maimonides* in *Shopher,* chapter 6. section 1.—4.

Vers. 43. *your generations]* your posterity. *to dwell in boothes]* so that the first place where •rael camped, after they came out of Egypt, was called *S•ccoth,* that is, *Boothes,* Exodus. 12. 3▪ At the e•d of every seventh year, the Law was commanded to be solemnly read before all the people at this feast; that they might ••ame 〈◊〉 the Lord their God: Deut. 31. •0.—13. See the performance here of, in Neh. 8. 18. And whereas at this time of the year, the people had gathered 〈◊〉 fruits into their houses, and filled them 〈◊〉 all good things: lest their prosperity should cause them to forget both God and themselves, this Law was given, that they should then dwell in boothes; to remember their miseries past, and to expect a full redemption of their bodies & souls by Christ •esus our Lord.

CHAP. XXIIII.

1, The Israelites are commanded to bring oil for the lamps, which Aaron must order. 5, The Shew bread, with from kincense, to be set on the Table every Sabbath, and eaten by the Priests. 10, 23, Shelomiths son blasphemeth, and is stoned to death. 15, The like law is given for all blasphemers. 17, Death is appointed for Murderers. 18, Satisfaction for damages and blemishes.

AND Jehovah spake unto Moses, saying. Command the sons of Israel; that they take unto thee, pure oil olive, beaten, for the Light: to cause the lamp to ascend up, continually. Without [unspec] the veil of the Testimony, in the Tent of the congregation; shall Aaron order it, from evening unto morning, before Jehovah, continually: *it shall be* a statute *for* ever, through-out your generations. Upon the pure candlestick, shall he order the lamps: before Jehovah, [unspec] continually.

And thou shalt take fine-flower, and bake it, twelve cakes: two tenth-deals, shall be *in* one cake. And thou shalt set them, *in* two rouse, six *on* a row: upon the pure table, before

Jehovah. And thou shalt put upon *each* row, pure frankincense: that it may be for the bread, for a memorial, a Fire-*offering* unto Jehovah. In the Sabbath day in the Sabbath day, he shall set-in-order, before Jehovah, continually: from the sons of Israel, an everlasting covenant. And it shall be, for Aaron and for his sons; and they shall eat it, in the holy place: for it *is* holy of holies to him, of the Fire-*offerings* of Jehovah, *by* an everlasting statute.

And there went out, the son of an Israelitish [unspec] woman; and he *was,* the son of an Egyptian man; amongst the sons of Israel: and the son of the Israelitess, and a man an Israelite, strove-together in the campe. And the Israelitish woman's son, blasphemed the Name, and cursed; and they brought him; unto Moses: and his mothers name, *was* Shelomith the daughter of Dibri, of the tribe of Din. And they put him in ward: that *he* [unspec] might declare unto them, by the mouth of Jehovah. And Jehovah spake unto Moses, saying. Bring-forth him that hath cursed, out of the campe; and let all that heard *him,* lay their hands upon his head: and let all the congregation stone him. And thou shalt speak, unto the sonnns of Israel, saying: Any man, when he shall curse his God, then he shall bear his sin. And he that blasphemeth the Name of Jehovah; shall surely be put to death; all the congregation, stoning shall stone him: as *well* the stranger, as the home-borne; when he blasphemeth the Name, shall be put to death.

And a man, when he shall smite, any soul of man: shall surely be put to death. And he that smiteth the soul of a beast, shall recompense it: soul for soul. And a man when he shall give a blemish upon his neighbor: as he hath done, so shall it be done unto him. Breach for breach; eye, for eye; tooth, for tooth: as he hath given a blemish, upon a man, so, shall i• be given upon him. And he that smiteth a beast, shall recompense it: and he that smiteth a man, shall be put-to-death. One judgment, shall ye have; as *well* the stranger as the home-borne, shall *have* it: for, I *am* Jehovah, your God. And Moses spake, to the sons of Israel: and they brought-forth him that had cursed, out of the campe, and stoned him, *with* stones: and the sons of Israel did, as Jehovah commanded Moses.

Annotations.

THat they take] or, as the Greek translateth, *and let them take unto thee;* that is, *take and give* (or *bring) unto thee:* see the like phrase in Gen. 15. 9. Exod. 25. 2. Num. 19. 2. As the former laws in chap. 23. taught Israel the profession of their obedience to God, in the holy times sanctified for his worship: so these here, taught them the like, in respect of the holy things which concerned God's service in his Sanctuary. *olive]* or, *of the olive-tree:* the oil whereof, figured the graces of God's spirit; and the beating of the oil, signified the labors and afflictions of God's people in preaching the word of grace. This Law is here repeated from Exod. 27. 20. &c. where it was before given: see the annotations there. *the Lamp]* in Chaldee, *the Lamps,* meaning *the seven lamps,* as is explained in Num. 8. 2. which are interpreted, *the seven Spirits of God,* Rev. 4. 5. that is, the manifold graces of the Spirit: *now there are diversities of gracious gifts, but one and the same Spirit,* 1 Cor. 12. 5. 11. so the seven lamps are here as one Lamp. Likewise in Ex. 27. 20. and 〈◊〉 Sam. 3. 3. *to ascend-up]* that is, *to burn,* as the Greek and Chaldee expound it: for the flame always ascendeth. *continually]* this the Hebrews expound, *from night to night, as the continual Burnt-offering, which was not but from day today. Sol. •archi* on

Lev. 24. And in *Targ. Jonathan* it is explained, *in the Sabbath day, and in the working day.* This Law showeth the ordinary duty of the Church, to provide oil for the Lamp. In times of distress, the Prophet saw a vision of two olivetrees on each side of the candlestick, emptying out of themselves golden oil, through two golden pipes. God teaching that the work of grace, is not by human power or might, but by his Spirit. Zach. 4. 2. 3. 6. 11. 12.

Vers. 3. *without the veil]* meaning *without the second veil* (as it is called in Heb. 9. 3.) which parted between the most holy place, and the holy. *of the testimony] which* is *before the testimony.* Exod. 27. 21. meaning the Tables within the Ark; called *the Testimony,* Exodus 25. 21. before which the veil did hang, Exodus 40. 21. *Aaron] and his sons:* Exod. 27. 21. figuring Christ who by his *seven spirits,* with the oil of his grace, causeth his word to shine in the sanctuary of his Church, Rev. 4. 5. *from evening unto morning]* that is, putting in so much oil as may cause it to burn from evening to morning, all the night: the measure (they say) was *half a Log,* (about a quarter of a pinte,) *of oil for every Lamp. Sol. Rashi.* See Exod. 27. 20. 21. And that the lamp went out in the morning, appeareth by 1 Sam. 3. 3.

Vers. 4. *the pure candlestick]* made all *of pure gold;* a figure of God's Law. See Exod. 25. 31. Or, it may be called the pure candlestick, because it was daily to be purified and made clean by the Priests. *before Jehovah]* there in the holy place were the lamps to be trimmed; and so might not be trimmed without, and afterward brought in; as *Chazkuni* here observeth.

Vers. 5. *fine-flower]* of wheat. The making of the show bread is said to be thus; *They brought four and twenty Seahs* [or *Peckes,* which are eight Ephahs, or Bushels,] *of wheat for the Meat-offerings;* out of which, being beaten and ground, they boulted *four and twenty tenth-deals* (or *Pottles) of fine-flower: and made thereof twelve unleavened cakes. They were kneaded and molded without the court, but baked within the courtyard, as other Meat offerings. And they had three forms (or moulds) of gold; one wherein they put the cake, when it was dough; and the second, wherein they baked it; and the third wherein they put it after it was taken out of the Oven. Every cake was square, ten hand-bredths long, and five broad; and seven fingers high. And the Table, was twelve hand bredths long, and fixe broad: they set the length of the cake, on the breadth of the table, so that the cake was two band-bredths over the one side, and two over the other, &c. Maimonides* in *Tamidin* (or Daily *sacrifices)* chap. 5. sect. 5.—9. See also the notes on Exod. 25. 29. *bake it]* not in the Sabbath day, nor on a feast day, but *in the evening of the Sabbath they baked it, and set it in order on the morrow, Maim. ibidem,* sect. 10. *twelve cakes]* answerable to the number of the twelve tribes of Israel, represented by these cakes, and in them all God's elect, (called his *Israel,* Gal. 6. 16.) which are as *unleavened* cakes, 1 Cor. 5. 7. presented unto him in Christ, as upon a pure table in his Sanctuary; where his favorable face is always upon them. These are called *the Shew bread,* whereof see Exod. 25. 30.

Vers. 6. *six]* the Greek addeth, *six cake;* and Targum lonathan, *six on one row, and six on another row.* These were not set one by another, (or to the table could not well contain them, but one upon another, as *Maimonides* showeth, *ibidem,* sect. 9. 2. and as is noted on Exod. 25. 29. *pure table]* which was of Shittim wood, but overlaid *with pure gold,* Exod. 25. 24.

Vers. 7. *shalt put]* Heb. *shalt give upon* (or *by)* ⟨◊⟩ *row,* which the Greek translateth, *shalt put upon the one row:* implying the other also. *upon the row* or, *by the row,* that is, by each of them. The Hebrew *ghnal,* signifieth *upon,* or *by,* as in Gen. 14. 6. and 16. 7. Exod. 14. 9. and in many other places. The Hebrews also say this was by the bread, upon the Table: *They set by the side of each row,* ⟨◊⟩ *sell wherein was an handful of frankincense, and the* ⟨◊⟩ *sell was called Bezik (a Cup* or *Vial.) So there were* ⟨◊⟩ *handfuls of frankincense, in two cups: and the cups* ⟨◊⟩ *verges, that they might rest upon the table. Maimonides in Tamidin,* chap. 5. sect. 2. *pure frankincense* the Greek version addeth, *and salt.* By the law in Levite. 2. 13. every meat-offering was to have salt, see the annotations there. So of this, the Hebrew canons say, *the frankincense was to have salt, as the other offerings. Maimonides in Tamidin,* chap. 4. sect. 10. *for the bread]* or, *to the bread, for a memor* ⟨...⟩ *:* that is, the incense shall be burned on the altar, (and not the bread.) which shall be a memorial for the bread; as the handful of the Meat-offering with the oil and incense thereof, is called the *memorial thereof,* Lev. 2. 2. bringing to God's remembrance, his covenant with his people. The Greek translateth thus; *and the cakes shall be for a remembrance, set before the Lord. a Fire offering]* in Chaldee, *an oblation:* for these cups of incense were by the Priests burned on the Altar unto God; to teach, that the twelve tribes of Israel (represente• by these 12. cakes of Shew bread,) were by ⟨◊⟩ in Christ, a sweet edour unto him. Wherefore the Church is said to be *persumed with myrrh, and frankincense.* Song 3. 6. And the prayers of the ⟨◊⟩ , (likened to incense, Rev. 5. 8.) are as *a memors* ⟨...⟩ a sweet smelling odour unto God: Acts 10. 4. Psalm 141. 2.

Vers. 8. *In the Sabbath day in the Sabbath day]* that [unspec] is, *In every Sabbath:* the Greek translateth, *in the day of the sabbathes. he]* that is, *the Priest,* meaning the Priests in their courses, as they ministered. The Levites assisted the Priests in the making and preparing of the Shew bread, 1 Chronicles 9. 32. and 23. 28. 29. But the Priests only might come into the Sanctuary, to set it on, and take it on the Table. And they when they were many, always ministered by course, Luke 1. 5. 9. (saving at the feasts,) and they entered upon their service, on the Sabbath, 2 Chron. 23. 4. They did this service, thus; *Four Priests went in, two of them h* ⟨...⟩ *their hands, the two rouse (of bread,) and two* ⟨◊⟩ *their hands, the two cups (of frankincense.) And before them, went in four (Priests,) two to take off the two rouse (of bread,) and two to take off the two ccups (of incense) which were there upon the table. They* ⟨◊⟩ *carried in, stood on the north side, with their* ⟨◊⟩ *towards the south: and they that carried out (the bread) stand on the south side, with their faces to the north. These took away, (the old bread,) and the other set on (the new:) and the hands of the one, were amidst the handsds of the other;* [that is, when the one took off, the other set on,] *as it is written,* BEFORE MEE CONTINVALLY, (Exod. 25. 30.) *They went out, and set the bread which they brought out, upon another golden table which was in the Portch (of Solomon's Temple,) and burned the cups (of frankincense,) and afterward divided the cakes. Maimonides in Tamidin,* chap. 5. sect. 4. 5. *from the sons]* understand, *receiving it;* or, *it being taken from the sons of Israel:* for many such imperfect speeches are to be found, which sometime the Holy Ghost supplieth; as *in a void place,* 1 King. 22. 10. where is to be understood, *sitting in a void place,* as 2 Chron. 18. 9. So, *burden,* 2 Chron. 2. 18. implieth men *that bare burden,* 1 King. 5. 15. and many the like. See the notes on Exod 4. 5. and 13. 8. Now this was received from the sons of Israel,

in that it was bought with the money which the people gave, Nehem. 10. 32. 33. And it is the Hebrews opinion, that with *the half shekels,* which all the people gave yearly, for the service of the sanctuary, Exod. 30. 13. 16. they provided the daily sacrifices and offerings for the congregation, salt for the sacrifices, wood, incense, the show bread, the waved sheaf (or Omer, Levite. 23. 10. 11.) the two wave loaves, Levite. 23. 17. the red heifer, Numb. 19. the scape goat, Levite. 16. and the like. *Maim.* treat. of *Shekels,* c. 4. s. 1.

Vers. 9. *for Aaron and for his sons,]* that is, for the high Priest, and for the other Priests, such as did the service; that is, both the Priests that went out, and those that came in on the Sabbath, as before is noted on verse 8. And the Hebrew canons declare it thus; *In the Sabbath when there are the daily sacrifices, and the additions,* (Num. 28. 9. 10.) *and the two cups of frankincense,* (Levite. 24. 7.) to be burned; *in the morning, the men of that fathers house* (1 Chron. 23. 6. 11. 24.) *of the charge (or course) that went-out, they offered the daily sacrifice of the morning, and the two lambs of Burnt-offering which were the additions, &c. and the other course that came in on the Sabbath, offered the daily sacrifice of the evening; and both these and the other, had their part in the Shew bread. And they did not eat the bread, until the two cups of frankincense were burned on the fire; and the frankincense was to have salt, as the other oblations. And after that they had offered the additions (of the Sabbath,) they burned the two cups of frankincense. And every Sabbath throughout the year, they parted the Shew bread thus; the course (of Priests) that came in, had six cakes; and they which went out, had six. They which came in, parted the bread among them, on the northside of the court,) because they were prepared to serve; and they that went out, parted on the south side. But when there was a feast day, of any of the three sol•mn feasts, on the Sabbath; likewise on the Sabbath that was in the midst of the feast, all the courses (of the Priests) had their parts equally in the Shew bread: &c. The high Priest, he always took from every course, half the cakes, which were his due; as it is written,* AND IT SHALL BE, FOR AARON AND FOR HIS SONNES: (Levite. 24. 9.) *half for Aaron, and half for his sons. Maimonides in Tamidin,* chap. 4. sect. 9. 10. 11. 12. 14. *in the holy place* within the court of the Sanctuary, but without, they might not eat it. The Hebrews observe that there were *Four and twenty gifts given unto the Priests, all of them expressed in the Law; and concerning them all, was the covenant made with Aaron. And whosoever did eat of a gift, wherein holiness was, they blessed (God) who sanctified them with the sanctity of Aaron, and commanded them to eat so and so. Eight of those gifts, the Priests might not eat of, but in the Sanctuary, within the walls of the Courtyard; and five gifts they might not eat but in Jerusalem, within the walls of the city. The eight which might not be eaten but in the sanctuary, were the flesh of the Sin-offering, were it fowl or beast;* (Levite. 6. 26.) *and the flesh of the Trespass-offering,* (Levite. 7. 6.) *and the Peace-offerings of the congregation,* (Levite. 23. 19. 20.) *and the remainder of the Sheafe or Omer,* (Levite. 23. 10. 11.) *and the remnant of the Israelites Meat-offerings,* (Levite. 2. 3. 10.) *and the two loaves,* (Levite. 23. 20.) *and the Shew bread,* (Levite. 24. 9.) *and the Lepers leg of oil,* (Levite. 14. 10. 12. 13.) *These might not be eaten, but in the Sanctuary. Maimonides* treat. of *First fruits,* chap. 1. sect. 1. 2. 3. 4. Of all those gifts, see the annotations on Numb. 18.

Vers. 10. *Israelitish]* Heb. *an Israelitess,* which the Chaldee expoundeth *a daughter of Israel:* her name was *Shelomith,* verse. 11.

Vers. 11. *blasphemed]* the Greek here translateth it, *named;* the Chaldee, *expressed.* The Hebrew *Nakab,* properly signifieth to *pierce,* or, *strike through,* Esa. 36. 6. Habbak. 3. 14. Whereupon it is figuratively used for *cursing* or *blaspheming,* Numb. 23. 13. 25. which is as a striking through with evil words. It is also used for *express-naming* of a thing, sometime in the good part, as Esa. 62. 2. and sometime in the evil, as the Greek and Chaldee interpret it, in this place. *the Name]* understand, *of Jehovah,* as verse 16. which is here omitted, for the more reverence, and because such wickedness as this; it is even *a shame to speak,* as Eph. 5. 12. 3. So elsewhere the scripture sometime omitteth the name of God, for reverence, as, *the right hand of the power,* Mark. 14. 62. for, *the right hand of the power of God,* Luk. 22. 69. and in common speech among the Jews, they used to say, *the Blessed;* for, *(the blessed) God:* Mark. 14. 61. Math. 26. 63. And when the High Priest heard words, which he thought to be *blasphemy,* he *rent his clothes,* Matth. 26. 65. according to a canon which they have, (recorded by *Maimonides* in his treat. of *Idolatry,* chap. 2. sect. 10.) thus; *Whosoever heareth blasphemy of the Name, he is bound to rend (his clothes;) whether he himself heareth it, or heareth from the mouth of him that heard it, he is bound to rend (his clothes.) But he that heareth it from the mouth of an heathen, is not bound to rend (his clothes:) and Elinkim & Shebna had not rent (their clothes,) but for that Rabshakeh was an Apostate from the faith;* (Esa. 36. 22.) *they brought]* either the witnesses which heard him, or the inferior Judges, who not knowing how to punish this man, brought him to Moses, according to the order set, in Exod. 18. 22. 26. 〈◊〉 *Shelmoith]* in Greek, *Salomith, daughter of Dabrei:* she being an Hebrewesse, had married an Egyptian whiles she dwelt in Egypt; whose son now blasphemed God.

Vers. 12. *in ward]* or, *in prison.* 〈◊〉 *that* he *might declare]* meaning, that Moses might declare, or, *that it might be declared unto them.* The Hebrew phrase *to declare* (or *expound)* may be expressed both these ways, as is noted on Gen. 6. 19. 20. The Chaldee explaineth it thus, *until it was declared* (or *expressed) unto them, by the decree of the word of the Lord;* to weet, what punishment the blasphemer should have: therefore the Greek translateth, *to judge him, by the commandment of the Lord.* For as men *judge not for man, but for the Lord,* 2 Chron: 19. 6. so are they to judge, according to his judgments, Ezckiel 44. 24. which if they be not manifest, are to be inquired; the cause being brought *unto God,* Exod. 18. 19. So Moses did in other hard cases, Numb. 27. 1. •5. and 15. 34.

Vers. 14. *out of the campe]* or, *to* (a place) *without the campe:* because the campe of Israel was holy, and all unclean persons were to be put out of it, Num. 5. 2. 3. much more the flagitious. *lay their hands]* both to signify the truth of their testimony, and that his blood should be on his own head. We find not this rite of imposing hands, commanded for any other malefactors; and the Hebrews hold it to be peculiar unto this sin. *All the witnesses and the Judges everyone lay their hands on the blasphemers head, and say unto him, Thy blood (be) upon thine head, for thou hast occasioned it unto thyself. And of all that are killed by the Synedrion, there is none upon whom they impose hands, save the blasphemer only,* (Levite. 24. 14.) *Maimonides* treat. of *Idolatry,* chap. 2. sect. 10.

Vers. 15. *Anyman]* or *Every man:* Hebr. *Man man:* which Targum Jonathan expoundeth *young man or old man.* Upon this particular occasion, a general law is here given, for punishing of blasphemers. *bear his sin]* that is, *the punishment* due for his sin.

Vers. 16. *blasphemeth]* in Chaldee, *expresseth,* in Greek, *nameth:* see verse. 11. 〈◊〉 *name of Jehovah]* Hereupon some of the Heb ewes gather, that the blasphemer is not to be stoned, unless he express that sacred name JEHOVAH, but the wiser of them justly mislike that restraint, though themselves do overmuch restrain it. *There be some that expound it, that he is not guilty (of death) save for the name* IHVH, that is, Jehovah:) *but I say that for Adonai •lsa* (that is, LORD) *he is to be stoned;* saith *Maimonides* treat, of *Idolatry,* chap. 2. sect. 7. And they are long since come unto this, that they hold the name of *Jehovah* unlawful to be pronounced in 〈...〉 ading of the scripture, or otherwise; except in the Sanctuary when the Priest blessed the people according to the Law in Numb. 6. 23. 27. there (they say) *he pronounced the name as it is written with* IHVH, *but out of the Sanctuary they pronounced it Ad* 〈...〉 *: for they mentioned not the name as it is written, but in the Sanctuary only. And after that Simeon the just, was dead, the Priests ceased from blessing by the name as it is written* (IHVH, *though it were in the Sanctuary; to the end th* 〈...〉 *man should learn it, which was not of good esteem,* 〈◊〉 *meet (for to learn it.) And our first wife men,* 〈◊〉 *not learn it their disciples, or their children,* 〈◊〉 *were meet* (or *honest;) save once in seven* 〈◊〉 *Maimonides* treat of *Prayer,* chapter 14. section 10. By this it appeareth, that this custom was taken up of themselves, not commanded of God: the sanctifying of whose name, standeth not in letters and syllables; but in faith and obedience, Numb. 20. 12. and 15. 30. See the annotations on Exod. 6. 3. and Numb. 6. *blasphemeth the name]* see verse 11. the Greek translateth, *nameth the name* 〈◊〉 *the Lord:* meaning with blasphemy and cursing, as did this Egyptians son.

Vers. 17. *shall smite]* that is, as the Chaldee translateth, *shall kill.* See the notes on Gen. 14. 17. *soul]* that is, *life:* see Gen. 19. 17. and 37. 21. and for putting murderers to death, see Exod. 21. 22. *shall surely be put to death]* or, *shall be put to die the death;* and Targum Jonathan explaineth it, 〈◊〉 *be killed with the sword.*

Vers. 18. *the soul of a beast]* that is, *the life* of it: which the Greek explaineth thus, *he that sm* 〈...〉 *a beast and it die. soul for soul]* or, *life for l* 〈...〉 , that is, one living beast for another; as ox for ox, sheep for sheep, and the like.

Vers. 19. *so shall it be done]* by the Magistrate, according to the rigor of justice: except he buy it off with money. For unless it were mu 〈...〉 , (which God forbade to be bought off with any ransom, Numb. 35. 31.) the Hebrews hold 〈◊〉 blemishes and hurts might be redeemed with money. Which seemeth also to be warrantable by the Law, in Exod. 21. 18. 19, And for that in some cases it could hardly be done, or not at all. For if a man had smitten his neighbor on the eye, and made him lose half or a fourth part of his sight, 〈◊〉 if a blind man had smitten out another man's eye. how should the like be done again unto him? The Hebrew canons say; *He that hurteth his neighbor, is bound to pay unto him five things; to weet,* 〈◊〉 *his damage, and for the pain, and for his healing,* 〈◊〉 *for his resting (from his affairs,) and for the s* 〈...〉 *and these five*

things must all be recompensed with ⟨◊⟩ *best of his goods. How for the damage? If he* ⟨◊⟩ *cut off his neghbours hand, or his foot; they look on him, as if he were a servant to be sold in the ma•ket, him much he was worth, and how much he is worth* ⟨◊⟩ *, and what is abated of his price, he must pay;* ⟨◊◊⟩ , EYE FOR EYE; *which we have b* ⟨...⟩ ⟨...⟩ *got to be meant of paying for it with his goods. That what is said in the Law,* (Levite. 24. 20.) *As he hath given a blemish upon a man, so shall it be given upon him* ⟨◊⟩ *not meant that he should be hurt, as his neighbor* ⟨◊⟩ *hurt, &c. Maimonides •om 4. in Chobel,* chap. 1. sect. 1. 2. 3. See also the annotations on Exod. 21.

V. 10. *Breach for breach]* Targum Jonathan saith, *The price of ba•ach, for breach, the price of an eye for* ⟨◊⟩ *eye, &c.* As there are several sorts and degrees of hurts and blemishes, so were the penalties rated; which the Hebrews lay down thus; *Her that cutteth off his neighbors hand or foot, or finger,* ⟨◊⟩ *smiteth out his eye, payeth the five things; for his damage, for his pain, for his healing, for his resting, and for his shame. If he smite him on the hand, and it swelleth, & after it prove well again, he payeth four things, for his pain for his healing, for his resting (from his work,) and for his shame. If he smite him on the head, and it swelleth; he payeth three things, for the pain, for the healing, and for the shame: If he smite him on a place which is not seen, as on his back, he payeth two things, for the pain, and for the healing. If the smite him with a cloth that is in his hand, or the like thing; he payeth one thing, for the shame only. So he that shaveth off the hair of his neighbors head, payeth but for the shame only; for it will grow again: &c. Maim. in Chobel,* c. 2. s. 2. 4. *upon a man]* The Hebrew *Adam,* signifieth, *man* and *woman,* Gen. 5. 2. all man-kind, of what sort soever: and so this law extendeth to all, even the mean est. *He that hurteth his own Hebrew servant, is bound to pay all five things (before mentioned) save for his resting. He that hurteth his neighbors Canaanitish (or heathenish) servant; payeth to his master, all the five things. He that hurts his neighbors Hebrew servant, is bound to pay all five, &c. He that burieth another man's wife, payeth for her resting, and for her healing, to her husband; and for the pain, to her self: and for the shame, and for the damage if it be to be seen, as if it be on her face, neck or hand; a third part is paid to her self, and two thirds to her husband: if the damage be on a secret place, a third part is paid to the husband, and two thirds to the wife. If an husband hurt his own wife, he is bound to pay unto her out of hand, all the damage, and all the shame, and the pain; and all is hers, her husband hath no fruit thereof. And if she will, she may give the price to another. And her husband is to heal her, as all sick persons are wont to be healed. It is unlawful for a man to hurt either himself, or his neighbor: and not he that hurteth-only, but whosoever smiteth a righteous man of Israel, either small or great, man or woman, by way of strife, bear ••sgresseth against a prohibition for it is said (in* ⟨◊◊⟩ . 3.) *he shall not add (or exceed) to smite him: if the law forbiddeth to add in smiting of a sinner, much more (it forbiddeth) to smite a just man. Though he do but lift up his hand against his neighbor, it is unlawful: and whosoever lifteth up his hand against his neighbor though he* ⟨...⟩ *ite him not, he is a wicked man. Maimonides in Chobel, &c,* chap. 4. sect. 10. &c. and chap. ⟨◊⟩ . 1. 2.

Vers. 21. *that smiteth].* the Chaldee translateth, *that killeth a beast:* but it extendeth further, even to the-hurting or mayming of his neighbors beast, and consequently any other of his goods, according to the Law, Exod. 22. 5. 6. So the Hebrews expound this law, saying: *He that doth d* ⟨◊⟩ *age to his neighbors goods, is bound to recompense the whole damage, whether he do it of ignorance, or against his will, i• is as if he did it presumptuously: as if he fall from the top of an house,*

or stumble ⟨∞⟩ *, and falleth on a vessel and breaketh it, he* ⟨◊⟩ ⟨...⟩ *d, to pay the whole damage; as it is written,* AND HEE THAT SMITETH A BEAST ⟨...⟩ LL RECOMPENCE (or PAY FOR) IT; *the* ⟨◊⟩ ⟨...⟩ *e putteth no difference, whether he do it* ⟨◊⟩ ⟨...⟩ *y or presumptuously. And whether he kill his neighbors beast, or break his vessels, or rent his clothes, or cut down his plants; there is one law for all. But this is to be understood, if it be within the power (or liberties) of him that suffereth the damage: for if it be within the liberties of him that doth the damage, he is not bound to recompense, unless he do the damage presumptuously: but if he do it of ignorance, or being forced; he is discharged. Likewise if they be both of them within their liberties, or both of them out of their liberties; and the one d•th damage against his will, to his neighbors goods, he is discharged. He that th* ⟨...⟩ *steth his neighbors beast into the water; or it is fallen in, and he will not suffer it to come up out of the water; till it die there; he is bound to recompense it and so in all like cases. Who-soever is the cause of doing damage to his neighbors goods, he is bound to recompense the whole damage, with the best of his substance, as others that do damages. Although he doth not this damage himself at last; forasmuch as he was the cause thereof at first he is bound to pay. Maimonides in Chobel, &c.* ch. 6. sect. 1. 2. 3. 12. and ch. 7 sect. 7. *smiteth a man]* that is, killeth him, as verse. 17. so the Chaldee translateth it *killeth;* and the Greek addeth, *he that smiteth a man, and he die, shall be put to death.*

Vers. 22. *One judgment]* that is, one manner of law and punishment. *shall ye have]* or, *shall be to you as* well *the stranger]* or *as the stranger* (the proselyte,) *so shall the homeborne be.*

Vers. 23. *and stoned him]* the Greek addeth, *and all the congregation stoned him* as verse. 14. Of the manner of stoning, which they used afterward in Israel, it is recorded in *Talmud Bab.* in *Sanhedrin.* ch. 6. and by *Maimonides* in *Sanhedrin.* chap. 15. that when they came within four cubits of the place of execution, they st ⟨...⟩ t him that was to be stoned, out of his clothes, and covered his naked-shame before him; and a woman was not stoned naked, but in one linen garment. The place of stoning was high, w ⟨...⟩ er he and the witnesses went up, and his hands were tied, and one of the witnesses stroke him behind on the loins; if he died not with that blow, there was a great stone so much as two men could bear, which the witnesses cast up• his ⟨...⟩ art; & if with that he died not all Israel threw stones upon him, as it is written *The hand of the witnesses shall be first upon him, to put him to death; and afterward, the hand of all the people.* De ⟨...⟩ 17. 7.

CHAP. XXV.

1, God commandeth that every seventh year should be a Sabbath and a year of rest to the Land of Canaan, 4. in which it might neither be tilled nor reaped, 6, and the fruits that grew of their own accord that year, were to be common for all. 8, The law for the Jubiliee in the fiftieth year; for liberty to the inhabitants of the land, returning to their families and possessions, and rest unto the land. 14. Oppression may not be in selling of Possessions. 18, A blessing of obedience. 23, The manner of selling and redeeming lands. 29, of houses in walled cities, 31, and of houses in villages. 32, Of the houses and suburbs of the Levites, and the redemption of them. 35, Compassion of the poor. 39, The poor Hebrews might not be sold for bondmen: 43, nor ruled ever with rigor. 44, Bondmen were to be of the heathen. 47, The redemption of Hebrew servants out of strangers hands. 54, Their freedom at the Jubiliee.

〈 in non-Latin alphabet 〉

ANd Jehovah spake unto Moses, in mount Sinai, saying. Speak unto the sons of Israel, and say unto them: When ye come into the land, which I give unto you: then shall the land rest, a Sabbath, unto Jehovah. Six years, thou shalt sow thy field; and six years, thou shalt prune thy vineyard: and shalt gather, the revenue thereof. And in the seventh year, shall be a Sabbath of sabbatism, unto the land; a Sabbath, for Jehovah: thou shalt not sow, thy field; nor prune, thy vineyard. That which groweth-of-it-own-accord of thy harvest, thou shalt not reap; and the grapes of thy separation, thou shalt not gather: it shall be unto the land, a year of sabbatism. And the Sabbath of the land, shall be unto you for meat, unto thee, and unto thy *man* servant, and unto thy woman servant: and unto thy hired *servant,* and unto thy sojourner; the strangers, *that are* with thee. And unto thy cattle; and unto the beast, that *are* in thy land: shall all the revenue thereof be, for to eat.

And thou shalt number unto thee seven Sabbaths of years; seven years, seven times: and the days of the seven Sabbaths of years, shall be unto thee, nine and forty years. And thou shalt cause-to-sound, the trumpet ofloud sound, in the seventh month; in the tenth *day* of the month: in the day of Atonements, shall ye cause the trumpet to sound, throughout all your land. And ye shall sanctify, the year of fifty years; and proclaim liberty, throughout the land, unto all the inhabitants thereof: a Jubilee it shall be unto you; and ye shall return, *every*-man unto his possession; and *every*-man unto his family, shall return. A Jubilee *shall* it *be,* a year of fifty years, shall it be unto you: ye shall not sow; neither shall ye reap, that which groweth-of-it-self in it, neither shall ye gather *the grapes,* of the separations thereof. For, it *is* the Jubilee; holiness, shall it be unto you: out of the field, ye shall eat the revenue thereof. In this year of Jubilee; ye shall return, *every*-man unto his possession. And if ye sell a sale, unto thy neighbor; or buy, of thy neighbors hand: do not ye oppress, *any* man his brother. According to the number of years, after the Jubilee; thou shalt buy, of thy neighbor: according to the number of the years of the revenues, he shall sell unto thee. According to the multitude of years, thou shalt multiply the price thereof; and according to the diminution of years, thou shalt diminsh the price thereof: for, *(according to)* the number of the revenues, doth he sell unto thee. And ye shall not oppress, *any* man his neighbor; but thou shalt fear thy God: for, I *am* Jehovah, your God. And ye shall do my statutes, [unspec] and keep my judgments, and do them: & ye shall dwell on the land, in confident-safety. And the land, shall give her fruit; and ye [unspec] shall eat, to the full: and dwell thereon, in confident-safety. And if ye shall say, what [unspec] shall we eat, in the seventh year? behold, we shall not sow; neither shall we gather our revenue. Then I will command my blessing [unspec] upon you, in the sixth year: and it shall bring forth revenue, for three years. And ye shall [unspec] sow, the eight year: and shall eat, of the old revenue: until the ninth year, until her revenue come in, ye shall eat of the old. And [unspec] the land, shall not be sold forever; for the land *is* mine: for ye *are* strangers and sojourners, with me. And in all the land of your possession; ye shall grant a redemption, for the land.

If thy brother be waxen poor; and hath sold, *some* of his possession: then the redeemer thereof, he that *is* near unto him, shall come; and shall redeem, the sale of his brother. And a

man, if he have not a redeemer: and his hand hath attained, and found sufficiency *for* the redemption thereof. Then he shall count, the years of the sale thereof; and restore the overplus, unto the man to whom he sold it: and he shall return, unto his possession. And if his hand find not sufficiency to restore unto him; then his sale shall be, in the hand of the buyer thereof, until the year of Jubilee: and it shall go-out, in the Jubilee: and he shall return, unto his possession.

And a man, if he sell a dwelling house, in a walled city; then the redemption thereof shall be, until the end of the year of the sale there of: *a year of* days, shall be the redemption thereof. And if it be not redeemed, until [unspec] a whole year be fulfilled thereto; then the house, which *is* in the city that *hath* not a wall, shall be confirmed forever, to him that bought it, throughout his generations: it shall not go-out, in the Jubilee. But the houses of the villages which have no wall, round-about; shall be *every-one* counted, as a field of the country: redemption shall be for it; in the Jubilee it shall go-out. And the cities of the Levites; the houses of the cities of their possession: a redemption ever, shall be to the Levites. And he which shall redeem, *(shall be)* of the Levites; and the sale of the house, and the city of his possession, shall go-out in the Jubilee: for the houses of the cities of the Levites, that *is* their possession; among the sons of Israel. And the field, of the suburbs of their cities, shall not be sold: for it *is* to them, a possession *for* ever.

And if thy brother be waxen poor; and his hand faileth, with thee: then thou shalt strengthen him; *even* the stranger and the sojourner, that he may live with thee. Take not thou of him, biting-usury or increase; but fear thy God: and let thy brother live with thee. Thy money, thou shalt not give unto him, upon biting-usury: not give *him* thy meat, upon increase. I, *am* Jehovah your God; which brought you forth, out of the land of Egypt: to give unto you, the land of Canaan; to be unto you, a God.

And if thy brothr be waxen-poor, with thee, and be sold unto thee: thou shalt not serve *thyself* with him, *with* the service of a servant. As an hired *servant* as a sojourner, he shall be with thee: unto the year of Jubilee, he shall serve with thee. And he shall go-out from with thee; he, and his sons with him: and shall return, unto his family; and unto the possession of his fathers, shall he return. For they *are* my servants; whom I brought, out of the land of Egypt: they shall not be sold, *with* the sale of a servant. Thou shalt not rule over him, with rigor: but shalt fear thy God. Both thy *man*-servant and thy woman-servant, which thou shalt have: *(shall be)* of the heathens, that *are* round-about you; of them shall ye buy, *man*-servant and woman-servant. And also, of the sons of the sojourners, that do sojourn with you, of them ye shall buy; and of their family, which *are* with you; which they beget, in your land: and they shall be to you, for a possession. And ye shall take them as an-inheritance for your sons after you, to inherit *for* a possession; forever, with them ye shall serve *yourselves:* but over your brethren, the sons of Israel, *any*-man over his brother; thou shalt not rule over him, with rigor.

And if the hand of the stranger and sojourner with thee, do attain; and thy brother be waxen-poor, by him: and be sold, unto the stranger the sojourner, with thee; or to the stock, of the strangers family. After that he is sold, a redemption shall be for him: one of his

brethren, shall redeem him. Either his uncle, or his uncles son, shall redeem him; or *any* of the near-kin of his flesh, of his family, shall redeem him: or *if* his hand hath attained, then he shall redeem himself. And he shall count, with him that bought him; from the year, that he was sold to him; unto the year of Jubilee: and the money of his sale, shall be according to the number of years; as the days of an hired *servant,* shall he be with him. If there be yet many, of the years: according unto them, shall he restore his redemption; out of the money that he was bought for. And if there remain *but* a few, of the years, unto the year of Jubilee, when he hath counted with him: according to his years, he shall restore his redemption. As an hired-*servant* of the year, by the year, shall he be with him: he shall not rule over him with rigor, before thine eyes. And if he be not redeemed, by these: then he shall go-out, in the year of Jubilee, he, and his sons with him. For unto me, the sons of Israel *are* servants; they *are* my servants; whom I brought-forth, out of the land of Egypt: I *am* Jehovah your God.

Annotations.

〈 in non-Latin alphabet 〉 These letters signify the beginning of the two and thirtieth section, or lecture of the Law: see Gen. 6. 9.

IN mount Sinai] or, by the mount; that is, in the plain about it, where Israel camped still, Numb. 10. 11. 12. So Manasseh is said to be buried *in his house,* 2 Chro. 33. 20. when it was but *in the garden of his house,* 2 King. 21. 18. And here God beginneth to teach his people the profession and practice of their obedience unto him, in their land and possessions, sanctified by the Sabbaths & Iubilees. Which were a *shadow of things to come, but the body is of Christ,* Coloss. 2. 17. 12. Therefore these were the ordinances of mount *Sinai,* which brought forth children unto bondage: but we are come unto mount *Zion,* where the Lamb (Christ) standeth with his 144. thousand, that have his Fathers name written in their foreheads; and by faith do enter into his rest. Gal. 4. 25. Rev. 14. 1. Heb. 12. 22. and 4. 3.

Vers. 2. *rest]* or *keep Sabbath. a Sabbath]* or, *a rest:* the Chaldee calleth it *a release* or *remission;* which word Moses useth in Deut. 15. 1. This Law took place when they had possession of the land, which was conquered by Joshua in 7. years; so the eight year after Moses death, was the first to be reckoned towards the Sabbath year, and year of Jubilee; as appeareth by Ios. 14. 1. 2. 7. 10. &c. For Caleb was 40. years old when he was sent to view the land, in the second year after their coming out of Egypt, Numb 13. Deut. 1. and they were 38. years under Moses in the wilderness, Deut. 2. 14. and when Caleb was 85. years old, the land was given them for inheritance, Ios. 14. 7. 10. that in the 8. year of Joshua, they began the count; and the seventh year after was the first Sabbath year, and the fiftieth year after, the first Jubilee.

V. 3. *the revenue]* or, *income,* that is, *the fruit,* as the Greek translateth. And under these principalls, all other work belonging to husbandry, is implied.

V. 4. *Sabbath of sabbatism]* that is, *of rest:* which two words signify an exact rest, as is noted on Exodus 16. 23. *unto the land]* which should have rest every seventh year, from being ploughed, digged, dounged, or manured; from being reaped, or mo 〈...〉 en, or the like. As the Sabbath day (wherein men rested) was to teach Israel that they themselves were the

Lord's: so the Sabbath year was to teach that the land was the Lord's; therefore he addeth *a Sabbath unto Jehovah,* meaning unto his honor, and in sign of homage unto him; which the Chaldee translateth *a release before the Lord.* The Sabbath day was a rest from their labors, laid upon man for sin, Gen. 3. 19. the Sabbath year was a rest for the ground, which for man's sin, God had cursed, Gen. 3. 17. In this year, at the feast of boothes, there was a solemn reading of God's Law, before all Israel, Deut 31. 10.—13. and at the end of this year, a release of debts, Deut. 15. 1. 2. &c. It was a figure of the Sabbath or rest, which Christ was to give unto his Church; of the understanding, which they should have in his Law; and the remission of their sins, (which were their *debts,* Mat. 6. 12. Luk. 11. 4.) when the time of grace, the acceptable year of the Lord should be proclaimed, Isaiah 61. 1. 2. Luke 4. 18. 19. &c. 1 Cor. 6. 2. Thus every seventh year, was for them to meditate of, and in faith to expect Christ; who is the true Noah, that giveth us comfort and rest from our work, and from the sorrow of our hands; because of the ground which the Lord hath cursed, Genesis 5. 29. *prune]* or, *cut thy vineyard,* meaning the superfluous branches of the vines, which the husbandman cutteth off, to make the trees more fruitful. Therefore to signify that God would leave the vine of his Church wast, he saith, *it shall not be pruned,* Esa. 5. 6. And under these, all other work of husbandry is forbidden. The Hebrew canons show it thus. *It is commanded to rest from tilling of the land, and dressing of trees, in the seventh year,* Lev. 25. *And who so doth work of tillage of land or trees, in that year, be frus•ateth a commandment, and transgresseth against a prohibition,* Lev. 25. 4. *They may not plant in the seventh (year) though they be trees that bear no fruit; nor cut off k••bs from the trees, nor brush off withered lea* ⟨...⟩ *boughs, nor bind up the branches, nor make a sm* ⟨...⟩ *under them to kill the worms, nor cover the pla•••, with anything whrein dung is, that the fowls might not eat them when they are tendor, nor cover the* ⟨◊⟩ *fruits, &c: and so all other culture* (or *husbanaing) o• trees.* For *sowing* or *pruning,* or *reaping,* or *gatharing* fruits this year, a man was to be *beaten;* whether they were the fruits *of the vineyard, or of other trees;* for other works not expressed in the Law, he was *not beaten but chastised* (or *scourged.) He that pla* ⟨...⟩ *in the seventh year, either of ignorance, or presum* ⟨...⟩ *ously;* (that which he planted) *was plucked-up-by the roots. He that ploughed or dounged his ground in the seventh year; that it might be the fitter to sow whe• the seventh year was out, they amearsed him, & he might not sow it, at the going out of the seventh year. If he removed thorns, or gathered out stones, to fit it against the seventh year went out; for as much, as he* ⟨◊⟩ *that which was not lawful; he was amearsed: but •ee might sow it, at the going out of the year, &c. Maimonides tom. 3. in Jobel* (or treat. of the *Intermission* ⟨◊⟩ *Jubilee,)* chap. 1. The outward rest of Israel from these laborious works, figured a better rest which all the people of God should have by Christ, ceasing from their own works, and doing the work of God, beleving in his Son, by whom they shall find rest unto their souls. Heb. 4. 9. 10. John. 6. 29. Mat. 11. 28. 20. Unless they did thus, the land enjoyed not her *Sabbaths,* Lev. 26. 34. 35.

Ver. 5. *That which groweth of it own accord]* called in Hebrew, by one word, *Saphiach:* which is said to be *All that the earth bringeth forth in the seve••• year, either of the seed which fell into it before the sev••• year, or of the roots which were reaped, and did grow and bear again.* Maimonides in *Jobel* ch. 4. sect. 1. *shall not reap]* to weet, *after the manner that they reaped every other year;* he that so reaped it, *was to be beaten, but he reaped a little at once, and did* ⟨◊⟩ *out, and eat it.*

Maimonides *ibidem* ch. 4. sect. 1. *of thy separation]* which were separated and exempted from the owners, from salt and merchandise and by the word of God made free and common for all. The Greek translateth *of thy sanctifi* 〈...〉, the Chaldee *of thy leaving,* that is, which thou art to leave in common. Or they may be so called, because the land and trees were to be left un 〈...〉 red and undressed, and so after a sort sepa 〈...〉 ō the owners care & husbandry. The Hebrews say, *The seventh year is of more weight then the holy thing: for he that redeemeth an holy thing, it goeth out am••g the common things, and they take the price for* 〈...〉 *the seventh year, not so: for if one sell the fruits of the seventh year, they take the price, and make it as the fruits of the seventh year: and the fruits thems* 〈...〉 *(which were sold) are not profaned, or made as* 〈◊〉 *fruits of other years. Mat.* in *Iebel* ch. 6. sect. 6.

Vers. 6. *the Sabbath]* that is, *the fruits of the S* 〈...〉 *bath,* to weet of the seventh year. *for* 〈◊〉 and for drink, and for anointing, and for suc••there uses as the creatures naturally served, 〈◊〉 men and beasts. But that which was for 〈◊〉 meat, the Hebrews say, might not be employed to other uses; nor sold as merchandise: see the 〈...〉 on Exod. 23. 11. *thy sojourner]* the *stranger* 〈◊〉, that dwelt in the land: and so in common for all in differently, the owner had no more right in it, then any other man; wherefore *whosoe* 〈...〉 *locked up his vineyard, or hedged in his field in the seventh year, broke a commandment. And so if he gathered all his fruits into his house; but all was to be free, and every man's hand alike in every place.* Maimonides in *I••el* ch. 4. sect. 24. But *they might not carry the fruits out of the land, nor feed the heathens with them, nor* 〈...〉 *elings* (of the heathens,) *except they had agreed to find them meat: but strangers that were guests might eat of them. Maim. ibid.* ch. 5. sect. 13.

Vers. 7. *the beast]* or, as the Greek translateth, *the wild beasts:* under which the *fowls* also are comprehended. But *the fruits which were properly m••s mea•, they might not feed cattle with them. Maimonides* in *Jobel,* ch. 5. sect. 5. *the revenue]* or *in-come,* which properly is the fruit when it is ripe, and fit to be gathered into the barn. Whereupon the Hebrews say, *they might not gather in the fruits of the seventh year, when they were unripe;* they might eat a little of them in the field, before they were ripe, as they did others years, but not bring any to be eaten within their houses, till the season of the tithes. *Maimonides ibid.* chap. 5. sect. 15. *for to* 〈◊〉 *] for meat.* From hence the Hebrews gather, that *the fruits of the seventh year, might not be eaten* (by men,) *save so long as the same kind* (of fruits) *were found in the field: so long as the beast did eat of that kind, out of the field, thou mayest eat of it that is in the house. If it be all consumed for the beast, out of the field, a man is bound to put that kind (of meat) out of his house. And after the putting away, it is unlawful to be eaten, either of poor or rich,* Maimonides in *Jobel,* ch. 7. sect. 1. This Sabbath or Rest of the Lord's land, and common participation of all the fruits thereof, prefigured the spiritual Rest of his Church which they enter into by the faith of Christ, Heb. 4. and the communion of all graces and good things; as the scriptures mention the *common faith,* Tit. 1. 4. *the common salvation,* Jude, ver. 3. and *the communion of the mystery* thereof, Ephes. 3. 9. whiles both Jews and Gentiles are *fellow-heirs, and of the same body, and partakers of his promise of Christ by the Gospel,* Ephes. 3. 6. Besides communion also in outward things, as need requireth; as when *all that believed, were together, and had all things common; & sold their*

possessions & goods, and p ⟨...⟩ *ed them to all men, as every man had need; and continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart; and the multitude of them that believed, were of one heart, and of* ⟨◊⟩ *soul; neither said any of them, that ought of the things which he possessed was his own, but they had all things common.* Act. 2. 44. 45. 46. and 4. 32.

Vers. 8. *thou shalt number]* The Hebrews hold, that this commandment of *numbering* seven times seven years, and the commandment of *sanctifying* the fiftieth year, verse. 10. was given to *the high Sy••drion* (or great Senate of Israel) *only:* unto whom the care of proclaiming the •ubile and lib•••ies of the same, did belong. *Ma* ⟨...⟩ . treat. of the *Intermission and Jubilee,* ch. 10. sect. 1. *seven Sabbaths]* in Greek, *seven Rests:* in Chaldee, *sev* ⟨...⟩ *Releases* (or *Intermissions.) 49. years]* which nine and fortieth year was the seventh rest or Sabbath year. And the beginning of this numbering, fell out in the 8. year of Joshua, as is shown before on verse. 2. but the Hebrews miss generally in this computation, saying that *the beginning of this count, was fourteen years after they came into the land; for six years (were spent) in conquering the land, and seven years in parting of it. Mam. in Jobel.* c. 10. s. 2. But this agreeth not with Calebs speech in Ios. 14. 7.—10. neither was the land so long inparting. Wherefore as they have missed of Christ, unto whō all their Sabbaths and Iubilees led them: so God hath given them over to miss in the computation of their Iubilees, whereby they are the more hardened in their error. *Even the Stork in the heaven, knoweth her appointed times; and the Turtle, and the Crane, and the Swallow, observe the time of their coming: but* the Jews *know not the judgment of the* LORD; Ier. 8. 7. *O ye hypocrites, ye can discern the face of the sky, yet can ye not discern the signs of the times?* Matt. 16. 3.

Vers. 9. *shalt cause to sound]* Hebrew *shalt cause to pass:* which word when it is used of sounds or voices, meaneth to *proclaim, publish,* or *declare,* ⟨◊⟩ the Greek here translateth it; so after, and in •zr. 1. 1. *They caused the trumpet to pass throughout all the borders of Israel:* saith *Maim.* in *Jobel* ch. 10. sect. 10. *the trumpet]* or, *the cor••t:* see •ev. 23 24. *The trumpet of the Jubiliee, and of the beginning of the year, is one, in every respect. Maim. in Jobel,* ch. 10. sect. 11. and Talmud in *Rosh hasshanath,* chap. 3. *of loud-sound]* or *of alarm,* as is Englished in Numb. 10. 5. See the notes on Lev. 23. 14. *It is commanded to blow with the trumpet, in the tenth* (day) *of Tisri* (that is *Sebtember,) in the year of Jubilee, and this commandment is given to the Synedrion first, as it is written, And thou shalt cause to sound, &c. and every particular person is bound to blow, as it is written, ye shall cause the trumpet to sound; &c.* Maimonides *ibidem* ch. 13. sect. 10. This blowing with trumpets, figured the preaching of the Gospel, Luk. 4. 18. 19. as is shown also on Levite. 23. *day of Atonements]* or *of expiation,* which was the Fasting day, when the whole Church every year afflicted their souls, and the high priest made atonement for them in the most holy place, Lev. 16. ch. & 23. 27. And though the year began ten days before, (the first of the month,) yet as our spiritual bondage was not done away, but by the atonemēt made through the death of Christ, Heb. 2. 14. 15. so neither was the type hereof performed in Israel till the day of Atonement. The Hebrews say, *From the beginning of the year until the day of Atonement, the servants were not released unto their own houses, nor from being in servitude to their masters: Neither were the fields returned to their owners: but the servants did eat and drink, and rejoice, &*

wear crowns (or garlands) upon their heads. When the day of Atonement came, the Magistrates (the Synedrion) blew the trumpet, the servants were released to their own houses, and the lands returned to their owners. Maimonides in *Jobel,* ch. 10. sect. 14.

Vers. 10. *the year of fifty years]* an Hebrew Phrase, meaning *the year even the fiftieth year:* so that they miss which count every nine and fortieth year to be the Jubilee: that was the seventh seven, the ordinary Sabbath and year of Rest, and the year following, was the Jubilee, even the fiftieth, so two holy years came came together. Thus the Hebrew canons declare it; *The year of Jubilee cometh not in the count of the years of the seven; but the nine and fourtieth year is the Release, and the fiftieth year the Jubilee; and the one and fifteth year beginneth the six years of the Seven (following:) and so in every Jubilee.* Maimonides in *Jobel,* ch. 10. sect. 7. And again, *The nine and fortieth year it self, is the (year of) Release: and after it is the Jubilee, in the fiftieth year. R. Menachem* on Lev. 25. *proclaim liberty]* for Hebrew servants, from their Masters, Ier. 34. 8. 9. Such as went not out at the seventh year of their servitude, but were bored through the ear to serve *forever,* went out at the Jubilee; for then their *ever* was at an end, as is noted on Exod. 21. 2. 6. & as after followeth in this chap. v. 39. 40. 41. Wherefore the other legal ordinances which are commanded to be kept *forever,* had also their end at the Jubilee of the Gospel, as the Apostle showeth, Heb. 9. 9. 10. 11. Colos. 2. 14. 16. 17. And the Jews which urge the observation of them, may be answered from their own writers. *It is a known thing, that this word (legnolam) For ever, is sometime spoken of a time determined, as, He shall serve him forever,* (Exod. 21. 6.) *that is to say, unto the ever of the Jubiliee. And sometime it is spoken of length of days, without knowledge of their limit, but yet they have a limit and an end; as, Let King David live forever, (1 King. 1. 31.) And sometimes it is spoken of a time which hath none end, as, The Lord shall reign forever and aye,* (Psal. 10. 16.) saith *R. Menachem* on Lev. 25. This year of liberty, figured the year of grace by Christ, who dying in the last Jubilee that ever the land had, did *deliver them who through fear of death, were all their life time subject to bondage,* Heb. 2. 14. 15. such as were the servants *of sin,* whom *the Son* making free, they are *free in deed,* John 4. 34. 36. Of this time of grace Christ prophesying, calleth it *the yere of* his *redeemed,* Isaiah 63. 4. and *the acceptable year of the* LORD, Isaiah 61. 2. And the Apostle exhorting us, that we *receive not the grace of God in vain,* saith, *Behold, now is the accepted time; behold, now is the day of salvation,* 2 Cor. 6. 1. 2. *a Jubilee]* in Hebrew *Jobel,* which the Chaldee calleth *Iobela;* the Greek here interpreteth it, *a year of remission of signification.* In Ezek. 46. 17. it is called *the year of liberty.* The Hebrews some of them think it hath the name (from the Arabike) of a *rams horn,* whereof the Cornets sounded this year, were made: so the *trumpets of Iobelim,* in Ios. 6. 4. are in Chaldee expounded, *trumpets of rams horn.* But the Hebrew word signifieth neither *ram,* nor horn, but hath the name of *carrying,* or *leading-alōg,* Job 10. 19. and 21. 32. Psal. 60. 11. whereupon *Iuball* is *a stream,* or water *course,* that runneth along, and carrieth things with it, Ier. 17. 8. Isaiah 44. 4. And thus *R. Menachem,* (on Lev. 25.) and the *Zohar,* derive the name *Jobel,* from *Iubal:* Streame, or water-course, according to that phrase in Ier. 17. 8. It seemeth also to have the name of the long-sound of the trumpet; as in Exod. 19. 13. *Jobel* is *the sound of the trumpet:* and because this year was joyful to servants and poor people; of the joyful shout which they made, and sound of trumpets, the Latins have borrowed the word *Jubilee,* which is *to make a joyful shout.* And in mystery, the Jubilee is so named, as carrying men to Christ, by

whose redemption all the faithful have cause to shout and rejoice. When he sounded the Trompet of his Gospel, (as God hath sent him *to preach the Gospel to the poor, to preach deliver a* ⟨...⟩ *to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.)* then he said, *This day is this scripture fulfilled in your ears; and all bare him witness, and wondered at the gracious words which proceeded out of his mouth,* Luk. 4. 18.—22. *his possession] his tenement,* meaning lands and houses which had been sold, and now must be returned to the first owners: a figure of our restoring by Christ into *Paradise:* the possession whereof, Adam lost by sin: Gen. 3. Luk. 23. 43. So there were three things especial unto this year; the sounding of trumpets, the freedom of servants, and the restoring of lands or tenements: but the resting of the land was one with the seventh years rest, verse. 4. 11. And here note the accord and the difference between the Sabbath (or seventh) year, and the Jubilee, which the Hebrews lay, down thus: *The Law of the Jubilee for the resting of the land, and the Law of the year of Release, is one in every respect. Whatsoever is forbidden in the sevēth year concerning the tilling of the land, is forbiaden in the year of Jubilee: and whatsoever is lawful in* ⟨◊⟩ *seventh year, is lawful in the Jubilee: & that work for which they are beaten if they do it in the seventh year they are beaten for the same in the Jubilee. And the Law for the fruits of the year of Jubilee, concerning eating, or selling, or putting them away, is as the law for the fruits of the seventh year in every respect. The seventh year is above the Jubilee, in that the seventh year releaseth (debts of) money,* (Deut. 15. 1. ⟨◊⟩ .) *which the Jubilee doth not: and the Jubilee is above the seventh year, in that the Jubilee letteth servants go out (free,) and releaseth lands,* [which the seventh year doth not.] Lev. 25. 24. *The Jubilee releaseth lands, in the beginning of the same: but the seventh year releaseth not monies, till the end of the same,* (Deut. 15. 1.) *Maim, in Jobel,* chap. 10. sect. 15. 16. Further, from these words, *ye shall return every man, &c.* they gather, that *he which gave his field f* ⟨...⟩ *a gift* (though he sold it not,) *yet it was restored* ⟨◊⟩ *him in the year of Jubiliee: Maim. ibid.* ch. 11. s. 19. *his family]* from which he was departed whiles through poverty he was sold unto another family, verse. 39. 40. 41. It figured our returning unto God the Father, through our Lord Jesus Christ; *of whom the whole family in heaven and e* ⟨...⟩ *is named,* Eph. 3. 15.

Vers. 11. *A Jubilee* shall *it* be] or, *That Jubilee,* ⟨◊⟩ *be unto you, the year of fifty years;* that is, even in the fiftieth year. The Greek translateth it, (A year) *of remission of signification shall it be unto you; the fiftieth year shall the year be unto you. of the separations thereof]* which the Greek calleth *the sanctified* fruits *thereof.* They were separated from the owners, and sanctified of God to be common for all; like the fruits of the seventh year, as before is noted. See verse 4. 5. 7.

Vers. 12. *it* is *the Jubilee]* in Greek, *it is the signification of remission. holiness]* that is, *a most holy* year, to be hallowed or sanctified unto the Lord, by the obedience of these his precepts, & meditation of a better rest, freedom & holiness, wch should be obtained by Christ, in *the acceptable year of the Lord,* Luk. 4. 18. 19. 21. *out of the field]* and not out of the barn; see the notes on ver. 5. and on Exodus 23. 11. By this, God also led them to depend upon him for their daily bread, and not to care for the morrow, Mat. 6. 31. 34. and to w•ane them from the

world, that they that buy, may be *as though they possessed not,* and *they that use this world, as though they used it not,* 1 Cor. 7. 30 31.

Vers. 14. *if ye sell]* that is, if any of you: the Greek for more plainness, changeth the number, *if thou sell:* so after, the Greek saith *oppress* (or 〈...〉 *ing) not thou. not oppress]* or, *not vex, not make a prey.* This Moses here and in the next ve•se show••l to concern both buyer and seller: so that if a man sold too dear, the buyer was oppressed; and if a man bought a thing too chcape, the seller was oppressed.

V. 15. *According to]* or *By the number of years:* which two phrases do explain one another, and are used sometime indifferently: as *In* (or *by) the word of Gad,* 1 Chron. 21. 19. is by another Prophet set down, *According to the word of Gad,* 2 Sam. 24. 19. And so the Greek translateth it here, *According to.* So after, in verse. 50. and in Numb. 14. 34. *years of the revenues]* that is, *of the fruits:* so that the land properly was not sold, but the fruits thereof, v. 16. See after on verse. 23 25. From this word *years,* the Hebrews gather, that *Who so selleth his field, he cannot redeem it till after two years, because it is said, according to the number of the years of the revenues, he shall sell unto thee. Yea though he that bought it would consent, yet he may not: till after two years from the sale thereof. And the buyer must eat two revenues of two years, and afterward it may be redeemed. Therefore if the seventh year be one of the two years, or if it be a year of blasting or m•ldew, it is not reckoned in the number. And if he buy it one year before the Jubilee, be eateth of it the second year after the Jubilee; for it is written,* THE YEERES OF THE REVENVES. *Maimonides in Jobel,* chap. 11. sect. 9. 10. 12.

Vers. 16. *the number of the revenues]* that is, *according to the number of years of the revenues:* as verse 〈◊〉 .

Verse. 17. *fear thy God]* by abstaining from this evil, and doing the contrary good; for; *by the fear* [unspec] *of the Lord, men depart from evil,* Prov. 16. 6. and whereas it is said, in 1 King. 8. 40 *that they may fear* 〈...〉 *as long as they live:* another Prophet openeth •t thus, *that they may fear thee, and walk in thy ways as long as they live:* 2 Chro. 6. 31. But the want of the fear of God, is the fountain of evil deeds, Deut. 25. 18. Psal. 36. 2. Rom. 3. 18. So Nehemiah's blaming cruelty in the Jews towards their brethren, said, *Ought ye not to walk in the fear of our God?* Neh. 5. 9.

V. 18. *my statutes]* the Gr. addeth, *all my st* 〈...〉 *tes* and *all my judgments:* which addition is here implied, as elsewhere the Holy Ghost explain••h him-self: for, to stablish *the words* of the Law: D 〈...〉 〈◊〉 . 26. meaneth *all things* written in the bo•ke o 〈...〉 Law, Gal. 3. 10. and *They did eat,* Luk 9. 17. M•r 7. 8. is expounded, *They did all eat,* Mat. 14. 20. and 15. 37. & many the like. See the notes on Ex. 25. 40 *in confident-safety]* or, *with boldness* and *security.* The original word signifieth both the *confidence* or *boldness* which men that trust in God, and walk in his ways, have within themselves, and the *safety* and *secure* estate, wherein God serreth them; frō danger of evil. This promise is often renewed; as in Lev. 26. 5. Deut. 12. 28. & 23. 12. 28 Prov 1. 33. Ezek. 28 26. & 34. 27. 28. and under this promi•e, eternal life is figured; as is shown on Gen. 12. 5.

Vers. 19. *give]* or *yield her fruit:* which was a sign of God's blessing, Lev. 26. 3. 4. Psalm 67. 〈◊〉 7. and a figure of heavenly blessings in Christ, Isaiah 45. 8. Psal. 85. 11. 12. 13. Ezek 34 26. 27. *eat to the full]* or, *eat unto satie••e:* see the notes on Lev. 26. 5.

Vers. 20. *behold we shall not sow]* the Greek 〈...〉 teth it, *if we sow not, nor gather, &c.* This saying or thought of theirs, God approveth not o•: for he teacheth men, by the s•wles of the air, and lilies of the field, to take no thought, what to eat or drink, or wherewith to be clothed, Matt. 6. 25. 26. &c. But preventeth the objection of human infirmity, by promise of extraordinary blessing, to them that obey his Law. The like he doth in Exodus 34. 23. 24. about their going up to this solemn feasts; and in Mitthew 6. 33. to all that seek his kingdom and righteousness.

Verse 21. *will command]* that is, *will powerfully send:* as the Greek interpreteth, *I will send:* but it noteth the power and efficacy of God's word, who *sendeth his edict* upon *earth,* and *his word runneth* very swiftly, Psalm 147. 15. So Moses again speaketh of *commanding the blessing,* Deuteronomy 28 8. and David, in Psalm 133. 3. and of *commanding* salvation, Psalm 44. 5. and 71. 3. of *commanding* strength, Psalm 68. 29. and other things, which he effectually pr••••eth and causeth to come to pass, 2 Samuel 17. 14.

Verse 22. *ye shall eat]* This promise of blessings and the fruition of them, was to encourage them in obedience to God's Law; for *godliness is profitable unto all things; having promise of the life which now is, and of that which is to come,* 1 Timothy 4. 8. *And God is able to make all grace abound towards* us, *that* we *always having all-sufficiency in all things, may abound to every good work.* And *he that ministereth seed to the sower;* will *both minister bread for* your *food, and multiply* our *seed sown, and increase the fruits of our righteousness,* 2 Cor. 9. 8. 10.

Vers. 23. *forever]* or *absolutely, precisely:* Hebrew *to binding-fast;* meaning unto the buyer, as ver. 30. and this the Greek version favoreth, translating, *unto confirmation;* that is, to be firm and fast unto him that bought it, as his own forever. And as the original word is sometime used for *cutting off,* so it may here be Englished; and then it meaneth, it should not be sold so as to be cut off off from redemption, (as verse. 24.) or to be absolutely cut-off from the first owner. The Chaldee translateth, *absolutely* or *properly,* for the propriety of him that buyeth the same. Hereupon Naboth would not sell his inheritance to the King, 1 King, 21. 3. See also Ezek. 48. 14 where the oblation of land given to the Priests and Levites, they might *not sell it, neither exchange, nor alienate the first fruits of the land: because it* was holy, *unto the* LORD. is *mine]* Though the whole earth be the Lord's, and the plenty thereof, Psal. 24. 1. yet the land of Canaan was his in more special manner, (even as Israel to whom he gave it, was his peculiar people above others, Exod. 19. 5.) because he had sanctified it to be the inheritance of his Church here on earth, Gen. 12. 7. and a figure of the inheritance of his saints in heaven, Hebrews 11. 9. 10. Therefore it is called THE LORD'S *land,* Hos. 9. 3. and *Immanuels* (that is, *Christ's) land,* Isaiah 8. 8. and *the holy land,* Zach. 2. 12. and so being God's, men had no right to sell it; and it taught them, that the gift of God may not be purchased with money, Act. 8. 20. and that the heavenly heritage which he hath prepared for his in Christ, cannot be alienated from them; but is surely confirmed in his blood, and reserved in heaven for them;

unto which they shall return at the great Jubilee of his second appearing, when the *trumpet of God* shall sound, Rom. 8. 38. 39. John 10. 28. 29. 1 Pet. 1. 4. 5. 1 Thes. 4. 16. 17. *sojourners with me]* that is, as the Greek and Chaldee expound it, *before me.* Thus David professed, *I am a stranger with thee, a sojourner as all my fathers,* Psalm 39. 13. and so he speaketh of all I•rael, in 1 Chron. 29. 15. (where in stead of *with thee,* he saith *before thee.)* So that as the heathens that became proselytes, had no inheritance in the land, but dwelt therein as sojourners, so was Israel in the sight of God. Hereby he taught them, to desire and seek a better country, that is, *an heavenly;* where there remaineth *a rest for the people of God:* Heb. 11. 13. 14. 16. 9. 10. and 4. 8. 9. See the annotations on Gen. 12. 5. and 13. 15. Some understand this *with me,* as if the Lord himself were but as a sojourner in this world, and his people with him; whereupon *R. Menachem,* (on this place) bringeth an exposition of more ancient Doctors thus: *For ye are strangers and sojourners with me; it is enough for the servant, that he be as his master.* This may have use, if it be referred unto Christ, and his sojourning here in our flesh; who also himself used this proverb unto his, saying, *It is enough for the disciple, that he be as his master; and the servant, as his Lord, &c.* Mat. 10. 25

Vers. 24. *grant]* or *give a redemption,* that is, suffer it to be redeemed; (for *giving,* is often used for [unspec] *suffering,* as is noted on Gen. 20. 6.) And this redemption, is by the year of Jubilee, when every man was to let the land return to the owner, as being redeemed for him by the Lord. Of men's redeeming their lands by money, &c. he speaketh afterward. Hereupon the Hebrew canons say, *the land of Israel, which was parted among the tribes, may not be sold forever,* Lev. 25. 23. *And if a man selleth forever, both of them* [the seller and the buyer] *do transgress against a prohibition: and it availeth them nothing; for in the Jubilee, the land returneth to the owner thereof. The Jubilee is above the seventh year, for that the Jubilee letteth servants go out free, and releaseth land: and this is the right of the sale of fields, spoken of in the law, and is a thing commanded, as it is written,* YE SHALL GRANT A REDEMPTIO• FOR THE LAND. *Maimonides in Jobel,* chap. 11. sect. 1. *and* chap. 10. sect. 16. This figured the land and state of grace, which all God's people by the Jubilee of the Gospel do return unto by repentance and faith in Christ, though by their former sins, they have for a time deprived themselves of their inheritance in his Church, 2 Cor. 2. 7. 8. 1 John 1. 9.

V. 25. *waxen-poor]* or *brought low,* as the Greek [unspec] translateth it in v. 39. though here both the Greek and Chaldee expound it *waxen poor.* Hereupon the Hebrew canons say, *A man may sell his house, or field of his possession, (although they return again unto him after the time,) unless he be a poor man,* Lev. 25. 25. *But sell them for to put the* 〈...〉 *ony in his purse, or to make merchandise with it, or to get vessels, or servants, or beasts therewith, he may not; save for food only. Yet if he transgress and sell, the sale notwithstanding is confirmed. Maim. in Jobel,* c. 11. s. 3. *the redeemer]* the Hebrew *Goel,* is also *a kinsman,* Numb. 5. 8. Ruth 3. 9. unto whom the right or redeeming lands, houses, or persons doth belong, & also theavenging of their blood (if they be slain) Num. 35. 10. Which kinsman, in this work of redemption, was often a figure of Christ, who being near unto us, and allied in the flesh (in that he rock part of the same flesh and blood with us, Heb. 2. 14.) is called our *Goel,* that is, *Redeemer* or *Deliverer:* as, *the Redeemer shall come to* (and *out of Zion:* Isaiah 59. 20. Romans 26. And he it is, that hath redeemed us, & our heavenly inheritance unto us in our low depressed and poor estate, Hos. 13. 14. 1 Thes. 1.

10 2 Cor. 8. 9. Rom. 5. 6. 8. 10. The Hebrews in *Tan•huma* upon this place, say, *the Redemer thereof, this is the holy blessed (God) as it is said* (in Ier. 30. 34.) *their redeemer is strong, the Lord of hosts is his name, &c. he that is* 〈◊〉 *unto him, this is the holy blessed* (God) *as it is said* (in Psal. 148. 14.) *a people near him.* Thus they saw somewhat a far off; though their eyes are darkened, that they cannot perceive how God was in Christ our redeemer, whom they crucified. *near unto him]* or *next,* to weet, in blood: as Lev. •1. 2. 3. Num. 27. 11. *the sale of his brother]* that w 〈...〉 his brother hath sold. This duty of the natural kinsman, shadowed the duty of love which all Christians should show one to another, by spiritual alliance; in helping to recover them that are occasionally fallen, and restoring them with the spirit of •ecknes, Gal. 6. 1. 2. 1 John. 5. 16.

Vers. 26. *hath attained]* in Greek, *aboundeth,* or, 〈◊〉 *;* which word is used in Act. 11. 29. *every man according to his ability.* From hence the Hebrews conclude, that a man must redeem it with his own; for *if he borroweth* (of another,) *to redeem it with all; they hearken not unto him. Maim. in Jobel,* c. 11. s. 17. *found sufficiency* for] or, *even the sufficiency of theredemption.* This the Hebrews understand to be of such things as he hath gotten after the sale; wherefore they say, *He that selleth a field of his possession, and hath hath other fields, and selleth of them fields, enough to redeem the field which he sold; they hearken not unto him: for it is written,* AND FOVND SVFFICIENCY FOR THE REDEMPTION, *that is, when he hath found something, which was not found with him, at the time of the sale. Maimonides ibid.* ch. 11. s. 17.

V. 27. *restore the overplus]* The Hebrews explain it thus; *As if there remain unto the Jubilee ten years, and he selleth him his field for an hundred crowns, & •e that bought it, hath eaten of (the fruits) of it three year, and then the seller would redeem it, he is to give •0. crowns, and the other is to restore him his field. And so if he have eaten of it six years, he is to give him forty (crowns) and the other restoreth him the field. If he redeem it not, but leave it in the hand of him that bought it, until the year of Jubilee; then it returneth to the (first) owner, without price. Maimonides in Jobel,* ch. 11. sect. 5.

Vers. 28. *the Jubilee]* in Greek, *the Remission. to his possession]* that is, to his land, but *trees* and the like, are by the Hebrews excepted. *If a man sell trees; he cannot redeem them before two years,* [as is before noted on verse. 15.] *and if he do not redeem them, they return not to the owner, in the Jubilee: for it is written,* HE SHALL RETVRNE *to his possession, he saith not to the trees. Maimonides in Jobel,* ch. 11. sect. 14. See more in Lev. 27. This returning of the poor to their possessions, figured the grace of God toward us in Christ, whereby we are restored into his favor, and shall be to his heavenly inheritance, Col. 1. 12. 13. 14. and 3. 24. Ephes. 1. 10. 11. 18. 1 Pet. 1. 4. compared with Isaiah 60. 2•. and 61. 7. and 65. 9. Contrariwise it was a sign of wrath, when God threatened, *the seller shall* 〈◊〉 *return to that which is sold,* Ezek. 7. 13.

Vers. 29. *a walled city]* Hebrew, *city of wall,* which the Greek explaineth *walled;* the Chaldee, *compassed with a wall, the end]* or, *the perfection, the whole accomplishment of the year;* in Greek, *till the year be fulfilled;* meaning, that it might be redeemed by the owner any time within the year; but not after. *days]* understand, *a year of days,* as the Hebrew sometime expresseth, Gen. 41. 1. meaning *an whole* or *perfect* year, (as the next verse showeth,) which consisteth of 365. days and six hours. Thus the sale and redemption of houses, differed from lands; wch in the

Hebrew canons is explained thus. *He that selleth an house within a city compassed with a wall, he may redeem it all a twelve months (space) from the day that he sold it, at any time that he pleaseth, yea though it be the same day that be sold it. And when he pleaseth to redeem it, he giveth all the price which be took. and abateth nothing to him that bought it. And his near ki•ne may not redeem it* [as they might do his land, verse 25.] *but the seller himself, if his hand can attain is it; and he may sell his goods to redeem it: but he may not borrow, and redeem it therewith. If he that bought it be dead, he may redeem it out of the hand of his son: so if he that sold it, be dead; his son may redeem it all the twelve months. If the 12. months be out, and it is not redeemed: then it is absolutely confirmed in the hand of him that bought it. And so if he gave his house for a gift, and redeemed it not within twelve months, it is absolutely his to whom he gave it. If it be leapeyeere,* [that is, a year of thirteen months, as the Hebrews had two Adars or Februaries, by reason of odd days:] *it is not absolutely made away till the end thereof, as it is written.* TILL A WHOLE YEERE BE FVLFILLED. Lev. 25. 30. *to imply the month that is overplus. If the twelve month day become, and he cannot be found that bought it, that it may be redeemed from him: then (the owner) leaveth the money with the Synedrion, and breaks open the door, and goeth into his house; and when he comes that bought it, he goeth (to the Synedrion,) and taketh his m•ny. Ma•money in Jobel,* ch. 12. sect. 1.—7.

Vers. 30. hath *not a wall]* this because it seemeth contrary to the former, is written and noted in the Hebrew margin to be read, *hath a wall;* there being in the letters a difference, but not in the pronunciation; as the like hath been before in Exod. 21. 8. Lev. 11. 21. The Greek and Chaldee also translate, *hath a wall,* and that the meaning is so, the words foregoing show. Yet is not the text corrupted, (as is observed from the Hebrews in Exodus 21. 8.) but it seemeth, may thus be reconciled; that if it were in a city which sometimes had a wall, but for the present had none, or very ruinous (as was the case of Jerusalem, 2 King. 25. 10.) then the order here set, should stand for the sale of the house. And here I will add• what the Hebrews write concerning this: *The city which was not compassed with a wall, at the time when Joshua conquered the land; though it be walled now, yet it is like the houses of the villages: and the city which was compassed with a wall in Joshua's days, though it •ee not walled now, yet it is as if it were walled. And when they went into captivity, at the first desolation (of the Temple,* 2 Kings 25.) *the holiness of the walled Cities which had been in Joshua's time, ceased: when Ezra came up, at the second coming into the land.* (Ezra 1.) *all the walled Cities were sanctfied at that time; because their coming in in the days of Ezra, which was the second coming, was at their coming in in the days of Joshua: &c. Maimonides in Jobel,* chap. 12. sect. 15. *forever]* or, *to the cutting off* of all redemption; the Greek translateth, *firmly,* the Chaldee *absolutely:* see verse 23. And as this is expressly spoken of the house, so the Hebrews say, that *gardens, and bathes to wash in, and dovehouses, which were within the walls of the city, these were as the houses: but fields if any were within the city, were to be redeemed as fields that were without the city.* So for *Jerusalem;* they say, *no house might be absolutely sold in it:* likewise, *that an house built upon the wall;* [as was Rahabs, Ios. 2. 25.] *was not as the (other) houses of a walled city. Maim. in Jobel,* c. 12. s. 11. *in the Jubilee]* Greek, *in the remission.* Likewise, *if one sold an house in a walled city, and the Jubilee came within the year of the sale, it was not returned in the Jubilee; but remained in the hand of him that purchased it; till it pleased the seller to redeem it all the year of the sale, or that the year were fulfilled, and so it was absolutely gone. Maim. in Jobel.* ch. 12. sect. 9.

Vers. 31. *villages]* or, *open-places;* the word is elsewhere used for *Courtyards. no wall-round-about]* meaning a wall properly, of earth, stone or the like. For, *a city that had the gardens thereof for a wall, or that had the Sea for a wall, was not* (counted) *a walled city. No place was called a walled city, till it had in it three villages (or courtyards) or moe; and in every of those villages, two houses or moe; and it were compassed with a wall at first, and afterward they built villages within it. But a place that was first inhabited, and afterward walled about; or wherein there were not three villages with two houses in every of them, it was not a walled city; but the houses therein, where as the houses of the villages. Maimonides in Jobel,* chap. 12. sect. 13. 14. *redemption shall be to it]* that is, it may be redeemed at any time, at the fields before mentioned; or it may be redeemed as the houses forementioned. Both are shown by the Hebrews thus; *He that selleth any house in the villages, or in a city which hath no wall, as is meet for it; it may be redeemed as liketh him best, according to the law of the field, or according to the Law of the house in a walled city. As, if he will redeem it out of hand, he may redeem it according to the law for houses:* [that is, without abating anything to him that bought it.] *If the 12. months be expired, and he hath not redeemed it; loe he may redeem it till the year of Jubilee, according to the law for fields. And when he redeemeth it, he is to count with him that bought it, and abate unto him, for the time that he enjoyed it. If the Jubilee come, and he hath not redeemed it: the house returneth (to the owner) without price, after the manner that fields do. Maimonides in Jobel,* ch. 12. sect. 10.

Vers. 32. *of the Levites]* which were the six cities of Refuge, & forty two cities moe, (48. in all,) given them to dwell in, and the suburbs of them, for to feed their cattle, Num. 35. Ios. 22. *a redemption ever]* that is, *they may ever* (or *at any time) be redeemed by the Levites:* to the Greek explaineth it. And the Hebrews say, *The Priests and Levites may redeem their houses in walled cities, at any time when they please, though it be after many years. Maim. in Jobel,* ch. 13. sect. 7. *shall be to the Levites]* This caution respecteth the possessions which the Levites enjoyed in their cities; and so doth that which followeth in verse. 33. that the redeemer must be *of the Levites.* Wherefore the Hebrews have this rule: *An Israelite which is heir to his mothers father a Levite, he redeemeth as the Levites do, though he be not a Levite; yet sieing the cities or fields are the Levites, he may redeem (at any time) forever. For this right dependeth upon those places, and not upon the owners. And a Levite which is heir to his mothers father an Israelite; he redeemeth as an Israelite, and not as the Levites do: for it is not said that the Levites may redeem at any time forever, but in the cities of the Levites. Maimonides in Jobel,* chap. 13. sect. 8. 9.

Vers. 33. *redeem, of the Levites]* understood, ⟨◊⟩ *shall be of the Levites,* and it shall not be redeemed by other Israelites. Some take *redeeming* here, for *buying* or *purchasing:* though I find not the word so to mean, any other where. *the sale of the house]* that is, *the house which is sold,* as verse. 28. *and the city]* the Greek translateth, *and the sale of the houses of the city of their possession, shall got out:* and so it agreeth with the reason following. *shall go out]* unto the first owner, as ver. 28. out of the hands of any Israelite that had bought it, or of any other Levite that had redeemed it. *their possession]* whereas the Levites might have *no part* in the spoils of the heathens that were conquered, *not inheritance* in the houses and lands which were divided to the other Israelites, Deut. 18. 1. God gave them cities and suburbs, for them and their cattle, which was all the possession they had: therefore he confirmed this gift unto

them, with a stricter law both for sale and redemption, then the Israelites had for their possessions.

Ver. 34. *the field]* that is, *the fields:* as the Greek translateth. *of the suburbs]* which we three thousand cubits every way, from the wall of the city and outward; see Numb. 35. 4. 5. with the annotations. *not be sold]* this seemeth to be an absolute prohibition, that though the Levites might sell their houses, yet not their lands at all: which yet was but a figurative restraint (as the other legal ordinances,) until the Jubilee of the Gospel; for then, *Barnabas* a *Levite* sold his field, that he might enjoy a better inheritance among the saints Act. 4. 36. 37. Howbeit the Hebrew doctors understand this Law otherwise, and say; *The Priests and the Levites, which sell any field of their cities,* 〈...〉 *ny house, &c. do redeem them after this manner: they sell fields, though it be near to the Jubilee, and redeem them out of hand and they redeem houses in the walled cities, at any time when they please, though it be after many years,* Lev. 25. 32. *Maimonides in Jobel,* chap. 13. sect. 7. And this law against *selling,* they expound of alteration or changing, thus: *In the Levites cities, they may not make of a city the suburbs; nor of the suburbs a city, nor of the suburbs a field, nor of a field suburbs, as it is written, the field of the suburbs of their cities shall not be sold,* Lev. 25. 34. *We have been taught, that this which is said* SHALL NOT BEE SOLD, *meaneth shall not be altered; but the field, and the suburbs, and the city, shall all three of them be as they are, forever. Maimonides ibidem* sect. 4. 5.

Vers. 35. *waxen poor]* or *brought low,* as verse. 25. and 39. *hand faileth]* or, *hand is moved,* which the Greek translateth, and *he be weak* (or *impotent) in* his *hands by thee,* that is, unable to relieve himself. This phrase is here once applied to the *land,* in Deut. 32. 35. and often other where to the *foot,* the moving or sliding whereof, is also a decay or falling into evil. *strengthen him]* or, *take hold on him,* and so confirm his weak hands; that is, as the Greek translateth, *help* or *relieve* him. So God is said to *strengthen* or *hold* the right hand of Cyrus, when he enabled him to subdue nations, Isaiah 45. 1. so of Christ, in Isaiah 42. 6. and of his people, when he helpeth them against their enemies, Isaiah 41. 12. 13. According to this law, is that in Deut. 15. 7. 8. 10. where God commandeth to *open the hand,* to *lend* and to *give* unto the poor: and it is reckoned for one of the sins of *Sodom,* that she *strengthened not the hand of the poor and needy,* Ezek. 16. 49. even *the stranger]* that is, though he be a stranger, and none of thine own nation: or, as the Greek translateth, *thou shalt help him as a stranger and saj•urner.* Whereby God may intend the natural Israelites, which were but *strangers and sojourners* with him, verse 13. which is also the state of all the Saints on earth, 1 Pet. 2. 11. *that he may]* or, *and he shall live:* so the Gr. saith, *and thy brother shall live with thee.* By *living,* is meant the recovering of him-self out of his misery, as elsewhere *life* is opposed to sickness, ruin, and other miseries, Isaiah 38. 9. Nehem. 4. 2. 1 Chron. 11. 8. Gen. 45. 27. Therefore God commandeth to let the poor man have *sufficient for his need,* Deuteronomy 15. 8. see the annotations there. Hereby also was figured, that such as are poor in spirit, ought to be comforted: and such as are impoverished by sin, should be sought after for their recovery, by admonition, exhortation, prayer &c. that life may be given them; 1 Thes. 5. 14. 1 John. 5. 16. I am. 5. 16. 20.

V. 36. *biting-usury]* of this, see what is noted on Ex. 22. 25. *increase]* or *multiplication, overplus;* that is, when one taketh more then he lent. So in Ezek. 18. 8. 13. 17. Spiritual usury and exaction (which under this Law is also forbidden) is when the Law is urged upon the conscience of repentant sinners, more then is meet; whereby his life with God (which is by faith in Christ,) is empeached: or when the rudiments of the Law (which Christ hath freed his people from,) are laid as a yoke upon their necks, and burden upon their consciences; both which are hindrances of that true life and joy, which God by the Gospel and Spirit of his Son, ministereth unto the Saints, Matth. 18. 28.—33. Gal. 2. 14.—21. and 4. 9. 10. 11. and 5. 1. 2. &c. Acts 15. 1. 10. 11. Isaiah 9. 8.

Vers. 39. *waxen poor]* in Greek, *be humbled,* or, *brought low:* as verse. 25 *be sold]* for extreme poverty, debt, or theft; as 2 King. 4. 1. Exod. 22. 3. See the notes on Exod. 21. 2. *not serve* thyself] in Greek, *he shall not serve thee. of a servant] of a slave,* or *bondman,* as to compel him to do base and slavish works. The Hebrews say, *It is unlawful for an Israelite when he buyeth any Hebrew servant to make him serve in things vile, which are proper for servants (or slaves) to do; as to carry his vessels after him to the bath, or to untie his shoes &c.* Lev. 25. 49. *Which is to be understood of an Hebrew servant, because his soul is east down by his sale: but an Israelite which is not sold, it is lawful to use his ministry as a servants; for lo he doth not such work but willingly and of his own mind. Maimonides tom. 4. treat. of Servants,* chap. 1. sect. 7. This Law Solomon kept, as it is said, *but of the sons of Israel did Solomon make no servant: but they were men of war, & his servants, & his princes, & his captatins, &c.* 1 Kin. 9. 22.

Vers. 40. *as a sojourner]* in Greek, *or a sojourner:* meaning that he should be used kindly, reverently, and as a *brother,* verse. 46. The Hebrew canons say, *Every Hebrew servant or handmaid, their master is bound to make them equal to himself in meat, in drink, in clothing & in dwelling; as it is said* (in Deut. 15. 16.) *because he is well with thee: so that thou mayest not eat white bread, and he eat brown bread; or thou drink old wine, and he drink new; or thou sleep on a fetherbed, and he sleep on straw, &c. Hereupon they say, who so buyeth an Hebrew servant, buyeth himself a master: &c. Nevertheless it is necessary that the servant behave himself with a servants behavior, in those services which he doth unto him. Maim. in Servants,* ch. 1. s. 9. *year of Jubilee]* which was the year of liberty for all manner Hebrew servants: therefore, *No Hebrew maid, or Hebrew manservant was in use (in Israel) but at the time when the Jubilee was in use: whether it were a servant that sold him-self, or that was sold by the Synedrion. Maimonides in servants.* chap. 1. sect. 10.

Vers. 41. *go out from with thee]* the Greek saith, *he shall go out to remission,* (into liberty.) For what cause, or after what sort soever he hath been sold, the Jubilee released him: which was a figure of the time of grace, whereby now Christ hath freed us from the servitude of sin and Satan: John. 8. 32. 36. Rom. 6. 14 18. The Hebrew doctors say, *He whom the Synedrion sold, served six years* (Exod. 21. 2.) *from the day of his sale; and in the beginning of his seventh year, he went out a free man. If the yere of release* (Deut. 15. 1.) *Fel within those six years yet he did serve therein: but if the year of Jubilee fell in them, though he were sold but a year before the Jubilee, he goeth out free.* (Lev. 25. 40. 41.) *A man may soll himself for me then six years; if he sell himself for 10. or 20 years, and the Jubilee fall out, though within a year, he goeth out at the Jubilee. If a man have*

sold himself or been sold by the Synedrion, and he runs away: he is bound to make up the six years; but if the Jubilee fall, he goeth out free. If he have been sick, either by a continued sickness year after year, or been sick by fits; if the whole time (of his sickene) be less then four years, they are reckoned among the six (years service:) out if he have been four years sick. he is bound to make good all the days of his sickness as it is written (Lev. 25. 40.) *As an hireling, as a sojourner: if the Jubilee fall, he goeth out. Maim. in Servants,* ch. 2. sect. 2. 3. 4. 5. *his sons with him]* that is, *his children* (as the Greek translateth,) whether sons, or daughters. In Exod. 21. 3. there is the like, for his wife. And by the parable in Matth. 18. 25. it seemeth that in Israel men might be sold for debt, they, their wives, and their children, and all that they had: and in 2 King. 4. 1. the credit or would take the children bondmen, for their fathers debt. Howbeit the Hebrew Doctors understand these otherwise, saying; *Every Hebrew servant, his master is bound to find his wife meat &c. and so he is bound to find his sons and daughters meat. Of him whom the Synedrion sold, it is said* (in Exod. 21. 3.) *if he were the husband of a wife, then his wife shall go out with him. If thou thinkest that when he was bought, his wife became a servant; it is not so: but to teach that his master was bound to give her food. And of him that sold himself, it is said* (in Lev. 25. 41.) *he and his sons with him. And of him that was sold to an heathen, it is said* (in Lev. 25. 54▪) *he and his sons with him. Whether they were the wife and children which he had at the time when he was sold; or wife and children which he had after he was sold, so that he took her with his masters consent; but if he took her without his consent, his master is not bound to find her meat. Though his master be bound to find his wife and children meat, yet hath he nothing of the labors of their hands, but the wives labors are her husbands: and whatsoever is due from a husband to his wife, is due to her, forasmuch as he is an Hebrew servant. Maimonides, treat. of Servants,* ch. 3. sect. 1. 2.

Vers. 42. *my servants]* their redemption from Pharaoh, figured the redemption from Satan by Christ; and their freedom, that of which it is said, *ye are bought with a price, •ee not the servants of men▪* 1 Cor. 7. 23. and *now being made free from sin, and made servants to God; ye have your fruit unto holiness, and the end everlasting life,* Rom. 6. 22. *the sale of a servant]* that is, not after the manner that servants (or slaves) are sold in the market, publicly; but *privately* and *by way of honor, Maimonides in Servants.* ch. 1. sect. 5.

Ver. 43. *with rigor]* as the Egyptians ruled over Israel, Exod. 1. 13. The Hebrews describe it thus: *What is rigorous service? It is service which is not determined, and service whereof there is no need: but (the masters) purpose is to make him work, and only that he should not cease. Hereupon our wise men have said, that (the master) should not say unto him, Digge under the vines until I come; for loe he giveth him no determined stint: but he is to say unto him, dig till such an hour, or unto such a place. And so he may not say to him, Dig this place; when there is no need to do it, &c. Maimonides in Servants,* chap. 1 sect. 6. But this *rigor, fierceness* or *cruelty* here forbidden, extendeth forther, even to all overmuch labor, above that which is meet, and they are able; as the Greek here translateth, *Thou shalt not rack him* (or *afflict, torment him) with labor:* beating if their work be not done, Exod. 1. 14. and 5. 7. 8. 14. and *threatening* with hard words; Ephes. 6. 9. and the like. *fear thy God]* and thereby abstain from this evil: see verse 17.

V. 44. *of the heathens]* as the Hebrew servants set at liberty by the Jubilee, figured God's elect, set free by Christ: so the *heathens* brought into subjection and bondage, may figure the

reprobates, whom Christ and his people shall rule with an iron rod, Psal. 2. 9. Rev. 2. 26. 27. Or, being understood of such servants as were bought and brought unto the faith of God, & were circumcised, (as in Gen. 17. 27.) it might foreshadow the conversion of the heathens, and bringing them into the perpetual service of Christ and his Church; Isaiah 56. 3. 6. 7. and 60. 3. 7. 10. 12. Compare that promise made by the Prophet, *The Lord will have mercy* ⟨◊⟩ *Jacob, and will yet choose Israel, and set them in the•• own land; & the strangers shall be joined with them, & they shall cleave to the house of Jacob. And the people's shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord, for servants and handmaids, and they shall take them captives, whose captives they were; and they shall rule over their oppressors,* Isaiah 14. 1. 2.

Verse▪ 45. *of the sojou•n••s]* or, *of the stranger▪ inhabitants;* meaning such as were in the land, but [unspec] not joined to the Church of Israel; as the Chaldee paraphrast here calleth them *uncircumcised sojourners:* these sojourners are opposed to the heathens out of the land, round about them, verse 44. *that do sojourn]* or, *that are strangers:* in Greek, *that are among you. of their fa••the]* in Chaldee, *of their seed.* And this might be, if the mother only were a stranger. *An Israelite, the lieth with a Canaanitish bondwoman, for as much as she is a bondwoman, he begetteth a Canaanite* ⟨◊⟩ *every respect; and he is fold and bought, and made to ser•• forever, as other bondmen. Maimonides in Servants▪* chap. 9. sect. 1. which accordeth with that law in Exod. 21. 4.

Vers. 46. *as an inheritance for your sons]* the Greek translateth, *you shall divide* (or *impart) them* [unspec] *unto your children.* These words, *possession* and *••heritance,* applied thus to servants; mean their subjection under their masters; according to which phrase, God is said to *inherit in all nations,* Ps. 82. 8. and Christ, to have the heathens &c. for his *inheritance* and *possession,* Psal. 2. 8. And in saying *for your sons,* he implieth a prohibition to sell the• to strangers, especially if the servant were turned to the faith; and by the Hebrew canons, he that sold his servant to the heathens, the servant were out free, and his master was compelled to redeem him out of the heathens hand. *Maimonides in Servants,* ch. 8. s. 1. *forever]* they and their ⟨...⟩ dren after them, are bondmen; until they be made free. They were free by God's Law, if their master had maimed them, as Exod. 21. 26. 27. and by the Hebrew canons, their freedom might be bought by themselves, or their friends: *Maimonides in Servants,* chap. 5. sect. 2. *serve* yourselves] o•, *bring them into servitude, use them as servants. not rule over him]* in Chaldee, *not serve* yourselves *with him:* in Greek, *not rack* (or *afflict) him with labors;* as verse. 43. But might they then rule over the heathens with rigor? The Hebrews say, *It is lawful to make a Canaanitish servant serve with rigor: but not with standing this right, it is the property of mercy, and way of wisdom, that a man should be compassionate, and follow justi••, and not make his yoke heavy upon his servant, nor afflict him. And to give him meat and drink of all sorts. The first wise men, used to give their servants of all meats that they did eat themselves; and they gave their beasts and their servants meat, before they themselves did eat▪ Loe he s••th* (in Psalm 123. 2.) *as the eyes of servants, unto the hand of their masters, as the eyes of a maiden, unto the hand of her mistress: Also they used not a servant contēp••ously, by hand, or by words: the seript••• giveth them for service, not for shame and contempt. And let him not much cry out against him, or show in* ⟨...⟩ *, but speak gently to him,*

and hear his plea▪ ⟨◊⟩ s• it is expressed in the good ways of Job, for which be commendeth himself. If I despised the cause of my servant or of my handmaid when they contended with ⟨◊⟩ ▪ did not •e that made me in the womb, make him, &c. Job▪ 31. 13. 15. *Ne••her should cruelty and hardness be found, s•ve among the idolatrous heathens: but th• s••do• Abraham our father, upon whom the blessed God hath poured out the good things of his Law, and commanded them stat••es and judgments which are righteous; they shall be merciful towards all. And so among the properties of the holy blessed God, which we are commanded to imitate, he saith, His tender mercies are over all his works,* (Psal. 145. 9.) *and who so showeth mercy, mercy shall be shown unto him, &c. Maimonides* treat▪ of *Servants,* chap. 9. sect. 8.

Vers. 47. *the stranger]* which the Chaldee expoundeth, *the uncircumcised:* so after. *do attain]* in Greek, *do find,* to weet, enough to buy a poor Israelite; that is, if he be rich and able: so in verse 26. and 49. *the stock]* or, *the stumpe,* as this word is Englished in Dan. 4. 15. that is, any of the linage or kindred remaining. The Chaldee translateth, *to the Aramite* (that is, to *a paynim* or *•eathen,) of the family of a stranger* (or *Pros•lyte:)* meaning one that was of a proselytes stock, but was not himself a proselyte, or of the faith of Israel.

Vers. 48. *redemption shall be to him]* that is, he shall have right to be redeemed. *his brethren]* that is, *his kindred;* as is after explained.

Vers. 49. *his uncle]* in Greek and Chaldee, *his fathers brother. his hand hath attained]* to weet, *wealth enough;* if he be able of himself. The Hebrew canons say, *He that is sold to a stranger, if his own hand attain not to redeem himself, his kindred are to redeem him; and one kinsman before another, as it is said, his uncle, or his uncles son, &c. And the Synedrion are to compel his kindred to redeem him, that he be not drowned (or swallowed up) among the heathens. If his kindred redeem him not, or his own hand cannot attain to i•▪ every man of Israel is commanded to redeem him. And whether his kindred do redeem him, or any other man, he is to go out free,* [and not to be a servant to him that redeemed him.] *And he may borrow, for to ••deem himself from an heathen, and he may redeem by the half (or in part.) But he that is sold to an Israelite, his kindred may not redeem him, neither may •e borrow to redeem himself; neither is redeemed by the half (or part,) but if his hand be able to give according to the years that remain, he may give and go out, otherwise he goeth not out. Maimon.* in *Servants,* chap. 2. sect. 7. A practice of this, we find in Nehem. 5. 8. *We, after our ability, have redeemed our ⟨◊⟩ the Jews, which were sold unto the heathen: and will you even sell your brethren? or shall they be sold ⟨◊⟩ us?*

Vers. 50. *with him that bought him]* This is a common equity; *whether he had sold himself to an Israelite, or to an heathen, or had been sold by the Magistrates, he aba•ed of his redemption, and went out, Maimonides ibidem,* chap. 2. sect. 8. *the money]* Hebr. *the silver:* this the Hebrews hold strictly, to be *money, not monies worth,* as *fruits, vessels,* or the like. *Maimonides ibidem,* chap. 2. sect. 8. *days of an hired servant]* that is, a precise or set number of days, not more nor fewer. So this phrase elsewhere noteth, as in Job. 7. 1. 2. *Is there not an appointed time to man upon earth? and are not his days like the days of an hireling? &c.* And in Esa. 16. 14. *In three years, as the years of an •ireling: and in* Esa. 21. 16▪ *yet a year; according to the years of an hireling:* that is, precisely, without longer day.

Vers. 52. *according to his years] As▪ if he had sold himself for an hundred (crowns,) and there remained unto the •ubile from the year of his sale, ten years: he shall re•kon ten (crowns) for every year that he hath served him, and abate the price of them, and return the rest in money, Maim.* in *Servants,* chap. 2. sect. 8.

V. 53. *As an hired servant of the year, by the year]* that is, *as a yearly hireling:* see verse 50. *before thine eyes]* that is, thou shalt not suffer the stranger to rule over him with rigor, and thou wink at it. But every Israelite was bound to forbid: him this; and because it was a stranger that dwelt in the land, the Magistrates of Israel, might restrain him from rigor.

V. 54. *by these]* Greek, *by these things* (or *means:)* that is, neither by others, nor by himself, before the Jubilee. *of Jubilee]* Greek, *of Remission:* which was a year of full discharge of all servants from the hands of all other masters, that they might be the Lord's, and serve him only. Which thing Christ hath fulfilled for us in truth, who dying in the last Jubilee, the acceptable year of the Lord; hath set us free from all sinful servitude; that sin should reign no more in our mortal body, nor we obey it in the lusts thereof; but present ourselves unto God, as those that are alive from the dead; and our members as instruments of righteousness unto God, Rom. 6. 11. 12. 13. John. 8. 34. 36. Heb. 2. 14. 15.

CHAP. XXVI.

1, God forbidding Idolatry, commanded true religion. 3, Promiseth blessings to them that keep his commandments. 14, Threatneth curses to those that break them. 21, And as their stubborness increaseth, so shall his plagues. 40, He promiseth to remember his covenant at last, towards them that repent.

YE shall not make unto you, Idols; neither shall ye rear up unto you, a graven *thing,* or a pillar, neither shall ye set, *any* stone of imagery, in your land; to bow down yourselves unto it: for I Jehovah, *am* your God. Ye shall keep, my Sabbaths; and reverence, my Sanctuary: I *am* Jehovah.

〈 in non-Latin alphabet 〉

IF ye shall walk, in my statutes: and keep, my comendements; and do them. Then I will give your rains, in their season, and the land shall give, her increase; and the trees of the field, shall give their fruit. And your threshing, shall reach unto the vintage; and the vintage, shall reach unto the sowingtime: and ye shall eat your bread, to the full; and dwell in confident-safety, in your land. And I will give peace, in the land; and ye shall lie-down, and none *shall* make *you* afraid: and I will cause the evil beast to cease, out of the land; and the sword, shall not pass through your land. And ye shall pursue, your enemies: and they shall fall before you, by the sword. And five of you, shall pursue an hundred; and an hundred of you, shall pursue ten-thousand: and your enemies shall fall, before you, by the sword. And I will have-respect unto you; and make you fruitful; and multiply you: and establish my covenant with you. And ye shall eat old *store,* very-old: and bring-forth the old, because of the new. And I will set my Tabernacle, amongst you• and my soul, shall not loath you. And I will walk, among you; and will be to you, a God: and you, shall be to me a people. I *am* Jehovah your

God, which brought you forth, out of the land of Egypt; from being servants to them: and I have broken the staves of your yoke, and made you go, upright.

But if ye will not hearken, unto me: and will not do, all these commandments. And if ye shall despise my statutes; and if your soul loath my judgments: so that *ye* do not, all my commandments; that ye break, my covenant. I also will do this unto you; I will even appoint over you suddaintertour, the consumption, and the burningague; that consume the eyes, and pine-away the soul: and ye shall sow your seed, in vain; and your enemies, shall eat it. And I will set my face, against you; and ye shall be smitten, before your enemies: and they that hate you, shall rule over you; and ye shall flee; when none pursueth you.

And if yet *for* these, ye will not hearken unto me: then I will add to chastise you, seven *times* for your sins. And I will break, the excellency of your power: and I will make your heavens as iron; and your earth, as brass. And your strength shall be spent in vain: and your land shall not give, her increase; and the trees of the land, shall not give their fruit.

And if ye walk with me, contrary; and [unspec] be not willing to hearken unto me: then I will add plagues upon you; seven *times,* according to your sins. And I will send among [unspec] you, wild-beasts of the field, which shall rob you *of your children;* and cut-off your cattle; and make you few: and your ways, shall be desolate.

And if by these, ye will not be chastised, [unspec] by me: but will walk with me, contrary. Then will I also, walk with you, contrary: [unspec] and even I, will plague you; seven *times,* for your sins. And will bring upon you, a [unspec] sword; that *shall* avenge, the vengeance of the covenant; and ye shall be gathered, into your cities: and I will send the pestilence, among you; and ye shall be given, into the hand of the enemy. When I *shall* break unto [unspec] you, the staff of bread; then ten women shall bake your bread, in the oven; and they shall return your bread, by weight, and ye shall eat, and not be satisfied.

And if for this, ye will not hearken unto me: but will walk with me, contrary. Then I will walk with you, in wrath contrary; and I, even I will chastise you; seven *times* for your sins. And ye shall eat, the flesh of [unspec] your sons: and the flesh of your daughters, shall ye eat. And I will destroy your high [unspec] places; and cut-down your Sun-images: and cast your carcasses, upon the carcasses of your filthy idols: & my soul shall loath you. And I will make your cities, a wast; and will [unspec] make-desolate, your Sanctuaries: and I will not smell, the smell of your rest. And I, will [unspec] make the land desolate: and your enemies, which dwell therein, shall be astonished at it. And you, will I scatter among the heathens; [unspec] and will draw out a sword, after you: and your land, shall be desolate; and your cities, shall be a wast. Then, shall the land enjoy, her [unspec] Sabbaths; all the days *that* it lieth-desolate; and you, in your enemies land: then, shall the land rest, and enjoy her Sabbaths. All the days *that* it lieth-desolate, it shall [unspec] rest: for that it rested not, in your Sabbaths, when ye dwelt upon it. And they that *are* [unspec] left of you, I will even bring a softness, into their heart; in the lands of their enemies: and the sound of a driven leaf, shall pursue then; and they shall flee *as* fleeing from a sword, and shall fall, when none pusueth. And they [unspec] shall fall, *every* man upon his brother, as before a sword, when none pursueth: and

ye shall not have, power-to-stand; before your enemies. And ye shall perish among the heathens: and the land of your enemies, shall ⟨◊⟩ you up. And they that *are* left of you, shall [unspec] pi•e away in their iniquity, in your enemies lands: and also, in the iniquities of their fathers, they shall pine-away with them. And *if* they shall confess their iniquity, and the [unspec] iniquity of their fathers; with their transgression, which they transgressed against me: and also, that they have walked with me, contrary. *And that* I also, have walked with them, contrary; & have brought them, into the land of their enemies: if then, their uncircumcised heart, be humbled; and then, they accept of their iniquity. Then will I remember, my covenant *with* Jacob: and also, my covenant *with* Isaac, and also my covenant *with* Abraham, will I remember, and I will remember the land. And the land, [unspec] shall be left of them, and shall enjoy her Sabbaths, while *it* lieth-desolate, without them; and they, shall accept of their iniquity: because even for-because, they despised my judgments; and their soul loathed my statutes. And yet for all that, when they be in the land of their enemies; I will not despise them nor loath them, to consume them; to break my covenant, with them: for, I *am* Jehovah, their God. But I will remember unto them, the covenant of *their* Ancestors: them whom I brought forth, out of the land of Egypt, before the eyes of the heathens; to be unto them, a God; I Jehovah. These, *are* the Statutes and the Judgments, and the Laws; which Jehovah gave, between him and the sons of Israel: in mount Sinai, by the hand of Moses.

Annotations.

IDols] in Hebrew *Elilim,* that is, *Vanities* or *things of naught:* in Greek, *things made-with hands.* Of these and the making of them, see the notes on Levite. 19. 4. and Exod. 20. 4. *graven* thing] which the Chaldee expoundeth *an image:* see Exod. 20. 4. *pillar]* or *statue,* or *standing-image;* which hath the name of *setting-up,* or *standing;* and seemeth to have been usually of stone; as Jacob set up *a stone* for *a pillar,* Gen. 28. 18. and 35. 14. And pillars were set up either for civil moniments; as was the pillar on Rachel's grave, Gen. 35. 20. and Absolom's pillar, 2 Sam. 18. 18. or for religious moniments, as were altars; Gen. 35. 14. Esa. 19. 19. these latter are here forbidden, after that God had appointed the place and ordinances of his worship; and he signifieth his hatred of them, in Deut. 16. 22. Yet were they used, not only by the heathens, as in Egypt, Ier. 43. 13. but by the idolatrous Israelites, 1 King. 14. 23. 2 King. 17. 10. The Hebrews say, *Matsebah* (the Pillar or Statue) *which the Law forbiddeth, is a building (or edifice,) by which all do gather themselves together, though it be to serve the* LORD; *because such was the manner of Idolaters; and who soreareth up a pillar, is to be beaten.* Maimonides treat. of *Idolatry,* chap. 6. sect. 6. And Sol. Rashi on Deut. 16. 22. saith; *Matsebah* (the Pillar) *is a stone to offer upon; though it be to* (the God of) *heaven. set]* or *put, lay:* Hebr. *give.* Whereby also he may forbid the sufferance of such in their land; for elsewhere they are willed to destroy their pictures, Num. 33. 52. and *giving* is often used for *suffering,* see Gen. 20. 6. *stone of imagery]* or, *stone of picture,* or *of figure,* that is, any *pictured* or *figured stone,* or *image of stone:* the Chaldec calleth it *stone of adoration* (or *of worship)* upon or unto which they used to bow down. Of this word, *pictures* have their name, Num. 33. 52. Esa. 2. 16. The Hebrews understand this of such stones as wherewith they used to pave their holy places, and bow down upon them to serve their God's. *The stone of imagery spoken of in the Law, although a man bow down him-self thereupon unto*

God, he is to be beaten: because it was the manner of Idolaters, to lay a stone before (the Idol,) and to bow down upon it; therefore they might not do so unto the LORD. *Maimonides* treat. of *Idolatry,* chap. 6. sect. 6. 〈...〉 *in your land]* The Hebrews understand this Law, of stones upon which they worshipped; do by the *land* here, understand all other places save the Sanctuary, which was paved with stone, upon which they bowed down. *In the Sanctuary it was lawful to bow down upon the stones; as it is written* IN YOVR LAND: *in your land ye may not bow down upon stones, but ye may bow down upon the stones wherewith the Sanctuary is paved. And for this cause, all Israel are wont to lay matts or some such thing, in the Synagogues which are paved with stone; to make a separation between their faces and the stones, &c. Maimonides ibidem* sect. 7. But this seemeth to savor of superstition, for God forbiddeth not stones simply, but *stones of imagery,* which were pictured or graved with figures. *unto it]* or, *upon it;* for so both the Hebrew and Chaldee may be Englished; but the Greek translateth *unto it.* And the Hebrew doctors, understanding it to be a prohibition of bowing down upon any such stone, though unto the true God, do determine the punishment to be *beating* by the magistrate: whereas if they bowed upon it to an idol, they were *stoned* to death (according to the law in Deut. 13. 10.) Maimonides treat. of *Idolatry,* ch. 6. sect. 6. 8.

Vers. 2. *Sabbaths]* in Chaldee *Sabbath days:* see Levite. 19. 3. 30. *reverence]* or *fear* 〈 in non-Latin alphabet 〉 see Levite. 19. 30. where these laws were before given; and are here repeated, as generals implying all other religious duties, because God would by promises and threatenings confirm his whole Law, & bind his people to the more careful obedience.

〈 in non-Latin alphabet 〉 Here beginneth the three and thirtieth Section or Lecture of the Law, after the Hebrews computation: whereof see Gen. 6. 9.

Vers. 3. *Walk in my statutes]* This maketh men *just before God,* Luk. 1. 6. and if the Law could give life, (and were not weak through the flesh, Rom. 8. 3.) *verily justice should have been by the Law,* Gal. 3. 21. but when the commandment cometh, Sin reviveth, and man dieth, Rom. 7. 9. Therefore by the works of the Law, there shall no flesh be justified in God's sight. Rom. 3. 20. but *she just shall live by faith,* Gal. 3. 11. and by faith this condition here required, is fulfilled; as Enorh walked with God, Gen. 5. 24. when he pleased him by faith, Heb. 11. 5. 6. This then according to the letter, is legal; and promiseth life to them which do these things, Rom. 10. 5. but spiritually leadeth unto Christ, who is the *end of the Law, for justice to everyone that believeth,* Gal. 3. 24. Rom. 10. 4.

Vers. 4 *your rains]* in Greek, *rain unto you:* he meaneth *the rain of the land, the first rain and the latter rain,* whereof see Deut. 11. 14. These none can give but God, Ier. 14. 22. they figured spiritual blessings, by the doctrine of the Gospel of Christ, Deut. 32. 2. Psal. 72. 6. 2 Sam. 23. 4. *their season]* that is, *due season;* so they make the earth fruitful: and are of *the Lord's good treasure,* which he openeth unto men, Deut. 28. 12. and should move them to fear him, Ier. 5. 24. *her increase]* or *her fruit;* which is an effect of the rain, through God's blessing; for when *the showers of blessing* come in their season, the tree of the field yieldeth her fruit, and the earth her increase, Ezek. 34. 26. 27. And this is spiritually applied to our earthly nature, made fruitful unto God through the rain and dew of his graces, and so it receiveth of him a

blessing: Ps. 67. 7. and 85. 12. 13. Heb. 6. 7. 8. Of the Hebrews, *R. Menachem* here saith, *the land hath a mystical signification of the land that is on high.*

Vers. 5. *reach unto the vintage]* or, *to the grape-gathering:* meaning hereby large blessings, with a bundance and variety of fruits, continued one after another. The like figurative promises are given to the Church under the Gospel, in Amos. 9. 13. saying, *The plowman shall overtake the reaper, and the treader of grapes, him that soweth seed. to the full]* or, *to satiety:* this signifieth abundance from God, Joel 2. 26. and contentation in men; as they that are never content, are said not to *know satiety,* Esa. 56. 11. and when God withholdeth increase, they eat, but not to satiety: Hag. 1. 6. Thus God fed them with Manna *to the full,* Exod. 16. 8. and promiseth so to feed the poor & meek under Christ, Psal. 13•. 15. and 22. 27. *The just eateth to the satiety of his soul:* Pro. 13. 25. *in confident safety]* or, *in hopeful security, safely.* The Hebrew *Betach* signifieth *trust, hope,* or *confidence,* Act. 2. 26. from Psalm 16, which ought to be in God, Psal. 40. 5. whereupon followeth *safety* through his defense, as the Greek here translateth, *ye shall dwell in safety;* and so men are secure and bold, without fear of disturbance; Gen. 34. 25. as in Psal. 78. 53. *He led them with confident safety; and they dreaded not.* This as it is a blessing which God only giveth, Psal. 4. 9. so it is promised to the obedient, Prov. 21. 33. and is performed to such as are in the sheepefold of Christ, Ezek. 34. 25. 27. 28.

Vers. 6. *peace]* This though generally it signifieth all prosperity, yet sometime it is specially opposed to the *sword,* Matth. 10. 34. and unto *war,* Psal. 120. 7. which seemeth to be that which is intended here, as the former was against famine. *none shall make* you *afraid]* This God promiseth to fulfill under Christ, Jeremiah 30. 10. Ezekiel 34. 28. Mich. 4. 4. *cause the evil beast to cease]* that is, as the Greek translateth, *I will destroy evil beasts;* one being put for a multitude, or many; and ceasing being used for utter abolishing, as in Exod. 12. 15. Psal. 119. verse 119. or at least, for repressing their rage and fury: for in Israel, Lions, Bears, and the like, sometime destroyed the inhabitants, 2 King. 17. 25. 26. and 2. 24. This promise is applied also to the Church under the Gospel, Ezek. 34. 25. So in Job 5. 23. *the beasts of the field shall be at peace with thee.* The contrary followeth in verse 22. By the *evil beasts,* R. Menachem here understandeth mystically vicious lusts, *the powers of uncleanness, which flew from the unclean Spirit; that they shall not prevail to pollute the land which is on high.* So they seem to call our nature regenerate, as the Apostle calleth the Church, *Jerusalem which is on high,* Gal. 4. 26. *the sword]* used ordinarily for *war,* when it is spoken of men; but *the Lord's sword,* is explained to be *the pestilence,* 1 Chro. 21. 12. which may specially be intended here; and so God promiseth blessings, opposed to his *four sore judgments,* which are *the sword* (or war) *the famine, the evil beast,* and *the pestilence,* mentioned in Ezek. 14. 21. and Revel. 6. 8. Or, if we understand this *sword* for wars; then under *peace* aforesaid, may the promise be implied against *the sword of the Lord the pestilence.* These blessings; though they concern this life, yet the end of them is to lead to life eternal; so the Hebrews of old understood them, as their later doctors (though wandering out of the way of life) do witness, saying: *The holy blesed (God) hath given us a Law, which is the Tree of life; and whosoever doth all that is written therein, and knoweth him with a perfect knowledge, shall thereby be made worthy of the life of the World to come &c. And he hath promised us in the Law, that if we do it with joy and goodness of soul, and exercise ourselves in the •••dome thereof continually; he will remove from us, all things that may let us from doing it, as*

sickness, and war, and famine, and the like. And he will supply us with all good things, that may strengthen our ⟨◊⟩ *to do the Law, as satiety and peace, and store of silver and gold; that we be not employed all our days, in the things which the body hath need of; but may be made fit to* ⟨◊⟩ *wisdom, and to do the Commandments, that we may be worthy of the life of the world to come. Maimonides* in treat. of *Repentance,* chap. 9. sect. 1. Thus they followed after the Law of righteousness, but attained not to it, because they sought it *not by* ⟨◊⟩ in Christ, *but as it were by the works of the Law;* ⟨◊⟩ *they have stumbled at the stumbling stone,* Roman 9. 31. 31.

Vers. 8. *five of you shall pursue a hundred]* This promise is enlarged in Ios. 23. 10. *One man of you* ⟨◊⟩ *pursue a thousand:* and was notably performed it David's Worthies, 1 Chron. 11. of whom someone lift up his spear against *eight hundred,* and slew *three hundred* at one time, 2 Sam. 23. 8. 18. 1 Chro. 11. 11. Three men brake through the host of the Philistines, 1 Chron. 11. 18. Of the Gadites, there were men that had faces like the faces of Lions, and were as swift as the Roes of the mountains, 1 Chron. 12. 8. And David himself celebrateth this mercy, *I pursued mine enemies, and overtooke them: and turned not, till I had consumed them:* Psal. 18. 38. 2 Sam. 22. 38. See also Deut. 32. 30.

Vers. 9. *I will have respect]* or *turn my face,* in Greek, *I will look upon you and bless you:* and the Chaldee expoundeth it, *I will have respect by my word to do good unto you.* For this grace David prayed, Psal. 25. 16. and 69. 17. and when God delivered Israel from their enemies, it is said, *he had respect unto them, because of his covenant, &c.* 2 King. 13. 23. The contrary hereto, is the hiding of God's face, Deut. 32. 20. *fruitful]* or, *to increase;* as he had done before in Egypt, Exod. 1. 7. This blessing is acknowledged, in Nehem. 9. 23. *Their children thou multiplyest, as the stars of heaven:* and promised to be again under Christ; *I will bring* (my sheep•) *again to their folds, and they shall be fruitful and increase:* Ier. 23. 3. *establish my covenant]* that is, faithfully keep, and continue to do the things which I have promised: see the notes on Gen. 6. 18.

Vers. 10. *very*-old] in Greek, *old of old* things: this respecteth the increase of their land, as the ⟨◊⟩ did of their bodies. See Levite. 25. 22. *because of]* or, as the Gr. translateth, *from the face of* the new: they should bring forth the old, for want of roomth to lay up the new. This fruitfulness of the land, figured the many graces wherewith God would enrich the hearts of his people: as in verse. 4. For how ever God persuadeth his people, by promise of outward blessings, to keep his Law; yet *the end of the commandment is love, out of a pure heart, end of a good conscience, and of faith unfaigned,* 1 Tim. 1. 5. and such as for worldly benefits receive the word of the Lord, *when tribulation or persecution arisith, because of the word, by and by they •are offended;* Matth. 13. 21. The Hebrews say, *All love that dependeth on a thing, when the thing ceaseth, the love ceaseth. He that serveth the blessed God, to the end that his riches may be multiplied, or his life preserved; his service is not perfect: as Satan said* (in Job. 1. 9. 10.) *doth Job fear God for nooght? Hast thou not made an hedge about him, &c. He that serveth God because of bodily things, on which his service dependeth; it shall not be confirmed unto light in the light of the living. For when those things cease, for which he serveth: his love will cease. And there is no eating and drinking in the state of death whether thou goest. But he that serveth God out of entire love, his love shall be in life*

everlasting, and shall not depart forever, and his reward that loveth God, shall be eternal. R. Elias in *Reshith chochmah,* treat. of *Love,* chap. 2. fol. 77. See also the annotations on Exod. 20. 6.

Vers. 11. *set my tabernacle]* Hebr. *give,* that is, *set* and *stablish* it; for both these ways, is *giving* expounded by the holy Ghost, as 1 King. 10. 9. compared with 2 Chron. 9. 8. and 2 Sam. 7. 24. with 1 Chron. 17. 22. God's *Tabernacle* was a sign of his dwelling in favor amongst them, Revel. 21. 3. See the annotations on Exod. 25. 8. The 〈◊〉 signification was concerning Christ, who should dwell in the Tabernacle of our flesh; by whom God built again *the Tabernacle of David,* which was fallen down, Act. 15. 16. and in him *God was reconciling the world unto himself,* 2 Cor. 5. 18. and under this figure, eternal life in heaven was implied; *For we know, that if our earthly house of* this *Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens,* 2 Cor. 5. 1. And that the Israelites had of old, the true understanding of these promises, that they belonged to the days of Christ, and the end of them was eternal life in heaven; it appeareth by the footsteps which yet remain in their later doctors, though they have quenched the light of grace, in laboring to have it by the works of the Law. For they say, *For this cause, have all Israel, their Prophets and their Wise men desired the days of Christ, that they might have rest from the kingdoms, which will not suffer them to study in the Law, &c. that they might be worthy of the life of the world to come. For in those days, knowledge and wisdom, and truth shall be multiplied; as it is written, for the earth shall be full of the knowledge of the* LORD. (Esa. 11. 9.) *it is also written, And they shall teach no more every man his neighbor, &c.* (Ier. 31. 34.) *again it is said, And I will take away the stony heart out of your flesh,* (Ezek. 36. 26.) *For that King which shall stand up of the seed of David, shall be more wise then Solomon, &c. and therefore he shall learn all the people, and teach them the way of the Lord; and all the heathens shall come to hear him,* (Mich. 4. 1. 2.) *And the end of all the reward, and later goodness which is without ceasing and diminishing, that is the life of the world to come. But the days of Christ are of this world, and the world goeth after the wonted manner, save that the kingdom shall be restored* to Israel, *Maimonides* treat. of *Repentance:* chap. 9. sect. 2. Thus they speak, missing the right way, by going about *to establish their own righteousness,* Rom. 10. 3. and mistaking Christ's kingdom, which though it be in this world, yet is it not of the same, John. 18. 36. *my soul shall not loath you]* or, *not abhor, not cast you away as vile and lothesome.* Man is by nature loathsome through sin; as it is said, *Thou wast cast-out into the open field, to the loathing of thy soul* (or *person,) in the day that thou wast borne,* Ezek. 16. 5. But through the grace of God in Christ, our *bloods* are washed away, and we are adorned with the gifts of his spirit, Ezek. 16. 8. 9. 10. So this promise concerneth such as keep the covenant of God, that they shall not lothesomly be rejected. For *my soul,* the Chaldee translateth *my word shall not loath you.* So in verse 30. Ibn Ezra explaineth it thus, *And I will set my Tabernacle amongst you, and ye shall not fear that ever ye shall come into want: for my glory resideth with you, and it is not as the son of man, whose soul loatheth to dwell in one place.*

Vers. 12. *I will walk among you]* the Chaldee paraphraseth, *I will cause my divine majesty to dwell among you;* that Majesty is Christ, who by his spirit is with his church *all days unto the worlds end,* Math. 28. 20. *who walketh in the midst of the seven golden Candlesticks,* Revel. 2. 1. For his people are his Temple wherein he dwelleth, as it is written, *ye are the Temple of the living God, as God hath said; I will dwell in them and walk in* them, 2 Cor. 6. 16. For God's walking, was in his

Tabernacle; 2 Sam. 7. 6. See also Revel. 7. 15. and 21. 3. Under this, eternal life was also promised in heaven, whither Christ went *to prepare a place* for us, and will come again to receive us unto him self; that where he is, there we may be also, John. 14. 2. 3. *a God]* or *for a God:* that is, as the Greek translateth, *your God;* of which blessing, see the annotations on Gen. 17. 7.

V. 13. *from being servants to them]* under whom, all sinful servitud• was also signified; from which the church is redeemed by Christ, as from Sin, John. 8. 34. 36. from Satan, Heb. 2. 14 15. and from bondage to men in things concerning God, as it is said, *Ye are bought with a price, be not ye the servants of men:* 1 Cor. 7. 23. *slaves of your yoke]* or, *bars, of your yoke:* meaning the bondage of Egypt, and of sin which they were entangled with there, Ezek. 20. 7. 8. For though *bonds* and *yokes* signify civil bondage, as in Ier. 27. 2. 3. 6. 7. 2 Chron. 10. 4. yet the wicked is also *holden in the cords of his sin,* Prov. 5. 22. And of this, the church complaineth, *The yoke of my trespasses, is bound by his hand; they are wreathed, they are come-up upon my neck,* Lam. 1. 14. And from this Christ hath freed us, as it was promised, *his yoke* (shall be removed) *from off thy neck, and the yoke shall be destroyed, because of the Oile,* (that is, for Christ's sake) Esa. 10. 27. So in Ezek. 34. 24. 27. Ier. 2. 20. Contrariwise, for their sins God threateneth them with *a yoke of y•on,* Deut. 28. 48. The Hebrew *M•t,* is properly 〈◊〉 *staff,* Numb. 13. 23. and so is used for the staves or bars of yokes, and for *yokes* themselves, as in Ier. 27. 2. where it is joined with *bonds,* where with the staves of the y••e are tied. *made you go upright]* or, with *upright-stature;* not stouping as under the yoke: to the Chaldee saith, *I led you forth into freedom,* and the Greek, *I led you with boldness.* This also figured our redemption by Christ, whereby the Churches *stature* is made upright and tall, *like the P* 〈...〉 *e tree,* Song 7. 7. which grace when Israel rejected, God *bowed down their back always,* Romans 11. 10.

Vers. 14. *not hearken to me]* that is, as the Greek saith, *not obey me;* and the Chaldee, *not receive my word.* So in verse 18. Here followeth many moe threatenings, whereby God prophesied of their falling from him, and his judgments upon them, till they should be restored by grace, verse 44. 45. So in Deut. 28.

Vers. 15. *despise]* or, *contemptuously reject,* as Israel did, 2 King 17. 15. Ier. 6. 19. Ezek. 5. 6. and 20. 13. 24. *loath* or *abhor,* as after (in verse 43.) he 〈...〉 th they would do; for which he repaid them according, as the Prophet saith; *hath thy soul loathed Zion? why hast thou smitten us, and* there is, *no healing for us?* Ier. 14. 19. *all my Com.]* with this also they are charged, in Ier. •2. 23. *whatsoever thou commandedst them to dee, they have not done. break]* or, *make frustrate,* as Gen. 17. 14. and this God foretelleth Moses that Israel would do, Deu•. 31. 16. 20. and complaineth to Jeremiah that they had done it, Ier. 11. 10. and other Prophets charge them with the like, Esa. 24. 5. Ezek. 16. 59. To *bre* 〈...〉 the covenant, is expounded by the Apostle, *not continuing* in it, Heb. 8. 9. from Ier. 31. 32. as on the contrary, to *confirm* it, is to *continue* in doing 〈◊〉 things commanded, Deut. 27. 26. with Gal. 3. 10.

Vers. 16. *appoint]* or, *constitute, give charge,* 〈◊〉 that which should have authority over them, [unspec] showing the power of God's judgments. Comp 〈...〉 Psal. 109. 6. *sudden-terror]* speedy-plag 〈...〉 which shall consume in hast: the perform 〈...〉 whereof is shown in Psal

78. 33. he consum 〈...〉 *their days with sudden-terror.* So in Ierem. 15 8. Zeph. 1. 18. *consumption]* or, *shaking-ague* 〈...〉 Greek, *scabbednesse:* so in Deut. 28. 22. and 〈◊〉 where the word is not used. *the burning-agu* 〈...〉 or, *fever:* the Greek here translateth it *the* 〈...〉 *dise;* but better in Deut. 28. 22. *the fever,* 〈◊〉 〈◊〉 which hath the name orinally of *burning.* This 〈◊〉 ease, Christ cured, on such as were ready to 〈◊〉 therewith, Luk. 4. 38. 39. John. 4. 47. 52. 〈◊〉 *consume]* or *make fail,* in Chaldee, *that darken* 〈◊〉 *eyes:* this is referred to all the former disease; 〈◊〉 the Greek interpreteth it by a word that signifieth consuming with unnatural heat. Or thi• consuming of the eyes, David complaineth in the person of Christ, Psal. 69. 4. *pine-away] make languish,* with sorrow, care, pain and hunger; as in Ier. 31. 25. *filling* is opposed to the *pining soul:* the Greek translateth, *make your soul to melt away.* The word is applied also to the *languishing* of the eyes. Psal. 88. 10. but here, and in Deut. 28. 65. to 〈◊〉 pining or languishing-sorrow of *the soul,* meaning of the wholeman, or life; as the Chaldee 〈◊〉 translateth it, *the breathing-out of the soul.* 〈...〉 *mies shall eat it]* The like is threatened in Deut. 28. 33. 51. and by other Prophets; as, *Loe I will* 〈◊〉 *a nation on you from far, &c. and they shall* 〈◊〉 *thine harvest, and thy bread, which thy sons and* 〈◊〉 *daughters should eat: they shall eat up thy flocks* 〈◊〉 *thine herds; they shall eat up thy vines and thy fig* 〈...〉 Ier. 5. 17. The contrary is promised in Christ 〈◊〉 *shall not plant, and another eat, &c. they shall* 〈...〉 *bour in vain:* Esa. 65. 22. 23. And the Lord 〈◊〉 sworn, *Surely I will no more give thy corn,* 〈◊〉 *meat for thine enemies,* Esa. 62. 8.

Vers. 17. *set my face]* Heb. *give my face,* which the Chaldee translateth *mine anger:* so *face* is used for *anger:* Levite. 20. 5. 6. Psal. 21. 10. 〈◊〉 *]* that is, as the Chaldee expoundeth, *broken;* in 〈◊〉 *ye shall fall before your enemies.* Contrary to the blessing in verse. 7. 8. and Deut. 28. 7. This judge•meant was executed, Judge. 2. 14. 1 Sam. 4. 2. and 〈◊〉 *rule over you]* in Greek, *persecute you.* This was verified, Psal. 106. 41. *They that hated them,* 〈◊〉 *over them;* and in Nehem. 9. 28. *After they had* 〈◊〉 *they returned to do evil before thee: therefore th* 〈...〉 *test them in the hand of their enemies, so that they* 〈◊〉 *the dominion over them.* But when God showeth mercy to Israel, he promiseth *they shall rule* 〈◊〉 *their oppressors,* Esa. 14. 2. *none pursueth]* This showeth great fearfulness of heart, through guiltiness of conscience for sin; fearing where *no fear is,* Psal. 53. 6. So in Pro. 28. 1. *The wicked flee, when no man pursueth.* Hereof there is a lively description in Job 15. 20. 21. &c. and the contrary in Psalm 27. 1. 2. &c.

Vers. 18. *not hearken]* or, *not obey;* in Chaldee, *not receive my word:* as verse. 14. Here God, to show his long-sufferance, and the more to affect his people, chastiseth by degrees, according to the measure of their sins, and prophesieth of their stubbornness, who would not amend with light punishments; whereof he after complaineth thus, *In vain have I smitten your children, they received no correction:* Jeremiah 2. 30. *seven* times] a certain number, for an uncertain, meaning *many times; seven* is a complete number, as is noted on Gen. 33. 3. Levite. 4. 6.

Vers. 19. *the excellency]* or, *the pomp, pride, haugh•inesse of your strength;* called elsewhere, *the excellency* (or *pomp) of the strong-ones;* Ezek. 7. 24. This is in particular, applied to their

Sanctuary and religion, in Ezek. 24 21. *Behold I will profane my Sanctuary, the excellency of your strength, the desire of your eyes, and the pity of your soul.* Though it implieth generally all other things, wherein strength and excellency do consist: see Ezek. 30. 6 18. and 33. 28. *will make]* Hebr. *will give your heavens,* that is, as the Chaldee translateth, *the heavens that* are *over you:* and so Moses expoundeth it in Deut. 28. 23. *as iron]* the Chaldee explaineth it, *hard as iron, that they shall not give-down rain; and the earth that is under you, strong as brass, that it shall yield no fruit.* So in Deut. 28. 23. save that there Moses likeneth the *heavens* to *brass,* and the *earth* to *iron.* This is contrary to the blessing promised in verse 4. And the complement hereof is shown in Ier. 14. 1. 2. &c. where *a dearth* is mentioned for which *Judah* mourned, her *gates* languished, *the cry of Jerusalem* ascended; their *Nobles sent their little ones* for water, but they found none, *they returned with the vessels empty;* the *ground* was *chapt, for there was no rain in the earth:* the *Hind calved in the field, and forsook it; the wild asses snuffed up the wind, & their eyes failed, because there was no grass.*

Vers. 20. *her increase]* the increase, or fruit ex•pected; or which otherwise it should naturally yield; so in Genes. 4. 12. And this is an effect of the former restraining of rain, as Hag. 1. 10. Deuter. 11. 17. The word *increase,* is in Greek translated *spo* 〈...〉 *, seed sown:* and so Paul useth it in like sense, saying, he that ministereth seed *to the sower, &c. multiply your seed-sown;* (that is, *your increase,)* 2 Corinth. 9. 10. *the trees]* the complement hereof is shown, in Joel 1. 12. *The vine is dried up, and the fig tree languisheth; the pomegranate-tree, the palm tree also and the apple-tree, all the trees of the f•ld are withered. their fruit]* the fruit which naturally they should bring •orth. So another Prophet saith; There shall be *no grapes on the vine, nor* 〈...〉 *gges on the fig tree; and the leaf shall fade, and* the things that *I have given them, shall pass away from them,* Ier. 8. •3.

Verse 21. *contrary]* Hebr. in *contrariety,* (which word 〈◊〉 , is added in verse. 27.) or, *at all-adventure, by chance.* The Hebrew *Keri;* signifieth both *contrariety,* and *chance* or *accident:* the Greek translateth it *contrary* (or *thwart)* as opposing themselves to God and his commandments: the Chaldee expoundeth it, *if ye walk before me with hardness,* (that is, *stubbornly.)* If we understand it for *chance* or *adventure,* the meaning is to walk carelessly; come upon it what will; and to esteem the punishments not as from the hand of God for their sins, but to come by chance, as the Philistines said, in 1 Sam. 6. 9. *then we shall know that it is not (the* LORD'S) *hand that smote us; it* was *a chance* that *happened to us.* This latter the Hebrews follow; for speaking of tribulations upon them, they say, If men cry not to the Lord, *but say, this thing happeneth to us according to the custom of the world, and this tribulation is a chance that hath befallen us; then is this the way of cruelty, and occasioneth them to cleave still unto their evil works, & this tribulation, shall add other tribulations; as it is written* (in Lev. 26. 27. 28.) *and (if) ye walk with me by chance, then I will walk with you in wrath (or heat) of chance: as if he should say, when tribulation cometh on you, to the end you might repent, if you say it is a chance. I will add unto you the hot-wrath of that chance. Maim.* in Misn. tom. 1. in *Taanioth,* (or treat. of *Humiliation)* ch. 1. sect. 3. *not willing to hearken]* or, *will not obey;* which the Chaldee expoundeth, *will not receive my word.* An higher degree of obstinacy is here foreseen and prophesied of this people; the complement whereof, the Prophet bewaileth, saying, Oh Lord, *thou hast stricken them, but they*

have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder then a Rock, they have refused to return, Ier. 5. 3.

Vers 22. *wild beasts]* as God sent *fiery serpents,* Num. 21. 6. *Lions,* 2 King. 17. 25. *Bears,* 2 King. 2. 24. and threateneth other the like, Esa. 13. 21. 22. And spiritually, these are wicked rulers, and tyrants that kill and spoil, as Prov. 28. 15. Dan. 7. 3. 4. 5. 6. Psal. 80. 13. and false Prophets that devour souls, Matth. 7. 15. Revel. 13. 1. 2. &c. So the Prophet (speaking of their punishments by Tyrants) saith, *A Lion out of the forest shall slay them; a Wolf of the evenings, shall spoil them; a Leopard, shall watch over their cities; everyone that goeth out thence, shall be torn in pieces, because their transgressions are many, &c.* Ierem. 5. 6. And of their Prophets he saith, *O Israel, thy Prophets, are like the Foxes in the deserts;* Ezek. 13. 4. See also Ier. 8. 17. and 15. 3. *desolate]* or *lie-waste,* because there shall be none walking in them, Esa. 33. 8. Ezek. 14. 15. For this Jeremiah lamented, *The ways of Zion do mourn, because none come to the solemn-feasts,* Lam. 1. 4.

Vers. 23. *by me]* or *to me,* that is, so as to obey me: the Chaldee saith, *to my word. contrary]* or, *stubbornly;* or, *at all adventures,* as verse 21.

Verse 24. *contrary]* Hebrew *in contrariety:* Chaldee *in hardness;* the Greek addeth, *with contrary wrath,* as in verse 28. GOD dealeth with men according to their wickedness, and *with the froward,* he showeth himself *w•y,* Psal. 18. 27.

Verse 25. *a sword]* the Chaldee explaineth it, *them that kill with the sword:* see before on verse. 6. *vengeance of the covenant]* meaning the covenant between God and his people, which was the Law; as the Chaldee expoundeth it; *and it shall a* 〈...〉 *on you, the vengeance for that ye have transgressed against the words of the La* 〈...〉. So in Ier. 50. 28. he mentioneth *the vengeance of* the Lord's *Temple,* that is, the punishment of the Babylonians, for robbing and burning his Temple. *ye shall be gathered]* to went, for fear of the sword, the Greek translateth, *ye shall flee into your cities. the pestilence]* in Greek and Chaldee, *death;* see the annotations on Exod. 5. 3. It implieth the cutting off by death, *of man and beast,* as Ezek. 14. 19. 21.

Vers. 26. *break unto you the staff of bread]* that is, take from you the bread, which is the staff (or sustentation) of life. So the Greek translateth, *wh•n I shall afflict you with penury of bread.* For as to *break bread,* meaneth to communicate food, Act. 2. 46. so to *break the staff of bread,* meaneth on the contrary, to take away food, and to punish with pe•ury and famine, Psal. 105. 16• Ezek. 4. 16. and 5. 16. and 14. 13. *Bread* is called *a staff,* (or *stay)* because it *upholdeth the heart of man,* Psal. 104. 15. *then ten]* Hebr. *and ten,* that is, many: so *ten* often signifieth many, as Gen. 31. 7. Zach. 8. 23. Job 19. 3. *by weight]* a sign of scarcity and want; Revel. 6. 5. 6. So it is said, *I will break the staff of bread in Jerusalem, and they shall eat bread by weight, and with care, and they shall drink water by measure, and with astonishment: that they may want bread and water, and b• astonied one with another, and consume away for their iniquity,* Ezek. 4. 16. 17. *nor be satisfied]* or, *not have enough;* either for the small quantity, or for want of God's blessing on that they eat: so in Hos 4 10. Mich. 6. 14. This is opposed to the former blessing, in verse 5. And under it, a spiritual famine is implied, as it is said, *I will send a famine in the land; not a famine of bread, nor a thirst for •ater, but of hearing the words of the Lord: and they shall wander*

from sea to sea, and from the North even to the East they shall run to and fr•, to secke the word of the Lord, and shall not find it. Amos 8. 11. 12.

Vers. 27. *not* 〈...〉 *rken]* or, *not obey;* in Chaldee, *not receive my Word,* 〈◊〉 in verse 〈◊〉 . *contrary]* Heb. 〈...〉 *chance:* see the notes on v. 21.

Vers. 28. *in wrath contrary]* Heb. *in wrath* (or *hear) of* 〈...〉 *riat* 〈◊〉 (o•*of all adventures,)* which the Chaldee 〈...〉 nslateth, *in strength* (or *vehementie) of anger:* the Greek, *in contrary* (or 〈◊〉 *) wrath.* And the word *wrath* be 〈...〉 added, showeth the increase of God's judgments, as of the people's sins. 〈◊〉 *I▪* This addition was, lest they should impute their chastisements, to any other then God, (as the heathens did to *Chance,* 1 Sam. 6. 9.) and to note the certainty and inevitablenesse of their afflictions.

Vers. 29. *the flesh of* 〈◊〉 *sons]* in Greek, *the fleshes;* and so the word is used plurally in Rev. 19. 18, This threatening is repeated and enlarged, in Deuteronomic 28. 53. 57. mentioned also in Ezek. 5. 10. fulfilled in Jehoram's days, 2 King. 6. 29. and lamented in Jeremiah's, who saith, *The hands of the pitiful women, have sodd* 〈...〉 *their own children: they were their meat, in the destruction of the daughter of my people;* Lam. 4. 10.

Vers. 30. *well destroy your high places]* in G•eeke, *will make desolate your pillars.* In high-places, they used to assemble for worship and sacrifice, 2 Chro. 1. 3. 1 King. 3. 4. especially the Idolaters erected and used such, Ier. 32. 35. Ezek. 16. 16. 2 Chro. 11. 15. and 33. 3. though all the Prophets foretold their destruction, as doth Moses; Hos. 10. 8. Amos 7. 9. Ezek. 6. 3. 4. 6. And by *high-places,* understand buildings erected; as of Josiah it is said, *he burnt an high-place; and stamped it small to powder:* 2 King. 23. 15. *Sun-images]* called in Hebrew, *Chammanim,* of *Chammah,* the *Sun,* which Idolaters were wont to worship, 2 Chron. 23. 5. and the *Kings of Judah* gave *horses to the Sun,* and *chariots,* 2 King. 23. 11. and these *Sun-images,* they used to set on high, above the Altar, 2 Chronicles 34. 4. And God here threateneth their ruin, as also in Ezek. 6. 4. 6. The Greek here translateth them *wooden*-images *made with hands;* but in Esa. 27. 9. *idols. cast your carcasses]* or *lay;* Hebr. *give your carcasses,* that they shall not have seemly burial, or be suffered to rest in their graves; as in Ezek. 6. 4. 5. 13. he saith, *I will cast down your slain men before your filthy idols; and I will give the carcasses of the sons of Israel, before their filthy idols; and will scatter your bones, round about your altars.* And in Ierem. 8. 1. 2. *At that time saith the Lord, they shall bring out the bones of the Kings of Judah, and the bones of his Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Jerusalem out of their graves: and they shall spread them before the Sun; and the Moon, and all the host of heaven, &c. they shall not be gathered, nor be buried; they shall be for doung, upon the face of the earth.* This judgment Josiah fulfilled in part, when *he burnt the bones of the Priests upon the altars;* 2 Chro. 34. 5. 2 King. 23. 20. But special•y it: was accomplished by the heathens that destroyed them; Ps. 79. 〈◊〉 . 2. 3. *filthy idols]* or *doung* 〈...〉 *gods,* so called in contempt *Gillul••, Excrements* or *Doung;* the Grand Chaldee, here and often 〈◊〉 them *idols. my soul]* in Chaldee, *my Word shall loath* (or *abhor) you:* This is opposed unto the promise, in verse 11. and

it is manifested by God's judgments on this people, as the Prophet complaineth, *Hath thy soul loathed Zion? Why hast thou smitten us, and* 〈◊◊〉 *healing for u•? &c.* Ierem. 14. •9.

Vers. 31. *a waste]* 〈◊〉 〈◊〉-place, *a desert:* so in verse 33. This was 〈◊〉 even on Jerusalem it self, Nehem. 2. 17. So that not only their idols and idolatrous monuments, but their common wealth, and most religious places were rui 〈...〉. And so by another Prophet he saith, *I will make Jerusalem heaps, a den of Dragons; and I will make the cities of Judah a desolation, without an inhabitant,* Ier. 9. 11. *your Sanctuaries]* or, as the Greek translateth, *your holy*-places: such as were the Tabernacle, (called *a Sanctuary,* Exodus 25. 8.) and the Temple, 〈◊〉 Chronicles 22. 19. and each of them, for the sundry roomths in them, (as the courtyard, holy and most holy place,) was called plurally, *Sanctuaries,* Psalm 73. 17. and 74. 7. Ier. 51. 51. The desolation of these is bewailed in Lam. 2. 7. And this judgment is opposed to that blessing in verse 11. *I will set my Tabernacle amongst you.* The Hebrews refer this word *Sanctuaries,* to their *Synagogues* also, which they had in all their cities for the people to meet in on the Sabbaths, Luk. 4. 16. the ruinating of them, is complained of in Psal. 74. 8. *they have burned all the Synagogues of God in the land.* They had also Schools or Academies, for training up their youth in the learning of the Law: such scholars of old were called *Sons of the Prophets,* 2 King. 2. 3. and 4. 38. and 5. 22. in ages following, they were named *Disciples,* Mark. 2. 18. The rites and orders of these, are in the Hebrew canons described thus. Schoolemasters were to be appointed in every province, & in every city. And the master sate and taught them all the day long, and some part of the night; to train them up for to learn both day and night. Five and twenty scholars, did learn by one Teacher: if there were moe, from five and twenty unto forty; then they set another with him, to help him to teach them: if they were moe then forty, they set them up two schoolemasters. They might not teach the Law, save to a Disciple of honest and good conversation: but if he walked in a way not good, they first converted him unto goodness, and guided him into the right way, and made trial of him, and afterwards they received him into the Academie, (which they called in their tongue *••th hammid rash,* that is, an *House of exposition,* or study,) and did teach him. The master sate in the chief place, and the disciples were in a round before him like a crown; that they might all see the master and hear his words. And the Master sate not on a seat, and the Disciples on the ground: but either all on the ground, or all on seats. If when the Master taught, the Disciples understood him not: he might not be angry with them, but must again repeat the thing, though it were many times, until they understood the matter. Also the Disciple might not say, he did understand, when he understood not: but was to ask again, though it were many times. Two might not ask together, nor ask the master of any other thing, then that wherein they studied. They might not sleep in the school, nor talk there of any other matter, then of (God's) Law only: for the holiness of the school, was greater then the holiness of the Synagogue. These and other like orders, are shown by *Maimonides,* in *Talmud T••ra•,* chapter 2. and 4. Now touching the Synagogues, they write, that every place wherein there were ten men of Israel, it was necessa 〈...〉 that they should prepare there an house, wherein 〈◊〉 assemble for prayer, at all time of p•air. And this place they called *Beth hacneseth; An house of Assemblie,* (in the Greek *a Synagogue.)* And the citizens were to be compelled to build them a Synagogue, and to buy them a Book of the Law, Prophets, and (other holy) Scriptures. When

they built a Synagogue, it was on the highest place of the city, and built higher then all other houses, (as they gather from Proverbs 8. 1. 2.) And they set a pulpit in the house, for him to go up into, that did read the Law, or was to speak unto the people. They had also in the Synagogue an Ark (or Coffer,) wherein the Book of the Law (the Bible) was kept. The Eders sate first, with their faces towards the people; and all the people sate, one rew before another, and the faces of the one rew, towards the backs of the rew that was before them: so the faces of all the people, were towards the Elders, and towards the Ark. And when *Sheliach tsibbur* (that is, the *Messenger,* or Minister, *of the congregation,)* stood at prayer, he stood on the ground before the Ark, as the rest of the people. In the land of Canaan, and those parts, they used to lay mattes on the floor, to sit upon: but in the cities of Edom, (so they call the Roman Empire,) they sate in their synagogues upon banks or seats. In the Synagogues and Schools, they might use no lightness, laughing, playing, vain talking, eating, drinking, walking or the like: neither in hot weather, might they go into them from the heat, nor in rainy weather from the rain; nor cast up any accounts or reckonings in them; except they were such reckonings as were commanded, as the coffers for alms to the poor, and redemption of prisoners, and the like. If the Synagogue or School had two doors; they might not go in at the one door and out at the other, to shorten their way: for it was not lawful to go into them, save for the things commanded: But who so went in to pray, or to read, might go out at the door over against him, the nearest way. Synagogues and Schools, though they were ruined, yet they remained (as they say) *in their holiness,* as it is written in Leviticus 26. 31. *I will make-desolate your Sanctuaries:* though they be desolate, yet they continue in their holiness. They might not pull down a Synagogue, to build another in the same, or in another place: but first they built another, and afterward pulled down the former; lest any violence should befall them; and it should not be built. It was lawful to make a School of a Synagogue, but not a Synagogue of a School: because the holiness of a School, was above the holiness of a Synagogue; and they were to ascend in holiness, but not to descend. And if the citizens sold a Synagogue, they might buy an Ark with the money, or a Bible: But if they sold a Bible, they might buy nothing, with the money save another Bible; *for there is no holiness* (say they) *above the holiness of the Book of the Law,* (or Bible.) As they might sell a Synagogue, so they might give it for a gift: but they might not let it out to hire, nor morgage it, &c. *Maimonides* in *Misneh* treatise of *Prayer,* ch. 11. Of these *Synagogues,* though there be no express mention in Moses; yet the Apostle James testifieth, that *Moses of old time* had *in every city them that preached him, being read in the Synagogues every Sabbath day,* Act. 15. 21. And Jesus in the Synagogue of Nazareth, *stood up for to read; & there was delivered unto him, the book of the Prophet Isaiah;* which when he had opened and read, *he closed the book, and gave it again to the Minister, and he sate down,* and taught the people, Luk. 4. 16. 17. 20. and in the Synagogues usually on the Sabbaths, there was *the reading of the Law and Prophets,* and preaching afterwards: Act. 13. 14. 15. 16. &c. And for the *School,* the name is used in Act. 19. where Paul having disputed and persuaded the things concerning the kingdom of God, *for the space of three months,* in the *Synagogue:* when divers were hardened, and believed not, but spake evil of that way before the multitude; *he departed from them, and separated the disciples, disputing daily in the School of one Tyrannus;* (which the Syriac explaineth thus, *he separated the disciples from them, and spake daily with them, in the School of a man whose name was Turannus:* and the

Arabic likewise saith, *he instructed them daily, in the house of a man named Tyrannus:) and this continued by the space of two years,* Acts 19. 8. 9. 10. They are reported to have had of old, above four hundred schools and Synagogues in Jerusalem; and there was a place in the Temple where our Lord Jesus was found, when he was twelve years of age, *sitting in the midst of the doctors, both hearing them, and asking them questions:* Luk. 2. 46. And that there were Synagogues in Jerusalem besides the Temple, appeareth by Paul's words unto Felix, *They neither found me in the Temple disputing with any man, nor raising up the people, neither in the synagogues, nor in the city,* (speaking of Jerusalem:) Act. 24. 12. *I will not smell]* that is, as the Chaldee openeth it, *I will not accept with favor:* and so the phrase is used in 1 Sam. 26. 19. *If the Lord have stirred thee up against me, let him smell an offering:* and in Amos 5. 21. *I will not smell, in your solemn assemblies;* that is, *not accept with favor the oblation of your solemn assembly,* as the Chaldee there interprets it. Compare Gen. 8. 21. This judgment is opposed to that blessing in verse 12. *I will walk among you. the swell of your rest]* that is, *of your sacrifices of rest,* and so the Greek translateth it, *the smell* (or *savor) of your sacrifices:* and the Chaldee, *the offering of your congregation.* So the word *fire-offering* (or *sacrifice)* elsewhere expressed, is here to be understood. See Levite. 1. 9. and 2. 12.

Vers. 32 *the Land]* in Greek, *your land.* So in Ezek. 33. 28. 29. *I will lay the land most desolate, and the Pomp of her strength shall cease, and the mountains of Israel shall be desolate, that none shall pass through. And they shall know that I am Jehovah, when I have laid the land most desolate, because of all their abominations which they have committed.* The fulfilling hereof is shown by the Prophets, Esa. 1. 7. 8. even *the mountain of Zion* was *desolate, the Foxes walked upon it,* Lam. 5. 18.

V. 33. *scatter]* or *fan,* that is, scatter as chaff. Of this they complain in Ps. 44. 12. *Thou hast sanned us among the nations.* And in Zach. 7. 14. *I scattered them with a whirlwind among all the nations, whom they knew not: thus the land was desolate after them, &c.* This is opposed to that blessing in v. 5. *Ye shall dwell in confident safety in your land. a sword]* that is, as the Chaldee explaineth it, *them that kill with the sword.* The like is threatened in Ier. 9. 16. and in Ezek. 12. 14. 15. and 52. This is contrary to that blessing in v. 6. *the sword shall not pass through your land.*

V. 34. *enjoy] accept,* as v. 41. or, *pay, accomplish her Sabbaths:* meaning her *seventh years,* which the Chaldee calleth *releases,* (or *remissions)* whereof see Lev. 25. 2. Deut. 15. 1. So the word is used for paying or accomplishing, as in John 14. 6. *till he accomplish as an hireling, his day;* though there also it may mean, a contented-acceptation, and enjoying of that which was desired.

V. 35. *it shall rest]* or, *it shall keep-Sabbath;* both from the people, the unworthy inhabitants; and from their tillage thereof, as the law required, Lev. 25. 4. Which being a precept figuring the sanctimony of the church, was not kept, whiles they defiled the land by their iniquities, as Lev. 18. 27. Wherefore whiles the land lay desolate, it should as it were be well pleased, and contentedly enjoy the rest which God would give it, from their sinning upon ii. This was fulfilled, when they were 70. years captives in Babylon; as appeareth by 2 Chron. 36. 21. where it is said, *Until the land had enjoyed her Sabbaths: as long as she lay desolate, she kept Sabbath, to fulfill seventy years. rested not in your sabbathes]* This showeth, that it was not the

outward rest and intermission of the land, which God chiefly intended by that law, Lev. 25. (for those Rests, the land enjoyed,) but the resting from sin, by the people that dwelt thereon: even as the Sabbath day, was also a sign of their sanctification. See the notes on Levite. 25. 4.

Vers. 36. *a softness]* or *tenderness,* that is, *a faintnes* or *fearfulness,* and as the Chaldee translateth it, *a breaking* or *discouragement.* So *softness;* is used for *faintness* or want of courage in Deut. 20. 3. Esa. 7. 4. 2 Chron. 13. 7. *a driven-leaf]* or *a tossed leaf,* which the Greek translateth *carried,* meaning with the wind: and as in *Targum Jonathan* it is explained, *a leaf that is plucked from the tree.* This judgment in Job 15. 21. 22. is opened thus, *A sound of fears is in his ears; in peace the destroyer will come upon him; he believeth not to return out of darkness; and he is waited for of the sword: &c.* as *fleeing* from *a sword]* Hebr. *the flight of a sword;* which the Greek explaineth *as they that flee from batteil;* and the Chaldee, *as a flight from before them that kill with the sword.* So Solomon saith, *The wicked fleeth, where no man pursueth,* Prov. 28. 1.

Vers. 37. *shall fall]* or, *stumble-down,* through weakness; or through hast as they flee, they shall fall one on another. *before a sword]* Chaldee, *before them that kill with sword. power-to-stand]* Heb. *standing,* or *uprightness;* contrary to the blessing in verse 13. The Greek translateth, *ye shall not be able to withstand your enemies.*

Vers. 38. *shall perish, &c.]* or, *shall be lost.* The fulfilling hereof is shown in Ier. 50. 6. *My people hath been perishing* (or *lost) sheep, their sheepheards have caused them to go astray, &c.* Unto this curse of the Law, the promise of grace under the Gospel is opposed in Esa. 27. 13. *They shall come which are perishing in the land of Assyria, and the Outcasts in the land of Egypt; and shall worship Jehovah, in the* ⟨◊⟩ *at Jerusalem. eat you up]* in Chalden, *con•ume you:* that it, ye shall die in the land of your captivine.

Vers. 39. *pine away]* in Chaldee, *melt away:* to pine in iniquity, is to consume and perish in the punishment for iniquity: whereupon this people complained, *If our transgressions and our sins be upon us, and we pine away in them; how should we then live?* Ezek. 33. 10. See also Ezek 24. 23. It may likewise imply the beginning of grace in them that are left, (the *remnant-according to the election of grace,* Romans 11. 5.) who by their chastisements are) brought to a sight and sorrow for their sins: as in: Ezek. 36. 31. *ye shall loath yourselves in your own sight, for your iniquities. of their fathers]* the Chaldee expoundeth it, *in the sins of their evil fathers, which they retain in their hands, they shall melt-away with thē.*

Vers. 40. *And they shall]* that is, *And if they shall confess:* as the word *If* is understood in Exod. 4. 23. Mat. 1. 2. and 3. 8. Such a confession Daniel made, in Dan. 9. 3. 4. 5. &c. and Nehemiah, Neh. 1. 4. 5. 6. 7. &c. and 9. 1. 2. 29. 30. &c. when with fasting and prayer they confessed their own and their forefathers sins. And from hence the Hebrews do gather, that they should humble themselves and fast certain days in the year, for the calamities that have befallen their forefathers; (such days as he spoken of in Zach. 7. 3. 5. and 8. 19. and other the like;) wherein they stir up their hearts unto repentan, by memorial of their own evil deeds, and the deeds of their fathers, which caused those diffesses to come upon them. Moreover they say, *W* ⟨...⟩ *o seeth the cities of Judah in their desolation, saith, Thy holy cities are à wilderness* [as

in Esa. 64. 10] *and re* 〈...〉 *his clothes. If he see Jerusalem in her desolation, be faith, Jerusalem is a wilderness, &c. If he see the Sanctuary desolate, he saith, Our holy and our beautiful house, &c.* [as in Esa. 64. 11.] *and rendeth* his clothes. He rendeth them with his hand, all the clothes that are upon him, until he be naked down to the heart. And he never soweth up those rent plico 〈...〉. But all their fasts (they say) *shall cease in the ••yes of Christ: and not so only, but they shall be* 〈◊〉 *a good day* (or festivitie,) *and to days of joy and* 〈...〉, *as it is written* (in Zach. 8. 19.) *Thus saith the Lord hosts; the fast of the fourth (month) and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheer full solemn-feasts: therefore love the truth and ••nce.* Maim. tom. 1. in *Taanioth,* chap. 5. sect. 1. 16. 19. Thus are the unbelievers left to mourn and pine away in their iniquities, and they fast not 〈◊〉 to the Lord; but as he cried and they would 〈...〉 eat; so they cry and he will not hear: because they have refused Christ who is our Peace; and whose glory dwelt amongst us, *full of grace and truth,* Zach. 7. 5. 13. Eph. 2. 14. John. 1. 11. 14. *against me]* in Chaldee, *against my word. contrary]* Hebr. *in conntrarietie:* Chaldee, *in hardness,* (stubbornly) as verse. 21. 27.

Vers. 41. *uncircumcised heart]* which the Chaldee expoundeth *gross* (or *foolish) heart;* and Targum Jonathan, *their proud heart.* It meaneth also an unbleeving and disobedient heart, which resisted the Spirit of God; according to that saying, *Ye stiff necked and uncircumcised in heart, and ears•, ye do• always resist the holy Ghost:* Act. 7. 51. This he speaketh, because the true circumcision is *in the liners,* and *in the spirit,* Romans 2. 29. whereupon the Prophet complaineth, *all the house of Israel,* are *uncircumcised in heart,* Jerome. 9. 26. what uncircumcision is, see Genes. 27. *be humbled]* or, *be bowed down,* which the Greek translateth, *be a shamed;* the Chaldee, *be broken.* It is opposed unto pride, 2 Chronicles 32. 26. Job 40. 12. and implieth their repentance, and turning to the Lord, as in 2 Chronicles 30. 11. Whereupon God saith, *If my people, upon whom my name is called, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will for give their sin, &c.* 2 Chronicles 7. 14. *accept of their iniquity]* that is, *of the punishment of their iniquity;* as *iniquity* and *sin,* is often used for *punishment,* Genesis 19. 15. Leviticus 20. 17. 19. 20. and to *accept* of that, is willingly to bear it, and contentedly to enjoy it, (the word before used in verse 34. where the land should *enjoy* her sabbathes;) or *pay* for the same. This phrase is used in Esa. 40. 2. where Jerusalem is comforted, because *her iniquity is accepted of,* (or *paid,)* when *she hath received of the Lord's hand, double for all her sins.*

Vers. 42. *Then will I]* Hebr. *And I will remember.* This *remembrance* of God, signifieth his performance of the thing promised; as he saith, *I have remembered my covenant, &c. and I will bring you out from under the burdens of the Egyptians, &c.* Exod. 6. 5. 6. So our *remembering* of God's precepts, is expounded *for to do them,* Psal. 103. 18. And under this promise, God's mercy towards them is implied; as Moses elsewhere saith, *For Jehovah thy God, is a merciful God, he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them:* Deut. 4. 31. And David; *And he remembered for them his covenant: and repented, according to the multitude of his mercies.* Psal. 106. 45. *my covenant* with *Jacob]* the Greek translateth, *the covenant of Jacob, &c.* the Chaldee, *my covenant that* was *with Jacob, &c.* The *remembering* of this *covenant* with their ancestors, meaneth the accomplishment of the

gracious promises made in respect of Christ unto forgiveness of sins, and Sanctification of the Spirit. Therefore when Christ *the horn of salvation,* was raised up in the house of David, God is said *to do mercy with our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, &c.* Luke 1. 69. 72. 73. 75. The like grace is promised in Ezekiel 16. 60. &c. So whiles Daniel was confessing his sin, and the sin of his people Israel, the Angel Gabriel came and told him of the coming of Christ, to finish the transgression, and to seal up sins, and to make atonement for iniquity, and to bring in everlasting righteousness: Daniel 9. 20.—24. *For the Lord will not cast-off forever: but though he cause grief, yet will he have compassion, according to the multitude of his mercias;* Lamentation 3. 31. 32. This Thai 〈...〉 called Jonathan's, expoundeth e 〈...〉 is verse thus; *Then will I remember in mercy, the covenant which I covenanted with Jacob at Beth•l,* (Gen. 35.) *and also the covenant which I covenant•d with Isaac in mount Morijah;* (Gen. 22.) *and also the covenant which I covena 〈...〉 d with Abraham, but 〈◊〉 the pieces* (of the sacrifices, Gen. 15.) Whereas other-where the covenant is usually mentioned once, and from Abraham do•neward to Isaac, and so to Jacob, as is to be seen in Exod. 2. 24. and 6. 3. 4. here God mentioneth his covenant thrice, for more confirmation, and beginning with Jacob, goeth upward to Abraham (the father of the faithful,) so leading them by degrees to his first and most ancient promises; and in them to Christ, whose Gospel was preached to Abraham; and such as be *Christ's, are Abraham's seed, and heirs according to the promise,* Gal. 3. 8. 29. *the land]* which shall again be inhabited and tilled; as it is written, *In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be built, and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by, &c.* Ezek. 36. 33. 34. So another Prophet saith, *O Lord thou hast been favorable to thy land, thou hast returned the captivity of Jacob;* and, *our land shall give her fruit, &c.* Psal. 85. 2. 13. And these promises have also their accomplishment in Christ; who pronounced this blessing to the meek, that *they shall inherit the laud;* Matth. 5. 5. But that earthly land, wherein they and their fathers so journed, was à figure of *a better* country, *that is, an heavenly,* Heb. 11. 9. 16.

Vers. 43. *and shall enjoy]* as in verse 34. The Greek translateth, *then shall the land accept her sabbathes.* 〈◊〉 *because even for because]* the reason is doubled, for the more vehemency; and to imply their often and manifold sins, in the breaking of his covenant. The like phraseis in Ezek. 13. 10.

Vers. 44. *in the land of their enemies]* cast out thither for their sins, and so unworthy of grace, being to be reputed as enemies themselves. This commendeth the mercy and free grace of God in Christ, for *when we were enemies, we were reconciled to God, by the death of his Son:* Rom. 5. 10. *to consume them.]* This promise, was partly fulfilled at their return out of Babylon, as is remembered in Nehem. 9. 31. *Nevertheless for thy great mercies sake thou didst not utterly consume them, nor forsake them.* But chiefly the complement hereof, is by the Gospel, as the Apostle showeth in Rom. 11. 26. 28, 29. Like promises are made in D•uter. 4. 29.—31. Ezek. 24. 22. 23. *I* am *Jehovah]* or, *I Jehovah,* 〈◊〉 *their God:* which on •his part, signifieth his power, goodness, and readiness to save them; and for them it is a sign of blessing; for *blessed* is *that people, whose God is Jehovah.* Psal. 144. 15. and 33. 12.

Vers. 45. *of* their 〈...〉 *rs]* or, *of the first;* which Targum Jonathan expoundeth, *the covenant which I* 〈◊〉 *with their ancient fathers.* The Greek translateth it, *their first covenant, when I brought them for* 〈...〉 *the land of Egypt.* Which deliverance, being a figure of a better by Christ; God, when he would assure them of his grace, if they turn un•o him by faith, mentioneth that covenant and redemption. For though the covenant of the Gospel, be another then that which he made with them, when he brought them out of Egypt, as the Apostle showeth by testimony of the Prophets, Heb. 8. 8. 13. from Ier. 31. yet the covenant or law then given, was a *Scholemaster unto Christ.* Gal. 3. 24. and *Christ is the end of the law for righteousness, to everyone that believeth;* Rom. 10. 4. And thus Moses endeth the curses of the Law, due to transgressors; with promise of grace to the remnant of the Jews *(according to the election of grace,* Rom. 11. 5.) which in the latter days shall come again unto him; whom he is able to graff in again, and so will, *if they bide not in unbelief;* for *as touching the election,* they are *beloved for the Fathers* sakes, Romans 11. 23. 28.

CHAP. XXVII.

A Law for vows, whereby men sanctify the estimation of persons: whose value is set, between twenty and sixty years old; 5, between five, and twenty years old; 6, between a month, and five years old; 7, from sixty years old and upward. 8, Of the poor man's estimation, 9, Of sanctifying beasts, 14, and houses, 16, and fields of a man's possession, 22, or fields of his own buying. 26, The Lord's firstlings may not be sanctified by men. 28, No devoted thing may be redeemed. 30, The tithe of the land is holy, and the owners may not redeem it, but by adding a fifth part. 32, The tithe of beasts may not be changed or redeemed.

ANd Jehovah spake, unto Moses, saying Speak unto the sons of Israel, and say unto them; A man, when he shall separate a vow: by thy estimation, of souls, to Jehovah. Then thy estimation shall be, of the male; from twenty years old, and unto sixty years old: even thy estimation shall be, fifty shekels of silver, by the shekel of the Sanctuary. And if it *be* a female: then thy estimation shall be, thirty shekels. And if *(it be)* from five years old, and unto twenty years old; then thy estimation shall be, of the male, twenty shekels: and for the female, ten shekels. And if *(it be)* from a month old, and unto five years old; then thy estimation shall be, of the male, five shekels of silver: and for the female, thy estimation *shall be,* three shekels of silver. And if *it be* from sixty years old and above, if a male; then thy estimation shall be, fifteen shekels: and for a female, ten shekels. And if he *be* poorer, then thy estimation; then he shall present him, before the Priest; and the Priest, shall estimate him: according to *that* which the hand of him that vowed can attain, shall the Priest estimate him.

And if *it be* a beast, where of they offer, an oblation, unto Jehovah: all th•• he give•h of 〈◊〉, unto Jehovah, it shall be holy. He shall not altar it, nor change it; a good for a 〈◊〉, or a bad for a good: and if changing he shall change, beast for beast; then it, and the exchange thereof, shall be holy. And if *it be* any unclean beast, whereof they do not offer, an oblation, unto Jehovah: then he shall present the beast, before the Priest. And the Priest shall estimate

it; whether *it be* good or bad: according to thy estimation O Priest, so shall it be. And if redeeming he will redeem it: then he shall add the fifth *part* thereof, unto thy estimation.

And a man, when he shall sanctify his *house to be* holy, unto Jehovah; then the Priest shall estimate it; whether *it be* good or bad: as the Priest shall estimate it, so shall it stand, And if he that sanctified *it,* will redeem his house: then he shall add the fifth *p••t,* of the money of thy estimation, unto it, and it shall be his.

And if a man shall sanctify unto Jehovah, *(same part)* of a field of his possession; then thy estimation shall be, according to the seed thereof: the seed of an homer of barley; at 〈◊〉 shekels of silver, If he sanctify his 〈◊〉 , from the year of Jubilee: according to 〈◊〉 estimation, it shall stand. And if he sanctify his field, after the Jubilee: then the Priest shall reckon unto him the money, according to the years that remain; even-unto 〈◊〉 year of Jubilee: and it shall be abared 〈◊◊〉 estimation. And if redeeming he 〈◊◊〉 me the field, that sanctified it: then 〈◊〉 〈...〉 de the fifth *part,* of the money of thy 〈...〉 ation, unto it, and it shall stand unto 〈◊〉 . And if he will not redeem the field; 〈◊〉 have fold the field, to another man: 〈◊◊〉 not be redeemed, anymore. And 〈◊◊〉 , when it goeth-out in the Jubilee, 〈◊〉 be holy unto Jehovah, as a field devo 〈...〉 〈◊〉 possession thereof, shall be the Priests. 〈◊〉 〈...〉 he sanctify unto Jehovah; a field of 〈◊〉 buying; which is not of the field of 〈...〉 session: Then the Priest shall reckon 〈◊〉 him; the tribute of thy estimation; even 〈...〉 the year of Jubilee; and he shall give 〈◊〉 estimation, in that day; an holy *thing,* 〈◊〉 Jehovah. In the year of Jubilee, the 〈◊〉 shall return, unto him of whom he 〈◊◊〉 unto him, to whom the possession of the land *(did belong.)* And all thine estimation, shall be, according-to the shekel of the san 〈...〉 arie: twentit Gerahs, shall be the she k•ll. But the firstling, which shall be first borne to Jehovah, of the beasts; a man shall no• sanctify it: whether *it be* ox or sheep, it *is* Jehovah's. And if *it be* of an unclean beast, then he shall redeem *it* according-to thine estimation; and shall add, a fifth *part* of it, thereto: or if it be not redeemed, then it shall be sold according-to thy estimation.

Notwithstanding, any devoted▪ thing, that a man shall devote unto Jehovah, of all that he hath; of man and beast, and of the field of his possession; shall not be sold, nor redeemed: every devoted-thing, is holy of holies, unto Jehovah. None devoted, which shall be devoted, of man, shall be redeemed: *but* shall surely be put to death.

And all the tithe of the land, of the seed of the land, of the fruit of the tree; is Jehovah's: holiness, unto Jehovah. And if a man redeeming will redeem, *ought* of his tithe: he shall add thereto, the fifth *part* thereof. And all the tithe of the herd, or of the flock; *of* all that passeth, under the rod: the tenth, shall be holy, unto Jehovah. He shall not search, whether *it be* good or bad; neither shall he change it: and if changing he shall change it; then *both* it, and the change thereof, shall be holy, it shall not be redeemed.

These *are* the commandments, which Jehovah commanded Moses, for the sons of Israel: in the mountain, of Sinai.

Annotations.

A *Man]* or, *Any-one,* man or woman. The Lord having given throughout this book, Laws, concerning necessary duties appertaining to his service; concludeth it with this Law touching vows and voluntary services, which his people should honor him with, of their own accord, through the working of his spirit in them wherein he requireth a constant mind, that they should not alter their purposes, or change their promises made unto him. *separate a vow]* in Greek, *vow a vow:* the word *separate,* signifieth to exempt after a singular manner from common use, 〈◊〉 expoundeth it, *separate with his mouth:* and Ab, *Ezra; separate and explain.* A *vow* it a religious promise made unto the Lord, & for the most part was made with prayer, and paid with thanksgiving; Numb. 21. 2. 3. Psal. 66. 13. 14. And vows were either of abstinence, such as are spoken of in Num. 30. & the vow of Nazarites, Numb. 6. or, they were to give something to the Lord, as sacrifices, Levite. 7. 16. or the value of persons; beasts, houses or lands▪ concerning which the Law is here given. The Hebr. say, *A vow is parted into two parts* 〈◊〉 *the first is tha• whereby a man restraineth himself from lawful things▪ as when he saith, such or such fruits be unlawful,* 〈◊〉 *me, all these 30.* 〈◊〉 *forever.* 〈◊〉 *The 2. is that whereby he bindeth himself to give •t oblation, which he was* 〈2 pages missing〉 *though he that estimateth survivs, yet he is free. For there is no estimation of the dead: and he that is estimated must needs stand in judgment. If be say, Such a man's price be upon me; and he stand injudgement, and die before they have determined his price: loe he is free, for there is no price of the dead. Ma* 〈...〉 *in Erachin,* c. 1. s. 21. 23. *can attain]* that is, according to his ability: as in Lev. 14. 21. 22. So the Greek translateth, *is able.* Thus God would not suffer his holy name to be abused by any, but even the poorest man that made a vow, was to pay, or remain a perpetual debtor: that all might learn not to be rash with their mouths, not to let their hearts be hasty to utter a word before God; nor suffer their mouth to cause their flesh to sin: for God hath *no pleasure in sooles,* Eccles. 5. 2. 4. 6. Of this the Hebrews say; *All the estimations appointed in the Law; he that estimateth is to give them, if he be rich. But if he be poor, and his hand cannot attain it; he is to give all that is found in his hand, though it be but one shekel, and he is discharged,* Lev. 27. 8. *And they make account that he is to give though it be one shekel, if he have but one shekel for that it is said,* (in v. 25.) *All thy estimation shall be according to the shekel of the Sanctuary: Loe thou art taught, that in the estimations, there is no less then a shekel, neither moe then fifty. If there be not found in his hand so much as a shekel, they may not take of him less then a shekel, but leave all upon him as a debt, and if he be able, and grow rich her shall give the whole estimation appointed in the Law. A rich man that estimateth (or vometh) and groweth poor; or that estimateth when he is poor, and groweth rich: he* 〈◊〉 *bound to pay the estimation of the rich. What is the difference between him that oweth the estimation of the poor, & him that oweth the estimation of the rich &c. He that oweth the estimation of the poor. when they have taken of him all that his hand attaineth to, though but one shekel: if afterward he wax rich, he is not bound to pay it. But if he owe the estimation of the rich, the rest of the estimation remaineth upon him, till he be rich; und he is to pay the estimation which is upon him. He that expresseth the estimation, and saith, my estimation be upon me fifty shekels; or such a man's estimation be upon me, thirty shekels: he is not to be judged according to that a hu• his hand can attain▪ but they take all that is found in his hand, and the rest, lieth upon him as a debt, till he be rich,*

then he must give it. He that saith, Lot upon me be an estimation absolute, and 〈...〉 *sseth it not &c. he is to be judged according to his ability as others that do estimate. They that owe estimations and prices, men may take pannes of them, and take of them by force so much as they have vowed: and are not bound to restore them their pawn by day or by night: And they may sell all that is sound to be theirs of immovable goodt and of moveable, of apparel, housholdstuffe, servants and cattle; and make payment out of them all. But they may not sell his wives apparel, nor his children's, &c. Maimonides in Erachin.* chap. 3. sect. 2. 3. &c. 14.

Vers. 9. *a best]* in Greek, *of the beasts whereof a* 〈◊〉 *is offered,* meaning of the bullock, sheep or goat unble mished; which he shall separate by a vow, as in verse. 2. *all that he giveth]* or, as the Greek trans 〈...〉 ▪ *whosoever giveth of these. shall be holy]* for the altar of the Lord: or the price thereof holy for the maintenance of the sanctuary. Thus the Hebrews understand it; because they think that such beasts as were meet for the altar, might not be sanctified to any other use, then upon the altar: but if a man hath sanctified it for other use, then the price of it valued by the Priest, was for that other use, and the beast for the Altar. *He that sanctifieth his beasts absolutely, or sanctifieth his goods absolutely, they provide that all perfect beasts meet to be offered on the altar, the males be sold for Burnt-offerings and offered up for Burnt-offerings, and the females be sold and offered for Peace-offerings; and the prices fall to the maintenance of the Sanctuary; for that which is absolutely sanctified, is for the maintenance of (* 〈◊〉 *) house. And of this is that spoken in* Lov. 27. 9. *M* 〈...〉 *in Erachin,* ch. 5. sect. 7.

Vers. 10. *not alter]* or, *not scourse it, nor change it* two words are use of one signification, to show the weight of this law, whereby God forbiddeth and punisheth men's levity and inconstancy in holy things; whether these vows here spoken of, or any other. The Hebrew canons say, *Whosoever changeth, is to be beaten* (by the Magistrate,) *for every beast that he changeth,* Lev. 27. 10. Maimonides t•m. 3. in *Temurah* (or treat. of *Change)* ch. 1. sect. 1. *or a bad for a good]* Though a man would give a better then he had vowed, the Law suffereth him not to change. *For* (as the Hebrews say) *the nature of man inolineth to increase his wealth, and to spare his goods, and though he have vowed and sanctified,* 〈◊〉 *, may be he will turn and repent, and redeem it for less then it is worth, &c. and when he cannot redeem it, he will change it for a worse then it. And if he* 〈◊〉 *have leave given him to change a bad for a good,* 〈◊〉 *would change a good for a bad, and say it is good. Therefore the scripture absolutely forbiddeth him to change, and mulcteth him if he changeth, saying, Then it and the exchange thereof shall be holy,* (l. •v. 27. 10.) *And all these things are to sul due his evil concupiscence,* 〈◊〉 *to rectify his mind. And the many judgments the are in the Law, are no other them counsels from far, from (God, who is great in counsel, to rectify the knowledge and to direct all works. And so he saith,* (in Prov. 22. 20. 21.) *Have not I written unto thee excellent things, in counsels and knowledge: that I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth, to them that send unto thee. Maim. in Temurah,* chap. 4. sect. 13. *if changing he shall change]* that is, if at all, or any way he change. *shall be holy]* Hebrew, *so all be holiness:* that is, both of them shall be the Lord's, and neither of them his that through cove 〈...〉 , leightnesse, or for any other respect changeth an hallowed thing. By the Hebrew canons, some changes stood in force, and of some there was a nullity. He that changeth his oblation, for a beast which is not his own, it is no change: for no man

can sanctify a thing which is not his own. Priests make no change of a Syn-offering, or of a Trespassoffring: sor although they be theirs, yet have they no due unto them whiles they are alive; for they have no right to the flesh, till the blood be sprinkled. Neither do the Priests make charge of the firstling, for though if be his due whiles it is alive, 〈◊〉 it is not his due from the beginning, for the beginning of it is in the house of Israel. But the owners that change the firstling all the while it is in their house, they make a change. And so a Priest that changeth a Firstling which is borne of his own, (not a Firstling which he hath received of an Israelite) that is a change. The high Priests ram (Lev. 16.) maketh a change; but his bullock maketh no change, though it be one of his own: because his brethren the Priests have their atonement by it, and so are as partners in it. Fowls, and Meat-offerings, make no change; for the law speaketh but of beasts. He that sanctifieth a beast that hath a fixed blemish, it maketh no change; but he that sanctifieth a beast that hath a transitory blemish, or sanctifieth a perfect beast, and afterward a fixed blemish cometh upon it; this maketh a change. Whether a man change a perfect beast for a blemished, or a blemished for a perfect, or change in Ox for a sheep, or a sheep for an Ox, or a sheep for a goat, or goat for sheep, or males for females, or females for males, or change one for an hundred, or an hundred for one, either at once, or one after another: this is a change, and he is to be beaten, according to the number of beasts which he hath changed. Change is, when the owner of an oblation saith of a beast of the common beasts which are his, This shall be for that; or, This shall be the exchange of that; This shall be for that Sin offering, or for that Burnt-offering; (having thus said) it is a change. The Law for the offering of exchanges is thus; The exchange of a Burnt-offering, shall be offered for a burnt-offering: and if the exchange of it be a female, it shall feed, till some blemish fall on it, then it is sold, and a burnt-offering is brought with the price of it. The exchange of a Sin-offering, is to die; of a Trespass-offering, is to feed till it be blemished, and the price they make a voluntary-offering. The exchange of Peace-of-frings, is as the Peace-offerings in all respects, &c. The exchange of the Firstling, is the Priests; and the exchange of the tithe beast, is the owners, &c. *Maimonides* in *Temurah,* ch. 1. sect. 3 9. 14. and ch. 2. sect. 1. and ch. 3. 1. &c.

Vers. 11 *unclean beast]* This may be taken generally for all unclean beasts which men did vow, except *the dog,* the *price* whereof might not be brought into the house of the Lord, *for any vow,* Deut. 23. 18. But the Hebrews understand it also of oxen, sheep or goats, upon which are blemishes, whereby they are become unclean for the altas. *He that sanctifieth a perfect beast for the altar, and there fall a blemish upon it, whereby it is disalled: lot this is estimated and redeemed. And of this it is said* (in Lev. 27. 11.) AND IF ANY VNCLEANE BEAST, &c. *and he is to bring with the price thereof another oblation like it, Maim. in Erachin,* ch. 5. s. 11. But that other unclean beasts might be sanctified also, they grant, *Ibidem,* s. 17. *present the beast]* or, *make it stand,* as verse. 8. *Whosoever sanctifieth a beast, either clean or unclean, either of the holy things for (God's) house, or holy for the altar, whereupon a blemish is f 〈...〉, or which is perfect and meet to be offered: it is necessary that it be presented in the Judgment hall,* Lev. 27. 11. *Therefore •f the beast die, before it be estimated and redeemed; they redeem it not after it is dead, but do bury it. But if he sanctify a stain, or a dead beast for the reparation of the sanctuary; lo• that is redeemed as other moveable goods, Maimonides, in Erachin,* ch. 5. sect. 12.

Vers. 12. *thy estimation ô Priest]* The Greek here changeth the person, saying. *As the Priest valueth it;* likewise the Chaldee, *According to the estimation of the Priest.* This rate or value which the Priest set, was (as *Sol. Rashi* here noteth,) *for any other man that would come to buy it. But if the owner would redeem it, the scripture layeth more upon him, to add the fifth part: and so for him that sanctifieth his house, or his field, or that would redeem his second •ithe; the owners are to add a••ist part, but not any other man.*

Vers. 13. *If redeeming he will redeem it]* that is, *will at all redeem it,* as repenting of his vow which he hath made, and will not have the beast sold, that the price thereof may be given to the Lord, but reserve it for his own use. *the fifth* part] *and the fifth* part *which is added, loe it is as the holy thing it self, and there is one law for them (both.) Maimonides in Erachin,* chap. 7 sect. 〈◊〉 . For abusing or p•rioyning holy things, the Law otherwhere commandeth a fifth part to be added besides the principal, as a mulct upon the offender for his fault, Levite. 5. 16. and 6. 4. 5. and 22. 14. so in this case of vows, when he that voweth will not stand to his promise, the Lord layeth on him this penalty for his inconstancy and lightness of mind: that 〈◊〉 might learn to be faithful and stable minded, in all things pertaining unto him and his service, though they proceeded at first from their own voluntary will. *unto thy estimation]* unto the value which thou the Priest hast set the beast a••, by the estimation: or, unto *the money* which thou hast valued it at; as in v. 15. 19. So the owner was to give so much as any other man, and a fifth part more.

V. 14. *his house]* and so by proportion, any other of his moveable goods. *He that sanctifieth his house, or his unclean beast, or any other of his moveables; they are to be valued according to that they are worth, be they good or bad; and if he that sanctified them, he or his wife or his heir will redeem them, he is to add a fifth part &c. whether it be an house in a walled city, or an house in a village, it may be redeemed always, Maimonides in Erachin* c. 5. s. 3. To *sanctify* an house, was by vow, as if a man said, This house be holy unto the Lord, or any like words. *so shall it stand]* so shall the value be, neither less nor more. Only the owner, if he will redeem it, must give the fifth part more them the value, ver. 15.

V. 15. *the money]* Hebrew, *the silver of thy estimation,* which the Greek explaineth, *the silver of the price,* and the Chaldee, *the silver of the estimation thereof,* so in v. 19. From this word *Silver,* the Hebrews say, *Sanctified things might not be redeemed with lands, or with servants, or with bills (of writing) but either with money, or other moveables that are like unto money. Maintony in Erachin* ch. 7. sect. 1.

Ver. 16. *field of his possession]* which in verse. 22. is distinguished from *a field of his* own *buying;* the field which cometh to a man by inheritance, that is called *the field of his possession* (or *tenement,)* saith *Maimonides* in *Erachin,* chap. 4. sect. 1. *to the seed thereof]* that is, the seed which is enough to sow the field. *Not according to the worth of* (the field) *for whether the field were good or bad, the ransom of the holiness thereof was alike. an Homer]* the name of a measure, which contained ten Ephahs or bushels, Ezek. 45. 11. The Greek and Chaldee, translate it *a Cor,* and that was one with the *Homer,* Ezek. 45. 14. Of it there is mention in King. 4. 22. where King Solomon's daily bread for his house, *was thirty Cors, of fine flower, and three score Cors of*

meal, that is, three hundred Ephahs or bushels of flower, and six hundred of meal. The Hebrews likewise explain it thus. *The Homer is a Cor: and that is two Letheks* [which *Lethek* is mentioned in Hos. 3. 2.] *and the Lethek is fifteen Seahs* [or *pecks,* whereof see Gen. 18. 6.] *So the Homer is found to be thirty Seahs which are ten Ephahs, every three Seahs an Ephah. Maim. in Erachin.* ch. 4. sect. 4. By this we may understand that Judgment threatened in Isaiah 5. 10. *the seed of an Homer, shall yield an Ephah;* where ten bushels are sown, one bushel shall be reaped. *at fifty shekels]* that is, shall be esteemed as 50 shekels, for 49. years, to weet, from Jubiliee to Jubiliee, and so the Hebrews explain it, *Every place which is sit to have an Homer of barley sown therein, &c. the estimation thereof is fifty shekels, for all the years of the Jubiliee; but the Jubiliee year is none of the number. And whether he sanctify the best field that is in all Israel, or the worst of all; the estimation is this same. Maimonides in Erachin* chap. 4. sect. 2. This estimation God set for a field meet to be sown; of which the Hebrews say further, that *if it were full of trees, though he expressed them not, yet he, hath sanctified the trees also. If he sanctify a field which is not fit to be sown; they redeem it according to the worth of it: and so if he sanctify the trees only; they are redeemed by the worth of them: Ibidem,* chap. 4. sect. 15. 16.

Vers. 17. *to thy estimation]* in Greek and Chaldee, *to the estimation thereof,* meaning the fifty shekels before mentioned.

Ver. 18. *abated]* or *diminished from thy estimation,* which the Greek and Chaldee expound, *from the estimation* (or *value) thereof.* As, if a man sanctify the field of his possession, when there remain eight years to the Jubiliee, besides the year of Jubiliee, which is none of the reckoning, who so will redeem it, must give for the seed of every, Homer of barley, eight shekels, and eight half Gerahs (which the Rabbin's call Pundions.) And if the owner▪ will redeem it, they must give ten shekels, and ten half Gerahs, for they must add a fifth part, v. 19. Thus the Hebrews open it, in *Erachin,* ch. 4. l. 5. And *Rashi* (on Lev. 27.) saith: *A place* (to be •own with) *an Homer of barley, is at 50. shekels, so the scripture determineth, when a man cometh to redeem it from the beginning of a Jubiliee,* (which was every fiftieth year:) *but if he came to redeem it in the midst of a Jubiliee, he gave according to the reckoning, a shekel and an half Gerah for a year, because there is no sanctifying, but according to the court of the years of the Jubilee, for if it be redeemed, it is well• if not, the Treasurer selleth it for this price to another, and it remaineth in the hand of the buyer until the Jubiliee, as all other fields that are sold &c.* Of those sales till the Jubiliee, see Lev. 25. *years that re* 〈...〉 he saith not *year,* but *years:* whereupon they say, *if there remain but a year, he may not give a shekel to redeem it, it is not redeemed by abating of money, but two years or more before the Jubilee. Maimonides in Erachin,* chap. 4. sect. 7.

Vers. 19. *that sanctified it]* The Hebrews say, [unspec] if either he himself, or *his wife,* or *any of his •eyres, will redeem it, they are to add the fifth part thereto: Maimonides in Erachin,* c. 4. s. 5. The reason why the owners were to pay more then other men, when they redeemed their lād, seemeth to be in mistake of their lightness, (as before is noted,) for that they would vow a thing to God, and so soon change their minds, as to get it again into their own hand: for all rashness and levity in vows, is blamed, Eccles. 5. 2. 4. 5. *shall stand unto him* that is, be his, and so continue assured: the Greek translateth, *shall be to him. If he that sanctified it, hath redeemed it, before the Jubilee come, then it returneth to the owner: and the estimation which he hath given,*

falleth to the maintenance of the Sanctuary, as is aforesaid. Likewise if the son of him that sanctified it, hath redeemed it, it returneth to his father at the Jubilee. But if his daughter, or some other of his kin, or a stranger hath redeemed it: then if he that sanctified it, redeem it again out of their hand, it returneth to him forever: but if he redeem it not out of their hand, but the Jubilee come, whiles it is under the hand of the daughter, or other of the kindred, or of the stranger; then it goeth out as a sanctified thing, and never returneth to the owner thereof, but is a possessiō for the Prie ⟨...⟩ v. 21. *And the Priests need not give the price of it, because it is already redeemed, and the estimation is received of another; but it returneth to the Priests,* ⟨◊⟩ *they were the owners. Provided, that it be an Israe* ⟨...⟩ *but if a Priest or Levite sanctified it, he may rede* ⟨...⟩ *it at any time, though after the Jubilee is gone over* ⟨◊⟩, Lev. 25. 32. 34. *Maim. in Erachin,* c. 4. s. 20. 21.

V. 20. *or if he have sold]* Hebrew, *and if,* &c: b•t [unspec] (as Chazkuni here observeth) *there is many an A* ⟨...⟩ *instead of Or.* The Hebrews (as *Sol. Rashi* on this place) understand this *He have sold,* to be mean ⟨◊⟩ of the owner (who having sanctified it, could not then sell it,) but of the *Treasurer* which in the Sanctuary hath the disposing of such sanctified things.

V. 21. *when it goeth out] out of the hand of him that* [unspec] *bought it of the Treasurer; as other fields that go out of the hands of those that bought them, at the Jubilee:* saith Sol. Rashi. *holy]* Hebrew *holiness;* that is, an holy field: so in v. 23. *a field devoted]* Hebrew, *a field of devotion,* or *of separation,* as the Greek translateth it, *a separated land;* see after on v. 28. *the Priests]* but, as the Hebrews write, not without paying for it to the Lord, to whom it was vowed. *He that sanctifieth a field of his possession, and th• Jubiliee come, and he hath not redeemed it, but it still remaineth sanctified; the Priests do give the price of it, and it is a possession unto them: because no holy thing goeth out without redemption. And that price, falleth to be holy, for the maintenance of the Sanctuary. Maimonides in Erachin,* ch. 4. s. 19. But if it had been redeemed before by another, they had it free, as is noted on v. 20. Now what Priests should have the field, is shown thus: *When a field goeth out to the Priests in the Jubiliee, it shall be given to the Priests that are in the Ward (or course of ministration) wherein the Jubiliee falleth. And if the beginning of the year of Jubiliee be on a Sabbath when one ward goeth out. & another cometh in: it shall be given to the ward that goeth out. Ibidem in Erachin,* ch. 4. sect. 24. Of these wards or courses, see 1 Chron. 24.

Vers. 22. *of his* own *buying]* not left him by inheritance from his ancestors: and therefore was [unspec] not his, but farmed by him for term of years, till the Jubilee. *of the field]* that is, *of the fields,* or *land:* for the word *field* is used for an whole country, Gen. 14. 7.

V. 23. *the tribute]* or, *the sum,* called by the Gr. and Chaldee, *the tribute of the value thereof* so much as he was to give as a tribute to the Lord, according as the priest valued it. And he valued not the land, but the fruits or revenue, according to the number of years: *for he that bought it, had no power to sanctify save the fruits which he had in it, until the Jubiliee,* saith Chazkuni. This redemption of purchased or farmed land, differed from the redemption of inheritances aforesaid, thus; *They set it at a price, looking how much it was worth until the Jubilee; and who so would, redeemed it. And if he that sanctified it did redeem it, he added not the fifth part thereof unto it, for the maintenance of the Sanctuary, as in other estimations and prices (he did,* v. 19.) *And when the Jubilee cometh, it returneth to the first owner that sold it, &c. And it goeth not out*

to the Priests, because no man can sanctify a thing which is not his own, Maim. in Erachin, ch. 4. s. 26. And we have been taught in Lev. 25. that Israelites lands could not be sold properly, but let out till the Jubiliee; their sales, were but leases for 〈◊〉 me of years. *thine estimation]* the Greek and Chaldee expound it, *the estimation* (or *value) thereof. in that day]* and in that place, when and where the thing is estimated. Hereupon th•y say, that if any man pleaded, this thing would be wor•h more after such a time, or in such a place, whereas now or here it is worth little, they harkned not unto him, but *sold everything in the place thereof, and in the time thereof, whensoever it was.* Excepting *lands,* for they cried the sale of them *sixty days together, morning and evening, and afterward sold them. Maim.* 〈◊〉 *Erachin,* ch. 3. sect. 19. 20. *an holy* thing▪ •r, estimation of *holiness.*

Ver. 24. *the possession]* or, the inheritance of the land; that is, the first owner; according to the law [unspec] in Lev. 25. And this though it had gone through many hands. *If (a man) sold is field to the first, and the first sold it to the second, and the second to the third, though it were to a hundred one after another •n the year of Jubiliee, it shall return to the first owner,* Lev. 27. 24: *Maim. in Jobel,* c. 11. s. 15. So the Priests had not this land at the Jubiliee, as they had the former, in verse. 21.

V. 25. *all* 〈◊〉 *estimation]* Greek, *every valuation. of the Sanctuary]* Hebrew *of sanctity* or *holiness;* which the Greek translateth *holy weights:* as the Hebrew *Shekel* properly signifieth *a weight:* and in Israel, they used to pay their money by weight; as, *I weighed him the money, seventeen shekels of silver, &c. and I weighed him the money in the balances:* Ier. 32 9. 10. *twenty Gerahs]* The *holy shekel* was the weight of 32•. *barley cornes, of pure silver.* The *Gerah* (called of the Hebrew Doctors *Megnah)* weighed *sixteen barley cornes.* Under the second Temple, they added to the Shekel, and made it the weight of *a Selangh,* which weighed 384. *barley grains,* as witnesseth *Maim. tom. 1. in shekels,* ch. 1. l. 2. 3. See the annotations on Gen. 20. 16. and Exodus 30. 13. But Ezekiel in the captivity prophesied to those that returned, and that should see the City and Temple of Christ, *The shekel* shall be *twenty Gerahs,* Ezek. 45. 12. that all corruption in the holy weights should be done away; and spiritually, the ancient truth in religion restored.

Ver. 26. *But the firstling]* the Greek •ranslateth, *And every firstborn,* (or *firstling,) which shall be born among thy beasts, shall be the Lord's; and* 〈...〉 *ne shall sanctify it.* Because the firstborn were already sanctified by the Law, Exod. 13. 2. 12. and w•re 〈◊〉 Lord's; therefore they could not by any man be sanctified or consecrated by vow, because a m•n cannot sanctify that which is not his own. Wherupon the Hebrews have these rules; *No man may sanctify a thing which is not his own. If he devote his son, or his daughter, or his servant, or a field that he hath bought,* [for no field was a man's own, but by inheritance;] *loe they are not devoted: for a man cannot sanctify a thing, the body whereof is not his own. Neither can a man sanctify a thing which is not in his own power; as if he have left in another man's hand a thing to keep, and he which had it to keep denieth it; the owner cannot sanctify it. But if he deny it not, it is in the owners power, &c. Maim. in Erachin,* chap. 6. sect. 21. 22. So because the Law in Levite. 25. 39. &c. forbiddeth the Hebrews to be sold for servants or slaves, a man could no otherwise devote or sanctify himself, then to pay his valuation or price. And this the Hebrew canons also do aver; *He that sanctifieth himself, sanctifieth nothing but his price; and he is bound to give the price of himself; and*

it is lawful for him to do (his business) and to eat, for loe he hath not sanctified his body, as a servant. Maim. ibidem sect. 20. *or sheep]* or *goat,* for that also is implied in the original word, Exod. 12. 3. 5.

V. 27. *of an unclean beast]* the Greek translateth plurally, *of unclean beasts.* Rashi expoundeth this of such unclean beasts as were spoken of in v. 11. which a man sanctified *unto the reparation of the sanctuary. to thine estimation]* the Greek and Chaldee translate, *the estimation* (or *value) thereof.* So after, and usually in this chapter.

Vers. 28. *devoted thing]* in Hebrew *Cherem,* in Greek *Anathema:* which word Luke useth in Greek for *the gifts* wherewith the Temple was adorned, Luk. 21. 5. It meaneth things devoted, dedicated, and separated from common use to God. And often this *Cherem* is used for destroying a thing utterly as accursed, Exod. 22. 20. Deut. 7. 2. and 20. 17. and for *forfeiting* or *confiscation* of goods, Ezra 10 8. Here and in Num. 18. and other where it is put for devoted things, wholly given unto God. There is also a difference between the *estimations* forementioned, and the *devoted things,* as the Hebrews observe: *that the estimations are determined* (or *set) by the Law, but the devoted things are not. Maim. in Erachin,* c. 1. s. 23. Likewise of devoted things (they say) some were the Lord's, some the Priests, Num. 18. 14. *He that saith, This be a devoted thing to the maintenance of the sanctuary, or devoted unto God, &c. it falleth to the maintenance of the Sanctuary: but if he saith, Devoted absolutely, then it is the Priests; for absolute devoted things are for the Priests,* Numb. 18. 14. *What differ the devoted things of the priests, from the devoted things of God? God's devoted things are holy, and may be redeemed by the worth of them, and the price falleth to the maintenance of the Sanctuary, and the goods themselves go out for common (or profane) things. But the things devoted for the priests, may never be redeemed, but are given to the Priest as an heave-offering. And of the thing devoted for the Priests, he saith* (in Levite. 27. 28.) IT SHALL NOT BE SOLD, NOR REDEEMED: *not sold to another, nor redeemed by the owners. Maim. in Erachin,* ch. 6. sect. 1. 4. Howbeit, this difference appeareth not by the Law of God, which speaketh of all devote things in general. *of all that he hath]* Hereupon they say, *A man may devote of his herd, and of his flock, and of his servants that are Canaanites, and of the field of his possession: but not devote all his beasts, or all his servants, or all his fields, or all the moveable goods that he hath; for it is written,* OF ALL THAT HE HATH. *But if he do devote all his goods, loe they are devoted; whether he have devoted them for the priests, or for the maintenance of the Sanctuary. And who so devoteth or sanctifieth all his goods, they take all that he hath, even to the Phylacteries that are on his head, &c. Maim. in Erachia,* c. 6. sect. 2. 3. And again, *Let a man never sanctify or devote all his goods: for he that so doth, transgresseth against the meaning of this Scripture, which saith,* OF ALL THAT HE HATH; *and not, All that he hath. Neither is this piety, but folly; for loe he wasteth all his substance, when he hath need of the creatures, &c. Of the sacrifices which a man is bound to bring, loe the Law sp•reth his goods, and saith that he shall bring according to the tribute of his hand,* Deut. 16. 10. *how much more in things which a man is not bound unto but in respect of his vow; that he should not vow, but as is meet for him, as it is written* (in Deu•. 16. 17.) *Every man according to the gift of his hand; according to the blessing of the* LORD *thy God, which he hath given thee. Maim. in Erachin,* ch. 8. s. 13. *of a man]* as of his slaves, which were his to •el, or give, or devote, as his beasts; because they were his own. And thus Sol. larchi here expoundeth it, *as if he devote his menservants or woman-servants that are Canaanites. holy of*

holies] Hebrew, *holiness of holinesses,* that is, *most holy,* meaning in respect of him that devoted them; but the Priests which enjoyed them, used them as their common goods; as the Hebrews say, *At the time when he* ⟨◊⟩ ⟨...⟩ *voted things for the Priests, so long as they are in* ⟨◊⟩ *owners house, loe they are holy in all respects,* Lev. 27. 28. *when he hath given them to the Priest, then they are as common things in all respects; as it is said* Num. 18. 14. *Every thing devoted in Israel, shall• be thine. Maim. in Erachin,* ch. 6. sect. 5.

V. 29. *None devoted shall]* or, *Any devoted thing* [unspec] *shall not,* Some understand this of beasts, devoted *by men:* but it seemeth rather to be spoken *of men* (as in the former verse,) which were devoted unto death. Which was not only done by God, as when he devoted Jericho, Ios. 6. 17. & the Amalekites, Deut. 25. 19. 1 Sam. 15. 3. and other the like; but by men, as in special vows, Num. 21. 2. 3. o• when they were adjudged to death for sin, Exod. 22. 20. And to this latter, the Hebrews do apply this law, saying; *Who so hath his judgment decreed by the Magistrates of Israel, that he is to be k* ⟨...⟩ *ed for his transgression committed; if another do estimate him, or that he estimateth himself, or saith; My price be upon me, or another saith, the price of this man be upon me; he is not bound (to give) anything; for this is as a dead man; and there is no valuation or price of the dead. And of this it is said* (in Lev. 27. 29) *None devoted which shall be devoted, of man, shall •e re* ⟨...⟩ *med: as if he should say, there is no redemption* ⟨◊⟩ *him, but as a dead man. Maim in Erachin,* ch. 1. s. 13. The like exposition is given by *Sol. Rashi, Chazkuni,* and others. *shall be redeemed]* A devotement, was more then a simple vow, whereof there might be redemption, but things devoted had no redemption. And as all vows were to tend un•o the honor of God, and strengthening of men's faith, with manifestation of their thankfulness: so the not redeeming of anything devoted by vow; nor of other single vows, without a ⟨◊⟩ on him that vowed and afterward would redeem it, was to teach men constancy in all good purposes and words. For if a man had but sworn to h•s neighbor, though it were to his own hindrance, he might not change; Psal. 15 4. how much less might he change his solemn promise un ⟨...⟩ the Lord: who recompenseth abundantly ⟨◊⟩ worldly losses, with heavenly blessings; and ⟨◊⟩ addeth earthly to them also: Mar. 10. 29. 30. P ⟨...⟩ verbs 3. 9. 10.

V. 30. *All the tithe]* There are two s••ts of ⟨◊⟩ in the Law: the first which (after the payment of the first fruits) was given to the Levites, Num. 18. 21. the second which (after the payment of the former tithe) was separated and carried up to I ⟨...⟩ salem, and there eaten by the owners, Deut. 1•. 6. 7. 11. and 14. 22. 23. which second tithe every third year, was given to the poor, Deut. 14. 28. 29. The Hebrews understand this Law, not ⟨◊⟩ the first tithe, but of the second, thus they write: *after that they have separated the great heave-offering they separate one of ten out of that which is left* ⟨◊⟩ *is called the first tithe; and of it is spoken in* Numb. 18. *And this tithe is for the Levites both males and* ⟨...⟩ *males,* Num. 18. 20. 21. *The first tithe may law* ⟨...⟩ *be eaten of (common) Israelites, and a man may* ⟨◊⟩ *thereof in his uncleanness, for there is no holiness in* ⟨◊⟩ ⟨◊⟩. *And wheresoever any holiness is spoken of tithes, or redemption of them, it is not (meant) but of the second tithe. And they count the first tithes as common things, because it is said (in* Num. 18. 27.) *And this heave-offering shall be reckoned unto you, as though it were the corn of the*

threshing-floor, &c. as the corn-floor & wine-press are common things, so is the first tithe. Maim. tom. 3. treat. of Tithes, ch. 1. s. 1. 2. *of the tree]* that is, of all trees, whose fruit was man's meat: and all manner of herb•s: Luk. 11. 42. The Hebrews say, *All meat of man which is kept, whose growth (or nourishment) is out of the ground, oweth an heave-offering. And we are commanded to separate thereof, the first fruits for the Priest;* Deut. 18. 4. *As corn and wine and oil (mentioned in* Deut. 18 4.) *are man's meat, and grow out of the earth, and have owners, as it is said,* THY CORNE; *so all that is like unto them, oweth an heave-offering, and also the tithes. Vetches, though they be not man's meat, forasmuch as they eat them in years of famine; they owe an heave offering and tithes, &c. Garden seeds which are not eaten. as Rape seed, Radish seed, Onion seed and the like are free from the heave offerings, and from tithes, because they are not man's meat: but the seeds of the green-herb,* ⟨◊⟩ *them. Herbs, though they be man's meat, owe not the tithes, save by the doctrine of the Scribes, &c. Maim. tom. 3. in Trumoth* c 2. s. 1. 2. 3 6. *Whatsoever is free from the first tithe, is free from the second, and from the tithe of the poor: and whatsoever oweth the first, oweth both the other. M•im. treat of the second* ⟨◊⟩ *the,* ch. 1. sect. 12. *holiness]* in Greek, *an holy* thing. Therefore the second tithe might not be eaten, save before the Lord, in the place which he should choose: Deut. 12. 5. 6. 7. 17. neither might it be eaten by any unclean, Deut. 26. 12. 14. But the first tithe, and the tenth of it, (which was given to the Priests) might be eaten *in every place,* Numb. 18. 31.

Vers. 31. *will redeem]* to weet, for himself and his own private use: for if he dwelt far from the place which God had chosen, he might turn his tithe fruits *into money,* and go up therewith, Deut. 14. 23. 24. 25. so if they were unclean, they were to be redeemed; but *the fifth part* was added by such as would redeem their own tithe for their own use. So the Hebrew doctor• say, *He that redeemeth his tithe for himself, whether it be his own, or fallen to him by inheritance, &c. must add the fifth part thereto: if it be worth four, he must give five,* Lev. 27. 31. *If he* ⟨◊⟩ *redeemed his* ⟨◊⟩ *fruits, and added a fifth part; and would again redeem their redemption for himself the second time, he is to add a second fifth part for the principal only, and not add a fifth part for the fifth part. But all tithe which he redeemeth not of his own, he addeth not a fifth part. Maimonides treat. of the Second tithe.* ch. 5. sect. 1. 3. 4.

Ver. 32. *the herd or of the flock]* The Hebrews understand this law of these only, saying: *We are commanded to separate one of ten of all clean beasts which are borne unto men every year: and this commandment is not in use, but for the herd and the flock* ⟨◊⟩ ⟨...⟩ *. The tithe beast is to be paid of common things,* ⟨◊⟩ *not of things sanctified: and it is due, both within the land, and without the land. All are* ⟨◊⟩ *to give the tithe beast; Priests, Levites, and Israelites. And the Law for the tithe beast is, that it be killed in the court (of the Sanctuary,) & the blood sprinkled (on the altar,) and the fat burned; and the rest of the flesh is eaten by the owners in Jerusalem, as the other light holy things, and the Priests have nothing thereof, but it is all for the owners, as the Paschal lamb. And if it be a blemished beast, whether a blemish hath befall•• it (after,) or that he separated it at first with a blemish thereon; then it is to be eaten in any place. Maim tom. 3. in Becoroth (or treat. of Firstborne,)* ch. 6. s. 1. 2. 3. 4. By payment of the tenth Beast unto the Lord, the people acknowledged their subjection and thankfulness unto him; for the giving of tithes was a sign of subjection, as the Apostle showeth in Hebrews 7. And as the giving of the Firstborne, was a thankful

acknowledgement that the beginning of all propagation & increase was from God, without whose blessings all creatures are barren and fruitless, Gen. 1. so the giving of the tenthe, was a like acknowledgement, that his blessing made them plenteous in the fruit of their ca•tell, and other substance, Deut. 28. 11. Gen. 31. 8. 9. Psal. 144. 13. for *ten* is often used to sign•fie *many:* as is noted on Gen. 31. 7. and Levite. 26. 26. And God it is that promised, *I will sow the house of Israel, and the house of Judah, with the s•ed of man, and with the seed of beast,* Ier. 31. 27. *that passeth under the rod]* this showeth the manner of tithing not to be at the will of man, but as the beasts of their own accord went out of the sold or bawne. The Hebrews declare it thus; *Who so hath ten lambes, and separateth one of them for a tithe, or hath an hundred, and separateth ten for tithe, these are no tiths: but thus he must do: He is to gather all* ⟨◊⟩ *Lambes, or all his calves into the fold; and make there to a little door, so that two may not go out ut once. And their dam•, must stand without; and as they* ⟨◊⟩ *or bel•ow and the young ones hear their voice, they go out of the fold to meet them; as it is said,* THAT PASSETH VNDER THE ROD, (Lev. 27. 32.) *it must pass of it self, and not be carried out by his hand. And as they come out of the fold one after another, he beginneth and counteth them with a rod, one, two, three, four, &c. and the tenth that cometh out, whether it be* ⟨◊◊⟩ *female, perfect or blemished, he marketh it with a red mark, and saith this is the* ⟨◊⟩ *. He needeth not gather all his beasts which are borne to him, into one fold together, but every flock by it self. They may not tithe of the sheep for the bullocks, no• of the bul* ⟨...⟩ *for the sheep, but they may tithe of the sheep for the goats, and of the goats for the sheep for (Tson) the flock, comprehēdeath them both. They may not tithe them that are born this year, from them that are borne in another year; even as they may not tithe of the seed of the land, of the new for the old, or of the old for the new. All that are borne in the first of T••ri* (September) *until the 29. of El••* August) *are alike, and they may tithe of the one for the other. If five lambs be borne the 29. day of August, and five the first of September, they are not alike (or matches.) If a lamb bring forth a young within her year, then she and her young are put into the fold together to be tithed. Maim. in Becoroth,* ch. 7. s. 1. 5. The tithes (as also the First fruits) in Israel, which the Lord sanctified to himself; besides their use for his honor, the sustentation of his ministers, and the poor; had also a further signification of God's elect people, whom he sanctifieth and reserveth unto himself for salvation, as the tithes and first fruits of his creatures, Isaiah 6. 13. Ier. 2. 3. I am. 1. 18. Heb. 12. 23. Rev. 14. 4.

Vers. 33. *He shall not search]* the Greek translateth, *Thou shalt not change them, a good for a bad, or a bad for a good. the change thereof]* that is, the beast put in the place thereof. *not be redeemed]* under this, the Hebrews understand also a prohibition to sell it, if it were unblemished: as *Maimonides in Becoroth,* c. 6. s. 5. &c. saith, *It is unlawful to sell the tithe beast if it be perfect (without blemish:) for it is said, It shall not be redeemed. We have been taught, that this is also a prohibition to sell it. And it seemeth unto me, that be thas selleth his tithe, doth nothing, [his sale is of no force:] neither shall the buyer receive it. By the doctrine of our Scribes, it is unlawful to sell the blemished tithe, yea though it be slain. But if a blemished tithe beast be slain, it is lawful to •ell the fat, synewes, skin, or bones thereof; and they have forbidden nothing to be sold but the flesh only.* T ⟨...⟩ tithes in Israel being thus sanctified by the commandment of God, unto his honor, the maintenance of his ministers, and relief of his poor people; it taught them, and teacheth us, to *honou• the Lord* with our substance, Prov. 3. 9. acknowledging him to be the author of all our increase and store, Deut. 8. 13. 18. Hos. 2. 8. to honor his ministers, and to

communicate unto them *in* 〈◊〉 *good* things, 1 Tim. 5. 17. 18. Galat. 6. 6. that they which sow unto us *spiritual things,* should reap our *carnal things,* 1 Cor. 9. 11. and to *give alms* of such things as we have, that all things may be clean unto us, Luk. 11. 41. yea even to *se* 〈...〉 that we have, and *give alms;* to provide ourselves *bags which wax not old, a treasure in the heaven: that faileth not,* Luk. 12. 33. And as we believe that the purpose of God towards us, in his election of grace, standeth firm, and unchangeable; and he loveth us unto the end, Rom. 9. 11. John. 13. 1. so ought our love again unto him and his to be constant forever: and *with purpose of heart,* we should *cleave unto the Lord,* Act. 11. 23.

HEB. 7. 11. 12.

If perfection were by the Levitical Priesthood, (for under it the people received the Law:) what further need was there, that another Priest should rise, after the order of Melchizedek, and not be called after the order of Aaron? For the Priesthood being changed, there is made of necessity a change also of the Law.

HEB. 8. 1. 2.

We have such an high Priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the Holies, and of the true Tabernacle, which the Lord pitched, and not man.

HEB. 9. 28.

Christ *was* once offered, to bear the sins of many: and unto them that look for him, shall he appear the second time without Sin, unto salvation.

ANNOTATIONS UPON THE FOURTH BOOKE OF MOSES, CALLED NVMBERS: WHEREIN, BY CONFERENCE OF THE Scriptures, by comparing the Greek and Chaldee Versions, and Testimonies of Hebrew Writers, the Laws and Ordinances given of old unto ISRAEL in this Book, are explained.

BY *HENRY AINSWORTH.*

IVDE, verse. 5.

I will put you in remembrance, though ye once knew this, how that the Lord having saved a people out of the Land of Egypt, afterward destroyed them that believed not.

PSALM. 95. 10.

Fortie years was I grieved with this *generation.*

HEB. 3. 17, 18, 19. & 4. 11.

But with whom was he grieved forty years? Was it *not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he, that they should not enter into his rest; but to them that believed not? So we see, that they could not enter in, because of unbelief. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.*

[illustration] [printer's or publisher's device]

LONDON, Printed by *John Haviland* for *John Bellamie,* and are to be sold at his shop near the ROYALL EXCHANGE. 1626.

The sum of the Book of *NVMBERS.*

THis fourth book of Moses, showeth the numbers and order of the Tribes of Israel, as they camped about God's Sanctuary, and journeyed thorough the Wilderness; with the many troubles, rebellions, punishments, favors, deliverances, conquests, &c. in their travels, during the time of almost 39. years. With additions and explanations of sundry Laws given of God for their sanctification, and preparation to the inheritance of the Land of Canaan.

More particularly.

- THe numbering of the Tribes of Israel, except the Levites. *Chap.* 1
- The order of the Tribes, when they encamped and journeyed. 2
- The numbers, order, charges of the Priests and Levites. 3. *and* 4
- Laws for the sanctifying of the Campe, for jealousy, Nazarites, and blessing of the people. 5. *and* 6
- The Princes oblations at the dedication of the Tabernacle and Altar. 7
- The consecration of the Levites to their ministries. 8
- The Passover in the wilderness. The cloud that guided the people. 9
- Silver trumpets, with their uses. The campe ariseth and setteth forward. 10
- The people murmur, and lust for flesh: are fed, and punished. Seventie Elders are joined with Moses. 11
- Mary murmureth against Moses, and is stricken with leprosy. 12
- Twelve men are sent to spy the Land of Canaan. 13
- They bring up an evil report of the Land: the people murmur and rebel, and are condemned to die in the wilderness. 14

- Laws how to sacrifice in Canaan. 15
- The rebellions, and punishments of Korah, Dathan, Abiram, and the Congregation of Israel. 16
- Aaron's rod flourisheth, for a sign to confirm the Levitical priesthood. 17
- The Priests and Levites charges; with their portions for their livelihod. *Chap.* 〈◊〉
- The making and use of the water of purification. 19
- Mary dieth. The people murmur for water, and have it from the Rock: where Moses and Aaron offend. Aaron dieth. 2•
- Israel conquer some Canaanites; murmur▪ and are bitten of fiery serpents, but healead by a brazen Serpent. Their conquest over S〈...〉 and Og, kings of the Amorites. 2•
- Balaam is hired of the Moabites to curse Israel, but God turneth his curse into a 〈◊〉 fing. 22, 23, 24
- Israel joineth to Baal-peor, and i• plagu〈...〉 25
- The last numbering of the Israelites, 〈◊〉 should possess the land. 26
- A law for women to inherit. Joshua is appointed successor to Moses. 2•
- The Oblations on Sabbaths, and at sol〈...〉 feasts. 28. *and* 29
- The law concerning vows. 30
- Israel overcometh the Midianites. 31
- Reuben, Gad, and half Manasseh, have their inheritance assigned in the land of S〈...〉 and Og. 32
- The 42. journeys of Israel in the wild•nesse. 33
- The bounds of the land of Canaan, and 〈...〉 dividing it by lot. 34
- The 48. cities of the Levites, and 〈◊〉 refuge for unwilling manslayers. 〈◊〉
- A law for marriage in their own tribes, 〈◊〉 inheritances should be removed. *Chap.* 〈◊〉

THE FOURTH BOOKE OF *MOSES,* CALLED *NVMBERS.*

CHAPTER I.

1. In the second year after Israel was come out of Egypt, God commandeth Moses to number all the males of the people, from twenty years old and upward. 5. The Princes of the tribes, that were joined with Moses and Aaron for this business. 17. The number of every tribe particularly. 45. The sum of them all together. 47. The Levites are not numbered among the tribes. 50. but are exempted for the service of the Lord, about the Tabernacle.

ANd Jehovah spake unto Moses, in the wilderness of Sina•, in the Tent of the congregation: in the first *[day]* of the second month, in the second year; after their coming forth, out of the land of Egypt, saying; Take ye, the sum of all the congregation of the sons of Israel; *according* to their families, *according* to the house of their fathers: by the number of the names; every male, *according* to their polles. From twenty years old, and upward; everyone that goeth forth *with* the army, in Israel: ye shall muster them, by their armies, thou and Aaron. And with you *there* shall be a man of every Tribe: *every* man shall be head of the house of his fathers. And these *are* the names of the men, which shall stand with you: Of Reuben; Elizur, the son of Shedeur. Of Simeon; Shelumiel, the son of Zurishaddai. Of Judah; Naasson, the son of Amminadab. Of Issachar; Nethaneel, the son of Zuar Of Zebulon; Eliab, the son of Helon. Of the sons of Joseph; of Ephraim; Elishama, the son of Ammihud: of Manasseh; Gamaliel, the son of Pedahzur. Of Benjamin; Abidan, [unspec 11 12 13 14 15 16] the son of Gideoni. Of Dan; Ahiezer, the son of Ammishaddai. Of Aser; Pagiel, the son of Ocran. Of Gad; Eliasaph, the son of Deguel. Of Naphtali; Ahira, the son of Enan. These *be* the called of the congregation; Princes, of the tribes of their fathers: heads, of the thousands of Israel. And Moses and Aaron took these men, which are expressed, by names. And they assembled all the congregation, in the first *day* of the second month; and they declared their genealogies *according* to their familes, *according* to the house of their fathers: by the number of the names; from twenty years old, and upward, *according* to their polles. As Jehovah commanded Moses; so he mustered them, in the wilderness of Sinai.

And the sons of Reuben, the first-borne of Israel, were, *by* their generations *according* to their families, *according* to the house of their fathers: by the number of the names, *according* to their polles; every male, from twenty years old, and upward; everyone, that went forth *with* the army. Those *that were* mustered of them, of the tribe of Reuben, *were* six and forty thousand, and five hundred.

Of the sons of Simeon; *by* their generations *according* to their families, *according* to the house of their fathers: those *that were* mustered of him, by the number of the names, *according* to their polles; every male, from twenty years old, and upward; everyone, that went forth *with* the army. Those *that were* mustered of them, of the tribe of Simeon, *were* nine and fifty thousand, and three hundred.

Of the sons of Gad; *by* their generations *according* to their families, *according* to the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth *with* the army. Those *that were* mustered of them, of the tribe of Gad, *were* five and forty thousand, and six hundred, and fifty.

Of the sons of Judah; *by* their generations *according* to their families, *according* to the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth *with* the army. Those *that were* mustered of them, of the tribe of Judah, *were* four and seventy thousand, and six hundred.

Of the sons of Issachar; *by* their generations *according* to their families, *according* to the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth *with* the army. Those *that were* mustered of them, of the tribe of Issachar, *were* four and fifty thousand, and four hundred.

Of the sons of Zebulon; *by* their generations *according* to their families, *according* to the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth *with* the army. Those *that were* mustered of them, of the tribe of Zebulon, *were* seven and fifty thousand, and four hundred.

Of the sons of Joseph, of the sons of Ephraim; *by* their generations *according* to their families, *according* to the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth *with* the army. Those *that were* mustered of them, of the tribe of Ephraim, *were* forty thousand, and five hundred.

Of the sons of Manasseh; *by* their generations, *according* to their families, *according* to the house of their fathers: by the number of their names, from twenty years old, and upward; everyone, that went forth *with* the army. Those *that were* mustered of them, of the tribe of Manasseh, *were* two and thirty thousand, and two hundred.

Of the sons of Benjamin; *by* their generations *according* to their families, *according* to [unspec] the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth *with* the army. Those *that were* mustered of them, of the tribe of Benjamin, *were* five and thirty [unspec] thousand, and four hundred.

Of the sons of Dan; *by* their generations *according* to their families, *according* to [unspec] the house of their fathers: by the number of the names, from twenty years old, and upward; everyone that went forth *with* the army. Those *that were* mustered of them, of [unspec] the tribe of Dan, *were* two and sixty thousand, and seven hundred.

Of the sons of Aser; *by* their generations [unspec] *according* to their families, *according* to the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth *with* the army. Those *that were* mustered of them, of [unspec] the tribe of Aser, *were* one and forty thousand, and five hundred.

The sons of Naphtali; *by* their generations [unspec] *according* to their families, *according* to the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth *with* the army. Those *that were* mustered of them, of [unspec] the tribe of Naphtali, *were* three and fifty thousand, and four hundred.

These *are* those *that were* mustered, which [unspec] Moses mustered, and Aaron, and the Princes of Israel; twelve men: each one was, for the house of his fathers. And they were, all

those [unspec] *that were* mustered of the sons of Israel, *according* to the house of their fathers: from twenty years old, and upward; everyone, that went forth *with* the army, in Israel. Even [unspec] all *that were* mustered, were six hundred thousand, and three thousand, and five hundred, and fifty. But the Levites, *according* [unspec] to the tribe of their fathers, were not mustered among them.

For Jehovah had spoken unto Moses, saying; [unspec] Only the tribe of Levi, thou shalt not muster; neither take the sum of them, among the sons of Israel. But thou, appoint the Levites over the Tabernacle of the Testimony, and over all the vessels thereof, and over all *things* that *belong* to it: they shall bear the Tabernacle, and all the vessels thereof; and they sha 〈...〉 minister unto it: and shall encamp round about the Tabernacle. And when the Tabernacle setteth forward, the Levites shall take it down; and when the Tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh, shall be put to death. And the sons of Israel shall encamp, *every* man by his *own* campe, and *every* man by his *own* standard, throughout their armies. But the Levites shall encamp round about the Tabernacle of the Testimony; that there be no fervent wrath, upon the congregation of the sons of Israel: and the Levites shall keep the charge of the Tabernacle of the Testimony. And the sons of Israel did *so:* according to all that Jehovah commanded Moses, so did they.

Annotations.

NVmbers] This name is given unto this book, according to the Greek title: because the first chief thing here handled, is the numbering of the tribes of Israel. The Hebrews give it no other name then of the first words, *Vajedabber,* that is, *And* (the *LORD) spake;* or *Bemidbar,* that is, *In the wilderness:* see the first annotations on Genesis and Exodus. And here beginneth the 34. section, or lecture of the Law: whereof see *Gen.* 6. 9.

Verse 1. *Sinai]* the mount whereon the Law had been given, *Exod.* 19. by which mountain Israel yet abode, until the twentieth day of this month, *Numb. 10. 11. 12. the Tent]* or, *Tabernacle of meeting;* whither the people were to assemble at the times appointed, and where God met with them, as he promised, *Exod.* 25. 22. It is called also the *Tabernacle of Testimony, v.* 43. and so the Greek translateth it here. *the first]* Hebr. *the one,* understanding *day;* as in *Mat.* 26. 17. compared with *Mark* 14. 12. see the notes on *Gen.* 8. 13. And *one* is often put for *first,* as is noted on *Gen.* 1. 5. And every first day of the month was a feast, *Numb.* 28. 11. &c. *second month]* which we now call April: so in Targum Jonathan it is said, *the first of the month Ijar* (that is April) *which is the second month.* In the Scripture it is named *Ziv, 1. King.* 6. 1. of the *brightness* and *beauty* of the flowers which then do spring. But God had spoken before unto them in the first month, which is related after, in *Numb.* 9. 1. &c. *after their coming forth]* or, *of their departing:* seethe annotations on *Exod.* 16. 1. God having given them laws for his service, in Exodus and Leviticus; doth now settle their church and commonwealth in order.

Vers. 2. *the sum]* Hebr. *the head;* which [unspec] some understand for *heads;* that is, the *Rulers:* but the Chaldee expoundeth it, *the sum* (or *count,)* see the notes on *Exod.* 30. 12. This people was numbered by Moses, three times; in the first year after they came out of Egypt, when every man gave a ransom for his soul; whereby their redemption by Christ was figured, *Exod.*

30. 11, 12. &c. & 38. 25, 26. In the second year, when now they were to be set in order for their encamping about the Sanctuary, and journeying with it towards Canaan; whereof the 4. first chapters of this book do treat. The third and last muster was in the fortieth year (the last of their travel;) when all this generation being dead, their sons were numbered, for to receive inheritance in the land of promise, a Figure of the Kingdom of Heaven. *the sons of Israel]* the twelve tribes, *Gen.* 49. 1. 2. 28. So all strangers are excluded from this numbering. The Levites also were numbered apart: verse. 49. &c. *families]* or *kindreds,* which next descended of those twelve tribes; of which families, see *Numb.* 26. 5. &c. *house]* that is, as the Greek translateth, *houses:* and these were the next descent of the families aforesaid. See *Ios. 7. 14. Ibn Ezra* here noteth, that it is said, *the house of their fathers, because the family of the mother, is not called a family. everymale]* whereby the females are excluded; as also all children, *verse. 3. their polles]* or, *their skulles,* that is, as the Greek translateth, *their heads;* meaning the particular *persons:* so in *Exod.* 38. 26.

V. 3. *old]* Hebr. *son of twenty years;* that is, going in his twentieth year; of which phrase, see the annotations on *Gen.* 5. 32. So all children and youths under 20. years, were not in this account. *upward]* some of the Hebrews limit the time, *unto sixty years old: R. Menachem,* on *Numb.* 1. but the law setteth no such limitation. *that goeth forth]* to wit, usually; or is able to go forth. So all that were unable for the war, through old age, sickness, or other infirmities, are not mustered here with Israel. *shall muster]* or, *shall number;* which in the Hebrew and Greek, hath the name of *visiting.* This numbering of Israel signified God's providence and care over them, which extendeth not only to their persons, but to the very *hairs* of their heads, which *are all numbered, Luk.* 12. 7. And in that they are numbered or mustered *by their armies,* it shown whereunto God had called them, even to fight *the good sight of faith, 1 Tim. 6. 12. By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the lest; 2 Cor.* 6. 7. Therefore they were to follow the Lord and his Tabernacle, going before them to fight against the Canaanites: as in our spiritual warfare, we are to follow Christ; *Reu.* 12. 7. & 19. 11.—14. And only *males* or *men* of strength, are mustered: to teach what we ought all to be in Christ; even *strong in the Lord, and in the power of his might;* putting on the *whole armor of God,* that we may be *able to stand against the wiles of the Devil, &c. Ephes.* 6. 10, 11, 12, 13. So the Church in her travail, bringeth forth *a male* or *manchild, Revel. 12. 5. Isaiah.* 66. 7, 8.

V. 4. *a man of every tribe]* Hebr. *a man a man of* (or *for) a tribe.* So there were twelve Princes, besides Moses and Aaron; fourteen in all: as in the Christian church, there were twelve Apostles, besides Paul and Barnabas. *head]* that is, *chief'* or *ruler.*

V. 5. *Of Reuben]* understand, from the 10. verse, *Of the sons of Reuben:* and so the Greek explaineth it, *Of those of Reuben. Elizur]* in Greek *Elisour.* As the Patriarchs had their name significant in their own tongue, given them upon special occasion, and applied some of them to spiritual use, as is to be seen in *Gen.* 29. 32. &c. & 30. 6. &c. & 49. 8. &c. so their posterity had names of good notation and use; though the special occasions are not noted. As *Elizur* signifieth, *The Rock* (Christ) is *my God:* and his father *Shedeur, The light of the Almighty.*

V. 6. *Of Simeon]* Gr. *Of those of Simeon;* that is, of his sons: and so the rest which follow. *Shelumiel]* in Greek, *Salamiel son of Sourisadai.* By interpretation, *Shelumiel* signifieth, *God* is *my recompense; & Zurishadd•i, The Almighty* is *my Rock.*

V. 7. *Naasson]* so the Greek writeth him, here and in *Mat.* 1. 4. in Hebrew *Nachshon:* by interpretation *Experiment;* and *Amninadab, My people •s•oble.*

V. 8. *Nethaneel]* i. *The gift of God:* in Greek, *Nathanael;* and so the name is written in *John.* 1. 46, 47.

V 9. *Zebulon]* Hebr. *Zebulun. Eliab]* by interpretation, *My God is the Father.*

Helon] or *Chelon;* in Greek *Chailon:* he hath his name of *strength.*

V. 10. *Ammihud]* Hebr. *Gnammihud,* written in Greek *Semioud;* & so in *Nū.* 7. 48. the Hebrew letter *Gnajin,* being sounded like *S* after the Chaldee manner: as *Begnor. Numb.* 22. 5. is *Bosor* in 2 *Pet. 2. 15 Ammihud* signifieth, *My people* hath *the Glory;* and *Elishama, My God hath heard.*

Gamaliel] so the Greek pronounceth him, here, and in *Act.* 5. 34. in Hebrew, *Gamliel;* that is, *God* is *my reward. Pedahzur]* in Greek, *Phadasour;* by interpretation, *The Rock* (Christ) *redeemeth.*

V. 11. *Abidan]* that is, *My Father* is *the Judge. Gideoni]* in Greek, *Gadaioni, The cutter down,* a warlike name.

V. 12. *Ahiezer]* or, *Achiez•r, The brothers help. Ammishaddai]* in Greek, *Amisadai; The peopl• of the Almighty.*

V. 13. *Pagi•l]* in Greek, *Phagaiel:* by interpretation, *God hath met me.* The same word is applied to Christ's intercession, in *Isaiah.* 53 12.

V. 14. *Eljasaph]* that is, *God hath added:* it hath affinity with Joseph's name. *Deguel]* in Greek, *Dagouel;* afterward he is named *Reguel, Num. 2. 14. Deguel* signifieth, *Know God;* as *Reguel, The friend of God.*

V. 15. *Naphtali]* in Greek, *Nephthaleim;* and so his name is written in *Mat.* 4. 15. Here the order of the tribes, as the Princes were chosen out of them, may be viewed thus:

- **Sons of Leah.**
    - 1. Reuben
    - 2. Simeon
    - 3. Judah
    - 4. Isachar
    - 5. Zabulun
- **Of Rachel.**

  - 6. Ephraim
  - 7. Manasseh
  - 8. Benjamin
- 9. *Dan,* The 1. son of Billa Rachel's maid
- 10. *Aser,* The 2. son of Zilpha Leah's maid.
- 11. *Gad,* The 1. son of Zilpha.
- 12. *Naphtali,* The 2. son of Billa.

Reuben is first, for being Israel's first borne, *Gen.* 46. 8. Then, *Simeon,* his nex• brother. *Levi* is omitted: because that tribe was to be numbered by it self, not with the other, *Numb.* 1. 47. 49. ye• of that tribe was Moses and Aaron, chief numberers of the people, verse 3. *Judah, Isachar* and *Zebulon,* were Leah's next sons in order, reckoned here as in *Exod.* 1. 2, 3. and in their precious stones, *Exod. 28. Joseph* Rachel's first-borne, hath the first birth-right, that is, a double portion, so o• him are two tribes, 1 *Chron. 5. 1, 2. Gen. 48. 5, 6. Ephraim* the younger son of Joseph, is set before his elder brother *Manasseh,* according 〈◊〉 Jacob's disposition, in *Gen.* 48. 19, 20. and God made him standard-bearer, *Num.* 2. 18. and ••ese with *Benjamin* the free woman's children, are set before all the handmaids sons, as being the most noble. *Dan* is the first of all the bondwomens seed, both in birth, *Gen.* 30. 6. and in the high Priests Ephod, *Exod.* 28. and is one of the standard bearers, *Num. 2. 25. Aser,* the second son of Zilpha, is (contrary to the usual order in *Exod.* 1. & 28.) named next to Dan, Bilhahs son; for he was next to his standard in pitching about the Tabernacle; *Num. 2. 25. 27. Gad,* as he was the first-borne of Leah's handmaid, so was he preferred to the higher place, being now joined unto the standard of Reuben, *Numb.* 2. 10.—14. So *Nathtali* remaineth for the last place, as he was the l 〈...〉 of the tribes that camped about the Tabernacle, *Num.* 2. 29. Thus God's wisdom appeareth in naming the tribes, according to the present occasion of their employments: that all things might be ordered in peace; for he is not the author 〈◊〉 *confusion, but of peace; as in all churches of the Saint• 1 Cor.* 14. 33.

V. 16. *the called]* or, *the renowned;* that is, states men; such as were men of renown for age and wisdom; and called to consult about matters of state: see *Numb. 16. 2. Sol. Rashi* (on *Num* 7 2.) saith, *these were the officers over them in Egypt. which had been beaten for them, Exod.* 5. 14. *princes]* or *rulers. Nasi,* 〈◊〉 prince, captain or ruler, is so named of lifting up, or easing the burdens of the people by their government, as *Num. 11. 17. Exod.* 18. 22. or, of being li•ted up, and preferred above the people. *heads]* or *captains* of thousands, in Greek *Chiliarchs.* 〈◊〉 *the thousands]* that is, of the bands or companies, which consisted everyone of a thousand men: for so the tribes were divided into thousands, hundreds, fifties, and tens, with captains over them, *Exod.* 18. 21. 25. Whereupon such a company and their generation, is called *a thousand,* as in *Iuag. 6. 15. my thousand is poor in Manasseh,* where the Chaldee translateth it *my family.* So

Bethlehem ⟨◊⟩ town, is called one of *the thousands of Judah,* ⟨◊⟩ 5. 2. where the Greek (which the holy Ghost alloweth in *Mat.* 2. 6.) translateth *the Rulers,* or *Governors.*

V. 18. *the second month]* called *Ziv,* with us *April,* as is noted on *v.* 1. So this assembling, was at the new Moon, (which signified a renewing or change of the people's state and order,) and on the same day that God spake unto Moses out of the Tabernacle, *v. 1. they declared their genealogies]* of what tribe and family every man came: or, *they were genealogized,* that is, were mustered by Moses and the Princes according to their genealogy and pedigree. So the Greek translateth, *they were visited* or *mustered. their polles]* in Greek, *their heads,* as in *verse.* 2. So after in *verse* 20. 22. &c.

Vers. 19. *of Sinai]* where the Laws, Judgments, and Statutes were given to Israel; there also was their order set, for encamping about God's sanctuary, and marching with it towards Canaan. And this also is to distinguish it from the second mustering, which was in the plains of Moab, when all this generation was dead, *Numb.* 26. 3. 63, 64.

V. 20. by *their generations]* in Greek, *according to their kindreds:* so after in *v.* 22. 24. &c. *that went forth]* or, *that goeth forth* with *the host;* that is, was able to go forth to war. So after

Vers. 24. *Gad]* he is set in the third place, (in Levies roomth, who was numbered apart, *v.* 47.) because Gad was joined with Reuben and Simeon, on the South quarter of the host, *Num.* 2. 10—14. All the other tribes are mustered in the order before set down, *verse.* 5.—15.

V. 25. *and fifty]* Gad the handmaids son, is the only of all the tribes, whose number endeth with *fifty:* all the other are by thousands, and end with hundreds; which shown God's admirable providence and blessing in multiplying them after such a sort, that no odd or broken number was among all the tribes; (as when Moses blessed Joseph, he mentioned *the ten thousands of Ephraim, and the thousands of Manasseh, Deut.* 33. 17.) whereas in other numbrings, we shall find few but broken numbers, as in the first borne of Israel, *Num.* 3. 43. and in those that returned out of Babylon, *Ezr. 2. 1.—42. Nehem.* 7. 6.—45. Here we may behold the number of every tribe, beginning at the greatest, and so in order to the least, thus;

- 1. Judah 74600.
- 2. Dan 62700.
- 3. Simeon 59300.
- 4. Zebulon 57400.
- 5. Issachar 54400.
- 6. Naphtali 53400.
- 7. Reuben 46500.
- 8. Gad 45650.

- 9. Aser 41500.
- 10. Ephraim 40500.
- 11. Benjamin 35400.
- 12. Manasseh 32200.

Judah hath the greatest number, for he was to be celebrated of his brethren, *Gen.* 49. 8. he was standard-bearer in the foremost quarter as they camped about the Tabernacle, *Numb.* 2. 3. His standard (Lion-like, *Gen.* 49. 9.) marched in the first place, as they journeyed towards the land of promise, *Nam.* 10. 13, 14. He had halte the first birth-right, that of him the chief ruler should come, and our Lord Christ himself concerning the flesh, 1 *Chron. 5. 2. Heb.* 7. 14. Here he hath valiant men of war, moe than double the number of Benjamin or Manasseh; almost twelve thousand moe than the greatest tribe.

Dan the handmaids son hath the next number to the most, for Rachel's sake; for Jacob's blessing, *Gen.* 49. 16. and for his place in the campe, to be standard-bearer to the rere-ward; which was the greatest quarter next Judah's, *Numb.* 3. 9. 3•. & 10. 25. that the foremost standard, and the hindmost, might have the greatest number of warriors. And whereas at the first Dan had but one son, *Gen.* 46. 23. (and so one family, *Num.* 26. 42.) when Benjamin had ten, *Gen.* 46. 21. now God so disposed that Dan should be one of the greatest in number, and Benjamin one of the least. For *God is the Judge: he putteth down one, and setteth up another, Psal. 75. 7. The barren hath borne seven; and she that had many children is waxed feeble, 1 Sam.* 2. 5.

Simeon the second patriarch, is the third in number of warriors, at this time, but before they came into Canaan, his tribe was diminished, for their sin, exceedingly: but being now 5930•. it was at the latter muster, bu• 22200. men, *Num.* 26. 14. so that Moses blessing the tribes, mentioneth not his name at all, *Deut.* 33.

Reuben, Israel's first-borne, as he lost his dignity for defiling his fathers bed, *Gen.* 49. 3, 4. so here, his increase is none of the greatest, but six of his brethren have moe than he.

Ephraim, as he was blessed before his elder brother Manasseh, *Gen.* 48. 20. so here he is increased by thousands more ••an Manasseh, and more than the whole tribe of Benjamin; and his blessing continueth above his brother, *Deut.* 33. 17. yet Satan to hinder this, had slain by the Philistimes of Gath, the sons of Ephraim, whiles they dwelt in Egypt, for which their father Ephraim mourned many days, 1 *Chr.* 7. 20, 21, 22. And as they traveled in the wilderness, his posterity was diminished eight thousand, *Numb.* 26. 37.

Benjamin, as he was the youngest of all the patriarchs, so here his number is one of the least, (though at the first, his children were moe than any of his brethren, *Gen.* 46. 21.) Afterwards in Canaan, his tribe was almost rooted out, *Iuag.* 20. that he hath not without cause this attribute, *Benjamin the little, Psal.* 6 8. 28.

Manasseh hath the last place in this count, that Jacob's prophecy might have effect, *his younger brother (Ephraim) shall be greater than he, Gen.* 48. 19. But God blessed this tribe in their

travel thorough the wilderness; that at the next muster, they were inreased above twenty thousand moe than at this time; whereas Ephraim his brother was not increased at all, but dimini••ed, *Num.* 26. 34. 37. Thus the blessings of God were distributed among the tribes, for their number, and for their order, according as in wisdom he saw meet. *He increaseth the nations, and destroyeth them: he enlargeth the nations, and strayteneth them, Job* 12. 23.

V. 32. *of Joseph]* he, as his blessing was to be like a fruitful vine, *Gen.* 49. 22. so of him by his two sons, here are moe warriors than any tribe had, saving Judah. And his two sons, Ephraim and Manasseh, are not families but tribes, as if they had been Jacob's own, according to his adoption of them, *Gen.* 48. 5. Thus Joseph hath a double portion, *the first birthright, 1 Chron.* 5. 1. 2.

V. 42. *The sons of Naphtali]* Of all the other it is said, *Of the sons,* and so the Greek translateth this here. Some of the Hebrews (as *Baal hatturim* upon this place) give a reason, which appeareth not in Moses, that *Of Naphtali only he saith THE SONNES, because Naphtalies tribe had moe daughters than sons: and therefore in Naphtalies blessing (Gen. 49. 21.) he is resembled to a female, an Hind let loose: Therefore also in Numb. 26. it is written of them all, THE SONNES: because the men were dead, (Num. 26. 64, 65.) but the women multiplied.*

V. 44. *each one was]* Hebr. *one man, for the house of his fathers, were they:* which the Greek explaineth thus, *one man for one tribe, according to the tribe of their fathers houses were they.*

V. 46. *six hundred thousand &c.]* a marvelous increase of seventy souls which came into Egypt, *Gen.* 46. 27. that so many thousands of able men (besides women and children) should in so few years be multiplied, even as *the stars of heaven, Deut.* 10. 22. & this was the reward of faith, *Heb.* 11. 11, 12. Baalam looking upon them with admiratiō, said, *Who can count the dust of Jacob, and the number of the fourth part of Israel? Numb.* 23. 10. And such is the increase of the spiritual seed of Christ promised to be; that the Church shall say in her heart, *Who hath begotten me these? Isaiah.* 49. 21. For by twelve Apostles, and seventy disciples, Christ's kingdom began to be preached: and that immortal seed of the word, soon begat *many ten thousands of Jews, Act.* 21. 20. and many moe of the Gentiles, even innumerable, *Reu.* 7. 9. And here also we may observe, that whereas the year before, when all the tribes were first numbered from 20. years old and upward, their sum was 603550. men, *Exod. 30. 14. &* 38. 26. now in the second year when they are again numbered, and the tribe of Levi not reckoned with them, there are found the same just number of 603550. so there were so many young men of nineteen years old, as now supplied the want of the Levites, put apart for the Lord's service: that Israel might s•e they should lose nothing by whatsoever was employed in the service of God.

V. 49. *Only]* or *But the tribe;* it is an exception, which the Greek translateth thus; *See, the tribe of Levi, thou shalt not muster;* to wit, among the other Israelites, but apart by themselves, *Num.* 3. 15, &c.

V. 50. *appoint]* or *constitute, give charge* as bishops, which hereof have their name. *Testimony]* that is, the Tables of the Law, kept in an Ark, within the Tabernacle: *Exod. 31. 18. they shall be are]* according as God appointed their burdens, *Num.* 4. 25. 31. 36. and to help them for some

things, six waggons were allowed them, *Num. 7. 7, 8, 9. round about the Tab.]* and next unto the Tabernacle, betwix• the camps of Israel and it: whereof see *chap.* 2. & 3.

V. 51. *setteth forward]* being carried after the cloud, when God removed it from place to place, *Num. 10. 11.—17.—21. the stranger]* any Israelite or other, that is not of the tribe of Levi. So for the work of the Priesthood, both Israelites and Levites are counted *strangers,* save *the seed of Aaron* only: *Num. 16. 40. put to death]* either by men, or by the hand of God; as was Uzzah, for putting his hand to the Ark, 1 *Chron.* 13. 10. So in *Targum Jonathan* it is expounded, *he shall be killed with fire flaming out from before the Lord.*

V. 52. *by his own campe]* the Greek trans•ateth, *in his own order;* which is described in *chap. 2. by his own standard]* in Greek, *according to his own regiment:* see *Num.* 2. 2.

V. 53. *no fervent wrath]* no punishment from [unspec] God, as was in Vzzahs case, 1 *Chron.* 13. 〈◊〉 *charge]* or, *the custody;* the watch and ward, and do the works appointed of God: see *Num.* 3. 7. 8. &c. and 18. 3. This debarring of the people from the work of the sanctuary, and committing it to the Levites charge, shown the separation o• of all mankind from God, and their unworthiness to come near unto him or his holy things, until they be called and sanctified of God thereunto. Which being not effected by the Law, or rudiments thereof, (for the Mount where the L 〈...〉 was given might not be touched, *Heb.* 12. 18) is now performed unto us by Christ, who 〈...〉 *shed us from our sins, in his own blood, and* 〈◊〉 *made us Kings and Priests unto God, and his Father Revel.* 1. 5, 6. so that we have liberty *to exter* 〈...〉 *the Holiest, by the blood of Jesus, Heb.* 10. 19.

CHAP. II.

1. The order of the Tribes pitching about the Tabernacle. 3. On the East side, Judah, Issachar and Zebulon. 10. On the South side, Reuben, Simeon and Gad. 17. The Tabernacle in the midst of 〈◊〉 campe. 18. On the West side, Ephraim, Man 〈...〉 and Benjamin. 25. On the North side, Dan, A 〈...〉 and Naphtali.

ANd Jehovah spake unto Moses and unto Aaron, saying; The sons of Israel shall encamp, *every* man by his standard, with the ensigns, *according* to the house of their fathers: over against, round about the Tent of the congregation, shall the• encamp. And they that encamp for most Eastward, *shall be* the standard of the campe of Judah, *according* to their armies; and the captain of the sons of Judah, *shall be* Naasson the son of Aminadab. And his army, and those *that were* mustered of them, *were* seventy and four thousand, and six hundred. And they that encamp next unto him, *shall be* the tribe of Issachar: and the captain of the sons of Issachar, *shall be* Nethaneel, the son of Zuar. And his army, and those *that were* mustered thereof, *were* four and fifty thousand, and four hundred. The tribe of Zebulon, and the Prince of the sons of Zebulon, *shall be* Eliab the son of Helon. And his army, and those *that were* mustered thereof, *were* seven and fifty thousand, and four hundred. All that were mustered, of the campe of Judah, *were* an hundred thousand, and eighty thousand, and six thousand, and four hundred, *according* to their armies: they shall set forward, first.

The standard of the campe of Reuben *shall be* Southward, *according* to their armies: and the captain of the sons of Reuben, *shall be* Elizur the son of Shedeur. And his army, and those *that were* mustered thereof, *were* six and forty thousand, and five hundred. And they that encamp next unto him, *shall be* the tribe of Simeon: and the captain of the sons of Simeon, *shall be* Shelumiel, the son of Zurishaddai. And his army, and those *that were* mustered thereof, *were* nine and fifty thousand, and three hundred. And the tribe of Gad, and the captain of the sons of Gad, Eliasaph, the son of Reguel. And his army, and those *that were* mustered of them, *were* five and forty thousand, and six hundred, and fifty. All that were mustered, of the campe of Reuben, *were* an hundred thousand, and one and fifty thousand, and four hundred and fifty, *according* to their armies: and they shall set forward, second.

And the Tent of the congregation shall set forward, the campe of the Levites, in the midst of the camps: as they encamp, so shall they set forward: *every* man in his place, *according* to their standards.

The standard of the campe of Ephraim, *according* to their armies, *shall be* Sea-ward: and the captain of the sons of Ephraim, *shall be* Elishama the son of Ammihud. And his army, and those *that were* mustered of them, forty thousand, and five hundred. And next unto him, *shall be* the tribe of Manasseh: [unspec] and the captain of the sons of Manasseh, *shall be* Gamaliel, the son of Pedahzur. And his army, and those *that were* mustered of them, two and thirty thousand, and two hundred. And the tribe of Benjamin, and the captain of the sons of Benjamin, *shall be* Abidan, the son of Gideoni. And his army, and those *that were* mustered of them, five and thirty thousand, and four hundred. All that were mustered, of the campe of Ephraim, *were* an hundred thousand, and eight thousand, and an hundred, *according* to their armies: and they shall set forward, third.

The standard of the campe of Dan, *shall be* Northward, *according* to their armies: and the captain of the sons of Dan, *shall be* Ahiezer, the son of Ammishaddai. And his army, and those *that were* mustered of them, sixty and two thousand, and seven hundred. And they that encamp next unto him, *shall be* the tribe of Aser: and the captain of the sons of Aser, *shall be* P•giel, the son of Ocran. And his army, and those *that were* mustered of them, *were* one and forty thousand, and five hundred. And the tribe of Naphtali, and the captain of the sons of Naphtali, Ahira the son of Enan. And his army, and those *that were* mustered of them, *were* three and fifty thousand, and four hundred. All that were mustered, of the campe of Dan, *were* an hundred thousand, and seven and fifty thousand, and six hundred: they shall set forth hindmost, *according* to their standards.

These *are* those *that were* mustered of the sons of Israel, *according* to the house of their fathers: all that were mustered of the camps, *according* to their armies, *were* six hundred thousand, and three thousand, and five hundred, and fifty. But the Levites were not mustered, among the sons of Israel, as Jehovah commanded Moses. And the sons of Israel did according to all that Jehovah commanded Moses; so they encamped *according* to their standards, and so they set forward, *every* man *according* to his families, *according* to the house of his fathers.

Annotations.

SHall encamp] or, as the Greek translateth, *let them encamp,* that is, pitch their tents, as an army about the Sanctuary of the Lord of hosts. Here God (having in the former chapter given charge to muster his warriors,) commandeth now to set them in order, and under government: as in the church, *all things* ought to be *done decently and in order, 1 Cor. 14. 40. his standard]* or, *his banner;* which the Greek translateth *his order;* and so the Chaldee calleth it *Tekes* (a word borrowed of the Greek *Taxis.) Order.* And this phrase the Apostle useth (from this place) in 1 *Cor. 15. 23. every man in his own order.* Here it is properly a *standard, banner* or *flag,* such as is used in the wars: which fitly denoteth the state of the Church in her spiritual warfare, said therefore to be *terrible as* an army *with banners, Song.* 6. 4. 10. and it signifieth her victory; whereupon David saith, *we will shout, in thy salvation; and in the name of our God, we will set up the banner, Psal.* 20. 6. See also *Ier.* 50. 2. and 51. 27. where the *setting up of a standard,* is a sign of preparation unto war against Babylon, as here against the Canaanites. *with the ensigns]* or, *with the signs;* which were in the standards, for discerning of one from another. What these were the Scripture showeth not: it is not unlikely, that they were such colors as the precious stones had on Aaron's breastplate, *Exod.* 28. on which the tribes names were engraved. In the *Targum* called *Jonathan's,* upon this place, it is said; *The standard of the campe of Judah, was of linen of three colors, according to the three precious stones in the Brestplate* (of the Chalcedonie, Sapphire, and Sardonyx,) *and in it were engraved and expressed the names of the three tribes, Judah, Issachar and Zebulon; and in the midst thereof was written;* (from *Num.* 10. 35.) *Rise up Lord, and let thine enemies be scattered; and let them that hate thee, flee before thee; in it also was portrayed the form of a Lion. The standard of the campe of Reuben, was of linen of three colors, answerable to the three precious stones in the Brestplate,* (of the Sardine, Topaz and Amethyst,) *and therein were engraved and expressed the names of the three tribes, Reuben, Simeon, God: and in the midst thereof was written, Hear o Israel, the Lord our God, the Lord is one: (Deut. 6. 4.) Therein also was portrayed, the form of an Hart, &c.* So he proceedeth for the rest. Howbeit, that proportion will not hold in all, seeing Levi (who is not here among the other tribes) was there one of the twelve; and Joseph, there graved on the Beryl, hath here two tribes, Ephraim and Manasseh; unto whom two colors cannot be allowed from the breastplate, as the Targum here would. Others therefore explain it otherwise, having herein no certainty. *Chazkuni* (on *Num.* 3.) bringeth this exposition, *The portraiture of a man, was on Roubens standard, died after the color of the Sardine set in the breast-plate for his name, in sign of the Mandrakes which he found (Gen. 30. 14.) which are after the fashion of a man. The portraiture of a Lion, was on Judah's standard, who is called a Lion, (Gen. 49. 9.) and it was died into the color of a Chalcedoni. The figure of a Bullock (or Ox) was on Ephraim's standard, whose father is likened to a bullock, (Deut. 33. 17.) It was died in color like a Beryl. The figure of an Eagle was on Dans standard, died like an Hyacinth:* &c. To this *Ibn Ezra* (on *Num.* 2.) agreeth, saying; *There were signs in every stand* 〈...〉 *Ancestors have said, that in Re* 〈...〉 *was the figure of a Man, &c. in Iu* 〈...〉 *figure of a Lion, &c. in Ephraim's, th* 〈...〉 *lock, &c. and in the standard of Dan, the* 〈...〉 *Eagle: so they were like the Ch* 〈...〉 *Prophet Ezekiel saw, (Ezek.* 1. 10.) Wha•••ever the signs were, (which the holy Ghost 〈◊〉 concealeth,) this ordering of the people under their *standards with ensigns,* taught all, to abide in that state wherein God placed them; and not to 〈◊〉 from tribe to tribe, or from ensign to ensign; but to continue

everyone under his governor: for to *stand for an ensign of the people* (as is prophesied of Jesus *the root of less, Isaiah.* 11. 10.) is 〈...〉 pounded by the Apostle, *to rule over the G* 〈...〉 *Rom. 15. 12. house]* in Greek, *houses. over against]* or, *from before* it: whereby is meant, *aloo•e,* or *a far off,* (as this word is explained in *Psal. 38. 12. they stand from b* 〈...〉 *stroke: and my neighbors stand a far off;)* ye 〈...〉 as they should view it, and have their faces tow 〈...〉 it; as the like phrase showeth, in 2 *King. 2. 7. De••. 32. 52. Gen.* 21. 16. So that the doors of all 〈◊〉 tents were to be inward towards the T 〈...〉 cle, to show due respect thereto; and y 〈...〉 , in reverence of the holy place, (as in *Exod.* 3. 5. And the distance may be guessed to be two 〈...〉 sand cubits, that is, an English mile, a 〈◊〉 days journey, (whereof see the notes on 〈◊〉 . 16. 29.) for such a space was between the A 〈...〉 and the people, in *Ios.* 3. 4. So *R. Solomon* 〈◊〉 expoundeth it, *Over against,* that is, *a* 〈...〉 a *mile* distance, *as it is said in Joshua, yet there* 〈...〉 *a space between you and it, about two th* 〈...〉 *bits by measure. round about*▪ so 〈...〉 Lord dwelt in the midst of his people, and 〈◊〉 tents of the Saints were as a wall round about G 〈...〉 sanctuary to guard it. For as in *Ier.* 50. 2• 〈◊〉 camping against Babylon *round about,* w•• 〈◊〉 *none* thereof might *escape:* so here they 〈...〉 ped about God's sanctuary, for the safety the 〈...〉 According to which type, the Christian chu 〈...〉 described in *Reu.* 4. 2. 4. &c. where th 〈...〉 *Throne* in the midst answerable to the Tab 〈...〉 cle and Temple called God's *throne,* in *Ez••* 〈...〉 . and *round about the throne,* are *four* 〈...〉 *thrones;* which is double the numb 〈...〉 twelve tribes here camping, because th 〈...〉 increased under the gospel, and the pl 〈...〉 tents enlarged, *Isaiah.* 54 2. And be 〈...〉 throne, and the circuit round about the 〈◊〉 are *four living creatures full of eyes,* &c. 〈◊〉 . 4. 〈◊〉 the watchmen or ministers of the church, 〈...〉 between the Lord's Tent and the tents 〈...〉 the Levites camped in four quarters, where 〈...〉 *Num. chap.* 3. and *c. 1. v.* 50. Her•upon the c 〈...〉 is described to be those that are 〈...〉 Lord, *Psal.* 76. 12.

V. 3. *foremost]* or, *on the ••re part,* 〈...〉 loweth, *eastward,* or towards the Sun 〈...〉 the East is said to be *before,* and the West 〈...〉 *Isaiah.* 12. the South is called *the* 〈...〉 world, *Psal.* 89. 13. and the North the 〈...〉 which Job describeth by these names, in *Job* 23. 8, 9. So *R. Sol. Rashi* noteth on this place, *foremost* or *before, is the east quarter, and the west is called behind. the captain]* or, *the Prince, ruler;* as in *Num.* 1. 16. so after in this chapter. *Judah]* the father of our Lord Christ after the flesh, *Luk.* 3. he as he was most in number of all the tribes, *Num.* 1. 27. so as a *Lion* whom none durst *rouse up, Gen.* 49. 8, 9. he is the chief standard-bearer and chief captain of all the captains of Israel; camping in the first place; as did Moses and Aaron the chiefest of the Levites, in the same quarter between Judah and the sanctuary, *Numb.* 3. 38. Also when they marched, Judah went foremost, *Num.* 10. 14. And after Joshua's death, Judah went first up to fight against the Canaanites, *Judge.* 1. 1, 2. He figured Christ *the Lion of the tribe of Judah,* who also is *Michael,* that with *his Angels* fighteth against the Dragon, and goeth before his heavenly armies; *Rev.* 5. 5. and 12. 7. and 19. 11. 14.

V. 5. *Issachar]* and with him *Zebulon,* verse. 7. both younger brothers to Judah, that they might the more willingly be under his regiment: all of them sons of Leah the free woman, placed in this first quarter.

V. 7. *The tribe of Zebulon]* understand from v. 5. *shall encamp next:* so the Greek explaineth it. *And they that encamp next,* &c. So in verse. 14. 22. 29.

V. 9. *an hundred thousand* &c.] the greatest number of warriors, by many, were in this first quarter, where Judah was standard-bearer; almost thirty thousand moc than in any other quarter. The next in number to him, was the last squadron, where Dan bare the standard: so they that went foremost, and came hindmost, had the greatest armies, for the more safety of the Sanctuary (which matched in the midst) and of all Israel. The number of everyone, may be viewed thus:

- 1. In the campe of Judah, 186400. East.
- 2. In the campe of Reuben, 151450. South.
- 3. In the campe of Ephraim, 108100. West.
- 4. In the campe of Dan, 157600. North.

set forward first] or, *march* and journey first, when the host removeth, *Num.* 10. 14. as they encamped in the first place, Eastward, before the door of God's Tabernacle.

V. 10. *Southward]* the order proceedeth from East to South, and so to the West & North; according to the course of the Sun, and climates of the world. And this second place is given to Reuben, because he was the first borne, though he lost his first birth-right, *Gen.* 49. which Judas and Joseph had shared between them; and he is put down to the second place.

V. 12. *Simeon]* Next brother to Reuben, and of the same mother: with whom is joined *God* the first-borne of that mothers maid Zilpha, (verse 14.) both for to keep them the more easily in subjection, and to nourish brotherly love.

V. 14. *Reguel]* in Greek *Rago* 〈...〉 *:* he was before called *Deg* 〈...〉 *, Num.* 1 14. because the•• Hebrew letters are like one another, and often changed; as is noted on *Gen.* 4. 18.

V. 16. *second]* in the second place: see *Num.* 10. 18.

V. 17. *Tent of the congregation]* in Greek, *the Tent of the Testimony;* the sanctuary of God: which was to set forward *in the midst of the camps,* both to show God's presence among them; and the honor again that they should do unto him As it is written of the church, *God is in the midst of her, she shall not be moved, Psal.* 64. 5. See also *Song.* 3. 7, 8. The manner and order of carrying the Tabernacle, is shown in *Num.* 10. 17 &c. *the campe]* the order of the Levites camping, is shown in *Num.* 3. their marching in *Num.* 10.

V. 18. *Ephraim]* he the younger brother, is standard-bearer before his elder, Manasseh: as Jacob prophesied his superiority, *Gen.* 48. 14. 20. *sea-ward]* that is, as the Chaldee•• expounds it, *Westward:* see the notes on *Gen.* 12. 8.

V. 20. *Manasseh]* and next him *Berjamin,* v. 22. so all Rachel's sons encamped together, on the west quarter of the Sanctuary.

V. 24. *an hundred thousand,* &c.] this was the smallest number of all the army•; almost 80 thousand fewer than in the standard o• Judah, v. 9.

V. 25. *Dan]* He was the first borne of the handmaids children, and Jacob's fist son; *Gen.* 30. 6. and by prophesy he was to *judge his people,* as the other tribes, *Genes.* 49. 16. so God here appointeth him the standard; and he hath the greatest number of warriors, saving Judas.

V. 27. *Aser]* the youngest son of the other handmaid Zilpha; yet set next unto *Dan,* as is noted on *Num.* 1. 15. with whom *Naphtali* Dans brother is joined, v. 29. so the three handmaids children, were in the Northern and hindmost quarter: that in God's ordering of the Tribes, his wisdom might appear. We may behold the order of the Lord's armies, as they encamped, thus:

1. *IVDAH,* Isachar, and Zebulon: in whose camps were 186400 warriors.

[illustration]

The Sanctuary and the Courtyard about it, were in a long square, twice so long as they were broad; as their description in *Exod.* 26. and 27. showeth. But in what form the campe of Israel was, the Scripture expresseth not, save that it was round about the Tabernacle, *Num.* 2. 2. It is likely therefore to be in a square; and so many thousand tents as Israel had, could not be pitched in a little roomth. *Josephus* (in *Antiq. Iud. l. 3. c.* 11.) saith, that between every tribe, in the four quarters, there was a distant space, and like a mart or fair, to buy and sell in their boothes, with artificers in their shops, as if it had been a city. *Jonathan* in his *Targum* on *Num.* 2. 3. saith, *The campe of Israel was twelve miles long, and twelve miles broad.* Unto this form of the Church in the wilderness the Scriptures after have reference, both in the name, calling the beloved City, *the Camp of the Saints, Rev.* 20. 9. (as in 2 *Chron.* 31. 2. the Temple is called *the Campes of the LORD:)* also for the manner of situation, the heavenly Jerusalem is *foursquare, the length as large as the breadth, Revel.* 21. 16. which form was likewise shown in vision to Ezekiel, *Ezek.* 48. 20. and is the most firm and settled, against all troubles. And as here, God's sanctuary is walled about with the twelve tribes of Israel: so the new Jerusalem hath *a wall* with *twelve gates,* and *names written thereon, of the twelve tribes of the sons of Israel: and the wall hath twelve foundations, and in them the names of the twelve Apostles of the Lamb, Rev.* 21. 12. 14. As here there were three tribes on every quarter; so Jerusalem hath *three gates on the East, three on the North, three on the South, and three on the West, Rev. 21. 13. Ezek.* 48. 31.—34. As these twelve tribes, (the walls of God's Tabernacle,) had their fathers names graven on twelve sundry precious stones, *Exod.* 28. so *the foundations of the wall* of the heavenly city, is of the like stones, *Rev.* 21. 19, 20. As here between the Sanctuary and the Tribes of Israel, were four companies of Levites, to watch and ward the holy place: so between God's Throne, and the

four and twenty Elders compassing it, there are *four Living creatures* full of eyes, glorifying God night and day; after whom, the twenty four Elders fall down and worship God, *Revel.* a. 6.—10. Finally, as into this campe of the Lord in the wilderness, no unclean persons might enter, but were shut out, *Num.* 5. 2, 3, 4. so into the new Jerusalem, there may *in no wise enter anything that defileth &c. Rev.* 21. 27. And the earthly Jerusalem (called *the holy City, Mat. 4. 5. Luke* 4. 9.) was in the ages following (when Israel dwelt in Canaan) answerable in holiness to this campe of Israel, as the Hebrews record, saying; *As was the Campe in the wilderness, such was the Campe in Jerusalem. From Jerusalem (gates) to the mountain of the House (of the Lord:) the campe of Israel. From the Mountain of the House, to the gate of Nicanor (which was the East gate of the Temple,) the campe of Levi. From thence and forward, the campe of the Divine Majesty; answerable to the tapestry-hangings (of the Lord's court) that were in the wilderness. Talmud Bab. in Zebachim. ch.* 14. in *Gemara.* See also the annotations on *Exod.* 40. 33. In the second Temple, the East gate of the court was called *the gate of Nicanor;* as the comment on the foresaid place of the Talmud showeth. And *Maimonides* in *Misn.* tom. 3. in *Beth habchirah, ch. 5. sect.* 5. saith of it thus; *Every of the gates was ten cubits broad, and twenty cubits high, and had doors covered with gold, except the East gate, which was covered with brass, like gold, and that gate was called the high gate [2 Chron. 27. 3.] and that was the gate of Nicanor.*

V. 29. *And the tribe]* in Greek, *And they that campe next,* shall be *the tribe of Naphtali.* See verse. 7. Thus God adjoined to every of the four standards, two tribes; and those the next of blood inferior unto them, for to maintain order, and nourish love, and to afford mutual help. Our Savior also ordained among his Apostles a kind of combination and fraternity, as is to be seen by the rehearsal of their names, in *Mat.* 10. 2, 3, 4.

- 1. Simon Peter, and Andrew his brother.
- 2. James (or Jacob) son of Zebedee, and John his brother.
- 3. Philip, and Bartholmew.
- 4. Thomas, and Matthew the Publican.
- 5. James son of Alpheus, and Lebbeus (or Judas his brother, *Luk. 6. 16. Jude* v. 1.)
- 6. Simon Kananites (or the zealous,) and Judas Iscariot.

And these did Christ send forth *by two and two, Mark* 6. 7. to war the warfare of his Gospel; (as 1 *Tim.* 1. 18) And when Iscariot lost his office, Matthias was chosen in his place, *Act.* 1. 26. Afterward there were added Paul and Barnabas, *Act.* 13. 2.

Vers. 32. *These* are *those mustered]* in Greek, *This is the muster* (or *visitation.) the house]* that is, as the Greek saith, *the houses:* so in verse. 34. ⟨◊⟩ 600. *thousand* &c.] the sum that was mentioned before, in *Num.* 1. 46. See the notes there.

V. 34. *so they camped]* or, *pitched* their tents. The holy Ghost commendeth unto us the obedience of Israel, as before in the making of the Sanctuary, *Exod.* 39. 42, 43. so here in their orderly camping about, and marching before and after it. That as *Order* in all things is

beautiful, and delectable; so especially in the Church, and things pertaining to the service of God: wherefore the Apostle *joyed* to behold *the order* of the Church in Colossae, *and the steadfastness of* their *faith in Christ,* wherein he exhorted them still to *walk in him* ⟨ô⟩ *Coloss.* 2. 5, 6. And Balaam when he beheld this Campe of Israel, *from the top of the Rocks,* did not only admire the multitude of them, and the presence of the Lord among them; but said, *How goodly are thy Tents, ô Jacob; thy Tabernacles, ô Israel! As the valleys are they spread forth, as gardens by the rivers side &c. Num.* 23. 9. 10. 21. and 24. 5, 6. And Solomon describeth the church to be *beautiful, as Tirzah,* (a pleasant place where the King of Israel dwelt, 1 *King. 14. 17.) comely as Jerusalem,* (which was also *beautiful for situation, Psal.* 48. 2. and *compact together, Psal. 122. 3.) terrible as* an army *with banners, Song.* 6. 4.

CHAP. III.

1. The sons of Aaron, the Priests. 5. The Levites are given to the Priests, for the service of the Tabernacle, 11. Instead of the first-borne of Israel. 14. The Levites are numbered by their families. 21. The families, number and charge of the Gershonites, 27. Of the Kohathites, 33. Of the Merarites. 38. The place and charge of Moses and Aaron. 40. The first-borne of Israel are freed by the Levites. 44. The overplus are redeemed.

ANd these *are* the generations of Aaron, and Moses, in the day *that* Jehovah spake with Moses, in mount Sinai. And these *are* the names of the sons of Aaron; Nadab the first-borne, and Abihu, Eleazar, and Ithamar. These *are* the names of the sons of Aaron; the Priests, which *were* anointed: whose hand he filled, to minister in the Priests office. And Nadab and Abihu died before Jehovah, when they offered strange fire before Jehovah, in the wilderness of Sinai: and they had no sons: and Eleazar and Ithamar ministered in the Priests office; in the sight of Aaron their father.

And Jehovah spake unto Moses, saying; Bring near the tribe of Levi, and present it before Aaron the Priest: and they shall minister unto him. And they shall keep his charge, and the charge of all the congregation, before the Tent of the congregation, to serve the service of the Tabernacle. And they shall keep all the instruments of the Tent of the congregation, and the charge of the sons of Israel, to serve the service of the Tabernacle. And thou shalt give the Levites to Aaron, and to his sons: they *are* given *are* given, unto him, out of the sons of Israel. And thou shalt appoint Aaron and his sons; and they shall keep their Priests office: and the stranger that cometh nigh shall be put to death.

And Jehovah spake unto Moses, saying; And I, behold I have taken the Levites from among the sons of Israel, instead of every first-borne, that openeth the womb, of the sons of Israel: and the Levites shall be mine. Because every first-borne *is* mine: in the day that I smote every first-borne in the land of Egypt, I sanctified unto me every first-borne in Israel, from man unto beast: mine they shall be, I *am* Jehovah.

And Jehovah spake unto Moses, in the wilderness of Sinai, saying; Muster the sons of Levi, *according* to the house of their fathers, *according* to their families; every male, from a month old and upward, shalt thou muster them. And Moses mustered them, according to the mouth

of Jehovah, as he was commanded. And these were the sons of Levi, by their names: Gershon, and Kohath, and Merari. And these *were* the names of the sons of Gershon, *according* to their families: Libni, and Shimei. And the sons of Kohath, *according* to their families: Amtam, and Izhar; Hebron, and Vzziel. And the sons of Merari, *according* to their families, Mahli, and Mushi: these are the families of the Levites, *according* to the house of their fathers. Of Gershon, *was* the family of Libni, and the family of Shimei: these are the families of the Gershonites. Those *that were* mustered of thē, by the number of every male, from a month old and upward, the mustered of them *were* seven thousand, and five hundred. The families of the Gershonites shall encamp behind the Tabernacle, Seaward. And the Prince of the house of the father of the Gershonites, *shall be* Eliasaph, the son of Lael. And the charge of the sons of Gershon, in the Tent of the congregation *shall be* the Tabernacle, and the Tent, the covering thereof, and the hanging veil *for* the door of the Tent of the congregation. And the tapestry-hangings of the Court, and the hanging veil *for* the door of the Court, which *is* by the Tabernacle, and by the altar round about, and the cords thereof, for all the service thereof.

And of Kohath *was* the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Vzzielites: these are the families of the Kohathites. By the number of every male, from a month old and upward, eight thousand, and six hundred, keeping the charge of the Sanctuary. The families [unspec] of the sons of Kohath shall encamp on the side of the Tabernacle, Southward. And the Prince of the house of the father of the families of the Kohathites *shall be* Elizaphan, the son of Vzziel. And their charge *shall be* the Ark, and the Table, and the Candlestick, and the Altars, and the vessels of the Sanctuary, with which they shall minister, and the hanging veil, and all the service thereof. And the Prince of the Princes of the Levites *shall be* Eleazar, the son of Aaron the Priest, *having* the oversight of them that keep the charge of the Sanctuary.

Of Merari *was* the family of the Mahlites, and the family of the Mushites: these are the families of Merari. And those *that were* mustered of them by the number of every male, from a month old and upward, were six thousand, and two hundred. And the Prince of the house of the father of the families of Merari *shall be* Zuriel the son of Abigail: they shall pitch on the side of the Tabernacle, Northward. And the oversight of the charge of the sons [unspec] of Merari *shall be* the boards of the Tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, & all the service thereof; And the pillars of the Court round about, and their sockets, and their pins, and their cords. And they that emcampe before the Tabernacle, foremost before the Tent of the congregation, Eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the Sanctuary, for the charge of the sons of Israel: and the stranger that cometh nigh shall be put to death. All *that were* mustered of the Levites, which Moses mustered and Aaron, at the mouth of Jehovah, *according* to their families, every male, from a month old and upward, *were* two and twenty thousand.

And Jehovah said unto Moses, Muster [unspec] every first-borne male of the sons of Israel, from a month old and upward, and take the number of their names. And thou shalt take the

Levites for me, I *am* Jehovah; instead of every first-borne of the sons of Israel; and the cattle of the Levites, instead of every firstling among the cattle of the sons of Israel. And Moses mustered, as Jehovah commanded him, every first-borne among the sons of Israel. And all the first-borne males by the number of names, from a month old and upward, of those *that were* mustered of them, were two and twenty thousand, two hundred, and seventy and three.

And Jehovah spake unto Moses, saying; Take the Levites instead of every first-borne among the sons of Israel, and the cattle of the Levites, instead of their cattle: and the Levites shall be mine, I *am* Jehovah. And *for* those *that are to be* redeemed of the two hundred, and seventy and three, which are mo• than the Levites, of the first-borne of the sons of Israel, Thou shalt even take five shekels a peace by the poll: after the shekel of the sanctuary, shalt thou take; the shekel *is* twenty gerahs. And thou shalt give the money to Aaron and to his sons, of the redeemed that are moe, among them. And Moses took the redemption money, of those that were moe than the redeemed of the Levites. Of the first-borne of the sons of Israel, took he the money: a thousand, three hundred, and sixty and five *shekels,* after the shekel of the sanctuary. And Moses gave the money of them *that were* redeemed, to Aaron and to his sons, according to the mouth of Jehovah, as Jehovah had commanded Moses.

Annotations.

THe generations] that is, the children of Aaron, and genealogy of the Levites, and the things that befell unto them; for so the word *generations* is used for accidents that fall out unto any, as is noted on *Gen.* 5. 1. In this and the next chapter, he showeth the numbering of the Levites, and their order in administration: who were numbered apart, and not with the other tribes, because they were to attend the service of the Tabernacle, and encamp about it, not with the other twelve tribes, *Num.* 1. 49. 50. and 3. 8, 9, 10. 23. 38. And they were to be numbered after another manner, not from twenty years old, as the tribes were, *Num.* 1. 3. but from a month old, as touching their tale, *Num.* 3. 15. and from thirty years old to fifty, as touching their service, *Num.* 4. 3. And also, *because there* ⟨ϞϞ⟩ *inheritance given them, among the sons of Israel, Num.* 26. 62. but the Lord was their inheritance, *Deut.* 10. 8, 9. Now to be numbered apart, and not with others, signified some special favor towards such, and care over them; as *Num.* 23. 9.

Aaron *Aaron]* the elder brother of *Moses;* and ⟨◊⟩ Levites: therefore their names are mentioned here.

V. 3. *he filled]* that is, *consecrated* (or *perfected)* ⟨◊⟩ the Greek translateth. See the annotations on *Ex••.* 29. 9. and *Levite.* 8.

V. 4. *died]* by a fire from the Lord, *Levite.* 10. 1, 2. This is mentioned again, in *Num. 26. 61. 1 Chron. 24. 1, 2. had no sons]* the Hebrews (as *Chazkuni* upon this place,) say, if they had had sons, those sons had been *before Eleazar and Ithamar: for whosoever is fore-most in inheritance, is foremost for honor* (or *dignity.) in the sight of Aaron]* or, *before the face,* that is, whiles Aaron lived; as *before the face of Tharah, Gen.* 11. 38. is, while Tharah lived, *before the Moon and Sun, Psal.* 72. 5. 17. is, whiles they continue to give light. The Greek translateth *With Aaron.*

Elsewhere it is said, *by the hand of Aaron, 1 Chron.* 24. 19. Of these two, there were so many Priests in David's days, that he distributed them into 24. courses, sixteen of Eleazar, and eight of Ithamar, 1 *Chron.* 24. 3. 4. The Hebrew Doctors say, *Moses divided the Priests into eight wards (or courses,) four of Eleazar, and four of Ithamar: and so they were until the Prophet Samuel's days. Then Samuel and David the King parted them into 24. courses. And over every course (or ward) there was one chief Provost. And they went up to Jerusalem to serve by course every week. And every Sabbath day they changed, one course went out; and the next after them, came in, &c. Maimonides tom. 3. treat. of the Instruments of the Sanctuary, chapt. 4. sect.* 3. Compare 1 *Chron.* 9. 22. 25. 2 *King.* 11. 5. 7.

V. 6. *present it]* or, *cause it to stand;* speaking of the tribe. In Greek, *present them.*

V. 7. *his charge]* Hebr. *his custody* (or *observation;)* that is, *that which he commandeth them to observe.* See this phrase in *Lev.* 18. 30. 〈...〉 *of all the congregation]* the Greek explaineth it, *of the sons of Israel,* as in *v.* 8. So 〈◊〉 2 *Chron. 35. 3. serve the Lord your God, and his people Israel.* It meaneth also such things, as they were charged to keep: but the Levites now were taken in their stead. 〈...〉 *to serve the service]* in Greek, *to work* (or *do) the works of the Tabernacle:* which in *Num.* 8. 11. is said, *to serve the service of the Lord.* After, in the 8. verse, the Greek translateth, *according to all the works of the Tabernacle.* The Hebrews write thus; *The s•ed of Levi are all of them separated for the service of the Sanctuary. And it is commanded that the Levites be prepared and ready for the service of the Sanctuary, whether they be willing or not willing; (as in Num. 18. 23.) And the Levite, he shall serve the service of the Tent of the congregation. And the son of Levi which will take upon him all the Levites commandments saving one thing, they receive him not in, till he take all upon him. Maimonides treat, of the Instruments of the Sanct. chap. 3. sect.* 1.

V. 9. are *given* are *given]* that is, as the Greek here, and Moses himself in *Num.* 18. 6. explaineth it, *are a gift given:* o•, *they are wholly given.* So the Ministers of the Gospel are called *gifts, Ephes. 4. 8. 11.* 〈...〉 *unto him]* for his help, in the charge and work of the Sanctuary: they ministering unto him, and he and his sons ministering before the Tabernacle, *Num.* 18. 2. 6.

V. 11. *shalt appoint]* or, *constitute, set in office* as Bishops, or Overseers. The Greek explaineth it, *thou shalt constitute over the Tabernacle of Testimony. their Priests office] for everything of the Altar, and within the veil, Num. 18. 7. the stranger]* that is, whosoever is *not of Aaron's seed,* as is explained in *Num.* 16. 40. for *no man taketh the honor unto himself, but he that is called of God, as was Aaron, Hebr.* 5. 4. So *Chazkuni* here expoundeth *stranger* to be *Israelite or Levite that cometh near to minister.* And *Maimonides* in *Biath hamikdash, chap. 9. sect.* 1. saith, *Who is the stranger? Whosoever is not of the seed of Aaron, the males.* And after, God himself forbiddeth the Levites to *come night he vessels of the Sanctuary and the Altar,* on pain of death, *Numb. 18. 3. put to death]* by the magistrate, or by the hand of God, as was Korah, for presuming to do the Priests office, *Numb.* 16.

V. 12. *every first-borne]* which (before the Levites were taken in their stead) did minister to the Lord, as is noted on *Exod.* 24. 5. And upon what occasion God took the Levites instead of

the first-borne, is to be seen in *Exod. 32. 26. 29. Deut. 33. 9. shall be mine]* to *minister before me,* as the Chaldee expoundeth it.

V. 13. *I smote]* in Chaldee, *I killed:* see *Exod.* 12. 29, 30. The Lord having slain all the first-borne of Egypt, and spared the Israelites, did therefore challenge for his own, and sanctify to himself all Israel's first-borne, *Exod.* 13. 2. but took the Levites and their cattle, instead of Israel's first-borne men and cattle, *Num.* 3. 45. and gave them as a gift to Aaron, to minister unto him. Who being in his Priesthood a type of Christ, all these rites are in him fulfilled: For unto Christ, God gave *children, Hebr.* 2. 13. and they are *a congregation of first-borne written in heaven, Hebr.* 12. 23. being of God's own will *begotten by the word of truth,* that they should be a *kind of first-fruits of his creatures, I am.* 1. 18. to whom he also giveth *the first-fruits of his Spirit, Rom.* 8. 23. These wait on, and follow the *Lamb* (Christ) being bought from among men, and *first-fruits unto God and to the Lamb, Rev.* 14. 4. These were brought *for an offering unto the Lord, out of all nations;* and of them the Lord hath taken *for Priests and for Levites, Isaiah.* 66. 20, 21. and Christ hath made us *Kings and Priests unto God and his Father,* that we may *serve him day and night; in his Temple, Rev.* 1. 6. and 7. 15.

V. 15. *Muster]* or *Number,* Hebr. *Visit.* This was done by *Moses and Aaron, v.* 39. and by *the Princes of the congregation, Num.* 4. 34. though here the commandment is directed unto Moses only *house]* in Greek, *houses. old]* Heb. *son of a month.* Tho cause why the Levites were numbered from this age, was for that they came in place of the first-borne of Israel, whose redemption is appointed from *a month old, Num.* 18. 15, 16. And they were counted after the houses of *their fathers,* not of their mothers; for if a woman of Levi were married to a man of Judah, or any other tribe, her son was not a Levite. The Hebrew canons say; *Priests and Levites and Israelites 〈...〉 fully go in (that is, 〈◊〉) one to ano 〈...〉 ; 〈◊◊〉 which is 〈◊〉 goeth 〈◊◊◊〉 , &•. as it is written, ACCORDING TO THE HOUSE OF THEIR FATHERS: the house of his father, that is, his family, and not the house of his mother.* Maimonides in *Issure biah, c. 19. sect.* 15.

V. 16. *the mouth]* that is, as the Chaldee expoundeth it, *the word:* and the Greek saith, *the* [unspec] *voice of the Lord.*

V. 17. *Gershon]* in Greek *Gersom* (but in verse. 25. *Gerson.)* So *Ezron,* in *Gen.* 46. 12. is *Esrom, Mat. 1. 3. Kohath]* or as in Greek, *Kaath,* See *Gen. 46. 11. Exod.* 6. 16.

V. 18. *Libni]* in Greek, *Lobnei and Semeei.* See *Exod.* 6. 17.

V. 19. *Hebron]* or, as the Greek also writeth it, *Chebron, and Oziel.* See *Exod.* 6. 18. Here Kohath hath four families: so many as both his brethren had together.

V. 20. *Mahli]* in Greek *Moolei and M•usi.* See *Exod.* 6. 19.

Vers. 21. *Gershon]* in Greek *Gedsom;* mistaking *D.* for *R.* by reason of the likeness of the letters in Hebrew. See the notes on *Gen.* 4. 18.

V. 23. *Seaward]* that is, as the Chaldee explaineth it, *westward:* See *Num.* 2. 18.

V. 24. *house of the father]* that is, *principal house:* so in *v.* 30. and 35. *Eliasaph]* in Greek, *Elisaph;* by interpretation, *God hath added. Lael]* that is, *For God.*

V. 25. *the charge]* or the *custody;* the Holy [unspec] things which they were to carry, keep and look unto: whereof see more in *Num. 4. Tabernacle]* the curtains of the Tabernacle, *Num.* 4. 25. for the boords were under Meraries charge, *Num. 3. 36. Tent]* made of *ten curtains:* see *Exod.* 26. 1. &c. *covering]* made of goats hair, *Exod.* 26. 7. And here is to be understood the other coverings also made of *rams skins,* and *Tachash skins, Exod.* 26. 14. for they belonged to the Gershonites charge, *Num. 4. 25. hanging veil]* whereof see *Exod.* 26. 36.

V. 26. *tapestry hangings]* whereof see *Exod.* 27. 9. &c. *hanging veil]* mentioned in *Exod.* 27. 16.

V. 28. *of the Sanctuary]* Hebr. *of the sanctify,* [unspec] or *holiness:* meaning the holy things; as the Greek saith, *of the Holies:* what they were, is expressed in *v.* 31. See *Num.* 4. 4. 15. and 10. 21. Here the families of the Levites may be viewed by their numbers;

- 1. Of the Gersonites 7500.
- 2. Of the Kohathites 8600.
- 3. Of the Merarites 6200.

By their situation when they camped about the Tabernacle;

- 1. Gersonites, behind westward, *v.* 23.
- 2. Kohathites; Southward, *v.* 29.
- 3. Merarites, Northward, *v.* 35.

And to make up the square, Moses and Aaron with the Priests encamped foremost Eastward, *v.*•8.

By their charges, for there was committed unto the care and carriage of the

- 1. Gersonites, the Tent, coverings, veil, hanging of the court, &c.
- 〈◊〉. Koha〈...〉, the Ark, Table, Altars, and Instrumentsof the Sanctuary.
- 3. Merarites, the boords, bars, pillars, sockers, &c.

Among these families of Levi, we may observe the special prerogatives of Kohath the second son:

1. He excelleth in multitude of families, or chief fathers, having four, when as each of his brethren had but two.

2. He excelleth in multitude of children, having 8600. that is, 1100 moe than his elder brother Gerson, and 2400. moe than Merari.

3. Of him came Moses the king, Aaron the priest, and Marie the prophetesse; and so all the Priests were of this family; *Exod. 6. 18. 20. Num.* 26. 58, 59.

4. His families have the chiefest place about the Sanctuary, the South quarter, next unto Moses, Aaron and the priests, *Num.* 3. 29.

5. They have the charge of the most holy things within the Sanctuary, as the Ark, Table, Candlestick, Altars, &c. *Num.* 3. 31.

6. Whereas the tribe of Levi had 48. cities allowed them in Canaan, Kohaths posterity had 23. of them; for the Priests had 13. cities, and the other Kohathites ten; and so he had in a manner a double portion, as much as both his brethren, *Ios.* 21.

7. Of the Prince of these Kohathites *Elizaphan (Num.* 3. 30.) there were 200. Levites to help home with the Ark in David's days, (no such mention being made of the other two princes,) besides 312. Kohathites of other families: when of Gershon and Merari, there were not so many: 1 *Chron.* 15. 5.—8, 9, 10.

V. 29. *Southward]* the *south* is in *Psal.* 89. 13. called the *right side;* and in this place it hath a [unspec] name in Hebrew derived also of the *right hand;* because so it is when men stand with their faces to the East: see the notes on *Num.* 2. 3.

V. 30. *Elizapham. son of Vzziel]* he was of the fourth and youngest family of the Kohathites, [unspec] yet preferred to be the prince over them. This (as the Hebrews think) was offensive to Korah who was of the second family of Izhar; and occasioned him to rebel. See the notes on *Num. 16. 1. Elizaphan* is by interpretation, *My God hath stored •p;* and *Uzziel, God* is *my strength.*

V. 31. *all the service thereof]* in Greek, *all the* [unspec] 〈...〉 *ks of them.*

V. 32. *of the princes]* the Greek saith, *over* [unspec] *the princes;* and the Chaldee addeth, *appointed over the princes. of the Levites]* Hebr. *of Levi,* whose name is put for all his posterity, as the Greek and Chaldee translate *Levites.* So *Aaron,* is used for the *Aaronites; 1 Chron. 12. 27. Eleazar]* by interpretation *The help of God.* having *the oversight]* or, *the Bishop,* having *the Bis* 〈... 〉 *office;* which hath the name in Hebrew, of *Uisitation;* in Greek, of *Overseeing:* and so this word is translated by the holy Ghost, *Episcopee,* that is, a *Bishops office* or *charge,* in *Act.* 1. 20. from *Psal.* 109. 7. And in *Num.* 4. 16. the Greek translateth it *Episcopos, Bishop.* So in *Ezek.* 44. 11. having *charges* (that is, *Bishops) at the gat: of the house;* where the Greek translateth it *Porters.* In *Targum Jonathan* it is explained thus: *He inquired by Urim and Thummim, under his hand were they appointed that keep the custody of the Sanctuary.* As Aaron the high Priest figured Christ, *Heb.* 5. 1. 4. 5. so Eleazar in this office being *Prince of Princes,* shadowed the office of our Lord Jesus, who is the *Prince of the Kings of the earth, Rev.* 1. 5. the *Archpastor, 1 Pet. 5. 4. the great Pastor of the sheep, Hebr.* 13. 20. and *Bishop* of our *souls, 1 Pet.* 2. 25. And hence arose the distinction of the *high Priest,* and the *second priest,* as in 2 *King.* 25. 18. And when Aaron was dead, and Eleazar high priest in his place, *Num.* 20. 26. 28. then Phinehas Eleazars son, was *Governor* over the Levites, 1 *Chron.* 9. 20.

V. 35. *Zuriel]* in Greek *Souriel,* which signifieth *God* is *my Rock. Abigail]* or *Abichail,* as the Greek pronounceth it: by interpretation, *The fathers strength.*

V. 36. *the oversight of the charge]* that is, as the Chaldee expoundeth it, *that which shall be committed to the charge* (or *custody) of the sons of Merari. the service thereof]* in Greek, *the works of them.* And because these things were heavy to bear, the Lord allowed them *four wagons,* according unto their service, for to ease the carriage, *Num.* 7. 5.—8.

Vers. 38. *foremost]* or, as the Greek translateth it, *Eastward:* see *Num. 2. 3. Moses, and Aaron]* The Hebrews (as *Baal hatturim* upon this place) do observe, that here is *a pause* (or, *distinction) between Moses and Aaron; to teach that Moses (pitched) in one place, by himself; and Aaron and his sons in another place by themselves.* Thus Moses a Levite of Kohath, *was King in Ieshurun, Deut.* 33. 5. and Aaron his brother, Priest: as for Moses two sons, *Gershon* and *Eliezer (Exod.* 18. 3, 4.) here is no mention of them, neither in *Num.* 26. neither had they any prerogative, but were among the other Kohathites, and *named of the tribe of Levi,* that is, common Levites, 1 *Chron. 24. 14. the charge]* or, *the custody, the watch of the Sanctuary:* the Levites being assistants under them, *Num.* 18. 2, 3. Of the watch which was wont to be kept in the Sanctuary, see the annotations on *Num. 15. 8. the stranger]* that is, any saving Aaron and his sons; see verse 10.

Vers. 39. *and Aaron]* in the Hebrew, there are many extraordinary pricks over the name of Aaron, for special cause: *R. Sol. Rashi* saith they were to signify that Aaron himself *was not among the number of the Levites,* none of the 22000. here mentioned. Observe Aaron's dignity; He was the elder brother unto Moses the King. *Exod.* 7. 7. He was by marriage brother to Naasson Prince of Judah, for he had to wife Elisabeth his sister, *Exod.* 6. 23. He was joined with Moses, in the government of Israel, *Psal.* 77. 20. He had the prerogative to sacrifice for the whole Church, 1 *Chron.* 23. 13. But Christ our King and Priest after the order of Melchizedek, far excelleth him, *H•b.* 7. and 8. chap. *two and twenty thousand]* This sum accordeth not with the former particulars; for there were of Gershon, 7500. of Kohath, 8600. of Merari, 6200. which make in all 22. thousand and three hundred. But Aaron and the Priests, as also the first-borne of the Levites, were the Lord's after a peculiar manner, *Exod.* 13. 2. and therefore deducted from the rest, which were all taken instead of the first-borne of Israel. So there were so many thousand Levites, as there are Hebrew letters: because they were above others, to apply the study of God's Law, *Deut.* 33. 10. which because they did not according to their duty, God so disposed that *Iehozadak* the Priest, in the 22. generation after Aaron, was carried captive with the people into Babylon, 1 *Chron.* 6. 3.—15. And here again God's providence appeareth, that the Levites increase should be by just thousands, and the Priests and first-borne of Levi, by hundreds: without any broken number, such as was among the first-borne of Israel, *verse.* 43. See the notes on *Num.* 1. 25. Again, whereas the least of all the other tribes of Israel, from twenty years old and upward, had 32000. and 200. *(Num. 1. v.* 34, 35.) and the greatest, 54000. and 600. (v. 27.) here the Levites which were counted from a month old and upward, were but 22000. so the Lord's portion was the least. Yea of these 22. thousand, there were found but *eight thousand five hundred and fourscore,* that were fit for to do service in the Sanctuary, *Num.* 4. 47, 48. so small was the number of those that served God in his ministry, in comparison with the camps of Israel.

Vers. 40. *Muster]* or *Number. month old]* Hebr. *son of a month.*

Vers. 41. *for me]* or, *unto me,* as the Chaldee expounds it, *thou shalt bring near the Levites before me. every first-borne]* or, *all the first-borne,* which being appointed unto the Lord's service, the Lord taketh the Levites to serve him in their stead. This was for the first-borne males of man and beast which the Israelites now had: all the first-borne that came after this, were to be redeemed, or given to the Priest, *Num.* 18. 15. See the notes on *verse* 12. and 13.

Vers. 43. *and seventy and three]* God's special providence appeareth again in this number of the first-borne, that it should be so near unto the number of the Levites taken in their stead: whom God destinated from the womb unto his service, and made the sums of them so near. A like work of God is observed by Moses in *Deut.* 32. 8. how he had appointed the borders of the people's, *according to the number of the sons of Israel.* And whereas six hundred thousand men and moe *(Num.* 1. 46.) had but 22. thousand and 273. first-borne males in all their families, it appeareth that the far greater number of Israel's first-borne were females, who by reason of their sex were not fit to serve God in his sanctuary. Which figured the small number of God's elect, among the many that are called, *Mat. 22. 14. Rom.* 9. 6, 7, 8. For the elect are such as do serve God day and night in his Temple, *Revel.* 7. 15. and are Priests unto God, *Rev.* 5. 10.

Vers. 45. *shall be mine]* which the Chaldee explaineth, *shall minister before me.*

Vers. 46. *those* that are to be *redeemed]* Hebr. *And the redeemed;* or, as the Greek translateth it, *And the redemptions* (or *ransomes.)* So after in *verse.* 48, 49, 51. Here the overplus of the first-borne of man, is reckoned, and the sum of their ransom *verse.* 50. but the overplus of cattle is not reckoned.

Vers. 47. *five shekels a piece]* Heb. *five five shekels:* which the Greek translateth *five shekels by the head.* These *five shekels* (the price set here, and in *Num.* 18. 16.) was the value set in *Lev.* 27. 6. from a month old to five years old; and it was the least of all the valuations: so that God burdened the Israelites with the ransomes as little as might be. *twenty gera•s]* or, *twenty pence;* the *gerah* was a piece of silver that weighed sixteen barley grains: so the shekel weighed 320. grains; see the notes on *Exod.* 30. 13.

Vers. 48. *the money]* Hebr. *the silver:* so in *verse. 49, 50, 51. of the redeemed]* understand, *the money of those that are redeemed:* or, as the Greek translateth, *the redemptions of those that are moe.*

Vers. 50. *Of the first-borne]* in Hebrew, *B•chor* [unspec] the *First-borne* is singular, as spoken of one; but translated in Greek plurally, as implying all. And this seemeth to be taken, not of particular persons (as, of them that were last numbered, or any other) for so the burden should have lien unequally upon a few: but of the church in general. Or, to cut off contention, it was done by lot, as *R. Solomon Rashi* saith, he brought 22000. scrolles or papers (according to the number of the Levites, *verse.* 39.) and on every of them was written, *A son of Levi:* and 273. papers, (according to the number of the First-borne Israelites moe than the

Levites, *verse.* 46.) and on every of them was written, *Five shekels;* they mingled them and put them in a basket; then said he unto them, come draw your papers according to your lot.

Vers. 51. *of them* that were *redeemed]* the Greek translateth, *the silver, the ransomes of them that were overplus:* this was given to Aaron, because the Levites were given to him, *verse.* 9. and when Levites failed, this money was in their stead, not the first-borne themselves, but their ransomes, for which the other Levites supplied their place and service. This redeeming of men by silver, fore-shadowed a better redemption by Christ; as it is written, *Ye know that ye were not redeemed ⟨◊⟩ corruptible things, as silver and gold, &c. but with the precious blood of Christ, 1 Pet. 1. 18, 19. according to the mo•th]* that is, *the word,* as the Chaldee translateth; and the Greek, *by the voice of the Lord.*

CHAP. IV.

1. The age and time of the Levites service. 4. The carriage of the Kohathites, when the Priests have taken down the Tabernacle. 16. The charge of Eleazar. 17. The office of the Priests. 21. The carriage of the Gershonites. 29. The carriage of the Merarites. 34. The number of the Kohathites that served. 38. of the Gershonites, 42. and of the Merarites.

ANd Jehovah spake unto Moses, and unto Aaron, saying; Take the sum of the sons of Kohath, from among the sons of Levi, *according* to their families, *according* to the house of their fathers. From thirty years old, and upward, even until fifty years old, everyone that entereth into the army, to do the work in the tent of the congregation. This *shall be* the service of the sons of Kohath, in the tent of the congregation, the holiness of holinesses. And Aaron shall come and his sons, when the campe setteth forward; and they shall take down the Veile of the covering, and cover with it the Ark of the Testimony. And they shall put thereon a covering of Tachash skin, and shall spreade a cloth wholly of blew, above; and shall put *in* the bars thereof. And upon the Table of *Shew-bread* they shall spreade a cloth of blew, and put thereon the dishes, and the cups, and the bowles, and the covers to cover withal; and the continual bread shall be thereon. And they shall spreade upon them a cloth of scarlet, and cover it with a covering of Tachash skin, and shall put *in* the bars thereof. And they shall take a cloth of blew, and cover the Candlestick of the light, and the lamps thereof, and the tongs thereof, and the snuff-dishes thereof, and all the oil vessels thereof, wherewith they minister unto it.

And they shall put it, and all the vessels thereof, within a covering of Tachash skin, and shall put *it* upon a staff. And upon the Altar of gold they shall spreade a cloth of blew, and cover it with a covering of Tachash skin, and shall put *in* the bars thereof. And they shall take all the instruments of ministry, wherewith they minister in the Sanctuary, and put *them* in a cloth of blew, and cover them with a covering of Tachash ⟨◊⟩, and shall put *them* on a staff. And they shall take away the ashes from the altar, and spreade upon it a cloth of purple. And they shall put upon it all the vessels thereof, wherewith they minister about it; the fire-pans, the flesh-hooks, and the shovels, and the basons; all the vessels of the Altar: and they shall spreade upon it a covering of Tachash skin, and put *in* the bars of it. And Aaron and his sons shall make an end of covering the Sanctuary, and all the vessels of the Sanctuary, when the

campe is to set forward; and after that, the sons of Kohath shall come to bear *it;* and they shall not touch the holiness, lest they die: these *things shall be* the burden of the sons of Kohath, in the Tent of the congregation. And *to the* oversight of Eleazar the son of Aaron the Priest *(pertaineth)* the oil of the Light, and the incense of sweet spices, and the continual meat-offering, and the anointing oil; the oversight of all the Tabernacle, and of all that therein *is,* in the Sanctuary, and in the vessels thereof.

And Jehovah spake unto Moses and unto Aaron, saying; Cut ye not off the tribe of the families of the Kohathites from among the Levites. But this do unto them, that they may live, and not die, when they approach unto the holiness of holinesses: Aaron and his sons shall go in, and appoint them every man unto his service, and to his burden. But they shall not go in to see when the Sanctuary is covered, lest they die.

〈 in non-Latin alphabet 〉

And Jehovah spake unto Moses, saying; Take the sum of the sons of Gershon, of them also; *according* to the house of their fathers, *according* to their families. From thirty years old, and upward, unto fifty years old, shalt thou muster them, everyone that entereth to war the warfare, to serve the service, in the Tent of the congregation. This *shall be* the service of the families of the Gershonites, to serve, and for the burden. And they shall bear the curtains of the Tabernacle, and the Tent of the congregation, the covering thereof, and the covering of Tachash *skin,* that *is* upon it above, and the hanging veil *for* the door of the Tent of the congregation. And the tapestry hangings of the Court, and the hanging veil *for* the door of the gate of the Court, which *is* by the Tabernacle, and by the Altar, round about; and their cords, and all the instruments of their service, and all that is made for them; and they shall serve. At the mouth of Aaron and his sons shall be all the service of the sons of the Gershonites, *in* all their butden, and *in* all their service; and ye shall appoint unto them in charge all their burden. This *is* the service of the families of the sons of the Gershonites, in the Tent of the congregation; and their charge shall be under Ithamar the son of Aaron the priest.

The sons of Merari, *according* to their families, *according* to the house of their fathers, shalt thou muster them. From thirty years old and upward, even unto fifty years old, shalt thou muster them, everyone that entereth into the army, to serve the service of the Tent of the congregation. And this shall be the charge of their burden, *according* to all their service in the Tent of the congregation: the boords of the Tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof. And the pillars of the Court round about, and their sockets, and their pins, and their coards, with all their instruments, and with all their service: and by names shall ye reckon the instruments of the charge of their burden. This *is* the service of the families of the sons of Merari, *according* to all their service in the Tent of the congregation under the hand of Ithamar the son of Aaron the priest. And Moses and Aaron, and the Princes of the congregation, mustered the sons of the Kohathites, *according* to their families, and *according* to the house of their fathers. From thirty years old and upward, even unto fifty years old, everyone that entered into the Army, for the service, in the Tent of the Congregation. And those *that were* mustered of them, *according* to their families, were

two thousand, seven hundred, and fifty. These *were* they *that were* mustered of the families of the Kohathites, everyone that served in the Tent of the congregation, which Moses and Aaron did muster according to the mouth of Jehovah by the hand of Moses. And those *that were* mustered of the sons of Gershon, *according* to their families, and *according* to the house of their fathers. Form thirty years old and upward, even unto fifty years old, everyone that entered into the army, for the service in the Tent of the congregation. Even those *that were* mustered of them, *according* to their families, *according* to the house of their fathers, *were* two thousand and six hundred and thirty. These *were* they *that were* mustered of the families of the sons of Gershon: everyone that served in the Tent of the congregation, whom Moses and Aaron did muster, according to the mouth of Jehovah.

And those *that were* mustered of the families of the sons of Merari, *according* to their families, *according* to the house of their fathers. From thirty years old and upward, even unto fifty years old, everyone that entered into the army for the service in the Tent of the congregation. Even those *that were* mustered of them, *according* to their families, were three thousand, and two hundred. These *were* they *that were* mustered of the families of the sons of Merari, whom Moses and Aaron mustered, according to the mouth of Jehovah, by the hand of Moses. All those *that were* mustered, whom Moses and Aaron, and the Princes of Israel mustered, of the Levites, *according* to their families, and *according* to the house of their fathers. From thirty years old and upward, even unto fifty years old, everyone that entered to serve the service of service, and the service of burden, in the Tent of the congregation. Even those *that were* mustered of them, were eight thousand, and five hundred, and eighty. According to the mouth of Jehovah mustered he them by the hand of Moses, every man according to his service, and according to his burden: and *they were* mustered of him, as Jehovah commanded Moses.

Annotations.

TAke the sum] Hebr. *To take* (of which phrase see the notes on *Exod. 13. 3.) the head,* and that in number, is *the sum,* as the Greek translateth it: and the Chaldee saith, *the Count* (or *reckoning) of the sons of Kohath;* whose families are here first reckoned, because they were to carry the holiest things. Of Kohaths preeminence, see the notes on *Num.* 3. 28. Of him *Chazkuni* here observeth, *Though Gershon was the first-borne, yet Kohath is first reckoned, because •ee carried the Ark. house]* in Greek *houses:* so after sundry times in this chapter.

Vers. 3. *thirty years old]* Hebr. *a son of thirty years,* of which phrase see the notes on *Gen.* 5. 32. Here the beginning of their service is at *thirty* years of age; in *Num.* 8. 24. it is said to be at *five and twenty* years; (according to which, the Greek here, and in *verse.* 23. 30. translateth it *five and twenty:)* and in David's 〈◊〉 began at *twenty, 1 Chron.* 23. 24. and so in Ezeki 〈◊〉 days, 2 *Chron.* 31. 17. and after in Ezraes 〈◊〉 the Levites were appointed *from twenty years old and upward, Ezra.* 3. 8. The places in Moses may thus be accorded, that here he speaketh of catring upon their full ministration, which being laborious, to carry the Sanctuary, &c. required full strength of body, and discretion of mind, and began therefore at 30. But in *Num.* 8. 24. he appointeth 25. for the beginning of their learning to do the works. So

Maimonides saith; *A son of L* 〈...〉 *mmeth not into the Court unto his service, until they have first learned him five years; as it is said (in Num. 8. 24.) FROM FIVE AND TWENTIE YEERES OLD;* and another scripture saith, (in *Num. 4. 3.) FROM THIRTIE YEERES OLD; loe five are for him to learn. And he entereth not upon his service, till he be grown great, and be a man; as it is said (in Num. 4. 49.) EVERY MAN ACCORDING TO HIS SERVICE: Misn. tom. 3. treat. of the instruments of the Sanct. c. 3. s. 7. Chazkuni* (on *Num.* 8.) reconcileth it thus; *at 25. years old, they entered all of them to do the lighter works, as to watch that no stranger came into the Sanctuary, &c. and at 30. years of age, they were in their strength, and did bear the Sanctu•ie, &c.* Now this age of 30. years for the numbering of the Levites, continued also in David's time, 1 *Chron.* 23. 3. But then *the Levites* were *no more to carry the Tabernacle nor any vessels of it, verse.* 26. so *by the last words of David, the Levites were numbered from twenty years old and about, verse.* 27. which David did by direction from the Lord, 1 *Chron.* 28. 13. 19. that beginning to learn sooner, they might be the fitter at thirty, to serve the Lord and his people. And it is probable that the multitude of people, and so of sacrifices increasing, the Levites if they had not ministered till 30. years old, would not have sufficed for the service of the Temple; therefore God then by David altered the time of their entrance. This age of 30. years, was by God's providence in Joseph, when he began to govern Egypt, *Gen.* 41. 4•▪ in *David, when he began to reign, 2 Sam.* 5. 4. John the Baptist (a Levite) began also his ministry at that age; and Christ (fulfilling all figures) at the same age began the preaching of the Gospel, *Luke.* 1. 35, 36. and 3. 2. 3. 23, *&c.* It 〈◊〉 them also, that the ministers of the Lord should be no Novices (or young scholars,) as 〈...〉 . 6. *until 50. years old]* Hebr. *and* 〈...〉 *son of 50. •eenes,* at what time natural 〈◊〉 usually beginneth to decay; therefore God would have them then leave off the harder 〈◊〉 ; but still they ministered with their brethren in the Tabernacle, *to keep the charge, &c.* 〈◊〉 *. 8. 26. into the army•]* or, *to the man* 〈◊〉 is further explained in *verse. 23. to war* 〈...〉 *are,* which the Greecke translateth, *to* 〈◊〉 〈...〉 upon the Apostle calleth the work of the 〈...〉 ry, *to war a good warfare, 1 Tim.* 1. •8. and 〈...〉 tioneth *the weapons of* their *warfare, 2 Cor.* 10. 4. and calleth Timothy *a good soldier of Jesus Christ, 2 Tim.* 2. 3, 4. because by the *sword of the spirit,* and other *weapons of right cousnesse,* they were to *cast down imaginations,* and *lusts that war in* men's *members, Eph. 6. 17. 2 Cor.* 6. 7. and 10. 5. *I am.* 4. 1. Compare *Exod. 38. 8. to do the work]* in Greek, *all the works;* in Chaldee, *to serve the service:* this explaineth the former *warfare,* to be holy and spiritual. So the *Bishops office* is called *a good work, 1 Tim.* 3. 1. for it is to *labor in the word and doctrine, 1 Tim.* 5. 17.

Vers. 4. *the holiness• of holinesses.]* that is, the most holy things; as the *Ark, Table, Candlestick, Altar, &c.* which the Kohathites were to *bear, verse.* 5. 7. 9. 11. 15. These are generally named *the Sanctuary, Num.* 10. 21. and 3. 28.

Vers. 5. *setteth forward]* or, *removeth, journieth* from Mount Sinai towards Canaan; and this was when *the cloud was taken up from off the Tabernacle,* by the Lord, *Num. 10. 11, 12. the veil of the covering]* called in Greek, *the shadowing veil;* by the Apostle, *the second veil, Heb.* 9. 3. which was made of *blew, purple, scarlet, and fine linen,* with *Cherubims,* and was hanged between the holy place and the most holy, *Exod.* 26. 31. 33. This veil figured the *flesh* of Christ, *Heb.* 10. 20. as the Ark principally signified Christ also, & God's presence with his church in him. See the

notes on *Exod. 25. 10. 17. the Testimony]* the Tables of God's law, which were in the Ark, as in the heart (or bowels) of Christ, *Exo. 25. 16. Psal.* 40. 8. This Ark of the testimony was covered with the veil, whiles the Tabernacle did stand, *Exod.* 40. 3. and now when the Tabernacle is to be taken down and removed, the Ark is covered with the same veil. [unspec 6]

Vers. 6. *shall put]* Hebr. *shall give;* in Greek, *put over,* to wit, over the Ark and veil. *Tachash skin]* in Greek, *hyacinth* (or *blew* color) *skin:* see *Exod.* 25. 5. This was to cover it from all injury of weather, as rain or the like; even as the whole Tabernacle, when it stood, was covered with such, *Exod. 26. 14. ••ai.* 4. 5, 6. It was also to signify the hiding of these mysteries, for a time: see after on *verse. 13.* 〈...〉 *a cloth wholly of blew]* these were those *clothes* or *garments of ministry* mentioned in *Exod. 31. 10. above] upmost:* and herein the Ark had the preeminence of glory above all the other holy, things; for their upmost coverings were of skin; but the Ark had above the skin a cloth of blew, or sky color, for the honor of Christ whom it figured. *the bars thereof]* made *to bear the Ark with them, Exod.* 25. 14, 15. see the annotations there.

Vers. 7. *of Shew*-bread] Hebr. *table of faces,* or *of presence:* meaning *of the bread of Presence* (or *Shew-bread)* as the Chaldee here explaineth it, and Moses elsewhere expresseth. They were twelve cakes, representing the twelve tribes of Israel, or whole church: see the annotations on *Exod.* 25. 30. and *Lev. 24. 5. of blew]* the Greek •ere translateth it *purple. to cover withal]* Heb 〈...〉 *of covering* or *of pouring out:* of these, seo the notes on *Exod. 25. 29. continual bread]* or, *bread of continuance;* so called because it was always upon the table; and when the old was taken off, new was set on, every Sabbath, as is noted on *Levite.* 24. 8.

Vers. 8. *sccarlet]* Only the Ark (representing Christ,) and the Table with Shew bread (representing the church) had three coverings; all the other holy things, had but two. And none was covered with *scarlet,* but this Table only.

Vers. 9. *of the light]* in Greek, *enlightening* (or *shining) candlestick:* see the notes on *Exod.* 35. 14. This was a figure of God's Law, *Psal. 119. 105. Prov. 6. 23. 2 Pet.* 1. 19.

Vers. 10. *upon a staff]* or, *upon a leaver,* or bar; such as things are removed and carried with between two, or moe, *Num.* 13. 23. The Greek translateth it, *upon bars;* so in *verse. 12. Chazkuni* noteth here, that it is said, *upon a staff,* and not *under a staff, lest that which was carried should be dragged on the ground.*

Vers. 11. *Altar of Gold]* the *Incense altar,* which stood within the holy place: a figure of Christ's mediation for his church, and of their presenting their prayers unto God by him. See the notes on *Exod.* 30. 1,—6.

Vers. 12. *instruments]* or *vessels of ministry;* Censers, cups, &c. or such as are mentioned in 2 *King. 25. 14, 15. Sanctuary]* Hebr. *sanctity;* in Greek, *the holies. a staff]* in Greek, *bars,* as *verse.* 10.

Vers. 13. *the ashes from the altar]* This the Greek translateth, *They shall put a covering upon the altar.* The Altar of brass, which stood in the courtyard, is heremeant. *of purple]* Only the brazen altar wa• covered with *purple;* as the Table only with *scarlet, verse.* 8. and these two colors are sometime used one for another; as, *They put on him a scarlet robe, Mat.* 27. 28. for

which in *John.* 19. 2. is written, *they put on him a purple robe:* so in *Mark. 15. 17. they clothed him with purple:* all these colors signified the heavenly dignity of these holy things, by the blood of Christ. And although the Altar of brass stood in the open court, where all might see it, yet when they removed, it also was covered as the other holy things.

Vers. 14. *Vessels]* or *instruments,* as verse. 12. *fire-pans]* of these and the rest, see the notes on *Exod.* 27. 3. At the end of this verse the Greek version mentioneth the *Laver, Exod.* 30. 18. (which in Moses is here altogether omitted) thus; *And they shall take a purple cloth, and cover the Laver and the base (or foot) thereof, and shall put them into a covering of •y•ointh skin; and shall put (them) upon bars.* It seemeth to be not without mystery, that Moses mentioning *fire-pans, flesh-hooks,* and other less things, should quite omit the *Laver,* which usually is reckoned among the holy things of the Sanctuary, *Exod.*•5. 16. and 38. 8. and 39. 39. and 40. 30. And as in Melchisedeks history in *Gen.* 14. he omitted his parentage, kindred, birth and death; from which silence in the holy story, the Apostle reasoneth as if he had been without parents or kindred, beginning of days, or end of life, *Heb.* 7. So here (if it may be lawful to conjecture the like) the *Laver* is left uncovered, and always open to the eyes of the people, that it might be a lively representation of God's grace in Christ, continuing and opened as an ever-springing fountain: that by the washing of the new birth, by repentance and faith in the blood of Christ, we may in all our travels, at all times, cleanse our hands and feet, (our works and ways,) as the sacrificers did from the Laver, *Exod.* 30, 19, 20. That albeit the face of the church is sometime hid, (as the Tabernacle wrapped up,) and the Light of the Word shineth not, nor public worship performed: yet always God's elect, having faith in him, may wash and purge themselves in Christ his blood, unto forgiveness of sins, sanctification of the spirit, and salvation.

Vers. 15. *the sanctuary]* Hebr. *Sanctity,* or *Holiness,* that is, as the Greek explaineth it, *Holy* things: see *Num.* 3. 28. This covering of the Sanctuary, besides that it was for the honor and defense thereof, had also a further mystery. For as Moses *put a veil upon his face, Exod. 34. 33. that the sons of Israel could not steadfastly look to the end of that which is abolished, 2 Cor.* 3. 1•. so the Tabernacle (which our fathers carried *with Jesus into the possession of the Gentiles, Act.* 7. 45.) was solden up, and veils and coverings were cast upon the holy things, that the Israelites could not behold the end of those types, whose end and accomplishment we now clearly see by the Gospel, by *the revelation of the mystery which was kept secret since the world began: but is now made manifest, and by the scriptures of the Prophets, according to the commandment of the everlasting God, made known to all rations, for the obedience of faith, Rom.* 16. 25, 26. Therefore we have God's *Throne* and true •abernacle set forth without veils or covers, *Rev.* 4. 2, &c. *The Temple of God is opened in heaven, and there is seen in his Temple, the Ark of the Testamentall covenant, Revel. 11. 19. not touch the holiness]* that is, *the holy things,* as the Greek translateth. This restraint, was like that concerning mount Sinai, which by reason of God's presence thereon, might not be touched, upon pain of death, *Exod. 19. 12. Heb. 12. 18. left they die]* Hebr. *and die:* which the Chaldee expoundeth, *and not die:* the Greek, *that they die not:* the word *not* before used, being here again to be understood, as it is in *Job* 30. 20. 25. and 31. 20. *Psal. 9. 19. Prov. 30. 3. Deut.* 7. 26. and often otherwhere. The Scripture it self showeth this want, and supplieth it; as in 2 *Chron. 9. 20.* ⟨◊⟩ were *of silver, it was accounted of:* that is, *it was not*

accounted of; as is expressed in 1 *King.* 10. 21. This judgment here threatened, was executed upon *Uzzah* a Levite, who putting his hand to the Ark of God, was therefore smitten of God, and died, 1 *Chron.* 13. 10. shall be *the burden]* that is, as the Greek translateth, *they s* 〈...〉 *•ear these things,* to wit, *on their* own *shoulders,* and not by wagons, or any other means, *Num.* 7. 9. Therefore it was a fault in David's days, that the Ark was carried upon *a cart, 1 Chron.* 13 7. for they fought not the Lord, *after the due order, 1 Chron.* 15. 12, 13.

Vers. 16. to *the oversight] the Bishops office,* o• 〈...〉 the Greek translateth, *Bishop Eleazar;* the Chaldee, *that which shall be committed to the charge (* 〈◊〉 *custody) of Eleazar. oil of the Light]* that is, of (or *for)* the golden candlestick. These four particulars, the Hebrews say, Eleazar was to carry himself: for *Chazkuni* (on this place) writeth; *The oil of the Light, and the oil of Anointing, the* 〈◊◊〉 *his right hand, and the other in his left. And the Incense in his bosom; and the Meat-offering on his shoulder.* R. Elias, in *Reshith chocmah,* treat of 〈◊〉*, ch.* 16. noteth the like from the *Yerushalmi* Talmud, adding withal, *Behold, according to his high place was his humility, to honor the Lord, to bear all this burden at one time. the Sanctuary]* Hebr. *the sanctity:* Greek, *the Holy.* Eleazar had besides the charge of the *oil, incense, &c.* the care of all the sanctuary also, and of the burdens of the Ko 〈...〉 ites, *Num. 3. 32. vessels]* or *instruments;* in Greek, *the works thereof.* In this office, Bishop Eleazar was a figure of Christ *(the Bishop of our souls, 1 Pet.* 2. 25.) unto whom it pertaineth to give grace (the oil of the Spirit) for understanding of the Scriptures, *Luk.* 4. 18. and 24. 45. *John.* 1. 16. To put odors of sweet incense unto *the prayers of all Saints,* by his mediation, *Revel. 8. 3. 1. Tim.* 2. 5. To present his Church as a pure Meat-offering and sacrifice unto his Father, *Ephe. 5. 26, 27. 1. Cor.* 5. 7. To give the anointing oil of the holy Ghost for our sanctification, and rejoicing of our hearts, *John. 7. 39. 1 John.* 2. 27. To oversee all Churches and Ministers, and all actions in Churches, where he is present, and walketh among them till the worlds end, *Mat. 28. 20. Rev.* 1. 13. and 2. 1. 2. &c.

Vers, 18. *Cut ye not off]* or, *Cause not to cut off;* in Greek, *destroy not,* that is, Cause not, or occasion not by your default, them to be cut off, whiles you not looking to your charge, they haply transgress, and so I destroy them, as I did Nadab and Abihu, *Lev. 10. the families]* understand, any *of the families:* the Greek translateth, *Destroy not of the tribe, the family* of *Kaath.*

Vers. 19. *live and not die]* of this phrase, see *Deut.* 33. 6. Targum Jonathan expounds it, *live in the life of the righteous, and not die with flaming fire:* having reference to *Levite. 10. 2. of holinesses]* that is, *the most holy things,* in Greek, *the holies of holies. every man]* Hebr. *man man, to his service,* that is, each one to his several work, that so disorder and confusion might be avoided, & none might intrude into another's work. The Hebrew 〈◊〉 say, *The Levites are to be warned that they* 〈◊◊〉 *one another's work; as that the Singer help not to* 〈◊◊〉 *Porters work, or the Porter the Singers; as it is written, EVERY MAN UNTO HIS SERVICE, AND TO HIS BURDEN. The Levites that do the Priests service, or a L•••• that employeth himself in that work which is not his own work, are in danger of death by the* 〈◊〉 *of God, Num. 4. 19. Maimonides in Misn.* treat. of the *Instruments of the Sanct. ch. 3. sect.* 10. 11.

Vers. 20. *to see]* so in *Exod.* 19. 21. the people were charged not to *break through unto the LORD to see:* and because the men of *Bethshemesh looked into the Ark of the Lord, he smote of the people fifty thousand and seventy men, 1 Sam.* 6. 19. This restraint taught them what discord there is between God and sinful men, and how great need we have of a Mediator. And as the Priests themselves might not always enter into the most holy place, *Lev.* 16. 2. whereby *the holy Ghost this signified, that the way into the holy of holies was not yet made manifest, while as the first Tabernacle was yet standing, Hebr.* 9. 8. so in that the Levites bare things which they might not touch nor see, it signified a concealing in part of the mystery of the Gospel, *which in other ages was not made known unto the sons of men, as it* was afterward *revealed unto his holy Apostles and Prophets by the Spirit, Ephes. 3. 5. the mystery which was hid from ages and from generations, but now is made manifest to his Saints, Coloss. 1. 26. is covered]* Hebr. *is swallowed up;* which word is often used for *destroying* and *abolishing, Job 2. 3. Num. 16. 30. 32. Isaiah.* 9. 16. and 3. 12. applied here to the hiding and covering of the holy things, which was done suddenly, and is by the Chaldee interpreted, *when they cover the vessels of the Sanctuary.* It sig•ified the abolishing that after should be of this *worldly sanctuary,* and shadows therein, by Christ, *Heb.* 9. 1.—11. whose death was a destroying of the true Tabernacle and Temple, *John.* 2. 19. 21. The Apostle also treating of the death of the Saints, useth this similitude; *If our earthly house of* this *Tabernacle were dissolved, we have a building of God, an house not made with hand, eternal in the heavens. For we that are in this Tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon; that the mortal thing might be swallowed up of life, &c. 2 Cor.* 5. 1. 4. So Peter calleth his death, the *putting off* of his *Tabernacle, 2 Pet.* 1. 14. And this similitude is very fit: for as here in Moses Tabernacle, the most holy things were first covered and taken away; so the soul and powers thereof are first withdrawn from the body by death. Then, as the curtains and coverings were taken off, and folded up; so the flesh and skin of our bodies are pulled off, and eaten with worms. And as the boards of the Tabernacle were lastly disjoined and pulled asunder; so shall our bones & sinews. Compare the description of man's making in *Job* 10. 8—12. & of his dissolution, *Eccles.* 12. And as the Tabernacle dissolved, was afterward set up again, *Num.* 10. 21. so shall our bodies at the day of resurrection, 1 *Cor. 15. lest they die]* Hebr. *and die:* in Chaldee, *and not die;* as before in *verse.* 15.

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Here beginneth the 35 section of the Law: see *Gen.* 6. 9.

Vers. 22. *Take]* Hebr. *to take:* see *verse.* 2. *of them also]* in Greek, *these also.* Though the Kaathites (of the second brother) were first numbered, because they were to carry the holy things on their shoulders; yet God would not have the other families neglected, or to administer confusedly, but counted & appointed also to their charges: wherein his providence shineth no less than before

Vers. 23. *towarre the warfare]* which the Greek explaineth, *to minister:* see the notes on *verse. 3. to serve the service]* in Greek, *to do the works:* this is an explanation of the former *warfare.*

Vers. 24. *the service]* in Greek, *the ministry. and for the burden]* in Greek, *to serve and so boar.* By the *service.* understand their ministry in the Tabernacle when it stood, wherein they assisted

the Priests; as also the taking down and setting up of it, *Num.* 10. 21. and by *the burden,* their carrying of the Sanctuary, when it removed.

Vers. 27. *At the mouth]* or, *according to the mouth;* in Chaldee, *At the word.* So after in *verse.* 37. and 41. and 45. and 49. *in all their burden]* in Greek, *according to all their ministrations, and according to all their works. ye shall appoint]* in Greek, *thou shalt appoint* (or number) them. *in charge]* or, *in custody;* in Greek, *by names,* as in *verse. 32. all their burden]* in Greek, *all their works.*

Vers. 28. *their charge]* or, *their custody, their observation. under the hand,* or, *in the hand,* that is, under the government and direction of Ithamar: so in *verse.* 33. The Priests being the chief in the Sanctuary, and figures of Christ, were to appoint and oversee all the works of the inferior ministers; and so Christ and his Apostles did unto the ministers of the Christian Churches, *Mat. 28. 20. 1 Cor. 12. 4, 5, 6. Tit.* 1. 5. &c. 1. *Tim.* 1. 3. and 3. 1.—15.

Vers. 30. *thirty years]* in Greek, *twenty five years:* the reason of this difference is noted on *ver.* 3. So after, in *v. 35. into the army]* or, *warfare;* that is, *service* in the Tabernacle; as the Greek translateth it, *to minister:* see *verse.* 3.

Vers. 31. *the charge]* or, *custody;* in Greek, *observations. the sockets]* which were *an hundred,* made of *an hundred talents of silver, Exod.* 38. 27. of the *boards, & bars,* see *Exod.* 26. 18.—27. By reason of the weight of these things, the Merarites had *four wagons* allowed them, for the carriage, *Num.* 7. 8.

Vers. 32. *their sockets]* which were *of brass, Exod. 27. 10—17. by names]* in Chaldee, *by their names:* the Greek said the like of the Gershonites charge, in *verse.* 27. Whereas the sockets, pillars, pins, cords, and other instruments were many, and seemed of less importance than the other holy things within the Sanctuary; the Lord appointeth to have them delivered *by names,* lest any should be neglected, or left, or to seek when the Tabernacle should be set up again. Signifying hereby the care that he hath of his Church, and of every member, even the least; and so of all his ordinances. Thus the good Shepherd is said to *call his own sheep by name, John.* 10. 3. And David gave unto Solomon, both the pattern of all things to be made in the Temple, and gave gold and silver by weight, for every table, candlestick, lamp, flesh-hook, bowle, cup, bason, &c. 1 *Chron.* 28. 11.—17.

Vers. 35. *into the army]* or, *to the warfare;* in Greek, *to minister:* see *verse.* 3. So after, in *verse.* 39. and 43.

Vers. 36. *two thousand, seven hundred, and fifty]* there were of the Kohathites in all, *eight thousand* and *six hundred, Num.* 3. 28. of which, not a third part were able men for the Lord's service, as here we see.

Vers. 40. *two thousand and six hundred and thirty]* In all there were seven thousand and five hundred Gershonites, *Numb.* 3. 22. of which, little more than the third part were fit to serve in the Tabernacle.

Vers. 44. *three thousand and two hundred]* So of *six thousand and two hundred* Merarites (*Num.* 3. 34) there were moe than half fit to serve the Lord in his Sanctuary. The numbers of them all, and of such as were able to serve the Lord, and contrary, may be viewed thus;

Kohathires,	In all,	8600.
Able men,	2750.	
Vnable,	5850.	
Gershonites,	In all,	7500.
Able men,	2630.	
Vnable,	4870.	
Merarites,	In all,	6200.
Able men,	3200.	
Vnable.	3000.	

The wisdom and providence of God appeareth in these numbers. The Kohathites, that were most in the whose sum, are fewest for the service of God: the Merarites, that were fewest in number, yield most for his service. And whereas the greatest burden was for the Merarires, as the boards of the Sanctuary, overlaid with gold, the pillars, the sockets, some of silver, and some of brass; lest they should murmur at their charge, God furnisheth them with moe able men than any of the other families, besides wagons given to ease them. And whereas commonly in families, the younger and the aged sort are many moe than men of middle years; it is here otherwise, that the greater half of the Merarites are strong men, between thirty and fifty years of age. By this diversity of number among the Levites families, God showeth his wisdom in fitting men for the work whereto he hath appointed them, whether it requireth multitude, or gifts: for, *To one is given by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit, &c. dividing to every man severally as he will. 1 Cor.* 12. 8.—12. David being employed in wars, had many valiant Worthies, and strong men for that purpose, rehearsed in 1. *Chron.* 11. & 12. *ch.* So had Judah, and the other tribes, as we see in *Num.* 2. Moses was furnished with wisdom and knowledge, but wanted speech and utterance; therefore Aaron was given to be his mouth and spokes-man, *Act. 7. 22. Exod.* 4. 10. 14. 16. ye• Moses by his writings, speaketh now eloquently in all Churches, and shall do to the worlds end, when Aaron is silent. The like was in Paul, whose weakness in speech was his reproach among the false Apostles, 2 *Cor.* 10. 10. and 11. 6. though he 〈...〉 lled in knowledge and other graces, the fruits 〈...〉 eof the world still reapeth from his Epistles.

Vers. 47. *that entered]* to wit, *into the warfare,* or 〈◊〉, as *verse. 3. the service of service]* the 〈...〉 ke of ministry, assisting the Priests, when the Tabernacle stood; and taking it down, and setting it up: the Greek translateth it, *the work of works. the service of burden]* the work of bearing the Tabernacle, when it was removed: in Greek, *the works* that were *to be borne.*

Vers. 48. *eight thousand and 500. and* 80.] Behold the small number of such as warred the spiritual warfare of God in his Sanctuary, that of the whole tribe of Levi, there were but 8580. fit men: when the tribe of Judah afforded 74. *thousand and* 600. for the outward warfare, in the host of Israel, *Num.* 1. 27.

Vers. 49. *the month]* in Chaldee, *the word;* in Greek, *the voice. mustered he]* or, *he numbered:* meaning Moses and the Princes, as *verse.* 34. spoken of as of one man.

CHAP. V.

1: The unclean are removed out of the Campe. 5. Confession & restitution is to be made in trespasses: 11. The law of jealousy. 15. How the suspected woman is to be brought unto the Priest, with an oblation. 19. is to be abjured by the Priest. 24. and is to drink of the bitter water that causeth the curse. 17. The events following if she be defiled, or not defiled.

ANd Jehovah spake unto Moses, saying; Command the sons of Israel, that they send away out of the campe, every leper, and everyone that hath an issue, and everyone defiled by a soul. Both male and female shall ye send away; without the campe shall ye send them, that they defile not their camps, in the midst whereof I dwell. And the sons of Israel did so, and sent them away without the campe; as Jehovah spake unto Moses, so did the sons of Israel.

And Jehovah spake unto Moses, saying; Speak unto the sons of Israel: A man or a woman, when they shall do *any* of all the so 〈...〉 es of men, to transgress a transgression against Jehovah, and that soul be guilty; Their they shall confess their sin which they have done, and he shall restore his trespass in the principal thereof; and the fist *p* 〈...〉 *t* thereof shall he add unto it, and shall give it to him against whom he hath trespassed. And if the man have no kinsman, to [unspec] restore the trespass unto him, the trespass *shall be* restored unto Jehovah, unto the Priest, beside the ram of the atonements; whereby atonement shall be made for him. And every heave-offering of all the holy things of the sons of Israel, which they shall bring near unto the priest, shall be his. And *every* man's hallowed *things* shall be his: that which *any* man giveth to the priest, his *it* shall be.

And Jehovah spake unto Moses, saying; Speak unto the sons of Israel, and say unto them: Any man, if his wife go aside, and transgress against him a transgression; And a man lie with her, *with* seed of copulation, and it be kept close from the eyes of her husband, and she hath hid herself, and she is defiled, and there *is* no witness against her, and she is not taken: And the spirit of jealousy pass upon him, and he be jealous of his wife, and she be defiled; or the spirit of jealousy pass upon him, and he be jealous of his wife, and she be not defiled: Then shall the man bring his wife unto the Priest, and he shall bring her offering for her, the tenth *part* of an Ephah of barley meal: he shall not pour oil upon it, nor put frankincense thereon, for it *is* a Meat-offering of jealousies, a Meat-offering of memorial, making memorial of

iniquity. And the Priest shall bring her near, and make her stand before Jehovah. And the priest shall take holy water, in an earthen vessel; and of the dust which is in the floor of the Tabernacle, shall the Priest take, and put *it* into the water. And the Priest shall make the woman to stand before Jehovah, and shall uncover the woman's head, and put in her hands the Meat-offering of memorial; it *is* the Meat-offering of jealousies: & in the hand of the Priest shall be the bitter water, that causeth the curse. And the Priest shall charge her by an oath, and say unto the woman; If no man have lien with thee; and if thou hast not gone aside *to* uncleanness, under thy husband, be thou free from the bitter water that causeth the curse. But thou, if thou hast gone aside under thy husband, and if thou be defiled, and *some* man hath had his copulation with thee, beside thine husband: And the Priest shall by oath charge the woman, with an oath of cursing; and the Priest shall say unto the woman; Jehovah give thee, *to be* for a curse and for an oath, among thy people, when Jehovah doth give thy thigh to fall, and thy belly to swell. And this water that causeth the cu•se, shall enter into thy bowels, to make the belly to swell, and the thigh to fall: and the woman shall say, Amen, Amen. And the Priest shall write these curses in a book: and he shall blot *them* out, into the bitter water. And he shall cause the woman to drink the bitter water, that causeth the curse: and the water that causeth the curse, shall enter into her to bitternesses. And the Priest shall take out of the woman's hand, the Meat-offering of jealousies, and shall wave the Meat-offering before Jehovah, and offer it upon the Altar. And the Priest shall take an handful of the Meat-offering, *even* the memorial thereof, and burn *it* upon the Altar; and afterward he shall cause the woman to drink the water. And *when* he hath caused her to drink the water, then it shall be if she be defiled, and have transgressed a transgression against her husband, that the water that causeth the curse, shall enter into her to bitternesses; and her belly shall swell, and her thigh shall fall, and the woman shall be for a curse among her people. And if the woman be not defiled, but be clean, then she shall be free, and shall conceive seed. This *is* the law of jealousies, when a woman goeth aside under her husband, and is defiled. Or a man, when the spirit of jealousy passeth upon him, and he be jealous of his wife, and shall make the woman to stand before Jehovah; and the Priest shall do unto her all this law. And the man shall be free from iniquity: and that woman shall bear her iniquity.

Annotations.

COmmand] After that God had set his church and ministry in order, he next giveth laws for the purity and holiness of his church in that order, by removing all sin and uncleanness from among them; and after, by appointing the exercises of godliness. Of this he saith, *Command:* whereby the weight of the things here spoken of, is signified. *that they send away]* or, as the Greek translateth, *and let them send away,* that is, *put out of the campe;* and there were three Campes, the Sanctuary, called *the Campe* (or *tents) of the LORD, 2 Chron.* 31. 2. the Campe of the Levites, *Num.* 3. and the Campe of Israel, the twelve tribes, *Num.* 2. See the annotations on *Exod.* 40. 33. And as the unclean were to be put out of the Campe, pitching about the Sanctuary: so out of he campe which went to war against their enemies, *D••s.* 23. 10, 11. The Campe of the Lord's Sanctuary was most holy; *none which was un•lean in anything, might enter in, 2 Chron. 23. 19. Leper]* who was defiled and unclean, all the days that the plague

was upon him, and was to *dwell alone, without the campe, Lev.* 13. 46. see the annotations there. *an issue]* the Law of their uncleanness is given in *Levite. 15. a soul]* that is, *a dead soul,* as *Num.* 6. 6. meaning a body; the Chaldee here translateth, *by the bones of the soul of a man;* taking the *soul* for a dead carcass; as in *Levite.* 21. 1. there the Chaldee hath, *the dead.* Who so touched any dead man, was *unclean seven days, Num.* 19. 11, &c. whereas for touching other dead creatures, they were unclean but *un••ll evening, Lev.* 11. 24. 39, 40. These legal pollutions, figured our pollution by sin of all sorts, (as in their places is shown:) and the removing of such out of the Lord's campe, figured the removal of unrepentant sinners out of the church; into which *anything that defileth* may *in no wise enter, Rev. 21.—27. the unclean may not come into it, Isaiah. 52. 1.*

Vers. 3. *male and female]* Hebr. *From male unto female,* whereby he meaneth both sorts: and as *Chazkuni* here observeth, *he saith not man and woman, to teach that in case of uncleanness, the great and the small are alike.* Upon this Law, *Marie* the sister of Moses & Aaron, being stricken with leprosy, was put out of the Campe, *Num. 12 14, 15. without the campe]* or, *to without,* that is, to a place *without the campe.* But were they all to be together in one place? seeing the Lepers were to remain alone, *Lev.* 13. 46. The Hebrew doctors expound this Law thus; *There were three •ampes; the campe of the Divine Majesty* (that is, the Sanctuary:) *about that the campe of the Levites, and from thence unto the end, the campe of the standards on all four quarters, that was the campe of Israel. The Leper was put forth out of them all: he that had an issue might be in the campe of Israel, but was put forth out of the second: and the defiled by the dead, he might be even in Lev•es campe, and was* ⟨◊⟩ *put forth save from the campe of the Majesty (of God.) Sol. Iarchion Num.* 5. This, though it seemeth contrary to Moses, is the common opinion of the Hebrews, as may be seen in *Talmud B••.* in *Pesachim, chap.* 6. and *Maimonides* in *Mis•.* in *B•ath h•mikdash, ch.* 3. where he rendereth this reason; *The Leper because his uncleanness is greater, he is sent away further than his fellows; for everyone whose uncleanness is greater, his putting forth is further than his neighbors. Therefore they send forth the Leper out of the three camps, which is out of Jerusalem, because he defileth by entrance, whereas •e that hath an issue, defileth not so. And they send forth men and women that have issues, the menstruous, and women in childbed, out of the two camps, which is, out of the mountain of the house (of God:) because they defile bed, and seat, which the unclean by the dead do not. The C•el]* that is, the Ramp ⟨...⟩ or Courtyard, in the Temple, which was more ou•ward than the women's court, as the women's was more than the men's court; *they put forth out of it, heathens, and such as are defiled by the dead, and* ⟨◊⟩ *by lying with the menstruous. If a Leper* ⟨◊⟩ *into Jerusalem, he* ⟨...⟩ *eaten* (with 40. stripes;) *if* ⟨◊⟩ *come into the mountain of the house* (of God) *•e is beaten with fourscore* stripes, &c. We may here note the difference and degrees of places, and their holiness, which the Hebrews say were ten, within the Land of Canaan, Jerusalem, and the Temple. 1. The walled towns; 2. The city Jerusalem; 3. The mountain of God's house, (mount Zion;) 4. The Chel, or outmost court; 5. The women's court, (which some think to be that which is called *the new court, 2 Chron.* 20. 5.) 6. The men's court. 7. The Priests court, (2 *Chro.* 4. 9.) 8. The place between the Porch and the Altar, (2 *Chron.* 8. 12.) 9. The Temple, or House it self. 10. And the most holy place, or *Oracle* within the Temple; 1 *King.* 6. 16. 17. 19. Of these it is written in the *Bab. Talmud* in *Celim, ch. 1. sect.* 6, &c. and by *Maimonides* in *M•sn.* in *Beth h••chirah, chap. 7. sect.* 12, &c. thus: *All the land of*

Israel is holy above all other lands; for they bring out of it, the Sheafe, and the Two loaves, (Lev. 23. 10. 17.) and the First-fruits, which they ⟨◊⟩ *not out of other lands. Ten holinesses are in the land of Israel one above another. The walled towns are holier then the rest of the land, for out of them they put the leprous: neither do they bury the dead within them, without consent of seven good men of the city, or of all the people of the city, &c. Jerusalem is holier then other walled cities; for they eat the light holy things, and the second tithes, within the walies thereof. The mountain of (God's) house, is holier then it; for none that have issues, are menstruous, or in childbed, may come in thither. The Chel (or Rampart,) is holier than it, for no heathens, or defiled by the dead, or that hath ••en with the menstruous, may come in thither. The women's court is holier then the Chel; for none that is washed* (from his uncleanness) *that day* (before Sun setting, as *Levite.* 15. 6.) *may come thereinto. The court of (the men of) Israel,* ⟨◊⟩ *holy•r than the women's court, for none that hath not brought his offering for a•oxement* (though he be otherwise clean, as *Levite.* 12. 6. 7. and 14. 9. 10. and 15. 13, 14, 15.) *may come into it. And the* ⟨◊⟩ *that cometh there into, is guilty of cutting off. The Priests c••rt, is holier then that, for no* ⟨◊⟩ *may come in thither, save at the time of their* ⟨...⟩ *ssities, for imposing of hands, or for atone* ⟨...⟩ ⟨◊⟩ *for staying, or for waving (the Sacrifices.)* ⟨◊⟩ *the Porch and the Altar, is holier than* ⟨◊⟩*, for none that are blemished, or bare headed, or* ⟨◊⟩ *their clothes rent, may come thither. The Tem* ⟨...⟩ *r than between the Porch and the Altar:* ⟨∞⟩ *may come thereinto, but he that hath his* ⟨◊⟩ *and feet washed. The Holy of holies is ho* ⟨...⟩ *it; for none may come in there, but the high* ⟨◊⟩*, in Atonement day, at the time of service,* ⟨◊⟩ ▪ 6. For the better understanding of these things, we may further observe touching the Temple i• Jerusalem, how they say; *The mountain of the house (of God,) which was mount Morijah (* ⟨∞⟩*. 3. 1.) was five hundred cubits (long) and five hundred (broad) and was enclosed with a* ⟨◊⟩*. And it had •ive gates, one on the West, and one on the East, and one on the North, and two on the South: and the breadth of a gate was ten cubits, and the height twenty: and they had doors. Within that was a (wooden) fence compassing round about, the height whereof was ten hands bredths, and within that fence was the Chel (or Rampart) ten cubits high; and of that it is said in Lam. 2. 8. He made the Rampart and the wall to lament: this was the wall of the court. Within the Rampart was the court, and all the court was in length 187. and in breadth 135. (cubits,) and had seven gates, &c. The Sanctuary was not all of it in a plain, but in a cliffe (or ascent,) of the Mount. When a man went in at the East gate of the Mountain, he went to the end of the Chel (or Rampart) in a level ground. And he went up from the Chel to the women's court by twelve steps: the height of every step was half a cubit, and the breadth half a cubit. And all the women's court he went on a level: and from it to the court of Israel (the men's court) by 15. steps; and all the court of Israel he went on a level. Thence he went up to the Priests court, which was two cubits & an half higher than Israel's. And he went all the Priests court, and between the porch and the altar in a level. Thence he went up to the porch by twelve steps. And the porch and the Temple was all on a level. So the height of the floor of the Temple was above the floor of the East gate of the mount of the house, 22. cubits. Maimonides in Beth habchirah, chap. 5. & 6. that they defile not]* or, *and let them not defile* (or *make unclean) their camps:* for the least of these three, namely the *unclean by the dead,* whatsoever he *touched* was *unclean: Num. 19. 22. Hag.* 2. 12. This taught them sanctification, in abstaining from communion with sin and sinners; as the Apostle showeth in 2 *Cor. 6. 17. Come out from among them, and be ye separate, saith the Lord,*

and touch not the unclean thing, and I will receive you, &c. And in *Heb. 12. 15. Looking diligently, &c. lest any root of bitterness springing up, trouble* you, *and thereby many be defiled. I dwell]* in Chaldee, *my divine presence* (Sh••inah) *dwelleth.* This reason respecteth not only the former uncleanesses, but the sins also that follow, of *transgression, v.* 6. and secret adultery, *verse.* 12. 13. So the Hebrews also acknowledge; as *Chazkuni* (on this place) saith, *Forasmuch as the Divine presence (of God) is among them, & they encamp round about the Tabernacle: it is necessary that they purify their camps from uncleanenes, & clear themselves from robbery, & from doubtful wickedness, as of the woman that goeth aside; and to observe the things decreed for purification.*

Vers. 6 *the sins of men]* in Greek, *human sins,* that is, any such sin as men use to fall into through their frailty. *to transgress a transgression]* that is, *to commit* (or *by committing) a transgression:* so in *Lev.* 6. 2. where this law is more explained. The Chaldee expoundeth it, *to falsify a falsehood,* that is, *to speak* (or *deal) falsely:* the Greek, *despising despised;* in Hebrew *Mag•nal:* whereof see the notes on *Lev.* 5. 15. This is the second Law of Israel's purity, and it is against moral sin & pollution thereby; which the sinner was to purge by confession of sin restitution of damage, and sacrifice. *against Jehovah]* in the Chaldee, *before the Lord.* This is meant in regard of his denial or oath before the Lord; as *Lev. 6. 2, 3. that soul]* in Chaldee, *that man:* it meaneth *man or woman,* as before is expressed. *be guilty]* or, *be in trespass.*

Vers. 7. *shall confess]* This, though it be here adjoined to this particular, belongeth to all sin, which *he that confesseth and for saketh shall have mer•ie, Prov.* 28. 13. for God *looketh upon men; if any say, I have sinned & perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light, Io•* 33. 27, 28. The Hebrews set down this duty thus; *All the precepts in the Law, whether they command or forbid a thing, if a man transgress against any one of them, either presumptuously, or ignorantly, when he maketh repentance, and turneth from his sin, he is bound to confess before the blessed God, as in Num. 5. 7. This confession is with words; and it is commanded to be done. How do they confess? He saith, Oh God I have sinned, I have done perversely, I have trespassed before thee, and have done thus and thus; and •oe I repent, and am ashamed of my doings, and I will never do this thing again: and this is the foundation of confession. And who so maketh a large confession, and is long in this thing, he is to be commended, and so the owners of sin and trespass offerings, when they bring their oblations for their ignorant, or for their presumptuous sins, atonement is not made for them by their oblation, until they have made repentance, & confessiō by ward of mouth. Likewise, all condemned to death by the Magistrates, or condemned to stripes, no atonement is made for them by their death, or by their stripes, until they have repented and confessed. And so he that hurteth his neighbor, or doth him damage, though he pay him whatsoever he oweth him, atonement is not made for him till he confess, and turn away from doing so again forever, as it is written, (in Num. 5. 6.) any OF ALL THE SINNES OF MEN. Maimonides* in *Misn.* treat. of *Repentance, chap. 1. s. 1. his trespass]* or, *his guiltiness,* Hebr. *Asham:* meaning the thing for which he is guilty: as is explained in *Lev.* 6. 4. & noted on *Lev. 5. 16. The Asham (Guiltinesse) here spoken of, is the thing taken by rap* 〈...〉 *, or the price thereof,* saith *Maimon.* in treat, of *Robbery, & l•st things, c. 8. s. 6. in the principal]* or, 〈◊〉 *the sum (the head) thereof; that* is, every whit of it: so in *Lev. 6. 5. the fifth]* see the notes on *Levite.* 5. 16. and 6. 5. Of this point the Hebrews say, *He that sweareth upon denial of goods, payeth not the fifth part, until he confess it of himself: but if there come witnesses, and he stand still in his denial, he payeth the principal only*

upon the mouth (that is, the testimony) of the witnesses: but payeth not the fi•t part, because the fifth part with the sacrifice, do come for atonement, and he bringeth not them, but upon his ⟨◊⟩ *mouth (or confession.) Maimonides treat, of Robbery, chap. 7. sect.* 8.

Vers. 8. *no kinsman]* Hebr. *Goel;* which is general for any kinsman, that redeemeth, avengeth, or to whom a thing appertaineth when the other is dead. Hereupon the Hebrews apply this law to *the stranger;* for they say, there is no man in Israel without kinsmen, either brother, or child, or other of his blood, &c. ⟨...⟩ *t this is* (meant of) *the stranger that dieth and hath no heirs: Sol.* ⟨◊⟩ on *Num.* 5. and *Maimonides* in treat. of *Robbery &c. chap. 8. sect. 6. the trespass]* or *guiltiness,* the thing for which he is guilty; as *verse. 7. unto the Priest]* who being the Lord's minister, should receive it for him. *The holy blessed* (God) *is the Father of the stranger, and meet to inherit that which is his, therefore it should be given to the son of his house, which is the Priest,* saith *Chazkuni* on *Num. 5. If (a man) have done rapine unto a stranger, and swear unto him* (falsely) *and the stranger die, then he is bound to pay the principal, and the fifth part, unto the Priests of that custody (or ward) If a Priest rob a stranger which hath no he•res, and swear unto him, and the stranger die; this (Prie••) hath no right to his robbery which is under his hand; but it goeth out from under his hand, to all his brethren the priests, the sons of the custody* (that is, which serve in that ward) *Maimonides* treat, of *Robbery &c. chap. 8. sect. 4. 9. ram of* ⟨...⟩ *ments]* whereby atonement was made for him with God, by the Priest: whereof see *Levite.* 6. 6, 7. Here also they say, *the trespass offering is not offered, until he that hath done the robbery have restored the principal to the owners, or to the Priests, of he have robbed a stranger that hath no heirs. If he have given the principal, and offered his trespa•••-offering, atonement is made for him, and the fi•t part hindereth not the atonement; and he is bound to give the fifth part, after the atonement. Maimonides trea••* of *Robbery, chap. 8. sect.* 13.

Vers. 9. *heave-offering]* or *oblation,* in Chaldee, [unspec] *separation* (or *separated thing.) of all]* or, *with all the holy things:* according to which sense the Greek translateth, *and all the hallowed things.* So in *Ezek. 44. 30. the first of all the first fruits of all* things, *and every heave-offering of all, of all your heave-offerings shall be the Priests, and the first of your dough shall ye give unto the Priest, that he may cause the blessing to rest in thine house. shall bring near]* or, *shall offer to the Priest,* and so unto God by him: therefore the Greek translateth, *shall •ffe• to the Lord, to the priest, to him shall it be.* Of the gifts which God appointed to the Priests, see *Num.* 18. In that the Lord's offerings were given to the Priest, it figured, that all things were given of the Father unto Christ, whom he hath made *heir of all things, Heb.* 1. 2. And it taught the people their duty, for the maintaining of his ministers, *Mal. 3. 8, 9, 10. 1 Cor.* 9. 13, 14.

Vers. 10. *shall be his]* that is, *shall be the priests,* [unspec] as in *Ezek.* 44. 30.

Vers. 12. *Any man]* Hebr. *man man,* that is, who-soever. [unspec] This is the third Law, for the sanctification of the church, in a case of sin suspected, and not manifest: which God would have to be looked unto, and purged. *go aside]* to wit, from him to another man, and commit adultery. A figura•ive speech, taken from going aside out of the right way: so in *Prov. 7. 25. transgress]* di••oyally and unfaithfully, as the Hebrew *Mag••all* signifieth, *Levite.* 5. 15. The Greek trans••eth it ⟨◊⟩ ▪ the Chaldee, *deal falsely.*

Vers. 13. *Aman]* in Greek, *any:* meaning *a* 〈...〉 *her man* besides her husband. *from the e•es]* that is, from the knowledge. Of *the way of an a* 〈...〉 *s woman,* it is said, *She eateth, and wipeth •er mouth, and saith; I have done no wickedness, Prev. 30. 20. hath •id her self]* or, *hath been* 〈◊〉 *, hath been in secret;* meaning either that she hath dissembled her iniquity, or, hath been in a secret place with some other man, whereby she may justly be suspected, and her husband hath cause to be jealous. In this latter sense, the Hebrews understand it, and make it the ground of the Law following, for her trial. They say, *The jealousy spoken of in the Law, Num. 5. 14. is when (the man) hath said unto his wife before witnesses, be not in secret with such a man. The hiding [or secrecy] spoken of i• Num. 5. 13. is, when she hath been in secret with that man, touching whom he hath said unto her before two witnesses, be not in secret with him: if she hath stayed with him so long as till she might be defiled, then it is unlawful for her husband to company with her, until she hath drunk of the bitter water, and the thing be tried. And at such time as there is •o water for her that goeth aside (to drink,) she is unlawful for him forever, and is put away from him without a bill of dowry. If he be jealous of her for two at once, and have said unto her, be not in secret with such and such: if she have been in secret with them two together, and tarried so long as till she might be defiled, though they were both her brethren, or her father and her brother, she is unlawful (for her husband) until she have drunk. If he have said unto •er before two, speak not with such a man; this is not jealousy; yea, though she have been in secret with him by (testimony of) witnesses, and tarried till she might be defiled, she is not unlawful (for her husband) neither doth she drink for this jealousy. Likewise, if he have said unto her, be not in secret with him; and •he be seen speaking with him, this is not to be in secret, neither is she unlawful (for her husband) neither is she to drink. Also, if there have not been jealousy before, though two do come and testisy, she was in secret with this man, and tarried till she might be defiled, she is not unlawful for her husband, neither is she to drink. If he have been jealous of her before two (witnesses) and he hath seen her in secret with him touching whom he was jealous, and that she* 〈◊〉 *till she might be defiled; loe she is unlawful for* 〈◊〉 *husband, and is put from him, and he shall give a* 〈◊〉 *(of ••wrie,) for •e cannot cause her to drink upon* 〈◊〉 *own mouth (or testimony.) Maimonides* in *Misn.* 〈◊〉 in *Sotah. chap. 1. sect.* 1▪ 8. These and the like cautions they put concerning this law: some of which seem to be uncertain traditions. 〈...〉 *sse]* that she is defiled: for upon testimony, 〈◊◊〉 •he were taken with the manner, she was not to drink, but to die by the Magistrate, *Levite. 20. 10. Io•.* 8. 4, 5. And whereas he speaketh here singularly of *a witness,* the Hebrews observe, that 〈◊〉 *there be but one witness against her, who saith, she* 〈◊〉 〈...〉 *d, she is not to drink, Sol. Rashi,* on *Num. 5.* 〈◊◊〉 *unlawful* (they say) *for her husband* (to come 〈...〉 with her) *forever; and doth not drink, but is put away without a dowry. If two witnesses come together, and one say, she is defiled, another say, she is not d•filed: or, if one say, she is defiled, and afterward two other come and say, she is not defiled; then she drinketh, Maim. in Sotah. c. 1. sect.* 14. 17.

Vers. 14. *the spirit of jealousy* 〈...〉 *sse upon him]* or, *pass over him:* the Greek saith, *come upon him,* that he be affected with a j•alous mind; as the *wind* is said to *pass over* the grass, when it is smitten or blasted with the wind, *Psal.* 103. 15, 16. which in *Isaiah.* 40. 7. is said to *blow •pen it.* And *the spirit of jealousy,* meaneth a jealous motion or affection of the mind, wherewith it is carried, as the Scriptures elsewhere speak, of *the spirit of wisdom, the spirit of counsel, the spirit*

of knowledge, Isaiah. 11. 2. Eph s. 1. 17. the spirit of fornications, H•s. 4. 12 the spirit of fear, 2. Tim. 1. 7. the spirit of mecknesse, Gal. 6. 1. the spirit of 〈...〉 *ber, Rom.* 11. 8. And in 1 *Cor. 14. 12. spirits* are put for the gifts and motions of the spirit. 〈◊〉 *]* or, after the Greek, *Zealousie,* a zealous affection, which is sometime used in the good part, sometime in the evil; as *Zeal* also is sometimes good, *John. 2. 17. 2. Cor.* 7. 11. sometime evil, *Gal.* 5 20. called *bitter zeal, I am.* 3. 14. So the Hebrews have one word *Kinah,* for *zeal, jealousy,* 〈◊〉 , and *•mulation;* as Phineas was *zealous for the Lord, Num.* 25. 11. Elias was *jealous* for him, 1. *King* 19. 10. Joshua *••vied* for Moses sake, *Num.* 11. 29. And *jealousy* is an affection *hard* (or cruel) *as the grav•; the co•les thereof are co•les of fire, Song* 8. 6. it is *the rage of a man; therefore he will not spare in the day of vengeance, Prov.* 6. 34. This affection is said (after the manner of men) to be in God himself, *•xod.* 20. 5. & Paul was *jealous* for the Corinthians, fearing le•t they should be corrupted, 2. *Cor. 11▪ 2, 3. upon him]* the husband, who only had the power to bring his wife to this trial. Wherefore the Hebrews write, that if a man be out of the country, or in prison, or the like; and his wife have an evil report for lightness, &c. the Magistrates are to *call her, and say unto her, be not in secret with such a man. If witnesses afterward come, that she was with him in secret, so long as that she might be defiled; the Magistrates are to forbid her her husbands company ever after, and rend her b•l (of dowry.) And when her husband comes home, or out of the prison, he gives her a bill of divorce; but he cannot cause her to drinks, because himself was not jealous of her. Maimonides in Sotah. chap. 1. sect.* 11.

Vers. 15. *his wife unto the Priest]* who was in his office a figure of Christ, by whō *God will judge the secrets of men, Rom.* 2. 16. the order of this action is said to be this; *The husband cometh to the Magistrates of his city* (where he dwelleth) *and saith unto them; This my wife, I am jealous of her for such a man, and she hath been in secret with him, and these are witnesses; and loe, she saith that she is clear, and is willing to drink, for trial of the thing. Then the Magistrates shall hear the words of the witnesses: and they appoint two to be with the man, to keep him that he company not with her, before she have dr* 〈...〉 *ke: for she is unlawful for him, until she have drunk. And they send him to Jerusalem: for they cause not the suspected woman to drink, but in the great council of seventy Elders in the Sanctuary. When they are come to Jerusalem, the great Council set her among them, and they terrify her, and make her sore afraid, that she should not drink, &c. If she say, I am defiled; or, I will not drink; she is put from her husband without a dowry. But if she stand in her cause that she is clear, they bring her to the East gate of the Court-yard, which is over against the most holy place, &c. If she be arrayed in white garments they put upon her black: or if she hath fair black clothes, they put upon her clothes that are not fair; and take off all ornaments of silver and gold that are on her. And they gather a great company of women unto her; for all the women there present are bound to see her; as it is said (in Ezek. 23. 48.) That all women may be taught not to do after your lewdness. And every man that will come and see, may come and see. And she standeth among them without scarfe or veil, only in her clothes, and her coyfe that is on her head, as a woman within her house, &c. and afterward the Priest adjureth her, in the language that she knoweth, and understandeth. Maimonides in Sotah. chap. 3. sect. 1, 2. &c. of barley]* it might be of no other grain, nor any other quantity than *the tenth* of an Ephah, neither more nor less: see the annotations on *Levite.* 2. 1. The Prophet Hoseah, in a mystery, bought an Adulteress for fifteen pieces of silver, and an homer and an half *of barley, Hos.* 3. 1, 2. The Hebrews here note, *Meale, not flour; barley, not wheat: she hath*

done the act of a beast, and her oblation is the meat of a beast. Sol. Rashi, on *Num. 5. not put]* Hebr. *nor give frankincense: oil* figured grace, which was wanting in her actions; *frankincense* gave a sweet savor, which her works did not before God; therefore both must be wanting, as in all meat offerings that were for sin. See the notes on *Levite.* 5. 11. and 2. 2. The Hebrews make these two distinct precepts: so that he which transgresseth and putteth oil, and frankincense, *is beaten for the oil in particular, and for the frankincense in particular. Maim. in Sotah. chap. 3. sect. 13. a meat-offering of jealousies]* Hebr. *a Minchah* (whereof see *Levite.* 2. 1.) in Greek, *a sacrifice of jealousy.* From this word the Hebrews say; *If a man be jealous of his wife for many men, and she hath been in secret with everyone of them; he is to bring but one Meat-offering for them all, when he causeth her to drink; for it is said, It is A MEAT OFFRING OF IEALOVSIES: one Meat offering for many jealousies. Maim.* in *Sotah. chap. 4. sect. 16. making memorial]* or, *causing iniquity to be remembered.* And this is the reason why it might have neither *oil* nor *incense,* which other Meat-offerings had, *Lev.* 2.

Vers. 16. *make her stand] present her* before the Lord, for the judgment was his, not man's: by *standing,* some understand, her *staying* there, till the Priest went into the Tabernacle, to gather up dust to put in the water, *(verse. 17.) For he went into the Tabernacle to take dust from thence: but she went not in, Chazkuni* on *Num.* 5.

Vers. 17. *holy water]* the Chaldee expoundeth [unspec] it, *Water of the Laver,* (whereof see *Exod.* 30. 18. the Greek translateth it, *pure living water.* The quantity, Moses mentioneth not: the Hebrews say, *half a log of water out of the Laver, and he measured it by the half log which was in the Sanctuary. Maim. in Sotah. cap. 3. sect.* 9. The half Log contained as much as three eggs: see the notes on *Exod.* 30. 24. and *Levite. 14. 10. earthen vessel]* this they say, was to be a new vessel, *wherewith no work had ever been done. Maim.* in *Sotah, cap. 3. sect.* 9. And they make this use of it, *She had drunk with the adulterer, good wine in fair go•lets: therefore she is to drink bitter water, in a contemptible earthen dish. Sol. Rashi,* on *Num.* 5. and *Jonathan* in *Targum. dust]* in all use, *dust* was a sign of baseness••, sorrow, and affliction, *Job 2. 12. Psal.* 7. 5. and 22. 15. *Lam.* 3. 29. it was the food of the cursed Serpent, *Gen. 3. 14. Esa.* 65. 25. This was given her to drink, that if she had hearkened to the Serpents temptation, she should be partaker or his curse. Yet being the dust of the Sanctuary, it was in respect thereof, holy, (as the ground whereon Moses and Joshua stood where God appeared, was *holy, Exod. 3. 5. Ios.* 5. 15.) so it taught her to fear judgment from the Lord. *into the water]* or, *upon the water:* as the Hebrews say, *he put it upon the top of the water, that it might be seen on the upper part of the water.* And again, *Ie he put in the dust before the water, it was unlawful. Maim.* in *Sotah. c. 3. s.* 10. and *c. 4. s.* 12.

Vers. 18. *to stand]* the same was said before, in *verse.* 16. Hereupon the Hebrews say, the woman was led about from place to place in the court, *to weary and tire her, to see if she would confess. Sel. Rashi* on *Num.* 5. and *Maim.* in *Sotah, c. 3. s. 3. uncover the woman's head]* The covering on the woman's head, is a sign of her subjection to the man, 1. *Cor.* 11. 5, 6, 7, 10. so the uncovering of her head might be a sign, that now she was in her own power, to clear or condemn her self. It was also a sign of sorrow, *Levite.* 21. 10. so this her case and action was sorrowful; & for a woman to have her head bare in such an assembly, was shameful, 1. *Cor.* 11. 5, 6. Of this action the Hebrews written that *one of the Priests came and took hold on her*

clothes before, and rent them down to her heart; and uncovered her hair, and untied the locks of her head, for to make her unseemly. Maim. in Sotah, c. 3. s. 11. the Meat-offering] which being brought by her husband for her, *verse.* 15. she was to take, as by that sign offering her self to the Lord's try all; unto whom this Meat-offering was by her presented. *in the hand of the Priest] All the while that her head is bare, and the Meat-offering in her hands, the water is to be in a vessel in the Priests hand, that she may see the water. Maim. in Sotah c. 3. s. 14. the bitter water]* or *water of bitterness,* in Greek, *water of conviction;* because it convinced her if she were guilty: but how was it *bitter?* By reason of the effect, for it killed her if she were guilty, and death is said to be *bitter, 1 Sam. 15. 32. Eccles.* 7. 28. and afflictions are bitter, *Isaiah.* 38. 17. The Hebrews think also it was bitter in caste, and that the Priest *put into the water some bitter thing, as wormwood, or the like. Maim. in Sotah cap. 3. sect.* 10. Solomon, speaking of an harlot, saith, that *the end of her is bitter as wormwood, Prev.* 5. 4. as it is to others, so unto her self. *that causeth the curse]* or, *the bitter curse-bringing water:* so called, because it brought the curse into her, if she were guilty, *verse.* 22. This similitude David useth, praying against the wicked, *let* (the curse) *come into his bowels like water, Psal.* 109. 18. Jonathan in his *Targum* expoundeth it, *the bitter water of trial;* because it tried her honesty: But *Onkelos* the Chaldee paraphrast expoundeth it, *that causeth the curse,* or *maketh cursed.*

Vers. 19. *charge her by oath]* or, *adjure her, make her to swear.* In ages following, when Israel in dispersion lost their language, this adjuration was to be in that tongue which the woman knew and understood. *Maim. in Sotah cap. 3. sect. 7. If no man]* that is, no other man, besides thine husband: *Rom.* 7. 3. as in *Gen. 36. 6. unto a land,* is by the Chaldee expounded, *to another land. under thy husband]* that is, since thou wast married: for a married woman is in Scripture phrase, said to be under an husband, *Rom.* 7. 2. Or, *instead of thine husband,* that is, *beside him.* The Hebrews say, *The husband may deal by oath with her, that she hath not committed whoredom with that man concerning whom he is jealous of her, nor with any other man. And that she hath not committed whoredom under him, after she was betrothed, before he married her, or after. But he may not deal with her, that she did not commit whoredom before they were betrothed, neither after she was put away, if she had been put away, and returned to him again: for if she committed whoredom in that time, she is not unlawful for him. Maim. in Sotah, cap. 4. sect. 17. be thou free]* or, *be guiltless, clear, innocent:* that is, thou shalt have no hurt by this bitter water. From this example, the Hebrews hold that in all judging of persons, they should first see if they may be cleared.

Vers. 20. had *his copulation]* or, *given his copulation,* that is, *his seed of couplation,* as is expressed in *Lev.* 15. 18.

Vers. 21. *by oath charge]* or, *adjure* the woman, lay an oath upon her: as *Ios. 6. 26. 1. Sam.* 14. 24. *oath of cursing]* or, *of exsecration:* in Greek, ⟨◊⟩ *the oaths of this curse. give thee* to be *for a curse,]* that is, *make thee a curse and an oath:* that thy name and punishment may be mentioned for an example and terror to others: as in *Ier. 29. 22, 23. of them shall be taken up a curse by all the capti* ⟨◊⟩ *&c. saying; The LORD make thee like* ⟨◊⟩ *and like Ahab, whom the king of Babylon* ⟨◊◊⟩ *the fire; because they committed villeny in Israel, and committed adultery with their neighbors •ines.* So if any took an oath upon themselves, they might likewise say, The Lord make me like such a woman, whose belly did swell, &c. if I ⟨◊⟩ done this thing. And as

for a curse, so for an 〈◊〉 (as in *Isaiah. 65. 15. ye shall leave your name for* 〈◊〉, *unto my chosen;* meaning for an oath of execration, as in this place. *thy thigh to fall]* Hebr. *thy thigh falling:* in Greek, *thy thigh fallen:* in Chaldee, *thy thigh dissolved.* The *thigh* is used for the place or instrument of generation, as in *Gen. 46. 26. the souls that came out of* Jacob's *thigh. Falling* is often used for *dying,* as in 1 *Chron. 21. 14. there fell of Israel;* which is expounded in 2 *Sam. 24. 15. there died.* So the falling of the thigh, may be understood of the dying and rotting of the thigh or womb: or properly of the falling down of the womb out of the place, whereby it became unfit for generation. *belly to swell]* in Greek, *thy belly burst:* so in *verse.* 27. It is a tradition of the Jews, that the water which Moses made the Israelites to drink with the powder of their golden calf, *Exod.* 32. 20. had like effect in such as were guilty of that sin, and could no be convicted by witnesses, that *their bellies swelled. Sol. Rashi* on *Exod.* 32. and *R. Monachem.*

Vers. 22. *shall enter]* or, *let it enter, and the thigh]* that is, *thy thigh,* as the Greek explaineth it. *Amen Amen]* in Greek, *So be it So be it, Amen* is an Hebrew word, but retained by the Apostles in Greek, 1 *Cor.* 14. 16. and so is now used in all languages. By interpretation it signifieth *Truth, Verily,* or *faithfulness,* as in *Isaiah. 65. 16. the God Amen,* is *the God of Truth:* and so Christ is called *Amen,* which is expounded *the faithful and true witness, Rev.* 3. 14. And in speech unto men, it is an earnest asseveration, as *Amen I say unto you, Mat.* 24. 47. which another Evangelist interpreteth in Greek *Alethoos,* that is *Verily,* or *Of a truth, Luke* 12. 44. It is also interpreted in Greek *Nai,* that is *Yea,* as in *Mat. 23. 36. Amen I say unto you;* for which in *Luk.* 11. 51. is written *Yea* (or *Verily) I say unto you,* wherefore both Hebrew and Greek are joined together in *Rev. 1. 7. yea Amen:* so in 2 *Cor.* 1. 20. And when it is added to the end of prayers, or of curses, as here & in *Devt.* 27. 15. it is an approbatiō & confirmation, with desire that the thing may so be; which is explained by adding the word *Lord* unto it; as in *Ier. 11. 5. I answered and said, Amen ô LORD:* and more fully in *Ier. 28. 6. Amen, the LORD do so, the LORD perform the words,* &c. Wherefore in the prayers of the Church, they used of old, (and so at this day) to answer and say *Amen, 1 Cor.* 14. 16. and sometime twice *Amen Amen, Neh.* 8. 6. and in other constant affirmations, it is also used, as in 2 *Cor. 1. 20. all the promises of God* are in Christ, *yea and* are *in him Amen.* Thus the woman by her answer, confirmed the oath and curse, and took it upon her self if she were defiled; or testified her faith in God, that he would clear her being not defield; and therefore the word is doubled.

Vers. 23. *write these curses]* all these words wherewith he adjured the woman. *in a book]* or, *in a scroll.* The Hebrews use to call all writings, *books,* whether they be large or brief, all bills, bands, letters or epistles, and the like; as in *Deut. 24. 1. a book* (that is *a hill) of diuorcement:* and in 2 *Sam. 11. 14. David wrote a book* (that is, *a letter,* an epistle) *to Ioah,* in *Isaiah.* 39. 1. Merodach *sent books* (that is, *letters,* as the Greek translateth it *epistles)* to Hezekiah. The manner of writing this, is by the Hebrews thus described; *He* (the Priest) *brought a roll of parchment vellan, as the book of the Law, and wrote thereon in the holy tongue* (that is, in Hebrew) *the woman's name, as in the bill of divorce, and all the words wherewith he adjured her, letter by letter, word by word; but he writeth not Amen Amen. Maimonides* in *Sotah, chap. 3. sect.* 8. They have moreover divers observations, without which they say the writing was unlawful; as that it must not be written *by night,* but *by day,* as her drinking, and oblation was in the day time; nor written *backward* or confusedly, but *in order;* nor written *before she had taken the oath upon her; for it is*

said (in *verse. 21.) he shall adjure her, and* then (in *verse. 23.) the Priest shall write.* Nor written *on paper* or anything save parchment: nor written by a (common) *Israelite, or a young Priest,* but by a Priest that ministereth; nor written with such ink or any such thing, as leaveth a *mark* or *impression* upon the parchment; but with such as may be all wiped (or scraped) off into the water: and other like rites, *Ibidem chap. 4. sect. 7, 8, 9. blot* them *out]* or, *wipe out, scrape* them *into the water,* that no word, letter, or mark of the writing should remain on the book: *if there remain on the scroll any mark• of the writing which may be known, it is unlawful; until he have wiped it out well and thoroughly. Maim.* in *Sotah. chap. 4. sect.* 10. It signified, that all the words of the curse should enter into▪ her, that if she were guilty, her name might be blotted out of Israel, with infamy, by the judgment of God, *the swift witness against adulterers, Mal.* 3. 5. if she were guiltless, the curses written against her were blotted out, and should not appear to her reproach. So this word is used in the defacing of sin, through the mercy of God, as in *Isaiah. 43. 25. I, I* am *he* that *bl•tteth out thy transgressions for mine own sake, and will not remember thy sins.*

Vers. 24. *to bitternesses]* in Chaldee *to cursing:* meaning that they shall be evil and bitter in their effect unto her.

Vers. 25. *wave the Meat-offering]* that is, move it to and fro: see the notes on *Exod.* 19. 24. The Hebrews write, that the Priest *took the ministering vessel wherein the Meat-offering was, and put it upon her hands; and the priest put his hand under hers, and waved it. Maim.* in *S•tah. chap. 3. sect. 15. upon the •ltar] he brought the Meat offering to the south-west •orne of the altar, like the other Meat-offerings of particular persons; and took an handful thereof, and burned it on the altar, and the residue was eaten by the priests. Maim.* in *Sotah. chap. 3. sect.* 15. Of this they further say, *If the Meat-offering be polluted before it be put into a ministering vessel, it is to be redeemed as all other Meat-offerings that are polluted before they be sanctified by a ministering vessel, and he is to bring another Meat-offering. If it be polluted after it is sanctified in a ministering vessel, then it is b••nt. And so if she say, I am defiled, before the handful be taken of it; or if she say, I will not drink▪; or if her husband will not have her drink, or if there come witnesses that she is defiled, or if he die, or if* ⟨◊⟩ *die, then the Meat offering is all burnt. And if any of these things* ⟨...⟩ *pen after the handful is offered, the* ⟨...⟩ *not eaten. If her husband be a priest, the* ⟨◊⟩ *of the Meat-offering is not eaten, because her husband hath a part therein, &c. but the handful is •ffered by it self, and the remainder is scattered upon the place of the ashes. Ibid. c. 4. sect.* 14, 15. That which is spoken of burning it▪ when it is polluted, is not meant of burning it upon the altar: but in another place, where unclean things were burnt, which might neither be offered to God, not eaten by men.

Vers. 26. *the memorial]* so the *handful* is called: [unspec] see the notes on *Lev.* 2. 2.

Vers. 27. *to bitternesses]* with most bitter effect; [unspec] in Chaldee *to cursing;* as *verse.* 24. The Hebrews say, that *if she be defiled, immediately her face* ⟨◊⟩ *turn yellowish, her eyes will sti•k• out, &c. and* ⟨◊⟩ *carry her out of the women's court wherein she* ⟨...⟩ *death; and first her belly will swell, and* ⟨...⟩ *thigh will fall, and she shall die. And in the* ⟨◊⟩ *hour that she dieth, the adulterer* ⟨...⟩ *whose means she was made to drink,* ⟨...⟩ *be. Maim.* in *Sotah. chap. 3. sect. 16, 17.* ⟨...⟩ *fall]* or *rot,* see *verse.* 21. This iudgem•nt ⟨...⟩ ding to the transgression; that as with

that part 〈◊〉 sinned, so therein she should be punished. An• thus the curse entered into her bowels like water, (as in *Psal.* 109. 18.) not by any natural effect 〈◊〉 this drink, but by the power of God; who often bringeth great things to pass, by unlikely means; as with *clay* made of spittle, Christ opened the eyes of the blind, *John.* 9. 6, 7.

Vers. 28. *shall be free]* not ha•e any 〈◊〉 by the [unspec] drink: as in *verse.* 19. 〈...〉 *]* 〈◊〉 . *shall be sown* with *sced;* which the Chaldee•• 〈...〉 death, *shall prove with child.* This setteth forth God's power & goodness, in effecting such things for clearing the innocent; and working by one drink such contrary effects, according to the uncleanness or cleanness of the party that receive 〈...〉 it. Even as his word is *to one, the savor of death ••to death; and to another the savor of life* 〈◊〉 *, 2 Cor.* 2. 16. The Hebrews write of this woman, *When she hath drunk the bitter water, if she die* 〈◊〉 *out of hand, she is lawful for her husband▪ (t•* 〈◊〉 *pany with,) though he be a priest. And although* 〈...〉 *nesse begin to come upon her, and she have pai•e in other parts of her body; yet for as much as her* 〈◊〉 *swelleth not, nor her thigh begins to fall, she is* 〈◊〉 *; but if her belly begin to swell, and her thigh to* 〈◊〉 *, she is certainly unlawful. And if she be* 〈◊〉 *when she hath drunk she will wax strong, and her face waxeth clear; and if she have any •icknesse* 〈◊〉 *will leave her, and she shall conc•iue and bear a man child. And if she were w•nt to have hard travel▪* 〈◊〉 *shall have speedy travel; and of she were wont to bring forth females she shall bring forth males. Maim.* 〈◊〉 *Sotah. chap. 3. sect.* 21. 22.

Vers. 29. *under her husband]* that is, being 〈◊〉 [unspec] ••ed: in Greek, *being under an husband▪ s••* 〈◊〉 *. 19▪*

Vers. 20. *shall make the woman to stand]* or, 〈◊〉 ▪ [unspec] *present her.* The Hebrews hold that some women might not drink; and that none was ever for ced to drink, except she would her self. They say, *A woman of whom (her husband) is jealous, and she hath been in secret (with another man) they compel her not to drink: but if she agree, and say, I am defiled, she is put away without dowry, and is unlawful for her husband ever after; and drinketh not. Likewise if she say, I am not defiled, neither will I drink; they compel her not to drink, but she is put away without dowry. Also if her husband say, I will not cause her to drink; or if he hath lain with her after that she was in secret (with another) she drinketh not, but takes her dowry, and goes her way, and is unlawful for him ever after.* Some women (they say) are not meet to drink, though they be willing, and their husbands also would have them drink, but are put away without dowries: as, she that is wife to a man *blind,* or *lame,* or *dumb,* or *deaf,* or that *wants a hand:* likewise if the woman herself be *lame,* or *dumb,* or *blind,* or *wanteth an hand,* or is *deaf;* or she that is but *betrothed,* and not married. But if a man *be jealous of his betrothed wife, and she be in secret* (with another man) *after she is married, then she drinketh as all other women. A woman that standeth to drink, if her husband die before she do drink, then she drinketh not, neither receiveth she any dowry. Maimonides* in *Sotah chap. 2. sect. 1, 2. &c.* These and the like exceptions they make, some of which seem to be devised for to favor divorcement, whereunto the Jews have been overmuch addicted, as appeareth by *Mal. 2. 16. Matth.* 19. 3—8, 9. Moreover they say, If a woman *have drunk of the bitter water, and have been cleared thereby, and her husband be jealous again of her concerning the*

man for whose sake she was made to drink, and she hath been in secret with him; he cannot make her drink for his sake the second time, but she is unlawful for her husband ever after, and is put away without dowry. But if he be jealous over her for another man, and it be proved by witnesses, that she hath been in secret with that other, she is made to drink the second time; yea though it be many times, if he cause her to drink for several men. Maim. in Sotah, chap. 1. sect. 12.

Vers. 30. *free from iniquity]* or *guiltless, innocent from iniquity,* by doing what in him lieth for to find out and purge this sin in his wife, and not nourishing jealousy in his mind still. Whereas by not doing this, he partaked after a sort with his wives sin. So *Chazkuni* on this place saith, *The man shall be free for that he letteth not his wife alone playing the where under him.* The Targum called Jonathan's, translateth it thus; *And if the man be free from sins, that woman shall bear her sin.* And the same exposition others give of these words, saying, *Any man that hath used unlawful cop•lation in his days after that he is waxen great, the curse-bringing water doth not try his wife, Num. 5. 30. When the man is free from iniquity, the woman beareth her iniquity. Maim.* in *Sotah, ch. 2. sect.* 8. and *ch. 3. sect.* 17. 23. Therefore among the Israelites it is said, that no man which had him-self been guilty that way, could bring his wife to this trial. And of their care about this case of jealousy, it is thus recorded: *On the fifteenth day of Adar,* (which was the Hebrews *twelfth month. Esth.* 9. 1. (called now February,) *the Magistrates looked unto the necessities of the multitude, and made examination of such as were meet to drink, to cause them to drink; and of such as should be j•alous of a woman, and to cause her to be put away without dowry. And at all times they made the suspected woman to drink. The wisemen commanded the sons of Israel to be jealous of their wives, &c. but not in the midst of laughter, or lightness, nor in the midst of contention, nor to bring terror upon them, &c. It is not meet for a man to contain himself, and to be jealous before witnesses at the first, but* 〈...〉 *wixt him and her, in gentleness and by way of purity and admonition, that he may guide her in the right way, and remove scandal. And whosoever is not careful of his wife, and children, and* 〈◊〉 *, to admonish them and visit their ways continually until he know that they are at peace from all sin and iniquity, he is a sinner; as it is written (i• John 5. 24.) AND THOU SHALT KNOW, THAT THY TENT* shall be in *PEACE: AND THOU SHALT VISIT THINE HABITATION, AND SHALT NOT SIN. M* 〈...〉 *.* in *Sotah, chap. 4. sect. 1. 18, 19. shall bear her iniquity]* that is, the punishment of her iniquity, as *Lev. 20. 17, 19, 20. Ezek.* 4. 4, 5. And this tended to the glory of God, (who findeth out and punisheth all sin, & adultery in special, *Ezek. 13. 38. Mal.* 3. 5.) to the purging of the Church, (which should be as a *new lump,* without the leaven of fornication, 1 *Cor.* 5. 7.) and to the paci•ying of men's jealous spirits, with peace in their families. By this severity of God against secret whoredom, above other sins, we are taught what judgment remaineth for such as commi• idolatry, which is spiritual whoredom, *Ezek.* 23. 37. and often done in secret, *Ezek.* 8. 12. for which sin, God is *jealous,* to visit the iniquity of the fathers upon the children, *Exod.* 20. 5. and will give them *blood, in wrath and jealousy,* and they shall bear their lewdness and their abomination, *Ezek.* 16. 38. 58. and 23. 35. so that the curse of the Law entereth as water into their bowels, *Dan. 9. 11. Psal.* 109. 18.

CHAP. VI.

1. The Law of the Nazarite, what he must abstain from in his d•et, habit, and conversation, whiles the vow is upon him. 9. How when he is defiled, he shall make an atonement by

sacrifices, let all fall which was done before, and begin again to observe his vow. 13. What sacrifices the Nazarite must bring, when his vow is fulfilled, and what rites he is to perform withal. 22. The Law how the Priests should bless the people of the Lord.

ANd Jehovah spake unto Moses, saying; Speak unto the sons of Israel, and say unto them: A man or woman, when he shall separate, to vow a vow of a Nazarite, to separate *himself* unto Jehovah: He shall separate *himself* from wine & strong drink; he shall not drink vinegar of wine, or vinegar of strong drink; neither shall he drink any liquor of grapes, nor eat grapes moist or dried. All the days of his Nazariteship, he shall not eat of any *thing* that is made of the wine vinetree, from the kernels, even to the husk. All the days of the vow of his Nazariteship, the rasour shall not pass upon his head; until the days be fulfilled, which he separateth *himself* unto Jehovah, he shall be holy, letting the •o•ks grow, the hair of his head. All the days *that* he separateth *himself* unto Jehovah, he shall not come at a dead soul. For his father, or for his mother; for his brother, or for his sister; he shall not make himself unclean for them, when they die: for the Nazariteship of his God, *is* upon his head. All the days of his Nazariteship, he shall be holy unto Jehovah. And if the dead dieth by him, unawares suddenly, and he hath defiled the head of his Nazariteship, then he shall shave his head, in the day of his cleansing, in the seventh day shall he shave it. And in the eighth day he shall bring two turtles, or two young pigeons, to the Priest, to the door of the Tent of the congregation. And the Priest shall do the one for a Sin offering, & the other for a Burnt offering, and shall make atonement for him, for that he sinned by a soul; and he shall sanctify his head in that day. And he shall separate unto Jehovah, the days of his Nazariteship, and shall bring a lamb of his first year, for a Trespass offering: and the former days shall fall, because his Nazariteship was defiled.

And this *is* the Law of the Nazarite: in the day, *when* the days of his Nazariteship are fulfilled, he shall bring him to the door of the Tent of the congregation. And he shall offer his oblation unto Jehovah, one he lamb of his first year, perfect for a Burnt offering: and one she lamb of her first year, perfect, for a Sin *offering:* and one ram perfect, for Peace offerings. And a basket of unleavened *cakes,* cakes of fine flower mingled with oil, and wafers of unleavened *cakes,* anointed with oil: and their Meat offering, and their drink offerings. And the priest shall bring *them* near before Jehovah, and shall make his Sin *offering,* and his Burnt offering. And the ram, he shall make a sacrifice of Peace offerings, unto Jehovah; with the basket of unleavened *cakes:* and the Priest shall make his Meat offering and his drink offering. And the Nazarite [unspec] shall shave, *at* the door of the Te•t of the congregation, the head of his Nazariteship: and he shall take the hair of the head of his Nazariteship, and put *it* on the fire, which *is* under the sacrifice of Peace offerings. And the priest shall take the sodden [unspec] shoulder of the ram, and one unleavened cake, out of the basket, and one unleavened wafer, and shall put *them* on the palms of the hands of the Nazarite, after he hath shaved himself of his Nazariteship. And the priest shall wave them for a wave [unspec] *offering* before Jehovah; it *is* holy, for the priest, with the wave breast, and with the heave shoulder: and after the Nazarite may drink wine. This is the Law of the Nazarite, [unspec] who shall vow his oblation unto Jehovah, for his Nazariteship, besides *that,* that his hand shall attain: according to his vow, which he shall have vowed, so shall he do, according to the law of his Nazariteship.

And Jehovah spake unto Moses, saying; Speak unto Aaron, and unto his s〈...〉es, saying; Thus shall ye bless the sons o• Israel: saying unto them;

Jehovah bless thee, and keep thee.

Jehovah make his face shine upon thee, and be gracious unto thee.

Jehovah lift up his face upon thee, and [unspec] give unto thee peace.

And they shall put my name upon the [unspec] sons of Israel: and I will bless them.

Annotations.

WHen he shall separate] to wit, *himself.* This [unspec] word *separate,* signifieth to exempt, after a special and marvelous manner, from common estate, as is noted on *Levite.* 27. 2. The Greek translateth it, *Who so shall greatly* 〈...〉. The Lord having before given order for the pu〈...〉tion of the Campe of Israel, in ne〈...〉duties and things commanded, doth the like here for voluntary service, which he would accept 〈◊〉 their hands. And this Law for abstinence from wine and strong drink, is set next the Law for the d•••led or suspected woman; because by drinking such things, people do often fall into 〈◊〉, *Gen.* 19. 32.—35. as it is said, *Look• not up•• the wine when it is red, &c. thi•e eyes will behold* 〈...〉 *women, Prov.* 23. 31. 33. But by abstaining there-from, the body and mind may be kept 〈◊〉 and pure. 〈...〉 *vow]* which is a religious 〈...〉 made unto God: see the annotations on *Lev.* 27. 2. And whereas he spake of *man* or *woman,* it is to be understood of such as are free, and in their own power; for they that were under the power of another, their superior might disannul their vow if he would, by the Law in *Num.* 3•. 4, &c. So in this special vow, as the Hebrew canons say, *The father* (of a child) *or the husband* (of a wife) *may disannul the Nazariteship of his wife, if he will, as in other vows. Maimonides* in *Misn.* tom. 3. in *Nazi••th, chap. 2. sect. 17. a Nazirite]* this name we retain of the Hebrew *Nazir;* (whom the Greek sometime calleth *Naz•raios* after the Hebrew, *Judge.* 13. 5. sometime expoundeth *S••ct•fied* or *Consecrated, Amos* 2▪ 12.) and *Nazir* by interpretation is one *Separated* or *exempt* unto some special sanctity, or dignity, as Joseph is called a *Nazirite,* or, *separated, Gen 49. 26. D•ut.* 33. 16. and *Nezer* is used for a *Crown:* see *Exod.* 29. 6. And whereas our Savior Christ is called *a Nazarene, Matth.* 2. 23. it was not of this name *Nazi•,* no• of this vow, (for he both drank wine, and was polluted by the dead, *Luk.* 7. 33, 34. and 8. 49▪54. which the Nazarites might not do:) but because he was *Ne••er* the *Branch* out of the roots of Jesse, *Esa•.* 11. 1. and was brought up in the city *Nazareth* (or *N•tsrath) Mat.* 2 23▪ therefore he was called *a Natsarene,* or (according to the Greek pronunciation) *a Naz*〈...〉*:* which title the Evangelists give him sundry ways, *Nazarenes* the *Nazaren, Mar. 16. 6. Nazar•ios* the *Naz•raean, Ma•.* 2. 23. and 26. 71. *Nazorai•s,* the *Nazoraean, Act.* 2. 22. and 6. 14. and Jesus *of Nazareth, Act.* 10. •8 all which differ from *Naz•raios,* the word by which the Greeks sometime express the *N•zir* or *Nazirite,* mentioned in this Law. Not withstanding though Christ was no Nazirite according to this carnal commandment (as the Apostle speaketh of the Priesthood, *Heb.* 7. 16.) yet the truth of this type was fulfilled in him, by the spirit of Sanctification, and after the power of an endless life. *to separate* himself] or, *to make* himself *a Nazirite;* for thereof here

it hath the name, and differeth from the word *separate* used before, which was more general. The Greek translateth *to sanctify* (or *purify* himself: which word the Holy Ghost useth in *Act. 21. 24. sanctify* (or *purify) thyself •ith them,* that is, be a Naziri•e with them. Nazi 〈...〉 es were some appointed of God, as Samson, *•••g.* 13. 5. and •ohn the Baptist, *Luke* 1. 15. some by men; and they were either Nazarites all the days of their life, as was Samuel, 1 *Sam.* 1. 11. or but for certain days, as the laws here given by Moses, show. And for the vow of a N•zirite, the Hebrews have these rules: *He that saith, I will not depart* 〈◊〉 *of this world until I be a N•zirite; he is to be a Nazirite out of hand, l•st •e die presently: and if he de•er his N* 〈...〉 *ship, he transgresseth against (this l•w i• D* 〈...〉 *2•. 21.) Thou shalt not delay to pay it. When a man hath p•rp•sed in his heart, and utte••d with his* 〈◊〉 *, w•rds which carry this sense that* 〈◊〉 *will* 〈◊〉 *a N•zirite; though they carry this sense a far •ff (••t pl•i•lie) he is a Nazirite. He that* 〈◊〉 *, loe I will be a Nazirite from the kernels of grapes only, or from the •usks only; or a Nazirite from shaving, or from uncleanness only; he is a full Nazirite; and all the particular (r••es) of Nazariteship are upon him; ye• though it was not in his heart to separate himself but from that thing only; forasmuch* 〈◊〉 *he hath sp•ken that he •ill separate from that which is forbidden the Nazarites, he is a full Naz•rit. If they fill him a cup of wine, and give it him to drink, and he say. I am a Nazirite from it; he is a full Nazirit•. But if he have a grieved ••ule, or* 〈◊〉 *, and they requ•st him to drink th•t he may forg•t his sorrow, and he say, I am a Nazirite from it; th•n that •up only is* 〈...〉 *lawful unto him, and he is no Nazirite; for there was no further* 〈◊〉 *than that he would ••t drink this cup. He that saith, I will be a N•zirite, upon condition that I will drink wine, or* 〈◊〉 *p•lluted by the dead, or sh•ve my hair; lo• he is a Nazirite, and is forbidden th•se all; because he conditioneth against that which is written in the Law, and who so•ō ditioneth against that which is written in the Law, his c* 〈...〉 *ion is fr•strate. He* 〈◊〉 *saith, I will be a Nazirite when I •ave a s•n; when* 〈...〉 *is borne unto him, he is a Nazirite. H• that v* 〈...〉 *th Nazirit•ship in ignorance▪ or by* 〈◊〉 *, &c.* 〈...〉 *ree, as f•r other vows. But •e that is* 〈...〉 *brought to vow N* 〈...〉 *p* 〈...〉 *. If a* 〈...〉 *to his* 〈∞〉 *,* 〈◊〉 〈...〉 *son be* 〈◊〉 *; th* 〈...〉 *is bound to direct him* 〈◊〉 *all* 〈...〉 *ziriteship: if the* 〈◊〉 〈...〉 *N•zirit•. M•imo•y in N•ziru•h,* 〈...〉 *ch. 2. sect. 1. 3. 14* 〈...〉 〈...〉 lie unto him, as *••s.* 8 in C•aldee, 〈...〉 *;* and I•nathan explaineth it, *to the name of* 〈...〉 This showeth the end and use of these vows to be religious, for the strengthening of faith, •nd 〈...〉 of virtue, and for honor and thank 〈...〉 God, after men have obtained his blessings, as 1 *Sam.* 1. 11. 27. 28 Wherefore it was a favor of God unto his people, when he raised up such among them, whereby they might be i•ci•ed unto holiness of life; as he saith, *I r* 〈...〉 *sed up of your sons for Prophe•s▪ a•d of your young m•n for Nazarites, Amos* 2. 11. Hereupon the Hebrews teach; *He that saith, Loc I will* 〈...〉 *Nazi* 〈...〉 *I do so or so; or, if I do it not, and the li* 〈...〉 *; •e is a wicked man, and such Naz* 〈...〉 *iteship is* 〈...〉 *m•ns. But •e that voweth to the Lord by way of holiness, is honest and commendable; and of him it is said, (in Num. 6. 7.) the Crown of his God is upon his head▪ and the Scripture compareth him with a Prop* 〈...〉 *,* 〈◊〉 *. 2. 11. M* 〈...〉 *. in Nazir* 〈...〉 *h, ch. 10. sect.* 14. It appeareth by 1 *Macca•.* 3. 49. that in public calamities they used to make and keep this vow more specially; for there, when they war•d against An•iochus, *they stirred up the Nazarites, who had accomplished their days.*

Vers. 〈◊〉 . *s•parate from wine]* or, *be a Nazirite,* (in Greek 〈...〉) *from w•ne,* that is, abstain from drinking i•. God giveth order for the Nazarites diet, to abstain from all fruit of the vine tree; •o• their habit, to abstain from cu 〈...〉 g their hair, and for their conve•sing with others, That they abstain from all pollution by the dead, *verse.* 5, 6. All which figured out mortification, as in the particulars shall appear. *and strong drink]* in Hebrew, *Shecar,* so called for that it causeth drunkenness; and hereof the Greek borroweth the name *Sikera;* but the Chaldee expoundeth it, *old wine,* saying, *From wine new and old he shall separate himself:* and in *Psal.* 69. 13: the Greek calleth *Shecar wine:* but the Holy Ghost in *Luk.* 1. 15. keepeth the name *Sikera.* And it generally comprehendeth all strong drink made of any fruit: howbeit the Hebrews restrain it here to such only as is made of the fruit of the vine, saying, *Three sorts of things are forbidden the Nazirite; pollution, and shaving, and the fruit of the vine: but strong drink made of Dates, or such like, is lawful for the Nazirite; and the strong drink which is forbidden him by the Law, is strong drink made with mixture of wine. Maim. in Nezir. chap. 5. sect.* 1. But this restraint may be their own tradition. By this prohibition, God taught the Nazarites sanctification in mortifying the lufts of the flesh; for the drinking of these indangereth men to *forget the law* of God, *Prov.* 31. 45. to mock, and to rage, *Prov.* 20. 1. they take away the heart, *Hos.* 4. 11. the Priest and the Prophet *erred* through these *in vision, and stumbled in judgment, Isaiah.* 28. 7. Therefore Daniel in his mourning drank no wine, *Dan.* 10. 3. John the Baptist the Nazirite drank no wine, and is therefore counted a mourner, *Luk.* 7. 32, 33. & the Nazarites by this abstinence were taught, instead of wine, to be *filled with the Spirit, Eph.* 5. 18. and with the love of the Lord, which is *better than wine, Song 1. 2. Vinegar of strong drink]* in Chaldee, *vinegar of old wine. liquor]* or *moisture,* the Greek translateth, *whatsoever things are wrought* (or *made) of the grape,* though mixed with water, or other drink; for generally *anything that cometh of the vine,* is forbidden, as the Angel explaineth this law in *Judge.* 13. 14. which notwithstanding the Hebrew doctors do restrain to that which cometh of the fruit of the vine only, holding the juice of the leaves, or the like to be lawful. And further they say, if a little *wine be mingled with honey,* or the like, *so that there be no taste of the wine, that is lawful for the Nazirite* to drink. Yet for the things here expressed, as wine, grapes ripe or unripe, green or dry, husk or kernel, whosoever did eat any one of them presumptuously, was to be beaten by the Magistrate. *Maim.* in *Nezir. c. 5. s.* 2. 6. 8.

Vers. 4. *of his Nazariteship]* or *of his separation, consecration,* meaning the vow thereof, as *verse.* 5. so the Greek here translateth *of his vow. made of the wine vine-tree]* that is, any of the fruit thereof: for *a tree* is said to *make fruit,* when it yieldeth or bringeth it forth, as in *Gen.* 1. 11. therefore in *Judge.* 13. 14. it is explained, *that cometh of* (or *proccedeth from) the wine vine-tree:* and the word *wine* is added to the *vine,* only here and in that place, to signify that wine, or the fruit of the vine *(which cheereth God and man, Judge.* 9. 13.) is in special manner forbidden the Nazirite, for the mystery before touched. And by *Judge.* 13. it appeareth, that such as God sanctified to be Nazarites from the womb, their mothers also (whiles they went with child of them) were to abstain from these things; because by the mothers meat the child is nourished. So it figured a full and whole renunciation of worldly pleasures, even from the time of our new birth, until the accomplishment of our sanctification. *from the kernel•]* that is, either kernels or husk of the grape; which though they have not such force as the liquor

to affect the mind, yet God here forbiddeth, to teach an exact care to avoid evil, and danger, occasion, provocation, yea or *appearance of evil,* as 1 *The•.* 5. 22. as we are also to hate not only pollution or the flesh, but *even the garment spotted by the first, Jude v.* 23. not Idols only, but also their 〈...〉 *rings* and *ornaments, Isaiah.* 30. 22. And for this, the Hebrews say, that *All things forbidden of the* 〈◊〉 *are equal one with another: so that if he put green grapes with dry, or with unripe grapes, and* 〈◊〉 *kernels and husks, and eat of this mixture but so much as an olive, he is to be beaten. Likewise if he drink a quarter (of a Log) of the mixture of* 〈◊〉 *with vinegar, he is beaten. If he eat the like quantity but of the husks, which are the outward* 〈◊〉 *, or of the kernels which are the seeds within, he is beaten. Maim. in Nezir. ca. 5. s.* 3. 2. Moreover they teach, that *it is unlawful for a Nazirite to stand in the company of them that drink wine, but he is to keep himself far away, for there is a stumbling block before him: our wise men have said, he should not come near a vineyard. Ibidem ca. 5. sect.* 10. As the Nazarites were to abstain from all that cometh of the vine, so from eating *any unclean thing. Judge.* 13. 4. 14. which also was a sign of their sanctification: see *Levite.* 11.

Vers. 5. *of his Nazariteship]* or *separation;* in Greek, *of his sanctimony* (or *purity.)* 〈◊〉 *pass]* in Greek, *not come upon his head;* that is, he shall not cut his hair. *The Naz* 〈...〉 *that shaveth his head, is to be beaten; whether* 〈...〉 *with rasour or with sizers; likewise if he pinche* 〈◊〉 *his hair with his hand, he is to be beaten. M* 〈...〉 *Neziruth, c. 5. sect. 11. till the days be* 〈◊〉 The Scripture setteth no number of days how long a man shall be a Nazirite; but as he vow 〈...〉 was he to perform. Howbeit the Hebrew doctors write, *A Nazariteship absolutely is* 〈◊〉 *days: as he that saith, I will be a Nazirite, he* 〈◊〉 *one not less than thirty days; and though he say, I will be a Nazirite with a very great Nazariteship he is one but thirty days, because he expressed no time. If he express a time less than thirty; as if be say, I will be a Nazirite one day, or ten, or twenty days; yet is he a Nazirite thirty days: for there is no Nazariteship less than thirty days. This thing we* 〈◊〉 *by tradition. If he express a time more than* 〈◊〉 *days, as 31. or 40. or 100. days, or 100.* 〈◊〉 *then he is to be a Nazirite according to the* 〈◊〉 *which he expressed, neither less nor more. If he* 〈◊〉 *I will be a Nazirite for an hour, he is to be a Nazirite thirty days. If he say, I will be a Nazirite thirty days and an hour, he is to be a Nazirite thirty one days; for there are no hours determined. He that saith, I will be a Nazirite two Naziriteships, or* 〈◊〉 *he is to be a Nazirite according to the number which he hath mentioned; every Nazariteship of them shall be 30 days. And at the end of every 30 days, he is to shave his hair, and bring his offerings, and begin to count for his second Nazariteship; though he have spoken of 100 thousand Naziriteships: though it be unpossible he should live so long, he is to count one after another until he die, or until he have accomplished the number of his Naziriteships. He that saith, I will be a Nazirite forever, or all days of my life; he is a Nazirite forever. If he say, I will be a Nazirite 1000 years: he is a Nazirite for the time determined, although it is unpossible for a man to live 1000 years. And what differeth a Nazirite forever, from a Nazirite for a determined time? A Nazirite for a determined time, may not shave his hair, till the end of the days of his separation, Num. 6. 5. But a Nazirite forever, if his hair be too heavy for him, may lighten it with a rasor at every twelve-months end, and bring three beasts for his oblation, when he shaveth himself: as it is written of Absalom, (2 Sam. 14. 26.) at every years end he polled, &c. And Absalom was a Nazirite forever; as we have been*

taught by tradition. Samson was not a full Nazirite: for he vowed not to be a Nazirite, but the Angel separated him from uncleanness. And what was required of him? He might not drink wine, nor shave his head; but he might be polluted by the dead; this also we have by tradition. Therefore he that saith, I will be a Nazirite like Samson, he is to be a Nazirite from polling his head, and from wine, forever; but may be defiled by the dead, Maimonides in Neziruth ch. 3. And *Talmud Bab.* in *Nazer, ch. 1. He that saith, I will be a Nazirite one day before my death, it is unlawful for him to drink wine, or to defile himself or to shave his head, forever, Maim. ibidem. chap. 4. sect.* 10. *the locks]* or, *the hair,* as after is explained by another word of like signification. The hair is an ornament and a covering by nature: and as by washing of garments, the cleansing from impurity was shadowed, *Exod.* 19. 10. so by keeping them white and clean, the continuance of sanctification is signified, *Revel.* 3. 4. & 7. 14. 15. &. 19. 8. Such was the keeping of the head from the rasort for when the Nazirite *(v.* 9.) or the Leper *(Levite.* 14. 8. 9.) was cleansed from impurity, their hair was shaven off: so the keeping it from shaving, signified, that they had kept themselves from uncleanness. Therefore when the Lord would figure out the rejection of Israel, as being unclean before him, he did it by this sign of cutting off the 〈◊〉 with a rasor, *Isaiah. 7. 20. Ezek.* 5 1.—10. The growing of the hair signified also the growing of the graces of God's Spirit in them, as in *Samson;* who with the loss of his hair, lost also the power of God and as his hair grew again, so his strength in God renewed, *Judge.* 13. 25. &. 14. 19. &. 16. 17. 19 20. 22. 28. This strength came not by the growth of the hair, (for long hair rather weakeneth the body than strengtheneth it naturally,) but by the Lord, who sanctifieth to his people outward signs, whereunto himself only addeth grace: as he sanctified the waters of *Jordan* to wash away *Naaman's* leprosy, which of themselves had no such esticacie, 2 *King.* 5. 10. 14. Moreover, as the woman's long hair, is noted as a sign of her husbands power over her, and her subjection unto him, 1 *Cor.* 11. 5.—10. so the Nazarites hair might be the like sign of their subjection to the Lord, under whose power they had by this vow, inspectall manner committed themselves for further sanctification in his sight.

Vers. 6. *at a dead soul]* that is, *a dead person,* whereby he should be defiled: the *soul* is often used for the whole man, living or dead, see *Lev.* 19. 28. & 21. 1. and so Jonathan in his Targum here explaineth it, *at the son of man that is dead.* Thus the *soul* is put for the *body,* for at death the soul departeth, *Gen.* 35. 18. and by the Hebrew Canons, *the dead d•fileth not, until his soul be departed;* Maimonides in *Tumoth meth. ch. 1. sect.* 15. Of pollution by the dead, see *Numb.* 19. 11. &c. This refraining from the dead, (in whom the image as it were of God's curse for sin, was to be seen, *for the wages of sin is death, Rom.* 6. 23.) figured our abstaining from sinful and dead works, and such as live in them, (which are dead while they are alive, 1 *Tim.* 5. 6.) that we may keep ourselves *unspotted of the world, I am.* 1. 27.

Vers. 7. *not make himself unclean]* or, as the Greek translateth, *not be defiled for them;* namely in touching, mourning for, or burying them. For this, as for the former, the Nazirite if he did it presumptuously, was to be beaten by the Magistrate, *Maim.* in *Nazir. ch. 5. sect.* 15. &c. This also taught them to moderate their affections and sorrow, for their earthly parents, that they might be holy unto their father which is in heaven. Here the Hebrews have their traditional exceptions, saying, *It is lawful for a Nazirite to leave the pollution by the dead which is commanded, as if walking by the way, he light upon a dead body, and there is none there to bury him,*

then is he to desile himself for him, and to bury him. If two Nazarites light upon a dead, the one a Nazirite for 30 days, the other for an hundred; he that is a Nazirite for 30 days shall make himself unclean, (and the other not.) The like they say, for shaving his head, that it is lawful for him, if it be a shaving commanded; as, *if a Nazirite prove a Loper, and be healed of his leprosy within the days of his Nazariteship, he is to shave off all his hair, for the shaving of him is commanded in Levite. 14. 8. And wheresoever thou findest a commandment to do a thing, and a prohibition from doing it, if a man can keep them both, he doth well; and if not, the commandment is to be done, and the prohibition is to be let pass. Maimonides in Neziruth, chapt. 7. sect.* 11. 12. 14. 15. and *Talmud* in *Nazir. chap. 7. the Nazariteship]* or *the separation,* Hebr. *Nezer,* in Greek, *the vow;* in Chaldee, *the crown of his God,* (as the word *Nezer* here used, is else-where••*crown, Levite.* 21. 12.) This is the reason why he must mortify his affections, and rather follow his vow in honoring the Lord, than to follow natural duty in honoring his dead parents. So unto him that would have had leave to bury his father, Christ said, *Follow me, and let the dead bury their dead, Mat.* 8. 21. 22. And here we may compare the Nazarites with the high Priests, for sanctimony. The Priests might drink no wine, or strong drink, when they went to minister before the Lord, *Levite.* 10. 9. so the Nazirite might drink no wine, or strong drink, whiles he was separated to be holy to the Lord. The high Priest might *not go in to any dead body, nor defile himself for his father or for his mother, Lev.* 21. 10, 11. so neither might the Nazirite. The high Priest had on his head *the Nezer* (or *crown) of the anointing oil of his God, Levite.* 21. 12. the Nazirite here hath the *Nezer* (or *crown) of his God, upon his head.* These both of them in their office and sanctimony were types of Christ, on whose head, his *Nezer* (or *crown)* was to *flourish,* as is promised in *Psalm.* 132. 18. And Christians, made *Kings and Priests* unto God, *Rev.* 1. 6. have *on their heads crowns of gold, Rev.* 4. 4.

Vers. 8. *holy]*•hus God, besides the former outward observations, requireth inward and spiritual holiness; without which all the other were but vanity.

Vers 9 *unawares]* or, *on a sudden,* which is by another word after repeated, to show that whatsoever sudden unexpected death it were, he was thereby defiled. And here is the second part of the Nazarites Law, when his sanctimony begun, should be by uncleanness nullified and fall; till by sacrifice he was reconciled unto God, and began a new through his grace in Christ. *and he hath defiled]* or, *then he hath defiled, &c. and shall shave his head.* so the Greek explaineth it, *defiled shall be the head of his vow, and he shall shave, &c.* Because all the days of his Nazariteship he should be pure from pollution by the dead. *shave his head]* this sh•ving was to cleanse him from pollution; and differeth from the shaving, when he had fulfilled his vow, *verse* 18. which was to be at the door of the Sanctuary; & the hair burned there. *When the Nazirite shaveth himself for his uncleanness, •e need not shave him at the door of the Sanctuary, nor cast his hair into the fire. But whether he be shaved without or within the Sanctuary, his hair is unlawful to be put to any use, but must be buried,* saith *Maimonides* in *Nezir. chap. 6. sect.* 14. This had like mystery, as the shaving of the Leper when he was cleansed, in *Levite.* 14. and signified the renouncing of his own righteousness by the works of the Law, as being defiled by sin: compare *Phil. 3. 8. 9. the seventh day]* which was the day when all defiled by the dead, were clean, being sprinkled with the holy water, *Numb.* 19. 11. 12.

Verse 10. *two turtles]* This accordeth with the Law, for making atonement for such as had unclean issues, when they were cleansed, *Levite. 15. 14. &c.* see the annotations there. The Hebrews say, *When a Nazirite is defiled with any uncleanness, for which he is to shave himself, one is to sprinkle upon him on the third day, & on the seventh day, (Nū. 19. 12.) and he is to shave off the hair of his head, in the seventh day, and to wash in the seventh day, after he is sprinkled, as do all that are defiled by the dead, (Num. 19. 19.) and when his sun is set, he shall bring his offerings on the eight day, and they are two turtles, or two young daves, &c. Ma•m. in Nezir. ch. 6. sect.* 11.

Verse 11. *shall do]* or, *make* ready, that is, 〈◊〉 unto God: as that which is said in 1 *Chron. 21.* 〈◊〉 *. let my lord the King do;* is by another Prophet explained, *let my lord the King take* 〈◊◊〉 *2 Sam. 24. 22. If a Nazirite be unclean* 〈◊〉 *uncleannesses, he bringeth for them but one* 〈◊〉 *to wit, if he be unclean the secon• time, before* 〈◊〉 *bring his oblations for the first uncleanness;* 〈◊◊〉 *he delay many days after his cleansing before he bring his sin-offering, & is defiled in these days, he br* 〈...〉 *but one oblation. But if he be unclean, and then* 〈◊〉 *sed, and have brought his sin-offering, and is* 〈◊〉 *the second time after that he hath brought his sinoffering, although he hath not as yet brought his* 〈◊〉 *pass-offering, and his burnt-offering, he is* 〈◊〉 *to bring other oblations. Maimonides in Nezirath, chap. 6. sect. 15. he sinned by a soul]* in Ch•ldet, *by the dead:* that is, for that he missed of his sanctification or Nazariteship, having been polluted by the dead. So *sinning* is used for *missing* of the thing aimed at or intended, *Judge.* 20. 16. This caught 〈◊〉 contagion of sin, which a man unawares and inevitably often falleth into, *(for in many things we offend all, I am. 3. 2.)* for which, when we know that we have sinned, we are to make confession unto God, and by faith to apprehend the sacrifice o• Christ, whereby atonement is made for us, 1 *John. 2. 1, 2. sanctify his head]* that is, *the head of his Nazariteship,* as *verse.* 9. by beginning anew, the days of his vow of Nazariteship, during w^ch^, the hair• o• his head must grow, and he keep himself from uncleanness. So *Sol. Rashi* here explaineth it; *sanctify his head, to begin again the count of his Nazariteship.* And the verse following confirmeth 〈◊〉 . 〈◊〉 .

Verse 12. *shall separate]* to wit, as a Nazirite, [unspec] •or so the Hebrew word meaneth, which the Greek translateth *sanctific.* Hereby God taught, that as he hath given Christ to be an atonement for our sins, so when we are cleansed by faith in him, we must not *continue in sin, that* 〈◊〉 *may abound,* but endeavor anew to fulfill 〈◊〉 vow, and *walk in newness of life,* and yield our-selves unto God, *as those that are alive from* 〈◊〉 *dead, Rom.* 6. 1. 4 13. And as by sacrifices 〈◊〉 ring Christ, the Nazirite was cleansed from his former uncleanness, so by a trespass-offering, which also figured Christ, he was prepared 〈◊〉 the observation of his vow renewed; because all grace and ability to do good, is of God, obtained by Christ Jesus our Lord, *James 1. 17. John 15. 5. the days of his Naz* 〈...〉 〈◊〉 *]* in Greek, *all the days of his vow;* that is, so many days as he had vowed at the first. *And wh•• beginneth he to reckon? From the time that he bringeth his sin-offering: but his burnt-offering and his trespass-offering binder him not from* 〈◊〉 *ning* [if they be not brought.] *Ma•m.* in 〈◊〉 *chap. 6. sect. 12. of his first year] Hebr* 〈...〉 〈◊〉 *of his year,* so in *verse* 14. of which phrase, see the notes on *Gen. 5. 32. Exod.* 12. 5. and of the 〈◊〉 *pass-offering,* see *Levite. 5. shall* 〈◊〉 *]* that 〈◊〉 shall be lost and counted as none;

as the Greek translateth, *shall be uncounted,* or *not* ⟨◊⟩ ▪ in Chaldee, *frustrate.* Thus one little pollution unawares, nullifieth many days purity; for the Law requireth perfect observation, and curseth him that continueth not in doing all things commanded, *Deut. 27. 26. Galat.* 3. 10. and *whosoever shall keep the whole Law, and yet faileth in one* point, *he is guilty of all, I am.* 2. 10. And here this nullity of the former days is added only to the third duty of the Nazirite, that he should not defile himself by the dead; and not to either of the former two, which might seem to be greater. Of this the Hebrews have these observations. *A Nazirite that drinketh wine, or eatch that which cometh of the vine, though many days, he destroyeth not (or frustrateth not) the days of his Nazariteship, no not one day. And so if he shall shave off a little hair of his head, or either ignorantly or presumptuaously shave all his head, &c. he frustrateth (but) 30 days, till he have locks again, and after that he beginneth to reckon: As if he vowed to be a Nazirite an 100 days, and after 20 days his head is shaven; then he must wait 30 days till the hair of his head be grown: and after 30 days, he is to reckon 80 days, for the complement of the days of his Nazariteship. And all those 30 days, all the particular duties of a Nazirite, lie upon him; only they come not into his reckoning. A Nazerite that is defiled, whether pre•umptuously or ignorantly, yea, though it be by the pollution of an heathen by constraint, he s* ⟨...⟩ *slratch all; and must be shavē with the shaving for uncleanness, & bring the oblations for uncleanness; and is to began again to reckon the days of his Nazariteship, Num. 6 12. Yea though he be defiled in the day, when the days of his Nazariteship are fulfilled, and in the end of the day, all is frustrate. If he be defiled the day after the fulfilling, that is, the day when he bringeth the oblations of purity; he frustrateth 30 days only; and thus he is to do. He is to bring the oblations for uncleanness, and shave for uncleanness, and begin to reckon the Nazariteship of 30 days; and then he is to shave for cleanness, and bring the oblations of cleanness* [mentioned in *v.* 14, &c.] *And if he be defiled after any one of the bloods be sprinkled for him, he frustrateth not a whit, but bringeth the rest of the oblations for cleanness. If he vow to be a Nazirite, while he is unclean by the dead, his Nazariteship beginneth upon him: & if he defile himself the second time, or drink wine, or shave his head, he is to be beaten. And if he cō••ue in his uncleanness many days, they profit him not (for his account) until he* ⟨◊⟩ *sprinkled the third day and the seventh & be washed in the seventh: and that seventh day goeth into his account of Nazariteship, for him that voweth while he is unclean▪ but a clean Nazirite which is defiled, he beginneth not to reckon till the eighth day, and forward. If he have an issue in his flesh, be he man or woman, all the days of their issue, go on in their reckoning, although they be unclean, (Levite. 15.) and this was taught Moses at Mount Sinai. And I need not speak, how if a Nazirite be unclean with other uncleannesses, the days of his uncleanness go on in his reckoning, and he loseth not any. Maim. in Nezir. ch. 6. s. 1.▪ 8. and c. 7. s* 9, 10.

Verse 13. *the Law]* the third part of the Nazarites [unspec] Law, how heshould show himself thankful unto God, when through his grace he hath fulfilled his vow, and is orderly to be discharged of the same. *he shall bring him]* he▪ shall present himself to the Lord by the Priest▪ or, the Priest shall bring him. It appeareth by *Act.* 21. 26. that the Nazirite was to go into the Sanctuary, to *signify the accomplishment of the days of the sanctification,* or Nazariteship. Some translate, *he shall bring it,* the oblation after mentioned; and this the Greek Version favoreth. *Sol. Rashi* expoundeth it, *he shall bring himself.*

Vers. 14. *shall offer]* or, *shall bring near,* as the Greek translateth, *he shall bring his gift. perfect]* in Greek, *without blemish:* see *Exod. 12. Peace-offerings]* in Greek, *Salvation.* Of these sacrifices, see *Lev. 1. an• 3. and 4.* 〈◊〉. for according to the rites there specified, were they to be offered. And whereas the Nazirite, though he had fulfilled his vow without any pollution, is here commanded notwithstanding to bring a Sin-offering, &c. it taught the secret and unseen guiltiness which cleaveth to the most holy men in their best and most perfect works; which without atonement by the blood of Christ, cannot be pure and pleasing in the sight of God. For though a man *know nothing* by himself, yet is he *not hereby* 〈...〉 *;* but he that judgeth him, is the Lord, 1 *Cor.* 4. 4. in whose sight no man can be justified by the works o• the Law, *Gal.* 2. 15, 16. These 〈◊〉 〈...〉, 〈◊〉 here saith, were to *looseth* 〈◊〉 *pro* 〈...〉 *s* 〈 ∞〉. *•he Nazirite,* the fruit of 〈...〉 e, his shaving, and defiling by the dea 〈...〉 *R. Mena* 〈...〉 applieth *th male* 〈◊〉 *for a b* 〈...〉 〈...〉 *ffering, to the property of mercy, and the female* 〈...〉 *Sin-offering, to the property of judgment; and the peace-offerings to the glory of Israel, that setteth peace in the world.*

Verse 15. *and wafers]* The Hebrews (as *Sol. Rashi)* here say, there were *teno* 〈...〉 *ach sort,* ten cakes and ten wafers; which *Maimonides* in *Nazir. ch. 8, sect.* 1. declareth thus: *And he bringeth with the ram for peace-offerings, six tenth-deals of figure, &c. of them he baketh twenty cakes, ten cakes of unleavened bread, and ten wafers of unleavened bread, and anointeth the twenty, with the fourth part (of a Log) of oil; and he bringeth the twenty in one vessel.* See *Lev. 7. 12. their meat-offering]* besides the former extraordinary cakes & wafers, he was to bring the ordinary meat-offering, and drink-offerings appointed for all sacrifices, whereof see *Num.* 28.

Verse 16. *shall offer* them] or, *shall bring* them *near;* which words do one explain another, in the Hebrew text, as, *they brought near burnt sacrifices, 1 Chr.* 16. 1. that is, *offered burnt sacrifices, 2 Sam.* 6. 17. For the order, it is said, *He killed the sin-offering first; and after that, the burnt-offering; and after that, the peace-offerings; and after that, he was shaved. And if he were shaved after the killing of the sin-offering, or of the burnt-offering, it would serve. Maim. in Nazir. ch. 8. s. 2. shall do]* that is, *shall offer, (as v. 11.) his sin-offering;* whereby the Nazirite acknowledged himself a sinner, even in the most sanctified time and actions of his life; and that he could have no access unto God, but by the sacrifice of Christ; so man's best works have no place in justification, *Rom.* 3. 20.

Verse 17. *shall make]* or, *shall do,* that is, *offer* (as *verse* 16.) for *a sacrifice of peace-offerings,* to give chan•es unto God, by whose grace he had fulfilled his vow. Therefore he rejoiced, keeping a feast before the Lord; for the flesh of the Peaceofferings was eaten by him that brought the sacrifice, when the Lord and his Priest had their portions, *Levite.* 7. 14, 15.

Verse 18. *the Nazirite]* in Greek, *he that vewed;* in Hebrew, *Nazir. shave]* this the Hebrews call, *the shaving of purity* (or, *for cleanness)* and it differeth from the former shaving, in *verse* 9. wch was for uncleanness; and figured the purging of his uncleanness▪ but this shaving was in thankfulness, to signify that he had the perfection of his Nazariteship from God, and therefore burned his hair under his sacrifice. This shaving was to be of all his hair: the Hebrews say, *if he left but two haeres, he had done nothing, neither had he kept the commandment*

of shaving, whether he were a clean Nazirite, or an unclean. If he had left two hairs, he was to let all his hair grow, and shave it all again with those two hairs, [after thirty days.] Maim. in N•z. chap. 8. sect. 67. at *the door of the Tent]* afterward when the Temple was built, they say it was *in the women's Court, in the Nazarites chamber, which was there* ⟨◊⟩ *the South-East corner, and there they boiled their peace-offerings, and cast their hair into the fire. And if he shaved in the City, it would serve: but whether it were in the City or Sanctuary, under the cauldron he was to cast his hair; and he might not shave, till the door• of the court were opened; as it is said, at THED* ⟨...⟩ *RE OF THE TENT: not that* ⟨◊⟩ *shaved before the door, for that were a contempt of the Sanctuary. Maim▪ in Nezir. ch. 8. sect.* 3. Compare here with that in *Act.* 18. 18. where it is said, *having shaved his head in Cenchrea, for he had a vow;* by which it seemeth, the shaving was not of necessity to be in the Sanctuary, or in the City of Jerusalem. *of his Nazariteship]* in Greek, *of his vow:* so the *vow* in *Act. 18. 18. and* 21. 23. meaneth *Nazariteship. under the sacrifice]* to burn it there, and consume it, signifying the end of his vow, performed acceptably to God in Christ, and presented unto him by the *Spirit,* which is like unto *fire, Mat.* 3. 11. The Hebrews say, *If he be shaved by the peace-offerings, and he be found disallowable, his shaving is disallowable, and his sacrifices profit him* [unspec] *not. If he be shaved by the sin-offering, and it be found that it was not stain by the name of a sin-offering; and afterward he bring the peace-offerings and burnt-offering, and oblations as they are commanded; his shaving is disallowable, & his sacrifices profit him not. If he be shaved by the burnt-offering, or by the peace-offerings, and they be stain not by their name, and afterward he bring the other oblations to offer them by their name, his shaving is disallowable, and his sacrifices profit him not. If he be shaven by them three, and any one of them be found right, his shaving is right; And he is to bring the other sacrifices, and offer them after their manner. And wheresoever we say his shaving is disallowable, it frustrateth 30 days; and he is to count 30 days after his disallowed shaving, and bring his offerings. Maiman M* ⟨...⟩ *11. of peace-offerings]* in Greek, *of* ⟨◊⟩ *;* in Chaldee, *of Sanctifications:* see *Lev.* 3. ⟨...⟩ every Nazirite was to fulfill his vow, and b ⟨...⟩ own sacrifices, yet are there certain observations by the Hebrews, which are of use for understanding some things in the New Testament. They say, *If a man vow to be a Nazirite, he may bring* ⟨◊⟩ *fathers oblations for himself, and be shaved* ⟨◊⟩ ⟨...⟩ *but a woman is not shaved for her fathers offering•; this we have learned by tradition. As, he whose* ⟨◊⟩ *was a Nazirite, and he separated money to* ⟨...⟩ *ons therewith, and he die, and leave the money* ⟨...⟩ *lute (without expressing for what sacrifice it is,* ⟨◊⟩ *the son say after his fathers death, I will be a Nazirite upon condition that I may bring my offerings* ⟨◊⟩ *the money which my father separated for his offering: loe, he may bring his offerings with that mo* ⟨...⟩ *so, if he and his father were Nazarites, and* ⟨◊⟩ *father separated money absolutely, and dieth; and the* ⟨◊⟩ *after his fathers death, I will shave for my* ⟨◊⟩ *money: loe, he may bring his offerings wish the* ⟨◊⟩ *but if he say not so, the money falleth to a vo* ⟨...⟩ *fering. If the father die, and leave many sons▪ they* ⟨◊⟩ *the money among them, for it is their inherit* ⟨...⟩ *everyone of them must be shaved for his* ⟨◊⟩ *& the first borne hath a double portion. He that* ⟨◊⟩ *. Upon me be the shaving of a Nazirite, he is* ⟨...⟩ *bring the offerings of shaving for cleanness, and* ⟨...⟩ *fer them by the hand of what Nazirite he* ⟨◊⟩ *. If he say, upon me be half the oblations of a Nazirite;* ⟨◊⟩ *on me be the half of the shaving of a Nazirite; then he bringeth half the offerings by what Naz* ⟨...⟩ *he will; and that Nazirite payeth his offering•* ⟨...⟩

that which is his. But if he say, Upon me be the▪ ⟨◊⟩ of half a Nazirite; then he is to bring the offering ⟨...⟩ a full Nazirite: for we have no half Naz ⟨...⟩ Maimonides in Nezir. ch. 8. sect. 15▪ 18. By this, ⟨◊⟩ may see the reason of that which James said unto Paul, though he had no Nazarites vow upon him; *We have four men which have a vow on them; ⟨◊⟩ take, and sanctify thyself with them, and he at ⟨...⟩ ges with them, that they may shave their heads, ⟨◊⟩ Then Paul took the men, and the next day sancti ⟨...⟩ himself with them entered into the Temple, to ⟨◊⟩ the accomplishment of the days of Sanctification. ⟨◊⟩ ,* Nazariteship] *until that an offering should be ⟨◊⟩ for everyone of them: Acts* 21. 23. 24. 26. For though Paul had not vowed or fulfilled a Nazariteship him self, yet might he contribute with them, and they be partakers of his charges about the sacrifices.

Verse 19. *the sodden shoulder]* or, ⟨◊⟩ arm, meaning the left shoulder, for the right shoulder was due unto him raw, of all peace-offerings. *Lev.* 7. 32. this was peculiar of the Nazarites ram only, and not due to the Priest from any other sacrifice. The manner of this service, was thus; The ram was *killed, and the blood sprinkled, and the b ⟨...⟩ ⟨◊⟩ and the fat of the intralls taken out. After ⟨◊⟩ the flesh was cut in pieces, and the breast and the ⟨...⟩ der were put apart: and the rest of the ram was ⟨...⟩ den in the women's court. And the Priest tocke ⟨...⟩ sodden shoulder of the ram, with one of ⟨◊⟩ ⟨...⟩ cakes brought therewith, with the breast and the (other shoulder, and the fat: and he ⟨...⟩ th them all on the Nazarites hands; and the Priest put his heads under the owners hands, and wav'd all before the Lord. Maimonides* in *Maaseh hak ⟨...⟩ , ch••. 9. sect. 6. 9. After the waving, the fat was salted, and burned ⟨◊⟩ the Altar: the breast and shoulder was meat for the Priests; but they had no right unto them, till after the fat was burned. And the cake which was waved, and the sodden shoulder were eaten by the priests; and therest of the bread, with the residue of the flesh, was eaten by the owners;* as is shown by *Maimonides* in *Maaseh •akorbanoth, •h. 9. sect.* 6. 9. 12. See the notes on *Lev.* 3. and 7. ch. In that the other shoulder (besides the ordinary gift) was here given to the Lord's Priest, it taught the Nazarites as they had received more special grace of God to perform their vows, so they should give him more special thanks.

Verse 20. *wave them]* this shoulder was *waved* (of which word, see the annotations on *Exod.* [unspec] 29. 24.) the other was heaved up ward, called therefore the *heave shoulder,* by which motions, performed by the Priests hands under the Nazarites, God taught them that the perfection and acceptation of all their actions, was through the mediation of our great Priest Christ Jesus, by whom we are to offer *the sacrifice of praise to God continually, that is, the fruit of the lips, confessing to his name, Heb. 13. 15. holy]* Hebr. *holiness,* that is, an holy portion for the Priest to eat; so the Nazirite was taught to give the glory of his Sanctification unto Christ, whom the Priest here figured. *wave breast▪* Hebr. *breast of waving,* and *shoulder of heaving;* those which the Priest had of all the Peace-offerings, *Levite. 7. may drink wine]* or, *shall drink,* if he will, and also shave his head when he will, and be unclean by the dead; for now he was discharged of his vow. Though here special mention is made of drinking wine, which being for the comfort and cheering of man's heart, might signify the fruit and comfort which followeth affliction and humiliation, when sorrow and mourning shall be done away. And

where it is said, *and after,* he may drink; it showeth that before the shaving and sacrifices here appointed, he might not drink wine, though the time of his vow were expired. The Hebrews say, *A Nazirite that hath fulfilled the days of his Nazirite ship, and is not shaved with the shaving for cleanness; it is unlawful for him to be shaved, or to drink wine, or to be defiled by the dead, as he was before: & all the particulars of Nazariteship are upon him; and if he be shaven, or drink wine, or be defiled, he is beaten. Maim.* in *Neziruth, ch. 4. s.* 12.

Verse 21. *his oblation]* understand, this is *his oblation;* or, as the Greek saith, *his gift. for his* [unspec] *N* 〈...〉 *ship]* in thankfulness to God for giving him grace to fulfill his Nazariteship; and to make atonement for his sins committed under that his vow. This ordinance of Nazarites, was a special glory in Israel, *Amos* 2. 11. where their *Nazarites were purer than snow, they were whiter tha milk, they were more ruddy in body than Rubies, their polishing* 〈◊〉 *of Sapphire, Lam.* 4. 7. all which denote the heavenly graces wherewith the Saints that faithfully kept this vow, were endued. Yet was it but a legal service, which by Christ is taken away; in whom we have obtained a more glorious state, being *washed from our sins in his own blood,* whereby we are *whiter than Snow, Rev••. 1. 5. Psalm.* 51. 9. and being sanctified by his Spirit, we have *our conversation in Heaven, from whence also we look for our Savior, the Lord Jesus Christ, Philip.* 3. 20. The abolishing of this ordinance is declared in *Act. 21. 25. As touching the Gentiles which believe, we have written and concluded, that they observe no such thing:* and it is a Canon of the Hebrew Doctors, that *The Samaritan* (or *Gentile) hath no Nazariteship; Talmud in Nazir. ch.* 9. And by the overthrow of the City and Temple of the Jews by Nebuchadnezzar, the Nazarites *visags* became *blacker than acoale, they were not known in the streets, their skin cleaved to their bones, it was withered, it became like a stick. Lam.* 4. 8. that they might be taught to look for a better sanctification, which Christ should give in the heavenly Jerusalem, *in the light* whereof, *the nations of them which are saved* do *walk,* and into which, *nothing that defileth shall enter, Rev.* 21. 24. 27. where that is fulfilled which the Hebrews say of the Nazirite, that *he is warned not to defile himself by the dead, because the power of uncleanness may not enter into the holy Temple; as it is written (in Song. 4. 7.) Thou art all fair, my love, there is no blemish in thee. R. Menachem* on *Num.* 6.

Verse 22. *Jehovah spake]* after that the people were instructed with God's Covenant, set in order round about his Sanctuary, and sanctified in that their order; the Law is here given for the blessing of them in that holy state of life. For *who so looketh into the perfect law of liberty, and continueth, he, being not a forgetful hearer, but a doer of the work, he shall be blessed in his doing. I am.* 1. 25.

Verse 23. *his sons]* the Priests to whom this office of blessing the people is in special manner committed; as it is said, *them hath Ichovah thy God chosen, to minster unto him; and to bless in the name of Jehovah, Deut. 21. 5. And Aaron was separated, that he should sanctify the most holy things, he and his sons forever; to burn (incense) before Jehovah, to minister unto him, and to bless in his name forever, 1 Chron.* 23. 13. Herein the work of Christ (*a Priest forever after the order of Melchizedek, Psal.* 110.) was figured; whom *God sent to bless* us, in turning away everyone of us from his iniquities, *Act.* 3. 26. whose first Doctrine began with manifold blessings, *Matth.* 5. 2.—12. who also having fulfilled his ministry here on earth, *lifted up his hands and blessed* his

Disciples, and so was *carried up into heaven, Luke* 24. 50, 51. Therefore when he was to come into the world, the Priest of Aaron's seed, when he should have blessed the peo ple, was *speechless, Luke* 1. 21, 22. to signify that the end of his Priesthood was at hand, and that the people should look for another Priest, in whom *all nations* should be *blessed, Gal.* 3. 8. And in this respect we may have use of the Jews tradition, that their Priests (of Aaron's stock) were to lift up their hands and bless the people *in the Morning, but not at the Minchah* (or Evening sacrifice,) *Maimonides* treat, of *Prayer, chap. 14.* 〈◊〉. 1. for *in these last days* (the Evening of times) God hath spoken unto us by *his Son, whom he hath appointed heir of all things, Heb.* 1. 1. 2. The Hebrews also say, *the reason why this blessing is mentioned when the Tabernacle was erected, was because from the Tabernacle that is above the abundance of blessing is spread abroad on thē that are beneath▪ R. Menachem Rakanat, on Num.* 6. Which is indeed fulfilled in Christ, *the Minister of the true Tabernacle, which the Lord pitched, and not man:* who *if he were on earth, should not be a Priest;* but, *through the veil that is his flesh, he is entered into heaven it self, now to appear unto the face of God for us: Heb. 8. 2. 4. and 10. 2. 20. and* 9. 24. *Thus shall ye bless]* The Priest blessed standing, as it is written, *to stand before Jehovah, to minister unto him, and to bless in his name, Deut.* 10. 8. And it was with lifting up of hands, as it is said, *And Aaron lift up his hand towards the people, and blessed them, Levite.* 9. 22. which gesture our Lord Christ also used, when he blessed his disciples, *Lu.* 24. 50. The Hebrew Doctors understand the word *Thus,* to imply both matter and manner, whereof they have sundry traditions; *as, Thus shall ye bless, standing; Thus, with lifting up of hands; Thus, in the holy tongue* [that is Hebrew;] *Thus, with your faces against* (the people's) *faces; Thus with an high voice; Thus, by* (God's) *expressed name* [Jehovah] *if* (ye bless) *in the Sanctuary. It is not lawful for the Priests in any place, to add any blessing unto these three verses; as to say (like Deu. 1. 11.) The Lord God of your fathers, make you a thousand times so many moe as ye are, or any the like: Maimonides* in treat. of *Prayer, chap. 14. sect.* 11. 12. The manner they also say was thus, *The Priests went up to the bank* (or *stage) after that the Priests had finished the daily morning service, and lifted up their hands on high above their heads, and their fingers spread abroad; except the high Priest, who might not lift his hands higher than the Plate* (whereof see *Exod. 28. 36.) and one pronounced (the blessing) word by word, till the three verses were ended. And the people answered not after every verse, but they made it in the Sanctuary one blessing, and when they had finished, all the people answered, Blessed be the Lord God, the God of Israel, forever and ever. And he pronounced God's name as it is written with I••h: but in the city (or country) they pronounced it Adonai (Lord) for they mention not the name as it is written, save in the Sanctuary only. And after Simeon the just was dead, the Priests left off blessing by God's proper name* [Jehovah] *even in the Sanctuary, to the end that no man which was not honest and of good esteem, might learn it. The Priests blessing is not pronounced in any place, but in the holy* (Hebrew) *tongue; as it is said, THVS SHAL YE BLESSE, &c. The lifting up of hands, is by ten Priests of the number. A Synagogue which is all of Priests, they all lift up hands, and the women and children answer Amen. If there remain ten Priests moe than they which are gone up the bank, the ten answer Amen. A Congregation wherein there is no Priest, but a Minister only, he lifteth not up his hands: but when he is come to conclude with peace, he he saith, Our God, and the God of our fathers ble* 〈...〉 *us with the threefold blessing in the Law written by Moses thy servant, which was pronounced out of the mouth of Aaron and his sons the Priests with thy Saints, as it is said, THE LORD BLESSE THEE AND KEEP ETHEE, &c. A Priest that hath lift up his hands in one Synagogue, and goeth to another Synagogue, and findeth the Congregation at*

prayer, and they are not come to the Priests blessing, he lifteth up his hands for them, and blesseth them, though it be oft times in a day, Maim▪ treat. *of prayer▪ chap. 14. sect. 9, 10, 11. and chap. 15. sect.* 9, 10, 11. By these their traditions it appeareth, that the not pronouncing of God's name *Jehovah,* as it is written, was a device of their own, first restraining it to the Sanctuary and blessing only; at last, omitting it in the Sanctuary also, lest it should be by the unworthy polluted, as they supposed. Yea so far went they in this their preciseness, as they say, that their *first wise men taught not this name to their disciples or sons which were of honest conversation, but once in seven years: Maim. ibidem, c. 14. sect.* 10. And this it seemeth they did because the nations corrupted the name, calling him *Iao, Iave, Iabe, Ievo, Iovis,* and sundry other ways, (as in human writers is yet to be seen;) and applied those names sometime to false God's. Of the meaning of this name *Jehovah,* see the Annotations on *Gen.* 2. 4. and *Exod.* 6. 3. and of *blessing,* see *Gen.* 14. 19. 20.

Vers. 24. *Jehovah bless thee]* The name *Jehovah* [unspec] thrice repeated in this blessing, is a mystery of the Trinity in the Godhead, *the Father, the Son, and the Holy Ghost,* into whose *name* we are baptized, *Mat.* 28. 19. which *Jehovah* is *one, and his name one, Deut. 6. 4. Zach.* 14. 9. So the Apostle beginneth wishing *Grace and Peace, from him which Is, and which Was, and which Is to come,* [that is, Jehovah God the Father] *and from the seven Spirits which are before his throne,* [that is, the Holy Spirit, whose graces are *seven,* that is, manifold and plentiful; but though there be *diversities of gracious gifts,* yet it is *the same Spirit, 1 Cor. 12. 4.] and from Jesus Christ: Revel.* 1. 4, 5. And another Apostle concludeth, *The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Spirit* ⟨◊⟩ *with you all, Amen. 2 Cor.* 13. 14. Which, as all other blessings, are derived from this set down by *Moses:* who showeth the grace of God the Father, in *blessing,* that is, giving all good things, both for this life, and that which is to come; as it is written, *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly* (things) *in Christ, &c. Ephes.* 1. 3. This blessing God offered the Jews, when he sent his Son Jesus *to bless* them, *in turning away everyone of them, from* his *iniquity; Act.* 3. 26. The Hebrew Doctors (as *R. Menachem Rakanat* on th•• place) have also noted how this name of God [Jehovah] is thrice mentioned, and every time with ⟨◊⟩ different accent in the Hebrew, implying a mystery: which cannot better be applied than to the three distinct persons of the holy Trinity. ⟨◊⟩ *thee]* in grace and good estate, and safe from evil, as it is said, *Jehovah will keep thee from all evil, he will keep thy soul, Psal.* 121. 7. And for good, it is spoken in 1 *Chron.* 29. 18. So our Savior prayeth, *Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are:* and, *keep them from the evil: John* 17. 11. 15.

Ver. 25. *his face to shine upon thee]* or, *his countenance to shine (to be lightsome) unto thee.* For *face,* the Chaldee putteth *Shekhinah,* the *Divine Majesty:* whereby Christ seemeth to be meant, as is noted on *Exod.* 34. 9. God's *face,* sometime signifieth his anger, as *Levite. 20. 6. Psal. 21. 10. and.* 34. 17. sometime his favor, *Psal.* 21. 7. But the *light* or *shining of* his *face,* usually meaneth his loving favor and salvation in Christ; as, *Cause thy face to shine, and we shall be saved, Psal.* 80. 4. 8. 20. and, *The light of thy face, because thou didst favor them. Psal.* 44. 4. So this second branch respecteth Christ, *the Lamb* which is *the light of the world,* and of the heavenly

Jerusalem, *John. 8. 12. Rev.* 21. 23. whose face shined *at the Sun, Rev.* 1. 16. of whom it is said, *God who commanded the light to shine out of darkness, hath shined in our hearts, (giving) the light of the knowledge of the glory of God, in the face of Jesus Christ, 2 Cor.* 4. 6. So in him is that saying fulfilled, *In the light of the kings face is life: and his favor is as a cloud of the latter rain: Prov.* 16. 15. And this blessing implieth deliverance out of misery, as appeareth by *Psal.* 80. and *Dan.* 9. 17. who saith, *Cause thy face to shine upon thy Sanctuary, which is desolate. be gracious]* or, as the Greek translateth, *be merciful.* This *Grace* is opposed to all man's *works,* with which it cannot stand, *Rom.* 11. 6. and 4. 4. and it is bestowed on whom God will, *Exod. 33. 19. Rom.* 9. 15, 16. by which grace, we are *saved, through faith,* God having shown *the exceeding riches of his grace, in* his *goodness towards us, through Christ Jesus, Ephes.* 2. 7. 8. by whom *grace reigneth through righteousness, unto eternal life, Rom.* 5. 21. Therefore the Apostle blesseth the Churches, with *the grace of our Lord Jesus Christ, Rom. 16. 20. 2 Cor. 13. 13. For the Law was given by Moses; but grace and truth came by Jesus Christ, John.* 1. 17.

Verse 26. *lift up his face]* this in men, signifieth a comfortable and cheerful countenance and carriage, *John 29. 24. 2 Sam.* 2. 22. so here in God towards his people; and by *face* understand as before *the light of his face,* that is, his favor; as in *Psal. 4. 7. Jehovah lift thou up the light of thy face upon us;* and it signifieth the applying and communicating of God's foresaid grace, to man's conscience and seeling, as after it is said, *Thou hast put gladness in mine heart, &c. Psal.* 4. 8. Thus the first branch of the blessing (in verse 24.) implieth the *love* of the *Father;* the second (in verse 25.) the *grace* of the *Son;* and this third, the *communion* of the *Holy Ghost;* as the Apostle distinctly expoundeth this blessing, in 2 *Cor.* 13. 14. And by this *Spirit,* all gracious gifts, of *wisdom, knowledge, faith, prophesy,,* and the like, are given to the Church, 1 *Cor.* 12. 8-11. The word *face* sometime meaneth *anger,* as before is noted; and the Hebrew *Nasa, Lift up,* is sometime used for *taking away,* as in *Exod.* 10. 19. and so the Chaldee translateth this here, *The LORD remove* (or *take away) his anger from thee.* The same exposition the *Zohar* also giveth of this place, that *wrath may be taken away, and not found in the world. and give]* Hebr. *and put* (or *dispose) unto thee,* that is, communicate with thee: which the Greek translateth *give:* and in the Scriptures one of these words is used for another: as *he hath put thee, 1 Kings* 10. 9. or, *he hath given thee, 2 Chron.* 9. 8. So, *put glory, Ios.* 7. 19. that is, give glory, and to *put mercy, Isaiah.* 47. 6. is to give or communicate the same. *Peace]* this word generally signifieth all prosperity, and the perfect enjoying of all good things; it is opposed to war, *Eccles.* 3. 8. to discord and onmitie, *Ephes.* 2. 14, 15. *Luke* 12. 51. to tumult and confusion, 1 *Cor.* 14. 33. and to all adversity, *Gen. 43. 27. 2 Kings 4. 26. John.* 16. 33. and is therefore added for a conclusion of blessings, *Psal.* 29. 11. & 125. 4. 1 *Pet.* 5. 14. This peace is obtained by Jesus Christ, *Eph. 2. 14, 15, 17. Rom.* 5. 1. and enjoyed by the Holy Ghost, *Rom. 8. 6. 9. & 14. 17. And the peace of God which passeth all understanding, shall guard* our *hearts and minds through Christ Jesus, Phil.* 4. 7. And the Hebrew Doctors expound *this peace,* to be *the kingdom of the house of David; R. Nathan* in *Siphri:* which is true, for when the Angel said, *Unto you is borne this day, in the city of David, a Savior, which is Christ the Lord;* then the heavenly host sang, *Glory to God in the highest, and on earth peace, Luke* 2. 11—14. and one part of his name is, *THE PRINCE OF PEACE; Isaiah.* 9. 6.

Verse 27. *And they shall]* the Priests in all ages, such as were meet to serve in the Sanctuary, performed this as the other services. The Hebrew Canons have here their limitations; they

say, *Six things do let from lifting up the hands (to bless) 1 the tongue, 2 blemishes, 3 transgression, 4 years, 5 wine, 6 and uncleanness of hands. The tongue, as if they stammer and cannot pronounce the letters aright, or lisp, &c. Blemishes, as if they have any blemishes in their face, hands, or feet; as if they have crooked fingers, &c. Transgression, as if a Priest hath killed a man, though unawares, and though he have repented for it, yet may he not lift up his hands, Isaiah. 1. 15. Or, if the Priest have served idols, &c. though he have repented for it, he may never lift up hands; as it is written (in 2 Kings 23. 9.) The Priests of the high places came not up to the Altar, &c. and blessing is as a service, Deut. 21. 5. Yeares, as a young Priest lifteth not up his hands till he be fully come to his age. Wine, as if he have drunk a quarter (of a Log) of wine, he may not lift up his hands, till he hath put away his wine from him, Levite. 10. 9. Uncleanness of hands, as a Priest that hath not washed his hands, may not lift them up (to bless) but he must wash his hands, as they use to sanctify them for service, and afterwards he blesseth. Maim.* treat. of *Prayer, chapt. 15. sect. 1-.-5. put my name]* or, *impose my name;* which the Chaldee expoundeth, *shall put the blessing of my name;* and *Chazkuni* saith, *the memorial of my name in every blessing.* It seemeth to be meant of the Priests gesture, that they should lift up their hands *towards the people,* as did *Aaron, Levite.* 9. 22. for a sign that the name and blessing of God was imposed upon them; and *The name of Jehovah is a strong tower: the righteous runneth into it and is safe, Prov.* 18. 10. So now in Baptism, the name of the *Father, Son and Holy Ghost,* is put upon us, *Matth.* 28. 19. and they that inhabit Jerusalem which is from above, see the face of God, *and his name* ⟨ו⟩ *in their fore-heads, Rev. 22. 4. I will bless them]* the Greek addeth, *I the LORD will bless them:* and *Jonathan* in his *Thargū* paraphraseth, *I by my word will bless them;* and *Chazkuni* explaineth it, *that the Priests should not say, we have blessed Israel.* God here annexeth a promise to this ordinance, for to strengthen the faith of Israel walking in his fear; & so the word *them* is to be understood both of people and Priests; as it is said, *He will bless the house of Israel, he will bless the house of Aaron; he will bless them that fear Jehovah, the small with the great, Psalm.* 115. 12, 13. and his *blessing, it maketh rich; and he addeth no sorrow with it, Prov.* 10. 22. And whereas the Priests were sometime simple, and sometime wicked men; as *the sons of Eli, were sons of Belial, 1 Sam.* 2. 12. lest any should despise the ordinance of God for their unworthiness, this promise is here added. And in the Hebrew Canons, they have this rule; *Do not marvel and say, what availeth the blessing of this simple (priest?) For the receiving of the blessing dependeth not on the Priests, but on the holy blessed God; as it is written, They shall put my name upon the sons of Israel, and I will bless them, Numb. 6. 27. The Priests do the commandment which is commanded them; and the holy blessed God, in his mercy blesseth Israel, according to his pleasure. Maim.* treat. of *prayer, chap. 15. sect.* 7.

CHAP. VII.

1 When the Tabernacle was set up, anointed and sanctified, the Princes of the tribes give six wagons and twelve Oxen, for the service of the Sanctuary, which were given to the Levites of Gershon and Merari. 10. The twelve Princes offer everyone in his day, vessels of silver and gold, and cattle for sacrifices of all sorts, at the dedication of the Altar, 84. The sum and weight of all the vessels, and number of all the sacrifices which the Princes did offer. 89. God speaketh unto Moses from the Mercy-seat in the Tabernacle.

ANd it was, in the day when Moses had finished the rearing up of the tabernacle, & had anointed it, & sanctified it, & all the instruments thereof; & the altar, and all the instruments thereof; and had anointed them, and sanctified them: Then offered the Princes of Israel, heads of the house of their fathers; they *were* the Princes of the Tribes: they *were* those that stood over them *that were* mustered. And they brought their oblation before Jehovah; six covered wagons, and twelve oxen; a wagon for two of the Princes, and an ox for one: and they brought them near, before the Tabernacle. And Jehovah said unto Moses, saying; Take *it* of them, that they may be to serve the service of the Tent of the Congregation: and thou shalt give them unto the Levites, *to every* man according to his service. And Moses took the wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen, he gave unto the sons of Gershon, according to their service. And four wagons and eight oxen, he gave unto the sons of Merari, according to their service, under the hand of Ithamar, the son of Aaron the Priest. But unto the sons of Kohath he gave none, because the service of the Sanctuary *was* upon them, they should bear with shoulder.

And the Princes offered, *for* the dedication of the altar, in the day that it was anointed▪ and the Princes offered their oblation, before the altar. And Jehovah said unto Moses: One Prince for a day, one Prince for a day shall they offer their oblation, for the dedication of the altar.

And he that offered his oblation in the first day, was Naasson the son of Amminadab, of the tribe of Judah. And his oblation *was* one silver dish, an hundred and thirty *shekels was* the weight thereof; one silver bason, of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a meat-offering. One cup, of ten *shekels* of gold, full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a Burnt-offering. One goat-bucke, of the goats, for a sin-*offering.* And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambes of the first year: this *Was* the oblation of Naasson, the son of Amminadab.

In the second day, offered Nethaneel the son of Zuar, the Prince of Issachar. He offered his oblation, one silver dish, an hundred and thirty *shekels was* the weight thereof; one silver bason, of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat-offering. One cup of ten *shekels* of gold, full of incense. One bullock, a youngling of the herd; One ram, one lamb of his first year, for a burnt offering. One goat-bucke o• the goats, for a sin-*offering.* And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the oblation of Nethaneel the son of Zuar.

In the third day, the Prince of the sons of Zebulon: Eliab, the son of Helon. His oblation *was,* one silver dish, an hundred and thirty *shekels was* the weight thereof: one silver bason, of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat-offering. One cup of ten *shekels* of gold, full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a burnt offering. One goat-bucke of the goats, for a sin-*offering.* And for a sacrifice of Peaceofferings, two oxen, five rams, five he-goats, five lambes of the first year: this *was* the oblation of Eliab, the son of Helon.

In the fourth day, the Prince of the sons of Reuben: Elizur, the son of Shedeur. His oblation *was* one silver dish, an hundred and thirty *shekels was* the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat-offering. One cup of ten *shekels* of gold full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a burnt-offering. One goat-bucke of the goats for a sin-*offering.* And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lams of the first year: this *was* the oblation of Elizur, the son of Shedeur.

In the fifth day, the Prince of the sons of Simeon: Shelumiel the son of Zurishaddai. His oblation *was* one silver dish, an hundred and thirty *shekels was* the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat offering. One cup of ten *shekels* of gold, full of incense. One bullock, a youngling of the •erd; one ram, one lamb of his first year, for a Burnt-offering. One goat-bucke of the goats for a sin-*offering.* And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the oblation of Shelumiel, the son of Zurishaddai.

In the sixth day, the Prince of the sons of Gad: Eliasaph the son of Deguel. His oblation *was,* one silver dish, an hundred and thirty *shekels was* the weight thereof; one silver bason, of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat-offering. One cup of ten *shekels* of gold, full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a Burntoffering. One goat-bucke of the goats for a sin-*offering.* And for a sacrifice of Peaceofferings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the oblation of Eliasaph, the son of Deguel.

In the seventh day, the Prince of the sons of Ephraim: Elishama, the son of Ammihud. His oblation *was,* one silver dish, an hundred and thirty *shekels was* the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat-offering. One cup of ten *shekels* of gold, full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a Burnt-offering. One goat-bucke of the goats, for a sin-*offering.* And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the oblation of Elishama, the son of Ammihud.

In the eighth day, the Prince of the sons of Manasseh: Gamaliel, the son of Pedahzur. His oblation *was* one silver dish, an hundred and thirty *shekels was* the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat-offering. One cup of ten *shekels* of gold, full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a Burnt-offering. One goat-bucke of the goats, for a sin-*offering.* And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the oblation of Gamaliel, the son of Pedahzur.

In the ninth day, the Prince of the sons of Benjamin: Abidan, the son of Gidioni. His oblation *was* one silver dish, an hundred and thirty *Shekels was* the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat-offering. One cup of ten *shekels* of gold, full of incense. One Bullock, a youngling of the herd; one ram, one lamb of his first year, for a Burnt-offering. One goat-bucke of the goats, for a sin-*offering.* And for a sacrifice of Peaceofferings, two oxen, five rams, five he-goats, five lambes of the first year: this *was* the oblation of Abidan, the son of Gideon•.

In the tenth day, the Prince of the sons of Dan: Ahi•zer, the son of Ammishaddai. His oblation *was,* one silver dish, an hundred and thirty *shekels was* the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flour mingled with oil, for a Meat-offering. One cup often *shekels* of gold, full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a burntoffering. One goat-bucke of the goats, for a sin *offering.* And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambes of the first year: this *was* the oblation of Ahiezer, the son of Ammishaddai.

In the eleventh day, the Prince of the sons of Aser: Pagiel, the son of Ocra•. His oblation *was,* one silver dish, an hundred and thirty *shekels was* the weigh• thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flour mingled with oil, for a Meat-offering. One cup often *shekels* of gold, full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a Burnt-offering. One goat-bucke of the goats, for a *sinoffering.* And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambes of the first year: this *was* the oblation of Pagiel, the son of Ocran.

In the twelfth day, the Prince of the sons of Naphtali: Ahira, the son of Enan.

His oblation *was,* one silver dish, an hundred and thirty *shekels was* the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuatie: both of them full of fine flour mingled with oil, for a Meat-offering. One cup often *shekels* of gold, full of incense. One bu•lock, a youngling of the herd; one ram, one lamb of his first year, for a Burnt-offering. One goat-bucke of the goats •o• a sin-*offering.* And for a sacrifice of Peaceofferings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the oblation of Ahira, the son of Enan.

This *was* the Dedication of the Altar, (in the day when it was anointed;) by the Princes of Israel: twelve silver dishes, twelve silver basons, twelve cups of gold. Every silver dish *weighed* an hundred and thirty *shekels,* and every bason, seventy: all the silver of the vessels, *weighed* two thousand and four hundred *shekels,* by the shekel of the S 〈...〉 ▪ The cups of gold *were* twelve, full of incen 〈...〉 *every* cup *weighed* ten *shekels,* by the 〈...〉 the Sanctuary: all the gold of the cups, *was* an hundred and twenty *shekels.* All the [unspec] oxen for the Burnt-offering, *were* twelve bullocks; the rams twelve; the lambes of the first year, twelve; and their Meat-offering: and the goat-buckes of the goats, twelve, for the sin-*offering.*

And all the oxen *for* the sacrifice [unspec] of Peace-offerings, *were* twenty and four bullocks; the rams sixty, the he-goats sixty, the lambes of the first year, sixty: This *was* the Dedication of the Altar, after that it was anointed. And when Mo••• [unspec] was gone in, into the Tent of the Cong••gation, to speak with him; then he heard the voice of *him* speaking unto him, from above the Covering-mercy-seat, that *was* upon the Ark of the Testimony, from between the two Cherubims: and he spake unto him.

Annotations.

FInished the rearing up] that is, *had fully set u• the Tabernacle,* which was reared the first day of the first month of the second year after their coming out of Egypt, *Exod. 40. 17, 18, &c. anointed it]* as was commanded, *Exod.* 40. 9. (〈◊〉 the holy oil appointed to be made, in *Ex••.* 〈◊〉 23—26, 27, 28.) the performance whereof is mentioned in *Levite.* 8. 10, 11. Because the Sanct•••• and Altar were the chiesest things, and 〈◊〉 the oblations, *Matth.* 23. 17. 19. therefore the P 〈...〉 ces performed not this homage following, till they were set up and anointed.

Verse 2. *Then offered]* Heb. *And the Princes, &c▪* [unspec] *offered.* This offering was in the second month of the second year after they were come out of Egypt, after that the Princes had been appo 〈...〉 with Moses and Aaron to number the people, *Numb. 1. 1, 2, &c.* and the tribes had been 〈◊〉 in order about the Tabernacle, *Numb.* 2. according to which order they here bring their offerings •or the dedication of the Altar. And so the first note on *Exod.* 40. 2. is to be corrected, where the offerings of these Princes are said to be in the first month, which should follow after in the second▪ *heads]* that is, *governors,* as the Greek translateth *the twelve rulers* (or, *princes)* 〈...〉 *houses:* see *Numb.* 〈◊〉 *. 16. stood over* them that were *mustered]* or, *that were numbered:* the Greek •aith *over the visitation,* (or, *muster:)* of whom it 〈◊〉 said to Moses, in *Numb. 1. 5. these* are *the* 〈◊◊〉 *the men which shall stand with you.* So at the making of the Tabernacle, *the Rulers brought* pr•••ous *Beryl stones, and filling stones for the Ep•••, &c. Exod.* 35. 27. And for the building of the Temple▪ the Princes *offered willingly, and gave for the* 〈...〉 *of the house of God,* gold, silver, brass, &c. 1 *Chron.* 29. 6, 7, 8.

Verse 3. *their oblation]* Hebr. *their Corban;* in Greek, *their gifts.* This oblation was for the [unspec] public service of the Tabernacle, to carry it when 〈◊〉 removed, *verse 5. Chazkuni* here saith, it was *to make atonement, for that they had numbered Israel, as in Numb. 31. 49, 50. Thy servants have taken the sum of the men of war, &c. and there lacketh not one man of us; we have therefore brought an oblation for the LORD, &c. to make an atonement for our souls before the LORD. covered wagons]* or, *coach wagons,* according to the Greek version: and so the Hebrew *Tsabbim* is used for *coaches* in *Isaiah.* 66. 20. The Chaldee and other Hebrews expound them *covered wagons.* In *Levite. 11. 29. Tsab* is a *Tortois,* so called of the shell that covereth it: accordingly here they may be called *wagons Tsab, of the Tortoys* (or *of covering)* because they were like to a Tortois, covered above. *Chazkuni* expoundeth *Tsab* for *Tsaba an host* (or *army,)* by cutting off the last letter, and so they were named, *wagons that went in the army for the service of the Tabernacle:* to which one Greek version agreeth, translating it *Dunameos. a wag•n]* that is, *one wagon for two Princes. for one]* that is, as the Greek translateth, *for everyone.* Thus in their gifts

they were partly several, partly joined in communion, two and two, for a wagon. The Hebrews compare the number of six, with the six several blessings, in *Numb.* 6. 24, 25, 26. and the twelve oxen, according to the number of the twelve tribes: *R. Menachem* on *Numb. 7. before the Tabernacle]* to present them there unto God. *Jonathan* in his Chaldee paraphrase addeth, *Moses would not receive thē of them, & they brought them near* (or *offered them) before the Tabernacle.* And *Sol. Rashi* so explaineth it, *because Moses received them not from their hand, till he was commanded by the mouth of God.*

Verse 5. *that they may be to serve]* or, *and let* [unspec] *them be to serve the service,* that is, to do the work; as the Greek translateth, *and they shall be for the ministerial works of the Tabernacle of Testimony.*

Verse 8. *four wagons, &c.]* Because the service [unspec] of the Merarites was heavier than the Gersonites, as having the charge of *the boards, bars, pillars,* and *sockets* of the Tabernacle; whereas the Gersonites carried but the *curtains, coverings* and *hangi•gs, Numb.* 4. 31. 25. therefore the Merarites had as many moe wagons and oxen, as the Gersonites. *in the hand]* that is, under the guidance and government of Ithamar: see *Num.* 4. 28, 33.

Verse 9. *of the Sanctuary]* or, *of the holy things,* [unspec] Hebr. *of the holiness:* meaning, the Ark, Table, Candlestick, Altars, &c. see *Num* 4 5—15. was *upon them]* the Greek translateth, *they have the ministerial things of the holy. with shoulder]* that is, as the Greek explaineth it, *they shall be are them on* (their) *shoulders,* and no otherwise; therefore when the Ark was carried on a wagon, God was angry, and killed Uzzah, 2 *Sam.* 6. 3, 7. then David acknowledged that the Lord had made a breach among them, because they sought him not in d•e order, 1 *Chron.* 15. 1•.

Verse 10. *the* 〈◊〉 *]* or, *the* 〈◊〉 *, consecration;* called in Hebrew *Chanuc* 〈...〉 *,* which when it is spoken of men, meaneth the *C* 〈...〉 *sing▪ initiation, information* and *training up* to any new thing which they were not accustomed to before: when of other things, as of Temples, Altars, Houses, or the like, it meaneth the first using of them, or dedication & consecration to their first use, wch was done with solemnity; as Solomon 〈...〉 *ted the house of God, 2 Chron.* 7. 5. and kept *the dedication of the Altar seven days, 2 Chro•.* 7. 9. and at the return out of Babylon, *they kept the dedication of the house of God, with joy, and offered at the dedication* thereof, 100 *bull••cks, 200 rams, 400 lambs, &c. Ezr.* 6. 16▪ 17. So they kept *the dedication of the wall of Jerusalem,* with gladness, thanksgiving, singing, cymbals, psalteries, harps, &c. and *with offering of sacrifices* and great joy, *N•hem.* 12. 27—43. And David made the 30 Psalm, for the *dedication* of his house. And all the Israelites used to dedicate their dwelling houses, *Deut.* 20. 5. Likewise in the Maccabe•s time, *they kept the dediction of the Altar eight days,* with sacrifices and gladness, and ordained it to be so kept yearly, 1 *Mac.* 4 54, 56▪59. which ordinance was kept in Christ's time, *John.* 10. 22. The like observation is found also among the Heathens, who dedicated their idols with music and solemnity, *Dan.* 3. 2, 〈◊〉 ▪ This *Dedication* is named in Greek, 〈◊〉 *,* and the feast is called 〈◊〉 ▪ *•o•.* 10. 22. of *new* making or using, or in memory of the new making of anything. So the sole•nitie of the Law at Mount Sinai, in *Exod.* 24. was a dedication; as the Apostle saith, it *was not dedicated without blood, Heb.* 9. 18. and Christ is said to have

dedicated for us a new and living way into the holy heavens. *Heb.* 10. 20. And now, that the altar might be consec•ated for the oblations of all Israel at all times, the Princes of the twelve tribes dedicate the same with gifts and sacrifices of all sorts, and great solemnity twelve days; so testifying their faith and joy in Christ (whom the Altar figured) by whom they should offer the sacrifice of praise to God continually, *Heb.* 13. 10—15. And this was a distinct thing from the former oblation, as *S•l▪ •arc•i* here observeth; *After they had voluntarily given the wagons and oxen to carry the Tabernacle, their heart stirred them up to offer voluntary offerings for the Altar, to dedicate it. before the Altar]* to present them there unto the Lord: whereupon *Rashi* again saith, that *Moses received it not from their hana, until he was commanded by the mouth of the Power▪* that is, of *God.* And here we may observe the Hebrews phrase, which call God the *Pow•r;* as do the Evangelists, saying, *Ye shall see the So••e of man sitting on the right hand of the Power, Mat.* 26. 64. and *Mark* 14. 62. which is explained in *Luk. 22. 69. the power of God.* So *the Son of the Blesssed▪ Mark* 14. 61. that is, *the Son of God, Matth.* 26. 63.

Verse 11. *One Prince for a day]* this sentence twice written, is for more plainness & exactness, and solemniey of the action: as also to show an equal right that all the Princes and Tribes had in the Altar now to be dedicated; and how the Lord esteemed of the religious duty now to be performed, which he would have done in distinct days. Wherefore he also writeth their particular offerings at large, repeating the same things twelve times together.

Verse 12. *Naasson]* Hebr. *Nachshon:* so in *Num. 1. 7. of the tribe]* or, *for the tribe;* in which sense the oblation was not for his own person, but for the whole tribe whereof he was governor: but the Greek translateth, *Prince of the tribe of Indas.* Here the Captains of the tribes offer everyone in his day, not according to their births, or as they are named in *Num.* 1. but according to the order wherein God had set them round about his Sanctuary, in *Num.* 2. beginning at the East quarter, proceeding to the South, then to the West, and ending at the North, (according to the course of the Sun) as may be viewed thus; of

- **East.**
    - 1. Judah: *Naasson,* verse 12.
    - 2. Issachar: *Nethaneel,* verse 18.
    - 3. Zebulon: *Eliab,* verse 24.
- **South.**
    - 4. Reuben: *Elizur,* verse 30.
    - 5. Simeon: *She lumiel,* verse 36.
    - 6. Gad: *Eliasaph,* verse 42.
- **West.**
    - 7. Ephraim: *Elishama,* verse 48.

- 8. Manasseh: *Gamaliel,* verse 54.
- 9. Benjamin: *Abidan,* verse 60.

- **North.**
  - 10 Dan: *Ahiczer,* verse 66.
  - 11. Aser: *Pagiel,* verse 7•.
  - 12. Naphtali: *Ahira,* verse 78.

Thus God would have that order kept in their oblations, wch he had appointed for their situations, *Num.* 2. and so likewise for their journeyings, *Num.* 10. 14—27. to show that he is not the author of confused *tumult, but of peace, 1 Cor.* 14. 33. And Judah in Naasson his son, was first in these oblations (as in many other things,) for to type out the honor of Christ, who was to be his son according to the flesh, *Heb.* 7. 14.

Verse 13. *dish]* or, *charger, platter,* in Hebrew *Kag•nara•;* in Greek, *Trublion,* which word is used for *a dish,* in *Mat.* 26. 23. Such *dishes* were used to set the Shewbread in, on the golden Table, *Exod. 25. 29. and thirty* shekels] the word *shekels* is expressed in the Chaldee version, and rightly, as the next words manifest: *the shekel spoken of in the Law weighed three hundred and twenty barley* cornes, saith *Maimonides* in treat. of *shekels, ch. 1. sect.* 2. See the notes on *Gen. 20. 16. bason]* or, *vial;* called in Hebrew *Miz•ak,* of pouring out; in Greek *Phialee, a vial;* wch word is used in *Rev. l.* 16. where the vials of God's wrath are poured out. Such basons or vials were used to carry the blood of the sacrifices to the Altar, where it was poured out: of them mention is made in *Zach. 14. 20. the p•ts in the LORD'S house, shall be like the basons before the Altar. shekel of the Sanctuary]* or, *of Sanctitie,* that is, *the holy shekel,* as the Greek translateth it; which weighed 〈...〉 *rahs, Num.* 3. 47. and *Exod. 30. 13.* 〈...〉 *offering]* or, *Minchah:* of this see *Levite•.* 2.

Verse 14. *of gold]* touching this, *C* 〈...〉 noteth, the cup *it self was of gold, and the weight o• it was by silver* shekels. So *Jonathan* in his T••rgum saith, *One cup weighing ten shekels of silver,* 〈◊〉 (the cup) *was of gold.* This is plain by the 〈◊〉 *verse* following: there *Sol. Iarchs* saith, *that* 〈◊〉 *shekels of gold weighed not so much as the silver* 〈...〉 *kels. of incense]* or, *perfume,* in Hebr. K 〈...〉 every *meat-offering* of flour as it was 〈◊〉 with oil, so it had *frankincense (Lebonah)* 〈◊〉 *Levite.* 2. 1. but the *incense (Ke•oreth)* was •or the golden Altar, the making whereof is descr•bed 〈◊〉 *Exod.* 30. 34. &c. *Sol. Rashi* here noteth, 〈◊〉 *incense for any particular person, nor for the* 〈◊〉 (brazen) *Altar, but this only.* So it was an ex•raordinary oblation for this present action.

Verse 15. *bullock]* in Chaldee, *a* 〈◊〉 *;* in Hebrew, [unspec] *Par,* which is a young bull of the second or third year: see the notes on *Exod. 29. 1.* 〈◊〉 *ling]* Hebrew, *son of the herd* (or 〈◊〉 *Exod. 29. 1. ram]* which also was of the second year, as *lambes* were of the first: see the notes on *Levite. 1. 10. his first year]* Hebr. *son of his year:* of which phrase, see the notes on *Gen. 5. 32. Exod. 12. 5. Burnt-offering]* the Law and signification hereof, see in *Levite.* 1.

Verse 16. *goat-bucke]* a goat of the second year [unspec] such was the ordinary Sin-offering for a ruler; see *Levite.* 4. 22, 23. But this is brought for s 〈...〉 e 〈◊〉 general, not for any special sin, which *L* 〈...〉 . 4. treateth of: and so it was also extraordinary, 〈◊〉 *Chazkuni* here observeth, *This (man)* 〈◊〉 *voluntary incense, whereas no particular p* 〈...〉 *eth voluntary incense: this bringeth a* 〈...〉 *which is not for sin, whereas no particular* 〈◊〉 *bringeth a sin-offering, but for sin.*

Verse 17. *of Peace-offerings]* in Greake, *of* 〈...〉 *tion;* [unspec] in Chaldee, *of sanctifications:* see *Levite.* 〈◊〉 where the Law of this sacrifice is opened. T 〈...〉 sacrifices of all sorts, figuring the death of C 〈...〉 , and benefits to be reaped thereby, they recon 〈...〉 and made themselves & theirs acceptable to God, and were made partakers of his grace, to rem 〈...〉 of sins, justification and sanctification through faith, and by the work of the Holy Ghost; in the communion and feeling whereof they r•joyced before God.

Verse 18. *Nethaneel the son of Zuar]* called in Greek *Nathanael the son of Sogar:* see *Num. 1.* 〈◊〉 *Prince]* this title is given to all 〈◊〉 〈...〉 cept Naasson of Judah, who offered first: 〈◊〉 *Chazkuni* giveth this reason, *He is not* 〈...〉 *that he might not be puffed up because he* 〈...〉 *and all the other are called Princes, ••r that* 〈◊〉 〈...〉 *mitted themselves and offered after* 〈◊〉 .

Verse 19. *He offered]* In the Chaldee of 〈◊〉 than there is added, *He offered hi•* 〈...〉 *dah by the mouth of the Holy* 〈◊〉 . *S* 〈...〉 writeth thus; *Why speaketh the* 〈...〉 Prince of) *the tribe of Issachar HEO* 〈...〉 *when the like is not said of all the* 〈...〉 *cause Reuben came, and made a stir, and said, It is enough that my brother Judah offered before me, I will offer after him. Moses answered, It was said unto me by the mouth of the Almighty, that they should offer according to the order of their journying by their standards. Therefore is it said, He offered his offering: and the word [Hikrib* offered] *wanteth the letter jod; that after the plain writing* (by the consonant letters) *it is Imperative* [Hakreb, offer thou] *for that by the mouth of God he was commanded to offer.*

Verse 42. *Deguel]* in *Num.* 2. 14. he is called *Reguel;* and so the Greek here hath *Elisaph the son of Rigovel:* see *Num.* 1. 14.

Verse 48. *the seventh day]* the Hebrews note this to be extraordinary, that on the Sabbath day [unspec] the same course of offering was kept as on the other days without intermission. *Ammihud]* in Greek, *Semioud:* see the notes on *Numb.* 1. 10.

Verse 54. *Gamaliel]* in Hebrew, *Gamliel.* [unspec] *Pedahzur]* in Greek, *Phaddasour:* see *Numb.* 1. 10.

Verse 72. *In the eleventh day]* so the Greek [unspec] translateth it, which in the Hebrew and Chaldee phrase is, *In the day of eleven days.* So in *ver. 78. In the day of twelve days;* which the Greek expoundeth, *In the twelfth day. Pagiel]* in Greek, *Phageel the son of E•ran.*

Verse 84. *dedication of the Altar]* The Chaldee [unspec] called sonathans, expoundeth it, *the dedication of the anointing of the •ltar.* Here God summeth up the offerings of the Princes, the number of vessels, and the weight of them, and the number of all their sacrifices; to show

how acceptable this their service was unto him, which he so largely set down in the particulars and in the general. And as the Altar now dedicated, was a type of Christ: so the oblations of the Princes of the twelve tribes, shown the faith, hope, and love of Israel towards God in Christ; of whom the Apostle giveth this testimony; *Now I stand and am judged, for the hope of the promise made of God unto our fathers: unto which promise, our twelve tribes instantly serving [God] day and night, hope to come, Acts* 26. 6, 7. And they are an example unto all Princes of the earth, how they should honor the Lord with their persons and substance, and willingly offer to the maintenance of his continual public service: as is promised unto Jerusalem, *They shall bring gold, and incense, and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee: they shall come up with acceptance upon* ⟨0⟩ *Altar, and I will glorify the house of my glory. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee, Isaiah. 60. 6, 7, 10. And the Nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honor unto it; Rev.* 21. 24. See examples of the like liberality, *in Neh. 7. 70, 71, 72. Ez 2. 68, 69. 1 Chr.* 29. 6, 7, 8.

Verse 85. *Every]* Hebr. *one. 2400. shekels]* The reason of this exactness of their weight severally and jointly, was for the honor of the Lord's Sanctuary, and vessels of the same, all which were holy: for which cause also at the return of the Jews out of Babylon, the vessels of the house of God, were delivered by weight, and received again at Jerusalem by weight; for they were *holy,* and therefore warily to be kep•; and they were taken *by number,* and *by weight of everyone: and all the weight was written at that time, Ezr.* 8. 25, 27, 28, 29, 30, 33, 34.

Verse 86. *an hundred and twenty]* so there was just the twentieth part of the weight of all the silver vessels in these twelve golden cups. And *Jonathan* in his Targum maketh these 120 shekels, answerable to the 120 years of Moses life.

Verse 87. *their meat-offering]* the Greek version addeth, *their meat-offerings, and their drink-offerings:* which though they were not mentioned before, yet were to be understood by the sacrifices that were offered. For by the Law every burnt offering was to have with it a meat-offering of flower mingled with oil and wine for a drink-offering: the appointed measure of them, is to be seen in *Num.* 15. 3—12.

Verse 88. *sixty]* so all the beasts which the 12 Princes offered at this dedication, were two hundred fifty and two: of which two hundred and four were Peace offerings; whereof themselves with the Priests did eat, and so kept a feast with joy before the Lord, for his mercy towards his people. See *Lev.* 7. 15. 29—34.

Verse 89. *to speaker with him]* that is, with God: *of* him *speaking]* or, *of* one *speaking;* which the Greek translateth, *of the Lord speaking.* And Targum Jonathan expoundeth it, *of the Spirit speaking.* Herein Moses excelled all other Prophets; in that the Lord spake so familiarly with him. See the notes on *Num. 12. 8. the covering mercy seat]* thus the promise was fulfilled, *I will meet with thee there; and I will speak with thee from above the covering mercy seat, Exod.* 25. 22. And hereupon the most holy Place of the Sanctuary, where the Ark and the Mercy-seat was, is called *Debir,* the *Oracle* or *speaking place, 1 Kings* 6. 23. And the *Covering mercy seat* (or

Propitiatorie) being a figure of *Christ, Rom.* 3. 25. (as it is noted on *Exod.* 25. 17.) it was a Testimony of God's grace to his Church in Christ his Son, by whom he always spake unto our fathers, but more clearly unto us *in these last days, Heb.* 1. 2. And whereas it is said in *Lev.* 1. 1. the Lord spake unto Moses *out of the Tabernacle;* this place showeth how it is to be understood; as *Sol. Rashi* here saith, *Two Scriptures contradict one another, the third cometh and decideth the case between them. One Scripture saith. The Lord spake unto him out of the Tabernacle which was without the veil; and another Scripture saith, I will speak unto thee from above the Mercy-seat. This cometh and decideth it between them; Moses went into the Tent, and there he heard though voice that came from above the Mercy-seat. The voice came out from heaven to between the Cherubims; & frō thence it came out into the Tent of the congrega•on.* From hence also some of the Hebrews gather (as *Chazkuni* here noteth) *that the beginning of the book of Leviticus, was when the dedication* (here spoken of) *was finished, and he spake unto him]* the Hebrews observe how this, *HEE SPAKE VNTO HIM, is doubled; to show that the voice came from heaven to the mercy-seat, and from thence spake with him: for all the speech with Moses was from heaven, in the day time, and was heard from between the two Cherubims, according to that (in Deut. 4. 36.) Out of heaven he made thee to hear his voice, &c. and thou heardest his words out of the midst of the fire. R. Menachem* on *Num.* 7.

CHAP. VIII.

1 How the Lamps were to be lighted, and what was the workmanship of the Candlestick. 5 A commandment to cleanse the Levites, with sprinkling, shaving, and washing of clothes. 8 To offer two bullocks for a Burnt-offering and a Sin-offering to make atonement for them. 10 The Israelites were to impose hands on them. 11 And Aaron to wave them. 14 The Levites are separated to serve in the Tabernacle, instead of all the first-borne of Israel. 20 The commandment is performed concerning the Levites, and they enter upon their service. 23 The age and time when they were to begin, and when to leave off their service.

〈 in non-Latin alphabet 〉

ANd Jehovah spake unto Moses, saying; Speak unto Aaron, and say unto him: when thou makest the lamps to ascend up, the seven lamps shall give light over against the face of the Candlestick.

And Aaron did so; he made the lamps thereof to ascend up over against the face of the Candlestick, as Jehovah commanded Moses. And this work of the Candlestick *was* of beaten work of gold; unto the shaft thereof, unto the flour thereof, it *was* beaten work: according to the pattern which Jehovah had shown Moses, so he made the Candlestick. And Jehovah spake unto Moses, saying, Take the Levites frō among the sons of Israel, and cleanse them. And thus shalt thou do unto them to cleanse them; Sprinkle upon them the sin water, and let them cause a rasor to pass over all their flesh, and let them wash their clothes and cleanse themselves. And let them take a bullock; a youngling of the herd; and his Meat-offering, fine flower mingled with oil: and a second bullock a youngling of the herd shalt thou take for a Sin-*offering.* And thou shalt bring near the Levites before the tent of the Congregation; and thou shalt gather together the whole Congregation of the sons of Israel. And thou shalt bring

near the [unspec] Levites, before Jehovah: and the sons 〈◊〉 Israel shall lay their hands upon the Levites.

And Aaron shall wave the Levites *for* a [unspec] wave-offering, before Jehovah, *offered* of the sons of Israel; that they may be to serve the service of Jehovah. And the Levites [unspec] shall lay their hands upon the head of the bullocks, and make thou the one a Sin-*offering,* and the other a Burnt-offering, unto Jehovah, to make atonement for the Levites.

And thou shalt set the Levites before [unspec] Aaron, and before his sons; and wave them *for* a wave-offering unto Jehovah.

And thou shalt separate the Levites from [unspec] among the sons of Israel, and the Levites shall be mine. And after that shall the [unspec] Levites go in to serve the Tent of the Congregation, and thou shalt cleanse them, and wave them *for* a wave-offering. For they [unspec] *are* given, *are* given unto me from among the sons of Israel; instead of such as open every womb, *instead of* the first-borne of everyone of the sons of Israel, I have taken them unto me. For every first-borne of the sons [unspec] of Israel, *is* mine; of man, and of beast: in the day *that* I smote every first-borne in the land of Egypt, I sanctified them unto me. And [unspec] I have taken the Levites, instead of every first borne of the sons of Israel. And I have [unspec] given the Levites *as* given to Aaron and to his sons, from among the sons of Israel, to serve the service of the sons of Israel, 〈◊〉 the Tent of the Congregation, and to make atonement for the sons of Israel, that there be no plague among the sons of Israel, when the sons of Israel come nigh unto the Sanctuary. Then did Moses and A•ron, [unspec] and all the Congregation of the sons of Israel to the Levites; according to all that Jehovah commanded Moses, concerning the Levites, so did the sons of Israel unto them. And the Levites purified themselves, [unspec] and washed their clothes; and Aaron waved them *for* a wave-offering before Jehovah: and Aaron made atonement for them to cleanse them. And after that went the [unspec] Levites in to serve their service in the Tent of the Congregation, before Aaron and before his sons: as Jehovah had commanded Moses concerning the Levites, so did they unto them.

And Jehovah spake unto Moses, saving, This *is it,* that *belongeth* unto the Levites, 〈◊〉 five and twenty years old, and upward; he shall go in to war the war-fare in the service of the Tent of the Congregation.

And from the age of fifty years, he shall return from the warfare of the service, and shall not serve anymore. But he shall minister with his brethren in the Tent of the Congregation, to keep the charge; and shall not serve the service: thus shalt thou do unto the Levites in their charges.

Annotations.

Here beginneth the 36 Lecture of the 〈 in non-Latin alphabet 〉 Law; see the annotations on *Gen.* 6. 9.

LAmpes to ascend] that is, *to burn,* as the Chaldee translateth: so in *Exod.* 25. 37. and 27. 20. [unspec] *Levite.* 24. 2. The Greek interpreteth, *when thou shalt set up the lamps,* to wit, upon the branches of the Candlestick: howbeit in the next verse, the Greek translateth, *he kindled.* As the Princes of the twelve tribes (in the former Chapter) offered to the dedication of the Altar; whereby the sanctified works of the body of the Church was signified: so here followeth the like, touching the Ministers, both Priests and Levites, which tribe offered nothing at the former dedication. *over against the face of the Candlestick]* that is, towards the middlemost of the seven branches: for this word *Candlestick,* sometime comprehendeth the whole, consisting of the shaft and seven branches jointly, *Ex.* 25. 31. sometime the middle branch wch went rightup from the shaft, out of which the six other bowed branches proceeded, *Ex.* 25. 34, 35. So the meaning is, that all the lamps should be lighted on that part which was toward the midst, as looking all to it, from whence they first arose and had their light. For they used to light the middlemost lamp, from the fire on the Altar, and all the other lamps were lighted from the middle lamp, and others next them, as is noted on *Ex.* 27. 21. The Hebrews say, *The six lamps that were fastened unto the six branches that went out of the Candlestick, all of them bad their faces towards the middlemost lamp which was on the branch of the Candlestick: and this middlemost lamp, the face of it was towards the most holy place, and it is called the Western Lamp, Mai•o•y* in *Misn.* tom. 3. in *Beth habchirah, chap. 3. sect.* 8. Accordingly *Sol. Rashi* here explaineth this, *Over against the face of the Candlestick, that is, the middle lamp, which is none of the branches but of the body of the Candlestick. The seven lamps shall give light; six which are upon the six branches, the three that are Eastward, having the wickes in them turned towards the middlemost; and so the three that are Westward, having the tops of the wickes towards the middlemost.* This Law God briefly gave before in *Exod.* 25. 37.

Verse 4. *And this work]* or, *And this* was *the work of the Candlestick;* or of the *Light vessel.* The making hereof is described in *Exod.* 25. 31—39. and 37. 17—24. *beaten work]* in Greek, *strong* (or *solid;)* meaning, it was sound, not hollow, beaten with the hammer out of one piece, not of many pieces: understanding the whole Candlestick with the branches, bowles, knops, and flowers. But the *Lamps* were made a part, (as were the *•ongs* and *snuff dishes.) Ex.* 37. 23. and were set upon the tops of the seven branches. So *Chazkuni* noteth on *Ex.* 25. that *the lampswere vessels by themselves, and might be removed from the branches. unto the shaft, &c.]* that is, *both the shaft and the flower* (which the Chaldee calleth *Lilie,* and the Greek *Lilies.)* were of beaten work. This *Sol. Rashi* expoundeth thus, *as if he should say, the body of the Candlestick all of it, and all that pertaineth thereto. Maimonides* in *Beth hab••irah* (or treat of the Temple) *chap.* 3. describeth the manner of the Candlestick thus; that it had *four bowles* (or *cups) and two knops, and two flowers in the branch of the Candlestick, Exod. 25. 34. and moreover a third flower was next to the shaft of the Candlestick, Num. 8. 4. And it had three feet. And three other knops were on the branch of the Candlestick, from which knops there proceedeth six branches, three on the one side, & three on the other: and in every of them branches were three bowles, and a knop, and a flower, and all made like Almonds. So there were in all, two and twenty bowles, and nine flowers, and eleven knops. And they all were requisite, so that if there wanted one of these two and forty, it hindered all the rest. The bowles were like the cups of Alexandria, wide at the mouth, and narrow at the bottom. The knops were like the apples (or heads) of leeks, somewhat long like an egg. The flowers were like the flowers of*

Ammudinis, which are like a dish whose lip is doubled on the outside. The height of the Candlestick was eighteen handbreadths [that is three cubits.] *The feet and the flower were three hand-bredths: then two handbreadths smooth, then a hand-breadth wherein was a bowle, a knop, and a flower. Then two handbreadths smooth, & then a handbredth knop; and out of it issued two branches, one on this side, and another on that, which went up as high as the Candlestick. Then an handbredth smooth, and an hand-breadth knop, with two branches issuing out of it as high also as the Candlestick. Then an handbredth smooth & an handbredth knop, with two branches issuing from it as high as the Candlestick. Then two handbreadths smooth, so there remained three handbreadths, wherein were three bowles, a knop, and a flower. And there was a stone before the Candlestick, wherein were three steps, on which the Priest stood and trimmed the Lamps; and upon it he set down the vessel of oil, and the tongs, and the snuff-dishes, when he trimmed the Lamps.* Other things touching the manner of trimming them, and the measure of oil in everyone, are noted on *Exod.* 27. 21. This Candlestick figured the Law of God shining in the Tabernacle of his Church, with the oil of grace, in the seven lamps which are *the seven spirits of God, Rev. 4. 5. The Commandment* is *a Lamp, and the Law a light, Prov.* 6. 23. so is the *prophetical word,* as *a light shining in a dark place, 2 Pet.* 1. 19. And as the Candlestick was of solid *beaten work,* and the oil of *beaten olive, Levite.* 24. 2. so is the preaching and practice of the Law, laborious and with much affliction, 2 *Tim.* 1. 8. and 2. 3. And the work of Christ, and of his Ministers, was signified by the Priests continual ordering and trimming of these Lamps; & the lighting of one Lamp from another, shown the opening and enlightening of one place of Scripture by another; and the middle Lamp lighted from the fire of the Altar, signified that the fountain of all light and knowledge cometh from Christ, who *hath the seven spirits of God, Revel.* 3. 1. figured by the *seven lamps of fire, Rev.* 4. 5. The variety of cups, knops and flowers, taught the sundry things that are in the scriptures, histories, precepts, prophesies, parables, &c. And as *seven* is the number of perfection: so by the seven branches and lamps, the full perfection of the Scriptures is shown, which *are able to make* us *wise unto salvation, through the faith which is in Christ Jesus;* and *perfect, thoroughly furnished unto every good work, 2 Tim.* 3. 15, 16, 17. This Candlestick, might also be a figure of the Church, shining as lights in the world, and holding forth the word of life, *Phil.* 2. 15, 16. (as the *seven golden Candl-sticks,* in *Revel.* 1. 20. were *the seven Churches* in Asia, in the midst of which, Christ our great high Priest walked to order their light, and to pour the oil of his grace into their lamps:) which Church is in nature one in Christ, though it hath many particular Churches, as branches out of one stock; the chief branch whereof was the Church of Israel; from whose light we all receive light, they having first received the Oracles of God. See *Rom.* 3. 2. and 11. 16, 17, 18, &c. 2 *Pet.* 1. 19. So the state of the Church by the word and Spirit of God is set forth by a vision of the Candlestick, whose lamps are filled with oil from two olive trees, *Zach. 4. Rev.* 11. and John the Baptist a preacher of the word of grace, is called *a burning and shining lamp, John. 5, 3 5. the pattern]* Hebr. *the show* or *vision, appearance,* that is, the pattern shown, as *Exod.* 25. 40. This teacheth that no other ground or form of doctrine, or of the Church, is to be brought in, than that which is shown of God, 2 *Tim. 1. 13. 1 Tim.* 1. 3, 4. & 3. 15. *Mat. 28. 20. Eccl.* 12. 11, 12.

Vers. 6. *Levites]* the residue of the tribe of Levi, besides the Priests, whose consecration is described in *Levite.* 8. unto whom the other Levites were adjoined to assist them in the

service of God's Sanctuary, as was signified before, in *Num.* 3. 6. &c. but their consecration is shown in this chapter. *from among the sons]* hereupon the Levites, as in office, so in name are distinguished from the other Israelites, as are also the Priests from the Levites, 1 *Chron. 9. 2. the Israelites, the Priests, the Levites, and the Nethinims. cleanse them]* or *purify them,* after the manner following. This though it were the duty of all the people, to be clean and pure when they came to the Sanctuary, 2 *Chron. 23. 19. 2 Cor.* 7. 1. yet in special manner it belonged to the ministers, which did *bear the vessels of the Lord, Isaiah. 52. 11. Ezr.* 6. 20. so the Apostles among other graces whereby they approved themselves *as the ministers of God,* nameth one to be *by pureness, 2 Cor.* 6. 4. 6.

Verse 7. *Sin-water]* that is, *the water of purification from sin,* which was made with the ashes of an heifer, whereof the Law is after given in Nu• 19. As the sacrifice that maketh expiation for 〈◊〉 , is called the *sin* (offering;) so this purifying water is called *the water of sin,* which the Greek expoundeth *the water of purification.* And this water sprinkled on the unclean, *sanctified to the purifying of the flesh:* but figured *the blood of Christ,* which *purgeth the conscience from dead work•, to serve the living God, Heb. 9. 13, 14. all their* 〈◊〉 in Greek, *all their body,* that is, shave off all the•r hair; which was another sign of purification, as in the cleansing of the Leper, he shaved off *all his hair, Lev.* 14. 8, 9. and in the cleansing of the polluted Nazirite, *Num.* 6. 9. So the Levites which were in themselves as lepers, that is, sinners, are cleansed through faith in Christ. *their clothes their garments;* another rite used in purifying the unclean, *Exod. 19. 10. Levite.* 14. 9. and 15. 5. By these three rites were signified the purifying from sin of all sorts, inward and outward; *from all f••thinesse of the flesh and spirit, 2 Cor.* 7. 1. of the hear: and conscience, of the body, and of the conver•ation, *Heb.* 10. 22. Which pureness is in special required of the ministers, whom the Lord take•• for his service, as he did the *Priests* and *Lev* 〈...〉 . *Isaiah.* 66. 21. and generally of all Christians, called also the *Priests* and *Ministers* of God, *Isaiah. 61. 6. Rev.* 1. 6. whose garments are *washed and made white in the blood of the Lamb* (Christ) that they may *serve him day and night in his Temple, Rev. 7. 9. 14, 15. and cleanse]* or, *purify themselves,* by repentance and faith in God; without which all outward rites availed nothing. Or, cleanse themselves by washing their bodies in water, as did other unclean persons, *Levite.* 14. 8. and 15. 5. so the Chaldee called Jonathan's, expoundeth it 〈◊〉 cleansing in *water.* The Greek translateth, 〈◊〉 *they shall be pure.*

Vers. 8. *youngling of the herd]* or, *young ox,* of the [unspec] second year: see the notes on *Exod.* 29. 1. where the like was brought for the Priests. This was for a *Burnt-offering, to make atonement for the Levites, verse.* 12. and as *Chazkuni* here observe•, *for the consecration of their service.* The form• cleansings were to take away sin: these sacrifices after, were also to reconcile them unto God in Christ, whom all sacrifices figured, *Heb.* 9. 12. and 10. 5—10. *his Meat-offering]* speaking as of a thing known: now the ordinary Meat-offering for a bullock, was *three tenth deals of fine* 〈◊〉 *mingled with oil;* & for a drink-offering, *half an H* 〈...〉 *of wine, Num.* 28. 12. 14. See the annotations there. And of the *Meat-offering,* see *Lev. 2. a second* 〈◊〉 *lock]* that is, *another bullock,* which though it is the second here named, yet was it first offered, *v. 1•. Lev.* 8. 14. 18. and 14. 19. And no bullock was 〈◊〉 fred for sin, save the sin of

the high Priest, or of the congregation, *Lev.* 4. 3. 13. 14. 22. 23. and the L•vites now taken for all the first-born of Israel, o 〈...〉 such a sin-offering as the whole congregation sh 〈...〉

Verse 9. *the whole]* or, *all the congrega* 〈...〉 because the thing concerned them all to know and to approve, the Levites being now taken 〈...〉 stead of their first-borne, *verse.* 18, 19. So all the Congregation was assembled at the Consecration of the Priests, *Levite.* 8. 3, 4.

Verse 10. *the sons of Israel]* that is, some of the chief of them, (as the first borne) in the name of the rest, shall lay or impose hands on the Levites. which rite was kept at the ordination of officers both in the Old Testament and in the New, *Act.* 6. 6. and 13. 3. *Chazkuni* here expoundeth it thus, *The sons of Israel, that is, the first-borne which were in Israel; for the Levites gave an atonement for them: and every first-borne laid on (hands) on (the Levite) that was for him.* This ordinance fitted the present business, for the Levites being taken *to serve the service of the sons of Israel,* & instead *of every first-borne,* and 〈◊〉 *make atonement for them, verse* 18, 19. and offered by them, *verse* 11. they were by this sign, to put the charge and service of the Church upon them, and to consecrate them unto God in their name. And herein they figured the Church of Christ, called *the general assembly and Church of the first-borne,* which are *written in heaven, Heb.* 12. 23.

Verse 11. *wave the Levites]* this waving the Greek expoundeth *separate;* which word is used for the ministers of Christ; as *Separate me Barnabas and Saul, for the work whereunto I have called them, Act.* 13. 2. so in *Rom.* 1. 1. And here in *verse* 14. God saith, *thou shalt separate the Levites.* But •*aving* is used for offering, as the sacrifices that were waved or moved to and fro; whereby the troubles and afflictions of the ministers of God were figured: see the annotations on *Ex. 29 24, 27. Wave-offering]* in Greek, *a gift.* So the ministers of the Church are called *gifts, Eph. 4. 8. 11. to serve the service]* in Greek, *to work,* (or *do) the works of the Lord;* so in *verse* 15. This phrase the Apostle useth, *he worketh the work of the Lord, as I also* do, 1 *Cor.* 16. 10. so of the Priests and Levites, he saith, that they did *work* (that is, minister, or serve about) *the holy things, 1 Cor.* 9. 13.

Verse 12. *the head]* that is, *the heads of the bullocks,* as the Greek translateth: but called *head,* because [unspec] it was to be done on each of them severally: so *Chazkuni* explaineth it, *on the head of everyone of the bullocks.* By this rite they testified their faith in Christ, (figured by these sacrifices) from whom they expected forgiveness of sins, & sanctification unto the work of their ministry. *make thou]* in Greek, *thou shalt make,* that is, offer to God by the hands of Aaron the Priest. *to make atonement]* this showeth the unworthiness of all flesh, to minister before God, until reconciliation be made for their sins by Christ So Paul showeth man's insuffiency (or unworthiness) for such things, and showeth our sufficiency to be of God, 2 *Cor.* 2. 16. & 3. 5, 6.

Verse 13. *shalt set]* or, *shalt present, shalt make to stand,* as a sign that they were given to him and his [unspec] sons; as in *verse* 19.

Verse 14. *shall be mine]* which the Chaldee explaineth, *shall be ministers before me.* See the notes [unspec] on *Num.* 16. 9.

Verse 15. *to serve the Tent]* in Greek, *to do the the works of the Tent:* this is explained in *v. 19. to serve the service of the sons of Israel in the Tent.* A like phrase is in *Ezek.* 48. 18, 19. to *serve the city:* and in 2 *Chron. 24. 18. they served the groves. and wave them]* in Greek, *and give them before the Lord.* This is the third time that the waving of the Levites is commanded: *Sol. Rashi* faith, that the first (in *ver.* 11.) respected the *Koathites;* the second (in *verse.* 13.) was for the *Gershonites;* and this third for the *Merariees.*

Verse 16. are *given,* are *given]* that is, as the Greek translateth, *they are a gift given:* or, the doubling of the word meaneth, *they are wholly given:* and the gift *confirmed,* and now presently they were to be employed in God's service; see *Gen.* 41. 32. Giving is sometime used for confirming, as, Thou hast given thy people, 1 *Chron.* 17. 22. which is the same that *Thou hast confirmed thy people, 2 Sam.* 7. 24. So in *Isaiah.* 33. 16. *his bread shall be given, his waters* shall be *sure. Chazkuni* applieth it thus, *Given of the sons of Israel unto God, and given of God unto Aaron: Sol Rashi* referreth it to their divers works, *given for the bearing* (of the Tabernacle) *given for the song:* as in 1 *Chron. 25. such as open]* Hebr. *the opening of every womb:* whereof see *Exod.* 13. 2. this is explained after, to mean the *first borne. unto me]* or, *for me:* which the Chaldee expoundeth *for my service.*

Verse 17. *the day* that *I smote]* in Chaldee, *the day that I killed:* by *day,* comprehending the night also, as in *Gen.* 1. where the day consisteth of *evening and morning;* for properly the first borne of Egypt were smitten *at midnight, Exod. 12. 29. I sanctified them]* as is to be seen in *Exod.* 13. 2. 12, 13. The prerogative of the first borne, was from the beginning before the smiting of the Egyptians, *Gen.* 25. 31. and 49. 3. but upon that deliverance in Egypt, the ordinance was renewed: that they might know the heavenly birthright should be of grace, not by nature; *I am.* 1. 18. and obtained through faith in the blood of the Lamb Christ, *Heb.* 11. 28. and 12. 16, 17, 23. *Rev.* 14. 4, 5. So the first-borne, and the Levites taken in their stead, were figures of the Elect, whom God of his grace hath chosen out of many, unto himself.

Verse 19. as *given]* in Greek, *a gift given to Aaron:* who being a figure of Christ, these Levites (instead of the first borne) figured the Elect children given of God the Father unto Christ, *John. 17. 6. 9. 11. Heb. 2. 13. to serve the service]* in Greek, *to do the works of the sons of Israel;* that is, which the first borne of Israel should have done themselves, had not the Levites been taken for them. *to make atonement for the sons of Israel]* this the Levites did, not by offering sacrifices for the people's sins, (which was done by the Priests only) but by their other service in the Tent; which being performed according to the will of God, he was pleased with the people, and sent no plague upon them, either for neglect of his service, or for doing it amiss: and this the words following do confirm, *that there be no plague among the sons of Israel, &c.* Thus Phineas, when he had killed the whoremongers, whereupon *the Plague was stayed* from the Israelites, is said to have *made atonement for the sons of Israel, Num. 25. 7. 8. 13. no plague]* which the Chaldee expoundeth, *no death.* ⟨◊⟩ ▪ *unto the Sanctuary]* Hebr. *unto the: Holiness;* that is, the place and things of Holiness, which the Greek translateth, *the Holies.* Unto which if they came near, and should perform the work amiss, they werein danger of death, as there be examples in Nadab and Abihu, *Levite.* 10. 1, 2. in Uzzah, 1 *Chron.* 13. 10. and the like. *Chazkuni* explaineth it thus; *If all the first-borne should have served, there might have been a plague amongst*

them. For the father of a first-borne perhaps was no first-borne himself, nor his fathers father, neither were they inured with the service: so when (the son) came to serve, he should have no experience or skill therein; and doing that which was not meet, he should be plagued, as we find in Nadab and Abihu. But the Levites when they were chosen, they and their sons, and their sons sons throughout their generations, they were inured and instructed in the service to do as was meet. And therefore the Scripture saith, The Levite shall have no part nor inheritance, &c. (Deut. 18. 1.) that they might not employ themselves in any work save in the service of the Sanctuary: lest if he should learn his hands profane work, his arms and fingers should thereby become hard, and unsit to be applied to minister on the Psalterie, Harp, &c.

Verse 20. *Then did Moses]* Hebr. *And Moses did, &c.* Moses set, or presented the Levites, *verse* 13. Aaron waved them, *verse* 11. and the sons of Israel laid their hands on them, *verse* 10. everyone his work as God had commanded.

Verse 21. *purified themselves]* from sin, as the original word implieth; the outward rite whereof, was by sprinkling the *sin water upon* them, *verse 7. waved them]* the Greek saith, *gave them for a gift:* see *verse 11. made atonement* by offering their sactifices, *verse* 12.

Verse 22. *to serve their service]* in Greek, *to minister their ministry* (or *liturgy.)*

Verse 24. *from twenty five years old]* Hebr. *from a son of twenty five years:* so in *verse* 25. In *Num.* 4. 3. it was said, *from thirty years old:* there he spake of their entrance upon their full administration, here, of their beginning to learn the service: see the notes on *Num. 4. 3. he shall]* that is, every of them shall; as the Greek translateth, *they shall go in:* so in *verse 25. to war the warfare]* in Greek, *to minister the ministry* (or *liturgy.)* Why their service is called a *warfare,* see *Num.* 4. 3 23.

Verse 25. *from the age]* Hebr. *from a son of fifty years. he shall return]* that is, every of them *shall return,* or cease; in Greek, *shall depart from the liturgy, and shall not work anymore.* Meaning of the hard labor in bearing the Sanctuary, but not of other ministration, as the next verse showeth. *Maimonides* (in treat. of the *Implements of the Sanctuary, chap. 3. sect.* 8.) saith, *That which is spoken in the Law of the Levites, From fifty years old, he shall return, &c. is not meant but for the time that they carried the Sanctuary from place to place; and it is nos a commandment of force in the generations (following.) But in the ages (following) a Levite was not disallowable by years, neither by blemishes, but by voice, when his voice failed through much age, he was disabled from serving in the S 〈...〉. And it seemeth to me, that he is not disallowable, save for singing the song, but he might be of the P••ters.*

Verse 26. *the charge]* or, *the custody,* the watch [unspec] or ward; in Greek, *the custodies. not* 〈◊〉 *service]* in Greek, *not work the works.* This the Hebrews (as *Sol. •archi* and *Chazkuni* on this place) expound to be *the service of bearing* (the holy things) *on the shoulders;* but he was to *keep the charge, to encamp round about the Tent;* 〈◊〉 *to sing, and to beware that no stranger came into the* 〈◊〉 *bernacle.* Hereby God taught, that his ministers should be both for years and graces, fitted •or•• work wherein they are employed; and no long•• continued therein, than they have ability to perform their duty, but employed in more easy service.

CHAP. IX.

1 The Passover is commanded again to be kept in the first month, 5 and so it was. 6 Upon occasion of some that were unclean, and could not keep it, a second Passover is allowed in the second month, for them that were before unclean or 〈◊〉 , 13 but not for others. 15 The cloud that covered••• Tabernacle, guideth the removings and incamp 〈...〉 the Israelites.

ANd Jehovah spake unto Moses in the Wilderness of Sinai, in the second year after they were gone out from the land of Egypt, in the first month, saving;

And let the sons of Israel do the Passover in his appointed season. In the fourteenth day in this month, between the 〈◊〉 Evenings, ye shall do it in his appointed season: according to all the statutes of it, and according to all the judgments of it 〈◊〉 shall do it. And Moses spake unto the sons of Israel to do the Passover. And they did the Passover in the first *month,* in the fourteenth day of the month, between the two evenings, in the Wilderness of Sinai: according to all that Jehovah commanded Moses, so did the sons of Israel.

And there were men who were unclean by the soul of a man, that they could not 〈◊〉 the Passover in that day: and they ca•• near before Moses, and before Aaron 〈◊〉 that day. And those men said unto him: We *are* unclean by the soul of a man, wherefore are we kept back, that we 〈◊〉 not offer the oblation of Jehovah in his appointed season, among the sons of Isra••.

And Moses said unto them, Stand *still* and I will hear what Jehovah will command concerning you.

And Jehovah spake unto Moses, saying; Speak unto the sons of Israel, saying; Any man when he shall be unclean by a soul, or *be* in a journey a far off of you, or of your generations; yet he shall do the Passover unto Jehovah. In the second month, in the fourteenth day, between the two evenings, they shall do it: with unleavened *cakes* and bitter *herbs* shall they eat it. They shall not let *ought* remain of it until the morning; and they shall not break a bone thereof: according to every statute of the Passover they shall do it. But the man that is clean, and is not in a journey, and forbeareth to do the Passover; even that soul shall be cut off from his people's: because he offered not the oblation of Jehovah in his appointed season, that man shall bear his sin. And if a stranger shall so journe with you, and will do the Passover unto Jehovah, according to the statute of the Passover, and according to the judgment thereof, so shall he do: ye shall have one statute, both for the stranger, and for the home-borne of the land.

And in the day, *that* the Tabernacle was reared up, the cloud covered the Tabernacle, *even* the Tent of the Testimony: and in the evening there was upon the Tabernacle, as the appearance of fire, until the morning. So it was continually, the cloud covered it: and the appearance of fire *by* night. And when the cloud was taken up from off the Tent; then after that, the sons of Israel journeyed: and in the place where the cloud abode, there encamped the sons of Israel.

At the mouth of Jehovah the sons of Israel journeyed; and at the mouth of Jehovah they encamped: all the days that the cloud abode upon the Tabernacle, they encamped.

And when the cloud tarried long upon the Tabernacle, many days; then the sons of Israel kept the charge of Jehovah, and journeyed not. And it was when the cloud was a few days upon the Tabernacle, according to the mouth of Jehovah they encamped; and according to the mouth of Jehovah they journeyed. And it was when the cloud was from evening until morning, and the cloud was taken up in the morning, then they journeyed, either by day or *by* night, when the cloud was taken up, then they journeyed. Or two days or a month, or *a year of* days, when the cloud tarried long upon the Tabernacle, abiding upon it; the sons of Israel encamped and journeyed not: but when it was taken up they journeyed. At the mouth of Jehovah they encamped; and at the mouth of Jehovah they journeyed; they kept the charge of Jehovah, at the mouth of Jehovah, by the hand of Moses.

Annotations.

IN the first month] This Commandment to keep the Passover, was in time before the numbering and ordering of the tribes, mentioned in the former part of this book: for that was commanded in the first day *of the second month, Num.* 1. 1, 2. Whereupon the Hebrews (as *Sol. Rashi* here) do observe, that *there is no order of former and latter in the Law;* but things done after, are sometimes ser before. The reason why it is mentioned here, is because of the second Passover kept the 14 day of the second month, *verse* 11. which was after the foresaid master, after the dedication of the Altar, & ordination of the Levites. And the cause why God commanded them to keep the Passover in the Wilderness, was for that by the first institution they were bound to keep it, when they were *come into the land* of Canaan, *Exod.* 12. 25. and therefore without special warrant, they would not have kept it in the desert: neither kept they any mo• but this, till they came into the land *Ios.* 5.

Verse 3. *doc the Passover]* that is, *keep, offer,* or *sacrifice the Passover,* called in Hebrew *Pesach,* in Greek *Pascha;* so named because the Lord when he smote all the first-borne in the houses of the Egyptians, *passed over* the houses of the Israelites (whose door-posts were sprinkled with the lambs blood) and slew not their first-borne. Hereupon the Lord appointed a yearly feast in remembrance thereof, which should continue till Christ came, who is *our Passover* (or Paschal Lamb) *sacrificed for us,* in whom we *keep the feast* in spirit and truth, 1 *Cor.* 5. 7, 8. See the annotations on *Exod. 12. in his appointed season]* every fourteenth day of the first month, as *verse* 3. which the Greek here calleth *the hour thereof;* and in verse 3. *the season thereof;* and the Hebrews explain it, *though it be on the Sabbath.* So all the feasts in Israel were to be kept at the times appointed of God, *Levite.* 23. 4 &c. Therefore Jeroboam keeping the feast of Tabernacles in the eighth month, which God had appointed in the seventh, *Levite.* 23. 34. it is said to be *the month which he had devised of his own heart, 1 Kings* 12. 32. 33.

Verse 3. *between the two evenings]* that is, in the afternoon; *Sol. Rashi* (on *Exod.* 12.) saith, *from the sixth hour* (which is at mid-day) *and upward, it is called between the two evenings, for that the Sun declineth towards his going down, &c. between the evening of the day, and the evening of the night: the evening of the day is in the beginning of the seventh hour, and the evening of the night, is*

when the night beginneth. See the notes on *Exod.* 12. 6. where the hours of killing the Passover are observed. It figured the time of Christ's coming, *in these last days, Heb.* 〈◊〉 . 1, 2. as towards the evening of the world, and the hour of his death, which was *the ninth hour,* that is, three a clock in the afternoon, *Matth. 27. 46-50. all the statutes]* that is, all the rites and ordinances prescribed, which the Greek translateth *the Law thereof:* So in *Exod.* 12. 43. where it is shown who were to eat the Passover. *the judgments]* this the Hebrews refer to the unleavened cakes which were to be eaten with it, and seven days after; also to the putting away of Leaven, &c. *Exod. 12. 8. 15, &c.* But here are to be accepted the special rites which belonged only to the first Passover in Egypt, as the sprinkling of their posts with blood, the eating of it standing, &c. of which see the annotations on *Exod.* 12. 6, 7, 11.

Verse 4. *to do]* that is, to *keep* (or *offer) the Passover,* as *verse* 2. This was for the sanctification of the whole Church in their persons; as the Priests and Levites were before sanctified to their ministries.

Verse 6. *by the soul] the soul* is here put for *the body;* and that dead, as often other-where; see *Levite.* 19. 28. and *Num.* 5. 2. sometime the Scripture explaineth it, calling it a *dead soul, Num.* 6. 6. The Chaldee, Greek, and Latin, keep the Hebrew phrase. They that were unclean by the dead, were unclean seven days, *Num.* 19. 11. and such might not come into the Lord's Sanctuary, *Num.* 5. 2. nor eat of the holy things, *Levite.* 7. 20. Hereupon they came to Moses and Aaron, to inquire what they should do: for unto them the Law touching the unclean was commanded, *Lev.* 11. 1.

Verse 7. *wherefore are we kept back]* the Greek explaineth it, *shall we be kept back* (or *deprived?)* A religious demand how they could perform their duty unto God, being in their legal pollution. *the oblation of Jehovah]* the Passover is so called, as being commanded by the Lord, and kept unto his honor; and it is called *a sacrifice, Exod.* 12. 27. The Greek translateth it, *a gift unto the Lord.* So *Corban,* an *Oblation,* is by the Holy Ghost interpreted, *a gift, Mar.* 7. 11.

Verse 8. *Stand still]* or, *Stay:* which the Chaldee explaineth, *Tarry till I hear.* A religious answer, signifying that he might do nothing without word from the Lord: so Christ spake not, neither did anything of himself; but spake things as his father taught him, *John.* 7. 16, 17. and 8. 28. From this, and other the like examples of Moses, *Jonathan* in his Chaldee paraphrase on this place, saith, That the Judges of the Sanhedrin (or courts) should *not be ashamed to ask concerning the judgment which is to hard for them; for Moses who was the Master of Israel, had need to say, I have not heard.*

Verse 10. *Any man]* Hebr. *Man man;* that is, whosoever; and by *man* understand the woman also. *Jonathan* expoundeth it, *young man or old man. when he shall]* or, *though he be unclean. by a soul]* the Greek and Chaldee add *the soul of a man,* meaning a dead man, as *verse* 6. and so *Jonathan* explaineth it, *by pollution of a man which is dead.* This one kind of uncleanness, seemeth to be named for all other that continued any number of days, so the Hebrews understand it. *Who is the unclean that is put off to the second Passover▪ Who-soever may not eat the Passover in the fifteenth night of (the first month) Nisan, because of his uncleanness: as men or women that have running issues (Levite. 15.) the menstruous and women in childbed, and men that lie*

with the menstruous. But who so •••cheth a dead beast, or creeping thing, or the like, in the fourteenth day; he is to wash, and they kill (the Passover) for him after he is washed; and in the evening when his sun is set, he eateth the Passover. [The reason hereof is, that such uncleanness by the Law, continued but till the evening; so that having washed himself, he was clean at even, and might eat, *Levite. 11. 24, 25.] He that is unclean by a dead man, and his seventh day* [which is the day of his cleansing, *Num. 19. 11, 12.] beginneth to be on the fourteenth day* (of the first month;) *though he wash and be sprinkled* (with the purifying water, *Num. 19. 19.) so that he is fit to eat the holy things at evening; yet they kill not* (the Passover) *for him, but he is put off to the second Passover, Num. 9. 6—11. we have been taught by tradition that it was their seventh day* (who then came unto *Moses* and Aaron:) *and hereupon they asked if* (the Passover) *should be killed for them, and they should eat at evening: and it was told them that they should not kill for them. But hereby is meant, when he is defiled with such uncleanness, as a Nazirite is to shave him-self for it (Num. 6. 9.) for if he be defiled with other uncleanness by the dead, such as the Nazarite shav* ⟨...⟩ *not himself for; then they kill for him in his seve* ⟨...⟩ *day, after that he is washed and sprinkled, and when his Sun is set, he eateth the Passover. They* ⟨◊⟩ *for the menstruous in her seventh day, because* ⟨◊◊⟩ *not washed till the eighth night, and so she is •ot f•t* ⟨◊⟩ *eat the holy things, until the ninth night. Who so searcheth in a well to find a dead body, they kill net (the Passover) for him, lest he find the dead there in the well, and so be unclean at the killing time. If they have killed for him, and he find not the dead there, then he may eat it at evening, &c. Mai* ⟨...⟩ *my in Corban Pesach, chap. 6. sect. 1 &c. a j•urney]* or, *a way far off.* The Hebrew of this word *far off,* hath extraordinary pricks over it, for special consideration. Hereby the Lord might signify that we Gentiles which were unclean, even *dea• in trespasses and sins,* and *far off, Ephes.* 2. 1. 13. should be made nigh by the blood of Christ, and ⟨◊⟩ partakers of him the second *Passover,* who now ⟨◊⟩ *sacrificed for us, 1 Cor.* 5. 7. But touching this legal ordinance, the Hebrews say, *What is this j* ⟨...⟩ *far off? Fifteene miles without the wall•s of Jerusalem,* [and so by proportion fifteen miles from the campe of Israel.] *Who so is* ⟨◊◊⟩ *Jerusalem, on the 14 day (of the first month) when the Sun riseth, 15 miles or moe; loe this is a journey far off: if less than this, he is not in a journey far off, for he may be come to Jerusalem by after mid-day, though he go on foot easily, Maim.* in *Corban Pesach, ch. 5. s. 8, 9. your generations]* that is, *your posterity* hereafter: so this was not a temporary Law, but perpetual.

Verse 11. *In the second month]* of this second Passover the Hebrews say; *It is a commandment by it self, and* therefore *to be done even on the Sabbath: for the second is no recompense for the first, but is a feast by it self; therefore they are guilty of cutting off for the* breach of *it. Maim.* in *Corban Pesach, chap. 5. sect. 1. between the two evenings]* in Greek, *towards evening;* see *v. 3. unleavened* cakes] which figured *sincerity and truth, 1 Cor.* 5. 8. See the annotations on *Exod. 12. 8. Sol. Rashi* here faith, *There is no prohibition of Leaven, save with it when it is eaten.* But *he might have leavened bread with him in the house.* Otherwise than at the first Passover, *Exod.* 12. 15. 19. which therefore needeth further inquiry. *bitter* herbs] Hebrew, *bitternesses:* the Latin version counted Jerome's, expoundeth it *wild lettices;* which are sad to be *bitter in taste: Dioscorid. lib. 2. chap.* 166. though it is not to be restrained to that herb only; see the annotations on *Exod.* 12. 8. So the Greek translateth it *Picridoon,* which are herbs of bitter taste, as *wild cichorie* and

endive. These were to the Jews a remembrance of their bitter life in Egypt, *Exod.* 1. 14. and so a figure of the bitterness of Christ's afflictions, whereof we that believe, are made partakers by the *fellowship of his sufferings, being male conformable unto his death, Phil.* 3. 10.

Ver• 12. *till the morning]* if any were left till then, it vas to be burnt; see *Exod.* 12. 10. with the annotations. *not break a bone]* this was fulfilled in Christ himself, as *John.* 19. 33. 36. See *Exod.* 12. 46. The Hebrew Doctors say, that for breaking abo•e a man was *to be beaten. But he is not guilty save for breaking a bone, whereupon some flesh is, or vherein is some marrow. For breaking any other bone* ⟨◊⟩ *is not guilty. But if there be any flesh upon it, though he break the bone in any other place than where he flesh is, he is guilty; although that place of the* ⟨◊⟩ *where he breaketh it be bare without flesh. Also•e that breaketh it after another hath broken it, is* ⟨◊⟩ *be beaten. Maimonides* in *Corban Pesach, chap. 10. sect. 1. 3, 4. every statute of the Passe-over]* i• Greek, *the Law of the Pascha.* This seemeth robe meant of the first Passover, the Law whereo ⟨...⟩ s given in *Exod.* 12. Howbeit here, the Hebre ⟨...⟩ s have their exceptions and differences; but ⟨◊⟩ warrantable, I leave to be considered. *What d* ⟨...⟩ *fereth* (say they) *the second Passover from the first▪ At the first there is a prohibition that no lea* ⟨...⟩ ⟨◊⟩ ⟨...⟩ *ene or found* (in their houses,) *neither may it be* ⟨◊⟩ *with leaven* (in them:) *neither may they* ⟨◊◊⟩ *of it out of the company: and they must use the Pr•se* (or *hymn) in the* ⟨...⟩ *ng of it: and do bring* ⟨◊⟩ *it the Ch* ⟨...⟩ *ah* (or F•ast-offering spoken of in *Deut.* 1 ⟨◊⟩ .) *And it •ay be kept in un* ⟨...⟩ ⟨◊⟩ *most part of the Church be unclean by the dead. But the second Passover, may have leavened and unleavened bread with it in the house: and they are not bound to use the hymn in the eating of it: and they may carry it out of the house where it is eaten: neither bring they the Chagigah with it: neither may it be kept in uncleanness. But both of them put away the Sabbath* (that is, are to be kept even on the Sabbath day,) *and the praise* (or Hymn) *is to be used in the doing of them, and they must be eaten roasted in one house, with unleavened cakes and bitter herbs: and they must not leave ought of them (till the morning) nor break a bone of them. And why is not the second (Passover) equal to the first in all things seeing it is sad (in Num. 9. 12.) according to every statute of the Passover they shall do it. Because there are expressedin it some of the statutes of the Passover: to teach that it is not equal to the first, save in the things that are expressed concerning it: & they are the cōmandemen•s concerning the body (or substance) of it: & they are the statutes of the Passover. For this is a general rule, that their dispersion in Egypt, their taking of the Paschal lamb on the tenth day, and the cha•ge to strike the blood with a bunch of hyssop on the u•per door-post, & on the two side-posts, and to eat it in•aste: they were not things to be observed in the genrations following, but in the Passover of Egypt on•l. Maim. in Corban Pesach, ch. 10. s.* 15. Touching t•e eating of the Passover by the unclean (fore•entioned,) thus they say of it, & of other the lik•: *All the offerings of the Congregation, their time is set, (Lev. 23.) therefore they all do put away the Sa•bath and uncleanness by the dead. And every oblati•n of them which is offered in uncleanness, is no• eaten: but they burn on the altar such things thereof as are to be burned theron; & the residue which sho* ⟨...⟩ *d be eaten, are burnt as other holy things that are de* ⟨...⟩ *ed, (Levite. 7. 19.) How doth it put away unc* ⟨...⟩ *nnesse? If the time of that oblation be come, and th• most part of the Church that offer it be unclean by t•e dead: or if the Church be clean, & the Priests that s••uld offer it be unclean by the dead: or, if the peop•e a•d Priests be clean, and the ministering vessels be un•l•ane by the dead: loe then it is performed in uncleanne; & the*

unclean and the clean are impl•yed there 〈...〉 •ogether, and come all of them into the ••urt (of the S•nctuary.) But they that are unclea•e by other un 〈...〉 annes, as by running issues, &c. or •y creeping things, or dead beasts, & the like; they a•e not employed thereabout, neither come they into 〈◊〉 court; although it be performed in uncleanness. A•• if they transgress & do it, or come into the court, t•ey are guilty of cutting off for coming in; and of •ath for serving: for nothing is put off but unclean 〈...〉 s by the dead (man) only, &c. Uncleanness by a 〈...〉 ad man, is put away concerning the Congregation as it is written in Num. 9. 6. And there were men •ho w•re unclean by the soul of a mā: we have been •ught by word of mouth that they are particular me which are put off to the second Passover, if they 〈...〉 nclean. But if the congregation be unclean by 〈◊〉 dead, they are not put away, but the uncleanness 〈◊〉 put away, & they do the Passover with uncleanness▪ And the same law is for every oblation, which hath 〈◊〉 time appointed therefore with the Passover, that 〈◊〉 putteth away uncleanness. And loe the thing is expressed in the Scriptures, for it is said (in 2 Chrō. 30. 17.) For there were many in the Church that were not sanctified; therefore the Levites (had the charge) of the killing of the Passovers, for everyone that was not clean, to sanctify (them) unto the LORD. For a multitude of the people, many of Ephraim and Manasseh, Issachar, and Zebulon, had not cleansed themselves. And what is that which is said (in 1 Chron. 30. 18.) yet they did eat the Passover otherwise than it was written? Because they made an intercalation of that year (that is, added a month) because of uncleanness, as it is said (in 2 Chron. 30. 2.) And the King consulted, and his Princes, and all the congregation in Jerusalem, to keep the Passover in the second month; for they could not keep it at that time, because the Priests had not sanctified themselves sufficiently. And else-where I have shown that they are to make no intercalation of the year at all, because of uncleanness. There was also another thing in that year, that King Hezekiah made intercalation of the year, in the 30. day of Adar (or February) which s•old have been the beginning of the month Nisan for March) and he made that month Adar the second: but the wise men agreed not unto him, for they are to make no intercalation in that day, as I have shown in the treatise of sanctifying the New Moon. And for these things which he did, not according to he custom, it is said, they did eat the passover othrwise than it is written. And he besought mercy forhimselfe and for the wise men that consented to his d•ags, as it is said (in 2 Chron. 30. 18, 19.) The god LORD pardon everyone, that prepareth his he•rt, &c. and it is said (invers. 20.) and the LORD hearkened to Hezekiah, and healed the people, that their offering was acceptable, Maim. in *Biath hammikdash, 〈◊〉. 4. sect. 10. &c.* The same man, in *Corban Pes••h, ch.* 7. writeth thus: *Many that are unclean by the dead at the first Passover, if they be the lesser part of the Church, they are put off to the second Paseever, as other unclean persons: but if the most of the Church be unclean by the dead; or if the Pries•s, or the ministering vessels be unclean by pollution of the dead, they are not put off, but do all of them ofer the Passeo•er in uncleanness, the unclean with the clean. As 〈◊〉 is said, And there were men that were unclean, &c. •um. 9. 6. particular persons are •ut off, and not the co•gregation; and this thing is for uncleanness by a de•d (man) only. If the Church be half of them clea•, and half unclean by the dead, they all keep it 〈◊〉 •he first (month) and the clean keep it by themselv 〈...〉 in cleanness, and the unclean keep it by themselves 〈◊〉 uncleanness, and d•e eat it in uncleanness. And if ••ey that be unclean by the dead, be moe than the clea••, though but one, they all keep it in uncleanness, &c. If the most part of the Church have running issues, 〈◊〉 lepers, &c. and the lesser part be defiled by the dead those that are unclean by the dead, keep it not in th• first*

(month) because they are the lesser part; neith ⟨...⟩ keep they the second (Passover,) for no Partic•lar persons •eepe the second, save in the time when he most of the Church have kept the first. If the mo ⟨...⟩ part of the Church be unclean by the dead, and ⟨◊⟩ lesser part have running issues, or the like; the unclean ⟨◊⟩ the dead keep the first (Passover;) and those ⟨◊⟩ have running issues or the like, keep neither the ⟨◊⟩ nor the second; for there is no keeping of the ⟨◊⟩ Passover, save when the first is brought in cleanne ⟨...⟩ if the first be kept in uncleanness, there is no ⟨◊⟩ Passover: If a third part of the Church be clea ⟨...⟩, and a third part have running issues, or the like, and a third part be unclean by the dead; those that are unclean by the dead, keep neither the first Passover nor the second: not the first, because they are ⟨◊⟩ lesser part in respect of the clean with those that have issues; nor the second, because the lesser part ⟨◊⟩ the first Passover. How do they estimate the Passover, to know whether the most of the Church be unclean or clean? They estimate it not by all that ⟨◊⟩ for it may be that twenty are reckoned for one Paschalambe; and they send it by the hand of one to kill it ⟨◊⟩ thē: But they estimate it by all that come to the ⟨◊⟩ (of the Sanctuary;) and whiles they are yet without, before the first company cometh in, they estimate thē.

Verse 13. *not in a journey]* the Greek explaineth [unspec] it, *in a far journey,* as *v.* 10. Here other ⟨◊⟩ necessary and inevitable hindrances are likew ⟨...⟩ implied, by reason whereof they could not ke•p• the first Passover, but might the second, or were discharged of both, without sin or danger▪ ⟨◊⟩ the Hebrew Doctors note, if a man *be for ⟨...⟩ ⟨...⟩ ted, or if he have ignorantly erred, and not o••r•d in the first (month,) then he is to bring the Pa ⟨...⟩ er in the 14. day of the second month. Who s• hath ignorantly erred, or hath been violently hind•ed, so that he offered not in the first month; if he p ⟨...⟩ tuously neglect to offer in the second, he is gu ⟨...⟩ o• cutting off: but if he ignorantly erred, or was ⟨◊⟩ hindered in the second also, he is free. If he ⟨◊⟩ ⟨...⟩ tuously neglected to offer in the first, then ⟨◊◊⟩ in the second: and if he offer not in the second, ⟨◊⟩ he faileth of ignorance, he is guilty of c ⟨...⟩ ng ⟨◊⟩ because he offered not the Lord's offering in the app ⟨...⟩ ted time, and neglected presumptuously, Ma ⟨...⟩ Corban Pesach, ch. 5. sect.* 1, 2. Now for in ⟨...⟩ nces, they give these; If a man in a journey betravelling towards the Sanctuary, and *reacheth not ⟨...⟩ there, because he is hindered by the beasts w•ich ⟨◊⟩ driveth: or being (come) to Jerusalem, is ⟨◊⟩ feet, that he cannot come to the court (of the Sanctuary) till the time of the offering be past, this is ⟨◊⟩ (or a constrained let.) Ibidem ch. 5. sect.* 9. F ⟨...⟩ e men that have the skins of their Paschal lamb mixed together, and there is found a war• [w•ich is a sign of uncleanness] in the skin of one ⟨◊⟩ them; all those lambs are to be carried out to th place o• burning; and if they were mixed bef•re their blood was sprinkled on the Altar, themen ⟨◊⟩ *bound to keep the second Passover: b ⟨...⟩ ⟨◊◊⟩ were mixed after the sprinkling, they ar• d••charge• from keeping th• second Passover, Ibidem ⟨◊⟩ 3. ⟨◊⟩* 9. If the owners of a Paschal lamb be defild, ⟨◊⟩ that the lamb is killed for them; the blo ⟨...⟩ thereof may not be Sp ⟨...⟩ nkled on the Altar, an• if it be sprinkled it is •ot acceptable, *therefore they are bound to keep the second Passover, Ibidem ⟨◊⟩ 4. sect. 2. A proselye that joineth ⟨◊⟩ (to ⟨◊⟩ Church) between the first Passover and the second; likewise a child that is come to full age between the two Passovers* [that is, to the age of 13. years, at what time he is *Bar mitsva•,* a son of the

commandment, that is, bound to keep all the Law, as his father was, and so bound to eat the Passover;] *they are bound to keep the second Passover, Ibidem ch. 5. sect.* 7. and sundry the like. *and forbeareth]* or *ceaseth,* in Greek, *faileth;* meaning wittingly and presumptuously, as appeareth by *Num. 15. 30. that soul]* which the Chaldee explaineth, *that man:* and so Moses speaketh in *Lev. 17. 4. 9. cut off]* in Greek *destroyed.* The Hebrews understand it of death by the hand of God, when the sin is secret and unpunishable by man: see the notes on *Gen.* 17. 14. And it may be meant of soul or body, or both. *Cutting off, is sometimes of the soul, and sometimes of the body. Of the body, when he dieth in the midst of his days; as if he die at fifty years of age, that is death by cutting off, &c. R. Menachem* on *Gen.* 17. The same man there further showeth, that the state of a man may be such, that though he be cut off in his body from this life, *yet he goeth not down to Gehenna* (or Hell) but hath his portion *in the garden of Eden* (or kingdom of Heaven:) but there is some man guilty of cutting off, whose iniquities are so many, that he is cut off *from the lite of the garden of Eden;* of whom it is written, *that soul shall he cut off from my presence, Levite.* 22. 3. and, *I will even destroy that soul, Levite. 23: 30: and these wicked ones are not cut off in their body, but wax old in this world, as it is said, There is a wicked man that prolongeth (his life) in his wickedness, Eccles. 7. 15. from his people's]* in Greek, *from his people:* by *people's* meaning the tribes of Israel, called *the people's of Israel,* in *Act.* 4. 27. So Moses elsewhere explaineth it, saying, he shall be *cut off from Israel, Exod. 12. 15. Num.* 19. 13. and, *from the congregati•n, Num.* 19. 20. and, *from the congregation of Israel, Exod.* 12. 19. and, *from among his people, Lev.* 17. 4. 10. and 20. 3. 6. and 23. 30. *bear his sin]* that is, the punishment due for his sin: so in *Lev. 22. 9. Num.* 18. 32.

Verse 14. *sojourn with you]* this the Greek [unspec] explaineth, *if a proselyte come unto y•u in your la•d.* Of strangers to be admitted to the Passover, see in the annotations on *Exod.* 12. 48, 49.

Vers. 15. *was reared up]* or, that he (Moses) reared up the Tabernacle; which was the first day of the first month, in the second year, after they were come out of Egypt, *Exod. 40. 1. 17. the cloud]* a sign of God's favor and presence, possessing and protecting the Tabernacle, and dwelling amongst h•s people in Christ: see *Exod.* 33. 10, 11. and 40. 34. and the annotations there. Also *Num. 14. 14. Ez•k.* 10. 3, 4. even *the Tent of the Testimony]* or, 〈◊〉 *the Tent,* which the Greek translateth, *and the house of the Testimony;* meaning the most holy place, in which was the Ark with the Tables of the Testimony (or Law) in it; over which place the cloud speciaily was to cover the same. The Hebrew word which usually signifieth *to,* or *f•r,* is by the Greek translated *and,* as here, so in *Lev.* 16. 21. and *Exo.* 17. 10. sometime it serveth but to signify the thing covered, as in *Isaiah.* 11. 9. and so in this place. *Sol. Rashi* expoundeth it thus; *the Tabernacle which was made to be a Tent for the Tables of the Testimony. as the appearance]* or, *the very appearance of fire:* in *Exod.* 40. 38. it is said, *and fire was on it by night.* The same cloud, was darkness by day, and fire by night, as in *Exod.* 14. 20. 24. both signified God's presence and defense of his Tabernacle; as it is said, *The LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense, Isaiah.* 4. 5. And in *Psal. 105. 39. He spread a cloud, for a covering; and fire, to give light in th• night.* So Christ, by the Scriptures of the holy Prophets and Apostles (which are *a cloud of witnesses, Heb.* 12. 1.) and by his Spirit, is *a shadow in the day*

time from the heat, and for a place of refuge, Isaiah. 4. 6. as it is written, Thou (Lord) hast been *a refuge from the storm, a shadow from the heat, Isaiah.* 5. 4. and *the Prophetical word,* is *a light that shineth in a dark place, 2 Pet.* 1. 19. See the annotations on *Exod.* 13. 21.

Vers. 16. *cloud covered it]* to wit, *by day,* as is expressed in *Exod.* 40. •8. and to be understood here, therefore the Greek version also addeth *by day;* and so doth the Chaldee called Jonathan's. The continuance of this sign (notwithstanding the people's unworthiness) is remembered by Nehemiah thus; *Yet thou in thy manifold mercies, forsook•st them not in the wilderness: the pillar of the cloud departed not from them by day to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should* ⟨◊⟩ *N•hem.* 9. 19.

Vers. 17. *was taken up from off the Te•t]* or, *from upon* (or *over) the Tent;* which the Greek translateth, *went up from the Tent. journeyed]* or, *removed, set forward. encamped]* or *pitched,* rested. Thus God in Christ, was the cause and beginning of all rest and motion, and the director of his Church, in the way that they should go. Therefore Moses sanctified both their journeyings and their restings by prayer unto God, *Num.* 10. 35 36. According to this ancient sign, Christ is said to come with *clouds, Dan. 7. 13. Rev.* 1. 7. and appeareth *clothed with a cloud, and his feet as pillars of fire, Rev.* 10. 1. for the salvation of his people, and destruction of their enemies. The same grace is set forth by the similitude of a *sheep•erd,* leading his flock in and out, whom they follow, *Ps•l 8•. 1. 2. John.* 10 9. Under whose conduct *they feed in the* ⟨◊⟩ *, and their pastures* are *in all high* ⟨◊⟩ *; they* ⟨◊⟩ *not, nor* ⟨◊⟩ *, neither doth the he* ⟨...⟩ ⟨◊⟩ *s* ⟨... ⟩ *them; for he that hath mercy on* ⟨ꝏ⟩ *them, &c. Isaiah. 40. 9, 10. Rev.* 7. 16. Wherefore the Church desireth to be told, where he s••d•th his flock, and where he maketh them to rest at noon, *Song* 1. 7. And that which the Church saith of Christ, *His l•ft hand* ⟨◊⟩ *under min• head, and his right hand doth embrac• me, •ong* ⟨ꝏ⟩ the Chaldee paraphrast (on that place) applieth to this cloud and the effects thereof.

Verse 18. *At the mouth]* that is, as the Greek translateth it, *By the commandment;* or, as the Chaldee saith, *At the word of the Lord:* for this sign from heaven, the removing and resting of the cloud, was to them as the mouth or word of God. For God speaketh by his signs, which are therefore called, *the words of his signs, Psal.* 105. 27. And it signified, that whatsoever we do, in word or deed, we should do *all in the name of the Lord Jesus, Coloss.* 3. 17.

Vers. 19. *tarried long]* or, *prolonged* the time: here the spaces of time, shorter or longer, between the journyings of the people, are also shown to be by the Lord's cloud: that so, not only the works, but the times and seasons might appear to be in God's hand & power, *Act. 1. 7. kept the charge]* or, *the watch:* Hebr. *observed the observation:* of which phrase see *Levite.* 8. 35. The Chaldee here translateth *the charge* (or *observation) of the word of the LORD.* They kept watch and ward night and day, to see when the cloud should arise; or, they kept the charge (in the mean while) of serving the Lord, whiles the Sanctuary was erected. So after, in v. 23.

Vers. 20. *a few days]* Hebr. *days of number:* that is, days easily numbered, meaning *a few:* see this phrase in *Gen.* 34. 30.

Vers. 22. a year of *days]* that is, a whole year: see the notes on *Lev.* 25. 29. and *Gen.* 4. 3.

Vers. 23. *the mouth]* that is, as the Chaldee saith, *the word;* in Greek *the commandment:* and that the Lord signified his will sometimes by word, and not by sign only of the clouds removing, appeareth by *Deut.* 1. 6, 7. and 2. 3, 4. *by the hand]* that is, by the ministry of Moses, who both governed the people under God, and used prayer at their journeying and encamping, *Num.* 10. 35, 36. Compare *Psal. 77. 21. Isaiah.* 63. 12.

CHAP. X.

1 The Lord commandeth to make two silver trumpets, and to use them for calling of the assembly, and for the journeying of the camps, and when they went to war, and when they offered sacrifice in their solemnities. 11 The cloud rising, the Israelites remove from Sinai to Paran. 14 The order of their march. 29 Hobab is entreated by Moses not to leave them. 33 The prayer of Moses, at the removing and resting of the Ark.

ANd Jehovah spake unto Moses, saying; Make unto thee, two trumpets of silver; of beaten work shalt thou make them: and they shall be unto thee, for the calling of the assembly, and for the journeying of the camps. And they shall blow with them; and all the assembly shall assemble themselves unto thee, at the door of the Tent of the congregation. And if they blow with one, then the Princes, the heads of the thousands of Israel, shall assemble themselves unto thee. And *(if)* ye blow an alarm, then the camps, that encamp on the East-*side,* shall take *their* journey. And *if* ye blow an alarm the second *time,* then the camps, that encamp on the South-*side,* shall take *their* journey: they shall blow an alarm for their journeys. And when *ye* [unspec] gather together the Congregation, ye shall blow, and shall not sound an alarm. And [unspec] the sons of Aaron the Priests, shall blow with the trumpets; and they shall be unto you, for a statute *for* ever, throughout your generations. And if ye go to war in your land, against the distresser that distresseth you; then ye shall sound an alarm with the trumpets, and ye shall be remembered before Jehovah your God, and ye shall be saved from your enemies. And in the day of your gladness, and in your solemn feasts, and in the beginnings of your months, then ye shall blow with the trumpets, over your Burnt-offerings, and over the sacrifices of your Peace-offerings: and they shall be unto you for a memorial before your God; I, *am* Jehovah your God.

And it was in the second year, in the second month, in the twentieth *day* of the month, the cloud was taken up from off the Tabernacle of the Testimony. And the sons of Israel journeyed, by their journeys, out of the wilderness of Sinai; and the cloud rested in the wilderness of Pharan. And they journeyed, at the first, at the mouth of Jehovah, by the hand of Moses. And the standard of the campe of the sons of Judah, journeyed in the first *(place,) according* to their armies: and over his army, *was* Naasson the son of Amminadab. And over the army of the tribe of the sons of Issachar, *was* Nethaneel, the son of Zuar. And over the army of the tribe of the sons of Zebulon, *was* Eliab, the son of Helon. And the Tabernacle was taken down: and the sons of Gershon, and the sons of Merari journeyed, bearing the Tabernacle. And the standard of the campe of Reuben journeyed, *according* to their armies: and over his army, *was* Elizur, the son of Shedeur. And over [unspec] the army of the tribe of the sons of Simeon, *was* Shelumiel, the son of Zurishaddai. And over the army of the tribe of the sons of Gad, *was* Eliasaph, the son of Deguel. And the Kohathites journeyed, bearing the

Sanctuary: and they set up the Tabernacle against they came. And the standard of the camp of the sons of Ephraim journeyed, *according* to their armies: and over his army, *was* Elishama, the son of Ammihud. And over the army of the tribe of the sons of Manasseh, *was* Gamaliel, the son of Pedahzur. And over the army of the tribe of the sons of Benjamin, *was* Abidan, the son of Gideoni. And the standard of the campe of the sons of Dan journeyed; the rereward of all the camps throughout their armies: and over his army, was Ahiezer, the son of Ammishaddai. And over the army of the tribe of the sons of Aser, *was* Pagiel, the son of Ocran. And over the army of the tribe of the sons of Naphtali, *was* Ahira, the son of Enan. These *were* the journeyings of the sons of Israel, *according* to their armies, when they journeyed.

And Moses said unto Hobab the son of Reguel the Midianite, the father in law of Moses; We *are* journeying unto the place, of which Jehovah said, I will give it unto you; go thou with us, and we will do thee good, for Jehovah hath spoken good concerning Israel. And he said unto him, I will not go: but unto my land, and unto my kindred, I will go. And he said, Leave us not I pray thee; forasmuch as thou knowest our encamping in the wilderness; and thou mayest be to us for eyes. And it shall be, if thou wilt go with us; yea it shall be, *that* that good, wherewith Jehovah shall do good unto us, we also will do good unto thee. And they journeyed from the mountain of Jehovah, three days journey: and the Ark of the covenant of Jehovah journeyed before them, the three days journey, to search out for them a rest. And the cloud of Jehovah *was* over them by day, when they journeyed out of the campe.

And it was, when the Ark journeyed, that Moses said; Rise up, Jehovah, and let thine enemies be scattered; and let them that hate thee, flee from thy face. And when it rested, he said; Return Jehovah, *(unto)* the ten thousands thousands of Israel.

Annotations.

MAke unto thee] After the constitution and order of the Church about the Lord's San 〈...〉 ie, and for their journeying towards Canaan; here followeth the appointment of such public instruments as were requisite for the congregation, both when they journeyed and when they rested, when they went to war, or were in distress, and when they were in peace. *two trumpets] a trumpet* (called *Chatsotsrah)* was of metal, a *Cornet* (called *Shophar,* whereof see *Levite.* 23. 24.) was of horn; both these were used after in Israel, 2 *Chron. 15. 14. Psalm.* 98. 6. Here at first were but two trumpets, as Aaron had but two sons Priests, Eleazar and Ithamar: after as the Priests and business were increased, so were the number of trumpets, that in Solomon's time there were 120. *Priests sounding with trumpets, 2 Chron.* 5. 12. From which places compared, the Hebrew canons show, that there never might be in the Sanctuary at God's public worship there, *fewer than two trumpets, nor moe than 120. Maimonides in Cle hammikdash, ch. 3. sect. 4. of silver]* which was the purest metal, and fittest for sound; fit also for signification, for the word of God, and lively graces of his spirit, were figured by these trumpets, as *Isaiah.* 58. 1. and 27. 13. *Ezek. 33. 3. Rev. 4. 1. 1 Cor.* 14. 8. So the Hebrews say, the trumpets were to be made of silver; if of any other kind of metal, they were unlawful, *Maim. in Cle hammikdash, ch. 3. sect. 5. The tongue of the just,* is as *choice silver,* Prov. 10. 20. and, *the words of the LORD, are pure words,* as *silver tried,* &c. *Psalm. 12. 7. beaten work]* wrought with the

hammer, beaten into a plate, of one whole piece: so the golden Candlestick was, *Exod.* 25. 31. It signified the labor of the ministers of God, giving themselves *continually to prayer, and to the ministry of the word, Act.* 6. 4. that the trumpets may give a clear and certain sound, for and unto the people. *for the calling]* for to call together the congregation. This was the first of the four special uses of these trumpets, when the people rested, to assemble them unto the Lord in his Sanctuary, for to hear his word, to pray, and to doehim worship. As, *Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, Gather the people, sanctify the congregation,* &c. *Joel* 2. 15, 16. and, *Blow the trumpet in the new moon,* &c. *Psalm.* 81. 4. It signified that all the meetings of the Church should be sanctified by the word of God and prayer. *for the journeying]* to cause the camps, (that is, the people in their camps or tents) to take their journeys. This was the second use of the trumpets, to sanctify by their sound, the journeys and travels of God's people; that as their rest, so all their motions might be in God, by the conduct of his word and spirit. Thus were there three things to be observed at their removings; the Lord's taking up of the cloud, *Num.* 9. 18. 22. the sound of the trumpets, *Num.* 10. 2. 5. 6. and the prayer of Moses, *Num.* 10. 35.

Verse 3. *And they]* that is, *the Priests shall blow,* as is expressed in *verse.* 8. The Greek translateth, *thou shalt blow,* meaning Moses, by the Priests whom he appointed thereto. *with them]* with both of them: for when but one was blown, the Princes only assembled, *verse.* 4.

Verse 4. *with one]* the Latin translateth it, *once;* but the Greek better, *with one trumpet• heads]* that is, *captains (governors) of thousands;* in Greek, *Chiliarchs:* see *Exod.* 18. 21. Thus was there one trumpet for the rulers, and one for the people, that all their assemblies might be in the name, and by the sign of the Lord: and the Governors might have their meeting apart, but not the people without the Governors presence; for wha•soever concerned the people, it belonged also to the Princes with them, in resting or journeying, peace or war. And all assembled unto Moses the chief, and figure of Christ, *Heb.* 3. 1, 2.

Verse 5. *And* if *ye blow]* or, *And ye shall blow an alarm, and the camps,* &c. So after: and thus the Greek translateth it. *an alarm]* or, *a broken sound;* in Hebrew, *Trugnah,* which is generally any loud broken ringing noise, either with trumpets, as here; or with men's voices and shoutings, as in 1 *Sam.* 4. 5. and this, either a joyful shout, and triumphant noise, as *Num. 23. 21. Psal. 47. 6. Ezr.* 3. 11, 12. or a mournful cry, as *Ier.* 20. 16. See the notes on *Levite.* 23. 24. This *broken sound* or *alarm,* was fittest to stir up and encourage the minds of the people to rise and march forward to battle against the Canaanites: as the former continued equal sound, was for their quiet assembling unto the service of God, and hearing of his Law. And unto this difference the Apostle hath respect, when he saith, *If the trumpet give an uncertain sound, who shall prepare himself to the battle? 1 Cor.* 14. 8. And therefore also the Greek here and often otherwhere, translateth it *sign,* or *signification,* because by it, the people distinctly perceived what they were to do. Andir signified, how God by his trumpeters the Prophets and Apostles, hath distinctly signified his will unto his Church, for all things needful, to furnish them unto all good works, 2 *Tim.* 3. 16, 17. and such should be the teaching of all his Ministers. The Hebrew Doctors have understood the former blowing with an equal continued sound, to be a sign of mercy to Israel; and this alarm or broken sound, to be a sign of judgment against

their enemies. *R. Menachem* on *Num.* 10. saith, *The blowing* (of trumpets) *signified mercies; therefore in the time of assembling the people, he saith, And they shall blow with them, and all the assembly shall assemble themselves unto thee, Num. 10. 3. for the gathering of them is in mercy, as it is written, Return, ô LORD, unto the ten thousand thousands of Israel, Numb. 10. 36. Likewise, And he was King in Iesurun, when the beads of the people, the tribes of Israel were gathered together, Deut. 33. 5. But their journeying was with an alarm, Num. 10. 5. because the divine Majesty went before them; and it is written, Rise up LORD, and let thine enemies be scattered, Num. 10. 35. So the walls of Jericho fell with an alarm (or shout) Iof. 6. 20. because God's Majesty went before them to consume their enemies, &c. on the East side]* which were *Judah, Issachar* and *Zebulon, Num.* 2. 3-7.

Verse 6. *on the South side] Reuben, Simeon,* and *Gad, Num.* 2. 10. &c. *for their journeys*] or, according *to their journeyings;* that is, not for these two quarters only, but for the other also: as *Chazkuni* observeth, *for all the four camps.* Here therefore the Greek version addeth by way of explanation, *And ye shall sound the third alarm, and the camps that encamp towards the West shall* ⟨◊⟩ *their journey: and ye shall sound the fourth alarm• and the camps that encamp towards the North,* ⟨◊⟩ *take their journey.* The like is signified also by F•. *Josephus,* in *Antiq. Iudaic. lib. 3. c.* 11. Where the Latin version misseth, interpreting *Noton,* the *back part of the Tabernacle* (which was westward,) when it meaneth *the South:* and the third, ⟨◊⟩ *Liba, westward,* he turneth *Southward;* when *Li* ⟨...⟩ is one of the western winds, as showeth *Aul. Gellius,* in *Noct. Attic. l. 2. c.* 22.

Vers. 8. *a statute* for *ever] an everlasting ordinance:* the outward rite continuing till Christ's coming, the spiritual use abiding still forever; that by the preaching of the word, and prayer, the Ministers of God should guide his people in all their affairs.

Vers. 9 *ye go to war]* Hebr. *ye come to war,* which the Greek translateth, *come forth.* But *coming* is often used for *going:* as in *Ion. 1. 3. coming* (that is, *going)* to Tharshish. *the distre* ⟨...⟩ in Greek, *the adversaries that resist you.* This was the third use of the trumpets, to be sounded in time of war and tribulation: whereof there be examples in Israel's war against the Midianites, *Num.* 31. 6. in the Jews war against the Aposta•e Israelites, when they said, *Behold God* is *with us, for a captain; and his Priests with sounding trumpets, to cry alarm against you, 2 Chron.* 13. 12. and sundry the like. This one distress of war, is of some thought to be named for all other cal•mities; as the Hebrew canons declare, saying; *It is commanded by the Law, to cry out, and to sound an alarm with trumpets, for every distress that shall come upo• the congregation; as it is written, Against the distresser, that distresseth you, Num. 10. 9. as* ⟨◊◊⟩ *should say, everything that shall distress you,* ⟨◊⟩ ⟨...⟩ *mine, and pestilence, and locusts, and the like; ye* ⟨◊⟩ *cry out for them, and sound an alarm. And* ⟨◊⟩ *thing belongeth unto repentance: for when distr* ⟨...⟩ *cometh, and they cry out because of it, and make an alarm; all do know, that for their evil deeds, they are afflicted; as it is written, Your iniquities have turned away these things, and your sins have with-bolden good things from you, (Ier. 5. 25.) &c. And by the exposition of our Scribes, we are to humble ourselves for every distress that* ⟨◊⟩ *come upon the Congregation, till mercy be shown from heaven. Maimonides in Misn. tom.* 1. in *Taanioth,* or treat. of *Fasts* (or *Humiliation) chap.* 1. sect. 1. &c. *with the trumpets]* with which sound, they were also to lift up their voice in supplication

to the Lord, to fast, and pray; as in *Joel 2. 15. 17.* ⟨◊⟩ *the trumpet* (or *Cornet) in Zion, sanctify a* ⟨◊⟩ *call a solemn assembly, &c. Let the Priests the ministers of the LORD, weep between the P•••• and the Altar; and let them say. Spare thy people, ô LORD, &c.* So in the war of Abijah, ⟨◊⟩ *cried unto the LORD,* and *the Priests sounded with the trumpets, and the men of Judah gave a shout, &c. 2 Chron.* 13. 14, 15. And Jehoshaphat in his war, *proclaimed a fast,* and prayed, 2 *Chron.* 20. 3. 6. &c. The order and manner of such fasts, the Hebrews describe thus: *In these days of Humiliation, men are to cry out with prayers and supplications, and to sound an alarm with trumpets only. But if they be in the Sanctuary, they sound an alarm with trumpets and with cornet; and not with both of them together, save in the Sanctuary; as it is written, With trumpets and voice of the cornet, sound an alarm before the King the LORD, Psal. 98. 6. These Fasts* (*or* Humiliations) *which they have decreed for the Congregation because of distresses, are not day after day, for the multitude of the congregation cannot continue in so doing. Neither do they decree the fast to begin, save on the second day of the week, and then on the fifth day after that, and in the second day (of the week) after that again; and so after this order, on the second day, and the fifth, and the second, till mercy be shown them. They decree no fasts for the congregation, on the Sabbaths, or Feast-days; neither blow they in them with cornet or trumpets, nor cry out and make supplications in them; unless it be in a City that is besieged by heathens, or invaded by a slood, or in a ship ready to be cast away in the sea, &c. Neither decree they that a fast shall begin at the new Moons, or at the Feast of the Dedication of the Temple, or feast of Purim, or in the working day of any solemn feast. But if they have begun the Fast, though but one day, and any of these days fall out, they fast, and accomplish the day in humiliation. These Fasts which are for distress, women with child, and that give suck, and little children fast not. And it is lawful to eat in the night, when the fast is on the morrow. As the congregation is to fast for their distress: so is a private man to do for his; as if he be sick, or wander in the wilderness, or be imprisoned, he is to humble himself, and seek mercy by prayer (to God.) Every fasting day decreed for the congregation, the Judges and Elders sit in the Synagogue, and make inquiry of the deeds of the men of that City, from after morning prayer till mid-day; and remove the stumbling blocks of transgressions; and do admonish, and inquire, and search concerning injurious persons and transgressors, and separate them; and concerning violent persons, and humble them, &c. These are the distresses, for which the congregation are to fast and* ⟨◊⟩ *an alarm. For the enemies of Israel that come against Israel; and for the sword that passeth by the land, as of heathens warring with heathens; and for the pestilence; and for evil beasts; and for Locusts; and for Caterpillars; and for blasting of fruits; and for meldew; and for ruin or downfall of buildings, by earthquake, winds, or the like; and for sicknesses that spread among the people; and for means of livelihood failing, to the decay of trading; and for rain, if it be too excessive, or too scarce: Every City that is distressed with any of these, is to fast, and sound an alarm, until the distress be taken away; and all that are round about that City, are to fast, but not to sound an alarm, but to request mercy for them. Maimonides in Taanioth ch. 1. &* 2. That humiliations in times of dist•esse, were appointed of God, the Prophet Joel showeth us, in whose time, *Palmer-worms, Locusts, Canker-worms, Caterpillars,* wasted the fruits of the earth; and drought, as *fire* and *flame,* burnt up the pastures, and trees of the field: for which the people were exhorted to fast and pray, which was performed with blowing of trumpets, and sounding alarm, &c. *Joel.* 1. 4, 5. 13. 14. 19. 20. and 2. 1. 12. 13. 15. 16. &c. *ye shall •e remembered]* the Chaldee explaineth it, *the remembrance of you shall come up for good before the Lord.* This is a

promise of grace, annexed to the signs, the trumpets: for *remembrance* is sometime for evil, to punish iniquity, *Nehem. 6. 14. Ier.* 14. 10. sometime *for good, as Neh.* 5. 19. and 13. 22. See the notes on *Gen.* 8. 1. Thus the silver trumpets signified the Ministers duty, by preaching of the Law, to call men unto repentance for then sins, *Esa. 58. 1. Ezek. 33. 3.—7. 8. H•s. 8. 1. •el* 2. 1. 15, 16. and to stir them up to fight the Lord's battles against Satan, sin, Antichrist, &c 2 *Chron. 13. 12. 15. Ier. 51. 27. Ios. 6. 8. Rev.* 8. 6, 7, &c. In which battles, the Lord himself will be with his people, and blow the trumpet before them, *Zach.* 9. 14.

Verse 10. *day of your gladness]* in Greek, *days;* one named for all. This is the fourth use of the trumpets, for joy and triumph before the Lord. And by the day of gladness, (distinguished from the solemn feasts) *Baal* ⟨◊⟩ understandeth the *Sabbath day:* or, it may be meant of any extraordinary day of rejoicing for any special mercy received, or deliverance from evil. As a• ⟨◊⟩ first dedication of Solomon's Temple, 2 *Chr••.* 5. 12, 13. also at the return out of ⟨◊⟩ p•ivi•ie, and at the foundation of the second Temple, *they set th• Priests in their apparel with trumpets,* &c. and praised the Lord, whose mercy endureth forever towards Israel, *Ezr.* 3. 10, 11. and likewise *at the dedication of the wall of Jerusalem, Nehem. 12. 27. 35. solemn feasts]* the ordinary feasts appointed of God, whereof see *Levite. 23. beginnings]* called in Greek *New Moons,* which were in Israel at the beginning of every month, and were among the Solemnities, *Num.* 28. 11. &c. at which times trumpets and cornets were blown, as appeareth also by *Psalm. 81. 4. with the Trumpets]* Afterward God by David and the Prophets ordained other instruments whereon the Levites played, called *the instruments of music of the LORD, 2 Chrō.* 7. 6. and they were, *Psalteries, Harps, Cymbals, 1 Chron. 16. 5, 6. Flutes* (or *Pipes)* and *Timbrels, Psal.* 149. 3. David also and the Prophets made Psalms and Songs, which some of the Levites sung, whiles other played on the instruments, 1 *Chron.* 25. and 16. 7, 8. &c. And the Hebrews recording the manner of service in the Temple, say, *There might not be fewer than twelve Levites, standing upon the stage every day, to sing th• song over the sacrifice always. And they sung the song with meuth, without instrument. There might not be fewer Psalteries than two, nor moe than six: not fewer Pipes than two, nor moe than twelve: not fewer Trumpets than two, nor moe than an hundred and twenty: not fewer Harps than nine, but as many moe always as they would: and but one Cymbal only. Maimonides tom. 3. in Cle hammikdash, chap. 3. sect. 3, 4. over your Burnt-offerings]* a practice of this is shown in Ezekialis time; for *he set the Levites in the house of the Lord, with Cymbals, with Psalteries and with Harps, according to the commandment of David, and of Gad the Kings Seer, and of Nathan the Prophet, (for the commandment was by the hand of the Lord, by the hand of his Prophets;) and the Levites stood with the instruments of David, and the Priests with the Trumpets. And Hezekiah commanded to offer the Burnt-offering upon the Altar, and when the Burnt-offering began, the Song of the Lord began, with the Trumpets and with the instruments ordained by David King of Israel. And all the Congregation worshipped, and the singers sang, and the trumpeters sounded: all (this continued) until the Burnt-offering was finished, 2 Chron.* 29. 25.—28. So when Solomon sacrificed at the dedication of the Temple, the Levites that were singers, and others with *Cymbals, Psalteries and Harps,* were *arrayed in white linen,* and *stood at the East end of the Altar, and with them 120. Priests, sounding with trumpets. And the trumpeters and singers were as one, to make one sound to be heard, in praising and thanking the Lord; and they lift up their voice with the trumpets, and cymbals, and instruments of music, and praised the Lord; For he is good, for*

his mercy (endureth) *forever, 2 Chron. 5. 12, 13. of your Peace-offerings]* The Hebrews say, they used to sing the Song, *over all the Burnt-offerings of the Congregation, which were due* (to be offered;) *and over the Peace-offerings of the solemn assembly, at the time when the wine (the drink-offering) was poured out. But the voluntary Burnt-offerings which the Congregation offered, &c. they sang not the song over them. Maimonides in Cle hammikdash, ch. 3. sect.* 3. So they understood this Law, not for private men's sacrifices, but for the public Churches: *they did not blow, save only at the Congregations offering which was appointed them,* saith; *Chazkuni* on *Numb.* 10. This use of the trumpets signified the spiritual graces and joy that God's people should show forth in his service, directed thereto by his Ministers, *Psal.* 98. 6. and 150. 3. and 81. 3, 4. *Ezr. 3. 10. 2 Chron. 5. 12, 13. Coloss. 3. 16. Ephes. 5. 18, 19. Blessed* are *the people that know the shouting-sound* (or *alarm* of the trumpet,) *Psal.* 89. 16.

Vers. 11. *second year]* after Israel was come out of Egypt, *Num. 9. 1. second month]* which we now call *April,* the Hebrews called it *Ijar. twentieth* day] the second Passover being ended, *Num.* 9. 11. when by Mount Sinai (where the Law was given them,) they had abidden twelve months, lacking ten days, as appeareth by comparing *Exod. 19. 1, 2. the cloud was taken up]* by the Lord, which was a sign that now the people should remove, *Numb.* 9. 17. But they had withal, word from the Lord, who spake unto them, saying; *Ye have dwelt long enough in this mountain; turn you, and take your journey, and go to the mount of the Amorites, &c. Behold I have given the land before you; go in, and posse* 〈...〉 *which Jehovah sware unto your fathers, Deu•.* 1. 6, 7, 8. So both by word and sign, God called them from Sinai, the place of bondage, by reason of the Law there given, *Gal.* 4. 24, 25. unto the land 〈...〉 promise, which figured the state of grace and freedom by Jesus Christ: see the notes on *Gen.* 〈◊〉 . 5.

Verse 12. *by their journeys]* from Sinai to *Taberah* and *Kibroth-hattaavah, Num.* 11. 3. 34. and 33. 16. from Kibroth-hattaavah to *H* 〈...〉, 〈◊〉 from Hazeroth, into the wilderness of 〈◊〉, *Num.* 11. 35. and 12. 16. *Pharan]* or 〈◊〉, the name of a wilderness and mountain in it, mentioned again in *Deut.* 1. 1. and 33. 2. In this wilderness Ishmael dwelt, *Gen.* 21. 22.

Verse 13. *at the mouth]* that is, *the word,* as the Chaldee saith, or, *by the voice,* as the Greek translateth: see *Num. 9. 18. 23. the hand]* that 〈◊〉, the ministry of Moses, who ordered the blowing of the trumpets, and sanctified the journey by prayer, *v.* 35. Thus they had four things (at this first removal) to confirm their faith in their 〈◊〉 vell through that terrible wilderness; the Word•: God commanding them; and the lifting up of his cloud, for a sign visible; the word of Mosses in pra•er, and the sound of the trumpets for a sign 〈◊〉 ble. And thus they were furnished with all go•d means to conduct them into their promised inheritance: wherefore amongst other mercies or God to Israel, the memorial of this was after celebrate•, that *he led his people in the wilderness, for his* 〈◊〉 endureth *forever, Psal. 136. 16. Deut. 8. 15.* 〈◊〉 *. 63. 14. Ier.* 2. 6.

Verse 14. according *to]* or, *with their armies;* that is, with the army of Issachar, and army or Zebulon, both which were under the standard 〈◊◊〉 dah, *Num.* 2. 2, 3.—9. So the Lion of

Judah as standard-bearer, and figure of Christ, goeth before them all, to fight in the forefront of the 〈◊〉 . against the Canaanites: see *Gen. 49. 8. Judge.* 〈◊〉 . 〈◊〉 . 〈◊〉 .

Verse 17. *was taken down]* after that the Priest had with veils and clothes, covered the Ark 〈...〉 other holy things in the Tabernacle, as is prescribed in *Numb.* 4. 5. &c. The taking down of the Tabernacle, and removal thereof, and setting it up in another place; signified (among other th 〈...〉 the instabilitie of that legal figurative worship, which Christ at his coming was to abolish, 〈◊〉 . 12. 27, 28. Also the unsettled estate of the Church, and all the members thereof, in the wilderness•: this world, 2 *Cor. 5. 1.—4. 2 Pet.* 1. 14. Likewise the removal of the Church from one place and nation to another, from the Jews to the Gentiles. *Mat.*•1. 43. In regard of this unstayednesse, Moses said unto them, *Ye are not yet come to the* 〈◊〉 *Deut.* 12. 9. But in David's time he said, The 〈◊〉 *hath given rest unto his people:* and, the L 〈...〉 shall no more *carry the Tabernacle, nor any of it, for the service thereof, 1 Chron.* 23. 25, 26. 〈◊〉 further in the notes on *Num. 4, 20.* 〈...〉 *Tab.]* having six wagons on which they 〈...〉 boards and coverings; as is shown in 〈...〉 5. 7, 8, 9.

Verse 18. *of Reuben]* who was stand••be••er to the second quarter, *Numb.* 2. 10.—16.

Vers. 20. *Deguel*▪ called sometimes *Reguel. Numb.* 2. 14. so here the Greek nameth him *Ragovel.*

Vers. 21. *the Sanctuary* that is, (as the Greek translateth) *the holy things,* as the Ark, Candlestick, Table, Altar, &c. which they were to bear on their shoulders, *Numb.* 4. 5.—15. and 7. 9. *and they]* that is, the Gershonites and Merarites forespoken of, in *verse.* 17. who therefore went before, that the house or tabernacle might be set up ready, to receive these holy things; for which the Tabernacle was made, and not they for the Tabernacle.

Vers. 22. *Ephraim]* the standard-bearer to the third quarter: see *Numb.* 2. 18.—24. [unspec 22]

Vers. 25. *the rere-ward]* or, *the gatherer,* (in Greek, *the last of all the camps,)* that gathered up and took care of the weak ones and hindmost, (such as Amalek had before smitten, *Exod. 17. Deut.* 25. 17, 18.) as also of the Leprous and unclean, such as had been put out of the host, *Num,* 5. 2. (as in *Num. 12. 15. the people journeyed not, till Mary* (who had beeene a Leper) *was gathered,)* This shown God's love and care of the most weak among his people, in taking such order for their safety. And unto this order of march, the Prophet hath reference in *Isaiah. 52. 12. Jehovah will go before you, and the God of Israel* will be *your rere-ward* (or *gatherer.)* And David processing his faith in God, saith, *Though my father and my mother should forsake me; yet Jehovah would gather me, Psal.* 27. 10. In like manner at the siege of Jericho, *armed men went before the Priests that blew with the trumpets; and the rere-ward came after the Ark, Ios.* 6. 9. 13.

Vers. 28. *These* were *the journeyings]* in Greek, *These* were *the hosts* (or *armies.)* By *Th•se,* is meant the order of their marching in their journeys, which God, by this repetition, would have men to observe; & we may summarily view thus, When God took up the cloud, Moses prayed, and the Priests with the trumpets blew an alarm, then Judah (the first standard) rose up, with Issachar and Zabulen; in which campe were 186. thousand and 400. men of war

(*Num.* 2. 9.) and they marched foremost. Then followed the Levites of Gershon, and Merari, with six wagons bearing the boards and coverings of the Tabernacle.

The trumpets sounded an alarm the second time, then Reuben, Simeon and Gad, (with their army of 151. thousand, 450. fighting men,) rose up, and followed the tabernacle.

After them went the Levites, sons of Kohath, in the midst of the twelve tribes, bearing on their shoulders, the Ark, Candlestick, Table, Altar, and other holy things.

At the sound of the trumpets third alarm, rose up the standard of Ephraim, under which were of Ephraim, Manasseh and Benjamin, 100. thousand and 8000. & an hundred men of war; and these followed the Sanctuary going before them: unto which the Psalmist hath reference, when he prayeth, *Before Ephraim up thy strength, and come for salvation* ⟨...⟩ *Psalm.* 80. 3.

At the fourth alarm, the standard of •an arose, in whose campe were one hundred fifty seven thousand, and six hundred fighting m•n, of Dan, Aser and Naphtali; who not guarding the tabernacle, had charge of gathering all, and looking to the feeble, &c. that nothing should be lost, or ⟨◊⟩ behind. Thus the Sanctuary •ad the midst, most safe and honorable place: the greatest campe went foremost, the next in greatness went hin• most, for to resist all enemies, before and after. But the Lord ⟨...⟩ self was he that went before, and gathered behind, (⟨◊⟩ 52. 12.) who when he rose up, his enemies were scattered, and they that hated him, fled before him, ⟨◊⟩ . ⟨◊⟩ . •5. when he marched before his people in the wilderness, the earth quaked ⟨◊⟩ the ⟨...⟩ ens dropped, and he confirmed his inheritance when it was w•aried, *Psal.* 68, 2. 8, 9, 10.

Verse 29. ⟨...⟩ *bah]* or, ⟨◊⟩ , called in Greek, *Iohah, son o• Rag•v•l the M* ⟨...⟩ He was also called ⟨◊⟩ , *Ex•d.* ⟨◊⟩ . 1. and ⟨◊⟩ . *Iarcht* here expoundeth it *H* ⟨...⟩ ▪ but *Ab•n* ⟨◊⟩ ⟨◊⟩ of another minds, that it was the brother of Zipporah Moses wife, and so not father in law, but brother in law to Moses. This speech of Moses to his father in law, some think ⟨◊⟩ before, when he came to him with Zippo•ah, ⟨◊⟩ . 18. 1, 2. &c. and so it may be translated, *And Moses had said unto Hobab.*

Verse 30. *I will not go]* This denial is thought to be but for the present; and that Hobab went to his own country first, and after returned again to Moses in the wilderness; because there is mention of the posterity of Hobab dwelling among the Israeli•es in Canaan, *Judge.* 1. 16. and 4. 11. 1 *Sam.* 15. 6. Or, if he returned not into the wilderness, yet at the least, his posterity came unto Israel in Canaan, as the Scriptures ⟨◊⟩ mentioned show.

Verse 31. *for eyes]* instead of eyes, to guide us by thy counsel and providence. The Greek translateth it, *Thou shalt be an Elder amongst us.* Or, by *eyes,* may be meant dear, loved, and tendered, as men do their own eyes.

Verse 33. *mount of* ⟨...⟩ *vah]* the Chaldee explaineth [unspec] it, *the mountain whereon the glory of the Lord had been revealed:* that was Mount Sinai, where the Law had been given. *three*

days journey] or, *three days way;* which was both by God's direction, & by his special power enabling the people to travel so long. The like journey was mentioned from Egypt, *Exod.* 3. 18. and after from the red Sea, •*x.* 15. 22. and now from mount Sinai where the *Ark of the covenant* journeyed before them: which was a figure of Christ, and of his conducting and strengthening of the people; and his resurrection from the dead was *the third day, 1 Cor.* 15. 4. which was *for our justification,* and so for rest and peace unto our souls, *Rom.* 4, 25, and 5. 1, 2, 3. who said of himself, *Behold I cast out Devilt, and I doecures today and tomorrow, and the third day I shall be perfected, &c. Luke* 13. 32, 33. Of the mystery of this number *three,* and of *the third day,* see the annotations on *Ge. 22. 4. journeyed before them]* The Ark was carried by the Levites in the midst of them, as appeareth by *verse* 14. 21. but the eyes of all the people were unto the cloud conducting them, and to the Ark amongst them; the journeying and resting whereof was sanctified by Moses prayer, before that the people might either set forward, or pitch their tents: and therefore it is said to journey *before them. to search out]* or, *to espy;* which the Chaldee expoundeth *to prepare;* the Greek, *to consider:* it meaneth a diligent search and looking about for to know and find out the estate of a place, as *Num.* 13. 2. 17, 18, 19, 20. So God is said to have *searched out* (or *espied)* the land of Canaan which he gave unto Israel, *Ezek.* 20. 6. And that which is here spoken of *the Ark,* Moses speaketh of God himself, in *Deut.* 1. 33. that he went before them *to search out a place* for them to pitch their Tents in. So God's love and providence towards his Church in Christ, is hereby signified. Wherefore that which Moses said to Hobab, *Thou mayest be for eyes unto us verse* 31. was not meant that he should appoint them a place to pitch and rest in; but that he being acquainted with the places in that Wilderness, might signify the conditions, commodities or discommodities of the places wch God should design them for to pitch their camps in. *a rest]* that is, as in *Isaiah. 66. 1. a place of rest:* so the Chaldee expoundeth it, *a place of encamping,* or resting. Thus *rest,* is often used for a *resting place, Psal. 132. 8. Gen. 8. 9. 1 Chr. 28. 2. Mic. 2. 10. Zac.* 9. 1. This outward rest which God prepared for his people, figured the spiritual rest which we find for our souls, by following Christ in faith, *Matth. 11. 29. Hebr.* 4. 3. 10, 11.

Verse 34. *the cloud of Jehovah]* which had conducted them from Egypt to mount Sinai, *Exod.* 13. 21. 22. the same guided them still. The Chaldee calleth it *the cloud of the glory of the Lord.* was *over them]* or, *upon them;* the Chaldee understandeth, *went* (or *journeyed) over them:* the Greek saith, *did over-shadow them:* and David teacheth that it was *spread for a covering, Psal.* 105. 39. namely to shadow them from the heat of the Sun: and in *Num.* 14. 14. Moses saith it *stood over them.* It signified unto them the glorious grace, guidance, and protection of God: and figured the like unto the Church after in Christ; who by his Word and Spirit, guideth and protecteth all his people, *Isaiah.* 4. 5, 6. For as God now led his people *like a flock in the Wilderness, Psal.* 78. 52. So Christ *the good Shepherd calleth his own sheep by name, and leadeth them out, goeth before them, and the sheep follow him, for they know his voice; and go in and out and find pasture, John.* 10. 3, 4. 9. 11. See also the notes in *Ex. 13. 21. by day]* that is, *in the day time,* and *daily,* continually: for by day it was a cloud, and by night a fire: and this continued till they came to the promised land, *Exod.* 14. 20. 24. and 13. 22. *Nehem. 9. 12. 19. Psal. 78. 14. Num.* 14. 14.

Verse 35. *Rise up]* or, *Stand up:* it is opposed to sitting still, and is meant here for the help and comfort of his people whom he conducted and for the destruction of his enemies, as the

words following manifest: and thus David often useth it, as in *Psal.* 3. 8. and 7. 7. and 10. 12. and 17. 13. and 4•. 27. But specially in the 68 *Psalm,* (which is a prophesy of Christ, his resurrection, and ascension into heaven,) and which he beginneth with these words of Moses, *Let God rise up, let his enemies be scattered, &c.* which showeth that the fulfilling of all these mysteries, is by Christ and his rising from the dead, for the justification and salvation of his Church. *Onkelos* translateth it in Chaldee, *Bee thou reviled, O Lord:* and *Jonathan* paraphraseth, *Be thou reviled now, O Word of the Lord, in the strength of thine anger. thine enemies]* Jonathan in Chaldee saith, *the enemies of thy people:* and after, *those that hate them:* for the enemies and persecutors of the Church, are the enemies of God himself, *Act. 9. 4. Matth. 25. 45. Zach.* 2. 8. This David showeth, when saying unto God, *thine enemies* and *thine haters;* he annexeth, *Against thy people they have craftily taken secret counsel, &c. Psal. 83. 3, 4. scattered]* as broken asunder: so the word signifieth, *Psal.* 2. 9. The effect of Christ's death and resurrection, is the breaking and scattering of the conjoined forces of his enemies, *Psal.* 68. 2, 3. 13. 15. and the contrary *gathering together in one,* of *the children of God that were scattered abroad, John. 11. 51, 52, Isaiah. 11. 10, 12. Return Jehovah* (unto) *the ten thousands]* that is, as the Chaldee paraphraseth, *Return LORD, dwell with thy glory, among the ten thousands thousands of Israel.* Or, without supplying the word *unto,* as the Greek translateth it, *Return, Lord, th• thousands the ten thousands in Israel:* that is, cause them to return unto their rest from their travels. For the word *Return,* may mean either God's action in himself, returning to his people: or his action in them, returning, reducing & bringing them again; as in *Deut. 30. 3. Psal.* 14. 7. and 126. 1. In both senses rest and quietness is implied, which Moses entreateth God to give unto his people, and himself to remain with them. So R. *Menachem* here expoundeth it to mean *quietneesse;* according to *Isaiah. 30. 15. In returning and rest shall ye be saved.* But the first interpretation seemeth most fitting, that as when the cloud, Ark, and host removed, he prayed God to Rise up and go with them against their enemies: so when the Ark and people rested, he prayeth God to return and remain among them: for in his presence their chief joy and safety consisted, as he elsewhere showeth, *Ex.* 33. 14, 15, 16. And that there is often a want of such words necessary to be supplied, the Scripture elsewhere showeth, as in 2 *Sam. 4. 1.* 〈◊〉 *men were Saul's son,* that is, *were unto Saul's s* 〈...〉 *:* or, he had two men: and such wants are many times supplied by other prophets: as the pillars that were *the house, 2 King.* 25. 13. that is, which wer•*in the house, Ierem.* 52. 17. The Ark continu•*the house, 2 Sam.* 6. 11. that is, continued *in the house, 1 Chron.* 13. 14. and sundry the like. See; *Deut.* 32. 43.

CHAP. XI.

1 The people complaining, God punisheth them with fire, which at Moses prayer is quenched. 4 They lust for flesh, and loath Manna. 10 Moses grieved at their murmuring, complaineth to God of his charge. 16 God divideth his burden unto seventy Elders which should bear it with him, 18 and promiseth to give the people flesh. 24 The seventy Elders have the spirit of prophesy. 31 God by a wind bringeth Quails into the Campe, which the people gathering and eating, do die of a plague at Kibr•th-hattaavah. 35 The Campe removeth to Hazeroth.

ANd the people was when *they were* complainers, evil in the ears of Jehovah: and Jehovah heard, and his anger was kindled; and a fire of Jehovah burnt among them and consumed *them* in the utmost part of the campe. And the people cried out unto Moses, and Moses prayed unto Jehovah, and the fire sunk down. And he called the name of that place Taberah, because the fire of Jehovah burnt among them. And the mixed multitude that *was* among them lusted *with* lust, and the sons of Israel also returned and wept; and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt for naught: the cucumbers and the melons, and the leekes, and the onions, and the garlic. But now our soul is dried away, *there is* nothing *at* all, only out eyes *are* unto the Manna. And the Manna was as Coriander seed, & the color of it as the color of Bdelium. The people went about and gathered *it,* and ground *it* in milles; or beat *it* in a mortar; and baked *it* in pannes, and made cakes of it; and the taste of it was, as the taste of the best moisture of oil. And when the dew fell down upon the campe *in* the night, the Manna fell down upon it. And Moses heard the people weeping throughout their families; *every* man in the door of his tent; and the anger of Jehovah was kindled greatly, and in the eyes of Moses *it was* evil. And Moses said unto Jehovah; Wherefore hast thou done evil to thy servant? and wherefore have I not found grace in thine eyes, that *thou* layest the burden of all these people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Bear them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying; Give us flesh that we may eat. I am not able myself alone to bear all this people, for *it is* too heavy for me. And if thou do thus unto me, kill me I pray thee, kill me, if I have found grace in thine eyes, and let me not see mine evil.

And Jehovah said unto Moses; Gather unto me seventy men of the Elders of Israel, whom thou knowest, that they *are* the Elders of the people and the officers of them, and take them unto the Tent of the Congregation, that they may stand there with thee. And I will come down and will speak with thee there, and I will take of the spirit which *is* upon thee, and will put *it* upon them, and they shall bear with thee the burden of the people, and thou shalt not bear *it* thyself alone. And say thou unto the people, sanctify yourselves against tomorrow, and ye shall eat flesh; for you have wept in the ears of Jehovah, saying; Who shall give us flesh to eat? for *it was* well with us in Egypt; therefore Jehovah will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, nor ten days, nor twenty days. Until a month of days, until it come out at your nostrils, and it be unto you loathsome, because that you have despised Jehovah who *is* among you, and have wept before him, saying; Wherefore now came we forth out of Egypt? And Moses said, The people amongst whom I *am, are* six hundred thousand footmen; and thou hast said, I will give them flesh, and they shall eat *it* a month of days. Shall the flocks and the herds be slain for them to suffice them? or shall all the fishes of the Sea be gathered together for them to suffice them?

And Jehovah said unto Moses, Is Jehovah's hand waxed short? thou shalt see now, whether my word shall come to pass unto thee, or not. And Moses went out, and spake unto the people the words of Jehovah; and he gathered the seventy men of the Elders of the people, and made them stand round about the Tent. And Jehovah came down in a cloud, and spake

unto him, and took of the Spirit that *was* upon him; and gave *it* unto the seventy men the Elders; and it was when the Spirit rested upon them, they prophesied, & did not add. And there remained two of the men in the campe; the name of the one *was* Eldad; and the name of the second, Medad; and the Spirit rested upon them; and they *were* of them *that were* written, but went not out unto the Tent, and they prophesied in the campe.

And there ran a young man; and told Moses, and said; Eldad and Medad do prophesy in the campe. And Joshua the son of Nun, the minister of Moses, *one* of his choice young men, answered and said; My lord Moses, forbid thou them. And Moses said unto him; Enviest thou for me? but O who shall give *that* all the people of Jehovah *were* prophets; that Jehovah would give his spirit upon them. And Moses gathered him-self into the campe; he, and the Elders of Israel. And there went forth a wind from Jehovah, and brought Quails from the sea, and let *them* fall by the campe, as *it were* a days journey on this *side,* and as *it were* a days journey on that *side,* round about the campe: and as *it were* two cubits above the face of the earth. And the people stood up all that day, and all the night, and all the next day; and they gathered the Quails; he •hat *gathered* least, gathered ten homers: and spreading they spread *them* for themselves, round about the campe. The flesh was yet between their teeth; it was not yet cut off, when the anger of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague. And he called the name of that place Kibroth hattaavah, because there they buried the people that lusted. From Kibroth hattaavah, the people journeyed *unto* Hazeroth: and they were in Hazeroth.

Annotations.

ANd the people] Hitherto in this book, God's grace to his people hath been manifested in the ordering; directing, and governing of them in the Wilderness, towards their promised inheritance: now followeth their unthankfulness, and unworthy carriage among so great blessings, by their many murmurings and rebellions; whereby both the disobedient nature of man, and the impossibility of the Law to bring men unto God, is declared. *when* they were *complainers]* or, *as complainers;* that is, *even complainers, very murmurers;* grudging, and showing themselves discontented with their esta•e; and (as is likely) for their so long travel in that Wilderness, *three days journey* before they came to a resting place, 〈...〉 ▪ 10. 33. and thus *Sol. larchi* here expou 〈...〉 ▪ So whereas they should have rejoiced in the 〈◊〉 now among them, they shown themselves 〈◊〉 mourners, sorrowful, and (as the Greek 〈...〉 teth) *murmuring.* Of such *murmurers* and *complainers,* the Apostle also speaketh, *Jude verse* 〈◊〉 *. evil]* this seemeth to have reference to the first, *the people was evil,* that is, wicked, and so 〈◊〉 pleasing the Lord: the Greek referreth it to the latter, *the people murmured evil things* 〈...〉 *Lord. a fire of Jehovah]* that is, as the Greek expoundeth it, *from the Lord,* and the Chaldee, *from before the Lord:* though it may also means great and vehement fire. Their rebellions before the Law was given at Mount Sinai, God punished not, *Exod.* 14. 11—15. and 15. 24, 26. and 16. 〈◊〉 . 〈◊〉 ▪ 4 9, 20, 27, 28. and 17. 2—5, save only when they made the molten Calf at the mount, *Exod.* 32 27▪ 28. 35. But their sins committed after, he punisheth severely, as here and after is to be 〈◊〉 : for, *the Law worketh wrath, Rom.* 4 15. And 〈◊〉 *these things*

happened unto them for ensamples tous, 1 *Cor.* 10. 5—11. *consumca]* or, *devour•▪* Hebr. *did eat.* The Greek translateth, *devoured a part* ⟨◊⟩ *the campe.* In that the fire consumed *in the* ⟨◊⟩ *part,* it is probable that there the sin began among them that were faint and weary with travel; as *Deut.* 25. 18.

Verse 2. *sunk down]* that is, *went out,* or, *was* [unspec] *quenched;* in Greek, *ceased.* Their seeking to the Lord in their afflictions, and his mercies towards them, are mentioned in *Psal.* 78. 34.—38.

Vers. 3. *he called]* that is, Moses called: or, [unspec] as the Geeeke translateth, *the name of that* ⟨◊⟩ *was called:* see the notes on *Gen. 16. 14▪* ⟨◊⟩ *▪ rah]* that is, *Burning:* which name was given ⟨◊⟩ imprint a memorial of their sin and ⟨...⟩ judgments in their hearts, as Moses after ⟨◊⟩ tioneth them, in *Deut.* 9. 7. 22. 24.

Vers. 4. *the mixed-multitude]* or, *the ga* ⟨...⟩ *multitude;* so called in Hebrew of *gatherin•▪* ⟨◊⟩ Greek and Chaldee, of *mixture:* and in the Ch ⟨...⟩ dee said to be Jonathan's, they are called, *the* ⟨...⟩ *gers that were gathered among them.* These were that *mixed-people* that came up with Israel out of Egypt, mentioned in *Exod.* 12. 38. ⟨◊⟩ *with lust]* that is, lusted greatly and greedily. ⟨...⟩ *ned and wept]* that is, *again wept,* the Greek ⟨◊⟩ *▪ they sate and wept.* The Israelites that a ⟨◊⟩ before complained, were punished, and repented▪ now again, by the example of the strangers among them, return to their sinful course. *Ch* ⟨...⟩ here saith, *After that (the sons of Israel) had murmured already themselves alone, (verse 1.) they turned and murmured with the mixed-multitude, and* ⟨◊⟩ *desire of flesh.* So this was another m••inie, d•ffering from that forespoken of; though in time and ⟨◊⟩ n••re together▪ *who shall give]* a wish, meaning. *O that some woe••d give us flesh:* and a temptation, ⟨◊⟩ not believing that God could do it. This their lusting is rehearsed, in *Psal.* 106. 14. and 78. 18, 19. 20. *they tempted God in their heart, asking* ⟨...⟩ *their soul* (or *lust:) and they spake against* ⟨◊⟩ *▪ they said; Can God furnish a Table in the Wilderness? Behold h* ⟨...⟩ *smote the Rock, and the waters g•shed out, and streams overflowed: can he give •read also? or can be prepare flesh for his people?*

Verse 5. *we remember]* they stirred and inflamed their lust, with remembrance of their former Egyptian diet. *for naught]* this may be referred to the *fish* which they had *for naught,* without price, getting them out of the rivers freely; or, *for naught,* that is, for very little, very cheap; as *nothing* is used for very little, *Act. 27. 33. John. 18. 20. none,* for very few, *Ier. 8. 6. 1. Cor.* 2. 8. It may also have reference to the former, *we remember for naught,* that is, in vain: so the Hebrew, *Chinnam;* and Greek, *Dorean,* sometime signifieth a thing done or spoken in vain and without effect; as *Pro. 1. 17. Ezek. 6. 10. Gal. 2. 21. garlic]* these gross meats used to be eaten by the poorer sort in Egypt, and by the Israelites when they were slaves there, they now remember, (forgetting their slavery;) and prefer before the Manna which God gave them from heaven, which was both pleasant and wholesome. Of the things here spoken of, and other the like, the Hebrews themselves say: *Some meats are exceeding evil, and it is n•t meet that a man should ever eat of them, as great fishes that are salted and old, &c. and some meats are evil, but not so bad; therefore it is not meet for a man to eat of them, save a little and very seldom; and he may*

not use to make them his meat, or to eat them with his meat continually, as great fishes, cheese, &c. and leekes, and onions, and garlic, &c. these meats are naught, which a man should eat of but a very little, and in winter days; but in summer not at all. Maim. in *Misn. tom.* 1. in *Degnoth chap. 4. sect.* 9.

Verse 6. *our soul is dried]* The *soul* is often put for the body, or whole man, and for the appetite or desire of meat, drink, and other things: so here they complain that they had no nourishment by the *wheat of heaven* (as *Manna* is called, *Psal.* 78. 24.) neither was their appetite satisfied: and hereupon it is said, they asked *meat for their soul, Psal.* 78. 18. to satisfy their fleshly lust. *our eyes* are] or, *our eyes* behold *only the Manna;* that is, we see no other food; neither can we expect for any other, but depend upon Manna only. For *the eyes unto* any, signify hope and expectation, as *Psal.* 25. 15. and 141. 8. Manna was unto them both a corporal food, and a spiritual, figuring Christ himself, with his word and grace, *John. 6. 31, 32, 33. 1 Cor.* 10. 3. So the loathing of Manna, and longing for the meats of Egypt, figured the rejecting of Christ and his graces, for to have nourishment and life by the works and righteousness of men, *Gal.* 3. 3, 10. and 4. 9. Such men's *eyes* cannot see the *Manna which is hid. Rev.* 2. 17.

Verse 7. *Manna]* in Hebrew, *Man:* the reason of this name, see in the notes on *Exod. 16. 14. Chazkuni* on that place saith, *Man, in the Egyptian tongue, is as Mah,* (that is, *What) in the Hebrew tongue: and they asked one of another, Man, that is, what is this? Coriander]* of it, see *Exod.* 16. 31. These are the words of Moses, convincing the people's ingratitude, by the description of Manna, which they disdained. *the color]* Hebr. *the eye,* that is, *the color, or appearance,* as the Greek and Chaldee explain it: so *eye* is used for *color, &c.* in *Lev. 13. 55. Ezek.* 1. 16. and 8. 2. and 10. 9. *Bdelium]* in Hebrew *Bdolach,* in Greek, (and by *Sol. Iarchies* exposition) *Crystall:* which is white and transparent: so Manna is said to be *white, Exod.* 16. 31. Of *Bdelium,* see *Gen.* 2. 12.

Verse 8. *went about]* or, *went to and fro,* to search, find, espy, as in *Ier. 5. 1. Amos 8. 12. Dan.* 12. 4. therefore this word is applied sometime to the eye, as in 2 *Chron.* 16 9. It figured the labor and diligence that men should use to get *the meat which endureth unto everlasting life, John 6. 27. ground it]* the grinding and beating of it, &c. figured also the afflictions of Christ, whereby he was prepared to be for us the bread of life, *John 6. 48—51. Heb. 2. 9, 10. 1 •et.* 3. 18. But though the Manna was thus hard as wheat to be ground, yet it used to melt as it lay on the earth, with the heat of the Sun, that they gathered it only in the morning, *Exod. 16. 21. baked]* or, *boiled, coqued;* the word is sometime used for baking, as in 2 *Sam.* 13. 8. though usually it signifieth to 〈◊〉. *the best moisture oil]* fresh oil, wch hath no rank favor. The Hebrew *Leshad,* is the best o•lie moisture in man's body, *Psal.* 32. 4. so here it is the best sweet moisture of oil, which is the uppermost part. It had also the taste of *wafers with honey, Ex.* 16. 31. And here the Greek translateth it *wafers of oil,* and the Chaldee, *paste,* (or *cakes) with oil.* So it was both pleasnt and wholesome food, and the taste of *oil* and *honey* figured the sweetness of grace, which we by faith perceive in Christ the true Manna, *Psal. 119. 103. Song. 5. 16.* 〈◊〉 *Pet.* 2. 3.

Verse 9. *•ell down upon it]* and upon the Manna fell dew again, which when it was drawn up by the Sun, then the Manna appeared, *Exod.* 16. 13, 14. so the Manna lay as it were hidden between two dew. But after was manifested, and given them of God freely every day: a wheat

which they sowed not, nor labored for, but had for the taking up, a meat which they knew not, neither had their fathers known it: whereby they were taught, that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord, *Deut.* 8. 3.

Verse 10. *throughout]* or, *by their families;* so the sin was generally spread among the people. *in the door]* that is, openly; and sinned not in secret only, but as it were proclaimed their iniquity, and stirred up themselves, and one another, to follow their lusts.

Verse 11. *done evil to thy servant]* that is, afflicted me: for *evil* when it cometh from God, meaneth trouble and affliction wherewith he chastiseth his servants, and exerciseth their faith and patience; as *Ier. 18. 8. Isaiah. 45. 7. Amos* 3. 6. *that* thou *layest]* Heb. *for to lay,* or *to put:* so it hath reference to the former part of the speech. See the notes on *Gen. 6. 19. the burden]* the weighty care and charge: so in *Deut.* 1. 12. The Greek here translateth it *anger;* but after in *verse. 17▪ violence,* or *assault.* This showeth the great charge that lieth upon governors: so Paul mentioneth *the caere of all the Churches,* which came upon him daily, 2 *Cor.* 11. 28.

Verse 12. *Have I conceived]* so also the Greek translateth it; but the Chaldee saith, *Am I the father of all this people? are they my sons? begotten them]* Hebr. *begotten it;* or, *brought forth it;* speaking of the people, as of one man, *begotten,* as by a father; or *brought forth,* as by a mother. So the Apostle applieth both similes to himself, saying to the Corinthians, Ye have *not many fathers; for in Christ Jesus I have begotten you through the Gospel, 1 Cor.* 4. 15. and to the Galatians, *My children of whom I travel in birth again, until Christ be formed in you, Gal.* 4. 19. In this complaint of Moses, the weakness of the Law is signified, wch begetteth no children to God, *Rom. 7. 4. 5, &c.* and 8. 3. but by the word of Truth, the Gospel, and by belief in Christ, we are borne of God, *I am. 1. 18. 1 Pet. 1. 23—25. 1 John. 5. 1. in thy bosom]* that is, lovingly, tenderly, carefully: which Moses the Lawgiver could not do as is done by Christ, of whom it is said, *He shall feed his flock like a shepherd, he shall gather his lambes with his arm, and be are* them *in his bosom, he shall gently lead those that are with young, Isaiah. 40. 11. a nursing father]* This showeth the love, mildness, gentleness wch should be in governors; and so it is said unto the Church, *Kings shall be thy nursing fathers, &c. Isaiah.* 49. 23. And the Apostle saith, *We were gentle among you, even as a nurse cherisheth her children: we exhorted, and comforted, and charged everyone of you, as a father* doth *his children, 1 Thes.* 2. 7. 11. Accordingly the Hebrews have this rule for all governors of the Church, *It is unlawful for a man to govern with stateliness over the congregation, and with haughtiness of spirit, but with meekness and fear. And every pastour that bringeth more terror upon the congregation than is for the name of God, he shall be punished, and shall not see himself to have a learned wise son: as it is said, (in Job 37. 24.) Men do therefore fear him; he respecteth not any that are wise of heart. And so it is not lawful for him to govern them with contemptuous carriage; although they be the (common) people of the land: neither may he tread upon the heads of the holy people, although they be unlearned & base, they are the sons of Abraham, Isaac and Jacob, and the armies of the Lord that brought them out of the land of Egypt by great might, and by strong hand; but he must be are the toil of the Congregation, and their burden; as Moses our Master, of whom it is said, AS A NVRSING FATHER BE ARETH THE SVCKING CHILD, &c. Maimonides* in *Misn. tom.* 4. in *Sanhedrin, ch. 25. sect.* 1, 2. That wch Moses speaketh of a *Nursing father,* the Chaldee that goeth in the name of Jonathan, and *Targum Yerushalmi,* calleth *Pedagoga,* which word Paul useth,

when he saith, *the Law was our P•dagogue* (or *Schoolmaster) unto Christ, Gal.* 3. 24. whose graces were figured by that *land* whither Moses now was to lead them; as is shown in the annotations on *Gen.* 12. 5.

Verse 13. *flesh to give]* By these complaints Moses showeth his insufficiency to govern this people, and to supply their wants: neither indeed could he bring them into the promised land, but died ere they came thither, *Deut.* 34. whereby the impossibility of the Law was signified, that it could not bring men unto God, or satisfy, or restrain the lusts that reign in our members, though the Law it self *is holy, Rom.* 7. 5—12. But *what the Law could not do, in that it was weak through the flesh, God* (hath done) *sending his own Son, Rom.* 8. 3. who giveth us not flesh to satisfy our carnal lusts, but his own flesh to be the food of our souls, which he hath given *for the life of the world,* and which who so eateth, *hath eternal life, John.* 6. 51. 54.

Verse 15. *if thou do thus]* to leave the whole burden upon me still. Here the word *thou,* spoken to God, is of the foeminine gender, contrary to common rule of speech, *At,* for *Attah:* which some think doth intimate Moses trouble of mind, as if he could not perfectly utter his word• and the like is in *Deut.* 5. 27. where the people terrified with the Majesty of God when he gave his Law, said unto Moses, *Speak thou (At) unto* 〈◊〉 *Sol. Rashi* here saith, *The strength of Moses became feeble as a woman, when the holy blessed (God) shown him the punishments that he would bring upon them (the people) for this he said before him, If thus, kill me first. kill* me] or, *killing* me: that is, *kill me quite,* and *out of hand;* the word is doubled, for more vehemency and speed. *see mine evil]* that is, my misery and affliction. By *seeing evil,* is meant the feeling or suffering of misery; as to *see death,* is to die, *Luke 2. 26. Psal.* 89. 49. and as on the contrary, *to see the salvation of God,* meaneth the fruition or enjoying thereof, *Psal.* 50. 23. and 91. 16. Compare with this, Elijah's speech, 1 *Kings* 19. 4.

Verse 16. *Gather unto me]* in Chaldee, *Gather* [unspec] *before me;* and Targum Jonathan explaineth it, *Gather in my name seventy worthy men.* This is answerable to the number of the seventy souls of the house of Israel, which went down into Egypt, *Gen. 46. 27. Exod. 1. 5. Deut.* 10. 22. and to the 70 Elders which went up unto the Lord at mount Sinai, *Exod.* 24. 1, 9. From hence the Hebrews in their commonwealth, continued their chiefes: Senate in Jerusalem of 71 Elders, as here there were 70, and Moses the Prince. So they record in Talmud Bab. in *Sanhedrin, ch.* 1. and *Maimonides* in *Sanhedrin, c. 1. s.* 3, 4, 5, explaineth it thus; there was in Israel, *first a great court* (or *judgment hall) in th• Sanctuary, and that was called the great Synedrion, and their number was 71, as it is written, Gather to me 70 men, &c. and Moses was chief over them, as it is said, And let them stand there with thee. Numb. 11. 16. loe here are 71. The greatest in wisdom among them all, they set him for head over them, and he was called Nasi (the Prince) in every place, and he stood instead of Moses cur Master. And they placed the greatest among the 70, next* 〈◊〉 *the head, and he sate on his right hand, and was call* 〈...〉 *Ab beth din (the father of the judgment hall) A* 〈...〉 *the residue of the 70 sate before him, according* 〈◊〉 *their ears and according to their dignity: wh•seever was in wisdom greater than his* 〈◊〉 *nearer unto the Prince on his left hand. And they sate as in the form of an half circle round, so that the Prince, with the Father of the Court, might see them all. Moreover they set two Judgment halls, each of 23. Judges, the one at the door of the Court (of the Sanctuary,) the other at the door of the mountain of the Temple. And in*

every city of Israel wherein were 120. (fathers of families) or moe, they set a lesser Synedrion, which sate in the gate of the city, as it is written, And establish judgment in the gate, (Amos 5. 15.) And their number was 23 Judges, and the wisest among them was head of them; and the residue sate in a round like half a circle, that he which was head might see them all. If it were a city which had not 120 men in it, they set therein three Judges, for there is no judgment hall of less than three, that there might be moe or fewer, if there happened to be among them dissention in judgment. But every city which had not in it two wise men, the one fit to teach the whole Law, and the other skillful to hear, and skillful to demand and make answer; they set no Synedrion therein, although it had in it two thousand Israelites, &c. the officers] in Greek, *the Scribes,* and Targum Jonathan addeth, *in Egypt:* as if these were such as are mentioned in *Exod.* 5. 14. and of them *Sol. Rashi* also understandeth it. What these *Officers* were after in the common-wealth of Israel, is noted on *Deut.* 16 18. Here it seemeth to be meant of such Elders and Officers as were well known and had approved themselves for wisdom and good carriage, for which they might with comfort be preferred to this high Senate: *for they that have ministered well,* (as the Apostle saith) *purchase to themselves a good degree, 1 Tim.* 3. 13. Afterwards in Israel about the choice of these chief Magistrates, it is thus recorded; *Our wise men have said, that from the great Synedrion they sent into all the land of Israel, and made diligent inquiry; whomsoever they found to be wise, and afraid to sin, and meek, &c. they made him a judge in his city. And from thence they preferred him to the gate of the mountain of the house (of the Lord:) and from thence they promoted him to the gate of the Court (of the Sanctuary,) and from thence they advanced him to the great judgment hall. Maim.* in *Sanhedrin, chap. 2. sect. 8. stand there]* or, *present themselves there with thee.* They were to stand before the Tabernacle, to present themselves unto God, and to receive authority from him; and with Moses, who was to be chief over them. The Hebrews from this word *with,* gather a likeness unto Moses, saying, *They constitute none in the Synedrion but Priests, Levites and Israelites whose genealogy is known, &c. as it is said (in Num. 11. 16.) WITH THEE; which are like thee in wisdom, religion, and genealogy. Maim.* in *Sanhedrin, ch. 2 sect.* 1.

Vers. 17. *I will come down]* to wit, in sign or apparition; as the Chaldee translateth, *I will reveal myself;* and Targum Jonathan addeth, *I will reveal myself in the glory of my Majesty;* this was in the cloud, *verse. 25. I will take]* or, *will separate;* in Chaldee, *will increase of the spirit that is on thee;* meaning, the gifts of the Spirit, as *prophesy, verse.* 25. and other meet for their charge: for *there are diversities of gifts, but the same Spirit, 1 Cor.* 12. 4. So *spirits* are named for *spiritual gifts, 1 Cor.* 14. 12. 32. and the *Holy Ghost,* for the gifts of the Holy Ghost, *John. 7. 39. Act.* 19. 2. 6. Thus the *spirit of Elijah* rested on *Elish•, 2 King.* 2. 15. when he had the same gifts and power of prophesy, miracles, &c. Neither was Moses spirit hereby diminished; for as *Sol. Rashi* saith, *Moses in that hour was like unto the Lamp that was left* (burning) *on the Candlesticks,* (in the Sanctuary) *from which all the other lamps were lighted, yet the light thereof was not lessened any whit.* God shown hereby, that none without gifts of his Spirit, are fit for office and government, *Exo. 18. 21. Deut. 1. 13. Act.* 6. 3. The Hebrews have this rule, *Any Synedrion, King, or Governor, that shall set up a Judge for Israel, that is not fit, and is not wise in the wisdom of the Law, and meet to be a Judge; although he be wholly amiable, and have in him other good things, yet he that setteth him up, transgresseth* &c. *Maim.* in *Sanhedrin, chap. 3. sect* 8.

V. 18. *Sanctify]* in Chaldee, *prepare yourselves:* so to *sanctify war* is to prepare therefore, *Ier.* 64. & 51. 28. It meaneth an holy prepara〈...〉o receive the gifts that they desired. *Sol Rashi* expoundeth it, *Prepare yourselv•s for vengeance; and so he saith,* (in *ser. 12. 3.) Sanctify* (that is, *prepare) them for the day of slaughter.* The 20 *verse* showeth that this may be implied. *wept in the ears]* in *ver. 20. wept before* the Lord; and so the Chaldee turneth it here. I• meaneth, that the Lord had seen and heard their complaint: for weeping is often joined with lifting up the voice, or crying out; as *Ger. 27. 39. Judge.* 2. 4. and 21. 2. 1 *Sam.* 11. 4. and 24. 16. and 30. 4.

Verse 20. *Until a month of days]* to wit, *ye shall eat,* as the Greek expresseth. Meaning a *whole month;* as a *year of days* is an whole year, 2 *Sam.* 14 28. So in *Gen.* 29. 14. *loathsome]* Hebr. *to loathsomeness* or *alienation;* which the Greek translateth, to *choler;* the Chaldee, *to offense,* that is, *offensive, have despised]* or, *contemptuously refased, set at naught;* which the Greek translateth, *disobeyed the Lord;* the Chaldee, *rejected the Word of the LORD. who* is] the Chaldee saith, *whose Majesty* (or *Divine presence) remaineth among you.*

Verse 22. *to suffice them]* so the Greek and Chaldee expound the Hebrew *Ma•sa,* which usually signifieth *to find;* but here is used for obtaining that which is sufficient: so in *Ios. 17. 16. Judge.* 21. 14. Here Mose, showeth that the thing promised was unpossible in man's judgment, both in respect of the multitude of men, and length of time: and therefore he mentioneth beasts and fishes which also are flesh, 1 *Cor* 15. 39 but speaketh not of fowls, as thinking least of all that they should be filled with them: yet God sufficed them with such, *verse* 31. So Philip said unto Christ, *Two hundred〈...〉worth of bread is not sufficient for* (this multitude) *that everyone may have a little, John.* 6. 7, 9.

Verse 23. *hand waxed short]* that is, *power abated;* the Greek expoundeth it, *Shall not the Lord's hand be sufficient?* the Chaldee thus, *Shall the word of the Lord be hindered? Hand* is often used for *power,* as being the instrument wherewith power is shown, *Deut. 32. 36. Ios.* 4. 24. and 8. 20. *shortness* signifieth lessening; and is applied sometime to the Lord's Spirit, as in *Mic. 2. 7. is the spirit of Jehovah shortened?* Sometime to his hand, as here, and in *Isaiah. 59. 1. Behold Jehovah's hand is not shortened, that it cannot save:* and in *Isaiah. 50. 2. Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?* where the latter sentence explaineth the former.

Verse 25. *they prophesied]* this was a gift and effect of God's Spirit upon them: and is elsewhere so explained; as, *upon the handmaids in those days, I will pour out my spirit, Joel* 2. 29. that is, *I will power out of my spirit, and they shall prophesy, Act.* 2. 18. So in *Act.* 19. 2. 6. And when Saul was anointed to be King, *the Spirit of God came upon him, and he prophesied, 1 Sam.* 10. 6, 10. Prophesying was not only a foretelling of things to come, but sometime a declaring of the word of God unto the people; see *Exod. 7. 1. Gen.* 20. 7. And thus Paul saith, *He that prophesieth, speaketh unto men* to *edification, and exhortation, and comfort, 1 Cor.* 14. 3. Sometime it was a singing of praises unto God; as they that prophesied *with Harps, with Psalteries and with Cymbals; to confess and to praise the LORD, 1 Chron. 25. 1, 3. did not add]* that is, prophesied no more but that day, as God spake the ten commandments, and *added not,* that is, spake no moe, or after such a manner to the people, *Deut.* 52. 2. Thus the Greek here translateth, *and they added no more:* and *Sol. Rashi* saith, *they did not add, i. they prophesied not save that day only;*

so it is expounded is Siphre. Howbeit the Chaldee translateth it, *ceased not;* in a contrary signification, which sometime is in the Hebrew words. But seeing the Chaldee so expoundeth that also in *Deut.* 5. 22. that the Lord *ceased not,* which seemeth to mean a continuance till all those ten words were finished; we may likewise understand him here to mean a continuance for that day; (as Saul in Naioth *prophesied all that day and all that night, 1 Sam.* 19. 24.) and not a continuance always; for this seemeth to be a temporary gift and miracle for confirmation of their Office; as in 1 *Sam.* 10. 6, 11.

Verse 26. *Medad]* in Greek, *Modad. the spirit]* in Chaldee, *the spirit of prophesy.* that were *written]* by Moses in a book; or in papers (as the Hebrews think) and so were appointed among the rest to come to the Tabernacle, *verse 16. 24. but went not out]* for what cause, the Scripture showeth not: but by comparing this their fact with others, it is probable, that as Saul when he should have been made King, withdrew and hid *himself among the stuff, 1 Sam.* 10. 22. so these two, unwilling to take the charge upon them, withdrew their shoulders, and came not to the Tabernacle: yet the Lord by his Spirit found them out: for whither shall men go from his Spirit? or whither shall they flee from his presence? *Psal.* 139. 7. The Hebrews have here their uncertain conjectures: *Sol. Rashi* saith, *They were all written expressly by their names, and should have been taken by Lots. For the count was made for the twelve tribes out of every tribe six, except two tribes, of which were but five. Moses took seventy two papers (or* ⟨◊⟩ *and on seventy of them he wrote AN ELDER, and on two, A PART: and he chose six out of every tribe, so there were seventy and two. Then he sa•• unto them, take up your papers out of the basket. Who so took up with his hand* (a paper on which was written) *AN ELDER, he was sanctified* (to that office:) *but he in whose hand came up A PART; unto him he said, The Lord will not have thee.*

Verse 28. *of his choice young men]* in Greek, *his chosen one;* the Chaldee saith, *of his young men.* The original word signifieth also *youth:* whereupon some translate it, *the minister of Moses, frō his youth:* but this seemeth not fit; for Moses shepherds life in Midian, from which he came but a little before this, argueth the contrary. *forbid thou them* This he spake of envious zeal for his master Moses sake, (as the verse following showeth;) that he would not have the use of the gift of prophesy common; or, because they obeyed not Moses to come out as he commanded. So the disciples forbade one that cast our devils in Christ's name, because he followed not with them, *Luk 9. 49, 50. Mark* 9. 38. Targum Jonathan explaineth it, M. Lord Moses *request mercy from before the Lord, and forbid them the spirit of Prophesy.*

Verse 29. *Enviest thou]* or, *Hast thou en•isus zeal,* or *jealousy for my sake?* which is a prohibition, Have it not: as, *Think ye that I am come to give peace on earth? Luke* 12. 51. that is, *Think it not, Mat. 10. 34. but O who shall give]* or, *and O who, &c.* this is an earnest wish, as *would God,* or the like: the word *and,* setteth forth the earnestness of his passion, as *Act. 23. 3. Psal. 2. 6. his spirit]* that is, the gifts of his spirit; as the Chaldee saith, *his spirit of prophesy.* So Paul wisheth that all the Church could *prophesy,* and saith, *Follow after love, and zealously desire spiritual gifts; but rather that ye may prophesy, 1 Cor.* 14. 1.

Verse 30. *gathered]* that is, *gat himself,* or, at the Greek saith, *departed. the Elders]* who were authorised of God to be of the high Council or Synedrion with Moses, and his assistants: and thus they differed from those inferior Magistrates, which had been appointed before by

Iechroes advice, *Exod.* 18. 21, 25. And as then all hard causes were brought unto Moses, *Exod.* 18. 26. so after this, such causes were brought to the high court or Synedrion, first ordained here. This is shown by the Hebrew Canons in *Talmud Bab. Sanbedrin, c. 1. and Maimonides in Sanbedrin, c.* 5. thus: *They set up no King, but by the mouth of the Senate of 71. (Elders:) neither make they any lesser Synedrion for every tribe and for every city, but by the Senate of 71. Neither judge they a whole tribe revolted (to idolatry,) nor a false Prophet, nor the high Priest in judgment of life and death, but by the great Synedrion. But money-matters are judged by the Court of three Judges. Likewise they make (or judge) no elder rebellious (Deut. 17.) nor any city drawn* ⟨◊⟩ *to idolatry (Deut. 13.) neither cause they the suspected woman to drink the bitter waters (Nam.* 5.) *but in the great Synedrion. Neither do they add unto (or in Large) the City or the Courtyard, neither go they forth to permitted war, &c.* [whereof see the notes on *Deut.* 20. 1.] but by the great Synedrion, as it is said, (in *Exod. 18. 22.) every great matter they shall bring unto thee.*

Verse 31. *a wind]* God *made an East wind to pass forth in heaven; and brought on a South wind by his strength, Psal. 78. 26. brought Quails]* such fowls as he had fed them with before, in *Exod.* 16. 13. them now God again *brought swiftly* and as with violence; which the Chaldee translateth, *made to fly. let* them *fall]* or, *spread* them *abroad;* so this word is Englished in 1 *Sam. 30. 16. two cubits] Sol. Rashi* saith, *they flew so hie as against a man's heart, that he was not toiled in getting them, either by reaching hie, or by stooping low.*

Verse 32. *ten homers]* or, *ten heaps,* as the Chaldee translateth: for the Hebrew *homer* sometime signifieth *an heap,* as in *Ex.* 8. 4. sometime a kind of measure containing ten Ephahs or Bushels, *Ez.* 45. 11. the wch measure is called also a *Cor. Eze.* 45. 14. & so *Targum Yerushalmi* interpreteth it here. Thus also the Greek translateth it *ten Cors;* (for of the Hebrew *Cor,* the Greek *Coros,* in *Luk.* 16. 7. & Latin *Corus* are derived.) And *Chazkuni* here explaineth it, *ten homers; there are in an homer thirty Seahs* (or *Pecks;) so ten homers contain three hundred Seahs: loe he that gathered least, had every day ten Seahs.* Of the *Seah* or *Pecke,* see the notes on *Gen.* 18. 6. This abundance of fowls was miraculous, whereupon it is said, God *rained flesh upon them as dust; and feathered fowls as the sand of the seas, Psal.* 78. 27. And with these they filled their greedy lust; *(seeding themselves without fear,* as *Jude verse* 12.) though the Lord had threatened to punish them, *verse* 20.

Verse 33. *not yet cut off]* to wit, from their mouth; that is, not taken from them, which the Greek translateth, *before it* (that is, the flesh) *failed.* Thus the phrase is opened in *Joel 1. 5. the new wine is cut off from your mouth;* that is, taken away from you. Or, by *cutting,* may be meant *chewing.* The Psalmist alleging this, saith; *They were not estranged from their desire; the meat was yet in their mouth, when the anger of God came up against them, &c. Psal.* 78. 30, 31. And here *Chazkuni* observeth, how they were plagued of God, *after that he had sufficed all of them with flesh; that men should not say, he had not plagued them, but because he was not able to suffice them all with flesh. a very great plague]* or, *ve••meant great smiting: Abr. Ezra* writeth that *it was the pestilence:* God *gave-them their request,* when they lusted for flesh; *but sent leanness into their soul, Psal. 106. 14, 15. The anger of God came up against them, and slew of the fat of them; and smote down the choice young men of Israel, Psal.* 78. 31.

Verse 34. *he called]* meaning, Moses called, and by the name of the place, left a memorial of their sin and punishment, for a warning to them after, *Deut.* 9. 22. and to us, *that we should not lust after evil things as they lusted, 1 Cor.* 10. 6. Or, as the Greek translateth it, *the name of the place was called;* see *verse 3. Kibroth hattaavah]* that is, as the Greek expoundeth it, *Graves* (or *monuments) of lust.* Where *lust* may be used for the men that lusted; as *circumcision,* in *Rom.* 2. 26. is for men circumcised; *Pride,* for the proud man, *Ier. 50. 31, 32. Psal.* 36. 12. and many the like. See the notes on *Gen.* 45. 7.

Vers. 35. were in *Hazeroth]* or, *Chatseroth,* in Greek, *Aseiroth;* here *they were,* that is, *abode,* or *continued;* (as *Daniel was,* that is, *continued, Dan.* 1. 21. and *they were,* that is, *continued there, Ruth* 1. 2.) The cause of which abode, was a new trouble which Moses sister and brother raised against him, *Num.* 12.

CHAP. XII.

1 Marie and Aaron speak against Moses, about his wife, and office. 4 The Lord calleth them all before him, justifieth Moses, magnifieth his office, rebuketh the murmurers, and departeth in anger. 10 Marie is made a Loper, Aaron confesseth sin, Moses prayeth God to heal her. 14 The Lord commandeth her to be shut out of the campe seven days. 15 The people's journey is stayed till she was brought in again; then they go on into Pharan.

ANd Marie and Aaron spake against Moses, because of the Ethiopian woman, whom he had taken; for he had taken an Ethiopian woman. And they said; Hath Jehovah spoken only indeed by Moses? hath he not spoken also by us? And Jehovah heard *it.* Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.

And Jehovah said suddenly unto Moses, and unto Aaron, and unto Marie; Come out ye three unto the Tent of the Congregation; and they three went out. And Jehovah came down in the pillar of the cloud, and stood *in* the door of the Tent, and called Aaron and Marie; & they two came forth. And he said, Hear now my words: If there shall be a Prophet *among* you, I Jehovah will make myself known unto him in a vision; I will speak unto him in a dream. My servant Moses *is* not so, he *is* faithful in all mine house. Mouth to mouth will I speak with him, and *in* vision, and not in dark speeches; and the similitude of Jehovah shall he behold: and wherefore were ye not afraid to speak against my servant against Moses? And the anger of Jehovah was kindled against them, and he went away. And the cloud departed from off the Tent; and behold, Marie *became* leprous as snow: and Aaron looked upon Marie, and behold *she was* leprous. And Aaron said unto Moses; Alas my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. I beseech thee, let her not be as *one* dead; of whom when he cometh out of his Mothers womb, half his flesh is even consumed. And Moses cried out unto Jehovah, saying; O God, I beseech thee, heal her now.

And Jehovah said unto Moses; And *if* her father had spitting spitted in her face, should she not be ashamed seven days? let her be shut seven days out from the campe; and after let her be gathered *in.* And Marie was shut out from the campe seven days; and the people

journeyed not till Marie was gathered *in again.* And afterward the people journeyed from Hazeroth, and encamped in the Wilderness of Pharan.

Annotations.

MArie] in Hebrew, *Mirjam;* in Greek, *Mariam;* she was a *Prophetess,* sister of Moses and Aaron, *Ex.* 15. 20 & she it was that began the quarrel, as in the original it appeareth; *Marie she spake:* therefore she, not Aaron, was plagued with leprosy, *v.* 10. As Satan prevailed first with Eve, then by her with Adam, *Gen.* 1. 3. so here first with Marie, and then by her, with Aaron the high Priest. And as the former sin of lust for flesh, began among the baser sort, *Num.* 11. 4. so this sin of ambition and vain glory, began among the chiefest of the Church: for these three, *Moses, Aaron* and *Mary,* were the chief guides, whom God sent before his people, *Mic. 6. 4. because]* or, *upon occasion, for the sake. Ethiopian]* Hebr. *Cushite,* which the Greek translateth, *Ethiopian.* This seemeth to be no other than *Zipporah* the Midianiresse, who Moses had married, *Ex.* 2. 16, 21. & because the Midianites dwelt in Cush his land, they were called *Cushites* (or *Ethiopians,)* and it may be also because they were tawny coloured like them. For otherwise *Cush* was the son of *Cham, Gen.* 10. 6. whereas *Midian* was the son of *Abraham* the son of *Sem, Gen.* 25. 1, 2. The Chaldee, instead of *Cushith,* saith *Faire,* which may be spoken by the contrary. *Josephus, Philo,* and some others, take this wife not to be Sipporah, but another Ethiopians *taken]* to wit, *to wife;* that is, *married:* so in 1 *Chron. 2. 19, 21. 2 Chron. 11. 20. Nah.* 6. 18. and 10 30. By this it seemeth, the marrying of that woman, (who was not of the stock of Israel, and who hindered him from circumcising his son, *Exod.* 4. 24, 25, 26.) was the occasion of their murmuring. Howbeit, the Hebrew Doctors make his not companying with his wife, to be the occasion: for that he being a Prophet, daily conversant with the Lord, and frequenting his Tabernacle, abstained from her, lest he should have legal pollution, which would have kept him from the Sanctuary, *Levite.* 15. 16—31. Compare also *Exod.* 19. 15. Thus the Chaldee expoundeth it, *for he had put away* (or, *abstained from) the fair wife which he had taken.* And *Sol. Rashi* thus, *for he had taken a Cushite woman, and had now put her away.*

Verse 2. *by Moses]* or, *in Moses;* as speaking of inward revelation by the Spirit: The Targum called Jonathan's, paraphraseth thus; *Hath the Lord spoken only indeed with Moses, who is separated from copulation of the bed,* meaning with his wife. *also by us]* or, *in us:* as David said, *The spirit of Jehovah spake in me, 2 Sam.* 23. 2. Here *Sol. Rashi* addeth for explanation, *hath he not spoken also by us, and yet we have not separated ourselves from the way of the earth:* meaning, from mutual society, such as is between man and wife; a phrase taken from *Gen.* 19. 31. But it may be understood, as before is noted, that they would not have Moses esteemed the only Prophet, who had so stained himself by marriage with a strange woman. Their drift was, by disgracing Moses for his infirmity, to grace and advance themselves; against which it is said, *Let us not be desirous of vain-glory, provoking one another, envying one another, Gal. 5. 26. heard* it] that is, took notice of this their speech, to reprove and punish it. So of Reuben's sin, it is said, *Israel heard it, Gen.* 35. 22. Or, God is said to *hear* it, as a witness of that which it may be they murmured in secret: as in *Psal. 59 8. swords* are *in their lips, for who* (say they) *doth hear?* and in *Psal. 55. 20. God will hear and afflict them.* See also *Psal.* 94. 7 8 9.

Vers. 3. *meek]* the original word hath affinity with *affliction* and *lowliness;* for by affliction this virtue is furthered, *Lam.* 3. 27, 28, 29, 30. and is seated in the heart and spirit, as the Apostle mentioneth *a meek and quiet spirit, 1 Pet.* 3. 4. As Moses, so Christ is set forth for an example of meekness, *Mat.* 21. 5. and 11. 29. It is a virtue which keepeth a mean in anger, and avenging of ourselves when we are offended, wronged, and contemned. *above all the men]* or, more *than any man.* This commendation the Spirit of God giveth of Moses, though by Moses own pen, (as the Apostle also writeth in his own behalf, 2 *Cor. 11. 5, 6, 10, 22, &c.* and 12. 11, 12.) although Moses is noted to have been very angry, sundry times, *Exod.* 11. 8. and 16. 20. and 32. 19. *Levite. 10. 16 Num.* 16. 15. and 31. 14. and 20. 10, 11. compared with *Psal.* 106. 32, 33.

Vers. 4. *said suddenly]* so showing the greatness of his displeasure against them, which suffered no delay, *Psal. 64. 7. Prov. 6. 15. Isaiah.* 30 13. and preventing any that mought think Moses complained to God and sought revenge. Thus God who will be *a swift witness* against evil doers, *Mal.* 3. 5. suddenly rose to plead the cause of his meekest servant. Compare *Psal. 50. 19, 20, 21. ye t•ree]* both parties are judicially summoned to appear before the Lord, in the Tent of his habitation: as he riseth up to judgment, *to save all the meek of the earth, Psal.* 76. 9 So in *Num.* 16. 16.

Verse 5. *came down]* in Chaldee, *revealed him-self:* see *Gen. 11. 5. of the cloud]* as the throne o• his glory, out of which he used to appear & speak unto them, *Psal. 99. 7. Num.* 16. 42. Unto these apparitions, those visions of John hath reference, *Rev.* 10. 1, 2, 3. and 14 14, &c.

Vers. 6. *a Prophet among you]* or, *of you;* Hebr. *your Prophet:* which the Chaldee expoundeth, ﴿ ﴾ *there shall be Prophets to* (or *among) you.* What this word Prophet meaneth, see in the notes on *Gen. 20. 7. Exod. 7. 1. I Jehovah,]* so the Chaldee also explaineth it: or it may be interpreted, *of Jehovah;* that is, a Prophet of the *LORD:* so the Greek translateth, *a Prophet of you to the Lord. in a vision]* or, *by a vision,* or *sight;* that is, as the Chaldee saith, *in visions:* so God appeared to Abrahim the Prophet, *in a vision, Gen.* 20. 7. and 15. 1. and to Jacob, *Gen.* 46. 2. to *Ezekiel, Ezek.* 1. 1. to *Daniel, Dan.* 8. 2. and others, *Job 4. 13. 2 Cor. 12. 1. Act.* 2. 47. whereupon a prophesy is called *a vision, Isaiah 1. 1. Obad. 1. 1. Nahum 1. 1. in a dream]* Chaldee. *in dreams:* another way by which God revealed his word to the Prophets, *Gen. 31. 11. Deut. 13. 1. 1 Kings 3. 5. Ier.* 23. 25. 28. 32. Dreams are in the night, and then as it were in darkness God spake with the other Prophets; but as *R. Menachem* here noteth, *it was not so with Moses, for (God) spake not with him but by day.* Moreover dreams and visions do soon vanish and fly away, *Job* 20. 8.

V. 7. *not so]* is not such a Prophet, that I should speak to him by dreams and visions. *faithful in all mine house]* that is, in all my Church; for the *house of God,* is expounded *the Church of the living God, 1. Tim.* 3. 15. and so the Chaldee here translateth it, *in all my people;* and Jonathan, *in all the house of Israel my people:* and *Chazkuni* explaineth it thus, *all the men of my house hold him for faithful.* This is further opened by the Apostle, saying; *Consider the Apostle and high Priest of our prosession, Christ Jesus, who was faithful to him that made him, as also Moses was in all his house, &c. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after, but Christ as the Son over his own house; whose house we are, if we hold fast*

the confidence, and the rejoicing of the hope firm unto the end. Hebr. 3. 1—6. Touching Moses faithfulness, and the confidence that Israel reposed in him, see the notes on *Exod.* 19. 9.

Verse 8. *Mouth to mouth]* that is, familiarly, plainly, in mine own presence, without any interposed mean; as the Chaldee translateth, *Speech with speech.* So when Joseph spake without an interpreter, he said, it is *my mouth that speaketh unto* ⟨◊⟩ *, Gen.* 45. 12. and the Apostle opposeth it to speech by writing; as, *I would not write with paper and ink, but I trust to come unto you, & speak mouth to mouth, that our joy may be full, 2 John. v.* 12, and 3 *John.* 14. A like phrase is in *Exod. 33. 11. Jehovah spake unto Moses face to face, as a man speaketh unto his friend:* and in this manner of communication, Moses excelled all other Prophets, *Deut.* 34. 10. The Hebrew Doctors have explained this matter thus; *It is one of the foundations of the Law, to know that God maketh the sons of men to prophesy; and prophesy resteth not but on a wise man, great in wisdom mighty in his virtuous qualities, that his affections (or natural corruption) prevail not over him, in anything in the world but he prevaileth by his knowledge over his affections continually, &c.* On such a man *the holy Ghost dwelleth, and when the Spirit resteth upon him, his soul is associated to the degree of Angels which are called men, and he is turned to another man, and perceiveth in his own knowledge that he is not so as he was, but that he is advanced above the degree of other wise men, as it is said of Saul, And thou shalt prophesy with them, and shalt be turned to another man, (1 Sam. 10. 6.) The Prophets were of divers degrees: as in wisdom one wise man is greater than another, so in prophesy one Prophet was greater than another. And all of them saw not the vision of prophesy but by dream, by vision of the night, or in the day time, after that a deep sleep was fallen upon them. Num. 12. 6. and all of them when they prophesied, their joints crembled, and strength of body failed, and their thoughts were troubled, and the mind was le•t changed to understand that which was seen; as is said of Abraham, And •oe a terror, a great darkness fall upon him (Gen. 15.) and as is said of Daniel, And my vigor was turned in me into corruption, and I retained no strength, (Dan. 10. 8.) The things that were made known to a Prophet by vision prophetical, were made known to him by way of parable, and forthwith the interpretation of the parable was written in his heart, and he knew what it was. As the ladder that Jacob our father did see, and the Angels ascending and descending o• it, (Gen. 28. 12.) and the living creatures which Ezekiel saw, (Ezek. 1. and the •ecthing pot, and Almond rod which Ieromy saw, (Ier. 1.) and the Ephah which Zechariah saw, (Zach. 5.) and so the other Prophets, of whom some spake the parable and the interpretation thereof, some the interpretation only; and sometime they uttered the parable only, without the interpretation, as part of Ezekiel's and Zacharies words: and they all prophesies by parables and after the way of dark speeches. None of the Prophets prophesied at all times when they would; but prepared their understanding, and sate joyful, & with cheerful heart, and with contemplation. For prophesy cometh not upon men, either when they are sorrowful, or when they are slothful, but when they are joyful: therefore the sons of the Prophets had before them Psalteries, and Timbrels, and Pipes, and Harps, (1 S•. 10 5.) and they sought for prophesy; and this is that which is written, AND THEY PROPHESYING, (1 Sam. 10. 5.) as if he should say, walking in the way of prophesy, until they do prophesy. Those which sought to prophesy, are called sons of the Prophets: and although they prepared their wits derstanding;) it might be the holy Ghost would come down upon them, and it might be not. All these things that we have spoken of were the way of prophesy for all the former and latter Prophets except Moses our master, the master of all the Prophets. And what difference was there between the prophesy of Moses, and of all the other Prophets?*

All the Prophets prophesied by dream or by vision: but Moses prophesied when he was •aking and standing; as it is written, And when Moses was gone into the Tent of the congregation, to speak with him thou he heard; the voice of one speaking unto him; (Num. 7. 89.) All, the Prophets prophesied by the hands of an Angel therefore they did see that which they saw in parables and dark speeches: Moses prophesied not by the hands of an Angel, as it is said, MOuth to mouth. I will speak with him (Num. 12. •8.) it is also ⟨◊⟩ *The Lord spake unto Moses face to face, (Ex. 33. 11.) & again it is said. And the similitude of the LORD shall he behold, (Num. 12. 8.) as if he should say, there is no parable there, but he seeth the thing concerning his Creator, without dark speech, without parable. He it is of whom the Law testifieth, APPARANTLY, AND NOT IN DARKE SPEECHES, (Num. 12. 8.) for he prophesied not by dark speech, but apparently for he saw the thing concerning his Creator. All the Prophets were afraid, and troubled, and fainted, but Moses was not so; for the Scripture saith. As a man speaketh unto his friend, (Exod. 33. 11.) as if he should say, as a man is not troubled to hear the words of his friend, so there was strength in the mind of Moses, to understand the words of prophesy, and he stood on his place safe and well. None of the Prophets prophesied at all times when they would: but Moses was otherwise, for at any time when he would, the holy Ghost clothed him, and prophesy came upon him; and he needed not to prepare his mind, and make himself ready for it; for he was prepared and ready, and stood as the Angels of ministry, therefore he prophesied at all times, as it is said, Stand still and I will hear what the LORD will command concerning you, (Num. 9. 8.) And this God caused him to trust upon, as it is said, But as for thee, Stand thou here with me, &c (Deut. 5. 31.) whereby thou mayest learn that all the Prophets, when prophesy was taken up from them, returned to their tents, which was for things necessary to the body of them all, as the rest of the people; therefore they were not separated from their wives: but Moses our master returned not to his first tent, therefore he was separated from his wife forever; and his mind was fast bound unto God the Rock everlasting, and his glory was never taken up from upon him, but the skin of his face shined, and he was sanctified as the Angels.* Maimonides in *Misn.* tom. 1 in *Iesude hattorah, chap 7 sect.* 1.—6. Now as the Apostle compareth Christ with Moses, and preferreth him before Moses, *Heb.* 3. so in this gift of prophesy he did excel him: for *the Lord God gave* him *the tongue of the learned* that he knew *how to speak a word in season, Isaiah.* 50. 4. and this he learned not by dreams or visions, nor by Angels, nor by speech communicated mouth to mouth; but by clear seeing of God, (which no man ever did at any time;) and being *in the bosom of the Father, John.* 1. 18. and having the Spirit *not by measure* he testified what he had *seen and heard* with his Father, *John* 3. 34. 32. and 8. 38. and in him *all fullness* dwelt, even *the fullness of the Godhead bodily, Coloss.* 1. 19. and 2. 9. *will I speak]* that is, *I usually speak:* the time to come is used to signify a continued action. in *vision]* or by *sight,* or, *appearance,* that is, *apparently:* the Greek translateth, *in an appearance,* or *sight;* which word is opposed (in 2 *Cor.* 5. 7.) to *faith,* which is of things *not seen, Hebr.* 11. 1. and here the Lord opposeth it to *dark speeches,* so it meaneth an apparent or clear revelation. *Ibn Ezra* explaineth it thus; *I will show him the thing as it is, as the form of the Tabernacle (Exod. 25. 40) and not in a dark* speech, (or *riddle) like that* (in *Ezek. 17. 2.) a great Eagle with great wings, &c. dark speeches]* or, *hidden speeches, riddles: a* ⟨...⟩ *speech* is called in Hebrew *Chidah,* of sharpness, because it requireth sharpness of wit, both to propound & expound the same, as we have example ⟨◊⟩ Samson's riddle, *Judge. 14. 13, 14, &c.* & it is of the nature of a parable, as in *Eze. 17. 2. 3. Son of man put forth a riddle, & speak a parable to the house of Israel; A great Eagle*

with great wings, long winged, full• feathers, which had divers colors, came unto Lebanan, &c. And all close and hidden doctrine is called a *riddle, Psal.* 49. 5. And the holy Ghost translateth it in Greek, sometime *Ainigma,* a *riddle, 1 Cor.* 13. 12. (as the common Greek version he hath,) sometime *hidden things, Mat.* 13. 35. from *Psal.* 78. 2. and so the Chaldee of *Jonathan* expoundeth it here. The Apostle showeth the meaning of this word, when he saith, *Now we see thorough a glasses, a riddle,* (that is, *darkly) but then* (we shall see *face to face, 1 Corinth. 13. 12. the similitude* or, *the likeness, image,* which the Greek interpreteth the glory of the Lord: *Sol. IIrchi* saith, *This was the sight of* (God's) *back-parts,* mentioned in *Exod.* 33. 23. And this prerogative Moses h•• above all Israel, which *saw no similitude* of God, *Deut.* 4. 12. 15. and above all Prophets, who saw no vision of God so clear as he did. For even Moses himself could not see *the face* of God, *Ex••, 33 20. No man hath seen God at any time, John 1. 18. neither can see, 1 Tim. 6. 16. against my servant, against Moses]* a manner of speech both earnest and elegant, like that in *Gen. 21. 10. with my son, with Isaac;* and that in 2 *Sam. 7. 23. like thy people, like Israel. Sol. Rashi* noteth; *He saith not, against my servant Moses; but, against my servant against Moses; against my servant, though he were not Moses; against Moses, for though he were not my servant, it were meet ye should fear before him,* ⟨◊⟩ *much more seeing he is my servant.* According to this the Apostle speaketh in 2 *Pet. 2. 10. they are not afraid to speak evil of dignities.*

Vers. 9. *he went away]* withdrew the sign of his glorious presence, not vouchsafing to locate their answer; which was a token of his great d•pleasure.

Vers. 10. *the cloud departed]* the *cloud of the glory of the divine presence of the Lord,* saith Targum Jonathan. *leprous as snow]* that is, leprous white as snow; and this was the sorest leprosy, and most incurable, see *Exod. 4. 6. 2 King.* 5. 27. and they that had this disease, were put out of the Lord's campe as unclean, *Levite.* 13. and therefore God departed now away, for (as *Chazkuni* here saith,) *It is not the way of the earth, that holiness should stay in an unclean place.* This punishment was very memorable, both for the suddennes and sorenesse of it; wherefore it is after said, *Remember what Jehovah thy God did unto Marie by the way* ⟨...⟩ *ter that ye were come forth out of Egypt, Deut.* 24. 9 And if God did thus unto so great a woman for Moses sake, what will he do to such as rebel against Christ, who is *counted worthy of more glory than Moses, Heb. 3. 3. For if they escaped not, who refused him that spake on earth; much more shall not* ⟨◊⟩ *(escape,) if we turn away from him that* (speaketh) *from heaven, Hebr.* 12. 25. For Christ is not the servant, but the Son, even *the Lord from heaven, 1 Cor.* 15. 47.

Verse 11. *Alas my lord]* or, *Oh my lord,* Hebr. *unto me,* to wit, *have respect;* the Chaldee explaineth it, *We pray thee, my lord:* see this phrase in *Gen.* 43. 20. Aaron as unworthy of access himself unto God now departed, maketh request unto Moses, honoreth him (though Aaron himself was both the elder brother, and the high Priest) with the title of his *lord,* confesseth their sin against him, craveth pardon; and by Moses mediation, to have their sister cured. *sin]* that is, the punishment of sin, (as *Levite. 22. 9. Num.* 18. 32.) which he desireth that by Moses intercession, it might not be laid upon them of God. *wherein we have done foolishly]* or, *because we are become foolish:* the Greek translateth, *because we have done ignorantly in that we have sinned:* in which sense it is a lessening of their sin, as done through unadvisedness and oversight, not maliciously.

Vers. 12. *as* one *dead]* by continuance of the leprosy upon her, whereby she should be shut out of the communion of the Church, *Num.* 5. 2. should defile all that touched her, as do the dead; and in the end be consumed and die utterly with that fretting plague, as the words following show. The Chaldee expoundeth this verse thus; *Let her not now be separated from among us, for she is our sister: pray now for this dead flesh that is in her, that it may be healed. is even consumed]* or, *is even eaten,* to wit, with the disease: and by *coming out of his mothers womb,* the Greek understandeth and translateth, *an untimely birth coming out, &c.* for as of such a dead birth the flesh is half consumed, so is the flesh of a Leper.

Verse 13. *cried out]* that is, as the Chaldee translateth, *prayed,* but earnestly, and as grieved for her affliction: so the word usually signifieth. *O God]* Hebr. *Ael,* which is one of God's names signifying his *Might,* and together implying his mercy; as is noted on *Gen.* 14. 18. So in *Targum Jonathan,* it is here explained; *And Moses prayed and besought mercy before the Lord, saying; I beseech for mercy of the merciful God, I beseech God that hath power of the spirits of all flesh, heal her I beseech thee.*

Verse 14. *had spitting spitted]* that is, *had but spitted,* to wit, in anger. The Chaldee expoundeth it, *had rebuked.* Spitting on the face, is a sign of anger, shame and contempt, *Job 30. 10. Isaiah.* 50. 6. which if it had been from her earthly father, should have made her ashamed and sorrowful seven days: how much more now that it is from her father which is in heaven. *seven days]* so long every leper was to be shut up by the Law, for every trial; and also at his cleansing: see *Levite.* 13. 4, 5. 21, 26. and 14. 8. So long was he unclean, that touched a dead man, *Num. 19. 11. gathered]* that is, *received in,* or as the Greek translateth, *enter in. So gathering* is used for *receiving* or *taking in,* after that one is neglected or forsaken, *Judge. 19. 15. Ios. 20. 4. Psal.* 27. 10. Here *Targum Jonathan* addeth this paraphrase, *and I will cause to stay, for thy sake, the cloud of my glory, and the Tabernacle, and the Ark, and all Israel, until the time that she is healed, and afterward she shall be gathered in.*

Ver. 15. *Mary was shut]* in Greek, *was separated:* this was an example of justice against sinners, without respect of persons: therefore they are after willed to remember this, *Deut.* 24. 9. And even Kings when they were Lepers, were separated and dwelt apart, 2 *Chron. 26. 20, 21. the people journeyed not]* but stayed mourning for her, till she was recured; which was a special honor unto Marie above other Lepers, for whom there was no such stay, *Num.* 5. 2, 4. Because this Mary was one of those who God sent before his people, *Mic. 6. 4. Ex. 15. 20. Sol. Rashi* saith, *The Lord imparted this honor unto her, because she once stayed for Moses when he was cast into the river, as it is written, and his sister stood a far off, &c. Exod.* 2. 4.

Verse 16. *Wilderness of Pharan]* or *of Paran;* which had been Ismaels habitation, *Gen.* 21. 21. and the place where they pitched in this Wilderness was called *Rithmah, Num.* 33. 18. and *Cades barnea, Num. 13. 3. 26. Deut. 1. 19, &c.*

CHAP. XIII.

1 The Lord biddeth Moses send one man of every tribe to search the land of Canaan. 4 Their names and tribes. 17 Their instructions. 21 Their acts and return after forty days. 26 Their

relation of the goodness of the land, and strength of the inhabitants. 30 Caleb encourageth the people, but the other discourage them, and bring up an evil report upon the land.

〈 in non-Latin alphabet 〉

ANd Jehovah spake unto Moses, saying; Send thou men, that they may search the land of Canaan, which I give to the sons of Israel: one man, one man for a tribe of his fathers, shall ye send everyone a ruler among them. And Moses sent them from the Wilderness of Pharan, at the mouth of Jehovah: all those men were heads of the sons of Israel. And these *were* their names: Of the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of Simeon, Shaphat the son of Hori.

Of the trbe of Judah, Caleb the son of Iephunneh. Of the tribe of Issachar, Iigal the son of Joseph. Of the tribe of Ephraim, Hoshea the son of Nun. Of the tribe of Benjamin, Palti the son of Raphu. Of the tribe of Zebulon, Gaddiel the son of Sodi. Of the tribe of Joseph, of the tribe of Manasseh, Gaddi the son of Susi. Of the tribe of Dan, Ammiel the son of Gemalli. Of the tribe of Aser, Sethur the son of Michael. Of the tribe of Naphtali; Nahbi the son of Vophsi. Of the tribe of Gad; Gevel the son of Machi. These *are* the names of the men which Moses sent to spy out the land: and Moses called Hoshea the son of Nun, Joshua. And Moses sent them to search the land of Canaan, and said unto them; Go up this *way* Southward, and go up into the mountain. And see the land what it *is,* and the people that dwelleth theron, whether they *be* strong or weak, whether they *be* few or many. And what the land *is* that they dwell in; whether it *be* good or bad, and what the cities *be* that they dwell in; whether in tents or in strong holds. And what the land *is,* whether it *be* fat or lean, whether there be wood therein or not: and be ye of good courage, and take of the fruit of the land; (Now the days *were* the days of the first ripe grapes.) And they went up and searched the land, from the Wilderness of Zin, unto Rehob, to the entrance of Hamath. And they went up by the South, and he came unto Chebron: and there *were* Ahiman, Sheshai and Talmai, the children of Anak: now Hebron was built seven years, before Zoan *in* Egypt. And they came unto the bourne of Eshcol, and cut down from thence a branch, and one cluster of grapes; and they bare it on a staff, by two: and *(they brought)* of the pomegranates, and of the figs. That place was called the bourne of Eshcol, because of the cluster which the sons of Israel cut down from thence. And they returned from searching the land at the end of forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the sons of Israel, unto the Wilderness of Pharan, to Kadesh: and brought back word unto them and unto all the congregation; and shown them the fruit of the land. And they told him, and said; We came unto the land whither thou sentest us: and surely it floweth *with* milk and honey, and this *is* the fruit of it. Nevertheless, the people *is* strong that dwelleth in the land; and the cities sensed very great: and moreover, we saw the children of Anak there. Amalek dwelleth in the land of the South: and the Chethite, and the Jebusite, and the Amorite dwelleth in the mountain; and the Canaanite dwelleth by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Going up, let us go up and possess it; for we are well able to overcome it. But the men that went up with him, said; We be not able to go up against the people: for they *are* stronger than we. And they brought up an *evil* report of the land which

they had searched, unto the sons of Israel, saying; The land, thorough which we have gone to search it, is a land that eateth up the Inhabitants thereof; and all the people that we saw within it, *are* men of statures. And there we saw the Giants, the sons of Anak, *which come* of the Giants: and we were in our *own* eyes as grasshoppers; and so we were in their eyes.

Annotations.

Here beginneth the 37 section of the 〈 in non-Latin alphabet 〉 Law: see *Gen.* 6. 9.

Jehovah spake] By Moses relation after, it appeareth, that when God had led his people from mount Horeb to Cadesh Barnea, thorough the great and fearful Wilderness, and they were come to the mountain of the Amorites; then Moses said, See, the *LORD* thy God hath given the land before thee; Go up possess it. And all the people came near unto Moses, and said; *We will send men before us, and they shall search out the land for us, and bring us word again by what way we shall go up, &c.* That word liked Moses well; and he took of them twelve men, and sent them to spy out the land, *Deut.* 1. 19—24. So where here it is said, *Jehovah spake, &c.* it is not meant, that this motion came first from the Lord; but the people first spake of it to Moses, he consulted with the Lord about it; and the Lord approved, or at least permitted the thing which they desired.

Verse 2. *Send thou]* or, *Send for thee:* which *Sol. Rashi* expoundeth to this sense; *I comm••• thee not; if thou pleasest, send: for as much as Israel came and said, we will send men,* &c. *Deut. 1. 22. that they may search]* or, *and let them search,* or *espy,* by searching round about: and the word implieth the action of the heart and mind, not of the eyes only, *Eccles.* 1. 13. and 7. 25. Thus God let them go search or espy the land, which he him-self before *had espied for them, Ezek.* 20. 6. and went before them in the way, to search them out a place to pitch their tents in, in fire by night, and in a cloud by day, *Deut. 1. 33. of Canaan]* that is, as the Greek translateth, *of the Chanaanites:* named as the chief, for it was the land of seven mighty nations, *Deut. 7. 1. I give]* or, am *giving:* so he speaketh as of a thing present, for more assurance. *one man one man]* an Hebrew phrase, meaning, *of every tribe one man,* excepting the tribe of Levi, for of them none was sent; because they were to have no inheritance in the land, *Deut. 18. 1. a ruler]* or, *a prince;* not of the baser sort, because the business was weighty: whereupon their rebellion following was of the more note.

Verse 3. *at the mouth]* or, *according to the mouth,* that is, *the word of the LORD,* as the Chaldee translateth; and the Greek, *by the voice of the Lord:* and this *Sol. Rashi* expoundeth *by his permission.* So in the commentary called *Phesikta. f.* 47. it is said, *The election of the Spies was according to the mouth of the LORD; not that God commanded them to send them. If thou sayest, why did he not forbid them to send? To accomplish their desire, and to render them their recompense, and to give unto Joshua and Caleb a goodreward. heads]* that is, as the Greek saith, *Chief-rulers;* and *Chazkuni* expoundeth them *Captains over thousands:* as in *Exod.* 18. 25.

Verse 4. *Shammua]* in Greek, *Samiel son of Zacchour.* [unspec 4]

Verse 5. *Shaphat]* in Greek, *Saphat son of Souri.* [unspec 5]

Verse 6. *Caleb]* in Greek, *Chaleb son of Iephonne.* See 1 *Chron.* 4. 15. His name signifieth *Hartie:* and he brought Moses word again, as it was in his heart, *Ios.* 14. 7.

Verse 7. *Iigal]* in Greek, *Igad.* [unspec 10]

Verse 8. *Hoshea]* in Greek, *Auses son of Nave.*

Verse 9. *Palti]* or as in Greek, *Phalti.*

Verse 10. *Gaddiel]* in Greek, *Goudiel son of Soudi.*

Verse 11. *of Joseph]* He was father of *Ephraim* in *verse.* 8. as well as of *Manasseh* here; and sometime Joseph is named for Ephraim, *Ezek.* 37. 16. 19. *Revel.* 7. 8. Here he is named as father of Manasseh, who was his first-borne, *Ios.* 17. 1. although the Hebrews give another reason; namely, *because both of them uttered an ill report; Joseph, of his brethren, (Gen. 37. 2.) and the Prince of Manasseh, of the land:* which Hoshea of Ephraim did not. *Chazkuni* on *Num.* 13.

Verse 13. *Sethur]* in Greek, *Sadour.* [unspec 14]

Verse 14. *Nahbi]* or *Nachbi;* in Greek, *Naabi son of Sabi.*

Verse 15. *Geuel]* in Greek, *Goudiel.* [unspec 16]

Verse 16. *These* are *the names] Chazkuni* here observeth, *He sent no spy of the tribe of Levi, because he had no portion in the land. Nun]* called also *Non, 1 Chron.* 7. 27. in Greek, *Nave. Joshua]* or, *Iehoshua,* called sometime *Ieshua, Neh.* 8. 17. in Greek, *Jesus;* and so the New testament writeth him, *Act. 7. 45. Heb.* 4. 8. that signifieth 〈◊〉 *Savior, Mat.* 1. 21. And this name Moses gave him by the spirit of God; either as foreseeing that be should be his successor, and save the people from their enemies the Canaanites; or, (as *Sol. Rashi* here noteth) praying for him, that the Lord would save him from the counsel of the (wicked) spies. But *Chazkuni* readeth it, *Moses had called Hoshea the son of Nun, Joshua, not that he now first called him Joshua, but before when he was made his* 〈...〉 *ister, and found grace in his eyes.* We find him called *Joshua,* before they came to mount Si 〈...〉 i, *Exod* 17. 9. and after this, when Moses is ready to die, he is called *Hoshea,* in *Deut.* 32. 44. where *Chazkuni* saith thus; *At the first when he was taken to be Moses minister, Moses called him Joshua; for so is the manner of Kings to change the name of their ministers, Gen. 41. 45. Dan. 1. 7. But now when he is made King himself, his first name is restored: nevertheless thorough all the scripture he is called Joshua, because he was accustomed thereto already.* By this reason, the change of his name should seem to diminish from his dignity; whereas it was changed rather for honor; as were the names of Abram, Sarai, Jacob, and others, *Gen.* 17. 5. 15. and 32. 28. *Neh. 9. 7. Isaiah. 62. 2. Mar.* 3. 16, 17.

Verse 17. *Southward]* or, *by the South;* as in *verse.* 22. meaning *the South part of the land of Canaan,* as *Chazkuni* explaineth it. For that was nearest unto them, and the worst part of the land, because it was wilderness, and waterless, as the original word *Negeb,* signifieth *D•ie* ground: and Calebs daughter said to her father, *Thou hast given me a south* (that is, a dry) *land, give me also springs of water, Judge.* 1. 15. and *rivers in the south, Psal.* 126. 4. meaneth refreshing after bondage and affliction. The Greek here translateth, *Go up by this wilderness:* and so in

that part was a wilderness, *Ios.* 15. 1.—3. And *Sol. Rashi* saith, *Go up this* way *by the south; that was the worst part of the land of Israel: for so is the manner of Merchants; they show the worst things first, and afterward they show the best. the mountain]* which was inhabited by *Amalekites, Canaanites,* and *Amorites, Num. 14. 40. 45. Deut.* 1. 44. Of this, *Chazkuni* giveth a reason thus; *And when ye shall know how to subdue the mountain, the valley will be •asi• to subdue.*

Verse 18. *the land what it is]* This is again repeated in *verse.* 19. and the third time in *verse.•*0. which may thus be distinguished: by *the land* here, is meant *the people* of the land, as after Moses explaineth it; by *the land* in *verse.* 19. is meant the air of the country, and the cities, villages, tents, which were by the hand of man set theron; and by *the land* in *v.* 20. is meant the soil or ground it self, & fruits that grew thereon. *and the people] and* is here for explanàtion, *that is,* or *I mean the people:* see the notes on *Gen.* 13. 15. So in *Psal. 66. 4. Let all the earth bow down to thee,* that is, all people's of the earth: likewise in *Psal.* 100. 1. and 96. 1. and often in the scriptures. So *house* for household or people in it, *Gen. 45. 11. 18. Cities* for citizens, *Ios. 17. 12. whether they]* Hebr. *whether it be strong* &c. speaking of the people, as one in multitude.

Verse 19. *good or bad]* this seemeth to respect the wholsomnesse of the country, for air, waters, &c. as in 2 *King. 2. 19. the situation of this city* is *good, but the water is bad, and the land causeth to miscarie.* To this *Chazkuni* referreth it, saying, *or bad, if it cause the inhabitants thereof to mis* 〈...〉 (or *to be barren,) as 2 King.* 2. 19. and hereupon they answered, It is a land that eateth up the inhabitants thereof, *Num. 13. 32. intents]* or, *in camps, troupes:* the Chaldee calleth them *Villages* (or *unwalled towns)* the Greek changeth the order, saying, *in walled or in unwalled* towns.

Vers. 20. *fat or lean]* This respecteth the soil it self, which if it be *fat,* is fertile; if *lean,* barren. The Chaldee changeth the metaphor, saying, *whether it be rich or poor.* So in *Neh. 9. 25. 35. they took strong cities, and a fat land;* and in *Ezek. 34. 14. fat pasture. wood]* or, *trees,* as the Greek and Chaldee interpret it, and Targum Jonathan, *trees of food;* that is, of fruit to be eaten. *be ye of good courage]* or, *strengthen, encourage yourselves. the first ripe grapes]* or, *the first fruits of grapes.* And then, as *Chazkuni:* observeth, *they had need to have courage, because the keepers* (of the vineyards) *watched them there.*

Verse 21. *of Zin]* or, *of Tsin:* there was a wilderness into which they came before, called *Sin,* so named of an Egyptian city *Sin* near it, *Exod. 16. 1. Ezek.* 30. 15, 16. This desert of *Zin,* seemeth to be so named as being a *Thornie wilderness;* for *Zinnim* (in the form plural) signifieth *thorns, Job* 5. 5. And as the former *Sin* bordered upon Egypt, so *Zin* bordered on the land of Canaan, *Num. 34. 3, 4. Ios. 15. 3. Rehob]* or *Rechob,* called in Greek, *Roob,* (as *Rechabham* or *Rehoboam, 1 King.* 12. 1. is written in Greek by the Holy Ghost *Roboam, Mat.* 1. 7.) This *Rehob* was a city in the west part of the land of Canaan near unto Sidon, which fell by lot to the tribe of Aser, *Ios. 19. 28. Judge. 1. 31. to the entrance]* or, *to the entering in of Hamath:* so in *Num. 34. 8. Ios. 13. 5. Judge. 3. 3. Amos* 6. 14. and so the Chaldee here translateth it. *Hamath* or *Chamath,* called also *Hemath the great, Amos* 6. 2. was a city on the north part of Canaan, and on the East side, (as *Rehob* was on the West,) *Num. 34. 8. Ios.* 13. 5. By this description of their voyage, they went from south to north, and from west to east, so viewing the wholeland. This *Hamath* is in Targum Jonathan

called *Antiochia,* (and so Hamath was after named of K. Antiochus:) and it was situate under mount Lebanan, by the river Iabok.

Verse 22. *by the south]* or *Southward;* Gr. *by the wilderness:* see *verse. 17. and he came unto Chebron]* or, *unto Hebron;* a place in the south parts of Canaan, where Abraham, Isaac and Jacob, with their wives, had been buried, *Gen.* 23. 2. 19. and 49. 31. see the notes on *Gen.* 13. 18. By *he came,* Sol. Rashi and others, understand *Caleb only;* as if the twelve spies went not in one company, but one or two of them together: and Calebs coming thither is specially mentioned in *Ios. 14. 9. the land whereon thy feet have trodden, shall be thine inheritance;* and in *verse. 12. now therefore give me this mountain, whereof the Lord spake in that day;* and in *verse. 14. Chebron therefore became the inheritance of Caleb.* Others understand *he came,* that is, *they came;* as *Chazkuni* saith, *It is the manner of the scripture to speak of many spies and liars in wait, in the singular number; as (in Ios. 8. 19.) the liar in ambush rose quickly out of his place.* The Greek translateth *they came*▪ the Chaldee hath in some copies *Atha, he came;* in othersome *Atho, THEY came.*

Animan] or, as the Greek writeth him, *Achiman:* he was one of the heathen Giants dwelling in Chebron: the Hebrews interpret his name, *Who is my brother?* and that he was so called, because *none in the world was brother to him* (that is, like unto him) *in strength:* yet Caleb slew him and his two brethren; *Ios. 15. 14. Judge. 1. 10.* ⟨◊⟩ in Greek, *Sesei. Talmai]* in Greek, *Thelames*▪ *children of Anak]* in Greek, *generations of Enak:* in Chaldee, *sons of the Giant* (or, *of the mighty* man.) Anak was the son of *Arba,* whereupon *Chebron* was in former times called *Kirjah Arba,* that is, *the city of Arba, Ios. 15. 13. Gen. 23. 2. before Zoan]* or *Tsoan,* called in Greek and Chaldee *Tanes:* (as of *Tsor* or *Zor,* is *Tyrus* in Greek.) This declareth not only the antiquity of Chebron, but by consequence the goodness of the land. For the Anakims which reigned over all, seated themselves in the best places. Sol. Iatchi saith; *It may be that Cham built Chebron for his younger son Canaan, before he built Zoan for Mizraim his elder son, &c. Of all countries none excelled Egypt; as it is written, Like the garden of the Lord, like the land of Egypt, (Gen. 13. 10.) And Zoan was the most excellent in the land of Egypt, for there the kings dwelt, as it is written, For his Princes were at Zoan, (Isaiah 30. 4.) but Chebron was seven time: better than it.*

Verse 23. *bourne]* or *valley, brook.* The Hebrew *Nachal* signifieth both *a valley, Gen.* 26. 17. 19. and *a river* or *brook* running in a valley: our English word *bourne* answereth to them both▪ *Esh* ⟨...⟩ signifieth a *cluster;* and of the Israelites cutting of the cluster, this place had the name, for a memorial, *verse.* 24. The Greek translateth it, *the valley of the cluster.* This place is reported to have been in the tribe of Dan, within a little of the valley *Sorck* mentioned in *Judge. 16 4. a branch]* to wit, of a vine, *and one cluster of grapes upon it,* as the Greek version saith; and so Rashi explaineth it, *a branch of a vine, and a cluster of grapes hanging upon it. on a staff]* or, *on a bar;* the Greek translateth, *on bars* (or *leavers*▪*)* and omitteth the words following *by two:* which seemeth to favor the exposition that Chazkuni giveth here, *they bare it on a bar of the branch, with two other bars.* But the more simple and plain meaning is set down in Targum Jonathan thus, *on a bar, on the shoulders of two of them.*

Vers. 25. *at the end of 40. days]* in Greek, *after 40. days.* In Targum Jonathan there is added, *in the month of Ab* (which we call *July) at the end of 40. days.* And Chazkuni explaineth it further, that *they began on the 29. of Sivan* (which we name *May,) and ended on the eighth of Ab* (or July) So many days, our Lord Christ after his resurrection viewed his disciples, *being seen of them 40. days, Act.* 1. 3. And according to this number of days, the Israelites had years allotted them to wander and perish in the wilderness, because they believed not God, but refused to go into the good land proffered them, *Numb.* 14. 33. 34. Of the mystery in this number 40. see more in the notes on *Deut.* 25. 3.

Verse 26. *to Kadesh]* called also *Kadesh* ⟨◊⟩ *Deut.* 1. 19. There was a city of the Edomite called *Kadesh, Num.* 20. 16. whereupon the widernesse by it was called also Kadesh, *Psal.* 29. ⟨◊⟩ and the same was called *the wilderness of Zin, Num.* 33. 36. Chazkuni here saith, *The wilderness of Pharan, and the wilderness of Zin, and Hazeroth, and Kadesh barnea, and Rithmah (Num. 33. 18.) were one near to another.* This *Kadesh* (in Greek *Kades)* The Chaldee nameth *Rekam.*

Verse 27. *they told him]* to wit, Moses, in the hearing of all the congregation. *and honey]* that is, with all good things: see the notes on *Exod.* 3. 8. Thus they acknowledged the truth of God's promises; they said, *It is a good land which the Lord our God doth give unto us, Deut.* 1. 25.

Verse 28. *Nevertheless]* or, *But that.* This latter part of the speech, was from the ten spies (not from Caleb or Joshua,) who here take occasion to terrify the people from going to possess the land, *Deut. 1. 28. fenced]* with strong holds, high walls and munition; the Greek expresseth it by two words, *fenced, walled:* in *Deut.* 1. 28. and 9. 1. it is said, *fenced up to heaven:* and in *Deut. 3. 5. fenced with high walls, gates and bars. children of Anak]* in Greek, *the generation of Enak,* in Chaldee, *sons of the Giant:* so in *Deut.* 1. 28. the Greek translateth them, *sons of the Giants;* see before on *verse.* 20. Of these there went a proverb, *Who can stand before the sons of Anak? Deut.* 9. 2. And of this, the Greeks borrowed the word *Anakes,* to signify *Kings:* and by interpretation *Anak* signifieth *a chain, Prov.* 1. 9. which is an ornament for kings and great personages, and of old, upon their beasts necks also, *Judge.* 8. 26. And many such men were chained with *pride,* as *Ps.* 73. 6.

Vers. 29. *Amalek]* that is, *the Amalekites,* the posterity of Amalek the son of Esau; of whom see *Exod.* 17. 8, &c. *Because they had been smitten by Amalek (Deut. 25. 17, 18.) the spies do now make mention of him, to make them afraid,* saith Iarchion *Num.* 13. This Amalek (who was the *first of the nations. Num.* 24. 20. and an enemy to Israel) would hinder, as they thought, their entrance on the South side. *in the mountain]* that is, *the mountains,* or, as the Greek translateth, *the mountainy* part; for these nations here reckoned were the most mighty; and the Chethites possessed mount Thabor, the Jebusites Jerusalem and mountains about it, the Amorites mount Heres &c. *Judge.* 1. 21. 34, 35, 36. and these Amorites were high as *Cedars,* and strong as *Oaks, Amos* 2. 9. so the land seemed in their eyes unpossible to be conquered. *the coast]* or *side,* Hebr. *the land of Jordan;* which was towards the East, as *the Sea* was to the west.

Vers. 30. *Caleb]* and *Joshua* with him afterward, *Num.* 14. 6. 7. though now at first it may be Joshua purposely held his peace in prudence, because he was Moses minister, and let Caleb

speak. *stilled the people before Moses]* or *made the people to keep silence before* (or *unto) Moses:* that is, the people beginning to mumure and speak unto Moses and against him, Caleb stilled them. The Chaldee expoundeth it, *he made the people to attend* (that is, *to hearken) unto Moses:* and Jonathan in his Targum saith, *he stilled the people and caused them to attend unto Moses.* And it appeareth by *Deut.* 1. 29, 30. that *Moses* himself spake to encourage the people; but they would not obey. *and said]* that is, Caleb said; as the 31. *verse.* manifesteth; and the Greek addeth, *he said unto him. we are well able to overcome it]* or, *prevailing we shall prevail over it;* meaning the land; which the Greek explaineth, *over them,* the people. And this was a speech of faith, believing in the power and promise of God; for Caleb now spake as it was in his heart, *Ios.* 14. 7.

Vers. 31. *But the men]* Hebr. *And the men;* meaning ten of the twelve, all the other spies except *Joshua, Num.* 14. 6.

Vers. 32. *an* evil *report] an infamy,* or *diffamation:* of which Solomon saith, *he that uttereth* it, *is a fool, Prov.* 10. 18. And for this their sin, these men *died by a plague, before the Lord, Num.* 14. 37. This *infamy,* the Chaldee calleth *an evil name:* the Greek here, *a dread of the land,* but in *Num.* 14. 36. the Greek expoundeth it *evil words.* And whereas the Hebrew *Dibbah* signifieth but a *speech* or *report,* though commonly of faults, which may be done without sin; the word *evil* is added by Moses, in *Num.* 14. 37. to show that this their diffamation was very sinful. *eateth up] consumeth;* in Chaldee, *killeth the inhabitants;* which may be understood of their civil wars, whereby they devoured one another. For the Amorites had conquered the Moabites, *Num.* 21. 28, 29. the Caphtorims (or Philistines) had destroyed the Avims, *Deut.* 2. 23. This phrase was after used against the land, when the Heathens had destroyed the Israelites in it, *Thou* (land) *eatest up men, and hast bereaved thy nations, Ezek. 36. 13. of statures]* or *of dimensions, of measures;* that is, of great stature, tall and big; as the Greek translateth, *exceeding tall men.* And as the Prophet openeth it, high *as Cedars, strong as Oaks, Amos* 2. 9. An example of such *a man of stature* we have in 2 *Sam. 21. 20. that had on every hand fix fingers, and on every foot six toes,* &c. and another of an Egyptian *five cubits high,* with a spear in his hand *like a weavers beam, 1 Chron.* 11. 23. So in *Ier. 22. 14. an house of measures* (or *of statures)* is for a large high house.

Vers. 33. *Giants]* Hebr. *Nephilim,* such as were before Noes flood; see *Gen.* 6. 4. with the annotations. *as Grashoppers]* or *as locusts,* that is, low, weak, base in comparison with them. So it is said of God, *He sitteth upon the circle of the earth, and the inhabitants thereof are as Grashoppers, Isaiah. 40. 22. in their eyes]* that is, they so esteemed us. And by reason hereof, it may be the spies passed thorough their land more safely, whiles these mighty men despised and neglected them; as the Philistine disdained to meddle with little David, 1 *Sam.* 17. 42. The Hebrew Doctors to show this, feign this explanation; *We heard them say one to another, there are pismires in the vineyards like unto men.* Chazkuni on *Num.* 13. 33.

CHAP. XIIII.

1. The Israelites weep and murmur at the news that the spies brought out of Canaan; and speak of returning into Egypt. 〈◊〉 Joshua a•d Caleb labor to still and encourage them, but the Israelites would have stoned them. 11. God threateneth to destroy the people. 13. Moses

entreateth for them, and obtaineth pardon. 23. The murmurers are deprived of entering into the land, and condemned to wander forty years in the wilderness, and die there. 36. The spies who raised the evil report, die by a plague. 39. The people hearing the sentence of God against them, mourn, and offer themselves to go up; but Moses forbiddeth them. 44. Yet they presume to go up, and are smitten by their enemies.

ANd all the congregation lifted up, and gave their voice, and the people wept that night. And all the sons of Israel murmured against Moses and against Aaron: and all the congregation said unto them; Oh that we had died in the land of Egypt, o• in this wilderness, oh that we might die. And wherefore doth Jehovah bring us unto this land, to fall by the sword? our wives and our little-ones shall be for a prey: were it not better for us to return into Egypt? And they said, *every* man unto his brother: Let us make a captain, and let us return into Egypt. And Moses and Aaron fell on their faces, before all the assembly of the congregation of the sons of Israel. And Joshua the son of Nun, and Caleb the son of Iephunneh, *which were* of them that searched the land, rent their clothes. And they said unto all the congregation of the sons of Israel, saying; The land which we passed thorough to search it, *is* an exceeding good land. If Jehovah delight in us, then he will bring us into this land, and will give it unto us, a land which floweth with milk and honey. Only rebel not ye against Jehovah; and you, fear not the people of the land, for they *are* bread for us: their shadow is departed from them, and Jehovah *is* with us, fear them not.

But all the congregatiō said, to stone them with stones: and the glory of Jehovah appeared in the Tent of the Congregation, before all the sons of Israel. And Jehovah said unto Moses; How long will this people provoke me? and how long will they not believe in me, for all the signs which I have done amongst them? I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater and mightier than they. And Moses said unto Jehovah; Then the Egyptians shall hear *it,* for thou broughtest up this people, in thy might, from among them. And they will say to the inhabitants of this land, *for* they have heard, that thou Jehovah *art* among this people, that thou Jehovah *art* seen eye to eye, and *that* thy cloud standeth over them, and in a pillar of a cloud thou goest before them by day, and in a pillar of fire *by* night. Now *if* thou shalt kill this people as one man, then the nations will say, which have heard the fame of thee, saying; Because Jehovah *was* not able to bring this people into the land, which he sware unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of the Lord be great, according as thou hast spoken, saying;

Jehovah *is* long suffering, & much in mercy, forgiving iniquity, and trespass: and clearing will not clear *(the guilty;)* visiting the iniquity of the fathers upon the sons, unto the third, and unto the fourth *generation.* Pardon I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt, even until now. And Jehovah said, I have pardoned, according to thy word. But assuredly, *as* I live, a•• the earth shall be filled *with* the glory of Jehovah. For all the men which have seen my glory, and my signs, which I did in Egypt, and in the wilderness, & have tempted me these ten times, and have not •earkned to my voice; If they shall see the land, which I sware unto

their fathers, neither shall any of them that provoked me, see it. But my [unspec] servant Caleb, because there was another spirit in him, and he followed me fully; even him will I bring into the land, whereinto he went, & his seed shall possess it. (Now the Amalekite, and the Canaanite, dwelt in the valley:) tomorrow, turn ye, and journey you into the wilderness *by* the way of the red sea.

And Jehovah spake unto Moses and unto Aaron, saying; How long *(shall I pardon)* this evil congregation, which murmur against me? I have heard the murmurings of the sons of Israel, which they murmur against me. Say unto them, *A•* I live, assuredly [unspec] saith Jehovah, if I do not so unto you, as ye have spoken in mine ears. Your carcasses [unspec] shall fall in this wilderness; and all *that were* mustered of you, *according* to your whole number, from twenty years old and upward, which have murmured against me.

If you shall come into the land, *concerning* [unspec] which I lifted up my hand, to make you dwell therein, save Caleb the son of Iephunneh, and Joshua the son of Nun. And your little-ones, which ye said should be for a prey, even them will I bring in, and they shall know the land, which ye have despised.

But *as for* you, your carcasses shall fall in this wilderness. And your children shall feed in the wilderness forty years, and shall bear your whoredoms, until your carcasses be consumed in the wilderness. After the number of the days *in* which ye searched the land, forty days; a day for a year, a day for a year, ye shall bear your iniquities, forty years; and ye shall know my breach *(of promise.)* I Jehovah have spoken, If I do not this unto all this evil congregation, that *are* gathered together against me; in this wilderness they shall be consumed, and there they shall die. And the men which Moses had sent to search the land, and *which* returned, and made all the congregation to murmur against him, by bringing up an *evil* report upon the land: Even the men died that did bring up the evil report of the land, by the plague, before Jehovah. But Joshua the son of Nun, and Caleb the son of Iephunneh, lived, of those men that went to search the land. And Moses spake these words unto all the sons of Israel, and the people mourned greatly. And they rose up early in the morning, and went up unto the top of the mountain, saying; Loe we *be here,* and will go up unto the place, which Jehovah hath said, for we have sinned. And Moses said, Wherefore now do you transgress the mouth of Jehovah? But it shall not prosper.

Go not up, for Jehovah *is* not among you, that ye be not smitten, before your enemies.

For the Amalekite and the Canaanite *is* there before you, and ye shall fall by the sword, for because ye are turned from after Jehovah, and Jehovah will not be with you.

But they loftily presumed to go up to the top of the mountain: but the Ark of the covenant of Jehovah, and Moses, departed not from within the campe. And the Amalekite came down, and the Canaanite, which dwelt in that mountain; and smote them, and discomfited them, even unto Hormah.

Anno•ations.

LIfted up] to wit, *their voice,* as after followeth, and as is expressed in *Gen. 21. 16. she lifted up* 〈 ⌘〉 *, and wept.* Or, *all the congregation took •p,* that is, *received,* to wit, the evil report which the spies gave of the land, *Num.* 13. 32. So the phrase is used, in *Exod. 23. 1. Thou shalt not take up a vain report.* This latter, the Greek version favoreth. *gave their voice]* that is, *cried out.* This manner of speech is used to signify any loud voice, noise or cry, or any creature, or of God him-self; as in *Psal. 18. 14. the Most high gave his voice;* in *Ier.•*2. 15. the Lions *gave their voice,* in *Psal.* 104. 12. the fowls *give the voice;* in *Psal. 77. 18. the skies gave a voice;* in *Habak. 3. 10. the deep gave his voice;* and in 2 *Chron.* 24. 9. men are said to *give a voice,* when they made a *proclamation* thorough Judah and Jerusalem. So this people here openly rebelled, and uttered their evil hearts without fear, or shame. *that night]* Hebr. *in* or *through that night;* which the Greek explaineth, *that whole night.*

Verse 2. *and against Aaron]* which were the Lord's ministers, therefore their murmuring was not against them only, *but against the LORD,* as Moses told them, in *Exod.* 16. 2. 8. and as after appeareth in *verse. 3. Oh that we might die]* or, (Would God) *that we were dead:* they are words of unbelief and despair, and of great unthankfulness: compare *Exod. 16. 3. Psal.* 106. 24, 25. The Greek translateth, *If we were dead:* which is a form of wishing, both in the Greek and Hebrew tongues, as in 1 *Chron. 4. 10. If thou wilt bless me;* that is, *Oh that thou wouldest bless me;* so in *Luke 12. 49. If it were* (for, *Oh that it were) already kindled;* and so the Syriac version there explaineth it.

Vers. 3. *to fall]* i. *that we should fall,* that is, die by the sword? Here they murmur against God himself through unbelief; as David saith, *They contemptuously refused the land of desire,* (the pleasant land;) *they believed not his word, but murmured in their tents; they heard not the voice of Jehovah, Psal. 106. 24. 25. were it not better]* or, *were it not good?* The Greek changeth the phrase thus, *Now therefore it is better for us to turn back into Egypt.* So, *are they not written, 2 King.* 20. 20. is explained thus, *Behold they are written, 2 Chron.* 32. 32.

Verse 4. *Let us make a captain]* Hebr. *Let us give a head:* where by *give,* is meant *make* or *appoint,* as the Chaldee expoundeth it; and by *head* they mean a *captain* or *chief governor,* as in *Num. 25. 4. 1 Chron.* 4. 42. and 12. 20. and as the Greek here explaineth it. Targum Jonathan paraphraseth thus; *Let us appoint a King over us for head.* Of this their sin the scripture saith, *They dealt proudly, and hardened their necks, and hearkened not to* God's *commandments; and refused to hear, and were not mindful of the wonders* that he had done *among them: but hardened their necks, and in their rebellion appointed a captain* (or *made a head) to return to their bondage, Nehem.* 9. 16, 17. So their evil words and purpose, is counted unto them as the deed done. Sol. Rashi openeth their words thus, *Let us appoint a King over us;* and he saith, the Rabbin's have expounded this, as meaning *idolatry.* The same is also noted by *R. Menachē,* who further likeneth this sin, to theirs that built the tower of Babylon, *Gen.* 11. So their sin was against God, who is *exalted as head above all, 1 Chron.* 29. 11.

Verse 5. *fell on their faces]* as much affected with the murmuring of the people: and they fell down, either to pray unto God for them, as in *Numb.* 16. 22. or to entreat them, not to proceed in their rebellion, as it followeth, *before all the assembly.* And elsewhere it appeareth,

that Moses spake to encourage the people, saying, *Dread not, neither be afraid of them: Jehovah your God, who goeth before you, he will fight for you, &c. Deut.* 1. 29. 30.

Verse 6. *that searched the land]* as appeareth in *Num. 13. 7. 9. 17. rent their clothes]* in sign of sorrow, for the people's rebellion and blasphemy; for they said, the Lord had brought them out of Egypt, because he hated them, &c. neither did they believe the Lord their God, for all that Moses spake unto them, *Deut.* 1. 27.—32. Of rending garments in sorrow, see *Gen. 37. 29. Lev.* 10. 6. in the annotations.

Vers. 9. *Only]* or, *But rebel not ye;* which the Greek interpreteth, *But be not ye apostates* (or *revolters) from the Lord:* the Chaldee, *But rebel not ye against the word of the LORD.* are *bread for us]* or, shall be *our bread,* our food; that is, we shall devour and consume them. The Chaldee expoundeth it, *They are delivered into our hand.* So Balaam prophesied of Israel, *He shall eat up the nations, his enemies, Num.* 24. 8. And in *Psal. 79. 7. He hath eaten up Jacob,* that is, consumed: and in *Psal. 14. 4. They eat my people,* as *they eat bread.* Also in *Deut. 7. 16. Thou shalt eat* (that is, *consume) all the people. their shadow]* that is, God, their defense, covert, protection; which the Chaldee expoundeth *their strength;* so in *Isaiah. 30. 2. the strength* of Pharaoh, and *the shadow* of Egypt, do explain one another: and *shadow* is used often for defense; as, *the shadow of the Almighty, Psal.* 91. 1. and, *Jehovah thy shadow, Psal.* 121. 5. and God saith, *I have covered thee in the shadow of mine hand, Isaiah.* 51. 16. and 49. 2. *Jehovah* is *with us]* the Chaldee explaineth it, *the Word of the LORD* is *for our help.*

Vers. 10. *said, to stone them]* that is, spake one to another, that they should stone Joshua and Caleb. An example of notorious obstinacy and outrage; and at another time, they had almost done the like unto Moses, *Exod.* 17. 4. So after this, Jerusalem stoned the Prophets, which spake the things pertaining to her peace, *Mat. 23. 37. appeared in the Tent]* the Greek explaineth it, *appeared in the cloud over the Tent of the Testimony.* This is confirmed by the like apparition, in *Num.* 16. 42. and Sol. Rashi here saith, *The cloud descended there.* It was an extraordinary appearance, to restrain the people's fury, and to help his faithful witnesses.

Vers. 11. *provoke me]* or, *despite, blaspheme, contemptuously provoke me.* So the Apostle expoundeth this word, *blaspheme,* in *Rom.* 2. 24. from *Isaiah.* 52. 5. and it implieth also a contempt or despising, *Prov.* 1. 30. and 15. 5. *Isaiah. 5. 24. not believe in me]* in Greek, *not believe me;* which the Chaldee explaineth, *not believe in my word.* This unbelief is noted as a chief cause of their rebellion, and so of their destruction after in the wilderness, *Deut. 1. 32. Heb. 3. 18, 19. for all the signs]* though many signs and wonders had been shown, yet they believed not: so of their posterity it is said, *Though* (Jesus) *had done so many signs before them,* yet *they believed not in him, John. 12. 37. among them]* Hebr. *in the midst thereof,* to wit, of the people.

Vers. 12. *smite them]* Hebr. *smite him,* that is, the people, spoken of as one man: see *verse. 15. pestilence]* in Greek and Chaldee, *death:* see the notes on *Exod. 5. 3. disinherit them]* deprive them of the land promised unto their fathers: the Greek and Chaldee translate, *destroy them. make of thee]* Hebr. *make thee, to a nation:* the like speech God used, when they had made the golden calf, *Exod.* 32. 10. The Greek here addeth, *I will make thee and thy fathers house, &c.*

Vers. 14. *they will say]* that which after followeth in *verse. 16. to the inhabitants]* or, *with the inhabitants,* meaning the Canaanites; so both the one and the other people, will take occasion to blaspheme. The Hebrew word which usually signifieth *unto,* is sometime used for *with;* as in 1 *Sam. 23. 23. Ezr. 2. 63. thou Jehovah* art] the Chaldee expoundeth it, *that thy divine presence* (or *Majesty) abideth among this people.* art *seen]* or, hast been *seen eye to eye;* that is, visibly, apparently, plainly; according to the like phrase, in *Num. 12. 8. mouth to mouth;* and in *Exod.* 33. 11. and *Deut. 5. 4. face to face.* The Chaldee here explaineth it thus, *that with their eyes they have seen the Majesty of thy glory;* and by Targum Jonathan, this is referred to the giving of the law upon mount Sinai. *standeth over them]* as protecting them from evil; which in Targum Jonathan is explained, *that they should not be hurt with heat or with rain.* Compare *Exod. 13. 21, 22. Num.* 9. 17, &c.

Vers. 15. *as one man]* that is, all of them together, and suddenly. *the fame of thee]* the *hearsay* or *report of thee;* which the Greek translateth, *thy name;* the Chaldee, *the fame of thy might.*

Vers. 16. was *not able]* elsewhere Moses showeth, that he had respect unto two things, by which God's name and glory might be impeached among the Gentiles; because he could not, or because he would not, but hated his people, *Deut. 9. 28. Exod.* 32. 12. And this is the first argument of Moses supplication, that God's name might not be blasphemed among the heathens.

Vers. 17. *the power of the Lord]* or, *the might,* as in *verse.* 13. that is, as the Greek explaineth it, *the power of thee ô Lord. Lord* is here in Hebrew *Adonai,* which the Chaldee expresseth by the letters for *Jehovah,* and it signifieth *My stays,* or *sustainers:* see the notes on *Gen. 15. 2. be great]* that is, be shown to be great; the Greek translateth it, *be exalted.*

Vers. 18. *long suffering]* Hebr. *long of anger;* that is, long ere he be angry. Here Moses mentioneth that *Name* of God, which was proclaimed at mount Sinai, when the people had formerly sinned in making the golden calf, *Exod. 34. 5, 6, 7. in mercy]* the Greek addeth, *& true; from Ex. 34. 6. forgiving]* or, as the Greek translateth, *taking away. iniquity]* in Greek, *iniquities, and unrighteousnesses, and sins;* the Chaldee also addeth the word *sins,* as was in *Exod.* 34 7. This is the second reason of Moses request, from the nature and covenant of God. the guilty] this word is supplied also in the Greek version. The Chaldee paraphraseth, *being merciful unto them that turn to his Law, but not clearing them that turn not. visiting]* that is, punishing; in Greek, *recompensing;* see *Exod. 20. 5. upon the sons]* or *children;* in Chaldee, *upon the rebellious sons. the third]* in Chaldee, ⟨0⟩ *the third generation, and unto the fourth generation.* Thus Moses requested not an absolute pardon for all; but that God would in wrath remember mercy, though in Justice he punished the chief transgressors.

Verse 19. *even until now]* or, *hitherto;* as for example, when they sinned in making the calf, *Exod.* 32. (besides other times,) at which time God destroyed them not as they deserved, but some of them only perished.

Verse 20. *I have pardoned]* or, *I do pardon,* as the Greek explaineth it, in the time present. Howbeit *Chazkuni* understandeth it of the time past, that God should say, he had pardoned

them once, when they made the calf; but now he would not pardon them, but execute vengeance. The former sense seemeth best, with the limitation following, *according to thy word,* viz. that he would not destroy them all *as one man,* at once with the pestilence, having respect to the glory of his Name. For which cause, he spared them at other times also, both before and after, as he showeth by the Prophets, *Ezek.* 10. 8, 9. 13, 14, 21, 22, &c. *Psal.* 106. 7, 8. And hereupon the people after confessed, *Tho•* art *a God of pardons, gracious, and merciful, long s•ffering, and of great kindness, and forsookest the•* 〈◊〉, *Neh.* 9. 17.

Verse 21. as *I live]* Hebr. *and assuredly I live; and all the earth shall be filled:* which is a form of •a•h, often used of the Lord, *Ezek.* 18. 3. and 20. 33. and 5. 11. Whereupon it is said, *And thou shalt swear Jehovah liveth, &c. Ier.* 4. 2. and where he saith in the Prophet, *I have sworn by myself, Isaiah.* 45. 25. the Apostle expresseth it with these words, *I live, saith the Lord, Rom.* 14. 11. And the sign of an oa•h, was the lifting up of the hand; so both of them are joined in *Deut. 32. 40. I lift up my hand to* 〈◊〉 *and say, I live forever:* Wherefore the oath 〈◊〉 God here sware, is signified by the lifting up of his hand, in *Psal.* 106. 26. and *Ezek. 20. 15.* 〈...〉 *lled* with *the glory]* that is, all people's of the earth shall see and acknowledge the powerful and just administration of the Lord, unto his glory and honor. Compare *Isaiah.* 6. 3. and *Psal.* 72. 19. where Christ's kingdom is prophesied of, with whose glory all the earth is full.

Verse 22. *my glory]* under this, all God's glorious [unspec] works are comprehended; as *powers* are used for *powerful works, Matth.* 7. 22. and 11. 20. 1. *Cor. 12. 10. 2 Cor. 12. 12. signs]* that is, miracles, miraculous and significant works. *ten times]* hereby may be meant no certain number, but *many times,* as in *Gen. 31. 7. Job.* 19. 〈◊〉. so *ten* is for many, in *Levite.* 26. 26. It may also be taken properly; for now they had sinned ten times; First, at the red sea, *Exod.* 14. 11, 12. then in Marah, *Exod.* 15. 23, 24. again in the wilderness of Sin, *Exod.* 16. 2. then twice about Manna, *Ex.* 16. 20. 27, 28. after that at Rephidim, *Exod.* 17. 1, 2, 3. then by the Calf at Horeb, *Ex.* 32. at Taberah, *Num.* 11. 1. and again, at Kibroth Hattaavah, *Num.* 11. 4. and now the tenth time by their rebellion in Pharan.

Verse 23. *If they shall see]* that is, as the Greek translateth it, *Surely they shall not see.* This also is an oath, whereby God sweareth they shall not see, that is, not go in to enjoy the land, as is explained by David, in *Psal. 95. 11. I sware in my anger, if they shall enter into my rest;* which the Apostle openeth thus; *He sware that they should not enter into his rest, Hebr.* 3. 18. So, *If a sign be given, Mark* 8. 12. is more plainly expounded, *A sign shall not be given, Matth. 16. 4. which I sware unto]* that is, *which I sware to give unto your fathers, Deut.* 1. 35. this was the land of Canaan, *Gen.* 12. 5. 7. called *the holy land, Zach. 2. 12. the land of Jehovah, Hos. 9. 3. the land of Immanuel,* that is, of Christ, *Isaiah.* 8. 8. for it was a figure of the heavenly inheritance to be obtained by Christ, *Hebr.* 11. 9, 10. therefore the keeping of them out of this land, figured also the excluding of them and of all unbelievers out of the kingdom of heaven, *Heb.* 3. 12—19. and 4. 1, 2, 3—11.

Verse 24. *spirit in him]* or, *with him;* that is, he was guided by another spirit than the ten spies. The same is to be understood of Joshua, as appeareth by *Num.* 32. 12. though not here mentioned. This *other spirit,* was the spirit of faith, which the Law cannot give, *Gal.* 3. 2. the spirit of adoption of sons, not of bondage to fear again, *Rom.* 8. 14, 15. by the guidance of this

spirit, Caleb constantly followed the Lord, & obtained the promised inheritance. *he followed me fully]* Hebr. *he fulfilled after me:* so in *Deut.* 1. 36. and *Ios.* 14. 8, 9. 14. By this manner of speech, is meant a full and constant following and obedience unto the end; the contrary whereof was in Solomon, of whom it is said, *he fulfilled not after the LORD, as* did *David his father, 1 Kings* 11. 6. and in this people of Israel now generally, of whom God saith, *they fulfilled not after me, Num.* 32. 11. The Greek translateth it, *he followed me;* the Chaldee, *he fulfilled* (or *accomplished) after my fear. Chazkuni* expoundeth it, *he hath accomplished the word after me;* and compareth it with that phrase in 1 *Kings 1. 14. I will come in after thee, and fulfill* (that is, *confirm) thy words. his seed]* in Chaldee, *his sons. shall possess it] shall inherit it:* thus both the Greek & Chaldee do interpret it: or, *shall cause to inherit it,* that is, leave it to their posterity for an inheritance; as it is written, *It shall be thine inheritance, and thy children's forever, Ios.* 14. 9. The word is also used in a contrary meaning, to *disinherit,* as before in *v.* 12. & so it may here be translated, *shall disinherit it,* that is, disinherit and drive out the inhabitants of it, and seize upon it, as in *Ios. 8. 7. ye shall disinherit* (or *seise upon) the city:* and thus it agreeth with Calebs speech, *If so be the LORD* will be *with me, then I shall disinherit them* (or *drive them out) as the LORD said, Ios.* 14. 12. In this latter sense, *Sol. Rashi* here expoundeth it, *drive it out,* that is, *they shall drive out the Anakims and people that are therein.* This promise Moses related unto Caleb, and in the name of the Lord, he *sware* unto him for the performance of it, *Ios.* 14. 9.

Verse 25. *Now]* Hebr. *And. dwelt]* or, *dwelleth,* Heb. *sitteth in the valley:* after in *verse.* 45. they are said to dwell (or sit) *in the mountain;* and *sitting,* as it is often put for *dwelling,* so sometime for lying in wait, as in *Ios.* 8. 9. which may be meant here. *Chazkuni* expoundeth this place thus; that *as the spies were afraid of Amalek. (Num. 13. 29.) so with them the holy blessed (God) made them afraid.* And whereas it is here said, *in the valley* and in *v. 45. in that mountain;* he accordeth them thus, that *the most of them sate in the valley, & some few of them in the mountain, & those few warred against them; and therefore it is written, WHICH SATE IN THAT MOVNTAINE, to imply that there were of them which sate in another place; or it may be they dwelt in the valley, and when they heard that the sons of Israel came against them, they went up into the mountain, and lay in wait for them there: and we find that sitting sometime, meaneth lying in wait, as it is written (in Psal. 10. 8.) He sitteth in the waiting place of the villages. tomorrow turn ye]* The people were now in *Kadesh,* from whence they sent the spies, *Num. 13. 26. Deu.* 1. 19. & after this their rebellion, and the slaughter following, they *abode in Kadesh many days,* and then *turned* and *journeyed into the wilderness, by the way of the red sea, Deut.* 1. 46. and 2. 1. *Chazkuni* here saith, *Tomorrow meaneth after this time; for loe they abode in Kadesh many days before they began to compass mount Seir: and it is like that* (phrase *in Exod. 12. 34.) when thy son shall ask thee tomorrow. journey you]* or, *journey for you,* which some understand, to mean, *for your good,* see *Gen. 12. 1. the way of the red sea]* that is, *the way towards the red sea;* see the notes on *Exod.* 13. 17. In this red Sea the people had been baptized, 1 *Cor. 10. 1 2. Ex.* 14. Baptism was *unto repentance,* and with confession of sins, and into the death of Christ, *Mat. 3. 6, 11. Rom.* 6. 3. so this sending them back into the wilderness, towards the red sea, was to humble them by repentance, that through faith in Christ they might have entrance into the Kingdom of heaven; otherwise they should perish forever, as their carcasses perished in this wilderness.

Verse 27. *How long]* to wit, *shall I pardon,* (as in *v.* 19. 20.) or, *shall I bear with.* An imperfect speech, such as men use in passion of mind, when through grief they utter not all their words; as may be seen in Moses, *Exod. 32. 32. Psal.* 90. 13. in David, *Psal.* 6. 4. and sundry the like. *which murmur]* or, *which cause* (the people) *to murmur,* as in *verse* 36. Thus *Sol. Rashi* expoundeth it, referring the *congregation* forementioned, to the ten *spies;* but the Greek and Chaldee translate, *which murmur;* so in the sentence following.

Verse 28. *I live]* it is an oath, as in *v.* 21. whereby the Lord sweareth in his anger, that they should not enter into his rest, *Psal. 95. 11. Heb. 3. 18. Num. 32. 10, 11. assuredly saith]* or, *the faithful saying;* see *Gen. 22. 16. if I do not]* that is, as the Greek explaineth it, *surely I will do:* see before, on *v. 23. spoken in mine ears]* in Chaldee, *spoken before me:* this hath reference to their words, in *verse* 2. where they wished they might die in the wilderness.

V. 29. *your carcasses]* the Greek calleth thē *Cola,* that is, *members,* which word the Apostle also useth in *Heb.* 3. 17. for *carcasses,* or dead bodies. So in *Levite. 26. 30. fall]* that is, die, being *destroyed of the destroyer, 1 Cor. 10. 10. mustered]* numbered as able men for the war, *Num.* 1. This sentence was executed upon them, as is after shown in *Num.* 26. 64, 65.

Verse 30. *I lifted up my hand]* that is, *sware,* as [unspec] the Chaldee expoundeth it, *I sware by my word:* see *Deut.* 32. 40. and the notes before on *v.* 21. and *Gen.* 14. 22.

Verse 31. *your little ones]* your children under twenty years of age: see *verse 3. shall know]* in Greek, *shall inherit,* rightly explaining the sense: for to *know the land,* is to enjoy the same. And so Moses relating this promise, saith, *they shall possess* the land, *Deut.* 1. 39.

Verse 32. *But* as for *you, your carcasses]* Hebr. [unspec] *And your carcasses, you:* where the latter *you,* is for explanation, to exempt their children, *you* or *yours* only.

V. 33. *shall feed]* or, *shall be feeding;* so likewise [unspec] the Greek translateth it: by *feed,* meaning *wander* as sheep for pasture in the wilderness: the Chaldee of *Onkelos* expoundeth it, *tarry* or *abide;* but *Jonathan* saith, *wander;* and *Chazkuni* explaineth it, *feed as sheep sometimes here and sometimes there, so your sons shall remove hither & thither, till their carcasses be consumed.* Thus may we understand that in the Prophet, *The LORD will feed them as a lamb in a large place, Hos.* 4. 16. that is, will let them wander to destruction. So in other languages, *wandering* is used for *feeding;* as in *Virgil. Bucol. eclog. 2. mille meae Siculis errant in montibus agn•. forty years]* implying the time past also, from their coming out of Egypt: for one whole year, and part of the second, were now past already, when God gave this sentence against them, *Num. 10. 11. bear your whoredoms]* that is, bear the punishment of your sins; as the Chaldee, for *whoredoms,* translateth *sins;* though this name *whoredom,* is commonly used for idolatry, *Ier. 3. 9. Ezek. 16. 15. 16, 17, &c.* See *Exod. 34. 15, 16. Lev.* 17. 7.

Verse 34. *After]* or, *According to the number;* [unspec] in the Hebrew, *In* is used for *As,* or *according to,* as the Greek translateth it: see the notes on *Lev. 25. 15. a day for a year, a day for a year]* that is, *each day for a year,* or *a year for every day:* so in *Eze.* 4. 6. where the Prophet in a figure bare the iniquity of Israel so many days as they had sinned years. Hereupon in prophesies, *days* are put for *years, Dan. 9. 24. &c. Rev. 11. 3. ye shall know my br••ch]* to wit, *of*

promise; or simply, *my breaking off:* that is, ye shall know and have experience by the punishment which you shall suffer, how great your sin is in breaking promise, and disanulling your word and covenant with me, and in breaking off from me. Thus *my breach* may be understood, *breach,* or *breaking with me;* or *from me;* as, *he that eateth my bread, Psal.* 41. 10. is expounded, *he that eateth bread with me, John.* 13. 18. Or, *my breach,* that is, when I break promise with you, or break off from you, ye shall know how great evil is upon you. For when men forsake God, he also forsaketh them, and breaketh his covenant with them, that is, performeth not his promise, which is conditional, if men continue in his faith, *Deut. 31. 16, 17. Zac. 11. 10. Jude v. 5. Rom.* 11. 22. The Greek translateth, *ye shall know the wrath* (or *indignation) of mine anger:* the Chaldee, *ye shall know that ye have murmured against me. Sol. Rashi* expoundeth it, *my breach, in that ye have broken* (that is, turned away) *your heart from* (following) *after me.* This word is after used by Moses, in *Num. 32. 23. Wherefore break ye the heart,* (that is, *discourage ye) the sons of Israel from going, &c.* & in *Num. 30. 5. if her father break* (that is, *disallow) her;* disannul her promise.

Verse 35. *have spoken]* the Chaldee explaineth it, *have decreed by my word. If I do not]* that is, *surely I will do,* as the Greek expoundeth it: it is an oath, as before in *verse.* 23. This sentence decreed, seised upon them, that all this generation died in the Wilderness, *Num.* 26. 64, 65. & upon this occasion, Moses made the 90. *Psalm,* wherein he bewaileth the shortness and misery of man's life; being finished now in 70 or 80 years; and entreateth God for mercy. And of this and other the like punishments, the Apostle saith, they *happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come, 1 Cor. 10. 11. So we see that they could not enter in* (to the rest of God) *because of unbelief: let us study therefore to enter into that rest, lest any man fall, after the same example of unbelief, Hebr.* 3. 19. and 4. 11.

Verse 36. *the men]* the ten spies. *made to murmur]* and *murmured* themselves; as the Hebrews signifieth both their own act, and that which they caused in others. So the Greek translateth it, *murmured against it, unto* (or *before) the congregation. against him]* against Moses, as in *v.* 2. or, as the Greek translateth, *against it;* for they murmured also against the land, *Num.* 13. 32. and 14. 3. evil *report]* or, *defamation:* in Greek, *evil words;* in Chaldee, *an evil name.* The word *evil,* is expressed in the next verse: see the notes on *Num.* 13. 32.

Ver. 37. *the plague before Jehovah]* that is, by an [unspec] extraordinary plague from the hand of God: either the pestilence fore-threatened, *v.* 12. or some other d•ath. And *before Jehovah,* may mean sudden death there by the Sanctuary, where *the glory of Jehovah appeared, v.* 10. as it is said of Uzzah, *there he died before God, 1 Chron.* 13. 10. which another Prophet explaineth, *there he died by the Ark of God, 2* 〈◊〉. 6. 7. The Hebrews, (as *Sol. Rashi* and *Targum Jonathan* on this place,) report these men's death to have been by an inflammation of their tongues, and worms issuing out of them; as a just recompense, because with their tongues they had sinned.

Ver. 38. *lived]* that is, remained alive, safe and in health. So the judge of all the earth did judgment, and would not slay the righteous with the wicked; as *Gen.* 18. 25. And they survived, not only the other spies, but all the rebellious Israelites, and went in and possessed

the land of promise, *Ios.* 14: •0. and 19. 49. This showeth the small number of God's Elect, though many be called to the profession of the faith. The Hebrew Doctors speaking of *Ier.* 3. 14. where it is written, *I will take you one of a city, and two of a family, and I will bring you to Zion,* do say, *As of six hundred thousand Israelites, only two entered into the land of promise, to wit, Joshua and Caleb; so shall it also be in the days of Christ. Talmud* in *Sanhedrin, ch.* 11. wherein they bear witness against themselves, that they fulfilled the in•asu•e of their fathers, in rebelling against Christ, and despising the Gospel of their salvation.

Verse 40. *and went up]* that is, girded their weapons of war about them, and *pressed forward* of themselves *to go up,* as Moses explaineth it, in *Deut.* 1. 41. For things which men endeavor and are ready to do, are said to be done by them, as Reuben *delivered Joseph* out of his brethren's hand, when he endeavored by exhorting & persuading with them, *that he might deliver him, Gen.* 37. 21, 22. See also the annotations on *Ex. 8. 18. will go up] and fight, Deut. 1. 41. we have sinned] against Jehovah, Deut.* 1. 41. Thus they shown a kind of repentance and sorrow for their sin, which was not sincere, nor a godly sorrow; for they turned from one evil to another, and overthrew themselves.

Verse 41. *Moses said]* being first commanded of the Lord, so to say, *Deut. 1. 42. the mouth]* that is, as the Greek translateth, *the word of the Lord:* and the Chaldee addeth, *against the decree of the word of the LORD. But it]* or, *for it,* that is, the thing which ye do, *shall not prosper,* that is, not have good success: in Greek, *It shall not be prosperous unto you. R. Menachem* referreth this word *It.* to *Shekhinah,* the divine Majesty which would not prosper them; and compareth here with a like phrase in *Ezek. 1. 13. it went up and down among the living creatures.*

Verse 42. *Jehovah* is *not among you]* thus God bade him say, *for I* am *not among you, Deu.* 1. 42. The Chaldee expoundeth it, *for Shekhinah* (the Majesty or presence) *of the LORD* is *not among you. not smitten]* in Chaldee, *not broken;* in Greek, *and ye shall fall before your enemies.*

V. 43. *from after Jehovah]* in Chaldee, *from after the service of the LORD;* which the Greek translateth, *disobeying* (or *not believing) the Lord Chazkuni* explaineth it thus, *Because the spies made you afraid of the Canaanite & Amalekite that abide there, ye are turned from after the LORD, and are afraid to go into the land, and you trust not in him: therefore he will not be with you, if you transgress his mouth, to go to sight, till after 40 years. Jehovah will not be with you]* this the Chaldee expoundeth, *the Word of the Lord will not be for your helped.*

Verse 44. *they loft•lie presumed.]* or, *took upon them* by violence, with a lofty presumptuous mind: in the Chaldee, *they dealt wickedly,* or, *turbulently.* The original word *Aphal,* (from which *Ophel* a *Tower,* or *Fort* is derived, 2 *Chron.* 33. 14.) signifieth *lifting up,* as in *Abak.* 2. 4. which the Apostle showeth, to mean a *drawing back* from God by unbeleese, *Heb.* 10. 38, 39. So here in this their presumptuous enterprise, their souls were lifted up in them, but withdrawn from God▪ And Moses explaineth this by two other words, *ye pressed forward, Deut.* 1. 41. and *ye were presumptuous, Deut.* 1. 43. The Hebrew Commentary *Tanchuma,* cōpareth it with another like word which signifieth *darkness,* and explaineth it, *they went dark* (or *obscure) for that* they went *without leave•* from God: and *Targum Jonathan,* thus; *they set forward in the dark, before day dawning*▪ to which the old Latin version agreeth, translating it *darkened. departed not]* in

Greek, *moved not.* The Arkeremoved not, but at the removal of the cloud, *Num. 9. 15, &c.* which God not taking up, shown thereby his dislike of their action. Moses obeying the Lord, would not accompany the presumptuous sinners: so they went without the Lord, and without the signs of his grace, or company of his ministers.

Verse 45. *The Canaanite]* that is, *the Amorite, Deut.* 5. 44. which was of the posterity of Canaan, *Gen. 10. 15, 16. which dwelt]* or, *which sate,* lay in wait. *discomfited them] pursued* them *as Bees do,* and *destroyed* them, *Deut.* 1. 44. Because *they rebelled* against God, *and vexed his holy Spirit, therefore he was turned to be their enemy, he fought against them, Isaiah. 63. 10. unto Hormah]* in Greek *Herme,* the name of a place, so called of the event, signifying *utter destruction,* or *Anathema:* so after in *Num.* 21. 3. After this discomfiture, the Israelites *returned and wept before the LORD:* but he would not hear their voice, nor give ear unto them; so they abode in Kadesh many days, *Deut.* 1. 45, 46. These things which *happened unto them for types, 1 Cor.* 10. 11. do show the nature of man, of his free-will, and works without faith, that they procure nothing but wrath from God, and destruction unto men. And as Israel carried themselves under Moses, so did they under Christ: for the Lord Jesus himself, & John the Baptist (as Joshua and Caleb) faithfully testified the truth of God's promise, and persuaded the people to enter into the Kingdom of God, *Mat.* 3. 1, 2, 3. and 4. 17. But the Priests, Scribes, and Pharisees (like the unfaithful spies) discouraged the people, and would neither go themselves into the kingdom of heaven, nor suffer thē that were entering, to go in, *Mat* 23. 13. but pretended worldly fears, *John* 11. 48. Yet after they would seem to enter by force, *going about to establish their own righteousness,* but not submitting themselves *unto the righteousness of God, Rom.* 10. 3. so they pleased not God, but filled up their sins always, and wrath came upon them to the uttermost, 1 *Thess.* 2. 15, 16.

CHAP. XV.

1 The Lord teacheth Israel how they should sacrifice unto him in the land of Canaan, and what measure of Meat-offerings and Drink-offerings should be for every sacrifice. 13 The stranger is under the same Law. 17 The Law of the first of the dough••r an Heave-offering. 22 The sacrifice for sin of ignorance, done by Israelite or stranger. 30 The punishment of sin done with an high hand. 32 A man that was found gathering sticks on the Sabbath, is by the commandment of God stoned to death. 37 The law of fringes on the borders of their garments, and use that the people should make of them.

ANd Jehovah spake unto Moses, saying; Speak unto the sons of Israel, and say unto them: When ye be come into the land of your habitations which I give unto you. And ye will make a Fire-*offering* unto Jehovah, a Burnt-offering or a sacrifice, to separate a vow, or a voluntary *offering;* or in your solemn feasts, to make a savor of rest, unto Jehovah, of the herd, or of the flock. Then he that offereth his oblation unto Jehovah, shall bring near a Meat offering of a tenth *part* of fine flower, mingled with the fourth *part* of an Hin of oil. And the fourth *part* of an Hin of wine for a drinkeoffering, shalt thou make *ready* for the Burntoffering, or for the sacrifice, for one lamb. Or for a ram thou shalt make a Meat-offering [unspec] of two tenth *parts* of fine flower, mingled with the third *part* of an Hin of oil. And for a drink-offering, the third *part* of an [unspec] Hin of wine shalt thou offer *for* a savor of rest unto Jehovah. And

when thou shalt [unspec] make a youngling of the herd, a Burnt-offering or a sacrifice, to separate a vow or Peaceoffrings unto Jehovah; Then shall he bring [unspec] near with the youngling of the herd, a Meat offering of three tenth *parts* of fine flower, mingled with half an Hin of oil. And [unspec] thou shalt offer for a Drink-offering, half an Hin of wine *for* a Fire-*offering* of a savor of rest unto Jehovah. Thus shall it be done for [unspec] one bullock, or for one ram, or for a lamb of the sheep, or of the goats. According to the number that ye shall make *ready,* so shall ye make *ready* for *(every)* one, according to their number. Every home-borne *of* 〈◊〉 *country* shall thus do these *things,* to offer a Fire-*offering* of a savor of rest unto Jehovah.

And if a stranger sojourn with you, 〈◊〉 who-*soever be* among you in your generations, and will make a Fire-*offering* of a savor of rest unto Jehovah; as ye do, so he shall do. *Ye of* the Church, one stature *shall be* for you, and for the stranger that sojourneth: a statute *for* ever in your generations; as ye *are,* so shall the stranger be before Jehovah. One law, and one manner shall be for you, and for the stranger that sojourneth with you.

And Jehovah spake unto Moses, saying; Speak unto the sons of Israel, and say unto them; When ye come into the land whither I bring you; Then it shall be, when ye eat of the bread of the land, ye shall heave an heave-*offering* unto Jehovah. *Of* the first of your dough, a cake shall ye heave *for* an *heaveoffering;* as the heave-*offering* of the threshing-floor, so shall ye heave it. Of the first of your dough, ye shall give unto Jehovah an heave-*offering* in your generations.

And when ye shall have sinned ignorantly, and have not done all these commandments wch Jehovah hath spokē unto Moses: *Even* all that Jehovah hath commanded you by the hand of Moses, from the day that Jehovah commanded Moses, and henceforward, throughout your generations: Then it shall be, if *ought* be done by ignorance, from the eyes of the congregation, that all the congregation shall make *ready* one bullock, a youngling of the herd, for a Burnt-offering, for a savor of rest unto Jehovah; and his Meat-offering, and his Drink-offering, according to the manner: and one goat-bucke of the goats, for a Sin-*offering.* And the Priest shall make atonement for all the congregation of the sons of Israel, and it shall be mercifully forgiven them: for it *is* an ignorance, and they have brought their oblation, a Fire-*offering* unto Jehovah, and their Sin-*offering* before Jehovah, for their ignorance. And it shall be mercifully forgiven, all the congregatiō of the sons of Israel, & the stranger that sojourneth among them, because all the people *was* in ignorance.

And if one soul sin through ignorance, then it shall bring near a she-goat of her first year for a Sin-*offering.* And the Priest shall make atonement for the soul that sinneth ignorantly, when it hath sinned by ignorance, before Jehovah, to make atonement for him, and it shall be mercifully forgiven him. *For* [unspec] the home-borne amongst the sons of Israel, and for the stranger that sojourneth among them, one law shall be to you for him that 〈◊〉 through ignorance. But the soul that shall do with an high hand, whether *he be* home-borne, or a stranger, the same reproacheth Jehovah; and that soul shall be cut off from among his

people. Because he hath despised the word of Jehovah, and hath broken his commandment, that soul shall utterly be cut off, his iniquity *shall be* upon him.

And the sons of Israel were in the Wilderness: and they found a man gathering sticks on the Sabbath day. And they that found him gathering sticks, brought him near unto Moses, and unto Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him.

And Jehovah said unto Moses; The man shall be made to die the death: all the congregation shall stone him with stones without the campe. And all the congregation brought him forth without the campe, and stoned him with stones, and he died, as Jehovah commanded Moses.

And Jehovah said unto Moses, saying; Speak unto the sons of Israel, and say unto them; that they make unto them a Fringe on the skirts of their clothes, throughout their generations; and *that* they put upon the Fringe of the skirt, ar•bband of blue. And it shall be unto you for a Fringe, that ye may see it, and remember all the commandments of Jehovah, and do them: and *that* ye seek not after your *own* heart, and after your *own* eyes, after which you go a whoring. That ye may remember and do all my commandments, and be holy unto your God. I *am* Jehovah your God, which brought you forth out of the land of Egypt, to be unto you a God; I *am* Jehovah your God.

Annotations.

SPake unto Moses] After the judgment upon the disobedient Israelites, who should perish in the wilderness, God now repeateth and enlargeth the Law of sacrificing, which their children should observe in the land of Canaan: whereby their reconciliation unto him, and his grace towards them in Christ, was figured: thus after the curse of the Law for sin, is annexed the grace of the Gospel through faith. In like manner after the destruction of twenty four thousand for the sin of Baal pehor, in *Num.* 25. the Lord causeth the people to be mustered, *Num.* 26. and appointeth the land to be given them for inheritance, and repeateth again the Law of sacrificing at the solemn feasts, in *Num.* 28. and 29. that upon the example of wrath on the sinful parents, he might show his remembrance of mercy in Christ, unto the repentant believing children.

Verse 2. *land of your habitations]* wherein you shall dwell: not in the wilderness, but in the land of promise, (which figured the state of grace in Christ) did God require the sacrifices of his people, and promiseth to accept them. So after by the Prophet Ezekiel, he saith, *I will bring you into the wilderness of the people's, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, &c. and I will purge out from among you the rebels, and them that transgress against me, &c. For in the mountain of mine bolinesse, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things; with a savor of rest will I accept you, &c. Ezek.* 20. 35, 36, 37, 38, 40, 41.

Verse 3. *a Fire*-offering] in Chaldee, *an oblation before the LORD. Burnt-offering]* the Law whereof was given in *Levite. 1. a sacrifice]* to wit, *of Peace-offerings,* as the Chaldee explaineth it: the Law concerning them, see in *Lev.* 3. And the word *sacrifice* being put absolutely, is often used for *Peace-offerings;* as in *Exod. 18. 12. Lev.* 17. 5, 8. and 23. 37. *Deut.* 12. 27. So it is meant here; for the meat and drink-offerings following, were not added to the Sin or Trespass-offerings. The Hebrew Canons say, *They are not charged with Meat and Drink-offerings, save for the Burnt-offering of beasts, and for Peace-offerings only; whether they be the oblation of the congregation, or of a private person, or the lamb of a woman after child-birth (Levite. 12. G.) and those that the high Priest offereth, forasmuch as they are Burnt-offerings, they are charged to have Meat and Drink-offerings. But the (Burntofferings of) fowls; and the Trespusse and Sin-offerings, they bring no Meat or Drink-offerings with them, save with the Sin-offering of the Leper, and his Trespass-offering, whose Meat-offerings are expressed in the Law, (Lev. 14. 10.) Maimonides in Magnaseh hakorbanoth, ch. 2. sect. 2. to separate]* or, *in separating a vow:* whereof see the notes on *Lev. 27. 2. voluntary offering]* what these are, and how they differ one from another, is noted on *Lev.* 7. 16. After, in *verse* 8. it is called *Peace-offerings.* And from hence the Hebrews gather, that Sin and Trespass offerings were not required to have Meat and Drink-offerings with them; for, *Sin and Traspasse-offerings, and First-fruits, and Tithes, and the Passover, for as much as they come not by vow or voluntary offering, they are not charged with the Meat and Drink-offerings. Maim.* in *Magnas. hakorb. ch. 2. sect. 3. folemne feasts]* whereof see *Lev.* 23. So the Peace-offerings of the Chagigah (or Passover mentioned in *Deut,* 16. 1, 2, &c.) and the burnt-offerings, were to have meat and drink-offerings with them: *Maim, ibidem ch. 2. sect. 3. savor of rest]* that is, *of sweet smell,* as the Greek translateth it; which the Chaldee expoundeth, *to be acceptedwith favor:* see the notes on *Gen.* 8. 21. and *Lev. 1. 9. or of the flock]* to except the burnt-offering of fowls, as before is noted.

Verse 4. *his oblation]* in Greek, *his gift:* so the Hebrew *Corban,* is interpreted, *a gift,* in *Mar. 7. 11. shall bring near]* or, *shall offer:* so after. *Meat-offering]* in Hebrew, *Minchah:* of Minchah: of i•, and the signification thereof, see the notes on *Let. 2. a tenth* part] to wit, *of an Ephah,* as is expressed in *Num.* 28. 5. and as the Greek version here addeth: of the *Ephah* or Bushel, see *Exod.* 16. 36. Hence the Hebrews gather, (as *Chazkuni* here noteth from *R. Nathan)* that *whosoever would voluntarily offer a Meat-offering, might not bring less than a tenth deal. an Hin]* a measure in the Sanctuary for liquid things. *The Hin is twelve Logs,* saith *Maimonides* in *Magn. bakorbanoth, ch. 2. sect.* 7. The Log was as much as six eggs, as is noted on *Lev.* 14. 10. and *Exod.* 30. 24. so the *H••* contained as much as 72 eggs: the fourth part o• an Hin, as much as 18 eggs. *oil]* to wit, *oil olive,* as in Targum Jonathan is expressed.

Verse 5. *wine]* expounded in Targum Jonathan, *red wine of the grapes.* So in those that follow. It is called *Shecar,* or, *strong* wine, in *Num. 28. 7. a drink-offering]* or, *an effusion, a poured out* offering, because it was *poured out upon the Altar,* but *not upon the fire,* as *Maimonides* showeth, in *Magn. hakorbanoth, ch. 2. sect. 1. or for the sacrifice]* to wit, *of Peace-offerings,* as the Chaldee expoundeth it; and by this word *or,* he showeth, that he is to bring *for the one by it self, and for the other by it self;* saith *Chazkuni* on *Num. 15. for one]* that is, *for everyone* severally, as in *verse* 12.

Verse 6. *Or for a ram]* The Greek interpreteth it, *And for aramme.* Aramme was of the second year, or upward: the lamb of the first year. *two tenth* parts] two Omers, which was deuble the measure for a lamb, *verse* 4. and this the Hebrews understand for the ram only, 〈◊〉 for the ewe, or goat; as they write, *The quantity* 〈◊〉 *the meat and drink-offerings, for an he-lamb, or* 〈...〉 *lamb, is a tenth of flower, and the fourth part of* 〈◊〉 *Hin of wine. Likewise for a goat, whether it be* 〈◊〉 *or great, male or female; also for an ewe, though* 〈◊〉 *be great. But for aram, two tenth deals of flower, &c. and the third part of an Hin of wine. Maim, in Magn. hakorb. ch. 2. sect.* 4.

Verse 7. *of rest]* in Greek, *of sweet smell, or good odour:* as in *verse* 3.

Verse 8. *when thou shalt make]* in Greek, *i• ye shall make;* that is, *shall sacrifice. youngling]* Hebr. *a son of the herd:* meaning *a bullock:* as in *Exod.* 29. 1. And here is no difference between young or old, as was before between lamb and ram; but one quantity is for the calf, and for the bull. *The bullock or the calf, be it male or female, hath for the meat-offering three tenth deals of flow•• &c. Maim. ibidem, ch. 2. sect.* 4.

Verse 9. *he bring]* or, *he offer:* here the person is changed: before he said, *when thou, verse* 8. 〈◊〉 he saith, *then shall he:* the Greek keepeth the person as before, *then shall ye offer. three texth* parts three Ome•s; that is, three times so much as set a Lamb, *verse* 4.

Verse 10. *a Fire*-offering] in Chaldee, *an oblation.* This is meant, as *Sol. larchi* saith, but of *the Meat-offering and of the oil: for the wine was no Fire-offering, because it was not put upon the fire.*

Verse 11. *or of the goats]* be it kid, or goat-bucke, male or female, old or young; for the Law putteth no difference, as is before observed; and so noted by Chazkuni here. As for the manner of offering these Meat-offerings, the Hebrew canons say, that they were not charged to bring *frankincense* with them (as they were with the Meat-offerings that were brought alone, *Lev.* 2. 1.) but they were charged to have *salt,* (according to the Law in *Lev. 2. 13.) and this Meat-offering was all of it burnt upon the Altar in the Courty ard,* (whereas of the other Meat-offering, an handful only was burnt, and the residue eaten by the Priests, *Lev. 2. 2, 3.) and the wine was poured upon the Altar. Maim.* in *Magn. hakorbanoth, chap. 2. sect.* 1.

Verse 12. *so shall ye make* ready] or, *thus shall ye do:* The Hebrews say, *These Meat and Drink-offerings, whether they be for Burnt-offering or Peace-offerings, must be according to this measure for everyone; (Num. 15. 12.) they may not add more to these measures, nor diminish ought from them: and if they do diminish, or add more, the whole is made unlawful. Except it be the Lamb of Burnt-offering which they bring on the day that they wave the Omer of first-fruits (Levite. 23. 12, 13.) for the Meat-offering thereof is two tenth-deals of fine flower, mingled with the third part of an Hin of oil: but though the flower thereof be doubled, yet is not the wine doubled, but the wine for the drink-offering, is the fourth part of an Hin. When they measure the Meat or Drink-offering, either of a particular person, or of the congregation, they mete it not by a measure of three tenth deals for a bullock, or of two for aramme; but they measure all in one tenth deal, which is in the sanctuary, & likewise the oil &c. The flower with the oil of the Meat-offerings, hinder not the wine; neither doth the wine hinder them: neither do the meat or drink-offerings hinder the sacrifice. But a man may bring his oblation today, & his meat and drink-offerings ten days after; provided, that he have not sanctified them in a*

ministering vessel. For if he have put them into a ministering vessel (of the Sanctuary,) if they abide all night, they become thereby unlawful. They may bring no Meat or Drink-offerings, save of common things; they may not bring them of the heave-offering, nor of the second tithe, nor of the first-fruits, but of common things only. Maimonides in Magn. hakorbanoth, chap. 2. sect. 5. 8. 12, 13. The Burnt and Peace-offerings, served (as other sacrificer) *to make atonement for the house of Israel, Ezek. 45. 17. Levite.* 1. 4. and figured Christ's oblation of himself, to reconcile us unto God his Father, and to be our Peace, *Heb.* 9. 14. and 10. 8. 10. *Eph.* 2. 14, 15, 16. The Meat-offering, (besides the signification that it had of Christ, *Eph.* 5. 2.) figured in special manner the faith and sanctimony of his people, and of their service of God, *Isaiah. 66. 20. Rom. 15. 16. Psal. 141. 2. Mal.* 1. 10, 11. So the Lord by this addition of the Meat offering to the other sacrifices in Canaan, taught his people sanctity in the faith and profession of the Gospel, both touching their persons and actions: and the Drink-offerings, of wine poured out upon, and sanctified by the Altar, were not only a type of Christ's blood shed *for remission of sins, Mat.* 26. 28, 29. but of our fellowship with him in his afflictions, even to be *poured out upon the sacrifice and service* of Christians *faith, Philip. 2. 17. 2 Tim.* 4. 6. See the annotations on *Levite.* 2.

Verse 13. *home-borne]* the natural Israelite. [unspec 13]

Vers. 14. *stranger]* in Greek, *Proselyte:* the Gentile converted to the Jews religion. *in your generations]* or, *throughout,* that is, in all ages successively: so in *verse* 15.

Verse 15. Ye of *the church]* or, *O Church,* or *congregation:* or, Concerning *the church;* which in Targum Jonathan is expounded, *the whole church. before Jehovah]* in the exercises of religion before the Lord: for in civil things, there was not one law for both Israelites and strangers.

Verse 16. *one manner]* that is, *one manner* of practice and obedience, and one punishment for transgression: Hebr. *one judgment.* So in *verse.* 24.

Vers. 17. *And Jehovah spake]* A second ordinance by the Lord's authority, is here imposed upon them that should come into the land of Canaan; that they should give him a cake of the first of their dough: which law is nowhere mentioned by Moses, save in this place. And as the former Law for sacrificing, taught them holiness by faith in Christ, who should be sacrificed for his church; so this commandment of First-fruits, taught them to show forth the fruits of faith, by good works, which God appointed his people to walk in.

Verse 18. *When ye come into the land]* As a promise is here included, that God would bring them into that good land: so a duty of thankfulness is commanded, that they might remember and acknowledge his mercy, and have his blessing continued upon them. The Hebrews do observe, that *This COMMING, differeth from all the COMMINGS mentioned in the Law:* for, in them all it is said, *When thou art* (or *shalt) come; When ye are come,* meaning, *after the possession thereof, and dwelling therein:* but here it is said, *When ye come,* meaning, *after they were entered into it, and did eat of the bread thereof, they were bound to give the cake,* saith *Sol. Rashi* on *Num.* 15. Now this they did, before the land was parted for inheritance, as appeareth in *Ios.* 5. 11, 12. where *they did eat of the old corn of the land;* and then *the Manna ceased.* And as an Omer of Manna was reserved before the Lord, for the generations of Israel, that they might see and thankfully remember *the bread* which God gave them to eat *in the wilderness,*

Exod. 16. 32, 33. so a cake of the bread which he should give them in Canaan, was to be given unto him, that they might acknowledge him, to be the preserver and nourisher of them in the land; for it is he *that giveth bread unto all flesh, because his mercy* endureth *forever, Psal. 136. 25. whither I bring you]* or, am *bringing you thither.* Hence the Hebrews say, They were *not bound by the Law to give the cake save in the land of Israel only, & when all Israel were there, &c. Fruits without the land, that are brought into the land, owe the cake: but the fruits of the land, that are carried out of the land, are discharged; as it is said, WHITHER I BRING YOV: there are you bound, both concerning the fruits of the land, and the fruits without the land. But by the doctrine of the Scribes, they were to separate a cake also out of the land, that the law of the Cake might not be forgetten out of Israel.* Maimonides in *Biccurim* (or treat. of *First-fruits) chap. 5. sect.* 5, 6, 7.

Verse 19. *of the bread]* that is, *of the bread-corn,* as in *Isaiah. 28. 28. Bread* (that is, *Corn) is bruised;* and *out of the earth cometh bread, Job 28. 5. Psal.* 104. 14. The Chaldee of Jonathan here paraphraseth thus; *Of the bread of the revenue of the land, and not of rice, and millet, and lesser seeds.* So by the Hebrew canons; *Nothing oweth the cake, but the five kinds of grain only; which are, Wheat, and Barley, and Rye, and Fox-ear barley, and Oats: for nothing is called BREAD, save that which is made of these. But he that maketh meat of Rice, Millet, or other like pulse (or seeds,) they owe no cake at all. Maim.* in *Biccurim, chap. 6 sect.* 2. and *Talmud. Bab.* in *Challah, c. 1. ye shall heave]* that is, *shall offer up;* or, as the Greek and Chaldee translate, *shall separate;* for it was separated by the owner, and offered to the Lord; and so was one of the *heave-offerings* which God gave unto his Priests, *Num.* 18. 19. Wherefore it was holy, and *whosoever separated a cake, he first blessed God who sanctified them by his commandments, and commanded them to separate a cake. Maim. in Biccurim, chap. 5. sect 11. An heathen that separated a cake, though in the land of Israel, it was no cake. Ibidem chap. 6. sect. 10. unto Jehovah]* in Chaldee, *before the LORD.* Not that it was brought into the Sanctuary, or offered on the Altar, but given to the Lord's minister: as it is written, *Ye shall also give unto the Priest, the first of your dough, Ezek.* 44. 30. By the Hebrew canons, *The first-fruits, and the heave-offerings, and the Cake, and the principal and the fifth part,* [spoken of in *Num. 5. 7, 8.] and the gifts of the beast* [that is killed, *Deut. 18. 3.] these are the Priests goods: with them he may buy servants, and lands, and unclean beasts, and pay his debts, or wives dowry, and buy books. Maim. in Biccurim, chap. 4. sect.* 14.

Verse 20. Of *the first]* or, *The first-fruit:* with the first-fruits of all things, God was to be honored, *Prov.* 3. 9. that thereby all the rest of their food might be sanctified unto them: *For if the first-fruit be holy, the lump* (or *dough)* is *also* holy, *Rom.* 11. 16. and a promise of *plenty* is added to them that thus do, *Prov.* 3. 10. as of this particular it is said, *ye shall also give unto the Priest, the first of your dough, that be may cause the blessing to rest in thine house, Ezek.* 44. 30. *of your dough] of your paste,* or *lump.* They gave of their corn, first-fruits and tithes, and other gifts, to the Priests, Levites, and poor, when they first reaped and threshed it, *Exod. 23. 19. Num. 18. 12. 26. Lev.* 23. 22. After them, when they made bread of it, they separated also this cake. And as the Levites separated an heave-offering, out of their tithe, *Num.* 18. 26. so the poor that glained, separated of their dough; as the Hebrews write, *That which is glained, and which is forgotten, (Deut. 24. 19.) and the corner, Lev. 19. 9. &c. though they be free from the Trumah (or heave-offering,) yet they owe the cake. Likewise the first tithes, &c. Maim. in Biccurim, chap. 6. sect.* 3. And though other seeds or pulse, owe not the cake, as is before noted, yet they say, *He*

that mixeth the meal of wheat, & the meal of rice, and maketh dough of them, if it have the taste of the wheat, it oweth the cake; and if not, it is discharged. Though it be but the leaven of wheat among dough of rice, if it have any taste of the wheat, it oweth the cake. Dough that is kneaded with wine, or oil, or honey, &c. if they bake it in an oven, or on the hearth, or pan, or in a fryingpan, &c. oweth the cake. But he that maketh dough to dry it in the sun only, or to boil it in a cauldron, it is discharged of the cake, &c. Also parched corn, that is kneaded with water, or honey, and eaten without baking, is discharged; for nonothing oweth the cake, but dough, the end whereof is to be bread baken for man's meat. Ibidem sect. 11. 12. And for the quantity of dough, out of which a cake is to be given, they say, *An Omer full of meal, whether it be of one of the five sorts of grain, or of all of them mixed together,* the dough thereof oweth a cake. And *it is unlawful for a man to make his dough of a lesser quantity, that it may be free from paying the cake. Ibidem sect.* 15, 16. What the *Omer* is, see on *Exod.* 16. 36. And from that measure of Manna which God gave everyone for a day, did they gather this quantity, that an Omer of meal should pay a cake to the Lord, as *Sol. Rashi* on this place showeth. *a cake]* or, *loaf,* made of the dough aforesaid. *He that separateth meal for his cake, it is no cake: but the residue of the dough oweth a cake. When they put water to it, and the meal is mixed with the water, they saparate a cake of the first thing which is kneaded, as it is written, THE FIRST OF YOVR DOVGH. That dough which oweth a cake by the Law, he that eateth thereof is to be beaten.* Maim. in *Biccurim, c. 8. s. 1. 2. 5. of the threshing-floor]* that is, of the corn in the threshing-floor; as it is your duty religiously to separate first-fruits of your corn in the floor; so of the dough it your houses. Thus the *floor* is used for the *corn* therein, in *Deut. 16. 13. Sol. Rashi* understandeth it thus; *as the heave-offering of the floor, of which there is no stinted measure* (by the Law;) *& not as the heaveoffering of the tithes, whereof there is a stinted measure:* So for the quantity, it should be voluntary, so much as men would give. Howbeit, their wise men (they say) set a measure, viz. *that they should separate the four and twentieth part of the dough, that it might be a gift meet to be given. But the baker, that maketh bread to sell in the street, separateth the eight and fortieth part: for because his dough is much there is in this quantity sufficient for a gift. Maim. in Biccurim, chap. 5. sect.* 2. So the Chaldee of Jonathan expoundeth this verse, *The first-fruits of your dough, a cake, one of* 24. (that is, the four and twentieth part) *shall ye separate as a separated-offering for the Priest, &c.*

Vers. 21. *ye shall give]* The repeating of the commandment, showeth it to be of importance; and though the Priest had it, yet was it given *to the LORD,* whose blessing therefore was promised to the observers of this Law, *Ezek.* 44. 30 And as all things given unto God, were to be holy, pure and clean; so of this the Hebrews write, *A man may not make his dough in uncleanness at all; but is to be admonished, & must be careful that he be clean, both he and his vessels, that he may separate a pure cake. Maim, in Biccurim, chap. 8. sect. 11 in your]* or, *throughout your generations,* in all ages: wherefore this ordinance was kept by Israel, after they were returned out of Babylon, *Nehem.* 10. 37. And besides that all their bread was sanctified unto them by these first-fruits, and God was honored, by whose word man liveth, and not by bread only, *Deut.* 8. 3. it seemeth to have a further signification of the chosen people of God, as Paul applieth this phrase of the first-fruits, and of the lump of dough, unto the state of Israel, *Rom.* 11. 16. as the Prophet speaking of the first-fruits also saith, *Israel was holiness to the LORD, the first-fruits of his increase; all that eat him, shall beguilty, &c. Ier.* 2. 3. And thus the Jews

of old understood this *commandment of the Cake,* that it *signified in mystery the congregation of Israel, called the first-fruits of the world; which whe• it is put into the oven that burneth with the fire of the holy blessed God, it is necessary to separate there-from a cake, that it be not partaker of severe judgment; and there-from is a blessing reserved in the world, (Ezek. 44. 30.) R. Menachem on Num.* 15.

Vers. 22. *when ye shall have sinned ignorantly]* or, *if ye have erred,* that is, done unadvisedly of ignorance, error, or oversight; whereto is opposed sinning *with an high hand, verse.* 30. See the annotations on *Levite.* 4. 2. As in the two former Laws, the Lord repeated and enlarged the doctrines of faith, and of good works: so here he doth the like concerning the forgiveness of sins, which his people through infirmity do fall into; that all the chief points of Christian religion, are here renewed unto them. *have not done all]* The words of this Law differ from the former in *Lev.* 4. 2. 13. which spake of doing that *which should not be done;* whereas this speaketh of not doing all which should be done. There also, the sacrifice which the congregation should bring, was *a Bullock for a Sin*-offering, *Lev.* 4. 14. here (in *verse.* 24.) they are willed to bring *a Bullock for a Burnt-offering; and a goat-bucke, for a Sin*-offering. Whether is this difference, in respect of the commandments, forbidding evil works, and requiring good, as the words seem to import? Or, as the Hebrews expound it, doth this here respect the sin of idolatry only? Or, as others understand it, is that for all the tribes generally, and this for the several tribes, cities and towns as they were severed in the land of Canaan? Or, is this (in mystery) an increase of the sacrifice in Canaan; as in prophesy of the days of the Gospel, the Meat and Drink-offerings (which Christians should spiritually offer with their sacrifices,) are of greater quantity, than those which were offered under Moses, *Ezek.* 46. 5. 11. compared with *Num* 15. 4, 5, 6, 7. and 28. 20, &c.

Vers. 23. Even *all]* This showeth the large extent of this Law, and the weight thereof, by repeating things so expressly. The Hebrews, which understand this of idolatry only, say, that *that one commandment, is as all the commandments,* &c. and that this *showeth, that whosoever professeth idolatry, is as if he denied all the Law wholly, and all that the Prophets have prophesied; as it is written, AND HENCE FORWARD:* Sol. Rashi on *Num.* 15. and Maimonides tom. 1. treat. of *Idolatry, chap. 2. sect.* 4.

Verse 24. *by ignorance]* in Greek, *unwillingly:* see *Lev. 4. 2. from the eyes]* understand, *hidden from the eyes,* as is expressed in *Lev.* 4. 13. This the Hebrew Doctors understand of things erroneously taught by the governors, and practiced by the people, concerning idolatry; as is shown in the annotations on *Lev.* 4. 13. and so Sol. Rashi expoundeth here this place. *shall make* ready• that is, *shall offer* for a sacrifice, *Levite.* 4. 14. And this the Hebrews understand not of one sacrifice for the twelve tribes, but for every tribe so much. *If the error be in idolatry, that they* (the governors) *have erred, and taught it; they bring a Bullock for a Burnt-offering, and a goat-bucke for a Sin-offering, for every tribe; and this oblation is that which is spoken of in Num.* 15. saith *Maimonides* in *Shegagoth, chap. 12. sect.* 1 and *Talmud* in *Horajoth, chap.* 2. See the notes on *Lev.* 4. 14. This exposition for the number, may seem probable, because the people returned from captivity, offered *for all Israel,* in Burnt-offerings *twelve bullocks,* and *twelve goat-bucks for a Sin-offering,* according to the number of the tribes, *Ezr. 8. 35. youngling]* Hebr. *son of the herd:* a bullock was always of the second year or upward: so, the goat-bucke following. *Burnt-*

offering] which signified atonement and sanctification by the death of Christ, as is shown on *Lev. 1. of rest]* that is, *of sweet smell,* as the Greek translateth: the Chaldee saith, *to be accepted with favor before the LORD. to the manner]* or, *right, ordinance:* Heb. *to the judgment:* meaning, the measure prescribed of God, in *v.* 9, 10. *for a Sin-offering]* in Greek, *for sin.* This word in Hebrew is written with want of a letter, which elsewhere usually is expressed: whereupon Sol. Rashi noteth, *that it is not as other Sinofferings; for all Sin-offerings that are by the Law brought with the Burnt-offering, the Sin-offering is before the Burnt-offering, as it is said, (in Levite. 5. 10.) And the second he shall make a Burnt-offering, but this Burnt-offering is before the Sin*-offering. The manner of offering this Sin-offering was like the bullock, in *Lev.* 4. it was killed in the court-yard, the blood was carried into the Sanctuary, and sprinkled seven times before the Lord; the fat was burned on the Altar in the courtyard; and the body of the beast was carried forth, and burnt without the campe: so figuring Christ, who should be slain for the sins of his people, and by his own blood enter into heaven; his body being crucified without the gate of Jerusalem, *Heb.* 9. 11, 12. 24 and 13. 11, 12. *If the great assise* (of Magistrates) *ignorantly sin in teaching idolatry, the whole congregation bringeth twelve bullocks for Burnt-offerings, and twelve goats Sin-offerings, and they are burned, because their blood is carried into the Sanctuary, &c. Though but one tribe only commit (the sin,) if it be the most part of the church; then all the congregation bring, for idolatry, twelve bullocks & twelve goats,* Maimonides in *Shegagoth, chap. 12. sect.* 1.

V. 25. *for all the congregation]* or, *for every congregation;* whereby may be implied the several tribes, cities, towns, and synagogues. So in *verse. 26. an ignorance]* or, *an error;* in Greek, and *unwilling* Sin, so in *v. 26. brought their oblatio]* in Greek, *have brought the gift thereof. a Fire*-offering] in Chaldee, *an oblation before the LORD:* & this is meant of *the Bullock the Burnt-offering,* as Sol. Rashi noteth. *their Sin*-offering] *this is the goat;* saith Sol. Rashi. *before Jehovah]* R. Menachem •rom former authors speaketh of these phrases here used, *unto the LORD,* and *before the LORD,* that it is meant of *him and his Judgment hall;* whereby i• appeareth that the mystery of the Trinity in th• Godhead, was of old believed by the Jews, though how they oppugn the same. For there was no Court or Judgment hall in Israel, less than of three Judges: and being by them here and in other places applied unto God, and in case of sacrifice and expiation of sin, which they did hold peculiar unto God alone; it showeth that they once acknowledged a Trinity of persons in the God-head, to whom sacrifices for the sins of men were offered. [unspec 26]

Verse 26. *and the stranger]* the believing gentile, as the Greek translateth, *and the proselyte that cometh unto you.* Thus the Lord showeth himself to be *the God of the Gentiles also, Rom.* 3. 29.

Vers. 27. *if one soul]* or, *any soul,* that is, any person: the Chaldee expoundeth it *one man.* So in *Lev. 4. 27. through ignorance]* in Greek, *unwillingly.* This also by the Hebrews (as *Sol. Rashi* here) is expounded of the sin of *idolatry. of her first year]* Hebr. *daughter of her year;* in Greek, *a yeareling:* see the notes on *Exod.* 12. 5. In *Levite.* 4. 32. he might also bring an ewe-lamb for his sin; which may likewise be understood here. But *Sol. Rashi* saith, *For other transgressions, a particular man bringeth an ewe-lamb, or a she-goat: but for this (of idolatry) a she-goat is appointed.*

Verse 29. *one law shall be to you]* that is, *ye shall have one law:* the Greek translateth, *one law shall be among them,* (or *for them.) that doth]* or, *that committeth,* to wit, the sin, *through*

ignorance: in Greek, *whosoever doth unwillingly.* Thus the Law promiseth grace in Christ, in that it appointeth sacrifices and priests that can have *compassion on the ignorant, and on them that err, Heb.* 5. 2. In this faith, David prayeth unto God, *Ignorances* (or, *Unadvised errors) who doth understand? cleanse thou me from secret* sins, *Ps.* 19. 13.

Vers. 30. *the soul]* in Chaldee, *the man. with an high hand]* that is, *boldly,* proudly and presumptuously, as the Greek translateth, *with the hand of pride;* and Targum Jonathan, *with pr* 〈...〉 , (or *presumption.)* This phrase, when it is spoken of good works, meaneth boldness, courage and magnanimity, in heart and carriage; as, Israel went out of Egypt *with an high hand, Num. 33. 3. Exod.* 14. 8. but here of evil, it meaneth pride and presumption showing it self openly and boldly; which *Onkelos* in Chaldee expoundeth *with an uncovered head,* as being not ashamed of the deed, (for when men were *ashamed,* they used to *cover their heads, Ier* 14. 4.) Of like sort, is *the high arm,* in *Job* 38. 15. (where the Greek also expoundeth it, *the arm of the proud:)* and *the high* (or *lofty) eyes, Psal.* 18. 28. and 131. 1. *reproacheth]* or, *blasphemeth;* which the Greek and Chaldee translate, *provoketh to anger.* It meaneth a reproaching with words, as in 2 *King.* 19. 6. 22. and is applied here unto deeds, as also in *Ezek. 20. 27. yet in this your fathers have reproached* (or *blasphemed) me, in that they have trespassed a trespass against me.* So a presumptuous sinner is counted as a blasphemer of God, and hath no sacrifice for his sin, but is to be cut off. And this word Christ hath respect unto, in *Luke 12. 10. unto him that blasphemeth against the holy Ghost, it shall not be forgiven. that soul]* in Chaldee, *that man. cut* 〈◊〉 in Greek and Chaldee, *destroyed:* which phrase the Apostle useth in *Act. 3. 23. shall be destroyed from among the people.* That word meaneth destruction by the hand of God, as in 1 *Cor. 10. 10. Heb.* 11. 28. So the Hebrew Doctors understand the cutting off, mentioned in the Law of Moses: which sometime is so explained, as in *Lev.* 17. 10. God saith, *I will cut him off from among his people.* But if there were witnesses of the fact, the Magistrates punished them, either by death, or beating: see the notes on *Deut.* 25. 2.

Vers. 31. *despised the word]* or, *contemned,* 〈◊〉 [unspec] it *at naught,* as vile; *dishonored* it. Hereupon is that proverb, *He that despiseth the word, shall be destroyed; but he that feareth the commandment, shall be rewarded, Prov. 13. 13. broken]* or, *disanulled, frustrated, made void:* it is opposed unto stablishing or confirming. This word Christ useth in *Mark. 7. 9. Full well ye frustrate the commandment of God.* Vsually it is applied to the breaking of the *covenant* of God, as in *Ger. 17. 14. Levite.* 15. 44. and often in the Prophets; sometime of the Law and commandments, *Psal. 119. 126. Ezr. 9. 14. Heb. 10. 28. shall utterly be cut off]* or, *shall be cut off with cutting off:* the doubling of the word, is for more certainty, and speed; and as the Hebrew Doctors gather from it, *in this world and in the world to come:* See the annotations on *Gen.* 17. 14. So *R. Menachem* here saith, *Although we find Apostates (from God) to live more than 50. years, and that they are not cut off from the* 〈◊〉 *of this world; yet know that their deserts hang up•• them in this world, and vengeance shall be taken* 〈◊〉 *them abundantly in the world to come.* 〈◊〉 *quitie]* or, *the iniquity of it,* (of the soul, that is, of the person) shall be *upon it;* or, *in it;* or, *with* 〈◊〉 *:* By *iniquity,* understanding punishment for iniquity, as in *Gen.* 19. 15. and as *Sin,* is for the punishment of sin, *Lev.* 22. 9. Or, we may take *iniquity* properly; as *Sol. Rashi* expoundeth it, *when iniquity is in him, that he repenteth not. R. Menachē* here allegeth an exposition of the

ancients, *that soul shall be cut off, and the iniquity thereof with it: as if he should say, the iniquity shall cleave unto it after it is cut off, to be punished forever; according to that (in Isaiah 66. 24.) Their worm shall not die; which Jonathan (the Chaldee paraphrast) expoundeth, Their soul shall not die. And our Doctors have said, It shall be cut off in this world, it shall be cut off from the world to come.* So the Chaldee on Moses, which goeth under the name of Jonathan paraphraseth, *that man shall be destroyed in the world that is to come, and shall give account of his sin at the great day of judgment.*

Verse 32. *were in the wilderness] For so* (saith [unspec] Chazkuni) *it was decreed concerning them, that they should not come into the land (of Canaan.) In the former commandments of the drink-offerings, and Cake, it was written, When ye be come into the land, &c. to teach, that they were not to practice them save in the land: but the Sabbath was to be kept both within the land and without, though it were in the wilderness; and therefore it is written concerning it, IN THE WILDERNESSE.*

Verse 34. *in ward]* that is, *in prison.* So they dealt [unspec] with the blasphemer, in *Lev. 24. 12. it was not declared]* in Greek, *they had not judged,* or *determined.* Wherefore was it thus? seeing the Law had twice said, that the breaker of the Sabbath should die, *Exod.* 31. 4. and 35. 2. *Sol. Rashi* saith, *it was not declared what manner of death he should die: but they knew that he that profaned the Sabbath was to die.* And the Chaldee called Jonathan's paraphraseth thus; *This judgment was one of the four judgments that came before Moses the Prophet, which he judged according to the word of the holy (God.) Some of them were judgments of lesser moment, and some of them judgments of life and death. In the judgments of lesser moment (of pecuniarie matters) Moses was ready, but in judgments of life and death be made delays. And both in the one and in the other, Moses said, I have not heard, [viz.* what God would have done.] *For to teach the heads* (or *chief) of the Synedrions* (or *Assizes) that should rise up after him, that they should be ready to dispatch inferior causes* (or *money matters,) but not hasty in matters of life and death. And that they should not be ashamed to enquire, in causes that are too hard for them; seeing Moses who was the maste• of Israel, had need to say, I have not heard. Therefore he imprisoned him; because as yet it was not declared, what sentence should pass upon him.* The four judgments which he speaketh of, were about the unclean that would keep the Passover, *Num.* 9. 7, 8. and the daughters of Zelophead that claimed possession in the land, *Num.* 27. 4, 5. (these were the cases of less impor•ance:) about the blasphemer, *Lev.* 24. and the Sabbath. breaker here: both which he kept in 〈...〉 ard, till he had answer from the Lord.

Verse 35. *stone him]* This was esteemed the heaviest of all the four kinds of death, that malesa 〈...〉 s suffered in Israel: see the notes on *Exod. 21. 12. without the campe]* Hereupon they used to carry such out of the cities, and execute them far off from the judgment hall, as *S•l. Rashi* noteth. So they dealt with Stephen, casting him *out of the city,* and stoning him, *Act.* 7. 58. likewise with Naboth, 1 *Kings* 21. 13. also with the blasphemer, *Levite.* 24. 14. which was a circumstance that aggravated the punishment, being a kind of *reproach,* as the Apostle noteth, *Heb.* 13. 11, 12, 13. And this severity, showeth of what weight the commandment touching the Sabbath is, the profanation whereof God would have thus to be avenged. And it further signified the eternal death of such as do not keep the Sabbath of Christ, entering into the rest of God by faith, and ceasing from their own works, as God did from his, *Heb.* 4. 1, 2, 3, 4, 10. 11.

Verse 37. *And Jehovah said]* After the violating of the Sabbath, and punishment for it, God giveth a Law and ordaineth a sign of remembrance, to further the sanctification of his people, that they might think upon his commandments and do them.

Vers. 38. *sons of Israel]* This Law for *Fringes,* concerned Israel only, not other nations; and as the Hebrews say, men only were bound to wear them, not women. *Women and servants and little children are not bound by the Law to wear the Fringe. But by the words of the Scribes, every child that knoweth to clothe himself, is bound to wear the fringe, to the end he may be trained up in the commandments. And women and servants that will wear them, may so do, but they bless not* [God, as men do when they put them on:] *and so all other commandments which women are not bound unto, if they will do them, they do them without blessing first.* Maimonides tom. 1. in *Zizith.* (or treat. of *Fringes) ch. 3. sect. 9. that they make]* they themselves, and not heathens for them: *a Fringe which is made by an heathen, is unlawful; as it is written, Speak to the sons of Israel, that they make unto them. Maim.* in *Zizith, ch. 1. sect. 12. a Fringe]* that is, *Fringes,* as in *Deut.* 22. 12. Moses speaketh of many: and so the Greek and Chaldee translate it here. *A Fringe* is in Hebrew called *Tsitsith* (or *Zizith,)* which in *Ezek.* 8. 3. is used for a *lock of hair* of the head; and is here applied to *a Fringe,* the threads whereof hang down as locks of hair. And the Hebrew Doctors call it also *Gnanaph,* that is, a *Branch,* because it hangeth as branches or twigs of a tree. *The Branch which they make upon the skirt of a garment, is called Tsitsith, because it is like to (Tsitsith) a lock of the head, Ezek. 8. 3. And this Branch is called White, because we are not commanded to die (or color) it. And for the threads of this Branch, there is no set number by the Law. And they take a thread of wool which is died like the color of the Firmament, and tie it upon the Branch (or Fringe;) and this thread is called Blew.* Maim. in *Zizith, ch. 1. sect.* 1. 2. The Fringe is called in Greek, *Craspoda,* and this word is used by the holy Ghost in *Matt.* 23. 5. and of it, the Chaldee also calleth it *Cruspedin.* The word *Gedilim* used for *Pringes,* in *Deut.* 22. 12. were the thrums of the cloth which was woven: and *Tsitsith* the *Fringe* here spoken of, were threads tied unto those thrums with knots. *on the skirts]* Hebr. *on the wings.* This is expounded in *Deut. 22. 12. on the four skirts,* (or *wings.)* The *skirt end,* or *border* of a garment, is usually called *a wing.* as in *Ruth 3. 9. 1 Sam.* 15. 27. and 24. 5, 11. *Deut. 22. 30. Zach. 8. 23. Ezek. 5. 3. Hag.* 2. 12. so the four ends or corners of the earth, are called the *four wings* thereof, *Isaiah. 11. 12. Eze. 7. 2. Job* 37. 3. and 38. 13. *The garment which a man is bound to make the Fringe on by the Law, is a garment which hath four skirts, or more than four: and it is a garment of woollen or of linen only. But a garment of other stuff, as of silk, or cotton, or camels hair, or the like, are not bound to have the Fringe, save by the words of our wise men, that men may be admonished to keep the precept of the Fringe. For all clothes spoken of in the Law absolutely, are not, save of woollen and linen only. When he maketh a fringe on a garment that hath five or six skirts, he maketh it but on four of the skirts, as it is said, UPON THE FOVRE SKIRTS, Deu. 22. 12. A garment that is borrowed, is not bound to have the Fringe for 30 days; after and thence forward it is bound. A garment of wool, they make the white thereof of threads of wool: and a garment of flax (or linen) they make the white thereof of threads of flax; and so of every garment after the kind thereof, &c. Every man that is bound to do this commandment, if he put upon him a garment which is meet to have the Fringe, must put on the Fringe, and then put the garment on; and if he put it on without the Fringe, he breaketh the commandment. But clothes meet to have the Fringe, so long as a man puts them not on, but foldeth and layeth them up, they are not bound to have*

the fringe: for it is not a duty in respect of the garment, but in respect of the man which hath the garment. Maim. in *Zizith, ch. 3. sect. 1—5. 10. upon the Fringe]* or, *with the Fringe. a ribband]* or, *a thread,* as the word is Englished in *Judge.* 16. 9. or, *a lace,* as in *Exod.* 39. 31. it hath the name of *twisting* or *wreathing.* The Greek and Chaldee translate it, *a thread:* and so it is explained by the Hebrew Doctors; who also say, *whether they were threads of white, or threads of blew, if he would make them of twisted threads, he might so do; and though the thread were twisted of eight threads, & a ribband made of them, it was counted but one thread. The threads of the fringe, whether white or blew, must be spun for the fringe by name.* Maimonides in *Zizith, c. 1. s. 10, 11. of blew]* or, *of sky-color.* The Hebrews say, *the blew spoken of in the law in every place, is wool died,* and *like the clear firmament. And the blew for the Fringe must be died in a known die that will continue in the fair color and not change: and whatsoever is not so died, is unlawful for the Frings, though it be like the color of the Firmamēt.* The die for this blew was made (they say) *with the blood of the Chalazon, which is a fish of blew color, & the blood of it is black as ink; & it is found in the salt sea. And with that blood they mix vermillion, &c. Also it must be died for the Fringe by name.* Maim. in *Zizith, ch. 2. sect.* 1, 2, 3. and Talmud in *Menacheth, ch.* 4. As for the Fringe, (which they usually call *the White,* because it was not commanded to be died, it might be of any color, as the garment it self, except blew: whereof they write thus; *The garment which is all red, or green, or of other died colors, they make the white threads (〈◊〉 Fringe) thereof, like the died color thereof; green, if it be green; or red, if it be red. If it be 〈◊〉 blew then they make the white (the Fringe) thereof o• other colors, any save black, for that will turn and appear blewish: & they tie upon all, one thread of 〈◊〉 like as they do in other Fringes which are not 〈◊〉. Maim. ibidem, ch. 2. sect.* 8. By reason of this different color, they also say, *There are foud in the commandment (of the fringe.) two commandments; that a man make on the skirt, a branch issuing out of it; and that he tie upon the branch a thread of blew, (Num. 15. 38.) And the blew hindereth not the white; neither doth the white hinder the blew. A 〈...〉 if a man have no blew, he maketh the white alone, &c. Though one hindereth not another, yet are they not two commandments, but one. Our former wise mē have said (from these words,) And it shall be unto you for a Fringe, Num. 15. 39. this teacheth that both of them are one commandment. And the four Fringes* (on the four skirts) *do hinder one another* [so that one may not be without another,] *for they four are one commandment, (Deut. 22. 12.) A 〈...〉 he that weareth a garment wherein is the white (Fringe) or the blew (ribband,) or both of them together, he keepeth one commanding precept. Maim, in Zizith, ch. 1. sect.* 3, 4, 5.

Verse 39. *for a Fringe]* By the institution of God it was made unto them *a Fringe,* and so a religious sign to help their memories, and to further their sanctification: wherefore they used to sanctify this, as all other like divine ordinances, by prayer; and when they put on this garment, they *blessed the Lord their God, the King of the world, which sanctified them by his commandments, and co 〈...〉 them to array themselves with Fringes. And whe••ever they clothed themselves herewith in the daytime, they blessed for them before they put them on. But they blessed not for the Fringes at the time 〈◊〉 the making of them, because the end of the comman•ement is, that they should be arrayed herewith. M 〈...〉* in *Zizith, ch. 3. s. 8. that ye may see it] or, and ye shall see* (or *look upon) it;* on yourselves and one on another. Wherefore the Hebrews say, *A 〈...〉 man was bound to wear the Fringe: for though he saw it not, others did see it. Maim.* in *Zizith, ch. 3.*

sect. 7. By many means of sundry sorts, God warned his people of old, to walk religiously and holily before him; and it is observed by some of themselves, that *The holy blessed God left nothing i• the world, wherein he gave not some commandment to Israel: if they went out to plow, (he said) Th•s shalt not plow with an ox and an asse together, Deut. 22. 10. if to sow; Thou shalt not sow with* ⟨◊⟩ *kinds, Lev. 19. 19. if to reap; Thou shalt not* ⟨◊⟩ *reap the corner of thy field, &c. Levite. 19. 9.* ⟨...⟩ *knead their dough; Of the first of your dough,* ⟨◊⟩ *offer a cake, Num. 15. 20. if they killed (* ⟨◊⟩ *They shall give unto the Priest, the shoulder its two cheeks, &c. Deut. 18. 3. if they found a* ⟨◊⟩ *nest; Thou shalt send away the D* ⟨...⟩ *e, Deut.* 22. 6, ⟨◊⟩ *. if they caught wild beast or fowl; He shall pour out the blood thereof, and cover it with dust, Levite. 17. 13. if they planted; Ye shall count as uncircumcised the uncircumcision thereof, &c. Levite. 19. 23. if they had a man-child borne, the fore-skin of his flesh shall be circumcised, Lev. 12. 2. if they buried the dead; Ye shall not cut yourselves, &c. Deut. 14. 1. if they shaved themselves; Ye shall not round a corner of your head, &c. Lev. 19. 27. if they built an house; This shalt make a battlement, &c. Deut. 22. 8. And thou shalt write them upon the posts, &c. Deut. 6. 9. if they clothed themselves; Ye shall make ye a Fringe, &c.* Chazkunion *Num. 15. and remember all]* This was the spiritual use of this ordinance, that it mought lead them unto a continual remembrance and practice of all the Law; without which, the outward rite was vain. The many threads of the Fringes on the four skirts of their garment, signified the many commandments of God which they should put upon them, to be as it were clothed with them, and to walk in them: the heavencoloured ribband, taught them an heavenly affection to all the Law, and an holy conversation; and led them spiritually to put on the *wedding garment, Matth. 22. 11. the Lord Jesus Christ, Rom. 13. 14. the whole armor of God, Ephes.* 6. 11. and *the new man, which after God is created in rightiousnesse and holiness of truth, Ephes.* 4. 24. that their conversation might be *in heaven, Phil.* 3. 20. From these words, The Hebrew Doctors say; A man *should always be careful to array him-self with such a garment as was bound to have the Fringe, that he might keep this commandment: and in the time of prayer, he is to be warned hereof more especially. It is a great shame for wise men, that they should pray, and not be arrayed herewith. A man must forever be warned of this commandment of the Fringe, for the Scripture maketh it of great weight, and all the commandments, everyone depend upon it.* Maim. in Zizith, *ch. 3. sect.* 11, 12. But they abused this, as other divine ordinances, to superstitiō & hypocrisy; & were reproved by our Savior for making their *Phylacteries* broad, & enlarging *the borders* (or *Fringes) of their garments, Mat.* 23. 5. And this their vanity (neglecting the spiritual end) appeareth in their writings; for unto the thrums or threads of the garment, wch were *three inches,* they fastened *threads doubled in the midst,* whose length (they say) might *not be less than four inches, but more than so they might be, though a cubit, or two cu* ⟨...⟩ *.* Maim. in Zizith, *ch. 1. s.* 6. And for the virtue hereof, they say, Who so diligently keepeth this Law of Fringes, is *made worthy, and shall see the face of the Majestic of God:* (Baal hatturini on *Num.* 15.) and *when a man is clothed with the Fringe, and g* ⟨...⟩ *out therewith to the door of his habitation, he is safe, and God rejoiceth, and the destroying Angel departeth from thence, and the man shall be delivered from all hurt, and from all destruction, &c.* (R. Menachem on *Num.* 15.) Thus easy it is for men to abuse holy things, and to pervert the right use and end of them by their own inventions. See the annotations on *Exod.* 13. 9. And although they ⟨◊⟩ so great religion in these Fringes, yet as they have lost the spirit and life of this commandment, so God hath

deprived them of the outward ri•e, that they have not at this day, (by their own confession (the blew or heaven-coloured ribband; *The blew (Teceleth) is not found in our hands at this day, because we know not to make the die (or colou•) of it: for every blew in wool is not called Teceleth. But the Teceleth* (or *Blew* spoken of in the Law,) *it is known that it is unpossible to make it at this day; and therefore we make the white o•ely,* saith Rambam (or Maimonides) in his exposition on Talmud Bab. in *Menachoth, ch. 4. and* that *ye seek not]* or, *and ye shall not seek,* (or *search,* as *Num.* 14. 36.) which word Solomon applieth to his heart, *searching out* things by wisdom, *Eccles.* 1. 13. and 7. 25. The Greek here translateth it, *turn aside;* the Chaldee, *err,* (or *go astray.) your heart*▪ in Chaldee, *the imagination of your heart.* Here God calleth men from their own wisdom and inventions to his Law only; for *every imagination of the thoughts of* man's *heart,* is *only evil every day, Gen.* 6. 5. And, *he that trusteth in his own heart, is a fool, Prov. 28. 26. your eyes]* in Chaldee, *the sight of your eyes.* So the holy Ghost saith, *Walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment, Eccles.* 11. 9. And the Apostle mentioneth *the lust of the eyes,* as that which *is not of the Father, but of the world, 1 John* 2. 16. The Hebrews say, *The heart and the eyes are the spies of the body, and brokers to bring it into transgression; the eye feeth, and the heart lusteth, and the body acteth the transgression.* Sol. Rashi on *Num.* 15. The Lord condemning the heart which is the most noble of all the inward parts, and the eyes which are the most excellent of all the outward, teacheth that the whole man is corrupted throughout, and to be reformed by the Law and Spirit of God. For, *except a man be borne of water and of the Spirit, he cannot enter into the kingdom of God, John 3. 5. you go a whoring]* in Chaldee, *you orre* (or *go astray.)* To go a whoring after other gods, is an usual phrase for idolatry, *Exod. 34. 15. Deut. 31. 16. 1 Chr•. 5. 25. Judge.* 2. 17. the same is implied here, as God saith, *I am broken with their whorish heart, which hath departed from me; and with their eyes, which go a whoring after their idols, Ezek.* 6. 9. but it meaneth also all other sins which men's unclean hearts and impure eyes carry them unto, with consent and delight: see *Lev. 20. 5, 6. Psal. 106. 39. I am.* 4. 4. The Hebrews say; *If any man be drawn after the thoughts of his heart, he will be found a waster of the world, because of the slendernesse (or shortness) of his understanding. As, sometimes he will search after idolatry, and sometimes will think peculiarly of the Creator, whether there be any or none: What is above, and what beneath; what was before, and what shall be after. And sometimes of prophesy, whether it be truth or no; and sometimes of the Law, whether it be from heaven or no. And he knoweth ••t what to judge of them, till he know the truth concerning his Creator, but will be found a revolter unto heresies. Concerning this thing is that warning in the Law, where it is said, And ye shall not seek after your heart, and after your eyes, after which ye go a whoring, Num. 15. 39. as if he should say, there shall not any one of you be drawn after his own slender understanding (or knowledge,) as to imagine that his cogitation can attain to the truth: so have our wise men said, AFTER YOVR HEART; this (meaneth) heresies; and AFTER YOVR EYES, this is whoredom. And this is an occasion for a man to deprive himself of the world* (or life) *that is to come.* Maimonides treat. of *Idolatry, ch. 2. sect.* 3.

CHAP. XVI.

1 Korah, Dathan, Abiram, and On, with 250 Princes, rise up against Moses and Aaron, about the Priesthood and government of the Church. 5 Moses referreth the trial of the cause unto God, and reproveth Korahs ambition. 12 He sendeth for Dathan and Abiram, who reproach

him, and will not come up. 15 He prayeth against them, 16 and gathereth Korah and his company with their censers, before the Tabernacle. 20 The Lord threateneth to consume the rebels, and commandeth the people to separate from them. 31 The earth swalloweth up Dathan, Abiram, and all Korahs men, and a fire from the Lord devoureth the 250 that burned incense. 36 The censers are reserved to cover the altar, for a sign unto Israel. 41 All the congregation murmur against Moses and Aaron, as they that bad killed the Lord's people. 44 The Lord killeth 14700 of them with a plague. 46 Aaron by incense stayeth the plague.

〈 in non-Latin alphabet 〉

ANd Korah the son of Izhar, the son of Kohath, the son of Levi, he took *men;* and Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben. And they rose up before Moses, and men of the sons of Israel, two hundred and fifty, Princes of the congregation, the called of the assembly, men of name.

And they gathered themselves together, against Moses and against Aaron, and said unto them; *Ye take* too much upon you; for all the congregation, all of them *are* holy, and Jehovah *is* among them; and wherefore lift ye up yourselves above the Church of Jehovah? And Moses heard *it,* and fell upon his face. And he spake unto Korah, and unto all his congregation, saying; Even *in* the morning Jehovah will make known him that *is* his, and who *is* holy, and *whom* he will cause to come near unto him: even him whom he hath chosen, he will cause to come near unto him. This do ye: take unto you censers, Korah and all his congregation. And put ye fire in them, and put incense on them before Jehovah tomorrow; and it shall be, *that* the man whom Jehovah doth choose, he *shall be* holy: *ye take* too much upon you, *ye* sons of Levi. And Moses said unto Korah, Hear I pray you, *ye* sons of Levi. *Is it* a small *thing* for you, that the God of Israel hath separated you, from the congregation of Israel, to bring you near unto him, to serve the service of the Tabernacle of Jehovah, and to stand before the congregation to minister unto them? And he hath brought thee near, and all thy brethren the sons of Levi with thee; and seek ye the Priesthood also? For which cause, thou and all thy congregation *are* gathered together against Jehovah: and Aaron what *is* he, that ye murmur against him? And Moses sent to call Dathan and Abiram, the sons of Eliab: and they said, We will not come up. *Is it* a small *thing* that thou hast brought us up out of the land that floweth with milk and honey, to kill us in the wilderness: that thou makest thyself a Prince over us, even making thyself a Prince? Moreover, thou hast not brought us into a land that floweth with milk & honey, & givē unto us an inheritance of field & vineyard: wilt thou dig out the eyes of these men? we will not comeup. And Moses was very wroth; and he said unto Jehovah, Respect not thou their offering; I have not taken one asse from them, neither have I hurt one of them. And Moses said unto Korah; Thou and all thy congregation, be ye before Jehovah; thou and they, and Aaron, tomorrow. And take ye *every* man his censer, and put incense on them; and bring ye near before Jehovah, *every* man his censer, two hundred and fifty censers: and thou and Aaron, *each* man his censer. And they took *every* man his censer, and put fire on them, and put incense on them: and they stood *at* the door of the Tent of the congregation, and Moses and Aaron. And Korah gathered against them, all the congregation,

unto the door of the Tent of the congregation, and the glory of Jehovah appeared unto all the congregation.

And Jehovah spake unto Moses, and unto Aaron, saying; Separate yourselves from among this congregation, and I will consume them, as *in* a moment. And they fell upon their faces, and said; O God, the God of the spirits of all flesh; shall one man sin, and wilt thou be fervently wroth with all the congregation?

And Jehovah spake unto Moses, saying; Speak unto the congregation, saying: Get you up from about the Tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram: and the Elders of Israel went after him. And he spake unto the congregation, saying; Depart, I pray you, from the tents of these wicked men, and touch not any *thing* that is theirs, lest ye be consumed in all their sins.

And they went up from the Tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out *and* stood *in* the door of their Tents, and their wives, and their sons, and their little ones. And Moses said, Hereby ye shall know that Jehovah hath sent me to do all these works: for *(I do them)* not of mine *own* heart. If these *men* die, as all men die, and they be visited *after* the visitation of all men, Jehovah hath not sent me. But if Jehovah create a new thing, and the earth open her mouth, and swallow up them, and all that *appertain* unto them, and they go down alive unto hell; then ye shall know, that these men have provoked Jehovah. And it was as he had made an end of speaking all these words, that the ground clave asunder which *was* under them. And the earth opened her mouth, and swallowed up them and their houses, and all the men that *appertained* unto Korah, and all *their* substance. And they, and all that *appertained* unto them, went down alive unto hell: and the earth closed upon them, and they perished from among the Church. And all Israel that *were* round about them, fled at the voice of them: for they said, Lest the earth swallow up us. And a fire came forth from Jehovah, and devoured the two hundred and fifty men that offered incense.

And Jehovah spake unto Moses, saying; Speak unto Eleazar the son of Aaron the Priest, that he take up the censers out of the burning; and scatter thou the fire yonder, for they are hallowed. The censers of these sinners against their *own* souls, and let them make them broad plates, *for* a covering of the Altar; for they offered them before Jehovah, and they are hallowed, and they shall be for a sign unto the sons of Israel. And Eleazar the Priest took the brazen censers, which they *that were* burnt had offered, and they were made broad *plates, for* a covering of the Altar. A memorial unto the sons of Israel, that not any stranger, which is not of the seed of Aaron, come near to offer incense before Jehovah; that he be not as Korah, and as his congregation, as Jehovah spake by the hand of Moses unto him.

And on the morrow, all the congregation of the sons of Israel murmured against Moses, and against Aaron, saying; you have killed the people of Jehovah. And it was when the congregation was gathered against Moses, and against Aaron, that they looked towards the Tent of the congregation; and behold the cloud covered it, and the glory of Jehovah appeared. And Moses and Aaron came before the Tent of the congregation.

And Jehovah spake unto Moses, saying; Get you up frō among this congregation; & I will consume them as *in* a moment: and they fell upon their faces. And Moses said unto Aaron; Take the censer, and put fire thereon from off the Altar, and put *on* incense, and go quickly unto the congregation, and make atonement for them: for fervent wrath is gone out from before Jehovah, the plague is begun. And Aaron took as Moses had spoken, and ran into the midst of the Church, and behold the plague was begun among the people: and he put *on* incense, and made atonement for the people.

And he stood between the dead and the living, and the plague was stayed. And they that died in the plague, were fourteen thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses, unto the door of the Tent of the congregation, and the plague was stayed.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the 38 Lecture of the Law, which the Hebrews call *Korah,* because his rebellion is the principal thing here treated of: see *Gen.* 6. 9.

VErse 1. *Korah]* or *Korach;* in Greek, *Kore, Jude, ver. 11. Izhar]* in Greek, *Isaar. Kohath]* in Greek, *Kaath. he took]* to wit, *men* with him: so Korah is noted as the principal in the rebellion, which the Apostle therefore calleth *the gain-saying of Kore, Jude verse* 11. and in *Num.* 27. 3. only *Korahs company* is mentioned, where speech is of this mutiny. The Greek translateth, *he spake,* to signify that he took others by persuading them to his faction. The Chaldee understands it of taking, that is, withdrawing of himself, saying, *And Korah separated himself.* Thus Sol. Rashi also expoundeth it, *he took him-self aside to be apart from the congregation. and Dathan and Abiram]* this may be understood, that they also took men and separated themselves: or rather, that Kore took these men unto him, and so to read it, *he took Dathan and Abiram,* or *he took both Dathan and Abiram;* for the word *and* in Hebrew, may sometime be omitted in our English speech, as is shown on *Gen.* 8. 6. or be interpreted *both,* as explaining the former words: see the annotations on *Gen.* 36. 24. And thus Chazkuni expoundeth it, And *Korah took: it meaneth the taking of men; and whom took he? Dathan and Abiram, &c.* AND *before* DATHAN *is redundant here, as often elsewhere. Abiram]* in Greek, *Ab•iron. Eliab]* in Greek, *Eliam:* he was son to *Phallu* the son of *Reuben, Num.* 26. 7, 8, 9. *Gen.* 46. 9. *On]* in Greek, *Ann,* and *Aunan. Peleth]* in Greek, *Phaleth. sons of Reuben]* Dathan, Abiram, and On, were all sons, that is, of the posterity of Reuben, who was the first-borne of Israel, but lost his honor by his sin, 1 *Chron.* 5. 1. which his sons by unlawful means seek to recover. And these Reubenites camped next unto Korah and the Kohathites, on the Southside of the Tabernacie, (as is shown in *Num.* 2.) and so being neighbors in situation, associated themselves in evil, which Sol. Rashi observing, saith thereupon, *Woe be to the wicked, and woe unto his neighbor.* Korah being a Levite of the Kohathites, which was the chief family of the Levites, as is noted on *Num.* 3. 28. he took offense (as *Rashi* on this place saith;) and *envied at the preferment of Elizaphan the son of Vzziel, whom Moses had made Prince over the sons of Kohath, Num.* 3. 30. when he was of the youngest brother Vzziell, and Korah himself was of Izhar, elder than he: see *Num.* 3. 27. 30. But by the sequel here it appeareth, that the lift up himself not only against Elizaphan, but against Moses and Aaron, and sought *the Priesthood also, verse* 10.

Verse 2. *and men]* that is, *Korah and men,* as appeareth by *verse* 5. 16, 17. where these are called Korahs congregation. *the called of the assembly]* Senators called to the assembly (and as the Greek translateth it, *council)* of the governors: in *Chap.* 1. 16. such are named *the called of the congregation,* and in *Chap.* 26. 9. Dathan and Abiram are named *the called of the congregation, who strove against Moses, &c.* so these were States-men, famous and renowned, whereby the conspiracy was the stronger. *men of name]* that is, of renown; this title is given to the Giants before the Flood, *Gen.* 6. 4. Whereupon *Baal hatturim* here noteth, *Men of name for wisdom and for wealth; and they condemned themselves, as did the generation of the Flood, which were of old, men of name.*

Verse 3. Ye take *too much upon you]* or, Let it *suffice you,* as this phrase is translated in *Deut.* 3. 26. Hebr. *much to you:* or, *enough for you:* which Sol. Rashi expoundeth thus, *ye have taken to yourselves greatness, much more than enough.* So after in *verse 7. holy]* and therefore may approach unto God and offer their sacrifices. This they meant, as Moses answer showeth in *verse* 5. and 10. So the presumption of their own holiness, brought them to ambition and affectation of the Priesthood: an *honor* which *no man* should *take to himself, but he that is called of God, as* was *Aaron, Hebr. 5. 4. Jehovah* is] in Chaldee, *the divine presence* (or *Majesty) of the LORD dwelleth among them.*

Verse 4. *fell on his face]* as affected with their words, humbling himself, and (in likelihood) praying unto God, as in *verse* 22. Chazkuni saith, *He was abashed, and cast down his face on the ground unto prayer: and there it was said unto him* (of God) *what he should say unto Korah.* Like gesture he used at their former murmuring, *Num.* 14. 5. and after in *Num.* 20. 6.

Verse 5. *Even* in *the morning]* or, *the morning* (shall come) *and Jehovah will make known, &c.* Judgment is deferred till the morrow morning, so they had that time to consider of their fact: and *the morning* is usually the time of judgment, both by men, as, *In the mornings I will suppress all the wicked of the land, Psal. 101. 8. Judge judgment in the morning, Ier.* 21. 12. and by God himself; as, *Morning by morning doth he bring his judgment to light, Zeph.* 3. 5. and, *my rebuke is in the mornings, Psal.* 73. 14. So in the morning judgment came upon Sodom, *Gen.* 19. 23, 24. and the plagues or Egypt, *Exod.* 7. 15. and 8. 20. and 9. 13. and 10. 1•. and the pestilence on Israel, 2 *Sam.* 24. 15. and so shall evil come upon sinners, and they shall *not know the morning thereof, Isaiah. 47. 11. Boker,* the *morning,* is derived of *Baker, he inquired,* or *looked out;* whereupon the Greek Interpreters reading without vowels, translated it, *The Lord hath looked out and known those that are his:* but the Chaldee saith, *in the morning, thē the LORD will make known, &c. make known him]* or, *make known those that* are *his;* so the Greek translateth, *knoweth,* (or *hath known) those that are his:* which very words Paul (from this history) applieth to God's knowledge, care and love of his Elect whom he sanctifieth, and keepeth from falling away, as did certain heretics in those days, 2 *Tim.* 2. 17, 18, 19, 20. This therefore is a speech of faith, whereby Moses testifieth his confidence in God, who had separated Aaron unto the Priesthood, and himself unto the government in Israel; and would maintain their cause and calling against all opposers. And because these two offices figured the grace given by Christ unto his Elect, whom he hath *made Kings and Priests,* even *a kingly Priesthood,* and *an holy Nation, Revel.* 1. 6. and 5. 10. 1 *Pet.* 2. 9. therefore the Apostle (in 2 *Tim.* 2.) fitly citeth these

words for the comfort of the Saints, & faithful ministers of Christ, against revolters: even as another Apostle applieth also against such, *the way of Kain, the error of Balaam,* and *the contradiction* (or *rebellion) of Kore;* wherein they perish, *Jude verse* 11. The Chaldee translateth it, *and will make known him that is fit for him. and who* is hol• or, *and the holy one,* that is, him whom he hath sanctified and separated unto the Priests office. So David (speaking of this rebellion) calleth *Aaron the holy one* (or *Saint) of Jehovah, Psal.* 106. 16. and he wore on the golden plate, this ingraving, *Holines•e to Jehovah, Exod.* 28. 36. for he figured our high Priest Christ, who was *holy, harmless, undefiled, separate from sinners, & made higher than the heavens, Heb.* 7. 26. and who *glorified not himself to be made an high Priest,* but had the honor given him of his Father, *Heb.* 5. 5, 6. and Korahs rebellion against Aaron was a type of men's rebellion against Christ, as the Apostles have taught us. The Greek translateth (as before) plurally, saying, *and the holy ones he hath brought near unto himself. cause to come near]* or, *bring near,* to wit, *to minister unto him,* as the Chaldee interpreteth it. And this honor of Priesthood, given now unto all Saints, who are *to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet.* 2. 5. is commended by David, when he saith, *Blessed* is he whom *thou choosest and causest to come near* unto thee, that *he may dwell in thy courts, Ps.* 65. 5. Which *bringing near,* (or, *access)* we all have through Christ *by one spirit unto the Father, with confidence by the faith of him, Ephes.* 2. 18. and 3. 12. This latter part of the verse, is by the Greek interpreted thus; *And these whom he hath not chosen to himself, he hath not brought near unto himself.*

Verse 6. *censers]* or, *fire vessels,* as the Greek translateth it, *fire pans;* whereof see *Exod.* 27. 3. called sometime *incense-vessels,* (because incense was burnt in them,) 2 *Chron. 26. 19. Ezek.* 8. 11. which name the Apostle followeth in the Greek, *Hebr.* 9. 4.

Verse 7. *put ye fire]* Hebr. *give ye fire, and put incense. doth choose]* or, *shall choose,* that is, declare by manifest sign that he chooseth and liketh. *he shall be holy]* that is, shall be declared to be holy, and so to be a Priest unto God. Because the burning of incense in the censer, was the means of atonement and expiation before God, as after is shown by Aaron's i•ct, in *verse* 46, 47, 48. and was the peculiar work of the Priest, *Levite. 16. 12, 13. 2 Chron.* 26. 18. wherein they that transgressed, were in danger of death, as the example of Nadab and Abihu showeth, *Lev.* 10. and it figured in special manner the prayers and mediation of Christ for his Church, *Psal. 141. 2. Rev. 8. 3. 1 John* 2. 1. therefore the trial of the Priesthood, is put upon this work, rather than on any other sacrifice; and the holiness whereof Korath boasted, *verse* 3. should either be approved or reproved of God. For no man hath right to the honor of Priesthood, unless it be given him of God, *Hebr.* 5. 4, 5. nor can without divine authority, that is, without the commandment and promise of God, please him, or appease his wrath towards himself or others. Therefore it is a great prerogative and comfort unto all Saints, that they are by Christ made Priests unto God, and through him may boldly offer up their prayers and praises unto the Father, *Revel. 1. 6. 1 Pet. 2. 5. Hebr. 13. 15. 1 John* 5. 14—16. ye take *too much upon you]* or, Let it *suffice you,* that you have thus far provoked the Lord, and now leave off. Thus Moses returneth the blame upon themselves, which they had unjustly laid upon him, in *verse* 3. So Elias doth upon Ahab, 1 *Kings* 18. 17, 18.

Verse 9. Is it *a small* thing] or, Seemeth it too *little for you:* meaning on the contrary, that it was a great thing, and that they should therewith have been contented; for the Tribe of Levi were in the place of all the first-borne of Israel, *Num.* 3. 41. So here he reproveth their unthankfulness to God. *separated you from the congregation]* as Israel was separated from all other people's, to be the Lord's peculiar, *Lev. 20. 26. 1 Kings* 8. 53. so were the Levites separated from the sons of Israel, to be the Lord's, *Num.* 8. 14. And hereupon the Scripture speaketh of the Levites, as distinct from the Israelites, 1 *Chron. 9. 2. Psal.* 135. 19, 20. So the M•nisters of Christ are said to be *separated unto the Gospel of God, Rom. 1. 1. Gal. 1. 15. Acts 13. 2. the service of the Tabernacle]* the works belonging to the service of God therein, being assistants to the Priests; see *Num.* 8. 11, 15, 16. and 18. 21. 23. *to stand before the congregation]* stand•ng is a sign of service, and used for it; as the Scripture in one place saith, which *stood before the King, Ierem.* 52. 112. and in another, *a servant of the King, 2 King.* 25. 8. Whereupon the *standing* of the Levites is used for their *service,* in *Nehem.* 12. 44. and as they were *to stand before the Lord, to minister unto him. Deut.* 10. 8. so here it is said, *to stand before the congregation, to minister unto them:* thus they were servants of God, and of his Church; as Josiah said unto them, *Serve now the Lord your God, and his people Israel, 2 Chron.* 35. 3. See also •*zek.* 44. 11.

Verse 10. *the Priesthood]* in Chaldee, *the high-Priesthood;* in Greek, *to do the Priests Office.* That was in degree above the Levites, who were to minister unto the Priests, but not to come nigh the Altar, as did the Priests, *Num. 18. 2. 3. For the Levites were appointed unto all manner of service of the Tabernacle of the house of God: but Aaron and his sons offered on the Altar of Burnt-offering, and on the Altar of incense, (and were) for all the work of the most holy place, and to make atonement for Israel, 1 Chron. 6. 48, 49. And Aaron was separated,* [to wit, from the other Levites] *that he should sanctify the most holy things, he and his sons forever, to burn* (incense) *before the Lord, to minister unto him, and to bless in his Name forever, 1 Chron.* 23. 13. To usurp, affect or seeked this office of Priest-hood, without the calling of God, was a great sin against divine order and authority, severely punished here in Korah and his company, in King Uzziah, 2 *Chron.* 26. 19.—21. and others.

Verse 11. *against Jehovah]* because it was against his ordinance and minister, it is said to be against the Lord himself. So when the people refused Samuel's government, God said, *They have not rejected thee, but they have rejected me, that I should not reign over them, 1 Sam.* 87. and Christ said to his ministers, *He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me, Luke 10. 16. John 13. 20. Aaron, what is he?* to wit, other than the Minister of God. So the Apostle saith, *Who is Paul? and who is Apollo? but ministers by whom ye believed, 1 Cor.* 3. 5. And thus had Moses said in their former murmurings, *What are we that ye murmur against us? your murmurings are not against us, but against Jehovah, Exod.* 16. 7, 8.

Vers. 12. *We will not come up]* An obstinate answer, and refusal of the means of their bettering, by Moses debating the matter with them; so might they have been persuaded to disist from their evil course, and have found mercy. By *coming up,* is meant unto the public place of judgment, whither (in the Scripture phrase) men are said to *go up,* as in *Deut. 25. 7.*

Ruth. 4. 1. And in *Ezra* 10. 7. 8. whosoever would not go to Jerusalem at the time appointed by the Princes and the Elders, *all his substance should be forfeited, and himself separated from the Church of those that had been in captivity.* Of Dathan and Abiram, Sol. Rashi here observeth, that *Their own mouth caused them to offend* (or *signified their fall:) they were not but to go down,* to wit, alive into hell, *verse* 33.

Vers. 13. *out of the land]* of *Egypt,* as is added in Targum Jonathan: which having been the place of their bondage and misery, an *iron furnace* unto them, *Deut.* 4. 20. they here call it a land *flowing with milk and honey:* so despising their redemption, & God their Redeemer, who laid their bring from thence, for a ground of their obedience unto him, *Exod.* 19, 4, 5. and 20. 2. *even making]* or, *also making thyself a Prince;* that is, without God, of thine own presumption advancing thyself only, wholly, and continually. The doubling of the word, is to aggravate their crimination. This latter branch the Greek translateth, *Thou art a Prince:* as if it were spoken in derision.

Verse 14. *not brought us]* according to promise, *Exod.* 3. 8. and 33. 3. *Lev. 20. 24. of field* that is, as the Chaldee explaineth it, *of fields and vineyards:* one named generally for many, as is noted on *Gen. 3. 2. dig out the eyes]* that is, make them blind, as the Chaldee expoundeth it: so in *Jude. 16. 21. 1 Sam. 11. 2. of these men]* or, as the Greek translateth it, *of those men;* which may be meant, of the whole congregation, as if they were so blind that they could not espy his fraud; or it may have special reference to Korah and his company. And thus Chazkuni here explaineth it; *Thou hopest to dig out the eyes of Korah, and of all his congregation; as though they had no eyes to see and understand this offense, that thou hast brought us up from the good land of Egypt, and hast not performed unto us that which thou promisedst. to bring us into a land that floweth with milk and honey; but hast said, In this wilderness they shall be consumed, and there they shall die, (Num. 14. 35.) Moreover, thou hast perverted judgment against us, and therefore we will not come up unto thee, for we believe thee not, concerning the trial of this matter.*

Verse 15. *very wroth]* or, *very much grieved;* see the notes on *Gen. 4. 5. Respect not]* or, *Look not, Turn not the face unto;* which the Chaldee expoundeth, *Accept not with favor their oblation. their offering]* or, *their Meat-offering, their Minchab;* whereof see the annotations on *Levite.* 2. and on *Gen.* 4. 3. This Sol. Rashi expoundeth, *their incense which they shall offer before thee tomorrow* so it hath reference to Korah & his company, 2. 7. and 17. But others (as he saith) explain it thus; ⟨◊⟩ *that they have a part in the daily sacrifices of the* ⟨◊⟩ *gregation, let not their part be accepted be••re* ⟨◊⟩. And thus some understand this imprecation to be against Dathan and Abiram only; as Chazkum saith, *The reason why Moses cursed Dathan* ⟨◊⟩ *Abiram, was because when Moses sent to call them they said, we will not come up. It was not their* ⟨◊⟩ *to convert; for though the Lord should have said, I have chosen Aaron, yet they would have m••ined against the Priesthood. But Korah and the 250 men which took upon them to take every man his ce* ⟨...⟩ *because they were in hope that the Lord had not sent him concerning his brother Aaron, but that he had done it of his own mind, he would not curse. o•• asse]* that is, not the vilest beast; the Greek translateth it, *the desire of any of them,* that is, any de••rabble thing. They mistook and read *Cham••* for *Chamur,* because the Hebrew letters Dand ⟨...⟩ be one like another, as is also noted on *Gen.*

4 18. But Iosippus noteth it to be one of the 13 places which the Lxxij Interpreters changed purposely, lest Prolemie the King (at whose request they ••rned the Law into Greek) should say, *He ⟨...⟩ asse, but some other gift he did take.*

Verse 16. *Thou and all thy congregation]* The Greek expoundeth it, *Sanctify thy congregation, and be ye ready before the Lord, &c.* Because their rebellion was against God, *verse* 11. therefore Moses committeth the deciding of the controversy unto God.

Ver. 18. at *the door]* in the court-yard of the Sanctuary. *and Moses and Aaron]* Targum Jonathan explaineth it, they *on the one side, and ⟨◊⟩ and Aaron on the other side.*

Verse 19. *assembled against them all]* not only [unspec] the 250 forementioned, but the general mu⟨...⟩tude, too ready to incline to his faction. See *verse. 41. glory of Jehovah]* in the cloud over the Sanctuary, as it did at other times in the like cases, ⟨◊⟩. *42. Num.* 12. 5. and 14. 10.

Verse 21. *as* in *a moment]* or, *even* in *a moment;* suddenly, and as the Greek translateth, *at once.* So in *verse* 45. and thus God had before threatened, after they had made the ••lfe, *Exod.* 33. 5.

Verse 22. *God of the spirits of all flesh]* By *all flesh,* is meant, *all mankind;* as in *Gen. 6. 13.* ⟨◊⟩. *40. 5. 6. Ezek.* 20. 48. and 21. 4, 5. *Joel.* 2. 28. and so it is explained in *Job 12. 10. the spirit of* ⟨◊⟩ *fl••h of man.* And the Lord is called *God of the spirits* o• men, both as he is creator of them, who *•orm* ⟨...⟩ *the spirit of man within him, Zach.* 12. 1. called therefore *the Father of spirits, Heb.* 12. 9. and as the preservation, ordering and government ⟨◊⟩ them is in his hand, both in life and death; ⟨...⟩ *hand is the soul of all living, and the spirit of* ⟨...⟩ *of man, Job* 12. 10. Therefore Moses useth the like phrase, when he prayeth that a governor might be substituted in his stead, *Num.* 27. 16. Targum Jonathan explaineth it, *God that putt••• the* ⟨◊⟩ *of the soul, in the bodies of all the sons of men:* and Targum Yerushalmi thus; *God which rulest* ⟨◊⟩ *the souls of all flesh;* Chazkuni saith, *which knowest the spirit of everyone of them.* The Greek translateth, *God of the Fathers, and of all flesh;* understanding (as it seemeth) by *spirits,* such as the Apostle calleth *the spirits of just men made perfect, Heb.* 12. 23. the spirits of the Fathers which were returned to God who gave them; as *Eccles. 12. 7. shall one man sin]* in Greek, *if one man hath sinned:* as if they should say, All have not sinned, why wilt thou be wroth with all? Upon this intercession, the Lord spareth the people, that would depart from the rebels, *verse.* 24.

Verse 24. *the tabernacle]* this seemeth to be put for *tabernacles,* or *dwellings;* the Greek translateth it, *the congregation:* so in *verse.* 27. where the Greek also keepeth the word *Tabernacle,* which in *verse.* 26. is called *Tents.*

Vers. 25. *the elders]* the Greek addeth, *all the elders. went after him]* in Greek, *went with him,* that is, accompanied him.

Verse 26. *these wicked men]* in Greek, *these hard men:* the original word properly signifieth *restless, turbulent,* and such as for their sins are worthy to be *condemned:* see the notes on *Psal. 1. 1. touch not anything]* because as they themselves, so all things of theirs were unclean and execrable, and therefore to perish with them, *verse.* 32.

Verse 27. *came out* and *stood]* Heb. *came out standing;* which the Greek explaineth, *came out and stood:* and these two phrases are one; as where it is said that Jesus *blessed, and breaking gave* to the disciples, *Mat.* 14. 19. the other Evangelists explain it, he *blessed, and brake, and gave, Luke 9. 16. Mark.* 6. 41. so, *Saying unto them, Matth.* 21. 2. is, *And saith unto them, Mark.* 11. 2. This their *standing up,* argueth their boldness in so bad a cause: for *standing up* is a gesture denoting courage, *Job* 33. 5. and 41. 10. 1 *Sam.* 17. 8. 16. Thus *Pride* went *before destruction, and an haughty spirit before a fall;* as *Prov.* 16. 18.

Verse 28. *all these works]* both the former, in appointing Aaron to the Priest-hood, and the Levites instead of the first-borne; and these latter, in appointing Korah and his company to bring their censers with incense, &c. *of mine* own *heart]* which the Chaldee explaineth, *of mine* own *will;* the Greek, *of myself.* For things devised of ones own heart, are noted for evil, 1 *King. 12. 33. Ezek.* 13. 17.

Vers. 29. *as all men die]* their ordinary natural death; which the Greek translateth, *after the death of all men.*

Verse 30. *create a new thing]* Hebr. *create a creature,* that is, do a new and wonderful work, to kill them with such a death as never man died before them. Of this word *create,* see the notes on *Gen.* 1. 1. it is applied here to a strange and extraordinary work of judgment, as in *Isaiah.* 45. 7. God is said to *create evil;* and in *Exod.* 34. 10. to create marvels; and in *Isaiah. 48. 6. 7. new* and *•idden things* God would create. And as evil, so good things which are new and strange, are said to be created of God, *Esa. 65. 18. alive]* living, hail and sound; not consumed with sickness, as ordinarily men are before death and burial. *unto hell]* into the grave, or state of death: see the notes on *Gen.* 37. 35. To this judgment the Prophet hath reference, praying against his enemies, *L•t them go down alive to hell, Psal.* 55. 16.

Verse 32. *swallowed up them]* to wit, Dathan and Abiram, as in *Psal. 106. 17. The earth opened and swallowed up Dathan, and covered over the congregation of Abiram.* So David prayed against his enemies, *swallow them up o Lord, Psal. 55. 10. their houses]* that is, *households;* as the Chaldee expoundeth it, *the men of their houses.* appertained *unto Korah]* The Greek translateth, *and all the men that were with Kore:* and the Chaldee, *the men that* pertained *to Korah.* But the sons of Korah are to be excepted, for they, either not partaking with, or forsaking their Fathers sin, *died not:* see *Num.* 26. 21. And whereas mention was made of *On,* the son of Reuben, in *verse* 1. but not here nor anywhere of his death, neither in *verse* 12. of his calling, or refusal to come up; it is to be thought, that either he repented upon Moses reproof, and so was spared from destruction; or if not so, he is implied among the rest, though not named in particular. their *substance]* or, their *goods;* which the Greek translateth, *their cattle;* and so the original word implieth, as in 1 *Chron. 27. 31. 2 Chron.* 31. 3. and 35. 7. See the notes on *Gen.* 12. 5. And not their cattle only, but all their other goods, even *their tents,* were swallowed into the earth, *Deut.* 11. 6. Here we may behold the truth of that Proverb, *Riches profit not in the day of wrath: but justice delivereth from death; Prov.* 11. 4.

Vers. 33. *closed upon them]* or, *covered over them:* so there was no hope left for their recovery. Against such judgment David prayeth, *Let not the gulse swallow me, neither let the pit shut her mouth upon me, Psal.* 69. 16.

Vers. 34. *at the voice of them]* at their cry or noise, which they made when they perished. So in *Ier. 49. 21. At the voice* (or *noise) of their fall, the earth is moved, &c.* and, *I made the nations to shake, at the noise of his fall, Ezek. 31. 16. Lest the earth swallow us]* an imperfect speech, through fear: such as is often used in dangers; as in *Psal. 38. 17. Rom.* 11. 21. Thus the present judgment terrified them; and, *When the scorner is punished, the simple is made wise, Prov.* 21. 11.

Vers. 35. *devoured]* or, *did eat the 250. men.* They sinned in burning incense, which belonged to the Priests only; and with burning they were punished, like the judgment on Aaron's sons, that transgressed also therein, *Levite.* 10. 1, 2. Of this, David singeth, *A fire burned in their congregation, a flame burnt up the wicked, Psal.* 106. 18.

Vers. 37. *unto Eleazar]* Chazkuni here observeth, that God *would not have Aaron to be defiled* (by going among the dead,) *because he was one of them that offered, verse. 17. out of the burning]* that is, as the Greek well explaineth it, *from among those that are burnt.* So in *Num. 21. 1. captivity,* is for a company of captives; and in 2 *King. 24. 14. Poverty,* for a company of poor people; and many the like. *the fire]* which is in the censers, *verse.* 7. The Greek saith, *the strange fire;* as *Lev. 10. 1. yonder]* in Greek, *there;* which Sol. Rashi expoundeth, *on the earth, out of the censers:* others, out of the court of the Sanctuary. By casting away the fire; the Lord signifieth the rejecting of their service as profane. So in *Rev. 8. 5. the Angel took the censer, and filled it with fire of the Altar, and cast it into the earth; and there were voices, and thunderings, &c.* Which being compared with *verse.* 3, 4. seemeth to teach likewise a rejecting of the service of Antichristians, which abuse and despise Christ's mediation; and therefore it is turned unto them to judgment.

Vers. 38. *sinners against their souls] Sinners* are here & often used for notorious wicked persons; as, *Destroy the sinners the Amalekites, 1 Sam.* 15. 18. and, *the men of Sodem* were *evil and sinners, Gen.* 13. 13. And they sinned *against their souls,* in causing their own death and destruction: for the *soul* is often used for the life, as in *Gen.* 19. 17. and 37. 21. So he that *provoketh* a King *to anger, sinneth* against *his own soul, Prov. 20. 2. broad plates]* Hebr. *out-spreadings of plates,* that is, plates beaten out and spread broad, to cover the brazen altar with them. *and they are hallowed]* or, *sanctified:* & so (as Sol. Rashi explaineth it) *unlawful for common use, because they had made them for vessels of ministry.* Or, they were now sanctified of God (before whom they sinfully offered them,) to be an holy sign unto the people. *for a sign]* and *a memortall to the sons of Israel, verse.* 40. to make them remember the transgression of these sinners, and to warn them that none hereafter do the like. So Aaron's rod was kept for a *sign, Num.* 17. 10. and God threateneth by destroying the wicked, to make him *a sign, and aproverbe, Ezek. 14. 8. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come, 1 Cor.* 10. 11.

Vers. 40. *not any stranger]* or, *no man* which is *a stranger. seed of Aaron]* that is, *sons,* or, *posterity of Aaron:* so all Israelites or Levites (save Aaron's sons only,) are counted *strangers* in this case

of priesthood. *that he be not]* Heb. *and he be not as Korah,* like him in rebellion, and in punishment. Therefore Moses afterward rehearseth this history, to keep the people in obedience, *Deut. 11. 6, 7, 8. unto him]* or, *of him;* having reference to Moses speech in *verse.* 29, 30. that the truth of the judgment denounced might be manifest. So the Apostle pronounceth *woe* unto such, and saith they *perish in the gain saying of Kore, Jude verse* 11.

Vers. 41. *you have killed]* or, as the Chaldee explaineth it, *you have caused the death.* Though they had prayed for the people, *v.* 32. and the strangeness of the punishments shown unto all that they were of God, and the judgments were still even before the eyes of the congregation; yet do they thus break out into a new rebellion.

Vers. 42. *the glory of Jehovah]* it appeared to help his servants, and to repress and punish the rebellious, now as in former times, *Num.* 12. 5. and 14. 10. and 16. 19.

Vers. 45. *Get you up]* that is, Depart, or Separate [unspec] yourselves; as he said before, in *verse 21. as* in *a moment]* in Greek, *at o•ce:* see the notes on *verse 21. fell on their faces]* to pray, as 〈◊〉 Jonathan addeth, and as they did before, in *verse•* 22. So did David and the Elders of ••rael, in 1 *Chron.* 21. 16.

Verse 46. *from off the Altar]* of this, Chazkuni saith, *he warned him hereof, that he might* 〈◊〉 *[unspec] err through haste, and effer strange fire a•* 〈◊〉 *and Abihu (Levite. 10.) and these other had ••re incense] Incense that caused death, when it was not in the hand of the Friest, giveth li•e when it is in the Priests hand,* saith Chazkuni on this place. Hereby the mediation of Christ for sinners was figured; who is represented by the A•g•ll standing at the Altar, having a golden cens••, and much incense given unto him, to offer it with the 〈◊〉 all Saints, &c. *Rev. 8. 3. go qu•c•lie]* or, 〈◊〉 *to go* with *speed;* that is, as the Chaldee and Greek translateth, *carry quickly,* or *in* 〈◊〉 *. the* 〈◊〉 *]* in Chaldee, *death;* the Greek translateth, *•e* 〈◊〉 *begun to break* (that is, *destroy) the p••ple.*

Vers. 47. *he put* on *incense]* to make atonement▪ [unspec] and to appease God's wrath; as it is said or the Priests, *They shall put it cense in thy* 〈◊〉 (or, 〈◊〉 *thine anger)* &c. *and favourably accept th••* (〈◊〉 Lord) *the work of his hands; Deut.* 33. 10. 11. Herein he figured Christ our Mediarcur, *who ma•• intercession for the transgressors, Isaiah. 53. 12.* 〈◊〉 23. 34. So the Hebrews (as *R. Menachem* on *Num.* 16.) apply that prophesy of Es〈...〉ching Christ, unto this work of Aaron, saying, *The meaning of this, And he stood between the l•ving* 〈◊◊〉 *dead, is like that (in Isaiah 53. 12.) •e hath* 〈◊〉 *out his soul unto death, &c.*

Verse 48. *between the dead and the living]* so [unspec] interposing, and as it were exposing himse••e to the wrath of God for the people; that by the atonement which he now made, the plague might be stayed from the living wch yet remained. 〈◊〉 *him that is joined to all the living, there is hope, &c. but the dead know not anything, &c. neither* 〈◊〉 *they anymore a portion forever, in anything that is done under the Sun, &c.* There is *no work,* 〈◊◊〉 *vice, nor knowledge, nor wisdom, in the grave w••there thou goest, Eccle. 9. 4. 5. 6. 10. The dead* 〈◊〉 *not the Lord, neither any that go down into* 〈◊〉 *Psal. 115. 17. They that go down into the* 〈...〉 *not hope for the truth* (of

God) *Isaiah.* 38. 18. for after death, cometh the *judgment, Heb.* 9. 27. And so by the Hebrew Doctors it is said, *There is no atonement for the dead.* Maimonides in Misn. •om. 3. in *Pesulei hamukdashin, chap. 15. sect.* 9. And the Chaldee paraphrast on *Eccles.* 1. 15. hath this saying; *A man whose ways are rebellious in this* ⟨◊⟩ *and he dieth in them, and turneth not by repe* ⟨...⟩ *he hath no power to reform himself after his* ⟨◊⟩ *and a man that faileth of the Law and* ⟨◊⟩ *whiles he liveth, he hath no means, after his death,* ⟨◊⟩ *be reckoned with the just men in the gar* ⟨...⟩ ⟨◊⟩ (or Paradise of God.) And on *Ecclis. 6. 6.* ⟨◊⟩ Chaldee paraphraseth thus; *yea though the* ⟨◊⟩ *of the life of a man be two thousand years, if he have not exercised himself in the Law, and hath not done judgment and justice; by the oath of the Word of the LORD which (shall be) in the day of his death, his soul goeth down to Gehenna* (or Hell torments,) *unto one place, whither all sinners do go.* So there was no *estimation,* nor *price* of the dead, for any vow, in Israel, as is noted on *Levite. 27. 8. the plague was stayed]* This showeth how greatly the prayers and actions of his servants do prevail with God, when they are faithful, servant, and according to his will, *I am. 5. 16. 1 John.* 5. 14. and fore-shown the power and efficacy of Christ's mediation; for God heareth him always, *John.* 11. 42. and *he is the Atonement for our sins, 1 John.* 2. 2. and for his sake, God before whom the pestilence goeth, in wrath remembereth mercy, *Habak.* 3. 5. 2. And as the blood of the Paschal lamb (figuring the blood of Christ, 1 *Cor.* 5. 7.) stayed the Angel which destroyed the Egyptians, from touching the Israelites, *Exod. 12. 23. Heb.* 11. 28. so the smoke of Aaron's incense (figuring the mediation of Christ, *Psal. 141. 2. Revel.* 8. 4.) stayed the plague here from the Israelites which survived; that as it is written of the pestilence in David's time, *the LORD repented him of the evil, and said to the Angel that destroyed the people, It is enough, stay now thine hand, 2 Sam.* 24. 16. so in this case. Some footsteps of the understanding of this mystery may be seen in the Hebrews, though superstitiously depraved: as when they say, that *all hurtful and destroying* (spirits) *slee away at the odour of the incense of sweet spices.* Targum on *Song* 4. 6.

Vers. 49. *about the matter]* or, as the Greek explaineth it, *for the cause of Kore;* which the Chaldee calleth *the division of Korah.*

Vers. 50. *unto the door of the Tent]* into the court-yard of the Sanctuary, where Moses remained; both to signify unto Moses the effect and fruit of his action, through the mercifulness of God; and to give thanks unto the Lord, who had so graciously accepted the work of his hands. As David *offered Burnt-offering and Peace-offerings;* after that *the Lord was entreated for the land, and the plague was stayed from Israel, 2 Sam. 24. 25. 1 Chron.* 21. 26, 27.

CHAP. XVII.

1 Twelve rods of the tribes of Israel being laid in the Tabernacle, on the morrow Aaron's rod among them all, only flourisheth and beareth almonds. 10 It is left in the Tabernacle for a monument against the rebels. 12 The people show Moses their fear of death.

ANd Jehovah spake unto Moses, saying; speak unto the sons of Israel, and take of them, a rod for every fathers house, of all their Princes, *according* to the house of their fathers, twelve rods: *every* man's name thou shalt write upon his rod. And Aaron's name thou shalt write upon the rod of Levi: for, one rod *shall be* for the head of the house of their fathers. And thou

shalt lay them up, in the Tent of the Congregation, before the Testimony, where I will meet with you. And it shall be, *that* the man whom I shall cause, his rod shall bud; and I will make to cease from me, the murmurings of the sons of Israel, wherewith they murmur against you. And Moses spake unto the sons of Israel; and all their Princes gave unto him, a rod for one Prince, a rod for one Prince, *according* to the house of their fathers, twelve rods; & the rod of Aaron *was* among their rods. And Moses laid up the rods before Jehovah, in the Tent of the Testimony. And it was on the morrow, that Moses went into the Tent of the Testimony; and behold, the rod of Aaron for the house of Levi, had budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before Jehovah, unto all the sons of Israel; and they saw, and took *every* man his rod.

And Jehovah said unto Moses; Bring Aaron's rod again before the Testimony, to be kept for a sign, against the sons of rebellion: and thou shalt quite take away their murmurings from me, that they die not. And Moses did as Jehovah commanded him: so did he.

And the sons of Israel said unto Moses, saying, Behold, we give up *the ghost,* we perish, we all of us perish. Everyone that cometh near, that cometh near unto the Tabernacle of Jehovah, shall die: Shall we be consumed in giving up *the ghost?*

Annotations.

SPeake unto] When God saw the cōtinuall murmurings of the people, how they ceased not, he commandeth this that followeth to be done, that so by miracle the Priesthood of Aaron might be confirmed, and a full end put to all strise thereabout; as *verse. 10. a rod for every fathers house]* Hebr. *a rod a rod, for* (or according *to) the house of a father:* which the Greek explaineth thus; *Take of them a rod, a rod of all their Princes, according to their fathers houses.* A *rod* (or *staff)* was such as men used to carry in their hands, *Gen. 38. 18. Exod.* 4. 2. the same word (called in Hebrew *Matteh)* is often used for a *Tribe,* as in *Num.* 1. 4. 16. 21. &c. either because of this writing of their names upon rods, or because the twelve tribes grew out of the stock of Israel, as rods or branches out of a tree. The Princes also carried staves in their hands, as appeareth by *Num.* 21. 18. And with this may be compared that in *Ezek.* 37. 16, 17. &c. where the Prophet wrote the names of tribes upon sticks, which were joined together as one in his hand, to signify the uniting of the divided tribes. *the house]* that is, as the Greek expoundeth it, *the houses:* see the notes on *Num.* 1. 2.

Vers. 3. *for one rod* shall be] The Greek explaineth it thus; *for it is one rod: according to the* ⟨◊⟩ *of their fathers house shall they give.* The tribe of Levi, though they were distinguished into Priests and Levites; yet as all came by one father Levi, so one rod was for them all. So Rashi here expoundeth it, *Although I have divided them into two families, the family of the Priests and the family of the Levites; notwithstanding it is one tribe.* Of this their division, see *Num.* 3. and 18. 1.—7.

Vers. 4. *lay them up]* or, *leave them,* or as the Greek translateth, *put them. Tent of the congregation]* or, *Tent of meeting. the Testimony]* that is, the A•ke, wherein the Tables of the Law, (called *the Testimony)* were kept. See the notes on *Exod. 25. 16. where I will meet]* that is,

where I use to meet with you; according to the promise in *Exod.* 25 22. and 30 36 And this is the reason why the Tabernacle was called *the Tent of meeting,* or *of congregation.*

Vers. 5. *I shall choose]* that i•, shall like of, and approve to administer the priesthood; as in Targum Jonathan this is added *to minister before me. rod shall bud]* or, *shall flourish:* see *verse. 8. will make to cease from me]* in Greek, *will take away from thee.* This word is spoken of the *ceasing* or *asswaging* of waters, *Gen.* 8. 1. and of wrath, *Esth.* 2. 1. and is here applied to the murmurings of the people, which were like raging waters, fo•ing out their owneshame.

Vers. 8. *blessomes]* or *flowers. yielded]* or, *ripened* (as the word is Englished, in *Isaiah.* 18. 5.) that is, *brought forth ripe almonds. almonds]* 〈◊〉 Greek, & in Targum Jonathan, *Nuts.* An *almond,* in Hebrew, *Shaked,* is named *Shaked,* which signifieth with care, haste & watchfulness, to look unto and perform a thing. And because the almond tree blossometh and beareth fruit sooner than other trees, therefore hath it this name. And Solomon for the same cause, likeneth the white hairs which soon grow upon us in age, to the *flourishing of the Almond tree, Eccles.* 12. 5. By this miracle, God did confirm the Priesthood unto Aaron; as by the vision of the vine-branches budding, bloss•ming, & bringing forth ripe grapes, &c. he signified the confirmation of office unto Pharaohs butler, *Gen.* 40. 10.—13. He signified further by the *buds,* the continuance and propagation of the Priesthood to his posterity; who should sprout and grow out of him, by the blessing of God, who maketh *the cry tree to bud* (or *flourish,) Ezek.* 17. 24. as also it is prophesied of the church, *He shall cause them that come of Jacob, to take root; Israel shall blessome and bud, and fill the face of the world with fruit, Esat.* 27. 6. And the original word for *buds,* is also use• for *younglings* or *youth;* as in *Job* 30. 12. The *bless soming* (or *flourishing)* of this rod, figured also the comfortable and glorious effect of the 〈◊〉 〈...〉 tion of the Priests office: as Christ is 〈◊〉 to 〈◊〉 *forth •t the window, flourishing there• the* 〈◊〉 *Serg* 2. 9. that we all with open face may 〈◊〉 as in a glass *the glory of the Lord, 2 Cor.* 3. 18 and this to the shame of his enemies. *Psal.* 1 32. 18. The *Almonds* figured the fruits of his administration, which hastily should show forth themselves, to the comfort of the Saints, and pun•shment of all• that should resist him; as unto Jeremiah (one of Aaron's sons) God shown in a vision, *the r•• of an Almond tree,* (which hath the name of 〈...〉 *ning,)* and opened the same unto him thus; *Then hast well seen; for I will hasten my word, to perform it, Ier.* 1. 11, 12. Therefore as soon as Vzzi•h the King rose up to usurp the Priests office, *the leprousie even rose up in his forehead, 2 Chron.* 26. 18. 19.

Vers. 10. *Bring again]* or, *Return Aaron's red before the Testimony]* in Greek, *the Testimonies;* meaning the Tables of the covenant in the Ark; as is noted on *verse.* 4. before which it was laid up, and not in it: for *nothing was in the Ark, save the two tables of stone, 1 King.* 8. 9. The Hebrews record how in Solomon's Temple, *there was a stone in the most holy place, in the west part thereof, on which they set the Ark: and before it, was the golden pot of Manna, and the rod of Aaron.* Maim. tom. 3. in Beth habchirah, *chap. 4. sect. 1. to be kept]* Hebr. *for a keeping* (or *reservation.)* As the Manna was kept in the golden pot within the most holy place of the sanctuary, *for a reservation* and monument to the Israclites, that the generations after might see the bread which God had given their fathers to eat in the wilderness, *Exod.* 16. 32.—34. so this rod was kept in the same place for *a reservation,* and *for a sign,* that all generations might

know the confirmation of their Priest 〈◊〉 in Aaron's line. Both did lead them unto Christ; the Manna figuring the *flesh* of Christ, *the* 〈◊〉 *bread from heaven,* wherewith the faithful should be nourished unto life eternal, *John•* 6. 31, 32, 33. 51. and the rod, the Priesthood of Christ, whereby they should be reconciled unto God, *Heb,* 9. 11, 12. Therefore the Apostle mentioneth this budding rod, with the pot of Manna, among the most memorable things that were kept in the Holy o• holies, *Heb. 9. 3, 4. the sons of rebellion* which the Greek translateth, *the disobedient sons;* meaning the Israelites, called *sons* (or *children) of rebellion,* because they were so much addicted thereunto, as if rebellion it self had been their mother: so that Moses testified, *Ye have been rebellions against the LORD, from the day that I kn•w you, Deut.* 9. 24. This phrase is common in the Scriptures, as, *a son of injurious evil•* (or 〈◊〉 *wickedness) Psal.* 8. 23. for an injurious or wicked person: and *sons of affliction, Prov.* 31. 5. for afflicted persons: so, *sons of Belial, Deut. 13.* 〈◊〉 *. 1 Sam. 2. 12. sons of disobedience, Ephes.* 2. 2. and 5. 6. *sons of the light and of the day, 1 Thes. 5.* 〈◊〉 *children of wisdom, Mat. 11. 19. children of obedience, 1 Pet.* 1. 14. and sundry the like. 〈◊〉 *shalt quite take away]* or, *shalt consume, shalt wh* 〈...〉 *end their murmurings:* the Greek translateth it, *and let their murmuring cease from me; and they shall not die.*

Vers. 12. *we give up* the ghost] or, *have given up* the ghost, that is, died: or, as the Greek translateth, *are consumed.* This may be taken as an unjust complaint of theirs, for the punishments that they had felt, and should still feel for their sins. Or rather, as a serious complaint of their own misery, being under sin, and so by the Law under punishment and wrath: like that which the Apostle saith, *I was alive without the Law once; but when the commandment came, sin revived, and I died; and the commandment which (was ordained) unto life, I found (to be) unto death, Rom.* 7. 9, 10. The Chaldee paraphraseth upon their words, thus; *Behold the sword hath killed some of us, and behold the earth hath swallowed some of us; and behold some of us are dead with the pestilence.* And Targum Jonathan thus; *Behold some of us are consumed with flaming fire, and some of us are swallowed up into the earth, and perished; behold we think that as they, so we all shall perish.*

Vers. 13. *that cometh near]* in Greek, *that toucheth the Tabernacle. Shall we be consumed in giving up* the ghost?] that is, shall we die everyone? This seemeth to be a deprecation; whereby acknowledging their sins to be worthy of death, they pray for mercy: for so questions are often used in earnest deprecations; as, *Wilt thou be angry with us forever?* &c. *Psal.* 85. 6. *Wilt thou utterly reject us? Lam. 5. 22. Wilt thou hold thy peace, and afflict us very fore? Isaiah.* 64. 12. and many the like.

CHAP. XVIII.

1 The different charges of the Priests, and of the Levites adjoined unto them. 9 The Priests portion of the people's offerings, and hallowed things; and the use of them. 21 The Levites portion is the tithes of the Israelites, but no inheritance in the land. 26. The Levites must give unto the Priests the tenth of their tithes, as the Lord's heave-offering: and the rest themselves should enjoy, for a reward of their service.

ANd Jehovah said unto Aaron; Thou, [unspec] and thy sons, and thy fathers house with thee, shall bear the iniquity of the Sanctuary: and thou, and thy sons with thee, shall bear the iniquity of your Priest-hood. And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee: but thou, and thy sons with thee, *(shall minister)* before the Tent of the Testimony. And they shall keep thy charge, and the charge of all the Tent: but they shall not come nigh unto the vessels of holiness, and unto the Altar; that they die not, both they and you. And they shall be joined unto thee, and shall keep the charge of the Tent of the Congregation, for all the service of the Tent: and a stranger shall not come nigh unto you. And ye shall keep the charge of the Holy place, and the charge of the Altar, that there be no servant wrath anymore upon the sons of Israel. And I, behold I have taken your brethren the Levites, from among the sons of Israel: to you *they are* given *as* a gift for Jehovah, to serve the service of the Tent of the Congregation. And thou and thy sons with thee, shall keep your Priests office for everything of the Altar, and within the veil, and ye shall serve: I have given your Priests office, *as* a service of gift; and the stranger that cometh nigh, shall be put to death.

And Jehovah spake unto Aaron; And I, behold I have given unto thee the charge of mine heave-offerings, of all the holy things of the sons of Israel; unto thee have I given them, for the anointing, and to thy sons, by a statute *for* ever. This shall be thine, of the Holy of Holies, *(reserved)* from the fire: every oblation of theirs, of every Meat-offering of theirs, & of every Sin-*offering* of theirs, and of every Trespass-*offering* of theirs, which they shall render unto me; it *shall be* holy of holies, for thee and for thy sons. In the holy of holies shalt thou eat it: every male shall eat it; holy shall it be unto thee. And this *shall be* thine; the heave-offering of their gift, with all the wave-offerings of the sons of Israel; unto thee have I given them, and to thy sons and to thy daughters with thee, by a statute *for* ever: every clean *person* in thine house shall eat it. All the fat of the new oil, and all the fat of the new wine, and of the corn; the first *fruits* of them, which they shall give unto Jehovah, them have I given unto thee. The first-fruits of all which *shall be* in their land, which they shall bring unto Jehovah, shall be thine: every clean *person* in thine house shall eat it. Every devoted thing in Israel shall be thine. Every thing that openeth the womb, of all flesh, which they shall bring near unto Jehovah, of man or of beast, shall be thine: but redeeming thou shalt redeem the first-borne of man; and the firstling of the unclean beast shalt thou redeem. And those *that are to be* redeemed of him, from a month old, shalt thou redeem, by thy estimation; *for* the silver of five shekels, by the shekel of the Sanctuary, which *is* twenty gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat thou shalt not redeem, they *are* holy: their blood thou shalt sprinkle upon the Altar, and their fat thou shalt burn, *for* a *Fireoffering,* for a savor of rest unto Jehovah.

And the flesh of them shall be thine: as the wave breast, and as the right shoulder, shall it be thine. All the heave-offerings of the holy things, which the sons of Israel shall offer unto Jehovah, I have given to thee, and to thy sons, and to thy daughters with thee, by a statute *for* ever: it *is* a covenant of salt *for* ever before Jehovah, to thee and to thy seed with thee. And Jehovah said unto Aaron; Thou shalt have no inheritance in their land, neither shalt thou have a part among them; I *am* thy part, and thine inheritance, among the sons of Israel.

And to the sons of Levi, behold I have given all the tenth in Israel, for an inheritance, for their service which they serve, the service of the Tent of the congregation. And the sons of Israel shall not come nigh henceforth, unto the Tent of the congregation, to bear sin, to die. But the Levite, he shall serve the service of the Tent of the Congregation; and they shall bear their iniquity: *it shall be* a statute *for* ever throughout your generations, that among the sons of Israel they shall not inherit *any* inheritance. But the tithe of the sons of Israel, which they shall offer up unto Jehovah, *for* an heave-offering, I have given to the Levites for an inheritance: therefore I have said unto them; among the sons of Israel they shall not inherit *any* inheritance.

And Jehovah spake unto Moses, saying; And unto the Levites thou shalt speak, and say unto them; When ye take of the sons of Israel the tithe, which I have given unto you from them, for your inheritance, then ye shall offer up thereof, the heave-offering of Jehovah, the tithe of the tithe. And your heaveoffering shall be counted unto you as the corn of the threshing floor, and as the fullness of the wine-press. Thus you also shall offer the heave-offering of Jehovah, of all your tithe which ye receive of the sons of Israel, and ye shall give thereof the heaveoffering of Jehovah, to Aaron the Priest.

Out of all your gifts ye shall offer every heave-offering of Jehovah, of all the fat thereof, the hallowed part thereof out of it. And thou shalt say unto them; When ye have heaved the fat thereof from it, then it shall be counted unto the Levites, as the revenue of the threshing floor, and as the revenue of the wine-press. And ve shall eat it in every [unspec] place; you, and your house: for it is a reward unto you for your service in the Tent of the congregation. And ye shall not bear sin for it, when ye have heaved the fat thereof from it: & ye shall not profane the holy things of the sons of Israel, that ye die not.

Annotations.

SAid unto Aaron] Because of the people's fear and complaint, in the end of the former chapter, God here taketh order for the watch of the Sanctuary, that the care thereof should lie upon the Priests, that the people might not transgress and perish. So the remedy for terrors of conscience, wrought by the Law, is faith in Christ, whose Priesthood was fore-shadowed in Aaron's, and which should *deliver them who through fear of death, were all their life-time subject to bondage, Heb. 2. 15. thy fathers house]* the house or posterity of Levi, who was father to all the Priests and Levites. *the iniquity of the Sanctuary]* that is, shall bear the punishment for all iniquity that is done in the Sanctuary; at your hands will I require it. Thus Rashi expoundeth it; *Upon you I will bring the punishment of the strangers that shall sin concerning the sanctified things that are d〈...〉red unto you.* And as *the Sanctuary* comprehended both the Tabernacle and the Court-yard, with all things in them: so this is generally spoken concerning the Priests and Levites (which were of Aaron's *fathers house,)* who were all to ward the Sanctuary, though in distinct places, as shall after be shown. *iniquity of your Priesthood]* that is, the punishment for all iniquity done about your Priests office. And this is special concerning the Priests, whose care and charge was over the Levites also, which might not come near some things belonging to the Priesthood. R. Menachem here saith, that *By this admonition was signified, how the Priests should not intermeddle with the*

service of the Levites, nor the Levites with the •ervice of the Priests. Whereof see more on *verse* ⟨◊⟩ .

Verse 2. *the tribe]* The Hebrew here hath two words, *Matteh (the tribe) of Levi,* and *Shebet (the tribe) of thy father:* of which, the former signifieth *a staff;* the latter, *a rod:* both of them applied to *a tribe* or *kindred,* which did spring and grow out of Levi, as rods, staves or branches from the stock o• a tree. Of this name *tribe,* see what is noted on *Gen. 49. 16. that they may be joined]* or, *and let them be joined;* as the Greek translateth, *and* ⟨◊⟩ *them be added unto thee.* Here is an allusion to Levies name, which signifieth *joined.* The Father Levi had the name, because at his birth his mother said, *Now my husband will be joined unto me, Gen.* 29. 34. his children (called of him *Levites,)* are according to the notation of their name, made *A•joints* to the Priests. And this word is after used and applied to such as adjoined themselves to the Lord, and to his people, *Isaiah 56. 3, 6. Ier.* 50. ⟨◊⟩ *Est•.* 9. 27. so in the New Testament, *Act.* 5. 14 and 11. 24. and 2 41, 47. ⟨◊⟩ *minister unto thee]* so in *Num.* 3. 6. the Levites are appointed to minister unto Aaron: elsewhere they are said to minister unto the congregation, *Num.* 16. 9. and unto the Lord, *Deut. 10. 8. 1 Sam. 3. 1. 2 Chron.* 29 11. and *in the name of the Lord. Deut.* 18. 6, 7. and are called the ministers of his house, *Ez•k. 45. 5. before the Tent]* herein is the difference: between the Priests and Levites office, that the Priests served at the Altar, and in the holy place; the Levites served the outer services, helped to kill, slay, take the blood, &c. and gave it to the Priests, who sprinkled the blood received from their hands, 2 *Chron.* 30. 16. and 29. 34. 1 *Chron. 23. 28.—32. of the Testimony]* that is, of the Law, written on the two Tables kept in an Ark within the Tent or Tabernacle; and thereof it had this name, as is noted on *Exod.* 25. 16.

Vers. 3. *shall keep thy charge]* or *observe thy observation;* [unspec] *by custody,* or, *thy ward;* at thy appointment doing their service: see *Num. 3. 7. the vessels of holiness]* in Greek, *the holy vessels:* to come nigh unto them to serve with them at the altar, or in the holy place the Levites might not: which the Hebrew Canons explain thus; *All the Levites are forbidden the service at the Altar, as it is said (in Num. 18. 3.) But they shall not come nigh unto the vessels, &c. They shall not come nigh to the service; but to touch them it was lawful.* Maimonides tom. 3. in Cle hatnik dash, *ch. 3. sect.* 9. So in *Num.* 3. 8. the Levites were appointed to *keep all the vessels of the Tabernacle: both they and you]* they for doing so, you for suffering it. But from these words the Hebrews say, *As the Levites are forbidden to do the service of the Priests; so the Priests are forbidden to do the service of the Levites, as it is written, Both they and you.* Maim. in Cle hamikdash, *ch. 3. sect.* 10.

Vers. 4. *the charge]* or, *the custody;* in Greek, [unspec] *the custodies,* or *the wards, watches;* for so the word is used for keeping watch by night also, as in *Psal.* 90. 4. See the notes on *Ex. 14. 24. a stranger]* any of Israel that is not a Levite, is counted a stranger in this business: and in the Priests affairs, the Levites themselves were counted strangers, *ver.* 7. See the notes on *Num.* 3. 10.

Vers. 5. *keep the charge of the holy place]* Heb. [unspec] *observe the observation of the holiness;* which the Greek translateth, *of the holies:* by this name the Apostle calleth *the first Tabernacle,* wherein was the Candlestick, Table, and Shew-bread; as the inmost part of the Tabernacle is

called *holy of holies,* that is, the holiest of all, *Heb.* 9. 2, 3. To *keep the charge,* or *observe the observation,* is to have continual care day and night, that all things be kept pure and uncorrupted, and administered according to the will of God: as they that *kept the charge,* (or *•ard) of the house of Saul,* were such as endeavored to keep and maintain the Kingdom in Saul's fa〈...〉, 1 *Chron.* 12. 29. This duty of the Priests and Levites in the Tabernacle, continued also in the Temple, where some were porters, *keepers of the* 〈◊〉, and *lodged round about the house of God;* some *had charge of the ministering vessels, that they should bring them in and out by tale: some of the* 〈◊〉 *flower, and the wine, and the oil, and the frankincense, and the spices, & of the Shew-bread:* some were *singers.* employed in that work *day and night, &c. 1 Chron.* 9. 19, 23.—33. Of their manner of keeping the Temple, the Hebrews have thus recorded: *The keeping of the Sanctuary is a thing commanded, yea though there be no fear of enemies, or of thieves; for the keeping thereof is but for the honor thereof. And this keeping is commanded to be all the night: and the keepers are the Priests and the Levites, as it is said, And thou and thy sons with thee (shall be) before the Tent of the testimony, (Num. 18. 2.) as if he should say, you shall be the keepers (or watchmen) thereof. Moreover it is said of the Levites,) And they shall keep the charge of the Tent, (Num. 18. 4.) It is also said, And they that encamp before the Tabernacle, fore-most before the Tent of the Congregation Eastward, (shall be) Moses and Aaron, and his sons, keeping the charge of the holy place, (Num. 3. 38.) And if they leave off the keeping of it, they transgress against a prohibition. The commandment of keeping it, is that the Priests be the keepers in the inner (places) and the Levites in the outer. And twenty four companies kept it every night continually in twenty four places; the Priests in three places, and the Levites in one and twenty places, &c. The Priests that warded, slept not in their priestly garments, but folded them up, and laid them at their heads, and put on their own garments, and slept on the ground, as is the manner of all that ward Kings courts, that they sleep not on beds. And they set one Provost over all the wards (or custodies) of the keepers, and he was called the man of the mountain of the house (of God) And he went round about unto every ward, all the night, with torches burning before him; and every warder that did not stand and say, Thou man of the mountain of the house, Peace be unto thee, it was known that he was asleep, and he did beat him with his staff. And he had authority to burn his garment, so that (sometimes) they said in Jerusalem, What noise is in the Court? It is the cry of a Levite that is beaten, and his garments burnt, because he slept at his watch. In the morning the Provost of the Sanctuary came and knocked at the gate for the Priests that were in the place of burning (the holy things,) and they opened unto him. He took a key and opened the little gate, that was between the place of burning and the court-yard, and went from the burning place into the court-yard, and the Priests went in after him. And two torches of fire were in their hand, and they divided themselves into two companies; one company went Eastward, and another Westward; and they searched and went thorough all the court-yard, till both companies came to the place where they mad• the Priests Meat-offering (spoken of in Levite. 6. 20. 21.) When both sides came thither, they said, Peace, all is peace, and they set those that made the Meat offering, to make the same. After this order did they every night, save the nights of the Sabbath: for then they had not fire (torches) in their hand, but searched with the lamps that were lighted there on the evening of the Sabbath.* Maimonides Tom. 3. in Beth habchirah, *ch. 8. no servant wrath anymore]* for transgressing, as in former time, when servant wrath went out from the Lord, *Num.* 16. 46. See also *Num.* 8. 19.

Vers. 6. *I have taken]* instead of all the first-born of Israel, who otherwise should have ministered unto me: see *Num* 3. 12. and the annotations there. *a gift for Jehovah]* or, *unto Jehovah,* as the Greek saith, *to the Lord;* the Chaldee, *before the LORD.* See *Num.* 3. 9. 12. and 8. 13, 16, 19. where they were *offered* unto the Lord, and *given* unto him, and by him *given unto Aaron.*

Vers. 7. *within the veil]* not only the *second veil* (as it is called in *Heb.* 9. 3.) but the first veil, within which *the Priests went always, accomplishing the services, Heb.* 9. 6. as *to burn incense, Luk.* 1. 9. to trim the lamps, *Exod.* 27. 20, 21. to set on the Shew-bread every Sabbath, *Lev.* 24. 8. 9. and the like. *I have given]* Hebr. *I will give•;* which form of speech noteth a continuance of the gift. *a service of gift]* a service freely given you; which Sol. Rashi and Chazkuni explain thus; *I have given it unto you by gift, that none should say, ye are come into it of yourselves. the stranger]* any Israelite, Levite, or whosoever is not of Aaron's seed: see the notes on *Num.* 3. 10.

Vers. 8. *I have given]* after the office of the Priests and Levites prescribed, God here provideth for their maintenance and livelihood, which they should have from the people for their service. The equity whereof remaineth perpetual, as the Apostle observeth, saying, *Do ye not know that they which minister about holy things, eat of the things of the Temple? and they which wait at the Altar, are partakers with the Altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel, 1 Cor. 9. 13, 14. the charge]* Hebr. *the keeping,* (or *observation) of mine heave-offerings;* which the Greek translateth, *the keeping of my first-fruits;* in Chaldee, *the keeping of my separated things.* They are said to be a *charge* or *keeping,* because they were carefully to be taken and used holily, as gifts from the Lord. Sol. Rashi explaineth it, *which thou must keep in cleanness* (or *purity.)* Therefore they are called holy things, and were to be eaten (some of them) in the holy place, and by clean persons only; a sin *v. 9, 10, 11, &c.* And in the Hebrew Canons it is said, *It is unlawful to defile the heave-offering* (or *first-fruits) of the land of Israel, like as other holy things, or to bring it into the estate of uncleanness; but it is to be eaten being clean, and to be burnt if it be unclean.* Maimonides tom. 3. in Trumoth, 6. 12. *s. 1. of all the holy things]* or, *with all the holy things,* as Chazkuni here explaineth it: see the notes on *Num.* 5. 9. The Greek translateth, *of all things sanctified unto me by the sons of Israel. for the anointing]* that is, for the office sake whereunto thou art anointed: that as thou art consecrated with the holy oil, to attend upon mine holy things, *Lev.* 21. 10—12. so thou shalt have mine holy things to keep and live upon. Thus *anointing* is also used in *Lev. 7. 35. This is the anointing of Aaron, and the anointing of his sons.* For this cause the nation of the Jews was *cursed with a curse,* as having *robbed God,* because they kep• back their *tithes and offerings,* which they should have brought into *the storehouse,* that there might have been meat in the house of God for his ministers, *Mal.* 3. 8, 9, 10.

Vers. 9. *of the holy of holies]* Heb. *of the holiness of holinesses,* that is, of the most holy things; which the Greek translateth, *of the hallowed* (or *sanctified) holy* things. Some oblations in the Sanctuary are called *holy,* (and by the Hebrew Doctors, *light holy* things,) some *holy of holies,* that is, most holy things: of which difference, see the annotations on *Lev.* 6. 17. With these he here beginneth, which the Priests only were to eat, and that within the Sanctuary, *verse.* 10. then he proceedeth to the light holy things, which the Priests and their families were to eat

within the campe, (and in ages following, within the walls of Jerusalem:) last of all he speaketh of other gifts, which were common, and might be eaten by any, and in any place, *verse 14. &c. from the fire]* in Chaldee, *left* (or *remaining) from the fire,* meaning the fire of the Altar, where some part of the most holy things were burned to the Lord. *every oblation]* This may be understood •s the general; and the Meat-offering, Sin-offering, &c. as the particulars thereof: or, if it be meant of things different, it may be referred to those oblations appointed for the Congregation in *Levite.* 23. 17—20. Thus Rashi here explaineth it, *the Peaceofferings of the congregation.* And there were no Peace-offerings of the Congregation, but only those mentioned in *Levite.* 23. as is noted on *Lev.* 4. 14. and 23. 19. But Chazkuni understandeth it of the two loaves, in *Levite.* 23. 17. and of the Shew-bread, saying, *What oblation is this? We find afterward the Sin-offering,* (to be expressed,) *and after that the Trespass-offering, which were holy of holies. If* (we understand it) *of the Burnt, offering, that was not eaten: if of the Peace-offerings, they were not holy of holies. Behold he speaketh not but of the two loaves, (Levite. 23.) and of the Shew-bread.* Now both these were most holy, and for the Priests only to eat, as is shown on *Lev.* 23. 20. and 24. 9. *Meat-offering]* the remainder whereof was most holy, for the Priests only to eat in the holy place, by the Law in *Lev. 6. 16, 17. Sin*-offering] which the Priests were to eat also in the holy place, as in *Lev. 6. 26. Trespass*-offering which likewise was most holy, and for the Priests only to eat, as the Law showeth in *Lev. 7. 16. which they shall render]* or, *shall return (shall restore) unto me.* This may be referred to the sacrifice forementioned: and by reason of this word re••• (or *restore,)* and for that the Greek translateth i•, *whatsoever* things *they shall render to me;* it may in special be understood of that *ram of atonem* 〈...〉 which was given for a Trespass-offering, when 〈◊〉 man restored unto the Lord the thing which he had robbed; according to the Law in *Num.* 5. 8 compared with *Lev.* 6. 2,—6. And unto that par••cular, do Rashi & Chazkuni here refer it. N•• that ram was most holy, because it was a Trespass offering: but the thing it self which was stolen, and restored to the Priest, was of the common things, as after shall be shown.

Vers. 10. *In the holy of holies]* Observe how the Court of the Sanctuary is here called the *holy of holies,* or most holy place, in respect of the Camp of Israel and city Jerusalem, which were holy places, for the light holy things, as the Passover, Peace-offerings, and the like, to be eaten in; as also in comparison with the *great court* for the people which was without the *Priests court, 2 Chron. 4. 9. Ezek.* 42. 14. For that which is commonly called *the holy of holies,* or most holy place, (which was in the Tabernacle *after the second veil,)* was not a place to eat in, or for any to come into, save for the high Priest once in the year to make atonement, *Levite. 16. Hebr.* 9. 3. 7. Neither might they eat in the Tabernacle, but in the Court; and that is here meant, as the Law showeth, *In the holy place in the court of the Tent of the congregation they shall eat it, Levite.* 6. 16. And in the court of the Temple there were chambers for such uses, *Nehem.* 13. 5, 9. whereupon in *Ezek.* 42. 13. he speaketh of *holy chambers, where the Priests that approach unto the LORD shall eat the most holy things; there shall they lay the most holy things, and the Meat-offering, and the Sin-offering, and the Trespass-offering, for the place is holy.* And whereas Ezekiel there prophesieth of the third Temple, the Temple of the Gospel which Christ should build, at which time the legal Priesthood of Aaron should have an end, *Heb.* 7. these ordinances did signify (besides the Ministers maintenance forespoken of, 1 *Cor.* 9. 13, 14.) that they which

should by Christ be made Priests unto God his Father, *Rev.* 1. 6. (as all true Christians are, 1 *Pet.* 2, 5, 9.) should be made partakers of Christ (who is both our Meat-offering, our Sin & Trespass-offering;) and feeding on his flesh by faith, should be nourished unto life eternal, *John.* 6. 35. 50. 51. compared with *Heb.* 13. 10.—15. *every male]* and not the female: for the Priests wives & daughters might not eat of the most holythings, as they did of the holy and common things, *v. 11. 13, 19. Lev.* 6. 18, 29. and 7. 6. But now for our partaking of Christ, *there is neither male nor female,* for we *are all one in Christ Jesus, Gal. 3. 28. holy]* Hebr. *holiness;* in Greek, *holy* things *shall they be unto thee:* meaning that only the Priests, and they in their holiness and cleanness should eat thereof. The blemished Priests might eat, but the unclean might not eat, *Lev.* 21. 21, 22. & 22. 3—6. The flesh i• self also must be holy, for if any unclean thing touched it, it was burnt and might not be eaten, *Lev.* 7. 19.

Vers. 11. *And this]* Here he passeth on to the light holy things, which might be eaten by the Priests, male & female, without the Sanctuary. *the heave-offering of their gift]* that is, which the Israelites give to the Priest out of their heave-offerings: such were (as Rashi also here explaineth,) *the heave-offering of the sacrifice of confession, & of the peace-offerings, and of the Nazarites ram:* whereof see *Lev.* 7. 11, 12, 14. 32, 34. & *Num.* 6. 17—20. In *Deu.* 12. 6. 17. there is mentioned *the heave-offering of your hand,* wch is meant of the *first-fruits* spoken of in *Deut.* 26. See the annotations on those places. *the wave-offerings]* as the breast of the Peace-offerings, *Levite.* 7. 30, 31, 34. for that was waved, as the shoulder was heaved. *thy daughters]* understand, whiles they remained in their fathers house: but being married to strangers, they might not eat of the holy things; see *Levite. 22. 12, 13. every clean* person] though the Priests slave, bought into, or borne in his house; but no stranger, nor hired servant, *Levite.* 22. 10. 11. neither might any unclean person eat of it, *Lev.* 7. 20, 21.

Verse 12. *All the fat]* that is, as the Chaldee expoundeth it, *All the best;* which the Greek translateth, *All the first-fruits.* The *fat* is often used for that which is good, and best of things; not of beasts only, but of *wheat,* as *Deut. 32. 14. Psal.* 81. 17. and 147. 14. and here, of *oil* and *wine;* and so of the *land* in general; as *Gen.* 27. 28. and 45. 18. And as after God saith to the Levites, in *v. 30. whē ye have heaved the fat thereof:* so this concerned all the people, that they should do the like. *They heave not up any but the fairest,* saith Maimonides in Trumoth, *ch. 5. sect.* 1. See the annotations on *Gen. 4. 4. the new oil]* in Greek, *the oil:* so after, *of the wine.* The Law concerning these, is repeated in *Deut.* 18. 4. thus; *The first*-fruits *of thy corn, of thy new wine, and of thy new oil. &c. shalt thou give unto him,* that is, unto the Priest. Under these three, all other of like sort are comprehended; which the Hebrews explain thus: *All man's meat that i• kept, which groweth out of the earth, is bound* (to pay) *the Heave-offering* (or first-fruits.) *And it is a commandment to separate out of it the first-fruits for the Priest, Deut. 18. 4. As corn, wine and oil are man's meat, and grow out of the earth, and have owners, as it is written, THY CORNE: so whatsoever is of like sort, is bound (to pay) the heave-offering, and likewise the tithes.* Maimonides in Trumoth, *ch. 2. s.* 1. See after on *v.* 21. for the tithes. As for the first-fruits wch the owners brought into the Sanctuary, *Deut.* 26. the Hebrews say, they were but of *seven things* only, as is noted on *Ex.* 22. 29. Observe therefore a difference between the first-fruits left for the Priests, & the first-fruits brought before the Lord, & there given to the Priest: for these were two gifts, as after shall be shown. *the first*-fruits] called in Hebrew, *Reshith,* that is, *the first* or

the *beginning:* after in *v.* 13. he speaketh of *first-fruits,* called in Hebrew *Biccurim;* of them he saith, *which they shall bring unto Jehovah,* to wit, into the Sanctuary, according to the Law in *Deut. 26. 2. 3, &c.* of these he saith, *which they shall give unto Jehovah;* for they were not bound to bring them out of their place, but the Priests came where they were, and took them. These (for distinctions sake) the Hebrews call *the great heave-offering;* the other they call *the first-fruits.* So in this place, Sol. Rashi saith, *the first*-fruits *of them, this is the great heave-offering.* And of these, the Hebrew Canons say, *The Israelites are not bound to take pains about the Heave-offering, and to bring it from the corn-floor to the City, or from the wilderness to the inhabited land; but the Priests go out to the corn-floores, and the Israelites give them their portion there. And if (the Priests) come not, then he separateth it, and leaveth it in the cornest••re. And if there be wild beasts or cattle that wi•• devour it there, and there be none to keep it from them, our wise-men have ordained, that they should then bring it to the city, and be paid of the Priest for the bringing of it. For if he separate it, and leave it for the beasts, be profaneth the name (of God.)* Maimonides in Trumoth, *ch. 12. sect.* 17 For the practice of these ordinances, see *Nehem.* 10. 35,—39. how the people brought their first-fruits and tithes to the nouse of God. *which they shall give]* The Law saith not how much they should give, but leaveth it to the people's liberality. Howbeit in *Ezek.* 45. 13. it is written, *This* is *the Heave-offering which ye shall heave up; the sixth part of an Ephah of an Homer of wheat,* &c. that was the sixtieth part; for an *Homer* contained ten Ephahs, *Ezek.* 45 11. whereupon the wise-men of Israel ordained that none should give for his first-fruits, less than the sixtieth part. *The great Heave-offering hath no set measure by the Law; for it is said (in Deut. 18. 4.) The first (fruits) of thy corn,* &c. *But a man may not separate, save according to the measure which our wise-men have set,* &c. *And what measure is that? A good eye* [that is, a liberal person] *one of forty, and a mean* (eye) *one of fifty; an evil* [eye, that is, a niggard] *one of sixty. And he may not give less than one of sixty.* Maimonides in Trumoth, *ch. 3. s.* 1, 2. The like measure they set for the other First-fruits brought into the Sanctuary. Maim. in Biccurim (or *First-fruits) ch. 2. s.* 17. See the notes on *Exod.* 22. 29. According hereunto is that saying of Ben Sirach, *give the Lord his honor with a good eye, and diminish not the first-fruits of thine hands, Ecclus. 35 8. unto Jehovah]* They were given unto the Lord, in that they were given by his appointment to his Priests, for their *anointing (ve s.* 8.) and service in his Sanctuary: therefore they were holy. For this cause the Priests were not to receive them after any base or servile manner, but as gifts due to the Lord, and to them from him; and as the Hebrew Canons show, the Israelites *were to give them their portion with honor. And it was unlawful* (for the Priests or Levites) *to snatch away the heave-offerings, or the tithes: yea if they did but ask their portion with their mouth, it was unlawful; but they were to receive them with honor. For at the Lord's table they did eat, and at his: able they did drink; these gifts were the Lord's, and he did vouchsafe them unto them; as it is written, I have given unto thee the charge of mine heave-offerings, (Num.* 18. 8.) Maimonides in Trumoth, *ch. 12. sect.* 18, &c. *given unto thee]* namely, for the Priest to eat, drink, and anoint himself with them, according to the ordinary use of the creatures. *The* (great) *Heave-offering is given for meat, and for drink, and for anointing: for, anointing is as drinking, as it is said, And let it enter as water into his inward part, and as oil into his bones, (Psal. 109. 18.) And drinking is comprehended under eating; that he is to eat that which is wont to be eaten, and drink that which is wont to be drunk, and anoint with that which they use to anoint with, not with wine or vinegar. But they anoint with oil that is clean, and burn (in lamps) that which is unclean.*

Maim. in Trumoth, *ch. 11. sect.* 1. Who they were that might eat, and who might not eat of these Heave-offerings, i• shown in *Levite.* 22. 3, &c.

Vers. 13. *The First-fruits]* These were another gift, which the people brought into the Sanctuary, made concession over them to the Lord, and then gave them to his Priest: whereof see *Deut.* 26. 〈◊〉 . &c. These were paid before all other duties, before the great Heave-offering fore-mentioned, or the tithes after spoken of in *verse.* 21. The Hebrews say, *When men separate the Heave-offering, and the Tithe, they are to separate them in order: as, he separateth the First-fruits* [spoken of in *Deut. 26.] first of all, and after them, the great Heave-offering; and after that, the first tithe* [which was given to the Levites, *verse. 21.] and after that, the second tithe, or tithe of the poor,* [whereof fee *Deut.* 14. 22, 23, 28, 29.] Maim. in Trumoth, *ch. 3. sect. 23. shall eat it]* in Greek, *shall eat them.* Of the clean person in the Priests house, see *verse.* 11. The eating of these first-fruits, was to be only in Jerusalem, the holy City: *and whosoever eateth of that gift wherein holiness is, blesseth (God) who sanctified them with the sanctification of Aaron, and commanded them to eat so or s•.* Maim. in Biccurim, *ch. 1. sect.* 2.

Vers. 14. *devoted thing]* in Hebr. *Cherem:* of this the Hebrews say, some things were devoted absolutely; and such are spoken of here, and given to the Priests: some things were devoted in special unto God, or to his Sanctuary; and they, o• the price of them, went to the Sanctuary. See the Annotations on *Lev. ch. 27. verse.* 28. &c. *shall be thine]* The use of these is not restrained to the Sanctuary, or holy City, or to the Priests alone; but (by the Hebrews) these were the Priests due *in every place,* and were *common things.* Maimonides in Biccurim, *ch. 1. sect.* 7.

Vers. 15. *that openeth the womb]* Hebr. *every opening of the womb;* which the Greek translateth, *everything that openeth every womb* (or *matrice.)* Hereby the *first-borne* only is meant, as the Law showeth in *Exo.* 13. 2. and such as were *males, Deut. 15. 19. Exo. 34. 19. redeeming thou shalt redeem,]* that is, thou shalt surely, or in any case redeem: the father was to give, the Priest to take the redemption money. It figured the redemption of God's people, called *the Church of the first-borne, which are written in Heaven, Hebr.* 12. 23. who are *not redeemed with corruptible things, as silver and gold,* &c. *but with the precious blood of Christ, 1 Pet.* 1. 18, 19. So being *bought from among men,* they are *the First-fruits unto God, and to the Lamb, Rev. 14. 4. of the unclean beast]* this is translated in Greek, *of unclean beasts,* as implying all sorts: elsewhere the Law mentioneth *the Ass,* it may be for an instance, *Exod.* 13. 13. and 34. 20. But the Hebrews say, *The unclean bea• spoken of here, is the Ass only.* Maim. in Biccurim, *chap. 12. sect. 3. thou shalt redeem]* the Ass, was to be redeemed *with a Lamb,* or else, the owner was to *break the neck* of the Ass: see the notes on *Exod.* 13. 13. and 34. 20. The Hebrews say, *These two commandments* (of redeeming it with a Lamb, or of breaking the neck of it,) were *of force in every place, and at every time: and the commandment of redeeming it, was before the commandment of breaking the neck of it. The Lamb wherewith it was redeemed, was given to the Priest, Numb. 18 15. The first-borne Ass was unlawful to be used (or made profit of) till it were redeemed. And if he sold it before it were redeemed, the price of it was unlawful* &c. *Priests and Levites are freed from redeeming the first-borne Ass; for it is said (in Num. 18. 15.) The first-borne of man, and she first-borne of the unclean beast, thou shalt redeem. Whosoever was charged to redeem the first-borne of man, was likewise for*

the unclean beast: and he that was free frō the one, was free from the other. Maim. in Biccurim, *ch.* 12. See other things noted hereabout, on *Exod.* 34. 20.

Vers. 16. *Redeemed of him]* or *of them,* meaning the men fore-spoken of: the Greek translateth, *the redemption of him:* and Targum Jonathan addeth for explanation, *of the son of man. from a month old]* Hebr. *from the son of a month.* See the Annotations on *Lev. 27. 6. the silver of five shekels]* that is, *five shek•ls of silver.* This sum was before given for every first-borne, *Num. 3. 46. 45. twenty gerahs]* The *gerah* weighed 16. barley-cornes, the shekel of the Sanctuary (or holy shekel) weighed 320. barley-cornes, as is before noted on *Levite.* 17 25. The Hebrews hold that this redemption of the son, might be *either with money, or monies worth, so as it were of moveable goods, but not with lands, nor with servants, nor with bills (or writings;) and if he redeemed his son with them, he was not redeemed.* Maim. in Biccurim, *c. 11. sect.* 6 Now because the tribe of Levi was taken in *stead* of all the first-borne of Israel, *Numb.* 3. therefore they and their seed were freefrom this redemption: and so the Hebrew Canons say, *Priests and Levites are freed from the redemption of their sons.* And further, *an Israelite that cometh of a woman of Levi, is free; for the case dependeth not on the father, but on the mother; as it is said, That which openeth the womb* &c. Maim. *ibidem, cap. 11. sect.* 9.

Vers. 17. *the firstling]* or, *the first-borne:* in Greek, *the firstlings of cowes,* &c. understand, being a male firstling, as *Exod.* 34 19. otherwise it was not sanctified, or given to the Priest. *A firstling which is both male and female hath no holiness in it at all; but it as a female, whereto the Priest hath no right.* Maim. in Becoroth, *ch. 2. s. 5. shalt not redeem]* thou mayest not give the worth of it, or any other for it, but the beast it self is to be given: neither may the owner use, or make profit of it, or of the ••oll, or anything thereon, *Deut. 15. 19. they are holy]* and therefore must be hallowed (or sanctified) to the Lord, *Exod.* 13. 2. The Hebrews say, A man *is commanded to sanctify the first-borne of his clean beast, and to say, Behold, this is holy. All are bound (to sanctify) the firstling of a clean beast; both Priests Levites, and Israelites: although the firstling is the Priests. If he have a firstling borne, he is to offer the blood & fat (on the altar,) and to eat the rest of the flesh according to the Law of the Firstlings.* Maim. in Bechoroth, *c. 1. s. 4. 7. a savor of rest]* that is, as the Greek translateth, *of sweet smell;* which the Chaldee explaineth, *that it may be accepted with favor before the LORD.* But if it were blemished, it might not be offered by the Law, *Lev.* 22. 20, •1 &c. What did they then with their blemished firstlings? The Law showeth in *Deut.* 15. and the Hebrews explain it, *The firstling o• the clean beast is slain in the court-yard (of the Sanctuary,) as other light holy things: they sprinkle the blood, and burn the fat, and the residue of the flesh is eaten by the Priests. If the firstling have a blemish, whether it be borne with his blemish, or a blemish* ⟨◊⟩ *on it after it is perfect, yet it is the Priests. If he* ⟨◊⟩ *he may eat it in any place, or he may sell it; or feed others with it, whom he will, though it be an keathen: for it is a common thing; as it is written (* ⟨◊⟩ *Deut. 15 21, 22.) And if there be any blemish therein,* &c. *thou shalt eat it within thy gates, the unclean and the clean shall eat it alike, as the Roe-bucke, and as the Hart: and loe that is the Priests goods.* Maimon. in Bechoroth, *ch. 1. s•ct.* 2, 3.

Vers. 18. *as the wave-broast]* the parts of the Peace-offerings given to the Priests, *Levite.* 7. 34. Set also before, on *verse.* 11.

Vers. 19. *All the heave-offerings]* the Greek and Chaldee expound it, *Every separated thing.* This conclusion implieth all other holy gifts, expressed in other places of the Law, though not particulared here. And this showeth God's bounty to his Priests, in allowing them so large means of livelihood, for their service of him; *that they might be encouraged in the Law of the* Lord as is said in 2 *Chro.* 31. 4. There was none of them that did *shut the doors* of God's Sanctuary, or *kindle* fire on his *altar for naught. Malac.* 1 10. And when the people neglected their duty, in not giving such things as were appointed, then was *the house of God forsaken:* and the godly governors looked to the redress hereof, *Nehem.* 13. 10, 11, 12, &c. The Hebrew Doctors write of 24. several gifts, which God bestowed on the Priests, with the order and use of them all. *Four and twenty gifts were given to the Priests, and they are all expressed in the Law: and concerning them all, was the covenant made with Aaron. And whosoever eateth of any gift wherein holiness is, blesseth (God) who sanctified him with the holiness of Aaron, and commanded him to eat so and so. Eight of these gifts, the Priests did eat nowhere but in the Sanctuary, within the wall of the Court-yard. And fine gifts they did not eat but in Jerusalem, within the wall• of the city. And five gifts were not due unto them by the Law, but in the land of Israel only. And five gifts were due unto them, both within the land, a• a without the land. And one gift was due unto them from the Sanctuary. The eight gifts which they did not eat but within the Sanctuary, were these:*

- 1 The flesh of the Sin-offering, whether fowl or beast, (Levite. 6. 25, 26.)
- 2 The flesh of the Trespass-offering, (Lev. 7. 1, 6.)
- 3 The Peace-offerings of the congregation, (Levite. 23. 19, 20.)
- 4 The remainder of the Omor (or Sheafe, Levite. 23. 10, *&c.)*
- 5 The remnants of the Meat-offerings of the Israelites, (Levite 6. 16.)
- 6 The two Loaves, (Levite. 23. 17.
- 7 The Shew-bread, (Levite. 24. 9.)
- 8 The Lepers log of oil, (Levite. 14. 10. *&c.)*

These were not eaten but in the Sanctuary.

The five which they might not eat but in Jerusalem, [and before that, within the campe of Israel, to which Jerusalem afterward was answerable, as is noted on *Numb. 2. 27.] were these:*

- 1 The breast and shoulder of the Peace-offerings, (Levite. 7. 31. 34.)
- 2 The Heave-offering of the sacrifice of confession, (Levite. 7. 12. 14.)
- 3 The Heave-offering of the Nazarites Ram, (Numb. 6. 17. 20.)
- 4 The First long of the clean beast, (Num. 18. 15. Deut. 15. 19, 20.)
- 5 The First-fruits, (Num. 18. 13.) These were not eaten but in Jerusalem.

The five things due from the land of Israel only, were:

1 *The Heave-offering (or First-fruits, Numb.* 18. 12.)

2 *The Heave-offering of the Tithe, (Numb.* 18. 28.)

3 *The Cake, (Numb. 15. 20.) And these three were holy.*

4 *The First of the Fleece, (Deut.* 18. 4.)

5 *The field of possession, (Numb. 35.) and both of these were common. These were not due unto them by the Law; save in the Land of Israel.*

The five things due to the Priests in every place, were;

- 1 The gifts (of the beasts slain, Deut. 18. 3.)
- 2 The redemption of the First-borne son, (Numb. 18. 15.)
- 3 The Firstling of the Ass, (Exod. 34. 20. Num. 18.)
- 4 The restitution of that which is taken by rapine from a stranger, (Num. 5. 8.)
- 5 The devoted things, (Num. 18. 14)

These five are common things, in all respects.

Th▪ gift due unto them from the Sanctuary, was;

1 *The skins of the Burnt-offerings, (Levite. 7. 8.) And the same Law was for the skins of the other most holy things: they all were the Priests.*

The gifts which the females had part in, as well as the male (Priests) were five. 1 The Heave-offering (or first fruits.) 2 The Heave-offering of the tithe. 3. The cake. 4 The gifts of the beast, (Deut. 18. 3.) 5. And the first of the fleece. Maimonides in *Biccurim ch. 1. sect.* 1. &c. *a covenant of salt]* that is, a stable, firm and incorruptible covenant. So the kingdom over Israel was given to David and to his sons, *by a covenant of salt, 2. Chron.* 13. 5. and there the Greek explaineth it, *an everlasting covena* 〈...〉 .

Vers. 20. *Thou shalt have]* This concerneth not so much Aaron himself, (who died before he came into the Land, *Numb.* 20. 28.) as his posterity; and not them only, but all the Levites; as alter Moses showeth in *Deut. 18. 1. The Priests the Levites; all the tribe of Levi, shall have no part, nor inheritance with Israel. inheritance in their land]* which was divided by lot to the other tribes, according as God numbered them, when the tribe of Levi was numbered apart, *Numb.* 26. 53, 55, 57, 62. Notwithstanding, they had cities to dwell in, and suburb given from the other tribes, *Num.* 35. and in *Ezek.* 48. 10. &c. an *holy oblation* out of the spiritual land, is given to the Priests and Levites. *a part* or, *a portion, a share among them.* This word, though often it be spoken of a part or portion of land, as in *Ios.* 15. 13. and 19. 9. and 18. 5. &c. yet also it is meant of a part in the spoils or prey, as in *Numb. 31. 36. 1 Sam.* 30. 24. And so it seemeth to be intended here, of the spoils gotten by war of the Canaanites, which were of great worth, as

appeareth by *Deut.* 2. 35. and 3. 7. and 6. 11. so that Joshua said to some of the people, *Return with much riches unto your tents, and with very much cattle, and with silver, and with gold, and with brass, and with iron, and with very much-raiment,* &c. *Ios.* 22. 8. yet Levi might have none, because the Lord had given him his portion in the holy things; and he was *to war* another *warfare* in the Lord's Sanctuary, *Numb.* 4. 23. and according to the Apostles doctrine, *No man that warreth, entangleth himself with the affairs of* this *life; that he may please him who hath chosen him to be a soldier, 2 Tim.* 2. 4. O• this matter the Hebrews say; *All the tribe of* ⟨◊⟩ *are warned that they have no inheritance in the land of Canaan; likewise they are warned that they take no part of the spoil, at the time when they conquer the cities, Deut. 18. 1. And a son of Levi, that taketh a part of the spoil, is to be beaten: and if he have received an inheritance in the land, they are to taken away from him. It seemeth unto me, that these things are not spoken but of the land, which was promised by covenant to Abraham, Isaac and Jacob▪* &c. *But all other lands; which any of the Kings of Israel should subdue, the Priests and Levites were for those lands, and the spoils of them, like all other Israelites. And why had Levi no right of inheritance in the land of Israel, and spoils thereof, with his brethren? Because he was separated to serve the LORD, and to* ⟨◊⟩ *ster unto him, and to teach his right ways, and his just judgments unto many,* as *Deut. 33. 10. Therefore were they separated from the ways of the world; they wage not war, like other Israelites, neither have they inheritance,* &c. *but they are the Lord's power* ⟨...⟩ *written, Bless, Lord, his power, Deut. 33. 11. and the blessed (God) himself is their reward, as he saith, I am thy part and thine inheritance.* Maimonytom. 3. Treat. of the *Release and Jubiliee, ch. 13. sect.* 10, 11, 12. So in *Ezek.* 44. 28. God saith of the Priests, *ye shall give them no possession in Israel, I am their possession. 1 I* am *thy part]* both by the g•ts foreappointed, (as is said in *Deut. 18. 1. the Fire*-offerings *of Jehovah, and his inheritance, shall they eat;)* and by other blessings, wherewith he would abundantly recompense their worldly want, administering unto them his heavenly graces. Hereupon the godly testified their faith, and hope in God, by these and such like speeches; *God* is *my part for* ⟨...⟩ *Psal.* 73. 26. Thou art *my part, in the land of the living, Psal. 1. 42. 6. Jehovah is my part, saith my* ⟨...⟩ *therefore will I hope in him, Lament. 3. 24.* ⟨...⟩ *at thy word,* ⟨◊⟩ *that findeth great spoil, Psalm.* 119. 162.

Vers. 21. *And to the sons of Levi]* Now followeth the Law concerning the Levites, who were joined to the Priests in service, and so in provision for their maintenance. And this word *And,* Ch•zkuni her ⟨...⟩ teth as an addition to that which went before; saying that *the covenant of salt forever, was to the Levites also. all the tenth]* or, *all the tithes.* This is the first tithe which the Israelites paid to the Levites; after which they separated a second tithe, which they themselves did eat before the Lord, the first year and the second, and every third year gave it to the Levites and poor: whereof see *Deut.* 14. 22, 23. &c. Touching this, the Hebrews say, that the Israelites, *After they had separated the great Heave-offering* (or First-fruits spoken of in *Numb. 18. 12.) they separated one of ten out of that which remained, and this is called the first tithe; and it is that which is spoken of in Numb. 18. 24. and this tithe was for the males and females of the Levites. They pay no tithe but of the choice (or best,) as it is said (in Numb. 18. 30.) When ye have heaved the fat thereof,* &c. *as the tithes which the Levites separate, is to be of the fat thereof; so the tithe which the Israelites separate from the floor or wine-press, is to be of the fat. They pay not the tithe but by measure, or by weight, or by number. He that separateth this tithe, blesseth (God) first, as*

they use to bless for other commandments: so he blesseth for the second tithe, and for the poor men's tithe, and for the tithe of the tithe, he blesseth for everyone severally. Maim. tom. 3. Treat. of Tithes, *chap. 1. sect.* 1. 13, 14, 16.

Vers. 22. *not come nigh anymore]* to serve in the Tabernacle, as they did in the rebellion of Korah, *Num. 16. to bear sin]* that is, lest they suffer the punishment for their sin. So in *verse. 23. bear their iniquity;* as in *v. 1. to die]* or, *and die;* see the notes on *Gen.* 2. 3. this showeth the punishment to be death: the Greek translateth it, *deadly* (or *death-bringing) sin.*

Vers. 23. *bear their iniquity]* that is, bear the punishment of their own iniquity, if they transgress; and of the people's, if they suffer them to transgress. Thus Sol. Rashi expoundeth it; *They the Levites shall bear the iniquity of the Israelites; for it is their duty to warn strangers from coming near unto them.*

Vers. 24. *Heave up]* in Greek and Chaldee, *separate unto the Lord:* so in *verse.* 26. This showeth the tithes to be an oblation to the Lord, and a sign of the Israelites homage, subjection and thankfulness unto him for his blessings. And upon this ground, the Apostle proveth Melchizedek to be a greater Priest than Abraham, or Aaron; because Abraham (and all the Levites & Priests in his Ioynes) paid tithes to Melchizedek, *Gen. 14. Heb. 7. Now consider how great this* man *was, unto whom even the Patriarch Abraham gave the tenth of the spoils; Heb.* 7. 4.

Vers. 26. *the tithe of the tithe]* or, *a tenth* part *of the tenth.*

Vers. 27. *as the fullness]* or, *as the plenty,* that is, the plentiful increase; or, the full that is ripe liquor: the Greek translateth it, *as the separated thing.* Sol. Rashi saith, *Fullness meaneth the ripe fruit, which is full.* See the notes on *Exod.* 22. 29. where this word is also used for *Full ripe fruit.* From hence the Hebrews gather, that seeing the Levites first tithes, (out of which they paid the Priests tithes,) were as the corn of the floor, and liquor of the press; therefore they were as common things. *The first tithe is lawful to be* 〈◊〉 *by Israelites, and lawful to be eaten in uncleanness, for there is in it no holiness at all: and wheresoever holiness, or redemption of the tithe is spoken of,* [as in *Levite. 27.] it is not meant but of the second* 〈...〉 *they count the first tithes as common things, because it is said, And your heave-offering shall be reckoned unto you as the corn of the floor* &c. *as the floor and▪ wine-press are common for everything, so the first tithe (out of which the heave-offering is taken) is common for everything.* Maimonides 〈◊〉 . of Tithe, *chap. 1. s.* 2. This is to be understood, after the Levites had separated the tenth of the tithe, then the rest should be common, like the corn of the floor, as is explained in *verse.* 30.

Vers. 28. *Thus you also]* or, *So you also;* you Levites as well as the other Israelites, though you have no inheritance in the land, yet shall you honor the Lord with an heave-offering out of your first tithe: and it shall be reckoned or imputed unto you, as if you had lands and possessions, and offered tithes out of them. *to Aaron]* and so to his posterity the Priests, as was observed in the ages following, as it is written, *And the Priest the son of Aaron, shall be with the Levites, when the Levites take tithes; and the Levites shall bring up the tithe of the tithe, unto the house of our God, to the chambers into the treasure-house, Nehem.* 10. 38. Thus also are we to understand the Apostle, when he saith that the Priests, *the sons of Levi who receive the office of*

Priest-hood, have a commandment to take tithes of the people according to the Law, &c. *Heb.* 7. 5. that the Levites took them of the people immediately, and the Priest mediately, in taking the tithe of the tithe from the Levites, as this place showeth, compared with *Nehem.* 10. 37, 38.

Vers. 29. *Out of all your gifts*▪ This is more general, and seemeth to imply, besides the tenth of their tithe, the tenth also of other things, as of their own ground, the suburbs and fields which were given to the Levites, *Num.* 35. 4. So Chazkunt here saith, *Out of all your gifts, ye shall heave up: to teach that even of the fruit that grew in the fields of the suburbs of the Levites cities, they were bound to give unto the Priests*▪ &c. And it is proportionable, that as God was to be honored with the tithes of other men's lands, so of the Levites, that they also hereby might signify their homage and thankfulness to God. Yea the Hebrews bring the Priests themselves also under this duty, saying; *Levites and Priests do separate the first tithe, for to separate out of it the heave-offering of the tithe. And so the Priests do separate the other heave-offerings & the tithe for themselves, that the Priests may receive of all. Lest they should eat their fruits untithed, the Scripture saith, Thus you also shall heave up (Numb. 18. 28.) which we have heard expounded thus; YOV*▪ *these are the Levites; ALSO YOV, this implieth the Priests.* Maim. Treat. of Tithe, *ch. 1. sect. 3. the fat]* that is, as the Chaldee expoundeth, *the best,* or *fairest:* in Greek, *the first-fruits:* see before, on *verse.* 12. & 21. So Chazkuni here saith, *Of all the best and of all the fairest thereof, ye shall separate out of it the hallowed part thereof; that it may be an heave-offering.*

Vers. 30. *the revenue]* in Greek, *the fruit of the threshing-floor.* This word *revenue,* as the Hebrews distinguish it, is corn *after it is cared; and after it is threshed and fanned, it is called (dagan) corn.* Maimonides tom. 1. in Beracoth, *ch. 3. sect.* 1.

Vers. 31. *in every place]* Sol. Rashi explaineth it, *though it be in the place of burial;* and that was an unclean place. The first tithes therefore which were paid to the Levi•es, might be eaten by them as common things, in every place: but the second tithe (which the owners separated after the first, and did eat themselves,) might not be eaten everywhere, but before the Lord only, that is, within the city of Jerusalem, after the Temple was built therein. See *Deut.* 14. 22, 23. &c. *your house]* that is, *your household;* as the Chaldee translateth it, *the men of your house. a reward]* or, *wages;* and so your due for your service: so the Apostle speaking of the honor due to the Ministers of Christ, saith, *The laborer is worthy of his reward, 1 Tim.* 5. 17, 18. and Christ himself sending his disciples to preach, said unto them, *And in the same house remain, •aing and drinking such things as they give: for the laborer is worthy of his reward. Go not from house to house, Luke* 10 7.

Vers. 32. *bear sin for it]* that is, bear the punishment of sin for the tithe; which the Levites should do, if they heaved (or separated) not a tenth part of the best of that tithe from it, as is before commanded. *profane the holy things]* Hebr. *the holinesses.* This is a general warning both to Priests and Levites, that the holy things of the people be not profaned by them, nor suffered to be profaned by others. And holy things might be profaned, if either they were eaten out of the time limited by God, as in *Lev.* 19. 7, 8. or if the Priests were unclean when they did eat them, as *Lev.* 22 2, 3, 9. or, if others did eat them, to whom they did not pertain; as *Levite.* 22. 10, 15, 16. or if other the like unlawful actions were done or suffered. The Ministers of God therefore had this charge upon them, by all means to sanctify the Lord, his

Tabernacle and holy things; that so they might procure the welfare and salvation both of themselves and others; as 1 *Tim.* 4. 16.

CHAP. XIX.

1. The Lord commandeth a red heifer to be slain by the Priest, some of her blood to be sprinkled, the residue with her body to be burned, together with Cedar wood; byssop and scarlet; and the ashes of all these to be gathered up and kept for the congregation, to make therewith a water of separation and purification from sin. 1• The Law for the use of it, in purification of the unclean by the dead.

〈 in non-Latin alphabet 〉

ANd Jehovah spake unto Moses and unto Aaron, saying; This *is* the ordinance of the Law, which Jehovah hath commanded, saying: Speak unto the sons of Israel, that they take unto thee a red heifer, perfect, wherein *is* no blemish, upon which never came yoke. And ye shall give her unto Eleazar the Priest, and he shall bring her forth, without the campe; and *one* shall slay her, before his face. And Eleazar the Priest shall take of her blood, with his finger, and shall sprinkle of her blood directly before the Tent of the Congregation, seven times. And *one* shall burn the heifer, in his eyes: her skin, and her flesh, and her blood, with her dung, shall he burn.

And the Priest shall take Cedar wood, and hyssop, and scarlet, and shall cast *them* into the midst of the burning of the heifer.

And the Priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the campe, and the Priest shall be unclean until the evening.

And he that burneth her, shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening.

And a man *that is* clean shall gather up the ashes of the heifer, and lay them up without the campe in a clean place; and it shall be for a reservation for the congregation of the sons of Israel, for a water of separation, it *is* a *purification for* sin. And he that gathereth [unspec] the ashes of the heifer, shall wesh his clothes, and shall be unclean until the evening: and it shall be unto the sons of Israel, and unto the stranger that s• j•urneth among them, for a statute *for* ever. He that toucheth the dead of any soul of man, he shall be even unclean seven days. He shall purify himself with it in the third day, and in the seventh day he shall be clean; and if he purify not himself in the third day, and in the seventh day, he shall not be clean. Whosoever [unspec] toucheth the dead, the soul of a man that is dead, and purifieth not himself, he defileth the Tabernacle of Jehovah, and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This *is* the Law: When 〈◊〉 man dieth in a tent, all that come into the tent, and all that *is* in the tent, shall be unclean seven days. And every open vessel, which *hath* no covering bound upon it, it *is* unclean. And whosoever toucheth in the face of the field, *one that is* slain with the sword, or a dead *body,* or a bone of a man, or a grave, he shall be unclean

seven days. And they shall take for the unclean *person,* of the dust of the burnt *heifer* of *purification for* sin; and he shall put thereto living water in a vessel. And a clean man shall take hyssop, and dip *it* in the water, and shall sprinkle *it* upon the tent, and upon all the vessels, and upon the souls which were there, and upon him that touched a bone, or *one* slain, or *one* dead, or a grave. And a clean *person* shall sprinkle upon the unclean, in the third day, and in the seventh day; and he shall purify him-*self* in the seventh day, and shall wash his clothes, and bathe *(his flesh)* in water, and shall be clean at evening. And the man that shall be unclean, and shall not purify himself, that soul shall even be cut off from among the Church, because he hath defiled the Sanctuary of Jehovah; the water of separation hath not been sprinkled upon him, he *is* unclean. And it shall be unto them for a statute *for* ever; and he that sprinkleth the water of separation, shall wash his clothes; and he that toucheth the water of separation, shall be unclean until the evening. And whatsoever the unclean *person* toucheth, shall be unclean; and the soul that toucheth, shall be unclean until the evening.

Annotations.

〈 in non-Latin alphabet 〉 Here is the 39 Section of the Law, after the Hebrews account: See *Genes.* 6. 9.

THe ordinance] or, *the statute, constitution,* the [unspec] *prescript ordinance;* in Greek, *the distinction of the Law.* As in the former Chapter God gave order for his Ministers, the tribe of Levi, by whom the service in his Tabernacle should be performed, and his people should come near unto him, to offer all their sacrifices: so here he giveth a Law for all men generally, how they should be purified from their uncleanness, whensoever they were to come into his Sanctuary with their sacrifices, and for the service of his holy Majesty; that their hearts might be confirmed in his grace, against their own infirmities. *take unto thee]* that is, take and bring unto thee: see the like phrase in *Gen.* 15. 9. and *Exod.* 25. 2. and *Levite.* 24. 2. This heifer was taken of the people, to show the interest that they all had in it; and by faith, in that which it figured, Christ. *a red heifer]* Targum Jonathan addeth, *a three yeereling:* so in the Hebrew canons they say, *It is commanded that the red heifer be of the third year, or of the fourth year, and it may be older.* Maimonides in Pharah adummah (or Treat. of the *Red heifer) chap. 1. sect. 1. perfect]* in Greek, *without blemish.* As all sacrifices were to be unblemished, *Levite.* 22. so this; but the perfection here spoken of, the Hebrews refer to the color also, that it be *perfect in redness, because if it have but two hairs black, it is unlawful,* saith Sol. Rashi. The same is affirmed also by Maimonides, *If it have two hairs white, or black•,* &c. *it is to be refused.* Maimonides in Pharah, *ch. 1. sect 2. no blemish] If it hath had a wenne* (or *wart) and it be cut off though red hair be grown in the place, yet is it disallowable. All blemishes that disable the holy things, disable this heifer. If it have been cut out of the mothers body, or been the price of a dog; or hire of an whore, (Deut. 23. 18.) or been torn, or been abused by man-kind (Levite. 20. 15.) it is unlawful. For whatsoever maketh holy things unlawful for the Altar, maketh the heifer unlawful.* Maim. in Pharah, *c. 1. sect. 6, 7. yoke]* that is, which hath not been used of men for any work: and this is peculiar to this heifer, for other sacrifices were not disabled by the yoke, or any work, save the heifer for expiation of murder, *Deut. 21. 3. This heifer excelleth other holy things, for work done by it, disableth it. As the yoke spoken of concerning the heifer, (Deut. 21.) maketh all other work like the*

yoke: so in this heifer, &c. *But the yoke disableth her, whether it be in the time of working, or not: whereas other works disable her not, save in the time of working. As, if one bind a yoke upon her, although she hath not ploughed with it, she is unlawful: but if one took her in to tread out corn,* (as *Deut. 25. 4.) she is not made disallowable, until he tread out corn with her; and so in all like cases.* Maim. in Pharah, *ch. 1. sect.* 7. As other sacrifices of beasts prefigured Christ, •o this in special figured him; *red*▪ in his human nature and participation of our afflictions, *Isaiah. 63. 1, 2. Heb. 2. 14. 17, 18. perfect* and *without blemish* of sin, both in his nature and actions, *Luke 1. 35. 1 Pet.* 1. 19. and 2. 22. without *yoke,* as being free from the bondage of sin and corruption, and from servitude to the ordinances of men in religion, and as doing voluntarily the things that pertained to our redemption, *Lam. 1. 14. John. 8. 33, 34, 35, 36. 1 Tim. 6. 1. 1 Cor.* 〈◊〉 *. 23. John.* 10. 17, 18.

Vers. 3. *unto Eleazar]* he was Aaron's son, [unspec] and by doing this work, he was unclean, *verse.* 7. wherefor Aaron himself, who was the high Priest, did it not. Hence the Hebrews say, that *An ordinary Priest was fit for to burn the heifer: for it is said, Give her unto Eleazar the Priest, and yet Aaron himself was living. And by word of mouth we have been taught, that this was done by Eleazar; and all other heiffers (were done) either by the high Priest, or by a common Priest. And he that did it, was arrayed with the four ornaments of a common Priest, whether he were the high Priest, or an ordinary Priest that did it.* Maimonides in Pharah, *ch. 1. sect.* 11. 12. It figured that the work of our redemption and purification from sin, should be the work of Christ's Priestly office, *Heb.* 9. 9, 13, 14. He in performing the truth of this type, was both Priest and sacrifice. *he shall bring]* The Greek translateth, *they shall bring;* and so after, *they shall slay;* as if, not Eleazar himself, but some other at his appointment did it. And the words following, *he shall slay her before his face,* seem to imply so much, that some other man did slay her before Eleazars face. And it is frequent in Scriptures to make one the doer of a thing, which he commandeth to be done; as Pilate gave the body of Christ to Joseph, *Mark.* 15. 45. that is, commanded it to be given, *Matth.* 27. 58. See the Annotations on *Exod. 7. 17. Gen:* 39. 22. and 48. 22. *without the campe]* which figured Christ's suffering without the gates of Jerusalem, *Hebr.* 13. 11, 12. So in ages following, they burned this heifer without Jerusalem, as in the Hebrew records it is said, *They burn not the Heiffer, but without the mountain of the house (of God,) as it is written, And he shall bring her forth without the campe, (Numb. 19. 3.) and they use to burn it on mount Olivet.* Maimonides in Pharah, *ch. 3. sect.* 1. Without the Campe, malefactors were to be put to death, *Lev. 24. 10. Num.* 15. 36. one *shall slay her] a stranger* (or *other man) did slay her, and Eleazar beheld it,* saith Sol. Rashi on this place. So in *verse. 5. he shall burn the heifer, in his eyes;* that is, another man shall burn her in Eleazars sight: which is confirmed by *verse.* 7, 8. where first *the Priest* (Eleazar) is commanded to wash his clothes, and after, he that burned her was to wash his clothes; so that these were divers men. Hence also the Hebrews say, *They may not slay two red heiffers at once, for it is written, And he shall slay her.* Maim. in Pharah, *ch. 4. sect.* 1.

Vers. 4. *with his finger]* figuring the *finger,* that is, the *Spirit* of our Priest Christ Jesus, whereby he hath sprinkled the way for us into heaven, and our hearts from an evil conscience, that we may have access thither by his blood, *Heb.* 9. 22, 23, 24. and 10. 19, 20, 22. For as *the fi•ger of God, Luk.* 11. 20. is interpreted *the Spirit of God, Matth.* 12. 28. so the finger of the Priest here,

signified the Spirit of our High Priest Christ, by the power whereof, our way is prepared into the kingdom of God, through the applying and sprinkling of his own blood, *Heb.* 12. 24. and 10. 19. 1 *Pet. 1. 2. 1 Cor.* 6. 11. The Hebrews gather from this precept, that it was *unlawful to receive the blood in a vessel, because it is said, the Priest shall take of her blood with his finger.* Maim. in Pharah, *ch. 4. sect. 4. directly before the Tent]* that is, towards the fore-part, or door of the Tabernacle. The Priest stood without the camp, where the heifer was slain, and there sprinkled towards the Sanctuary *seven times,* (which is a full and complete number, as is noted on *Levite.* 4. 6.) and that place being a figure of *Heaven, Hebr.* 9. 24. this sprinkling thitherward, typed out how liberty should be procured for God's people, *to enter into the holiest by the blood of Jesus, by the new and living way, which he hath consecrated for us. Hebr.* 10. 19, 29. By the Hebrew Canons, *If he sprinkled* (the blood) *and not towards the Sanctuary, it was unlawful. Likewise if he did slay or burn her, and not over against the Sanctuary, it was unlawful.* Maimonides in Pharah, *ch. 4. sect.* 5.

Vers. 5. one *shall burn]* that is, some shall burn in Eleazars sight; or, Eleazar shall cause it to be burnt before his eyes. For another man burned it, as appeareth by *verse.* 8. wherefore Targum Jonathan explaineth it, *another Priest shall burn.* The burning of the heifer *without the campe,* figured how *Jesus, that he might sanctify the people with his own blood,* should *suffer without the gate* (of Jerusalem,) *Hebr.* 13. 11, 12.

Vers. 6. *Cedar wood]* this, with the hyssop and scarlet following, were used in the cleansing of Lepers that were healed, *Lev.* 14. 4. See the Annotations on that place. The Cedar is one of the greatest and tallest trees (opposed to the hyssop as the lowest, 1 *King.* 4. 33.) it is durable wood and rotteth not, being *choice* (or *excellent) Song.* 5. 15. figuring the perpetual efficacy of the death of Christ, who *by one offering hath perfected forever them that are sanctified, Hebr. 10. 14. eyzop]* or *hyssop,* whereof see *Exod.* 12. 22. As here it was burned with the heifer, so after in *verse.* 18. a sprinkle was made with it, figuring the virtue and odour of Christ's death, to purge our sins, and to sprinkle our hearts *from an evil conscience, Hebr.* 1. 3. and 10. 22. *scarlet]* or, *twice* died *scarlet,* called in Hebrew *Sheni tholagnath;* whereof see *Exod.* 25. 4. This bloody color sometime signifieth *Sins, Isaiah.* 1. 18. and it is the death and blood of Christ that cleanseth us from all sin, *Rom. 6. 10. 1 John* 1. 7. the preaching hereof maketh the lips *like a thread of scarlet, Song 4. 3. into the midst of the burning]* The manner of burning this heifer in the ages following, is described by the Hebrews thus: They made a bank (or causey) from the mountain of the house of God (in Jerusalem) unto mount Olivet; [the mountain which our Lord Jesus used to frequent, *Luke 21. 37. Joh.* 18. 2. whither he went the night that he was betrayed •o death, *Luke* 22. 39, 40, &c. and it was *over against the Temple, Mar.* 13. 3. and from thence, after his resurrection, he ascended up into heaven, *Act.* 1. 9.—12.] and the heifer, and he that burned her, and all that assisted him in the burning of her, went out from the mount of the Temple, unto mount Olivet, upon that bank. *The Elders of Israel wen• before them on their feet to mount Olivet, and there was a place to baptize (or wash) in: and the Priest and they that assisted him to burn the heifer, went on the bank, and came to mount Olivet,* &c. *and the Elders imposed their hands upon the Priest, and said unto him, wash once. He went down and washed, and came up and wiped himself. And there was wood laid in a row, wood of Cedar, and Oke, and Firre-tree, and Fig-tree, which they took and made a pile of, like a tower;* &c. *and the fore-part was towards the*

West; [that was towards the Temple.] *Then they bound the heifer, and laid her upon the pile of wood, with her head to the South, and her face to the West; and the Priest stood on the East-side, with his face* ⟨◊⟩ *the West. He killed her with his right hand, and took the blood in his left hand, and sprinkled with the finger of his right hand, of the blood that was in* ⟨◊⟩ *palm of his left hand, seven times towards the* ⟨◊⟩ *holy place (of the Temple.) At every sprinkling,* ⟨◊⟩ *dipped his finger in the blood, and the residue of* ⟨◊⟩ *blood which was on his finger, was u•lawful to sprinkle with; therefore at every sprinkling he wiped his finger on the body of the heifer. When he had made an end of sprinkling, he wiped his hands on the heiffers body, and came down from the pile, and kindled the fire with small sticks, which he put under the sticks of the pile, and the fire began to burn, and the Priest stood a far off, and observed it, till the fire burned upon her, and her belly cleft asunder. And afterward he took Cedar wood and eyzop, not less than an hand-breadth, and wool died in scarlet, five sh•kels weight,* &c. *And he bound the eyzop with the Cedar, with the tongue [or long piece] of scarlet, and cast them into her belly, (Numb. 19. 6) And he cast them not in, before the fire was kindled upon the b* ⟨...⟩ *ke of her body, nor after that she was burnt to ashes; and if he did, it was unlawful; for it is said, into the midst of the burning, not before the fire is kindled on her body, nor after she is turned to ashes.* Maimonides in Pharah adummah, *ch. 3. sect.* 1, 2.

Vers. 7. *Wash his clothes]* which was a sign of purification from uncleanness, as is noted on *Lev.* 11. 25. and 15 5. The same was concerning him that burned the heifer, *verse.* 8. and the clean man that gathered up her ashes, *verse.* 9, 10. Hereby the imperfection of the Legal Priesthood was shown, in that the Priests which prepared the means of sanctification for the Church, were themselves polluted in the preparing and doing of them, as may be gathered by proportion from *Hebr.* 7. 27, 28. and 10. 1, 2, 3. The sin also of the Priests, and others that procured the death of Christ, (though it was the life of the world,) seemeth hereby to be signified, *Matth.* 26. 65, 66, &c. *Act.* 2. 22, 23, 38. and 3. 14, 15, 17, 18, 19. Albeit by the tradition of the Hebrews, they were very careful about the cleanness of the Priests, when they did this work: for, the Priest that burned this heifer, *they separated him* (from his house) *to a chamber prepared in the Court* (of the Temple,) *which was called the Stone chamber, because all the vessels thereof were of stone, which do receive no uncleanness, and he ministered in a vessel of stone all the seven days that he was separated, and his brethren the Priests might not touch him, for the more care of his cleanness. Seven days before the burning of the heifer, they separated the Priest that burned her from his house, as they separated the High Priest for his service on Atonement-day,* (whereof see the notes on *Levite. 16. 33.) Also they separated him from his wife, lest she should have her disease, and so he be unclean seven days, (as Levite. 15. 24.) Every of those seven days of his separation, they sprinkled him with the water of purification, (lest •e should be unclean by the dead, and not know it.) end with the ashes of the heifer that had been burned already (before.)* Maimonides in Pharah, *ch.* 2. Notwithstanding all this care, *Whosoever busy themselves about this heifer, from the beginning to the end, do make their garments unclean, and are bound to wash themselves, and are unclean till the evening. And wheresoever the Law speaketh of washing of clothes for uncleanness, it is to teach us, that not the clothes only upon him are unclean, but every cloth* ⟨◊⟩ *vessel which this unclean person shall touch, whiles his uncleanness is on him is made unclean. And not this heifer only, but all Sin-offerings that are burnt (without the campe) whether bullocks or goats; he that burneth*

them, defileth •is clothes, the time of the burning of them, till they be turned to ashes: (Levite. 16. 28.) Maim. ibidem, *c.* 5.

Vers. 9. *a man* that is *clean]* this man is said in Targum Jonathan to be *a Priest. the ashes]* It is reported, that *After they had finished the burning of her, they beat her with staves, her and all the wood of the pile wherewith she was burned; and sifted all with sives: and whatsoever was black, which possibly they could pound and make it ashes, either of her flesh, or of the wood, they pounded it till it was made ashes; and that which had no ashes in it, they left the same; and every of her bones that remained unburnt, they pounded.* Maimonides in Pharah, *ch. 3. sect.* 3. As the burning of the heifer signified the sufferings of Christ, *Hebr.* 13. 11, 12. so the ashes were the monument of his most base and utmost afflictions; for ashes were used as greatest signs of sorrow and misery, 2 *Sam. 13. 19. Job* 30. 19. and 42. 6. *Ier.* 6. 26. and to be brought *to ashes upon the earth,* is noted for the extremity of God's fiery judgments, *Ezek.* 28. 18. But the memorial of Christ's most ignominious death, is to be kept as a most glorious monument of our life, justification and sanctification through faith in his name, 1 *Cor. 11. 24. 26. Gal. 6. 14. Phil. 3. 8, 9, 10. without the campe]* to signify, that they which would have part in the death of Christ, must *go forth unto him, without the campe, bearing his reproach, Heb. 13. 13. in a clean place]* figuring a clean heart, and pure conscience, in which only the monuments of Christ's death are reserved by faith, *Act. 15. 9. Heb. 10. 22. Eph.* 3. 17. The Hebrews say, *They gathered not any of her ashes to lay it up in the court* (of the Sanctuary:) *but they divided all the ashes into three parts. One part they put in* (the place called) *the Cheil,* [the *Fort* or *Frontier,] and another part, in mount Olivet, and the third was parted to all the Wards* (or Custodies of the Levites.) *That which was parted to all the Wards, the Priests sanctified therewith; and that which was put in mount Olivet, the Israelites sprinkled with it: and that which was put in the Cheil, was reserved and laid up, as it is written, AND IT SHALL BE FOR THE CONGREGATION FOR A RESERVATION; to teach that they laid up (some) of it. And thus they laid up some of every heifer which they burned, in the Cheil. And they did (burn) nine red heiffers, after they were commanded this precept, till the desolation of the second Temple. The first was done by Moses our Master, the second by Ezra, and seven after Ezra, till the Temple was destroyed. And the tenth shall be done by the King Christ, who be reviled with speed, Amen, So be the good will of God.* Maimonides in Pharah, *ch. 3. sect.* 4. This last speech of the Jew, showeth their zeal without knowledge; for *we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ, 1 John.* 5. 20. and by him was this legal type (as all other) accomplished; as it is written, *If the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ. who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? Hebr.* 9. 13, 14. Wherefore Christ the King hath been •evealed, and they have done unto him whatsoever they would: *but even unto this day, when Moses is read, a veil is laid upon their heart,* so that they cannot steadfastly look to the end of that which is abolished; *nevertheless when it shall turn to the Lord, the veil shall be taken away, 2 Cor.* 3. 15, 16. Then shall they look upon him *whom they have pierced, and they shall mourn for him, as one mourneth for his only* son, *and shall be in bitterness for him,* &c. *Zach.* 12. 10. And this day, God cause to come with speed, Amen. *for a reservation]* or, *for an asservation, a keeping,* that is, *to be reserved* or *kept:* See the like phrase in *Exod. 16. 32, 33, 34. Num.* 17. 10. Sol.

Rashi here saith, *That which was in the Cheil* (or *Fort) was put there for a reservation,* according to that sore-noted out of Maimonides. But this may be understood of all the ashes, (and not of a third part only,) which was kept for the use of Israel, as after followeth. *for the congregation]* Hence the Hebrews say, that *all Israelites were sit to keep it. Therefore any of the common people, which bringeth a vessel out of his house, though an earthen vessel, and saith, This vessel is clean for the Sin (water,) l•e it is clean, they sanctify in it, and sprinkle out of it; though that vessel is unclean for the Sanctuary, and for the heaveoffering. And so any of the common people that shall say, I am clean for the Sin-water, or that hath the Sin-water by him, and saith it is clean, he is to be trusted: for there is no man of Israel too vile for it.* Maim. in Pharah, *ch. 13. sect. 12. water of separation]* that is, water to be sprinkled for separation, to be sprinkled on such as are separated and removed, because of uncleanness, from other people. This appeareth by *verse.* 13. where it is said, *because the water of separation was not sprinkled upon him.* The Hebrew *Niddah,* which properly signifieth *a separation* or *removal* for uncleanness, is sometime figuratively used for *uncleanness* it self, which is to be done away; as in 2 *Chron. 29. 5. Ezra* 9. 11. Whereupon the water which cleanseth it, is called *the water of separation;* which the Greek and Chaldee versions call *water of sprinkling,* because it was sprinkled on the unclean to purify him; *verse.* 18. 19. According to which phrase, Christ's blood is called *the blood of sprinkling, Hebr.* 12. 24. because it purifieth *the conscience,* and was figured by this sprinkling water, *Heb. 9. 13, 14. a* purification for *sin]* Hebr. *a sin:* which word as it is often used for a Sin-offering, or sacrifice that expiateth sin, as in *Lev••.* 4. 3, &c. so here it is the name of that water which purified sin, as a•ter is manifested in *verse.* 12. &c. Wherefore the Greek translateth, *it is a sanctification,* or *a purification.* And these two names here given to this water, the Prophet useth, when he foretelleth the grace of Christ; *In that day there shall be a fountain •pened to the house of David, and to the inhabitants of Jerusalem, for Sin, and for Separation, Zach.* 13. 1. that is, for a purification for sin, and for a water of separation for uncleanness, which the Greek there interpreteth, *for a removal away, and for a sprinkling.*

Vers. 10. *shall wash]* as when any blood of the Sin-offering was sprinkled on a garment, it was to be washed, *Levite.* 6. 27. so here he that gathered up ashes was to wash his clothes, for it could not be but some of the ashes would light upon them. See the notes on *verse. 7. the stranger that sojourneth]* in Greek, *the proselytes that are adjoined.*

Vers. 11. *of any soul of man]* that is, of any dead man, or any corpse of man: the *soul* is here used for the dead body, as is noted on *Levite.* 19. 26. and *Numb.* 6. 6. and this is an explanation of the former *dead,* that it is meant of man only: for he that touched a dead beast, was not unclean seven days, but one day only, *Lev.* 11. 24, 27, 39. neither was he to be sprinkled with these ashes. Sol. Rashi here saith, it is spoken *to except the soul of a beast, for the uncleanness thereby needeth no sprinkling▪ unclean seven days]* during which time of his uncleanness, he might not come into the Sanctuary, nor touch any holy thing, *Levite.* 7. 19, 21. nor be in the Lord's Campe, *Numb.* 6. 2. (unto which the city Jerusalem was answerable in the ages following, called therefore *the Holy City, Nehem. 11. 1, 18. Matth.* 4. 5.) And hereby was figured such as were dead in trespasses and sins, *Ephes.* 2. 1. and such as have their consciences defiled by *dead works, Heb.* 9. 13, 14. which may not enter, during their uncleanness, into the city of God, *R•vel.* 2•. 27. Of this legal pollution, the Hebrews have these sayings; *A dead*

person *defileth by touching & by bearing, and by the Tent, with seven days uncleanness. The uncleanness by touching, and by the Tent▪ are expressed in the Law, Num. 19. 11, 14. Uncleanness by bearing, is by tradition [gathered by consequence.) For if a dead beast, which maketh one unclean but till evening, and defileth not by the Te•t, doth defile by bearing, as is written in Levite. 11. 25. how much more doth a dead man. And as a dead beast which by touching defileth till evening, defileth ⟨...⟩ evening by bearing; so a dead man which by touching de•ileth seven days, defileth also sevē days by bearing. Uncleanness by touching▪spoken of in every place, whether of a dead man or other unclean things, is when a man with his flesh toucheth the unclean thing it ⟨◊⟩ ▪ whether it be with his hand, or with his foot, or with any other part of his flesh, &c. Uncleanness by bearing spoken of in any place, either of a dead man, or of other unclean things, is when a man beareth the unclean thing, although he touch it not; although a store be betwixt him and it. Forasmuch as he beareth it, he is unclean; whether he bear it on his head, •r ⟨◊⟩ his hand, or with any other part of his body▪ ⟨◊⟩ though the unclean thing hang by a thread, or by ⟨◊⟩ hair, if he hand the thread on his hand, and l••t up ⟨◊⟩ unclean thing by it, loe he beareth it, and is unclea••. Nothing is defiled by bearing, save man only▪ ⟨◊⟩ vessels. As; if a man hold in his hand ten vessels, one above another▪ & a dead carcass, or any the like thing be in the uppermost vessel, the man is unclean by bearing the carcass, and the vessels upon his hand are all clean, save the uppermost vessel which the unclean thing toucheth; and so in all like cases, &c. There is no kind of living thing, which is defiled whiles it is alive, or that doth defile whiles it is alive, save man only, and he that is of Israel, &c. A dead man defileth not till his soul be departed from him, as it is written, The soul of a man that is dead, Num. 19. 13. A dead untimely birth, &c. defileth by touching, by bearing, and by tent, as a great man which is dead; as it is written, He that toucheth the dead of any soul of mā, Nū. 19. 11. Likewise so much as an olive of a dead man's flesh, either moist or dry as a potsherd, defileth as doth a whole dead man. A lim cut off from a living man, is as an whole dead man, & defileth by touching, by bearing, and by tent, though it be but a little lim of a child of a day old, &c. A lim separated from a dead man, defileth also by touching, by bearing, & by tent, as doth the dead man,* &c. Maim. tom. 3. in Tumath meth, *ch.* 1. & 2. These & other the like legal pollutions, teach God's people how careful they should be, that they defile not themselves with sin, or communion with dead and sinful works; as the Apostle saith, *Touch not the unclean thing, 2 Cor. 6. 17. Be not partaker of other men's sins, keep thyself pure, 1 Tim.* 5. 22.

Vers. 12. *He shall purify himself]* by sprinkling the foresaid water; as the Chaldee expoundeth it, *He shall sprinkle;* the Greek, *He shall be purified.* The original word signifieth to *purify from sin;* which showeth that this outward uncleanness figured the pollution of the soul by sin; and the purification here commanded, signified *repentance from dead works,* and *faith towards God,* w^ch^ *purifieth* the heart, *Heb. 6. 1. Act. 15. 9. with it]* with the water fore-spoken of, *v.* 9. and the ashes, as Targum lonathan here expresseth: the manner whereof followeth. *he shall be clean]* that is, as the Greek translateth, *and he shall be clean, and in the seventh]* Chazkuni here observeth, *Lest any should think, if he forget and be not sprinkled in the third day, he may be sprinkled twice on the seventh day, and it will serve the turn as if he were sprinkled on the third day, and on the seventh; therefore the Scripture saith, If he purify not himself in the third day, and in the seventh, &c. for it is necessary that there be three days between sprinkling and sprinkling.*

Vers. 13. *the soul]* that is, the corps, as before is shown. *that is dead]* in Greek, *if he be dead.* From these words the Hebrews gather, *that the diad defileth not, till his soul be departed.* Maim. in Tumath meth, *c. 1. s.* 15. For death is the departing of the soul from the body, *Gen. 35. 18. Psa.* 146. 4. *he defileth the Tabernacle]* if he come in that estate into the court of the Tabernacle: yea though he have washed himself, yet *if he have not been sprinkled the third day and the seventh day,* he defileth it, as I••chi here noteth, and Moses after showeth. *that soul shall be cut off]* in Chaldee, *that man shall be destroyed.* This is mean• if he come in presumptuously; but if he do it ignorantly, he is to bring a sacrifice, *Lev.* 5. 3.—6. So the Hebrews explain this Law. Maim▪ in Biath hamikdash, *ch. 3. sect.* 12. See the notes on *Num. 6. the water of separation]* in Greek and Chaldee, *the water of sprinkling.* This signified, that when any have sinned he cannot be cleansed from it before God, by any of his own works, nor satisfy by his own sufferings, but only by having his conscience sprinkled with the blood of Christ by his spirit; for that is it which *clean•eth us from all sin. 1 John 1. 7. Heb.* 9. 13. 14.

Vers. 14. *in a tent]* and so by proportion, *in a house,* as the Greek here translateth it; for a tent is named, because the people then dwelt in tents in the wilderness. But for uncleanness the Hebrews say, that only a tent was unclean, and to be sprinkled, as is after noted on *verse. 18. and all that is in the •ent]* the pollution by the dead is in this respect above all other pollutions, as the Hebrews say, *The uncleanness of the t•nt is not like other uncleannesses, but by the dead only. And whether there come into the tent (of the dead) man or vessel, or the dead be brought into the tent where men or vessels are, or that the dead be with men or vessels under the same tent, they are unclean. Whether he come wholly into the tent of the dead, or come but some part of him, he is unclean by the t•nt. Though he do but put in his hand, or the tops of his fingers, &c. he is all unclean, &c. Whether the dead person be an Israelite or an heathen, he defileth by being touched or carried, but an heathen defileth not by tent. This is by tradition, for l•e he saith of the war of Midian, whosoever hath touched any slain, Num. 31. 19. and he mentioneth not there the tent. Likewise an heathen is not made unclean by the dead, but an heathen that toucheth the dead, or beareth him, or cometh into the tent where (the dead) is, loe he is as if he had not touched him. And why? because he is as a beast that toucheth the dead, &c. And this is not for the dead only, but for all other uncleannesses everyone, heathens and beasts are not made unclean by them.* Ma•m. in Tumath meth, *c. 1. s. 10, 11, 12, 13. unclean seven days]* This is the ordinary time for the uncleanness of men or of vessels that are defiled by the dead; but those which touch such a defiled man, are unclean but until evening, *verse.* 22.

Vers. 15. *every open vessel]* The Chaldee translateth it, *every open earthen vessel,* (or *vessel of potters clay:)* and so the Hebrew Doctors expound this Law, as Rashi saith, *The Scripture speaketh of an earthen vessel which receiveth no uncleanness in the outside of it, but in the inside▪ &c.* So Maimonides in Tumath meth, *c.* 21▪ Of vessels & their uncleanness, see the annotations on *Lev. 11. 32, 33. no covering bound upon it]* in Creeke, *not bound with a bond upon it:* by *covering,* some understand *a cloth* upon it. The vessel was so to be stopped, that the air of the tent might not go into it▪ then both it and all things in it were clean, otherwise they were unclean. From hence the Hebrews gather also by proportiō, that if another tent were within the tent of the dead, the things in it were clean, because they were hid or covered; and likewise if the unclean thing were swallowed up by a living creature. But nothing put up in

vessels was free from uncleanness, except the vessel had a covering bound upon it. Neither was anything clean by being buried in the ground under the tent or house: but if an house were unclean, and vessels were hidden in the floor thereof, though an hundred cubits underneath, they were unclean. Maim. in Tumath meth, *ch.* 20.

Vers. 16. *in the face of the field]* that is, *in the open field* where no tent is, there pollution is by touching only. *slain with the sword]* or with any other instrument; the sword is named for an instance. Therefore in *Num.* 31. 19. the law saith more generally, *whosoever hath killed any person, and whosoever hath touched any slain, &c.* Targum Jonathan here addeth, *one that is slain with the sword, or the sword wherewith he was slain.* So in the Hebrew Canons it is said, *the sword is as the dead person,* to wit, for defiling him that touched it. Maim. in Tumath meth, *c. 5. s.* 3. The word sometime is used for *wounded,* though not dead, as in *Ps.* 69. 27. and 109. 22. Hereupon the Hebrews say, *A lim cut off from a living man, it is as an whole dead man, and maketh unclean by touching, by bearing, and by tent, though it be but a small lim of a child of a day old. For there is no stinted measure of lims, as it is written, whosoever toucheth in the face of the field, one that is slain with the sword, and it is a known thing that it is all one whether he be slain with the sword, or with a stone, or with other things. This teacheth that he is unclean, which toucheth a lim that the sword hath cut off; provided that it be a whole lim as it is created of flesh, sinews and ••nes.* Maim. in Tumath meth, *c. 2. s. 3• or a dead* body] though not slain by violence, but dying alone. *abone of a man]* By reason of this uncleanness by dead men's bones, the Prophet saith, *When any seeth a man's bone, he shall set up a sign by it, till the buriers have buried it,* &c. *Eze.* 39. 15. The Hebrews write that the blood also of a dead man defileth as doth the dead man: but the blood of a living man (they say) is clean, so long as he is alive. Maim. in Tumath meth, *c. 2. a grave]* or *a sepulcher,* to wit, wherein any dead have been buried. *A grave, all the while that uncleanness is within it, defileth by touching and by tent, as doth the dead person, by the sentence of the law, Nū. 19. 16. And whether one touch the top of a grave, or touch the sides of it* (he is unclean.) *A field wherein a grave is plowed up and the bones of the dead are consumed into dust, that dust defileth by touching and by bearing.* Maim. in Tumath meth, *c. 2. s.* 15, 16. Thus the pollutiō by mankind being dead, is above all other legal pollutions whatsoever: wch lively showeth the fruit and effect of sin, wch caused death, *Rom.* 6. 23. and the horror of death, holding men in subjectiō, until by the voice of Christ they be raised & brought out of their graves, *John.* 5. 28, 29. The Hebrews say, *The cause of the uncleanness of the dead, is by means of the Angel of death* [the devil] *that brought poison into man.* R. Menachem on *Num.* 19. Hereby also was figured the estate of such as are dead in sin, even dead whiles they are alive, *Col. 2. 13. 1 Tim.* 5. 6. whose throat is *an open grave, Psal.* 5. 10. so that their corrupt words and sinful works do infect others, 2 *Tim. 2. 17, 18. 1 Cor.* 5. 6.

Vers. 17. *And they shall take]* that is, some shall take, some *clean man,* as *v. 18. for the unclean]* to cleanse him. *of the dust]* that is, *of the ashes,* as the Greek explaineth it. *of the burnt•e••er of* purification for *sin]* Hebr. *of the burning of ••nne,* that is, of the Sin-offering (the heifer) that is burned, *v. 9. he shall put]* that is, some clean man shall put. *living water]* that is, as the Chaldee expoundeth it, *spring* (or *welling) water,* which for the continual motion is called *living water,* as is noted on *Lev.* 14. 5. and *Gen.* 26. 19. *in a vessel* Touching the manner of performing this rite, the Hebrews have many observations. *The water on which the heifers ashes are put, is not*

filled but in a vessel, and out of fountains that spring, or of rivers derived from them: and the putting of the ashes upon the water that is filled is called sanctifying. And the water on which the ashes are put, is called the water of purification from sin, & sanctified water, & the Scripture calleth it water of separation, (Num. 19. 9.) It is lawful for any to fill the water, save for the deaf, and the fool, and the child; and lawful for any to sanctify, save for the deaf, the fool, and the child: and they sanctify not but in a vessel, neither do they sprinkle, but out of a vessel; and the filling and sanctifying may be done by night, but they do not sprinkle, nor wa 〈...〉, but by day; and all the day long they may sprinkle or wa••. In any vessel they may fill, and sprinkle, and sanctify▪ though vessels of stone, of earth, &c. He that turneth a spring into his wine-press, or into a cistern, and then filleth a vessel out of that press or cistern, it is unlawful: for it is necessary to take the water out of the Spring into a vessel at the first. The main sea, as the gathering together of water, is not as a Spring, therefore they fill not out of it to sanctify, &c. When they sanctify the water with the ashes, he putteth the water which is filled by the name of sin-water, into a vessel, and putteth the ashes upon the face of the water, and mixeth all together; and if he put in the ashes first, and afterward the water, it is unlawful. And whereas it is said in the law, And he shall put thereto 〈◊〉 water, (Num. 19. 17.) it is meant to mix the 〈...〉 es with the water. He that sanctifieth, must do it purposely, and put the ashes with his hand on the water; as it is said, And they shall take for the unclean person; so that he must have an intent to sanctify, and to 〈◊〉, and to sprinkle, &c. He that delivereth sanctified water, or water filled for sanctification, to an unclean person to keep it, it is become unlawful. He that is 〈◊〉 red is unlawful to sanctify or to sprinkle, but not unlawful to fill the water, &c. he may receive wages for filling, or for carrying the water; but he must sanctify for nothing, and he that sprinkleth must sprinkle for nothing. Maim. in Pharah adummah, *ch. 6. sect. 1. &c.* and *ch. 9. sect. 1. &c.* and *ch. 7. sect. 2.*

Vers. 18. *a clean man]* either he that took the ashes and put them to the water, or any other: see the notes on *v. 9. He that filleth the water for sanctification, it is not necessary that it be he himself that sanctifieth, and that sprinkleth; but one may sanctify, and another may sprinkle.* Maim. in Pharah, *ch. 10. hyssop]* that herb wch was used in cleansing of the Leper, whereof see *Lev. 14. 4. A clean man take 〈...〉 three stalks of hyssop, and bindeth them in a bunch, &c. and dippeth the tops of the branches in the water 〈◊〉 separation which is in a vessel, and purposely 〈◊〉 leth on the man, or on the vessels, &c.* Maim. in Pharah, *ch. 11. sect. 1. dip* it *in the water] He that sprinkleth, needeth not to dip for every sprinkling, but dippeth the hyssop, and sprinkleth one time after another, till the water be ended. And he may sprinkle with one sprinkling on many men, or on many vessels at once, though they be an hundred: whatsoever the water toucheth, it is clean every whit, if so be he that sprinkleth do intend to sprinkle upon it.* Maim. in Pharah, *ch. 10. sect. 8. upon the tent]* in Greek, *upon the house.* The tent was unclean by the dead, though it touched it not, as this Law showeth. *The Tent it self whereinto the uncleanness came, though the uncleanness touched it not, yet is it unclean with seven days uncleanness by the Law, and is as clothes that touch the dead corpse; for it is said, And he shall sprinkle upon the Tent.* Maim. in Tumath meth, *ch. 5. sect. 12. all the vessels]* nothing but this water could purify the vessels; though they were melted in the fire, yet they were in part unclean, as it is said, *Every thing that may abide the fire, ye shall make it go thorough the fire, and it shall be clean: nevertheless it shall be purified with the water of separation, Num. 31. 23. the souls]* the living persons, or *men,* as Targum Jonathan explaineth it. And this is spoken largely without limitation, though they had other uncleanness upon them, than by the dead.

And so the Hebrews explain it largely, saying; *All that are unclean do receive the sprinkling; as men or women that have running issues, women separated for their disease, and women in childbed, which are defiled by the dead, they sprinkle upon them in the third day, and in the seventh, and loe they are cleansed from the uncleanness by the dead, although they are unclean still with other uncleanness. For it is said, (in Num. 19. 19.) And a clean person shall sprinkle upon the unclean, &c. whereby thou mayest learn, that the sprinkling is available for him, though he be unclean. And so an uncircumcised person receiveth the sprinkling; as an uncircumcised person that is unclean by the dead, and one sprinkle upon him in the third day and in the seventh, loe he is clean from the uncleanness by the dead; and when he is circumcised, he washeth (or baptizeth) and eateth of the holy things at evening.* Maim. in Pharah, *ch. 1. sect.* 3. And for the effect of this sprinkling, they say, *A man defiled by the dead, and one hath sprinkled on him, when any of the water of separation hath touched any place of the skin of his flesh who was unclean, the sprinkling is available for him, though it fall but upon the top of his finger, or of his lip, &c. And so for an unclean vessel sprinkled, when any whit of the water toucheth the body of the vessel, the sprinkling is availeble for it.* Maim. ibid. *c. 12. s. 1. a bone]* that is, *a man's bone,* as the Greek translateth, and as was expressed in *v.* 16.

Vers. 19. *in the third day]* to wit, after his uncleanness being certainly known. *Who so is unclean by the dead, and tarrieth many days without sprinkling, when he cometh to be sprinkled, he counteth before him three days, and they sprinkle on him in the third day, and in the seventh, &c.* Maim. in Pharah, *c. 11. s. 2. and in the seventh]* wch is the day of the accomplishment of his purification: the *third day* was mystical, having reference to the resurrection of Christ, wch was on the third day after his death, 1 *Cor.* 15. 4. whereof see the annotations on *Gen.* 22. 4. The *seventh day* was also mystical, as being the number of perfection of the Sabbath, and of accomplishing a work, as is noted on *Gen. 2. 2. Ex.* 12. 15. and *Lev.* 4. 6. and so it figured our full cleansing, and ceasing from our sinful and dead works, after that we are sprinkled with the blood of Jesus, and water of his Spirit, *Heb.* 4. 9, 10. and 9. 13, 14. *wash his clothes]* wch was a common rite, for all that were defiled with other uncleannesses; whereof see *Lev.* 11. 25. and 14. 8, 9. and 15. 5. *bathe* his flesh] in Greek, *wash his body:* the word *flesh* is expressed before in *v.* 7. & it is meant of his whole body, or *all his flesh,* as *Lev.* 15. 16. *clean at evening]* after the Sun is set, at what time a new day beginneth; and so in mystery, a new life to begin. This cleansing of the defiled by the dead, figured Christ's work of grace upon dead and sinful men; of him it is prophesied, *He shall sprinkle many nations, Isaiah.* 52. 15. and of him doth the Apostle open this figure, saying, *If the blend of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, purge your conscience from dead works to serve the living God? Heb.* 9. 13, 14. The sprinkling of the *ashes* of the heifer, figured the applying unto us of Christ's death, whereunto *he was delivered for our offenses, and was raised again for our justification, Rom.* 4. 25. The *living water* wherewith the ashes were mixed, figured the Spirit of God, which they that believe in Christ do receive, *John.* 7. 38, 39. of which he gave this promise, *Then will I sprinkle clean water upon you, and ye shall be clean, Eze.* 36. 25. These being applied unto our consciences by faith (as with hyssop) wch purifieth the heart, *Act.* 15. 9. & by the preaching thereof, *Gal.* 3. 2. do baptize us into Christ's death, that like as he was raised up frō the dead, unto the glory of the Father; even

so we also should walk *in newness of life, Rom.* 6. 3, 4. And so we draw near unto God, *with a true heart, in sul assurance of faith, having hearts sprinkled from an evil conscience, and bodies washed with pure water,* & our *robes washed, and made white in the blood of the Lamb, Heb. 10. 22. Rev.* 7. 14. and cleansing ourselves *frō all filthiness of the flesh and spirit,* we perfect *holiness in the fear of God, 2 Cor.* 7. 1. Of these mysteries the Hebrew Doctors, though estranged from the true life and light of Christ, retained some knowledge; for they say, *When the living water is mixed with the ashes, it purifieth the unclean, whereas before that, while the ashes were alone, they defiled all that were employed about them. And behold, the living water signified the water that is on high, which taketh away uncleanness from the ashes, &c. And loe when it is sprinkled on the unclean, the uncleanness fleeth from him, &c. and a clean spirit resteth upon him, and purifieth him.* R. Menachem on *Num.* 19.

Vers. 20. *unclean]* by any of the things afore-said, about the dead. *not purify himself]* or, *not be purified,* to wit, by having the water sprinkled upon him, as the Chaldee explaineth it; and the latter part of this verse manifesteth. *that soul]* in Chaldee, *that man cut off]* in Greek and Chaldee, *destroyed. defiled the Sanctuary]* by coming into it before he hath been purified. For such were shut out of the host, *Num.* 5. 3. how much more out of the Sanctuary? Therefore Porters were see there at the gates, *that none which was unclean in anything should enter in, 2 Chr. 23. 19. An unoleane person that cometh into the Sanctuary presumptuously, his punishment is cutting off, Num. 19. 20. if ignorantly, then he is to bring the sacrifice appointed, Lev.* 7. Maim in Biath hamikdesh, 〈◊〉 . 3. *s.* 12. See the annotations on *Lev.* 5. 2, 3.

Vers. 21. *wash his clothes]* as being unclean, and so to continue until evening; likewise he that toucheth the water of separation shall wash his clothes, and be unclean until evening. This interpretation Chazkuni here giveth of it; that in the former branch, uncleanness is implied until evening; and in the latter branch, the washing of his clothes also is implied, though not expressed. This is one of the mysteries of this Law, that *a clean mā* (as he is called in *v.* 18, 19.) was made unclean, by sprinkling or touching the holy water, which sanctified those that were unclean; and so it had contrary effects to purify the unclean, and to poulute the clean; as the Sun melteth wax, and hardeneth clay. Hereby the Holy Ghost seemeth to signify the imperfection and insufficiency of these legal rites, which in their greatest virtue did but sanctify *to the purifying of the flesh,* as the Apostle saith, *Heb.* 9. 13. and yet even then also, left the purifier himself in uncleanness, which he had not before. That by consideration of these effects, the people might be led unto Christ and his Spirit, who is able to *purge the conscience from dead works,* and *to save them to the uttermost that come unto God by him, Heb.* 9. 14. & 7. 25. The Hebrews understand this of such as sprinkled or touched the water, when there was no need, as when no unclean person or vessel was to be sprinkled with it. Maimonides in Pharah, *ch.* 15.

Vers. 22. *whatsoever]* or *whomsoever;* Hebr. *all,* implying men, vessels, &c. *the unclean]* to wit, by the dead, of whom was spoken before. *shall be unclean]* to wit, *until evening,* as the end of the verse showeth: and this is an inferior degree of uncleanness; for the man or vessel polluted by the dead, was unclean *seven days, verse.* 11. 14. but that wch such an unclean man or vessel touched, was unclean till the end of that day. So in the Hebrew Canons, *A man which*

is defiled by the dead, and the vessels which that man toucheth, are unclean seven days, as it is said, And ye shall wash your clothes in the seventh day, and ye shall be clean, (Num. 31. 24.) But a man that shall touch a man which is defiled by the dead, whether he touch him after that he is separated from the things that defiled him, or touch him whiles he toucheth the dead, lo this second man is unclean till the evening, as it is said, (in Num. 19. 22.) And the soul that toucheth, shall be unclean until the evening. Mai. in Tumath meth, *ch. 5. s. 2. the soul]* in Chaldee, *the man. that toucheth]* to wit, *him* that is defiled, as before is noted; or *it,* the thing which is defiled by the te•d of an unclean man. Thus pollution passed from one thing to another, and from that other to third; whereby God figured the contagioness no spreading abroad, and infecting where it goeth; leaving uncleanness till the end of that day, and beginning of a new: then washing ourselves by repentance and faith in the blood of Christ, we are clean. For *we are buried with him by baptism into death, that like as Christ was raised up from the dead, unto the glory of the father, even so we also* ⟨◊⟩ *walk in newness of life, Rom.* 6. 4.

CHAP. XX.

1 The children of Israel come to Zin, where Marie dieth. 2 They murmur for want of water. 7 The Lord biddeth Moses speak to the Rock. and it should give forth water. 11 Moses smi•elt the Rock, and water cometh out. 12 The Lora• angry with Moses and Aaron for their unbelief 14 Moses at Kadesh desireth passage thorough Edom which is denied him. 22 At mount Hor, Aaron resigneth his place to Eleazar his son, and dieth.

ANd the sons of Israel, *even* the whole congregation, came *into* the wilderness of Zin, in the first month; and the people abode in Kadesh, and Marie died there, and was buried there. And *there* was no water for the congregation; and they gathered themselves together against Moses and against Aaron. And the people contended with Moses; and they said, saying; And oh *that* we had given up the ghost, when our brethren gave up the ghost, before Jehovah. And why have ye brought the Church of Jehovah into this wilderness to die there, we and our cattle? And why have ye made us to come up out of Egypt to bring us in, unto this evil place? *it is* no place of seed, or of figs, or vines, or of pomegranates, neither *is there* any water to drink. And Moses and Aaron went from the presence of the church unto the door of the Tent of the Congregation, and they fell upon their faces, and the glory of Jehovah appeared unto them.

And Jehovah spake unto Moses, saying; Take the rod, and gather together the Congregation, thou and Aaron thy brother, and speak ye unto the Rock before their eyes, and it shall give forth his water: and thou shalt bring forth to them water out of the Rock; and thou shalt give the congregation and their cattle drink. And Moses took the rod from before Jehovah, as he commanded him. And Moses and Aaron gathered together the Church before the Rock, and he said unto them, Hear now ye rebels, shall we bring forth water for you out of this rock? And Moses lifted up his hand, and he smote the Rock with his rod twice; and much water came out, and the Congregation drank, and their cattle.

And Jehovah said unto Moses and unto Aaron, Because ye believed not in me, to sanctify me, in the eyes of the sons of Israel, therefore ye shall not bring this Church into the land wch I

have given them. This *is* the water of Meribah, because the sons of Israel contended with Jehovah: and he was sanctified in them.

And Moses sent messengers from Kadesh, unto the king of Edō: Thus saith thy brother Israel; Thou knowest all the travel that hath found us. And our fathers went down into Egypt, and we have dwelt in Egypt many days, and the Egyptians did evil to us, and to our fathers. And we cried out unto Jehovah, and he heard our voice, and sent an Angel, and hath brought us forth out of Egypt; and behold, we *are* in Kadesh, a city *in* the utterrmost of thy border. Let us pass, I pray thee, thorough thy country; we will not pass thorough the fields, or thorough the vine-yards, neither will we drink *of* the water of the well: we will go *by* the kings way, we will not turn aside, *to* the right *hand* or *to* the left, until we have passed thy border. And Edom said unto him; Thou shalt not pass thorough me, lest I come out against thee with the sword. And the sons of Israel said unto him; We will go up by the high-way; and if we drinḵ of thy water, I and my cattle, then I will give the price of it; only without *doing* anything *else,* I will pass thorough on my feet. And he said, Thou shalt not pass thorough: And Edom came out against him with much people, and with a strong hand. And Edom refused to give Israel, to pass thorough his border; and Israel turned aside from him.

And they journeyed frō Kadesh, & the sons of Israel, *even* the whole congregation, came unto mount Hor. And Jehovah said unto Moses and unto Aaron, in mount Hor, by the border of the land of Edom, saying; Aaron shall be gathered unto his people's, for he shall not enter into the land which I have given unto the sons of Israel, because ye rebelled against my mouth at the water of Meribah.

Take Aaron and Eleazar his son, and bring them up unto mount Hor. And strip Aaron of his garments, and put them upon Eleazar his son, and Aaron shall be gathered and shall die there. And Moses did as Jehovah commanded, and they went up into mount Hor, in the eyes of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mountain: and Moses and Eleazar came down from the mountain. And all the congregation saw, that Aaron had given up the ghost: and they wept for Aaron thirty days, *even* all the house of Israel.

Annotations.

THe whole Congregation] to wit, of the next generation of the Israelites, when their fathers (according to the judgment threatened in *Num.* 14. 29. &c.) were for the most part now dead in the wilderness, as appeareth by *Deut.* 2. 14, 15. *Zin]* or *Tsin:* whereof see the notes on *Num.* 23. 21. Between Hazeroth, mentioned in *Num.* 12. 16. and this place in *Zin,* where now they camped, there were eighteen other stations or resting places, whither the Israelites had come, *Num.* 33. 18.—36. *the first month]* to wit, of the *fortieth year,* after they were come out of Egypt, as appeareth by *Num.* 33. 38. compared with the 28. verse of this chapter, and *Deut.* 2. 1.—7. So this was the last year of Israel's travel in the wilderness: and from the sending of the Spies, *Num.* 23. unto this time, was about 38 years, *Deut.* 〈◊〉 . 22. 23. and 2. 14. In all which space, we see how few things are recorded concerning Israel; and the things that are mentioned, are partly their murmurings & rebellions, by which they provoked God, & for

which they were punished: partly the means of grace, reconciliation and sanctification, tought them of the Lord, to be obtained by Jesus Christ, figured by the sacrifices and ordinances which Moses shown them; that it might appear, that *where sin abounded, grace did much more abound, Rom. 5. 20. abode in Kadesh]* about four months they stayed here; thē removing to mount *Hor,* there Aaron died, *the first* day *of the fifth month, Num.* 33. 38. This *Kadesh* (which the Chaldee nameth *Rekam,)* was either another wilderness, or another place in the wilderness, than that from which the spies were sent, *Num.* 13. 26. called *Kadesh barnea, Deu.* 1. 19. Chazkuni here saith, *This is not the Kadesh whereof it is said, and ye abode in Kadesh many days, (Deut. 1. 46.) for that Kadesh is El-Pharan (Gen. 14. 6.) and is called Kadesh-barnea, and from thence the spies were sent; but this Kadesh in Num. 20. is in the wilderness of Zin, in the border of the land of Edom.* After the rebellion of the Spies, God sent the people back again thorough the wilderness towards the red Sea, *Num.* 14. 25. (where they might renew the memorial of their baptism, 1, *Cor.* 10. 2.) and from Ezion gaber (wch is a port *on the shore of thē red sea. 1 Kin.* 9. 26.) they removed next to this Kadesh, *Num.* 33. 36. So Iephthah saith, Israel *walked thorough the wilderness unto the red sea, & came to Kadesh, Judge.* 11. 16 *Marie]* Hebr. *Mirjam;* in Greek, *Mariam:* she was sister to Moses and Aaron, and a Prophetess, by whom God guided the Israelites in their travels, as it is written, *I sent before thee, Moses, Aaron, and Marie, Mic.* 6. 4. Of her, see *Exod. 15. 20. Num.* 1. 2. In this fortieth year of Israel's travel, God took from them by death, Marie their Prophetess, in the first month; Aaron their Priest, in the fifth month, *Num.* 33. 38. and Moses their King in the end of the year, *Deut.* 1. 3. and 34. 5. When these three ministers of the Law were deceased, Jesus the son of Nun (a figure of Jesus the Ionne of God,) bringeth them into the promised land, *Ios.* 1. 1. 2. &c. so after the abrogating of the Law, our Lord Jesus Christ bringeth us into the kingdom of God, *Mar. 1. 15. Rom. 7. 4, 5. 6. Dan.* 9. 24.

Vers. 2. there *was no water]* In the first year, when they were come out of Egypt to Rephidim in the wilderness, they wanted water, *Exod.* 17. 1. and in this last, the fortieth year, they wanted water again: here God tried the children, as he had done the Fathers, and they also rebelled against him. And many things were alike in both places. That Rephidim was the tenth encamping place or station from Egypt: this in Kades was the tenth encamping place before they entered Canaan, as by their rehearsal of their journeys in *Num.* 33. is to be seen. There the people in their thirst, instead of praying unto God, *contended with Moses,* and *murmured* for that he had brought them *out of Egypt, Exod.* 17. 2, 3. here they do the same, *verse.* 3 4. There Moses cried unto the Lord for the outrage of the people, *Exod.* 17. 4. here Moses and Aaron fall down before the Lord, *v.* 6. There God promised and gave them water out of the Rock, *Exod.* 17. 6. here he doth likewise, *v.* 8. There God willed Moses to take his *rod:* here also he commandeth him, *Take the rod.* There the Lord promised to stand before Moses, *Exod.* 17. 6. here his glory appeareth unto him and Aaron, *v.* 6. There Moses by commandment smiting the Rock with his rod, waters came out of it: here he smiting the Rock without commandment, waters came out. There the place was named *Meribah* or *Contention, Exod.* 17. 7. here the place is named *Meribah, v.* 13. That was the people's sixth rebellion, after they were come out of Egypt, as is noted on *Num.* 14. 22. this was their sixth rebellion after they were come from mount Sinai, (if we except the private murmuring of

Mary and Aaron against Moses, *Num.* 12.) For the first was at *Taberab, Num.* 11. 1, 3. the next at *Kibroth haitaavah, Num.* 11. 24. then in the wilderness of Pharan, *Num.* 14. 1, 2. after that followed the rebellion of Korah and his company, *Num.* 16. and after it, of all the congregation, for the death of those rebels, *Num.* 16. 41. now the sixth is in Kadesh.

Vers. 3. *contended]* chode with bitter and reproachful words, which the Greek translateth, *reviled:* see *Exod. 17. 2. And oh]* or, *And would God.* The word *And,* showeth the passion of mind, out of which they spake abruptly: see the notes on *Gen.* 27. 28. and *Num. 11. 29. we had given up the ghost]* in Chaldee, *we had and* in Greek, *we had perished in the perdition of our brethren, before the Lord:* whereby they seem specially to mean the pestilence (the last plague wherewith their brethren died, *Num.* 16. 49.) which pest, above other judgments, cometh most immediately from the hand of God, as David acknowledgeth, 2 *Sam.* 24. 14, 15. And this evil they wished, as being easier than to perish with hunger or thirst: as the Prophet also complaineth, *They that be slain with the sword, are better than they that be slain with hunger: for these pine away, stricken thorough for the fruits of the field, Lam.* 4. 9. Wherefore they here use the word *giving up* (or *breathing out) the ghost;* which seemeth to mean a more easy kind of death, than that which is by force of sword, or by hunger, or thirst, or other like violent means. So the Hebrews explain, *giving up the ghost,* to be a death without pain or long sickness.

Vers. 4. *to die there]* understand, *that we should die there* with thirst; the Greek translateth, *to bill us and our children,* which words they spake in *Exod.* 17. 3.

Vers. 5. *of seed]* to sow seed in, or to plant fig-trees, vines, &c. for the wilderness was *a land of deserts & of pits, a land of drought, and of the shadow of death, a land that no man passed thorough, and where no man dwelt, Ier.* 2. 6. Otherwise, had there been commodiousnesse of place, the Israelites might have sown and reaped, planted and gathered fruits in those 38 years, which they abode therein, *Deu.* 2. 14.

Vers. 6. *from the presence]* or, *from the face,* for fear of them, and because of their outrage: so in *Rev. 12. 14. Psal. 3. 1. fell on their faces]* in prayer unto God, whose glory dwelled in that Sanctuary: so in *Exod. 17. 4. Moses cr•ed unto the LORD.* See *Num. 16. 4. 45. appeared▪* in the cloud, as *Num.* 12. 5. a sign that he heard their prayer, and would save them: see *Num.* 14. 10. and 16. 19. 42.

Vers. 8. *Take the rod]* in Greek, *Take thy rod:* so God spake before, in *Exod.* 17. 5. but here, some gather from *verse* 9. that it was the rod of Aaron which had budded, and was laid up *before the Testimony, Num.* 17. 10. Chazkuni saith, *This was Aaron's rod, for loe it is here written (in verse 9.) And Moses took the rod from before the LORD, and this was the rod of Aaron, as it is written (in Num. 17. 10.) Bring Aaron's rod again• before the Testimony, to be kept for a sign against the sons of rebellion: and forasmuch as Aaron's rod was a sign against the sons of rebellion, hereupon Moses said (in verse 10.) Hear now ye rebels.* Howbeit Moses rod (which is also called the *rod of God, Exod.* 4. 20. and 17. 9.) might be kept also in the Sanctuary: and after in *verse* 11. it is said, Moses smote the rock *with his rod. speak ye unto the▪ Rock]* He saith not, *smite the rock:* yet in *verse* 11. Moses *smote the rock;* and in *verse.* 10. he spake to the people; but it is not said that he spake

to the rock, as here he was commanded. Some others think, that God's intendment in bidding him. Take the rod, was to smite the Rock with it; and that he sinned not in smiting it, but in unbelief; for which he is blamed in *verse. 12. it shall give forth his water]* or, *the waters of it:* this promise of God, was that whereon the faith of Moses and Aaron should have rested. *thou shalt bring forth]* God was he that brought forth, and gave water to the people, as is often mentioned to his glory; *He clave the Rocks in the wilderness, and gave drink, as* out of *the great deeps, and brought forth streams out of the Rock,* &c. *Psal.* 78. 15, 16. So in *Psal.* 105. 41. and 114. 8. *Deut. 8. 15. Nehem.* 9. 15, 20. But that work is here ascribed to Moses ministerially, for that the waters should come out at his speaking. So in other works of grace, the Ministers of the Word are called *Savior's, Obad. verse.* 21▪ for in the faithful performance of their office, they both save themselves, and those that hear them, 1 *Tim.* 4 16.

Vers. 9. *from before Jehovah]* that is, out of the [unspec] Tabernacle; for so the phrase importeth, as in *Num. 17. 7. Exod.* 16. 33, 34.

Vers. 10. *Hear now ye rebels]* As here he speaketh to the people, who was bidden speak *to the* [unspec] *Rock, verse.* 8. so the manner of his speech showeth great passion of mind, more than at other times: and the Scripture noteth, that now the people had *bitterly provoked his spirit, so that he spake unadvisedly* (uttering his anger) *with his lips, Psal. 106. 33. shall we bring forth water]* a speech of doubting and unbelief, both in Moses and Aaron, as in *verse.* 12. God blameth them because they *believed not* in him. So before, when Moses said, *Shall the flocks and the herds be slain for them,* &c. he was blamed with this answer, *Is the Lord's hand waxed short? Numb.* 11. 22, 23. Moses was sore moved against this latter generation of Israelites, who had seen so many miracles, and their fathers perished for rebellion, and yet they were not bettered: he might fear, lest for their sinning like their fathers, the Lord would leave them, as he after speaketh in *Numb.* 32. 14, 15.

Vers. 11. *lifted up his hand]* another sign of indignation, being joined with smiting. *twice]* the doubling of his stroke shown also the heat of his anger. Sol. Rashi (on this place) conjectureth, that 〈◊〉 smote it twice, *because at first it brought forth b•• drops,* (of water) *because God had not bidden him smite it, but speak unto it. much water]* or, *many waters. He clave the rocks in the wilderrasse, and gave drink, as* out *of the great deeps, Psal.* 78. 15. The unbelief of man maketh not the faith of God without effect, *Rom.* 3. 3. Moses and Aaron believed not God, to sanctify him, *verse.* 12. yet he faithfully kept his promise, and sanctified himself, *verse▪ 13. the Congregation drank]* Thus the Lord *know* his people *in the wilderness, in the land of droughts, Hos. 13. 5. And they thirsted not, when be led them thorough the deserts; he caused the waters to flow out of the rocks for them: he clave the rocks* 〈...〉 *so, and the waters gushed out, Isaiah.* 48. 21. The 〈◊〉 ▪ out of the Rock, besides the refreshing which it gave unto their bodies, was also a *spiritual* 〈◊〉 from *that spiritual Rock Christ, 1 Cor.* 10. 4. who being smitten for our transgressions, *Isaiah.* 53. with the rod of the Law, which *worketh wrath, Rom.* 4. 15. from him proceedeth *the living water,* wherewith the Israel of God may quench their thirst forever, *John* 4. 10, 14. For who so *believeth* in him, *out of his belly shall flow rivers of living water,* even the waters of the holy Ghost, *John.* 7. 38, 39. To these waters, *everyone that thirsteth* is called to come freely, *Isaiah. 55. 1. Rev.* 22. 17. *their cattle]* that water, which was both a natural

and spiritual refreshing to the people, is given also to the beasts for their natural thirst, because the signs and seals of God's grace are such in respect of the use of them, to those unto whom they are sanctified of God for that purpose. So the waters of Jordan were sanctified for Baptism, unto repentant and believing sinners, *Matth.* 3. 6. which out of that use were common waters. And now, not only the Israelites cattle, but the wild beasts also of the wilderness, had benefit by this mercy of God to his people: whereunto the Lord hath reference, when he saith by his Prophet, *The beast of the field shall honor me, the dragons and the owls, because I give waters in the wilderness, rivers in the desert, to give drink to my people, my chosen, Isaiah.* 43. 20.

Vers. 12. *ye believed not in me]* the Chaldee expoundeth it, *ye believed not in my word.* Thus unbelief was here the chief sin, and cause of other sins, as before in the people, *Numb.* 14. so here in Moses and Aaron, who were 〈◊〉 partners in the transgression. And this their sin is called a rebellion against the mouth of the Lord, *Numb.* 27. 14. and a transgression, *Deut.* 32. 51. which word, as *R. Menachem* here noteth, implieth *salfhood,* as in *Lev.* 6. 2. it is joined with false denial: and the Apostle saith, *He that believeth not God, hath made him a liar, 1 John. 5. 10. to sanctify me]* inwardly in the heart by faith, outwardly by obedience, to do that which I commanded; and by both to ascribe unto me the glory of my truth and power. So when it is said, *Sanctify the Lord of hosts, Isaiah.* 8. 13. the Apostle expoundeth it, *Sanctify the Lord God in your hearts, 1 Pet. 3. 15. in the eyes]* the Greek translateth it, *before* the sons of Israel. This seemeth to be the reason of God's severity at this time against Moses and Aaron, more than before, when Moses bewrayed also his unbelief, in *Num.* 11. 21, 22, 23. because he now publicly dishonored God before all the people, (which did aggravate the sin,) whereas the former time he did it not in their eyes, but in private before the Lord. *therefore]* Chazkuni observeth, that this word implieth *an oath.* Neither indeed could Moses repentance or prayer get this sentence to be reversed: for when the Lord hath sworn, he will not repent, *Psal. 110. 4.* 〈◊〉 *ye shall not bring]* This chastisement was grievous unto Moses, so that he besought the Lord that he might go over, and see the good land; but the Lord was wroth with him for the people's▪ sakes, and would not hear him, *Deut.* 3. 23,—26. And as God here spake, so it came to pass; for Aaron died in mount Hor, *Numb.* 20. 24, 28. and Moses on mount Nebo, after he had seen the land with his eyes, but might not go over thither, *Deut.* 34. The Psalmist saith, *Thou wast unto them a God that forgiveth, and taking vengeance on their practices, Psal.* 99. 8. Moses the Minister of the Law, though he guided Israel thorough the wilderness, to the borders of the promised land, yet could not bring the people thereinto; but Jesus (or Joshua) his successor, gave them the possession of it; to signify, that the Law (which *worketh wrath, Rom.* 4. 15.) and the works thereof (by which *no flesh shall be justified, Gal.* 2. 16.) cannot bring us into the kingdom of God, but Jesus Christ (who hath loved us, and given himself for us,) giveth us by faith the inheritance of the heavenly kingdom, *Rom.* 4. 24, 25. and 5. 1, 2, &c. *Gal.* 2. 16. and 3. 13, 14, &c.

Vers. 13. *of Meribah]* that is, *of Contention,* or *Strife;* which the Greek translateth, *of Contradiction;* so called for a memorial of their sin, and for a warning to ages following, not to do the like; whereupon it is said by David, *Harden not your heart, as* in *Meribah, Psalm.* 95. 8.

The same name was given to the former place in Rephidim, *Exod.* 17. 7. To distinguish between them, the Scripture calleth this, *Meribah of Kadesh,* in *the wilderness of Zin, Deut. 32. 51. contended with Jehovah]* in that they contended with Moses, *verse.* 3. it is accounted as contention against the Lord himself, as he told them before, in *Exod.* 16. 8. The Greek translateth, *reviled before the Lord. he was sanctified*▪ or, *he sanctified himself in them.* Though Moses and Aaron sanctified him not by faith and obedience, yet was he sanctified among the people, by the work of his grace, in giving waters for their thirst. Or, *he was sanctified in them,* that is, *in Moses and Aaron,* as Targum Jonathan explaineth it: for by punishing their rebellion, he sanctified him-self in them; as it is written, *That the heathen may know me, when I shall be sanctified in thee.* O *Gog, before their eyes;* where it is understood of punishment; as it followeth, *And I will plead against him with postilence, and with blood,* &c. *thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, Ezek.* 38. 16, 22, 23. See also the Annotations on *Levite.* 10. 3. And thus •ol. Rashi expoundeth it, *in them, for Moses and Aaron died because of them; for when the holy blessed God doth judgment,* &c. *he sanctifieth him-self before his creatures; and so it is said,* Fearefull art thou, *ô God, out of thy Sanctuaries, Psalm.* 68. 36.

Vers. 14. *Edom]* the Edomites, the posterity of *Esais,* who was surnamed *Edom, Gen.* 25. 30. and 36. 1. This message which Moses sent unto Edom, and all things about it following, were done by the direction and word of God, as appeareth by *Deut:* 2. 1, 2, 4, &c. 〈◊〉 *thy brother Israel]* so the whole nation is called, because Jacob, whose name was called Israel, *Gen.*•2. 28. was natural brother to Esau: and this title of brotherhood continued long after, as in *O* 〈◊〉 *verse.* 10, 〈◊〉 . Also the Law saith, *Thou shalt not abhor an Edomite, for he is thy brother. Deut. 23. 7*• 〈...〉 *travel that hath found us] the wearisome molestation that hath befallen us.* See the like phrase in *Exod.* 18. 8. *Nehem.* 9. 32.

Vers. 15. *into Egypt]* The history hereof is in *Gen. 46. dwelt]* Hebr. *sitten,* that is, continued; in Greek, *sojourned. Many days]* see *Exod. 12. 40. Did evil]* afflicted with rigorous bondage, and other cruelty: See *Exod.* 1, &c.

Vers. 16. *We cried out]* as is recorded in *Exod.* 2. 23. *an Angel]* This was Christ: See *Exod.* 3. 2. and 14. 19. and 23. 20. with the Annotations. Some of the Hebrews understand it of *Moses,* because the Prophets are called *Angels* or *Messengers,* as in *Judge. 2. 1. 2 Chron. 36. 15, 16. Hag. 1. 13. in Kadesh a city]* or, *by Kadesh,* to wit, in the wilderness lying near, and having the name of Kadesh the city, *Numb.* 33. 36. The Chaldee here and usually nameth it *Rekam.*

Vers. 17. *thorough thy country]* because it was the nearest way: therefore when Edom refused to let them go thorough, they *turned and passed by the way of the wilderness of Moab, Deut. 2. 8. Judge. 11. 17, 18. the vineyards]* to rob, or make spoil of any man's goods. *water of the well]* that is, *of the wells,* or, *of any well:* the Greek translateth, *of thy well:* Meaning either that they would not drink without paying for it, as in *verse.* 19. or, that they would drink of the rivers which were common, not of wells which were private, and digged of men for their own use. *the kings way]* that is, *the high-way,* which is common for all to pass by, *verse.* 19. So again in *Numb.* 21. 22.

Vers. 18. *Not pass thorough me]* that is, *thorough my country, verse.* 17. as the Chaldee explaineth it, *thorough my border.* See the like phrase in *Deut. 2. 30. Rom. 15. 28. left I come]* it is a threatening which the Greek explaineth, *otherwise I will come:* See the Annotations on *Gen. 3. 3. with the sword]* the Chaldee expoundeth it, *with them that kill with the sword;* the Greek, *in war.* It had been the duty of Edom, to have met their brother Israel *with bread and with water in the way,* as God speaketh of the Moabites, *Deut.* 23. 4. but by this unkindness the Lord would have his people to see, how all worldly friends and kindred after the flesh will fail them, yea and oppose them, that their hope and strength may be in him alone, *Mat.* 10. 21, 22.

Vers. 19. *the high way]* or *causey;* that which before was called *the Kings way, verse.* 17. the Greek here translateth it, *the mountain. the price]* Hebr. *the sale;* which both Greek and Chaldee translate, *the price.* This was so commanded of God, *Ye shall buy meat of them for money, that* ⟨◊⟩ *may eat: and ye shall also buy water of them for money, that ye may drink. For Jehovah thy God hath blessed thee in all the work of thine hand, Deut. 2. 6, 7. without* doing *anything* else Hebr. *without a word,* that is, *without anything;* which the Chaldee explaineth, *any evil thing* (or *ward.)*

Vers. 20. *with much people]* Hebr. *with an heavy people;* which the Chaldee expoundeth, a *great army.* The Scripture confirmeth this; as that which in 1 *King.* 3. 9. is written *an heavy* (or ⟨◊⟩ *, people,* is in 2 *Chro.* 1. 10. expounded *a great* ⟨◊⟩ . This coming out was to resist Israel by force an• strong hand, for Edom was *afraid* of them, *Deut.* 2. 4. and trusted not their words.

Vers. 21. *to give]* that is, *to suffer,* or *to give Israel* leave *to pass,* as the Chaldee expoundeth it. Nor withstanding, as they went along their coast, the Edomites suffered them to buy victuals of them, as appeareth by *Deut. 2. 28, 29.* ⟨◊⟩ *aside]* and *went along thorough the wilderness, and compassed the land of Edom, Judge.* 11. 18. For the Lord had charged them that they should *not meddle* with the sons of Esau, or their possession, *Deut.* 2. 4, 5. So Targum Jonathan here paraphraseth, *they were commanded by the word of* (the God of) *heaven, that they should not wage war with them, because the time was not yet come, when he would execute* ⟨◊⟩ *on Edom by their hands.* Thus Israel suffered patiently the unkindness of Edom, and obeyed the Lord herein, though the way which they after went thorough the wilderness, was very grievous unto them, and their souls were much discouraged because of the same, *Numb.* 21. 4, 5.

Vers. 22. *mount Hor]* a mount *in the edge of the land of E•ora,* and the next resting place which they came unto from *Kadesh, Num.* 33. 37. The name it self signifieth a mount, for *Har* in Hebrew is a mountain; and Sol. Rashi here explaineth it, *a •ountaine upon a mountain:* ⟨◊⟩ argum Jonathan nameth it *mount Omanos.*

Vers. 24. *gathered unto his people]* that is, die, and be buried, and his soul be among *the spirits of just men made perfect,* as *Hebr. 12. 23. Gathering* signifieth here taking away by death, as in *verse.* 26. and in *Isaiah. 57. 1. merciful men are gathered, that is, taken away:* and that which is gathered, is the spirit of man, as in *Psal. 104. 20. thou gatherest their spirit, they give up the ghost, and return unto their dust.* The *people's* mean the Fathers deceased, as is spoken of David in *Act.* 13. 36. and in *Judge.* 2. 10. *all that generation were gathered unto their fathers.* So *his people's* here,

are Aaron's godly forefathers: as David desireth the contrary, *Gather not my soul with sinners, Psal.* 26. 9. See the Annotations on *Gen. 25. 8. rebelled against my mouth]* that is *against my word,* as the Chaldee expoundeth it: the Greek saith, *ye provoked me.* See before on *verse.* 12.

Vers. 26. *strip Aaron]* or, *disaray Aaron of his garments,* meaning of his Priestly robes, *the garments of holiness,* which Moses had made him *for* 〈◊〉 *, and for beautiful glory, Exod.* 28. 2. and which at his consecration to the Priesthood Moses had *put upon him, Levite.* 8. 7, 8, 9. So Targum Io 〈...〉 expoundeth it, *strip Aaron of the honorable garments of the Priesthood.* The taking off of these garments, and putting them upon Eleazar, signified the taking away of his office and dignity, and giving the same to another: as by a like similitude God said unto Shebna the *treasurer, I will drive thee* 〈◊〉 *thy station, and from thy state shall he pull thee down. And it shall be in that day, that I will call my servant Eliakim, the son of Hilkiaeh, and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government ••to his hand, and he shall be a father to the inhabitants of* 〈◊〉 *,* &c. *Isaiah* 22. 15, 19, 20, 21. As by Aaron's offering for his own sins first, and then for the sins of the people, *Levite.* 16. 6. 11. 15. the holy Ghost shown the inability of the legal Priesthood (in comparison with Christ's) to reconcile men unto God, *Hebr.* 7. 26, 27, 28. so by this disaraying and death of Aaron, he signified the disanulling of that Priesthood, *for the weakness and unprofitableness thereof, Hobr.* 7. 11,—18. When therefore the same hands of Moses, which had put on the garments, did pull them off, & now at this time for the sin which the high Priest had committed, *verse. 12. Deut.* 32. 50, 51. they and all the people were taught to expect a better Priesthood of the Son of God, *who is perfected for evermore, Hebr. 7. 28. Eleazar his son]* This was a comfort to all, especially to Aaron the father, that the Priestly function ended not with the death of the Priest, but was derived to his posterity, and so continued thorough all ages, till Christ came, who is *a Priest forever; after the order of Melchizedek,* the true *Eliazar,* that is, the *Help of God; who is made, not after the law of a carnal commandment, but after the power of an endless life, Heb.* 7. 11. 16. Wherefore to signify the continuance of his grace and love to the Church, God promised that *the Priests the Levites* should *not want a man before* him, *to offer Burnt-offerings, and to kindle Meat-offerings, and to do sacrifice continually, Ier.* 33. 18. So Aaron did behold in the clothing of his son, a type of his own, and of all Israel's salvation, that his death might not be bitter unto him, but he might depart in peace, because his eyes did see (though as a far off) the salvation of God, as *Luke* 2. 29, 30. *shall be gathered]* unto his people's, *verse.* 24. *and shall die]* He that before in the work of his Priesthood, *made atonement for the people, and stood between the dead and the living, and the plague was stayed, Numb.* 16. 47, 48. now dieth himself, for his own sin: an evident demonstration of the insufficiency of the Levitical Priesthood. Whereupon the Apostle teacheth, that *they were many Priests, because they were not suffered to continue by reason of death. But* Christ, *because he continueth ever, hath a priesthood which passeth not from one to another: wherefore he* is *able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them, Hebr.* 7. 23, 24, 25.

Vers. 28. *Moses stripped Aaron]* The actions of Moses signified the effects of his ministry and Law, 2 *Cor.* 3. 13. Whereas therefore he unvested Auron, by reason of sin and death which was to ensue, it shown that no Priest who was a sinner, and under the power of death, could

satisfy the justice of the Law, and avoid the wrath of God: so the Legal Priesthood now might say, *He hath stripped me of my glory, and taken the crown from my head, Job.* 19. 9. Again, in putting the priestly garments upon Eleazar, (who was before this, *the Prince of the Princes of the Levites, Numb.* 3. 32.) he signified, that *the Law* had *a shadow of good things to come, Heb.* 10. 1, and therefore the blessings figured thereby, should not be frustrate, but continued under hope by succession, till he should come unto whom the right of the high Priesthood belonged, even *the Branch* that should *build the Temple of the Lord,* and should *bear the glory, and sit and rule upon his throne,* and should be *a Priest upon his throne, and the counsel of peace be between them both, Zac. 6. 12, 13. •er.* 33. 18. Thus the Law was a *Schoolmaster unto Christ, Gal.* 3. 24. It may also be observed, how among the Gentiles, their prophets and prophetesses, who did wear some ornaments and ensigns of their dignity, used solemnly to put them off before their death, as resigning them up unto God, and judging it an unmeet thing to die in them, as appeareth by the example of Cassandra, in the Greek Poet Aeschylus, and of Amphi〈...〉s the Prophet, in Statius Papinius, Thebaid. 7. *top of the mountain]* Things that were very memorable and significative, are often noted in Scripture to be done in mountains, as being conspicuous, remarkable, and implying high and heavenly mysteries. So the Ark of Noah rested on mount Ararat, *Gen.* 8. 4. Abraham sacrificed his son on mount Morijah, *Gen.* 22. 2. &c. as the Son of God was sacrificed on Calvary, *Luke* 23. 33. The Law of Moses was given upon mount Sinai, *Exod.* 19. the Law of Christ came from mount Zion, *Mic.* 4. 1, 2. and on a mountain he preached the Gospel, and expounded the Law, *Matth.* 5. 1, &c. *Ezekiel* in a vision was shown the city called *The Lord is there,* upon a very high mountain, *Ezek.* 42. &c. and 48. 35. John was also shown the same city upon a great and high mountain, *Rev.* 21. 10. &c. Moses himself on the mountain of *Nebo,* viewed all the promised land, and died there, *Deut.* 34. 1.—5. and was with Christ when he was transfigured, and spake of his death, upon an high mountain, *Mat. 17. 1, 2, 3. Luke* 9. 30, 31. and now he was with Aaron at his death, and translation of the Priesthood from him unto Eleazar, where he also beheld the end of the Levitical Priesthood a far off, and so the translation of it, and of the law thereof, unto Christ, whose day he desired, *Hebr.* 7. 11, 12.

Vers. 29. *saw that Aaron had given up the ghost] seeing* is here for *perceiving* by knowledge and understanding, as by the relation of Moses and Eleazar, as also that Aaron came not down with them. So Jacob *saw that there was corn in Egypt,* when he *heard* thereof, *Gen. 42. 1. Act.* 7. 12. The people *saw the voices, Exod.* 20. 18. and sundry the like. Here also they might see the hand of God, chastifing their sin upon Aaron, who died now not only for his own transgression, but for their sakes, as Moses after speaketh of himself, *The Lord was wroth with me for your sakes, Deut.* 3. 26. yet in beholding his Priesthood continued in his son, they might also behold God's mercy towards them in Christ, who should perfectly reconcile them unto God, when the Priesthood of the Law, which now began to die away, should utterly be abolished. *they wept]* that is, *they mourned.* For public persons, the whole congregation mourned, as here for Aaron, so for the death of his sons, *Levite.* 10. 6. and for the death of Moses, *Deut. 34. 8. thirty days]* See the Annotations on *Gen.* 50. 10. Mourning for the dead is honorable, and here the people mourn for Aaron thirty days, whom they had dishonored by rebelling against him forty years. So long also they wept for Moses, *Deut.* 34. 8. and it is the

lot of many of the servants of God, to have more honor after their death, than in their life. As Mary the sister, the prophetesse of Israel, died in the first month, *verse.* 1. so Aaron the high Priest died *in the first* day *of the fifth month,* in the *fortieth year* after their coming out of Egypt, when he was 123. *years old, Numb.* 33. 38, 39. His burial also (though here omitted) is spoken of in *Deut.* 10. 6.

CHAP. XXI.

1 The Canaanites fight with Israel, and captive some of them; but Israel by a vow, obtain help of God, and destroy them and their cities. 4 The people murmuring because of their wants in the way, are plagued with fiery serpents. 7 They repenting, are healed by a brazen serpent. 10 Sundry journeys of the Israelites. 16 Their song at Beer, for water which God gave them. 21 They requesting passage thorough the Amorites country, are denied it. 24 Israel vanquisheth them, and Sihon their King, and possesseth their cities. 27 Proverbs or Prophesies of Sihons overthrow. 33 Og King of Basan fighteth against Israel, and is also vanquished, and Israel possesseth his land.

ANd the Canaanite the King of Arad, which dwelt in the South, heard that Israel came, the way of the spies: and he fought against Israel, and took captive of them, a captivity. And Israel vowed a vow unto Jehovah, and said: If giving thou wilt give this people into my hand, then I will utterly destroy their cities. And Jehovah hearkened to the voice of Israel, and gave up the Canaanite, and they utterly destroyed them and their cities: and he called the name of the place Hormah.

And they journeyed from mount Hor, *by* the way of the red sea, to compass the land of Edom; and the soul of the people was shortened, because of the way. And the people spake against God, and against Moses; Wherefore have ye brought us up out of Egypt, to die in the wilderness? for *there is* no bread, neither *is there* water, and our soul loatheth *this* light bread. And Jehovah sent among the people fiery serpēts, & they bit the people, & much people of Israel died. And the people came unto Moses, and said; We have sinned: for we have spoken against Jehovah, & against thee; Pray unto Jehovah, that he take away the serpents from us; & Moses prayed for the people. And Jehovah said unto Moses, Make thee a fiery serpent, and put it upon a pole; and it shall be, that everyone that is bitten, when he looketh upon it, shall live.

And Moses made a serpent of brass, and put it upon a pole; and it was, *that* if a serpent had bitten a man, when he beheld the serpent of brass, he lived.

And the sons of Israel journeyed, and encamped in Oboth. And they journeyed from Oboth, and encamped in Ije Abarim, in the wilderness which *is* before Moab, toward the Sun-rising. From thence they journeyed, and camped in the valley of Zared. From thence they journeyed, and camped on the other side of Arnō, which *is* in the wilderness, which cometh out of the border of the Amorite; for Arnon *is* the border of Moab, between Moab and the Amorite.

Wherefore it is said in the book of the [unspec] wars of Jehovah, Vaheb in a whirlwind, and the brooks of Arnon. And the stream of the brooks, which declineth to the situation of Ar, and leaneth upon the border of Moab. And from thence to Beer, that *is,* the Well whereof Jehovah said unto Moses, Gather together the people, and I will give them water.

Then sang Israel this song: Spring up O Well, answer ye unto it. The Well, the Princes digged it, the Nobles of the people delved it, with the Law-giver, with their staves. And from the wilderness, *(they journeyed) to* Mattanah. And from Mattanah *to* Nahaliel, and from Nahaliel *to* Bamoth. And from Bamoth *to* the valley which *is* in the field of Moab, the head of Pisgah, and it looketh toward Ieshimon.

And Israel sent messengers unto Sihon King of the Amorites, saying: Let me pass thorough thy land; we will not turn aside into field, or into vineyard; we will not drink of the waters of the well; we will go in the kings way until we be past thy border. And Sihon *would* not grant Israel to pass thorough his border: but Sihon gathered together all his people, and went out against Israel into the wilderness; and he came to Iahaz, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land, from Arnon unto Iabbok, even unto the sons of Ammon; for the border of the sons of Ammon *was* strong. And Israel took [unspec] all these cities, and Israel dwelt in all the cities of the Amorite, in Heshbon, and in all the daughters thereof. For Heshbon was the city of Sihon, the King of the Amorites: and he had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. Wherefore they that speak in proverbs, say, Come into H〈...〉bon, let the city of Sihon be built and prepared.

For a fire is gone out from Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, the Lord's of the high places of Arnon. Woe to thee, Moab, thou art perished, ô people of Chemosh: he hath given his sons t•at escaped, and his daughters into captivity, unto Sihon, the king of the Amorites. And their lamp is perished from Heshbon, even unto Dibon; and we have laid them waste even unto Nophah, which *reacheth* unto Medeba. And Israel dwelt in the land of the Amorite. And Moses sent to spy out Iazer, and they took the daughters thereof, and drove out the Amorite that *was* there. And they turned, and went up the way of Bashan; and Og the king of Bashan went out against them, he and all his people, to the battle *at* Edrei. And Jehovah said unto Moses, Fear him not, for into thy hand have I given him, and all his people, and his land; and thou shalt do unto him as thou diddest unto Sihon king of the Amorites, which dwelt in Heshbon. And they smote him, and his sons, and all his people, until there was none left him remaining; and they possessed his land.

Annotations.

KIng of Arad] Arad seemeth to be the name [unspec] of the city where the King reigned, as in *Ios.* 12. 14. and so the Chaldee here explaineth it. *in the South]* the South part *in the land of Canaan, Numb. 33. 40. the way of the spies]* or *the way of Atharim,* as the Greek version retaineth the Hebrew name, as proper; and it might be a way so called, and well known in that time. But the Chaldee translateth it, *the way of the spies;* meaning that they came towards Canaan, after they had been turned back towards the red sea, *Num.* 14. 25. and had been at Ezion-

gaber, *Num.* 33. 35. they returned towards Canaan again, along by Edoms coast, to come unto the land which the spies had searched, *Num. 13. a captivity]* that is, some captives, or prisoners. So *captivity* is used for *captives,* or people taken in war, in *Num. 31. 12. Judge. 5. 12. 2 Chron.* 28. 5. and often: as *poverty,* for a company of poor people, 2 *King.* 24. 14. and *spoil,* for spoiled people, *Amos 5. 9. thankesgivings,* for a company of thanksgivers, *Neh.* 12. 31. and many the like. The Canaanites having heard of the overthrow which was given Israel, •8. years before, *Numb.* 14. 45. and of the hand of God against them so long in the wilderness, were hardened and emboldened to encounter them now when they heard again of their coming; and Satan endeavored hereby to discourage Israel, that as their fathers through unbelief being afraid, entered not into the promised land, *Deut.* 1. 27, 32, 35. so the children also might be deprived. And God for a chastisement of their sins, and for the trial of their faith, suffereth the enemy at first to prevail, that his people might know that they should not conquer the land by their own strength, or for their own worthiness, *Psal. 44. 3, 4. Deut.* 9. 4.

Vers. 2. *vowed a vow]* calling upon God for help, and religiously promising to devote unto him their enemies and all their substance. See the Annotations on *Gen. 28. 20. If giving thou wilt give]* that is, *if thou wilt indeed give;* and it implieth a prayer, which often is uttered after this manner: as, *Iabez called on the God of Israel. saying, If blessing thou wilt bless me,* &c. 1 *Chron. 4. 10. utterly destroy]* or, *devote;* in Greek, *anathematize:* things devoted after this manner, the persons were to die, their goods confiscate to the Lord, *Levite.* 27. 28, 29. So when Jericho was devoted, the people and beasts were killed, the city burnt, the goods carried into the Lord's treasury, *Ios.* 6. 17, 19, 21, 24.

Vers. 3. *hearkened to the voice]* that is, as the Chaldee explaineth it, *received the prayer of Israel. gave up the Canaanite]* to wit, *into their hand,* as the Greek here repeateth from *verse. 2. they utterly destroyed]* Hebr. *he utterly destroyed,* or *devoted,* speaking of Israel, as of one body. But how could they being so far off in the wilderness, destroy their cities, lying within Canaan, *Numb.* 33. 40. into which they came not, till after Moses death? It seemeth the accomplishment of this vow was performed long after, when they were come into the land. For *the King of Arad* is reckoned for *one* of those that Joshua conquered, *Ios.* 12. 14. See also *Judge.* 1. 16, 17. They now conquered the Canaanites army that came out against them, and devoted the spoils which they took; and when their cities came into their possession, they utterly destroyed and devoted them, and so paid their vow, which now they promised. *he called]* or, *they called,* meaning Israel; unless it be applied in special to Moses. The Greek translateth, *they called. Hormah]* or *Chormah;* in Greek, *Anathema,* that is, *Devotement,* or *utter destruction.* By this name they both set up a memorial of God's mercy, who gave their enemies into their hand; and of their duty, to keep the vow which they had promised.

Vers. 4. *to compass the land]* because Edom had denied them passage thorough it, *Numb.* 20. 18, 21. by reason whereof their travel was increased. *soul of the people was shortened]* or, *was straitened,* that is, *was grieved,* or *discouraged.* This word, when it is applied to the *hand,* signifieth inability, as in *Numb. 11. 23. Isaiah 37. 27. 2 King.* 19. 26. unto the *soul* (as in this place) it meaneth grief, vexation, or discomfort; so in *Judge. 16. 16. Samsons soul was shortened* (that is, *vexed) unto death;* and in *Judge.* 10. 16. the Lord's *soul was shortened,* (that is, *grieved) for the*

misery of Israel: and sometime it is with a kind of loathing, as in *Zach. 11. 8. my soul was shortened for them,* that is, *loathed them.* A like phrase is of the shortness of the *spirit,* which also signifieth anguish, trouble, and vexation, as in *Exod. 6. 6. Job* 21. 4. and want of power, as in *Asic.* 2. 7. The Greek here translateth, *the people was feeble minded,* or *of small soul,* or courage. *because of the way]* or, *in the way:* but *In* often noteth the cause of a thing; as, the Lord's *soul was grieved in* (that is, *for,* or *because of) the misery of Israel, Judge.* 10. 16. or according to the like phrase in *Zach.* 11. 8. their soul *loathed the way,* both for the longsomnesse of it, and for the many wants and troubles that they found therein, as in *verse.* 5. So the Greek interpreteth it, *for the way:* and Rashi in like manner, saying, *Because it was hard unto them, they said, we were now near to enter into the land, and we turn backward: so our fathers turned, and lingered 39. years, unto this day; therefore their soul was shortened for the afflictions of the way.* This way into the land of promise, figured the way into the kingdom of God, thorough the wilderness of this world, *(the wilderness of people's,* as in *Ezek.* 20. 35.) into which kingdom we cannot enter, but *through much tribulation, Act. 14. 22. because the gate is strait, and the way is narrow that leadeth unto life, Matth.* 7. 14. and we are to go *thorough fire and thorough water, Psalm.* 66. 12. The discouragement of this people, showeth human frailty and infirmity, through want of faith and patience: for as they erred in heart, and knew not the Lord's ways, *Psal.* 95. 10. so many, *when tribulation or persecution ariseth because of the Word, by and by* they are *offended, Matth.* 13. 21.

Vers. 5. *spake against God]* The Chaldee expoundeth it, *murmured before the Lord, and contended with Moses,* and so in *verse.* 7. This was their wonted carriage, in their temptations: see *Exod.* 14. 11. and 15. 24. and 16. 2, 3. and 17. 2, 3. *Num.* 11. 1, 4, 5. & 16. 13, 14. and 20. 3, 4, 5. By *God* here is meant *Christ,* the Angel of God's face or presence, in whom his name was, *Exod. 23. 20, 21. Isaiah* 63. 9. as the Apostle openeth this place, saying, *Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents, 1 Cor. 10. 9. this light bread]* meaning *Manna;* as the Chaldee explaineth it, *this Manna the light meat:* in Greek, *this vain* (or *empty) bread.* So they call it, either because it was light of digestion, that they felt it not in their hot stomachs; or in contempt, counting it base and vile, in comparison with other meats: See *Numb.* 11. 5, 6, 8. This Manna being rained upon them from heaven, *Psal.* 78. 23, 24. was both corporal and spiritual food unto them, a figure of the hidden *Manna,* which Christ seedeth his people with, unto life eternal, *Rev. 2. 17. John.* 6. 48, 49, 50, 51. So the contempt thereof, was the contempt of Christ and his grace: and into this sin do all they fall, that loath and leave Christ and has Gospel, for the momentary pleasures of this life; *the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things, Philip.* 3. 18, 19.

Vers. 6. *fiery serpents]* or, *burning serpents,* as the Chaldee translateth: the Greek in this place calleth them *deadly* (or *killing) serpents.* In the Hebrew they are named *Seraphim,* that is, *Burners,* because when they bite a man, he burneth with extreme heat and thirst: it may be also in respect of their color, for some serpents are of a *fiery* color: Nicander in Theriacis. Of the Hebrew *Saraph,* the Greeks by changing the order of letters, have borrowed the name *Prester,* which is a kind of venomous serpent, called also *Dipsas,* and *Causon;* of which it is reported, that who so is stung therewith, he hath such a vehement thirst, *that he cannot be*

satisfied, but is tormented with it centinually, and though he drink never so largely, yet is he presently as thirsty as before. And again, *that the bitings of these serpents were left of the most ancient* (Physicians) *as altogether incurable,* Dioscorid. *lib. 6. cap. 38. &* 40. They are said to be like unto Vipers, but their biting more hurtful; for the heart of a man is inflamed with their biting, and his lips are parched and dry with thirst, as Nicander writeth of them. Sol. Rashi saith, they are called *Seraphim (burners) because they burned men with the venim of their teeth.* The Prophet Isaiah mentioneth *the flying fiery serpent,* in *Isaiah* 14. 29. and 30. 6. whereby it seemeth to be a kind of serpent with wings. With these and other serpents, the wilderness thorough which they went, did abound, as Moses showeth in *Deut.* 8. 15. but God, who guided them thorough it, kept them from hurting his people, till now for their sin, he gave them power to bite and kill them: as he saith otherwhere, *I will command the serpent, and he shall bite them, Amos* 9. 3. Here also there was a remembrance of the first sin that came into mankind by the serpent, and the death that followed thereupon, *Gen.* 3. for as the venim of serpents killeth the body; so the venim of Satan, which is sin, killeth both body and soul: and as the Serpent biting any one part, the venim and contagion spreadeth over all the body, and killeth the whole man: so the poison of sin, which entered by one man, hath infected and killed all the lump of mankind, *Rom. 5. 15.—18. died]* The judgments of God are both inevitable, and incurable of man, *Ier. 8. 17. Amas* 5. 19, 20. and 9. 1, 2, 3. *Deut.* 28. 27. And as no salve or medicine could heal the bodies of those that were bitten: so can no work of man cure the biting of that old Serpent or sting of sin, but the venom thereof rageth and reigneth, tormenting the conscience unto death, *Rom.* 5. 12, 14, 21. and 3. 20.

Vers. 7. *We have sinned]* The afflictions which God layeth upon his people, are a mean (through his grace) to bring them to the sight and acknowledgement of their sins, and seeking unto him, as it is said, *When he slew them, then they sought him: and they returned, and inquired early after God, Psal.* 78. 34. Yea the wicked are often forced hereby, to confess and seek help of God, as did *Pharaoh. Exod. 9. 27, 28. that he take away]* or, *and let him take away the serpents;* in Hebr. *the serpent,* put for the multitude of them; as in *Exod. 8. 6. the frog,* is for *frogs;* and in *Exod. 8. 17. the louse,* for *li•e,* and many the like. They desire the removing of the punishment, after repentance and confession of sin; without which, plagues are not only continued, but increased, *Levite.* 26. 21, 23, 24, 28. Howbeit God did not presently take away the serpents, but gave a remedy for such as were bitten, *verse. 8. 9. Moses prayed]* As at other times, so still he showeth himself an example of mecknesse, unmindfulnesse of injuries, and readiness to forgive the wrongs done unto him. Thus Samuel also did in like case, and said, *Far be it that I should sin against the Lord, in ceasing to pray for you; but I will teach you the good & the right way, 1 Sam.* 12. 19, 23.

Vers. 8. *Make thee a fiery serpent]* or, *a burning serpent,* Hebr. *Saraph,* which the Greek translateth *a serpent:* hereby is meant, *a serpent of brass, verse.* 9. a similitude of one of those fiery serpents, a figure of Christ, as himself hath opened it, saying, *As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, John.* 3. 14. For as this had the similitude of a serpent, but had no venom; so Christ had the similitude of a sinful man, yet *without sin, Heb. 4. 15. upon a pole]* or, *for a sign;* the original *Nes* signifieth an *ensign* or *banner* lifted up on high, and is here by the Grecke and Chaldee translated *a sign,* meaning *a pole* or

pertch, which is usually set up for a sign or signification of something. And hereupon our Savior useth the word of *lifting up,* or *setting on high,* in *Joh.* 3. 14. meaning of his cross, upon which he was lifted up at his death, or of the the preaching of him crucified: as elsewhere he likewise saith, *When ye have lifted up the Son of Man, John.* 8. 28. and again when he signified *What death he should die,* he said, *And I, if I be lifted up from the earth, will draw all men unto me, John.* 12. 32. So the setting of this Serpent on a pole or sign, was a figure unto them of Christ to be crucified, and preached unto the world for salvation. *when he looketh upon it, shall live]* or, *then he shall see* (or *look upon) it, and he shall live;* so implying both a commandment and a promise. And this was the reason of the putting it upon a pole, that the people which were far off, might presently see it, every man from his place. As the Serpent lifted up, was a figure of Christ; so the looking upon it signified faith in Christ; as it is written, *At that day shall a man look to his Maker, and his eyes shall have respect to the holy one of Israel, Isaiah* 17. 7. And thus our Lord himself expoundeth it, *As Moses lifted up the Serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever BELEEVETH in him should not perish, but have eternal life, John* 3. 14, 15. Likewise among the Hebrews Targum Jonathan explaineth it thus, *He shall look upon it and live, if his heart be attent unto the name of the Word of the Lord.* And Sol. Rashi saith, when they submitted *their heart unto their Father which is in heaven, they were healed,* otherwise *they perished. shall live]* that is, *shall be healed,* and have his life and health continued; as in *Isaiah 38. 21. he shall live,* that is, shall recover, or be cured. And by this recovery and continuance of natural life, was figured *life eternal* to all that believed in Christ▪ *John* 8. 15. who is *the root of Jesse,* standing up *for an ensign of the people, whereunto then at* ⟨◊⟩ *should seek, Isaiah* 11. 10. And the work of ⟨◊⟩ was hereby lively signified. As they that were bitte• with these s•rpents, if they looked upon their sores, and not to the sign ⟨...⟩ cted of God, they died: so they that are bitten with sin, if they six their eyes there••, though with repe••ance, and look not unto Christ, do despair and die, *Matth.* 27. 3. ⟨◊⟩. As they, if they sought to Surgeons or Physicians, or used salves or medicines of their own or others; perished: so whosoever seeketh to any but Christ, or endeavoreth by his own works or sufferings to have life with God, [unspec] dieth in his sins, *John.* 8. 24. *Gal.* 5. 4. As the brazen serpent was an unlikely thing in human reason, to heal such deadly wounds: so *Christ crucified, is unto the Iewer a stumbling-block, and unto the Greeks▪ foolishness; but unto them which are called both I wes and Greeks, Christ is the power of God, and the wisdom of God,* 1 *Cor.* 1. 23, 24.

Vers. 9. *a serpent of Brasse]* which metal, besides that is of a fiery color, *Ezek.* 1. 7. *Rev.* 1. 15. and so might resemble the color of the serpent• ⟨◊⟩ is also strong and durable, and in that respect might figure out the strength of Christ, who was enabled by the power of the God-head to endure a•d overcome all ⟨...⟩ is tribulations, otherwise than any man could: whereupon Job faith in his sorrows, *Is my strength the strength of stones? or is my flesh of brass? John.* 6. •2. But unto the Prophet Christ shown himself *à man, whose appearance was like the appearance of brass, Ezek.* 40. 3. ⟨...⟩, *for a sign•,* as in *verse.* 8. This was the work of Mose•; whereupon it is said, *As Moses lifted* ⟨◊⟩ *the Serpenti•g the wilderness, John* 3. 14. and it signified how Moses *Law* was *our Schoolmaster unto Christ, that we might be justified by faith, Gal.* 3. 24. by his writings, Christ is lifted up as an ensign unto all people's for *he wrote* of Christ,

John. 5▪ 46▪ and by the rigor of his Law, which urgeth satisfaction for sin, •nd curseth all transgressors, Gl 〈...〉 was lifted up upon the cross, *God sending his own Son in the likeness of sinful flesh*▪ who by his sacrifice▪ *for sin, condemned sin in the flesh, Gal.* 3. 10.▪13. *Rom.* 8. 3. *if a serpent]* or, as the Greek translateth, *When a serpent bi• a man;* so that the serpents were not taken away from the people, as they desired, in 〈...〉 *s.* 7. but continued still as a 〈◊〉 , to n 〈...〉 re the disobedient people: only God provideth a remedy to heal the repentant and believing sinners. Wherefore also the brazen serpent was not l••• standing in that place, but they carried it along thorough the wilderness, even into the land of Canaan, where it continued many years, 2 *King.* 18. 4. Such is the work of grace towards us 〈◊〉 this life, for neither are our sins utterly taken from us in this life, but we have forgiveness of them by the blood of Christ, 1 *John* 1. 7, 8, 9, 10. 〈◊〉 . 3. 2. neither are our temptations and afflictions wholly removed, though we be•••ch the Lord therefore; but we receive *grace* from him, which is suffi 〈...〉 for us; and his *strength is* 〈◊〉 *perfect in weakness,* 〈◊〉 *Cor.* 12. 7, 8, 9. *when he beheld]* or, *and if he beheld* (or *looked unto:) the serpent of brass, then he lived:* where Ta•gum Jonathan addeth again, *ad directed his heart to the name of the word of the Lord, then he lived.* And the Author of the book of *Wisdom,* speaking of this serpent, (which he calleth *a sign of salvation)* saith, *He that turned himself towards it, was not saved by the thing that he saw, but by thee* [O God] *that art the Savior; of all, Wisd.* 16. 6, 7. This showeth the truth of God's promises and signs, that they give life to them that obey and believe in Christ: and when God promiseth to pour out the Spirit of grace upon his people, it is with these words, *They shall look upon* 〈◊〉 *whom they have pierced, Zach.* 12. 10. Thus *the just shall live by his faith, Habak.* 2. 4. and he that heareth the word of Christ, and believeth on him that sent him, *hath everlasting life, and shall not come into condemnation, but is passed from death unto life, John.* 5. 24. *For the wages of sin* is *death but the gift of God is eternal life, through Jesus Christ our Lod, Rom.* 6. 23.

Vers. 10. *Oboth]* Of these places and journeys, see *Numb.* 33. where they are reckoned in order; for here some are named, and other▪some omitted.

Vers. 11. *before Moab]* before the Moabites country. The posterity of Moab and Ammon the sons of Lot, *Gen.* 19. 36.—38. had vanquished the Giants (called *Emims* and *Zamzummims)* which before dwelt in those parts, and succeeded them, and dwelt in their stead, *Deut.* 2. 10, 11, 20, 〈◊〉 . Through the wilderness, along by their coasts did Israel palse, but were forbidden to war with them, or with the Edomites, *Deut.* 2. 9. 19▪ 5.

Vers. 12. *The valley of Zared]* or, *the bourne of Zared,* or *Zered:* which word *bourne* (as also the Hebrew *Nachal)* is both a *valley.* and a *river* running thorough a valley: and so this *Zared* was a river or brook also, over which Israel passed: See *Deut.* 2. 13.

Vers. 14. *it is said]* Hebr. *it shall be said.* The time to come, noteth a continued or common saying; so he speaketh as of a known speech. *the book]* or, *the narration, (the rehearsal) of the wars of Jehovah:* what *book* this was is uncertain; whether some writing of Israel, not now extant; or, some writing of the Amorites, which contained songs and triumphes of their King Sihons victories, out of which Moses may cite this testimony, as Paul sometime doth out of

heathen Poets, *Act.* 17. 28. *Tit.* 1. 12. *Vaheb]* this is thought by some to be the name of the King of Moab, whom Sihon vanquished, *verse.* 26. by others, to be the name of a place or city. The Greek Interpreters mistaking *Z.* for †*V.* (which in Hebrew are one like another) read it *Zoob,* and give this sense, *Therefore it is said in the book, The war of the Lord hath set on fire* (or *burned) Zoob, and the brooks of Arnon.* The Chaldee Paraphrast (whom others also follow) taketh it for no proper name, but expoundeth it thus: *The wars that the Lord did at the red Sea, and the mighty works at the brooks of Arnon. in a whirl-wind]* o•, 〈◊〉 *tempest;* understand, the Lord (by the 〈◊〉 of Sihon against Moab) hath consumed 〈◊〉 *i• a whirl-wind,* or *with a tempest.* So wars 〈◊〉 often set forth by the similitudes of fire, tempest, 〈◊〉 winds, and the like; as, *I will kindle a fire* 〈◊〉 *th• wall of Rabah, and it shall devour the pa* 〈...〉 *thereof with shouting in the day of battle, with* 〈...〉 *pest in the day of the whirl-wind, A•••* 〈◊〉 14▪ and, *Thou shalt be visited of the Lord of h•sts with thunder,* &c. *with whirl-wind and te•pest, and the flame of devouring fire, Isaiah* 29. 6. and again, *The Lord will come with fire, and with his chariots like a whirl-wind, Isaiah* 66. 15. So in *Na•um* 1. 3. *Isaiah* 5. 28. *Ierem.* 4. 13. And thus the Greek explaineth it, *The war of the Lord hath set Zoob on fire.* Some take the Hebrew *Suphah* (which usually signifieth *whirl-wind* or *storm)* to be here the name of a place, the same that is called *Suph* in *Deut.* 1. 1. which also is the name of the *redsea,* as is noted on *Exod.* 10. 19. so the Chaldee interpreteth it, *the red sea. and the brooks]* or, *the bournes of Arnon,* to wit, the Lord hath consumed; or (as in *verse.* 28.) the flame hath consumed the bournes of Arnon. It may also be expounded, The Lord warred *with Vaheb in a whirl-wind, and with the brooks of Arnon.* Moses intendeth by this testimony to show how the Israelites had right to this country: for it being sometimes Moabs land, with whom Israel might not meddle, *Deut.* 2. 9. the Lord had before Israel's coming, •••rred up the spirit of Sihon King of the Amorites, to sight against the King of Moab, and to take this p•rt of his country from him, as is after mentioned, *Num.* 21. 28, 29. Then Israel coming, and being commanded of God to war against the Amorites, *Deut.* 2. 24. took it again out of Sihons hand, and so became lawful possessor of this land by conquest. This right Iephthah defended for Israel, when after many years the Ammonites (brethren [unspec] 〈◊〉 〈...〉 ab) required these lands to be restored again: see the story in *Judge.* 11. 12, 13.—27. For the Moa•••e• and Ammonites were neighbors; and Chaz 〈...〉 eth on *Numb.* 21. 23. that *as Sihon had taken the land of Moab on the South-side, from Jordan* 〈◊〉 *the river Arnon; so he had taken on the Northsid•* 〈◊〉 *land of the sons of Ammon unto Jabok: and for th••* 〈◊〉 *it was lawful for Israel (to possess it:)* 〈◊〉 *is that which our Doctors have said, Moab* 〈◊〉 *A••mon were purified by Sihon.*

Vers. 15. *And the stream]* or, *the shedding, the* 〈...〉 *usion of the brooks.* This verse seemeth to be a continuance of the former testimony, out of *the* 〈◊〉 *of the wars of Jehovah;* to show the limits 〈◊〉 •ounds of this country which Sihon had won, 〈◊〉 it was distinguished from Moabs land. 〈◊〉 *.]* a city of Moab, *verse.* 28. called in *Greek Er. leaneth upon the border]* that is, as the Greek explaineth it, *lieth by,* or *is adjoined to the •••ders of Moab.*

Vers. 16. *From thence to Beer]* or, *to the Well;* [unspec] •or 〈◊〉 *Beer* signifieth; and the Greek translateth it, *front thence the Well* (or *pit.)* Some understand here, *from thence* they journeyed

to *Beer:* the Chaldee Paraphrast expoundeth it, *from thence was given unto them the Well.* Of this *Beer* there is no mention among the journeys of the people in *Num.* 33. *I will give them water]* The Greek addeth *water to drink.* The Lord, who before had suffered the people to thirst, and gave them water when they murmured against him, *Exod.* 17. *Numb.* 20. doth now of his grace give them a Well of water, when they murmured not, to teach them to depend upon him by faith, for *they that seek the Lord, shall not want any good thing, Psal.* 34. 10. Wherefore the people were to be assembled, that all might behold the goodness of God, and sing his praise. And this water of the Well had also a like spiritual signification as the waters of the Rock; for as *the Rock was Christ,* 1 *Cor.* 10. 4. so the Well figured him, who is *the fountain of the gardens, the Well of living waters, Song* 4. 15. and the waters signified *the Spirit, which they that believe on him shall receive, John* 7. 38, 39. *Isaiah* 44. 3. of which water, *whosoever drinketh, shall never thirst,* but the water that Christ shall give him, *shall be in him a well of water springing up into everlasting life, John* 4. 14. This grace he promised of old to his people, saying, *The poor and needy seek water, and there is none; their tongue faileth for thirst: I Jehovah will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water,* &c. *That they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy one of Israel hath created it, Isaiah* 41. 17, 18, 20. And again, *A fountain shall come forth of the house of the LORD, and shall water the valley of Shittim, •oel* 3. 18.

Vers. 17. *Then sang Israel]* Singing here was in them a sign of mi•th and joy, as in *I am.* 5. 13. and of belief in God, and thankfulness, as in *Psal.* 106. 12. and signified the spiritual joy which the faithful have in Christ: concerning which it is prophesied, *With joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise Jehovah, call upon his name, declare his doings among the people,* &c. *Isaiah* 12. 3, 4. *Spring up]* or, *Ascend O Well. Answer ye to it]* that is, *sing* (or *shout) ye to it,* or *sing ye of it.* The word *Answer,* here meaneth to *sing one after another,* as when they sung at the red sea, *Mary answered them,* that is, sung after the men, *Exod.* 15. 21. and in 1 *Sam.* 18. 7. *the women answered one another,* as they played on instruments, and sung the victory. So in *Psal.* 147. 7. *Answer ye* (that is, *Sing ye) to Jehovah with confession.* And the order of the words may be thus, *Answer* (or *Song) ye unto it, Spring up O Well.* A like phrase is in *Isaiah* 27. 2. *A vineyard of red wine, answer ye unto her;* or, *Answer* (that is, *Sing) ye unto her, A vineyard of red wine.* For the Scripture it self often changeth the order of words and sentences; as, *I will put my laws into their mind, and write them on their heart, Hebr.* 8. 10. or, *put* them *into their heart, and write them on their mind, Hebr.* 10. 16. So in *Isaiah* 〈...〉 1. compared with *Rom.* 10. 20. and *Deut.* 5. 16. with *Eph.* 6. 2. *Mat.* 21. 〈◊〉 39▪ with *Mar.* 12. 8. & many the like. See the notes on *Gen.* 5. 6. By this song they celebrate the miracle and memory of the Well which God gave them: and if they sung it at the first, when they assembled to diggeit, it shown also their faith in the promise of God, who had said, he would give them water; and so they speak unto the Well (as Moses was bidden speak to the *Rock, Numb.* 20. 8.) that it should *ascend* or *spring up,* according to the word of the Lord. This Targum Jonathan explaineth it, *Ascend ô Well, ascend ô Well, did they sing unto it, and it ascended.* Or if they sang it after; it is a memorial and celebration of God's goodness and faithfulness, as he had spoken unto them: *Ascend ô Well,* that is, Come up into our heart or memory; *answer* (or *sing) ye of it,* that it may

never be forgotten. And *ascending* or *coming up,* is often used in this sense, as in *Ier. 3. 16. neither shall it ascend* (or *come up) on the heart, neither shall they remember it:* and in *Ier. 51. 50. Remember the Lord a far off, & let Jerusalem ascend upon your heart,* that is, come into your mind.

Vers. 18. *The Well, the Princes digged it]* or, *O Well, which the Princes digged, which the Nobles of the people delved:* where *digged* and *delved* are two words of the same meaning, as in the Hebrew *Caphar* and *Carah.* The Princes and Nobles of Israel digging this Well, and the memory thereof thus celebrated by the song of Israel, setteth forth the glory of this gracious gift of God unto his people, and figured the labors and industry of the governors of the Church, to bring forth the waters of the Spirit, by the preaching of the word, and opening of the Scriptures, 2 *Chron. 17. 7, 8, 9. Gal. 3. 2. 1 Tim. 5. 17, 18. Hebr. 13. 7, 17. 1 Pet.* 1. 10, 11, 12. So in ages following this Well was renowned, being called *Beer Elim,* that is, *the Well of the Mightie ones, Isaiah 15. 8. with the Law-giver]* or, *by the Law-giver,* that is, together with him, and by his direction, as in *verse.* 16. understanding by the *Law-giver,* Moses, as in *Deut.* 33. 21. or God himself, as in *Esa. 33. 22. the LORD is our Law-giver.* And the *Law-giver* in Israel was a figure of Christ, *Gen. 49. 10. I am.* 4. 12. The Chaldee taketh one here to be used for many, and translateth it the *Scribes,* as Ezra the Priest is called *a Scribe of the words of the commandments of the Lord, and of his statutes to Israel, Ezr. 7. 11. with their staves] a staff* or *rod* in the hand of governors, was a sign of their power and authority from God; wherefore the Scripture useth these words for such signification, *Numb.* 17. 2, 3, &c. *Psal.* 23. 4. and 110. 2. *Ier. 48. 17. 1 Cor.* 4. 21. So the Greek translateth this here; when *they ruled over them.* The Hebrews have feigned many things of this Well, of the springing and running of it from place to place, and of the mysteries of it concerning Israel: but our Savior is the best Expositor, who hath taught us to apply *the brazen Serpent* fore-spoken of, to himself and his dying for the people, *Job.* 3. 14. and this *Well* of water (which was the next token of grace to Israel in the wilderness) to the waters of *the Spirit,* which is a Well springing up to eternal life, in such as believe in him, *John* 4. 10.—14. and 7. 37, 38, 39. Also the Hebrews themselves do thus far testify in Midrash Koheleth, on *Eccles. 1. 9. As the first Redeemer* (Moses) *brought down Manna, Exod. 16. so the last Redeemer* (Christ) *shall do Psal. 72. 16. And as the first Redeemer caused a W•• to spring up; so the last Redeemer shall cause waters to spring up; as it is said, And a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim, Joel 3. 18. to Mattanah]* which is by interpretation *a Gift,* and is likely to be the name of a place (as the Greek version also confirmeth) though neither it, nor those that here sollow, are rehearsed by these names in *Numb.* 33. where all their journeys are told: neither is it here expressed by Moses, that *they journeyed to* these places; but such words may well be understood. Chazkuni (on this Scripture) saith, this is *added to that before* (in *verse. 13.) They camped on the other side of Arnon, which is in the wilderness,* &c. *and from that other side which is in the wilderness, which* (in *Numb. 33. 46.) is Almon Diblathaim, they came to Mattanah, called in Numb. 33. 47. the Mounts of Abarim before Nebo, the name of a place on the North side of the river Arnon, in the beginning of the land of Sihon; and it is called Mattanah (a Gift) because there began the gift of the land unto Israel, (Deut.* 2. 24. 31.) But afterward he showeth another interpretation, that *from the wilderness, a place of drought, water was given them for a gift:* and so the Chaldee interpreteth it, *from the wilderness it was given unto them:* and Targum Jonathan, *from the wilderness it was given them for a gift.*

Vers. 19. to *Nahaliel]* by interpretation, *the valley* (or *bourne) of God:* the Greek calleth it *Naadiel.* Chazkuni saith, this is that which in *Numb.* 33. 48. is called *the plains of Moab. to Bamoth]* by interpretation *High-places: that is called Beth Iesimoth* (saith *Chazkuni)* in *Numb.* 33. 49.

Vers. 20. *in the field]* that is, *in the country of Moab.* This valley, as Chazkuni saith, *is called in Numb. 33. 49. Abel Shittim, in the plains of Moab. the head of Pisgah]* by *head,* may be understood *the top of* the mount *Pisgah,* or *the beginning* of the same: the Greek translateth it *from the top.* Chazkuni expoundeth it thus, *That Samab* (or *High place) which is in the field of Moab, is the head of Pisgah* (or *of the Hill) that looketh toward Iesbimon, which is a great wilderness. and it looketh]* that is, the Hill Pisgah looketh; and so the Greek version referreth it thereto. And Sol. Rashi saith, *That Pisagh looketh toward the place named Ieshimon, which signifieth a wilderness, because it is desolate. Ieshimon]* in Greek, *the Wilderness,* and so the word is used for a wilderness, in *Deut. 32. 10. Psal.* 68. 8. and 78. 40. and otherwhere. All these places are by the Chaldee paraphrast referred to the *Well* aforesaid, thus; *And from* (the place) *where it was given unto them, it descended with them to the valleys, and from the valleys it ascended with them to the High places, and from the High places to the valley that is in the field of Moab,* &c. So Targum Jonathan to the like effect, and others.

Vers. 21. *Israel sent Messengers]* in Greek, *Moses* [unspec] *sent Messengers:* which seemeth to be taken from *D* 〈...〉 2. 26. where Moses saith, *I sent messengers.* F 〈...〉 ie is very frequent, when things are done by a multitude, where one is chief, that the action is ascribed either to the multitude, or to him that is 〈◊〉 indifferently: as, *They made peace with* 〈◊〉 *, and served him, 1 Chron.* 19. 19. or, *They* 〈◊〉 *peace with Israel, and served them,* as another Prophet recordeth it, 2 *Sam.* 10. 19. So Ie 〈...〉 *, he brought forth the Kings son, and he put the* 〈◊〉 *upon him, 2 King.* 11. 12. or, *They brought forth the Kings son, and they put upon him the crown, 2 Chron.* 23. 11. and, *they offered burntofferings, 1 Chron.* 16. 1. or, *David offered burntofferings, 2 Sam. 6. 17.* and many the like. The occasion of this message now sent by Israel, was the commandment of God, who willed them to go 〈◊〉 against Sihon, and to possess his land, *Deut. 2. 24, 25. S•hon]* or *Sichon;* in Greek, *Seon King of the Amorites,* his chief city was *Hesbon, Deut. 2. 26. saying]* the Greek version addeth (from *Deut. 2. 26.) with peaceable words, saying.*

Vers. 22. *Let me pass]* in Greek, *Let us pass:* [unspec] which phrases are often used indifferently, when they are spoken of a multitude: and so the Scripture serreth this down both ways, *Let me pass,* as here, and in *Deut.* 2. 27. and *Let us pass, Judge. 11. 19. thorough thy land]* that so I may come into the land of Canaan, *unto my place, Judge. 11. 19. Deut. 2. 29. we will not turn]* in *Deut. 2. 27. I will not turn,* speaking of the multitude as of one man. *into field,* or *into vineyard] to the right hand, or to the left Deut.* 2. 27. See *Num. 20. 17. of the well]* in Greek *of thy well,* meaning of any of his wells, for *naught;* but they would buy their water of him *for money, Deut. 2. 28. the Kings way]* the high way, common for all, which in *Deut.* 2. 27. is set down thus, *by the way, by the way.* See also *Num.* 20. 17.

Vers. 23. *would not grant]* Hebr. *granted* (or gave) not: that is, *would not give* or *suffer:* as where it is said, *David removed not the Ark, 1 Chro.* 13. 13. another Prophet openeth it thus, *David*

would not ⟨◊⟩ *the Ark, 2 Sum.* 6. 10. And so Moses explains this in *Deut. 2. 30. But Sihon king of Hesbon* ⟨◊⟩ *let us pass thorough him.* The cause why he would •ot, was fear & distrust, as it is written, *But Si* ⟨...⟩ ⟨◊⟩ *not Israel to pass thorough his coast, Judge.* 11. ⟨◊⟩ •ut chiefly it was of the Lord, who purposed to destroy the Amorites, as Moses saith, *For fehovah thy God hardened his spirit, and made his heart strong, that he might give him into thine hand, Deut.* ⟨◊⟩ , *Iahaz]* or *Iahats,* in Greek, *Fassa;* in La ⟨...⟩ , *Iasa;* the name of a city mentioned also in *Deut. 2. 12. Judge. 11. 20. Isaiah 15. 4. Ier.* 48. 21, 34.

Vers. 24. *Israel smote him]* for, *Jehovah the God of Is•ael delivered Sihon and all his people into Israel's had, Judge. 11. 21. Deut.* 2. 33. Therefore the glory of this victory is ascribed unto God, in *Ps.* 135. 10, 11. and 136. 17, 18, 19. And in *Amos* 2. 9. God saith, *I destroyed the Amorite before thē, whose height was like the height of the Cedars, and he was strong as the O* ⟨...⟩ *: yet I destroyed his fruit from above, & his roots from beneath. was strong]* by reason that it was •enced with *Iabbok* which was a *river,* & by mountines and cities on them, *Deut.* 2. 37. therefore the Ammonites held their territories beyond Iabbok, so that Sihon took them not from them: and as for Israel, they might not war •gainst the Ammonites, *Deut.* 2. 19.

Vers. 25. *took all these cities]* utterly destroying men, women, and children of every city, but the cattle and spoil of the cities they took also, *Deut. 2. 34, 35. the daughters]* that is, as the Chaldee explaineth it, the *towns* or *villages thereof:* for the chief-cities are counted as mothers, the villages about them as daughters, throughout the Scriptures, *Ezek.* 16. 44, 45, 46, 48, 53. Therefore as here it is said, *Hesbon and her daughters;* so elsewhere we read, *Hesbon* and all her cities, *Ios.* 13. 17. And that which is called *a city, and a mother in Israel, 2 Sam.* 20. 19. is in the Greek interpreted, *a city and a mother city (Metropolis) in Israel.* These *daughters* Moses calleth *unwalled cities, Deut.* 3. 5.

Vers. 27. *that speak in proverbs]* or, *that speak parables;* in Greek, *Aenigmatists they that speak riddles:* such in Israel were the prophets, that used to speak by parables, as *Ezek.* 17. 2. and 20. 49. But it is also used for prouerbs and by-words, to the reproach of persons that are brought down from high estate to misery; as *Deut. 28. 37. 2 Chron. 7. 20. Ierem. 24. 9. Habak.* 2. 6. and so it is meant in this place. The Hebrews Tanchuma, and Sol. Rashi, expound these that spake in proverbs, to be Balaam and Beor his father, (as we read that Balaam took up his parable against Amalek and others, when he prophesied their destruction, *Numb.* 24. 20.—23.) Rashi saith, that *Sihon was not able to subdue them, and he went and hired Balaam to curse them; and hereupon Balak said unto him* (in *Numb. 22. 6.) I know that he whom thou blessest is blessed,* &c. But this is an uncertainry, and it may be also understood of the Israelites, that they used these parables in rehearsing the works and wars of the Lord. *Come into Hesbon]* or, into *Cheshbon;* in Greek, *Esebon.* Chazkuni expoundeth it, *Come to dwell in Hesbon, for now it shall be established, after that Sihon hath the dominion of it: for so long as it was in the hand of the King of Moab, they were afraid to dwell within it, because the King was weak. Let the city of Sihon]* in Greek thus, *that the city of Seon may be built:* by which it appeareth, that this proverb was first takē up after that Sihon had won Hesbon out of Moabs hand. *prepared]* or, *firmly established;* meaning,

more than in former times it had been; or, as Rashi saith, *prepared in Sihons name, for to be his city.*

Vers. 28. *a fire]* by *fire* and *flame,* wars that consume are usually meant, as in *Isaiah 47. 14. Dan. 11. 33. Amos* 1. 7, 10, 12, 14. and 2. 2, 5. *Hobad. 1. 18. Psal.* 78. 63. So this is spoken of Sihons wars against the Moabites. The Chaldee expoundeth it, *A strong east wind like fire, and warriors like a flame:* and the Yerushalmi Targum thus; *A people strong, and burning like fire,* and *warriors like a flame of fire. from the city of Sihon] from the city which now is Sihons,* as Chazkuni explaineth it. These parables are after by Jeremiah applied against the Moabites, *They that fled stood under the shadow of Hesbon, because of the force* (of the enemy:) *but a fire is gone out of Mesbon, and a flame from the midst of Sihon,* [that is, of the city of Sihon] *and hath consumed the corner of Moab,* &c. *Ier. 48. 45. consumed Ar]* or, *eaten up (devoured) Ar of Moah.* The Chaldee explaineth it, *hath killed the people of Lechajath of Moab.* And this seemeth to be right, that the people was destroyed, and not the city or country. For *Ar* (which the Chaldee calleth *Lechajath)* remained still the possession of the Moabites, *Deut. 2. 9, 18, 29. Isaiah* 15. 1. Instead of this, Jeremiah saith, *the corner of Moab, Ier. 48. 45. Ar is the name of that country in the Hebrew tongue; and in Syriac it is called Lecajath,* saith Sol. Rashi on *Numb. 21. the Lord's]* or, *the Masters (patrons) of the high places of Arnon.* These the Chaldee expoundeth *Chemarims* (or *Priests) which served in the God's house* (or *temple) of the high place of Arnon:* the Greek translateth it, *the pillars of Arnon.* The Prophet calleth them, *the crown of the head,* (that is, the chief or principal) *of the sons of tumult, Ier. 48. 45. high places]* where they used to serve their God, as appeareth also by the Prophet, saying, 〈◊〉 *will cause to cease in Moab, saith Jehovah, him that offereth in the high place, and him that burneth incense to his God, Ier.* 48. 35. So Targum Yerushalmi expoundeth this place of Moses thus; *Killed the Priests that sacrificed before their Idols in Arnon.*

Vers. 29. *Woe to the Moab]* in Chaldee, *Woe to you Moabites.* It is a continuance of the parable taken up against them. *people of Chemosh]* in Greek, *of Chamos;* which the Chaldee explaineth, *people that serve Chemosh.* So in *Ier. 48. 46. Woe to thee Moab, the people of Chemosh is perished.* This *Chemosh* was *the god of the Moabites, 1 King.* 1. 33. and as it seemeth also of the Ammonites, *Judge.* 11. 24. for their service of which Idol, they are called *the people of Chemosh,* as the Israelites are usually called the people of Jehovah. *he hath given]* that is, Chemosh hath given, or suffered his sons that escaped the sword, to be taken captives. Thus Moabs idolatry is here upbraided as the cause of their ruin: and so Jeremiah after saith of them, *Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence, Ier.* 48. 13. And again, *Chemosh shall go forth into captivity, with his Priests and his Princes together, Ier.* 48. 7. Likewise another Prophet saith, *When it is seen that Moab is weary on his high place, he sh••d come to his sanctuary to pray, but he shall not prevail, Isaiah* 16. 12. And though *Chemosh* was an Idol, and so *nothing in the world,* as the Apostle saith, 1 *Cor.* 8 4. and therefore could *not do evil,* neither was it in him *to do good, Ier.* 10. 5. yet thus it is spoken of him, *he hath given* according to the speech and opinion of the idolaters; as Iephthah also said to the King of Ammon, *Wilt not thou possess that which Chemosh thy god giveth thee to possess? Judge.* 11. 24. But indeed the God of Israel was he that brought this judgment upon the Moabites for their idolatry, *Ier.* 48. 12, 13.

Vers. 30. *their lamp is perished] their light is lost,* that is, as the Greek translateth it, *their seed is perished;* by *seed,* meaning such as should inherit the kingdom; and so the Chaldee paraphrast explaineth it, *the kingdom is ceased from Heshbon:* and Targum Yerushalmi giveth the same exposition, *the kingdom is ceased from Hesbon, and ruler from Dibon.* The like metaphor is elsewhere used; as, *And unto his some will I give one tribe, that David my servant may have a lamp always before me in Jerusalem,* that is, a seed, or son to reign in Jerusalem, 1 *King.* 11. 36. So in 1 *King 15. 4. for David's sake, did the Lord his God give him a lamp in Jerusalem, to set up his son after him;* where the *lamp* is expounded *his son.* Thus the Hebrews here also expound it; *their lamp is perished,* that is, saith Rashi, *their kingdom is perished.* And Chazkunithus; *the city Hesbon hath lost her heir, from over all the land unto Dibon, so that no heir of Moab shall inherit it anymore: a Lamp meaneth an heir,* as in 1 *King.* 11. 36. To this sense the old Latin version saith, *Their yoke is perished from Hesebon:* for a yoke often signifieth dominion, as in *Ier.* 27. 8, 11. and 28. 2, 14. *A lamp signifieth a kingdom, and a yoke, and dominion,* saith Sol. Rashi. It may also be translated, *And we have shot at them:* so it agreeth with that which followeth, *and we have laid them waste;* and they are the words of Sinon and his favorites, triumphing for their conquest over Moab. *Dibon]* one of the high places and cities in Moabs country, *Isaiah 15. 2. Ierem.* 48. 18, 22. The Chaldee expoundeth it, *the dominion is departed from Dibon. which* reacheth *unto Me•eba]* the Chaldee saith, *which is adjoined unto Medeba,* that was another city in Moabs land, *Isaiah* 12. 2. The word *which,* (in Hebrew *asher)* is noted extraordinarily in the Hebrew, with pricks over it, for some hidden meaning. Baal-hatturim saith of it thus; *R* (in *asher) is pricked, and there remaineth* (that letter being taken away) *ash* (that is, *fire,) because it was burnt with fire, and the R of it is taken away.* The Greek version favoreth this, for it translateth, *yet they kindled fire upon Moab.*

Vers. 31. *the land of the Amorite]* in Greek, *all the cities of the Amorites.* This country, which before had been the Moabites, was conquered by the Amorites, and so became their land; and was taken from them by Israel, and inhabited, as is after shown in *Numb.* 32. 33, 34, &c.

Vers. 32. *Iazer]* a city also that had been sometime the Moabites, *Ier.* 48. 32. but •ow the Amorites; the land about it was goodly pasture ground, and was after given to the tribe of Ga•, *Numb. 32. 1, 3, 34, 35. daughters]* that is, *the towns* or *villages,* as the Greek and Chaldee explain it: see *verse.* 25.

Vers. 33. *the way of Bashan]* that is, as the Greek translateth, *the way which* (leadeth) *unto Basan.* This *Basan* (which the Chaldee calleth *Matnan)* was a goodly soil, the pastures nourished strong and fat cattle, whereto the Scripture hath often reference, as in *Deut. 32. 14. A 〈...〉 s 4. 1. Mic. 7. 14. Ierem. 50. 19. Og]* another King of the Amorites, a Giant of great statute: See *Deut.* 3. where this history is repeated and enlarged.

Vers. 35. *they possessed]* or, *they inherited his •and.* These countries God gave unto Israel, as the first-fruits of their inheritance, after their wearisome travels and troubles in the wilderness; by which they were to be encouraged against the residue of their enemies beyond the river; as Moses afterward saith, *Thine eyes have seen all that Jehovah your God hath done unto these two Kings; so will Jehovah do unto all the kingdoms whither thou passest: ye shall not fear them; for Jehovah your God he will fight for you. And Jehovah will do unto them as he did to Sihon and to Og,*

Kings of the Amorites, and to the land of them whom he destroyed, Deut. 3. 21, 22. and 31. 4. For which also they were to be thankful unto God, and sing his praises, as David after teacheth them, saying, *Confess ye to Jehovah, for he is good, for his mercy endureth forever. To him which smote great kings, for his mercy endureth forever. And slew famous kings, for his mercy endureth forever. Sihon king of the Amorites, for his mercy endureth forever. And Og the king of Bashan, for his mercy endureth forever. And gave their land for an heritage, for his mercy endureth forever. Even an heritage unto Israel his servant, for his mercy endureth forever, Psal.* 136. 1. 17.—22.

CHAP. XXII.

〈◊〉 Balak king of Moab sendeth for Balaam a Prophet to curse Israel. 8 Balaam consulting with the Lord, is forbidden to go. 15 Balak sendeth the second time, and Balaam asking again of the Lord, is permitted to go. 22 An Angel would have slain him▪ If, if his asse had not turned aside, which dumb 〈◊〉 speaking with man's voice, forbade the Prophets foolishness. 31 Balaam's eyes being opened, seeth the Angel, confesseth his sin, and offereth to turn 〈◊〉 , but is willed to go forward. 36 Balak goeth 〈◊◊〉 Balaam, and entertaineth him royally.

ANd the sons of Israel set forward and encamped in the plains of Moab, on this side Jordan, *by* Jericho.

〈 in non-Latin alphabet 〉

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people because they were many, and Moab was irked because of the sons of Israel. And Moab said unto the Elders of Midian; Now will *this* company lick up all *that are* round about us, as the ox licketh up the green grass of the field: And Balak the son of Zippor *was* King of Moab at that time. And he sent [unspec] messengers unto Balaam the son of Beor, to Pethor, which *is* by the river *of* the land of the sons of his people, to call him, saying, Behold a people is come out from Egypt, behold they cover the eye of the land, and they abide over against me. Now therefore come I pray thee, curse me this people, for they *are* mightier than I, peradventure I shall be able to smite them, and shall drive them out of the land: for I know *that* he whom thou blessest *is* blessed, and he whom thou cursest *is* cursed. And the Elders of Moab, and the Elders of Midian went, and divinations in their hand, and they came unto Balaam, and spake unto him the words of Balak. And he said unto them; Lodge here 〈◊〉 •ight, and I will bring you word again, as Jehovah shall speak unto me: and the Princes of Moab abode with Balaam.

And God came unto Balaam, and said, What men *are* these with thee? And Balaam said unto God, Balak the son of Zippor, King of Moab, hath sent unto me. Behold, a people is come out from Egypt, and covereth the eye of the land: now come, curse me them, peradventure I shall be able to fight against them, and shall drive them out.

And God said unto Balaam, Thou shalt not go with them, thou shalt not curse the people, for they *are* blessed. And Balaam •ose up in the morning, and said unto the Princes of Balak, Go you unto your land, for Jehovah refuseth to give me *leave* to go with you.

And the Princes of Moab rose up and came unto Balak, and said, Balaam refuseth to come with us. And Balak yet again sent Princes moe, and *more* honorable than they.

And they came to Balaam, and said to him, Thus saith Balak the son of Zippor; Be not thou letted, I pray thee, from coming unto me. For honoring I will honor thee very greatly: and whatsoever thou shalt say unto me, I will do: come therefore, I pray thee, curse me this people. And Balaam answered, and said unto the servants of Balak; If Balak would give me his house full of silver and gold, I cannot go beyond the mouth of Jehovah my God, to do less or more. And now, I pray you, tarry you also here *this* night, that I may know what Jehovah will speak unto me more. And God came unto Balaam *by* night, and said unto him, If the men be come to call thee, rise up, go with them: but yet the word which I shall speak unto thee, that shalt thou do.

And Balaam rose up in the morning, and sadled his Ass, and went with the Princes of Moab. And God's anger was kindled because he went, and the Angel of Jehovah see himself in the way for an adversary against him: and he was riding upon his Ass, and two of his young men *were* with him. And the Ass saw the Angel of Jehovah standing in the way, & his sword drawn in his hand; and the Ass turned aside out of the way and went into the field: and Balaam smote the Ass to turn her *into* the way. And the Angel of Jehovah stood in a path of the vineyards, a wall *being* on this *side,* and a wall on that *side.* And the Ass saw the Angel of Jehovah; and she thrust her self unto the wall, and thrust Balaam's foot against the wall; and he smote her again. And the Angel of Jehovah went further and stood in a narrow place, where *was* no way to turn aside, *to* the right hand, or *to* the left.

And the Ass saw the Angel of Jehovah, and she fell down under Balaam; and Balaam's anger was kindled, and he smote the Ass with a staff. And Jehovah opened the mouth of the Ass, and she said unto Balaam, What have I done unto thee that thou hast smitten me these three times? And Balaam said unto the Ass, Because thou hast mocked me; I would there were a sword in mine hand▪ for now I would kill thee. And the Ass said unto Balaam, *Am* not I thine Ass which thou hast ridden upon *ever* since *I was* thine unto this day, was I ever wont to do so unto thee? And he said, Nay. And Jehovah uncovered the eyes of Balaam, and he saw the Angel of Jehovah standing in the way, and his sword drawn in his hand, and he bended down the head and bowed him-self down on his face. And the Angel of Jehovah said unto him, Wherefore hast thou smitten thine Ass these three times? Behold, I came out to *be* an adversary, because *thy* was is perverse before me. And the Ass saw me and turned aside before me these three times: unless she had turned aside from me, surely now also I had slain thee and saved her alive. And Balaam said unto the Angel of Jehovah, I have sinned, for I knew not that thou stoodst against me in the way: and now if *it be* evil in thine eyes, I will get me back again. And the Angel of Jehovah said unto Balaam, Go with the men, but only the word that I shall speak unto thee, that shalt thou speak: and Balaam went with the Princes of Balak. And Balak heard that Balaam was come, and he went out to meet him unto

a city of Moab which *is* by the border of Arnon, which *is* in the utmost of the border. And Balak said unto Balaam, Did not I sending send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to honor thee? And Balaam said unto Balak, Loe I am come unto thee; now am I able at all to speak anything? the word that God shall put in my mouth that shall I speak.

And Balaam went with Balak, and they came *unto* Kirjath-huzoth. And Balak slew oxen and sheep, and sent to Balaam, and the Princes that were with him. And it was in the morning that Balak took Balaam, and brought him up *into* the high *places* of Baal, that he might see from thence the utmost part of the people.

Annotations.

SEt forward] removed their campe *from the mountains of Abarim, Num. 33. 48. the plains of Moab]* or, *champion country,* which sometime had been Moabs, afterward the Amorites, and now Israel's by conquest. These plains reached unto the river Jordan, in that part which was near to, or over against Jericho, (the first city which they conquered in Canaan, *Ios.* 6.) and therefore it is called *Jordan of Jericho:* and here they remained till Moses died, encamping in these plains *from Bethjesimoth unto Abel shittim, Num.* 33. 49. Here many notable things fell out, even all that are recorded from this place to the end of *Deuteronomy,* and in the beginning of *Joshua;* their deliverance from Balaam's curse, their mustering for the inheritance of Canaan, their victory over the Midianites, the addition of sundry divine ordinances, especially the repeating and explaining of the whole Law, and renewing of the covenant between God and them by Moses in *Deuteronomy,* and the like: whereupon God saith unto their posterity, *O my people, remember now what Balak King of Moab consulted, and what Balaam the son of Beor answered him, from Shittim unto •ilgal,* [that is, the many good things which fell out between Shittim where now they were, and Gilgal where Joshua circumcised them, *Ios. 5.] that ye may know the righteousness of the Lord, Mic.* 6. 5.

〈 in non-Latin alphabet 〉

Here beginneth the fortieth Lecture of the Law, as it was divided to be lead in the Jews Synagogues: see *Gen.* 6. 9.

Vers. 2. *Balak the son of Zippor]* in Greek, *the son of Sepphor.* This *Balak* was now *King of Moab, verse.* 4. a man of note, both for policy and power, *Mic. 6. 5. Judge.* 11. 25. he *saw all that Israel had done,* but with an evil eye, and looked not upon it to *receive instruction,* as do the wise, *Prov.* 24. 32.

Vers. 3. *afraid of the people]* or, *because of the people.* Thus the prophesy was fulfilled, *The mighty men of Moab trembling shall take hold upon them, Exod. 15. 15. Moab was irked]* that is, *grieved, distressed* in themselves pricked in their hearts with a loaching of this people. The same is spoken of the Egyptians, *they were••ked because of the sons of Israel, Exod.* 1. 12. There was no cause for the Moabites thus to fret: for Israel passed by them in peace, and touched not their border, being forbidden of God, *Deu.* 2. 9. They had also by the slaughter of the Amorites, freed them from evil neighbors, which had before taken away a part of their land,

and were likely in time to have taken more, *Num.* 21. 26. And they were allied unto Israel▪ for Moab was the posterity of Lot, unto whom Abraham the Father of Israel was uncle, and whom Abraham had rescued out of captivity, *Gen.* 19. 36, 37. and 14. 12, 16. But being now degenerate from the faith of their father Lot, and fallen to idolatry, *Num.* 21. 29. they feared (as do the wicked) *where no fear was, Psal.* 53. 5. and do loath the people of the God of Abraham, and Lot their father▪

Vers. 4. *Elders of Midian]* in Greek, *the Senate of Madiam.* These Elders were Senators, such as governed the State, called afterward *Princes, verse.* 7, 8. and the Midianites were by nature the children of Abraham, *Gen.* 25. 1, 2. and so brethren unto Israel; but now conspired against them; being also fallen from Abraham's faith to idolatry with Baal-Pehor, *Num.* 25. 17, 18. They were neighbors to the Moabites, and as it seemeth had been consederates with them in former wars; as when Hadad King of Edom *smote Midian in the field of Moab, 1 Chron.* 1. 46. These were not the people against whom Israel should war; neither had they occasion to be offended at the Amorites overthrow, who held them in subjection: for the five Kings of Midian that combined with Moab, and perished for the same, *Num.* 31. 8. are called *the Dukes of Sihon, Ios.* 13. 21. They had cause therefore to have been thankful unto Israel; who freed them from Sihons tyrannous yoke, and to have rejoiced with the joy, and for the prosperity of their brethren. this *company]* or, *the Church;* in Greek, *this Synagogue,* or *Congregation.* 〈...〉 *lick up]* that is, *devour,* or *consume,* as the Chaldee explaineth it. So fire that consumeth, is [unspec] said to *lick up* in 1 *Kings* 18. 38. but here the simi 〈...〉 de is taken from oxen that lick up the grass as they seed. And not unfitly doth *Moab* hereby, as it were, prophesy of their own destruction: for the strength and beauty of Israel may well be likened hereto, as Joseph's was by Moses to his *first-borne bullock, Deut.* 33. 17. and the wicked are as grass, and shall soon be cut down, and wither as the green herb, *Psal.* 37. 2. And though at this time Israel might not meddle with Moab, (for they had other enemies to prey upon, and the ox loweth not when he hath fodder, *Job* 6. 5.) yet Ba 〈◊〉 their Prophet foretold of *a star* and *scepter* that should *rise out of Israel, and sinite the corners of Moab, Num.* 24. 17. which was fulfilled in part by David, who *smote Moab,* and they became his *servants, 1▪ Chron.* 18. 2. And God further prophesieth their destruction afterward, *I have broken Moab, like a vessel wherein* is *no pleasure, saith the LORD, Ier.* 48. 38.

Vers. 5. *Balaam]* so written after the Greek, and the New Testament, *Rev.* 2. 14. in Hebrew, *Bilghnam.* He was a *Diviner,* or *Scothsayer,* as is said in *Ios. 13. 22. Balaam also the son of Beor▪ the Diviner, did the sons of Israel s•ay with the sword:* where the name *Diviner,* (or *Soothsayer)* is to be understood of the son *Balaam,* not of the father *Beor;* as the like phrase in *Isaiah.* 37. 2. showeth, where it is said, *Unto Isaiah the son of Amos the Prophet;* which another Scripture explaineth thus, *Unto Isaiah the Prophet, the son of Amos, 2 King.* 19. 2. And that Balaam was indeed such a kind of man, is after shown by Moses, in *Num.* 24. 1. The Apostle calleth him a *Prophet, 2 Pet.* 2. 16. and false prophets are called *Diviners, Ier.* 27. 9. and their prophesying, *Divination, Ezek.* 13. 6, 7, 23. What a *Diviner* was, is shown on *Deut. 18. son of Beor]* so the Greek here writeth that which in Hebrew is *Beghnor:* But the Apostle Peter writing from *Babylon, 1 Pet.* 5. 13. calleth him *son of Bosor, 2 Pet.* 2. 15. For in the Baby lonian or Chaldee language, the

Hebrew letter *Ghnajn,* is often pronounced like *S,* whereupon the Greek Interpreters sometime put *S* instead thereof; as *Gnamnciud, Num.* 1. 10. is in Greek *Semioud,* and in *Ier. 46. 17. Saon heghnebir,* the Interpreters (taking it for a proper name) express it in Greek thus, *Sao neeshe* 〈...〉 so *Iehojadangh,* in *Ier.* 29. 26. is in Greek, *Iodese; Hosheangh,* in *Num.* 13. 8. is *A•ses;* and *Ieshuangh, Ezr.* 2. 2. is *Jesus,* and many the like. *Pethor]* in Greek, *Phathourra;* it was a city in *Mesopotamia,* or *Aram, Num. 23. 7. Deut.* 23. 4. the country where *Abraham* first dwelt, *Act. 7. 2. Gen.* 24. 4, 10. and there he served strange gods, *Ios.* 24. 2. In this country all the Patriarchs (except Benjamin) the heads of the tribes of Israel were borne and brought up, *Gen.* 35. 26. till *Jacob* their father fled the land, after he had there served for a wife, and for a wife had kept sheep, *Hos. 12. 12. Gē.* 31. 21. Jacob's posterity hereupon professed their father to be an *Aramite,* or *Syrian, Deut.* 26. 5. and from Aram is Balaam now sent for to curse them. And as it was in the East country, *Num.* 23. 7. so the Eastern land was infamous for Divination and such like arts: see *Isaiah. 2. 6. by the river]* to wit, *Euphrates,* called *the river* by excellency, because it was the greatest, *Gen.* 15. 18. so in *Ios. 24. 2. 15. 2 Sam. 10. 16. 1 King. 4. 24. 1 Chron.* 19. 16. And thus the Chaldee here explaineth it, *to Pethor of Aram which is by Euphrates. they cover]* Hebr. *it covereth,* speaking of the people as of one. The Scripture useth the singular or plural number indifferently, as is noted on *Gen. 22. 19. th• eye]* that is, *the face,* or *sight* (as the Greek translateth) *of the land* (or *earth)* See the like phrase in *Exod. 10. 5. 15. abide] sit,* or *dwell over against me.* These words implied reasons to persuade Balaam to come; for their coming out of Egypt, intimateth that they being strangers, had no right to invade the land; their covering the face of the land, shown their number to be great; and they having subdued the Amorites, and filled their land, could not easily be resisted; their abiding over against Moab was a sign (as they thought) that Israel would next invade their country. But in all this, the truth of Israel's case and carriage was concealed; for here is no meation how God had of old promised them the land of Canaan, *Gen.* 15. 18. or, how the Canaanites wickedness was grown so great, that their land should spew them out, *Lev.* 18. 24, 25. neither speaketh he of their wrongful oppression and bondage in Egypt, and miraculous deliverance from thence, *Exod. 1. &c.* nor how Israel being come, had not harmed either Edom or Moab, but passed by them in peace, *Deut.* 2. 4. 8▪ 9. 13. and warred only with the cursed Canaanites devoted unto destruction. Though Moab could not but know these things as well as Edom, *Num. 20. 14, 15. &c.* yet would he mention none of them; neither was he content that his brother Israel should do to the Canaanites, as Moab himself, and Edom, and Ammon had done before to the *Emims, Horims,* and *Zamzummims,* whom they had cast out of their inheritances, and dwelt in their steads, *Deut.* 2. 9, 10, 12, 20, 21. For this conspiracy with Balaam, and his endeavor to destroy God's people, it is said, *Balakarose and warred against Israel, Ios.* 24. 9.

Vers. 6. *Now therefore come]* Hebr. *And now come.* His purpose being by a curse upon them, to bereave them of God's favor and protection, he would have him to *come,* that by nearness of his person, and by beholding them, his speech might have more vehemency of spirit, and better effect, as he supposed. So *Elisha* the Prophet turned back and looked on the children whom he cursed in the Name of the Lord, 2. *Kings.* 2. 24. And on the contrary, when Isaac would bless his son, he called him near and kissed him, and smelling the savor of his garments, he uttered a more powerful blessing, *Gen.* 27. 26, 27. and so did Jacob to Joseph's

children, *Gen. 48. 9. 10, &c.* And for this cause Balak led Balaam (when he was come) unto high mountains, from whence he might view them whom he was to curse, *Num.* 22. 41. and 23. 9. 14. 28. *curse me this]* or, *curse for me this people.* The curse was first laid upon the creatures by God himself for sin, *Gen.* 3. and heavy effects followed thereof: the earth cursed, brought forth thorns and briers instead of wholesome fruits, *Gen.* 3. 17, 18▪ and cursed again for Cain's wickedness, it yielded▪ no more the strength thereof, *Gen.* 4. 12. the fig tree cursed by Christ, suddenly withered, *Mark.* 11. 21. And when the curse is duly pronounced by Prophets, and men of God, it wanteth not effect; as the curse-bringing water of jealousy, which should cause the belly of the polluted to swell, and her thigh to rot, *Num.* 5. 21, 22, 27. and the children cursed by *Elisha,* were rent in pieces of Bears, 2 *Kings* 2. 24▪ Wherefore the plot which Balak laid, was most dangerous and wicked, and the most likely course to obtain his desire. For those whom God blesseth, their enemies flee, and fall before them, *Deut.* 28. 7. but they whom he curseth, are exposed to all misery, and made a prey unto their enemies, *Deut.* 28. 25, 33. And if now the King could have obtained from God a curse upon Israel, he might soon have vanquished them, *for they that are cursed of him shall be cut off; Psal.* 37. 22. How curses were pronounced by the Prophets of God, may be seen in *Gen. 9. 25. Psal. 109.—6. 20. Ios. 6. 26. Ier. 17. 5, 6, they* are *mightier]* Hebr. *it* is *mightier than I;* meaning both in number & strength, and so too mighty for him to encounter with. This was upon Israel a fruit of God's blessing, who had promised that Abraham should be a *mighty nation, Gen.* 18. 18. and performed it, whiles in the land of their affliction, *he made them mightier than their enemies, Psal.* 105. 24. as their enemy himself acknowledged, *Exod.* 1. 9. And Balak here confessing himself unable to match them in might, seeketh therefore to weaken them first by magical execrations. *peradventure]* or, *if so be;* or, as the Greek translateth it, *if perhaps;* which phrase Peter useth in *Act. 8. 22. if perhaps the thought of thi•e heart may be forgiven thee.* It is a word that implieth difficulty in a thing, but with good hope to be attained. See the notes on *Exod. 32. 30. I shall be able to smite them]* or, *I shall prevail,* and *we shall smite them, and I shall drive them, &c.* The Greek trans•ateth, *I shall be able to smite of them, and cast them out.* In *verse.* 11. it is repeated thus, *I shall be able to fight against them,* (or, *overcome them* in battle) and so the Chaldee explaineth it here, *I shall be able to fight against them.* Wars were wont to be taken in hand holily; and the Lord useth this phrase, *Sanctify war against her, Ier.* 6 4. he commandeth that the campe of his people should be *holy,* and no uncleanness in it, *Deut.* 23. 9, 10.—14. he appointed Priests with *holy instruments,* and silver trumpets, to sound an alarm, *Num.* 10. 9. and 31. 6. and they were to fight *the battles of the Lord, 1 Sam.* 25. 28. and he was with them as their Captain, as it is said, *And behold, God is with us for* our *Captain, and his Priests with sounding trumpets to cry alarm against you: O children of Israel, fight ye not against Jehovah the God of your fathers, for ye shall not prosper, 2 Chron.* 13. 12. Hereupon his people were wont to ask counsel of him, and to have his direction in their wars, *Judge.* 1. 1. and 20. 18, 27, 28. 1 *Chr.* 14. 10, 14, 15, 16. And after victories, they used to praise the Lord with songs, *Judge. 5. Psal.* 18. and to honor him with the spoils of the enemies, consecrated to his house and service, *Num. 31. 50. 1 Chron.* 26. 26, 27. And this the nations of the world after a sort practiced, save that instead of seeking to the Lord according to his word, they sought by divination and unlawful arts, as Balak now did by Balaam the Soothsayer; Nebuch•dnezzar by *divination* consulting▪ *with Teraphims,* and looking in the *liver* and entrailes of beasts, *Ezek.* 21. 21. Agamemnon by

sacrifice to lupi•• and praying to him for victory over the T••jans, *Homer. Iliad.* 2. and other the like. Moreover, as Balak sought to turn the favor of God from Isra•l, and to bring his curse upon them by Balaam's means: so other nations are said to use, before they warred against any people, to endeavor by prayers, sacrifices, and enchantments, to turn the 〈◊〉 of God from them. Before the Heathen Romans •esieged by Cieie, their Priests called out the god, under whose tutelage the City was, and promised him more ample honor or place among them▪ *Plin 〈...〉. hist. lib. 28. cap.* 2. The same is also 〈◊〉 by others; and the manner of doing it is recorded to▪ be first with a supplication to the gods, and that god specially which had taken upon him the defense of the city, that he would forsake the people, city, places, temples, and holy things▪ & having stricken a fear and forgetfulness in that people and city, would come into Rome to accept of them, their places, temples, holy things, and city, and to be provost unto them, their people and soldiers, vowing if so he would do, to honor him with temples and games. When thus they did, they offered also sacrifices▪ and looked for divination in the entrailes of beasts. And having thus called out the gods, the Dictator or Emperor devoted (or cursed) the enemies city and army, that they might be filled with flight, fear, terror; and that whosoever of them carried arms against their legions or army, might both they, their countries, fields, cities, &c. be deprived of light from above, and reputed for devoted and consecrared, as any the greatest enemies whosoever, &c. *Macr••. Saturnal. lib. 3. cap.* 9. Hereupon their Po••s, wh•• countries were conquered, ascribed it to the depa•••re of their gods from them, as in *Virgil. Aenei•.* 2.

Excessere omnes, adytis, aris{que} relictis,

Di• qui• us imperium hoc steterat.

In which heathenish opinions and practices, there may some footsteps be seen of the ancient true Religion• for when God▪ would deliver up Jerusalem into the hands of the Chaldeans, he first by a signeto his Prophet, signified his departure from, and 〈...〉 saking of his Temple that stood herein, *Ezek.* 10. 1, 4, 18, 19. and 11. 22, 23. When Caleb and losua would encourage the people to war against the Canaanites, they used this argument, *They are but bread for us, their Shadow* (meaning God their defense) *is departed from them, and Ie•••ah 〈◊〉 with us, fear them not, Num.* 14. 9. So when the heathens carried Images and Idols with the• in their armies (as the Philistines did their gods, which David burnt with fire, 1 *Chro.* 14. 12.) they foolishly imitated God's people, who sometimes carried the Ark of his covenant (the token of his presence) before them in their battles, 1 *S••. 4. 3, 4.—8. Num. 14. 44. he whom thou blessest]* or, *whom thou shalt bless,* the Greek translateth it plurally, *they whom thou blessest, art blo•••d; and they whom thou cursest, are cursed.* By this it appeareth of how great reputation Balaam was among men, as Simon Magus in Samaria was esteemed *The great power of God, Act.* 8. 10. But the Lord doth curse the blessings, and bless the curses of his own Priests and people, when they do them amiss, *Mal. 2. 2. Psal.* 109. 28. how much more when they are done by Soothsayers and profane. *The curse causeless shall not come, Prov.* 26. 2. and if Balaam had cursed Israel without the Lord, it had no more prevailed than Goliaths words, who before he fought, *cursed David by his gods. 1 Sam.* 17. 43.

Vers. 7. *divinations]* that is the wages or reward of divinations was in their hand; *the wages of unrighteousness,* as the Apostle calleth it, 2 *Pet.* 2. 15. being for a wicked art, and to an •nrighteous end; so Targum Jonathan expoundeth it, *The fruits of divinations sealed in thei• hand.* And thus *Besorah,* i. *Good tidings,* is used for *the reward of good tidings,* in 2 *Sam.* 4. 10. In Israel, when the heads judged *for reward* the Priests taught *for hire,* and the Prophets divined *for money;* the Lord threateneth that for their sake *Zion* should be *plowed,* as *a field, and Jerusalem become ••aps, M••.* 〈◊〉 . 11, 12. Balaamites see their reward in this world in the hands of men, and that they follow; but the people of God walk by faith, not by sight; and their rewards is in heaven hid with God, not in the hands of man, 2 *Cor. 5. 7. Mat.* 5. 11, 12.

Vers. 8. *I will bring you word again]* or, *I will return you word;* which the Greek explaineth, *I will answer you the things which the Lord shall speak unto me.* He would have them lodge there that night, because he would ask counsel of God, who used to speak to the Prophets by dreams and visions of the night, *Num. 12. 6. Io•* 4. 13. and 33. 14, 15. *Ier.* 23. 25, 28. He con•ulteth with Jehovah the true God, whose Propher he would seem to be, and calleth him his God, *verse.* 18. and because the business concerned the people of Jehovah, of him he was to enquire. But his promise to bring them word what Jehovah said, he performed not faithfully, as appeareth by comparing *verse.* 13. with *verse. 12. the Princes of M* 〈...〉 *]* and also of Midian, which are here to be understood from *verse.* 7. where they were called 〈◊〉 .

Vers. 9. *God came]* to wit, *by night,* as in *v.* 20. which the Chaldee expoundeth, *word came from before the LORD.* So *God came to Abimel••• in a dream by night, Gen.* 20. 3. and *God came to L•b•n the Syrian in a dream by night, Gen.* 31. 24. Sometimes for his people's sake, and sometimes for their own, God revealed his counsels of old unto men that were wicked, *Gen. 41. 25. Dan.* 2. 45. and 4 21, 22. So still he giveth gifts of knowledge and understanding in his word to men that are none of his, *Mat.* 7. 22▪ 23. and 24. 24. 2 *Tim. 3. 8. the eye]* the face, as *verse. 5. curse me them]* the word *curse* here, is another word in the original, than that before used in *verse.* 6. but of the same signification, as appeareth also after in *Nū.* 23. 7. 8. It meaneth a piercing or striking thorough with evil speeches, and so is used for cuising or blaspheming: see the notes on *Lev. 24. 11. be able to sight]* or, *prevail in fighting* (or *warring) against them,* as the word is used for *prevailing,* in *Isaiah.* 7. 1• see before on *verse.* 6. Here Balaam having to deal with God that knoweth all things, would not corrupt their speech, but fully related the message sent unto him: but in his answer to the Princes, he dealeth otherwise, *verse.* 13.

Vers. 12. *not curse]* As the message had two branches, to *go,* and to *curse;* so God answereth unto, and forbiddeth both, adding a reason, because they were blessed. And as he forbide him to go to any other place, so he forbade him to curse them in any place, or where now he was. So that Balaam here might know the whole will of God about this business, and needed not to enquire what the Lord would speak unto him more, as he did in *verse.* 19. And though Israel had often provoked the Lord by their sins in the wilderness, yet would he not suffer the wicked to curse them, but made them heirs of that blessedness which belongeth to those *whose iniquities are forgiven, and whose sins are covered, Rom. 4. 6, 7. are blessed]* and therefore may not be cursed of any; *for the gifts and calling of God are without repentance, Rom.* 11. 29. And when Jacob the father of this people had got the blessing of Isaac unawares, Esau could not

get him to reverse it, but Isaac said, *I have blessed him, yea and he shall be blessed, Gen.* 27. 33. neither could Balaam with all his altars and sacrifices, procure God to change, but was himself forced also to bless them three times, *Num.* 24. 10. Wherefore they are after put in mind of this mercy, *the LORD thy God would not hearken unto Balaam, but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee, Deut.* 23. 5.

Vers. 13. *Jehovah refuseth to give me]* the Chaldee explaineth it, *it pleaseth not the LORD to suffer me;* and in Greek, *God permitteth me not.* Here Balaam telleth them but the first part of God's speech, concealing the other, and the reason which God gave, wherein the weight of the answer lay. If he had faithfully shown them the whole counsel of God, it might have stayed this evil enter prize, & cut off all occasion of further sending. But as a man loath to displease, and loving the proffered gain, he useth a faint and favorable speech, as if he should have said, I could be content and glad to gratify the King herein, but God will not suffer me at this time to go, the fault is not mine, therefore I pray you have me excused. The contrary duty is shown in *Ier. 23. 28. The Prophet that hath a dream, let him tell the dream; and he that hath my word, let him speak my word faithfully, &c.* and in the Apostles practice, who saith, *I have not shunned to declare unto you all the counsel of God, Act.* 20. 27.

Vers. 14. *Balaam refuseth to come]* in Greek, *Balaam will not come.* Observe Satan's practice against God's word, seeking to lessen the same, and that by degrees from hand to hand, till either he bring it to nothing, or at least pervert it to a wrong purpose. Balaam told the Princes less than God spake to him; and they relate to Balak less than Balaam told them; that when the answer came to the King, it was not now the word of God, but of man; it was only *Balaam refuseth to come;* as if God had not forbidden or hindered this action, but only there wanted a will in the Prophet; there being no word brought either of the Lord's will touching his people, or of their blessed estate, as was signified in *verse.* 12. Hereupon grew occasion for this mischief to be further followed; and Balaam was the second time solicited with stronger temptations than before, *verse. 15, 16. &c.*

Vers. 15. *moe, and* more *honorable]* or, *greater and more honorable.* Of the Hebrews, Sol. Rashi gathereth from Balaam's words *to go with you, v.* 13. that he being haughty and of a proud spirit, insinuated thereby, as if with them he might not go, but with other greater than they he might: but this is uncertain. The holy Ghost showeth rather, how Balaam's word (as it was related,) was so far from causing the King to leave off his wicked purpose, that it was as a whetstone to sharpen it; and caused him to attempt it a fresh with stronger assaults both in persons and proffers.

Vers. 16. *Be not letted]* or, *be not forbidden,* or *withholden;* the Greek translateth, *I pray thee delay not* (or *slack not) to come unto me:* wch phrase is used in *Act.* 9. 38. where the disciples send to Peter, *desiring him that he would not delay to come to them.* It meaneth here, that Balaam neither of his own will, nor by any other means would be stayed or hindered from coming.

Vers. 17. *Honouring I will honor thee]* that is, I will surely and highly honor thee, which the Greek explaineth, *I will honorably honor thee.* This offer, as it agreed with the majesty of the King, so with the ambition and covetousness of the Prophet: and Satan so carried the matter

between them, as made most for his advantage. By *this bait* he allured the woman to eat of the forbidden fruit, promising unto her opening of eyes, and likeness unto God, *Gen.* 3. and by it he hoped to have taken Christ himself, when he promised to give him *all the kingdoms of the world, and the glory of them, Matth.* 4. 8, 9. and now with it he prevaileth over Balaam, and still doth over Prophets of Balaam's spirit. *I will do]* in Greek, *I will do unto thee.* The kings of the earth, if they may have their desires fulfilled, will honor their Prophets, and do all that they say. Thus the Prophets of Baal were fed at *Jezebels table,* when the Prophets of the Lord were fed in caves, *with bread and water, 1 King.* 18. 19, 13. and the witnesses of Christ prophesy in sackcloth, *Rev.* 11. 3.

Vers. 18. *I cannot go beyond]* or, *I may not transgress.* The word signifieth sometime unabilitie, whereby a man cannot; sometime unlawfulness, whereby one may not, and consequently will not do a thing; as in *Gen.* 34. 14. and 43. 32. and 44. 26. Balaam's speech here seemeth to imply all; for as he might not lawfully, being forbidden of God; so neither could he, being restrained of God, who would not suffer him to curse Israel. But for Balaam's will, it was corrupt, being in love with *the wages of unrighteousness, 2 Pet.* 2. 15. therefore he sought of God that he might have done it, *Num.* 23. 1. 14. but the Lord would not hear him, *Deut. 23. 5. the mouth]* that is, as the Greek openeth it, *the word;* in Chaldee, *the decree of the word of the LORD. Jehovah my God]* by this it appeareth, that Balaam the Syrian (and so the people to whom he was a Prophet,) did know and worship the true God, though corruptly, and it may be other gods also with him. And that other people's, as the *Temanites, Shubites, Naamathites* and *Buzites,* kept the knowledge and service of the true God, is manifest by Job's history, *Job.* 2. 11. and 32. 2. and 42. 7, 8, 9. Also the Name of God *Jehovah* was both known and pronounced by Balaam, and other people's, together with the Hebrews, who now many ages since have abstained from pronouncing of it, as is noted on *Num. 6. 24. less or more]* or, *little or great:* understand, *little thing* or *great,* (as the phrase is more fully expressed in 1 *Sam.* 20. 2. and 22. 15. and 25. 36.) meaning *anything at all;* to which the Greek addeth, *of mine own mind.* In Balaam here is a picture of covetous hypocrites, which pretend they would not do against the Word of God, for an house full of gold, when they will do it for an handful: as this Prophet labored with all his might to do the thing which God had forbidden him.

Vers. 19. *that I may know]* or, *and I will know,* (that is, inquire) *what Jehovah will add to speak with me,* that is, will speak more unto me. Here he beginneth to discover himself and his love to Balaks wages, in that he resteth not in God's will, plainly revealed to him before: and that he tempteth God by this second consultation, as if he were changeable like himself, and would respect the person of the King or Prophet, to speak otherwise than he had done. For where he pretended to know *more,* he intended and desired to hear otherwise, and contrary to that which he knew to be the mind of God. But God's people should rest in that which they know to be his word and will; and if any teach otherwise, to let him be accursed, *Galat.* 1. 8, 9.

Vers. 20. *If the men be come]* that is, *Forasmuch is,* or, *Seeing the men are come.* So the word *If* meaneth also in *Song 1. 8. go with them]* God's permitting of Balaam to go with these second Ambassadors, when he had forbidden him to go with the first, was in wrath against the Prophet, who stood not in the Lord's first counsel: and therefore he was in danger to have

died by the sword of the Angel, *verse* 33. and •aindeed slain by the sword of Israel, *Ios.* 13. 22. In the mean time, both he and the King had hope that they might effect their evil purpose, seeing that God himself seemed to change his mind: so being hardened, they went on, with altars and sacrifices, to procure leave from God to 〈...〉 se his people, *Num.* 23. 1. For when men will not hearken to the voice of the Lord, he withdraweth his grace, and giveth them up to the perver intendment of their own heart, and lets them walk *in their own counsels, Psal.* 81. 12, 13. *but yet]* or, *but surely the word, &c.* By this restraint, God signifieth the continuance of his good will towards Israel, though in such words, as Balaam might still conceive hope to obtain his desire: for the first answer was plain, *thou shalt not curse the people, verse.* 12. in which he not resting, hath now a darker Oracle, *thou shalt do the word that I shall speak unto the•,* when he knew not what God would speak. Thus when the will of God is known and not regarded, he taketh from men the certainty of their knowledge, and causeth his word to be dark and doubtful unto them, so that *they stumble* at it, 1 *Pet. 2. 8. the Sun goeth down over the Prophets, and the day is dark over them, Mich.* 3. 6. Balaam thought he should have heard *more* from God, but heareth less, and loseth that which he had learned before. *that shalt thou do]* this both taught Balaam his duty, that he ought to do it willingly, and closely signified that that he should do, though against his will. For, *the Lord bringeth to naught the counsel of the heathens, he maketh of none effect the devices of the people's:* but *the counsel of the Lord standeth forever, Psalm.* 33. 10, 11. And he restraineth the wicked of their wills, putting his *hook* in their nose, and his *bridle* in their lips, *Isaiah* 37. 29. even Satan himself is limited, (as in Job's case, *Job* 1. 12. and 2. 6.) and cannot hurt the very swine, without leave from the Lord, *Mat.* 8. 31, 32.

Vers. 21. *in the morning]* as Abraham being spoken to of God to sacrifice his son, *rase early in the morning and sadled his Ass, and took two of his young men with him, &c. Gen.* 22. 3. showing his readiness to obey the will of the Lord, though with the loss of his only son whom he loved: so Balaam here *riseth in the morning, sadleth his Ass,* and taketh *two of his young men with him, verse.* 22. showing his greediness to get preferment, and the wages of iniquity which he loved, though with the loss of the favor of God, and (in the end) of his own life. God's children run not so fast in *the way of his commandments,* when he enlargeth their heart, *Psalm.* 119. 32. but the children of Satan run as fast *to evil, and make haste to shed innocent blood, Isaiah 59. 7. They run and prepare themselves* without iniquity in God's people, *Psal. 59. 4, 5. So* are *the ways of everyone that is greedy of gain,* which *taketh away the life of the owners thereof, Prov.* 1. 16, 19.

Vers. 22. *God's anger was kindled]* in Greek, *God was angry in wrath.* The judgments of God are *a great depth, Psalm.* 36. 7. he is often offended, and that justly, when men do that which he saith Do, because they do it not with that mind, and to that end which he requireth, *Isaiah* 10. 6, 7. and his word or leave, is in displeasure against sinners that have no love to the truth. The young Prophets of Jericho would have leave to send fifty men to seek Elijah's body, but Elisha forbade them: after by their importunacie, *he said, Send.* They sent, and sought, but found him not: then Elisha gave them this reproof, *Did not I say unto you, Go not, 2. King.* 2. 16, 17, 18. As they ought to have rested in the Prophets first word, so should Balaam have done fiere in the first answer of God; and for not doing it, wrath from the Lord was

upon him. *the Angel of Iebovah]* this Angel speaketh as the *Lord* him-self, *only the word that I shall speak unto thee, that shalt thou speak, v.* 35. Wherefore this seemeth to be Christ, *the Angel which redeemed Jacob from all evil, Gen.* 48. 16. and now cometh to redeem Jacob's children from the curse intended against them; the Angel that was sent before Israel, to keep them in their way, in whom Jehovah's *name* was, *Exo.* 23. 20, 21. even *Michael the great prince,* which standeth for his people, *Dan.* 10. 21. and 12. 1. *an adversary]* in Hebr. *Satan,* which name when it is used for an adversary to God's people, usually meaneth the Devil, *Job 1. 6. Mat. 4. 10. Rev.* 12, 9. and 20. 2. but here being spoken of an adversary to the wicked, & defender of the church, is applied to an holy Angel, or to the Prince of Angels and men. And here the love of God unto Israel appeareth, that when he giveth a wicked man leave to go out against them, forthwith he sendeth his Angel to resist him, and to stand for the help of his chosen; as *all* the Angels are *ministering spirits, sent forth to minister for them, who shall be heirs of salvation, Heb. 1. 14. two of his young men]* that is, of his servants: see the notes on *Exo.* 33. 11. So Abraham went with two of his young men, *Gen.* 22. 3.

Vers. 23. *the Ass saw the Angel]* It pleaseth God to confound the wisdom of the wise and arrogant, by base and contemptible means, *for the foolishness of God is wiser than* (the wisdom of) *men, 1 Cor.* 1. 25. Balaam was a great Prophet, accustomed to visions and revelations, yet saw not with his eyes, neither *knew* with all his skill (*v.* 34.) that the Angel stood against him, whom his Ass, a rude and silly beast, did see and avoid, to the safety of his master: and he that could advertise others of things that should befall them, *Num.* 24. 14. could not advertise himself of the danger of death wch was before him. So God *destroyeth the wisdom of the wise, and bringeth to naught the understanding of the prudent, 1 Cor.* 1. 19. When visions appeared, the Prophets were wont to see them, and others in their company saw them not, as in *Dan.* 10. 7. & *Act.* 9. 7. here the Prophet seeth nothing, but the beast under him hath the eyes opened to see the apparition. *his sword drawn]* a sign of wrath and vengeance; so *David* saw the Angel that plagued Israel with *a drawn sword in his hand, 1 Chron.* 21. 16. and Joshua the like, in that Angels hand, who as *captain of the Lord's host,* was to destroy the Canaanites, *Ios.* 5. 13. 14. Balaam went with a purpose to curse Israel, and after to have them killed with the sword: his curses would have been *like the piercings of a sword, Prov.* 12. 18. he had whetted his *tongue as a sword,* and bent his arrow, even *a bitter word, Ps.* 64. 4. the Lord to reward him according to his works, sendeth out a sword against him. *the Ass turned aside]* The beasts, and fowls, and other brutish creatures, are often taken to teach & convince men, *Job 12. 7, 8. Isaiah 1. 3. Ier.* 8. 7. & Balaam's folly was reproved here by the action of this dumb beast, as after it was by words, *Nū. 22. 28, 30. 2 Pet.* 2. 16. Balaam's way was perverse before the Lord, *v.* 32. he had forsaken the right way, & went astray, 2 *Pet.* 2. 15. the asse turning aside out of the way, might have taught him to have desisted from his evil course. The Ass avoideth the danger & evil before his eyes; the master being blinded with ambition and covetousness, seeth it not, but would go on to destruction, *v. 33. smote the asse]* the Greek here addeth, *with his rod* (or *staff)* which is taken from *v.* 27. As he that judgeth another, condemneth himself doing the same things, *Rom.* 2. 1. so the Prophet in smiting his beast, showeth himself to be worthy of moe stripes, doing much worse than it. *A whip for the horse, a bridle for the asse, and a rod for the fools back, Prov.* 26. 3.

V. 24. *and a wall]* in Chaldee, *and another wall.* The Angel needed not have chosen such places; but these things happened unto Balaam for ensamples, and are written for our admonition: for when men go on in a way not good, if they escape one peril, they fall into another greater, and at last into inevitable danger; as the Prophet signifieth by *fear,* and *pit,* and *snare; He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit, shall be taken in the snare, Ier.* 48. 43, 44.

Vers. 25. *and thrust Balaam's foot]* or, *pressed, crushed* his foot. This word is used in 2 *Kings* 6. 32. where the Kings messenger, who was sent to take away Elishaes head, was *pressed* (or *crushed) in the door.* God by this second sign came nearer unto Balaam, who went on in his perverse way, and withal discovereth the vanity of his art, who being a diviner, could not presage the evil that should befall him, though such things as these happened in his way; which in the opinion of vain men, are signs of ill luck: and therefore by the grounds of his own craft, should have turned him back, or made him to suspect at least that his journey should be unfortunate: see 1 *Sam.* 6. 2, 3. 9. But God *taketh the wise in their* own *craftiness, and the counsel of the froward is carried headlong: they meet with darkness in the day time, and grope in the noon day, as in the night. But he saveth the poor from the sword, from their mouth, and from the hand of the mighty, Job* 5. 13, 14, 15. The children of God have the Angels to keep them in all their ways, and to bear them up, lest they dash their foot against a stone, *P•alm.* 91. 11, 12. But Balaam tempting the Lord, hath his Angel to withstand him, whereby his foot is crushed against the wall: yet maketh he no good use thereof.

Vers. 26. *no way to turn aside]* In this carriage of the Angel, the Lord would have us see the proceeding of his judgments against sinners; first more mildly, shaking his rod at them, but letting them go untouched; then coming nearer, he toucheth them with an easy correction, as it were wringing their foot against a wall; but bringeth them at last to such a strait, as they can no way escape his hand, but must fall before him.

Vers. 27. *Balaam's anger was kindled] the wrath* [unspec]*of man worketh not the righteousness of God, I am.* 1. 20. but *a furious man aboundeth in transgression, Prov.* 29. 22. Balaam learned no good by this strange carriage of his beast, but is more enraged, and smiteth it, not knowing that by means of it his own life was saved, *verse.* 33. This foolishness of the Prophet the dumb beast reproveth, *verse.* 28. &c. and in him God would let us see the nature of wicked men, which make no good use of his works, neither see his providence in the creatures, the service whereof he lendeth unto them.

Vers. 28. *opened the mouth of the Ass]* that *the dumb asse* spake *with man's voice, 2 Pet.* 2. 16. by wich miracle the Prophet had not only a rebuke, but a cause of fear and astonishment, yet hardened he himself against it also, and pleaded for to maintain his folly, *verse.* 29. so no works, signs or miracles, are able to change the hardness of man's heart, but grace from God only, *John* 12. 37, 38. And here we may observe how the devil, to draw into sin, chose the *Serpent* for his instrument, the most subtle beast of the field, *Gen.* 3. 1. but God to rebuke and convince the wicked, useth the *Ass,* the most silly of all beasts: showing as in a figure, how Satan's continual practice is to corrupt men's minds from the simplicity that is in Christ, *by deceitful workers, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, 2*

Cor. 11. 3. 13. Ephes. 4. 14. whiles Christ sendeth men to preach the Gospel, *not with wisdom of words,* but with the plain demonstration of the truth, and chooseth *the foolish things of the world to confound the wise, the weak things of the world to confound the mighty, and base things of the world, and things despised, yea and things which are not, to bring to naught things that are, 1 Cor. 1. 17. 27, 28. For the children of this world are in their generation wiser than the children of light, Luke* 16. 8.

Vers. 29. *I would kill thee]* The Prophet is neither dismayed with the speaking of his dumb beast nor abated from his wrath, but increaseth in evil, who before he knew or inquired of the cau•e, would presently kill the Ass that saved his life. *A righteous man regardeth the life of his beast, but the bowels of the wicked are cruel, Prov.* 12. 10. If Balaam looked for such good service of the b 〈...〉 beast, and would not be mocked or abused thereby, he being a reasonable creature, and wiser than many, should much less have mocked with God, and resisted his counsel: but by his own words against his Ass, he condemneth him-self, being guilty of death for his sin against God, as the Angel showeth in *verse.* 32, 33.

Vers. 30. ever *since* I was *thine]* or, *since thou,* to wit, hast had me: the Greek translateth it, *from by youth:* the Chaldee, *since thou hast been:* and the Hebrew phrase sometime so meaneth, as in Gen. •8. 15. *since I* was; where the Greek also expoundeth it, *from my youth. was I ever wont]* 〈◊◊〉 *I accustoming been accustomed?* By this demand, the beast convinceth the Prophets foolishness, who should have gathered that some extraordinary cause moved it thus to do, seeing it had never done so before: & teacheth us, that whē the creatures depart from their kind, and customed obedience unto us, we should look for the cause thereof in ourselves: for our sins against God, occasion the creatures to rebel against us, *Levite.* 26. 20, 21, 22.

Vers. 31. *uncovered the eyes]* opened them to see the Angel as the Ass did before him, *verse.* 23. signifying, that as men cannot see the marvelous things of his Law, unless he uncover their eyes, 〈...〉 *s.* 119. 18. so neither can they behold the deaths and dangers that are to come on them for the transgression of his Law, unless he reveal them, *Isaiah 47. 11. The way of the wicked is as darkness, they know not at what they stumble, Pro. 4. 19. bowed himself down on his face]* or, *to his face;* as the Greek translateth, *he bowed down to his face,* that is, worshipped the face or person of the Angel.

Vers. 32. *Wherefore hast thou smitten, &c.]* The Angel rebuketh the misesage of his beast, which ought not to be smitten without cause; how much less then might he smite innocent men, with the curse of his tongue? And God, who *saveth man and beast. Psal.* 36. 7. and commanded that the beasts also should rest from their •oil on the Sabbath day, *Deut.* 5. 14. and defendeth their innocence against their cruel masters, will much more defend the cause of his people against their wrongful oppressors, *Exod.* 22. 23. thy *way is perverse]* or, *the way* which thou goest *is perverse,* that is, thy purpose and intent in going this journey, is contrary to my will which I first revealed unto thee, *verse.* 12. The Chaldee paraphraseth thus, *because it is manifest before me, that then wouldest go in away against me.* The Apostle openeth and applieth it against the Balaamites of his time, in these words; *an heart they have exercised with covetous practices, children of the curse, which have forsaken the right way, and are gone astray, following the*

way of Balaam (the son) of Bosor, who loved the wages of unrighteousness, 2 Pet. 2. 14, 15. The Apostle *Jude (in verse.* 11.) calleth it *the error of Balaam.*

Vers. 33. *turned aside before me]* or, *at my face* or *presence:* so after, *turned aside from me,* or, *from my face* or presence. *I had slain thee]* or, *killed thee:* in the Angels former words the justice of his judgment is implied; for if Balaam did smite his Ass, for turning aside out of the way, *verse.* 23. and would have killed her for falling down under him, though thereby his life was saved, *verse.* 29. how much more deserved he himself to be smitten and killed, for departing out of the Lord's way, and following his own crooked ways, with a purpose to destroy the lives of his people Israel. Therefore a *woe* is pronounced on those that run greedily after Balaam's error for reward, *Jude verse. 11. saved her alive]* as we have an example in the Prophet, who being disobedient unto the mouth of the Lord, *a lion met him by the way and slew him,* but *the Ass* whereon he rode was *not torn, 1 King.* 13. 23, 24, 26, 28.

Vers. 34. *I have sinned]* this seemeth to be acknowledged, for his smiting of the Ass, and his reason following so showeth: but the sin that lay hid in his heart, his wicked purpose & covetousness, he dissembleth, & prosecuteth still unto the end. *if* it be *evil in thine eyes]* that is, as the Greek translateth, *if it please thee not;* meaning, that he should go on his journey. He could not be ignorant, that his evil intent to curse God's people for his own promotion, was most evil in the Lord's eyes, and the cause why the Angel came out against him; but concealing that, he speaketh of his outward actions, and faintly offereth to turn back, with an *if it were evil.* His love to the wages of unrighteousness caused him thus to speak, together with the leave which God had given him, in *verse.* 20. fain he would go, but if necessity contstrain him he will turn back.

Vers. 35. *Go with the men]* When neither the first words of God who forbade him, *v.* 12. nor the signs and dangers which met him by the way, could turn his heart, or deliver him from his error, the Lord again biddeth him go on, so giving him up to his own lusts; which he followed to his destruction. See the notes on *v.* 20. So Rashi explaineth these words, *Go with the men, for thy portion is with them, and thine end to perish out of the world.*

Vers. 36. *he went out to meet him]* for to welcome him, and entertain him with honor; as Moses to like end, went out to meet his father in law, *Exod.* 18. 7. and Joseph went out to meet Israel his father, *Gen.* 46. 29. and the kings of Sodom & of Salem, to meet Abraham, *Gen. 14. 17, 18. Heb.* 7. 1. It showeth how greatly Balaam was respected of the King, as false prophets have always been of wicked Rulers, because they serve their lusts. It had been Moabs duty to have met their brother Israel with bread and water in the way when they came out of Egypt: but loe the King of Moab goeth out (even to the utmost border of his land) to meet this soothsayer, whom he had hired to curse Israel; therefore God commandeth his people not to seek their peace or good forever, *Deut. 23. 3.—6. Arnon]* the border between Moab and the Amorites, *Num.* 21. 13, 26.

Vers. 37. *Did not I sending send]* that is, *earnestly send unto thee. Am I not able indeed]* a vain boast, and such as had no effect; for he was not able indeed to honor Balaam in the end, but sent him away in wrath, and with disgrace, confessing that the *LORD* had kept him back from

honor, *Num.* 24. 10, 11. But as Satan himself proudly offereth the kingdoms and glory of the world to those that will worship him, *Mat.* 4. 8, 9. so wicked Princes do offer promotion to false prophets and flatterers, which oftentimes God suffereth them not to perform: and they turn the edge of their sword against the Israel of God, which they are often forced to put up empty into the sheath, the Lord turning their intended curse into a blessing.

Vers. 38. *am I able at all]* the word is doubled for more vehemency, *canning can I speak;* that is, surely I cannot in any wise. He speaketh to excuse himself, signifying his willingness to gratify the king, as appeared by his coming to him, but showing withal his inability to do ought against God or his people. For the *LORD* their redeemer, he *frustrateth the tokens of the ••rs, and maketh diviners mad; he turneth wise men backward, & maketh their knowledge foolish, Esa.* 44. 25.

Vers. 39. *Kirjath-huzeth]* which is by interpretation, [unspec] *the city of the outmost parts,* or *the city of streets.* It is the name of a city, of the situation in the utmost part of the land; as the Chaldee interpreteth it, *the city of his borders;* and the old Latin version calleth it, *the city which was in the utmost borders of his kingdom:* wch some think to be *Ar,* forementioned in *Nū.* 21. 28. called *the corner of Moab,* in *Ier.* 48. 45. Sol. Rashi in his annotations on this place expoundeth it, *a city full of streets, men, and children in the outer parts of it.*

Vers. 40. *Balak slew oxen]* either for sacrifice, (as the word is often used for sacrificing) or for a feast to welcome Balaam, or for both; as the Moabites used such idolatrous feasts whereof the people did eat, *Num.* 25. 1, 2. Thus Balak rejoiced at the coming of his friend, and received him with all royal solemnity. Wherein as we see the entertainment that this wicked prophet had, that his honor and good cheer might make him to forget the perils wch he had passed, and might again fall into by the hand of God: so may we observe the contrary dealing of the *LORD,* and of this King. The Angel of the Lord came out as an adversary to withstand him; the King as a friend to welcome him. The King blameth him for coming no sooner; the Angel for going so soon. The Angel met him with a sword, to signify that that should be his end if he went on in his wickedness: the king receiveth him with a banquet, and all honorable entertainment, that by it, and hope of more gain and preferment, he might be encouraged to go on with his wicked enterprise. Between these two, Balaam chooseth the worser part for the honor of this world, though even that also was taken away from him. *As the Partridge sitteth* on eggs, *and hatcheth* them *not: so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool, Ier.* 17. 11.

Vers. 41. *in the morning]* that is, the next day [unspec] early after the feast. Thus Balak delaieth no time, to accomplish his evil purpose, beginning the day with mischief. David was diligent in the mornings to destroy all the wicked of the land, *Psal.* 101. 8. Balak riseth early to destroy the people of God, and is of them whose *feet run to evil, and they make haste to shed blood, Prov. 1. 16. the high places of Baal]* in Greek, *the pillar of Baal;* the Chaldee expoundeth it, *the high place of his fear,* meaning *of his god* or *idol* whom he feared, (as God is called *the Fear,* in *Psal.* 76. 12.) and Targum Jonathan nameth it *the Fear* (or *idol) of P•or;* whereof see *Num. 25. 3. Baal* (by interpretation, *a Lord, Master* or *Patron)* is a name given to the idols of many nations, which they used to worship on high places, hills or mountains, *De••.* 12. 2. And here do Balak

and Balaam build altars and offer sacrifices, *Numb.* 23. 1. that they might curse Israel; for as God sendeth his people help from his Sanctuary, and supporteth them out of Zion, *Psalm.* 20. 2. and cometh unto them to bless them, in all places where he putteth the memorial of his name, *Ex••* 10. 24. so the Idolaters thought of their high p••ces, that they were the fittest to obtain their requests in, from the hand of God, though it were to curse his people. *that he might see]* or, *and he saw,* meaning Balaam: the Greek translateth, *and •e* (to wit, B•lak) *shown him a part of the people,* to wit, of Israel: whom he would have him to behold, that his curse might be the more powerful and effectual. See *Num.* 23. 13.

CHAP. XXIII.

1 Balaam and Balak offer sacrifices. 4 God meeteth Balaam, and putteth in his mouth a blessing, which offendeth Balak. 13 They come to another place to curse the people of the Lord, and there again they offer sacrifices. 16 God meeteth Balaam, and putteth in his mouth a more ample blessing. 26 Balak being more offended, bringeth Balaam to a third place, where also they sacrifice.

ANd Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven •ams. And Balak did as Balaam had spoken, and Balak and Balaam offered a bullock and a ram on an altar. And Balaam said unto Balak; Stand by thy Burnt-offering, and I will go, peradventure Jehovah will come to meet me, and what word *soever* he showeth me, I will tell thee: and he went *to* an high place. And God met Balaam, and he said unto him, I have prepared seven alta•s, and I have offered a bullock and a ram on an altar. And Jehovah put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and loe *he* stood by his Burnt-offering; he, and all the Princes of Moab. And he took up his parable, and said, Balak the King of Moab hath brought me from Aram, from the mountains of the East, *(saying;)* Come curse me Jacob, and come de•ie Israel. How shall I curse *whom* God hath not cursed, and how shall I de••e *whom* Jehovah hath not defied? For from the top of the •ocks I see him, and from the hi•s I behold him: loe the people shall dwell alone, and shall not be r•ckoned among the Nations. Who *can* count the dust of Jacob, and [unspec] the number of the fourth *part* of Israel? Let my soul die the death of the righteous *men,* and let my last end be like his. And Balak [unspec] said unto Balaam; What hast thou done unto me? I took thee to curse mine enemies; and behold, blessing thou hast blessed *them.* And he answered, and said, Must I not take heed to speak that which Jehovah hath put in my mouth?

And Balak said unto him, Come I pray thee with me unto another place, that thou mayest see them from thence; thou shalt see but the utmost part of them, and shalt not see them all, and curse me them from thence.

And he took him *to* the field of Zophim, to the top of Pisgah; and he built seven altars, and offered a bullock and a ram on an altar. And he said unto Balak; Stand here, by thy Burnt-offering, and I will meet yonder. And Jehovah met Balaam, and put a word in his mouth, and said, Return unto Balak, and thus thou shalt speak. And he came unto him, and lo he stood by his burntoffering, and the Princes of Moab with him; and Balak said unto him, What hath

Jehovah spoken? And he took up his parable, and said, Rise up Balak, and hear▪ hearken unto me thou son of Zippor. God *is* not a man that he should lie, or a son of Adam that he should repent: hath he said, and shall he not do? and hath he spoken, and shall he not confirm it? Behold I have received to bless, and he hath blessed, & I *can* not reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: Jehovah his God *is* with him, and the showt of a King *is* among them. God brought them forth out of Egypt; he hath as the strengths of an Unicorn. Surely *there is* no enchantment against Jacob, nor divination against Israel; according to *this* time, it shall be said of Jacob, and of Israel, What hath God wrought? Behold, the people shall rise up as a courageous Lion, and lift up himself as a renting lion: he shall not lie down until he eat the prey, and drink the blood of the slain. And Balak said unto Balaam, Neither cursing curse him, nor blessing bless him. And Balaam answered and said unto Balak; Spake I not unto thee, saying; All that Jehovah speaketh that I *must* do? And Balak said unto Balaam; Come I pray thee, I will take thee unto another place; peradventure it will be right in the •ies of God, that thou shalt curse me them from thence.

And Balak took Balaam *unto* the top of Peor that looketh toward Ieshimon. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and he offered a bullock and a ram on an altar.

Annotations.

BVild me here] or, *Build for me in this* place *seven altars.* Balaam here bewrayeth his impiety, when instead of dissuading the king from his evil enterprise, by the word of God, who had forbidden him to curse Israel, *Num.* 22. 12. he attempteth together with him, to effect his wicked purpose; and that (which is worst of all) under the color of religious actions, building altars, and offering sacrifices to God, hereby to entreat and obtain leave of him to curse his people. For it was the manner in those days to seek the Lord, and obtain his favor by sacrifice, *Gen.* 46. 1, 2. &c. 1 *Sam. 13. 9, 12. Hos.* 5. 6. Thus Balaam hath soon forgotten the Oracle of God, the sword of the Angel, and dangers that he so hardly escaped by the way, and greedily runneth after the error of his evil heart, fulfilling the saying of the Prophet, *Let favor be shown to the wicked, yet will he not learn righteousness, Isaiah. 26. 10. prepare me]* or, *prepare for me.* As Balak said, *Curse me Jacob,* and *de•ie Israel:* so Balaam saith, *Build me* altars, and *prepare me* sacrifices; his intent being not to honor God, but to curse his people. Thus religion is made a cloke of wickedness. *The sacrifice of the wicked* is *abomination: how much more when he bringeth it with a wicked mind, Prov.* 21. 27. God desireth *mercy and not sacrifice, Hos.* 6. 6. But Balaam was of their religion which *think that gain is godliness, 1 Tim.* 6. 5. and for the wages of iniquity, abuseth the ordinances of the blessed God, unto cursing and cruelty. *seven bullocks]* as *bullocks* and *rams* were sacrifices which God himself required in the Law, *Levite.* 1. and which the Patriarchs had learned from God of old, *Gen.* 15. 9. so *seven* was a number sanctified of God for many mysteries, (as is noted on *Levite.* 4. 6.) and particularly in sacrifices, as he said to Job's friends, *Take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a Burnt-offering, Job* 42. 8. So at the bringing up of the Ark, David and the Elders of Israel *offered seven bullocks and seven rams, 1 Chron.* 15. 26. and Hezekiah with the rulers *brought seven bullocks, & seven rams, and seven lambs, and seven he-*

goats for a Sin-offering for the kingdom, &c. 2 Chron. 29. 21. Wherefore the Aramites, Moabites, and other nations, having learned from their ancestors the manner of sacrificing unto God, retained it till Moses time, and long after, though corrupted with their own superstitions, and abused to much impiety. Hereupon Balaam sacrificeth to the Lord in this sort, to purchase favor of him, and vainly boasteth unto God him-self of his good work, *v.* 4. And according to this number, it is seven times said of Balaam, that *he took up his parable, Num.* 23. 7. 18. and *Num.* 24. 3. 15. 20. 21, 23.

Vers. 2. *Balak did]* Though *Chemosh* was Balaks God, *Num.* 21. 29. yet now by Balaam's counsel he sacrificeth to *Jehovah* the God of Israel *v.* 3. 17. as unstable men in hope to obtain their purposes are easily drawn to communicate with all religions true or false, & to make a sinful mixture of them, 2 *King. 17. 28, 29,—33. Ezr. 4. 1. 2. Act. 17. 23. on an altar]* that is, as the Chaldee explaineth it, *on every altar.* The altar being an holy ordinance, wch sanctified the offering, *Matth.* 23. 19. and a figure of Christ, *Heb. 13. 10. John.* 17. 19. they (for the more sanctimony) offer their gifts on several altars. Wherein they add superstition to the religion received from the fathers: for holy men used one altar in a place, though many sacrifices, 〈◊〉 . 8. 20. & 12. 7. and 13. 4. 18. and 26. 25. and 33. 20. and 35. 〈◊〉 *Exod.* 17. 15. and 24. 4. but Idolaters accustomed themselves to many altars, 2 *Kings 18. 22. Ier. 11. 13. Hos.* 10. 1. & 12. 11. *Amos 3. 14. Esa.* 17. 8. such many altars were multiplied *to sin, Hos.* 8. 11.

Vers. 3. *Stand]* or, *Present thyself,* to wit, unto God, here *by thy burnt-offering,* and go not with me: as they were wont to stand by their sacr•fices whiles they burned, and present themselves there unto the Lord, who first had respect unto the offerer, and then unto the gift, *Gen.* 4. 4, 5. so Balak and his princes were to stay there, if perhaps God would respect their persons. *peradventure Jehovah* 〈◊〉 *come]* or, as the Greek translateth, *if perhaps the Lord will appear.* Balaam went now to meet with *enchantments,* or signs of good luck, *Num.* 24. 1. wch after the manner of false Prophets, he coloureth with the name of the Lord. *what word]* or, *what thing* soever. to *an high place]* to *a cliffe* o• the rock: or, *solitary,* to *a solitary place:* and thus the Chaldee expounds it, *he went alone.* He went as sooth sayers were wont, to an high & solitary place, to make his prayers, and to observe signs if any should appear.

Vers. 4. *God met Balaam]* in Greek, *God appeared to Balaam;* in Chaldee, *the word from before the LORD met* (or *came unto) Balaam:* and so again in *v.* 16. Though he sought the Lord both by an unlawful means of enchantment, *Num. 24. 1. Deu.* 18. 10. and to a wicked end, that he might curse Israel, *Deut.* 23. 4, 5. yet the Lord meeteth with him, and putteth his word in his mouth, for the good of his people. So when Nebuchadnezzar used divinations, and consulted with Idols, being unresolved whether he should first war against the Jews or the Ammonites, the Lord so disposed of it, that he first fell upon the Jews, and signified the same to his Prophet, *Ezek. 21. 19.—23. he said]* that is, as the Greek explaineth it, *Balaā said. I have prepared]* or, *I have ordered.* He vainly glorieth of his religious works before God, supposing that he would be pleased with his many altars and sacrifices wherewith he honored him; and with all implying his request, that he might have leave to curse Israel: but the Lord *would not hear Balaam, Deut.* 23. 5. for he hath not so great delight in Burnt-offerings and sacrifices, as in

obedience to his voice, 1 *Sam. 15. 22. To do justice and judgment, is more acceptable to the LORD, than sacrifice, Prov.* 21. 3.

Vers. 5. *put a word in Balaam's mouth]* The Lord giveth no answer to Balaam's boasting speech, nor showeth any regard of his altars and sacrifices, (which were an abomination unto him, *Prov.* 15. 8.) but sendeth him back with a blessing upon his people, contrary to his own and the kings desire and expectation. *The preparations of the heart in man, and the answer of the tongue from the LORD, Prov.* 16. 1.

Vers. 7. *he took up his parable] the parable of his prophesy,* saith Targum Jonathan. By *taking up,* is meant apronouncing with an high voice; so God would have them all take knowledge of his word against them, and for his people. By a *parable* or *proverb,* is meant a grave speech, which groweth into common use among men. And it is used both in the good part, for excellent matter of doctrine and comfort, as *Job* 27. 1. and 29. 1. *Prov.* 1. 1. and in the evil part, for proverbs of reproach and reprehension, as in *Deut. 28. 37. Isaiah 14. 4. Parables* also are opposed to plain and familiar speeches easy to be understood, *Ezek. 20. 49. John.* 16. 25. so now God speaketh by Balaam to the wicked Moabites, but in parables; *that seeing, they might not see; and hearing, they might not understand,* as in *Luke 8. 10. brought me from Aram]* to wit, frō *Aram naharajim,* or *Mesopotamia,* as Moses showeth in *Deut.* 23. 4. and so the Greek here translateth, *sent for me out of Mesopotamia;* and Targum Jonathan explaineth it, *Aram which is by Euphrates.* See the notes on *Gen.* 24. 10. and *Numb. 22. 5. of the east]* situate eastward from Moabs and Israel's land: that country was infamous for sorcery and divination, *Isaiah 2. 6. defy]* or, *detest,* with angry threats, and hateful indignation, as the word signifieth in *Dan.* 11. 30. The Greek translateth it *Acourse.*

Vers. 8. whom *God hath not cursed?]* Thus the Greek also readeth, adding the word *whom:* such wants the Seripture sometime supplieth; as, *this house is high, 1 King.* 9. 8. for *this house which is high, 2 Chron.* 7 21. Otherwise it may be translated, *How shall I curse? God hath not cursed.* Targum Jonathan explaineth it, *How shall I curse, when the word of the Lord blessed them?* Here God by Balaam's own mouth reproveth the error of the King, who had sent so far twice to fetch him, that of himself was able to do nothing in this business; and taxeth the vanity of this Art of Magicke or divination, which is not able either to help or hurt any without leave from God. So the Babylonian is convinced by the prophet, saying, *Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth, if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels; let now the Astrologers, the Star-gaz•rs, the monthly Prognosticators stand up, and sav thee from those things that shall come upon thee. Behold, they shall be as stubble, the fire shall burn them,* &c. *Isaiah* 47. 12, 13, 14.

Vers. 9. *For from the top]* or, *when from the top* (Hebr. *the head) of the rocks, I see him,* meaning, the people, spoken of as one body. *I behold him]* in Greek, *I consider him,* speaking again of the people: as Targum Jonathan explaineth it, *I consider this people.* Balak brought him to the mountains, that seeing the people from thence, he might the more easily curse them: but the sight of them did so amaze him, as he blessed them. Thus all occasions and circumstances which the wicked choose for their advantage, God turneth against them, and for the

accomplishment of his own will. *shall dwell alone]* separated from other people's. And this further signifieth, how they should be sufficiently provided for of God, having neither need nor fear of other people's; for so dwelling alone, implieth a security from evil; as in *Ier.* 49. 31. And thus Moses blessing them, said, *Israel shall dwell in confident safety alone, Deut. 33. 28. shall not be reckoned]* or, *shall not reckon themselves:* this respecteth their faith in God, and service of him, whereby they were his peculiar, and separated from other people's, as *Exod. 19. 5. Lev. 20. 24, 26. Ezr.* 9. 2. So Christ hath chosen his Church out of the world, *John. 15. 19. 1 Pet.* 2. 9. and this grace the faithful apply unto themselves, as it is said, *We know that we are of God, and the whole world lieth in wickedness, 1 John.* 5. 19.

Vers. 10. *Who* can *count]* that is, None can count, they are so many, Heb. *Who counteth;* which the Chaldee expoundeth, *who can* (or *is able to) count.* And thus the Scripture sometime explaineth it self; as, *Not that which goeth into the mouth, defileth a man, Matth.* 15. 11. that is, *can defile him, Mark.* 7. 15. See the Annotations on *Gen.* 13. 6. So after in *verse. 20. the dust of Jacob]* that is, the children of Jacob; as the Greek translateth it, *the seed of Jacob.* Here Balaam's mouth confirmeth the promise which God made of old unto Jacob, saying, *Thy seed shall be as the dust of the earth, Gen.* 28. 14. and the like was before unto Abraham, *I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, Gen.* 22. 17. And thus the Chaldee here expoundeth it, *Who can count the little ones of the house of Jacob, of whom it was said, they shall be multiplied as the dust of the earth. of the fourth part]* or, *of a quarter,* as the Chaldee explaineth it, *of one of the four camps of Israel:* for they camped about the Tabernacle in four quarters, *Numb.* 2. Whereas the promise of the blessing to Abraham consisted of two branches; 1. that God would give the land of Canaan to him and to his seed forever: 2. and that he would make his seed as the dust of the earth, *Gen.* 13. 15, 16. under which, spiritual graces in Christ were also comprehended: the Lord causeth Balaam here to ratify them both, for their dwelling alone in the land, and for their innumerable increase. And whereas Balak envied their multitude, and would therefore have them cursed, that they might be diminished, *Num.* 22. 3, 5, 6. Balaam is here forced to utter a blessing for their further increase. Thus God resisteth him in all his counsels and enterprises. *Let my soul die]* that is, *Let me die:* an Hebrew phrase, whereby the *soul* is put for the person, I, thou, or he: and death is the departure of the soul from the body, *Gen.* 35. 18. Then *dust returneth unto the earth as it was, and the spirit returneth to God that gave it, Eccles.* 12. 7. So Samson said, *Let my soul die with the Philistines, Judge. 16. 30. the death of the righteous* men] the Greek translateth, *with the souls of the just* men; meaning the righteous of Israel, as the Chaldee explaineth it, *the death of the just* men *thereof,* that is, of that people. Balaam, who lived the life of the wicked, desireth (as many do) to die the death of the righteous: but as he lived, so he died among the enemies of God, by the sword of Israel, *Numb.* 31. 8. Howbeit he pronounceth here a greater blessing upon Israel, as they that were happy not only in life, but in death. For, *righteousness* (which is by faith in Christ, *Phil. 3. 9.) delivereth from death;* but *when a wicked man dieth, his expectation perisheth, Prov.* 11. 4, 7. Here also Balaam testifieth of the souls immortality, and different case of good & bad: for otherwise what were the death of the righteous better than of the wicked? *let my last end]* or, *let my posterity.* The original word sometime signifieth *the end,* opposed to the *beginning,* as in *Deut. 11. 12. Prov.* 19. 20. and so the Chaldee translateth it here,

let my end be like theirs: sometime it is *the posterity,* or children which come after; as in *Dan. 11. 4. Amos 5. 2. Psal.* 109. 13. and in this sense the Greek Interpreters understood it here, saying, *and let my seed be like their seed:* thus Balaam prophesieth a blessing also to the seed of every righteous Israelite, according to the promise made unto Abraham and his seed after him, *Gen.* 17. 7. And further, this word, *end,* is often used for *reward,* which is after labors, *Prov.* 23. 18. and 24. 20. 1 *Pet.* 1. 9. which also may be implied here, of a blessed reward which the righteous have after this life in heaven, *Mat.* 5. 12. But Balaam being a minister of Satan, though transformed as a minister of righteousness, his end was according to his works, as the Apostle telleth us of all such, 2 *Cor.* 11. 15.

Vers. 11. *I took thee to curse mine enemies]* Balak who had before built altars, and offered sacrifices, as to serve the Lord with great devotion, being now crossed in his purpose, manifesteth his hypocrisy, pride, malice, and notorious profanation of religious exercises; in that he regarded not, nor rested in the answer of Godby Balaam, but opposed his own will, as that which the Prophet should have fulfilled; unjustly calleth the Israelites his enemies, who passed by him in peace; repineth against their blessing, and blameth the Prophet for pronouncing it.

Vers. 12. *Must I not take heed to speak]* or, *Shall I not observe to speak.* Though Balaam's will was bent to curse Israel for Balaks wages, yet could he not, because God restrained him: wherefore he bare his blame at the King's hand. And now to excuse himself, he signifieth not only the necessity laid upon him by the Lord, but a pretended care and observance in himself to speak his word only: thus the hypocrites mocked one with another; and he that sitteth in the heavens, laughed; the Lord had them both in derision, *Psal.* 2. 4.

Vers. 13. *see but the utmost part of them]* or, *but a part of him, and shalt not see him all:* speaking of Israel, as one body. The King gathered from Balaam's words, in *verse.* 9. that by seeing the whole multitude, he was dismayed; (so looking to the secondary cause, not to God the principal:) wherefore though he failed of his purpose at the first, he secōdeath it in another place, with hope to prevail; as the Syrians being foiled by Israel in the mountains, would *fight against them in the plain,* hoping there to be *strōger than they, 1 King.* 20. 20.—23. And when he could not have the whole people cursed, he bringeth Balaam to see *a part of them* as when *the Dragon* could not hurt the *Woman* (the Church) that escaped his persecution with her Eagles wings; he being wroth, *went to make war with the remnant of her seed, Rev.* 12. 13.—17. and as Amalek, who *smote the hindmost* of Israel, even *all that were feeble behind* them, *Deut.* 25. 17, 18.

Vers. 14. *field of Zophim]* that is by interpretation, *of the Spies* (or *Scout-watches:)* and the Greek interpreteth it, *the Scout-watch of the field:* it seemeth to be a place where they kept the watch of the country against enemies; as Sol. Rashi here saith, *It was an high place, where the Spie stood to watch whether any forces came against the city▪ of Pisgah]* or, *of the hill,* which the Chaldee expoundeth *of the high place.* Such hills and high places idolaters used to sacrifice upon, *Deut.* 12. 2. And Balak thought them lucky to achieve his purposes, but all in vain; as it is written, *Truly in vain* is salvation hoped for *from the hills,* and from *the multitude of mountains: truly in •ehovah our God* is *the salvation of Israel, Ier. 3. 23. seven altars]* so prosecuting their wickedness still, under color of religion: see the notes on *verse.* 1. 2.

Vers. 15. *I will meet yonder]* to wit, with Jehovah; and so the Greek explaineth it, *I will go to enquire of God.* See before in *verse.* 3, 4, &c.

Vers. 18. *Rise up Balak]* to hear the word of God with reverence; for at it even Kings were wont to rise up, when it was spoken: as afterward Eglon King of Moab also did, in *Judge. 3. 20. •eark is unto me]* that is, as the Chaldee explaineth it, *unto my word.*

Vers. 19. *God* is *not a man,* &c.] The Chaldee paraphraseth thus, *The word of God* is *not like the speeches of the sons of man;* for *the sons of man do say and lie.* By *lying* is meant failing in the performance of that which is spoken, as in *Habak. 2. 3. Psal. 89. 35, 36. 2 King. 4. 16. that he should repent]* The like testimony Samuel beareth of God before King Saul, *The strength of Israel will not lie, nor repent; for he is not a man that he should repext, 1 Sam.* 15. 25. Though the Scripture speaketh sometime of God, that he repenteth, as in *Amos 7. 3, 6. •er.* 18. 8. yet that is spoken of him, according to our capacity, because his work is changed, when he himself continueth unchangeable, for with him is *no variableness, neither shadow of turning, I am.* 1. 17. See the notes on *Gen.* 6. 6. In this speech of Balaam there is a reproof of Balaks 〈◊〉 , who thought by his endeavours to turn God's affection from Israel, and therefore rested not in the word before revealed, but struggled against it still, as if God were false or variable. *shall he not confirm it?]* meaning, he will doubtless confirm and stablish it; as the Chaldee expoundeth it, *he confirmeth all his words.* The Greek translateth, *shall he speak, and shall he not continue?* that is, constantly perform it? So to *confirm* a thing, is by the holy Ghost expounded, to *continue to do it, Gal.* 3. 10. from. *Deut.* 27. 26.

Vers. 20. *I have received to bless]* understand, *received a commandment to bless.* See the Annotations on *Gen. 24. 33. and I* can *not reverse it]* or, *shall not turn it away;* which the Chaldee explaineth, *and I shall not turn my blessing from them.* The Greek translateth, *I shall bless, and shall not reverse.* Here Balaam preacheth the stablenesse of God's love unto his people; and how all powers and potentates, all magical enchantments and divinations, and what things else soever, are not able to separate God's people from his love and blessing in Christ.

Vers. 21. *He hath not beheld]* or, *He* (that is, God) *be holdeth not iniquity.* Here Balaam blesseth Israel the second time, pronouncing first their justification in the sight of God, even that blessedness which they have, *whose iniquities are forgiven, and whose sins are covered, Rom.* 4. 7. For not to *behold,* or *see* iniquity in sinful men, is (as David speaketh) to hide his face from their sins, and to blot out all their iniquities, *Psal.* 51. 11. the contrary whereof is, when God setteth men's iniquities before him, and to the light of his face, *Psal.* 90. 8. and 109. 14, 15. And this is opened by the Prophet, when the Lord saith, *The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pard•m them whom I reserve, Ier. 50. 20. iniquity]* this word, in Hebrew *Aven,* is of large signification, applied to all kind of sin, which causeth pain, sorrow, and misery; and in particular to idolatry, 1 *Sam.* 15. 22. and *Aven* is *an idol,* in *Isaiah* 66. 3. and to this the Chaldee here referreth it, saying, *no servers of Idols in the house of Jacob;* so doth Targum Jonathan likewise; and the old Latin version saith, *There is no Idol in Jacob,* meaning among the Israelites, the posterity of Jacob. But the word being more general, implieth this and all other iniquity, original or actual, all which God in mercy pardoned to his people, that it was no more seen of him, to be

imputed unto them. And as iniquity is often used for the punishment of the same, so is this word *Aven* in *Psal. 90. 10. Hab.* 1. 3. in which meaning the Greek Interpreters translate it here, *There shall be no painfulness* (or *misery) in Jacob. perverseness]* or *molestation:* a word which signifieth both sin and affliction for sin, *Psal.* 94. 20. and 25. 18. and 73. 5. The Chaldee taketh it in the first sense, for them *that do* ⟨◊⟩ *;* and this is most fit: but the Greek translateth it *pain. his God* is *with him]* this the Chaldee expoundeth, *the word of the LORD their God* is *for their help.* Hereby is signified the cause and author of their former blessedness, to be God himself in the midst of them; as Moses said, *Let the Lord now go amongst us; for it is a stiff-necked* ⟨◊⟩ *; and pardon thou our iniquity and our sin,* &c. *Exod.* 34. 9. And his presence with them was a sign of their estate in grace, otherwise they could have had no communion with him, 1 *John.* 1. 6, 7. as himself said, whiles they were in their sins, *I will not go up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way, Exod.* 33. 3. and by his being with them, they were [unspec] secured both from Balaam's curse, and from all fear of evil, *Psal.* 23. 4. and 91. 15. *the shout of a King]* or *the alarm (the sounding shout) of a king,* that is, of God. He hath reference to the silver trumpets which Israel used in their wars, by the ordinance of God, who also promised, that they should be remembered before the Lord their God, and saved from their enemies, *Num.* 10. 9. Whereupon Abijah said, *Behold, God is with us for a captain, and his Priests with sounding trumpets to cry alarm against you: ô sons of Israel, fight ye not against the LORD the God of your fathers, for ye shall not pr•sper, 2 Chron.* 13. 12. So by the *shout* or *alarm* of this King among his people, they now were saved from the evils that Balak and Balaam conspired against them. Herewith also may be compared the sounding of trumpets, and shout at the singe of Jericho, *Ios.* 6. 16. 20. and in the battle of G•deon, *Judge.* 7. 20. And thus Jesus Christ, the King and defender of the Church, causeth continual joy and triumph in the hearts of his people, justifying, sanctifying, and preserving them in peace with God, who always causeth them to triumph in Christ, 2 *Cor.* 2. 14. and giveth them salvation from the hands of their enemies. Wherein they rejoice and say, *Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth? Rom. 8. 33, 34. among them]* Hebr. *in him,* that is, in Jacob: which phrase may also signify the faith that his people have in God their King. The Chaldee expoundeth it, *The presence* (or *habitation) of their King is among them.*

Vers. 22. *God brought them]* or, *God the bringer of them.* This answereth Balaks complaint, there is *a people come out of Egypt, Numb.* 22. 5. Balaam telleth him, they came not of themselves, (as he imputed unto them for evil,) but they were brought up of God. So again in *Numb. 24. 8. he hath]* or, *to him* is. It may be understood first of God, and then of Israel, unto whom God giveth strength, *Psal. 68. 36. the strengths of an Unicorn]* or, as the Greek translateth it, *the glory of an Unicorn.* The *Unicorn* is a beast commended in the Scripture for the excellency of his *horn:* whereupon the Prophet saith, *My horn shall be exalted as the Unicornes, Psal.* 92. 11. and for his *strength;* as it is said, *Wilt thou trust him, because his strength is great? Job* 39. 11. Therefore the prowess of a people against their enemies is set forth by this similitude; as Moses saith of Joseph, *His horns, the horns of an Unicorn, with them he shall push the people's together, Deut.* 33. 17. And in this sense Balaam speaketh here of Israel, as in his third blessing he explaineth it, *He hath as the strengths of an Unicorn, he shall eat up the nations his enemies, and shall break their bones,* &c. *Numb.* 24. 8. And Christ being delivered from the power of his

enemies, faith, *Thou hast answered me from the horns of Unicorns, Psal.* 22. 22. And God himself showeth the nature of this beast to be such, as he will not be tamed, or made serviceable to man, nor bide by the crib, nor plough, or harrow, or bring home the seed into the barn, *Job* 39. 9, 10, 12. The original word of *strengths* here used, (which the Greek translateth *glory,* the Chaldee, *strength;)* is properly such lustinesse, courage and prowess, as whereby one endureth labor without weariness or fainting. Hereby then is signified, that as God himself is Almighty, so of his grace he communicateth to his people such strength, as whereby they shall vanquish their enemies, but shall be vanquished of none, for being strong in faith, and the word of God abiding in them, they overcome the world, and the wicked one (Satan,) 1 •*oh.* 5. 4. and 2. 14. sin shall not have dominion over them, *Rom.* 6. 14. neither are they *the servants of men, 1 Cor.* 7. 23. they renew their strength, they run and are not weary, they walk and faint not, *Isaiah* 40. 31.

Vers. 23. *Surely* there is] or, as the Greek and Chaldee interpret it, *For there is:* so making this that followeth a reason of the former comparison. And whereas human Writers report a special virtue to be in the Unicorns horn against poison, some apply that to the poison of enchantment and divination next spoken of, which could not prevail against Israel, because of the virtue of God's grace given to his people. *no enchantment]* or, *no observing of fortunes;* a sinful art, when by observing the events of things, they gathered signs of good or evil luck to themselves or others: see the Annotations on *Lev.* 19. 26. and *Deut.* 18. 10. *against Jacob]* or, *in Jacob:* but *in* is often used for *against,* as in *Numb.* 12. 1. In this sense he teacheth that no devilish arts could hurt God's people, for the gates of hell shall not prevail against the Church of Christ, *Matth.* 16. 18. Although therefore Balak had led him from place to place, to try if one were more lucky for him than another, that Israel might be cursed; and Balaam had now twice gone to meet with *enchantments,* that he might have cursed them, *Num.* 24. 1. yet all was in vain, for God would not suffer it. But the Chaldee giveth the latter sense, as if no such enchantments were pleasing unto, or in use among this people, being forbidden them of God, *Levite. 19. Deut.* 18. *divination]* that is, presaging or soretelling of things to come: see the notes on *Deut.* 18. 10. *according to* this *time]* or, *even at* this *time it shall be said:* that is, not hereafter only, but even now, it shall be said by me, who am to prophesy of this people, what great things God hath wrought and will work for them. It may also be referred unto time to come, as Chazkuni expoundeth it, *The next year, after they are gone over Jordan, about this time, it shall be said concerning Jacob and Israel, how many (great) works the holy blessed (God) hath wrought for them.* See the like phrase in the Annotations on *Gen.* 18. 10. and 25. 31. *what hath God wrought!]* that is, how wonderful things God hath wrought for them. The Greek translateth it, *What God shall perform.* He teacheth that all the valiant acts of Israel should not be done by themselves, but by God for them, as it is shown in *Psal.* 44. 1, 2, &c. Wherefore it is written, *Lord thou wilt ordain peace for us: for thou also hast wrought all our works in us, Isaiah* 26. 12. And so the Apostle saith, *It is God which worketh in you both to will, and to do, of his good pleasure, Philip.* 2. 13. and, *he which hath begun a good work in you, will perform it, until the day of Jesus Christ, Phil.* 1. 6.

Vers. 24. *as a courageous Lion]* Of these names of Lions, see the Annotations on *Gen.* 49. 9. Of the Lions nature, *Solomon* saith, it is *strongest among beasts, and turneth not away for any, Prov.*

30. 30. Here, the blessing which was specially given to the tribe of Judah, *Gen.* 49. is applied to all Israel, which were in Christ, *the Lion of the tribe of Judah, Rev.* 5. 5. for, *just men are bold as a Lion, Prov.* 28. 1. *lift up himself]* a sign of stoutness, courage, and Majesty. By this, and the former *rising up,* is meant the valiant onset which they should make upon their enemies the Canaanites, whereof the book of Joshua is a testimony: and under them were figured the spiritual enemies of the salvation of Israel; Satan, sin, the world, &c. which the Church of Christ should resist and overcome by faith, 1 *Pet.* 5. 9. and 2. 11. 1 *John. 5. 4. until he cat the prey]* that is, as the Chaldee, and Targum Jonathan expound it, until he have killed his enemies. Signifying hereby Israel's constant fighting of the Lord's battles, not lying down, or giving themselves rest, till they had gotten a full victory. This was in part fulfilled in the conquest of Canaan, at the end whereof the two tribes and an half returned with much riches, cattle, silver, gold, &c. to divide the spoil of their enemies, with their brethren, *Ios.* 22. 3, 4, 8. And when David having fought the battles of the Lord, sang unto his praise, *I have pursued mine enemies, and destroyed them, and turned not again, until I had consumed them, 2 Sam.* 22. 38. But chiefly it is performed by the grace of God in Christ, against the enemies of our souls; whereof it is thus prophes•ed, *And the remnant of Jacob shall be among the nations, in the midst of many people's, as a renting Lion among the beasts of the forest, as a young Lion among the flocks of sheep; who if he go thorough, both treadeth down, and teareth in pecces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off, Mic.* 5. 8, 9. And this spiritual warfare is not like the battles of the world, *with confused noise, and garments rolled in blood, Isaiah* 9. 5. but with the *sword of the Spirit, which is the word of God, Ephes. 6. 17. in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tossings to and fro, in labors, in watchings, in fastings, by pureness, by knowledge, by longsuffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand, and on the left,* &c. 2 *Cor.* 6. 4.—7. For even Christ himself, whē he was called *the Lion of the tribe of Judah,* appeared like *a Lamb as it had been slain, Revel.* 5. 5, 6. and his people for his sake *are killed all the day long,* are counted *as s••epe for* ⟨◊⟩ ⟨...⟩ *ghter;* and yet in all these things, are *more than* ⟨...⟩ *qutrours, through him that loved* them, *Rom.* 8. 36, 37.

Vers. 25. *Neither cursing curse him]* in Greek, *Neither curse me him with curses, neither blessing bless him:* that is, neither curse Israel at all, nor bless him at all. Here Balaks indignation against Balaam, and sin against God, is increased: rejecting his own Prophet, resisting the word of the Lord now the second time: and when he could do no evil to Israel, he would hinder them from good.

Vers. 27. *per adventure it will be right in the eyes of God]* that is, *it will please God,* as the Chaldee expoundeth it; and so the Greek saith, *if it may please God.* This is Balaks third and last attempt against the Church of Christ in another place; as Satan tempted Christ himself thrice in three several places, which not succeeding, he then left him, *Matth.* 4. 1,—11. And whereas before, the King supposed that Balaam's seeing of the whole multitude, was the let why he did not curse them; he now perceiveth God to be the cause, and therefore by sacrifices in a place idolatrous, he seeketh to obtain his favor.

Vers. 28. *the top of Pe•r]* the name of a mountain, called in Greek *Phogor;* and in Chaldee, *the top of the high-place of Peor,* where the Moabites used to sacrifice unto their idol, called *Baal▪peor, Num.* 25. 2. 3. 18. and there they had a temple called *Beth-peor,* or *the house of Peor, Deut.* 3. 29. and near it was a city called *Beth-peor,* which the Israelites had taken from King Sihon, and it was after given for a possession to the Reubenites, *Ios.* 13. 15, 20. In this idolatrous mountain, the King hoping to be heard of God, maketh supplication with new altars and sacrifices: so continuing the abuse of his religion, bent against the will of God, and to the destruction of his people.

CHAP. XXIV.

1 Balaam leaving enchantments, prophesieth by the Spirit of God the happiness of Israel. 10 Balak in anger dismisseth him; 14 but before his departure he prophesieth of the Star of Jacob, and the destruction of some nations.

ANd Balaam saw that it was good in the eyes of Jehovah, to bless Israel; and he went not as at other times, to meet with enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in tents, *according* to their tribes, and the Spirit of God was upon him. And he took up his parable and said, Balaam the son of Beor assuredly saith, and the man *whose* eye *is* open, assuredly saith. He assuredly saith, *which* [unspec] heard the oracles of God, which saw the vision of the Almighty, falling and *having his* eyes uncovered. How goodly are thy tents, O Jacob, thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river *side:* as Lign-aloes-trees, *which* Jehovah hath planted, as Cedar trees beside the waters. He shall pour waters out of his buckets, and his seed *shall be* in many waters, and his King shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as the strengths of an Unicorn: he shall •at up the nations his distressers, and shall break their bones, and pierce *them* thorough *with* his arrows. He couched, he lay down as a renting Lion, and as a courageous Lion, who shall stir him up? Blessed *be everyone of* them that bless thee; and cursed *be everyone of* them that curse thee.

And Balaks anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemies; and behold, blessing thou hast blessed *them* these three times. And now flee thou unto thy place: I said, honoring I will honor thee; but loe, Jehovah hath kept thee back from honor. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his houseful of silver and gold, I cannot go beyond the mouth of Jehovah, to do good or evil out of mine *own* heart: what Jehovah shall speak, that will I speak. And now, behold I go unto my people: Come, I will counsel thee what this people shall do to thy people, in the latter days.

And he took up his parable, and said, Balaam the son of Beor assuredly saith; and the man *whose* eye *is* open, assuredly saith.

He assuredly saith, *which* heard the o 〈...〉 cles of God, and knew the knowledge of the Most high, *which* saw the vision of the Almighty, falling, and *having his* eyes uncovered. I shall see

him, but not now; I shall behold him, but not nigh: There shall proceed a star out of Jacob, and a scepter shall rise out of Israel, and shall smite thorough the corners of Moab, and shall unwall all the sons of Seth. And Edom shall be a possession, and Seir shall be a possession *for* his enemies, and Israel *shall* do valiantness. And he shall have dominion out of Jacob, and shall destroy him that remaineth, out of the city.

And he looked on Amalek; and he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be, that he* perish forever.

And he looked on the Kenite, and took up his parable, and said, Strong *is* thy dwelling place, and *thou* puttest thy nest in a rock.

Nevertheless, Kain shall be wasted, until Ashur shall carry thee away captive.

And he took up his parable, and said, Alas, who shall live when God doth this?

And ships *(shall come)* from the coast of Kitim, and shall afflict Asshur, and shall afflict Heber, and he also shall perish forever.

And Balaam rose up, and went and returned to his place; and Balak also went to his way.

Annotations.

HE went not as at other times] or, *not at* this *time, as the time* before, (which the Greek translateth, *according to his custom,) to meet with enchantments.* This showeth, that all his former altars, and sacrifices, and consultations with the Lord, were by that wicked art of enchantment, or observing of fortunes, such as the Prophets and diviners of the nations used, *Deut.* 18. 10. 14. Which thing he now left, as seeing it not available for his purpose; but that his evil heart was not changed, appeareth by his going with the King to mount Peor, to see if from thence he might curse Israel, by his commanding of altars and sacrifices as before, *Numb.* 23. 27,—30. and by his pestilent counsel which he gave the king after this, for the destruction of God's people, *Numb. 31. 16. Rev.* 2. 14. *set his face toward the wilderness]* where Israel lay encamping, that he might as it were prevent God, and suddenly utter a curse against his people. The Chaldee paraphraseth, *he set his face towards the Calf that Israel had made in the wilderness, (Exod.* 32.) as if, looking upon their sins, he thought for them he might have cursed Israel: and so in Targum Yerushalmi it is explained, *He set his face toward the wilderness, and remembered concerning them the work of the Calf, and would have cursed Israel.*

Vers▪ 2. *abiding in tents]* or, *dwelling;* which the Greek translateth, *camping,* or *having their army,* or *l•••er.* The order wherein God had placed the armies of Israel about his sanctuary, *Numb.* 2. they always kept, when they pitched in the wilderness: the sight whereof astonished the enemy, so that he could not curse them as he desired, but blessed them the third time. *the Spirit of God was upon him]* that is, as the Chaldee explaineth it, *the spirit of prophesy from before the Lord rested upon him:* and as Sol. Rashi here noteth, *it came into his heart that he should not curse them.* The like phrase was before in *Numb. 11. verse. 26. the Spirit rested upon them, and they prophesied:* and again in *verse. 29. would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.* This was God's powerful work,

changing Balaam's heart when he intended evil; as when Saul and his messengers went with an evil purpose to have taken David in Naioth, *the Spirit of God was upon them, and they also prophesied, 1 Sam.* 19. 19, 20,—23. And when wicked men, being thus over-ruled, uttered divine oracles, as now Balaam did, they spake not of themselves, as it is said of the holy Prophets, *For prophesy came not at any time by the will of man; but holy men of God spake, being moved (or carried) by the holy Ghost, 2 Pet.* 1. 21.

Vers. 3. *he took up his parable]* that is, prophesied; see *Numb. 23. 7. assuredly saith]* or *affirmeth, averreth:* a word appropriate to the oracle of God, which is *a faithful saying, 1 Tim.* 1. 15. See the Annotations on *Gen.* 22. 16. Here Balaam beginneth his third blessing with a solemn preface, avouching the truth and constancy of it from God; against whose will the more he struggleth, the stronger he is resisted. *the man* whose *eye is open]* which the Chaldee expoundeth, *the man that* is *fair sighted,* that seeth well; the Greek translateth, *the true man:* he seemeth hereby to signify that he was a Prophet, who in old time was called *a Seer, 1 Sam. 9. 9. Shethum* the original word, used only here, and in *verse.* 15. is of contrary signification to *Sethum,* that is, *closed,* or *shut up:* howbeit some take it to be of the same meaning, which may then be explained thus, *The man* who had his *eye shut,* but now open. And *eye* is put for *eyes,* understanding the eyes of his mind opened by the spirit of prophesy: though some of the Hebrews (as Rashi here observeth) have from hence conjectured, that Balaam was blind of one eye.

Vers. 4. *the oracles of God]* or, *the sayings of God,* as the Chaldee saith, *the word from before God:* but the Greek translateth *strong oracles,* because *God* (in Hebrew *El)* is so named of being *strong* or *mighty. vision of the Almighty]* or, *of the All-sufficient,* that is, as the Greek translateth, *of God. falling]* understand, into a trance, or deep sleep, or falling on my face to the ground: for even the holy men of God, when they saw divine visions, used to fall down on their faces, and into deep sleeps, as dead men. So *a deep sleep* (or trance) *f•ll upon Abraham, Gen.* 15. 12. and Daniel was afraid, and fell on his face, and *was in a deep sleep* on his face toward the ground, *Dan.* 8. 17, 18. and John *fell at his feet as dead, Rev.* 1. 17. and Ezekiel fell on his face, *Ezek* 1. 28. and 3. 23. and 43. 3. and 44. 4. Likewise when the spirit of prophesy came upon men, they are said to *fall,* or lie down, as did Saul, 1 *Sam.* 19. 24. And in this place of Balaam, the Chaldee translateth it, *lying down;* the Greek, *in a sleep;* so after, in *verse. 16. eyes uncovered]* or, *unveiled,* to wit, to see the vision, as the Chaldee saith, *and it was revealed unto him.*

Vers. 5. *How goodly]* or, *how good!* which word implieth profit, pleasure, beauty, joy, delight, &c. See the Notes on *Gen. 1. 4. thy tents]* in Greek, *thy houses,* or *dwellings;* but tents are a moveable habitation, fitting the people of God in this world. *Hebr.* 11. 9. and a warlike life, *Ier.* 6. 3. Afterward the Church is called *the tents of Jacob, Mal.* 2. 12 and *the tents of Judah, Zach.* 12. 7. And lakob their f•there is noted to have dwelled in tents, *Gen.* 25. 27. Moreover, when this people were seated in Canaan, their dwelling places were called their *Tents, 2 Chron.* 10. 16. and 7. 10. So this is meant of the state of the Church, not only then present, but throughout all ages. *thy tabernacles]* or, *thy habitacles, dwelling places;* which have their name of vicinitie, or nearness together. This therefore noteth the communion of the Church with Christ, and one with another: and is by Targum Jonathan expounded, *the Tabernacle of the*

congregation which is set among you, and your tabernacles which are round about it, O house of Israel. O Israel] that is, O Israelites. The Church is named after their father Jacob and Israel; Jacob is their name in respect of their own infirmity, (whereupon it is said, *Fear not, thou worm Jacob, Isaiah* 41. 14. and, *by whom shall Jacob arise? for he* is *small, Amos* 7. 2. 5.) but Israel is the name of their power and prevailing with God and men. See the Annotations on *Gen.* 32. 28.

Vers. 6. *spread forth]* or *stretched out,* implying both length, and breadth, and large extent of Israel's habitations; compared therefore to valleys or bournes, which are long, large, pleasant to behold, and watered with rivers, whereby they are fruitful, as *Song 6. 11. as Gardens]* which are enclosed, set with pleasant and wholesome plants, and by rivers are made always fresh, green, and fruitful. Wherefore the Scripture likeneth the Church to a garden full of pleasant fruits, *Song* 4. 12.—16. *Isaiah 61. 11. by the river]* in Greek, *by rivers:* whereby the gardens are made green and fruitful, without which they wither. Therefore when God threateneth judgment to Israel, he saith, ye shall be *as a garden that* hath *no water, Isaiah* 1. •0. and promising mercy, he saith, *Thou shalt be like a watered garden, Isaiah* 58. 11. Hereby was signified that *river of God full of water, Psal. 65. 9. the river, the streams whereof make glad the city of God, Psal,* 46. 4. even the Word and Spirit of the Lord, which refresheth and comforteth his people, as it is written, *Their soul shall be as a watered garden, and they shall not sorrow anymore at all, Ier. 31. 12. Lign-aloes-trees]* or, as some think, *Santalltrees,* in Hebrew *Ahalim,* which hath affinity with the •ame of *Aloes* derived of it. The Greek translateth it *Tents;* but the Chaldee *Spices.* The *Lig• aloes* is a tree growing in Arabia and India, which giveth a sweet odour, and is like the *Thyine wood* mentioned in *Revel.* 18. 12. and is here used to signify the good fame of the Church, and report of her graces, which is as a sweet smell. *Ie••••• hath planted]* this signifieth the excellency of this tree above others, and the growth in the n〈...〉ll place, where it best prospereth: so the Cedars are said to be *planted* by him, in *Psal.* 104. 16. and he is the Planter of his Church, *Ier. 2. 21.* 〈◊〉 *by the waters]* The Cedar is one of the goodli•st trees, for talnesse, bigness, strength and durance; with the timber of it the Temple was built, 1 *King.* 6. 9, 10. & by the waters it best flourisheth, and signifieth the glory of the kingdom of Israel; as it is written of the kingdom of Assyria, *Behold the Assyrian was a Cedar in* 〈...〉 *non, with fair branches, and with a shadowing shrend, & of an high stature,* &c. *The waters made him great, the deep •et him up on high, with her rivers running re•••d about his plants,* &c. *Ezek* 31. 3, 4. See also *Psal.* 1. 3.

Vers. 7. *He shall pour waters]* or, *water shall flow out of his buckets:* speaking of Israel. This parable is translated by the Greek Interpreters thus; *There shall come forth a man out of his seed, and shall have dominion over many nations, and his kingdom shall be higher than Gog, and his kingdom shall be increased.* And by the Chaldee Paraphrast thus; *There shall grow up a King, which shall be anoi•ted of his sons, and shall have dominion over many people's; and his King shall be mightier than Ag•g, and his kingdom shall be exalted.* And Targum Jonathan expoundeth it to the like effect; and the exposition accordeth with other Scriptures which speak of the propagation of children, by the similitude of waters, fountains, eisternes, and the like: as, *Hear ye this, O house of I•kob,* &c. *which are come forth out of the waters of Judah, Isaiah* 48. 1. and

ye *of the fountain of Israel, Psal.* 68. 27. And Solomon speaking of wife and children in the lawful state of marriage, saith, *Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets; Let them be only thine own,* &c. *Prov.* 5. 15.—18. And again speaking of the harlot, he saith, *Stollen waters are sweet, Prov.* 9. 17. Thus Balaam prophesieth here of Israel's great increase, and of the glory of their kingdom, in David and Solomon, but chiefly in Christ. Otherwise, by waters may be understood the Word and Spirit of God, as *John.* 3▪ 5. and 4. 10. and 7. 38, 39. which should plentifully be poured out in the Church; that they might *with joy draw water out of the wells of salvation,* as *Isaiah 12. 3. his seed, in many waters]* this *seed* may be understood as before, of children; and *many waters,* of many people's, as in *Revel. 17. 15. Isaiah 57. 19. Psal.* 144. 7. Or *seed* may mean corn, sown in watery, moist and fruitful places, to bring forth much increase: as, *Blessed are ye that sow beside all waters, that send forth* thither *the sect of the Ox and the Ass, Isaiah 32. 20. higher than Agag]* the King of the Amalekites, whom Saul the King of Israel subdued, 1 *Sam.* 15. 8. and it seemeth this was a common name to all the Kings of Amalek, as Pharaoh was to all the Kings of Egypt. Spiritually the King of Israel is Christ, *John* 1. 49. and 12. 13, 15. who is *higher than the Kings of the earth, Psal.* 89. 28. amongst whom Agag sometime excelled. *his kingdom]* the kingdom of Israel, exalted by David and Solomon, but above all by Christ, whose Church and kingdom is above all kingdoms, in grace, glory, and incorruption, *Isaiah 2. 2. Dan. 2. 44. Rev.* 11. 15.

Vers. 8. *of an Unicorn]* This similitude is here repeated and enlarged from the former blessing, in *Num. 23. 22. •t up]* that is, consume the nations, as the seven nations in Canaan, *Deut.* 7. 1. and all other, subdued by faith, as it is said, *The nation and kingdom that will not serve thee, shall perish: yea those nations shall be utterly wasted, Isaiah* 60. 12. See also *Num. 14. 9. break their bones]* in Greek, *unmarrow* (or *eat out the marrow of) their fat* bones. It signifieth an utter weakening of them, that they should never recover their strength. *pierce* them] in Greek, *shoot thorough the enemy with his arrows.* Arrows are often mentioned among other instruments of war, *Jer.* 50. 9. 14. and 51. 11. *Zac.* 9. 14. These pierce inwardly, and are figuratively applied to piercing words, *Psal.* 64. 4. and spiritually to the words of Christ, whose *arrows* are *sharp in the heart of the kings enemies, Psal.* 45. 6.

Vers. 9. *He couched]* Here Balaam applieth unto Israel that blessing which Jacob gave unto his son Judah, the father of our Lord Christ, the Lion of that tribe, *Gen.* 49. 9. and it signifieth the victory of the Church over their enemies: See also *Numb. 23. 24. who shall stir him up]* who dare provoke him? meaning, none. So the victory gotten shall quietly be held; and the peace of the Church after her warfare, is here foretold, but accomplished in Christ. *Blessed* be everyone of *them]* The conclusion of this blessing is the same wherewith Isaac ended the blessing upon Jacob the father of this people, *Gen.* 27. 29. and like that which God gave unto Abraham, *Gen.* 12. 3. Thus God continueth his grace to the faithful and their seed forever; and here, by Balaam's own mouth, curseth all this wicked plot and practice of the king and prophet, who had endeavored with their utmost craft to curse the people whom God had blessed, and Balaam is condemned of himself.

Vers. 10. *he smote his hands]* or, *clapped the palms of his hands;* a sign of indignation and grief in the king, with a contempt of the prophet; as elsewhere it is said, *Men shall clap their hands at him, and shall hiss him out of his place, Job* 27. 23. and, *All that pass by the way, clap their hands at thee, they hiss, and wag their head,* &c. *Lam.* 2. 15.

Vers. 11. *Flee thou]* or, *Flee for thyself,* that is, Get thee gone speedily: so *fleeing* is used for speedy departing, in *Isaiah 48. 20. Zac. 2. 6. Job* 9. 25. and 14. 2. *Amos* 7. 12. Here Balak being out of hope to effect his purpose, leadeth not Balaam to another place, as he had done before, but turneth him off with ignominy. *unto thy place]* thy country Mesopotamia, as *the place of the Canaanites,* &c. in *Exod.* 3. 8. is their country, and in *Exod. 23. 20. the place,* is in Greek, *the land.* Or, unto thy city Pethor, as, *unto the place of Shechem, Gen.* 12. 6. is the city of Shechem: See *Amos 4. 6. kept thee back]* in Greek, *deprived thee of honor.* Here Balaam, who ambitiously sought after honor and riches, is sent away with shame, and misseth of the wages of unrighteousness which he loved: for, *The wicked worketh adeceit full work; but to him that soweth righteousness, shall be a sure reward. Prov.* 11. 18.

Vers. 13. *go beyond the mouth]* in Greek, *transgress the word:* See *Numb. 22. 18. out of mine* own *heart]* in Greek, *of myself.*

Vers. 14. *I will counseil thee what this people shall do]* This seemeth to be an imperfect speech, which the Chaldee Paraphrast well explaineth thus; I wi 〈...〉 *counsel thee what thou shalt do, and I will show thee what this people shall do.* For the Scriptures have many like brief speeches, as is noted on *Exod.* 4. 5. & 13. 8. and Moses after showeth, that Balaam gave Balak wicked counsel against Israel, to draw them unto idolatry and fornication, *Num.* 31. 16 and our Savior calleth it *the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication, Rev.* 2. 14. the history whereof followeth in *Num.* 25. And thus the Hebrews also expound this place: Chazkuni in these words, *I will counsel thee: Moses our Teacher concealeth the counsel, because Balaam said it to Balak in secret: but in Num. 31. 16. it is revealed.* To like effect writeth Sol. Rashi, saying, *This Scripture is brief, I will counsel thee to cause them to stūble (or fall) & I will tell thee what evil they shall do to Moab in the latter days:* and Targum Jonathan openeth it by *Num.* 25. 1, 2, &c. *in the latter days]* that is, the days after following: See the like in *Gen.* 49. 1. For the time present Israel might not meddle with the people of Moab, *Deut.* 2. 9. but after in David's days, *he smote Moab and measured them with a line, casting them down to the ground: even with two lines measured he to put to death, and with one full line to keep alive; and so the Moabites became David's servants, 2 Sam.* 8. 2. Again in *Ier.* 48. there is a large prophesy of Moabs destruction, with a promise of the returning of their captivity *in the latter days.*

Vers. 15. *took up his parable]* that is, prophesied, but darkly and in parables: see *verse.* 3. whose *eye* is *open]* in Greek, *the true man:* See the notes on *verse.* 3.

Vers. 16. *the knowledge of the Most high]* in Chaldee, *knowledge from before the Most high,* that is, made known to him of God. This sentence is here added more than in *verse. 4. Baal-hatturim* here noteth, that *he saith this, because he would reveal the days of Christ. falling]* into a trance; the Greek translateth it, *in a sleep:* see this opened on *verse.* 4.

Vers. 17. *I shall see him]* or, *shall see it;* meaning the person or thing that now he is to speak of; namely David, and his kingdom, the accomplishment whereof should be in Christ and his Church. Sol. Rashi explaineth it thus; *I see the praise of Jacob, and their greatness: but it is not now, but after a time.* Chazkuni here saith, *He prophesieth of David. but not nigh]* that is, as the Chaldee explaineth it, *his coming is not nigh.* This may be understood of Christ, for of him he after prophesieth; whom Balaam saith, he shall behold, (for *every eye shall see him, and they also which pierced him, Rev.* 1. 17.) but he had not *Job's* faith, to behold him his *Redeemer, Job 19. 25. 27. shall proceed a star]* or, *a star hath proceeded,* speaking after the manner of prophesy of a thing to come, as already done. The Greek translateth, *a star shall arise:* which the Chaldee expoundeth, *A king shall arise out of the house Jacob.* This is to be understood in part of David, and chiefly of Christ our Lord, who thus rectifieth of himself, *I am the root and the offspring of David, the bright and morning star.* Thus also the Hebrews understood it of old; for the 〈◊〉 Christ that arose unto the Jews in the day 〈...〉 of Traj•n the Emperor, was called (in allu sion 〈◊〉 is prophesy) Bar Chochab, that is, *the s 〈...〉 e of the star:* but being after slain in battle, the Jews seeing themselves deceived, called him Bar Coziba, that is, *the son of falsehood.* Of him there is mention in Talmud Bab. in Sanhedrin, *cap. Chelek*▪ and Maimonides in Treat. of Kings, *cap. 11. sect. 〈◊〉.* saith of R. Akiba, who was *the armor-bea 〈...〉 of Ben Coziba the King,* that *he said of him, he was the King Christ. And he and all the wise men of his age thought that he was the King Christ until he was killed for uniquity: when he was killed, they knew he was not. a scopter]* or, *a rod, a staff,* a sign of kingdom and government: See the notes on *Gen.* 49. 10. The Greek translateth it, *a man shall rise out of Israel;* the Chaldee saith, *Messias* (or *Christ) shall be anointed of the house of Israel.* As David and other Kings had scepters, so Christ is said to have *a rod* on *scepter,* as, *The scepter of thy kingdom is a scepter of righteousness, Psal. 45. 7. Hebr.* 1. 8. and, *Thou shalt rule them with a rod* (or *scepter) of iron, Psal. 2. 9. the corners]* or, *the sides, (the quarters) of Moab;* meaning a co•quest of the whole country, in every quarter and corner of it. The Greek Interpreters understood it figuratively, *the Dukes, of Moab;* likewise the Chaldee 〈...〉 phrast, saying, *he shall kill the Princes of Moab.* This was literally fulfilled by David, who 〈◊〉 Moab, and *cast them down to the ground,* &c. 2. Su•▪ 8. 2. spiritually by Christ, destroying idolaters and antichristians, in religion like Moabites. *shall unwall]* shall cast down the walls, that is, conquer and subdue; which the Greek expoundeth *shall captive* (or *make a prey;)* the Chaldee, *shall ride, 〈◊〉 dominion. the sons of Seth]* who was the son of Adam, set in Abel's room, whom Kain killed, *Ge•.* 4. 〈◊〉 and all Kains ••ce being drowned in the 〈◊〉, only Seths posterity in Noah remained: so 〈◊〉 all the world now are *the sons of Seth,* as of A 〈...〉 〈...〉 erefore the Chaldee explaineth it, *he shall 〈◊〉 〈...〉 ion over all the sons of men.* So it is a prophesy of Christ, whom all Kings should wor 〈...〉, 〈...〉 ions should serve, *Psal.* 72. 11. and the 〈◊〉 of the earth should be his possession, *Psal. 2. 8. 〈◊◊〉 the name of Jesus every knee should bow, Phil.* 〈◊〉. 10. And this conquest is gotten by the preaching of the Gospel, as it is written, *The weapons of our 〈...〉 fore are not carnal, but mighty through God, to the p 〈...〉 ing down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into cap 〈...〉 〈...〉 ry thought to the obedience of Christ, and having in a readiness to revenge all disobedience, 2 •er.* 10. 4, 5, 6. Some take Seth here

to be meant not of a•ans name, but to signify the *hinder part,* and to mean the people's then behind Balaam, as the Ammonites, Midianites, and the like: but besides the Chaldee fore-mentioned, the Greek also 〈...〉 eth it, *all the sons of Seth:* and the Hebrews do most so expound it; as Sol. Rashi saith, *all the sons of Seth,* i. *all people's, which do all come of Seth the son of Adam the first.* Maimonides in Misn. tom. 4. Treat. of Kings, *cap. 11. sect.* 1. explaineth Balaam's prophesy thus; *I shall see him, but not now; this is David: I shall behold him, but not nigh; this is the King Christ. There shall proceed a star out of Jacob; this is David: and a scepter shall rise out of Israel; this is the King Christ: and shall smite thorough the corners of Moab; this is David, as it is written* (in 2 *Sam. 8. 2.) And he smete Moab,* &c. *And he shall unwall all the sons of Seth; this is the King Christ, of whom it is written* (in *Psal. 72. 8.) He shall have dominion from sea to sea. And Edom shall be a possession to David, as it is said, And all they of Edom became David's servants. 2 Sam. 8. 14. And Seir shall be a possesston; this is unto the King Christ: as it is said, And Savior's shall come up on mount Zion, to judge the mount of Esan, and the kingdom shall be the Lord's, Hobad. verse.* 21.

Vers. 18. *Edom]* the Edomites the posterity of Esau; these became a possession to David, 1 *Chron.* 18. 13. after that unto Christ; as it is written, *Who is this that cometh from Edom,* &c. *Isaiah 63. 1.—6. Seir]* the mountain where Esau dwelt, *Gen.* 36. 7, 8. wherefore the Greek instead of *Seir,* nameth *Esau.* shall *do valiantness]* or, *do valiantly,* valiant acts: which phrase is sometime understood of wars and victories, as in 1 *Sam.* 14. 48. sometime of getting wealth and riches, as in *Ezek.* 28. 4. Both may be here meant, and the Chaldee expoundeth it of the latter. And as this was answerable to the name of Israel, which signified his power and prevailing *with God and with men, Gen.* 32. 28. so David, after he had vanquished the Edomites, celebrated the truth of this promise, saying, Through God we shall do valiantness, and he will tread down our enemies, *Psal.* 60. 14.

Vers. 19. *And he shall have dominion] he,* that is, *one of the house of Jacob,* as the Chaldee expresseth it. So Targum Jonathan saith, *And a ruler shall rise up out of the house of Jacob.* And it may be understood of David first, then and chiefly of Christ. Sol. Rashi openeth it thus, *And yet there shall be another ruler out of Jacob, and he shall destroy him that remaineth out of the city. Of the King Christ he speaketh thus, of whom it is said* (in *Psal. 72.) he shall have dominion from sea to sea. out of the city]* that is, of every city, to wit, of the Edomites, as *verse.* 18. or more generally, of all cities; as the Chaldee expoundeth it, *the city of the people's.* Chazkuni referreth it to Joab, David's captain, of whom it is said, *Six months did Joab remain there with all Israel, until he had cut off every male in Edom, 1 King.* 11. 15, 16. But it hath reference also to further victories, as is said, *The house of Jakob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it, Hobad. verse.* 18. The Targum called Jonathan's, nameth it Constantinople: by which it is evident, that the Author of that work was not Jonathan ben Vzziel, who paraphrased on the Prophets, and was of the Apostles age, but some later Jew, who put forth his work in that Jonathan's name.

Vers. 20. *he looked on Amalek]* on the country or people of the Amalekites, the posterity of Esau, *Gen.* 36. 12. As the sight of Israel occasioned Balaam to bless them, *verse.* 2, &c. so the beholding of the wicked, occasioned the utterance of their judgment and curse. *the first]* or

the beginning of the nations; meaning either the chiefest of them, or, as the Chaldee expoundeth it, *the first of them that warred against Israel;* for which God threatened their ruin before, in *Exod.* 17. as now he fore-telleth it again by Balaam. As Israel was the Lord's *first-fruits, Ier.* 2. 3. and therefore by him preserved: so Amalek being the first-fruits of the wicked nations, is devoted to destruction, fulfilled in part by Saul, 1 *Sam.* 15. and after in Mordecai's time, *Ester* 7. but spiritually accomplished by Christ. Thus Jericho the first-fruits of the Cananean cities, was also devoted and destroyed, *Ios. 6. his later end]* or, *his posterity;* as the Greek translateth, *his seed:* See *Psal.* 37. 38. that he *perish forever]* or, *unto perdition,* which the Greek translateth, *shall perish;* the Chaldee, *shall perish forever:* So in *verse.* 24.

Vers. 21. *the Kenite]* that is, *the Kenites,* or *Kenaeans;* these the Chaldee calleth *Salmeans;* so that he took them for those Kenites mentioned in *Gen.* 15. 19. But Targum Jonathan expoundeth it of Jethro, *that became a Proselyte, Exod.* 18. And so in *Judge.* 1. 16. it is said, *the children of the Kenite, Moses father in law, went up, &c.* And these are mentioned here next Amalek, because they dwelt with them; as is written, *And Saul said unto the Kenites; Go, depart, get you down from among the Amalekites,* &c. 1 *Sam.* 15. 6. thou *puttest thy nest]* Hebr. *to put thy nest,* of which phrase see the Annotations on *Gen.* 6. 19. And here the Hebrew *Ken,* which is *a nest,* hath allusion to the Kenites name: by *nest,* meaning an habitation, as in *Job* 29. 18. a similitude taken from Eagles, which build their nests on high rocks; see *Obad. verse. 4. Habak.* 2. 9. So hereby was signified the secure dwelling of the Kenites by Israel, without disturbance, till the Assyrian wasted all.

Vers. 22. *Kain]* that is, *the Kenite,* who came, as it seemeth, of a man named Kain, and so is by the Chaldee expounded as before, *the Sal••aean.* Some think it to be the name of the place where they dwelt. *wasted]* or, *eaten up,* to wit, by enemies. *until Asshur]* or, *whiles Assur;* the Assyrians, and Babylonians, who carried away captive the ten tribes of Israel, 2 *King.* 17. 6. and the Jews into Babylon, 2 *King.* 25. and so the Kenites with them, as appeareth by this prophesy; and after the return of the people out of Babylon, there is mention of these Kenites also, in 1 *Chron.* 2. 55.

Vers. 23. *Alas, who shall live]* the Chaldee explaineth it, *Woe to the sinners that shall live,* &c. He signifieth hereby extraordinary and grievovs calamities. *doth this]* Hebr. *putteth,* or *disposeth this,* to wit, this that followeth. Targum Jonathan explaineth it, *When the word of the Lord shall be revealed, to give a good reward unto the just, and to take vengeance on the wicked,* &c.

Vers. 24. *from the coast of Kitim]* Hebr. *from the hand of Kitim,* which the Chaldee expoundeth *from the Romans;* the old Latin version, *from Italy;* the Greek keepeth the Hebrew phrase, *from the hand of the Kitaeans. Kitim* (or *Chittim)* was one of the sons of Iavan, the son of Iapher, the son of Noah, *Gen.* 10. 4. His posterity seated in Silicia, Macedonia, Cyprus, and Italy also, as Josephus observeth in *Ant•q. lib. 4. cap.* 22. Wherefore *Kitim* is taken sometime for the one, and sometime for the other. Here it may imply both the troubles that befell the Assyrians and Jews, by the Greeks and Seleucidae in the troublous days of Antiochus, according to that in *Dan. 11. 30. For the ships of Kitim shall come against him:* and after calamities that befell the Hebrews, from the Romans. *shall afflict Assur]* they, the ships, that is, the armies of Kitim shall afflict the Assyrians, which come of Assur, the son of Sem, the son of Noah, *Gen. 10. 22.*

Heber] or *Eber,* that is, *Hebers children,* as the Greek translateth it, *the Hebrews:* of *Heber,* see *Gen.* 10. 22, 24. All Israel were his posterity, afflicted by Greeks and Romans. Christ was the chiefest of Eber, *Luke* 3. 23, 35. he was killed by Pilate the Roman Deputy. Since that time, Rome by Antichrist there reigning, hath afflicted Christ in his members. *he also]* that is, *Kitim shall perish forever:* or, shall go *unto perdition.* Thus Balaam, as he began with the blessing of Israel, endeth with the destruction of their enemies: God by his mouth confirming the promises made unto Abraham, and to his seed forever; the accomplishment of all which, is in Christ.

Vers. 25. *returned to his place]* that is, went away with a purpose to return home, but was stayed by the Midianites, and among them was killed by the sword of Israel, *Numb.* 31. 8. But this is here so signified, to show how God disappointed their first plots and practices, that Balaam returned as he came, and could not curse Israel, but denounced woes against their enemies. Things which mē purpose and endeavor to do, are said to be done by them, though perhaps not effected; as is noted on *Exod. 8. 18. Numb.* 14. 40. It might also be, that Balaam indeed returned to his place, and afterward came again to the Midianites. So Chazkuni (on *Numb.* 31.) saith, *After that he had returned to his place, to Mesopotamia, he came again to Midian, to receive money of the Elders of Midian, when he heard say of the plagne which had been in Israel by his counsel.*

CHAP. XXV.

1 Israel at Shittim commit whoredom with the daughters of Moab, and idolatry with Baal-Peor. 4 The idolaters are commanded to be slain. 6 P•inehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlasting Priesthood. 16 The Midianites are to be vexed for their wiles against Israel.

ANd Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed themselves down to their gods.

And Israel was joined to Baal-Peor, and the anger of Jehovah was kindled against Israel.

And Jehovah said unto Moses, Take all the heads of the people, and hang them up before Jehovah, against the Sun, that the fierce anger of Jehovah may be turned away from Israel. And Moses said unto the Judges of Israel; Slay ye *every* man his men that were joined unto Baal-Peor.

And behold, a man of the sons of Israel came, and brought near unto his brethren a Midianitesse, in the eyes of Moses, and in the eyes of all the congregation of the sons of Israel: and they *were* weeping at the door of the Tent of the congregation. And Phinehas the son of Eleazar, the son of Aaron the Priest, saw *it;* and he rose up from amongst the Congregation, and took a javelin in his hand. And he went in after the man of Israel, into the tent, and thrust both of them thorough, the man of Israel, and the woman, thorough her belly; and the plague was stayed from the sons of Israel.

And those that died in the plague were four and twenty thousand.

〈 in non-Latin alphabet 〉

And Jehovah spake unto Moses, saying: Phinehas the son of Eleazar, the son of Aaron the Priest, hath turned my wrath away from the sons of Israel, whiles he was zealous with my zeal among them, that I consumed not the sons of Israel in my zeal. Therefore say, Behold I give unto him my covenant *of* peace. And there shall be to him, and to his seed after him, the covenant of an everlasting Priesthood, because he was zealous for his God, and made atonement for the sons of Israel. And the name of the man of Israel that *was* smitten, that was smitten with the Midianitesse, *was* Zimri, the son of Salu, a Prince of a fathers house, of the Simeonites. And the name of the woman the Midianitesse that *was* smitten, *was* Cozbi the daughter of Zur; he *was* an head of nations, of a fathers house of Midian.

And Jehovah spake unto Moses, saying: Vex thou the Midianites, and smite ye them. For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a Prince of Midian their sister, which *was* smitten in the day of the plague, for Peors sake.

Annotations.

ABode in Shittim] a place in the wilderness, in the plains of Moab, near Jordan, called *Abel Shittim,* in *Num.* 33. 48, 49. In this place Israel *did sit,* or *abide,* until after Moses death; and from thence Joshua removed them to Jordan, where they passed over to Gilgal, *Ios.* 2. 1. and 3. 1. Wherefore God after willed the people to remember the things that befell unto them, *from Shittim to Gilgal,* that they might *know the righteousness of the Lord, Mic.* 6. 5. And the history now following showeth, how when Balak, the Princes of Moab and Midian, and Balaam their prophet, had plotted and practiced with all their art and might, to withdraw God's favor and blessing from his people, but prevailed nothing; the prophet gave Balak and the Midianites counsel to put a stumbling-block before the Israelites, to see if they could withdraw the people from the love, fear, and obedience of the Lord their God, that Israel sinning, might fall and bring themselves into the curse, (which Balaam could not bring upon them) and so perish. By this wicked counsel they prevailed against many, to the death of 24. thousand Israelites: but the state and body of the Church was by God's grace still preserved, the wicked being taken away by his judgment. *the people]* some of the people of Israel; for they that fell to this wickedness, did all perish; but they that cleaved to the Lord, remained alive, *Deut. 4. 3, 4. to commit whoredom]* or, *to commit fornication;* which the Chaldee expoundeth, *to err* (or *go astray) after the daughters of Moab;* understanding also, the daughters of Midian, as appeareth by *verse.* 6. 17, 18. This evil they fell into, by the wicked counsel and *doctrine of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things sacrificed to Idols, and to commit fornication, Revel.* 2. 14. So Moses likewise saith, *Behold these (women) caused the sons of Israel, through the word of Balaam to commit traspasse against Jehovah in the matter of Peor, Num.* 31. 16. That hypocrite who had so often blessed Israel, and pronounced those accursed which cursed them, who had heard and uttered the oracles of God, had his eyes opened, had escaped the sword of the Angel, &c. to the end that he should not speak or do anything but what the Lord commanded: yet after all this, he was the author

of this mischief; that it might appear how *evil men and seducers wax worse and worse, decei* 〈...〉 *g, and being deceived, 2 Tim.* 3. 13. and t 〈...〉 me• might beware of false prophets, which come in sheep's clothing, but inwardly are ravening wolves, *Matth.* 7. 15.

Vers. 2. *they called]* that is, the daughters of Moab called, or invited. Thus the intended war of Moab against Israel was turned to a pretended peace, and feigned amity, alluring the people by fleshly baits, to defile their bodies and souls with whoredom and idolatry. By the women of Moab, and of other strange people's, Solomon the wise was also drawn into sin, 1 *King.* 11. 1, 4. *sacrifices of their gods]* or, *of their god;* in Greek and Chaldee, *of their idols:* meaning of *Baal-Peor:* whereof David speaketh thus, *They were joined unto Baal-Peor, and ate the sacrifices of the dead, Ps.* 106. 28. By *the dead,* meaning *Idols,* unto which the Scriptures do oppose *the living and true God, 1. Thess. 1. 9. Ier. 10. 9, 10. did eat]* and so communicated with their idolatry; for they which eat of the sacrifices, are partakers of the Altar, 1. *Cor.* 10. 18. This sin God in special manner had forewarned them of, in *Exod. 34. 14, 15. bowed to their gods]* in Greek and Chaldee, *to their idols.* This people whom God had guided thorough the wilderness forty years, who had seen God's works, and felt his punishments for their own and their fathers sins, were delivered from many enemies round about, and now abiding in Shittim, were ready to enter into the promised land, are here prevented and overthrown through their own corruption.

Vers. 3. *was joined]* or, *was coupled, was yoked:* unto which word the Apostle seemeth to have respect, when he saith, *Be ye not unequally yoked together with unbelievers, 2 Cor. 6. 14. to Baal-Peor]* which the Chaldee expoundeth, *to them that served Baal-Peor,* that was the Idol of the Moabites and Midianites, called in Greek *Bel-phegor. Baal* is by interpretation a *Lord* or *Patron:* by which name it is probable that the heathens called the *Sun,* or some star, as is noted on *Lev. 18. 21. Peor,* or *Phegor,* was the name of a mountain, *Numb.* 23. 28. and of the Idol there worshipped, *Numb. 25. 17. Ios.* 22. 17. And because *Baal* was a common name to many Idols, and much reverenced of the people's, through corruption the Israelites called also the *LORD, Baal:* but he blameth them for it, saying, *Thou shalt call me no more Baali, Hos.* 2. 16. and in detestation of the name, the Prophets put *Bosheth,* that is, *Shame,* in•stead of *Baal,* that is, *Lord:* as it is written, *They went to Baal Peor, and separated themselves unto that Shame, Hos.* 9. 10. and the Greek Interpreters in 1 *King.* 18. 25. translate *Baal, Shame:* yea and the Hebrew Prophets sometime put one for another, as *Ierub Baal* (who was Gideon) *Judge.* 8. 35. and 9. 1. is called *Ierub-Besheth, 2 Sam. 11. 21. Esh-Baal, 1 Chro.* 8. 33. is called *Ish-Bosheth, 2 Sam.* 2. 10. and *Merib Baal, 1 Chron.* 8. 34. is *Mephi-Bosheth, 2 Sam.* 9. 10. Hereupon it is said, *Ye set up Altars to that Shame,* even *Altars to burn incense unto Baal, Ier. •1. 13. Peor* hath the signification of *opening* the m 〈...〉 th, and was the name of this Idol, as some think of filthiness and fornication committed together 〈◊〉 idolatry, (as this history showeth,) and to be that which in other language was called *Priapus.* But as Nebo the god of Babylon hath his name of *Prophesying,* so *Peor* might likewise be so called of *opening* the mouth in speech and prophesy; as the Scripture mentioneth *the prophets of Baal, 1 King.* 18. 22. and of the Prophets that prophesied *by Baal, Ier.* 2. 8. and 23. 13. *the anger of Jehovah] They provoked* him *to indignation by their actions, and the plague brake in upon them, Psal.* 106. 29. Thus Balaam by his counsel brought

them into sin, and so under wrath and curse through their own default; which he could not obtain of God otherwise against them by any means.

Vers. 4. *the heads]* that is, as the Greek translateth, *the captains of the people,* such as were chief in the transgression. *hang them up]* the Greek translateth it, *Make them a public example:* the Chaldee, *Judge & kill him that is worthy to be killed;* but Targum Jonathan expoundeth it, *crucify them.* The Law after saith, *he that is hanged is the curse of God,* that is, *accursed of God, Deut.* 21. 23. so the sinners brought the curse upon themselves. *before Jehovah]* or, *for,* or, *unto Jehovah,* to his honor, in doing vengeance on his enemies. Both these phrases are used as one, in 2 *Sam. 21. we will hang them up unto Jehovah, v. 6. and they hanged them before •ehovah, verse. 9. that the fierce anger]* or, as the Greek translateth, *and the fierce anger* (or *heat of the anger) of the Lord shall be turned away.* Signifying that the rooting out of sinners turneth away God's anger from a people: for, *to do justice and judgment, is more acceptable to the Lord than sacrifice, Prov.* 21. 3.

Vers. 5. *his men]* the men under his government, as they were distributed in *Exod.* 18. 25. Although the Midianites were the beginners of this mischief, yet God first punisheth and purgeth his Church, and after he giveth order to destroy the Midianites, *verse. 17. Num.* 31. 2. for *judgment must begin at the house of God, 1 Pet. 4. 17. Ezek,* 9. 6. Compare herewith the judgment inflicted for the golden Calf, *Exod.* 32. 27, &c:

Vers. 6. *brought near]* this word signifieth a [unspec] bringing to commit fornication, as in *Gen. 20. 4. Abimelech had not come near unto her:* See the Notes on *Levite. 18. 6. they* were *weeping]* these circumstances show the sin to be done with an high hand, in contempt of Moses, of the congregation, of God himself and his judgments (for which the people now wept:) and so of all religion; and with a purpose to stir up the people unto open rebellion.

Vers. 8. *into the tent]* The original word used [unspec] here for a *tent,* is not the ordinary name, but such as signifieth a cave, or hollow place; and is thought to mean such a tent as was made for fornication: and so it more showeth the height of his impierie, that erected such a place of wickedness. *her belly]* in Chaldee, *her bowels;* in Greek, *her woe* 〈...〉 *e* (or *matrice.) the plague was stayed]* or, *was restrained:* this *plague,* which the Chaldee calleth *death,* seemeth to be a pestilence which God sent among the people, as the like speech elsewhere showeth, *Numb. 16. 50. 1 Chron.* 21. 22. as also in that David saith, *the plague brake in upon them, Psal.* 106. 29. Howbeit the word is sometime used for slaughter by the sword, as in 1 *Sam.* 4. 17.

Vers. 9. 24 *thousand]* all the men that had followed Baal-Peor, the Lord destroyed them from among his people, *Deut.* 4. 3. The Apostle speaking hereof, saith, *Neither let us commit fornication,* 〈◊〉 *some of them committed, and fell in one day three and twenty thousand, 1 Cor.* 10. 8. It seemeth that one thousand were slain by the Judges, *verse.* 5. and •3 thousand by the hand of God, of which latter number the Apostle speaketh: or, one thousand of the chief were hanged, and the rest slain by the sword.

〈 in non-Latin alphabet 〉 Here the Hebrews begin the 41 Section or Lecture of the Law, which they call Phinehas.

Vers. 11. *hath turned away]* in Greek, *hath caused my wrath to cease.* The fact of Phinehas, who was but a Priests son, no ordinary Magistrate, and who proceeded not with the malefactors judicially, but carried with zeal of God, thrust them thorough suddenly, might seem blame-worthy in the eyes of men, and might procure him much ill will, considering the persons whom he killed, the man being a Prince in Israel, and the woman a Princes daughter of Midian: therefore God here justifieth and rewardeth his work done by the motion of his Spirit. *he was zealous with my zeal]* or, *he was jealous with my jealousy,* for God's cause, not his own. The Apostle hath a like speech, *I am jealous over you with jealousy of God,* that is, *with godly jealousy. Zeal* or *jealousy,* (both which are signified by one word in the Hebrew) meaneth both a fervent indignation against the sinners, and a fervent love unto the Lord, shown in his former act, as Targum Jonathan addeth for explanation, *and he killed the guilty among them. in my zeal]* or, *in my jealousy;* it is the word before used, and applied here to God, as in *Exod.* 20. 5. and often.

Vers. 12. *I give]* in Chaldee, *I decree. of peace]* understand, *my covenant,* (the covenant of) *peace:* so God saith of Levi, *my covenant was with him,* (the covenant of) *life and peace; and I gave them unto him,* for *the fear where with he feared me, &c. Mal.* 2. 5. So in this place Targum Jonathan paraphraseth, *Behold I decree unto him my covenant of peace, & I will make him the messenger of my covenant, and he shall live forever, to preach the Gospel of redemption in the end of days.* By which words Phinehas in his covenant was a figure of Christ, who is called *the messenger of the covenant, Mal.* 3. 1. and hath an everlasting priesthood, *after the power of an endless life, Heb.* 7. 16, 17. and hath both wrought and preached redemption in these latter days, *Heb.* 1. 1, 2, 3.

Vers. 13. *of an everlasting priesthood]* meaning until Christ's coming, to whom the Priesthood of Aaron was to give place, *Heb. 7. 11. &c.* Phinehas himself lived to a great old age, as appeareth by *Judge.* 20. 28. his sons successively were high Priests till the captivity of Babylon, 1 *Chron.* 6. 4. 15. and at the return out of captivity, Ezra the great Priest and Scribe was of his line, *Ezra* 7. 1. 5. And God by his Prophet promiseth, that *David shall never want a man to sit upon the throne of the house of Israel: neither shall the Priests the Levites want a man before me, to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually, Ier.* 33. 17, 18. 21, 22. Both which are accomplished in Christ, *Luke 1. 32, 33. Heb.* 3. 1. and 5. 1.—5. and 8. 1, 2, 3, *&c. zealous for his God]* or, *jealous for his God,* that is, for the dishonor done unto his God; as God himself is said to be *jealous for Jerusalem,* when he was sore displeased with the heathens that afflicted it, *Zach. 1. 14, 15. It is good to be zealously affected always in a good thing, Gal.* 4. 18. that God showeth here in rewarding Phinehas zeal, who *stood up and executed judgment, and the plague was stayed: and it was counted to him for justice, to generation and generation forever, Psal.* 106. 30, 31. The Hebrews in ages following mentioned his glory; as Ben Sirach saith, *because he had zeal in the fear of the Lord, and stood up with good courage of heart; when the people were turned back, and made atonement for Israel, therefore was there a covenant of peace made with him, that he should be the chief of the Sanctuary, & of his people; and that he and his posterity should have the dignity of the Priesthood forever, Ecclus* 45. 23, 24. The Scripture noteth

the contrary of *Eli* (who came of Ithamar the brother of Eleazar) for when his own sons committed whoredom with the women of Israel, that assembled at the door of the Tabernacle of the congregation, and made themselves vile, *he restrained them not,* but honored his sons above the Lord: therefore God threatened to cut off his arm; and the arm of his fathers house, that there should not be an old man in his house forever. And he *sware unto the house of Eli, that the iniquity of Eli's house should not be purged with sacrifice, nor offering forever, 1 Sam.* 2. 22. 29, 31. and 3. 13, 14. *made atonement]* or, *made reconciliation,* pacified God's wrath through faith: this word used for atonement by sacrifice, is here applied to the executing of judgment upon the malefactors; whereupon God stayed the plague which had begun upon the congregation. As oftentimes for the sin of some, God is wroth with the whole congregation, *Ios.* 7. 1. 12. and 22. 17, 18. so here for the just fact of Phinehas his wrath was turned away, *verse.* 11. and atonement is made. So the proverb was fulfilled, *The kings wrath is as messengers of death; but a wise man will pacify it, Prov.* 16. 14. Thus David also made atonement by doing justice on Sauis house, 2 *Sam. 21. 3. &c.*

Vers. 14. *smitten]* that is, *killed,* as the Chaldee explaineth it: so in *verse.* 15. and 17. *Zimri]* in Greek, *Zambri, son of Salo;* the notation of this name agreeth with his end; for *Zimri* signifieth *cutting off,* as superfluous boughs are pruned, or cut off from the Vine: *Salo* signifieth *treading underfoot;* so as a fruitless branch he was cut off from the vine of Israel, and trodden down of God and men; as it is written, *Thou hast trodden down all them that go astray from thy statutes; for their d* 〈...〉 *t is falsehood;* 〈...〉 *19▪ 1•8. among the Si* 〈...〉 *tes]* in Chaldee•, *of the tribe of Simeon.* And being a Prince, and bringing that harlot *unto* 〈◊〉, *verse.* 6. it is likely that many of that tribe took part with him, and perished in the plague aforesaid. For whereas that tribe at the former muster, had 59 thousand and three hundred men of war among them, *Num.* 1. 22, 23. they were diminished now after this plague 37. thousand and one hundred, that there remained at the next muster, but 22 thousand and two hundred men, *Num.* 26. 1. 14.

Vers. 15. 〈◊〉 *]* in Greek, *Chasbi daughter of Sour. Cozhi* signifieth *lying,* or *falsehood; Zur* is a *Rock, an head of nations]* that is, a governor of people's; for he was *a Prince of Midian, verse.* 17. and afterward he it said to be one of the *five Kings of Midian, Num.* 31, 8. And as Balaam with his wicked counsel and doctrine, is named as a figure of Antichristian seducers, corrupting the Christian Church with fornication and idolatry, *Rev.* 2. 14. so in this Prince of Midian, and the harlot his daughter, we may behold the type of Antichrist, who by the spirit and doctrine of Balaam hath drawn the Church unto fornication and idolatry, with false gods, and heresies. His false prophets, like the daughters of Moab, allure men unto those abominations: for as the wisdom of God (in Christ▪) sendeth forth *her maidens* to invite the simple to come and eat of her bread, and drink of the wine that she hath mingled, *Prov.* 9. 1.—5. so *the foolish woman,* (or whore of Babylon, *Revel.* 17▪ 〈◊〉. 5.) hath also her toll-guests, *the spirits of devils▪ working miracles, which go forth unto the Kings of the earth, &c. Rev.* 16. 13, 14. and she calleth *passengers, who go right on their ways* to partake of her *stolen waters* which are *sweet, and bread in secret,* which is *pleasant:* and many do follow her pernicious ways, *yea many strong men have been slain by her, Pro.* 〈◊〉 13.—18. and 7. 26. 2 *Pet.* 2. 1, 2. The kings also of the

earth have committed fornication with her, *Rev.* 18. 3. & brought her by their laws unto their brethren & subjects. And as the harlots name was *Cozhi,* that is, a *lie,* or *falsehood,* the daughter of *Zur,* that is, a *Rock,* a Prince of Midian of Abraham's degenerate children, *Gen.* 25. 1, 2. so is the Church of Antichrist false & deceitful, yet the pretended, daughter of the *Rock,* which Christ hath promised to build his Church upon, *Matth.* 16. 18. though being departed from the true faith of Christ, as the Midianites were from the faith of their father Abraham. For those Antichristian idolatries, God sendeth forth his plagues, *Rev.* 16. But when with the sword of the Spirit, (wch is the word of God, *Ephes.* 6. 17.) those abominations are cut off, and the authors of them thrust thorough, as in *Ziach.* 13. 2, 3, the wrath of God which now is kindled against the sinners, shall be turned away. *of a fathers house]* Sol. Rashi here noteth from *Gen.* 25. 4. that *Midian had five fathers houses, Ephah, and Epher, and Hanoch, and Abida, and Eldaah: and this man was king of one of them.*

Vers. 17. *Vex the Midianites]* or, *Distress,* that is, war against *the Mi••anites;* as the Greek translateth, *Use enmity* against them: Hebr. *To vex* or *To distress,* of which phrase-see the notes on *Ewod.* 13. 〈◊〉 . God who had first punished his own people for their sins, doth now decree vengeance against their enemies, which was done by Moses before his death, *Num.* 31. 2. For as God faith to the nations, *Loe I begin to bring evil on the city, upon which my name is called; and should ye be utterly unpunished? ye shall not be unpunished,* 〈◊〉 . 25. 29. He speaketh this against; the Midianites, rather than against the Moabites (whom he had forbidden Israel to vex or distress, *Deut.* 2. 9.) because they were chief in the mischief. For though Balaam gave the counsel to the king of Moab, *Rev.* 2. 14. and the Moabitish women were prostitute also unto whoredom, *Num.* 25. 1. yet Balak at first did not much regard that counsel, but turned B•laam away with shame, *Num.* 24. 11, 25. but the Midianites retained him, and amongst them he was slain, *Num.* 31. 8. And *Cezbi* a kings daughter of Midian was a principal instrument of evil unto Israel, as God showeth in *verse.* 18. therefore the Midianites were first in the punishment. *smite ye them,]* that is, as the Chaldee expoundeth it, *kill ye them.*

Vers. 18. *For they vox you]* or, *disiresse you,* not with war, but with wiles and deceit. So God saith of Babylon, *Reward her even as she hath rewarded you, Rev.* 18. 6. The reward of unrighteous works, is righteous judgment. *their wiles]* or, *their guiles, deceits, crafts. beguiled you]* or, *dealt wilily* and *craftily* with you; as the Egyptians when they thought to deal wisely for the suppressing of Israel, *Exod.* 1. 10. are said to *deal craftily, Psal.* 105. 25. and Joseph's brethren, when they craftily conspired his death, *Gen.* 37. 18. By this it appeareth, that the amity of the Midianites was but feigned, and that they plotted the destruction of Israel. *matter]* Hebr. *word of Peor;* the idolatry with Baal-Peor, wch Israel was drawn unto, *verse.* 2, 3. So *the matter* (or *word) of Cozhi,* is meant the fornication with her, *verse. 6. for Peors sake]* Hebr. *for the word of Peor,* that is, which plague came on Israel for Peors sake or cause.

CHAP. XXVI.

1 The sum of all the men of Israel from twenty years old and upward, is taken in the plains of Moab. 5. The families and numbers of Reuben. 12 Simeon. 15 Gad. 19 Judah. 23 Issachar. 26 Zebulon. 29 Manasseh. 35 Ephraim. 38 Benjamin. 42 Dan. 44 Aser. 48 Nathtali. 51 The sum of

them all. 52 The Law of dividing among them the inheritance of the land. 57 The families and number of the Levites. 62 The cause why they were not numbered among the Israeli•es. 63 None were left of them which were numbered at Sinai, but Caleh and Joshua.

ANd it was after the plague that Jehovah said unto Moses, and unto Eleazar, the son of Aaron the Priest, saying; Take ye the sum of all the congregation of the sons of Israel, from twenty years old and upward, *according* to the house of their fathers, everyone that goeth forth *with* the army in Israel. And Moses and Eleazar the Priest spake with them in the plains of Moab, by Jordan *near* Jericho, saying; From twenty years old and upward, as Jehovah commanded Moses, and the sons of Israel which went forth out of the land of Egypt.

Reuben, the first-borne of Israel; the sons of Reuben, *of* Enoch, the family of the Enochites; of Phallu, the family of the Phalluites. Of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites.

These *are* the families of the Reubenites, and they *that were* mustered of them were three and forty thousand, and seven hundred and thirty. And the sons of Phallu, Eliab. And the sons of Eliab, Nemuel, and Dathan and Abiram: this *is that* Dathan and Abiram, the called of the congregation, who strove against Moses, & against Aaron, in the congregation of Korah, when they strove against Jehovah. And the earth opened her mouth and swallowed up them, and Korah, when the congregation died; when the fire devoured two hundred and fifty men, and they were for a sign. But the sons of Korah died not.

The sons of Simeon, *according* to their families; Of Nemuel, the family of the Nemuelites; of Iamin, the family of the Iaminites; of Iachin, the family of the Iachinites.

Of Zerah, •he family of the Zarhites; of Saul, the family of the Saulites. These *are* the families of the Simeonites; two and twenty thousand, and two hundred.

The sons of Gad, *according* to their families; of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Suni, the family of the Sunites. Of Ozni, the family of the Oznites; Of Eri, the family of the Erites. Of Arod, the family of the Arodites; of Areli, the family of the Arelites. These *are* the families of the sons of Gad, *according* to those *that were* mustered of them, forty thousand and five hundred.

The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan. And the sons of Judah, *according* to [unspec] their families, were; of Selah, the family of the Selanites; of Pharez, the family of the Pharzites; of Zarah, the family of the Zarhites. And the sons of Pharez were of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites. These *are* the families of Judah, *according* to those *that were* mustered of them, seventy and six thousand, and five hundred.

The sons of Issachar, *according* to their families: *of* Thola, the family of the Tholaites; of Phuva, the family of the Phunites. Of Iashub, the family of the Iashubites; of Simron, the family of the Simronites. These *are* the families of Issachar, *according* to those *that were* mustered of them, sixty and four thousand, and three hundred.

The sons of Zebulon, *according* to their families; of Sered, the family of the Sardites; of Elon, the family of the Elonites; of Iahleel, the family of the Iahleelites. These *are* the families of the Zabulonites, *according* to those *that were* mustered of them, sixty thousand and five hundred.

The sons of Joseph, *according* to their families, *were* Man esses and Ephraim. The sons of Manasseh; of Machir, the family of the Machirites; and Machir begat Gilead; of Gilead, the family of the Gileadites. These *are* the sons of Gilead; *of* Ieezer, the family of the Ieezerites: of Helek, the family of the Helekites. And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites. And *of* Shemida, the family of the Shemidaites; and *of* Hepher, the family of the Hepherites. And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad, *were* Machlah, and Noah, Hoglah, Milcah, and Tirzah. These *are* the families of Manasseh; and those *that were* mustered of them, two and fifty thousand, and seven hundred.

These *are* the sons of Ephraim, *according* to their families: of Shuthelah, the family of the Shuthalhites; of Becher, the family of the Bachrites; of Tahan, the family of the Tahanites. And these *are* the sons of Shuthelah: of Eran, the family of the Eranites. These *are* the families of the sons of Ephraim, *according* to those *that were* mustered of them, two and thirty thousand and five hundred; these *are* the sons of Joseph, *according* to their families.

The sons of Benjamin, *according* to their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites. Of Shephupham, the family of the Shuphamites; of Hupham, the family of the Huphamites. And the sons of Bela were Ard and Naaman, the family of the Ardites; of Naaman, the family of the Naamites. These *are* the sons of Benjamin, *according* to their families, and those *that were* mustered of them, five and forty thousand and six hundred.

These *are* the sons of Dan, *according* to their families; of Shuham, the family of the Shuhamites: these *are* the families of Dan, *according* to their families. All the families of the Shuhamites, *according* to those *that were* mustered of them, sixty and four thousand and four hundred.

The sons of Aser, *according* to their families; of Iimnah, the family of the Iimnaites; of Iisvi, the family of the Iisvites; of Beriah, the family of the Beriites. Of the sons of Beriah; of Cheber, the family of the Chebrites; of Malchiel, the family of the Malchielites. And the name of the daughter of Aser *was* Serah. These *are* the families of the sons of Aser, *according* to those *that were* mustered of them, three and fifty thousand and four hundred.

The sons of Naphtali, *according* to their families; of Iachzeel, the family of the Iachzeelites; of Guni, the family of the Gunites.

Of Iezer, the family of the Iizrites: of Sillem, the family of the Sillemites. These *are* the families of Naphtali, *according* to their families, and they *that were* mustered of them, five and forty thousand and four hundred.

These *were* the mustered of the sons of Israel; six hundred thousand, and a thousand seven hundred and thirty.

And Jehovah spake unto Moses, saying; [unspec 53]

Unto these the land shall be divided for an inheritance, *according* to the number of names. To the many thou shalt give them the more inheritance, and to the few thou shalt give them the less inheritance: *to every* man according to those *that were* mustered of him, shall his inheritance be given. Notwithstanding, the land shall be divided by lot; *according* to the names of the tribes of their fathers they shall inherit. According to the lot, shall the inheritance thereof be divided between many and few.

And these *are* they *that were* mustered of the Levites, *according* to their families; of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites. These *are* the families of the Levites, the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korachites: and Kohath begat Amram. And the name of Amrams wife *was* Iochebed the daughter of Levi, whom she bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Mary their sister. And unto Aaron was borne Nadab and Abihu, Eleazar and Ithamar. And Nadab and Abihu died, when they offered strange fire before Jehovah. And those *that were* mustered of them, were three and twenty thousand, all males, from a month old and upward, for they were not mustered among the sons of Israel, because there was no inheritance given to them among the sons of Israel.

These *are* they *that were* mustered by Moses and Eleazar the Priest, who mustered the sons of Israel in the plains of Moab by Jordan, *near* Jericho. And among these, there was not a man of those *that were* mustered by Moses and Aaron the Priest, who mustered the sons of Israel in the wilderness of Sinai. For Jehovah had said of them, Dying they shall die in the wilderness: and there was not left a man of them, save *Caleb* the son of Iephunneh, and Joshua the son of Nun.

Annotations.

AFter the plague] after the death of the 24 thousand that perished for the sin of Peor, *(Num.* 25. 9.) the Lord commandeth the people to be numbered, which should have inheritance in his land; to signify his love and care of those that cleaved unto him, *Deut.* 4. 3, 4. The Hebrews explain it by *the similitude of a shepherd, who when wolves have gotten among his flock, and w•rried some of them, he counteth them, to know the number of those that are left.* Again; *As when they came out of Egypt, and were delivered to Moses, they were delivered him by tale, (Exod. 38. 26.) so now when Moses was ready to die, and to deliver his flock again, he delivered them by tale.* Sol. Rashi on *Num. 26. Eleazar]* who now was high Priest after the death of Aaron his father, who had before numbered them with Moses, *Num.* 1. 3. And this Eleazar was he, who after with Joshua divided the land of Canaan to this people, *Ios. 14. 1. &c.*

Vers. 2. *the sum]* Hebr. *the head;* which the Chaldee expoundeth, *the count,* or *sum•:* see *Exod.* 30. 12. This was the third time that Israel was numbered for to fight the Lord's battles

agains• the Canaanites, and to receive their land for an inheritance. See the Annotations on *Num. 1. 2. 20 years old]* Hebr. *son of twenty year:* see *Num. 1. 3. house]* that is, as the Greek explaineth it, *houses of their fathers.* Rashi saith, *they were reckoned by the tribe of the father, and not after the mother:* So in *Num. 1. 2. goeth forth* with *the army]* able to go out to war the warfare of the Lord: see the notes on *Num.* 1. 3.

Vers. 3. *spake with them]* in Chaldee, *spake, and said to number them;* but Targum Jonathan addeth, *spake with the Princes, and said, to number them.* So it accordeth with *Num. 1. 4. plains]* or, *champion country of Moab:* see *Num.* 22. 1.

Vers. 4. *From 20 years old]* Hebr. *from a son of 20 years;* as *verse.* 2. and here is to be understood, *the people are to be numbered,* or the like.

Vers. 5. *the first-borne]* Reuben for this cause is here first numbered, as also in *Num.* 1. 5, 20. though he lost his dignity by his sin, 1 *Chron.* 5. 1. and was put down to the second quarter, as they encamped about the Sanctuary, and marched towards Canaan, *Num. 2. 10.—16. Enoch]* in Hebr. *Chanoch.* see *Gen.* 5. 18. and 46. 9. *of the Enochites]* Hebr. *of the Enochite,* (or *Chanochite)* the singular number put for the plural: so after throughout this chapter. See the annotations on *Gen.* 10. 16. And here Reuben hath four families, according to *Gen.* 46. 9. and 1 *Chron.* 5. 3.

Vers. 7. *mustered]* or *numbered;* Hebr. *visited.* See the notes on *Num. 1. 3. 43 thousand, &c.]* at the former muster they were 46 *thousand and five hundred, Num.* 1. 21. so they increased not, but decreased whiles they travelled in the wilderness.

Vers. 9. *the called]* that is, *renowned, famous:* see *Num.* 1. 16. and 16. 1, 2. &c. *strove]* in Greek, *made insurrection:* in Chaldee, *gathered themselves together.* This mutiny stirred by the chief of the tribe, seemeth to be one cause of their decrease by the hand of God against them.

Vers. 10. *and Korah]* that is, the men and goods that pertained unto Korah, as *Num. 16 32. the congregation died]* in Greek, *his congregation,* meaning Korahs, as *Num. 16. 40. 250 men]* that offered incense, *Num. 16. 35. for a sign]* or, *for an ensign, a banner;* the Greek and Chaldee translate it, *a sign:* whereby God signified his anger to be displayed against all that should rebel in like manner. In *Num.* 16. 40. it is called *A memorial unto the sons of Israel, that no stranger, &c. come ne•re to offer incense before Jehovah; that he be not as Korah, &c.* Of such things the Apostle saith, *they were our examples, 1 Cor.* 10. 6.

Vers. 11. *died not]* to wit, either by that *fire,* or by the swallowing up of the earth, *Num.* 16. 32. 35. It seemeth they consented not to their fathers rebellion, or at least repented at the warning given by Moses, *Num.* 16. 5. &c. The sons of Korah were *Assir▪ and Elkanah, and Abjasaph, Exod* 6. 24. these and their posterity lived and kept their office in Israel; for their genealogy is reckoned in 1 *Chron.* 6. 22.—38. and they were appointed by David to be singers *in the house of the Lord, 1 Chro.* 6. 31. 32. and of them came Samuel the Prophet, 1 *Chron.* 6. 33, 34. compared with 1 *Sam.* 1. 20. and Heman, who with his offspring were singers, 1 *Chron.* 6. 33. and 25. 4, 5, 6. And many Psalms have in their titles, *To the sons of Korah,* as *Psal.* 42. and 44 and 45. and 46. and 47. and 48. and 49. and 84. and 85. and 87. and 88.

Vers. 12. *Nemuel]* called also *Iemuel,* in *Gen.* 46. 10. and *Exod.* 6. 15. in Greek here, *Namov•l.* So in 1 *Chron.* 4. 24. *Iachin]* in Greek, *Achein:* he is called *Iarib,* in 1 *Chron.* 4. 24.

Vers. 13. *Zerah]* in Greek, *Zara;* so in 1 *Chr.* 4. 24. elsewhere called *Zohar, Gen. 46. 10. Exod. 6. 15. Saul] the son of a Canaanitesse, Gen.* 46. 10.

Vers. 14. *These* are *the families]* to wit, which remained: for there was one family more of *Obad, Gen. 46. 10 Exod.* 6. 15. but that was extinct in the wilderness, and therefore omitted here and in 1 *Chron. 4. 24.* ⟨◊⟩ *and* 200.] their number was greatly diminished; for at the former muster, they were 59 thousand and 300, *Num.* 1. 23. Among other sins, that forementioned in *Num.* 25. 14. seemeth to be a special cause hereof. And Moses blessing all the other tribes before his death, maketh no express mention of Simeons, in *Deut.* 33.

Vers. 15. *Gad]* though he was not the next borne to Simeon, nor of that mother, yet is he ⟨... ⟩ stered in the third place, because he was joined with Reuben and Simeon in the South quarter, as they encamped about the Sanctuary, *Num. 2. 10. 14. Zephon]* in Greek, *Sapho•,* he was called also *Ziphion.* in *Gen.* 46. 16.

Vers. 16. *Oz•i]* in Greek, *Az•ni:* in *Gen.* 46. 16. he is named *Ezbo•.*

Vers. 17. *Arod]* in Greek, *Aroadi,* and in *Gen.* 46 16. *Arodi.*

Vers. 18. *and five hundred]* so this tribe had fewer now by five thousand one hundred and fifty men, than at the former muster, *Num.* 2. 15.

Vers. 19. *and Onan died]* both of them died without issue, God did cut them off for their wickedness in their youth, *Gen.* 38. 7. 10.

Vers. 20. *Selah]* in Greek, *Selon.* [unspec 21]

Vers. 21. *of Pharez]* The sons of Judah were five in all, *Gen.* 38. so noted by the holy Ghost, in 1 *Chron.* 2. 4. they were all to have been heads of families; but two dying childless, here are taken two of his sons sons *(H•zron* and *Hamul)* in their stead; and these were of *Pharez,* (the second brother of the twins, *Gen.* 38. 28, 29.) of whom our Lord Christ came according to the flesh, *Matth.* 1. So Judah hath five families continued, according to the number of his five sons.

Vers. 22. *and six thousand]* at the first muster he had but 74 *thousand and six hundred, Num.* 2. 4. now he is increased nineteen hundred mo•: and as he, so all the tribes under his standard were increased also; whereas in Reuben's they were all diminished. *For Judah prevailed above his brethren,* for the honor of Christ who was to come of his stock: see 1 *Chron. 5. 2. Gen. 49. 8.—10. Heb.* 7. 14.

Vers. 23. *Issachar]* he is numbered next Judah, for he was next him under his standard, *Num.* 2. 5. next him graved on the high Priests breast-plate, *Exod.* 28. borne next of the same mother Leah, *Gen.* 30. 17, 18. Of him and his four families here reckoned, see the notes on *Gen. 46. 13. Phuvah]* called also *Phuah,* in 1 *Chron.* 7. 1. and so here in Greek, *Phova.*

Vers. 24. *Iashub]* he is called *Job,* in *Gen.* 46. 13.

Vers. 25. 64 *thousand]* he had before but 54 *thousand and four hundred, Num.* 2. 6. so that his tribe is increased nine thousand and nine hundred men of war.

Vers. 26. *Zebulon]* or *Zebulun,* he was next brother to Issachar, *Gen.* 30. 19, 20. next him on Aaron's breast-plate, *Exod.* 28. and next him in marching and camping about the Tabernacle, *Num.* 2. His three families continue here, as they were in *Gen.* 46. 14.

Vers. 27. *sixty thousand, &c.]* who were before 57 *thousand and four hundred, Num.* 2. 8. so they are increased three thousand and one hundred men.

Vers. 28. *Joseph]* of him came two tribes, for he had the first birth-right, a double portion, 1 *Chron. 5. 2. Gen.* 48. 1. 5.

Vers. 29. *Manasseh]* he, though the elder brother, was put down to the second place, by Jacob's prophesy, *Gen.* 48. 14. 19, 20. and by God's disposition of the tribes, *Num.* 2. 18. 20. yet here he is mustered before Ephraim the standard-bearer; as his army was increased in the wilderness, when Ephraim's was diminished, which after doth appear. *Machir]* he was the son of Manasseh by *his concubine an Aramitesse, 1 Chron. 7. 14. Gilead]* in Greek, *Galaad.* There was also a place called *Gilead,* which the sons of this Machir conquered, and had it for their possession, *Num. 32. 39, 40. Ios.* 17. 1.

Vers. 30. *Ieezer]* in Greek, *Achiezer:* in *Ios.* 17. 2. *Abiezer.* Here not only the sons sons (as was noted before of Judah, *verse.* 21.) but the sons sons sons are made heads of families in the tribe of Manasseh: the like whereof is not in any other tribe. This honor hath Joseph above his brethren; who also whiles he lived, *saw unto Ephraim sons of the third* generation: *also the sons of Machir son of Manasseh, were borne upon Joseph's knees, Gen.* 50. 23. And Manasseh here hath eight families, when no other tribe hath so many.

V. 33. *Zelophehad]* or *Zelophehad,* in Greek, *S•lpa•d. the names]* Hebr. *the name. Machlah]* in Greek their names are written, *Maala, Nova, Aigla, Melcha,* and *Thersa:* Of these daughters, see *Num. 27. 1. &c. Num. 36 11. Ios.* 17. 3.

Vers. 34. 52 *thousand, &c.]* he had before but 32 *thousand and 200. Num.* 2. 21. so that now he was increased 20 thousand and five hundred men of war: none of all the other tribes had half so much increase. Thus Jacob's prophesy is fulfilled, *Joseph* shall be *the son of a fruitful Uine, Gen.* 49. 22.

Vers. 35. *Shuthelah]* in Greek, *Southala. Becher]* this some think to be he which is called *Bered,* in 1 *Chron. 7. 20. Tahan]* or *Tachan;* in Greek, *Tanach,* by transposition of letters.

Vers. 36. *Eran]* in 1 *Chron.* 7. 26. called *Edan* (or *Laadan:)* so the Greek here writeth him *Eden,* for the likeness of the Hebrew letters, whereof see the Annotations on *Gen.* 4. 18. and *Num.* 2. 14. Of this *Eran* (or *Edan)* came Joshua the son of Nun, 1 *Chro.* 7. 26, 27. And here Ephraim's sons son is head of a family, as was before in Judah's tribe, *verse.* 21.

Vers. 37. 32 *thousand, &c.]* he had before 40 *thousand, Num.* 2. 19. so eight thousand of this tribe are now diminished.

Vers. 38. *Bela]* in Greek, *Bale:* he was Benjamins *first-borne, 1 Chron. 8. 1. Ashbel]* called *Iediael, 1 Chron.* 7. 6. Benjamins *second* son, 1 *Chron.* 8. 1. The Greek here writeth him *As•ber,* or as some copies have it, *Asubel. Abiram]* or, *Achiram,* in Greek, *Acheiran:* elsewhere he is named *Aechi, Gen.* 46. 22. and *Achrah the* 〈◊〉 son of Benjamin, 1 *Chron.* 8. 1.

Vers. 39. *Shephupham]* in Greek, *Sopha•,* in 1 *Chron.* 7. 12. he is called *S•uppim,* in *Gen. 46. 22. Muppim. Hupham]* otherwise *Huppim, Gen. 46. 22. 1 Chron.* 7. 12.

Vers. 40. *Ard]* in Greek, *Ader:* so in 1 *Chro.* 8. 3. the Hebrew writeth him *Adar. the family]* understand (as the Greek also supplieth) *of Ard, the family of the Ardites.* Here Benjamin hath but seven families, who in *Gen.* 46. 21. had ten.

Vers. 41. 45 *thousand, &c.]* he had before but 35 *thousand and 400. Num.* 2. 23. now his number is increased ten thousand and two hundred; that though his families were diminished, yet he had the greatest increase of men of war amongst all the tribes, save Manasseh and Aser.

Vers. 42. *Shuham]* or *Shucham,* called by transplacing of letters *Hushim* (or *Chushim)* in *Gen.* 46. 23. in Greek, *Same.*

Vers. 43. 64 *thousand, &c.]* of one family of Dan there sprang so many thousand men, that none of all the tribes save Judah have the like multitude: and he is increased 17 hundred men moe than at the former numbering, *Num.* 2. 26.

Vers. 44. *Iimnah]* in Greek, *Iamein.* 〈◊〉 *]* in Greek, *I•sovi.* Between these there was another called *Iisvah, Gen.* 46. 17. whose family here omitted, seemeth to be perished.

Vers. 45. *Cheber]* or *Heber,* in Greek, *Cheber:* of his posterity, see 1 *Chron.* 7. 32. Here Asers sons sons are also heads of families, as were before in Judah and Ephraim, *verse.* 21. and 36.

Vers 46. *Serah]* or *Serach;* in Greek, *Sara* mentioned also in *Gen. 46. 17. 1 Chron.* 7. 30.

Vers. 47. 53 *thousand, &c.]* when before 〈◊〉 [unspec] had but 45 *thousand and five hundred, Num.* 2. 28. that his increase in the wilderness was elev•• thousand and nine hundred men of war: none but Manasseh was before him.

Vers. 48. *Naphtali]* in Greek, *Naphthal* 〈...〉 *. Iachzeel]* in Greek, *Asiel.* The four families of *Napthtali* continue, as in *Gen.* 46. 24.

Vers. 50. 45 *thousand, &c.]* whereas before he had been 53 *thousand and 4 hundred, Num.* 2. 30. so that eight thousand fewer are at the last than at the first.

Vers. 51. *and a thousand, &c.]* The number of all at the former count was 600 *thousand, and three thousand, and 550, Num.* 2. 32. so that now in the whole sum the host of Israel is decreased in their 38 years traveil, eighteen hundred and twenty men, exempting the Levites which were numbered apart. Wherein God's work for them all in general, and for the

tribes and families in particular is to be regarded. When they were under bondage and affliction in Egypt, they multiplied like fish, and filled the land, *Exod.* 1. (for outward persecution increaseth the Church, and lesseneth it not:) but when they were come out from that iron furnace, and carried of God as on Eagles wings, thorough the wilderness in safety, they so provoked him by their murmurings, rebellions, and idolatries, that *he consumed their days in vanity, and their years in hasty terror, Psal.* 78. 17.—33. And though amongst other blessings, God give them his laws to direct them, *Exod. 20. &c.* and his *good spirit to instruct them, Neh.* 9. 20. and led them like a flock, *by the hand of Moses and Aaron, Psal.* 77. 21. yet learned they not obedience, but mount Sinai gendred to bondage, *Gal.* 4. 24. and the Law wrought wrath, *Rom.* 4. 15. and Moses their Law-giver could not bring them into the promised land, but left that unto his successor Jesus the son of Nun, who figured Jesus the Son of God, by whom cometh grace and truth, and the inheritance of the Kingdom of heaven, *Deut. 31. 2. 7. 14. John. 1. 17. Rom.* 6. 23.

The special hand of God touching the tribes, and the mothers that bare them, and the families and persons that proceeded of them, may thus be viewed:

Seven of the twelve tribes did increase in multitude as they travelled, besides the tribe of Levi, which also was a thousand at the last numbering moe than at the first, *ver.* 62.

- 1 Judah increased 1900.
- 2 Issachar 9900.
- 3 Zebulon 3100.
- 4 Manasseh 20500.
- 5 Benjamin 10200.
- 6 Dan 1700.
- 7 Aser 11900.

The sum of all increased, was nine and fifty thousand and two hundred, besides the thousand Levites. Notwithstanding the decrease of the five ⟨◊⟩ was more: for

- 1 Reuben decreased 2770.
- 2 Simeon—37100.
- 3 Gad—5150.
- 4 Ephraim—8000.
- 5 Naphtali—8000.

So the sum of all that were diminished, was one and sixty thousand and twenty men.

Observe also the work of God in respect of Jacob's wives, the four mothers of the tribes, *Leah, R〈...〉el, Zilpah,* and *Bilhah,* whom the holy Ghost mentioneth in *Gen.* 46. 15. 18, 19. 25.

1 Leah was multiplied

- in Judah 1900.
- in Issachar 9900.
- in Zebulon 3100.

So the fruit of Leah's body increased in the wilderness, fourteen thousand and nine hundred, besides the thousand of Levi.

2 Rachel was multiplied

- in Manasseh 20500.
- in Benjamin 10200.

So Rachel's increase was thirty thousand and seven hundred.

3 Zilphah Leah's handmaid increased in her son Aser, eleven thousand and nine hundred.

4 Bilhah Rachel's handmaid was multiplied in her son Dan seventeen hundred. Thus God unparted his blessing among them all, but chiefly to Rachel whom Jacob loved; for her increase was more than of all the other three.

They were likewise all of them partakers of his chastisements in their posterity: for,

1 Leah was diminished in Reuben, 2770. in Simeon, 37100. so the lost of her increase in the wilderness, nine and thirty thousand eight hundred and seventy men.

2 Rachel was diminished in Ephraim, 8000.

3 Zilphah lost in Gad her son, five thousand one hundred and fifty.

4 Bilhah lost in Naphtali, eight thousand men.

So the far greatest loss was Leah's, who now might weep for her children, because they were not, as long after befell unto Rachel, *Mat.* 2. 18.

Again, as the twelve tribes camped in four quarters about the tabernacle, *Num* 2. so the hand of God for the increase and diminishing of their camps may be seen thus:

In the first and chiefest quarter Eastward, were IVDAH, Issachar, and Zebulon, all increased. Judah was the father and figure of Christ, under whose standard, all that camp & march are blessed.

In the second quarter Southward, were REVBEN, Simeon, and Gad, who were all diminished; as Reuben for his sin lost his honor and birthright, 1 *Chro.* 5. 1. so his sons rebelled, *Num.* 16. and Simeon sinned with an high hand, *Num.* 25.

In the third quarter Westward, were EPHRAIM, Manasseh, and Benjamin; of whom the first was diminished, the other two increased.

In the fourth quarter Northward, were DAN, Aser, and Naphtali; of whom the two former were multiplied, the third and last diminished.

Concerning the families of the tribes (excepting Levi) they are 57 in all. For here are families

- 1 Of Manasseh 8.
- 2 Of Benjamin 7.
- 3 Of Gad 7.
- 4 Of Simeon 5.
- 5 Of Judah 5.
- 6 Of Aser 5.
- 7 Of Reuben 4.
- 8 Of Issachar 4.
- 9 Of Ephraim 4.
- 10 Of Naphtali 4.
- 11 Of Zebulon 3.
- 12 Of Dan 1.

The sum of all the families is 57: to whom if we add the twelve tribes, and Jacob himself the father of them all, the whole number is *Seventie,* wch was the number of the souls of Jacob's house that went into Egypt, *Gen.* 46. 27. But comparing these now with the heads of families named in *Gen.* 46. we shall see five families rooted out; one of Simeon, Leah's son; one of Aser, the son of Leah's handmaid; and three of Benjamin, Rachel's son; whose ten families are decayed unto seven. In these numbers, increase and decrease of the tribes and families of Israel, we may behold that wch lob saith of God's works; *Who knoweth not in all these, that the hand of the Lord hath wrought this? in whose hand is the soul of every living thing, and the breath of all flesh of man. Behold he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straitneth them, Job* 12. 9, 10. 14. 23.

Vers. 53. *Unto these the land shall be divided]* So the natural sons of Israel only had inheritance; but under the Gospel it is prophesied, that the strangers also should have inheritance among the tribes; *Ezek.* 47. 22, 23. By this also it appeareth, that the tribes diminished had a double punishment, loss of men, and a lesser inheritance in the holy land: both which are opposed to the covenant and promise made to their fathers, w[ch] stood on these two branches, multitude of children, and inheritance of the land, *Gen.* 12. 2. 7. and 13. 15, 16. and 15. 5. 8. 18. and 17. 2. 6. 8. and 22. 17. and 26. 3, 4. and 28. 13, 14. and 35. 11, 12. Sol. larchi here saith, *To these and not to them that are less than twenty years old, although they came to full twenty before the division of the land. For loe the land was seven years in conquering, &c. yet none had portion in the land but these six hundred thousand, & one thousand: and if one of them had six sons, they received but their fathers portion only.* But Chazkuni referreth it to the families, saying; *To these the 57 families reckoned here, shall the land be divided for inheritance by the number of names, 57 portions according to the 57 heads of families.* So it is written in *Num. 33. 54. Ye shall divide the land by lot; for an inheritance among your families.* This figured, that only such shall have their part in the kingdom of heaven, as are chosen and called of God, and have their names written in the lambs book of life, *Rom. 8. 28, 29, 30. 1 Pet. 1. 2, 3, 4. 5. Rev.* 21. 27.

Vers. 54. *To the many]* To the tribe and family w[ch] hath many persons in it, *Thou shalt give them the more* (Hebr. *thou shalt multiply his) inheritance.* So the portions were not all equal in quantity, but proportioned to the multitude of men in the tribes and families. *To the tribes which had the greater multitudes, they gave the greater portion, though the portions were not equal: for lo every tribe had his portion according to his multitude;* saith Sol. Rashi on *Num.* 26. Hereupon the sons of Joseph complained of their small portion in respect of their great multitude, *Ios.* 17. 14.

Vers. 55. *by lot]* Although Eleazar the high Priest, Joshua the governor, and 12 princes of the tribes, (appointed of God, *Num. 34. 17, 18. &c.)* were to divide the land; yet to cut off contention, and to show the providence & disposition of God, according to the purpose of his will, he commandeth lots to be cast; for, *The lot causeth contention to cease, and parteth between the mighty, Prov.* 18. 18. and, *The lot is cast into the lap, but the Whole disposing thereof is of the LORD, Pro.* 16. 33. And the Hebrew Doctors say, *The portions were not made but by lot, and the lot was by the mouth of the holy Ghost.* Sol. Rashi on *Num.* 26. The manner of doing it was thus; First the land was by men divided into parts, according to the number of the tribes; as Joshua sent men to divide the land which remained *into seven parts,* and *to describe it according to the inheritance of them,* and so to bring the description unto him, that he might *cast lots* for them before the Lord. And they *described it by cities, into seven parts, in a book,* and brought it to Joshua, who *cast lots for them in Shiloh before the Lord;* and so every tribe received as their lot came up, *according to their families, Ios. 18. 4.—11. &c.* Moreover, in the Hebrew records it is said, that *it was not divided but by Vrim and Thummim,* [which was the oracle of God in the breast-plate of the high Priest, *Exo. 28. Num. 27. 21.] as it is said* (in *Num. 26. 56.) According to* (or *At the mouth of) the lot. When Eleazar was clothed with Vrim and Thummim, & Joshua and all Israel stood before him, there was a Kalphi* [a vessel whereinto the lots were put, whereof see the Annotations on *Lev. 16. 8.] of the Tribes* names, *and a Kalphi of the* names of the *limits* (or bounds of the countries) *set before him; and he being directed by the holy Ghost, said; Naphtali*

cometh up, the limit Genasareth cometh up: he took out of the Kalphi of the tribes, and Naphtali came up in his hand; out of the Kalphi of the limits, and the limit Genasareth came up in his hand. And so for every tribe. Talmud Bab. in Baba bathra, *c.* 8. in Gemara, and Sol. Rashi on *Num.* 26. But observe that the land within lordan was divided only *to nine tribes and an half,* because two tribes & an half had their portion on the outside of Jordan, *Num.* 34. 13. 14, 15. By reason of this dividing the land by lot, the Scripture calleth inheritances by the name of *Lets;* as, *Come up with me into my lot, Judge.* 1. 3. And not lands only, but whatsoever befalleth unto men frō the hand of God, is called a lot; as, *This is the portion of them that spoil us, and the lot of them that rob us, Isaiah* 17. 14. and, *Thou hast neither part nor lot in this matter, Act.* 8. 21. and, *That they may receive forgiveness of sins, and a lot* (that is, *inheritance) among them which are sanctified by faith, &c. Act.* 26. 18. &, *The part of the lot,* (that is, *of the inheritance) of the Saints, in light, Col.* 1. 12. So that in the Greek, used by the Apostles, *Cleros, a lot,* and *Cleronomia a division by lot,* is the common name of an *inheritance, 1 Pet. 5. 3. Ephes.* 1. 14. 18.

Vers. 56. *According to the lot]* Hebr. *At* (or *Upon) the mouth of the lot:* as the lot (whereon the name of the tribe, or of the inheritance is written) shall speak. This lot being of the Lord, figured the diversities of gifts in the Church, which the Spirit of God divideth *to every man severally* ⟨ϑ⟩ *will, 1 Cor.* 12. 4.—11. as also the dispensation of his graces concerning our heavenly inheritance, which *the Election* only obtaineth, *that the purpose of God according to election might stand, not of works, but of him that calleth, Rom.* 11. 7. and 9. 11.

Vers. 57. *of the Levites]* who though they had no inheritance in the land, *verse.* 62. yet were they to have 48 cities and their suburbs for their habitation, *Num.* 35. which also fell unto them by *lot, Ios. 21. 4. &c.*

Vers. 58. *Korachites]* or, *Korhites,* of Korah the son of Izhar, the son of Kohath, the son of Levi, *Num.* 16. 1. Korah himself died in the rebellion, but his sons died not, *Num.* 26. 11. therefore they are reckoned here for a family in the fourth generation from Levi, which is one degree further than the other families. And whereas in *Exod. 6. 16. &c.* there are reckoned of *Gershon* two sons, *Libni* and *Shimei;* here the family of the *Libnites* is mustered, but Shimei left out. There Kohath hath four sons, *Amram, and Ishar, and Hebron, and Vzziel;* here *Vzziel* is omitted; neither is *Ishar* named, but in his sons the Korhites.

Vers. 59. *she bare to Levi]* by *she* understand Levies wise, or Iochebeds mother: Sol. Rashi expoundeth it, *his wise bare her in Egypt. she bare to Amram]* that is, Iochebed Amrams wife, (who was also his *aunt)* bare to Amram, *Exo. 6. 20. Marie]* Hebr. *Mirjam:* she was a prophetesse: see *Exod. 15. 20. Num.* 12. 1.

Vers. 60. *unto Aaron was borne]* Here Moses children, *Gershon* and *Eliezer,* are again omitted: see the notes on *Num.* 3. 38.

Vers. 61. *and Abihu died] and they had no sons, Num.* 3. 4. See the history in *Levite.* 10.

Vers. 62. 23 *thousand]* who at the former numbering were but 22 *thousand, Num.* 3. 39. So they increased in the wilderness a thousand males.

Vers. 65. *dying they shall die]* i. they shall surely die: this was threatened for their rebellion, & refusing to go into the promised land, *Nū.* 14. and the fulfilling of God's judgment is here shown. *and Iosoua]* in Greek, *Jesus the son of Nave:* these two survived, because they faithfully followed the Lord, *Num.* 14. 24. 38. See the Annotations there. In that, all the rest were dead save these two, it showeth that all the 600 thousand men now mustered, which should conquer Canaan, were a valiant company, between 20 and 60 years of age, (none being above 60 but Caleb and Joshua;) and as they were in body, so in mind, being trained up these 38 years in the study of the Law and ordinances of God, and beholding his works, having Moses and Aaron for their leaders, and God's *good spirit* for their instructer, *Neh.* 9. 20.

CHAP. XXVII.

1 The daughters of Zelophehad sue for an inheritance. 5 Moses bringeth their cause before the Lord, who granteth their request. 8 The Law of inheritances, when a man dieth without a son. 12 Moses is bidden go up and see the land, and is told of his death for his trespass. 15 He requesteth of the Lord that a man may be set governor in his place. 18 The Lord appointeth Joshua to succeed him. 22 And Moses by imposition of hands, ordaineth him to his office.

THen came the daughters of Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Machlah, Noah, & Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the Priest, and before the Princes and all the congregation, *at* the door of the Tent of the Congregation, saying; Our father died in the wilderness, and he was not among the Congregation of them that gathered themselves together against Jehovah, in the congregation of Korah: but in his sin he died, and he had no sons. Why should the name of our father be done away from among his family, because he hath no son? Give unto us a possession among the brethren of our father. And Moses brought their cause before Jehovah.

And Jehovah said unto Moses, saying; The daughters of Zelophehad speak right; giving thou shalt give them a possession of an inheritance among the brethren of their father: and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the sons of Israel, saying, If a man die, and he have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto the brethren of his father. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that *is* next to him of his family, and he shall inherit it, & it shall be unto the sons of Israel for a statute of judgment, as Jehovah commanded Moses.

And Jehovah said unto Moses, Go thou up into this mountain of Abarim, and see the land wch I have given to the sons of Israel. And thou shalt see it, and thou also shalt be gathered unto thy people's, as Aaron thy brother was gathered. For ye rebelled against my mouth in the wilderness of Zin, in the strife of the congregation, to sanctify me at the water before their eyes; that *is* the water of Meribah of Kadesh, *in* the wilderness of Zin.

And Moses spake unto Jehovah, saying; Let Jehovah the God of the spirits of all flesh, set a man over the congregation: Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in: that the congregation of Jehovah be not as sheep which have no shepherd. And Jehovah said unto Moses; Take unto thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him. And cause him to stand before Eleazar the Priest, and before all the congregation, and charge thou him before their eyes. And thou shalt give of thine honor upon him, that all the congregation of the sons of Israel may hear.

And he shall stand before Eleazar the Priest, and he shall ask *(counsel)* for him, by the judgment of Vrim, before Jehovah: at his mouth shall they go out, & at his mouth shall they come in; he, and all the sons of Israel with him, and all the congregation.

And Moses did as Jehovah commanded him: and he took Joshua and caused him to stand before Eleazar the Priest, and before all the congregation. And he laid his hands upon him, and charged him, as Jehovah spake, by the hand of Moses.

Annotations.

THen came] Hebr. *And they came near* (or *approached)* to wit, unto Moses, &c. *v.* 2. Targum Jonathan saith, *they came to the place of judgment. Zelophehad]* or, *Zelophchad;* in Greek, *Salpaad son of Opher, son of Galaad, &c.* See *Nū. 26. 33. of the families]* or *with (among) the families of Manasseh;* as coming before when all the other families came to be mustered, *ch.* 26. but the Greek translateth, *of the family of Manasseh. of Joseph]* what needeth he to be named here? Sol. Rashi answereth, because *Joseph loved the land, as it is said* (in *Gen. 50. 25.) and ye shall carry up my bones from hence: and his daughters loved the land, as it is said,* (in *Num. 27. 4) Give unto us a possession, &c. Machlah]* or *Mahlah, Nognah, Choglah, &c.* in Greek, *Maala, Noua, Aigla, &c.* the Scripture nameth them four times; here, and in *ch.* 26. 33. and 36. 11. & *Ios.* 17. 3. The order of their names is altered in *Num. 36. 11. Machlah, Tirzah,* and *Hoglah, &c.* whereupon Rashi here saith, *they were all of like esteem one as another, therefore the order of them is changed.*

Vers. 3. *of Korah]* who was a rebel, *Num.* 16. Zelophehad was not among other Rebels, whereby he and his posterity might be deprived of his inheritance. *in his sin]* in (or for) his own sin, as other men died in the wilderness: and he had not been a mean to draw other men into sin, as did Korah, and other rebellious persons.

Vers. 4. *Why should the name of our father be done away]* or, *be diminished;* that is, let not his name be done away; as the Greek translateth, *Let not our fathers name be blotted out:* see the notes on *Exod.* 32. 11. It was esteemed as a curse to have their fathers name abolished; as it is written, *In the generation following let his name be b••ted out, Psal. 109. 13. Give unto us a possession]* These daughters, as they honored their father deceased, in seeking to have his name continued, so they shown faith in God, believing that the land should be given them for inheritance, which the men of Israel before believed not, and therefore could not come into it, but it was promised to their children, *Num.* 14. And though these were women, no warriors, not mustered among the army, *Num.* 26. yet believed they the promise to belong unto them; as the inheritance was given to Abraham *by promise,* not by the Law, *Gal.* 3. 18.

Wherefore in claiming right in the holy land, they figuratively claimed inheritance in the kingdom of heaven, which shall be given to them which work not, but believe in him *which justifieth the ungodly, Rom. 4. 5, 6. &c.* So these five virgins may be considered as the five wise virgins, *which took oil in their vessels with their l•m•es,* that they might be ready to go in with the bridegroom to the marriage, *Matth.* 25. 1.—10. and they are our examples, that we should seek comfort and assurance (in the wilderness of this world, where we are weak and Orphans,) of our in heritance with those that are sanctified by faith in Christ: & to claim this portiō in the land of the living, without respecting either our works or weakness, by virtue of the covenant of grace confirmed by Christ, in whom there is neither Jew nor Gentile, bond nor free, male nor female; but *all are one:* and whosoever are *Christ's,* are *Abraham's seed, and heirs according to the promise, Gal.* 3. 28, 29. Their names also seem to be not without mystery: for *Zelophehad* by interpretation signifieth *The shadow of fear,* or *of dread:* his first daughter *Machlah, Infirmitie;* the second, *Noghnah, Wandering;* the third, *Choglah, Turning about* for joy, or *Da••ing;* the fourth, *Milcah, a Queen;* the fifth, *Tirzah, Welpleasing,* or *Acceptable.* By these names we may observe the degrees of our reviving by grace in Christ: for we all are borne as of the *shadow of fear,* being brought forth in sin, and for fear of death were all our life time subject to bondage, *Hebr.* 2. 15. This begetteth *Infirmitie,* or *Sickness,* grief of heart for our estate; after which, *Wandering* abroad for help and comfort, we find it in Christ, by whom our sorrow is turned into joy. He communicateth to us of his royalty, making us Kings and Priests unto God his Father, *Rev.* 1. 6. and shall be presented unto him glorious, and without blemish, *Ephes.* 5. 27. So the Church is *beautiful as Tirzah, Song* 6. 3.

Vers. 5. *brought their cause]* or, *brought near their judgment,* that is, *their cause* to be judged of, as in difficult cases he used to do. Four principally are observed, of which this was one: see the Annotations on *Num.* 15. 34.

Vers. 7. *speak right]* speak that which is just and meet to be done: so God approveth their desire and request of faith, and showeth himself to be *the father of the fatherless, Psal.* 68. 5. And of them Sol. Rashi here observeth, *that their eyes saw that which Moses eyes saw not. giving then shalt give them]* that is, thou shalt surely give them without fail. This commandment was fulfilled in *Ios.* 17. 4. Here the word *them,* (as Chazkuni also noteth) is of the male or masculine gender, though he speaketh of females: which may be either in respect of their faith and confidence, such as might beseem men; or of God's gift (especially of his grace in Christ hereby figured) which he giveth without difference of *male and female, Gal.* 3. 28. The Hebrews (in Talmud Bab. in Baba hathra, *ch.* 8.) have recorded that *The daughters of Zelophehad had three portions for inheritance; their fathers portion, because he was one of them that came out of Egypt; and his portion with his brethren in the goods of Hepher (his father) and because he was the first-borne, he had two portions.* Which Rambam in his Annotations on that place, explaineth thus; *All that came out of Egypt were to have part in the land; and if the father and his son both came out, each of them had a portion alike. And Zelophehad and Hepher were both of them that came out of Egypt: so Zelophehad was to have had his part, and to have had by inheritance of Hepher, two parts, because he was the first-borne, &c.*

Vers. 8. *If a man]* or, Any *man when he dieth and have no son:* here God passeth from the special case of these virgins, and giveth a general law for inheritances, that they should pass to the female, if the father died without male issue: but otherwise the daughters had no part in the inheritance with the sons:

Vers. 11. *unto his kinsman]* or, *unto his near kin;* of which words, see the notes on *Levite.* 18. 6. From this word, and that which followeth, *next to him,* Sol. Rashi noteth he should be *of his family; and none is called a family but on the fathers side.* Touching the right of inheritances, the Hebrew Canons lay it downethus; *Who so dieth, his children do inherit that which is his, and they are before all other. And the males are before the females. But the female never inheriteth with the male. If he have no children, his father shall be his heir; or if it be a ••there, she is heir to her children; and this thing is by tradition. And whosoever is first for inheritance, is of them that first come out of the thigh* (that is, are begotten first.) *Therefore whoso dieth, ⟨◊⟩ it man or woman, if they leave a son, he inheriteth all; if his son be not found alive, they look next to the seed of that son. If any of his seed be found, whether males or females, though it be the sons daughters daughters daughter to the end of the world, she inheriteth all. If he have no male issue, they turn to the daughter. If he have a daughter, she inheriteth all. If his daughter be not found in the world, they look unto the daughters seed, which if any be found, whether males or females to the worlds end, it inheriteth all. If the daughter have no seed, the inheritance returneth to his father. If his father be not living, they look next to the seed of the father, which are the brethren of him that is dead. If he have a brother found, or brothers seed, he inherits all: if not, they turn to the sisters; if he have a sister or sisters seed, it inherits all. And if there be neither brothers seed nor sisters seed, forasmuch as the father hath no seed, the inheritance returneth to the fathers father. If the grandfather be not living, they look to the grandfathers seed, which are the brethren of his father that is deceased: and there the males are before the females, and the seed of the males before the females, as was the right of the seed of the dead him-self. If none of his fathers brethren, nor of their seed be found, the inheritance returneth to the great grandfather: and after this manner it proceedeth upwards. Thus the son is before the daughter, and all the issue of the son before the daughter, and the daughter is before her grandfather, and all her issue are before her grandfather. And the father of the deceased is before the brethren of the deceased, and the brother before the sister, and all the brothers issue before the sister: and the sister before her grandfather, and all the sisters issue before her grandfather. The grandfather is before the brethren of the father of him that is deceased, and his fathers brethren are before his fathers sisters, and all that come out of the thigh of his fathers brother, are before his fathers sisters; and his fathers sisters are before the fathers grandfather of him that is deceased; and so all that come out of the thigh of his fathers sister are before his fathers grandfather: and after this manner it proceedeth and ascendeth until the beginning of the generations. Therefore there is no man of Israel that is without heirs. Who so dieth & leaveth a son, and a sons daughter, though it be a sons daughters daughters daughter, to the end of many generations, she is for most and heir of all, and the (first man's) daughter hath nothing. And the same law is for the brothers daughter with the sister, and for the daughter of his fathers brothers son, with his fathers sister, and so all in like sort. Who so hath two sons, and they both die while he liveth, and the one son leave three sons, and the other son leave one daughter, afterward when the old man dieth, the three sons of his son shall inherit the half of his heritage, and the daughter of his (other) son shall inherit the (other) half; for cach of them was to*

inherit aportion of his father: and after this manner do the sons of brethren divids, and the sons of the fathers brother, unto the beginning of the generations. The family of the mother is not called a family, neither is there inheritance but to the family of the father: therefore brethren by the mother are not heirs one of another, but brethren by the father are heirs one of another: and this, whether it be his brother by his father only, or his brother by his father and his mother. All that are near (in blood) by transgression do inherit, as they which are lawfully begotten; as if one have a bastard son, or a bastard brother, loe they are as other sons and as other brethren for inheritance. But the sons of a bondwoman, or of a strange woman, is not counted a son for any matter, neither is he an heir at all. Maimonides tom. 4. in Nachaloth (or treat. of Inheritances) *ch. 1. sect.* 1.—7. As the sons had their fathers inheritance divided among them, (the first-borne having a double portion, *Deut.* 21. 17.) so for relief of the widow, and of the daughters, the Hebrews had these laws. *A widow is to be sustained by the goods of the heirs all the time of her widowhood, until she receive her dowry; and after she hath received her dowry in the judgment Hall, she hath not that sustenance. As they sustain her (with food) after her husbands death with his goods; so they give her raiment, and household-stuff, and dwelling; or she remaineth in the dwelling which she had whiles her husband lived. If the widow die, her husbands heirs are bound to bury her. Our wise men have commanded that a man should give a little of his goods to his daughter, &c. If a father die and leave a daughter, they measure his purpose how much was in his heart to give unto her for her livelihood, and they give it her: and his acquaintance are they that measure his purpose. If they know it not, the Magistrates rate it, and give her a tenth part of his goods for her livelihood. If he leave many daughters, everyone of them when she cometh to be married, hath a tenth of his goods. And she which is after her, hath a tenth part of that which remaineth of the first: and she which is after her, hath a tenth of that which is left of the second. And if they come all to be married at once, the first receiveth a tenth part, and the second a tenth part of that which remaineth of the first, and the third a tenth of that which remaineth of the second; and so (the rest) though they be ten, &c. and the residue of the goods are the brethren's. If the brethren have sold or mortgaged their fathers lands, the daughter taketh her livelihood from the purchasers, even as a creditor taketh his debt of the purchasers. Who so commandeth at his death, that they should give his daughters no livelihood of his goods, they do hearken unto him; for this is not of the nature of a dowry.* Maimonides tom. 2. treat. of Wives, *ch. 18. sect. 1. &c.* and *ch. 20. sect. 1. &c.*

Vers. 12. *this mountain of Abarim]* There were many *mountains of Abarim, Num.* 33. 47. by *this mountain* therefore is meant one special, which was called *Nebo, which* was *in the land of Moab, over against Jericho, Deut.* 32. 49. And they were called *Abarim,* of the fords or passages which were by them over Jordan into the land of Canaan. Wherefore the Greek version saith, *Go thou up into the mountain which is on this side (Jordan) of mount Naban,* (or *this mount Nabais:)* And Mos. Gerundens. explaineth it thus; *The mountain of Abarim is mount Nebo, as is expounded in Deut. 32. and is so called, because it is by the fords of Jordan, where they pass over into the land of Canaan. see the land] the land of Canaan,* saith the Greek: and so Moses expresseth it in *Deut.* 32. 49. Though this were some comfort unto Moses, to see the land a far off, and salute the same (as the faithful fathers are said to do the promises which they received not, *Heb.* 11. 13.) yet his desire and earnest suit unto the Lord was, that he might have gone over and seen it: but he would not grant it him, because he had sinned, and God had denounced his death before,

Deut. 3. 23.—26. Num. 20. 12. See the Annotations on *Deut.* 34. where his viewing of the land is described.

Vers. 13. *be gathered unto thy people's]* in Greek, *be added unto thy people:* meaning, that he should *die* there, and be buried, *Deut.* 32. 50. and 34. 5, 6. and his soul should be gathered unto his godly forefathers: see *Num.* 20. 24.

Vers. 14. *For ye rebelled]* or, *For as much as yet rebelled against my mouth,* that is, as the Greek and Chaldee expound it, *against my word:* so in *Num. 20. 24. to sanctify me]* that is, which word and commandment of mine was, that ye by faith should sanctify me, but ye sanctified me not. Wherefore the Greek here translateth, *ye sanctified me not:* and so it is explained in *Deut. 32. 51. because ye sanctified me not. Meribah of Kadesh]* or, *strife of Kadesh;* as the Greek translateth it, *of the contradiction of Kades;* & the Chaldee, *the strife of Rekam.* By this name *Kadesh* it is distinguished from the other *Meribah* spoken of in *Exod.* 17. 7. So in *Deut.* 32. 51.

V. 15. *of the spirits of all flesh]* the Greek translateth, *of the spirits, and of all flesh:* so before in *Num.* 16. 22. It meaneth that God is both the Creator of all men's souls or spirits, *Eccles. 12. 7. Zach.* 12. 1. and he that giveth them spiritual gifts of wisdom, knowledge, grace, &c. as *spirits* are used for *spiritual gifts,* in 1 *Cor. 14. 12. set]* or, *visit,* that is, provide & constitute for Bishop or overseer; who therefore is called in *v. 17. a shepherd,* or *Pastor.* Though for the people's sake the Lord was angry with Moses, and would not let him go into the good land, *Deut.* 4. 21. yet such was Moses love unto them, and care for their welfare, that he procureth what in him lieth, their good after his decease, by having a faithful governor set over them of God, which is a blessing unto a land or people, *Eccles.* 10. 17.

Vers. 17. *go out before them]* by this phrase of *going out, and coming in,* and that which followeth, *leading out* and *bringing in,* is signified the administration of the officer, and government of his people, both in time of peace and of war: wherefore when Moses was old, and the time of his administration expired, he said, *I can no more go out and come in, Deut.* 31. 2. So the Priests administration in the Lord's house, is called a *going in* thereto, 1 *Chron.* 24. 19. The similitude is taken from a shepherd, whose duty is to *go before* the sheep, and to *lead them out,* that by his guidance they may *go in and out and sinde pasture,* as is spoken of our great shepherd, the Lord Jesus, whom this Jesus the successor of Moses prefigured, *John 10. 3, 4, 9. which have no shepherd]* or, *no Pastor:* wch estate is miserable, as is noted of our Savior, that *when he saw the multitudes, he was moved with compassion on them, because they fainted & were scattered abroad, as sheep having no shepherd, Mat.* 9. 36.

Vers. 18. *Joshua the son of Nun]* in Greek, *Jesus the son of Nave:* so in the New Testament he is called *Jesus, Act. 7. 45. Heb. 4. 8. the spirit]* to wit, the spirit of God; meaning the gifts and graces of the Spirit; as *wisdom, Deut.* 34. 9. and the like. The Chaldee expoundeth it, *the spirit of prophesy;* and Targ. Ionat. saith, *the spirit of prophesy from before the Lord remaineth upon him:* wch accordeth with *Num.* 11. 24. But whether in prophesy or other graces, he was but a shadow of Jesus the son of God, to whom he *gave not the spirit by measure, Job.* 3. 34. *lay thine hand]* or, *impose thine hand,* that is, *thine hands,* as the Greek translateth, and as Moses after showeth in *verse.* 23. which was a sign of his calling and ordination to his office, as in *Numb.*

8. 10. with which also it seemeth he received a greater measure of the Spirit; as it is said, *And Joshua the son of Nun* was *full of the spirit of wisdom; for Moses had laid his hands upon him, Deut.* 34. 9.

Vers. 19. *charge thou him]* or, *command him;* give him a charge for the faithful executing of his office: such as we read of in *Deut.* 31. 7, 8. Besides that which was now done by Moses, God himself did after give him a charge in the Tabernacle, *Deut.* 31. 14, 15.

Vers. 20. *give of thine honor]* or, *give* (that is, *put) of thy glory,* or *of thy Majesty:* whereby the gifts fitting the government of Israel seem to be meant, as wisdom, according to *Deut.* 34. 9. or some other exterior sign of his calling from God, whereby the people might be obedient to him. As it is said of Solomon, when he sate on the throne of the Lord, and all Israel obeyed him, that *the Lord magnified Solomon exceedingly before the eyes of all Israel, and gave upon him the honor of the kingdom,* (or *royal majesty)* such *as had not been on any king before him in Israel, 1 Chron.* 29. 23, 25. And the contrary is spoken of Antiochus, that vile person, *they shall not give upon him the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by slatteries, Dan.* 11. 21. The Chaldee translateth, *thou shalt give of thy brightness* (in Greek, *thy glory) upon him:* as referring it to the shining of Moses face, spoken of in *Exod.* 34. 30, 35. and so other Hebrews expound it, as Sol. Rashi here saith, *This is the shining of the skin of his face;* and R. Menachem from the judgment of former Doctors, saith thus, *of thine honor, and not all thine honor: Hereupon they say, The face of Moses was like the face of the Sun; the face of Iosualike the face of the Moon.* Though Joshua had not all the honor of Moses, for *There arose not a Prophet since in Israel like unto Moses, Deut.* 34. 10. yet Jesus Christ *was counted worthy of more glory than Moses, Hebr. 3. 3. may hear]* that is, *hear him,* as the Greek translateth, and so obey his authority. Thus it is opened in *Deut. 34. 9. Moses had laid his hands upon him, and the sons of Israel hearkened unto him,* that is, obeyed him: which is further manifested by their words unto him, in *Ios.* 1. 16, 17, 18. Herein Jesus the son of Nun was a figure of Jesus the Son of God, of whom it is written, We *were eyewitnesses of his Majesty, for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, HEARE YE HIM, 2 Pet. 1. 16, 17. Matth.* 17. 5.

Vers. 21. *and he shall ask for him]* that is, Eleazar shall ask counsel of God for Joshua in all doubtful cases; in all their wars, &c. Or, *and he shall ask of him,* that is, Joshua shall ask of Eleazar: this the Greek favoreth, translating, *and they shall ask of him the judgment of Vrim* (or *of manifestations.) by the judgment of Vrim]* by the breast-plate of judgment, wherein were *Vrim and Thummim;* whereof see the Annotations on *Exod.* 28. 30. Thus Saul inquired of the Lord *by Urim,* but he answered him not, 1 *Sam. 28. 6. at his mouth]* in Chaldee, *at his word;* by *his,* understanding God's mouth, or Eleazars mouth, speaking from the Lord: so in Targum Jonathan it is expounded, *At the word of Eleazar the Priest they shall go out.* But then is implied the Lord's word, by which the Priest was to give answer: for it is a rule among the Hebrew Doctors, *Every Priest that speaketh not by the Holy Ghost, and the divine Majesty residing on him, they ask not (counsel) by him.* Talmud Bab. in Ioma, *cap.* 7. in Gemara. For in such consultations, though they inquired by the Priest, yet the answer came from the Lord; as there is an example in David, 1 *Sam. 23. 9, 10, 11, 12. shall they go out]* out to war, and in again

from the same; and so in all weighty affairs which were extraordinary. Wherefore it was an over sight in Joshua and Israel that they made peace with the Gibeonites, and *asked not* (counsel at) *the mouth of the Lord, Ios. 9. 14, 15. he]* that is, Joshua himself, and all the people. Whereas the High Priest with *Urim and Thummim,* Lights and Perfections, was a figure of Christ, (as is shown on *Exod.* 28. 30.) the Lord by this ordinance signified, that all governors and people should have their administrations directed by the mouth of Christ: *For God, who commanded the light to shine out of darkness, hath shined in our hearts,* to give *the light of the knowledge of the glory of God, in the face of Jesus Christ,* 2 Cor. 4. 6.

CHAP. XXVIII.

1 The Lord's oblations are commanded to be offered in the time appointed. 3 The continual Burntofferings every day, with their Meat and Drink offerings. 9 The offerings in the Sabbath; 11 in the beginnings of the months; 16 at the Passover; 26 and in the day of First-fruits, or Pentecost.

ANd Jehovah spake unto Moses, saying; Command the sons of Israel, and say unto them: Mine oblation, my bread for my Fire-*offerings,* the savor of my rest, ye shall observe to offer unto me in his appointed time. And thou shalt say unto them; This *is* the Fire-*offering* which ye shall offer unto Jehovah; Two he-lambes of the first year, perfect, *day* by day, *for* a continual Burnt-offering. The one lamb thou shalt make *ready* in the morning, and the other lamb thou shalt make *ready* between the two evenings. And a tenth *part* of an Ephah of fine flower for a Meat-offering, mingled with the fourth *part* of an Hin of beaten oil.

The continual Burnt-offering which *was* made in mount Sinai for a savor of rest, a Fire-*offering* unto Jehovah. And the Drink-offering thereof *shall be* the fourth *part* of an Hin for the one lamb; in the holy *place* shalt thou cause to be poured out a drink-offering of strong *wine* unto Jehovah. And the other lamb thou shalt make *ready* between the two evenings: as the Meat-offering of the morning, and as the Drink-offering thereof, thou shalt make *ready;* a Fire-*offering,* a favor of rest unto Jehovah.

And in the Sabbath day, two he-lambes of the first year, perfect, and two tenth *parts* of fine flower *for* a Meat-offering, mingled with oil, and the Drink-offering thereof.

The Burnt-offering of the Sabbath, in his Sabbath, beside the continual Burnt-offering, and his Drink-offering.

And in the beginnings of your months ye shall offer a Burnt-offering unto Jehovah: Two bullocks, younglings of the herd, and one ram; seven he-lambs of the first year, perfect. And three tenth *parts* of fine flower *for* a Meat-offering, mingled with oil, for one bullock: and two tenth *parts* of flower *for* a Meat-offering, mingled with oil, for one ram. And a several tenth *part* of fine flower, *for* a Meat-offering mingled with oil, for one lamb: *for* a Burnt-offering, a savor of rest, a Fire-*offering* unto Jehovah.

And their Drink-offerings, half an Hin of wine shall be for a bullock, and the third *part* of an Hin for a ram, and the fourth *part* of an Hin for a lamb: This *is* the Burnt-offering of the month, in his month, through-out the months of the year. And one goat-buck of the goats

for a Sin-*offering* unto Jehovah: it shall be made *ready* beside the continual Burnt-offering, and his Drink-offering.

And in the first month, in the fourteenth day of the month *shall be* the Passover unto Jehovah. And in the fifteenth day of this month *shall be* the feast: seven days shall unleavened *cakes* be eaten. In the first day *shall be* a convocation of holiness; ye shall not do any servile work. But ye shall offer a Fire *offering for* a Burnt-offering unto Jehovah; two bullocks, younglings of the herd, and one ram, and seven he-lambes of the first year, perfect shall they be unto you.

And their Meat-offering, fine flower mingled with oil; three tenth *parts* shall ye make *ready* for a bullock, and two tenth *parts* for a ram. A several tenth *part* shalt thou make *ready* for one lamb, throughout the seven lambes. And one goat-bucke *for* a Sin-*offering,* to make atonement for you.

Beside the Burnt-offering of the morning, which *is* for a continual Burnt-offering, ye shall make *ready* these. After this manner ye shall make *ready* for *every* day, seven days, the bread of the Fire-*offering* of a savor of rest unto Jehovah: it shall be made *ready,* beside the continual Burnt-offering, and his Drink-offering. And in the seventh day ye shall have a convocation of holiness, ye shall not do any servile work.

And in the day of the First-fruits, when ye offer a new Meat-offering unto Jehovah after your weeks, ye shall have a convocation of holiness, ye shall not do any servile work.

And ye shall offer a Burnt-offering for a savor of rest unto Jehovah; two bullocks, younglings of the herd, one ram, seven he-lambes of the first year. And their Meat-offering, fine flower mingled with oil; three tenth *parts* for one bullock, two tenth *parts* for one ram. A several tenth *part* for one lamb throughout the seven lambes.

One goat-buck of the goats, to make atonement for you. Ye shall make *them ready,* beside the continual Burnt-offering, and his Meat-offering; perfect shall they be unto you, and their Drink-offerings.

Annotations.

COmmand the sons of Israel] After that God had numbered the people, and appointed them their inheritance, he now repeateth and explaineth former laws concerning his service which they should do unto him in that their inheritance, daily, weekly, monthly, and at their solemn Feasts as they fell every year: for he therefore would give unto them *the lands of the heathens,* and they should inherit *the labor of the people's, that they might observe his statutes, and keep his laws, Psal.* 105. 44, 45. And because they had omitted the solemnizing of these feasts now 38. years, (from the keeping of the Passover in the wilderness in the second year, *Num.* 9. until the Circumcision and Passover at Gilgal, *Ios.* 5.) by reason of their travels, wherein the Sanctuary, Altar, and holy things were folden up and removed from place to place, and the generation which had been before mustered was dead, *Numb.* 26. 64, 65. therefore lest the ordinances formerly given should be forgotten or neglected, and the people continue to do as now they did, *every man whatsoever* was *right in his own eyes, Deut.* 12.

8. the Lord causeth the law of sacrificing to be again commanded. Which sacrifices being all figures of Christ, and our service of God by him, (as hath been shown in the book of Leviticus) teach us to serve the Lord under the Gospel of his Son, in spirit and truth: for thereof were these legal feasts a figure, *Isaiah 66. 23. Zach. 14. 16,—19. 1 Cor. 5. 7, 8. Coloss. 2. 16, 17. Heb.* 13. 15. *Mine oblation]* that is, *mine oblations;* in Greek, *my gifts:* Hebr. *my Corban,* which is an offering or gift by which men drew nigh unto God, through faith in Christ. See the notes on *Levite. 1. 2. my bread for my Fire*-offerings] the Chaldee expoundeth it, *the bread ordained for my oblations.* Under the name of *bread* all *food* is implied, and the *flesh* it self, or fat of the sacrifices, as is noted on *Levite. 3. 11. the savor of my rest]* the savor or odour of sacrifices which may quiet or pacify my spirit and anger, and make you and your service pleasing and acceptable to me. The Greek translateth it, *for a savor of sweet smell;* the Chaldee, *to be accepted with favor.* See *Lev. 1. 9. in his appointed time]* everyone in the time appointed therefore of God: the Greek saith, *in my feasts;* for the same word which signifieth an appointed time, is also used for a solemn feast appointed of God, *Levite.* 23. 2. Hereby God limiteth every sacrifice his proper day and time; which if it were let slip, that oblation might not be offered in another day or time. This is further manifested in *verse.* 10. where he saith, *The Burnt-offering of the Sabbath, in his Sabbath;* which the Hebrews expound thus, *and not the Burnt-offering of one Sabbath, in another Sabbath.* Maimonides tom. 3. in Tamidin, *chap. 1. s.* 7. And it is a common proverb among them, *Gnabar Zeman, gnabar korban; If the time be past, the oblation is past:* and it is prophesied of Antiochus the wicked, that he should *think to change the times and the laws. Dan.* 7. 25. And Jeroboam king of Israel, who kept the feast of the seventh month, *in the eighth month,* is taxed for it in the *Scripture,* which calleth it *the month which he had devised of his own heart, 1 King.* 12. 32, 33.

Vers. 3. *the Fire*-offering] the sacrifices to be burned with fire unto the Lord; which *Fire* signified both the work of God's Spirit, and the fiery trials and afflictions through which Christ and his children should be consecrated unto God, *Matth. 3. 11. Hebr. 9. 14. 1 Pet. 4. 12, 13, 14. of the first year]* Hebr. *son of the year:* so after often in this and the next chapter: of which phrase see the Annotations on *Exod. 12. 5. perfect]* that is, *perfect* lambes, without blemish or corruption: what this meant is shown on *Lev.* 1. 3. and 22. 21. day *by day]* or *for a day,* that is, daily. *a continual Burnt-offering]* Hebr. *a Burnt-offering of continuation,* which should be offered without intermission. See the notes on *Exod.* 29. 42. and *Levite.* 1.

Vers. 4. *make* ready] or *do,* that is, kill, sprinkle the blood, cut in pieces, burn on the Altar, and all other rites pertaining to sacrificing, shown in *Levite. 1. between the two evenings]* that is, in the after-noon: of which phrase, see the Annotations on *Exod.* 12. 6. God setteth no hours for the morning or evening sacrifices, because they might occasionally be changed. By the Hebrew Canons, the ordinary time of killing the morning sacrifice, was *before Sun-rising, after that the face of all the East was enlightened,* that is, between daybreaking and Sun-rising. The time of killing the evening sacrifice, though it might be all the after-noon, yet they used not to kill it till *half an hour after two of the clock:* and this they did by reason of the sacrifices of particular persons, or of the congregation, *because it was unlawful to offer any oblation at all, before the continual Burnt-offering of the morning: neither killed they any oblation after the continual evening sacrifice, save the oblation of the Passover only: for it was unpossible for all Israel to offer*

their Passovers in two hours: So they killed not the Passover, but after the daily evening sacrifice. Maimonides in Tamidin, *chap. 1. sect.* 3, 4. By this daily sacrifice morning and evening, was signified the reconciliation of the Church unto God by faith in Christ; notwithstanding their continual infirmities which they fell into night and day, (as one end of the Burnt-offering was to make atonement for sins, *Job* 1. 5.) and that being reconciled, they should both show their thankfulness for it unto God, and expect from him a blessing upon them, their labors, and their rest. Wherefore at such times, special favors were shown of God unto his people; as, *in the morning, when the Meat offering was offered,* the country was miraculously filled with water, for Israel, when they were in distress, 2 *King.* 3. 9, 10, 20. And *about the time of the evening oblation,* God answered unto Daniel's prayers, by sending the Angel Gabriel unto him, who fore-told him when Christ should come for the salvation of his people, *Dan.* 9. 20, 21, 22, &c. See also the notes on *Exod.* 29. 39.

Vers. 5. *a tenth* part] that is, *an omer;* for that was the tenth deal of an Ephah or Bushel, as is shown in *Exod. 16. 36. fine flower]* meaning *wheaten flower,* as *Exod.* 29. 2. So Chazkuni here saith, *as the flower spoken of in the consecration* (of the Priests) *was of wheat; so all flower spoken of in the Law is of wheat. the fourth part]* that was somewhat less than a quart of oil; for an *Hin* contained *twelve Logs,* and a Log held as much as six eggs: See the Annorations on *Exod.* 30. 24. and *Levite.* 14. 10. When God shown unto Ezekid the spiritual Temple which Christ should build, and the service therein, (declared after the similitude of the Legal service of Moses,) he saith, that every Lamb should have for the Meat-offering *the sixth* part *of an Ephah, and the third* part *of an Hin of oil. Ezek.* 46. 13, 14. where the quantity is increased more than was offered under Moses: to teach, that as God's grace and blessing aboundeth towards us in Christ, so should our thankfulness again towards him, abound more than under the Law, by a more cheerful obedience unto him, and more ample fruits of the spirit figured by the *flower* and *oil. beaten oil] oil* signified grace; beating of it signified afflictions, whereby the grace of God is more perfected in us, 2 *Cor.* 1. 21. and 12. 9, 10. *The oil was beaten in a mortar and they stratned it out with hands, and pressed it not out in an (oil) press, to the end there might be found no dregs in it,* saith Chazkuni on *Numb.* 28.

Vers. 6. *which* was *made]* that is, *which* (or *such as)* was *offered;* as in Targum Jonathan it is expounded, *such as was offered at the mount of Sinai.* Or, by *made,* understand *ordained* of God, having reference to the ordinance in *Exod.* 29. 38.—42. Thus God calleth them throughout their generations, unto his first institution, which they were to keep, till he himself made a change of the Law. And here observe, that the Lamb, the flower, and the oil, are all of them together called a *Burnt-offering,* as also in *Ezek.* 46. 15. because the Meat-offering with the oil was all burned on the Altar, as was the lamb, and so differed from the Meat-offering in *Levite.* 2. whereof an handful only was burned.

Vers. 7. *Drink-offering]* so named of *pouring out* upon the Altar, as is noted on *Num. 15. 5. in the holy* place] the Court of the Sanctuary; Hebr. *in the Holiness. strong* wine] in Hebrew *Shecar,* which name the Greek retaineth, calling it *Sikera,* and so in the Evangelists writing, *Luk.* 1. 15. It is generally used for all strong drink, which causeth mirth, fullness, and (if it be taken excessively) drunkenness: See the notes on *Gen.* 43. 34. The Chaldee here translateth it, *old*

wine, and that is better than new, *Luke* 5. 39. Thus God required the best liquor, wine; and the best sort of wine to be given with his sacrifice: which was a figure, not only of the blood of Christ, (the memorial whereof he hath still left unto his Church in wine, *Matth.* 26. 27, 28, 29.) but of the blood also of his servants, poured out in martyrdom, *upon the sacrifice and service* of the *faith* (as in the holy place) *Phil.* 2. 17. See the Annotations on *Numb.* 15. 12.

Vers. 9. *the Sabbath day]* Hebr. *the day of Sabbath,* that is, of Rest; which the Greek expresseth in the form plural, *the day of Sabbaths,* and so in the New Testament, *Luke 4. 16. Act.* 13. 14. and 16. 13. *two he-lambes]* understand, as the Greek version addeth, *ye shall bring two he-lambs:* these were over and beside the daily sacrifices fore-mentioned, *verse.* 10. The Sabbath was a remembrance of the creation of the world; *Exod.* 20. 11. of Israel's coming out of Egypt, *Deut.* 5. 15. a sign of their sanctification by the Lord, *Ez•k* 20. 12. and a figure of grace and rest, which should come by faith in Christ, *Hebr.* 4. As therefore this day was a sign of more than ordinary favors from the Lord, so he required greater testimonies of their thankfulness and sanctification. And Ezekiel prophesying of the Churches service under the Gospel, under the figure of these legal ordinances, he saith, *And the Burnt-offering that the Prince shall offer unto the LORD, in the Sabbath day, shall be six lambes perfect, and a ram perfect: and the Meat-offering shall be an Ephah for a ram; and the Meat-offering for the lambes shall be the gift of his hand, and an Hin of oil to an Ephah, Ezek.* 46. 4, 5. signifying that the service of God now in spirit and truth should exceed the legal services of old.

Vers. 10. *in his Sabbath]* the Chaldee expoundeth it, *that shall be done in the Sabbath;* it meaneth, that on the Sabbath it should be offered, and not deferred till another day or week, as is before noted, *verse.* 2. The like is for the month in *verse.* 14.

Vers. 11. *the beginnings of your months]* that is, as the Greek translateth it, *the new-moons;* for in Israel they began the month with the new moo•; and it was proclaimed by the Synedrion, or M 〈...〉 strates, as Maimonides showeth in *Kiddush ba* 〈...〉 *cap.* 1. These new-moons were days sanctified to the service of God, by special sacrifices appointed, as after followeth; then did they blow with the silver trumpets in the Sanctuary, *Numb.* 10. 10. and for Burnt-offerings on the Sabbaths, New-moons, and solemn Feasts, was Solomon's Temple dedicated, 2 *Chron.* 2. 4. Then also did they throughout the coasts of Israel repair unto the Prophets, or other Ministers of God, for to hear his Word, as appeareth by 2 *King. 4. 23. Wherefore wilt thou go to him* (to the man of God) *today? it is neither New-moon, nor Sabbath.* Then also they kept religious feasts, 1 *Sam.* 20. 5, 6. neither was it lawful to buy or sell, or do other like worldly works, *Amos* 8. 5. but they were to meditate of their light, sanctification, graces, and comforts to come by Christ, whereof these and other holy-days were a shadow, *Col.* 2. 16, 17. And in Christ we spiritually keep this feast (as the Apostle speaketh of the Passover, 1 *Cor.* 5. 7, 8.) for so it is prophesied, *From one New-moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD, Isaiah* 66. 23. Not that we are now bound to *observe days, and months, and times, and years, Gal.* 4. 10. but are taught by those figurative speeches in the Prophets, to *worship the Father in spirit and in truth, John.* 4. 21. 23. who will accept of our service performed in Christ, in *every place,* as he did at Jerusalem, *Malac.* 1. 11. and at all times, as he did at the solemn Feasts of Israel. The renewing of the Moon, (which

borroweth her light of the Sun) might figure the renewing of the Church (said to be *fair as the Moon, Song* 6. 10.) by Christ *the Sun of righteousness, Mal.* 4. 2. whiles her light and joy is by him increased and continued; as it is written, *Thy Sun shall no more go down, neither shall thy Moon withdraw it self: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Isaiah* 60. 20. And Ezekiel (prophesying of the days of Christ) saith of the *gate of the inner Court* of the Sanctuary, *that looketh toward the East,* which should be *shut the six working days,* that *in the Sabbath,* and *in the day of the New-moon,* it should be *opened, Ezek.* 46. 1. The Hebrews say, *As the beginnings of the months are sanctified and renewed in this world, so shall Israel be sanctified and renewed in time to come.* Pirke R. Eliezer, *per. 51. two bullocks]* The service at the New-moon was much more than in the Sabbath, for that was but *two lambes, verse.* 9. but this at the New-moon, is *two bullocks, one-ram, and seven lambes,* all Burntofferings, and *one goat-bucke,* for a Sin-offering, *verse.* 11. 15. These sacrifices were offered, beside the daily Burnt-offering, and after the s•me: but Ezekiel foretelleth a lessening of this service, speaking but of one *bullock, six lambes,* and *a ram,* which the Prince should offer, Ezek. 46. 6.

Vers. 12. *three tenth* parts] of an Ephah or [unspec] Bushel, as in *verse.* 5. that is, three Omers. The like quantity was prescribed in *Numb.* 15. 9. and so two Omers for a ram, *Num.* 15. 6. But in *Ezek.* 46. 7. the Meat-offering is increased; *an Ephah for a bullock, and an Ephah for a ram; and for the lambs, according as his hand shall attain unto.* See before on *verse.* 9.

Vers. 13. *a several tenth* part] Hebr. *a tenth* part *a tenth part,* that is, for everyone a tenth part; or, (as Moses explaineth it in *Numb. 29. 4.) one tenth* part *for one lamb.* So after in *verse.* 21. and 29. and *chap. 29. verse. 10. 15. with oil]* with the fourth part of an Hin of beaten oil, as was declared in *verse.* 5. But when there was an Ephah of flower for a Meat-offering, there was *an Hin of oil to an Ephah, Ezek.* 46. 5. 7. 11.

Vers. 15. *for a Sin*-offering] in Greek, *for sin;* this was *to make atonement* for them, *verse.* 22. the law for sin-offerings was given in *Levite.* 4. And whereas some Sin-offerings were eaten by the Priests, and othersome (whose blood was carried into the Holy place) were not eaten, but burnt without the campe, *Levite.* 6. 26. 30. of this the Hebrews say, *The offering* (or *doing) of the Sin-offerings at the beginnings of the months, and at the solemn feasts, is like the offering of the Sin-offering that is eaten.* Maimonides in Tamidin, *chap. 7. sect.* 2.

Vers. 16. *the first month]* called of the Hebrews *Abib,* and *Nisan;* it answereth in part to that which we call *March:* see the notes on *Exod.* 12. 2. and *Levite.* 23. 5.

Vers. 17. *the feast] of unleavened* cakes, as is expressed in *Levite.* 23. 6. The *Passover* was a figure of *Christ our Passover,* to be sacrificed for us: the *unleavened* cakes signified *sincerity and truth,* with which we should *keep the feast, 1 Cor.* 5. 7, 8. See the Annotations on *Exod.* 12. 15.

Vers. 18. *any servile work]* Hebr. *any work of service:* it meaneth *any work* save about that which men should eat; *that only* was to be done of them, *Exod.* 12. 16. See the notes there, and on *Levite.* 23. 7.

Vers. 19. *two bullocks,* &c.] the same sacrifices, and so many as were offered at the New-moons, *verse.* 11. The Meat and Drink-offerings also were the same, *verse.* 12, 13. 20, 21. But

Ezekiel prophesieth of a change, how at the Passover on the fourteenth day, the Prince should prepare *for himself, and for all the people of the land, a bullock for a Sinoffering. And the seven days of the feast* (of unleavened cakes) he should prepare *a Burnt-offering to the LORD, seven bullocks, and seven rams perfect, daily the seven days; and for a Sin-offering, a goat-bucke of the goats daily.* The Meat-offerings also should be increased; *an Ephah for a bullock, and an Ephah for a ram, and an Hin of oil for an Ephah, Ezek.* 45. 22, 23, 24.

Vers. 22. *a Sin*-offering] of it the Hebrews say, *it was eaten in the second day of the Passover, which was the sixteenth day of* (the first month) *Nisan.* Maim. in Tamidin, *chap. 7. sect.* 3. See before on *verse.* 15.

Vers. 23. *Beside the Burnt-offering]* the daily sacrifice appointed in *verse.* 3. unto which these sacrifices forementioned were added. And beside all these, there was the Lamb for a Burnt-offering, which was sacrificed with the wave *Sheafe* or *Omer,* as was commanded in *Levite.* 23. 10.—13.

Vers. 25. *the seventh day]* which was the last day of the feast of unleavened cakes, and in this day it is said, there should be *a feast to Jehovah, Exod.* 13. 6. called here *a convocation of holiness,* or holy assembly. So in *Exod.* 12. 16. and *Lev.* 23. 8.

Vers. 26. *day of the First-fruits]* called *Pentecost, Act. 2. 1. the feast of harvest, Exod. 23. 16. the feast of Weekes, of the first-fruits of wheat-harvest, Exod. 34. 22. a new Meat-offering]* called so in respect of the former offered at the Passover: the law for this was given in *Levite. 23 16. after your weeks]* after the seven weeks, or fifty days, which the Israelites were commanded to *number* unto them from the Passover, *Levite.* 23. 15, 16. The Hebrew which usually signifieth *in your weeks,* is here to be interpreted *after:* See the Annotations on *Exod.* 2. 23.

Vers. 27. *two bullocks]* these and the rest following are here added to the Feast, over and beside those *seven lambes, one bullock,* and *two rams,* which were offered with the first-fruits, *Levite.* 23. 18. as is shown in the Annotations there; and *beside the continual Burnt-offering,* or daily sacrifice, as after followeth in *verse.* 31.

Vers. 31. *and their drink-offerings]* This seemeth to be referred not only to the former, *ye shall make* them ready, but also to the latter, *they shall be perfect:* that as the beasts, flower and oil, were to be perfect, unblemished, sound and sweet; so the wine for drink-offerings should likewise be perfect, (as he called it *strong* wine, in *verse.* 7.) not dead, sour, mixed with dregs or lees, or otherwise corrupted. See the Annotations on *Gen.* 4. 4.

CHAP. XXIX.

1 The offerings at the feast of Trumpets on the first day of the seventh month; 7 at the day of afflicting their souls, which was the tenth day of the seventh month; 12 and on the eight days of the feast of Tabernacles, which began on the fifteenth day of the seventh month.

ANd in the seventh month, in the first *day* of the month, ye shall have a convocation of holiness; ye shall not do any servile work: a day of blowing *of trumpets* shall it be unto you. And ye shall make *ready* a Burnt-offering for a savor of rest unto Jehovah; one bullock, a

youngling of the herd, one ram, seven he-lambes of the first year, perfect. And their Meat offering *shall be* of fine flower mingled with oil; three tenth *parts* for a bullock, two tenth *parts* for a ram. And one tenth *part* for one lamb, throughout the seven lambes. And one goat-bucke of the goats [unspec 5]*for* a Sin-*offering,* to make atonement for you.

Beside the Burnt-offering of the month, and his Meant-offering, and the continual Burnt-offering, and his Meat-offering, and their Drink-offerings according to their manner, for a favor of rest; a Fire-*offering* unto Jehovah.

And in the tenth *day* of this seventh month ye shall have a convocation of holiness, and ye shall afflict your souls; ye shall not do any work. And ye shall offer a Burnt-offering unto Jehovah *for* a savor of rest; one bullock, a youngling of the herd, one ram, seven he-lambs, of the first year, perfect shall they be unto you. And their Meat-offering *shall be* of fine flower, mingled with oil; three tenth *parts* for a bullock, two tenth *parts* for one ram. A several tenth *part* for one lamb, throughout the seven lambes. One goat-bucke of the goats, *for* a Sin-*offering,* beside the Sin-*offering* of atonements, and the continual Burnt-offering, and the Meat-offering of it, and their Drink-offerings.

And in the fifteenth day of the seventh month ye shall have a convocation of holiness; ye shall not do any servile work, and ye shall festivally keep a feast unto Jehovah seven days. And ye shall offer a Burnt-offering, a Fire-*offering for* a savor of rest unto Jehovah; thirteen bullocks, younglings of the herd, two rams, fourteen he-lambes of the first year, they shall be perfect. And their Meat-offering *shall be* of fine flower, mingled with oil; three tenth *parts* for one bullock, throughout the thirteen bullocks; two tenth *parts* for each ram, of the two rams. And a several tenth *part* for one lamb, throughout the fourteen lambes.

And one goat-buck of the goats *for* a *Sinoffering,* beside the continual Burnt-offering, his Meat-offering, and his Drink-offering.

And in the second day, twelve bullocks, younglings of the herd, two rams, fourteen he-lambes of the first year, perfect.

And their Meat-offering and their Drinkofferings, for the bullocks, for the rams, and for the-lambes, by the number of them according to the manner. And one goat-bucke of the goats *for* a Sin-*offering,* beside the continual Burnt-offering, and the Meat offering thereof, and their Drink-offerings.

And in the third day, eleven bullocks, two rams, fourteen he-lambs of the first year, perfect. And their Meat-offering and their Drink-offerings, for the bullocks, for the rams, and for the lambs by the number of them, according to the manner. And one [unspec] goat-buck *for* a Sin-offering, beside the continual Burnt-offering, and his Meat-offering, and his Drink-offering.

And in the fourth day, ten bullocks, two rams, fourteen he-lambs of the first year, perfect. Their Meat-offering and their Drink-offerings, for the bullocks, for the rams, and for the lambes, by the number of them, according to the manner. And one goat-bucke of the goats

for a Sin-*offering,* beside the continual Burnt-offering, his Meat-offering, and his Drink-offering.

And in the fifth day, nine bullocks, two rams, fourteen he-lambs of the first year, perfect. And their Meat-offering, and their [unspec] Drink-offerings, for the bullocks, for the rams, and for the lambes, by the number of them, according to the manner. And one goat-bucke *for* a Sin-*offering,* beside the continual Burnt-offering, and his Meat-offering, and his Drink-offering.

And in the sixth day, eight bullocks, two rams, fourteen he-lambs of the first year, perfect. And their Meat-offering, and their Drink-offerings, for the bullocks, for the rams, and for the lambes, by the number of them, according to the manner. And one goat-buck *for* a Sin-*offering,* beside the continual Burnt-offering, his Meat-offering, and his Drink-offering.

And in the seventh day, seven bullocks, two rams, fourteen he-lambs of the first year, perfect. And their Meat-offering, and their Drink-offerings, for the Bullocks, for the rams, and for the lambes, by the number of them, according to the manner.

And one goat-bucke *for* a Sin-*offering,* beside the continual Burnt-offering, his Meat offering, and his Drink-offering.

In the eighth day ye shall have a solemn assembly; ye shall not do any servile work.

And ye shall offer a Burnt-offering, a *Fireoffering for* a favor of rest unto Jehovah; one bullock, one ram, seven he-lambs of the first year, perfect. Their Meat-offering, [unspec] and their Drink-offerings, for the bullock, for the ram, and for the lambes, by the number of them, according to the manner.

And one goat-bucke *for* a Sin-*offering,* beside [unspec] the continual Burnt-offering, and his Meat-offering, and his Drink-offering.

These *things* ye shall do unto Jehovah in [unspec] your solemn feasts, beside your vows, and your voluntary *offerings,* for your Burnt-offerings, and for your Meat-offerings, and for your Drink-offerings, and for your Peaceofferings. And Moses spake unto the sons of Israel, according to all that Jehovah commanded Moses.

Annotations.

THE seventh month] called in 1 *King. 8. 2. the month Ethanim,* of the Hebrews commonly *Tisri;* of us, *September.* This month was *the going out of the year, Exod.* 23. 16. and *the revolution of the year, Exod.* 34. 22. for then the old year went out, and the new began, as touching the Iubilees, *Levite.* 25. 9, 10. and other civil affairs: but by reason of Israel's coming out of Egypt in Abib, or March, that month was made unto them *the first of the months of the year, Exod.* 12. 2. So the Ecclesiastical feasts were reckoned after this order; and that which had been the first month, is here and usually called *the seventh. the first* day] Hebr. *the one* day; of which phrase see *Gen. 1. 5. blowing* of trumpets] of this rite, see *Levite.* 23. 24. and the Annotations there.

Vers. 2. *savor of rest]* which the Greek translateth, *of sweet smell;* the Chaldee, *to be accepted with favor before the LORD.* See *Gen. 8. 21. one bullock]* at every new moon they were to offer *two bullocks, one ram, and seven lambes, Numb.* 28. 11. the same were to be offered at this New-moon, and this one bullock, one ram, and seven lambes, &c. here mentioned, were added over and *beside the Burnt-offering of the month,* as is after expressed in *verse.* 6. So this day they sacrificed three bullocks, two rams, and fourteen lambs for Burnt-offerings, and two goats for Sin, besides the two lambes for the daily oblation. For as the solemnity was greater, by reason of the blowing of the Trumpets, (which figured the preaching of repentance and beleese in Christ, *Isaiah 58. 1. Mark.* 1. 1, 2, 3, 4.) so their service and thankfulness unto God was to be testified by the moe sacrifices. And if this new-moon fell to be on the Sabbath, then besides all the former oblations, they offered also the *two lambes,* which were added for the Sabbath, *Numb.* 28. 9, 10. The Order of offering is said to be thus; After the daily morning sacrifice was offered, *the addition of the Sabbath was first, and after that, the addition of the new-moon; and after it, the addition of this good day* (or seast) Maimonides in Tamidin, *chap. 9. sect.* 2.

Vers. 6. *their manner]* Hebr. *their judgment,* that is, the law and ordinance prescribed of God. So in *verse.* 18. 21. 24. &c. Under this word *manner,* or *judgment,* the Hebrews understand the *order* also h••e set down: for whereas sometimes the Sinoffering was offered first, before the Burnt-offering, *Leo. 5. 7, 8, 10. in the oblations of the feast* (they say) *it was not so, but they offered according to the order that is written, as it is said, According to their manner. As, first the Bullocks, and after them the Rams, and after them the Lambs, and after them the Goat-buckes, although the Goat-buckes were Sin-offerings, and all those before them were Burnt-offerings.* Maimonides in Tamidin, *chap. 9. sect.* 7.

Vers. 7. *the tenth day]* which was *the day of Atonements, Lev.* 23. 27. called *the Fast, Act.* 27. 9. The manner of Atonement, and the service on that day, is described at large in *Levite. 16. afflict your souls]* with fasting and abstinence: see the Annotations on *Lev.* 16. 29.

Vers. 11. *beside the Sin*-offering *of Atonements]* that Goat-bucke, whose blood was carried into the Holy place, & the body burned without the camp, *Lev.* 16. 9. 29. besides it, this sacrifice here commanded was to be offered, and besides the daily Burntoffering. *On Atonement day, they offer an addition according to the addition of the beginning of the year* [which was the first day of the seventh month, fore-mentioned in *verse. 1, 2.] a bullock & a ram, and this ram is called the people's ram; and seven lambes, all of them for Burnt-offerings, and a goat-buck for a Sinoffering, & that was eaten at evening. Moreover the congregation offered a goat-bucke for a Sin-offering which was burnt, the fellow whereof was sent away for a Scape-goat, (Lev.* 16. 9, 10.) Maim. in Tamidin, *c. 10. s.* 1, 2. This Atonement was a lively figure of our reconciliation unto God, by the death of Christ, (as is shown on *Levite.* 16.) the afflicting of their souls figured repentance and humiliation for sins, with our fellowship in the afflictions of Christ, *Rom. 6. 3, 4, 6. 1 Pet.* 2. 21. The sacrifices added here, signified the faith that God's people should have in Christ sacrificed, and thankfulness unto God therefore, 1 *John. 2. 1, 2. Hebr.* 10. 10. 19. 22. &c. *Rom.* 12. 1, 2.

Vers. 12. *the fifteenth day]* when the *feast of Booths,* or of Tabernacles did begin, which lasted sevē days, *Lev.* 23. 34, 35, 36, &c. the signification of which feast is shown in the Annotations on that place.

Vers. 13. *thirteen bullocks]* Whereas at the other feasts forementioned, they offered but two bullocks, one ram, and seven lambs in a day; at this, they were to offer thirteen bullocks, two rams, and fourteen lambs; both because the solemnity was greater, and at this time they had gathered in their corn and wine, and had seen the blessing of God in all their increase, and in all the works of their hands, *Deut.* 16. 13, 15. therefore the Lord required moe sacrifices in sign of thankfulness. But Ezekiel prophesying of the days of Christ (under whom we keep this feast in spirit and truth, *Zach.* 14. 16.—19.) appointeth like sacrifices as were to be offered at the Passover; as that the Prince should prepare seven bullocks and seven rams daily for a Burnt-offering, &c. *Ezek.* 45. 23, 25.

Vers. 17. *twelve bullocks]* in every of the seven days of this feast, one bullock is abated, as on the second day twelve, on the third day *eleven, verse.* 20. on the fourth day *ten, verse.* 23. and so forward, till on the seventh day they were to offer *seven bullocks, verse.* 32. (all which, in seven days amounted to seventy bullocks) but the rams and lambes were every day alike. By this diminishing of one bullock every day, the Holy Ghost might teach their duty to grow in grace, and increase in sanctification: that their sins decreasing, the number of their sacrifices (whereby Atonement was made for their sins) should also decrease daily. Or it might signify a diminishing and wearing away of the legal offerings, to lead them unto the spiritual and reasonable service, by presenting their own bodies a living sacrifice, holy, acceptable unto God, *Rom.* 12. 1.

Vers. 18. *and for the lambes]* the Hebrews say that the Meat and Drink-offerings of these several sacrifices were *never to be mixed together, but the Meat and Drink-offerings of the bullocks were by themselves, and the Meat and Drink-offerings of the rams by themselves, and of the lambes by themselves; whether they were the oblations of the congregation, or the oblations of a particular person.* Maimonides in Tamidin, *chap. 10. sect.* 15.

Vers. 35. *In the eighth day]* Chazkuni here observeth, that it is not said (as was of the former days) *And in the eighth day; to teach that it was a good day* (or feast) *by it self. a solemn assembly]* or, *general assembly:* See the notes on *Lev.* 23. 36.

Vers. 36. *one bullock]* though this was the last, and *the great day of the feast, John.* 7. 37. yet were the sacrifices fewer than on any other day; as if God would call them from the multitude of outward oblations to his spiritual worship, as is noted on *verse.* 17. And our Savior on that day called the people from their many carnal observations (some whereof are noted on *Levite.* 23. 40.) unto himself to drink the waters of his Spirit, *John.* 7. 38, 39.

Vers. 39. *beside your vows,* &c.] of the difference between *Vowes* and *Voluntary offerings,* see the Annotations on *Lev.* 7. 16. The sacrifices fore-mentioned the congregation of Israel was bound to offer, everything in his day: but all men as they had either vowed, or voluntarily would, brought their sacrifices at the feasts, (especially Peace-offerings, which the owners did eat before the Lord,) that according to the blessing of God upon them, they, their

children and their servants, the Levites, the stranger, the fatherless and the widow with them, might eat and drink, and rejoice before the Lord, *Deut.* 16. 10, 11. 14, 15. The truth and complement of all which solemnities are now fulfilled unto us by Christ, who by once offering of him-self, hath reconciled us unto God, and wrought our eternal redemption, and hath given us of his Spirit, whereby we know that he abideth in us, and hath placed in us the kingdom of God, which consisteth in righteousness and peace, and joy in the holy Ghost: That by him we should offer *the sacrifice of praise to God continually, that is, the fruit of* our *lips, confessing to his Name,* and should not forget *to do good, and to communicate, for with such sacrifices God is well pleased, Coloss. 2. 16, 17. Heb. 9. 12. 26. 28. 1 John. 3. 24. Rom. 14. 17. Heb.* 13. 15, 16.

CHAP. XXX.

1 The Lord commandeth that men's vows or oaths be not profaned, but kept. 3 Amaid in her fathers house, the father hath power to establish her vow, or to disannul it. 6 Likewise a married woman is in her husbands power, he may confirm or disannul. her vow, in the day that he heareth it. 9 But the vows of a widow, or divorced woman, are to stand. 10 An explanation of the case between man and wife, concerning vows or oaths.

〈 in non-Latin alphabet 〉

ANd Moses spake unto the heads of the tribes, concerning the sons of Israel, saying, This *is* the thing which Jehovah commanded. A man, when he shall vow a vow unto Jehovah, or swear an oath to bind a bond upon his soul, he shall not profane his word, he shall do according to all that proceedeth out of his mouth. And a woman, when she shall vow a vow unto Jehovah, and bind a bond in her fathers house in her youth: And her father hear her vow and her bond, which she hath bound upon her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond which she hath bound upon her soul shall stand. But if her father disannul her in the day *that* he heareth, not any of her vows or of her bonds which she hath bound upon her soul shall stand: and Jehovah will mercifully forgive her, because her father disallowed her. And if having she have an husband, and her vows *be* upon her, or the utterance of her lips, which she hath bound upon her soul; And her husband hear, and hold his peace at her in the day *that* he heareth; then her vows shall stand, & her bonds which she hath bound upon her soul shall stand. But if in the day *that* her husband heareth he disallow her, then he shall make void her vow which *is* upon her, and the utterance of her lips which she hath bound upon her soul; and Jehovah will mercifully forgive her. But the vow of a widow, and of her *that is* put away, whatsoever she hath bound upon her soul shall stand upon her.

And if she vowed *in* her husbands house, or bound a bond upon her soul with an oath:

And her husband heard, and held his peace at her, *and* disallowed her not; then all her vows shall stand, and every bond which she hath bound upon her soul shall stand. But if her husband hath utterly made them void in the day *that* he heard, whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand; her

husband hath made them void, and Jehovah will mercifully forgive her. Every vow, and every oath of bond to afflict the soul, her husband may establish it, and her husband may make it void.

But if her husband altogether hold his peace at her from day today, then he establisheth all her vows, or all her bonds, which *are* upon her: he establisheth them, because he held his peace at her in the day *that* he heard *them.* But if he shall utterly make them void, after *that* he hath heard *them,* then he shall bear her iniquity. These *are* the statutes, which Jehovah commanded Moses, between a man and his wife, between a father and his daughter, in her youth, *in* her fathers house.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the 42. Lecture of the Law: See *Gen.* 6. 9.

THE heads] that is, as the Greek translateth, *the Rulers* (or *Princes) of the Tribes.* In the two former Chapters were laws for necessary duties commanded: here followeth the law for voluntary things, which people having by vow or oath taken upon them, were bound to perform. *concerning the sons]* or, *to the sons of Israel;* or as the Greek joineth it with the former, the *Princes of the Tribes of the sons of Israel.* It was spoken by Moses to the Princes, that by them it might be orderly communicated unto the people; as in *Exod.* 12. 3. 21. and 4. 29. also that the Governors should look unto the people for the performance of their religious promises. *the thing]* Hebr. *the word.*

Vers. 2. *a vow]* a religious promise to the Lord. Of *a vow,* and how it differed from a voluntary gift, see the Annotations on *Levite.* 27. 2. and 7. 16. and of *an oath,* see the notes on *Levite.* 5. 1. 4. And that alms promised for the poor, is comprehended also under the name of vows, is shown on *Deut. 23. 21. a bond upon his soul]* that is, to bind his soul (or himself) with a bond▪ Hereupon is that manner of speech, *Thy* 〈◊〉 are *upon me, O God, Psal. 56. 12. not vow• his word]* not violate or break his promise, [unspec] but shall have an holy care to keep it. A like phrase is of *profaning a covenant,* in *Psal.* 55. 20. and 89. 34. And as vows might not be broken, so neither might they be delayed, *Deut. 23. 21. all that proceedeth out of his mouth]* that is, every word of his, as the phrase is opened in *Luk.* 4. 4. from *Deut.* 8. 3. This is to be understood of good and lawful vows, and such as are in a man's power to perform• for unpossible vows are to be repented of, and wicked vows or oaths are not to be kept, but broken, *Act.* 23. 21. &c.

Vers. 3. *and bind a bond]* to wit, *upon her soul,* [unspec] as •n *verse.* 4. that is, *bound her self with a bond. And,* may •••re be used for *Or* (as it is often, and as the Greek here translateth, *or determine a determination)* to imply either a vow to sanctify anything to the Lord, or a bond to restrain her self from something, as by afflicting her soul, or absteinance, as in *verse. 13. in her fathers house]* she abiding there, and being under his power. The Hebrews (as Sol. Rashi on this place) by *house,* do understand *power,* saying, *under the power of her father, though she be not in his house. in her youth] youth* differeth from childhood, for in her youth she understandeth what a vow is, whereof in child-hood she is ignorant. The Hebrew Canons have limited the time both for men and women, t•us: *A young man that is a son of twelve years*

and one day, and a young woman that is a daughter of eleven years and one day, which do swear or vow, either vows of binding (or restreint,) or vows of sanctifying (anything to the Lord.) they do examine them, and ask questions of them. If they know to whose name they have vowed, &c. *then their vows are stablished: but if they know not, then is there nothing in their vows or words. And this examination is necessary all that year, which is the twelfth year for a young maid, and the thirteenth year for a young man. Before this time, although they say, we know to whose name we have vowed, their vows are no vows. But after this time, when the son is a son of thirteen years and one day; and the daughter is a daughter of twelve years and one day; although they say, we know not to whose name we have vowed; their words are established, and their vows are vows,* &c. *And this is the time of vows spoken of in every place: for as much as they are come to the years of great (or aged) persons, their vows are stablished.* Maimon. tom. 3. Treat. of Vowes, *chap. 11. sect.* 1, 3, 4.

Vers. 4. *hold his peace at her]* or, *keep silence at it:* though he do not by words app••v, yet by silence he seemeth to consent, therefore her vow standeth firm. *shall stand]* that is, shall be stable, firm and sure; as the field which Abraham bought, was said to *stand,* when by sale it was made sure, *Gen.* 23. 17. 20. So ones counsel or word is said to *stand,* when it abideth firm, *Prov. 19. 21. Isaiah* 14. 24. and 40. 8. *Ier.* 44. 29.

Vers. 5. *disallow her]* or, *disallow (nulli••e) it,* to wit, her vow: so after. *the day* that *he heareth]* whether it be in the day that she vowed, or many days after that her father heareth of it. *If she vow and wait many days, and afterward her father or her husband hear of it, then he may break it in the day that he he•reth,* &c. *as it is said, In the day that he heareth, and not in the day that she voweth only.* Maimonides in Vowes, *chap. 12. sect. 16. will mercifully forgive her]* in Greek, *will purge* (or *cleanse) her:* her sin in vowing, (when she was not in her own power, but in her fathers) shall be forgiven: but she may not perform her vow, which by her fathers authority is disanulled. So for her husband in like fort, *verse.* 12.

Vers. 6. *if having she have a h•sband]* Hebr. *if being she be to a man;* that is, 〈ℵ〉 at all married. *or the utterance of her lips]* or *pronunciation;* that which she hath pronounced, or distinctly uttered, to wit, by oath; as appeaseth by the word *Or,* which distinguisheth it from her vows: and by that which followeth, *which she hath bound upon her soul,* that is, by oath, as in *verse.* 2. and 10. So the pronouncing with the lips, is joined with swearing, in *Lev.* 5. 4 and Chazkuni here saith, the *pronunciation is not* (meant) *but of an oath.*

Vers. 8. *he disallow her]* or, *disallow it,* that is, signify his disallowance of her vow or oath. The Hebrews say, *A man maketh void, or establisheth the words of his wife, or of his daughter in any language, although she know it not; for it is not of necessity that the woman should hear the making void, or the establishmēt,* &c. *He that maketh void the words of his daughter, or of his wife, it is necessary that he utter it with his lips; and if he make it void in his heart (only) he doth not make it void:* Maim. in Vowes, *chap. 13. sect.* 1. 7.

Vers. 9. *put away]* to wit, *from her husband,* as is expressed in *Levite.* 21. 7. that is, divorced. *shall stand]* she is to perform her vow; and this (as the Hebrews think) though she be afterward married. As, *A woman which hath no husband, and which is not under her fathers power, if she say, Loe (such) flesh be unlawful to me after thirty days, and she be married within thirty days;*

although at the time when the vow beginneth, she be under the power of a husband, he cannot make it void; because at the time of the vow (making) she was not under his power. And of this it is said (in *Num. 30. 9.) But the vow of a widow, and of her that is put away,* &c. Maim. in Vowes, *chap. 13. sect.* 16.

Vers. 10. *in her husbands house]* after that she is married, and in her husbands power. But what if she were betrothed only, and remained yet in her fathers house? Of this case the Hebrews say, *A maid that is betrothed, none can make there vow void, but her father and her husband jointly together. And if the one of them alone do make it void, it is not made void. If her espoused husband die, she returneth into the power of her father: and whatsoever she voweth, her father may make void, as before her espousals. If her father die after that she is betrothed, and she make a vow after his death, her husband cannot make it void; for an husband maketh not the vows of his wife void, until she be come into the wedding chamber, (or married.)* Maim. in Vowes, *chap. 11. sect.* 9, 10.

Vers. 11. *shall stand]* she is to keep her vow, though after her husbands death. *A young woman, whom her father hath given in marriage, if she become a widow, or be divorced after marriage, loe she is as an Orphan whiles her father liveth, and her father cannot make her vows of none effect, although she be yet but a young woman.* Maim. ibidem, *sect.* 25.

Vers. 12. *hath utterly made them void]* or, *hath any ways made them void;* Hebr. *making void hath made them void:* so in *verse.* 15.

Vers. 13. *oath of bond]* that is, *binding oath,* or bond confirmed with an oath. *to afflict the soul]* by abstinence, fasting, &c. See the notes on *Levite.* 16. 29. This seemeth to be added for amplification, rather than limitation or restraint: howbeit, the Hebrews from hence gather, that although the father may disannul all his daughters vows, of what sort soever, yet the husband hath not power to disannul the vows of his wife, unless they be of this sort, to wit, vows or bonds to afflict the soul, &c. Sol. Rashi on *Numb.* 30. and Maimonides in Vowes, *chap. 12. sect. 1. may establish it]* or, *may make it stand,* shall confirm it. Some understand these words to be a commandment, and translate thus, *Let her husband establish it, or let her husband make it void,* to wit, out of hand, and let him not defer it till afterward.

Vers. 14. *altogether hold his peace]* Hebr. *holding his peace shall hold his peace,* (or *keep silence.) from day today]* and do not disannul it the same day that he heareth it.

Vers. 15. *shall utterly make them void]* or, *shall any ways make them of none effect:* see this phrase in *verse. 12. shall bear her iniquity]* that is, shall bear the punishment of her iniquity; God will require her sin at his hand. *From hence we learn* (saith Sol. Rashi) *that he which is a cause of scandal* (or *offense) unto his neighbor, shall cone in his stead unto all punishments.*

CHAP. XXXI.

1 The Israelites are commanded to take vengeance on the Midianites. 5 Twelve thousand of the tribes of Israel, with Phinehas the Priest, are sent to war. 7 They slay all the males, and the five kings of Midian, and Balaam the son of Beor. 9 They take the women and children captives, and the spoil of their goods and cartell, and burn their cities. 13 Moses is wroth

with the Officers for saving the women alive. 19 How the soldiers with their captives and spoil are to be purified. 25 The proportion whereby the prey is to be divided. 28 The tribute levied unto the Lord of the divided prey, and given to the Priests and Levites. 48 The captains of Israel numbering their soldiers, miss not a man, and therefore give a voluntary oblation unto the Treasury of the Lord.

ANd Jehovah spake unto Moses, saying; Avenge the vengeance of the sons of Israel upon the Midianites: afterward shalt thou be gathered unto thy people's. And Moses spake unto the people, saying; Arm ye *some* men of yourselves unto the war, and let them be against Midian, to render the vengeance of Jehovah, upon Midian. A thousand of a tribe, a thousand of a tribe, of all the tribes of Israel, shall ye send to the war. So there were delivered of the thousands of Israel, a thousand of a tribe, twelve thousand armed *for* war. And Moses sent them, a thousand of a tribe, to the war: them and Phinehas the son of Eleazar the Priest, to the war; and the holy instruments, and the trumpets of alarm in his hand. And they warred against Midian, as Jehovah commanded Moses, and they killed every male. And they killed the Kings of Midian, beside *those that were* slain of them; Evi, and Rekem, and Zur, and Hur, and Reba, five Kings of Midian: Balaam also the son of Beor they killed with the sword.

And the sons of Israel took the women of Midian captives, and their little ones, and took the prey of all their cattle, and all their flocks, and all their goods. And they burnt all their cities in their habitations, and all their castles with fire. And they took all the spoil, and all the booty, of men, and of beasts. And they brought the captivity, and the booty, and the spoil, unto Moses, and unto Eleazar the Priest, and unto the congregation of the sons of Israel, unto the campe, unto the plains of Moab, which *are* by Jordan, *near* Jericho.

And Moses, and Eleazar the Priest, and all the Princes of the Congregation went forth to meet them without the camp. And Moses was wroth with the Officers of the host, the captains of thousands, and the captains of hundreds, which came from the battle of the war. And Moses said unto them, Have ye saved alive all the females?

Behold, these were to the sons of Israel through the word of Balaam *(a cause)* to commit trespass against Jehovah in the matter of Peor: and there was a plague among the Congregation of Jehovah. Now therefore kill every male among the little ones, and kill every woman that hath known man, by lying *with* a male. But all the little ones among the women, that have not known the lying *with* a male, keep alive for yourselves. And you, encamp ye without the campe, seven days, whosoever hath killed *any* soul, and whosoever hath touched *any* slain; purify yourselves and your captivity, in the third day, and in the seventh day. And purify every garment, and every instrument of skin, and every work of goats *(hair,)* and every instrument of wood.

And Eleazar the Priest said unto the men of the Army, which went to the war, This *is* the ordinance of the Law, which Jehovah commanded Moses. Only the gold, and the silver, the brass, the iron, the tin, and the lead; Every thing that goeth thorough the fire, ye shall make *it* pass thorough the fire, and it shall be clean; nevertheless, it shall be purified with the water of separation: and every *thing* that goeth not thorough the fire, ye shall make pass

thorough the water. And ye shall wash your clothes in the seventh day, and ye shall be clean; and afterward ye shall come into the campe.

And Jehovah spake unto Moses, saying; [unspec 26]

Take thou the sum of the bootie of the captivity, of man, and of beast; thou, and Eleazar the Priest, and the heads of the Fathers of the Congregation. And divide the bootie into two parts between them that took upon them the war, who went out to battle, and between all the Congregation. And levie a tribute unto Jehovah, of the men of war which went out to battle, one soul of five hundred; of the men, and of the beeves, and of the asses, and of the sheep.

Of their half shall ye take *it,* and thou shalt give *it* unto Eleazar the Priest, *for* an heave-offering of Jehovah. And of the sons of Israel's half, thou shalt take one portion of fifty, of the men, of the beeves, of the asses, and of the sheep, of all beasts: and thou shalt give them unto the Levites, which keep the charge of the Tabernacle of Jehovah.

And Moses and Eleazar the Priest did as Jehovah commanded Moses. And the booty, the residue of the prey, which the people of the army had made prey of, was six hundred thousand, and seventy thousand, and five thousand sheep. And seventy and two thousand beeves. And sixty and one thousand asses. And souls of mankind, of the women which had not known the lying with male, all the souls *were* two and thirty thousand. And the half, *which was* the portion of them that went out to war, was, the number of sheep, three hundred thousand, & thirty thousand, and seven thousand, and five hundred. And Jehovah's tribute of the sheep was six hundred seventy and five. And the beeves *were* six and thirty thousand; and Jehovah's tribute of them *was* seventy and two. And the asses *were* thirty thousand and five hundred: and Jehovah's tribute of them *was* sixty and one.

And the souls of mankind *were* sixteen thousand: and Jehovah's tribute of them *was* two and thirty souls. And Moses gave the tribute, the heave-offering of Jehovah, unto Eleazar the Priest, as Jehovah commanded Moses. And of the sons of Israel's half, which Moses divided from the men that warred. (Now the Congregations half was, of the sheep, three hundred thousand, and thirty thousand, seven thousand, & five hundred. And beeves, six and thirty thousand. [unspec 44]

And Asses, thirty thousand and five hundred. And souls of mankind, sixteen thousand.) And Moses took of the sons of Israel half, one portion of fifty, of man and of beast, and gave them unto the Levites, which kept the charge of the Tabernacle of Jehovah, as Jehovah commanded Moses.

And the officers which *were* over the thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses. And they said unto Moses, Thy servants have taken the sum of the men of war which *were* in our hand, and there lacketh not a man of us. Therefore we have brought an oblation *for* Jehovah, what *every* man hath found *of* jewels of gold, chains, and bracelets, rings, ear-rings, & tablets, to make atonement for our souls

before Jehovah. And Moses and Eleazar the Priest took the gold of them, every wrought jewel.

And all the gold of the heave-offering, that they offered up to Jehovah, was sixteen thousand, seven hundred, and fifty shekels, of the captains of thousands, and of the captains of hundreds. The men of the army had taken spoil, *every* man for himself. And Moses and Eleazar the Priest took the gold of the captains of thousands, and of hundreds, and brought it into the Tent of the congregation, *for* a memorial for the sons of Israel, before Jehovah.

Annotations.

AVenge the vengeance] or, *Revenge the revengement of the sons of Israel,* that is, take vengeance for the Israelites wrong and injury upon the Midianites, who vexed Israel with their wiles, and beguiled them in the matter of Peor, *Numb.* 25. 17, 18. The Lord, to whom vengeance and recompense belongeth, *Dent.* 32. 35. (and would not therefore have men avenge themselves, *Rom.* 12. 19) commandeth this vengeance for his people's sake, many of whom he had formerly slain for sinning with the Midianites, *Numb.* 25. 9. and now turneth his hand against their enemies, because he is *the avenger of all such, 1 Thess.* 4. 6. Therefore he calleth it here, *the vengeance of the sons of Israel;* but Moses calleth it *the vengeance of Jehovah, verse.* 3. And the commandment is given to Moses the Magistrate, the Minister of God, a revenger to execute wrath upon evil doers, *Rom.* 13. 4. *Midianites]* in Greek, *Madianites,* the posterity of Midian the son of Abraham by his wife Keturah, *Gen.* 25. 1, 2. Why these were now punished rather than the Moabites (their partners in sin,) is touched on *Numb. 25. 17. gathered unto thy people's]* that is, die and be buried: See the Annotations on *Numb.* 20. 24. and *Gen.* 25. 8.

Vers. 3. *to render]* or, *to give the vengeance of Jehovah,* which phrase the Apostle useth in 2 *Thess. 1. 8. giving* (or *rendering) vengeance on them that know not God.* That which in *verse.* 2. was called *the vengeance of the sons of Israel,* is here named *the vengeance of the Lord,* as being executed by his word, and for the injury done unto him; for he that toucheth his people, toucheth the apple of his eye, *Zach.* 2. 8. The Chaldee here expoundeth it, *the vengeance of the people of the LORD.*

Vers. 4. *A thousand of a tribe a thousand]* that is, *of every tribe a thousand;* in all, *twelve thousand, verse.* 5. which was but a small company in respect both of the six hundred thousands of Israel, *Numb.* 26. 51. and of the nation of the Midianites, governed by *five Kings, verse.* 8. But *there is no restrain: to the Lord, to save by many, or by few, 1 Sam.* 14. 6. And this small number was chosen, that the victory might be acknowledged the Lord's; as after this he said unto Gideon, *The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me, Judge.* 7. 2.

Vers. 5. *there were delivered]* in Chaldee, *there were chosen;* in Greek, *they numbered.*

Vers. 6. *Phinehas]* the zealous Priest, who had formerly slain Cozbi the Princes daughter of Midian, *Num.* 25. 7.—15. *holy instruments]* Hebr. *instruments* (or *vessels) of holiness:* hereby the Ark and things belonging thereto may be meant, as appeareth by *Numb.* 14. 44. Or, because the Ark was but one, and he speaketh here of moe instruments, the trumpets may be

understood: and so to read it, *the holy instruments, that is, the trumpets,* &c. for *and* is sometime used by way of explication for *that is,* or *to wit,* as is noted on *Gen.* 13. 15. But to understand hereby the *Vrim and Thummim,* or *Golden plate* (as some do) is unprobable, because they were not in the hand of Phinehas, but of Eleazar, who was the high Priest, *Numb.* 27. 21. and 20. 26. *trumpets of alarm]* to blow an alarm, that they might be remembered before the Lord their God, and saved from their enemies, according to the law and promise in *Num.* 10. 9. and practice in ages following, 2 *Chron.* 13. 12, 14, 15. Thus had they both God's commandment, and the signs of his presence and aid, to sanctify their expedition.

Vers. 8. *beside* those] or, *with* those that were slain; for the Hebrew *gnal* often signifieth *with,* as in *Exod. 35. 22. Levite. 14. 31. Deut.* 22. 6. and other-where. *five kings]* called else-where *Princes* and *Dukes of Sibon, Ios.* 13. 21. But Sihon the Amorite being slain before *(Num.* 21. 23, 24.) these Dukes of his now reigned as Kings, & fought against Israel, and were overcome by faith which subdueth kingdoms, *Hebr.* 11. 33. The Antichristian Amorite (the Beast) hath twice five, that is, *ten Kings,* as *horns* on his head, which *make war with the Lamb* (Christ,) and the Lamb overcometh them, *Rev.* 17. 12, 14. and 19. 19.—21. *Balaam also]* they killed *among* (or *with)* those that were *slain of them,* as is expressed in *Numb.* 13. 22. which also is added in the Greek version here. So that either he stayed with the Midianites, when he departed from Balak, or returned from his place unto them, as is noted on *Num.* 24. 25. And he died not the death of the righteous, (as he seemed to desire, *Num.* 23. 10.) but his iniquity was upon his bones, though he was the terror of the mighty in the land of the living; yet was he broken in the midst of the uncircumcised, and lay with them that were slain with the sword, as the Prophet speaketh of others, in *Ezek.* 32. 27, 28.

Vers. 10. *castles]* or, *goodly buildings,* or, *villages:* see this word in *Gen.* 25. 16. The Chaldee here expoundeth it, their houses of worship or adoration, their Temples.

Vers. 12. *the captivity]* that is, *the captives,* women and children: see *Num.* 21. 1. So after in *verse. 19. the bootie]* or, *the thing taken;* which being here distinguished from the captives, meaneth the beasts and cattle, as appeareth by *verse.* 32. and 26. *the spoil]* a general word for things taken in war, *Ios.* 22. 8. implying sometime beasts and cattle also, as in 2 *Chron.* 15. 11. and all other things, as garments, gold, silver, &c. *verse. 20. 22. Ios. 7. 21. 2 Chron.* 28. 15. victuals, 1 *Sam.* 14. 30. and the like. These all they brought unto the Governors and Congregation, to be disposed of according to the will of God, whose the victory was.

Vers. 13. *to meet them]* As Melchizedek King and Priest, went forth to meet A bram returning from the slaughter of the Kings, *Gen.* 14. so Moses the King, Eleazar the Priest, and the Princes go forth here to meet Abraham's children returning from the slaughter of the Kings of Midian. Wherein the work of Christ (our King and Priest) was figured: who after our spiritual warfare with the enemies of our salvation, meeteth us with his gracious Spirit, to sanctify and bless us, *Hebr.* 7. Also they went out to meet them, to provide for the cleansing of the Soldiers, wch were polluted by the dead, and might not therefore come into the campe before they were purified, *Num.* 5. 2, 3. and 19. 11, 12, 13.

Vers. 14. *the officers]* or, *the Bishops of the host,* as both the Hebrew and Greek words signify: these were *the captains,* as after is explained. Moses who was the meekest man on earth in his own matters, is yet observed to have been often angry for the Lord's cause, as is noted on *Num.* 12. 3. And he was wroth with *the officers,* because upon them lay the charge to direct and govern the people in the ways of God. Compare *Acts 20. 28.* ⟨◊⟩ *Pet. 5. 2, 3. Rev.* 2. 1,—5. &c. *the battle of the war] the battle-ray* (or *host) of the war:* the first word signifieth warfare, as it is orderly set in array; the second meaneth the war, fight or combat with the enemy.

Vers. 16. *the word of Balaam] the doctrine of Balaam,* as *Rev.* 2. 14. or, (as the Chaldee expoundeth it) *the counsel of Balaam;* having reference to that counsel intimated, *Num.* 24. 14. a cause *to commit]* or, an occasion *to commit* (Heb. *to give) atrespasse* by fornication and idolatry, *Num.* 25. 1, 2, 3. The Greek translateth, *to revolt and to despise the word of the Lord. the matter]* Heb. *the word;* in Greek, *because of Phogor:* see *Num.* 25. 3. 18.

Vers. 17. *known man by lying* with *a male]* the latter explaineth the former, which sometime is used alone in the same meaning, as in *Gen. 4. 1. Luke* 1. 34. After it is said, *known the lying with a male:* the like phrases are in *Judge.* 21. 11, 12.

Vers. 19. *seven days]* for so long did the pollution by the dead continue, *Num.* 19. 11. any *soul]* that is, any *person. purify]* with the water of separation, *verse.* 23. the law whereof was given in *Num. 19. your captivity]* that is, *your captives,* or prisoners; as in *verse.* 12. The Jews hold, that the heathens are not polluted by the dead, or with other like legal uncleanness, as is noted on *Num.* 19. 14. But in this case, when heathens are captived by Israelites, and so become their lawful possession, they are unclean, and to be purified, by proportion from the law in *Gen.* 17. 12, 13. Wherupon Rashi here saith, *Your selves and your captivity, not that heathens do receive uncleanness, and need to be sprinkled; but as you the children of the covenant, so your captives also which come into the covenant, and are unclean, have need to be sprinkled. and in the seventh day]* according to the law in *Num.* 19. 19. the signification whereof is shown there.

Vers. 20. *every garment]* or, *every cloth:* the word implieth not only garments for man's body, but clothes for other use; as in *Num.* 4. 6 7, 8. *instrument]* or, *vessel of skin;* whatsoever is made of the skin of any beast: so after, *every instrument* (or *vessel) of wood. work of goats* hair] that is, *thing made of goats* hair: the word *hair* may here be understood, as in *Exod.* 25. 4. some add, of goats skins, it may also mean any other part, as Sol. Rashi here saith, it implieth any instrument *of the horns, and of the hoofs, and of the bones.*

Vers. 21. *which went]* that is, *which had gone:* Hebr. *which came;* wherefore it may also be Englished, *which came from the battle:* so the Greek here translateth it; and so the Hebrew word which usually signifieth *to,* is by the holy Ghost in Greek translated *from,* or *out of,* as in *Rom. 11. 26. from Isaiah* 59. 20. See the like noted on *Gen.* 36. 6. *the ordinance]* or *the statute of the law;* which the Greek calleth *Dicaioma,* that is, *the just ordinance,* or *righteous statute* of the law. The same word Paul useth in *Rom. 2. 26. if the uncircumcision* (that is, the uncircumcised Gentile) *keep the ordinances* (or *righteous statutes) of the Law:* and in *Rom. 8. 4. that the ordinance* (the righteous statute) *of the Law might be fulfilled in us.* So in *Hebr.* 9. 1. *ordinances of divine service.* Here Eleazar the Priest declareth to the people the Law which God had commanded

Moses; as it was generally the duty of Priests and Levites to teach Jacob God's judgments, and Israel his Law, *Deut. 33. 8. 10. Hag. 2. 11, 12. Mal.* 2. 7. Moreover the heifer, with whose ashes the purifying water was prepared, was expressly given to Eleazar, *Num. 19. 3. &c.*

Vers. 23. *that goeth thorough the fire]* that is, *will,* or *may abide the fire,* and not be consumed therewith. Or, *that cometh in the fire. and it shall be]* or, *that it may be clean. water of separation]* in Greek, *water of purification:* the water mentioned in *Num.* 19. 9. which was to be sprinkled upon the vessels with hyssop, *Num.* 19. 18. after they had passed thorough the fire. *goeth not thorough the fire]* that will not abide the fire, or *cometh not in the fire.* This latter, some of the Hebrew Expositors (as Rashi and Targum Jonathan) do follow, and understand by things that come in the fire, such vessels and instruments as are used at the fire, kettles, spits, and the like: and by things that come not in the fire, they understand cups, platters, and such like. But the former seemeth best. *thorough the water]* to be washed therewith, and not sprinkled only with that water of separation, *Num.* 19. By this passing thorough fire and water, the vessels had a legal purification from their ceremonial uncleanness; to signify that the creatures are sanctified unto our use *by the word of God and prayer, 1 Tim.* 4. 4, 5. And sometime by *vessels* the Scripture signifieth men; and by their passing thorough fire and water, their cleansing from corruption by afflictions, and through the grace and spirit of Christ: as, *I will gather you into the midst of Jerusalem, as they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger, &c. Ezek.* 22. 19▪—▪2. And, *in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the masters use; &c. 2 Tim.* 2. 20, 21. Again▪ *Thou hast tried us as silver is txied, &c. we went thorough fire, and thorough water, Psal.* 66. 10, 12. See also *Zach. 13. 9. Mal.* 3. 3.

Vers. 26. *the sum]* Hebr. *the head,* that is, the sum, or count, as the Greek and Chaldee expound it: see *Num.* 1. 2. So after in *verse.* 49.

Vers. 27. *into two parts]* or into halfs: Hebr. *divide* (or *half) the bootie.* The war and victory being the Lord's, he divideth the prey at his pleasure, half to the 12 thousand soldiers, and half to the congregation who went not out to war. So David made it an ordinance in Israel, *As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike, 1. Sam.* 30. 24, 25. And to the warriors of the two tribes and the half that fought against the Canaanites, Joshua said, *Divide the spoil of your enemies with your brethren, Ios.* 22. 8.

Vers. 28. *And levie]* or, *And heave up;* which the Greek and Chaldee translate, *And separate a tribute to the Lord:* by this homage and tribute, they were to acknowledge the victory to be of God, and to show their thankfulness for his salvation. So David dedicated unto the Lord, silver and gold, of all nations which he had subdued, 2▪ *Sam.* 8. 11. 12. And Isaiah prophesieth, *In that time shall a present be brought unto the LORD of hosts, of a people scattered and peeled, &c. Isaiah 18. 7. one soul of* 500] by *soul* is here meant *person* of mankind, and living body of beasts, as after is explained. And as the 12000 soldiers had much more of the spoil, considering their small number, than the other many thousands of the congregation; so their tribute to the Lord was much less by proportion, they giving but the five hundredth

part, when the congregation gave the fiftieth, *ver.* 30. God requireth less of them, as their labor, service, and jeoparding of their lives, had been greater than their brethren's.

Vers. 29. *unto Eleazar]* The Lord, who was the inheritance of the Priests and Levites, *Dent.* 18. 1, 2. and had given them the ordinary heave-offerings which the Israelites offered unto him, *Num.* 18. 19. giveth them also this extraordinary tribute which was levied for him. So Abram gave to Melchizedek the Priest the tithe of the spoils which he had gotten in war, *Gen.* 14. 20. And as the Levites had the tithes in Israel, and the Priests had but a tenth of those tithes, *Num.* 18. 21. 24. 26. 28. so is there here a like proportion allotted, whiles the Levites had the fiftieth part, *verse.* 30. and the Priests but the five hundredth.

Vers. 30. *one portion of fifty]* or, *one taken* (or *detained) of fifty:* so in *verse. 47. of the sheep]* or, *of the flock-beasts,* that is, of sheep and of goats; for both these are implied under the name *flock;* as in *Lev. 1. 10. of all beasts]* that is, *of all manner of beasts:* but this seemeth to be meant of the beasts fore-named only, and not of Camels, or other unclean beasts; because in the particular sums after rehearsed, *verse.* 32.—39. there are no unclean but *Asses* only spoken of. Chazkuni here saith, *If thou ask why God commanded not to take a tribute of the Camels, seeing there were man) camels there, as it is written in the war of Gideon* (against the Midianites) *Their Camels were without number, Judge.* 6. 5. and 7. 12. *the answer is, The Scripture mentioneth those only whereof they took the tribute; and they took no tribute of unclean beasts, save of Asses, because they are sanctified by the firstling of the Ass, Exod.* 13. 13. and 34. 19, 20. *which keep the charge]* or, *observe the observation,* keep watch and do the service: see the notes on *Num.* 18. 5.

Vers. 32. *the residue of the prey]* the cattle (whose numbers follow) are called *the residue* or *remainder,* either because some had been slain for the soldiers to eat, or in respect of the gold and silver, and other such spoils, whereof there was no tribute levied.

Vers. 33. *seventy and two thousand]* that is, *seventy thousand and two thousand,* as was explained in the former verse. So after.

Vers. 35. *souls of mankind]* Heb. *soul of Adam,* meaning by *soul,* the persons; and by *Adam* or *mankind,* the women, as after is explained. For as at the first; both man and woman were called *Adam, Gen.* 5. 2. so the same name is often used for both sexes, as here and in *verse.* 40. 46, 47.

Vers. 40. *two and thirty]* So the whole number of beasts and girles (which were the Lord's tribute out of the Soldiers half,) was eight hundred and forty, which were given to Eleazar the Priest, *verse.* 41.

Vers. 47. *one portion of fifty]* or, *one taken of fifty,;* as in *verse.* 30. The particular sums (as may be gathered by the former computation) were six thousand seven hundred and fifty sheep, seven hundred and twenty oxen, six hundred and ten Asses, three hundred and twenty souls of young women: the whole sum of them altogether, was eight thousand and four hundred, which were taken out of the Congregations half, and given to the Levites. So the whole prize brought home from the Midianites, and kept for the use of Israel, was of beasts and women-kind, eight hundred thousand, and forty thousand: out of which the Lord took for his Priests

and Levites, nine thousand two hundred and forty. Thus he enriched his people with the spoils of their enemies; and they in homage & thankfulness to the Lord, gave him one of five hundred out of the one half, and one of fifty, out of the other half; as Abram gave one of ten, to Melchizedek the Priest of God, of all the spoils that he had taken from his enemies, *Gen.* 14. 20.

Vers. 48. *the Officers]* or *Bishops,* as in *verse.* 14. [unspec 49]

Vers. 49. *in our hand]* that is, in our power, under our leading and charge: wch the Greek and Chaldee translate, *with us. there lacketh not* Heb. *there is not numbered,* or *mustered,* to wit, as wanting or missing: for in such musters the number is observed, of those that are absent, as of those present. This was a rare and wonderful mercy, that twelve thousand men of Israel should vanquish so great a nation of Midian without loss of any man's life, whereas commonly *the sword devoureth one as well as another, 2 Sam.* 11. 25. But hereby appeareth, that *precious in the eyes of the LORD,* is *the death of his Saints, Psal.* 116. 15. and a much like speech was uttered by our Savior; *Of them which thou gavest me, have I lost none, John.* 18. 9. Moreover, by this victory, God encouraged his people to fight the residue of his battles against the Canaanites.

Vers. 50. *an oblation* for *Jehovah]* or, as the Chaldee explaineth it, *the oblation of the Lord:* in Greek▪ *a gift to the Lord.* This was a voluntary gift, whereas the former levie was commanded, *v. 25▪ &c. hath found]* that is, hath gotten in this war. *jewels]* or *instruments, vessels. atonement for our souls]* that is, for our lives which God hath spared; and that there be no plague amongst us, as *Exod.* 30. 12. Herein also they might have respect unto their sin in sparing the women alive, for which Moses reproved them, *verse.* 14. 17. Thus though they found all alive, yet were they not proud, neither boasted of their valor, but gave the glory unto God, and in themselves they were humbled in conscience of their unworthiness.

Vers. 51. *every wrought jewel]* Hebr. *jewel* (or *instrument) of work;* that is, cunningly wrought. So as the matter was the best of gold; the form also was the best. Chazkuni here saith; *The Scripture showeth that they brought no broken instrument.*

Vers. 52. *shekels]* what the *shekel* weighed, see on *Gen. 20. 16. of the captains]* or, *from the captains;* that is, Moses took the gold *of them;* as in *verse.* 51. and 54.

Vers. 54. *the Tent]* the Lord's Tabernacle, where it was *a memorial* for them: as the like is spoken of the half shekels wch the Israelites gave when they were numbered, to make atonement for their souls, *Exod.* 30. 15, 16.

CHAP. XXXII.

1 The Reubenites and Gadites sue for their inheritance on that side Jordan. 6 Moses reproveth them. 16 They offer him conditions to his content. 28 Moses commandeth Eleazar and Joshua to give them that inheritance when they had performed the conditions. 31 The Gadites and Reubenites promise again to perform them. 33 Moses assigneth them the land. 34 They build fenced cities for their wives and children, and folds for their cattle. 39 The

sons of Manasseh conquer the Amorites in Gilead, and have it and the villages thereof given them by Moses for a possession.

NOw the sons of Reuben, and the sons of Gad, had a very great multitude of cattle: and they saw the land of Iazer, and the land of Gilead; and behold, the place *was* a place *for* cattle. And the sons of Gad, and the sons of Reuben came, and said unto Moses, and unto Eleazar the Priest, and unto the Princes of the Congregation, saying; Ataroth and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon; The land which Jehovah smote before the Congregation of Israel, is a land *for* cattle, and thy servants have cattle. And they said; If we have found grace in thine eyes, let this land be given unto thy servants for a possession, bring us not over Jordan.

And Moses said unto the sons of Gad, and to the sons of Reben; Shall your brethren go to war, and shall you sit here? And wherefor break ye the heart of the sons of Israel, from going over into the land wch Jehovah hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For they went up into the land of Eshcol and saw the land, and brake the heart of the sons of Israel, that *they* should not go into the land which Jehovah had given them. And Jehovah's anger was kindled in that day, and he sware, saying; If the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not followed me fully. Save Caleb the son of Iephunneh, the Kenizite, and Joshua the son of Nun, for because they have followed Jehovah fully. And Jehovah's anger was kindled against Israel; and he made them wander in the wilderness forty years, until all the generation *was* consumed that had done evil in the eyes of Jehovah. And behold, ye are risen up in your fathers stead, an increase of sinful men, to augment yet the burning anger of Jehovah against Israel. For *if* ye turn away from after him, then will he yet again leave them in the wilderness, and ye shall destroy all this people.

And they came near unto him, and said; We will build sheep-folds here, for our cattle, and cities for our little ones. But we *ourselves* will go ready armed before the sons of Israel, until that we have brought them unto their place; and our little ones shall dwell in the fenced cities, because of the Inhabitants of the land. We will not return unto our houses, until the sons of Israel have inherited, *every* man his inheritance. For we will not inherit with them on yonder side Jordan and forward, because our inheritance is come unto us on this side Jordan Eastward.

And Moses said unto them, If ye will do this thing, if ye will go armed before Jehovah to war; And will go all of you armed over Jordan before Jehovah, until he have driven out his enemies from before him. When the land is subdued before Jehovah, then afterward ye shall return, and ye shall be guiltless before Jehovah, and before Israel; and this land shall be yours for a possession before Jehovah. But if ye will not do so; behold you have sinned against Jehovah: and know ye your sin which will find you out. Build ye cities for your little ones, and folds for your sheep, and do that which hath proceeded out of your mouth. And the sons of Gad, and t•e sons of Reuben said unto Moses, saying; Thy servants will do as my lord commandeth. Our little ones, our wives, our flocks and all our cattle shall be there in

the cities of Gilead. But thy servants will pass over everyone armed *for* war before Jehovah to battle, as my lord speaketh.

So concerning them, Moses commanded Eleazar the Priest, and Joshua the son of Nun; and the heads of the fathers of the tribes of the sons of Israel. And Moses said unto them; If the sons of Gad, and the sons of Reuben, will pass with you over Jordan, every *man* armed to battle before Jehovah; and the land shall be subdued before you: then ye shall give unto them the land of Gilead for a possession. But if they will not pass over with you armed, then they shall have possessions among you in the land of Canaan.

And the sons of Gad, and the sons of Reuben, answered, saying; As Jehovah hath spoken unto thy servants, so will I do. We will pass over armed before Jehovah *into* the land of Canaan; and the possession of our inheritance on this side Jordan, *shall be* ours. And Moses gave unto them, unto the sons of Gad, and unto the sons of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amotites, and the kingdom of Og king of Bashan, the land with the cities thereof in the coasts, the cities of the land round about.

And the sons of Gad built Dibon, and Ataroth, and Aroer. And Atroth, Shophan, and Iazer, and Iogbehah. And Beth-Nimrah, and Beth-Haran, fenced cities, and folds *for* sheep. And the sons of Reuben built Heshbon, and Elealeh, and Kirjathaim. And Nebo, and Baal-Meon, (the names *being* changed) and Sibmah: and they called by names, the names of the cities which they built. And the sons of Machir, the son of Manasseh, went to Gilead and took it, and dispossessed the Amorite w^ch^ *was* in it. And Moses gave Gilead unto Machir the son of Manasseh, and he dwelt therein. And Iair the son of Manasseh, went and took the villages, and called them the villages of Iair. And Nobah went and took Kenath, and the daughters thereof, and he called it Nobah, after his own name.

Annotations.

REuben] he was Israel's first-borne of his wife Leah, *Gen.* 29. 32. and Gad was the first son of Zilpah Leah's handmaid, *Gen.* 30. 10. 11. To these are added some of the sons of Manasseh, *(verse. 39. &c.)* who was the son of Joseph, the eldest son of Israel by his wife Rachel, *Gen. 30. 22. 24. Iazer]* a city taken a while before from the Amorites, *Num. 21. 32. Gilead]* in Greek, *Galaad,* a mountain also of the Amorites which had many cities; half that mount was given to the sons of God, the other half to the son of Manasseh, *verse. 40. Deut. 3. 12, 13. Ios. 13. 24. 25. 31. a place* for *cattle]* that is, meet to seed and nourish cattle. Therefore God promising to feed his people Israel, signifieth the goodness of their pasture by the similitude of *Bashan and Gilead, Mic. 7. 14. Ier.* 50. 19.

Vers. 2. *sons of Gad]* they are named before *the sons of Reuben,* both here and in *verse.* 6. 25. 29. 32. 33. so it seemeth they were first in this counsel and foremost in the suit.

Vers. 3. *Ataroth, and Dibon, &c.]* These were places in the country of Sihon and Og on the outside of Jordan: there was also an Ataroth within the land of Canaan, whereof see *Ios.* 16. 2. 5 7. Of Dibon, see *Num. 28. 30. Ios. 13. 9. 17. Nimrah]* called also *Beth-Nimrah,* in *verse.* 36. and

Nimrim, Isaiah 15. 6. in Greek *Namra.* This place was given to the sons of God, *Ios. 13. 27. Heshbon]* the city of King Sihon, *Num.* 21. 26. given to the Reubenites, *Ios. 13. 15. 17. Sheham]* or *Sebam,* called also *Sibmah,* in *verse.* 38. and *Ios.* 13. 19. in Greek *S•bama:* it was a place of vines, *Isaiah 16. 8, 9. Ier. 48. 32. Beon]* called in *verse. 38. Baal-meon;* and in *Ier. 48. 23. Beth* 〈...〉 , and in *Ios. 13. 17. Beth-Baalmeon.* The Greek here corrupteth it *Bailian.*

Vers 4. *Jehovah smote]* that is, smote or killed the inhabitants thereof, delivering them before his people, so that they smote them, *Deut.* 2. 33. but the victory is ascribed unto the Lord. for *cattle]* in Greek, *that nourisheth cattle:* see *verse.* 1.

Vers. 5. *bring us not over]* or, *lead us not, cause •e not to pass over Jordan,* to wit, for to have possession there. This their request (whereat Moses was offended) might seem at this first propounding of it, very evil. For, it might argue in them a covetous mind, for their own benefit, which also might turn to the injury of their other brethren. They prevented the time before all the land was conquered. They seemed to contrary the word of God, who commanded the land to be divided by l••, *Num.* 26. 55. which they now would prevent. It might imply a distiust in them, of subduing and inheriting the land of Canaan. It might be a discouragement of their brethren. It argued want of love, or a neglect of duty in assistance. It might be an evil president to others, who when some part of the land should be conquered, might likewise crave the same for their inheritance; and so great trouble and confusion might ensue.

Vers. 6. *Shall your brethren]* the other tribes. In this reproof, Moses teacheth brotherly duty, to love their neighbors as themselves; not to look *every man on his own things, but every man also o• the things of others, Phil.* 2. 4. and that they ought to lay down their lives for the brethren, 2 *John.* 3. 16.

Vers. 7. *break ye the heart]* that is, *discourage ye,* or make ye it to turn; as the Greek translateth, *pervert ye the minds.* A like phrase is of *melting the heart,* for discouraging, in *Deut.* 1. 28.

Vers. 8. *Thus did your fathers]* the Greek expresseth this by a question, *Did not your fathers thus?* So where the Prophet saith, *All these my hand hath made, Isaiah* 66. 1. the holy Ghost turneth it in Greek, *Hath not my hand made all these? Act.* 7. 49.

Vers. 9. *valley]* or *bourne of Eshcol,* that is, as the Greek translateth it, *valley of the cluster* of grapes: see *Num.* 13. 23, 24.

Vers. 11. *If the men]* that is, *Surely the men, &c. shall not see:* this is an oa•h: see the notes on *Num. 14. 23. twenty years old]* Hebr. *son of twenty years. followed me fully]* Hebr. *fulfilled after me,* wch the Chaldee expoundeth, *fulfilled after my fear;* the Greek, *followed after me:* see *Num.* 14. 24. A like phrase is in 1 *Sam.* 13. 7. where the people *trembled after* Saul, that is, *followed him trembling.*

Vers. 12. *the Kenizite]* of the posterity of *Kenaz,* of the tribe of Judah, 1 *Chron.* 4. 13. 15.

Vers. 13. *wander]* this is an explanation of that phrase, *shall feed in the wilderness;* whereof see *Num. 14. 33. the generation]* that is, *the men of the generation,* as, *this generation, Mat.* 12. 42. is expounded *the men of this generation, Luke* 11. 31. And the consuming of the Israelites in the wilderness, is before observed in *Num.* 26. 64, 65.

Vers. 14. *an increase of sinful men]* or, *a crew (a multitude) of men sinners:* that is, bred and brought up of men most sinful, which the Chaldee expoundeth, *disciples of sinful of men.* By *sinners,* is meant men given unto sin: see the notes on *Gen. 13. 13. & Num. 16. 38. the burning anger]* Hebr. *the burning of the •anger* (or *of the nostrill) of Jehovah toward* (or *against) Israel.* In this sharp rebuke, Moses upbraideth them with their fathers sin also, as he doth likewise in *Deut. 1. 26, 27. &c.* and 9. 7.—24. and signifieth that the renewing of their sins, augmenteth wrath upon the children, (as Christ also teacheth in *Matth.* 23. 31, 32,—36.) and upon the whole congregation, as after in *verse.* 15. and *Ios.* 22. 17, 18.

Vers. 15. *from after him]* that is, from following, from obeying him; which the Chaldee expoundeth *from after his fear.* So Christ calling James and John, they *went after him, Mark.* 1. 20, that is, they *followed him, Mat. 4. 22. then he will yet again leave them]* Heb. *& he will add again, to leave him;* that is, God will again leave Israel, who are spoken of as one man; therefore the Chaldee expoundeth it, *he will yet again detain them,* or make them to tarry. But the Greek seemeth to understand it of their leaving of God, saying, *For ye will turn away from him, to add again to leave him in the wilderness. destroy all this people]* or *corrupt* them, that is, occasion them to sin and so to be destroyed: for, *corrupting* is used both for sinning, and for destroying because of sin, as is noted on *Gen.* 6. 13. The Greek translateth, *Ye shall do wickedly against this whole Congregation.*

Vers. 17. *will go ready armed]* Heb. *will be armed,* [unspec 17]*making haste, before the sons of Israel:* which the Greek explaineth, *it being armed will go in the fore-ward, before the sons of Israel.* Signifying both their ready mind to jeopard their lives in the battle; and that by leaving their wives, children, and cattle behind them, they should be freed from that cumbrance which others had.

Vers. 18. *we will not return]* Here they promise a continuance with their brethren in all their wars and troubles unto the end: which also they performed, as Joshua said unto them, *Ye have not left your brethren these many days, unto this day, &c. And now the LORD your God hath given rest unto your brethren, &c. Ios.* 22. 3, 4.

Vers. 19. *we will not inherit with them]* By taking upon them these conditions, they free themselves of those evils wth might justly seem at first to be impured unto them. For they shown both faith in God, & love to their brethren, so to go in the forefront of the battle, with their lives in their hands against so many and mighty enemies, leaving their weak families behind them, unto the Lord's protection. And that they would thus do freely, without any further benefit to themselves, resting contented with their portion now allotted them. Wherefore Moses changing his mind yielded to their request, upon the performance of these conditions, *verse.* 20. &c.

Vers. 20. *this thing]* Hebr. *this word:* in Greek, *according to this word. before Jehovah]* the Chaldee explaineth it here and in *ver.* 21. and in *Ios. 4. 13. before the people of the LORD.* So, *the help of the LORD,* in *Judge.* 5. 23. is in Chaldee, *the help of the people of the LORD.* See the notes on *Num.* 31. 3.

Vers. 21. *all of you armed]* or, *every armed* man *of you:* Thus things are carried between Moses and them, as if the land should be conquered by force of arms: but it was lest they should tempt God, by neglect of the means; and that under this war-fare the good fight of faith might be fought of Israel. For though they were all bound by their promise to aid their brethren, yet Joshua took not all, but a competent number of them, namely, *about forty thousand, Ios.* 4. 12, 13. which were much fewer than all the men of war in the two tribes of Reuben and Gad, and the half tribe of Manasseh, as appeareth by the last muster in *Num.* 26. 2. 7. 18. 34. It seemeth the residue were left behind, to keep their country and families: or, God would not have all to go to war, that the victory might appear to be his, as the Church after acknowledgeth to his praise, in *Psal.* 44. 2, 3, 4. &c. and lest Israel should vaunt themselves against him, saying, *Mine own hand hath saved me:* as in *Judge.* 7. 2.

Vers. 22. *before Jehovah]* in Chaldee, *before the people of the LORD,* as in *verse.* 20. So again in *verse.* 27. and 29. and 32. *guiltless before Jehovah]* or, *from Jehovah, and from Israel,* that is, innocent and free from being punished by the Lord and his people. So in 2 *Sam. 3. 28. a possession before Jehovah]* Hereby is signified the Lord's approbation, and so their just possession of the country, as being given them not by Moses only, (as in *verse.* 33.) but by the Lord, as he after saith, *Jehovah your God hath given you this land to possess it, Deut,* 3. 18.

Vers. 23. *sinned against Jehovah]* or, *unto Jehovah;* which the Greek and Chaldee translate, *before the Lord. your sin]* hereby may be meant both the guiltiness, and the punishment: see the notes on *Levite. 22. 9. which will find you]* or, *that it will find you out,* that is, will come upon *you;* being referred to punishment: see *Gen.* 44. 34. The Greek translateth, *and ye shall know your sin, when evils shall overtake* (or *come upon) you.* So the people acknowledge in their afflictions, *Our sins testify against us; for our transgressions* are *with us, and our iniquities we know them, Isaiah* 59. 12.

Vers. 25. *said]* Hebr. *he said,* signifying their joint consent to speak as one man in this repetition of their promise.

Vers. 29. *then ye shall give]* Moses giveth them not the inheritance, but upon condition, if they with their brethren should subdue the land: which was not done under his ministry, but under Eleazar and Joshua, the types of Christ. A figure that the Law should make nothing perfect, but the bringing in of a better hope, *Heb.* 7. 19.

Vers. 32. shall be *ours]* or, that it may be *ours:* Heb. *with us,* that is, remain with us as our own. So in *Plsal. 12. 5. our lips* are *with us,* that is, are *ours.*

Vers. 33. *half the tribe of Manasseh]* There is no mention of these before among them that sued for in heritance: but because the sons of Manasseh shown their faith and valor in conquering Gilead, *verse.* 39. therefore the Lord by Moses giveth them a possession there. And of Machir

the son of Manasseh it is said, *Because he was a man of war, therefore he had Gilead and Bashan, Ios.* 17. 1. This half tribe had also their inheritance given them upon like condition as the former two tribes, *Ios. 4. 12. with the cities thereof in the coasts]* or, as the Greek translateth, *and the cities with the coasts thereof.* The Hebrew preposition *Lamed* is often in Greek translated *and,* with good sense, as in *Gen.* 1. 6. and 2. 3. *Exod.* 17. 10. *Levite.* 8. 12. and 16. 21. *Num.* 9. 15. and 33. 2.

Vers. 34. *built Dibon]* that is, repaired and fortified these cities which had been partly ruined before in the conquest, or fallen into decay. So in *ver.* 37.

Vers. 38. *the names* being *changed]* or, being *turned* in *name:* which seemeth to be in respect of the former idolatry whereto by name they were dedicate: for *Nebo* and *Baal* were the names of false gods, *Isaiah. 46. 1. Judge.* 6. 31. which the Lord would not have to be mentioned, *Exod.* 23. 13. And thus the Hebrews (as Sol. Rashi here) explain it, saying, *They were idolatrous names, and the Amorites had called their cities by the names of their idols; but the sons of Reuben turned their name to other names. they called by names]* that is, *by* other *names* for the cause fore-mentioned: the Greek translateth, *they named by their names:* so it accordeth with *verse.* 42. where Nobah having taken *Kenath, called it Nobah by his* own *name.*

Vers. 40. *gave Gilead]* to wit, half of mount Gilead, for the other half was given to the sons of Reuben and Gad, *Deut. 3. 12, 13. unto Ma〈...〉]* Seeing Machir was the first-borne of Manasseh, *Ios.* 17. 1. and Machirs sons were borne upon Joseph's knees, *Gen.* 50. 23. it is not likely that Machir himself was now alive, but that his posterity are called here by their fathers name; and this is usual throughout the Scriptures, to give the fathers name unto the children.

Vers. 41. *Iair the son of Manasseh]* Iair was the son of Hezron the son of Judah by the fathers side, and the son of Machir the son of Manasseh by his mother, 1 *Chron.* 2. 21, 22. and taking these villages with the other Manassites, he is here reckoned of that tribe. So elsewhere some of the Priests are called the sons of Barzillai, *which took a wife of the daughters of Barzillai the Gileadite, and was called after their name, Ezr. 2. 61. the villages of Iair]* in Hebrew, *Havoth Iair.* There was also one *Iair* son of Segub, who had *three and twenty cities in the land of Gilead, 1 Chro.* 2. 22. and another *Iair* of the tribe of Manasseh, who was Judge of Israel twenty years: he had *thirty sons,* and they had *thirty cities* in the land of Gilead, which were also called *Havoth Iair, Judge.* 10. 3, 4.

Vers. 42. *the daughters]* that is, the *towns* or *villages,* as is noted on *Num.* 21. 25. So again in 1 *Chron.* 2. 23. These two tribes and an half, as they were the first of all Israel that had their inheritance assigned them, so were they of the first that for their sins were carried captives out of their land, 2 *Kings* 15. 29. For *they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul King of Assyria, and the spirit of T••gath-pilneser King of Assyria: and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto H〈...〉, and Habor, and Hara, and to the river Go〈...〉, unto this day, 1 Chron.* 5. 25, 26.

CHAP. XXXIII.

1 Two and forty journeys of the Israelites though••• the wilderness, from Egypt to Jordan. 50 A commandment to destroy the Canaanites and their 〈...〉 ments of idolatire. 54 The land must be divid•d by lot.

〈 in non-Latin alphabet 〉

THese *are* the journeys of the sons [unspec] of Israel, which went forth out of the land of Egypt by their armies, by the hand of Moses and Aaron. And Moses [unspec] wrote their goings out, *according* to their journeys at the mouth of Jehovah: and these *are* their journeys *according* to their goings out. And they journeyed from Rameses, in the first month, in the fifteenth day of the first month: on the morrow *after* the Passover, the sons of Israel went out with an high hand, in the eyes of all the Egyptians. And the Egyptians buried *those* which Jehovah had smitten among them, every first-horn: upon their gods also Jehovah executed judgments. And the sons of Israel journeyed from Rameses, and encamped in Succoth. And they journeyed from Succoth, & encamped in Etham, which *is* in the edge of the wilderness. And they journeyed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon, and they encamped before Migdol. And they journeyed from before Hiroth, and passed thorough the midst of the sea into the wilderness, and went three days journie in the wilderness of Etham, and encamped in Marah. And they journeyed from Marah and came unto Elim: and in Elim *were* twelve fountains of water, and seventy Palme trees, and they encamped there. And they journeyed from Elim, and encamped by the red sea. And they journeyed from the red sea, and encamped in the wilderness of Sin. And they journeyed from the wilderness of Sin; and encamped in Dophkah. And they journeyed from Dophkah, and encamped in Alush. And they journeyed from Alush, and encamped in Rephidim; and there was no water there for the people to drink. And they journeyed from Rephidim, and encamped in the wilderness of Sinai. And they journeyed from the wilderness of Sinai, and encamped in Kibroth hattavah. And they journeyed from Kibroth hattaavah, and encamped in Hazeroth. And they journeyed from Hazeroth, and encamped in Rithmah. And they journeyed from Rithmah, and encamped in Rimmon Parez. And they journeyed from Rimmon Parez, and encamped in Libnah. And they journeyed from Libnah, and encamped in Rissah. And they journeyed from Rissah, and encamped in Kehelathah. And they journeyed from Kehelathah, and encamped in mount Shapher. And they journeyed from mount Shapher, and encamped in Haradah. And they journeyed from Haradah, and encamped in Makheloth. And they journeyed from Makheloth, and encamped in Tahath. And they journeyed from Tahath, and encamped in Tarah. And they journeyed from Tarah, and encamped in Mithkah. And they journeyed from Mithkah, and encamped in Hashmonah. And they journeyed from Hashmonah, and encamped in Moseroth. And they journeyed from Moseroth, and encamped in Bene-Iaakan. And they journeyed from Bene-Iaakan, and encamped in Horhagidgad.

And they journeyed from Horhagidgad, and encamped in Iotbathah. And they journeyed from Iotbathah, and encamped in Ebronah. And they journeyed from Ebronah, and

encamped in Ezion-gaber. And they journeyed from Ezion-gaber, and encamped in the wilderness of Zin, which *is* Kadesh. And they journeyed from Kadesh, and encamped in mount Hor in the edge of the land of Edom. And Aaron the Priest went up into mount Hor at the mouth of Jehovah, and died there, in the fortieth year after the sons of Israel *were* come out from the land of Egypt, in the fifth month, in the first *day* of the month. And Aaron *was* an hundred and twenty and three years old when he died in mount Hor. And the Canaanite the King of Arad, which dwelt in the South, in the land of Canaan, heard of the coming of the sons of Israel. And they journeyed from mount Hor, and encamped in Zalmonah. And they journeyed from Zalmonah, and encamped in Punon. And they journeyed from Punon, and encamped in Oboth. And they journeyed from Oboth, and encamped in Ije-Abarim, in the border of Moab. And they journeyed from Ijim, and encamped in Dibon G▪ And they journeyed from Dibon Gad, and encamped in Almon Diblathaim.

And they journeyed from Almon-Diblathaim, and encamped in the mountains of Abarim before Nebo. And they journeyed from the mountains of Abarim, and encamped in the plains of Moab, by Jordan *near* Jericho. And they encamped by Jordan, from Beth je•imoth even unto Abel Shittim, in the plains of Moab.

And Jehovah spake unto. Moses in the plains of Moab, by Jordan *near* Jericho, saying; Speak unto the sons of Israel, and say unto them; When ye are passed over Jordan into the land of Canaan, Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and all their molten. Images ye shall destroy, and quite pluck down all their high *places.* And ye shall dispossess the land and dwell therein: for unto you have I given the land to possess it. And ye shall divide the land by lot for an inheritance among your families: to the many ye shall give them the more inheritance; and to the few, thou shalt give them the less inheritance; wheresoever the lot shall come forth for him, his shall it be, *according* to the tribes of your fathers ye shall inherit. But if ye will not drive out the inhabitants of the land from before you, then it shall be *that those* which ye let remain of them, *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. And it shall be *that* I will do unto you as I thought to do unto them.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the 43 Lecture of the Law, called *the journeys:* see *Gen.* 6. 9.

THe journeys] or *the removings,* to wit, from place to place, which was a sign of their unsettled estate, as not being yet come unto their rest, *Deut.* 12. 9. Figuring the unstaiednesse of the Church under Moses law otherwise than under the Gospel of Christ, where *we which have believed do enter into rest, Heb.* 4. 3. Of which immovable state it is prophesied, *Look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken, Isaiah* 33. 20. The complement hereof is shown by the Apostle, saying, that this word, *Yet once more, signifieth the removing of those things that are shaken, as of things that are made; that those things which cannot be shaken may remain:* and, that we receive *a kingdom*

which cannot be moved, Hebr. 12. 27, 28. And as here Moses reckoneth forty two journeys from Egypt to the river Jordan, over which Joshua led them into Canaan: so the Apostle (in *Matth.* 1.) reckoneth 42 generations from Abraham unto Christ, by whom we have entrance into the kingdom of God. *with their armies]* or, *by their armies,* being about six hundred thousand men, beside little ones, and much mixed people with them, *Exod.* 12. 37, 38. They are called also the Lord's armies, *Exod.* 7. 4. and 12. 41. *by the hand]* under the guidance or conduct. This Asaph mentioneth to the praise of God; *Thou didst lead thy people like a flock, by the hand of Moses and Aa* 〈...〉 *Psal.* 77. 21.

Vers. 2. according *to their journeys]* or, 〈◊〉 *their journeys* (or *removings)* as the Greek translateth, *and their journeys* (or *stations.) the mo•th]* that is, *the word,* or *commandment of Ieho* 〈◊〉. This may be understood either of his commandment to write these journeys here, or of their journyings; as it is said, *At the mouth of Jehovah the sons of Israel journeyed, and at the mouth of Jehovah they encamped, Num.* 9. 18. 20.

Vers. 3. *from Rameses]* a city in the land of Egypt, *Gen.* 47. 11. See also *Exod.* 12. 37. *the first month]* called *Abib,* and *Nisan, Exod. 13. 4. Nehem.* 2. 1. answering to that which we call *March.* Why it was *the first month,* is shown on *Exod. 12. 2. the Passe-over]* whereof see *Exod. 12. with an high hand]* in Chaldee, *with an uncovered head:* meaning openly, boldly, powerfully: see *Exod.* 14. 8.

Vers. 4. *had smitten]* that is, as the Chaldee expoundeth it, *had killed;* and the Greek, *all the dead which the Lord had smitten:* see *Exod. 12. 29. their gods]* in Chaldee, *their idols.* Some understand it of the beasts which the Egyptians worshipped. *judgments]* in Greek, *did* (or *executed) vengeance:* see *Exod.* 12. 12. and 18. 11.

Vers. 5. *Succoth]* by interpretation, *Boothes:* see *Exod.* 12. 37. [unspec 5]

Vers. 6. *Etham which* is *in the edge]* in Greek, *Bouthan, which is a part of the wilderness:* see *Exod.* [unspec] 13. 20.

Vers. 7. *Pi-hahiroth]* or, as the Greek and Chaldee translate, *the mouth of Hiroth:* for in the next verse, the place is called only *Hiroth:* which seem to be mountains between which was a narrow passage, called figuratively *a mouth.* It was by the red sea, and there the Egyptians overtooke the Israelites, *Exod.* 14. 2. 9.

Vers. 8. *the sea]* the red sea, the waters whereof God divided, & led his people thorough it; but the Egyptians following them, were drowned, *Exod.* 14. 21, 22, 23, &c. *three days journie]* Hebr. *three days way. Etham]* called *the wilderness of Sh•r. Exod. 15. 22. Marah]* that is, *bitterness,* as the Greek here interpreteth it: so called of the bitter waters which the people could not drink, therefore they murmured: but God sweetened the waters with a tree, *Exod.* 15. 23, &c.

Vers. 9. *plame trees]* or *Date trees:* see *Exod.* 15. 〈◊〉, *there] there by the waters, Exod.* 15. 27. So God refreshed his pe•ple with water, in the dry and barren wilderness.

Vers. 10. *by the red sea]* of this resting place there hath been no mention before.

Vers. 11. *of Sin]* a wilderness which adjoined unto *Sin,* a city of Egypt so called, *Ezek.* 30. 15, 16. Hither they came a just month after their departure from Rameses, *verse.* 3. namely in *the fifteenth day of the second month:* in this wilderness they murmured for want of food, and God gave them Quails, and rained Manna from heaven, *Exod. 16. 1, 2, &c.*

Vers. 12. *Dephkah]* in Greek, *Raphakah:* putting R for D, through likeness of the letters in Hebrew: see the notes on *Gen.* 4. 18. Of this place there is no mention in Exodus.

Vers. 13. *Alush]* in Greek, *Ailous:* Neither is [unspec] this station named before, but Moses intimated them, when he said, the Israelites journeyed from the wilderness of Sin, *after their journeys, Exod.* 17. 1.

Vers. 14. *Rephidim]* in Greek, *Rephidein. no water]* therefore the people contended with Moses, and almost stoned him: God gave them water out of the Rock in Horeb; and the place was called *Massah, and Meribah,* that is, *Tentation,* and *contention.* Here also at Rephidim, the Amalekites fought against Israel, and were overcome, *Ex.* 17.

V. 15. *wilderness of Sinai] the wilderness of mount Sinai, Act.* 7. 30. Thither they came in the beginning of *the third month, Exod.* 19. 1. There God gave them his Laws, Statutes and Judgments, *Exod.* 20. and 21, &c. There they sinned and made the golden Calf, *Exod.* 32. Afterward they made the Tabernacle, *Exod. 36, &c.* Out of it God speaking, taught them how they should serve him with sacrifices, &c. *Lev. 1, &c.* He numbered and ordered the twelve tribes, both for their encamping about the Tabernacle, and for their journyings with it towards Canaan, *Num. 1, &c.* And in this place they abode, till the twentieth day of the second month of the second year after their coming out of Egypt, *Num.* 10. 11, 12.

Vers. 16. *Kibroth hattaavah]* that is, *the graves of lust,* where the people lusted for flesh, died whiles the flesh was between their teeth, and were buried there, *Num.* 11. 14,—34.

Vers. 17. *Hazeroth]* In this place Marie with Aaron murmured against Moses, and she was smitten with leprosy, *Num.* 12.

Vers. 18. *Rithmah]* a place in the wilderness of Pharan, *Num.* 13. 1. It hath the name of Iuniper, which either grew there, or (as some of the Hebrews think) because the evil tongues of the Spies which were sent from thence to view the land, (*Num.* 13. 3.) and brought up an cvill report thereof, were like the coals of Iuniper, (as in *Psal.* 120. 3, 4.) and kindled a rebellion among the people, *Num.* 14.

Vers. 19. *Rimmon Parez]* in Greek, *Rhembon Phares:* by interpretation, *the Pomegranate* (or *the lifting up) of the breach.* This place is not named before: Chazkuni thinketh they came hither after God had bidden thē turn back into the wilderness, by the way of the red sea, *Num.* 14. 25. So it might have the name of the breach or slaughter which the Amalekites and Canaanites made among the Israelites for their presumption, *Num.* 14. 44, 45. as *Perez Uzzah,* in 1 *Chron.* 13. 11. and *Baal Perazim,* in 1 *Chron.* 14. 11. were places so named of the death of Uzzah, and slaughter of the Philistines.

Vers. 20. *Libnah]* in Greek, *Lembona:* some think it to be that which is called *Laban,* in *Deut.* 1. 1.

Vers. 21. *Rissah]* in Greek, *Ressan:* it is not elsewhere mentioned.

Vers. 22. *Kehelathah]* in Greek, *Makelath:* it signifieth *Assembling.*

Vers. 23. *mount Shapher]* in Hebrew, *Har Shapher;* by interpretation, *Faire mount:* in Greek, *Arsaphath.*

Vers. 24. *Haradah]* or *Charadah;* in Greek, *Charadath:* it signifieth *Trembling.*

Vers. 25. *Makheloth]* in Greek, *Makedoth:* it is interpreted *Assemblies,* or *Congregations,* and is thought of some to be so called of the mutinous assemblies of Korah, Dathan & Abiram, *Num.* 16.

Vers. 26. *Tahath]* in Greek, *Kataath,* signifiing *Vnderneath,* or *below.*

Vers. 27. *Tarah]* or *Therach;* in Greek, *Tharath.* [unspec 28]

Vers. 28. *Mithkah]* in Greek, *Matheka;* by interpretation, *sweet.*

Vers. 29. *Hashmonah]* in Greek, *Aselmona.* [unspec 30]

Vers. 30. *Moseroth]* in Greek, *Masurouth;* in English, *Bonds.* In *Deut.* 10. 6. it is called singularly *Moserah.*

Vers. 31. *Bene Iaakan]* that is, *the sons of Iaakan,* called in *Deut. 10. 6. Beeroth Bene Iaakan,* that is, *the Wels of the sons of Iaakan:* though some think that was another place. Of one *Iaakan,* we read in 1 *Chron.* 1. 42.

Vers. 32. *Horhagidgad]* that is, *the hole of Gidgad,* called also *Gudgod,* in *Deut.* 10. 7.

Vers. 33. *Iotbathah]* in Greek, *Etebatha:* it was *a land of rivers of waters,* named also *Iotbath, Deut.* 10. 7.

Vers. 34. *Ebronah]* or *Gnabronah,* not elsewhere mentioned. [unspec 34]

Vers. 35. *Ezion-gaber]* in Greek, *Gethsion-gaber,* mentioned again in *Deut.* 2. 8. It was by the red sea, where was a place for shipping in Edoms land, 1 *Kings* 9. 26. and 22. 48. Thus Israel had been brought back again towards the red sea, as was commanded in *Num. 14. 25. Deut.* 2. 1.

Vers. 36. *Zin which* is *Kadesh]* or, that is *Kades,* wch the Chaldee calleth *Rekam.* Hither they came in the first month of the 40 year of their travel: and here Marie the Prophetess, the sister of Moses and Aaron, died. Here again the people murmured for water, which was given them out of a Rock. And at this Kadesh they sent unto Edom for leave to pass thorough his country, but were denied it, *Num.* 20. See the Annotations there.

Vers. 37. *in the edge] by the border* of the land, *Num.* 20. 23. the Greek translateth, *near the land of Edom.*

Vers. 38. *at the mouth]* that is, as the Chaldee explaineth it, *at the word;* in Greek, *by the commandment of the Lord. died there]* being stripped of his Priestly garments which were put upō Eleazar his son: and he died there on mount Hor for his sin committed at the water of Meribah in Kadesh, *Num:* 20. 24, 26. &c.

Vers. 40. *King of Arad]* of whom see *Num.* 21. 1. *heard of the coming]* and sought against Israel, and took some of them captives; but Israel by help from God vanquished him, *Num.* 21. 1, 2, 3.

Vers. 41. *from mount Hor]* by the way of the red sea to compass the land of Edom, *Num.* 21. 4. *Zalmonah]* in Greek, *Selmona;* which seemeth to be so named of *Zelem* an *Image,* and to be meant of that place where the brazen serpent was set up, to heal those that were stung of fiery serpents, because they had murmured against God, *Num. 21. 5, 6, &c.*

Vers. 42. *Funon]* or *Phunon;* in Greek, *Phinon;* hereof there is no mention otherwhere.

Vers. 43. *Oboth]* mentioned in *Num.* 21. 10. [unspec 43]

Vers. 44. *Ije Abarim]* that is, the heaps of *Abarim;* which Abarim were mountains, *verse.* 47. In the verse following this place is called only *Ijem,* that is, *Heapes.*

Vers. 45. *Dibon Gad]* in Greek, *Daibon Gad,* that is, Dibon of the Gadites: *Dibon* was the name of an high place and city, whereof see *Num.* 21. 30. This Dibon was repaired and possessed by the sons of Gad, *Num.* 32. 34. and it is so named to distinguish it from another Dibon which was given to Reuben, *Ios.* 13. 15. 17.

Vers. 46. *Almon]* or *Gnalmon;* in Greek, *Gelmon diblathaim:* of w^{ch} *Diblathaim,* see *Ier.* 48. 22.

Vers. 47. *Before Nebo]* the name of a mountain, where afterward Moses died, *Deut.* 32. 49, 50: and 34. 1. 5.

Vers. 48. *Jordan* near *Jericho]* that part of the river Jordan which is over against Jericho, called therefore in Hebrew *Iarden of Jericho.*

Vers. 49. *Beth Iesimoth]* which place was allotted to the Reubenites, *Ios.* 13. 15. 20. mentioned also in *Ezek. 25. 9. Abel Shittim]* the Chaldee expoundeth it, *the plain of Shittim:* it seemeth to have the name of the Shittim trees that grew there; as *Abel Ceramim,* is the *plain of the Uineyard, Judge.* 11. 33. The travels of Israel thorough that great and terrible wilderness, wherein were *fiery serpents, and scorpions, and drought, where there was no water, Deut.* 8. 15. which was *a land of deserts & of pits, a land of drought, and of the shadow of death, a land that no man passed thorough, and where no man dwelt, Ier.* 2. 6. signified the many troubles and afflictions through which we must enter into the kingdom of God, *Act.* 14. 22. The helps, comforts and deliverances which God gave unto his people in their distresses, are examples of his love and mercy towards his, who comforteth them in all their tribulation, that as the sufferings of Christ abound in them, so their consolation also aboundeth in Christ, 2 *Cor.* 1. 45. The punishments which God inflicted upon the disobedient, who perished in the wilderness for their sins, *happened unto them for ensamples, and they are written for our*

admonitiō, upon whom the ends of the world are come, 1 Cor. 10. 1,—11. Heb. 3. 17, 18, 19. and 4. 1, 2. By the names of their encamping places, and histories adjoined, it appeareth how Israel came sometimes into straits and troublesome ways, as at Pi-hahiroth, *Ex.* 14. 2, 3. 10. &c. & at Zalmonah, *Nū.* 21. 4 &c. sometimes into large and ample roomth, as at the plains of Moab: sometimes to places of hunger and thirst, as at Rephidim and Kadesh, *Ex.* 16 & 17. *Num.* 20. sometimes to places of refreshing, as at Elim, and *Beer, Ex. 15. 27. Num.* 21. 16. sometimes where they had wars, as at Rephidim, Kadesh, Edrehi, *Exod. 17. 8. Num.* 21. 1. 33. sometimes where they had rest, as at mount Sinai. Sometimes they went right forward, as from Sinai to Kadesh-barnea: sometimes they turned backward, as from Kadesh barnea to the red Sea. Sometimes they came to mountains, as Sinai, Shepher, Hor, Gidgad: sometimes to valleys, as Tahath, &c. sometimes to places of bitterness, as Marah: sometimes of sweetness, as Mithkah. The sins which they committed in the wilderness, were many and great; as open idolatry by the Calf at Horeb, *Ex.* 32. and with Baal-peor, *Num.* 25. unbeleese at Kadesh, *Num.* 14. and afterwards presumptuous boldness in the same place; murmurings against God sundry times, with tempting of Christ (as the Apostle speaketh, 1 *Cor.* 10.) Contention & rebellion against their governors often: lusting for flesh to fill their appetite, & soathing Manna the heavenly food: whoredom with the daughters of Moab, and sundry the like: that this complaint is after made of them, *How oft did they provoke him in the wilderness, and grieve him in the desert! Psal.* 78. 40. All sorts of persons sinned against God; the multitude of people very often; the mixed multitude of strangers among them, *Num.* 11. The Princes, as the ten spies, Dathan, Abiram, &c. The Levites, as Korah and his company. Marie the Prophetess, *Num.* 12. Aaron the Priest with her, besides his sin at Horeb, *Ex.* 32. and at the water of Meribah, *Num.* 20. Moses also him-self at the same place, for which he could not come into the land of Canaan. The punishments laid on them by the Lord for their disobedience were many. They died by the sword of the enemy, as of the Amalekites, *Exod.* 17. and of the Canaanites, *Num.* 14. 45. and some by the sword of their brethren, *Exod.* 32. Some were burnt with fire, *Num.* 11. and 16. some died with surfe•, *Num.* 11. some were swallowed up alive into the earth, *Num.* 16. some were killed with serpents, *Num.* 21. many died of the pestilence, *Num.* 16. 46. and *c.* 5. 25. and generally all that generatiō wch were first mustered after their coming out of Egypt, perished, *Num.* 26. 64, 65. God *consumed their days in vanity, and their years in terror, Psal.* 78. 33. Nevertheless for his names sake, he magnified his mercies unto them and their posterity. He had divided the sea, and led them thorough on dry land, drowning their enemies, *Exod.* 14. He led them with a cloud by day, and a pillar of fire by night continually. He gave them Manna from heaven daily. He clave the rocks, and gave them water for their thirst. He sed them with Quails when they longed for flesh. He sweetened the bitter waters. He saved them from the sword of their enemies. He delivered them from the fiery serpents and scorpions. Their raiment waxed not old upon them, neither did their foot swell those 40 years, *Deut.* 8. 4. He delivered them from the curse of Balaam, and turned it into a blessing, because he loved them, *Num. 22. Deut.* 23. 5. He came down upon mount Sinai, and spake with them from heaven, and gave them *right judgments and true laws, good statutes and commandments,* and gave also his *good spirit to instruct them, Nehem.* 9. 13. 20. In the times of his wrath he remembered mercy; his eye spared them from destroying them, neither did he make an end of them in the wilderness, *Ezek.* 20. 17. 22. He

gave them *Kingdoms and Nations,* and they possessed the lands of their enemies; and he multiplied their children as the stars of heaven, and brought them into the land promised unto their fathers, *Nehem.* 9. 22. 23. Now *whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom.* 15. 4.

Vers. 52. *Ye shall drive out]* or, *ye shall dispossess•,* as in *verse.* 53. in Greek, *ye shall destroy.* So Moses explaineth this law to be meant of their destruction, in *Deut.* 7. 1, 2. And they might not be suffered to dwell in the land, *Exod. 23. 33. their pictures]* or, *their imagery* works; which the Chaldee expoundeth, *the house* (or *place) of their worship:* see the Annotations on *Lev. 26. 1. their molten image]* Hebr. *the images of their meltings,* that is, which they have molten; under which name, graven images and all other idols are implied, as is shown on *Ex.* 20. 4. This law is also repeated in *Deut.* 7. 5. and *Deut. 12. quite pluck down]* or, *destroy, abolish,* letting nothing remain; in Greek, *take away their pillars:* see *Lev.* 26. 30.

Vers. 53. *dispossess the land]* or, *disinherit, drive out* (as in *v. 52.) the land;* that is, as the Greek translateth, *destroy the inhabitants of the land:* and so Moses explaineth it in *v.* 55. A like phrase is in *Ios. 17. 17. they could not dispossess* (or *drive out) the cities,* meaning the inhabitants of those cities: so *house* is for *the household,* or men of the house, *Gen.* 45. 11. 18. It may also be translated, *ye shall inherit the land;* and so it agreeth with the words following.

Vers. 54. *by lot]* as was commanded before in *Num. 26. 55. ye shall give them the more inheritance]* Hebr. *ye shall multiply his inheritance:* see this phrase in *Num. 26. 54. for him]* that is, for any one, or for everyone.

Vers. 55. shall be *pricks]* or shall be *for pricks in your eyes, and for thorns in your sides:* which Joshua repeating, saith, *scourges in your sides, and thorns in your eyes, Ios.* 23. 13. And the Prophet speaking of the enemies of God's people, calleth them *a pricking briar unto the house of Israel,* and *a grieving thorn, Ezek.* 28. 24. By these similitudes the hurt and mischief is signified, which such wicked people would do unto the Church in soul and body, being a mean to draw them into sin, and to afflict them, as it is written, *They destroyed not the Nations, concerning whom the LORD commanded them; but were mingled among the heathen, and learned their works, and served their idols which were a snare unto them, Psal.* 106. 34, 35, 36. And the troubles which they brought upon Israel, are set forth in the book of Judges, in the history of Iabin, Sisera, and other. So the Chaldee expoundeth these *pricks* and *thorns,* thus; They shall be *companies taking up arms against you, and troupes causing you to fall. shall vex you in the land]* and Joshua addeth, *until ye perish from off this good land, which Jehovah your God hath given you, Ios.* 23. 13.

CHAP. XXXIV.

1 The Lord by Moses declareth unto Israel the borders of the land of Canaan which they should inherit. 16 The names of the Princes that should divide the land.

ANd Jehovah spake unto Moses, saying; Command the sons of Israel, and say unto them; When ye come into the land of Canaan, that *is* the land that shall fall unto you for an inheritance, the land of Canaan with the borders thereof. And your South quarter shall be

from the wilderness of Zin, by the sides of Edom: and your South border shall be the outmost *coast* of the salt sea Eastward. And your border shall turn about from the South, to the ascent of Akrabbim, and pass on to Zin; and the goings out thereof shall be from the South to Kadesh-barnea, and it shall go out to Hazar Addar, and pass on to Azmon. And the border shall turn about from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. And the sea border, you shall even have the great sea and the border *thereof:* this shall be your sea border. And this shall be your North border: from the great sea you shall point out for you mount Hor. From mount Hor ye shall point out unto the entrance of Hamath: and the goings out of the border shall be to Zedad. And the border shall go out to Ziphron, and the goings out of it shall be at Hazar Enan: this shall be your North border. And ye shall point out for you for the East border from Hazar Enan, to Shepham. And the border shall go down from Shepham to Riblah on the East *side* of Ain: and the border shall go down, and shall reach unto the side of the sea of Chinnereth Eastward. And the border shall go down to Jordan, and the goings out of it shall be *at* the salt sea: this shall be your land with the borders thereof round about. And Moses commanded the sons of Israel, saying; This *is* the land, the which ye shall inherit by lot, which Jehovah commanded to give unto the nine tribes, and *to* the half tribe. For the tribe of the sons of the Reubenites, *according* to the house of their fathers; and the tribe of the sons of the Gadites, *according* to the house of their fathers, have received; and half the tribe of Manasseh have received their inheritance. The two tribes, and the half tribe, have received their inheritance on *this* side Jordan 〈...〉 *re* Jericho, Eastward toward the *Sun* rising.

And Jehovah spake unto Moses, saying; These *are* the names of the men which shall divide the land by inheritance unto you: Eleazar the Priest, and Joshua the son of Nun. And ye shall take one Prince, one Prince of a tribe to divide the land by inheritance. And these *are* the names of the men: Of the tribe of Judah, Caleb the son of Iephunneh. And of the tribe of the sons of Simeon, Samuel the son of Ammihud. Of the tribe of Benjamin, Elidad the son of Chislon. And the Prince of the tribe of the sons of Dan, Bukki the son of Iogli. Of the sons of Joseph, the Prince of the tribe of the sons of Manesses, Hanniel the son of Ephod. And the Prince of the tribe of the sons of Ephraim, Kemuel the son of Shiphtan. And the Prince of the tribe of the sons of Zebulon, Elizaphan the son of Parnach. And the Prince of the tribe of the sons of Issachar, Paltiel the son of Azzan. And the Prince of the tribe of the sons of Aser, Ahihud the son of Shelomi. And the Prince of the tribe of the sons of Naphtali, Pedahel the son of Ammihud. These *are they* whom Jehovah commanded to divide the inheritance unto the sons of Israel, in the land of Canaan.

Annotations.

COmmand the sons of Israel] After the commandment [unspec] to destroy the Canaanites, and to root out the monuments of their idolatry, the Lord now giveth laws for Israel's quiet inheritance of the promised land: which first he limiteth out unto them, then showeth who should possess it, and appointeth twelve men by name to divide the possession. And this is by *command* from God, to signify the weight of the precept and care which Israel should have to observeit. *shall fall unto you]* to wit, by lot, or by line: as, *he made them fall by line of*

inheritance, Psal. 78. 55. and, *The lines are fallen unto me in pleasant places, Psal.* 16. 6. and, *there fell ten lines,* (that is, *ten portions) to Manasseh, Ios. 17. 5. with the borders]* or, according *to the borders* or *coasts, bounds, limits,* or *confines.* God who *set all the borders of the earth, Psal.* 74. 17. and limited the bounds of all men's habitations, *Act.* 17. 26. doth here in special and exact manner determine the limits of the holy land, called *the border of his holiness* (or *Sanctuary) Psal.* 78. 54. to the end that his people might behold his bounty and providence in giving them so large and good a land: wherefore he after expostulateth with Israel, whether the border of the neighbor kingdoms were greater than their border, *Amos* 6. 2. Also that his people might not be defrauded of their right by other n 〈...〉 ons which sometimes fought with Israel hereabout, *Judge. 11. 13. &c.* as the Ammonites *ripped up the women with child of Gilead, that they might enlarge their border, Amos* 1. 13. Likewise, that Israel •ight rest conte•ted with their limits allotted them 〈◊〉 •od, both generally and particularly, and *not remove the ancient bound, Prov.* 23. 10. and 22. 28. *Deut.* 2. 5. 9. 19. And these limits of Canaan figured the state and condition of the Church of Christ, (who rejoiceth that the lines are fallen unto him in pleasant places, and that he hath a goodly heritage, *Psal.* 16. 6.) which therefore is shown to the Prophet in a vision, like the land of Canaan, inherited by the tribes of Israel, and the borders appointed of their habitations, *Ezek. 47. 13, 14, 15, &c.*

Vers. 3. *South quarter]* or *So•th corner,* which [unspec] the Chaldee calleth *the South wind:* as in *Matth. 24. 31. the four w•nds* are put for the four quarters of the world. The limits here are set towards all the four quarters, South, West, North, and East: the order of proceeding is thus; for the South-side he beginneth at the East corner, and goeth along to the West; the West side beginneth at the South end, and extendeth to the North; the Northern quarter likewise is from the West to the East; and the Eastern side from the North to the South. But in *Ezek.* 47. 15. &c. he beginneth with the North, which here is begun at the South, and endeth at the West, as here at the East. *wilderness of Zin]* whereof see *Num. 33. 36. This was the uttermost part of the South coast,* and •ell by lot unto the tribe of Judah, *Ios. 15. 1. the sides of Edom]* Hebr. *the hands of Edom,* that is, *the border of Edom,* as is explained in *Ios. 15. 1. the salt sea]* or, *sea of salt,* so in *verse.* 12. This was the lake of Sodom, called also the dead sea, for that it had no fish or living thing in it; whereof see *Gen.* 14. 3. From the end of that sea, from the *tongue* (or *•ay)* thereof that looketh Southward, was their South border, *Ios.* 15. 2. This sea is in human writers called *Asphaltites, Plin. l. 5. c.* 16.

Vers. 4. *shall turn about]* that is, fetch a compass; [unspec] as the Greek translateth it, *shall compass,* for which in *Ios.* 15. 3. is said, *it went out. from the South]* or, *on the South-side:* so after. *the ascent of A•rabbim]* or, *Maaleh Akrabbim,* as in *Ios.* 15. 3. which is by interpretation, *the ascent* (or *going* 〈◊〉 *) of Scorpions:* which place some think was so named of the Scorpions which were in the wilderness, *Deut. 8. 15. the goings out thereof]* for this, in *Ios.* 15. 3. is said, *it ascended up. it shall go* 〈◊〉 *to Hazar Addar]* by *going out* is meant a *passing along,* as is expounded in *Ios.* 15. 3. where *Hazar Addar* are two places, *Hezron* and *Addar;* for it is said, it *passed along to Hezron, and went up to Addar. to Azmon]* in *Ios.* 15. 3. 4. there is added, that it *turned about* (or *fetched a compass) to Karkaa, and passed on to Azmon.* This *Azmon* is in Targum Jonathan called *Kesam;* in Greek, *Asel* 〈...〉 .

Vers. 5. *unto the river of Egypt]* it *went out* unto [unspec] *the river of Egypt, Ios.* 15. 4. the river called *Sihor, Ios.* 13. 3. in Targum Jonathan, *Nilos. goings out of it]* namely, *of the coast* (or *border) Ios. 15. 4. at the sea]* to wit, *the great Sea,* as the Greek translateth it, whereof Moses speaketh in the verse following: the Chaldee calleth it *the West sea.*

Vers. 6. *the sea border]* that is, as the Chaldee explaineth it, *the West border:* so called because the great sea lay Westward from the land of Canaan: see *Gen. 12. 8. you shall even have]* or, *shall be to you:* which two phrases expound one another; as is noted on *Gen.* 12. 16. So after in *verse.* 7. and 12. *the great sea]* so called in respect of the lesser inland seas, as the *salt sea, verse.* 3. and *the sea of Chinnereth, verse.* 11. This great sea is commonly called *the Mediterrane sea. and the border* thereof] so the Chaldee here translateth it, supplying the word *thereof:* and so it is Englished in *Ios.* 15. 12. 47. The Greek interpreteth it, *the great sea shall bound* (or *shall limit.)*

Vers. 7. *you shall point out]* or, *shall mark out, shall design;* in Greek, *ye shall measure out:* so in *verse.* 8. and 10. *mount Hor]* This is not that mount Hor where Aaron died, which was South-ward in the edge of Edoms land, *Num.* 33. 37, 38. but another mountain on the North side of Canaan, which in *Ios.* 13. 5. is called *mount Hermon,* and near *the entering into Hamath,* as mount Hor is here. And *Hermon* had many names, as Moses showeth in *Deut.* 3. 9. and 4. 48.

Vers. 8. *the entrance of Hamath]* or, *the entering into Chamath:* this Hamath (in Greek, *Emath)* is in *Amos* 6. 2. called *Hemath the great.* See the Annotations on *Num. 13. 21. Hamath* is also mentioned among the Northern borders of the land, in *Ezek. 47. 16, 17. Zedad]* in Greek, *Sedada:* so in *Ezek.* 47. 15.

Vers. 9. *Hazar-•nan]* in *Ezek. 47. 17. Hazarenon:* in Greek, *Arsenain.* This was the North-East part of the land.

Vers. 10. *Shepham]* called in 1 *Sam.* 30. 28. *Siphmoth:* in Greek, *Sepphama:* by Targum Jonathan, and some other, it is called *Apamiah.*

Vers. 11. *Riblah]* a city in the land of Hamath, where God executed his judgments on the Kings of Judah, for their sins, by the Kings of Egypt and of Babylon, 2 *King.* 23. 33. and 25. 6. 20, 21. *Ier. 39. 5, 6. east of Ain] Ain* by interpretation is *aneie,* or *a fountain,* and so is translated here in Greek, *Fountaines:* and by the old Latin interpreter, *the fountain Daphnis. the side]* or, *the shoulder,* that is, *the shore* of the sea. *the sea of Chinnereth]* called in Greek, *Chenereth;* in Chaldee, *Ginnosar;* and in the New Testament, *the lake of Gennesaret, Luk.* 5. 1. and in 1 *Mac.* 11. 67. there is mentioned *the water of Gennesar.* And the country adjoining was called *the land of Gennesaret, Mat. 14. 34. Mar.* 6. 53. This sea is also named *the sea of Galilee, & the sea of Tibertas, John.* 6. 1. & *a lake* and *sea* are the same; as, they ran *into the lake, Luk.* 8. 33. that is, *into the sea, Mat.* 8. 32. Of the *sea Chinnereth* there is mention also in *Ios.* 12. 3. & 13. 27. & of a city so named, *Ios.* 19. 35. and of the country, *Ios. 11. 2. 1 King.* 15. 20. It is thought to be called in Chaldee, *Ginnosar* and *Genesar,* of *Princely gardens* which were in those parts. This sea had store of fishes, and from hence our Lord took his four first Apostles, fishers of Galilce, and made them *fishers of men,* by the preaching of his Gospel, *Mat.* 4. 18, 19, 20, 21. On this sea Christ walked, and allayed the waves thereof, *Mark. 6. 45. 48. 51. 53. John* 6. 16,—21. and here he

appeared to his Disciples after his resurrection, at what time they took at one draught an hundred fifty and three great fishes, *John* 21. 1,—11.

Vers. 12. *Jordan]* in Hebrew *Iarden;* in Greek, and in the New Testament, *Iordanes.* It was the goodliest river of all Canaan, famous throughout the Scriptures. The waters of this river God did cut off, and made them stand upon an heap, (at that time when Jordan over-flowed all his banks) until his people Israel passed over it on dry ground into the land of Canaan, *Ios.* 3. 13,—17. Elijah and Elisha the Prophets divided also the waters thereof, and went over on dry ground, 2 *King.* 2. 8. 14. Naaman the Syrian washing seven times in it, by the word of the Prophet, was cleansed of his leprosy, 2 *King.* 5. 10. 14. In this river our Lord Jesus him-self, and the nation of the Jews were baptized, *Mark 1. 5. 9. salt sea]* or *sea of salt:* See *verse.* 3. The river Jordan ran all along by the land of Canaan on the East side, from the North end of the country to the South, beginning at the foot of mount Lebanon, (where it is said to spring out of two fountains, the one called *Ior,* and the other *Dan,)* and passed on to the lake of *Merom,* (by the waters whereof Joshua vanquished the Canaanites, *Ios.* 11. 4, 5, 7, 8.) and from thence it ran and emptied it self into the sea of Chinnereth forementioned: and from that sea it passed along, till it ended at the *salt sea,* here spoken of, where also the limits of the land began, in *verse.* 3. The promised land being thus enclosed and guarded with the main sea Westward, the inland seas and the river Jordan Eastward, and at each end North and South with mountains, fore-shown God's providence towards his people for their safe defense on every side. And so it is written, As *the mountains* are *round about Jerusalem, so the LORD* is *round about his people, from henceforth even forever, Psal.* 125. 2.

Vers. 14. *sons of the Reubenites]* Hebr. *of the Reubenite,* and after, *of the Gadite;* which the Greek and Chaldee translate, *sons of Reuben,* and of *Gad.* Of these two tribes receiving their inheritance, see *Numb.* 32.

Vers. 17. *shall divide the land by inheritance unto you]* or, *shall inherit the land for you,* that is, shall take possession of the land for you, and in your names, and after divide it unto you, as in *verse.* 29. See *verse. 18. Eleazar the Priest, and Joshua]* in Greek, *Jesus.* These were the two chief Princes, and both of them figures of Christ, who divideth to his people the inheritance of the kingdom of heaven: the one figuring him in his Priesthood, the other in his kingdom: *for if Jesus* (that is, *Joshua) had given them rest, then would he not afterward have spoken of another day, Hebr.* 4. 8. The Priest had an hand in parting the inheritance, to signify that it was an holy work, and a shadow of heavenly things. Also, that if difficulty did arise, he might ask counsel for Joshua, *after the judgment of Vrim before Jehovah, Numb.* 27. 21. And likewise for that the Priests and Levites, though they had no inheritance as the other tribes, yet had they cities and suburbs from among their brethren, *Numb.* 35. which also the Levites claimed of Eleazar the Priest, and of Joshua, and the other Princes, and had the cities and suburbs given them by lot before the Lord, *Ios.* 21. Thus also the truth of God's promise to Abraham was manifested; for he had said, that in *the fourth generation* they should return from their affliction and servitude into the land of Canaan, *Gen.* 15. 14, 15, 16. And so it came to pass, for *Kohath* the son of Levi was one of them that went with Jacob into Egypt, *Gen.* 46. 11. 26. of *Koath* proceeded *Amram,* of him *Aaron,* and of him *Eleazar, 1 Chron.* 6. 1, 2, 3.

Vers. 18. *one Prince, one Prince of a tribe]* that is, *of every tribe one Prince.* See the like phrase in *Numb.* 13. 2. and 17. 6. *Ios.* 3. 12. and 4. 2. 4. *to divide the land by inheritance]* or, *to inherit the land,* as the Hebrew properly and usually signifieth; and this latter some of the Hebrews, as larchi and Kimchi, do retain, expounding it of the Princes, who instead of the people, and as their tutors and governors, first took the possession in the name of their tribes, and after distributed it unto them by their families. But the Chaldee here, and again in *Ios.* 19. 49. (where the like phrase is also used) both the Chaldee and Greek do there translate it, *cause to inherit,* or *divide by inheritance;* and so Moses explaineth it in *verse.* 29.

Vers. 19. *Caleb]* he was one of the Spies sent to view the land: of whom see *Num.* 13. 7, 31. and 14. 24. *Ios.* 14. 6. &c.

Vers. 20. *Samuel]* or *Shemuel:* the notation of which name, see in 1 *Sam.* 1. 20. The Greek calleth him *Salamiel,* by a mistaking from *Num. 1. 6. Ammihud]* in Greek, *Semioud:* so in *Numb.* 1. 10.

Vers. 21. *Elidad]* in Greek, *Eldas the son of Chaslon.*

Vers. 22. *Bukki]* in Greek, *Bokk•r son of Iekli.*

Vers. 23. *Hanniel]* in Greek, *Aniel son of S••phid.*

Vers. 24. *Kemuel]* in Greek, *Kamouel son of* [unspec] *Saphtan.*

Vers. 25. *Parnach]* or, *Pharnach;* in Greek, [unspec] *Charnach.*

Vers. 26. *Paltiel]* or, *Phaltiel;* in Greek, *Phantiel* [unspec] *son of Oza.*

Vers. 27. *Ahihud]* or, *Achihud;* in Greek, *Achiod* [unspec] *son of Selemi.*

Vers. 28. *Pedahel]* in Greek, *Phadiel.* Observe [unspec] here the order of the tribes, as they were named with their Princes; 1. *Judah, 2. Si* 〈...〉 *3. Benjamin, 4. Dan, 5. Manasseh, 6. Ephraim, 7. Zebulon, 8. Issachar, 9. Aser, 10. Naphtali.* This order agreeth not with that in *Numb.* 1. nor with that in *Numb.* 7. nor in *Numb.* 26. nor any before set down; but is thus disposed by God's wisdom and providence before hand, as they did after inherit the land. *Judah* is first, having the first lot, and he dwelt in the South part of the land, *Ios.* 15. 1, &c. *Simeon* is next him, because his inheritance *was within the inheritance of the sons of Judah, Ios.* 19. 1. The next was *Benjamin,* who had his lot by Judah, *between the sons of Judah and the sons of Joseph, Ios.* 18. 11. The fourth was *Dan,* for his lot •ell by Benjamins westward, in the Philistines country, as is to be seen by his cities, in *Ios.* 19. 40, 41, &c. Then *Manasseh,* and by him *Ephraim* his brother, whose inheritances were behind Bejamins, as before is noted, *Ios.* 16. and 17. Next them dwelt *Zebulon* and *Issachar,* of whose lots see *Ios.* 19. 10. 17. Last of all dwelt *Aser* and *Naphtali* in the North parts of Canaan, of whose lots see *Ios.* 19. 24. 32, &c. And as when they encamped about God's Tabernacle, they were ordered according to their brotherhoods, as is noted on *Numb.* 2. so in the dividing and inheriting of the land we may see the like. For *Judah* and *Simeon,* both sons of Leah, dwelt abrest one by another. *Benjamin* of Rachel, and *Dan* of Rachel's maid, dwelt next abrest, *Manasseh* and *Ephraim,* both sons of Joseph, by his mother

Rachel, had the next place one by another. *Zebulon* and *Issachar,* who dwelt next together, were both sons of Leah. So the last pair were *Aser* of Leah's maid, and *Naphtali* of Rachel's maid. Thus God, in nominating the Princes that should divide the land, foresignified the manner of their possession, and that they should be seated to dwell as bre 〈...〉 together in unity, for the mutual help and comfort one of another, as is noted of the first two, *Judah* and *Simeon,* who joined together in war against the Canaanites, *Judge.* 1. 1, 2, 3.

Vers. 29. *to divide the inheritance unto]* or, *to give the sons of Israel inheritance.* According to this commandment, so was it fulfilled by *Eleazar the Priest, and Joshua the son of Nun, and the beads of the fathers of the tribes of the sons of Israel,* who divided the inheritance unto the people *by lot, in Shiloh, before the LORD, at the door of the Tabernacle of the Congregation, Ios.* 19. 51.

CHAP. XXXV.

1 The Lord commandeth Israel to give eight and forty cities for the Levites, with their suburbs and measure thereof. 6 Six of them are to be cities of ref•g•. 9 The laws of murder, when the man-slayer might have the benefit of the cities of refuge, and when he must be put to death. 31 No ransom might be taken for the murderer that was worthy of death.

ANd Jehovah spake unto Moses, in the plains of Moab, by Jordan, *near* Jericho, saying; Command the sons of Israel that they give unto the Levites of the inheritance of their possession, cities to dwell *in;* and suburbs to the cities round about them, shall ye give unto the Levites.

And the cities shall be for them to dwell *in,* and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. And the suburbs of the cities which ye shall give unto the Levites, *shall be* from the wall of the city, and outward, a thousand cubits round about. And ye shall measure from without the city on the East-side two thousand cubits, and on the South-side two thousand cubits, and on the Sea-side two thousand cubits, and on the North-side two thousand cubits, and the city *shall be* in the midst; this shall be to them the suburbs of the cities. And the cities which ye shall give unto the Levites, *shall be* the six cities of refuge, which ye shall give, for the *man*-slayer to flee thither; and above them ye shall give forty and two cities. All the cities which ye shall give unto the Levites, *shall be* forty and eight cities, them and their suburbs. And the cities which ye shall give for the possession of the sons of Israel, from them *that have* many, ye shall give many; and from them *that have* few, ye shall *give* few; *every* man according to his inheritance which they inherit, he shall give of his cities unto the Levites.

And Jehovah spake unto Moses, saying; [unspec 10]

Speak unto the sons of Israel, and say unto them; When ye be come over Jordan into the land of Canaan; Then ye shall appoint for you cities, cities of refuge shall they be for you, that the *man*-slayer may flee thither, *which* smiteth a soul by error. And the cities shall be unto you for refuge from the avenger, that the *man*-slayer die not until he stand before the Congregation for judgment. And the cities which ye shall give, the six cities of refuge shall be for you. Three cities ye shall give on *this* side Jordan, and three cities shall ye give in the

land of Canaan, cities of refuge shall they be. For the sons of Israel, and for the stranger, and for the sojourner among them, shall these six cities be for a refuge; that everyone that smiteth a soul by error may flee thither. And if he smite him with an instrument of iron, and he die, he *is* a *man*-slayer; the *man*-slayer shall be surely put to death. And if he smite him with a stone of the hand, wherewith he may die, and he die, he *is* a *man*-slayer; the *man*-slayer shall be surely put to death. Or, *if* he smite him with an instrument of wood of the hand, wherewith he may die, and he die, he *is* a *man*-slayer; the *man*-slayer shall be surely put to death. The avēger of the blood, he shall put to death the *man*-slayer; when he meeteth him, he shall put him to death. And if he thrust him of hatred, or have cast upon him by laying of wait, and he die: Or in enmity smite him with his hand, and he die, the smiter shall be surely put to death, he *is* a *man*-slayer: the avenger of the blood shall put to death the *man*-slayer when he meeteth him. But if he thrust him suddenly, without enmity, or have cast upon him any instrument without laying of wait: Or with any stone, wherewith he may die, without seeing *him;* and he hath caused *it* to fall upon him, and he die, and he *was* not his enemy, nor a seeker of his evil.

Then the Congregation shall judge between the smiter and the avenger of the blood, according to these judgments. And the Congregation shall deliver the *man*-slayer out of the hand of the avenger of the blood, and the Congregation shall restore him unto the city of his refuge, whither he was fled; and he shall abide in it until the death of the great Priest, which was anointed with the oil of holiness. And if the *man*-slayer going shall go forth, *out* of the border of the city of his refuge, whither he was fled: And the avenger of the blood find him without the border of the city of his refuge, and the avenger of the blood shall slay the *man*-slayer, no blood *shall be* unto him.

Because he should have abidden in the city of his refuge, until the death of the great Priest; and after the death of the great Priest, the *man*-slayer shall return into the land of his possession. And these *things* shall be unto you for a statute of judgment, through-out your generations, in all your dwellings.

Everyone that smiteth a soul by the mouth of witnesses, the *man*-slayer shall be slain; but one witness shall not answer against a soul, to die. And ye shall take no ransom for the soul of the *man*-slayer, which is guilty of death, but he shall be surely put to death. Neither shall ye take ransom for *him that is* fled unto the city of his refuge, to return to dwell in the land, until the death of the Priest. And ye shall not pollute the land, wherein ye *are,* for blood, it polluteth the land; and for the land there shall be no expiation for the blood that is shed therein, but by the blood of him that shed it. And thou shalt not defile the land which ye inhabit in, within which I do dwell, for I Jehovah dwell among the sons of Israel.

Annotations.

THat they give] or, *and let them give unto the Levites.* The Lord having given order in *Chap.* 34. for dividing the land unto Israel, commandeth here a portion to be given out of all their possessions unto him, which he bestoweth on his Ministers the Levites, for a part of their livelihood. The equity of which law, both for honoring the Lord with our substance, *Prov.* 3.

9. and for maintaining his Ministers, *Gal.* 6. 6. is perpetual. Therefore speaking of the Church under the Gospel, according to these legal figures, he saith, *When ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land,* &c. *The holy portion of the land shall be for the Priests, the Ministers of the Sanctuary, which shall come near to minister unto the LORD,* &c. *Ezek.* 45. 1, 4, 5. and 48. 9, 10, 13. *suburbs to the cities]* or, as the Greek translateth, *the suburbs of the cities:* which *suburbs* are called in Hebrew *Migrash,* that is, a place *cast out,* as lying without the walls of the city; in Chaldee, *R•v•ch,* that is, *a Space;* in Greek, *Proásteia,* as lying *before the city;* and in *verse. 3. Aphorismata,* as being *separated* from the city; and in *verse. 5. homora, confines,* or *limits.*

Vers. 3. *their goods]* or, *their substance, their gathered goods:* see the notes on *Gen.* 12. 5. it is a general word, and sometime implieth cattle also, as 2 *Chron.* 31. 3. and 32. 29. and 35. 7. *beasts]* in Hebrew *Chajah,* which is a general name for *living things;* but here translated in Greek *fourefooted beasts.* And from hence the Hebrews gather, that *they gave* the Levites *a place of burial to every city, without these bounds* (or *suburbs:) for they buried not their dead in the suburbs of their cities,* because it is said, *AND FOR ALL THEIR LIVING THINGS; they gave it for the living, and not for burial.* Maimonides Treat. of Release and Jubiliee, *chap. 13. sect.* 3. That they used in Israel to bury their dead without the cities, appeareth by *Luke* 7. 11, 12.

Vers. 4. *a thousand cubits]* The Greek saith, *two thousand cubits,* as it is in the verse following, where the Lord speaketh of two thousand *cubits:* so the thousand cubits here mentioned, some think to be meant of holy measure, double so much as the common measure, and that the latter do expound the former. The Hebrews explain it thus; *The suburbs of the cities are expressed in the Law to be three thousand cubits on every side, from the wall of the city, and outward, Num. 35. 4, 5. The first thousand are the suburbs, and the two thousand which they measured without the suburbs, were for fields and vineyards.* Maim. Treat. of the Release and Jubiliee, *chap. 13. sect.* 2.

Vers. 5. *without the city]* by the *city,* the Hebrews understand here the city with the suburbs, that is, the thousand *cubits* forementioned, which were for their cattle, and these two thousand moe for fields and vineyards, as is before noted. *East side]* or, *East quarter;* in Chaldee, *East wind:* See the notes on *Numb. 34. 3. Sea side]* that is, *the West side,* as the Chaldee saith, *the West wind.* Moses useth to call the *West,* the *Sea,* as is noted on *Gen.* 12. 8. So in *Numb.* 34. 6.

Vers. 6. *of refuge]* that city is called in Hebrew *Miklat,* of *gathering,* because the man-slayer was there *gathered* and *detained;* in Greek, *Phugad•nterion,* a place of *flight* and *exile;* in Chaldee, *Shezabuth,* of *deliverance* and *preservation.* The six cities appointed for refuge, were these; *Bezer* of the Reubenites country, *Ramoth* in Gilead of the Gadites, and *Golan* in Basan of the Manassites; these three Moses separated, *Deut.* 4. 41, 43. the other three appointed by *Joshua,* were *Kedesh* in Galilee in mount Naphtali, *Shechem* in mount Ephraim, and *Kirjath-arba* (which is *Hebron)* in the mount of Judah, *Ios.* 20. 7. the use of these is after shown. 42. *cities]* These with the six cities of refuge, are declared in *Ios.* 21. how they were given out of every tribe. Of the Kohathites, the Priests the sons of Aaron had *thirteen cities, Ios.* 21. 19. the residue of the Kohathites had *ten cities, Ios.* 21. 26. The Gershonites had *thirteen cities, Ios.* 21.

33. The Merarites had *twelve cities, Ios.* 21. 40. So *all the cities of the Levites, within the possession of the somes of Israel, were forty and eight cities with their suburbs, Ios.* 21. 41. Thus Jacob's prophesy of Levi was fulfilled, that he should be scattered in Israel, *Gen.* 49. 5, 7. But because of the Levites zeal for the Lord, the curse was turned into a blessing, (as is noted on *Exod.* 32. 29.) and they were teachers of the law 〈...〉 o the tribes of Israel, *Deut.* 33. 8, 10. Wherefore God gave them cities out of every tribe. How 〈◊〉 , whatsoever remained of these cities, besides the habitations of the Levites, and the suburbs •orementioned, as *the fields* of the cities, and *their villages,* continued under the dominion, and in the possession of the tribes, to whom they had been distributed before, as the example of Hebron given unto Caleb showeth, *Ios.* 14. 13, 14. and 21. 11, 12.

Vers. 8. *ye shall* give *many]* or, *ye shall multiply* [unspec] to give: so the tribes that had many cities, and 〈...〉 ge inheritances, gave the more cities. For 〈◊〉 of the tribes of the sons of Judah and of Si 〈◊〉 , were given *nine cities,* out of Benjamin *four,* out of Ephraim *four,* out of Dan *four,* out of the half tribe of Manasseh *two,* out of the other half 〈◊〉 of Manasseh *two,* out of Issachar *four,* out of Aser *four,* out of Naphtali *three,* out of Zebulon *four,* out of Reuben *four,* out of Gad *four, Ios.* 21. 9, 16, &c.

Vers. 11. *shall appoint]* or *prepare,* as the Chaldee explaineth it; in Greek, *ye shall distinguish,* (or *distinctly separate:)* elsewhere it is called *separ* 〈...〉 *ng, Deut.* 4. 41. and *sanctifying, Ios. 20. 7. by error]* or, *ignorantly, unadvisedly, unawares:* the Greek translateth, *unwillingly;* this is opened in *verse.* 22, 23. and *Deut.* 19. 5. In •*os.* 20. 3. it is declared by two words, *by error,* (o•*unawares,)* and *without knowledge,* (or *unwittingly.)*

Vers. 12. *the avenger]* to wit, *of the blood,* as is expressed in *verse.* 19. and the Chaldee and Greek here add the same. *Goel,* here Englished an *Avonger,* elsewhere signifieth a *Redeemer,* but properly one of the same blood and kindred, as *Ruth* 2. 20. and 3. 9, 12. who if things were sold, was to redeem them, as *Levite.* 25. 25. if blood were shed, was to avenge it, as in this case. And so the Greek here & usually calleth him *Agchiste•on,* that is, one *near of kin.* Of this kinsman the avenger, it is said in *v.* 19. that he should put the murderer to death; see the notes there. *before the congregation]* When a man had done a murder, he fled to some city of refuge, the way being always prepared, that he might flee thither without hindrance, as is noted on *Deut.* 19. 3. Comming thither, at the entering of the gate, he shown his cause to the Elders of the city of refuge, who took him in till he was sent after, and fetched home to the city where he had done the murder, and there he stood before the congregation, *Ios.* 20. 4, 6. who if they found him worthy of death, they delivered him to the avenger, to kill him; if not, they returned him to his city of refuge, where he lived in a kind of exile and imprisonment, until the death of the high Priest, as after followeth. See *Deut.* 19. 12. Before the cities of refuge were appointed, the Altar was a place of refuge, as is probable by *Exod.* 21. 13, 14. And from that place the Hebrews gather that *the Altar was a place of refuge.* Maim. Treat. of Murder, *chap. 5. sect.* 12.

Vers. 14. *Three cities]* which were *Bezer, Ramoth,* and *Golan, Deut. 4. 41, 43. and three cities] Kedesh, Shechem,* and *Hebron, Ios.* 20. 7. And if the Lord enlarged their coast, and gave them all the land, they were to add *three cities moe, Deut.* 19. 8, 9.

Vers. 15. *the stranger]* in Greek, *the proselyte,* meaning him that was not an Israelite by nature, but by religion. *the sojourner]* that dwelt a stranger in the land of Israel, and yet not of their Church and religion, *Deut.* 14. 21. These all had benefit by the cities of refuge; but if an heathen by error killed an heathen, the cities of refuge received him not, saith Maim. Treat. of Murder, *chap. 5. sect. 4. smiteth a soul]* that is, *killeth any person;* so *verse.* 11.

Vers. 16. *if he smite him]* to wit, *purposely,* and *presumptuously,* as the punishment after showeth. *surely put to death]* or, *put to die the death;* Hebr. *dying he shall be put to death;* so in *verse.* 17, 18, 21.

Vers. 17. *a stone of the hand,* that is, *thrown with the hand;* the Greek translateth it, *a stone out of the hand;* the Chaldee, *a stone that is taken in the hand. he may die]* the Chaldee more fully explaineth it, *which is enough for him to die therewith;* so in *verse.* 18.

Vers. 18. *wood of the hand]* Greek, *out of the hand;* Chaldee, *wood taken in the hand, which is sufficient for him to die thereby;* as in *verse.* 17. These cautions are here added to discern of murders; the Hebrews explain them thus: *He that smiteth his fellow presumptuously with a stone, or with wood, that he die, they measure the thing wherewith he smote him, and the place whereon he smote him to see •f that thing were enough to kill him upon such a member (of his body) or not, as it is written, WITH A STONE OF THE HAND,* &c. *so that it be enough to kill him. They measure also the might of him that smote,* &c. *For iron instruments the Law gives no measure, Num. 35. 16. He is to die that killed him, though it were with a needle; and whatsoever is sharp like a needle, as bodkin, knife, or the like. He that smiteth his fellow without any instrument, and killeth him, as with his hand, or his foot,* &c. *they measure the strength of him that smote, and of him that was killed, and the place of the blow,* &c. Maim. Treat. of Murder, *chap. 3. sect.* 1. &c.

Vers. 19. *he shall put to death]* or, *he may put him to death,* to wit, after he is adjudged to death by the Magistrate, *verse. 12. If the avenger of blood will not, or if he be not able to kill him, or if he have no avenger of blood, then the Judges shall kill the murderer with the sword.* Maim. Treat. of Murder, *chap. 1. sect. 1. When he meeteth him] though it be within the cities of refuge,* saith Rashi. But this is to be understood, after lawful judgment by the Magistrate; for *the Elders of his city* were to send and fetch him from the city of refuge, *and deliver him into the hand of the avenger of blood, Deut.* 19. 12. Wherefore the Chaldee, instead of *meeteth him,* saith, *When he shall be condemned unto him by judgment:* So in *verse.* 21.

Vers. 20. *of hatred]* which is inveterate anger, and inward grudge, differing from *enmity* or open hostility, spoken of in *v. 21. He that hateth, dissembleth with his lips, and layeth up deceit within him, Prov.* 26. 24. The Hebrews say, *He that hateth, if he kill by error* (or unadvisedly) *he is not kept in (the city of) refuge, as it is said, And he was not his enemy, (Numb.* 35. 23.) &c. *And who is he that hateth? he that for enmities sake speaketh not unto him for three days* (space.) Maim. Treat. of Murder, *chap. 6. sect. 10. cast upon him]* to wit, *any instrument,* as is expressed in *verse.* 22. and so the Greek explaineth it here. *by laying of wait]* with intent and purpose of evil, when

occasion is offered: so Saul laid wait (or hunted) for David's soul, 1 *Sam.* 24. 11. the Jews for Christ, *Luke* 11. 54. and for Paul's life, *Act.* 23. 21.

Vers. 21. *enmity]* or *hostility, ill will* open and professed.

Vers. 22. *suddenly]* or, *unawares,* and as it were by chance.

Vers. 23. *with any stone]* that is, *have smitten him with any stone,* as in *verse. 17. wherewith he may die]* in Chaldee, *which is sufficient that he may die therewith:* See the notes on *verse.* 18.

Vers. 25. *of the great Priest]* a figure of Christ, called the *great Priest over the house of God, Hebr.* 10. 21. and the *great High Priest that is passed into the heavens, Hebr.* 4. 14. who is *the Mediator of the New Testament, that by means of death, for the redemption of the transgressions under the first Testament, they which are called might receive the promise of the eternal inheritance, Heb.* 9. 15. As the high Priests, whiles they lived, by their service and sacrificing made atonement for the sins of the people, especially one day in the year, *Levite.* 16. wherein they figured the work of Christ for us: so at the high Priests death, by releasing such as were exiled for unwitting murder, there was a shadow of redemption in Israel.

Vers. 26. *going shall go forth]* that is, shall at any time, upon any occasion go forth. So he was not only exiled from his own city, but confined as a prisoner within the limits of the city of refuge. The Hebrews say, *He might never go out of the city of his refuge, no not though it were for a thing commanded* [as to worship at the solemn feasts, or the like] *or for to bear witness, whether it were in money matters, or to testify in case of life and death,* &c. Maim. Treat. of Murder, *chap. 7. sect.* 8.

Vers. 27. *without the border]* so not the city only, but the borders and limits of the territories thereof were his refuge. *Every city of refuge, the borders thereof are a refuge as well as it,* &c. *and if (the avenger of blood) kill him there, he is to be killed for him. Notwithstanding though the border be a refuge, yet the man-slayer may not dwell in it; for it is said (in verse. 25.) AND HE SHALL ABIDE IN IT; in it (the city,) and not in the border of it.* Maim. ibid. *chap. 8. sect. 11. no blood* shall be *unto him]* that is, the avenger shall have no blood imputed to him; or, as the Greek translateth it, *he shall not be guilty,* to wit, of blood-shed.

Vers. 28. *into the land of his possession]* into his own city or village, that part of the land which he possessed. It is holden by the Hebrews, that although by the high Priests death *atonement was made for him, yet he never returned to the princely state (or dignity) that he had (in the city,) but was debased from his greatness all dis days, because that great scandal came by his hand.* Maimon. ibid. *chap. 7. sect.* 14. Moreover they say, *A man-s•air upon whom sentence is past that he shall be exi•ed, if he die before he go into exile, they carry his bones thither. And a man-slayer that dieth in the city of his refuge, they bury him there; and when the high Priest dieth, they carry the man-slayers bones from thence unto the sepulchers of his fathers.* Ibid. *sect.* 3.

Vers. 30. *Everyone that smiteth a soul]* that is, *who so killeth a person,* to wit, him that is a murderer. *by the mouth]* that is, *by the testimony of witnesses,* which after is explained *of two witnesses, or three witnesses, Deut.* 17. 6. and 19. 15. See the Annotations there. *not answer]* that is, *not testify,* as the Greek and Chaldee translate it, meaning, to have the sentence of death

confirmed against him: See *Deut. 19. 15. to die]* that is, to cause him to die; or, *that he should die:* See the notes on *Gen.* 6. 19.

Vers. 31. *the soul of the man-slayer]* that is, the [unspec] life of the murderer, to redeem him from death. *The Judges are warned that they take no ransom of the murderer, and though he could give all the weal•h that is in the world, and though the avenger of blood should be willing to free him; for the soul of him that is killed, is not the possession of the avenger of blood, but the possession of the holy blessed* (God.) Maimon. Treat. of Murder, *ch. 1. sect. 4. guilty of death]* Hebr. *which is wicked, to die,* that is, as the Greek and Chaldee explain it, *guilty,* or *condemned to die.* According to this phrase David saith, *When he shall be judged, let him go forth wicked,* (that is, *condemned,) Psal.* 109. 7.

Vers. 32. *for* him that is *fled]* Hebr. *to flee;* which is explained by Rashi and others, *for him that is fled. in the land] in the land of his possession,* as in *verse.* 28.

Vers. 33. *polluteth]* or *impiously staineth, foully deformeth the land.* This word which Moses here useth of murder, and the Prophets after apply unto spiritual whoredom or idolatry, *Ierem.* 3. 2, 9. and •dolatrous blood-shed, *Psal.* 106. 38. showeth the heinousness of this sin, that defileth not only him that doth it, but the whole land, if it be not avenged. Hereupon the Hebrews say, *Thou hast not anything concerning which the Law giveth such a charge, as for shedding of blood; as it is said (in Numb. 35. 33.) And ye shall not pollute the land,* &c. Maimonides Treat. of Murder, *chap. 1. sect. 4. the blood of him that shed it]* if it were willful murder; or by the death of the high Priest, if it were unwilling man-slaughter. Hereupon it is said, *A man that doth violence to the blood of any person, shall fly to the pit, let no man stay him, Prov.* 28. 17.

Vers. 34. *I do dwell]* the land of Israel was *the LORD'S land, Hos.* 9. 3. and by his dwelling there among his people, was sanctified, and called *the holy land, Zach.* 2. 12. and though he dwelt most specially in his Sanctuary there, which afterward was in Jerusalem, *Psal.* 74. 2. and 1 35. 21. yet the whole land was sanctified by his habitation therein, which was a reason why the people might not pollute it, either with blood, or with any other wickedness; for *holiness* becometh his house forever, *Psal.* 93. 5. And for this cause the unclean were to be put out of the campe of Israel, in the midst whereof God did dwell, *Numb.* 5. 3.

CHAP. XXXVI.

1 The inconvenience of the inheritance of daughters is remedied by marrying in their own tribes, lest the inheritance should be removed from the tribe. 10 The daughters of Zelophehad obey the Lord's commandment, and marry their uncles sons.

AND the heads of the fathers of the family of the sons of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses and before the Princes, the heads of the fathers of the sons of Israel. And they said, Jehovah commanded [unspec] my lord to give the land for an inheritance, by lot, to the sons of Israel: and my lord was commanded by Jehovah to give the inheritance of Zelophehad our brother unto his daughters. And *if* they become wives to any of the sons of the tribes of the sons of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and

shall be put to the inheritance of the tribe, unto whom they shall be; so it shall be taken away from the lot of our inheritance. And when the Jubiliee of the sons of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe, unto whom they shall be: so their inheritance shall be taken away from the inheritance of the tribe of our fathers.

And Moses commanded the sons of Israel according to the mouth of Jehovah, saying; The tribe of the sons of Joseph speak right. This *is* the thing which Jehovah doth command concerning the daughters of Zelophehad, saying; Let them become wives to *whom it is* good in their eyes, only to the family of the tribe of their father shall they become wives. And the inheritance of the sons of Israel shall not remove from tribe to tribe; for *every* man of the sons of Israel shall cleave to the inheritance of the tribe of his fathers. And every daughter that possesseth an inheritance of the tribes of the sons of Israel, shall be wife unto one of the family of the tribe of her father, that the sons of Israel may possess, *every* man the inheritance of his fathers. And the inheritance shall not remove from *one* tribe to another tribe, but *every* man *of* the tribes of the sons of Israel shall cleave to his inheritance.

Even as Jehovah commanded Moses, so did the daughters of Zelophehad. For Machlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were wives unto their uncles sons. *(To men)* of the families of the sons of Manasseh, the son of Joseph, they became wives; and their inheritance was unto the tribe of the family of their father.

These *are* the commandments and the judgments which Jehovah commanded, by the hand of Moses, unto the sons of Israel, in the plains of Moab, by Jordan, *near* Jericho.

Annotations.

THE heads] in Greek, *the Princes,* that is, *the chief fathers.* God having designed the limits of the holy land which Israel should inherit, in *Numb.* 34. and appointed his own portion out of the same, to be given unto the Priests and Levites, *Numb.* 35. doth now conclude his laws with an ordinance for the settled continuing of the inheritances unto the tribes, as they should at first be allotted unto them. The occasion of this ordinance is a complaint made by some of the Manassites, concerning Zelophehads daughters, if they should be married to men of other tribes. *Gilead]* in Greek, *Galaad,* of whom see *Numb.* 27. 1.

Vers. 2. *my lord]* meaning Moses, for to him was the commandment given, *Numb.* 26. 52, 53. &c. and 27. 6, 7. And by this title they give honor unto Moses, and show their obedience; as the Scripture noteth by the like title given unto others, 1 *Pet. 3. 6. Matth. 22. 44, 45. Zelophehad]* in Greek, *Salpaad:* See *Numb.* 27. 1, &c.

Vers. 3. *of the tribes]* of any of the other tribes, beside their own. *be taken away]* or, *be diminished;* contrary to *adding* or *putting to,* after mentioned: so the inheritances of this, and of other tribes by like accidents might in time be changed, disturbed, and come to confusion, contrary to the order before set of God.

Vers. 4. *the Jubiliee shall be]* which was every fiftieth year, in which the inheritances that were alienated to others, were by the law given in *Lev.* 25. to return unto the first owners; which ordinance also should by such marriages be disanulled.

Vers. 5. *the mouth]* that is, *the word of the Lord,* as the Chaldee translateth; in Greek, *by the commandment of the Lord.* So the answer which Moses gave, was not of himself, but by advice from God: See *Numb.* 27. 5.

Vers. 6. *good in their eyes]* that is, *pleaseth them:* Daughters are not to be forced to marry with such as they like not: See *Gen. 24. 57, 58. to the family]* to some of the family, or, *in the family:* See *verse.* 12.

Vers. 7. *shall cleave to the inheritance]* keeping himself thereto, and (for the better performance hereof) marrying within his tribe. For this word *cleave,* is often used in case of marriage, *Gen. 2. 24. Dan.* 2. 43. Thus God provideth that the order which he should set for the inheritāces in his land, to be divided by lot, might continue throughout all generations; by which means strife also might be cut off, and peace preserved among his people.

Vers. 8. *that possesseth an inheritance]* or, *that is heir of a possession;* by reason that her father had no son to inherit, as in this case of Zelophehad. So here is no restraint of other women, save such as had inheritance. The Priests also and Levites, (which might have no inheritance with Israel, *Deut.* 18. 1.) had liberty to marry with the women of any tribe; as Iehojada the Priest had to wife the Kings daughter of Judah, 2 *Chron.* 22. 11. another *took a wife of the daughters of Barzillai the Gileadite, Ezra* 2. 61. and the like. By reason of such marriages there might be kindred between Elizabeth the mother of John the Baptist, who *was of the daughters of Aaron,* and Mary the Virgin, the mother of our Lord Christ, who was of the linage of David, of the tribe of Judah, *Luke* 1. 5. 36. and 3. 23,—31.

Vers. 11. *For Machalh]* Hebr. *And Machlah,* &c. Of these daughters see *Numb. 27. 1. their uncles sons]* the sons of their fathers brethren. Compare *Levite.* 18. 12, 13, 14.

Vers. 12. *was unto the tribe]* that is, *remained unto* (or *in) the tribe.* So *Daniel was* (that is, *continued) even unto the first year of King Cyrus, Dan.* 1. 21. and, *they were* (that is, *continued) there, Ruth* 1. 2. and sundry the like. By this example and observation of the Law for inheritances in the holy land, the people of God are taught to hold fast their inheritance in his promises, and right in Christ, which they enjoy by faith; that as the Father hath made them meet *to be partakers of the inheritance of the Saints in light, Coloss.* 1. 12. so they may keep the faith and grace which they have obtained, unto the end, 1 *King. 21. 3. Ezek. 46. 18. Jude verse. 3. Hebr.* 6. 12.

ESAY 65. 9.

I Will bring forth out of Jakob a seed, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there.

EZEK. 20. 35, 36, 37.

I will bring you into the wilderness of people's, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with

you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant, &c.

HEBR. 9. 15.

Christ, he is the Mediator of the New Covenant, that by means of death, for the redemption of the transgressions *that were* under the first Covenant, they *which are* called, might receive the promise of the eternal inheritance.

ANNOTATIONS UPON THE FIFTH BOOKE OF MOSES CALLED DEVTERONOMIE: WHEREIN, BY CONFERENCE OF THE Holy Scriptures, by comparing the Greek and Chaldee Versions, and Testimonies of Hebrew Writers, the Histories, Laws, and Ordinances, which MOSES (a little before his death) repeated and enlarged unto ISRAEL in this Book, are explained.

BY *HENRY AINSWORTH.*

IOSVA 1. 8.

This book of the Law shall not depart out of thy mouth; but thou shalt meditate therein, day and night, that thou mayest observe to do, according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.

LUKE 16. 31.

If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.

[illustration] [printer's or publisher's device]

LONDON, Printed by *John Haviland* for *John Bellamie,* and are to be sold at his shop near the ROYALL EXCHANGE. 1626.

The sum of the Book of *DEVTERONOMIE.*

IN this fifth Book, Moses, to prepare the Israelites unto their inheritance in the Holy Land, rehearseth the chief things that had befallen them in their forty years travel thorough the wilderness; exhorteth them to the love of God, and observation of his Law; repeateth the ten Commandments, and explaineth them particularly, with the Ordinances to them belonging, adding some moe which he had not before mentioned; confirmeth the whole Law, with promises to those that keep it, and threatenings to the disobedient; reneweth the Covenant between God and his people; prophesieth of things that should come to pass in ages following; blesseth the Tribes of Israel with several blessings; and having viewed the Land of promise from an high mountain, he dieth, and is buried of God; Joshua being his successor in the Government of the people.

More particularly.

- MOses rehearseth God's calling of Israel from Horeb towards Canaan. The Officers set to govern them. The Spies sent to view the land, and the people's rebellion following thereupon. *Chap.* 1
- How they passed by Edom, Moab, and Ammon; but fought with the Amorites, and conquered King Sihon. 2
- How Ogwas conquered, and their Countries allotted to some tribes of Israel. 3
- An exhortation to obey God's law, and to shun idlatrie. 4
- Of the ten Commandments given at Horeb; and how the people were affected at the giving of the Law. 5
- An exposition of the first Commandment, how God should be known, loved, and obeyed. 6
- To root out the Canaanites, and their Idolatry. 7
- To beware lest forgetfulness of former mercies, or plenty of good things in Canaan, turn them from God. 8
- Moses would humble Israel under the Lord their God, by remembrance of their former many rebellions, and God's mercies renewed and continued, notwithstanding. 9 *and* 10
- He exhorteth them to love and obey the Lord, by many weighty reasons. 11
- An explanation of the second Commandment, of abolishing false worship, and serving God according to his law. 12
- The third Commandment expounded against abuse of God's name, by false prophets, inticers, and revolters to Idolatry. 13
- The holy Communion of God's people, taught by shadows, of clean meats, tithes, &c. 14
- The fourth Commandment explained, by the rites of the Sabbath year, and the solemn feasts, &c. 15 *and* 16
- The fifth Commandment, of obedience to governors civil and ecclesiastical, appointed of God: but not to hearken to any heathenish ministers, or false Prophets. 17 *and* 18
- The sixth Commandment, touching man-slaughter, wars, murder by one unknown, &c. 19, 20, 21
- The seventh Commandment, touching adultery, rape, fornication, incest. 22

- The eighth Commandment, touching usury, payment of vows, liberty in another's field, pledges, man-stealers, wages, alms, justice, weights and measures, &c. 23, 24, 25
- The solemn profession of homage unto God in Canaan, at the bringing of first-fruits, tithes, &c. 26
- Of writing the Law upon stones, the blessings and curses openly pronounced, and confirmed by the people. 27
- Moses promiseth many blessings to them that keep the Law, and threateneth many curses to the disobedient. 28
- The renewing of the Covenant between God and Israel. 29
- A promise of mercy to repentant sinners, believing in Christ. 30
- The people are encouraged to enter into Canaan, with Joshua their Captain. Their falling from God is foretold. 31
- Moses song, wherein he prophesieth of the state of Israel until the latter days. 32
- Before his death Moses blesseth the Tribes of Israel. 33
- Moses vieweth the land, and dieth; is buried of God, mourned for of the people, and praised above all Prophets. 34

THE FIFTH BOOKE OF *MOSES,* CALLED *DEVTERONOMIE.*

CHAPTER I.

1 Moses speech in the end of the fortieth year, briefly rehearsing the Story. 6 Of God's promise and offer to give Israel the Land of Canaan. 9 Of Officers given them. 19 Of Spies sent to search the Land. 34 Of God's anger for Israel's incredulity, 41 and disobedience.

THese be the words which Moses spake unto all Israel on *this* side Jordan, in the wilderness, in the plain, over against the red *Sea,* between Pharan and Tophel, and Laban, and Hazeroth, and Dizahab. Eleven days *journey* from Horeb, *by* the way of mount Seir unto Kadesh-Barnea. And it was in the fortieth year, in the eleventh month, in the first *day* of the month, Moses spake unto the sons of Israel, according unto all that Jehovah had commanded him, unto them. After he had smitten Sihon King of the Amorites, which dwelt in Heshbon, and Og king of Bashan, which dwelt in Ashtaroth, in Edrei. On *this* side Jordan, in the Land of Moab, began Moses to declare this Law, saying; Jehovah our God spake unto us in Horeb saying, Ye have dwelt *long* enough in this mountain. Turn you and take your journey, and go to the mount of the Amorite, and unto all his neighbors, in the plain, in the mountain, and in the vale, and in the south, and by the Sea side: *to* the land of the Canaanite, and Lebanon, unto the great River, the river Euphrates. Behold, I have given the land before you, go in and possess the land which Jehovah sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them, and to their seed after them.

And I spake unto you at that time, saying, I am not able myself alone to bear you. Jehovah your God hath multiplied you: and behold you *are this* day, as the Stars of the heavens for multitude. Jehovah, God of your fathers, add unto you a thousand times *so many* as you are, and bless you as he hath spoken unto you. How shall I bear myself alone, your cumbrance, and your burden, and your strife? Give ye for you wise men, and understanding, and known among your tribes, and I will appoint them for *to be* your heads. And ye answered me and said, The word which thou hast spoken is good to do. And I took the heads of your tribes, wise men and known, and gave them *to be* heads over you; rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers among your tribes. And I commanded your Judges at that time, saying, Hear between your brethren, and judge justice between a man and his brother, and his stranger. Ye shall not respect persons in judgment; you shall hear alike, the small and the great; you shall not be afraid of the face of man, for the judgment, that *is* God's: and the cause which shall be too hard for you, bring *it* unto me, and I will hear it.

And I commanded you at that time, all the things which ye should do.

And we journeyed from Horeb, and went thorough all that great and fearful wilderness which you have seen, by the way of the mountain of the Amorites, as Jehovah our God commanded us; and we came unto Kadesh Barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which Jehovah our God giveth unto us. Behold, Jehovah thy God hath given the land before thee, go up, possess *it,* as Jehovah the God of thy Fathers hath spoken unto thee; fear not, neither be discouraged.

And ye came near unto me, all of you, and said, We will send men before us, and they shall search out for us the land, and shall bring us word again, by what way we shall go up, and into what Cities we shall come.

And the word was good in mine eyes, and I took of you twelve men, one man of a tribe.

And they turned & went up into the mountain, and came unto the valley of Eshcol: and they searched it out. And they took in their hand of the fruit of the land, and brought *it* down unto us, and brought us word again and said, *It is* a good land which Jehovah our God giveth us. But ye would not go up, but rebelled against the mouth of Jehovah your God. And murmured in your Tents, and said, In the hatred of Jehovah *towards* us, he hath brought us forth out of the land of Egypt, to give us into the hand of the Amorite to destroy us. Whither go we up? Our brethren have caused our heart to melt, saying, The people *is* greater and taller than we; the Cities are great and walled up to heaven: and moreover we have seen the sons of the Anakims there.

And I said unto you, Bee not terrified, neither be afraid of them. Jehovah your God, that goeth before you, he will fight for you, according to all that he did for you in Egypt, before your eyes; And in the wilderness, which thou hast seen, how that Jehovah thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came unto this place. Yet in this thing you *did* not believe in Jehovah your God.

Who went before you in the way, to search you out a place to pitch your *tents* in: in fire *by* night, to show you by what way ye should go; and in a cloud by day. And Jehovah heard the voice of your words, and was wroth, and sware, saying, If there shall a man see, of these men, of this evil generation, the good land which I sware to give unto your fathers. Except Caleb, the son of Iephunneh, he shall see it, and to him will I give the land that he hath trodden upon, and to his sons, because he hath fully followed Jehovah. Also Jehovah was angry with me for your sakes, saying, Thou also shalt not go in thither. Joshua the son of Nun, which standeth before thee, he shall go in thither; strengthen thou him, for he shall cause Israel to inherit it. And your little ones, which you said should be for a prey, and your sons which know not *this* day good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

But as for you, turn ye, and take your journey into the wilderness, *by* the way of the red sea. And ye answered and said unto me, we have sinned against Jehovah: we will go up and fight, according to all that Jehovah our God hath commanded us: and ye girded on *every* man his weapons of war, and pressed forward to go up into the mountain. And Jehovah said unto me, Say unto them, Go not up, neither fight, for I *am* not among you, that ye be not smitten before your enemies. And I spake unto you, and you heard not, but rebelled against the mouth of Jehovah, and you were presumptuous, and went up into the mountain. And the Amorite that dwelleth in that mountain, came out against you; and they pursued you as Bees do, and destroyed you in Seir, even unto Hormah. And ye returned and wept before Jehovah: but Jehovah heard not your voice, neither gave ear unto you. And ye abode in Kadesh many days, according to the days that ye abode *there.*

Annotations.

DEuteronomie:] A Greek word, by interpretation, *The repetition,* (or *second declaration) of the Law.* This name is borrowed from *Deut.* 17. 18. where *Mishneh hatorah,* the *Copy of the Law,* is in Greek translated *Deuteronomion,* which title is given to the whole book, as that which containeth a repetition and explanation of the Laws before given, as *v.* 5. The Ebrews call this book by the first words thereof, *ELLEH HADBARIM, THESE* be *THE WORDS.* And here beginneth the 44 Section, or Lecture of the Law: see the notes on *Gen.* 6. 9.

Vers. 1. *On* this *side]* or, *on the* out *side;* that is, *beyond Jordan,* as the Greek translateth. The word signifieth both sides, and by circumstance of place is to be understood. To those out of the land of Canaan, it was *on* this *side:* to the Israelites in Canaan, it was *beyond,* or *the outside of Jordan,* where Moses spake these things: For Moses might not enter into the land. Here *Targum Yerushalmi* (whom *Onkelos* the Chaldee Paraphrast also followeth) explaineth it thus: *These* be *the words which Moses spake unto all Israel; he rebuked them, for that they had sinned on this side Jordan, &c.* Hereupon the Rabbins call this book, *Sepher Thocbechoth,* that is, *the book of Rebukes. Jordan]* Hebr. *Iarden:* a River springing out of mount Lebanon, in the north end of Canaan, running along the Country. Of it, and the mystery thereof, see *Num. 34. 12. Joshua 3. the plain]* to wit, *of Moabs land,* as *verse.* 5. see *Num.* 22. 1. There Moses spake these things and died, *Deut.* 34. 5. The Chaldee saith, Moses rebuked them, *because they had provoked God in the plain. the red* sea] so both Greek and Chaldee do translate it, adding the word *sea:* others keep

the Hebrew name *Suph,* which signifieth *flags,* such as grow by the sea and rivers sides, *Exod.* 2. 3. and so expound it, not of the *Sea Suph* (called the *Red Sea)* but of a flaggie place by the sides of Jordan inwards the wilderness of Arabia. So in *Num. 21. 14. Pharan]* or *Paran,* a wilderness south-ward from the place where Moses now was, thorough which Israel had passed, *Num.* 13. 1. in it was a mountain so named, *Deut.* 33. 2. The Chaldee here addeth, *in Pharan, where they mur* 〈...〉 *against the Manna. Tophel]* this is thought to be atowne, called afterwards *Pella,* which was northward from where Moses now spake. *Laban* in Greek, *Lobon;* of others, *Lybias;* a City lying from them northwest. *Hazeroth]* by interpretation, *Court-yards,* and so the Greek expounds it: a place lying eastward. Of *Hazeroth* we read also in *Numb.* 11. 35. and 13. 1. Unto it the Chaldee here referreth it, saying, *In Hazereth* where they provoked God for flesh. Diza 〈...〉 a region, wherein was the City *Mezahab,* as some suppose. *Zahab* signifies *gold;* and so the Greek here translateth, *by the Gold-mines.* The Chaldee refers it to *the golden Calf which they made.* All these are limits of the place where Moses gave this Deuteronomy, which was without the holy Land, and river Jordan (wherein 〈...〉 tisme was administered, *Matth.* 3.) environed with places, which in name and situation, signified 〈◊〉 *;* and teach us the use of this Law, which is in afflict the soul by showing it sin, and to pre 〈...〉 for Christ, who by faith bringeth us to 〈◊◊〉 in the heavenly Canaan, *Hebr.* 4. 1, 2, 3. *&c.*

Verse. 2. *Eleven days* journey] so the Chaldee expounds it, adding also the word *journey.* Some of the Hebrews think, that in *eleven days,* all things in this Book of Deuteronomy were by Moses rehearsed. Neither could it be any long time seeing Moses began *the first day of the eleventh* 〈◊〉 ▪ *ver.* 3. and having ended all things in this book, died and was mourned for thirty *days, Deut.* 34. 8. Then Joshua sendeth spies to view the land, *Ios.* 2. leadeth the people thorough Jordan, *Ios.* 3. circumciseth them, and after keepeth the *Passover the foureteenth day* of the first month, *Ios. 5. Horeb]* called also *Sinai,* the mount where the law was given; see *Exod. 3. 1. mount Seir]* the mountainy country of Seir, wherein the Edomites dwelt, *Gen. 36. 8, 9. Kadesh barnea]* the southern border of the land of Canaan, *Num.* 34. 4. Though the way was so short, yet Israel for their sins wandered forty years in the wilderness, as God had threatened, *Num.* 14. 33, 34. in which time all the fathers died.

Verse 3. *Fortieth year]* of Israel's coming out of Egypt. In the first month of this year, *Marie,* Moses sister, *died, Num. 20. 1. in the first day of the fifth month* thereof, *Aaron* his brother *died, Num.* 33. 38. and now at the end of the year, Moses himself dieth, when he had repeated the Law, and renewed the Covenant between God and his people Israel.

Vers. 4. *Sihon]* the story hereof see in *Num.* 21. and after in *Deut.* 2. 26. &c. The slaughter of *Sihon* and *Og,* was an encouragement to Israel, for their after wars; and an argument to move them unto thankful obedience to the Law now repeated. *in Astaroth, in Edrei]* he dwelt in Astaroth, and was smitten in Edrei, where the battle was fought, *Num.* 21. 33. or as the Greek translateth it, he dwelt in *Astaroth and in Edrei;* for they were both Cities in *Ogs* land, *Ios.* 13. 31. and Og is said to have *reigned in Astaroth, and Edrei, Ios.* 13. 12. In *Gen.* 14. 5. it is called *Asteroth Karnaim.*

Verse 5. *began]* or, *willingly took upon him:* for the word implieth willingness and contentedness: see *Gen.* 18. 27. So all Ministers should feed their flocks *willingly,* and *of a ready mind, 1 Pet.* 5. 2. And Moses *began to declare,* that is, he declared as Jesus *began to say* unto his Disciples, *Luk.* 12. 1. that is, *he said* unto them, *Mat.* 16. 6. and his disciples *began to pluck* the ears of corn, *Mat.* 12. 1. that is, *they plucked, Luk. 6. 1. to declare]* or, *to make plain, clearly manifest,* to the understanding of the people, as in *Habak.* 2. 2. a thing is said to be *made plain* in writing, *that he may run that readeth it.*

Verse 6. *dwelt]* or *sitten* (that is, *continued) much.* They came to that mount, *in the third month* after their departure out of Egypt, *Exod.* 19. 1, 2. and removed frō the mount, *the 20 of the second month in the second yere, Num.* 10. 11, 12. so they remained there almost a whole year, where they received the Law, or Old Testament, and had made a Tabernacle for God to dwell among them: from thence God calleth them by word and sign, the cloud removing, *Num.* 10. 11. 13. 33. to journey towards Canaan, the land promised to Abraham, the figure of their heavenly inheritance by faith in Christ. The law is not for men to continue under, but for a time, till they be fitted and brought unto Christ: see *Gal.* 3. 16, 17, 18. and 4. 1.—5. *Heb.* 3. 18, 19. and 4. 6.—11.

Verse 7. *Amorite]* put for *Amorites,* as the Greek translateth, whose *neighbors* were the Canaanites, Pherezites, and other Nations promised to be their possession, *Exod. 23. 23, 28, 31. side]* or, *sea Port,* which was their western border, *Num. 34. 6. Lebanon]* which was a mount on the north part of the Land. *Euphrates]* in Hebrew, *Phrath;* which was their eastern bound, in the utmost extent without Jordan. And so far Solomon reigned, 1 *King.* 4. 21. Of this *Euphrates,* see the notes on *Gen.* 2. 14.

Vers. 8. *I have given]* or, *I give:* which implieth both Israel's right unto that land, *Levite. 25. 23. Judge.* 11. 23, 24. and their assured victory over the inhabitants, *Exod.* 23. 27—31. Both these proceeding from the gracious gift of God: as *eternal life* (shadowed by this land) is also *the gift of God through Jesus Christ our Lord, Rom. 6. 23. Seed]* that is, *children,* or *posterity:* see the notes on *Gen.* 13. 15.

Vers. 9. *I said]* Moses was occasioned unto this motion, not only by the conscience of his own inability (here mentioned,) but by the counsel of Jethro, and commandment of the Lord, *Exod.* 18. 14, 18, 19, 21, 23. Thus the people were furnished with all helps, for their orderly and peaceable travels.

Vers. 10. *As the Stars]* so the promise was fulfilled which Abraham believed, *Gen.* 15. 5, 6. They were six hundred thousand men, besides women and children, *Exod. 12. 37. Numb.* 1. see also *Deut.* 10. 22.

Vers. 11. *Add]* that is, *increase:* Moses envied not their multitude, but wished them still more; as David also did, *Psal.* 115. 14. And the increase of the Church is a special blessing, fulfilled in Christ, as *Isaiah* 49. 20, 21. and 54. 1, 2, 3.

Vers. 12. *Your cumbrance]* or, *wearisome molestation; trouble,* as *Isaiah* 1. 14. this showeth the Magistrates office to be weighty and laborious. And by *your cumbrance,* understand, the

cumbrance that cometh unto me by you. For when a people is increased, the care and trouble of their Governors is increased also, 1 *King. 3, 8, 9. 2 Cor.* 11. 28.

Vers. 13. *Give ye]* of your own looking out, and choice. So Ministers were looked out, and presented by the people, *Act.* 1. 15, 23. and 6. 3, 5, 6. In *Ex.* 18. 25. it is said, *Moses chose men of ability, &c.* Here the people *gave* them: and after in *v.* 15. Again, Moses *gave,* that is, made them heads: for when things are done by many, under the government of one principal, they are said to be done by them, or by him. See the Annotations on *Num. 21. 21. understanding]* or *prudent:* the Greek translateth, *skillful,* or *endued with knowledge;* which word the Apostle useth, *I am. 3. 13. known]* or *expert,* as the word signifieth in *Isaiah* 53. 3. This latter the Greek favoreth here, and in *v.* 15. Compare *Exod.* 18. 21. where the qualities of Rulers are set down. *Hends]* that is, *Captains, Governors,* or *Leaders,* as the Greek here translateth; and in *v.* 15. and *c. 5. v.* 23. and often otherwhere.

Vers. 15. *and gave them]* that is, *set them, made them,* or *constituted them,* as the Greek and Chaldee versions explain it. So, he hath given thee over them for king, 2 *Chron.* 9. 8. is expounded, *he hath set* (or *constituted) thee King, 1 King. 10. 9. Officers]* in Hebrew, *Shotrim:* they were such as executed the Magistrates laws, as the Hebrews think: see the notes on *Deut. 16. 18. among]* or, *to your Tribes.* The Greek translateth it, *to your Judges:* which seemeth to be a mistaking, *Shophte* for *Shibte:* although even in the Hebrew text we may see one of these put for another, as *Judges* in 1 *Chron.* 17. 6. which in 2 *Sam.* 7. 7. is *Tribes.*

Verse 16. *Hear between your brethren]* to wit, the causes and controversies between them. Hebr. *To hear,* which phrase is often used in commandments, as is noted on *Exod.* 13. 3. and it may be a defective speech; for *hearing,* hear ye; that is, hear diligently. *judge justice]* that is, just and righteous judgment: which is opposed unto judging *according to the appearance, John. 7. 24. his stranger]* that is, the stranger that is with him, or contendeth with him: as, he that *eateth my bread, Psal.* 41. 10. that is, which *eateth bread with me, John.* 13. 18.

Verse 17. *respect persons]* or, *acknowledge faces,* either by *honoring the person of the mighty,* or by *countenancing a poor man in his cause, Levite. 19. 15. Exod.* 23. 3. Solomon noteth this as one of the things belonging *to the wise,* that it is *not good to acknowledge faces* (or respect persons) *in judgment, Prov. 24. 23. alike the small, &c.]* that is, *the small as well as the great,* and *the great as well as the small.* Hebr. *like small, like great.* It implieth both persons, and causes. *of man]* or, *of any man. that* is *God's]* or, *of God,* and belonging *to* him: appointed by his Law. So in 2 *Chron. 19. 6. Ye judge not for man, but for the LORD.* And a like phrase is in another case, *The battle is not yours, but God's, 2 Chron. 20. 15. the cause]* or, *the word,* the *matter.* See *Exod.* 18. 22.

Verse 18. *all the things]* Hebr. *all the words.* Thus Moses faithfully taught the Judges and people all their duties, and they had a perfect law. So Christ, *(who was faithful to him that appointed him,* as Moses was, *Heb.* 3. 2.) made known to his Disciples, *all things* that he had heard of his father, *John.* 15. 15. which they should teach also his people to observe, *Mat.* 28. 20.

Verse 19. *journeyed]* or *departed.* Here Moses showeth the obedience which they began to show unto God, in leaving *the mount of God,* the place which might seem sanctified, and where men might have said, *Lord, it is good for us to be here:* as *Mat. 17. 4. great]* for it bordered

upon many countries, Madian, Edom, Moab, &c. and *fearful,* for the many troubles and terrors in it. *Num.* 11. 1. &c. it was *a land of deserts and of pits, a land of drought and of the shadow of death, a land that no man passed thorough, and where no man dwelt, Ier. 2. 6. wherein were fiery serpents and scorpions, Deut.* 8. 15. It was *the wilderness of Pharan, Num.* 10. 12. and 13. 1. where Ishmael dwelt, when his mother Agar and he had lost themselves in wandering, after that they were cast out of Abraham's house, *Gen.* 21. 21. It figured the estate and dominion of the law, thorough which God's people pass with many wants, sins, terrors, and stings of conscience, &c. Compare *Psal.* 63. 2. and 32. 4. and 107. 4, 5. and the healing of all these spiritual defects by the Gospel, *Esa. 40. 3, 4. Mark. 16. 18. of the mount]* that is, *which leadeth to the mount of the Amorites;* a people *high as Cedars, strong as Okes, Amos 2. 9, 10. Kadesh Barnea]* called sometime *Kadesh* only; it was *in the wilderness of Pharan, Num.* 13. 26.

Verse. 21. *discouraged]* or, *cast down, broken:* which word, when it is applied to the mind, signifieth *discouragement through fear.* Here Moses shown them the right that they had in the promises of God; the ability which they had in him to obtain them; and his commandment to take their inheritance set before them.

Verse 23. *was good]* that is, *pleased,* or *liked me well:* because it was approved, or at least permitted of the Lord, *Num.* 13. 2, 3. For prudent policy (so it be not mixed with unbelief) doth well beseem us, in the execution of God's commandments. So Joshua sendeth spies and useth other stratagems, *Ios.* 2. &c. *one man of a tribe]* or, *for a tribe,* of every tribe one: See *Num.* 13. 2, 4. &c. where their names are set down, and the charge given them.

Verse 24. *Eshcol]* that is, *the Cluster of grapes,* whereof the place had the name, *Num.* 13. 25.

Verse 25. *the fruit]* as *grapes, pomegranates, figs, Num. 13. 23. a good land]* flowing with *milk* 〈...〉 *ney, Num.* 13. 27.

Verse 26. *rebelled]* in Greek, *disobeyed:* properly it signifieth *turned,* or *changed,* as in *Ezek.* 5. 6. which figuratively is used for rebellion or disobedience, whereby God's word is as it were changed and disanulled. *the mouth]* that is, *the word,* as the Greek translateth. So *Exod. 17. 1. Gen.* 24. 〈in non-Latin alphabet〉 and after here in *verse.* 43. Of their rebellion, see *Num.* 14. 2, 3, &c.

Verse 27. *In the hatred]* or, *for the hatred of Ie* 〈...〉 (wherewith he hateth) *us:* that is, *for that the Lord hateth us;* as in the Greek version. See 〈...〉 phrase in *Gen.* 19. 16. and 29. 20. *Hos.* 3. 〈...〉 evil saying Moses would not have to come 〈◊〉 of the mouth of their enemies, *Deut.* 9. 28. and it showeth the height of their sin, which imp••ed that to *hatred,* wherein God manifested his 〈◊〉 *Deut.* 4. 37. and 7. 8.

Vers. 28. *to melt]* that is, *discouraged,* or (as the Chaldee translateth it) *broken.* The Greek saith, *Have turned away our heart.* David amplifieth this 〈...〉 *litude,* in *Psal. 22. 15. My heart is as wax, it* 〈...〉 *ten &c.* So *Ios.* 2. 11. and 7. 5. and 14. 8. *Es••* 19. 1. These *brethren* were ten of the twelve Spies sent to view the Land, *Num.* 13. 28. &c. 〈...〉 *kims]* in Greek and Chaldee, *Giants:* see *N••.* 13. 28. 33. where it is singular *Anak.*

Vers. 30. *He]* the Chaldee paraphraseth, *his* ⟨ʼ⟩ *will fight for you.*

Verse 31. *bare thee]* this word meaneth not bearing of the body only, but bearing of their infirmities, and suffering the evils and troubles in the education of them, as a father doth in his children: which the Greek explaineth by *etrophophsrese,* a word that Paul useth in *Act.* 13. 18. where the Syriac expoundeth it *nourished:* or, as some copies have it, *etropophorese, he suffered their manners.*

Verse 32. *yet in this thing]* or, *for this word:* notwithstanding this exhortation and encouragement, you believed not. *in Jehovah]* Chaldee. *in the word of the LORD.* This unbelief Paul noteth to be the cause why they entered not into the Lord's rest, *Heb.* 3. 1, 2. 18. 19.

Verse 33. *Who went]* namely, by his *Ark, Fire,* and *Cloud,* the signs of his presence, *Numb.* 10. 33. 34. or, *who goeth,* to wit, still before you.

Verse. 35. *If there shall]* that is, *surely there shall not:* as Paul openeth the phrase, *Heb.* 3. 11. 18. Though Moses entreated for the people, *Num.* 14. 13.—19. and the Lord pardoned them, that they were not then destroyed, *Num.* 14. 20. yet he sware (and so it was irrevocable, and without repentance, *Psal.* 110. 4.) that they should not come into the promised land: See the notes on *Num. 14. see]* that is, come into and enjoy: as to *see good,* is to enjoy the same, *Psal.* 106. 5.

Verse 36. *Caleb]* one of the twelve Spies who was faithful: see *Num.* 13. 6. 30. and 14. 6. &c. *fully followed]* Hebr. *fulfilled after Jehovah;* which the Greek translateth, *followed the things* pertaining *to the Lord.* This he did, being guided by *another spirit, Num.* 14. 24.

Verse 37. *with me]* with *Aaron* also; for they both were in one transgression and punishment, *Num. 20. 10, 12, 24. for your sakes]* for the people *provoked his spirit,* whereupon he *uttered* his sin *with his lips, Psal.* 106. 32, 33. his sin proceeded also from *unbelief:* see *Num.* 20. 12. Thus God shown severity towards all, after many provocations: and by it the people were taught, that not Moses Law, but Jesus Gospel should bring them into their heavenly rest.

Vers. 38. *Joshua]* or, *Iehoshuah;* in Greek, *Jesus:* he was another of the Spies; see *Num.* 13. 8. 16. and 14. 6. 38. *standeth]* that is, *ministereth,* or, *is thy servant,* as the phrase meaneth, *Gen.* 18. 8. and so he is named *Moses minister, Ios. 1. 1. strengthen]* by word and sign, which was imposition of hands, whereby Moses put off his *honor* upon Jesus, and he was filled with the Spirit, *Num. 27. 18. 20. 23. Deut.* 34. 9.

Verse 39. *for a prey]* to be spoiled and devoured of the enemy: of this their speech see *Num. 14. 3. they shall go in]* after forty years wandering in the wilderness, and bearing their fathers whoredoms: see *Num.* 14. 31. 33. So God showeth grace to weaklings and babes in Christ, 1 *Cor. 1. 28. Mat.* 11. 25.

Verse 40. *way of]* that is, which leadeth towards the red sea, where Israel had been baptized, *Exod.* 14. and whither they were now led again, to learn repentance and a new life. See *Num.* 14. 25.

Vers. 41. *sinned]* The people *mourned greatly,* when they heard that evil tidings from the Lord; confessed their sin, and offered amendment, *Num.* 14. 39, 40. but their repentance was not according to God; (for presently they rushed into another extremity;) neither could they reverse the decree passed against them. *his weapons of war]* or, *the weapons of his war,* which is an Hebrew phrase very common, translated in Greek, *his weapons of War:* so in *Dan. 9. 24. city of thy holiness,* that is, *thy holy city;* and *the house of my prayer, Isaiah* 56. 7. that is, *my house of prayer;* and many the like. *pressed forward] assayed of your own accord,* or *thronged;* as the Greek translateth, *gathered together;* the Chaldee, *ye began.* The Hebrew word is used here only: in *Num.* 14. 44. there is said, *they loftily presumed,* or lifted up themselves; answerable to their presumption here following.

Vers. 42. *I* am *not]* the Chaldee expoundeth it, *my majesty* (or *presence) dwelleth not among you:* see *Num.* 14. 42. *smitten]* in Greek, *broken,* or *crushed.* The Lord threatened their fall by the sword of the *Amalekites and Canaanites, Num.* 14. 43.

Verse 43. *were presumptuous]* or, *were proud, arrogant:* compare *Num.* 14. 44. The people having by their evil heart and unfaithful, departed from the living God, would return to him by the works of their own hands; wch was a presumptuous sin, and shown their repentance not to be sincere, but that the flesh repined and struggled against the chastisements of God, not willing to bear the punishment of their iniquity. See the notes on *Num.* 14.

Verse 44. *Amorite]* with the *Amalekites:* See *Numb. 14. 45. Bees do]* or, *Bees use to do:* which when they are angered, get them together, and fly on the faces of their provokers: see *Psal.* 118. 12. Our sins are enemies, like Bees, many compact in the hive of the heart: being troubled and provoked, they become more eager and fierce, sting and pursue us. They cannot be subdued but by faith in Christ, (as they that were stung of Serpents were healed by him, *Num.* 21.) for, by the works of the Law, no sin can be expelled, *Rom.* 7. 7, 8. &c. *Hormah]* the Greek saith, *from Seir unto Herma:* see *Num.* 14. 45.

Verse 45. *returned]* the Greek saith, *ye sate down and wept. heard not]* Chaldee, *accepted not your prayer.* This figured, how *Israel following the Law of justice, could not attain unto it, because* they sought it *not by faith, but as it were by the works of the Law, Rom.* 9. 31, 32.

Verse 46. *Kadesh]* a large wilderness, where Israel abode long, as appeareth by *Num.* 13. 27. and 20. 1. 14, 21. *Judge. 11. 17. Deut.* 2. 14.

CHAP. II.

1. The story is continued, that the Israelites were not suffered to meddle with the Edomites, 9. nor with the Moabites. 19. nor with the Ammonites; 24. but with Sihon the Amorite; who refusing peace, and opposing himself, 33. was subdued by them.

AND we turned and took our journey into the wilderness, *by* the way of the Red sea, as Jehovah had spoken unto me: and we compassed mount Seir, many days. And Jehovah spake unto me, saying, Ye have compassed this mountain, *long* enough: turn you northward. And command thou the people, saying, Ye are to pass thorough the coast of your brethren, the sons of Esau, which dwell in Seir: and they shall be afraid of you; and take ye great heed unto

yourselves. Meddle not with them, for I will not give you of their land, even to the treading of the sole of the foot, because I have given mount Seir, *for* a possession unto Esau. Ye shall buy meat of them for money, that ye may eat: and ye shall also buy water of them for money, that ye may drink. For Jehovah thy God hath blessed thee in every work of thy hand; he knoweth thy walking thorough this great wilderness: these forty years Jehovah thy God *hath been* with thee, thou hast not lacked *any* thing. And we passed by from our brethren the sons of Esau, that dwelt in Seir, thorough the way of the plain, from Elath, and from Ezion-Gaber: And we turned and passed by, *by* the way of the wilderness of Moab. And Jehovah said unto me, Distress not Moab, neither meddle thou with them *in* battle: for I will not give thee of his land, *for* a possession; because I have given Ar unto the sons of Lot for a possession. The Emins before *time* dwelt therein, a people great & many, & tall as the Anakims. They also were accounted Giants, as the Anakims: and the Moabites call them Emims. And in Seir the Horims dwelt, before *time;* and the sons of Esau possessed them, and destroyed them from before them, and dwelt in their stead, as Israel did, unto the land of his possession, which Jehovah gave unto them. Now rise up, and pass you over the brook Zered: and we passed over the brook Zered. And the days, *in* which we came from Kadesh-Barnea, until we passed over the brook Zered, *were* thirty and eight years, until all the generation of the men of war were wasted out from among the campe, as Jehovah sware unto them. And indeed, the hand of Jehovah was against them, to destroy them from among the Campe, until they were consumed. And it was, when all the men of war were consumed, and dead, from among the people; Then Jehovah spake unto me, saying, Thou art to pass over this day, thorough At, the coast of Moab. And thou shalt come nigh, over against the sons of Ammon; distress them not, neither meddle with them: for I will not give thee of the land of the sons of Ammon *any* possession, because I have given it *for* a possession to the sons of Lot. That also was accounted a land of Giants: Giants dwelt therein before *time;* and the Ammonites call them Zamzummims. A people great, and many, and tall, as the Anakims: and Jehovah destroyed them from before them; and they possessed them, and dwelt in their stead. As he did to the sons of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they possessed them, and have dwelt in their stead unto this day. And the Avims, which dwelt in Hazerim, even to Gaza: the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead. Rise ye-up, take your journey, and pass over the brook Arnon: see, I have given into thy hand, Sihon king of Heshbon, the Amorite, and his land; begin, possess *it,* and meddle with him *in* battle. This day will I begin to give the dread of thee, and the fear of thee upon the people's under all the heavens, who shall hear report of thee, and shall tremble and be in anguish because of *thee.* And I sent messengers out of the wilderness of Kedemoth, unto Sihon, king of Heshbon, *with* words of peace, saying, Let me pass thorough thy land; by the way, by the way will I go; I will not turn aside, *to* the right *hand* or to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only, I will pass thorough on my feet. As did unto me the sons of Esau that dwell in Seir, and the Moabites that dwell in Ar: until I shall pass over Jordan, into the land which Jehovah our God giveth us. But Sihon king of Heshbon would not let us pass thorough him; for Jehovah thy God hardened his spirit, and made his heart obstinate, that *he* might give him into thy hand, as this day. And Jehovah said unto me, Behold, I have begun to give

before thee, Sihon & his land; begin, possess *it,* that *thou* mayest possess his land. And Sihon came out against us, he and all his people to battle, at Iahaz. And Jehovah our God delivered him before us: and we smote him, and his sons, and all his people. And we took all his cities at that time; and utterly destroyed *of* every city the men, and the women, and the little ones; we left none to remain. Only the cattle we took for a prey unto ourselves, and the spoil of the Cities which we took.

From Aroer, which *is* by the brink of the brook Arnon, and the city which *is* by the brook, even unto Gilead, there was not a city that exalted it self above us; Jehovah our God delivered all before us. Only unto the land of the sons of Ammon, thou approachedst not, *nor unto* any place of the brook Iabbok, or the cities of the mountain, or whatsoever Jehovah our God commanded us.

Annotations.

HAD spoken] as is before mentioned, *Deut.* 1. 40. which then the people were unwilling to do, but would needs go fight, till they had learned by their discomfiture, what it was to disobey, and were enforced to yield unto the word of God. *mount Seir]* the mountainy country of Seir, which was Edoms Land, *Gen.* 36. 8, 9, 20. but they went in the wilderness, and were sore cumbered in the way: see *Num.* 21. 4.

Verse 3. Long *enough]* a like speech God used before, *Deut.* 1. 6. so here is mentioned a second calling of Israel, from the deserts of Seir, to go northward again towards Canaan, after they had wandered almost thirty eight years in Kadesh wilderness, about mount Seir, *verse.* 14. by which travel, God taught them to mortify their unruly affections, and by the death of so many thousands there, led them to seek life (by repentance and faith) in the heavenly Canaan, seeing they could not come into the earthly. In the mean while, the Amorites, Canaanites, &c. (unto whom God gave this long time of repentance) were hardened in their sins, and took occasion to insult over God's people, beholding their afflictions: but the posterity of Israel were humbled and prepared for to receive the land promised. *Northward]* towards Canaan; Not the way they went before by Kadesh Barnea, but between the coasts of Edom on the one hand, and of Moab and Ammon on the other; so to enter into Canaan, thorough Sihon the Amorites land. Thus God's word was their director, unto all places, and in all actions: in which respect these histories of holy Scripture excel all human histories in the world.

Verse 4. *afraid]* as was prophesied of them and others, in *Exod.* 15. 15. &c. yet Edom was a mighty people, settled in their mountain, and fortified. See also *Num. 22. 3. great]* or *vehement heed;* meaning, that they offered Edom no wrong, neither suffered themselves to be overcome by them: *Walk wisely towards them that are without, Col.* 4. 5.

Verse 5. *Meddle not]* or, *contend not with them,* to wit, *in battle,* as is explained in *verse.* 9. and so the Greek here saith, *Make not war with them.* As all wars should be made *by wise counsels, Pro.* 24. 6. so chiefly by the mouth of God, who teacheth man's hands to war, *Psal.* 144. 1. who hath willed us, *If it be possible, as much as lieth in you, be at peace with all men, Rom.* 12. 18. In special it was commanded, *Thou shalt not abhor an Edomite, for he is thy brother, Deut. 23. 7. to the*

treading, &c.] that is, *not a foot breadth;* the Greek translateth it, *not the step* (or *breadth) of a foot:* which phrase Luke useth, in *Act.* 7. 5. concerning Abraham in Canaan. Though the Edomites were wicked, yet God continued their state for a time; during which no man might lawfully disturb them. By this God teacheth also the difference between Esau's portion and Jacob's: see *Rom.* 9. 11. 12. &c. *Col.* 1. 12. See the notes on *Gen. 36. 43. a possession]* or, *an inheritance to Esau;* that is (as the Greek translateth) *to the sons of Esau. The most high divided to the Nations their inheritance, Deut.* 32. 8. and Esau had their portion and state long before Israel, *Gen. 36. 8. 31. 43. Ios.* 24. 4. with such worldly baits God's people should not be allured.

Vers. 6. *buy]* Hebr. *break:* which both Greek and Chaldee translate, *buy:* see *Gen.* 41. 56. in the Annotations. In the strangers land nothing was to be had freely, but with money, figuring the estate of those under the Law: in Canaan they had all things freely; signifying the free grace in Christ, *Deut.* 11. 9, 10, &c. *Esa. 55. 1. Rev. 21. 6. money]* Hebr. *silver. buy]* Hebr. *dig;* which the Chaldee translateth, *buy;* the Greek, *receive by measure.* It may be meant of buying wells digged out of Edoms ground; for so they were wont; see *Gen.* 26. 18. &c. *Num.* 21. 18. or, after the Arabic manner, which useth this word for *buying.*

Vers. 7. *he knoweth]* this is meant of *careful regarding* their estate, wants, &c. wherefor the Chaldee paraphraseth, *He hath sufficiently given thee things necessary when thou walkest. Jehovah]* in Chaldee, *the word of the LORD.*

Vers. 8. *we passed by]* though the Edomites shown great unkindness, that would not suffer Israel to pass thorough their country quietly, *Num.* 20. 14. 18. &c. yet upon warning and charge given from God, his people turned away from fight, and contented themselves in their temptations, with the promises of God. See *Num. 20. 21. Judge.* 11. 17. Afterward this favor of Israel, and the ill reward of Edom, Moab, and Ammon, is remembered in the prayer of King Jehoshaphat, 2 *Chron.* 20. 10, 11, 12. *Ezion-gaber]* these were port towns, by *the brink of the Red sea, in the land of Edom, 1 King.* 9. 26.

Vers. 9. *Moab]* that is, *the Moabites,* as the next words manifest. So the Greek, *deal not enemiously with the Moabites.* They were the posterity of Lot, *Gen.* 19. 37. which dealt unkindly with Israel, as Edom had done, *Judge.* 11. 17. and were (for their neglect of duty) not to enter into the congregation of the Lord, *Deut.* 23. 3, 4. They were also become Idolaters, *Num.* 25. 1, 2. and 21. 29. yet God suffered not Israel to hurt them, for the reasons before alleged. *meddle]* or, *contend,* as before in *verse. 5. Ar]* a chief mountain, and city thereon, *Num.* 21. 15. 28. put here for the whole country. The Greek for *Ar* here hath *Aroer,* whereof see *verse.* 36. so in *v.* 18, 29.

Verse 10. *Emims]* in Greek, *Ommeins,* by interpretation, *terrible ones,* and so the Chaldee translateth: see *Gen. 14. 5. Anakims]* in the Chaldee, *Giants:* see *Num.* 13. 29.

Vers. 11. *Giants]* in Hebrew, *Rephaim,* which the Greek keepeth as a proper name *Raphaein,* of one *Rapha,* who was a Giant; whereupon it is a name for all Giants: see the notes on *Ger.* 14. 5. so after in *Deut.* 3. 11.

Vers. 12. *Horims]* or, *Chorites;* in Greek, *Chorraeans:* see *Gen.* 14. 6. and 36. 20. *possessed]* or, *disinherited,* and so *succeeded in their inheritance:* the Greek translateth, *destroyed them. as Israel did]* to wit, afterward, in the days of Joshua: thus it is spoken by way of prophesy; or, it may have reference to that part of Israel's inheritance which they had now conquered on the outside of Jordan. By this and the like, in *verse.* 22, 23. God would teach Israel not to insult upon their outward conquests (such as he had given to other nations before them) but to seek for an heavenly country. This he remembered to them by the Prophet, *Amos 9. 7. Are ye not as the sons of Ethiopians unto me, O sons of Israel, &c.*

Verse 13. *brook]* or *bourne:* a valley and river running therein. So the Greek saith, *the valley Zareth.* Of it see *Num.* 21. 12.

Verse 14. *from Kadesh barnea]* to wit, from the time that they came to Kadesh barnea (where they abode in the wilderness of Kadesh many days, *Deut.* 1. 46.) and after till they passed over Zared. *sware]* or, *had sworn:* see *Numb.* 14. 21, 22, 23.

Verse 15. *the hand]* the Chaldee expounds it, *A plague from before the Lord.* This is after mentioned, how God *consumed their days in vanity, and their years in hasty terror, Psal.* 78. 33. and upon occasion of this mortality, Moses made the 90. Psalm. *to destroy]* with trouble and tumult: for the word elsewhere signifieth, *to trouble, Exod.* 14. 24. so in *Deut.* 7. 23.

Verse 19. *sons of Ammon]* the Ammenites, the posterity of *Ben-ammi* the son of Lot, *Gen.* 19. 38. so in *verse.* 37.

Verse 20. *Giants]* or *Rephaims,* as *verse.* 11. *Zamzummims]* that is, *presumptuous wicked ones;* in Greek *Zommein.* These are thought to be those that were of old called *Zuzims, Gen.* 14. 5. The Chaldee calleth them *Chushbanin.*

Verse 22. *Horims]* or *Horites;* Hebr. *the Chorite;* in Greek, *the Chorraean:* see *Gen.* 14. 6.

Verse 23. *Avims]* or *Avites;* in Greek, *Evites:* these were the ancient inhabitants of the Philistians country, *Ios. 13. 3. Caphthorims]* the *Philistians:* see *Gen.* 10. 14. Though Israel fought the battles of the Lord, and had their limits and territories in special manner appointed by his Word, *Num.* 34. yet other nations also had by his secret providence, their times appointed, *and the bounds of their habitation, Act. 17. 26. He increaseth the nations, and destroyeth them; He enlargeth the nations, and straitneth them, Job.* 12. 23. Wherefore he saith by the Prophet, *Have not I brought up Israel out of the land of Egypt? And the Philistines from Caphtor, and the Syrians from Kir? Amos* 9. 7.

Vers. 24. *brook]* or, as the Greek translateth, *the valley Arnon:* as *verse.* 13. see *Num. 21. 13. Sihon]* in Greek, *Seonking of Esebon.* He had afore time taken this Country from the Moabites, *Num.* 21. 26. which now God taketh again from him, and giveth to the Israelites, who else might not have taken any of Moabs possession, *verse. 9. meddle]* or *contend.* Here after long travells in the wilderness, God calleth his people unto wars (which their fathers before were afraid of:) and gave them his word to embolden them, as his truth was their shield and buckler.

Vers. 25. *report]* or *fame;* Hebr. *hearing,* which the Greek translateth, *name.* See this promise fulfilled among the Canaanites, *Ios. 2. 9, 10, 11. be* in *anguish]* have pains as a woman in travel. A similitude often used to show the terrors of conscience in the wicked, *Psal.* 48. 7. and the mighty power of God, who *taketh away the heart of the chief of the people of the earth, Job* 12. 24.

Verse 26. *Kedemoth]* there was a City of that name in Sihons Country, which after was given to the tribe of Reuben, *Ios.* 13. 18. and by them given to the Levites, *Ios.* 21. 37. near which there was a wilderness where Israel now lay, when they sent this ambassage. *of peace]* according to the law alter given, *Deut.* 20. 10. which being refused, the war was now just before God and men.

Vers. 27. *by the way by the way]* that is, *only by the way,* and not turning aside *into fields, or into vin* 〈◊〉 see *Num.* 21. 21, 22. where it is called, *The* 〈...〉. So in *Deut. 16. 20. Justice justice,* that is, only justice, and all manner justice.

Verse 28. *sell]* Hebr. *break,* as in *verse.* 6. [unspec 29]

Vers. 29. *of Esau]* the *Edomites,* who though 〈...〉 th•y denied Israel passage thorough their land, 〈◊〉 10. 18. &c. yet as they passed along their 〈◊〉 they suffered them to buy necessaries. 〈◊〉 &c.] It appeareth by this, that if Sihon had 〈◊〉 them to pass thorough his land, they would 〈...〉 time have taken his country, but first 〈◊〉 conquered the Canaanites beyond Jordan: 〈◊〉 upon Sihons denial they now set upon him. 〈◊〉 God doth not impart all his counsel at once to the 〈...〉 ed; but they refusing to yield unto anything, do hasten their own destruction. Com 〈...〉. 3. 18. So the Gospel, the word of peace, is 〈◊〉 unto all; which they that refuse, hasten 〈...〉 judgment.

Vers. 30. *thorough him]* that is, thorough his coun 〈◊〉 [unspec] 〈◊〉 *Num. 20. 18. hardened]* as is spoken 〈◊〉 Pharaoh also, and others; see *Exod.* 4. 21. in the 〈...〉 otations. The like is said of the Canaanites be••nd the river, *Ios.* 11. 20.

Verse 32. *to battle]* or, *unto war;* refusing peace, as they of whom David saith, *When I speak* (for peace) *they* are *for war, Psal. 120. 7. Iahaz]* in Greek, *Iassa:* see *Num.* 21. 23.

Verse 33. *smote him] with the edge of the sword, Num. 21. 24. his sons]* or, *his son:* the Hebrew hath both readings, the one in the consonant letters, the other in the vowels: so in *Deut.* 33. 9. The Greek and Chaldee translate, *his sons:* it may intend all and every of his sons, or all the sons he had, which were but one. So Manasseh *caused his sons to pass thorough the fire, 2 Chron.* 33. 6. which another Prophet writeth, *his son, 2 King.* 21. 6. See the notes on *Gen.* 46. 23.

Verse 34. *of every city]* or, *we destroyed every city,* (consisting) *of men, and women, and little ones:* or, *city* full *of men, and women,* &c. This was according to the law, *Deut.* 20. 14, 15, 16. and here is fulfilled upon the wicked, the judgment which is written, *His roots shall be dried up beneath, and above shall his branch be cut off: his remembrance shall perish from the earth, Job* 18. 16, 17.

Verse 36. *by the brook]* or, *in the bourn* (or *valley)* as the Greek translateth it. This *city* was *Ar, Num. 21. 15. Gilead]* the *mount Galaad,* as the Greek saith. Of it see *Gen.* 31. 21. &c. *exalted it self]*

that is, *was too strong for us;* or, as the Greek expounds it, *escaped us. before us]* as the Greek saith, *into our hands.* Here the whole victory is ascribed unto God, *which removeth the mountains, and they know not; which overturneth them in his anger; which shaketh the earth out of her place, and the pillars thereof tremble; Job* 9. 5, 6.

Verse 37. *thou approachedst not]* in Greek, *we came not,* meaning, to war against the Ammonites, or invade their possessions. *any place]* or, *all the place;* Hebr. *all the land;* in Greek, *all* (places) *pertaining to the brook Iabok;* to wit, on the outside thereof; for Sihon ruled from Aroer &c. *unto the river Iabok,* which was *the border of the sons of Ammon, Ios.* 12. 2. and all that the Israelites possessed: but the land of the Ammonites, which also reached unto Iabok, *Num.* 21. 24. they took not: so that Iephtah answered truly, *Israel took not away the land of Moab, nor the land of the sons of Ammon, Judge. 11. 15. of the mountain]* possessed also by the Ammonites, whose border was *strong, Num. 21. 24. commanded us]* or, *charged us,* namely, to abstain from, that is, forbade us to meddle with. The word *command* is used also in things forbidden: see *Deut.* 4. 23. Now though the Moabites and Ammonites were thus spared by Israel, yet they ill rewarded them afterward, when they warred against God's people, to cast them out of their possession, *Judge.* 11. 4, 5, &c. 2 *Chron.* 20. 1, 10, 11. and *ripped up the women with child of Gilead, that they might enlarge their border, Amos.* 1. 13. and dwelt in the cities of Gad, *Ier.* 49. 1. For which the Lord God of Israel plagued them, as also for their unkindness already past, a law is enacted against them, in *Deut.* 23. 3.—6.

CHAP. III.

1 The Story of the conquest of Og king of Basan: 11 The bigness of his bed. 12 The distribution of those lands to the two Tribes, and half. 18 Who were to go over armed before their brethren till they also had rest. 21 Moses encourageth Joshua. 23 Prayeth that himself might go into the land. 26. Which God would not permit, but suffereth him to see it a far off.

AND we turned and went up the way of Bashan: and Og the king of Bashan came out against us, he and all his people, to the battle at Edrei. And Jehovah said unto me, Fear him not, for into thy hand have I given him, and all his people, and his land: and thoushalt do unto him, as thou didst unto Sihon King of the Amorites, which dwelt in Heshbon. And Jehovah our God gave into our hand Og also, the king of Bashan, and all his people: and we smote him, until there was none left him remaining. And we took all his Cities at that time; there was not a City which we took not from them: threescore Cities, all the region of Argob, the kingdom of Og in Bashan. All these Cities *were* sensed with high walls, gates, and bars: besides unwalled Cities very many. And we utterly destroyed them, as we did unto Sihon king of Heshbon; utterly destroying *of* every City, the men, the women, and the little ones.

But all the cattle, and the spoil of the cities, we took for a prey to ourselves. And we took at that time, out of the hand of the two kings of the Amorites, the land which *is* on *this* side Jordan, from the brook of Arnon, unto mount Hermon. The Sidonians call Hermon, Shirjon; and the Amorites call it Shenir. All the cities of the plain, and all Gilead, and all Bashan, unto Salcah and Edrei, cities of the kingdom of Og in Bashan. For only Og king of Bashan remained of the remnant of Giants; behold his bed-stead *was* a bedstead of iron; *is* it not in Rabbah of

the sons of Ammon? nine cubits *was* the length thereof, and four cubits the breadth thereof, after the cubit of a man. And this land, *which* we possessed at that time, from Aroer which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I to the Reubenites, and to the Gadites. And the rest of Gilead, and all Bashan, the kingdom of Og gave I to the half tribe of Manasseh: all the region of Argob, with all Bashan, that *which* is called the land of Giants. Iair the son of Manasseh, took all the country of Argob, unto the coast of Geshuri, and Maachathi, and called them after his *own* name, Bashan Havot• Iair, unto this day. And to Machir I gave Gilead. And to the Reubenites, and to the Gadites, I gave from Gilead, even unto the river Arnon, half the valley, and the border: and unto the river Iabbok, the border of the sons of Ammon. And the plain, and Jordan, and the coast *thereof,* from Chinnereth, and unto the Sea of the plain, the sea of salt, under Ashdoth Pisgah, eastward.

And I commanded you at that time saying, Jehovah your God hath given you this land to possess it; ye shall pass over armed before your brethren the sons of Israel, all sons of power. But your wives, and your little ones, and your cattle, (I know that you have much cattle,) shall abide in your Cities which I have given you. Until Jehovah shall have given rest to your brethren, as *unto* you; and they also possess the land which Jehovah your God giveth them, on *that* side Jordan: and *then* ye shall return, *every* man unto his possession, which I have given unto you. And I commanded Joshua, at that time, saying, Thine eyes have seen all that Jehovah your God hath done unto these two Kings; so will Jehovah do unto all the kingdoms whither thou passest. Ye shall not fear them; for Jehovah your God, he fighteth for you.

〈 in non-Latin alphabet 〉

And I besought Jehovah for grace, at that time, saying, O Lord Jehovah, thou hast begun to show thy servant thy greatness, and thy mighty hand; for what God *(is there)* in the heavens, or in the earth, that can do according to thy works, and according to thy powerful *acts?* Let me pass over, I pray thee, and see the good land that *is* beyond Jordan; this good mountain, and Lebanon.

But Jehovah was exceeding wroth with me, for your sakes; and *would* not hear me: and Jehovah said unto me, *Let it* suffice thee; speak no more unto me of this matter.

Go thou up *to* the top of Pisgah, and lift up thine eyes, Seaward, and Northward, and Southward, and Eastward, & see *it* with thine eyes: for thou shalt not pass over this Jordan. But command thou Joshua; and encourage him, and strengthen him: for he shall pass over before this people; and he shall cause them to inherit the land which thou shalt see. And we abode in the valley [unspec] over against Beth-Peor.

Annotations.

WAY of Bashan] in Greek, *the way that* (leadeth) *unto Basan;* which Basan the Chaldee nameth *Matnan:* so in *Num.* 21. 33. *Edrei]* in Greek, *Adraein.* Of this battle, see *Num.* 21. 33. &c.

Vers. 3. *his people]* in *Num. 21. 35. his sons* also are mentioned. *none remaining]* the Greek translateth it, *no seed:* meaning none left alive, of whom, as of a seed, others might spring. So

when the Prophet speaketh of *a remnent, Isaiah* 1. 9. the Apostle in Greek calleth it, *a seed, Rom.* 9. 29.

Vers. 4. *threescore Cities]* which showeth the large dominion of this Giant Og, who *reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, &c. los. 12. 4, 5. region]* in Hebrew, *a line,* or *coard,* such as lands are meted by, *Amos 7. 17. Micah* 2. 5. used figuratively for a *country* or *region* (as the Greek and Chaldee also translate it) which is measured by line. *Argob]* a province or shire *in Bashan* forementioned, 1 *King.* 4. 13.

Vers. 5. *unwalled]* or, *villages;* in Hebr. *Peraz•;* which the Greek mistaking, turned *cities of the Pherezites;* but it meaneth *unwalled towns* (as *Est•. 9. 19. Zach.* 2. 4.) so named of their *dwelling scattered.*

Vers. 6. *destroying* of *every city the men]* or, *de* 〈◊〉 *every city of men,* &c. as in *Deut.* 2. 34. 〈◊〉 God destroyed the Amorite before them; 〈◊〉 his height was like the Cedars, and his strength as the Okes, yet destroyed he *his fruit from above, and his roots from beneath, Amos* 2. 9.

Vers. 8. *the land]* The killing of the Amorites, and taking of their land, was a testimony of God's goodness and love unto his people, *Psal.* 136. 17. 〈◊〉 in encouragement of them to fight against 〈◊〉 residue of the heathen, *Deut.* 3. 21, 22. and a 〈...〉 ragement to the heathen themselves, *Ios.* 2. 10, 11.

Vers. 9. *Sidonians]* the dwellers in *Sidon* the great 〈...〉 Greek calleth them *Phanicians. Shir* 〈◊〉 Greek, *Sanior.* This mount had five names, 〈◊〉, *Shirjon, Shenir,* and *Zion, Deut.* 4. 48. 〈...〉, *Num.* 34. 7. for that divers people's cal 〈◊◊〉 by divers names, and because of divers 〈◊〉 of this mountain: wherefore in *Song* 4. 8. 〈◊〉 and *Hermon* are set down as distinct: *Shir* 〈◊◊〉 *Psal.* 29. 6. is by the Chaldee paraphrast there expounded, *the mount that bringeth forth fr* 〈...〉*:* and *Shenir* (in Greek *Saner)* is by the Chaldee here expounded, the *Snow-mount:* for it was so 〈◊〉, that snow used to lie on the top of it. *A* 〈◊〉*]* Hebr. *the Amorite, they call it:* which showeth 〈◊〉 singular number to be put for the whole 〈...〉.

Vers. 11. *Giants]* in Hebrew, *Rephaim,* which 〈◊〉 the Greek retaineth *Rephaein,* as before in *Deut.* 7. 11. This Og seemeth to be of the rem 〈◊〉 of those Rephaims whom Chedorlaomer and the Kings smote in Ashteroth, *Gen.* 14. 5. for Og reigned in Ashteroth, *Ios.* 13. 12. is *it not in Rabbah?]* that is, *it is in Rabbah:* the question maketh it an earnest affirmation, as the Greek also translateth it. *Rabbah* was the chief City of the Ammonites, their *royal City, 2 Sam.* 12. 26. The Greek here translateth it, *the chief. of a man]* which ordinarily is a foot and a half; but the Chaldee here translateth it, *the cubit of the King.*

Vers. 12. *Reubenites]* Hebr. *the Reubenite,* which the Chaldee expoundeth, *the tribe of Reuben,* so *verse.* 16. Of this gift, see *Num.* 32. 1. &c.

Vers. 13. *of Manasseh]* for conquering the Amorites there, *Num. 32. 39, 40. Argob]* this the Chaldee calleth *Tracona. Basan]* in Chaldee, *Matnan. Giants]* in Hebrew, *Rephaim,* which the Chaldee expoundeth, *Mighties.*

Vers. 14. *Basan Chavoth Iair]* the Chaldee saith, *Matnan the towns of Iair:* see *Numb.* 32. 41.

Vers. 15. *Gilead]* in Greek, *Galaad;* that is, *the rest of Galaad,* as *verse.* 13.

Vers. 17. *Chinnereth]* or, *Kinnereth,* as the Greek writeth it; which the Chaldee calleth *Ginnosar;* in the New Testament, *Gennesaret, Matt.* 14. 34. see the notes on *Numb. 34. 11. sea of salt]* or, *salt sea:* see *Gen. 14. 3. Ashdoth Pisgah]* in Greek, *Asedoth Phasga,* by interpretation, the *Streames* (or *Sheddings-out,* that is, the *Springs) of Pisgah* (or, *of the hill)* and so the Chaldee translateth it, *The shedding* (or, *pouring-out) of the waters of Ramatha. Pisgah* is a hill, mentioned after in *verse.* 27. and *Ashdoth pisgah* was afterward the name of a city there adjoining in Reuben's land, *Ios.* 13. 20. So *Ios.* 12. 3.

Vers. 18. *you]* he speaketh to the Reubenites, and the rest on this side Jordan: see *Num.* 32. 20. &c. *sons of power]* or, *sons of valor;* that is, able and valiant men, as in 2 *Sam. 13. 28. be ye sons of valor,* that is, be valiant men: so in 2 *King. 2. 16. 1 Chron.* 5. 18. The Greek here expounds it, *every prudent man;* the Chaldee, *all armed* men *of the army.*

Vers. 21. *Joshua]* in Greek, *Jesus:* see *Num.* 27. 18. &c. *so will Jehovah do.]* The examples of God's former mercies, serve for the encouragement and strengthening of the faith of his people, in the like, or greater trials that may follow: such use also David made, 1 *Sam.* 17. 36, 37. and Paul, 2 *Tim.* 4. 17, 18.

Vers. 22. *he fighteth]* or, *he* it is *that sighteth,* or (as the Greek translateth) *will sight.* The Chaldee for *He,* saith, *his Word.* As Moses here encouraged Jesus the son of Nun, to fight the Lord's battles in Canaan; so Moses and Elias, talking with Jesus the Son of God, told him *of his departing which he should accomplish at Jerusalem, Luk.* 9. 30, 31. at what time this figure was fulfilled.

〈 in non-Latin alphabet 〉

Here beginneth the 45 Lecture of the Law: see *Gen.* 6. 9.

Verse 23. *I besought Jehovah for grace]* or, *I supplicated for grace unto Jehovah.* Here Moses repea•ing his earnest prayer to go into the land, and God's denial of his request, showeth how greatly the people's sin, and his own, displeased the Lord, *Num,* 20.

Verse 24 *Lord Jehovah]* or, *Lord God:* the Greek hath, *Lord Lord:* See *Gen. 15. 2. for what God?]* meaning, there is none. The Chaldee turneth it thus, *That thou art God, whose glorious habitation is in the heavens above, and thou rulest in the earth beneath, and there is note that can do according to thy works. powerful* acts] Hebr. *powers:* whereby powerful and mighty works are often meant; as *Psal.* 106. 2. and 145. 4. *Matt. 7. 22. 2 Cor. 12. 12. Gal.* 3. 5.

Verse 25. *mountain]* that is, *mountainy country:* see *Exod. 15. 17. Lebanon]* in Greek, *Antili•anon;* in Chaldee, *the house of the sanctuary,* because the Temple was built of the Cedars that grew on

mount Lebanon, 1 *King.* 5. 6, 14. So the Temple is called *Lebanon* in *Zach.* 11. 1. But that seemeth not to be meant here; but rather the mount Lebanon, in the north part of the Land, which was both an high and fragrant mountain, with sweet and goodly trees growing thereon: whereto the Scripture hath reference in *Song* 4. 11. This great desire Moses had, because of the promises which God had made to Israel, to be accomplished in that land, the figure of our heavenly heritage.

Verse 26. *for your sakes]* for they rebelling, grieved Moses, and caused him to sin; for which, this wrath came upon him, *Num. 20. 3.—12. Psal.* 106. 32, 33. And the Lord *sware* that Moses therefore should not come into Canaan, *Deut.* 4. 21. which oath Moses, though he repented and entreated for grace, could not get reversed: for when the Lord sweareth, he repenteth not afterward, *Psal.* 110. 4. would *not hear me]* Hebr. *heard me• not,* or, *he arkened not unto me:* whereby God's will is signified; (as David *removed not* the Ark, 1 *Chron.* 13. 13 that is, *would not remove* the Ark, 2 *Sam.* 6. 10.) for, *If we ask anything according to his will, be heareth us, 1 John.* 5. 14.

Vers. 27. *Pisgah]* the Greek here translateth, *of the hewn* hill, because it seemeth they used to hewstones out of it, as they did out of other mounts, 2 *Ch•••.* 2. 18. The Chaldee of the height calleth it *Ramatha:* see *Deut. 34. 1. Seaward]* that is, *We stward,* as the Chaldee expresseth. As the Fathers saw the promises *a far off and b•leaved, Heb.* 11. 13. so Moses a •arre off vieweth the promised Land, and is comforted: see *Deut.* 34. 1.—4.

Vers. 28. *Joshua]* or, *Jesus;* as *verse.* 21. As Jesus, not Moses, bringeth Israel into the promised land: So the Gospel of Jesus, not the Law of Moses, bringeth us into the kingdom of heaven, *John. 1. 17. Gal.* 2. 16. and 3. 12, 13, 24. So it is said of the Tabernacle, that it was *brought in with Jesus, into the possession of the Gentiles, Act.* 7. 45.

Verse 29. *Beth-peor]* in Greek, *the house of Phogor,* an Idol temple on the mount Peor, where Baal-peor was worshipped: see *Num.* 23. 28. and 25. 〈◊〉 . *Deut.* 4 3.

CHAP. IIII.

1 An exhortation to obedience unto the Law, 6 because of the wisdom and righteousness, 9 and the miraculous giving of the same. 15 Against Images, and worshipping of Creatures, 25 which prevoke God's anger, and cause men's destruction, 29. unless they repent, and so find mercy with the Lord. 32 No people like Israel, who heard God speak, and saw his wonders, 37 and were his beloved and chosen. 41 Moses appointeth three Cities of refuge on the outside of Jordan.

AND now Israel, hearken thou unto the statutes, and unto the judgments which I teach you for to do; that ye may live, and go in, and possess the land, which Jehovah the God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish from it, for to keep the commandments of Jehovah your God, which I command you. Your eyes have seen that which Jehovah did, because of Baal-peor: for every man which went after Baal-peor, Jehovah thy God hath destroyed him from the midst of thee. But ye that *did* cleave unto Jehovah your God, *are* alive all of you, *this* day. Behold, I have taught you

statutes, and judgments, as Jehovah my God commanded me, for to do so, within the land, whither ye *are* going, to possess it. And ye shall keep and do *them:* for this *is* your wisdom, and your understanding, in the eyes of the people's, which shall hear all these statutes, and say, Surely, this great nation *is* a wise and understanding people. For what nation *is there so* great, which hath God nigh unto the same, as Jehovah our God *is,* in all *that* we call upon him *for.* And what nation *is there so* great, which hath just statutes, and judgments, as all this law which I set before you *this* day. Only take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart, all the days of thy life: but thou shalt make them known to thy sons, and to thy sons sons. The day that thou stoodst before Jehovah thy God in Horeb, when Jehovah said unto me, Gather together the people unto me, and I will make them hear my words, that they may learn to fear me, all the days that they live upon the earth, and that they may teach their sons. And ye came near, and stood under the mountain: and the mountain b••ed with fire, unto the heart of the heavens; *with* darkness, cloud, and thick darkness. And Jehovah spake unto you out of the midst of the fire: you heard a voice of words, but saw no similitude, save a voice.

And he declared unto you his covenant, which he commanded you to do; the ten Words: and he wrote them upon two tables of stone. And Jehovah commanded me at that time, to teach you statutes and judgments, that ye may do them in the land whither ye *are* going over to possess it.

And take ye heed diligently unto your souls; for ye saw not any similitude, in the day *that* Jehovah spake unto you in Horeb, out of the midst of the fire. Lest ye corrupt *yourselves,* and make unto you a graven *thing,* the similitude of any figure: the likeness of male or female. The likeness of any beast that is on the earth: the likeness of any winged fowl, that flieth in the heavens.

The likeness of anything that creepeth [unspec] on the ground: the likeness of any fish that 〈◊〉 in the waters beneath the earth. And lest [unspec] thou lift up thine eyes to the heavens, and seest the Sun, and the Moon, and the Startes, all the Host of the heavens; and beest driven away, and bowest down thyself unto them, & servest them: them which I 〈...〉 thy God hath imparted to all people's under all the heavens. But Jehovah [unspec] hath taken you, and brought you forth out of the furnace of it on, out of Egypt, to be unto him a people of inheritance, as this day.

And Jehovah was angry with me, for your [unspec] sakes; and sware, that I should not go over Jordan, and that I should not go in into the good land, which Jehovah thy God giveth th••, *for* an inheritance. For I *must* die in [unspec] 〈◊◊〉 , I *must* not go over Jordan: but ye shall go over and possess that good land.

Take heed unto your *selves,* lest ye forget [unspec] the covenant of Jehovah your God, which he stroke with you, and make to you a 〈◊〉 *thing,* the likeness of anything, which Jehovah thy God hath charged thee.

For Jehovah thy God, he *is* a consuming [unspec] 〈◊〉 ▪ 〈...〉 alous God.

When thou shalt beget children, and children's [unspec] children, and ye shall have waxen old in th• land, and shall corrupt *yourselves,* and make a graven *thing,* the likeness of any *thing;* and shall do evil in the eyes of Jehovah thy God, to provoke him to anger. I call the [unspec] heavens & the earth to witness against you, *this* day, that perishing ye shall perish soon, from off the land, whereunto you pass over Jordan to possess it; ye shall not prolong *your*••ies upon it, but shall utterly be destroyed. And Jehovah will scatter you among the people's; and ye shall be left *few* men *in* number, among the heathens, whither Jehovah shall lead you. And there ye shall serve God's, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But *if* from thence ye shall seek Jehovah thy God, then thou shalt find him: if thou shalt seek him with all thy heart, and with all thy soul. When tribulation *shall be* on thee, and all these things shall find thee, in the latter days, and thou shalt turn to Jehovah thy God, and he•ken unto his voice. For Jehovah thy God, *is* a merciful God; he will not leave thee, neither destroy thee: neither will he forget the covenant of thy fathers which he sware unto them. For ask now of the days •orepast, which were before thee, since the day that God created man upon the earth; and *(ask)* from the utmost part of the heavens, and unto the *(other)* utmost part of the heavens, whether there hath been *(any such thing)* as this great thing *is;* or hath been heard like it. Hath a people heard the voice of God speaking out of the midst of the fire, as thou hast heard, and lived? Or, hath God assayed to come to take him a nation, from the midst of a nation, by temptations, by signs, and by wonders, and by war, and by a strong hand, and by a stretched-out arm, and by great terrors, according to all that Jehovah your God did for you, in Egypt, before your eyes. Thou hast been made see to know, that Jehovah he *is* God: there *is* none else besides him. Out of the heavens he made thee to hear his voice, to instruct thee; and upon the earth he made thee to see his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose his seed after him; and he brought thee out, in his sight, with his great power, out of Egypt. To drive out nations greater and mightier than thou, from before thee; to bring thee in, to give thee their land *for* an inheritance, as *it is* this day. And thou shalt know *this* day, and cause *it* to return into thy heart; that Jehovah, he *is* God, in the heavens above, and on the earth beneath: *there is* none else. And thou shalt keep his statutes & his commandments, which I command thee *this* day, that it may be well with thee, and with thy sons after thee; and that thou mayest prolong *thy* days upon the land, which Jehovah thy God giveth thee, all days.

Then Moses separated three Cities on *this* side Jordan, towards the Sun rising. For the *man*-flayer to flee thither, which should kill his neighbor unwittingly, and he hated him not in times past: and *that* he might fly unto one of these cities and live. Bezer in the wilderness, in the plain country of the Reubenites: and Ramoth in Gilead, of the Gadites: and Golan in Basan, of the Manassites. And this *is* the law, which Moses set before the sons of Israel. These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the sons of Israel, after they came forth out of Egypt.

On *this* side Jordan, in the valley over against Beth-peor, in the land of Sihon, king of the Amorites, who dwelt in Heshbon: whom Moses and the sons of Israel smote, after they were come forth out of Egypt.

And they possessed his land, and the land of Og, king of Bashan, two kings of the Amorites, which *were* on *this* side Jordan, toward the Sun rising. From Aroer, which *is* by the bank of the river Arnon, and unto mount Zion, that *is* Hermon. And all the plain of *this* side Jordan, Eastward, and unto the Sea of the plain, under Ashdoth Pisgah.

Annotations•

STatutes] or, *Ordinances,* which taught the service of God, *(Heb.* 9. 1.) as the next word *judgments,* are for duties towards men, and punishments of transgressors. These are often joined together: see *Deut.* 5. 1. and 6. 1. and 12. 1. *Mal.* 4. 4. And that *Statutes* mean the legal services, appeareth by the continual use of this word, as in *Exod.* 12. 24. 43. and 27. 21. and 29. 9. and 30. 21. *teach]* or, am *teaching:* this showeth the work of the law, still urging the conscience *to d••]* for, *not the hearers of the Law are just before God, but the d•ers of the Law shall be justified, Rom.* 2. 13. *may live] Moses describeth the justice which is of the law, that the man which doth those things shall live by them, Rom.* 10. 5. *possess]* or, *in•erit the land;* which was a figure of our heavenly inheritance *(Gen,* 12. 5.) proposed to them that do the Law, but given to them that are of the faith of Christ, *John.* 1. 17. *Rom.* 4. 13.—16. and 6. 23.

Vers. 2. *not add]* Hereby all doctrines of men are condemned, *Matt.* 15. 9. and the all-sufficiency and authority of God's word, stablished forever, *Gal.* 3. 1•. 2 *Tim.* 3. 16, 17. *Add thou not unto his words, lest he reprove thee, and thou be found a liar, Prov.* 30. 6. *diminish]* for *every word of God* is *pure, Prov.* 30. 5. and *profitable for doctrine, for reproof▪ for correction, for instruction in righteousness,* 2 *Tim.* 3. 16. *Till heaven and earth pass, one jot, or one tittle shall in no wise pass from the Law, Matt.* 5. 18. *for to keep]* that is, *that you may keep;* understanding the persons forementioned: so in *verse.* 5. see the notes on *Gen.* 6. 19.

Vers. 3. *Baal-peor]* in Greek, *Beel-phegor,* the Idol of the Moabites, unto which many of Israel declined, by the counsel of Balaam: see *Num.* 25. 1, 2.—18. and 31. 16. *Psal.* 106. 28. The Chaldee translateth, *against them that served Baal-peor. destroyed]* or, *abolished:* by sending a plague, to the death of twenty four *thousand, Num.* 25. 9. This judgment was remembered after, in *Ios.* 22. 17. *Have we too little for the wickedness of Peor?* &c.

Vers. 4. *unto Jehovah]* the Chaldee saith, *unto the fear* (or *religion) of the Lord.* Thus they that keep themselves pure in general defections, are saved from the common destruction, *Ezek.* 9. 4, 6. 2 *Tim.* 2. 19. *Rev.* 20. 4.

Vers. 6. *wisdom]* Hereupon the Oracles of God are often commended, as *making wise the simple, Psal.* 19. 8. making us *wiser* than ou•*enemies,* and to have *more understanding* than all our *teachers, Psal.* 119. 98, 99. and *able to make us wise unto salvation, through the faith which is in Christ Jesus,* 2 *Tim.* 3. 15. On the contrary it is said, *They have rejected the word of the Lord, and what wisdom is in them? Ier.* 8. 9. *Surely]* or, *Only.* The Greek turneth it, *Behold.*

Vers. 7. *what nation* is there so *great]* or, *what* other *great nation* is there? meaning, there is not any. So in *verse.* 8. *God nigh]* or, *God's •igh.* The Hebrew words are both of the plural number, yet meaning one God in the plurality of persons; as the like is in *Deut.* 5. 26. *Ios.* 24. 19. The Greek and Chaldee here translate it singularly, *God.* And he is said to be *nigh* us,

specially when he heareth, and granteth our requests, *Psal.* 145. 18. So the Chaldee here paraphraseth, *nigh unto the same, toreceive the prayer thereof, in the time of the tribulation thereof.* We likewise are said to *draw nigh* unto God, when we call upon him in faith, *Psal.* 73. 28. *Heb.* 7. 19. *Esa.* 58. 2. and both are conjoined in *I am.* 4. 8.

Vers. 9. *thy soul]* that is, *thyself:* the *soul* is often put for the whole man. So where one Evangelist saith, *lose his soul, Matth.* 16. 26. another saith, *Iose himself, Luk.* 9. 25. *diligently]* or, *vehemently;* so *verse.* 15. and often. The word implieth strength as well as diligence. See *Deut.* 6. 5. *things]* Hebr. *words,* which the Greek also and Chaldee here keepeth. *lest]* or, *that they depart not:* in Greek, *Let them not depart from thy heart.* Compare *Prov.* 3. 1. 3. and 4. 21.

Vers. 10. *Horeb]* or, *Choreb,* called also *Sina•:* see *Exod.* 19. Paul calleth it, *The mount that might be touched, Heb.* 12. 18.

Vers. 11. *heart]* that is, *the midst:* as *the heart* [unspec] *of the Sea* is the midst thereof, *Exod.* 15. 8. So here, *the heart of heaven* is the midst of the ai•e. *thick darkness]* or, *tempestuous darkness, gloc••••* 〈◊〉, as the Greek version, and the holy Ghost in *Heb.* 12. 18. implieth. See *Exod.* 20. 21. Unto this •••ible mount where the Law was given, Paul opposeth mount Zion, or the state of grace by the Gospel, *Heb.* 12. 18▪22. It noteth the hidden glory of God's kingly administration in his Church, *Psal.* 97. 1, 2.

Vers. 12. *voice of words]* This also Paul mentioneth, *Heb.* 12. 19. In the next verse Moses calleth them *ten words,* that is, ten commandments, whereof see the notes on *Exod.* 34. 28. *no similitude]* to wit, of God: so after, *save a voice,* that is, the voice of God, as in *verse* 33. Hereupon it is said, *To whom then will ye liken God, or what liken•sse will ye compare unto him? Esa.* 40. 18.

Vers. 13. *of stone]* signifying the perpetuity of these words, and also the stoniness of men's hearts, as is noted on *Exod.* 31. 18.

Vers. 14. *statutes]* for the worship of God, as *judgments* were for the repressing and punishing of vice, *Exod.* 21. 1. These were spoken to Moses only, and by him written to Israel: but the *ten words* were spoken to all the people, and written by the singer of God.

Vers. 19. *the sun]* It was a common corruption, not only amongst the heathens, but in Israel, to worship the Sun, and Stars, and host of heaven, 2 *King.* 21. 3. and 17. 16. *Amos* 5. 25, 26. of which sin Job cleareth himself, *Job* 31. 26, 27. *driven away]* or *thrust,* to wit, *out of the•*ay, as is after expressed in *Deut.* 13. 5. which is meant by the seduction of others, or of their own hearts. Therefore the Greek and Chaldee here 〈◊〉 translate it, *beest deceived,* or *made to err* and 〈◊〉, which the Hebrew word implieth, being after used for the *straying* of cattle, *Deut.* 22. 1. *Imparted]* or, *divided, distributed as a port••.* It noteth God's bounty in giving all people's the use of those creatures, (as on the contrary false gods are said to divide or impart nothing unto them *Deut.* 29. 26.) and the base mind of men, to worship such things as are given for servants unto all men.

Vers. 20. *furnace of iron]* that is, *furnace wherein* [unspec] ⟨◊⟩ *melted:* so Egypt is called for the cruel op ⟨...⟩ Israel: likewise in 1 *King.* 8. 51. *Ier.* 11. 4. *people of inheritance,]* that is, whom God shall ⟨◊⟩ , & take for his possession: the Greek ⟨◊⟩ *and inheritance. as this day]* under ⟨...⟩ ⟨◊⟩ *ye are,* or, *as ye see this day.*

Vers. 21. *your sakes]* or, *your words:* as the Greek [unspec] ⟨◊⟩ , *the things spoken by you:* meaning ⟨◊⟩ ⟨...⟩ ring words, *Num.* 20. 3, 4, 5. where ⟨...⟩ ⟨◊⟩ being grieved, obeyed not the comman ⟨...⟩ God, *Num.* 20. 12. *Psal.* 106. 32, 33. ⟨◊⟩ spake of before, *Deut.* 3. 26. and now a ⟨...⟩ , to show God's severity against all ⟨...⟩ .

Vers. 23. *stroke]* or *cut,* that is, *covenanted* or [unspec] ⟨◊⟩ •••es doth often speak of the covenant first ⟨◊⟩ between God and them, as that which was ⟨◊◊⟩ of all religion, to them and their seed after them: and whatsoever men added, altered, ⟨◊⟩ diminished from it, was to be reputed evil. So Paul reforming abuses in the Churches, calleth them to the first institution, 1 *Cor.* 11. 23, 24. *charged thee]* or, *commanded thee,* that is, *commanded thee not to do,* or, *forbidden thee:* so in *Deut.* 2. 37. for God's precepts in the Decalogue, are for the most part *for bods,* or *prohibitions;* yet usually called *commandments.* The whole phrase is expressed in *Ge.* 3. 11. *which I commanded thee not to eat of it,* that is, which I forbade thee to eat of.

Vers. 24. *fire]* to consume all his enemies; and thine, if thou obey him, as *Deut.* 9. 3. and thee thyself, if thou disobey him; as *Zeph.* 1. 18. *Heb.* 12. 29. See also *Exod.* 24. 17. The Chaldee addeth, *his word* is *a consuming fire:* which is also true, *Ier.* 23. 29. *Deut.* 33. 2. *jealous]* the former word signified God's power, this his will: having a jealous affection, whereby he will not spare; as *Prov.* 6. 34, 35. See *Exod.* 20. 5.

Vers. 25. *waxen old]* that is, *continued long,* as the Greek explaineth it, and *become ancient inhabitants.* God's blessings were by Israel abused to sin, as is here foretold, and again in *Deut.* 32. 15.

Vers. 26. *perishing ye shall perish]* that is, surely and speedily perish: in Greek, *perish with perdition:* so in *Deut.* 30. 18, 19. where again he calleth *heaven and earth to witness.*

Vers. 27. few *men]* Hebr. *men of number;* that is, soon numbered for your fewness; as the Greek translateth, *few in number;* and in *Job* 16. 22. *years of number,* are *a few years:* see *Gen.* 34. 30. This is contrary to that promised blessing in *Gen.* 15. 5.

Vers. 28. *serve gods]* being given over to your own lusts, as it is written, *God turned, and gave them up to worship the host of heaven, Act.* 7. 42. This same God threatened afterward, in *Ier.* 16. 13. But the Chaldee here turneth it, *ye shall serve people's that serve Idols, the work of men's hands. nor smell]* the vanity of Idols is after this sort described in *Psal.* 115. 4.—7. *Ier.* 10. 3.—9.

Vers. 29. *seek Jehovah]* the Chaldee translateth, *seek the fear of the Lord;* meaning his true service. Here Moses annexeth promises, to comfort repentant sinners: as also in *Deut.* 30. 1, 2, 3, &c. *all thy heart]* see an example of this in 2 *Chron.* 15. 15.

Vers. 30. *find thee]* that is, *come upon,* or *befall thee,* as the Chaldee explaineth it.

Vers. 31. *thy fathers]* Abraham, Isaac, and Jacob. See *Levite.* 26. 42. &c.

Vers. 32. *of the heavens]* that is, *from one utmost part of the world unto the other.* By the *heavens* are meant the parts of the world under the heavens: and the holy Ghost openeth this phrase; for in *Mat.* 24. 31. it is written, *from the utmost parts of the heavens, unto the utmost pa•ts of them:* for which in *Mark.* 13. 27. is said, *from the utmost part of the earth, unto the utmost part of the heavens.* By which it is evident, that the *heavens* in this speech, is put for the *earth* under the heavens; for *heavens* comprehendeth the Air also, wherein we breath, as is noted on *Genesis* 1. 8. *great thing]* Hebr. *great word.* Moses hereby would teach, that God's words and works unto his Church are more great and marvelous than all his actions to other people's whatsoever; and therefore ought the more seriously to be considered.

Verse 33. *voice of God]* the Chaldee saith, *the voice of the word of the Lord:* the Greek, *of the living God. and lived]* As at the apparitions of God, men were wont to fear they should die, *Judge.* 13. 22. and 6. 22. So at the giving of the law, all Israel desired that they might hear the voice of God no more, lest they died, *Exod. 20. 19. Deut.* 18. 16. which manifested the power of the law, and the weakness of men, *Heb.* 12. 19. So no man can see the face of God, and live, *Exod.* 33. 20. when God giveth his voice the earth melteth, *Psal.* 46. 7.

Verse 34. *hath God]* or, *hath* any *God;* speaking of the true God, and his works unto Israel, above all other people: or of the reputed gods of the Gentiles, none of which ever did such a thing. *assaied]* or, *tempted.* This is spoken not of God trying his own strength, but proving the obedience of his people, and trying the strength of his adversaries. The Chaldee translateth, *Or the temptations,* (or *signs) which the Lord hath made to reveal himself, &c. temptations]* Moses here reckoneth seven things, about Israel's deliverance; *Tentations,* whereby God, propounding his will, tried their obedience: (as when God tempted Abraham, *Gen. 22. 1.) Signs,* which many times are of ordinary works and natural, as *Exod. 3. 12. Wonders,* which are of extraordinary, and supernatural works, as *Exod.* 4. 21. and 7. 9. *War,* upon the refusal and resistance of the enemy, *Exod. 8. 1, 2. Strong hand,* not by cunning policies and stratagems, as men often use in wars; but by force, compelling the enemy to yield, *Exod. 6. 1. Stretched out arm,* by open manifesting his power, and plagues continually upon the resisters, *Isaiah 9. 12, 17. Exod.* 6. 6. and *Great terrors,* which wounded the hearts of the very enemies, *Exod.* 9. 20, 27, 28. and 10. 7. and 12. 30. *terrors]* or *fears,* the Greek and Chaldee translate, *visions,* or, *sights,* which are oftentimes fearful; but the Hebrew for *fears* and *visions,* are one much like another, which might cause the mistaking. So in *Deut.* 26. 8.

Vers. 35. *so know]* that is, *that thou mightest know,* and acknowledge. The end of all God's works was the manifesting of his glory, to the information and salvation of his people. This Moses often urgeth in this book.

Vers. 36 *to instruct]* or, *to nurture, chastise:* by restraining from vice. So God's *chastening,* and *teaching* out of his law, are joined together, in *Ps.* 94. •2. Though *chastening* be often with works (as *Levite. 26. 18, 28. Deut.* 8. 5.) yet is it also with words: is here, (where the Chaldee translateth it *teach)* and *Prov.* 9. 7. and 31. 1. *Ezek. 23. 48. Job 4. 3. the fire]* before, he said, *out of*

heaven; and now, *out of the midst of the fire:* for though *the voice came out of heaven, Israel perceived it not, but only out of the fire,* saith R. Menachem on *Deut.* 4.

Vers. 37. *therefore he chose]* or, *and chose* (that is, *loved) his seed after him, therefore he brought thee out.* God's love, and election out of love, is the cause of man's redemption and salvation. *his seed]* that is, the seed of thy fathers, everyone particularly; as the promise was made to Abraham, then to Isaac, and after that to Jacob severally. The Greek and Chaldee translate it plurally, *their seed* (or *sons) after them. in his sight]* or, *with his face* (or *presence)* The Greek saith, *he brought thee out himself;* the Chaldee, *he brought thee out by his word.* Thus the *face* or *presence* of God, may imply Christ, the *Word,* the Angel of God's *face, Esa.* 63. 9. He it was that brought Israel out, as 1 *Cor.* 10. 1, 9. and the sign of his presence was in the pillar of the cloud and fire, *Exod.* 13. 21. and 14. 19, 20.

Vers. 38. *to drive out]* to wit, *out of possession* (as the original word implieth) or, *to disinherit;* the Greek saith, *to destroy,* (or, *root out.) as it is]* the Greek addeth, *as thou hast this day.* Meaning of the land of Sihon and Og, which they had now in possession, a sign of further victory, *Deut.* 3. 21.

Vers. 39. *And thou shalt know]* or, *know* (and *acknowledge) therefore:* see *verse.* 35. The knowledge of, and obedience unto God, is continually urged, upon the remembrance of his former mercies. So 1 *Chron.* 28. 9. *cause it to return]* or, *bring again, reduce,* that is, *call to mind,* and *consider,* that not only for the present, but always after, God's true fear might continue in them. So in *Deut.* 30. 1. where this phrase is used: see the annotations there.

Vers. 40. *all days]* this may be referred both to the latter, the possessing of the land; and to the former, the welfare and length of life. In *Mat. 28. 20. all days,* is explained, *unto the end of the world.*

Vers. 42. *unwittingly]* or, *without knowledge* thereof, *unawares.* See the law for this, in *Num.* 35. 9, 10, &c. and after in *Deut. 19. 2. in times past]* or, *in former days;* Hebr. *from yesterday,* and *the third day.* See *Gen.* 31. 2.

Vers. 43. *Bezer]* in Greek, *Bof•r:* see *Ios.* 20. 8. and 21. 36. 38. 27. 1 *Chron. 6. 78, 80. Golan]* in Greek, *Gaulon.*

Vers. 44. *this* is] He meaneth, that which hereafter followeth; so this belongeth to the next chapter, where the repetition of the laws beginneth.

Vers. 45. *after they came forth]* Hebr. *in their coming forth:* but *In* is often used for *After,* as is noted on *Exod.* 2. 23. so again, in *verse.* 46.

Vers. 46. *Beth-peor]* in Greek, *the house of Phogor,* an Idol Temple: see *Deut. 3. 29. Amorites]* Hebr. *Amorite:* in Greek, *Amorreans. smote]* that is, *killed,* as is noted on *Gen.* 14. 17. This victory is here again touched, the more to stir up the hearts of the people, to obey God's law, who had begun to show them his power and goodness.

Vers. 48. *bank]* Hebr. *lip. Zion]* in Greek, *Seon.* This is not that which usually the Scripture calleth mount *Zion,* in Jerusalem; but otherwise written, and called *Hermon:* see *Deut.* 3. 9.

Vers. 49. *sea of the plain]* the *sea of salt, Deut.* 3. 17. the lake of Sodom, or dead sea. *Ashdoth Pisgah]* or, *the springs of Pisgah:* see the notes on *Deut.* 3. 17.

CHAP. V.

1 Mosesrehear seth the covenant that God made with Israel at Horeb. 6 The ten Commandments; 22 the manner of the speaking and writing of them. 24 The people being afraid, did request Moses to receive the Law from God, and to speak it unto them. 28 The Lord liked their motion, 30 and sent them into their tents; 31 but willed Moses to stay, and hear the Law, which he was to teach Israel to observe and do, for their good.

AND Moses called unto all Israel, and said unto them, Hear O Israel, the statutes and the judgments which I speak in your ears, *this* day: and ye shall learn them, and keep, to do them. Jehovah our God stroke a covenant with us in Horeb. Not with our fathers stroke Jehovah this covenant, but with us; *even* us, who *are* all of us here alive *this* day. Jehovah spake unto you, face to face, in the mount, out of the midst of the fire. I standing between Jehovah and you, at that time, to show unto you the word of Jehovah; for ye were afraid, by reason of the fire, and went not up into the mount, saying,

I, Jehovah thy God, which have brought thee out from the land of Egypt, from the house of servants. Thou shalt not have *any* other God's before my face. [unspec 7]

Thou shalt not make unto thee a graven *thing,* any likeness, of *things* which *are* in the heavens above, or which are in the earth *beneath,* or which *are* in the waters beneath the earth. Thou shalt not bow down thyself to them, neither serve them: for I, Jehovah thy God, *am* a jealous God, visiting the iniquity of the fathers upon the sons, and upon the third and upon the fourth *generation,* of them that hate me. And doing mercy unto thousands, of them that love me, and of them that keep his commandments.

Thou shalt not take up the name of Ieho 〈...〉 〈...〉 y God in vain; for Jehovah will not hold him guiltles that shall take up his name in vain.

Keep thou the Sabbath day, to sanctify it, as Jehovah thy God hath commanded thee. Six days shalt thou labor, and shalt 〈◊〉 all thy work. But the seventh day *is* a Sabbath to Jehovah thy God: *in it* thou shalt not do any work; thou, or thy son, or thy daughter, or thy man-servant, or thy woman-servant, or thine ox, or thine asse, or any of thy cattle, or thy stranger which *is* within thy gates, that thy man-servant and thy woman-servant may rest as *well as* thou.

And thou shalt remember that thou wast a servant in the land of Egypt; and Jehovah thy God brought thee out thence, by a strong hand, and by a streched-out arm: Therefore Jehovah thy God hath commanded thee to do the Sabbath day.

Honor thy father and thy mother, as Jehovah thy God hath commanded thee, that thy days may be prolonged, and that it may be well with thee, upon the land which Jehovah thy God giveth thee.

Thou shalt not kill. [unspec 20]

Neither shalt thou commit adultery.

Neither shalt thou steal.

Neither shalt thou answer a false witness against thy neighbor.

Neither shalt thou covet thy neighbors wife, neither shalt thou desire thy neighbors house; his field, or his man-servant, or his woman-servant, his ox, or his asse, or anything which *is* thy neighbors.

These words Jehovah spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, *with* a great voice, and he added no *more:* and he wrote them on two tables of stones, and gave them unto me. And it was, when ye heard the voice, out of the midst of the darkness, and the mountain burning with fire, that ye came near unto me, all the heads of your tribes, and your Elders. And ye said, Behold, Jehovah our God hath shown us his glory and his greatness, and we have heard his voice out of the midst of the fire: this day we have seen, that God doth speak with man, and he liveth. And now why should we die; for this great fire will consume us: if we add to hear the voice of Jehovah our God anymore, then we shall die. For who *is there* of all flesh, that hath heard the voice of the living God, speaking out of the midst of the fire, as we *have,* and lived? Go near thou, and hear all that Jehovah our God shall say, and do thou speak unto us all that Jehovah our God shall speak unto thee, and we will hear, and do *it.* And Jehovah heard the voice of your words when ye spake unto me: and Jehovah said unto me, I have heard the voice of the words of this people, which they have spoken unto thee; they have well *said,* all that they have spoken. Who will give that their heart may be such in them, to fear me, and to keep all my commandments, all days, that it may be well with them, and with their sons forever.

Go say to them, Get you again into your rents. But thou, stand thou here with me, and I will speak unto thee, all the commandment, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give to them to possess it. And ye shall observe to do, as Jehovah your God hath commanded you: ye shall not turn aside, *to* the right *hand* or *to* the left. You shall walk in all the way which Jehovah your God hath commanded you, that ye may live, and *(that it may be)* well with you, and ye may prolong *your* days, in the land which ye shall possess.

Annotations.

IN your ears] that is, *in your hearing,* and to your understanding: the Chaldee translateth it, *before you.* Here Moses purposing to repeat the ten commandments, prepareth the ears and hearts of the people unto obedience. *to do]* or, *and do:* see the notes on *Gen.* 2. 3.

Vers. 2. *stroke]* Heb. *cut a covenant,* the reason of which phrase is shown on *Gen.* 15. 18. *in Horeb]* or, *at Choreb,* called also *Sinai:* see *Exod.* 19. 20. and 24. 8. God, though he might absolutely command, yet vouchsafed to enter into covenant with his people, that by mutual stipulation and promises, he might have not constrained, but free and voluntary obedience performed by them, to his glory, and their further good.

Vers. 3. *fathers]* which are dead: hereby all the Patriarchs unto Adam may be meant, who had the promise of the covenant of Christ; but the covenant of the Law came after, as the Apostle observeth, *Gal.* 3. 17. Or it may mean, *our fathers* only, as Rashi here expoundeth it, such as died in the wilderness, after the Law was given. See also *Deut.* 11. 2. even *us]* or, *we* are *they,* which are *here this day,* the Greek translateth, *& you* are *here all alive this day.* So the covenant was yet fresh in memory. Also they had a greater benefit than their fathers: for though the Law could not give the life, yet was it a *Schoolmaster unto Christ, Gal.* 3. 21. 24.

Vers. 4. *face to face]* that is, *openly, clearly, plainly;* as *Exod. 33. 11. Gen. 32. 30. Deut.* 34. 10. 1 *Cor.* 13. 12. opposed to the dark visions, by which God before time revealed his will.

Vers. 5. *I standing]* or, *stood,* as the Greek translateth, *And I stood between the Lord,* which the Chaldee calleth, *the Word of the Lord.* Thus the Law was given *in the hand of a mediator, Gal.* 3. 19. for God and the people were not *one;* by reason of their sins: therefore they were afraid.

Vers. 6. *servants]* in Greek and Chaldee, *servitude.* God redeemed Israel; not only from outward slavery, but from the idolatry of Egypt, *Ezak.* 20. 5.—9, and 〈◊〉 *their gods, 2 Sam.* 7. 23. therefore he commanded them to have no other gods, before his face. See the annotations upon, *Exod.* 20. where these commandments are more largely opened.

Vers. 7. any *other gods]* or, *another god:* see the notes on *Deut.* 4. 7.

Vers. 8. *graven* thing] the Chaldee translateth it *Image. any]* the Greek saith, *nor the likeness of anything.* The word *or,* is in *Exod.* 20. 4.

Vers. 10. *his commandments]* or, *his commandment;* meaning all and everyone of them, or, the whole Law in general: see the notes on *verse.* 31. The like is in *Deut.* 8. 2. and 27. 10. The Greek and Chaldee translate, *my commandments,* and so Moses wrote in *Exod.* 20. 6. but here he changeth the person, as Daniel also in his prayer faith, *O Lord,* &c. *keeping covenant and mercy to them that love him, & to them that keep his commandments, Dan.* 9. 4. We may also observe such changes in the other Prophets; as, *to make him a name, 2 Sam.* 7. 23. for which, in 1 *Chron.* 17. 21. is written, *to make thee a name:* so in 2 *Sam.* 14. 22.

Vers. 12. *Keep]* or, *Observe;* for this, in *Exod.* 20. 8. he said, *Remember. as Jehovah,* &c.] this sentence is added, more than in *Exod.* 20. 8. So again in the fifth commandment, *verse.* 16. And these two charges only are affirmative, all the other are prohibitions.

Vers. 14. *Ox,* &c.] these particulars are also here added, for explanation. *as* well as *thou]* or, even *as thou.* This reason was not expressed in *Exod.* 20. 10. And it showeth that the Sabbath was commanded in part for the ease of servants, which were *of the heathens* that were round about them, *Lev.* 25. 44.

Vers. 15. *to do]* that is, *to celebrate:* the Greek translateth, *to keep the Sabbath day, and to sanctify it.* In *Exod.* 20. 11. the creation of the world is there rendered as a reason, which is here omitted; and the coming out of Egypt (which seemeth to be on the Sabbath day) is here made a reason of observing this day. For it was a figure of deliverance out of spiritual bondage by Christ (as is shown upon Exodus,) and lo fit to be meditated on upon the Sabbath.

Vers. 16. *be well with thee]* or, *good may be done unto thee.* This branch of the promise is more than was expressed in *Exod.* 20. 12. and this addition the Apostle also citeth, in *Ephes.* 6. 3. but putteth it there in the first place, changing the order of the words, which the Scripture often doth, as may be seen, in 2 *King.* 11. 8. compared with 2 *Chron. 23. 7. Joel* 2. 28. with *Act.* 2. 17. 1 *King.* 19. 10. with *Rom.* 11. 3. *Isaiah.* 65. 1. with *Rom. 10. 20. Mat.* 21. 13. with *Mark* 12. 8.

Vers. 18. *Neither shalt thou]* or, *And thou shalt not:* and so in the precepts following; all which are joined to the former, with this copulative *And,* (otherwise than was in *Exod.* 20.) to teach the conjoining of all these commandments, as into one body of the Law: which must be likewise in our obedience. Because, *Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. For he that said, Do not cemmit ad••tery; said also, Do not kill,* &c. *I am.* 2. 10, 11.

Vers. 20. *false]* or, *rash, vain.* The same word *Shav,* used before in *verse* 11. but for it in *Exo.* 20. Moses useth the word *Sheker, false:* and so the Chaldee hath in this place.

Vers. 21. *wife]* in *Exod.* 20. 17. our *neighbors house* is put in the first place, and his *wife* in the second, otherwise than here. So they that would divide this commandment into two, cannot show which is the ninth, and which is the tenth, seeing Moses hath purposely changed the order. *desire]* Here again Moses useth another word, 〈...〉 *veh,* whereas in *Exod.* 20. 17. he keepeth one word in all the particulars, *tachmod, covet:* which are two words in sound, but one in signification; (though it may be with some difference of degree) whereof there be sundry other examples in Scripture; as *Hinneh, Behold, 1 Chron.* 17. 1. for which another Prophet saith, *Reeh, See, 2 Sam. 7. 2. Chajath, a troop,* in 2. *Sam.* 23. 13. or *Machanah, an host,* in 1 *Chron. 11. 15. he returned, jashab, 2 Sam.* 6. 20. or, *he turned again, jissob, 1 Chron. 16. 43. Iaghnal, he offered up, 2 Sam.* 6. 17. or, *Iakrib, he offered, 1 Chron.* 16. 1. and many the like: so that from two words of like sense, here cannot be gathered two sundry commandments. The like was in the ninth commandment before, in *verse.* 20. And if this *Desire* be another commandment, there were but nine given in *Exod.* 20. Or if there were *ten,* as is avouched in *Exod.* 34. 28. then here must be eleven, contrary to *Deut.* 10. 4. But degrees of the same sin, make not here several precepts. The Hebrews make this *desire* to be less than *coveting,* and say, *Desire bringeth a man to coveting, and coveting bringeth him to unjust taking away; for if the owners be not willing to sell, though he would give them a great price, and he is urgent upon them, then he falleth to taking by violence; as it is said* (in *Mic. 2. 2.) And they covet fields; and take them by violence.* Maimonides tom. 4. treat of *Rapine, &c. c. 1. s. 10, 11. his field]* the Greek saith, *nor his field:* this also is added more than in *Exod.* 20. 17. And usually, when anything it repeated, either by the Prophets or Evangelists, i• 〈◊〉 with variety of words and phrases; of which, being compared, there is very great use, for the understanding of the Scriptures.

Vers. 22. *added no more]* meaning, no moe commandments of this sort, (for they were but *ten* 〈◊〉 *Deut.* 4. 13.) or no more unto the people; there were spoken to Moses, *Exod.* 21. 1. &c. The Chaldee translateth, *ceased not:* see the notes on *Nam.* 11. 25. *of stones]* both to have them perpetual to his Church, *Job* 19. 23, 24. and in mystery, to show the stony nature of men's hearts: see the annotations on *Exod. 31. 18. unto me]* that Moses might carry them to the people, and see then duly executed. So the Magistrate is the keeper of both the tables of the Law; for Moses was 〈◊〉 *in Ieshurun, Deut.* 33. 5.

Vers. 23. *and the mount]* understand, *and saw the mount,* as *Deut. 18. 16. Exod.* 20. 18. The things which the people heard and saw, were terrible unto then, because they were sinners; but a mean to humble them, and drive them unto Christ, *H* 〈...〉 *. 12. 18.—24. Gal. 3. 19.—24. Elders]* in Greek, *Senate,* or *Eldership.* The people all, and even the greatest and best, *fled* from before the Lord, and came to Moses for to be a Mediator. See *Exod.* 20. 18, 19. in the annotations.

Vers. 24. *his voice]* the Chaldee saith, *the voice of his Word.* So in *verse.* 25.

Vers. 25. *why should we die?]* The Greek translateth, *let us not die:* so it is a deprecation. This speech implieth the sentence of death also, which their own hearts pronounced against them for their sins: for such a question is likewise an affirmation; as, *Why doth he speak blasphemies? Mark.* 2. 7. is expounded, *this man blasphemeth, Matt.* 9. 3. And this showeth the effect of the Law in our consciences; it causeth *the spirit of bondage to fear, Rom.* 8. 15. and when the voice of God in his Law is heard and understood of men, it terrifieth and killeth; before that, they think they are *alive without the Law, Rom. 7. 9, 10. fire]* which signified the force of the *fiery Law, Deut.* 33. 2. that it is in man's *heart, as a burning fire shut up in his bones,* as *Ier.* 20. 9. both manifesting sins, and tormenting the conscience; wherein it differeth from the Gospel, *Heb. 12. 18. then]* or, *surely;* Heb. *and we shall dic.* Thus there was not *a law given which could give life, Gal.* 3. 21. but *the letter killeth, 2 Cor.* 3. 6. and *the law is not of faith, Gal.* 3. 12. the hearing of it, and escaping death, caused them not to believe: but *the just shall live by faith,* through the Gospel of Christ, *Rom.* 1. 16, 17. unto whom the Law was a *Schoolmaster, Gal.* 3. 24.

Vers. 26. *all flesh]* or, *who* is *any flesh,* that is, *any frail man:* for, *all flesh is grass, Esa.* 40. 6. The Greek translateth, *For what flesh?* Which word *flesh* is often used for unregenerate man, as is noted on *Gen.* 6. 3. and to such especially, the Law is the terrors of death: though all human nature being in sin, is here condemned. So in *Psal. 143. 2. the living God]* The Hebrew words are both plural, implying the mystery of the Trinity, as is noted on *Gen.* 1. 1. and he is called *the living God,* (as here, so in *Ios. 3. 10. 1 Sam. 17. 26. Esa. 37. 4. Psal. 42. 3. Hos.* 1. 10. and in sundry other places) to oppose him unto all false gods, which are called *the dead, Psal.* 106. 28. whereupon it is said, *Ye turned to God, from Idols, to serve the living and true God, 1 Thess.* 1. 9. Also to show that God is powerful in operation, being not only living in himself, (so that he *only hath immortality, 1 Tim.* 6. 16.) but the giver of life unto all; *For in him we live, and move, and have our being, Act.* 17. 28. and he is *the fountain of living waters, Ier.* 17. 13. who continually and abundantly refresheth his people. It signifieth also his eternity, as he *that liveth forever and ever, Revel.* 10. 6. of whom it is said, *For he is the living God, and continuing forever, Dan.* 6. 26.

Wherefore that speech of Job, *My Redeemer liveth, Job* 19. 25. is translated in the Greek, *The Eternal is he that shall unloose me. and lived]* Men till they be redeemed by Christ, are *through fear of death, all their life time subject to bondage, Heb.* 2. 15. Though God came not now to judge them, neither so much as up braided them with their sins past, yet could they not hear his voice, but (as the Apostle noteth) they that heard it, *entreated that the word should not be spoken to them anymore, for they could not endure that which was commanded, Heb.* 12. 19, 20.

Vers. 27. *Go near thou]* The people being terrified, seek for a Mediator; and that is the end and use of the Law, to drive men unto Christ. Wherefore their affection now pleased God, *verse.* 28, 29. and he gave them Moses to help them for the present, and further promised them *a Prophet* like unto him, which was Christ, *Deut. 18. 15.—18. Act. 3. 22. 26. thou speak unto us]* The office of a Mediator, as he is a *Prophet, (Deut.* 18. 15.) is here described; which is, to go near unto God, & having received the word from him, to speak it unto the people. This was fulfilled in Christ, *John.* 1. 18. and 3. 13. and 8. 28. Here in the Hebrew *do thou speak,* the words are in the feminine gender, as if they had spoken to a woman; which is thought to be a note of the people's troubled mind: see the like in *Num. 11. 15. and doc]* The like they promised before God spake these words, *Exod.* 19. 8. not knowing the impossibility of the Law: but how far they were from performing this, the *golden calf* which they made ere forty days were expired, is a witness; for which sin Moses brake the Tables of the covenant, *Exod. 32. Deut.* 9. 9. &c. yet their good affection pleaseth the Lord.

Vers. 28. *well* said] The Greek translateth, *they have spoken all things rightly* (or *well.)*

Vers. 29. *Who will give]* An Hebrew phrase, meaning, *O that some would give,* or, *O that there were;* and so the Chaldee explaineth it. The like is in *Job 6. 8. Psal.* 14. 7. and 55. 7. and otherwhere. *to fear,* &c.] The things that God approveth in men, are, fear, humility, distrust in themselves, and a confidence in him, with love unto his Law. Hereunto God called them, by this his covenant, drawing them unto Christ.

Vers. 31. *all the commandment]* that is, *the Law* in general, or *commandments,* as the Greek translateth it, the singular being often put for the plural; or, *every commandment.* So in *Deut.* 6. 1. and 8. 1. also in 2 *Pet.* 2. 21. and 3. 2.

Vers. 32. *observe to do]* or, *and do,* as this phrase often signifieth: see the notes on *Gen.* 2. 3. *right hand or to the left]* This signifieth an exact care to walk in God's Law, as in the high way, from which men may not turn aside; as in *Deut.* 2. 27. Therefore all aberration from the right way, is noted by the turning to the right hand or to the left, *Esa.* 30. 21. So after in *Deut.* 17. 11. 20. and 28. 14. *Prov.* 4. 27.

CHAP. VI.

1 Moses setting himself to explain God's commandments, exhorteth Israel unto obedience. 4 He beginneth with the first and great commandment, the love of the Lord, 6 and of his Law in their heart, 7 and of teaching it to their children, 8 and professing it by outward signs. 10 He warneth them that they forsake not God by prosperity, 16 nor by adversity; 17 but to

keep his Law, for their good, 20 and to endeavor the continuance and propagation of his religion among their posterity.

ANd this *is* the Commandment, the Statutes and the Judgments, which Jehovah your God commanded to teach you, to do in the Land, whither ye pass over to possess it. That thou mayest fear Jehovah thy God, to keep all his statutes and his commandments, which I command thee; thou, and thy son, and thy sons son, all the days of thy life; and that thy days may be prolonged. Hear therefore, ô Israel, and observe to do, that it may be well with thee, and that ye may multiply mightily, as Jehovah the God of thy fathers hath spoken unto thee, *in* the land that floweth *with* milk and honey.

Hear, ô Israel: Jehovah our God, Jehovah *is* one. And thou shalt love Jehovah thy God, with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee *this* day, shall be in thy heart. And thou shalt whet them on thy children, and shalt speak of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for phylacteries between thine eyes. And thou shalt write them upon the door-posts of thine house, and on thy gates. And it shall be, when Jehovah thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give unto thee, cities great & good, which thou buildedst not; And houses full of all good *things,* which thou filledst not; and wells digged, which thou diggedst not; vineyards and olive-trees, which thou plantedst not; and thou shalt have eaten, and be full: Take heed to thyself, left thou forget [unspec] Jehovah, which brought thee forth out of the land of Egypt, out of the house of servants. Thou shalt fear Jehovah thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people's, which *are* round about you. For Jehovah thy God *is* a jealous God, in the midst of thee; lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from off the face of the earth.

Ye shall not tempt Jehovah your God, as ye tempted *him* in Massah. Keeping ye shall• keep the commandments of Jehovah your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that *which is* right and good in the eyes of Jehovah, that it may be well with thee, and thou mayest go in, and possess the good land which Jehovah sware unto thy fathers. To drive out all thy enemies from thy face, as Jehovah hath spoken.

When thy son shall ask thee tomorrow, saying, What *are* the testimonies, and the statutes, and the judgments, which Jehovah our God hath commanded you? Then thou shalt say unto thy son, We were servants to Pharaoh in Egypt, and Jehovah brought us forth out of Egypt with a strong hand. And Jehovah shown signs and wonders, great and evil, upon Egypt, upon Pharaoh, and upon all his house, before our eyes.

And he brought us out from thence, that he might bring us in, to give unto us the land which he sware unto our fathers. And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for good unto us, all days, to preserve us alive, as *(it is)* this day. And justice

shall *it* be unto us, when we observe to do all this commandment, before Jehovah our God, as he hath commanded us.

Annotations.

COmmandement] put generally for *Commandments,* as the Greek translateth it: see *Deut.* 5. 〈◊〉. Here Moses entereth upon the explanation of the first commandment of the ten before rehear•••, in *chap. 5. to do]* that ye may do them, 〈◊◊〉, continually. For practice and obedience is that which the Law requireth for blessedness, *I am.* 〈◊〉. •5. And that wch one prophet calleth *Doing* the words of the covenant, 2 *Chron.* 34. 31. another call•th *Stablishing* (or *Confirming) 2 King.* 23. 3. and *Confirming* is expounded by the holy Ghost, 〈◊〉, *Gal.* 3. 10. from *Deut.* 27. 26. 〈◊〉 *]* to wit, the river Jordan, that so they might come into Canaan. This was by the cond••t of Joshua, *Ios.* 1. 1, 2, &c. and it figured the 〈◊〉 of the Church under Christ, by whom these commandments are fulfilled in us that believe, 〈◊〉. *20. 40.—44. Rom.* 8. 1, 2, 3, &c. In the 〈◊〉, time, the possession of Canaan and good thin•s therein, was a gracious inducement of that People unto voluntary obedience and keeping of God••awe: which notwithstanding they perform▪ not, *Psal. 105. 44. 45. Nehem.* 9. 24, 25, 26, 35.

Vers. 〈◊〉. *fear]* this is *the beginning of wisdom, Psal.* 111. 10. and by it we *depart from evil, Prov.* 16. 6. and it comprehendeth generally God's worship, and true religion, *Isaiah 29. 13. Matt.* 15. 8, 9. therefore it is mentioned in the first place. *prolonged]* under which, eternal life is also implied; for God's commandments when they are kept, do add unto men, *length of days, and years of life, and peace, Prov. 3. 2. 1 Pet.* 3. 10, 11, &c.

Vers. 3. *and honey]* signifying heavenly graces, as is observed on *Exod.* 3. 8.

Vers. 4. *Hear]* The last letter of this first word *Hear,* and of the last word *One,* are extraordinarily great in the Hebrew, and so noted in the margent, to cause heed and attention. And here beginneth *the first and great commandment,* as our Savior calleth it, *Mark. 12. 29, 30. Matt.* 22. 38. And this place of Scripture, unto the end of the ninth verse, was one of the four paragraphs which the Jews were wont to write upon their *Phylacteries,* as is noted on *Exod.* 13. 9. and fastened to their door-posts, and read in their houses twice a day: as the Hebrews say, *Twice every day do men read the lecture, HEARE O ISRAEL, &c. at evening and at morning, as it is written (in Deut. 6. 7.) when thou liest down, and when thou risest up; at the time when men are wont to lie down, which is at night; and at the time when men are wont to rise up, which is at day. And what is it that he readeth? Three sections; to wit, Hear O Israel, &c. (Deut. 6. 4) And it shall be if you shall hearken, &c. (Deut. 11. 13.) And Moses said unto the people, &c. (Exod. 13. 3.) And they read first the section, Hear O Israel, because in it there is the property of God, and the love of him, and the doctrine of him, which is the great foundation, whereupon all do depend.* Maim. in Misn. b. 2. in Keriath Shemangh, *ch. 1. sect.* 1, 2. is *one]* so in *Mark. 12. 29. the LORD our God, the LORD is one:* where the word *is* (which the Hebrew wanteth) is supplied in the Greek, and explained by a learned Scribe, saying; *Well, Master, thou hast said the truth, for there is one God, and there is none other but he, Mark.* 12. 32. So Paul saith, *There is no other God but one, 1 Cor.* 8. 4. Here it is probable, that Moses closely taught the unity of the God-head, and trinity of

persons; *Jehovah,* the Father; *our God,* the Son; *and Jehovah,* the Holy Ghost: thus many do understand these words. But the Apostle clearly openeth the mystery, saying, *There are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one, 1 John.* 5. 7. And here is the ground of saith.

Vers. 5. *love] The end of the commandment is love, out of a pure heart, and of a good conscience, and of faith unfeigned. 1 Tim.* 1. 5. See the notes on *Exod. 20. 6. Ie••vah thy God]* these imply the causes of our love of the Lord; the one, for his own nature and being, *Iebovah;* the other, for the covenant of his grace, whereby he is *our God.* These two are often joined together by Moses and all the Prophets. *heart]* unto the heart the Scripture attributeth wisdom and understanding, 1 *King. 3. 9. 11. 12. Prov.* 2. 2. 10, and *belief* in God, differing from confession with the mouth, *Rom.* 10. 10. and it is opposed unto hypocrisy, *Matth. 15. 8. soul]* the seat of the will and affections, *Deut.* 21. 14. and 24. 15▪ and 12. 20, 21. *might]* in Hebrew, *Meod,* which signifieth *might* or *vehemency,* all that we can. The Chaldee translateth it *riches;* the Greek, *power (dunamis:)* but the holy Ghost useth a more significant Greek word, *(ischus) might,* or, *ability, Mark.* 12. 32. where also another word is added for explanation, *dianoia,* which is the *efficacy* both *of the mind and will,* and the Scribe useth a fit word, *Sunesis, understanding, Mark.* 12. 33. By which variety of words, God would teach us to love him unfeignedly, with all whatsoever is in us, and in our power; for we ought to honor him with our *substance* also, *Prov.* 3. 9. This praise is of King Josiah above all kings, that he turned to the Lord, *with all his heart, and with all his soul, and with all his might, according to all the law of Moses,* 2 *King.* 23. 25. Moreover from this word, *with all thy might,* the Heb•ewsteach, that *a man is bound to bless* (God) *with cheerfulness of soul, for evil* (or *affliction) even as he blesseth for good* (or *prosperity) with gladness.* Maimonides in Beracoth, *chap.* 10. *sect.* 3. And hereof we have a good example in Job, *Job* 1. 21.

Vers. 6. *these Words]* the Oracles of God are also to be loved, as the outward means, whereby we are brought to the love and obedience of God, *Psal.* 119. 97, 98. *in thy heart]* as the *fleshly tables* wherein God's law is to be *written, Prov.* 3. 3. and 7. 3. 2 *Cor.* 3. 3. The Greek addeth, *in thy heart, and in thy soul.*

Vers. 7. *What them]* that is, *often, earnestly, and diligently teach them,* that they may pierce the hearts of thy children, to understand and affect them. So the Greek and Chaldee explain it, to *fore-instruct* and *teach. thy children]* or, *thy sons:* under this name the Hebrews understand, not the natural sons only, but scholars also, or disciples; *because disciples are called sons, as it is written* (in 2 *King* 2. 3.) *and the sons of the Prophets came forth,* &c. Maimonides in Talmud Torah, *chap.* 1 *sect.* 2. Children are to be trained up (or catechized) in the way they should go, and brought up in the nurture and admonition of the Lord, *Prov.* 22. 6. *Ephes.* 6. 4.

Vers. 8. *phylacteries]* or, *fr•ntlets:* ornaments fastened unto the liead; the Greek therefore calleth them *unmo••able.* Of these, see the notes on *Ex.* 13. 9. 16. By these outward rites, God would teach them to apply all their study, and all their practice, unto the keeping of his law.

Vers. 9. *door posts]* by this sign to profess unto all, their love unto the Law, and to have it alwaie• in remembrance. So the blood of the Paschal Lamb was stricken on their door posts,

Exod. 12. 7. Of this ri•• the Jews are to this day very careful, and even superstitious. The manner of observing it they have recorded this. They wrote two several places of the Law, namely, *Hear O Israel,* &c. *Deut.* 6. 4.—9. *And it shall be if you shall hearken* &c. *Deut.* 〈◊〉 . 13. 21. upon one piece of parchment, which they rolled •p beginning at the be••me, and so to the top; that when any should open to read it, he might read from the beginning to the end. After it was rolled up, they put it within a pipe of reed, or of wood, or of any other matter, and fastened it to the door post with a nail; but blessed God before they so fastened it, who had commanded them that thing. If it were hung up on a stick, it was unlawful, for that was no fastening: or if it were laid behind the door, it was as good as nothing. The writing was fastened a good height upon the door post within, and it must be on the right hand, as a man went into the house: if it were on the left hand, it was unlawful. These things Maimonides showeth at large, in Misneh, *treat.* Tephilin, (or *of Phylacteries* &c.) *chap.* 5. and 6. adding this in the end; *A man must be warned of the post writings, because it is every ones duty continually. And every time that he goeth in, and goeth out, he meeteth with the name of the holy blessed God, and shall remember the love of him, and awake out of his sleep, and his erroars among the vanities of the time; and know that there is nothing which abideth forever, and forever and ever, but the knowledge of (God) the everlasting Rock; and forthwith he returneth to his knowledge, and walketh in the strait & even ways. Our ancient wise men have said, Whosoever hath his phylacteries on his head and on his arm, and fringes on his garment, and postwriting on his door, he is fortified that he shall not sin: for behold, he hath many remembrancers, and they are the Angels which deliver him from sinning; as it is written, The Angel of the Lord encampeth round about them that fear him, and delivereth them, Psal.* 34. 8. Thus have they magnified their outward observances; and were taxed by our Savior, for making their phylacteries broad, and the fringes of their garments large, *Matth.* 23. 5. See the annotations on *Exod.* 13. 9.

Vers. 10. *to give unto thee]* understand, he sware *that he would give unto thee:* so in *verse.* 19.

Vers. 11. *digged]* or, *hewed,* to wit, out of the Rock. Under these particulars, all other good things are implied: for which men ought to serve the Lord with joyfulness, and with a good heart, *Deut.* 28. 47. *Prov.* 3. 9, 10. And by earthly riches, the spiritual graces of God in Christ, are also understood, as 1 *Cor.* 1. 4, 5, 7. *Ephes.* 1. 18. and 2. 5, 6, 7. *full]* or, *satisfied:* which also is a blessing of God, *Levite.* 26. 5. But by men's corruption may easily be abused, unto lasciviousness, *Deut.* 32. 13, 14, 15.

Vers. 12. *forget Jehovah]* the Chaldeesaith, *forget the fear of the LORD,* that is, his true Religion. The Greek addeth, *lest thy heart be deceived, and thou forget the Lord.* When men do corrupt their religion, they are said to *forget* God, *Psal.* 106. 20, 21. and 44. 21. *Judge.* 3. 7. *Ier.* 3. 21. and 18. 15. And this we are prone unto in prosperity: therefore the Prophet prayeth, *Give me not riches, lest I be full, and bely thee, and say, who is the Lord' Prov.* 30. 8, 9. This doctrine Moses repeateth in *Deut.* 8. 10, 11. *servants]* the Greek and Chaldee ••••slate, *servi•d••* (or *bondage.)* Of this he Jews made yearly mention, when the brought their first-fruits unto God, *Deut.* 26 5, 6. &c.

Vers. 13. *fear]* this is for the inward worship of God, as the two next are for his outward service, and profession of the same. *Fear* is expounded *worship, Matth.* 15. 9. from *Isaiah* 29.

13. and so Christ speaketh, having reference to this Scripture, *Matth.* 4. 10. See after on *Deut.* 10. 12. *serve him]* the Greek addeth, *serve him ••lie* and so Christ all eageth it against Satan, *Matt.* 4. 10. The like is to be understood of the other two things here mentioned. Under *service,* prayer is comprehended, which Christ hath taught us, that it must be to *our Father* which is *in heaven, Luk.* 11. 2. So of the Hebrews it is said, *We are commanded to pray every day, as it is written, And ye shall serve the Lord your God, Exod.* 23. 25. *We have been taught, that this service is prayer, as it is written, And to serve him with all your heart: Our wise men have said, W•at service is this with the heart? It is prayer. And there is no number of prayers by the Law, neither is there any set form of this prayer by the Law, nor any appointed time for prayer by the Law. And therefore women and servants are bound to pray, because it is a commandment, the time whereof is not determined. But the duty of this commandment is thus, That a man make supplication and prayer every day, and show forth the praise of the holy blessed (God) and afterward ask such things as are needful for him, by request, and by supplication; and afterward give praise and thanks unto the Lord for his goodness which he abundantly ministereth unto him, everyone according to his might. If he be accust••ed unto it, let him use such supplication and pra•••: and if he be of uncircumcised lips, let him speak according as he is able, at any time when he will; and so they make prayers everyone according to his ability.* Maimonides in Misn•h, treat. of prayer, *chap.* 1. *sect.* 1, 2, 3. *swear]* before this the Greek addeth, *and shalt cleave unto* him which words are used by Moses in *Deut.* 10. 20. and from thence here taken. *Swearing* is used for all other profession of God's name and truth: as when the Prophet saith, *Every* 〈◊〉 *shall swear, Isaiah* 45. 23. the Apostle exp〈...〉s it, *Every tongue shall confess unto God, R••▪* 14. 11.

Vers▪ 14. *other gods]* which the Chaldee inter〈...〉, [unspec] *Idols of the people's.* By *going,* or *walking after* such, is meant, *worshipping* or *serving* them, as afterward is shown, *Deut.* 8. 19. and 13. 2. 4.

Vers. 15. *in the midst]* the Chaldee expounds 〈◊〉, *his Majesty dwelleth is the midst of thee.* God's presence, and diligent looking to the ways of his people, is hereby meant, *Isaiah* 12. 6. *Rev.* 2. 〈◊〉. 2. *Of jealousy,* see *Exod.* 20. 5. by it was signified, that God would not forgive their transgressions, *Ios.* 24. 19.

Vers. 16. *in Massah]* or, *in the temptation* (as the Greek and Chaldee explain it;) where in their distress and want, they *tempted the Lord, saying. Is the Lord amongst us or no? Exod.* 17. 1.—7. As prosperity, so adversity often occasioneth men to sione; therefore the Prophet prayeth against both extremities, *Proverb.* 30. 8▪ 9.

Vers. 18. *right]* in Greek, *pleasing,* which the word also signifies, as is noted on *Exod.* 15. 26. And so our Savior did *always those things that pleased his Father, John.* 8. 29. By things *right* and *good,* are meant the things commanded of God, and the doing of them with a sincere heart. To perform this, the Apostle saith, *Bee ye transformed by the renewing of your mind, that ye may prove what is that good, that well-pleasing and perfect will of God, Rom.* 12. 2.

Vers. 19. *to drive out]* that is, he sware unto thy fathers, *that he would drive out, &c.* But because the people obeyed not the voice of God, he would not drive out all from before them, *Judge.* 2. 1, 2, 3, 12, 14. and 3, 1.—4.

Vers. 20. *tomorrow]* that is, *hereafter in time to come.* See *Exod.* 13. 14. Here followeth a brief Catechism, containing the grounds of religion. *what* are] that is, *what mean,* or *signify.* The word *are* is supplied also in the Greek, (as before in *verse.* 4.) and by it the meaning of God's precepts is intended, as the answer following showeth. Here God provideth for the continuance and propagation of his true religion in Israel, in respect of the whole Law, moral, ceremonial, and judicial. *commanded you]* The Law was commanded the Fathers, that they should make them known to their children, that the generation after, even children that should be borne, might know, might rise up, and tell their children, *Psal.* 78. 5, 6.

Vers. 21. *to Pharaoh]* the History hereof is in *Exod.* 1. and 2. &c. the mystery was, our servitude unto sin and Satan, from which God hath redeemed us, as *Rom.* 6. 17, 18. *Heb.* 2. 14, 15. The memorial whereof is always to be continued amongst us and our posterity, to the praise of God's grace, *Deut.* 26. 5, 6, 7, 8, 9. *strong hand]* that is, *by force and constraint,* through great judgments: see *Exod.* 6. 1. and 3. 19.

Vers. 22. *evil]* that is, *hurtful, grievous, noisome* to the enemy, as were all the plagues of Egypt, *Exod.* 7. and 8, &c. So in *Revel.* 16. 12. *a noisome and evil sore. house]* that is, *household,* as the Chaldee translateth it, *men of his house. our eyes]* that is, *our sight.* This is one of God's promises to such as trust in him; *With thine eyes shalt thou behold, and shalt see the reward of the wicked, Psalm* 91. 8.

Vers. 24. *for good]* or as the Greek explaineth, *that it may be well with us.* The end of our redemption from misery is, that we may serve God, and keep his Law, for his glory in our good and salvation, *Rom.* 6. 17, 18, 22. *to preserve]* meaning, *that he may preserve us alive:* the Greek translateth, *that we may live.* Here *Life* is promised to the doers of the Law; as also▪ in *Luke* 10. 28. but this is a legal promise, unpossible for us to fulfill, *Romans* 8. 3. and is *not of faith,* (as the Apostle teacheth) by which *the just shall live, Galatians.* 3. 11, 12.

Vers. 25. *justice]* or *righteousness;* the Greek translateth, *Mercy shall be to us:* so the word *justice* sometime signifieth, *Psal.* 112. 9. But here it meaneth *justice* or *righteousness,* whereby men if they could do the law, might be justified before God; and differeth from the justice of faith which we have obtained in Christ, as Paul saith, *Moses describeth the justice which is of the Law, that the man which doth those things shall live by them. But the justice which is by faith, speaketh,* &c. *Rom.* 10. 5, 6. Thus the law was *a Schoolmaster unto Christ, that we might be made righteous by saith, Gal.* 3. 24.

CHAP. VII.

1 A commandment to root out the seven nations in Canaan, 4 lest they corrupted Israel. 5 To abolish their idolatry. 6 The holiness and election of Israel, whence it proceedeth, 9 and what use they should make thereof. 12 The blessings promised upon the keeping of the Law. 16 The commandment repeated, to abolish Idolaters and their religion. 17 A confirmation of the faith of Israel against the multitude of their enemies, 22 whom God promiseth to destroy, but not all at once. 25 The abomination of their idolatry.

WHen Jehovah thy God shall have brought thee in, into the land whither thou goest in, to possess it, and hath cast out many nations from thy face; the Chethite, and the Girgasite, and the Amorite, and the Canaanite, and the Pherizzite, and the Evite, and the Jebusite; seven nations, greater and mightier than thou. And Jehovah thy God shall have delivered them before thee, and thou shalt smite them; utterly destroying thou shalt utterly destroy them: thou shalt not strike *any* covenant with them, nor show them grace.

Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son, and his daughter thou shalt not take unto thy son. For he will turn away thy son from after me, that they may serve other gods; and the anger of Jehovah will be kindled against you, and will destroy thee suddenly. But thus shall ye do unto them; ye shall destroy their altars, and break down their pillars, and cut down their groves; and their graven *Images* ye shall burn with fire. For thou *art* an holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be unto him a peculiar people, above all people's that *are* upon the face of the earth. Not for your multitude above all people's did Jehovah set his love upon you, and chose you, for ye *were* the fewest of all people's. But because Jehovah loved you, and because he would keep the oath which he had sworn unto your fathers, hath Jehovah brought you out with a strong hand, and hath redeemed thee out of the house of servants, out of the hand of Pharaoh king of Egypt. Know therefore that Jehovah thy God, he *is* God, the faithful God, that keepeth covenant and mercy to them that love him, & that keep his commandments, to the thousand generation. And repayeth them that hate him unto his face, to destroy him: he will not delay to him that hateth him, unto his face he will repay him. Therefore thou shalt keep the commandment, and the statutes, and the judgments which I command thee *this* day, to do them.

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And it shall be, because ye shall hearken to these judgments, and shall keep and do them, that Jehovah thy God will keep unto thee the covenant, and the mercy which he sware unto thy fathers. And he will love thee, and will bless thee, and multiply thee: and he will bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy new wine, and thy new oil, the increase of thy kine, and the flocks of thy sheep, upon the land which he sware unto thy fathers to give unto thee. Blessed shalt thou be above all people's: there shall not be a barren male, or a barren female, among thee, or among thy cattle. And Jehovah will take away from thee all sickness, and all the evil diseases of Egypt, which thou knowest, he will not put upon thee, but will lay them upon all that hate thee. And thou shalt cat up all the people's which Jehovah thy God giveth unto thee; thine eye shall not spare them, neither shalt thou serve their gods, for that *will be* a snare unto thee. If thou shalt say in thine heart, These nations *are* moe than I, how shall I be able to dispossess them? Thou shalt not be afraid of them: remembering thou shalt remember that wch Jehovah thy God did unto Pharaoh, and unto all Egypt. The great temptations which thine eye saw, and the signs, and the wonders, and the strong hand, and the stretched-out arm, *with* wch Jehovah thy God brought thee out: so will Jehovah thy God do unto all people's, of whose faces thou art afraid. And also Jehovah thy God will send the hornet among them. until *they* perish that *are* left, and that hide

themselves from thy face. Thou shalt not be affrighted at their faces: for Jehovah thy God 〈◊〉 the midst of thee, a great God, & a fearful.

And Jehovah thy God will pluck out these nations from thy face, *by* little *and* little: thou shalt not be able to consume them suddenly, lest the wild beasts of the field multiply upon thee. But Jehovah thy God will deliver thē before thy face, and will destroy them *with* a great destruction, until they be wasted out.

And he will deliver their Kings into thine hand, and thou shalt destroy their name from under the heavens: there shall not a man stand before thy face, until thou have wasted them out. The graven *images* of their gods shall ye burn with fire; thou shalt not desire the silver and gold *that is* on them, nor take *it* unto thee, left thou be snared therein; for it *is* an abomination *to* Jehovah thy God. And thou shalt not bring an abomination unto thine house, lest thou be a cursed thing like it: detesting, thou shalt detest it, and abhorring, thou shalt abhor it, for it *is* a cursed thing.

Annotations.

CHethite] that is, as the Chaldee explains them; *Chethites; G• g•site•,* &c. See the notes 〈◊◊〉 . 10. 16. Here Moses show• 〈◊〉 her 〈◊〉 whereby Is 〈...〉 might be draw•• from the love and 〈...〉 diente of God; even by communi 〈◊〉 〈...〉 h •dolaters, and their abomi•qtions, which therefore they ought carefully to avoid 〈◊◊〉 *]* that 〈◊〉 Paul also mentioneth in *Act.* 1•. 19. in rehearsing them, the Scripture sometime 〈...〉 h •o• 〈◊〉 fewer, *Gen. 15. 19. E••d.* 23 *l* 23. 〈◊〉 a f•ll and perfect number Ase 〈...〉 〈◊◊〉 . 〈◊〉 . 〈◊〉 signifieth the many enemies of 〈◊〉 Church, 〈◊〉 God will subdue, though they 〈◊〉 migh 〈...〉 〈◊◊〉 , for his *strength is made perfect* 〈◊◊◊〉 *2 Cor.* 12. 9.

Vers. 2. *before thee]* that is, as the G•••ke explai 〈◊〉 here, and in *ve•. •3. into th•••* 〈...〉 *ds.* So in *D* 〈...〉 *. 23. 14.* 〈◊〉 *utt•r •y destroy]* as *ac••rs•d,* or *ana* 〈...〉 *zed▪* see the notes on *Exod.* 〈◊〉 . 〈◊〉 . Com 〈◊〉 with this Law, *Exod.* 34. 11, 1•, &c.

Vers. 3. *make marriages]* or, *•oyne in affinity,* by [unspec] 〈◊〉 of 〈...〉 ge: and this concerned not the seven 〈◊〉 only, but all heathens, *E•r.* 9▪ 1. •2. The Hebrews say, *An Israel•te that lie•t•* 〈...〉 *th an* 〈◊〉 *of any other nation, by way of* 〈◊〉 *; or* 〈◊〉 *Is* 〈...〉 〈...〉 *sse that so lieth with* 〈◊〉 *••athen man they* 〈◊◊〉 *••e b* 〈...〉 *en by the Law. Deut. 7. 5. whether it* 〈◊〉 *of the seven nations, or of any other people's, it is* 〈◊◊〉 *prohibition. And so it is expounded by Ezra,* &c. Maimonides in, Issurei biah, *chap. 12. sect.* 1.

Vers. 4. *from after me]* that is, *from following me* and my Law. The G••eke translateth, *from me▪* the Chaldee, *from after my fear. other gods]* the Chaldee explains it, *the idols of the people's.* This was fulfilled even in Solomon the wise, who clave in love unto strange women, and *they turned away his heart after other gods; and his heart was not perfect with the LORD his God, 1. King. 11. 2. 4. will be kindled]* so it was against Solomon for this sin, *the LORD was angry with him; because his heart was turned from the LORD; the God of Israel.* 〈◊〉 *. King.* 11. 9.

Vers. 5. *pillars]* or, *statues,* or *standing images:* see *Exod.* 23. 24. and *Levite.* 26. 1. This Law was executed by the good Kings of Judah, 2 *King.* 18. 4. and 23. 6.—14. *gro* 〈...〉 *]* or, *trees* planted for religious use, whereof see the notes on *Exod.* 34. 13. here they are commanded to be 〈◊〉 *down,* in *Deut.* 12. 3. to be burnt with fire. The Hebrews say, *A tree which is planted at the first to be served* (or *worshipped) is unlawful for any use, and that is Asherah (the grove) spoken of in the Law.* If it were not planted for religious use at the first, but that afterward some man had *worshipped it, though all the body* (or *stock) be not unlawful; all the boughs, and the leaves▪ and the branches, and the fruits •hat it bringeth forth all the while that it is worshipped, they are unlawful for any use. A tree under which they have se• upon idol, all the while that it* 〈◊〉 *under it, (the trge.)* 〈◊〉 *unlawful for any use▪ if (the Idol) •e taken from under it, then it is lawful, because it was not the tr•• it self which was worshipped.* M 〈...〉 . in treat of Idolot•ie, *••ap. 8. sect. 3. 4.* 〈◊〉 images] to wit• 〈◊◊◊〉 , as is expressed in 〈...〉 *s.* 25.

Vers. 6. 〈◊〉 *]* 〈◊〉 Chaldee translateth it *be* 〈◊〉 pro 〈...〉 is 〈◊〉 *treasure* 〈◊〉 , which is d 〈...〉 to any see *Exod.* 19. 〈◊〉 . This space proceeding from 〈◊◊〉 of God, 〈◊◊〉 〈...〉 lled in Christ, *Who ga•• himself* 〈◊〉 *us▪ that he* 〈*1 line*〉 *himself a peo* 〈...〉 *people* 〈◊〉 *of good work••;* 〈◊〉 . 〈◊◊◊〉 ▪

Vers. 7. 〈◊〉 *his love]* o• 〈◊◊◊〉 〈◊〉 . 〈4 lines〉 〈◊〉 .

Vers. 8. *the oath]* God's irrevoca••e promise, (proceeding from •grace) of which there is often 〈5 lines〉 *that by two immu•able things in which it was impossible for God •o* 〈◊〉 *•ee might* 〈◊〉 *a strong consolation, Heb. 6. 17, 18. ser* 〈...〉 *]* in Greek and Chaldee, *ser* 〈...〉 , o•bo 〈...〉 . A figure of our deliverance from these 〈◊〉 of ••nne, and of men, *John. 8. 34. 36.* 〈◊〉 *. 6. 14. 16,* 〈◊◊〉 *20. 1 Gor.* 7. 〈◊〉 3.

Vers. 9. *Know therefore]* Hebr. *And thou shalt know:* so in *v.* 11: See the notes on *Gen.* 31. 44. *that love him]* see the notes on *Exod.* 20. 6. Unto this promise Daniel hath respect in his prayer, *Dan.* 9. 4. and Nehemiah, *Neh.* 1. 5.

Vers. 10. *his face]* that is, *the face of every of them.* So after, *to destroy him,* that is, *everyone of them:* therefore the Greek translateth plurally, *them.* The Chaldee saith, *In their life* (time) *he will repay them.* Chazkuni likewise and others expound it, *In his life* time. And so it is said, *Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner, Prov.* 11. 31. A like phrase there is of recompensing the wicked *into their bosom, Isaiah 65. 6. not delay]* that is, *not fail,* See the notes on *Exod. 22. 29. will repay him]* or, *recompense, reward him,* to wit, with vengeance or punishment, as these are joined together in *Deut.* 32. 35, 41. and it is called *payment* or *reward,* because it shall be according to man's *work, Job 34. 11. Psal.* 62. 13.

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Here beginneth the 46 Section of the Law: whereof see *Gen.* 6. 9.

Vers. 12. *because]* the Greek translateth it, *when* ⟨◊⟩ it implieth a reward of their obedience, which God of his grace will give: as in *Gen.* 22. •8. And the original word sometime is used for a *reward,* as *Psal.* 19. 12. sometime it signifieth *for,* or, *because of, Isaiah 5. 23. these]* the Greek addeth, *all these;* which is intended as the like phrase in *Deut.* 27. 2•. is opened by the Apostle, *Gal.* 3. 10. And under the name *judgments,* the *commandments and statutes* are also contained. *keep unto the•]* understand again, *keep & do,* (that is, *perform) unto thee.* Here by promises of communicating good things, and turning away evil, he exciteth them unto obedience: for *godliness is profitable unto all things, having promise of the life that now is, and of that which is to some,* ⟨◊⟩ *. Tim. 4. 8. s* ⟨...⟩ *unto thy fathers]* The oath and promise unto the fathers, pertaineth unto the faithful children, which are all implied in the covenant, *Psal. 105. 8. 11. Luk.* ⟨...⟩ *5. 72, 73, 74. Act. 3. 25, 26. Gal.* 3. 29. So punishment remaineth for the wicked, from the parents to the children, for God recompenseth *the iniquity of the fathers, into the bosom of their children after them, ser.* 32. •8.

Vers. 13. *love thee]* that is, *continue to love thee;* for the love of God to his people, was the cause why he chose and called them, ⟨◊⟩ . 7, 8. *not that we loved God; but that he loved us, 1 Job.* 4. 10. and from the feeling of this in our hearts, proceedeth our love towards God; and out of love obedience; and so God continueth his love, which is the fountain of all blessings. So Christ faith, *He that hath my commandments; and keepeth them, is he that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will show myself unto him, Job. 14.* ⟨◊⟩ *. fruit of thy womb]* in Chaldee, *the child of thy bowels:* so in *Deut. 28. 4. The just* man *walking in his integrity, his children* are *blessed after him, Prov. 20. 7. increase]* or, *young,* as *Exod.* 13. 12. the Greek and Chaldee here translate, *herds of thy kine.*

Vers. 14. *barren male]* the Greek translateth, *without seed* (or *generation)* compare this with *Ex.* 23. 26. Hereupon barrenness was a *reproach, Luk.* 1. 25. and fruitfulness counted a blessing, *Psalm.* 128. 1, 3.

Vers. 15. *evil diseases]* that is, *painful, malignant,* and *incurable diseases,* as *Deut.* 28. 27. Compare *Exod.* 15. 26. and 23. 25. *lay]* Hebrew, *give:* that is, *lay,* or, *impose,* as the Greek translateth.

Vers. 16. *eat up]* that is, as the Chaldee translateth it, *consume:* But the word, *eat,* hath respect unto that in *Num. 14. 9. they are bread for us.* See also *Psal.* 14. 4. This is not only a promise of victory, but a precept also, to abolish those cursed nations, as the words following manifest, and *v. 1, 2, 3. spare]* to wit, from vengeance, *not take pity on them.* This affection is often given to the eye, (as in other cases, *Matt.* 20. 15.) See *Gen. 45. 20. Deut. 13. 8. Ezek. 5. 11. snare]* a cause of thy ruin: the Chaldee faith, *a scandal,* or *stumbling-block:* so after in *v.* 25. See *Exod.* 23. 33. and the performance hereof mentioned in *Psal. 106. 36. they served their Idols, which were a snare unto them.*

Vers. 17. *dispossess them]* or, as the Chaldee translateth, *cast them out;* in Greek, *destroy them.* These words of God tend to the strengthening of faith, against the fears and infirmities of the Saints, and power of their enemies. Compare *Num.* 13. 32.—34.

Vers. 18. *Egypt]* or, the *Egyptians,* as both Greek and Chaldee do translate. This example is often mentioned for the comfort of faith, *Deut.* 4. 34. &c. and 29. 2, 3. for it was a manifestation both of the power of God, and of his good will towards his people.

Vers. 19. *temptations]* or, *trials, essaies:* see *Deut.* 4. 34. and 29. 3.

Vers. 20. *the hornet]* or, *hornets,* as the Greek translateth. As God by frogs, lice, and other creatures, plagued the Egyptians, *Exod.* 8. so did he the Canaanites with *hornets, Ios.* 24. 12. showing his power in confounding mighty enemies by small and weak means, 1 *Cor.* 1. 27, 28. Hereby also the pricks and terrors of conscience sent upon the wicked, may fitly be signified. So in *Exod. 23. 28. from thy face]* the Greek translateth, *from thee:* so it is referred to the latter word *hide,* rather than to the former, *perish.*

Vers. 21. *fearful]* or, *terrible;* in Greek, *strong,* that is, able to save thee, terrible to thine enemies, (as 1 *Sam.* 4. 7. 8.) and unto thee fearful and to be reverenced, *Psal.* 89. 7.

Vers. 22. by *little]* This was accomplished, when some could not at the first be driven out, *Ios. 15. 63. Judge. 3. 1. suddenly,* or, *hastily, quickly,* that is, *at once,* but by degrees. Yet in *Deut.* 9. 3. he promiseth that they should destroy them *suddenly,* to wit, in respect of their enemies, 〈◊〉 whom sudden destruction come 〈◊〉 they 〈◊〉 aware• but in respect of Israel, it was not so 〈◊〉 as they looked for and desired. For God foresaw their infirmities, and how they would sin against him, if they were not exercised with troubles: yea, and for their sins it is observed, that he would not drive out the nations, that through them he might prov 〈...〉, whether they would keep the way of the Lord, &c. *Therefore the Lord* 〈◊◊〉 *nations,* 〈◊〉 *have* 〈...〉 *ing them* 〈◊〉 *hast•lie,* 〈◊〉 *delivered he them into the hand of Joshua,* 〈◊〉. *21, 22, 23. beasts]* Hebr. *beast.* Here the Greek addeth, *lest the land be wilderness, and the* 〈◊〉 *beasts of the field multiply:* God could also have destroyed the wild be•sts from before them (as 〈◊〉 promiseth in *L•v•. 26. 6. Ezek.* 34. 25.) but if Israel had suddenly destroyed the people's, pride, or security, or other vices would have crept upon them, which God in justice must also have punished 〈...〉 *Judge.* 3. 1, 2, 3, 4.

Vers. 23. *destroy]* or, *vex,* with 〈◊〉 and tumult: see *Deut.* 2. 15. and 2•. 20. *Exod.* 14. 24. It implieth troubles and vexations, which should cause their destruction. So the promise of God should certainly be performed, though not so speedily as men desired, that their faith and patience might be tried.

Vers. 24. *their kings]* as was fulfilled in *Ios.* 10. 24. and •2. 7. 9.—24. where one and thirty kings are 〈...〉 ed, whom Israel conquered. *from under heaven]* out of this world: the Greek translateth, *out of that place.* This hath long since been accomplis••d; that now there is no memory either of 〈◊〉 Kings, or of any of those people's on the earth.

Vers. 25. *The graven* images *of their gods]* in Chaldee, *The Images of their Idols:* under the name 〈◊〉, all other sorts are implied, as images mol 〈...〉 painted, or the like, *Isaiah* 30. 22. And by saying, *of their gods,* he excepteth other Images for civil use, as the Image of Caesar upon

his coin 〈...〉 wfull, *Matt.* 22. 20, 21. The Hebrews say, *Figures* (or Images) *which idolatrous heathens* 〈◊〉 *beauty* (or civil ornament) *are lawful to* 〈◊◊〉 *but figures which they make for Idolatry,* 〈...〉 *full.* Maimonides treat of *Idolatry, chap. 7.* 〈◊〉 *burn]* so David burnt the Philistines 〈◊〉 *Chron.* 14. 12. See *Deut. 12. 3. silver* 〈◊〉 these are named for an instance, but all o 〈...〉 〈...〉 ous instruments are implied, *covering,* 〈◊〉, &c. *Isaiah 30. 22. nor take it]* Hebr. 〈◊〉 *••ke it,* that is, *and not take it:* the former pro 〈...〉 is here again to be understood, as in the verse following, and often in the Scriptures. 〈◊◊〉 *be snared]* that thou be not snared; this 〈...〉 *t* often implieth certain danger, as is no 〈...〉 〈◊〉 *Gen.* 3. 3. and by *snared,* is meant falling into sin, and so into destruction, as before in *ver. 16. an abomination* to *Jehovah]* Hebr. *the ab* 〈...〉 *tion of Jehovah,* that is, a thing which the Lord much abhorreth. And this is another reason of the prohibition.

Vers. 26. *into thine house]* for any use or profit to [unspec] thyself; and so from these words the Hebrews gather, that *The Idol, and things that serve it, and that which is offered thereto, and whatsoever is made for it, is unlawful for any use.* Maimonides treat. of *Idolatry, chap. 7. sect. 2. lest thou be]* Hebr. *and thou be a cursed thing:* meaning, *and that thou be not,* or, *lest thou be:* See the notes on *Numb.* 4. 15. or, *for* so *thou shalt be a cursed thing, like it. it is a cursed thing] in* Hebr. *Cherem,* in Greek, *Anathe* 〈...〉 *a;* which mean a thing separated from men's use, and devoted either to destruction, as the Idol and instruments thereof here mentioned; or, at the Lord's appointment to be carried into his treasury, as were the gods of Jericho, *Ios.* 6. 17, 19, 24. This law against idols & images, which are *the work of men's hands, Psal.* 115. 4. extendeth not to the creatures of God's making, though by men abused to idolatry, as the Hebrews also expound it, saying; *Whatsoever hath not been taken by man's hand, and which man hath not made, though it hath been worshipped, yet is it lawful to have use of it. Therefore the beathens that served (or worshipped) the mountains, and the hills, and the trees that were planted at first for fruit, and fountains of water, that are common, and beasts; loe these are lawful to be made use of, and it is lawful to eat of those fruits which were worshipped in the place where they grew, and of those beasts, &c. A beast is not unlawful, so long as a man hath not done with it any work pertaining to idolatry; but if he have done any (such work therewith) it is unlawful every whit: as if he kill it to the service of an Idol, or exchange it, &c. provided that it be his own beast [and not another man's:] for if he kill his neighbors beast to an Idol, or exchange it, it is not made unlawful: for no man can make a thing unlawful which is not his own. If one worship any ground in the world, it is not made unlawful: if he dig pits or caves therein, to the name of an idol, they are unlawful, &c.* Maimonides treat. of *Idolatry, chap. 8. sect.* 1.

CHAP. VIII.

1 An exhortation to keep and do the Law for their own good, 2 because of God's former mercies in the wilderness, 7 and future blessings in Canaan. 10 A warning lest fullness occasion them to forget God, and his former benefits: 17 and lest they presume of their own strength. 19 A protestation against them, that they shall perish, if they forget and forsake their God.

ALL the commandment which I command thee *this* day, ye shall observe to do, that ye may live and multiply, & go in, and possess the land which Jehovah sware unto your fathers. And thou shalt remember all the way which Jehovah thy God led thee these forty years in the wilderness, for to humble thee, to tempt thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with Manna, which thou knewest not, neither did thy fathers know: that the might make thee know, that man liveth not by bread only, but by every *(word)* that proceedeth out of the mouth of Jehovah doth man live. Thy raiment waxed not old upon thee, & thy foot swelled not these forty years. And thou shalt know with thine heart, that as a man chasteneth his son, Jehovah thy God chasteneth thee. And thou shalt keep the commandments of Jehovah thy God; to walk in his ways, and to fear him. For, Jehovah thy God bringeth thee into a good land, a land of brooks of waters, of fountains, and of depths, that issue out in the valley, and in the mountain.

A land of wheat, and of barley, and of vi 〈...〉 and fig-trees, and pomegranates: a land of oil olive and honey. A land wherein thou shalt eat bread without scarcenesse, thou shalt not lack any *thing* in it: a land whose stones *are* iron, and out of whose mountains thou mayest hew brass. And thou shalt eat and be full, & thou shalt bless Jehovah thy God, for the good land which he hath given thee. Take heed to thyself, left thou forget Jehovah thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee *this* day. Lest thou eat, and be full, and buildest good houses, and dwellest *in them.* And thy herds, and thy flocks multiply; and silver and gold be multiplied to thee; and all that thou hast be multiplied. And thine heart be lifted up, and thou forget Jehovah thy God, which brought thee forth, out of the land of Egypt, out of the house of servants. Who led thee thorough that great and fearful wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water: who brought forth unto thee waters, out of the rock of flint. Who fed thee with Manna in the wilderness, wch thy fathers knew not, for to humble thee, and for to tempt thee, to do thee good at thy latter end. And thou say in thy heart, my power, and the might of my hand hath gotten unto me this wealth. But thou shalt remember Jehovah thy God, that *it is* he that giveth thee power to get wealth, that *he* may establish his covenant, which he sware unto thy fathers, as *it is* this day. And it shall be, if forgetting thou shalt forget Jehovah thy God, and shalt walk after other gods, and serve them, and bow thyself down unto them; I testify against you *this* day, that perishing ye shall perish. As the nations which Jehovah causeth to perish from your faces, so shall ye perish, because ye would not hear the voice of Jehovah your God.

Annotations.

COmmandement] that is, as the Greek translateth, *commandments.* See *Deut.* 5. 31. and 6. 〈◊〉 . *observe to do]* or, *keep and do,* as the phrase sometime signifieth. See the notes on *Gen. 2. 3.* 〈◊〉 *may l•ve]* that is, continue long in a prosperous life; for as sorrows, plagues, miseries are called *deaths, Exod. •0. •7. 2 Cor.* 11. 23. so a quiet and blessed estate is called life; as, *years of life, Prov.* 3. 2. mean many good years: and in *Psal. 30. 6. life* is opposed unto a *moment. possess]* or, *inherit the land:* under which, eternal life was figured, as is noted on *Gen.* 12. 5.

Vers. 2. *all the way]* that is, all the accidents that befell thee in the way; which were afflictions, wants, dangers on the one hand; and comforts, blessings, and deliverances on the other: by which, as by two walls, he kept Israel from going astray. Therefore this leading thorough the wilderness is often mentioned by the Prophets; as *Amos 2. 10. Psal.* 136. 16. and 78. 52, 53. *Ier. 2. 2. 6. to humble]* or, *to afflict;* as the Greek translateth, *that he might afflict thee, and tempt thee.* So *verse. 3. tempt]* or, *prove,* to wit, their faith and obedience: see the notes on *Gen. 22.* ⟨◊⟩ *to know]* that is, to have experiment in practice of that which was in them. The like is said of king Hezekiah, whom God left, to tempt him, *that he might know all that was in his heart, 2 Chron.* 32. 31. But in respect of himself, God needeth not that any should testify of man; for he knoweth what is in man, and what himself will do, *John.* 2. 25. and 6. 6. A faithful heart loveth, serveth, and believeth in God, as well in adversity, as prosperity, *Matt.* 4. 4. but an unfaithful murmureth in afflictions, *Psal.* 78. 40, 41.

Vers. 3. *humbled]* or, *afflicted,* as *verse.* 2. So God *afflicteth* the strength of his people in the way, *Psal.* 102. 24. He suffered them to hunger, before he gave them Manna: so God's people hunger and thirst after righteousness, and then he filleth them, *Matt. 5. 6. Luk. 1. 53. Manna]* Hebr. *Man:* of this meat, see the annotations on *Exod.* 16. 14, 15. &c. It was a figure of Christ, *John. 6. bread only]* that is, ordinary food, such as men live by; whereof bread is the principal. This sentence Christ alleged against Satan, when he tempted him to unlawful means for satisfying his hunger, *Matth.* 4. 4. word *that proceedeth]* so the Greek also translateth, adding this *word,* as the Apostle also doth, in *Matt.* 4. 4. But another Evangelist saith only, *every word of God, Luk.* 4. 4. The word of God is the ground of faith, *Rom.* 10. 17. which they that have abiding in them, shall surely be fed in time of hunger, both soul and body, *Psal.* 37. 3. &c.

Vers. 4. *not old]* that is, *was not worn out with age,* ⟨◊⟩ the Greek explaineth it: so in *Deut. 29. 5. Neh.* ⟨◊⟩ . •1. This was the second means of sustentation of life; which God also miraculously supplied unto them, that they might learn, not to seek as the Gentiles; or take thought, what they should eat, or drink, or wherewith they should be clothed, *M••t.* ⟨◊⟩ *. 31, 32. swelled not]* the Chaldee expoundeth it, *thy shoes were not bare* (or *broken:)* and so the Greek in *Neh.* 9. 21. where this is again mensioned: and Moses himself in *Deut.* 29. 5. In this sense it agreeth with the former. But it seemeth here to mean the feet properly, which swelled not, neither were surbated, though they travelled so long thorough that dry and •horny wilderness: and so it meaneth health of body, which God also gave them, as the third blessing necessary for this present life. *forty years]* the time of their travel in the wilderness: which number *forty,* is often used for to denote the time of affliction and humiliation. See the notes on *Gen.* 7. 4.

Vers. 5. *know with thine heart]* that is, *know* and *acknowledge* heartily, upon thine own feeling and experience. So Joshua said unto them, *Ye know in all your heart, and in all your soul, Ios. 23. 14. chasteneth]* or *nurtureth, restraineth* from the pleasures of the flesh. So other Scriptures speak of God's chastisements, like a father, *Prov. 3. 11, 12. Heb.* 12. 5.—10. and, *Blessed is the man whom thou chastenest* ⟨◊⟩ *I••, Psal.* 94. 12.

Vers. 6. *his ways]* which he hath commanded to 〈◊〉 in, that is, his Law, *Exod. 18. 20. Psal.* 25. 4. The Chaldee expoundeth it, *the ways that are right• before him.* These are opposed to men's own ••yes, *Isaiah.* 66. 3. and 55 8. 9. They comprehend faith, and other duties of the first Table, 1 *King.* 11. 〈◊〉. 38. *Act.* 18 25, 26. and 22. 4. and virtues of the second Table also, 2 *Pet.* 2. 15. See the notes on *Gen. 6. 12. to fear him]* this is the means to keep men in God's ways, and is therefore set be 〈...〉, 〈◊〉 2 *Chron. 6. 31. Psal.* 128. 1.

Vers. 7. *good land]* a fat and fertile soil: See 〈◊〉 *1•. 20. brooks]* or *rivers:* the Chaldee explaineth it, *flowing with brooks. of foun* 〈...〉 *]* or *of springs:* the Chaldee saith, *welling out* 〈...〉 *aines and depths:* the Greek, *and fountains of* 〈◊〉. By *deeps* are meant *store of waters,* as *Gen.* 1. 〈◊〉. and 7. 11. These *brooks* and *springs* figured 〈◊〉 plentiful graces of God's spirit, wherewith his Church is watered, *Joel 3. 18. Ezek.* 47. 1. &c. *Rev.* 〈...〉 *Psal.* 65. 10. and 46. 5. *valley]* put for *valleys,* and *mountains,* as the Greek and Chaldee translate. One is often used for many: See the notes on *Gen.* 3. 2. God *sendeth the springs into the valleys, they run among the mountains, they give drink to e* 〈...〉 *y beast of the field, the wild asses quench their* 〈◊〉, *Psal.* 104. 10, 11.

Vers. 8. *pomegranates]* it signifieth both the fruit, *Num.* 13. 24. and the tree that bears them, *Song 7. 1•. Agg. 2. 20. oil olive]* Hebr. *olive-tree of* 〈◊〉, that is, as the Chaldee expounds it, *olives that* 〈◊〉 *oil.* With the fatness of the olive, they honored God and man, *Judge.* 9. 9. These earthly fruits figured also the heavenly graces which the faithful (warred with God's word and spirit) are filled and comforted with, *Psal.* 81. 17. and 147. 14. *Song* 8. 〈◊〉. The trees that bear these fruits, figure ou• gracious men, from whose doctrine and conversation, heavenly comforts do flow in the Church, *Judge. 9. 8.—13. Song* 4. 13. and 6. 10. *Hos.* 10. 1. and 14. 7, 8. *Psal.* 1. 3. and 52. 10.

Vers. 9. *eat bread]* so having the fruition of God's blessings therein, which sometime men have not, though the land be fruitful, as *Deut.* 28. 30. 33. 39. 40. And for their sins it came to pass, that they did *eat bread by weight, and with care, Ezek. 4. 16. brass]* these latter are for munition, and other uses, as the former were for food: so all good things are implied. See also *Deut.* 33. 25. The mountains as God's store-houses were not only fruitful on the upmost face of them, with corn and grass, and trees of sundry sorts; but within their bowels (as it were) bred minerals and metals of great use for man. *iron is taken out of the dust, and Brasse is molten out of the stone, Job* 28. 2.

Vers. 10. *be full]* or, *satisfied;* which is a blessing that God giveth to the righteous, *Prov. 13. 25. Ps.* 147. 14. the contrary, to the wicked, *Mic. 6. 14. Hag. 1. 6. shalt bless Jehovah]* that is, shalt give him thanks; as where it is said, that *Jesus took bread, and blessed, Mark.* 14. 22. another Evangelist saith, *he took bread, and gave thanks, Luke* 22. 19. And as our Savior teacheth us to bless before we eat, *Mat.* 14. 19, 20. so this law chargeth us to bless after we have eaten: and as for meat and drink, so for other good things which we receive of God; as David saith, *Bless the LORD, O my soul, and forget not all his benefits, Psal.* 103. 2. and the Apostle commandeth, *In everything give thanks, for this is the will of God in Christ Jesus concerning you, 1 Thes.* 5. 18. The

Hebrews (from this Law of Moses) teach, that although it be here said, *thou shalt eat, and be full; and thou shalt bless,* &c. yet if a man eat but a morsel (so much as an olive) he is to bless after it. And he is bound to bless for all meat first, and afterward to use it: likewise if he be to smell unto any sweet thing, he is to bless, and after to have the fruition of it: as also to bless after whatsoever he eateth or drinketh, though he drink but one little draught, or eat but a morsel. And as they were to bless for the use of the creatures, so for everything commanded in the Law, they were first to bless, and then to do the same. Women and servants were bound to bless their meat, and little children also, that they might be trained up in the Commandments. Unclean persons, whatsoever uncleanness they had, might bless notwithstanding. Maimonides tom. 1. in treat. of *Blessings, ch. 1. s.* 1. &c. and *chap. 5. sect.* 1.

Vers. 11. *lest thou forget Jehovah]* or, *that thou forget not Jehovah;* which the Chaldee expoundeth, *that thou forget not the fear of the LORD.* God is forgotten, when his Commandments are neglected, *Psal. 106. 19, 21. Ier.* 2. 32. and he is remembered, when his precepts are remembered and done, *Psal.* 103. 18. Moses his next words show this to be the meaning here. So God is forgotten, when his works towards us are forgotten, as appeateth after, in *verse.* 14. 15. &c.

Vers. 124 *good]* that is, *goodly fair, pleasant, commodious;* see the notes on *Gen.* 1. 4.

Vers. 14. *l•fted up]* the Chaldee expounds it *strengthened,* (or *hardened:)* meaning with *pride,* as is said of Nebuchadnezzar, *Dan.* 5. 20. and so *lifting up* of the heart meaneth, as *Deut.* 17. 20. *Ier.* 48. 29. *Dan.* 11. 12. which is the way for men to forget God, as is written, *They were filled, and their heart was lifted up. therefore have they forgetten •e, Hos. 13. 6. servants]* in Greek and Chaldee, *servitude* (or *bondage.)*

Vers. 15. *•ed thee,]* or, *made thee go,* to wit, safely that thou shouldst *not stumble,* as *Esa.* 63. 13. This grace David remembereth, in *Psal.* 136. 16. *Which led his people thorough the wilderness,* &c. This was by a pillar of a cloud by day, and by a pillar of fire by night, *Exod.* 13. 21. *fearful]* for it was *a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man passed thorough, & where no man dwelt, Ier. 2. 6. fiery serpents]* or, *serpent, burning serpent and scorpian;* the Greek translateth, *where* was *the biting serpent and scorpion:* the Chaldee saith, *a place of barning. serpents and scorpions.* See *Num.* 21. 6. &c. 〈◊〉 *. scorpions]* Hebr. *scorpion,* one for many, as is noted on *Gev.* 3. 2. Scorpions are venomous creatures, which hurt and sting with their tails: wicked men are likened unto such, *Ezek. 2. 6. Rev.* 9. 3. 5. 10. as also unto *Serpents. Matth. 23. 33. drought]* or *thirst;* meaning *a land of thirst,* as is expressed in *Esa,* 35. 7. and so the Chaldee here translateth, *a place of dryness. rock of flint]* that is, hard and dry rock, from whence God gave them water twice, *Exod.* 17. and *Num.* 20. Of this mercy David sung, that God *turneth the rock to a lake of watens; the flint to a fountain of waters, Psal.* 114. 8. After Moses speaketh figuratively, of *oil out of the flints rock, Deut.* 32. 13.

Vers. 16. *Mavna]* where of see before, *verse.* 3. and *Exod.* 16. *thy latter end]* for though *no chastening for the present, seemeth to be joyous but grievoin, yet afterward it yeeldith the peaceable fruit of righte on snesse, unto them which are exercised shereby, Hebr.* 12. 11.

Vers. 17. *And thou say]* understand from *verse.* 12. *lest thou say,* that is, as the Greek translateth, *and say not. gotten]* Hebr. *made,* that is, as the Chaldee expoundeth it, *gotten:* So in *verse. 18. wealth]* or *power,* meaning *wealth* or *goods,* as the Chaldee hath it.

Vers. 18. *that* it is *he]* or, *for* it is *he.* Riches and wealth in the land of Canaan, (figuring spiritual riches in Christ,) were the special gift of God, for *The blessing of the LORD, it maketh rich, Prov.* 10 22. but Israel forgot this, as God saith, *For she did not know, that I gave her corn, and wine, and oil, and multiplied her silver and gold, Hos.* 2. 8.

Vers. 19. *other gods] the idols of the people,* saith the Chaldee paraphrast. These words show what the *forgetting* of God meaneth: so *Psal. 106. 19, 21. Itestifie]* the Greek addeth, *I take heaven and 〈...〉 th to witness against you.* So Moses him-self elsewhere speaketh in *Deut.* 30. 19. *parishing ye shall perish]* that is, ye shall assuredly and speedily perish, not with standing your wealth and prosperity; as it is said, *Neither their silver, nor their gold, shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealiousie, Zeph.* 1. 18.

Vers. 20. *not hear]* that is, *not obey the voice,* which the Chaldee explaineth, *not receive the word of the LORD.*

CHAP. IX.

1. Moses teacheth Israel (now ready to enter into Canaan) that God would go before them, and destroy their enemies; 〈◊〉 not for their righteousness, but for the heathens wickedness, and for his own oath to Abraham. 6 Because Israel was a stiff-necked people, that had often rebelled against God in the wilderness; as, 8 at Horeb, where they made a molten. Calf, whiles Moseswas on the mount to receive the tables of the Coveuant: 13 for which God would have destroyed them, but that Moses entreated for them, and abolished their idolatry. 22. How Israel sinned at Taberab. Massah, Kibroth hattaavah, 23 and at Kades barnea, where they resused to take poss•ssion of the Land. 25 Moses his fasting and praser for the people.

HEare O Israel; thou *art* passing over Londan *this* day, to go in to possess Nations, greater and mightier than throu; Cities, great and fenced, up to the Heavens. A people great and tall, the sons of the Anakims, whom thou hast known, and thou hast heard: who *can* stand before the sons of Anak? And thou shalt know *this* day, that Jehovah thy God *is* he that passeth over before thee, a consuming fire; he will destroy them, and he will bring them down before thy face, and thou shalt drive them out and dessroy them suddenly, as Jehovah hath spoke unto thee. Say not in thine heart, when Jehovah thy God hath cast them out from before thy face, saying; For my justice, Jehovah hath brought me in to possess this land: but for the wickedness of these nations, Jehovah doth drive them out from thy face. Nor for thy justice, or for the righteousness of thine heart, doest thou go in to possess their land; but for the wickedness of these nations, Jehovah thy God doth drive them out from thy face, and for to stablish the word which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob.

And thou shalt know, that not for thy justice doth Jehovah thy God give thee this good land, to possess it; for thou art a stiff-necked people.

Remember, forget not, how thou provoledst to wrath Jehovah thy God, in the wildrnesse, from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against Jehovah. And in Horeb ye provoked Jehovah to wrath; and Jehovah was angry with you, to have destroyed you. When I was gone up into the mount, to receive the tables of stone, the tables of the Covenant, which Jehovah stroke with you: and I abode in the mount forty days and forty nights; I did neither eat bread, not drink water. And Jehovah gave unto me the two tables of stone, written with the finger of God: and on them, according to all the words which Jehovah spake with you in the mount, out of the midst of fire, in the day of the Assembly. And it was, at the end of forty days and forty nights, Jehovah gave unto me the two tables of stone, the tables of the Covenant. And Jehovah said unto me, Arise, go down quickly from hence; for thy people, which thou hast brought forth out of Egypt, have corrupted *themselves;* they have quickly turned aside our of the way which I commanded them; they have made them a molten *calf.* And Jehovah said unto me, saying; I have seen 〈◊〉 people, and behold, it *is* a stiff-necked people. Let me alone, that I may destroy them, and blot out their name from under the heavens: and I will make of thee a nation mighter and greater than they. And I tur 〈◊〉 me, and came down from the mount, and the mount burned with fire, and the two tables of the Covenant *were* in my two hands.

And I saw, and behold, ye had sinned against Jehovah your God, ye had made you 〈...〉 n calf, ye had turned aside quickly 〈◊〉 the way which Jehovah had comman 〈...〉 you. And I took the two tables and 〈◊〉 them out of my two hands, and brake them before your eyes. And I fell down before Jehovah, as *at* the first, forty days, and 〈◊〉 nights; I did neither eat bread, nor 〈◊〉 water, because of all your sin which ye had sinned, in doing evil in the eyes of Jehovah, to provoke him to anger. For I was afraid because of the anger and hot displeasure where with Jehovah was wroth against you, to destroy you: but Jehovah hear 〈...〉 unto me at that time also. And Ieho 〈...〉 very angry with Aaron, to have destroyed him: and I prayed for Aaron also, in the same time. And your sin, the Calf which ye had made, I took, and burned it with fire, and stamped it, grinding *it* well, until it was made small as dust, and I cast the dust thereof into the brook that descended out of the mount. And at Taberah, and at Massah, and at Kibroth-hataavah, ye provoked Jehovah to wrath. And when Jehovah sent you from Kadesh-barnea, saying, Go up, and possess the land which I have given unto you, then ye rebelled against the mouth of Jehovah your God, and ye believed him not, neither hearkened unto his voice. You have been rebellious against Jehovah, from the day that I knew you. And I fell down before Jehovah, forty days and forty nights, as I fell down, because Jehovah had said for to destroy you. And I prayed unto Jehovah, and said; O Lord Jehovah, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a strong hand. Remember thy servants Abraham, Isaac, and Jacob: look not unto the hardness of this people, nor to their wickedness, nor to their sin. Lest the land from whence thou hast brought us out, do say, Because Jehovah *was* not able to bring them into the land which he

spake unto them; and because *he* hated them, he hath brought them out to slay them in the wilderness. Yet they *are* thy people, and thine inheritance, which thou broughtest out by thy great power, and by thy stretched out arm.

Annotations.

IOrdan] Hebr. *Iarden:* a river thorough which Israel was to pass into the land, *Deut.* 1. 1. See *Num.* 34. 12. *this day]* that is, *at this time,* very shortly. *Day* is often used for time, as 2 *Cor.* 6. 2. An *boure* is likewise so used for *time;* as *the last hour, 1 John* 2. 18. So, *in that hour, Luke* 10. 21. 16. *At that time, Matth.* 11. 25. *possess]* or *inherit;* which when it is spoken of nations, signifieth dominion over them, *Lev.* 25. 45, 46. Here it may be meant also of the lands or countries of those nations, as they are said to *possess Gad,* which *dwelt in his cities, Ier.* 49. 1.

Vers. 2. *Anakims]* whom the Chaldee calleth *Giants.* They were named of one *Anak.* (of whom see *Numb.* 13. 23.) and so the Greek here saith, *sons of Enak. hast heard]* to wit, *men say.* A common report of others, and of the Israelites themselves, *Numb.* 13. 29, 34.

Vers. 3. *he that passeth]* Against fear and distrust, (such as had affected them before, *Numb.* 14. 1, 2, 3, &c.) he opposeth the presence and power of God, which is the main argument to strengthen faith, *Numb.* 14. 9. *Psal.* 56. 4, 5. and 60. 13, 14. 〈◊〉 *consuming]* Hebr. *eating:* so *Deut.* 4. 24. The Chaldee translateth, *his word is a consuming fire suddenly]* or, *quickly, hostily:* see the notes on *Deut.* 7. 22.

Vers. 4. *For my justice]* The Hebrew *In,* is by the Greek also here translated *For,* and it often noteth the *cause* of a thing; as *Hos. 12. 13. in* (that is, *for)* 〈◊〉. So in *Psal. 1. 2. Deut.* 2•. 16. Here he opposeth the second evil, pride of heart, against which he dealeth in all the rest of this Chapter.

Vers. 5. *righteousness]* or, *uprightness, straitness, equity:* the Greek translateth it here *piety;* the Chaldee, *truth.* By naming *justice,* he excludeth all merit of works, *Deut.* 6. 25. and by *righteousness of heart,* all inward affections and purposes, which men might plead, notwithstanding that they fail in action. Yet these two are the chief things which God respecteth in men, *Psal. 15. 1, 2. 1 Chron. 29. 17. for the wickedness]* Two causes are here shown of this work of God; justice against the wicked inhabitants, which should perish for their sins; and mercy towards Israel, whom he would do good unto, of grace. Thus also he dealeth concerning the heavenly inheritance, the wicked are shut out, for their evil works, *Jude v.* 14. 15. But the Saints are *saved by grace through faith not of works, lest any man should boast, Ephes. 2. 8, 9. the word]* the Greek translateth, *stablish the covenant* (or, *testament:)* hereby he calleth them wholly to God's word and promise, as Paul doth us in *Gal. 3. 18. Rom.* 15. 8. showing that *Jesus Christ was a minister of the circumcision for the truth of God, to constrant the fathers promises, and that the Gentiles might glorify God for mercy.*

Vers. 6. *this good land]* a figure of heavenly blessings, as is shown on *Gen. 12. 5. stiff-necked]* or, *of a hard neck,* that is, stubborn and rebellious: see the notes on *Exod.* 32. 9. to which place Moses hath reference, and from God's testimony there, and their sins then and at other times, convinceth them as being altogether unworthy: that (as another Prophet saith) they

might remember their ways, and all their doings wherein they had been defiled; and might loath themselves in their own eyes, for all their evils that they had committed; and might know that he was Jehovah, when he had wroug 〈...〉 it with them for his names sake, not according to their wicked ways, nor according to their corrupt doings, *Ezek.* 20. 43, 44. and 36. 31, 32.

Vers. 7. *Remember, forget not]* an earnest and effectual manner of speaking, to move unto careful remembrance: see the notes on *Deut. 33. 6. against]* Hebr. *with Jehovah,* which the Chaldee translateth, *before the Lord;* the Greek, *ye have rebelliously performed things pertaining to the Lord.* This general charge he proveth by many particular instances following.

Vers. 8. *H•reb]* or 〈◊〉, the mountain where the Law was given: their rebellion there is described in *Exod. 32. destroyed you]* for there God said to Moses, *let me alone,* &c. *and I will consume them, Exod.* 32. 10.

Vers. 9. 〈◊〉 *the mount]* called up thither of God, to receive the tables of the covenant, and other ordinances, *Exod.* 24. 12.—18. The time, place, occasion, end, and all circumstances, greatly aggravated the people's sin.

Vers. 10. *of stone]* the signification whereof is noted on *Exod. 31. 18. finger]* signifying the Spirit: as, *I with the finger of God, cast out devils, Luke* 11. 20. that is, *with the Spirit of God, Matt.* 12. 28. So it figured the work of God in our hearts writing there his Law; as, *Ye are manifestly declared to be the Epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart, 2 Cor.* 3. 3.

Vers. 12. *corrupted.]* This word meaneth the corruption of God's service and religion▪ see the notes on *Exod.* 32. 7. and *Gen. 6. 11, 12, 13. molten* calf] the word *calf* is expressed in *v.* 16. This molten calf they *worshipped;* and Moses said, *Oh, this people have sinned a great sin, and have made them gods of gold, Exod.* 32. 8. 31.

Vers. 13. *saying]* Here the Greek version addeth, *I have spoken unto thee once and twice, saying; I have seen, &c. I have seen]* by the Lord's *seeing* and *hearing* of sinners, is often meant a due regard of their sins, to punish them in his anger, *Deut. 32. 19. Psal.* 78. 21. and 90. 8. But when he pardoneth sinners, he is said to hide his face from their sins, and not to see them, *Psal. 51. 11. Num.* 23. 21.

Vers. 14. *Let me alone]* which the Chaldee expounds; *Leave off thy prayer before me.* So in *Exod.* 32. 10.

Vers. 15. *burned]* Hebr. *burning:* the terror of which sight only, might have kept them from this sin, in that the signs of God's presence were not yet departed from their eyes. See *Exod.* 19. 18. and 20. 18. *two hands]* both hands full with blessings of the Lord for them, if their unworthiness had not turned them away.

Vers. 17. *I took a]* the original word signifieth a purposed *taking hold,* and ••*ndling* of a thing; as they that go to war, are said to *take* (or *handle)* the shield, *Ier.* 46. 9. and they that expound the Law, are said to *handle it. Ier.* 2. 8. So Moses did this advisedly, guided by God's Spirit;

signifying that the covenant between God and them was now disa•ulled and broken, and that the Law pertained not to them, except to their condemnation, for breaking the same. See *Exod.* 32. 19.

Vers. 18. *I fell down]* the Greek expoundeth it, *I prayed before the Lord the second time, as at the first.* Here Moses repeateth, how by his humble intercession, they escaped destruction, and were reconciled again unto God. See the history at large, in *Exod.* 32. 31. &c. *forty days]* the number of days, and of years, sundry times mentioned in the Scripture; 〈...〉 tion 〈◊〉 judgment. See the 〈◊〉 *. 7. 4. sin]* the Greek transleteth, *sin*▪ respecting the manifold evil in this, and their other ••ansgressions.

Vers. 19. *For I was]* the Greek applying this to the time present also, saith; *And I am afraid:* For the Lord, though he pardoned it then, reserved vengeance till another opportunity, *Exod. 32. 34. hearkened unto me]* that is, as the Chaldee explaineth it, *accepted my prayer.*

Vers. 20. *with Aaron]* who made the calf for them, and would have excused himself, but was guilty of death: see *Exod.* 32. 21,—24.

Vers. 21. *your sin]* the Calf is so called, as being the thing wherein they sinned. So Idols are called *a sin* in *Esa. 31. 7. the brook]* that came out of the Rock Horeb, which *Rock* in figure was *Christ, 1 Cor.* 10. 4. of which they drunk, to signify the abolishing of their sin by Christ, upon their repentance and faith: see the notes on *Exod.* 32. 20.

Vers. 22. *at Taberah]* or, *in Taberah,* that is (as both Greek and Chaldee do interpret it) *the Burning:* a place so called, because the people *complaining* there, the *fire of the Lord* was kindled, and consumed some of them. See the history in *Num. 11. 1, 2, 3. Massah]* in English, *the temptation;* and so the Greek and Chaldee translate it. A place at Rephidim in the wilderness, before they came to Horeb, ten stations from Egypt, in the first year of their travel; where wanting water, they tempted God, saying, *Is the Lord amongst us, or no?* and there he gave them water out of the Rock, *Exod.* 17. See the annotations there, and *Psal. 95. 8, 9. Heb.* 3. 8. &c. *Deut. 6. 16. Kibroth-hattaavah]* in English, *the Graves of lust;* so translated also by the Greek. Here (a little from Taberah forementioned) they loathed Manna, and lusted for flesh: God gave them Quails, but they died of a plague, 〈◊〉 the flesh was yet between their teeth; and 〈◊〉 buried there, occasioned this name of the 〈◊〉 , for a perpetual memorial. See *Num.* 11. 4—34. and the annotations there. Also *Psal.* 78. 〈◊〉 .—31. and 106. 14, 15.

Vers. 23. *Kadesh-barnea]* where, being come thorough the wilderness of Pharan, to the border of the land of Canaan, they were commanded of God to go take possession. Then they sent spies, who discouraged the people: so through want of 〈◊〉 they durst not enter, and were for it condem〈◊◊〉 40. years wandering in the wilderness, and 〈◊〉 ended their days. See *Numb.* 13. and 14. 〈◊〉 *. against the mouth]* that is, *against the* 〈◊〉 ▪ or *commandment:* in Greek, *ye disobeyed* 〈◊〉 *word.*

Vers. 24. *that I knew you]* the Greek expounds 〈...〉 *the day that he was known unto you.* So he 〈...〉 death with a general charge of rebellion upon them, showing hereby the impossibility

of the law, and ministry thereof, to bring men unto God▪ for it causeth sin and wrath to abound; as 〈◊〉 4. 15. and 8 3. *Gal.* 3. 19, 22. For besides these 〈...〉 lars, they sinned many other times in the 〈...〉 nesse, as is noted on *Num.* 14. 22. and in *Psa.* 〈◊〉 . and 106.

Vers. 25. *I fell down]* in Greek, *I prayed.* He 〈...〉 th to speak of their reconciliation to God, which was by the prayer of Moses, as a mediator, 〈◊〉 figure of Christ: by whom (and not by our own deserts) we have entrance into the kingdom of God, *Gal. 3. 22. 24. Rom.* 3. 20,—22. and 5. 1, 2, &c. *as I fell down]* to wit, *at the first,* as *v.* 18. or, *which I fell down,* that is, which I said before that I fell down. But the Hebrew *asher, which,* is sometimes used for *as,* as in *Ier. 48. 8. said for to destroy]* that is, *said that he would destroy you.* See the like phrases so expounded in *Isaiah* 49. 6. with *Acts 13. 47. 1 Chron.* 17. 4. with 2 *Sam. 7. 5. Matt.* 20. 19. with *Mark.* 10. 33, 34.

Vers. 26. *Lord Iehovoh]* in Greek, *Lord, Lord:* in Chaldee, *Lord God.* See the annotations on *Gen. 15. 2. thy people]* this respecteth their adoption in Christ, and justification, 1 *Pet. 2. 9, 10. inheritance]* this implieth their sanctification, unto the obedience and service of God by the Spirit: See *Exod. 34. 9. through thy greatness]* in Greek, *through thy great strength,* as *v.* 29. it implieth also his great goodness, and therefore is often spoken of his gracious works for his people, 1 *Chron. 17. 19. Luke* 1 49.

Vers. 27. *thy servants]* He meaneth God's oath unto them, to multiply their seed, and to give them the land for an eternal inheritance, as is expressed in this prayer before, *Exod.* 32. 13. So the Greek addeth here, *unto whom thou swarest by thyself. hardness]* the natural corruption, whereby the heart is hardened, that it cannot repent and believe the word of God; (from which, the two evils following do flow,) *Rom.* 2. 5.

Vers. 28. *the land]* that is, as the Greek and Chaldee both explain, *the inhabitants of the land.* This reason is also alleged in *Exod.* 32. 12. and *Numb.* 14. 16.

CHAP. X.

1 A rehearsal of God's mercies, in renewing the two tables of the Covenant; 6 in leading the people forward towards Canaan, and continuing the priest-hood after Aaron's death; 8 in separating the tribe of Levi unto the ministry; 10 in hearkening unto Moses his suit for the people. 12 An exhortation unto obedience, 14 because of God's glory: 15 love unto Israel; 17 justice towards all; 21 his fearful works, 22 and multiplication of his people.

AT that time Jehovah said unto me, Hew thee two tables of stone, like the first, and come up unto me, into the mount, and thou shalt make thee an Ark of wood. And I will write on the tables the words which were on the first tables, which thou brakest, and thou shalt put them in the Ark. And I made an Ark of Shittim wood, and hewed two tables of stone, like the first, & went up into the mount, and the two tables in my hand. And he wrote on the tables, according to the first writing, the ten words which Jehovah had spoken unto you in the mount, out of the midst of the fire, in the day of the assembly: and Jehovah gave them unto me. And I turned *myself,* and came down from the mount, and I put the tables in the Ark which I had made, and there they be, as Jehovah commanded me. And the sons of Israel

journeyed from Beeroth of the sons of Iaakan *from* Moserah: there Aaron died, and was buried there; and Eleazar his son administered the Priests office in his stead. From thence they journeyed to Gudgodah, and from Gudgodah to Iot-bath, a land of rivers of waters. At that time Jehovah separated the tribe of Levi, to bear the Ark of the covenant of Jehovah, to stand before Jehovah to minister unto him, and to bless in his name unto this day. Therefore Levi hath no part or inheritance with his brethren: Jehovah, he *is* his inheritance, as Jehovah thy God spake unto him. And I stood in the mount, according to the former days, forty days, and forty nights: and Jehovah hearkened unto me, at that time also; Jehovah would not destroy thee. And Jehovah said unto me, Arise, go in journey before the people, that they may go in, and possess the land, which I sware unto their fathers to give unto them.

And now Israel, what doth Jehovah thy God ask of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart, and with all thy soul. To keep the commandments of Jehovah and his statutes, which I command thee *this* day, for good unto thee. Behold, unto Jehovah thy God *belong* the heavens, and the heavens of heavens, the earth, and all that therein *is.* Only in thy fathers Jehovah had a delight, to love them, and he chose their seed after them, *even* you, above all people's, as *it is* this day. Circumcise therefore the super fluous foreskinne of your heart, and make not your neck stiff anymore. For, Jehovah your God, he *is* God of God's, and Lord of Lord's, the great God, the mighty, and the fearful, which will not regard persons, nor take reward. He doth the judgment of the father less and widow, and loweth the stranger, in giving unto him bread and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt. Thou shalt fear Jehovah thy God, him thou shalt serve, and to him shalt thou cleave, & by his name shalt thou swear.

He *is* thy praise, and he *is* thy, God, which hath done for thee these great and fearful *things,* which thine eyes have seen. With seventy sonles did thy fathers go down into Egypt, and now Jehovah thy God hath made thee as the stars of the heavens for multitude.

Annotations.

AT that time] Moses rehearsing the mercies of God unto Israel, (for which they should love and obey him,) showeth how upon his request, God presently shown the tokens of his grace, by renewing the covenant; the history whereof is in *Exod. 34. hew thee]* herein they differed from the first Tables, which were *the work of God, Exod.* 32. 16. These being of Moses hewing, shown the work of Moses Law upon the heart of man, which is to hew and polish it, but not to change it from stone to flesh, for that is the work of Christ: see the notes on *Exod. 31. 18. & 34. 1. come up]* Moses only, and *no man* with him, was commanded to go up *to the top of the mount;* and it was to be *in the morning,* the time of mercy: see *Exod.* 34. 2, 3. Of the *mount* Sinai, and how it differed from mount Zion, see the annotations on *Exod.* 19. and 20. *an Ark]* of this there was no mention in *Exod.* 34. but in *Exod.* 25. there the Ark and Mercy-feat that covered it, is commanded: which was a figure of Christ. That seemeth to be the Ark here spoken of; for any other temporary Ark we read not of.

Vers. 2. *on the first]* God's law was the same, and unchanged; though the tables (figuring men's hearts) are changeable.

Vers. 3. *Shittim wood]* which was a kind of Cedar, *uncorruptible,* as the Greek translateth it: see the notes on *Exod. 25. 5. in my hand]* the Greek saith, *in my two hands,* as was in *Deut.* 9. 15. The Tables which God made and gave before, were written on: these which Moses made were hewed, but empty, till God wrote upon them: so the Law is *written* in men's *hearts,* and they *do by nature the things of the Law, Rom.* 2. 14, 15. but corrupting themselves in the things that they know, their hearts are hewed only by Moses ministry; and how ever they boast of the Law, yet through breaking the Law they dishonor God, *Rom.* 2. 23. till that be fulfilled which God hath promised, *I will put my laws into their mind, and write them in their hearts, Heb.* 8. 10.

Vers. 4. *the ten words]* that is, *ten commandments;* or *Decalogue:* these were written by God himself, but other laws then rehearsed, were written by Moses, *Exod.* 34. 27, 28. For there the Lord came down in a cloud, proclaimed his name, renewed the covenant, and repeated the principal laws, *Exod.* 34. 5. &c. *day of the assembly]* or, *of the Church,* that is, when the Church or people were assembled to hear the Law, or *to meet with God,* as *Exod. 19. 17. Deut.* 5. 22. So in *Deut.* 18. 16. And in *Acts* 7. 38. it is said, *This* (Moses) *is he that was in the Church* (or *Assembl•) in the wilderness with the Angel, which spake to him in the mount Sina, and with our fathers, who received the lively oracles to give unto us.*

Vers. 5. *in the Ark]* so the covenant remained in the midst of Israel, and the Tables were not broken as at the first: howbeit Moses face now shined at his second coming down, which terrified the people, and caused him to veil his face; another sign of the weakness of his legal ministry: see the notes on *Exod. 34. 29. there they be]* for an evidence of God's grace, and testimony of his covenant renewed with Israel. Wherefore those Tables were called the *Testimony;* and the *Ark* wherein they were put, the *Ark of the Testimony:* see *Exod.* 25. 10. 16. 22.

Vers. 6. *journeyed]* the Ark of God's covenant going before them, to search out a resting place for them, *Numb.* 10. 33. So this was another testimony of their reconciliation with God, and of his graces to be communicated unto them in Christ. *Beeroth]* by interpretation, *Wells,* or *Pits:* which word is not mentioned in *Num.* 33. 31. but understood there. Neither was it a place by mount Sinai, from whence they first journeyed, *Numb.* 10. 33. but many stations from it, as appeareth by *Numb.* 33. 16.—31. Moses therefore keepeth not here the order of their travels, but signifieth how they had gone many journeys forward, the Lord conducting thē. Some of the Hebrews (as *Ibn Ezra)* do think this was another place than that of *the sons of Iaakan,* mentioned in *Numb.* 33. and that hereby is meant *Kadesh. sons of Iaakan]* who was one of the posterity of *Seir,* whom the Edomites drove out of their land, 1 *Chron.* 1. 38.—42. Moses before named him *Akan, Gen.* 36. 27. From the *Pits* or *We* 〈...〉 of these infidels, God removed them towards the land of Canaan, the promised holy land, where by faith in Christ, they might *with joy draw waters out of the fountains of salvation, Isaiah* 12. 3. *Moserah]* called before (in the plural number) *Moseroth, Numb.* 33. 30. and it was their station before they came to the *wells of the sons of Iaakan,* though here Moses nameth it after. Wherefore we 〈◊〉 here to understand again, *from Moserah,* or, *& Moserah.* The Greek calleth it *Misadai,* changing 〈◊〉 D.

which is usual, as is noted on *Gen.* 4. 18. But *Ibn Ezra* (as before) thinketh this *Moserah* 〈◊〉 the name of the wilderness of mount Hor, 〈◊〉 Aaron died, and not the *Moseroth* spoken of 〈◊〉 Num. 33. *there Aaron died]* not at *Moserah;* (unless it were the wilderness of Hor, as 〈◊〉 *Ezra* supposeth) not at *Beeroth,* but many jo 〈...〉 ey from it, at *mount Hor, Num.* 33. 37, 38. We are therefore to understand these words thus, 〈◊〉 (or *thither.)* where *Aaron died.* Or supplying the former word, *frō* thence *where Aaron died.* 〈◊〉 *there]* out of the land of Canaan, whereinto 〈◊〉 〈...〉 ght not enter, because of his sin: see the an 〈...〉 ons on *Num.* 20. 24. &c. *in his stead]* As 〈◊〉 〈...〉 ath of Moses and Aaron, with their sister M 〈...〉 , (the King, Priest and Prophetess of Israel) 〈◊◊〉 testification of the weakness and impossibility of the legal kingdom and priesthood, to being them into the kingdom of God: so the 〈...〉 nce of the Priesthood in Aaron's poste 〈...〉 y, was another sign of God's grace towards Israel, for reconciliation of them to himself, and blessing them, till Christ (who hath a Priesthood that passeth not from him to another) should come, who is able perfectly to save them that come unto God by him, *Heb.* 7. 11. 12, 23, 24, 25.

Vers. 7. *From thence]* namely, from *Beeroth of the sons of Iaakan, Numb. 33. 32. Gudgodah]* in the Chaldee, *Gudgod;* in Greek, *Gadgad:* before Moses named it *Hor-hagidgad,* that is, the *Hole of Gidgad:* see *Num. 33. 32, 33. Iotbath]* in Greek, *Ietabatha,* as in *Num.* 33. 33.

Vers. 8. *At that time]* not when they came to *Iotbath,* but long before, whiles they were at mount Sina, God separated the tribe of Levi: see *Num.* 3. 1, 6, &c. So the time (when God was provoked to wrath) commendeth the riches of his grace. *separated]* from all other business, to serve the Lord and his people, *Exod. 28. 1. Numb.* 3. 45. and 16. 9. *tribe of Levi]* of which tribe Aaron and all the Priests were; so he speaketh here of the whole▪ *to bear]* Hereupon David said, It is *not* for any *to bear the Ark of God, but for the Levites, &c. 1 Chron.* 15. 2. See also *Numb. 4. 15. to stand]* this gesture the Priests and Levites used in all their ministration, standing, not sitting; and it was a sign of service, as he that *stood before the King, Ier.* 52. 12. is in another Scripture called the *servant of the King, 2 King.* 25. 8. So after, in *Deut.* 17. 12. and 18. 5. 7. *Judge.* 20. 28. In like manner, the Prophets are said to *stand* before the Lord, 1 *King.* 17. 1. and 18. 15. 2 *King.* 3. 14. and 5. 16. Likewise also the Angels, as *Luk. 1. 19. I am Gabriel that stand before God:* so in 2 *Chron.* 18. 18. And as the Levites stood before the Lord, so they are said also to *stand* before the people, and *to serve them, Numb. 16. 9. 2 Chron. 35. 3. Ezek. 44. 11. to bless]* of this duty, see the annotations on *Num.* 6. 23. Thus God provided for the comfort of their souls, whiles his ministry was settled among them, by which they might daily have access unto his throne of grace.

Vers. 9. *no part]* to wit, *no part* in the spoils taken by war, *no inheritance* in the land of Canaan, which was divided among the other tribes only: see *Num.* 18. 20. and 26. 53, 57. and 35. 2. *Deut. 18. 1. he is]* for of the first-fruits, tithes, vows, and oblations of the Lord, the Priests and Levites had their livelihood: see the annotations on *Num.* 18. 8, 9.—20, 21, &c. Therefore the Chaldee paraphrast here translateth, *the gifts that the Lord hath given him, they are his inheritance.* Of which see more in *Deut.* 12. 19. and 14. 27. and 18. 1, 2.

Vers. 10. *And stood]* or, *when I had stood,* that is, both stayed (or abidden) and in prayer waited upon the Lord for mercy. *Standing,* often signifieth prayer, as is noted on *Gen.* 18. 22. and the words following here manifest the same. *hearkened]* the Chaldee expounds it, *accepted my prayer. destroy]* Hebr. *corrupt;* which when it is spoken of God, usually meaneth destruction: set *Gen.* 6. 13.

Vers. 11. *that they may]* or, *and they shall,* which the Greek translateth, *and let them* go in. These phrases are one in sense, as is noted on *Gen.* 12. 12. and 27. 4. This commandment and promise was a testimony that God now was reconciled unto them, by the intercession of Moses.

Vers. 12. *ask of thee]* This word, often used when men *ask*▪ that is, *request* or *desire* a thing of God, 1 *Sam. 1. 17, 20, 27. I am.* 1. 5, 6. is here used for God's *asking* obedience of men, as if he desired and requested the same; and as in *Mica.* 6. 8. he is said to *seek,* or require the like thing. This grace Paul showeth most effectually, saying; *as though God did beseech* you *by us, we pray* you *in Christ's stead, be ye reconciled to God, 2 Cor. 5. 20. to fear]* see the notes on *Deut.* 6. 13. This *fear* is *the beginning of wisdom, Prov.* 1. 7. by which men *depart from evil, Prov.* 16. 6. Unto which, and other holy duties, Moses calleth this people, as being the end and use of the former rehearsal of their sins, and of God's mercies towards them. So by other Prophets, he calleth men to obedience and humble walking before him, rather than to sacrifice: see 1 *Sam. 15. 22. Ier. 7. 22, 23. Mic. 6. 6, 7, 8. his ways]* that is, to follow him, in his faith and religion, and all his commandments; for these are the ways of God, *Psal. 25. 4, 5. Act.* 18. 25, 26. The Chaldee translateth, *the ways which are right before him:* see the notes on *Gen.* 18. 19. and 6. 12. *to love]* The sum and end of the Law, 1 *Tim.* 1. 5. See the notes on *Exod. 20. 6. serve]* in outward obedience also; that we love, *not in word, neither in tongue, but in deed and truth, 1 John.* 3. 18. What *serving* implieth, see noted on *Exod.* 20. 5. and *Deut.* 6. 13.

Vers. 13. *for good]* or, as the Greek and Chaldee interpret, *that it may be well with thee:* so *Deut.* 5. 33. In serving the Lord, the glory redoundeth unto him, the benefit to ourselves: for, them that honor him, he will honor, 1 *Sam.* 2. 30. and *godliness* hath *the promise of the life that now is, and of that which is to come, 1 Tim.* 4 8.

Vers. 14. *unto Jehovah]* or, *of Jehovah:* his they are, and of him made, preserved, and loved generally as his creatures, for he saveth *man and beast, Psal.* 36. 7. and *is kind unto the unthankful, and to the evil, Luk.* 35. So it is acknowledged in *Neh. 9. 6. Thou* even *thou, art Lord alone, thou hast made the heavens, the heavens of heavens, with all their hast, the earth, and all things that are therein; the seas, and all that is therein; and thou preservest them all, and the h•st of heaven worshippeth thee. the heavens of heavens▪]* that is, the highest heavens, as the Apostle mentioneth *the third heaven, 2 Cor.* 12. 2. Hereby •he Angels also are implied; so in Targum Jonathan• it is explained, *the heavens of heavens, and companies of Angels which are in them, to* 〈 ...〉 *ister before him.*

Vers. 15. *had a delight,]* which the Greek translateth, *fore-chose to love them:* and this is his special grace to his Church in Christ, *Ephes.* 1. 3, 4, 5, &c. *their seed] their children,* as the

Chaldee explains it; for God's grace is continued unto the posterity of the faithful, even *to thousands of them that love him, &c. Exod.* 20. 6.

Vers. 16. *the superfluous fore-skin]* this the Greek translateth, *hardness of heart:* the Chaldee, *foolishness* (or *grossness) of the heart:* See the annotations on *Gen.* 17. 11. Hereby is taught repentance and mortification of the inward man, by *circumcision of the heart, in the spirit, Rom.* 2. 29. in *putting off the body of the sins of the flesh, Col.* 2. 11. For *we are the circumcision that worship God in the Spirit, Phil.* 3. 3. Hereupon God promiseth to circumcise their hearts, *Deut.* 30. 6. and blameth them that were *uncircumcised in heart, Ier. 9. 26. Acts 7. 51. make not your neck stiff]* or, *harden not, (stiffen not) your neck:* see *Deut.* 9. 6. This is against their outward disobedience, as the former was against their inward; and teacheth submission unto the yoke of God's law, contrary to their former stubbornness.

Vers. 17. *God of God's]* that is, *the chiefest God,* in respect of all that are called God's, whether in heaven or in earth, *as there be God's many, and Lord's many, 1 Cor.* 8. 5, 6. The Idols of the Heathens, the Angels in heaven, and Magistrates on earth, are called *God's, Deut. 7. 25. Psal.* 8. 6. with *Heb. 2. 7, 8, 9. Psal. 82. regard persons]* or *respect* (or *accept) faces:* which the Greek translateth, *not have in admiration the person* (or *face)* of any; which phrase the Apostle useth, *Jude v.* 16. Of God, sundry other Scriptures testify, that he respecteth no persons, as *Act. 10. 34. Rom. 2. 11. 2 Chron. 19. 7. Job 34. 19. 1 Pet. 1. 17. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. nor take reward]* that is, will not pervert judgment, by condemning the innocent, or justifying the wicked, for gifts or rewards, as unrighteous Judges do, 1 *Sam. 8. 3. Psal. 15. 5. Isaiah* 5. 23.

Vers. 18. *doth the judgment]* that is, *executeth the rightful sentence,* for delivering, or avenging them; as it is said, *the Lord hath judged* (that is, *delivered) him from the hand of his enemies, 2 Sam.* 18. 19. And he doth *judgments to all oppressed, Psal.* 103. 6. But *the fatherless and widow* are here by name expressed, because such are commonly and easily wronged in the world, *Job* 22. 9. and 24. 3, 9. *Psal. 94. 6. Ezek.* 22. 7. therefore God is said to be the *Judge,* that is, the Patron, defender and releever of such, *Psal.* 68. 6. and 10. 14. and 146. 7. 9. and commandeth men to be the like, *Isaiah 1. 17. Psal. 82. 3. bread]* that is, as the Chaldee explaineth it, *food:* for bread, which is the staff & stay of man's life, is often used for all meat, as is noted on *Genes.* 3. 19. And as God feedeth strangers, so he commandeth his people to do the like, *Deut.* 14. 29. and 16. 11. 14. and 24. 19, 20, 21. and 26. 11, 12.

Vers. 19. *Love ye therefore]* or, *And love ye the stranger,* to wit, as God loveth him, that is, manifest your love by relieving him: see *Ia* 〈...〉 *. 2. 15, 16. y• were strangers]* this remembrance of their former misery, is often used, to move them unto compassiō towards others. See *Exod. 22. 21. Lev.* 19. •3, 34.

Vers. 20. *cleave]* This word is first used to express [unspec] the union that is between man and wi•e, *Gen.* 2. 24. applied here, to signify our union with 〈...〉 d in Christ, as Paul showeth it by the same 〈...〉 de of marriage, *Ephes.* 5. 25.—32. But this is spiritual •as he saith, *He that cleaveth to* [unspec] *the Lord, is one spirit, 1 Cor.* 6. 17. It is to be done with *purpose of heart, Act.* 11. 23. and with *soul, Psal.* 63. 9. with a continued resolution, as *Ruth* 1. 14.—16. So in other cases, *cleaving* signifieth such an union as will not be parted, *Job 41. •7. Dan.* 2. 43. Compare

also *Deut.* 4. 4. and 11. 22. and 13. 4. and 30. 20. *swear]* hereby *Confession* is implied, 〈◊〉 is before noted on *Deut.* 6. 13.

Vers. 21. *thy praise]* in Greek, *thy glorying,* that is, whom thou oughtest to praise continually, [unspec] and in whom thou art to glory. So Jeremiah said, *th•• art my praise, Ier.* 17. 14. and David, *O God of my praise, Psal.* 109 1. and, *the praises of Israel, Psal. 22. 4. fearful* things] in Greek, *glorious* things; which imply both the good things done unto Israel, and the evil unto their enemies, as appeareth by *Psal. 106. 22. 2 Sam. 7. 23. Isaiah* 64. 3.

Vers. 22. *seventy souls]* that is, *seventy persons:* some Greek Copies have *seventy five souls;* other [unspec] some, and (as Jerome witnesseth,) the lxxij. Interpreters translate here *seventy;* though elsewhere they have 75. which the Holy Ghost followeth in *Act▪* 7. 14. See the annotations on *Genes. 46. 27. 20. made thee]* Hebr. *put thee as the stars,* that is, made thee innumerable; which was a sing 〈...〉 blessing remembered before in *Deut.* 1. 10. and 〈◊〉 in *Neh.* 9. 23. and a fulfilling of the promise made unto Abraham, *Gen.* 22. 17. and again 〈...〉, *Ge•.* 20. 4. According to this similitude the Israelites are called *the host of heaven,* and 〈...〉, *Dan.* 8. 10. 24. and in other visions, the 〈◊◊〉 the Church is called *Heaven Rev.* 4. 2. 〈...〉. 19. and 〈...〉 2. 1. 7. and the chief members of the same, *Stars, Rev.* 6. 13. and 8. 10. and 〈...〉, 4.

CHAP. XI.

An exhortation to love and obedience, 2 by 〈...〉 experience of God's great works done in 〈...〉 and in the wilderness, 8 by promise of God's 〈...〉 ngs in the land of Canaan, 16. and by 〈...〉 gs. 18 God's words must be laid up in the 〈...〉 and for a sign outwardly, 19 taught unto the 〈...〉, 20 and written on the door-posts. 22 Upon 〈...〉 ing of the Law, the casting out of the heathens, 〈...〉 ssing their land, is promised. 26 The blessing 〈...〉 is set before them: 29. and must after 〈...〉 d on Gerizim and Ebal, mounts within 〈...〉.

ANd thou shalt love Jehovah thy God, and keep his charge, and his statutes, and his judgments, and his commandments, all days: And know ye *this* day: for *(I speak)* not with your children, which have not known, and which have not seen the chastisement of Jehovah your God, his greatness, his strong hand, and his stretched-out arm. And his signs, and his deeds which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land.

And what he did unto the army of Egypt, unto their horses, and to their Chariots; how he made the waters of the Red sea to flow over their faces as they pursued after you; & Jehovah hath destroyed thē unto this day. And what he did unto you in the wilderness, until ye came unto this place. And what he did to Dathan, and to Abiram, the sons of Eliab, the son of Reuben, how the earth opened her mouth, and swallowed up them, and their houses, and their tents, and all the substance that *was* at their feet, in the midst of all Israel.

But your eyes have seen all the great work of Jehovah, which he hath done. Therefore shall ye keep all the commandment which I command thee *this* day, that ye may be strong, and go

in, and possess the land, whither ye *are* going over to possess it. And that ye may prolong *your* days upon the l•nd, wch Jehovah sware unto your fathers, to give unto them, and to their seed; a land flowing with milk & honey. For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wa•er•dst *it* with thy foot, as a garden of herbs. But the land whither ye *are* going over to possess it, *is* a land of mountains and of valleys; it drinketh waters of the rain of heavens. A land which Jehovah thy God careth for; the eyes of Jehovah thy God *are* continually upon it, from the beginning of the year, even to the end of the year.

And it shall be, if hearkening ye shall hearken unto my commandments which I command you *this* day, to love Jehovah your God, and to serve him, with all your heart, and with all your soul; That I will give the rain of your land in his time, the first rain, and the latter rain; and thou shalt gather in thy Corn, and thy new wine, and thy new Oil. And I will give grass in thy field, for thy cattle, that thou 〈ᛟ〉 and be full.

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and bow down yourselves to them. And the anger of Jehovah be kindled against you, and he shut up the heavens, that there be no rain, and the land yield not her increase, and ye perish quickly from off the good land, which Jehovah giveth you.

And ye shall put these my words in your heart, and in your soul, and shall bind them for a sign upon your hand, and they shall be for Phylacteries between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and on thy gates. That your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers, to give unto them, as the days of the heavens upon the earth. For if keeping ye shall keep all this commandment, which I command you, to do it, to love Jehovah your God, to walk in all his ways, and to cleave unto him; Then will Jehovah drive out all these nations from before your faces, and ye shall possess nations greater and mightier than yourselves. Every place whereon the sole of your foot shall tread, shall be yours: from the wilderness and Lebanon; from the river, the river Euphrates, and unto the hindmost sea shall your coast be. There shall not a man stand before you: Jehovah your God will give the dread of you, and the fear of you upon the face of all the land, which ye shall tread upon, as he hath spoken unto you.

〈 in non-Latin alphabet 〉

Behold, I set before you *this* day a blessing, and a curse. A blessing, if ye shall hearken unto the commandments of Jehovah your God, which I command you *this* day. And a curse, if ye will not hearken unto the commandments of Jehovah your God, but turn aside out of the way which I command you *this* day, to go after other gods, which ye have not known.

And it shall be, when Jehovah thy God hath brought thee in, unto the land whither thou goest, to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon

mount Ebal. Are they not on the other-side Jordan, by the way of the going down of the Sun, in the land of the Canaanite, which dwelleth in the plain, over against Gilgal, besides the Okes of Moreh? For ye *are* passing over Jordan, to go in, to possess the land which Jehovah your God giveth unto you, and ye shall possess it, and dwell in it. And ye shall observe to do all the statutes, and the judgments which I set before your faces *this* day.

Annotations.

ANd thou shalt love] or, *Love thou therefore.* Moses returneth to exhort Israel unto the love of God, and to show the same by their continual obedience. *his charge]* or, *his custody, his observation:* which word is often used for *a watch,* as in *Exod.* 14. 24. The Greek translateth it *charges,* or *custodies;* meaning, *ordinances to be kept heedfully:* so in *Gen. 26. 5. Lev.* 8. 35. and 18. 30.

Vers. 2. *for* (I speak not) *with your children]* [unspec] or, *that* (it is) *not your children* (or *sons)* namely, which have seen God's greatness, &c. *but your eyes* (are they) *that have seen,* &c. *verse.* 7. He commendeth God's special favor to their own persons, more than to their fathers, or to their children, in showing them his great works, for which they should the more love and obey him. This he after confirmeth by many arguments. *the chastisement]* or *nurture:* which the Chaldee translateth, *doctrine,* or *instruction.* It implieth nurture both by words and works, as *Deut.* 4. 36. and 8. 5. *Lev. 26. 18. Prov.* 1. 2. and 4. 1. *stretched out]* the Greek and Chaldee translate, *high arm.* See the notes on *Deut.* 4. 34.

Vers. 3. *deeds]* or *acts,* in Greek *wonders.* Of [unspec] these see the history in *Exod.* 7, &c. And here is the first argument, from God's mighty works in Egypt.

Vers. 4. *arm]* or *power, forces.* So the Greek [unspec] translateth, the *power of the Egyptians.* See *Exod. 15. 4. to their horses]* Hebr. *to his horses, and to his Chariots;* speaking of them as of one man, or having respect to Pharaoh their King. *to flow]* or, *to swim;* and *over their faces,* is like that in *Lam. 3. 54. waters flowed over mine head.* He meaneth they were drowned, *the Sea covered them, they sanke as Lead in the mighty waters, Exod. 15. 10. destroyed]* or, *made them perish:* so that *there remained not so much as one of them, Exod.* 14. 28. This was an extraordinary favor of God, who oftentimes suffereth the oppressors to have the strong hand, whiles the oppressed have the tears, and no comforter, *Eccles.* 4. 1. So this is the second argument from God's power shown at the Red sea.

Vers. 5. *what he did]* or, the things *which he* [unspec] *did,* in his continual guiding them thorough that terrible wilderness, where they bewrayed their many infirmities, and had experience both of his chastisements, and of his mercies: the third argument and motive unto obedience.

Vers. 6. *Dathan]* of whose history, see *Numb.* 16. This is the fourth argument of God's greatness, to persuade Israel unto his love: for that he had repressed the factious and mutinous rebels among themselves, which would have subverted the order and ordinance of God concerning the Priesthood, the means of the atonement and reconciliation between God and his people. *their houses]* that is, *households;* as the Chaldee expounds it, *the men of their*

houses: See *Numb. 16. 32. at their feet]* that is, *in their possession:* the Greek and Chaldee translate, *that was with them.*

Vers. 7. *have seen]* or, are they *that see.* Therefore this people, above all other, were bound to love the Lord. *work]* or *deed,* that is, *works,* as the Greek translateth. So in the verse following, *commandment,* for *commandments.*

Vers. 8. *be strong]* in body and spirit, to fight against the enemy: as in *Ios. 1. 6. 1 John.* 2. 14. Or, *be strong,* that is, *lively* and *healthful,* as the Greek translateth, *that ye may live:* and *they that be strong, Matth.* 9. 12. are by another Evangelist said to *be in health,* opposed to *the sick, Luk. 5. 31. possess]* or, *inherit* the land; a figure of the kingdom of God's grace and glory, which the righteous shall possess by inheritance, *Isaiah* 60. 21. and 65. 9.

Vers. 9. *and honey]* which signified the great fertility of that land, and figured out spiritual graces and comforts, as is noted on *Exod.* 3. 8.

Vers. 10. *thou sowedst]* and so all the inhabitants, as the Greek translateth, *they s•w.* In Egypt (from whence Israel came) they had no rain, but by the over-flowing of the river Nile, the land was watered; and by the labor of the husbandman, beckes were derived to moysten the ground. And that there they had no rain, is testified both by the Prophets, *Zach.* 14. 18. and by human histories: *Pomp. Mela li. 1. Herodotus* in *Euterpe. Nec pluvio supplicat herba Iovi, Tibul. lib. 1. Eleg. 8. with thy foot]* that is, with thy diligent labor, signified sometime by the *hand, Psal.* 128. 2. sometime by the *foot,* as *Gen.* 30. 30. This condition of the land of Egypt (the house of bondage) figured the estate of men naturally corrupted, which they labor to relieve by their own works, and with the muddy waters which are from beneath, proceeding from earthly wisdom and carnal understanding, 1 *Cor.* 1. 20, 31. and 2. 4. 5. *Ezek. 34. 19. Ier.* 2. 13.

Verse 11. *mountains,* &c.] hereby is meant the commodious, healthful, and pleasant situation of the land, far exceeding Egypt. Wherefore sometime the whole land is signified under the name of a *mountain, Exod.* 15. 17. And because it was hills and valleys, it could not be watered with the over-flowing of any river, (as Egypt which was a plain,) but must otherwise be moistened with the rain of heaven, or else remain barren and fruitless. *the rain]* this, as it is most kind, & causeth the earth to be fruitful in nature; so it figured heavenly graces, the doctrine of God's word & spirit, wherewith the souls of men are made fruitful in good works, *Isaiah 45. 8. Mica* 5. 7. See the notes on *Gen. 27. 28. Deut.* 32. 2. The want of rain is on the contrary, a sign of curse, *Zach. 14. 17, 18. Rev.* 11. 6.

Vers. 12. *careth* for] Hebr. *seeketh,* that is, *carefully seeth unto it,* and as the Greek translateth, *visiteth.* According to this phrase, Zion is called a *city sought,* (that is, *cared for,* or *regarded) and not forsaken, Isaiah* 62. 12. And of God's gracious providence towards the land of Israel, David singeth, how the Lord visited the land, and plenteously moistened it, very much enriched it, softened it with showers, blessed the bud of it, crowned the year of his goodness, and his paths [the clouds] dropped fatness, *Psal. 65. 10, 11, 12. the eyes]* this also signifieth God's care and providence, for good, as in the like speeches, *Ier. 40. 4. Ezra 5. 5. Psal.* 34. 16. Though God's providence be towards all people's, and *he giveth to all, life and breath, and all things, Acts* 17. 25. doing *good.* giving *us rain from heaven, and fruitful seasons, Acts* 14. 17.

causing it *to rain on the earth where no man is; on the wilderness, wherein there is no man, Job* 38. 26. yet other people's have not the word and promise of God, whereon to depend, as Israel had: whereby they might live, *not by bread only, but by every* word *that proceedeth out of the mouth of the Lord, Deut.* 8. 3.

Vers. 13. *if hearkening ye shall hearken]* that is, if ye shall diligently hearken, and obey. This passage of Scripture following, the Jews read daily in their families, as is noted on *Deut.* 6. 4.

Vers. 14. *the first rain,* &c.] or, *the early rain.* Twise in a year there fell store of rain in Israel; in the beginning of the year, about September or October; and half a year after, which was in Abib (or March) which ecclesiastically began the year unto Israel, as is noted on *Exod.* 12. 2. whereupon it is called *the latter rain in the first* month, *Io•l* 2. 23. The first rain fell after the •owing of their corn, that it might take rooting in the earth: the latter rain was a little before harvest, that the ear might be full, Of these the Scriptures sundry times speak; but so as that they depended upon God, to whom Israel should obey, and of whom they should *ask rain, in the time of the latter rain, Zach.* 10. 1. and then he would come unto them (with his blessings) *as the rain, as the latter and former rain unto the earth, Hosea* 6. 3. So for the fruits, the husbandman waited, and had long patience, until he received the *early rain, and the latter rain, I am.* 5. 7. Which rain, as it figured heavenly blessings in Christ, *Deut. 32. 2. Psal.* 72. 6. so they led Israel to the fear of God; but when they revolted from him, they *said not in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter rain in his season, Ier.* 5. 24. If these rains were seasonable and moderate, the land was fruitful; (as Moses in the next words showeth:) if they failed, then the drought as *•ire devoured the pastures;* if they fell immoderately, *the grains rotted under their clods, Joel 1. 19, 17. new oil]* These three were for the use of man, and the *grass* after mentioned, for beasts, as David also showeth in *Psal.* 104. 13, 14, 15. By these earthly promises God drew his people to obedience: but David had more gladness in his heart, in the light of the Lord's countenance, than when corn and wine increased, *Psal.* 4. 6, 7.

Vers. 16. *deceived]* or, enticed and drawn away by riches, pleasures, or false persuasions: of which Job saith, *If my heart hath been secretly enticed* (or *deceived) Job 31. 27. other gods]* that is, *Idols,* falsely reputed God's: so the Chaldee translateth, *Idols* (or *Errors) of the people's.*

Vers. 17. *shut-up the heavens]* this phrase is used, both for restraining the natural rain for men's sins, 1 *Kings* 8. 35. and the spiritual rain of God's word and blessings, *Revel. 11. 6. perish quickly]* or, *speedily, suddenly.* The wicked heathens God suffered with much patience, and would not have them destroyed suddenly, *Deut.* 7. 22. but his own people are threatened for their sins to perish suddenly: for *judgment must begin at the house of God, 1 Pet.* 4. 17. & he warneth his Church to *repent,* &c. or else he will come unto her *quickly, Revel.* 2. 5.

Vers. 18. *phylacteries]* or *frontlets,* written in parchments, and tied to the forehead, as the former were to the hand or arm: of these, see the annotations on *Exod.* 13. 9. 16. and *Deut.* 6. 4, 8.

Vers. 19. *teach them your children]* cause your children (Hebr. *your sons)* to Iearne them; this explaineth the former precept, *Thou shalt whet them on thy children, Deut.* 6. 7. Abraham (the

father of the faithful) is commended for this, that he would *command his children, and his honshold after him,* to *keep the way of the LORD, Gen.* 18. 19. and Solomon's parents taught him the Law, *Prov.* 4. 3, 4. and 31. 1, 2, &c. *when thou walkest* &c.] answerable to these, are those sayings of Solomon, *When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and* when *thou awakest; it shall talk with thee: for the Commandment* is *a Lamp, and the Law* is *a light, Prov.* 6. 22, 23.

Vers. 20. *door-posts]* of this rite, see the notes on *Deut.* 6. 9.

Vers. 21. *days may be multiplied]* Long life is a blessing, often promised to them that keep God's Law. *Hear, O my son, and receceive my sayings, and the years of thy life shall be many, Prov. 4. 10. days of the heavens]* that is, whiles the world endureth; for so long, by the decree of God (in *Gen.* 8. 22.) shall the days of heaven be; and so long shall the heavens be over the earth. And under this, eternal life was also figured. A like promise was for the kingdom of David, or of Christ, that *his throne* should be *as the days of the heavens, Psal.* 89. 30.

Vers. 22. *this commandment]* the Greek explaineth it, *these commandments:* see the notes on *Deut. 5. 31. to cleave]* that is, to continue fast united unto him and his Law, as is noted on *Deut.* 10. 20.

Vers. 23. *drive out]* according to his former promise, in *Exod.* 23. 23. 27.—31. But because Israel kept not God's commandment, this promise was not fully performed, *Judge.* 2. 1, 2, 3.

Vers. 24. *shall tread]* The like promise is made after Moses death to Israel under Jesus their Captain, *Ios.* 1. 3. who was a figure of our Lord Jesus Christ, by whom this promise was fulfilled. *the wilderness]* of Paran, which was the southern border of the land of Canaan. and *Lebanon* a mountain which was the northerne bound. By *and Lebanon,* we may understand *and unto Lebanon,* as the next words manifest. *Euphrates]* in Hebrew, *Pherath:* this is called *the river* for excellency sake, meaning *the great river,* as *Deut. 1. 7. Gen.* 15. 18. and so the Greek translateth it here. It was the eastern border of their territories. *hindmost sea]* or, *after sea,* which the Greek and Chaldee calleth *the Western sea,* meaning the main or *great sea toward the going down of the Sun,* as is explained in *Ios.* 1. 4. which sea is said to be *after* or *behind* them, because it was to the West, and so their western bound. For the East is counted the fore-part of the world, the West behind, the South on the right hand, *Psal.* 89. 13. and the North on the left: all which four parts are called by these names in *Job* 23. 8, 9. See this promise fulfilled in 2 *Chron.* 9. 26.

Vers. 25. *stand]* or, *set himself,* that is, *resist* or *withstand* you, as the Greek translateth. So in *Ios. 1. 5. fear]* in Greek, *trembling;* this was fulfilled before, *Deut. 2. 25. Psal.* 105. 38. and after, *Ios.* 2. 11. and 10. 10.

Here beginneth the 47. section, 〈 in non-Latin alphabet 〉 or Lecture of the Law: see *Genes.* 6. 9.

Vers. 26. *I set]* Hebr. *I give:* this was, that they might take their choice of either of these; for so the phrase elsewhere meaneth, *Deut.* 30. 19. and so to manifest, that if the curse or evil came upon them, they caused it themselves.

Vers. 27. *if ye shall hearken]* or, *that ye may hearken:* but the Hebrew *Asher, That,* is sometimes used for *If,* as the Greek here translateth it, and in *Levite.* 4. 22. So *Asher* in 1. *King. 8. 31. is Im,* that is, *If,* in 2 *Chron.* 6. 22.

Vers. 28. *after other gods]* in Greek, *to serve other gods,* following other religions, or divine services, which the Chaldee calleth *the idols of the people's.* Sol. Rashi observeth from this place, that *whosoever committeth idolatry, he turneth aside from all the way which was commanded to Israel: here upon they say, He that professeth idolatry, is as if he denied the whole Law.*

Vers. 29. *put the blessing]* Heb. *give the blessing,* that is, cause it to be pronounced upon mount Gerizim. The manner is shown in *Deut.* 27. where this Law is repeated and enlarged. A thing is said to be *given* sometime, when it is spoken or pronounced with the mouth, as in *Job 36. 3. Deut. 13. 1, 2. upon mount Gerizim]* or, *towards mount Gerizim,* (which the Greek calleth *Garizim:)* so after, *towards mount Ebal,* (called in Greek *Gaibal.)* For the people stood *half of them over against mount Gerizim, and half of them over against mount Ebal,* as is recorded in *Ios.* 8. 33. And the Hebrew *gnal* sometimes signifieth *towards* a place, as in *Exod. 9. 22. towards heaven.*

Vers. 30. *Are they not]* that is, *Loe they are,* speaking as of a thing well known. See the notes on *Gen. 4. 7. by the way]* or, *after (behind) the way of the going down of the Sun,* that is, the way towards the West, or Sun-setting. *Gilgal]* the place where Israel was circumcised afterward in Joshua's time, *Ios. 5. 9. Okes of Moreh]* or, *plains of Moreh,* as the Chaldee expoundeth it; which was a place by Shechem, where God first appeared to Abraham after he came into the land of Canaan, and there Abraham built an Altar to the Lord, *Gen.* 12. 6, 7. And that mount Gerizim was by Shechem, (in that part of the country which after was called Samaria) appeareth in *Judge.* 9. 6, 7. And the Hebrews say, in Talmud Bab. in Sotah, *chap.* 7. that Gerizim and Ebal were in Samaria. There on mount Gerizim was the Samaritans Temple, 2 *Maccab.* 6. 2. where they worshipped they knew not what, *John.* 4. 20. 22. See also *Josephus Antiq. l. 11. c.* 8. It seemeth they took occasion of that superstition from this Law, thinking Gerizim to be a holy place, because the blessings were pronounced on it; and they called themselves, those *that belong to the blessed mount.* And there have been of them in that place of late years, as *Benjamin* in his *Itinerario* relateth, how he saw the city in a valley between the mountains Garizim and Ebal, wherein the Samaritans dwelled, and did sacrifice there on mount Garizim, alleging that which is written in the Law, *And thou shalt put the blessing upon mount Gerizim.*

CHAP. XII.

1 Places and monuments of idolatry are to be destroyed: 4 they may not do so unto the Lord, but must seek and keep the place of his service, which be himself should choose. 5 11 14 Thither all their sacrifices & holy things must be brought. 12 18 There they and their families, and the Levite, must eat and rejoice. 15 21 For civil use they might kill and eat within their gates. 16. 23 Blood is forbidden to be eaten. 29 The manner of service which the

Canaanites used, may not be inquired after, nor the like things done unto the Lord, but his commandments only.

THese *are* the statutes and the judgments which ye shall observe to do, in the land which Jehovah the God of thy fathers giveth unto thee, to possess it all the days that ye live upon the earth. Destroying ye shall destroy all the places wherein the nations which ye *shall* possess, served their gods, upon the high mountains, and upon the hills, and under every green tree. And ye shall break down their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven *images* of their gods, and ye shall destroy the names of them out of that place. Ye shall not do so unto Jehovah your God. But unto the place which Jehovah your God shall choose out of all your Tribes, to put his Name there, *even* unto his habitation shall ye seek, and thither shalt thou come. And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and the heave-offering of your hand, and your vows, and your voluntary offerings, and the firstlings of your herd, and of your flock. And there ye shall eat before Jehovah your God, and ye shall rejoice in all that ye put your hand unto, you and your houses, *wherein* Jehovah thy God hath blessed thee. Ye shall not do after all *things* which we do here *this* day, *every* man all that *is* right in his *own* eyes. For ye are not come as yet unto the rest and unto the inheritance which Jehovah thy God giveth unto thee. But ye shall pass over Jordan, and dwell in the land which Jehovah your God giveth you to inherit, and he will give you rest from all your enemies round about, and ye shall dwell *in* consident safety. And there shall be a place which Jehovah your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you, your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all the choice of your vows which ye shall vow unto Jehovah. And ye shall rejoice before Jehovah your God; you, and your sons, and your daughters, and your men-servants, and your women-servants, and the Levite that *is* within your gates, forasmuch as he hath no part nor inheritance with you. Take heed to thyself, lest thou offer thy burnt-offerings in every place which thou shalt see. But in the place which Jehovah shall choose, in one of thy Tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

Notwithstanding, in all the desire of thy soul, thou mayest slay and eat flesh, according to the blessing of Jehovah thy God, which he hath given to thee in all thy gates: the unclean and the clean may eat thereof, as of the Roe-bucke, and as of the Hart. Only the blood ye shall not eat, ye shall pour it upon the earth as water. Thou mayest not eat within thy gates, the tithe of thy corn, or of thy new wine, or of thine oil, or the firstlings of thy herd, or of thy flock, or any of thy vows which thou shalt vow, or thy voluntary offerings, or heave-offering of thine hand.

But thou shalt eat it before Jehovah thy God, in the place which Jehovah thy God shall choose; thou, and thy son, and thy daughter, and thy man-servant, and thy woman-servant, and the Levite that *is* within thy gates: and thou shalt rejoice before Jehovah thy God, in all that thou puttest thine hand unto. Take heed to thyself, lest thou forsake the Levite, all thy days, upon thy land.

When Jehovah thy God shall enlarge thy border, as he hath spoken unto thee, and thou shalt say, I will eat flesh, because thy sold desireth to eat flesh; in all the desire of thy soul thou mayest eat flesh. If the place which Jehovah thy God shall choose, to put his name there, be far from thee, then thou shalt slay of thy herd, and of thy flock, which Jehovah hath given unto thee, as I have commanded thee: and thou shalt eat within thy gates in all the desire of thy soul. But, as the Roe-bucke and the Hart is eaten, so thou shalt eat it: the unclean and the clean shall eat it alike. Only be sure not to eat the blood, for the blood is the soul, and thou shalt not eat the soul with the flesh. Thou shalt not eat it: thou shalt pour it on the earth as water. Thou shalt not eat it, that it may be well with thee, and with thy sons after thee, when thou shalt do that *which is* right in the eyes of Jehovah. Only thy holy things which thou shalt have, & thy vows, thou shalt take up, and go unto the place which Jehovah shall choose. And thou shalt make thy burnt-offerings, the flesh and the blood, upon the Altar of Jehovah thy God; and the blood of thy sacrifices shall be poured out upon the Altar of Jehovah thy God, and thou shalt eat the flesh. Observe and hear all these words which I command thee, that it may be well with thee, and with thy sons after thee forever, when thou shalt do that *which is* good and right in the cies of Jehovah thy God.

When Jehovah thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou possessest them and dwellest in their land. Take heed to thy self lest thou be ensnated after them, after that they be destroyed from before thee; and lest thou enquire after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto Jehovah thy God; for every abomination *to* Jehovah which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. Every word which I command you, that shall ye observe to do: thou shalt not add unto it, neither shalt thou diminish from it.

Annotations.

STatutes] Here Moses entereth into the explication of the second commandment, concerning the manner of God's worship, when Israel should come into Canaan; and proposeth in the 12, 13, 14, 15, and 16 chapters, *Statutes* for the service of God; and afterwards *Iudgments* for the repressing of evils.

Vers. 2. *destroying]* that is, ye shall speedily and utterly destroy; as the Greek translateth, *destroy with destruction.* In the Hebrew canons it is said, *We are commanded to destroy the Idol, and the ministering vessels thereof, and whatsoever is made for the same, Deut. 12. 2. And in the land of Israel we are commanded to persecute it, until it be destroyed out of all our land: but without the land we are not commanded to persecute it. But every place which we shall subdue, we are to destroy every Idol that is therein, as it is written (in Deut. 12. 3.) and ye shall destroy the names of them out of that place.* Maimonides in Misneh, treat. of Idolatry, *ch. 7. sect. 1. places]* as houses, high places, temples, and the like. Hereupon *the house of Baal, 2 King.* 10. 27. the *high places* which *Solomon* and *Jeroboam* had built for idolatry, 2 *King.* 23. 13. 15. were destroyed. But if an house were built for use, and Idols afterwards set up in it, the Hebrews say, *When he had brought in the Idol into the house, so long as it was there, the house was unlawful for any use; when it was taken out, the house was lawful,* Maim. treat. of Idola•y, *ch. 8. sect. 4. shall possess]* that is, shall subdue and

have dominion over them, as the word often signifieth; see *Levite. 25. 45, 46. Ier. 49. 2. Psal. 82. 8. gods]* that is, as the Chaldee explaineth it, *Idols:* there are *gods* (so called) *many; but into* ⟨◊⟩ *there is but one God, 1 Cor. 8. 5, 6. mountains]* in such high places, all nations for the most part used to serve their gods: into which corruption Israel sometime fell, 2 *King. 17. 10, 11. Ier. 3. 6. Ezek. 20. 28, 29. Hos.* 4. 13.

Vers. 3. *pillars]* or *statues, standing Images:* of these see *Exod. 23. 24. Levite. 26. 1. greves]* which were wont to be as temples unto the heathen, as is noted on *Exod.* 34. 13. See also the annotations on *Deut. 7. 5. gods]* in Chaldee, *Images of there Idols. names]* whether in speech, (for the name of other gods might not be heard out of their mouths, *Exod.* 23. 13.) or imprinted in books, graven on pillars, imposed on places, or any other the like. So the Reubenites changed the names of cities, that carried Idol names, *Num.* 32. 38. As the beginning of true religion is *repentance from dead works, Heb.* 6. 1. so in the constituting of God's true service, Moses beginneth with the abolishing of all idolatrous monuments; for *What agreement hath the temple of God with Idols? 2 Cor.* 6. 16.

Vers. 4. *not do so]* in any of the former particulars, or such like: as not to destroy or do evil to God's sanctuary or synagogues, *Psal.* 74. 3, 6, 7, 8. not to break down his Altars, 1 *King.* 19. 10. nor to deface any holy writings, or monuments of his name, *Ier.* 36. 23. The Hebrews say, *Whosoever destroyeth any name of the holy pure names, whereby the blessed God is called, is by the law to be beaten; for* ⟨◊⟩ *of Idols he saith. And thou shalt destroy the names of them, &c. Thou shalt not do so to the Lord thy God. He that takes away but one stone (by way of destroying) from the Altar, or from the Temple, or from any other part of the Court, is to be beaten. Likewise he that burneth any of the wood of the sanctuary, &c. All the holy Scriptures, and expositions of them, it is unlawful to burn any of them, or destroy them with hand, except they be such as are written by heretics, &c. But holy Scriptures when they are old, are to be laid up.* Maimonides in Iesudei hatorah, *ch. 6. sect.* 1. 7. 8.

Vers. 5. *to put his name there]* that is, to have it consecrated unto him, and his divine service. Such was the Tabernacle of Moses, the Temple of Solomon, the City Jerusalem, after God had chosen it; for of them God said, *My name shall be there, 1 King.* 8. 29. and his *Name* was *called* upon them, *Dan.* 9. 18. and *put* there, 2 *King. 21. 4, 9. 1 King.* 14. 11. The Chaldee here expoundeth it, *to cause* ⟨◊⟩ *Majesty* (or *divine presence) to dwell there.* Now Christ hath abolished the earthly Jerusalem, and requireth worship *in spirit and truth* everywhere, *John. 4. 11, 23. shall ye seek]* for answers and oracles, which from the mercy-seat, and by Vrim and Thummim, were given to the people, *Numb. 7. 89. Exod. 25. 22. Numb.* 27. 21. All other places were forbidden; as, *Seek not Bethel, nor enter into Gilgal, &c. Amos 5. 5. shalt thou come]* at all times, when thou wilt offer sacrifice, *Levite.* 17. 8, 9. but three times in the year by express commandment, *Exod.* 23. 14.—17. And there the Lord promised to come unto them and bless them, *Exod.* 20. 24.

Vers. 6. *sacrifices]* of all sorts, as sin-offerings, peace-offerings, and whatsoever pertained to the Alter *Sacrifices* have their name of *slaughter,* which were stain, offered, and eaten before the Lord: the Chaldee here expoundeth it, *the slaughter* (or *sacrifice) of your holy things. tithes]*

the tenth of the h••d and of the flock, which bo•h Priests and people were to bring and slay before the Lord, and eat them in Jerusalem: whereof see *Levite.* 27. 32. and the tiches of cor 〈...〉, &c. whereof see *verse.* 17. and *Deut. 14. 22, 23. heave-offering of your hand]* the Greek translateth, *the first-fruits,* and in *v.* 〈◊〉. *the first-fruits of your hands:* These are the first-fruits spoken of in *Deut.* 26. 2. &c. which with their hands they brought into the Sanctuary. See the annotations there. *vows, and your voluntaire offerings]* such as for God's blessings they willingly gave unto him. The difference of these *voluntary* oblations from *vows,* is shown on *Levite. 7. 16. firstlings]* which were given to the Priests, for them to eat, after the blood was sprinkled, and the fat burned on the Altar: see *Numb.* 18. 15, 17.

Vers. 7. *Ye shall eat]* to wit, such things as were lawful for the people to eat: for of all the things forementioned, they might not eat. Some were for the Priests to eat before the Lord; some for the people. *rejoice]* God is to be served with gladness, *Psal.* 100. 1, 2. and the holy things of God might not be eaten with mourning, *Deut. 26. 14. Hos. 9. 4. ye put your hand]* Hebr. *the putting to* (or *sending forth) of your hand.* This, though it may be applied to that which they might take and eat, of the holy things, as in *Gen.* 3. 22. yet it seemeth to be more general, for all things that they should do, and all blessings that they should receive, as by comparing this phrase in *Deut.* 15. 10. and 23. 20. and 28. 8. 20. may appear. So after in *verse. 18. houses]* that is, *households,* children and such like; as the Chaldee expoundeth it, *men of your houses:* and so Moses explaineth it in *verse.* 12.

Vers. 8. *which we do]* the Greek expoundeth it, *which ye do.* Israel committed idolatry in the wilderness, *Act.* 7. 42, 43. Howbeit this speech of Moses seemeth rather to mean the true service of God, which was not as yet perfected, neither could be in their travels; as it was after in Canaan. *right in his* own *eyes]* that is, which liketh or pleaseth him: so the phrase meaneth, in 2 *Sam. 19. 6. 1. Chron.* 13. 4. and is often spoken of the corruption of men, as *Judge.* 17. 6. and 21. 25. unto which Moses opposeth that which is right in the Lord's eyes, *verse.* 25, 28. and *chap. 13. 18. There is a way* which is *right before a man, and the end thereof* are *the ways of death, Prov.* 14. 12.

Vers. 9. *the rest]* in Chaldee, *the house* (or *place) of rest:* meaning the land of Canaan, and in special, *Jerusalem* there, 1 *Chron.* 23. 25. where after their travels and wars, the Lord gave rest unto his people, as *verse.* 10. and 1 *King.* 8. 56. But David being there, speaketh of another rest, which remaineth for people of God, *Psal.* 95. 11. into which rest, we that believe do enter, and ••ase from our own works, *Heb.* 4, 3, 8, 9, 10.

Vers. 10. in *confident safety]* or, in *security;* it meaneth without fear, *Judge.* 8. 11. and 18. 7. and without danger of evil, *Psal.* 78. 53. See the like promise in *Levite.* 25. 18, 19. This promise is fulfilled in Christ, by whom we are delivered out of the hands of our enemies, that we might serve God without fear, *Luk.* 1. 74.

Vers. 11. *And there shall be]* or, *And it shall be* that *the place,* &c. See *verse. 5. the choice]* that is, the best, or *fairest,* as the Chaldee translateth.

Vers. 12. *your gates]* the Chaldee explaineth it, *your cities:* so the Hebrew text sometime explaineth it self, as is noted on *Exod. 20. 10. no part]* of the spoils or inheritance in the division of the land, but the Lord is his part and inheritance. See *Deut. 10. 9. Num.* 18. 8.—21.

Vers. 13. *lest thou offer]* that is, *that thou offer* [unspec 13]*not.* This precept is often and carefully urged, because the people were prone to fall into the transgression of it, as the histories of Scripture manifest, 1 *King.* 12, 28, 29, 30. 2 *King.* 17. 9. 11. And it taught men the unity of the faith of Christ, and the band of love and peace, to be kept in the heavenly Jerusalem, whither all people should resort, *Rev.* 21. 24, 25, 26.

Vers. 14. *that I command thee]* the Greek addeth, *this day.* So not the place only, but all other things in God's service, were to be according to the word of God, because *the natural man* (not regenerate by God's word and spirit) *receiveth not the things of the spirit of God, neither can he know them,* 1 *Cor.* 2. 14. and in the things which he knoweth he corrupteth himself, *Rom.* 1. 21. and God would have *obedience* to his word, rather than *sacrifice,* 1 *Sam.* 15. 22.

Vers. 15. *Notwithstanding]* or *Only,* as the word signifieth in *verse.* 16. 26. It is a liberty granted for civil things, but with a limitation. *in all the desire of thy soul]* the Greek translateth, *in all thy desire,* the *soul* being put for the whole person. It meaneth, *whatsoever thou,* or *thy soul desireth. mayest slay]* this word is the same that is used for *sacrificing,* (which also was with slaughter of the creature,) but applied here, and often, to the slaying for ordinary food. Of this the Hebrews say, *It is lawful to slay* (for common food) *in any place without the court* (of the Sanctuary;) *for they slay in the court none but the holy things of the Altar only. But it is unlawful to slay common things in the court, either cattle, beast, or bird. And so it is said (in Deut.* 12. 21.) *If the place be far from thee, which the Lord thy God shall choose, &c. then thou shalt slay &c. and eat within thy gates. Here thou art taught, that they slay not flesh for ones desire, but without the place which the Lord hath chosen. And that which is slain without the place, is lawful to be eaten within all gates. But he that slaieth common things in the court, that flesh is pure, and unlawful to be used; but they bury it, &c.* Maimonides tom. 2. in Shechitah, *ch,* 2. *sect.* 1, 2. *to the blessing]* that is, the liberality, or bounteous gift: so restraining all profuse rio•, and keeping men within the limits of their ability. *thy gates]* in the Chaldee, *thy cities;* and so the Greek, *in every city. may eat]* or *shall eat.* God would have no difference of persons, nor of places, nor of clean beasts, (as after followeth) lest there should grow any respect of holiness in such civil things, which might turn to superstition.

Vers. 16. *Only]* as the Greek saith, *But the blood,* to wit, of beasts and o• fowls, *Lev.* 7. 26. this was absolutely forbidden even in civil diet; the reason hereof is noted on *Levite.* 17. *pour it]* or *shed it on the earth,* and cover it with dust, *Levite,* 17. 13. see the annotations there.

Vers. 17. *Thou mayest •ot]* that is, it is not permitted or lawful forthee, as the Chaldee explaineth it. *gates]* in the Greek and Chaldee, *cities;* so in *verse.* 18. and 21. The second tithe which the owners did eat, was holy, and might not be •a•en but in the place where God's Sanctuary was: see the notes on *Deut.* 14. 22, 23. *heave-offering]* in Greek, *first-fruits;* in Chaldee, *the separation,* that is, the separated thing: see *verse.* 6. Maimonides in Biccurim (or treat. of First-fruits) *chap.* 3. *sect.* 3. saith, *The heave-offering of thine hand is the first-fruits;* and,

The Priest that eateth of the first-fruits out of Jerusalem, after that they are brought within the walls, is by the Law to be beaten; for it is said, Thou mayest not eat within thy gates, &c. See more on *Deut.* 26. 2. 4.

Vers. 19. *lest thou forsake]* that is, *that thou forsake not,* or neglect not, either by erecting a new ministry, as did Jeroboam, 2 *Chron.* 13. 9. or by with-holding thy offerings, the means of their livelihood, which is in special here intended. So in *Neh.* 10. 39. we *will not forsake the house of our God;* where mention is made of bringing up their offerings. The same sin is called the *spoiling* of God, *Mal.* 3. 8. See also *Deut.* 14. 27. *upon thy land]* the land of Canaan, out of which in special, tithes, first-fruits, and the like were to be paid. The Greek translateth, *all the time that thou shalt live upon the land* (or *earth.)*

Vers. 20. *Because thy soul]* or, as the Greek translateth, *if thy soul desireth.*

Vers. 22. *as the Roe-bucke]* that is, as common and profane meats, without any respect of holiness. So after, in *Deut.* 15. 22, 23.

Vers. 23. *Only be sure]* or, *be strong:* the Greek translateth, *Take heed strongly:* it meaneth a full and firm purpose of heart, not to eat it at any time. Of this Law, see the notes on *Lev.* 17. 10. &c. *is the soul]* figuratively spoken, because *the soul* (or *life)* is *in the blood,* as is expressed, *Lev.* 17. 11. *not eat the soul]* because God gave them that upon the altar, to make an atonement for their souls, *Lev.* 17. 11, 12.

Vers. 26. *holy things]* Hebr. *holinesses:* the Chaldee applieth it to their *tithes.*

Vers. 27. *the flesh and the blood]* both of them were wholly brought to the altar, *Levite.* 1. The Greek translateth, *the flesh thou shalt offer upon the altar. sacrifices]* to wit, *peace-offerings,* for the flesh of them was eaten by the owners, *Levite.* 7. 15. *upon the altar]* the Greek translateth it, *at the base* (or foot) *of the altar.*

Vers. 28. *in the eyes]* that is, as the Greek and Chaldee expound it, *before the Lord.*

Vers. 29. *to possess them]* or, *to disinherit* them; as the Chaldee saith, *to cast them out:* the Greek translateth, *to inherit their land.* God having given direction for the place of his worship, now proceedeth with the things and manner of service which they should perform unto him.

Vers. 30. *lest thou be ensnared]* that is, deceived in thy mind, and so fall into sin and destruction, by following their religion. The Greek translateth, *that thou seek not to follow them.* See *Exod.* 23. 33. As the nations were to be destroyed, so their idolatrous service was to be abolished, that none of their customs should be retained in Israel. *How did]* Heb. *How will,* that is, *how use they to serve.* Hereupon the Hebrews say, *Thou mayest not inquire (or ask) concerning the way of the service of an idol how it is, although thou serve it not; for this thing* ⟨...⟩ *to turn after it, and to do as they do.* Maimonides treat. of Idolatry, *ch.* 2. *sect.* 2. *will I do]* not unto idols, but to the Lord, as the next verse manifesteth. So not only the worship of false gods, but false or idolatrous worship of the true God, is here forbidden; and all imitation of Idolaters is condemned. So in *Levite.* 18. 3.

Vers. 31. *every abomination]* the Chaldee expoundeth, *every* thing *that* is *abominable before the Lord:* in Greek, *the abominations which the Lord hateth. to their gods]* the Chaldee expounds it, *to their idols.* This one particular of burning their children, is named, (all other being implied) because herein they shown most zeal and love; as Abraham for sacrificing his son at God's command, is highly commended, *Gen.* 22. 12. and Israel, when they would show themselves most studious to please the Lord, inquired about giving *the fruit* of their *body for the sin* of their *soul, Mich.* 6. 7. and sometime practiced this abomination, *Psal.* 106. 37, 38. *Ezek.* 23. 37, 39. But God here condemneth the most fervent devotion of Idolaters.

Vers. 32. *Every word]* or *thing:* in Chaldee, *every commandment.* Hereby God appointeth his own word and law, to be the only rule of his service, without imitating the customs of others, or devising anything of their own. So in *Levite.* 18. 4. *Deut.* 4. 1, 2.

CHAP. XIII.

1 The Prophet that enticeth to idolatry, though he give signs which come to pass, must not be hearkened unto, but put to death. 6. The brother, child, wife, or friend, that enticeth to idolatry, must not be bearkened unto, spared, or concealed, but stoned to death. 12 The city that revolteth to serve other gods, after due inquiry, must be smitten with the sword, men and beasts utterly destroyed, the spoils burned, the city ruined forever, and none of that execrable thing reserved.

IF there arise in the midst of thee a Prophet, or a dreamer of dreams, and he give unto thee a sign or a wonder; And the sign cometh, or the wonder which he spake unto thee, saying; Let us go after other gods, which thou hast not known, & serve them: Thou shalt not hearken unto the words of that Prophet, or unto that dreamer of a dream; for Jehovah your God tempteth you, to know whether you be the lovers of Jehovah your God, with all your heart, and with all your soul. After Jehovah your God shall ye walk, and him ye shall fear, and his commandments shall ye keep, and his voice ye shall obey, and him you shall serve, and unto him shall ye cleave.

And that Prophet, or that dreamer of a dream, shall be put to death, because he hath spoken revolt against Jehovah your God, which brought you forth out of the land of Egypt, and redeemed thee out of the house of servants, to thrust thee out of the way, which Jehovah thy God commanded thee to walk therein: and thou shalt put away the evil from the midst of thee.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which *is* in thine *own* soul, entice thee in secret, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers. Of the gods of the people's which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth, even unto the *other* end of the earth. Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye spare him; neither shalt thou pity, neither shalt thou conceal him. But killing thou shalt kill him; thine hand shall be first upon him, to put him to death; and afterwards the hand of all the people. And thou shalt stone him with stones, and he shall die, because he hath sought to thrust thee away from Jehovah thy God, which

brought thee forth out of the land of Egypt, out of the house of servants. And all Israel shall hear and fear, and shall do no more as this evil thing, in the midst of thee.

If thou shalt hear *(say)* in one of thy cities, which Jehovah thy God giveth to thee, to dwell there, saying, *Certain* men, the sons of Belial, are gone out from the midst of thee, and have thrust away the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known: Then shalt thou enquire, and shalt search, and shalt ask diligently; and behold *(if it be)* truth, the word certain, this abomination is done in the midst of thee. Smiting thou shalt smite the inhabitants of that city with the edge of the sword, utterly destroying it, and all that *is* therein, and the cattle thereof, with the edge of the sword. And all the spoil of it thou shalt gather into the midst of the street thereof, and shalt burn with fire the city and all the spoil thereof, every whit, to Jehovah thy God: and it shall be an heap *for* ever, it shall not be built again.

And there shall not cleave to thy hand ought of the cursed thing, that Jehovah may turn from the burning of his anger, and may give unto thee tender mercies, and may have tender mercy on thee, and multiply thee, as he hath sworn unto thy fathers. When thou shalt obey the voice of Jehovah thy God, to keep all his commandments, which I command thee *this* day, to do that *which is* right in the eyes of Jehovah thy God.

Annotations.

IF there arise] or, *when there shall stand up;* by which word is signified the open and bold carriage of deceivers. Moses having from the first commandment, taught the doctrine of one only God, whom we should in faith, love, and obedience have to be ours, and give ourselves to him; and from the second commandment, taught the right way of serving this God, according to his own word, doth now from the third commandment, teach to beware of the abuse of God's name and word unto vanity, heresy, or idolatry; and so generally warneth Israel to take heed lest they transgressed the first and second commandments by the breach of the third. *in the midst of thee]* speaking to Israel, amongst whom many false prophets did arise, 2 *Pet.* 2. 1. Unto which danger all Churches are subject, as it is said, *Moreover of your own selves shall men arise, speaking perverse things, Act. 20. 30. a Prophet]* a public seducer, touching whom he giveth warning first, as afterwards of the private, in *v.* 6. &c. What a *Prophet* signifieth, is noted on *Gen.* 20. 7. and *Exod. 7. 1. dreams]* this was one of the ways, by which prophesy came of old unto men, *Num. 12. 6. Ier.* 23. 25. 28. By *a Prophet* he seemeth to denote the principal sort, such as saw visions: by a *dreamer,* the inferior sort, that saw things more obscurely. *he give]* either by word and promise, or by action or gesture, as 1 *King.* 13. 3. and 22. 11. *Mat. 12. 39, 40. wonder]* any miraculous, or supernatural thing; as Iannes and Jambres in appearance turned water into blood, *Exod.* 7. 22.

Vers. 2. *or the wonder]* Hebr. *and the wonder:* these are said to *come,* when they are effected or fulfilled: so *Ier. 28. 9. Deut. 18. 22. saying]* that is, *and he say:* as *saying* in 1 *Chron.* 13. 12. is expounded, *and said* in 2 *Sam.* 6. 9. so in 2 *King.* 22. 9. compared with 2 *Chron. 34. 16. after other gods]* the Greek explaineth it, *and serve other gods;* which the Chaldee calleth, *idols of the people's.* Thus the religion given of God by the hand of Moses, was established against all

opposition that after might arise, upon what pretence soever: And so the saith taught by Christ and his Apostles, was confirmed against the future signs, and lying wonders of Antichrist, 2 *Thess.* 2. 9. 10. The Hebrews say, *If there stand up a prophet, and he doth great signs and wonders, and seeketh to deny* (or *make false) the prophesy of Moses, we may not hearken unto him, but we know certainly, that those signs are by enchantment and sorcery. For the prophesy of Moses was not by signs, &c. but without eyes we saw, and with our ears we heard as he did hear, &c. Therefore the Law saith, If the sign or wonder come to pass, thou shalt not hearken to the words of that Prophet, (Deut. 13.) for loe, he cometh unto thee with sign and wonder, to make that false which thou hast seen with thine eyes. And for as much as we believe not in a wonder, but because of the commandment which Moses commanded us; how should we receive this sign, which cometh to make the prophesy of Moses false, which we saw and heard?* Maimonides tom. in Iesude hatorah, *chap. 8. sect.* 3. See also the annotations on *Exod.* 19. 9.

Vers. 3. *that dreamer]* or, *the dreamer of that* [unspec] *dream;* and so the Greek translateth it. *God tempteth]* or *proveth:* See the notes on *Gen.* 22. 1. But there God himself immediately tempted Abraham; here mediately, and that by evil means, which he of his grace and wisdom ordereth and disposeth for good to his people: as also the Apostle saith, *There must be also heresies among you, that they which are approved may be made manifest among you, 1 Cor.* 11. 19.

Vers. 4. *After Jehovah]* the Chaldee saith, *after the fear of the Lord your God.* Here the Lord and his commandments are opposed to all other: so that *after Jehovah,* meaneth after him only; as our Savior expoundeth a like speech, *Mat.* 4. 10. from *Deut.* 6.

Vers. 5. *spoken revolt]* or *apostasy,* that is, *spoken words to cause thee to revolt,* or turn away; as the Greek translateth, *to make thee to err from the Lord.* This judgment of the false Prophet (as all other weighty matters) none but the high council of 71 Elders might judge of, as the Hebrews say, Talmud. Bab. in Sanhedrin, *c.* 1. and Maimonides in Sanhedrin, *c.* 5. See the annotations on *Num. 11. 30. the evil]* both person and work; as the Chaldee translateth, *the evil doer:* the Greek, *the evil* thing: but in *Deut.* 17. 7. the Greek translateth, *the evil one;* which Paul approveth, using the same words, in 1 *Cor.* 5. 13.

Vers. 6. *thy brother]* by nature, or in the same faith and Church: but the Greek addeth, *thy brother on thy fathers side, or on thy mothers. son of thy mother]* such are dearest brethren, as the example of Joseph and Benjamin showeth, *Gen.* 43. 34. and 45. 12, 14. *daughter]* Love and affection descendeth from parents to children, as it were by inheritance; and the daughter for in firmity of sex, is most spared and pitied; but may not so be in this case. *of thy bosom]* the Greek saith, *which* is *in thy bosom, as thine own soul]* most de•rely loved, put therefore in the last place; for *a friend sticketh closer than a brother, Prov.* 18. 24. And as man and wife are *one flesh, Matt.* 19. 6. so friends here are as one soul. *entice]* with motions, reasons, exhortations; the Greek translateth, *exhort:* the Chaldee, *counsel.* The Hebrews write; *He that entiseth any one of Israel, whether man or woman, he is to be stoned; although neither the* ⟨◊⟩ *nor the enticed, hath worshipped the idol, yet he d••th for teaching to worship it. Whether the intiser be private man, or Prophet, be the enticed one singular person, man or woman, or a few persons, they are to die by stoning. He that intiseth the multitude of a city, he is a thruster away, and is not called an*

intiser. Maimonides treat. of Idolatry, *chap. 5. sect.* 1, 2. See after in *verse. 13. other gods]* in Chaldee, *Idols of the people's:* so in *verse.* 7.

Vers. 7. *unto the* other *end]* that is, all the world over. Hereby God condemneth all the feigned religions throughout the earth, as being gone astray from him: and having made himself and his word known unto Israel, would have them therein to rest their faith, without declining to novelties. *We know that we are of God, and the whole world lieth in wickedness, 1 John.* 5. 19.

Vers. 8. *not consent]* or, *not affect,* have any liking or will unto him. From which word, the Hebrews gather, that *it is unlawful for the enticed to love the intiser.* Maimonides treat. of Idolatry, *chap. 5. sect.* 4. If he were drawn away by him, so that he said, *Go we and let us serve* them, *although they had not as yet served, both of them were to be stoned, the intiser and the enticed. Ibidem sect. 5. eye spare]* to wit, from vengeance. See this phrase in *Gen. 45. 20. Deut. 7. 16. pity]* or use gentleness and indulgence, as *Gen. 19. 16. conceal him]* but bewray, and use all means to bring him to his punishment. Therefore the Hebrews think, that the enticed person was to take witnesses, to see if he would intise before them: if he would not, then (they say) *it is commanded to lay privy wait for him, and they lay wait for none that are guilty of death by the Law, but for this man. And thus they do it: The enticed bringeth two men, and sets them in a dark place, so that they may see the intiser, and hear his words, but he may not see them. Then he saith to the intiser, Say what is it that you said, &c. When he hath spoken, the enticed answereth; How shall we leave our God which is in heaven, and go and serve stocks and stones? If he convert hereby, or hold his peace, he is free: But if he say unto him, thus are we bound to do, and thus it be seemeth us; then they that stood there aloof, bring him to the judgment Hall, and they stone him.* Maimonides treat. of Idolatry, *chap. 5. sect.* 3.

Vers. 9. *shalt kill him]* by showing the thing to [unspec] the Magistrate, who hath power to kill him: therefore the Greek translateth, *Showing thou shalt show concerning him. thine hand]* this is spoken to the accuser, or first witness, who must cast the first stone at him, *Deut.* 17. 7. Of the manner of stoning used in Israel, see the notes on *Levite.* 24. 23.

Vers. 10. *to thrust thee away from Jehovah]* in Chaldee, *to make thee to err from the fear of the Lord,* that is, to go astray from his true worship ••d service, as *fear* in *Isaiah* 29. 13. is expounded *worship,* in *Matt. 15. 9. of servants]* in Greek and Chaldee, *of servitude,* or *bondage.*

Vers. 11. *shall do no more]* Hebr. *shall not add to do as this evil word,* that is, any such evil thing as this is. For punishment of transgressors, is a mean to restrain others from wickedness, and to make them wise, *Prov.* 21. 11. On the contrary, *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil, Eccles.* 8. 11. See the like in *Deut.* 17. 13. The Hebrews gather from the words, *All Israel shall hear, &c.* that a crier was to proclaim before him unto all, the cause of his death; and they note four sorts of evil doers, before whom such proclamation was made; *The rebellious Elder, (Deut. 17. 13.) the presumptuous false witness, (Deut. 19. 19, 20.) the intiser to Idolatry,* (here spoken of) *and the stubborn rebellious son, (Deut.* 21. 18, 21.) Maimonides tom. 4. treat. of Rebels, *c. 3. s.* 8.

Vers. 12. *If thou shalt hear* say *in one]* or, *When thou shalt hear of one,* that is, *of any one of thy cities.* This is one of the most severe laws, wherein God showeth his jealousy and indignation

against idolaters, to the utter rooting out, not only of their persons, but or their posterity, goods, and city it self forever. *of thy cities]* of the cities of Israel, which were God's people, against whom only this law is given, if they should be drawn to idolatry, and not against those that were without. So of spiritual judgment it is said, *Do not ye judge them that are within? But them that are without God judgeth, 1 Cor.* 5. 12, 13.

Vers. 13. *sons of Belial]* that is, wicked or mischievous persons, which the Chaldee interpreteth, *sons of wickedness. Belial* (in Hebrew *Beliijagnal)* is by interpretation, *without profit,* or, *without yoke,* that is, lawless, rebellious and wicked; and this name is given unto Satan or Antichrist, opposed unto *Christ,* in 2 *Cor.* 6. 15. and to be *sons of Belial,* is to be addicted or given over unto wickedness, as in 1 *Sam. 2. 12. Judge. 19. 22. 1. King.* 21. 10. The like is of *a daughter of Belial, 1 Sam.* 1. 16. and *man of Belial. 1 Sam.* 25. 25. and sometime the wicked are simply called *Belial,* as in 2 *Sam. 23. 6. Nahum* 1. 15. and as it is here applied to persons, so is it also to wicked things, words or thoughts, as in *Deut. 15. 9. out from the midst of thee]* or, *from among you,* speaking to Israel, from whom such wicked persons might in all ages go forth, as they did also from the Christian Churches, as it is said, *They went out from us, but they were not of us, 1 John.* 2. 19. And this their *going out,* argueth likewise their stubborn and presumptuous carriage in their evil, which they did not in secret, but as proclaiming war against the Lord. *have thrust away]* or, *have driven, have withdrawn,* to wit, *out of the way,* as was expressed in *verse.* 5. the Chaldee expoundeth it, *have caused to err,* (or *go astray:)* and it noteth the force and efficacy or such seducers; as Jeroboam is said to have driven Israel from following the Lord, 2 *King.* 17. 21. See before on *Deut. 4. 19. the inh•b•tants]* This is spoken generally and indefinitely: if all the inhabitants were seduced, there is no doubt but the judgment following was to be executed: the Hebrews also think, if the greater part of the city were drawn away, they all that were seduced, were to die, and the city to be destroyed: but if the lesser part only were withdrawn, then they were killed, but the city it self was to be let stand, as is further shown in the annotations following. *other gods]* in Chaldee, *the idols of the people's:* so here were two evils, the forsaking of the true God, whom they had known, and the following of other gods whom they had not known. Of these the Lord saith by his Prophet, *Bee astonished, O ye heavens, at this, and be horribly afraid: he ye very desolate, saith the LORD; for my people have committed two evils, they have forsaken me the fountain of living waters; they have hewed them out cesternes, broken cesternes that can hold no water, Ier.* 2. 12, 13.

Vers. 14. *Then shalt thou enquire]* he speaketh to Israel, and therein chiefly to the Rulers, whom it most concerned to try out this case: and by these three, *enquire, search, ask,* & that *well* or *diligently,* he teacheth them what care should be had for finding out the truth; that this severe judgment came not upon any without their due demerit. The Hebrews say, *They judge not a city thrust away, but in the judgment hall of 71 (Magistrates:) it is said (in Deut. 17. 5.) Thou shalt bring forth that man or that woman unto thy gates, and shalt stone them, &c. Particular persons are killed by the Judges that are in every city; but the multitude are not killed save by the great Synedrion. The great Court do send, and enquire, and search, till they know evidently, that all the city, or the most of it, is thrust away, and turned to idolatry. Afterward they send two learned men, to admonish and to convert them. If they convert and show repentance, it is well: but if they persist in their folly, the Synedrion do command all Israel to go up against them to war: and they do*

besiege them, and wage war against them, until the city be broken up. When it is broken up, forthwith they set for them many courts of judgment, and do judge them: whosoever hath two witnesses come against him, that he served an Idol, after they have dispatched him, they put him apart. If all the Idolaters be found the lesser number, they stone them to death, and the rest of the city is delivered. If they be found the greater number, they carry them up to the high Court, and give sentence there against them. Maim. treat of Idolat. *c. 4. s.* 3. 6.

Vers. 15. *smite the inhabitants]* the Greek saith, *kill all the inhabitants with the slaughter of the sword:* which is to be understood, if they be all found guilty: as they say, *They kill with the sword all that have served (the Idol;) and smite every soul, men, women, and children, if all (the city) be thrust away. If the Idolaters be found the greater number, they smite all the little ones, and women of the Idolaters with the edge of the sword. And whether the whole, or the most part, be thrust away, they stone to death those that did thrust them away.* Maim. ibid. *s. 6. utterly destroying]* with a curse or execration: after the Greek version, *anathematizing.* Of such the Hebrews say, *The men of the city drawn away* (to Idolatry) *have no part in the world to come,* (that is, in life eternal.) Talmud. Bab. in Sanhedrin, *c.* Chelek. *the cattle]* and of *the cattle that is killed, it* ⟨0⟩ *forbidden to make any profit (or use) of them, even as of the Ox that is stoned.* Maimonides in Idolatry, *c. 4 s.* 13.

Vers. 16. *all the spoil of it]* This the Hebrews understand largely, whether they be the goods of the idolaters, or of the other that fell not unto idolatry: for so they write; *The goods of the just men that are within it, if they be the rest of the inhabitants of that city, which are not drawn away with the multitude, they are burnt with the general spoil: for as much as they dwell therein, their goods perish. A company of passengers from place to place, if they pass thorough a city so drawn away, and be drawn away with it; if they have continued in it thirty days, they are killed with the sword, and their goods perish; if not, they are stoned to death, and their goods are to their heirs. The goods of the men of another city reserved therein, are not burned, but returned to the owners; for it is said, The spoil of it, and not the spoil of their neighbors. The goods of the wicked men of that city, which are reserved in another city, if they be gathered together with it, are burnt in the general: if not, they perish not, but are given to their heirs. The holy things within it, such as are sanctified for the Altar, do die; for the sacrifice of the wicked is an abomination. Things sanctified to the maintenance of the Temple, are redeemed, and afterward burnt: for it is said, the spoil of it, not the spoil of heaven. The first-borne, and the tithe that are perfect, are as the holy things of the Altar, and die: such as are blemished, are as the common cattle, and are killed, &c. The second tithes, and the money of the second tithes, and the holy Scriptures that are within (the city) are laid up in store.* Maimon. in Idolat. *chap. 4. sect. 7. 9, 10, 15. every whit]* The Hebrew *Calil* here used is sometime *an whole burnt offering, Levite. 6. 22. Deut.* 33. 10. Hereupon the Hebrews say, *Who so executeth judgment upon the city drawn away (to Idols) loe he offereth the* burntoffering Calil; *as it is written, every whit (Calil) to the LORD thy God: neither that only, but turneth away burning anger from Israel, (Deut. 13. 17.) and bringeth a blessing and mercies upon them.* Maim. in Idolat. *c. 4. s. 16. an heap]* the Greek translateth, *uninhabited;* the Chaldee, *a desolate heap.* The Hebrews say, *Whosoever buildeth it, is to be beaten: but it is lawful to turn it into Gardens or Orchards; for it is said, it shall not be built again; not built for a city, as it was before.* Maim. ibid. *s.* 8.

Vers. 17. *not cleave to thy hand]* that is, thou shalt not make any profit or use to thyself of any of the goods of the city. Compare the example of Jericho, *Ios.* 6. 17. &c. and see the annotations on *Deut. 7. 26. from the burning]* the Chaldee expoundeth it, *from the strength;* the Greek, *from the wrath of his anger,* which oftentimes is kindled, not only against the sinners themselves, but all Israel for their sakes, as *Ios.* 7. 1. 11, 12. and 22. 17. 18, 20.

Vers. 18. *obey]* or *hearken to the voice;* in Chaldee, *shalt receive the word of the Lord. that* which is *right in the eyes]* which the Greek expoundeth, *That which is good and pleasing before the Lord.*

CHAP. XIV.

1 God's children are not to disfigure themselves in mourning for the dead, 3 nor eat any abominable thing. 4 What may, and what may not be eaten, of Beasts; 9 of fishes, 11 of souls. 19 Creeping things may not be eaten, 21 nor that which dieth of it self. 22 Tithes to be eaten before the Lord, 24 or (if the way be too long) to be turned into money, and it to be bestowed on things which they should eat and drink with joy before the Lord. 27 The Levite may not be forsaken. 28 The third years tithe; for the Levite, stranger, fatherless, and widow.

YEe *are* the sons of Jehovah your God: ye shall not cut yourselves, nor put baldness between your eyes for the dead. For thou *art* an holy people to Jehovah thy God; and Jehovah hath chosen thee to be unto him a people of peculiar treasure, above all people's which *are* upon the face of the earth.

Thou shalt not eat any abomination. These *are* the beasts which ye shall eat; the Ox, the Lamb of sheep, and the Kid of Goats. The Hart, and the Roe-buck, and the Fallow-deer, and the Wild-goat, and the Pygarg, & he Wild-ox, and the Chamois,

And every beast that parteth the hoof, and cleaveth a sunder the cleft of two hoofs, that cheweth the cud among the beasts, that ye shall eat. But this ye shall not eat, of them that chew the cud, or of them that part the cloven hoof; the Camel, and the Hare, and the Conie, because they chew the cud, but they part not the hoof, they *shall be* unclean unto you. And the Swine, because he parteth the hoof, & *cheweth* not the cud, he *shall be* unclean unto you: of their flesh ye shall not eat, and their carcass ye shall not touch.

These ye shall eat of, all that *are* in the waters, all that hath sin and scale shall ye eat.

And all that hath not sin and scale, ye shall not eat, it *shall be* unclean unto you.

Every clean bird ye shall eat. But these *are* they of which ye shall not eat: the Eagle, and Ossifrage, and the Osprey: And the Vulture, and the Kite, and the Glede, after her kind: And every Raven after his kind: [unspec 15]

And the Owl, and the Night-hawk, and the Sea-gull, and the Hawk after his kind:

And the great Owl, and the little Owl, and the Red-shanke: And the Pelican, and the Gier-eagle, and the Cormorant: And the Stork, and the Heron after her kind, and the Lapwing, and the Bat: And every creeping thing that flieth, it *shall be* unclean unto you: they shall not be eaten. Every clean fowl ye shall eat. Ye shall not eat of any carcass; thou shalt give it unto

the stranger that *is* in thy gates, that he may eat it; or *thou mayest* sell *it* unto an alien; for thou *art* an holy people unto Jehovah thy God. Thou shalt not seeth a Kid in his mothers milk.

Tithing thou shalt tithe all the revenue of thy seed, that the field bringeth forth, year *by* year. And thou shalt eat before Jehovah thy God, in the place which he shall choose, to cause his name to dwell there, the tithe of thy corn, of thy new wine, and of thy new oil, and the firstlings of thy herd, and of thy flock, that thou mayest learn to fear Jehovah thy God, all days. And if the way be too much for thee, that thou art not able to carry it, because the place is far from thee, which Jehovah thy God shall choose, to set his name there, when Jehovah thy God hath blessed thee; Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which Jehovah thy God shall choose. And thou shalt give the money, for all that thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee: and thou shalt eat there before Jehovah thy God; and thou shalt rejoice, thou and thine house. And the Levite which *is* within thy gates, thou shalt not forsake him, for he hath no part nor inheritance with thee.

At the end of three years thou shalt bring forth all the tithe of thy revenue in that year, and shalt lay *it* up within thy gates. And the Levite, because he hath no part nor inheritance with thee; and the stranger, and the fatherless, & the widow which *are* within thy gates, shall come, and shall eat, and be satisfied; that Jehovah thy God may bless thee, in all the work of thine hand, which thou shalt do.

Annotations.

THE sons of Jehovah] or, *sons to Jehovah:* the Chaldee translateth, *sons before the Lord.* Under the name *sons,* he implieth *daughters* also, as is expressed in *Deut. 32. 19. 2 Cor.* 6. 18. Moses here entereth into precepts concerning the communion of the Saints among themselves, which should be holy; who, as they must abstain from false gods, so from communion in the rites and ordinances of religion, with the children of such. Christ is the Son of God in nature, the *Son of his love, Coless.* 1. 13. We in Christ are the sons of God by *adoption, Rom. 8. 15. by faith in Christ, Gal. 3. 26. So many as are led by the Spirit of God, Rom.* 8. 14. and are made partakers of his love, as it is written, *Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God, 1 John. 3. 1. not cut yourselves]* as was the manner of the heathens, especially in their sorrow, 1 *King. 18. 28. Ier.* 41. 5. and in particular, when their friends died, *Ier.* 16. 6. which thing is chiefly intended here. The Chaldee translateth, *ye shall not make a tumult.* Because they are the children of God, therefore they must walk in his *fear, 1 Pet.* 1. 17. and *purify* themselves, *even as he is pure, 1 John.* 3. 3. and bear all accidents and afflictions that come upon them, patiently; and forsake all heathenish customs, and not hurt their own bodies, which are the Temples *of the holy Ghost, 1 Cor.* 6. 19. See the notes on *Levite.* 19. 28. The Hebrews say, that *Gedidah,* the *cutting* here spoken of, and *Seritah,* the *incision,* in *Levite. 19. 28. are one thing:* and he that cutteth himself *for the dead, whether it be an incision with his hand, or an incision with an instrument, he is to be beaten.* Maimonides treat. of idolatry, *chap. 12. sect. 13. put baldness]* that is, make yourselves bald, by shaving or plucking off the hair; which also they used in mourning for the dead, *Ezek.* 7. 18. and 27. 31. *Ier.* 16. 6. and 48. 37. See also

Levite. 21. 5. and 19. 27. *between your eyes]* that is, on the fore-part of your head: as the *Phylacteries* which were to be between their eyes, were worn on their heads, as is noted on *Exod.* 13. 9. 16. And in *Levite.* 21. 5. it is written, *They shall not make baldness upon their head. for the dead]* this is an explanation of that which elsewhere he saith, *for a soul, Levite.* 19. 28. and 21. 1. The Hebrews here say, *If your father die, ye shall not cut yourselves, nor make you bald nor sorrow more than is meet; for you are not fatherless, because you have a father who is great, living, and permanent, even the holy blessed God. But an Infidel, when his father dieth, hath no father that can help him in time of need; for his father which is left him is of wood, & his mother of stone; as it is written, saying to a stock. Thou art my father, & to a stone, Thou hast brought me forth, (Ier. 2. 27.) therefore they weep & cut themselves, & make them bald. And further, because thou art an holy people, therefore thou mayest not deforme thyself (or make thee ill-favored.)* Chazkuni on *Deut.* 14. Yea, even the wise among the heathens themselves, blamed this folly in men, that mangled their bodies for the dead, calling them *Varia & detestabilia generalugendi, pedores, muliebres lacerationes genarum, pectoris, foemorum, capitis percussiones.* Cicer. Tusc. quaest. *l.* 3.

Vers. 2. *of peculiar treasure]* in Greek, *a peculiar people;* in Chaldee, *abeloved people:* see the annotations on *Exod.* 19. 5.

Vers. 3. *any abomination]* This Sol. Rashi, and the Targum called Jonathan's, well explain, *anything that I have made abominable to you,* (or, *put far from you.) For every creature of God is good, 1 Tim.* 4. 4. and there is *nothing common* (or *unclean) of it self, Rom.* 14. 14. but by the ordinance of God, certain creatures, meats and drinks were made unclean unto the Jews, yet not forever, but *imposed upon them until the time of reformation, Heb.* 9. 10. And this law taught them holiness, in abstaining from the impure communion with the wicked, *Act.* 10. 13. 17. 20, 28. See the annotations on *Levite.* 11. The Hebrews saw this mystery; for Baal Hatturim on this place noteth, *Next unto these words, For thou art an holy people, &c. he saith, Thou shalt not eat any abomination; meaning, that they should not be commixed* 〈◊〉 *infidels, for infidels are like unto beasts.*

Vers. 4. *Kid of goats]* or, *the lamb of goats:* the Hebrew *Seh,* is either a young sheep, or a young goat, as *Exod.* 12. 4, 5. and by naming *the Lamb,* he meaneth all the breed of these beasts, young or old; as *the son of man,* is used for any man generally, old or young, *Psal. 144. 3. Job* 25. 6.

Vers. 5. *Hart]* in Hebrew, *Ajal,* a wild beast well known, whose female is called an *H••de, Gen.* 49. 21. light of foot, 2 *Sam.* 22. 34. bringing forth her young with great sorrow, *Job* 39. 1, 2, 3. Such were meat at Solomon's table, 1 *King. 4. 23. Roe-buck]* in Hebr. *Tsebi,* of the pleasa 〈...〉 le or beauty of this beast; in Chaldee, *Ta•ja;* in Greek, *Dorkas:* (whereupon the woman named in Syriac, *Tabitha, Act.* 9. 36. is by interpretation, *Dorkas;* in English, a *Roe:)* this beast is very swift, 2 *Sam. 2. 18. 1 Chron. 12. 8. Song* 8. 14. eaten also a• Solomon's table, 1 *King. 4. 23. Fallow-d•ere]* or, *Wilde-ox. Bugle,* or *Buffel:* in Hebr. *Iachmer,* (a word not found but here, and in 1 *King.* 4. 23.) the Greek translateth it, *Boubalos,* that is, the *Buffe, Buffel,* or *Wilde-ox,* which somewhat resembleth our common Ox, but is of another kind, bigger, black, and more fierce. The Chaldee and Arabic retain the Hebrew name, *Iachmura,* which some Hebrews say, is a beast

like unto a great goat. Some late Expositors make it a beast like an Ass; as an *Ass* in Hebr. is called *Chamor. Wild-goat]* in Hebr. *Acco,* a word not found but in this one place: of it some think the Latin *Alce* (by putting in the letter *l)* is derived, which we call the *Elch;* a beast somewhat like a Fallow-deer. The Greek translateth it *Tragelaphos,* that is, a *Goat-heart,* which is in part like a Goat and an Hart: such are found in Arabia. The best Hebrew expositors say, it is the *wild-goat,* or *rock-goat,* so named of climbing the rocks. It is a beast of another kind than the common goat; for be it wild or tame, the beast is the same. *Pygarg]* so the Greek and old Latin version translate the Hebrew *Dishon,* here only used: which the Chaldee calleth *Rema,* of *highness.* The *Pygarg* is a wild beast like a fallow deer, or Roebuoke. *Wild-ox]* or, *Wild-bull:* so both Onkelos and Jonathan, the Chaldee paraphrasts, do translate the Hebrew *Teo,* used only here, and in *Isaiah.* 51. 20. where it is called *T* 〈...〉 The Greek translateth it. *Oryx,* which is a beast like a Goat. The Arabike nameth it *Tajetal. Chamois]* this name is borrowed of the French, as being a beast like a wild Goat. The Hebrew name is *Zemer,* the Arabic *Zirapha;* both have the signification of *cutting.* The Greek translateth it *Camelopardalis,* which is a word compounded of the *Camel* and the *Pantheresse.* The Chaldee calleth it *Ditsa,* which is a kind of *Roe.* These seven sorts of beasts, and three of cattle, are all to be understood of several kinds, (as the Scripture giveth them everyone a several name) and are not to be distinguished by their wildness, or tamenesse, but by their different nature; for as the Hebrews say, *the wild Ox, and the (Ox) fatted in the stall, these are of the kind of the Ox.* Maimonides treat, of forbidden meats, *ch. 1. sect.* 8. And the Scripture confirmeth this, as when he saith of David, *He sacrificed oxen and fatlings, 2 Sam.* 6. 13. that is, oxen fed in the pastures, and fatted in the stall. Moreover they say, that there are no other cattle, or beasts in the world, lawful to be eaten, save these ten kinds, rehearsed in the Law; they and the kinds of them, as is noted on *Levite.* 14. 3. And further, they have this saying, *Though all these (ten kinds) are lawful to be eaten; yet we must put a difference between the clean cattle, and the clean beasts. For the beasts, their fat is lawful (to be eaten) and their blood must be covered: [Levite. 17. 13.] but clean cattle, their fat is unlawful to be eaten, [Levite. 7. 23.] and there is no charge to cover their blood.* Maimonides treat. of forbidden meats, *chap. 1. sect.* 9.

Vers. 6. *that cheweth]* understand, *and that cheweth,* (as the Greek addeth the word *and)* for it must do both, else it was not clean. And here, because the former beasts may be unknown by their names, (as is to be seen by the variety of interpretations) God giveth two general signs to know a clean beast by, the *parting of the hoof in twain,* and the *chewing of the cud;* of which, see the annotations on *Levite.* 11. 3.

Vers. 7. *Camel]* of this and the rest that follow, see the notes on *Levite.* 11. 4.—7. and of the exception how in cases of necessity unclean meats might be eaten, it is there spoken. *they chew]* or every of *them cheweth.*

Vers. 9. *in the waters]* whether *in the seas,* or *in the rivers, Levite. 11. 9. fin and scale]* in Greek and Chaldee, *sins and scales:* see the annotations on *Levite.* 11. 9. &c.

Vers 10. *unclean]* and so an *abomination,* as is said in *Levite.* 11. 10, 11. that their *flesh* might not be eaten, nor their *carcasses* touched, as before in *verse.* 8.

Vers. 12. *Eagle]* of this, and the rest that follow, see the annotations on *Levite.* 11. 13, &c.

Vers. 13. *Vultur]* called here in Hebrew, *Raah,* of *Seeing;* in *Levite. 11. 14. Daah,* of *Flying.* Chazkuni here saith, *Raah and Daah are one, and it is called Raah, because it seeth much.* Jonathan in his Targum calleth it, *the white Dajetha,* according to the name in *Levite.* 11. and Onkelos nameth it *Bath canpha,* that is, *Daughter of wing. Glede]* a kind of Kite or Puttock, in Hebrew *Dajah:* this is not mentioned in *Levite.* 11. (see the annotations there on *verse.* 14.) the Greek calleth it *•ctinos,* that is, a *Glede* or *K••e.*

Vers. 15. *Owl]* or, *young Owl,* or *young Ostrishe* see the notes on *Levite.* 11. 16. for this and the rest that follow.

Vers. 19. *that flieth]* or, *of the flying sowle:* in Greek, *all the or••ping things of fowls;* which Jonathan, Sol. Rashi, and others, expound of *fi•es, bees, hornets,* and all such like: see *Levite.* 11. 20.

Vers. 20. *clean fowl]* or, *clean flying thing;* implying the kinds of *Locusts,* which were lawful to be eaten, *Levite.* 11. 21, 22.

Vers. 21. *any carcass]* the flesh of a clean beast or fowl, that either dieth alone, or is not orderly slain: see the annotations on *Levite. 17. 15. the stranger]* not the Proselyte, or stranger joined to the Church, for such were bound to keep the whole law, and this in special, *Levite.* 17. 15. but as both the Chaldee paraphrases expound it, *the uncircumcised stranger that is in thy Cities;* and the Greek, *the sojourner that is in thy cities.* Of three sorts of strangers, see the notes on *Exod.* 12. 43, 45, 48. This stranger here spoken of, the Hebrews call *Ger toshab,* that is, the *stranger inbabstant* (or *Sojourner;* in Greek, *Paroikos:)* and they describe him thus; *Ger toshab is an heathen, who takes upon him that he will serve no idol, with the residue of the commandments which were commanded to the sons of Noah,* [whereof see the notes on *Gen. 9. 4.] but he is not circumcised nor baptized. Such an one they (the Israelites) do receive, and he is of the Saints of the nations of the world. And why is he called Toshab (an inhabitant?) because it is lawful for us to let him inhabit amongst us in the land of Israel.* Maimonides tom. 2. in Issurei biah. *ch. 14. sect.* 7. Of such, they held that they might be in the state of salvation, as they confess elsewhere, *The Saints of the nations of the world, they have a portion in the world that is to come* (in life eternal) Maimonides treat. of repentance, *chap. 3. sect. 5. sell* it *unto an alien]* or, *sell* thou it *to a forrainer;* in Chaldee, *to a son of the people's;* an heathen that dwelt not in the land of Israel. *an holy people]* and therefore art to show forth holiness in obeying all the commandments of the Lord, though imposed but for a time, and as shadows of better things. For *meats, and drinks, and divers washings, and carnal ordinances,* were imposed on the Jews, *until the time of reformation, Hebr.* 9. 10. But now it is said, *Let no man judge you in meat or in drink,* &c. *which are a shadow of things to come, but the body* is *of Christ, Coloss. 2. 16, 17. not seeth a Kid]* this Law is twice given before, in *Exod.* 23. 19. and 34. 26. see the annotations there. Under the name of *a Kid,* the Hebrews understand *a Lamb* also, and *Calf,* or other beast: and by *seething,* they imply also *eating,* or making any profit or use of flesh so boiled. The Chaldee. translateth, *thou shalt not eat flesh with milk.*

Vers. 22. *Tithing thou shalt tithe]* that is, shalt in any wise, carefully, faithfully separate the tithe; meaning the second tithe which themselves were to eat, *verse.* 23. for there was a first tithe, which was given *to the Levites,* out of which the Levites paid a tenth part again to the Priests, *Num.* 18. 24.—28. *Nehem.* 10. 37, 38. Then of that which remained, the owners separated a second tithe, which themselves did eat before the Lord, the first and second year: in the third year it was given to the Levites, and to the poor, *Deut.* 14. 28, 29. In the fourth and fi•t years, it was eaten again by the owners, and in the sixth year was given to the poor. The seventh year was a rest and Sabbath to the land, then all things were common, *Exod.* 23. 10, 11. And this course they were constantly to follow in Israel. Hereof it is written by the Hebrews thus; *After that they have separated the first tithe, every year they separate a second tithe, Deut. 14. 22. and in the third year, and in the sixth, they separate the tithe of the poor, instead of the second tithe. In the first (day) of Tisri (or September) is the beginning of the year for the tithe of corn, and of pulse, and of herbs: and wheresoever the beginning of the year is mentioned, it is the first of Tisri. And the fifteenth of Shebat* [that is the eleventh month which we call January] *is the beginning of the year for the tithe of trees* (fruit) Maimonides tom. 3. in Maaser sheni (or treat. of the second tithe) *chap.* 1. *sect.* 1, 2. See also the annotations on *Levite.* 27. 30. &c. *all the revenue]* or, *all the in-come,* that is, fruits or increase which are gathered and brought in for food: the reason of the name appeareth in 2 *Sam.* 9. 10. thou shalt *till the land for him, and thou shalt bring in* (the fruits) *that thy Masters son may have food to eat.* The Hebrews say, *All man's meat that is kept, which groweth out of the ground, oweth an heave-offering: and it is commanded to separate out of it, the first-fruits for the Priest, &c. and likewise the tithes.* Maimonides in Trumoth, *chap.* 2. *sect.* 1. And whereas the Scripture sometime speaketh of *Revenue,* sometime of *Corn* (as after in *verse.* 23.) sometime of a *Morsell* of bread, (as in *Judge.* 19. 5.) they say, the grain, *when it is cared, is called (Tebuah) Revenue, everywhere; and after that it is threshed and fanned, it is called (Dagan) Corn; and when it is ground, kneaded, and baked, it is called (path) a Morsell, or Bread.* Maim. in Beracoth, *chap.* 3. *sect.* 1. *that the field bringeth forth]* or, *that cometh out of the field;* in Greek, *the generation* (or *increase) of thy field. year* by *year]* so the Greek also interpreteth the Hebrew phrase, *year year,* which is elsewhere written, *year by year, Nehem.* 10. 35. and *Jonathan* in his Targum explaineth it, *every year and year.* whereto he addeth, *and not the fruits of* (one) *year, with the fruits of another year:* meaning, that they must separate their tithes yearly, and not put two years tithe into one.

Vers. 23. *shalt eat]* in Greek, *shalt eat it:* speaking of the tithe which the owners should eat: and so *Jonathan* in his Targum saith, *Ye shall eat the second tithe before the LORD. before Jehovah]* the tithes which were given to the Priests, they might eat *in every place, Num.* 18. 31. this second tithe was holy, and might not be eaten but where God's sanctuary was; as within Jerusalem when the Temple was there built. *The second tithe is eaten by the owners, within the walls of Jerusalem (Deut. 14. 23.) Whosoever eateth so much as an olive of the second tithe, or drinketh of it the fourth part (of a Log) of wine, without the wall of Jerusalem, is to be beaten, as it is written (in Deut. 12. 17.) thou mayest not eat within thy gates, the tithe of thy corn, or of thy wine, or of thine oil, &c. and he is to be beaten for everyone in particular: therefore if he eat of them all three, without the wall, he is beaten three times.* Maim. in Maaser sheni, *chap. 2. sect.* 1. 5. This is meant (they say) if he eat thereof without the walls of Jerusalem, after it is once brought in thither; *But if he*

eat of it, before it cometh within the wall of Jerusalem, he is chastised with stripes. ibid. sect. 6. Of beating, see *Deut.* 25. 2, 3. and of the holy manner of eating it, see *Deut. 26. 14. his name]* in Chaldee, *his divine presence (Shekhinah)* whereby God's presence with his Church in Christ, and by his Spirit, is meant: see the notes on *Exod. 34. 9. firstlings]* these were given to the Priests, *Num. 18. 15. Nehem.* 10. 36. who had many other gifts, of which, some might not be eaten but in the court of the sanctuary; some (of which number these firstlings were) might not be eaten but in the holy City: and some might be eaten everywhere. See the annotations on *Numb. 18. to fear]* this is the end of this ordinance, that the people might be enured with the fear, religion, and service of God: (for *fear* is sometime used generally for God's *worship, Isaiah* 29. 13. with *Matt.* 15. 8, 9.) And this *fear* they learned both by the action it self, eating the tithe of all their fruits, with joy and thankfulness to him that so blessed their land and labors, the tenth whereof they consecrated unto him: and by beholding the other holy things, and religious actions, performed by all Israel at their solemn feasts. In this latter sense *Chazkuni* here expoundeth it thus; *That when thou goest up to the feast, to eat thy second tithe, and shalt see the Priests in their service, and the Levites in their singing, and the Israelites in their standing, and the Synedrion (or Magistrates) fitting and judging the judgments of Israel, and the Doctors teaching; (for from thence doctrine went forth unto all Israel) thou mayest learn to fear the Lord thy God.*

Vers. 24. *too much for thee]* that is, as the Greek explaineth it, *be far away from thee. to carry it]* in Greek, *to carry them,* meaning the tithes fore-mentioned. *hath blessed thee]* that is, hath given thee so great an increase, that the tenth of them is more than thou canst carry to the place of God's Sanctuary.

Vers. 25. *turn it]* or, *sell* it *for money:* Hebr. *give* it *for silver;* which the Greek translateth, *sell them for silver.* Of this the Hebrews have these ordinances; *He that will redeem the fruits of the second tithe, redeemeth them by their price (or worth) and saith, Loe this money is instead of these fruits, &c. and he carrieth the money up to Jerusalem. He that redeemeth his second tithe, blesseth God for the redemption thereof. When they redeem it, it is not by the name of Tithe, but by the name of common (or profane) things: and they say, How much are these common fruits worth; though all do know that they are Tithes. They redeem not the tithe fruits, but with silver; and they redeem them not with silver •••oyned, but with silver stamped, which hath some figure or writing upon it: and if he redeem it with a wedge of silver, or the like, he doth nothing. He may not redeem it with money which is not currant at that time, and in that place. Neither may he redeem it with money which is not in his own power; as it is written, Thou shalt bind up the money IN THINE HAND. He that redeemeth his second tithe before he have separated it; as if he say, The second tithe of these fruits be redeemed with this money; he saith not anything, seeing he hath not set out the tithe. But if he have set them out, and then say, the second tithe which is in the North, or in the South, be common (or profane) for this money; loe then it is redeemed. When they redeem the second tithe, it must be with the worth thereof, and not by guess, but exactly, by the measure, or by the weight thereof, and so they give the price. If the price, be known, he may redeem it by the mouth of one; but if it be not known, as if the wine begin to be sour, or the fruits to be rotten, &c. he is to redeem it by the mouth of three chapmē. They may not carry the tithe fruits from one place to another, to redeem them there.* Maimonides in Maaser sheni, *chap. 4. and binds up]* the Greek saith, *and shalt take the money in thine hands.*

Vers. 26. *thy soul asketh of thee]* in Greek, *thy soul desireth;* by *soul,* meaning appetite or lust after meat or drink, as in *Psal.* 78. 28. they asked *meat for their soul.* They might not bestow the money on other things, than for food or anointing, as the Hebrews declare it thus; *He may not take for the money of the tithe, ought save man's meat, which groweth out of the earth, or which is nourished by that which groweth out of the earth; as the particulars expressed in the Law, oxen, sheep, wine, or strong drink. Therefore they may not buy with the tithe money water or salt, &c. because they grow not out of the ground. Honey, eggs, and milk, are as oxen, and sheep; for though they grow not out of the earth, yet are they proceeded of them which are nourished from the earth. Likewise, they buy not a beast with the tithe money out of Jerusalem.* Maim. in Maaser sheni, *chap. 7. s. 3, 4, 5, 16. and thine house]* in Chaldee, *the men of thy house;* meaning such as were clean, the unclean might not by the Law, *Deut. 26. 14. Who so eateth of the second tithe, in his uncleanness, is to be beaten.* Maim. in Maaser sheni, *ch. 3. s.* 1.

Vers. 27. *thy gates]* in Greek and Chaldee, *thy cities:* so in *v. 28. not forsake him]* that is, not neglect him, but minister sufficient for him also to eat, drink and rejoice; seeing he hath no land of his own, to supply this unto him: See *Deut.* 12. 19. And this here seemeth not to be meant only of the first tithe, commanded to be given unto the Levites, *Num.* 18. but of communicating also these second tithes with them, to rejoice together, as may be gathered by the Law following, *v.* 29.

Vers. 28. *At the end of three years]* in Greek, *After three years:* but it is meant in the third year, to wit, of the seventh or Sabbath year; and so again in the sixth year, for every third year is meant. Therefore in *Deut.* 26. 12. it is written, *In the third year. all the tithe]* The Hebrews write, *After a man hath reaped the seed of the earth, or gathered the fruits of the trees, and ended the work thereof; he separateth out of it, one of fifty; and this is called the great Heave-offering (or first-fruits) and it is given to the Priest: and of this is spoken in Deut. 18. 4. Afterward he separateth out of the remainder, one of ten; and that is called the first tithe; and he giveth it to the Levites: and this is mentioned in Num. 18. 24. After this, he separateth out of the residue, one of ten; and that is called the second tithe: and it is for the owners, and they eat it in Jerusalem: and this is spoken of in Levite. 27. 30, 31. and Deut. 14. 22. According to this order do they separate in the first year of the seven, and in the second, and in the fourth, and in the fifth. But in the third, and in the sixth of the seven, after they have separated the first tithe, he separateth out of the remainder, another tithe, and giveth it to the poor, & that is called the tithe of the poor. And these two years there is no second tithe but the tithe of the poor; and that is spoken of in Deut. 14. 28. & 26. 12. The year of Release [which is the seventh year] is all free; and there is in it no heave-offering, nor tithes at all, either first or second, or tithe of the poor.* Maimonides tom. 3. in Mattanoth, gnanijim, *ch. s. 2.—5. thy gates]* in Greek and Chaldee, *thy cities:* implying cities, suburbs, and fields about them; but not out of the land; as the Hebrews say, *They may not carry out of the land, for it is said, WITHIN THY GATES; and (in Deut. 26. 12.) That they may eat within thy gates.* Maimonides in Mattanoth, *ch. 6. s.* 17.

Vers. 29. *the Levite)* he was to have all the first tithe, *Num.* 18. 24. and of that do the Hebrews understand this, and not of the second tithe: as Sol. Rashi here saith, *The Levite* (shall come) *and take the first tithe: and the stranger and the fatherless, and they shall take the second tithe, for it is for the poor of this year.* And Chazkuni saith, *In the third year, the first tithe is for the Levite, and*

the second tithe is to be divided unto the poor. See the notes on *Num. 18. shall eat and be satisfied]* or, *eat and have their fill.* They were not bound to eat it in Jerusalem, as the second tithe of the former two years; but might eat it within any of their gates. About the distribution of this tithe, they had these orders: *The owner of the field, when poor folk pass by him, and he have there the tithe of the poor, he giveth to every poor body that passeth by him, so much of that tithe as may satisfy him, according to Deut. 14. 29. How much is that? If it be of wheat, he gives him not less than half a Kab: if of barley, not less than a Kab: of rye, not less than a Kab: of figs, not less than five and twenty shekels weight: of wine, not less than half a Log: of oil, not less than a quarter (of a Log) &c. And if he give him of any other fruits, it is not less than that he may sell, and buy with the price thereof two meals meat. If there be many poor, and he have not enough to give unto everyone according to the measure, then he setteth (the tithe) before them, and they part it among themselves. With the second tithe they may not pay debts, or wages, nor redeem captives with it, nor give alms thereof,* &c. Maimonides in Mattanoth gnan, *ch. 6. in all the work]* that is, *all the works,* as the Greek and Chaldee explain it; or, *in every work.* This manner of speech, *that* he *may bless thee,* is a promise, *and* he *will bless thee,* (as *Judge not, that ye be not judged, Matth.* 7. 1. meaneth, *and ye shall not be judged, Luke* 6. 37.) and it showeth how *godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Tim.* 4. 8. Unto such duties as these, and to works of mercy, there are often annexed promises of blessing in the Scriptures, *Prov. 3. 9, 10. Ezek. 44. 30. Mal. 3. 10. 11. 2 Cor.* 9. 6.—10.

CHAP. XV.

1 The seventh year, a year of release for the poor. 7 Unto the poor men must lend freely, and give; the seventh year must be no let thereof. 12 An Hebrew servant must be set free in the seventh yere, and liberally rewarded. 16 If he will not go out free, his ear must be bored, and he is a servant forever. 19 All firstlings, males of the cattle, are to be sanctified unto the Lord, and eaten before him; 21. Except it have a blemish, then is it to be eaten by any in any place: 23 But not the blood.

AT the end of seven years thou shalt make a release. And this *is* the manner of the release; that every creditour that lendeth *ought* unto his neighbor, do release *it:* he shall not exact of his neighbor, and of his brother, because he hath proclaimed a release to Jehovah. Of a forrainer thou mayest exact *it:* but *that* which is thine, with thy brother, thine hand shall release. Only, that there be not in thee a needy *man;* for Jehovah blessing will bless thee in the land which Jehovah thy God giveth to thee *for* an inheritance, to possess it. Only, if hearkening thou wilt hearken unto the voice of Jehovah thy God, to observe to do all his commandment which I command thee *this* day. For Jehovah thy God blesseth thee, as he hath spoken unto thee; and thou shalt lend unto many nations; but thou shalt not borrow; and thou shalt rule over many nations, and they shall not rule over thee.

If there shall be in thee a needy *man,* of one of thy brethren, in any of thy gates, in thy land which Jehovah thy God giveth unto thee, thou shalt not make strong thine heart, nor shut thine hand from thy brother the needy *man.* But opening thou shalt open thine hand unto him, and lending thou shalt lend him enough *for* his want, *that* which is wanting unto him. Beware of thyself, lest there be a thought in thine heart of Belial, saying; the seventh year is

near, the year of release; and thine eye be evil against thy brother the needy *man,* and thou givest not unto him, and he cry against thee unto Jehovah, and it be sin unto thee. Giving thou shalt give unto him, & thine heart shall not be evil whē thou givest unto him, because that for this thing Jehovah thy God will bless thee in all thy works, and in all that thou puttest thine hand unto. For the needy shall not cease out of the land: therefore I *do* command thee, saying; opening thou shalt open thine hand to thy brother, to thy poor afflicted, and to thy needy in thy land.

If thy brother an Hebrew, or an Hebrew esse be sold unto thee, and serve thee six years, then in the seventh year thou shalt send him out free from thee. And when thou sendest him out free from thee, thou shalt not send him out empty. Furnishing thou shalt furnish him out of thy flock, and out of thy floor, and out of thy wine-press; *of that* wherewith Jehovah thy God hath blessed thee, thou shalt give unto him.

And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God redeemed thee; therefore I *do* command thee this thing today. And it shall be, if he say unto thee, I will not go out from thee, because he loveth thee and thine house, because he is well with thee; Then thou shalt take an awle, and shalt thrust it in his ear, and in the door, and he shall be unto thee a servant *for* ever; and also unto thy woman-servant thou shalt do likewise. It shall not be hard in thine eyes when thou sendest him out free from thee, for the double of the hire of an hired *servant,* he hath served thee six years: and Jehovah thy God will bless thee in all that thou doest.

Every firstling, which shall be borne of thy herd and of thy flock, the male thou shalt sanctify unto Jehovah thy God: thou shalt not serve with the firstling of thy bullock, nor sheare the firstling of thy flock. Thou [unspec] shalt eat it before Iebovah thy God, year by year, in the place which Jehovah shall choose, thou and thine house. And if there [unspec] be in it a blemish, lame, or blind, any evil blemish, thou shalt not sacrifice it unto Jehovah thy God. Thou shalt eat it within thy gates, the unclean and the clean *(person)* together, as the Roe-bucke, and as the Hart. Only the blood thereof thou shalt not eat; thou shalt pour it upon the earth, as water. [unspec 23]

Annotations.

AT the end of seven years] Hereby seemeth properly to be meant according to the old Latin version, *In the seventh year;* as in *Deut. 14. 28. At the end of three years,* meaneth *in the third year:* and in *Ier.* 34. 14. it is said, *At the end of seven years, let ye go every man his brother,* &c. that is, as there after followeth, *when he hath served thee six years;* and Moses here in *Deut.* 15. 12. explaineth it *in the seventh year:* and the Greek Interpreters translate that place of Jeremiah, *At the end of seven years,* thus, *when six years are fulfilled.* So here, *the end of seven years,* is the seventh year, which is the end or last of the seven: and as servants were to be released in the beginning of the seventh year, when they had fully served six; so *Ibn Ezra* (upon this place) expoundeth this remission of debts to be at the *beginning of the year.* Howbeit some of the Hebrew Expositors take it otherwise, saying; *The seventh (year) releaseth not debts of money, but at the end thereof, as it is said (in Deut. 15. 1.) At the end of seven years, &c. And there he saith (in*

Deut. 31. 10.) At the end of seven years, in the solemnity of the year of release; in the feast of Tabernacles. What is (meant) there? after (seven years;) so the forgiveness of monies is after seven (years.) Therefore he that lendeth to his neighbor in the seventh year it self, may require his debt all the year; but when the Sun is set in the night of new-years day, at the going out of the seventh year, the debt is lost. Maimonides in Misn. tom. 3. treat. of the *Release and Jubiliee, ch. 9. s.* 4. This seventh year is that spoken of in *Exod.* 23. 11. and *Levite.* 25. 4. which was a Sabbath and rest for the land, that it might not be tilled, and a year of releasing debts, figuring the year of grace, the acceptable year of the Lord, which Christ preached, by whom we have obtained of God release of our *debts,* that is, the forgiveness of our sins, *Luke 4. 18, 19. Matth. 6. 12. Luke* 11. 4. and are taught also to *forgive,* if we have ought against any; that our Father also which is in heaven, may forgive us our trespasses, *Mark.* 11. 25. that we be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us, *Ephes. 4. 32. Coloss.* 3. 12, 13. See the annotations on *Levite. 25. a release]* or, *a remission,* or *intermission,* called in Hebrew *Shemitta•,* in Greek *Aphesis,* that is, *forgiveness,* or *remission:* the word which the New Testament useth for *forgiveness* of sins, *Mark 1. 4. Matth.* 26. 28. whereof this release of debts was a shadow. And the word is likewise used in *Exod.* 23. 11. where speech is of the land, that it should be *let rest,* or *intermitted* from ••llage, which was but for that seventh year only: wherefore it cannot be gathered from this word, that the remission of debts here commanded, was to be forever, but might be an intermission only for the seventh year, wherein was neither sowing, nor reaping, nor other works of husbandry, so that the poor had not such means to pay their debts, as in other years. Howbeit, the Hebrews for the most part hold the remission to be perpetual, and therefore have their limitations for some debts and debtors, as after shall be shown.

Vers. 2. *the manner]* Hebr. *the word;* which the Greek expoundeth, *the ordinance* (or *commandment) of the release. every c•editour.]* Hebr. *every master* (or *owner) of the lending of his hand,* that is, *of the thing lent with his hand:* which seemeth to imply money, and the like, and that which is a man's own, whereof he hath power, as to lend, so to remit. It may also be interpreted, *every master of the exaction of his hand, whi•h he may exact of his neighbor, do release* it; that is, every creditour that hath right to exact (the debt) with his hand, do release that which he might exact. The Greek expounds it thus; *Thou shalt for give every proper debt* (or, *every debt of thine own) which thy neighbor oweth thee.* Chazkuni here observeth, that the relea•e is of things lent, not of things taken by robbery, or of things committed of trust to be kept. *not exact]* or, *not urgently exact;* in Greek, *not ask* (or, *require:)* which the Hebrews understand both of exacting the debt, and an oath concerning it, as some cases might require. *The seventh year releaseth an oath, as it is said, THOU SHALT NOT EXACT; not at all; neither to pay, nor to swear; meaning, an oath before the Judges, &c. But an oath of them that have a thing to keep, or for partnership, or the like; wherein if he confess, he must pay; in such case he sweareth, after the* (year of) *release.* Maimonides in treat. of the *Release, ch. 9. sect. 6, 7. and of his brother]* that is, of such a neighbor as is his brother in the faith; to except the stranger, as in *verse.* 3. So *And,* is often used for explanation, as *I mean,* or, *that is to say:* see the notes on *Gen. 13. 15. because he hath proclaimed]* or, *wh•n he* (that is, God by the magistrate) *hath proclaimed,* or, *because it is called a release.* Targum Jonathan expoundeth it of a proclamation by the

magistrates. *to Jehovah]* meaning, to his honor, and by his commandment. The Chaldee translateth, *before the LORD:* the Greek, *to the Lord thy God.*

Vers. 3. *Of a forrainer]* whō the Chaldee calleth *a son of the people's,* meaning an heathen. *exact]* the Greek addeth, *require whatsoever things are thine with him. thine hand shall release]* which the Greek explaineth thus, *but to thy brother thou shalt make a release* (or, *forgiveness) of thy debt:* In this the Hebrews (which hold the release to be forever,) have their limitations. They say, the seventh year releaseth a debt though it be lent upon a bill which secureth the debt by goods; but if he took assurance by land, when he lent it, then it releaseth not. Also, he that lends to his neighbor, and setteth him an appointed time of ten years, he releaseth not (in the seventh:) He that lends unto his neighbor, and conditioneth with him, that the seventh year shall not release him, he must notwithstanding release, for he cannot frustrate the right of the seventh year. If he condition with him not to release that particular debt in the seventh year, the condition standeth; for that man hath bound himself in his goods, whereas the Law hath not bound him. Mulcts (or Forfeits) for enforcing, or for enticing a maid, or for bringing an evil name, &c. are not released. He that lends upon a pawn, releaseth not, if the debt be aequivalent with the pawn: but if it be more, the overplus is released. If the Judges have given sentence (at Law,) and written, Thou, such an one, art bound to pay this man thus & thus, he releaseth not, for this is not in the nature of a thing lent. These and the like cautions Maimonides showeth in his said Treat. of the *Release and Jubiliee, ch.* 9. Of some of these there is question to be made, whether they be agreeable to the Law of God here given, especially if it be understood but of an intermission of the debt for the seventh year only.

Vers. 4. *Only that there be not]* or, *To the end that there be not:* it showeth the reason of the former law of release, that there might not be through exacting of debts, any man brought to extreme poverty. *in thee]* in the midst of thee O Israel, or, *among you:* so again in *verse.* 7. a *needy* man] This word noteth a depth of poverty, and hath the name *Ebjon,* of wishing or desiring things that may relieve his wants. *blessing will bless thee]* that is, will surely bless thee much; so that thou shalt not lose by it, if thou perform this duty to thy poor brother. The Greek explaineth it, *for this thing the Lord blessing will bless thee.*

Vers. 6. *blesseth thee]* or, *hath blessed thee,* that is, will surely bless thee: a promise spoken of as already done. *thou shalt lend]* God will so bless thee, that thou shalt have enough to lend, and shalt not need to borrow: so it is explained in *Deut. 28. 12. rule over many]* as other ways, so particularly by lending unto them, being richer than they; for, *The rich ruleth over the poor, and the borrower is servant to the man that lendeth, Pro.* 22. 7. Compare also *Psal.* 37. 21, 26.

Vers. 7. *any of thy gates]* or, *one of thy gates:* which the Greek and Chaldee expound *cities. not make strong]* that is, *not harden* thine heart; for so these phrases do one open another; as in *Exod.* 4. 21. and 7. 3. The Greek expoundeth it, *not turn away thine heart:* the Apostle calleth it a *shutting up of the bowels* (of compassion) from him that hath need, 1 *John 3. 17. shut thine hand]* that is, abstain from giving: contrary to the opening of the hand, in *verse.* 8.

Vers. 8. *open thine hand]* that is, be bountiful and give: so again in *v.* 11. Thus it is said of God, *Thou openest thine hand, they are filled with good, Psal.* 104. 28. and 145. 16. Our Savior saith, *Do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the most high; for he is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful, Luke* 6. 35, 36.

Vers. 9. *a thought]* Hebr. *a word;* used generally for any *thing* or *thought:* the Greek saith, *a hidden word,* or, secret thing. *in thy heart]* or, *with thy heart. of Belial]* that is, *of wickedness;* see *Deut.* 13. 13. This is to be referred unto the former, *a word* (or *thought) of Belial;* as they are joined in *Ps.* 101. 3. & 41. 9. that is, *a wicked thing* (or *thought)* in thy heart, and so the Greek explaineth it, *an unlawful thing.* Some refer it to the latter, *the heart;* as if he should say, *a thought in thy wicked heart. thine eye be evil]* hereby is meant the manifestatiō of a covetous affection, as is after shown by the effect, *and thou givest not unto him;* and proceedeth from an *evil heart, v.* 10. for the eye declareth what is in the mind. This Solomon teacheth by the contrary, saying, *He that* hath *a good eye, shall be blessed, for he giveth of his bread to the poor, Prov.* 22. 9. whereto agreeth that speech in *Ecclus. 35. 8. Give the Lord his honor, with a good eye, & diminish not the first fruits of thine hands.* But an evil eye signifieth envy and covetousness, as, *Eat thou not the bread of* him that hath *an evil eye, Pro.* 23. 6. and, *Is thine eye evil, because I am good? Matth.* 20. 15. and Christ saith, that *an evil eye* proceedeth *from within, out of the heart of men, Mark. 7. 21, 22. it be sin unto thee]* or, *sin in thee,* that is, a great sin, for which thou shalt be condemned, as is shown in *Matth.* 25. 41, 42, 45. Thus *sin* is used sundry times for a most sinful and damnable action; as, *The thought of foolishness* (that is, of the fool) *is sin, Pr.* 24. 9. and, *If I had not done among thē the works which none other man did, they had not had sin, John.* 15. 24. See also *I am* 4. 17. And this sin is the greater, & the sooner punished, when the poor for want of relief do cry unto God.

Vers. 10. *Giving thou shalt give]* that is, In any wise give, and that freely, bountifully, &c. So in *v. 11. opening thou shalt open* thine hand. *thine heart shall not be evil]* or, *let not thine heart be evil,* that is, grudge not, grieve not, nor distrust the providence of God: So the Greek translateth, *thou shalt not be grieved in thy heart.* This is spoken of the heart, because a pretence of liberality is sometime made, without a good heart, as is shown in *Prov.* 23. 6, 7. Hereupon it is said, *Every man according as he purposeth in his heart,* (so let him give:) *not of grief, or of necessity; for God loveth a cheerful giver, 2. Cor. 9. 7. will bless thee]* and consequently will enrich thee; for, *the blessing of the Lord it maketh rich, Prov.* 10. 22. Other blessings also are implied, for he saith, *If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall be as the noon day, and the LORD will guide thee continually, and satisfy thy soul in droughts, & make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, Isaiah* 58. 10, 11.

Verse 11. *not cease out of the land]* or, *from the* [unspec 11]*midst of* (that is, *from within) the land.* Though God is able abundantly to supply all men's wants, yet suffereth he some to have need, as for other causes, so to make trial of the love and compassion of his people to their poor brethren. *Ye have the poor with you always; and whensoever ye will, ye may do them good, Mar.* 14. 7.

Vers. 12. *an Hebrew, or an Hebrewesse]* that is, as the Chaldee expoundeth it, *a son of Israel, or a daughter of Israel:* for the Israelites were called *Hebrews; Exod.* 2. 6. afterward (when the other tribes were fallen from God, and the tribe of Judah abode in the truth, *Hos.* 11. 12.) they were called *Jews, Ier. 34. 9. Ezra* 5. 5. and 6. 7, 8. &c. *Est.* 4. 7. and 9. 1. *sold unto thee]* of the selling of the Hebrews, see the Laws fore-given in *Exod. 21. 2.—11. Levite.* 25. 39.—55. The Hebrew Expositors understand this Law here given, for him that was sold by the Magistrate, according to *Exod.* 22. 3. and not for such as sold themselves. Maim. treat. of Servants, *c. 3. s.* 12. but it seemeth by the words of Moses, and by *Ier.* 34. to extend further. *in the seventh year]* to wit, from the time of his sale; for this is not the seventh year, the year of release fore-spoken of in *v.* 1, 2, 9. see the annotations on *Exod. 21. 2. send him out free]* or, *let him go out a free man:* This was not an intermission of service for the seventh year only, but a full release forever; wherefore God blameth the Jews in Zedekiahs days, who had released their servants, and afterward caused them to return, and brought them into subjection and servitude again, *Ier.* 34. 14, 15, 16. &c. Neither was this release *to be* purchased by the servants of their friends, but *was for nothing, Exod.* 21. 2. This Sabbath, or seventh year, figured the acceptable year, the time of grace by Christ, who releaseth freely by his Gospel, such as were the servants of sin and Satan, *Isaiah 61. 1, 2. Luk. 4. 18, 19. Rom.* 6. 12, 13, 14. and 3. 24. *Heb. 2. 14, 15. John* 8. 32, 34, 35, 36.

Vers. 14. *Furnishing thou shalt furnish him]* that it, in any case furnish him, and that liberally, or adorn him as with a chain; from whence the similitude is here taken: that as crowns and chains were signs of honor and dignity, *Dan.* 5. 29. so the Master should honourably reward his brother for his service, and not turn him out as a vagabond. He was sold for extreme poverty, *Exod. 22. 3. Levite.* 25. 39. and if he should be turned away empty, he might either be forced to return into servitude, (from which God would free his people, because they were his servants, *Levite.* 25. 42, 55:) or be driven to steal, *Prov.* 30. 9. or to beg, or live in misery. *thy floor]* thy corn: by these three, flesh, bread, and wine, he was sufficiently provided for his present livelihood, and that of the best. *thy God hath blessed thee]* so implying other things besides those forementioned, and giving a reason of this precept from the blessing of God upon the Master, which also often cometh by means of the servants diligent and faithful service, who therefore ought not to be sent away empty, *Gen.* 30. 27, 30. and 31. 6, 38, 40, 42. For the quantity, the Law appointeth not how much the master should give his servant at his departure; the Hebrews gather from *Exod.* 21. 32. that he might not give him *less than the worth of thirty* 〈◊〉 *, whether it were of one kind (of the things for emo•tioned) or of many.* Maim. treat. of servants, *c. 3. s.* 14.

Vers. 16. *thine house]* that is, thine household, wife, children, servants; as the Chaldee saith, *the men of thine house. he is well]* is well used, and to his contentment. What the Hebrews gather from these words, is noted on *Levite.* 25. 40.

Vers. 17. *thou shalt take an aule]* this was to be done by the knowledge of the Magistrates also, *Exod.* 21. 6. see the annotations there. *in his care, and in the door]* so fastening his care to the door, as the Greek version here explaineth it; to signify, that he yielded himself as a perpetual servant in his masters house. *a servant* for *ever* that is, till the year of jubilee, or, all

the days of his Masters life: see the notes on *Exod. 21. 6. thou shalt do likewise]* to furnish her liberally when she goeth out of thy service, as *verse.* 14. and (as some think) to bore her care for a perpetual servant, if she will not go out free at the end of six years. But the Hebrews understand it of the former only, and hold that a woman was not to be bored in the care. Maim. in Servants, *ch. 3. s.* 13. Of maid-servants, see the Law in *Exod.* 21. 7.—11.

Vers. 18. *It shall not be hard]* or, *Let it not be hard,* that is, seem hard unto thee, & grieve thee, that thou must so furnish him with thy goods when thou lettest him go. *the double]* in Chaldee, *two for one. the hire of an hired* servant] that is, he hath been double the worth of an hired servant to thee, that he hath served thee six years. The reason of this speech some think to be, because of the hard service which he hath done, above the service of an hireling, as in *Luk.* 17. 7, 8, 9. But by the Law, Hebrew servants might not be used like slaves, but like hired servants, *Levite.* 25. 39, 40. Therefore others understand it in respect of the time, that an hired servant might not be hired longer than three years, (as in *Isaiah 16. 14. within three years, as the years of an hireling, &c.)* whereas this servant had served six years. But there is no law given of God, that a man might not be hired for longer time than three years; and there is the like phrase in speech of one year, *Isaiah* 21. 16. Others think it to be in respect of his condition, that he was •old for a servant, and so bound to his master, and could not be free when he would.

Vers. 19. *of thy herd]* or, *in* (that is, *among) thy herd, and in thy flock;* meaning of beeves, sheep, and goats. After the laws that concern the poor and the servants of Israel, he now repeateth a law which concerned the relief of his ministers the Priests that served the Lord, and his people Israel. *shall sanctify]* that is, shall separate as holy unto the Lord: the ground of this Law was because God smote all the first-borne of Egypt, from man to beast, but spared the Israel sees; therefore he commanded them (in perpetual memory of that benefit) to sanctify all their first-borne males unto him. See *Exodus* 13. 2, 11, 12, 13, 14, 15. *not serve]* that is, as the Greek explaineth it, *not do any work* therewith; as to plough, tread out the corn, or any other like. Because these beasts were the Lord's, he forbiddeth men to use them as their own, for any work service, or profit to themselves. So the Hebrews hold this Law by proportion, to concern all other holy things, as well as the firstlings; and that for transgressing this charge, men were to be beaten. Maimonides tom 〈◊〉 . in Megnilah, *c. 1. s.* 7.

Vers. 20. *Thou shalt eat it]* this is not meant of the owner, but spoken to the Priest, unto whom God gave all the firstlings of Israel, *Num.* 18. 15, 17, 18. See the annotations there. *year by year]* every firstling in his year, and not defer the eating of it till the year following. *shall choose]* to put his name, and place his Sanctuary there: see *Deut. 12. 5, 6. thine house]* thy family; in Chaldee, *the men of thy house.*

Vers. 21. *lame or blind]* understand, if the beast be *lame or blind,* or any otherwise blemished. The firstlings were to be killed, their blood and fat brought to the Altar, their flesh eaten by the Priests, as is noted on *Num.* 18. 17. but no blemished thing might come at the Altar, by the Law in *Levite.* 22. 18.—22. therefore not the firstlings that had blemish on them.

Vers. 22. *Thou shalt eat it]* speaking to the Priest, to whom the firstlings were given for their livelihood: see *Num. 18. 17. within thy gates]* in Greek and Chaldee, *within thy cities,* that is, in any of their common habitation. *as the Roebuck]* that is, as ordinary meats wherein is no holiness. So in *Deut.* 12. 22.

Vers. 23. *the blood]* because it is the soul, or life, and was for atonement of their souls upon the Altar, therefore no blood of beast or fowl might be eaten: see *Deut.* 12. 23. and *Levite.* 17. 11, 12.

CHAP. XVI.

1 A repetition of the Law touching the feast of the Passover, and of unleavened bread: 9 Of Weekes or Pentecost: 13 Of Boothes or Tabernacles. 16 Every male must appear, and offer according to the gift of his hand, at these three feasts. 18 Of ordaining Judges, & doing justice. 21 Groves and Pillars are forbidden.

OBserve the month of Abib, and keep the Passover unto Jehovah thy God: for in the month of Abib Jehovah thy God brought thee forth out of Egypt *by* night. And thou shalt sacrifice the Passover unto Jehovah thy God, *of* the flock and the herd, in the place which Jehovah shall choose, to cause his name to dwell there. Thou shalt not eat with it *any* leavened *bread;* seven days shalt thou eat with it unleavened *cakes,* the bread of affliction: for thou camest forth out of the land of Egypt, in haste; that thou mayest remember the day of thy coming forth out of the land of Egypt, all the days of thy life. And there shall not be seen with thee *any* old leaven in all thy coast, seven days; neither shall *anything* of the flesh which thou shalt sacrifice in the evening, in the first day, remain all night, until the morning. Thou mayest not sacrifice the Passover within any of thy gates, which Jehovah thy God giveth thee. But at the place which Jehovah thy God shall choose, to cause his name to dwell, there thou shalt sacrifice the Passover in the evening, about the going down of the Sun, *at* the season that thou camest forth out of Egypt. And thou shalt boil and eat, in the place which Jehovah thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened *cakes,* and in the seventh day *shall be* a solemn assembly unto Jehovah thy God; thou shalt not do *any* work.

Seven weeks shalt thou number unto thee, from beginning *(to put)* the sickle into the standing corn, thou shalt begin to number the seven weeks. And thou shalt observe the feast of Weekes unto Jehovah thy God, *with* a tribute of a voluntary *offering* of thine hand, which thou shalt give, according as Jehovah thy God hath blessed thee. And thou shalt rejoice before Jehovah thy God; thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite which *is* within thy gates, and the stranger, and the fatherless, and the widow, which *are* in the midst of thee, in the place which Jehovah thy God shall choose, to cause his name to dwell there. And thou shalt remember that thou wast a servant in Egypt, and thou shalt observe and do these statutes.

Thou shalt observe unto thee the feast of Boothes seven days, when thou hast gathered in of thy floor, and of thy wine-press. And thou shalt rejoice in thy feast; thou, and thy son, and thy daughter, and thy manservant, and thy maid-servant and the Levite, and the stranger,

and the fatherless, and the widow, which *are* within thy gates. Seven days shalt thou keep a feast unto Jehovah thy God, in the place which Jehovah shall choose, because Jehovah thy God shall bless thee, in all thy revenue, and in all the work of thine hands; and thou shalt be surely joyful. Three times in a year shall every male of thee appear before Jehovah thy God, in the place which he shall choose, in the feast of unleavened *cakes,* and in the feast of Weekes, and in the •east of Boothes: and he shall not appear before Jehovah empty. *Every* man according to the gift of his hand, according to the blessing of Jehovah thy God, which he hath given unto thee.

〈 in non-Latin alphabet 〉

IVDGES and Officers shalt thou give for thee, in all thy gates, which Jehovah thy God giveth unto thee through thy tribes; and they shall judge the people *with* judgment of justice. Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift, for a gift will blind the eyes of the wise, and will pervert the words of the just. Justice justice shalt thou follow, that thou mayest live, and inherit the land which Jehovah thy God giveth unto thee.

Thou shalt not plant thee a grove, any tree, near unto the Altar of Jehovah thy God, which thou shalt make thee. Neither shalt thou set up a pillar, which Jehovah thy God hateth.

Annotations.

OBserve] Hebr. *To observe;* the indefinite put for the imperative, as is noted on *Exod. 13. 3. Abib]* which we call *March:* the Greek expoundeth it, *the month of new* fruits. See the notes on *Exod. 13. 4. and keep the Passover]* Hebr. *and thou shalt do* (or *make)* that is, celebrate the feast of the Passover, or sacrifice the Passover; so named, because God passed over the houses of the Israelites, when he slew the first-borne of Egypt: In memorial whereof, this feast with the rites thereof, were commanded; see *Exod* 12. and the annotations there. It was a figure of *Christ our Passover,* and of our redemption by him, whose *feast* we are taught to *keep, 1 Cor.* 5. 7, 8. by *night]* at mid-night the Angel of God slew the first-borne in Egypt, then rose they up, and began to take their journey, though they went not out of Egypt till the day following: see *Exod.* 12. 29, 30, 41, 42.

Vers. 2. *sacrifice]* or, *kill; slay:* so *Christ our Passover is sacrificed* for us, 1 *Cor.* 5. 7. and by the preaching of Christ crucified, and showing of his death, we now keep this feast, *Gal. 3. 1. 1 Cor. 11. 26. the flock]* of *sheep,* or *goats;* see *Exod. 12. 5. the herd]* of Bulls, or Bullocks. This differeth from the Passover of the Lamb, which wa• precisely commanded to be a young sheep or goat of the first year, one for a company, to be •ate• all of it, the same night, with bitter herbs, &c. *Exod.* 12. But this was an addition to the former, and was of sheep or bullocks, so many as men would voluntarily bring for the feast; called therefore by the Jews *Chagigah,* that is, the *feastoffering;* as the other was called *Pas•hs.* An example hereof we have in 2 *Chron.* 35. 7, 8, &c. where many thousands of Lambes, Kids, and Bullocks were in Iosiahs time by him and his Nobles given for the Passover. Of this the Hebrews say; *When they offer the Passover in the first (month) they offer it with Peace-offerings in the 14 day, of the herd, or of the flock, great or small, males or females, with any sacrifices of peace: and this is called the Chagagah (or feast-offering) of the*

14 (day.) And of this it is said (in Deut. 16. 2.) thou shalt sacrifice the Passover to the Lord thy God, of the flock and the herd. Maimonides in Corban Pesach, *c. 10. s. 12. to cause his name to dwell]* which the Greek expoundeth, *his name to be called upon there.* The Chaldee thus, *to cause his Majesty* (or divine presence) *to dwell there.* So in *v.* 6. This was where the Tabernacle or Temple should be placed; which in time was at Jerusalem, where Solomon built the Lord an house, 1 *Chron.* 17. 12. that is, built an house for his *Name, 2 Sam.* 7. 13. See also *Deut.* 12.

Vers. 3. *Leavened* bread] which signified corruption in heart, word, or deed; as hypocrisy, maliciousness, false doctrine, or any other wickedness, or wicked persons: see *Luk. 12. 1. Matt. 16. 6, 12. 1 Cor.* 5. 7, 8. 13. and the annotations on *Ex. 12. 15. seven days]* after the Paschal Lamb, *Levite.* 23. 5.—8. see the notes on *Exod. 12. 15. bread of affliction]* or, *bread of poverty:* so called, because it was a memorial of their affliction in Egypt, and of their hasty coming out from thence before their bread had time to be leavened, *Exod.* 12. 34. 39. Hereupon the Israelites used, after the eating of the Paschal Lamb, to break a cake of unleavened bread, and the father of the family gave every man a piece, and said, *This is the bread of affliction which our fathers did eat in the land of Egypt, &c.* as is shown at large in the notes on *Exod.* 12. 8. That bread Christ consecrated to be a memorial to us of his afflictions and death for our sakes, whereby his body was broken for us, 1 *Cor. 11. 24, 25, 26. in haste]* this word implieth a trembling, and an hasty flight for fear of danger, *Deut. 20. 3. 2 Sam. 4. 4. 2 King.* 7. 15. See the notes on *Exod.* 12. 11.

Vers. 4. *seen with thee]* or, *seen (appear) unto thee.* Leaven might not be eaten, nor so much as left within their dwellings, but carefully sought out and put away before the feast began. The manner of doing it, and meaning thereof, is shown on *Exod. 12. 15. 19. thy coast]* or, *thy border;* the Greek saith, *thy coasts.* Leaven might no way be reserved for any use till after the Passover, but was purged out the day before, and abolished, either burnt, or otherwise made away, as is noted on *Exod. 12. 15. of the flesh]* the Greek translateth plurally, *of the fleshes,* to imply the other sacrifices of the feast, as well as the Paschal Lamb; whereof whatsoever was left till morning, was to be burnt as a polluted thing, *Exod.* 12. 10. The Hebrews explain this Law thus: *The feastoffering (Chagigah) of the fourteenth (day) is at (men's) liberty (to offer) but not bound. And it is eaten for two days and one night, like all the sacrifices of Peace-offerings, (Lev. 7. 15, 16, 17.) And it is unlawful to leave of the flesh of the Chagigah of the 14. day, unto the third day; as it is said (in Deut. 16. 4.) neither shall (anything) of the flesh, which thou shalt sacrifice in the evening, in the first day, remain all night until the morning. By word of mouth we have learned, that this is a prohibition for leaving the flesh of the Chagigah of the fourteenth day, unto the sixteenth day; as it is said, unto the morning, till the morning of the second day.* Maimonides in Korb. Pesach, *ch. 10. s.* 13: Of this was that practice of the Jews, in *John.* 18. 28. they went not into the Judgment hall, lest they should be defiled; *but that they might eat the Passover;* meaning the Chagigah (or Feast-offering) of the Passover; for the Paschal Lamb was eaten the night before, *Mark* 14. 12, &c.

Vers. 5. *not sacrifice]* or, *not kill. thy gates]* that is, as both the Greek and Chaldee expound it, *thy cities.* This was a perpetual Law for the Pasche, as the Hebrews declare, from this Law, thus; *They kill not the Passover but in the Court, as the rest of the holy things: yea, in the time when*

the high places were permitted, they sacrificed not the Passover in a private high place: & who so offereth the Passover in a private high place, is beaten. For it is said (in Deut. 16. 5.) Thou mayest not sacrifice the Passover in any of thy gates: we have been taught, that this is a prohibition to kill it in a private high place, although it be in the time when high places are permitted. Maimonides in Corban Pesach, *ch. 1. s.* 3.

Vers. 6. *about the going down of the Sun]* that is, in the afternoon, before Sun setting; for at Sun setting the day ended. For the time of killing, see the notes on *Exod.* 12. 6.

Vers. 7. *shall boil]* or, *seeth:* so the Hebrew word properly signifieth; and so both the Greek and Chaldee do translate it, though the Greek addeth another word, *thou shalt boil, and roast, and eat.* Therefore this cannot be meant of the Paschal Lamb, which might not be boiled, but roasted only, *Exod.* 12. 8, 9. but is spoken of the *Chagigah* (or Feast-offering) forementioned, which might be boiled if they would: and so they practiced in Iosiahs Passover; *they roasted the Passover* (that is, the Lamb) *with fire, but the holy offerings they boiled in pots and in cauldrons,* &c. 2. *Chr.* 35. 13, &c. *unto thy tents]* that is, as the Greek and Chaldee explain it, *unto thy houses,* or *dwellings.* See the notes on *Num.* 24. 5.

Vers. 8. *solemn assembly]* called in Hebrew *Gnatser•th,* of retaining the people, or of restraining them from work: in Greek, *Exodion,* the *Out-going* of the feast: in Chaldee, *an Assembly,* or *Congregation.* See *Lev.* 23. 36. any *work]* to wit, *any servile work,* as is expressed in *Levite. 23. 8. Num.* 28. 25. but work about dressing meat or drink might be done on the feast days, but not on the Sabbath: see the notes on *Lev.* 23. 3, 7.

Vers. 9. *Seven weeks]* or, *Seven sevens,* to wit, of days. The Greek addeth, *Seven entire weeks.* See *Lev.* 23. 15. where they are called *seven Sabbaths. into the standing corn]* that is, from the sixteenth day of Nisan (or March,) at which time the Magistrates of Israel sent messengers to reap the sheaf, the first-fruits of Barley harvest, to wave it before the Lord: from which day precisely, they were to number these seven weeks, until Pentecost, which was the fiftieth day, as is shown more largely in the Annotations on *Levite.* 23. 10. 15, 16.

Vers. 10. *shalt observe]* Hebr. *do* or *make,* to wit, holy: see the notes on *Exod.* 34. 22. So after in *verse. 13. of weeks]* so called, because it was seven weeks after the bringing of the sheaf at the Passover: and it was fifty days, whereupon it is called in Greek *Pentecost, Acts* 2. 1. See *Lev. 23. 15, 16. a tribute of a voluntary* offering] or, *a contributiō of voluntariness,* that is, *a voluntary contribution of thine hand,* which the Greek translateth, *as thine hand is able.* The Hebrew *Missah* (which is only found in this place) is *a contribution,* (as *Mas* is often used for *a tribute:)* or it is *a sufficiency,* or *enough:* as in *Deut. 15. 8. enough* for his want, is by the Chaldee there expounded *Missath,* the word which the Chaldee useth also here. Wherefore this *contribution* here spoken of, is neither the sacrifice appointed for the feast day, in *Num.* 28. 27.—31. nor the two loaves and sacrifices with them, commanded in *Lev.* 23. 17.—20. for these were not voluntary offerings, but bounden duties which might not be omitted. But over and beside thē, God here appointeth men to bring unto him voluntarily, what they could and would.

Vers. 11. *shalt rejoice]* this they were bound to do, and it was one of the three things required of the Israelites at every solemn feast: see the notes on *Ex.* 23. 15. and after here on *v. 14. his name]* in Chaldee, *his Divine presence,* or *Majesty.*

Vers. 12. *and thou shalt] and,* may here imply the reason, *therefore thou shalt observe.* For they came out of Egypt to keep a feast to the Lord in the wilderness, *Exod.* 5. 1, 3. which they kept at mount Sinai, where the Law was given at this time of Pentecost, or of Weekes, *Exod.* 19. 1. 11. and 24. 5.—11. In memorial whereof this day was kept holy every year. And when they were come into Canaan, they brought *two loaves* of the first-fruits of their wheat harvest, with many sacrifices unto them adjoined, *Lev.* 23. 17.—20. which increased the solemnity. Last of all, the Law of Christ was given by the Spirit in fiery tongues, to his Apostles, on this festival day, *Act.* 2.

Vers. 13. *Boothes]* or *Tabernacles,* made with the boughs of trees, *Lev.* 23. 34, 40. See the Annotations there. *of thy floor, and of thy winepress]* that is, thy fruits, the corn which is threshed in the floor, and the wine pressed out of the fat: therefore it is called *the feast of ingathering, in the going out of the year; when thou gatherest in thy labors out of the field, Exod.* 23. 16.

Ver. 14. *rejoice in thy feast]* this is meant both of inward joy for the mercies of God, past, present, & to come by Christ; and of outward manifestation of their joy, by sacrifices of thanksgiving unto God, and holy banqueting with the poor, and ministers of the Lord, as after he commandeth.

Verse 15. *keep a feast]* by offering of sacrifices, in thankfulness to God for his blessings upon them and their land. *surely joyful]* or, *only joyful;* with spiritual mirth serving the Lord. So the Apostle saith, *Rejoice in the Lord always; again I say rejoice, Phil.* 4. 4.

Vers. 16. *Three times]* the times before and after mentioned; the Passover, or vnleavened cakes; the Feast of Weekes, or Pentecost; and the Feast of Boothes, or Tabernacles: see *Exod.* 23. 14.—17. and 34. 22, 23. Of the special sacrifices of these Feasts, see *Levite.* 23. and *Numb.* 28. and 29. chapt. *he shall not appear]* that is, no man of Israel: the Greek saith as before, *thou shalt not appear:* in *Exod.* 23. 15. it was said, *they shall not appear before me, empty.* Thus here are three things required, *appearing, keeping a feast, verse.* 15. and *rejoicing, verse.* 14. every of which implied a sacrifice, as is noted on *Exod.* 23. 15.

Vers. 17. *according to the gift of his hand]* that is, Let every man appear with a gift (or oblation) as he is willing, and his hand can give: which the Greek explaineth, *Everyone according to the ability of your hands.*

Here beginneth the 48. section 〈in non-Latin alphabet〉 of the Law: See *Genes.* 6. 9. and 28. 10.

Vers. 18. *Judges and Officers]* in Chaldee, *Judges and Avengers.* These were to judge causes, and to execute the judgments: the *Officers* are called in Hebrew *Shotrim,* in Greek *Grammateis,* and *Grammatoeisagogeis,* that is, *Scribes,* and as Jerome calleth them in Latin, *Masters.* Their work

was to speak and proclaim unto the people what they ought to do, *Deut. 20. 5.—9. Ios.* 1. 10, 11. and 3. 2, 3. and as the Hebrews generally hold, to see good orders kept, laws executed, malefactors punished, and the like. Therefore they carried rods and weapons, to execute justice, as Praetors, and Lictors in the ancient Roman Common-wealth, and as Sheriffs and Constables in England. There were both Judges and Officers of all tribes, and of the Levites, 1 *Chron. 23. 4. The Officers (Shotrim) had staves and whips; and they stood before the Judges, and went about in the streets, and into shops, for to look to right weights and measures, and to smite all that did wrong: and all that they did, was by the mouth (or commandment) of the Judges. And in whomsoever they saw any foul matter, they brought him to the Judgment. Hall, where he was judged according to his wickedness.* Maimonides in Sanhedrin, *cha. 1. sect. 1. shalt thou give]* that is, *shalt make,* or *constitute,* as the Greek translateth. The manner of making them, is shown in *Deut.* 1. 13, 15. and what manner of persons were to be chosen, is declared on *Exod. 18. 21. thy gates]* the Greek and Chaldee expound it, *thy cities.* But according to the bigness of every city, so they appointed in Israel Courts of judgment: the Hebrews reckon three; 1 The great Court in the Sanctuary, called the great Synedrion, where they set seventy (Judges) and one, as in *Numb.* 11. 16. &c. where seventy were added unto Moses. 2 The Court of three and twenty, of which (they say) there were two about the Temple, the one at the Court-door of the Sanctuary, and the other at the door of the mountain of the Temple. And in every city of Israel, wherein were 120. men, or moe, the lesser Synedrion (of 23.) sate in the gate of the city. 3 A city wherein there were not 120. men, they set therein three Judges; for there is no Court of less than three, as Maimonides showeth in Sanhedrin, *ch. 1. sect. 3, 4. giveth unto thee]* so within their own Land Israel had this charge, but not without the same, as when they were dispersed into other nations. *We are not bound* (say they) *to constitute Judgment H•lls (or Courts,) in every country, and in every city, but in the land of Israel only, &c. as it is said, in all thy gates, which the Lord thy God giveth unto thee.* Maimonides in Sanhedrin, *chap. 1. sect. 2. judgment of justice]* that is, as the Greek translateth it, *just judgment;* which is, when there is an equal and indifferent course of proceeding, when the truth of the cause is discerned, and when judgment passeth according to the Law, *Psal.* 82. and 58. 2, 3. So Christ saith, *Judge not according to the appearance, but judge just judgment, John.* 7. 24. The Hebrews say, that the justice of judgment is, an equality towards both parties, in every matter: that they let not the one speak so much as he seeth needful, and say to the other, Be brief in your speech: and that they show not a friendly countenance to the one, and speak gently to him; and frown upon the other, and speak roughly unto him. That the one do not sit, and the other stand; but both of them stand, or if the Judges please, that they both sit; and that the one sit not on high, and the other below; but one besides another. It is unlawful for the Judge to hear the words of one of the parties before his fellow be come, or out of the presence of his fellow: and so the one party is to be admonished that he relate not his cause to the Judge, before his fellow the other party be come, &c. Maim. in Sanhedrin, *ch.* 21.

Vers. 19. *not wrest judgment] not decline* (or *pervert, turn aside) judgment,* not give wrong judgment for any cause, as did Samuel's sons, who *turned aside after lucre, and took bribes, and wrested* (or *perverted) judgment, 1 Sam.* 8. 3. See *Deut. 24. 17. respect persons]* or, *acknowledge*

faces, that is, be partial, respecting one more than another: see *Lev. 19. 15. Deut. 1. 17. Prov. 24. 23. take a gift]* or, a bribe: this is repeated from *Exod.* 23. 8. see the Annotations there.

Vers. 20. *Justice justice]* that is, all manner justice, and nothing but justice, exactly, carefully and continually shalt thou follow: the Greek translateth, *Justly that which is just shalt thou follow.* The doubling of the word, is for more vehemency: see *Deut.* 2. 27. and when a word is trebled, it is most vehement, as in *Ezek. 21. 27. Isaiah* 6. 3.

Vers. 21. *not plant thee]* or, *not plant unto thee,* or *for thyself:* see the like phrase in *Exod. 20. 4. a grove]* called in Hebrew *Asherah,* of *Felicity* or *happiness, a blessed grove:* such the heathens used for the service of their gods, as is noted on *Exod.* 34. 13. but the Lord would not have such near his altar, in his service: notwithstanding the Israelites corrupted themselves herewith sundry times, as *Judge.* 3. 7. and 6. 25. 1 *King.* 14. 23. and 16. 33. 2 *King.* 21. 3. 7. and there were *prophets of the groves, 1 King.* 18. 19. For this sin God threatened to root up Israel out of the good land, which he gave to their fathers, 1 *King.* 14. 15. The Hebrews say, *He that planteth a tree near unto the Altar, or in any (part) of the Court-yard, whether it be barren tree, or tree that beareth food, although he do it for to adorn the Sanctuary, and beautify it, he is to be beaten, Deut. 16. 21. Because this was the manner of Idolaters, they planted trees by the altars side, that the people might assemble there.* Maimonides treat. of *Idolatry, ch. 6. s.* 9.

Vers. 22. *set thee up a pillar]* or, *set up for thyself a statue,* or *standing image:* whereof see the annotations on *Lev.* 26. 1.

CHAP. XVII.

1 The things sacrificed to the Lord must be unblemished. 2 Idolaters are to be stoned to death, being convicted by witnesses. 8 Hard controversies are to be determined by the Law which the Priests and Judges shown, which were in the place that the Lord should choose. 12 The contemner of that determination must die. 14 The election and duty of a King.

THou shalt not sacrifice unto Jehovah thy God, Ox or Lamb, wherein is blemish, any evil thing: for that *is* an abomination *to* Jehovah thy God.

If there be found in the midst of thee, in any of thy gates, which Jehovah thy God giveth unto thee, man or woman, that hath done evil in the eyes of Jehovah thy God, in transgressing his covenant; And hath gone and served other gods, and bowed himself down unto them, either to the Sun, or to the Moon, or to any of the host of the heavens, which I have not commanded; And it be told thee, and thou hast heard *of it,* and hast inquired diligently; and behold *it be* a truth, *and* the thing certain, *that* this abomination is done in Israel: Then thou shalt bring forth that man, or that woman, which have done this evil thing unto thy gates, the man, or the woman, and shalt stone them with stones, and they shall die. At the mouth of two witnesses, or of three witnesses, shall he that is to die be put to death; he shall not be put to death at the mouth of one witness. The hand of the witnesses shall be first upon him, to put him to death, and afterward the hand of all the people; and thou shalt put away the evil from the midst of thee.

If a matter be too hard for thee in judgment between blood and blood, between plea & plea, and between stroke and stroke, matters of controversies within thy gates; then thou shalt arise and go up unto the place which Jehovah thy God shall choose. And thou shalt come unto the Priests the Levites, and unto the Judge that shall be in those days; and thou shalt inquire, and they shall show unto thee the word of judgment. And thou shalt do according to the word which they shall show unto thee; *they* of that place which Jehovah shall choose: and thou shalt observe to do according to all that they inform thee. According to the Law which they shall teach thee, and according to the judgment which they shall say unto thee, thou shalt do: thou shalt not decline from the word which they shall show unto thee, *to* the right *hand* or *to* the left. And the man that will do presumptuously, not to hearken unto the Priest that standeth to minister there, before Jehovah thy God, or unto the Judge, even that man shall die; and thou shalt put away the evil from Israel. And all the people shall hear and fear, and not do presumptuously anymore.

When thou art come into the land which Jehovah thy God giveth unto thee, and shalt possess it, and dwell therein, & shalt say, I will set over me a King, as all the nations that *are* round about me. Setting thou shalt set over thee a King, whom Jehovah thy God shall choose: from among thy brethren shalt thou set over thee a King; thou mayest not set over thee a man *that is* a forrainer, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end to multiply horses; for Jehovah hath said unto you, ye shall not add to return this way anymore. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. And it shall be when he sitteth upon the throne of his kingdom, that he shall write for him-self the Copy of this Law in a Book, out of *that which is* before the Priests, the Levites. And it shall be with him, & he shall read therein all the days of his life, that he may learn to fear Jehovah his God, to keep all the words of this Law, and these Statutes, to do them.

That his heart be not lifted up above his brethren; and that *he* turn not aside from the commandment, *to* the right *hand* or *to* the left, to the end that he may prolong *his* days, in his kingdom, he and his sons in the midst of Israel.

Annotations.

NOt sacrifice] in Greek, *not offer,* which is more general: and so the Law also saith in *Lev.* 22. 20. see the annotations there. *Ox or Lamb]* these are the greatest and the least sacrifices, under which two, all other are comprehended. The *Ox* is not to be understood of a gelded beast, (which we usually call an Ox,) for so it became blemished, and unfit for sacrifice; but of a *Bull,* as the original properly signifieth. And the *Lamb* (in Hebrew *Se•,)* implieth the *Kid* also, as *Exod. 12. 3, 5. blemish]* in Hebrew *Mum;* of which the Chaldee *Muma,* and Greek *Momos,* are derived. Whereupon Christ is called *the Lamb amomos,* (that is, *without blemish) 1 Pet.* 1. 19. It meaneth any superfluity, want, or deformity in any part, as is more largely shown on *Lev.* 22. 22.—24. And it is applied to the work of men's hands, *Job 31. 7. evil thing]* Hebr. *evil word;* which the Chaldee explaineth, *any evil whatsoever,* For though there were no visible blemish, yet other corruption might disable it, as if it were *sick, Mal.* 1. 8. or *the hire of an where, or price of a dog, Deut.* 23. 18. or any such like. See the notes on *Lev. 22. 25. a• abomination]* and so far off

from being accepted at man's hand, that God pronounceth a curse on those that sacrificed unto him such corrupt things, *Mal.* 1. 13, 14. Hereby God rejecteth all sacrifices save of his son Christ, (who is the *Lumbe without blemish, and without spot, 1 Pet. 1. 19. who through the eternal Spirit, offered himself without spot unto God, Heb.* 9. 14.) and the sacrifices which by him, and saith in his name, are offered to God continually, *Heb.* 13. 15. and 11. 4. 1 *Pet.* 2. 5, 6.

Vers. 2. *If there be found]* or, *When there shall be found. any of thy gates]* or, *one of thy gates,* that is, 〈...〉 as the Greek and Chaldee translate it. *in transgressing]* or, *to transgress his covenant.* Transgression is a passing over, or passing by the way which men should walk in: wherefore that which one Evangelist expresseth thus, they *transgress the tradition of the Elders, Matth.* 15. 2. another expoundeth, they *walk not according to the tradi* 〈...〉 *Mark.* 7 5. The like phrase is of transgressing the commandments, and the Law, *Deu. 19; 13. Dan.* 9. 11.

Vers. 3. *other gods]* which the Chaldee calleth *Idols of the people's. ••there]* Hebr. *and to the Sun.* Besides other fictions of their own, the nations worshipped these creatures also: and the Israelites •ll into the same sin, *Ezek. 8. 16. 2 King.* 17. 26. and 21. 3. *any of the host]* or, *all the host,* that is, the stars, spheres, constellations, &c. as *Isaiah. 34. 4. Rev. 6. 13. Ier.* 8. 2. and 33. 22. But ••der this name, the Angels also may be implied, *Psal.* 148. 2. for they are *heavenly soldiers, Luk.* 〈◊〉 . 13, 15. and forbidden to be worshipped, *Coloss.* 2. 18. God only is to be served, *Matth.* 4. 10. and *the host of heaven* worshippeth him, *Neh. 9. 6. not commanded]* religious worship and service may not be performed at the pleasure or precept of men, *Isaiah 29. 1. 3. Matth.* 15. 9. but as is commanded of God: and though all idolatries in the world are not expressly and by name forbidden, yet by the general Law they are condemned, *Exo.* 20. 4, 5. and it is enough that God hath not commanded them: see *Deut.* 4. 2. and 12. 32.

Vers. 4. *and hast inquired]* or, *then thou shalt inquire diligently:* Hebr. *inquire well;* both to find out the sin, if it be committed; and not to punish any man upon uncertain reports.

Vers. 5. *unto thy gates]* in Greek, *unto the gate:* but the Chaldee saith, *to thy city.* Of this the Hebrews write: *they stone not. an Idola* 〈...〉 *but* 〈...〉 *the gate* (of the city) *wherein he served* (the Id 〈...〉 .) *and if it be a city, where the most are heathans, they stone him at the door of the Judgment Hall. That* (in *Deut. 17. 5.) VNTO THY GATES, is meant the gate wherein he served* (the Idol) *and not that wherein sentence* (of death) *was decreed against him.* Maimonides in Sanhedrin, *c. 15. s. 2. stone them]* This judgment of the particular person was greater than that of a whole city which were killed with the sword, *Deut.* 13. 15. save that their goods were consumed also; this man's goods (as the Hebrews say,) went to his heirs. Of the manner of stoning, see the annotations on *Lev.* 24. 23.

Vers. 6. *At the mouth]* which the Chaldee translateth, *the word,* meaning the testimony of two or three. But from hence the Hebrews gather; they must receive no testimony but from the mouth of the witnesses; it may not be from a writing of their hand. Maimonides in treat. of Witnesses, *ch. 3. s.* 4. See the notes on *Deut. 19. 15. he that is to die]* or, *he that dieth:* the Chaldee expoundeth is; *be that is guilty* (or *deserveth) to be killed. of one]* See this explained in *Deut.* 19. 15.

Vers. 7. *and thou shalt put away the evil]* If this phrase, see *Deut.* 13. 5. the Greek translateth, *& put ye away* (or, *take away) from among yourselves that wicked* (person:) which very words Paul useth in 1 *Cor.* 5. 13. when he commandeth a wicked man to be cast out of the Church.

Vers. 8. *a matter]* Hebr. *a word. too hand*▪ or, *marvelous,* as being *hidden* from thy knowledge, that thou (O Judge) canst not know, or determine it. The Greek translateth, *be impossible:* the Ghaldee, *separated from thee.* It is spoken of things that are *hidden,* and so *too hard* and *unpossible* for one either to know, or to do See *Gen. 18. 14. Ier. 32. 17, 27. Zach. 8. 6. Deut. •0. 11. blood and blood]* Hebr. *blood to blood:* which phrase noteth a respect of one thing to another, when they are compared. By *blood* may be understood murder, of which the Judges may be doubtful and unable to find out whether it were willful, which deserved death; or unwilling, for which exile into the cities of refuge was appointed, *Num.* 35. 16, 23, 24, &c. *Blood and blood,* is by some referred to those laws mentioned in *Levite.* 15. 19, and *Deut. 22. 17. plea]* or, *judgment and judgment and judgment, cause,* as in 1 *King. 3. 16, 17.—28. stroke and stroke]* or, *plague and •lague:* which the Chaldee translateth, *plague of leprosy, and plague of leprosy:* wherein •here might be difficulties, that the Priests could non easily judge: see *Levig* 13. and 14. chapters. But by *plague* or *stroke* may also be meant strokes and wounds that one man gave unto another. *matters]* or, *words of strikes,* that is, of disagreement among the Judges, th• they could not accord in the sentence of judgment, because of some doubts & difficulties. So the Chaldee translateth it, *words* (or *mat* 〈...〉 *) of division of judgment.* Jehoshaphat explaineth it thus, *between blood and between Law & Commandment, Statutes & Judgments, 2 Chr.* 19. 〈◊〉 to implying all difficulties about any part of the Law whatsoever. *thy gates]* in the Greek and Childee, *thyrities. then thou]* Hebr. *and thou shalt arise;* speaking to the Judge or Judges, which found the causes too hard for them in judgment: so it is written of the Judges, *the hard matter they brought unto Moses, and every small matter they judged themselves, Exod. 18. 26. shall choose]* to put his name, and to dwell there; see 〈◊〉. 2. 5. This place afterward was Jerusalem, as it is said, *Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the Priests, and of the chief of the fathers of Israel, for the judgment of the LORD, & for* 〈◊〉, *&c. 2 Chr.* 19. 8, 9. 10. And there were se•*thrones of judgment; Ps.* 122. 5.

Vers. 9. *and unto the judge]* by *and* is meant *or,* as is opened in *verse* 〈◊〉. *or unto the Judge:* by *the judge* is understood the high conncell or Senate of Judges, which were *of the chief* (or *heads) of the fathers of Israel, 2 Chron.* 19. 8. as they who here are called *Priests,* are in *v.* 12. called *the Priest:* and in 1 *Chr.* 4. 42. many captains are in the Hebrew called *an Head.* And as among the Priests one was chief, so among the Judges one was Prince or Ruler, 2 *Chro.* 19. 11. The Hebrew records say, When any doubt arose in any case, to any one of Israel, *he asked of the Judgment hall* (or *Synedrion) that was in his city; if they knew, they told it him: if not, then he that inquired, together with the Synedrion, or with the messengers thereof, went up to Jerusalem, & inquired of the Synedrion that was in the mountain of the Temple; if they knew, they* 〈◊〉 *him; if not, then they all came to the Synedrion that was at the dvore of the Court-yard (of the Temple:) if they knew, they told it them, and if not, they all came to the Chamber of hewn (stone) to the great Synedrion, and inquired, &c.* Maim. tom. 4. treat. of *Rebells, c. 1. s.* 4. Of the three• Synedrions in Jerusalem, see the Annotations on *Num. 11. 16. that shall be in those days]* From hence the

Hebrews gather, that if the high Synedrion had judged and determined of a matter, as ⟨◊⟩ right in their eyes, & after them another Synedrom rose up, which upon reasons seeming good unto them, disanulled the former sentence; then it was disanulled, and judgment passed according as seemed good unto these latter: *Thou art not bound* (say they) *to walk save after the Synedrion* (or Judges) *that are in: thy generation* (the time wherein thou livest;) Maim. in *Rebels, c. 2. s. 1. the word of judgment]* that is, the matter or sentence of judgment: which was to be according to the Law of God, *verse.* 11. as it is said of the Priests, *And in controversy, they shall stand in judgment; and they shall judge it according to my judgments, Ezek.* 44. 24. Whereupon it was also said unto the Judges, *Ye shall warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren, 2 Chron.* 19. 10.

Vers. 10. *according to the word]* or, *according to the sentence of the word:* Hebr. *the mouth of the word:* so in *v. 11. all that they inform thee]* or, *all that they teach thee,* to w•t, agreeable to God's Law, as before is shown, from *Ezek.* 44. 24. And in this sense, Christ said to the people of the Scribes and Pharisees sitting in Moses seat; *All whatsoever they bid you observe, that observe and do, Matth.* 23. 2, 3. which he meaneth not of their own traditions, but of their doctrine according to Moses; for when they taught *for doctrines the commandments of men,* he both reproved them himself, and willed his Disciples to let them alone, as *blind leaders of the blind, Matth.* 15. 1, 2,—14, and charged them to *beware of the leaven of the Pharisees and Sadducees,* that is, their *doctrine, Matt.* 16. 6, 12. Here therefore the Hebrew Doctors have stumbled at the Law, whiles from this Scripture they would establish not only the written Law of God, but *the Law by word of mouth,* (or, by tradition) the foundation whereof they make the high Synedrion which was in Jerusalem: from whose judgment they held it not lawful to decline. Maimonides in *Rebels, c.* 1.

Vers. 11. *According to the Law]* or, *According to the mouth* (that is, *the sentence, doctrine or commandment) of the Law. not decline from the word]* or, *not turn aside from.* The commandment to *doc,* & the prohibition not to *decline,* joined together in this Law, do show the weight thereof: the naming of the *Law, Judgment* & *Word,* which the Priests and Judges should teach, showeth the rule of right judgment to be given of God in his Law, *Ios. 1. 7. Deut. 5. 32, 33. Ezek.* 44. 24. from which when the Priests departed, the Lord made them *contemptible and base before all the people, Mal.* 2. 7, 8, 9.

Vers. 12. *the man that will do presumptuously]* or, *in presumption, proudly;* as the Greek translateth, *in pride;* the Chaldee, *in wickedness.* It is opposed unto ignorance and error, *Exod.* 21. 13, 14. By *the man* here here to be meant either private person, or inferior Judge, that proudly disobeyed the sentence of the highest Council; but the Hebrews refer it chiefly to the *Rebellious Elder,* or Judge: and whereas they brought their own traditions (or law by word of mouth) within the compass of the Law to be taught, (as is noted on *verse.* 10.) they except the Sadducees which had been from their youth trained up in their fathers opinions, and never received the traditions of the Pharisees; that such were not to die by this Law, for not obeying the doctrine which the high Court taught by tradition: as also from this word *will do,* they teach that the rebellious Elder was not guilty of death, for holding in judgment contrary to the decree of the high Synedrion, or for teaching others so to hold, unless he

teach them *to do* the thing, *or do it himself.* Yet though he were free from death, the Magistrates might beat him, or otherwise punish him. Maim. in *Rebel. c. 3. s.* 1. &c. *the Priest]* that is, *the Priests.* as in *v.* 9. for, *by their mouth every controversy, and every stroke* was to be tried, *Deut. 21. 5. standeth to minister]* so in *Ezek. 44. 24. in controversy they shall stand in judgment:* see the notes on *Deut. 10. 8. there before Jehovah]* or, *there unto Jehovah,* as in *Deut.* 21. 5. the Greek translateth, *in the name of the Lord. or unto the Judge]* that is, *the Judges,* as is noted on *v.* 9. And by this disjunctive *or,* the Judges are distinguished from the Priests forementioned. *shall die]* the manner of his death, the Hebrews say, was strangling; and they that put him to death were the chief Judges. *When witnesses come* (and testify) *that he hath done according to his teaching, or, that he hath taught others to do it, they determine his sentence of death, in the judgment hall that is in his City, and take him and carry him up from thence to Jerusalem. And they put him not to death in the Judgment hall that is in his city, &c. but carry him up to the high Synedrion in Jerusalem, and keep him until the feast, and strangle him at the feast, as it is said, and all the people shall hear and fear, &c.* Maimonides in *Rebels, o. 3. s.* 8. See also the notes on *Deut. 13. 11. the evil] the evil doer,* as the Childee explaineth it, agreeable also to the Greek: see *Deut.* 13. 5.

Vers. 14. *and shalt say]* that is, *if thou shalt say, I will set over me a King:* Thus God, who had set Judges over his people, permitteth them also to have a king, if they saw it so meet, and would; and should do this thing after an holy and orderly manner. But when they sought it amiss, it displeased the Lord, 1 *Sam.* 8. 5, 6, 7. and 12. 12, 17, 19. Then God gave them a king in his anger, and took him away in his wrath, *Hos.* 13. 11.

Vers. 15. *Setting thou shalt set]* that is, *thou shalt in any wise set:* thus bindeth he them to do this during, according to the rules here given, both for the good of their Common-wealth and Church, and for a figure of Christ, to whom the kingdom of Israel did belong, *Isaiah 32. 1. Zach. 9. 9. Luk. 1.* 〈◊〉, *32, 33. thy God shall choose]* either by the manistery of his Prophets, as by Samuel he anointed Saul, 1 *Sam.* 10. 1. and David, 1 *Sam.* 16. 1. by Ahijah, he chose Jeroboam, 1 *King.* 11. 29, 31, 35. or by other means, as by Vrim and Thum 〈◊〉, by Lot, or the like. *thy brethren]* in this Christ was figured, as also in his other functions of 〈...〉 phesie and Priesthood; for so it is written, *Ie* 〈◊〉 *thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, Deut.* 18. 15. And, *in all things it behooved him to be made like unto his brethren, that be might be a merciful and faithful high Priest, &c. Heb.* 2. 17.

Vers. 16. *not multiply horses]* not get him many horses, lest he should put confidence in worldly strength, whereof *horses* were the principal, as appeareth by *Psal. 20. 8. Deut. 20. 1. Prov. 21. 31. to Egypt]* in which land were many horses, which they accounted the strength of their country, 2 *Chron.* 1. 16. and 9. 28. whereupon it is said, *Woe to them that go down to Egypt for help, and stay on horses, &c. Isaiah 31. 1. not add to return]* that is, not again return, either for the cause aforesaid, or for to dwell there, because of their great idolatries, and other sins, whereby God's people might be corrupted. So Jeremiah from the Lord dissuaded the Jews from going into Egypt, *Ier.* 42. 10, 14, 16, 17, &c. The Hebrews say, *It is lawful to dwell in all the world, save in the land of Egypt:* but *it is lawful to return to the land of Egypt for mer chandise, &c.* Maim. treat. of Kings, *ch. 5. s.* 7, 8.

Vers. 17. *multiply wives]* take many wives; the Hebrews, and some Christians understand this prohibition of exceeding many, as Solomon had *seven hundred, 1 King.* 11. 3. and not that moe wives than one are here forbidden. But howsoever God bare with the Kings, Patriarchs, and other men that had moe wives than one, and that this custom prevailed, yet from the beginning it was not so, when he made but two to be one flesh, *Gen. 2. 24. Mat. 19. 5. Mal. 2. 14, 15. that his heart turn not away]* or, *neither shall his heart turn away,* to wit, from the Lord, unto the pleasures of life, or unto other gods, by means of many wives: as of Solomon it is said, *His wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, 1 King.* 11. 4. Although *his mother taught him* better, saying, *Give not thy strength unto women, nor thy ways to that which destroyeth Kings, Prov. 31. 1, 3. greatly multiply]* or, *vehemently (exceedingly) multiply* silver and gold: which is another mean whereby the heart may be withdrawn from God; for when men be rich and full, they are in danger to deny and say, *Who* is *the Lord? Prov.* 30. 8, 9. and they *cannot serve God and Mammon, Matt. 6. 24. the care of this world, and the doceitfulnesse of riches choke the word* of God, *Matt.* 13. 22. and *they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, 1 Tim.* 6. 9.

Vers. 18. *when he sitteth upon the throne]* that is, when he is King: see the notes on *Exod. 11. 5. the copy of this Law]* the Greek translateth it, *this Deuteronomy.* The Hebrews have recorded thus; *When the King sitteth upon the throne of his kingdom, he is to write him the book of the Law for himself, over and beside the book which is left him of his fathers, &c. If his fathers have lest him none or, if that be lost, he is to write him two books of the Law; the one he is to reserve in his house, for so he is commanded, as everyone of Israel; the other is not to depart from before him. If he go out to war, it (goeth) with him; if he fit in judgment, it is to be with him, &c.* Maimonides treat. of Kings, *c. 3. s. 1. before the Priests]* the original book of the Law was kept in the Sanctuary, as appeareth by *Deut. 31. 26. 2 King.* 22. 8. out of that was the Kings copy to be written, that it might be perfect.

Vers. 19. *it shall be with him]* in all places whither he went, he carried this copy of the Law with him, as before is noted: So God said unto Joshua, *This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, &c. Ios.* 1. 8. Thus David did, as appeareth by *Psal.* 119. 16, 24, 97, 98, 99 &c. *learn to fear]* under this name *fear,* notonely the inward reverence, but the outward worship and service of God is also implied, even all true Religion: as that which is written, *their fear towards ••ee is taught by the precept of men, Isaiah* 29. 13. is expounded by our Savior, *In vain they worship me, teaching doctrines the precepts of men, Matt.* 15. 9.

Vers. 20. *not lifted up above his brethren]* because the honor of the King was great, and all were to obey him in the Lord, *Ios. 1. 16, 17, 18. Eccles. 8. 2, 3, 4. Rom.* 13. 1. therefore he is warned to shun pride, and loftiness of heart; whereupon David said, *Lord, my heart is not haughty, nor mine eyes lofty, &c. Psal.* 131. 1, 2. The contrary was found in Nebuchadnezzar, to whom *the most high God gave a kingdom, and majesty, and glory, and honor ••but when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him, Dan.* 5. 18, 20. The Hebrews say, *As the Scripture giveth great honor to the King, and everyone is bound to honor him; so it commandeth him, that his heart be humble within him, and wounded, as*

it is said (in Psal. 109. 22.) My heart is wounded within me. And he may not carry himself with pride of heart in Israel, more than is meet, Deut. 17. 20. but must be gracious and pitiful, both to little and great; and go out, and come in for their pleasure & for their good, and have regard of the honor of the smallest. And when he speaketh unto all the congregation in general words, he should speak gently, as it is said (by David in 1 Chron. 28. 2.) Hear me my brethren, and my people. It is also said (in 1 King. 12. 7.) If thou wilt be a servant unto this people this day, &c. And he must always use exceeding meekness: we have had none greater than our master Moses, yet he said, And what are we? your murmurings are not against us (Exod. 16. 8.) And he bare their cumbrance, and their burden, and their murmurings, and their indignation, as a nursing father beareth the snoking child (Num. 11. 12.) The Scripture calleth him a Shepherd to feed Jacob his servant: and the manner of a shepherd is expressed (in Isaiah 40. 11.) He shall feed his flock like a shepherd, be shall gather the lambs with his arm, and carry them in his bosom, &c. Maim. treat. of Kings, *chap. 2. sect.* 6.

CHAP. XVIII.

1 The Priests and Levites have no inheritance, but the Lord. 3. The Priests due from the people. 6 The Levites portion. 9 The abominations (the unlawful arts) of the nations are to be avoided. •15 A Prophet is promised, whom Israel must hear. 20 The presumptuous Prophet is to die.

THe Priests, the Levites, all the tribe of Levi shall have no part nor inheritance with Israel: the fire-*offerings* of Jehovah, and his inheritance, shall they eat. And he shall have no inheritance among his brethren: Jehovah, he *is* his inheritance, as he hath spoken unto him. And this shall be the Priests due from the people, from them that slay a slaughter *(of any beasts)* whether Ox or Sheep, that he shall give unto the Priest the shoulder, and the two cheeks, and the maw. The first-*fruits* of thy corn, of thy new wine, and of thy new oil, and the first of the fleece of thy sheep shalt thou give unto him. For Jehovah thy God hath chosen him out of all thy tribes, to stand to minister in the name of Jehovah, him and his sons all days.

And if a Levite shall come from *any* one of thy gates, out of all Israel, where he sojourned, and shall come with all the desire of his soul, unto the place which Jehovah shall choose; Then he shall minister in the name of Jehovah his God, as all his brethren the Levites that stand there before Jehovah: They shall eat portion like portion, beside his sales, by his fathers.

When thou art come into the land which Jehovah thy God giveth unto thee, thou shalt not learn to do after the abominations of those nations. There shall not be found in thee *any* that maketh his son or his daughter to pass thorough the fire; a diviner of divinations, an observer of times; or an observer of fortunes, or a witch. Or *one* that charmeth a charm, or that asketh of a familiar spirit, or a wizard, or that seeketh unto the dead. For everyone that doth these *things, is* an abomination unto Jehovah: and because of these abominations, Jehovah thy God doth drive them out from before thee.

Thou shalt be perfect with Jehovah thy God. For these nations which thou *shalt* possess, hearkened unto observers of times, and unto diviners: but *as for* thee, Jehovah thy God hath

not suffered thee so. Jehovah thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken.

According to all that thou askedst of Jehovah thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God; and this great fire let me not see anymore, that I die not.

And Jehovah said unto me, They have well *spoken* that which they have spoken. A Prophet will I raise up unto them, from among their brethren, like unto thee: and I will give my words in his mouth, and he shall speak unto them all that I shall command him. And it shall be, *that* the man which will not hearken unto my words, which he shall speak in my name, I will require *it* of him. But the Prophet which shall presume to speak a word in my name, which I have not commanded him to speak, and he that shall speak in the name of other gods, that Prophet shall even die. And if thou shalt say in thine heart, How shall we know the word which Jehovah hath not spoken? *That* which a Prophet shall speak in the name of Jehovah, and the thing be not, neither come *(to pass,)* that *is* the word which Jehovah hath not spoken, the Prophet hath spoken it in presumption, thou shalt not be afraid of him.

Annotations.

NO part] or, *no portion,* namely in the spoils taken from the enemies: which would have been a great portion, as appeareth by *Ios.* 22. 8. So the Hebrews expound it, *No part in the spoil, nor inheritance in the land.* Maimonides tom. 3. treat. of the Release and Jubiliee, *ch. 13. sect.* 10. See the notes on *Num. 18. 20. nor inheritance]* in the land of Canaan, which was divided among the other tribes, *Num.* 26. 2.—53. 57. But because the Levites were adjoined to the Priests for the service of the Lord and his Church, *Numb.* 18. 1, 2. &c. therefore God would not have them cumbered with the affairs of this life, lest by them they should be hindered from doing their duty, as it is written, *No man that warreth, entangleth himself with the affairs of* this *life, that he may please him who hath chosen him to be a soldier, 2 Tim.* 3. 4. See also *Deut.* 10. 8, 9. So the Hebrews say, *Wherefore was not Levi counted meet to have inheritance in the land of Israel, or spoils with his brethren? Because he was separated to serve the Lord, and to inherit him, and to teach his strait ways, and his just judgments unto many, Deut. 33. 10. Therefore was he separated from the ways of the world: they wage not war as do the rest of Israel, neither do they in•erite, nor earn for themselves with strength of their bodies; but they are the Lord's power (or substance) as it is written (in Deut. 33. 11.) BLESSE LORD HIS POWER: and the blessed (God) himself earneth for them; as it is written (in Num. 18. 20) I am thy part and thine inheritance.* Maim. treat. of the Release and Jubiliee, *c. 13. s. 12. fireofferings]* which were to be offered on the Altar by fire, as the *Meat-offering, Sin-offering,* and *Trespass-offering* of every man, *Numb. 18. 9. and his inheritance]* that is, all other things which being the Lord's right by his Law, he hath given to the Priests and Levites. Of these, see the notes on *Numb.* 18. where four and twenty gifts were bestowed on the Priests, all expressed in the Law. The Greek referteth it to the former, saying, *the burnt offerings of the Lord* shall be *their inheritance.*

Vers. 2. *and he]* that is, *Levi,* put for all the Levites and Priests of that tribe: so in *M•la. 2. 4, 5. spoken unto him]* in *Num.* 18 20. and other places. Herein God promiseth to those that fear

him, his ministers, 1 *Cor.* 9. 13, 14. and all his people, to be their *inheritance,* that is, to relieve them, and supply all their wants out of the riches of his grace, 2 *Cor.* 9. 8. So the Hebrews here say; *Not the tribe of Levi only, but every particular man of all that come into the world, whose spirit maketh him willing, and giveth him understanding with knowledge to separate himself, to stand before the Lord, to minister unto him, and to serve him, to know the Lord, and walk aright, as God did make him; and that he break from off his neck the yoke of many inventions which the sons of Adam have sought out, (Eccles. 7. 29.) behold this man sanctifieth himself holy of holies, and the Lord will be his part and his inheritance forever, and forever and ever; and will vouchsafe unto him in this world the things that shall be sufficient for him, even as he did vouchsafe unto the Priests the Levites. Behold David saith (in Ps. 16. 5.) The LORD is the portion of my part and of my cup, thou susteinest my Lot.* Maimonides in the Release and Jubiliee, *ch. 13. s.* 13.

Vers. 3. *the Priests due]* Hebr. *the judgment* (or *right) of the Priests:* which the Chaldee expoundeth *due unto the Priests:* and so the word *judgment* is elsewhere used for *duty, Psal. 81. 5. slay a slaughter]* that is, kill any beast for common food. The original word generally signifieth no more than to kill a beast (as is noted on *Gen.* 31. 54.) and in special, to kill for sacrifice unto God. But the large meaning is here to be chosen: for it agreeth not with the former laws in Leviticus touching sacrifices, that the Priests should have the cheeks, &c. and the general exposition of the Hebrews is, that this is meant of common meats. *ox or sheep]* implying *goats* also; for that is usually comprehended under the name *sheep* or *lamb. that he]* or, *and he,* that is, everyone of the people *shall give. give unto the Priest]* Hereupon these are called *gifts.* Of them the Hebrews write; *It is commanded to give of every clean beast that is killed, unto the Priest, the shoulder, & the two cheeks, and the maw, (Deut. 18. 3.) and these in every place are called gifts. And this commandment is in use continually, whether when there is a Temple, or not; and in every place, whether within the land (of Israel) or without it: and it is to be of common (things) not of things sanctified. If it be doubtful whether (the beast) be a firstling, these gifts must be given out of it: if it be a firstling, that is all the Priests. (Num. 18. 15.) and if it be not a firstling, these gift* ⟨◊⟩ *(out of it) for the Priest. Gifts are due of none but clean beasts only, as it is said, WHETHER OXE OR SHEEPE, &c. whether it be killed for man's meat, or for to feed infidels, or dogs, or for medicine, these gifts are due of it. If a Proselyte have a beast killed, if it were before he was joined, he is free; if after he were joined, he is bound (to give these gifts.) In a place where no Priests be, they may priz• the gifts and eat them, and give the price to any Priest that they will. If he will give these gifts to one Priest, he may; or if he will divide them, he may not give half the maw to one, or half the shoulder, but the shoulder to one, and the maw to another, and the cheeks to them both, [that is, to each of them one.] If a priest will sell his gifts, he may, or give them to an Infidel, &c. for there is no holiness in them at all. The Priest may not violently take the gifts, nor ask them with his mouth; but he receives them when they are given him, with honor, &c.* Maimonides in Biccurim (or *first-fruits) ch. 9. s. 1. &c. the shoulder] the right shoulder* (saith Maim. ibidem *s. 18.) and they may not pluck off the wool, or flay them, but give them with their skin, and with their wool.*

Vers. 4. *The first* fruits] of these, see the Annotations on *Exod.* 22. 29. and *Numb.* 18. 12. These were called by the Hebrews, the *great heave-offering;* and it was to be given (they say) *to the Priest, whether it were clean or unclean: though the corn or oil were all unclean before it was separated, the owner was bound to separate out of it an heave-offering, and give it to the Priest. If it*

were clean, the Priest did eat it; if unclean, they used it for burning, &c. And whosoever separated the great Heave-offering, or the heave-offering of the tithe, he blessed (God) before he separated it, after the manner as he used to bless for doing all the commandments. Maim. in Trumoth *c. 2. s.* 14, 16. Other things hereabout are noted on *Num.* 18. and *Levite. 22. of the fleece]* Of this there is no measure set by the Law; but by the Hebrew Doctors, *they might not give less than one of sixty* (the sixtieth part, as of other first-fruits is noted on *Exod. 22. 29.) And this is not due but in the land* (of Israel) *as the first-fruits of the corn, and of common* (beasts) *not of holy.* And *of sheep only, male and female: for their wool is meet for clothing. He that separateth the first of his fleece, and it be lost, is indebted for afterward, until he give it unto the priest. He that saith, all my fleece be first-fruits, his words must be confirmed. Who so hath many fleeces of first-fruits, and would divide them among the priests, he may not give less to everyone than the weight of five shekels of white wool, enough for a little coat.* Maim. in Biccurim, *c.* 10.

Vers. 5. *to stand to minister in the name,* &c.] the Greek interpreteth it, *to stand before the Lord thy God, to minister and to bless in the name of the Lord.* This showeth a reason of the former duty; because God had called the Priests from worldly affairs, to serve him, and to minister, and sow unto his people spiritual things, therefore they should reap the people's carnal things, as 1 *Cor.* 9. 11, 13. By *standing* is noted their manner of service, as is observed on *Deut.* 10. 8. and their continuance in the same, as *Psal.* 119. 91.

Vers. 6. *a Levite]* This is spoken generally, and so implieth either Priest or ordinary Levite, who served by their courses, but might at other times come up and serve voluntarily, & have their portion with their brethren. *of thy gates]* that is, as the Greek and Chaldee do translate, *of thy cities.* For the Levites dwelt dispersed in the tribes of Israel, *Ios. 21. he sojourned]* his dwelling in the cities is called a sojourning as a stranger, for that the priests had *no inheritance with Israel, v.* 1. but the Israelites gave them (of their inheritance) cities to dwell in, and the suburbs for their cattle, *Num. 35. 2, 3. shall choose]* to have his Tabernacle, or Temple and public worship there: see *Deut.* 16. 2. and 12. 5.

Vers. 7. *shall minister.]* Although the Priests and Levites ministered in their courses, whereinto they were distributed, and unto which they were bound, 1 *Chron.* 24. and 25. yet if any would at other times voluntarily serve, God here alloweth it, and their portions for their labor. But the Hebrews explain this with some limitations, saying; *Moses our master divided the Priests into eight wards (or charges) four of Eleazar, and four of Ithamar. And so they were till Samuel the Prophet: and in Samuel's days, he and King David divided them into four & twenty wards, and over every ward one head Provost. And they went up to Jerusalem, for the service of the ward, every week, &c. And it is commanded that at the solemn feasts, all the wards be equal, and whosoever of the priests cometh up at the feast and will serve, he may serve and have a portion with them; and they may not say to him, go thy way till thy ward cometh, as it is written (in Deut. 18. 6.) AND IF A LEVITE SHAL COME FROM ONE OF THY GATES. Which words are meant of the offerings at the feasts, &c. But vows, and voluntary offerings, and the daily sacrifices, none offer them but the ward, whose time is appointed: yea, though it be at the feast, as it is said (in Deut. 18 8.) THEY SHALL EAT PORTION LIKE PORTION, BESIDES HIS SALES BY THE FATHERS. As if he should say, they shall eat portion like portion, of the offerings of the Congregation, but have no like portion in other things, which the*

fathers have already apportioned them, and appointed every ward by the week, &c. And they account, that he speaketh not but of the priests: for there are no gifts in the Sanctuary to eat of, but for the priests only. And so a priest which hath an offering, may come into the sanctuary, and offer it any day when he will, as it is said (Deut. 18. 6.) AND SHALL COME WITH ALL THE DESIRE OF HIS SOUL) and minister; yea, though it be a sin-offering, or a trespass-offering, he offereth it, and maketh atonement by his own hands, and hath the skin of his offering, and eateth (the flesh.) And if he will give his offering to any priest whom he will, for to offer it, he may give it; and then the skin of the oblation, and the service thereof, is the priests only, to who• he gave it. Maimonides treat. of the Instruments of the Sanct. *chap. 4. sect. 3.—6. that stand]* that is, as the Chaldee expoundeth, *that minister.*

Vers. 8. *portion like portion]* that is, *equal portions,* one as much as another. The Greek translateth, *he shall eat the portion that is apportioned* (or *divided.) beside his sales]* that is, *beside the price of the things sold.* By the Law, if a Levite sold a house, he might *redeem* it *at any time, Levite.* 25. 32. which he could not do, if he spent his money upon his own maintenance, and had no portion in the sanctuary. *by his fathers]* or, *according to the fathers.* This some refer to the *sales* fore-mentioned, which might be of the houses that he had from his fathers, his *patrimony.* Others refer it to the order of his service and portion, which should be according to the courses and wards aforesaid, without confusion or disturbance of them: for according to the fathers and chief men in the families, were the courses appointed, *Numb.* 3. 2. 17, 21. and 1 *Chron.* 24. 4. the Greek translateth, *beside the sale, which* is *according to the family.* But the Chaldee paraphraseth thus, *Beside the ward* (or *observation) which shall come on the Sabbath, as the fathers have appointed;* that is, beside that portion which is due unto him for his service by course in his week, as the fathers appointed.

Vers. 10. *There shall not]* or, *Let there not* be found. *to pass thorough the fire]* so to burn them, or at least to consecrate them by this sign unto Idols, and in special unto *Molech,* to which abomination this service was performed among the heathens, *Lev.* 18. 21. See the Annotations there. The Greek translateth, any *that purgeth his son or his daughter in fire.* Of Achaz king of Judah it is said, that *he made his son to pass thorough the fire, 2 King.* 16. 3. which Ezra explaineth thus, *he burnt his sons in the fire, 2 Chron. 28. 3. a diviner]* in Hebrew, *Kosem, a fore-seer,* or *presager, a foreteller* of things to come, as doth a *Prophet:* as it is said, *the Prophets divine for money, Micah* 3. 11. and Baalam, *a Prophet, 2 Pet.* 2. 16. is called *a Diviner, Ios.* 13. 22. & though it be sometime spoken in the good part, as in *Esa. 3. 2. The Prophet and the Diviner* (or *Sage) and the Ancient;* and in *Prov. 16. 10. Divination is in the lips of the King:* yet commonly it is meant of evil and heathenish Prophets, or of the false Prophets in Israel, *Isaiah 44. 25. Ezek.* 13. 6, 7, 9. With such they used to consult in weighty cases, as *the Philistines called for the Priests and the Diviners, 1 Sam.* 6. 2. and the *King of Babylon stood at the parting of the way, at the head of the two ways, to use divination, &c. Ezek.* 21. 21, 22. It was done by unlawful means, as Saul said to the Witch, *Divine unto me by the familiar spirit, 1 Sam.* 28. 8. and it was a thing hateful unto God; as he saith, *Rebellion* is as *the sin of divination, 1 Sam.* 15. 23. This Art (as *Cicero* showeth in his first book of *divination)* is called in Greek, *Mantikee,* of *Furie,* (as Plato expounds it;) in Latin, *divinatio, à divis, of the gods,* as Tullie there saith: and he maketh it a fore-knowledge and perceiving of things to come: a skill much magnified in all nations. The Hebrews also take a Diviner to be one that doth things whereby he may foretell things to

come, and say, *such a thing shall be, or shall not be;* or say, *it is good to do such a thing, &c.* The manner and means of divining they note to be divers; some doing it with sand, some with stones, some by lying down on the ground, some with iron, some with a staff which he carrieth in his hand, and leaneth on, &c. whereto they apply that of the Prophet, *My people ask counsel at their stocks, and their staff declareth unto them, Hos. 4. 12. It is unlawful to divine, or to ask (counsel) of a diviner: He that asketh of a diviner is chastised with stripes, but the diviner himself, if he do any of the foresaid acts (of divination) or the like, is beaten.* Maimonides treat. of Idolatry, *ch. 11. sect. 6, 7. observer of times]* or, *Soothsaier; an observer of the clouds,* and of the planets; *a Planetary,* or, *an observer of the flying of fowls; an Augur.* The *diviners* forespoken of were carried much by inward and spiritual motions; these by outward observations in the creatures. They were of esteem among the Philistines, and other heathens, *Isaiah* 2. 6. and the sin crept into Israel, 2 *King.* 21. 6. though God forbade it here, and in *Lev.* 19. 26. The Hebrews say, they were such as did set times for the doing of things, saying, *Such a day is good, and such a day is naught: such a day is fit for to do such a work; such a year or month is evil for such a thing. It is unlawful to observe times, though one do no work, but make it known; they are lies which fools imagine to be true, and to be words of wise men, &c.* Maim. in treat. of Idolatry, *chap. 11. sect. 8. an observer of fortunes]* one that curiously searcheth, observeth, and telleth signs of good or evil luck, which are learned by experience: The Hebrew *Nachash* is to search and find out by experience, *Gen.* 30. 27. and 44. 5. whereupon *Menachesh* (the word here used) is one that too curiously observeth and abuseth things that do fall out, as lucky, or unluckie signs: as did the Augures and Soothsaiers among the heathens. The Hebrews describe it thus; *as if one should say, Because the morsel of bread is fallen out of my mouth, or my staff out of mine hand, I will not go to such a place this day; for if I go, I shall not speed of my business. Because a Fox passed by on my right hand, I will not go out of my house this day; for if I go, some deceitful man will meet with me. And so if men hear the chattering of a bird, and say, it shall be so, or not so; it is good to do such a thing, or naught to do such a thing, &c. And so he that maketh signs for himself, if it fall out so or so, I will do such a thing; if it fall not out, I will not do it; and all things of like sort, these all are unlawful: and who-soever doth any act, bacause of any of these things, is to be beaten.* Maimonides treat. of Idolatry, *chap. 11. sect.* 4. This sin was common among the heathens, practiced of the wisest, *Numb. 24. 1. 1 King.* 20. 33. and it spread into Israel, 2 *King. 17. 17. 2 Chron.* 33. 6. and is at this day too common among Christians, though God's law plainly forbiddeth it here, and in *Levite. 19. 26. a witch]* or, *a sorcerer, a magician;* in Hebrew, *Mecashsheph,* in Greek, *Pharmakos:* of this kind were Iannes and Jambres, the sorcerers of Egypt: see the notes on *Exod.* 7. 11. Such were esteemed among the wise, and called to tell and interpret dreams, *Dan.* 2. 2. By God's Law a winch might not be suffered to live, *Exod.* 22. 18. yet did this evil prevail in Israel, 2 *Chron. 33. 6. Ier. 27. 9. Mal.* 3. 5. The Hebrews seem to hold two sorts of these witches or sorcerers, some that did hurt, others that did hold the eyes, that is, by juggling and sleights beguiled men's senses. *Mecashsheph* (the witch) *is to be stoned to death, if be do the act oft witchcraft: but he that heldeth the dies, and seemeth to do that which he doth not, is to be beaten.* Maimonides treat. of Idolatry, *ch. 11. s.* 15.

Vers. 11. *charmeth a charm]* or, *inchanteth an enchantment,* or, *conjureth conjuration.* The Hebrew *Chober* signifieth *conjoining,* or *consociating:* the Chaldee name *Ratim,* is of *murmuring*

or *mumbling:* the Greek *Epaidon,* of *charming* or *enchanting.* This *Charmer* is said to be he *that speaketh words of a strange language, and without sense: and he in his foolishness thinketh that these words are profitable. That if one say so or so unto a Serpent, or a Scorpion, it cannot hurt a man: and he that saith so and so to a m•an, be cannot be hurt, &c. He that whispereth over a wound; or readeth a verse out of the Bible: likewise he that readeth over an Infant, that it may not be frighted; or that layeth the book of the Law (the Bible) or the Phylacteries upon a child that it may sleep; such are not only among enchanters or charmers, but of those that generally deny the Law (of God) because they make the words of the Scripture medicine for the body, whereas they are not but medicine for the soul, as it is written (in Prov. 3. 22.) They shall be life unto thy soul.* Maimonides 〈◊〉 . of Idolatry, *chap. 11. sect. 10. 12. of a familiar spirit]* called in Hebrew *Ob,* which signifieth *a bottle, John* 32. 19. applied here and often to Magicians, who possessed with an evil spirit, speak with hollow voice as out of a bottle, and (as some say) with swollen bellies: whereupon the Greek version usually calleth them *Eggastrimuthoi,* as speaking out of the belly. But the holy Ghost in *Act.* 16. 16. expoundeth it more fully, *the spirit of Pithon* (or *of divination:)* meaning of the Devil, whose answers were given to the heathens by these means; the chief whereof was called *Pythius Apollo,* and his Temple *Pythion,* and his feast *Pythia,* kept to his honor, who was feigned to kill the serpent *Python.* The manner of this Oracle the Prophet showeth to be with an hollow low voice; as, *Thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, Isaiah* 29. 4. The Hebrews explain it thus, that he which had a familiar spirit, *stood and burned incense, and held a rod of mirtle tree in his hand, and waved it. And he spake certain words in secret, until he that inquired did hear one speak unto him, and answer him touching that which he inquired, with words from under the earth, with a very low voice, &c. Likewise one took a dead man's skull, and burnt incense thereto, and enchanted thereby, till he heard a very low voice, &c. He that did any of these acts, was to be stoned to death.* Maim. in treat. of Idolatry, *c. 6. s.* 1. This was Saul's sin, that he sought to a woman which had *a familiar spirit,* the voice whereof he heard, 1. *Sam.* 28. 7.—15. for which transgression the Lord killed him, 1 *Chron.* 10. 13. and hath threatened to cut off all from among his people, that do inquire of such, *Levite. 20. 6, wizard]* or *cunning man;* in Hebrew, *Iidgnoni,* so named of his *knowledge,* or *cunning:* and so the Greek version in other places calleth him *Gnostes,* of knowledge, a *Prognosticator:* but here the Greek is *Teratoskopos,* he that observeth wonders. The Chaldee giveth him a name of *remembrance, Zecuru.* He is usually joined with the former, *that hath a familiar spirit,* as in *Levite.* 19. 31. and 20. 6. 2 *Chron. 33. 6. 1 Sam.* 28. 3. and by the Law they were both of them to die, *Levite.* 20. 27. Such were among the Egyptians, and other heathens, *Isaiah* 19. 3. it is likely therefore that their practice was alike abominable. The Hebrews describe him thus, that *he put in his meuth a bone of a bird called Iaduangh, & burned incense, & did other works, until he fell down as with shame* (or *modesty) and spake with his mouth, things that were to come to pass.* Maim. treat. of Idolatry, *ch. 6. sect. 2. that seeketh unto the dead]* or, as the Chaldee and Greek expound it, *that inquireth of the dead:* such we call of the Greek name, *a Necromancer.* Of him they say, that *he made himself hungry, and went and lodged among the graves, that the dead might come unto him in a dream, and make known unto him that which he asked of him. And others there were that clad themselves with clothes for that purpose, and spake certain words, and burned incense for the purpose, and slept by themselves, that such a dead person might come and talk with them in a dream.* Maimonides in treat. of Idolatry, *c. 11. s.* 13.

Vers. 13. *perfect with Jehovah]* that is, in faith and love seek unto him only; and as he doth, so abhor thou all such wicked persons. *Perfection* (or *Sinceritie, Integrity,)* respecteth our upright conversation in body and mind, as is noted on *Gen.* 6. 9. and to be *perfect with the Lord,* is expounded in Greek, *before the Lord;* and the Chaldee saith, *in the fear of the Lord:* but our Savior more fully openeth it; *Be ye perfect, even as your Father which is in heaven is perfect, Matt.* 5. 48.

Vers. 14. *not suffered thee]* Hebr. *not given thee:* but hath taught thee better by his Law (which the other nations want, *Psal.* 147. 19, 20.) and will more fully inform thee by the *Prophet,* whom he will raise up unto thee, *v.* 15. So in *Act.* 14. 16. God *in times past suffered all nations to walk in their own ways.*

Vers. 15. *a Prophet]* so named of the Greek *Prophets,* which signifieth a *foreteller;* in Hebrew *Nabi,* of uttering and interpreting the oracles of God; as Aaron was Moses *Prophet,* that is, *Interpreter, Exod.* 7. 1. and of seeing visions of God, such a man was called *a Seer, 1 Sam.* 9. 9. Unto all the former Diviners, Wizzards, Charmers, &c. raised up to the heathens of the devil, Moses here opposeth one *Prophet* to be raised up unto Israel of God; and this was Christ raised up unto the Jews, as Peter applieth it, saying; *Moses said ••to the fathers, A Prophet will the Lord your God raise up unto you, &c. ye are the children of the Prophets, and of the covenant, &c. Unto you first God having raised up his Son Jesus, sent him to bless you, in turning away everyone of you from his iniquities, Act. 3. 22.—26. of thy brethren]* Christ was to be a man, and of the stock of the Jews by promise, because the people could not endure to hear the voice of God, *verse.* 16. and as in respect of his Prophesy, so of his Priesthood; *For every high Priest* is *taken from among men, Heb.* 5. 1. and of his kingdom, as in *Deut. 17. 15. from among thy brethren shalt thou set a King over thee. like unto me]* it is said, *There arose not a Prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do, &c. Deut.* 34. 10, 11, 12. This therefore cannot be understood of the ordinary Prophets, which were raised up in Israel, but of Christ only, as the Apostles do expound it, *Act.* 3. 22.—26. And Christ was like unto Moses, in respect of his office of mediation between God and the people, *Deut. 5. 5. 1 Tim.* 2. 5. but greater than Moses, as being *the Mediator of a better Covenant* (or *Testament,) which was established upon better promises, Heb.* 8. 6. Like him in excellency; for as Moses excelled all the Prophets, in speaking with God *mouth to mouth, Numb.* 12. 6, 7, 8. so Christ excelled him and all men, in that being *in the bosom of the Father,* he hath come down *from heaven,* and declared God unto us, *John.* 1. 18. and 3. 13. Like him in faithfulness, but therein also excelling: for Moses was faithful in God's house *as a servant, but Christ as the Son over his own house, Heb.* 3. 2. 5. 6. And like him in signs and wonders, wherein he also excelled Moses, as the history of the Gospel showeth: for he was a *Prophet mighty in deed and word, before God and all the people, Luk. 24. 19. a man approved of God among* them, *by miracles, wonders, and signs, which God did by him, in the midst of* thē, *Act.* 2. 22. for he did among them *the works wich none other man did, John. 15. 24. unto him]* that is, not unto the Diviners, Wizards, or any such like, but *unto him,* and him only; as, *him thou shalt serve, Deut.* 6. 13. is expounded, *him only, Matt.* 4. 10. And though this is principally meant of Christ's person, of whom God said, *hear him, Matt.* 17. 5. yet it implieth also his Ministers, as himself said, *He that heareth you heareth me, Luk.* 10. 16.

Vers. 16. *Horeb]* a mountain called also *Sinai, Exod.* 19. where the Law was given, *Deut. 5. 2. of the assembly,* or, *of the church,* when all Israel were assembled to hear the Law, *Exod.* 19. 9, 10, &c. *not hear again•]* Hebr. *not add to hear:* see *Exod.* 20. 19. where the people requested Moses to speak with them, and not God. *of Jehovah]* the Chaldee translateth it, *of the word of the LORD. that I die not]* or, *and let me not die;* as the Greek translateth, *neither let us die.*

Vers. 17. *have well* spoken] or, *have done well* in speaking. The Greek saith, *Rightly* (or *Well) all that they have spoken.* Although their speech proceeded from the spirit of bondage and fear, manifested in them by the work of the law in their consciences, *Rom.* 8. 15. and they desired not Christ, but Moses to speak unto them; yet as *the Law was a schoolmaster* to lead them *unto Christ, Gal.* 3. 14. so God took occasion hereby to preach and promise Christ unto them; who is here not only instead of all Diviners and Soothsayers, but instead of Moses himself, who was the Minister of the Law, which *worketh wrath, Rom.* 4. 15. and was *the ministration of death, 2 Cor.* 3. 7. But *Christ hath redeemed us from the curse* thereof, *Gal.* 3. 13. and is here promised as a Prophet *sent to bless* us, *Act. 3. 26. for the Law was given by Moses, but grace and truth came by Jesus Christ, Io.* 1. 17

Vers. 18. *A Prophet]* meaning *Christ* him-self, the interpreter and declarer of the word of God, as *verse.* 15. of whom the multitude said, *This is Jesus the Prophet, Matt. 21. 11. raise up]* this also the people confirmed, saying, *A great Prophet is risen up amongst us, Luk. 7. 16. will give]* that is, will put and stablish, as the word *given, 1 Chron.* 17. 22. is the same that *established, 2 Sam.* 7. 24. The Chaldee expoundeth it, *I will give my words of prophesy.* Accordingly Christ said to his Father, *I have given unto them the words which thou gavest me, John. 17. 8. his mouth]* to signify this, Christ appeared with *a sharp twoedged sword* proceeding *out of his mouth, Rev.* 1. 16. which figured *the sword of the Spirit, the word of God, Eph.* 6. 17. for God had made his *mouth like a sharp sword, Isaiah.* 49. 2. therewith he smote his enemies: and for the comforts wherewith he refresheth his people, his *lips* are likened to *lilies dropping sweet-smelling myrrh, Song 5. 13. all that I shall command]* This Christ did in his own person, as he said, *I speak not of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak; and I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak, John.* 12. 49, 50. and, *All things that I have heard of my Father, I have made known unto you, Job.* 15. 15. He did and doth it also by his Ministers; for as he gave his Apostles the words which the Father had given him, *John.* 17. 8. so the things which they spake and wrote, were *the commandments of the Lord, 1 Cor.* 14. 37. and he requireth of all, that *If any man speak,* it should be *as the oracles of God, 1 Pet.* 4. 11.

V. 19. *my words]* God here acknowledgeth the words to be his own, which Christ should speak; as himself also said, *My doctrine is not mine, but his that sent me, John.* 7. 16. And whereas Prophets used to show signs & wonders, *Deut.* 13. 1, 2. though Christ did many such, *Act.* 2. 22. yet are they not here mentioned, because the *word* & *gospel of Christ* is *the power of God unto salvation, Ro.* 1. 16. and his *commandment is life everlasting, John.* 12. 50. and Christ's name is called *the word of God, Rev. 19. 13. Io.* 1. 1. & the word (rather than wonders) was that wch the ancient Jews expected by Christ, as their later writers do witness, saying, *Let it not come up into thy mind, that the king Christ needeth to do signs & woēders; the thing is not so: for behold Rabbi*

Akibah was a great wise man of the wise men of the Talmud, and he was armor-bearer to Ben Coziba the King, who was thought to be the king Christ. And both he and all the wise men of his age supposed that he had been Christ the King, until he was killed for his iniquities: when he was killed, they knew he was not so. And the wise men asked not of him any sign or wonder. Maim. in treat. of Kings, *ch. 11. s.* 3. Howbeit, when the true Christ was indeed come, that *wicked and adulterous generation sought after a sign, Mat.* 16. 14. and 12. 38, 39. and except they saw signs and wonders, they would not believe, *John.* 4. 48. and though he did many miracles before them, yet they believed not in him, *John.* 12. 37. He came in his Fathers name, and they received him not; another (as *Beu Coziba)* came in his own name, and him they received, *John. 5. 43. I will require* it] to wit, by punishment, for so requiring often signifieth, *Gen.* 9. 5. and 42. 22. and so the Greek here translateth, *I will take vengeance on him;* and the Apostle expoundeth it thus, *every soul which will not he are that Prophet, shall be destroyed from among the people, Act.* 3. 23. The Chaldee translateth, *My Word shall require* it *of him.* And the Hebrew Doctors so explain these words, *He that transgresseth against his words, is guilty of death by the hand of God; as it is written (in Deut. 18.) I will require it of him.* Maim. in Iesude hatorah, *c. 9. s.* 2. This was fulfilled upon the Jews, who would not hearken to the words of Christ, therefore he destroyed the City and the Sanctuary, as was prophesied, *Dan.* 9. 26. The enemies laid it even with the ground, and the children thereof within it: & they left not therein one stone upon another, because she knew not the time of her visitation, *Luk.* 19. 44. So they died in their sins, *John.* 8. 24. and wrath came upon them, to the uttermost, 1 *Thess.* 2. 16.

Vers. 20. *shall presume]* The Greek and Chaldee expound it, *shall do ungodlily* and *wickedly. not commanded]* of this sin the false Prophets in Israel were commonly guilty, & for it reproved; as, *They have seen vanity, and lying divination, saying, The Lord saith; and the Lord hath not sent them, Ezek.* 13. 6. and, *I have not sent them, saith the Lord, yet they prophesy a lie in my name, Ier.* 27. 15. And of this the Hebrews say, *The false Prophet is to be strangled to death, although he prophesy in the name of the Lord, and neither addeth nor diminisheth, (Deut. 18. 20.) Whether he prophesieth that which he hath not heard by prophetical vision, or who so hath heard the words of his fellow Prophet, and saith that this word was said unto him, and be prophesieth thereby; 〈...〉 is a false Prophet, and is to be strangled to death.* Mai•. treat of Idolatry, *chap. 5. sect. 7, 8. of other gods.]* as they that *prophesied by Baal Ier.* 2. 8. and 23. 13. The Hebrews declare it thus; *The Prophet that prophesieth in the name of an Idol, as he that saith, such an Idol, or such a star said unto me that we are commanded to do this or that, or not to do it, though it be to pronounce that unclean which is unclean, or that clean which is clean, &c. he is to be strangled to death, &c. And it is unlawful to ask of him a sign or a wonder, and if he do any of him-self, they may not regard him; & who so supposeth of his signs, that per adventure they may be true, transgresseth this prohibition, (Deut. 13. 3.) Thou shalt not hearken unto the words of that prophet.* Maim. treat. of Idolatry, *chap. 5. sect. 6, 7. shall •ven die]* that is, shall be put to death by the Magistrate, and his judgment is to be *strangled,* as before is noted. For which strangling, they afterward (as under the Romans) used Crucifying. And the Hebrews say, *They judged not either a (whole) tribe, or a false Prophet, or the high Priest, but by the mouth of the Synedrion of 71. Judges:* Talmud. Bab. in Sanhedrin, *chap.* 1. This high Synedrion was after in Jerusalem; hereupon our Savior said, *It cannot be that a Prophet perish out of Jerusalem:* and, *ô Jerusalem Jerusalem, which killest the Prophets, &c. Luk.* 13. 33, 34.

Vers. 22. That *which]* in Greek, *Whatsoever things:* meaning of predictions foretelling things to come. For touching matters of faith, and of the worship of God, the people were to hold unto the written Law; against which if any Prophet did teach, and give a sign or wonder which came to pass, yet they were not to believe or hearken unto him. See *Deut. 13. 1,—5. the thing]* or, *the word be not.* But Jonah prophesied the destruction of Nineveh within forty days, and it came not to pass: yet the Lord had spoken that word, *Ion.* 1. and 3. Here then conditions are implied; as, if men break not off their sins by repentance, the evils foretold shall come upon them, &c. *Ezek. 33. 13, 14, 15. Ier.* 26. 12, 13, 18, 19. Especially this is meant concerning prophesies of good things, which if they come not to pass, the Prophet is found false, as Jeremiah said to Ananias, *The Prophets that have been before me, and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The Prophet which prophesieth of peace, when the word of the Prophet shall come to pass, then shall the Prophet be known, that the Lord hath truly sent him, Ier.* 28. 8, 9. Of this matter the Hebrews say, *Every Prophet that riseth up among us, and saith that the Lord hath sent him, it is not necessary that he do a sign like one of the signs of Moses our master, or like the signs of Elias and Elisaeus, that there should be in them a change of the custom of the world. But his sign shall be, that he foretell things that are to come in the world, and so confirm his words, Deut. 18. 21, 22. Therefore when there cometh a man fit for prophesy, with the ambassage of the Lord, and he cometh not to add unto, or to diminish from (the Law) but to serve the Lord by the commandment of the Law, they must not say to him, divide the sea for us, or raise up the dead, or the like, and afterward we will believe in thee: but they must say unto him, If thou be a Prophet, foretell us of things that are to come: and when •e telleth, we must wait to see whether the things come to pass or no; and if there fail but even a little thing, it is evident that he is a false Prophet. But if all his words do come to pass, he is to be esteemed of us faithful. And they try him many times: if his words be all of them found faithful, loe this is a true Prophet, as it is said of Samuel, And all Israel, from Dan even to Beersheba, knew that Samuel was faithful to be a Prophet of the Lord, 1 Sam. 3. 20. But do not the observers of times, and the diviners, foretell ••ings that do come to pass? What difference then is there between the Prophet and them? Diviners and such like persons, some of their words are confirmed, and some are not; according to that which is writ̄ (in Isaiah 47. 13.) Let them stand up now and save thee, which view the heavens, which gaze on the stars, which make known by the months, of the things which shall come upon thee: [He saith]* of the things; *and not* all the things. *And it may be, that nothing at all of that which they speak is confirmed, but they err in all; as it is written (in Isaiah. 44. 25.) That frustrateth the signs of the Liers, and maketh Diviners fools. But the Prophet, all his words are confirmed; as it is written (in 2 King. 10. 10.) There shall fall unto the earth nothing of the word of the Lord. Also he saith (in Ier. 23. 28.) The Prophet that hath a dream, let him tell the dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat, saith the Lord? As if he should say, the words of the diviners and their dreams, are as chaff, wherewith a little wheat is mixed: but the word of the Lord is as wheat, wherewith there is no chaff at all. And of this thing the Scripture assureth us, and saith, that the words which diviners make known to the heathens, they do lie; the Prophet maketh known unto you the words of truth, that you have no need of soothsayers, diviners, and such like, Deut. 18. 10.—15. Loe thou art taught, that a Prophet riseth not up unto us, but to make known unto us things which shall come to pass in the world, as plenty or famine, wars or peace, and such like: Tea even the needs of a particular person doth he make known unto him, as Saul when he had lost a loss, went to the*

Prophet to tell him where it was, 1 Sam. 9. Such things as these doth the Prophet tell; but maketh no other Law, neither addeth to the commandment, or taketh ought from it. Threatenings of vengeance which a Prophet denounceth, as when he saith, such a man shall die, or such a year there shall be famine, or wars, or the like; if his words stand not, we may not for this deny his prophesy, nor say, behold he spake, and it came not to pass; for the holy blessed God is long suffering, and much in mercy, and reponteth of the evil; and it may be, that they have repented, and be spareth them like the men of Nineveh; or tha thee defe•reth it, as he did Ezekiahs (death) 2 King. 20. But if he promise them good, and say it shall be ⟨◊⟩ *or thus, and the good thing come not which he ••ath spoken, it is certain that he is a false prophet: for every good thing which God decreeth, though upon condition, he changeth not, &c. Loe thou art taught, that in words of good things only, is a Prophet tried. As Jeremiah said in his answer to Ananias, when Jeremiah prophesied of evil, and Ananias of good,* ⟨◊⟩ *said unto Ananias, if my words stand not, it shall not appear by this, that I am a false prophet; but if thy words stand not, it shall be known that thou art a false•rophet: as it is written, The Prophet which speaketh peace, when the word of the Prophet shall come to pass, the Prophet shall be known, that the Lord hath sent him in truth, Ier. 28. 9. A Prophet unto whom another Prophet beareth witness that he is a Prophet, loe he is a Prophet out of doubt, and needeth no further trial. For behold Moses bare witness unto Joshua, and all Israel believed in him, before he shown any sign. And so throughout (all) generations, the Prophet whose prophesy is known, and they have found his words faithful, time after time; or that a Prophet hath testified of him, and he hath walked in the ways of prophesy, it is unlawful to make question afterward, and to suspect his prophesy, lest it be untrue. It is unlawful also to tempt him more than is meet, &c. for it is written, Ye shall not tempt the Lord your God, as ye tempted him in Massah, where they said, Is the Lord amongst us, or not? (Deut. 6. 16. Exod. 17. 7.) But after it be known that he is a Prophet, they must believe and know that the Lord is among them, and not suspect or make further question; as it is written, And they shall know that there hath been a Prophet amongst them, (Ezek.* 2. 5.) Maimonides in Iesude hatorah, *chap.* 10. By this testimony of the Jews, we have enough to answer them concerning our Lord Jesus, that he was a true Prophet sent of God, though they did put him death. For *as he came not to destroy the Law or the Prophets, but to fulfil, Mat.* 5. 17. so had he the witness of Moses and of all the Prophets, *Act. 3. 22. 24. John.* 1. 45. and *Moses* and *Elias* appeared *talking with him, Mat.* 17. 2, 3. so that if they had believed Moses, they would have believed him, *John.* 5. 46. And John the Baptist (whom all men held to be a Prophet, *Mat. 21. 26.) he bare witness unto the truth* concerning Christ, *John.* 1. 15. and 5. 33. He was also *approved of God* among them *by miracles, wonders and signs, Act.* 2. 22. so that *the works* which the Father gave him to finish, which also he did, they bare witness of him, and the *Father himself* bare witness of him, *John.* 5. 36, 37. yet they, like *an evil and adulterous generation,* (condemned by these their own canons,) believed not in him, but tempted God, and *sought after a sign, Mat.* 12. 38, 39. and though the men which saw his miracles, said, *This is of a truth that Prophet which should come into the world, John.* 6. 14. yet that faithless generation believed not, but said, *What sign showest thou, that we may see, and believe thee, John. 6. 30. But though he had done so many miracles before them, yet they believed not,* neither *could they believe,* because that Isaiah said, *He hath blinded their eyes, and hardened their heart,* &c. *John. 12. 37. 39, 40. in presumption]* that is, *presumptuously:* the Greek translateth, *in ungodliness;* the Chaldee, *in wickedness. not be afraid]* either for his threatening words, or for his signs; nor afraid to put him to death. And thus the Hebrews explain it, saying; *Whosoever*

with draweth himself from killing a false Prophet, because of his dignity, for that he walketh in the ways of prophesy, behold he transgresseth against this prohibition, THOU SHALT NOT BE AFRAID OF HIM. And so he that withdraweth himself frō teaching concerning him what he is guilty of, or that dreadeth and feareth for his words, &c. And they judge not a false prophet, but in the judgment hall of 71. (Magistrates) Maim. treat of Idolatry, *ch. 5. s.* 9.

CHAP. XIX.

1 The cities of refuge. 4 The privilege of them for the manslayer. 11 The willful murderer must die. 14 The land-mark may not be removed. 15 Two witnesses at the least must stablish every matter. 16 A false witness must be diligently inquired into, and done unto as he had thought to do unto his brother.

WHen Jehovah thy God hath cut off the nations, whose land Jehovah thy God giveth unto thee, and thou possessest them, and dwellest in their cities, and in their houses; Thou shalt separate three cities for thee, in the midst of thy land, which Jehovah thy God giveth unto thee, to possess it. Thou shalt prepare for thee the way, and shalt divide into three *parts* the coast of thy land, which Jehovah thy God shall give thee to inherit; and it shall be, *that* every *man*-slayer *may* flee thither. And this *is* the case of the *man*-slayer which shall flee thither and live: who so smiteth his neighbor unwittingly, and he hated him not in time past; As when he cometh with his neighbor into a wood, to hew trees, and his hand fetcheth a stroke with an axe to cut down a tree, and the iron slippeth from the wood, and findeth his neighbor, and he die; he shall flee unto one of these cities, and live. Lest the avenger of the blood pursue after the *man*-slayer while his heart is hot, and overtake him, because the way is long, and smite him *in* soul, and he had not the judgment of death, because he hated him not in time past. Therefore I command thee, saying; Thou shalt separate for thee three cities. And if Jehovah thy God enlarge thy coast, as he hath sworn unto thy fathers, and give unto thee all the land which he hath spoken to give unto thy fathers: If thou shalt keep all this commandment, to do it, which I command thee *this* day, to love Jehovah thy God, and to walk in his ways all days; then thou shalt add three cities moe for thee, beside these three. That innocent blood be not shed within thy land, which Jehovah thy God giveth unto thee *for* an inheritance, and *so* bloods be upon thee. But if a man be a hater of his neighbor, and lie in wait for him, and rise up against him, and smite him *in* soul that he die, and fleeth unto one of these cities: Then the Elders of his city shall send, and take him thence, and shall give him into the hand of the avenger of the blood, and he shall die. Thine eye shall not spare him, and thou shalt put away innocent blood from Israel, and it shall go well with thee.

Thou shalt not remove thy neighbors limit, which the first *fathers* have limited, in thine inheritance which thou shalt inherit, in the land which Jehovah thy God giveth unto thee to possess it.

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a word be stablished.

When an unrighteous witness shall rise up against a man, to testify revolt against him: Then both the men, between whom the controversy *is,* shall stand before Jehovah, before the Priests and the Judges which shall be in those days. And the Judges shall make diligent inquisition; and behold, *if* the witness *be* a false witness, *and* hath testified a falsehood against his brother: Then shall ye do unto him as he had thought to have done unto his brother; and thou shalt put away the evil from the midst of thee. And the residue shall hear and fear, and shall not add to do anymore *such* an evil thing as this in the midst of thee. And thine eye shall not spare: soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot.

Annotations.

THou shalt separate] in *Ios.* 20. 7. he useth the word *sanctified;* in *Num. 35. 11. shall appoint.* Here Moses explaineth the sixth commandment, for some special laws concerning it. *three cities]* besides those three which Moses had separated without the river, *Deut.* 4. 41, 43. These three cities were *Kedesh, Shechem,* and *Hebron, Ios.* 20. 7. They were all cities of the Levites: see *Num. 35. 6. in the midst]* that is, *within thy land:* as, *in the midst of the city, Ier.* 52. 25. is the same that *within the city, 2 King.* 25. 19. See also the notes on *Gen.* 2. 9. This is spoken, because there were no cities of refuge, but in the land which Israel possessed. See *Num.* 35. 2.

Vers. 3. *shalt prepare]* Of this it is said, *The senate* (or Magistrates in Israel) *were bound to prepare the ways to the cities of refuge, to make them fit and broad, and to remove out of them all stumbling blocks and offenses: and they suffered not any hill or dale to be in the way, nor waters stream, but they made a bridge over it, that nothing might binder him that fled thither. And the breadth of the way to the cities of refuge, was no less than 32. cubits. And at the partitions of ways they set up in writing, REFVGE, REFVGE: that the man-stayer might know and turn thitherward. On the 15. of the month Adar (or Februarie) every year the Magistrates sent out messengers to prepare the ways, &c.* Maimonides treat. of Murder, *chap. 8. sect. 5, 6. divide into three]* because the land was much more long than broad, therefore the cities of refuge were in three places, equally distant, and so commodious for men to flee unto.

Vers. 4. *the case]* Heb•. *the word;* in Greek, *the ordinance of the man-slayer* (or *murderer.) and live]* or, *that he may live.* From these words the Hebrew Doctors teach, that a *Scholar exiled to the cities of refuge, his Master also goeth with him; as it is written, AND LIVE: But the life of them that love and seek after wisdom, is without the doctrine of the Law, counted as death. And so the Master that is exiled, his school goeth with him, &c.* Maim. treat. of Murder, *chap. 7. sect. 1. smiteth]* meaning to death: as the Chaldee translateth, *killeth.* So, *he smote, 2 King.* 14. 5. is expounded *he killed,* in 2 *Chron. 25. 3. unwittingly]* or, *ignorantly, unawares;* Heb. *without knowledge;* the Greke saith, *unwillingly. hated him not]* for he that was his enemy, though he killed him unawares, might not have the benefit of the city of refuge, as is noted on *Numb. 35. 20. And who is he that hateth? He that for enmity sake, speaketh not unto him for three days.* Maim. treat. of Murder, *chap. 6. sect. 10. in time past]* Hebr. and Greek, *from yesterday* and *the third day:* so in *verse.* 6.

Vers. 5. *As when he cometh]* or, *And he that shall come;* and thus the Greek translateth it. *a wood]* or, *forest.* This is a similitude for all like places and cases: but hence the Hebrews gather, *Who so cometh into a man's yard without his leavs, of the man of that house kill him by error, he is free from being exiled (into the cities of refuge,) for it is said, INTO A WOOD. What is that wood? A place which the slain person hath liberty to come into. And so all other the like.* Maim. treat of Murder, *chap. 6. sect. 11. the wood]* that is, *the helve* of the 〈◊〉 *findeth]* that is, *hitteth,* or *lighteth upon. and live]* within his city of refuge, where he must abide until the death of the high Priest, *Num.* 35. 25. See the annotations there.

Vers. 6. *avenger]* or, *near kinsman,* who is by duty to avenge: see the notes on *Num. 35 12.* 〈◊〉 *heart is hot]* inflamed with anger, grief, and desire of revenge; in such heat of mind, the affections of men are overcaried to speak or do that which is not meet. So in *Psal. 39. 4. Mine heart was* 〈◊〉 *within me. because]* or, as the Greek translateth, *if the way belong:* Hebr. *much.* in *soul]* or, in *life,* that is, *mortally, deadly;* which the Greek translateth, *smite his soul:* and for *smite,* the Chaldee saith, *kill.* So in *verse. 11. judgment]* that is, *guilt,* as the Chaldee explains it; that is, he was not worthy of death: O•, *judgment,* that is sentence of death by the Magistrate.

Vers. 8. *all the land]* from the river of Egypt, unto the great river, the river Euphrates, *Gen.* 15. 18.

Verse 9. *this commandment]* in Greek, *these commandments.* This condition being legal, and unpossible for man to fulfill, had not therefore the accomplishment outwardly for the enlarging of their coast, or for adding of three cities moe, for ought that is known either by the Scriptures, or Jewish records; and is therefore to be referred unto Christ, spiritually. The Jews themselves refer it unto Christ's days, but carnally, as after followeth. *in his ways]* the Greek addeth, *in all his ways:* the Chaldee, *in the ways that are right before him. add three cities]* of this the Hebrews say; *In the days of the King Christ, they shall add three other (cities) unto these sin, Deut. 19. 9. And whence shall they add them? Of the cities of the Kenizites, and the Kenites, and the Kadmonites; concerning whom a covenant was made with Abraham our father, (Gen. 15. 18, 19.) and hitherto they have not been subdued; and of them it is said in the Law, If the Lord thy God enlarge thy coast.* Maim. treat. of Murder, *chap. 8. sect.* 4. And in another place the same man saith, (in treat. of *Kings, chap. 11. sect. 2.) Of the cities of refuge, he saith, If the Lord thy God shall enlarge thy coast, then thou shalt add three cities moe, &c. But this thing hath never been done; and the holy blessed (God) hath not commanded it in vain.* But the Law is not in vain, though it be not literally fulfilled in all the precepts; *For what the Law could not do, in that it was weak through the flesh, God* (hath done) *sending his own Son, &c. Rom.* 8. 3. by him we have strong consolation, *who have fled for refuge, to lay hold upon the hope set before* us, *Heb.* 6. 18.

Vers. 10. *That innocent blood be not]* or, as the Greek translateth, *And innocent blood shall not be shed:* meaning the blood of the unwilling man-slayer, who is not worthy of death, *v. 6. and bloods be]* that is, the guilt of bloodshed; as the Chaldee expoundeth it, *the guilt of the judgment of murder.* The Greek translateth, *and there shall not be in thee a* (man) *guilty of blood.*

Vers. 11. *smite him* in *soul]* Greek, *smite his soul,* that is, as the Chaldee saith, *kill* him: as *verse.* 6.

Vers. 12. *the Elders]* in Greek, *the Senate. thence]* from the city of refuge, yea or from the Altar of the Lord, *Exod.* 21. 14. for, *a man that doth violence to the blood of any person, shall flee to the pi•, let no man stay him, Prov.* 28. 17. See more in the annotations on *Num.* 35.

Vers. 13. *put away innocent blood]* that is, as the Chaldee explaineth it, *him that shed innocent blood. and it shall go well]* or, *that it may be well with thee:* or, *and good shall be unto thee.*

Vers. 14. *limit]* or, *bound, border, land-mark:* whereby every man's inheritance in the land was limited. A sin great in all places, *Job* 24. 2. but greatest in the land of Israel, God's holy limit, (or border) *Psal.* 78. 54. which was parted by lot of the Lord, *Num.* 26. 53.—56. and figured the spiritual inheritance which the Saints have in the Church, all the limits whereof are *of pleasant stones, Isaiah* 54. 12. and whereof Canaan was a type, as is noted on *Gen.* 12. 5. Therefore among the curses pronounced against the breakers of the Law, this is the third, *Cursed* be *he that removeth his neighbors land-mark,* (or *limit) and all the people shall say, Amen, Deut. 27. 17. the first* fathers] Eleazar the Priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the sons of Israel, *Ios.* 14. 1. The word *fathers* I supply from *Prov.* 22. 28. where it is said, *Remove not the ancient limit which thy fathers have set;* and so the Greek translateth here, *the limits which thy fathers have set;* in Chaldee, *the ancients. in the land]* of Israel, *the holy land, Zach. 2. 12. the Lord's land, Hos.* 9. 3. where this sin was sacrilegious. The Hebrews say, *He that removeth his neighbors land-mark, and taketh of his neighbors limit into his own, though it be but an inch, if he do it by force, it is rapine; and if he remove it in secret, it is theft. And if in the land of Israel he remove the mark, he transgresseth against two prohibitions; against stealth or rapine, and against, Thou shalt not remove the limit.* Maimonides treat. of Theft, *ch. 7. sect.* 11.

Vers. 15. *not rise up]* or, *not stand, not be stablished,* (as the word is Englished in the end of this verse:) and so the Greek translateth, *shall not abide* (or *continue.)* The Hebrews say, *They determine not any sentence of matters by the mouth of one witness, neither money matters, nor matters of life and death, Deut. 19. 15. In two places the Law maketh one witness faithful; for the suspected wife, that she shall not drink of the bitter waters, (Num. 5.) and for the heifer, that it shall not have the neck cut off, (Deut.* 21.) Maimonides treat. of Witnesses, *c. 5. s. 1, 2. at the mouth]* The Chaldee expoundeth it, *at the word.* From hence the lewes gather, that *by law they may not receive witness, either in money matters, or in matters of life and death, but from the mouth of the witnesses, (Deut. 19. 15.) from their mouth, and not from a writing of their hand. But by the words of the Scribes they determine money matters by witness, that is, in a bill, although the witnesses be not alive, &c.* Maim. treat. of Witnesses, *c. 3. s. 4. a word]* or, *a thing, a matter.* The Greek translateth, *every word:* and so the Apostles allege this place, *Matt. 18. 16. 2 Cor.* 13. 1. which showeth, that this (as many other like Scriptures) are to be taken in the largest sense: see *Deut. 27. 26. be stablished]* or, *be confirmed; stand* as firm and true. So our Savior saith; *It is written in your law, that the testimony of two men is true, John* 8. 17.

Vers. 16. *unrighteous]* so the Greek translateth the Hebrew phrase; *witness of unrighteousness* (or, *of violent wrong, of injuriousness.)* the Chaldee translateth, *false witness:* So in *Exod. 23. 1. to testify]* Hebr. *to answer,* which is a general word for all speaking or testifying, as the Chaldee

exponndeth it, *to testify:* so in *v.* 18. See *Exod. 20. 16. revolt]* or *apostasy, a falling,* or *turning away* from the Lord, as *Deut.* 13. 5. The Greek translateth it *impiety.*

Vers. 17. *both the men]* or, *the two men,* that is, the accuser and the accused. So that one witness may cause a matter to be inquired into, though no sentence may be given upon the testimony of one, *v.* 15. and *ch. 17. v. 6. before Jehovah]* before his Ark or Sanctuary: in the place which he shall choose: see *Deut. 17. 8. 1 King. 8. 31. before the priests]* the Greek version addeth, *and before the Priests, and before the Judges:* See *Deut.* 17. 9.

Vers. 18. *make diligent inquisition]* or, *inquire well:* which the Greek translateth, *acriboos,* that is, *exactly, exquisitely,* or *perfectly,* as *Act. 23. 20. false]* the Greek translateth this as before, *unrighteous,* or *unjust. testified]* Hebr. *answered,* as in *verse.* 16.

Vers. 19. *thought]* or *presumed, presumptuously devised* and *enterprised:* the Greek translateth, *maliciously thought.* Of the original word *Zamam, thought,* the Hebrews call the false witness *Zomem,* the *thinker,* or *presumer,* and say, *Who so witnesseth falsely, and it be known by witnesses that he hath witnessed falsely, this man is called [gned Zomem] the false witness; and it is commanded to do unto him as he would have done by his testimony unto his neighbor. If they have testified falsely of a transgression for which men are guilty of stoning to death, they are all to be stoned; if of burning, they are to be burnt; and so for other deaths. And if they testify of (crimes worthy) beating, everyone of them is to be beaten, &c. If they testify of things for which money is to be paid, they pay the money among them, according to the number of witnesses, everyone shall give the portion that concerneth him, &c. This is meant of witnesses that are found false: but two companies that contradict one another, and so there is no testimony, they do not punish the one of them, because it is not known which company speaketh falsely. And what is the difference between contradiction and falsehood? Contradiction is in the testimony it self, the one saying, this thing was, and the other saying, this thing was not. Falsehood* (or *forgery) is for the testifiers themselves, when the false witnesses cannot know whether the thing was done or not. As witnesses that come and say, We saw this man kill a person, or be borrowed a pound of such a man, such a day, in such a place; and after they have thus witnessed, and are searched into, there come two other and say, On this day, and in this place, we were with you and with these all the day, and there never was such a thing; this man killed him not, or this man borrowed not of that man; loe this is contradiction, and all the like. But if they say unto them, as for us we know not whether this man killed that man, on such a day in Jerusalem, as you say or no; but we testify, that you yourselves were with us on the same day in Babylon; loe these are false witnesses (or forgers) and must be killed, or make satisfaction, for as much as the witnesses which make them forgers, have no respect at all unto the testimony it self whether it be truth or falsehood. And if the first witnesses were an hundred persons, & there come two & prove them forgers, saying, we testify that you hundred all of you were with us such a day, in such a place;* ⟨◊⟩ *, these are punished by the mouth of those two, for two are as an hundred, and an hundred as two. And so in two companies of witnesses that contradict one another, they go not after the greatest number.* Maimonides treat. of Witnesses, *chap. 18. sect.* 1, 2, 3. As for witnesses that contradict one another, such as are after found faulty, though they be not put to death for testifying against a man's life, yet are they chastised at the Judges discretion. Maimonides *ibidem, sect. 6. the evil]* that is, as the Chaldee saith, *the evil doer.* See before on *Deut.* 17. 7. and 13. 11.

Vers. 20. *the residue]* that is, all other shall hear and fear. Therefore the Hebrews say, Proclamation was made concerning these forgers or false witnesses, the Judges *wrote and sent into every city, that such and such men witnessed so and so, and were found false, and we killed them, or they were beaten before us, or we set such a fine (or mulct) upon them.* Maimonides treat. of Witnesses, *chap. 18. sect.* 17.

Vers. 21. *not spare]* or, *not pity:* of this the Hebrews hold, that all hurts may be bought out with money, except life for life; thereof there may be no ransom, *Num.* 35. 31. See the Annotations on *Exod. 21. 25. soul]* or *life* (to wit, shall go) *for life.* See *Lev.* 24. 17.—20.

CHAP. XX.

1 Israel must net fear the forces of their enemies. 2 The Priests exhortation to encourage the people to battle. 5 The officers proclamation who are to be dismissed from the war. 10 How to use the cities that accept or refuse the proclamation of peace. 16 What cities must be devoted and destroyed. 19 Trees of man's meat must not be destroyed in the siege.

WHen thou goest out to battle against thine enemies, and seest horses and chariots, a people more than thou, be not afraid of them, for Jehovah thy God *is* with thee, which brought thee up out of the land of Egypt. And it shall be when ye are come nigh unto the battle, that the Priest shall approach, and speak unto the people. And he shall say unto them, Hear O Israel, you approach *this* day unto battle against your enemies: Let not your heart be soft, fear not, and hasten not away, 〈...〉 there be ye terrified because of them. For Jehovah your God *is he* that goeth with you, to fight for you with your enemies, to save you. And the Officers shall speak unto the people, saying; What man *is there* that hath built a new house, and hath not dedicated it? Let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man *is there* that hath planted a vineyard, and hath not made it common? Let him go, and return unto his house, lest he die in the battle, and another man make it common. And what man *is there* that hath betrothed a wife, and hath not taken her? Let him go, and return unto his house, lest he die in the battle, and another man take her. And the Officers shall speak further unto the people, and say; What man *is there* that is fearful, and soft-hearted? Let him go, and return unto his house, that his brethren's heart melt not, as his heart. And it shall be when the Officers have made an end of speaking unto the people, that they shall constitute Captains of the armies for an head of the people.

When thou comest nigh unto a City, to fight against it, then thou shalt proclaim peace unto it. And it shall be, if it answer thee peace, and open unto thee, then it shall be *that* all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will not make peace with thee, but will make war with thee, then thou shalt lay siege against it. And Jehovah thy God shall give it into thine hand, and thou shalt smite every male thereof with the edge of the sword. But the women, and the little ones, and the cattle, and all that is in the City, all the spoil thereof thou shalt make a prey unto thyself; and thou shalt eat the spoil of thine enemies, which Jehovah thy God hath given thee. Thus shalt thou do unto all the Cities which *are* very far off from thee, which are not of the Cities of these nations. But of the Cities of these people's, which Jehovah thy God doth give thee *for* an inheritance, thou

shalt not save alive any breath. But utterly destroying thou shalt utterly destroy them; the Chethite, & the Amorite, and the Canaanite, and the Pherizzite, the Evite, and the Jebusite, as Jehovah thy God hath commanded thee. To the end that they teach not you to do after all their abominations, which they have done unto their gods, and ye sin against Jehovah your God.

When thou shalt lay siege unto a City many days, in making war against it, to take it, thou shalt not destroy the trees thereof, by forcing an axe against them; for thou mayest eat of them, and thou shalt not cut them down: for *is* the tree of the field a man, to go in from before thee into the bulwark? Only the tree which thou knowest, that it *is* not a tree for meat, that thou mayest destroy and cut down, and build a bulwark against the City that maketh war with thee, until it be subdued.

Annotations.

WHen thou goest out] This is meant of all lawful wars, offensive or defensive, that is, begun by Israel, or by other nations against Israel. And the Hebrews hold, that Israel might never begin first to war, *but the wars commanded of God;* and those were *the wars with the seven nations* in Canaan, *(Deut.* 2. 24. and 7. 1.) *and the war against Amalek. (Deut. 25. 17, 19.) and to help Israel out of the hand of the adversary which is come upon them,* (as *Judge.* 3. 12.—28. &c.) Wars permitted, were with other people's that oppugned Israel, as *Judge. 11. 4. 12.—27. 2 Sam.* 10. 2, 6, 7, &c. *For wars commanded, it is not necessary to have leave of the high Council (or Synedrion;) but the King may go out of himself at any time, and compel the people to go out: but in war permitted, he leadeth not the people out, but at the mouth of the Senate of 71. Magistrates.* Maimonides in Misneh, tom. 4. treat. of Kings, *chap. 5. sect. 1. 2. chariots]* Hebr. *horse and chariot,* one put for many: so the Chaldee translateth it plurally; see the notes on *Gen. 3. 2. be not afraid]* or, *thou shalt not fear for them,* that is, not be dismayed or discouraged. See the notes on *Exod.* 20. 20. is *with thee]* or, will be *with thee,* to wit, as a *Captain, 2 Chron.* 13. 12. And with this the faithful encouraged themselves in their battles; as Hezekiah said, *there be moe with us than with* (our adversary) *with him is an arm of flesh, but with us is the Lord our God, to help us, and to fight our battles, 2 Chro.* 32. 7 8. See also *Psal.* 118. 6.

Vers. 2. *the Priest]* one that was appointed and anointed for this purpose. *Whether it be in war commanded, or in war permitted, they appoint a Priest to speak unto the people at the time of the battle, and they anoint him with the anointing oil* [mentioned in *Exod.* 30. 25. &c.] *and he is called the Anointed for the war. When they are set in array, and do come near to the battle, he that is anointed for the war standeth on an high place, and all the companies before him, & he saith unto them in the holy tongue, Hear O Israel, you approach this day, &c. (Deut. 20. 3. 4.) And another Priest under him proclaimeth it to all the people with a loud voice. And afterward, the anointed Priest saith, What man is there that hath built a new house, &c. What man is there that hath planted a vineyard, &c. And what man is there that hath betrethed a wife, &c. Thus much the anointed Priest speaketh, and the Officer proclaimeth it to all the people with a loud voice. And afterward the Officer speaketh of himself, and saith, What man is there that is fearful, &c. (Deu. 20. 8.) and another Officer proclaimeth it unto all the people. And after that all which are to return, be returned from the army, they order the army, and appoint Captains, (Deut. 20. 9.) And after every company they set officers courageous &*

strong, with halberts of iron in their hands; & who so would turn back from the war, they have power in their hand to cut off his leg, &c. Maimonides treat. of Kings, *c. 7. s.* 1.—4. Thus Israel had the word of God, and his Ministers to encourage them, that they might fight the battles of the Lord in faith; they had also the holy Trumpets blown by the Priests, that they might be *remembered before the Lord,* and *saved from their enemies, Numb. 10. 8, 9. 2 Chron.* 13. 12. And touching this Priest anointed for the war, the Hebrews teach it is a peculiar dignity to his own person only, not to his posterity, and in the war, not in the Sanctuary. *He that is anointed for the war, his son is never ordained in his stead, but he is as other Priests; if he be anointed for the war, he is anointed; and if he be not anointed, he is not anointed. And when the Priest anointed for the war, ministereth in the Sanctuary, he ministereth in four garments, as the other Priests.* Maimonides in Cle hamikdash, *ch. 4. sect.* 21.

Vers. 3. *soft] tender,* that is, faint and fearful; as the Greek translateth it, *dissolved* (or *faint,)* the Chaldee, *moved.* This *softness* or *faintness* of heart, God threateneth as a plague, *Levite.* 26. 36. and Job acknowledged it so, saying, God *hath softened my heart, Job* 24. 16. and Rehoboam being *soft-hearted,* could not withstand his enemies, 2 *Chron.* 13. 7. Although therefore a soft heart in respect of God and his word, is commendable, 2 *Kings* 22. 19. yet in respect of our enemies, it is here forbidden; so in *verse.* 8. and *Isaiah 7. 4. hasten not away]* through fear & troubled thoughts, and want of faith. David blameth this infirmity in himself, *Psal.* 31. 22. and 116. 11. *terrified]* or *broken, discouraged, daunted with terror:* the Greek translateth, *decline not from their fac••.* See the Annotations on *verse.* 8.

Vers. 5. *the Officers]* in Greek, *the Scribes:* of them see the notes on *Deut.* 16. 18. and before on *verse. 2. What man* is there] that is, *If any man,* or *whosoever hath:* as in *Psal. 34. 13. What man* is he? is expounded by the Apostle, *He that will, 1 Pet. 3. 10. built a new house]* By the Hebrews this Law taketh place, *whether he hath built it, or received it (by purchase) or it be given unto him for a gift, or it fall unto him by inheritance. But who so buildeth an house, or planteth a vineyard, out of the land (of Israel) he returneth not home for them.* Maimonides in treat. of Kings, *ch. 7. sect. 5. 14. not dedicated]* or, *not initiated,* that is, begun to take possession of, and to use it: which was wont to be done with solemnity, feasting, and singing praise to God, as the title of the 30. *Psalm* showeth, concerning David's house. *lest he die]* this manner of speech showeth danger, (as is noted on *Genes.* 3. 3.) and teacheth men to be resolute, and to go with their lives in their hands, ready to expend them in God's quarrel; as *Judge. 9. 17. Act.* 20. 22, 23. 24. and 21. 13. *For the sword devoureth one as well as another, 2 Sam. 11. 25. Act. 12. 2. and another man]* Three reasons there seem to be of this, and the rest that follow. Because the thoughts and cares of their houses, lands, wives, &c. might easily trouble men, and hinder them from fighting the Lord's battles with courage, as the like things hindered those that were called to the great Supper, *Luke* 14. 18, 19. and *no man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier, 2 Tim.* 2. 4. Again, God hereby showeth compassion unto the weak, whom he spareth for a time, from hard service, till they be grown strong, and fit for to fight the good fight of faith, 1 *Tim.* 6. 12. and 1. 18. *Rom.* 14. 1, 4. Thirdly, as his mercies towards Israel were many of them external, and concerned their comforts in this life; so he would have them in special manner to enjoy the outward blessings bestowed on them.

Vers. 6. *planted a vineyard]* This also the Hebrews understand not of a vineyard only, but by proportion of an orchard, oliveyard, or the like. *Whether he have planted a vineyard, or planted five trees for meat, of any kind, or transplanted (that is, removed it from another place,) or grafted it; so that it be bound to that law of uncircumcised fruit, (in Levite. 19. 23.) or that he hath purchased it, or tabeth it by inheritance, or by free gift: (he returneth home.) But if he hath planted but four trees for food, or five trees (or moe) that are barren, or hath gotten a vineyard by rapine, he returneth not home therefore. And so, if a vineyard belong to two partners, they return not for it.* Maimonides treat. of Kings, *chap. 7. sect. 6. not made it common]* or, *not profaned it;* that is, not used the fruit thereof for common food, which he could not do by the Law, till the fifth year from the planting thereof, *Levite.* 19. 23, 24, 25. The Greek translateth, *hath not made merry,* (or *rejoiced* with the fruit) *thereof.*

Vers. 7. *betrothed a wife] whether maid, or widow; or if his brothers wife fall to him,* (according to the law in *Deut. 25. 5.) though they be five brethren, and one of them die, all the rest do return home. All these that are to return from the battle, are to return when they hear the words of the Priest, and to provide water and victuals for their brethren which are in the army, and to prepare the ways for them.* Maim. treat. of Kings, *chap. 7. sect.* 79.

Vers. 8. *shall speak further]* Hebr. *shall add to speak.* See the notes on *verse. 2. soft]* or *tender,* that is, *faint-hearted:* see *verse.* 3. When Gideon warred against the Madianites, and made this prodamation, of the two and thirty thousand men that were with him, there returned *two and twenty thousand,* and but *ten thousand remained, Judge. 7. 3. melt not]* that is, *faint not,* or be discouraged; in Greek, *be not made fearful.* An usual phrase, whereof see *Deut.* 1. 28. By this, God taught his people to have faith in him, and every man to encourage himself, and one another, in God's assistance: which they that did, prospered; as in the Reubenites war against the Hagarites, 1 *Chron.* 5. 20. the Jews war against the Israelites, 2 *Chron.* 12. 12,—18. Jehoshaphat's war against the Ammonites, 2 *Chron.* 20. and many the like. Of this point the Hebrews say, that after a man is entered into the war, *he should stay himself upon him that is the Hope of Israel, and his Savior in time of distress; and know that for the name of God he maketh war; and should put his life in his hand, and not be afraid or adread, nor think either of his wife, or of his children, but wipe the remembrance of them out of his heart, and turn from everything, unto the battle. And whosoever beginneth to think, and cast doubts in the battle, and maketh himself afraid, transgresseth against this prohibition, LET NOT YOVR HEART BE SOFT, &c. And not only so, but that all the blood of Israel hangeth on his neck: and if he prevail not, and make not war with all his heart and with all his soul, loe he is as he that sheddeth the blood of all; as it is written, That his brethren's heart melt not, as well as his heart. And behold it is plainly said, (in Ier. 48. 10.) Cursed be he that doth the work of the Lord deceitfully; and cursed be he that keepeth back his sword from blood. But who so sighteth with all his heart, without dread, and his intent is to sanctify the name (of God) only, trusteth in him that he shall find no hurt, and no evil shall come unto him. And he will build him a sure house in Israel, and honor him and his children forever, and count him worthy of life in the world that is to come; as it is written, (in 1 Sam. 25. 28.) For the LORD will certainly make my lord a sure house, because my lord fighteth the battles of the LORD, and evil hath not been found in thee from thy days; and the soul of my Lord shall be bound in the bundle of life, with the LORD thy God.* Maimonides treat. of Kings, *chap. 7. sect.* 15.

Vers. 9. *Captains]* or *Princes, Rulers.* That as their trust should first be in God alone, so secondly they should use the lawful outward means for safety and victory, and not tempt the Lord. *for an head]* or, *in the forefront of the people;* Heb. *in the head;* which may be understood both these ways, as here, so in 2 *Chron.* 13. 12. and 20. 27. The Greek translateth, *foreleaders of the people.*

Vers. 10. *shalt proclaim peace unto it]* Hebr. *shalt call unto it for peace;* whereby may be meant, *thou shalt invite* (or *persuade) it unto peace.* The Greek translateth, *shalt call them out with peace;* the Chaldee, *shalt proclaim thereto words of peace.* The Hebrews say, *They must make no war with any man in the world, until they proclaim peace unto him, whether it be war permitted, or war commanded, Deut. 20. 10. If they make peace, and receive upon them the seven commandments which were given to the sons of Noah,* [whereof see the notes on *Gen. 9. 4.] they must kill none of them, but they shall be tributaries, (Deut.* 20. 11.) Maimonides treat. of Kings, *chap. 6. sect.* 1.

Vers. 11. *if it answer]* that is, accept of the conditions of peace by thee proposed. The Greek translateth, *And if they answer thee peaceable* words. *tributaries unto thee]* Hebr. *shall be unto thee to tribute;* which the Chaldee expoundeth, *for offerers of tributes,* that is, *tributaries,* as the Greek also explaineth it. And *tribute* is not only of men's goods, but of their persons, to be paid with the labor of their bodies; as the Egyptians set over Israel *task (or tribute) Masters, to afflict them with their burdens, Ex.* 1. 11. And Solomon *raised a tribute* (or *levie) of 30. thousand men, 1 King.* 5. 13. Accordingly it is here meant of both, and the Hebrews explain it thus; *The tribute which they must take upon them, is that they shall be ready for the Kings service, with their bodies, and with their goods: as to build the walls, to fortify the munitions, to build the Kings Palace, & the like; as it is written, (in 1 Kings 9. 15, &c.) And this is the reason of the tribute [the levie] which King Solomon raised, for to build the house of the LORD, and his own house, and Millo, and the wall of Ierusalent, &c. and all the cities of store that Solomon had, &c. And the King may condition with them, to take half their goods, or their lands, and leave them the moveables; or the moveables, and leave them the lands, as he shall make the conditions.* Maimonides treat. of Kings, *chap. 6. sect. 1, 2. shall serve]* to wit, as bond-servants; which it was not lawful to put any Israelite unto, *Levite.* 25. 42, 44. And so Solomon laid upon the heathens *a tribute of bond-service, but of the sons of Israel Solomon made no servants* (or *bondmen,)* but *they were men of war, and his servants, and his Princes,* &c. 1 *King,* 9. 21, 22. The Hebrews say, *If they would take upon them the tribute, and not the servitude; or the servitude, but not the tribute; they may not hearken unto them, until they take upon them both. And the servitude which they must take upon them, is to be contemptible and very base, that they lift not up the head in Israel, but be sub dued under their hand, and be not reckoned with Israel, for any matter in the world.* Maimonides in Kings, *chap. 6. sect.* 1.

Vers. 12. *not make peace]* upon the former conditions, as the Greek saith, *if they will not obey thee.*

Vers. 13. *shall give it]* This may be taken as a promise; or, *when he shall give it,* &c. *then thou shalt smi•e.*

Vers. 14. *eat the spoil]* that is, enjoy that which thou hast spoiled. And this is a blessing and comfort after victory, which God gave unto Israel upon their wars in Canaan, *Ios.* 22. 8. and

figured the fruit of the labors which Christ and his people should enjoy from their enemies, *Isaiah 53. 12. Luke* 11. 22.

Vers. 16. *these people's]* the seven nations in the land of Canaan, *Deut.* 7. 1, 2. unto which the Hebrews add (from *Deut.* 25. 19.) the *Amalekites;* saying, *The seven nations & Amalek, which make not peace, they leave not of them any soul, Deut.* 20. 16. and 25. 19. *And it is holden, that he speaketh not but of such as make not peace, as it is written (in Ios. 11. 19, 20.) There was not a city that made peace with the sons of Israel, save the Evites, the inhabitants of Gibeon; all (other) they took* ⟨◊⟩ *battle; for it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, even because they sent unto them for peace, but they received it not. Joshua sent three writings before he came into the land. First he sent unto them thus, He that will flee let him flee. Again be sent, Who so will make peace, let him make peace. And again he sent, Who so will make war, let him make it. If it be so, wherefore did the Gibeonites deal by craft? Ios. 9. Because he had sent unto them in the general, and they received it not, neither knew they the judgment (or manner) of Israel, &c.* Maimonides treat. of Kings, *c. 6. s. 4, 5. any breath]* or, *any soul,* man, woman, or *child.*

Vers. 17. *utterly destroy]* or, *destroy as cursed:* See *Numb. 21. 2. hath commanded thee]* in *Exod. 34. 11, 12. Deut.* 7. 1, 2, 3.

Vers. 19. *not destroy the trees]* Hebr. *not corrupt* (or *mar) a tree:* meaning any tree that bare man's meat. The Greek translateth *trees;* and the singular is oft used for the plural, as is noted on *Genes.* 3. 2. And under the name of *trees,* all other things also, needful for man's life, seem here to be reserved from destruction. The Hebrews explain it thus; *They may not cut down the Trees for meat, that are without the city; nor with-hold from them the water-courses, that they may wither: as it is written, THOU SHALT NOT CORRVPT THE TREES: and who so cutteth any down, is to be beaten. And not in the siege only, but in any place, whosoever cutteth down a tree that is for meat, by way of corrupting, is to be beaten. But they may cut them down, if they hurt other trees, or hurt the field, &c. the Law forbiddeth not, but by way of corruption. Every tree that bears not fruit, it is lawful to cut it down, although a man have no need of it: and likewise a fruit-tree that doth hurt, or yieldeth but a little, and is not worth the labor about it, it is lawful to cut it down. And what quantity may that be? An olive tree, if it yield the fourth part of a Kab of olives,* [that is, a *Log,* whereof see the notes on *Exod. 30. 24.] they may not cut it down: and a Date tree which yieldeth a Kab of dates, they cut not down. And not trees only, but who so breaketh vessels, or rendeth garments, or pulleth down buildings, or stoppeth wells, or destroyeth meats, by way of corrupting, transgresseth this law, THOU SHALT NOT CORRVPT: yet is he not to be beaten therefore, but by the doctrine of the Scribes he is to be chastised.* Maimonides treat. of Kings, *chap. 6. sect.* 8, 9. By this prohibition, God restraineth the waste and spoil which Soldiers usually make in wars; and teacheth mercy towards his good creatures, and that which serveth for man's life: therefore Christ would have *nothing lost* of the broken meats that were le•t, *John.* 6. 12. And as in figure men are likened to trees, so such only as bring forth no *good fruit,* are cut down, *Matth.* 3. 10. See also *Luke* 13. 6, 7, &c. *Rev. 9. 4. for thou mayest]* or, as the Greek translateth, *but thou shalt eat thereof. for* is *the tree* &c.] or, *for* are *the trees* &c? that is, the trees of the field are not as men, either to come out against thee, or to flee from thee into the bulwark. This interpretation agreeth with the Greek, *Is the tree that is in the wood a man, to go in from* thy *face into the*

bulwark? The Chaldee in like sense explaineth it by a denial; *For the tree of the field* is *not as a man, to go,* &c. Otherwise it may also be translated, *Though the trees of the field* are *man's,* that is, serve for man's use, yet spare such as bear fruit. Or, according to that which went before, *For the tree of the field* is *man's,* to wit, his food, or life *of man:* as in 2 *Kings 18. 31. eat ye every man his own vine,* that is, *the fruit of his vine. into the bulwark]* or, *in the siege.*

Vers. 20. *sub dued]* or, *come down:* which the Greek translateth, *until it be delivered.* [unspec 20]

CHAP. XXI.

1 *The expiation of murder done by an unknown person: that the Elders of the next city should kill an heifer, and wash their hands over it, so clearing themselves, and asking mercy of God.* 10 *The usage of a captive taken to wife.* 15 *The first-borne is not to be disinherited upon private affection.* 18 *A stubborn rebellious son is by his Parents to be brought forth unto judgment, and stoned to death.* 22 *The malefactor must not hang all night on a tree.*

IF *one* be found slain in the land which Jehovah thy God giveth unto thee to possess it, fallen in the field; *and* it be not known who hath smitten him: Then thy Elders, and thy Judges shall come forth, and they shall measure unto the cities which *are* round about *him* that *is* slain. And it shall be *that* the city which *is* next unto the slain 〈◊〉 , even the Elders of that city shall take an heifer of the herd, which hath not been wrought with, which hath not drawn in the yoke. And the Elders of that city shall bring down the Heiffer unto a rough valley, which shall not be tilled, nor sown, and shall strike off the Heiffers neck there in the valley. And the Priests, the sons of Levi, shall come near; for them Jehovah thy God hath chosen to minister unto him, and to bless in the name of Jehovah; and by their mouth shall be every controversy, and every stroke. And all the Elders of that city that *are* next unto the slain *man,* shall wash their hands over the Heiffer that *is* beheaded in the valley. And they shall answer, and say; Our hands have not shed this blood, and our eyes have not seen *it.* Make expiation for thy people Israel, whom thou hast redeemed, O Jehovah; and lay not innocent blood in the midst of thy people Israel, and the blood shall be expiated for them. And thou shalt put away innocent blood from the midst of thee, when thou shalt do that *which is* right in the eyes of Jehovah.

〈 in non-Latin alphabet 〉

When thou goest forth to battle against thine enemies, and Jehovah thy God hath delivered them into thine hands, and thou hast taken captive a captivity of them: And thou seest in the captivity a woman of a beautiful form, and hast a desire unto her, and wouldest take her unto thee to wise: Then thou shalt bring her home to thy house, and she shall shave her head, and do her nails. And she shall put off the raiment of her captivity from upon her, and shall remain in thine house, & shall weep for her father and her mother a month of days; and after that thou shalt go in unto her, and be her husband, and she shall be unto thee to wife. And it shall be, if thou have no delight in her, then thou shalt send her away whither she will; but selling thou shalt not sell her for money: thou shalt not make a gain to thyself of her, because thou hast humbled her.

If a man have two wives, one beloved, and another hated, and they have borne him sons, the beloved, and the hated; and *if* the first-borne son be hers that *was* hated:

Then it shall be in the day that he maketh his sons to inherit that which he hath, he may not make the son of the beloved first-borne, before the son of the hated, *which is* the first-borne. But the first-born, the son of the hated shall he acknowledge, by giving to him a double portion of all that is •ound his; for he *is* the beginning of his strength, the right of the first birth-right *is* his.

If a man have a son stubborn and rebellious, which obeyeth not the voice of his father, and the voice of his mother, and they have chastened him, & he will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the Elders of his city, and unto the gate of his place. And they shall say unto the Elders of his city, This our son *is* stubborn and rebellious, he obeyeth not our voice, *he is* a glutton, and a drunkard. And all the men of his city shall stone him with stones, and he shall die; and thou shalt put away the evil from the midst of thee, and all Israel shall hear and fear.

And if there be in a man a sin worthy of death, and he be put to death, and thou hang him on a tree: His carcass shall not remain all night upon the tree; but burying thou shalt bury him in that day, for *he* that *is* hanged *is* the curse of God; and thou shalt not defile thy land which Jehovah thy God giveth unto thee *for* an inheritance.

Annotations.

SLaine] or, *Wounded,* meaning to death; as the Chaldee translateth, *killed:* and this Law was to be kept, whether one or many were found slain. *giveth]* or, is *giving,* to wit, shortly. This being a figurative expiation, done by Priests, with the death of an heifer, &c. showeth this Law to be peculiar to the common-wealth of Israel: and so the Hebrews say, *The Law for the beheaded heifer is not to be used but in the land of Israel.* Maimonides in Misneh, tom. 4. treat. of Murder, *ch. 10. sect. 1. fallen]* that is, *lying dead:* as, *there fell, 1 Chron.* 21. 14. is expounded *there died, 2 Sam.* 24. 15. The Greek translateth it *fallen:* the Chaldee, *lying.* All these circumstances the Hebrews hold unto strictly; *It is said, Slaine* (or *Wounded) not hanged, nor broken; for such an one is not called Chalal, (Slaine:) in the Land* (or *Ground,) not hid in an heap: Fallen, not hanging on a tree: in the Field, not swimming on the water.* Maimonides treat. of Murder, *chap. 9. sect. 11. not known]* for *if it be known, they behead no heifer* for him. *If but one have seen the murderer, and though it be a slave, or a woman, or one whose testimony is not allowable, yet there is no beheading of the heifer: therefore if there be many open murderers, the killing of the heifer ceaseth. If one witness say, I saw the murderer; & another witness deny it, saying, Thou didst not see him, (and these witnesses come both together,) then they behead the heifer.* Maimonides *ibidem, ch. 9. sect.* 12. 13.

Vers. 2. *thy Elders]* he saith not *the Elders of that city,* as after in *verse.* 3. (for it is not known as yet to what city it belongeth;) but *thy Elders* (O Israel) which were of the general States of the Land. The Hebrews say, *When a slain man is found fallen on the earth, &c. they leave him in his place, and five Elders come forth from the high Council that is in Jerusalem, and they measure from him unto the cities that are round about the slain man.* Maim. *ibidem, ch. 9. s. 1. thy Judges]* to whom criminal causes did belong, for the trial of them. *unto the cities]* he saith not, *unto the*

towns, or *villages,* but *cities:* and by the Hebrews, *they measured not to any city, but such as had in it a Court of three and twenty (Magistrates.) And though he be found by a cities sid &c. yet they measure. And when they have measured, and the city next him is known, then they bury the slain man in his place, and the Elders of Jerusalem return to their place; and the Senate of that city bring an heifer, &c. When they measure, they do it exactly. And they measure from the nose of him (that is slain.) If his body be in one place, and his head in another, they bring the body to the head, and bury it in the place there of. If there be many dead, one beside another, they measure from the nose of everyone of them. And if one city be nearest to them all, it bringeth one heifer for them all.* Maimonides treat. of Murder, *chap. 9. sect.* 4: 9, 10.

Vers. 3. *an heifer]* which was by the death thereof to make expiation, in figure, for this murder, as ordinary sacrifices did for men's sins. And this was done by the next city, because of presumption of the fact, when other proof failed: and this heifer was to be *of the men's of that city,* saith Maim. ibidem, *sect.* 2. and *an heifer of the second year, or under; but if it were a day older than two years, it was unlawful,* Maim. ibidem, *chap. 9. sect.* 2. and *chap. 10. sect. 2. in the yoke]* the same caution was for the *red heifer, Num.* 19. 2. see the Annotations there. But why speaketh he of *the yoke,* after he had said, *not wrought with?* seeing to draw with the yoke is comprehended in other work? The Hebrews answer, *Because the yoke maketh it disallowable, whether it be in the hour of work or not. When it hath drawn in the yoke but an hand-breadth, it is unlawful, though it neither ploughed therewith, nor did any other work.* Maim. ibid. *chap. 10. sect.* 3.

Vers. 4. *a rough valley]* or, *a strong bourne:* the Hebrew *Nachal* is both a *valley, Gen.* 26. 17. 19. and a *water-stream* running in a valley, *Deut.* 2. 13. 36. both which we call *a bourne. Ethan* signifieth *strength,* or *strong* and *durable,* and is applied sometime to waters, *Exod. 14. 27. Psalm.* 74. 15. And *Nachal Ethan,* in *Amos* 5. 24. is *a mighty stream.* So here we may understand this to be not only a valley, but a stream also in it, as the Chaldee version confirmeth: but the Greek translateth it, *a rough valley.* Maimonides in treat. of Murder, *chap. 9. sect.* 2. saith, *they bring down the heifer unto a bourne that floweth strongly, and that is the Ethan spoken of in the Law. shall not be tilled]* either at the time when the heifer is killed, or after. *The valley wherein the heifer is beheaded, is unlawful to be sown or tilled forever, (Deut. 21. 4.) and who so worketh any work there, in the body of the ground, as to plough, or dig, or sow, or plant, or any the like, he is to be beaten. But it is lawful to dress flax there, or to dig up stones, or any* thing which is not as tillage or sowing, &c. Maimonides treat, of Murder, *chap. 10. sect. 9. strike off the neck]* or *behead,* (as in *verse. 6.) with an axe on the hinder parts thereof,* saith Maimonides ibidem, *ch. 9. sect.* 3. The Greek translateth, *cut the sinews of the heifer.* After it was beheaded, and expiation made, the heifer *was buried in the place where it was killed, and it was unlawful to have any profit* (or *use) thereof.* Maim. ibidem, *c. 10. s.* 6.

Vers. 5. *the sons of Levi]* in Greek, *the Levites.* What they were to do, is not expressed by Moses, but may be gathered by their office here described, *to minister,* &c. and by *verse.* 8. where prayer is made for *atonement.* And so the Hebrews explain it, that the Elders were to wash their hands, and say, *Our hands have not shed,* &c. *(v. 7.) and the Priests said, Make expiation for thy people,* &c. *verse.* 8. Maimonides treat. of Murder, *cha. 9. s. 3. to •inister]* the Greek saith, *to stand before him.* See *Deut. 10. 8. their mouth]* that is, as the Chaldee expoundeth it, *their word,*

meaning the word of God which they should show, *Ezek. 44. 23, 24. shall be]* to wit, *judged,* or *tried,* or (as this case seemeth to import) *expiated. stroke]* or *plague;* in Chaldee, *plague of leprosy:* See the notes on *Deut.* 17. 8.

Vers. 6. *all the Elders]* both the Magistrates then bearing office, and such as had borne it before. For all such were called *Elders,* as appeareth by *Judge.* 8. 14. where *the Princes and Elders* of Succoth, were *threescore & seventeen men.* So in this case, the Hebrews say, *The Judges of that city, with all the Elders, although they be an hundred, they all wash their hands there, in the place where the heiffers neck is stricken off.* Maimonides treat. of Murder, *ch. 9. s. 3. shall wash]* in sign that they were innocent of that blood-shed: as *Psal. 26. 6. Matth.* 27. 24.

Vers. 7. *shall answer]* that is, *shall speak:* for so the word *answer* is often used for the beginning of a speech, *Io•. 3. 2. have not shed]* or, *hath not shed:* for the Hebrew hath a double reading, implying both singular and plural; to signify that they had not any hand in this murder. *not seen* it] to wit, shed by any other: for else, this expiation had not been thus made, as is noted on *verse.* 1.

Vers. 8. *Make expiation]* or *Make atonement:* in Greek, *be merciful.* Here the Chaldee version addeth, *The Priests shall say, Make exptation,* &c. and so the Hebrews explain it, as is noted on *v. 5. hast redeemed]* the Greek addeth, *out of the land of Egypt. lay not innocent blood]* Hebr. *give not,* that is, as the Chaldee openeth it, *give not the guilt of innocent blood;* in our phrase, *lay it not to their charge.* The Greek translateth, *that there may not* 〈◊〉 *innocent blood in thy people.* To *give,* is often used for to *suffer,* (as is noted on *Gen.* 20. 6.) in 〈...〉 ch sense it may also be taken here, *suffer not in* 〈...〉 *nt blood,* to wit, to be unpunished, but bring the murderer to light. *expiaeted for them]* or, *mercifully forgiven them:* but the murderer (if afterward he were taken,) was not hereby forgiven, which the Hebrews gather from the next words, saying; *Although the murderer be found after the* 〈...〉 *eading of the heifer, yet he is to be killed; for it is* 〈...〉 *ten (Deut. 21. 9.) And thou shalt put away in* 〈...〉 *t blood.* Maim. treat of Murder, *ch. 10. s.* 8.

Vers. 9. *innocent blood]* that is, the guilt there 〈...〉 〈◊〉 the Chaldee addeth, *the shedder of innocent* 〈◊〉, according to the former exposition. *right* 〈◊〉 *eyes]* the Greek translateth, *that which is good* 〈◊〉 *pleasing before the Lord.*

〈 in non-Latin alphabet 〉

Here beginneth the nine and fortieth Section, or Lecture of the Law: See *Gen.* 6. 9.

Vers. 10. *delivered them]* Hebr. *given* (or *deli* 〈...〉 *d him)* speaking of the multitude of enemies, 〈◊〉 one man; so after. *captivity of them]* Hebr. 〈...〉 *ity of him:* that is, *a multitude of captives* or 〈◊〉 So in *Num.* 21. 1. This Law is like the 〈◊〉 divorce, *Deut.* 24. which our Savior tell 〈...〉 〈◊〉 suffered for the hardness of men's hearts, 〈◊〉 •9. 8. And the Hebrews themselves, (〈...〉 gh much addicted to strange women, and 〈◊〉 of wives,) understand this Law with sun 〈...〉 limitations; and to be partly for necessity, when 〈◊〉 in the wars were absent from their wives, and tempted with concupiscence.

Vers. 11. *in the captivity]* that is, *amongst the captives,* or *prisoners.* At any other time, the Hebrews say, this was not lawful. *hast a desire]* or *affectest, settest thy love;* as *Gen. 34. 8. and wouldest take her]* or, *and takest her,* to wit, by promise. The Hebrews say of Soldiers that come into the heathens coast, that they may in their hunger, eat swine's flesh, or other unclean meats, when they can get no other: *And so a man may lie with an heathen woman, if his concupiscence urge him thereto; but he may not lie with her and go his way, bust must bring her home to his house; and he may not lie with her the second time, until he have married her. Neither is it lawful for him to take this beautiful woman, save in the time of captivity, as it is written; And thou seest in the captivity, &c. Neither is it lawful to lie with two, for it is said, HER: nor lawful to take two, and lie with the one, and leave the other for his brother.* Maimonides tom. 4. treat. of Kings and Wars, *ch. 8. s.* 1, 2, 3. This lying with her, seemeth to be impiied in those words, *thou hast humbled her, v.* 14. which phrase is not used, but of an estate out of marriage, as is noted on *Gen.* 34. 2.

Vers. 12. *home to thy house]* Hebr. *into the midst of thine house,* that is, into it, as this phrase meaneth: See the notes on *Gen. 2. 9. she shall shave]* the Greek changeth the person, saying; *thou shalt shave:* for this being a *shame* and dishonor unto her, (1 *Cor.* 11. 6. 15.) it is not likely the woman would willingly do it, but the man (in whose power she was) must see it done. *do her nails]* or *make* them, which the Chaldee expoundeth, *let them grow:* though the phrase may be taken otherwise, *to pare* or *cut* them, (as in 2 *Sam.* 19. 24.) and so the Greek translateth; yet the letting of them grow, seemeth here to be meant, for her more deformity, answerable to the shaving of her head. The Hebrews open it thus; *After he hath lien with her once, whiles she is in her paganism, if she take upon her to come under the wings of God's Majesty, she is baptized for a Proselyte out of hand: and if she will not, she must remain in his house thirty days (Deu. 21. 13.) and she is to let her nails grow, and shave her head, to the end, that she may be deformed in his eyes; and she must be with him in his house, that he may look upon her and loath her. And he is to persuade with her, that she may receive (the faith:) if she receive it, she is made a Proselyte, and baptized as all strangers, And she must tarry three months, one maneth weeping (for her father,) and two months after it, and he is to take her with bill of dowry, & marriage. And if he have no delight in her, he is to send her away whither she will, & if he sell her, he transgresseth, &c. (Deut. 21. 14.) If she will not become a Proselyte, they persuade with her 12. months. If (yet) she will not, (but) receiveth the 7. commandments which were commanded to the sons of Noah,* [whereof see the Annotations on *Gen. 9. 4.] then he is to send her away whither she will, and loe she is as all other strangers that dwell (in the land,) but he may not marry her; for it is unlawful to marry a woman which is not a Proselyte. If she be with child by his first lying with her; then the child is a stranger, and is not his son for any matter, because he is of an heathē mother, &c. If the beautiful woman will not leave her idolatry after twelve months, they are to kill her: and so the ci•i• that would make peace, they may make no covenant with them, till they renounce their idolatry, and destroy all the places thereof, and receive the other commandments which were commanded •o the sons of Noah: for every heathen that yieldeth not to those commandments, are to be killed, if they be under our hand,* faith Maim. in treat of Kings, 〈◊〉 *. 8. s.* 5.—9.

Vers. 13. *raiment]* in Greek, *the garments of her captivity,* to wit, those wherein she was taken, and shall put on mourning weeds: which was another sign of her humiliation, and means to

withdraw the man's love from her, if she continued in her unbelief. *remain]* or, *sit in thine house,* where thou mayest behold and observe her carriage. *a month of days]* that is, thirty days, an whole month. This was in respect of her special case forementioned. And whereas the Hebrews speak of *two months* longer, (as is noted on *verse.* 12) the reason thereof they elsewhere show to be in regard of his lying with her, left she should be with child, that so the seed of •srael might be known from the heathens; for by *Exod.* 21. 4. it appeareth that a heathen bond-woman's children were her masters, and not counted the Israelites who begat them: and by *Ezr.* 10. 3. 44. it is evident, that not only the heathens wives, but such also as were *borne of them,* were put away. The Hebrews say; *Every woman that is divorced, or is a widow, she may not marry again, till she have tarri•d ninety days, besides the day of her divorce, or of her husbands death; to the end that it may be* ⟨◊⟩ *whether she be with child or no, and that th••e may be proof whether it be the seed of her first husband, or of her second. A bondwoman that is* ⟨◊⟩ *free, and an heathen woman that becometh a* ⟨◊⟩ *, th•y must tarry 90 days. And though is* ⟨◊⟩ *a heathen man & his wife that become Proselytes, they separate them ninety days, to distinguish the seed which is begotten in holy state, from the seed which is not so begotten. And so the beautiful (captive) although there is a law given her of 30. days for the •itting of her self, she must tarry 90. days, for the fitting of her child.* Maimonides in treat. of Divorces, *ch. 11. s.* 18. 21. *go in]* to wit, *into the* (marriage) *chamber,* as *•udg. 15. 1. and be her husband]* or, *marry her,* and so ⟨◊⟩ *with her, as Dew.•*4. ⟨◊⟩ . This might not be with an Infidel, *Deut.* 7. ⟨◊⟩ . See the Annotations there.

Vers. 14. *If thou have no delight in her]* This see ⟨...⟩ be meant before marriage, not after: for that, God allowed no such sending her away after marriage; but if after he had onc• lie• with her, & had *humbled her* (as after he speak•h;) the man's affections were withdrawn from her, by beholding her in that deformity & mournful state within his house; then God permitted this leaving her, but with the cautions following. *whither she will* Hebr. *to her soul,* that is, according to her own will or desire. The Greek translateth, *thou shalt send her away free• f•lling thou shalt not sell]* that is, *not at all,* or *shalt* in ⟨◊⟩ *case sell her,* as other captives might be; and this recompense she had, and the man sustained this loss, for that he had *humbled her;* whereby God shown compassion to this afflicted woman, and his dislike of the man's lying with her before, though for the hardness of men's hearts he suffered it so to be; as *Matth. 19. 8. make a gain to thyself]* or, *serve thyself,* make her •hy servant. The Hebrew *Hithgnammer,* is found only here, and in *Deut.* 24. 7. where the Greek expresseth it by *Katadunasteo,* which is *to sub due,* or *bring under ones power;* which word is used in like sense, *Acts* 10. 38. and *I am.* 2. 6. for such as were oppressed under the power of the devil, and of rich men. So that the man, as he might not sell this woman, so neither make a servant of her to himself, or others. So the Hebrews expound it, *If he sell her, •e transgresseth this prohibition, Selling thou shalt not sell her, &c. And so if he subdue her, after that she is lien with, to be a bondwoman, when he hath use of her service, he transgresseth this prohibition, Thou shalt not make a gain to thyself by her, for he may not serve himself by her.* Maimonides treat. of Kings, *ch. 8. s. 6. humbled her]* or, *afflicted her.* This word being used for unlawful copulations, as in *Gen. 34. 2. Deut. 22. 24, 29. Judge. 19. 24. 2 Sam. 13. 12, 14. Ezek. 22. 10, 11. Lam.* 5. 11. showeth also, that God approved not of his fact: and that this

sending her away, was not to be after marriage, but after his first lying with her only, as is before noted.

Vers. 15. *two wives]* which though it was contrary to God's first institution, *Gen.* 2. 22, 23, 24. and was begun by Kains posterity, *Gen.* 4. 19. yet the corruption being spread over all, and even in the Church, God for a time suffered this until the time of reformation; but approved not of it, as appeareth by *Mal. 2. 15. Matth.* 19. 4, 5. And here provideth by his Law, against troubles and confusion that might arise in families by such polygamy. *and another hated]* Hebr. *and one hated;* but this word *one* in the latter branch of the sentence, is used for *another;* and is so explained by the Holy Ghost: as where it is said in *Matth. 24. 40. the one shall be taken, and the one left;* another Evangelist expresseth it thus, *the one shall be taken, and the other le•t, Luk.* 17. 36. And by *hated,* understand *less loved* than the other: for it is spoken by way of comparison, as in *Gen.* 29. 31.

Vers. 16. *he maketh his sons to inherit]* or, *divideth the inheritance to his sons:* from which words the Hebrews gather, that *The first-borne which is borne after his fathers death, is not to have a double portion.* Maimonides treat. of Inheritances, *ch. 2. s.* 2. *he may not]* or, *he cannot; he shall not be able,* that is, it is not lawful for him. *make first-borne]* that is, *give the first birth-right,* which was a double portion. As Joseph had the first birth-right, when a portion was given him above his brethren, 1 *Chr. 5. 1, 2. Gen. 48. 5, 22. before the son]* which the Greek translateth, *despising the son.*

Vers. 17. *acknowledge]* in Chaldee, *separate,* to wit, by His words and actions. *a double p••tion]* Hebr. *the mouth* (that is, *the part) of two,* which the Chaldee translateth *two parts,* as the like phrase signifieth in *Zach.* 13. 8. By which Scriputre we may learn what this *double p•rtion* was, that if a man had two sons, his goods were divided into three parts, whereof the eldest had two parts, and the youngest the third. For the first-borne was to be reckoned as two sons; as Joseph (who had the first birth-right, 1 *Chron.* 5. 2▪) was two tribes, Ephraim and Manasseh. The Hebrews explain it thus; *The first-borne is to receive a double portion of his fathers goods, Deut. 21. 17. As, if he leave five sons, and one of them is the first-borne, he is to have a third of his goods, and every of the other four receiveth a sixth part. If he leave nine sons, the first-borne hath a fi•t part, and every of the other eight, a tenth part. And so according to this partition do they part always.* Maimonides treat. of Inheritances, *ch. 2. s.* 1. According to this phrase Eliseus desired *a double portion* of Elias spirit, 2 *Kin.* 2. 9. that he might have so much more as any of his other disciples. *of all that is found his]* the word *found* of•e signifieth *things present,* as in *Ge. 19. 15. 2 Chron.* 5. 11. and 31. 1. So in this case by the Hebrews judgment, *The first-borne had not a double portion of the goods which might come after his fathers death, but of the goods which were assuredly his fathers, & come into his hand (or power) ss it is written, OF ALL THAT IS FOVND HIS. As, one of the heirs of his father that dieth after the death of his father; the first-borne, and the single (brother) do inherit his goods alike. And so if his father hath a debt owing him, or hath a ship at sea, they are heirs of it alike.* Maim. treat. of Inheritan•••, *ch. 3. sect.* 1. It is also said, *found his;* he saith 〈◊〉 *found hers;* and by the Hebrews it is holden, ••at *The first-borne hath not a double portion of his mothers goods: but the first-borne and another son that are heirs to their mother, do share alike, whether he be the first-borne for inheritance, or the first that openeth the womb. The*

first-borne for inherita•ce▪ is •e that is first-borne to his father, as it is written (in v. 17.) THE BEGINNING OF HIS STRENGTH; and they respect not the 〈...〉 *er, though she have borne many sons, if he be* 〈◊〉 *fathers first-borne, he hath a double portion. He* 〈◊〉 *••mmeth (into the world) after untimely births* 〈◊〉 *were before him,] is the first-borne for inheri••ce. And so one borne at his fulltime, if he be borne* 〈◊〉 *he that cometh after him, is the first-borne* 〈...〉 *ritance. If a man have sons while he is an* 〈...〉 *en, and after becometh a proselyte, he hath no* 〈...〉 *borne for inheritance. But an Israelite that hath* 〈...〉 *by a bondwoman, or by an heathen woman,* 〈...〉 *ch as he is not called his son, he that come* 〈...〉 *after him of an Israelitess, is the first-borne for* 〈...〉 *nce, and hath a double portion.* Maim. ibi 〈...〉 *, ch. 2. s. 8 9, 10, 12. of his strength]* or, *of* 〈...〉 *our.* So Jacob said of Reuben his eldest, 〈...〉 49. 3. The Greek translateth, *of his children.* 〈...〉 this is the first reason of the Law, from nature 〈...〉 e. *the right]* Hebr. *the judgment;* which 〈...〉 eeke explaineth thus, *the first birth-rights* 〈...〉 (or *belong) unto him.* And this may be un 〈...〉 ood in respect of the *Judgment* or Law of 〈◊〉 L•rd; which is added unto the former reason 〈◊〉 nature, and maketh the first-bornes right more firm unto him. Wherefore as Esau beforehand sold his birth-right, and the sale was confirmed, *Gen.* 25. 33. so generally *The first-borne that selleth the portion of the birth-right before it be parted, his sale is firm, because the portion is his before it is parted,* saith Maimonides treat. of Inheritance, *c. 3. s.* 6. And by reason of this right of the first-borne, his children after him do inherit also, as this Hebrew canon showeth, *Who so hath two sons, a first-borne, and another, and they die both of them whiles he liveth, and leave children behind them, the first-borne leaveth a daughter, & the single (brother) leaveth a son; the son of the single (brother) shall inherit of the old man's goeds a third part, which was his fathers portion; & the daughter of the first-borne shall inherit two thirds, which was her fathers portion. And such is the right of brethren's children, and of the fathers brothers children, and of all that do inherit: if the father of one of the heirs were a first-borne, the heir receiveth the portion of his first birth-right for him.* Maimonides ibidem, *c. 2. s.* 7. By this Law was fore-shadowed how the elect, *the Israel of God, Gal.* 6. 16. which are his *first-borne, Exod.* 4. 22. and *Church of the first-born which are written in heaven, Heb.* 12. 23. shall have a double portion, and inherit the good things of God, as they which have the *promise of the life which now is, and of that which is to come, 1 Tim.* 4. 8. and are *the heirs of God, and joint-heirs with Christ, Rom.* 8. 17. and being *justified by his grace,* are made *heirs according to the hope of eternal life, Tit.* 3. 7. God having begotten them again, *to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us, 1 Pet.* 1. 4.

Vers. 18. *stubborn]* or *perverse, revolting, refractarie,* that turneth away from God and his Law: and it implieth the affection of the *heart,* as *Ier.* 5. 23. and the carriage and action as an untamed heifer, *Hos. 4. 16. Neh.* 9. 29. And so the Apostle translateth it into Greek, by two words, *disobedient* (or *unperswaded,) and gain-saying, Rom.* 10. 21. from *Isaiah* 65. 2. So here the Greek expoundeth it, *disobedient. rebellious]* The Hebrew *Moreh* signifieth one that changeth or turneth to the worse, both in heart and action, and in particular turneth from and opposeth the word of God, as *Deut.* 1. 26. 43. and 9. 7, 23, 24. The Greek here translateth it *Contentious.* The instance of this rebellion is shown in *v. 20. obeieth not]* or *•earkeneth not;* the Chaldee translateth, *receiveth not the word. chastened]* or *nurtured;* which implieth both *words*

and acts, as by rebukes, stripes, and outward punishment, *Levite.* 26. 23, 28. and sometime by the hand of the Magistrate, *Deut.* 22. 18. in which sense the Hebrews understand this here. And having spoken before of words, this therefore is meant of blows also.

Vers. 19. *and his mother]* both of them; so that one alone was not enough to cause him to be put to death. The Hebrew Doctors, as they are always wary in cases that concern the taking away of any man's life; so in this above others, they set down many and strange limitations; as, first they restrain it to those particular sins of gluttony and drunkenness, *verse.* 20. and that gluttony to be eating of flesh only, and drunkenness with wine only. Also that the son is not to be put to death, unless he have stolen somewhat from his father, and bought therewith flesh and wine for riot, and eaten and drunk it without his fathers leave, in a company that are all vain and vile persons. That a son only, not a daughter, is to be put to death by this Law, and he not a little one, or a child, who is not within the rule or compass of the commandments; not a man that is grown up, and is in his own power. So that he must be at least above twelve years of age. And if he be married three months, and his wife be known to be with child, they free him also from this Law, because it is said a *son,* and not a *father.* Moreover, that the father and mother must bring this rebellious son first to the court of three Judges, and there complain of his disobedience; bringing with them two witnesses of his stealth and gluttony: whereupon he is there beaten, as others are for the like crime; and this is that *chastening* in *v.* 18. If he fall again to stealth and riot, his father and mother bring him again before the Magistrates, with the witnesses, and he is condemned to death. But if before sentence is passed on him, his father and mother do relent in pity towards him, he is let go. If he flee away before sentence is gone out against him, and be afterward taken when he is in man's state (which they also judge by the hair on his face) he is not put to death; but if he scape away after sentence of condemnation, he is stoned to death whensoever he is taken. If his father be willing to bring him to the Magistrate, and the mother not; or the mother willing, and the father not; he is not to be judged as a rebellious son. If either parent have lost their hand, or be lame, or dumb, or blind, or deaf, the son passeth not under this condemnation; for it is said, they must *lay hold* on him, and *bring* him, and must *say, this our son,* &c. *he obeieth not our voice,* &c. These, and the like cautions, are noted by Maimonides in treat. of Rebels, *chap.* 7. and in the Bab. Talmud. in Sanhedrin, *ch.* 8. but they have not all of them found ground from the Scripture. Howbeit if any son be by any of these exceptions saved, that he die not as a *rebellious son,* yet is he under all other punishments which the Magistrates inflict on other rioters, and like malefactors. *the gate of his place]* that is, the gate of the place where he dwelt, at which gate the Magistrates used to sit, *Deut.* 22. 15. and 25. 7. So the Chaldee here translateth, *the gate of the judgementhall of his place.*

Vers. 20. *a glutton]* or *rioter, devourer:* in Hebrew *Zolel,* which hath the signification of *vileness, Ier.* 15. 19. The Chaldee addeth, a *glutton* (or *riotous eater) of flesh, and a riotous drinker of wine:* which words seem also to be understood in the Hebrew, and are so expressed in *Prov. 23. 20. Be not amongst riotous drinkers of wine, amongst riotous eaters of flesh: for the riotous drinker, and the riotous eater* (or *glutton) shall come to poverty.* Where in the latter sentence, the words *flesh* and *wine* are omitted, as here they are in Moses. And to these two, *flesh* and *wine,* the

Hebrews do restrain this law, as before is noted: but oft times such things are named for an instance, and do imply all other of like sort.

Vers. 21. *and he shall die]* or, *that he die.* The sins of riot and drunkenness were not by Moses Law punishable by death: this therefore was in respect of his disobedience to his parents, which greatly aggravated his sin, and for which he was to die, when other drunkards scaped with lighter punishment. Hereupon Solomon uttered his parable, *He that keepeth the Law, is a wise son; but he that is a companion of gluttons, shameth his father, Prov. 28. 7. all Israel shall hear]* The like is spoken of the death of some other notorious malefactors, as *Deut.* 13. 11. and 17. 13. and 19. 30. So in this case, the Hebrews say, *The rebellious son must be proclaimed, and they publish by writings unto all Israel, In such a Court we stoned such an one, because he was a stubborn and rebellious son.* Maimonides treat. of Rebels, *chap. 7. sect.* 13.

Vers. 22. *worthy of death]* Hebr. *of the judgment of death;* which the Chaldee well expoundeth, *desert of judgment to be killed. and thou hang him]* The Hebrews understand not this of putting him to death by hanging, but of hanging a man up after he was stoned to death; which was done for more detestation of some heinous malefactors. Their words are; *We are commanded to hang the blasphemer, and the Idolater: and a man is hanged, but not a woman. After they are stoned to death, they fasten a peace of timber in the earth, and out of it there cometh a piece of wood; then they tie both his hands one to another, and hang him near unto the setting of the Sun, and let him down out of hand; and if he abide all night, it is a transgression, Deut. 21. 23. And we are commanded to bury all that are killed by the Judges, the same day that they are killed. They may not be hanged on a tree that groweth on the ground, but on that which hath been plucked up, that there may not need any cutting of it down: for the tree that he is hanged on is to be buried with him, that there be no evil memorial of him, for men to say, this is the tree whereon such a man was hanged. And so the stone wherewith the stoned is killed, and the sword wherewith a man is put to death, and the napkin wherewith he is strangled, they all are buried.* Maimonides in Sanhedrin, *ch. 15. sect. 6. &c.* In the Scripture we have examples of Rechab and Baanah, who for murdering Ishbosheth, were by David's commandment slain, their hands and feet cut off, and they hanged up, 2 *Sam.* 4. 12. where their hanging seemeth to be after their death: and so in others; as *Ios.* 10. 26. which might also be the case of the King of Ai, *Ies.* 8. 29. & of those Idolaters in *Num.* 25. 4. And the Scripture showeth a double punishment for some heinous sins, as in Achan's family, who were *burned with fire,* after they were *stoned, Ios.* 7. 25. Among the Romans afterward they hanged or fastened them to the tree alive; and such was the death of our Lord Christ, *who bare, our* 〈...〉 *es in his own body on the tree, 1 Pet. 2. 24. Luke* 23. 33,—39.

Vers. 23. *burying]* in Greek, *with burial thou shall bury him,* that is, *in any wise bury him.* This was also sulfilled in our Savior's body, which was buried the same day that he was hanged on tree, *John.* 19. 31, 38, 42. he that is *hanged]* to wit, *on tree,* as *Gal.* 3. 13. This speech, as many other of like sort, is general; therefore the Greek translateth, *everyone that is hanged* on tree; and that interpretation the Apostle allegeth in *Gal. 3. 13. the curse]* that is, *cursed* as the A postle expoundeth it, (according to the Greek version,) *Gal.* 3. 13. And here in the utmost rigor and severity of the Law God fore-signified the riches of his grace towards sinners in Christ, who *redeemed us from the curse of the Law, being made a curse for us,* as appeared in that

he was hanged on the tree, *Gal. 3. 13. He was reckoned among the transgressors, Luke* 22. 37. and God *made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, 2 Cor.* 5. 21. The Chaldee translateth, *For because he sinned before the Lord, he is hanged. and thou shalt not defile the land]* or, as the Greek translateth, *and the land shall not be defiled:* which might be by the monument of God's curse remaining upon it visibly. So the burial was to abolish the curse from appearing in the Lord's land. A figure of the fruit and effect of our Savior's burial, whereby the rigor of the Law was declared to be satisfied, and all our sins defaced, and removed out of God's sight, that they shall neve•be imputed unto us.

CHAP. XXII.

1 The Law for our brethren's cattle strayed, or things lost. 5 The sex is to be distinguished by appa 〈...〉 6. The dam bird is not to be taken with her young 〈◊〉 8 The house must have battlements. 9 Confu 〈...〉 〈◊〉 be avoided. 12 Fringes to be made upon the 〈◊〉 . 13 The punishment of him that slandereth 〈◊〉 . 20. 22. Of adultery, 25 of rape, 28 for 〈...〉 , 30 incest.

THou shalt not see thy brothers ox or his sheep go astray, and hide thyself from them; restoring thou shalt 〈...〉 ore them unto thy brother. And if thy 〈◊〉 〈...〉 er *be* not nigh unto thee, or thou 〈...〉 west him not, then thou shalt gather it 〈◊〉 thine house, and it shall be with thee un 〈...〉 thy brother seek after it, and thou shalt 〈...〉 re it unto him. And so shalt thou do 〈◊〉 his asse, and so shalt thou do with his 〈...〉 ent, and so shalt thou do with every 〈◊〉 of thy brother, which shall be lost by 〈◊〉 , and thou hast found it; thou mayest not 〈◊〉 thyself.

Thou shalt not see thy brothers asse or his ox fallen in the way, and hide thyself from them: lifting thou shalt lift *them* up with him.

A man's ornament shall not be upon a woman, neither shall a man put on a woman's garment; for everyone that doth these *things is* an abomination *to* Jehovah thy God.

If a birds nest chance to be before thee in the way, in any tree, or on the ground, young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young. Sending thou shalt send away the dam, & the young thou shalt take unto thee, that it may be well with thee, and thou mayest prolong *thy* days.

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou put not bloods in thine house, if any falling fall f•om it.

Thou shalt not sow thy vineyard *with* divers kinds, lest the full-ripe fruit, the seed which thou hast sown, and the revenue of the vineyard be defiled.

Thou shalt not plow with an ox and an asse together. Thou shalt not wear linsie-woolsie, wool and flax together.

Fringes shalt thou make unto thee, upon the four skirts of thy vesture which thou coverest *thee* withal.

If a man take a wife, and go in unto her, and hate her, And lay against her occasions of speech, and bring forth upon her an evil name, and say, I took this woman, and I came nigh unto her, and I found her not to *have* virginity: Then shall the father of the damsel, and her mother, take and bring forth the virginity of the damsel unto the Elders of the city, *in* the gate. And the father of the damosel shall say unto the Elders, I gave my daughter unto this man to wife, & he hateth her. And loe, he hath laid *against her* occasions of speech, saying, I found not thy daughter to *have* virginity; and this *is* my daughters virginity: and they shall spread the cloth before the Elders of the city. And the Elders of that city shall take the man, and shall chastise him. And they shall amearse him *in* an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought forth an evil name upon a Virgin of Israel, and she shall be his to wife; he may not send her away all his days. But if this word be truth, *and* virginity be not found for the damsel. Then they shall bring out the damsel unto the door of her fathers house, and the men of her city shall stone her with stones, and she shall die, because she hath done folly in Israel, to commit whoredom in her fathers house: and thou shalt put away evil from the midst of thee.

If a man be found lying with a woman married *to* an husband, then they shall die, even both of them; the man that lieth with the woman, and the woman: and thou shalt put away evil from Israel.

If there be a damosel a virgin betrothed to a man, and a man find her in the city, and lie with her: Then ye shall bring out both of them unto the gate of that city, and ye shall stone them with stones, and they shall die; the damsel because she cried not out in the city, and the man because he hath humbled his neighbors wife: and thou shalt put away evil from the midst of thee.

And if in the field a man do find a betrothed damsel, and the man take strong hold on her, and lie with her, then the man that lay with her shall die, he only. But unto the damsel thou shalt not do anything; *there is* in the damsel no sin of death: for as when a man riseth against his neighbor, and killeth him *in* soul, so *is* this matter. For he found her in the field; the betrothed damsel cried out, and there was none to save her.

If a man find a damsel a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found: Then the man that lieth with her shall give unto the damosels father fifty *shekels* of silver, and she shall be his to wife, because he hath humbled her; he may not send her away all his days.

A man shall not take his fathers wife, nor discover his fathers skirt.

Annotations.

THy brothers oxen] yea though it be *thine onemies, Exod. 23. 4. go astray]* Hebr. *driven away,* or *thrust out of the way,* by any means of themselves, or others: as by a dog, hunted from the flock or fold, and the like. The Greek and Chaldee translate, *erring in way,* and *going astray.*

See the notes on *Deut.* 4. 19. This duty required towards beasts, is much more towards men; as God applieth the similitude in *Ezek.* 34. 4. 16. And as we all *were like sheep going astray, 1 Pet.* 2. 25. so are we daily subject to stray from the truth, and have need one of another's help; whereupon it is said, *Brethren, if any of you do err* (or *go astray) from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins, I am. 5. 19, 20. hide thyself]* that is, with-hold thine help: the Greek translateth it, *wink at,* that is, neglect, or not regard: See *Lev. 20. 4. restoring,* &c.] that is, *thou shalt in any case restore,* or *bring again.* So here are two precepts; a prohibition to hide, and a commandment to restore: and thus the Hebrews observe a double sin in them that break this Law, and sometimes a treble. *He that seeth a lost thing of any Israelites, and hideth himself from it, and letteth it alone, transgresseth this prohibition, THOU SHALT NOT HIDE THY SELFE FROM THEM; and breaketh this commandment, THOU SHALT RESTORE, &c. If he take the lost thing, and restore it not, he breaketh the commandment (THOU SHALT RESTORE) and transgresseth against two prohibitions, against THOU MAIST NOT HIDE THY SELFE, (Deut. 22. 3.) and against THOU SHALT NOT ROB, (Lev. 19. 13.) Although the owner of the lost thing be a wicked man, &c. we are commanded to restore his lost thing to him. If he have restored it, and it be fled away again, though an hundred times, he is bound to restore it; for it is written, RESTORING THOU SHALT RESTORE THEM.* Maim. in Misneh, tom. 4. treat of Robbery and loss, *ch. 11. s. 1, 2, 14. unto thy brother]* either to his own hands, or to the place where it was and should be. For, *if he see a beast that is fled out of the fold, and he returneth it into the place thereof, loe he hath kept this commandment, and there is no need to make it known unto the owner,* saith Maimonides ibidem, *chap. 11. sect.* 16.

Vers. 2. *gather it]* that is, *take it in. into thine house]* Hebr. *into the midst of thine house;* whereby is meant *within* the same, as the phrase often signifieth: See the notes on *Genes.* 2. 9. But this teacheth a care to keep it safe. *seek after it]* But he that found it, is also to use means that the owner may know of it; and the Hebrews say, *He is bound to cry it, and make it known, saying, who so hath lost such a kind of thing, let him come and give the signs of it, and he shall have it. At the first, who so hath found anything, crieth it three times. After the last time, within seven days he crieth it the fourth time. If the owner come not, the thing found is to be left with him that found it; and if in all that time it be stolen, or lost, he is bound to make satisfaction; but if it be gone by violence, he is free. For he that keepeth a lost thing, is as he that keeps for hire, &c.* [whereof Iee the Annotations on *Exod. 22. 10.] And he must have care that the thing be not marred, or perish. If it be a living thing which he must give food unto; if it be a working (beast) as an horse, asse, &c. he may put them to labor twelve months from the day that he found them, or let them out for hire, and take their hire, and give them food; and if the hire be more worth than their food, the overplus is the owners, &c. Afterwards they are sold by the Magistrates.* Maimonides treat. of Robbery and loss, *chap. 13. sect.* 1. &c.

Vers. 3. *every loss]* that is, *every lost thing:* and by like proportion, a man is to keep his neighbors goods from loss or perishing; as, *He that seeth the water to overflow, and it cometh to mar his neighbors house, or his field, he is bound to stop the same, &c.* Maimonides treat. of Robbery and loss, *chap. 11. sect. 20. which shall be lost]* Hence the Hebrews observe, that if a man will *lose his goods wittingly, men are not bound unto him. As, if he put his beast into a stable which hath no door, and he tieth it not, and so it goeth away. If he cast his purse into a place common*

for all, and goeth his way, or any the like, loe he loseth his goods wittingly. And though it be not lawful for him that seeth this thing, to take it for himself, he is not bound to bring it again (to the owner,) for it is said, WHICH SHALL BE LOST, to put a difference from him that loseth wittingly. Maimonides ibidem, *chap. 11. sect. 11. thou mayest not]* that is, *it is not lawful to hide thyself,* or, to let it alone. Here they put some exceptions, as they say, *A priest that seeth a lost thing in a place of burial, must not defile himself to return it again, because when he keepeth one commandment of restoring the lost thing, he breaketh another commandment which saith, THEY SHALL BE HOLY (Lev. 21. 6.) and transgresseth a prohibition, HE SHALL NOT DEFILE HIMSELFE, &c. (Lev. 21. 4.) and a commandment doth not put away* (or *cause a man to transgresses) a prohibition and a commandment.* On the contrary, *If one see a thing lost, and his father say unto him, Restore it not, he must restore it, and not obey him: for if he obey his father, he is found at the time when he keepeth this commandment, HONOVR THY FATHER, that he breaketh this commandment, THOU SHALT RESTORE IT; and transgresseth this prohibition: THOU MAIST NOT HIDE THY SELFE.* Maim. ibidem, *c. 11. s.* 18, 19.

Vers. 4. *thy brothers asse]* in *Exod.* 23. 5. he saith, *thine haters asse,* that men should not think these Laws bind us to do good unto our friends only. So our Savior saith, *Love your enemies, do good to them that hate you. Mat. 5. 44. fallen]* that is, *lying under his burden, Exod.* 23. 5. So 〈◊〉 was used before for *lying, Deut.* 21. 1. Though here it may be taken more generally. *and hide thyselfe]* that is, *for bear to help him up, Exod. 23. 5. listing,* &c.] or, *raising thou shalt raise* them *up,* that is, *help* to do it, in any case, though it be again and again. This the Hebrews understand to be another commandment from that in *Exod.* 〈◊〉 . wch they open thus; *Who so meeteth with his neighbor in the way, and his beast lying under a bur* 〈...〉 *he is commanded to unloose it from upon* 〈◊〉 *this is commanded to be done, in Exod. 23.* 〈...〉 *d he must not unloose it, and leave him presently* 〈...〉 *ghe bit way, but must lift it up with him, and again lay the burden upon him, Deut. 22. 4. this* 〈◊〉 *commandment. And if he leave him presently, and do not unloose it off him, nor load him, he breaketh a commandment which ought to be done; and transgresseth in that which ought not to be done; as it is said, THOU SHALT NOT SEE THY BROTHERS ASSE, &c. If when he is unloosed, and loaden again, he fall again, he is bound to help him up another time, yea though it be an hundred times; for it is written, HELPING THOU SHALT HELPE VP; LIFTING THOU SHALT LIFT VP. Therefore he must go a mile back with him, unless the owner say, I have no need of thee.* Maimonides treat. of Murder, *chap. 13. sect.* 1. &c.

Vers. 5. *A man's ornament]* or *instrument, apparel, dress.* The Hebrew *Cli* is a general word for all instruments, vessels, ornaments, whatsoever; and here for all *apparel* and furniture whatsoever a man putteth on him, in time of peace, or of war: and so the Chaldee translateth it *armor,* or *weapons,* which is also forbidden a woman to wear. And this precept concerneth natural honesty and seemelinesse, which hath perpetual equity, 1 *Cor.* 11. 4, 5, 6, 14. And it is to prevent many evils which may arise if men and women should be clad alike. It is probable also, that this law was given in regard of the abuse among other nations, and particularly among the Egyptians, (with whom Israel had lived:) for human Writers testify that the Egyptian women did go abroad and use merchandise, &c. and the men did weave within the houses, *Herodot in Euterpe.* The Hebrews explain it thus; *A woman may not put on a man's ornament, as to put a miter, or an helmet on her head, or to put on an habergeon, or the like, or to post*

her head like a man. Neither may a man put on a woman's ornament, as coloured garments, or golden jewels, in the place where men use not to wear such jewels, but women only: all, according to the custom of the country (wherein they live.) A man that putteth on a woman's attire, and a woman that putteth on a man's, is to be beaten (by the Magistrate.) Maim. treat. of Idolatry, *chap. 12. sect.* 10. The attire of the body spiritually signifieth the ornaments of the mind, *Psal. 1 32. 9. 16. Rev.* 3. 18. so men should not change their nature, to become effeminate; as the Egyptians and Baby Ionians are threatred to be like *women, Isaiah 19. 16. Ier.* 50. 37. and 51. 30. And in the Churches women are to be silent, and not speak as men, 1 *Cor. 14. 34. I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, 1 Tim. 2. 12. abomination* to *Jehovah]* Hebr. *the abomination of Jehovah,* that is, *abhorred of him,* which the Chaldee expoundeth, *an abomination before the LORD.*

Vers. 6. *chance to be]* that is, if unawares thou meetest with it, or lightest upon it. So the Greek translateth, *If thou meetest with a birds nest before thy face. or on the ground]* or in any other place, as on the water, or the like; for these are put but for an instance, because usually birds nestle either on trees, or on the ground. So the Hebrews expound it: *He that findeth a nest upon the waters, or on the back of any living creature, is bound to let the damme go. The young or the eggs are not mentioned, neither the tree or ground, but that the Scripture speaketh by an instance.* Maimonides tom. 2. in Shechitah, *chap. 13. sect. 17. the damme]* Heb. *the mother:* so after, *sons* for *young ones;* which names the Scripture giveth to all living things; and the Greek and Chaldee keep the Hebrew phrase, *mother* and *children.* The Hebrews understand this precisely of the damme or female only, and say, *A male that is found sitting upon a nest, is free from being sent away;* (that is, a man is not bound to let it go:) Maim. ibidem, *sect. 10. thou shalt not take]* to wit, and kill, for that is chiefly here intended. *He that taketh the damme with the young, and killeth her, the flesh is lawful to be eaten, but he is to be beaten for killing the damme. And so if she die before he let her go, he is to be beaten: but if he let her go after he hath taken her, he is free.* Maim. in Shechitah, *chap. 13. sect.* 1. Compare herewith the Law in *Lev. 22. 28. Whether it be Cow or Ewe, ye shall not kill it and her young both in one day.*

Vers. 7. *Sending thou shalt send]* that is, *in any wise send away* (or *let go) the damme.* This showeth the strictness of the precept, which also must be done willingly, upon the former penalty. For every prohibition, after which cometh a precept affirmative, a man *is bound to perform the precept concerning it; and if he perform it not, he is to be beaten. If one come and snatch the damme out of his hand, and send her away, or if she escape away from under his hand against his will, he is to be beaten; for till be send her away of himself, he performeth not the precept concerning her. If he take the damme, and clip her wings that she cannot fly, and then send her away, he is to be chastised with stripes; and he must keep her by him till her wings be grown, and then send her away. And if she die before, or be lost, he is to be beaten, for he hath not performed the commandment. If he send her away and she come again, he must send her away again, though it be four or five times; for it is said, SENDING THOU SHALT SEND HER AWAY. If one say, I will take the damme, and send away the young, he is bound to send away the damme. The, sending away of the damme is not in use, save for clean birds, &c.* Maimonides in Shechitah, *chap. 13. sect. 2, 3, 4, 6, 8. It is unlawful to take the damme with the young, though it be to cleanse a Leper with them, which is a thing commanded, (Lev. 14. 4.) and if he take her, he is bound to send her away: for a commandment is not of force to disannul*

a prohibition and a commandment; but a commandment and a prohibition do disannul a commandment. Ibidem, *sect.* 19. God by this Law teacheth us mercy and piety; (as it is noted for barbarous cruelty, when the *mother* is killed *with the children, Hos. 20. 14. Gen.* 32. 11.) therefore when the bird is hatching her eggs, or cherishing her young, she may not be killed. And as the Hebrews say, *If she were sitting but upon one young, or one egg, a man was bound to send her away:* howbeit, that if she were taken from the nest by hunting, it was *lawful: the Law forbiddeth not save to hunt* (or take) *her when she cannot fly away for* (affection to) *her young which she hatcheth; as it is said, AND THE DAM SITTING UPON THE YOUNG, &c.* Maimonides in Shechitah, *chap. 13. sect.* 16 7. And this law for compassion towards birds, teacheth compassion towards mankind much more; as when he saith, *Thou shalt not mousell the exe, Deut.* 25. 4. the Apostle showeth it to be written *for our sakes, 1 Cor.* 9. 9, 10. So the Hebrews here say, This is to lead us unto mercy, and to take out of our hearts cruelty and the like (affections), not that the intent of the commandment is to show compassion unto birds, &c. but to mankind. R. Menachem on *Deut. 25. 7. fol. 210. prolong* thy *days]* The like blessing is promised to them that honor father and mother, *Deut.* 5. 16. the Hebrews account that one of the great commandments; and this of the bird they count the least of all in Moses law: and yet such a promise is annexed hereunto.

Vers. 8. *a new house]* to wit, a dwelling house; for so the Hebrews explain it, *It is commanded to make a battlement for the roof, if it be a dwelling house; but a barn, or a stable, or the like, a man is not bound concerning them.* Maimonides treat, of Murder, *chap. 11. sect. 1. a battlement]* in Greek, *a crown:* which was to compass the roof of the house round about, to keep men from falling off. For in Israel the houses had flat roofs, on which men walked, 2 *Sam.* 11. 2. and from thence they called and spake to the people: whereupon Christ speaketh of preaching, and proclaiming *upon the house tops, Matt. 10. 27. Luke 12. 3. The heighth of the battlement might not be less than ten hand-bredths* [six of which hand-bredths made a cubit] *and it was to be strong, that a man might lean thereon, and not fall.* Maimonides treat. of Murder, *chap. 11. sect. 3. that thou put not]* or, *and thou shalt not put bloods,* which the Greek translateth, *and thou shalt not make man-slaughter in thy house;* and the Chaldee, for *bloods,* saith *guilt of murder,* as the word *bloods* often signifieth: see *Gen.* 4. 10. By this it appeareth, that all other occasions of blood-shed were to be prevented in other places, as well as on house tops. Which the Hebrews declare thus; *Whether it be the house top, or any other thing, wherein there is danger and likelihood that a man may fall and die; and if a man have a pit or Well in his yard, have it water in it, or not, he is bound to make a fence about it ten hand-bredths high, or to make a cover over it, that no man fall therein and die. And so any stumbling block whereby there is danger of life, a man is commanded to remove the same, and to beware thereof, and to give warning of the thing very heedfully. Otherwise if he remove them not, but leave stumbling blocks that may bring into danger, he breaketh a commandment, and transgresseth this prohibition, of PVTTING BLOVDS.* Maim. treat. of Murder, *chap. 11. sect.* 4.

Vers. 9. *thy vineyard]* nor any other *field, Lev.* 19. 19. *divers kinds]* or *mixtures,* as wheat and barley together, or the like. See the Annotations on *Lev.* 19. 19. The Hebrews divide seeds into *three sorts. The first of them is called Tebuah, (Revenue,) and it comprehendeth the five kinds of grain, Wheat, Rye, Barley, Fox-ear-barley, and Oats. The second of them is called Ketannith (pulse,)*

and it cōprehendeth all seeds which are eaten of men, besides the Revenue (aforesaid,) as Beanes, Pease, Lentiles, Millet, Rice, &c. and such like. The third of them are called Garden seeds; and they are all other seeds which are not meet for man's meat, but the fruit of the seed is man's meat: as the seed of Onions, and of Garlicke, and of Rapes, and such like. And flax seed is comprehended under the general of garden seeds. And all these seeds when they are grown up, and all the while the seed is not discerned, are called Herbs. Maimonides tom. 3. in Kilajim, *chap. 1. sect.* 8. Now of this Law concerning vineyards they write thus; *Nothing is forbidden by the name of divers kinds in the vineyard, but the kinds of the revenue (of corn,) and the kinds of herbs only: other kinds of seeds are lawful to be sown in the vineyard; and I need not say other trees. It is unlawful to sow herbs or corn by the vines sides, or to plant a vine by the sides of herbs or corn. Whether a man plant, or let them grow, when he seeth divers kinds spring up in his vineyard, if he leave them so, it is defiled.* Maim. ibidem, *chap. 5. sect. 6, 7, 8. the full-ripe fruit]* Heb. *the fullness* (or *plenty)* which the Greek translateth here, *the fruit:* elsewhere *the first-fruits:* see *Exod.* 22. 29. and *Num.* 18. 27. By the Hebrews, a vineyard whiles the grapes were unripe, was not defiled: and unripe grapes were lawful for use. Maim. in Kilajim, *chap. 5. sect. 14. the seed]* the Greek addeth, *and the seed, which thou shalt sow with the fruit of thy vineyard.* Others understand, *the fruit of the seed. and the revenew]* or, *income, increase.* The Scripture useth this word for the *increase* of the corn or floor, and of the vine or winepress, *Num.* 18. 30. So it may be taken here, for either, or for both of them; for both were defiled. The Hebrews apply this word to the five kinds of grain fore-noted, and unto them also when they are cared, and before they be threshed: as in another place they say, *The five kinds, namely Wheat, Barley, Rie, Fox-earebarley, and Oats, these five when they are eared, are called Tebuah (Revenue) in every place; and after that they be threshed and winowed, they are called Dagan (Corn or Graine;) and when they are ground, and their meal kneaded and baked, they are called Path* (Bread) Maimonides tom. 1. treat. of Blessings, *chap. 3. sect. 1. be defiled]* or *be sanctified,* as the Hebrew word properly and usually signifieth; and so the Greek translateth, *that it be not sanctified.* Whereby some understand that the fruit should be separated from common use, and made holy to the Lord, and be eaten by the Priests. But words oft times have contrary significations, as, *Barac* to *Bless,* is used for *Cursing* or *Blaspheming, 1 King. 21. 10. 13. Chesed* is *Piety* and *Impiety, Lev.* 20. 17. So this word here is by the Chaldee paraphrast translated *defiled;* and by the other Hebrews elsewhere so expounded. *The divers kinds* (or *mixtures) of the vineyard, as any of the sorts of corn, or sorts of herbs that are sown with a vine, whether an Israelite sow them, or an heathen, &c. both of them are unlawful to be eaten, or put to any use (or profit) as it is written, (in Deut. 22. 9.) LEST IT BE DEFILED, &c. as if he should say, lest both of them be made abominable and unlawful. And whoso eateth ought of the mixtures of a vineyard, either of the herbs, or of the grapes, is to be beaten by the Law.* Maimonides tom. 2. treat. of Forbidden meats, *chap. 10. sect.* 6, 7. The same Author in tom. 3. treat. Kilaijm, *chap.* 5. layeth down also these canons: *He that soweth two kinds of corn, or two kinds of herbs, with the seed of the vineyard, he is to be twice beaten; once for this, Thou shalt not sow thy field with divers kinds, (Lev. 19. 19.) and again for this, Thou shalt not sow thy vine-yard with divers kinds, (Deut. 22. 9.) A man is not to be beaten for sowing divers kinds in the vineyard, until he sow within the land of Israel, &c. But our Doctors have forbidden to sow divers kinds in the vineyard, though out of the land, because the divers kinds in the vineyard are weighty; for if they be sown within the land of Israel, they are unlawful to be used: and seeing they are unlawful for any use within the land, they are unlawful to be sown without*

the land. It is unlawful to sow herbs or corn by a vines side, or to plant a vine-tree by herbs or by corn; and if a man do so, though he is not to be beaten, yet both of them are defiled, and not to be put to any use, either the herbs, or the corn, or the vine, but they burn them both, as it is written, LEST THE FVLL-RIPE FRVIT &c. BE DEFILED: though it be the straw of the corn, or the wood of the vine-tree, they are unlawful for any use, but they burn them; neither may they heat an oven, or a cauldron, or boil anything with them when they burn them. These and sundry like observations they have hereabouts, not altogether without probability: and herein the mixtures of the *vineyard* exceed the mixtures of the *field,* which they think might be used and eaten, though it was sin to sow them, as is noted on *Levite.* 19. 19. This Law, with other such like, was typical, and pertained to the rudiments of Moses Law: whereby it seemeth unto me, God taught them the simple and sincere estate of his Church. For in mystery, *the vineyard of the Lord of hosts* was *the house of Israel, and the men of Judah the plant of his pleasures, Isaiah* 5. 7. and he planted them *a noble vine, wholly a right* (or *true) seed;* though they *turned into degenerate branches of a strange vine* unto him, *Ier.* 2. 21. Now also the Church is a vineyard, Christ himself *the vine,* and we *the branches, John.* 15. 1. 5. and this vineyard God would not have sown with *divers kinds,* or mixed with the profane and unbelievers, lest all be defiled, 2 *Cor. 6. 14,—18. Matt. 3. 7,—10. Rev.* 21. 24,—27.

Vers. 10. *with an ox and an asse]* the *ox* was a clean beast, the *asse* an unclean: the Hebrews understand this law generally; *plowing,* for all work; and *the ox and the asse,* for all clean and unclean beasts together. *Whosoever doth work with two kinds of cattle or beasts together, and the one of them is of a clean kind, and the other of an unclean, loe he is to be beaten in every place, Deut: 22. 10. Whether he plow, or sow, or draw a wagon or a stone with them together, &c. he is to be beaten. And whether it be ox and asse, or any two kinds, whereof one is unclean and the other clean, either of cattle, as a swire and a sheep; or of wild beasts, as a wild ox and an elephant; or beasts with cattle, as a dog with a goat, or the like; for any of these he is by the Law to be beaten. If a wagon be drawn with beasts of divers kinds, he that sitteth on the wagon is to be beaten: and if one sit on the wagon, and another guide it, they are both beaten; yea though they be an hundred that guide it, they are all beaten. It is lawful to do work with a man and a beast together: for the Law saith, WITH AN OXE AND AN ASSE; it saith not, with a man and an asse, or with a man and an ox. A (clean) beast that is become polluted (or unfit) for sacrifice, though it be but one body, yet the Scripture maketh it as two bodies, for that it was holy, and was made as holy and as profane mixed together; and this beast is fonnd as a clean beast with an unclean beast mixed in one; as it is said (in Lev. 27. 11.) IF IT BE AN VNCLEANE BEAST, OF WHICH THEY DOE NOT OFFER A SACRIFICE TO THE LORD: we have been taught, that this is not spoken but of beasts disabled for sacrifice. Therefore he that ploweth with an ox disabled for sacrifice is to be beaten as for mixed kinds; but this prohibition is come by tradition.* Maimonides in Kilajim, *chap. 9. sect.* 7.—11. This Law was also typical, and bindeth not us now, according to the letter, but figured out the Ministers in the Church, as did *the ox that treadeth out the corn,* which might not be muzzeled, *Deut.* 25. compared with 1 *Cor. 9. 8. 9.—11. 1 Tim.* 5. 17, 4. 18. These in the Lord's *plow,* (that is, in the ministry of his word, *Luk.* 9. 62.) must not be mixed of clean and unclean, of the servants of Christ and of Antichrist, 2 *Cor.* 6. 14, 15.

Vers. 11. *linsie-wolfie]* in Hebrew, *Shagnatnez,* expounded in Greek, *Kibdela,* which signifieth things *adulterate,* or *impurely mixed.* Moses explaineth it after, saying, *wool and flax together,* unto which only the Hebrews restrain it, as is more largely noted on *Lev.* 19. 19. This Law was also figurative: the garments of the Saints are principally Christ himself, as it is written, *Put ye on the Lord Jesus Christ, Rom.* 13. 14. he hath given unto his church, *that she should be arrayed in fine linen, clean and bright,* which is *the righteousness of the Saints, Rev.* 19. 8. that we may be *found in him,* not having our own justice (or righteousness) which is *of the Law,* but that which is *through the faith of Christ, the righteousness of God by faith, Phil.* 3. 9. There are also other virtues and graces of the spirit, wherewith the faithful are adorned, which are *good works, 1 Tim. 2. 9, 10. 1 Pet.* 3. 3, 4. but in the case of our justification before God, these may not be mixed together, for *a man is justified by faith, without the deeds of the Law, Rom. 3. 28. Gal.* 2. 16. And as by the letter of this Law, in the Hebrews account, *one thread of wool in a linen garment,* or *one linen thread in a woollen garment,* made it unlawful, (as is noted on *Lev.* 19. 19.) though linen or woollen garments were worn severally: so justification by faith in Christ, and by our own good works, are so opposite, as that they cannot agree together in one man by any manner of mixture, in the case o• justification before God; but, *if it be by grace, the• is it no more of works; otherwise grace is no more grace: and if it be of works, then is it no more grace, otherwise work is no more work, Rom. 11. 6. Gal. 3. 10. wool and flax]* that is, *woollen and linen together,* which the Greek translateth, *in the same:* the Chaldee, *wool and flax joined* (or *mixed) together.*

Vers. 12. *Fringes]* in Hebrew *Gedilim,* which elsewhere is translated, *wreathes, in 1 King.* 7. 17. and the *wreathes* spoken of in *Exod.* 28. 24. and the *ropes* (or *cords)* in *Judge.* 16. 11, 12. are by the Chaldee translated, *Gedilan:* and the Greek here expoundeth it *Strepta,* that is, *wreathes,* or *cords:* for they were twisted threads or thrumbs, which hung upon their garments. Moses called them before *Tsitsith, Num.* 15. 38. of the *looks* of hair like which they did hang. These are the same, though called here by another name; and the Chaldee translateth both *Tsitsith* and *Geddim,* by the word *Cruspedin,* which is borrowed of the Greek *Craspeda,* which name the holy Ghost giveth to these *Fringes,* in *Matt.* 23. 5. where Christ blameth the Pharisees hypocrisy for making their *phylacteries* broad, and *(craspeda) the fringes* of their garments large. The making of these by the Jews, is shown on *Num.* 15. 38. &c. Here Moses having repeated the mysteries concerning the Church, in *verse.* 9. of the ministry, in *verse.* 10. and of the doctrine, in *verse.* 11. addeth to them this law of the *fringes,* which were signs annexed to the word, and visible tokens, for them to *look upon, and remember all the commandments of the Lord, and do them, and be holy unto* their *God, Num.* 15. 39, 40. See more in the Annotations on that place.

Vers. 13. *take a wife]* that is, *marry* her: for the taking is after the betrothing or espousalls, *Matt.* 1. 18. 20. And before marriage, the betrothed persons might not come together, as the equity of this Law following showeth. So by the Hebrews: *The spouse is to be restrained from her husband, by the doctrine of the Scribes, all the while she is in her fathers house: and he that lieth with his spouse in his father in laws house, is to be chastised with stripes.* Maimonides in treat, of Wives, *chap. 10. sect.* 1. After in the same place he showeth the manner of marriage among them, that it was to be with blessings (or thanksgivings) unto God, in an assembly of ten men at the

least, and with a dowr•e bill which the Scrivener wrote and the bridegroom paid for, whereby he endowed his spouse, if she were a virgin, with two hundred dinars [that is, fifty shekels,] and if she had been married before, with 100. dinars, [that is, 25. shekels] and this was called the root (or principal) of the dowry: the dowry might not be less, but more so much as he would, though it were to a talent of gold. After the dowry bill was confirmed by witnesses, the bridegroom went with his spouse into the privy chamber (or closet, such as is mentioned in *Joel* 2. 16.) and this was the consummation of the marriage. And who so married a virgin was to rejoice with her seven days, (as *Gen. 29. 27. Judge.* 14. 10. 12.) and with a widow three days, not doing any work those days, but eating, drinking, and rejoicing. *go in]* into the chamber, *Judge.* 15. 1. and by consequence, lie with her. The Greek translateth, *dwell* (or *house) together with her:* which word the Apostle useth, 1 *Pet. 3. 7. hate her]* which ought not to be towards any, least of all towards his wife, whom he ought to love as his own body; *for no man ever yet hated his own flesh, Ephes.* 5. 28, 29.

Vers. 14. *lay against her]* or, *put upon her. occasions of speech]* or, *of words,* that is, of evil words: or, *pretenses of words,* that is, *pretended words,* or *pretended matters.* So the Greek translateth, *pretended words;* they are such as have a color and show of truth, to excuse and hide his hatred; as long prayers were a *pretense* for the covetousness of the Pharisees, *Matt.* 23. 14. But *pretense* and *truth* are opposed in *Phil.* 1. 18 So here, and *verse. 20. bring forth]* whether before the parents and friends, or unto the Magistrates, accusing her before them. Some think this latter to be meant, and as the Hebrews describe it, when *he cometh unto the Court and saith, I married this damsel, and I found her not to have virginity, and when I inquired into the matter, it was made known to me that she had played the whore under me, after I was betrothed to her, and these are my witnesses that for played the whore before them. And the Judges shall hear the words of the witnesses, and examine their testimony: if the thing be found true, she is to be stoned.* Maim. tom. 2. in Nagnarah bethulah, *ch. 3. sect.* 6. But by the order of the text, the former seemeth as probable. to have *virginity]* Hebr. *I found not to her virginities.* The Greek thus; *and coming unto her, I found not her virginity.*

Vers. 15. *the father]* to whom the injury extended, if she were falsely defamed, or if she had played the whore, *verse.* 21. and to whom the defense of the daughter did most fitly appertain. *of the damsel]* The word *Nagnarah (damsel)* is properly a maid mariageable, which of the Hebrews is reckoned after *twelve years* of age: before that age, she is called *a little one* or *child;* and after also, if she have not signs that she is mariageable; [such as are mentioned in *Ezek.* 16. 7.] After those signs she is called *Nagnarah (adamosell,)* till six months complete, and no longer: from that day and forward, she is called *Bogereth.* Maimonides treat. of Wives, *chap. 2. sect.* 1. 3. Both these, *Nagnarah* (the damsel) and *Bogereth,* are subject to the punishment here appointed, if they be not found virgins. Maimonides in Nagn. beth••ah, *chap. 3. sect. 7. the virginity]* that is, the signs of her virginity, in the cloth, *verse.* 17. and witnesses also, (as the Hebrews say,) that they are so. *the Elders]* in Greek, *the senate:* that is, the Magistrates. This was the Senate of 23. Judges, for they were to put her to death if she were guilde, *v. 21. They judge not this judgment but in the Court of three and twenty; because there is in the judgment of him that bringeth forth an evil name, the judgment of life & death; for if the thing be found as he saith, then she is killed. But he that forc•th a maid, Deut. 22. 28. and he that*

intiseth her, Exod. 22. 16. they judge of them at all times, in the Court of three. Maimonides in Nagnarah bethulah, *chap. 3. sect. 3. the gate]* the Chaldee addeth, *the gate of the judgment hall of the place.*

Vers. 17. *occasions]* or, *pretenses;* in Greek, *pretended words* (or *matters)* as *verse. 14* ⟨◊⟩ *this* is] that is, these are the proofs, or the signs, as *verse.* 15. Hebr. *these* are *the virginities. the cloth]* wherein the signs were to be seen.

Vers. 18. *the man]* the husband of the damsel that is found to have accused his wife falsely. *chastise him]* in the Chaldee, *beat him;* which was the next punishment unto death. The Hebrews say: *If the father bring witnesses, which do disprove the witnesses which the husband brought, and it be found that they have witnessed a falsehood, then they are stoned* [to death, according to the law, in *Deut. 19. 18, 19.] and he* [the husband] *is beaten, & amersed in an hundred shekels. And of this it is said (in v. 17.) THESE* are *MY DAVGHTERS VIRGINITIES; these are the witnesses that disprove her husbands witnesses. If her husband again bring other witnesses which do disprove her fathers witnesses, then the damsel and her fathers witnesses are stoned, verse.* 20. 21. Maim. in Nagn▪ bethulah, *chap. 3. sect,* 6.

Vers. 19. *amerse]* or *mulct; fine him. hundred* shekels] the word *shekels* is added both in the Greek and Chaldee versions, and usually is to be understood when the Hebrew nameth *silver* only: see the notes on *Gen.* 20. 16. where also it is shown what *a shekel* was. *An hundred shekels* was the double dowry of virgins: see after in *verse. 29. unto the father] and if she were fatherless, then he gave them unto her self,* saith Maimonides in Nagnarah bethulah, *chap. 3. sect. 1. a virgin of Israel]* in Greek, *a virgin an Israelitess.* Hereupon the Hebrews say, that if she were *an heathen that was become a Proselytesse, or a bondwoman that had her freedom, &c. he that brought forth an evil name upon her, was free both from the mulct, and from beating.* They have also other like exceptions, which seem not approvable; as, that if she were *a girl under years, or an ancient maid, that had past the flour of her age;* though such maids for playing the whoreafter they were betrothed, were to die; yet the man *that brought an evil name upon them, was free from the mulct, and from beating.* Maimonides in Nagnarah, *chap. 3. sect. 2. 8. he may not]* or, *he cannot send her away,* to wit, by a bill of divorce, as other men were permitted to put away their wives, *Deut. 24. 1. It is commanded by the Law, that the woman upon whom he hath brought an evil name, should abide under him forever, Deut. 22. 19. and if he put her away, he transgresseth against a prohibition, HE MAY NOT PVT HER AWAY, and he is to be compelled to take her again. And if another do first betroth himself to her, or if she die, or if he be a priest, who may not take a divorced woman, (Lev. 21. 7.) then he is to be beaten for putting her away.* Maimonides in Nagnarah, *chap. 3. sect.* 4. As it was a greater sin for a man to defame his wife, than another person; so the punishment is greater: for they that defamed their neighbors were but beaten; but he that defamed his wife was beaten and amearsed, and never suffered to put her away, which was permitted to other men: *Deut.* 24. 1. 2.

Vers. 20. *be truth]* so proved by certain evidence, or by witnesses, as before is shown; and agreeable to the Law, in *Deut.* 17. 4, 5, 6. For the Hebrews acknowledge, that those tokens might sometime be wanting in virgins, and yet they not defiled; and therefore the Judges were to examine, whether her progenitors wanted their fluors, or she herself had not had

some great sickness, or other like accident, whereby those signs might fail. Maimonides treat. of Wives *chap. 11. sect.* 12.

Vers. 21. *her fathers house]* that where the sin was done, there it might be punished. *folly]* in Chaldee, *ignominy;* which was not only evil in her, but a reproach to her father, and scandal to the whole Church: See the notes on *Gen.* 34. 7. where this phrase is first used. *whoredom in her fathers house]* and (as the Hebrews think,) under her betrothed husband: for otherwise if her fault had been done before she was betrothed, and it were known, she was not to die, *Exod. 22. 16, 17. This which is said* (in *Deut. 22. 20.) IF THIS WORD BETRVTH, she shall be killed, (is) when she hath committed whoredom after the betrothing before witnesses: but before the betrothing, the Law hath already said of her, that she is free from anything; and he that lay with her is bound to make recompense with goods only, whether he had enticed her, or forced her.* Maim. in Nagn. bethulah, *c. 3. sect.* 12. If this punishment were for her whoredom before she was betrothed; it showeth God's severity against such as deceive their husbands in such sort, and dishonored their fathers house. So a priests daughter playing the whore, is said to *profane her father, Levite.* 21. 8.

Vers. 22. *they shall die]* in Greek, *ye shall kill* them *both.* The manner of their death was either by *stoning,* as may be gathered by *John.* 8. 4, 5. or, as the Hebrews say, by *strangling:* see the Annotations on *Levite.* 20. 10.

Vers. 23. *betrothed]* or *espoused,* which was, by mutual promise, in the presence of witnesses, before marriage, *Matt.* 1. 18. It might be done in Israel (as the Hebrews write) three ways; by a piece of money, or by a writing, or by copulation. By a piece of money, though it were but a farthing, or the worth thereof; and the man said, be thou betrothed unto me, or mine espoused wife by this; and he gave it her before witnesses. By Bill, and then he wrote, be thou betrothed unto me, or the like, and he gave it her before witnesses; and it must be written with her name in it, and with her knowledge and consent, else it was no betrothing. By copulation; and then he said, loe thou shalt be betrothed unto me by this copulation, and so he was united unto her before two witnesses; and after copulation she was his betrothed wife. If he lay with her by way of fornication, and not by the name of betrothing; or if it were by themselves without witnesses, it was no betrothing. And he might not lie with her the second time, before they were married. And though the betrothing might be any of these three ways, yet usually it was by a piece of money; and if they would, they might do it by writing: but betrothing by copulation, was forbidden by the wise men of Israel, and who so did it, was chastised with rods; howbeit, the betrothing stood in force. And it was required, that they should bless God, before the contract was made; as is shown at large, by Maimonides treat. of Wives *chap.* 3. and 10. and Ios. Karo in Shulehan aruch, treat. or Espousals, *chap. 1. in the city]* or *town,* or any place of resort of people, where she might cry out and be reskued. The *city* is named for an instance, because therein are store of people.

Vers. 24. *she cried not]* as is presumed, because she was in the city: and so consenting to the sin, she is gniltie of death. The Hebrews say, *Whosoever is lien with in the city, it is certainly presumed that she was enticed, because she cried not out: unless witnesses do testify that she was forced; as that (the man) drew a sword at her, and said, If thou cry I will kill thee.* Maimonides in

Nagnarah bethulah, *chap. 1. sect 2. humbled]* that is, *defiled,* as *Gen. 34. 2. neighbors wife]* so she is called after her betrothing, as here, so in *Gen. 29. 21. Matt.* 1. 20.

Vers. 25. *in the field]* or any solitary place, where if she cry she cannot be heard: opposed to the *city,* in *verse. 23. take strong hold on her]* or, as the Greek translateth, *force her.*

Vers. 26. *thou shalt not]* in Greek, *ye shall not,* speaking to Israel. *anything]* Hebr. *a word. sin of death]* that is, *sin worthy of death, killeth him* in *soul]* that is, so as that he taketh away his soul, or life. In Greek, *killeth his soul, this matter]* Heb. *this word.*

Vers. 27. *cried out]* as is presumed in charity, unless the contrary be proved: as *verse. 24. Whosoever is lien with in the field, it is certainly presumed that she was forced; and they judge her with the judgment of a woman forced, unless witnesses do testify that she lay with him willingly.* Maimonides in Nagnarah bethulah, *chap. 1. sect. 2. none to save]* or *no savior,* that is, as the Greek and Chaldee explaineth, *no helper* or *deliverer.*

Vers. 28. *lay hold on her]* the Greek translateth, *force her.* Herein this differeth from the law in *Exod.* 22. 16, 17. which was for such as consented being enticed.

Vers. 29. *to the damosels father]* or, to herself, if she have no father. Maimonides in Nagn. bethulah, *chap. 1. sect.* 9. shekels] this word is added in the Chaldee and Greek, as before in *verse.* 19. And 50. *shekels,* as the Hebrews write, was the least dowry that virgins might have, and is called in *Exod. 22. 17. the dowry of virgins; and was the weight of fifty shekels of fine silver.* Maimonides in Nagnarah, *chap. 1. sect.* 1. and every shekel weighed 320. grains of barley, as is noted on *Gen.* 20. 16. and these fifty shekels were the mulct for lying with her only; and he that forced the maid was bound also (as the Hebrews show) to pay for her shame, and for her pain, and for her blot: and he that enticed a maid (as in *Exod.* 22. 16.) paid but three things, the forfeit of 50. shekels, and for her shame, and for her blot. The forfeit, that is alike for all; whether a man lie with the high Priests daughter, or with a strangers daughter, or bastards, the forfeit (or mulct) is fifty shekels; but the shame, and the blot, and the pain, are not alike for all, but determined by the Judges, according to the age and dignity of the damsel. The inticer payeth not the •ulct, unless he do not marry her, *(Exod.* 22. 17.) he payeth only for the shame and blot 〈◊〉 but he that forceth her payeth all four out of hand. Maimonides in Nagn. bethulah, *ch. 2. sect. 1, &c.* See also the Annotations on *Exod. 21. 19. humbled]* or *afflicted,* that is, *defiled* her. And hence the Hebrews gather, that the man was to pay also for her pain, or smart, as is before noted. *not send her away]* not give her a bill of divorce, as other men might, *Deut.* 24. 1. See before on *verse.* 19. Here the Hebrews say; *If the high Priest force a maid, or entice her, he may not marry her, because he is commanded to take a virgin, (Lev. 21. 13.) and at that time when he taketh this woman, she is not a virgin: and if he do take her, she is to go out again by bill (of divorce.) If (another man) transgress, and send her away, they compel him to take her again, and he is not beaten: but if the divorced woman die, or be betrothed to another, before he take her again; or if it were a Priest, that might not take a divorced woman, (Lev. 21. 7.) such a one is to be beaten, because he transgresseth against a prohibition [HE MAY NOT SEND HER AWAY] and he cannot fulfill the commandment concerning her, SHE SHALL BE HIS TO WIFE.* Maim. in Nagn. *ch. 1. sect.* 6, 7.

Vers. 30. *not take]* to wife, much less abuse by whoredom or incest, his fathers wife: and by this one, all other incestuous marriages and copulations are forbidden; against which the Law is given at large in *Lev.* 18. See the Annotations there. *his fathers skirt]* in Greek, *his fathers covering:* So in *Deut.* 27. 20. where a curse is upon him that doth this. It meaneth the *skirt* or *covering* which his father only might uncover, and not he. In *Levite.* 18. 7. it is called his *fathers nakedness,* in like sense.

CHAP. XXIII.

〈◊〉 Who may or may not enter into the Congregation. 〈◊〉 Uncleanness to be avoided in the host. 15 Of the fugitive servant. 17 Against filthiness, 18 a 〈...〉 enable sacrifices, 19 and Vsuric. 20 Of Vowes. 24 What liberty a man had in his neighbors vineyard, or field.

HEe that is wounded in the stones, or hath *his* privy member cut off, shall not enter into the Church of Jehovah.

A bastard shall not enter into the Church of Jehovah; even *to* his tenth generation, he shall not enter into the Church of Jehovah.

An Ammonite or a Moabite shall not enter into the Church of Jehovah, even *to* their tenth generation, he shall not enter into the Church of Jehovah forever. Because that they met you not with bread and with water, in the way when ye came forth out of Egypt, and that he hired against thee Balaam the son of Beor, from Pethor of Mesopotamia, to curse thee. But Jehovah thy God would not hearken unto Balaam; and Jehovah thy God turned for thee the curse into a blessing, because Jehovah thy God loved thee. Thou shalt not seek their peace, or their good all thy days forever.

Thou shalt not abhor an Edomite, because he *is* thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land. The sons which shall be borne unto them *in* the third generation, *any* of them shall enter into the Church of Jehovah.

When the campe goeth forth against thine enemies, then keep thee from every evil thing. If there be in thee a man that is not clean, by *reason of* an accident *in* the night, then shall he go forth out of the campe, he shall not come in within the campe. But it shall be at the looking forth of the evening, he shall bathe *him-self* in water: and when the Sun is gone down, he shall come in within the campe.

And thou shalt have a place without the campe, and shalt go forth thither without. And thou shalt have a paddle upon thy weapon; and it shall be when thou sittest down without, then thou shalt dignity therewith, and shalt turn back and cover that which cometh from thee. For Jehovah thy God walketh in the midst of thy campe to deliver thee, and to give *up* thine enemies before thee, therefore thy campe shall be holy, that he see not in thee the uncleanness of anything, and turn away from after thee.

Thou shalt not deliver up a servant unto his master, which is escaped unto thee from his master. He shall dwell with thee in the midst of thee, in the place which he shall choose, in one of thy gates, where *it is* good for him: thou shalt not vex him.

There shall not be a whore of the daughters of Israel, neither shall there be a whoremonger of the sons of Israel. Thou shalt not bring the hire of an whore, or the price of a dog, into the house of Jehovah thy God, for any vow; for even both of them *are* abomination to Jehovah thy God.

Thou shalt not lend upon biting-usury unto thy brother, usury of money, usury of meat, usury of anything that is lent upon usury. Unto a stranger thou mayest lend upon biting usury; but unto thy brother thou shalt not lend upon biting usury, that Jehovah thy God may bless thee in all that thou settest thine hand unto, in the land whither thou *art* going in to possess it.

When thou shalt vow a vow unto Jehovah thy God, thou shalt not delay to pay it; for Jehovah thy God requiring will require it of thee, and it would be sin in thee. And if thou shalt forbear to vow, it shall not be sin in thee. That which is gone out of thy lips thou shalt keep and do, according as thou hast vowed unto Jehovah thy God, a voluntary *offering* which thou hast spoken with thy mouth.

When thou comest into thy neighbors vineyard, then thou mayest eat grapes as thy soul *(desireth)* thy fill, but into thy vessel thou shalt not put *any.*

When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbors standing corn.

Annotations.

WOunded in the stones] or, *wounded in any of his stones;* for the word is singular, and properly signifieth a *bruising* or *crushing,* applied here to the wounding of a man in his secret parts, which might be done either with beating and bruising, or with cutting of the sinews, or whole member, or part thereof. The Greek translateth it *Thladias,* which signifieth one that hath his stones broken, or is gelded. This law the Hebrews understand of such only as are wounded or gelded by the hand of man, not such as are so made of God. *If the stones be cut off, or one of them, or if one of them be wounded, &c the man is not allowable* [to enter into the Church of the Lord.] *Or if the finews of the stones, or any of them, be cut or wounded, &c. he is not allowable. Always provided that it be not by the hand of God, but be cut or wounded by man, or by dog, or by thorn, or such like things. For, if he be borne with his privy-member cut off, or wounded in the stones, or be borne without stones, or through fervent sickness these members decay, or the like: loe he is allowable to enter into the Church, for all these are by the hand of God. It is unlawful to corrupt (or mar) the members of generation, either in man, or in beast, or in wild beast, or in fowl, either unclean, or clean. And whosoever geldeth (or maketh an Eunuch) is to be beaten by the Law, yea though he geldeth after another hath gelded; as if one cutteth off the privy member, and another cometh and cutteth off the stones, or pulleth them off, and another cometh and cutteth the sinews of the stones, &c. they are all beaten.* Maimonides tom. 2. in Issure biah, *chap. 16. sect. 6,—10. privy-member]* either the yard, or stones, or any one, or part of them: for the Hebrew *Shophcah* (which hath the name of shedding the seed,) implieth both: though by the Hebrews it is applied to the yard, or a part thereof. And so among the Turks at this day they make their Eunuchs by cutting off the privities: and the Greek translateth, *him that is cut,* or, *that hath* (his privy

member) *cut off. not enter]* or, *not come in into the church* (or *in the congregation) of the Lord.* That is, he shall not be admitted into the Common-wealth of Israel, either to minister, or bear office, or to take a wife of them, or the like. As it is said of the Priests, *to come in* (or *enter) into the house of the Lord,* that is, to minister, 1 *Chron.* 14. 29. and to *go out and come in* before the people, 2 *Chron.* 1. 10. is expounded to *judge* the people, 1 *King.* 3. 9. It is also said of Solomon, he loved many strange women *of the nations concerning which the LORD had said unto the sons of Israel, ye shall not go in (or enter) to them, neither shall they come in (or enter) unto you, 1 King.* 11. 1, 2. that is, as the Chaldee there expoundeth, *not be mixed.* So Jesus charged Israel, that they should *not go in* (or *enter;* in Chaldee, *mix* themselves) among the nations, *Ios.* 23. 7. and upon the reading of this Law to Israel returned from captivity, *they separated* from them *all the mixed multitude, Nehem.* 13. 1, 2, 3. And of this here the Hebrews say, *He that is wounded in the stones, or hath the privy-member cut off, if he marry with a daughter of Israel, & lie with her, he is to be beaten, Deut. 23. 1. & it is lawful for them to marry women Proselytes, & bond women that are made free: and though he be a Priest that is wounded in the stones, he may take such a woman, because he is not in his holiness,* [that is, may not do the Priests office, *Lev. 21. 17. 21.] but he that is so wounded, may not marry her that is a bastard.* Maim. in Issure biah, *c. 16. s.* 1, 2. This is to be understood of such as though they were wounded in some part, yet were able enough for generation. Neither can this be meant of joining to the faith & religion of Israel, or entering into the Church in that respect: for that was lawful for all, *Exod. 12. 48, 49. Num.* 15. 14, 15. Howbeit some such strangers as were joined to the the Lord, yet remained after a sort *separated from his people,* as the complaint of such, and the Lord's comfortable answer unto them, in *Isaiah* 56. 3. 6, 7. showeth. And so for the *Eunuchs* in the same place, *verse.* 3. 4, 5 The Hebrews say, *Servants which are baptized by the name of servitude, and do take upon them the commandments which servants are bound unto, they go out from the generality of heathens, but come not into the generality (or common state) of Israelites. Therefore a bondwoman is unlawful (to be married) to one that is free borne, whether she be his own bondwoman, or his neighbors; and who so goeth in to a bondwoman, is to be scourged by the doctrine of the Scribes. Loe, it is expressed in the Law, (Exod. 21. 4.) that a Master may give a Canaanitesse bondwoman to his Hebrew servant, and she is lawful for him.* Maimonides in Issure biah, *ch. 12. s.* 11. See after on *v.* 3.

Vers. 2. *Abastard]* in Hebrew *Mamzer,* which meaneth one borne of a stranger, that is not a lawful wife: and so the Greek translateth it here, *Of an whore:* in *Zach.* 9. 6. the Greek hath *Allogenes,* an *Alien,* or one of another generation. The Hebrews say, *The bastard (Mamzer) spoken of in the Law, is he that cometh* (or is borne) *of any of the nakednesses,* (that is, the incestuous and unlawful copulations, forbidden in *Levite. 18.) except of her that is separated for uncleanness, (Levite. 18. 19.) for he that is borne of her is blotted, but is not a bastard: but who so goeth into the other nakednesses (or unlawful copulations) whether by force, or willingly, presumptuously, or ignorantly, begetteth a bastard. And whether they be males or females, they are forbidden* (to enter into the Church) *forever; as it is written, EVEN TO THE TENTH GENERATION, which is as if he should say, forever. Whether a bastard man do marry an Israelitess, or an Israelite marry a bastard woman, when they have lien together, they are beaten. It is lawful for him that is a bastard to marry her that is a stranger, and for her that is a bastard to be married to him that is a stranger: but the children of them both are bastards, for that which is borne goeth after the blotted*

person: for it is said, INTO THE CONGREGATION OF THE LORD; and the congregation of heathens is not called the congregation of the LORD. A stranger that marrieth a daughter of Israel, or an Israelite that marrieth her that is a stranger, begetteth an Israelite in every respect, which may not lawfully marry her that is a bastard. Maimonides in Issure biah, *ch. 15. s. 1, 2, 7, 9. to his tenth generation]* or, to *the tenth generation, he himself shall not enter:* so in *v.* 3. where *the tenth generation,* is expounded, *forever;* because *ten* is a complete number.

Vers. 3. *An Ammonite, or a Moabite]* For their special unkindness and sin, these people's had a special punishment above others, that these men might never be admitted into full communion with the commonwealth of Israel, as other nations might: but this the Hebrews restrain to the men only, not to the women; for *Ruth* the Moabitesse was married unto *Boaz, Ruth* 4. Their words are; *All heathens whosoever, when they are become Proselytes, and have taken upon them all the commandments which are in the Law; likewise servants when they are made free, loe they are as Israelites in all respects, Num. 15. 15. and it is lawful for them to come into the Church of the LORD, out of hand. And the Proselyte or free man may marry a daughter of Israel; and the Israelite may marry her that is a Proselyte, or made free; except of four people's only, which are Ammon, and Moab, and Edom, and Egypt: for these people's, when any of them becometh a Proselyte, he is as an Israelite in all respects, save in the case of entering into the congregation. The Ammonite and the Moabite are forbidden forever, the males, but not the females, Deut. 23. 3. We have it as a tradition of Moses from mount Sinai, that the Ammonite is the male, and the Moabite is the male, which is forbid̄ forever to marry a daughter of Israel, though it be his sons son, to the worlds end. But an Ammonitesse, and a Moabitesse are lawful out of hand, as the other people's.* Maim. in Issure biah, *c. 12. s.* 17, 18. But if the women of Moab and Ammon were not converted to the religion of God, it was unlawful to marry with them, as with any other people's, *Neh. 13. 23, 24, 25. Ezr. 9. 1, 2. forever]* the Greek addeth, *and forever:* so it is an explanation of the former, that *the tenth generation* is put for all generations forever. So it appeareth, that the Moabites and Ammonites might never be one body with the Common-wealth of Israel, though other people's might, as Ie•her an Isma•lite, 1 *Chr.* 2. 17. is called an Israelite, 2 *Sam.* 17. 25.

Ver. 4. *they met you not]* this sin was common to both nations, the next peculiar to Moab only. So eternal damnation is inflicted upon those that give not meat and drink to God's people in their hunger and thirst, *Mat.* 25. 42,—46. The contrary example is in Melchizedek, who *met Abraham* with bread & wine, as he returned from the slaughter of the Kings, *Gen.* 14 18, &c. *Heb. 7. 1. be hired]* that is, the Moabite hired. The history hereof is set down at large in *Numb.* 22, &c.

Vers. 6. *not seek their peace]* the like is spoken of the Canaanites, *Ezr.* 9. 11. 12. This is not meant of revenge in malice, which is unlawful, *Rom.* 12. 17 19. or that they should not procure the salvation of their souls. 1 *Tim.* 2. 4. but respecteth the matter in hand, and those people's in their infidelity; touching whom the Hebrews hold, that this is an exception from the former law, in *Deut.* 20. 10. about offering peace when in lawful war they came to besiege their cities. *Ammon and Moab, we send not unto them (proclamation) of peace, Deu. 23. 6. Our wise men have said, for as much as it is written, PROCLAIME PEACE VNTO IT, Deut. 20. 10. if any should think the like for Ammon and Moab, he saith, Thou shalt not seek their peace. And whereas it is*

written, HE SHALL DWELL WITH THEE, &c. WHERE IT IS GOOD FOR HIM, Deut. 23. 16. if any should suppose the like for Ammon and Moab, he sa••h, Thou shalt not seek their peace, OR THEIR GOOD. But though we do not proclaim peace unto them, if they make peace of themselves first, it is accepted. Maimonides tom. 4. treat. of Kings, *ch. 6. s.* 6.

Vers. 7. *an Edomite]* or, *Idumean,* as the Greek calleth him; and as in *Mark* 3. 8. Edoms land is called *Idumea:* the Hebrew here writeth it *Adomite,* as also in *Psal.* 52. 2. it meaneth the posterity of Edom, or Esau, Israel's brother, *Gen. 25. 25,—30. thy brother]* the nearest kin to Israel of all people's on the earth, and therefore often called his brother, *Num. 20. 14. Obad. 10. 12. Amos* 1. 11. for which alliance in nature, though they were enemies, *(Num.* 20. 18, 21.) yet God would have his people to retain loving and natural affection towards them. *a stranger]* or *sojourner:* although the Egyptians turned to hate God's people, and to oppress them, *Exod.* 1. &c. yet for the former good which Israel had received in their land, the Lord would have his people to show themselves thankful; that Edom and Egypt should sooner be admitted into the Church of the Lord, than Moab or Ammon; though not so soon as other people's, which had not wronged Israel.

Vers. 8. *the third generation]* to wit, after they are become Proselytes, and have received the faith and religion of Israel, as is before shown. Of these the Hebrews say: *An Egyptian and Edomite, whether males or females, the first generation, and the second, are unlawful to enter into Israel, but the third generation may. An Egyptian woman that is with child when she becometh a Proselyte, her son is the second (generation.)* Maimonides in Issure biah, *chap. 12. sect.* 19, 20. As for other nations, it is before shown, that they receiving the religion of Israel, might enter into the congregation, and be commixed with them; so now when all people's are confounded, and it is not known who are truly Moabites, or Ammonites, or Egyptians, &c. the Hebrews profess that they cannot observe this Law; and thus they write: *Who so becometh a Proselyte of the seven people's (of the Canaanites,) he is not forbidden by the Law to enter into the congregation. And it is a known thing, that none of them become Proselytes, save the Gibeonites, (Ios. 9.) and Joshua decreed concerning them, that it should be unlawful for them to enter into the congregation, either men or women. But he for bade them not, save so long as there was a Sanctuary, (Ios. 9. 23.) And they were called Nethinims, because he gave them for the service of the Sanctuary. Then came David and decreed against them that they should not come into the congregation forever, no not in the time when there is no sanctuary. And so it is expressed in Ezra, And of the Nethinims, whom David and the Princes had given for the service of the Levites, (Ezra 8. 20.) Loe, thou mayest see they depended not on the Sanctuary. And why did he and his Council decree this against them? Because he saw the hardness and cruelty that was in them, at the time when they required that seven of the sons of Saul, the chosen of the Lord, should be hanged and killed, and they had no compassion on them, (2 Sam. 21. 6. 9.) When Senacharib King of Assyria came up, (2 King. 18. 13, 34, 35.) he confounded all the people's, and mixed them one with another, and carried them captives out of their places. So these Egyptians, which are now in the land of Egypt, are other men: and so the Edomites that dwell in the field of Edom. And for as much as these four Nations which be forbidden, are commixed with all nations of the world which are lawful all are lawful. So that whosoever separateth from them, and becometh a Proselyte at this time in any place, be he an Edomite, or an Egyptian, or Ammonite, or Moabite, or Ethiopian, or of any other people, whether they be men or women, it is*

lawful for them to enter into the Church out of hand. Maim. in Issure biah, *chap. 12. sect.* 22,—25. Thus the partition wall between Jews and Gentiles is by the Hebrews own grant in part broken down, but indeed wholly unto us which know Christ; who were in times past *aliens from the politeie* (or *common-wealth) of Israel, and strangers from the covenants of promise,* &c. but we are now *made nigh by the blood of Christ, for he is our peace, who hath made both one, and dissolved the middle wall of partition between us, Ephes.* 2. 12. 14.

Vers. 9. *the campe]* or *the host,* an army of soldiers; touching whom God giveth laws for their purity: that as the whole campe of Israel was to be purged of all leprous and unclean persons, *Num.* 5. 2, 3. so every campe or army sent forth to war at any time, should also have care of holiness. *keep thee]* or, *beware, take heed. evil thing]* Hebr. *evil word,* that is, all uncleanness, either moral, (as John warned the soldiers, *Luk.* 3. 14.) or figurative, as some specials here follow.

Vers. 10. *an accident]* to wit, of uncleanness, by the issue of his seed, and so the Greek translateth it, *an issue;* of which, and the pollution by the same, see *Levite.* 15. with the Annotations. *out of the campe]* or, *unto* (a place) *without the camp,* where all unclean persons were to remain, *Num.* 5. 3.

Vers. 11. *at the looking forth of the evening]* which the Greek translateth, *towards evening;* the Chaldee, *at the time of the evening:* See this phrase in *Gen.* 24. 63. and *Exod. 14. 27. bathe]* in Greek, *wash his body,* as all such unclean persons were to do, *Lev.* 15. figuring our sanctification from uncleanness, by the death and spirit of Christ, *Heb. 10. 22. gone down]* Heb. *gone in,* that is, when the day of his uncleanness is at an end: for the day ended at Sun setting.

Vers. 12. *thou shalt have]* or, *there shall be to thee,* to wit, by public designation. *a place]* Heb. *a hand,* that is, as the Greek hath it, *a place;* in Chaldee, *a place appointed* (or *prepared.)* So the Hebrews say, *It is unlawful to turn aside within the campe, or in the open field in any place; but it is commanded to appoint there a way peculiar for (men) to turn aside therein.* Maimonides treat, of Kings, *chap. 6. sect.* 14.

Vers. 13. *a paddle]* an instrument of iron, to dig an hole with in the earth, wherein to bury their excrements. We derive the name from the Greek *Pattalos* or *Passalos,* whereby the Hebrew *Iathed* is translated here. *upon thy weapon]* or, *among thine armor:* in Greek, *upon thy girdle. that which cometh from thee]* thine excrements; in Greek, *thy shame* (or *unseemelinesse.)* These by the Law are counted unclean, (as almost all the other that come out of man;) & defiled other things which they were used about, *Ezek.* 4. 12, 13, 14. and figured the corruption of nature, *Isaiah 4. 4. Mark* 7. 15. 20,—23.

Vers. 14. *walketh]* the Chaldee addeth, *his divine presence walketh. before thee]* the Greek explaineth it, *into th* 〈...〉 *hands.* So in *Deut.* 2. 36. and 7. 2. 23. also in 2 *Chron. 6. 36. the uncleanness]* or *the nakedness, the discovery of anything* which is unclean: the Greek translateth it *shame;* the Chaldee, *transgression.* By this, God taught his people holiness of conversation, that they should keep themselves from their iniquity, as David did, *Psal. 18. 23. from after thee]*

that is, from following or accompanying thee, and from keeping thee. The Greek translateth it, *from thee;* the Chaldee, *from doing good unto thee.* In like manner, when God said, *I will be with thee, Gen.* 31. 3. Jacob understood it, *I will do thee good, Gen.* 32. 9. And both are expressed in *Ier. 32. 40. I will not turn frō after them, to do thē good.* And of God's leaving his people in their wars, and the evils following, there is complaint in *Psal.* 44. 10, 11. &c.

Vers. 15. *not deliver up]* Hebr. *not shut up* (or *close)* as *Deut.* 32. 30. meaning, *shut up into the hand,* as is expressed in *Psal.* 31. 9. that is, *delivered,* as the Greek and Chaldee here translate it. *a servant]* the Chaldee addeth, *a servant of the people's,* that is, of the Gentiles, who for the religion of God cometh from his master to the Church of Israel. *This servant that sle•th to the land* (of Israel) *he is a righteous stranger* [that is, a proselyte come unto the faith and covenant of God,] saith Maimonides tom. 4. treat. of Servants, *chap. 8. s. 11. is escaped]* or *separated,* having rid free, and delivered himself from the bondage of sin. The Greek translateth, *is added* (or *adjoined) unto thee.* By this Law God shown his love in Christ, towards all strangers, even in the basest estate, that come unto him in faith; for *there is neither bond nor free, male or female,* but *all are one in Christ Jesus, Gal.* 3. 28. It figured the grace of God to us sinners, who *were the servants of sin,* but obeying from the heart the form of doctrine whereto we were delivered, we were made *free from sin, & were made the servants of righteousness,* and *servants to God,* to have our *fruit unto holiness, and the end, everlasting life, Rom.* 6. 17, 18, 22. Who after we have escaped the pollutions of the world, through the knowledge of Christ, are not again to be entangled therein, and overcome, 2 *Pet. 2. 20. Gal. 4. 7, 8, 9, 10. from his master]* who, that he might sustain no damage by the loss of his servant, the Hebrews say, *His master was to be spoken unto, to write him a bill of manumission (or discharge from his service,) and he again was to write him a bill of debt for his price, until he was able to pay, and then he paid him.* Maimonides in Servants, *ch. 8. sect.* 10.

Vers. 16. *in the midst of thee]* the Greek translateth, *among you shall he dwell.* By the Hebrews, if a man sold his servant to the heathens, he was to be compelled to redeem him again, and to let him go out free. If a man sold his servant out of the land, he was to be set free. Maim. treat. of Servants, *chap. 8. sect. 1. 6. in one of thy gates]* that is, as the Chaldee translateth, *in one* (or *any) of thy cities:* which figured the Churches of Christ, *Psal.* 69. 36. wherein they that are escaped from the servitude of sin, should remain, *Act. 2. 47. good for him]* or, *good unto him,* that is, *where it liketh him best;* as the Greek translateth, *where it pleaseth him,* and where may be most for his benefit. *not vex him]* or *oppress;* in Greek, *afflict him.* This law was for all strangers, *Exod.* 22. 21. and forbiddeth all manner vexation in word or work. The Hebrews say, *the Scripture addeth this admonition concerning him, because he is of a more humble spirit than (another) stranger: and who so vexeth this stranger, transgresseth against three prohibitions; Ye shall not vex any man his neighbor, Lev. 27. 17. and, A stranger thou shalt not vex, Exod. 22. 21, and, Thou soalt not vex him, Deut. 23. 16. he transgresseth also against this, Neither shalt thou oppress him, Exod. 22. 21. And he is not to be vexed, no not with words.* Maimonides treat. of Servants, *chap. 8. sect.* 11.

Vers. 17. *a where]* or *common where, fornicatresse, Sedamit esse;* one that married not, but lived in whoredom. She is called in Hebrew *Kedesah,* which ordinarily signifieth *Holiness,* but is

used here for the contrary, (as before in *Deut.* 22. 9.) or it was some filthy religious order among the heathens; whereof see the notes on *Gen.* 38. 21. The Hebrews describe her to be one *that prestituted herself uuto every man.* Maimonides in Issure biah, *chap. 18. sect.* 2. And so she differed from the *whore* called in Hebrew *Zonah* which had defiled herself, though but once: see the notes on *Lev.* 21. 7. Howbeit, the difference is not always to be made; and the next verse here seemeth to show it. Maimonides in tom. 2. treat, of Wives, *chap. 1. sect.* 4. writeth thus; *Before the Law was given, a man mes with a woman abroad; and if he and she p* 〈...〉 *d, he gave her hire and lay with her, at the par* 〈...〉 *the way, and he went his way; and this is she which is called KEDESAH (a common whore.) After the Law was given, such common whores were forbidden, Deut. 23. 17. Therefore whosoever lieth with a woman by way of fornication, without espousals, he is beaten by the Law, for that he hath lie•n with a whore.* But *Onkclos* the Chaldee Paraphrast expoundeth this law otherwise thus; *There shall no woman of the daughters of Israel be (a wife) to a man which is a servant: neither shall any man of the sons of Israel take a woman which is a servant (or hand-maid.)* But that seemeth not to be the meaning of this place. *whoremonger]* or, *fornicator:* one that so defileth his body without marriage; a *Sodomite.* Notwithstanding this Law, Israel falling from God, had together with their idolatry, *houses of whoremongers* (or *Sodomites)* that were *in* (or *by) the house of the Lord,* till King Josiah brake them down, 2 *King.* 23. 7. They sacrificed also *with whores, Hos.* 4. 14. so that both carnal and spiritual whoredom (which is idolatry, *Ier.* 2. 20.) are here forbidden.

Vers. 18. *the hire]* or, *the reward, wages:* the Hebrew word *Ethnan* is usually *an whores hire,* as may be seen in *Ezek. 16. 31, 33, 34. Hos.* 2. 12. and 9. 1. *Mich. 1. 7. an whore]* in Hebrew *Zonah;* which seemeth to be the same with *Kedesah* before mentioned: though it comprehendeth generally all such as are forbidden in *Lev.* 18. to any which, or for which, if a man give hire or reward, to lie with her, it might not be brought into the Lord's house. And this, as the Hebrews explain, whether she were *an heathenish whore, or a bondwoman, or an Israelitess. He that saith to his neighbor, this thing thoushalt have to let thy bondwoman lie with my Hebrew servant, loe this is an (whores) hire. If a man agree with an whore to give her a Lamb, (as Gen. 38. 16, 17.) and he doth give her many, though he give a thousand, they are all an whores hire, and forbidden to come on the altar. If he tie with her, & give her it not, and after the time he give it her, though it be after many years, yet it is an whores hire.* Howbeit they restrain this (though perhaps too much,) to such things only, as might in themselves be brought to the altar, as *clean beasts, & fowls, wine, oil, and fine flower,* &c. *If he give her money, & a sacrifice be bought with it, that sacrifice* (they say) *was lawful. If he give her wheat,* & after it be made *flower; olives,* & after *oil* is made of thē; *grapes,* & they be turned into *wine; these are lawful, for the hire is now altered.* Maim. tom. 3. in Issure mizbeach, *chap. 4. sect.* 8, 10, 11,—15. This law taught the honor and sanctity due unto God's house and service, when things which were thus made impure and vile, might not be brought unto him: so in *Isaiah* 61. 8. he saith, *I hate robbery, for burnt-offering. the price of a dog]* in Chaldee, *the exchange of* (that is, *the thing exchanged for) a dog.* This some do understand of the *whoremonger* or *Sodomite* fore-mentioned; as the Scripture calleth vile persons *dogs. Matth. 7. 6. Rev. 22. 15. 2 Pet.* 2. 22. But the Hebrews under 〈...〉 d it literally; for as the *dog* was an unclean beast, and most abominable for sacrifice, *Isaiah* 66. 3. so they write, if *a man said to his neighbor, I will give thee this Lamb for that Dog; or if he exchange a dog for any beasts or fowls,*

they were all unlawful to be brought unto the altar. But if the price were altered, as he exchanged a dog for wheat, and turned it into flower; that (flower) was lawful. Maimonides in Issure mizbeach, *ch. 4. sect.* 16, &c. *for any vow]* whether for a sacrifice on the altar, or for the maintenance or reparation of the house, court-yard, or anything about the Sanctuary; the thing it self, which was either *the hire,* or *the price* of these vile things, might not be brought thither. Under the name of a *vow,* (which men voluntarily took upon themselves, *verse.* 21, 22, 23.) other sacrifices which God commanded, are forbidden to be brought of either of these, that is, of anything which was filthy or vile. *both of the]* the one proceeding from the breach of the moral Law, the other (taken properly) being against the Legal ordinances of divine service, are *abomination* to the Lord, who requireth his Sanctuary to be reverenced, *Lev.* 19. 30. and forbiddeth his *name* to be despised, his *altar* or *table* to be thought *contemptible, Mal.* 1. 6, 7, 8. or his house to be made *a den of thieves, Ier. 7. 11. Matth.* 21. 13.

Vers. 19: *not lend upon biting usury]* Hebr. *not cause to bite;* which meaneth, as the Greek and Chaldee both interpret it, *not lend upon biting usury* (or *increase:)* for *usury* is *biting* or devouting of a man's substance; he that borroweth on usury is *bitten* thereby; and he that so lendeth, *causeth to bite,* or *maketh* his neighbor to *be bitten* thereby. It may also imply, thou shalt *not borrow upon usury,* for that also is unlawful, *Ier.* 15. 10. and he that so borroweth, causeth himself to be bitten, and thus the Hebrews understand it, as is noted on *Ex. 22. 25. usury]* Hebr. *biting of silver,* that is, usury for silver (or money) which is lent. So after, *biting of meat,* that is, usury for meat which is lent. *of anything]* Hebr. *of any word:* which though it be often used for *anything,* as the Greek here also translareth it, yet from hence the Hebrews gather, usury of words also to be unlawful: see the Annotations on *Exod. 22. 25. that is lent upon usury]* Hebr. *that biteth,* (or *may bite)* Under this prohibition, the contrary is commanded, that we should lend unto our poor brother freely, and not take again anything more than was lent, *Deut. 15. 7. 8, 9. Luk. 6. 34, 35. Lev.* 25. 35, 36.

Vers. 20. *a stranger]* or *alien,* in the Chaldee, *a son of the people's,* meaning a Gentile, an infidel: for to the strangers which were brethren in the faith, they might not lend upon usury, *Levite. 25. 35, 36, 37. mayest lend]* or *shalt lend upon usury;* Hebr. *shalt cause to bite,* to wit, if thou wilt; so it may be taken for a permission, like the bill of divorce. But the Hebrews understand this to be a *commandment,* not a permission only; (Maimonides tom. 4. treat. of the Lender and Borrower, *chap. 5. sect.* 1) As if God would by this cut off occasions of familiarity with Infidels, lest Israel by much dealing with them, should learn their ways. Howbeit, our Savior (by the example of God himself,) teacheth us to be loving and bountiful unto all, both good and bad, *Matt. 5. 44,—48. Luke* 6. 35, 36. Spiritually this shown the use of the Law, which as an hard creditour exacteth more of men than it giveth unto them; and is to be laid, not upon the righteous man, (who by faith is freed from the rigor & curse of the same,) but on the lawless, disobedient and sinners, 1 *Ti••. 1. 9. Rom.* 7.

Vers. 21. *a vow]* the law whereof, see in *Levite.* 27. and *Num.* 30. And whether it were a thing promised unto God, or to be given to the poor, it was a vow. *not delay]* that is, *not fail,* either altogether, or by deferring the time of payment: see the notes on *Exod.* 22. 29. Wherefore if a man have absolutely vowed a thing to the Lord, (seeing no man hath assurance that his life

shall continue, *I am.* 4. 13, 14.) he must with all speed perform it, lest death prevent him. So the Hebrews say; *He that saith, I will not depart out of the world until I be a Nazirite; loe, he is a Nazirite out of hand, lest he die by and by. And if he defer his Nazariteship, he transgresseth, &c.* Maimonides tom. 3. treat. of Nazarites, *chap. 1. sect.* 4. The time and place of paying vowed sacrifices, was at the solemnefeasts, & in the Sanctuary, *Deu.* 12. 5, 6, 7 and 16. 16, 17. Hereupon the Hebrews say; *Whether they be vows or voluntary gifts, or other things which a man is bound to bring, as valuations, or prices, or tithes, or gifts for the poor, it is commanded by the Law, to bring them all at the feast which first cometh, &c. If there fall out a feast, and he bringeth them not, he frustrateth a commandment. If the three feasts (of the year) pass over him, and be bring not his offerings which he hath vowed, or voluntarily promised, &c. he transgresseth against this prohibition, Thou shalt not delay to pay it.* Maim. treat. of offering the Sacrifices, *chap. 14. sect. 13. to pay it]* This payment must be made unto God of the best things (as is noted on *Gen.* 4. 4.) they might not bring any corrupt or blemished thing, *Mal. 1. 14. Levite.* 22. 21. nor anything filthy or vile, *Deut.* 23. 18. Neither might any part be kept back, of that which was sanctified by vow unto the Lord, *Act.* 5. 1, 2, 3, 4, &c. So for alms to the poor, the Hebrews have these rules; *Alms is comprehended in the general of vows: therefore he that saith, Loe a shilling be upon me for alms, or, This shilling be an alms, he is bound to give it to the poor out of hand; and if he delay, he transgresseth against this precept, Thou shalt not delay to pay it. For loe it is in his power to give it out of hand, and there are poor present. If there be no poor there, he is to separate it, and lay it up till he find some poor.* Maimonides treat. of gifts to the poor, *c. 8. s. 1. requiring, &c.]* that is, will surely require it, and punish thee if thou pay it not. For so *requiring* implieth, *Gen.* 9. 5. and 43. 22. *Deut. 18. 19. sin]* and so punishable. For God *hath no pleasure in fools; pay* therefore *that which thou hast vowed, Eccles.* 5. 4.

Vers. 22. *shalt forbear]* or *cease, refuse:* the Greek translateth, *If thou wilt not vow.* So before they promised, it was in their own power, as in Ananias case, *Act.* 5. 4. Howbeit, when duty bindeth us to show thankfulness unto God for his mercies, we are willed to vow and to pay, *Psal.* 76. 12. The Hebrews say, *Although sanctified things, and things devote, and valuations be commanded, and it is meet for a man to exercise himself in these things, for to suppress his concupisence, and that he be not niggardly, but may fulfill that which is commanded by the Prophet, HONOVR THE LORD WITH THY SVBSTANCE, (Prov. 3. 9.) yet notwithstanding, if he do never sanctify or devote, there is not anything in it; for loe the Law testifieth and saith; But if thou shalt forbear ••vow, it shall not be sin in thee.* Maimonides treat. of Valuations and Devote things, *chap. 8. sect.* 12. *not be sin]* to wit, not such sin as a man is guilty of, if he vow and do not pay, *Eccles.* 5. 5. For otherwise a man may sin this way also, in negligence and unthankfulness, *Luk.* 17. 17, 18. In this sense Christ said to the Jews; *If ye were blind ye should have no sin, John.* 9. 41. that is, no such sin as now remaineth on you, for refusing the light. So in *John. 15. 22, 24. I am.* 4. 17.

Vers. 23. *That which is gone out]* that is, thy word, or promise: as, *all that proceedeth out of the mo•th of the LORD, Deut.* 8. 3. is expounded, *every word of God, Luk. 4. 4. keep and do]* with heart and hand. But this is meant of lawful vows; for such as are idolatrous and wicked, are not to be kept, but repented of, and broken, *Ier. 44. 25,—27. Act. 23. 12, 21. a voluntary offering]* all vows were voluntary offerings, but all voluntary offerings were not vows: see the difference noted on *Levite.* 7. 16. and *Deut. 12. 6. with thy mouth]* Hereupon Solomon saith, *Suffer not thy mouth to*

cause thy flesh to sin; neuher say thou before the Angel, that it was an unadvised error: wherefore should God be angry at thy voice, and destroy the work of thine hands? Eccles. 5. 6. If a man had spoken it with his heart only unto God, he was bound to pay it, as the Hebrews teach: See the notes on *Levite.* 7. 16.

Vers. 24. *When thou comest]* the Chaldee translateth, *when thou art hired:* and of such do the Hebrews understand this Law, that laborers hired to work in a vineyard, are to eat of the fruit thereof. Hereunto the Apostle seemeth to have reference, when he saith; *Who planteth a vineyard, and eateth not of the fruit thereof:* or, *who feedeth a flock, and eateth not of the milk of the slocke? 1 Cor.* 9. 7. Whereby not the owners only, but the laborers also are intended. This and the like law following, seemeth to extend also to such as occasionally travel thorough vineyards or fields, who may for their refreshing in time of need gather and eat: as our Lord's Disciples, going thorough the sown fields, plucked the cares of corn, and did eat, *Matt. 12. 1. vineyard]* and by proportion, his olive-yard, or any such like. The Hebrews say; *Laborers which do work upon anything that groweth out of the earth, &c. the householder is commanded to let them eat of that which they are a working upon, Deut. 23. v. 23, 24. which law we have been taught, that it is not written of anything but concerning the hired (laborer.) And if he did not hire him, how was it permitted him to come into his neighbors vineyard, or standing-corn, without his knowledge? But thus he saith; When thou shalt come, by the owners leave, to labor, thou shalt eat.* Maimonides tom. 4. treat. of hired things, *chap. 12. sect.* 1. Howbeit they restrain this law to such things only as grow out of the ground; therefore they add, *He that milketh, or churneth butter, or maketh cheese, eateth not (thereof) because they are things that grow not on the ground: ibidem s.* 4. But he *that reapeth (the corn) and he that thresheth, and he that fanneth and purgeth it, he that cutteth down the grapes, and he that treadeth them (in the wine-press,) or doth any such like works, they may eat by the Law. ibidem s. 8. eat grapes]* and so if he labor upon the fig-tree, he may eat figs; and all the like: but he may not eat (they say) save of that whereabouts he laboreth: and if he labor both in the grapes and in the wine-fat, *he may both eat of the grapes, and drink of the must (or new wine.) If he work on the fig-tree, he may not eat of grapes: if on grapes, he may not eat of figs. And he that is working upon one vine-tree, may not eat (the fruit) of another vine. Neither may he eat grapes with any other thing; as with bread, or the like. But if he have agreed with the householder, for the quantity that he shall eat, he may eat with bread, or with salt, or with anything that he pleaseth.* Maimonides ibid. *sect. 10. 12. as thy soul]* to wit, *desireth;* or, *according to thy soul,* that is, *thine appetite.* The Greek joineth it with the word following, thus, *so much as thy soul* (that is, thine appetite) *may be filled with.* So in *Psal.* 78. 18. they asked meat *for their soul,* that is, *for their lust* or *appetite.* From this the Hebrews gather, that only he himself, not any other of his family may eat. *The laborer that shall say, Give my wife & children that which I should eat; or, loe I will give a little of this which I have taken, to my wife or my child for to eat, they hearken not unto him: for the Law doth not vouchsafe it to any, but to the workman himself. Though he be a Nazitite which worketh in the grapes* [who may not by the law eat any of them, *Num. 6. 3.] if he say, Give it my wife and children, they hearken not unto him. A workman that laboreth himself, and his wife, and his children, and his servants, and conditioneth with the householder, that he will not eat of anything that he worketh upon, neither he nor his; then they may not eat, to wit, the greater sort of them; for they have wittingly remitted (of their right.) But the little ones he cannot make agreement that they*

shall not eat: for they eat not of that which is their fathers, or of that which is their masters, but of that which is God's. Maimonides ibid. *sect. 13. 14. not put]* Hebr. *not give* any, either to carry home for himself, or for any of his.

Vers. 25. *with thine hand]* to wit, for to eat, *verse.* 24. as did Christ's Disciples, *Matt.* 12. 1. upon the warrant of this law, as is probable: howbeit, the Hebrews understand it of the laborers, as before. And the Chaldee version here also saith, *When thou art hired into thy neighbors standing corn, then thou mayest pluck, &c.* Which though the meaning be good, (for even the beasts were by God's Law to eat of that whereon they labored, *Deut.* 25. 4.) yet the extent hereof seemeth to reach further, even to all such as came in occasionally, and had a desire or need to taste of the fruits. *not move a sickle]* namely, for to cut down for thine own eating, or for to carry away with thee, as *v.* 24. God, whose the earth is, and the plenty thereof, *Psal.* 24. 1. and whose the land of Canaan was in special, *Levite.* 25. 23. who reserved the first-fruits, tithes, corners, gleanings, &c. for himself, his priests, and the poor of his people, *Num. 18. Deut.* 24. 19,—21. would have the fruits in some sort common for the necessities of all men, especially to those that labored in them, whether men or beasts; so showing his bounty to all, yet reserving the right and propriety of the owners, which no man might infringe: that mercy and justice might meet together, and not one man to put his sickle into another man's corn, to reap that which another hath sown. The equity of this Law reacheth also unto spiritual things, and to God's laborers in his harvest, 2 *Cor. 10. 14,—16. 1 Cor. 9. 7, 9, 10,—14. Rom.* 15. 20.

CHAP. XXIIII.

1 Of divorce. 5 A new married man goeth not to war. 6 10 Of pledges. 7 Of man-stealers. 8 Of leprosy. 14 The hire to be given in due time. 16 Of justice. 19 The forgotten sheaf is for the poor. 20 And the gleanings of the fruits to be left for them.

WHen a man hath taken a wife, and been her husband, and it shall be that she find not grace in his eyes, because he hath found in her matter of nakedness: and he shall write her a bill of divorcement, and give *it* in her hand, and send her away out of his house: And she depart out of his house, and go and be another man's: And the latter man hate her, and write her a bill of divorcement, and give *it* in her hand, and send her away out of his house; or if the latter man die, which took her to him to wife: Her first husband which sent her away, may not return to take her to be unto him to wife, after that she is caused to be defiled, for that *is* abomination before Jehovah; and thou shalt not cause the land to sin, which Jehovah thy God giveth unto thee *for* an inheritance.

When a man hath taken a new wife, he shall not go out in the Army, neither shall anything pass upon him: he shall be free in his house one year, and rejoice with his wife which he hath taken.

(A man) shall not take to pledge the nether mill-stone, or the upper mill-stone; for he taketh to pledge, the soul.

If a man be taken stealing a soul of his brethren, of the sons of Israel, and maketh gain to himself by him, and selleth him; then that thief shall die, and thou shalt put away evil from the midst of thee.

Take thou heed in the plague of leprofie, to observe diligently and to do according to all that the Priests the Levites shall teach you; as I commanded them ye shall observe to do. Remember what Jehovah thy God did unto Marie, in the way, after ye were come forth out of Egypt.

When thou lendest thy neighbor the loan of anything, thou shalt not go in into his house, to fetch his pawn. Thou shalt stand without, and the man to whom thou doest lend, shall bring forth unto thee the pawn without. And if he *be* a poor man, thou shalt not lie down with his pawn. Restoring thou shalt restore the pawn unto him when the Sun goeth down, that he may lie down in his raiment and bless thee, and unto thee it shall be justice before Jehovah thy God.

Thou shalt not fraudulently oppress an hired *servant that is* poor and needy, of thy brethren, or of thy stranger which *is* in thy land, within thy gates. In his day thou shalt give his hire, and the Sun shall not go down upon it, for he *is* poor, and unto it he lifteth up his soul, that he cry not against thee unto Jehovah, and it be in thee a sin.

The father shall not be put to death for the children, and the children shall not be put to death for the fathers: they shall be put to death *every* man in his *own* sin. Thou shalt not wrest the judgment of the stranger, *nor* of the fatherless: thou shalt not take to pledge the garment of the widow. But thou shalt remember that thou wast a servant in Egypt, and Jehovah thy God redeemed thee thence, therefore I command thee to do this thing. When thou reapest thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not return to take it; it shall be for the stranger, for the fatherless, and for the widow, that Jehovah thy God may bless thee in all the work of thine hands. When thou beatest thine Olive-tree, thou shalt not go over the boughs after thee; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vine-yard, thou shalt not gather the single grapes after thee; it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a servant in the land of Egypt, therefore I command thee to do this thing.

Annotations.

BEene her husband] that is, done an husbands [unspec] duty, lien with her: as the Greek translateth, *dwelt together with her.* So *Deut.* 21. 13. For his marriage is signified by the former phrase, *taken a wife,* as is noted on *Deut. 22. 13. grace]* o•, *favor in his eyes;* in Greek, *grace before him.* that is, *if he like her not. matter of nakedness]* or, *the nakedness of anything,* that is, the discovery of some unclean thing: or, by transplacing the words, *anything of nakedness,* that is, of shame and ignominy; as the Greek translateth, *a shameful* (or *uncomely) thing.* This is thought of some not to be meant of adultery, for which she was to die if it were proved, *Deut.* 22. 22. but of some evil thing in her conditions or actions, which displeased her husband. So the phrase was used in *Deut.* 23. 14. for that which was uncleanly and unseemly. *and he shall*

write] understand from the former sentence, *and if he shall write:* for this is not a commandment, but a permission, as our Savior saith, *Moses because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so, Matt.* 19. 8. So after in *verse. 3. And the latter man shall hate her,* that is, *if he shall hate her;* for all is supposition, and permission, until *v.* 4. where she is forbidden to her first husband. But the Hebrews mistook this for a commandment, *Matt.* 19. 7. and so do to this day, as is to be seen in their writings, wherein good and bad are mixed together thus; *A man may not take a wife, and have a purpose in him to divorce her, &c. She may not remain under him, and minister unto him, if he be purposed to divorce her. A man may not put away his first wife, except he hath found in her the nakedness of something: and it becomes him not to be hasty to send away his first wife; but the second, if he hate her, let him send her away. A woman that is of evil conditions, and is not modest, as are the honest daughters of Israel, it is commanded to put her away.* Maimonides tom. 2. treat. of Divorces, *chap. 10. sect.* 21, 22. But the Lord, the God of Israel saith, that he hateth putting away, *Mal.* 2. 16. And, *What God hath joined together, let no man put asunder, Matt. 19. 6. bill of divorcement]* or, *libel (book) of cutting off;* which the Greek version (approved by the Evangelists, *Matth.* 19. 7.) calleth, *a libel of divorcement,* or, *of departing away,* because by it the woman was cut off from her husband, and departed from him and his house. Of this the Hebrews have many canons; and the form of this bill is in the Talmud in Gittin, *chap.* 9. and by Maimonides in treat. of Divorces, *chap. 4. sect.* 12. set down in these words:

IN such a day of the week, in such or such a day of the month N. in such or such a year from the creation (of the world,) or from the supputation (of Alexander) after the account which we are wont to count by, here in the place N. IN. the son of N. of the place N. (or if there be any other name or surname which I have, or my fathers have had, or (which) my place hath, or my fathers place have had) have voluntarily, with the willingness of my soul, without constraint, both dismissed, and left, and put away thee, even thee N. the daughter of N. of the city N. (or if thou hast any other name or surname, thou, or thy fathers, or thy place, or thy fathers place) which hast been my wife heretofore, but now I dismiss thee, and leave thee, and put thee away, that thou mayest be free, and have power over thine own soul, to go away, to be married to any man whom thou wilt; and that no man be refused of thine hand, for my name, from this day and forever. And thus thou art lawful for any man; and this is unto thee from me a writing of divorcement, and bill of dismission, and an epistle of putting (thee) away, according to the Law of Moses and Israel.

N. son of N. Witness.

N. son of N. Witness.

give it] or, *deliver* it *into her hand,* and this also before witnesses. The Hebrews observe *ten things,* which they say are requisite by the Law, and are the root (or foundation) of the divorce; 1 *That a man put her not away, but of his own will:* gathered from these words, *If she find not grace in his eyes;* but the woman may be put away, *whether she be willing or not. 2 That he put her away by a writing, not by any other thing. 3 That the matter of the writing be to divorce her and put her away out of his possession. 4 That the matter of that divorcement be between him and her. 5 That it be written by her name. 6 That there be no action wanting after the writing thereof, save the delivery of it unto her. 7 That he give it unto her. 8 That he give it her before witnesses. 9 That he give*

it her by the Law of Divorces, 10 And that it be the husband, or his deputy that delivereth it unto her. Maimonides treat. of Divorces, *chap. 1. sect.* 1. Unto these they add also sundry other cautions, as, *Where it is said in the Law, AND HE SHALL WRITE HER A BILL, &c. Whether he write it with his own hand, or speak to another to write it for him; and whether he deliver it with his own hand, or speak to another to deliver it, (it is all one) it is not said, HE SHALL WRITE, but to signify, that she may not be put away but by a writing; and, HEE SHALL GIVE (to signify) that she may not take it of her self. But it is necessary, that the husband speak himself unto the Scrivener to write it, and to the witnesses to subscribe it. Every bill that is not written by the name of the man that divorceth, and by the name of the woman divorced, is no bill. Who so writeth (a bill) to put away his wife, and bethinketh him, and doth not put her away, but uniteth himself with her after it is written, he may not put her away by that bill at another time when he would put her away. Whereas the Law saith, AND GIVE it IN HER HAND; the Scripture meaneth no more, but that it come unto her; and whether it be in her hand, or in her bosom, or to her deputy (or atturney) whose hand she hath made as her hand, it is all one. But it is necessary that he be made her atturney before two witnesses, and that there be two witnesses to testify, that the bill came to the hand of her atturney. The husband cannot make an attourney to receive the bill for his wife, but he may make one to carry it to his wife. If the atturney have received the bill, and before it cometh to the woman's hand, the husband changeth his mind, and saith unto him, the bill which I sent by thee, be of none effect; or if he say before unto his wife, the bill which I have sent unto thee, be of none effect; or if he send another messenger to make it of none effect; or if he say unto others, the bill which I have sent to my wife be of none effect, loe it is of none effect, though it come (after) to his wives hand. But if (he speak it) after it become to her hand, or to the hand of her atturney, which was to receive it for her, he cannot make it of none effect. He that divorceth upon condition, if the condition be confirmed she is divorced; if not, she is not divorced. As if he say, loe here is thy bill, upon condition that thou give me 200 pence, within these thirty days; if she give them with his consent within thirty days, she is divorced, if after thirty days she is not divorced. If she give them to him by force, so that he is not willing to receive them, the bill is of none effect, till she give them with his consent &c.* Maimonides treat. of Divorces, *chap. 2. sect.* 1. 5. and *c. 3. s.* 1. 5. and *c. 6. s.* 1, 3, 16. and *c. 8. s.* 1. 21.

Vers. 2. *be another man's]* or, *be to another man:* either by full marriage, or by espousals only; for a betrothed woman is a man's wife, *Deut.* 22. 23, 24. So the Hebrews say; *He that putteth away his wife, and she is betrothed to another, although she be not married to him, she is unlawful for the first (husband.) And if the first do return and marry her, he is to be beaten, and to be compelled to put her out, Deut.* 24. 4. Maimonides in Divorces, *chap. 11. sect.* 12. She might also become another man's by fornication, though she married not, *Ier.* 3. 1. yet the phrase often implieth the state of marriage, *Rom.* 7. 3, 4. unto which sense the Hebrews restrain it here.

Vers. 3. *And the latter]* understand from the last clause, *And* if *the latter man hate, and* if *he write her a bill, &c.* for these are but suppositions, and bare permissions, not commandments which God would have done, as is before noted.

Vers. 4. *may not return]* or, *cannot,* it is not lawful for him to take her again: and this is the Law which God commandeth, whereby he showeth a dislike of the former divorcements; as after he plainly confirmeth by the Prophet, *Mal.* 2 16. For, *Whosoever shall put away his wife,*

saving for the cause of fornication, causeth her to commit adultery, [and if *he marry another, he committeth adultery,] and whosoever shall marry her that is divorced, committeth adultery, Matt.* 5. 32. and 19. 9. *she is caused to be defiled]* or, *is caused to defile herself:* The Greek and Chaldee translate, *she is defiled:* but the Hebrew word *Huttaraaah* is of such a composition, as implieth both the defiling of her self, and the cause thereof by her husband, who put her away first. It was therefore an error in the Jews, to take this for a commandment of God, which he tolerated only for the hardness of their hearts; and shown the woman to be defiled by her second marriage, after her first unjust divorce. *not cause the land to sin]* or, *not suffer the land to sin:* which may be understood, that by their example others should not be occasioned to do the like; or, that by the Magistrates neglect of punishing this evil, others be not emboldened. Or rather, that the land be not in sin, that is, punishable for this sin, which extendeth not only to the persons that do it, but to all the people that suffer it: as there be examples of the like in other cases, as *Ios.* 7. and 22. 17, 20. Therefore the Prophet alleging this Law, saith, that *the land* should be *greatly polluted, Ier.* 3. 1. and so the Greek version here, instead of *sin* saith, *& ye shall not defile the lād.* This Law is figuratively applied in the practice of it unto God and his Church, unto whom he was an husband, *Ier.* 31. 32. and unto whom in time he *did give a bill of divorcement,* but for her *adultery, Ier.* 3. 8. not upon displeasure, without her due merit, as the Israelites often did to their wives, (for such a *bill of divorce* they could not show,) but for her *transgressions* she was put *away, Isaiah* 50. 1. And though by this Law, a woman put away, and becoming another man's, might not return to her first husband again, yet God (who is above his Law) offereth his Church, after her many adulteries, to return again unto him by repentance and faith, *Ier. 3. 1. Hos.* 2. 2. 1. 9. and 3. 1, 5. The Apostle also applieth this Allegory to the Churches estate under the Law, and under the Gospel of Christ, *Rom.* 7. 1, 2, 3, &c.

Vers. 5. *in the army] unto the war,* as the Greek translateth. In *Deut.* 20. a law was given for such as were betrothed and not married, had planted vineyards, or built houses, and not eaten of, or dwelt in them; the Hebrews understand those two also in this law, saying, *He that hath built a house, and dedicated it, and he that married his betrothed wife, or his brothers wife (Deut. 25. 6.) and he that hath made his vineyard common, these go not out to war till the year be ended.* Maimonides tom. 4. treat of Kings, *chap. 7. sect. 10. anything]* or, ought *of anything,* that is, of any charge or business concerning wars, or the like. Therefore whereas such as had not married their spouses, nor dedicated their houses, nor made common their vineyards, when they were sent back from the army, were to provide victuals, and prepare the ways for the army, as is noted on *Deut.* 20. 7. they were all this first year free from these & other the like charges, as the Hebrews say, *These go not out to the war, neither are they charged with anything in the world, Deut. 24. 5. By word of mouth we have been taught, that he shall be free a year, both for the house that he hath dedicated, and for the wife that he hath married, and for the vineyard whose fruit he hath begun to eat of. All the year long he neither provideth victuals, nor prepareth the way, nor watcheth on the walls, nor giveth to the tributes of the city, neither may anything in the world pass upon him.* Maim. treat. of Kings, *ch. 7. s. 10, 11. pass upon him]* that is, as the Greek explaineth it, *he laid upon him. free]* that is, exempted from all public labors and charges. In the wars that King Asa made with Baasa, *none* was *free, 1 King.* 15. 22. where may be understood, none save

such as God's Law did exempt: or, not they neither, because of the great necessity of help. *rejoice with his wife]* By this Law God shown how much he approved of holy wedlock, (as by the former he shown his hatred of unjust divorces) when to encourage the newly married, against the cumbrances which that estate bringeth with it, and to settle their love each to other, he exempted those men from all wars, cares, and expenses, that they might the more comfortably provide for their own estate.

Vers. 6. (A man) *shall not take]* Hebr. *He shall not take:* this is to be understood of any man: therefore the Greek and Chaldee change the person, to make the sense plainer, *Thou shalt not take,* speaking to every man, as after Moses also speaketh in *verse. 17. nether millstone]* elsewhere this word *Rechajim* signifieth both millstones, or the mill in general, *Exod.* 11. 5. Here, by reason the upper millstone is after mentioned, the nether stone is specially meant. And under these particulars, all other of like necessary use for man's life are forbidden to be taken to pledge. The Hebrews say, *He that lendeth to his neighbor, &c. may not take to pledge vessels (or instruments) wherewith they make ready (meat) for the life; as millstones, or the wooden mill, or pots which they boil meat in, or butchers knives, or the like things, Deut. 24. 6. and if he take such to pledge, he must be forced to restore; and if the pawn be lost, or burnt before he do restore it, he is to be beaten.* Maimonides tom. 4. treat. of the Lender and Borrower, *chap. 3. sect. 2. the upper millstone]* called *Recheb, a chariot,* because of the running thereof upon the nether stone: From hence they say, *He that taketh to pledge many instruments which are for food, &c. is guilty for every instrument (or vessel) by it self, though they be two instruments wherewith they do one work, [as the nether millstone and the upper] he is guilty for them by the name of two instruments, and for them twain he is to be twice beaten.* Maimonides ibid. *chap. 3. sect.* 3. See after in *v. 11. 12. 17. the soul]* that is, *the life of the soul* (or *body)* meaning the instruments of his livelihood: and as Targum Yerushalmi expounds it, *the necessities of the soul* (or *life)* The Chaldee paraphraseth thus, *for by them is made* (ready) *meat for every soul.* Thus the *millstones* are named but for an instance, forbidding all other of like sort.

Vers. 7. *a soul]* that is, any person, man, woman, or child. *of Israel]* This the Hebrews take as a limitation to Israel and the Proselytes thereof: and for stealing Infidels, they hold he was but to make restitution. Maim. tom. 4. treat. of Theft, *chap. 2. sect.* 1. and *chap. 9. sect. 6. maketh gain* or, *serveth himself;* the Greek translateth, *and bringing him under his power, selleth him.* See this word used in *Deut. 21. 14. and selleth him]* The Hebrews join this to the former, without which they think the thief was not to die. *A thief is not guilty of death, until he steal an Israelite, and get him into his power, and serveth himself of him, and selleth him to others, Deut. 24. 7. If he steal him, and serve himself with him, and do not sell him, or do sell him before he hath served himself by him, he is free (from death)* Maim. treat. of Theft, *ch. 9. sect.* 2, 3. Others think that if he either served himself with him, or sold him, he was to die: and this may well be the meaning of the Law; for *and* often signifieth *or,* as is noted on *Gen.* 13. 8. and 19. 12. *shall die]* as the Hebrews say, he was to be *strangled to death.* Maim. ibid. *ch. 9. sect.* 1.

Vers. 8. *plague of leprosy]* which might be on men's bodies, or on garments, or in houses. The Law of all these is given at large, in *Levite.* 13 and 14 Chapters. *all that the Priests]* the Greek translateth, *all the Law that the Priests the Levites shall show unto you.* This is a warning to

Israel, that if any man had the Leprosy, or a sore like the Leprosy, he should not dissemble or hide it, or pluck off, or cut away the signs thereof, or labor by medicines to cure it, or do anything thereto, but as the Priest directed him according to the Law; because this plague was usually by the hand of God for men's sins, and did pollute both the person himself, and all that touched him; so that for the discerning and curing of this plague, they should seek unto God, by the means which he appointed. Therefore from this Law, the Hebrews teach; *He that plucketh off the signs of uncleanness, either all or some of them, or seareth the living (raw) flesh, all, or some of it, or cutteth all the sor• out of his flesh, or out of a garment, or house, •ither before he come to the Priest, or whiles he is shut up, or after, &c. he transgresseth against this prohibition, TAKE THOU HEED IN THE PLAGVE OF LEPROSIE, &c. (Deut.* 25. 8.) Maimonides tom. 3. treat. of Leprosy, *chap. 10. sect.* 1. See the Annotations on *Levite. 13. as I commanded them]* If then the Priest spake or did otherwise than God prescribed, it was not to stand. *A Priest that pronounceth him unclean that is clean, or him clean that is unclean, he doth nothing at all, for it is written (in Lev. 13. v. 14, 15.) he is unclean, and the Priest shall pronounce him unclean, &c.* Maim. in Leprosy, *ch. 9. sect.* 3.

Vers. 9. *unto Marie]* in Hebrew *Mirjam,* in Greek *Mariam;* she was the sister of Moses and Aaron, a Prophetess in Israel, who for speaking against Moses, was smitten of God with Leprosy, *Numb.* 12. whose example is for a warning to all, that they should not sin as she did, lest God plague them also: and that the justice of the Law should be executed upon all Lepers, without respect of persons. So all other examples in Scripture are examples unto us, 1 *Cor.* 10. 6,—11. and so Christ saith, *Remember Lots wife, Luk.* 17. 32.

Vers. 10. *when thou lendest]* or, *when thou shalt exact of thy neighbor the exaction of anything,* that is, any debt: which if it were with rigor, or of a poor man that had not to pay, was unlawful. See the notes on *Exod.* 22. 25. The Greek translateth, *If there be a debt in thy neighbor,* (that is, if he be indebted to thee) *what debt soever.* See the notes on *Deut. 15. 2. thou shalt not go in]* This is spoken to the creditor, and (as the Hebrews say) to the messenger of the Magistrate sent to take a pawn. *He that lendeth to his neighbor poor or rich, may not take a pawn of him, but by the Synedrion,* [that is, by authority of the Magistrate:] *and though it be the messenger of the Synedrion that cometh for a pawn, he may not come into his house and take his pawn, but must stand without, and the borrower is to bring out a pawn unto him, Deut. 24. 10. If it be so, what (difference) is there between the crediter, and the messenger of the Synedrion? The messenger of the court, he may take the pawn out of the hand of the borrower by force, and give it the lender: but the creditor may not take the pawn, till the borrower give it him with consent. If the creditor transgress, and go into the borrowers house for his pawn, or snatcheth a pawn cut of his hand by force, he is not to be beaten, because the act is broken off, for he must restore the pawn, Deut. 24. 13. If he keep not this* ⟨◊⟩ *to restore it, as if the pawn be lost or burnt, he is to be beaten, and to restore the price of the pawn.* Maimon. •om. 4. treat. of the Lender and Borrower, *ch. 3. sect.* 4.

Vers. 12. *not lie down]* to sleep; not go to bed. For breach of this Law, the Lord reproveth Israel; *They lay themselves down upon clothes laid to pledge, by every altar, Amos* 2. 8. But hereby not only the use of the poor man's pawn, but the keeping of it is forbidden; *with his pawn,* that is, *and his pawn by thee* (or in thy custody) Maimonides in Lender and Borrower, *c. 3. s.* 5.

Vers. 13. *when the Sun]* or, as the Greek translateth, *about the going down of the Sun:* in *Exod.* 22. 26. it is said, *before the Sun goeth down;* see the Annotations there, where is shown, that every pawn is to be restored when the poor man hath need of it, by night or by day. If the pawn must thus be restored when he hath need, what booteth it to take the pawn? The Hebrews answer, that by this means *the debt is not released in the seventh year,* (which the Law biddeth, *Deut. 15. 1, 2, 3.) and if the borrower die, his moveables are not made his children's, but payment is made by the pawn after his death.* Maimonides ibid. *chap. 3. sect. 5. justice]* in Greek, *alms,* a work of mercy, which God will reward: as on the contrary in *v.* 15. he saith, *it be in thee a sin,* that is, an iniquity which God will punish.

Vers. 14. *not fraudulently oppress]* or, *not defraud:* the Greek translateth, *Thou shalt not fraudulently keep back the hire of the poor, &c.* which word the Apostle useth in like •ase, saying, *Behold the hire of the laborers, &c. which is by you fraudulently kept back, crieth, &c. I am.* 5. 4. and among the other weighty laws, our Savior nameth this for one, in *Mark.* 10. 19. See also *Levite. 19. 13. thy gates]* that is, as the Greek and Chaldee translate, *thy cities.*

Vers. 15. *In his day]* in Greek, *The same day, Day,* is used for all *time. his hire]* or, *his wages,* whether for his own labor, or for his beasts, or other things. So the Hebrews explain it, *Whether it be the hire of man, or the hire of beasts, or the hire of instruments, he is bound to give it in his time: and if he keep it after the time, he transgresseth against a prohibition.* Maimonides tom. 4. treat. of Hiring; *chap.* ⟨◊⟩ *. sect. 1. not go down upon it]* in *Lev.* 19. 13. it is said, *it shall not abide all night with thee;* which two the Hebrews unfold thus; *What is the time* (or *day) of him that is hired? He that is hired for a day, (his hire) is due all that nights & of him it is said (in Lev. 19. 13.) it shall not abide all night with thee until the morning: & he that is hired for a night, it is due all the day; and of him it is said, In his day thou shalt give his hire, (Deut. 24. 15.) And he that is hired for hours of the day, it is due all the day; if for hours of the night, it is* ⟨◊⟩ *all the night. He that is hired for a week, or for a month, or for a year, or for seven, if (the term) go out by day, it is due all that day; if it go out by night, it is due all that night.* Maimonides ibidem, *chap. 11. sect. 2. lifteth up his soul]* that is, hopeth for and desireth it for the maintenance of his life. So the Greek here translateth, *he hath hope;* and in *Ier.* 22. 27. and 44. 14. the lifting up of the soul signifieth a desire: and the *soul* is often put for the *life.* Hereupon the Hebrews say; *Whosoever with-holdeth: the hirelings wage, is as if he took away his soul (or life) from him; for it is written, unto it he lifteth up his soul: and he transgresseth against four prohibitions, and one commandment; against, Thou shalt not fraudulently oppress; and against, Thou shalt not rob; and against, The hirelings work (or wage) shall not abide all night with thee; and against, The sun shall not go down upon it; and, In his day thou shalt give his hire.* Maimonides treat. of Hiring, *ch. 11. sect. 2. a sin]* that is, a great iniquity which God will punish: for though he cry not, yet is it a sin; but the cry of the poor hasteth God's judgment; as on the contrary, the blessing of the poor procureth a good reward from the Lord, *verse.* 13. According to this phrase it is said, *The wicked thought of foolishness* (that is, *of the fool)* is *sin, Prov.* 24. 9. that is, damnable, and to be punished of God. So in *I am. 4. 17. John.* 15. 22, 24. and 9. 41. And in 1 *King. 1. 21. I and my son Solomon shall be sinners,* that is, punished as malefactors. Accordingly God threateneth to *come near* to them in *judgment,* and to be *a swift witness against those that fraudulently oppress the hireling in his wages, Mal.* 3. 5.

Vers. 16. *for the children]* Hebr. *for the sons.* This law concerneth the Magistrates, who should not kill the children for the parents, or parents for the children, no not in case of treason, as K. Amaziah *slew his servants which had slain the king his father, but the sons of them that slew* him *he put not to death,* according to this law of Moses, 2 *Kin. 14. 5, 6. 2 Chron.* 25. 4. And God himself professeth so to deal, saying, *The son shall not bear the iniquity* (that is, *the punishment) of the father, neither shall the father bear the iniquity of the son, &c. the wickedness of the wicked shall be upon him,* Ezek. 18. 20. The Chaldee Paraphrast here translateth, *by the mouth of the sons;* and so after, *by the mouth of the fathers;* meaning that they should not die by their testimony. And so the Hebrews gather from this Law, saying, *Neere kinsfolke are not fit to be witnesses by the Law, as it is written, The fathers shall not be put to death for the sons, &c. We have been taught, that in this general prohibition is comprised, that the fathers be not put to death by the* 〈...〉 *th of the sons, nor the sons by the mouth of the fathers; and the same right is for other near a kin.* Maimonides tom. 4. treat. of witnesses. *c. 13. s.* 1. But the first interpretation is most proper and certain. *not be put to death]* so it is also alleged in 2 *Kin.* 14. 6. but in 2 *Chron.* 25. 4. it is, *they shall not die.* The one openeth the other; and *to die,* is often used for, *to be put to death,* as *Num. 35. 12. 30. Deut.* 17. 1•. and 18. 20. and 22. 22. 25. *in his sin]* and *for his sin;* for so the Hebrew *in* often noteth the cause: see *Deut.* 9. 4.

Vers. 17. *not wrest]* or, *not pervent, decline,* or *turn a side.* This is forbidden in all judgment generally, *Exod. 23. 2. Deut.* 16. 19. specially concerning the *posre, Exod.* 23. 6. more specially here concerning *the stranger and fatherless:* against such as thus wrest judgment, the Lord will come near to judgment, and be a swift witness against them, *Mal.* 3. 5. The Hebrews say, *Whosoever wresteth the judgment of any one of Israel, transgresseth against one prohibition, viz. Ye shall not do unrighteousness in judgment, Levite. 19. 15. And if it be of a stranger, he transgresseth against two prohibitions, Deut. 24. 17. and if it be of the fatherless, he transgresseth against three prohibitions, Deut.* 24. 17. Maimonides in Sanhedrin, *chap. 20. sect.* 12. nor *of the fatherless]* the word *nor,* or *and,* is supplied also by the Greek version, and so is often to be understood, as *two three Eunuchs, 2 King.* 9. 32. for *two or three,* so, *tomorrow, the third day,* for, *or the third day, 1 Sam. 20. 12. Like a Crane, a Swallow,* that is, *or a Swallow, Isaiah* 38. 14. and sundry the like. The holy Ghost sometime supplieth the defect, as is noted on *Exod.* 22. 30. In the Greek here is added, *and of the widow:* so in *Deut. 27. 19. Cursed* be *he that wresteth the judgment of the stranger, fatherless, and widow; and all the people shall say, Amen. garment of the widow]* or any other thing of hers that she hath need of: the garment is named but for an instance; as in *Job* 24. 3. there is mentioned *the widows ox•.* The Hebrews have this general canon; *A widow, whether she be poor or rich, they may take no pawn of her, neither at the time when they lend unto her, nor at any other time, neither by the commandment of the Synedrion, Deut. 24. 17. and if any take her pledge, they force him to restore it. If the pawn be lost or burnt before he restore it, he is to be beaten.* Maimonides treat. of the Lender and Borrower, *chap. 3. sect.* 1.

Vers. 19. *reapest thine harvest]* This is an addition to the Law in *Lev.* 19. 9. there, *a corner of the field,* and the *gleanings* were commanded to be left for the poor; and here the *forgotten sheaf.* These three were due to the poor out of every corn-field in Israel. And the Hebrews say, this law of the forgotten sheaf extended also to the vineyard, and other fruit trees, where whatsoever was forgotten, might not be taken again by the owner: see the Annotations on

Levite. 19. 10. hast forgot] This the Hebrews understand as spoken both to the owner, and to his laborers; that it is not a *forgotten sheaf* till all have forgotten it. But so as that •hey all be in the field; for if the owner be in the city, and speaketh of the sheaf in the field, which he thinketh his workmen will forget, and they do forget it, this (notwithstanding his remembrance of it) is a forgotten sheaf. Two sheafes asunder one from another are (counted as) forgotten; but three (or moe) are not. So for other things; as two vines, or other trees, standing asunder one from another, are as forgotten, but not moe. A tree that is forgotten among the trees, though it have many pecks of fruit upon it, yet is counted as forgotten. Finally, among many other like cautions, they say; *What is forgotten among the sheaves? All that he cannot stretch out his hand and take it:* [that is, if it be further than he can reach from the place where he standeth.] Maimonides tom. 3. in Mattanoth gnanijim, *chap. 5. And as it is for the sheaves, so for the standing corn: if a man forget-some of the standing corn, and reap it not, it is for the poor.* Maimonides ibid. *chap. 1. sect. 6. for the stranger]* in Greek, *the proselyte,* one joined to the Church of Israel: to such these gifts peculiarly belonged, and to other poor: see the Annotations on *Levite.* 19. 10. And as *forgetting* often signifieth a neglect, or passing over of a thing, so in this case: and a man might purposely pass over a sheaf and leave it as forgotten, for the poor, as Boaz did for the stranger Ruth, saying to his harvest-men, *Let fall* some *of the sheaves for her, and let it lie that she may gather it up, Ruth* 2. 16. Or, if a man did it not purposely, but unawares, yet was he to consider herein the providence of God, which caused him to forget or pass over a sheaf, for the poor's sake: for as the Ostrich is said to *forget* her eggs which she leaveth in the earth, because *God hath deprived her of wisdom, &c. Job* 39. 15, 17. so in this case of the sheaf, that the poor also might have occasion to mind the providence and love of God towards them, in this relief. *in all the work]* or, *in every work;* the Greek saith, *in all the works.* This promise of blessing is to encourage them in well doing, for which they should not lose their reward: for that which is done unto poor Christians, is done unto Christ himself, *Matth.* 25. 40. and, *He that is gracious unto the poor, lendeth unto the LORD; and that which he hath given will be pay him again, Prov.* 19. 17. So Boaz for his kindness unto Ruth, (whom afterwards he took to wife) had a son of her (as a blessing of God) *Obed,* the grandfather of *David* the King, *Ruth* 4.

Vers. 20. *beatest]* that is, as the Greek translateth, *gatherest the olives.* The same is to be understood of all other trees of fruit which they gathered. *not go over the boughs]* in Greek, *thou shalt not return to gather the* (olives) *after thee:* in Chaldee, *thou shalt not take away after thee.* It is the same law for trees, which was before for corn, that what was forgotten or past over at first, should not after be gathered, but left for the poor. *As that which is forgotten in the revenues of the field, and the like, so that which is forgotten in all trees (is for the poor) as Deut. 24. 20. When thou beatest thine olive tree, &c. And the same law is for other trees. So there are two gifts for the poor from the trees, that which is forgotten, and the corner, Levite.* 19. Maimonides in Mattanoth gnanijim, *chap. 1. sect.* 6, 7.

Vers. 21. *not gather the single grapes]* or, *not glean,* and properly the grapes which grow not in clusters, as is noted on *Levite.* 19. 10. which law is here repeated: and by saying, *after thee,* he seemeth to teach the same for the vine, which he taught for the corn and other trees, that all forgotten grapes should be for the poor. So the Hebrews observe, that there are *four gifts for*

the poor in the vineyard; the grapes that are broken off, and the single grapes, and the corner, and that which is forgotten. Maim. in Mattanoth gnan. *ch. 1. s.* 7.

CHAP. XXV.

1 God commandeth just judgment towards all. 2 To beat such as deserve it, but not with moe than forty stripes. 4 Not to mousell the Ox when he treadeth out the corn. 5 Of raising seed unto a brother deceased without issue. 7 What was to be done unto the man that would not so raise up seed unto his brother. 11 The immodest woman must have her hand cut off. 13 Against unjust weights and measures. 17 The memory of Amalek for cruelty to Israel, is to be blotted out from under heaven.

IF there be a controversy between men, and they come near unto judgment, and they judge them; then they shall justify the just, and condemn for wicked the wicked.

And it shall be, if the wicked *he* worthy to be beaten, that the Judge shall cause him to lie down, and to be beaten before his face, according to his wickedness, by a number. Forty *(stripes)* he may smite him; he shall not add *moe,* lest *if* he add to smite him above these with many stripes, then thy brother be vile in thine eyes.

Thou shalt not mousell the Ox when he treadeth out *the corn.*

If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not be *to one* without, to a man *that is* a stranger, her husbands brother shall go in unto her, and take her to him to wife, and do the duty of an husbands brother unto her. And it shall be, *that* the first-borne which she beareth, shall stand up in the name of his brother, which *is* dead, that his name be not blotted out of Israel. And if the man like not to take his brothers wife, then let his brothers wife go up to the gate, unto the Elders, and say, My husbands brother refuseth to raise up unto his brother a name in Israel; he is not willing to do the duty of an husbands brother unto me. And the Elders of his city shall call him and speak unto him: and *if* he stand and say, I like not to take her; Then shall his brothers wife come near unto him in the eyes of the Elders, and she shall pull off his shoe from off his foot, and shall spit in his face: and she shall answer and say; So shall it be done unto the man which will not build up his brothers house. And his [unspec] name shall be called in Israel, The house of him that hath his shoe pulled off.

When men strive together, a man and his brother, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, & taketh hold by his secrets; Then thou shalt cut off her hand, thine eye shall not spare.

Thou shalt not have in thy bag a stone and a stone, a great and a small. Thou shalt not have in thine house an Ephah and an Ephah, a great and a small. A perfect stone & a just shalt thou have, a perfect Ephah and a just shalt thou have, that thy days may be lengthened in the land which Jehovah thy God giveth unto thee. For *he is* an abomination *to* Jehovah thy God, whosoever doth these *things,* whosoever doth unrighteousness.

Remember that which Amalek did unto thee by the way when ye were come forth out of Egypt. How he met thee by the way, and smote the hind most of thee, all that *were* feeble behind thee, and thou *wast* faint and weary; and he feared not God. Therefore it shall be when Jehovah thy God hath given rest unto thee, from all thine enemies round about, in the land which Jehovah thy God giveth unto thee *for* an inheritance to possess it, thou shalt blot out the remembrance of Amalek from under the heavens: thou shalt not forget it.

Annotations.

A *•o•t•oversie] a plea,* or *strife;* in Greek, *a contradiction. and they]* or, *that they* (the Judges) *may judge them.* And this Law concerneth all Courts, the highest of 71 Judges, the Court of twenty three, and the Court of three; the lowest of which judged inferior causes and money matters, and had authority to beat malefactors▪ but not to put to death. *justify]* that is, *pronounce just,* & so absolve or acquit in judgment. *condemn for wicked]* or, *pronounce wicked,* and so tendemne in judgment; as the Greek translateth it, *condemn.* This is contrary to the former, and so the Apostle opposeth them, saying, It is *God that justifieth, who* is he *that condemneth? Rom.* 8. 33. 34. This law is perpetual, the transgression whereof is a great sin; for, *He that justifieth the wicked, and he that condemneth the just, even they both* are *an abomination to the LORD, Prov.* 17. 15.

Vers. 2. *worthy to be beaten]* Hebr. *a son of beating,* which the Greek translateth, *worthy of stripes;* and the Chaldee, *a son guilty* of, or *worthy to be beaten.* So *the son* (or *child) of hell, Matt.* 23. 15. is one worthy of hell fire; the *son of death,* in 1 *Sam.* 20. 31. is one that was worthy of death, and therefore should be killed: and in the Gospel, *If the son of peace be there,* (in the house) *Luk.* 10. 6. which another Evangelist explaineth thus, *If the house be worthy, Matt.* 10. 13. Now, who they were that deserved beating, are by the Hebrews shown thus; *He that transgresseth against a prohibition, whereby the (contrary) commandment to be done, is broken off, and they warned him of it, and said unto him, Do not this thing, for if thou doest it, and keepest not that which is commanded concerning it, thou shalt be beaten; and he transgresseth and keepeth not the commandment, loe he is to be beaten.* Maimonides in Sanhedrin, *chap. 16. sect.* 4. More particularly, *Th•se are to be beaten, whosoever transgresseth against a prohibition, for which he deserveth to be cut off, but is not to be put to death by the Synedrion, as he that eateth fat, or blood, or leaven at the Passover. Likewise whosoever transgresseth against a prohibition for which they are guilty of death by the band of God: as he that eateth of fruits, before the first-fruits, tithes, &c. be paid; and a Priest that is unclean, and eateth of the heave-offering which is clean. Likewise who so transgresseth against a prohibition, wherein there is an act (or work:) as he that boyleth a Kid in his mothers milk* [which the Hebrews understand of *eating flesh with milk;] or that weareth Linsey-woolsey. But a prohibition wherein is no act, as to walk as a tale-bearer, to revenge or bear grudge, or receive a false report, &c. for such he is not beaten:* [nor for any other wherein there is an act, some few excepted.] *Every prohibition, for which they are to be put to death by the Magistrate, as adultery, working on the Sabbath, &c. they are not beaten therefore. So every prohibition, for which they are to make satisfaction, as robbery, theft, &c. they are not beaten for it. And every prohibition▪ whereby the (contrary) commandment is broken off, as, Thou shalt not take the dam with the young, (Deut. 22. 6.) Thou shalt not wholly rid the corner of thy field, (Levite. 19. 9.) &c. they are not beaten for*

it, unless they keep not the commanded thing concerning them; [that is, unless they omit the letting of the dam go, *Deut.* 22. 7. and the leaving of the corner for the poor, *Levite. 19. 10.] And for a prohibition (implied) in the generals, they are not beaten: but all other prohibitions which are in the Law, they are to be beaten for doing them. What is that prohibition (comprised) in the generals? It is one prohibition which generally compriseth many things, as, ye shall not eat with the blood, (Levite. 19. 26.) And so when it is said. Do not such a thing, and such a thing, forasmuch as there is not a particular prohibition set before everyone of them, he is not to be beaten for everyone of them, unless they be divided in other prohibitions, or said by word of mouth that they are divided. As where it is said, Eat not of it raw or sodden, (Exodus. 12. 9.) he is not beaten (for eating of it raw and sodden) twice, but once. Of the first-fruits he saith, Ye shall not eat bread, and parched corn, and green ears, (Levite.* 23. 14.) *a man for eating these three is to be beaten thrice; by word of mouth we have been taught, that these are divided (or several.) It is said (in Deut. 18. 10.) Let there not be found in thee, any that maketh his son or his daughter to pass thorough the fire; a diviner of divinations, an observer of times: although all these things be comprehended generally in one prohibition, yet are they divided in other prohibitions, as (in Levite. 19. 26.) ye shall not observe fortunes, and ye shall not observe times: to teach, that everyone of these is a prohibition by it self several; and so all other of like sort.* Maimonides in Sanhedrin, *ch. 18. sect.* 1, 2, 3. Finally they say, *All prohibitions, for which cutting off is due, but not death by the Magistrate, for which men are to be beaten, are one and twenty. All for which death is due by the hand of God, which are prohibitions wherein an act is, for which men are to be beaten, are eighteen. All prohibitions in the Law, for which there is neither cutting off due, nor death by the Magistrate, for which men are to be beaten, are an hundred sixty and eight. So there are found in all which are to be beaten,* 207. Maimonides ibidem, *chap.* 19. All which are there particularly related, but would be too long here to repeat. *the Judge]* that is, *the Judges,* as the Greek translateth: for one Judge sate not alone to judge controversies. Neither was any man to be beaten without witnesses of his crime. *No man is to be beaten but by witnesses and evidence, and they are to examine the witnesses by inquiry and diligent search, even as they do in judgments of life and death.* Maimonides in Sanhedrin, *chap. 16. sect. 4. cause him to lie down]* or, *to be laid down,* and bound fast: the manner is said to be thus, *both his hands are fast bound unto a post, this way and that way, and the minister of the congregation [the executioner] taketh hold on his garments, if they rend they rend, or if they seam-rend they seam-rend, until he make bare down to his heart, for he is not to beat him upon his clothes. And he that is beaten neither standeth nor sitteth, but boweth down.* Maim. in Sanhed. *c. 16. s. 8. 10. to be beaten]* or *smitten;* in Greek, *scourged.* The Hebrews say, *There was a stone laid behind him, on which the minister that did beat him stood, who had in his hand a scourge of a bulls hide, doubled to two, and two to four; and two scourges (or thongs) of an asses hide, that slided up and down in it: and the breadth of the scourge was an hand breadth▪ and the length so as it might reach to the fore-part of his belly; and the handle of the scourge was an hand breadth long. He that did beat him, lifted up the scourge with both his hands, and smote him with one hand, with all his might, &c.* Maim. in Sanhedrin, *ch. 16. sect. 8. before his face]* the Greek translateth, *before them,* meaning the Judges, who were to see him beaten. And they say, that *The greatest of the Judges read all the while that he was in beating, (that in Deut. 28. 58. &c.) If thou wilt not observe to do all the words of this law, &c. then the LORD will make thy plagues wonderful, &c. And the second of the Judges counted (the number of the strokes) and the third said unto the minister, Smite▪) all the while that he smote, he did smite at his bidding.* Maimonides ibidem, *chap. 16. sect.*

11. according to his wickedness] or, as the Chaldee interpreteth it, *according to the sufficiency* (the proportion) *of his sin:* but the Greek saith, *according to his impiety.* So that the Judges might moderate [unspec] his blows, according to the nature of his trespass, and the man's ability to bear the stripes; but they might not exceed the number se• here of God. *They may not add moe than forty, though he be as strong and Iusty as Sampson: but they may abate from him that is weak, &c. If they have judged him to have forty stripes, and after that they have begun to beat him, they see him to be weak, and say, he cannot bear moe than these nine or twelve stripes which he hath received, then he is free. If they adjudged him to receive twelve, and after that he is beaten, they see him strong, and able to bear moe, he is free notwithstanding, and may not be beaten with moe than they adjudged him. Who so deserveth many beatings, for many transgressions that he hath done, or for one that deserveth many, if they adjudge him one measure (or judgment) he is beaten and discharged; if not, they beat him, and he healeth himself, and then they beat him again. Who so is beaten by the Magistrates for a sin which deserveth cutting off, and is beaten the second time for the same sin; as he that eateth •at (Levite. 7. 25.) and is beaten for it, and eateth fat the second time, and is beaten for it; if he eat it the third time, they beat him not, but put him into Little-ease, a narrow place as high as him-self, wherein he cannot lie down, and they give him the bread of distress, and water of affliction, till his bowels be shrunk, and he be sick: and afterward they feed him with barley till his belly burst.* Maimonides in Sanhedrin, *chap. 17. sect.* 1, 2, 4. and *chap. 18. sect. 4. by a number]* that is, by a certain number, determined by the Judges.

Vers. 3. *Forty* stripes] this number, *forty* the Scripture useth sundry times in cases of humiliation, affliction, and punishment: as Moses twice humbled himself in fasting and prayer forty days and forty nights, *Deut.* 9. 9, 18. Elias fasted forty days, 1 *King.* 19. 8. and our Savior, *Matth.* 4. 2. Forty years Israel was afflicted in the wilderness for▪ their sins, *Numb.* 14. 33, 34. and forty years Egypt was desolate for treacherous dealing with Israel, *Ezik.* 29. 11, 12, 13. Forty days every woman was in purification from her uncleanness, for a man-child that she bare, and twice forty days for a woman-child, *Levite.* 12. 4. 5. Forty days and forty nights it rained at Noes flood, *Gen.* 7. 12. Forty days did Ezekiel bear the iniquity of the house of Judah, *Ezek.* 4. 6. Jonah preached, *yet forty days and Nimveh shall be over thrown▪ Ion.* 3. 4. Forty years space the Canaanites had to repent, after Israel came out of Egypt, and wandered so many years in the wilderness, *Numb.* 14. 33. And thrice forty years the old world had No• preaching unto them repentance, *Gen.* 6. 3. It was forty days ere Christ ascended into heaven, after •his resurrection, *Acts* 1. 3,—9. And forty years space of repentance he gave unto the Jews, from the time that they killed him, before he destroyed their City and Temple, by the Romans. By the Hebrews this law is expounded thus, *How many* stripes *do they beat* (an offender) *with? with forty lacking one: as it is written (Deut. 25. 2, 3.) by number forty,* that is, *the number which is next to forty.* Talmud. Bab. in Maccoth, *chap.* 3. This their understanding is very ancient, for so they practiced in the Apostles days; as Paul testifieth, *Of the Jews five times received I forty* (stripes) *save one, 2 Cor.* 11. 24. But their reason which they give is not solid: as when they say, *If it had been written, FORTIE IN NVMBER, I would say it were full forty: but being written, in number forty,* it meaneth *the number which reckoneth forty* next after it, that is, thirty nine. By this exposition they confound the verses, and take away the distinction. I think rather this custom was taken up, by reason of the manner of their beating forespoken

of, which was with a scourge that had three cords, so that every stroke was counted for three stripes, and then they could not give even forty, but either thirty nine, or forty two, which was above the number set of God. And hereof they write thus: *When they judge* (or *condemn) a sinner to so many (stripes) as he can bear, they judge not but by strokes that are sit to be trebled,* [that is, to give three stripes at one stroke by reason of the three cords.] *If they judge that he can bear twenty, they do not say he shall be beaten with one and twenty, to the end that they may treble (the stripes) but they give him eighteen.* Maimonides in Sanhedrin, *chap. 17. sect.* 2. Thus he that was able to bear twenty stripes, had but eighteen; the Executioner smote him but six times, for if he had smitten hm the seventh, they were counted one and twenty stripes, which was above the number adjudged: so he that was adjudged to forty, was smitten thirteen times, which being counted one for three, make thirty nine. And so *R. Bechaias* writing hereof saith, *The strokes are trebled* (that is, everyone is three) *and three times thirteen are nine and thirty. he may smite]* in Greek, *they may scourge,* (or, *shall scourge,)* implying all the Judges with the Executioner: so after, *and they shall not add. not add]* not exceed the number set of God. The Hebrews say, If he that is beaten *die under the hand* of the Executioner, *he is free; but if he add one stripe more to the measure, and he die, then the Executioner is banished for it. If he die not, yet he transgresseth against this prohibition: and so for all other that smite their neighbors. For if when the law giveth leave to smite, the Scripture commandeth not to smite a man* (more than the appointed measure) *for his wickedness, much more any other man. Therefore who so smiteth his neighbor, though he smite a servant with a stroke, for which there is not due a farthing recompense, he is to be beaten: but if there be recompense to be made for it by money, no man payeth, and is beaten also.* Maim. in Sanhedrin, *ch. 16. s. 12. with many stripes]* or, with any moe stripes: Hebr. *with much smiting. thy brother be vile]* or, *be contemptible*▪ By this God teacheth to hate and despise the sin, not the sinner, who is by this chastisement to be amended: as the power which the Lord hath given, is *to edification, and not to destruction, 2 Cor.* 13. 10. This *vileness* or ignominy is opposed to *glory* or *honor, Isaiah* 16. 14. The Greek translateth it, *Aschemonesei,* that is, *be ignominious,* or *behave himself unseemly:* which word Paul useth when he saith, Love *doth not behave it self unseemly,* or is not ignominious, or contumelious, 1 *Cor.* 13. 5. From this the Hebrews teach, that *whosoever hath sinned and is beaten, he returneth to his dignity, because it is said, Then thy brother be vile in thine •ies; after he is beaten, loe he is thy brother. And all that deserve cutting off, when they are beaten, are free from cutting off. The high Priest when he sinneth, is beaten by three, as all other of the people, and returneth to his highness (or dignity:) but the Chief of the Session, when he sinneth, they beat him, and he returneth not to his first estate; yea, he returneth not to be as one of the rest of the Synedrion, for they ascend in holiness, and descend not.* Maim. in Sanhedrin, *ch. 17. s.* 7, 8, 9.

Vers. 4. *the ox]* or the asse, or any other beast: the *ox* is named but for an instance. And if the beast may not be *mouseled,* that is, have his *mouth tied up* (as the Chaldee translateth) but is to eat of that wherein he worketh, how much more men. Hereupon the Apostle saith, *Doth God take care for Oxen? or saith he it altogether for our sakes? For our sakes no doubt this is written, that he that ploweth should plow in hope; and he that thresheth in hope, should be partaker of his hope, 1 Cor.* 9. 9, 10. See also the notes on *Deutero. 22. 10. when he treadeth]* or, *in his treading* or *threshing:* which the Greek (followed also by the Apostle) translateth, *treading* or *threshing.*

They used in Israel to thresh their corn, not only with flail as we do, but with the seet of beasts they trod it out, *Hos.* 10. 11. and sometime with *Cart-wheels,* as *Isaiah* 28. 27, 28. So they were wont in other nations, as the Romans did beat out their corn with staves, or tread it out with cattle. *Columel. de re rust. lib. 2. cap.* 21. Spiritually this signified the labor of the Ministers of the Word, preparing the bread of life for the soul, as the Apostle showeth, saying, *Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine: for the Scripture saith, Thou shalt not mousell the ox that treadeth out the corn, 1 Tim.* 5. 17, 18. and to this the Proverb agreeth, *Where no oxen* are, *the crib* is *clean* (or *empty) Prov.* 14. 4. Touching this Law the Hebrews write thus; *A beast is to eat all the while that it worketh in things that grow out of the ground, whether they be yet upon the ground, or pulled up: he is also to eat of the burdens that are upon his back, &c. whosoever restraineth a beast from eating, in the time of his working, he is to be beaten, Deut. 25. 4. whether it be an ox, or other kind of beast, unclean or clean, and whether he tread out the corn, or do any other work in that which groweth out of the ground; and it is not said, the ox when he treadeth, but for an instance. And whether he mousell him at the time of his work, or before the time, and then doth work with him; yea, though he mousell him by voice,* [that is, fraieth him by his voice from eating] *he is to be beaten. If he hire a beast, and mousell him, and treadeth out corn with him, he is both beaten, and payeth to the owner thereof four kabs for a bullock, and three kabs for an asse.* [A Kab was a measure that held as much as 24 eggs.] *If an Israelite tread out corn with the bullock of an heathen, (and mousell it) he transgresseth against this Law, Thou shalt not mousell: but if an heathen tread with an Israelites bullock, he transgresseth not:* [for what things soever the Law saith, it saith to them that are under the Law, *Rom.* 3. 19.] If he mousell him not, but put a *prick in his mouth, that he cannot eat, or cause a lion to lie thereby* [to fray him from eating] *or layeth the* (bullocks) *calf without,* [to keep her from eating,] *or that the beast is athirst, and he giveth it no drink, or spread a skin upon the corn that he may not eat; all these and other the like are unlawful, though he is not beaten* [for doing them] &c. Maimonides tom. 4. treat. of Hired things, *chap. 13. sect.* 1, 2, 3.

Vers. 5. *If brethren dwell together]* This Law is first to be understood of natural and next brethren (the Hebrews restrain it to Israelites, and brethren by the fathers side only;) and secondly, if there be no brethren, the next kinsman (for all kinsmen are in the Scripture phrase *brethren,)* is to do the duty here required, as the example of Booz and Ruth showeth, *Ruth* 3. and 4. *chap.* And their dwelling together seemeth to denote their single state of life, whilst they abode in their fathers house; as there is an example of *Er, Onan,* and *Selah,* in Judah's family, where before Moses time this Law was practiced, *Gen.* 38. 7. &c. *One of them die] One* is often used for *the first,* as in *Gen.* 1. 5. and 8. 5. So some understand this Law to be for the first-borne of the brethren only: others take it generally for any one of them; and thus the Hebrews take it in the largest sense. *It is commanded by the Law, that a man should take the wife of his brother by the fathers side, whether of such as be married or betrothed, if he die without seed, Deut 25. 5. Brethren by the mothers side (only) are not counted for brethren, in the case of inheritance, or of taking the brothers wife, and putting off (the shoe) but are as if they mere none: for there is no brotherhood but by the fathers side. Strangers that are become Proselytes, and servants which have their freedom, have no brotherhood at all, but are as strangers one to another, &c.* Maimonides tom. 2. in Iibbum (or treat. of taking the Brothers wise) *chap. 1. sect.* 1. 7, 8. So in

the Gospel this case is propounded to our Savior in general terms, *Moses said, if any (man) die, Matt.* 22. 24. or *if any (man's) brother die, Mark. 12. 19. Luk.* 20. 28. that it seemeth even then, this law was not thought to intend the first-borne only. *have no son]* Hebr. *no son to him,* that is, *no child:* for *son,* the Greek translateth *seed,* which comprehendeth *son* or *daughter:* so in the Gospel it is translated, *having no children, Matt.* 22. 24. or, *he die childless, Luk.* 20. 28. and in *Matt.* 22. 25. it is said, *having no seed.* Thus the Hebrews expound it, *That which is said in the Law, AND HAVE NO SON; whether it be son or daughter, or seed of son, or seed of daughter, &c. if he have seed by that wife, or by another, he freeth his wife from unloosing the shoe, or marrying his brother: yea, though he have a seed which is a bastard, &c. But if he have a son by a bondwoman, or by an alien, he freeth not his wife: for the seed that cometh of a bondwoman are servants, Exod. 21. 4. and they which come of Infidels, are Infidels, and are as none; for of the heathen he saith, HE WILL TVRNE AWAY THY SON FROM AFTER ME, Deut. 7. 4. he turneth him away from being counted of the Church. And though his son by the bondwoman be made free, or his son by the alien be become a Proselyte; yet are they as other strangers, and freed (servants) and do not discharge his wife, &c. Whoso dieth, and leaveth his wife with child, if she have an untimely birth after his death, she is to marry her husbands brother: but if she bring it forth, and the child cometh out alive into the air of the world, although it die in the hour that it is borne, loe his mother is discharged from pulling off the shoe, or marrying her husbands brother.* Maim. in Iibbum, *chap. 1. sect. 3, 4, 5. a stranger]* that is, of another family in Israel, as the Greek translateth it, *a man not near,* that is, not near of kin. The Hebrews say, *If she be married to another, & he lie with her before she be married to her husbands brother, or have pulled off his shoe, he and she are to be beaten, and she is to go out by (bill of divorce.)* Maim. in Iibbum *c. 2 s. 18. her husbands brother]* or next nearest kinsman, as in Ruths case, *Ruth* 3. Here they say, *Who so dieth and leaveth many brethren, it is commanded that the eldest marry his brothers wife, or pull off his shoe. If the eldest will not, they turn to all the other brethrē: if they will not, they turn again to the eldest and say, Upon thee the commandment (lieth) either to pull off (the shoe) or to marry thy brothers wife: and they cannot compel the husbands brother to marry her, but they may compel him to pull off (the shoe.) If the eldest brother be gone into another country, his younger brother may not say, the commandment lieth upon my elder brother, wait for him till he come: but they say to this, that he now marry, or pull off (the shoe.)* Maimonides in Iibbum, *chap. 2. sect. 6,—9. go in unto her]* into the chamber, as *Judge.* 15. 1. that is, take her to wife. The Hebrews think this might not be done *till they had waited 90 days* after her husbands death, which was to see whether she were with child or not: and such was the custom for all other women that were widows; they married not till after three months. Maim. in Iibbum, *chap. 1. sect.* 19. This seemeth necessary in this case, for if she were with child, & brought it forth alive, it was not lawful for her brother in law to have her, *Levite.* 18. 16.

Vers. 6. *stand up in the name of his brother]* that is, be counted and called the seed of the dead man, not of the living: and for this cause Onan sinned in not performing this duty, because *he know that the seed should not be his, Gen.* 38. 9. Thus Obed, whom Boaz begat of Ruth, is said to be the *son of Naomi, Ruth* 4. 17. And as he did this for his dead brother, so by the Hebrews, *Who so married his brothers wife, he was the heir of all his brothers goods.* Maimonides tom. 4. treat. of Inheritances, *chap. 3. sect. 7. his name be not blotted but]* or, *not wiped out;* for that was an heavy judgment in Israel, *Deut.* 9. 14. and 29. 20. *Psal.* 109. 13. Therefore to comfort the

godly Eunuchs, the Lord promiseth to give them *a name better than of sons and of daughters, Isaiah* 56. 5. And this showeth the reason o• this Law, that God would have brethren show mercy one to another, both *to the living, and to the dead,* as *Ruth* 2. 20. that widows should not be left comfortless, and that families should not be cut off from their inheritances in Canaan, (which were figures of a better and heavenly heritage, as is shown on *Gen.* 12. 5.) but that *the name of the dead* might be raised up upon their *inheritances, Ruth* 4. 5, 10. And as Christ himself came according to the flesh, after this manner of kindness shown by Booz his grandfather; so unto him, and his Church, may the truth of this shadow and legal ordinance be applied. For the Church of Israel was his wife, *Hos.* 2. who bare him no children by the Law, *Rom.* 7. and 10. and 11. But the Apostles (his brethren, *John* 20. 17.) by the immortal seed of the Gospel, begat children unto him, both of the Jews and Gentiles, 1 *Cor. 4. 15. Gel. 4. 19. 1 Pet.* 1. 23. not that they should be called by any man's name, 1 *Cor.* 1. 12, 13. but to carry the name of Christ, whose name shall be forever, and continued as long as the Sun; in whom all nations shall bless themselves: and blessed be the name of his glory forever, *Psal.* 72. 17, 19.

Vers. 7. *like not]* or *be not willing, have no delight* or *pleasure:* so in *verse.* 8. Though God would have brethren perform the soresaid duty, yet if their affections were contrary, he forced them not hereunto, lest worse evils should grow in families, through want of love, which is the bond of perfectness. But what if the woman her self were not willing? For this God giveth no express Law; but by the Hebrews opinion, if she were fit to marry him, and would not, she was judged *as a woman rebellious against her husband,* and was put away *without a dowry,* which all other widows had. *If her husbands brethren were many, and the eldest required her, and she were not willing thereto, but would have another brother, they hearkened not unto her, for the commandment is, that the eldest should have his brothers wife.* Maimonides in Iibbum, *chap. 2. sect. 10, 11. to the gate]* where the Judges used to sit: so the Chaldee explaineth it, *to the gate of the Judgment hall* (or *Court,) before the Elders:* See *Ruth* 4. 1, 2, &c.

Vers. 8. *and speak unto him] The brothers wife goeth after her husbands brother, in the place where he is, and cometh to the Judges: and they call him, and give him counsel, such as is meet for him and her. If it be good to marry, they counsel him to marry her: and if it be good to put off the shoe, as if she be very young, and he an old man, or she an old woman, and he a young man, they counsel him to put off (the shoe.) And it is needful that the Judges appoint a certain place to sit in, and afterward she pulleth off his shoe there before them; &c.* Maimonides in Iibbum, *ch. 4. sect.* 1, 2.

Vers. 9. *pull off his shoe]* It is said in *Ruth* 4. 7. that *this* was the manner *in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things; a man pulled off his shoe, and gave it to his neighbor, and this was a testimony in Israel.* So in this case it was a sign, that the brother gave over his right in the woman, and resigned her to any other. Sometime it is a sign of ignominy, *Isaiah* 20. 2, 4. that also is implied here, as the words following manifest. The manner of performing this rite is said to be thus; *They brought him a shoe of lether, which had an heel, &c. and he put it on his right foot, and tied the latchet thereof upon his foot, and stood he and she in the Synedrion (or Court.) And he setting his foot upon the ground, and she sitting down stretched out her hand in the Court, and loosed the latchet of his shoe, and pulled the shoe off his foot, and cast it on the ground. After this she stood up, and spitted on the ground before his face, with*

spittle that might be seen of the Judges; and it was necessary that the Judges should see the spittle that came out of her mouth. And afterwards she said, THVS SHALL IT BE DONE TO THE MAN WHICH WILL NOT BVILD VP HIS BROTHERS HOUSE; AND HIS NAME SHALL BE CALLED IN ISRAEL, THE HOUSE OF HIM THAT HATH HIS SHOOE PVLLED OFF; all in the holy tongue. And all that sate there, answered after her, HE THAT HATH HIS SHOOE PVLLED OFF, three times. Maimonides in Iibbum, *chap. 4. sect.* 6, 7, 8. Spiritually this signified, that such as would not beget children unto Christ, it should be declared of them, that their feet are not shod *with the preparation* (or *stability) of the Gospel of peace,* mentioned in *Ephes. 6. 15. spit in his face]* or *in his sight,* as this phrase is interpreted, *Deut.* 4. 37. or *before him,* as *Deut.* 11. 25. The Hebrews expound it of spitting on the ground before him, as is before noted. And this *spitting* was a sign of shame and ignominy, as *Num. 12. 14. Isaiah 50. 6. build up his brothers house]* that is, beget seed for his brother: as *Rachel and Leah* are said to *build the house of Israel,* by bearing children, *Ruth* 4. 11. See the Annotations on *Gen. 16. 2. the house of him]* So there was a note of infamy not upon himself only, but his house, his posterity after him: whereby God shown how much he misliked this his unkindness. And concerning that nearest kinsman, which refused to marry Ruth, *left he should mar his own inheritance, Ruth* 4. 6. we may observe how neither he nor his hath any name or memorial in the book of God, though there seemed to be just occasion to have named him, *Ruth* 4. 1. &c. whereas Boaz who did the duty, hath not only his genealogy rehearsed, *Ruth* 4. 18,—22. but is in the roll of the kindred of our Lord Jesus Christ, who came of him according to the flesh, *Matth.* 1. 1,—5. After all these rites were performed, the Hebrews do record, that the Judges gave unto the woman a Bill subscribed with their names, wherein they testified to all men, that such a man and such a woman had on such a day and year appeared before them, and done all the things fore-mentioned, according to the Law of Moses and Israel: which bill was a testimonial of her full discharge from this man, after which she was free to be married to any other. Maimonides in libbum, *ch. 4. sect.* 29, 30.

Vers. 11. *When men strive]* or *fight,* as it were flying one upon another. *and his brother]* that is, *his neighbor;* brother is taken here in a large sense, as in *Exod.* 2. 11. and in many other places. *to deliver her husband]* This though it was lawful for her to do, and a fruit of her love; yet God forbiddeth it to be done by any unlawful or immodest manner: for we may not do evil that good may come, *Rom. 3. 8. putteth forth her hand]* This noteth a purposed act: for if she had done this unawares, the penalty following was not to be inflicted upon her. So the Hebrews conclude in the general for all men, *He that bringeth shame* (on his neighbor) *is not guilty* (of punishment) *for the shame, unless he do it purposely, as it is written, AND SHE PVTTETH FORTH HER HAND: but he that doth shame to his neighbor without intent, is free.* Maimonides tom. 4. in Chobel (or treat. of him that doth hurt and damage) *chap. 1. sect. 10. by his secrets]* or *privities;* which in the Hebrew have their name of Shame, *the shameful parts.* From hence the Jews have a general law, that men are to make satisfaction for all manner shame that they bring upon their neighbor, as is noted on *Exod.* 21. 19. Their saying is, *He that hurteth his neighbor, is bound to make him satisfaction for five things, viz. the damage, and the pain, and his healing, and his resting, and the shame; and these five things are recompensed out of the best of his goods, &c. He is bound to pay for the shame by it self, Deut. 25. 11, 12. under which law is generally comprehended he that bringeth shame (upon his neighbor.)* Maimonides in Chobel, *ch. 1. sect.* 1. 8.

Vers. 12. *cut off her hand]* the instrument wherewith she sinned: by it teaching to cut off and abstain from such actions. And this severe punishment God appointeth for her immodest carriage.

Vers. 13. *a stone and a stone]* that is, as the Greek and Chaldee translate, *a weight and a weight;* meaning divers weights, wherewith to deceive in buying and selling, called *the bag of deceitful weights, Mich.* 6. 11. In Israel they used to have their weights of stone, or the like: see the Annotations on *Lev.* 19. 36. So *an heart and an heart,* meaneth a double deceitful heart, 1 *Chron.* 12. 33. This Law forbiddeth not only all unrighteousness in buying, selling, and exchanging; but all unjustice in judgment, *Matth.* 7. 1, 2. as God blaming the Judges, saith, *You weigh the violent wrong of your hands in the earth, Psal.* 58. 3. The like evil is to be avoided in handling the word of God, that it be not *deceitfully, 2 Cor.* 4. 2. So for measuring the ordinances of God in his Church, by the *Reed* and *Line* which he hath given therefore, *Ezek.* 40. 3, 5. & 43. 10. *Re.* 11. 1. called *a golden Reed, Re.* 21. 15.

Vers. 14. *in thine house]* Though a man do not weight or measure with such, yet it is unlawful *to have a light weight, or scant measure in his house or shop,* (as the Hebrews teach from this place,) *for another may come, who knoweth not that it lacketh weight, and may weight with it.* Maimonides treat. of Theft, *chap. 7. sect. 3. Ephah]* or *Bushel:* in Greek and Chaldee, *a measure and a measure,* that is, a double measure. The *Ephah* is named instead of all other: what it was, see on *Lev.* 19. 36. and *Exod.* 16. 36. So in *Prov. 20. 10. A stone and a stone, an Ephah and an Ephah, are an abomination to Jehovah, even both of them.* See also *Prov.* 11. 1. and 20. 23.

Vers. 15. *A perfect stone]* in Greek, *A true weight:* so after, *a true measure.* Hence Solomon saith, *A perfect stone* is the Lord's. *delight, Prov. 11. 1. and a just]* Hebr. *and* (a stone of) *justice:* so an Ephah *of justice,* that is, most just and exact: contrary to them that made *the Ephah small, and the shekel great, Amos* 8. 5. So in *Ezek.* 45. 10. it is said, *Balances of justice, and an Ephah of justice, and a Bath of justice, shall ye have.* God here commandeth justice and equity in all things, corporal and spiritual, as our Savior teacheth us saying, *Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, &c. Luke* 6. 37, 38. And Job applying this to his state of life, saith, *Let him weigh me in balances of justice, that God may know mine integrity, Job* 31. 6. And every man is willed to *ponder* (or *weigh) the path* of his feet, *Prov.* 4. 26. that is, (as the Apostle expoundeth it) to *make strait paths* for his feet, *Heb. 12. 13. may be lengthened]* or, *prolonged;* or, *that they may lengthen thy days;* of which phrase see *Exod.* 20. 12. As *a just weight and balance* are *the Lord's, Prov.* 16. 11. and *his delight, Prov.* 11. 1. so he rewardeth with blessing and long life, the keeping of this law, than which there is none more necessary in human society.

Vers. 16. *an abomination]* that is, *most abominable;* yea, not only the person that doth these, but even the weights and measures themselves are said to be an abomination, *Prov.* 11. 1. and 20. 23. and the rather for that this injury is done under a show of justice, and done especially to the poorer sort, which buy by retale, whose wrong God especially regardeth. *unrighteousness]* or *injurious evil:* which general word is here added, to imply all other wrongs and deceits, which abound among men, whereby they oppress and defraud one another: but

the Lord is the avenger of all such, 1 Thess. 4. 6. and he *hath sworn by the excellency of Jacob, Surely I will never forget any of their works, Amos* 8. 5, 7.

Vers. 17. *Remember]* Hebr. *To remember,* of which phrase see the notes on *Exod. 13. 3. Amalek]* that is, *the Amalekites,* which were the children of Esau, Jacob's brother: of whose wickedness see *Exod.* 17. 8. &c.

Vers. 18. *he met thee]* by way of enmity, not of amity; therefore the Greek translateth, *he resisted thee;* when it had been his duty to have met them with bread and water, for their refreshing, *Deut.* 23. 4. In 1 *Sam.* 15. 2. it is said, *he laid* (wait) *for* Israel *in the way. smote the hindmost]* Hebr. *out off the tail;* a stratageme of war, lawful against God's enemies, as *Ios.* 10. 19: but wicked against his people. The Greek translateth, *Cut off thy hindmost troop:* in Chaldee, *he killed. feeble]* in Greek, *wearied,* in Chaldee, *lingering:* which fact was cruelty in Amalek; for the faint and feeble ought to be comforted and refreshed, *Matth. 11. 28. 1 Thess.* 5. 14. and such were gathered in therereward, as Israel marched, *Numb.* 10. 25. Though this might be a just correction from God, of such as fainted in their travels, wherein they should have been encouraged. See the notes on *Exod. 17. 8. feared not God]* the Chaldee saith, *he feared not the glory of the Lord:* for his glory conducted them in a pillar of cloud and fire, *Exod.* 13. 21. and God by signs and wonders, great plagues and terribleness, had brought Israel out of Egypt, which made all people's afraid, *Exod.* 15. 14. &c. yet Amalek feared not. As *by the fear of the Lord,* men *depart from evil Prov.* 16. 6. so the want of his fear is the cause why men rush into all evil, *Psalm* 36. 1, 2, &c.

Vers. 19. *given rest unto thee from all]* under which is implied, *a subduing of all* the enemies; for so these phrases do explain one another, 2 *Sam.* 7, 11. with 1 *Chron.* 17. 10. And here God deferreth vengeance till after many years: so showing for bearance towards the wicked, which should lead them to repentance, *Rom.* 2. 4. and compassion towards his people, whom he would not exercise with all wars at once, lest they should be discomfited. See *Exod. 13. 17. blot out]* or, *•ipe out* the remembrance, that there should no name or memorial of them remain: a sign of great, wrath, as *Deut.* 9. 14. and 29. 20. This judgment God executed by Saul the first King of Israel, whom he sent to destroy utterly these Amalekites, *both man and woman, infant and suckling;* 〈...〉 *xe and sheep, camell and asse, 1 Sam.* 15. 2, 〈◊〉 But he failed in the performance of it: therefore God stirred up the Simconites (in King Ezeki 〈...〉 days) *and they smote the rest of the Amalekites, that were escaped, 1 Chron.* 4. 42. 43. yet Haman of Agag the Amalekite remained, who plotted the death of all the Jews: but he and his ten sons were killed; and Amaleks memory is perished, *Hest.* 3. &c. And under this, the like judgment on Antichrist was figured: see the Annotations on *Exod. 17. shall• not forget]* that is, Take heed thou forget it not: by *forgetting* he implieth also neglect of performing this judgment. Therefore Saul who performed it not thoroughly, but spared the King, and the best of the cattle, (though for sacrifice unto the Lord) was rejected of God, as having sinned greatly, 1 *Sam.* 15. 9. 21. 23. and for it he was slain, 1 *Chron.* 10. 13. and *an Amalekite,* had an hand in his death, 2 *Sam.* 1, 8, 9, 10.

CHAP. XXVI.

1 The profession of him that offereth the •a•ket of First-fruits. 12 The confession of him that hath given his third years Tithes. 16 The covenant between God and the people.

〈 in non-Latin alphabet 〉

ANd it shall be when thou art come into the land which Jehovah thy God giveth unto thee, *for* an inheritance, and thou possessest it, and dwellest therein; That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land, which Jehovah thy God giveth unto thee, and shalt put *it* in a basket, and shalt go unto the place which Jehovah thy God shall choose to cause his name to dwell there. And thou shalt come unto the Priest, which shall be in those days, and shalt say unto him, I profess *this* day unto Jehovah thy God, that I am come into the land which Jehovah sware unto our Fathers for to give unto us. And the Priest shall take the basket out of thine hand, and shall set it down before the Altar of Jehovah thy God. And thou shalt answer and say before Jehovah thy God, A Syrian (ready to perish) *was* my Father, and he went down into Egypt, & sojourned there with a few men, and became there a nation great, mighty & many. And the Egyptians evil entreated us, and afflicted us, & laid upon us hard servitude. And we cried out unto Jehovah the God of our Fathers, and Jehovah heard our voice, and saw our affliction, and our labor, and our oppression. And Jehovah brought us forth out of Egypt, with a strong hand, and with an out-stretched arm, and with great terribleness, and with signs, and with wonders. And he hath brought us into this place, and hath given unto us this land, a land flowing with milk and honey. And now, behold, I have brought the first fruit of the land, which thou, Jehovah, hast given unto me; and thou shalt s•t it down before Jehovah thy God, and shalt bow down thyself before Jehovah thy God. And thou shalt rejoice in all the good which Jehovah thy God hath given unto thee, and unto thine house; thou, and the Levite, and the stranger that *is* in the midst of thee.

When thou hast made •n end of tithing all the tithe of thy revenue, in the third year, the year of tithe, and hast given *it* unto the Levite, to the stranger, to the fatherless, and to the widow, that they may eat within thy gates, and be filled. Then thou shalt say before Jehovah thy God, I have put away the holy thing out of *mine* house, and also have given it unto the Levite, and to the stranger, to the fatherless, and to the widow, according to all thy commandment, which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten. I have not eaten thereof in my mourning, neither have I put away *ought* thereof for the unclean, neither have I given *ought* thereof for the dead: I have hearkened to the voice of Jehovah my God; I have done according to all that thou hast commanded me.

Look down from the habitation of thine holiness from the heavens, & bless thy people Israel, and the land which thou hast given unto us, as thou swarest unto our fathers, a land that floweth with milk and honey.

This day Jehovah thy God hath commanded thee to do these Statutes, and Judgments, and thou shalt keep and do them, with all thine heart, and with all thy soul. Thou hast avouched Jehovah *this* day to be unto thee for a God, and to walk in his ways, and to keep his Statutes,

& his Commandments, and his Judgments, and to hearken unto his voice. And Jehovah hath avouched thee *this* day to be unto him for a people of peculiar treasure, as he hath spoken unto thee, and to keep all his Commandments. And to give thee *to be* high, above all nations which he hath made in praise, and in name, and in beautiful glory; and that thou mayest be an holy people unto Jehovah thy God, as he hath spoken.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the fiftieth Lecture of the Law: see *Gen.* 6. 9.

WHen thou art come] or, *When thou shalt become. possessest it] He showeth that they were not bound to* (bring) *the first fruits, till the land were subdued, and parted* among them, saith Sol. Rashi on this place.

Vers. 2. *of the first]* or, *of the beginning;* which the Greek translateth, *of the first fruit of the fruits of thy land;* meaning, of those which were first ripe, them they were to honor God with in the first place, and to show their thankfulness for his blessings, that so they might be sanctified, and increased unto them, *Pro.* 3. 9. 10. These first-fruits were to be separated before all other, as is noted on *Numb.* 18. 13. And Sol. Rashi scanneth the words thus; *Of the first, and not all the first: for all fruits were not bound to give the first-fruits, but the seven sorts only,* for which the land of Israel is commended (in *Deut.* 8. 8.) the like is said by others of them; *They bring no first-fruits save of the seven kinds spoken of in commendation of the land, (Deut. 8.) and they are wheat, and barley, and grapes, and figs, and pomgranats, and olives, and dates: and if one bring any besides these seven sorts, they are not sanctified. They bring not of the Dates that grow on Mountains, nor of the fruits that grow in Valleys, nor of Olives which are not of the choicest; but of the dates that grow in valleys, and of the fruits that grow on mountains, because they are of the choicest (or best.) They bring no first-fruits of liquors, save of olives and of grapes only; for it is said, OF THE FRVIT OF THE LAND, and not of the liquor: and if one bring of the liquors, they receive them not of him. They that dwell near to Jerusalem bring figs and grapes that are moist, and they that dwell far off bring them dried.* Maimonides tom. 3. in Biccurim, *chap. 2. sect. 2, 3, 4. The first-fruits have no measure set by the Law, but by the words of our wisemen, he must separate one of sixty. And he that will make all his field first-fruits, may so do. If he have separated his first-fruits, and returneth, and addeth more unto them, that which he addeth is as the first-fruits.* Ibidem *sect. 17, 18. giveth]* or, is *giving unto thee;* the Greek addeth, *by lot,* or *for inheritance:* this was the land of Canaan, the seat of God's Church, and figure of a better inheritance by Christ: the first-fruits whereof (which are the graces, or *the first-fruits of the Spirit, Rom.* 8. 23.) are to be brought unto the Lord, that they may be accepted in Christ. Yea, we ourselves, whom he hath begotten *with the word of Truth, that we should be a kind of first-fruits of his creatures, (I am.* 1. 18.) are to present our bodies unto him, and our reasonable service, *Rom.* 12. 1. The Hebrews say, *If one bring first-fruits from without the land, they are no first-fruits.* Maimonides in Biccurim, *chap. 2. sect. 1. in a basket]* so the Greek and Chaldee translate the word *Tene,* used only here, and in *Deut.* 28. 5. 17. The Hebrews understand it generally of any vessel, and hold it necessary (from this place,) *that the first-fruits be brought in a vessel;* also they teach that *every sort* of fruit *should be brought in a vessel by it self: but if he brought them in one vessel, it would serve. And they might not bring them mixed all together, but the Barley underneath, and the Wheat above it, and the Olives above that, and*

the Dates above them, and the Pomgranats above them, and the Figs uppermost in the vessel. And there should be something put between every several kind, as clothes, or rushes, or leaves, or the like; and they laid about the figs clusters of grapes outward. If he brought them in a vessel of metal, the Priest took the first-fruits, and restored the vessel to the owner: but if he brought them in a vessel of Osi•rs, or of Rushes, or the like, then both the first-fruits and baskets were the Priests. Maimonides tom. 3. in Biccurim, (or treat. of First-fruits, *chap. 3. sect. 7, 8. and shalt go]* namely, at the feast of Harvest, or Pentecost, which was seven weeks after the Passover, as may be gathered by *Exod.* 34. 22. and *Deut.* 16. 9, 10. then the people went up together, and carried of their first-fruits with them. The Hebrews say, *They brought no first-fruits before the Pentecost, as it is written, And the feast of harvest of the first-fruits of thy labors, (Exod. 23. 16.) and if any brought them (before,) they received them not of him, but he left them there until the solemn feast came.* Maimonides in Biccurim, *c. 2. s. 6. his name to dwell]* the Chaldee saith, *his divine presence to dwell;* the Greek, *his name to be called upon there:* meaning the Tabernacle or Temple, called elsewhere *the house of Jehovah, Exod.* 23. 19. This in ages following, was at Shilo, and then at Jerusalem, whither the people used to repair with great solemnity; and at the performance of this service, they are said to do thus: *When they carried up the first-fruits, all the cities that were in a Station (or County) gathered together to the (chief) city of the Station, to the end they might not go up alone; for it is said, In the multitude of people is the Kings honor, (Prov. 14. 28.) And they came and lodged all night in the streets of the city, and went not into the houses for fear of pollution. And in the morning the governor said, Arise, and let us go up to Zion the city of the LORD our God. And before them went a Bull which had his horns covered with gold, and an Olive garland on his head, to signify the first-fruits of the seven kinds (of fruits.) And a Pipe struck up before them, until they came near to Jerusalem; and all the way as they went, they sang, I rejoiced in them that said unto me; We will go into the house of the LORD, &c. (Psal. 122.) When they were come nigh to Jerusalem, they s 〈... 〉 messengers before them, to signify it to the men of Jerusalem, &c. Then the Captains and Governors went out of Jerusalem to meet them: if many men came, there went out many; and if but few, few. And when they all were come within Jerusalem gates, they began to sing, Our feet have been standing in thy gates, O Jerusalem, (Psal. 122.) All the chief Artificers that were in Jerusalem stood before them, and saluted them, Welcome brethren the men of such a place. And they went in the midst of Jerusalem, & the Pipe striking up before them, till they came near to the mount of the house (of God:) when they were come thither, they took every man his basket on his shoulder, and said, Hallelujah, Praise God in his sanctuary, &c. (Psal. 150.) and they went thus and sung till they came to the Court-yard; when they were come thither, the Levites sang (the 30, Psalm) I will exalt thee, O LORD, for thou hast drawn up me, &c.* Talmud Bab. in Biccurim, *chap. 3. sect.* 2, 3, 4. and Maimonides in Biccurim, *chap. 4. sect.* 16. Unto this, and other like manner of solemn assembling, the Prophet hath reference, when he saith, *Ye shall have a song as in the night when an holy solemnity is kept; and gladness of heart, as when one goeth with a Pipe, to come into the mountain of Jehovah, to the Rock of Israel, Isaiah* 30. 29.

Vers. 3. *unto the Priest]* God's public minister, and the figure of Christ, of whom it is written, *By him let us offer the sacrifice of praise to God continually, that is, the fruits of the lips, confessing to his name, Heb. 13. 15. which shall be]* that is, which shall minister in his course in those days; for the Priests ministered by turns: see 1 *Chr. 24. I profess]* or, *I declare, I show openly, before the*

Lord. And because of this presenting themselves and their first-fruits to him, the Hebrews say, *that when they brought their first-fruits, they brought in their hand Turtle doves and young Pigeons; some they hang upon the baskets, and they were for burnt-offerings, and some in their hand, which they gave unto the Priests.* Maimonides in Biccurim, *chap. 3. sect.* 9.

Vers. 4. *before the Altar]* that there it might he sanctified by Christ, figured by the Altar, *Mat. 23. 19. He.* 13. 10, &c. and so made acceptable to God.

Vers. 5. *shalt answer]* that is, *shalt speak,* or *pronounce:* These words were to be spoken by every man that brought the first-fruits, except he were not a man, or not the owner of the land, or the like: for such exceptions they do put. *He that brought the first-fruits, might if he would give them to his servant, or to his neighbor, all the way, till he came at the mount of the house (of God.) When he came to the mount of the house, he himself was to take the basket on his own shoulder, yea, though he were the King, the greatest in Israel: and when he came at the Court-yard he professed, whiles the basket was upō his shoulder, I PROFESSE THIS DAY VNTO THE LORD THY GOD, &c. Then he let down the basket from his shoulder, & the Priest put his hand under it, and waved it, and he said, A SYRIAN READY TO PERISH was MY FATHER, &c. and he left it by the Altars side, at the south-west borne (of the Altar) on the south side of the horn, and bowed himself down, and went out. But the confession is not alike for all: some are bound to bring first-fruits, & yet make no confession over them; as the woman, and he that is of neither sex, and he that is of both sexes, male and female; because they cannot say, WHICH THE LORD HATH GIVEN VNTO ME. Likewise Tutors (or Guardians,) and Servants & Messengers; for they cannot say, which the Lord hath given unto me. The Proselyte bringeth and professeth, as it is said to Abraham, A father of a multitude of nations have I given thee to be, (Gen. 17. 5.) Behold, he is the father of all the whole world, which are gathered under the wings of the divine Majesty. And to Abraham was the oath at first, that his sons should inherit the land. Likewise the Priests and Levites do bring (first-fruits) and profess, because they have cities and suburbs. He that separateth his first-fruits, and selleth his field, bringeth them, but professeth not; for he cannot say, WHICH THE LORD HATH GIVEN ME, because the land is not his. And he that bought it, is not bound to separate other first-fruits of that sort, because he that sold it hath separated them already; and if he do separate any, he may bring them, but not make profession; but of another sort he may separate, bring, and profess. He that separateth first-fruits, and they are lost before they come at the mount of (God's) house, & he separate other for thē, he bringeth the second, but professeth not, because he cannot say, THE FIRST OF THE FRVIT OF THE LAND, (Deut. 26. 10.) for they are not the first, &c. He that bringeth first-fruits of one kind, and maketh profession, and cometh again & bringeth first-fruits of another kind, he maketh no profession over them; for it is said, I PROFESSE THIS DAY; one time in the year doth he make profession, and not twice. He that bringeth first-fruits after the feast, until the dedication, although he separated them before the feast, bringeth them, but maketh no profession, because it is said (in verse. 11.) AND THOU SHALT REIOYCE IN ALL THE GOOD: so there is no professing, but at the time of rejoicing, from the (beginning of the) feast of Weekes, until the end of the feast.* Maimonides in Biccurim, *ch. 3. sect. 12. &c. and ch. 4. sect. 1. &c.* In that which is said of the *Proselyte* (or *Stranger)* Maimonides differeth from his fellows; for in Talmud Bad. in Biccurim, *ch. 1. sect.* 4. it is said, *The Proselyte bringeth, but professeth not, because he cannot say, which thou hast sworn to our fathers to give unto us; but if his mother were an Israelitess, he bringeth and professeth.* But the former well agreeth with the mystery of the Gospel; for as it is

prophesied in *Ezek. 47. 22. Ye shall divide (the Land) by lot, for an inheritance to you, and to the strangers that sojourn among you, which shall be get children among you, and they shall be unto you as borne in the country, &c.* So when Christ came, Zacchaeus the chief Publican became *the son of Abraham, Luk.* 19. 9. and in Christ *there is neither Jew nor Greek,* but *all are one* in him, and *Abraham's seed and heirs according to the promise, Gal.* 3. 28, 29. And in him is this service in the mystery of it fulfilled, when we at our *Pentecost,* that is, when we receive the first-fruits of God's Spirit, *(Act. 2. Rom.* 8. 23.) do honor him with our persons, our substance, and with the first-fruits of all our increase, *Prov.* 3. 9. offering the sacrifice of praise unto God continually, the fruit of our lips, confessing to his name, *Heb.* 13. 15. For as the first of all fruits were holy, so the Church is holy unto the Lord, of all people's in the earth, *Rev. 14. 4. I am.* 1. 18. as it is written, *Israel* is *holiness unto Jehovah, the first*-fruits *of his revenue, Ier.* 2. 3. And as these first-fruits were brought into the Sanctuary in a basket, so the good Israelites whom God would accept for his, are likened to *a basket of good figs set before the Temple of the Lord,* even *like the sigs that are first ripe,* and them God promiseth to *acknowledge,* and to set his *eyes upon them for good,* and that they shall be his *people,* and he will be their *God,* &c. *Ier. 24. 1, 2, 5, 6, 7. A Syrian ready to perish]* Hebr. *An Aramite perishing,* or, *of perdition,* that is, ready to perish through poverty, affliction, and misery. As in *Prov. 31. 6, 7. Give strong drink unto him that is ready to perish, &c. Let him drink and forget his poverty, and remember his misery no more.* An *Aramite* is after the Greek called a *Syrian,* as is noted on *Gen.* 10. 22. & this Syrian here spoken of was *Jacob,* who dwelt in Syria with *Laban the Syrian,* twenty years in hard service, *Gen.* 28. 5. and 31. 38, 40, 41, 42. *Hos.* 12. 12. and therefore though he was naturally an Hebrew, yet for his misery is called a Syrian; as contrariwise *Iether,* who by nature was an *Ismaelite, 1 Chron.* 2 17. is for his faith and state of grace called an *Israelite, 2 Sam.* 17. 25. And thus God said to the Jews that dwelt in Canaan, *thy nativity is of the land o• Canaan; thy father* was *an Amorite, and thy mother a Chethite, Ezek.* 16. 3. Others understand it here of Laban, translating, *A Syrian* was *destroying my father,* (or, *working* his *perdition;)* and to this the Chaldee agreeth, saying, *Laban the Syrian sought to destroy* (or *undo) my father:* and the vulgar Latin, *A Syrian persecuted my father.* The Greek differeth from both, translating, *My father left Syria.* By this speech they were taught to acknowledge their first estate and original to have been most miserable; and so we ought all to confess, *Ephes. 2. 2, 3. a few men]* in Chaldee, *a small people:* they went down but with *seventy souls, Gen.* 46. 27.

Vers. 6. *evil entreated] did evil,* or *vexed:* and this is a commemoration of their second main affliction, whereof see *Exod.* 1. &c. and it was afigure of our bondage under sin and Satan, which we being delivered from, are to mention with thankfulness, *Rom. 6. 17, 18. Tit. 3. 3. hard servitude]* in Greek, *hardworkes:* they made them serve *with rigor,* that their lives *were bitter* unto them, *Exod.* 1. 14. God would not have us forget our former miseries, though we be come out of them: he sundry times commandeth this; *Thou shalt remember that thou wast a servant in Egypt, Deut. 16. 12. Remember that ye* having been *in times passed heathens, &c. were without Christ, being aliens from the Common-wealth of Israel, &c. Ephes.* 2. 11, 12.

Vers. 7. *we cried out]* in Chaldee, *we prayed:* see *Exod. 2. 23, 24, 25. heard our voice]* in Chaldee, *accepted our prayer. saw]* in Chaldee, *it was revealed* (or *manifest) before him:* see *Exod. 3. 7. our labor]* or, *our molestation.*

Vers. 8. *out stretched]* in Greek and Chaldee, *an high arm:* see *Exod.* 7. &c. *terribleness]* or *terror:* this the Greek and Chaldee translate *visions;* and so in *Deut.* 4. 34.

Vers. 9. *milk and honey]* under which two, all other earthly blessings and heavenly also, in figure, are implied: and hereby they acknowledge the truth of God's promises made unto their fathers; whereof see the notes on *Exod.* 3. 8. So after in *verse.* 15.

Vers. 10. *the first-fruit]* in Greek, *the first*-fruits *of the fruits.* As we ourselves are the Lord's first-fruits, *Rev.* 14. 4. and have received the first-fruits of his *Spirit, Rom.* 8. 23. so we then do give the first-fruits unto him, when in Christ (the true Sanctuary) we acknowledge, that we and ours are his, and have this grace not of ourselves, or for our own merits, but of his goodness and liberality, 2 *Cor. 3. 5. Ephes. 2. 8, 9, 10. Tit. 3. 3, 4, 5, 6. set it down]* or, *leave it* for the Priests, which did after eat it. *The first-fruits were given to the men of the charge* [the Priests that ministered] *and they divided them among them, as the* [other] *holy things of the Sanctuary.* Maimonides in B•ccurim, *ch. 3. sect.* 1. It figured, that we should consecrate ourselves and ours forever unto the Lord, *Rom.* 12. 1. and 6. 19. 22.

Vers. 11. *shalt rejoice]* as they were bound to do at all other feasts, *Deut.* 16. 11, 15. So that after this homage, the people abode in the holy City all that night feasting, and the next day they might depart, and not before. Hereupon the Hebrews note *seven things,* which they that brought first-fruits were bound unto; *the coming to the place;* and *the vessel* (or *basket;) the Profession* to be made; and the *oblation,* (or *sacrifice;) and the Song;* and the *Waving* of it by the Priest; and the *tarrying all night. When he hath brought his first-fruits to the Sanctuary, and made profession, and offered his peace-offerings, he may not go out of Jerusalem that day, to return to his own place, but must tarry there all night, and return on the morrow to his city; as it is written (in Deut. 16. 7.) and thou shalt turn in the morning, and go unto thy tents. All the turnings which thou shalt turn out of the Sanctuary after thou art come thither, shall not be but in the morning.* Maimonides in Biccurim, *chap. 3. sect. 14. in all the good]* or, as the Greek translateth, *for all the good things:* the chiefest whereof are the first-fruits of the spirit, wherewith God sanctifieth his people: as when Christ teacheth that *Our Father which is in heaven* will *give good things to them that ask him, Matth.* 7. 11. another Evangelist expoundeth it, he will *give the holy Spirit to them that ask him, Luke* 11. 13. For this Spirit and graces of God which we have received, we ought to rejoice before him continually, *Psa. 100. Luk. 10. 20. Phil. 3. 1. 1 Pet. 1. 8. 1 Thess.* 5. 16.

Vers. 12. *of thy revenue]* which the Greek expoundeth, *of the fruits of thy land.* See the notes on *Deut. 14. 22. the year of tithe]* that is, the year when the second tithe was to be given to the poor, which was the third and the sixth year of every seven years, whereof the Law was given before in *Deut.* 14. 28. The Greek translateth, *the second tithe thou shalt give to the Levite, &c.* Of this the Hebrews say, *We are commanded to confess before the LORD, after that we have brought forth all the gifts which be of the seed of the land, and this is called the Confession of the tithe. And we make not this Confession, but after the year wherein we have separated the Tithes of the poor, Deut.* 26. 12. Maimonides tom. 3. in Maasar sheni, (or treat. of the Second tithe) *chap. 11. sect. 1, 2. within thy gates]* that is, as the Greek and Chaldee expound it, *thy cities:* see *Deut.* 14. 28. 29.

Vers. 13. *Then]* Hebr. *And thou shalt say.* The time is recorded by the Hebrews, to be *at the Minchah* [the Oblation] *in the last good day of the Passover of the fourth* (year) *and of the seventh; as it is said, WHEN THOU HAST MADE AN END OF TITHING: at the Feast wherein all the tithes are ended. And the Passover of the fourth year cometh not, but all the fruits of the third (year) are tithed, whether they be the fruits of the trees, or fruits of the land.* Maimonides in Maaser sheni, *ch. 11. s.* 3. The reason hereof was, the Passover was kept in *Abib* (or *March) Deu.* 16. 1. and *the first of Tisri* (that is, September) *was though beginning of the year for the tithes of corn, seeds, and herbs: and the fifteenth of* ⟨◊⟩ (which we call January,) *was the beginning of the year for* ⟨◊⟩ *of the* fruits of *trees,* as Maimonides showeth in Maaser sheni, *c. 1. s.* 2. so by March following, the tithes of the third year, (which they had ⟨◊⟩ *up* wi▪hin their *gates, Deut.* 14. 28.) might all be bestowed▪ and the Passover was the next feast th⟨...⟩ ⟨...⟩ed, when all men were bound to appear ⟨◊⟩ the Lord, *Deut. 16. 16. say before* ⟨◊⟩ that by this solemn confession; they might testify their voluntary obedience to his laws with a clear conscience, and so crave & expect his further blessing. The Hebrews say, *This confession might be uttered in any language that a man spak; and everyone spake for himself; and if many would confess jointly in one, they might. And it is commanded to be done in the Sanctuary BEFORE THE LORD; and if they confessed in any place, they were discharged.* Maim in Maaser sheni, *c. 11. s.* 5, 6. *put away the holy thing*▪ in Chaldee, *the holy thing of the* ⟨...⟩ *he:* Hebr. *the holiness;* meaning, *things of holiness;* as the Greek translateth, *I have purged the holy thing▪ out of my house:* so that this confession respected not the tithe of the poor only, but all other holy things, which they were bound to give unto God, or his Ministers, or the poor. And *putting away,* signifieth the removing and utter taking away, so that nothing remaineth. So the Hebrews say, A man *confesseth not until there he not any of the gifts remaining with him; as it is said, I have put away the holy thing out of (mine) house: And in the evening of the last good day (of the Passover,) was the putting away; and on the morrow was the confession. Thus he did: if there remained with him any heave-offering of the Tithe, he gave it to the Priest: if any of the first tithe, he gave it to the Levites: if any of the poor's tube, he gave it to the poor. If there remained with him any of the fruits of the second tithe of confession, or of that which was of the fourth years plantation (Levite. 19. 24.) or any money of their redemption, loe he put them away, and cast them into the Sea, or burnt them. If any first-fruits remained with him, he put them away in every place; where by is meant, that he burned and put away that which remained with him of the fruits which he could not eat all of them before the good day came, &c. He cannot confess till he have brought out all the gifts; as it is said, I HAVE PVT AWAY THE HOLY THING, that is, the second tithe, and the fourth years plantation, called HOLY, Lev. 19. 24. OVT OF my HOUSE, that is, the Cake (Num. 15. 20.) which is the Priests gift in the house, I HAVE GIVEN IT TO THE LEVITE, this is the first tithe, (Num. 18. 21.) AND ALSO I HAVE GIVEN IT, which implieth generally, that the other gift was before, namely, the great Heaveoff▪ring (of first-fruits) and the Heaven-offering of, the tithe: TO THE STRANGER, TO THE FATHERLESSE, &c. this is the tithe of the poor, and the gleaning, and the forgotten (sheaf) and the corner, (Deut. 24. 19. Lev. 19. 9. 10.) although the gleaning, the forgotten, and the corner, do not hinder the making of confession. And he must separate the gifts in order, and afterward make confession, as it is written, ACCORDING TO ALL THY COMMANDEMENT, &c. Loe, if the second tithe were given before the first, he might not make confession. If his untithed fruits were burnt, he might not make confession, because he hath not separated the gifts, nor given them to whom*

they were due. He that had nothing but the second tithe only, made confession, for the ground of the confession is in the tithe. And so if he had nothing but first-fruits only, he made confession, as it is said, I HAVE PVT AWAY THE HOLY THING, &c. Maimonides in Maaser sheni, *chap. 11. sect.* 7. &c. *thy commandment]* in Greek, *commandments:* and the word *according,* implieth the order of doing all things, as before is noted. *not transgressed]* by doing anything amiss, as giving bad for good; and as the Hebrews expound it, *one kind for another, or old for new, or new for old,* or the like. Of Transgression, see the notes on *Deut. 17. 2. forgotten]* this the Hebrews apply to forgetting to bless God for it, and to mention his name upon it. Maimonides ibidem, *chap. 11. sect.* 15. But it is more general, implying the neglect of any precept, concerning the things here spoken of: for in spiritual duties unto God, all men are faulty, *Psal. 19. 12. Eccles.* 7. 20.

Vers. 14. *in my mourning]* or, *in my sorrow:* By this it appeareth, that this Law and confession extended further than to the third years tithe, which was all given to the poor, *Deut.* 24. 28. 29. and might not be eaten by the owner of the land: and reached to the first and second years tithes, which the owners were to eat before the Lord, *Deu.* 14. 22, 23. but might not eat of it in their *mourning,* upon pain of being *beaten* by the Magistrate, as Maimonides showeth in Maaser sheni, *chap. 3. sect.* 5. where he further saith (in *sect. 6, 7.) Who is this mourner? He that bewaileth any of his kindred, whom he is bound by the Law to mourn for. And in the day of death he is bound to mourn by the Law, (Lev. 10. 19.) If he be kept unburied many days, he is a mourner all those days till he be buried, by the doctrine of the Scribes. And not the second tithe only, but all the holy things, everyone, if he eat of them in mourning, by the Law he is to be beaten; if in his mourning, by the Scribes doctrine, he is to be scourged.* Compare herewith the saying of the Prophet, *Their sacrifices* shall be *unto them as the bread of mourners; all that eat thereof shall be polluted, Hos. 9. 4. put away]* the word before used in *verse.* 13. but otherwise turned here in the Greek, *I have not taken fruit thereof:* which Greek word is used in *Ios.* 5. 12. for *eating fruit:* and so the Hebrews expound this here of eating; *He that eateth the second tithe in uncleanness, is to be beaten; for it is said, I have not put away thereof for the unclean: whether the tithe be unclean, and the eater clean; or the tithe clean, and the eater unclean: and he that eateth it in Jerusalem before it be redeemed. The uncircumcised is as the unclean; and if he eat that second tithe, he is to be beaten by the Law,* &c. Maim. in Maasar sheni, *ch. 3. s. 1, 4. for the unclean]* so the Greek translateth it; meaning for any unclean person to eat of it; or for any unclean use. Hebr. *in unclean,* whereby may be meant, *in uncleanness. for the dead]* or, *to the dead:* whereby may be understood, to any idol, or for any idolatrous use; as Idolaters are said to eat *sacrifices of the dead, Ps.* 106. 28. or to be eaten at any dead man's funeral, whereby the holy thing might be polluted; as *Hos.* 9. 4. for at funeralls they used to eat and drink, *Ezek. 24. 17. Ier* 16. 7. The Hebrews expound it thus; *that he hath not received* (or bought) *therewith coffin or shrouds* (for the burial of the dead) *nor given thereof to other mourners.* Maimonides in Maaser sheni, *chap. 11. sect.* 15. Further they say, *The second tithe is given to eat and to drink, Deut 14. 23. and anointing is as drinking. And it is unlawful for a man to bring it out for his other needs; as to receive therewith vessels, or garments, or servants; as it is written, I have not given thereof for the dead; as if he should say, I have not brought it out for anything which keepeth not alive the body, &c.* Ibidem *chap. 3. sect.* 10.

Vers. 15. *the habitation of thy holiness]* that is, *thy holy habitation;* as the Greek translateth it, *thine holy house.* By this prayer they submitted themselves unto the trial and judgment of

God, for their upright keeping of these his laws, (as *Psal.* 26. 1, 2, 3.) and having clear consciences, they had boldness before God, to crave and expect his blessing: for he that is *a doer of the work* (of God) *this man shall be blessed in his deed, I am.* 1. 25.

Vers. 16. *This day]* Moses concluding his exposition of the Laws, with a warning of obedience, teacheth the children that they are alike interested in God's covenant, as were their fathers; and so their posterity: for what was spoken and done unto them, concerneth us also, *Hos. 12. 4. Psal. 66. 6, 7. thy God]* the first argument of obedience, from the person of God, and his grace towards them, who hath sovereign authority thereby to command.

Vers. 17. *hast avouched]* or, *hast made to say,* that is, to promise: in Greek, *hast chosen.* A second reason of obedience, because of the mutual covenant between God and his people: see *Exod.* 19. 3, 4. 8. which covenant was not with the fathers only, *(Deut.* 5. 2, 3.) but being now renewed with their children, and in them with all their posterity, served both to confirm their faith, and to increase their obedience and sanctification. *unto thee for a God]* or, as the Greek translateth, *thy God:* what this meaneth is shown on *Exod. 20. 2, 3. his ways]* which he commandeth to walk in; and they imply both doctrines of faith, and precepts of manners, (as is noted on *Genes.* 6. 12. and 18. 19.) and an imitation of him, as beloved children, *Ephes. 5. 1, 2. Matth. 5. 48. statutes]* the ordinances of worship and service which he taught: see the notes on *Deut.* 4. 1. *Commandments]* the moral law given in *Ex. 20. Judgments]* the Judicial laws, whereof see *Exod.* 21. 1. &c. So all whatsoever are in God's law, are comprehended under these heads. *hearken unto]* or, *obey his voice,* if any special thing be commanded unto any, as when God sent Saul to root out Amalek, 1 *Sam.* 15. 1, 2, 19, 20. 22.

Vers. 18. *hath avouched thee]* or, *made thee to say,* that is, to promise, or *give* thy word: in Greek, *hath chosen thee. peculiar treasure]* in the Greek, *a peculiar people;* in Chaldee, *a beloved people:* see the notes on *Exod. 19. 5. to keep]* that is, *that thou shouldest keep;* which as it is a part of the covenant on God's behalf, so is it the work of his grace in all his people, as he hath said, *I will put my Law in their inward parts, and write it in their hearts, Ier.* 31. 33.

Vers. 19. *give thee* to be *high]* or *make thee (set thee) high:* of which see the notes on *Deut.* 28. 1. And this is the third argument to persuade obedience, in respect of the high excellency which God's people begin to obtain by him in this life, and shall fully possess in the end. See *Colos. 3. 1, 2, 3, 4. I am. 1. 9. in praise]* or *for praise;* to be praised even of the enemy, for my mercies upon thee, as *Zeph.* 3. 19. 20. So he is said to *make Jerusalem* (his Church) *a praise in the earth, Isaiah* 62. 7. for *he exalteth the borne of his people, the praise of all his Saints, Psal. 148. 14. in name]* or *for name,* that is, *fame* or *renown;* this is a continuance and increase of the former *praise,* called therefore *an everlasting name that shall not be cut off, Isaiah* 56. 5. and *a name* that *shall remain, Isaiah* 66. 22. And it was by a settled continuance of the state of his Church; as on the contrary by scattering them, he is said *to blot out the name of Israel from under heaven, 2 Kings 14. 27. beautiful glory]* which consisteth in outward blessings wherewith God adorneth his Church, as with *garments of beautiful glory, Isaiah* 52. 1. opposed unto *ashes, Isaiah* 61. 3. and is the continuance of his heavenly ordinances and Kingdom among them, *Isaiah 64. 11. Ezek.* 16. 12. And all these three degrees of grace the Church enjoyeth by being united unto God; as it is written, *As the girdle cleaveth to the loins of a man, so have I caused to cleave unto* 〈...〉 *e the*

whole house of Israel, and the whole house of Judah, saith Jehovah: that they might be unto me for a people, and for a name, and for a praise, and for a beautiful glory, Ier. 13. 11. See also *Ier. 33. 9. an holy people]* This is the chiefest end of all our obedience, the glory of God, and our own salvation; which is accomplished by our sanctification, as the Apostle saith, *Being now made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, Rom.* 6. 22.

CHAP. XXVII.

1 The people are commanded to write the Law upon the stones, when they are come into the land of Canaan, 5 and to build an altar of whole stones. 11 The T 〈...〉 s divided on Gerizzim and Ebal. 14 The curses pronounced on mount Ebal.

ANd Moses, and the Elders of Israel, commanded the people, saying: Keep all the Commandment which I command you *this* day. And it shall be in the day when you shall have passed over Jordan, unto the land which Jehovah thy God giveth unto thee, that thou shalt set thee up great stones, and plaster them with plaster.

And thou shalt write upon them all the words of this Law, when thou art passed over, that thou mayest go in unto the land which Jehovah thy God giveth unto thee, a land that floweth with milk and honey, as Jehovah the God of thy fathers hath spoken. And it shall be when ye are passed over Jordan, ye shall set up these stones which I command you *this* day in mount Ebal, and thou shalt plaster them with plaster. And thou shalt build there an Altar unto Jehovah thy God, an Altar of stones, thou shalt not lift up *any* iron upon them.

Of whole stones shalt thou build the Altar of Jehovah thy God, and thou shalt offer thereon Burnt-offerings unto Jehovah thy God. And thou shalt sacrifice Peace-offerings, and shalt eat there, and rejoice before Jehovah thy God. And thou shalt write upon the stones all the words of this Law very plainly. And Moses, and the Priests the Levites spake unto all Israel, saying: Take heed, and hear, O Israel; this day thou art become the people of Jehovah thy God. Therefore thou shalt obey the voice of Jehovah thy God, and do his Commandments and his Statutes, which I command thee *this* day.

And Moses commanded the people in that day, saying: These shall stand to bless the people upon mount Gerizzim, when ye are passed over Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin. And these shall stand for the curse on mount Ebal: Reuben, Gad, and Aser, & Zebulon, Dan and Naphtali. And the Levites shall answer, and say unto all the men of Israel *with* an high voice.

Cursed *be* the man that maketh a graven or a molten *image,* an abomination unto Jehovah, the work of the hand of the craftsman, and putteth *it* in a secret *place:* and all the people shall answer and say, Amen.

Cursed *be* he that setteth light by his father, or his mother: and all the people shall say, Amen.

Cursed *be* he that removeth his neighbors limit: and all the people shall say, Amen. [unspec 17]

Cursed *be* he that maketh the blind to err in way: and all the people shall say, Amen. [unspec 18]

Cursed *be* he that wresteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

Cursed *be* he that lieth with his fathers wife, because he uncovereth his fathers skirt: and all the people shall say, Amen.

Cursed *be* he that lieth with any beast: and all the people shall say, Amen.

Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

Cursed *be* he that lieth with his mother in law: and all the people shall say, Amen. [unspec 23]

Cursed *be* he that smiteth his neighbor in secret: and all the people shall say, Amen. [unspec 24]

Cursed *be* he that taketh a reward to smite a soul the blood of an innocent: and all the people shall say, Amen.

Cursed *be* he that confirmeth not the words of this Law to do them: and all the people shall say, Amen.

Annotations.

THe Elders of Israel] in Greek, *the Senate of the sons of Israel:* compare *verse.* 9. Here Moses giveth order for the confirmation of all the Laws before repeated, by outward signs once to be performed by Israel, when they should be come into Canaan. The end whereof was, to teach them salvation by Christ, & that they should not expect it by the works of the Law, for that leaveth them under the curse, *verse. 26. Gal. 3. 10. all the commandment]* that is, *commandments,* as the Greek translateth it; or, *every commandment.* See *verse.* 10.

Vers. 2. *the day]* that is, *the time,* the first opportunity. For this rite was fulfilled not the first day that Israel went into Canaan, but after, as *Ios.* 8. 30, &c. So *day* is used for *time, Luke 19. 42. set up]* or *erect,* to wit, *stones* for pillars, as in *Exod.* 24. 4. to signify the tribes of Israel; who being brought of God into his good land, were by this extraordinary •ite to profess their homage and obedience unto him, otherwise to undergo the curses of his Law. Which their consciences accusing them of, they might be led unto Christ, for redemption frō the curse. *with plaster]* or *with lime, whiting,* that the words of the Law might be written thereon; a memorial of God's benefits unto them. This word *plaster* is used to signify hypocrisy, as Paul called Ananias *a p〈...〉red* (or *whited) wall, Acts* 23. 3. and the Pharisees are likened to *whited* (or *plastered) s〈...〉which appear beautiful outward,* &c. *Mat.* 23. 27. And that seemeth also to

be intended here; that all such as seek life by the works of the Law (which Israel after did, *Rom.* 9. 31, 32.) have their hearts within hard and stony, *(Ezek.* 36. 26.) though outwardly they appear of another nature and color, and have the profession of the Law upon them, wherein they glory, *Rom.* 2. 17, 23. Therefore afterward blessings and cursings are mentioned, *verse.* 12, 13. but Moses rehearseth none but curses, as being the due of all such hypocrites. And from the last verse of this Chapter, Paul proveth, that *as many as are of the works of the Law, are under the curse, Gal.* 3. 10.

Vers. 3. *all the words]* either the ten commandments called the *ten words, Exod.* 34. 28. which are the sum of all Law: or, all the words following in this chapter. See the notes on *verse. 8. that thou mayest go in]* and consequently possess and enjoy the land, which figured heaven: for the Law promiseth life to them that do it, *Rom.* 10. 5. though unto man it is unpossible. Or, it may be read, *for that thou art come in:* as being a reason of this service, and of their duty to keep the Law. And so the Greek translateth, *When as thou art come in.*

Vers. 4. *Ebal]* or, *Gebal;* as the Greek writeth it, *Gaibal:* and here the other mount *Ger* 〈...〉 *zim. (verse.* 12.) is also understood; but because the Curses only, are after expressed, and they were on mount Ebal, therefore it is named. Of this mount: see *v. 12, 13. with plaster]* or, *with lime,* as *ver.* 2.

Vers. 5. *An Altar]* to signify God, the other party in the covenant, as was at mount Sinai, *Exod.* 24. 4. and to teach by it, and the sacrifices offered thereon, that there could be no salvation but by Christ, and his sacrifice for remission of sins. *iron]* that is, *any iron* tool, to hew or polish them, but they should be as they were natural; to signify the perfection that should be in Christ's human Nature, whereby he was acceptable to God, though before men he seemed altogether deformed, *Isaiah* 52. 14. and 53. 2. he was *the stone cut out without hands, Dan.* 2. 34, 35. And no man might lift up an iron tool upon these stones, to teach that man's wisdom is foolishness with God: see the notes on *Exod.* 20. 25. where the axe of man, *polluteth* the Altar of God.

Vers. 6. *of whole stones]* and not *of hewn, Exod.* 20. 25. Of such *whole* or *entire* stones did Joshua build it, *Ios. 8. 31. Burnt-offerings]* to obtain of God by Christ forgiveness of sins; and sanctification of life: see the Annotations on *Lev.* 1.

Vers. 7. *Peace-offerings]* to show their hope of peace and prosperity by Christ; and their thankfulness for his graces: see *Lev. 3. eat there]* keeping a holy banquet: for the flesh of the peace-offerings were eaten by the owners and Priests, *Levite.* 7. 15, &c. This taught them the spiritual joy which they should have in Christ, for his deliverance of them from the curse of the Law; and his flesh we do eat unto life eternal, *Gal. 3. 13. John.* 6. 51.

Vers. 8. *very plainly]* or, *plainly* and *well* (or *fairly)* Heb. *making* them *plain, doing* them *well,* Hereby is meant a large and fair writing, easy to be read of all, as in *Habak.* 2. 2. That all sorts of people might have the knowledge of God's Law, and learn to do the same. And by this it appeareth, that *all the words* commanded to be written, (or *the Copy of the Law,* which Jesus wrote, *Ios.* 8. 32.) were not the whole book of Deuteronomy, much less all Moses books, as

some have thought; for what stones would suffice for such a work? With these whited stones, on whose outside the Law was written, we may compare that *white stone* (in *Rev.* 2. 17.) which Christ giveth to all his, *and in the stone a new name written, which no man knoweth saving he that receiveth it:* those being to show the work of the Law outwardly; this, the work of Christ's grace and Spirit inwardly. Compare also 2 *Cor.* 3. 2, 3.

Vers. 9. *Take heed and hear]* or, *Attend (hearken) and hear,* as the Chaldee expoundeth it; but the Greek saith, *Be silent and hear. art become the people]* or, *art made for a people to Jehovah,* by renewing of the covenant, declared so to be; and therefore bound to obey his commandments: as it is said, *For all people's will walk, everyone in the name of his God: and we will walk in the name of Jehovah our God, forever and ever, Mic.* 4. 5.

Vers. 10. *therefore thou shalt]* Hebr. *And thou shalt obey;* the Chaldee saith, *shalt receive the Word of the Lord.* By *obeying*▪ (or *hearkening unto,)* is meant the due observing or keeping of the things spoken: as, *our fathers have not hearkened unto the words of this book, 2 King.* 22. 13. is explained, *our fathers have not kept, 2 Chron. 34. 21. Commandments]* or, *Commandment,* meaning everyone in particular, and all in general: for the offending *in one* point, maketh us *guilty of all, I am.* 2. 10. See the like in *Deut.* 5. 10.

Vers. 12. *Gerizzim]* called in Greek *Garizein;* of it, and the other mount *Ebal,* Moses said before, they were *over against Gilgal, beside the Okes of Moreh, Deut. 11. 30. and Benjamin]* these six here named were the worthiest tribes, all borne of Jacob's wives the free women, and none of the handmaids children: God showing hereby the strength and nobleness of the Blessings (above the Curses;) and that they belong to such children of the free women, as Paul teacheth us in an allegory, *Gal.* 4. 22,—31. Howbeit, though Moses appointeth these to bless, yet he expresseth not the blessings: by such silence leading his prudent reader to look for them by another, which is Christ, *John. 1. 17. Act.* 3. 26. For silence in the holy story often implieth great mysteries, as the Apostle (in *Heb.* 7.) teacheth from the narration of *Melchizedek,* in *Gen.* 14.

Vers. 13. *for the curse]* that is, to pronounce it. In speaking of the blessings, he nameth *the people, verse.* 12. but now for the curse, he mentioneth not *the people,* but implieth them only, as if he were Ioth to name them for such misery. *Ebal]* in Greek, *Gaibal:* this is reported to be near to mount Gerizzim, but northward; and Gerizzim towards the South, (which is the *right* side of the world, *Psal.* 89. 13.) if so they were, it foreshowed the blessings which should be pronounced to those which at the last day shall stand *on the right hand,* and the curses upon those *on the left, Mat.* 25. 33, 34. 41. The manner of performing this Law is recorded by the Hebrews thus; *Six tribes went up towards the top of mount Gerizzim, and six tribes went up towards the top of mount Ebal; and the Priests and Levites and the Ark stood beneath in the midst. The Priests were round about the Ark, and the Levites about the Priests, and all Israel on this side and on that, as it is written. And all Israel, and their Elders, and Officers, and their Judges, stood on this side the Ark, and on that side, before the Priests the Levites, which bare the Ark of the Covenant of the Lord; as well the stranger, as he that was borne among them; half of them over against mount Gerizzim, and half of them over against mount Ebal, (Ios. 8. 33.) They turned their faces towards mount Gerizzim and pronounced the blessing, Blessed be the man that maketh no graven or molten (image;) and those (on*

the one side) and those (on the other) answered, Amen. They turned their faces towards mount Ebal, and pronounced the curse, Cursed be the man that maketh a graven or a molten (Image) &c. and those (on the one side) & those (on the other) answered, Amen, till they had finished the blessings and the curses. And afterwards they brought stones and built an Altar, &c. Talmud Bab. in Sotah, *chap. 7. Reuben]* he was the eldest of all Jacob's sons by Lea the free woman, *Gen.* 29. 32. yet as for defiling his fathers bed he lost his dignity, *Gen.* 49. 3, 4. so here he is taken from his brethren, to be among the handmaids sons, and set on the mount for the curses, one of which was this, *CVRSED BE HE THAT LIETH WITH HIS FATHERS WIFE,* &c. *verse.* 20. so the memory of his sin remained to his posterity in special manner. *Gad and Aser]* the sons of Zilpah, Leah's handmaid, *Gen. 30. 10, 11, 12, 13. Zebulon]* the sixth and youngest of all Leah's sons, *Gen.* 30. 20. and because there were to be six tribes on this mount, two must be taken of the free woman's sons: and God took none of Rachel's, but the eldest and youngest of Leah's. *Dan and Naphtali]* the two sons of Bilhah Rachel's handmaid, *Gen.* 30. 4, 5, 6, 7, 8.

Vers. 14. *the Levites]* that is, some of the Priests the Levites, *Ios.* 8. 33. their office was to teach *Jacob* God's *judgments, and Israel* his *Law, Deut.* 33. 10. and as the solemn blessing was by the Levites usually, *Deut.* 10. 8. so here the curses were by them pronounced to the people. *shall answer]* that is, *speak,* or *pronounce. Answering* is often used for the beginning of a speech, as in *Job 3. 2. to all the men]* or *to every man:* the Greek saith, *to all Israel.*

Vers. 15. *Cursed]* It was commanded that the [unspec 15]*blessing* should be put upon *mount Gerizzim, De••* 11. 29. and so in the fulfilling of this precept, Joshua read as well the *blessings* as the *curses, Ios.* 8. 34. But the chief end of this ordinance was to teach, that so many as are of the works of the Law, are under the curse, as is opened in *Gal.* 3. 10. The manner is rehearsed before out of the Talmud, and the like is in the Yerushalmi Targum upon this place, saying, *They turned their faces towards mount Gerizzim, and opened their mouth with blessing; Blessed be the man that maketh not any image, or figure, or any similitude which is hateful and abominable before the Lord, the work of the hands of the son of man, and putteth it not in a secret place. They turned their faces towards mount Ebal, and said, Cursed be the man which maketh an image, or a figure, or any similitude, which is hateful and abominable before the Lord, the work of the hands of the son of man, and putteth it in a secret place: and all the people, these (on the one side) and these (on the other side) answered and said, Amen.* Cursing is both in words and deeds, and implieth both the withholding of all good things, and the inflicting of all evil, especially of eternal damnation and torment, *Mat.* 25. 41. See the Annotations on *Gen.* 3. 14. and 4. 11. *the man]* that is, everyone, as Paul expoundeth the last of these curses, *Gal.* 3. 10. teaching us to understand the like of all. *graven]* the Chaldee, and Targum Ierusalemie, interpret it *Tselem, an image:* under *gravon* and *molten* images, all other like human inventions are implied, as is noted on *Exod.* 20. 4. And the like is to be understood for the transgression of any other commandment of the first table. *an abomination to]* or, *the abomination of Jehovah,* that is, *which he greatly abhorreth.* Hereupon Images and Idols are often called *Abominations, 2 King. 23. 13. Isaiah. 44. 19. Ezek. 7. 20. the craftsman]* or *artificer,* implying all devices of the most wise and prudent, which make Idols *according to their own understanding, Hos.* 13. 2. For *Artificers* were employed in the work of God's sanctuary, 1 *Chron.* 29. 5. but when they leave the word of God, and follow their own inventions, their work is cursed and condemned, *Ier. 10. 3. 9. Isaiah.*

40. 18. 20. Hos. 8. 6. a secret place] so that not open idolatry only, but the most secret is execrable, though it be even in *the heart:* see *Ezek. 8. 12. Psal. 44. 20, 21. Amen]* or, *So be it,* as the Greek translateth it. A confirmation of the curse with their own mouths, desiring that it might be, and believing that it should be: see *Num.* 5. 22. The Hebrews say of Blessing, *Whosoever answereth Amen after him that blesseth, he is as he that blesseth.* Maim. in Misneh treat. of Blessings, *chap. 1. sect.* 11. The same is to be thought of saying *Amen* after all these curses.

Vers. 16. *setteth light by]* or, as the Greek hath, *dishonoreth:* see the Annotations on *Exod.* 20. 12.

Vers. 17. *limit]* or, land-*mark, border:* against which the Law was before given, in *Deut.* 19. 14. [unspec 17]

Vers. 18. *blind to err]* or, *to go astray.* They that see, ought to be *eyes to the blind, Job* 29. 15. and are forbidden to *put a stumbling block* before them, *Lev.* 19. 14. much more to seduce them from the right way: for they that are proud, and err from God's commandments, are *cursed; Psal.* 119. 21. how much more if they cause others to err••*He that causeth the righteous to go astray in an evil way, shall fall himself into his own pit, Prov.* 28. 10.

Vers. 19. *wresteth]* or, *perverteth, turneth aside:* See the Law concerning this, in *Deut.* 24. 17.

Vers. 20. *fathers wife]* of this, and the rest that follow, see *Lev.* 18. Because men give themselves over to divers noisome lusts of the flesh, God causeth divers curses to be pronounced against this sin, the more to deter men from following the same in any sort.

Vers. 24. *smiteth]* this word is used sometime for *slaying* or killing, as *Deut.* 1. 4. and 13. 15. sometime for wounding only, *Zach.* 13. 6. or chastising, *Deut* 28. 27, 28. sometime for smiting *with the fist of wickedness, Isaiah.* 58. 4. or *with the tongue, Ier. 18. 18. in secret]* the Greek expoundeth it, *by guile.*

Vers. 25. *a reward] a bribe,* or *gift:* as the Greek translateth it, *gifts:* and this is the Magistrates sin, *Deut.* 16. 19. and was found in Israel, as *Mic. 3. 11. The heads thereof judge for bribes. to smite]* in Chaldee, *to kill a soul,* that is, *a person. the blood of an innocent]* or, as the Greek expoundeth it, *of innocent blood;* which is an effect of bribery, as in *Ezek. 22. 12. In thee have they taken bribes, to shed blood.*

Vers. 26. *Cursed* be *he]* the Greek translateth, *Cursed* be *every man:* and so the Apostle allegeth it, *Gal.* 3. 10. where he giveth this doctrine, *So many as are of the works of the Law, are under the curse:* that whiles men do the Law outwardly, yet are they cursed by the Law, as being privy transgressors: for *the Law is spiritual,* but men are *carnal, sold under sin, Rom. 7. 9,—14. confirmeth not]* or, *stablisheth not:* which the Greek, and our Apostle in *Gal.* 3. 10. expound *continueth not.* For *when the just* man *turneth away from his justices, and committeth iniquity, &c. all his justice that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die, Ezek.* 18. 24. See the Annotations on *Lev. 26. 15. the words]* in Greek, *all the words:* see the like in *Lev. 25. 18. Exod. 25. 40. Deut.* 19. 15. And so the Apostle citeth this place in *Gal. 3. 10. continueth not in all things written in the book of the Law. to*

do them] this is an exposition of the former word *confirmeth;* and sometime the one is put for the other; as, *to confirm the words of this covenant, 2 King.* 23. 3. for which another Prophet saith, *to do the words, 2 Chron. 34. 31. For not the hearers of the Law are just before God, but the doers of the Law shall be justified, Rom.* 2. 13. And for as much as *there is not a just man upon earth, that doth good and sinneth not, Eccles. 7. 20. therefore by the deeds of the Law there shall no flesh be justified in his sight, Rom.* 3. 20. that the Apostle rightly gathereth, *as many as are of the works of the Law, are under the curse, Gal.* 3. 10. Therefore the use of the Law was to be *a Schoolmaster unto Christ,* who *hath redeemed us from the curse of the Law, being made a curse for us, Gal.* 3. 24. 13.

CHAP. XXVIII.

1 Upon condition of observing and doing all God's commandments, he promiseth many blessings earthly and heavenly. 15 But for disobedience, he threateneth manifold curses, plagues, and miseries.

ANd it shall be, if hearkening thou shalt hearken unto the voice of Jehovah thy God, to observe to do all his commandments, which I command thee *this* day, that Jehovah thy God will give thee *to be* high above all the nations of the earth. And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of Jehovah thy God. Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field. Blessed *shall be* the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed *shall be* thy basket and thy dough trough. Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out. Jehovah will give thine enemies that rise up against thee *to be* smitten before thy face: they shall come out against thee one way, and fly before thee seven ways. Jehovah will command the blessing *to be* with thee, in thy store-houses, and in all that thou settest thine hand unto; and he will bless thee in the Land which Jehovah thy God giveth unto thee. Jehovah will stablish thee unto him-*self* for an holy people, as he hath sworn unto thee, if thou shalt keep the commandments of Jehovah thy God, and walk in his ways. And all people's of the earth shall see, that the name of Jehovah is called upon thee, and they shall be afraid of thee. And Jehovah will make thee plenteous in good *things,* in the fruit of thy womb, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which Jehovah sware unto thy fathers to give unto thee. Jehovah will open unto thee his good treasure, the heavens, to give the rain of thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

And Jehovah will give thee *to be* the head, and not the tail, and thou shalt be above only, and shalt not be beneath, if thou hearken unto the commandments of Jehovah thy God, which I command thee *this* day, to observe and to do. And thou shalt not go aside from any of the words which I command you *this* day, *to* the right *hand,* or *to* the left, to go after other gods to serve them.

And it shall be, if thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments, and his statutes which I command thee *this* day, that all these curses

shall come upon thee, and overtake thee. Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field. Cursed *shall be* thy basket, and thy dough-trough. Cursed *shall be* the fruit of thy womb, and the fruit of thy ground, the increase of thy kine, and the flocks of thy sheep. Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out. Jehovah will send upon thee a curse, vexation, and rebuke, in all that thou settest thine hand unto, which thou wouldest do, until thou be destroyed, and until thou perish quickly, because of the evil of thy doings, *for* that thou hast forsaken me. Jehovah will make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it. Jehovah will smite thee with the consumption, and with the burningague, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with meldew, and they shall pursue thee until thou perish. And thy heavens which *are* over thine head shall be brass, and the earth which *is* under thee *shall be* iron.

Jehovah will give the rain of thy land *to be* powder and dust, from the heavens shall it come down upon thee until thou be destroyed. Jehovah will give thee *to be* smitten before thine enemies; thou shalt go out against him one way, and flee before him seven ways, and thou shalt be for a removing to all the kingdoms of the earth. And thy carcass shall be for meat to all the fowls of the heavens, and to the beasts of the earth, and none *shall* fray *them* away. Jehovah will smite thee with the boil of Egypt, and with the Emrods, and with the scab, and with the itch, whereof thou canst not be healed. Jehovah will smite thee with madness, and with blindness, and with astonishment of heart. And thou shalt be groping at noon day, as the blind gropeth in thick darkness, and thou shalt not prosper *in* thy wares, and thou shalt be only fraudulently oppressed and robbed all days, and none *shall* save *thee.* Thou shalt betroth a wife, and another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not make it common. Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine asse *shall be* violently taken away from before thy face, and shall not return unto thee; thy sheep *shall be* given unto thine enemies, and thou shalt have none to save. Thy sons and thy daughters *shall be* given to another people, and thine eyes *shall* see, and *shall* fail *with longing* for them all the day, and *there shall be* no power *in* thine hand.

The fruit of thy land, and all thy labor shall a people eat up which thou knowest not: and thou shalt be only fraudulently oppressed and crushed all days. And thou shalt be mad for the sight of thine eyes which thou shalt see. Jehovah will smite thee with an evil bovle on the knees, and on the legs, whereof thou canst not be healed, from the sole of thy foot, even unto the top of thine head. Jehovah will bring thee, and thy king which thou shalt set overthee, unto a nation which thou hast not known, thou or thy fathers, and there thou shalt serve other gods, wood and stone. And thou shalt be for an astonishment, for a proverb, and for a by-word among all people's, whither Jehovah shall lead thee. Much seed shalt thou carry out into the field, and little shalt thou gather in, for the Locust shall consume it. Thou shalt plant vineyards and dress *them,* but thou shalt not drink the wine, nor gather *(the grapes)* for the worm shall eat it. Thou shalt have olive-*trees* in all thy coast, but thou shalt not anoint *thyself with* the oil, for thine Olive shall cast *(his fruit.)* Thou shalt beget sons and daughters, but they shall not be thine, for they shall go into captivity. All thy

trees, and the fruit of thy land shall the grassehopper possess. The stranger that *is* within thee shall get up above thee on high on high, and thou shalt come down below below. He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail. And all these curses shall come upon thee, and shall pursue thee, and overtake thee, until thou be destroyed, because thou hearkenedst not unto the voice of Jehovah thy God, to keep his commandments and his statutes which he hath commanded thee. And they shall be upon thee for a sign and for a wonder, and upon thy seed forever. Because thou servedst not Jehovah thy God with joyfulness, and with goodness of heart for the abundance of all *things.* Therefore thou shalt serve thine enemies, whom Jehovah will send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things:* and he will put a yoke of iron upon thy neck, until he have destroyed thee. Jehovah will bring against thee a nation from far, from the end of the earth, as the Eagle flieth: a nation whose tongue thou shalt not hear. A nation of a strong face, which will not regard the face of the old, nor show grace to the young. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou he destroyed, which shall not leave unto thee, corn, new wine, or new oil, the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thine high and fenced walls come down, wherein thou trustedst, throughout all thy land, and he shall besiege thee in all thy gates, throughout all thy land, which Jehovah thy God hath given unto thee. And thou shalt eat the fruit of thy womb, the flesh of thy sons and of thy daughters which Jehovah thy God hath given unto thee, in the siege and in the straitness wherewith thine enemies shall distress thee. The man *that is* tender among you and very delicate, his eye shall be evil towards his brother, and towards the wife of his bosom, and towards the remnant of his sons which he shall leave. So that *he will* not give to *any* one of them of the flesh of his sons, whom he shall eat, because he hath not left unto him any *thing* in the siege & in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender *woman* among you and delicate, which would not adventure the sole of her foot to set *it* on the ground for delicatenesse and for tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter: And towards her after-birth that cometh out from between her feet, and towards her sons which she shall bear, for she shall eat them for want of all *things,* in secret, in the siege and in the straitness, wherewith thine enemy shall distress thee in thy gates. If thou wilt not observe to do all the words of this Law, that *are* written in this book, to fear this glorious and fearful name Jehovah thy God. And Jehovah will make marvelous thy plagues, and the plagues of thy seed; plagues great and permanent, and sicknesses evil and permanent. And he will bring upon thee every disease of Egypt, which thou wast afraid because of them, and they shall cleave unto the.

Also every sickness, and every plague, which is not written in the book of this Law, them will Jehovah bring upon thee, until thou be destroyed. And ye shall be left with a few men, whereas ye were as the stars of the heavens for multitude, because thou hearkenedst not unto the voice of Jehovah thy God. And it shall be, as Jehovah rejoiced over you, to do you good, and to multiply you, so Jehovah will rejoice over you to make you perish, and to destroy you, and ye shall be plucked from off the Land, whither thou goest in to possess it.

And Jehovah will scatter thee among all people's, from the end of the earth, and unto the end of the earth; and there thou shalt serve other gods, which thou hast not known, thou or thy fathers, wood and stone. And in those nations thou shalt not find ease, neither shall *there* be rest for the sole of thy foot: and Jehovah will give unto thee there, a trembling heart, and failing of eyes, and pining of soul.

And thy life shall be hanging *in doubt* before thee, and thou shalt dread night and day, and shalt not have assurance of thy life. In the morning thou shalt say, Who will give the evening; and in the evening thou shalt say, Who will give the morning: for the dread of thine heart wherewith thou shalt dread, and for the sight of thine eyes which thou shalt see.

And Jehovah will return thee to Egypt with ships, by the way whereof I said unto thee, Thou shalt not see it again anymore: and there ye shall be sold to your enemies, for bondmen and for bond-women, and none *shall* buy *you.*

Annotations.

HEarkening thou shalt hearken] that is, *shalt continually and diligently hearken to* (or *obey) the voi•e;* which the Chaldee translateth, *shalt receive the word of the LORD.* As in the former Chapter the Law was confirmed by blessings and curses pro•ounced by the people; so here it is confirmed in like sort, but more largely by God himself: that Israel might be kept in due obedience, and finding in themselves the impossibility of doing the Law, they might have recourse unto Christ by faith. *to observe to do]* in Greek, *to observe* (or *keep) and to do. give thee* to be *high]* that is, *set* and *stablish thee high:* as *giving 1 Chron.* 17. 22. is expounded, *stablishing, 2 Sam.* 7. 24. And *highness* meaneth heavenly dignity given of God, *by the high* (or *heavenly) calling,* whereby they were made partakers, *Phil. 3. 14. Heb.* 3. 1. whereby they were to seek and mind, *the things that are above, Col.* 3. 1, 2. and have their *conversation in heaven, Phil.* 3. 20. For, *the way of life* is *above to the wise, that he may depart from hell beneath, Prov.* 15. 24. See also *Deut.* 26. 19.

Vers. 2. *overtake thee]* or, *take h•ld on thee:* The Greek translateth, *find thee.* It meaneth *obtaining* of all blessings, and effectual *applying* of them, for their good and comfort. The like is said of the curses, in *v.* 15. 45. and generally of God's *words* and *statutes,* of which the Prophet telleth the Jews, that they *overtooke* (or *took hold)* of their fathers, when they were punished for transgressing them, *Zach.* 1. 6.

Vers. 3. *Blessed thou]* The first blessing is upon the person, who must be acceptable to God, before any of his works are accepted, *Gen.* 4. 4. and the person being blessed, all things prosper about him. What *blessing* is, see the Annotations on *Gen.* 1. 22. and 2. 3. and 12. 2. *city]* by this, and *the field,* all places, and all estates of life are meant.

Vers. 4. *fruit of thy womb]* or, *of thy belly:* the Chaldee saith, *the child of thy bowels.* The second blessing is upon a man's possessions, of all sorts for increase, which was at the first by God blessing the creatures, *Gen.* 1. 22. 28. and so continueth, as it is written, *And he blesseth them, and they are multiplied greatly, Psal.* 107. 39. So *Psal. 128. 1, 3. thy ground]* or *land,* the fruits

whereof were also figures of heavenly blessing: see *Levite. 26. 4. increase]* or *young:* in Greek, *herds:* see *Deut.* 7. 13.

Vers. 5. *basket]* whereinto fruits are put when they are gathered, *Deut. 26. 2. dough-trough]* or *dough,* or *store:* see *Exod.* 8. 3. and 12. 34. These two are named instead of all places and vessels, wherein the fruits and commodities which God sendeth, are kept for use and store. Therefore the Greek for *basket,* translateth *barns* (as *Luk.* 12. 18.) and for the *dough-trough, remainders,* or *store that is left.* So in *v.* 17. And this is the third degree of blessing upon the commodities which men reap of their poss•ssions.

Vers. 6. *comest in]* by *coming in,* and *going out,* the Scripture meaneth all employment and administration in any business, or office, as in government of a kingdom, 2 *Chron.* 1. 10. of the Church; *Act.* 1. 21. of a family, *Gen. 39. 11. Psal.* 104. 23. and generally of all other affairs, as 2 *Sam. 3. 25. Act.* 9. 28. So this fourth blessing concerneth the whole administration and conversation of the Saints.

Vers. 7. *smitten]* that is, as the Greek and Chaldee expound it, *crushed,* and *broken:* see an example of this in David's enemies, 2 *Sam.* 22. 38,—43. And this fifth blessing concerneth the safety of God's people, and their victories over their enemies, of whom the chief is Sa•an himself, and him will *the God of peace crush under the ••et* of his people, *Rom. 16. 20. •lee]* a sign of discomfiture and destruction: therefore when one Prophet saith, *Wilt thou she before thine enemies? 2 Sam.* 24. 13. another explaineth it, *to be destroyed before thine enemies, 1 Chron. 21. 12. seven ways]* that is, *many ways:* so signifying a full conquest over them, for *seven* is a complete number, often used for *many,* as is noted on *Gen.* 2. 2. and 33. 3. *Lev.* 4. 6. It signifieth also their dispersion, every man his way, whereas they came out jointly together, all *one way.*

Vers. 8. *will command]* that is, will powerfully send, and effectually procure the blessing. Of this phrase, see *Levite.* 25. 21. The contrary hereunto is, he *will send upon thee, v. 20. the blessing]* whereunto is opposed *the curse, vexation, and rebuke, verse. 20. storehouses]* or *barns;* in Chaldee, *treasures:* so in *Prov. 3. 10. that thou settest thy hand unto]* Hebr. *the setting to of thy hand:* whereof see *Deut.* 12. 7. Thus this sixth promise implieth a general blessing upon all that the godly hath or doth.

Vers. 9. *stablish thee]* set thee up firm and sure. This seventh blessing properly concerneth spiritual things and heavenly, for the sanctification of the Church, and establishment thereof in that grace, by reason of the covenant and oath of God, whereof he never repenteth, *Psal. 110. 4. For the gifts and calling of God are without repentance, Rom.* 11. 29.

Vers. 10. *is called upon thee]* that is, *thou art called by his name:* as before Moses said, *Ye are the sons of Jehovah your God, Deut.* 14. 1. Of this phrase, see the Annotations on *Gen.* 48. 16. Here God enlargeth his former blessings, in causing them to be known and acknowledged of all other people's. *afraid of thee]* as was fore-promised, *Deut.* 11. 25. and had come to pass unto Israel, *Deut.* 2. 25. and unto Abraham, *Isaiah* 41. 5. and other particular persons, as *Saul was afraid of David because the Lord was with him, 1 Sam.* 18. 12. 15, 29.

Vers. 11. *make thee plenteous]* or, *make thee to excel;* in Greek, *multiply thee. in good]* or, *for good* things. An enlargement of the blessing promised in *v.* 4. which all should see by the abundance of good things from beneath.

Vers. 12. *treasure]* or, *treasury, storehouse,* which he expoundeth after to be rain from heaven, for so the Scripture elsewhere mentioneth, *treasuries of the snow,* and *treasuries of the hail,* and of the *wind, Job 38. 22. Psal.* 135. 7. and these were blessings from above, which caused the increase of those good things promised in *v. 4, 5. in his season]* that is, *in due season;* meaning the first and latter rain, mentioned in *Deut.* 11. 14. See the notes on *Levite. 26. 4. shalt lend]* that is, shalt have such plenty, as that thou shalt lend unto many nations; a sign both of wealth, liberality, and sovereignty; for, *the borrower is servant to the man that lendeth, Prov.* 22. 7. therefore the Greek giveth here a double interpretation; *thou shalt lend unto many nations, and thou shalt not borrow: and shalt rule over many nations, and they shall not rule over thee:* which words are borrowed here from *Deut.* 15. 6.

Vers. 13. *the head]* a figure or parable, meaning *chief* in authority and power, (called before, a ruling over many nations, *Deut.* 15. 6.) as *the tail* signifieth inferiority and baseness, which the Chaldee expoundeth thus, *The Lord will give thee* to be *strong and not weak.* This is opened in *Isaiah 9. 14, 15. The Lord will cut off from Israel, head and tail, &c. the ancient and honorable, he is the head; and the Prophet that teacheth lies, he is the tail.* Thus by *head* here, we may also understand spiritually, the honor of the truth, wherewith the Church of God should be adorned and exalted. *above]* in honor and dignity, not earthly only, but heavenly, as in *v.* 1. So Christ said to the Jews, *Ye are from beneath, I am from above: ye are of this world, I am not of this world, Job.* 8. 23. Likewise of his Disciples he saith, *They are not of the world, even as I am not of the world, Job. 17. 16. If thou hearken]* The condition of the former promises, the first branch whereof is obedience, to do all that is commanded.

Vers. 14. *and thou shalt not]* that is, *If thou shalt not;* for this is the second branch of the condition, restraining all disobedience against any of God's words. *other gods]* which the Chaldee expoundeth, *Idols of the people's.*

Vers. 15. *not hearken]* in Chaldee, *not receive the Word of the LORD.* Here followeth a large commination of the curses that shall come upon the transgressors of the Law: compare herewith *Levite.* 26. 14. &c. and this condition is opposite to the former in *v.* 1, 2.

Vers. 16. *Cursed thou]* The first curse is upon their persons, opposed to the blessing in *v.* 3. What the *curse* meaneth, see *Deut. 27. 15. Gen.* 3. 14.

Vers. 17. *dough-trough]* or *store;* in Greek, *thy remainders.* This second curse is opposed to the third blessing in *v.* 5.

Vers. 18. *fruit of thy womb]* in Chaldee, *the child of thy bowels.* This third curse is set against the second blessing in *v.* 4.

Vers. 19. *comest in, &c.]* that is, in all thy ways and administration. The fourth curse, opposed to the fourth blessing, in *v.* 6.

Vers. 20. *a curse]* so God threateneth the Priests, in *Mal.* 2. 2. and this fifth denunciation is against the sixth promise of blessing, in *v.* 8. This *curse* the Greek expoundeth, *lack,* or *penury. vexation]* or, *trouble, tumult* and *destruction,* as *Deut.* 7. 23. this the Greek interpreteth, *famine;* but the word is more general, implying wars also, and other plagues upon the body, as *Zach. 14. 13. 1 Sam.* 14. 20. and 5. 9. And this judgment was upon Israel, 2 *Chron. 15. 5. rebuke]* this is not only from men, but from God, who is said to *rebuke,* not only by words but by deeds, whereupon men *perish, Psal.* 80. 17. and *his rebuke* is *with flames of fire, Isaiah* 66. 15. Hereupon the Greek here translateth it *consumption.* How this came upon Israel, see *Isaiah* 51. 20. and 30. 17. *forsaken me]* in Chaldee, *forsaken my fear.*

Vers. 21. *the pestilence]* The Greek and Chaldee translate it, *death:* see the Annotations on *Ex.* 5. 〈◊〉 . and *Levite.* 26. 25. The fulfilling of this plague is mentioned in *Amos* 4. 10.

Vers. 22. *consumption]* of this and the *ague* following, see *Lev. 26. 16. the sword]* or *draught:* but the Greek taketh it in the first sense, translating it *slaughter:* So in *Levite. 26. 25. blasting]* of corn and fruits with a dry wind, 2 *Kin.* 19. 26. for the original word signifieth *dryness;* and such was the East-wind that blasted in those parts, *Gen.* 41. 6. Therefore the Greek translateth it, *corruption with wind.* The fulfilling of this judgment is shown in *Amos 4. 9. Hag. 2. 17. meldew]* which hath the name in Hebrew of *palenesse* (as *Ier.* 30. 6.) & so is here translated in Greek, and is a plague upon corn, through too much moistnesse, (as *blasting* is with dryness) whereby the natural greenenesse is gone before it be ripe, and the color faded. So in *Amos 4. 9. Hag. 2. 17. 2 Chron.* 6. 28.

Vers. 23. *thy heavens]* in Greek and Chaldee, *the heaven:* see the Annotations on *Levite.* 26. 19. It meaneth a restraint of rain, whereby the land should be barren.

Vers. 24. *powder]* or *small dust.* Instead of rain, your air shall be filled with dust, which the wind and other things raise in time of drought. This word is used, when speech is of God's judgments, in *Isaiah* 5. 24. and 29. 5. *Ezek. 26. 10. Nahum. 1. 3. Luk.* 9. 5. and with *dust* was Egypt plagued, *Ex. 9. 9. from the heavens]* that is, *from the air.*

Vers. 25. *smitten]* in Chaldee, *broken:* this is opposite to the fi•t blessing, in *ver. 7. flee]* and consequently fall and perish; as to *flee three months* before the enemy, 2 *Sam.* 24. 13. is expounded, *to be destroyed three months, 1 Chron. 21. 12. for a removing]* that is, *removed, shaken,* and *dispersed;* as the Greek translateth, *thou shalt be in dispersion.* This word *Ieromy* useth when the time of their dispersion was come upon them, *Ier.* 15. 4. and 29. 18. and 34. 17. So in 2 *Chron.* 29. 8.

Vers. 26. *thy carcass]* that is, *carcasses;* the Greek expoundeth it, *your dead* men: he meaneth that they should not have honest burial; but being slain by the sword, should be eaten by beasts. These words of Moses Jeremiah repeateth, *Ier.* 7. 33. and 16. 4. and 34. 20. And Asaph lamenteth the complement of this plague, *Psal.* 79. 1, 2, 3.

Vers. 27. *boil of Egypt]* or *Egyptian ulcer,* whereof see *Exod. 9. 9, 10, 11. emrods]* or *piles,* a disease wherewith God smote the Philistines in their secret hinder parts, 1 *Sam. 5. 9. Psal.* 78. 66. For this disease the Hebrew hath two names, the one in the line *Gnaphólim,* the other in the

margin *Techórim;* and this latter is used in the line, in 1 *Sam. 6. 11, 17. itch]* so the Greek expoundeth it: the Chaldee saith, *a dry scab. whereof]* or, so *that thou canst not be healed:* and this is contrary to the promise made upon their obedience, in *Exod.* 15. 26.

Vers. 28. *madness]* or *fury;* this is properly in the mind, but manifested by foolish gesture, 1 *Sam.* 21. 13, 14. And because the Prophets were often moved with ecstasies, & carried themselves strangely, some in contempt would call them mad men, 2 *King. 9. 11. Ier. 29. 26. blindness]* this is both in body and mind, *Isaiah* 42. 19. The contrary blessing we receive by Christ, *Isaiah 42. 7. 16. astonishment]* or, *amazement, wondering:* this is threatened even to the Prophets, in *Ier.* 4. 9. and other unbelievers, *Habak. 1. 5. Act.* 13. 41.

Vers. 29. *groping]* or, *feeling;* meant as an effect of blindness of soul, as Paul speaketh of God's works to the heathen, *that they should seek the Lord, if haply they might seele* (or *grope) after him, and find him, Act.* 17. 17. So it is said of the wicked, in *Job 5. 14. They meet with darkness in the day time, and grope in the noon day as in the night:* and in *Job 12. 25. They grope in the dark without light. save* thee] that is, as the Greek translateth it, *thou shalt have no belper.* So in 2. *Sam. 22. 42. they looked, but* there was *none to save.*

Vers. 30. *lie with her]* or, *defile, ravish her.* The Hebrew *Shagal* signifying the act of generation, as here and in *Esa.* 13. 16. and *Zach.* 14. 2. expounded in the Hebrew margin to be read *Shacab,* which is to *lie* with. *make it common]* that is, gather and eat the grapes thereof. See *Deut.* 20. 6. On the contrary, when God promiseth grace, he saith, *the planters shall plant* (vines) *and shall make them common, Ier.* 31. 5.

Vers. 31. *not return]* that is, *not be returned,* or *restored,* as the Greek explaineth it. See the Annotations on *Gen.* 2. 20. and 16. 14. *to save]* in Greek, *no helper:* as *v.* 29.

Vers. 32. *fail]* or, *be consumed,* to wit, *with longing,* or *desire:* so it is elsewhere spoken of the eyes, in *Psal.* 119. 82. of the soul, *Psal.* 84. 3. and of the reins, *Job* 19. 27. where Job speaketh of his desire to see God at the resurrection. *no power* in *thy hand]* so the Chaldee expoundeth it, and the Greek, *thy hand shall not be strong* (or *able)* or we may interpret it, *nothing* shall be *in the power of thine hand.* The contrary is in *Mich. 2. 1. Gen.* 31. 29.

Vers. 33. *eat up]* or, *devour:* this judgment came upon Israel by the heathens, *Isaiah. 1. 7. Ier.* 5. 17. and 8. 16.

Vers. 34. *for the sight]* in Greek, *for the sights* (or *visions)* meaning that they should see such heavy troubles, as should make them mad through fear and sorrow, being without faith, comfort, and patience. These are the lively and powerful effects of the Law upon the conscience of sinners, that it bereaveth them of all sense of God's favor: for *the Law is not of faith, Gal.* 3. 12.

Vers. 35. *evil boil] sore,* or, *malignant ulcer:* such a plague spiritual God sendeth on the Antichristians, *Rev.* 16. 2. And in body Job was afflicted with such *from the sole of his foot unto the top of his head,* for the trial of his faith and patience, *Job.* 2. 7.

Vers. 36. *bring]* or *lead, make go* into captivity. This foretelleth the overthrow of their state, which was accomplished by Assyria and Babylon, 2 *King.* 17. 6. and 25. 1. &c. *thy King]* in Greek, *thy Princes:* both were fulfilled, 2 *King. 24. 14, 15. other gods]* as in their own land they served other God's, that is, Idols of wood and of stone, *Ier.* 2. 27. so God threateneth to send them as slaves into other lands, where they would do the like, though by his Prophets he warned them not to do so, *Isaiah* 44. 8, 9. &c. *Ier.* 10. 2, 3,—11. So for making an Idol in the Wilderness, God had before given them up *to worship the host of heaven, Act.* 7. 41, 42. The Chaldee here translateth; *thou shalt serve people's that serve idols of wood and of stone:* So after in *v.* 64.

Vers. 37. *a by word] a sharp* or *••tting taunt:* this God threatened again immediately before it came to pass, *Ier.* 24. 9. and before that in Solomon's days, 1 *King.* 9. 7. and it came upon them, as *Psalm.* 44. 14, 15. &c.

Vers. 38. *the Locast]* that is, *Loc•sts:* see the judgments here threatened, fulfilled in *Joel* 1. 4. *Amos.* 4. 9. and 7. 1, 2. *H•g.* 1. 6, 11.

Vers. 42. *Grash•pper]* called in Hebrew *Tselatsal,* a word here only used; the Greek translateth it *eris•be,* which is a *blasting,* or *m••dew,* that spoileth corn.

Vers. 44. *the head]* or, *for the head,* that is, *the chief,* which the Chaldee expoundeth *strong;* as the *tail* is in Chaldee the *weak:* see *v.* 13.

Vers. 46. *for a sign]* the Greek and Chaldee translate plurally, *signs and wonders. thy seed]* Chaldee, *thy son•.*

Vers. 47. *goodness of heart]* the Greek translateth it, *a good heart;* the Chaldee, *truth of heart:* it meaneth also *gladness,* as in *Isaiah* 65. 14. it is opposed to *sorrow.* Of this the Jews made confession when they were returned from Babylon, *Nehem. 9. 35. of all]* Greek, *of all things;* and Targum Jonathan addeth, *of all good:* and so in *v. 48. want of all good.*

Vers. 48. *yoke of iron]* that is, hard servitude under heathen Rulers; as *Ier.* 28. 13, 14. for *servants* are said to be *under the yoke, 1 Tim.* 6. 1.

Vers. 49. *as the Eagle]* that flieth swiftly and violently, therefore the Greek translateth, *like the violence of an Eagle.* This is a prophesy of the Babylonians, the *Lion* with *Eagles wings, Dan.* 7. 4. So Nebuchadnezzar is likened to *a great Eagle with great wings,* &c. *Ezek. 17. 3. 12. not heart]* that is, *not understand:* see the notes on *Gen.* 11. 7.

Vers. 50. *of a strong face]* that is, bold, fierce, cruel, and (as the Greek translateth) *impudent.* This title is given to Antiochus Epiphanes, the great afflict•r of the Jews▪ *Dan. 8. 23. not regard]* not respect or honor any person.

Vers. 51. *fruit of thy cattle]* thy young beasts▪ See the fulfilling of this mentioned before the captivity, *Isaiah 1. 7. corn]* The enemies devouring of these earthly blessings in Canaan, the holy land, figured also that Israel should for their sins be deprived of God's heavenly blessings, till God should turn them again to himself by the faith of the Gospel: and then he

sweareth, *If I give* (that it, *surely I will not give) anymore thy corn to be meat for thine enemies, and the sons of the stranger shall not drink thy wine, for which thou hast labored: but they that have gathered it, shall eat it, and praise the Lord, and they that have brought it together, shall drink it in the Courts of my holiness; Isaiah* 62. 8, 9.

Vers. 52. *thy gates]* in Greek and Chaldee, *thy cities:* so *verse.* 55. See this fulfilled, 2 *King.* 17. and 25.

Vers. 53. *the fruit of thy* 〈◊〉 *]* in Chaldee, *the children of thy bowels.* The like threatening is in *Levite.* 26. 29. *Ier.* 19. 9. fulfilled, 2 *King.* 〈◊〉. *29. Lam.* 4. 10.

Vers. 54. *eye shall be evil]* that is, he shall grudge and envy: see *Deut.* 15. 9. The Greek translateth, *he shall be witch with his eye.* So in *v. 56. of his bosom]* that is, which lieth in his bosom, as *Mic.* 7. 5.

Vers. 57. *her after-birth]* and so her little one therein; as the Chaldee expoundeth it, *the least of her children.*

Vers. 58. *fearful]* in Greek, *marvelous.* [unspec 59]

Vers. 59. *thy plagues]* or, *every of thy plagues,* as the form of the Hebrew word implieth. *thy seed]* Chaldee. *thy children. permanent]* or, *firm, faithful,* and *continuing* long: as Tharg. Ionath. explaineth, *which shall dure long upon your bodies.*

Vers. 60. *disease]* or *sickness;* in Greek, *sorrow.* Of the plagues of Egypt, see *Exod.* 8. &c.

Vers. 62. *with a few men]* Greek, *in a short* (or *small) number:* Chaldee. *a people of number,* that is, soon numbered. See this fulfilled, *Isaiah 1. 9. hearkenedst not]* Chaldee, *receivedst not the word*

Vers. 63. *will rejoice]* although the destruction of the wicked is to themselves miserable, yet God's judgments upon them are unto him, his Angels, and all the Saints, joyful, *Rev. 18. 20. Ps. 58. 11, 12. Ier.* 51. 48. for, *when the wicked perish,* there is *shouting joy, Prov.* 11. 10.

Vers. 64. *and unto the end, &c.]* that is, *from one end of the earth to another.* A like phrase is, *from the end of the heavens unto the end of them, Matt. 24. 31. Mark.* 13. 27. This dispersion of the Jews is visible even to this day. *serve other gods]* the Chaldee expoundeth it, *serve people's that serve idols:* but it implieth God's judgment in giving them over to further sin: see the notes on *verse.* 36.

Vers. 65. *not find ease]* or, *not have quietness.* Unto this curse of the Law for sin, is opposed the promise of grace in Christ, *Ier. 31. 2. a trembling heart]* in Greek, *a faint* (or *discouraged) heart.* See *Levite. 26. 36. Isaiah 1. 5. failing of eyes]* in Greek, *failing eyes,* that shall look for deliverance, but not see it. *pining of soul]* in Greek, *a melting soul,* that is, sorrowful and fearful. See *Lev. 26. 16. 1 Sam.* 2. 33.

Vers. 66. *hanging* in doubt] that is, uncertain, [unspec] as after followeth. So the Greek, *thy life shall be hanging before thine eyes. not have assurance of thy life]* or, *not believe in thy life;* in Greek, *not believe thy life;* that is, have no assurance of it, but always fear death.

Vers. 67. *Who will give]* that is, *O that it were evening:* see *Deut.* 5. 29. A lively description of misery, wherein every hour by night or by day seemeth long and tedious. Compare *Job* 7. 3, 4.

Vers. 68. *to Egypt]* the house of bondage, *Exod.* [unspec] 20. 2. and figure of spiritual bondage under sin and Satan: in which estate the Law leaveth all men, till they be redeemed by grace in Christ. So another Prophet saith, *They shall not dwell in I•hovahs land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria, Hos.* 9. 3.

CHAP. XXIX.

Mos•• being to renew the covenant, exhorteth Israel to obedience, by the m•mory of the works they have seen. 10 All stand before the Lord, to enter into his covenant. 18 The great wrath on him that flattereth himself in his wickedness. 29 Secret things belong unto God.

THese *are* the words of the covenant which Jehovah commanded Moses to strike with the sons of Israel, in the land of Moab, beside the covenant which he stroke with them in Horeb.

And Moses called unto all Israel, and said unto them, You have seen all that Jehovah did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land. The great temptations which th•e eyes have seen, the signs, and those great wonders. Yet Jehovah hath not given unto you an heart to know, and eyes to see, and ears to hear, unto this day. And I have lead you forty years in the wilderness; your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have you drunk wine or strong drink, that ye might know that I *am* Jehovah your God. And ye came unto this place, and Sihon king of Heshbon, and Ogh king of Bashan came out against us unto battle, and we smote them. And we took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to half the tribe of the Manassites. Therefore ye shall keep the words of this covenant, and do them▪ that ye may wisely do all that ye• do.

〈 in non-Latin alphabet 〉

Ye stand *this* day all of you before Ieho 〈...〉 your God, your heads of your tribes, your elders and your officers, all the men of 〈◊〉 ▪ Your little ones, your wives, and thy 〈◊〉 ▪ that *is* within thy campe, from the 〈◊〉 of thy wood, unto the drawer of thy water. That thou shouldest pass into the covenant of Jehovah thy God, and into his 〈◊〉 which Jehovah thy God striketh with ••ee *this* day. That he may stablish thee *this* day for a people unto himself, and *that* he may be unto thee a God, as he hath spoken unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. And not with you your *selves* alone do I strike this covenant and this oath; But with him that is standing here with us *this* day before Jehovah your God, and with him that *is* not here with us *this* day. For ye know, how we have dwelt in the land of Egypt, and how we have passed in the midst of the nations which ye passed *by.* And ye have seen their abominations, and their filthy idols, wood and stone, silver and gold which *were* with them. Lest there should be among you man or woman, or family or tribe, whose heart turneth away *this* day from Jehovah our God, to go to serve

the gods of those nations; lest there should be among you a root that beareth gall and wormwood. And it be when he heareth the words of this oath, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add the drunken to the thirsty. Jehovah will not spare him; but then the anger of Jehovah and his jealousy shall smoke against that man, and every curse that *is* written in this book shall lie upon him, and Jehovah will blo• out his name from under the heavens. And Jehovah will separate him unto evil, out of all the tribes of Israel, according to all the curses of the covenant that *is* written in this book of the Law. And the after generation, your sons that shall rise up after you, and the stranger that shall come from a far land, shall say, when they shall see the plagues of that land, and the sicknesses thereof, wherewith Jehovah hath made it sick; *That* all the land thereof *is* brimstone & salt, *and* burning▪ *that* it is not sown, neither springeth, nor any grass groweth therein, like the overthrow of Sodom and Gomorr•h, Admah, and Zebojim, which Jehovah overthrew in his anger & in his wrath.

Even all nations shall say, Wherefore hath Jehovah done thus unto this land; what *meaneth* the heat of this great anger? Then they shall say, Because they have forsaken the covenant of Jehovah the God of their fathers, which he struck with them when he brought them forth out of the land of Egypt. For they went and served other gods, and bowed themselves▪ down unto them; gods whom they knew not, and he had not imparted unto them. And the anger of Jehovah was kindled against this land, to bring upon it every curse that *is* written in this book. And Jehovah rooted them out of their land, in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day. The secret *things belong* unto Jehovah our God, and the *things* revealed *belong* unto us, and to our sons forever, to do all the words of this Law.

Annotations.

TO strike] or, *to cut,* whereof see the notes on *Gen.* 15. 18. Here the covenant is renewed between God and the people; and it is the same in effect with the covenant made at Horeb, *Exod.* 19. and 24. save that Christ, who is the end of the legal covenant, is here more clearly revealed, especially in *Chap. 30. verse. 11,—14. of Moab]* the country on the outside of Jordan, whereof see *Deut. 1. 1, 5. in Horeb]* or *Choreb,* that is, mount Sinai, where the covenant was given, *Ex.* 20. and the blessings and curses for confirmation thereof, *Lev.* 26. 3,—46.

Vers. 3. *temptations]* or *trials,* whereby God tried the Israelites faith, and the hardness of the Egyptians in letting Israel go: see *Deut.* 4. 34. and 7. 19. From God's former benefits, whereof they had experience, he exhorteth them unto the keeping of the covenant.

Vers. 4. *not given unto you]* This showeth the unability of man to understand the things of God, without the gift of God. And long after this, Paul complaineth of the Jews, *even unto this day, when Moses is read, the veil is laid over their hearts, 2 Cor.* 3. 15. and Christ saith, that *to them* it was *not given to understand the mysteries of the kingdom of heaven, Matt.* 13. 11, 13, 14.

Vers. 5. *upon you]* or, *from upon you;* that is, so as you should put them off and cast them from you. Compare *Deut.* 8. 4.

Vers. 6. *bread]* to wit, ordinary bread out of the earth, but God hath nourished you with Manna, the bread of heaven, *Psal. 78. 24, 25. Deut.* 8. 3.

Vers. 7. *Sihon]* in Greek, *Seon king of Esebon.* Of this history see *Num.* 21. [unspec 7]

Vers. 8. *we took]* in Chaldee, *we subdued. to the Reubenites]* in Chaldee, *to the tribe of Reuben,* &c. See the performance hereof in *Num.* 32.

Vers. 9. *wisely do]* or, *prudently carry,* and with understanding, and consequently *prosper:* so in 1 *King. 2. 3. Ios.* 1. 7, 8.

Here beginneth the one and fiftieth 〈in non-Latin alphabet〉 section of the Law: see the notes on *Gen.* 6. 9.

Vers. 10. *your heads of your tribes]* that is, *your heads,* or chief men, which are the heads *of your tribes:* the Greek translateth them by one word *Archiphuloi,* that is, the *chief,* or *Rulers of the tribes.*

Vers. 11. *thy stranger]* in Greek, *the proselyte which is in the midst of your campe.* Such of that mixed multitude as came out of Egypt with Israel, *Exod.* 12. 38. and others that had joined themselves to the Church. *hewer of thy wood]* such ashewed wood, and drew water, were the basest servants or slaves of Israel, (as afterward was the case of the Gibeonites, *Ios.* 9. 21, 27.) who also by faith were admitted into the Church and covenant of Israel.

Vers. 12. *That thou shouldest pass]* He speaketh to them all, as to one man; and to pass *into the covenant,* is a phrase taken from the manner of making covenants, when they passed between the parts of the sacrifices, *Gen. 15. 17. Ier. 34. 18, 19, 20. his oath]* or, *his execration;* in Greek, *his curses,* because they took the curses of the Law upon them, if they kept not the Covenant. This is called *the oath of God, Eccles.* 8. 2. So this people returned from the captivity of Babylon, *entered into a curse, and into an oath, to walk in God's law which was given by the hand of Moses, Neh.* 10. 29.

Vers. 13. *a God]* or, *for a God:* this is the substance of the Covenant, even such as is made with us in Christ, 2 *Cor. 6. 16. Heb. 8. 10. Rev.* 21. 3. See the Annotations on *Gen.* 17. 7.

Vers. 15. *not here]* meaning their posterity throughout all generations, to whom this covenant did alike belong. So in Targum Jonathan it is expounded, *and with every generation that shall rise up unto the worlds end, &c.* But this is to be understood with exception of the new Covenant, which God promised, and hath now stablished unto us in Christ, *Ier. 31. 31, 32, 33. Heb.* 8. 7, 8, 9, 10.

Vers. 16. *how we have dwelt]* or, *that which we have dwelt,* which Jonathan expoundeth, *the number of years that we have dwelt.* This their peregrination in Egypt, and deliverance thence, with God's gracious conduct of them thorough the wilderness, are named as motives to persuade unto obedience.

Vers. 17. *filthy idols]* in Hebr. *Gillulim,* (whereof see *Levite.* 26. 30.) in Greek, *Idols.*

Vers. 18. *Lest there should be]* or, as the Greek and Chaldee explain it, *That there be not. whose heart]* the heart is to be kept with all diligence, because out of it are the issues of life, *Prov.* 4. 23. According therefore to this, Paul warneth the Israelites, *Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God, Heb. 3. 12. from Jehovah]* in Chaldee, *from the fear of the Lord. the gods]* in Chaldee, *the idols of the people's. a root]* an evil heart forementioned, which is hidden from men, as the root is hidden in the earth, but the fruits after do appear. The Chaldee translateth it, *a man. beareth]* or, *fructifieth, beareth fruit:* in Greek, *springeth up;* which word Paul useth in *Hebr. 12. 15. gall and wormwood]* the Greek translateth, *with gall and bitterness;* whereby is meant sins, (as the Chaldee explaineth it, and) as it was said to Simon Magus, *Thou art in the gall of bitterness, and in the bond of iniquity, Act.* 8. 23. The Apostle respecting this place, saith, *lest any root of bitterness springing up trouble* you, *Heb.* 12. 15, (for *enc•oles, with gall,* saying, *enochlee, trouble.) Gall* (or *Hem* 〈...〉 *ke)* was a bitter and poisonous weed, growing in the East countries, as appeareth by *Hos.* 10. 4. and wormwood likewise: which are applied sometime to sins, as here and in *Amos 6. 12. Deuteronom.* 32. 32. sometime to bitter punishments, as in *Ier.* 9. 15. and 23. 15. *Lament.* 3. 15, 19.

Vers. 19. *of this oath]* or, as the Greek saith, *of this curse:* see *verse. 12. I shall have peace]* or, *peace shall be unto me,* that is, safety and prosperity, without hurt or punishment. *imagination]* or *contemplation,* that which the heart hath spied out, and looketh unto. So the Chaldee translateth it, *imagination,* (or *conceit)* but the Greek calleth it *aberration.* This sin Jeremiah often imputeth to this people, *Ier.* 3. 17. and 7. 24. and 9. 14. and 11. 8. and 16. 12. and 18. 12. and 23. 17. *to add the drunken]* to wit, *the drunken* soul *to the thirsty,* or, *the moist to the dry;* meaning, to add sin unto sin in abundance, as in *Isaiah* 30. 1. The soul that desireth is said to thirst, *Psal.* 63. 1: and as the godly do *hunger and thirst after righteousness, Matt.* 5. 6. so do the wicked after unrighteousness, and *drink* it *up like water, Job* 34. 7. which when he hath glutted himself therewith, he may be said to have added drunkenness to his thirst. Some understand it also of punishment for sin, which the Chaldee favoreth, translating, *that I may add unto him the sins of ignorance, unto* (the sins of) *presumption.* The Hebrew *Sephoth, to add,* is sometime used for *to consume* or *destroy.* (as in *Psal.* 40. 15.) in which sense the Greek Interpreters took it here, saying, *that the sinner destroy not also him that is without sin.*

Vers. 20. *not spare]* or, *not forgive him* in mercy. For, *if we walk in the light, as (God) is in the light, the blood of Jesus Christ his Son cleanseth us from all sin, 1 John.* 1. 7. But God will not be merciful *to any that unfaithfully commit iniquity, Psal. 59. 6. jealousy]* which is *the rage of a man,* that *he will not spare in the day of vengeance, Prov.* 6. 34. applied here unto the Lord, as in *Exod. 20. 5. smoke]* in Greek, *burn:* a sign of great displeasure, as in *Psal. 74. 1. shall lie upon him]* the Greek and Chaldee translate, *shall cleave unto him.* See this word in *Gen.* 4. 7.

Vers. 21. *out of all the tribes]* in Greek, *from all the sons of Israel,* that is, from the communion of the Church (whereto he addeth daily such as shall be saved, *Act.* 2. 47.) even as before in *v.* 20. the man was separated from communion with God. So he threateneth against the false Prophets, *they shall not be in the secret of my people, neither shall they be wrīt in the writing of the house of Israel, neither shall they enter into the land of Israel, Ezek.* 13. 9. And this is a separation

unto evil, or for his hurt, as on the contrary the Levites were separated for their good when they were designed *to stand before the LORD, to minister unto him, &c. Deut. 10. 8. that* is *written]* in Chaldee, *that are written:* meaning all and everyone.

Vers. 22. *made it sick]* in Greek, *which he hath sent upon it.* God here signifieth such a certainty of his judgments, as all people's (within the Church and without) should be witnesses of them.

Vers. 23. *and salt]* which maketh the land barren, as *saltness* is used for *barrenness* in *Psal.* 107. 34. So Abimelech *sowed* the city *with salt,* which he made utterly desolate, *Judge.* 9. 45. and the wicked man shall dwell *in a salt land and not inhabited, Ier.* 17. 6. and of mytie places, which should not be healed, it is said, *they shall be given to salt, Ezek. 47. 11. any grass]* or, *any herb:* in Greek, *any green thing;* which phrase is used in *Rev.* 9. 4. This signified a spiritual barrenness in men's hearts, that they should not bringforth the fruits of the Spirit, *Heb. 6, 7, 8. overthrow of Sodom]* whereof see *Gen.* 19. 24, 25. with the Annotations. *Zebojim]* by the letters, *Zebiim,* but read *Zebojim,* as is noted on *Gen.* 14. 〈◊〉 . in Greek, *Sebocim.* These two cities were destroyed with Sodom and Gomorrhe; and so another Prophet saith unto Israel, *How shall I make thee as Admah? shall I set thee as Zebojim? Hos. 11. 8. in his anger]* to their condemnation, 2 *Pet.* 2. 6. he overthrew them, *and repented not, Ier.* 20. 16.

Vers. 24. *shall say]* every *man to his neighbor,* as *Ier.* 22. 8. that is, one to another.

Vers. 25. *stroke]* Hebr. *cut,* that is, *made with them;* which the Greek translateth, *covenanted* (or *disposed) with their fathers.* For things done to the fathers are applied to the children: see *v.* 14, 15. The like speech is in 1 *King. 9. 8, 9. they shall say, Why hath Jehovah done thus unto this land, and to this house? And they shall answer, Because they have forsaken Jehovah their God, who brought forth their fathers out of the land of Egypt,* &c. which another Prophet recordeth thus; *Because they have forsaken Jehovah the God of their fathers, who brought them forth out of the land of Egypt, 2 Chron.* 7. 22. So in *Ier.* 22. 8, 9.

Vers. 26. *other gods]* in Chaldee, *the idols of the people's. gods whom they knew not]* or *gods which knew not them. and he had not imparted]* that is, *and he,* to wit, any of those gods, *had not imparted* or bestowed any good thing *upon them.* Thus the Chaldee Paraphrast expounds it, *and they had not done good unto them:* and Jonathan in Tharg, *and they had not divided unto them.* Or it may be referred to the true God, that *he had not imparted,* that is, taught them to have any part or fellowship with those gods, or their services. The Greek translateth, *neither had he distributed unto them.* And whereas it is said of the Sun, Moon, and Stars, that *God hath imparted them unto all nations, Deut.* 4. 19. this here may aggravate their idolatry, that not only worshipped such, but even the fictions also of the heathens, gods which they never saw, knew, or had any manner of benefit by them; whereby their sin was the moreodious.

Vers. 27. *every curse]* the Greek paraphraseth, *according to all the curses of the covenant, which are written in the book of this Law.* The accomplishment of this was acknowledged by Daniel, *The curse is poured upon us, and the oath that is written in the Law of Moses the servant of God, because we have sinned against him, Dan. 9. 11. &c.*

Vers. 28. *rooted them out]* or, *plucked them up:* which is contrary to *planting, Ier.* 24. 6. and 42. 10. and 45. 4. Thus the Law of Moses leaveth sinners under the curse, and rooted out of the Lord's land: but grace in Christ towards repentant and believing sinners, *planteth them upon the land, and they shall no more be plucked up, Amos.* 9. 15. for they are *kept by the power of God through faith unto salvation, 1 Pet. 1. 5. and cast them]* or, *sent them:* in the Hebrew the word *cast* hath an extraordinary great letter, to signify the greatness of this punishment. And Baal Hatturim noteth upon it, *there is a great Lamed, and a want of Iod, to teach, that there is no casting away like that of the ten tribes.* Whereof see 2 *King.* 17. 18, 23.

Vers. 29. *The secret* things belong] or *hidden* things are to be left *unto Jehovah.* This is to be understood generally of all secret things which God hath not revealed in his word, as *the times or seasons which the father hath put in his own power, Act. 1. 7. the day and hour* of judgment, *Matt.* 24. 36. and all other like things. Particularly it may be applied to God's counsel concerning the Israelites, in punishing, and casting them off for their sins, and afterward calling a remnant of them: which the Apostle treating of in *Rom.* 11. saith; *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Rom.* 11. 33. The Hebrew *Nistaroth* (here used) sometime meaneth *secret sins,* as *Psal.* 19. 13. Unto which some of the Hebrews refer this speech, that secret sins: God will punish, but open sins are for men to punish, Chazkuni on *Deut.* 29. & so Jonathan in Targum explaineth it, *Hidden* sins *are manifest before the Lord our God, and he will take vengeance on them, &c. and the* things *revealed]* or, *but open* (or *manifest)* things belong *to us, and to our sons:* upon which last words, the Hebrew text hath extraordinary pricks, to stir up attention to the matter here spoken, as it is indeed worthy of all observation, for it teacheth the continual duty of God's people in all ages, to learn his law, to do the same, and to have care that true religion may be continued among their posterity. The Hebrews say, *Every man of Israel is bound to learn the Law, be he poor or rich, be he in health of body, or under chastisements; be he young, or old and decrepit; though he be so poor that he lives on alms; yea, though he have wife and children, he is bound to set himself a time to leanne the Law, by day and by night, as it is said, and thou shalt meditate therein day and night. The great wise men of Israel, some of them were hewers of wood, and some drawers of water, and some blind: notwithstanding they employeth themselves in learning the Law, day & night. How is a man bound to learn the law? Until the day of his death, as it is said, and lest they depart from thine heart, all the days of thy life, (Deut. 4. 9.) and all the while that he employeth not himself in learning, he forgetteth.* Maimonides in Talmud Torah, *chap. 1. sect.* 8, 9, 10.

CHAP. XXX.

1 Great mercies promised to the repentant sinners. 11 The commandment is manifest, and wordneere. 15 Life and death are set before them, with an exhortation to choose life.

ANd it shall be when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt cause *them* to return unto thine heart, in all the nations whither Jehovah thy God hath driven thee: And thou return unto Jehovah thy God, and shalt hearken to his voice, according to all that I command thee *this* day, thou and thy sons, with all thine heart, and with all thy soul: Then Jehovah thy God will return thy Captivity, and

have compassion upon thee, and will return & gather thee from all the people's, whither Jehovah thy God hath scattered thee. If *any* of thine be driven out unto the outmost part of the heavens, from thence will Jehovah thy God gather thee, & from thence will he take thee. And Jehovah thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers, And Jehovah thy God will circumcise thine heart, and the heart of thy seed, to love Jehovah thy God, with all thine heart, and with all thy soul, that thou mayest live. And Jehovah thy God will put all these curses upon thine enemies, and upon thy haters which persecuted thee. And thou shalt return and hearken to the voice of Jehovah, and do all his commandemēts which I command thee *this* day. And Jehovah thy God will make thee plenteous in every work of thine hand, in the fruit of thy womb, and in the fruit of thy cattle, and in the fruit of thy land for good, for Jehovah will return to rejoice over thee for good, as he rejoiced over thy fathers. If thou shalt hearken unto the voice of Jehovah thy God, to keep his commandments, & his statutes, that *which is* written in this book of the law, if thou shalt return unto Jehovah thy God with all thine heart, and with all thy soul. For, this commandment which I command thee *this* day, it *is* not hidden from thee, neither *is* it far off.

It *is* not in the heavens, to say, Who shall go up for us to the heavens, and take it for us, and cause us to hear it, that we may do it? Neither *is* it beyond the sea, to say, Who shall go over to beyond sea for us, and take it for us, and cause us to hear it, that we may do it? But the word *is* very nigh unto thee, in thy mouth, and in thy heart, to do it. See, I have set before thee *this* day life and good, death and evil. *In* that I command thee *this* day to love Jehovah thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live & multiply, and Jehovah thy God may bless thee in the Land whither thou goest in to possess it. But if thine heart turn away, and thou wilt not hear, but shalt be drawn away, and bow down thyself to other gods, and serve them; I denounce unto you *this* day, that perishing ye shall perish, ye shall not prolong *your* days upon the land, which thou *art* passing over Jordan to go in thither to possess it. I take the heavens and the earth to witness against you *this* day; life and death I have set before thee, the blessing and the curse, therefore choose thou life that thou mayest live, thou and thy seed. To love Jehovah thy God, to hearken to his voice, and to cleave unto him; for he *is* thy life, and the length of thy days, to dwell upon the land which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give unto them.

Annotations.

THese things] Hebr. *these words,* that is, things before spoken of. Here follow promises of grace in Christ to repentant and believing sinners. *the blessing]* that is, as the Chaldee explaineth it, *the blessings and the curses.* After the experiment of the Law, and weakness thereof, that it cannot keep men in the state of blessedness, nor deliver them from the curse, they are as by a Schoolmaster brought unto Christ, *Gal. 3. 24. Rom. 8. 3, 4. have set]* Hebr. *have given.* So in *v.* 15. and 19. *cause* them to *return]* or, *reduce, bring again to thine heart,* that is, *call to mind, consider* seriously. So in *Deut.* 4. 39. This is the beginning of repentance and turning to the Lord, by calling to mind their sins, and God's words and works; as in 1 *King. 8. 46, 47. If they sin*

against thee, &c. and thou be angry with them, and deliver them to the enemy, &c. If they shall make it *return to their heart, in the land whither they were carried captives, and return and make supplication unto thee, &c.* So in *Isaiah 46. 8. Shew yourselves men, make* it *return to heart, O ye transgressors:* and in *Lam. 3. 21. This I make to return to my heart, therefore have I hope.* A like phrase is of the prodigal son, in *Luk.* 15. 17. that *he came to himself.*

Vers. 2. *unto Jehovah]* the Chaldee expoundeth it, *unto the fear of the LORD.* This is true repentance, both to leave the evil, and to turn unto the good, from which they departed. So in *Lament. 3. 40. Let us search and try our ways, and turn again to the Lord.* The contrary is complained of in *Hos. 7. 16. they return,* but *not to the most high.* And here faith also is implied; for as to *come* unto Christ, is to *believe* in him, *John.* 6. 35. so to *turn* unto the Lord *with all the heart,* is to believe in him; *for with the heart man believeth unto righteousness, Rom.* 10. 10. and *by faith* the heart is purified, *Act.* 15. 9. unto which obedience and good works are adjoined, *I am.* 2. 14,—26.

Vers. 3. *will return thy captivity]* will bring thee again out of bondage under thine enemies, which figured the bondage under sin, 2 *Pet.* 2. 19, 20. Therefore the Greek translateth it, *will heal thy sins,* that is, will forgive them; as *healing,* in *Matth.* 13. 15. is expounded, *forgiving of sins, Mark.* 4. 12. This is a promise of grace to be performed by Christ, who preached *deliverance to the captives, Luk.* 4. 18. and it is the joy of his people, *Psal.* 14. 7. and 126. 1, 2. and a figure of their *salvation, Isaiah* 10. 22. compared with *Rom. 9. 27. Him hath God exalted with his right hand,* to be *a Prince and Savior, for to give repentance to Israel, and forgiveness of sins, Act. 5. 31. have compassion]* or, *show tender mercy;* this is the cause of the former grace & deliverance. It is of *Jehovah's mercies that we are not consumed, because his compassions fail not, Lament.* 3. 22. So the father of the Prodigal son, seeing him a far off, *had compussion, Luk.* 15. 20. And this *compassion* or *mercy* respecteth man's misery, *Matth.* 9. 36. and 14. 14. *and gather thee]* So after the captivity of Babylon, God promiseth, *He that scattered Israel, will gather him and keep him as a shepherd* doth *his flock, Ier.* 31. 10. This work Christ hath spiritually accomplished, of whom it is said, that he should *die, not for the nation* of the Jews *only, but that also he should gather together in one the children of God that were scattered abroad, John.* 11. 51, 52. Therefore this *gathering* is often celebrated, as in *Psal.* 107. 1, 2, 3. and 147. 1, 2. and 106. 47, 48.

Vers. 4. *If* any *of thine be driven]* Hebr. *If thy driven out;* speaking of every particular person, and of all, as one man. The Greek translateth, *If thy dispersion be,* that is, thy *dispersed;* which word is used in this sense, in *John. 7. 35. 1 Pet. 1. 1. outmost part of the heavens]* that is, of the world which seemeth to be bounded by the heavens. The Greek translateth it, *from the end* (or *outmost part) of heaven, unto the end of heaven:* which phrase Christ useth, of gathering together his Elect at the last day, *Matt.* 24. 31. See the notes on *Deut.* 4. 32. This promise Nehemiah's looked unto, in his prayer alleging God's words, If *ye transgress, I will scatter you abroad among the nations: But if ye turn unto me and keep my commandments, and do them, though any of thine were driven out unto the outmost part of the heavens, yet will I gather them from thence, and bring them unto the place that I have chosen to set my name there, Neh. 1. 8, 9. thy God gather thee]* The Targum called Jonathan's expoundeth this to be *the Word of the LORD;* and the performance to be *by the hand of Elias,* and *by the hand of the King Christ.* Respecting (as it

seemeth) the promise of Elias, *Mal.* 4. 5, 6. which was *John the Baptist,* the fore-runner of Christ, *Luk.* 1. 16, 17.

Vers. 5. *shalt possess]* or, *shalt inherit it.* This is a promise of restoring them unto his Church, figured by the land of Canaan, *Psal. 69. 36, 37. Ezek.* 36. 8, 11, 12, 24, 28, &c.

Vers. 6. *will circumcise thine heart]* the Greek translateth, *will purge* (or *cleanse round about) thine heart:* and both the Chaldee Paraphrasts expound it, *will take away the foolishness of thine heart, and the foolishness of the heart of thy sons.* This is a promise of spiritual blessings in regeneration and sanctification by Christ, *in whom* we *are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, buried with him in baptism, &c. Col.* 2. 11, 12. And of this it is said, *Circumcision is that of the heart in the spirit, not in the letter, whose praise is not of men but of God, Rom.* 2. 29. See the Annot. on *Gen.* 17. The Hebrew Doctors in the *Midrash* or Commentary on *Song* 2. 12. from these words, *The time of pruning* (or *of cutting* the vines) *is come,* give this exposition, For *the time is come that Israel shall be redeemed, the time is come that the superfluous foreskin shall be cut off, which is spoken of in Deut. 30. 6. and the Lord thy God will circumcise thine heart, &c.* where they apply this work of grace unto Christ whom they looked for. *to love]* this is the effect of Christ's circumcision, that it taketh from us evil, and giveth good; *Love* being *the fulfilling of the Law, Rom.* 13. 10. and implying all other graces; as it is said, *I will give them one heart, and one way, that they may fear me all days, &c. Ier. 32. 39. And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh, that they may walk in my statutes, and keep my ordinances, and do them, &c. Ezek. 11. 19, 20. that thou mayest live]* so the Greek translateth the Hebrew phrase, *for thy life,* meaning the life of God, here by saith and holiness, *Rom.* 6. 11, 13. and hereafter forever in heaven: as *to enter into life, Matt.* 18. 9. is expounded, *to enter into the kingdom of God, Mark.* 9. 47.

Vers. 7. *will put]* Hebr. *will give.* Here follow earthly blessings, which God of his grace will add unto the former spiritual. Of which, one is the curses upon their enemies, concerning which it is said, *Thou wilt render unto them a recompense, O LORD, according to the work of their hands: thou wilt give them sorrow of heart, thy curse unto them; thou wilt persecute in anger, and destroy them from under the heavens of the LORD, Lam.* 3. 64, 65, 66.

Vers. 8. *hearken to]* or, *obey the voice;* which the Chaldee interpreteth, *receive the Word of the LORD:* so in *verse.* 10. The condition of obedience is set before the temporal blessings; for *godliness* hath the *promise of the life that now is, and of that which is to come, 1 Tim.* 4. 8.

Vers. 9. *make thee plenteous]* or, *make thee excellent,* unto which Targum Jonathan addeth, *for good, that ye may prosper in all the works of your hands. rejoice over thee]* This Christ taught in parables, of *rejoicing* for the *lost sheep* that was *found, Luk.* 15. 6, 7. and of the Prodigal son he saith; *It was meet that we should make merry and be glad, for this thy brother was dead, and is alive again; and was lost, and is found, Luk.* 15. 32. So in the other Prophets, *I will rejoice in Jerusalem, and joy in my people, Isaiah* 65. 19. and, *I will rejoice over them to do them good, Ier.* 32. 41. See also *Deut.* 28. 63.

Vers. 10. *that* which is *written]* meaning all and everything written; so teaching us exact obedience. *unto Jehovah]* in Chaldee, *unto the fear of the Lord.*

Vers. 11. *this commandment]* which after in *v.* 14. he calleth *the Word;* and the Apostle expoundeth it, *the Word of faith, Rom.* 10. 8. So this speech is not of the Law only, neither showeth it what man can do by the Law, much less by nature; but is the speech of *the righteousness of faith, Rom.* 10. 6. Though Moses teacheth them also, not to blame the Law of hardness to be learned, seeing God had now caused it to be written & expounded unto them. *not hidden from thee]* or, *not too marvelous* and *hard for thee* to know; and so, *not impossible,* through faith in Christ, as is the Law without faith, in that it is *weak through the flesh, Rom.* 8. 3. The Chaldee translateth, it is not *separated from thee;* and Targum Jonathan expoundeth, it is *not covered* (or *hid) from you.* The holy Ghost in Greek translateth this word *marvelous, Matt.* 21. 42. from *Psal.* 118. and *unpossible, Luk.* 1. 37. See the Annotations on *Gen.* 18. 14. and *Deut.* 17. 8. By Isaiah also God saith; *I have not spoken in secret in a dark place of the earth, Isaiah* 45. 19.

Vers. 12. *to say]* that is, *that thou shouldest say;* so in *v.* 13. see the Annotations on *Gen.* 6. 19. where sundry like speeches are shown. This *saying* is meant of the heart also; wherefore the Apostle citeth it thus; *Say not in thine heart, who shall go up into heaven? Rom. 10. 6. Who shall go up for us]* the Yerushalmi Targum explaineth it, *O that we had one like Moses the Prophet, that might go up into the heavens, &c.* but the Apostle applieth it more heavenly to Christ's incarnation; *Who shall go up into heaven, that is, to bring Christ down from above? Rom.* 10. 6. Unto which doubt he opposeth the confession with the mouth, *that Jesus is the LORD, verse.* 9. that is, that *God was manifested in the flesh, 1 Tim.* 3. 16. for *no man hath ascended up to heaven,* (of whō we may learn the true understanding of the Law,) *but he that came down from heaven, even the Son of man which is in heaven, John 3. 13. and cause us to hear it]* that is, *preach it unto us. that we may do it]* or, *and we would do it.*

Vers. 13. *beyond the sea]* Targum Jonathan explaineth it, *beyond the great sea;* and Targum Yerushalmi addeth, *Neither is the Law beyond the great sea, that thou shouldest say, O that we had one like Jonah the Prophet, that might go down to the bottom of the great sea, and bring it to us,* &c. All things hidden from men, which they cannot attain, are either in heaven above, or beyond sea, in the far places of the earth: but the Law of God is in neither of these, but near unto everyone, to learn and to do. *who shall go over to beyond sea]* Paul allegeth this place thus, *Who shall go down into the deep, that is, to bring up Christ from the dead? Rom.* 10. 7. unto which he opposeth in *verse.* 9. belief in the *heart, that God hath raised him from the dead.* Now, *Jonah the Prophet,* to whose example the Yerushalmi Targum applieth this, was a figure of Christ, as himself hath said, *As Jonah was three days and three nights in the Whales belly; so shall the Son of man be three days & three nights in the heart of the earth, Matt.* 12. 40. And as the Sea in Jonah case is called *the Deepe, Psal.* 104. 6. and 107. 24, 26. *Exod.* 15. 5. so David (prophesying of Christ) saith that God had brought him up *from the deeps of the earth, Psal.* 71. 20. So the Apostle speaking of Christ's rising out of the grave, useth the word *Abyss* or *Deepe,* which is spoken both of earth and sea.

Vers. 14. *But the word]* This the Apostle expoundeth thus, *But what saith* (the righteousness which is of faith?) *The Word is nigh thee,* &c. *that is the word of faith which we preach, Rom.* 10. 8.

By this it appeareth that Moses wrote of Christ, *John* 5. 46. and that he was closely taught in the Law, *E•r Christ is the end of the Law for righteousness to everyone that believeth, Rom.* 10. 4. And the Jews, which cleaving to the Law refused the Gospel, or word of faith, *had a zeal of God, but not according* ⟨◊⟩ *knowledge, Rom. 10. 2. in thy mouth]* or, *for thy mouth,* that is, for thee to *confess with thy mouth, that Jesus* is *the LORD,* as *Rom.* 10. 9. So *in* is used for *for* in *Deut.* 9. 4. and 24. 16. *in thine heart]* or, *for thine heart:* that thou mayest *believe in thine heart, that God hath raised him* (Christ) *frō the dead,* (& so mayest be *saved) Rom. 10. 9. to do it]* the Law, which is fulfilled by believing in Christ; as it is said, *This is the work of God, that •ee believe in him whom he hath sent, John* 6. 29. upon which belief true obedience followeth; *H••.* 8. 10.

Vers. 15. *I have set]* Hebr. *I have given,* that is proposed and confirmed by my doctrine. So in *verse. 19. life and good] life* as the end, and *good* as the means leading to life: or *life,* that is, God himself, (of whom he saith i•*verse. 20. he* is *thy life;)* and *good,* that is, felicity following. The Greek version changeth the order thus, *life and death, good and evil.* Targum Yerushalmi explaineth it, *the Law of life, which is a good Law; and the Law of death, which is an evil Law.* And Targum Jonathan thus; *The way of life, for which a good reward shall be recompensed to the just; and the way of death, for which an evil reward shall be recompensed to the wicked.*

Vers. 16. *to love]* this is a declaration of the *life and good* fore-mentioned, which they, whose hearts God would *circumcise, verse.* 6. should come unto by the faith that is in Christ. *in his wai•s]* the Chaldee saith, *in the ways that are right before him. keep his commandments]* which is an effect of love; as, *If ye love me, keep my commandments, John* 14. 15. and, *This is the love of God, that we keep his commandments, 1 John 5. 3. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another,* &c. 1 *John* 3. 23.

Vers. 17. *But if]* or, *And if thine heart turn,* &c. This is the *death and evil* fore-spoken of: see *Deut. 29. 18. other gods]* in Chaldee, *the idols of the people's.*

Vers. 18. *perishing ye shall perish]* that is, assuredly and speedily perish; as the Greek saith, *perish with perdition.* So in *Deut.* 4. 26.

Vers. 19. *I call the heavens,* &c.] This obtestation of heavens and earth, (used also before in *Deut.* 4. 26.) may be understood of God and the Angels in heaven, (as Paul expresseth them in 1 *Tim.* 5. 21.) or of the other creatures also in heaven and in earth; as Joshua said, *This stone shall be a witness unto us, for it hath heard all the words of the Lord, &c. Ios.* 24. 27. So in *Deut. 32. 1. Esa. 1. 2. Give ear O heavens, & hear Oearth:* & in *Psa. 50. 4. He will call to the heavens from above, and to the earth to judge his people;* and in *Job 20. 27. the heavens shall reveal his iniquity, and the earth shall rise up against him. I have set]* Hebr. *I have given,* that is, faithfully proposed by doctrine, and discharged my duty: so in *verse.* 15. The *life* and *blessing* which he set before them, was by the faith of Christ, *Gal.* 2. 16. and 3. 9. the *death* and *curse* was by refusing Christ, and seeking to be justified by the works of the Law; for *as many as are of the works of the Law, are under the curse, Gal. 3. 10. therefore choose]* Hebr. *and choose thou;* or, *and thou shalt choose:* which is the duty of all God's people, to be performed by grace in Christ. So David *chose the way of truth, the precepts* of God, *Psal.* 119. 30. 173. Compare also *Ios.* 24. 15, 22. Targum Jonathan explaineth this speech thus, *and choose ye the way of life, which is the Law, that ye may live in the*

life of the world to come, you and your sons. This is true, if it be understood not of *the Law of works,* but of the *Law of faith,* as *Rom.* 3. 27, 28. and 9. 31, 32, 33.

Vers. 20. *to hearken to his voice]* in Chaldee, *to receive his word. unto him]* Chaldee. *unto his fear. he is thy life]* that is, the author of thy life and salvation through Christ, as in *John 17. 3. This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent:* yea, Christ himself is *the resurrection and the life, Job.* 11. 25. and 14. 6. And in 1 *John 5. 20. We know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ; this is the true God, and eternal life.*

CHAP. XXXI.

1 Moses being ready to die, encourageth the people that should go into Canaan. 7 He encourageth Joshua that should be their Governor. 9 He delivereth the Law unto the Priests, which was to be read in the soventh year unto the people. 14 Moses and Joshua present themselves before the Lord, 16 who fore-telleth the people's falling from him, and his anger against them therefore. 19 He commandeth a song to be written, to testify against the people. 24 Moses delivereth the book of the Law to the Levites, to be kept in the side of the Ark, for a witness against them and their rebellion. 28 He maketh a protestation to the Elders.

〈 in non-Latin alphabet 〉

ANd Moses went and spake these words unto all Israel. And he said unto them, *I am* an hundred & twenty years old *this* day, I can no more go out and come in: and Jehovah hath said unto me, thou shalt not go over this Jordan. Jehovah thy God he goeth over before thee; he will destroy these nations from before thee, and thou shalt possess them: Joshua he *shall* go over before thee, as Jehovah hath said. And Jehovah will do unto them as he did to Sihon, and to Og, Kings of the Amorite, and unto the land of them whom he destroyed.

And Jehovah will give them before you, and ye shall do unto them according to every commandment which I have commanded you. Be ye strong and courageous, fear not, neither be discouraged because of them: for Jehovah thy God, he *it is* that goeth with thee, he will not fail thee, nor for sake thee.

And Moses called unto Joshua, and said unto him, in the eyes of all Israel; Be thou strong and courageous, for thou shalt go in with this people into the land which Jehovah hath sworn unto their fathers to give unto them, and thou shalt cause them to inherit it. And Jehovah, he *it is* that goeth before thee; he will be with thee, he will not fail thee, nor forsake thee; fear not, neither be dismayed.

And Moses wrote this Law, and gave it unto the Priests, the sons of Levi, which bare the Ark of the covenant of Jehovah, and unto all the Elders of Israel. And Moses commanded them, saying; at the end of seven years, in the solemnity of the year of release, in the feast of Boothes, When all Israel is come to appear before Jehovah thy God in the place which he shall choose, thou shalt read this Law before all Israel in their ears.

Gather together the people, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and may fear Jehovah your God, and observe to do all the words of this Law. And *that* their sons which have not known may hear, and learn to fear Jehovah your God all the days that ye *shall* live on the land, whither ye *are* going over Jordan, to possess it.

And Jehovah said unto Moses, Behold thy days approach to die; call Joshua, and present yourselves in the Tent of the congregation, that I may give him a charge. And Moses and Joshua went and presented themselves in the Tent of the congregation. And Jehovah appeared in the Tent, in a pillar of a cloud, & the pillar of the cloud stood over the door of the Tent. And Jehovah said unto Moses, Behold, thou liest down with thy fathers, and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they *are* going in *to be* amongst them, and will forsake me, and break my covenant which I have stricken with them. And mine anger shall be kindled against them in that day, and I will forsake them, and will hide my face from them, and they shall be devoured, and many evils and distresses shall find them; and they will say in that day, have not these evils found us, because our God *is* not amongst us. And I, hiding will hide my face in that day for all the evils which they shall have done, in that they are turned unto other gods. And now write ye this song for you, and teach it the sons of Israel, put it in their mouths, that this song may be a witness for me against the sons of Israel. For I will bring them into the land which I sware unto their fathers, that floweth with milk and honey, and they shall eat and be filled, and be fat, and they will turn unto other gods, and serve them, and despitefully provoke me, and break my covenant. And it shall be when many evils and distresses have found them, that this song shall answer before them for a witness, for it shall not be forgotten out of the mouth of their seed: for I know their imagination which they do *this* day, before I have brought them in unto the land which I sware. And Moses wrought this song in that day, and taught it the sons of Israel. And he charged Joshua the son of Nun, and said; Be strong and courageous, for thou shalt bring in the sons of Israel unto the land which I sware unto them, and I will be with thee. And it was when Moses had made an end of writing the words of this Law in a book, until they were finished, That Moses commanded the Levites which bare the Ark of the covenant of Jehovah, saying: Take this book of the Law, and put it in the side of the Ark of the covenant of Jehovah your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: Behold, while I *am* yet alive with you *this* day, ye have been rebellious against Jehovah, and how much more after my death? Gather together unto me all the Elders of your Tribes, and your Officers, that I may speak in their ears these words, and call the heavens and the earth to witness against them. For I know, that after my death, corrupting ye will corrupt *(yourselves,)* and will turn aside from the way which I have commanded you, and evil will befall you in the latter days, because ye will do evil in the eyes of Jehovah, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the Church of Israel the words of this song, until they were ended.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the two and fiftieth Section or Lecture of the Law: See the notes on *Gen.* 6. 9. And here Moses setteth the state of Israel in order before his death.

OLd] Hebr. *son of an hundred and twenty years;* of which phrase see *Gen.* 5. 32. So long while Noah preached to the world, building the Ark, *Gen. 6. 3, 14. 1 Pet.* 3. 19, 20. Of these 120. years, Moses lived 40. in Pharaohs court in Egypt, *Acts* 7. 20, 23. forty in the land of Madian, *Acts 7. 29, 30. Exod.* 7. 7. and 40. years he governed Israel. *I can no more go out]* that is, no more administer in my office: see the Annotations on *Num.* 27. 17. This inability of Moses was not so much for his age, (for *his eye was not dim, nor his natural moisture fled, Deut.* 34. 7.) as for the ordinance of God next mentioned. *and Jehovah]* or, *for Jehovah hath said;* as is shown in *Num. 20. 12. Deut. 3. 25, 26. And* is often instead of *For,* as is noted on *Gen.* 12. 19. Or it may be taken as another reason, why Moses might no longer govern them.

Vers. 3. *Joshua]* in Greek, *Jesus,* who was substitute in Moses place, *Num.* 27. 16, 17, 18. &c. A figure of our Lord Jesus, who by grace and truth bringeth us into God's eternal rest, after the ending of Moses Law, *John 1. 17. Rom.* 10. 4. Thus the people are comforted in respect of their sorrow for Moses death, by promise of the Lord's presence among them, and Joshua's succeeding government under him.

Vers. 4. *of the Amorite]* that is, *of the Amorites,* as the Greek translateth: by whose destruction (before mentioned in *Numb.* 21. 23. &c. *Deut.* 2. and 3.) Israel is encouraged against their other enemies. *the land]* that is, *the people of the land.*

Vers. 5. *commanded you]* which was, to root them out, and let none remain, *Deut.* 20. 16, 17.

Vers. 6. *Be ye strong]* or, *Be confirmed, Hold fast,* to wit, your faith in God: in Greek, *Quit you like men;* which word Paul useth in 1 *Cor.* 16. 13. So after, in *verse. 7. courageous]* or, *be hardy, strong, valiant* in heart and carriage. This word is applied to the heart in *Psal.* 27. 14. and arms, in *Prov.* 31. 17. and signifieth an increase and steadfastness, *Prov. 24. 5. Ruth* 1. 18. The like exhortation is often used, as *Ios. 10. 25. 1 Chron. 22. 13. 2 Chron. 32. 7. he* it is] in Chaldee, *his Word* it is. So in *verse. 8. fail thee]* or, *let thee go, leave thee* to thyself, but will hold thee fast. So *verse.* 8. and *Ios. 1. 5. Heb.* 13. 5.

Vers. 7. *strong and courageous]* or, *confirmed and strong,* as *verse.* 6. Joshua being to bear the charge and toile of the people; hath the same exhortation and promise in particular, that was before unto all: and it was in the eyes of all, lest any after Moses death should deny his authority. A like speech Davide made to Solomon, 1 *Chron.* 28. 20.

Vers. 8. *he will be with thee]* the Chaldee paraphraseth, *his Word will be thy help.*

Vers. 9. *this Law]* in Greek, *all the words of this Law in a book. which bare the Ark]* they had the chief charge to look to the Ark, and other holy things; and though the Levites bare it, as appeareth by *Num.* 3. 31. and 4. 15. and 10. 21. yet sometime the Priests themselves also bare it, as when they passed over Jordan, *Ios.* 3. 6, 17. when they compassed Jericho, *Ios.* 6. 12. So after in *v.* 25. Moses spake to *the Levites. the Elders]* the Magistrates: as the Priests by teaching,

so the Elders by governing are to look that the Law of the Lord be observed, *Mal. 2. 7. Hos. 4. 6. Mich. 3. 1. 2 Chron.* 19. 6, 8, 9, 10.

Vers. 10. *of seven years]* that is, *of every seventh year,* which was a year of release, *Deu. 15. 1. the solemnity]* or, *the set time;* as the Greek and Chaldee translate it, *the time. release]* of debts, *Deut.* 15. 1, 2, &c. that being freed from worldly cares, they might apply their minds to God's Law. A figure of the year of grace, and remission of our debts by Christ; whereupon we should give ourselves to holiness, *Luke 4. 18, 19, 21. Rom. 6. 10, 11, 12, 13. Boothes]* or *Tabernacles,* whereof see *Lev.* 23.

Vers. 11. *which he shall choose]* to set his Ark and Tabernacle, and so *to place his name there, Deut. 16. 2. thou shalt read]* speaking to Israel generally, and it was performed in special by the chiefest of them, either the high Priest, as Ezra (the chief of them that returned from Babylon) read it, *Nehem.* 8. 1, 2, 3, &c. or as the Hebrews say, the King himself (when they had a King) used to read. For this *Commandment was to Joshua, and therefore the King read it,* saith *Chazkuni* upon this place. Which is by others of them declared thus, *The King was he that read in their ears, and they read in the women's Court;* (which was the outer Court-yard of the Temple.) And the King *read sitting, and if he read standing, it was the more commendable.* He read *from the beginning of Deuter•nomy,* &c. *When he read, they blew trumpe•s through all Jerusalem, for to assemble the people. And they set up a great Pulpit of wood, [as is mentioned also in Nehem. 8. 4.] and set it in the midst of the Court-yard, and the King went up and sate theron, that they might hear him read; and all Israel that went up to the feast, gathered round about him. And the Minister of the Synagogue* (such as we read of in *Luke 4. 17. 20.) took the book of the Law, & gave it to the Ruler of the Synagogue,* (such as is mentioned in *Luke 13. 14.) and the Ruler of the Synagogue gave it to the Sagan,* (or second chief Priest, called in *Acts* 5. 24. the *Captain of the Temple,) and the Sagan* gave it *to the High Priest, and the High Priest to the King, for to honor him before the multitude. And the King took it standing, and if he would he sate down and opened it, and seeing it, he blessed* God, (as is recorded of Ezra in *Neh.* 8. 5, 6.) and after *read till he made an end: Then he •olded it up, and blessed (God) again after it, as the manner was to bless in the Synagogues. Both the reading and the blessing was in the holy tongue. The hearers were bound to prepare their hearts, and to make their ears attentive to hear with fear and reverence, and with joy and trembling, as in the day when (the Law) was given on (mount) Sinai: though they were great wise men, which knew the whole Law every whit, they were bound to hear with great attentivenesse, &c. for the King is the Messenger (of the Congregation) to cause the words of God to be heard. If the day of assembling (the people) began to be on the Sabbath, they deferred it till after the Sabbath, because of the blowing with Trumpets, &c. which might not put away (the keeping of) the Sabbath.* Maimonides in Misneh, tom. 3. in Chagigah, *chap. 3. sect.* 3, 4. &c. *in their ears]* that they may hear and understand it, as the Chaldee translateth, *and cause them to hear it:* which hearing is often used for understanding, as is noted on *Gen.* 11. 7. So in *Neh. 8. 8. they read in the book, in the Law of God distinctly, and gave the sense, and caused them to understand in the reading.*

Vers. 12. *women and children]* which though they were not bound to come up at the yearly feasts, *Exod.* 23. 17. yet to this reading they were bound, such as could understand, *Neh.* 8. 3. The Hebrew canons say, *Whosoever is free from appearing* (before the Lord, *Exod. 23. 17.) is free*

from the commandment of Gather together, (Deut. 31. 12.) except women and children, and the uncircumcicised; but the unclean is free from this commandment, as it is written (in verse. 11.) when all Israel is come; but the (unclean) was not fit to come. And it is clear, that such as were of neither sex, or of both sexes, were bound to come, seeing women were bound. Maimonides in Chagigah, *chap. 3. sect. 2. thy gates]* in Greek and Chaldee, *thy cities.*

Vers. 14. *thy days approach]* or, *are nigh,* at hand: and so the term of his life fulfilled; as where it is written, *the kingdom of heaven approacheth, Matth.* 4. 17. another explaineth it, *The time is fulfilled, and the kingdom of God approacheth* (or, *is at hand,) Mark 1. 15. to die]* understand, *for thee to die:* of such want of the person, (easy to be understood by the context,) see the notes on *Genes.* 6. 19. and 23. 8. and 47. 29. The Greek translateth, *Behold, the days of thy death approach. and I will give]* or, *that I may command him,* or *charge him:* which being done in the Tabernacle, and by God's appearing in the cloud, *verse.* 15. served both for Joshua's own confirmation, and to assure all Israel that he had authority from God over them. Compare *Numb.* 27. 18, 19.

Vers. 15. *Jehovah appeared]* that is, a glorious sign of his presence; as in Targum Jonathan it is expounded, *the glory of the divine majesty of the Lord. pillar of a cloud]* out of which he was wout in favor to speak: see *Exod. 33. 9. Psal.* 99. 7.

Vers. 16. *liest down]* to wit, *to sleep,* that is, *to die:* as *Job 14. 12. Acts 7. 60. 1 Thess. 4. 13. thy fathers]* the faithful of former times, signifiing the immortality of the soul, as is noted on *Gen.* 25. 8. Wherefore Targum Jonathan paraphraseth on this place thus; *thou liest down in the dust with thy fathers, and thy soul shall be treasured up in the treasury of eternal life with thy fathers. go a whoring]* or *fornicate,* that is, *commit idolatry,* as the Chaldee explaineth it. *gods of the strangers]* in Greek, *the strange gods of the land;* in Chaldee, *the idols of the people's of the land. they* are *going]* Hebr. *he* is *going;* speaking of the people as of a man; so after often in this Chapter. The reason hereof is noted on *Gen.* 22. 17.

Vers. 17. *will hide my face]* in Chaldee, *will take away my divine presence.* So in *verse. 18. devoured]* or *eaten up,* to wit, of their enemies, made a prey, Hebr. *to eat,* which is used passively, as *to bear, Eccles.* 3. 2. that is, *to be borne.* See the notes on *Gen.* 6. 20. and 16. 14. *find them]* that is, *befall,* or *come upon them:* so after, and in *Psal. 119. 143. Neh. 9. 32. found us]* Hebr. *found me, because my God is not in the midst of me.*

Vers. 18. *other gods]* in Chaldee, *idols of the people's:* so in *verse.* 20.

Vers. 19. *this song]* in Greek, *the words of this song;* after described in *Chap.* 32. containing a prophesy of their falling away, & of God's judgments following. It was given in a song, that it might the more easily be learned, and kept in memory, with delight, & might move their affections. *against]* or *in,* that is, *amongst the sons of Israel:* so in *verse.* 26.

Vers. 20. *and be fat]* the like is prophesied in *Deut.* 32. 15. and shown to have come to pass in *Neh.* 9. 25, 26.

Vers. 21. *answer before them]* that is, *testify before* (and *against) them. their imagination]* the thing forged in their heart; which the Greek translateth, *their maliciousness* (or *naughtiness.)*

This *imagination* is before the *thoughts* or *cogitations,* as appeareth by 1 *Chron.* 28. 9. and 29. 18. See *Gen.* 6. 5.

Vers. 23. *I will be with thee]* in Greek, *he will be with thee;* as being the words of Moses (whom the Greek before named) concerning God. The Chaldee translateth, *my Word shall be thy help.* See *verse.* 8.

Vers. 25. *the Levites]* especially *the Priests the sons of Levi,* as in *verse.* 9.

Vers. 26. *in the side]* or, *by the side:* which in Targum Jonathan is expounded, *in a coffer by the right side of the Ark.*

Vers. 27. *stiff neck]* or, *hard neck;* which else-where is likened to *an iron sinew, Isaiah* 48. 4. See *Exod.* 32. 9.

Vers. 28. *Elders of your Tribes]* in Greek they are named by one word *Phularcha•,* that is, *Rulers* (or *Princes) of your Tribes.*

CHAP. XXXII.

1 Moses song, which setteth forth God's mercies unto Israel, their sins, and his chastisements by sword, famine, pestilence and captivity. 36 His mercy in Christ towards them in the end. 46 Moses exhorteth them to set their hearts upon his words. 48 God sendeth him up to mount Nebo, to see the land of Canaan, and die.

〈 **in non-Latin alphabet** 〉

GIve ear ye heavens, and I will speak, and let the earth hear the sayings of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

For I will proclaim the name of Jehovah; give ye greatness unto our God.

The Rock, perfect *is* his work, for all his ways *are* judgment: God *is* faithfulness, and without iniquity; just and righteous *is* he. They have corrupted themselves, their spot *is* not *(the spot)* of his sons, *(they are)* a crooked and perverse generation.

Do ye thus requite Jehovah, O people foolish and unwise? *Is* not he thy Father *that* hath bought thee? *hath not* he made thee, & established thee?

Remember the days of old, consider the years of generation and generation; ask thy Father, and he will show thee; thy Elders, and they will tell thee. When the most high divided inheritance to the nations, when he separated the sons of Adam, he set the bounds of the people's, *according* to the number of the sons of Israel.

For Jehovah's portion *is* his people, Jacob *is* the line of his inheritance. He found him in a land of wilderness, and in an empty *place, and* howling of the desert; he led him about, he instructed him, he kept him as the apple of his eye.

As an Engle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings. Jehovah alone did lead him, and *there was* no strange god with him.

He made him ride on the high *places* of the earth, that he might eat the fruits of the field, and he made him to suck honey out of the rock, and oil out of the flinty rock. Butter of kine, and milk of the flock, with fat of Lambes, and of Rams of the breed of Bashan, and of Goat-bucks, with the fat of the kidneies of wheat, and the blood of the Grape, thou diddest drink pure *wine.* But Iesurun wexed fat, and kicked; thou art wexen fat, thou art grown gross, thou art covered *with fatness:* then he forsook God *which* made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange *gods,* with abominations they provoked him to anger.

They sacrificed to devils, not *to* God▪ *to* gods whom they knew not, *to* new *gods that* came lately up, of whom your fathers were not afraid. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And Jehovah saw *it,* & contemptuously abhorred *them,* because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end *shall be;* for they *are* a very froward generation, sons in whom *is* no faith. They have provoked me to jealousy with *that which is* not god; they have provoked me to anger with their vanities: and I will provoke them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the land, and her increase, and set on fire the foundations of the mountains. I will heap evils upon them, I will spend mine arrows upon them; *They shall be* burnt with hunger, and devoured with the burning coal, and with a bitter stinging plague, and I will send upon them the teeth of beasts, with the poison of serpents of the dust. Without, the sword shall bereave; and from the chambers, terror: both the young man and the virgin, the suckling with the man of gray hairs. I said I would scatter them into corners, I would make the remembrance of them to cease from *among* men. Were it not that I feared the wrath of the enemy, left their adversaries should behave themselves strangely; left they should say, Our high hand, & not Jehovah hath done all this. For they *are* a nation void of counsels, and *there is* no understanding in them. O that they were wise, *that* they understood this, *that* they would consider their latter end. How should one chase a thousand, & two put ten thousand to flight, except their Rock had sold them, and Jehovah had shut them up. For their Rock *is* not as our Rock, even our enemies *being* judges. For their vine *is* of the vine of Sodom, and of the blasted fields of Gomorrah: their Grapes *are* Grapes of gall, they have most bitter clusters. Their wine *is* the poison of dragons, and the cruel venom of asps. *Is* not this laid up in store with me, *and* sealed up in my treasuries?

To me *belongeth* vengeance and recompense; in the time their foot shall slide; for the day of their calamity *is* near, and the things that shall come upon them make haste. For Jehovah will judge his people, and repent himself for his servants, when he shall see that the hand is gone, and *there is* none shut up, or left. And he shall say, Where *are* their gods, the Rock in whom they trusted for safety? Which did eat the fat of their sacrifices, did drink the wine of

their drink-offerings? let them rise up, and help you, let him bean hiding-*place* for you. See now that I, *I am* he, and *there is* no God with me: I do kill and make alive; do wound, and I heal; and *there is* none that delivereth out of mine hand. For I lift up my hand to the heavens, and say, I live forever.

If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to my adversaries, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh, with the blood of the slain, and of the captives from the beginning, the revenges of the enemy. Shout joyfully ye nations *with* his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make atonement for his land, for his people.

And Moses came, and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun. And Moses made an end of speaking all these words unto all Israel: And he said unto them, Set your heart unto all the words which I testify among you *this* day, which you shall command your sons, to observe to do all the words of this Law. For it *is* not a vain word for you, because it *is* your life; and through this word ye shall prolong *your* days upon the land, whither ye *are* going over Jordan to possess it.

And Jehovah spake unto Moses in that self-same day, saying; Go up into this mountain of Abarim, mount Nebo, which *is* in the land of Moab, that *is* over against Jericho, and see the land of Canaan which I *am* giving to the sons of Israel for a possession.

And die in the mount whither thou goest up, and be gathered unto thy people's, as Aaron thy brother died in mount Hor, and was gathered unto his people's. Because ye trespassed against me among the sons of Israel, at the waters of Meribah of Kadesh *in* the wilderness of Zin, because ye sanctified me not in the midst of the sons of Israel. Yet thou shalt see the land before *thee,* but thither thou shalt not go in unto the land which I *am* giving to the sons of Israel.

〈♫〉 *GIve ear O heavens to that which I declare, and* 〈♫〉 *hear, O earth, what my mouths sayings are. Drop* 〈♫〉 *down as* doth *the rain shall my doctrine; distill as* 〈♫〉 *dew so shall my speech* divine: *as on the tender* 〈♫〉 *herb the small rain* pours, *and as upon the grass* 〈♫〉 *the greater showers: For I Jehovah's name proclaim* 〈♫〉 *abroad; O give ye greatness unto* him *our God.*

The Rock, most perfect *is* his action,

because his ways *are* judgment everyone: [unspec 4]

God *is* most faithful, and iniquity

in him is none, *but* just and right *is* he.

They on themselves have brought corruptions, [unspec 5]

their spot *is* not of *(those that be)* his sons,

they are a generation which is

turned to perverseness, and to crookedness.
Do ye Jehovah in this wise reward, [unspec 6]
O foolish folk, and wanting wise regard?
thy Father that hath bought thee, is not he?
hath he not made thee, and established thee?
Remember thou the days *that were* of old, [unspec 7]
mind ye the years of ages manifold:
ask thou thy Father, and thee show will he,
thine Elders *(ask)* and they will tell it thee.
When the Most high dealt to the Nations [unspec 8]
their heritage, and severed Adams sons;
the borders of the people's set he then,
as number *was* of Israel's children.
For his folk is *Jehovah's portion,* [unspec 9]
Jacob the line of his possession.
Him in a land of wilderness he found,
in empty place, and *howling desert ground:* [unspec 10]
about he led him, taught him prudency;
he kept him as the apple of hit eye.
Like as an Eagle stirreth up her nest, [unspec 11]
she moveth fluttring over her youngest;
she spreds abroad her wings, them taketh soft,
upon her wings she beareth them aloft: [unspec 12]
So *did Jehovah lead him all alone,*
and other strange god with him was there *none.*
He made him ride on the earths places hie, [unspec 13]
that he might eat the fields fertilitie;
he made him also from the rock to suck

honey, and oil out of the flinty rock:
Butter of kine, milk also of the flock, [unspec \2]
with fat of Lambs, and Rams of Basan stock,
and Goats, with fat of wheaty kidneies fine,
and of the Grapes-blood thou didst drink red wine.
But Iesurun did wex fat, and did kick, [unspec 15]
thou art wext fat, art covered, art grown thick;
the God which made him, then did he forsake,
and of the Rock which saved him, light did make.
With strange gods *they to jealousy him moved,* [unspec 16]
with loathsome idols *they his anger proved.*
They sacrificed to devils, not to *God;* [unspec 17]
to gods of whom themselves no knowledge had:
unto new gods, *which up but lately came,*
such as *your fathers feared not the same.*
The Rock that thee beg at thou mindest not, [unspec 18]
and God that formed thee thou hast forgot.
And of his sons and daughters, then the Lord [unspec 19]
did see the provocation, and abhorred.
And I will hide my face from them, said he; [unspec 20]
I will behold what their last end shall be:
for a most froward generation
they children are, *in whom faith there is none.* [unspec 21]
They have me unto jealousy moved
with that which is *not God, have me stirred*
to indignation with their idols *vain:*
I them will move to jealousy again
with those which are *no folk; to indignation*

I will provoke them with a foolish nation.
For, in mine anger kindled is a fire, [unspec 22]
and to the lowest hell shall burn in ire;
and shall consume land, and fruits of the same,
and the foundations of the mounts inflame.
Upon them I will heap up evil sorrows, [unspec 23]
upon them I will spend my piercing arrows.
They shall be *burnt with hunger, and devoured* [unspec 24]
with burning coals, and bitter plague out-poured:
and teeth of beasts upon them I will bring,
with poison of serpents in dust-creeping.
Without, the sword it shall bereave them *quite,* [unspec 25]
and from the inmost chambers fearful fright:
both the choice young man, and the virgin fair,
the suckling, with the man of hoary hair.
I said, I would them into corners drive, [unspec 26]
I would men of their memory deprive.
Were it not that the wrath of th'enemy [unspec 27]
I feared, lest behave themselves strangely
their adversaries should, lest they should say,
our high hand hath done all this, and not Yah.
For they a people whose counsels are gone, [unspec 28]
and understanding in them there is *none.*
O that they wise were, would this understand, [unspec 29]
that they consider would their latter end.
How should one make a thousand flee in chace, [unspec 30]
and two make even ten thousand fly apace,
except their strong *Rock had them sold away,*

iehovah had them shut up to decay.
For their Rock is not like our Rock mighty, [unspec 31]
and judge let be *our very enemy.*
For their vine of the vine of Sodom is, [unspec 32]
and of Gomorrahs blasted vine branches:
their Grapes they be *the Grapes of poysned gall,*
the clusters that they have are bitter all.
Their wine is of the dragons poison fell, [unspec 33]
and of the asps whose venom is cruel.
Is not this same laid up in store with me, [unspec 34]
even *sealed up within my treasuree?*
To me belongs *vengeance, and to repay* [unspec 35]
in time, when as *their foot shall slide away:*
for day of their calamity is *nie,*
and things that come on them, come hastily.
For Yah will to his people do judgment. [unspec 36]
and for his servants will himself repent,
when he shall see that their strong *hand is gone,*
and shut up, or remaining there is *none.*
And he shall say, where do *their gods* abide, [unspec 37]
the rock on whom for safety they relide?
They which their sacrifices fat devoured, [unspec 38]
which *drank the wine on their oblations pour'd*
let them arise, and show you helpful grace,
let him be unto you an hiding place.
Behold ye now, that I, even *I* am *he,* [unspec 39]
and God there is *not any beside me:*
I kill and quicken; wound, and whole I make,

and out of mine hand none away can take.

For to the heav'ns my hand I lift on hie, [unspec 40]

and say, I live unto eternity.

If that my glittering sword I sharp do make, [unspec 41]

and *that* mine hand on judgment hold doth take,

unto my foes I render will vengeance,

and them that hate me I will recompense.

Mine arrows I will drunken make with blood, [unspec 42]

(my sword shall also flesh devour for food.)

with blood of them that wounded are, and thrall,

even from the first beginning principal,

shall be revenges on the enemy.

Ye Gentiles *with* his folk shout joyfully, [unspec 43]

blood of his servants for avenge will he,

and render vengeance unto them that be

his adversories, and atonement make

both for his land, *and* for his people's sake.

Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the three and fiftieth Section of the Law: See *Gen.* 6. 9.

GIve ear] or, *hearken ye heavens.* Moses beginneth this prophetical song, calling as with the sound of a trumpet, the heavens and earth, (and all the creatures in them,) to be witnesses of his words, (as in *Dent.* 30. 19. and 31. 28.) the more to affect the hearts of the people. So Isaiah beginneth his prophesy against rebellious Israel, *Esa.* 1. 2. For though men die, yet heaven and earth endure, *Psal. 119. 89, 90, 91. Eceles.* 1. 4. And though men will not hear, yet other creatures shall hear and witness against them, *Ios. 24. 27. and I will]* or, *that which I shall speak:* as, *and he shall prepare, Mal.* 3. 1. is expounded, *which shall prepare, Mar. 1. 2. and let the earth hear]* or, *hear O earth;* for he changeth the person, and in *Isaiah* 1. 2. he changeth the order also, *Hear ye heavens, and give ear thou earth;* and in *Ier. 22. 29. O earth, earth, earth, hear the word of Jehovah.*

Vers. 2. *My doctrine]* or, *My received learning:* the doctrine of religion is so called, because it is received from God, not devised by men; as in 1 *Cor. 11. 23. I received of the Lord that which also I*

delivered unto you. So our Savior saith, *As my Father hath taught me, I speak these things, John* 8. 28. And so it should be received of the hearers, as *the word of God,* not of men, 1 *Thess. 2. 13. shall drop]* or, *let it drop;* as being a wish, and also a promise that his doctrine should be profitable and effectual, as the rain; which as it *waiteth not for the sons of men, Mich.* 5. 7. so it cometh down *from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud:* in like sort, the word of God *sha• not return* unto him *void,* but it shall accomplish that which he pleaseth, *Isaiah* 55. 10. 11. The Chaldee translateth, *My doctrine shall be sweet as the •ai•e•* the Greek, *let it be expected as the rain. the rain]* which maketh the barren▪ earth fruitful, and so resembleth the word of God, and effect thereof in the hearts of men: see *Isaiah* 45. 8. Contrary to false teachers, which are *clouds without water, Jude v.* 12. For, *who so boasteth himself of a false gift, is clouds and wind without rain, Prov. 25. 14. shall distill]* or, *let it distill,* or *s•ow down:* as the Greek translateth, *let my words come down as the dew;* and the Chaldee, *let my speech be received as the dew.* The manner of delivering God's word is here, and often, likened to a *dropping, Ezek.* 20. 46. and 21. 2. *Mich.* 2. 6. the Word it self, to *rain* or *dew,* figures of heavenly graces. See *Genes. 27. 28. the small rain]* or *small drops;* in Hebrew *Seghnirim,* so named of *hairs,* like which it falleth. Or it may have affinity with *Saghnar, a storm,* and mean *a stormy rain,* figuring the doctrine of the Law, which as it was given with storm and tempest, *Heb.* 12. 18. so it worketh like effect in the conscience. So the Greek translateth it *a shower,* or *showry rain:* the Chaldee, *as the rainy winds which blow upon the tender herb. the showers]* the strong or greater rain, which falleth with manifold drops, or with violence as arrows: the Chaldee translateth them *drops of the latter rain;* whereof see *Deut.* 11. 14. The with-holding of these was a punishment, as in *Ier. 3. 3. the showers have been withholden, and there hath been no latter rain:* the giving of them was a blessing, *Psal.* 65. 11. and 72. 6. *Mic. 5. 7. grass]* as the people sometime are likened to *grass,* for their frail and momentary state, *Isaiah* 40. 6, 7. so here they are likened to *grass* & *herbs,* which grow by the rain, *Job* 38. 26, 27. that they should not be unfruitful hearers, like stones or sandy ground, whereon nothing groweth.

Vers. 3. *proclaim]* or *publish, preach:* but the [unspec] Chaldee turneth it, *pray in the name of the Lord. give ye greatness]* or *majesty,* that is, *magni* ⟨◊⟩ him: so in *Jude 25. to the only wise God our* ⟨◊⟩ he *glory and majesty* (or *greatness:)* and ⟨...⟩ *Chron. 29. 11. Thine, O Jehovah,* is *the greatness, and the power, and the glory,* &c.

Vers. 4. *The Rock]* that is, as the Greek translateth *God:* so in *verse. 18, 30, 37. 1 Sam.* 2. ⟨◊⟩ [unspec] ⟨◊⟩ *Sam,* 22▪ 2, •2. God is called *the Rock,* because of his might, stability and immutability; and to his Church he is a firm foundation, *Matth.* 16. ⟨◊⟩ and Christ is the Rock, 1 *Cor. •0. 4. his work,* in Greek, *his works;* so *work,* in *Psal.* 9•. ⟨...⟩ *works* in *Heb.* 3. 9. and it implieth his works both of creation, and redemption of his people, & ⟨◊⟩ other, wrought in them▪ which are said to be *perfect,* or *unblemished,* because there is no defect, no fault in any of them. Therefore in it the righteous ⟨◊⟩ [unspec] joyce, *Psal. 92, 5. hi•* ⟨◊⟩ *]* that is, ⟨◊⟩ *administration, his d* ⟨...⟩ *judgment]* that ⟨◊◊⟩ *judicious, right* and equal ⟨◊⟩ and so shall m•y find that walk in them *Psal.* ⟨...⟩ *8, 9, 10. faithfulness]* or *faith,* understand, ⟨◊⟩ *God of*

faith, 〈...〉 *most faithful & true,* that all may rely safely 〈...〉 and his word. *without •••quity]* on 〈...〉 *injurious evil▪)* in him, as the Greek translateth. So in *Psal. 92. 16. Jehovah is righteous, my Rock, and no iniquity* is *in him. right]* or *righteous:* in Greek, *just and holy the Lord* is. As his *faith* is constant to those that follow him, so is his justice righteous to such as forsake him.

Vers. 5. *They have corrupted themselves]* or, *It hath corrupted it self;* speaking of the people, (as is expressed in *Exod.* 32. 7.) as of one man, and prophesying here their falling away from God. Or, *It hath corrupted* (it self) *before him,* that is, before or against God. The Greek translateth, *they have finned:* and corruption is used both for sin, as in *Gen.* 6. 11. and for destruction following sin, as *Gen.* 6. 13. it being always the changing of the estate of a thing from good to evil. And this *corrupting themselves,* was chiefly by idolatry, as *verse.* 15, 16, 17, &c. *Exod.* 32. 7, and implieth also their destruction; and it is ascribed to *themselves,* that it might not be imputed unto God: so in *Hos.* 13. 9. Hereupon Isaiah called them *children* that were *corrupters, Isaiah* 1. 4. and this their action is opposed to the perfection of God's work, in *verse. 4. their spot]* or, *their blot, their blemish;* that is, their vice, or evil, (as the word is explained in *Deut.* 17. 1.) and thereupon their blame. This is opposed to God's faithfulness in *verse.* 4. and it is an effect of their foresaid corruption, and an evident sign thereof. *not of his sons]* that is, not such a spot (or blemish) as is in the sons of God through their infirmity, whereto all are subject; but such as is in a crooked and perverse generation, that will not be reclaimed from their wees. And this is a declaration of the effect of the Law in Israel, which was added *because of transgressions, Gal.* 3. 19. and when it came, sin reviued; and the passions of sins, which were by the Law, did effectually work in their members, to bring forth fruit unto death, as *Rom.* 7. 9, 5. But the grace of God through the Gospel, worketh contrary effects of sanctification, which the Apostle layeth down in these words of Moses, thus; *That ye may be blameless and sincere, the children of God, unblemished* (or *spotless) in the midst of a crooked and perverso generation, among whom shine ye as lights in the world, holding fast the word of life, Philip.* 2. 15, 16. The Chaldee expoundeth it, *They have corrupted themselves, and not him; sons that have served Idole. crooked]* or *f••ward;* it is contrary to *strait* or *even, Isaiah* 42. 16. and they that are thus in heart, are an abo••nation to the Lord, *Pra•.* 11. 20. This title Peter gave unto the Jews that refused the Gospel *Act.* 2. 40. & herein the people are opposed to God *just and righteous,* in *verse.* 4. as they that perverted all eq•nty, *Mich.* 2. 9. and had made them crooked paths, *Isaiah 59. 8. perverse]* that turn and writhe themselves and others, as wrestlers are: but this word is applied to such as are perverse in mind and counsel, *Job* 〈◊〉 . 10▪ used also by our Savior in *Lu. 9. 41. O saithlesse and perverse generation.* Hereby Israel's habi• in evil is sigh 〈...〉 , 〈...〉 sting the holy Ghost, *Act▪* 〈◊〉 . 51. so that their corruption and spot could not be 〈◊〉 , but remained upon them as malignant ulcers. Compare *Isaiah 1. 5. 6. ler.* 5. 3.

Vers. 6. *requite]* or *reward, recompense.* This is a sharp rebuke of the ungrateful people, (set down therefore question-wise,) who in faith and obedience should have shown at least their thankful hearts, as did he which said, *What shall I render unto Jehovah* for *all his* beneficial *rewards unto me? I will take up the cup of salvation, and call upon the name of Jehovah, Psal. 116. 12, 13. foolish]* or *vile:* the Hebrew *Nabal,* is such *a fool* as hath his understanding and judgment saded and depraved, whereupon he becometh vile and wicked, saying in his heart, there is

no God, *Psal.* 14. 1. and blaspheming his name, *Psal.* 74. 18. This *fool,* or *vile* person, is opposed to the *noble* or *liberal, Esa.* 325. The Chaldee here translateth, *people which have received the Law, and are not wise. Father]* by regeneration, as 1 *Pet. 1. 3. Deut. 14. 1. bought thee]* or, *thy purchaser, thy possessor, owner;* see the Annotations on *Ex.* 15. 16. And this aggravateth their sin, who denied the Lord that bought them, as 2 *Pet.* 2. 1. for *the ox knoweth his owner* (or *him that bought him)* though Israel did *not know, Isaiah 1. 3. made thee]* not only in the first creation, as *Gen.* 1. 26. but in exaltation to dignity after redemption, as God is said to have *made Moses and Aaron, 1 Sam.* 12 6. who advanced them to that honor in his Church. Therefore this word is used for a degree of grace after creation, as in *Isaiah 43. 7. I have created him for my glory, I have formed him, yea I have made him.* So Christ is said to have *made twelve,* when he ordained them to the office of Apostleship, *Mar.* 3. 14. And Paul saith of Israel, that God *exalted the people, when they dwelt as strangers in the land of Egypt, Acts 13. 17. •established]* formed, fitted, & ordered firm and stable, that thou mightest abide in his grace.

Vers. 7. *of old]* or, *of the world* and ages past, all which will testify of God's grace unto his people. Thus Moses confirmeth that which he spake of God's goodness towards them, in *verse.* 6. and by this the Saints confirmed themselves in their troubles and fears, *Psal.* 77. 6. 7. &c. and 119. 52. and 143. 5. So in *Isaiah 46. 9. Remember the formerthings of old, for I am God, and there is none else,* &c. *generation and generation]* that is, *all generations,* and *every* of them: so in *Psal. 89. 2. to generation and generation;* and *Esth. 3. 4. day and day,* that is, *every day*▪ and *Ezr. 10. 14. city and city,* that it, *every city, he will show]* This the Psalmist confirmeth, saying, *O God, with our ears we have heard, our Fathers have told unto* ⟨◊⟩ *, the work thou wroughtest in their days, in days of old,* &c. *Psal.* 44. 1, 2, &c. So in *Judge. 6. 13. Where be all his miracles, which our fathers ••ld us of*▪

Vers. 8. *divided inheritance]* that is, appointed and gave lands and Countries for the nations to inherit; as *mount* ⟨◊⟩ to the Edomites; *Deu. 2. 5. A•* to the Moabites, *Deut.* 2. 9. and so to others, ⟨◊⟩ 9. 7. For God *hath* ⟨◊⟩ *of* ⟨◊⟩ *blood •ll mankind, for to dwell on all the face of the earth: & hath determined the times before appointed, and the bounds of then habitations, that they should seek the Lord, if haply they might feel after him, and find him, Acts 17. 26, 27. separated]* into distinct families, and people's, with several languages; whereof see *Gen.* 10. and 11. chapters. *bounds]* or, *borders, limits of the people's;* which may be referred specially to the people's in the land of Canaan, whose bounds God proportioned before hand, according to the number of the sons of Israel, that they might be possessors of it after the Canaanites. Though generally there is also a proportion between the 70. nations reckoned in *Gen.* 10. and the seventy souls of Israel, which was their whole number when they went down into Egypt, *Gen. 46. 27. Deut.* 10. 22. and more particularly between Canaan with his eleven sons, *Genes.* 10. 15,—18. and the twelve sons of Israel, which became Patriarchs to the Church of God, *Exo. 1. 1,—4. Gen. 48. 28. Acts 7. 8. the sons of Israel]* in Greek, *the Angels of God:* so the Lxx translated this place purposely, lest the heathens should here take offense, that Israel should be matched with the 70. nations, that is, with all people's of the world. And the Jews supposed there were seventy Angels, rulers of the seventy nations; and therefore they say *according to the number of the Angels of God,* whereby they mean seventy. Their opinion is to be seen in R. Menachem

on *Gen.* 46. where he saith, *It is a general rule that there is one (degree of) glory above another, and they that are beneath, are a secret signification of those that are above, and the 70. souls (Gen. 46. 27.) signify the 70. Angels that are round about the throne of (God's) glory, which are set over the nations.* But we are warned to beware how we intrude ourselves into those things which we have not seen, *Coloss.* 2. 18.

Vers. 9. *portion]* or *part,* which he hath divided unto himself, *Exod.* 19. 5, 6. and for whom he long before prepared an habitation. And as he hath taken his people for his portion, so they again take him for theirs, *Psal.* 142. 6. and he is called *the portion of Jacob, Ier.* 10. 16. and 51. 19. This word Paul applieth to our heavenly calling in Christ, speaking of *the portion of the inheritance of the Saints in light, Coloss: 1. 12. Jacob]* that is, the posterity of Jacob; which being the name of his infirmity, before he was called Israel, commendeth God's love unto his, when they were weak and unworthy. And *Jacob* is the generation of them that seek God's face, *Psal. 24. 6. the line]* or, *the cord of his inheritance,* that is, his heritage, as by line or measure befallen or allotted to him; and so his peculiar, whom none other can challenge. Compare *Psal.* 16. 6, 7.

Vers. 10. *He found him]* that is, *God found Jacob,* meaning Jacob's posterity, the Israelites, whom God found, and was present with them in the wilderness, to help them in all their miseries. Therefore the Greek translateth, *He sufficed him:* and the Chaldee, *He sufficed their necessities:* as *finding* is used for *sufficing,* in *Numb.* 11. 22. God's people of themselves do all *go astray* like lost sheep: but he seeketh and findeth them, for their salvation, *Isaiah 53. 6. Psal. 119. 176. Luk. 15. 24,—7.—32. land of wilderness] a wild* or *desert land,* where no inhabitants were, no dwelling city, no food to sustain him, *Ps. 107. 45. Ier.* 2. 6. See before in *Deut.* 8. 15. The *wilderness* figured the *people's* of the world, *Ezek.* 20. 35. amongst whom God's people straied, till he found them up: for when we were yet *sinners,* and *enemies,* he loved us, and reconciled us to himself by the death of his Son, *Rom. 5. 8. 10. empty* place] in Chaldee, *a dry place;* Hebr. *emptiness:* a place not to be inhabited, as appeareth by the opposition in *Isaiah* 45. 18. So all men naturally are empty, till they be filled with grace, and made *the habitation of God through the Spirit, Eph. 2. 11, 12,—22. howling of the desert]* or, *yelling of Ieshimon:* the wilderness is called a place of *howling,* for the wild beasts that dwell there, or for the wants that men find therein: and *Ieshimon,* which signifieth *a desert,* or *desolation,* may be taken for a special wilderness so named, as in *Num.* 21. 20. or generally, for all desolate waste places: and such was that which Israel wandered in, *Psal.* 78. 40. The Greek and Chaldee translate it, *a waterless place;* and so in *Isaiah* 43. 20. God promiseth to *give waters in Ieshimon,* (or *in the wilderness.)* It figured our estate in sin, without God's Word and Spirit, which are likened unto waters, *Isaiah 44. 3. John* 3. 5. and 7. 38, 39. *he led him about]* to wit, in the wilderness forty years, as *Deut.* 8. 2. Or, *he compassed him about,* to wit, with his love and providence: so the Greek translateth, *be compassed but,* and the Hebrew well beareth it. Thus David saith, to God, *thou wilt compass me about with songs of deliverance, Psal.* 32. 7. and in *Ier. 31. 32. compassing* is used for going about to win ones love and favor; which may also be intended here. The Chaldee translateth, *He placed them round about* ⟨◊⟩ *divine Majesty:* which may have reference to Israel's encamping round about God's Tabernacle, *N•m. 2. instructed him]* or, *made them to understand,* to wit, by his Law, and by his Spirit, as *Ne* ⟨...⟩ . 9. 18. 20. So the Chaldee

explaineth it, *he learned them the words of the Law. apple of his* 〈◊〉 or *the black* (the sight) *of his eye;* that is, with 〈◊〉 diligent care and love tendering them. Thus D•vid prayeth, *Keep me as the apple of the eye, Psa.* 17. 8. and the Prophet saith, *He that toucheth you,* 〈...〉 *heth the apple of his eye, Zach.* 2. 8.

Vers. 11. *an Eagle]* the chiefest of all birds, which similitude God therefore applieth to himse•••here, and in *Exod. 19. 4. stirreth up]* or, 〈...〉 *th up her nest,* that is, her young ones: which 〈◊〉 Eagle rouseth up with her cry; so God did 〈◊〉 people with his Word and promises, whiles 〈◊〉 slept in their sins in Egypt. This is decla 〈...〉 *Ezek.* 20. 5, 6, 7. and the history is in *Exod.* 4. 29, 30, 31. So to the Church it is said, *Awake,* 〈◊〉 *put on thy strength, O Zion,* &c. *Esa.* 53. 1. and 〈◊〉 *thou that sleepest, and stand up from the dead,* 〈◊〉 *Christ shall give thee light, Eph. 5. 14. flut* 〈...〉 *th]* or *moveth* and cherisheth. This is the word 〈◊〉 in *Gen. 1. 2. the Spirit of God moved* (or *flutte* 〈...〉 *) upon the face of the waters.* That openeth the meaning here to be God's motions by his Spirit in the hearts of his people. *spreadeth abroad]* as preparing herself to flight, and thereby provoking her young to go with her. This God performed by spreading out the wings of his power against Egypt in plaguing them, and for Israel in preserving them from those plagues; so making way for his people to pass out of the place of their bondage. *taketh them]* that if they be slack or negligent, she may procure them to come away. So God by his Angels took hold on Lots hand, and led him out of Sodom, *Genes.* 19. 16. and hasted the departure of Israel out of Egypt, *Exod. 12. on her wings]* in gentleness, and for their safety: not in her talents wherewith she beareth her prey. And the Eagle soaring high, her young being on her wings, are safe from all danger. Thus God lead Israel safe thorough the red sea, *Exod.* 14. and into the wilderness of Sinai, where he said unto them, *You have seen what I did to the Egyptians; and I have borne you upon Eagles wings, and brought you unto myself, Exod.* 19. 4. So Christ giveth *to the woman* his Church, *two wings of a great Eagle, that she might flee into the wilderness, into her place where she is nourished, Rev.* 12. 14.

Vers. 12. *alone lead]* or, *lead him alone;* which may be referred to Jehovah their only leader, and so the Greek explains it: or, to the people lead alone, as in *Num.* 23. 9. & *Deut.* 33. 28. they are said to *dwell alone;* and thus the Chaldee interpreteth it. *lead him]* that is, lead Israel, conducting them thorough the wilderness in safety, as *Deut.* 8. which mercy is often mentioned, *Psal.* 78. 14. 52. 53. and 1 36. 16. *Neh. 9. 12. The Angel of his presence saved them, Isaiah 63. 9. with him]* with Jehovah; or, with Israel; as the Greek translateth, *with them.* God erected his Tabernacle, and set his true worship in Israel, without commixture with the idolatry of the nation. And unto that they should have kept themselves, as *Psal.* 81. 8, 9, 10. The Chaldee parphraseth, *there shall no service of idols be established before him.*

Vers. 13. *made him ride]* made Israel to conquer and triumph: so *riding* is often used for conquecing and subduing: as, *Psal.* 45. 4. and 66. 12. *Rev.* 6. 2. and 19. 11. 14. *high places of the earth]* or, *of the land,* to wit, Canaany, which they conquered: and by the *high places,* are meant the mountains, and high walled cities which they subdued, *Deut.* 1. 28. A like promise is made in *Isaiah. 58. 14. I will cause thee to ride on the high places of the earth:* and in *Deut. 33. 29. thou shalt tread upon their high places.* The Chaldee here translateth, *He placed them on the strong places of*

the earth. and he did eat] or, *that he might eat:* the Greek saith, *he fed them with the fruits of the fields. fruits]* or, *fruitfulnesses,* all things that grew in the fields. *honey out of the rock]* that is, honey of Bees nestling in rocks: or honey fruits, as dates and the like, which grow on palm trees, (as oil on olive trees,) in rocky places: that whereas rocks and stones are usually barren, God made such places fruitful to Israel; even as he gave them water out of the rocks in the wilderness, *Exod.* 17. 6. *Num.* 20. 11. whereto this here also may have reference, and mean waters sweet as honey and oil. This *honey* and *oil* figured the heavenly graces which God bestoweth upon his Church in Christ, (who is likened to a *Rock,* 1 *Cor.* 10. 4.) and which he would continue, if men would hearken unto his Law, *Psal.* 81. 14,—17. and 119. 103. *Song* 4. 11.

Vers. 14. *Butter of kine]* or, *of the herd,* that is, made of Cowes milk: these things were a sign of the fruitfulness of the land, as is observed by the Prophet, *Isaiah.* 7. 21, 22. And as soft and smooth words are sometimes likened to *butter,* and *oil, Psal.* 55. 22. so here they figured the soft and comfortable words of grace, wherewith God satiateth the souls of his people. The Chaldee paraphraseth, *He gave them the spoils of their kings and rulers, with the riches of their great and strong men,* &c. and so in *Amos* 4. 1. Princes of Samaria are called *kine of Basan. of the flock]* of sheep and goats, *Levite.* 1. 10. for the food of them and of their household, as *Prov.* 27. 27. *fat of lambs]* that is, fatted lambs, rams, &c. *of the breed of Basan]* Hebr. *sons of Basan,* that is, bred and fed on mount Basan, which was a fertile place, and good to nourish cattle, *Num.* 32. 1. 3. 4. 33. *fat of the kidnies of wheat]* that is, *fine flower of the kernels of wheat.* The *flower* which is the best and the principal, is called the *fat,* here and in *Psal.* 81. 17. and 147. 17. and the *kernels* are called *kidnies,* because when they are full, they resemble kidnies in shape. *blood]* that is, *juice of the grape,* which is red coloured like *blood.* Hereupon Christ killing his enemies, and having his cloths sprinkled with blood, is described like one treading grapes in the wine-fat, *Isaiah.* 63. 2, 3. *Rev.* 14. 19, 20. and 19. 13. And this sense the Chaldee keepeth here, translating it, *the blood of their mighty men shed like water.* But literally it is meant of the wine that was plentiful in the land of Canaan; and spiritually of the heavenly graces wherewith Christ filleth his people, *Isaiah.* 55. 1. *thou didst drink]* he turneth his speech to Israel: the Greek for more plainness translateth as before, *they drank. pure* wine] or *red* wine, as in *Psal.* 75. 8. and in *Isaiah.* 27. 2. *In that day sing ye unto her, a vineyard of red* wine; and such was the best wine in that land: the Greek translateth it only *wine.* Thus Moses, by *honey, oil,* butter, *milk, fat flesh, fine bread,* and *wine,* (seven things under which number all other are comprehended,) signifieth the manifold blessings which Israel enjoyed in their land. Which was a figure unto them of the most fertile Kingdom of Christ, and the heavenly comforts of his Word and Spirit, wherewith he satisfieth his people. And of these, some are food for children to suck, as honey, oil, butter, and milk, *Isaiah.* 7. 15, 16. the rest are stronger meats for men: so the faithful have in their infancy easy instruction, *the sincere milk of the Word,* to grow thereby; and in their ripe age, the higher mysteries of the Gospel, as 1 *Pet.* 2. 2. 1 *Cor.* 3. 1, 2. *Heb.* 5. 12, 13, 14.

Vers. 15. *Iesurun]* or *Ieshurun,* that is, as the Chaldee explains it, *Israel;* the Greek, *Beloved;* so in *Deut.* 33. 5. 26. where the Chaldee again translates it *Israel;* the Greek, *Beloved:* and in *Isaiah.* 44. *thou Iesurun whom I have chosen;* the Chaldee saith, *thou Israel:* the Greek, *thou beloved Israel.*

It hath the name of *Iosher, Righteousness,* as being a righteous people by calling, having Laws right and equal, if they had walked in them. Or it may be derived of *Shor,* which is to *Look* or *See,* because this people saw the glory of God at the giving of the Law. The same word *Shor* is also a *Bullock,* which some think Moses here alludeth unto, as if Israel were wexed like a fat bullock which kicked. But the other places where this this word is used, imply no such thing. *wexed fat]* in Chaldee, *waxed rich.* This was the occasion of their falling from God, the prosperity and blessings which they had in Canaan, as is also shown *in Neh.* 9. 25, 26. *They took strong cities, and a fat land, and possessed houses full of all goods, Wells digged, Vineyards, and Oliveyards, and fruit trees in abundance: so they did eat, & were filled, and became fat, and delighted themselves in thy great goodness. And they turned disobedient, & rebelled against thee, and cast thy law behind their backs,* &c. The like complaint is in *Ier.* 5. 27, 28. Though this may imply also the *fatness of their heart,* whereof see *Isaiah* 6. 10. *Matth.* 1•. 15. *kicked]* that is, behaved themselves contemptuously, and wexed wanton: and it signifieth their contemptuous abuse of God's holy ordinances, as he complaineth of Priests, *Wherefore kick ye at my sacifice, and at mine offering, which I have commanded,* &c. 1 *Sam.* 2. 29. This word Paul seemeth to respect, when he speaketh of such as *tread underfoot the Son of God, Heb.* 10. 29. *thou art covered]* or, *thou hast covered,* thyself, thy face, or thine heart with fatness, as is explained in *Job* 15. 27. thus; *he covereth his face with his fatness; and maketh collops of fat on his flankes.* And in *Psal.* 17. 10. *They are enclosed in their own fat; with their mouth they speak proudly:* and in *Psal.* 73. 7. *Their eyes stand out with fatness. he forsook God]* in Chaldee, *he forsook the service of God:* he turneth his speech away from the people, as they that would not hear: and speaketh to heaven and earth for to witness; as in *verse.* 1. And this is the first part of their sin, to forsake the good God. *made him]* by creating, and advancing him, as in *v.* 6. *lightly esteemed]* or, *vilely* and *foolishly despised;* Hebr. *jenabbel,* of *Nabal foolish,* as he called them in *v.* 6. The Chaldee expounds it, *he provoked to anger. the Rock]* the mighty God Christ; as *verse.* 4. So the Greek translateth, *he departed from God his Savior.*

Vers. 16. *provoked him to jealousy]* or, *made him jealous,* that is, exceeding angry: *for jealousy is the rage of a man; therefore he will not spare in the day of vengeance, Prov.* 6. 34. *strange* gods] the Chaldee explaineth it, *the service of Idols,* or *idolatry.* So in *Psal.* 78. 58. *they provoked him to jealousy with their graven* images. And in 1 *King* 14. 22, 23. the Jews *provoked him to jealousy with their sins,* &c. *for they also built them high places, and images, &c.* And this is the second part of their sin, to turn to idols and devils. *abominations]* that is, abominable idols, or false gods, and other sins, as *Levite.* 18. 26, 27. *Deut.* 7. 25. 2 *King.* 23. 13.

Vers. 17. *to devils]* that waste and destroy man-kind, as their name *Shedim* here signifieth: see *Levite.* 17. 7. and these are in this respect opposed to God, who *maketh* and *saveth* his people, *v.* 15. So Jereboam's calves are called *Dev•ls,* 2 *Chron.* 11. 15. and all the Gentiles idols are *Devils,* 1 *Cor.* 10. 20. and Antichrists, *Revel.* 9. 20. And *unto devils* the Israelites *sacrificed their sons & their daughters,* when they sacrificed them *unto the Idols of Canaan, Psal.* 106. 37, 38. *whom they knew not]* had no knowledge or experience of any good from them: or, *gods* which *knew not them,* that is, had done them no good; as on the contrary the true God saith, *I did know thee in the wilderness, Hos.* 13. 5. where the Chaldee explaineth, *I supplied their necessities. came lately up]* Hebr. *came from near,* that is, *from near* time: which when it is spoken of a thing

past, meaneth *lately;* when of a thing to come, it meaneth *shortly,* as in *Ezek.* 7. 8. *were not afraid]* with horror, lest they should be hurt by them. So the original word properly signifieth, and therein differeth from that *fear* or *reverence* which we owe to the true God. He meaneth, that they were such God's as could neither do good nor evil, as is said in *Ier.* 10. 5. *Bee not afraid of them for they cannot do evil, neither also is it in them to do good.*

Vers. 18. *the Rock]* that is, as the Greek saith, *the God,* and the Chaldee, *the strong Fear,* that is, the strong God: see *v.* 4. *begat thee] with the word of truth,* that thou shouldst be a kind of *first-fruits of his creatures,* as *I am.* 1. 18. The Chaldee expoundeth it, *created thee;* which may also be applied to *creating in Christ Jesus unto good works,* as *Ephes.* 2. 10. *unmindful]* in Greek, *hast forsaken:* this & the word following, *hast forgotten,* showeth their long continuance in their sin, whereof God complaineth by the Prophet, *My people have forgotten me days without number, Ier.* 2. 32. And is not only forgetfulness in mind, but in affection and action; as when they made a Calf in the wilderness, *they forgot God their Savior, Ps.* 106. 19. 21. So God when he will punish them, threateneth, *I will utterly forget you, and forsake you, Ier.* 23. 39. Hereupon he saith, *Remember these, O Jacob and Israel, for thou art my servant; I have formed thee, thou art my servant, O Israel, show not thyself forgetful of me, Isaiah* 44. 21. *that formed thee]* or, *that brought thee forth:* in Greek, *that nourished thee:* in Chaldee, *that made thee.* God is here likened to a father that begat, and a mother that bare or brought forth; both which do set forth his love, and the work of his grace.

Vers. 19. *saw]* the Chaldee saith, *it was revealed before the Lord.* God the Judge first taketh notice of the sin, as in *Gen.* 18. 20, 21. *contemptuously abhorred]* or, *loathed, despised as loathsome;* which the Greek expresseth by two words, *he was jealous,* (or *fervent) and he was provoked:* the Chaldee, *his anger was strong.* This word, which is commonly used for men's contemptuous provoking or despighting of God, is here and in *Lam.* 2. 6. applied to God his despising and loathing of sin and sinners. *the provoking]* or, *the angering,* the indignation or grief, caused by his sons and daughters, that is, by them which had been his children by his gracious calling of them, and would seem so to be still, but their spot was not such as his children's, *v.* 5.

Vers. 20. *will hide my face]* the Chaldee expounds it, *will take away my divine presence.* It meaneth also the withdrawing of his favor; therefore his children often prayed against this, *Psal.* 27. 9. and 102. 2, 3. *Exod.* 33. 15, 16. And when God threateneth judgment to his people, he saith, *I will show them the back and not the face in the day of their calamity, Ier.* 18. 17. And here their punishment is answerable to their sin: as they first withdrew their love and obedience from God, so he withdrew his presence and grace from them; that though they sought him, they should not find him, *Prov.* 1. 28. The contrary is promised to the faithful, *They shall see his face, Rev.* 22. 4. *will see]* and let others see: as the Greek saith, *I will show what shall be to them at the last.* Now the last end of sinners, if they convert not, is their destruction, *Psal.* 73. 17, 18. *Prov.* 14. 12, 13. and 23. 32. *very froward]* Hebr. *a generation of frowardnesses,* or, *of perversities,* that is, a most froward and perverse people. This word Paul useth of heretics, *Tit.* 3. 11. *no faith]* no firmness, truth, or stability: for *faith* hath the name of steadfastness: see the notes on *Exod.* 17. 12.

Vers. 21. *not god]* or, *no god:* a prophesy of the rejection of the Jews, with the cause thereof. They left the Lord their God, and took another, so they made him jealous and angry: the Lord also will leave them and take another people, so they shall be provoked. *their vanities]* that is, as the Greek translateth, *their idols,* or, as the Chaldee expounds it, *their service of idols.* So *Idols* are called *vanities, Ier.* 8. 19. and 14. 22. 2 *King.* 17. 15. because they are *nothing,* 1 *Cor.* 8. 4. *not a people]* or, *no people,* that is, by the Gentiles which now are not my people, whom I will call to my faith and obedience by the Gospel, whereby the Jews shall have occasion of jealousy and anger. So Paul expoundeth this in *Rom.* 10. 19, &c. And in 1 *Pet.* 2. 10. *which in time past* were *not a people, but* are *now the people of God.* And in *Hos.* 1. 10. *In the place where it was said unto them, Ye are not my people; there it shall be said unto them, Ye are the sons of the living God.* Thus God threateneth to take his Kingdom from the Jews, and give it to the Gentiles. *a foolish nation]* and therefore vile and despised: so this is a reward of their *foolish despising* of the Lord, forementioned *v.* 15. The Jews understand these things of the Chaldeans, which carried them captive and so grieved them; because it is written, *Behold the land of the Chaldeans, this was not a people, &c. Isaiah* 23. 13. But the Apostles exposition is heavenly, showing therejection of the Jews for refusing Christ; and calling of the Gentiles, (esteemed of them fools) for which the Jews were angry, as appeareth by *Rom. 11. 14. 1 Thess.* 2. 15, 16. which Gentiles are called *foolish,* because they *were carried away after dumb idols, 1 Cor.* 12. 2. Whereupon it is said, *They are altogether brutish and foolish: the stock is a doctrine of vanities, Ier. 10. 8. They became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools, Rom.* 1. 21, 22.

Vers. 22. *kindled in mine anger]* or, *burneth from mine anger,* or, *through my nostrill,* that is, by the breath thereof. By *fire* is meant God's fiery judgments, which by the enemy, drought, blasting, and otherways he would bring upon their land, *Amos* 2. 2, 5. So in *Ezek.* 30. 8. God, saith he, will *set a fire in Egypt,* which the Chaldee there expoundeth, *people's strong as fire;* but here the Chaldee translateth, *For an East wind strong as fire cometh forth from before me in anger.* As before, God withdrew his good things from them, so now he threateneth to inflict evils upon their land, and upon their persons. *the lowest hell]* or, *the hell of lowness,* that is, the lowest part of the earth; for so *Sheol,* or *Hell,* here and often meaneth, as *Num.* 16. 30, 32, 33. See the Annotations on *Gen.* 37. 35. This meaneth a most vehement fire, which should burn downward, even to the midst of the earth. *the earth]* or, *the land,* wherein Israel dwelt, which should be wasted with war, drought, &c. that no man should dwell, no fruits should grow thereon: for God *turneth springs of waters into dry ground; a fruitful land into saltness* (or *barrenness) for the wickedness of them that dwell therein, Psal.* 107. 33, 34. So upon the famine in Israel, the Prophet complaineth; *The fire hath devoured the pastures of the wilderness, and the flame hath burnt all the trees of the field, Joel 1. 4,—19. foundations of the mounts]* that is, the strongest places of the land, Jerusalem it self, founded on the holy mountains, was destroyed by the fire of God's wrath, *Amos 2. 5. Lament.* 2. 1, 2, 3. So it is said, The Lord *hath kindled a fire in Zion, and it hath devoured the foundations thereof. Lam.* 4. 11.

Vers. 23. *I will heap]* or, *will add: I will consume,* will *spend evils on them:* the Greek saith, *I will gather together evils against them.* These plagues concern the people, as the former did their land. *arrows]* that is, *plagues* that shall come suddenly and swiftly, *Zach. 9. 14. Arrows* mean

plagues of all sorts, as the Scriptures mention *the evil arrows of famine, Ezek.* 5. 16. of pestilence, *Psal.* 91. 5. and other sicknesses, *Psal.* 38. 2, 3. *Job* 6. 4. of wars, *Ier.* 50. 14. of thunder, lightning, &c. 2 *Sam.* 22. 14, 15. And among the Gentiles this phrase was used, as the pestilence is called, *an evil arrow,* by *Homer in Iliad.* 1.

Vers. 24. *burnt]* in Greek, *consumed:* Moses useth a word not elsewhere found in Hebrew, but in the Chaldee it signifieth to *heat* or *burn;* and so it may intimate their destruction by the Chaldeans, at what time they were so burnt with famine, that their visages were black as a cole, their skin clave to their bones, *Lament.* 4. 8. Others translate it, *filled* or *mested;* so it answereth to their sin, who had filled themselves, and kicked, *verse.* 15. and now for a punishment should be filled with hunger. This the Chaldee favoreth, translating it, *blown up* (or *swollen) with famine.* And this is the first *evil arrow of famine,* as *Ezek. 5. 16. the burning cole]* hereby the *lightning* or *hot thunderbolt* seemeth to be meant, as in *Psal.* 78. 48. or *the burning carbuncle,* a fiery ulcer on the body, as in *Habak.* 3. 5. this word is joined with the pestilence. Properly the word signifieth *fiery coles, Song* 8. 6. figuratively it is applied to *arrows* that fly, *Psal.* 76. 4. The Greek and Chaldee here expound it, *devoured with fowls. bitter]* in Greek, *incurable. stinging plague]* in Hebrew, *Keteb,* which is the name of a deadly stinging disease, joined with the *pestilence,* in *Psal.* 91. 6. which the Apostle translateth *a sting,* in 1 *Cor.* 15. 55. from *Hos.* 13. 14. and so the Greek there expoūdeath it. But here the Greek calleth it the disease *Opisthotonos,* which is a strange & vehement disease in the neck, when by the stiffenesse of the nerves or sinews, the neck is strained backward to the shoulders, and killeth a man within four days, as *Cornel. Celsus* showeth in *l. 4. c.* 3. But it seemeth here to be more general, for the pest and other terrible sicknesses, whereby God soon cutteth off the life of man with bitterness. The Chaldee expoundeth it *evil spirits. the teeth]* Hebr. *the tooth of beasts,* wild beasts to devour men and cattle: see *Levite. 26. 22. Ezek.* 5. 17. and 14. 21. *serpents]* or, *creeping things, worms:* the Chaldee translateth it, *dragons that creep in the dust.* The wild beasts kill by force; worms and serpents by secret subtlety.

Vers. 25. *Without]* abroad out of the cities. *the sword]* of the enemy by wars. *bereave]* or *rob,* to wit, all sorts and sexes, as after followeth. Thus God threateneth his four sore judgments, mentioned in *Ezek. 14. 21. Revel. 6. 8. the sword, and the famine, and the evil beasts, and the pestilence, to cut off from them man and beast. terror]* inward terrors of conscience, whereof see *Job* 15. 20,—24. *terrors of death,* as *Psal.* 55. 5. and so the Chaldee translateth it, *dread of death;* meaning that they should even die through fear. *both the young man]* to wit, shall be bereaved: so all sorts shall be cut off with these judgments.

Vers. 26. *scatter them into corners]* or, *drive them from corner to corner:* in Greek, *disperse them;* in Chaldee, *destroy them.* Here God showeth the measure of their punishments, which though they deserved to have in all extremity, yet he would moderate in mercy.

Vers. 27. *Were it not]* or, *but that I fear the wrath* (or *provocation) of the enemy.* God speaketh these things after the manner of men: and in regard of his glory (that the enemy should not blaspheme) he would spare Israel from utter destruction. So God pleadeth also with them in *Ezek. 20. 13, 14, 21, 22, 44. behave themselves strangely]* or, *make strange of the matter,* deny and dissemble the truth of the thing: which the Chaldee expoundeth, *magnify themselves.*

Compare *Psal.* 140. 8. Or, it may mean the strange and inhumane dealing of the enemies against Israel.

Vers. 28. *For they]* that is, the Israelites, as the next verse showeth, and it is a reason of the destruction which God thought to have brought upon them, *v.* 26. it may also be applied to their enemies. *void of counsels]* or, as the Greek translateth, *which have lost counsel,* in that they have forsaken God's Law, which should be their counselor, *Psal.* 119. 24.

Vers. 29. *O that they were]* or, as the Chaldee translateth it, *If they were wise.* Compare *Psal. 107. 43. Hos. 14. 9. understand]* which is the effect of wisdom, whereof they deprived themselves. *consider their latter end]* study and apply their minds to God's works past, present, and to come: this want of wisdom in them, the Prophet lamenteth, *She remembered not her latter end, therefore she came down wonderfully, Lament.* 1. 9.

Vers. 30. *one chase a thousand]* Seeing God promised Israel that they should chase their enemies, and an hundred of them should put ten thousand to flight, *Levite.* 26. 7, 8. how should on the contrary, one enemy chase a thousand of them, if God had not sold the Israelites for their sins? *their Rock]* that is, *God,* as the Greek translateth: see *v. 4. sold them]* in Chaldee, *delivered them,* meaning to the enemies, to whom they were sold even for nothing, as *Psal. 44. Isaiah* 52. 3. and this was for their iniquities, *Isaiah 50. 1. shut them up]* in Greek, *delivered them;* meaning, into the enemies hand, as *Psal.* 31. 9. So God is said to *shut up* (that is, *deliver) his people to the sword, Psal.* 78. 62. See this phrase in *Deut.* 23. 15.

Vers. 31. *their Rock]* the god on whom the heathens rely: so the Greek explaineth it, *For our God is not like their gods.* The person is changed, as if Moses, or the people spake of the heathen idols, that they could never have given their worshippers power over Israel, if God their Rock had not sold them. *Judges]* for the enemies were afraid of the God of Israel because of his former judgments on the Egyptians, 1 *Sam.* 4. 8. Balaam confessed the power of God, and his goodness unto Israel, *Num.* 23. 8, 12, 19, 20, 21. &c. The Egyptians would have fled, for they perceived that God fought for Israel, *Exod.* 14. 25.

Vers. 32. *their vine]* the vine of Israel, so other Prophets compare Israel with Sodom and Gomorrah, *Isaiah 1. 10. Ezek.* 16. 45, 46, 56. Although therefore these things may be applied to the heathens, yet chiefly they respect Israel in their apostasy; for, *what things soever the Law saith, it saith it to them that are under the Law, that every mouth may be stopped, and all the world may become guilty before God, Rom.* 3. 19. By the *vine* here, the Chaldee understandeth, *punishment,* translating, *Their vengeance is like the vengeance of the people of Sodom.* And that such was their sin and punishment, Jeremiah complaineth in *Lam.* 4. 6. This may also be applied to the apostasy of Antichrist, *of the vine]* or, *above the vine of Sodom,* that is, worse than it. God had planted Israel *a noble vine, wholly a right seed,* but they *turned into the degenerate plant of a strange vine, Ier.* 2. 21. So God planted the Christian Church in Christ *the true vine, John.* 15. 1. but they degenerated, and worshipped the beast Antichrist, whose city *is spiritually called Sodom, Revel. 11. 8. blasted fields]* or *blasted vines* (or *vine branches)* that grow in Gomorrahs fields. So the Greek translateth it here, *a vine branch.* And the Hebrew *Shedemah,* which is sometime used for *a field,* or *vine, Isaiah* 16. 8. is in *Isaiah 37. 27. blasted* corn; and for it

in 2 *King.* 19. 26. is written *Shedephah,* which properly signifieth *blasted* corn, or *blasting, Deut.* 28. 22. which sense I think is to be retained here, as the Chaldee translateth it, *their smiting* or *beating,* that is, when Gomorrah was burnt with fire, *Gen.* 19. and the fields and vines in them blasted, they brought forth none but bitter and hurtful grapes; so did this people Israel, and so do Antichristians. *their grapes] the grapes of them and him,* that is, of them all, and of everyone, for so much the Hebrew form implieth; by *grapes* meaning their works, as in *Isaiah 5. 4. gall]* that is, bitter, venomous, and hurtful, as the Chaldee explaineth it, *the gall of serpents:* See *Deut. 29. 18. most bitter]* Hebr. *clusters of bitternesses;* meaning, most evil and noisome doctrines and actions: and as sometime it is used for bitter afflictions, *Job* 13. 26. so here the Chaldee applieth it to the reward of their evil works. The *breasts* of Christ's Church (out of which the people suck the wine of God's graces by the ministry of the Gospel) are likened to *clusters* of grapes, *Song* 7. 7. So here on the contrary is signified the corruption of true doctrine by false Prophets and ministers of Antichrist.

Vers. 33. *their wine]* wine is sometime used to signify the fruits and graces of God's Spirit, *Song* 4. 10. and 5 1. and 8. 2. Here it signifieth the corrupt doctrine & heresies wherewith the Jews poisoned themselves and their disciples: and the wine of fornications, that is, the heresies and idolatries of Antichrist, wherewith all nations have been made drunken, as *Rev. 17. 2. poison of dragons]* in Greek, *fury* (or *hot wrath) of dragons;* that is, their doctrines and actions are venomous and deadly in soul and body, as being doctrines of devils, and the poison of the old dragon whom Antichristians adore, 1 *Tim. 4. 1. Rev.* 13. 4. and 12. 3, 4, &c. So in *Isaiah 59. 5. They hatch Cockatrice eggs, &c. he that eateth of their eggs dieth. cruel]* in Greek, *incurable fury of asps;* in Chaldee, *as the gall of asps, the crueli serpents;* which are venomous serpents that will not be charmed, *Psal.* 58. 5, 6. and so it noteth their incurable maliciousness: and when it is used for punishment, it noteth also the grievousness of it, as, *He shall suck the poison of asps, the vipers tongue shall slay him, Job* 20. 16.

Vers. 34. *this]* in Greek, *these things;* that is, the sins of Israel forementioned; as the Chaldee expounds it, *all their works. laid up in store]* which the Chaldee interpreteth, *manifest before me.* Their evillfruits, the grapes of Gomorrah, and of gall, God laid up for to punish. *sealed up]* not to be lost, or forgotten, or left unpunished; wherefore the Chaldee paraphraseth, *laid up against the day of judgment in my treasuries.* According to this phrase Job speaketh, *My transgression is sealed up in a bag, and thou sowest up my iniquity, Job* 14. 17. speaking of his sins wch God left not unpunished: though the time and means of punishment is to man unknown, as a sealed book cannot be read, *Isaiah 29. 11. in my treasuries]* or, *among my treasures:* meaning God's secret wisdom & knowledge, when and how to punish them for it. So the Apostle speaketh of *treasures of wisdom and knowledge, Coloss.* 2. 3. and in *Job 38. 22, 23. the treasurs* (or *treasuries) of snow* and *of hail* are mentioned, which God reserveth *against the time of trouble, against the day of battle and war.*

Vers. 35. *To me vengeance]* or, *vengeance is mine,* to punish Israel for their rebellions, and to punish their enemies for abusing them. Therefore the Apostle maketh this a general doctrine, and teacheth us to commit our injuries unto God; *Beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay, saith the Lord, Rom.* 12.

19. And by this he would deter us from sin, *Heb. 10. 29, 30. in the time]* or, *at the time,* to wit, which I have appointed, that is, *in due time;* or, as the Greek translateth, *in the time when their foot shall slide:* meaning, then his vengeance should be seen. *their foot shall slide]* or, *shall be removed;* which the Chaldee expoundeth, *they shall be carried captive out of their land.* But it is more general, and signifieth their fall into manifold afflictions, against which David prayeth, and comforteth him-self in the mercy of God, *Psal.* 17. 5. and 38. 16, 17. and 121. 3. and 94. 18. *calamity]* The original word properly signifieth a *fog,* or *thick cloud,* and is fitly applied to the time of affliction, and dismal day; which the Greek translateth, *day of perdition;* and the Apostle calleth the *day of judgment,* the day *of perdition of ungodly men, 2 Pet. 3. 7. that shall come upon them]* or, *that are ready for them* and *for him,* that is, for every of them. *make haste]* Hebr. *maketh haste:* a word singular and masculine, joined with the former word plural and feminine, to intimate a particular hastening of every judgment in sore measure. This sentence the Apostle hath reference unto, when prophesying of false teachers, he saith, their *judgment now of a long time lingneth not, and their perdition slumberath not, 2 Pet.* 2. 1, 3.

Vers. 36. *judge his people]* that is, punish the evil, and defend the good against the oppressors. So against such as forsake Christ Paul allegeth this sentence, *The Lord will judge his people;* and addeth, *It is a fearful thing to fall into the hands of the living God, Heb.* 10. 30, 31. And for defense the Psalmist saith, *Judge me, O God, and plead my cause against an unmerciful nation, Psal. 43. 1. repent himself]* change the course of his administration towards his people, as a man when he repenteth changeth his way. This is spoken of God not properly, (for he cannot repent, 〈◊〉 *Sam.* 15. 29.) but after the manner of men, as is noted on *Gen.* 6. 6. For this repentance of God concerning his servants, Moses prayeth, in *Psal.* 90. 13. and God promiseth, if a nation turn from their evil, he will repent him of the evil that he thought to do unto them, *Ier.* 18. 8. and performed it towards the Ninevites, *Ion.* 3. 10. and towards the Israelites, *Amos* 7. 2, 3, 6. And hereupon men are exhorted to turn unto the Lord, *For he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil, Joel 2. 13. the hand]* of his people, that is, their *strength;* which the Greek explaineth thus, *for he seeth them feeble.* So *hand is* for *strength,* or *power;* as, *the hand* (or *power) of the sword, Job 5. 20. the hand of the dog, Psal. 22. 21. and* there is *none shut up]* or, *and nothing is shut up or left:* or, *and* come to *nothing (consumed)* is he that is *shut up, and* that is *left.* And so it may be understood both of persons and of goods, that there is *none shut up* in the enemies hand, as captive or prisoner, none *left* untaken by the enemy; or, *none shut up* in houses, cities, towers, to escape the enemy; *none left* escaped from destruction. It meaneth an utter overthrow of their state and kingdom; as the overthrow of Jereboam's house is threatened in these terms, *I will cut off from Jeroboam him that pisseth against the wall, him that is shut up and left in Israel, 1 King.* 14. 10. The like is threatened to Ahab, 1 *King.* 21. 21. And this compassion here promised, was in some sort shown to Israel, in the days of Jeroboam, son of Joash, as it is written, *For the Lord saw the affliction of Israel, that it was very bitter, for there was not any shut up, nor any left, nor any helper for Israel, 2 King.* 14. 26.

Vers. 37. *And he shall say]* that is, *the Lord shall say,* as the Greek version explaineth it. God here upbraideth the idols which Israel followed, as being vain, and unable to help them: whereby Israel also receiveth a sharp rebuke, and check of conscience for leaving the Lord, to follow such. It may also be referred to the gods of the heathens, over whom God thus

triumpheth, after he hath redeemed his people. But Jeremiah useth the like speech against Israel, *Where are thy gods that thou hast made thee? Let them arise if they can help thee in the time of thy trouble, &c. Ier.* 2. 28.

Vers. 38. *did eat the fat]* that is, to whom they burned the fat of their sacrifices; which therefore are said to be *eaten* by those gods; as the sacrifices to the Lord, was called his *bread, Lev. 21. 6. let him be]* in Greek, *let them be:* but this hath reference to *the Rock* (the mighty God) forementioned, *verse.* 37. in whom they hoped for safety. So God said to Israel, *Go and cry unto the God's which ye have chosen, let them save you in the time of your tribulation, Judge.* 10. 14. It is a sharp reproof, with an upbraiding of their folly.

Vers. 39. *See now]* in Greek, *See see.* God having manifested the vanity of false gods, provoketh all to come unto him, who is himself alone eternal, powerful; and gracious. Jonathan in his Targum paraphraseth here thus; *When the word of the Lord shall be revealed for to redeem his people, he well say to all people's, See now, &c.* I *I* am *he]* in Greek, *I am:* it is the more vehement by doubling the word *I,* as the like is found in *Isaiah 43. 25. Hos.* 5. 14. it meaneth also, *I am the same,* that is, eternal and unchangeable: so in *Psal. 102. 28. Thou* art *he,* which the Apostle expoundeth, *thou art the same, Heb.* 1. 12. Jonathan aforesaid openeth it thus, *I he that am, and have been, and I he that shall be.* This accordeth with God's describing of himself in *Revel.* 1. 4. and 16. 5. And here the mystery of the Trinity is implied, as in *Deut. 6. with me]* in Greek, *besides me;* and so in Isaiah he saith, *besides me there is no God, Isaiah 45. 5. I do kill]* none but I have power of death and life: so Anna in her Song saith, *Jehovah killeth and maketh alive, he bringeth down to the grave, and bringeth up, 1 Sam.* 2. 6. Hereby Christ is known to be very God, *For as the Father raiseth up the dead, and maketh them alive; even so the son maketh alive whom he will, John.* 5. 21. He hath *the keys of hell and of death, Rev.* 1. 18 God's *killing* and *wounding,* implieth the hatred which he hath in justice against sin and sinners: his *reviving* and *healing,* showeth his love out of grace to his creatures, and mercy in respect of their misery. *I heal]* so in *Job 5. 18. He maketh sore, and bindeth up; he woundeth, and his hands do heal.* And in *Hos. 6. 1. He hath torn, and he will heal us: he hath smitten, and he will bind us up.* Jonathan in his paraphrase saith, *I have smitten the people of the house of Israel, and I will heal them in the latter days. that delivereth]* or, *can deliver:* so in *Isaiah 43. 13. even before the day* was *I* am *he, and* there is *none that delivereth out of mine hand: I will work, and who shall let it?* It teacheth us the omnipotency which God only hath.

Vers. 40. *For I lift]* or, *when I lift up my hand;* which is a sign of swearing, as in *Gen. 14. 22. Exod. 6. 8. Num.* 14. 30. So the Greek here explaineth it, *I will lift up my hand unto heaven, and swear by my right hand, and say, &c.* Though the lifting up, or stretching forth of the hand, is also for a sign, to make the hearers attentive, *Isaiah 49. 22. Act. 26. 1. I live]* understand, *as I live:* these are the words of an oath; as in *Ier. 4. 2. thou shalt swear Jehovah liveth.* And because God can swear by no greater, he sweareth *by himself, Heb.* 6. 13. So the Angel *lifted up his hand to heaven, and sware by him that liveth forever and ever. Rev.* 10. 5, 6. And as an oath is for *confirmation,* and *to show the immutability of his counsel, Heb.* 6. 16, 17. so here God confirmeth the former threatenings and promises by an oath; which Jonathan in his Targum explaineth thus; *As I live, so will I not break mine oath forever.*

Vers. 41. *my glittering sword]* Hebr. *the lightning of my sword,* that is, the bright glittering blade of my sword; which the Greek translateth, *If I whet my sword like lightning.* So in *Gen. 3. 24. the flame of a sword,* that is, a bright flaming sword; and in *Hab. 3. 11. at the shining of the lightning of thy spear,* that is, *of thy glittering spear.* This similitude showeth God's judgments to be swift, violent, powerful, terrible, as in *Zach. 9. 14. his arrow shall go forth as the lightning.* So in *Ezek.* 21. 10. his sword *is fourbished that it may glitter. on judgment]* that is, on weapons of judgment; *the arrows* after mentioned, *v.* 42. or, *take hold of* it (the sword) *in judgment.* Here *judgment* seemeth to be meant of rigor and severity, opposed unto *mercy, I am. 2. 13. Isaiah* 34. 5.

Vers. 42. *drunk with blood]* this signifieth a great slaughter of the enemies, and a full satisfying of God's justice upon them. Like this is the dipping (or embruing) of the *foot in the blood of the enemies, Psal. 68. 23. shall devour,* or, *shall eat flesh;* which the Chaldee expoundeth, *shall kill among the people's.* So the Lord's *sword* is said to *devour,* in *Ier. 12. 12. with the blood]* or, *from the blood. the slain]* or, *the wounded;* speaking singularly of one, but meaning everyone, as the Greek translateth, *wounded ones. the captives]* Hebr. *the captivity;* which word is often used for a multitude of captives, or prisoners taken in war: as in *Num. 21. 1. Deut. 21. 10. Judge.* 5. 12. So the Chaldee translateth, *of them that ar•〈...〉led, and of captives. from the beginning]* or, *from the head:* which word is sometime used for the first *beginning, Judge.* 7. 19. but commonly for the *head, chief,* and *principal;* and so the Greek here translateth it, *from the head;* whereby the *heads, captains,* and *chief* of the enemies are meant, on whom God would take vengeance. Or, *from the beginning,* that is, from the first time that the enemies have oppressed God's people, God will leave none of them unpunished. *revenges of the enemy]* that is, revenges shall be executed upon the enemy, for all their wrongs that ever they did to Israel since the beginning.

Vers. 43. *Shout joyfully]* or *sing:* in Greek, *rejoice. nations]* or *Gentiles.* with *his people]* the Greek addeth this word *with,* which the Apostle alloweth in *Rom.* 15. 10. So, *he followeth not us, Mar.* 9. 38. is explained, *he followeth not with us, Lu.* 9. 49. The Chaldee expoundeth it, *Land ye people's, the judgment of his people.* It is an exhortatiō to the Gentiles, to sing praises unto God, for his mercy to thē & to the Jews; as the Apostle saith, *That the Gentiles might glorify God for mercy; as it is written, For this cause I will confess thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice ye Gentiles with his people, Rom. 15. 9, 10. the blood of his servants]* in Greek, *of his sons.* So in *Rev.* 19. 1, 2. much people in heaven say *All〈...〉*, and glorify God, for judging the great Whore, and avenging *the blood of his servants at her hand:* meaning the blood that was *shed,* as in *Psal. 79. 10. make atonement]* and so *be reconciled unto:* in Greek, *will purge the land,* to wit, from the sin and uncleanness thereof; as the high Priest on Atonement day did *make atonement for the holy place, because of the uncleanness of the sons of Israel, and because of their transgressions, in all their sins, Lev.* 16. 16. So it is a prophesy of grace in Christ, who should make expiation for his Church and people; for him God fore-ordained *to be a propitiation through faith in his blood, Rom. 3. 25. for his people]* the Greek translateth it, *the land of his people:* the Chaldee better, *for his land and for his people,* speaking according to the types of old; where the Land of Canaan was the inheritance, the people of Israel the heirs, that was called, *the Lord's land, Hos.* 9. 3. and they the Lord's people.

Vers. 44. *Moses came]* the Greek addeth, *unto the people;* and Jonathan in his Targum addeth, *from the tabernacle the house of doctrine. this song]* in Greek, *this Law,* as in *v.* 46. So Asaph called his song, *a Law, Psal. 78. 1. Hosheah]* in Greek, *Jesus:* elsewhere called after the Hebrew, *Joshua:* see *Num.* 13. 17. and *Deut.* 31. 14, 19.

Vers. 46. *set your heart]* that is, *your hearts;* as, *harden not your heart, Ps.* 95. 8. is interpreted, *your hearts, Heb.* 3. 8. in Greek, *attend with your heart.* It meaneth a diligent consideration & application, which elsewhere God explaineth thus, *Behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee, Ezek.* 40. 4. and 44. 5.

Vers. 47. *a vain word]* or, *a vain thing;* that in doing thereof you should lose your labor; but in keeping it, there is *great reward, Psal. 19. 12. your life]* so Paul saith, *Moses describeth the righteousness which is of the Law, that the man which doth those things shall live by them, Rom.* 10. 5, 6. where he opposeth it to the righteousness of faith. And by *life* is meant *eternal life,* as our Savior answered the Lawyer, asking what he should *do to inherit eternal life, &c. Do this and thou shalt live, Luk.* 10. 25,—28.

Vers. 48. *in that self same day]* Hebr. *in the body* (or *strength) of this day.* See this phrase in *Gen.* 7. 13. and 17. 23.

Vers. 49. *Nebo]* the performance of this commandment, see in *Deut.* 34. 1. &c. See also *Num.* 27. 12.

Vers. 50. *unto thy people's]* thy godly forefathers: in Greek, *thy people.* See the Annotations on *Gen.* 25. 8. *mount Hor]* whereof see *Numb.* 20. 23. &c.

Vers. 51. *trespassed]* in Greek, *disobeyed my word.* Of this trespass, see *Num.* 20. 10, 11, 12. Here Moses at his death maketh a commemoration of his sin, for an acknowledgment of God's justice against him, and a warning to all people, not to disobey by his example. *Meribah]* or, *contention of Cadesh:* so the Greek translateth it, *contradiction.*

Vers. 52. *before* thee] or, *over against* thee, that is, *a far off,* for so this phrase often signifieth, as is noted on *Numb.* 2. 2. So that may be said here of Moses, which Paul speaketh of the godly fathers, *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of* them, *and saluted* them, &c. *Heb.* 11. 13.

CHAP. XXXIII.

1 Moses blessing Israel before his death, showeth the Majesty of God, and his love to the people, in giving them his Law, and guiding them thorough the wilderness. 6 The blessing of Reuben; 7 Of Judah; 8 Of Levi; 12 Of Benjamin; 13 Of Joseph; 18 Of Zebulon and Issachar; 20 Of Gad; 22 Of Dan; 23 Of Naphtali; 24 and of Aser. 26 The excellency of God, and of Israel under his protection, who should dwell in a fruitful land, and through his help subdue their enemies.

〈 in non-Latin alphabet 〉

ANd this *is* the blessing wherewith Moses the man of God blessed the sons of Israel, before his death. And he said, Jehovah came from Sinai, and rose up from Seir unto them; he shined forth from mount Pharan, and he came with ten thousands of Saints: from his right *hand* the fire of the Law for them. Yea, the lover of the people's, all his Saints, *are* in thine hand, and they sate down at thy feet, *everyone* shall receive of thy words. Moses commanded us a Law, the inheritance of the Church of Jacob. And he was in Ieshurun a King when the heads of the people gathered themselves together, the tribes of Israel.

Let Reuben live, and not die, and his men be a number.

And this *(is the blessing)* of Judah: and he said, Hear, Jehovah, the voice of Judah, and unto his people bring thou him: his hands be enough for him, and an help from his distressers be thou.

And of Levi he said, Thy Thummim and thy Vrim, with the man thy gracious saint, whom thou temptedst in Massah, contendedst with him at the waters of Meribah. Who said of his father, and of his mother, I respect him not, and his brethren he acknowledgeth not, and his sons he knoweth not, for they observe thy saying, and keep thy Covenant. They shall teach thy judgments unto Jacob, and thy Law unto Israel: they shall put incense in thy nostrill, and the whole burnt-sacrifice upon thine Altar. Bless, O Jehovah, his power, and the work of his hands favourably accept thou: smite thorough the loins of them that rise against him, and of them that hate him, that they rise not again.

Of Benjamin he said, The beloved of Jehovah shall dwell in confident safety by him: *he shall* cover him all the day, and between his shoulders he shall dwell.

And of Joseph he said, Blessed of Jehovah *be* his land: for the precious things of the heavens, for the dew, and for the deep that coucheth beneath. And for the precious things, the revenues of the Sun; and for the precious things, the thrusting forth of the Moons; And for the chief *things* of the ancient mountains; and for the precious things of the everlasting hills. And for the precious things of the earth, and the plenty thereof; and the favorable acceptation of him that dwelt in the bramble-bush, let *it* come on the head of Joseph, and on the crown of the head of the separated among his brethren. His glory *(be like)* the firstling of his bullock, and his horns the horns of an Unicorn: with them he shall push the people's together, *to* the ends of the land; and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

And of Zebulon he said, Rejoice Zebulon in thy going out, and Issachar in thy tents. They shall call the people's *to* the mountain, there they shall sacrifice the sacrifices of Justice, *19* for they shall suck the abundance of the seas, and treasures hid in the sand.

And of Gad he said, Blessed *be* he that enlargeth Gad; as a courageous Lyon he dwelleth and teareth the arm with the crown of the head. And he provided the first *part* for him, because there *in* a portion of the Law-giver *was he* protected; and he came *with* the heads of the people, he did the justice of Jehovah, and his judgments with Israel.

And of Dan he said, Dan *is* a renting Lions whelp, he shall leap from Bashan.

And of Naphtali he said, Naphtali satisfied with favorable acceptation, and full with the blessing of Jehovah, possess thou the Sea and the South.

And of Aser he said, Blessed with sons *be* Aser, let him be favourably accepted of his brethren, and dipping his foot in oil. Iron and brass thy shoes, and as thy days thy strength.

There is none like God, Ieshurun, *who* rideth *upon* the heavens for thy help, and in his excellency *on* the skies. The God of antiquity *is thy* mansion, and underneath *are* the arms of eternity, and he will thrust out the enemy from before thee, and will say destroy. And Israel shall dwell *in* confident safety alone, the fountain of Jacob, upon a land of corn and new wine, also his heavens shall drop down dew. O happy *art* thou Israel! who is like thee ô people? Saved by Jehovah the shield of thy help, and whose sword *is* thy excellency, and thine enemies shall falsely deny unto thee, and thou shalt tread upon their high *places.*

Annotations.

〈 in non-Latin alphabet 〉

Here beginneth the 54. and last Section, or Lecture of the Law: see *Gen.* 6. 9.

THe man of God] which the Chaldee expoundeth, *the Prophet of the Lord.* So Samuel is called *a man of God, 1 Sam.* 9. 6, 7. and in *v.* 9. he is also called *a Seer,* and this is added, *he that is now* (called) *a Prophet, was before time called a Seer.* So these three names are one: though *a man of God* is so named in respect of his divine calling to the ministry (wherefore the minister of the New Testament is also called, *a man of God, 1 Tim. 6. 11. 2 Tim.* 3. 17.) a *Seer* is in respect of the Visions which they saw, *Isaiah* 1. 1. and a *Prophet,* for uttering the things seen and taught of God. See *Gen. 20. 7. Exod.* 7. 1.

Vers. 2. *from Sinai]* or, as the Greek translateth it, *unto Sinai:* for the Hebrew *Min,* which usually signifieth *From,* is sometime put for *unto,* by the interpretation of the Holy Ghost himself, as, *from Baale of Judah, 2 Sam.* 6. 2. is by another Prophet explained *to Baalah, 1 Chron.* 13. 6. So *the Deliverer shall come from* (or *out of) Zion, Rom.* 11. 26. is the same that he *shall come unto Zion, Isaiah 59. 20. Min hashamajim, from heaven, 2 Chron.* 6. 21. is *El hashamajim, unto* (or *in) heaven, 1 King.* 8. 30. Thus *Mikkedem* is *to the East,* or *Eastward, Gen. 13. 11. Mitsts•phon* is *Northward, 1 Sam.* 14. 5. and sundry the like. *Sinai* is *a mountain in Arabia, Gal.* 4. 25. where God gave his Law, *Exod.* 19. from (or *out of)* that mountain, God *came* unto Israel, and (as the Chaldee interpreteth) *was revealed* there unto them; and from thence came with his people to conduct them towards Canaan. Or came *unto Sinai,* and to his people there. And this is the first chief blessing unto Israel, God's Law, Tabernacle, Statutes, and Iudgments given them at Sinai: after which he called them to journey towards the Land of promise, *Deut. 2. 6, 7. rose up]* as the Sun ariseth; for of that rising the Hebrew word is properly used. The Chaldee translateth it, *the brightness of his glory from Seir appeared unto us.* So Isaiah prophesying grace to the Church, saith, *The glory of Jehovah is risen* (as the Sun) *upon thee.* And of the heavenly Jerusalem which Christ hath built, it is said, *The City hath no need of the Sun, neither of the Moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof, Rev. 21. 23. from Seir]* the mountain of the Edomites, *Deut.* 2. 4. 5. As Israel compassed Edoms land, they were

stung with fiery serpents for their murmuring: then God appointed the Brazen serpent (a figure of Christ) to be set up to heal them, *Num.* 21 4.—9. And here was a second degree of grace, whereby God shined unto them, as he doth unto us by his Gospel, after we have been under the Schoolmaster of his Law, *Rom. 7. 4,—25. Gal. 3. 23, 24, 26. unto them]* or, *unto him,* meaning Israel; therefore the Chaldee expoundeth it, *unto us. shined forth]* or, *shined bright* and clear, as the Sun shineth in his strength. This word is used for the clear manifestation of God's power, in saving his people, or punishing their enemies, *Psal.* 82. and 94. 1. and 50. 2. The Greek here translateth, *he hastened from mount Pharan;* the Chaldee, *he was revealed in his might upon mount Paran. Pharan]* or *Paran,* the name of a mount, and of the wilderness [unspec] of the Ishmaelites, *Gen.* 21. 21. thorough which Israel travelled, *Num.* 10. 12. Neere it, Moses by the Spirit of God explained the law more clearly, & repeated this book of Deuteron. *Deut.* 1. 1, &c. So the Prophet after speaketh, *the Holy one (came) from mount Pharan Selah, Habak.* 3. 3. Some of the Hebrews understand these things otherwise thus, *He rose up from Seir unto them,* that is, *to the sons of Esan, that they might receive the Law, but they would not. From thence he went to the sons of Ishmael, that they might receive it, but they would not. And then he came unto Israel.* R. Sol. Rashi on *Deut.* 33. So Jonathan in his Targum on this place, and R. Eliezer in Pirkei, *chap.* 41. But unto us it showeth the third degree of God's grace, who after we are come unto Christ by faith, doth sanctify us by his Spirit, informing us in his truth and ways, and so prepareth us to enter into his heavenly rest, as by Moses he prepared Israel to enter into the Land of Canaan, *Rom. 8. 2, 3,—11. Gal.* 3. 2, 14. and 4. 6. and 5. 16, 18, *of Saints]* Hebr. *of sanctity;* meaning *spirits of sanctity,* which Jonathan in his Targum expoundeth, *holy Angels.* So Stephen saith, that Israel *received the Law by thy disposition of Angels, Act.* 7. 53. and Paul calleth the Law, *the word spoken by Angels, Heb.* 2. 2. So we by grace in Christ are come *to ten thousands of Angels, Heb. 12. 22. which are all ministering spirits, sent forth to minister for them who shall be heirs of salvation, Heb.* 1. 14. Compare *Psal.* 68. 18. Or by *Saints* we may understand the Israelites, (as in *v. 3.) with* whom, or *for* whom God came from Sinai. *from his right hand]* to wit, *went,* or, *at his right hand* was. *the fire of the Law]* or, *of the ordinance;* Hebr. *Esh dath* (of which word *Dath,* the Greeks borrowed their word *Tatto, to order, or ordain the Legal fire,* or *the fiery Law)* and it is so called, because the Lord spake those words *out of the midst of the fine, Deut.* 5. 22. and to show the nature and effect of the Law, which is like *fire, Ier.* 23. 29. The Greek translateth it, *Angels Angels with him:* the Chaldee thus, *his right hand wrote out of the midst of fire, the Law he gave unto us.* Answerable to this Legal fire is that fire of the Law of the Spirit, which was given with *cloven tongues like fire, Act.* 2. 3, 4. The Hebrews say by tradition, that the Law appeared, *written with black fire upon white fire,* before the Lord. R. Moses Gerundens. and Sol. Rashi on *Deut.* 33. which seemeth to be either mystical or fabulous. Unto us the fire of the Law is the Spirit of God, whiles we being baptized *with the holy Spirit, and with fire, Matth.* 3. 11. are by *the Law of the Spirit of life in Christ Jesus, made free from the Law of sin and death, Rom.* 8. 2.

Vers. 3. *Yea the lover of the people's]* that is, *yea* (or *certainly) he loveth,* or *thou* (O God) *lovest the people's,* or *protectest* them. The Hebrew *Chobeb* signifieth a loving embracing, or hiding, as in the bosom; and so implieth *Love* and *Protection.* And *the people's* are meant of the tribes of Israel, as in *Judge. 5. 14. after thee Benjamin, among thy people's;* and in *Act. 4. 27. the people's of*

Israel. The Greek translateth, *And he spared his people:* the Chaldee, *yea, he loved them for tribes,* that is, of his love chose and disposed them to be tribes. It may imply also the strangers converted unto God. And now in Christ there is *neither Jew nor Greek, neither bond nor free,* for we are *all one* in him, *Gal. 3. 28. all his Saints* that is, the Saints of Israel, as the Chaldee expoundeth, *all the Saints of the house of Israel.* Or, the Saints of God, as in *Psal. 34. 10. Fear Jehovah ye his Saints.* So *his Saints* may be used for *thy Saints;* as *his commandments, Dan.* 9. 4. for *thy commandments:* see the notes on *Deut. 5. 10. in thine hand]* in thy power and custody, under thy guidance, care, and protection. *Hand* is often for *power:* so the Chaldee here translateth, *with power he brought them out of Egypt:* and *in the hand,* is under the guidance and direction, *Num.* 4. 28, 33. so the Greek here translateth, *and all the sanctified ones* are *under thine hand.* It noteth the safety of God's people, as Christ saith of his sheep, *none shall pluck them out of mine hand, my Father which gave them me is greater than all, and none is able to pluck them out of my fathers hand, John. 10. 28, 29. sate down]* or, *were set down, were joined:* the Hebrew word *T* 〈...〉 here used, is not found else-where; but after the Arabic, it signifieth to sit down; and the Greek word *Thake•* to *sit,* seemeth to be borrowed of it. And it hath reference here to the Israelites, abiding at the foot of mount Sinai, to receive the Law, *Exod.* 19. and to the manner of Disciples sitting at their Masters feet, to be taught; as Paul saith, he was *brought up at the feet of Gamaliel, Act.* 22. 3. The Greek translateth, *and they are under thee:* the Chaldee, *and they were led under thy cloud;* respecting the guidance of Israel thorough the wilderness, *Num.* 10. •1, 12. Other Hebrews refer it to the people's coming *into the Sanctuary,* to learn God's commandments, for that is called *the footstool of his feet, (Psalm 99. 5. Ezek.* 43. 7.) Chazkuni on *Deut.* 33. everyone *shall receive]* or, *he* (speaking of the people) *shall receive:* which the Greek translateth, *he received:* the Chaldee, *they received.*

Vers. 4. *Moses commanded us]* these are the words of the people, therefore Jonathan in his Targum prefixeth, *The sons of Israel said, Moses commanded, &c.* The Law was first and properly of God; but being given by Moses ministry, it is called *The Law of the Lord by the hand of Moses, 2 Chron.* 34. 14. and thereupon *the Law of Moses, 2 King. 14. 6. La•. 24. 44. John. 7. 23. 1. Cor.* 9. 9. And the particular things commanded of God in the Law, are said to be *commanded* by *Moses, Mar.* 1. 44. and 10. 〈◊〉 . The Scripture it self openeth this phrase, for that which in 2 *King.* 21. 8. is written, *Moses commanded them,* is in 2 *Chron.* 33. 8. expounded, *by the hand of Moses. inheritance]* or, *possession,* to have and enjoy it to them and their posterity, as a thing of worth and excellency. Hereupon David saith, *Thy testimonies have I taken as an heritage forever, for they are the joy of mine heart, Psal.* 119. 111. So men are said to *inherit the premises, Heb.* 6. 12. to *inherit the blessing, Heb. 12. 17. 1 Pet.* 3. 9. to *inherit eternal life* and *salvation, Mat. 19. 29. Heb. 1. 14. the Church]* or *congregation;* in Greek, *the Synagogue of Jacob,* that is, of the posterity of Jacob, the twelve tribes; as Jonathan in his Targum saith, *The Church of the tribes of Jacob.*

Vers. 5. *he was]* Moses was in *Iesurun a King;* which the Greek translateth, *a Prince.* So the Hebrews (as Chazkuni on this place) say, *Moses* was the King: and Maimonides in Misn. in Beth habchirah, *chap. 6. sect. 11. Moses our master was a King.* So *Princes* are called *Kings,* in *Psal. 105. 30. Ier.* 19. 3. Or it may be understood of God himself, that he was their King, as 1 *Sam.* 12. 12. *Ieshurun]* in the Chaldee, *Israel;* see *Deut. 32. 15. the heads]* that is, *the chief,* the Governors, together with the people, as was at the giving of the Law, *Exod.* 19. 7,—17.

Vers. 6. *Let Reuben live]* the Chaldee addeth, *to life eternal.* This blessing may respect Reuben's sin with his fathers Concubine, for which he lost his birthright of his father, *Gen.* 35. 22. and 49. 4. and the sin of the Princes of that tribe, which rebelled with Korah, *Num.* 16. 1. &c. But mercy is here promised in Christ, that he should live before God among his brethren. So he went armed before them against the Canaanites, *Ios. 4. 12. and not die]* the Chaldee expounds it, *and let him not die the second death;* (by which name the Scripture calleth eternal damnation, *Revel.* 20. 6. 14.) So Jonathan in his Targum paraphraseth, *Let Reuben live in this world, and not die with the death wherewith the wicked shall die in the world that is to come.* It is very usual in the Scripture, to set down things of importance and earnestness, by affirmation of the one part, and denial of the other; as in *Isaiah 38. 1. thou shalt die and not live, Num. 4. 14. that they may live & not die, Ps. 118. 17. I shall not die but live, Gen. 43.* ⟨◊⟩ *. that we may live and not die, Ier. 20. 14. Cursed be the day, &c. Let not that day be blessed, 1 John. 2. 27. it is true, and is not lying, 1 John. 2. 4. he is a liar, and the truth is not in him, John. 1. 20. he confessed and denied not, 1 Sam. 1. 11. and remember me, and not forget thine handmaid, Deut. 9. 7. Remember, forget not, Deut. 32. 7. O people foolish, and not wise;* and many the like. *a number]* by *a number* may be understood *few:* as in *Deut. 4. 27. Gen. 34 30. men of number* is *a few men,* so one numbered; and in *Isaiah 10. 19. a number* meaneth *few;* and then the former denial *not,* is again to be repeated to this sense, *and his men be* not few in *number.* Examples of such understanding the word *not* are shown in the Annotations upon *Num.* 4. 15. Otherwise, by *a number* is meant a great number; as the Greek translateth, *many in number.* Onkelos the Chaldee Paraphrast expoundeth it, *and let his sons receive their inheritance by their number:* and Jonathan paraphraseth, *Let his young men be numbered with the young men of his brethren of the house of Israel.*

Vers. 7. the blessing *of Judah]* the word *blessing* is to be understood from *v.* 1. And Jonathan in his Targum supplieth it. So doth the Scripture often, as in 1 *King. 22. 24. which* way *went the spirit?* the word *way* is supplied from 2 *Chron.* 18. 23. and sundry the like, as is noted on *Ger.* 4. 20. and 24. 33. Here *Judah* the fourth brother is in the second place, for the honor of the kingdom which was to be in this tribe, *Gen.* 4. 9. and he marched foremost of all the tribes, *Num.* 10. 14. so he is set before Levi here, (as he is also by his precious stone, in *Revel. 21. 19.) Simeon* his name is quite omitted in this blessing, for by his sin of old he lost his honor, and was to be scattered in Israel, *Gen.* 49. 5. 7. and his posterity for their sin in the wilderness were greatly diminished, that being at the first muster fifty nine thousand and three hundred men, *Num.* 1. he was at the latter muster but twenty two thousand and two hundred, *Num.* 26. 14. Neither were there any Judges of his tribe, as God raised up of sundry others, *Judge.* 2. 16. &c. Yet forasmuch as Simeons inheritance *was in the midst of the inheritance of the sons of Judah, Ios.* 19. 1. and he went with his brother Judah to fight against the Canaanites, *Judge.* 1. 3. it is thought that his blessing was implied in Judah's; and so Jonathan in his Targum coupleth Simeon with Judah, in this place. Howbeit the Greek in many copies join Simeon with Reuben in the former blessing thus; *Let Reuben live and not die, and let Simeon be many in number. the voice]* when he prayeth, as the Chaldee translateth, *Receive, O Lord, the prayer of Judah, when he goeth forth to war.* This blessing is to be compared with Jacob's, who likeneth Judah to a Lions whelp, gone up from the prey, &c. *Gen.* 49. 9. and

it had accomplishment in David, who was of Judah, and a fighter of the Lord's battles; in which he often prayed, as his Psalms testify. Likewise in Abijah and the Jews against Israel, 2 *Chron.* 13. 14,—18. in Asa, warring against the Ethiopians, 2 *Chron.* 14. 11, 12, 13. in Jehoshaphat fighting against the Ammonites, 2 *Chron.* 20. 5, 6,—18. in Hezekiah against the Assyrians, 2 *Chron.* 32. 20, 21, 22. and others. But chiefly in Christ, *the Lion of the tribe of Judah, Revel.* 5. 5. him God did hear always, *John. 11. 42. bring thou him]* the Chaldee addeth, *in peace;* and Targum Jonathan addeth, *from the battle in peace.* This had accomplishment, as otherwise, so in David's return to his people and kingdom, 2 *Sam.* 19. 11,—15. and Christ's return unto Israel, whereof see *Rom. 11. 26,—31. be enough for him]* when he fighteth, as God taught David's hands to war, and his fingers to fight, *Psalm* 144. 1. and girded him with strength to battle, 2 *Sam.* 22. 35, 40. The Greek translateth, *judge for him;* the Chaldee. *execute vengeance for him on them that hate him.* So in *Gen. 49. 8. thine hand* (Judah) shall be *in the neck of thine enemies. be thou] for by* his own *strength no man shall prevail, 1 Sam.* 2. 9. Therefore David often acknowledged God to be his helper, *Psal.* 28. 7. and 40. 17. and 54. 4. and 63. 7. and 118. 7. &c.

Vers. 8. *of Levi]* or, *unto Levi,* that is, the tribe or posterity of Levi: as in Targum Jonathan it is said, *And Moses the Prophet blessed the tribe of Levi, and said. thy Thummim and thy Vrim]* by interpretation, *thy perfections and thy Lights:* these were mysteries put into the high Priests breast-plate; whereof see the Annotations on *Exod.* 28. 30. so they signify here the graces and office of the Priesthood, which was committed to Aaron and his seed, till Christ came, who had the Priest-hood forever, after a more excellent order, *Heb.* 6. 20. And the speech here may be directed unto God, who gave these mysteries to the Priest: and so the Chaldee. explaineth it, *Thummim & Vrim thou didst put upon the man that was found holy before thee:* and Sol. Rashi saith, *He speaketh as to the Majesty of God.* Or it may be spoken to the tribe of Levi, who had the Vrim and Thummim among them, but appropriate to one mā only, who was the high Priest, a figure of Christ. *with the man]* understand, *be with the man,* or, *to the man,* that is, they belong to him, with him they are, and so let them remain. *thy gracious saint] thy merciful, pious,* or *holy one;* or, *of thy holy one:* which title is given to God himself, *(Ier.* 3. 12.) to *Christ, (Psal.* 16. 10. with *Act.* 13. 35, 36, 37.) and to all godly men *(Psal.* 149. 5.) And here referring it to Aaron, or to Christ, *the man thy holy one,* may mean one thing, *thy holy man,* (as *a man a Prince,* in *Exod.* 2. 14.) or, if we read it, *the man of thine holy one,* it is meant the man of God: and in *Psal. 106. 16. Aaron is called the Saint of the LORD. temptedst]* or *triedst.* This word is sometime spoken of God, as he tempted Abraham, *Gen.* 22. 1. and the Israelites in the wilderness, *Deut.* 8. 2, 15, 16. Sometime of men who are said to have tempted God and Christ, *Exod. 17. 2. 1 Cor. 10. 9. in Massah]* or, *in the temptation;* a place so called because there Israel tempted God, *Exod.* 17. 7. or, *with temptation,* and so it is no propet name. *contendedst]* or *strive•st, pleadedst:* this also is sometime spoken of God, whose contending with men, is the blaming and punishing of them, *Isaiah 49. 25. Job 10. 2. Ier.* 2. 9. sometime of men's contending, as Israel did *with the Lord* at *the waters of Meribah* (or of *Contention) Numb.* 20. 13. By reason of this diversuse of these words, the understanding of this blessing is also divers, thus; *Thy Thummim and thy Vrim* (O God) be *with the man thy gracious Saint,* (Aaron and his seed) *whom thou temptedst with temptation; contendedst with him* (for his sin) *at the waters of Meribah, Num.* 20. 12, 13. Or, *thy Thummim and thy Vrim* (O Levi) be *with* (Aaron and his seed) *the man of thy*

gracious (God) *whom thou* (with the other Israelites) *temptedst in Massah, &c. Exod. 17. 2. Numb.* 20. Or thus, *Thy Thummim and thy Vrim* (O Levi) is *with* (or •e longs *unto) the man thy gracious Saint* (Christ Jesus) *whom thou temptedst in Massah, &c. 1 Cor.* 10. 9. In this last sense, the weakness of the Levitical Priesthood is implied, which kept not Vrim and Thummim, but lost them at the captivity of Babylon, *Ezra* 2. 63. and it is not known that they ever had them more, until by Christ (our High Priest after the order of Melchizedek) they were restored by the Light and Truth of the Gospel. The Chaldee interpreteth it in Aaron's or Levies praise, *Thummim and Vrim thou didst put upon the man* (or *cloathedst* with them *the man) that was found holy before thee, whom thou tem ptedst with temptation, and he was perfect; thou provedst him at the waters of contention, and he was found faithful.* This may seem not well to accord with the history in *Num.* 20. touching Aaron's person: yet the Hebrews (as Sol. Rashi on this place) say of the Levites, that *they murmured not with the other murmurers.* And of Levi God saith by his Prophet, *My covenant was with him, life and peace, and I gave them to him* for *the fear where with he feared me, &c. Mal.* 2. 5. And again, *They kept his testimonies and the ordinance that he gave them, Psal.* 99. 7. The Greek translateth, *And of Levi he said, Give ye Levi his Manifest-ones and his Truth,* (that is, *his Vrim and his Thummim) to the holy man whom they tempted in temptation, they reviled him at the water of Contradiction.* This interpretation may well be applied unto Christ also, as before is shown.

Vers. 9. *who saith]* or, *who said. of his]* or, *unto his father, &c. I respect him not] I see not,* or, *look not upon him.* The Greek translateth, *That saith to his father and to his mother, I have not seen* (or, *I respect not) thee.* This is meant either of the Priests continual duty, who by the Law, if his father, mother, brother, or child did die, he might not mourn for them, but carry himself as if he did not respect, know, or care for them; as is said of the High Priest, that was anointed and clothed with the ornaments, and had Vrim and Thummim upon his heart; *for his father or for his mother he shall not be defiled, neither shall he go out of the Sanctuary, &c. Levite.* 21. 11, 12. Neither might Aaron mourn for his sons, or E••azar and Ithamar for their brethren Nadab and Abihu that were slain, neither might they go out from the door of the Tabernacle, on pain of death, *Lev.* 10. 2,—7. For God would have them more to regard their function, and duty in his service, than any natural affection whatsoever. And herein Christ was figured, (unto whom this blessing chiefly belongeth) who when he was told, that his mother and his brethren stood without to speak with him, he answered, *Who is my mother? and who are my brethren? &c. whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, Mat.* 12. 46,—50. This may also have reference to the Levites fact, who being commanded or Moses, killed every man his *brother, friend, neighbor,* and *son,* that had sinned in making and worshipping the golden Calf, & so *filled their hand* (or consecrated themselves) *unto the LORD,* that he might give upon them a blessing, *Exod. 32. 26,—29. acknowledgeth not]* or, *acknowledged not:* the first respecteth the Law, *Lev.* 21. the other their fact, *Exod.* 32. To this latter the Chaldee referreth it, translating thus, *Who had no compassion on his father, or on his mother, when they were guilty of judgment; and accepted not the faces (or persons) of his brother, or of his son. his sons]* or, *his son,* that is, any of his sons or children: see the notes on *Deut. 2. 33. knoweth not]* or, *knew not.* Here *knowledge* is used for *care* or *regard,* as in *Job 9. 21. knowing* is opposed to *disposing;* and in 1 *Thess. 5. 12. know them which labor among you,* that is, regard

them: and in *Prov. 12. 10. a righteous man knoweth* (that is, *regardeth,* or *hath care of) the life of his beast. for they observe]* that is, by Law are bound to observe, *Levite.* 21. or, *they have observed* in their practice, *Exod.* 32. The Greek translateth it singularly, *He hath observed thine oracles, and kept thy covenant.*

Vers. 10. *They shall teach]* or, *Let them teach.* As in *v.* 8. he mentioned their gifts and calling, in *v.* 9. their sanctification; so here he teacheth their administration in the Word, Prayer, and other ministerial duties. For it is said, *They shall teach my people* (the difference) *between the holy and profane, and cause them to discern between the unclean and the clean; and in controversy they shall stand in judgment, and they shall judge it according to my judgments &c. Ezek.* 44. 23, 24. Compare also *Levite. 10. 11. Deut.* 17. 9, 10, 11. and 24. 8. and the commendation which God giveth of Levi, in *Mal. 2. 6, 7. The Law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the Priests lips should keep knowledge, and they should seek the Law at his mouth, for he is the Angel of the LORD of Hosts. unto Jacob]* by *Jacob* and *Israel,* are meant, all the posterity of Jacob, and the weak with the strong: for the Church in respect of her infirmity is called *Jacob, Amos* 7. 2. 5. 8. and for her valor by faith is surnamed *Israel:* see the Annotations on *Gen.* 32. 28. Thus Christ commanded Peter to feed both his *Lambes* and his *Sheep, John. 21. 15, 16. incense]* the sweet perfume which the Priests burnt daily upon the golden Altar; a figure of Christ's mediation with the prayers of the Saints, *Revel.* 8. 3. 4. See the notes on *Exod.* 30. This was the peculiar work of the Priests, wherefore it is written, *It pertaineth not unto the Uzziah, to burn incense unto the Lord, but to the Priests, the sons of Aaron, that are consecrated to burn incense, 2 Chron. 26. 18. in thy nostrill]* or *nose,* that is, *before the•;* or, as the Greek translateth, *in thine anger:* for the Hebrew *Aph* signifieth both *Nose* and *Anger:* and both agree well with the Priests work; for when God in anger sent a plague among the people, Aaron put incense in his censor, and *made atonement for the people,* so *the plague was stayed, Num. 16. 46, 47, 48. the whole burnt-offering]* Hebr. *the Calil;* whe•eof see *Lev.* 6. 22, 23. the Greek here translateth it *the continual* (oblation.) Hereby all other sacrifices are meant, which the Priests offered on the Lord's Altar, *Levite.* 1. and 2. and 3. wherein the work of Christ, offering himself for his Church, was figured.

Vers. 11. *his power]* so the Greek translateth, *his strength;* By *power,* is meant sometime an army of men, as *Ezek.* 37. 10. so here the first prayer is for a blessing upon the persons which administered, that they might be increased and strengthened in number and in knowledge. Wherefore the company of Levites is called an *host* or army, *Num.* 4. 3. &c. In this sense Maimonides (in treat. of the Release and Jubilee, *chap. 13. sect.* 12.) expoundeth it, saying, *The Levites are separated from the ways of the world, they wage not war like the other Israelites, neither have they inheritance, &c. but they are the power* (or *army) of God, as it is written, Bless Lord his power.* Sometime by *power,* riches and substance is meant, as in *Deut.* 8. 18. and so the Chaldee expoundeth it here. For whereas Levi had no inheritance among the tribes, but had the Lord, and his first-fruits, tithes, and offerings for their inheritance and livelihood, *Num.* 18. 20. 21. &c. Moses prayeth for a blessing on this means of theirs. *work of his hands]* all his administration, in doctrine, burning incense, sacrificing, &c. Compare *Ezek. 43. 27. that rise*

against him] as Korah, Dathan, and Abiram, that rose up against Moses and Aaron, were all destroyed with their assistants, *Num.* 16.

Vers. 12. *Of Benjamin]* or, *Unto Benjamin,* who is blessed here before the other Tribes, and before his elder brother Joseph, because the lot of his inheritance was *between the sons of Judah and the sons of Joseph;* and *Jerusalem* (where the Levites after administered in the Temple) belonged to Benjamin, *Ios.* 18. 11. 28. And in the heavenly Jerusalem (the Church of Christ) *the first foundation* is a *Jasper,* which was Benjamins stone, *Rev. 21. 19. Exod.* 28. 30. And when the other Tribes fell away from the Kingdom of Judah, and Priesthood of Levi, Benjamin continued with them in the truth, 2 *Chron. 11. 1. 3. 12, 13. Beloved]* meaning the tribe of Benjamin, who as their father was beloved of Jacob, *Gen.* 44. 20. 22. 29. 30. so his posterity should be beloved of the Lord. *shall dwell]* or prayer-wise, *let him dwell. inconfident safety]* that is, *boldly, securely, safely. by him]* by the Lord, who would tender this little tribe, as Jacob tendered Benjamin, whom he kept at home with him, *Gen.* 42. 4. So Benjamins posterity dwelt in Jerusalem and the coasts thereabout, by the Temple of God. he shall *cover him]* or let him, meaning God, *cover him:* so the Greek translateth, *God overshadoweth him.* The word meaneth a covering or protection from evil, as in *Isaiah* 4. 6. The Chaldee expoundeth it, *he shall be a shield over him. all the day]* or, *every day;* in Greek, *all days,* that is, continually and forever. *his shoulders]* that is, Benjamins; & by shoulders are meant the coasts of his land, as *Num. 34. 11. the shoulder of the sea of Chinnereth* is the side or coast thereof. So this is a prophesy, that the temple (wherein God dwelt amongst his people) should be built in Benjamins lot, and in the head or chief city, which was Jerusalem. *he shall]* that is, God *shall dwell:* so the Chaldee translateth, *and in his land the divine Majesty* shall dwell. And when God had chosen mount Zion for his habitation, he said, *This is my rest forever, here will I dwell, Psal.* 132. 14.

Vers. 13. *of Joseph]* or, *unto Joseph.* He is next blessed, because the first birthright was derived unto him, 1 *Chron.* 5. 2. And his posterity were many and great in Israel, *Ios.* 17. 14,—18. *his land]* Joseph's inheritance in Canaan. And as the Land which the Lord curseth, yieldeth not fruit, or bringeth forth thorns and briars, *Gen.* 4. 11, 12. and 3. 17, 18. so the land which he blesseth, bringeth forth much and good increase, *Psal.* 65. 10,—14. The Hebrews say, *There was not of all the inheritance of the tribes, a land so full of all good things as Joseph's was.* Sol. Iarchion *Deut. 33. for the precious things]* or, *with dainty fruits.* Of this word, see the Annotations on *Gen. 24. 53. of the heavens]* which God by the influences and moisture of the heaven and air causeth the land to bring forth. And these were figures of spiritual blessings in heavenly things by Christ, whereby the barren nature of man is made fruitful. *for the dew]* or, *by the dew,* and rain which maketh the earth to fructify. So Isaac blessing Jacob, said, *God give thee of the dew of the heavens, Gen.* 27. 28. On the contrary, David said for a curse, *ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, 2 Sam.* 1. 21. *that coucheth beneath]* or, *that lieth under;* whence waters spring out of the earth: so the Greek translateth, *of the deeps of the fountains beneath.* Likewise the Chaldee, *for the welling fountains and deeps that proceed from the deep places of the earth beneath.* See *Gen.* 7. 11. and *Deut.* 8. 7. This is another mean of fruitfulness, as in *Ezek.* 31. 4. *The waters made him great, the deep set him up on high,*

with her rivers running about his plants. And with this blessing Jacob blessed Joseph, in *Gen.* 49. 25. but Moses here enlargeth it.

Vers. 14. *the revenues]* that is, the fruits which by the warmth of the Sun are brought forth. It is said by the Hebrews, that Joseph's *land lay open to the Sun, which made the fruits sweet.* Sol. Rashi on *Deut. 33. the thrusting forth of the Moons]* that is, fruits which every Moon thrusteth forth, or causeth to grow every month: for all fruits grew not at once; *in one month they gathered summer fruits, in another Olives, in the third Dates,* saith Chazkuni; and Sol. Rashi addeth, *There are some fruits which the Moon ripeneth, as Cucumbers, and Gourds.* As the Sun by warmth, so the Moon by moisture maketh the earth fruitful.

Vers. 15. *chief* things] Hebr. *the head,* that is, principal; the Greek translateth it, *the top of the mountains.* There fruits are first ripe. *ancient mounts]* Hebr. *mountains of antiquity,* or, of *priority,* which were from the beginning: so after, *hills of eternity,* that is, *everlasting hills;* which are so called, because they are immovable and lasting, have been from the beginning, and shall continue to the end of the world; or because of their continual fruitfulness. So in *Habak.* 3. 6. Compare this with Jacob's blessing, *Gen.* 49. 26. Joseph's heritage in Canaan had many fertile mountains and hills often mentioned, as *Mount Ephraim, Judge.* 17. 1. the *mountains of Samaria, Amos* 3. 9. and 4. 1. and 6. 1.

Vers. 16. *the plenty thereof]* all creatures that fill the same, *Psal. 24. 1. the favorable acceptation]* or, the *good will, favor.* The Greek translateth, *and the* things *acceptable unto him that appeared in the Bramble-bush:* the Chaldee thus, *and the good will of him whose dwelling is in heaven, and unto Moses he appeared in the Bramble-bush. of him that dwelt]* or, *of my dweller,* that is, *of my* God *that dwelt in the bramble,* that is, God wth appeared unto Moses there, *Ex.* 3. 2. where *the Angel* Christ *appeared unto him in a flame of fire out of the midst of a bramble-bush,* which burned, but *was not consumed:* a figure of Christ's presence with his people in afflictions, that they perish not in them. *let* it] that is, *let* this blessing *come,* or, *it shall come;* the Greek saith, *let them come;* the Chaldee, *let all these* things *come:* and the original word *come,* implieth an abundant and speedy coming. Compare *Gen.* 49. 26. from whence Moses taketh this blessing. *the crown of the head]* whereby is meant an open, apparent, and plentiful pouring out of these blessings, as the like phrase is used also in curses, *Psal.* 7. 17. *the separated among his brethren]* or, *the Nazirite of his brethren,* meaning Joseph, who was separated and exempted to be a choice and chief man among his brethren: as the Greek translateth it, *the honored* (or *glorified) among* his *brethren:* see the notes on *Gen.* 49. 26. So Chazkuni here explaineth it, *Joseph that was prince of all his brethren.*

Vers. 17. *His glory]* or, *He hath glory* (or *beauty, comeliness)* like *his first-borne bullock.* The Chaldee expounds it, *The chief of his sons, his glory, &c.* And Chazkuni applieth it to Joshua, *The first King which the holy blessed (God) chose him of Joseph's seed, was Joshua, &c. and a king is likened to a bullock, which is king of beasts. horns]* which signify *strength,* and *glory,* and *kingdom, Psal.* 75. 5, 11. and 112. 9. and 89. 18. 25. *Luk.* 1. 69. whereupon *horns* are used to denote kings, *Dan. 8. Revel. 17. of an Unicorn]* that is, of *Unicorns,* the singular put for the plural: it is a beast which will not be tamed, *Job* 39. 9, 10, 11. See the notes on *Num. 23. 22. push]* in Chaldee, *kill.* So in *Psal.* 44. 6. *ends of the land]* or, *of the earth,* to wit, the land of Canaan, for Joshua with his horns

and armies conquered all that land. *and they.]* the *horns* forementioned. So Chazkuni on this place saith, *the horns are the ten thousands of Ephraim, &c.* And here he giveth to *Ephraim the* younger, *ten thousands,* & to *Manasseh* the elder but *thousands,* according to Jacob's prophesy, that Ephraim should be greatest, *Gen.* 48. 19. and so was his increase greater than his brothers, in *Num.* 1. 33. 35. though in the last mustering of them, and now when Moses blessed them, the men of Manasseh were many moe than of Ephraim, *Num.* 26. 34. 37. See the notes on *Gen.* 48. 19. The *ten thousands* of Ephraim, are referred to *Joshua* and his men that conquered Canaan; *the thousands* of Manasseh, to *Gideon* and his men, *(Judge.* 7.) by Sol. Rashi, on *Deut.* 33.

Vers. 18. *of Zebulon]* or, *to Zebulon;* and with him he joineth Issachar his brother, (both sons of Lea,) as partner of his blessing. So these two joined in one, and the four next (the sons of the handmaids;) are set and blessed together next after Joseph. And it is a tradition of the Hebrews, that these five, *Zebulon, Gad, Dan, Naphtali and Aser,* were those *five* mentioned in *Gen.* 47. 2. when Joseph took of his brethren *five men, and presented them before Pharaoh.* Sol. Rashi on *Deut.* 33. and Targum Jonathan on *Gen.* 47. 2.

Rejoice Zebulon] that is, God so bless thee, as thou mayest have cause to rejoice in thy prosperity. *thy going out]* to trade in merchandise by shipping; for Zebulon, by Jacob's blessing, was to *dwell at the haven of the Seas,* &c. *Gen.* 49. 13. so here Moses blesseth him with good success in his traffic, or *going out* to wars, as *Gen.* 14. 8. 2 *Sam.* 11. 1. and so the Chaldee here expoundeth it, *in thy going out to war against thine enemies.* And in *Judge.* 5. 18. Zebulon is commended for jeoparding *their lives unto the death, in the high places of the field. and Issachar]* to wit, rejoice thou also. *Issachar* was elder brother to *Zebulon, Gen.* 30. 18. 20. yet Jacob blessed Zebulon first, *Gen.* 49. 13, 14. and so doth Moses here; and God in parting their inheritance preferreth Zebulon, giving him *the third lot,* and Issachar *the fourth, Ios.* 19. 10. 17. *in thy tents]* that is, in thy dwelling at rest, or tarrying at home; for so the remaining in tents, is opposed unto going forth to wars, or traffic, or hunting abroad, *Ios.* 22. 4. *Judge.* 7. 8. and 5. 24. *Gen.* 25. 27. And *tent* is often used for ones *home,* house or city; as, *the tents of Jacob, Mal.* 2. 12. where the Chaldee translateth, *the cities of Jacob:* so these *tents* of Issachar, mean his quiet life at home, differing from Zabulons going abroad to trade. Chazkuni (on this place) noteth, that Issachars *land was good to sow, and he sate in tents to keep his fields; and Moses prayeth that he might prosper and rejoice in his fields. And so Jacob said unto him (in Gen. 49. 14.) couching between two bounds; between the limits, to keep his fields.* The Chaldee translateth, *and Issachar in thy going to appoint the times of the solemn feasts in Israel:* having reference to that which is written in 1 *Chron.* 12. 32. *of the sons of Issachar, that had understanding for the times, to know what Israel ought to do,* &c. which some of the Hebrews understand of the times and seasons of the year, new moons, and feasts. So Sol. Rashi here expoundeth it, *and Issachar, prosper in thy sitting in tents, for the Law, sitting and making intercalation of the years, & appointing the new moons; as it is said (in 1 Chron. 12. 32.) And of the sons of Issachar, that knew understanding for the times,* &c. *the heads of them were 200. they were heads of the Counsel, employed hereabouts &c.*

Vers. 19. *They shall call]* or, *let them call,* and so show their thankfulness to God, by inviting others to God's house, and showing them a good example, by their own frequenting the

Lord's mountain. *the mountain]* mount Zion, where Moses by the Spirit, foresaw God's Temple should be built. The Chaldee paraphraseth, *They shall gather the tribes of Israel to the mountain of the house of the Sanctuary.* Though by *people's* the Gentiles also may be implied, whom they having occasion to trade with, should provoke to true religion, as in *Isaiah. 2. 2, 3. All nations shall flow unto it, and many people shall go and say, Come ye, and let us go up to the mountain of the house of the Lord,* &c. *of justice]* that is, just, righteous and acceptable sacrifices, offered in faith, according to God's Law: as *the way of justice,* is a just and righteous way, *Matt.* 21. 32. So David exhorteth, *Sacrifice ye the sacrifices of justice, and trust unto Jehovah, Psal.* 4. 6. *the abundance]* in Greek, *the riches of the Sea;* which the Chaldee expoundeth, *they shall •at the riches of the people's:* taking *seas* figuratively for *people's,* as is often in the Prophets. So in *Isaiah* 60. 5. 16. *The abundance of the sea shall be converted unto thee, &c. & thou shalt also suck the milk of the Gentiles. treasures hid in the sand]* or, *hidden treasures of the sand.* The Greek translateth, *the merchandise of the nations, that dwell by the sea coast.*

Vers. 20. *enlargeth Gad]* this may be understood of Gads inheritance, which the blessed God would enlarge, as he promised Israel, *I will enlarge thy border, Exod* 34. 24. Or understood of his person, and then his *enlarging* is his deliverance out of distress, as in *Psal. 4. 2. thou hast enlarged me,* when I was *in distress.* So it hath reference to Gads troubles, prophesied in *Gen.* 49. 19. see the Annotations there; and the history of Gads enlargement by Iephthah, in *Judge.* 11. *a courageous Lion]* see this word in *Gen.* 49. 9. There were of the Gadites in David's time mighty warriors, *whose faces* were *like the faces of Lions, and were as swift as the Roes upon the mountains, 1 Chron. 12. 8. the arm]* this noteth strength, as the *crown of the head,* principality; meaning that none should be so strong or excellent, but Gad should overcome them. The Greek translateth, he shall *break the arm and the Ruler:* the Chaldee, *he shall kill rulers with kings.* This may have reference both to his wars in subduing the Canaanites, going armed before his brethren, *Ios.* 1. 12, 13, 14. and to that famous victory which he got over the Hagarims, 1 *Chron.* 5. 18, 19, 21, 22. as also to the courageous acts of *Jehu, 1 King.* 9. and 10. chapters.

Vers. 21. *he provided the first* part *for him]* or, as the Greek translateth, *he saw his first*-fruits: or, *he provided* in *the beginning* (at *the first) for himself.* Gad, with Reuben, saw the Land of Iazer and Gilead, that it was a place for cattle; *and the sons of Gad* and of *Reuben* asked of Moses and of the Princes, that the land might be given them for a possession, *Num.* 32. 1,—5. It may also be understood of the Lord, that he provided this first portion for Gad; or, that Gad himself *saw,* that is, enjoyed (as the Chaldee expoundeth it, *received) his first* part. Sol. Rashi openeth it thus, *He saw* (or *provided) to receive his portion in the land of Sihon and Ogh, which was the first*-fruits (or *beginning) of subduing the land.* in *a portion of the Law-giver]* the portion which God by Moses the Law-giver gave unto Gad, *Num. 32. 33. pretected]* or, *hidden, covered, sieled:* there in the fenced Cities they left their wives and children under God's protection, whiles they went to war before their brethren, *Num.* 32. 26, 34, 35, &c. *Ios. 1. 14. he came]* that is, *Gad came.* with *the heads]* that is, the Princes and Captains of the people, with whom Gad went to war, *Ios.* 1. 14. and so it is a prophesy of a thing to come, as already done. Or, *he came* to *the heads,* to the Princes, when he desired to have that land given him, *Numb.* 32. 2. But the former seemeth fittest; and so Sol. Rashi explaineth it, *They went armed before them when they conquered the*

land. justice] that which was just and right in the Lord's eyes, and his judgments upon the Canaanites in destroying them: so Joshua commendeth their obedience, *Ios.* 22. 1, 2, 3. It may also have reference to other judgments, as those executed by Jehu, 2 *King.* 9. and 10. and by Elias the Prophet upon Baals Priests, 1 *King.* 18.

Vers. 22. *Lions whelp]* in Chaldee, *strong as a Lions whelp.* In *Gen.* 49. 17. Jacob likened Dan to a *Serpent,* for his subtle and secret undermining of his enemies: Moses here likeneth him to a *Lion,* which signified his strength and prowess, shown when this tribe fought against *Leshem,* and *smote it with the edge of the sword, Ios. 19. 47. Iud. 18. 27. 29. he shall leap]* or, that *leapeth;* referring it to the *Lion* leaping from mount Basan, where Lions kept: for Basan was not Dans possession, but Manassehs, *Deut. 3. 13. Numb. 32. 33. Ios.* 13. 7, 8, 11. Chazkuni here saith, *because Basan was a place of Lions and wild beasts, he likeneth him to a Lion.* The Chaldee expoundeth it, *his land* shall be *watered with the rivers that run from Bashan.*

Vers. 23. *Naphtali]* in Greek *Nepthaleim.* He was Dans brother, both of them borne of Bilbah Rachel's handmaid; but *God* and *Aser* were of Zilpha, Leah's maid. Moses keepeth not Jacob's order *(Gen.* 49.) in blessing the tribes. *satisfied with favorable acceptation]* in Greek, *the satiety (or abundance) of acceptable things:* he meaneth, that the tribe of Naphtali should have in their land many good and acceptable fruits, through God's favor and blessing. There also the light of God's favor in Christ abundantly appeared, *Matth.* 4. 13, 15, 16. and *Capernaum* in this tribe was Christ's City, *Mar. 2. 1. Matth.* 9. 1. wherein he did many *mighty works, Matth. 11. 23. the blessing of Jehovah]* blessings given of him; and, as Chazkuni expoundeth it, *Whosoever cometh into his land, and seeth the first ripe fruits, shall bless the Lord for them.* But the Greek translateth, *let him be filled with blessing of* (or *from) the Lord. the sea]* this the Chaldee interpreteth, the *sea of Ginosar,* called in the New Testament *the lake of Gennesaret, Luke* 5. 1. in Hebrew *Chinnereth, Numb. 34. 11. Deut.* 3. 17. R. Sol. Rashi here saith, *The sea of Cinnereth fell to his portion.*

Vers. 24. *with sons]* or, *for sons,* for multitude of children; the Chaldee saith, *with the blessing of sons:* as in Asers tribe there were now 53. *thousand and four hundred* men of war, *Num. 26. 47. let him be]* in Greek, *he shall be acceptable to his brethren. dipping]* in Greek, *he shall dip his foot in oil,* that is, shall have plenty of oil, that he may set his feet therein: according to Jacob's blessing, that his *bread* should be *fat, Genes.* 49. 20.

Vers. 25. *thy shoes]* that is, the ground under thee shall have Mines of iron and brass, that thy feet may seem to be shod with them. This also may signify his strength, to tread down his enemies; as Christ's feet were of fine brass, *Rev. 1. 15. thy strength]* or, *thy old age.* The Hebrew *Dobee* (here only used,) is in Greek translated *strength:* and so the Chaldee expoundeth it, *as the days of thy youth, thy strength.* The Latin version, and others expound it *old age,* so named of weakness; meaning that his old age should be strong and lusty, as the days of his youth. Others, *fame,* or *report;* that as his days were, so his fame should be as long as he lived. Chazkuni saith, *Daba* is the same that *Daab,* weakness or debility, (as *Cebes* is the same that *Ceseb* a *Lamb)* and that it meaneth the *days of old age in which a man is weak; as if he should say, even in the time of their old age they shall be strong.*

Vers. 26. *Ieshurun]* that is, *O Israel:* see *Deut.* 32. 15. The Greek translateth, *There is none like the God of the Beloved-one:* the Chaldee saith, *there is no God like the God of Israel.* This conclusion concerneth all the tribes of Israel in general, celebrating the glory and goodness of God, communicated with his Church; and their participation of his graces, to their perpetual happiness. *rideth]* which is a sign of honor, and of his speedy coming to help his people: so in *Psal.* 68. 34. For which cause he is said also to *ride upon the Cherub, 2 Sam.* 22. 11. and to *ride upon* his *horses* and *chariots of salvation, Hab.* 3. 8. This was fulfilled in the wars against the Canaanites, *Ios.* 10. 10, 11, 13. and before, against the Egyptians, *Exod.* 9. 23. and 14. 24, 25. And Christ still *rideth* in heaven upon a *white horse,* to conquer the enemies, for his Churches sake, *Rev.* 6. 2. and 19. 11,—16. The Chaldee translateth, *whose habitation* (or *divine majesty)* is *in the heavens. in thy help]* or, *for thy help:* in Greek, *thine helper. in his excellency]* or, *for his high majesty, magnificence;* in Chaldee, *strength.* So in *Psal.* 68. 35. God's works are for the manifestation of his excellent glory, in the help and salvation of his people. *skies]* the highest heavens, which the Greek calleth the *firmament;* the Chaldee, *the heavens of heavens.*

Vers. 27. *The God of antiquity]* that is, *the ancient* (or *eternal) God;* which the Chaldee interpreteth, *God that* was *from the beginning.* Hereupon David intituleth him the God *that sitteth* from *antiquity,* (or *abideth of old) Psal.* 55. 20. and Asaph saith, *God* is *my King from antiquity, Ps. 74. 12. And he is before all things, and by him all things consist, Coloss.* 1. 17. is thy *mansion]* or, will be *thy habitation:* or, prayer-wise, be thy *mansion,* that is, thy *protection;* as the Greek translateth, *will protect thee.* So Moses saith, *Lord, thou hast been our mansion* (or *habitation,) in* every *generation and generation, Psal.* 90. 1. Under this name *Mansion,* all things needful are implied, both for life and salvation in this world, and in that which is to come, *John 14. 2. arms of eternity]* that is, *eternal* (or *everlasting) arms:* or, *arms of the world.* Israel is protected under God's everlasting arms or power; God is their defense over and under: *his left hand* is *under the head* of his Church, *and his right hand doth embrace* her, *Song* 2. 6. The Greek translateth, *under the strength of the everlasting arms:* the Chaldee expoundeth it, *and by his Word the world was made.* Sol. Rashi explaineth it thus, *and underneath his Mansion do all strong armed dwell. The arms of the world were Sihon and Ogh, and the Kings of Canaan, which were the strength and power of the world, &c. but their strength was weakened before him.* But *the arms of eternity* are rather meant here of the arms of the eternal God, who is most ancient without beginning; and eternal, without ending; who saith, *I* am *the first, and I* am *the last: and besides me* there is *no God, Isaiah 44. 6. destroy]* speaking to Israel, whom he would enable to destroy their enemies: the Greek translateth, *Perish,* speaking to the enemy. So God by Christ, not only preserveth his people from harm, but destroyeth him that hath the power of death, that is, the devil, *Heb.* 2. 14. and with him all other enemies perish.

Vers. 28. *alone]* secure from enemies, as *Ier.* 49. 31. or, *alone, and shall not be reckoned among the nations,* as *Num.* 23. 9. This dwelling in safety had accomplishment under Christ, of whom it is said, *In his days Judah shall be saved, and Israel shall dwell safely, Ier. 23. 6. the fountain]* that is, the people which flow out of Jacob, as out of a well or fountain: so that *fountain* is here used for a river or stream issuing from a fountain, as in *Psal.* 104. 10. and waters often signify people's, *Rev.* 17. 15. Thus David calleth them of *the fountain of Israel, Psal.* 68. 27. and Isaiah saith, which *are come forth out of the waters of Judah, Isaiah* 48. 1. The Hebrew word sometime

signifieth a *fountain,* sometime *an eye;* in which latter sense some interpret it here, *the eye of Jacob,* shall look *unto a land of corn,* &c. *his heavens]* the heaven or air over the land of Israel, shall drop down dew, whereby it shall be fruitful. Thus Moses confirmeth to Jacob's seed the blessing which Isaac gave unto Jacob, *Gen.* 27. 28. Spiritually *heavens* signify the ecclesiastical estate, *Revel. 4. 1. dew* and *rain* signify heavenly doctrine, as *Deuter.* 32. 2.

Vers. 29. *who* is *like thee]* not any people. So David said, *What one nation in the earth* is *like thy people, like Israel, 2 Sam.* 7. 23. See also *Deut. 4. 7. by Jehovah]* or, *in Jehovah,* that is, Christ, called *Jehovah our righteousness, Ier. 23. 6. shield of thy help]* that is, thine helpful shield, which aideth thee against thine enemies; the Chaldee saith, *strong for thine help;* the Greek, *thy helper will shield* (or *protect)* thee. *sword,* is *thy excellency]* in Greek, *thy glory* (or *boasting:)* that thou mayest truly glory in his *sword,* not in thine own: as the Church doth in *Psa. 44. 4, 7. they inherited not the land by their own sword:* and, *my sword shall not save me.* Christ appeared with a two-edged sword in his mouth, *Rev.* 1. 16. and with a sword in his hand, as *Prince of the Lord's host, Ios.* 5. 13, 14. and the *sword of the spirit* is *the word of God, Ephes. 6. 17. shall falsely deny]* shall dissemble that they were thine enemies, and fain to be friends for fear. This David acknowledged, *the sons of the stranger falsely deny unto me, Psal.* 18. 45. The Greek translateth, *shall lie unto thee.* Chazkuni explaineth it thus, *They that are enemies to thee in their heart, shall falsely deny unto thee through fear, & shall show themselves thy friends, & shall be obedient to do thy pleasure.* And Sol. Rashi giveth an example, *as the Gibeonites which said, From a very far country thy servants are come, &c. tread on their high* places] or, *on their heights:* in Greek, *thou shalt ride upon their neck:* see a like phrase in *Psal.* 66. 12. The Chaldee expoundeth it, *thou shalt tread on the joints of the necks of their Kings:* which thing was fulfilled in Joshua's time, *Ios.* 10. 24, 25. By *heights* or *high* places, are meant all the high and fortified places, wherein the enemies kept for their safety; as mountains, high walled Cities, &c. as David when he was safe from his enemies, rejoiceth that God had set him upon his *high places, 2 Sam.* 22. 34. And as it is the glory of God, that he *treadeth upon the high places of the earth, Amos 4. 13. Mich.* 1. 3. and *upon the high places* (or *heights) of the sea, Job* 9. 8. so he communicateth this glory to his people, that should vanquish all their enemies; as was also said in *Deut. 32. 13. he made him ride on the high* places *of the earth.* And by the weapons of their war-fare, which are mighty through God, they pull down strong holds, and cast down *every high thing that exalteth it self against the knowledge of God, 2 Cor.* 10. 4, 5. Death shall be swallowed up in victory, 1 *Cor.* 15. and Satan himself shall be trodden underneath their feet, *Rom.* 16.

CHAP. XXXIV.

1 Moses from mount Nebo vieweth the land. 5 He dieth there, and is buried of God. 7 His age and vigor when he died. 8 The Israelites mourn for him thirty days. 9 Joshua succeedeth him. 10 The praise of Moses.

ANd Moses went up from the plains of Moab unto mount Nebo, *to* the top of Pisgah, which *is* over against Jericho: and Jehovah caused him to see all the land from Gilead unto Dan. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the hindmost sea. And the South, and the plain of the valley of Jericho, the City of Palme-trees, unto Zoar. And Jehovah said unto him, This *is* the land which I sware unto Abraham, unto

Isaac, and unto Jacob, saying; unto thy seed will I give it: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither. And Moses the servant of Jehovah died there in the land of Moab, according to the mouth of Jehovah. And he buried him in a valley in the land of Moab, over against Beth-peor, and no man knoweth of his Sepulcher unto this day. And Moses *was* an hundred and twenty years old when he died, his eye was not dim, nor his natural moisture fled. And the sons of Israel wept for Moses in the plains of Moab, thirty days: and the days of weeping, of mourning for Moses, were ended. And Joshua the son of Nun was full of the Spirit of wisdom, for Moses had laid his hands upon him, & the sons of Israel hearkened unto him, and did as Jehovah commanded Moses. And there arose not a Prophet since in Israel like Moses, whom Jehovah knew face to face. In all the signs and the wonders which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land. And in all the mighty hand, and in all the great terror which Moses did in the eyes of all Israel.

Annotations.

MOses went up] as God commanded him, *Deu. 32. 49. plains of Moab]* in the wilderness where Israel pitched, and where Moses had explained all this Law unto them. See *Num. 22. 1. Deut.* 1. 1. 5. The Greek retaineth the Hebrew name, *Araboth Moab. mount Nebo]* or, *of Nebo,* that from thence he might view the holy land, as John from *an high mountain* was shown the *holy Jerusalem, Rev.* 21. 10. and Ezekiel likewise before him, *Ezek. 40. 2. Nebo* was the name of a mountain, and of a City by it, which was given for a possession to the Reubenites, *Numb. 32. 37, 38. 1 Chron. 5. 3, 8. Pisgah]* in Greek, *Phasga:* in Chaldee, *Ramatha:* so named of the *highness* of it: See *Deut. 3. 27. Ierecho]* in Greek *Jericho,* a City within the land of Canaan, which the Israelites first conquered, by faith causing the wall to fall down, *Ios: 6. Heb.* 11. 30. See after on *verse. 3. caused him to see]* as in *verse.* 4. or, *shown him,* as the Greek translateth. *from Gilead]* in Greek, *the land of Galaad:* But Galead was on the outside of Jordan, and given to Reuben, Gad, and half Manasseh, *Deut.* 3. 12. 13. being conquered by Moses himself; so that there was no need to view that, but from that Country forward he viewed all the rest. Therefore the Hebrews expound the word *Eth,* by *Min, From;* saying, *From Gilead which was on the outside of Jordan, towards the Sun rising, where in Moses was standing; unto Dan, which is the border of the land of Israel, as it is written, from Dan even to Beersheba, (1 Sam.* 3. 20.) Chazkuni on *Deut.* 34. Others refer it to a spiritual vision of things to be done after in this Country; as Jonathan in his Targum paraphraseth, *The Word of the Lord shown him all the Mighties of the land; the valiant acts which should be done by Iephthe of Gilead, and the victories of Samson son of Manoah of the tribe of Dan.* Likewise Sol. Rashi expoundeth it, *He shown him the sons of Dan committing idolatry, as it is written (in Judge. 18. 30.) and the sons of Dan set up the graven image: and he shewod him Samson, that should come out of him for a Savior.* By *Dan* here we are to understand *Leshem* or *Laish,* a City in the furthest part of the land Northward, called also *Dan, Ios. 19. 47. Judge.* 18. 27, 29.

Vers. 2. *all Naphthali]* in Greek, *all the land of Nephthali,* which lay also Northward in Galilee, *Matth. 4. 15. of Ephraim and Manasseh]* meaning the half tribe of Manasseh that dwelt within lordan; this was in the midst of the land in Samaria: see *Ios.* 16. and 17. 7,—11. *of Judah]* which was the Southerne part of the Country, *Ios.* 15. 1. &c. for the land was far more long than

broad: and by naming these few chief countries, he implieth all the rest with them. These also in Targum Jonathan, and Sol. Rashi, are applied to *the captains of the house of Naphtali, that were joined with Barak,* and *the Kings* which *Joshua the son of Nun, of the tribe of Ephraim, should kill; and the valiant acts of Gideon son of Joash, of the tribe of Manasseh, and all the Kings of Israel, and kingdom of the house of Judah, that should rule in the land, until the Sanctuary should be destroyed at the last. the hindmost]* or, *utmost sea,* that is, the main sea, which was the Western coast: see the notes on *Deut.* 11. 24.

Vers. 3. *the south]* in Greek, *the wilderness:* the utmost Cities of the tribe of the sons of Judah, towards the coast of Edom, described in *Ios.* 15. 21. &c. So in *Num. 34. 3. your south quarter shall be from the wilderness of Zin, along by the coast of Edom,* &c. Thus Moses viewed the land after the order that Abraham did at the first: see *Genes.* 12. 6, 7, 8, 9. with the Annotations there. God here showeth Moses all the kingdoms, and glory of Canaan, from an high mountain, for his comfort and strengthening of his faith, who saw the promises a far off, saluted them, and died, as did his godly forefathers, *Heb.* 11. 9. 13. On the contrary, the Deviil taketh Christ up into an excceding high mountain, & showeth him all the kingdoms of the world, and the glory of them, to draw him (if he had been able) from the faith and service of God, unto the worship of Satan, *Matth. 4. 8, 9. the plain of the valley of Jericho]* in Greek, *the regions about Jericho:* this last part which Moses viewed, was the first which the Israeliees possessed, *Ios.* 2. 1. and 3. 16. and 4. 13, 19. Sol. Rashi here saith, God shown to Moses, *Solomon casting the vessels of the sanctuary, as it is said, In the plain of Jordan did the King cast them, 2 Chron. 4. 17. City of palm-trees]* so Jericho is called here, and in 2 *Chron. 28. 15. Judge.* 1. 16. and 3. 13. and of them and other fragrant fruits there growing, as Balsam and the like; the City had the name *Ierecho,* by interpretation, *Odoriferous,* or *Fragrant. unto Zoar]* in Greek, *Segor.* Thus the last part which Moses viewed, was both nearest unto him, and the pleasantest of all the land of Canaan: for *all the plain of Jordan was well watered,* it was *as the garden of the Lord, Gen.* 13. 10.

Vers. 4. *I sware]* that is, I promised by oath: see *Gen.* 12. 7. and 22. 16, 17. *Psal.* 105. 9, 10, 11. *thy seed]* in Greek, *your seed:* in Chaldee, *thy sons. caused thee to see]* in Greek, *I have shown it to thine eyes.* This view was by the marvelous work and grace of God towards his servant, that in one place and time he should behold so large a Country; and in it (by the eye of his spirit) so many mysteries as in that *holy-land* (so called in *Zuch.* 2. 12.) were comprehended: and it being *the land of Immanuel,* (or of Christ) *Esa.* 8. 8. the beholding thereof was the beholding of the blessings to be enjoyed by Christ Jesus; unto whō Moses and his Law is a Schoolmaster, *Gal. 3. 24. not go over]* to wit, over the river Jordan, because Moses had not believed to sanctify the Lord in the eyes of the sons of Israel, *Numb.* 20. 12. And as he and others could not enter into the good land, because of their *unbelief, Heb.* 3. 19. so all that are of the works of the Law, and not of the saith of Christ, though they may behold the blessing a far off, yet shall they not enter in to enjoy the same, *Gal. 3. 9,—12. Rom.* 9. 31. 32.

Vers. 5. *servant]* so he is often called, even of God himself, *Ios.* 1. 2. and in the New Testament, as *Rev. 15. 3. the song of Moses the servant of God.* This title he had in respect of his office, being governor of Israel: as David also had, in *Psal.* 18. 1. and 36. 1. See *Numb. 12. died there]* in the mountain, *Deut.* 32. 50. as Aaron died on the top of mount Hor, *Num.* 20. 28. In that the death

of Moses immediately followed after his viewing of the promised land, it foreshowed the end and abrogation of Moses Law, when men are come to the Gospel of Christ: for, *after that Faith is come, we are no longer under the Schoolmaster, Gal. 3. 25. The Law hath dominion over a man as long as he liveth: for the woman which hath an husband is bound by the Law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of the husband:* So we also *are become dead to the Law, by the body of Christ,* that we should be *to another,* even *to him who is raised from the dead, Rom.* 7. 1, 2, 4. Therefore upon this death of Moses, God speaketh unto Israel, to go over Jordan into the Land, *Ios. 1. according to the mouth]* in Greek and Ghaldee, *by the word.* The day of his death, by the Jews tradition, was the seventh of Adar, (which we call February:) so Jonathan in his Targum on this place saith; *On the seventh day of the month of Adar, Moses the Master of Israel was borne; and on the seventh day of the month of Adar he was taken out of the world.*

Vers. 6. *he buried him]* that is, Jehovah buried him, or *Michael* (that is, Christ, who is Jehovah, one with the Father,) *Jude verse.* 9. Signifying that none but Christ should abolish the Law and Ordinances given by Moses, *Rom. 8. 3. Gal. 3. 13, 14. Coloss. 2. 14, 16, 17. Heb.* 9. 9, 10, 11, &c. and 10. 1,—9. And this was a special honor unto Moses person, whom the Lord loved when he was dead, and buried his corps (which we find not done to any man else in the world,) which he will also raise up incorruptible and glorious, at the day of his appearing. *in a valley]* he died in the mountain, *Deut.* 32. 50. but was buried in a valley. *over against Beth-Pehor]* the Greek saith, *near to the house of Phogor;* of which place, see *Deut. 3. 28. no man knoweth]* God would not have Moses Sepulcher to be known, (though the devil contended with him hereabout, *Jude verse.* 9.) because there should be no occasion of superstition or idolatry thereby, as is thought of some. Chazkuni saith, *that none which inquire of the dead* (as *Deut. 18. 11.) might seek unto him.* The chief cause seemeth to be a mystery, that the Law (whereof Moses was the minister) being once dead and abrogated by Christ, should never more be sought after, but quite abolished out of the conscience of sinners, that the grace of Christ may live & reign alone. See *Gal.* 4. 9, 10, 11. and 5. 4. Also that the legal rudiments should by the coming of the Gospel be taken away from Israel, never to be found or enjoyed by them anymore. For Christ destroyed both their City and Sanctuary, as was foretold in *Dan.* 9. and they have been *many days without a King, and without a Prince, and without a sacrifice, and without an image, and without an Ephod, and without Teraphim;* and so shall be until they *return and seek the Lord their God, and* [the son of] *David their King, Hos.* 3. 4, 5.

Vers. 7. *years old]* Hebr. *son of 120. years:* so the year of his death fell out in the 2553. year of the world: and his years accord with Noes preaching and preparing of the Ark, *Genes. 6. 3. his eye]* in Greek, *his eyes:* his eye-sight failed him not, as did Isaac's, *Gen.* 27. 1. The *eye* is also used for the outward appearance and color of a thing, as *Exod. 10. 5. Numb.* 11. 7. so it may be meant here also, *his visage was not wrinkled.* Chazkuni here expoundeth it, *the shining of his face,* mentioned in *Ex. 34. 30. his natural moisture] his radical humor,* wherein the life and strength of the body consisteth, which when it is spent and dried up, a man dieth. The Greek translateth, *his lips were not corrupted:* the Chaldee saith, *the brightness of the glory of his face was not changed:* having reference to *Exod.* 34. 30, &c. *sled]* that is, departed from him. Thus outwardly and inwardly Moses retained his vigor, beauty and natural strength; that he died

not through feebleness, or defect of nature, as most men did at his age, though he had been a man of sorrows, and broken with many cares for the people. And hereby the continual force of the Law is signified; the power whereof decaieth not in the conscience of sinners by number of days, or multitude of works, till God take it away, and abolish it by grace in Christ. *The Law hath dominion over a man as long as he liveth:* whiles we are *in the flesh, the passions of sins which are by the Law,* do work in our members, to bring forth fruit *unto death, Rom.* 7. 1, 5.

Vers. 8. *the plains of Moab]* in Greek, *Araboth Moab by Jordan, over against Jericho;* as *v. 1. thirty days]* so long they mourned also for Aaron: see *Num.* 20. 28.

Vers. 9. *Joshua]* in Greek, *Jesus the son of Nave. of wisdom]* in Greek, *of understanding the spirit of wisdom,* meaneth wisdom ministered by the spirit of God, wherein he was a figure of Jesus Christ, who *being full of the holy Spirit,* entered upon the work of his ministration here on earth, *Luke* 4. 1, &c. On him the spirit of the Lord rested, *the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord, Esa. 11. 2. laid]* or, *imposed his hands upon him:* of this see *Numb.* 27. 18,—23. As Moses by imposition of hands authorized Jesus the son of Nun, and bare record unto him: so the Law of Moses which was in the heart and bowels of Jesus the son of God, gave authority and bare record unto him, *Heb. 7. Acts* 26. 22, 23. & Moses himself appeared talking with Jesus, and speaking *of his decease, which he should accomplish at Jerusalem, Luke 9. 30, 31. hearkened unto him]* that is, obeyed him: as after also they promised, in *Ios.* 1. 16. 17, 18. See the notes on *Num.* 27. 20.

Vers. 10. *knew face to face]* the Chaldee saith, *was revealed unto him face to face.* So in *Exod.* 33. 11. it is said, *Jehovah spake unto Moses face to face, as a man speaketh unto his friend:* and in *Num.* 12. 8. he said, *with him will I speak mouth to mouth.* See the Annotations there.

Vers. 12. *the mighty hand]* that is, works wrought with a mighty hand, and powerful government, and administration; according to that which is said, *Humble yourselves therefore, under the mighty hand of God,* &c. 1 *Pet. 5. 6. great terror]* that is, works done with great terror; which the Greek translateth, *great marvels:* the Chaldee, *great visions.* These things do magnify Moses office and administration, that the Laws which he hath written & confirmed by such signs and wonders might be acknowledged to be of God; wherefore he and his writings are worthily celebrated throughout the world, confirmed of God himself, *Numb.* 12. 7, 8. approved and expounded by all the Prophets after him, by Christ himself and his Apostles; so that they which hear not him, *will not be persuaded, though one rose from the dead, Luk.* 16. 31. But unto us God hath raised up a Prophet like unto Moses, as he promised, *Deu. 18. 18. Act.* 3. 21. even Jesus the son of the Most high, *a man approved of God* among the Israelites, *by miracles, wonders, and signs, which God did by him in the midst of* them, *Act. 2. 22. Heb.* 2. 4. in whom *God was reconciling the world unto himself, 2 Cor.* 5. 19. whō God buried not, as he did Moses, but raised him frō the dead, that he saw no corruption. Of him Moses wrote, and *to him give all the Prophets witness, that through his name, whosoever believeth in him shall receive remission of sins, Act. 10. 40. 43. And by him, all that believe are justified from all things, from which we could not be justified by the law of Moses, Act. 13. 39. This is the true God, & eternal life, 1 John.* 5. 20. To him be honor, and glory, and praise, throughout all generations; and *let all the earth be filled with his glory, Amen, and Amen.*

A TABLE OF SOME PRINCIPALL THINGS OBSERVED IN THE ANNOTATIONS ON THE FIVE BOOKES OF MOSES.

A

- *AAron* and his sons made Priests, *Exod.* 28. their first offerings, *Lev. 9.* *Aaron's* death, *Num.* 21. 24. 28.
- *Abib,* the month which we call March, *Exod.* 13. 4. and 23. 15. *Deut.* 16. 1.
- *Abraham's* name interpreted, *Gen.* 17. 5.
- *Accepting* the face what it is, *Gen.* 19. 21.
- *Adultery* punished with death, *Lev. 20. 10. Deut.* 22. 22.
- *Afflicting* of the soul, by fasting, &c. commanded unto all Israel one day in the year, *Lev.* 16. 29. It was to be from evening to evening, *Lev.* 23. 32.
- *All,* or every, for *all sorts, Exod.* 9. 6, 25.
- *Almighty,* or All-sufficient, *Shaddai,* God's name, *Gen.* 17. 1.
- *Altar, Gen. 8. 20. Altar* of incense, *Exod.* 30. 1. &c. called the Altar of gold, *Exod. 40. 26.* *Altar* of Burnt-offering, or Brazen Altar, *Exod.* 27. 1, &c. and 40. 29. The Princes Offrings at the dedication of the *Altar, Num.* 7.
- *Amalek, Gen.* 36. 12. His destruction commanded, *Exod. 17. 16. Deut.* 25. 19.
- *Amen,* what it signifieth, *Num.* 5. 22.
- *Amids,* for within, *Gen.* 2. 9.
- *Ammonites, Gen.* 19. 38. Israel might not fight with them, *Deut.* 2. 19.
- *Amorites,* used for all heathens in Canaan, *Gen.* 48. 22.
- *And* for *but, Gen.* 2. 17. for *that, Gen.* 12. 12. and 27. 4. *Exod.* 8. 29. for *for, Gen. 12. 19.* *Exod.* 15. 2. for *or, Gen.* 13. 8. and 19. 12. for *then, Gen.* 3. 5. for *that is, Gen.* 13. 15. or *namely, 1 Chron.* 1. 36. for *a passion of the mind, Gen. 27. 28.* *And* for *both:* (or *superfluous) Gen.* 36. 24. and 40. 9. (and 8. 6.) for *who, which,* &c. *Gen.* 49. 25. or *that which, Deut.* 32. 1. for *therefore, Gen.* 31. 44. for *if,* or *and if, Gen. 18. 30. Exod. 4. 23. Levite.* 26. 40.
- *Angel,* what it signifieth, *Genes.* 16. 7. and 32. 1. Christ called an *Angel, Gen.* 26. 24. and 48. 16. *Exo.* 3 2. and 14. 19. and 23. 20. The heathens opinion of *Angels, Gen.* 32. 1.
- *Anointing* what it signified, *Exod.* 29. 7. and 30. 26. The *Anointing* oil described, *Exod.* 30. •3, &c. who were anointed therewith, *Ex.* 30. 33.

- *Answering,* what it is from God, *Gen.* 36. 3.
- *Appearing* before God with three things, *Exod.* 23. 15.
- *Ark, Teba, Gen. 6. 14. Ark, Aron, Exod.* 25. 10.
- *Arabia,* whereof it was named, *Gen.* 10. 7.
- *Aram,* called *Syria, Gen.* 24. 10. and 25. 20.
- *Armies* or hosts of Israel, *Exod.* 6. 26.
- *Arrows* for *plagues, Deut.* 32. 23.
- *Asses,* of what use, *Gen.* 49. 11.
- *Assembly,* or Church, for *multitude, Gen.* 28. 3.
- *Ascending,* for *burning, Exod.* 27. 20.
- *Assured saying, Gen.* 22. 16.
- *Atonement, Exod. 29. 36. Lev. 1. 4. Atonement* day, with the Law for making reconciliation for the Church, once in the year, *Levite.* 16.
- *Avenging,* and bearing grude, forbidden, *Levite.* 19. 18.

B

- *BAal-peor,* the Idol wherewith Israel joined, *Num.* 25.
- *Babylon, Gen.* 10. 10. and 11. 9.
- *Back-parts* of God, what they mean, *Ex.* 33. 23.
- *Balaam* and *Balak* with their story, *Numb.* 23. &c. *Balaam's* prophesies, *Num.* 24. his death, *Num.* 31. 8.
- *Baldness* made for sorrow for the dead, forbidden, *Lev.* 21. 5.
- *Banquet,* named of drinking, *Gen.* 19. 3.
- *Battlements* to be made on houses, *Deut.* 22. 8.
- *Beersheba,* The Well of the oath, *Gen.* 21. 31. and 26. 33.
- *Before one, i.* exposed to him, *Gen.* 13. 9. and 20. 15. and 34. 10.
- *Begin,* how it is used for the doing of anything, *Gen.* 9. 20.
- *Bekah,* an half shekel, *Exod.* 38. 26.

- *Belial,* what it signifieth, *Deut.* 13. 13.
- *Bels* on the High Priests garments, *Ex.* 28. 34, 35.
- *Belief,* or *faith,* what it meaneth, *Gen. 15. 6. Exod.* 17. 12.
- *Bending* the head, what it meaneth, *Exod.* 4. 31.
- *Benjamin, Benoni, Gen.* 35. 18. set before the children of the bondwoman, *Exod.* 1. 3. Shoulders of *Benjamin* what they mean, *Deut.* 33. 12.
- *Bethel,* a City, *Gen.* 12. 8. and 28. 19.
- *Bethlehem, Gen.* 35. 16, 19.
- *Betrothing* of a wife, the manner of it among the Jews, *Deut.* 22. 23. The punishment for lying with a betrothed woman, *Deut.* 22. 24, &c.
- *Binding* a Chariot, for making ready, *Gen.* 46. 29.
- *Bishops,* where of named, *Num.* 3. 32.
- *Biting usury* forbidden, but allowed upon strangers, *Exod. 22. 25. Deut.* 23. 19, 20.
- *Blasphemers* to be put to death, *Lev.* 24. 16.
- *Blemishes* might not be in any sacrifice, *Lev.* 1. &c. *Deut.* 17. 1.
- *Bless,* what it meaneth, *Gen.* 1. 22. and 2. 3. and 12. 2. and 14. 19, 20. and 27. 4. *Blessing* for *gift,* 33. 11. for *salvation, Gen. 47. 7. Blessings* for them that keep God's commandments, and curses for the transgressors, *Lev. 26. Deut.* 28. The Priests *blessing* of Israel, *Numb.* 6. 23, &c. *Blessing* God for meat, drink, &c. *Deut. 8. 10. Blessings* and *Curses,* where to be pronounced, *Deut.* 27. Moses *Blessings* of the tribes, *Deu.* 33.
- *Blew,* what color it was, *Exod.* 25. 4.
- *Blood,* for life, *Gen. 9. 4. Blouds* for murder, *Gen. 4. 10. Blood* of the sacrifice put on the Priests ear, thumb and toe, *Exod. 29. 20. Blood* of fowls and beasts might not be eaten, *Lev.* 7. 26. & 17. 10, 11, 12. *Blood* of wild beasts and fowls must be covered with dust, *Lev.* 17. 13.
- *Book* of God, or of life, *Exod.* 32. 32.
- The feast of *Boothes,* or Tabernacles, *Lev.* 23. 34.
- *Borrowing,* and laws concerning it, *Ex.* 22. 14, 15.
- *Bowing* down for worship, *Gen. 22. 5. Ex.* 4. 31.

- *Brasse,* what it signifieth, *Exod.* 27. 2.
- *Bread* for all food, *Gen.* 3. 19. and 21. 14. & 31. 54.
- *Breath, Neshamah,* what, *Gen.* 2. 7.
- *Brestplate* of the high Priest, *Exod.* 28. 15.
- *Bribes* forbidden, *Exod.* 23. 8.
- *Bringing* near, and offering, used for the same, *Lev.* 1. 2.
- *Brother,* for kinsman, *Gen.* 13. 8. for the same human nature, *Gen.* 19. 7.
- *Building,* how used, *Gen. 2. 22. Building* for having children, *Gen.* 16. 2. and 30. 3.
- *Bullock,* of the second year, as a Calf of the first, *Exod.* 29. 1.
- *Burnt-offering, Gen.* 8. 20. The Law concerning it, whether it were of the herd, flock, or fowls, with the signification, *Lev.* 1. and 6. 9, &c.
- *Butter,* what it signified, *Deut.* 32. 14.

C

- A *Cake* of the first of the dough to be given to the Lord, *Num.* 15. 20.
- *Calf* of the first year, a bullock of the second year, *Exod.* 29. 1.
- *Calling* for *praying, Gen.* 12. 8.
- *Campe* of Israel described, *Num. 2. Burning* of some sacrifices without the *Campe,* what it signified, *Levite. 4. 12. Jerusalem* answerable to the *Campe* of Israel, *Num.* 2. 27.
- *Canaan, Chams* son cursed, *Gen. 9. 25. Canaanites* with their brethren to be rooted out, *Exod. 22. 20. Deut. 7. 1. Canaans* land described, *Genes. 12. 5. Deut.* 8. 7, &c. and 11. 10, 11, 12. The *Canaanites* smite Israel, *Numb.* 14. 45. and 21. 1. The borders of the land of *Canaan* which Israel should inherit, *Num.* 34.
- *Candlestick* in the Tabernacle, *Exod.* 25. 31, &c. the order of trimming the lamps thereof daily, *Exod.* 27. 21.
- The *captive* woman how to be used, *Deut.* 21. 10. &c. *Captivity* for *captives, Numb. 21. 1. Deut.* 32. 42.
- *Carkasses* and torn things might not be eaten, *Levite.* 17. 15.
- *Chaldees, Gen.* 11. 28.
- *Change* of garments, *Gen.* 45. 22.

- *Charming* forbidden, *Deut.* 18. 11.
- *Chebron* a City called *Kirjath Arba, Gen.* 13. 18. and 23. 2.
- *Cherubims, Gen. 3. 24. Exod.* 25. 18.
- The *Church* or *Congregation* of Israel, who might and might not enter into it, *Deut.* 23. 1, 2, &c.
- *Choosing* for *loving, Gen.* 6. 2.
- *Cinamon, Exod.* 30. 23.
- *Circumcising,* what it was, *Gen. 17. 10. Circumcising* the heart, *Deut.* 30. 6.
- A *City* revolting to Idols, to be destroyed, *Deut.* 13. 12, &c.
- *Cleaving* to the Lord, what it meaneth, *Deu.* 10. 20.
- *Clouds* signify troubles, *Gen. 9. 14. Cloud,* a token of God's presence, *Exod.* 40. 34. 38. The *Cloud* conducting the Israelites, *Num.* 9. 17, &c.
- *Commanding,* how used, *Gen. 50. 16. Lev. 25. 21. Commandments* imply also *forbiddings, Deut.* 2. 37. and 4. 23.
- *Compassing* for *honor, Gen.* 37. 7.
- *Conceiving* of child, *Gen.* 4. 1.
- *Concubine,* what it meaneth, *Gen.* 22. 23.
- The *Congregations* offering for their sin, *Levite.* 4. 13, &c.
- *Consecration* of the Priests, with the rites thereof, *Exod. 29. Lev.* 8.
- *Continuall* or daily sacrifice, *Exod.* 29. 42.
- *Corners* of the field to be left for the poor, *Levite. 19. 9. Corners* of the head and beard not to be marred, *Lev.* 19. 27.
- *Corrupting,* for *sinning,* especially idolatry, *Gen.* 6. 11. for *destroying, Gen.* 6. 13.
- *Covenant, Gen.* 6. 18. The *covenant* of the Law at mount Sinai, *Exod.* 19, &c. The renewing of the *Covenant* before Moses death, *Deut.* 29. 10, &c.
- *Covering mercy-seat,* what it signified, *Ex.* 25. 17.
- *Coveting* forbidden; *Exod.* 20. 17.
- *Court* of God's Tabernacle, *Exod.* 27. 9. and 40. 33.

- *Create,* what it meaneth, *Gen.* 1. 1.
- *Cubit,* what measure it is, *Gen.* 6. 15.
- *Cunning* workman, *Exod.* 26. 1.
- *Cursing,* what it meaneth, *Gen.* 3. 14. and 4. 11. and 12. 3. *Curses* pronounced upon the transgressors of the Law, *Deut.* 27.
- *Cush,* father of Ethiopians, *Gen.* 2. 13. and 10. 6.
- *Cutting of a covenant,* for *making, Gen.* 15. 18. *Cutting off, Gen. 17. 14. Lev. 20. 3. Cutting* of the sacrifices into pieces, and what it signified, *Lev. 1. 6. Cutting* in the flesh may not be made for the dead, *Lev. 19. 28. Deut.* 14. 1.

D

- *DAmascus, Gen.* 14. 15.
- The *Dam* and the young may not be taken together, *Deut.* 22. 6.
- *Dan,* a place called *Leshem, Gen.* 14. 14.
- *Dan,* son of *Jacob, Gen.* 30.
- *Darkness, Gen. 1. 2. Darke,* for *not seen, Exo.* 9. 32.
- *Daughters* for *women, Gen.* 30. 13. for *branches, Genes.* 49. 22. for *towns* or *villages, Numb.* 21. 25.
- *Day, Gen. 1. 5. Day* for *time, Deut. 27. 2. Daies* for *a year, Gen. 4. 3. Exod.* 13. 10. or *an exact time, Gen.* 29. 14. The eighth *day* mystical, *Gen.* 17. 12. The third *day* mystical, *Gen. 22. 4. Exod.* 19. 11.
- The *Deafe* not to be cursed, *Lev.* 19. 14.
- *Desireable,* i. *precious,* &c. *Gen.* 27. 15.
- *Devils* were sacrificed unto by the Jews, *Lev. 17. 7. Deut.* 32. 17.
- *Devoted* things, *Lev.* 27. 28, 29.
- *Dew* a blessing, *Gen. 27. 28. Exod.* 16. 3. a figure of heavenly doctrine, *Deut.* 32. 2.
- *Diviners* and divination forbidden, *Deuteronom.*
- *Dying,* what it implieth, *Gen.* 2. 17. Of the four *deaths* that malefactors were put unto in Israel, *Exod.* 21. 12. No atonement for the *dead, Num.* 16. 48. Asking of the *dead* forbidden, *Deut.* 18. 11.

- Of *Divorce, Deut.* 24. 1. the copy of the Bill of *divorce, Ibidem.*
- *Do,* for *labor* or *work, Exod. 5. 9. Do,* for *sacrifice, Exod. 10. 25. Do,* for *observe, Exod. 34. 22. Doings* of Egypt and Canaan may not be followed, *Lev.* 18. 3.
- *Door* of the Tabernacle, what it signified, *Le. 1. 3. Door* of the Tabernacle for all the Court-yard, *Levite.* 8. 3. Writing the Law on the *Door-posts, Deut.* 6. 9.
- *Dragon, Tanin, Exod.* 7. 9.
- *Dreams,* of what sort and esteem they were, *Gen.* 20. 3. and 37. 5.
- *Drink largely,* or *drunken,* how used sometime, *Gen.* 43. 34.
- *Dukes, Genes.* 36. 15.
- *Dust* for *innumerable, Gen.* 13. 16. and 28. 14. for *base and vile, Gen.* 18. 27.
- *Dwelling,* for *sojourning, Exod.* 2. 15. and 12. 40.

E

- *EAgles wings,* a similitude of God's government of Israel, *Exod.* 19. 4. The similitude of an *Eagle* more fully expressed, *Deut.* 32. 11.
- *Earth* what, and whereof named, *Gen. 1. 10. Earth,* for the inhabitants of it, *Gen.* 11. 1.
- *East-wind, Exod.* 10. 13. and 14. 21.
- *Eat* for *consume, Gen. 31. 40. Deut.* 7. 16.
- *Edom,* why so named, *Genes.* 25. 30. he denieth Israel passage thorough his land, *Numb.* 20. 18, &c. Israel might not war with Edom, *Deut.* 2. 4, 5, &c. nor abhor an Edomite, *Deut.* 23. 7.
- *Eden* a country, *Gen.* 2. 8.
- *Egypt,* for *the land of Egypt,* or *Mizraim, Genes.* 12. 10.
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- *Elder,* Hebr. *greater, Gen.* 10. 21. and 27. 1. *Elders* for *chief officers, Gen. 50. 7. Exod.* 3. 16. Seventy *Elders* assistance to Moses, *Numb.* 11. 16, &c. The *Elders* prophesy, *Num.* 11. 25.
- *Embroiderer, Exod.* 26. 36.
- *Ensigns* of the tribes, *Num.* 2. 2.
- *Ephah,* a measure or bushel, *Exod.* 16. 36.
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- *Ephraim,* why so named, *Gen.* 41. 52.
- *Esau,* why so called, *Genes.* 25. 25. he is surnamed Edom, *Ibid. ver.* 30.
- *Estimation* or valuation of persons at their several ages, how much it was, *Lev.* 27. 3, &c.
- *Evening* and *Morning,* put for the whole *day, Gen. 1. 5. Evening* for *latter times, Gen.* 49. 27. The two *evenings, Exod.* 12. 6. Uncleanness till the *evening,* what it signified, *Lev.* 11. 24.
- *Ever,* for *till the year of Jubiliee, Exod.* 21. 6.
- *Everyone, Gen.* 15. 10.
- *Evil,* for *affliction,* or sin causing it, *Exod.* 10. 10. for *displeasing, Gen.* 28. 8. and 48. 17.
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- *Eunuch,* what it signifieth, *Gen.* 37. 36.
- *Euphrates,* a river, *Gen.* 2. 14.
- *Eye* for the whole *face, Exod.* 10. 5. Setting the *eye* on one, what it meaneth, *Genes.* 44. 21. An evil *eye,* what it meaneth, *Deut.* 15. 9.

F

- *FAce,* for the *upmost part* of a thing, *Genes.* 1. 2.
- *Face of God,* what it meaneth, *Gen. 4. 16. Exo.* 33. 20. Setting of the *face,* what it signifieth, *Gen. 31. 21. Face* for *anger, Gen.* 32. 20. To *accept the face,* what it is, *Gen.* 19. 21. and 32. 20. *Face* to *face,* what it meaneth, *Exod. 33. 11. Hiding God's face,* what it is, *Deut.* 32. 20.
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- *False* Prophets, and their punishments, *Deut.* 13. 1. and 18. 20.
- *Fainting* of the heart, *Gen.* 45. 26.
- *Families* of beasts, *Gen. 8. 19. Family* for kindred, *Gen. 24. 38. Lev.* 20. 5.
- *Familiar spirit, Ob,* forbidden, *Levite. 19. 31. Deut.* 18. 11.
- *Far* be it, *Gen.* 18. 25.
- *Fat* of sacrifices, *Gen.* 4. 4. that is the best, so *Gen. 27. 28. Fat,* what it signified, *Exod. 29. 13. Deut. 32. 15. Fat* of Bullockes, Sheep and Goats might not be eaten, *Lev. 7. 23. Fat* of the Peace-offerings burnt to the Lord, *Lev.* 3. 3.

- *Father,* for *author, inventer,* &c. *Genes.* 4. 20. for *King* or *Ruler, Gen.* 20. 2. for *grandfather* or *ancester, Ex. 2. 18. Fathers* not to die for their children, nor children for the fathers, *Deut.* 24. 16.
- *Fear,* the title of *God, Gen. 31 42, 53. Fear of God,* what it effecteth, *Lev.* 25. 17.
- *Feast,* what it meaneth, *Exod.* 5. 1. Of the three *Feasts* which Israel kept in a year, *Exod.* 23. 14.15, 16. Of keeping the Lord's *Feasts, Lev. 23. Deut.* 16. 1, 2, &c.
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- Finding, *for* coming upon one, Gen. 44. 34.
- Fine limen, *or* bysse. Gen. 41. 42. Exod. 25. 4.
- *Finger* of God, for his *Spirit, Exo.* 8. 19. and 31. 18.
- *First* birth-right, and first horn, *Gen. 25. 31. Exod. 13. Deut.* 21. 15, &c.
- *First-fruits,* and laws for them, *Exod.* 22. 29. and 23. 19. *First-fruits* with profession presented to the Lord, *Deut.* 26. 2, &c. *Firstlings* of beasts sanctified to the Lord, *Exod. 13. Deut.* 15. 19, &c. Meat-offering of *First-fruits, Lev.* 2. 14.
- *Flesh* opposed to Spirit, *Gen. 6. 3. Flesh,* for the privic members, *Gen.* 17. 13.
- *Flock,* comprehendeth sheep and goats, *Le.* 1. 10.
- Folly, nehalah, Gen. 34. 7.
- *Forgetting* of God, what it meaneth, *Deut.* 32. 18. *Forgotten* sheaf, &c. to be left for the poor, *Deut.* 24. 19, &c.
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- *Forty,* a mystical number, *Deut.* 25. 3. not above forty stripes to be given an offender, *Ibidem.*
- *Frankincense* with the Meat-offerings, *Lev.* 2. 1, 2.
- Fraudulent *oppression forbidden,* Levite. 19. 13. Deut. 24. 14.
- *Fringes* commanded to be worn, *Numb.* 15. 38. *Deut.* 22. 12.
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G

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- *Garments* of Priests, what they signified, *Exod.* 28. 2. &c. *Garments* of men and women are to be distinguished, *Deut.* 22. 5. The linen *garments* which the high Priest was to wear on Atonement day, *Lev.* 16. 4.
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- Gathering *for* taking away, Gen. 30. 23. Gathering *to ones people, what it meaneth,* Gen. 25. 8.
- *Gealous,* why God is so called, *Exod.* 20. 5.
- *Gealousie* in men, the Law thereof, *Numb.* 5. 14, &c.
- *Gelding* of any creature held unlawful among the Jews, *Deut.* 23. 1.
- Generation, *how used,* Gen. 2. 4. *and* 5. 1. Generation *for* people, Gen. 6. 9.
- *Gentiles* esteemed no people, *Deut.* 32. 21.
- *Gerah,* a piece of money, the twentieth part of a shekle, *Exod.* 30. 13.
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- Giving, *for* setting *or* putting, Gen. 1. 17. *and* 9. 12. *and* 17. 5. *for* suffering, Genes. 20. 6. *for* taking, Genes. 42. 30. Giving *forth the voice, for* loud speaking, Gen. 45. 2. Gift *or* bribe *forbidden,* Exod. 23. 8. *The* 24. gifts *which the Priests had for their maintenance,* Num. 18. 19.
- Girding *for* readiness, Exod. 12. 11.
- *Gleanings* to be left for the poor, *Levite.* 19. 9. and 23. 22.

- Glory, *whereof named,* Gen. 31. 1. Glory *for* glorious work, Exod. 16. 7. *God's* Glory, *what it signified,* Exod. 33. 18.
- *Goats* used for sacrifice, *Lev.* 1. 10. and 3. 12. and 4. 23. 28. The two *goats* wherewith expiation was made for the Church on Atonement day, with their rites and signification, *Levite.* 16. 5, 7, 8, &c.
- *God, Elohim, Gen. 1. 1. God, Ael, Gen.* 14. 18. The name *God* added to things for excellency, *Gen.* 23. 6. and 30. 8. To be a *God* to any, what it is, *Gen.* 17. 7. and 28. 13. 21. *God's* for *images,* or representations of God, *Gen.* 31. 30. Strange *gods, Gen.* 35. 2. *God,* for *a Master,* &c. *Exod.* 4. 16. & 7. 1. *God's* for *Judges, Exod.* 21. 6. Why *God* is called the Living *God, Deut.* 5. 26. How *God* is said to repent, be sorry, &c. *Gen.* 6. 6. and 11. 4. *Deut.* 32. 56. How *God* is our life, *Deut.* 30. 20. *God liveth,* an oath, *Deut.* 32. 40.
- *Go,* for *die, Gen.* 15. 2. *Go in,* for *companying* or *lying with, Gen.* 6. 4. and 16. 2. *Going* out of the Sanctuary was unlawful for the Priests in the time of their service, *Lev.* 21. 12.
- Good, *and* goodness, *what it signifieth,* Genes. 1. 4. Good *for* fine, Gen. 2. 12. *for* pleasing, Gen. 16. 6. *for* fair, goodly, Gen. 24. 16. Exod. 2. 〈◊〉 .
- *Goshen,* a country in Egypt, *Gen.* 45. 10.
- Grace, Gen. 6. 8. *Finding* grace, *what it is,* Gen. 35. 15. *and* 34. 11.
- *Grapes* to be left for the poor, *Lev.* 19. 10. Of eating *grapes* in another man's vineyard, *Deut.* 23. 24.
- *Graven images* for bidden, *Exod. 20. 4. Deut.* 4. 16. &c. they are to be destroyed, *Deut.* 7. 25.
- Greater, *for* older, Gen. 27. 1. *and* 10. 21.
- Grove *or* tree *for religious use,* Exod. •4. 13. Deut. 7. 5. *and* 16. 21.

H

- *HAnd,* for *Ministry, Exod.* 9. 35. A high *hand,* what it meaneth. *Exod.* 14. 8. *Hand* on the throne, what? *Exod.* 17. 16. *Hands* lifted up, or spread in prayer, *Exod.* 17. 11. and 9. 29. See *Lifting. Hand* for *work* or *plague, Exod.* 9. 3. and 14. 31. *Hand* for *power, Num. 11. 23. Handfull* of the Meat-offering was burnt on the Altar, *Lev.* 2. 2.
- The *Hanged* are cursed of God, and may not abide all night on the tree, *Deut.* 21. 22, 23.
- Speaking to the *heart, Genes.* 34. 3. Setting of the *heart, Exod.* 7. 23. and 9. 21.
- Hating, *for,* less loving, Gen. 29. 31.
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- Hearesay, *for* tidings, Gen. 29. 13.
- *Heavens,* what they are, *Gen.* 1. 7.
- Heavy, *applied to* dim eyes, deaf ears, *&c.* Gen. 48. 〈◊〉 . *to* riches, Gen. 13. 2. 〈◊〉 slowness, Exod. 4. 10. *to* hardness of heart, Exod. 7. 14.
- *Heave-offering,* how it was used, *Exod.* 29. 27.
- *Hebrew,* why so called, *Gen.* 14. 13.
- *Hell,* what it signifieth, *Gen.* 37. 35.
- *Hin,* a measure, how much it contained, *Exod.* 29. 40. and 30. 24.
- To the *Hoary head* men should rise up, *Lev.* 19. 32.
- *Holy of Holies,* a place in the Sanctuary, *Exod.* 26. 33. The high Priest might not enter into it, but one day in the year, and how, *Le.* 16. 2, 3, &c.
- *Honey,* unlawful in the sacrifices, *Lev.* 2. 11. *Honey* a figure of heavenly graces, *Deut.* 32. 13.
- *Honor,* what it signifieth, and to whom it is due, *Exod.* 20. 12.
- *Horeb,* a mount called also Sinai, *Exod.* 3. 1. 12.
- *Host, Saba,* what it implieth, *Gen.* 2. 1. The *Host* or *Campe* of Israel must be clean, *Deu.* 23. 9. &c.
- Houre *for* time, Exod. 9. 18.
- *Humbling* a woman, for defiling, *Gen.* 34. 2.
- *Hur,* a man in Israel, *Exod.* 17. 10.

I

- *IAakob,* why so named, *Gen.* 25. 26. and 27. 36.
- *Yah,* the name of God, *Exod.* 15. 2.
- *Idols* forbidden, *Lev. 19. 4. Idolatry* with the monuments thereof to be destroyed, *Deut.* 12. 2. Enticers and revolters to *Idolatry* to die, *Deut.* 13. and 17. 2. &c.
- Jehovah, *what it signifieth,* Gen. 2. 4. Exod. 6. 3. Jehovah, Gen. 15. 2.
- *Iesurun* the name of Israel, *Deut.* 32. 15.
- *Jesus,* or *Joshua, Exod.* 17. 8. he was first named *Hosea's, Num.* 13. 16. he is appointed Governor after Moses, *Num.* 27. 18. &c.

- Jethro, Iether, Exod. 3. 1.
- If, *used in swearing,* Gen. 14. 23. *and 21. 23. in* praying, Gen. 24. 42. *in* vewing, Gen. 28. 20. *for* that, Gen. 31. 52.
- Iles *for* Countries, Gen. 10. 5.
- *Image of God,* what it meaneth, *Gen.* 1. 26. and 9. 6.
- *Imbalming,* what it was, *Gen.* 50. 2.
- *Imposition of hands,* what it signified, *Exod.* 29. 10. The manner of *Imposition, Lev.* 1. 4.
- *Incense,* how it was made, *Exod.* 30. 35. &c. how offered, *Exod.* 30. 8. *Incense altar, Exod.* 30. 1.
- *Ingendering* with divers kinds forbidden, *Levite.* 19. 19.
- *Inheritance,* what it signified, *Gen.* 21. 10. *Inheritances* might not pass from tribe to tribe, *Nu.* 36.
- Iniquity, *for* punishment, Gen. 19. 15.
- In, *for* After, Exod. 2. 23. In, *for* because, *or* for, Deut. 9. 4.
- Inwards, *for* heart, Exod. 29. 13.
- Jordan, *or* Iarden, *a river,* Gen. 13. 10. Num. 34. 12.
- Joshua: *see* Jesus.
- The *Iourneyes* of Israel from Egypt to Canaan' *Num.* 33. The sanctifying of their *Iourneyes* by Moses, *Num.* 10. 35.
- Is, *for* is become, Gen. 3. 22.
- *Isaac* his name interpreted, *Gen.* 17. 19.
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- *Israel,* why so named, *Gen.* 32. 28.
- *Issachar,* why so called, *Gen.* 30. 18. why put in the fifth place before his elder brethren, *Gen.* 35. 23.
- *Issues* that defile men and women, with the cleansing of them, *Lev.* 15.
- The *Jubiliee* or fiftieth year, *Lev.* 25. 8. &c.
- Iudging *for* delivering, Deut. 10. 18.

- Judgments, *or* judicial laws, Exod. 21. 1, *&c.*
- *Judges* and *Officers* to be set up, with their duty, *Deut.* 16. 18, &c. The supreme *Judges* in the place which God shall choose, and their authority, *Deut.* 17. 8, &c.
- Just, Gen. 6. 9. Justice, Gen. 15. 6. Justice *in weights and measure,* Lev. 19. 36. Just *judgment required,* Deut. 25. 1, *&c.* Lev. 19. 15.

K

- *KAdesh,* the name of a place, *Gen.* 16. 14. called *Enmishpat, Gen.* 14. 7.
- *Keeping,* and *Keepers,* of divers sorts, *Ex.* 22. 10.
- *Kidneyes,* what they signified, *Ex.* 29. 13.
- *Killing* of sacrifices, and who did it, *Lev.* 1. 5.
- The *Kings* authority and duty, *Deut.* 17. 14, &c.
- *Kissing,* how used, *Gen.* 31. 28. and 41. 40.
- Know, *for* accompany, Gen. 4. 1, 17. *and 19. 5. for* care, *or* regard, Exod. 2. 25.
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L

- *LAmbs* of the first year, as Ram of the second, *Lev. 2. 10. Lamb* is the young of sheep, or of goats, *Ex. 12. 4, 5. Deut.* 14. 4.
- *Land* of Canaan was the Lord's, and might not be sold forever, *Lev.* 25. 23. what it figured, *Genes.* 12. 5, 7.
- *Land-marks* not to be removed, *Deut.* 19. 14.
- *Latter* days, what they are, *Gen.* 49. 1.
- *Laver,* and the signification thereof, *Exod.* 30. 18. the manner of the Priests sanctifying there-from, *ibid. verse.* 19. It was made of the women's looking-glasses, *Exod.* 38. 8.
- *Laughing,* for *joy, Gen.* 17. 17. and 21. 6. through weakness, *Gen.* 18. 12. in mockage, *Gen.* 21. 9.
- The *Law* the inheritance of the Church, *Deut. 33. 4. Law-giver, Gen. 49. 10. Law,* how it was given, with what preparation of the people, and with how great terror, *Exod.* 19. and 20. *chap.* The *Law* delivered to the Priests, *Deut.* 31. 9. Of reading it publicly at the end of seven years, *Deut.* 31. 10, 11, &c. The fire of the Law, *Esh dath, Deut.* 33. 2.
- Laying on hands: *see* Imposition.

- Leading, *for* feeding, Gen. 47. 17.
- Left hand, *for* North, Gen. 14. 15.
- *Leprosy,* a plague, *Exod.* 4. 6. The Law for *Leprosies,* and their cleansing: whether on men's persons, garments, or houses, *Levite.* 13. and 14. *chap.*
- *Lest,* a word of affirming, *Gen.* 3. 3.
- *Leven,* what it signified, *Exod.* 12. 15. what it was, *Exod.* 12. 20.
- *Levites* given to assist the Priests, instead of the first-borne of Israel, *Num.* 3. 12, 45. and 8. 16. The number of the *Levites, Num.* 3. 15, &c. The age and time of the *Levites* service, *Numb.* 4. 3, &c. and 8. 24. The *Levites* charges when the Tabernacle removed, *Num.* 4. 15 &c. The manner of consecrating the *Levites, Numb.* 8. The 48. Cities and Suburbs which should be given to the *Levites, Num.* 35. *Levites* were to teach the Law, *Deut.* 33. 10. *Levies* power, what it meaneth, *Deut.* 33. 11.
- *Life,* in Hebrew *Lives:* and why, *Gen.* 2. 7.
- *Lifting* up the hand, for *swearing, Gen.* 14. 22. for *doing anything, Gen.* 41. 44. for *praying, Exod.* 17. 11. *Lifting* up the head, diversely used, *Gen.* 40. 13. 19. *Lifting* up the eyes, for *looking about, Gen.* 30. 10.
- Light, Ge. 1. 3. Lights, *for* light some bodies, Ge. 1. 14.
- Linsey-woolsey *forbidden,* Deu. 22. 11. Lev. 19. 19.
- *Lions* of divers names, and why, *Gen.* 49. 9.
- Lip *for* language, Gen. 11. 1.
- Life, *or* liveth, *used in swearing,* Gen. 42. 15.
- Living water, *what it meaneth,* Ge. 26. 19. Le. 14. 5.
- *Log,* what measure it was, *Le.* 14. 10. & *Ex.* 30. 24.
- *Looking* forth of the evening or morning, *Gen.* 24. 63. *Exod.* 14. 27.
- Locusts, *or* grasshoppers, Exod. 10. 4.
- Lord, Adonai, Gen. 15. 2. *and* 18. 3.
- *Love,* the sum and end of the Law, *Exod.* 20. 6. *Deut.* 6. 5. To *love* ones neighbor as himself, *Lev.* 19. 18.

M

- MAgicians, Gen. 41. 8.

- *Magistrates* or *Rulers,* what manner of men they should be, *Exod.* 18. 21. *Deut.* 1. 13.
- Making *for* yielding *or* bearing, Gen. 1. 11. *for* perfecting, polishing, &c. Gen. 2. 3. *for* getting, winning, Gen. 12. 5.
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- *Males* bound to appear before God thrice a year, *Exod.* 23. 17.
- Man, Ish, Gen. 2. 23. Earthly man, Adam, Gen. 1. 26. Man *and* wife, *for* male *and* female, Gen. 7. 2. Man *added to words,* Genes. 9. 20. *and* 13. 8. Man, *for* everyone, Gen. 10. 5. *and* 15. 10. *for* any man, Gen. 24. 16. Lev. 21. 9. Men of number, i. few, Gen. 34. 30. Man Adullamite, *for* Man of Adullam, Gen. 38. 1. Man *of words, &c.* Exod. 4. 10. Man *of war,* Exod. 15. 3. Man-slayer, *with the Cities of refuge,* Numb. 35. 11, *&c.* Man stealer *to die,* Deut. 24. 7.
- *Manasseh,* why so named, *Gen.* 41. 51.
- Manna *described,* Exod. 16. 14. Num. 11. 7.
- *Manna* loathed of Israel, *Num.* 11. 6. and 21. 5.
- *Marah,* a place, *Exod.* 15. 23.
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- *Marriage,* the manner of it among the Jews, *Deu.* 22. 13. Of *marrying* the brothers wife, *Deut.* 25. 5, &c.
- Marvelous, *for* unpossible, Gen. 18. 14.
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- *Massah,* a place of Tentation, *Exod.* 17. 7.
- *Meat-offering,* the Law, sorts, and signification thereof, *Lev.* 2. and 6. 14. &c.
- *Meats* clean and unclean, with their signification, *Lev.* 11. *Deut.* 14.
- The measure of *Meat* and *Drink-offerings,* with the sacrifices, *Num.* 15. 4. &c.
- *Meribah,* a place of Contention, *Exod.* 17. 7. *Num.* 20. 13.
- Mesopotamia, Gen. 24. 10. *and* 25. 20.
- Midian, Madianites, Gen. 25. 2. *and* 37. 28. *Israel's conquest over the* Madianites, Num. 31.
- Midst *for* within, *or* in, *or* with, Gen. 2. 9. Ex. 39. 3. Deut. 19. 2.

- *Might,* or *able strength,* what it is, *Gen.* 49. 3.
- *Milk* and *honey,* what they signify, *Exod.* 3. 8.
- *Miter* of the high Priest, *Exod.* 28. 39.
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- *Mizraim,* father of the Egyptians, *Gen.* 10. 6. and 12. 10.
- *Moab,* and *Moabites, Gen.* 19. 37. Israel might not war against them, *Deut.* 2. 9. &c.
- *Moon,* whereof named, *Gen.* 1. 16.
- *Molech* the idol described, *Lev.* 18. 21.
- *Morijah,* what place, *Gen.* 22. 2.
- To *Morrow,* for time to come, *Gen.* 30. 33. *Exod.* 13. 14.
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- *Moses,* why so named, *Exod.* 2. 10. his beauty, *Exod.* 2. 2. his meekness, *Num.* 12. 3. his sin and *Aaron's* at the waters of Meribah, *Numb.* 20. 12. he might not therefore enter into the promised land, *Deut.* 3. 24. &c. but he vieweth it before his death, *Deut.* 34.
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- Mouth, *for* words, Gen. 24. 57. *and* 41. 40. *and* 45. 21. Mouth *for* interpreter, Gen. 45. 12. Ex. 4. 16.
- *Mules,* how invented, *Gen.* 36. 24.
- *Murder,* how to be expiated when the author is unknowen, *Deut.* 21. 1, &c.
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- *Murmurings* of the Israelites, *Num.* 14. 22.
- *Muzzeling* the Ox forbidden, when he treadeth out the corn, *Deut.* 25. 4.
- *Myrrh,* what it was, *Exod.* 30. 23.

N

- NAked, *what it meaneth,* Gen. 3. 7. Nakednesse, *for* weak places, Gen. 42. 9. Naked flesh, *for* the privities, Exod. 28. 42. Nakednesses, *for* unlawful copulations, *& what they were,* Lev. 18. 6, 7, &c.
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- *Nebo,* a Mountain from whence Moses viewed the promised Land, *Deut.* 32. 49.

- *Necromancy,* or asking of the dead, forbidden, *Deu.* 18. 11.
- *Neighbor,* who he is, *Exod.* 20. 16.
- *North-side* of the Altar, the place of killing the sacrifices, *Lev.* 1. 11.
- Number, *for* few, Deut. 33. 6.

O

- OBserving of times *forbidden,* Deut. 18. 10.
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- *Opening* of the womb, or first-borne, sanctified, *Exod.* 13. 2. 12.
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P

- PAdan Aram, *called* Mesopotamia, Gen. 25. 20.
- *Palme tree, Exod.* 15. 27. Boughes of *Palm-trees* and other the like used at the feast of Tabernacles, *Lev.* 23. 40.
- *Passover,* what it signifieth, *Exod.* 12. 11. the manner of eating it, *Exod.* 12. 8, 9, 10. the sacrifices appointed for this Feast, *Numb.* 28. 16, 19, &c. The *Passover* of sheep and oxen, differing from the Paschal Lamb, *Deut.* 16. 2. The *Passover* in the second month with the rites of it, *Numb.* 9. 11, 12, 13.
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- *Pentecost,* a Feast of the Jews, called *weeks, Lev. 23. 15. Deut.* 16. 9.

- *Perfect, Gen.* 6. 9. & 25. 27. *Perfect* or unblemished, for sacrifice, *Exod.* 12. 5. *Lev.* 1. 3. *Perfection* required in Israel, *Deut.* 18. 13.
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- *Pledges* or *Pawnes,* of their taking and restoring, *Exod.* 22. 26. *Deut.* 24. 6, 10, 17.
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- *Plowing* with an Ox and an Ass for bidden, *Deut.* 22. 10.
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- *Praying,* what it signifieth, *Gen.* 20. 7. *Prayer* is the service of God, *Deut.* 6. 13.
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- *Prophaning* of God's Name forbidden, *Lev.* 18. 21. & 19. 12.
- *Prophet,* what it signifieth, *Gen.* 20. 7. *Exod.* 7. 1. A *Prophet* promised to Israel, and their duty to hear him, *Deut.* 18. 25, &c.
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Q

- *QVailes* sent unto Israel, *Exod.* 16. 13. *Numb.* 11. 31.

R

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- *Ram,* a sheep of two years, *Lev.* 1. 10.
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- *Red sea,* whereof named, *Exod.* 10. 19.
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- Cities of *Refuge,* with their privileges, *Numb.* 35. 11, &c. *Deut.* 19. 1, &c.
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- Rephaims, Gen. 14. 5.
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S

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- Secret, *for* Assembly, Council, Gen. 49. 6.
- *See,* diversely used, *Gen.* 16. 13.
- *Seed* for *posterity, Gen.* 3. 15. and 13. 15. *Sowing* divers *Seeds* in the vineyard forbidden, *Deut. 22. 9. Seed* of copulation how it defileth, *Lev.* 15. 16, 17, 18.
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- *Send away,* what it meaneth, *Exod.* 4. 23.
- *Serpent* that beguiled Eve, *Gen.* 3. 1, &c. Firie *Serpents* bite the Israelites, *Numb.* 21. 6. the *brazen Serpent* (a figure of Christ) healeth them, *Ibid. ver.* 9.
- *Servant, servitude,* what it meaneth, *Gen.* 9. 25. and 25. 23. *Exod.* 21. 2, &c. Of smiting *servants, Exod.* 21. 26. Of delivering a *servant* to his master, *Deut.* 23. 15.

- *Service* comprehendeth prayer unto God, *Deut.* 6. 13.
- *Seven,* what it signifieth, *Gen. 2. 2. Exod. 12. 15. Lev. 4. 6. Seven* for a *Weeke, Gen. 29. 27. Seven* for *many, Gen.* 33. 3. The *seventh* year a Sabbath and year of Release, *Exod. 23. 11. Lev.* 25. 4. and *Deut.* 15. 2, &c. No beast might be sacrificed till after *seven* days age, *Lev.* 22. 27.
- *Shame,* what it meaneth, *Gen.* 2. 25.
- *Shaving* the hair what it signified, *Gen.* 41. 14.
- *Shekel,* what it weighed, *Gen.* 20. 16.
- *Sheep* or *Flock.* How *sheep* and *goats, Gen.* 4. 4. and 12. 13. *Sheep* of the first year, as *Ram* of the second, *Lev.* 1, 10.
- *Shew-bread,* why so called, *Exod.* 25. 30.
- Shinar, Gen. 10. 10.
- *Shining* of Moses face, what it signified, *Exod.* 34. 29, 30.
- Shoes put off, Exod. 3. 5. put on, Exod. 12. 11.
- Shortnesse *of spirit,* Exod. 6. 9. Shortned *for* lessened, Numb. 11. 23.
- *Shur,* a city and wilderness, *Gen.* 16. 7.
- *Sihon* van quished, *Numb.* 21. 21, &c.
- Sinai, Exod. 19. 1.
- Sitting *on the throne, for* reigning, Exod. 11. 5.
- Smell, Gen. 8. 21.
- Smiting, *for* killing, Gen. 14. 17.
- *Sware,* what it signifieth, *Exod.* 23. 33.
- Sojourning, Gen. 17. 8.
- *Sons,* for *children of all sorts, Gen. 3. 16. Son* for *old,* and otherwise, *Gen. 5. 32. Sons* of God, *Gen. 6. 2. Son* of the house, for a *home-borne slave, Gen. 15. 3. Son* of the herd, for a *Calse,* &c. *Gen. 18. 7. Son* for *branch* of a tree, *Gen. 49. 22. Sons* of rebellion, that is, rebellious persons, *Numb.* 17. 10.
- The *Song* of Moses and Israel at the red Sea, *Exod.* 15. The *Song* of Moses before his death, *Deut.* 32

- Sorcerers, Exod. 7. 11. *see* Witch.
- Soul, *called of* breathing, *and of large use,* Gen. 1. 20. *and 9. 4. for* our natural state, Gen. 2. 7. *for* person, Gen. 12. 5. *and 14. 21. for* life, Gen. 19. 17. *and* 37. 21. Exod. 4. 19. *for* mind *or* will, Gen. 23. 8. *for* I, Thou, He, *&c.* Gen. 27. 4. *for* ones self, Deut. 4. 9. *for* a dead body, Lev. 19. 28. Numb. 5. 2.
- *South,* what it signifieth, Gen. 12. 9.
- *Sowing* the field with divers kinds forbidden, *Lev.* 19. 19.
- *Spies, Gen.* 42. 9. Twelve *Spies* sent to search the land of Canaan, *Numb.* 13. their evil report, *Ibid. ver. 31. Deut.* 1. 28.
- *Spirit* called the same that *wind* or *breath, Gen.* 1. 2.
- *Sprinkling* what it signified, *Exod. 29. 21. Lev.* 1. 5.
- Stablishing a covenant, *what it meaneth,* Gen. 6. 18.
- Striking a covenant, Gen. 15. 18.
- Standing *for* ministering, Gen. 18. 8. Deut. 10. 8. *for* continuing, tarrying, Exod. 8. 22. *and 9. 28. for* praying, Gen. 18. 22. *for* being made sure, Gen. 23. 17.
- Stiffe-necked, *what it meaneth,* Exod. 32. 9.
- Stirring anger, Gen. 45. 24.
- *Stone,* a name of honor, *Gen. 49. 24. Stony tables,* what they signified, *Exod.* 31. 18. Of *Stoning* to death, and the manner of it, *Lev.* 24. 23. The twelve precious *Stones* in the high Priests Ephod, *Exod.* 28. 17, &c.
- *Strayed* things and lost, are to be restored to the owners, *Deut.* 22. 1, &c.
- Strangers *of three sorts,* Exod. 12. 43, 45, 48.
- Strength *for* Kingdom, Gen. 49. 3.
- Strong *for* hard, Exod. 4. 21.
- *Subduing,* what it meaneth, *Gen.* 1. 28.
- *Subtile,* what it meaneth, *Gen.* 3. 1.
- Succoth, boothes, Gen. 33. 17. Exod. 12. 37.
- *Sun,* called by sundry names, and what, *Gen.* 1. 16.
- Superfluous foreskin, *what it meaneth,* Gen. 17. 11.

- *Swearing,* what it signifieth, *Gen.* 21. 31. wherefore it is used, *Gen.* 22. 16.
- Sword *for* wars, Gen. 27. 40. Exod. 5. 3.
- *Synagogues* and Schools of the Jews, *Lev.* 26. 31.
- Sin, *what it is,* Gen. 4. 7. Sinners *for* notorious wicked ones, Gen. 13. 13. Sinner *unto any, for* guilty, blame-worthy, *&c.* Gen. 43. 9. Sin, *for* sin-offering, Exod. 29. 14. *for* punishment, Lev. 22. 9.
- *Sin-offerings,* with their sorts and signification, *Lev.* 4. and 6. 25, &c.
- *Syria,* whereof named, *Gen.* 10. 22. and 24. 10. and 25. 20.
- Syrian, *or* Aramite, Gen. 10. 22. *and* 28. 5.

T

- TAbernacle, *what it signified,* Exod. 25. 9. *it is called the* Tabernacle of the Tent, Exod. 40. 6. *The feast of* Tabernacles *or* Boothes, Lev. 23. 34, *&c.* Deut. 16. 13.
- Take, *for* offer, *or* give, bring, Gen. 15. 9. *and 34. 4. and* 48. 9.
- *Talent,* what it weighed, *Exod.* 25. 39.
- Tale-bearing *forbidden,* Lev. 19. 16.
- Task-masters, Exod. 1. 11.
- *Tempting,* what it signifieth, *Gen. 22. 1. Exod.* 15. 25.
- *Ten* words or commandments, *Deut.* 10. 4.
- Ten, *for* many, Gen. 31. 7. Lev. 26. 26.
- *Tents* and dwelling in them, what it meaneth, *Gen.* 4. 20. and 25. 27. *Numb.* 24. 5. The *Tent* of the Lord, *Exod.* 40. 19.
- Teraphims, images, Gen. 31. 19.
- Testimony *for the* Tables of the Law, Exod. 25. 16.
- *Theft,* with the punishments therefore, *Exo.* 20. 15. and 22. 1, &c.
- *Three,* and *third,* a mystical number, *Gen.* 22. 4.
- *Timbrel,* an instrument of mirth, *Gen.* 31. 27.
- *Tithe, Gen.* 14. 20. Laws concerning *Tithes, Lev.* 27. 30, &c. *Tithes* for the Levites, *Numb.* 18. 21, &c. *Tithe* of the *Tithes* given to the Priests, *Numb.* 18. 26. The second *Tithes* to be eaten by the owners before the Lord, *Deut.* 14. 22, 23. Those

second *Tithes* every third year were to be given to the poor, *Deut.* 14. 28, 29. The confession made by him that hath given his third years *Tithe, Deut.* 26. 12.

- To, *or* Unto, *for* From, Gen. 36. 6. Exod. 13. 15.
- *Torne* things not to be eaten, *Exod.* 22. 31.
- Touching, *for* companying with a woman, Gen. 20. 4, 6 *for* hurting, Gen. 26. 11.
- Tree, *for* gallows *or* gybbet, Gen. 40. 19.
- *Trees* for special use, *Gen.* 21. 33.
- *Trespass* more than sin, *Gen.* 31. 36.
- *Trespass-offerings,* with their signification, *Lev.* 5. the Law thereof, *Lev.* 7. 1, &c.
- *Tribes,* whereof named, *Gen.* 49. 16. The mustering of the *Tribes, Numb.* 1. their next mustering and numbers in the fortieth year of their travel, *Numb.* 26. The order of the *Tribes* about the Tabernacle, *Numb.* 2.
- Trouble, Gen. 34. 30.
- Sudden trouble, Gen. 45. 3.
- *Trumpets* of silver, with their use, *Numb.* 10. 2, &c. The feast of blowing of *Trumpets, Lev.* 23. 23, 24
- *Turtle-doves,* and *Pigeons,* allowed for sacrifices, *Lev.* 1. 14.
- *Twelve,* the number of the Patriarchs and Apostles, *Gen.* 35. 22.

V

- *VEile* on *Moses* face, what it signified, *Exod.* 34. 33, 34, 35.
- *Vessels,* for all things of use, *Gen.* 24. 53.
- *Virginity,* if the want of it be laid to a woman's charge, what law is therefore, *Deut.* 22. 13, &c. The high Priest was to marie a wife in her *Virginitie, Lev.* 21. 13, 14.
- Vision, Gen. 15. 1.
- *Visiting,* what it meaneth, *Gen.* 21. 1.
- *V•circumcised fruits,* and the Law concerning them, *Lev.* 19. 23.
- The *Uncleane* put out of the Campe of Israel, *Numb.* 5. 2, &c.
- *The* Unicorn *described,* Num. 23. 22. Deut. 33. 17.

- *Vnlevened cakes,* what they signified, *Exod.* 12. 8.
- Unto *and* to, *for* from, *or* out of, Gen. 36. 6. Numb. 〈◊〉 31. 21.
- *Vowes* and *vowing,* what? *Gen. 28. 20. Vowes* and *voluntary offerings,* wherein they differed, *Lev.* 7. 16. The Law for *Vowes, Lev.* 27 2, &c. *Num.* 30. Of *Vowes* which Parents or Husbands might break or confirm, *Numb. 30. Vowes* to be paid without delay, *Deut.* 23. 21, &c.
- Voice *for* fame, rumor, Ge•. 45. 16. Voice *attributed to* blood, Gen. 4. 10. *to* signs, Exod. 4. 8. *to* thunder, Exod. 9. 23.
- *Vr,* what place it was, *Gen.* 11. 28.
- Vrim *and* Thummim, Exod. 28. 30.
- *Usury,* and laws against it, *Exod. 22. 25. Lev.* 25. 36.

W

- WAlking with God, *what it meaneth,* Gen. 5. 20. *and* before God, Gen. 17. 1.
- *Wars* of Israel, and the courage that they should have in them, *Deut.* 20. The new married man was not to go to *war, Deut.* 24. 5.
- *Warfare* of the Sanctuary by the Levites, why so called, *Numb.* 4. 3, 23.
- *Washing* of clothes, what it signified, *Lev.* 11. 25.
- *Washing* the inwards of the sacrifices, *Lev.* 1. 9.
- *Water* of purification with the ashes of a red Heiffer, the law and use thereof, *Numb.* 19.
- *Watch* of the night, what? *Exod.* 14. 24.
- *Waving,* what it was, and meant, *Exod. 29. 24. Lev.* 3. 5. The *Wave* sheaf, or *Omer,* that was to be offered at harvest, with the rites thereof, *Lev.* 23. 10, 11, &c.
- *Way,* what it signifieth, *Gen.* 6. 12. and 18. 19.
- *Way,* for custom of *Women, Gen.* 18. 11. God's *ways* what they are, *Deut.* 8▪ 6.
- Weaning, Gen. 21. 8.
- Weeks, *a feast called* Pentecost, Lev. 23. 15. Deut. 16. 9.
- Weighty *for* rich, Gen. 13. 2.
- *Weights* and measures to be just, *Deut.* 25. 13, 14, &c. *Lev.* 19. 35, 36.

- Whales, Gen. 1. 21.
- Whordome *for* idolatry, Exod. 34. 15. Lev. 17. 7.
- *Wife,* the same that woman, *Gen.* 2. 23, 24. The duties between man and wife, *Exod.* 21. 10.
- *Wilde Ass,* what kind of beast it is, *Gen.* 16. 12.
- *Wilde beast,* why so called, *Gen.* 1. 24.
- *Wilderness,* what it signifieth, *Gen. 21. 14. Exod.* 3. 1, 18. and 16. 1. *Deut.* 8. 15. The Israelites condemned to die in the *wilderness, Numb.* 14. 29.
- *Wine* forbidden the Priests in their ministration, *Lev.* 10. 9, 10.
- Wisemen, *Philosophers,* Gen. 41. 8.
- Witch *or* Sorburer *described,* Ex•. 7. 11. Deut. 18. 10
- Wizards *forbidden,* Deut. 18. 11.
- Two *Witnesses* to confirm every matter, *Deut.* 19. 15. The punishment of the false *Witness, Deut.* 19. 16, &c.
- *Wresting* or *perverting* of judgment forbidden, *Exod.* 23. 2.
- *Woman* whereof named, *Gen.* 2. 23.
- *Womens* purification after childbirth, *Lev.* 12.
- *Wonders,* whereof named, *Exod.* 7. 3, 9.
- *Wood* for the sacrifices, *Lev.* 1. 7.
- *Words* for *things, Gen.* 15. 1.
- *Words* for *Commandments, Exo.* 34. 28. *Deu.* 10. 4.

Y

- *AYeere,* whereof named, *Gen.* 1. 14. The seventh year a year of rest to the land, *Lev.* 25. 2. &c. The year of Jubilee, or fiftieth year, *Lev.* 25. 10, &c. The seventh year, debts were to be released, *Deut.* 15. 1, &c. In the seventh year Hebrew servants were to be set free, *Deut.* 15. 12, &c.
- *Yesterday,* for all time past, *Gen.* 31. 2.
- *Young-men,* for *servants, ministers, Gen. 14. 24. Exo.* 33. 11. for *first-borne, Exod.* 24. 5.
- *Yoke,* for *servitude, Gen.* 27. 40.

Z

- *ZElophehads* daughters claim their inheritance, and obtain it, *Num.* 27.
- *Zogar,* a City, why so named, *Gen.* 13. 10. and 19. 22.
- *Zuz,* a kind of money, how much, *Eev.* 19. 10.

Other Hebrew phrases and figures observed.

- *DEfect* or *want of words* to be supplied: as,
- Of a *verb substantive, Gen.* 1. 2.
- Of a *verb generally, Gen.* 13. 9. and 11. 4. and 23. 13. and 24. 67.
- Of a *Pronoun,* showing the person wanting in a verb indefinite, *Gen.* 6. 19. and 19. 20. and 23. 8. and 47. 29.
- A *Pronoun* after a verb personal, *Gen.* 31. 42. and 2. 19.
- Of a *noune substantive, Gen. 24. 33. Deut.* 33. 7.
- Of a *noune substantive* after an adjective, *Gen.* 4. 10. and 24. 32. and 25. 8. *Numb.* 1. 1.
- Of a *noune substantive* before another substantive, *Gen.* 11. 1. and 6. 11. and 42. 33. *Exod.* 25. 4.
- Of an *adjective of comparing, Gen.* 3. 1.
- Of a *Preposition, Numb. 10. 36. Deut.* 32. 43.
- Of a *part of a sentence, Gen. 19. 4. Exod.* 4. 5. and 13. 8. *Lev.* 24. 8.
- Of a *Conjunction,* as *And, Exod.* 22. 30. Or, *Deut.* 24. 17.
- Of a *Preposition* in a compounded verb, *Ex.* 9. 16.
- Of an *Adverb of denial; not, Numb.* 4. 15.

Overplus or redundance of words, which in other languages may be omitted: as

- OF a *Preposition, to, Gen. 2. 7. for, Gen. 17. 4. Gen.* 7. 17. and 13. 9.
- Of a *Noun,* as *men brethren,* for *brethren, Gen. 13. 8. Exod.* 27. 14.
- Of a *Pronoun, It, Gen. 5. 29. Me, Gen.* 45. 4.
- Of a *Conjunction, Gen.* 8. 6. and 36. 24.

Change or putting one for another: as,

- OF *Number, Singular* for *plural, Gen.* 2. 2. and 3. 2. and 4. 20. and 10. 16. and 12. 5. *Plural* for *singular, Gen.* 21. 7. and 46. 7. 23.
- Of *Gender, Gen. 4. 7. Exod.* 1. 21. and 2. 17.
- Of *Person, Gen.* 49. 4.
- Of *Time, participle present,* for *future, Gen. 7. 4. Pretertense,* for *present,* or to *come, Gen.* 15. 18. and 17. 20.
- Of *Preposition, Gen.* 17. 21.
- Of *Letters, Gen.* 4. 18. and 10. 3. *Exod.* 2. 21.
- Of *Order of words, Gen. 5. 6. Numb.* 21. 17.
- Of *Order of letters in words, Gen.* 10. 3.
- Of a *Pronoun, Deut.* 9. 25.
- *Imperative* for *Indicative, Gen.* 20. 7.
- *Indefinite* for *Imperative, Exod.* 13. 3.
- *Indefinite,* for that which went before, as *Indicative, &c. Gen.* 6. 19.
- *Indefinite,* implying a *person, Gen.* 6. 19.
- *Active Impersonally* and *passive, Gen.* 2. 20. and 6. 20. and 16. 14. *Exod.* 15. 23.
- *Dukes* for *dukedomes, Gen.* 36. 30.
- *Escaping,* or *Evasion,* for a *company escaped, Gen.* 45. 7.
- *House* for *household, Gen.* 45. 11. 18.
- A Collective noune, with Verbe *singular* or *plural, Gen.* 22. 17. and 24. 6.
- In speech of many where one is principal, it is *singular* or *plural, Numb.* 21. 21.
- A thing *generally set down,* meaneth all *particulars, Gen.* 6. 22.
- A thing *general,* meaneth but some of each sort, *Gen.* 7. 14.
- Things denied to be done, often mean that they could not be done, *Gen.* 13. 6.
- *Plural words* and *singular,* note *exactness, Gen.* 27. 29.
- Plural words, restrained to the number before, *Gen. 2. 24. they,* that is, *they two.*
- Singular words restrained to one, *Gen.* 1. 27. and 3. 11.

- *Questions:* for
    - *Affirmations, Gen.* 4. 7 and 13. 9.
    - *Denials, Gen.* 18. 17.
    - *Earnest prayers, Exod.* 32. 11.
    - *Deprecations, Numb.* 17. 13.
- Doubling of words diversely used, as in *Gen.* 7. 29. 19. and 14. 10. and 14. 10. and 17. 2. and 32. 16. *Exod. 8. 14. Lev.* 15. 2.
- How men are said to do that which they endeavor to do, *Exod.* 8. 18. or, to do that which they prophesy shall be done, *Gen.* 49. 7. and 48. 22.

AN ADVERTISEMENT TO THE READER, TOVCHING SOME OBIECTIONS MADE against the sincerity of the Hebrew Text, and Allegation of the Rabbins, in these former ANNOTATIONS.

AMongst other vanities and vexations of spirit, Solomon observed *all travel, and every right work, that for this a man is envied of his neighbor, Eccles.* 4. 4. And against this kind of work of interpreting the Scriptures, there have at all times been Carpers and Opposers, of whom God's Laborers have complained. To me therefore it is not strange, that being the least of God's servants, and having so many ignorances and infirmities, such things have befallen me. And had the exceptions been against my labor only, I would have made use of them, and kept silence: but when the Adversarie (besides the wounds which thorough my sides he giveth unto many worthy men) striketh at the very Text it self, so weakening our common faith, I could not but speak, and help to remove the stumbling blocks, whereat the ignorant might be offended.

There are above eight hundred words in the Hebrew Bible, which have marginal readings, differing from the words in the line, some of great and good use in all translations, other some of special use for the Hebrew Tongue and Grammar. The words in the line have usually the pricks or vowels of the words in the margin, and so the marginal words are noted to be read. Some have judged this to be a corruption of the Text through negligence or oversight of the Seribes that wrote out Copies, whiles Printing was unknown: •thers of better judgment (as I suppose) esteem both line and margin to be of divine Authority.

Upon this occasion, difference and seeming contrariety sometimes are to be seen in translations, while some follow the line, some the margin, as they think best, and sometime note 〈...〉 th, yea, and translate both as the authentic text: and the same Interpreters (revising their own labors) do change the one for the other, otherwise than they did at first. To be 〈...〉 with our own; In *Exod.* 21. 8. our ancient English Bibles read, *If she please not her Ma 〈...〉, and he give her to no man to wife;* where they followed the Hebrew in the line: but the o 〈...〉, called the Geneva version, and the last set forth by authority, translate according to the 〈...〉 gine, *If she please not her Master, who hath betrothed her to himself:* The

ancient English in 2 *Sam.* 22. 51. readeth, *Which showeth great salvation for his King:* The Geneva, and our latest version read, *He is the tower of salvation for his King.* In *Job* 6. 21. the Geneva saith, *Surely now you are* like *unto it,* following the Hebrew margin: but our late version, according to the line, rendereth it thus, *For now ye are nothing* (or *are nos.)* In 1 *Chron.* 11. 11. the Geneva version, following the margin, saith, *the chief among thirty,* as the Greek also of old translated it: our latter Bibles respecting the Hebrew in the line, say, *the chief of the Captains;* which may be confirmed by 2 *Sam.* 23. 8. In *Dan.* 9. 24. the Geneva translating the line, saith, *and to seal up the sins:* our new version, according to the Hebrew margin, giveth it thus; *and to make an end of sins:* yet noteth in the margin, Or, *to seal up;* and sundry the like. Examples in the same translators, are these. Tremeilius and Junius, who jointly labored in setting over the Hebrew into Latin, and are esteemed among the best; in their first Edition, following the margin, say, *Abi, dic ei,* &c. *Go, say unto him, thou mayest certainly recover, 2 King.* 8. 10. but Junius in his latter work, chooseth rather the line, saying, *Abi dic non,* &c. *Go say, thou shalt not certainly recover.* So in *Ezra* 4. 2. their first version hath, *& eidem sacrificamus; and we sacrifice unto him:* the latter thus, *non enim* (alteri) *sacrificamus; for we sacrifice not* to any other: that, according to the margin; this, to the line. In 1 *Chron.* 11. 20. it was first rendered, *erat{que} nominatissimus, and he had a name* among these three: in the last edition, *Sednon* (fuitei) *nomen, but he had no name* among these three. In 1 *King.* 22. 48. they first followed the margin, *Iehoschaphas paravit classem, Jehoshaphat made ships:* afterward Junius keepeth the line, *Iehoshaphato decem* (fuerunt) *naves, Jehoshaphat* had *tenships:* and sundry other of like sort, where the latter version differeth from the former, by reason of the difference between the line and the margin in the Hebrew Text.

These things, not commonly known, may cause the Readers to marvel and be offended at such variety and seeming contrariety, both in these and other common versions set forth in vulgar tongues: for no traslation almost in any language, but followeth sometimes the one, and sometimes the other; and afterward sometime varieth from it self, upon this occasion. Now I, (without prejudice to any of better judgment) setting down both, as the Reader may see, in *Exod.* 21. 8. *Lev.* 11. 21. and 25. 30. and otherwhere: and according to the measure of knowledge which God hath given me, endeavoring in the Annotations to clear the Scripture of that seeming contradiction, am publicly taxed, as setting down that which the Hebrew hath not; as making *God like unto Ianus Bifrons, the Idol with twofaces, to look two divers ways at once;* with other like hard imputations: and this diversity of writing and reading, is from the authority of some late Rabbin's, said to arise *from corruption, confusion, doubting and uncertainty of Scribes,* &c.

I will set down the reasons of my contrary judgment, without purpose of further contention; let the discreet Reader approve of what liketh him best.

If those divers readings, which the Hebrews call *Keri* and *Cethib,* be corruptions of the Scripture, they have been many of them done voluntarily and purposely, as is apparent to all of understanding that look upon them. For beside that the affirmative and the negative in this word *Lo,* are not one like another to deceive the eye, so often in Moses & the Prophets; it could not arise from mistaking of letters, to write *Gnapholim,* for *Techorim,* the *Emrods,* as in

Deut. 28. 27. & 1 *Sam.* 5 or *Shagal* for *Shacab,* as in *Deut.* 28. 30. *Isaiah* 13. 16. and *Zach.* 14. 2. *Chore jonim,* for *Dib jonim,* as in 2 *King. 6. 25. Chorachem* for *Tsoatham;* and *Shenehem,* for *Meme raglehem,* as in *Isaiah* 36. 12. and 2 *King. 18. 27. Macharaoth,* for *Motsaoth,* as in 2 *King.* 10. 27. And when *Naarah* a *Young woman,* is but 22 times used by Moses, that it should 21. times be written with want of the last letter, so that in copies wanting pricks (as many have done, and do) it might be read *Naar, a young man:* that these and sundry the like should be of negligence or oversight, cannot with reason be supposed. Besides that those words in the line, have there & usually the pricks or vowels of the words in the margin, after which they were read.

1 It standeth not with the wisdom, goodness and providence of God, who preserveth all his creatures, and hath magnified his Word above all his name, *Psal.* 138 2. that he should suffer his Word, in the original and fountain thereof, left for a peculiar treasure to his Church in all ages, to be corrupted and depraved, and that in many hundred places, to the scorn of Infidels, and offense of his weak people. The Jews which hold that *God hath more care of the letters and syllables of the Law, than of the stars of heaven,* will loath them that shall seek so to disgrace the holy Scripture.

2 It is noted by the Apostle, for a chief privilege of the Jews, *that unto them were come* 〈...〉 *ted the Oracles of God, Rom.* 3. 1, 2. And from them we Christians have received them. But this is no praise or advantage (as the Apostle attributeth unto them) if they have through neg••gence and of purpose corrupted so many places: so that the corruption (if such it be) hath spread as a Leprosy over all the Bible; there being scarce any one little book, but hath the marks of their violent hands upon it. Not any one of Moses books; not Joshua, Judges, Ruth, Samuel, or the Kings: not Job, the Psalms, Proverbs, Ecclesiastes, or the Song of Songs: 〈...〉 ot Isaiah, Ezekiel, Jeremiah, the Lamentations, or almost any of the small Prophets. Not the books written after the captivity of Babylon, as the Chronicles, Ezra, Esther, Daniel, Hag 〈...〉 gai, Zaccharie: no not so much but the ten Commandments (as in *Deu.* 5. 10.) are tainted with this pollution. Where then is the praise of the Jew? Or where is the faithfulness of the Church of God, (the Pillar and Stay of Truth, 1 *Tim.* 3. 15.) if we cannot have the Oracles of God from them, with so much fidelity as we have human writings from many heathens.

3. These sixteen hundred years, whiles the Jews have been cast off from being the Church of God, and have been scattered for their sins upon the face of the earth, and have bent their studies to disprove Christianitiy; yet can they not justly be charged (to my knowledge) 〈... 〉 t they have corrupted the Scripture, but the Hebrew text remaineth as it was in the Apostles days; and may we think that they were less careful or conscionable in former times, 〈...〉 iles they were God's Church, and had always some good people among them, that would have care of the Law? They have been these many years so watchful, that if any fault escape 〈...〉 e Scribe, the book is not allowable to be read in their Synagogues till it be corrected. They 〈...〉 ave these rules, that if the book of the Law *do want but a letter;* or, *if it have but one letter* 〈...〉 re than it should; or, *if one letter touch another;* or, *if the form of any letter be so corrupted that* 〈◊〉 *cannot be read;* it is a book which Children may learn on, but *it*

may not be read publicly. 〈...〉 aimony in *Sepher Torah, c.* 10. And for these divers readings called *Keri* and *Cethib* (which 〈◊〉 them are accounted of Divine Authority) they say, *If the word which is full be written de* 〈...〉 *; or that which is defective, full: or if a word which is to be read (in the margin) be writ* 〈...〉 *(in the line) as it is to be read; as, if* Iishcabennah *be written in the place of lishgalennah (Deut. 28. 20.) or Techorim, in the place of Gnapholim (Deut. 28. 27.) or the like; the book is not allow* 〈...〉 *neither hath in it the holiness of the book of the Law at all; but is as a book on which children* 〈◊〉 . Maim. *ibidem, c. 7. s.* 11. Yea so far hath their diligence extended this way, that they •ave reckoned every letter how often it is found throughout the Bible: no people on earth •ave shown like religious care of any book, as they have of the holy Scripture: that we have no reason to suspect them in former ages, whiles they inhabited Zion, out of which the Law •as to come forth unto all nations, *Isaiah* 2. 3.

4. Kimchi, Arias Montanus, and such as think that these divers readings were occasioned by the captivity of Babylon and calamities then upon the Jews, have little show of reason. For •beside that Kimchi himself sometimes allegeth both readings without condemning of either and showeth the meaning of both, as is to be seen in his Commentaries on *Isaiah 9. 3. Ios. 19. •3. Isaiah* 61. 1, &c. and Arias translateth now the line, and then the margin, and sometimes •oteth both) what are 70 years to corrupt all Copies? When as a Copy written on Parch 〈...〉 (as was their manner) will endure many 70. years entire. Jeremiah with some Jews re•amed a while in the land; Ezekiel, Daniel, and many godly men were in Babylon: may we suppose that none of them would keep the Scriptures pure? Ezra, the learned Priest and Scribe, came with the people out of Babylon; they also had Prophets, Haggai, Zecharie, and Malachi, by whom these errors (if they had been such) might have been corrected, and a 〈◊〉 Bible preserved for the Churches use. Yea, even the Books which Ezra, Danie•, Zacha 〈...〉 &c. wrote, have divers readings, as hath Moses and the former Prophets.

5. Our Savior blameth the Priests, Scribes and Pharisees, for corrupting the Law by wrong 〈...〉 pretation, *Mat.* 5. & 15. & 23. if they had violated and falsified the writing of the Scrip 〈...〉 would he have spared them? Or, would not he, by himself, or by his Apostles, have pro 〈...〉 a perfect canon of the Word to be left unto his Church? But we find no blame laid ••on them, for marring the Text: yea, Christ and his Apostles send all to read the Scrip 〈...〉 Luk. 16. 29. *Job. 5. 39. 2 Pet.* 1. 19. and our Savior confirmeth the Law unto every jot ••d little, *Ma•.* 5. 18. all which things do persuade that the holy Text was not then corrup 〈...〉 d: and they that most labor to discredit it, cannot show how it should be corrupted since, there being besides the Apostles, many thousands of the Jews, and Churches of the Jews, that came to the Christian faith, *Act. 21. 20. I am.* 1. 1. and so could bring uncorrupted copies of the Scriptures with them, unto the Christian Gentiles.

6 The divers readings fore-spoken of, are such as savor not of human superstition, but to men of understanding, do show God's wisdom, as the residue of the Scripture; and good reasons have been rendered by many, as well Christian as Jewish Expositors, of both line and

margin, being instead of brief Commentaries one to another: and if we cannot do the like of all, yet ought we not to condemn that we know not, but in humility to seek for further light.

7. The holy Ghost in many places approveth the Keties or readings in the margin, as where one Prophet writeth *Tamor, 1 King.* 9. 18. (in Greek *Thamor)* and noteth in the margin to read it *Tadmor;* another Prophet after confirmeth it, writing only *Tadmor, 2 Chron.* 8. 4. and there the Greek also hath *Thedmor. Ieish* in *Gen.* 36. 5. 14. is noted in the margin to be read *Ieush,* and so the line writeth his name in *Gen.* 36. 18. and in 1 *Chron.* 1. 35. When one writeth *Ish chai, a lively man* (as Vatablus noteth and interpreteth it) but warneth in the margin to read *Ish chajil, a valiant man, 2 Sam.* 23. 20. another Prophet writeth this marginal text only, *Ish chajil, 1 Chron.* 11. 22. When in speech of the first person, there is a sudden change to the third, as in 2 *Sam. 22. 33, 34. his way,* and *his feet:* that this should not seem strange, the Hebrew margin there readeth it, *my way,* and *my feet:* and this is confirmed by the Hebrew line in *Psal.* 18. 33, 34. Neither may we say that the former place is corrupted, seeing the Scripture useth such change of person other where, as in *Deut. 5. 10. Job 18. 4. Mit. 1. 2. Psal.* 59. 10. and 65. 7. *Dan.* 9. 4. So *Duke Aljah* in 1 *Chron.* 1. 51. is there in the margin to to be read *Alvah;* and so Moses wrote his name in *Gen. 36. 40. Hezrai* in the Hebrew margin, 2 *Sam.* 23. 35. is by the letters in the line *Hezro,* and in 1 *Chron.* 11. 37. only *Hezro, Zaanaim* in *Judge.* 4. 11. is read in the Hebrew margin *Zaanannim,* and so the name is written in *Ios.* 19. 33. In 2 *Sam.* 23. 13. whereby the letters in the line, *Shalishim, the Captains* of the thirty went down, the margin and vowels read it *Sheloshah, three* of the thirty; and so it is after written *Sheloshah, three,* in 1 *Chron.* 11. 15. So, *he shall take, 2 King.* 20. 18. is by the vowels and margin read, *they shall take;* and approved in *Isaiah 39. 7. He had not the name, 1 Chron.* 11. 20. is read in the Hebrew margin, *He had the name:* and so it is written affirmatively in 2 *Sam.* 23. 18. In 1 *Chron.* 11. 11. where the Hebrew letters in the line say, *Chief of the thirty,* and so it is translated in the Greek Bible, and in our first English, and the Geneva verlion after it, and in the old Latin and the Spanish translations, and by Pagnine; there by the vowels, and by the Keri in the margin, it is read *Chief of the Captains:* for confirmation of this, another Prophet writeth it *Chief of the Captains,* or the *Chief Captain, 2 Sam.* 23. 8. and sundry other examples might be shown. The New Testament approveth also the marginal readings, for whereas *Gnanijim,* that is, *Poor* or *afflicted,* in *Prov.* 3. 34. is to be read in the margin *Gnanavim,* that is, *Lowly,* or *Humble;* the Holy Ghost translateth according to the margin, in *I am.* 4. 6. and in 1 *Pet. 5. 5. giveth grace to the Humble.* Where *Chas* 〈...〉 is written in the line with † *jod,* a sign of the plural number, *Psal.* 16. 10. (so that in Bibles unvowelled it may be taken for *Chadsideca, thine Holy ones;* which in sundry other examples may also be observed, as in *Psal. 145. 6. Eccles. 5. 1. Judge. 13. 17. 1 Sam.* 24. 5. and 26. 8. *D* 〈...〉 *3. 12, 18. Ezra 10. 12. Isaiah 26. 20. Ezek. 9. 5.)* there in the margin, that sign of the plur 〈...〉 number *jod* is noted to be redundant: and accordingly it is interpreted by the Spirit of God, in *Act.* 2. 27. and 13. 35. *ton Hosion son, thine Holy one.*

8. As the Jewish nation (a few late men excepted) approve of those readings in the margin, and yet hold the word in the line uncorrupted: so among Christians of all languages they have been reverenced, & Translatours from the Hebrew have at their discretion taken sometimes the one, sometimes the other, without condemning that which they omit. Out 〈◊

〉 English version translateth the margin commonly, yet often noteth the other; someti 〈...〉 the line, and noteth also that which is in the margin, as is to be seen in 1 *King. 22. 48. Ios.* 〈◊〉 . 12. & 15. 53. 2. *King.* 20▪ 4. & 23. 33. 2 *Sam. 14. 20. Psal. 100. 3: Pro. 17. 27. Ier. 2. 20. Dan. 9.* 〈◊〉 *Isaiah* 9. 3. and 30. 32. and suudry other places. The French version set out by the Pastors a 〈...〉 Doctors of Geneva, in *Exod.* 21. 8. readeth the negative, and in the margin noteth the affir 〈...〉 tive: also in *Prov.* 26. 2. and *Psal.* 100. 3. Again, in *Lev.* 11. 21. & 1 *Sam.* 2. 3. and *Isaiah* 63 〈◊〉 reads the affirmative, & in the margin noteth the negative; and often other where transl 〈...〉 the one, noting the other in the margin: as in 2 *Sam. 22. 51. Eccl. 9. 4. Ier.* 2. 20. & other plac 〈...〉

The ancient Dutch version likewise observeth these readings by noting the different in 〈◊〉 〈◊〉 , as in 1 *Sam. 2. 3. 1 King. 22. 48. 2 King.* 20. 4, &c. The Germane Bible set forth by 〈◊〉 , followeth sometime the line, as in *Lev. 11. 21. 2 Sam. 22. 51. Psal. 100. 3. 2 King. 20.* 〈◊〉 . *Isaiah* 9. 3. and 49. 5. and 63. 9. *Job.* 6. 21, &c. sometime the margin, as in *Exod. 21. 8. Lev. 2•. 30. •ob 13. 15. 2 Sam.* 23. 13, &c. sometimes by the annotations explaineth both, as in *Ier. 2. 20. 2 Sam.* 14. 21. and 18. 13. *Dam. 3. 12. Nehem.* 3. 30, 31. The Spanish translation also followeth the line, in *Exod. 21. 8. Ps* 〈...〉 *100. 3. 2 Sam. 14. 22. Isaiah* 9. 3. and 49. 5. and 63. 9, &c. 〈◊〉 it followeth the Hebrew margin, 10 *Lev.* 11. 21. and 25. 30. 1 *Sam. 2. 3. 2 King 8. 10.* 〈◊〉 *4: 2: Job* 6. 21. and sometime by marginal annotation also toucheth them both, as *Job 13. 15. Ezek.* 32. 32.

The Latin versions differ not from this. Tremellius and Junius follow the one, or the o•her indifferently, as they like best, and sometimes note both, as in *Psal. 11. 1. Flee thou,* or, *Flee ye:* and Junius afterward changeth the one for the other, as in some instances is before shown, and moe might be produced.

The Tigurine Latin version dealeth as the former, but more frequently noteth the other 〈...〉 eading, as in *Dan. 9. 24. ad consummandum, to make an end:* or, *ad obsignandum, to seal up:* in *Job. 13. 15. non expectarem;* or, *eum expeotarem:* so in *Isaiah 63. 9. 1 Sam. 2. 3. Pro.* 17. 27. and other places.

Pagnine followeth the line in *Exod. 21. 8. Ios. 8. 12, 16. 2 King. 8. 10. Psal. 100. 3. Pro. 19. 7.* 〈...〉 *des.* 9. 4. and 12. 6. *Isaiah 49. 5. Ier.* 2. 20. again he leaveth the line, and followeth the He 〈...〉 in the margin, in *Lev. 11. 21. Ios. 5. 1. 1 Sam. 2. 3. 2 Sam. 16. 18. Dan. 9. 24. 2 King. 20. 4. 1 King. 22. 48. Prov. 17. 27. Ezek.* 42. 16. and 3. 15, &c. Arias Montanus and his assistants that 〈...〉 boured to reduce Pagnines version to a more exact agreement with the Hebrew; do with 〈◊〉 sometime translate the line, as in *Psal. 100. 3. 2 King. 8. 10. Prov. 19. 7. Eccl. 9. 4. Isaiah 49. 5.* 〈◊〉 . 〈◊〉 . 20. sometime they render the margin, not the line, as in *Lev. 11. 21. 1 King. 22. 48.* 〈◊〉 . *17. 27. 1 King. 12. 33. Ezek.* 3. 15. & 42. 10. Sometime they change the one for the other, 〈◊◊〉 *Lev. 25. 30. 1 Sam.* 2. 3. & 20. 2. 2 *Sam. 16. 18. Dan.* 9. 24. and often. Yet sometime they 〈...〉 e by a marginal note warn of both readings, as in *Exod. 21. 8. Eccles. 12. 6. 2 Sam.* 12. 9.

Vatablus in his Latin annotations giveth notice often of these divers readings, as may be 〈◊〉 1 *Sam. 2. 3. 2 Sam. 23. 20. Psal. 11. 1. Ezra 4. 2. Job 13. 15. Eccles.* 9. 4. and 12. 6. *Isaiah* 〈◊〉 *ri•o.* 17. 27, &c.

Expositors in their Commentaries do the like. Calvin in his Comment on Moses, on *Exod.* 〈◊〉. 8. seanneth the two contrary senses of *Lo* the affirmative, and *Lo* the negative; showing the 〈...〉 ing if it be taken affirmatively, or if it be taken negatively, which latter he liketh best. Like 〈...〉 in his Prelections on *Isaiah* 63. 9. reading the affirmative, he noteth in the margin the ne 〈...〉 : and on *Ier. 2. 20. I will not serve,* or, *I will not transgress, for there is* (saith he) *a dou* 〈...〉 *reading.* Peter Martyr in his Commentary on 1 *Sam.* 2. 3. saith, *Sed quantum ex Hebraeo li* 〈...〉, &c. *It appeareth by the Hebrew, that this clause may be read both affirmatively and negatively,* 〈◊〉 *of the word Lo. If it affirmeth, it must be referred unto God, whose works are firm and* 〈◊〉 *: but if it denieth, it respecteth men's endeavors, which come to naught,* &c. Jerome the 〈...〉 dest of the Fathers in his age, reading that in *Isaiah* 63. 9. according to the line, *In all their* 〈◊〉 *he was not afflicted,* saith in his Commentary on that place, *Lo, is an adverb of deny* 〈...〉, *and may be read Not, and also He: that the meaning may be, In all their affliction he was afflicted, to wit, God: so that he should bear not our sins only, but also our afflictions.*

Now if these (and other Interpreters which might further be alleged) had judged these di 〈...〉 s readings in the Hebrew, to be Jewish corruptions, they might not, and it is to be thought 〈◊〉 would not have taught men sometime the one, sometime the other, and sometime either 〈◊〉, for the pure Word of God, and Text of holy Scripture.

S• the we to the ancient versions, and we shall see the like. The old Latin, though in sun 〈...〉 y places of these divers readings it followeth the word in the Hebrew line, as in *Isaiah* 9. 3. 〈◊〉 49. 5. and 63. 9. *Psal. 100. 3. Pro. 19. 7. 2 Sam. 22. 51. Ier. 2. 20. 2 King.* 5. 12. yet doth it 〈◊〉 commonly translate the word that now standeth in the Hebrew margin, as in *Exod. 18. 8. Lev. 11. 21. 1 Sam. 2. 3. 2 King. 8. 10. Job 13. 15. Prov. 26. 2. Ios.* 5. 1. and 8 12. and 15. •7. 1 *King. 22. 48. 2 King. 20. 4. Ier. 21. 12. Ezek.* 3. 15. and 25. 7. and 42. 16. and in many 〈◊〉 places.

The Chaldee Interpreters (of whom Jonathan that translated the Prophets, is as ancient as 〈◊〉 Apostles days, if not more) they likewise sometime express the word in the line, as in *Ios.* 9. 7. & 18. 24. 2 *Sam.* 22. 51. 2 *King.* 20. 18. *Job* 6. 21. *Prov.* 26. 2. & 19. 7. *Isaiah* 63. 9. but usually they follow the Hebrew margin, as in *Exod.* 21. 8. *Lev.* 11. 21. & 25. 30. *Gen.* 30. 11. *Deut.* 28. 27▪ 30. *Ios.* 5. 1. & 8. 12. 16. & 15. 47. 2 *Sam.* 16. 18. & 23. 21. *Psal.* 100. 3. *Eccles.* 9. 4. 2 *King.* 8. 10. *Isaiah* 9. 2. & 49. 5. *Job* 13. 15. *Ier.* 2. 20. & 21. 12. *Ezek.* 3. 15. & 25. 7. & 42. 16. and in most other places.

Likewise the Greek Bible, as now we have it, translateth according to the line, in *Exod.* 21. 8. *Ios.* 9▪ 7. *Psal.* 100. 3. 2. *Sam.* 22. 51. 1 *King.* 9. 18. 〈◊〉 *King.* 5. 12. *Isaiah* 63. 9. *Prov.* 17. 27. & 19. 7. *Ier.* 2. 20. and in •any places according to the margin, as *Lev.* 11. 21. & 25. 30. *Ezra* 4. 2. 2 *King.* 20. 4. & 8. 10. 1 *Sam.* 20. 2. 1 *King.* 1. 47. & 22. 48. *Isaiah* 9. 3. & 49. 5. 2 *Sam.* 23. 18, 21, 35.

and otherwhere. So that whether we respect the latter, or the most ancient Translators, we shall find these marginal readings to be many of them regarded as the authentic text: and if we may not refuse them all (except we will go against all that ever interpreted Scripture) what warrant have we to condemn any, being all of like authority?

Object. *But if these translate according to the margin only, or according to the Text only, then do they afford unto us not both the divers readings, but one only, &c.*

Answ. Were it so, that they never yielded us but one only, yet seeing they take that one sometime from the Text in the line, but most commonly from the margin, it may teach us not to reject those marginal notes, as the Rabbin's fictions; unless we will say, that all men, in all ages, have delivered the Rabbin's traditions instead of the pure Word of God. And it would be known of this Excepter (for he hath not shown his mind) whether he would have men always to follow the word in the line, or that in the margin, or to take that which they think best of either, and to condemn the other; and what warrant men have so to do. But many of the best translations do afford us both, if not in the line (which is not easy to be done) yet by an *or* in the margin, as may be seen in our last Englished Bible, where in many of the places before alleged they do by a marginal note compared with a line, give us a different, and sometimes (in seeming) a contrary reading: and the like (though perhaps not so frequently) is done by Bibles in other languages. Yea sometimes (when both readings may be joined in one) they do give us both jointly for the Text of Scripture. Witness our last English Bible, which in *Prov.* 19. 7. rendereth both negative and affirmative (according both to the Hebrew line and margin) *they are wanting to him:* whereas our former version was only after the negative in the line, *they will not.* And before them, the Pastors of Geneva in their French version, translate both line and margin in the same place, though in another sense, *•la'y a que paroles pour lui.* Likewise in *Isaiah* 9. 3. reading in French according to the Hebrew margin, *Tului as accreu la joy:* they note thereby another translation implying both line and margin, *Ou, ma is tu ne lui as point baill'e plus grande joy.* Again, in 2 *Sam.* 23. 13. they first translate according to the margent reading, *trois d'entreles trente capitaines:* and by it they note, according to both margin and line, *Ou, les trois principaux capitaines par dessus les trente.*

Tremellius and Junius, besides that they translate either indifferently (as is before shown) and sometime note the Masorites observation, as on 1 *Sam.* 27. 8. *Girzeum, pro Gezer••, transposit is liter is, literis, ut nota•t Massoritae;* and likewise express the Hebrew line in their line, and the margin in their margin, as *Abana* and *Amana* in 2 *King.* 5. 12. and read the word which is written in the margin, and hath but the vowels only in the line, as in 2 *King.* 19. 31. *Ie* 〈...〉 *of hosts;* and in *Ruth* 3. 5. & 3. 17. 2 *Sam.* 16. 23. 2 *King.* 19. 37. they also join both line and margin in their text, when commodiously they can; as in *Ios.* 8. 12. where the line hath is, the City; and the margin *Ai,* the proper name; they put both in their Text, *the city Ai:* and so again in *v.* 16. In *Prov.* 23. 26. where the word in the line is derived of *Ratsah* to *be will* 〈...〉 and that in the margin noted to be read, is of *Natsar* to *keep;* they join both in their version *studiose custodiant, studiously* (or *willingly) keep:* where the Greek and Chaldee, and 〈◊〉 translations follow the margin only. In 1 *King.* 16. 26. where the line hath the form plural, *in his sins,* and the margin the singular, *in his sin;* they render both in their translation, *in*

singulis peccatis ejus, in all or every of his sins. So in *Dan. 9. 12. every of his words* where both line and margin are joined in one. Likewise in *Eccles. 5. 1. Keep thy foot,* or, 〈◊〉 *feet:* they express it, *Pedem utrumque tuum.* Also in *Ezek.* 42. 16. where the margin 〈◊〉 *Meoth, hundred;* and the line *ammoth, cubits;* Tremellius and Junius give these both as 〈◊〉 Text of God, *Quingent•ru•• cubitorum calamis, reeds of five hundred cubits.*

The Tigurine Latin version, in 1 *King.* 22. 48. where the marginal Hebrew is *Asah,* 〈◊〉 〈...〉 *de;* and the lineal *Asar, ten;* putteth these both for divine Scripture, *Fecit decem naves,* 〈...〉 *de ten ships.* Again in 2 *Sam.* 23. 13. from the marginal word *Sheloshah, three;* and the other in the line *Shalishim, Princes* or *Captains;* it giveth a translation compounded of both, 〈...〉 *istiprincipes, these three Princes.* There also our last English Interpreters translating *And three of the thirty,* put in their margin, *Or, the three captains over the thirty.* Moreover in *Isaiah* 61. 2. where *Pekach koach* in two words, or *Pekachkoach* in one word, is referred to the release of prisoners, or opening of the eyes of the blind; the said Tigurine version following the Evangelist *Luke* 4. 18. rendereth both, *vinctis apertionem, & (caecis) visum: opening* (or *deliverance) to the captives, and recovery of sight to the blind.* And those two interpretations of the Evangelist, may give light to this controversy: and by this means (rather than by any other that I know) may that place in the New Testament be cleared. Zwingli in his Latin version of the Psalms, expresseth both the marginal Hebrew *Caris,* and the word in the line *Caari,* in *Psal.* 22. 17. translating *frangit man us & pedes meos instar leonis, breaketh my hands •nd my feet like a Lion.* And Arias Montanus (one whom my adversary citeth on his side) in his poetical Psalms, doth the like, *Perfod•re meas cum pedibus manus Frendens unguibus ut leo.*

Munster on 2 *Sam.* 23. 13. giveth both readings together, as doth the Tigurine version, of *Sheloshah* and *Shall•shim,* saying, *Descenderunt vero tres isti principes, &c.* And in 1 *King.* 22. 48. *fecit decem naves.* The Greek Bible in *Dan.* 9. 24. rendereth first the line, *Kai tou sphragisai ha* 〈 *...*〉 *as, and to seal up sins;* then the margin, *Kai apaleipsai tas anomias, and to wipe out* (or 〈◊〉 *away) iniquities:* and then proceedeth with the sentence following, *and to make reconciliation for iniquity.* So it seemeth to have reference unto both readings in *Judge.* 19. 3. & *Pro.* 26. 2.

The Chaldee paraphrast in *Psal.* 22. 17. translateth both *Caru* the margin, and *Caari* the 〈◊〉 , saying, *Nichthin hec cearja, they did bite like a Lion:* and in 2 *Sam.* 23. 13. (the place before mentioned) by *Tlatha gibbaraja, three mighty men,* it expresseth both readings. Now seeing all these have thus done before me, how is it that I only should have such blame imputed •nto me?

Object. *You make God like unto Ianus Bifrons, the idol with two faces, to look two divers ways at once, in these divers and contrary readings of the same Text.*

Answ. 1. A Turk or Infidel might thus object against all Christian translations, which sometime read one contrary to another, sometime contrary to themselves, and sometime give both readings, as before is shown.

2. A Jew may so object against the New Testament, which alleging the testimony of the Prophet, *thou Bethlehem Ephratah* art *little, Mic.* 5. 2. expresseth it by the negative, *thou Bethlehem art not the least, Mat.* 2. 6.

3. If it please God in the same speech to look divers or contrary ways, in divers respects; What is man that he should plead against the Lord? There is no absurdity, to a modest mind, whether with the Greek and other common Interpreters we read the negative in the •ine, *He hath made us, and not we:* or, the affirmative in the margin, *He hath made us, and his* ⟨◊⟩ *are, Psal.* 100. 3. as the Chaldee, Jerome, and some other do explain it. Whether according to the line, we read *Though he slay me, should I not trust?* or after the margin, *Though he slay me, I will trust in him, Job* 13. 15. for both these are one in effect; as, *hath not my hand ••de all these things? Act.* 7. 50. is the same that *My hand hath made all these things, Isaiah* 66. 2. So in 1 *Sam.* 2. 3. the negative in the line may be referred unto men, the affirmative in the margin unto God, as Peter Martyr accordeth them. So other seeming contrarieties in *Isaiah* 9. 3. & 49. 5. & 63. 9. and other places have been both by Christian and Jewish Expositors reconciled by referring them to divers things or persons. Yea thus the Holy Ghost himself teacheth us: for in 2 *Sam.* 23. 18. Abishai is said to *have the name among the three:* but after in ⟨◊⟩ *Chron.* 11. 20. it is written, that he had *not the name among the three:* and so Junius and A ⟨◊⟩ Montanus translate it. The reason hereof is, that the Scripture speaketh of two threes, the first and the second: among the second he had the name, *Howbeit he attained not unto the* (first) *••ree,* as is expressly said in 2 *Sam.* 23. 19. To signify this, God by the latter Prophet saith, he ⟨◊⟩ *••t the name;* yet noteth therewith in the margin, that *he had the name, 1 Chron.* 20. and showeth the reason in *verse. 21. Of the three* (to wit, the latter three) *he was more honorable* ⟨◊⟩ *the two, and was their captain; howbeit he attained not to the three,* to wit, the first three. Thus we see how both readings are approved of God himself, and even such as in show may ⟨...⟩ me one repugnant to another. The like I have before shown in sundry other places.

Object. *many Hebrew Bibles want thes readings you speak of; as that by Sebast. Munster; the great Edition by Plantine; those by Rob. Stephanus, Raphelengius, and R. Isaac bar Shim•on: so that we may say with as good reason as you, that the Hebrew hath them not.*

Answ. It followeth not, because some have printed the Bible without these marginal notes, therefore they were not in the original Copies. Some of our latter small English Editions have none of the marginal notes, or signification of both readings: to say therefore that the Translators affixed no notes of those divers readings, (as in the former Editions are to be seen,) were to do them wrong. 2 Many Hebrew Bibles are printed also, and heretofore written without any pricks, vowels, or accents: if we shall hereupon conclude, therefore the Hebrew hath them not, and they are not of Divine authority; we magnify the Jewish Rabbins greatly, in accepting their expositions for Scripture. For all men that know that tongue, know also, that without the vowels and accents, many words and sentences may otherwise be interpreted than they are. And all Translators in all languages do now follow the Hebrew as it is vowelled. 3. The Editions spoken of by Munster, Plantine, and the rest, such of them as I have seen, have the vowels which properly belong to the words in the margin, and agree

not with the words in the line, as in 2 *King.* 6. 25. and 10. 27. and 18. 27. and many other places, which argue those books to be imperfect, which have vowels to be read with consonants that are not expressed, or fit for them. 4 If the marginal readings be omitted, some Scriptures will not easily be read with any true and perfect sense, as in *Ezek. 42. 16. five cubits,* for *five hundred:* so 2 *Chron. 11. 18. 1 King. 12. 33. Psal. 22. 17. 1 Sam.* 4. 13. and other like, which no Interpreter that ever I saw hath expounded without the margin. 5 Munster (who is first named) omitteth not the marginal readings wholly; for in the Hebrew Bible which he set forth with his Latin version and annotations, there he conjoineth both line and margin in his translation, 2 *Sam.* 23. 13. and 1 *King.* 22. 48. and often he expresseth both the line and margin in his Hebrew, and translateth after the margin, as in 2 *Sam. 23. 18, 20, 21. 2 King.* 19. 31, 37. and elsewhere.

Object. *But the Masorites Bible have a thousand superstitions more, which by like warrant are there recorded unto us as divine traditions, &c. The Thalmudists also have another vile practice, their* all tikri, *in changing and altring the reading of the Scripture according to their lust, as in Gen. 2. 4. Psal.* 3. 7. and 68. 18. &c.

Answ. It cannot be shown (for ought that I know) that ever the Jewish nation received the other Masoriticall notes, or the *all tikries,* for part of the Canon, or text of Scriptures, as they have done all the books of the Old Testament, with the *Keries* in the margin, which they reckon 848 in number. Neither can it be shown that Translators old or new, have rendered them for divine Scripture, as I have before shown all of them to have translated the *Keries,* or marginal readings in very many, yea in the most places. Neither are those notes and *all tikries* approved by the Holy Ghost in other Scriptures, as sundry of the margina•l readings are before shown to be. Neither have the Thalmudists, or any Jew (to my knowledge) put the *all tikri* for the word in the Text: but leave the Scripture entire as it is, & give the other but as their gloss or exposition, after that their manner of phrase, which is not to be approved. And the Masorites many notes, have their Grammatical use for the Hebrew tongue: though the Bible is perfect without them, and translations in other languages need them not.

Object. *If these (divers readings) were written by the Spirit of God as you will have it, then must they be for our learning and instruction, for increase of our comfort and hope, Rom. 15. 4 but if you cannot show that there is a certain and sure way to gather necessary doctrine from the• for our edification, then have we no reason to think with you, that they are any part of the Scriptures of God, or written by the Spirit of God.*

Answ. All Translators old and new will have many of them to be written by the Spirit of God, as by their versions and notes hath been manifested; yea, and the Spirit of God him-self by other Prophets hath confirmed sundry of them: and they are all (for ought that hath been yet shown) of equal authority. 2 If I, or another man cannot show a sure way to gather necessary doctrine from everyone of them, it followeth not that therefore a sure way could not heretofore, or cannot now, or shall not here after be shown by any. 3 From many of them, both doctrine and comfort hath soundly been gathered by sundry men: the like (I doubt not) may be done from the rest, as God shall furnish men with more abundan•• of his Spirit.

Object. *If it were true, that Keri and Chethib were both written by the Spirit of God, &c. then do you herein declare yourself to be guilty of great sin, treachery and unfaithful dealing with the Scriptures, in that you do leave out divers parts of the same at your pleasure, &c. as in Gen. 8. 17. and 10. 19. and 25. 23. and 27. 3, &c.*

Answ. 1. This reason (if it be of weight) woundeth not me alone, but thorough my sides, all ancient and latter Interpreters, that have read, noted, or expounded some of them, as is formerly manifested; for none hath ever read or noted them all. Though this be no excuse for me, wherein I have done amiss.

2 Those marginal readings do many of them concern the Hebrew tongue and Grammar, which however they may be of great and good use for the Hebrews, and such as know that tongue; yet are they not of such use in other languages. When *Arjeh* a *Lion,* is noted to be read *Ari* a *Lion,* in 2 *Sam.* 23. 20. it showeth in the Hebrew tongue an agreement with 1 *Chron.* 11. 22. where it is written only *Ari:* but in other tongues which write the name of a *Lion* but one way, it hath not such use. When *Shenajim* (in *statu absoluto,* as Grammarians call it) is noted to be read *Shene* (in *statu constructo,) 2 King.* 17. 16. both which in English signify *two,* which word with us varieth not the form as doth the Hebrew: when *Anu* is by the margin to be read *Anachnu* in *Ier.* 42. 6. both which in our language signify *We:* when *in the night, Lam.* 2. 19. is by the letters in the line *belel,* and by the vowels and margin *ballajlab,* both which signify one thing; and many the like; as in 1. *King* 18. 5. and 19. 4. and 21: 8. 2 *King.* 7. 12. and 11. 20. and 15. 25. *Isaiah* 54▪ 16, &c. these differences may be profitably observed by them that know that first tongue; but in other speeches cannot so be discerned. So the order of the Hebrew Alphabet is set down of God in some Psalms, and in Jeremiah's Lamentations: which when the Hebrew is turned into other tongues, will not so appear. And thus *Hotse* in *Gen.* 8. 17. being to be read by the vowels and margin *Hojtse, bring forth; Gojim, nations,* being written in the line with *jod,* and read in the margin with *vau,* in *Gen.* 25. 23. and sundry the like; because they so specially belong to the Hebrew tongue, and vary not in our English, I have therefore omitted to speak of. And if this reason be not of weight, let me bear my deserved blame: but let not the book of God be accused of corruption. And let the judicious and learned Reader judge of that which hath been said.

Of the Hebrew Records.

WHiles the Jews Common-wealth did stand, they had besides the writings of Moses and the Prophets, (which were of Public and Divine authority) other civil Monuments, and private Records, (as all Kingdoms for the most part have,) for their use; some of which are mentioned in the holy Scriptures, *Ios. 10. 13. 1 Kin.* 11. 41. and 14. 19, 29. But those ancient stories are now lost; some that were written between the times of the last Prophets, and the Apostles, yet remain; as the two books of the Maccabees, and that which Junius calleth the book of Simeon (others, the third of the Maccabees,) the writings of Josephus, Philo, and the like. When the second Temple was destroyed by the Romans, and the Jews Common-wealth overthrown, and their people scattered, about the year of Christ 150. R. Judah hannasi began to gather the private writings, notes, records and observations which were in the hands of the Doctors of his time, and to compile them in one volume: others after him added moe

unto them, with their own Commentaries; which work they called the *Talmud,* or Doctrinal. In which they have recorded the practice of the Law from old time, in their Common-wealth and Church, according to their understanding: but so, as many Jewish fables, vain traditions received from their fathers, and false expositions of the Scriptures, are mixed with other things of better note and use. The Talmud called *Ierusalemi,* was finished about the year of our Lord 230. and the other called *Babeli,* about the year 500. according to the Canons and constitutions whereof the Jews live to this day. These longsome volumes were after abridged by Moses son of Maimon, (called Maimonides, and Rambam) who lived 1200. years after our Lord's birth; and he set down in plainer Hebrew, the expositions, canons and traditions according to which they had interpreted the Law of God given by Moses, and practiced the same: omitting the discourses, fables, disputes, &c. wherewith the Talmud is re•erced And this Maimonides is of such esteem among the Jewish nation, that of him it is said, *From Moses* (the Prophet) *to Moses* (son of Maimon) *there was none like this Moses.* Other Expositors they have, some ancient as the Chaldee paraphrasts, of which Jonathan that interpreted the Prophets, is reported to be the Scholar of Gamaliel, at whose feet our Apostle Paul learned the Law: and Onkelos who paraphrased on the Law, was not long after him. Their latter Writers follow for the most part the Thalmuds: and notwithstanding the many fables and falsehoods that are found generally in them, yet for the many good things and probable truths which from elder days they do record, they have been and are regarded of Christian Writers heretofore, and at this day: that of them it is said, *When they do well, they are the best Expositors; and when they do evil, they are the worst.*

Now whereas I have alleged many of their interpretations, especially from the Greek and Chaldee, and Maimonides the chiefest of esteem among them; I am for this blamed, those Writers generally condemned; and to make them the more odious, their heresies, fables, falsehoods are displayed, by him, that from two or three late Rabbin's, and one Papist, disputed against the sincerity of the Hebrew Text, as before is to be seen. I will not speak of the things by me noted, but leave them to the judgment of the indifferent Reader; nor justify myself for all their allegations, because they being taken from that confused heap of the Jews traditions, some of them may haply savor too much of their leaven: They that have labored in this kind before me, have had their second thoughts, & altered both their own Annotations and translations in sundry points, as their public writings manifest. But that such a general censure should pass upon them all, (for my sake) and the Wheat should be plucked up because of the Tares, seemeth not to proceed from love, nor from, a sound judgment.

And first, the esteem which all Christian Churches have had, and yet have, of such books of the Jewish Rabbin's as were written in Greek, and so came to be known more easily than other Chaldee and Hebrew works, might somewhat allay the rigor of this sentence. For the story of the Maccabees, Ecclesiasticus, Wisdom, and the other Apocryphal writings of the Jews, notwithstanding the evils in them, have been, and are translated, commented upon, and commended to be read for instruction.

2 Other of the Rabbin's, as the Talmud, Maimonides, and the like, have been also by Expositors of the Scriptures (and those of the best esteem) occasionally alleged: as Tremellius in his notes upon his version of the New Testament out of Syriac, sundry times produceth them. Beza in his large Annotations on *Matth.* 26. noteth from Josephus, Paulus Burgensis, Tremellius, and Scaliger, sundry rituals of the Jews about the Passover, and some such as I am taxed for, because I name them on *Exod.* 12. Vatablus often recordeth the expositions of the Chaldee and learned Hebrews. And how many other have done the like in their Notes and Commentaries, all men of learning and reading do well know.

3 To object the Jews heresies, fables, and false expositions of many Scriptures, is no sound reason to condemn the good things which are found in them. For even among Christian writers (and those of the ancients) sundry such things are to be seen: yet many profitable things are found in them for the opening of the Scriptures. In the Apostles days the Jews were guilty of these sins, *Matth.* 15. and 23. chap. *Rom. 10. 3. Tit. 1. 14. 2 Pet.* 1. 16. Yet Christ commanded to hear the Scribes & Pharisees sitting in Moses chair, *Mat.* 23. 1, 2. Now the ear trieth words, as the mouth tasteth meat, *Job* 34. 3. and as by hearing their speeches, the godly wise might discern when they taught according to Moses, and when they spake of themselves; so by reading their writings, men of understanding may do the like at this day.

4 The Apostles also in alleging sometimes the testimonies of the Rabbin's, do teach us that their writings are not wholly to be despised. Paul nameth *Iannes and Jambres* the chief sorcerers of Egypt, 2 *Tim.* 3. 8. out of the private Records of the Jews, as may yet be read in their Talmud. He rehearseth the persecutions of the godly under Antiochus, recorded in the book of the Maccabees, *Heb.* 11. 35, &c. Others speak of the contention between Michael and the devil, about the body of Moses; and of the prophesy of Enoch, *Jude v.* 9. 14, 15. of the marriage between Salmon and Rachab, *Matth.* 1. 5. and the like, *Acts* 5. 36. 37.

5. The Gentiles were fallen from God, and turned his truth into a lie, and corrupted religion with their fables and vanities, *Rom.* 1. yet the Holy Ghost citeth and maketh use of 〈◊〉 sayings in the Scriptures, *Acts 1. 7. 28. 29. 1 Cor. 15. 33. Tit.* 1. 12. And who hath ever interpreted the visions of Daniel, and of the Apostle John in the Revelation, without the help of the stories of the Maccabees, Josephus, Polybiu•, Eusebius, & other human Writers? Wherefore, as I myself have reaped light and profit by the things which I have read in such, so have I noted sundry of them, for the good of others. As for the Exceptions taken against the Greek version of the Bible, (so much approved by the holy Ghost in the New Testament) and the Chaldee paraphrases, they are such, as before men of knowledge and understanding need no further reply.

Of the interpretation of the stone *Iahalom,* in *Exod.* 28. 18.

I Will only annex a few words about a place of Scripture, for the interpretation whereof I am specially blamed. It is for expressing the Hebrew *Iahalom,* in *Exod.* 28. 18. by the Greek name *Sardonix,* as I understand the Holy Ghost to expound it, in *Revel.* 21. 20. I am asked for *proof or show of proof, that John did translate all the 12. stones from Aaron's breast,* 〈◊〉 *the heavenly Jerusalem,* (in Rev. 21.) and am charged with *presumption in obtruding my conceits upon the Holy*

Ghost, and taking the name of God in vain: & it is affirmed, that *Iahalom* should be translated *the Adamant or Diamond, according to the example of the best Translators both new and old.*

All men of any reading do know how diversely those 12. stones in *Exod.* 28. are expressed by Interpreters, that scarcely any two agree together; if then among many I have somewhere missed in interpreting them, it might be imputed to human infirmity, rather than to *presumption,* especially seeing I ground my exposition upon that other Scripture, *Revel. 21. My proof, or show of proof,* that the holy Ghost there translateth the 12. stones from *Exod* 28. is this:

1. The continual course of the Spirit of God throughout that book of the *Revelation,* which is to take matters, words and phrases, from Moses and the Prophets, and apply them to the things there prophesied. As in *Revel.* 4. the Church is described from the ancient figure the Tabernacle of Moses, and from the visions of other Prophets, *Isaiah. 6. Ezek.* 1. The number of 24. Elders, according to the lots and divisions of the Priests and Levites by David, in 1 *Chron.* 24. 3,—19. and 25. 7,—31. The four living creatures answerable in number to the four standards in the campe of Israel, *Numb.* 2. in shape, to the living creatures, in *Ezek.* 1. In *Rev.* 5. Christ is shown like a Lamb slain, according to the sacrifice under the Old Testament. In *Revel.* 6. God's administration is set forth by the similitude of horses and riders, as in *Zach.* 1. and 6. and with such judgment as the Prophets threatened of old, *Isaiah.* 34. 4. In *Revel.* 7. God's people are sealed on their foreheads, according to *Eze.* 9. 4. and the twelve tribes of Israel are expressed by their names. And so in other things throughout that book, as the studious Reader may observe, which for brevity I will now omit. If then the whole tenor of that Revelation be to prophesy of matters from former types and predictions, it is consonant and proportionable that the like is done in *Revel.* 21.

2. And that 21. Chapter foretelling the restauration of the Church, after the fall of Antichrist, and withal (as the best Expositors have opened it) of the calling again of the Jews, according to the prophesies of old, and of our Apostle in *Rom.* 11. it is not likely, but the holy Ghost, who throughout those visions, and in matters concerning the Gentiles, alludeth to the Old Testament, would much rather do the like where he prophesieth of the Jews.

3. Many particulars in that Chapter confirm this; as when the Church is called by the 〈◊〉 name *Jerusalem, Revel. 21. verse.* 2, 10. and *the Tabernacle* of God, *verse.* 3. when express mention is made of the names of *the* 〈◊〉 *tribes* of Israel, to be at the twelve gates, *v.* 12. when the City is measured (according to the visions of old, *Ezek.* 40. 3.) with *a reed, ver.* 1•. when God and the Lamb are called *the Temple* of it, *verse.* 22. and sundry the like.

4. It will not be denied (I suppose) by men of under standing which compare the Scriptures, that these last visions of John have reference in many things to the last visions of Ezekiel. As the gates of the City have their names of the tribes of Israel, which there are expressed, one of *Reuben,* one of *Judah,* one of *Levi,* &c. 〈◊〉 48. 31, &c. so the gates of this C 〈...〉 which John saw, have at them the names of *the twelve tribes of the sons of Israel, Rev.* 21. 12. There, waters issue out of God's house, *Ezek.* 47. 〈◊〉 so here is a pure river of water of li•e, *Rev.* 22: 1. There, trees grow by the river, *Ezek.* 47. 12. here, the tree of life, *Rev.* 22. 2. with other

things concordant. So that the state of the Church there being described from Israel, and the possession of the tribes by name, *Ezek.* 48. yieldeth strong probability of the like allusions here; and consequently of the twelve precious stones, to the stones of the tribes, which are nowhere named but by Moses in Exodus.

5. And this the rather, because as Aaron's ornaments were for glory and beauty, *Exod.* 28. 2. so these stones are for garnishment to the foundations of the walls of the City, *Rev.* 21. 19. And the Tabernacle of Moses was walled (as we may say) with the twelve Tribes which compassed it in a square, *Numb.* 2. Now, seeing the Saints are compared to precious stones, *Lam. 4. 1, 2, 7. 1 Pet.* 2. 5. unto what company rather than to the twelve tribes, described by their precious stones in Aaron's Ephod, may we think hath the Lord reference in *Rev.* 21.

6. Again, seeing the *names of the Lambes twelve Apostles* are in the foundations of this wall, *Rev.* 21. 14. which Apostles are answer able to the twelve Patriarchs of the tribes, both in number (so noted by the Spirit of God, *v.* 12. 14.) and in propagation of the Church spiritually by the Gospel, 1 *Cor. 4. 15. Gal. 4. 19. 3 John. v.* 4. as the Patriarchs were fathers of the ancient Church, both in the flesh, and in the Lord; and in government, as the other governed the Tribes, *Psal. 45. 16. Matth. 19. 28. 1 Cor.* 4. 19, 21. besides other things wherein they may be compared, it seemeth most fit, and according to the things both in this Chapter, & whole Book, that the precious stones by which these twelve foundations are described, should be answerable to the twelve precious stones whereon the names of the Patriarchs were graved, *Exod.* 28. for there is no place else in the Scripture whereto they can have reference.

7. Moreover, there is in the Prophets another name of the *Adamant,* or *Diamond,* called in Hebrew *Shamir,* which is noted of the Holy Ghost to be hard, even *harder than flint, Zach. 7. 12. Ezek.* 3. 9. and to be of use for graving, *Ier.* 17. 1. so that the special things which mine Opposite observeth from *Pliny* an heathen writer, of the nature of the Adamant, are by the testimony of God found in this *Shamir.* And it is translated the *Adamant,* by consent of the most Interpreters both old and new, and by the Greek version in *Ier.* 17. 1. that if the voices of learned men may end this controversy, there be as many or moe for *Shamir* to be the *Adamant,* than can (I suppose) be brought for *Iahalom.* And the same Prophet which useth *Shamir* for the *Adamant,* when he hath reference to the stones on the Ephod, retaineth the names in Exodus, & the *Iahalom* among them, *Ezek.* 3. 9. and 28. 13. Wherefore if *Shamir* be the Hebrew name of the *Adamant,* the stone *Iabal•m* in *Exo.* 28. may well be another than it; and if another, where may we safer seek it than in *Rev.* 21. for the reasons before shown?

That which is alleged for the contrary, from the notation of the word *Iahalom,* and consent of many Interpreters, and the like, hath (I confess) probability; and were it not for the causes above shown, I would think it to be the *Adamant,* though the notation likewise of *Shamir,* and agreement of Interpreters, may also persuade it to be the Adamant; and for *Pliny's* testimony of the *Adamants,* that *they are desired of engravers,* it accordeth to this *Shamir,* as we may learn of the Prophet *Ier.* 17. 1. And for the price of the *Adamant* above the *Sardonyx,* or any gem, or *other human things,* as the same Pliny reporteth, it will not (though so it be) end this question; seeing it is not necessary to conclude, that God would choose the most precious thing to signify grace in men, which have it but in part; especially, seeing he putteth this stone not in

the first, but in the sixth place, as the *Iahalom* is ordered in *Exo.* 28. 18. Yea, it is plainly without likelihood, that God would impart the most precious thing among the Patriarchs, and take it away from among the Apostles, (for it is sure, no *Adamant* is to be found in *Rev.* 21.) This were to prefer the old Tehament before the New, the Law before the Gospel, Moses before Christ, contrary to the Apostles doctrine in 2 *Cor.* 3. and to make the *holy Jerusalem, the Bride the Lambs wife,* (which is said to have *the glory of God,* and her *walls garnished with all manner of precious stones,* and many other like excellencies, *Revel.* 21. 9, 10, 19. &c.) to be inferior in glory to Moses Sanctuary, and the earthly Jerusalem, and those that ministered in the same; which a man of sound judgment will not easily believe. And whatsoever *Pliny* saith of the preciousness of the *Adamant,* we are assured from God that the *Sardonix* is precious, *Revel.* 21. 19, 20. and Pliny himself confirmeth it, by the example of the *Tyrant Polycrates,* who so greatly esteemed the Sardonix in his Ring, that he valued the loss thereof, with all his wealth and felicity, which he confessed to be exceeding great, *Nat. Hist. l. 37. c.* 1. And *Claudius* the Roman Emperor used to wear *Emeralds and Sardonyches, Plin. ibidem c.* 6. so that the Latin Poets when they noted men for their stateliness, spake of their hands garnished with *Sardonyches, Martial. l. 3. Iuvenal. Sat.* 6. and show of what esteem they were, in saying, *gemma• princeps Sardonychus, loculis quae custoditur eburnis, Iuvenal. Sat.* 13.

The reason alleged from *Rev.* 7. 5, 8. that the tribes are there *reckoned up by the Holy Ghost, with omission of Dan, otherwise than they are reckoned in any place of the Old Testament;* weakeneth not, but rather confirmeth that which I have said. For as there is no new person put instead of any tribe, or new name given to any tribe, but such as was given before in the Old Testament: so neither is it likely that in *Rev.* 21. any other new stone should be placed, than such as agreeth with the description of Moses; so that the *Sardonyx* should be looked for in *Exo.* 28. among the rest. Again, the omission of *Dan* in *Rev.* 7. accordeth very well with the Old Testament; for though Joseph's sons Ephraim and Manasseh made two tribes, *Genes. 48. 5, 6. Num.* 1. 10, 33, 35. so that after a sort there were thirteen; yet the Scripture usually nameth and reckoneth them but twelve, that the name of *the twelve tribes* is famous also in the New Testament, *Luke 22. 30. Act. 26. 7. I am. 1. 1. Rev.* 21. 12. And when they are reckoned by the Prophets, one commonly is omitted; for either Joseph is named instead of his two sons, as in *Gen.* 49. or if they two be mentioned, Levi (for his separation to the Lord's service in the Tabernacle) is omitted, as in *Num.* 13. and often; or if both he and they be expressed, someone of the other is let pass, as Simeon is unnamed in the blessing of the tribes, *Deut.* 33. Accordingly the Spirit of God in *Rev.* 7. naming Levi, and Manasseh, and Joseph for his son Ephraim, was to omit the name of some other; unless he should have counted 13. tribes, contrary to the course of the Scriptures, and scope of the matter there in hand. Why *Dan* is not named in *Revel.* 7. or *Simeon* in *Deut.* 33. belongeth not to this question; it sufficeth that there is no new practice in *Rev.* 7. differing from the Prophets; neither need we look for any innovation among the precious stones, *Rev.* 21.

Thus have I, according to the measure of knowledge which God hath given me, and as the extreme infirmity of my body would permit, made answer to the chief matters objected, especially such as concern the Scriptures, and may by them be decided. Other things wherein I have shown either mine own, or other men's judgment, I will not contend about.

Let not anything which I have written be accepted without trial, or further than it agreeth with the truth. The learned which have interpreted and opened the Scriptures, have had their second thoughts, and altered both their versions and Expositions in sundry 〈◊〉, as all men know but in part. For things wherein I have missed, I humbly crave pardon of God, and of his people; to such as have the spirit in them that lusteth after envy, I wish a better mind; to such as love the truth, increase of knowledge and grace: and for ought that is good and profitable in my labors, the praise therefore be unto him that is Author of every good gift and work; the benefit thereof unto those that love his Name, which be blessed forever,

Amen.

ANNOTATIONS UPON THE BOOKE OF PSALMES.

WHEREIN THE HEBREW WORDS and sentences are compared with, and explained by the ancient Greek and Chaldee versions: but chiefly by conference with the Holy Scriptures.

BY HENRY AINSWORTH.

2 SAM. 23. 1, 2.

David the son of Jesse said; And the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said; The Spirit of Jehovah spake by me, and his word was in my tongue.

LUKE 24. 44.

All things must be fulfilled, which are written in the Law of Moses, and in the Prophets, and in the Psalms.

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A PREFACE CONCERNING DAVID, his Life and Acts.

DAVID *the son of Jesse, of the tribe of Judah, of the linage of Abraham in thefourteenth generation, was borne in Bethlehem (a town in the tribe of Judah, in the land of Canaan,) about 2917 years after the creation of the world, in the days when Samuel the Prophet was Judge of Israel. He was theseventh and youngest of all Iesses sons, of least esteem among them, and set to keep his fatherssheepe. In the three and twentieth year of his life, he was by Samuel the Prophet privately in Bethlehem anointedKing over Israel, in the midst of his brethren, and the Spirit of the Lord came upon him from that day forward. He wasruddy, of a beautiful countenance, and goodly to look to; acunning player on the Harp, a mighty valiant man of war, and prudent in speech, and a comely person, and the Lord was with him: Who also gave him these testimonies and promises;I have found David, the son of Jesse, a man after mine own heart, which shall fulfill 〈◊〉 my will.I have laid help on one that is mighty, I*

have exalted one chosen out of the people, with whommy hand shall be established, mine arm also shall strengthen him; I willbeat down his foes before his face, and plague them that hate him. In my name shall his horn be exalted; I will set his hand in the sea, and his right hand in the rivers; I will make him my first-borne, higher than the Kings of the earth. My mercy will I keep for him forever, and my covenant shall stand fast with him; his seed will I make to endure forever, and his throne as the days of heaven, &c.

After David's anointing in Bethlehem, he went again and fed hisfathers sheep: but the Spirit of God wrought mightily in him. He killedGoliath, the Philistian Giant, from whose faceall the men of Israel fled away for fear: David overcame him (in the name of the Lord of hosts) with a sling and with a stone. He was a cunning Musician; andplaying on his Harp with his hand, he refreshed King Saul, though was vexed with an evil spirit from the Lord. He was employed in wars against 〈◊〉 Philistians: andwhither soever Saul sent him, he behaved himself wisely and ••ospered, and was accepted in the eyes of all the people; so that the women of Israel 〈...〉 g of him,Saul hath slain his thousands, and David his ten thousands. But that •aiseprocured him envy from Saul ever after, and he sought to slay him: butall Is•ael loved him. And though he after took to wife Michal, Saul's daughter; yetSaul •ontinued his hatred against his son in law; and first secretly, then openly sought his 〈...〉 fe: so that David was fain to flee and hide himself in the land of Israel, and in 〈...〉 range countries, to thegreat affliction of his soul.

When Saul was dead, and Davidthirtie years of age, the men of Iudahanointed him King the second time, in Hebron, over the house of Judah. Ishbosheth, Saul's son, resisted him; but David waxed stronger and stronger. Thenall Israel anointed him King over them, and he reigned in Jerusalem. So the time of all his reign wasforty years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned 33. years over all Israel and Judah. During which space, the Lord still exercised him with manywars abroad, and troubles at home; as by the defiling of his daughterThamar, the killing of his son Amnon, the treason and death of his son Absalom, the rebellion of Sheba, and other like sorrows which Godfor his sins chastised him with, so many and so great, that thepangs of death compassed him about, the floods of Belial (the ungodly men) made him afraid, the cords of hell compassed him, the snares of death prevented him; hisheart was sore pained within him, and the terrors of death fell upon him; fearfulness and trembling came upon him, and horror overwhelmed him. Hislife was spent with grief, his years with sighing, his strength failed, and his bones were consumed.

But always in his feareshe trusted in God, and was not afraid what flesh could do unto him; in his distressehe called upon the Lord, and cried to his God, who heard his voice out of his Temple, and drew him out ofmany waters, from his strong enemy, and from them that hated him, and brought him forth into a large place, and delivered him, because he delighted in him. He gave him theshield of his salvation, and girded him with strength to battle, and gave him the necks of his enemies, that he destroyed those that hated him. Therefore he gave thanks unto the Lordamong the nations, and sang praises unto his name,awaking up his glory, awaking up his Psaltery and Harp, awaking himself early, to praise the Lord among the people's, and to sing unto him among the nations: so he sang of hispower, he sang loud of his mercy in the morning, that God had been his defense and refuge in the day of his distress.

And hereof this book of Psalms (most whereof David made) is a glorious testimony; wherein by manifold Psalms, and Hymns, and spiritual Songs, he set forth the praises of God, his own•aith in his Word, exercise and delight in his Law, with narrations of God's former and present mercies, and prophesies of future graces to be fulfilled in Christ, whom he (being a Prophet)knew that he should be the fruit of his loins concerning the flesh, and should sit upon his throne; whose incarnation, afflictions, death, resurrection, ascension, and eternal glorious kingdom and priesthood, he sang by the Spirit, with such heavenly melody, as may not only delight, but draw into admiration every understanding heart, and comfort the afflicted soul with such consolation as David himself was comforted of the Lord.

And these his Psalms have ever since, by the Church of Israel, byChrist and his Apostles, and by the Saints in all ages, been received and honored as the oracles of God, cited for confirmation of true religion, & sung in the public assemblies, as in God's Tabernacle and Temple, where they sang praise unto the Lord, with thewords of David▪ and with the instruments whichhe had made over theirburnt-offerings & sacrifices▪

Now because many things, both for phrase and matter, are difficult to such as ar• not acquainted with David's language, I have (out of my slender store) annexed 〈...〉 few brief notes, comparing the Scriptures, and conferring the best Expositors, espe 〈...〉 ally the ancient Greek and Chaldee versions, whereby if any help of understand 〈...〉 may arise, the praise be to God, the comfort to his people.

THE BOOKE OF Psalms, or Hymns.

PSALM I.

1 The happiness of the godly, whose conversation is described, and their prosperity like a fruitful tree. 4 The contrary course of the wicked, for which they and their way do perish.

O Blessed *is* the man that doth not walk in the counsel of the wicked, nor stand in the way of sinners, non sit in the seat of the scornful. But, *hath* his delight in the law of Jehovah, and in his law doth he meditate day and night. And he shall be as a tree planted by brooks of waters, which shall give his fruit in his time, and his leaf shall not fade, and whatsoever he shall do, shall prosper. Not so the wicked; but as the chaff which the wind driveth it away.

Therefore the wicked shall not stand up 〈◊〉 judgment, and sinners in the assembly of the just. For Jehovah knoweth the way of the just, and the way of the wicked shall perish. [unspec]

Annotations.

THE Book of Psalms] so our Lord himself [unspec] 〈◊〉 it, *Luke* 20. 42. but the Hebrew title 〈◊〉, signifieth *Hymns* or *Praises.* According to the Greek, it is called the *Psalter.*

Vers 〈◊〉. O *Blessed]* or O *Happy,* or *Well fares* 〈ꝏ〉▪ 〈◊〉 joyful 〈...〉 mation for the man's welf••• and 〈...〉 cities, as *going right forward,* and so having good success. Contrary hereunto is *Woe,* or *Alas, Eccles. 10. 16, 17. Luke* 6. 20, 24. This word *Ashrei* in the Hebrew, is always

applied to men, and so differeth from another word, *Baruc, blessed;* which is ascribed both to God and men, *Psal.* 115. 15, 18. the contrary whereto is, *cursed, Psal. 37. 22. doth not walk]* or, *hath not walked.* But the time past, and time to come, are in the Hebrew often used for to express continued actions: *Walking* signifieth one•*conversation,* both touching faith and works, *Psal. 119. 1. Gen.* 5. 24. compared with *Hebr. 11. 5, 6. 2 Pet. 2. 10. Iud.* 11. To *walk in the counsel* of any, is either to do as they advise and suggest, as did Ahaziah, 2 *Chron.* 22. 3, 4, 5. or by imitation to do like others before, as did Israel, *Mich.* 6. 16. But in every respect the *counsel of the wicked* should be far from us, *Job* 21. 16. and 22. 18. *Wicked]* that is, *ungodly:* so our English word meaneth, being made of the old Danish *wgudelig;* or we may call them according to the original, *Restlesse, turbulem, unjust, ungracious.* The Hebrew *rashangh,* signifieth *restlessness,* and is opposed to *quietness, Job* 34. 29. Such men are without peace in themselves, and seek to disturb and molest others, *Prov.* 4. 16. likened therefore to the raging sea, *Isaiah* 57. 20, 21. And because for their evil deeds they are often brought forth to judgment, and condemned; therefore is this name given to *condemned* persons, *Psal. 109. 7. Job* 27. 7. And as to *make just,* or *justify,* is to acquit or absolve in judgment, *Psal.* 82. 3. so, to *make* or pronounce *wicked,* is to *condemn, Psal.* 37. 33. and 94. 21. *D•ut. 2•. 1. Way] track* or 〈◊〉. This word also signifieth any *religion, doctrine, manners, actions, administration,* o•*course of life, Psal.* 5. 9. and 25. 4. and 86. 11. *Act.* 18. 25, 26. and 22. 4. 〈◊〉 *Pet. 2. 2, 15, 21. sinners]* or *misdo•rs erroneous* 〈◊〉. Though there is no man jaston earth, that doth good and sinneth not, *Eccle.* 7. 22. yet such are usually called *sinners,* as be given to vice, add have the course of their life, evil, *Gen. 13. 13. 1 Sam. 15. 18. Psal.* 26. 9. and 104. 36. *Matth. 26. 45. Luke 7. 37. John.* 9. 16, 31. In this respect, they that are borne of God, are said *not to sin, 1 Joh.* 3. 9. and Solomon opposeth the *sinner* to the *good man, Eccles.* 9. 2. See the note on *Psal. 4. 5. not sit in the seat]* or, *and hath not sitten,* &c. To *sit* is to *abide, continue, dwell, Psal.* 2. 4. and 101. 6, 7. and 132. 14. or to *company,* and *have familiarity* with any, *Psal.* 26. 4, 5. And the original *mo•hab,* here Englished *seat,* is diversely used, as, for a *seat* or *chair* to sit on, 1 *Sam. 20. 25. Job* 29. 7. (which noteth authority;) sometime, an *habitation* or *dwelling, Psal.* 107. 4, 7. and 132. 13. sometime an *assise, session,* or *assembly, Psalm.* 107. 32. And so may it be here taken for the *assembly of the scornful,* and their *society,* as the Chaldee version explaineth it. *The scornful] Proud rhetorical mockers, Losels.* The word importeth *pride,* as, the Lord scorneth the *scorners, Prov.* 3. 34, that is, resisteth the *proud, I am. 4. 6. 1 Pet.* 5. 5. It implieth also eloquence, often used in mocks, *Job* 16. 20. The Greek translateth them *pestilent;* they are of the worst sort of sinners, which admit of no reproof: therefore it is said, *Rebuke not a scorner, lest he hate thee, Prov.* 9. 7, 8.

Vers. 2. *Hath his delight]* or *his pleasure* is. *law]* or *doctrine.* See the notes on *Psal.* 19. 8. *Jehovah]* or *the Lord,* as the Greek and the New Testament usually expresseth it. The opening of this name, see on *Psal.* 83. 19. and *Gen. 2. 4. d•th meditate]* or *shall meditate,* that is, *usually meditateth.* This word importeth study and exercise of the mind, which often bursteth out into voice. It is used for *musing* in the mind or heart, *Prov. 24. 2. Isaiah* 33. 18. for *muttering* with the mouth, that which the heart mindeth, *Psal.* 2. 1. and 37. 30. *Prov. 8. 2. Isa.* 59. 3. but with a low imperfect voice, *Isaiah. 8. 19. day and night]* or, *by day and* by *night,* that is, *continually.*

Vers. 3. *Brookes]* or, *beckes, riverets;* in Hebrew called *Plagim,* that is, *divisions* or *partitions,* being little streams derived either from a great river, as *Psal.* 46. 5. or from a well or fountain, as *Prov.* 5. 16. or from any other head, *Job* 29. 6. In hot countries they use to plant gardens near wellsprings of water, from which the husband-man deriveth many little becks or riverers, to run on the roots of the trees set in a rew, whereby they are moistened and made fruitful. See *Ezek. 31. 3, 4. Eccles.* 2. 6. According to this, Christ is called the *fountain of the gardens,* that is, of the Churches, *Song*▪ 4. 15. Also in *Ier.* 17. 8. the godly man is like•red to a tree planted by waters, which thrusteth out his roots by the river, and feeleth not when the hear cometh, and careth not for the year of drought, nor ceaseth from making (or yielding) fruit. *in his time]* that is, *in due time* or *season;* so *Psalm.* 104. 27. and 145. 15. *Levite.* 26. 4. The Chaldee translateth, *whose fruit is ripe in his time. whatsoever he shall do]* or *all that is shall make* or *yield,* meaning the tree, the resemblance of the man. For a tree is said to *make fruit,* when it *beareth* or *yieldeth* it, *Jer.* 17. 8. So in *Matth.* 3. 8, 10. where men are *trees,* and their works *fruits,* which they *make* or *yield. Shall prosper]* or *thrive,* and so be *of good use.* And this is in a tree, when the fruit is for meat, and the leaf for medicine; as *Ezek. 47. 12. The just man's fruit,* is the fruit *of the tree of life, Prov.* 11. 30. So the Chaldee (in the Masorites Bible) calleth this tree here spoken of, *the tree of life.*

Vers. 4. *driveth it away]* or *tosseth away;* therefore the Chaldee, for *wind,* translateth *whirl-wind* or *tempest;* and in *Job* 21. 18. it is said, such are *as chaff, that the tempest stealeth away.* Compare also *Psal. 35. 5. Hos.* 13. 3. The word *it* is added for vehemency sake, and may be omitted in our English, as it is sometime in the Hebrew, 2 *Chro.* 28. 3. compared with 2 *King.* 16. 3. yet such manner of speeches the Greek also in the New Testament useth, *Rev.* 7. 2, 9.

Vers. 5. *stand up]* or *rise up, consist, stand sure;* opposed to *bending* or *falling down, Psalm.* 18. 39. and 20. 9. God is he that riseth up to judgment, *Psal.* 76. 10. and men do *stand* or *fall* therein, when they are justified or condemned. See *Mat. 12. •1. Rev.* 6. 16. So the Chaldee (in the Masorites Bible) expoundeth it, they *shall not be justified in the great day* of judgment. *and sinners]* to wit, *shall not stand up.* The former denial, *not,* is again to be understood, as in *Psal.* 9. 19.

Vers. 6. *knoweth]* or *acknowledgeth.* This word also importeth *regard* and *care of;* as, the just man *knoweth* (that is, *regardeth)* his beasts life, *Prov.* 12. 10. so *Job 9. 21. 1 Theff.* 5. 12. Also to *approve,* or *allow,* as *Psal. 10 1. 4. Rom. 7. 15. 1 Joh.* 3. 2. And as God's *knowledge* of his, implieth their *election, 2 Tim.* 2. 19. so his *not knowing* of the wicked, implieth their *rejection, Mat.* 25. 12. and 7. 23. *shall perish]* or, *be done away, decay, be lost.* To this *way of the wicked,* which *perisheth,* is opposed *the good way,* which is *everlasting;* wherein David desired God *to lead him, Psal.* 139. 24.

PSALM II.

1 David prophesieth of the rage of Jews and Gentiles against Christ. 4 God's wrath against them for it. 6 Christ is established King, 7 declared to be the Son of God, 8 heir and ruler of the world. 10 Kings are exhorted to submit unto him.

WHy do the heathens tumultuously rage, and the people's meditate vanity? The Kings of the earth set themselves, and the Princes do plot together against Jehovah, and against his Christ.

Let us break their bands, and cast their cords from us. He that sitteth in the heavens laugheth, the Lord mocketh at them.

Then will he speak unto them in his anger, and in his wrath he will suddenly trouble them. And I have anointed my King upon Zion, the mountain of my holiness.

I will tell the decree; Jehovah said unto me, thou *art* my son; I *this* day begat thee.

Ask of me and I will give the Heathens *for* thine inheritance, & the ends of the earth *for* thy firm possession. Thou shalt roughly rule them with a rod of iron, as the vessel of a pottter thou shalt scatter them in pieces.

And now, O ye Kings, be prudent, be nurtured ye Judges of the earth. Serve ye Jehovah with fear, and be glad with trembling. Kiss ye the son lest he be angry, and ye perish *in* the way, when his anger shall burn suddenly; O blessed *are* all that hope for safety in him.

Annotations.

WHY] or, *For what?* David was the writer of this Psalm, (as the Greek prefixeth this title, *A Psalm of David:)* and he beginneth with marvelling at the rage and folly of the Jews and Gentiles, in persecuting Christ and his Church, *Acts 4. 25, &c.* And as David himself was a figure of Christ in his kingdom, and a father of him according to the flesh: so suffered he the like opposition at the hands of his own people, and of the nations round about him, 2 *Sam.* 2. 10. and 3. 1. and 5. 17. and 10. 6, 7, *&c. Tumultuously rage]* or, *burtle together, conven• with rage and uproar mutinously.* This word is also used in Daniel's case; *Dan.* 6. 6. 11. and after in *Psal.* 64. 3. The Greek *eph••axan,* whereby the holy Ghost tranflateth it, *Act.* 4▪ 25. denoteth rage, pride, and fierceness, as of horses that neigh and rush into the battle. *people's]* or *nations:* under these names are comprehended the Jews with the Gentiles, *Act. 4. 27, 28. meditate vanity] mutter a vain* or *empty thing,* which shall have no effect. And here the Hebrew changeth the time (as it doth very often otherwhere▪) *will meditate*▪ noting by such phrase a *continuance* of the action, as they that did still or usually meditate vain things. But the holy Ghost in *Act.* 4. 25. keepeth like time here as before: whose example I follow, according to the propriety of our tongue. So after in this *Psalm* and many other. The Hebrew text it self sometime doth the like, as *Isai.* 37. 3•. compared with 2 *Kings* 19. 33. See the notes on *Psal.* 18. 7.

Vers. 2. *Set themselves]* or *present themselves, will stand up,* noting a settled purpose in the heart, with a standing up in person to act the same, 1 *Chr. 1•. 14. princes] rulers,* or *pri••e counsellors,* subtle, prudent, and employed in making decrees, *Prov.* 8. 15. next therefore in place to *Kings,* and joined with them, as here, so in *Judge. 5.* ⟨◊⟩ *. Hab. 1. 10. Prov. 31. 4. plot] conspire,* or, *are founded,* that is, have their foundation, plot, or ground-work laid, as, *Exod. 9. 1•. Is•.* 44. 28. and this by assembling and consulting, and is therefore interpreted, *gathered*

together, Act. 4. 26. So the Chaldee translateth it, *consociate* (or *joined together) to rebel before the Lord, & to fight against his anointed. Christ]* or *Anointed,* in Hebrew, *Mashiach* or *Messias,* which word, though it be general for the ancient Kings, and Priests, and Prophets that were anointed with oil, *(Psal. 89. 31. and 105. 15. Isa. 45. 1. Num. 3. 3. 1 King.* 19. 16.) yet is it principally the name of the Son of God, our Savior, *Dan.* 9. 25, 26. who was known in Israel by the name *Messias, John.* 1. 41. and 4. 25. and among Greeks, by the name *Christ;* of whom we that believe in his name, are also called *Christians, Act.* 11. 26. because we have an *Anointing from him that is holy, 1 John.* 2. 20. 27. himself being first anointed with the Spirit, and with the oil of gladness above his fellows, *Luke 4. 18. Psal.* 45. 8. Of him is this Psalm interpreted by his Apostles, saying; *Of a truth,* Lord, *against thy holy Child Jesus, whom thou anointedst, gathered were both Herod and Pontius Pilate, with the nations and people's of Israel, to do whatsoever thy hand and thy counsel had fore-determined to be done, Act.* 4. 27, 28.

Vers. 3. *their bands]* These were signs of subjection, *Ier.* 27. 2, 3. 6, 7. And thus the Kings and nations speak, refusing to serve Christ, though his yoke be easy, *Matth. 11. 29, 30. Ier.* 5. 5. The Hebrew phrase *mo,* importeth *their* bands and *his;* speaking of the Father and the Son jointly, and of the Son in special: but *he that honoreth not the Son, honoreth not the Father which sent him, John.* 5. 23. So in the verse following, *the Lord mocketh at them* and *at him;* meaning them all jointly, and each severally. The like manner of speech see in *Isaiah* 53. 8. and 44. 15. *Lam. 4. 10. Psal.* 5. 12. and 11. 7. and 49. 14. and 59. 9. *Job 22. 19. Exod. 15. 15. Deut. 32. 23. 32. 35. 37. cords]* or *ropes, thick twisted bands:* signs also of subjection and restraint, *Job 39. 13. Ezek.* 4. 8. and sometime of love, *Hos.* 11. 4.

Vers. 4. *The Lord]* in Hebrew, *Adonai;* which in this form is the peculiar title of God; having the form plural, and vowels of *Jehovah,* mystically signifying *my stays,* or *my sustainers, my pillars.* And where in one place *Adonai* is used, another speaking of the same thing hath sometime *Jehovah:* See *Psal.* 57. 10. with *Psal.* 108. 4. It cometh of *Aeden,* a *hase* or *pillar* which sustaineth anything. The Chaldee translateth it, *the Word of the Lord,* that is, the title of Christ, *John. 1. 1. Rev.* 19. 13. Our English word *Lord* hath much like force, being contracted of the old▪ Saxon *Laford,* or *Hlafford,* which cometh of *Laef,* to *sustain, refresh, cherish▪ mocketh] will mock, deride.* This implieth both their folly, their punishment for it, and how God will leave them helpless in their misery, *Psal. 59. 9. Prov.* 1. 26. 28. It is spoken of God, after the manner of men, that he *laugheth, mocketh, is angry,* and the like, not that he hath such passions as men, but because he doth such things as men use to do when they are moved with such passions: and as the Hebrew Doctors say, *The law speaketh* (of God) *according to the language of the sons of Adam.* See the Annotations on *Gen.* 6. 6.

Vers. 5. *anger] ire,* outward in the face, *grame, grimnesse* or *fierceness* of *countenante.* The original *aph* signifieth both the *Nose* by which one breatheth, *Psal.* 115. 6. and *Anger* which appeareth in the snuffing or breathing of the nose; as Saul is said to *breathe out threatenings and slaughter, Act* 91. The circumstances of the Text will show which of the two is meant: though sometime it is doubtful, as *Psal. 138. 7. wrath] fervent ire, inflamed displeasure.* This word *Charon,* noteth *burning* or *inflammation* of choler, sometime of griese, *Gen. 4. 5. Ior.* 4. 10.

sometime of other affections, *Nehem. 3. 20. suddenly trouble]* or *vex, apall fright, make them to start.* It noteth *hastiness of sear and trouble:* opposed to *firm staidness.*

Vers. 6. *And I]* The word *And* is here a sign of indignation stirred, as was in the Apostle, when he said, *And sittest thou to judge me, &c. Act.* 23. 3. or *and* may be used here for *but,* as in *Gen. 42. 10. Isa.* 10. 20. and often otherwhere. *have anointed]* or *poured out,* that is, *ordained, authorized:* by pouring out the oil of the spirit, the oil of gladness, as is noted on *verse.* 2. Of this word *Nasac* that signifieth to *shed* or *pour out, Nasick* is used for a *governor,* or *one in authority, Psal. 83. 12. Ios. 13. 21. Mic. 5. 5. Dan.* 11. 8. According hereto, the wisdom of God saith, *Prov. 8. 23. I was anointed* (or *authorized) from everlasting.* In David Christ's figure, this was outwardly performed, when he was anointed King, with oil, 1 *Sam.* 16. 1. 13. and 2. *Sam.* 2. 4. and 5. 3. *upon Si•n]* or, *over Tsijon,* the name of an high mountain in Jerusalem, on top whereof was a strong fort, which the heathen Jebusites kept by force from Israel, till David's days, *Ios. 15. 63. 2 Sam.* 5. 6, 7. but he took it from them, fortified it, and called it David's city, 1 *Chro.* 11. 4 5 7. Neere unto this was mount *Morijah,* whereon Solomon built the Temple; 2 *Chron.* 3. 1. Hereupon Jerusalem was called the *holy city, Nehem. 11. 1. Isa.* 52. 1. and 48. 2. *Mat.* 4. 5. with *Luk.* 4. 9. and *Zion* is named the Lord's *holy mountain, Joel* 3. 17. which he loved, *Psa.* 78. 68. from which the law should come forth, *Isa.* 2. 3. and where he would dwell forever, *Psal.* 132. 13, 14. Therefore was it a figure of Christ's Church, *Heb. 12. 22. Rev. 14. 1. Isa.* 60. 14. *mountain of my holiness]* or *my mount of holiness,* that is, *my holy mount,* as the Greek turneth it. So the *Temple of God's holiness, Psal.* 79. 1. and *people of his holiness, Esa.* 63. 18. And in speech to Daniel, Jerusalem is called, the *city of his holiness,* that is, *his holy city,* by him so esteemed and regarded, *Dan.* 9. 24. Such Hebrew phrases, because they are more forcible, the Apostles often used in Greek, to inure the Gentiles with them: as Christ is called the *Son of God's love,* that is, his *beloved son, Col. 1. 13. our Lord Jesus Christ of glory,* that is, *our glorious Lord, I am.* 2. 1. and many the like.

Vers. 7. *I will tell] telling* is often used for *preaching, declaring, showing,* as *Psal.* 22. 23. with *Heb. 2. 12. Exod. 9. 16. with Rom.* 9. 17. So hereby Christ noteth his prophetical office. *the decree]* Here the Hebrew *el* seemeth to be used for *eth:* as *cl haderech; 2 Chror.* 6. 27. is the same that *eth hoderech, 1 King.* 8. 36. we may also read it thus, *I will tell of the decree; cl* being many times used for *of,* as *Gen. 20 2. Job 42. 7. 2 King. 19. 32. Ier.* 51. 60. So the Greek *pros* (answering to the Hebrew *el)* is used for *of,* or *concerning, Heb.* 1. 7. and 4. 13. *decree] prescript, law* or *statute:* the Greek translateth it, *the ordinance of the Lord;* the Chaldee, *the Covenant of God.* The Hebrew *Chok* usually denoteth the *rules, decrees,* and *ordinances* about God's worship, as the *decree of the passover, Exod.* 12. 24. 43. the *decree* of dressing the lamps, *Exod.* 27. 21. of the Priests office and garments, *Exod.* 29. 9. of their washing, *Exod.* 30. 21. of the sacrifices, *Lev.* 3. 17. and 6. 18. 22. and many other things about God's service. So may it here be taken, that Christ *preacheth the decree* or *rule* of his calling to the office of priesthood, as the Apostle gathereth from this place, *Hebr.* 5. 5. or of serving God, fulfilled of us by faith and obedience to his Gospel, when these legal ordinances had an end, *John.* 4. 21. &c. *thou* art *my son]* Though holy men be called the *sons* of God, *Deut. 14. 1. 1 John* 3. 1. and likewise Angels, *Job* 1. 6. and 38. 7. yet is this title natural and peculiar to our Lord Jesus, the only begotten of the Father; whereupon the Apostle saith, *to which of the Angels said he this at any time? Heb.* 1. 5. The word *art* is supplied

by the Apostle, in *Act.* 13. 33. the like is sometime in the Hebrew Text it self; as, *True was the word, 1 King.* 10. 6. which in 2 *Chron.* 9. 5. is, *True the word:* so, *Thou leading out, 1 Chron. 11. 2. Thou wast leading out, 2 Sam.* 5. 2. Also in the Greek of the New Testament, *Summer near, Mat. 24. 32. Summer is near, Luke 21. 30. I,* this *day]* or, *today begat thee.* The word *this* is often omitted in the Hebrew; as *Deut.* 4. 4. 8. 39. and 5. 1. 3. and 26. 17, 18. and often is expressed, as *Deut.* 2. 25. 30. and 4. 20. and 26. 16. and 27. 9. Of this point, thus speaketh the Apostle: *Touching the promise made to the Fathers, God hath fulfilled it unto us their children, in that he raised up Jesus, as it is written in the second Psalm, Thou art my son, I this day begat thee, Act.* 13. 32, 33. See also *Rom.* 1. 4. and *Heb.* 5. 5. where Christ's calling to be our High Priest, is from hence proved.

Vers. 8. for *thine inheritance]* or, to *bethine inheritance.* This noteth the subjection of the nations to the Son of God; as the like manner of speech importeth, *Isaiah 14. 2. Zeph. 2. 9. Levite.* 25. 46. Hereupon Christ is called *heir,* that is, *Lord of all, Hebr.* 1. 2. See *Psal. 82. 8. Ier. 49. 2. for thy firm possession]* or, to be *thy tenement, to have and to hold.* It implieth Christ's government of the world; and so the Chaldee expoundeth it, *the dominion of the ends of the earth* for *thy possession.* The word *for,* or some such like, is here to be understood, and sometime the Hebrew expresseth it: as *the house, 1 King.* 7. 51. instead of *for the house, 2 Chron. 5. 1. servants, 1 Chron.* 18. 6. instead of *for servants, 2 Sam.* 8. 6. and sundry the like.

Vers. 9. *roughly rule them]* or, *bruise, crush them.* The word signifieth to *entreat evil,* or *rigorously:* and this is meant of Christ's enemies. *potter]* or *former* of the clay: this signifieth their *utter destruction;* for a *potters vessel broken cannot be made whole again, Ier. 9. 11. Isaiah* 30. 14. So in *Dan.* 2. 44. it is prophefied, that Christ's kingdom should *break in pieces and consume all* those *kingdoms, and it shall stand forever.*

Vers. 10. *be prudent] be skillful,* or, *behave yourselves skillfully, prudently, wisely. be nurtured]* or, *restrained, chastised, disciplined:* and so the Chaldee translateth, *receive chastisement ye governors* (the Greek saith, *all ye Judges) of the earth.*

Vers. 11. *be glad]* This word signifieth *open* and *manifest joy, exultation,* or *outward glee. Gladness and trembling* are here joined together, as *fear* and *joy, Matth.* 28. 8. The Greek showeth in whom this gladness should be, saying, *show gladness unto him;* the Chaldee translateth, *pray with trembling.*

Vers. 12. *Kiss the son] Kissing* was used in sign of *love* and of *obedience, Gen. 41. 40. 1 Sam.* 10. 1. it was used also in religion and divine worship, 1 *Kings 19. 18. Hos. 13. 2. Job* 31. 27. All these are due to Christ: but Judas *betrayed the Son of man with a kiss, Luke* 22. 48. The Greek translateth, *Receive nurture* (or *instruction)* and the Chaldee, *receive doctrine;* both are implied in *kissing* of *the Son, Prov. 24. 26. perish in the way]* or, *from the way.* To *perish* or *be lost in the way,* importeth sudden destruction, whiles they are doing their actions: *to perish from the way,* is to wander or lose the right way, and not know whither to go. So *Deut. 32. 28. perishing* in (or from) *counsels,* is to be *void of counsel,* not knowing what to deliberate. The Chaldee translateth it, *and ye lose the way:* the Greek, *and ye perish from the just way. when his anger shall]* or *for his anger will burn;* or, *his angry countenance. suddenly]* or *very soon,* or a *very little:* this manner of speech sometime meaneth a *short time, speedily, Psal. 81. 15. Isa. 26. 20. 2 Chron.* 12. 7. sometime, *a little*

deal, as *Isa.* 1. 9. The Greek here turneth it, *soon* or *suddenly.* See also *Psal. 8. 6. that hope for safety]* or, *that shroud, that rely confidently, that betake themselves for refuge and safety unto him.* For, he is made the *author of eternal salvation to all that obey him, Hebr.* 5. 9.

PSAL. III.

1 David in Absalom's rebellion complaineth to God of his many enemies: 4 Comforteth himself in God's protection: 6 Testifieth his security therein. 8 Prayeth for full deliverance, 9 and a blessing upon God's people.

A Psalm of David when he fled from the face of Absalom his son.

Jehovah, how many are my distressers? many that rise up against me. Many, saying of my soul, *There is* no salvation for him in God, Selah. But thou Jehovah *art* a shield about me, my glory, and the lifter up of my head. *With* my voice I called unto Jehovah, and he answered me from the mountain of his holiness, Selah. I lay down and slept, I waked up, for Jehovah sustained me. I will not fear for ten thousands of people, which round about do set against me. Rise up, Jehovah, save me, O my God; for thou hast smitten all mine enemies *on* the cheek bone: thou hast broken the teeth of the wicked. To Jehovah the salvation: upon thy people thy blessing, Selah.

Annotations.

APsalme] called in Hebrew *Mizmor,* which hath the signification of *pruning* or *cutting off* superfluous twigs, and is applied to *songs* made of short sentences or verses; where many superfluous words are cut away. There be three kinds of songs mentioned in this book; 1 *Mizmor,* in Greek *Psalmos,* a *Psalm: 2 Tehillah,* in Greek *hymnos,* a *hymn* or *praise:* 3 and *Shir,* in Greek *Ode,* a *song* or *Laie.* All these three the Apostle mentioneth together, where he willeth us to speak to ourselves with *Psalms, and Hymns, and spiritual Songs, Ephe. 5. 19. of David]* or *to David:* and so after in this book usually. But the Hebrew speech useth these indifferently; as *lasderoth. 2 Kings* 11. 15. and *hasderoth, 2 Chron. 23. 14. lammaghnaloth* and *hammaghnaloth, Psal.* 120. 1. and 121. 1. So the sword *of Jehovah, Ier.* 47. 6. the Prophet *of Jehovah, 1 Kings 22. 7. 2 Kings* 3. 11. and many the like. So in the Greek, *Disciples to thee, Mark.* 2. 18. and *Disciples of thee, Matth.* 9 14. are one and the same. *from the face]* or *presence,* or *for fear of.* So the woman fled *from the face* of the serpent, *Rev.* 12. 14. Of David's flight it is thus written; *Then David said to all his servants that were with him in Jerusalem, Rise up and let us flee, for we shall not escape* else *from the face of Absalom; make speed to depart, lest he come suddenly and take us, and bring evil upon us, and smite the city with the edge of the sword. So the King departed, and all his household after him, 2 Sam. 15. 14. 16. his son]* David having sinned in defiling Bathsheba, and killing her husband Uriah, 2 *Sam.* 11. was threatened therefore of God, that he would raise up evil against him, out of his own house, 2 *Sam.* 12. 11. which was fulfilled in this rebellion of Absalom.

Vers. 2. *how many are]* or, *how multiplied are.* For, *the conspiracy was great, and the people multiplied still with Absalom, 2 Sam.* 15. 12.

Vers. 3. *Many saying]* or how *many do say? of my soul]* that is, *of me, of my life, concerning me;* or, *to my soul,* and so the Greek translateth it. *no salvation]* or, *no manner salvation;* no *health, help* or *deliverance* at all. The Hebrew hath a letter more than ordinary, to increase the signification. The like is in many other places, as *Psal.* 44. 27. and 92. 16. and 94. 17. and 63. 8. and 125. 3. *Job. 5. 16. God]* in Hebrew *Elohim,* which is the first name whereby the Creator of all is called in Scripture, *Gen.* 1. 1. See the Annotations there. And it is in the plural number, to signify the mystery of the Trinity in the Unity of the God head; and therefore is joined commonly with other words of the singular number, and sometime of the plural, indifferently; as *Elohim, he went, 1 Chr.* 17 21. and *Elohim, they went. 2 Sā.* 7. 23. See *Psal.* 58. 12. It is sometime used (though more seldom) in the form singular, *Aeloah, Psal.* 18. 32. &c. And it may be derived either from *Ael,* which signifieth *mighty;* and so by increase of the word, the signification is increased, *most mighty,* or the *Almighty:* or from *Alah,* to *adjure;* because of the *covenant, oath, and execration, wherewith we are bound unto God;* according to that in *Deut. 29. 12. 14. 19. Nehem. 10. 29 Eccle.* 8. 2. This honorable name is also given to *Angels, Psal.* 8. 6. and to Magistrates *Psal.* 82. 1. 6. because God hath communicated with them his word, *John 10. 34. 25. Selah]* This Hebrew word signifieth *elevation,* or *lifting up,* whether of the mind, to mark, or of the voice to strain it, or of both. And for the matter, it seemeth to import an asseveration of a thing so to be and an admiration thereat. For the manner, it is a note of singing high, and therefore is used only in Psalms and Songs, and always at the end of verses, excepting some few places, *Psal.* 55. 20. and 57. 4. *Hab.* 3. 3. 9. where it is set in the midst. The Chaldee Paraphrast, and some other Hebrews have turned it, *For ever. Our Doctors of blessed memory have said, that every place where it is written, Netsach, Selah, and Ghned, there is no ceasing* (or *end) of that* thing, saith R. Menachem on *Lev.* 25. The Greek version makes it a musical notion, *Diapsalma.*

Vers. 4. *a shield about me]* or *for me,* that is, *a protector, a defender.* So *Gen. 15. 1. Deut.* 33. 29. *Psal. 84. 12. glory]* or *honor,* which in the Hebrew hath the signification of *weightiness* or *gravity;* which the Apostle seemeth to respect, mentioning the *eternal weight of glory, 2 Cor.* 4. 17. David here calleth *God* his *glory,* who had advanced him to kingly dignity; such as our Savior calleth *glory, Mat. 6 29. the lifter up]* or *exalter of my head,* that is, *givest me victory, honor and triumph.* So *Psal.* 27. 6. and 110. 7.

Vers. 5. *he answered]* or *heard:* but to *answer* is to certify by some means, that he heareth; as by help or deliverance from danger, *Psal. 22. 22. Isa.* 41. 17. (so *to answer by fire, 1 Kings* 18. 24.) therefore it importeth more than bare *hearing, Isa.* 30. 19. and 58. 9. The Chaldee translateth, *he received my prayer, from the mountain of the house of his Sanctuary forever.*

Vers. 6. *I lay down, &c.]* This speech denoteth *safety* and *security from danger and dread of evil, Lev. 26. 6. Job 11. 19. Ps. 4. 9. Ezek. 34. 25. Pro.* 3. 24.

Vers. 7. *do set]* to wit, *themselves in leager,* or *in battle-ray,* or *set* their engins. So *Esa.* 22. 7.

Vers. 8. *on the cheek-bone]* a sign also of reproach, as *Job* 16. 10.

Vers. 9. *To Jehovah the salvation]* to wit, *is,* or *belongeth;* or, *Of Jehovah* is *salvation, help,* or *deliverance.* So *Prov. 21. 31. Ion.* 2. 29. Also *Rev.* 7. 10. and 19. 1. *The salvation to our God.* Like

speeches are, *Holiness to Jehovah, Exod. 28. 36. To Jehovah the war, 1 Sam. 17. 47. To Jehovah the earth. Psal.* 24. 1. and many the like. The Chaldee saith, *From before the Lord is redemption:* the Greek, *Of the Lord, thy blessing]* This word when it is spoken of God towards man, (as in this place) signifieth *a plentiful bestowing of good things,* earthly or heavenly, *Gen. 24. 35. Deu.* 28. 2, 3, 4. &c. *Eph. 1. 3. Gal.* 3. 8. When it is spoken of men towards God, it betokeneth *praise* or *thanksgiving,* by word or deed, *Deut. 8. 10. Psal. 103. 1, 2. Luk.* 1. 64. and 2. 28. And that which in *Matth.* 26. 26. is called *blessing,* in *Luke* 22. 19. is called *thanksgiving.* When it is spoken of men towards men, it signifieth sometime *salutation,* as *Gen. 47. 7. 1 Sam.* 13. 10. sometime a *gift,* or a *benevolence,* as 1 *Sam. 25. 27. 2 Cor. 9. 5. 2 Kings* 5. 15. sometime a *pronouncing* (by way of prayer or prophesy) of *good things* in the name of God, as *Gen. 14. 19, 20. Num.* 6. 23, 24. In this signification, *the less is blessed of the greater, Heb.* 7. 7.

PSAL. IV.

2 David prayeth to God for audience; 3 Reproveth his enemies for opposing him in vain; 5 Exhorteth them to repent and trust in the Lord, 7 God's favor more joyeth the heart than all riches: 9 therein David secureth himself.

To the master *of the music* on Neginoth, a Psalm of David.

WHen I call answer me, O God of my justice; in distress thou hast made roomth for me: be gracious to me, and hear my prayer. Sons of men, how long *shall* my glory *be* to ignominy; will ye love vanity? will ye seek a lie Selah? But know ye that Jehovah hath marvelously separated a gracious Saint to him: Jehovah will hear when I call unto him. Be stirred and sin not, say in your heart upon your bed and be still, Selah. Sacrifice ye the sacrifices of justice, and trust unto Jehovah. Many do say, Who will cause us to see good? lift thou up over us the light of thy face Jehovah. Thou hast given joy in my heart, *more* than of the time *when* their corn and their new wine were multiplied. In peace together will I lie down and sleep, for thou Jehovah alone wilt seat me in confidence.

Annotations.

TO the master of the music] or, *To the over-seer, to him that excelleth:* the Chaldee translateth it, *to sing.* The original word *Menatseach* signifieth one that *urgeth the continuance of anything unto the end,* or *the going forward with a work till it be overcome, 2 Chron.* 2. 2. 18. and 34. 12, 13. *Ezra.* 3. 8, 9. and such as in 2 *Chron.* 2. 18. are called *Menatschim, masters,* are in 1 *Kings* 5. 16. called *Rodim, rulers.* And in music, there were Levites appointed for several duties, and some *lenatseach, to plie,* or *to set forward,* and *be over* the rest, 1 *Chro.* 15. 21. and these were such as excelled in the art of singing & playing on instruments, to whom sundry Psalms are entitled, that by their care and direction they might be sung excellently unto the end. There were in Israel some Levites singers that attended thereunto, & had no other charge, 1 *Chr. 9. 33. on Neginoth]* that is, *stringed instruments* of *music, played on with the hand.* See the note on *Psal.* 33. 3.

Vers. 2. *when I call]* or, *in my calling;* which the Chaldee expoundeth, *In the time of my prayer, receive thou* it *of me. God of my justice]* that is, *my just God, author of my justice,* and *avenger of my*

just cause, in distress] or *in straightness, thou* hast *widened* or *enlarged* for me. *prayer] appeal, interpellation* or *intercession,* whereby we refer the cause of ourselves or others to the judgment of God, calling upon him, appealing to him for right, praying against condemnation, or the like. For the Hebrew word *Tephillah* cometh of *Pillell* to *judge* or *determine* causes for W[ch] appeals are made, 1 *Sam.* 2. 25. and *Pelilim,* are *Judges* or *Arbiters, Exod.* 21. 22. whereupon to *pray,* is in Hebrew, *hithpallel,* as it were *to appeal* or *present himself* and *his cause unto the Judge,* or *to judge ones self.*

Vers. 3. *Sons of men]* Hereby is meant, *Great men,* the Hebrew being *Ish,* which is the name of *man* in respect of his *power* and *aignitie,* as appeareth after in *Psal.* 49 3. shall *my glory be to ignominy]* or, will ye turn *my honor to defamation, slander,* and *calumny.* God had promised David the honor of the kingdom, which Saul with his Nobles sought to defame and calumniate, and so turn it to shame and reproach. *will ye seek a lie?]* or, *ye seek a lie,* or *deceiveable falsehood; ye seek that which shall not come to pass.* The Hebrew *Cazab* (here used) is such *a lie* as deceiveth men's expectation, *Job 40. 28. Psal. 89. 36. Isa. 58. 11. 2. Kings* 4. 16.

Vers. 4. *marvelously separated]* or *selected in wondrous sort, exempted* as with some sign of excellency, *culled out.* So God *marvelously severed* the Israelites from the Egyptians, *Exod.* 8. 22. and 9. 4. and 11. 7. See also *Psal. 17. 7, Exod. 33. 16. a gracious Saint]* or, *pious, holy, merciful one,* meaning himself. The Hebrew *Chasid,* (w[ch] the New Testament in Greek calleth *hosios,* that is, *pious* or *holy, Act.* 13. 35.) signifieth one that hath obtained *mercy, goodness, piety, grace* and *benignitie* from the Lord, and is again (after God's example) *pious, kind, gracious* and *merciful* to others, *Neh.* 13. 14. See *Psal. 13. 6. 1. to him]* that is, *his gracious Saint,* as the Greek explaineth it; or referring it to the former, *he hath separated to himself a gracious man.*

Vers. 5. *Be stirred]* or *Be commoved,* which may be understood, *Be angry, be grieved,* or *tremble:* and the Chaldee addeth *for him,* meaning God. The original word *Ragaz* noteth and *stirring* or *moving, Job* 9. 6. as to be *moved* or *tremble with fear, Psal. 18. 8. Deut. 2. 25. Isa. 14. 9. to be moved with grief, 2 Sam.* 18. 33. to *be stirred* with *anger, Prov. 29. 9. 2 Kings 19. 27, 28. Ezek.* 16. 43. This latter the Greek here followeth, saying, *Be angry and sin not,* and the Apostle hath the same words, *Eph. 4. 26. sin not]* or *misdoe not.* This word signifieth to *miss* of the way or mark: as in *Iud.* 20. 16. men could sling stones at an hairs breadth and *not sin,* that is, *not miss:* and *Pro.* 19. 2. he that is hasty with his foot *sinneth,* that is, *misseth* or *swarveth.* In religion God's law is our way and mark, from which when we swerve we sin. Therefore *sin* is defined to be *transgression of law,* or *unlawfulness, 1 Job. 3. 4. say in your heart]* that is, *mind seriously* what you do, and what the end will be; *Consider with yourselves.* The like phrase is in *Psa.* 14. 1. and 35. 25. *Mat. 24. 48. Rom. 10. 6. Rev. 18. 7. be still]* or *silent, stay, pause;* as 1 *Sam. 14. 9. Ios.* 10. 12, 13. By this word is often meant in Scripture a modest quietness of the mind, the troubled affections being allayed. See *Psal.* 131 2, and 37. 7. and 62. 2. *Lam.* 3. 26. The Chaldee paraphraseth thus; *Say your request with your mouth, and your petition with your heart, and pray upon your bed, and remember the day of death forever.*

Vers. 6. *Sacrifice]* The word signifieth *killing* or *slaughtering;* as beasts were killed for offerings to God, figuring man's mortification, or dying to sin, *Ps. 51. 19. sacrifices of justice]* such Moses speaketh of, *Deut.* 33. 19. and David afterward, *Psal.* 51. 21. meaning *sacrifices just and right,*

and in faith, according to the intendment of God's law: contrary to those which the Prophet reproveth, *Mal.* 1. 14. So *sacrifices of triumph* or *joy, Psal.* 27. 6. are *joyful sacrifices* offered with gladness. And *the way of justice, Mat.* 21 32. for *a just* or *right way.* The Chaldee giveth this sense, *Subdue your lusts, and it shall be counted unto you as a sacrifice of justice. trust]* or, *be confident, have steadfast hope, secure and firm confidence;* and it is opposed to *feebleness of mind, fear* and *doubt, Isa. 12. 2. Prov.* 28. 1.

Vers. 7. *Many do say]* Hebr. are *saying:* which may be turned, *do say,* as in *Mat. 22. 23. hot legontes, saying,* is in *Mark. 12. 18. heitines legousi, which say. who will cause us to see]* that is, *to enjoy,* or *have the fruitton of good, Psal.* 50. 23. And this is the form of a wish; as David desired and said, *Who will give me drink of the water, &c. 1 Chro.* 11. 17. and, *who will give me wings as a dove, Psal.* 55. 7. and many the like. *the light of thy face]* that is, *thy light some cheerful face* or *looks,* meaning God's *favor, grace,* and the *blessings* of knowledge, comfort, joy, &c. that flow therefrom. This is in Christ, who is both the *Light* and the *Face* or *Presence* of God, *Luke 2. 32. Exod.* 33. 14. and the *Angel of his face, Isa.* 63. 9. According to this phrase Solomon saith, *In the light of the Kings face is life, and his favor* is *as a cloud of the latter rain, Prov.* 16. 15. See also *Psal.* 44. 4. and 31. 17. 21. and 67. 2. *Job* 29. 3.

Vers. 8. *hast given joy]* or *shalt give* or *put joy:* so *giving* is used for *putting,* often times, *Psal.* 8. 2. and 40. 4. and 33. 7. and 69. 12. and 89. 20. and 39. 6. and 119. 110. *more than of the time]* or *from of the time.* An Hebrew phrase, where the sign of comparison is wanting; as *Gen. 38. 26. Psal.* 19. 11. and 130. 6. The like is also in the Greek tongue; as *Luk.* 15. 7. and 18. 4. And of joy in harvest when corn is increased: see *Isa. 9. 3. Joel* 1. 11, 12.

Vers. 9. *together]* that is, *I will lie down and sleep* both *together,* not being disquieted with fear or care: see *Ps.* 3. 6. or *together,* I and others with me: or, I myself *wholly* & *alone.* See the note on *Ps. 33. 15. alone]* The Hebrew phrase is, *in lonedom,* or *in solitariness;* and may be referred (by the distinction) to the Lord, who alone seateth his in safety: as *Deut.* 32. 12. or, to that which followeth, *Thou wilt seat me alone in safety.* Herein looking to Moses blessing, *Deut.* 33. 28. where Israel dwelleth *safely, alone;* and so in *Num. 23. 9. Ier.* 49. 41. Thus it is a blessing to be *alone* from enemies: otherwise to be *alone* from friends, is a note of affliction; as *Psal. 102. 8. Lam. 1. 1. wilt seat me]* that is, *cause me to sit, dwell,* or *remain. in confidence]* or, *trustfulnes, with hope:* that is, *confidently* or *trustfully;* wch by cōsequence meaneth, *securely, safely.* And this was a blessing promised in the law, *Lev. 26. 5. Deu.* 12. 10.

PSAL. V.

David prayeth, and professeth his study in prayer. 5 God favoreth not the wicked. 8 David professing his faith, prayeth God to guide him: 11 To destroy his enemies, and to preserve the godly.

To the master *of the music* on Nechiloth; a Psalm of David.

HEare thou my words Jehovah, understand my meditation. Attend to the voice of my cry, my King and my God, for unto thee will I pray. Jehovah, *at* morning thou shalt hear my voice, *at* morning will I orderly address unto thee, and will look out. For thou *art* not a God delighting

wickedness, the evil shall not sojourn *with* thee. Vain-glorious fools shall not set themselves before thine eyes, thou hatest all that work painful iniquity. Thou wilt bring to perdition them that speak a lie, the man of bloods, and of deceit, Jehovah doth abhor. But I, in the multitude of thy mercy, will come into thy house, will do worship toward the palace of thy holiness, in the fear of thee. Jehovah lead me in thy justice, because of my enviers, make straight thy way before me. For in his mouth *is* no certainty; their inward *part is* woeful evils: their throat *is* an open grave, their tongue they make smooth. Condemne thou them as guilty, O God, let them fall, from their consultations: with the multitude of their trespasses, drive thou them away, for they are turned rebellious against thee. And rejoice shall all that hope for safety in thee, forever shall they showt, and thou shalt cover them: and they that love thy name, shall be glad in thee. For thou, Jehovah, wilt bless the just one: as *with* a buckler, *with* favorable acceptation thou wilt crown him about.

Annotations.

NEchiloth] These (by the name) seem to be wind instruments, as flutes, trumpets, cornets, &c. as *Neginoth* are stringed instruments, *Psal.* 4. 1. For *Chalil* is a *Pipe, Isa.* 5. 12.

Vers. 2. *my meditation]* in Greek, *my cry.* [unspec 3]

Vers. 3. *Attend]* or *In•line,* namely, *thine ear,* as is expressed, *Ps. 10. 17. Pro.* 2. 2. but often the word *ear* is omitted, as here, so *Ps.* 61. 2. and 66. 19. and 86. 6. and 142. 7, &c. *will I pray]* or *I do pray;* meaning still and usually.

Vers. 4. *at morning]* or, *in the morning:* which hath the name in the original tongue, of *inquiring, looking* and *seeking early,* and is therefore used for every first opportune or fit time, both to pray for, and to receive blessings, *Psal.* 88. 14. and 92. 3. and 90. 14. and 143. 8. Here also the word *at* or *in* is to be supplied; as *Beith* a *house, 2 Chron.* 26. 21. for *bebeith, in a house, 2 King.* 15. 5. and many the like. *orderly address] prepare,* or *settle in order;* meaning either his *person,* as *Job* 33. 5. or his *speeches,* as *Job 32. 14. look out]* or *espy;* as he *that keeps watch and ward, expecting what God will answer,* as is explained in *Hab.* 2. 1. This noteth *diligence, hope,* and *patience:* So *Mic.* 7. 7.

Vers. 5. *a God]* or, a *mighty one:* in Hebrew *Ael,* the name of God, denoting his *might* or *puissance:* which therefore the Greek sometime translateth *Ischuros, Mightie, Psal.* 7. 12. sometime *Mighty God, Isa.* 9. 6. but most commonly *God:* which the holy Ghost alloweth, *Mat.* 27. 46. and 1. 23. *delighting wickedness]* or, *that takest pleasure in wickedness.* By *wickedness* and *evil,* may here be meant also (by figure of speech,) *wicked* and *evil* persons. See *Psal. 36. 12. sojourn]* or, *be a guest with thee,* meaning that *an evil man should have no entertainment to be harboured as a guest, much less to have any abiding,* or *settled habitation with God.* Here the word *with,* is to be supplied; as in the like Hebrew phrase, *Ps. 94. 20. Gē.* 30. 20. So in *Ex. 9. 16 that I might show thee;* for, *show in thee;* as the Apostle citeth it, *Rom.* 9. 17. the like is in *Psal.* 42. 5.

Vers. 6. *Vainglorious fools]* or, *mad boasting fools:* called *Holelim* of *halal, to extol, praise, glorify:* wch when it is of ones self, and immoderate, is *dotage, folly,* and *madness.* Hence is the word used, for *mad,* or *raving with folly, Eccles.* 2. 2. 12. and 7. 9. and 10. 13. *Isa.* 44. 25. So after in

Psal. 75. 5. and 10•. 9. and 73. 3. The Chaldee calleth them *mockers. that work]* so the holy Ghost translateth it, *Act.* 13. 41. from *Hab.* 1. 5. The Hebrew word signifying a willing working out, perfecting and practicing: as *Psal. 7. 14. painful iniquity]* or, *sorrowful sin, vain unlawfulness.* The original word *Aven,* which hath the signification of *pain* or *sorrow,* is of large use, denoting all *sinful* and *unjust affections, actions, or endeavors, which cause pain or sorrow,* or be *painfully done,* and is applied in special to *idolatry,* joined with *Teraphim* or *images, 1 Sam.* 15. 22. And *Beth-el,* that is, *God's house,* is called of the Prophets *Beth-aven,* an *Idols house,* or *place of iniquity, Hos.* 4. 15. and 10. 5. because *Jeroboam* had there set up false worship, 1 *Kings* 12. 29. And in *Isa.* 66. 3. he that blesseth *Aven,* or an *Idol,* is turned in Greek, *a blasphemer.* Thus *Poghnalei-aven,* be such as *work, practice,* or *commit idolatry, superstition,* or other *sin and iniquity,* whereof comes *sorrow, grief, misery,* and at last *confusion,* however such evil workers do polish and trim their actions; for they shall be rejected *that work unlawfulness (hoi ergazomenoi ten anomian) Mat.* 7. 23. or are *workers of iniquity, (hoi ergatai tes adiktas,) Luke* 13. 27. as this Hebrew phrase is by the Evangelists interpreted. The phrase is taken from *Job ch.* 31. 3. and 34. 8. 22. The Chaldee translateth, *them that do falsehood.*

Vers. 7. *Thou wilt bring to perdition]* or *wilt do quite away, wilt fordoe,* or *make perish. man of bloods]* that is, *bloody man,* or *murderer,* as the Chaldee expoundeth it, *the man that sheddeth innocent blood.* When *blood* is used in the plural number, it usually noteth *murder* or *manslaughter,* and the *guilt* following it: as *Gen. 4. 11. the voice of thy brothers bloods crieth, 1 Chr. 22. 8. thou hast shed many bloods:* so after in *Ps.* 9. 13. and 106. 38. and 51. 16. Somtime it signifieth *natural uncleanness,* as, we are borne in sin, or *sin deserving death, Ezek. 16. 6. 9. I saw thee polluted in thine own bloods, &c.* Hereto we may compare the Apostles speech, *John 1. 13. which are borne not of bloods, &c.* A *man of bloods,* is one *that is defiled therewith,* or *given thereto, 2 Sam. 16. 7. Psal.* 16. 9. and 55. 24. and 59. 3. and 139. 19. See the like phrase opened, *Psal. 140. 12. and of deceit]* that is, *man of deceit,* (as is expressed, *Psal.* 43. 1.) meaning the *deceitful man, faytor,* or *impostor:* so noting hereby the *secret sinner,* as by the former speech the *open and violent. Deceit, dole* or *guile,* called in Hebrew *Mirmah,* is named of *Ramah,* to *heave,* or *cast,* or *shoot* with bow. And as *warpen bows* do cast and shoot awry, and deceive the archer, *Psal.* 78. 57. so *impostors* or *men of guile* do first as it were lift up a man with vain hope, that being disappointed he may have the more heavy overthrow. See 1 *Chr. 12. 17. Gen.* 29. 25. So in another phrase, to *lift up the soul,* signifieth, to *deceive with vain hope, Ier.* 37. 9.

Vers. 8. *mercy]* or *kindness, benignitie:* in Chaldee, *goodness.* See the note on *Psal. 136. 1. thy house]* or *edifice,* named in the Hebrew of *building, beith:* in Greek, of *dwelling, oikos:* in English, of *tuition, and custody, a house:* of the Almein *huis,* which is of *hu,* to *defend.* By *house* here is meant God's tabernacle, called his *house, 1 Chron. 9. 23. Mark.* 2. 26. for the temple was not built in David's days. *will do worship]* or *bow down myself,* in sign of honor. *toward the palace]* for the worshippers entered not into the Sanctuary it self, but into the court-yard, and at the door offered their gifts, *Psal. 116. 19. Lev. 1. 3. Heb.* 9. 6. A *palace (Heical)* is the name of *Kings houses, Psal. 45. 9. 16. Prov.* 30. 28. attributed to the places where God's Majesty was said to dwell, as the *tabernacle, 1 Sam.* 1. 9. and 3. 3. the *temple, 1 Kings* 6. 17. and *heaven* it self, *Psal. 11. 4. Mic.* 1. 2.

Vers. 9. *in thy justice]* that is, in *the religion and conversation set forth in thy law,* called the *paths of justice, Ps.* 23. 3. or, *for thy justice sake. enviers]* or *spials, observers that pry* for evil. So *Psal.* 27. 11.

Vers. 10. *no certainty] no certain stable thing, no firm truth,* which one may trust unto: or *no true word. his mouth]* that is, the mouth of any of them; which the Chaldee explaineth thus, *the mouth of the wicked* men. *inward part]* properly, *that which is nearest unto them:* this the Greek translateth *heart.* And these *in parts,* are put for *the thoughts, affections, purposes* in them: as *Psal. 49. 12. woeful evils] hawoth* the original signifieth *woes, sorrows, heavy annoyances, mischiefs* and *woeful events:* so named of *hoi* or *hovah,* wch signifieth *woe, Ezek. 7. 26. they make smooth]* or *make flattering,* and consequently *deceitful,* as the Greek translateth, wch the Apostle followeth, *Rom.* 3. 13.

Vers. 11. *Condemne them as guilty] Asham,* is a *guilt, sin* or *trespass, Lev.* 5. 19. whereof the word here used, is to *make guilty,* or *damn of trespass:* and so the Greek here hath it, *Judge* or *damn,* and the Chaldee, *make guilty (or condemn.)* And because *destruction* and *desolation* abideth such as are damned for crime, therefore is this word used also for *desolating, abolishing, destroying, Ezek. 6. 6. Joel* 1. 18. And so may it be here meant, *punish,* or *make them desolate, O God.* So *Psal.* 34. 22, 23. and 69. 6. *with the multitude]* or *for the multitude, the many. trespasses]* or *seditious iniquities, defections,* done purposely and disloyally, and are therefore *heinous* and *criminal.* The Greek often translateth it *unlawfulness,* or *transgression of law,* which the Apostle following, *Rom.* 4. 7. from *Psal.* 32. 1. It is more than sin, as may be gathered by *Gen. 31. 36. Exod.* 34. 7. and *Job 34. 37. he addeth trespass to his sin. drive them away]* or *drive him,* that is, *each of them.* A like phrase as was before, *Psal.* 2. 3. So after in *verse. 12. upon them* and *him. turned rebellious]* or *turned bitter,* and so are very distasteful unto thee, by reason of their disobedience and stubbornness, and consequently *do provoke to bitterness* and *wrath, do exasperate.* The Hebrew word *Marah* hath properly the signification of *changing* and of *bitterness,* applied to *apostasy, rebellion,* and *disobedience, Deut.* 1. 26. and 21. 7. 20. *Ios. 1. 18. against thee]* which the Chaldee expoundeth, *against thy word.*

Vers. 12. *forever]* or *to eternity. showt]* or *shrill out, sing joyfully,* for so commonly the Hebrew *Ranan* signifieth; and is therefore by the holy Ghost interpreted, *to be merry* or *joyful, Rom.* 15. 10. from *Deut.* 32. 43. & *Gal.* 4. 27. from *Isa.* 54. 1. yet sometime this word is to *showt, shrill,* or *cry aloud for sorrow;* as *Psal.* 142. 7. A *loud shrill noise* or *showting* was used in thanksgivings and prayers, *Levite. 9. 24. 1 King. 8. 28. Psal.* 17. 1. and 118. 15. and 126. 2. and 33. 1. *and thou shalt cover]* or, *for thou wilt cover, protect,* or *cast a covering* over them: and this is answerable to their *hope* or *seeking covert* in God before mentioned, and signifieth a safe protection from all hurt or evil; as *Exod. 33. 22. Psal. 140. 8. be glad]* or *leap for joy, exult.* The word signifieth *outward gladness in gesture and countenance.* So also doth the Greek answerable hereto: that where one Evangelist writeth, *Rejoice and be glad, Mat.* 5. 12. another saith, *Rejoice and leap, Luke* 6. 23. The Chaldee here again translateth, *they shall be glad in thy word.*

Vers. 13. *buckler] a picked shield* called *tsinnah,* of the *sharp pickednesse:* as another kind of Scutchion is called *Magen, Psal.* 3. 4. of *fencing* or *protecting. favorable acceptation]* or *goodwill, gracious liking or acceptance.* So the Hebrew *Ratson* meaneth, derived of a word which by the

Apostle signifieth to *accept, Heb.* 12. 6. from *Prov.* 3. 12. and to be *well pleased* or *delighted, Mat.* 12. 18. from *Isa.* 42 1. So the *year* of *acceptation* is the *acceptable year, Luke* 4. 19. from *Isa.* 61. 2. and *the time of acceptation,* is the *acceptable time, 2 Cor.* 6. 2. from *Isa.* 49. 8 It is also interpreted *will* or *pleasure, Heb.* 10. 7. from *Psal.* 40. 9.

PSAL. VI.

David's complaint in his sickness, with prayer for release. 9 By faith he triumpheth over his enemies.

To the master *of the music* on Neginoth, upon the eight; a Psalm of David.

Jehovah, rebuke me not in thine anger, neither chastise me in thy wrathful heat. Be gracious to me, Jehovah, for I *am* weak; heal me, Jehovah, for my bones are troubled. And my soul is troubled vehemently: and thou Jehovah, how long? Return Jehovah, release my soul: save me for thy mercies sake. For in the death *is* no memory of thee: in hell who shall confess to thee? I faint with my sighing, I make my bed to swim in every night, I water my bedstead with my tears. Mine eye is gnawne with indignation: it is waxen old, because of all my distressers. Away from me, all ye that work painful iniquity, for Jehovah hath heard the voice of my weeping. Jehovah hath heard my supplication for grace, Jehovah hath accepted my prayer. All my enemies let be abashed and troubled vehemently; let them return, be abashed *in* a moment.

Annotations.

VPon the eight] or *after the eight:* meaning the *eight tunc,* which was grave, as that which we call the *base.* So David fetching home God's Ark, appointed some Levites *with harps upon the eighth,* for the honor and service of God, 1 *Chron.* 15. 21. And so the Chaldee here translateth, *To sing with playing upon the harp of eight strings.*

Vers. 2. *wrathful heat]* or *choler.* This word noteth *the inward affection,* as the former doth *the outward appearance.* David prayeth not simply against correction, (for *as many as God loveth, he doth rebuke and chastise, Rev.* 3. 19. but would have his nurture with moderation, lest it broke him in pieces; as Jeremiah likewise prayeth, *Ier.* 10. 24. So after in *Psal.* 38. 2.

Vers. 3. *heal me] recure me.* Though this may have reference here to *bodily sickness, Psal.* 107. 18. 20. yet is it also applied to *soul-sickness,* and curing of it; as *Psal. 41. 5. heal thou my soul, for I have sinned against thee.*

Vers. 4. *how long?]* or *till when?* An imperfect speech, through trouble of mind, which may thus be supplied: *how long wilt thou cease,* or *defer to help,* or, *how long wilt thou afflict me?* So *Psal.* 90. 13. The Chaldee supplieth the want thus, *Let me have a refreshing.*

Vers. 5. *release] loosen,* or *deliver my soul or me;* meaning *from death,* as is expressed, *Psal.* 116. 8.

Vers. 6. *for in the death]* This doctrine King Hezekiah explaineth thus; *For hell shall not confess thee, death shall* not *praise thee; they that go down the pit shall not hope for thy truth: the living the living, he shall confess thee as I* do *this day: the father to the children shall make known thy truth, Isa.*

38. 18, 19. So after in *Psal. 115. 17, 18. •ell]* or *the grave,* the *place* or *state of the dead.* See the note on *Psal. 16. 10. confess]* or, *give thanks, celebrate with praise & commendation.* This same word is also used for *confessing* of sins, *Psal.* 32. 5.

Vers. 7. *I faint]* or *am over awed with my sighing;* the like speech Baruch useth, *Ier.* 45. 3. The original word *Iagaghn,* signifieth *awing, toile, turmoile* and *sore labor* of body or mind, and consequently *fainting* through weariness, and is opposed to *rest* or *quietness, Lam. 5. 5. every night]* or, *the whole night.* The Chaldee expoundeth it, *I speak in my sorrow all the night* (or *every night) upon my bed. I water]* that is, *bathe,* or dissolve into water; or *I melt my bedstead.* These are excessive figurative speeches, to express the greatness of his sorrow. In the Hebrew they are also in the future time, *I shall melt, I shall make swim,* that is, *I usually melt* & *bathe,* noting the continuance of his affliction.

Vers. 8. *mine eye]* This may be taken for the [unspec] whole *face* or *visage:* as in *Num.* 11. 7. the *eye* is used for the *color* or *appearance. gnawne]* in Greek, *troubled.* The Hebrew, *Ghnashash,* is to *gnaw* and *fret,* and so *to make deformed and ugly,* and *to consume.* Hereof *Ghnash* is *a moth-worm, Ps.* 39. 12. that *fretteth* garments. A like speech Job useth, *mine eye is dimmed with indignation, Job* 17. 7. but *gnawne* here, is a word more vehement. So after in *Psal. 31. 10, 11. with indignation] for grief* that I take, being provoked by the enemies.

Vers. 11. *let be abashed]* or, *shall be abashed,* The Hebrew *Bosh* signifieth to be *abashed, wax pale & wan;* as when the color fadeth and withereth; and noteth both *disappointment of ones expectation, Job* 6. 20. and *confusion* or *destruction, Ier.* 48. 1. 20. opposed unto *joy, Esa. 65. 13. let them return]* or, *recoile;* a sign also of *discomfiture and shame:* so *Psal.* 56. 10. in *a moment]* or in *a minute,* that is, *a short space,* or *suddenly.*

PSAL. VII.

David prayeth against the malice of his enemies, professing his innocence. 11 By faith he seeth his defense, and the destruction of his enemies.

Shigajon of David, which he sang to Jehovah, upon the words of Cush, son of Iemini.

Jehovah my God, in thee I hope for safety: save thou me from all that persecute me, and deliver thou me. Lest he tear in pieces my soul like a Lion; breaking, while *there is* none delivering. Jehovah my God, if I have done this, if there be injurious evil in my hands: If I have rewarded evil to him that had peace with me: (yea, I have released my distresser without cause:) Let the enemy pursue my soul and take *it,* and tread down my life on the earth, and my glory let him make *it* dwell in the dust Selah.

Rise up Jehovah in thy anger, be thou lifted up, for the rages of my distressers, and wake thou up unto me, the judgment thou hast commanded. And the congregation of people's shall compass thee about, and for it return thou to the high place. Jehovah will judge the people's: judge thou me Jehovah according to my justice, and according to my perfection in me. Oh let the malice of the wicked be at an end, and stablish thou the just: for *thou* triest the hearts and reins, just God. My shield *is* in God, the Savior of the upright in heart. God *is* a just Judge, and God angerly threateneth every day. If he turn not, he will whet his sword: he

hath bent his bow and made it ready. And for him he hath made ready the instruments of death: his arrows he worketh for the hot persecutors. Lo he shall be in travel of painful iniquity; for he hath conceived molestation, and shall bring forth a lie. He hath digged a pit and delved it, and is fallen into the corrupting ditch he wrought. His molestation shall return upon his head, and upon his crown shall his violent wrong descend. I will confess Jehovah according to his justice, and will sing Psalm to the name of Jehovah most High.

Annotations.

SHigajon] An artificial song of David, or *David's delight.* The word properly signifieth *Aberration,* or *Ignoration;* & is here, and in *Heb.* 3. 1. only used in the title of songs, which seem to be made of *sundry variable* and *wandering* verses, which being composed by art, cause the more delight. The Hebrew word *(Shagah)* whereof this is derived, is used for *delight,* or *wandering in pleasure, Prov.* 5. 19, 20. According to which we may name this song, *David's delight,* or *solace.* Or in the other signification, *David's error;* as setting forth the *sum of his cares,* which made him almost to go astray. The Chaldee expoundeth it, *David's interpretation of the Law. upon the words]* or *concerning the words,* or *matters, affairs. Word,* is both in Hebrew and Greek often used for a *thing* or *matter, Exod. 18. 16. Deut. 17. 1. 1 King. 14. 13. Luk. 1. 65. Of Cush]* This may be meant of *K. Saul* him-self, who was of *Kish,* and of *Iemini, 1 Sam.* 9. 1. called closely *Cush,* that is, an *Ethiopian,* or *Blackmoore,* for his black and ill conditions, his heart not being changed, as *the Blackmoore changeth not his skin, Ier.* 13. 22. Or else it might be one of Saul's retinue; whose name indeed was *Cush,* but we find no mention of him elsewhere. The Chaldee saith plainly thus, *upon the destruction of Saul the son of Kish, which was of the tribe of Benjamin.*

Vers. 3. *Lion]* called here in Hebrew, *Arjch,* that is, a *renter* or *Tearer;* and elsewhere, *L•by,* that is, *hearty* and *courageous, Psal.* 57. 5. and *Kephir,* that is, *lurking,* or *couchant, Ps.* 91. 13. the reason of these names is shown, *Ps.* 17. 12. The *renting Lion (Arjeh)* as *greedy to tear; and the lurking Lion (Kephir,) as biding in covert places.* Other names are also given to this kind, as *Shachal,* of *ramping,* or *fierce* nature, *Ps.* 91. 13. and *Lajish,* of *subduing* his prey, *Pro. 30. 30. my soul]* that is, *me,* or *my life. breaking]* this may be referred to the Lion, *breaking asunder,* or *renting his prey:* the word also is used *for breaking of yokes of affliction,* that is, *saving, rescuing, redeeming,* or *delivering;* as, *Psal. 136. 24. Lam.* 5. 8. The Greek so turneth it here, *there being none redeeming nor saving.* Thus the denial *none* set after in the Hebrew, serveth for both words; (as after in *Psal.* 9. 19.) And it is the propriety of this tongue sometime to want, sometime to abound with words; as in 1 *King.* 10. 21. there be two denials, when in 2 *Chron.* 9. 20. there is but one, in the same narration.

Vers. 4. *done this]* which *Cush* accuseth me of He speaketh of some common slander. *injurious evil in my hands]* or, *in my palms,* that is, *bad, dishonest dealings in secret:* the *palm* or *hollow of the hand,* being a place where filthiness may be hidden: the *hand* also is put for the *actions.* So *Io•. 3. 8. Psal.* 109. 27. and 78. 42.

Vers. 5. *that had peace with me] my friend* and *confederate.* Such treachery David much blameth in his foes, that in time of peace made war, *Psa.* 41. 10. and 55. 13. 15. 21. *yea I]* Hebr. *and I;* which may be resolved; *yea,* or *when I released my distresser:* which may have reference to his

sparing of Saul, & delivering him from death, 1 *Sam.* 24. 6, 7, 8. 11, 12. and 26. 9, 10, 11, *&c. without cause]* or *without effect,* and *fruit in vain.*

Vers. 6. *my life]* in Hebrew, *lives;* so usually called for the many faculties and operations that are in life; the many years, degrees, estates thereof. The Apostles in Greek retain the singular number *life, Act.* 2. 28. from *Psal. 16. 11. 1 Pet.* 3. 10. from *Psal. 34. 13. my glory]* or *honor;* meaning either his *honorable estate, renown,* and *posterity,* as *Hos 9. 11. Job* 19. 9. or his *soul,* as *Gen. 49. 6. in the dust]* that is, in *base estate* and *ignominy,* as *Ps. 113. 7. Job* 16. 5. or, the *dust of death,* the *grave,* as *Psal. 22. 16. Isa.* 26. 19.

Vers. 7. *in the rages]* or, *because of the outrages, surpassing indignations,* so called of the *passing out* of the heat and choler. *wake up]* or, *raise up,* to wit, *thyself,* and come *unto me;* for *judgment thou hast commanded* or *appointed.* It may also be read, *raise up to me the judgment* which *thou hast commanded:* so the Chaldee paraphrase here supplieth the word *which,* saying; *Hasten unto me,* (or *for me) the judgment which thou hast commanded:* the Hebrew it self sometime doth the like; as 1 *Kin. 9. 8. this house is high, 2 Chr. 7. 21. this house which is high.*

Vers. 8. *for it] for the same congregations sake,* w[ch] cometh about thee expecting judgment. *to the high place,* or *to the height,* that is, *the throne of Judgment,* for throns were set high, 1 *Kin.* 10. 19. This word *heighth* is also used for *heaven, Psal.* 93. 4. and there *God's throne is, Ps.* 11. 4. The Chaldee saith, *return to the house of thy divine habitation* (or *Majesty.)*

Vers. 9. *Jehovah]* The Chaldee translateth it, *The word of the Lord shall judge, &c. judge]* two words are here used in Hebrew for *judging, 1 Dan,* & 2 *Shaphat;* the first is more special to *give doom* or *sentence* in controversies: the latter more general, for *judging* or *doing right* in all causes. The Apostles express these two by one Greek word *krino, judge,* as *Heb.* 10. 30. from *Deut.* 32. 36. & *Rom.* 3. 4. from *Psal. 51. 6. my justice] the justice and equity of my cause,* in respect of my persecutors. So *Psal.* 18. 21,—25. Elsewhere he appealeth to *God's justice, Psal. 35. 24. my perfection]* or *integrity,* the simplicity of my ways, and simplicity of my heart. See *Psal. 26. 1. in me]* or *unto me,* to wit, *reward thou,* as the Chaldee explaineth it.

Vers. 10. *for* thou *triest]* or, he *trieth. God* who is *possessor of the reins, Psal.* 139. 13. doth also *try* them as metal in the fire. The *heart* may signify the *cogitations,* and the *reins* the affections. So *Ps. 26. 2. Ier.* 11. 20. and. 20. 12. *Rev.* 2. 23.

Vers. 12. *angerly threateneth]* or *detesteth, disdaineth in wrath,* namely the wicked, and *menaceth* their destruction. So the Chaldee paraphraseth, *he is mightily angry against the wicked every day.*

Vers. 13. *If he]* that is, If the wicked turn not, as the Chaldee explaineth it, *If he turn not unto his fear.* The Greek translateth, *if ye turn* not.

Vers. 14. *he worketh for the hot persecutors]* or *polisheth,* to wit, to shoot *at them that fervently persecute,* namely *the just,* as the Chaldee addeth. The Hebrew *dalak,* which signifieth *burning, Ezek.* 24. 10. is applied to *hot persecution:* see *Psal. 10. 2. Gen. 31. 35. Lam.* 4. 19.

Vers. 15. *he shall be in travel]* or, continually *travelleth,* that is, *taketh great pains to accomplish iniquity, as a woman with child to be delivered. molestation]* or *moil, misery.* The Hebrew *ghnamal* signifieth *toilsome labor* and *molestation,* both w[ch] a man endureth himself, *Psa.* 25. 18. and 73. 5. and which he causeth another to endure, *Psal.* 94. 20. and 55. 11. And thus it is here meant, as the 17 verse showeth. *bring forth a lie]* or *falsehood,* meaning either *calumny* and *slander* of others, (which in verse 17 seemeth to be called *violent wrong;)* or a *deceit* of himself, frustrating his own expectation. This similitude of the *conception, travel,* and *birth* of sin, is memorable, mentioned also in *Job 15. 35. Isa. 59. 4. I am.* 1. 15. much like another simile of *ploughing, sowing,* and *reaping* iniquity, *Job* 4. 8.

Vers. 16. *is fallen]* to wit, *unto his own perdition,* as *Prov. 26. 27. Eccles.* 10. 8. or, *to lurk there* for the perdition of others: See *Psal. 10. 10. the corrupting ditch he wrought]* or, *pit of corruption* which *he made.* The original *Shachath* signifieth *corruption, Psal.* 16. 10. and is applied to any *pit* or *ditch where one perisheth and corrupteth, Psal.* 57. 7. and 94. 13. and sometime the word *pit* is plainly added, as in *Psal. 55. 24. the pit of corruption.*

Vers. 17. *his crown]* the *scalp,* or *heads top:* meaning also *abundantly,* and *apparently in the view of all.* See *Esth. 9. 25. Violent wrong]* The word *Chamas* signifieth *injury done by force and rapine, violation of right and justice.*

Vers. 18. *sing Psalm to]* or *praise with Psalm,* and this importeth a song artificial and skillfully composed. See *Psal.* 3. 1.

PSAL. VIII.

God's glory is magnified by his works. 6 A prophesy of Christ his humiliation, glory and dominion.

To the master *of the music* upon Gittith; a Psalm of David.

Jehovah our Lord, how wondrous excellent *is* thy name in all the earth, which hast given thy glorious Majesty above the heavens. Out of the mouth of babes and sucklings thou hast founded strength, because of thy distressers, to make cease the enemy and self-avenger. When I behold thy heavens, the work of thy fingers, the moon and the stars which thou hast stably constituted; What *is* sorry man that thou rememberest him, and the son of Adam that thou visitest him? For thou hast made him lesser a little than the God's, and crowned him with glory and comely honor. Thou gavest him dominion over the works of thy hands: all thou didst set under his feet. Sheep and oxen all of them, and also the beasts of the field. The fowl of the heavens, and the fishes of the sea, that which passeth thorough the paths of the seas. Jehovah our Lord, how wondrous excellent *is* thy name in all the earth.

Annotations.

GIttith] or *the Gittith,* which title is also given to the 81 and 84 *Psalms. Gath* in Hebrew is *a wine-press, Isa.* 63. 2. It is also the *name of a city* of the Philistines, 1 *Sam.* 17. 4. A city also of the Levites was called *Gath-rimmon, Ios.* 21. 25. whereupon *Obed-Edom* the son of *Ieduthun,* a Levite and singer in Israel, was called a *Gittite, 2 Sam.* 6. 10. So by *Gittith* here may be meant, either

such instruments as were used by the posterity of Obed-Edom the Gittite, or that these Psalms were made upon occasion of transporting God's ark from the house of that *Obed-Edom,* the history whereof is in 2 *Sā. 6. 6. 10. 11, 12, &c.* or that these Psalms were to be sung for praise of God at the Vintage when grapes were pressed. And according to this the Greek translateth it *the wine-presses.* Or it may be *the name of some musical instrument;* and so the Chaldee Paraphrast translateth it, *To sing upon the harp that came from Gath.*

Vers. 2. *our Lord]* or, *our sustainers:* See the note on *Psal. 2. 4 wondrous excellent]* or *wondrous ample, illustrious* and *magnificent.* The original word signifieth *ample* or *large,* and *excellent* withal, *clear* and *splendent* in glory: The Greek turneth it *wonderful:* the Chaldee, *high and landable.* So in *v. 10. name]* this word is often used for *renown* or *glory, Gen. 6 4 Eccle. 7. 3. Phil.* 2. 9. as on the contrary, *vile persons* are called *men without name, Job* 30 8. God's *name* is also used for his *kingdom* and *Gospel, Mat.* 19. 29. compared with *Luk. 18. 29. Mar.* 10. 29. And this Psalm treateth of the spreading of Christ's Kingdom and Gospel, as after is manifested. *hast given]* that is, *put* or *set;* as, *I have given, Isa.* 42. 1. is by the Evangelist in Greek, *I will put, Mat.* 12. 18. and in the Hebrew text, as, *he hath given thee over them for king, 2 Chr.* 9. 8. for which is written in 1 *Kings 10 9. he hath set* (or *put.)* It may also import a *setting sure* or *stablishing;* as, *thou hast given thy people, 1 Chr.* 17. 22. that is, *thou hast stablished thy people, 2 Sam.* 7. 24. Here also is a grammatical change in the Hebrew; *to give,* for *thou hast given. glorious majesty] venerable* or *praise-worthy glory.* The word *Hodh,* is general for any *laudable grace* or *virtue* for which one is *celebrated, reverenced* and *commended. above]* or *over,* or *upon the heavens.* This phrase is used of God, *Num.* 27. 20. where he willeth Moses to *give of his glorious majesty upon Joshua:* and may have use in the mystical applying of this Psalm to Christ's kingdom, as *Mat.* 21. 26. teacheth us: *heaven;* being also often used in Scripture for the *Church* of Christ, *Isa.* 65. 17. and 66. 22. *Rev.* 21. 1.

Vers. 3. *hast founded]* that is, *firmly decreed, appointed,* [unspec] and consequently *fitted* and *perfected,* as the Greek *katertiso* (which the Apostle useth) signifieth, *Mat.* 21. 16. So in *Esth. 1. 8. the king had founded,* that is, *decreed, appointed.* See also before, *Psal. 2. 2. strength]* that is, *strong praise,* for so this word seemeth often to be used, as *Ps.* 29. 1. and 96. 7. and 118. 14. therefore the Greek which the Apostle followeth, *Mat.* 21. 16. translateth it *praise.* This word *strength* or *firmness,* may be taken for *kingdom firmly strengthened,* as in this place, so in *Ps.* 110. 2. and 86. 16. and 89. 11. *to make cease]* that is, *put to silence,* or *do away, abolish,* and *destroy.* So after in *Psal.* 119. 119. and 89. 45. and 46. 10. *self-avenger]* or, *him that avengeth himself;* the proud and mighty which will not suffer his honor or gain to be diminished. So *Ps.* 44. 17. This was fu•filled, when children crying *Hosanna* to welcome Christ, the chief Priests and Scribes disdained, & sought to destroy him: but he stopped their mouths by alleging this Scripture, *Mat. 21. 15, 16. Mark.* 11. 18. God's people are taught though they suffer wrong, *not to avenge themselves, but to give place unto wrath, Rom.* 12. 19.

Vers. 5. *what is sorry man]* to wit, thus think I with myself, *what is man, &c.* Here *man* is called *Aenosh,* (the name of Adams nephew, *Gen.* 4. 26.) which signifieth *doleful, sorry, sorrowful, wretched,* and *sick incurably.* And this name is given to all men, to put them in mind of their *misery and mortality;* as *Ps. 9. 21. let the heathens know that they be Aenosh. son of Adam]* or, *of*

earthly man. As before men are called *Aenosh* for their *doleful estate* by sin; so are they called *Adam,* and *sons of Adam,* that is, *earthly,* to put them in mind of their original and end, which were made of *Adamah* the *earth,* even of the dust, and to dust shall again return, *Gen.* 27. and 3. •9. *Adam* was the name both of man and woman, *Gen.* 5. 2. and is also the name of all their children, *Ps.* 22. 7. and 36. 7. and 39. 6. and in many other places. See the note on *Psal.* 49 3. *visitest him]* that is, *hast care* of, *providest for,* and *lookest to him.* The original word thus largely signifieth, and is used indifferently for *visiting with favor,* as *Ps.* 65. 10. or *with displeasure,* as *Psal.* 59. 6. Here it is meant for good; for God's providence is singular towards man, and *his visitation preserveth our spirit, Job* 10. 12. Compare also herewith, *Psal. 144. 3. Job* 7. 17, 18.

Vers. 6. *For thou madest him lesser]* or, *And thou madest him lack;* or, *Though thou madest him to want a little of the God's. a little]* The original word signifieth either *a little while, Psal.* 37. 10. or *a little deal, Ps. 37. •6. 1 Sam.* 14. 29. The Greek *brachuti* (which the Apostle useth) also signifieth both, *Act. 5. 34. John.* 6. 7. howbeit, by his applying this to Christ, he seemeth to mean a *little* or *short* time, *Heb. 2. 7. 9. than the God's]* or *than God;* but by *God's* here is meant the *Angels,* as the Apostle expoundeth it, according both to the Greek version & Chaldee paraphrase. And those heavenly spirits are for their office and service called *Angels,* that is, *messengers;* but for their honorable dignity they are called *God's,* here & in *Ps* 97. 7. & the *sons of God, Job* 1. 6. & 38. 7. The *Princes* of the earth are named *God's, Psal.* 82. 6. how much more may the *Angels* be called so, that are *Chief Princes, Dan. 10. 13. and crownedst him]* This may be understood of man as he was first made in God's image, and Lord of the world, *Gen.* 1. 26. but since the transgression, it is peculiar to Christ and to Christian men that have their dignity restored by Christ. Unto him the Apostle applieth this Psalm, thus: *We see Jesus crowned with glory and honor, which was a little made lesser than the Angels, through the suffering of death, that by the grace of God he might taste death for all, Hebr. 2. 9. Glory* seemeth to respect inward virtues, as wisdom, holiness, &c. and *Honor* for his outward good estate in ruling over the creatures, as *verse. 7, 8, 9. comely honor]* The Hebrew *hadar* denoteth all *honorable comeliness, honest, grave, adorned decency.*

Vers. 7. *all, didst thou set]* in the first creation God gave man *rule over fishes, fowls, beasts, and all that moveth on the earth, Gen.* 1. 26. but after, for his sake and sin, the earth was cursed, and he enjoyed it with sorrow, *Gen.* 3. 17. But the *Son of man,* who is *heir of all things, Hebr.* 1. 2. restoreth our loss, and will cause the *remnant* of the people, even *who-soever overcometh,* to *inherit all things, Zach. 8. 12. Rev.* 21. 7. though unto man living here in sorrows, *we yet see not all things subdued,* Hebr. 2. 8.

Vers. 8. *Sheep and oxen]* or *Flocks* and *herds;* the *flock* comprehending both *sheep* and *goats, Levite.* 1. 10.

Vers. 9. *The fowl]* that is, *fowls* or *birds; one* is used for *many* or *all;* so the Hebrew often speaketh of other things, as *ship,* for *ships, 1 King.* 10. 22. with 2 *Chron. 9. 21. spear,* for *spears, 2 King.* 11. 10. with 2 *Chro.* 23. 9. So *Psal.* 20. 8. and 34. 8. *of the heavens]* that is, of the *air,* for all this *Outspred* or *firmament* spread over the face of the earth, God called *Heavens, Gen.* 1. 17. the place also above where the Sun and stars are, be called *heavens, Gen.* 1. 17. and the highest place where the Angels dwell, (and God himself is said to sit in,) is likewise called *heaven,*

Matth. 5. 9. and 24. 36. and by the Apostle named *the third heaven, 2 Cor.* 12. 2. So other Scriptures mention *the birds of heaven, Matth. 13. 32. the winds of heaven, Dan.* 7. 2. the *clouds of heaven, Dan.* 7. 13. the *dew of heaven, Dan.* 4. 12, &c. The Hebrew name *Shamajim,* hath the form of the duall number: but the Evangelists express it indifferently by the singular or plural; as where one saith, your reward is great *in the heavens, Mat.* 5. 12. another saith, *it is much in heaven, Luk.* 6. 23.

PSAL. IX.

David praiseth God for executing of judgment. 12 He inciteth others to praise him. 14 He prayeth that he may have cause to praise him. 16 The judgments that shall come upon the wicked.

To the Master *of the Music* upon Muth labben; a Psalm of David. [unspec 1]

I Will confess Jehovah with all my heart, I will tell all thy marvelous *works.* I will rejoice and show gladness in thee, I will sing Psalm *to* thy name, O most high.

When mine enemies turned backward, they stumbled and perished from thy face.

For thou hast done my judgment and my doom, hast sitten on the throne, judge of justice. Thou hast rebuked the heathens, hast brought to perdition the wicked one; their name thou hast wiped out forever and aye.

The desolations of the enemy are wholly ended to perpetuity, and the cities thou hast pulled up, perished is the memorial of them of them. And Jehovah shall sit forever, he hath prepared his throne for judgment.

And he will judge the world with justice, will judge the people's with righteousnesses.

And Jehovah will be an high refuge for the oppressed, an high refuge at times in distress. And they that know thy name will trust in thee, for thou for sakest not them that seek thee Jehovah. Sing Psalm to Jehovah that dwelleth *in* Zion, show forth among the people's his doings. For he that seeketh out bloods remembereth them, forgetteth not the cry of the meek afflicted. Be gracious to me, Jehovah, see mine affliction from my haters, lifting up me from the gates of death. That I may tell all thy praises in the gates of the daughter of Zion, may be glad in thy salvation. The heathens are sunk down in the corrupting pit *that* they made; in the net that they hid caught is their foot.

Knowne is Jehovah, judgment he hath done: in the work of his hands ensnared is the wicked one: Meditation Selah. The wicked shall turn into hell, all the heathens that forget God. For not to perpetuity forgotten shall be the needy one, *nor* the expectation of the poor afflicted ones perish for aye. Rise up Jehovah, let not sory man be strong; let the heathens be judged before thy face. Put thou, Jehovah, a fear in them, let the heathens know *that* they *be* sory men Selah.

Annotations.

VPon Muth labben] This, if it be referred to the music, seemeth to be a kind of tune like that we call the *Counter-tenor.* Otherwise it may be read, *For the death of Labben;* but who he was, is uncertain: some think it was Goliath; the Chaldee saith, *for the death of the Son.* It seemeth to me, as the former Psalm was of the propagation of Christ's kingdom, so this is of the destruction of Antichrists.

Vers. 2. *marvelous works]* or *wonderful* things, *miracles.* The original word signifieth high and hidden, such as man's power cannot perform, nor reason reach unto, and therefore are admired.

Vers. 3. *in thee]* the Chaldee saith, *in thy word.* [unspec 3]

Vers. 4. *when my enemies turned]* This may be taken for a sum of his praise for deliverances past, or, in faith for like to come, and may be read, *when my foes turn back, they shall stumble and perish. from thy face] from before thee, because of thy presence,* that is, for fear of thee, and shut out from thy face or presence. So after, *Psal.* 68. 2, 3, 9. So the Apostle speaketh of the wicked's perdition *from the face of the Lord, 2 Thess.* 1. 9.

Vers. 5. *done my judgment]* that is, given sentence, and executed according to the right of my cause: See *Psal.* 7. 9. The Chaldee expoundeth it, *my vengeance. sitten on the throne]* or *set thee down on the throne,* the seat of judgment or tribunal. This noteth both kingly authority, *Psal.* 132. 11, 12. and the acting or executing of the same, 2 *Chron. 18. 18. Isaiah 6. 1. Dan. 7. 9. Rev.* 20. 11.

Vers. 6. *hast rebuked]* with rough and severe words: but this, when God doth it, commonly importeth *confusion,* as being to his enemies, and therefore joined with the curse, *Psalm.* 119. 21. and 68. 31. and 76. 7. and 18. 16. *Zach.* 3. 2. So else-where he saith, *at the rebuke of thy face they perish, Psalm. 80. 17. wiped out]* or, *wiped away,* as with the hand. And this *wiping out the name,* noteth an utter abolishing with great wrath, *Deut.* 9. 14. and 29. 20. *Psal. 109. 13. forever and aye]* or, *forever and yet;* or, *to eternity* and *perpetuity.* The Hebrew *Ghned, yet,* is added to *eternity* or *ever,* to increase the durance of it, and to note all eternities, *Psal.* 10. 16. and 21. 5. and 104. 5. and 145. 1, 2. taken from Moses, *Exod.* 15. 18.

Vers. 7. *The desolations]* which the enemy made in spoiling our land; or *the desolate places* which the enemy built for himself, as in *Job* 3. 14. great men are said to *build themselves desolate places. of the enemy]* So the Greek turned it. We may also read it, O *enemy,* the desolations are quite ended (which thou madest;) or, *are they ended? to perpetuity]* or, *to victory,* that is, so as it continueth forever. *Ever* or *Eternity* hath the name *Ghnolam* in Hebrew, of being *hid,* and so unknown: *perpetuity, Net sach,* is so named of *prevailing* and *getting victory* by perpetual durance. Hereupon that speech of the Prophet, *he hath swallowed up death to perpetuity,* or *victorious aye, I say* 25. 8. is translated by the Apostle, *Death is swallowed up to victory,* that is, *forever,* as the same word in *Amos* 8. 7. and *Lam.* 5. 20. is also turned into Greek by the LXXij. Interpreters. *Pulled up]* a similitude taken from trees, applied here to the *pulling down of cities:* so *planting* and *pulling up* of a people, are set one against another, *Ier.* 24. 6. and 42. 10. and 45. 4. *of them]* twice repeated, for more vehemency; meaning, *all and every of them:*

or, with *themselves, their memory is gone:* the Greek translateth, *their memorial is perished with a sound.*

Vers. 9. *will judge]* or *give doom unto.* Two several words for *judging* are here used, as before, *Psal. 7. 9. with righteousnesses]* that is, *all manner righteousness* and *equity,* or, *most righteously, most equally.* See the like speech after, *Psalm.* 98. 9. and 96. 13. and often other where.

Vers. 10. *an high refuge]* in Hebrew *Misgab,* which is, *an exaltation,* that is, *an high place, tower,* or *fort* to resist the enemy, *Jer.* 48. 1. wherein men are protected, and escape their foes invasion, *Deut. 2. 36. for the oppressed]* or, *to the beaten down;* the poor is so called, as being *pownded* or *s•amped* by the adversary. So *Psal.* 10. 18. and 74. 21. *at times]* or *in seasons,* that is, *seasonably* at all times when they be in distress. So *Psal.* 10. 1.

Vers. 11. *that know]* or *that acknowledge thy name:* such are God's people, *Isaiah* 52. 6. and shall by him be delivered and advanced, *Psal.* 91. 14.

Vers. 12. *dwelleth in Zion]* or *sitteth* in *Zion.* The Chaldee saith, *hath placed his divine habitation* (or *majesty) in Zion. Sitting* is often used for *dwelling,* as is noted, *Psal.* 1. 1. The word *in* is many times omitted in Hebrew, but necessarily to be understood, as the text it self showeth, as *beth, house,* for *bebeth,* in *the house, 2 King.* 14. 14. compared with 2 *Chron.* 25. 24. and 2 *Chron.* 26. 21. with 2 *King.* 15. 5. and 2 *Chron.* 34. 30. with 2 *King. 23. 2. his doings] his practices,* or *wonted works.* The original word signifieth actions done naturally, or purposely and studiously; *designs, gests,* or *exercises* enterprised advisedly, and prosecuted studiously, of natural disposition and inclination, as *Prov. 20. 11. 1 Sam.* 25. 3.

Vers. 13. *seeketh out]* or *requireth bloods,* that is, God, who followeth, findeth out, punisheth and avengeth bloodshed or murder, according to the law, *Gen.* 9. 5, 6. See the Annotations there. The Chaldee expoundeth it, *he that requireth the blood of the innocent, remembereth his just ones. meek afflicted]* The original here hath a double reading, *Ghnanaj•m,* that is, *afflicted, poor;* and *Ghnanavim, meek, modest, lowly:* for affliction often causeth meekness. Therefore also *Ghnani,* that is, *afflicted,* is translated. *Praus, Meeke, Matth.* 21. 5. from *Zach.* 9. 9.

Vers. 14. *from my haters]* that is, which cometh upon me from them. *lifting up]* or, *ô lifter up (exalter) of me. gates of death]* This noteth present peril and fear of death, as being now near at the very door or gate thereof, *Gen. 4. 7. Judge.* 5. 8. It noteth also power, strength, and jurisdiction which death hath; (even reigning, as the Apostle saith, *Rom.* 5. 14.) because Magistrates sate, and judgments were executed at the gates of cities, *Deut. 22 15. Job 31. 21. Amos* 5. 10, 15. So in other Scriptures the *gates* of death and of *hell* denote their peril, strength and horror, *Psal. 107. 18. Isaiah 38. 10. Matth. 16. 18. Job* 38. 17.

Vers. 15. *gates of the daughter of Zion]* these are opposed to the former *gates of death,* and mean the public places where God's people came together at Zion gates, where God sate, *verse.* 12. and which he loved most, *Psal.* 87. 2. The *daughter of Zion* signifieth the Church or Congregation there gathered; as also the Chaldee Paraphrase here showeth, translating it *the congregation of Zion,* for every chief city was counted as a *mother, 2 Sam.* 20. 19. (whereupon the Apostle calleth *Jerusalem, the mother of us all, Gal.* 4. 26.) the villages that were near and

pertained unto such cities, are called *daughters, Ios. 15. 45. 2 Chron. 13. 19. Psal.* 48. 12. and the inhabitants there seated, or assemblies of people resorting thither, are likewise named *daughters;* as being bred, borne, nourished there, and subject thereto. Such speeches are often in the Scripture, as, *daughter of Jerusalem, Lam. 2. 19. daughter of Zion, Mat.* 21. 5. from *Zach. 9. 9. daughter of my people, Ier. 4. 11. daughter of Tirus, Psalm. 45. 13. daughter of Babel, Psal.* 137. 8. and the like.

Vers. 17. *Judgment he hath done]* or, by *the judgment* that *he hath executed. his hands]* or *his palms,* the *wicked's own hands,* called the *palms* or *hollowes,* for the secret manner of working. So *Psal. 7. 4. Meditation Selah]* meaning that this is *a matter of deep meditation,* worthy *to be well minded,* and spoken or sung with earnest consideration always. Some retain the Hebrew word, *Higgajon Selah,* for that it may import a kind of *Song* or *tune,* (as the Greek turneth it,) being found in this form, only here, and in *Psal.* 92. 4. The Chaldee interpreteth it, *the just shall joyfully shout forever.*

Vers. 18. *into hell] into hell it self:* for the word *into* is in effect twice put in the Hebrew for more vehemency. *forget God]* the Chaldee addeth, *that forget the fear of God.*

Vers. 19. *needy one]* two names are here given to the poor, *Aebjon, needy* and *desirous,* which importeth want of things needful, to be supplied by liberality, *Psal.* 132. 15. and 112. 9. *Ghnani, poor afflicted,* which need help and deliverance from vexation, as before, *verse.* 13. yet this precise difference is not always observed in Scripture. *perish for aye]* that is, *shall never perish.* Here the word *not,* set in the beginning, serveth for a denial of all that followeth, *shall not be forgotten, shall not perish,* or *be lost;* So in *Job* 30. 20, 25. and 31. 20. And the Chaldee here repeateth the word *not,* for more plainness. Contrary to this is the *wicked's hope* and expectation, which *shall perish, Prov. 10. 28. Job* 8. 13. and 11. 20. *be strong]* or, *strengthen, confirm* and *harden* himself, and so *prevail.* This is fitly opposed both to the name and nature of man, which is *infirm, sorrowful,* and *mortal.*

Vers. 21. *Put a fear in them]* The original *morah* (used in this place only) seemeth to be put for *Mora,* which is *Fear* or *Terror, Psal.* 76. 12. these two Hebrew letters being often put one for another, as *Amon, Ier.* 52. 15. for *Hamon, 2 King. 25. 11. Shinna, 2 King.* 25. 29. for *Shinnab, Ier.* 52. 33. Or according to the Letters it may come of *Horah,* to teach, and signify a *law* or *doctrine,* and this the Greek favoreth, translating *set a lawgiver* (or *teacher) over them. sory men]* in Hebrew *Aenosh,* the proper name of Adams nephew, *Gen.* 4. 26. signifying *Sorowfull;* and is after commonly given to every man for his doleful state and mortality, *Psal.* 8. 5. and here collectively is the name of *mankind.*

PSAL. X.

1 The Prophet complaineth to God of the outrage of the wicked against God himself and his poor people. 12 He prayeth for remedy. 16 He professeth his confidence.

WHerefore Jehovah dost thou stand in a *place* far off, dost thou hide at times in distress? In the haughtiness of the wicked, he hotly pursueth the poor afflicted, let them be taken in the crafty purposes that they have thought. For praise doth the wicked for the desire of his soul,

and the covetous he blesseth, he despiteth Jehovah. The wicked, such is the loftiness of his nose, *that* he seeketh not: *there* is no God, *in* all his crafty purposes. His ways do well succeed in all time, thy judgments *are* on high above his sight, all his distresses he puffeth at them. He saith in his heart, I shall not be removed, for that *I shall* not *be* in evil to generation and generation. His mouth is full of cursing, and of deceits and fraud; under his tongue *is* molestation and painful iniquity. He sitteth in the waiting place of the villages, in the secret places doth he murder the innocent, his eyes lurk for the poor.

He lieth in wait in the secret place, as a Lion in his den he lieth in wait to snatch away the poor afflicted, he snatcheth away the poor afflicted, in drawing him into his net.

He croucheth, he boweth down, that fall may into his strong *paws* a troop of poor.

He saith in his heart, God hath forgotten, he hideth his face, he will not see to perpetuity. Rise up Jehovah, ô God lift up thy hand, forget not the meek afflicted. Wherefore doth the wicked despite God? he saith in his heart, thou wilt not enquire. Thou seest, for thou beholdest molestation and indignation, to give *it* into thy hand, unto thee the poor doth leave *it:* thou art the helper of the fatherless. Break thou the arm of the wicked one, and of the evil *man;* seek out his wickedness, *till* thou findest none. Jehovah *is* King *for* ever and aye; perished are the heathens out of his land. Jehovah thou hast heard the desire of the meek, thou preparest firm their heart, thou makest attentive thine ear. To judge the fatherless and the oppressed, *that* he add not anymore to daunt with terror sory man out of the earth.

Annotations.

THis Psalm is in the Greek version a continuance and part of the former ninth. Whereupon the count of the Psalms following, doth in the Greek books, and such as follow them, differ from the Hebrew; the 11. Psalm being reckoned for the 10. the 12. for the 11. and so forward. Yet to make up the number of 150. Psalms, they divide the 147. into two. Likewise the 114 and 115. Psalms they make one, and the 116. they part in two.

Vers. 1. *wherefore dost thou stand]* or, *wilt thou stand?* This form of expostulation implieth an earnest prayer, *Lord stand not far off.* For questions may be resolved into plain affirmations, or denials: as where one Evangelist saith, *why diseasest thou the Master, Mark.* 5. 35. another saith, *Disease not the Master, Luke* 8. 49. See the notes on *Exod. 32. 11. dost thou hide]* to wit, *thine eyes,* as *Isaiah* 1. 15. or, *thine ear,* as *Lam.* 3. 56. or *thyself. times in distress]* that is, when we are in distress. So *Psal. 9. 10. Times,* may specially note *troublous times.* See *Psal.* 31. 16.

Vers. 2. *he hotly pursueth]* or, *burn doth the poor, doth broile* in afflictions, *is hotly persecuted.* See *Psal.* 7. 14. The Apostle useth like speech for exceeding grief, 2 *Cor. 11. 19. Who is offended and I burn not? crafty purposes]* or, *devices, policies;* The word noting sometime good purposes, and sometime evil. See also *Psalm.* 26. 10. The Greek translateth, *they are taken in the counsels.*

Vers. 3. *praise doth the wicked]* to wit, *himself,* or his fortune, for that he hath what his soul desireth. And *the soul of the wicked desireth evil, Prov. 21. 10. the covetous]* or *gain-thirsty, he blesseth,* to wit, *himself,* and his fortune. The *covetous* hath his name of a word which sometime signifieth to *pierce* or *wound, Joel* 2. 8. And fitly is the *gain-thirsty* so called, both for

the hurt he doth to others, whose life oft he would take away, *Prov.* 1. 19. and for that he woundeth himself with his greedy cark; the holy Ghost testifying that such as lust after gain, *do pierce themselves thorough with many sorrows, 1 Tim. 6. 10. he despighteth]* or *contemptuously provoketh* with evil words or carriage, and so *incenseth* or *stirreth him to wrath.* So verse. 13. The Chaldee expoundeth it thus, *he that blesseth the unrighteous man, abhorreth the word of the Lord.*

Vers. 4. *such* is *the loftiness of his nose]* or, *according to the height of his countenance,* or, *of his anger.* The *nose* and casting up of it, signifieth a *proud, scornful,* and sometime an *angry countenance;* For as the *highness of the heart, Psal.* 131. 1. and *of the spirit, Prov.* 16. 18. noteth inward pride: so the *loftiness of the eyes, Psal.* 101. 5. and here *of the nose,* noteth *outward pride* and *disdainful behavior.* The Hebrew hath one word, for the *nose,* and for *anger,* (as is observed, *Psal.* 2. 5.) the Greek here saith, *according to the multitude of his anger,* meaning that whereby *he persecuteth the poor.* The Chaldee translateth it, *in the pride of his spirit. he seeketh not] nothing regardeth* or *careth,* to wit, for God, or his will. Or it may be translated, *The wicked inquireth not into the height of his anger,* that is, into God's anger, he careth not, nor feareth his wrath. in *all his crafty purposes]* or, be *all his presumptuous cogitations;* meaning that he doth not once think of God, whiles so he purposeth against the poor; or he presumeth in heart, and fain would so persuade himself that there is no God. He studieth Atheism, as *Psalm.* 14. 1. The Chaldee expounds it, *He saith in his heart, that all his cogitations are not manifest before the Lord.*

Vers. 5. *His ways,* &c.] or, *bring forth do his ways;* a similitude from bringing forth children with pain, which being effected, causeth joy, *John.* 16. 21. Therefore here, (as in *Job* 20. 21.) it is used for *good success* and (as the Chaldee explaineth it,) *prosperity.* Or referring it to the poor whom he persecuteth, we may read, *his ways make sorrowful,* or *are grievous;* the Greek saith, *are polluted. in all time]* or, *in every time,* that is, *always continually.* So *Psal.* 34. 2. and 62. 9. and 106. 3. so the Apostle in Greek saith, *praying in all time,* that is, *always, Ephes.* 6. 18. like phrase is, *in all day,* that is, *daily, Psal. 145. 2. above his sight]* or *out of his presence, from before him. he puffeth]* that is, *defieth* & setteth them at naught, *dominiers over them* (as the Greek translateth it) as if he could overthrow them with his breath. Or *he puffeth, bloweth,* and consequently *setteth them on fire,* and *consumeth them:* as, *scornful men puff,* (that is, *inflame,* or as the Greek saith, *burn) the city, Prov.* 29. 8. So *Ezek.* 21. 31. The Chaldee expoundeth it, *he is angry at them.*

Vers. 6. I shall *not* be *in evil:]* or, *that* am *not in evil;* that is, I who am not now in evil, shall never be; meaning by *evil, trouble* or *affliction;* as the Israelites *saw themselves in evil, Exod.* 5. 19. Or, perhaps, by *evil,* he meaneth *sin* and *maliciousness,* (as when Aaron said, the *people were in evil, Exod.* 32. 22.) and then he boasteth here of his innocence, for which he promiseth to himself a settled estate. The Chaldee giveth this sense; *I will not be moved from generation to generation, from doing evil.*

Vers. 7. *of cursing]* or, *of execration* or *adjuration.* The Hebrew *Alah* signifieth *an oath with execration* or *cursing, Numb.* 5. 21. for *cursing* was added to an oath, for to confirm it the more, *Nehem. 10. 29. Deut.* 29. 12, 21. therefore one and the same thing is called both *an oath,* and *a*

curse, Gen. 24. 8. 41. This here the Apostle calleth in Greek *Ara, Cursing, Rom. 3. 14. deceits and fraud]* or *impostures and inward guile,* that is, outward deceitful shows and promises, and privy guile lurking in the heart.

Vers. 8. *in the waiting place of the villages]* or, *the ambush of the court-yards,* both which have their name in Hebrew of the grass that groweth in them, as it were *grass-yards.* And because such places commonly are rich men's possessions, therefore (it seemeth) the Greek translateth, *in the waiting place with the rich.*

Vers. 10. *He croucheth]* or, *And he crusheth,* to wit, himself, lest he should be espied. See this spoken of the *Lion, Job 39. 2. that fall may int° his strong paws a troop]* or, *and he falleth with his strong paws* on *the troop of poor. Strong* paws] or, *Strong* members; Here wanteth a word to be supplied, as often in this and other tongues; as, *a full,* for *a full cup, Psal. 73. 10. a new,* for *a new sword, 2 Sam. 21. 16. cold,* for *cold water, Matth.* 10. 42. This want sometime the Scripture it self supplieth in repe•ting histories; as, *he set in Aram, 1 Chro.* 18. 6. for *he set garrisons in Aram, 2 Sam. 8. 6. the first of the feast, Matth.* 26. 17. for *the first day of the feast, Mark.* 14. 12. So after, *Psal.* 22. 13. and 27. 4. *troop of poor]* or, *the weak, the poor;* called here by a name that noteth their *power, wealth,* and *faculty,* to be *dimmed or decayed,* or, *a company of obscure persons.* This word is nowhere found, but thrice in this Psalm, in the eight verse before, in this, and again in the fourteenth.

Vers. 11. *he will not see]* or, *not at all respect.* The like profane speeches of the wicked are set down, *Psalm. 94. 7. Ezek.* 8. 12. and 9. 9. *Isaiah* 29. 15.

Vers. 12. *lift up thy hand]* that is, *show openly thy power* for help of thy people, and confusion of thy foes. *Lifting up the hand* is applied to the *publishing* and *manifesting of the Gospel, Isaiah* 49. 22. sometime for *sign of help, Ezek.* 20. 5. sometime for *hurt, 2 Sam.* 18. 28. and sometime for sign of an *oath,* as *Ps. 106. 26. Deut.* 32. 40. In this latter sense the Chaldee Paraphrast taketh it here, *Confirme the oath of thy hand.*

Vers. 14. to *give it into thine hand]* that is *to take the matter into thy hand,* to menage it, or, *to give with thy hand,* that is, liberally to recompense the evil that is done. The Chaldee paraphraseth thus, *It is manifest before thee, that thou wilt send upon the wicked sorrow and wrath, thou lookest to pay a good reward to the just with thy hand. unto thee]* or, *upon thee the poor leaveth,* to wit, *his cause,* or *him-self.* To *leave,* is to *commit unto ones fidelity, Gen. 39. 6. Esa. 10. 3. Job* 39. 14. And so the Chaldee saith, *thy poor trust in thee.* See also 2 *Tim.* 1. 12.

Vers. 15. *Break the arm]* the *arm* noteth *strength, means, power,* and *help, Ezek.* 30. 21, 25. *Isa. 33. 2. Dan.* 11. 6. 22. also *violence, Job* 35. 9. I respect of all these, the *arms of the wicked men shall be broken, Psal. 37. 17. till thou findest none.]* In *Ier.* 50. 20. the sins of God's people being sought for, are *not found,* because of his mercy in pardoning them: but here of the wicked they are not *found,* because of his judgment in consuming them, as he saith in *Ezek. 23. 48. thus will I cause wickedness to cease out of the land.*

Vers. 16. *heathens out of his land]* the *land of Canaan,* whose people's the Lord drove out, *Psal.* 44. 3. and of which he said, *the land is mine, Levite.* 25. 23. It may also be understood of the

wicked Israelites, which in conditions were like the heathens, and borne of them, *Ezek.* 16. 3. such were also called *heathens, Psal.* 2. 1. as appeareth by *Act.* 4. 27.

Vers. 17. *thou preparest firm]* to wit, *by thy Spirit,* which helpeth the infirmities of men that know not what to pray as they ought, *Rom.* 8. 26. Or we may read it prayer-wise, *prepare thou their heart, apply* &c. for prayers are often made in faith, as if they were already done; as, where one saith, *it hath pleased thee to bless, 1 Chron.* 17. 27. another saith, *let it please thee to bless, 2 Sam. 7. 29. thine ear* the Chaldee addeth, *to their prayers.* The Greek thus, *to the preparation of their heart thine care attendeth.*

Vers. 18. *that he add not] he,* that is, the *wicked man* spoken of before, *verse.* 15. unless we refer it to that which followeth, *the man of the earth. to daunt with terror]* or, *to break with fear, to dismay or terrify.* The word is indifferent, applied sometime to God, *Psalm.* 89. 8. sometime to wicked men, *Psal.* 37. 35. The Apostle following the Greek version, saith, *be not troubled, 1 Pet.* 3. 14. for, *be not daunted with fear, Isaiah* 8. 12. but morefully the word is opened by Paul, saying, *in nothing be terrified (or daunted) of your adversaries, Philip. 1. 28. pturómenoi. sory man, out of the earth]* or *sory men, (Aenosh,)* as *P.* 9 21. This may be referred to the *fatherless* and *oppressed,* whom the wicked would *daunt* and sk•re *out of the earth,* or *land.* Or, changing the order of the words, thus, *that man of the earth* (that is, earthly man,) *do no more terrify* the meek. The Chaldee explaineth it thus, *Let the sons of men not anymore be broken* (or *daunted) from before the wicked of the earth.*

PSAL. XI.

David being counseled to flee, encourageth him-self in God against his enemies. 4 He showeth the providence and justice of God.

To the Master *of the Music, a Psalm* of David.

IN Jehovah do I hope for safety; how say ye to my soul, flee *to* your mountain *as* a bird? For loe the wicked bend the bow, they prepare their arrow upon the string to shoot in the darkness at them *that are* upright in heart. For the foundations are cast down, the just what hath he done? Jehovah in the palace of his holiness, Jehovah in the heavens his throne; his eyes will view, his eye-lids will prove the sons of Adam. Jehovah will prove the just one, and the wicked one; and him that loveth violent wrong his soul doth hate. He will rain upon the wicked, snares, fire and brimstone, and wind of burning storms *shall be* the portion of their cup. For just Jehovah he loveth justices, his face will view the righteous.

Annotations.

A Psalm *of David:* I this word *Psalm* wanting in the Hebrew, is supplied in the Greek. So in *Psal.* 14. and 25. and 26. and 27. and many other. See the note on *Psal. 10. 10. flee]* or *flit.* In the Hebrew there is a double reading, *flee thou,* and *flee ye,* meaning David in special, and his retinew with him. to *your mount]* or, from *your mount;* but the Greek and Chaldee supplieth the word *to.* In mounts, rocks, and caves, David hid himself from Saul's persecution, 1 *Sam.* 23. 14. and 24. 3, 4. as *a bird]* This noteth his *danger,* who was hunted *as a partrich on the*

mountains, 1 Sam. 26. 20. and his *fear,* as in *Isa.* 16. 2. Hereupon is that proverb, *As a bird fleeing from her nest, so* is *a man fleeing from his place, Prov.* 27. 8.

Vers. 3. *For the foundations]* or *the things set up.* The original word *Shathoth* signifieth *things orderly set* and *disposed,* and may be applied to many things; as in buildings, to the *foundation;* in hunting, unto *nets* or snares; in the common-wealth, unto *constitutions* or *positive laws;* in wars, unto *engins* or *leagers,* as *Psal.* 3. 7. in the mind of man, unto *purposes, plots, deliberations;* in religion, unto *faith,* which is the *foundation* and *beginning of the hypostasis,* or *the hypostasis* (that is, the *subsistence* and *expectation)* of things hoped for, *Hebr.* 3. 14. and 11. 1. According to all, or most of these, may this sentence be applied, either to the *plots, purposes, snares,* set for David's ruin, but pulled down by the Lord; or to Saul's *estate* and *kingdom* which seemed settled, but by the Lord was overthrown; or, to David's *estate* and *faith,* which the enemies boasted to be come to naught. The Greek version of the Lxx. translateth thus, *for the things that thou hast perfected, they have destroyed. are cast down]* or, *shall be broken down, destroyed.* The Chaldee giveth this interpretation, *For if the foundations be destroyed, why doth the just do innocence?*

Vers. 4. *Palace of his holiness]* or, his *holy palace* or *Temple,* which here may be taken for very *heaven,* as also in *Hab.* 2. 20. for the holy places made with hands, were antitypes (or answerable similitudes) of the true Sanctuary, *Hebr.* 9. 24.

Vers. 5. *prove the just]* or *try* them; by the persecution of the wicked, as well as by other afflictions, *Psal. 66. 10, 11, 12. his soul]* that is, *God's soul doth hate.* This is attributed to God after the manner of men; as he is also said to have *eyes, hands, ears,* &c. So *Levite. 26. 11. my soul shall not loath you.*

Vers. 6. *snares]* hereby is often meant in Scripture, *strange, sudden, and inevitable judgments, Job* 22. 10. and 18 9, 10. *Isa.* 8. 14. and 24. 17, 18. The Chaldee expounds it, *He will send down the rain of vengeance on the wicked that breathe fire,* &c. *fire and brimstone]* such was the wrath that fell on Sodom and the cities by it, *Gen.* 19. 24. and was threatened unto Gog, *Ezek.* 38. 22. and figureth the vengeance of eternal fire, *Jude 7. Rev. 20. 10. wind of burning storms]* or, *of blasting tempests,* that is, *a horrible blasting whirlwind.* David felt such from his persecutors, *Psalm.* 119. 53. and here they feel such from God, for persecuting him. Jeremiah applieth this word to the *burning storm* of hunger, *Lam.* 5. 10. but it is properly *a hideous burning tempest,* rushing out of the darksome cloud; such as the Evangelist calleth *••emos tuphonicos, a smouldry burning wind,* named in Greek *Euroclydon, Act. 27. 14. the portion of their cup]* that is, *the due measure of their punishment.* See *Psal.* 75. 9 and 16. 5.

Vers. 7. *loveth justices]* that is, *all manner justice,* both to punish the evil, and preserve the good, both just causes and persons. *his face]* or *their faces,* in mystery of the holy Trinity; as often in the Scripture. See *Psal.* 149. 2. The Hebrew here may be Englished, *the face (the aspects) of them,* or *of him:* See the note on *Psal. 2. 3. will view the righteous] usually vieweth the right.* And this noteth the manifesting of God's care and favor towards the righteous, both cause and person. The Greek translateth, *His face seeth righteousnesses:* the Chaldee thus, *The just shall see the sight of his face.*

PSAL. XII.

David destitute of human comfort, craveth help of God. 4 He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.

To the Master *of the Music* upon the eight, a Psalm of David.

SAve O Jehovah, for the gracious Saint is ended, for the faithful are diminished from the sons of Adam. They speak false vanity, *each* man with his next friend, *with* lip of flatteries; with a heart and a heart they speak. Jehovah cut off all lips of flatteries, the tongue that speaketh great things.

Which have said, with our tongue we will prevail, our lips *are* with us, who *is* Lord over us? For the wasteful spoil of the poor afflicted, for the groaning of the needy ones: now will I rise up, saith Jehovah; I will set in salvation, he shall have breathing. The sayings of Jehovah *are* pure sayings: *as* silver tried in a subliming furnace of earth, fined seven times. Thou Jehovah wilt keep them, wilt preserve him from this generation forever. The wicked walk on every side, when vileness is exalted of the sons of Adam.

Annotations.

Vers. 1. *upon the eight]* which the Chaldee expoundeth, *upon the eight stringed harp:* See *Psal.* 6. 1.

SAve] or *help.* This word is largely used, for all manner *saving, helping, delivering, preserving,* &c. as to help or defend from injury, *Exod.* 2. 17. 2 *King.* 6. 26, 27. to deliver from all adversities, *Psal.* 34. 7. as from sickness, *Mat. 9. 21. Mark.* 6. 56. from drowning, *Mat.* 8. 25. from shipwreck, *Act.* 27. 31. from hands of enemies, *Psal. 18. 4. Jude* 5. from sin, *Mat.* 1. 21. from death, *Mat.* 27. 40. from wrath, *Rom.* 5. 9. and infinite the like. And is not only a helping in trouble, but a riddance out of it, as one Evangelist saith, Let us see if Elias will come *and save him, Mat.* 27. 49. another saith, if Elias will come *and take him down, Mark. 15. 36. the faithful are diminished]* or *faiths, fidelities are ceased.* The original word is used both for *true* and *faithful* persons, 2 *Sam.* 20. 19. and for *truths* or *fidelities, Isaiah* 26. 2. The Greek translateth, *the truths.*

Vers. 3. *false vanity]* or *vain falsehood;* in Greek, *vain things.* This word *(shav)* noteth *vanity* both of words and deeds, *Exod. 20. 7. Ier.* 2. 30. and often that which is also *false, Exo.* 23. 1. as that which Moses in *Exod.* 20. 16. calleth witness *of falsehood, (Sheker,)* relating it he calleth *false vanity, (Shav) Deut. 5. 20. with his next friend]* or *his neighbor, his friend with whom he is associate.* Sometime this word is used for a special *friend, 2 Sam. 13. 3. Psal. 35. 14. Prov.* 17. 17. but often generally for a *neighbor,* or *next,* as the New Testament translateth it in Greek, *Mat.* 19. 19. from *Levite.* 19. 18. And who is our *neighbor,* our Lord teacheth us, *Luke 10. 29,—36. with lip of flatteries]* that is, *smooth deceitful speeches,* as the Greek translateth, *deceitful lips,* a *lip* being sometime put for a *speech* or *language, Gen.* 11. 1. Of such deceivers, that had taught their tongues to speak lies, Jeremiah also complaineth, *Chap. 9. verse. 4, 5. a heart and a heart]* that is, *a double heart,* and *deceitful.* So *stone and stone, Ephah and Ephah, Deut.* 23. 13. 14. meaning *double* and *deceitful weights and measures.* The men of Zabulun are commended for that they

were not thus of a *heart and a heart, 1 Chron.* 12. 33. The Greek translateth, *with a heart and a heart he speaketh evil things.*

Vers. 5. *our lips* are *with us]* or, *are ours,* that is, *we have skill, power, and liberty to speak; who shall control us?*

Vers. 6. *I will rise up]* the Chaldee addeth, *will rise up to judgment. set in salvation]* that is, *deliver out of all misery, and safely settle in health and prosperous estate. he shall have breathing]* or, *he* (meaning God) *will give breathing,* or *respiration to him,* that is, *to every poor man,* (as after in *verse.* 8.) or, *he will breath out,* that is, *speak plainly to him.* The Greek, changing the person, translateth *parrhesiásomai,* that is, *I will speak plainly with him.* So it noteth the bold assured comfort which God by promise giveth to the afflicted, whose faithful word is therefore commended in the verse following. This word sometime is used for *plain* and *confident breathing out,* or *uttering* of the truth, *Habak. 2. 3. Prov.* 12. 17. Or we may understand it of the wicked, thus, *I will set in salvation him* whom *he puffeth at,* that is, whom the wicked *boldly defieth,* (as this word was used before, *Psal.* 10. 5.) or, whom *he hath ins•ared.* The Chaldee expoundeth it, *I will appoint salvation for my people, but against the wicked I will testify evil.*

Vers. 7. *The sayings]* or, *the words, promises. tried] examined, fined,* as in fire. The like praise of God's pure word is in *Psalm.* 18. 31. and 119. 140. *Prov. 30. 5. a subliming furnace of earth]* This furnace, called *Ghnalil, a sublimatorie,* of *subliming* or *causing to ascend upward,* is the best and choicest vessel for trying and subliming of metal, called therefore in Greek *Dokimion, a Trial.* And the Apostle hath the like word for a *Trial* of faith, better than gold, 1 *Pet. 1. 7. seven times]* or *seven fold,* that is, *many times, fully and sufficiently.* Seven is a perfect number used for *many, 1 Sam. 2. 5. Prov.* 24. 16. and 26. 25.

Vers. 8. *preserve him]* that is, *everyone of them:* so before in the end of the sixth verse, and often in the Scripture, like sudden change of number may be observed. It may also be read prayer-wise, *keep them, preserve him.* The Greek changeth person also, saying, *wilt keep us, and preserve us. from this generation]* that is, from the men of this generation; as when Christ said, *Whereto shall I liken this generation? Mat.* 11. 16. he meant, *Whereto shall I liken the men of this generation? Luke* 7. 31. The like may be seen in *Mat.* 12. 42. compared with *Luke* 11. 31. The original word *Dor,* that is, *generation, race* or *age,* hath the signification of *durance,* or *durable dwelling* and *abiding, Psal.* 84. 11. and so noteth the whole age or time *that a man dureth in this world, Eccles.* 1. 4. and so consequently for *a multitude of men that live together in any age,* as here, and *Deut.* 1. 35. and in many other places.

Vers. 9. *vileness]* or, *vile luxuriousness, riotize.* The word *Zulluth* here used, is derived from *Zolel,* that is, a *rioter, glutton,* or *luxurious person, Deut. 21. 20. Prov.* 23. 21. and consequently one *vile, contemptible* and *naught worth,* opposed unto the *precious, Ier.* 15. 19. And here *vileness* or *riotize* may either be meant of the vice it self, or of vicious doctrine, opposed to God's precious word, before spoken of, *verse.* 7. or *a vile and riotous person* may so be called, for more vehemency sake, as *Pride* for *the proud man, Psalm.* 36. 12. The Greek translateth thus; *according to thine highness, thou hast much increased* (or *made abundant) the sons of men.* The

Chaldee thus; *the wicked walk round about, as an horsleech that sucketh the blood of the sons of men.*

PSAL. XIII.

David complaineth of delay in help; 4 prayeth for mercy, 6 and glorieth therein.

To the Master *of the Music,* a Psalm of David.

HOw long Jehovah wilt thou forget me *for* ever: how long wilt thou hide thy face from me? How long shall I set counsels in my soul, sorrow in my heart by day: how long shall my enemy be exalted above me? Behold, answer thou me, Jehovah my God; lighten thou mine eyes, lest I sleep the death. Lest my enemy say, I have prevailed against him; my distressers be glad when I am moved. But I, in thy mercy do I trust, my heart shall be glad in thy salvation: I will sing to Jehovah, for he hath *bounteously* rewarded unto me.

Annotations.

HIde thy face] that is, *withdraw thy favorable countenance and comfort;* which the Chaldee expoundeth, *the brightness of thy face.* This is contrary to *the lifting up of the light of God's face, Psal.* 4. 7. and importeth *trouble and grief,* and is caused by sin, and is the cause of many adversities and discomforts, *Deut. 31. 17. 18. Isa. 59. 2. Ezek.* 39. 23, 24, 29. therefore this Prophet doth often complain hereof, and pray against i•, *Psalm.* 30. 8. and 104. 29. and 88. 15. and 69. 18. and 102. 3. and 143. 7. and 27. 9.

Vers. 3. *set counsels]* that is, *consult* and *devise with myself how to escape. by day]* that is, *daily;* in Greek, *day and night.*

Vers. 4. *lighten my eyes]* that is, *make them see clear,* and consequently, *make me joyful;* for, *the light of the eyes rejoiceth the heart, Prov.* 15. 30. Or, *keep me alive:* which sense the words following seem to imply, and the like speeches in *Prov. 29. 13. Eccles.* 11. 7, 8. The *eyes* are said to be *enlightened,* when penury, sorrow, sickness, or other affliction whereby they were dulled, is done away, and the senses by some means refreshed, 1 *Sam. 14. 27. 29. Esr.* 9. 8. also when ignorance is by God's Word and Spirit done out of the mind, *Psal 19. 9. Ephes.* 1. 18. See also *Psal. 38. 11. left I sleep]* or, *that I sleep not the death,* meaning *the sleep of death,* that is, *lest I die.* For *death* is often called *sleep* in the Scripture, *Psal. 76. 6. Job* 3. 13. and 14. 12. *Act.* 7. 60. and 13. •6. *the sleep of e•ernitie, Ier.* 51. 39. The Chaldee paraphraseth thus, *Enlighten mine eyes in thy Law, lest I sin, and sleep with them which are guilty of death.*

Vers. 6. *But I,]* or, *And I, as for me. bounteously rewarded.]* The original word *Gamal* signifieth *to give one thing for another;* as prosperity, after one hath been in adversity, *&c.* And though it be sometime used for *rewarding* evil for good, *Psal.* 7. 5. or evil for evil, *Psalm.* 137. 8. yet from God to his people, it commonly signifieth *a bountiful• rewarding of good things,* instead of evil, which we rather do deserve. So *Psal.* 116. 7. and 119. 17. and 142. 8. and 103. 2. 10. The Greek translateth *dealt bounteously;* the Chaldee, *rewarded me good.*

PSAL. XIV.

David discribeth the corruption of all natural men; 4 and convinceth them by the light of their consciences. 6 He showeth their enmity against God's people, who wish for, and glory in his salvation.

To the Master *of the Music, a Psalm* of David.

THe fool saith in his heart, *there is* no God: they have corrupted, they have made abominable *their* practice; *there is* none that doth good. Jehovah from the heavens looked down upon the sons of Adam, to see if there were any that understandeth, any that seeketh God. All is departed, together they are become unprofitable: *there is* none that doth good, none, not one. Do they not know, all that work painful iniquity, that eat my people *as* they eat bread; they call not on Jehovah. There dread they a dread, because God *is* in the just generation.

The counsel of the poor afflicted ye would make abashed, because Jehovah *is* his hope. Who will give out of Zion the salvation of Israel? when Jehovah returneth the captivity of his people, •akob shall be glad, Israel shall rejoice.

Annotations.

THe fool] Nabal (which hath the signification of *jading, dying, or falling away,* as doth a leaf or flower, *Isa. 40. 8. 1 Pet.* 1. 24.) is a title given to the *foolish* man, as having lost the juice and sap of wisdom, reason, honesty, godliness; being fallen from grace, ungrateful, and without the life of *God;* as a dead carcass, (which of this word is called *Neba•ah, Levite.* 11. 40.) and therefore *ignoble,* and *of vile esteem;* opposed to the *noble man, Isa.* 32. 5. The Apostle in Greek turneth it *imprudent* or *without understanding, Rom.* 10. •9. from *Deut. 32. 21. saith in his heart]* that is, *mindeth,* and *persuadeth himself in secret.* So *Psalm.* 10. 4. and 53. 2. *no God]* the Chaldee expoundeth it, *no power* (or *dominion) of God in the earth. they have corrupted] marred,* to wit, *themselves;* therefore the Greek saith, *they are corrupted;* the Chaldee saith, *corrupted their works.* This word is used for corruption both of religion and manners, by idola•ry and other vices, *Exod. 32. 7. Deut. 31. 29. Gen.* 6. 12. And that which he spake before as of one man, he now applieth to all mankind. *made abominable]* or *made l•athsome,* to wit, their *action* or *themselves;* as the Greek faith, *they are abominable,* or *become loathsome.* So in 1 *King.* 21. 26. The Chaldee interpreteth, *they abhor good. practice]* meaning their *evil actions:* therefore in *Psal.* 53. 2. it is *gnavel, evil;* which here is *gnal•lah, action.*

Vers. 3. *All is]* or *the all,* that is, *the whole universal multitude is departed;* all in general, and everyone in particular, as is expressed, *Psalm. 53. 4. become unprofitable]* or *fit for no use;* so the Apostle expresseth it in Greek: the word here used, being rare, and taken from *Job* 15. 16. and betokeneth a thing *loathsome, stinking,* and so *unfit for use.*

Vers. 4. *Do they not know?]* meaning, *doubtless they know,* and cannot plead ignorance. A question hath often the force of an earnest asseveration. *eat my people]* that is, *the poor,* as is added for explanation in *Exod.* 22. 25. for God's people commonly are the poorer sort, *I am. 2. 5, 6. Luke* 6. 20. and such are *eaten* or *devoured* of the wicked, *Psal.* 79. 7. who *eat their flesh, and flay off their skin, and chop them in pieces as flesh for the cauldron, Mic.* 3. 3. as *they eat bread]* the word *as* seemeth here to be understood; or without it, we may read, *they eat bread,* that is, *are*

secure, and without remorse, do give themselves to eating and drinking. So *eating of bread* is used for *banqueting, Exod.* 18. 12.

Vers. 5. *There dread they a dread]* that is, *they are sore adread,* or *fear a great fear,* as *Luke* 2. 9. So, *hath sinned a sin, Lam.* 1. 8. that is, *hath grievously sinned.* And by *there,* he meaneth the suddenness of it, as also in *Psal.* 36. 13. or, *there,* that is, in their heart and conscience. The Greek translateth, *they dreaded with fear, where no fear was:* the Chaldee, *they feared with a false fear, with which it was not meet to fear. because God is]* this may be taken as a cause of their foresaid *fear,* as Saul was afraid of David, 1 *Sam.* 18. 14, 15. or it is an opposition to their dread, *but God is in the just generation,* and therefore they dread not, but are defended from the siege of their enemies, as *Psal.* 53. 6. The Chaldee saith, *because the word of the Lord is in the generation of the just.*

Vers. 6. *ye would make abashed]* that is, ye reproach it, and would confound, frustrate, and bring it to nothing. So *abashing* and *shame* is often used for frustration of ones purpose and hope, *Psal. 6. 11. because Jehovah]* or, *but Jehovah is his shelter* and *hope,* therefore he shall not be abashed, *Psal.* 25. 3. Contrariwise, *the wicked shall be abashed, because God refuseth them, Psal.* 53. 6.

Vers. 7. *Who will give]* or, *O that some would give!* it is a form of wishing often used in the Scripture, as *Ps. 55. 7. Deut. 5. 29. Job 6. 8. out of Zion]* this is meant of Christ the salvation of God to Israel, who was expected out of Zion; as it is written, *the Redeemer shall come out of Zion, and shall turn away impieties from Jacob, Rom. 11. 26. returneth the captivity]* that is, *bringeth again those that were led captives:* according to the promise, *Deut.* 30. 3. and this was performed by Christ, *Luke 4. 18. Eph. 4. 8. Captivity,* or *Leading away,* is here used for *the people led away;* as another word of like signification is so used, *Ezek.* 11. 24, 25. So *Psal. 126. Jacob, Israel]* that is, *God's people, the posterity of Jacob,* who also was called *Israel.* (So *Aaron* is put for his posterity, the *Aaronites, 1 Chron.* 12. 27. and 27. 17. and David, for his children, 1 *Chron. 4. 31.) Jacob* is a name that noteth *infirmity;* for he strove for the first birth-right, but obtained it not, when he *took his brother by the heel in the womb;* and thereupon was called *Jacob, Gen.* 25. 22, 26. But *Israel* is a name of *power* and *principality;* for after he had wrestled with the Angel, behaved him-self princely, wept, prayed, and prevailed, his name was changed from *Jacob* to *Israel,* as a *Prince* or *prevailer with God, Gen. 32. 24, 26, 28. Hos.* 12. 3, 4. Therefore is the name *Israel* given to all God's people, even the Gentiles also that have *Jacob's* faith, *Gal.* 6. 16. as long before *Iether,* who was by nature an *Ismaelite, 1 Chron.* 7. 17. was for his faith and religion called an *Israelite, 2 Sam.* 17. 25. It may also be observed, how in this word ISRAEL are contained the first letters of the names of *Abraham* and *Sarah* his wife, of *Isaac* and *Rebekah* his wife, of *Jacob* and of both his wives, *Leah* and *Rachel:* all which persons (except *Rachel,)* were also buried together in one cave, *Gen.* 49. 29, 31.

PSAL. XV.

David describeth a citizen of Zion, by his godly and righteous conversation.

A Psalm of David; Jehovah, who shall sojourn in thy tent, who shall dwell in the mountain of thy holiness? He that walketh perfect, and worketh justice, and speaketh truth in his heart.

Slandereth not with his tongue, doth not evil to his next friend, and taketh not up a reproach against his neighbor. In whose eyes an abject *is* contemned, but he honoreth them that fear Jehovah: sweareth to *his* hurt, and changeth not. Giveth not his money to biting usury, and taketh not a bribe against the innocent: he that doth these *things* shall not be moved forever.

Annotations.

IN thy tent] or *pavilion,* called in Hebrew *Ohel,* of *spreading over.* God caused an habitation to be made in the wilderness, wherein he dwelt among men, *Exod. 26. Psal.* 78. 60. that mansion, made of ten curtains, he called *Mishcan,* an *Habitacle,* or *Tabernacle, Exod. 26. 1. Psal.* 26. 8. over which, other curtains were made and cast for a *covering,* called *Ohel,* a *Tent* or *covering, Exod.* 26. 7. Hereupon the whole place is called sometime *Ohel,* a *Tent,* sometime *Mishcan,* a *Tabernacle.* To this Tent all God's people were to come for his public worship, *Lev. 17. 4, 5. Deut.* 12. 5, 6. It was a moveable place, and so differed from an *house* or settled habitation, 2 *Sam. 7. 1, 6. 1 Chron.* 17. 5. yet for the use, it is sometime called *a house,* as is noted on *Psal. 5. 8. mountain] the mount Zion,* whereof see *Psal.* 2. 6. The Chaldee calleth it, *the mount of the house of thy holiness.*

Vers. 2. *walketh perfect]* that is, leadeth his life [unspec] *perfect, entire, simple, sincere,* and *unblemished.* It noteth the integrity that is before God, in heart and spirit; according to the covenant, *walk before me, and be perfect, Gen.* 17. 1. and, *thou shalt be perfect with Jehovah thy God, Deut. 18. 13. Mat.* 5. 48. Therefore this *perfectness* must first be in the *heart, Psal.* 119. 80. then in the ways, *Psal.* 18. 33. and 119. 1. *worketh]* or *effecteth justice;* this is *wrought by faith, Hebr.* 11. 33. and such a man is acceptable to God, *Act.* 10. 35.

Vers. 3. *Slandereth not]* or *defameth not, backbiteth not.* This word *Ragal,* (from whence *Regel, a foot,* is derived) properly noteth a *going to and fro, prying and spying, and carrying tales and rumors,* and is used for *defaming,* or *calumniating by craft and guile, 2 Sam.* 19. 27. and here generally for all *busy, crafty, deceitful* or *malicious abuse of the tongue:* which the Greek expresseth by *using fraud* or *dole. taketh not up a reproach]* or *layeth not on,* or *beareth not a reproach.* This importeth both the first *raising,* and the after *receiving* and *reporting of a reproachful tale, Exod. 23. 1. Levite.* 19. 16. The like phrase is used sometime for *bearing* or *suffering* reproach, *Psal. 69. 8. Ezek.* 36. 15. that sense is not amiss here; *beareth not reproach upon his neighbor,* that is, suffereth not his neighbor to be reproached: as else-where he saith, *bear not sin upon thy neighbor,* or *suffer him not to sin, Levite.* 19. 17.

Vers. 4. *In whose eyes an abject]* or, *In his eyes a reprobate* is *contemned.* The order also may be changed thus, *in whose eyes the contemptible* (or *vile* person, as *Dan.* 11. 21.) is *rejected.* See examples of such carriage, 2 *King. 3. 14. Esth. 3. 2. Luke* 23. 9. The Greek translateth it, *an evil doer is set at naught before him:* the Chaldee thus, *He that is despised in his own eyes, and contemned. sweareth to* his *hurt,]* or *to* his *evil, his hindrance,* or *to afflict* himself. Which may be understood of oaths to men, turning to his own loss and damage, which yet he keepeth; or of oaths to God, vowing *to afflict* himself, by abstinence. The Hebrew word which signifieth *evil,* is often used for affliction; as in *Ruth. 1. 21. the Almighty hath done evil unto me,* that is, *hath*

afflicted me. Otherwise if we understand it of doing evil to another, the meaning is, *sweareth to do evil, but doth not recompense it;* that is, performeth it not: for the word *change,* here used, sometime signifieth *recompense,* as *Job* 15. 31. compare this place with the Law for *swearing to do evil, or good, Levite.* 5. 4. The Greek translateth *sweareth to his neighbor:* for *rangh, evil,* reading *reangh, a neighbor:* this sense is good. And *rangh,* though not usual, may be taken for *a neighbor* here, and in *Prov.* 6. 24.

Vers. 5. *money]* Hebr. *silver,* that is, *money* usually made of *silver. to biting usury]* or *with biting,* that is, *usury,* fitly so called, because it *biteth* and *consumeth* the borrower and his substance. See the notes on *Exod. 22. 25. be moved]* or *shaken, removed.* And commonly it implieth in it some evil to the thing moved, *Psalm.* 38. 17. and 94. 18. and 13. 5. and 60. 4. and often in the Psalms; therefore the *just* have this privilege of God, *never to be moved, Psal. 55. 23. Prov.* 10. 30. and 12. 3.

PSAL. XVI.

David prophesieth of Christ's confidence in God, and love to the Saints on earth. 4 The sorrows of Idolaters, with whom he hath no communion. 5 He is content with his lot and heritage, 7 blesseth God in his afflictions, 9 professeth his hope of resurrection from the dead, and eternal joys at the right hand of God.

MIchtam of David: Preserve me O God, for I hope for safety in thee. Thou hast said to Jehovah, thou *art* my Lord; my good not unto thee. To the Saints which are in earth, and the excellent, all my delight in them. Their sorrows shall be multiplied *that* endow another: I will not pour out their poured out oblations of blood, neither will I take up their names upon my lips. Jehovah the portion of my part and of my cup, thou sustainest my lot. The lines are fallen to me in the pleasant *places,* yea the heritage is fair for me.

I will bless Jehovah, which hath counseled me, yea *in* the nights my reins do chastise me. I have proposed Jehovah before me continually, for *he is* at my right hand, I shall not be moved. Therefore my heart rejoiceth, and my glory is glad; also my flesh shall dwell in confidence. For thou wilt not leave my soul to hell, thou wilt not give thy gracious Saint to see corruption. Thou wilt make me know the way of life: satietȳ of joys before thy face; pleasures at thy right hand *to* perpetuity.

Annotations.

MIchtam of David:] David's jewel, or *not able song. Cethem* is *fine glistering gold, Psal.* 45. 10. of that this *Michtam* may be derived, for *a golden jewel:* and so note the excellency of this Psalm. The like title is before the 56. 57. 58. 59. and 60. Psalms. *Preserve me O God.]* Christ speaketh this Psalm by David his figure, as we are taught in the New Testament, *Act.* 2. 25, 31. and 13. 35. and here is handled *his mediatorship, death, resurrection and ascension. in thee]* Chaldee, *in thy word.*

Vers. 2. *Thou hast said]* he speaketh this to him-self; *Thou ô* my soul *sayest:* so the Chaldee Paraphrase explaineth it; and the Greek to make it plainer, translateth, *I have said.* Or, it may be spoken to the *Spouse* or *Church* of Christ. *my good not unto thee]* understand, *extendeth not,*

or *pertaineth not to thee,* or *is not for thee;* which the Greek expoundeth thus, *of my goods thou hast no need.* For, if man be just, what giveth he to God: or what receiveth he at his hand? *Job* 35. 7. The Chaldee saith, *my good is not given but of thee.*

Vers. 3. *To the Saints]* to wit, *my good extendeth,* as else-where Christ saith, *for their sakes sanctify I myself, that they also may be sanctified through the truth, John. 17. 19. are in earth]* such is the meaning of the Hebrew phrase, *in earth they;* the *relative* being put for the *verb,* which sometime the Hebrew it self explaineth: as, *he not the King of Israel, 1 King.* 22. 33. for, *it was not the King, 2 Chro.* 18. 32. so *he overseer, 2 King.* 25. 19. for, *was over-seer, Ier.* 52. 25. and sundry the like. *excellent]* or *noble, glorious, wonderful:* an honorable title givē to Christians. See *Ps.* 8. 2. The Chaldee addeth, *excellent in good works. all my delight in them]* or, *in whom all my pleasure* is; Heb. *Chephtsibam,* that is, *my pleasure in them;* so in *Isaiah* 62. 4. the Church is called *Chephtsi-bah,* that is, *my pleasure in her.*

Vers. 4. *Their sorrows shall be multiplied.]* This is meant of Idolaters, who *hastily endow.* that is, *offer sacrifice to another* God, and so *increase their griefs;* which may be understood of *afflictions,* or of *grievous idols:* for the Hebrew *ghnatsabim, sorrows,* is often used for *idols,* as in *Psal.* 115. 4. and so the Chaldee Paraphrast taketh it here, saying, *the wicked multiply their idols, and after they hasten to offer their gifts.* Accordingly the sense may be this, *They* whose *grievous idols are multiplied, they* that *endow another* God; *I will not pour out their oblations,* that is, I will not partake with them, or be a mediator for them. *endow another]* or *hasten* to *another.* A similitude from *dowries* given in marriages, meaning *gifts* and *oblations* hastily brought for divine worship. *poured out oblations]* or *shed-offerings; effusions* properly, put by figure of speech for *effused* or *poured out liquor,* commonly called *Drink-offerings,* which were wont to be poured out upon the sacrifices, and by God's law were to be of *wine* or *Shecar, Numb.* 15. 5, 7, 10. and 28. 7. but among idolaters were of *blood.* The Chaldee giveth this sense, *I will not receive with favor their drink-offerings, nor the blood of their sacrifices. take up their names]* that is, not *mention* or *speak* of them, according to the law, *Exod. 23. 13. Ios.* 23. 7.

Vers. 5. *of my part]* or, *of my partage,* that is, *of the inheritance parted, shared,* and *diealt unto me.* So the Greek turneth it, *of mine nheritance.* The word is generally used for lands, cities, goods, spoils, &c. that are *shared out.* And this here hath reference to the law of the Priests, which *had no part* among the people, for that *the Lord was their part and inheritance, Numb.* 18. 20. The *Lord* is *his people's part, Ier.* 10. 16. and 51. 19. and again, his people are called his *part, Deut. 32. 9. my cup]* that is, *measure* and *portion* of joys or afflictions, *Psal.* 23. 5. and 11. 6. *my lot]* this also is used for an *inheritance obtained by lot, Ios. 18. 11. Judge.* 1. 3. The Apostle calleth Christ's *Church* by this name, 1 *Pet.* 5. 3. The Greek translateth, *thou art he that restorest mine inheritance to me.*

Vers. 6. *The lines]* or *Cords,* such were used in measuring of lands or heritages, *Psal.* 105. 11. and 78. 55. 2 *Sam.* 8. 2. and figuratively *a line* is put for the *portion measured, Jos. 17. 5, 14.* ⟨◊⟩ *is fair for me]* or, which *is fair unto me,* that is, *which pleaseth me well.*

Vers. 7. *counseled me] given me counsel* by his word and Spirit, touching my sufferings, and the glory that shall follow, 1 *Pet. 1. 11. Luke* 24. 25, 26. God *is wonderful in counsel, and excellent in work, Isaiah* 28. 29.

Vers. 8. *I have proposed]* or *equally set:* the Greek (which the Apostle followeth) saith, *I beheld before, Act.* 1. 25. he is *at my right hand]* The word *is* is supplied, *Act.* 2. 25. For *God to be at the right hand,* is powerfully to assist and comfort: as on the contrary, for Satan to be there, is greatly to resist and annoy, *Psal. 109. 6. Zech. 3. 1. I shall not be moved]* or, *that I be not moved, Act.* 2. 25.

Vers. 9. *my glory]* This by the Apostle is applied to the *tongue, Act.* 2. 26. which is the instrument wherewith we glorify God. See *Psalm.* 30. 13. and 57. 9. *Gen. 49. 6. dwell in confidence]* or, *abide with hope,* that is, *boldly, safely,* and *securely;* meaning that his *flesh* (his body) should *abide* (or rest) in the grave, *with sure hope* of rising again from death the third day.

Vers. 10. *my soul]* The Hebrew *Nephesh,* and Greek *Psuchee,* which we call *soul,* hath the name of *breathing* or *respiring,* and is therefore sometime used for the *breath, Job* 41. 12. it is the vital spirit that all quick things move by; therefore beasts, birds, fish and creeping things, are called in Scripture, *living souls, Gen.* 1. 20. 24. And this *soul* is sometime called the *blood, Gen.* 9. 4. because it is *in the blood* of all quick things, *Lev.* 17. 11. it is often put for the *life* of creatures; as, *keep his soul, Job* 2. 6. that is, *spare his life:* a righteous man *regardeth the soul* of his beast, *Prov.* 12. 10. that is, *the life:* so to *seek the soul,* is to *seek ones life,* to take it away, *Psal. 54. 5. Mat.* 2. 20. It is also many times used for *ones self;* as, Job justified *his soul,* that is, *himself, Job 32. 2. Take heed to your souls,* that is, *to yourselves, Deut.* 4. 15. so *Gen. 19. 20. Luke* 12. 19. And thus it is put for the *person,* or *whole man;* as, give me *the souls,* that is, *the persons, Gen.* 14. 21. so *an hungry soul, Psal.* 107. 9. a *full soul, Prov.* 27. 7. a *weary soul, Prov. 25. 25. eight souls, 1 Pet. 3. 20. seventy five souls, Act.* 7. 14. and many the like. It is used also for the *lust, will* or *desire,* as *Psal. 41. 3. Exod.* 15. 9. for *the affections of the heart, Psal.* 25. 1. for *the body* of man that hath life and sense, *Psal.* 105. 18. and 35. 13. and finally it is sometime a *dead body* or *corps, Numb.* 5. 2. and 9. 10. and 19. 11. 13. though this be figurative and very unproper, for at ones death the *soul* goeth out, *Gen.* 35. 18. The word being thus largely used, is to be weighed according to the matter and circumstances of each text. For this here in the Psalm, compare it with the like in other places, *Psalm.* 30. 4. and 116. 8. and 89. 49. and 88. 4. and 94. 17. Christ gave his *soul* for the ransom of the world, and poured it out unto death, *Isa. 53. 12. Matth. 20. 28. John.* 10. 11, 15, 17. and 15. 13. *to hell]* or *in hell,* in *deaths estate,* or *deadly-hed.* This word *hell* properly signifieth *deep,* whether it be *high* or *low;* and though by custom it is usually taken for the place of devils and damned wights; yet the word is more large: and as *heaven* is not only the dwelling place of God and his Saints, but generally all places above us, where the stars, the clouds, the winds, the birds, &c. are, as is shown, *Psal.* 8. 9. so *hell* is all places beneath. Wherefore it may in this large sense serve to express the Hebrew word *Sheol* here used; which *Sheol* is *a deep place, Job 11. 8. Prov.* 9. 18. and said in Scripture to be *beneath, Psal. 86. 13. Deut. 32. 22. Isa.* 14. 9. as *heaven* is *above,* and it, with the Greek word *haides,* is opposed to *heaven, Psal. 139. 8. Amos 9. 2. Mat.* 11. 23. it cometh of *Shaal,* to *crave, ask,* or *require,* because *it*

requireth all men to come unto it, and *is never satisfied, Psal. 89. 49. Prov.* 30. 15, 16. and 27. 20. It is a place or estate which all men, even the best, come unto; for Jacob made account to go thither, *Gen.* 37. 35. and Job desired to be there, *Job* 14. 13. (for he knew it should be his house, *Job* 17. 13.) and our Lord Christ was there, as this Psalm with *Act.* 2. 31. showeth; and Solomon telleth, that all go thither, *Eccles.* 9. 10. It is usually joined with *grave, pit, corruption, destruction,* and the like words pertaining to *death,* with which *Sheol* or *haides* is joined as a companion thereof, *Rev.* 1. 18. and 6 8. Dathan and Abiram, when the earth swallowed them up, are said to go down quick into *Sheol, Numb.* 16. 30, 32, 33. Jonah in the Whales belly, was in the belly of *Sheol, Ion.* 2. 3. and other holy men that were delivered from great miseries and perils of death, are said to be delivered from *Sheol* or *hell. Psal.* 86. 13. and 30. 4. and 18. 6. and 116. 3. and those that are dead, are gone to *Sheol, Ezech.* 32. 21. 27. And as *death* is said figuratively to have *gates, Psal.* 9. 14. so *Sheol, haides, hell,* hath gates, *Isa. 38. 10. Mat.* 16. 18. and a *soul, Isa.* 5. 14. and a *hand, Psal.* 49. 16. and 89. 49. and a *mouth, Psal.* 141. 7. and a *sting,* which by Christ is done away, 1 *Cor.* 15. 55. so that as he was not left to *Sheol,* but rose from death (from the heart of the earth, *Matth.* 12. 40.) the third day: so all the Saints shall likewise be delivered from *Sheol,* or *haides, Psal. 49. 16 Hos.* 13. 14. and it with death shall be abolished, *Rev.* 20. 14. So by the Hebrew word *Sheol,* the Greek *haides,* and our English *hell,* we are to understand the *place, estate,* or *depth of death, deadlihed.* See the Annotations on *Gen.* 37. 35. And these words, *thou wilt not leave my soul to hell,* teach us Christ's resurrection; as if he should say, thou wilt not leave me to the power of death or grave to be consumed, but wilt raise me from the dead, as the words following, and the Apostles explanation do manifest, *Act.* 2. 24. 31. and 13. 34, 35. *thou wilt not give]* not *grant,* or *suffer.* An Hebrew phrase often used, as, *I gave thee not to touch her, Gen.* 20. 6. God *gave thee not to hurt me, Gen. 31. 7. he will not give you to go, Exod.* 3. 19. So *Psal.* 55. 23. and 66. 9. and 118. 18. and many the like. *to see corruption]* that is, *to feel corruption,* or, *to corrupt,* to *rot.* As to *see death,* is to *die, Psal. 89. 49. Luke 2. 26. Joh.* 8. 51, 52. so, to *see evil, Psal.* 90. 15. and to *see good, Psal.* 34. 13. is *to feel* and *enjoy it,* and *to see the grave, Psal. 49. 10. corruption]* the Hebrew *Shachath* properly signifieth *corruption* or *rottenness;* and is so to be taken here, as the Apostle urgeth the force of the word, *Act. 13. 36, 37. David saw corruption, but he whom God raised up, saw not corruption.* Yet often the word is used for a *pit* or *ditch,* wherein carcasses do corrupt. See the note on *Psal.* 7. 16.

Vers. 11. *Thou wilt make me know]* or, *hast made me know,* (as *Act.* 2. 28.) that is, *givest me experience of. the way of life]* or *journey of lives:* the way or course to life from death, and to continue in life eternal; the Apostle saith, *ways of life, Act.* 2. 28. And hereby, life in heaven with God is implied; as, to *enter into life, Matth.* 18. 9. is to enter *into the kingdom of God, Mark. 9. 47. before thy face]* or, *with thy face,* that is, *in thy presence* I shall have *fullness of joys.* The Greek, which the Apostle followeth, *Act.* 2. 28. saith, *Thou wilt fill me with joy, with thy face.* The Hebrew *eth penei* and *liphnet, with* or *before the face,* are both one, and sometime put one for another; as 1 *King.* 12. 6. with 2 *Chron.* 10. 6. God's *face* or *presence,* as it is our greatest joy in this life, *Exod.* 33. 14, 15, 16. so shall it be in the next, *Psalm.* 17. 15. Wherefore the wicked shall then be punished, *from his presence, 2 Thess. 1. 9. pleasures]* or *pleasantnesses,* (that is,

pleasant joys) at thy right hand, the place of honor, delights and joys eternal, *Matth.* 25. 33, 34, 46.

PSAL. XVII.

David in confidence of his integrity, craveth defense of God against his enemies. 10 He showeth their pride craft and eagerness. 13 He prayeth to be delivered from them who have their portion in this life; but his hope is for the life to come.

A Prayer of David.

HEare thou Jehovah, justice; attend to my shrill cry: hearken to my prayer, without lips of deceit. From before thy face, let my judgment come forth; let thine eyes view righteousnesses. Thou hast proved my heart, hast visited by night; thou hast tried me, *but* hast not found: I have purposed, my mouth shall not transgress. For the works of men by the word of thy lips, I have observed the paths of the breaker thorough. Sustaine thou my steps in thy beaten paths, *that* my foot-steps be not removed. I call upon thee, for thou wilt answer me, O God: bow thine ear to me, hear my saying. Marvellously separate thy mercies, O Savior of them that hope for safety; from them that raise up themselves with thy right hand. Keep thou me as the black of the apple of the eye; in the shadow of thy wings hide thou me. From faces of the wicked that waste me, my enemies in soul, *that* inviron round against me. *With* their fat they have closed up, *with* their mouth they speak in pride. *In* our steps now they compass us; their eyes they set bending down into the earth. His likeness *is* as a renting Lion *that* is greedy to tear, and as a lurking Lion sitting in secret *places.* Rise up Jehovah, prevent thou his face, make him bow down, deliver my soul from the wicked one *with* thy sword. From mortal men *with* thine hand, Jehovah, from mortal men of the transitory world, *who have* their part in *this* life, and their belly thou fillest with thine hid *treasure;* satisfied are the sons, and they lay up their overplus for their babes. I, in justice shall view thy face, shall be satisfied when *I* awake *with* thine image.

Annotations.

IVstice] that is, *my justice,* as the Greek explaineth it, *my just cause and complaint.* The Chaldee saith, *accept Lord my prayer in justice. shrill cry]* or *showting,* that is, *loud complaint:* See *Psalm. 5. 12. without lips]* or, *not with lips of deceit,* that is, *which prayer is unfeigned, not uttered with guile.*

Vers. 2. *come forth]* or *proceed,* that is, *let my judgment be clearly pronounced and executed.* Therefore in *Hos.* 6. 5. he addeth the similitude of *the light* or *Sun. righteousnesses]* or *equities:* this is *all righteous causes and persons,* or *my most righteous cause.*

Vers. 3. *hast tried]* or, *examined me,* to wit, *as metal in the fire:* So *Psal. 66. 10. hast not found]* or *shalt not at all find,* to wit, *any dross,* or *deceit,* or, as the Chaldee addeth, *corruption.* The Greek translateth, *iniquity was not found in me. shall not transgress]* or, *transgresseth not,* that is, *I purposed not to transgress with my mouth, by murmuring against thy fiery trial of me;* or, *that which I purposed, my mouth transgresseth not, but my thoughts and words agree.* The Chaldee thus, *I have thought evil, it hath not passed my mouth.*

Vers. 4. *For the works]* or *concerning the works of men: Adam* is here used for all *earthly men. have observed]* or *taken heed of,* to wit, *lest they should heart me,* or, *that I should not walk in them,* as the next verse showeth: otherwise, sometime to *observe ways,* is *to walk in them, Psalm. 18. 22. the breaker thorough]* that is, *the robber* or *thief,* as this word is expounded in Greek, *Mat.* 21. 13. from *Ier. 7. 11. one that breaketh bounds or limits, houses, hedges, laws,* &c. So *Ezek.* 18. 10.

Vers. 5. *Sustaine] Hold up,* or *contain;* this is spoken prayer wise to God, as the next verse manifesteth: The Greek turneth it, *Make perfect.* It may also be read, *Sustaining,* or *To sustain;* and so have reference to the former verse, *I observed the robbers paths,* not to walk in them, but to *sustain* (or *sustaining, holding fast) my steps in thy paths.* The Hebrew *Tamoch* may be Englished *Sustaine thou;* as *Zachor* is *remember* thou, *Exod. 20. 8. Shamor, observe thou, Deut. 5. 12. Haloc,* is *Go thou, 2 Sam.* 24. 12. for which in 1 *Chron.* 21. 10. is written *Lec, Go thou. my steps]* or, *my steppings forward,* my *right-forth steps.* So *Psal.* 37. 31. and 40. 3. *beaten paths]* or *round paths;* properly the word signifieth *paths beaten with wagon wheels;* here used generally for *strait, direct, and beaten ways.* So *Psal.* 23. 3. and 65. 12. and 140. 6.

Vers. 7. *marvelously separate]* or *make marvelous,* that is, *in wondrous and excellent sort show me thy mercies, which are common unto all, let them now peculiarly be bestowed on me.* See *Psal.* 4. 4. The Greek saith, *Make marvelous.* When Christ cometh, *he will be made marvelous in them that believe, 2 Thess. 1. 10. hope for safety]* or, *trust,* to wit, *in thee,* as the Greek explaineth it, or *in thy right hand,* as is after expressed. God is *Savior of all men, specially of them that believe, 1 Tim. 4. 10. with thy right hand]* this seemeth to have reference to the first, *O Savior* (or thou *which savest) with thy right hand;* as *Psal.* 138. 7. and 60. 7. It may also be referred to the second, *them that hope in thy right hand;* or to the last, *them that raise up themselves against thy right hand:* And thus the Greek turneth it. But the Chaldee otherwise, *Avenge them on those which rise up against them, with thy right hand.*

Vers. 8. *the black]* that is, *the sight in the midst of the eye, wherein appeareth the resemblance of a little man;* and thereupon seemeth to be called in Hebrew, *Ishon,* of *Ish,* which is *a man.* And as that part is *blackish;* so this word is also used for other black things, as *the blackness of the night, Prov.* 7. 9. and *blackness of darkness, Prov. 20. 20. of the apple]* so we call that which the Hebrew here calleth *bath;* and in *Zach. 2. 8. babath,* that is, *the little image appearing in the eye,* as before is noted. The word *bath* also signifieth a *daughter,* whereto the Greek *coree* doth agree. By this is meant *the tender care of God for his people:* and David here useth both words for more vehemency; whereas else-where one of them only is used, *Isho•, the black,* in *Deut. 32. 10. Prov. 7. 2. babath* and *bath, the apple,* in *Zach. 2. 8. Lam. 2. 18. hide thou me]* Heb. *thou shalt hide,* or, *keep me secret.* It is the property of the Hebrew tongue, often to set down a prayer in this form, especially in the end of a sentence, as noting some assurance to have the request fulfilled. So in *Psal.* 54. 3. and 59. 2. and 64. 2. *Job* 6. 23. and 21. 3. and 40. 5. See also the note on *Psal.* 10. 17.

Vers. 9. *from faces]* or *because of the wicked.* See *Psal. 3. 1. enemies in soul]* or, *for the soul;* meaning *deadly enemies, that seek the soul or life.* See *Psal.* 35 4. The Chaldee expoundeth it, *in the will* (or *desire) of their soul.*

Vers. 10. *They have closed up]* to wit, *their face* or *body;* (much like that speech in *Job 15. 27. he hath covered his face with his fatness,)* or *their fat they close up,* meaning that *they pamper and harden themselves. in pride]* that is, *proudly* or *haughtily.*

Vers. 11. *In our steps]* or *in our going,* that is, [unspec 11]*wheresoever we go, they trace our footing, they composse me* and *us:* the Hebrew hath both these readings, meaning *David, with his company. they set]* to wit, *upon us. bending down]* to wit, *themselves, that they be not espied:* as *Psal.* 10. 10. or *to bend down,* to wit, *us, to overshrow us,* or *to set down their nets and snares.*

Vers. 12. *His likeness]* that is, *the likeness* (or *•iew) of everyone of them;* or he may mean someone principal, as *Saul.*

Vers. 13. *prevent his face]* that is, *first come to help me, and suddenly and unlookt for come upon him, and disappoint him.* with *thy sword]* that is, *thy judgment and vengeance,* for all means of destruction are the Lord's *sword, Isa.* 66. 16. and 27. 1. *Ier. 47. 6. Zeph.* 2. 12. The Chaldee expoundeth it, *the wicked which deserveth to be killed with thy sword;* or understand, *which wicked man is thy sword,* as *Asshur* is called *the rod of his wrath, Isaiah* 10. 5. and so in the verse following, *from mortal men, which are thy hand;* or *with thy hand,* that is, *thy judgment* or *plagne,* for so God's *hand* often signifieth, *Exod. 7. 4. Act.* 13. 11.

Vers. 14. *of the transitory world]* that is, *worldlings,* as they *of the city* are *citizens, Psalm.* 72. 16. The word *Cheled* is used also for *the short time of man's age and durance, Psal.* 39. 6. and 89. 48. Here and in *Psal.* 49. 2. it is the *world,* named of the *transitorinesse, for the fashion of this world passeth away, 1 Cor. 7. 31. in this life]* according to Abraham's speech, *Son remember that thou in thy life time receivedst thy good things, Luke* 16. 25. Of the wicked's prosperity here, see *Job* 21. 78. &c. *the sons]* to wit, *of those worldlings,* meaning that *both they and their children have their fill.* Or, *satisfied are they with sons,* as in *Job 21. 11. they send forth their children like a flock. their overplus,]* the *residue of their store,* or *their excellency.* For this word *Iether* is used sometime for *overplus* in quantity, *Exod. 23. 11. 1 King.* 11. 41. sometime it noteth also the *excellency* or *dignity, Gen.* 49. 3.

Vers. 15. *in justice]* meaning *in the justice* (or *righteousness)* which is *of God by faith* in Christ, as *Phil. 3. 9. View thy face]* that is, *enjoy thy comfortable favor,* as *Psal.* 4. 7. and 16. 11. or *shall see and know thee plainly and perfectly,* as 1 *Cor. 13. 12. 2 Cor. 3. 18. 1 John. 3. 2. when I awake]* to wit, *out of the dust of the earth, from the sleep of death;* as *Isaiah* 26. 19. with *thy image]* to wit, *I shall be satisfied with it;* so meaning by *image, God's glory,* or, with *thy image;* that is, *having it upon me:* for, *as we have borne the image of the earthly man, so shall we bear the image of the heavenly, 1 Cor.* 15. 49. Compare herewith *Psal.* 73. 20. The Hebrew Doctors expound this *in justice,* to be meant of *the garden of Eden* (the heavenly Paradise,) *called justice, and that in the world to come, which is after the raising of the dead to life: it is in the light stored up, called the Image; and this is that* (in *Psal. 17.) I shall be satisfied, when I awake,* with *thine Image,* saith R. Menachem on *Deut.* 4. But the same Rabbine on *Levite.* 10. giveth a better exposition of this word *justice,* saying, *For there is no coming before the most high and blessed King, without the Shekhinah,* (that is, the divine Majesty of God in Christ,) *to signify which thing* (it is said) *I in justice shall view thy face.*

PSAL. XVIII.

David having been delivered from all his enemies, professeth his love unto God therefore. 5 He remembereth the great dangers wherein he had been, 7 his cries unto God, 8 the Lord's wonderful judgments upon his enemies, 17 and deliverance of David. 21 He showeth his integrity of life, 27 God's justice towards all men, 33 the victories which he gave unto David, 44 and dominion over people's. 50 The glory of God's name among the Gentiles, for his salvation of Christ, (whom David figured,) and of all nations by him.

To the Master *of the Music a Psalm* of the servant of Jehovah, of David, which spake to Jehovah the words of this song, in the day *that* Jehovah had delivered him from the hand of all his enemies, and from the hand of Saul. And he said;

I Will dearly love thee, Jehovah my firm strength. Jehovah, my rock and my sortresse, and my deliverer, my God, my rock, in whom I hope for shelter, my shield and horn of my salvation, mine high defense. I called upon the praised Jehovah, and from mine enemies I was saved. The pangs of death compassed me, and the streams of Belial frighted me. The pangs of hell went round about me, the snares of death prevented me. In the distress upon me, I called on Jehovah, and unto my God I cried out: he heard my voice out of his Palace, and my out-cry before him entered into his ears. And the earth shaked and quaked, and the foundations of the mountains were stirred; and they shook themselves, because he was wroth. Smoke ascended in his anger, and fire out of his mouth did eat; coals burned from it. And he bowed the heavens and came down, and gloomy darkness *was* under his feet. And he rode upon the Cherub, and did fly; and he flew swiftly upon the wings of the wind. He set darkness his secret *place,* round about him his pavilion: darkness of waters, thick clouds of the skies.

From the brightness *that was* before him his thick clouds passed away, hail, and coals of fire. And Jehovah thundered in the heavens, and the Most high gave his voice, hail and coals of fire. And he sent his arrows, and scattered them afunder: and lightnings he hurled forth, and terribly struck them down. And the channels of waters were seen, and the foundations of the world were revealed: at thy rebuke, Jehovah, at the breath of the wind of thine anger. He sent from the high place, he took me, he drew me out of many waters▪ He rid me from my strong enemy, and from my haters, for they were mightier than I. They prevented me in the day of my cloudy calamity: and Jehovah was for a staff unto me. And he brought me forth to a large roomth: he released me because he delighted in me.

Jehovah rewarded me according to my justice: according to the pureness of my hands rendered he unto me. Because I observed the ways of Jehovah, and did not wickedly from my God. For all his judgments *were* before me, and his decrees I did not turn away from me. And I was perfect with him, and kept myself from mine iniquity. And Jehovah rendered to me according to my justice, according to the pureness of my hands before his eyes.

With the gracious Saint thou wilt show thy self gracious: with the perfect man thou wilt show thyself perfect. With the pure thou will• show thyself pure: and with the froward thou wilt show thyself wry. For thou wilt save the poor afflicted people, and wilt bring low the lofty eyes. For thou hast lighted my candle, Jehovah my God hath brightned my darkness.

For by thee I have broken thorough an host, and by my God I have leaped over a wall. God his way *is* perfect, the saying of Jehovah *is* tried, he *is* a shield to all that hope for safety in him. For who *is* God besides Jehovah? and who *is* a rock except our God? God that girdeth me with valor, and giveth my way perfect. He matcheth my feet as Hindes *feet:* and upon my high places he maketh me stand. He learneth my hands to the war, and a bow of brass is broken *with* mine arms. And thou hast given to me the shield of thy salvation: and thy right hand▪ hath upheld me, and thy meekness hath made me to increase. Thou hast widened my passage under me: and my legs have not staggered. I followed mine enemies, and over took them, and turned not till I had consumed them. I wounded them, and they could not rise up: they fell under my feet. And thou hast girded me with valor to the war: them that rose against me thou hast made to stoop down under me.

And thou hast given to me the neck of mine enemies: and them that hated me I have, suppressed. They cried out, but *there was* none to save; unto Jehovah, but he answered them not. And I did beat them small as dust before the wind: as the clay of the streets, I did pour them out. Thou hast delivered me from the contentions of the people: thou hast put me for the head of the heathens: a people *whō* I have not known do serve me. At the hearing of the ear they obey me: the sons of the stranger falsely deny unto me. The sons of the stranger fade away and shrink for fear, out of their closets. Jehovah live, & blessed be my rock, and exalted be the God of my salvation. The God that giveth vengeances to me, and subdueth people's under me. My deliverer from mine enemies, also from them that rose up against me, thou hast exalted me, from the man of violent wrong thou hast rid me. Therefore I will confess thee among the heathens, Jehovah, and to thy name I will sing Psalm. He maketh great the salvations of his King, and doth mercy to his anointed; to David and to his seed forever.

Annotations.

THe servant of Jehovah] So he intituleth him-self here, and in *Psal.* 36. 1. for his service in administering the kingdom. This song is also written in 2 *Sam.* 22. with some little change of a few words which shall be observed. *hand of Saul]* which noteth *the power of the King,* above that which is noted by the *hand* or *palm* of other enemies: yet for this word *hand,* in 2 *Sam.* 22. 1. is used *palm:* the Chaldee expoundeth it, *the sword of Saul.*

Vers. 2. *I will dearly love]* or, *I love heartily with my inmost bowels.* The original word is in this place for *entire love;* but otherwhere is often used for *tender mercy,* or *bowels of compassion, Psal.* 25. 6. and 102. 14. and 103. 13. This verse is added here, more than in 1 *Sam.* 22.

Vers. 3. *fortress]* or, *munition,* a place or hold to flee unto, when one is hunted and chased. See *Ps. 31. 3. rock]* Two names of a *Rock* are in this verse; the first *Selangh, a firm stony Rock* or *cliffe;* the latter, *Tsur,* a *strong* or *sharp rock,* and is often the title of *God* himself, and turned in Greek, *Theos,* that is, *God,* as in the 32 and 47 verses of this Psalm, *Deut. 32. 4. 18. 30, 31. Psal.* 71. 3. and in many other places. *horn of my salvation]* that is, *the horn that saveth me.* A *horn* signifieth *power* and *glory, Psal. 92. 11. Amos 6. 13. Hab.* 3. 4. therefore *horns* are used to signify *Kings, Dan▪ 8.* 〈◊〉. *R•v•*7. 12. And *Christ* is called *the horn of salvation, Luke 1. 69. high defense]* or

tower, ⟨...⟩ ▪ See *Psal.* 9. 10. In 2. *Sa•.* 2•. ⟨◊⟩ ▪ there is added more, *and my ref•ge▪ my Savior from violent wrong* ⟨◊⟩ *savest* ⟨◊⟩ .

Vers. 4. *P••ifed]* that is, *glorious, excellent praise* ⟨...⟩ ▪ and accordingly for his ⟨◊⟩ usually ⟨◊⟩ of his people. So *Psal.* 48. ⟨◊⟩ . The Chaldee ⟨...⟩ death it, *with a praise* (o•*Hy•ne) I prayed before the Lord.* And the Greek, *praising I will call upon the Lord.*

Vers. 5. *the pangs] pains, throws▪ sorrows,* as of a woman in childbirth; so the original word signifieth, *Hos. 13. 13. Isaiah* 13. 8. and 66. 7. and so the Chaldee explaineth it, *Anguish compassed me as of a woman which sit••th in the birth, and hath no strength to bring forth, and she is in danger of death.* Or, *The •ands, the* ⟨◊⟩ *:* (as the word also signifieth, *Job 36. 8. Prov.* 5. 22.) For this in ⟨◊⟩ *Sam.* 22. 5. another word is used, that signifieth *breaches;* which also is applied *to the breaking forth of children at the birth, H•s. 13. 13. E••▪* 37. 3. and *to the* ⟨◊⟩ *of the sea, Psal. 42. 8. streams]* or *brooks, bournes.* The original word *Nachal* is used as our English *bourne,* both for a *brook* or *stream* running in a valley, and for the *valley* it self, 1 *Kings 17▪ 3, 4. Waters* do often figure out *afflictions, Psal. 69. 2. 3. •ournes* or *stre••••* of waters, mean *vehement and violent afflictions, Psal. 124. 4. Ier. 47. 2. Belial]* or ⟨◊⟩ . The Hebrew *Bel* ⟨...⟩ (which the Apostle in Greek calleth *Belial,* ⟨◊⟩ *Cor.* 6. 15.) i• used ⟨◊⟩ *extreme mischief and wickedness,* or *most impious and mischie••ous persons,* called *sons of Belial, Deut. 13. 13▪ daughters of B•lial, 1 Sam.* ⟨◊⟩ ▪ ⟨◊⟩ ▪ *men of Belial, 1. Sam.* 25. 25. and sometime *B* ⟨...⟩ it self, as in *Nah. 1. 15. Belial shall no more pass th* ⟨...⟩ *thee;* and 2 *Sam. 23. 6. Belial shall be everyone as thorns thrust away:* and *Job 34. 18. Wilt* ⟨◊⟩ *say to a King▪ Belial?* It is also applied *to special sins and sinners,* as a *witness of Belial, Prov. 19. 28. a counselor of Beli•l, Nah.* 1. 15. Also *to mischievous thoughts, words* or *things. De•t. 15. 9. Psal.* 41. 9. and 101. 3. The Apostle opposeth *Belial* to *Christ, 2 C••.* 6. 15. and it seemeth to be put for the *Devil* or *Satan,* (as the Sy•••• and Arabic translations there explain Paul's ⟨◊◊⟩ for *Antichrist;* for so *Belial* is opposed to Christ and his kingdom, 2 *Sam.* 23. 6. By interpretation, *Belial* signifieth *an Unthrift,* or *Without* ⟨◊⟩ *lawless;* ⟨◊⟩ Antichrist is named *the lawless* man, ⟨◊⟩ *Thess.* 2. 8. and in this Psalm the Greek ⟨◊⟩ *streams of lawlesnesse,* or *iniquity:* which the Chaldee Paraphrast calleth *the company of the unrighteous▪ frighted me] skar•d,* or *vexed* ⟨◊◊⟩ . This word is used of Saul's *vexation by a•* ⟨◊⟩ *spirit,* ⟨◊◊⟩ . 16. 14▪ 15.

Vers. 6. *of hell]* which the Chaldee expoundeth, *a company of •••ked persons. snares of death] deadly sha•••,* ⟨◊◊⟩ *for my death;* a similitude ⟨◊⟩ from ⟨◊◊⟩ *, Eccles.* 9. 12. So ⟨◊⟩ . 13. 14. and 14. •7. The Chaldee explaineth ⟨◊◊⟩ *•rmed with weapons of s•aughter. Pre* ⟨...⟩ *me]* that is, *were ready to take hold on me* ⟨...⟩ *denly and unawares.*

Vers. 7. *distress upon me]* or *to me,* that is, *in that my distress,* or *while it was upon me.* So *Psal. •6. 1•. be heard]* The Hebrew properly is, *will hear;* but the time to come is often put for the time past; therefore in 2 *Sam.* 22. 7. it is plainly written, *and •e heard:* so after in the 12. verse, *•ee will set,* which in Samuel is written, *and •ee set:* again in the 14▪ verse, *thundered;* for which in Samuel is written, *will thunder:* the like may be observed of the Hebrew phrase, in the 16. 39. 41. ⟨◊⟩ 44. verses of this Psalm, compared with the same in 2 *Sam.* 22. So often in other

scriptures, which the Hebrew text it self sometime showeth, as *hikki••• they smote him, 2 Chron.* 22. 6. for which in 2 *King.* 8. 29. is written, *jakkuh••.* See also the note on *Psal.* 〈◊〉 *. 1. his palace]* or *his Temple:* which the Chaldee explaineth thus; *He• received my prayer from the Palace of his sanctu•rie which is in heaven. entered]* or *came into;* this word is omitted in 2 *Sam.* 〈◊〉 . 〈◊〉 . supplied here; as oftentimes there want words, which are to be understood. So *verse.* 〈◊〉 and *Psal.* 69. 11.

Vers. 8. *foundations of the mounts]* that is, the *roots* and 〈◊〉 *of the mountains.* By these and the words following, under the similitude of a sore tempestuous weather, God's judgments against the wicked are excellently set for•h. Compare herewith *Psal.* 82. 5. and *Deut.* 32. 〈◊〉 . where *the foundations of the mountains are set on fire.* For *mount•ine•* in 2 *Sam.•*2. 8. is written *heavens,* either for that the mountains reaching high, seem to be the *foundation,* and as they are called in *Job* 26. 11▪ *the pillars of heaven;* or in a mystical sense, as the *shaking of heaven and earth▪* signifieth *the changing of civil polities and of religions, Heb. 12. •6▪ 27. he was wroth]* or *kindled to him was* his anger; or *b••ne did his nose:* for in the Hebrew another word is sometimes added, which signifieth *anger* or *nose, Deut. 6. 15. Exod.* 32. 11. See the notes on *Psal.* 2. 5. and the note here following. The Greek translateth, *for God was angry with them.*

Vers. 9. *in his anger]* or, *in his nose:* the like speech is in *Esa. 65. 5. these* are *a smoke in my anger;* or, for *these a smoke* is *in my nose:* and it noteth *sore indig* 〈...〉 ▪ for *smoke* is *a sign of vehement anger, Psal.* 74. 1. and 80. 5. *Deut.* 29. 20. This narration here may be compared with the giving of the Law, *Exod.* 19. 18, &c. where was *smoke, fire, earthquake, thunder, lightning,* and the like. For these with the speeches following of *clouds, winds, tempests, thunderbolts, hail,* &c. do lively describe God's Majesty, appearing in his works, & for punishment of his enemies, as *Exod. 9. 23, 24. Josh. 10. 11. Judge. 5. 20. 1 Sam.* 2. 10. and 7. 10. and 12. 17. *Rev. 16. 18. 21. did eat]* that is, *consume.* See *Psal.* 50. 3. The Chaldee expoundeth it, *he sent his wrath like-burning fire▪ coles of fire were kindled at his word.*

Vers. 10. *he bowed the heavens]* This was for the help of David, and discomfiture of his enemies: therefore the Prophet prayeth for the like again, *Psal. 144. 5, 6. Isaiah. 64. 1, 2. and came down]* that is, as the Chaldee openeth it, *his glory appeared. gloomie darkness] myrke* and *thick darkness,* or *a dark cloud:* as a *Chron. 6. 1. Job.* 22. 13. such as was on mount Sinar, when God came down on it, *Deut.* 4. 11. and 5. 22. a sign of terror, as the Apostle showeth, *Heb.* 12. 18. 〈◊〉 *Psal.* 97. 2.

Vers. 11. *on the Cherub]* a *Cherub,* and the plural number, *Cherubim* of *Cherubines,* is a name given to the *Angeli▪ Gen.* 3. 25. and to the *golden winged images* which were in the tabernacle and temple, *Exod.* 25. 18, 19, 20. 1 *King.* 6. 23, 24, 25, 29. 32. The living creatures also which Ezekiel saw in vision, *Ezech.* 1. 5. are called *Cherubines, Ezek.* 10. 1. 1•. Likewise the king of Tyre is called an *anointed* and a *covering Cherub, Ezek.* 28. 14. 16. The Hebrew name hath affinity with *Rechub* a *Cha* 〈...〉 , used in *Psal.* 104. 3. almost in like sense as *Cherub* is here; and the *Cherubines* are called a *Chariot, 1 Chron.* 28. 18. and God's *Angels* are his *Chariots, Psal.* 68. 18. and they seem to be meant in this place; for as the Angels are said *to fly, Dan.* 9. 21. so the

Cherubines had *wings, Exod.* 25. 2▪. and are of the Apostle called *Cherubines of glory, Heb.* 9. 5. In *Psal.* 80. 2. God is said to *sit on the Cherubines;* as here, *to ride* and a *Cherub* may be put for many or all the *Cherubims,* as *chariot* for *chariots, Psal.* 68. 18. See the note on *Psal.* 8. 9. The Chaldee paraphraseth thus; *And he was seen in his strength upon the light Cherubims; and brought his power upon the wings of the Whirle-wind. slew swiftly]* or *glansed;* a similitude taken from Eagles and like swift fowls that fly with aswinge, *Deut. 28. 49. Ier.* 48. 40. For this, in 2 *Sam.* 22. 11. is written *jera▪* that is, *he was seen:* which here with little difference of one letter is *jede,* that is, *he flew switly.* So in *Psal.* 104. 3. God is said to *walk upon the wings of the wind.*

Vers. 12. *his pavilion]* or *covert, tabernacle.* In the Chaldee it is explained thus; *He placed his divine presence in the darkness, and his glory was compassed with clouds as a pavilion: and he made rain to come down upon his people, and mighty waters from the moving of the dark clouds upon the wicked, from the height of the world. darkness of waters]* that is, *dark black waters:* meaning *watrie clouds,* as *Psal.* 104. 3. & 29. 3. In 2 *Sam.* 22. 12. this is thus set down: *and he set darkness round about him,* for *boothes▪ blackness of waters, &c. the skies]* that is, *the heavens,* named in Hebrew *Shechakim,* of their *thin fine and subtle substance.*

Vers. 13. *passed away]* that is, *vanished;* for God's brightness expelled them. So *passing away,* is used for *vanishing, Isaiah. 29. 5. hail and coles]* that is, *there was,* or *there came hail,* to wit, *from his brightness,* as in 2 *Sam.* 22. 13. it is written, *From the brightness before him there burned coles of fire. Hail and fire* are instruments of God's war and punishment, *Job. 38. 22, 23. Josh. 10. 11. Rev. 16. 21. Zach. 12. 6. Ezek.* 10. 2.

Vers. 14. *thundered]* this also is a sign of God's *anger, 1 Sam.* 2. 10. and 7. 10. *Isa.* 29. 6. and of his *power and glory, Psal.* 29. 3. and 77. 19. *Job* 26. 14. and 37. 4, 5. and 40. 4. *gave his voice]* a common phrase for all *loud and high speech▪ cry, noise, thundering, &c. Psal.* 46. 7. and 68. 34. and 77. 18. and 104. 〈...〉 . *Num. 14. 1. 2 Chron. 24. 9. Hab.* 3. 10. The Chaldee expoundeth it thus, *the most high lifted up his word, he cast hail and coles of fire.* ⟨◊⟩ *of fire]* that is, *fiery vapors, lightnings, &c.* This sentence is omitted, in 2 *Sam.* 22. 14. and is wanting also in the Greek verson here.

Vers. 15. ⟨◊⟩ *arrows]* the instruments of his wrath and judgments; for God hath *arrows of pestilence, Psal. 91. 5▪ of samine, Ezek.* 5. 16. and other arrows to wound the hearts of his enemies, *Psal.* 45. 6. and 64. 8. or to afflict his children, *Psal. 38. 3. Job* 6. 4. Here and in *Psal.* 144. 6. by *arrows* may be meant *thunderbolts,* or *the hailestones* forementioned; as the *hailestones* that fell, *Ios.* 10. 11. are called *arrows, Hab.* 3. 11. The Chaldee saith, *he sent his word as arrows. he hurled]* or, *he shot,* as the word signifieth, *Gen.* 49. 23. it may also be turned, *he multiplied.* This is omitted in 2 *Sam. 22. 15. terribly struck them down] discomfited troubled, and felled them down with dread, noise and tumu* 〈...〉 . This word is used in the examples of his wrath, *Exod. 14. 24. Josh. 10. 10. Judge. 4. 15. 1 Sam. 7. 10. Deut.* 7. 23.

Vers. 16. *channels of water.]* that is, *of the sea,* 2 *Sam. 22. 16. channels* signify *violent currents, or forcible streams, running rivers.* So *Psal.* 42. 2. and 126. 4. The Greek here translateth them, *fountains of waters. foundations of the world]* that is, *the deep waters and main* ⟨◊⟩ *whereon the*

world is founded, Psal. 24. 2. 〈◊〉 *. wind of thine anger]* or, *of thy nose,* as before, *verse.* 9. meaning *a blast, storm, or whirl wind, which God in anger sent forth.* This manner of speech is taken from *Job* 4. 9.

Vers. 17. *drew me out, &c.]* this hath reference to Moses case, who was *drawn out of the water,* and thereupon called *Mosheh, Exod.* 2. 10. that word *Mashah* is used here by David; and nowhere else in Scripture. *Waters* signify *troubles,* as is noted *verse.* 5. and sometime *multitudes of people's, Rev.* 17. 15. so the Chaldee turneth it here, *he delivered me from many people's.*

Vers. 19. *cloudy calamity]* The Hebrew *Aeid* is *a fog, vapor,* or *misty cloud, Gen. 2. 6. Job.* 36. 27. by figure it is put for *calamity* or *misery of man, Deut.* 32. 35. As elsewhere, *the cloudy and dark day, Ezek.* 34. 12.

Vers. 22. *frommy God]* meaning *by swerving, or turning away from him;* which the Chaldee expresseth thus, *I walked not in wickedness before my God.*

Vers. 23. *not turn away from me]* in 2 *Sam.* 22, 23. it is, *turned not away from it,* that is, *from any of his statutes.* The Greek translateth, *they departed not fro* 〈...〉 *.*

Vers. 24. *from mine iniquity]* that is, *from the iniquity that I am prone to fall into.* The Hebrew word signifieth that which is *unright, unequal, crooked* or *perverse;* opposed to that which is *right;* and is fitly applied. to *sin,* and so translated by the Apostle, *Rom.* 4. 8. from *Psal.* 32. 2. In this estate we all are borne, *Psal.* 51. 7. so it noteth the *viciositie or crookedness of nature and original sin,* which the Apostle called *the sin dwelling in him, Rom.* 7. 17. and he that was first borne, first applied this word to himself, *Gen.* 4. 13. It is figuratively used oft times for *punishment due to sin:* whereof see *Psal.* 31. 11. The Chaldee openeth this verse thus; *And I was perfect in his fear, and he was the the saver of my soul from sins.*

Vers. 25. *pureness of my hands]* in 2 *Sam. 22. 25. my pureness.* [unspec 25]

Vers. 26. *gracious]* or *merciful, pious, godly.* See *Psal. 4. 4. man]* or *mighty one;* called *Geber,* of his *strength, valor, and superiority:* for which in 2 *Sam.* 22. 26. is put *Gibbor,* that is, *Strong,* or a *champion: a mighty man, Psal.* 19. 6. and 45. 4. *with the froward thou wilt show thy selfewry]* A like speech is used in Moses, *Levite. 26. 27, 28. if ye walk stubbornly against me, I will walk stubbornly in anger against you:* But here David useth two words, whereof the first, *froward* or *crooked,* is always spoken *of doing evil and wrong;* the latter word *wry,* not so, but is a similitude taken *from •rastlers,* and noteth a *writhing of ones self against an adversary.* The Chaldee Paraphrast applieth this *gracious saint* to *Abraham;* the *perfect man,* to *Isaac;* the *pure,* unto *Jacob;* and the *froward,* unto *Pharaoh and the Egyptians.*

Vers. 28. *the lofty eyes]* In 2 *Sam.* 22. 28. it is thus set down: *and thine eyes* are *upon the lofty,* that *thou mayest bring* them *low.*

Vers. 29. *hast lighted my candle]* or, *doest lighten my lamp,* that is, *givest me comfort, joy, prosperity after troubles;* as on the contrary, the *wicked's candle shall be put out, Job* 18. 6. and 21. 17. *Prov.* 13. 9. and 24. 20. and 20. 20. In 2 *Sam.* 22. 29. this word *lighted* is left out to be

understood, as before in the 7. verse. Sometime the *eye* is called the *candle* of the body, *Mat.* 6. 22. and Solomon saith, that *a man's mind* (or *soul) is the candle of the Lord, Prov.* 20. 27. sometime ones *child* succeeding him in government, is his *candle, Psal. 132. 17. 1 King.* 11. 36. and 15. 4. *Num.* 21. 30. All these in David were *lighted;* and Christ his son according to the flesh, is *the candle of the new Jerusalem. Rev. 21. 23. the true light, which lighteth every man that cometh into the world, John. 1. 9. brightned my darkness]* that is, *turned my grief and affliction into joy and comfort, Job 29. 3. Esth. 8. 16. Luk.* 1. 79.

Vers. 30. *broken thorough an host]* Hebr. *shall break, or run thorough an host,* or *troop.* This, and the *leaping over a wall* which followeth, may be understood both of *escaping danger himself,* and of *quelling his foes, and winning their walled cities,* and both these speedily. The Chaldee explaineth it thus; *For by thy word I shall multiply armies, and by the word of my God subdue fenced towers.*

Vers. 31. *in him]* the Chaldee saith, *in his word.* [unspec 32]

Vers. 32. *who* is *a rock]* that is, *a mighty savior and defender.* The Greek here for *Rock* hath a *God;* and in 2 *Sam. 22. 32. a Greater.* And this hath reference to the words of *Anna, there is no rock like our God, 1 Sam.* 2. 2.

Vers. 33. *that girdeth me]* that is, *prepareth and strengtheneth me:* therefore in 2 *Sam.* 22. 33. it is written, *my strength:* elsewhere he speaketh of being *girded with joy, Psal. 30. 12. valor]* or *power, force, prowess.* And this word is used both for *valor, activity and courage* of body & ruinde; also for *a power,* or *army of men, Ps.* 33. 16. and 136. 15. and also for *wealth gotten by industry, whereby men are able to do much, Psal.* 49. 7. 11. and 62. 11. *and giveth]* that is, *maketh* or *disposeth my way to be perfect,* that is, *without impediment*▪ or, as the Greek translateth, *without blemish.* For *giveth,* in 2 *Sam.* 22. is, *looseneth,* which also *freeth from let.*

Vers. 34. *He matcheth my feet as hinds]* that is, *maketh me swift to run like the Hindes, and so to escape danger, and stand safe upon my high places;* which usually denoteth *security, honor and prosperity, Deut.* 32. 13. and 33. 29. *Isa.* 58. 14. The like speech Habakuk hath in the end of his song, *Hab.* 3. 19.

Vers. 35. *bow of brass]* or *of steel;* and this is observed to be *stronger than iron, Job* 20. 24.

Vers. 36. *thy right hand hath upheld me]* or, *•irmely stayed* (and *strengthened) me.* This sentence is added here, more than in 2 *Sam. 22. 36. thy meekness]* or *modesty, lenity, humility, whereby thou abasest thyself to regard me, and deal meekly with me; even gently chastising and un••uring me.* Wherefore the Greek turneth it thus, *thy chastisement hath rectified me.* The Chaldee saith, *and by thy word thou hast made me to increase.*

Vers. 37. *hast widened my passage]* or *enlarged my pase,* that is, *given me roomth to walk steadily and safe.* Contrary to that which is said of the wicked, that *his strong* (or *violent) passages are straightened,* (or *made narrow) Job* 18. 7.

Vers. 38. *overtooke them]* and consequently *quelled,* or *cut them off,* as is expressed 2 *Sam.* 22. 38.

Vers. 39. *I wounded them]* or *struck thorough, embrewed with blood.* This verse in 2 *Sam.* 22. 39. is read thus; *And I consumed them, and wounded them, and they rose not, but fell under my feet.*

Vers. 41. *the neck of mine enemies]* that is, *put them to flight, and subdued them, 2 Chr. 29. 6. Ger.* 49. 8. And this respecteth God's promise, *Exod.* 23. 27.

Vers. 42. *They cried out]* for *an helper,* as the Chaldee addeth. For this, in 2 *Sam.* 22. 42. is, *They looked. answered]* in Chaldee, *they prayed to the Lord, and he received not their prayer.*

Vers. 43. *pour them out]* or *empty them,* that is, *tumble them down, to be trodden as dirt; I spread them abroad;* as in 2 *Sam.* 22. this verse is written, *And I did beat them small as the dust of the earth: as the clay of the streets I pounded them, I spread them abroad.*

Vers. 44. *of the people]* in 2 *Sam.* 22. it is, *the contentions of my people, hast kept me for the head, &c.* and hereby Christ's headship over the Church of the Gentiles is signified, and the contradiction of his own people the Jews, *Rom.* 10. 20, 21. See after in verse 50.

Vers. 45. *At the hearing of the ear]* that is, *speedily, so soon as they hear,* without further ado; or *By the hearing of the ear,* that is, *with diligent hearkening and attendance. sons of the stranger]* 〈◊〉 *the ••iant, or of alienation;* that is, *aliens,* 〈◊〉, *stranger• from the common-wealth of Israel,* they and their progenitors. So *Psal. 144. 7. Isa. 6•. 8. falsely deny]* or *dissemble.* In the Greek, *they lie:* 〈◊〉 meaning, *they feinedly submit themselves,* for fear or other sinister respect, against their wills. And this agreeth with the last promise of Moses, *Deut. 33. 29. thy enemies shall falsely deny to thee.* The original word is used both for *denying, Gen.* 18. 15. and for *lying* or *falsifying, 1 Kin.* 13. 18. See after, *Psal.* 59. •3. and 66. 3.

Vers. 46. *fade away]* or *fall,* to wit, *as leaves of trees that wither.*

Vers. 47. *my Rock]* in Greek, *my God.*

Vers. 48. *that giveth vengeances to me]* that is, *giveth me power to be avenged of my foes;* or, *giveth vengeances for me,* that is, *avengeth and punisheth for my sake.* Whereupon he is called the *God of vengeances. Psal.* 94. 1. So to *give vengeance,* is *to execute it, Nū. 31. 3. subdueth] bringeth into good order and subjection,* therefore in 2 *Sam.* 22. it is said, *subjecteth* or *bringeth down.* And sometime this word signifieth a *subduing by overthrow and destruction;* as 2 *Chron. 22. 10. she subdued:* for which in 2 *King.* 11. 1. is written, *she brought to perdition,* or *destroyed.*

Vers. 50. *I will confess thee]* that is, *give thee public and solemn praise and thanks.* This verse is applied in *Rom.* 15. 9. to the calling of the Gentiles unto the faith of Christ, and praise unto God therefore. By which we are taught, that of Christ and his kingdom this Psalm is chiefly intended.

Vers. 51. *He maketh great]* or *magnifieth; He is the magnifier of the salvations,* that is, *of the full salvation and deliverance.* Instead of *Magdil,* that is, *magnifier,* in 2 *Sam.* 22. 51. there is *Migdol,* which is so written, as by the vowels signifieth *a tower* of salvations, and by the consonants *a magnifier.* Hereupon the Hebrew Doctors (in *Midras tillin* upon this place) say, *One Scripture saith,* MAGNIFIER, *and another, saith.* TOWER: *and what tower is made for them? The King Christ is*

as a tower, as it is said, the tower of salvations: it is also written, The name of the LORD 〈◊〉 *a strong tower, &c. Prov.* 18. 10. it 〈◊〉 *anointed]* or *his Messias, his Christ,* as 〈◊〉 in *Psal. 2. 2. David and his seed]* this may be referred both to the first Dividend his posterity, on whom God shown great mercy; and also to our Lord Christ, who is called by the Prophets, *David, Ezek. 34. 23, 24. Hos.* 3. 5. and his *seed* are *his disciples, the children which God hath given him, Heb.* 2. 13. or himself is the *seed* here mentioned, *Act. 13. 23. Rom.* 1. 3. as he also is called *Abraham's seed, Gal.* 3. 16.

PSAL. XIX.

2 The creatures show God's glory. 8 The law more clearly revealeth his will. 13. His grace cleanseth and sanctifieth through Christ the Redeemer.

To the master *of the music,* a Psalm of David.

THe heavens do tell the glory of God, and the out-spread firmament showeth the work of his hands. Day unto day uttereth speech, and night unto night manifesteth knowledge. *There is* no speech, and no words; not heard is their voice. Thorow all the earth gone out is their line, and to the utmost end of the world their speakings; he hath put a tent in them for the Sun. And he *is* as a bridgeroome, going forth out of his privy chamber; joyeth as a mighty man to run a race. From the utmost end of the heavens *is* his egresse, and his compassing regresse *is* unto the utmost ends of them, and none *is* hid from his heat.

The law of Jehovah *is* perfect, returning the soul: the testimony of Jehovah *is* faithful, making wise the simple. The precepts of Jehovah *are* right, giving joy to the heart: the commandment of Jehovah *is* pure, giving light to the eyes. The fear of Jehovah *is* clean; standing to perpetuallaie; the judgments of Jehovah *are* truth, just they are together. To be desired *more* than gold, and than much fine gold, and sweeter than honey and liquor of the honey combes. Also thy servant *is* clearly admonished by them; in keeping of them *there is* much reward. Vn advised errors who doth understand? from secret *faults* cleanse thou me. Also from presumptuous *sins* withhold thou thy servant, let them not have dominion in me, then shall I be perfect and made clean from much trespass. Let the words of my mouth, and the meditation of my heart before thee, be to favorable acceptation, Jehovah my Rock and my Redeemer.

Annotations.

DOe tell] to wit, unto men, and so give occasion unto them to tell; as the Chaldee translateth, *They that look upon the heavens do tell, &c. the glory]* that is, *the glorious work;* so in *Ex. 16. 7. Num. 14. 21, 22. John. 11. 40. the out-spread firmament]* the whole cope of heaven with the *air,* as the Chaldee saith, *they that behold the air:* which though it be soft and liquid, and spread over the earth, yet is it fast and firm, and therefore called of us according to the common Greek version, *a firmament,* the holy Ghost expresseth it by another term, *Mid-heaven, Rev.* 8. 13. and 14. 6. and 19. 17. This *out-spread firmament,* or *expansion,* God made a mids the waters for a separation, and named it *Heavens, Gen.* 1. 7, 8. which of David is said to be *stretched out* 〈◊〉 *a curtain* or *tent, Psal.* 104. 2. and elsewhere is said to be *firm, as molten glass, Job* 37. 18. So under

this name *Firmament,* be comprised the orbs of the heavens, and the air, and the whole spacious roomth above the earth.

Vers. 3. *Day unto day]* one day unto and after another: so *unto* is used for *after,* in *Exod.* 16. 1. and 19. 1. *Vttereth]* or *welleth* 〈◊〉, as a fountain, continually and plenteously. *manifesteth]* or *showeth lively.*

Vers. 4. *not heard is their voice]* that is, *whose voice is not heard* or *understood:* meaning that they are no mute or obscure speeches, whereby the heavens preach to the world, but manifest to all, as the next verse showeth, and Paul plainly confirmeth, *Rom.* 1. 19, 20. and the Greek version here leadeth us so to understand this sentence, together with the Apostles allegation, *Rom.* 10. 19. and the like Hebraisms are usual, as *Job 3. 3. Let the day perish, I was borne in it,* that is, *wherein I was borne:* and *hearing* is often put for *understanding, Gen. 11. 7. 2. Kings 18. 26. 1 Corin.* 14. 2. Compare also herewith that Hebrew phrase in *•er.* 38. 5. Or we may read it thus: There is *no speech nor words: not he••d is their voice:* that is, the heavens make *•o speech,* or Sermon; *•or* utter any rea•able *words,* no *nor any voice* (or *s* 〈...〉 *d)* 〈...〉 *of theirs is heard:* but *their line is gone forth, &c.* Or, (taking *words* for *people's that speak them,)* there *is* 〈◊〉 *speech no• words,* where *the voice of the heavens is not he* 〈...〉 *d.*

V. 5. *their line]* or, *their* 〈◊〉, *their delineation:* w[ch] is a mean to teach the rude and simple; as *Esa.* 28. 10. or by *line* is mean a *building, frame* or *edifice,* which is made by line and rule, *Zach. 1. 16. Job* 38. 5. The Greek translateth it, *their sound;* which word the Apostle also useth, *Rom.* 10. 18. where he speaketh of the preaching of the Gospel, by which the Church is taught and edified. *their speakings]* or, *their words:* but this is used sometime generally for signification any manner of way: as *Prov. 6. 13. he speaketh* (that is, *signifieth) with his feet.* And taking him before to have shown how the heavens have no *speeches, words* nor *voice;* this here may be meant of *their significations,* by the wonderful frame, course, order, &c. that all men may see in them. *he hath put a tent]* God hath *put* (or *set)* in the heavens *a tabernacle,* that is, a flitting habitation: for that the sun never stayeth in one place. The *Sun* is in Hebrew called *Shemesh,* that is, *a minister* or *servant;* which very name should have kept the nations from worshipping and serving it, which God hath distributed to all people under the whole heaven; as *Deut.* 4. 19.

Vers. 6. *as a bridegroom]* the Chaldee addeth, [unspec] *in the morning as a bridegroom.* The Sun when he riseth is gloriously adorned with beautiful rays, and seemeth most cheerful; which two things are set forth by similitude of a bridegroom, *Esa.* 61. 10: & 62. 5. *to run a race] a long way, journey,* or, *course.* The swift course of the Sun is joyfully performed, as when a Champion runneth for a game.

Vers. 8. *Th* 〈...〉 *]* or *Doctrine* 〈...〉 ▪ an orderly manner of instruction, *an institution* or *disposition,* called in Hebrew *Torah,* which implieth both *doctrine,* and an *orderly disposition* of the same; therefore, where one Prophet relating David's words, saith, *the law* of man, 2 *Sam.* 7. 19. another saith, *the orderly estate* (or *course)* of man, 1 *Chron.* 17. 17. The holy Ghost in Greek calleth it *Nomos,* a *Law, Heb.* 8. 10. from *Ier.* 31. 33. This name is most commonly

ascribed to the precepts given by Moses at Mount Sinai; *Deut. 33. 4. Mal. 4. 4. John.* 1. 17. and 7. 19. it is also largely used for all his writings. For the history of Genesis is called *Law, Gal.* 4. 21. from *Gen.* 16. And though sometime the *Law* be distinguished from the Psalms and Prophets, *Luke* 16. 16. and 24. 44. yet the other Prophets books are called *Law, 1 Cor.* 14. 21. from *Isaiah.* 28. 11. the Psalms are also thus named, *John.* 10. 24. and 15. 25. from *Psal.* 8•. 6. and 35. 19. Yea one Psalm is called a *Law, Psal.* 78. 1. and the many branches of Moses doctrine; as the *Law* of the sinoffering, &c. *Lev.* 6. 25. and generally it is used for any *doctrine;* as, the *Law* of works, the *Law* of faith, &c. *Rom.* 3. 27. is *perfect]* or, is *a perfect* Law. The word before is again understood here and in the speeches following: as sometime it is fully expressed, *Psal. 12. 7. returning the soul]* or, *restoring the life.* To *return the soul,* is sometime to deliver it from evils, *Ps. 35. 17. Job* 33. 30. sometime to refresh it as with food that keepeth in life, *Lam.* 1. 11. 19. to refresh it with rest, come 〈...〉 t, and the like, *R•th 4. 15. Psal. 23. 3. Prov.* 25. 13. All which may be found in the law of God. *the testimony]* God called the two tables of his law, *the Testimony, Exod.* 25. 16. 21. and 31. 18. and the *Ark* wherein they were kept, had thereupon the like name, *Num. 17. 4. Exod.* 25. 22. and so the *tabernacle* wherein the Ark was, *Exod. 38. 21. Rev.* 15. 5. God's Law hath this title because of the testification, contestation, and earnest charge wch he and his Prophets gave concerning it, as *Ps. 81. 9. 2 Kin. 17. 15. Neh. 9. 29, 30. Deut.* 31. 28. and 32. 4. and as a record it testifieth what is God's will and covenant, *John.* 5. 39. And as the Law, so the Gospel (yea Christ himself) is called *a testimony, 1 Cor. 2. 1. 2 Thes. 1. 10. 1 Tim. 2. 6. faithful]* or, *a faithful* testimony: this word meaneth also, *sure, certain, firm* and *constant;* as *faithful plagues, Deut.* 28. 59. are *sure* and *durable:* a *faithful house, 2 Sam.* 7. 16. is *settled, firm & stable,* &c. God's word hath like commendations, *Ps.* 93. 5. and 111. 7. *the simple]* or *silly.* The original *pethi,* meaneth one that is *easily persuaded* or *enticed, credulous* and light of belief, according to the proverb, *Pethi, The simple believeth everything, Prov.* 14. 15. Consequently it is used for *Unskilfull,* and applied sometime to evil foolish persons, *Prov.* 9. 6. and 22. 3. sometime to the good and simple; as *Psal.* 116. 6. The Greek often translateth it, *a babe,* and so Christ calleth such, *Mat.* 11. 25. This verse and the two next following, which treat of God's law, are in Hebrew written every of them with ten words, according to the number of the ten commandments, which are called *ten words, Exod.* 34. 28.

Vers. 9. *The Precepts]* or, *Commissions, Changes.* This word is by David only applied to God's commandments, called of him *Pikkudim;* of *Pukad* to 〈◊〉 *;* as if we should say *Visitatians,* or precepts, the transgressions whereof God hath threatened to visit or punish; as *Exod.* 20. 5. and 32. 34. Or of *hiphkid,* to *commend* or *commit unto ones charge and custody*▪ because these are committed unto men, carefully to be observed; as it is written, *Thou hast commanded thy precepts to be kept* 〈◊〉 *mently, Ps. 119. 4. the commandment]* that is, *the commandments:* one put for all; *as judgment, 2. King.* 25. 6. for *judgments, Ier.* 52. 9. and many the like.

Vers. 10. *The fear]* or *reverence,* that is, the religion and worship prescribed of God; as in *Matth.* 15. 9. that is called *Worship,* which in *Isa.* 29. 13. is named *Fear;* and this is said to be *clean* from all filthiness, because he requireth to be worshipped in spirit and truth; and with pure hands, *John. 4. 24. 1 Tim.* 2. 8. Or, as God himself is called *Fear, Psal.* 76. 12. so his law may also here be called *Peare,* for that it was given with fearful majesty, and worketh in men the

fear and reverence of God, *Exod. 20. 18, 19, 20. Deut. 5. 24,—29. standing]* or *abiding, continuing* firm, yet and perpetually. *judgments]* Such laws as were annexed to the ten commandments, for punishing the offenders, have this title prefixed; as *Exod. 21. 1. These are the judgments which thou shalt set before them, &c.* And as *decrees* or *statutes* are often put for the ordinances of God's worship; (as is noted on *Psal.* 2. 7.) instead whereof David here seemeth to use the former word *fear;* so *judgments* are laws and rites for human duties. These two Moses often joineth together, saying; Hearken O Israel to *the statutes and to the judgments, &c. Deut.* 4. 1. 5. 8. 14. 45▪ and 5. 1. 31. and 6. 1. 20. and 7. 11. and 8. 11, *&c. just together]* that is, *all of them together,* and *each of them* apart, is *just,* or *justified.*

Vers. 11. *fine gold]* or *solid gold,* called *Paz,* which hath the name of *strength, fastnesse,* or *solidity:* such gold was rare and precious, *Isa. 13. 12. Lam.* 4. 2. The Arabians now call gold *Phes.* It was very fine: therefore when one Prophet calleth it *gold. Muphaz, 2 Kin.* 10. 18. another calleth it *tahor,* that is, *fine* or *clean gold, 2 Chron. 9. 17. liquor of the honey combes]* or, *liquid honey of the comb•.* Each of these words is used by Solomon for *the dropting honey comb▪ Prov.* 5. 3. and 16. 24. and both are joined for more vehemency.

Vers. 12. *clearly admonished]* The word signifieth *illustrating, making bright* or *shining, Dan.* 12. 3. and so by *warning.* or. *information* to make the soul *clear* and *circumstect. Exod. 18. 20. 2 King: 6. 10. Eccles. 4. 13. Ezek. 3. 17. 18, 19, 20. much reward]* or *much end,* that is, *great profit* or *reward,* as the Greek translate that. The Chaldee applieth this peculiarly to David, saying, *and because be kept them, he was made the Prince of Israel.* The Hebrew *Ghnekeb,* signifying the *heela* or *seetsole,* is used figuratively for the *end* of a thing, (as the *head,* for the *beginning, Psal.* 119. 160.) and so for the *sa•cisse, event* and *recampence* that followeth thereupon. As another word, *acharith,* which signifieth *end,* is used also for *reward, Prove.* 23. 18. and 1▪ *Pet.* 1. 9.

Vers. 23. *Vnadvised errors]* or, *Ignorant saults, Vnwitting.* and *inconsiderate sins.* The law for which is given, *Lev. 4. 2. &c. who dotn understand]* or, *who candiscerne?* meaning, no man can. So *Psal. 7. 7. 5. I spake not.* for, *I could not speak.* See the Annorations there. *cleanse thou me]* or, *make me innocent, free, guiltless, empty.* The word is also used for *exempting,* or *absolving, free* from punishment due to sin, *Exod.* 20. 6. and 34. 7.

Vers. 15. *be to favor able acceptation]* that is, *be acceptable or well pleasing;* or, as before, *they shall be acceptable.* For the Hebrew will bear either interpretation. Therefore also in the Greek, these two phrases are used as one, *He shall be, Mark* 10. 44. and *Let him be, Mat.* 20. 27. Of the word *at, ceptation,* see the note on *Psal. 5. 13. my redeemer]* or *deliverer;* the Hebrew *Goel* is interpreted in the Greek by both these, *Rō.* 11. 26. frō *Isa.* 59. 20. *Act.* 7. 35. The word is of large use, for *redeeming* of things sold or mortgaged, *Lev.* 25. but applied to redemption or deliverance from danger, *Psal.* 69. 19 from violence, *Psal.* 72. 14. from corruption, *Psal.* 103. 4. from the enemies hand, *Psal.* 106. 10. from death, *Hos.* 13. 14. and from all evil, *Gen.* 48. 16. And in special, one that *challengeth* or *redeemeth* any person, or thing that was before alienated, and restoreth it to the first estate, by right of kindred, is called by this name, 1 *Kings 16. 11. Ruth* 39. 12, 13. and 4. 1. 3. *&c.* Therefore is this title given to God and Christ, who is our *redeemer,* and allied unto us, as concerning the flesh, *Isa.* 43. 14. and 44. 6. and 47 4. 1 *Thess. 1. 10. Heb.* 2. 14, 15.

PSAL. XX.

The Church blesseth the King in his exploits: 6 Promiseth thankfulness, 7 testifieth confidence in God's succor; 8 and triumpheth by faith in Christ.

To the master *of the music,* a Psalm of David.

Jehovah answer thee in day of distress, the name of the God of Jacob set thee on high. Send thy help from the Sanctuary, and uphold thee out of Zion. He remember all thy oblations, and thy burntoffering he turn to ashes Selah. He give to thee, according to thy heart, and fulfill all thy counsel. We will shout in thy salvation, and in the name of our God set up the banner; Jehovah fulfill all thy petitions. Now I know that Jehovah saveth his Anointed, answereth him out of the Heavens of his holiness, with powers the salvation of his right hand. These *(make mention)* of chariots, and these of horses: but we make mention of the name of Jehovah our God. They stoop down and fall, but we rise up and stand upright. Jehovah save thou the King, he answer us in the day we call.

Annotations.

ANswer thee] thee O King, whom after he calleth *Messias,* or *Anointed, verse.* 7. And this sentence is set down in Iaakobs words, *Gen.* 35. 3. as after he mentioneth the *God of Jacob.* And the whole Psalm is a prophesy of Christ's sufferings, and his deliverances out of them, for which the Church with him triumpheth. For *answer,* the Chaldee saith, *accept thy prayer. set thee on high] in a high refuge,* and so defend and keep thee safe: see *Psal.* 9. 10. As God's *name, even his only is advanced high, Psal.* 148. 13. so is it also a *strong tower which the righteous runneth unto, and is set on high, Prov.* 18. 10.

Vers. 3. *from the Sanctuary]* or *sanctity;* Thus the tabernacle was called, *Lev.* 16. 2. and the temple, 1 *King.* 8. 10. as being the place of *holiness,* for the presence of God there.

Vers. 4. *remember all thy oblations]* This hath respect to the law, which appointed part of the *oblation* (or meat-offering) to be burnt on the altar unto God, with oil and incense *for a memorial, Levite.* 2. 2. The Hebrew *Minchah,* is generalfy *a gift* or *present* carried to any, *Psal.* 45. 13. and 72. 10. *Gen.* 32. 13. and in special, *a gift* or *oblation* presented to God, *Gen. 4. 3, 4, 5. Psal.* 96. 8. most specially *the oblation of corn* or *flower,* called the *meatoffering, Lev. 2. Num.* 29. The Apostle in Greek turneth it *Prosphora, an oblation, Heb.* 10. 5. 8. 10. from *Psal. 40. 6. burnt-offering]* which according to the original word *Ghnolah,* signifieth *an ascension,* because this kind of sacrifice was wholly given up to God in fire, *Lev.* 1. 3,—9. 13. Therefore in Greek it is translated *holocautoma,* that is, a *whole burnt-offering. turn to ashes]* that is, *consume to ashes* with heavenly fire: for so God approved and accepted the sacrifices of his people, *Lev. 9. 24 1 Kings* 18. 28.

Vers. 5. *fulfill all thy counsel]* or *accomplish it:* Counsel is as empty if it be not effected and accomplished; and the performance is as the *filling* thereof. So to *fill* or *accomplish* petitions in the verse following: to *fulfill* joy, *John.* 3. 29. and 15. 11. to *fulfill* words, is to *confirm* them, 1 *Kings* 1. 14. and to *perform* or *effect* them, 1 *Kings* 2. 27.

Vers. 6. *We will showt]* or, *that we may showt,* or *shrill.* For these two phrases are used in differently: See the note on *Psal. 43. 4. thy salvation]* which thou (O King) hast received; or which thou (O God) hast given. *set up the banner]* or, *display the slag* or *ensign,* which was for triumph and victory, to honor God, and to terrify the enemies, *Song* 6. 3. 9.

Vers. 7. *his anointed]* or *Messias,* that is, *his King, verse. 10. Psal. 2. 6. with powers the salvation]* that is, *with full power* (or *puissance,)* even with *the salvation of his right hand.* For God's *right hand* is of wondrous excellent force, and doth valiantly, *Exod. 15 6. Psal.* 118. 16. and 89 14.

Vers. 8. *These]* that is, *Some* mention *chariots* and *some horses. Chariot* is used for *chariots;* as also in *Psal.* 68. 18. so *bird* for *birds, Psal. 8. 9. Angel* for *Angels, Psal. 34. 8. make mention of the name]* that is, *make it to be known and to be remembered* with honor, *Psal. 45. 18. Esa. 49. 1. 2 Sam.* 18. 18.

Vers. 9. *stand upright]* or, *set ourselves sure* to continue yet. So after in *Psal.* 146. 9. and 147. 6.

Vers. 10. *the King, he answer us]* By the *King* here seemeth to be meant *Christ,* of whom this whole Psalm is composed: as also the Chaldee Paraphrast understood it, and therefore explained this verse thus; *O word of the Lord, redeem us; O mighty King, receive our prayer in the day of our invocation.* But the Seventie (not keeping the distinctions) turn it in Greek thus; *Lord save the king, and here us in the day that we call upon thee.*

PSAL. XXI.

The King giveth thanks for many blessings received. 8 He professeth his confidence of further grace, and prophesieth the destruction of the wicked.

To the master *of the music,* a Psalm of David.

Jehovah, in thy strength the King shall rejoice, and in thy salvation how vehement glad shall he be! Thou hast given to him his hearts desire, and the earnest request of his lips thou hast not kept back Selah. For thou preventest him with blessings of goodness, thou settest on his head a crown of fine gold. Life he asked of thee, thou gavest *it* him; length of days, ever and aye.

Great *is* his honor in thy salvation; glorious Majesty and comely honor hast thou put upon him. For thou hast set him *to be* blessings to perpetual aye; thou hast made him cheerful with joy, with thy face. For the King trusteth in Jehovah, and through the mercy of the most high he shall not be moved. Thy hand shall find out all thine enemies; thy right *hand* shall find out them that hate thee. Thou wilt set them as an oven of fire at the time of thy face; Jehovah in his anger will swallow them up, & fire shall eat them. Their fruit from the earth thou wilt destroy, and their seed from the sons of Adam. For they have intended evil against thee: they have thought a crafty purpose, *but* they shall not be able. For thou wilt set them *as* a Butt, with thy strings thou wilt make ready against their faces. Be thou exalted Jehovah in thy strength, we will sing and praise with Psalm thy power.

Annotations.

IN thy strength] or, *for thy strength,* thy kingdom, strong help and deliverance. This Psalm, as the former, gratulateth the victory and salvation of Christ, and is by the Chaldee Paraphrast applied to the reign of *King Messias.* Also the Hebrew *Iismach, (Shall rejoice,)* hath the letters (being transplaced,) of the name *Mashiach, Christ. shall rejoice]* or *rejoiceth* continually.

Vers. 4. *a crown]* a sign of glorious victory, and of the Kingdom.

V. 5. *length of days]* that is, *a long continued life time, Isa. 53. 10. Job* 12. 12. So *Ps.* 23. 6. & 93. 5. and 91. 16. On the contrary, *short of days,* is *short lived, Job 14. 1. ever and aie] to eternal and perpetual aie.* Christ being raised from death, dieth no more; death hath no more dominion over him, *Rom.* 6. 9 But behold he is alive for evermore, Amen, *Rev.* 1. 18. and ever liveth to make intercession for them that come to God by him, *Hebr.* 7. 25.

Vers. 7. *hast set him blessings]* that is, *made him to abound with all manner blessings himself, & to be an example of,* or *to impart blessings unto others.* So to Abram it was said, *be thou a blessing, Gen.* 12. 2. the like promise is to his children, *Ezek. 24. 36. Isa. 19. 20. with thy face]* or *before thy face, in thy presence* as *Psal.* 16. 11.

Vers. 9. *shall find out all thy enemies]* to wit, *to punish them,* as 〈◊〉 like phrase importeth, *Isa.* 10. 10. or, *shall find for all,* that is, *shall be enough for all thy foes,* that is, *sufficiently able to overcome them:* so *finding* is used for *sufficiency, Num. 11. 22. Judge.* 21. 14. For *hand,* the Chaldee saith, *the stroke of thine hand.*

Vers. 10. *〈◊〉 set them]* or *put them all and everyone,* 〈◊〉 is noted on *Psal.* 2. 3. So also after in *verse.* 11. and 13. *〈◊〉 of fire]* a *fiery furnace;* meaning in *〈◊〉 affliction, Lam. 5. 10. the time of thy face]* that is *of thine anger,* as the Chaldee Paraphrast explaineth it; for the *face* showeth forth pleasure or displeasure, favor or wrath: so *face* is used for *anger, Psal. 34 17. Lev. 20. 6. Gen. 32. 20. Lam. 4. 〈◊〉. •er. 3. 12. swallow them]* that is, *destroy* or *d 〈...〉 sh, them:* so *Psal.* 35. 25. and 52. 6. and 55. 〈◊〉 *〈◊〉]* the Chaldee expoundeth it, *the fire of Ge 〈...〉* (or *of H•ll.)*

Vers. 11. *Their fruit]* that is, *their children,* called the *fruit of the body and womb, Psal.* 127. 3. and 132. 11. *Deut.* 28. 4. or *their labor* and that which comes thereof; as *Prov. 31. 16. 31. their seed]* that is, *children,* or *posterity, Psal.* 22. 24. 31. and •7. 25. *Gen.*•7. 7. 10.

Vers. 12. *shall not be able]* to wit, *to stablish,* (as the Greek explaineth) or, *to effect it.* After this word *can,* or *able,* there often wanteth a word to be understood: see *Psal.* 101. 5.

Vers. 13. *a Butt]* to shoot at; Hebr. *a shoulder;* because the earth is heaped up like shoulders. The Chaldee paraphraseth, *thou hast set them to thy people* as *one shoulder. make ready]* or *fit,* namely *thine arrows against their faces.* The Chaldee otherwise, *in the cords of thy Tent thou wilt order thy law before them.*

PSAL. XXII.

David as a figure of Christ complaineth of his many afflictions; 10 Prayeth with faith for deliverance; 13 Foresheweth the sundry evils which the wicked would do unto Christ at his death. 23 After deliverance, Christ declareth God's name and praises to his brethren; 27

Communicateth the fruits of his death and resurrection to the ends of the earth: 31 Whereupon they show forth their obedience, and preach his justice.

To the master *of the music,* concerning the Hind of the morning; a Psalm of David.

MY God, my God, wherefore hast thou forsaken me, *art* far off from my salvation, *from* the words of my roaring. My God, I call by day, & thou answerest not; and by night, and *there is* no silence to me. And thou *art* holy, sitting, the praises of Israel. In thee our fathers trusted, they trusted, & thou deliveredst them. Unto thee they cried out and were safe delivered; in thee they trusted and were not abashed. But I *am* a worm, and not a man; the reproach of men, and despised of the people.

All they that see me do scoff at me, they make a mow with the lip, they wag the head.

He confidently turned unto Jehovah, let him deliver him, let him rid him, because he delighteth in him. But thou *art* the drawer of me forth out of the belly, the maker of me to trust, *even* at my mothers breasts. Upon thee I have been cast from the womb; from my mothers belly, thou *art* my God.

Be not thou gone far off from me, for distress *is* near; for *there is* no helper. Many bullocks have compassed me about; mighty *bulls* of Bashan have environed me.

They have wide opened upon me their mouth, *as* a renting and roaring Lion. I am poured out as waters, and all my bones dispart themselves; my heart is as wax, it is molten in the midst of my bowels. My able strength is dried up like a pot-sheard, and my tongue cleaveth to my jaws, and thou hast brought me down to the dust of death. For dogs have compassed me; the assembly of evil doers have enclosed me, they Lion-like pierced my hands and my feet. I may tell all my bones: they did behold, they did view me. They parted my garments among thē, & for my coat they cast a lot. And thou Jehovah be not far off: my fortitude, hasten to my help. Rid my soul from the sword, my alonely *soul* from the hand of the dog. Save me from the mouth of the Lion, and from the horns of Unicorns, thou hast answered me. I will tell thy name to my brethren; in the midst of the Church I will praise thee. Ye that fear Jehovah, praise him; all ye seed of Jacob, honor him; and be afraid of him all ye seed of Israel. For he hath not despised nor abhorred the affliction of the poor afflicted, nor hid his face from him: and when he cried out unto him he heard. Of thee *shall be* my praise in the great Church, my vows I will pay before them that fear him. The meek shall eat and be satisfied, they shall praise Jehovah that seek him, your heart shall live to perpetual aye. All the ends of the earth shall remember and turn unto Jehovah, and all families of the heathens shall bow down themselves before thee.

For to Jehovah *pertains* the Kingdom: & *he is* ruler among the nations. All the fat ones of the earth shall eat and bow down themselves, all that go down to the dust, shall bend down before him: and he *that* quickeneth not his soul. A seed shall serve him, it shall be accounted to the LORD for a generation. They shall come and shall declare his justice to a people *that shall be* borne, that he hath done *this.*

Annotations.

THe Hind of the morning] meaning *Christ,* who as a Hind was by Jews and Gentiles, the *dogs, verse.* 7. hunted and worroughed in the morning, *John* 18. 28. and also rose from death the third day early in the morning, *John.* 20. 1. when God had made his feet like Hindes feet, and set him on his high places, *Psal.* 18 34. Compare with this, *Song* 2. 9. 17. and 8. 14. where Christ is also likened to *a young Hart.* And in *Psal.* 49. 15. the *resurrection* is called, the *morning;* for then the true light of comfort and salvation shall appear. A *Hind* called in Hebrew *Aijeleth,* hath the name of *prowess* or *fortitude,* (as in the 20 verse of this Psalm, *Aejaluth* is *fortitude,)* and so it may be understood *for the strength* (or *fortitude) of the morning,* that is, the help and power of God to raise up Christ from the dead; which may be the meaning of the Greek translation, *for the morning help.* Some of the Jews have interpreted it, *the morning star;* which (although the word be nowhere else found in Scripture, for a *star,)* agreeth also to our Lord Christ, who is entitled, *the bright morning star, Rev.* 20. 16. Others, applying this title to the Music, retain the Hebrew words still; *A* 〈...〉 *eleth hasshachar.* The Chaldee expoundeth it, *To praise* (God) *for the mighty continual sacrifice.*

Vers. 2. *My God, my God, &c.]* Christ speaketh this Psalm to God his Father. The Hebrew is, *Aeli, Aeli, lammah ghnazabtani;* which words our Lord uttered on the cross, *Mat.* 27. 46. (save for the later, he used the Syriac, *sabachtani,* of the same signification.) At which the profane Jews mocked, saying that he called for *Elias, Mat. 27. 47. 49. Wherefore hast thou forsaken me]* or, *why leavest thou me?* They are the words of saith, striving in temptation, and do imply both a hope of, and a prayer for deliverance, as it is noted on *Psal.* 10. 1. See the like also in *Psal.* 42. 10. and 43. 2. *my roaring]* this argueth great grief of heart, uttered with loud complaint: So *Psal.* 38. 9. and 32. 3. *Job* 3. 24. And Christ, in the days of his flesh, offered up prayers, with strong crying and tears, to him that was able to save him from death, *Heb.* 5. 7.

Vers. 3. *no silence to me]* or, *but I have no silence:* and consequently, *no rest* or *ease.* So *Job* 30. 20. 27.

Vers. 4. *sitting]* or *sittest,* that is, *abidest* still one and the same; as *Psal.* 9. 8. and 55. 20. and 102. 13. or *fittest,* to wit, *still;* as *Ruth.* 3. 18. that is, risest not up to help me: or *sittest,* that is, *inhabitest,* as *Psal.* 9. 12. and 132. 15. The Chaldee translateth, *which stablishest the world for the praises of Israel. the praises]* in Greek, *the praise of Israel;* that is, *art he to whom Israel singeth all praises for deliverances, and of whom Israel glory•th in all time of need.* So Moses said to Israel, *he is thy praise, Deut.* 10. 21. and *Ier.* 17. 14.

Vers. 7. *a worm]* that is, *weak,* (as the Chaldee explaineth it) *wretched,* and *trodden underfoot.* So *Job 25. 6. Isa.* 41. 14.

Vers. 8. *make a mow] make an opening with the lip;* which may be taken both for mowing or thrusting out of the lip, and for licentious opening thereof to speak reproach. *wag the head]* a sign also of scorn, *Esa. 37 22. Mat. 27. 39. Job 16. 4. Psal. 44. 15. Lam.* 2. 15.

Vers. 9. *He confidently turned]* or *rolled;* that is, *trusted,* as in the New Testament this phrase is explained, *Mat.* 27. 43. where they mock at Christ. The Hebrew applieth this word *roll* or *turn,* figuratively to a confident *committing* of ones self, ways, or actions unto another; as here, so

in *Psal. 37. 5. Prov.* 16. 3. and *Gol,* properly is *Roll thou,* but put for *he rolled,* or *trusted;* as the like phrase, *make the heart of this people fat, &c. Esa.* 6. 10. is thus resolved, *this people's heart is waxed fat, &c. Mat.* 13. 15. or it is the indefinite, *to turn,* for *he turned;* as in *Esth. 9 16. to stand,* is used for *they stood.*

Vers. 11. *been cast from the womb]* that is, *from my infancy committed to thy care and custody.* So elsewhere he faith, *the Lord hath called me from the womb•, &c. Esa.* 49. 1. Contrariwise, *the wicked are estranged from the womb, Psal.* 58. 4.

Vers. 13. *bullocks]* chat is, *strong and lusty persons,* such as were the high Priests, *scribes, &c.* that set against Christ. So the Chaldee expoundeth, *people's like pushing bulls. mighty* bulls *of Basan]* which was a fertile country, good to feed cattle, *Num.* 32. 4. and such as there fed, were fat and strong, *Deu. 32. 14. Ezech.* 39. 18. The Jews were the bulls of Basan, as the Prophets foretold, *Deut. 32. 15. Amos 4. 1. Hos.* 4. 16. and the history showeth, *Mat.* 27. Here the word *bulls* is to be supplied unto the word *mighty,* as also in *Psal.* 50. 13. and 68. 31. See the notes on *Psal.* 10. 10.

Vers. 14. *wide opened]* or, *gaped;* and this also is a sign of reproach and contempt, *Job 16. 10. Lam.* 3. 46. and 2. 16.

Vers. 15. *dispart themselves]* or, *are sundered,* that is, *out of joint. as wax]* that is, *tender,* and *melting* through faintness and fear, *Psal.* 68. 3. and 57. 5. Like this is Job's complaint, *God hath softened my heart, Job* 23. 16. So the word following *molten,* noteth *fear* and *discouragement, Josh.* 7. 5. and 14. 8. *Deut.* 20. 8. The Greek translateth, *as molten wax.*

Vers. 16. *cleaveth]* or, *is made cleave to my jaws,* which phrase meaneth inability to speak, *Psal. 137. 6. Job 29. 10. Ezek.* 3. 25. and sometime extremity of thirst, *Lam.* 4. 4. and so may have reference here to that *thirst* which our Savior felt, *John. 19. 28. hast brought me down]* or *set* and *bounded me in the dust of death,* meaning death it self, or the grave which turneth men to dust, *Gen.* 3. 19. the Chaldee turneth it, *the house of the grave.* See *Psal.* 7. 6.

Vers. 17. *dogs]* the Greek addeth, *many dogs,* that is, *base and vile persons of rancorous disposition, Job 30. 1. Prov. 26. 11. Rev. 22. 15. Mat. 7. 6. Phil. 3. 2. Psal.* 59. 7. 15. So the Chaldee paraphraseth, *a company of wicked sinners which are like to many dogs.* These were the high Priests and rulers of Israel, of whom it is said, that *Pilate knew well that for envy they had delivered* Jesus, *Mat. 27. 18. they Lion-like pierced]* The original hath a double reading, *Caari, like a lion,* and *Caru, they digged* or *pierced.* This latter the Greek followeth: but the Chaldee in the Masorites Bible keepeth both readings, *they did •ite like a Lion.* This was fulfilled in the nailing of our Lord to the cross, by his feet and hands, *Mat. 27. 35. John.* 20. 25.

Vers. 18. *did view me]* or *see in me;* namely, *their desire or lust,* or *the affliction upon me, they saw with delight.* See the like phrase, *Psal.* 54. 9. and 59. 11. and 1187.

Vers. 19. *for my coat]* or, *my vesture:* The Soldiers, when they had crucified Jesus, took his garments (and made four parts, to every Soldier a part) and his coat; and the coat was without seam, woven from the top throughout. Therefore they said one to another, Let us

not divide it, but cast lots for it, whose it shall be, that the Scripture might be fulfilled, &c. *Job.* 19. 23, 24.

Vers. 21. *from the sword]* the Chaldee saith, *from them that kill with the sword. my alonely soul]* which is *one alone, solitary and desolate.* So after in *Psal.* 35. 17. and 25. 16. and 68. 7. the Chaldee expounds it, *the spirit of my body. hand of the dog]* the *power of the devil,* the prince of this world, who then came to Christ, but had naught in him, *Job* 14. 30. Or *dog* is put for *dogs,* meaning the malicious Jews spoken of before, verse 17. and *hand* is often put for *power:* see *Psal.* 63. 11.

Vers. 22. *mouth of the Lion]* to the *Devil* is named, 1 *Pet.* 5. 8. and wicked rulers, *Pro. 28. 15. Ier.* 50. 17. The Chaldee here saith, *from the mouth of him that is strong as a Lion, and from Kings mighty and proud like Unicorns. horns of Unicorns]* the Devils Angels, principalities, powers, worldly governors, princes of the darkness of this world, &c. *Ephe.* 6. 12. The Unicorn is so fierce and wild, that he will not be tamed, *Job 39. 12, 13. &c.* and his strength and pride is in his horn. See *Psal. 92. 11. Num. 23. 22. Deut. 33. 17. Esa. 34. 7. thou hast answered]* for, *answer thou me;* a speech of faith, inserted in his prayer; therefore next followeth thanksgiving. *Answering* is here used for *safe delivering* upon prayer: as the Chaldee translateth, *hast accepted my prayer.*

Vers. 23. *to my brethren]* the disciples and believers of Christ: *for he that sanctifieth, and we which are sanctified, are all of one; for which cause he is not ashamed to call us brethren, Heb. 2. 11, 12. John. 20. 17. the Church]* or *Convocation, Assembly, Congregation.*

Vers. 26. *Of thee, my praise]* or *From with thee,* shall be *my praise:* it shall begin and continue of thee, thou art the cause and ground thereof. *the great Church]* either that assembly where Christ after his resurrection personally appeared to moe than five hundred brethren at once, 1 *Cor.* 15. 6. or the *great Church* of the Gentiles, with whom Christ is spiritually present, *Mat.* 28. 19, 20. So after in *Psal.* 40. 10, 11.

Vers. 27. *and be satisfied]* It was a curse of the Law, that men should *eat and not be satisfied, Levite. 26. 26. Mic.* 6. 14. but it is a blessing of the Gospel, that *the meek and needy shall eat and have enough, Psal. 132. 15. God filleth the hungry with good things, and sends away the rich empty, Luke* 1. 53. The *meek* meaneth the *regenerate,* who are mortified with Christ, and their fierce nature made meek and humble. *your heart shall live]* he turneth his speech to the *meek* and *seekers* of God, who should eat of Christ's flesh that was given for the life of the world, and thereby live forever, *John.* 6. 51. The *living* of the *heart,* importeth also *the cheering, comfort* and *solace* of the same, *Gen.* 45. 27. the contrary whereof is in the *dying of the heart, 1 Sam.* 25. 37. See also the like promise, *Psal.* 69. 33. The Chaldee yieldeth this sense, *The spirit of prophesy shall rest in the thoughts of their heart forever.*

Vers. 28. *All the ends, &c.]* that is, the *dwellers in the utmost parts and ends of the world.* A prophesy of the calling of the Gentiles, by the preaching of the Gospel; *Rom. 16. 26. Eph.* 2. 1, 2, &c. *remember]* the Chaldee addeth, *remember his miracles. families of the heathens]* or, *kindreds of the nations;* whereof see *Gen.* 10. 5, 18, 20, 31, 32.

Vers. 29. *ruler among the heathens]* to reign over them by his Word and Spirit, and so to be God, not of the Jews only, but also of the Gentiles, *Rom.* 3. 29, 30.

Vers. 30. *All the fat ones]* that is, *the rich and mighty personages, fat with plenty, Deut.* 31. 20. For, Kings and Queens, and men of authority and wealth, are also called to the participati• of Christ's grace in his *Church, Isaiah 60. 3, 5, 10. Rev. 21. 24. 1 Tim.* 2. 1, 2. Sometime *fatness* is used to note out God's spiritual blessings, *Psal.* 36. 9. and 63. 6. and 65. 12. and 92. 15. *Prov. 28. 25. all that go down to the dust]* this is, *the poor base and wretched people,* which for their misery and affliction, are said *to go down and sit in the dust,* as *Psal. 113. 7. Isaiah* 47. 1. and 29. 4. *Job 30. 19. Lament.* 3. 29. but the Chaldee expounds it, *the house of the grave.* that *quickeneth not]* or *cannot quicken;* that is, *the poor wretched man, that doth not,* (or *cannot,* as *Psal. 77. 5.) keep alive his soul;* that *cannot nourish him-self, he shall eat.* So to *keep alive,* is to *nourish, Esa.* 7. 21. Or, *he that revived,* that is, *cheered not, nor refreshed his soul with comfort,* as before, *verse.* 27. or, *he that cannot keep alive his soul,* that is, *not save it from wrath and eternal death, by his own works, he shall live by faith in Christ.* So this phrase *to keep the soul alive,* is used, *Ezek.* 18. 27. The Chaldee giveth this sense, *and he will not keep alive the soul of the wicked.*

Vers. 31. *A seed]* The posterity of those godly forementioned, for God chooseth the seed with the parents, *Deut.* 10. 15. and 30. 6, 19. *Psal.* 69. 37. and 102. 29. *Isaiah* 43. 5. and 44. 3. Or the *seed* of Christ, the children which God giveth him, as *Esa. 53. 10. Hebr.* 2. 13. Or *a seed,* that is, *a small remnant,* as *Rom.* 9. 29. the Chaldee saith, *the seed of Abraham. for a generation]* a *race* of God's children, as *Psal.* 73. 15. and 24. 6. or, *to generation,* that is, *forever, through all ages.*

Vers. 32. *They shall come]* The Chaldee explaineth it, *Their sons shall come. his justice]* the justice of God, which is by faith in Christ, *Psal. 71.* 〈◊〉*, 16, 24. Rom. 10. 3, 4. people* that shall be 〈◊〉 *]* hereafter to come; or, *a people borne,* that is, *regenerate, Psal. 87. 4 5. John. 1. 13. 1 Pet.* 1. 33. So, *people created, Psal. 102. 19. that he hath done] hath performed,* or *accomplished that justice,* and all things appertaining to it. The Greek referreth it to the people, *whom the Lord hath made:* the Chaldee, to the *marvelous works which he hath done.*

PSAL. XXIII.

David under the similitude of a Shepherd showeth 〈◊〉 love and mercies to his people, whereby their 〈...〉 is confirmed.

A Psalm of David. [unspec 1]

Jehovah feedeth me, I shall not lack. In folds of budding grass he maketh me lie down; he easily leadeth me by the waters of rests. He returneth my soul, he leadeth me in the beaten paths of justice, for his Name sake. Yea, though I should walk in the valley of the shade of death, I will not fear evil, for thou *wilt be* with me; thy rod and thy staff, they shall comfort me. Thou furnishest before me a table *in* presence of my distressers: thou makest fat my head with oil, my cup *is* abundant. Doubtless, good and mercy shall follow me all the days of my life, and I shall converse in the house of Jehovah to length of days.

Annotations.

FEedeth me] or, is *my Feeder, my Pastor.* The word comprehendeth all duties of a good Herd, as together feeding, guiding, governing, and defending his flock. Therefore Kings also have this title, and are said to *feed* their people, *Psal. 78. 71, 72. 2 Sam.* 5. 2. Hereupon it is attributed to God, and to Christ, feeding his Church, as the Shepherd of their souls, *Psal. 80. 2. Ezek. 34. 12, 14, 15. Isaiah 40. 11. John. 10. 11. 1 Pet.* 2. 25. The Chaldee referreth this to a former work, saying▪ *The Lord fed his people in the wilderness, they lacked nothing.*

Vers. 2. *of budding grass]* pleasant pastures and leas, where green and tender herbs do spring. *he maketh me]* or, *will make me lie down,* to wit, *for rest from heat.* This also is another duty of a good *Herder,* as, *I will feed my flock, and I will make them lie down, saith the Lord, Ezek.* 34. 15. and, *Shew me, O thou whom my soul loveth, where thou feedest, where thou makest lie down at noon, Song 1. 6. easily leadeth]* or *comfortably •uideth me;* it noteth *a soft and gentle leading, with sustaining of infirmity,* as *Gen. 33. 14. Isaiah* 40. 11. Therefore the Greek turneth it, *he nourisheth me.* So *Psal. 31. 4. by waters]* or *unto waters of rests,* that is, *most quiet* (or *calm) waters, and such as give rest and refreshing.* All these things Christ performeth to his flock, as it is written, *They shall hunger no more, neither thirst anymore, neither shall the Sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them to the lively fountains of waters, Revel.* 7. 16, 17.

Vers. 3. *returneth my soul]* or, *will return or restore it,* and consequently give it rest. See *Psalm.* 19. 8.

Vers. 4. *shade of death]* that is, *dark and dreadful shadow;* and in a manner, the very state of death. This speech denoteth *imminent danger, Jer. 2. 6. sore affliction, Psal.* 44. 20. and 107. 10. 14. *fear and terror, Job 24. 17. and dreadful darkness, Job* 10. 21, 22. whereto spiritually is opposed *the light and comfort of the Gospel and grace of Christ, Mat. 4. 16. Luke* 1. 79. wilt be *with me]* or, art *with me:* and this implieth his *good, safety, and protection.* As when God said, *I will be with thee, Gen.* 31. 3. Jacob understood it thus, *I will do thee good, Gen.* 32. 9. for God's presence is a singular favor, and our preeminence, *Exod.* 33. 15, 16. The Chaldee expoundeth it, *thy Word* shall be *for my help. thy rod]* with such shepherds use to guide and rule their flocks, *Levite.* 27. 32. and with such the Lord is said to rule his people, *Ezek.* 20. 37. Wherefore the Prophet prayeth, *feed thy people with thy rod, Mic.* 7. 14. The *rod* is also for *chastening and punishment, Psal.* 89. 33. And for the rebellious God hath *a rod of iron and indignation, Psal. 2. 9. Lam.* 3. 1. Of Christ's *rods* or *staves* wherewith he feeds his flock, see *Zach.* 11. 7. &c. The Chaldee translateth *thy rod and thy law.*

Vers. 5. *Thou furnishest]* or *wilt furnish,* and *make ready a table.* This and the things following, note the abundant supply of all good things, for necessity and for delight, as at a sumptuous banquet, *Prov.* 9. 2, &c. So by Christ the good shepherd, his sheep *find pasture, have life,* and *have it in abundance, John.* 10. 9, 10. in *presence]* or *before them,* which causeth the enemies that see, to grieve, as *Psal. 112. 10. makest fat]* that is, *plenteously m•istenest and supplest with oil* or *balsam.* In those countries they used to welcome and cheare their guests with pouring out precious sweet oyles or balsam upon their heads, *Luke 7. 46. John.* 12. 3. It signifieth *joy, Eccles. 9. 8. Isaiah* 61. 3. The Chaldee applieth it to the Priests of Israel, *thou hast made the Priests heads*

fat with the anointing oil. is *abundant]* to wit, *with liquor,* (as the word importeth) *for to drink my fill.*

Vers. 6. *converse]* or *quietly repose* myself, and *dwell,* as the Greek translateth it. Likewise the Chaldee, saying, *I shall dwell in the house of the Lord's Sanctuary. to length of days]* that is, *a long life-time,* or *forever.* See *Psal.* 21. 5. and 93. 5.

PSAL. XXIV.

God's Lordship in the world. 3 The citizens of his spiritual kingdom. 7 An exhortation to receive him.

A Psalm of David.

THe earth *is* Jehovah's, and the plenty thereof; the world, and they that sit therein. For he hath founded it upon the seas, and established it upon the rivers.

Who shall ascend into the mountain of Jehovah, and who shall stand in the place of his holiness? The clean in hands, and pure in heart, which lifteth not up his soul to false vanity, neither sweareth to deceit.

He shall receive a blessing from Jehovah, and justice from the God of his salvation. This *is* the generation of them that enquire for him, of them that seek thy face, of Jacob Selah.

Lift up ye gates your heads, and be lifted up ye doors of eternity, that the King of glory may come in. Who *is* this King of glory? Jehovah, strong and valiant; Jehovah valiant in battle. Lift up ye gates your heads, and lift up ye doors of eternity, that the King of glory may come in. Who *is* he this King of glory? Jehovah of hosts, he *is* the King of glory Selah.

Annotations.

APsalme of David] unto this title the Greek addeth, *of the first day of the week:* meaning that this Psalm was wont to be sung in the Temple every first day of the week, which now with us is *the Lord's day,* the Christians Sabbath: and of Christ his Church and kingdom, and the entertaining of his Gospel, doth this Psalm treat. In Solomon's Temple God ordained Levites with *Cymbals, Psalteries* and *Harps,* and Priests with *Trumpets,* and other Levites that were *singers,* and in the time that the burnt-offering began, *the song of the Lord began* with trumpets and instruments, and they sang praises *with the words of David, and of Asaph, 2 Chron.* 29. 25,—30. The Hebrew Doctors recording their daily service in the Sanctuary, write thus; *They said not the Song, but over the burnt-offerings of the Congregation, and the sacrifices of their peace-offerings that are spoken of in the Law,* &c. *The Song which the Levites said in the first day, was (Psalm. 24.) The earth is the LORD'S, and the plenty thereof. In the second (day) they said (the 48. Psal.) Great is the LORD, and praised vehemently in the city of our God,* &c. *In the third they said (the 82. Psalm,) God standeth in the assembly of God, he judgeth in the midst of the gods. In the fourth they said (the 94. Psalm) O God of vengeances,* &c. *In the fifth they said (the 81. Psalm,) Shout joyfully unto God our strength,* &c. *In the sixth they said (the 93. Psalm,) The Lord reigneth, is clothed with high Majesty,* &c. *In the Sabbath they said (the 92. Psalm,) A Psalm, a Song for the Sabbath day.*

Maimonides in Misneh, tom. 3. in Tamidin, (or Treat. of the Daily sacrifices,) *chap. 6. sect. 7, 8, 9. The earth* is *Jehovah's]* or *To Jehovah the earth* belongeth. Of him, and by him, and for him are all things; yet in special he hath chosen Jacob's posterity for to be his people, *verse.* 6. Thus David maketh use of Moses doctrine, who said, *Loe, to Jehovah thy God* pertain *the heavens, and the heavens of heavens, the earth and all that therein* is: *notwithstanding, Jehovah set his delight in thy fathers to love them, and did choose their seed after them,* even *you above all people's, as appeareth this day, Deut.* 10. 14, 15. See also another use of this doctrine, in 1 *Cor.* 10. 26, 28. where the Apostle proveth, that every creature in the earth may be used of Christians for food, or otherwise, because all is the Lord's, and in Christ ours. *plenty]* or, *fullness,* that is, all contained therein, as the Chaldee expoundeth it, *the creatures thereof.* So, *the plenty of the sea, Isaiah* 42. 10. the *plenty of the city, Amos.* 6. 8. and sundry the like. *that sit]* that is, *dwell* or *inhabit,* as it is noted on *Psal.* 1. 1. The like manner of speaking the holy Ghost useth also in Greek, *Luke 21. 35. on all them that sit on the face of the whole earth.* So *Psa.* 69. 36. and often otherwhere.

Vers. 2. *upon the seas]* or *above* them. The earth is said to be *founded* (or *fast settled) upon the seas, (the heaps of waters* were called *seas, Gen.* 1. 10.) because the waters which naturally *would stand above the* high *mountains, Psal.* 104. 6. are by the word of God gathered together, and thrust under the earth, that the dry land might appear and be inhabited, *Exod. 20. 4. Gen.* 1. 9. And these which may seem a most weak and flitting foundation, yet are *firm bases,* and *mighty foundations, Psal. 104. 5. Mic.* 6. 2. to magnify God's power, who as he brought light out of darkness, so settleth he the solid earth on the liquid waters; yea, *hangeth the earth upon nothing, Job* 26. 7.

Vers. 3. *Who shall ascend]* The Chaldee paraphraseth, *Who shall be worthy to ascend unto the mountain of the house of the Sanctuary of the Lord?*

Vers. 4. *The clean in hands] He whose* hands or *palms are clean,* or *free* of evil. So *Job* 17. 9. This noteth *good works,* as *pureness of heart* meaneth *holy faith and affections, Act. 15. 9. not lifted up his soul]* or, *my soul.* The Hebrew hath two readings; by the letters in the line, *his soul,* and in the margin, *my soul;* as if this were spoken in the person of God, and of him; which then may be understood of *swearing.* For this form of words is used in the third Commandment, *Exod. 20. Thou shalt not lift up* (or *take up) the name of Jehovah thy God to false vanity.* But for *Name,* here is put *Soul.* And God is said to swear *by his soul,* that is, *by himself, or his life, Ier. 51. 14. Amos* 6. 8. It was also the wont in Israel to take an oath thus, *As the Lord liveth, and as thy soul liveth, 1 Sam. 20. 3. 2 King.* 2. 2, 4, 6. Also concerning a man's own soul, in swearing this form was used, *I call God for a record against my soul, 2 Cor.* 1. 23. And thus the Chaldee expounds it, *which hath not sworn in vain to the condemnation of his soul.* Otherwise, if this be not understood of vain swearing, the meaning is, he that *affecteth not,* or *regardeth not vanity;* for so the *lifting up of the soul* also signifieth; see *Psal. 25. 1. to deceit]* or, *deceitfully.*

Vers. 5. *He shall receive]* or *shall take up,* or *bear away a blessing. justice]* or *righteousness;* whereof see *Phil. 3. 9. Psal.* 69. 28. Hereby also may be meant *a benefit,* the *fruit* or *reward of righteousness.* The Greek turneth it *mercy,* or *alms:* and by *justice, mercies* and *benefits* are sometimes meant, *Judge. 5. 11. Psal. 112. 9. Dan.* 4. 24.

Vers. 6. *of Jacob]* understand, *this is the generation of Jacob,* or, *this is Jacob;* these are *true Israelites,* whom God will acknowledge for his, *John. 1. 47. Rom.* 9. 6. Jacob when he wrestled with an Angel, saw God face to face, and called the place *Peniel,* that is, *God's face* or *presence;* there he wept and prayed, and bare away a blessing, *Gen. 32. 24, 26, 29, 30. Hos.* 12. 4. That history hath use here.

Vers. 7. *Lift up ye gates* &c.] This may first have reference to the gates and doors of the Temple, into which *the Ark* (the *glory of Israel, 1 Sam.* 4. 21.) should enter; on which Ark, between the Cherubims, God was said *to dwell, 1 Sam. 4. 4. 1 King.* 8. 1, &c. So the Chaldee expoundeth it, *gates of the house of the Sanctuary;* though in the 9. verse otherwise, saying, *Lift up, O ye gates of the garden of Eden, your heads.* Secondly, it may be referred to Christian men, which are the true *temple of God, 1 Cor.* 3. 17. at the door of whose hearts he knocketh to have entrance, *Rev. 3. 20. doors of eternity]* that is, *strong durable, everlasting doors:* which being referred to the doors of Solomon's Temple, note *the perpetual abiding of God's Ark therein,* as 1 *King. 9. 3. Psal.* 132. 13, 14. whereas before the Ark was removed from place to place, 1 *Chron.* 17. 5. Or being applied to Christians, it noteth the *eternal durance of the Church. that enter may]* or, *and enter shall the King of glory,* that is, *the glorious King;* So Christ is called the *Lord of glory, 1 Cor. 2. 8. I am.* 2. 1. and the *opening of the doors* before him, signifieth *his entrance into, and administration of the Kingdom,* as *Isa.* 45. 1.

Vers. 10. *Jehovah of hosts]* or, as the Hebrew is, *Jehovah Tsebaoth,* for so the word is used by the Apostles, untranslated in the Greek, *Sabaoth, Rom.* [unspec] 9. 29. *Jam.* 5. 4. It signifieth *hosts* or *armies* standing ready in martial order, and in battle ray, and comprehendeth all creatures in heaven and in earth, which are pressed to do the will of God, *Gen.* 2. 1. [unspec] 1. *King. 22. 19. Exod.* 12. 41.

PSAL. XXV.

David's desire and confidence in God. 4 He prayeth [unspec] for instruction; 7 and for remission of sins. 8 He celebrateth God's goodness and mercy to such as fear [unspec] him. 15 He prayeth for deliverance out of his afflictions, and for the redemption of Israel.

1. *A Psalm* of David. [unspec א]

VNto thee, Jehovah, lift I up my soul.

2. My God, in thee do I trust, let [unspec ב] me not be abashed; let not my enemies show gladness over me.

3. Yea all that earnestly expect thee, shall [unspec ג] not be abashed; they shall be abashed, that unfaithfully transgress in vain.

4. Thy ways, Jehovah, make thou me to [unspec ד] know; learn me thy paths.

5. Make me to tread in thy truth, & learn [unspec ה] me, for thou *art* the God of my salvation; [unspec ו] thee do I earnestly expect all the day.

[unspec ז] 6. Remember thy tender mercies, Jehovah, and thy kind mercies, for they *are* from eternity.

7. The sins of my youth, and my trespasses, [unspec ח] remember thou not: according to thy mercy do thou remember me, for thy goodness sake, Jehovah.

8. Good and righteous Jehovah *is,* therefore [unspec ט] will he teach sinners in the way.

9. He will make the meek to tread in [unspec י] judgment, and will learn the meek his way.

10. All the paths of Jehovah *are* mercy and truth, to them that keep his covenant, [unspec כ] and his testimonies.

11. For thy Name sake, Jehovah, even [unspec ל] mercifully pardon wilt thou my iniquity, for it *is* much.

12. Who *is* the man that feareth Jehovah? [unspec מ] he will teach him in the way *that* he shall choose.

13. His soul shall lodge in good, and his [unspec נ] seed shall inherit the land.

14. The secret of Jehovah *is* to them that [unspec ס] fear him, and his covenant to make them for to know.

15. Mine eyes *are* continually unto Jehovah, [unspec ע] for he will bring forth my feet out of the net.

16. Turn the face unto me, and be [unspec פ] gracious to me, for I *am* solitary and poor afflicted.

17. The distresses of my heart are enlarged; [unspec צ] bring thou me forth out of my vexations.

18. See mine affliction, and my molestation, [unspec ק] and forgive all my sins.

19. See mine enemies, for they are multiplied, [unspec ר] and with hatred of violent wrong have they hated me.

20. Keep thou my soul, and deliver me; [unspec ש] let me not be ashamed, for I hope for safety in thee.

21. Let perfection and righteousness preserve [unspec ת] me, for I earnestly expect thee.

22 Redeem Israel, O God, from all his distresses.

Annotations.

OF David] This Psalm is composed after the order of the Hebrew letters or *Alphabet:* which care denoteth the weight and excellency of the matter in it. The same is to be observed of some other Psalms, as the 34. and 37. and 111. and 112. and 119. and 145. *Lift I up my soul]* The

Chaldee addeth, *in prayer.* This signifieth an earnest desire, with delight and expectation or hope to have what he would. For to *lift up the soul,* is to *desire, Ier.* 22. 27. and 44. 14. and a like phrase in *Ezek.* 24. 25. implieth both *desire* and *delight;* and in *Deut.* 24. 15. the poor man is said to *lift up his soul* unto his hire or wages, hoping by it to have his life sustained. In this place, every of these hath use, and so in *Psal.* 86. 4.

Vers. 2. *In thee]* the Chaldee expoundeth it, *In thy Word:* so in *verse. 3. not be abashed]* that is, *not disappointed of my hope, nor vanquished by my foes.* See *Psal. 6. 11. show gladness] insult* or *triumph for joy,* as having got the victory, 2 *Chron.* 20. 27.

Vers. 3. *yea all]* or, *Yea any:* for, *whosoever believeth in God shall not be ashamed, Rom. 10. 10. earnestly expect]* or *patiently hope. they shall be]* or prayer-wise, *let them be. Unfaithfully transgress] that deal disloyally,* contrary to duty, promise, and trust reposed in them. So elsewhere he prayeth, that *no grace be shown to such, Psa. 59. 6. in vain]* or *without cause,* and *without fruit, Psal.* 7. 5.

Vers. 4. *Thy ways]* that is, *thy true faith and religion,* as *Act.* 18. 25, 26. and *thy guidance of me therein.* So Moses prayed, *Exod. 33. 13. learn me thy paths,] inure me with thy paths,* or *journeys. Learning* implieth *are and exercise,* and *informing by customable practice.*

Vers. 5. *Make me to tread]* or *to go; guide my way in thy truth,* that is, *in thy word,* for that is *the truth, John. 17. 17. 3 Joh.* 3. So after, *verse.* 9.

Vers. 6. *tender mercies]* or *bowels of compassion:* See *Psal.* 18. 2. This word noteth *the inward affections,* as the next, *kind mercies,* imply *the actions* or *effects of love. from eternity]* or, *from ever.* This in human affairs sometime meaneth but *of old,* or *a long while, Gen. 6. 4. Isaiah* 42. 14. But here and else-where it noteth the eternity of God's love, which was firm unto his before the world was, 2 *Tim. 1. 9. Eph.* 1. 4. so shown throughout all generations, and is in like sort *forever,* or *to eternity, Psal.* 100. 5. because our firm happiness shall have no end, *Dan. 12. 3. 1 Pet.* 1. 4. And these both are conjoined, *Psal.* 103. 17.

Vers. 7. *Sins of my youth]* The imagination of man's heart is evil from his youth, *Gen.* 8. 21. and of all man's life, youth commonly is most vain, *Eccles.* 11. 9, 10. for which God often punisheth men in their age, so making them (as Job saith) *to inherit the iniquities of their youth, Job 13. 26. Ier.* 3. 25.

Vers. 8. *will he teach]* or *inform with the law;* for of this word the *Law* is derived, *Psal. 19. 8. sinners in the way]* that is, *such as sin and miss the right way, God will teach and reduce them:* thus the Greek interpreteth it. Or, *those that are sinners he will teach and inform in the way that is right,* or *in his way,* as *verse.* 9.

Vers. 9. *to tread in judgment] to walk judiciously,* and *as is right and fit.*

Vers. 10. *his covenant] his testament all bond* or *league,* called in Hebrew *Brith,* wch hath the signification *of brotherly or friendly parting,* & *of explaining the conditions of agreement.* For at the making of solemn covenants, *beasts were killed and parted asunder, and the covenant-makers went between the parts, Gen. 15. 9, 10. 17. Ier.* 34. 18. Hereupon is the phrase of *cutting* (or *striking)*

a *covenant, Psal.* 50. 5. and 83. 6. and 89. 4. The Apostles in Greek call it *diathekee,* a *testament,* a *testamentall covenant* or *disposing* of things, *Heb.* 8. 8. from *Ier.* 31. 31. And there be two principal *covenants* or *testaments;* the first, *that which God made with our fathers, when he brought them out of Egypt; the sum whereof was contained in the ten commandments written by the finger of God, Deut. 4. 13. Exod. 24. 28. 1 King. 8. 21. & the other laws written by Moses in a book,* called *the book of the covenant, 2 King. 23. 2. Exod.* 24. 4. 7. The second covenant is *that new testament all bond, which God hath made with us in Christ, established upon better promises, and confirmed by the blood and death of Christ the testator, as the first was by the blood and death of beasts, Luke 22. 20. Heb.* 8. 6. 8. and 9. 16, 17, 18, &c.

Vers. 11. *even mercisully pardon]* or, *therefore thou wilt mercifully forgive.* This David taketh from Moses, who first used this word in a case of great offense, *Exod.* 34. 9. and it betokeneth to *spare* or *pardon upon pacification, of grace and mercy;* and is interpreted by the Apostle in Greek, *to be mercicifull, propitious or appeased, Heb.* 8. 12. from *Ier.* 31. 34. Often used in the Law, *for forgiveness upon oblation or intercession made by the Priest, Lev.* 4. 20. 26. 31. 35. and 5. 10. 13. 16. 18. &c.

Vers. 12. *Who is the man]* or, *What manner of man* shall he be? The Hebrew phrase is, *Who this the man:* which also may be resolved, *Whosoever is the man. he shall choose]* that is, *which he shall love* and *like;* or, *which he loveth.* So *chosen, Isa.* 42. 1. is translated in Greke, *beloved, Matt.* 12. 18. Or, *which he shall require* and *command;* for so *choosing* sometime signifieth, 2 *Sam.* 19. 38. and 15. 15.

Vers. 13. *lodge in good]* that is, *continue in good estate, case and prosperity.* So *lodging* is for *continuance, Job 17. 2. Prov.* 19. 23. and for *good,* the Chaldee saith, *the blessedness of the world to come:* the Greek translateth, *in good things. the land]* meaning *Canaan, the land promised for a possession to Abraham and his seed, Gen.* 15. 7. and 12. 7. called therefore *the land of promise, Heb.* 11. 9. & elsewhere, *the holy land, Zach.* 2. 12. the *Lord's land, Ps.* 10. 16. the *land of Immanuel,* that is, *of Christ, Isa. 8. 8. a land flowing with milk & honey, and the pleasantast of all lands, Ezek.* 20. 6. the seat of God's ancient Church, and figure of his Kingdom.

Vers. 14. *The secret]* or *The mystery of the Lord;* meaning that *his secret favor is towards them, and his secret counsel and mystery of the faith is revealed unto them:* for so this word noteth, as when Job saith, *God's secret was upon his tabernacle,* meaning *his favor and providence, Job* 29. 4. and *God's secret* is his *counsel, Job 15. 8. Ier. 23. 18. 22. and the hid thing of Christ* are often called *a mystery, Rom. 16. 25. 1 Cor.* 2. 7. and 4. 1. 1 *Tim. 3. 9. 16. Eph. 3. 3. 4. 9. Col.* 1. 26, 27. So *Prov.* 3. 32.

Vers. 16. *turn the face]* or *Have respect unto me.* This was a blessing promised in the law, *Levite. 26. 9. I will turn the face unto you, and make you increase.* Contrary to this is *the hiding of God's face, Psal. 69. 17, 18. solitary] alone* or *desolate;* see *Psal.* 22. 21.

Vers. 17. *are enlarged]* or *do enlarge themselves, do make wide roomth.* He showeth his heart to be penned in with straights and distressing sorrows, which largely spread themselves overall. *vexations]* or *anguishes, tribulations,* which press and wring.

Vers. 18. *See my affliction]* This phrase is taken from *Deut. 26. 7. he saw our affliction.* And it here meaneth, *a seeing and regarding with compassion,* and so, *a redress and help, Gen. 29. 22. Exod. 3, 7, 8. Psal.* 31. 8. and 119. 153. and 106. 44. Sometime it meaneth otherwise, as in the next verse, *See my enemies. forgive]* or *lift up, take away.* This word which properly signifieth to *take up* or *bear,* is applied to *forgiveness of sins, Rom.* 4. 7. from *Psal.* 32. 1. and the phrase hath reference to Christ, *who bare and took away the sins of the world, John.* 1. 29. For when it is applied to a man himself, *bearing his own sin,* it meaneth *guilt and punishment, Num* 5. 31.

Vers. 19. *of violent wrong]* that is, *most violent* or *wrongful hatred.*

Vers. 22. *his distresses]* or *their distresses,* for *Israel* being put for the whole people, may have with it a word singular or plural, which the Hebrew text also often showeth; as, *all Edom was, 2 Sam.* 8. 14. or *all Edom were, 1 Chron.* 18. 13. The like is in 2 *King. 23. 30. with 2 Chron. 36. 1. He took,* or *they took,* speaking of *the people.*

PSAL. XXVI.

David committeth the trial of himself unto God, in confidence of his integrity and good conversation. 9 He prayeth formercy, 11. and promiseth upright walking and thankfulness.

A Psalm of David. [unspec 1]

IVdge me, Jehovah, for I walk in my perfection, and do trust in Jehovah I shall not stagger. Prove me, Jehovah, and tempt me: try my reins and my heart. For thy mercy *is* before mine eyes, and I walk in thy truth. I do not sit with mortal men of false vanity, and with the hidden I enter not. I hate the Church of evil doers, and with the wicked I sit not. I will wash my hands with cleanness, and compass thine altar, Jehovah. To cause to hear with voice of confession, and to tell all thy marvelous *works.* Jehovah, I love the mansion of thy house, and the place of the habitation of thy glory. Gather not my soul with sinners, and my life with men of bloods. In whose hands *is* a mischievous purpose, & their right hand *is* full of bribes. And I do walk in my perfection, redeem thou me, and be gracious to me. My foot standeth in righteousness, in the Churches I will bless Jehovah.

Annotations.

IN my perfection] or, *integrity, simplicity:* and that is, when a man meaneth not, nor witteth of any evil, 2 *Sam.* 15. 11. Such a walker *walketh confidently, and blessed shall be his children after him, Prov.* 10. 9. and 20. 7. *in Jehovah]* Chaldee, *in the word of the Lord.*

Vers. 2. *try my reins] examine as in the fire my inmost affections.* Thus Job also offered himself to trial, *Job.* 31. 6.

Vers. 3. *I walk]* to wit, *continually,* (as the form of this word importeth,) or *converse.* The Greek saith, *I have pleased:* so to *walk with God,* is *to please God, Heb.* 11. 5.

Vers. 4. *men of false vanity]* that is, *vain mortal men,* or *false persons, Job* 11. 11. So Jeremiah saith, *he sate not in the secret assembly of mockers, Ier. 15. 17. the hidden]* that is, *hypocrites,*

dissemblers, secret evil doers: as the Chaldee saith, *with them that hide themselves to do evil. I enter not]* or *come not,* that is, *have no company, or conversation.* So the word is also used, *Ios* 23. 7.

Vers. 5. *church of evil doers]* the *malignant church;* or *congregation.*

Vers. 6. *my hands with cleanness]* or *palms in innocence.* He hath respect to the washing which God appointed for such as came to his altar, *Exod.* 40 32. Hereupon we are willed to *lift up pure hands* when we pray unto God, 1 *Tim.* 2. 8. See also *Isaiah.* 1. 15, 16.

Vers. 7. *To cause to hear]* that is, *to sound forth, or proclaim so as may be heard.* So *Psal.* 66. 8. and 106. 2. And in 1 *Chron.* 15. 16. David appointed Levites with instruments, *to cause to hear,* or *to resound, lifting up the voice with joy.*

Vers. 8. *mansion]* or *habitation.* This name is given to the *tabernacle* which Moses made, and God dwelt in, 1 *Sā* 2. 29. 32. & afterward to Solomon's *temple, 2 Chron.* 36. 15. And *heaven* it self is also thus called, *Deut.* 26. 15. where there are *many mansions, John. 14. 2. of the habitation]* or *the habitacle, the tabernacle.* The tent which Moses made, was thus called, *Exod.* 26. 1. 6. and Solomon's house, 2 *Chron.* 29. 6. In *Exod.* 40. 34, 35. it is shown, how God's *glory* filled that tabernacle, when he first took possession of it; whereupon it is here called *the habitacle of his glory* (or *honor:)* and elsewhere, *the habitacle of the Lord, Levite.* 17. 4. and *of his name, Psal.* 74. 7.

Vers. 9 *Gather not my soul] Gathering* is used for *taking away,* as *Ier. 16. 5. Esa.* 4. 1. and so for *death, Esa. 57. 1. 1 Sam. 15. 6. Ezek.* 34. 29. and sometime is expressed, to whom they are gathered; as, *to their fathers, to their people, to the grave, 2 King. 22. 20. Num.* 20. 24. 26. and what is gathered, *the soul,* as here; or *the ghost, the spirit,* as *Psal.* 104. 29. So David here desireth *that God would not take away his life among sinners,* that is, *with such as for their crimes deserve to die:* as 1 *King.* 1. 21. Contrariwise, *gathering* is sometime used for *gracious receiving* or *succouring,* as *Psal. 27. 10. men of bloods] blood-guilty persons.* See *Psal.* 5. 7. The Chaldee expoundeth it, *with men that shed innocent blood.*

Vers. 10. *a mischievous purpose] craftily devised evil.* The Chaldee translateth it, *counsel of sin;* the Greek, *iniquities.* See *Psal.* 10. 2. Sometime this word is generally used for *any abominable evil, Levite.* 18. 17. and 19. 29. and 20. 14. *full of bribes]* and consequently, of *injustice;* for *bribes cause justice to be perverted, Deut.* 16. 19. Contrariwise, *God's right hand is full of justice, Psal.* 48. 11.

Vers. 12. *in righteousness]* or, *in a right, even and plain place,* as the word signifieth, *Deut. 3. 10. Ier.* 21. 13. the Apostle expresseth the word by *righteousness, Heb.* 1. 8. from *Ps.* 45. 7. it is opposed to *crookedness, Esa.* 40. 4. See also *Ps.* 27. 11. *in the churches]* or *cōgregations, assemblies, church-meetings,* called in Greek *ecclesiais;* and so in the new testament, 1 *Cor.* 14. 34. So also *Psal.* 68. 27. The Chaldee translateth, *the congregation of just men.*

PSAL. XXVII.

David sustaineth his faith by the power of God: 4 by his love to the service of God: 9 by prayer for God's assistance and instruction. 13 The fruits of faith and patience.

APsalme of David; Jehovah *is* my light and my salvation, for whom should I fear? Jehovah *is* the strength of my life, for whom should I dread? When evil doers made battle against me to eat my flesh, my distressers and my enemies to me; *themselves* stumbled and fell. If a pitched host shall pitch against me, my heart shall not fear: if war shall rise up against me, in this, I trust.

One *thing* I have asked of Jehovah, the same I will request, *that* I may sit in the house of Jehovah all the days of my life, to view the pleasantness of Jehovah, and to inquire in his Palace. For he will keep me privily in his pavilion, in the day of evil: he will keep me secret, in the secret *place* of his tent; on a rock he will exalt me. And now shall mine head be lifted up above my enemies round about me; and I will sacrifice in his tent, sacrifices of shouting: I will sing, and sing Psalm to Jehovah. Hear, Jehovah, my voice *when* I call, and be gracious to me, and answer me.

To thee, said my heart, seek ye my face; thy face, Jehovah, I do seek. Hide thou not thy face from me, turn not aside in anger thy servant: thou hast been my succor, leave me not, neither forsake me, O God of my salvation. Though my father and my mother should forsake me, yet Jehovah would gather me. Teach me, Jehovah, thy way, and lead me in the path of righteousness, because of my enviers. Give me not to the soul of my distressers, for witnesses of falsehood do stand up against me, and he that breatheth violent wrong. Except I had believed to see the goodness of Jehovah in the land of the living. Earnestly expect thou for Jehovah, be confirmed, and let thine heart wax strong; and earnestly expect thou for Jehovah.

Annotations.

OF David] the Greek addeth, *before he was anointed. my light]* that is, *my comfort, joy,* &c. So God and Christ are often called the *light* or *illumination* of his people, *Mic. 7. 8. Esas.* 16. 19, 20. and 10. 17. *Luk.* 1. 79. and 2. 32. *Rev.* 21. 23. *John.* 1. 4. and 8. 12. The Chaldee expoundeth it, *The word of the Lord is my light. the strength]* or *strong fort, fortification:* see *Psal.* 28. 8.

Vers. 2. *made battle]* or *came near against me,* to wit, *in fight.* So this word is used for *battle, Psal. 55. 19, 22. my enemies to me]* a vehement manner of speech (as 2 *Sam. 22. 2. my deliverer to me:)* noting against whom in special their hatred was bent.

Vers. 3. *if war]* that is, *warriors,* or *an-army,* as the word is used, *Josh.* 8. 11. See also *Psal.* 76. 4.

Vers. 4. *One* thing] or *One request,* as is expressed, 1 *King. 2. 20. 1 Sam.* 2. 20. For such want of words to be supplied, see the notes on *Psal.* 10. 10. that *I may sit]* that is, *dwell,* or *abide. to view the pleasantness] to see the pleasantness* or *amenitie of Jehovah,* and consequently to *enjoy it.* The Tabernacle had the figure and pattern of heavenly things in Christ, *Hebr.* 8. 5. which David in spirit here desireth to contemplate. The Hebrew phrase is, *view in the pleasantness;* and after in the 13. verse. *see in the goodness;* which signifieth *to have the fruition, use, and enjoying of pleasure and goodness, Eccles.* 2. 1. And as to *seek in Jehovah, 2 Chron.* 34. 26. is to *seek Ichovah, 2 King.* 22. 18. so to *see in the good,* is *to see the good,* and *enjoy it.* So in *Psal.* 106. 5. and 128. 5. and 50. 23. *to inquire]* or *seek early,* that is, *diligently.*

Vers. 5. *will keep privily]* or *hide me,* that is, *keep me safe as in the most holy of his Sanctuary,* into which none might enter, *Levite.* 16. 2. called therefore God's *hidden place, Ezek.* 7. 22. and his Saints are *his hidden ones, Psal.* 83. 4.

Vers. 6. *sacrifices of shouting]* or *of triumph, of joyful sounding* and *alarm.* This hath respect to the law, which appointed over the sacrifices, trumpets to be sounded, *Numb.* 10. 10. whose chiefest, most loud, joyful and triumphant sound was called *Trughnah, Triumph, alarm* or *Iubilation; Numb.* 10. 5, 6, 7. So to other instruments this triumphant noise is adjoined, *Psal.* 33. 3. and is applied sometime to man's voice or shouting, *Ios. 6. 5. 1 Sam. 4. 5. Ezra* 3. 11. See also *Psal.* 89. 16. and 47. 6. and 81. 2. and 100. 1.

Vers. 8. *seek ye my face]* an imperfect speech, which we may supply and explain thus, *(thou saidest) seek ye my face;* and *this thy commandment my heart minded, and spake of to thee in my temptations; and I made* it *a ground of my action and request following.* See a much like defect of a word, in 1 *King.* 20. 34. To *seek the face,* is *of desire to see, hear, and know, 1 King.* 10. 24. and *to pray and ask counsel in doubts and distresses,* &c. 2 *Sam. 21. 1. Hos.* 5. 15. So *Psal.* 105. 4.

Vers. 10. *Though my father* &c. *should]* see the like in *Isaiah* 49. 15. Or, *For my father* &c. *have forsaken me, but Jehovah will gather me,* that is, *receive and take me to him.* So the word *gathering* is also used, *Judge. 19. 15. Ios. 20. 4. Mat.* 23. 37. He meaneth that *God would be a father unto him.*

Vers. 12. to *the soul]* that is, to the *will, lust,* or *desire.* So *Soul* is for *will, Psal.* 41. 3. and 105 22. *Ezek.* 16. 27. and for *lust, Psal.* 78. 18. the Chaldee expoundeth it *the will. that breatheth]* or *puffeth out.* See *Psal.* 10. 5.

Vers. 13. *Except I had believed]* an imperfect speech; where we may understand, *I should have fainted,* or *They had overthrown me, if I had not believed:* but the Greek saith, *I believe to see the good things of the Lord. Land of the living]* that is, *where men live in this world,* and in special, *the land of Canaan, the seat of God's Church, Ezek.* 26. 20. So *Psal.* 52. 7. and 116 9. and 142. 6. *Job* 28. 13. For by death, men are said *to be cut out of the land of the living, Isaiah* 53. 8. and 38. 11. *Jer.* 11. 19. but the Chaldee expounds it, *the land of life eternal:* and that was figured by the land of Canaan.

Vers. 14. *be confirmed] be comfortable, hold fast,* (as the Greek hath) *be manly,* or, *quit thee as a man;* which word the Apostle useth, 1 *Cor.* 16. 13. These are the words of encouragement against remissness, fear, faintness of heart, or other infirmities, as *Deut. 31. 6, 7. Ios. 10. 25. 1 Chron. 22. 13. Dan. 10. 19. let thy heart wax strong]* so also the Greek turneth it: or we may read it, *he will strengthen thy heart.* So after in *Psal.* 31. 25.

PSAL. XXVIII.

David prayeth for deliverance from his enemies. 6 He blesseth God for hearing and helping him. 9 He prayeth for the Lord's people.

APsalme of David. Unto thee Jehovah do I call; my rock, cease not as deaf from me, lest thou be silent from me, and I be made like to them that go down the pit. Hear thou the voice of my supplications for grace, when I cry out unto thee, whē I lift up my hands unto the oracle

of thine holiness. Draw me not with the wicked, and with the workers of iniquity, that speak peace with their neighbors, and malice *is* in their heart. Give thou to them according to their work, and according to the evil of their practices; according to the deed of their hands give thou to them; tender their reward unto them. Because they will not discreetly attend unto the works of Jehovah, and to the deed of his hands, he will break them down, and will not build them up. Blessed *be* Jehovah, for he hath heard the voice of my supplications for grace. Jehovah *is* my strength and my shield, in him my heart trusted, and I was holpen, and my heart showeth gladsomenesse; and with my song will I confess him. Jehovah *is* a strength to them, and he *is* the strong sort of the salvations of his Anointed. Save thou thy people, and bless thy inheritance, and feed them and advance them even forever.

Annotations.

CEase not &c.] that is, *cease not to speak unto* and *answer me, be not silent as turned away from me;* so the like phrase meaneth, *Job 13. 13. Ier.* 38. 27. or, *cease not to speak for me,* as the phrase also importeth, 1 *Sam.* 7. 8. and so by the *Rock* fore-mentioned he may mean *Christ, 1 Cor.* 10. 4. who is *our Advocate with the Father, 1 John.* 2. 1. And to be *silent* (or *still)* is not in words only, but deeds, as in *Judge. 18. 9. 1 King.* 22. 3.

Vers. 2. *oracle of thy holiness] thy holy oracle:* The inmost, and most holy place of the Temple was thus named, 1 *King.* 6. 5, 16, 19, 20. called *the Holy of Holies, 1 King.* 8. 6. and that which one Prophet calleth *the Oracle, 2 King.* 6. 23. another calleth *the house of the Holy of holies, 2 Chron.* 3. 10. The Hebrew *Debir* hath the signification of *Speaking;* for from the most holy place God spake to his people, *Num.* 7. 89. The Apostle seemeth to express it by *that which is within the veil, Hebr.* 6. 19.

Vers. 3. *Draw me not]* to wit, *unto death,* that is, *destroy me not.* So *drawing* is used, *Ezek. 32. 20. Job* 21 33. and 24. 20. an example whereof see in Sisera, *Jud.* 4. 7.

Vers. 4. *the evil of their practices]* This hath reference to the curse denounced against sinners, *Deut.* 28. 20.

Vers. 5. *not discreetly attend]* or, *consider, so as to discern and understand them.* The like sin is blamed, *Isa. 5. 12. break them down]* or, *destroy:* opposed to *building up* or *edifying;* and applied figuratively to men: so *Ier.* 1. 10. and 42. 10. 2 *Cor. 13. 10. build]* that is, *conserve, exalt, prosper* them. See the like phrase, *Job 22. 23. Mal. 3. 15. Ier.* 12. 16.

Vers. 8. *strength to them]* or, *to him,* as *Psal.* 2. 3. meaning, *his people,* (as the Greek expresseth,) *and his anointed King:* both which follow. Or, *Jehovah strength* is *his,* that is, kingdom and power belong to him. *the strong fort]* or *fortification.* The former word *strength* is in Hebrew *G••oz;* and this *strong fort, Maghnoz;* by addition of a letter, adding to the force of the signification. And this is often used for a *fortification* or *strong defensed place, Dan. 11. 10. Judge. 6. 26. of the salvations of his anointed]* or *of the deliverances (the victories) of his anointed,* that is, *of me his anointed King.* This sentence may also be turned thus: *and the strong fort of salvations, his Anointed (Christ) is;* meaning *that the Christ of God is the saving strength of his people.* The last word *He* is often put for *Is,* sometime in the Hebrew text it self, as is noted in *Psal.* 16. 3.

Vers. 9. *inheritance]* that is, *people* or *Church, Deut.* 4. 20. and 32 9. *Psal.* 33. 12. and 94. 5. 1 *Pet.* 5. 3. Sometime it is the land where they dwelt, *Psal. 79. 1. advance them]* or *bear them up, relieve them.* The word is used for *advancing to honor, Est.* 3. 1. and 9. 3. and for *bearing up, supporting, helping,* as 1 *King. 9. 11. Esr.* 1. 4. and 8. 36.

PSAL. XXIX.

David exhorteth Princes to give glory to God. 3 The marvelous effects of the Lord's Voice. 10 His providence at the Flood, 11 and protection of his people.

A Psalm of David. [unspec 1]

GIve ye to Jehovah, sons of the mighties, give ye to Jehovah glory and strength. Give ye to Jehovah the glory of his Name: bow down yourselves to Jehovah, in the comely honor of the Sanctuary. The voice of Jehovah *is* upon the waters, the God of glory thundereth: Jehovah, upon many waters. The voice of Jehovah *is* with able power; the voice of Jehovah with comely honor. The voice of Jehovah breaketh the Cedars; and Jehovah breaketh asunder the Cedars of Lebanon. And he maketh them leap like a calf: Lebanon and Shirjon like a young Unicorn. The voice of Jehovah striketh flames of fire. The voice of Jehovah maketh the wilderness to tremble: Jehovah maketh the wilderness of Kadesh to tremble. The voice of Jehovah maketh the Hindes tremblingly to travel, and maketh bare the forests, and in his Palace everyone faith glory. Jehovah sate at the Flood, and Jehovah shall sit King forever. Jehovah will give strength to his people; Jehovah will bless his people with peace.

Annotations.

A *Psalm of David]* The Greek addeth to this [unspec] title, *Exodiou skenes,* that is, *of the solemn assembly of th• Taber••cle,* (or *Booth.)* for *the solemn assembly* at the Feast of Tabernacles, mentioned in *Levite.* 23. 36, called in Hebrew *Ghnat s•reth,* is there and in other places translated in Greek *Exod•on:* so this title intimateth that this Psalm was sung at the feast of Tabernacles. And so Maimonides in Misneh, tom. 3. in Tamidin, *chap. 10. sect.* 11. saith that *every day of the days of that feast they said a peculiar song for the addition of the day; and in the first of the working days of the solemn feast, they said (Psalm. 29.) Give ye unto the* LORD, *sons of the mighties,* &c. *Sons of the mighties]* that is, *ye mighty men,* or *potentates.* So *Psal.* 89. 7. The Chaldee referreth it to the *company of Angels. strength]* or *strong praise.* See *Psal.* 8. 3. and 1 *Tim.* 6. 16.

Vers. 2. *honor of the Sanctuary]* that is, *the honorable Sanctuary,* (as the Greek explaineth it, *in his holy court)* or, *with honor of sanctuy,* that is, *with holy honor.* So *Psal. 96. 9. 1 Chron.* 16. 29. This phrase is sometime used of God's *holy Majesty, 2 Chron.* 20. 21.

Vers. 3. *The voice]* that is, *the thunder,* as *Exod.* 20. 18. called *God's voice, Exod.* 9. 28, 29. Yet *voices* and *thunderings* are sometimes distinct, as *Revel.* 4. 5. and 8. 5. and 11. 19. and 16. 18. This word *voice* is generally used for all *noise or sound, 2. King. 7. 6. 1 Cor. 14. 10. upon the waters]* which are above the firmament, *Gen•.* 7. where the thunder is heard. So *waters* mean *watery clouds,* in *Psalm.* 18. 12. Or *above the waters,* that is, *a louder voice than the roaring of the waters;*

whereof see *Ezek.* 1. 24. and 43. 2. *Rev.* 1. 15. and 14. 2. and 19. 6. *God's voice shaketh heavens and earth, Hebr. 12. 26. Jehovah upon]* that is, *thundereth upon,* or, *his voice is above many waters.*

Vers. 5. *Cedars of Lebanon]* The *Cedar* is a tree tall, strong and durable; and for the dryness of it, the timber rotteth not. They are called *Cedars of God, Psal. 80. 11. and by him planted, Psal. 104. 16. Lebanon* is a mountain in Canaan, high, pleasant, and fruitful, full of *Cedars* and other trees, *the glory* of that mount, 2 *Chron. 2. 8. Song* 3. 9. and 5. 15. *Isa. 60. 13. Hos.* 14. 6, 7, 8. It is called *Lebanon,* of *whiteness,* for the *snow* that lieth on it, *Ier.* 18. 14. To this mount, and to the goodly trees thereon, great kingdoms and personages are compared, *Ezek.* 31. 3. and 17. 3. *Ier. 22. 23. Judge. 9. 15. 2 King.* 14. 9. And the just man's estate in special, *Psal.* 92. 14.

Vers. 6. *Shirjon]* this is *mount Hermon,* called of the Sidonians, *Shirjon,* and of the Amorites, *Shenir, Deut.* 3. 9. and by another name *Zion,* (not *Tsijon,* spoken of in *Psal. 2. 6.) Deut.* 4. 48. for this *Shirjon* or *Hermon* lay without the river Iarden, where *Ogh reigned, Ios. 12. 1, 5. 1 Chron.* 5. 23. Here also grew goodly trees, and many wild beasts kept in it, *Ezek. 27. 5. Song* 4. 8. Of *Hermon* see more in *Psal.* 89. 13. and 133. 3. and 42. 7. *a young Unicorne]* a fierce untamed beast; see *Psal.* 22. 22. The Hebrew phrase is, *son of the Unicorns;* the like is also, *Psal.* 114. 4. All young creatures, and things that come of, or belong to another, are in Hebrew called *sons:* so *the sons of the cole,* are *sparks, Job 5. 7. the sons of the quiver,* are *arrows, Lam. 3. 13. the son of the morne,* is *the morning star, Isa. 14. 12. the sons of S〈...〉, are the Citizens there, Psal. 149. 2. the sons of the wedding chamber,* are *the Bridegroom's friends, Matth.* 9. 15. and many the like.

Vers. 7. *striketh]* or *cutteth •••mes,* as the flashes of lightning with the thunder.

Vers. 8. *maketh tremble]* or *quake,* or *paineth the wilderness,* that is, *the wild beasts there,* which being frighted by God's voice or thunder, do travel and bring forth their young with pain and trembling. *Kadesh]* called also *Paran* and *Zin,* a desert thorough which the Israelites passed from Egypt to Canaan, *Numb.* 13. 27. and 33. 36. and had the name of the city *Kadesh* by which it lay, *Numb.* 20. 1, 16. The beasts of this wilderness were cruel, *Deut.* 8. 15. and 32. 10.

Vers. 9. *the hindes]* though of all other creatures they bring forth with great trouble, *bowing themselves, bruising their young, and casting out their sorrows, Job 39. 4, 6. maketh bare]* by driving the beasts with the thunder into their dens; as the Chaldee addeth, *the beasts of the forest;* or, by beating off the leaves and fruits of the trees. So the *fig-tree* is said *to be made bare, Joel 1. 7. everyone]* so the Greek turneth it: or it may be read, *every whit,* or *all of it,* meaning *of his people, verse.* 11. which saith, *glory to God,* or *all of it,* that is, *of his glory, he saith* (that is, *God declareth) in his Temple.* The Chaldee saith, *and in the Temple of the house of his Sanctuary which is above, all his ministers do say his glory.*

Vers. 10. *at the flood]* meaning *Noah's flood, Gen.* 6. and 7. for to that only both the Hebrew and Greek word is applied. And here the Chaldee paraphraseth thus, *The Lord at the generation of the s•oud, sate on the seat of judgment, to take vengeance on them: he sate also upon the seat of mercies, and delivered Noah, and reigneth over his sons forever and ever.*

Vers. 11. *with peace]* or *in peace;* which word betokeneth *integrity, perfection, a making whole and absolute;* opposed both *to war* and *sword, Psalm. 120. 7. Matth.* 10. 34. and *to division, confusion, and •umu••uous disorder, Luke 12. 51. 1 Cor.* 14. 33. It denoteth *all prosperity, safety,* and *welfare* of soul and body, and specially that spoken of in *Eph.* 2. 14, 15. where *Christ is our peace, which hath made of both one, and hath broken the stop of the partition wall,* &c. *to make of twain, one new man in himself, so making peace.*

PSAL. XXX.

David praiseth God for his deliverance. 5 He exhorteth others to praise him by example of God's dealing with him.

APsalme, a song of the dedication of the house of David. I will exalt thee Jehovah, for thou hast drawn up me, and hast not made my enemies to rejoice at me. Jehovah my God, I cried out unto thee, and thou healedst me. Jehovah, thou hast brought up my soul from hell, thou hast kept me alive from them that go down the pit. Sing Psalm to Jehovah, ye his gracious Saints, and confess ye to the remembrance of his holiness. For a moment *is* in his anger, life in his favorable acceptation; in the evening lodgeth weeping, and at the morning shouting joy. And I, I said in my safe quietness, I shall not be moved forever. Jehovah, in thy favorable acceptation thou hast settled strength to my mountain: thou didst hide thy face, I was suddenly troubled. Unto thee Jehovah I called, and unto Jehovah supplicated for grace. What profit *is* in my blood, when I go down unto corruption? shall dust confess thee? shall it show forth thy truth? Hear thou Jehovah, and be gracious to me; Jehovah, be thou an helper to me. Thou hast turned my mourning to a dance to me: thou hast loosed my sackcloth, and hast girded me with joy. That *my* glory may sing Psalm to thee, and not be silenced: Jehovah my God, I will confess thee forever.

Annotations.

DEdication] or *initiation,* which is, *when a new thing is first employed and put to that use for which it was made.* It is applied *to houses,* as here, and *Deut. 20. 5. to altars,* as *Num. 7. 84, 88. to walls,* as *Nehem. 12. 27. to images,* as *Dan 3. 2. and to men,* and then it meaneth *instruction,* or *training up,* as *Prov. 22. 6. Gen.* 14. 14. It is recorded by the Hebrews, that when the Israelites brought their baskets of first-fruits into the Sanctuary, according to the Law in *Dent.* 26. and came thither in companies, as their manner was, they sang by the way the 122. Psalm, and when they came to the Sanctuary, with every man his basket on his shoulder, they sang the 150. Psalm; and when they were come into the court-yard, *the Levites said* this 30. Psalm, *I will exalt thee,* &c. Maimonides in Misn. tom. 3. in *Biccurim* (or Treat. of First-fruits) *chap. 4. sect.* 17. And the Chaldee expoundeth this title, *For the dedication of the house of the Sanctuary an Hymn of David.*

Vers. 2. *hast drawn up me] as out of a pit of waters;* for this word is used for *drawing of waters, Exod. 2. 16, 17. waters* signifying *troubles. at me]* or *over me,* for my ruin. Or, *my enemies to me,* that is, *my utter enemies,* as *Psal.* 27. 2.

Vers. 3. *healedst me]* that is, *helpedst me out of trouble: So Psal* 41. 5. and 60. 4. *Hos. 7. 1. 2 Chron.* 7. 14. *my soul from hell] me,* or *my life from the peril and state of death.* So *Psal.* 86. 13. Jonah meant

the same, when he said, *thou hast brought out my life from the pit, Ion.* 2. 6. Of *hell,* See *Psal. 16. 10. them that go down]* that is, *which die, that I should not be among them:* The Hebrew also hath another reading, *that I should not go down the pit.* The meaning is the same.

Vers. 5. *to the remembrance]* or *for it,* that is, *that his holiness may be had in remembrance,* as *Isa.* 26. 17. So *Psal.* 97. 12.

Vers. 6. *a moment]* or *little while. For God's anger towards his, and their affliction, is short and moment any,* as *Isa. 54. 7, 8. 2 Cor. 4. 17. life]* or *lives,* meaning *a blessing and the continuance of it,* as *Psal.* 133. 3. and 21. 5. *Life* is here opposed to *a moment.* So *years of life,* mean *many good years, Prov.* 3. 2. and the Chaldee here for *life,* saith *life eternal. lodgeth]* that is, *abideth:* or *he* (meaning God) *causeth weeping to lodge,* as if it should be an abiding guest. So another Prophet saith, *At even tide loe there is trouble, but afore the morning it is gone, Isa.* 17. 14. The Chaldee here translateth the latter part thus, *in the morning he raiseth up with song.*

Vers. 7. *in my safe quietness]* or *tranquility.* God's children have so great infirmities, that in prosperity they are too secure, (as David showeth here, and Job, in *chap.* 29. 18, 19, 20.) and in adversity they are too fearful, as David elsewhere doth confess, *Psal.* 31. 23. and 116. 11.

Vers. 8. *settled]* or *made stand,* that is, *reared up, constituted* and *stablished sure.* So this phrase importeth, *Psal.* 107. 25. and 31. 9. *to my mountain]* that is, *mount Zion, where David's house or court was:* or, figuratively, he meaneth *his kingdom,* as *Isa. 2. 2. Dan.* 2. 35, 44. See *Psal. 65. 7. thy face]* thy favorable countenance; the Chaldee calleth it *Shekhinah,* the *divine Majesty* of God.

Vers. 10. *what profit] what gain* (or *use)* will there be *in my blood;* which here may mean *his violent death,* as in *Psal. 72. 14. unto corruption] the grave,* or *place where the body rotteth.* See *Psal. 16. 10. shall dust]* that is, *my body when it is turned to dust.* The Chaldeesaith, *they that lie in the dust.* See the like in *Psal.* 6. 6. and 88. 11. and 115. 17. *Isa.* 38. 18.

Vers. 12. *to a dance]* which is a sign of joy, *Ier.* 31. 4, 13. therefore the Greek turneth it here, *joy.* The contrary is in *Lam.* 5. 15. where their *dance is turned into mourning. loosed my sack]* or, *done off my sackcloth;* which was wont to be worn in time of sorrow, *Esth. 4. 1. Ion. 3. 6. Psal.* 35. 13.

Vers. 13. my *glory]* so the Greek putteth to the word *my;* by *glory,* meaning the *tongue* or *soul:* See *Psal.* 16. 9. But the Chaldee translateth, *That the glorious ones of the world may praise thee. silenced]* or made *silent,* which is, *when men are cut off by death,* as *Psal.* 31. 18.

PSAL. XXXI.

David showing his confidence in God, craveth his help; 8 rejoiceth in his mercies, 10 prayeth in his calamities, 20 professeth God's goodness to such as fear him: 22 blesseth him for the mercies that he had found, 24 and encourageth all the Saints.

To the Master *of the Music,* a Psalm of David.

IN thee Jehovah do I hope for safety, let me not be abashed forever: in thy justice deliver me. Bow unto me thine ear, speedily rid me: be thou to me for a rock of firm strength, for a

house of fortresses, to save me. For thou *art* my firm rock and my fortress, and for thy Names sake wilt guide me and lead me. Thou wilt bring me forth out of the net that they have hid for me, for thou *art* my firm strength. Into thy hand do I commit my spirit; thou hast redeemed me, Jehovah, God of truth. I have hated them that observe vanities of vain falsehood; and I, unto Jehovah do I trust. I will be glad and rejoice in thy mercy, which hast seen my affliction, hast known my soul in distresses. And hast not shut me up in the hand of the enemy, hast made my feet stand in a large roomth. Be gracious to me, Jehovah, for distress *is* on me: gnawne is with indignation mine eye, my soul, and my belly.

For my life is quite spent with pensivenesse, and my years with sighing: my able strength is decayed mith my iniquity, and my bones are gnawne. With all my distressers I am a reproach, and to my neighbors vehemently, and a dread to my known *acquaintance;* seeing me in the street they fled from mc. I am forgotten, as a dead *man* out of heart; I am as a vessel of perdition. For I hear the infamy of many; fearfulness from every side; when they plot together against me, they craftily purpose to take my soul. But I, unto thee do I trust, Jehovah, I said thou *art* my God. In thy hand *are* my times, rid thou me from the hand of my enemies, and from my persecutors. Make thy face to shine upon thy servant; save me through thy mercy. Jehovah, let me not be abashed, for I do call upon thee; let the wicked be abashed, let them be silenced to hell. Let the lips of falsehood be mute, that speak against the just an hard *word* in haughtiness and despite. How much *is* thy goodness, which thou hast laid up for them that fear thee, hast wrought for them that hope for safety in thee before the sons of Adam! Thou keepest them secret, in the secret of thy face, from the rough *prides* of man; dost lay them up in a pavilion from the strife of tongues. Blessed *be* Ichovah, for he hath made marvelous his mercy to me in a city of strong defense. And I said in my hastening away, I am cut down from before thine eyes; yet certainly thou heardest the voice of my supplications for grace, when I cried out unto thee. Love ye Jehovah, all his gracious Saints: Jehovah keepeth the faithful, and repayeth abundantly *him* that doth haughtiness. Be ye confirmed, and let your heart wax strong, all that hopefully wait for Jehovah.

Annotations.

IN thee] the Chaldee saith, *in thy word.* [unspec 3]

Vers. 3. *a house of fortresses] a place of defences, a most safe hold.* David being often forced to take such forts for his safety, did not make them, but God his strength: See 1 *Sam.* 22. 4. and 23. 14, 19. and 24. 1, 23. 2 *Sam.* 5. 7. 9.

Vers. 6. *commit my spirit]* or *commend, depose, of trust to be kept.* Such words our Lord Christ uttered on the Cross to his Father, *Luke* 23. 46.

Vers. 7. *I have hated]* in Greek, *Thou hast hated.* Compare *Psal. 139. 21. Vanities of vain falsehood]* that is, *most vain, false, and lying vanities.* The word *vanity (Hebel)* here used, besides *vain worldly things* against which Solomon writeth, *Eccles.* 1, &c. meaneth in special *idolatry,* for *Idols* are often called *vanities,* as *being light, vile, and things of naught, Deut. 32. 21. 1 King. 16. 26. 2 King. 17. 15. Ier.* 2. 5. and 8. 19. and 10. 15. and 14. 22, &c. *They that observe lying vanities, forsake their own mercy, Jonah* 2. 8.

Vers. 8. *hast known my soul]* that is, *acknowledged, cared for,* and (as the Greek translateth) *saved it.* See *Psal.* 1. 6.

Vers. 9. *not shut me up]* or *closed me,* that is, *not given me into their power:* So *Psal. 78. 48, 50, 62. Deut.* 23. 15. and 32. 30.

Vers. 10. *gnawen]* that is, *fretted, and consumed as with worms:* in Greek, *troubled:* see *Psalm.* 6. 8.

Vers. 11. *decayed,]* or *weakened, so as one stumbleth and falleth down through weakness, Psal.* 27. 2. So *Psal.* 109. 24. and 105. 17. *with my iniquity]* that is, *punishment due for iniquity;* so the word often is used; *Gen. 19. 15. 2 King.* 7. 9. So, *whoredom, for the punishment of whoredom, Numb.* 14 33.

Vers. 12. *known acquaintance]* that is; *such as I knew, respected, and favored, and to whom I made known my mind, estate,* &c. *my familiars.*

Vers. 13. *out of heart]* that is, *out of mind,* ot *memory;* for *the remembrance of the dead is forgotten, Eccles.* 9. 5. therefore *the grave* is the *land of forgetfulness, Psal. 88. 13. vessel of perdition]* that is, *a lost* or *broken vessel,* or *instrument.* So Paul mentioneth *vessels of perdition, Rom.* 9. 22. Or, *a vessel perishing,* that is, *ready to perish and be lost;* as *a perishing sheep, Psal.* 119. 176.

Vers. 14. *the infamy of many]* or *the diffamation* (the *ill report) of mighty* men. The like complaint Jeremiah maketh in his troubles, *Ier. 20. 10. fearfulness from every side]* or *terror round about.* In Hebrew, *Magor missabib,* which name Jeremiah gave *to Pashur the Priest,* signifying that *he should be a terror to himself, and to all his friends, Ier.* 20. 3, 4. This phrase Jeremiah often useth, *Ier.* 6. 25. and 46. 5. and 49. 29. *Lam. 2. 22. when they plot]* or *whiles they consult:* See *Psal.* 2. 2.

Vers. 16. *my times]* Hereby he meaneth, *that his many and sundry events, troubles, deliverances, prosperities, adversities, life and death, (for all things have their appointed time, Eccles. 3. 1, 2.) were in the hand and disposition of God.* Though *times* here, (as *days* in *Psal.* 119. 84.) may chiefly be meant of *his troubles,* as *Psal.* 9. 10. and 10. 1. but the Chaldee expoundeth it, *the times of my redemption.* So in 1 *Chron.* 29. 30. mention is made of *the times that went over David, and over Israel, and over all the kingdoms of the lands.*

Vers. 17. *Make thy face to shine]* that is, *cause thy favorable countenance to appear.* This is taken from the blessing prescribed, *Numb.* 6. 25. and is often used in requests for grace. See *Psal.* 4. 7. and 67. 2. and 80. 4, 8, 20. and 119. 135.

Vers. 18. *silenced]* that is, *through shame and fear be confounded, tamed, quieted, and made still.* The word is sometime used for *cut off,* or *destroyed,* and so may here be taken. So *Psalm.* 49. 13, 21. The Greek translateth, *let them be brought down. to hell]* understand, *thrust down to hell,* or, *to the grave;* as the Chaldee calleth it, the *house* (or *place) of burial.*

Vers. 19. *an hard* word] or *durable* speech; a reproach *which lasteth long* to a man's infamy. The Hebrew *Ghnathak* signifieth *durance, hardness,* and *antiquity, Psal.* 6. 8, and respecteth both antique things long ago, 1 *Chron.* 4. 22. and things lasting or durable for time to come, *Prov. 8. 18. Isaiah* 23. 18. And in speeches, it is put for an *old said saw,* takē up and applied to ones

reproach, and so during long; and generally *for any hard or stout speech, 1 Sam. 2. 3. Psal.* 94. 4. and 75. 6. The Greek here expoundeth it, *iniquity.*

Vers. 21. *Thou keepest them secret]* or, *hidest them in the hiding place of thy presence, where thou always lookest unto them, in secret favor, which the world knoweth not of. rough prides]* or *knots, knobs, rough troubles.* The Hebrew *Racas* signifieth *Knitting* or *binding with knots, Exod.* 28. 28. and 39. 21. from which a word is derived, in *Isa.* 40. 4. signifying *knotty, knobby,* or *rough places,* opposed to *smooth* or *plain.* Here David useth it figuratively for *rough affections or actions of men,* meaning *their pride, conspiracies, or molestations,* as the Greek translateth, *from the trouble of men. lay them up]* or *hide them.* Hereupon God's people are called, his *stored* or *hidden* ones, *Psal. 83. 4. the strife of tongues] plea,* or *contradiction,* as the Greek turneth it, and the Apostle, *Jude verse.* 11.

Vers. 22. *made marvelous his mercy]* or *marvelously severed it,* as *Psalm. 4. 4. shown his mercy in marvelous and hidden manner.* As contrariwise God threatened *to make marvelous the plagues of sinners, Deut. 28. 59. of strong defense]* or *of siege,* that is, *a fortified, defensed city,* as 2 *Chron.* 8. 5. or a *besieged city,* as 2 *King.* 24. 10. The Hebrew *Matso•* signifieth both a *fort* or *sconce,* and a *siege* or *leager, Deut.* 20. 20. and 28. 53.

Vers. 23. *my hastening away]* namely *through amazement or fear,* as the word commonly intendeth, *Deut. 20. 3. Psal. 48. 6. 2 Sam.* 4. 4. The Greek calleth it an *ecstacy* (or *trance.)* And that David *hastened him away for fear,* is recorded 1 *Sam.* 23. 26. So *Psal. 116. 11. cut down]* Jonah in his affliction respected this speech of David, and changing a letter, for *Nigrazti,* saith, *Nigrashti, I am driven away from before thy face,* &c. *Jonah* 2. 4. So the Greek here translateth it, *I am cast away.*

Vers. 24. *the faithful]* or, *keepeth fidelities,* as *Isa.* 26. 2. The original word signifieth either *faithful persons,* or *truths,* fidelities, as *Psal.* 12. 2. The Greek here hath *truths. payeth abundantly]* or *to abundance, with surplusage. that doth haughtiness]* This sense the Greek giveth. The Hebrew may also thus be Englished, *he* (that is, *God) doth haughtiness,* that is, *high magnificent acts.* For the original word *Gaavah* sometime noteth God's *high magnificence, Psalm.* 68. 35. sometime man's *haughty pride, Psal.* 10. 2.

Vers. 25. *wax strong]* or, *he will strengthen,* See *Psal. 27. 14. hopefully wait]* or *persevere with hope and patience.* The word *jachal* implieth both *a patient waiting, Gen.* 8. 10. and *a hope or trusting,* as the holy Ghost expoundeth it, *Mat.* 12. 21. from *Isa. 42. 4. for Jehovah]* which the Chaldee expoundeth, *the word of the Lord.*

PSAL. XXXII.

David teacheth that blessedness consisteth in remission of sins. 3 Hiding of sins causeth trouble, but confession giveth ease to the conscience. 8 An instruction unto voluntary obedience. 10 The different ends of the wicked and of the just.

An instructing *Psalm* of David: [unspec 1]

O Blessed he *whose* trespass is forgiven, *whose* sin is covered. O blessed *is* the man, to whom Jehovah imputeth not iniquity, and in whose spirit *is* no deceit. Because I ceased speaking, my bones wore away with age in my roaring all the day. For day & night thy hand was heavy upō me; my moisture was turned into the droughts of summer Selah. My sin I acknowledged to thee, and my iniquity I covered not; I said, I will confess against *me* my trespasses to Jehovah: and thou forgavest the iniquity of my sin Selah. For this shall every gracious Saint pray unto thee at the time of finding: surely, at the flood of many waters, unto him they shall not reach. Thou *art* a secret place to me, from distress thou wilt preserve me; with shouting songs of deliverance thou wilt compass me Selah. I will make thee prudent, and will teach thee in the way that thou shalt go: I will give counsel, mine eye *shall be* upon thee. Be not ye as the horse, as the mule, without understanding, whose mouth *must* be stopped with bit and bridle, *which* come not near unto thee. Many pains *are* for the wicked, but he that trusteth in Jehovah, mercy shall compass him. Rejoice ye in Jehovah, and be glad ye just, and shout joyfully all ye upright of heart.

Annotations.

AN instructing Psalm] or, A Psalm *that maketh prudent,* that *causeth understanding.* As in the 8. verse of this psalm he saith, *I will make thee prudent,* or *instruct thee.* This title is set before sundry other Psalms. *whose sin is covered]* meaning, *by the Lord, Psal.* 85. 3. not *by a man himself,* who must not cover, but *acknowledge sin, Psal.* 32. 5. otherwise, *he shall not prosper, Prov.* 28. 13. Now God *covereth sin, when he imputeth it not,* as the verse following showeth: and as this is man's happiness, so for God not to cover it, is woe and misery, *Nehem.* 4. 5.

Vers. 2. *not impute] not think, count,* or *reckon.* And this is an effect of his grace in Christ, as it is written, *God was in Christ, and reconciled the world to himself, not imputing their sins unto them, 2 Cor.* 5. 19. And hereunto the Apostle applieth this Psalm thus; *David saith, blessedness* is *the man's unto whom God imputeth justness without works;* saying, *Blessed* are *they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord shall not impute sin, Rom.* 4. 6, 7, 8.

Vers. 3. *because I ceased speaking]* or, *when I* [unspec] *kept silence, forbearing to confess my sins,* as after, *verse.* 5. Like doctrine *Elih•* teacheth, *Job* 33. 19,—22.

Vers. 4. *thy haud]* in Chaldee, *thy plague. moisture]* the *chief sap,* or *radical moisture,* which is an airy and oily substance, dispred through the body, whereby the life is fostered, and which being spent, death ensueth. This word is used only here and in *Num.* 11. 8. where it is applied to the *best moisture (or cream) of oil.*

Vers. 5. *confess] Confessing of sins* is when one freely manifesteth them, accusing himself, and praising God's mercy, which he expecteth in faith: see *Ios. 7. 19. against* me *my trespasses]* or, *concerning my trespasses;* but both the Greek version plainly hath, *against me,* and elsewhere the Hebrew *ghnalei* (here used) seemeth to be put for *ghnalai:* as *Psal.* 108. 10. compared with *Psal. 60. 10. the iniquity of my sin]* that is, the *guilt* and *punishment* of it; as *Psal.* 31. 11. And thus *he that confesseth and forsaketh sin, shall have mercy, Prov.* 28. 13. for *if we acknowledge our sins, God is faithful and just, to forgive us them, 1 John.* 1. 9 See also *Job* 33. 27, 28.

Vers. 6. *the time of finding]* or, *time to find:* which may be meant of *the time when afflictions shall find,* that is, *shall come upon him;* as *Psal.* 116. 3, 4. or *the time when God may be found,* as *Isa.* 55. 6. and that time is, *when he is sought with the whole heart, Deut. 4. 29. Ier. 29. 13. 2 Chron.* 15. 15. To this latter the Chaldee applieth it, saying, *of favor. flood]* or *inundation.* As *waters* signify afflictions, *Psal.* 69. 2. so a *flood of waters* denoteth *great troubles and persecutions, Dan.* 9. 26. and 11. 22. *Nahum 1. 8. Isa. 59. 19. Rev.* 12. 15, 16. The Chaldee paraphraseth, *in the time when many people's come as waters, they shall not come near him to do him evil.*

Vers. 7. *shouting songs of deliverance]* or, *of evasion,* that is, thou wilt give me occasion by deliverance of me, to sing many songs of praise unto thee.

Vers. 8. *mine eye* shall be *upon thee]* or, *mine eye* I will set *upon thee,* that is, *I will have care of, and look well unto thee,* as *Ier. 40. 4. Ezra. 5. 5. Deut. 11. 12. Psal.* 34. 16. So the Chaldee explaineth it, *I will counsel thee, and set mine eye upon thee for good.* Or thus, *I will give counsel unto thee* with mine *eye,* that is, *with my care and providence.* Thus Christ counseled Peter with his eye, *Luk.* 22. 61. So the *eye* is said *to mock, Prov.* 30. 17.

Vers. 9. *as the horse, &c.]* that is, be not fools, and brutish, so as ye must be ruled by force and rigor, not by reason. For *unto the horse* belongs *a whip, unto the asse a bridle, and a rod to the fools back, Prov. 26. 3. mouth must be stopped]* or, *jaw is to be tied.* Hebr. *to stop;* for, *to be stopped:* active for passive; as after *Ps.* 36. 3. which *come not near]* that is, *which will not obey or do thee service, unless they be forced and ruled by the bridle:* according to the saying of the Apostle, *Behold, we put bits into the horses mouths that they should obey us, I am.* 3. 3.

Vers. 10. *Many pains]* or, *Great smarts* (or *sores) are for the wicked:* So Solomon saith, *Affliction followeth sinners, &c. Prov.* 13. 21. and 19. 29. and 24. 20.

PSAL. XXXIII.

God is to be praised for his goodness, 6 for his powerful works, 12 and for his providence. 20 Confidence is to be placed in God.

SHout joyfully ye just in Jehovah, praise becometh the righteous. Confess ye to Jehovah with harp, with Psaltery *with* ten stringed instrument, sing Psalm unto him. Sing ye to him a new Song, do well playing on the instrument, with triumphant noise. For righteous *is* the word of Jehovah, and all his work in faith. He loveth justice and judgment, the earth is full of the mercy of Jehovah. By the word of Jehovah the heavens were made, and all the host of them by the spirit of his mouth. He gathereth together as an heap, the waters of the Sea; he giveth the deeps into treasuries. Let all the earth be in fear of Iehovan, let all the Inhabitants of the world shrink with fear for him. For he said, and it was; he commanded, and it stood. Jehovah dissipateth the counsel of the Nations, he bringeth to naught the cogitations of the people's. The counsel of Jehovah shall stand forever, the cogitations of his heart to generation and generation. O blessed *is* the Nation whereof Jehovah *is* God, the people *that* he hath chosen for a possession to himself. From the heavens Jehovah doth behold, doth see all the sons of Adam. From the firm place of his dwelling he looketh forth unto all the inhabitants of the earth. He formeth altogether their heart, he discreetly attendeth unto all their works.

There is no King saved by multitude of a power; a mighty man shall not be delivered by multitude of able strength. A horse *is* falsehood for salvation, and shall not deliver by multitude of his power. Loe the eye of Jehovah *is* unto them that fear him, to them that hopefully wait for his mercy. To rid free their soul from death, and to keep them alive in famine. Our soul earnestly waiteth for Jehovah, he *is* our help and our shield. For in him our heart shall rejoice, for in the name of his holiness do we trust. Let thy mercy Jehovah be upon us, even as we hopefully wait for thee.

Annotations.

BEcommeth] the word denoteth *a fair and comely grace,* for which a thing is to be *liked and desired.* So *Psal.* 93. 5. and 147. 1. The Apostle expresseth it in Greek, by *fair* or *beautiful, Rom.* 10. 15. from *Esa.* 52. 7.

Vers. 2. *with harp]* or, *with sitterne;* in Hebrew, *Kinnor:* a musical instrument invented by Iubal, *Gen.* 4. 21. used for mirth and joy, *Psal. 137. 1, 2. Esa. 24. 8. Gen.* 31. 27. and therefore is called the *pleasant harp, Psal.* 81. 3. opposed unto *mourning, Job* 30. 31. in skill on this instrument David excelled, 1 *Sam.* 16. 16. 23. and with this and other they used in Israel to celebrate the Lord with gladness, 1 *Chron.* 13. 8. and 15. 16. 28. and 25. 1. *Nehem.* 12. 27. So spiritually in the New Testament, *Rev. 14. 2. with Psalterie]* or *Lute,* or *Uioll:* In Hebrew *Nebel;* an instrument so called of the form, which (as seemeth) was with *a round hollow bulk,* much like a *bottle:* (fo•*Nebel* is also a *bottle* or *pitcher, 1 Sam. 10. 3. Lam.* 4. 2.) and of this the Greeks and Latins had their instruments named *Nable, Naulon, Nablium.* The Greek here calleth it *Psalterion. ten stringed instrument]* this differed from the *Psalterie, Psal.* 92. 4. therefore the word *with* is here supplied.

Vers. 3. *a new song]* A thing is said *to be new* which is always *fresh,* renewed upon new occasions, and so *permanent;* as Job saith, *my glory was new with me.* So *Love* is *both an old* and *a new commandment, 1 John.* 2. 7, 8. Or these *new songs* (mentioned here, and *Psal.* 40. 4. and 96. 1. and 98. 1. and 144. 9. *Isaiah.* 42. 10.) may have reference to the state of things under the Gospel where there is a *new covenant, Heb. 8. 8. 13. new heavens and new earth, Rev. 21. 1. a new man, Ephes.* 2. 15. and 4. 24. *a new Jerusalem, Revel. 21. 2. and all things new, 2 Cor. 5. 17. Rev.* 21. 5. See also *Rev.* 5. 9. and 14. 3. *do well playing, &c.]* that is, *make good music,* or *melody.* So 1 *Sam. 16. 17. 18. Esa.* 23. 16. And this melody we are now willed *to make to the Lord in our hearts, Ephes.* 5. 19. The Hebrew *Nagan,* (whereof cometh *Neginoth, Psal.* 4. 1.) properly is *to play with the hand upon an instrument, 1 Sam.* 19. 9.

Vers. 4. *in faith]* that is, *faithful, true,* and *constant:* for so this word is often used, as *Exod.* 17. 12. Moses hands were with *faith,* that is, *steady, firm, constant.*

Vers. 5. *the earth is full]* the like is said, *Ps.* 119. 64. For God *doth good unto all, both just and unjust, Matth.* 5. 45. and *saveth man and beast, Psal.* 36. 7.

V. 6. *the host of them]* that is, *the many creatures in them; as Angels, Suune, Moon, Stars, &c. Ps. 148. 1, 2, 3, 5. Gen.* 2. 1. So mention is made of the *powers* or *hosts* of heaven, *Matt. 24. 29. Spirit]* or

breath; thus *Jehovah* his *Word* and his *Spirit* are noted to be the maker of the world, as in *Gen.* 1.

Vers. 7. *giveth the deeps]* that is, *putteth* or *disposeth the deep waters into treasuries,* or *in cellars* & *secret store-houses,* hidden from the eye of man, called elsewhere the *secret room of the deep, Job* 38. 16. So God is said to have *treasuries* or *store-houses of wind, Psal. 135. 7. of snow and hail, Job 38. 22. of darkness, Isa.* 45. 3. and the like. The Chaldee translateth, *he putteth* (the waters) *into the treasuries of the deeps.*

Vers. 9. *it stood]* that is, *existed firm and stable,* and so *continued.* So *Psalm.* 119. 91.

Vers. 10. *dissipateth]* or *maketh frustrate, undoeth, abrogateth;* a word opposed to *ratifying, confirming, stablishing, Isa.* 8. 10. and 19. 3. *bringeth to naught] annihilateth,* and *breaketh.*

Vers. 11. *shall stand]* that is, *continue* and *have effect,* whatsoever men purpose to the contrary. See *Isa.* 14. 24. 27. and 46. 10. *Prov.* 19. 21.

Vers. 12. is *God]* to wit, *by special covenant and favor, though all the earth be his, Gen. 17. 7. Exod.* 19. 5. and this is by the new Covenant, *Heb.* 8. 10. So *Psal.* 144. 15.

Vers. 15. *altogether]* or *alone.* The Hebrew *jachad* sometime signifieth *alone without others, Job 34. 29. Ezra* 4. 3. (and so the Greek Interpreters took it here, translating it *kata monas, alone,* or, *by himself,)* sometime it signifieth *wholly,* or *every whit, Job* 10. 8. sometime *together,* or, *in one, Ps.* 2. 2. All these agree well here; for God only and wholly formeth every man's heart and spirit, *Zach.* 12. 1. whereupon he is called the *Father of spirits, Hebr.* 12. 9. and *the God of the spirits of all flesh, Num.* 16. 22.

Vers. 16. *Of a power]* that is, *of an army;* so called, because there are strong, valiant, and active men, *Psal.* 136. 15.

Vers. 17. *A horse is falsehood]* that is, *a false and deceitful help* cannot save a man, but faileth those that trust in him, *Zach. 10. 5. Ps.* 76. 6. The *horse* is here used for all warlike furniture; this being above other creatures, *strong, fierce, and courageous, Job* 39. 22,—28. and therefore is *prepared for the day of battle, but salvation is of the Lord, Pro.* 21. 31.

Vers. 18. *The eye of Jehovah]* that is, his *care* and *providence* for good, as the next verse showeth, and as *Ps 32. 8. Zach. 12 4. 1 Pet.* 3. 12. Sometime the Lord's *eye* is on men for evil, *Amos* 9. 4. 8.

Vers. 20. *for Jehovah]* in Chaldee, *for the redemption of the Lord.* [unspec 20]

Vers. 21. *in him]* Chaldee, *in his word.* [unspec 21]

PSAL. XXXIV.

David praiseth God for his deliverance, and exhorteth others thereto by his experience. 9 They are blessed that trust in God. 12 He exhorteth to the fear of God. 16 The privileges of the righteous, and miseries of the wicked.

1. *A Psalm* of David, when he had changed his behavior before Abimelech, and he had driven him away, and he was gone.

2. I Will bless Jehovah in all time, continually [unspec א] his praise *shall be* in my mouth.

3. In Jehovah my soul shall glory, the [unspec ב] meek shall hear and shall rejoice.

4. Magnifie ye Jehovah with me, and let [unspec ג] us extol his name together.

5. I sought Jehovah, and he answered me, [unspec ד] and rid me free from all my fears.

6. They looked to him and flowed, and [unspec ה] [unspec ו] their faces be not ashamed.

[unspec ז] 7. This poor afflicted *man* called, and Jehovah heard, and saved him out of all his distresses.

8. The Angel of Jehovah pitcheth a [unspec ח] campe about them that fear him, and releaseth them.

9. Taste ye and see, that Jehovah *is* good: [unspec ט] O blessed *is* the man *that* hopeth for safety in him.

10. Fear Jehovah ye his Saints, for *there* [unspec י] *is* no want to them that fear him.

11. The Lions are impoverished and an [unspec כ] hungered, but they that seek Jehovah shall not want any good.

12. Come sons, hearken to me, I will [unspec ל] learn you the fear of Jehovah.

13. Who *is* the man that willeth life, *that* [unspec מ] loveth days to see good?

14. Keep thy tongue from evil, and thy [unspec נ] lips from speaking guile.

15. Eschew evil, and do good; seek [unspec ס] peace and pursue it.

16. The eyes of Jehovah *are* unto the just, [unspec ע] and his ears unto their outcry.

17. The face of Jehovah *is* against them [unspec פ] that do evil, to cut off their memorial from the earth.

18. They cried, and Jehovah heard, and [unspec צ] rid them free out of all their distresses.

19. Jehovah is near to the broken of [unspec ק] heart, and the contrite of spirit he will save.

20. Many *are* the evils of the just, and out [unspec ר] of them all Jehovah will rid him free.

21. He keepeth all his bones, one of them [unspec ש] is not broken.

22. Evil shall slay the wicked, and they [unspec ת] that hate the just shall be condemned as guilty.

23. Jehovah redeemeth the soul of his servants, and they shall not be condemned as guilty, all that hope for safety in him.

Annotations.

HIs behavior] or *his sense, reason,* properly the *taste,* as in verse 9. *Job* 6. 6. and often otherwhere, which is used both for ones inward *sense* or *reason,* and outward *gesture* and *demeanour,* (as the Greek here translateth it, *face,)* because by it a man is discerned and judged to be wise or foolish, as meats are discerned by the taste. David when he was afraid of the King of Gath, *changed his behavior before them, and sained himself mad in their hands, & scrabbled on the doors of the gate, and let his spittle fall down upon his beard, 1 Sam. 21. 12, 13. Abimelech]* whose proper name was *Achish* King of *Gath,* a city of the Philistines, 1 *Sam.* 21. 10. and as every King of Egypt was called *Pharaoh, Gen. 41. 1. Exod. 5. 1. 1 King.* 11. 18. so every King of the Philistines was called *Abimelech,* that is, *Father King, Gen.* 20. 2. and 26. 1. *had driven]* or *expelled.* For Achish said to his servants which had taken and brought David to him, *Loe ye see the man is beside himself, wherefore have ye brought him to me? have I need of mad men? &c. So David departed thence, 1 Sam.* 21. 14, 15. and 22. 1. Upon that he made this Psalm.

Vers. 〈◊〉 〈◊〉 *]* or, *in every seaso•.* See *Psal.* 〈◊◊〉 T 〈...〉 〈◊〉 is also composed according to the order 〈◊〉 the Hebr e•• Alphabet, as it observed on *Psal.* 25. 1.

Vers. 3 *shall glgrie]* or *joyfully boast.* For so the Apostie expoundeth this word, which properly signifieth *to praise ones self, 1 Cor.* 1. 31. from *Ier.* 9. 23, 24. So in *Psal.* 52. 3. and 97. 7. and 105. 3. and 106. 5.

Vers. 4. *Magnifie]* or, *Make gr•at,* to wit, *by praising.* So *Deut.* 〈◊◊〉 *3. Give ye greatness unto our God.*

Vers. 6. *They looked]* to wit, the *meek,* mentioned before, *verse.* 3. or generally, *they that look and flow unto him. flowed] ran as a river;* the like similitude is, *Isa.* 2. 2. and 60. 5. *Ier.* 31. 12. and 51. 44. *be not ashamed]* or, *shall not be ashamed;* which word in the original signifieth *digging;* as *Psal.* 35. 7. applied to *shame,* which causeth men to seek to hide themselves, as is lively described, *Rev.* 6. 15, 16.

Vers. 8. *The Angel]* that is, *the Angels;* for he speaketh of an host: And often in the Hebrew, one is put for a muititude; as *the inhabitant,* for, the *inhabitants, 2 Sam.* 5. 6. with 1 *Chron.* 11. 4. So, *frog* for 〈◊〉, *Psal. 78. 45. tree* for *troes, quail* for *quail, Psal.* 105. 33. 40. See the note on *Psal. 8. 9. pitcheth a campe]* a similitude taken from wars; as *Psal.* 27. 3. So Jacob, when the Angels of God met him, said, *This is God's campe* (or *host) Gen.* 32. 1, 2. Likewise about Elishah, the mountain was full *of horses and chariots of fire, 2 Kings* 6. 17. See also *Psal.* 91. 11, 12.

Vers. 9. *Taste and see]* that is, *make trial and you shall find that God is good, sweet and delectable;* and you will the more desire him. Thus the Apostle applieth these words, saying; *as new borne babes desire ye the sincere milk of the word, that ye may grow thereby, if so be ye have tasted that the Lord is good, 1 Pet. 2. 2, 3.* 〈◊〉 *in him]* The Chaldee expoundeth it, *in his word.*

Vers. 10. *Fear Jehovah]* under this word *Fear,* is comprehended God's whole *worship,* as is shown on *Psal.* 19. 10. and the *walking in his ways,* as it is expounded in 2 *Chr.* 6. 31. compared with 1 *King.* 8. 40. and *Psal.* 128. 1.

Vers. 11. *Lions] Lurking lions* (whereof see *Psal.* 7. 3.) which are *lusty, strong toothed, fierce, roaring, ravenous,* as appeareth by *Psal.* 58. 7. and 104. 21. *Mic. 5. 8. Ezek. 19. 3. 5, 6. 7. Job*•9. 1, 2. And hereby may be meant the *rich* and *mighty of the world,* whom God often bringeth to misery; and so the Greek for *Lions,* putteth here *the rich. Tyrants* and *strong men* are sometime called *Lions, Ier. 2. 15. 1. Chr. 11. 22. Nahum* 2. 13. See *Luke 1. 53. are impoverished]* or *suffer penury.* See *Job 4. 10, 11. Prov. 10. 3. that seek Jehovah]* Chaldee, *that seek the doctrine of the Lord.*

Vers. 13. *that willeth]* that is, *fain would have* and *delighteth. days to see good]* that is, *to enjoy good many days;* which the Apostle (following the Seventie) expresseth thus, *to see good days, 1 Pet.* 3. 10. that is, *days of prosperity, pleasure, comfort.*

Vers. 14. *Keep thy tongue]* to wit, by *restraining* and *making it cease from evil,* as the Apostle teacheth, 1 *Pet.* 3. 10.

Vers. 16. *their outcry:]* or, *their deprecation, their prayer for need,* as the Greek (which the Apostle followeth) expresseth it.

Vers. 17. *The face]* that is, *open anger, Lev.* 17. 10. So the Chaldee expoundeth it, *The face of the Lord is angry against evil doers:* See *Psalm.* 21. 10.

Vers. 18. *They cried]* that is, as the Greek faith, *The just cried:* and the Chaldee, *the just prayed.*

Vers. 19. *the broken of heart] them that have their hearts broken and their spirits contrite (or humble)* for their sins. See the like speeches, *Psal.* 51. 19. and 147. 3. *Isa.* 57. 15. and 61. 1. *Ier. 23. 9. Luke* 4. 18.

Vers. 20. *the evils]* that is, *griefs and afflictions;* as *Deut. 31. 17. Psal.* 27. 5. and 88. 4. *Mat.* 6. 34. the word also may import *sins* and *vices,* as *Psal.* 28. 3. and 94. 23. So after in verse 22.

Vers. 22. *slay the wicked]* or, *do him die, kill him;* because he shall not be delivered there-from, as the just man is, *verse.* 20. The Greek and Chaldee expound it, *The death of sinners (of the wicked) is evil. condemned as guilty]* and consequently *perish.* See *Psal.* 5. 11.

Vers. 23. *all that hope]* that is, *any one of them.* So *all* is used for *any, Psal.* 147. 20.

PSAL. XXXV.

David prayeth for his own safety, and his enemies confusion. 11 He complaineth of their wrongful dealing, and showeth his contrary carriage. 22 Therby he inciteth God against them.

A Psalm *of David.* [unspec 1]

PLead thou Jehovah with them that plead with me, war thou against them that war against me. Lay hold on the shield and buckler, and stand up for my help. And draw out the spear

and sword to meet with my persecutors; say to my soul I *am* thy salvation. Let them be abashed and ashamed that seek my soul, let them be turned backward and confounded that think mine evil. Let them be as chaff before the wind, and the Angel of Jehovah driving *them.* Let their way be darkness and slippernesses, and the Angel of Jehovah pursuing them. For without cause they have hid for me the corruption of their net, without cause they have digged for my soul. Let tumultuous ruin come on him, he not aware; and let his net which he hath hidden catch him; with tumultuous ruin let him fall thereinto. And my soul shall be glad in Jehovah, shall joy in his salvation. All my bones shall say; Iohovah, who *is* like thee, that riddest free the poor afflicted from the stronger than himself, and the poor afflicted and needy from the spoiler of him? Witnesses of cruel wrong did rise up, *things* that I knew not they did ask of me. They repaied me evil for good, the bereaving of my soul. And I, when they were sick, my clothing *was* sackcloth; I afflicted my soul with fasting, and my prayer returned upon my bosom. I walked as *if he had been* a fellow-friend, as *if he had been* a brother to me: I bowed down sad as he that bewaileth *his* mother. But in my halting they rejoiced and were gathered together, the smiters were gathered together against me, and I knew *it* not: they rent and were not silent. With hypocrites, scoffers *for* a cake of bread, gnashing their teeth against me. Lord, how long wilt thou see? return my soul from their tumultuous ruins, my alonely *soul* from the Lions. I will confess thee in the great Church, I will praise thee among a mighty people. Let not *them that are* my enemies *with* falsity, rejoice at me, *them that are* my haters without cause wink with the eye. For they speak not peace, and against the quiet ones of the earth they imagine words of deceits. And they have enlarged their mouth against me; they have said, aha, aha, our eye hath seen. Jehovah thou hast seen, cease not as deaf: O Lord, be not far off from me. Stir up and awake to my judgment, my God and my Lord, to my plea. Judge me according to thy justice, Jehovah my God, and let them not rejoice at me. Let them not say in their heart, aha our soul: let them not say, we have swallowed him up. Let them be abashed and confounded together that rejoice at mine evil; let them be clothed with bashfulness and shame that magnify against me. Let them shout joyfully and rejoice that delight my justice; and let them say continually, magnified be Jehovah, that delighteth the peace of his servant. And my tongue shall meditate thy justice, all the day thy praise.

Annotations.

PLead] This properly is *to contend or debate a matter with many words,* as the next word, *war* or *fight,* is *with deeds.* But God's *pleading* o 〈...〉 imes is in action; as he *pleaded* David's cause against Nabal, when *he slew him, 1 Sam.* 25. 39. And as here David prayeth, so God elsewhere promiseth to *plead with those that plead with his people, Isa. 49. 25. war]* which in the original tongue hath the name of *cutting, biting* or *devouring,* for *wars devour* and *consume* many. So the *sword* is said to have a *mouth,* that is, *an edge, Job 1. 15. Heb.* 11. 34. and *to eat,* that is, *to kill and consume, 2 Sam.* 11. 25.

Vers. 3. *drawout]* or, as the Hebrew phrase is, *empty,* that is, *unshead;* the like is of the *sword, Exod. 15. 9. Levite. 26. 33. sword]* or *close weapon,* as the name signifieth. This interpretation seemeth best, because of the Hebrew pause, which joineth this word with the former, *spear:*

thus also these two weapons of offense are answerable to the former two of defense, *the shield and buckler:* and of this Hebrew name *Segor,* the Greek *Sagaris* (and perhaps the Latin *Securis,)* seemeth to be borrowed, for a *sword* or *axe.* And in *Job* 28. 15. this word is used for *a close treasure,* or *stored gold;* as here for *a close weapon.* Otherwise we may read according to the Greek, and other versions, *close thou,* or *stop,* to wit, *the way or passage.*

Vers. 4. *that seek my soul]* that is, *my life to take it away:* for so this phrase commonly meaneth, as *Psal.* 38. 13. and 54. 5. and 70. 3. *Exod. 4. 19. Mat.* 2. 20. and sometime is so explained, as *Psal. 63. 10. 1 King. 19. 10. they seek my soul to take it away.* Yet sometime this phrase intendeth *seeking the soul for ones good,* as *Psal. 142. 5. turned backward]* a token of *fear, shame,* and *discomfiture,* as *Psal.* 129. 5. and 40. 15. and 70. 3. and 9. 4. *Isa. 42. 17. Ier.* 46. 5.

Vers. 6. *Darkness, &c.]* that is, *most dark and slippery:* meaning, *fearful, dangerous, troublesome, &c. Nahum 1. 8. Psal.* 88. 7. and 107. 9. *Prov.* 4. 19. So elsewhere it is said, *their way shall be unto them us slippernesses in the darkness; they shall be driven and fall therein, Ier.* 23. 12.

Vers. 7. *the corruption, &c.]* that is, *their corrupting pernicious net,* or *their insnaring corruption:* or understanding the word *in,* we may read, *they hid their not for me in a pit,* (or, *in a corrupting ditch;)* as *Psal. 7. 16. have digged]* to wit, *a pit to fallin;* so *Job* 6. 27. Or, *have diligently searched, and laid wait.* So *digging* is used for *seeking, Job* 3. 21. and 39. 32.

Vers. 8. *tumultuous ruin] calamity, wasting* or *desolation that is with noise and sonnd as of waters, Isa.* 17. 12, 13. So *Psal. 63. 10. Prov.* 1. 27.

Vers. 10. *my bones]* that is, *my strong and solid members* (as the Chaldee translateth it *members,)* delivered out of danger: meaning that with all his strength he would praise *God:* So the *bones* are said to *rejoice, Psal.* 51. 10. the *loins* to *bless, Job 31. 20. the spoiler]* or *robber,* that by open violence taketh away. Compare *Job* 5. 15.

Vers. 11. *of cruellwrong]* that is, *cruel, violent,* or (as the Greek saith,) *unjust witnesses.* So *Exod. 23. 1. Deut.* 19. 16.

Vers. 12. *the bereaving of]* that is, *to deprive, bereave* or *rob me of my soul* or *life;* or, *to bereave my soul of comfort.* The word properly signifieth the *bereaving or loss of children.*

Vers. 13. *s•ck•loath]* used to be worn in sign of *sorrow, Psal. 69. 12. Gen. 37. 34. Mat. 11. 21. Rev.* 11. 3. Here 〈◊〉 are to understand the word *was,* on *gave,* as is expressed, *Psal.* 69. 12. even as the word *afflicted,* here expressed, is there understood, *Psal. 69. 11. with fasting]* another *sign and cause of sorrow:* wherefore *mourning* & *fasting* are used for the same, *Matt.* 9. 15. with *Mark.* 2. 19. *returned up on* 〈◊〉 *bosom]* or, *into my bosom.* The meaning may be, *I prayed •ften for them, secretly, and with hearty laving affection.* For, *the returning of the prayer* seemeth to mean *the often minding and repeating of it;* the *bosom* signifieth *secrecy, Prov.* 21. 14. and 17. 23. *Psal.* 89. 51. and *inward affection, Num. 11. 12. John.* 1. 18. Or we may read it thus; *Let my prayer return into thy bosom,* that is, I wished no worse to them than to myself, let me receive of God such good as I prayed for them. See *Psal.* 79. 12.

Vers. 14. *sad]* or *black,* to wit, *in black and mournful attire,* and *with sad and heavy countenance,* as the Greek here translateth it, *Scuthropazon,* which word the new testament also useth, *Matt. 6. 16. Luke.* 24. 17. So after in *Psal.* 38. 7. and 42. 10. and 43. 2. *bewaileth* his *mother] mourneth at her funeral.* In this case the affections are most strong. Therefore the Priests were permitted to mourn for such, *Levite.* 21. 1, 2, 3.

Vers. 15. *my halting]* that is, *my calamity* and *infirmity,* whereby I seemed *ready to fall.* So in *Psal. 38. 18. Ier. 20. 10. the smiters] that smote me with the tongue,* as *Ier.* 18. 18. and as here followeth, *they rent,* &c. The Seventy in Greek turn it *Scourges,* alluding (as I think) to the *scourge of the tongue,* as *Job* 5. 21. and another Greek version hath *plectai, smiters.* It may also be read *the smitten,* that is, *abjects, vile persons, Job* 30. 8. (as the Chaldee expresseth it, *the wicked;)* or understand *smitten on their feet,* as 2 *Sam.* 4. 4. that is, *lame,* so feigning themselves: or *smitten in spirit,* as *Isaiah.* 66. 2. that is, *grieved* in outward show. *they rent]* to wit, *me with reproaches,* as *Matt.* 7. 6. or *rent their garments,* counterfeiting sorrow for me, *Job* 2. 12.

Vers. 16. *hypocrites]* or, *close dissemblers,* which outwardly cover and cloke their wickedness, wherewith inwardly they are defiled, *Matt.* 23. 27, 28. or *which have their hearts covered, Job* 36. 13. The Greek also (from whence our English word *hypocrisy* is borrowed,) signifieth an *under judgment,* that is, *dissimulation. scoffers]* or, *of scoffs,* that is, *men that make scoffs;* as in *Psal. 36. 12. pride* is for *proud persons.* for *a cake of bread]* that is, *for good cheare, for their bellies:* or, *at their belly cheare, at banquets.* So Solomon speaketh of some that will *transgress for a piece of bread, Prov.* 28. 21. The original word *Mag•nog* is *a cake, 1 King.* 17. 12. and as *bread* is used for *all food, Psal.* 136. 25. so a *cake* seemeth to be used for *all juncates* or *dainty meats;* as in *Hos.* 7. Ephraim is likened to *a cake,* and their enemies to *banketters* that greedily eat them up, *verse* 8, 9. so here David matcheth his adversaries with *hypocritical and scoffing parasites,* whose God was their belly, as *Phil.* 3. 19. Or we may figuratively take this word for *a mock jest,* or *mer•meant,* and so read it, *with hypocritical jesting scoffers:* and this the Greek favoreth, saying, *they mocked me with mockage. gnashing]* or, *they gnashed:* Hebr. *to gnash;* but a word thus indefinite, following another with person, is it self of the same, by propriety of the Hebrew tongue. So *Psal. 49. 15. their teeth] the teeth of them* and *him,* that is, *of every of them.* See *Psal.* 2. 3.

Vers. 17. *return]* or, *reduce, restore stay my soul* or *life:* so *Job 33. 30. alonely]* or *solitary, desolate* soul: See *Psal.* 23. 21,—23.

Vers. 18. *a mighty people]* or, *a strong,* to wit, *in number,* that is, *a great multitude.* The word *Ghnatsum,* as it is *mighty in strength, Psal. 135. 10. Prov.* 30. 26. so is it *many in number, Psal.* 40. 6. 13. and 105. 24. and 137. 17.

Vers. 19. *enemies* with *falsitie]* that is, *for a false cause;* or (as the Greek explaineth it) *unjustly. wink] make secret signs by the winking of the eye,* which argueth both *privy and scoruefull gesture;* therefore this always is a sign of evil, *Prov.* 10. 10. and 6. 13. *not peace]* that is, *not peaceably* or *friendly,* which yet some hypocrites do, *Psal.* 28. 3. or, *not speak to come to any sound composition, or peaceable end which one may trust unto.* But *God speaketh peace to his people, Psal. 85. 9. words of deceits] deceitful words or things.*

Vers. 21. *hath seen]* or, *seeth,* to wit, *the evil of David,* or, *that which we desired.* In speeches of evil cases, often the Hebrew useth silence. So after in *Psal.* 54. 9. and 59. 11. and 118. 7.

Vers. 23. *to my judgment]* that is, *to judge and avenge me of mine enemies:* so after, *to my plea, is, to plead my cause,* as *verse.* 1.

Vers. 25. *aha our soul]* that is, *aba•• have our desire. Soul* is sometime put for *desire, Psal.* 41. 3.

Vers. 26. *clothed with bashfulness]* meaning *their confusion on every side,* when nothing but their shame appeareth and so continueth. So *Psal.* 109. 29. and 132. 18. *Job 8. 22. that magnify]* to wit, *their mouths,* as is expressed, *Hobad. 1. 12. Ezek.* 35. 13. that is, *speak great things* and *boastfully,* as the Greek explaineth. So after in *Psal.* 38. 17. and 55. 13. *delight my justice]* whom my justice and innocence pleaseth or delighteth, and the defense thereof.

PSAL. XXXVI.

The grievous estate of the wicked. 6 The excellency of God's mercies to such as trust in him. 11 A prayer for the righteous, 13 and prophesy of the wicked's fall.

To the master *of the music, a Psalm* of David, the servant of Jehovah.

THe trespass of the wicked assuredly saith in the inmost of my heart, no dread of God *is* before his eyes. For he flattereth *himself* in his *own* eyes, to find his iniquity *which he ought* to hate. The words of his mouth *are* iniquity and deceit; he hath left off to be prudent, to do good. He thinketh iniquity upon his bed, he setteth himself on a way not good, he refuseth not evil. Jehovah, thy mercy *is* in the heavens, thy faithfulness unto the skies. Thy justice as the mountains of God, thy judgments a great depth: Jehovah thou savest man and beast. How precious *is* thy mercy, O God, and the sons of Adam hope for safety in the shadow of thy wings. They shall be plenteously moistened with the fatness of thy house, and the stream of thy pleasures thou wilt give them to drink. Because with thee *is* the well of life: in thy light we see light. Extend thy mercy to them that know thee, and thy justice to the right of heart. Let not the foot of pride come on me; and the hand of the wicked, let *it* not make meflee. There have they fallen, that work painful iniquity: they have been thrust *down,* and have not been able to rise.

Annotations.

THe trespass of the wicked] or *Trespass saith to the wicked,* that is, *persuadeth, imboldneth, hardeneth him. assuredly saith]* or, it is *an assured saying, a faithful affirmation.* This word is peculiar to the oracles of God, which are sure and faithful, (as the Apostle sometime mentioneth *faithful sayings, 1 Tim.* 1. 15. and 3. 1. and 4. 9.) In the New Testament it is interpreted, *said, Mat.* 22. 44. from *Psal.* 110. 1. And David by the spirit here testifieth that the wicked man's trespass is such, as *assuredly saith* (or *avoucheth) even in his heart and conscience, that he dreadeth not God. in the inmost of my heart] in the mids,* or *within my heart:* meaning *that he certainly knew it, and was much affected with it.*

Vers. 3. *to find]* that is, *to perform,* or *accomplish;* as *to find the will,* is *to perform or do the same, Isa.* 58. 13. So in *Rom.* 7. 18. Or, *to find,* that is, to *obtain and get,* as *Gen. 6. 8. Mat. 11. 29. Rom.* 4. 1. Or, *to find,* that is, to *invent* or *devise* new mischiefs; as the Apostle speaking of *inventers* (or *finders out) of evil things, Rom.* 1. 30. which he ought *to hate]* or, which is *to be hated, is odious.* So, *to keep, Psal.* 119. 4. that is, *to be kept: to stop, Psal.* 32. 9. for, *to be stopped: to do, Esth.* 6. 6. for, *is to be done.* So *Psal. 49. 15. Ios.* 2. 5. See also the verb active expounded passively, by the Apostles authority, *Psal.* 51. 6. But the Chaldee expoundeth it, *he hateth doctrine.*

Vers. 5. *he setteth himself]* namely, *to stand or walk continually in a way not good,* as *Isa.* 65. 2. or, *he standeth still,* as *Exod.* 14. 13.

Vers. 6. *in the heavens]* elsewhere it is said, *unto the heavens, Psal.* 57. 11. so here *in* may be used for *unto:* sometime it is, *above the heavens,* as *Psal.* 108. 5.

Vers. 7. *mountains of God]* that is, *high, mighty* or *excellent mountains.* The Hebrew usetth to note excellent things, by adding the name of *God;* as *Cedars of God, Psal. 80. 11. Mount of God, Psal. 68. 16. river of God, Psal. 65. 10. wrestlings of God, Gen. 30. 5. harps of God, Rev.* 15. 2. and sundry the like. So the Chaldee here saith, *high as the strong mountains.*

Vers. 8. *How precious]* that is, *honorable* and *much to be esteemed;* sometime the word signifieth *bright* and *glorious, Job 31. 26. Zach.* 14. 6. which also agreeth well here. *and the sons]* or, *when,* or *therefore the sons. shadow of thy wings]* that is, *thy protection,* so *Psal.* 63. 8. and 91. 4. called sometime, *the secret of God's wings, Psal.* 61. 5.

Vers. 10. *Well of life]* or, as the Chaldee translateth, *well of living waters,* that is, *an ever-springing fountain, from whom life & all graces spring and flow.* So God is called the *Well of living waters, Ier.* 2. 13. and 17. 13. *Song 4. 15. we see light]* or *enjoy light,* that is, *knowledge, comfort, joy, &c.* See *Job 29. 3. Isa. 9. 2. I am. 1 17. Psal.* 27. 1.

Vers. 11. *Extend thy mercy]* or *draw it,* meaning, *exercise* and *show it;* as *Psal.* 109. 12. also *prolong* or *continue* it; as *Psal. 85. 6. Eccles.* 2. 3.

Vers. 12. *foot of pride]* or *of haughtiness,* that is, (as the Chaldee translateth) *of the proud man,* as *Ier.* 50. 31, 32. the thing being put for the person in whom it is. As *deceit,* for a *deceitful man, Prov. 12. 27. Poverty,* for *poor people, 2 King 24. 14. habitation,* for *inhabitants, 2 Sam. 9. 12. Circumcision,* for *circumcised, Rom. 2. 26. Helpings, governings,* for, *helpers, governors, 1 Cor. 12. 28. dreams,* for *dreamers, Ier. 27. 9. sin,* for *sinner, Prov.* 13. 6. and many the like. See also *Psal.* 5. 5. and 12. 9. and 55. 21. and 109. 4. and 78. 31.

Vers. 13. *There]* to wit, *in the very enterprise, while they labored to remove me.*

PSAL. XXXVII.

David persuadeth to patience and confidence in God, by the different estate of the godly and wicked.

1 *A Psalm* of David.

FRet not thyself for the evil doers; envy [unspec א] not for them that do injurious evil. 2 For they shall soon be cut down as grass, and shall fade as the greenness of the budding herb.

3 Trust thou in Jehovah, and do good; [unspec ב] dwell *in* the land, and feed on faith. 4 And delight thyself in Jehovah, and he will give thee the petitions of thy heart.

5 Turn confidently thy way upon Jehovah, [unspec ג] and trust upon him, and he will do. 6. And will bring forth thy justice as the light, and thy judgment as the noon brightness.

7. Be silent for Jehovah, and wait still patiently [unspec ד] for him; fret not thyself for him that prospereth *in* his way, for the man that effecteth dovices.

8. Surcease from anger and leave off [unspec ה] wrath, fret not thyself also to do evil. 9. For evil doers shall be cut down, and they that earnestly wait on Jehovah, they shall inherit the land.

10. And yet a little *while,* and the wicked [unspec ו] *shall* not *be:* and thou shalt consider his place and he *shall* not *be.* 11. And the meek shall inherit the land, and shall delight themselves in the multitude of peace.

12. The wicked deviseth against the just, [unspec ז] and gnasheth his teeth against him. 13. The Lord laugheth at him, for he seeth that his day doth come.

14. The wicked have drawn the sword, [unspec ח] and bent their bow, to fell down the poor afflicted and needy one, to slay them that be right of way. 15. Their sword shall enter into their *own* heart, and their bows shall be broken.

16. Better *is* the little of a just *man,* than [unspec ט] the plenteous mammon of many wicked *men.* 17. For the arms of wicked *men* shall be broken; but Jehovah upholdeth the just.

18. Jehovah knoweth the days of perfect [unspec י] *men,* and their inheritance shall be forever. 19. They shall not be abashed in time of evil and in the days of famine they shall have enough.

20. But the wicked shall perish, and the [unspec כ] enemies of Jehovah, as the precious *fat* of rams; they are consumed, with the smoke they are consumed.

21. The wicked boroweth and repayeth [unspec ל] not, and the just showeth grace and giveth. 22. For his blessed ones shall inherit the land, and his accursed ones shall be cut off.

23. By Jehovah the steps of the man are [unspec מ] established, and his way he delighteth. 24. When he shall fall he shall not be cast off, for Jehovah upholdeth his hand.

25. I have been young, also I am waxed [unspec נ] old, and I have not seen the just *man* forsaken; and his seed seeking bread. 26. All the day he showeth grace and lendeth, and his seed *are* in the blessing.

27. Eschew▪ evil and do good, and [unspec ס] dwell forever. 28. For Jehovah loveth judgment, and will not forsake his gracious Saints▪ they are kept forever, and the seed of the wicked is cut off.

29. Just *men* shall inherit the land, and [unspec ע] shall dwell thereon to perpetual aye.

30. The mouth of the just will utter wisdom, [unspec פ] and his tongue speak judgment. 31. The Law of his God *is* in his heart, it shall not stagger *in* his steps.

32. The wicked spieth for the just, and [unspec צ] seeketh to work his death. 33. Jehovah will not leave him in his hand, nor condemn him for wicked when he is judged.

34. Wait thou earnestly for Jehovah, and [unspec ק] keep his way, and he will exalt thee for to inherit the land: when the wicked are cut off, thou shalt see *it.*

35. I have seen the wicked daunting terrible, [unspec ר] and spreading himself bare, as a green self-growing lawrell. 36. And he passed away, and loe he *was* not, and I sought him and he was not found.

37. Observe the perfect *man*▪ and see the [unspec ש] righteous, for the after end of the man *shall be* peace. 38 And trespassers shall be destroyed together, the after end of the wicked shall be cut off.

39. And the salvation of just *men is* of Jehovah, [unspec ת] their strength in time of distress. 40 And Jehovah will help them, and deliver them: he will deliver them from the wicked, and save them, because they hope for safety in him.

Annotations.

THis is the third Psalm penned Alphabetwise; there being two verses allowed to every letter, except four, in *verse* 7. 20. 29. 34. See *Psal.* 25. 1.

Vers. 1. *Fret]* or, *Inslame not, burn not thyself with anger or grief.* So after, *verse* 7. and 8. *Pro. 24. 19. evil doers] to be like unto them,* as the Chaldee addeth; which accordeth with *verse 8. envy not]* or, *have not envious zeal* or *emulation.* This word is general for all *hot and fervent zeal,* whether good or evil; *emulation, jealousy, envy,* and the like, *Psal.* 106. 16. and 69. 10.

Vers. 3. *Dwell* in *the land]* This may be taken either for a commandment, *to dwell in the land of Canaan,* which God had given them to possess, *Num.* 33. 53. though troubles and wants should arise therein, as did the Patriarchs by faith, *Gen.* 37. 1. and 26. 3. 12. *Heb.* 11. 9. Or, for a promise, *dwell,* that is, *thou shalt dwell,* that is, *abide long,* as after in *v.* 27. So, *see,* for *thou shalt see, Psal. 128. 5, 6. Seek me and live, Amos.* 5. 4. that is, *ye shall live▪ feed on faith;]* to wit, *which shall gr•w out of the land, Psal.* 85. 12. that is, *of the fruits which the land truly and faithfully bringeth forth.* Or, as a promise, *thou shalt feed on faith,* that is, on the faithful constant increase; and thus the Greek explaineth it, *thou shalt be fed with the riches thereof,* meaning, *of the land.* Or, *feed on faith,* that is, *nourish thyself and live by it;* for *the just man liveth by his faith, Habak. 2. 4. and walketh by it, not by sight, 2 Cor.* 5. 7. The Chaldee expoundeth it, *Study* (or

exercise thyself) in the faith. Or, *feed* in *faith,* that is, *thou shalt be fed faithfully and assuredly.* Contrary hereunto, is *to feed on the wind, Hos.* 12. 1. and *on ashes, Isa.* 44. 20.

Vers. 4. *delight thyself]* or, *thou shalt delight,* or *solace thee:* so *verse.* 11. and *Job* 22. 26.

Vers. 5. *Turn confidently] Commit of trust:* in Hebrew, *Roll;* in Chaldee, *Reveale before the Lord:* see *Psal.* 22. 9. So *Prov. 16. 3. Roll* (or *Commit) thy works unto Jehovah. will do] that which thou desirest;* or *will execute,* to wit, *thy judgment,* as the next verse showeth, and as elsewhere is expressed, *Mic.* 7. 9.

Vers. 6. *as the light]* to wit, *of the morning,* or *sun:* (for so *light* sometime signifieth, *Nehem. 8. 3. Job* 31. 26.) that is, *clearly, manifestly.* So *Hos.* 6. 5. Compare *also Job.* 11. 17.

Vers. 7. *be silent]* or, *be still, stay and tarry silently.* See *Psal.* 4. 5. The Greek saith, *be subject. wait still patiently]* or, *pain thyself,* that is, *set thyself with earnestness and patience to wait for.*

Vers. 8. *Surcease]* or, *Slake, Let go.* A word contrary to *holding fast,* applied here to the *shaking or abating of anger;* so *Judge. 8. 3. also to do]* or, *which is but to do;* or, *at least to do evil.*

Vers. 9. *inherit]* or *possess.* So *Isa. 57. 13. He that trusteth in me* (saith the Lord) *shall inherit the land, and possess my holy mountain.*

Vers. 11. *And the meek]* or *But the meek.* From hence our Lord saith, *Blessed are the meek, for they shall inherit the land, Mat.* 5. 5.

Vers. 13. *his day]* that is, *his dismal day, the time appointed for his affliction and destruction, 1 Sam. 26. 10. Ezek.* 21. 25. 29. So the Chaldee explaineth it, *the day of his calamity. Day* is often used for *the time of punishment;* as, *The posterity shall be astonied at his day, Job 18. 20. Woe unto them, for their day is come, Ier.* 50. 27. So, the *day of Madian, Isa. 9. 4. the day of Jezreel, Hos. 1. 11. the day of Jerusalem, Psal.* 137. 7.

Vers. 14. *drawn]* Hebrew, *opened,* or *loosed,* meaning *out of the shed.* A like phrase is, *the emptying of the sword, Psal.* 35. 3.

Vers. 16. *the little of a just* man] or, *a little (a small portion) to the just.* See *Prov.* 15. 16. and 16. 8. *plenteous mammon]* The Hebrew *hamon* signifieth *multitude, plenty or store, of riches, or any other thing.* Here the Greek translateth it *riches.* From this Hebrew word, *riches* are called *mammon▪ Luk. 16. 9. 11. 13. many wicked]* or *great (mighty) wicked.*

Vers. 17. *arms]* that is, *power, help, &c.* See *Psal.* 10. 15.

Vers. 18. *knoweth]* that is; *acknowledgeth and regardeth,* as *Psal. 1. 6. the days]* that is, *the* [unspec] *•vents, good or evil, estates, calamities that at any time befall them, as verse. 13. Psal.* 116. 2. and 119. 84. See also *Psal. 31. 16. shall be forever]* meaning, *that they and their seed after them should inherit the land,* as *Exod. 32. 13. Ios. 14. 9. 1 Chron. 28. 8. Prov. 13. 22. Isa.* 60. 21. and then come to their immortal inheritance, 1 *Pet.* 1. 4.

Vers. 20. *the precious* fat] *that which is precious in the rams, the best,* and that was *the fat, all* which *was the Lord's,* and might not therefore be eaten by any man, but was burned upon the

altar, and so consumed away in smoke, *Levite.* 3. 15, 16, 17. So, *the precious fruit of the earth, I am.* 5. 7. The Hebrew *Carim,* elsewhere used for *fields* or *pastures, Psal.* 65. 14. is here *fat pastured rams* or *muttons:* so *Deut. 32. 14. Isa. 34. 6. Amos 6. 4. with the smoke]* which *vanisheth in the air;* therefore the Greek saith, *as the smoke:* so *Psal.* 102. 4. The Chaldee paraphraseth, *they shall be consumedin the smoke of Gehenna,* (or *of Hell.)*

Vers. 21. *repaieth not] shall not, or will not pay again.* It may intend both his inability that *he cannot,* and his unconscionablenesse that *he will not pay. Borrowing* in the Law is noted for *a curse;* as *lending,* for *a blessing, Deut.* 28. 12. 44. for *the borrower is servant to the lender, Prov. 22. 7. showeth grace]* or, *doth graciously,* that is, *is liberal and bountiful.* So the Apostle calleth *liberality, grace, 1 Cor. 16. 3. 2 Cor.* 8. 4. 19.

Vers. 22. *his blessed ones]* or *•••y that are blessed of him,* that is, *of God.* The Chaldee addeth, *they that are blessed by his Word:* and after, *they that are cursed by his oath.*

Vers. 23. *steps of the man] the gate, or ways of such a man as is before shoken of;* or as after followeth, *whose way God delighteth;* called here *Geber,* a *valiant man.* A like phrase is in *Esa. 60. 12. the nations,* that is, *those nations,* such as are there before mentioned. *stablished]* or *firmly directed* and *perfected.* The word noteth the *ordering, perfecting* and *fast stablishing* of anything. *and his way]* or thus, *to wit, whose way he delighteth* (or *affecteth.)* So *Gideon & his house, Judge.* 8. 27. for, *Gideon, to wit,* (or *that is to say) his house.*

Vers. 24. *shall fall]* to wit, *into sin,* by occasion or infirmity, *Gal.* 6. 1. or *into affliction and trouble, Mic.* 7. 9. Thus the Chaldee• expoundeth it, *if he fall into sickness, he shall not die.* For, *the just man falleth seven times, and riseth again, Prov. 24. 16. upholdeth his hand]* and consequently; *raiseth him up.* A like phrase is of *strengthing the hand, Isa 8. 11. 1 Sam.* 23. 16.

Vers. 26. *his seed]* that is, *his children* or *posterity* are *in the blessing,* or, *are appointed to the blessing,* as the heirs thereof, *Gen. 28. 4. 1 Pet. 3. 9. and have still abundance, though they give to others▪* For, *the blessing of the Lord maketh rich, Prov.* 10. 22. And, *there is that scattereth, and is more increased, Prov.* 11. 24.

Vers. 27. *dwell forever]* that is, *thou shalt dwell;* as *verse.* 3. The like promise is in *Ier.* 7. 5▪—7.

V. 28. ⟨◊⟩ *cut off]* a like judgment is in *Job 18. 19. He shall have neither son nor nephew among his people, nor any posterity in his dwellings.* See also *Psal.* 21. 11. and 109. 13. and the contrary, *Psal.* 102. 29.

Vers. 30. *will meditate] usually meditateth,* that is, *resoundeth, uttereth,* as *Psal.* 35. 28.

Vers. 31. *in his heart]* so God commanded, *Deut.* 6. 6. and there hath he promised *to write his law, Hebr.* 8. 10. See also *Psal. 40. 9. Isa. 51. 7. it shall not stagger]* understand, *his foot shall not stagger,* or, *faulter, Job* 12. 5. Or, *any one of his steps* (or *feet) shall not stagger* or *slide.*

Vers. 33. *condemn him for wicked] make* (or *pronounce) him wicked,* that is, *condemn him.* Opposed to *justifying:* so *Psal. 94. 21. Job* 9. 20.

Vers. 35. *daunting terrible] sorely dismaying others with his terror:* in Greek, *lifted very high.* See *Psal. 10. 18. spreading bare] making bare,* that is, *thrusting forth and showing himself. green]* that is, *fresh* and *flourishing,* as *Dan.* 4 1. It is not meant *for color only, but for juice and vigor.* So *Psal. 52. 10. self-growing lawrell]* a tree that *groweth in his natural place,* which commonly sprout and thrive better than such as are removed to another soil: therefore the Greek explaineth it, *as the Cedars of Lebanon.*

Vers. 37. *the after end]* or, *the last,* or *the posterity.* This word is sometimes used for the *end,* as *Deut.* 11. 12. and 32. 20. 29. *Ier.* 29. 11. sometime for *posterity of children left behind,* as *Ps. 109. 13. Dan.* 11. 4. And thus it may be understood here, specially in the verse following. The Greek translateth, *there is a remnant to the peaceable man.*

Vers. 40. *in him]* Chaldee *in his word.* [unspec 40]

PSAL. XXXVIII.

David in sore afflictions, entreateth God not to be angry with him, 5 complaineth of his sins, and chastisements, 11 of his own weakness, 12 of his friends forsaking him, 13 and his enemies malice: 16 yet his faith is in God, whose help he desireth.

A Psalm of David, for to record. [unspec 1]

Jehovah, rebuke me not in thy fervent anger, neither chastise me in thy wrathful heat. For thy arrows are stuck in me, and thou lettest down thy hand upon me. No soundness *is* in my flesh because of thy angry threat, no peace *is* in my bones, because of my sin. For my iniquities are gone over my head: as a heavy burden, they are too heavy for me. My stripes do stink, are putrefied, because of my foolishness. I am crooked, I am bowed down very vehemently, all the day I walk sad. For my flankes are full of parching, and *there is* no soundness in my flesh. I am weakened and crushed very sore, I roar out for the groaning of my heart. Lord before thee *is* all my desire, and my sighing *is* not hid from thee. My heart panteth, my able strength forsaketh me, and the light of mine eyes even they *are* not with me. My lovers and my nearest friends stand from before my stroke, and my neighbors stand a far off. And they that seek my soul, set snares; and they that seek my evil, speak woeful evils, and all the day they meditate deceits. And I as a deaf *man* hear not, and as a mute *man* openeth not his mouth.

And I am as a man which heareth not, and in whose mouth *are* no reproofs. Because for thee Jehovah I do hopefully wait, thou wilt answer, O Lord my God. For I said, lest they rejoice at me, *and* when my foot is moved do magnify against me. For I *am* ready to halting, and my pain *is* before me continually. For I do declare my iniquity, I am careful for my sin. And my enemies *are* alive mighty, and multiplied are they that hate me falsely. And they that repay evil for good, are my adversaries, for that I follow good. Forsake me not, Jehovah; my God, be not far off from me. Hasten to my help, Lord, my salvation.

Annotations.

FOr to record] or *to cause remembrance for commemoration,* to wit, *of David's troubles,* as *Psal. 132. 1. and of God's mercies, deliverances, and prais•s for the same,* as *Isa.* 63. 7. The like title is of the 70 *Psalm.* David appointed before the Ark, singers of the Levites *for to record, and to confess, and to praise Jehovah the God of Israel, 1 Chron.* 16. 4. The Greek addeth to the title, *A Psalm of David for remembrance concerning the Sabbath.*

Vers. 2. *neither]* Hebr. *and,* where the word *not* is again to be repeated, as is noted, *Psal.* 9. 19. and as is expressed, *Psal.* 6. 2. where the like prayer is made.

Vers. 3. *thy arrows]* so Job saith, *the arrows of the Almighty are in me, the venom whereof drinketh up my spirit, Job 6. 4. Arrows* are *sicknesses,* or *plagues* of body or mind, *Psal.* 18. 15. and 91. 5. *thy hand]* in Chaldee, *the stroke of thy hand.*

Vers. 4. *no soundness]* or, *there is nothing sound,* or *whole.* So *Isaiah. 1. 6. angry throat]* or, *detestation, indignation.* See *Psal.* 7. 12.

Vers. 6. *my stripes]* or *skarres:* properly such *sore marks, wounds or stripes, as wherein the blood and humors are gathered and do appear after beating;* named in English, *wails. foolishness]* The Hebrew, *sweleth,* meaneth *rash and unadvised folly, through want of prudency.* Therefore though commonly in Greek it is turned *imprudencie,* yet sometime it is called *unadvised rashness, Prov.* 14. 17. and *Aevil* the *Fool,* is named *rash* or *heady, Prov.* 10. 14. And by *foolishness* is meant usually *viciousness* or *sin,* and is so expressed by the Greeks, *Prov.* 13. 16. and 15. 2. and 26. 11. and our Savior numbereth *foolishness* among *other evils that defile a man, Mark* 7. 22.

Vers. 7. *sad] mournfully.* See *Psal.* 35. 14.

Vers. 8. *my flancks]* or *loins. parching]* or, *burning, roasting:* so elsewhere he complaineth of *the burning of his bones, Psal.* 102. 4. and so the Chaldee Paraphrast here taketh this word, which may also be translated, *vile matter:* meaning *a vile or loathsome disease, full of burning pain.* The Greek turneth it, *mockings.*

Vers. 9. *the gro•ing]* or *rumbling, roaring noise.*

Vers. 11. *panteth] throbbeth, beateth about,* through trouble and distemperature. *able strength] force* and *ability* that is in the heart and bowels; as elsewhere he saith, *my heart forsaketh me, Psal.* 40. 13. are *not with me]* that is, *I have no use of them; I cannot see, Psal.* 40. 13. Through faintness oft times the eye-sight faileth, 1 *Sam. 14. 28. 29. Psal.* 13. 4.

Vers. 12. *my plague]* or, *stroke, touch, hurt.* The Hebrew useth *touching,* for *striking,* or *hurting* any manner of way, *Psal.* 105. 15.

Vers. 13. *seek my soul] to kill me.* See *Psal.* 35. 4. *woeful evils]* in Greek, *vanities;* in Chaldee, *falsehood.*

Vers. 15. *no reprehensions] no arguments,* or *convictions.*

Vers. 16. *thou wilt answer]* or, *that thou make answer,* that is, *hear and deliver me, Psal.* 3. 5.

Vers. 17. *I said, lest]* or, *I say, (I think) it is to be feared, lest, &c.* An imperfect speech through passion. *my foot is moved]* that is, *slip.* This is always in the evil part, when ones state is changed to worse, *Deut. 32. 35. Psal.* 66. 9. and 94. 18. and 121. 3. A like phrase is of *moving of the hand, Lev. 25. 35. magnify] vaunt themselves:* in Greek, *speak* great things: See *Psal.* 35. 26.

Vers. 18. *to halting] to show my infirmity in my trials and afflictions;* as Jacob *halted* after his wrestling with God, *Gen.* 32. 31. See *Psal.* 35. 15. In the Greek, *I am ready for scourges,* that is, *to suffer correction and punishment for my sins:* so the Chaldee saith, *for calamity.*

Vers. 19. *am careful]* or, *will show care, taking thought as for fear of some evil or danger to come.* So the original word importeth, *Josh. 22. 24. 1 Sam.* 9. 5. and 10. 2. *Isa.* 57. 11.

Vers. 20. are *alive]* or *living,* that is, *lively, lusty, cheerful, hail, and sound.* Or *rich,* as the word seemeth to mean in *Eccles. 6. 8. are mighty]* or *strengthened, compacted,* by power, riches, number, &c. See *Psal. 35. 18. falsely]* or *in falsitie,* that is, *for a false untrue and unjust cause, Ps.* 35. 19. So the Greek translateth it, *unjustly.*

Vers. 21. *my adversaries]* or, *are adverse to me, opposite, to let and hinder me.* The Hebrew *Satan* is hereupon applied to *the Devil,* who is *an adversary* to hinder all goodness, *Zach. 3. 1. Mar. 1. 13. Rev.* 12. 9. So after, *Psal.* 71. 13. and 109. 4. 6. 20. 29.

PSAL. XXXIX.

David's care of his words: 5 his consideration of the brevity and vanity of life; 8 his hope in God, 10 patience and prayer in affliction. 12 He confesseth man's weakness, and in respect of his short pilgrimage desireth refreshing.

To the master *of the music* to Ieduthun; a Psalm of David.

I Said I will take heed to my ways from sinning with my tongue: I will keep a bridle on my mouth, while the wicked *is* before me. I was dumb with stillness, I was silent from good, and my pain was troubled. Mine heart was hot within me, in my meditation the fire burned, I spake with my tongue. Jehovah, make me to know mine end, and the measure of my days what it *is:* let me know how soon ceasing I *am.* Loe, thou hast given my days of hand bredths, and my worldly time *is* as nothing before thee; surely all vanity *is* every man, *though* settled Selah. Surely in an image walketh *each* man, surely *in* vanity do they make a stir, he heapeth up, and knoweth not who *shall* gather them. And now what expect I Lord? my hopeful expectation it *is* for thee. Deliver me from all my trespasses, put me not the reproach of the fool. I am dumb, I will not open my mouth, because thou hast done *it.* Turn away thy plague from me; by the striking of thine hand I am consumed. With reproofs for iniquity thou chastisest a man, and makest that which is to be desired of his, to melt away as a moth: surely vanity *is* every man Selah. Hear my prayer, Jehovah, and mine out-cry, give ear unto my tears; cease not as deaf, for a stranger I *am* with thee, a sojourner as all my fathers. Stay from me, and let me refresh *myself* before I go, and I *be* not.

Annotations.

TO Ieduthun] or, *for* him: and it may be meant not only for his person, but for his posterity, as *Aaron* is put for the *Aaronites, 1 Chron.* 12. 27. This *Ieduthun* and his sons were singers in Israel with the harp: he prophesied for the confessing and giving praise to Jehovah, 1 *Chron.* 25. 3. So *Psal.* 77. 1. The Chaldee addeth to the title thus: *To praise for the keeping of the house of the Sanctuary, by the mouth of Ieduthun.*

Vers. 2. *take heed]* or, *beware, observe.* The like speech is used, 1 *King. 2. 4. from sinning]* that is, as the Greek translateth, *that I sin not,* or *miss not. If any man sin not in word, he is a perfect man and able to bridle all the body, I am. 3. 2. a bridle]* or *mousell:* the Greek turneth it a *ward:* by this *the untamednesse of the tongue* is noted, which must by force and watchfulness be restrained. See *I am.* 3. 3,—8.

Vers. 3. *with stillness]* or, *silentnesse, tamed* subjection; as the word often signifieth, *Psal.* 4. 5. Wherefore the Greek here turneth it, *I was humbled. from good]* in Greek, *from good things,* which the Chaldee explaineth, *the words of the Law. my pain was troubled] my sore was exulcerate, renewed* (as the Greek saith,) and *increased.*

Vers. 4. *fire burned]* with this speech of David we may compare that of Jeremiah; *And I said I will not mention him, nor speak anymore in his name: but it was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could no longer, Ier.* 20. 9.

Vers. 5. *how soon ceasing] how temporary, frail, brittle and short-lived;* as the Chaldee expoundeth it, *when I shall cease out of the world;* or, *how defective I am:* so the Greek saith, *what I lack,* to wit, *of the end of my days;* what is the term and period of my life.

Vers. 6. *of hand bredths]* that is, thou hast exactly measured them out, and they are but short. *A hand breadth* is a short measure, *the breadth of four fingers. my worldly time] my life-time, my temporary age.* The Greek translateth it, *my substance;* the Chaldee, *my body.* The Hebrew *Cheled,* is the *world; Psal.* 17. 14. used here for man's *life-time in this world.* So *Psal. 89. 48. Job 11. 17. surely]* or, *but only. all vanity]* or, *a mere vapor, all manner vanity, and nothing else. Whatsoever vanity is in the world, may all be seen in man.* The Hebrew *Hebel* is a *soon-vanishing vapor,* as the breath of ones mouth. To this the Apostle hath reference, saying; *What is your life? it is even a vapor that appeareth for a little time, and afterward vanisheth away, I am. 4. 14. every man]* or, *all mankind,* Hebr. *all Adam.* Adam called his second son *Hebel,* that is, *vanity, Gen.* 4. 2. and here David saith, that *all Adam (every man)* is *Hebel, vanity.* Solomon in Ecclesiastes declareth this at large. See also *Psal.* 62. 10. though *settled]* or *standing, steadfast,* and *in good estate:* in Greek, *living.* The Chaldee saith, *but all just ones live forever.*

Vers. 7. *walketh in an image]* or, *in a shadow,* that is, *obscurely,* changeth daily, leadeth an imaginary life, rather than a life it self, and so soon passeth hence; *He fleeth as a shadow, and abideth not, Job* 14. 2. So Paul saith, *the fashion* (or *hiew) of this world goeth away, 1 Cor.* 7. 31. The Chaldee explaineth it otherwise, *walketh in the image of the Lord. make a sturre]* or *a tumult,* disquieting themselves and one another. *he heapeth]* that is, *any one heapeth up,* to wit, *goods, and knows not who shall enjoy them.* See *Eccles.* 2. 18, 19.

Vers. 9. *put me not]* or, *expose, make me not* to be *the reproach of the fool, of Nabal;* whereof see *Psal.* 14. 1.

Vers. 10. *I am dumb]* or *tongue-tied.* This is *a profession of his patient sufferance of the things laid upon him by God.* And so did David carry himself, 2 *Sam.* 16. 10. and Aaron, *Levite.* 10. 3.

Vers. 11. *the striking]* or *buffeting:* this noteth *the greatness and oft reiteration of his trouble.*

Vers. 12. *melt]* that is, *consume away. as a moth]* to wit, *as a moth-worm consumeth, or perisheth,* which is *suddenly,* as *Job 4. 19. they are destroyed before the moth.* Or, *as the moth consumeth garments, so thou with thy rebukes consumest them,* as *Hos. 5. 12. Job 13. 28. Isa.* 50. 9. and 51. 8. *that which is to be desired of his]* or *his desirable;* meaning *his beauteous grace, best strength, dignity, and every whit of him, that is amiable, to be desired,* or *liked:* which the Greek expoundeth to be *his soul;* the Chaldee, *his body.*

Vers. 13. *unto my tears]* which cry unto God, (as *blood* is said *to cry, Gen.* 4. 10.) or, which are joined with earnest prayers, as *Heb. 5. 7. a stranger with thee]* This is taken from the Law, *Levite. 25. 23. The land is mine, ye are but strangers and sojourners with me.* The like acknowledgement is also in 1 *Chron.* 29. 15. Hence saith the Apostle, *They confessed that they were strangers and pilgrims on the earth,* and, *they that say such things, declare plainly that they seek a country,* to wit, *an heavenly, Hebr.* 11. 13, 14, 16.

Vers. 14. *Stay]* or *Leave off,* to wit, *thine anger,* or *affliction:* or, *Look away, shut the eye,* as this word sometime signifieth, *Isa. 6. 10. and let me refresh)* or, *that I may recover strength.* This speech is taken from *Job 10. 20, 21. Igoe]* to wit, *unto death:* See *Gen.* 15. 2. and 25. 32. and 5. 24.

PSAL. XL.

David prophesieth of Christ's afflictions and deliverance; 7 the abolishing of leg all sacrifices, and the oblation of himself. 10 Whereupon the righteousness of God is preached unto the Church. 13 His many troubles, against which he prayeth. 15 The confusion of his enemies: and joy of these that love his salvation.

To the Master *of the Music,* David's Psalm.

WAiting, I waited for Jehovah, and he bended unto me, and heard my cry. And he brought me up out of the pit of sounding calamity, out of the mire of mud, and set up my feet upon a rock; he ordered steadily my steps.

And he hath given into my mouth a new song, a praise to our God: many shall see and fear, and shall trust in Jehovah. O blessed *is* the man that putteth Jehovah his secure trust, and respecteth not unto the proud, and them that turn aside unto a lie. Thou Jehovah, my God, hast made many thy marvelous *works* and thy thoughts towards us; none *can* count *them* in order unto thee: would I declare and speak *of them,* they are mightily increased, *moe* than *can* be told. Sacrifice and oblation thou wouldest not; mine cares hast thou digged open: burnt-offering and sin-*offering* thou askedst not. Then said I, loe I come; in the roll of the book *it is* written of me. My God, I delight to do thy acceptable will, and thy law *is* within my bowels. I

have preached the glad tidings of justice in the great Church; loe I close not up my lips, Jehovah thou knowest. Thy justice I have not covered within my heart, thy faith and thy salvation have I said: I have not concealed thy mercy and thy truth to the great Church. Thou Jehovah, close not up thy tender mercies from me: let thy bounteous mercy and thy truth continually preserve me.

For innumerable evils have assailed me round about: my iniquities have taken hold on me, and I am not able to see; they are mightily increased, *moe* than the hairs of my head, and my heart forsaketh me. Vouchsafe, Jehovah, to deliver me: Jehovah, make haste to my help. Let them be abashed and ashamed together, that seek my soul, to make an end of it: let them be turned backward, and blush, that delight mine evil. Let them be made desolate, for a reward of their shame, that say to me, aha aha. Let all that seek thee, be joyful and rejoice in thee; let them say continually, magnified be Jehovah; they that love thy salvation. And I, poor afflicted and needy, the Lord thinketh on me: thou *art* my help and my deliverer; my God, delay not.

Annotations.

DAvids Psalm] or, *a Psalm of David;* but David's name is here fet first, which elsewhere commonly is last: or, *a Psalm concerning David* that is, *Christ,* who is called *David* in the Prophets, *Hos. 3. 5. Jer. 30. 9. Ezek.* 34. 23. and 37 24. Of him this Psalm entreateth, as the Apostle teacheth, *Hebr.* 10. 5, 6, &c.

Vers. 2. *Waiting]* or, *expecting;* the doubling of this word noteth *earnestness, constancy, patience. bended]* to wit, *his ear,* as is expressed, *Psal.* 17. 6.

Vers. 3. *pit of sounding calamity]* or, *dungeon of tumultuous desolation,* which ecchoed and resounded with dreadful noises, denoting hereby the greatness of Christ's afflictions. *mire of mud]* that is, *muddy* (or *dirty) mire, or clay,* signifying *fast cleaving afflictions.* So Psal. 69. 3. *set up]* or *stablished, set fast my feet on a rock,* that is, *on firm ground,* opposed to the former *mud.*

Vers. 5. *respecteth not]* or *turneth not the face;* which implieth *liking,* or *inclination of the mind and affections, Job 36. 21. the proud]* or *stout,* that in confidence of their strength carry themselves insolently. *turn aside to a lie] swerve* (or *revolt) to deceiveable falsehood;* meaning *Heretics and Idolaters.*

Vers. 6. *thy thoughts] thy good meanings,* or *purposes. none can count in order]* or, *they cannot be orderly counted,* or *propounded.* The Chaldee paraphraseth, *it is not possible for to order unto thee thy praise.* Here the word is used for *ordering of speech,* as in *Job* 32. 14. Sometime it is used for *matching,* or *comparing;* so the Greek turneth it here, *in thy thoughts there is not any that can be likened to thee. would I]* or, *if I would declare mightily increase]* or, *strong,* to wit, *in number many:* so after in *verse.* 13. see *Psal. 35. 18. above telling]* that is, *moe than I or any can tell;* or, *moe than can be told.*

Vers. 7. *thou wouldest not]* or *delightedst not;* Christ *was to cause the sacrifice and oblation to cease, D••.* 9. 27. because it was unpossible that they should purge sins, *Hebr.* 10. 4. therefore speaketh he thus to God his Father, *Heb. 10. 5. mine ears]* or, *ears to me:* see *Psal. 3. 1. digged*

open] or *pierced,* that is, *thou hast made me obedient to thy voice,* (contrary to which is the *stopping of the ear, Psal.* 58. 5.) so the Chaldee explaineth it, *thou hast digged open mine ears, to hearken unto thy commandments:* Or, *mine ears thou hast bored,* as thy servant forever, according to the law, *Exod.* 21. 6. The Greek Interpreters, to make the sense plainer, say, *but a body hast thou fitted to me;* meaning that his body was ordained and fitted to be a sacrifice for the sins of the world, when the other legal sacrifices were refused as unprofitable. And thus the Apostle allegeth the words, following the Greek, *Hebr. 10. 5, 10. burnt-offering] sacrifice that goeth all up in fire:* See *Psal. 20. 4. sin-offering]* or, *expiation,* oblation *for sin,* as the Apostle calleth it, *Hebr.* 10. The word *Sin* is often in the Law put for the *sin-offering, Levite.* 4. 24, &c. *Exod.* 29. 14 So the Apostle saith, *Him that knew no sin, he made sin* (that is, *a sin-offering) for us, 2 Cor.* 5. 21.

Vers. 8. *Loe I come]* or, *am come,* to wit, *into the world, Hebr.* 10. 5. and particularly, *to Jerusalem to give myself a sacrifice for sin.* See *Mark.* 10. 32, 33, 34. The Chaldee, not understanding this mystery, paraphraseth, *Loe I enter into life eternal, when I have studied* (or *exercised myself) in the roll of the book of the law, which is written for me:* alluding as it seemeth to *Deut. 17. verse. 18, 19, 20. the roll]* or *volume of the book,* that is, *a book* or *scroll* of paper or parchment *rolled up.* The like phrase is used, *Ier. 36. 2, &c. Ezek. 2. 9. &c.* The Hebrew *Sepher, book,* is used generally for any *writings, evidences, bills, court-rolls, &c. Deut. 24. 1. 2 King. 5. 5, 6. Ier.* 32. 11. and the books in Israel were written in long scrolles, and folden or wrapped up. Hence is that phrase, *the heavens shall be folden up like a book, Isa. 34. 4. Rev.* 6. 14. it is *written]* So Christ saith, *The son of man goeth as it is written of him, Mat.* 26. 24. and *Moses wrote of me, John.* 5. 46. See also *Luk. 24. 44. 46. Act.* 13. 29.

Vers. 9. *thy acceptable will] by the which will we are sanctified, even by the offering of the body of Jesus Christ once, Heb.* 10. 10. See also *John. 6. 38. Luk.* 22. 42.

Vers. 10. *I have preached the glad tidings of]* or, *I have evangelized justice;* of this word, the *Evangelie* or *Gospel* hath the name, the Greek signifying *Good tidings,* and the English also to like effect, made of the Saxon *godspell,* that is, a *good speech.* And the *justice* here meant is thus set forth by the Apostle; *Now is the justice of God made manifest without the law, having witness of the law and of the Prophets; namely the justice of God, by the faith of Jesus Christ, unto all and upon all that believe, &c. Rom. 3. 21, 22. the great church]* or, *assembly, congregation.* So *Psal. 22. 23. close not up] restrain not,* as in a prison, that words should not be uttered, *Ier.* 32. 2, 3.

Vers. 11. *I said]* that is, *mentioned, and spoke of,* as 2 *Sam. 6. 22. to the great church]* the word *to* is referred to God's *mercy and truth* extended *to the church.* The Greek referreth it to *concealed,* and translateth, *from the great church.* And the Hebrew elsewhere usually speaketh, *Psal.* 69. 6. and 78. 4. and 139. 15.

Vers. 13. *iniquities]* this word as the former *evils,* is sometime used for *sin,* sometime for the *punishment of sin.* See *Psal.* 31. 11.

Vers. 14. *Vouchsafe]* or, *Let it please thee.* [unspec 15]

Vers. 15. *to make an end of it]* to *consume* or *destroy* it. Compare this conclusion with the 70. *Psalm.*

Vers. 16. *made desolate]* or, *wondrously wasted, unto amazedness and astonishment.* So after in *Psal.* 46. 9. and 69. 26. and 73. 19. and 79. 7. *for a reward]* or, *an end of their shame, that they would bring upon me. End* is used for *reward,* as *Psal.* 19. 12. or, *For because of their shame.* The Hebrew word sometime signifieth *because, Isa. 5. 23. Genes. 22. 18. Deut. 7. 12. aha]* the Chaldee openeth it with this paraphrase, *we are glad at* (his) *destruction.*

Vers. 18. *thinketh on me]* in Greek, *hath care of me:* in Chaldee, *thinketh good for me. delay not] prolong not the time till the last,* and consequently, *fail not.* The word is so to *tarry* or *linger,* as *to disappoint one of his expectation,* as *Habak. 2. 3. Though it tarry, wait thou; for it shall surely come, and shall not delay,* that is, *not fail.* And thus may we understand other like Scriptures, as *Deut.* 7. 10. God *will not delay* (that is, *not fail) to reward him that hateth him, Deut.* 23. 21. when thou vowest a vow to the Lord, *thou shalt not delay* (that is, *not fail) to pay it.* So *Exod.* 22. 29. and sundry the like.

PSAL. XLI.

David prophesieth of Christ's poverty and afflictions. 5 His prayer, and complaint of his enemies. 10 Judas his treachery. 11 Christ's resurrection and glory, for which he blesseth God.

To the Master *of the Music,* a Psalm of David.

O Blessed *is* he that prudently attendeth unto the poor weakling: in the day of evil, Jehovah will deliver him. Jehovah will keep him and preserve him alive, he shall be made blessed in the earth; and give thou him not to the soul of his enemies. Jehovah will uphold him on the bed-stead of languishing sorrow; all his bed thou hast turned in his sickness. I did say, Jehovah be gracious to me; heal my soul, for I have sinned against thee. My enemies said evil of me; when shall he die, and his name perish? And if he come to see, he speaketh false vanity *in* his heart, he heapeth up painful iniquity to him *self:* he goeth forth, abroad he speaketh *it.* Together against me whisper do all that hate me; against me, they think evil to me. A mischievous thing *is* fastened in him, and he that lieth down, shall no more rise up. Also the man of my peace, he whom I trusted in, that eateth my bread, he hath greatly lifted up the heel against me.

And thou Jehovah be gracious to me, and raise me up, and I shall repay them. By this I know that thou delightest in me, because my enemy shall not shout triumphantly over me. And me, thou hast sustained me in mine integrity, and hast settled me before thy face forever. Blessed *is* Jehovah, the God of Israel, from eternity, and unto eternity: Amen, and Amen.

Annotations.

THat prudently attendeth] or, *skillfully carrieth himself;* it implieth *both a skillful minding* or *judging,* and a carriage according, in word and deed: therefore the Chaldee paraphraseth, *attendeth to the affairs of the poor to have pity on him. the poor weakling]* The Hebrew *Dal* hath the

signification of *drawing out, or emptying,* and is applied to the *weak, lean, sickly,* whose flesh and health is spent, *Gen. 41. 19. 2 Sam.* 13. 4. and to *the poor,* whose wealth is wasted, *Psal.* 72. 13. and 113. 7. opposed to the *rich, Exod.* 30. 15. And as the *poor* are thus called *weak, thin,* or *lean;* so *rich* and *great men,* are called *thick,* or *fat, Psal.* 78. 31. The *poor weakling* treated of here, was *David* and his son *Christ,* as appeareth by the 10. verse, compared with *John.* 13. 18.

Vers. 3. *preserve him alive] conserve his life and health,* as *Deut.* 20. 16. or *restore him to health from sickness,* as Hezekiah is said to *live, when he recovered his health, Isa. 38. 9. 21. give thou him not]* he turneth his speech to the Lord: and so again in the next verse. *to the soul]* that is, to the *lust* or *will,* as *Luke* 23. 25. see *Psal.* 27. 12. The Greek saith, *into the hands:* the Chaldee, *to the will.*

Vers. 4. *languishing sorrow]* or, *of sickness, feebleness.* The Chaldee expoundeth it thus; *The Word of the Lord will help him in his life, and will appear unto him on the bed of his sickness. thou hast turned]* or, *hast changed.* It may be understood either *of making his bed easy,* that is, *comfortable in his sickness,* or *of changing his estate from lying sick, to sitting up in health.*

Vers. 5. *heal my soul]* that is, *heal me, who now am sick:* or, *heal my soul, of sins, infirmities, &c.* so God *healed the people,* when he pardoned their uncleanness, 2 *Chron.* 30. 20. and *healeth the broken hearted, Psal.* 147. 3. And that which the Prophet speaketh of *healing of the people,* the Evangelist expoundeth *of forgiving them their sins, Isa. 6. 10. Mark. 4. 12. Mat.* 13. 15.

Vers. 7. *abroad]* or, *in the street.* [unspec 9]

Vers. 9. *A mischievous thing]* or, *Some devilish matter;* Heb. *a word of Belial.* See *word* for *thing,* in *Psal.* 7. 1. and *Belial,* (which the Chaldee here translateth *perverse and wicked,)* in *Psal.* 18. 5. And both joined as here, in *Psal. 101. 3. Deut.* 15. 9. It may be understood of *some odious sin and wicked vice,* or, *of some grievous punishmet for the same.* is *fastened]* or, is *poured into him.* The original word signifieth both, and may denote *the greatness and fast cleaving of his sin, and likewise of his punishment:* for *plagues* are said *to be poured out, Rev. 16. 1. &c.* ⟨◊⟩ *shall no more rise]* or, *shall not add to rise.*

Vers. 10. *the man of my peace]* that is, *my familiar friend, which was at peace with me,* as Judas, Christ's own disciple. The Chaldee expoundeth it, *the man that should have sought my peace. greatly lifted up]* or, *magnified the heel,* or the *foot-sole:* that is, hath insolently and contumeliously abused me, seeking my overthrow. And this Christ applied to himself, *John. 13. 18. He that eateth bread with me, hath lift up the heel against me.*

Vers. 12. *shout* triumphantly] this word noteth any *loud sound* with voice or trumpet, as *Josh. 6. 5. 20. Numb.* 10. 7. sometime *a sorrowful crying out,* as *Ierem.* 20. 16. but commonly *joyful shouting,* as here, and after, *Psal.* 81. 2. and 47. 2. and 66. 1.

Vers. 13. *And I,]* or, *As for me.* [unspec 14]

Vers. 14. *Amen]* or, as the Greek translateth, *So be it.* But the Hebrew word *Amen* is used in the Greek, English, and all other languages, to betoken unity of faith and spirit: and it implieth both a wishing of the thing so to be, and a persuasion in faith, that so it shall be, when it is

added in the end of blessings, prayers, or imprecations, *Num. 5. 22. Deut.* 27. 15, &c. *Matth. 6. 13. 1 Cor.* 14. 16. It is used also in the beginning of speeches, and then it is an earnest asserveration, as *John. 6. 26. Amen, Amen,* that is, *Verily, Verily.* For so else-where, when one Evangelist saith *Amen, Mat.* 24. 47. another, (speaking of the same thing) saith *Verily,* or, *truly, Luk.* 12. 44. Sometime it is the title of God himself, *Isa.* 65. 16. and of Christ, *Revel.* 3. 14. because *of his faithfulness and truth in performing all promises.* The Chaldee paraphraseth upon this verse thus, *Blessed be the name of the LORD, the God of Israel, from this world, and unto the world to come: and let the just say,*

Amen and Amen.

The second Book.

PSAL. XLII.

The Prophet showeth his desire to appear before God; 4 his tears for his absence; 6 he checketh himself for his weakness, 8 complaineth of his troubles, 12 and encourageth his soul to trust in God.

To the Master *of the Music;* an instructing *Psalm* to the sons of Korach.

AS the Hind desirously brayeth for the streams of waters; so my soul desirously brayeth unto thee O God. My soul thirsteth for God, for the living God: when shall I come and appear *before* the face of God! My tears have been to me bread day and night, while *they* say unto me all the day, where *is* thy God? These *things* I remember, and pour out upon me my soul, because I had passed with the throng, had resorted *with* them unto the house of God, with voice of shouting and confession, a multitude keeping festivitie. Why •owest thou down thyself, my soul, and makest thou a tumultuous stir within me? wait hopefully for God, for yet I shall confess him: the salvations of his face. My God, within me my soul boweth down it self, for that I remember thee from the land of Jordan and Hermonim, from the little mountain. Deepe unto deep calleth, at the voice of thy *water*-spouts; all thy billows and thy waves do pass over me. By day, Jehovah will command his mercy, and in the night his song with me; a prayer to the God of my life. I will say to God my Rock, why hast thou forgotten me; why go I sad for the oppression of the enemy? With a murdering *weapon* in my bones, my distressers do reproach me; when they say unto me all the day, where *is* thy God? Why bowest thou down thyself, my soul; and why makest thou a tumultuous stir within me? wait hopefully for God, for yet I shall confess him; the salvations of my face, and my God.

Annotations.

THe second book] to wit, *of Psalms.* For though they be all compiled in one volume, (as were also the small Prophets) which thereupon is called *The book of the Psalms, Act.* 1. 20. (as, *The book of the Prophets, Act.* 7. 42.) yet in the Hebrew there are five books; the first reacheth to the end of the 41. Psalm fore-going, which is concluded with *Amen and Amen.* The second, to the 72. Psalm, concluded also with *Amen Amen,* and the *end of David's Prayers.* The third reacheth to the 89. Psalm, concluded likewise with *Amen and Amen.* The fourth unto the 106.

Psalm, whose conclusion is *Amen, Hallelujah.* The fifth, unto the 150 Psalm, ended with *Hallelujah.*

Vers. 1. *Korach]* this was the Levite that rose up and rebelled against Moses and Aaron, for which God destroyed him and his family, and all that took part with him, *Numb.* 16. Howbeit, there were *of his sons that died not, Numb.* 26. 11. departing (as it seemeth) from their fathers tents, as all were counseled, *Numb.* 16. 24, 26. Of his race came *Samuel* the Prophet, and *Heman* his nephew was a singer, 1 *Chron.* 6. 33. To those *sons of Korah,* this and sundry other Psalms are commended; which for the most part are songs of comfort, against afflictions and sorrows. The Chaldee expoundeth the title thus, *To laud with good understanding by the hands of the sons of Korah.*

Vers. 2. *As the Hind]* or *the Hart,* a beast thirsty by nature, and whose thirst is increased when she is hunted. The *Hind,* the female is here meant, as the word annexed, *she brayeth,* and the Greek article *heel* 〈...〉 manifest. And in females the passions are stronger than in males. *desirously brayeth]* in Greek, *desireth.* This word is used but here, and in *Joel* 1. 20. O Lord, *the beasts of the field bray also unto thee.*

Vers. 3. *thirsteth]* that is, *earnestly desireth:* So *Psal.* 63. 2. Of *thirst* for God's grace and spirit, see *Isa. 55. 1. John. 7. 37. Rev. 22. 17. the living God]* so called here, because *he is the well of living* (that is, *of continual springing) waters, Ier. 17. 13. abundantly refreshing those that come to him.* Or, *living,* is opposed to *the dead,* that is, *false God's, Psal. 106. 28. 1 Thess. 1. 9. ye turned from idols to serve the living and true God.* Or *living,* that is, *lively, powerful, effectual;* as *Psalm. 38. 20. Hebr.* 10. 31. the Chaldee saith, *living and permanent.* before *the face of God]* that is, before his Ark or Tabernacle wherein he dwelt among men. So, that which in 1 *Chron.* 13. 10. is *before God;* in 2 *Sam. 6. 7. is, with the Ark of God.* And there all men were bound to *appear* (or *be seen)* before God three times a year, *Exod.* 23. 17. and 34. 23, 24. And here the word *before* or *unto,* is to be understood, as often in the Hebrew, which sometime is supplied; as may be seen by comparing 2 *Sam.* 10. 2. with 1 *Chron.* 19. 2. and 1 *King.* 22. 29. with 2 *Chron.* 18. 28. The Chaldee expoundeth it, *when shall I go in to see the brightness of the Majesty (or Divine presence) of the LORD.*

Vers. 4. *to me bread]* that is, *my bread, my food.* So, *bread of tears, Psal. 80. 6. they say] my foes,* as *verse.* 11. or *while it is said. all the day]* or, *every day,* as the Greek turneth it.

Vers. 5. *These* things] namely my absence from God's face, *verse.* 3. and my adversaries reproach, *verse.* 4. The Chaldee addeth, *These signs I remember. pour out upon me]* or *shed within me,* or *by myself.* This noteth exceeding sorrow, or fainting, like that in *Job 30. 16. And now my soul poureth out it self upon me, and the days of affliction have took bold on me.* So 1 *Sam. 1. 15. Lam. 2. 12. throng] a multitude* preasing to go before God: the Chaldee expoundeth it *a shadow,* saying, *When shall I go under the shadow, shall I together be strengthened in the tents of the just, in the house of the Sanctuary of the Lord,* &c. *keeping festivitie]* or, with *a multitude dancing,* or *keeping a feast.* For at their solemn assemblies they kept feasts, *Exod.* 23. 14. with *dancing, eating, drinking and joy, Exod. 32. 5, 6, 19. Judge. 21. 19, 21. Deu.* 16. 14, 15.

Vers. 6. *Why lowest thou down]* to wit, *with sorrow;* and therefore the Greek turneth it, *why art thou sorrowful?* For *Sorrow* or *Care* in a man's heart *boweth it down, but a good word rejoiceth it, Prov. 12. 25. the salvations]* understand, *and,* or *for the salvations,* that is, the *full salvation,* or *perfect deliverance:* So the Chaldee saith, *for the redemption which is from his face. of his face]* that is, *which his face, favor, and gracious presence giveth unto me.* The Greek readeth thus; *the salvation of my face and my God;* transplacing the Hebrew letters, as in the last verse. Compare *Psal.* 59. 10, 18.

Vers. 7. *for that I remember]* and cannot come before thee; as, *verse.* 3. or, *therefore I will mind thee,* seeing I have no way else to comfort me in my absence from thee. The Chaldee referreth it to others, *therefore they remember thee which dwell on the other side of Jordan. the land of Jordan]* which lay eastward from Jerusalem where God's Sanctuary was, *and Hermonim]* that is, *the inhabitants,* (or *the mountains) of Hermon,* which was *a high mount in the North parts of the land,* called also *mount Shirjon:* See *Psal. 29. 6. the little mount]* so is the Greek: others make it a proper name, *Mount Mitsar.* He may mean *the southern mountains, that were small* in respect of *Hermon. Mount* being put for *mounts,* as *chariot,* for *chariots, Psal.* 20. 8. But the Chaldee much differeth, saying, *and the people which received the law at mount Sinai (wich is) low and little.* But that seemeth not to be meant here.

Vers. 8. *Deepe unto deep calleth]* that is, one Affliction (or temptation) followeth and occasioneth another, without intermission of trouble. A *deep abisme,* or *Gulf,* is *a place of many waters,* signifying *great afflictions, Ezek. 26. 19. Ion.* 2. 5. The Chaldee translateth, *the higher deep calleth the lower deep. billows]* such are most dangerous to drown: they have their name of *breaking* as the next word *waves,* of *wallowing* or *tumbling;* both signify *afflictions.* So *Psal. 88. 8. Ion.* 2. 3.

Vers. 9. *command his mercy]* that is, *appoint,* or *send it with speed, power, and authority:* a phrase taken from the Law, and often used for more vehemency: or because God by his Angels procureth good to his people, *Deut. 28. 8. Levite. 25. 21. 2 Sam.* 17. 14. So after, in *Psal.* 44. 5. and 133. 3. and 71. 3. and 68. 29. and 7. 7. and 91. 11. *his song]* that is, *cause and matter for me to sing him praise.* So God is said to *give songs in the night, Job* 35. 10. See also *Isa. 30. 29. a prayer]* to wit, *I shall make a prayer.* And some Psalms are entitled *prayers,* as *Psal.* 17. 1. and 90. 1. and 102. 1. and 142. 1. *Habak.* 3. 1.

Vers. 10. *sad] mournful.* See *Psal.* 35. 14. [unspec 11]

Vers. 11. *with a murdering* weapon] *Retsach, murder,* seemeth here to be a *sword* or *weapon of murdering;* (as *pride* is a *proud* person, *Psalm.* 36. 12.) meaning that his adversaries words did sorely affect and grieve him, as if a dagger had been thrust into his bones. For, reproachful words are *piercing like swords, Psal.* 57. 5. and 59. 8.

Vers. 12. *salvations of my face]* that is, he which [unspec] giveth me full manifest and apparent salvation, or present deliverance. See before, *verse.* 6. according to which the Chaldee translateth it here, *for the redemption which is from his face.*

PSAL. XLIII.

He prayeth to be delivered from the wicked, and restored to God's Sanctuary. 5 He encourageth his ⟨◊⟩ trust in God.

IVdge me O God, and plead my plea, from the nation unmerciful, from the man of deceit, and injurious evil, do thou deliver me. For thou *art* the God of my strength, why thrustest thou me away: why go I still sad, for the oppression of the enemy? Send thy light and thy truth, let them lead me, let ⟨◊⟩ bring me unto the mountain of thy holiness, and unto thy dwelling *places.* And I will come unto the Altar of God; unto God, the joy of my gladness; and confess thee with harp. O God my God. Why bowest thou down thyself, my soul, and why makest thou a tumultuous stir within me? wait hopefully for God, for yet I shall confess him; the salvations of my face, and my God.

Annotations.

IVdge me] This meaneth *an examination* of the cause, *giving sentence, and executing* of it, by delivering the oppressed: so *judging* is used for *delivering, 1 Sam. 24. 15. 2 Sam. 18. 19, 31. Judge. 3. 10. Pleading* also ones *plea* is of like meaning: see *Psal.* 35. 1. The Chaldee paraphraseth, *Judge me O God with judgment of truth, for it is thy part to plead my plea.*

Vers. 2. *my strength]* or *my strong fort,* as *Psal.* 28. 8. for which in *Psal.* 42. 10. he useth the word *Rock.*

Vers. 3. *dwelling places]* meaning *the holy Tabernacle* or *Sanctuary,* which had several rooms, *holy* and *most holy,* parted by veils; as also the Apostle observeth, *Hebr.* 9. 2, 3, 6, 7. or, *the* high place at Gibeon where the tabernacle was, & in Jerusalem where the Ark was, 2 *Chro.* 1. 3, 4. for in both those places God dwelt, and was worshipped. But the first seemeth most proper, because of *Psal.* 132. 5. See also *Psal.* 46. 5. and 84. 2. The Chaldee explaineth the former to be *the mount of the house of thy Sanctuary;* and these latter, *the Schools of the house of thy divine Majesty.* By *Schools* meaning such places about the Sanctuary as the Doctors sate in, *Luk.* 2. 46.

Vers. 4. *And I will come]* or, *That I may come,* for so the Hebrew phrase may often be resolved; and the New Testament useth both indifferently in the Greek, as *Luk. 6. 37. and ye shall not be judged;* for which in *Matth.* 7. 1. it is, *that ye be not judged. to the Altar]* Chaldee, *to offer an offering upon the Altar. the joy of my gladness]* that is, *author of my gladsome joy,* meaning inward joy, outwardly showing it self in gladsome gesture.

Vers. 5. *why bowest* &c.] This verse is the same with *Psal. 42. 12. of my face]* the Chaldee explaineth it, *for the redemption which is from his face, for he is my God.*

PSAL. XLIV.

The Church in memory of former favors when they inherited the Land, 10 complaineth of her present evils, being subject to persecutors. 18 Professing her integrity in greatest afflictions, 24 she fervently prayeth for succor.

To the Master *of the Music,* to the sons of Korach, an instructing *Psalm.*

O God, with our ears we have heard, our fathers have told to us the work thou wroughtest in their days, in days of ol•. Thou *with* thy hand didst dispossess the heathens, and didst plant them: thou didst evil to the people's, and didst propagate them. For, not by their *own* sword inherited they the land, and their arm saved them not; but thy right hand, and thy arm, and the light of thy face, because thou didst favor them. Thou *art* he my King, O God; command the salvations of Jacob. In thee we shall push with the horn our distressers, in thy name we shall tread down them that rise up against us. For I will not trust in my bow, and my sword shall not save me. For thou hast saved us from our distressers, and our haters thou didst make ashamed. In God we praised all the day, and thy name forever we will confess Selah.

But *now* thou thrustest away, and makest us ashamed, and goest not forth with our armies. Thou makest us turn backward from the distresser, and they that hate us do spoil for themselves. Thou givest us as sheep for meat, and fannest us in the nations. Thou sellest thy people for no wealth, and increasest not by the prises of them. Thou exposest us a reproach to our neighbors, a scoff and a scorn to them *that be* round about us. Thou puttest us *for* a parable among the heathens, a nodding of the head among the nations. All the day my ignominy *is* before me, and the abashing of my face covereth me. For the voice of the reproacher and taunter, for the face of the enemy and self avenger.

All this is come on us, and we have not forgotten thee, not dealt falsely against thy covenant. Our heart hath not turned backward, nor our stepping swarved from thy path. Though thou hast crushed us in the place of Dragons, and hast covered over us with the shadow of death. If we have forgotten the name of our God, and spread out our hands to a strange god. Shall not God search out this? for he knoweth the hid *things* of the heart. But for thee we are killed all the day, are counted as sheep of slaughter.

Stitre up, why sleepest thou, Lord? awake, thrust not away forever. Wherefore hidest thou thy face, forgettest thou our affliction and our oppression? For our soul is bowed down to the dust, our belly cleaveth unto the earth. Rise up, *for* an helpfulness to us, and redeem us for thy mercy sake.

Annotations.

DIspossesse] or *disinherit the nations,* meaning the Canaanites as the Chaldee explaneth it, *Thou by thy strong hand didst cast out the people's of Canaan, and plantedst the house of Israel.* See examples hereof in the Amorites, *Numb.* 21. 32. and the other Kings of Canaan, *Ios.* 12. seven nations greater and mightier than Israel, *Deut. 7. 1. plantedst them]* to wit, *our fathers, the Israelites,* as *Exod.* 15. 17. a figure taken from *the planting of vines,* whereof see *Psal.* 80. 9, &c. *the people's]* that dwelt before in Canaan. So *Psal. 106. 34. didst propagate]* or *send forth, make spread,* as the vine sendeth out or dispreadeth the branches, *Psal. 80. 12. Ezek.* 17. 6.

Vers. 4. *light of thy face]* thy favorable countenance in Christ: See the note on *Psal.* 4. 7. and 89. 16.

Vers. 5. *thou* art *he]* that is, *Thou* art *the same my King,* (as the Greek expresseth it:) this noteth God's unchangeableness. See *Psal. 102. 28. command] procure by thy commandment.* See *Psal. 42.*

9. salvations of Jacob] that is, *the full salvation* (the *absolute deliverance)* of thy weak people the posterity of *Jacob.* See *Psal.* 14. 7.

Vers. 6. *push with the horn]* a speech taken from Moses, *Deut.* 33. 17. and meaneth *a vanquishing* or *subduing, 1 King. 22. 11. Dan. 84. tread down]* or *tread underfoot,* which signifieth both *a subduing* or *destroying, 2 Chron.* 22. 7. and *a contempt* or *setting them at naught, Prov.* 17. 7. and so the Greek here translateth it, *we shall set at naught.* So after in *Psal.* 60. 14. and 108. 14.

Vers. 9. *In God, we praised]* to wit, *his actions, salvations* &c. See a like phrase in *Psalm.* 56. 5. 11. and *Psal.* 71. 6. Or understand, *we praised* ourselves, that is, *gloried, triumphed.* And thus the Greek, *In God we shall be praised;* the Chaldee saith, *In the word of our God.*

Vers. 12. *sheep for meat]* or, *of meat,* that is, *to be eaten.* So after, *verse. 23. sheep of slaughter,* that is, *to be slain. fannest]* or *dispersest, strowest abroad,* as the fan that winnoweth, *Ier.* 4. 11. and 51. 2. So after in *Psal.* 106. 27.

Vers. 13. *for no wealth]* that is, *for a vile price, without gain.* God is said *to sell his people,* when he delivereth them into their enemies hands, as out of his own possession. So *Deut.* 32. 30. Likewise in *Isaiah* 52. 3. the Lord saith, *ye have been sold for naught, and ye shall be redeemed without money. increasest not]* or *gainest not by the prices of them;* takest no other people in their stead: or *increasest,* that is, *hightenest not their price.*

Vers. 15. *a parable]* a *by-word,* or *proverb.* This is often used for grave, wise, and princely sentences; as *Psalm.* 49. 5. here in the ill part for a *by-word, reproach* and *fable:* so *Psal. 69. 12. Job* 17. 6. And thus is fulfilled that which was threatened, *Deut. 28. 37. 1 King. 9. 7. Jer. 24. 9. nodding of the head]* that is, *a mockage, Psal.* 22. 8. 9.

Vers. 17. *taunter]* or *blasphemer, Num.* 15. 30. [unspec]

Vers. 20. *of Dragons]* or, *of whale fishes.* For the Hebrew word is common both for *land* and *water-dragons* or *whales.* So *Psal.* 148. 7. And hereby is meant the place of desolation and affliction, as the Greek here translateth it: See *Mal. 1. 3. Isa. 34. 13. Ier.* 9. 11. and 10. 22. *Job 30. 29. with the shade]* or, *in the shade:* see *Psalm.* 23. 4.

Vers. 2•. *spread out our hands]* or *our palms,* that is, *have prayed unto:* for in prayer they spread out the palms of their hands, as to receive a blessing from God, 1 *King. 8. 22. Exod 9. 29. Psal.* 143. 6. So the Chaldee explaineth it, *spread out our hands in prayer, to the idols of other people's.*

Vers. 23. *But for thee]* or, *For, for thy sake,* that is, so far we be from following strange gods, as that for thy sake we are killed daily. And this also is a comfort in affliction. See *Rom.* 8. 36.

Vers. 24. *Stir up]* to wit, *thyself.* These things are spoken of God after the manner of men, for properly, he that keepeth Israel, *slumbereth not, nor sleepeth, Psal.* 121. 4.

Vers. 26. *to the dust]* this noteth a base and abject state, *Psal.* 113. 7. like this is the *soul cleaving to the dust, Psal.* 119. 25. and *putting the mouth in the dust, Lam.* 3. 29.

Vers. 27. *an helpfulness]* that is, *a full help.* The Hebrew hath a letter more than ordinary, to increase the signification. So *Psal.* 63. 8. and 94. 17. See the notes on *Psal.* 3. 3.

PSAL. XLV.

The Majesty and grace of Christ and his kingdom. 11 The duty of the Church, and the benefits thereof. 14 The glory of Christians.

To the master *of the music* upon Shoshannim, to the sons of Korach, an instructing *Psalm;* a song of the well-beloved *virgins.*

MIne heart hath boiled a good word; I do say my works to the King, my tongue the pen of a speedy writer. Thou art much fairer than the sons of Adam; grace is poured out in thy lips, therefore God hath blessed thee forever. Gird thy sword upon the thigh, O mighty one, thy glorious majesty and thy comely honor. And *in* thy comely honor, prosper ride on word of truth, and of meekness *and* of justice: and thy right hand shall teach thee fearful *things.* Thy arrows *are* sharp, people's shall fall under thee, in the heart of the Kings enemies. Thy throne, O God, *is* ever and perpetual, the scepter of thy kingdom *is* a scepter of righteousness. Thou lovest justice, and hatest wickedness, therefore God thy God hath anointed thee *with* oil of joyfuluesse above thy fellows. Myrrh and Aloes Cassia all thy garments, out of the Ivorie palaces, more than *they that* make thee joyful. Kings daughters *are* among thy precious ones, set is the Queen at thy right hand, in fine gold of Ophir. Hear O daughter, and see and bend thine care, and forget thy people and thy fathers house. And the King will covet thy beauty, for he *is* thy Lord, and bow down thyself to him.

And the daughter of Tyrus with oblation shall earnestly beseeke thy face, *even* the rich of the people. The Kings daughter *is* all glorious within, her clothing *is* of purled works of gold. In embroideries she shall be led along to the King, virgins after her, her fellow-friends brought in to thee. They shall be led along with joys and gladness, they shall enter into the Kings palace. In stead of thy fathers shall be thy sons, thou shalt put them for princes in all the earth. I will make memory of thy name in every generation and generation, therefore people's shall confess thee forever and a••.

Annotations.

SHoshannim] that is, *Six-stringed instruments:* for so by comparison with other titles it seemeth here to be meant of musical instruments: as *Shalishim,* be ••••*e-stranged instruments,* 1 Sā. 18. 6. Else-where it signifieth *six-leaved flowers,* that is, *Lilies,* as *Song* 2. 6. wch may also be minded here. The Hebrew word is derived of *S••••,* that is, *Six.••*ke title is in *Psal.* 69. 1. & 80. 1. The Chaldee expoundeth it, *for them that sit in the Synedrion* (or *Council) of Moses, which was spoken in prophesy by th•* ⟨◊⟩ *of Korah. of the well-beloved* virgins] Kings daughters and other honorable damosels attending upon and coming with the Queen; the friends of the bridegroom and bride, *verse* 10. 15. who should sing this marriage-song in praise of them. Therefore this Hymn setteth forth Christ in his glory, and his Spouse the Church in her beauty. For Christis the Bridegroom, and Jerusalem the Bride, *John. 3. 29. Rev.* 21. 9, 10. all true Christians are *Virgins,* for their spiritual chastity, *Rev.* 14. 1, 4. following and loving the

Lamb, for the sweet odour of his Name or Gospel, *Song* 1. 2. and are beloved of him, and have this new song of praise put into their mouths. Of him is this Psalm, as the Apostle expoundeth it, *Heb.* 1. 8.

Vers. 2. *hath boiled]* or *frieth, boileth as in a frying pan,* that is, hath studied and prepared by servant meditation. A similitude taken from the *Mincah* or *meat-offering* in the law which was dressed in the frying pan, *Levite.* 7. 9. and there boiled in oil, being made of fine flower unleavened, mingled with oil, *Levite.* 2. 5. and after was presented to the Lord by the Priest, *verse. 8. &c.* Here the matter of this Psalm is as the *Mincah* or *oblation,* which with the oil, the grace of the spirit, was boiled and prepared in the Prophets heart, and now presented. So the *Psal.* 141. is likewise compared to the *Mincah* or *oblation* presented at evening, *Ps.* 141. 2. This word is not elsewhere read in the scripture. *a good word] an excellent, sweet and pleasant matter.* A *word* is used often for a *thing* or *matter, Psal.* 41. 9. here it is for the whole argument of this Psalm, *I do say]* or, *I am saying,* that which fervently boyleth in me. For *of the abundance of the heart the mouth speaketh. my works to the King]* or *my poems of the King;* that is, of Christ; concerning him, and dedicated to him is this Psalm, or Dittie. *my tongue, the pen]* understand, *it is as the pen;* or prayer wise, *be it as the pen.* The Chaldee addeth, *my tongue shall speak swiftly, as the pen,* &c. *of a speedy writer]* or, *of a swift (a ready) Scribe.* So Ezra was called not only for writing, but also for interpreting the law, *Ezr. 7. 6. Scribes* were both *Scriveners* or *Notaries, 2 King.* 12. 10. and 22. 3. *and expositors of the Law,* or *Counsellers, Mat. 23. 2. 1 Chron.* 27. 32.

Vers. 3. *thou art much fairer]* The Hebrew word is of double form, to note out *double,* that is, *very excellent beauty.* This *fairness* is not of body only, but of mind, in wisdom, holiness, &c. as in *Ezek.* 28. 7. there is mentioned *beauty of wisdom.* Here the Psalmist beginneth his speech to Christ and of his praises: which the Chaldee paraphrast explaineth thus; *thy fairness O King Christ, exceedeth the sons of men.* See the description of Christ's spiritual beauty in *Song 5. 10,—16. grace is poured out in thy lips]* that is, thou speakest gracious words abundantly. Christ's *lips* were like *lilies dropping down pure myrrh, Song* 5. 13. all that heard him speak *wondered at the words of grace that proceeded out of his mouth, Luk.* 4. 22. The Chaldee expoundeth it, *The Spirit of prophesy is given into thy lips. therefore]* to the end that thou shouldest pour out thy gracious words to men: or *because God hath blessed thee.*

Vers. 4. *Gird thy sword]* that is, make ready to the fight, *Exod. 32. 27. 1 Sam. 25. 13. Song* 3. 8. The spiritual *sword* is *the word of God, Eph.* 6. 17. Therefore Christ's sword properly cometh *out of his mouth, Rev.* 1. 16. and *with the breath of his lips shall he slay the wicked, Isa. 11. 4. upon the thigh]* understand *thy thigh.* The Hebrew often omitteth words of this sort easy to be understood; so the Greek in the New Testament, as *mending the nets, Mark.* 1. 19. or *mending their nets, Mat. 4. 21. to put away, Mark.* 10. 4. for, *to put her away, Mat.* 19. 7. and many the like. *O mighty one]* or *Champion;* Heb. *Gibbor,* one of the titles of Christ, *Isa.* 9. 6. The Chaldee paraphraseth, *as a mighty one to kill kings and rulers. thy glorious Majesty]* this showeth of what manner sword he speaketh, called *glory* and *comliness,* or *magnificence,* because of the powerful effects. Of these words, see *Psal.* 8. 2. 6.

Vers. 5. *prosper ride]* that is, *ride prosperously:* see the like phrase, *Psal.* 51. 4. The Chaldee openeth it thus; *Thine honor is great, therefore thou shalt prosper, to ride upon the throne of the*

kingdom. on word of truth] which is the *Gospel of our salvation, Eph.* 1. 13. the *white Horse* whereon Christ rideth, *Rev.* 19. 11. or *because of truth; for the truths sake.* The Hebrew *all debar* is often used for *because, Psal. 79. 9. Gen. 43. 18. Deut* 22. 24. and so the Greek version hath it here. *of meekness]* so Christ came *riding meek, Mat.* 21. 5. and his *word* is both to be taught and to be received with meekness, 2 *Tim. 2. 25. I am.* 1. 21. and *of justice]* or, *meekness of justice,* that is, justice meekly administered: but the Greek supplieth the word *and. shall teach thee]* or, *let it teach thee fearful* things. In the Greek it is, *thy right hand will guide thee marvelously.*

Vers. 6. *Thy arrows]* that is, thy words whereby thou convincest and beatest down sin and sinners. So the rider on the white Horse hath a *bow* when he goeth to conquer, *Rev. 6. 2. Arrows* are *words, Psal.* 64. 4. or *judgments, Deut.* 32. 23. and the Chaldee here addeth, *Thine arrows are drawn out to kill multitudes. in the heart]* understand, *they pierce the heart of the kings enemies.* And this noteth the efficacy of these words or judgments, as elsewhere he saith, *I will send all my plagues upon thy heart, Exod.* 9. 14. also their inward operation which is *mighty, dividing asunder the soul & the spirit, discerning the intents of the heart, casting down imaginations & bringing into captivity every thought, Heb. 4. 12. 2 Cor.* 10 4. 5.

Vers. 7. *Thy throne O God]* The Chaldee addeth, *in heaven.* Here Christ our King is magnified as *God* above the Angels, as the Apostle showeth, *Heb. 1. 8. But unto the Son he saith, thy throne O God is forever.* &c. Hereby also is meant the perpetuity of Christ's kingdom. So 1 *Chron. 22. 10. 2. Sam. 7. 16. a scepter of righteousness]* or, *a rod* (a *mace) of equity,* plain and righteous in administration. *hath anointed thee]* of this Hebrew *Mashach, hath anointed,* our Lord is called *Mashiach* or *Messias,* and in Greek *Christ,* that is, *Anointed:* see *Psal. 2. 2. oil of joy]* the holy Ghost which joyeth the heart, *Luk. 4. 18. 1 Thes. 1. 6. above thy fellows]* that is, above all Christians who are thy fellows, consorts, and partners in the anointing, 1 *John.* 2. 20, 27. who are also *made Kings and Priests, Rev.* 5. 10. and with whom thou hast taken part of flesh and blood, *Heb.* 2. 14. Or by *fellows,* may be meant all kings and potentates whom he excelleth, *Psal.* 89. 28.

Vers. 9. *Myrrh]* named of the Hebrew word *Mor,* and is the gum or liquor of a tree, in taste bitter, in smell odoriferous; therefore it was used in the precious ointment of the high priest, and Tabernacle, *Exod.* 30. 21. and in other sweet perfumes. *Est. 2. 12. Prov.* 7. 17. See *Song* 4. 14. and 5. 1. 13. *Aloes]* of the Hebrew name *Ahaloth,* a sweet wood wherewith perfumes were also made, *Num. 21. 7. Song* 4. 14. The Arabians call it, *tsandal. Cassia]* or *Cassies,* also of the Hebrew *Ketsioth,* elsewhere it is not found in Scripture. It seemeth to be the barks or skins of that sweet shrub Casia mentioned in Pliny, *lib. 12. cap. 20. all thy garments]* that is, they be of them, or smell of them, or are anointed with them: or, as the Chaldee paraphraseth, *are perfected* with them. *out of the Ivory palaces]* or *palaces of* Elephants *tooth;* as the Chaldee here addeth the name of the *Elephant,* meaning that either the King cometh out of them, or, the garments were taken out of such palaces or costers. Kings palaces were sometime made of *Ivorie* or *tooth, 2 King. 22. 39. more than* they that *make thee joyful]* or, *than* theirs that *make thee glad:* that is, thy garments are more odoriserous, than the garments of thy fellows, forementioned verse 8. For though the Spouse or Church hath the savor of her odors, *better than all spices,* & the smell of her garments *as the odour of Lebanon,* she being perfumed *with myrrh, and incense, and all spices of the merchant, Song* 4. 10, 11. and 3. 6. yet Christ himself is more odoriferous,

even *wholly delectable,* for *God hath not given him the spirit by measure, Song* 1. 2. and 5. 16. *John.* 3. 34. And the Saints are said to make Christ *joyful,* for all *his delight is in them, Psal. 16. 3. Song* 7. 6.

Vers. 10. *Kings daughters]* These the Chaldee interpreteth *Countries of Kingdoms. among thy precious ones]* that is, *with thy honorable* women: or, *in thy preciousness,* that is, are in thy precious honorable ornaments, or palaces. *set is the Queen]* or, *married Queen* (the *wife) is placed at thy right hand,* that is, *in the most honorable place, 1 King.* 2. 19. The Chaldee referreth this to the *Book of the Law,* at the right hand of the King. The word *Shegal* is used here, and *Neh. 2. 6. Dan.* 5. 23. for the Kings *wife,* the *Queen. in fine gold]* that is, as the Greek explaineth it, *cloth of fine* (or *glistering) gold,* called *Cethem;* a special name for *the most pure and splendent gold, Job* 28. 16. 19. and 31. 24. *Song 5. 11. Daniel* 10. 5. Her of is *Mictam, Ps. 16. 1. of Ophir]* that is, out of the land of Ophir, who was the son of *Iektan,* the son of *Shē,* the son of *Noach, Gen.* 10. 29. who dwelt in a part of *India,* & of him the country was called *Ophir:* from thence was much *Cethem* or *fine gold* brought to Judea and other coasts, as appeareth 1 *King.* 9. 28. and 10. 11. and 22. 48. 1 *Chron.* 29. 4. The gold it self was called by his name *Ophir: Job* 22. 24.

Vers. 11. *Hear O daughter]* He speaketh to the *Queen* fore-mentioned, siguring the church, or *heavenly Jerusalem, the Lambs wife, Rev. 21. 9, 10, &c.* And so the Chaldee paraphraseth, *Hear O congregation of Israel, the law of his mouth, and see his marvelous works: and bow thine ear to the words of the Law, and forget the evil works of the wicked of thy people, and the house of Idols whom thou servedst in thy fathers house. and thy fathers house]* As man and wife must leave their parents, to cleave each to other, *Gen.* 4. 24. and 31. 14. so must we leave all, to cleave unto Christ, *Matt. 10. 37. Luk.* 14. 26.

Vers. 12. *will covet thy beauty] will delight him-self in thy fairness,* (thy sanctity;) set forth in *Song* 1. 14. and 2. 14. and 4. 1, &c. So *the King is tied in the rafters, Song 7. 5. and bow down]* or, *therefore worship thou him.*

Vers. 13. *the daughter of Tyrus]* that is, the people, or Common-wealth of *Tyre;* as *daughter of Zion, Psal.* 9. 15. So the Chaldee expoundeth it, *They that dwell in the fort of Tyrus. Tyre* or *Tyrus* (in Hebrew *Tsor,* which signifieth a *Rock* or *Fortress;)* was a strong city appertaining to the tribe of Aser, *Ios.* 19. 29. but possessed still by the heathens, whose King *Hiram* became friend to David, 2 *Sam.* 5. 11. and to Solomon his son, 1 *King.* 5. 1, 2, &c. yet afterwards Tyrus remembered not the brotherly covenant, *Amos* 1. 9. but rejoiced at the desolation of Jerusalem, *Ezek.* 26. 2. banded it self with other enemies against Israel, *Psal.* 83. 8. & was wasted of Nebuchadnezzar King of Babel, by God's judgment, 70. years, *Isaiah. 23. 15. Ezek.* 26. 7. It continued under idols till the Maccabees times, and then had still *Hercules* for their chief God, 2 *Mac.* 4. 18, 19. This one city *Tyre* is here named instead of other nations, because it was the chief city of traffic in the world, being an Ile in the sea, whose merchandize and magnificence the Prophet largely describeth, *Ezek. 27. her merchants were princes, her chapmen the nobles of the world, Isaiah. 23. 8. she heaped up silver as dust, and gold as the mire of the streets, Zach.* 9. 3. Of the subjection here prophesied, which they should yield unto the Church, we may see it fulfilled in the New Testament, where many that dwelt about *Tyre and Sidon* flocked after Christ, *Mark.* 3. 8. and he resorted into their borders, *Mark.* 7. 24. and by their

readiness, he upbraided the backwardness of the Jews, *Mat.* 11. 20, 21. and afterwards in the Apostle• days there was a Church of zealous Christians in that city, *Act.* 21. 3, 4, 5, &c. See also *Psal. 87. 4. carnestly beseeke thy face] shall instantly pray* (or *sue) unto thee* O Queen. The original word naturally signifieth to *make sick* or *sory,* and being joined with the word *face* (which oft is used for *anger)* it meaneth, to abate the anger by importunate prayer and by humble suit to prevail. So after, *Psal. 119. 58. rich of the people] the wealthy* among them, meaning *of the Tyrians,* which were a wealthy nation, and generally other people's. See *Esa.* 60. 1, 3, 5, 11. and 49. 23. *Rev.* 21. 24, 26. where *the riches and honor of the Gentiles are brought to the Church.*

Vers. 14. *glorious within]* or, *honorable inward,* in the heart adorned with faith, hope, love, *&c.* or in the inner man, as *Eph.* 3. 16. Here the Chaldee maketh this paraphrase; *Every thing that is praise-worthy, fair & to be desired, the wealth of countries and treasuries of Kings, which are laid up within, shall they offer for oblations before the King, and gifts unto the Priests, whose garments are woven with fine gold. purled works]* or *grounds, closures of gold,* such as precious stones are set in, *Exod.* 28. 11, 14. Compare also herewith, *Ezek.* 16. 13.

Vers. 15. *In embroideries] with broidered* (or *needle wrought)* garments. Hereby is meant the variety of graces, and embroidery of the spirit. So *Ezek.* 16. 10.

Vers. 17. *Instead of thy fathers.]* Here the Hebrew is of the masculine gender: so these words are spoken to the King. Though sometime the masculine is used in speech of women, as *Num.* 27. 7. So *lahem 1 King. 22. 17. lahen 2 Chron. 18. 16. shall be thy sons] thy children shall succeed,* meaning either *all Christias,* that by the immortal seed of the word are begotten to Christ & his Church, he being the father, this the mother of us all, *Isa. 9. 6. Gal.* 4. 26. or in special, *the Apostles* may be intended. See *Heb. 2. 13. shalt put them] shalt place, constitute,* or *appoint them for Princes:* As all Christians are called *Kings, Rev.* 1. 6. and 5. 10. Or in special, by *the Fathers* may be meant the 12 *Patriarchs,* by the *sons,* the 12 *Apostles* succeeding them, as the heavenly Jerusalem hath at the 12 gates, the names of the 12 tribes, and in the foundations of the wall, the names of the lambes 12 Apostles, *Rev.* 21. 12, 14. which Apostles were sent into all the nations of the world, *Mat.* 28. 19. to go and bring forth fruit, and their fruit to remain, *John.* 15. 16. Like this is the promise made for Sarah, that *Kings of people's* should come of her, *Gen.* 17. 16.

Vers. 18. *I will make memory] will mention* and *make to be remembered.* The inditer of this Psalm speaketh this to Christ, and of his eternal kingdom and glory. *shall confess* thee] *shall celebrate,* or *praise thee.* The Hebrew is *Iehodu,* of it *Iehudah* had his name, *Gen.* 29. 35. from which name his blessing was derived, thou art *Judah* thy brethren *(Iodu)* shall *confess* thee, *Gen.* 49. 8. This here is fitly applied to Christ *the Lion of the tribe Judah, Revel. 5. 5. and aye]* or, *and to perpetuity.*

PSAL. XLVI.

The confidence which the Church hath in God. 5 The river that maketh glad the city of God. 6 His presence and help from enemies. 9 An exhortation to behold his works.

To the master *of the music,* to the sons of Korach, upon Alamoth a song.

GOd *will be* to us an hopeful shelter and a strength, a help in distresses we shall find very great. Therefore we will not fear though the earth change, and though the mountains be moved into the heart of the seas. *Though* the waters thereof make a noise, be muddy, *though* the mountains quake for the haughtiness thereof Selah. A river, the streams thereof shall make glad the city of God, the holy, the dwelling places of the most high. God in the mids of it, it shall not be moved, God will help it at the looking forth of the morning.

The nations made a noise, the Kingdoms were moved, he gave his voice, the earth melted. Jehovah of hosts *is* with us, the God of Jacob a high refuge for us Selah. Come on, behold the works of Jehovah, who putteth wondrous desolations in the earth. He maketh wars to cease unto the utmost end of of the earth, he breaketh the bow and cutteth the spear, the charriots he burneth in fire. Surcease and know that I *am* God: I will be exalted in the nations, I will be exalted in the earth. Jehovah of hosts *is* with us, the God of Jacob, a high refuge for us Selah.

Annotations.

ON Alamoth] This seemeth to be some *musical instrument,* or *tune, 1 Chron.* 15. 20. 〈◊〉 We may call it *Uirginals,* or *Virgin tunes* having high and shrill voices or notes: for *Alamoth* signifieth also *Virgins, Song* 1. 2. The original word *Alam* signifieth *Hid:* whereupon the Greek translateth it here, *kruphioon, hidden ones,* or *hid things.* And the Chaldee after mention of *the sons of Korah,* addeth, *by their hand was it spoken in prophesy, at what time their father was hidden from them, but they were delivered and said this song.* If it be not referred to the music, it seemeth rather to intend the hid counsels of God appertaining to his Church in Christ.

Vers. 2. *we shall find]* to wit, *an help:* or *in distresses* that *we shall find;* as in *Ps. 116. 3. distress and sorrow I did find;* that is, *did feel,* or *fall into.* And thus the Greek saith here, *in tribulations that have found us vehemently.* Or we may translate it, *he is found,* that is, God is present, at hand; as in *Gen. 19. 15. thy daughters which are found,* that is, *which are present. very great]* or *very mighty, vehement.*

Vers. 3. *though the earth]* or, *when the earth change,* to wit, *her place.* By the changing of the earth, and removing of the mounts, are often meant the alteration of states and polities, *Hag. 2. 22, 23. Revel. 6. 14. Ier. 51. 25. heart of the seas]* that is, *the midst,* or *deepest bottoms* of them; as the Chaldee expoundeth it, *the gulf of the great sea.* The like phrase is in *Exod. 15. 8. Io•. 2. 3. Prov.* 23. 34.

Vers. 4. *be muddy]* or *cast up mud,* that is, *rage,* or *be troubled,* as the Greek translateth it, *Waters,* are *people's, Rev. 17. 15. Ier.* 47. 2. and their restless stir is likened to the seas *that cast up mire and dirt,* and *foam out their own shame, Isa. 57. 20. Jude verse 13. for the haughtiness]* the proud swelling rage and surges.

Vers. 5. *A river, the streams thereof]* or, There is *a flood, whose riverets* (or *streams.)* In the earthly Jerusalem this may be meant of the *river Kidron, 2 Sam. 15. 23. Job* 18. 1. and the

streams or lesser rivers of *Gibon* and *Shiloah, 2 Chron. 32. 4, 30. Isa.* 8. 6. In the heavenly Jerusalem, there is *a pure river of the water of life, proceeding out of the throne of God and of the Lamb, Rev. 22. 1. Ezek. 47. 1. &c.* See also *Joel 3. 18. Gen. 2. 10. Psal.* 65. 10. But as *waters* sometimes signifieth *people's,* so here the Chaldee paraphraseth, *people's as floods, & the streams of them shall come & make glad the city of God, and shall pray in the house of the Sanctuary of the Lord, in the tabernacles of the most high. the city of God]* that is, *Jerusalem;* called also *the city of the great King, Psal. 48. 3. the city of Jehovah, Isa. 60. 14. the holy city, Isaiah 52. 1. Matth. 4. 5 the holy]* meaning the *holy place* Zion, or *the Sanctuary there. dwelling places]* or *habitacles;* see *Psal. 43. 3. Isaiah* 4. 5.

Vers. 6. *at the looking forth of the morning]* that is, as the Greek explaineth it, *very early,* when the morning peereth, or showeth the face. The like phrase is in *Exod. 14. 27. Judge.* 19. 26. and so of *the looking forth of the evening, Gen. 24. 63. Deut.* 23. 11.

Vers. 7. *gave his voice]* that is, *spake aloud,* or *thundered;* See *Psal.* 18. 14. or, *gave with his voice:* but the word *with* or *in,* seemeth to be superfluous in the Hebrew, as else-where, *Ier. 12. 8. Psal.* 68. 34. So to *seek in Jehovah, 2 Chron.* 34. 26. is to *seek Jehovah, 2. King.* 22. 18. The Chaldee referreth it to God's voice on mount Sinai; *whe• the gave the Law to his people, the nations were troubled, the kingdoms trembled. melted]* that is, was dismayed with fear. So *Psal.* 75. 4. and 107. 26. *Exod. 15. 15. Amos 9. 5, 13. Ios.* 2. 9.

Vers. 10. *chariots]* or *round shields,* as both the Greek and Chaldee Paraphrast here taketh it: but else-where it is not to found, but for *wagons* very often.

Vers. 11. *Surcease]* or, *Leave off:* see *Psal.* 37. 8. The Chaldee expounds it of Surceasing from wars. [unspec 11]

PSAL. XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the Master *of the Music,* to the sons of Korach a Psalm.

ALl people's clap ye hands, shout *triumphantly* to God with voice of shrilling. For Jehovah *is* high, fearful, a great King over all the earth. He hath subdued people's under us, and nations under our feet.

He hath chosen for us our inheritance, the high excellency of Jacob, whom he loveth Selah. God is gone up with triumph, Jehovah with voice of trumpet. Sing Psalm to God sing Psalm; sing Psalm to our King sing Psalm. For God *is* King of all the earth; sing an instructing Psalm. God reigneth over the heathens, God sitteth on the throne of his holiness. The bounteous Princes of the people's are gathered, the people of the God of Abraham, for the shields of the earth God's; vehemently is he exalted.

Annotations.

CLap hands] or *the Palms;* Hebrew, *the palm:* a sign of joyful approbation, used as at other times, so at the coronation of Kings, 2 *King.* 11. 12. So after *Psalm. 98. 8. voice of 〈...〉 ing]* that is, *a shrill voice* and *joyful.* See the notes on *Psalm.* 5. 12. and 41. 12.

Vers. 4. *He hath subdued,* or, *will subdue:* So in the next verse, *He will choose;* but the time to come is often used for the time past or continued. And here it seemeth to be spoken of the subduing of the Canaanites, and the 〈◊〉 subduing of nations to Christ, by preaching of the Gospel. Of *subduing,* see *Psal.* 18. 48. the Chaldee here translateth it, *kill.*

Vers. 5. *our inheritance]* the land of Canaan, *Psal.* 78. 55. and *that immortal undefiled* heritage *reserved in heaven for us, 1 Pet. 1. 4. high excellency]* or *glorious highness;* meaning the kingdom, priest-hood, Temple, &c. (as the Chaldee mentioneth, *the house of the Sanctuary:)* whereby Jacob's posterity excelled, *Ezek. 24. 21. Amos* 6. 8. and 8. 7. *Nahum* 2. 2. and all the heavenly promises given to the Church in Christ.

Vers. 6. *God is gone up]* as when the •rke went up from Ki 〈...〉 th-j•arim to Jerusalem, 2 *Sam. 6. 15. 1 Chron.* 13. 8. and 15. 28. when the Ark was carried by Solomon into the Temple, 2 *Chron.* 5. when Christ ascended with triumph into heaven, *Luke* 24 51, 52. and with like glory shall he come again, 1 *Ihess. 4. 16. Act.* 1. 9, 11. The Chaldee referreth this *Going up,* to the *Exalting of God's name.*

Vers. 7. *an instructing* Psalm] *Maschil,* the title of *Psal.* 32. and many others, here used in like sense for *a Psalm to give instruction;* or, as in *Psal.* 14. 2. for a *prudent understanding* person; in this sense, *sing Psalm* everyone *that is prudent;* or, as the Greek explaineth it, *sing prudently;* the Chaldee, *with good understanding.*

Vers. 9. *throne of his holiness]* Greek, *his holy throne.* See *Psal. 9. 5. Revel.* 4. 2. The Chaldee calleth it, *the throne of his glory.*

Vers. 10. *The bounteous Princes]* or, *the voluntaries, Nobles:* A name given to the *liberal* and *free hearted, Isa. 32. 5. 8. Exod.* 35. 21, 29. and to *Princes* or *Nobles, Numb. 21. 18. Psal.* 113. 8. and 118. 8. *Job* 12. 21. So here the Greek hath *Princes.* are *God's]* or, *to God* (belong) *the shields of the earth:* He is the great conquer our and protector of all, *Gen. 15. 1. Shields* also are *Magistrates* and *Governors,* that protect the Common-weales, *Hos. 4. 18. Psal.* 89. 19. So the Greek here hath, *the strong men of the earth.*

PSAL. XLVIII.

God is magnified for the ornaments, privileges, and protection of the Church.

A song a Psalm, to the sons of Korach. [unspec 2]

GReat *is* Jehovah, & praised vehemently in the city of our God, the mountain of his holiness. Faire in situation, the joy of all the earth *is* mount Zion, *in* the sides of the North; *it is* the City of the great King. God in the lofty palaces thereof, known he is for an high refuge. For loe the Kings were assembled, they went together. Themselves saw, so they wondered; they were suddenly 〈...〉 ubled, they were frighted away. Trembling took hold on them there; pain, as of her that travelleth with child. With an east wind thou wilt break asunder the ships of Tarshish. Even as we have heard, so have we seen; in the city of Jehovah of hosts, in the city of our God; God will establish it forever Selah. We have quietly minded thy mercy, O God, in midst of thy Palace.) As thy name, O God, so thy praise *is* unto the ends of the earth;

thy right hand is full of justice. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Compass ye Zion, and go round about it; tell the towers thereof. Set your heart on the fort thereof, distinctly view the lofty Palaces thereof, that ye may tell to the generation after. That this God *is* our God, ever and aye; he will guide us until death.

Annotations.

SOnnes of Korach] See the notes on *Psal.* 42. 1. Here the Greek addeth, *for the second (day) of the W* 〈...〉 , that this Psalm was then to be sung in the Temple, as is before noted on *Psal.* 24. 1.

Vers. 2. *the mountain]* in the Greek, *his holy mountain;* in Chaldee, *the mount of the house of his Sanctuary.* This was *mount Zion, verse.* 3. a figure of the Church of Christ, *Hebr. 12. 22. Rev.* 14. 1.

Vers. 3. *Faire in situation]* or, *Beautiful of coast,* or *climate,* situate in a fair climate or region. The Chaldee expounds •t, *Faire as a Bridegroom, the joy of all that dwell on the earth. the sides of the North]* the place where the Temple was built. So *Isa. 14. 13. of the great King]* that is, *of God,* who dwelt in this city, *verse. 9. Zach.* 8. 3. Hereupon Christ said, *swear not by Jerusalem, for it is the* 〈◊〉 *of the great King, Mat.* 5. 35.

Vers. 4. *lofty Palaces]* or, *high bowers,* or *steeples.* So *verse.* 14. and *Psal.* 122. 7.

Vers. 5. *the Kings]* we may refer this either to the Kings of Moab and Ammon, in the days of Jehoshaphat, 2 *Chro.* 20. or to Sanacherib and his Captains in the days of Hezekiah, 2 *King.* 18. 19. or to the Philistian Princes, 2 *Sam. 5. were assembled]* or *came together,* to wit, *by agreement at an appointed time and place;* so the original word impor 〈...〉 .

Vers 7. *that travelleth with child]* or, *that bringeth forth.* And this pain is great, and sudden, an• inevitable. See *Mic. 4. 9. 1 Thess.* 5. 3.

Vers. 8. *an east wind]* which is strong and boisterous; also dry and parching, *Isa. 27. 8. Ier. 18. 17. Exod.* 14. 21. and 10. 13. *Gen. 41. 7. Ezek. 19. 12. Ion.* 4. 8. Hereupon the Greek translateth it, *violent wind;* and the Chaldee, *a strong East wind, as a fire from before the Lord. of Tarshish]* or, *of the Ocean sea. Tarshish* was the name of the son of Iavan, the son of Japheth, the son of Noah, *Ger.* 10. 4. of whom *Tarsus* (mentioned in *Act.* 21. 34.) the chief city of Silicia in Syria had the n•m•. From thence they went by shipping into far countries, Africa, India, Ophir, *&c.* 1 *King.* 22. 48. and 10. 22. Hereupon that Sea was called *Tarshish;* and generally the name is applied to every *Ocean,* or *main sea.*

Vers. 10. *we have quietly winded]* or, *in silence thought upon,* and consequently, *waited for.*

Vers. 12. *daughters of Judah]* the lesser cities of that tribe, which were as *daughters* to the mother city Jerusalem, as the lesser cities of the Ammonites were *daughters* to Rabbah, *Ier.* 49. 3. So *Ekron with her daughters, Ios.* 15. 45. and many the like. So *Psal.* 97. 8.

Vers. 13. *tell the towers] number, count them:* These things seem to intend not only a taking notice, but also a care and fortification of Jerusalem against all enemies. See *Isaiah* 33. 18.

Vers. 14. *Set your heart]* mind earnestly, set your affections on, as *Psal. 62. 11. the fort]* or *strong frontier, •konce, rampart,* made for strength and safeguard of the city, 1 *King. 21. 23. 2 Sam.* 20. 15. So *Psal.* 122. 7. The Chaldee understands it of the strength of people, the multitude. *disti••tly view]* or, *lift up,* meaning the eyes to behold, or *rear up* the banks of buildings. The Hebrew *Pasgu* is here only used; of it is *Pisgah,* the name of an hill or mount, *Numb.* 21. 20. and 23. 14. *Deut.* 3. 17. and 34. 1. The Greek translateth here, *distinguish* or *distribute,* following the Chaldee *Passeg,* which is to *distribute* or *divide.*

Vers. 15. *ever and aye] ever and yet,* to eternity and perpetuity. *will guide us]* or *lead us,* to wit, as a flock of sheep, *Psal.* 78. 52. 72. therefore the Greek turneth it, *poimanei,* he *will f••d,* or *rule* as a shepherd. A like phrase is also used in speech of defense from enemies, 2 *Chron. 32. 22. until death]* in Greek, *forever.* The Chaldee paraphraseth thus, *For this God* is *our God, his divine Majesty* is *within it, and his dwelling* is *in the heavens forever and ever; he will lead us in the days of our youth.*

PSAL. XLIX.

All are exhorted to hear Christ's wisdom and parables. 7 To build the faith of Resurrection from the dead, not on worldly power, but on God. 17 Worldly prosperity is not to be admined, for man without understanding perisheth like the beast.

To the Master *of the Music,* to the sons of Korach a Psalm.

HEare ye this, all people's; hearken ye• all inhabitants of the transitory world. Both sons of base man, and sons of noble man, together rich and poor.

My mouth shall speak wisdoms; and the meditation of my heart, prudencies. I will incline min• ear to a parable, I will open with harp mine hidden matter. Why should I fear in the days of evil, *when* the iniquity of my foot-steps shall compass me? They that trust in their wealthy power, and glory in the multitude of their riches. A man shall not redeeming redeem *his* brother, shall not give to God his ransom. So precious shall be the redemption of their soul, and it shall cease forever. That he may live yet to continual aye, may not see the pit of corruption.

For he seeth the wise do die, together the inconstant fool and brutish do perish, and leave to others their wealthy power. Their inward *thought is that* their houses *shall be* forever, their dwelling *places* to generation and generation; they proclaim their names on lands. But man in honor doth not lodge a night; *he is* likened to beasts *that* are silenced.

This their way *is* inconstant folly to them, and their posterity like well of their mouth Selah. As sheep they are put in hell, death shall feed them, and righteous *men* shall have rule over them at the morning, & their form wear away *in* hell, from his dwelling *place.*

But God will redeem my soul from the hand of hell, for he will receive me Selah. Fear thou not when a man shall grow rich, when the glory of his house shall be multiplied. For he shall not when he die take any thing, his glory shall not descend after him.

Though in his life he blesseth his soul, and they will confess thee, when thou doest good to thyself. It shall come unto the generation of his fathers, unto continual aye, they shall not see the light. Man in honor, and understandeth not, he is likened to beasts *that* are silenced.

Annotations.

THe transitory world] see *Psal.* 17. 14. [unspec 3]

Vers. 3. *base man]* in Hebrew *Adam,* who was so called of *Adamah the earth,* whereupon this title is given *to the baser sort of people.* The Greek translateth it here *earth-borne.* So the Apostle saith, *the first man of the earth, earthly, 1 Cor. 15. 47. noble man]* in Hebrew *Ish,* which is the name of man in respect of *heat, valor, nobleness and dignity,* whereby man *is, and excelleth;* and in opposition to the former word *Adam,* it meaneth *the great or nobler sort of people.* The Chaldee paraphraseth thus, *Both sons of Adam the first, and sons of Jacob, together righteous and sinner.*

Vers. 4. *wisdoms]* that is, *excellent and manifold wisdom;* so after, *prudencies,* for *very excellent prudence, and of sundry sorts.* So Solomon calleth the chief and most excellent wisdom, *wisdoms, Prov.* 1. 20. and 9. 1.

Vers. 5. *a parable]* or *a proverb:* in Hebrew *Mashal,* which denoteth *rule, superiority* or *excellency* because such speeches prevail much in the minds of men, and are in esteem. The New Testament in Greek translateth it, *a parable, Matth.* 13. 35. from *Psa.* 78. 2. of the Latin, we name it a *Proverb:* in old English or Saxon, it was called a *big-spel.* Sometime it is used in the evil part, for *a by-word, Psal.* 44. 15. and 69. 12. *mine hidden matter] my dark question,* or *grave doctrine, my riddle.* The Hebrew *Chidah, riddle,* hath the name of *sharpness,* as proceeding from a sharp wit, and needing the like to expound it. See *Judge. 14. 12, 18. Num. 12. 8. 1 King. 10. 1. Prov.* 1. 6. The holy Ghost expresseth it in Greek by *hidden things, Matth.* 13. 35. from *Psal.* 78. 2.

Vers. 6. *Why should I fear]* This is the *hidden doctrine* or *riddle* which the Prophet propoundeth, as in his own name, and therefore also called it *a parable.* By *fear,* he meaneth *dismay* or *discouragement.* See *verse.* 17. the *iniquity]* that is, *punishment* or *death,* which is the wages of sin; see *Psal.* 31. 11. and by *foot*-steps or foot-soles, he meaneth his *ways* or *works.* Or, he may call *death* the *punishment of his heels* or *feet,* because the Serpent bruiseth Christ and his people but in the *heel, Gen.* 3. 15. the sting of death being done away, and it made a passage into life and glory, 1 *Cor.* 15. 55. 57.

Vers. 7. *their wealthy power] their riches;* which are thus called, because they are gotten *by power given of God, Deut.* 8. 18. with labor and industry; and to the rich, their goods are *their strong city, Prov.* 10. 15. therefore here they are said to *trust in them:* contrary to 1 *Tim. 6. 17. Job 31. 24. Mark. 10. 24. glory]* or *praise themselves, vaunt,* contrary to *Ier.* 9. 23.

Vers. 8. *not redeeming redeem]* that is, *shall in no wise,* or *not at all redeem.* The Chaldee expoundeth it, *a wicked man cannot redeeming redeem his captived brother.*

Vers 9. *So precious shall be]* or, *And dear (costly) is:* and consequently *rare and* hard to obtain, as *Dan. 2. 11. 1 Sam. 3. 1. of their soul]* that is, *of their life.* So *Exod. 21. 30. cease forever]* that is, *it shall never be accomplished.* So *ceasing* is used for *the not doing of a thing, Deut. 23. 22. Zach.* 11. 12.

Vers. 10. *That he may live]* this is referred to the end of the eight verse, *not give his ransom, and so live. And,* is here for *That;* see *Psal.* 43. 4. The Chaldee expoundeth *live,* to be the *life eternal; & the pi•,* to be *the judgment of Gehenna* (or *hell.)*

Vers. 11. *the wise]* The Chaldee saith, *For he shall see wicked wise men that die the second death, and are adjudged to Gehenna. inconstant fool and brutish]* these two names are often joined together, as *Psal.* 92. 7. and 94. 8. the one noting *fickleness and mutability,* called *Cesil,* which is both the name of *a fool* and of *a star* that causeth change of weather and tempests: (whereupon Solomon speaketh of the *restlessness* of this kind of *folly, Eccles.* 7. 27. and of the *tumultuousnesse and light behavior of such fools,* as having their eyes wandering *unto the ends of the earth, Prov.* 9. 13. and 17. 24.) the other, noting *want of discretion, at brute beasts led with sensuality, and carried with ardent furious affections, 2 Pet. 2. 12. Jude* 10. See *Psal.* 73. 22.

Vers. 12. *Their inward* thought] or, *their meaning purpose.* This word signifieth *the nearest and most secret thought or purpose, the heart.* See *Psal.* 5. 10. and 55. 5. and 64. 7. *their houses forever]* to wit, *shall continue:* by *houses,* meaning *their children* or *posterity,* as *Psal.* 115. 12. which they that want, are said *to be barren of house, Psal. 113. 9. they proclaim their names on lands]* or, *they call lands, (their lands,* as the Greek explaineth it) *by their* own *names.* As *the land of Canaan,* of *Mitsraim,* (that is, *Egypt)* of *Asshur, &c.* So *Absalom* called his pillar by *his own name, 2 Sam. 18. 18. Cain,* his city by *his sons name, Gen.* 4. 17 thus thinking to make their memory everlasting. Or, *they proclaim their names* (seeking to be famous) *throughout the lands* or *countries.* The Chaldee expoundeth it, *they were proud, and got themselves an evil name on earth.*

Vers. 13. *But man]* or *And Adam* and this may be minded both for the first man *Adam,* who continued not in his dignity, & so for all his children: as the Chaldee saith, *And the son of man a sinner, abideth not in honor. in honor]* being *in honor, dignity,* or *estimation, not lodge a night]* or, *not continue.* The word though it properly signifieth a *nights lodging,* or *abiding, Gen. 28. 11. Exod.* 23. 18. yet is used also for longer continuance, *Psal.* 25. 13. and 55. 8. *Zach.* 5. 4. The Greek translateth, *understandeth not,* as the Hebrew also is in *verse. 21. are silenced]* that is, *are cut off, die,* or *perish:* the Greek translateth, *are like unto them.* The Hebrew word signifieth *silence* or *stillness,* not only in speech, but in motion: as, the Sun was *still,* or *silent,* when *it moved not, Ios.* 10. 12, 13. and people *destroyed,* are said to be *silenced, Isa.* 15. 1. and *the grave or death* is called *silence, Psal.* 115. 17. and *things without life* are in the Hebrew phrase, *dumb,* or *silent, Hab. 2. 19. Exod.* 15. 16.

Vers. 14. *inconstant folly to them]* that is, *is their folly:* or, *a constant hope to them,* that is, *is their confidence.* The original word hath contrary significations: *inconstant folly, Eccles.* 7. 27. and *constant hope, Psal. 78. 7. Job.* 31. 24. both ways it may here be taken: *confident hope,* in their own conceit, but indeed *folly.* The Greek turneth it *a seandall,* (or *stumbling block.) to them and their posterity]* or, *yet those after them, their successors. their mouth]* that is, *their words, doctrine, counsel, precepts.* The *mouth* is figuratively used *for whatsoever cometh out of the same;* as *word,*

or *commandment, 1 Sam. 12. 15. Job 39. 30. Num. 9. 20. Deut. 1. 26. Mat. 18. 16. Luke* 19. 22. The Chaldee here differeth much, saying, *This their way occasioneth folly to them, and in their end with their mouth they shall manifest their sins to the world that is to come.*

Vers. 15. *they are put]* or *laid:* or, *they put,* that is, *men put* them. An Hebrew phrase, as *Luke 12. 20. they shall fetch away thy soul,* that is, *it shall be fetched away.* The like is often used, *Psal.* 105. 28. and 141. 6. The Hebrew Text it self sometime explaineth this; as, *they had anointed David, 2 Sam.* 5. 17. that is, *David was anointed, 1 Chron.* 14. 8. Howbeit the Chaldee taketh it actively, saying, *Like sheep they put the just to death and kill them, and crush the Saints, &c. in hell] into a ditch: to the lowest grave or state of death,* called *Sheol.* See the notes on *Ps. 16. 10. death shall feed them] as a shepherd shall feed and rule them,* as *Psal.* 78. 72. or *death shall feed on them to devour them,* as *Ier. 50. 19. at the morning] the last day of judgment,* for then all that sleep in the dust of the earth shall awake and rise, and the new day of eternal life shall begin. *their form] their figure, shape,* or *image, with all their beauty and proportion:* or *their rock,* that is, *their strength,* or, (as the Greek saith) *their help,* that wherein they trust: in Chaldee, *their body.* The Hebrew *Tsur* is usually *a rock;* here it seemeth to be all one with *Tsurah,* a *form* or *figure:* and this is confirmed by the writing, for though by the vowels and reading it is *Tsur,* yet by the letters it is *Tsir,* which is *an image, Isa.* 45. 16. And *Tsurum,* is for *Tsuratham,* as *tebunam,* is for *tebunatham,* in *Hos. 13. 2. wear away in hell]* or, *wax old* in *the grave;* understanding the word *in,* which is expressed in the Greek: or without it thus, *Hell (the grave) shall wear away (shall consume) their form.* The Hebrew *leballoth,* being indefinite, *to wear out with age,* is here of like signification as that which went before, *shall have rule.* The like Hebraism is in *Ier. 14. 5. Zach.* 12. 10. and 3. 4. See also *Psal.* 65. 11. and 56. 14. and by this their affliction in hell is meant; as that which one Prophet calleth *wearing out* (or *wasting) 1 Chron.* 17. 9. another calleth *afflicting, 2 Sam. 7. 10. from his dwelling place]* that is, *every of them, coming from,* (or *being thrust out of) his dwelling,* or *home:* as the Greek saith, *they are thrust from their glory.* It may also be Englished, *for his dwelling place;* and so the Chaldee understood it, saying, *Therefore their bodies shall wax old in Gehenna, because they stretched out their hand and destroyed the dwelling place of the house of his divine Majesty.*

Vers. 16. *from the hand of hell]* that is, *from the power of the grave, death, and damnation.* So of all the faithful he saith, *I will redeem them from the hand of hell, Hos.* 13. 14. but *so can no man redeem himself, Psal. 89. 49. Hand* is put *for power,* as *Ps.* 22. 21. And this is meant *of the resurrection and redemption of body and soul from damnation by Christ. for he will receive me]* or, *when he shall receive,* or *take me:* meaning, *up into heaven, where God himself is, 1 Thess. 4. 14. John.* 14. 3. This manner of speech is used in *Gen. 5. 24. Enoch was no more, for God received him.* The Chaldee explaineth this verse thus, *But God will redeem my soul from Gehenna for be will teach me his Law, and will lead me to his portion in the world to come.*

Vers. 17. *Fear thou not]* that is, *be not dismayed,* or *overcome with fear.* The Hebrew phrase usually when it counselleth or prayeth against a thing, meaneth the height & full measure of it. So *fear not, Gen.* 50. 19. and *grieve not, Gen.* 45. 5. that is, *be not overcome with grief.* So, *lead us not into temptation, Mat.* 6. 13. that is, *let us not be overcome with temptation, 1 Cor.* 10. 13.

Therefore that which one Evangelist writeth, *Fear not, Mat.* 28. 5. another writeth, *be not astonied, Mark.* 16. 6. nothing *the excess of fear.*

Vers. 18. *take anything]* Hebr. *take of all;* that is, *ought of all* that he hath. *For we brought nothing into the world, and it is certain that we can carry nothing out, 1 Tim. 6. 7. Job* 1. 21.

Vers. 19. *Though in his life]* that is, *whiles he liveth.* So *Psal.* 63. 5. and 104. 33. and 146. 2. *he blesseth his soul]* that is, *himself:* as it is written, *Soul, thou hast much goods laid up for many years, live at ease, eat, drink, and take thy pastime, Luke 12. 19. will confess thee] will commend, laud,* and *celebrate thee. doest good to thyself]* that is, *makest much of, cherishest, pamperest thyself.* So *good* is used *for worldly pleasure and emoluments, Psal.* 4. 7.

Vers. 20. *It shall come]* to wit, *the soul* forespoken of, or the *person:* or, *Thou shalt come. to the generation of his fathers]* that is, to his wicked predecessors that are dead and gone; as the godly also at their death *are gathered to their fathers* and *people, Judge. 2. 10. Deut.* 32. 50. Or, *to the habitation of his fathers, their house,* or *lodge:* for so *Dor* is used for an *habitation, Esa.* 38. 12. The Chaldee applieth this first branch to the just, the latter to the wicked. *The memory of the just shall come to the generation of the fathers, but the wicked forever and ever shall not see the light. to continual aye they shall not see]* or, *which forever shall not see the light,* to wit, *the light of the living* here on earth, as *Psal. 56. 14. Job* 33. 28, 30. nor the light of joy in the world to come, being cast out into *the utter darkness, Matth.* 8. 12.

Vers. 21. *understandeth not]* or *discerneth not,* wanting prudence. A repetition of the 13. verse, with a little change of *jalin, lodgeth,* into *jabin, understandeth;* which the Chaldee openeth thus; *A man, a sinner, when he is in honor and understandeth not; when his honor is taken away, he is like a beast and brought to nothing.*

PSAL. L.

The Majesty of God in the Church. 5 His order to gather Saints. 7. The pleasure of God is not in in legal sacrifices; 14 but in sincerity of obedience. 16 The wicked are shut out from God's Covenant. 21 They abuse God's patience to their destruction, 23 but the godly shall see his salvation.

A Psalm of Asaph. [unspec 1]

THe God of gods, Jehovah speaketh and calleth the earth, from the rising up of the Sun, unto the going down thereof. Out of Zion the whole perfection of beauty God shineth clearly. Our God come and not keep silence, a fire shall eat before him, and round about him shall a storm be moved vehemently. He will call to the heavens from above, and to the earth to judge his people. Gather ye to me my gracious Saints, that have stricken my covenant with sacrifice. And the heavens shall openly show his justice, for God he *is* judge Selah. Hear O my people, and I will speak, O Israel, and I will testify to thee; I *am* God thy God. I will not reprove thee for thy sacrifices, for thy burnt offerings *are* before me continually. I will not take a bullock out of thine house; goat buckes out of thy folds. For every wild beast of the wood *is* mine; the beasts *that be* on a thousand mountains. I know all the fowl of the mountains, and the store of beasts of the field *is* with me. If I were hungry I would not tell it

thee, for mine *is* the world, and the plenty thereof. Will I eat the flesh of mighty *bulls,* and drink the blood of goat-bucks? Sacrifice thou to God a confession, and pay thy vows to the most high. And call on me in day of distress, I will release thee, and thou shalt glorify me.

But to the wicked saith God, what hast thou to do to tell my statutes, and *that* thou shouldest take up my covenant on thy mouth. And thou hatest nurture, and castest my words behind thee. If thou seest a thief, then thou runnest with him, and thy part *is* with the adulterers. Thy mouth thou sendest out in evil, and thy tongue joineth together deceit. Thou sittest, thou speakest against thy brother, against thy mothers son thou givest ill report. These *things* thou hast done, and I kept silence, thou didst think that I was surely like thee; I will reprove thee and set in order to thine eyes. O now consider this ye that forget God, lest I tear, and *there be* no reskewer. He that sacrificeth confession, honoreth me, and he that disposeth *his* way, I will cause him to see the salvation of God.

Annotations.

A *Psalm of Asaph]* that is, *made by him,* as the Chaldee saith, *An hymn by the hand of Asaph;* or *to Asaph,* that is, *committed unto him to sing.* For *Asaph* was a *Seer* or *Prophet,* which made Psalms as did David, 2 *Chron.* 29. 30. Also he and his sons, were *singers* in Israel, 1 *Chron. 25. 2. The God of God's]* that is, God of all Angels, Judges and Rulers of the world: or as the Chaldee saith, *The mighty* (God) *the God of Jehovah.* Three titles of God here used together, *Ael, Elohim, Jehovah.* So in *Josh. 22. 22. the going down]* that is, *the West,* where the *Sun setteth,* or (after the Hebrew phrase) *goeth in,* as at the *rising,* it is said to *go out,* or *come forth, Gen.* 19. 23.

Vers. 2. *Out of Zion]* the state of the Church under the Gospel, *Heb. 12. 18. 22. Psal.* 2. 6. therefore in this Psalm, the legal sacrifices appointed at mount Sinai, are reproved, and the worship of God in spirit and truth commended. *the whole perfection]* or, *the Universality of beauty,* that is, *which is wholly and perfectly beautiful.* See the like praise of Zion, *Psal. 48. 3. Lam. 2. 15. shineth clearly]* as the Sun shineth in his strength: that is, *appeareth in glorious majesty.* This also is a sign of favor, *Job 10. 3. Psal.* 80. 2. So *God shined from mount Paran, Deut.* 33. 3.

Vers. 3. *Our God come]* a prayer to hasten his coming, as in *Rev.* 22. 20. or, as the former, *our God will come.* So the Chaldee paraphraseth, *The just shall say, In the day of the great judgment, our God will come, and not silent, to execute the vengeance of his people. fire shall eat]* that is, *consume, devour.* So God is called an *eating fire, Deut.* 4. 24. that is, as the Apostle expoundeth it, a *consuming fire, Heb.* 12. 29. and the sight of his glory on mount Sinai, was like *eating (consuming) fire, Exod.* 24. 17. and *fire out of his mouth eateth, Psal. 18. 9. a storm be moved] a tempest raised:* which maketh fire the more fierce and forcible. And these things signify Christ's judgments against hypocritical carnal worshippers: see *Mal. 3. 1, 2, 3. Mat.* 3. 12.

Vers. 4. *call to the heavens &c.]* that heaven and earth may bear record; as in *Deut.* 31. 28. and 32. 1. *Isa.* 1. 2. The Chaldee expoundeth it, *He will call the high Angels from above, and the just of the earth from beneath.*

Vers. 5. *have stricken my covenant]* or *have cut,* that is, *made covenant with me with sacrifice.* For at holy covenants, the sacrifices were cut asunder, and they went between the parts, *Gen. 15.*

10, 13, 18. Ier. 34. 18. See *Psal.* 25. 10. See also a covenant between God and his people with sacrifice, *Exod.* 24. 4,—8. The Chaldee openeth it thus; *which have stricken the covenant, and confirmed the Law, and been busied in prayer, which is like to sacrifices.*

Vers. 6. *And the heavens]* hereby may be meant the heavenly *Angels,* as in *Job* 15. 15. and so the Chaldee translateth, *high Angels,* or the meteors in the air, *thunder, lightning, &c. Exod.* 19. 16. 18. See also *Psal.* 97. 6. and 89. 6. *he is Judge]* himself in his own person, and not by his servants only, as afore time, *Heb. 1. 1, 2. 2 Tim.* 4. 1.

Vers. 7. *testify to thee]* that is, *give thee contestations, admonitions, charges, &c. to cause the more obedience,* as *Nehem. 9. 29. 2 King. 17. 15. Exod.* 19. 21. 23. or, *testify against thee,* (as this phrase sometime signifieth, *Deut.* 4. 26. and 31. 28.) that is, *convince thee of disobedience:* Both these are done in this Psalm, *verse 14, 15. 18, 19. &c.*

Vers. 8. *for thy sacrifices]* so elsewhere he saith, *I spake not to your fathers, &c. concerning sacrifices, Ier.* 7. 22. are *before me]* so the Greek explaineth it; and so Israel used to weary God with outward offerings, *Isa. 1. 11. 14, Mic. 6. 6, 7. Amos* 4. 4, 5.

Vers. 9. *goat-buckes] the he-goats;* such with *bullocks* were principal in the sacrifices, *Num. 7. 17. 23, &c. Psal.* 66. 15.

Vers 11. *store of beasts] all sorts of beasts that range about.* So *Psal.* 80. 14.

Vers. 12. *If I were hungry]* This the Chaldee expoundeth, *If the time come of the continual sacrifice, I will not tell thee.* So it may be a prophesy of Christ's abolishing the daily sacrifice, as in *Dan.* 9. 27.

Vers. 14. *a confession] a thank-offering.* There was an oblation in the law thus called, *Levite.* 7. 12, 15. mentioned also in *Ps.* 116. 17. and 107. 22. which the Apostle openeth, exhorting to o••er *the sacrifice of praise continually to God, that is, the fruit of the lips, confessing to his name, Heb.* 13. 15. See also *Psal.* 95. 2. The Chaldee saith, *Subdue evil concupiscence, and it shall be counted before the Lord as a sacrifice of confession. vows to the most high]* that is, *to God, Gen.* 14. 18. so he that in *Luke* 6. 35. is *the Most high,* in *Matth.* 5. 45. is *our Father which is in heaven.* To him *vows* were made with prayers, *Gen. 28. 20. Psal.* 61. 6. and paid with thanksgiving, *Psal.* 65. 2. and 66. 13, 14. and by law their payment was required, *Deut. 23. 23. Eccles. 5. 5. Psal.* 76. 12. and there were sacrifices for vows, *Levite.* 7. 16. But the Chaldee referreth this here to the vow which they made *at mount Sinai, to confirm the commandments, (Exod.* 19.)

Vers. 16. *what hast thou to do]* the Hebrew phrase is, *what to thee?* the Greek, *wherefore doest thou?*

Vers. 17. *nurture]* or *restraint, chastisement;* which is *the way of life, Prov.* 6. 23. and 12. 1. The Chaldee addeth, *nurture of wise men. behind thee]* or *after thee.* See a like speech, *Neh.* 9. 26.

Vers. 18. *then thou]* Hebr. *and thou runnest,* or *readily consentest, takest pleasure. And,* may be omitted in our English; it serveth to increase the readiness & earnestness of the affections. *He that partaketh with a thief, hateth his soul, Prov.* 29. 24.

Vers. 19. *thou sendest out]* that is, *usest* and *appliest it. thy tongue joineth]* or, with *thy tongue thou joynest, framest, compactest.*

Vers. 20. *ill report]* or *infamy, offensive scandalous speech;* (as the Greek turneth it, *scandal)* a word not found but in this place.

Vers. 21. *I was surely]* Hebrew, *I being had b••ee,* or *was. set in order]* to wit, *thy faults;* as the Greek explaineth it, *I will set thy sins before thy face.* The Chaldee giveth this paraphrase, *Thou thoughtest to be forever; thou saidst in thy heart, I shall be like God: but I in powerful wrath will take vengeance on thee, I will rebuke thee in this world, and order the judgment of Gehenna in the world to come, before thee.*

Vers. 22. *no reskuer]* or *no deliverer.* A similitude taken from Lions, which catch and tear their prey, from whose jaws none can reskue. See the like in *Hos.* 5. 14.

Vers. 23. *he that sacrificeth confession]* that is, which giveth confession (or thanks) as a sacrifice, the Greek translateth, *The sacrifice of praise shall glorify me;* the Chaldee, *He that slayeth evil concupiscence, and subdueth it, it shall be counted to him as a sacrifice of confession. disposeth* his *way] composeth* and *ordereth* it according to these directions: or, *he that putteth* this *way* before him. *to see the salvation]* that is, *to enjoy it;* or, *I will show it him.* In Hebrew the word *in* redoundeth. See *Psal.* 27. 4. So *Psal.* 91. 16. and 85. 8.

PSAL. LI.

David prayeth for remission of sins, whereof he maketh a deep confession. 8 He prayeth for sanctification. 18 God delighteth not in sacrifice, but in a broken spirit. 20 A prayer for the Church.

To the master *of the music,* a Psalm of David. When Nathan the Prophet came unto him after he had gone in unto Bathsheba.

BE gracious to me, O God, according to thy kind mercy, according to the multitude of thy tender mercies wipe away my trespasses. Much wash me from my iniquity, and cleanse me from my sin. [unspec 4]

For I know my trespasses, and my sin *is* before me continually. Against thee, against thee only have I sinned, and have done that *which is* evil in thine eyes, that thou mayest be just when thou speakest, mayest be pure when thou judgest. Loe in iniquity was I painfully brought forth, and in sin my mother conceived me. Loe the truth thou delightest in the inward *parts,* and in the secret thou hast made me know wisdom. Thou wilt purge me from sin with Hyssop, and I shall be clean, wilt wash me and I shall be whiter than snow. Thou wilt make me to hear joy and gladness, the bones *that* thou hast crushed, shall be gladsome. Hide thy face from my sins, and wipe away all my iniquities. A clean heart create thou to me, O God, & a firm spirit renew thou within me. Cast me not from thy face, and take not from me thy spirit of holiness. Restore to me the joy of thy salvation, and firmly sustain me *with* a free spirit. I will teach trespassers thy ways, and sinners shall convert unto thee. Deliver me from

bloods, O God, the God of my salvation, my tongue shall shout thy justice. Lord thou shalt open my lips, and my mouth shall show forth thy praise.

For thou delightest not sacrifice, else would I give *it;* burnt offering thou wilt not contentedly accept. The sacrifices of God *are* a broken spirit, a heart broken and contrite, O God, thou wilt not despise. Do well in thy good pleasure unto Zion, build thou the walls of Jerusalem. Then shalt thou delightfully accept the sacrifices of justice, the burnt offering and the whole oblation: then shall they offer up bullocks upon thine Altar.

Annotations.

HE had gone in] to wit, *into the chamber,* as *Judge.* 15. 1. that is, *had lien with,* as the phrase importeth, *Gen.* 6. 4. and is expressed, 2 *Sam. 11. 4. Bathsheba]* the daughter of *Eliam, 2 Sam.* 11. 3. called also *Bathshua* daughter of *Ammiel, 1 Chron.* 3. 5. She was *wife to Captain Urijah the Hittite,* and whiles her husband was at the leager of Rabbah, David lay with her; and she being with child, he first sought to cover his fault by sending for Vrijah home, that he might be esteemed the father; which not succeeding, he sent him back with privy letters to Joab the General for to procure his death. Which being done, David married his wife Bathshebah, so thinking to cloak his sin. But God was displeased, and sent Nathan to reprove David; whereupon he repented and made this Psalm, for an example unto, and comfort of sinners. See the history at large, 2 *Sam.* 11. and 12.

Vers. 4. *much wash me]* or, *multiply wash me,* that is, *thoroughly wash me, again and again.* He applieth the washings used in the Law, *(Lev. 11. 25. 32. Exod. 19. 10. Num.* 19. 19.) to the spiritual washing from sin in the blood of Christ, *Rev. 7. 14. 1 John.* 1. 7. So after in *verse* 9. and *Ier.* 4. 14. The Hebrew *Hereb* (or *Harbeh) multiply,* is used for *much,* as 2 *King.* 10. 18. where it is opposed to *little.* And that which in one place is written *harboh, multiply:* in another is *la-rob,* and *rabbah, much,* as 1 *King.* 10. 10. with 2 *Chron. 9. 9. 2 Sam.* 8. 8. with 1 *Chron.* 18. 8.

Vers. 5. *I know]* or *acknowledge.* So *Isa. 59. 12. Ier.* 3. 13. [unspec 5]

Vers. 6. *Against thee]* or, *Unto thee only.* This is either because he concealed his sin from men, but could not from God, 2 *Sam.* 12. 12. or, that only God could remit the punishment of his sin, *Isa.* 43. 25. So *Psal. 41. 5. I have sinned]* and so *am deprived of the glory of God,* as *Rom. 3. 23. that which is evil, &c.] which displeaseth thee.* This hath reference to 2 *Sam.* 11. 9. and 11. 27. *that thou mayest be just]* that is, *thou hast suffered me to fall into sin, that thou mayest be just,* (or *justified,) in whatsoever thou hast spoken for the salvation of thy servant, or punishment of my sin, 2 Sam.* 12. 10. For the injustice of man, commendeth the justice of God, *Rom.* 3. 4, 5. or it may have reference to the former words, *I know (and acknowledge) my sin, that thou mayest be just. when thou speakest]* or *in thy speaking,* that is, *in thy words,* as *Rom.* 3. 4. so after, *in thy judging. mayest be pure]* or *clear, sincere, unreprovable,* and consequently *mayest win the victorin in judgment:* whereupon the Apostle (according to the Greek version) saith, *mayest overcome, Rom.* 3. 4. The Hebrew *Zacah* also in the Syriac tongue is used for *overcoming.*

Vers. 7. *in iniquity] the perverseness* or *vitiosity of nature,* commonly called *original,* & by the Apostle, *inhabiting sin, Rom.* 7. 17. whereby all men are *carnal, sold under sin, John. 3. 6. Rom.* 7.

14. The Chaldee calleth it, *the sin of evil concupiscence.* This David maketh the fountain of all his actual sins. *painfully brought forth] borne with sorrow.* The Hebrew signifieth, *the painful travel of child-birth, Isa.* 26. 17, 18. and 51. 2. *Psal. 29. 9. conceived]* or *was warm in heat,* as *Gen.* 30. 38. 39, 41.

Vers. 8. *the inward parts]* or *the covered parts, the heart roots where wisdom is seated of God, Job* 38. 36. named in Hebrew of *covering, plaistering,* or *pargetting. the secret]* or, *the closed* place; which being referred to the person, meaneth *the heart,* which God *reneweth, Ezek.* 36. 26. and wherein *he writeth his laws, Heb.* 8. 10. And thus the Chaldee expoundeth it, *the close place of the heart,* which the Apostle calleth *the hid man of the heart, 1 Pet.* 3. 4. or, if it be referred to the thing, it meaneth *the secrets of wisdom; Job 11. 6. the wisdom of God in a mystery, the hid* wisdom manifested by the Gospel, 1 *Cor.* 2. 7. And thus the Greek applieth it, saying, *the unmanifest and hid things of wisdom thou hast manifested to me. hast made]* or *wilt make me know;* thus he riseth by faith out of his sin, being taught wisdom of God.

Vers. 9. *Thou wilt purge me from sin]* or prayer-wise, *Purge thou me from sin,* or, *make me sinless, expiate* or *purify my sin.* Prayers are often made in this manner, as with assurance that they shall be performed. See the note on *Psal. 17. 8. Eizop]* or *hyssop,* of the Hebrew *Ezob,* and Greek *hyssopos,* an herb or tree *growing out of the wall, 1 King* 4. 33. appointed in the law for to sprinkle and cleanse with, *Exod. 12. 22. Num. 19. 6. 18. Lev. 14. 4. 6. 49. Heb.* 9. 19. and the sprinkling with it, was the last part of the purification of the unclean, here used to signify the full cleansing from sin by the blood of Christ, *Heb.* 9. 13, 14. whether it were that herb which we now call *eizop,* or no, is uncertain. The Childee paraphraseth, *Thou wilt sprinkle me like a Priest, which sprinkleth the unclean with the purifying waters, with hyssop, with the asbes of a heifer, and I shall be clean. wash me]* another legal rite for purifying the unclean, *Lev.* 14. 8. and 15. 5. 8. 13. 22. figuring our sanctification, *Heb. 10. 22. Tit. 3. 5. Isa.* 4. 4.

Vers. 10. *to hear joy]* the joyful tidings of the forgiveness of my sins. *bones* that *thou hast crushed]* or *brayed:* nothing hereby the greatness of his grief and affliction, *Job* 2. 2. 5. and 30. 17. and 33. 19. 21. *Psal.* 38. 4.

Vers. 11. *Hide thy face]* that is, *regard not my finhes to visit them on me.* See the contrary, *Psal.* 90. 5. and 109. 14, 15. *Ier.* 16. 17.

Vers. 12. *firm spirit] a spirit ready prepared, steadfast and certain.* The like is applied to the *heart, Psal.* 11 2. 7. and 57. 8.

Vers. 13. *from thy face]* or *from thy presence:* This was an effect of God's utmost anger against sinners, 2 *Kings 24. 20. Ier.* 7. 15. and 52. 3. *Gen. 4. 16. thy spirit of holiness] thy holy Ghost:* which the Chaldee expoundeth, *thy holy spirit of Prophesy.*

Vers. 14. *the joy of thy salvation]* the joy which proceedeth from thy salvation and deliverance of me from sin. *a free spirit] a voluntary, free willing spirit,* or *a princely ruling spirit,* as the Greek turneth it. See this word, *Psal.* 47. 10. by a *free* or *princely spirit,* he meaneth a spirit not in bondage to sin, called elsewhere *the spirit of adoption, Rom.* 8. 15, 16. whereby a man is made willing to obey the Lord, as *Exod.* 35. 21.

Vers. 16. *from bloods]* that is, from the guilt of my murder in shedding the blood of Uriah; as the Chaldee saith, *from the judgment of murder;* or, from my native corruption. See the note on *Isal. 5. 7. shall shout]* or *shrill, sing joyfully and proclaim thy justice;* such as Paul speaketh of, *Phil.* 3. 9.

Vers. 17. *shalt open my lips]* shalt give me occasion to speak freely and boldly: the Chaldee addeth, *in thy law.* This phrase is used *Job* 11. 5. and 32. 20.

Vers. 18. *else I would give it]* or, *for else I would give it:* as the Greek turneth it, *if thou wouldest sacrifice, I had given it.*

Vers. 19. *The sacrifices of God]* that is, *which please God;* or, as the Chaldee saith, *holy to God.* So, *the works of God, John. 6. 28. heart broken]* to wit, with sorrow for sin. So *Isa. 61. 1. Luke* 4. 18. Compare with this, *Rom.* 12. 1. also *Isa.* 57. 15. and 66. 2.

Vers. 20. *Do well]* or *Do good, deal bounteously:* it comprehendeth all things needful for profit or pleasure. *unto Zion]* the Church and place of public worship. See *Psal. 2. 6. walls of Jerusalem]* or, *of Ierushalaim,* as the Hebrew writeth it in the duall form, as it were the *double Jerusalem,* to wit, the higher and the lower: from which the Apostle gathereth an allegory, *Gal.* 4. 25, 26. This city was first called *Salem,* that is, *Peace,* where Melchizedek was King, *Gen. 14. 18. Heb.* 7. 2. It was named also *Iebus, Judge.* 19. 10. of one *Iebusi* son of Canaan, *Gen.* 10. 16. and was possessed by his seed the *Jebusites,* who held therein the fort of *Zion,* till David wanne it from them, 1 *Chron.* 11. 4, 5, 7. Here also was the mount *Morijah,* whereon Solomon built the Temple, 2 *Chron.* 3. 1. where Abraham offered his son Isaac, *Gen.* 22. 2. And because there God's providence was seen, he named the place *Jehovah-jireh, Gen.* 22. 14. which *Iireh,* put to the former name *Salem,* maketh it *Jerusalem,* where *Peace* is *seen:* and as the city was enlarged by taking in mount *Iireh* or *Morijah,* so is the name: yet sometime (though very rare) it is called by the first name *Salem;* as *Psal.* 76. 3. This city God chose to be the place of his public worship, and there to dwell, 2 *Chron. 7. 12. Psal.* 132. 13, 14. and honorable things are spoken of this city, *Psal.* 87. 3. and of the *walls* thereof, which in the Jerusalem from above are of *Jasper* stone, with 12 foundations, garnished with all manner precious stones, and having the names of the Lambes 12 Apostles, *Rev. 21. 10. 14, 18, 19. &c.* the *walls* are called *Salvation,* and the *gates Praise,* and they *are ever in God's sight, Isa.* 60. 18. and 49. 16. For the *building up* of these doth David here pray.

Vers. 21. *Then shalt thou accept]* when the place is built which thou hast chosen; for be for bade his people to offer *in every place, Levite. 17. 5 8 9. Deut.* 12. 11, 13. and promised to accept their sacrifices on his holy mountain, *Ezek.* 20. 40. Therefore Israel was in great affliction and reproach, when the walls of Jerusalem were unbuilded, *Neb.* 1. 3. and the people's negligence in building God's house was sharply blamed, *Hag.* 1. 2, 4, 8, 9. and 2. 15. *&c. of justice]* that is, sacrifices offered in faith, and according to the will of God. See *Psal. 4. 6. the whole oblation]* the *Calil:* a kind of oblation that was wholly and every whit given up in fire unto God: and differed from the *Gnolah,* or *Burnt-offering,* which was only *of beasts or birds, Lev.* 1. whereas the *Calil* was also *of flower,* called the *Meat-offering,* but burned all together, which the common Meat-offerings were not, *Lev.* 6. 20, 22, 23. It was also of beasts, 1 *Sam.* 7. 9.

PSAL. LII.

David condemning the shightfulnesse of Doeg prophesieth his destruction; 8 at which the just shall rejoice. 10 David upon confidence of God's mercy, giveth thanks.

To the master *of the music,* an instructing *Psalm* of David. When Doeg the Adomite came and shown to Saul, and said to him, David came unto the house of Achimelech.

WHy boastest thou in evil, O mighty man? the mercy of God *endureth* all the day. Thy tongue thinketh woeful evils, as a sharp rasour doing deceit. Thou lovest evil *more* than good; falsehood *more* than to speak justice Selah. Thou lovest all words of swallowing; the tongue of deceit. Also God will destroy thee to perpetuity, he will pull thee away and pluck thee out of the tent, and will root thee up, out of the land of the living Selah. And the just shall see and fear, and shall laugh at him. Behold the man *that* put not God *for* his strength, but trusted in the multitude of his riches; he was strong in his woeful evil. But I, as a green Olive in the house of God, I trust in the mercy of God ever and aye. I will confess thee forever, for thou hast done *this;* and will patiently expect thy name, for *it is* good before thy gracious Saints.

Annotations.

DOeg] a servant of King Saul, and master of his herdmen, 1 *Sam. 21. 7. the Adomite]* that is, an *Aedomite,* or, *Idumean,* as the Greek here translateth: or a man of *Adamah* a city of the tribe of Naphtali, *Ios. 19. 36. of Acbimelech]* David flying from Saul's tyranny, came for comfort to the house of God in Nob, where Achimelech the Priest administered. He gave unto David and his company the showbread •o 〈◊〉 armed him with the sword of Goljath the Philistian, and asked counsel of the Lord for him. Dōg saw this, and told King Saul, and after (when no other man would) himself at the Kings commandment, ran upon Achimelech and the Priests, and killed 85 persons: and Nob the city of the Priests he smote with the edge of the sword, both man, woman, child and beast. But Abj•thar Achimelechs son escaped unto David, and told him, who there upon made this Psalm. See 1 *Sam.* 21. and 22. *Matth.* 12. 3 4.

Vers. 3. *in evil]* the Chaldee expounds it, *in an evil tongue. O mighty man]* or, *Potentate,* Doëg is thus named, for his chief place over King Saul's herdmen, 1 *Sam.* 21. 7 and his killing of so many Priests of the Lord, 1 *Sam.* 22. 18. 19. in which mischievous prowess he vaunted himself.

Vers. 4. *thinketh]* or understand, *Why thinketh thy tongue?* that is, uttereth the evils thought and premeditated. *doing deceit]* that is, as a rasour which instead of cutting the hair, cutteth the throat. Or it may be referred to the man, *O doer of deceit,* as the Greek saith, *thou hast done deceit.*

Vers. 5. *justice]* that is, *truth* or *faithfulness.* [unspec 6]

Vers. 6. *words of swallowing]* or *of devouring, of perniciousness,* that is, pernicious words which cause destruction.

Vers. 7. *destroy]* or *pull thee down:* a similitude taken from buildings pulled down, *Levite.* 14. 45. applied here to man's overthrow. So *Job 19. 10. pull thee away]* or *take thee hence,* as a coal of fire is taken with the rongs, *Esa. 30. 4. pluck thee]* as the stakes are plucked up when the tent is removed. This is applied to expulsion ou• of ones settled place; and is opposed to *stablishing, Deut. 28. 63. Prov.* 2. 22. and 15. •5. *root thee up]* as a tree plucked up by the roots, *Jude* 12. So *Job 31. 12. la•d of the living]* that is, *this world.* See *Psal.* 27. 13.

Vers. 8. *shall see]* the Chaldee paraphraseth, *shalt see thy punishment, and fear before the Lord.*

Vers. 9. *the man]* the *mighty* 〈◊〉 It hath reference to *verse 3. he was strong]* or, *would be strong,* and *prevail;* as *Psal.* 9. 20. or; *strengthened and hardened himself. his woeful evil]* or, *in that he hath,* that is, *his substance;* the Greek saith, *in his vanity.*

Vers. 10. *green olive]* always fresh and flourishing. See *Psal. 37. 35. Ier. 11. 1•. aye] continually:* see *Psal.* 9. 6.

Vers. 11. *hast done]* the Chaldee addeth, *hast done the vengeance of my judgment.* [unspec 11]

PSAL. LIII.

David describeth the corruption of a natural man, 5 and convinceth them by the light of their consciences. 7 He glorieth in the salvation of God.

To the master *of the music* on Machalath, an instructing *Psalm* of David.

THe fool saith in his heart *there is* no God: they have corrupted, and have made *themselves* abominable *with* injurious evil; *there is* none that doth good.

God from the heavens looked down upon the sons of Adam, to see if there were *any* that understandeth, that seeketh God. Everyone is gone back, together they are become unprofitable: *there is* none that doth good, none, not one. Do they not know, that work painful iniquity, that eat my people *as* they eat bread, they call not upon God. There they dreaded a dread *where* no dread was, for God hath scattered the bones of him that besiegeth thee; thou hast made *them* abashed, for God hath contemptuously cast them off. Who will give out of Zion the salvations of Israel? when God returneth the captivity of his people, Jacob shall be glad, Israel shall rejoice.

Annotations.

MAchalath] this seemeth to be a kind of instrument much like *Nechiloth, Psal.* 5. 1. It may also be interpreted *sickness* or *infirmity.* So in the title of *Psal. 88. an instructing* Psalm] *Maskil:* see *Psal.* 32. 1. This Psalm is the same in effect, and almost in words, with the 14 Psalm, some few things changed. See the notes there.

Vers. 2. with *injurious evil]* so the Greek saith, *with iniquities they are made abominable.* Or, we may read, *they have done abominable* 〈...〉.

Vers. 4. *everyone is gone back]* Hebr. *All he,* that is, *Each one,* or *whosoever* he be, in particular. In *Psalm.* 14. 3. he speaketh generally, *all is departed.*

Vers. 6. where *no dread was]* that is, *no cause of droad.* God giveth to the wicked *a trembling •eart, Deut.* 28. 65. and *a sound of fear is in their •ares, Job* 15. 21. yea *the sound of a lease chaseth them, and they flee when none pursueth, Lev. 26. 36. Prov. 28. 1. of him that besiegeth thee]* or, *that pitcheth c••pe against thee,* speaking to the godly man. The Greek turneth it, *of men-pleas•rs. hast made* them *abashed]* or, *shalt make abashed,* (for it is a promise, but set down as already performed, for the more assurance,) or, *shalt put to confusion,* to wit, *them,* or *their counsel,* as they would have confounded thine. See *Psal.* 14. 6.

Vers. 7. *who will give]* a wish; *O that therewere given, &c.* See the notes on *Psal. 14. 7. salvations]* that is, *full salvation, health* or *deliverance.*

PSAL. LIV.

David complaining of the Ziphims, prayeth for salvation. 6 Upon his confidence in God's help he promiseth sacrifice.

To the master *of the music* on Neginoth, an instructing *Psalm* of David. When the Ziphims came and said unto Saul, doth not David hide himself with us?

O God, in thy name save me, and in thy power judge me. O God, hear my prayer, hearken to the words of my mouth. For strangers are risen up against me, and daunting tyrants seek my soul, they have not set God before them Selah. Lo• God *is* mine helper, the Lord *is* with them that uphold my soul. He will turn the evil to my enviers: in thy truth suppress thou them. With voluntariness I will sacrifice unto thee, I will confess thy Name Jehovah, because *it is* good. For he hath freely rid me out of all distress, and mine eye hath seen on mine enemies.

Annotations.

ZIphi••s] or *Zipheans.* the Inhabitants of *Ziph,* [unspec] a city in the tribe of Judah, *Ios.* 15. 24. by which there was a wilderness and wood, wherein David hid himself when he fled from Ke••ah for fear of King Saul, and was bewrayed by these *Ziphims* unto the King, once and the second time, whereupon he made this Psalm. See the history, 1 *Sam. 23. 14, 15. 19, &c.* and 26 1, 2.

Vers. 5. *strangers]* the Ziphims, estranged from God, and alienated from his people, *Psal. 58. 4. Isa.* 1. 4. So wicked men are called *Heathens, Psal.* 59. 6. In *Psal.* 86. 14. his is repeated by David: but for *Zarim, strangers,* there he calleth them *Zedim, proud. daunting tyrants] terrible dismayers,* as Saul and his retinue, whose terror daunted many. See *Psal. 10. 18. seek my soul]* my life, to take it away: see the note on *Psal.* 35. 4.

Vers. 6. *with them that uphold]* or, *among the upholders,* the valiant soldiers that helped David in his battles: as 1 *Chron. 12. 1. &c.* a like manner of speech is, *Judge. 11. 35. thou art among them that trouble me.*

Vers. 7. *return the evil]* to wit, which they intend against me. For *the righteous escapeth out of trouble, and the wicked shall come in his stead, Prov. 11. 8. suppress them] restrain them,* or *cut them off.* Compare *Psal.* 143. 12.

Vers. 8. *With voluntariness]* or, *In freeness;* that is, freely, liberally, of a willing mind. Such sacrifices the law mentioneth, *Levite.* 7. 16.

Vers. 9. *eye hath seen]* to wit, the work, or reward of God; in Chaldee, *the vengeance on mine enemies,* mentioned before in *verse.* 7. and as is expressed in *Psal.* 91. 8. but often this word is concealed, as *Psal.* 35. 21. and 92. 12. or *hath viewed them* with delight: see *Psal.* 22. 18.

PSAL. LV.

David in his prayer complaineth of his fearful case. 10 He prayeth against his enemies, of whose wickedness and treachery he complaineth. 17 He comforteth himself in God's preservation of him, and confusion of his enemies.

To the master *of the music,* on Neginoth, an instructing *Psalm* of David.

HEare thou, O God, my prayer, and hide not thyself from my supplication for grace. Attend to me, and answer me; I mourn in my meditatiō, & make a troubled noise. For the voice of the enemy, because of the vexation of the wicked; for they bring upon me painful iniquity, and in anger they spightfully hate me. My heart is pained within me, and the terrors of death are fallen upon me. Fear and trembling is come into me, and horror hath covered me. So that I say, who will give me a wing as a dove, *that* I might fly and dwell. Loe, I would make far off *my* wandering flight, I would lodge in the wilderness Selah. I would hasten my safe escaping from the wind of driving forward, from the tempest. Swallow *them,* Lord, divide their tongue, for I see violent wrong and strife in the city. Day and night, they compass it upon the walls thereof, and painful iniquity and molestation *are* within it. Woeful evils *are* within it, and fraud and guile departeth not from the street thereof. For not an enemy reproached me, for I could bear *it:* not my hater magnified against me, for I could be hidden from him. But *it was* thou O man esteemed of as myself, my guide and my known acquaintance. We which together made sweet secret *counsel,* went into God's house with the society. Let death seize upon them, let them go down quick *to* hell; for evil *are* in their dwelling *place* in their in most *part.* I will call unto God, and Jehovah will save me. Evening, and morning, and *at* no one, will I meditate and make a noise, and he heard my voice. He hath redeemed my soul in peace from the battle against me, for with many were they with me. God will hear and afflict them, even he that sitteth *from* antiquity Selah, for that they have no changes, neither fear they God. He sent forth his hand on his peaceable *friends,* he profaned his covenant. *The words* of his mouth were smoother than butter, but battle was *in* his heart; his words were softer than oil, but they *were* drawn swords. Cast thou thy careful burden upon Jehovah, and he will sustain thee; he will not give the just *man* forever to be moved. But thou, O God, wilt make them go down to the pit of corruption; men of bloods and of deceit, shall not *live* half their days, but I will trust in thee.

Annotations.

VErs. 3. *I mourn]* as one cast down with sorrow, making a doleful noise. *meditation]* or, *discoursing talk, prayer, complaint.* The Hebrew *Siach* signifieth *any large discourse or exercise of the mind or mouth, by busy musing, talking, praying, communing with ones self or others.*

Vers. 4. *they bring] they make move* or *turn upon me iniquity;* both by unjust imputation of evil, and inflicting of punishment. For the word is used both for *iniquity* and the *punishment* thereof, as is noted *Psal.* 5. 6. The Chaldee saith, *they testify falsehood against me. spightfully hate me]* or, *bear me a privy grud•e, with a purpose to avenge,* as the word signifieth, *Gen.* 27. 41. and 50. 15.

Vers. 5. *is pained]* or, *trembleth with pain.* The word usually meaneth *such pains as a woman feeleth in her travel.*

Vers. 6. *horror]* or, *amazed quaking;* when the senses are smitten with astonishment. Therefore the Greek, turns it, *darkness.*

Vers. 7. *who will give]* a wish, *O that I had,* or, *O that some would give.* See *Psal. 14. 7. wing as a dove]* which being a fearful bird, flieth fast to deserts and rocks to hide it self, *Ier. 48. 28. wing* is put for *wings,* as *fowl* for *fowls, Psal* 8. 9. that *I might fly]* or, *I would fly, and dwell,* to wit, *somewhere, where I can find safety;* but no place is named, to note the more uncertainty.

Vers. 8. *in the wilderness]* the place whither *the woman* (the Church) *also flieth* in her persecution, *Rev.* 12. 6. 14.

Vers. 9. *hasten safe escaping,* &c.] or, *I would speed my evasion, hasten any deliverance.* So David *hastened his flight from Absalom, 2 Sam.* 15. 14▪ &c. *from wind of driving forward]* that is, *from the driving (stormy) wind, that beareth all things* away *before it.* meaning the storm of persecution, which forced him to fly. The Greek turneth it, *from pusillanimitie* (or *seeblenesse of spirit;)* intimating his inly fears driving him to this flight.

Vers. 10. *Swallow]* that is, *destroy.* It hath respect to *Dathan* and *Abirams death, who with their company were swallowed alive into the earth, Numb.* 16. 32. as after in the 16 verse here is explained. *divide their tongue]* for, *their tongues,* that is, *their language,* counsels, plots, &c. As at Babel *tongues* were confounded, *Gen.* 11. 7. so tongues of Absalom's Counsellors (that persecuted David) were divided, 2 *Sam.* 17. 1,—5,—14.

Vers. 11. *they compass it]* to wit, *violent wrong and strife* before mentioned, which were as walls about the town: or *they,* that is, *those wicked persons.*

Vers. 13. *For, not an enemy]* or, *Because* it was *no enemy* that *reproached me:* the Greek turneth it thus, *for if an enemy reproached me, I could suffer it, &c. for I could bear]* Hebr. *and I could bear it: and* being instead of *for,* or *otherwise,* as in *Psal.* 60. 13. and 51. 18. *magnified]* that is, *spake great and boastfull words:* See before, *Psal.* 35. 26.

Vers. 14. *But thou]* Hebr. *And thou; and* is often used for *but,* as *Gen. 42. 10. Isa.* 10. 20. So in Greek, *Rom.* 1. 13. and often in the Psalms. The Chaldee addeth, *But thou Achi•ophel a man like to me, &c. esteemed of as myself]* or, *according to mine order,* or *estimation,* that is, *my very equal, my p••re: of as much regard and worth as myself.* The Greek turneth it, *like minded:* a word which the Apostle useth, *Phil. 2. 20. my guide]* or, *my Duke, my Chiefetaine,* or *master.* So the Hebrew *All•ph* is used generally for a *Duke* or *Chief governor▪ Gen. 36. •5. &c.* and so the Greek turneth it here. It is also used in special for *••hiefe friend, P••.* 16. 28. and 17. 9. *Mic.* 7. 5. which sense is

good in this place. *A* 〈...〉 *l* may be the man here aimed at, as the Chaldee nameth him, who was one of David's▪ Princes and friends, even his chief counselor, and became a traitor, 2 *Sam.* 15. 12. 31. and 16. 23. *my known acquaintance]* or, *my familiar whom I acquainted with my counsels, purposes, &c.* as *Psal.* 31. 12.

Vers. 15. *made sweet secret* counsel] that is, *sweetly communicated our secret affairs each to other,* or *the mystory* of god 〈...〉 ▪ whereof see *Psal.* 25. 14. These were fulfilled between *David and Ach•tophel, Christ and Judas the traitor. with the* 〈◊〉 or, *in the concourse, company,* that is, the multitude that run together, frequenting the public assemblies. And this was done with cutward haste and hurtling together, and with 〈◊〉 minds: wherefore the Greek hereturneth it *unanimitie* or *concord.* This word is after used for a *company or concourse, Psalm.* 64. 3. and hath the name of *tumultuous running together, Psal.* 2. 1.

Vers. 16. *Let death seize]* o•, *Death shall seize,* exact his due as a creditor on his debtor. The Chaldee expoundeth it, *Let sentence of death make them guilty. upon them]* and, *on him,* as the Hebrew form noteth, that is, *on every of them.* to *hell]* to the place and state of death, *Psal.* 16. 10. as the conspirators with Korah *went down quick into hell, Numb. 16. 30, 33. in their dwelling* place] or, *in their ••journing* place; for this life is a pilgrimage where men are but guests. *in their inmost* part] or, *within them, in the midst of them,* meaning *their heart.*

Vers. 18. *and* at *noon]* These three times in the day they used to pray in Israel, as David here practiced, and Daniel afterwards, *Dan.* 6. 10. and *at the sixth hour* (which was their *•oone tide) Peter* 〈◊〉 *to prayer, Act.* 10. 9. Though the day was then divided into twelve hours, *John.* 11. 9. yet of old they had but these three times or hours▪ *meditate]* or *pray:* see the note on *verse* 3. and *Psal*▪ 77. 4.

Vers. 19. *from the battle against me] from the* 〈◊〉 *sigh• (the conflict) with me:* the Greek saith, *from them that* 〈◊〉 *near to me,* meaning his foes; as *Psal, 27. 2. with many]* or, *in many were they with me.* This is doubtful whether it be meant of *foes,* or *friends.* If of 〈◊〉, it may be resolved thus, *for with many* (with a great multitude) *they were fighters with me.* If of *friends,* it may be understood of God's *Angels,* that *in a great number were with him,* pitching campe for his aid, *Psal.* 34. 8. as Elishah said, *many* moe *are with us than with them, 2 Kings* 6. 16, 17. The Chaldee explaineth it, *for in many afflictions his word was for my help.*

Vers. 20. *even he that sitteth]* that is, *the eternal,* that abideth one and the same, in counsel, power, &c. *no changes]* or *alterations* from evil to good, and are not bettered. Thus the Chaldee Paraphrast taketh it, of *sinners which change not their evillway.* It may also be meant *no alterations* of their good estate, that is, no adversities, as *Io•* 10. 17.

Vers. 21. *He sent forth his hand]* that is, *laid violent hands:* as *Nehem. 13. 21. his peaceable* friends] or, *them that were at peace with him.*

Vers. 22. *drawn swords]* that is, wounding deadly. A like similitude Solomon useth, *Prov. 12. 18. There is that speaketh* words *like the prickings of a sword.* See also *Psal.* 57. 5.

Vers. 23. *thy careful burden]* or *thy gift,* that is, whatsoever thou art careful to have given thee in all thy wants and need, or whatsoever •e giveth thee to exercise thy faith & patience, by adverse••ies. The Greek well turneth it, *thy care:* which phrase the Apostle useth, 1 *Pet. 5. 7. Cast all your care upon him,* &c. The Chaldee saith, *Cast thy hope on the Lord.* Compare also herewith *Mat. 6. 25. Luke 12. 22. Psal. 37. 5. Sustaine thee]* or, *foster* and *nourish thee,* with food and all other necessaries. The word though it be general, yet is often used for *nourishing, Gen.* 45. 11. and 47. 12. 1 *King.* 18. 4. So the Greek also turneth it here. *not give]* that is, *not suffer,* as *Psal.* 16. 10.

Vers. 24. *pit of corruption]* the Chaldee expoundeth it, *the deep Gehenna. men of bloods,* &c.] that is, *bloody men;* as *Psalm.* 5. 7. *not* live *half]* H•br. *not halfen their days,* that is, *not come to half the days of their life,* but be cut off by untimely death. So *Job.* 15. 32.

PSAL. LVI.

David praying to God in confidence of his word, complaineth of his enemies. 10 Heprof•sseth his confidence in God's word, and promiseth to praise him.

To the master *of the music,* concerning the dumb dove *in* fair *places,* Michtam of David, when the Philistines took him in Gath.

BE gracious to me, O God, for sory man would swallow me up; all the day, warring he oppresseth me. Mine enviers would swallow me up all the day, for many do• warte with me, O most high. *In* the day I shall fear, I will trust unto thee.

In God, I will praise his word; in God do I trust, I will not fear what flesh can do unto me. All the day my words they grievously wrest; against me all their thoughts *be* for evil. They draw together, they keep close themselves, they do observe my steps, because they earnestly expect my soul. For painful iniquity shall they escape safe? in anger cast down the people's, O God. Thou hast counted my wandering; put thou my tears in thy bottle: *are they* not in thy register? Then shall mine enemies turn back in the day *that* I call; this I know, that God *will be* for me. In God, I will praise the word; in Jehovah, I will praise the word.

In God do I trust, I will not fear what earthly man can do unto me. Thy vows *are* upon me, O God; I will pay confessions unto thee. For thou hast delivered my soul from death; hast *thou* not *also* my feet from sliding? for to walk on, before God, in the light of the living.

Annotations.

COncerning the dumb dove] or after the Hebrew phrase, *the dove of dumbnesse;* thus David speaketh of himself, as of a *dove* subject to vexation among the •avenous kites the *Philistines,* which were *far* dis•oyned from God's people in faith, though near in habitation; as the Greek translateth it, *the people far off from the Saints.* Or *Aelem,* interpreted *dumbnesse,* may also be turned, a *Congregation,* as in *Psalm.* 58. 2. and so the meaning is, *the dove of the Congregation of them that be far of,* that is, *of the Philistines.* And thus the Chaldee expoundeth it, *To praise for the congregation, which is like to a silent dove, in the time when they are driven far from their cities,* &c. *Michtam] a Jewel,* or *golden Psalm*▪ See *Psalm. 16. 1. took him in Gath]* David fleeing from Saul

to Achish King of Gath, and being there known, changed his behavior, and feigned him-self foolish, and was so dismissed, 1 *Sam.* 21. 10, &c. whereupon he made the •4. Psalm. After that he fled again to *K. Achish,* and dwelt there with him, he and his company, 1 *Sam.* 27. 1, 2, 3, &c.

Vers. 2. *would swallow me up]* or, *breatheth after me,* to take and dev•ure me. The word *Shaaph* is used for *sooping in of drink, Job* 5. 5. also, *of the wind or breath, Ier.* 2▪ •4. and 14. 6. and so for breathing after anything to come thereto, *John 7. 2. Eccles.* 1. 5. So after, in *Psal* 57 4. and 119. 131. *O most high] O high God,* as the Chaldee explaineth it. The Greek saith, *from the height;* we may also translate it, in *height,* that is, *highly (proudly)* they war against me. But *Marom Height,* is sometime God's attribute, as *Mich. 6. 6. Psal.* 92. 9.

Vers. 4. In *the day]* or, what *day,* that is, whensoever I shall be afraid.

Vers. 5. *what flesh can do]* or, question-wise, *what can flesh do unto me?* by *flesh,* meaning *corrupt and weak man,* as is expressed, *verse.* 12. The like title is given to men, in *Psal. 78. •9. Gen. 6. 3. Isaiah* 40▪ 6.

Vers. 6. *they grievously wrest] they pairfully form,* and *frame my words* (or *my matters▪)* perverting them, and giving them another figure or fashion. So the Hebrew word is used for *fashioning, Job* 10. 8. It signifieth also, *grieving, Esa.* 63. 9.

Vers. 7. *They draw together]* or, *gather,* that is, *convene* and *combine* together, or, *gather* wars, as is expressed, *Psal.* 140. 3. So *Psal. 59. 4. my steps]* or *my heels▪* or *foots•les,* after the manner of that old Serpent, *Gen.* 3. 15.

Vers. 8. *cast down]* or *make descend,* to wit, *to the pit of corruption,* as *Psal.* 55. 24. or *nether parts of the earth,* as *Ezek.* 32. 18.

Vers. 9. *my wandering] my flitting to and fro,* as from Saul's presence to Gath, 1 *Sa•.* 21. 10. from thence to the cave of Adullam, 1 *Sam.* 22. 1. from thence to Mispeh in Moab, *verse.* 3. then to the forest of Hareth in *Judah; verse.* 5. then to Keilah, 1 *Sam.* 23. 5. thence to the wilderness of Ziph, *verse.* 14. thence to the wilderness of Maon, *ver.* 25. then to Eugedi, 1 *Sam.* 24. 1, 〈◊〉 . and so from place to place, as a partrich on the mountains: in all which David acknowledged God's care and providence towards him. *in thy bottle]* that is, reserve them diligently. *Bottles* were used to put in milk and wine, *Judge. 4. 19. 1 Sam.* 16. 20. In the Hebrew there is an allusion to the former word *wandering,* called *Nod,* a *bottle* being also in that tongue called *Nod,* having difference in writing, but none in sound. are they *not in thy register?]* or, *in thy book* and *reckoning?* meaning, doubtless they are. A question is often used for an earnest affirmation or denial. As when one Evangelist saith, *Do ye not err? Mar.* 12. 24. another saith, *ye do err, Mat.* 22. 29.

Vers. 10. *that God* will be *for me]* or, *with me,* or, *that God* is *mine:* as the Greek saith, *thou art my God.*

Vers. 13. *Thy vows* are *upon me]* that is, *I have thank-offerings ready, wherewith to pay my vows which I made unto thee.* A like phrase is in *Prov. 7. 14. Upon me* are *peace-offerings.* See also how

vows were paid with *peace* or *thank-offerings, Lev. 7. 15, 16. Psal.* 66. 13. Or, *they are upon me,* that is, I am bound to pay them, or, do now bind myself and take them upon me. The Chaldee saith, *O• me I have received, O God, thy vows. confessions]* that is, as the Chaldee saith, *sacrifices of confession,* or *thanks:* which were distinguished from *vows, Lev.* 7. 12, 15, 16.

Vers. 14. hast *thou* not *also]* meaning, *surely thou hast:* as before in *verse.* 9. and *Psal. 116. 9. from sliding]* or, *from driving, from thrust,* that is, *from sliding by the thrust of my enemies.* to *walk on]* or *converse:* it noteth *a continual and pleasing carriage of ones self acceptable to God:* therefore the Greek expresseth it by *well-pleasing;* and the Apostle followeth the same, in *Heb.* 11. 5. from *Gen.* 5. 24. So in *Psal.* 116. 9. The meaning also of the phrase here is, *that I may walk:* as that which one Prophet saith, *lashabeth, to dwell, 1 Chron.* 17 4. another saith, *leshibti, that I may dwell, 2 Sam. 7 5. the light of the living]* or, *light of life:* meaning the vital of lively light which men here on earth do enjoy: and therefore in *Job* 33. 28, 30. this is opposed to the *pit* or *grave;* and in *Psal.* 116. 9. it is called *the land of the living;* whereof see *Psal.* 27. 13. This also respecteth the better *light of life,* mentioned by our Savior, *John.* 8. 12.

PSAL. LVII.

David in prayer flying unto God, complaineth of his dangerous case. 8 He encourageth himself to praise God.

To the master *of the music,* Corrupt not, Michtam of David, when he fled from the face of Saul into the cave.

BE gracious to me, O God, be gracious to me, for in thee my soul hopeth for safety, and in the shadow of thy wings will I hope for safety, till the woeful evils passeth over. I will cal unto God most high, to the God that perfectly accomplisheth towards me. He will send from heavens, and save me; he hath put to reproach him that would swallow me up Selah: God will send his mercy and his truth. My soul *is* among Lions; I lie *among* inflamers, the sons of Adam; their teeth *are* spears and arrows, and their tongue a sharp sword. Be exalted over the heavens, O God, over all the earth *be* thy glory. They prepared a net for my steps, he bowed down my soul; they digged a pit before me; they are fallen into the midst of it Selah. Firmely prepared *is* my heart, O God, firmly prepared *is* my heart; I will sing and praise with Psalm. Raise up my glory, raise up Psalterie and Harp, I will raise up *at* the day dawning. I will confess thee among the people's, O Lord, I will praise thee with Psalm among the nations. That thy mercy *is* great unto the heavens, and thy truth unto the skies. Be exalted over the heavens, O God, over all the earth *be* thy glory.

Annotations.

COrrupt not] or, *Bring not to corruption,* or *perdition.* This word sometime importeth corruption of faith and manners, by sin, as is noted on *Psal.* 14. 1. sometime *perdition,* or *utter destruction,* the punishment of sin, *Ps. 78. 38. 45. Gen.* 6. 13 and 9. 11. 15. it is a more vehement word than *killing, Ezek.* 9. 6, 8. This word is also in the title of the 58, 59, and 75. *Psalms. Michtam]* a *golden song.* See *Psal. 16. 1. from face]* or, *for fear of Saul.* See *Psal. 3. 1. into the cave]* Saul sought David in the wilderness of Engedi, upon the rocks, among the wild goats; and being there in a cave,

David cut off the lap of Saul's coat, and would not kill him. Which when Saul after perceived, his heartrelented for David's kindness, and he wept, acknowledging his fault. And taking an oath of David that he should not destroy his seed, he ceased his persecuting for a time, 1 *Sam.* 24. David in that distress made this Psalm.

Vers. 2. *evils passeth]* that is, every evil; or, the whole heap of evils passeth.

Vers. 3. *perfectly accomplisheth]* or *performeth,* to wit, his grace, or his promise; or my affairs, bringing them to a full end and stay. So *Psal.* 138. 8. A like speech the Apostle useth, *Phil.* 1. 6.

Vers. 4. *He will send]* or *usually sendeth,* to wit, *his hand,* as *Psal.* 144. 7. or, *his Angel,* as *Dan.* 3. 27. and so the Chaldee explaineth it; or, *his mercy and truth,* as after here followeth. *swallow me]* or, *breatheth after me.* See *Psalm.* 56. 2.

Vers. 5. *Lions]* called here *Lebaim, •eartie, stout, courageous Lions;* of *Leb,* that is, *heart, courage.* As there be sundry sorts of Lions, so have they sundry names; see *Psal. 7. 3. Lions* are mentioned in the Scriptures for the *stoutness of their heart, 2 Sam. 17. 10. boldness, Prov.* 28. 1. and *grimnesse of their countenance, 1 Chron. 12. 8. Saul* and his Courtiers are here *Lions* to David, as were the Kings of Asshur and Babel after unto Israel, *Ier.* 50. 17. the Roman Emperor to Paul, 2 *Tim.* 4. 17. and all wicked rulers over the poor people, *Prov. 28. 15. inflamers] boutefeus,* meaning fiery, fierce, and raging persons, that flamed wirh wrath and envy, and inflamed others. Of such David did complain to Saul, 1 *Sam. 24. 10. spears]* Hebr. *the spear;* as *chariot* for *chariots, Psal.•*8. 18. So *Agur* speaketh of *a generation whose teeth are swords, and their jaws knives, to eat up the afflicted out of the earth, Prov.* 30. 14. See also *Psalm.* 55. 22. and 59. 8.

Vers. 6. *over the heavens]* the Chaldee expoundeth it, *over the Angels of heaven:* so in *verse.* 12. [unspec 6]

Vers. 9. *Raise up]* or *Stir up,* to wit, thyself, or Awake. A word of exciting, *Judge.* 5. 12. Compare this with *Psal.* 108. 2, 3, &c. *my glory]* my tongue or soul. See *Psal.* 16. 9. and 30. 13. *at the day dawning] I will rouse up* myself with my instruments. Or, *I will raise up the day dawning,* that is, I will prevent the early morning, and be up before it, and so stir it up. A figurative speech.

Vers. 11. *That thy mercy]* or, *For thy mercy is great,* &c. Compare *Psal.* 36. 6. [unspec 11]

PSAL. LVIII.

David reproveth wicked Judges: 4 describeth the nature of the wicked; 7 devoteth them to God's judgments: 11. Whereat the just shall rejoice.

To the Master *of the Music* Corrupt not; Michtam of David. [unspec 1]

INdeed, O assembly, speak ye justice? judge ye righteousnesses, O sons of Adam? Yea in heart ye work injurious evils in the land, ye weigh the violent wrong of your hands. The wicked are estranged from the womb, they err from the belly, speaking a lie. Hot poison they have, like as the hot poison of a Serpent, as of the deaf Asp, *that* stoppeth his ear. Which will not hear the voice of charmers, of him that inchanteth, enchantments of him that is made wise. O God, break their teeth in their mouth; burst out the Lions tushes, O Jehovah. Let them be

refused as waters *that* pass away: bend he his arrows, be they as cut off. As a snail *that* melteth, let him go away; *as* the untimely birth of a woman; *as* they *that* have not seen the Sun. Ere that they shall perceive your thorns of the Bramble: even alive, even in wrath, he will tempestuously whirl it away. The just shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked. And earthly man shall say, Surely *there is* fruit for the just; surely there is a God that judge in the earth.

Annotations.

COrrupt not] Bring not to perdi•ion, &c. See *Psal.* 57. 1. and 16. 1.

Vers. 2. *O assembly] O band, Company* or *congregation.* The Hebrew *Aelem.* which hath the signification of *binding as a sheaf or bundle,* seemeth here to be a company that are combined, and confederate. Or, it may be taken for the binding of the tongue, that is, dumbnesse, (as before in *Psal.* 56. 1.) and be read thus; *Of a truth, do ye speak dumb justice?* or, *mutenesse of justice?* As blaming them for speaking and boasting of justice, when indeed justice was dumb, and opened not her mouth, but they gave most unjust sentence. *righteousnesses,* or *equities,* that is, *righteous, plain,* and *equal things. Judges* are called *God's, Psal.* 82. 6. and therefore should imitate God, who saith, *I do speak justice, and declare righteousnesses, Isa.* 45. 19.

Vers. 3. *ye weigh]* or, *ye balasse,* (of the Hebrew *Palas) ye peise.* A similitude taken from the weighing of things which should be in even peise and proportion, *Prov.* 16. 11. so *justice* should *weigh* all words and works in equity, and reward them accordingly: but these *weighed out wrong for right.*

Vers. 4. *from the womb]* that is, even from their mothers womb, the wicked are estranged (do alienate themselves) from God, justice, and virtue. This noteth man's natural corruption. So in *Esa.* 48. 8.

Vers. 5. *Hot poison they have]* or, *Hot wrath* is *to them.* The Hebrew *Chamath* signifieth both *poison* and *rage* or *fury,* each of them being *hot.* The Greek here turneth it *rage;* the similitude of a *serpent* rather giveth it to be *poison,* as *Psal. 140. 3. Rom. 3. 13. Deut.* 32. 24. Though both are fitly applied to the wicked, who like serpents in fury spit out their venom and malice. *like as]* or, *according to the likeness.* It maketh an exact comparison, as no whit inferior to the serpent, which was the instrument to poison mankind, *Gen. 3. serpent]* or *snake,* called in Hebrew *Nachash,* of *expertnesse,* for it was *more subtle than any beast of the field, Gen. 3. 1. deaf asp]* or *cockatrice,* or the serpent *Python.* called in Hebrew *Pethen,* which name noteth (by the contrary) the *unperswadednesse* which this Psalm showeth to be naturally in that beast. And so the wicked have the title of *Apeitheis, Unperswaded,* or *Disobedient, Tit. 1. 16. Ephes. 2. 2. stoppeth]* Hebr. *will stop,* that is, *usually stoppeth his ear,* with his tail (as human writers report) whiles the other he layeth on the ground; or, is naturally deaf of it.

Vers. 6. *the voice of charmers]* which with words use to charm serpents, that they can neither bite nor sting, as may be gathered both by this place, and by *Eccles. 10. 11. Ier.* 8. 17. And these *Charmers* have their name in Hebrew of *whispering,* or, soft, sweet, and eloquent speaking, *Psal. 41. 8 Isa. 3. 3. of him that inchanteth]* or *that conjureth, conjoineth, associateth. Enchanters*

have this title here, and in *Deut.* 18. 11. either because by sorcery they associate serpents, making them tame & familiar, that they hurt not; or because such persons use to bind and tie bands or things about the body, to heal or hurt by sorcery; or because by their conjuring art, they have society and fellowship with Devils. And that these evil arts are not here approved, the Law showeth, *Deut.* 18. Only similitudes are taken from them, as elsewhere from *the thief, Rev. 16. 15. the unrighteous Judge, Luk. 18. 1, 2, 6, 7. the unjust Steward, Luke* 16, &c. *of him that is made wise] of the wised,* that is, *the learned, expert, the cunning mage.*

Vers. 8. *refused as waters]* that is, (as the Greek explaineth,) *set at naught,* nothing esteemed; as waters that pass away and are not regarded. *bend he his arrows]* or, *his arrow,* (for the Hebrew hath a double reading;) that is, *every of his arrows.* And this may be meant of the wicked man, whose arrows bent at the just, shall be broken: or, of God, who shooteth at the wicked, and cutteth them off. *be they as cut off]* or, let them be *as if they were cut off,* or, *even as staws:* meaning it of the wicked's arrows: or if of their own persons, *let them be even cut off,* as the Greek saith, *until they be weakened.*

Vers. 9. *snail* that *melteth]* or, *snail of melting,* that is, *a consuming snail;* which creeping out of the shell, casteth her moistures, and so wasteth to death. Also with salt, a snail melteth into water. *let him go away]* or, *walk* meaning, *let him die.* So where one Prophet saith, *to go with thy fathers, 1 Chron.* 17. 11. another saith for it, *sleep,* that is, *die, 2 Sam. 7. 12. the untimelybirth]* or *fallen birth,* meaning fallen before due time. So *Job. 3. 19. Eccles.* 6. 3. 5.

Vers. 10. *Ere that they shall perceive]* or, *Before* men *shall understand.* He speaketh to the wicked of their sudden destruction. The meaning seemeth to be this: *Ere* men *shall perceive* (or *feel,)* the pricking of *your thorns,* which are thorns *of the Bramble, God will as with a whirlwind destroy every of them.* The *bramble* or *brier* (mentioned also in Iotha•s parable, *Judge.* 9. 14, 15.) hath strong and sharp thorns, fit to resemble the evil counsels and deeds of the wicked. The Hebrew *Sir* is used both for a *thorn,* and a *pot:* wherefore some here translate *po•s,* yet yielding the same sense. The Greek turneth it *thorns. as alive]* or *even quick;* which noteth sudden destruction, as *Psal. 55. 16. let them go down to hell alive,* or their *lively vigor,* which made them fear no destruction, as *Psal. 38. 20. my enemies are alive are mighty.* This word is sometime used for *raw flesh 1 Sam.* 2. 15, which some that translate the former word *pots,* retain also here. *even* in *wrath,* or, *a•* with *burning anger.* We may also understand the word *thorn* thus: *as well the living* thorn, (that is, *fresh and green,)* as the thorn *of burning,* that is, *the burnt* or *sear thorn:* because on the *bramble,* some of the thorns are *parched* and *arie,* when others are *young and green. he will tempestuously whirl it away]* God *will take away,* (or *skare away) it,* that is, *every thorn, as with a whirlwind* or *tempest.* For, *as with a whirlwind that passeth, the wicked is no more, Prov.* 10. 25.

Vers. 11. *his feet in blood]* This noteth both the greatness of the slaughter, and comfortable use which the just shall make hereof. Compare *Psalm, 68. 24. Isaiah 63. 3. Rev.* 14. 20.

Vers. 12. *earthly man]* Hebr. *Adam,* put here for *men* in general: as *son* for *sons, 2 King,* 21. 6. with 2 *Chr.* 33. 6. See also *Ps. 8. 9. fruit]* that is, *a comfortable reward,* after their labors and troubles. As *Heb. 12. 11. Jam.* 3. 18. So the Chaldee translateth it, *a good reward. God that judge]*

or *God's judging.* A mystery of the holy Trinity, used sundry times in the Scripture, as, *God's caused me to wander, Gen. 20. 13. he is holy God's, Ios. 24. 19. he is living God's, Ier.* 10. 10. though most commonly it is otherwise. See the note on *Psal.* 3. 3.

PSAL. LIX.

David prayeth to be delivered from his enemies. 7 He complaineth of their cruelty. 9 He trusteth in God. 12 He prayeth against them. 17 He praiseth God.

To the Master *of the Music,* Corrupt not; Michtam of David, when Saul sent, and they kept the house for to kill him.

DEliver me from mine enemies, O my God: from them that rise up against me, set thou me on high. Deliver me from the workers of painful iniquity, and save thou me from the men of bloods.

For loe they lay wait for my soul, the strong do draw together against me: not *for* my trespass, nor *for* my sin, Jehovah.

Without iniquity *in me,* they run and make ready: raise thee up to meet me, and see. And thou Jehovah God of hosts, God of Israel, awake to visit all the heathens: be not gracious to any that unfaithfully work iniquity Selah. They return at evening, they make noise as a dog, and compass the City. Loe, they utter with their mouth; swords *are* in their lips: for who heareth? But thou Jehovah wilt laugh at them, thou wilt mock at all the heathens. His strength, unto thee will I take heed, for God *is* mine high defense. The God of my mercy will prevent me, God will let me see on mine enviers. Slay them not, lest my people forget; make them wander abroad in thy power, and bring them down, our shield, Lord. The sin of their mouth, the word of their lips; when they shall be taken in their haughtiness; and of cursing, and of false denial, let them tell. Consume in wrath, consume and let them *be* no more; and let them know that God ruleth in Jacob, to the ends of the earth Selah. And they shall return at evening, make noise as a dog, and compass the city. They shall wander abroad for to eat, and shall howl if they be not satisfied. But I will sing thy strength, and will shout at morning thy mercy; for thou hast been an high defense to me, and a refuge in day of my distress. My strength, unto thee will I sing Psalm, for God *is* mine high defense, the God of my mercy.

Annotations.

COrrupt not] or *bring not to perdition.* See *Plasm. 57. 1. Michtam] a notable song:* see *Psalm. 16. 1. to kill him]* or *to do him die.* Saul having cast his spear at David, and missed him, sent messengers after unto David's house, for to keep (or watch) him, and to kill him. But his wife *Michal* (Saul's daughter,) bewrayed the matter, let David down at a window, and so he escaped, 1 *Sam.* 19. 10, 11, 12. Hereupon he made this *Psalm.*

Vers. 2. *set me on high] set me aloft,* where I may be safe, that my foes reach not to me.

Vers. 4. *not* for *my trespass]* to wit, *against them;* as else-where David professeth, 1 *Sam.* 24. 10, 12.

Vers. 5. *without iniquity]* to wit, *of me,* or *on my part,* understanding it of *sin,* as in the former verse: or *without punishment* (understanding it of the enemies) *they run.* &c. *Iniquity* is often used for *Punishment:* See *Psalm.* 69. 28. Or, *without iniquity, (without blame)* in their own conceit; as in *Ierem 50. 7. their enemies said we offend not, because they have sinned,* &c. *to meet me]* meaning, *for good,* that is, *to assist me.* For sometime *meeting* is to *oppose and resist, Psal.* 35. 3.

Vers. 6. *to visit]* namely, *with punishment,* as *Exod.* 20. 5. See otherwise, in *Psal. 8. 5. the heathens]* that is, the *wicked* mine enemies, called here *heathens,* as elsewhere *strangers, Psalm. 54. 5. unfaithfully work]* or, *distoyally commit.* See this word, *Psal.* 25. 3.

Vers. 7. *They return at evening]* The enemies, like hungry dogs, come at evening, secretly to surprise and devour me. So wicked persecutors are likened to dogs, *Psal.* 22. 17. or it may be a prophesy of their extreme poverty, that when others go to rest, they go about howling for meat. *make noise as a dog] barking, grinning, howling,* as a dog for his meat; as after, *verse.* 15, 16. therefore the Greek turneth it, *they are hungry.*

Vers. 8. *utter]* or *well out,* as from a fountain; *belch* or *babble,* as *Prov.* 15. 2, 28. This similitude is explained, *Ierem. 6. 7. As the fountain casteth out her waters, so she casteth out her malice. swords* &c.] that is, *they speak sharp devouring words.* So the Chaldee interpreteth it, *words that* are *sharp like a sword.* See *Psalm. 57. 5. who heareth]* These are the adversaries words, who thought that none did hear, or (as the Chaldee addeth) would *punish* them.

Vers. 10. *His strength]* understand, *O God that art his strength:* and it may be meant of himself, though he speak as of another: 1. Because in the Hebrew there is sometime a sudden change of the person, as *Dan. 9. 4. thou keepest covenant towards them which love him,* that is, *which love thee, Deut. 5. 10. that love me, and keep his Commandments;* for, *my commands, Mic. 1. 2. Hear ye people all they,* for *all ye.* 2. Because in the last verse of this Psalm it is repeated, *My strength.* 3. Also in this place, both the Greek and Chaldee turn it *My strength.* 4. Because in the next verse it is written in the Hebrew text letters, *his mercy,* but by the vowels and margin, read, *my mercy;* which giveth occasion to suppose the like meaning here. Howbeit the sense is good, if we understand it of the enemy *Saul,* thus, O God that art *his strength,* and hast given him the kingdom, and this power. For even wicked rulers have no power, except it be given them from above, *John.* 19. 11. And David much respected Saul, as *God's Anointed, 1 Sam 26. 11. 2 Sam. 1. 14. I take heed]* or, *will I keep, observe,* that is, *wait upon thee,* or *keep* thanks and praises for thee, as *verse.* 18.

Vers. 11. *God of my mercy]* or, *of his mercy,* (as is observed on the former verse;) or, *my God of mercy,* that is, *my merciful God. prevent me]* to wit, with mercy, or blessings, as *Psal. 21. 4. let me see]* to wit, *vengeance, Psalm.* 54. 9. as the Chaldee also here explaineth it.

Vers. 12. *people forget]* to wit, *their sin,* and *punishment* for the same. *Dead* men are forgotten, *Psal. 31. 13. Eccles.* 9. 5. so their punishment whiles they live, is the more memorable. *make them wander]* to wit, as *vagabonds.* The word hath reference to *Cain's* judgment, who was not killed, but marked for a vagabond, *Gen.* 4. 14, 15. Some punishments are less tolerable than death it self, *Revelat.* 9. 6.

Vers. 13. *The sin of their mouth,* &c.] This sentence is difficult; for, 1. It may have reference to the former, *that my people forget not* their sins and punishments, but may tell of them: or, 2. It may respect themselves; *let them tell* (or confess) their own sins and punishments, as did *Cain, Judas,* &c. *Gen. 4. 13, 14. Mat.* 27. 4. Or, 3. It. may show the cause of their judgments, For *the sin of their mouth,* &c. and so the Chaldee expoundeth it. *when they shall.]* or, *and let them be taken. and of cursing]* or, *for the curse,* (the *execration,)* which may be understood of *the sin,* according to *Psal.* 10. 7. or, of *the punishment* thereof, as *Deut. 30. 7. of false denial] of* their *lying,* or *of* their *leanness.* The original signifieth either, and may also be meant of *sin,* or the *punishment* thereof. *let them tell]* or, *they shall tell,* speaking of *his people,* or of the wicked themselves.

Vers. 14. *Consume]* to wit, *them,* as *Loose, Mat.* 21. 2. for, *loose him, Mark.* 11. 2.

Vers. 15. *And they shall return]* or, *let them return* &c. a prophesy of, or prayer for their punishment answerable to their sin, as before, *verse.* 7.

Vers. 16. *They shall wander]* or, *make themselves wander,* scatter themselves abroad. The Hebrew hath a double reading, to include both these: so 2 *Sam.* 15. 20. See a like punishment of the wicked, *Job* 15. 23. The Chaldee addeth, *They shall wander abroad, that they may take a prey for to eat. shall howl]* or, *shall tarry all night,* to wit, hungry and unsatisfied. The Hebrew signifieth either of these: but the Greek chooseth the former, *they shall murmur,* howling for hunger.

Vers. 17. *sing thy strength]* that is, *praise with song thy strength,* who canst defeat my soes, and protect me.

PSAL. LX.

David complaining to God of former afflictions, now upon better hope prayeth for deliverance. 8 Comforting himself in God's promises, he craveth that help wherein he trusteth.

To the Master *of the Music,* upon Shushan eduth, Michtam of David, for to teach.

When he fought with Aram of Mesopotamia, and with Aram of Zobah: and Joab turned, & smote Aedom in the valley of salt, twelve thousand.

O God, thou didst cast us away, thou didst break us, thou wast angry; turn again unto us. Thou didst make the land to quake, didst rive it; heal thou the breaches thereof, for it is moved. Thou didst show thy people a hard *thing;* thou diddest give us to drink the wine of astonishing horror. Thou hast given to them that fear thee, a banner to be high displayed, because of the certain truth Selah. That thy beloved may be delivered; save thou *with* thy right hand, and answer me. God spake by his holiness, I will be glad: I shall divide Shechem, and measure the valley of Succoth. Gilead *shall be* mine, and Manasseh mine, and Ephraim the strength of mine head; Iehudah *shall be* my law-giver. Moab my washing pot: over Aedom I shall cast my shoe: Palestine shout thou over me. Who will lead me along *to* the city of strong defense, who will lead me unto Aedom? *Is it* not thou, O God, that hadst cast us away, and wouldest not go forth, O God, in our hosts? O give thou us help from distress, for vain

falsehood *is* the salvation of earthly man. Through God we shall do valiantness, and he will tread down our distressers.

Annotations.

SHushan] that is, *the six-stringed instrument,* (or *Lily.)* See *Psal. 45. 1. eduth]* that is, *the testimony;* which here either belongeth to the music now unknown to us, or meaneth the Psalm to be a testimony of David's faith & thankfulness; or to be sung by the Priests before the Ark of God in the Sanctuary; which *Ark* and *Tables of the covenant* in it, was called *the Testimony, Exod. 40. 5, 20. Michtam] a golden song:* See *Psal.* 16. 1.

Vers. 2. *Aram]* that is, *the Aramites,* or *Syrians;* the posterity of *Aram,* the son of *Shem,* the son of *Noah, Gen. 10. 22. Mesopotamia]* a country so commonly called of the Greek, *Act.* 7. 2. in Hebrew *Naharajim,* that is, *of* (or *between) the two rivers,* meaning *Tygris* and *Euphrates,* between which this land lay. So the Chaldee expoundeth it, *Aram which is by Euphrates. Zobah]* a country near the other, called of Greek Writers *Syria Saphena. Aedom in the valley of salt]* that is, *the Aedomites,* or *Idumeans in the salt valley,* a place in that country, whereof mention is also made, 2 *King. 14. 7. twelve thousand]* in the history, 2 *Sam.* 8. 13. this victory is ascribed to David, in 1 *Chron.* 18. 12. it is ascribed to *Abishai,* Joab's brother, and there also the number is *eighteen thousand.* It seemeth that Captain *Abishai* first set on them, and slew 6000. after him followed *Joab,* and slew 12000 moe, here mentioned. And to *David* is this victory attributed, because he was King.

Vers. 3. *cast us away]* This complaint seemeth to have reference unto that miserable state wherein Israel was, 1 *Sam.* 13. 19, &c. and 31. 7. *turn]* The Chaldee addeth, *turn thy glory to us.*

Vers. 4. *the land quake]* that is, *change the state thereof; as Hag.* 2. 7. compared with *Hebr.* 12. 26, 27, 28. also *Ezek.* 31. 16. This land, the Chaldee expoundeth *the land of Israel. rive it]* as at *earthquakes* rifis and chinkes appear. This word is not else-whereused in Scripture. *heal]* that is, *repair:* See the like phrase, 2 *Chron.* 7. 14.

Vers. 5. *astonishing horror]* or *reeling, giddiness:* meaning, they were drunken with afflictions, which caused horror, as drunkenness with wine causeth giddiness. This word is also used, *Isaiah* 51. 17, 20, 21, 22.

Vers. 6. *a banner]* or *ensign.* This word is applied to the *flag* or *ensign* of the Gospel, *Isaiah* 11. 12. and 49. 22. and 62. 10. here, to David and his victory. *to be high displayed]* or, *to use for a banner,* which hath the name of *lifting high. the certain truth]* of thy promises.

Vers. 7. *answer me]* or *us,* me and my people. The Hebrew hath both readings. The Chaldee explaineth it, *Receive my prayer.*

Vers. 8. *shall divide]* this meaneth a full possession after conquest, *Ios.* 1. 6. and 13. 7. *Shechem]* a city in the tribe of Ephraim, not far from Samaria, *Gen. 33. 18. Ios. 20. 7. Succoth]* a city in the tribe of Gad, beyond the river Iarden, *Ios.* 13. 27.

Vers. 9. *Gilead]* and *Manasseh:* These were the utmost borders of the land of Canaan without Iarden: which howsoever for a time they resisted David, and clave to Ishbosheth Saul's son, 2 *Sam.* 2. 8, 9. &c. yet were by God's promise to be subjected unto David. *strength of my head]* that is, my horns wherewith I shall smite the people together, according to that promised blessing, *Deut.* 33. 17. or by *head,* may be meant *headship, kingdom* or *principality. law-giver]* or *statute-maker,* a title of authority; therefore the Greek translateth here, *King.* This also accordeth to the promise made to Judah, *Gen. 49. 10. 1 Chron.* 5. 2.

Vers. 10. *Moab]* the land or people of the *Moabites,* near to the land of Israel; these were the posterity of Lot, Abraham's nephew, begotten by Lot in his drunkenness, of his own daughters, *Gen.* 19. 33,—36, 37. they had now forsaken the true God, and worshipped *Baal-pehor* and *Chemosh, Numb.* 25. 1, 3. and 21. 29. were enemies to Israel, *Numb. 22. Judge.* 3. 12. and subdued by David, 2 *Sam. 8. 2. washing pot]* that is, used for base services, as a vessel to wash my feet in. *over Aedom shall I cast my shoe]* that is, I shall walk thorough, possess, and tread down the land of Aedom (or Idumea,) whose inhabitants were *Aedomites,* the posterity of *Aedom,* that is, *Esau* the elder brother of Jacob, who profanely selling his birth-right for a mess of *red pottage,* (called in Hebrew *Adom,)* had his name therefore *Aedom,* to the perpetual shame of him and his seed, *Gen.* 25. 30. and 36. 8 9. *Heb* 12. 16. as *Jakob* by faith obtained the glorious name of Israel; see *Psal. 14. 7. Palestine shout thou]* for this, in *Psal.* 108. 10. it is said, *over Palestine I will shout.* So here it seemeth to be spoken in mockage; intimating, that howsoever the Philistines dominiered and triumphed for a while, (as appeareth, *Judge.* 10. 7. and 13. 1. 1 *Sam.* 4. 10. and 31. 1.) yet should they by David be subdued; as came to pass, 2 *Sam.* 8. 1. Therefore the Greek turneth it, *the aliens are subject to me:* the Chaldee thus, *concerning the Philistines, shout and be strong, O congregation of Israel. Palestine* (called in Hebrew *Pelesheth,)* was a part of the land of Canaan, westward by the sea, inhabited by the *Philistines,* which came of the *Casluhims* nephewes of *Mizraim* the son of *Cham,* the son of *Noah, Gen.* 10. 14. These with the *Caphtorims,* first inhabited *Caphtor,* & from thence came to *Palestine, Amos* 9. 7. where they drove out the *Avims,* (the ancient inhabitants of the land) and dwelt in their stead, *Deut.* 2. 23. And this seemeth to be the reason why usually the *Philistines* are called in Greek *Allophyloi, Aliens, (of another tribe* or *nation;)* because they were not the first natural inhabitants.

Vers. 11. *Who will lead]* it is a kind of wish, as *Psal.* 14. 7. yet implying also some difficulty, as the next verse here showeth. *of strong defense]* that is, *defensed* or *fortified:* see *Ps.* 31. 22. This may be meant generally of all strong cities that resisted David; or specially of *Rabbah,* the chief city of the Ammonites, whereof see 2 *Sam.* 12. 26, 29, &c.

Vers. 13. *from distress]* or *from the distresser, the adversary. for vain]* Hebr. *and vain:* but *and* is often used for *because,* or *for;* as 2 *Sam.* 22. 28. with *Psal.* 18. 28. so *Isa.* 64. 5.

Vers. 14. *do valiantness]* or *valor,* that is, *valiant acts:* according to the prophesy, *Num.* 24. 19. or *make a power,* that is, *gather an army,* as the phrase is used, 1 *Sam.* 14. 48. and in *Ezek.* 28. 4. it is used for *gathering of wealth.* See the Notes on *Psal. 18. 33. will tread down]* in Greek, *will set at naught,* or *contemn.*

PSAL. LXI.

David flieth to God upon his former experience. 5 He voweth perpetual service unto him, because of his promises.

To the Master *of the Music,* upon Neginath, *a Psalm* of David.

HEare thou, O God, my shouting, attend *to* my prayer. From the end of the land unto thee do I call when my heart is overwhelmed: lead thou me unto the rock that is higher than I. For thou hast been a safe hope to me, a tower of strength from the face of the enemy. I will so journe in thy tent *for* ever, I will hope for safety in the secret of thy wings Selah. For thou, O God, hast heard my vows, hast given inheritance to them that fear thy name. Thou wilt add days unto the days of the King, his years *shall be* as generation and generation.

He shall sit *for* ever before God; prepare thou mercy & truth, *which* may keep him. So will I sing Psalm to thy name, unto perpetuity, that I may pay my vows day *by* day.

Annotations.

VPon Neginath] or *with neginath,* that is, *the playing on the strings* of the instrument: meaning that this Psalm was to be sung with music of stringed instruments. See *Psal.* 4. 1.

Vers. 3. *end of the land] the utmost border of the land of Canaan,* where David sometime was driven to abide, 2 *Sam.* 17. 24. or, *end of the earth. is overwhelmed]* or *covered over,* to wit, *with grief,* (as the Greek explaineth it,) whereby it *fainteth; oppressed with sorrow.* So *Psal.* 102. 1. and 77. 4. and 107. 5. and 142. 4. *lead thou]* or, *thou wilt lead:* a speech of faith, from former deliverances, as the next verse showeth. *higher than I]* which I cannot get up on, unless thou lead me.

Vers. 4. *a safe hope]* or, *shrowding place,* where he hoped for, and had found safe shelter.

Vers. 5. *I will sojourn]* or *shall abide.* See *Psal. 15. 1. in the secret]* or, *the hiding place,* called elsewhere *the shadow of his wings, Psal.* 36. 8. and 63. 8. See *Psal.* 91. 1,—4.

Vers. 6. *my vows]* that is, *my prayers made with vows,* as the Saints used, *Gen. 28. 20. Judge.* 11. 30, 31. Hereupon, *prayer* is called in Greek *Proseuche,* of *pouring out vows* to God. *inheritance to them]* so the Greek also hath it; or, *given* me *the inheritance of them;* that is, such a blessing as usually thou bestowest on such as fear thee. The Chaldee paraphraseth, *thou hast given an inheritance in the world to come to them that fear thy name.*

Vers. 7. *Thou wilt add]* or prayer-wise, *add thou* &c. so the rest. *days unto days]* or, *upon days,* that is, *a long life. of the King]* meaning *himself,* and specially *Christ,* who was to be his Son after the flesh. So the Chaldee saith, *of the King Christ.* See *Psalm.* 72. and 89. 21, 30, 37, 38.

Vers. 8. *He shall sit]* to wit, *on the throne,* that is, *reign,* or *sit,* that is, *dwell,* or *abide,* as *Psalm. 140. 14. prepare]* or, *appoint,* as his due and ready portion. The Heb•. is *Man,* a name whereby that *prepared meat* was called, which God gave his people from heaven, *Psal.* 78. 24.

Vers. 9. *day* by *day]* or *day* and *day,* that is, *daily.* The Hebrew usual phrase is, *day day,* so *Psal.* 68 20. *Gen. 39. 10. Isa. 58. 2. Exod.* 16. 5. sometime *day and day,* as *Hest. 3. 4. 2 Cor.* 4. 16. So *two two, Mark.* 6. 7. for, *two and two.* The Chaldee maketh this paraphrase, *when I pay my vows in the day of the redemption of Israel, and in the day when the King Christ shall be anointed to reign.*

PSAL. LXII.

David professing his confidence in God, discourageth his enemies, 6 repeateth his assured confidence. Teacheth the people to trust in God, not in worldly things. 12 Power and mercy belong to God.

To the Master *of the Music* over Ieduthun, a Psalm of David.

YEt surely unto God my soul *keepeth* silence; from him *is* my salvation. Surely he *is* my rock, and my salvation, mine high defense, I shall not be moved much. How long will ye endeavor mischief against a man? ye shall be killed all of you; *ye shall be* as a bowed wall, *as* a fence *that is* shooved at. Surely they consult to thrust *him* down from his high dignity, they delight in a lie: with his mouth *each* of them blesseth, & with their inward part they curse Selah. Yet unto God, my soul keep thou silence: for from him *is* my expectation. Surely he *is* my rock and my salvation; mine high defense, I shall not be moved. In God *is* my salvation and my glory; the rock of my strength, my safe hope, *is* in God. Trust ye in him in all time, O people; pour out your heart before him; God *is* a safe hope for us Selah. Surely the sons of base man *are* vanity, the sons of noble man *are* a lie; in balances to mount up, they together *are lighter* than vanity. Trust not ye in oppression, and in robbery become not vain: if powerful wealth do increase, set not the heart *theron.* Once did God speak, twice heard I this same: that strength *pertaineth* to God. And to thee O Lord mercy, for thou wilt pay to man according to his work.

Annotations.

OVer Ieduthun]•hat is, over Ieduthuns posterity, who was a singer in Israel, 1 *Chron.* 25. 3. or, *to Ieduthun:* See also *Psal.* 39. 1.

Vers. 2. *Yet surely]* or *Only.* It is an earnest affirmation, against some contrary temptation or speech, and excludeth also other things. So *verse.* 3, 5, 6, 7, 10. keepeth *silence]* or is *sile•,* or *still,* that is, *quiet, submisse,* and (as the Greek explaineth it) *subject;* the rebellious affections being *tamed* and *subdued.* See also *Psal.* 4. 5.

Vers. 3. *moved much]* or, *moved with a great* moving. *Persecuted, but not forsaken; cast down, but* ⟨◊⟩ *perish not,* as 2 *Cor.* 4. 9. for God *giveth the issue with the temptation, 1 Cor.* 10. 1▪3. The Chaldee expounds it, *I shall not be moved in the day of great affliction.*

Vers. 4. *endeavor mischief]* this word is not found elsewhere in the Scripture. It denoteth both *a purpose in mind, and a thrusting forward in act of any mischievous deed. against a man]* in Chaldee, *against a gracious man.* So *man* here is used as in *Jer. 5. 1. if ye can find a man,* that is, a just and godly man. *ye shall be killed]* or *will ye be murdered?* violently *killed.* Some Hebrew copies varying a point or vowell, give it an active signification, *will ye murder?* This the Greek

followeth; but the former sense here fitteth best. *a fence] wall,* or *mure,* another word than the former. *shooved at]* or *thrust,* namely, *for to fall,* as is expressed, *Psal.* 118. 13. Hereby is meant a great and sudden ruin, as *Isa. 30. 13. Ezek.* 13. 13, 14.

Vers. 5. *from his high dignity]* or *excellency* [unspec] whereunto he was exalted of God. David speaketh this of himself, (therefore the Greek hath, *mine honor;)* and blameth them here for opp•gning his dignity, as he did before in *Psal. 4. 3. they d•light]* or *readily like of▪* and *accept o• a deceivable, lie▪* each *of them blesseth]* Hebr. *they bless:* but *his mouth* leadeth us to mind it of all in general, & everyone in particular. Compare *Psal. 5. 10. Blessing* is used for *fair words,* and sometimes *flattery, Rom.* 16. 18.

Vers. 6. *my expectation]* that is, *my salvation expected, and hoped for,* as *verse.* 2. [unspec 6]

Vers. 9. *in all time]* that is, *always:* See *Psal. 34▪ 2. pour out your heart]* that is, the desires of your heart, your prayers with tears. A similitude taken from pouring out of waters, as is expressed, *Lam. 2. 19. pour out thy heart like water before the face of the Lord.* This was practiced in Israel when *they drew water* (from their heart) *and poured it out* (by their eyes) *before the Lord, 1 Sam.* 7. 6. A like phrase is *of pouring out the soul, Psal. 42. 5. 1 Sam.* 1. 15. The Chaldee maketh this paraphrase, *Cast down before him the prides of your heart, & pray before him with all your heart, and say, God is our hope forever.*

Vers. 10. *noble man]* hereby is meant men of all degrees, high and low. See the notes on *Ps.* 49. 3. *in balances to mount up]* or, *to ascend:* meaning that all men together, if they be put in one ballāce, and vanity in another, they will mount up, that is, be lighter than vanity it self. And the word *hebel, vanity,* here used, denoteth *a vain light thing,* as the breath of ones mouth, or bubble on the water.

Vers. 11. *in oppress•an]* that is, *in goods gotten by oppression, extortion,* or *fraudulent inj••••* this word importeth *guileful wrong,* as the next, more *open violent robbery.* See also *Isa. 30. 12. become not vain]* that is, foolish and vile in respect of others, and deceiving yourselves. For to *make vain,* is to *deceive, Ier. 23. 16. and* to *wax vain,* is to be *vile and come to nothing, Job 27. 12. Ier.* ⟨◊⟩ *. 5. Rom.* 1. 21. This instruction which concerneth all men, David applieth to his soldiers, that they should not give themselves to the spoil. Compare *Luke. 3. 14. powerful wealth] riches;* see *Psal. 49. 7. set not the heart]* that is, do not affect it, or carefully regard it, but *use this world as though you used it not, 1 Cor.* 7. 31. So, to *set the heart,* is to *regard* or *care for* a thing, 1 *Sam.* 4. 20. and 9. 20. 2 *Sam. 18. 3. Exod. 7. 23. Prov.* 22. 17.

Vers. 12. *Once]* Hebrew *One,* meaning *one time,* as *Exod.* 30. 10. and as is expressed, *Ios.* 6. 3. So *twice,* or *two* times. Though it may also be interpreted *one* thing, *two* things, (as *achath* is *one thing, Psal.* 27. 4.) The Greek here saith, *Once spake God, these two* things *have I heard.*

Vers. 13. *to man]* that is, *to everyone,* as this phrase is opened, *Matth. 16. 27. Rom. 2. 6. Rev.* 22. 12. *to his work]* whether it be good or evil. See the like in *Prov. 24. 12. ler. 32. 19. Job 34. 11. Ezek. 7. 27. 2 Cor. 5. 10. Ephes. 6. 8. Coloss. 3. 25. 1 •er.* 1. 17.

PSAL. LXIII.

David under persecution showeth his thirst for God, and comforts that he had found in him. 10 His confidence of his enemies destruction, and his own safety.

A Psalm of David, when he was in the wilderness of Judah.

O God, thou *art* my God, early will I seck thee; my soul thirsteth for thee, my flesh longeth ardently for thee in a land of drought, & wea•y without waters.

So as I did view thee in the sanctuary, for to see thy strength, and thy glory. Because thy mercy *is* better than life, my lips shall celebrate thee. So will I bless thee in my life, in thy name will I lift up my palms. My soul shall be satisfied as *with* fat and •atnesse, and my mouth shall praise *with* lips of shouting *joy.* When I remember thee on my beds, meditate on thee in the *night*-watches. That thou hast been a helpfulness to me, and in the shadow of thy wings I shouted. My soul cleaveth after thee, thy right hand upholdeth me. But they *that* seek my soul for tumultuous ruin, shall go into the lower parts of the earth. They shall make him run out by the hands of the sword, they shall be the portion of Foxes. But the King shall rejoice in God; everyone that sweareth by him shall glory, but stopped shall be the mouth of them that speak a lie.

Annotations.

WIldernesse of ••dah] the forest of Hareth, 1 *Sam.* 22. 5. or, *the wilderness of Ziph, 1 Sam.* 23. 14. both which were in the tribe of Judah.

Vers. 2. *early]* this noteth *care* and *diligence, Job* 8. 5. *Hos. 5. 15. Psal. 78. 34. Prov. 1. 28. Luk. 21. 38. longeth ardently]* this word (which is here only found) seemeth to denote *an earnest* or *hot appetite* for meat, as the former *thirst* is for drink. *land of drought]* that is, *dry land,* for so the *wilds* or *deserts* were usually *waterless, Psal. 107. 33, 35. Exod. 17. 1. Num. 20. 1, 2. Ie•.* ⟨◊⟩ *. 6. weary]* and consequently *thirsty,* which is caused by *weariness.* So *Psal.* 143. 6. Or wearisome to travel, as the Greek translateth it, *wailesse,* which none can go in.

Vers. 3. *the sanctuary]* or, *the sanctity▪ the holy place,* so called for the more reverence, and because *holiness became that house, Psal. 93. 5. for to see]* this may be meant of his present desire *to behold* it as in time past: or as a continued speech of his passed comfort, *when I did behold thy strength. thy strength and thy glory]* both these were seen in the *Ark of the testimony,* whence God's oracles were uttered, *Exod. 25. 22. Num.* 7. 89. called therefore the *ark of God's strength, Ps.* 132. 8. & also his *glory, 1 Sam.* 4. 21, 22. See also *Ps.* 78. 61. and 105. 4.

Vers. 4. *celebrate] land,* ⟨◊⟩ *glorify thee.* The Chaldee paraphraseth on this verse thus: *because thy mercy which thou wilt do to the just in the world to come, is better than the life which thou hast given to the wicked in this world, therefore my lips shall land thee.*

Vers. 5. *So will I bless thee]* to wit, *when th•• restorest me again* ⟨◊⟩ *sanctuary* therefore ⟨...⟩ so it may be taken for• ⟨◊⟩ , *S•••• me bless thee. in my life]* that i• ⟨◊⟩ *I live* ⟨...⟩ i as the Chaldee saith, *in my life in this world.* So *Psal.* 49. 19. and 104. 33. and 146. 2. *lift up my hands]* that is, *pray:* which was with this gesture of holding up the palms of the hands towards

heaven, as looking to receive a blessing. So *Job 11. 13. Lam.* 2. 19. and 3. 41. *Psal.* 141. 2. It is called also *the lifting up of the hands, Psal.*•8. 2. and *spreading out of the palms; Psal.* 44. 21. and 88. 10.

Vers. 6. *fat]* or *s•w•t and fatness.* Both words in the original signify *fatness:* and hereby is meant *satiety of pleasures;* so *Ier. 31. 14. Psal.* 36. 9. The Chaldee expoundeth it, *satisfied with thy law.*

Vers. 7. *when I remember]* or, *if I remember,* 〈◊〉 *, so oft as.* The Hebrew 〈◊〉 *, if,* is here used for *when:* as also 1 *Sam.* 15. 17. So in Greek, *e* 〈...〉 *, of, Matth.* 6. 22. i• 〈...〉 *an, when, Luke 11. 34. watches,* or *oust•dies, observations,* which were *in the night,* as is expressed, *Psal.* 90. 4. See the notes there.

Vers. 8. *helpfulness]* that is, *a full help,* as *Psal. 44. 27. of thy* 〈...〉 *gs]* which the Chaldee translateth, *of thy divine majesty.* So *Psal.* 57. 2.

Vers. 9. *eleaveth after thee]* this noteth *love, constancy,* and *humility,* and *union* in the spirit: for as man and wife cleaving together, are one flesh, *Gen.* 2. 24. so *he that cleaveth to the Lord, is one spirit. 1 Cor.* 6. 17. And this union cometh of the Lord, who saith by the Prophet, *a• the girdle cleaveth to the loins of* 〈◊〉 *man, so have I tied to me the whole house of Israel, that they might be my people, Ier.* 13. 11.

Vers. 10. *for tumultuous ruin]* that is, *to bring my soul unto destruction,* or *ruin.* See this word, *Psalm* 35. 8.

Vers. 11. *They shall make him run out]* or, *They (the enemies) shall pour out him,* meaning some principal, as *Saul,* or every of his sees: or *He* (everyone that seeks my soul) *shall be made run out,* that is, *his blood shall be shed,* as waters, *Psal.* 79. 3. A like phrase is used *Ier. 18. 21. Ezek.* 35. 5. The Greek translateth, *They shall be delivered unto the hands of the sword. hands]* that is, *the edge,* or *force of the sword,* as *Job 5. 20. Ier. 18. 21. portion of foxes]* that is, left unburied, for foxes and other wild beasts to prey upon & devour. So Saul's blood flowed 〈◊〉 by the sword, and his company slain on mo 〈...〉 G 〈...〉 , lay for a prey to the beasts, 1 *Sam.* 31. So Christ's enemies slain with the sword are eaten of ravenous fowls, *Rev.* 19. 21.

Vers. 12. *But the King]* that is, *I who am King by God• anointing,* 〈◊〉 *Sam.* 16. 12▪ 13. and *Christ* the son of David. 8. *sweareth by him]* that is, *by God;* the Chaldee saith, *by his word:* by *swearing,* meaning God's whole worship, whereof *swearing* was a part, *Deut. 6. 13. Esa.* 45. 23. and 65. 16. *Ier.* 4. 2. Therefore that which the Prophet calleth *Swearing, Esa.* 45. 23. the Apostle calleth *Confessing to God, Rom.* 14. 11.

PSAL. LXIV.

David prayeth for deliverance, complaining of his enemies. 8▪ He prophesieth their destruction, whereat all man shall fear.

To the Master *of the Music,* a Psalm of David.

HEare my voice, O God, in my prayer; preserve my life from dread of the enemy. Hide me from the secret of evil doers, from the tumultuous rage of them that work painful iniquity. Which have whetted their tongue as a sword, have bent their arrow, *even* a bitter word. To shoot in secret *places* at the perfect; suddenly will they shoot at him, and fear not. They confirm to *themselves* an evil word; they tell to hide snares: they say, who shall see them? They search out injurious evils, they accomplish an exquisite search, even the inmost of *each* man, & the deep heart. But God hath shot at them an arrow, suddenly their strokes have been. And *when* they have caused them everyone to fall upon themselves *by* their own tongue, they shall betake themselves to flight, whosoever seeth them.

And all men shall fear, and declare the work of God, and prudently consider his deed. The just *man* shall rejoice in Jehovah, and hope for safety in him, and glory shall all the upright of heart.

Annotations.

PRayer] or *meditation:* see *Psa.* 55. 3. the Greek saith, *when I pray unto thee.*

Vers. 3. *the secret]* or *secrecy, mystery,* that is, *council,* or *assembly of evil doers,* that is, the malignant Church, as the holy Church is called *the secrecy* (or *mystery) of the righteous, Psal.* 111. 1.

Vers. 4. *bent their arrow]* that is, laid their arrow ready on their bended bow. The like phrase was in *Psal.* 58. 8. See also *Psal. 11. 2. bitter word]* or *bitter thing,* as the Greek explaineth it. So after in *verse. 6. an evil word,* or *thing.* See the notes on *Psal. 7. 1. A bitter word* is here called an *arrow;* and in *Ier.* 9. 3. their *tongue* is called their *bow.*

Vers. 6. *they tell, to hide]* or, *of hiding,* that is, impart their counsel one to another, how to hide snares. *they accomplish an exquisite search]* or, *a search searched out,* that is, *a curious diligent search.* The Greek translateth, *they are consumed searching out searches:* meaning that they spend both their time and themselves, in searching out evils against the just. It may also be read, *we are consumed* by *the search searched out,* meaning that in their judgment we cannot escape their snares. *even the inmost]* Hebr. *and the inmost,* that is, whatsoever any man's wit and deep heart can find out: or, *So deep (is) the inward part and heart of man.*

Vers. 8. *have been]* or, *assuredly shall be:* the time past being used for more certainty, as in *Isa.* 9. 6. And by *have been,* is meant the sure event and accomplishment of God's judgments on them, with the continuance of the same. As the Hebrew word of *being,* signifieth *to come to pass,* or *have event, 1 Sam. 4. 1. Job* 37. 6. and to *continue to be, Dan. 1. 21. Isaiah. 66. 2. Ruth* 1. 2.

Vers. 9. *they have caused them everyone]* Hebr. *caused him:* which being spoken of many, as in this place, meaneth them all severally, to one man. *to fall,* &c.] or *to stumble down:* signifying, that God's strokes should have effect to overthrow them by their own devices. *betake themselves to flight]* or, *shall wander about in their flight;* which noteth great fear and unstaiednesse, (which the Greek therefore turneth, *are troubled)* and is meant of the wicked, their favorites.

PSAL. LXV.

God's praises in Zion for hearing prayer, 4 for pardoning sins, 6 for his just administration in the world, 10 and for his manifold blessings upon his land and people.

To the Master *of the Music,* a Psalm, a Song of David.

PRaise, silent *waiteth* for thee, O God, in Zion; and to thee shall the vow be paid. *Thou* hearest prayer, unto thee all flesh shall come. Words of iniquities have prevailed against me; our trespasses, thou wilt *mercifully* cover them. O blessed *is he whom* thou choosest and takest near, *that* he may dwell *in* thy courts; we shall be satisfied with the good *things* of thine house, with the holy *things* of thy Palace. Fearefull *things* in justice thou wilt answer us, O God of our salvation, the hope of all the ends of the earth, and of those far off *by* sea. O he that stablisheth the mountains by his able might, *is* girded about with strength. Which appeaseth the noise of the seas, the noise of their waves, and the tumultuous noise of the people's. And fear do they that dwell *in* the utmost parts, for thy signs; the out-goings of morning and evening, thou makest shout. Thou visitest the land, and plenteously moistenest it; very much thou enrichest it, *with* the stream of God full of waters; thou preparest their corn, when so thou hast prepared it. Thou waterest abundantly the ridges of it, thou setlest the furrows of it, thou makest it soft with showers, thou blessest the bud of it. Thou crownest the year of thy goodness, and thy paths drop fatness. They drop *on* the pastures of the wilderness, and the hills are girded about *with* gladness. The pastures are clad *with* sheep, and the valleys are covered with Corn; they shout, they also sing.

Annotations.

PRaise, silent waiteth] or, is *silent,* that is, *submisly and quietly expecteth thee:* see *Psal.* 62. 2. or, *Unto thee* there is *silence* and *praise,* that is, *silence* looking to receive mercies, and *praise* for them being received. The Greek saith, *praise becometh thee.* The Hebrew also may imply the same, though it be more significant. The Chaldee paraphraseth thus, *The praise of the Angels is counted as silence before thee, O God, whose majesty (is) in Zion.*

Vers. 3. *Thou hearest]* or, *O thou that hearest,* or, *he that heareth:* see after in *verse. 7. all flesh]* that is, all sorts of men; as *Gen. 6. 12. Psal. 145. 21. Act.* 2. 17. This is a prophesy of all Nations converted unto Christ.

Vers. 4. *words of iniquities]* or, of *perversities,* that is, *perverse things,* or *words, unrighteous deeds. Words* are often put for *things,* as *Psal. 7. 1. mercifully cover]* or *expiate, propitiate, purge away,* and so *cover,* and *forgive.* Of the Hebrew *Caphar,* which signifieth to *cover,* the *Cover of the Ark* was called *Caporeth, Exod.* 25. 17. in Greek *hilasterion,* that is, the *propitiatory,* or *mercy-seat, Heb.* 9. 5. which name Paul giveth to Christ, *Rom.* 3. 25. who is the true *propitiation for our sins, 1 Job.* 2. 2.

Vers. 5. *takest near]* or, *causest to approach,* to wit, *unto thyself;* the Greek saith, *takest unto* thee. *thy courts]* or, *court-yards,* the *open places* of the Tabernacle and Temple. There was an *inner court* and *an outward, 1 King.* 7. 12. one for *the Priests,* another for *the people,* called *the great court, 2 Chron. 4. 9. 2 King. 21. 5. good* things] so the Greek explaineth it well: the Hebrew

speaking of the *good* thing in general, comprehending the wholestore of pleasures and commodities, 〈◊〉 . *Deu. 6. 11. Ge•.* 45. 23. The like here followeth, *holy,* for all *holy things.* And among *good things,* understand the principal, the gift of the *holy Ghost:* as that which in *Matth.* 7. 11. is *good things,* in *Luk.* 11. 13. is called *the holy Ghost.*

Vers. 6. *Fearefull* things, &c.] God out of his Tabernacle gave *oracles* and *answers* to his people, *Numb.* 7. 89. and from Heaven he answered to their prayers against their adversaries, *Psal.* 3. 5. he answered always things *reverend* and *fearful. those far off by sea]* whereby is meant, not only those upon the sea, whose hope God is, *Psal.* 107. 23. 28, &c. but those also that dwell far asunder disjoined by the sea, as in Islands, which *wait for his law, Isa.* 42. 4. So the Chaldee interpreteth it, *and of the Iles of the sea which are disjoined from the dry land* (or *continent.)*

Vers. 7. *O he that stablisheth]* or, *which setteth fast:* it is a continued speech to God, as the words before and after manifest, but the person changed for more passion, like that in *Job 18. 4. O he that teareth his soul,* for, *O thou that tearest thy soul.* See the notes on *Psal. 59. 10. mountains]* hereby is often meant *kingdoms, polities,* and *commonweales, Ier.* 51. 25. See *Psal.* 30. 8. The Chaldee understands it here, of God's *preparing food for the wild Goats of the mountains.*

Vers. 8. *of the seas] waters* signify *people's, Rev.* 17. 15. and *seas* are the huge *armies of people's, Ier.* 51. 42. *Isaiah.* 17. 12, 13. All such, as well as the natural seas, God asswageth. See also *Psal.* 46. 7.

Vers. 9. *And they]* or, *When they fear. utmost parts]* or *borders,* to wit, *of the earth,* as is expressed, *Isa. 41. 5. the out-goings of morning,* &c.] This may be meant both of the successive course of day and night, and of them that go out at morning and evening, which be men to their labor, and beasts for their prey, as is shown, *Psal.* 104. 20,—23. and of people, inhabiting the East and West parts of the world.

Vers. 10. *plenteously moistenest it]* This sense the Greek yieldeth: the Hebrew also may be turned, *when thou hadst made it to desire* rain: or, *and givest it the desire* thereof. These things are spoken first of *the land of Canaan;* (as the Chaldee expoundeth, *thou rememberest the land of Israel;)* which God visited and blessed continually, as Moses telleth, *Deut.* 11. 12. and spiritually are meant of Christ's Church, *Ezek.* 36. 8. 9, &c. *very much]* or, with *multitude,* to wit, *of riches,* (or *good things.) the stream]* or *brook, riveret.* See *Psal.* 1. 3. and 46. 5. The Chaldee paraphraseth, *from the fountain of God which is in heaven, which is full of the showers of blessing. of God]* that is, with heavenly, sweet and wholesome streams of waters, not as Egypt, watered with man's labor, but *drinking waters of the rain of heaven, Deut. 11. 10, 11. The stream of God* may here be taken for *an excellent stream,* as *mountains of God, Psal.* 36. 7. and the word *with* is to be supplied. Compare herewith *Joel. 3. 18. Rev.* 22. 1. where *a fountain, and pure river of water of life,* come forth from the Lord's house and throne, *their corn] theirs* that dwell in thy land, and house: after that thou hast thus prepared the land, and watered it, thou makest it fruitful.

Vers. 11. *set lest the furrows]* or, *the clods,* that is, *with rain thou causest the clods to lie close to cover the seed.* The Hebrew words being indefinite, *to settle,* &c. have like signification with the former. See *Psal.* 49. 15. and 77. 2. and 103. 20. *makest it soft]* or *meltest, resolvest, makest it*

moist, with drops of rain, that fall many. See *Psal. 72. 6. the bud]* or *branch, that which springeth up* out of the earth. This name is given to *Christ* himself, *Isaiah. 4. 2. Zach.* 3. 8. and 6. 12.

Vers. 12. *year of thy goodness]* that is, *thy good year,* which thou honourest with singular blessings. So God commanding the Sabbath year, promised to bless the sixth year, that it should bring forth fruit for three years, *Lev.* 25. 20, 21. But *the good year* is that *acceptable yere of the Lord,* which Christ preached, *Isaiah. 61. 2. Luke 4. 19. thy paths drop]* the *clouds* which are God's *chariot, Psal.* 104. 3. in which water is bound, *Job* 26. 8. and from which rain is dropped, to cause the earth to fructify, *Job* 36. 28. and 38. 26, 27. And *paths* here are properly such *trackes* as are made by chariot wheels.

Vers. 13. *of the wilderness]* where there is no man, *Job* 38. 26. that grass may grow for beasts, *Psal.* 104. 14. Though sometime shepherds there feed their flocks, as *Exo. 3. 1. girded with gladness]* rejoicing for the store of grass that grow on them on every side. Things are figuratively said to be *glad,* when they attain unto & abide in their natural perfection: so *light* is said to *rejoice* when it shineth clear and continually, *Prov.* 13. 9.

Vers. 14. *the pastures]* or *fields, are clothed,* that is, covered, abundantly stored with flocks of sheep. For *fields,* the Greek putteth *Rams of the sheep:* the Hebrew *Carim* signifieth both, *Isaiah.* 30. 23. and 34. 6. but the grammaticall construction and coherence here showeth it rather to be *fields* or *pastures.*

PSAL. LXVI.

An exhortation to praise God, 5 to observe his works, 8 to bless him for his gracious benefits. 13 The Prophet voweth religious service to God. 16 He declareth God's special goodness to him-self.

To the Master *of the Music,* a Song, a Psalm.

SHout ye unto God all the earth. With Psalm sing the glory of his name, put glory *to* his praise. Say unto God, how fearful *is every* of thy works! through the greatness of thy strength, thine enemies shall falsely deny to thee. Let all the earth bow down themselves to thee, and sing Psalm to thee; let them sing Psalm *to* thy name Selah.

Come and see the works of God; *he is* fearful in *his* doing toward the sons of Adam. He turned sea to dry *land,* they passed thorough the River on foot, there did we rejoice in him. He ruleth with his power *for* ever, his eyes espy among the nations; the rebellious, let them not exalt themselves Selah.

Ye people's, bless our God, and make the voice of his praise to be heard. That putteth our soul in life, and hath not given our foot to be moved. For thou, O God, hast proved us, thou hast tried us as silver is tried. Thou hast brought us into the net, thou hast laid straitness on our loins. Thou hast caused men to ride upon our head, we came into fire and into waters, and thou hast brought us out to an abundant *place.* I will come into thine house with burnt-offerings, I will pay to thee my vows. Which my lips have opened, and my mouth hath spoken in the distress upon me. Burnt offerings of marrowed rams I will offer up to thee

with incense; I will make *ready* beeves, with goat-bucks Selah. Come hear ye and I will tell, all ye that fear God, what he hath done to my soul. Unto him I called *with* my mouth, and he was extolled under my tongue. If I had seen in my heart painful iniquity, the Lord would not have heard. But surely God hath heard, hath attended to the voice of my prayer. Blessed *be* God, which hath not turned away my prayer and his mercy from me.

Annotations.

SHout] to wit, *with a joyful* or *triumphant noise:* see *Psal. 41. 12. all the earth]* or, *all the land,* that is, *the inhabitants* thereof, as the Chaldee explaineth. So *verse.* 4. and *Psal. 98. 4. and* 100. 1. and often in the Scripture.

Vers. 2. *put glory]* in Greek, *give glory to his praise,* that is, *make his praise glorious* and *honorable.* A like phrase is in *Ios. 7. 19. put glory to Jehovah,* that is, give him glory.

Vers. 3. *fearful* is every, &c.] or, *fearful* art thou in *thy works.* One word singular, and another plural, meaneth exactly *all and everyone,* as *Psal.* 57. 2. and 62. 5. *falsely deny]* or *l. e,* that is, *feinedly submit:* See *Psal.* 18. 45.

Vers. 4. *Let all]* or, *All shall.* [unspec 5]

Vers. 5. *in* his *doing]* or, *in practice;* the Greek translateth, *in counsels:* See *Psal.* 9. 12.

Vers. 6. *sea to dry land]* the *red sea* God turned *to dry land* by a strong east wind, dividing the waters, that Israel might go thorough it, *Exod. 14. 21, 22. thorough the river] Iarden,* when the banks thereof were full, was dried; the waters stood still on an heap till all the people went thorough it, *Ios.* 3. 13, 14,—17. So the Chaldee explaineth it, ⟨◊⟩ *the river* ⟨◊⟩ *the sons of Israel went on their feet. there did we rejoice]* he teacheth them to apply their fathers deliverances to themselves: for all things fore-written are for our learning and use, *Rom.* 15 4. Alike speech another Prophet useth, *he found him in Rethel, and there he spake with us, Hos.* 12. 4. The Chaldee paraphraseth, *I will lead them to the mount of the house of the Sanctuary, there we will rejoice in his Word.*

Vers. 7. *espy]* that is, *watchfully view in the nations,* that is, (as Solomon expoundeth it) *in every place, both the evil (persons) and the good, Prov. 15. 3. the rebellious]* or, *the off-fallen, froward* and *refractarie* persons, which exasperate and provoke the Lord to bitterness, as the Greek here translateth. *exalt]* or, *be exalted (puffed up)* in themselves.

Vers. 8. *people's] tribes* of Israel, called also *pe•ples, Act. 4. 27. make to be heard]* or, *cause (men) to hear, sound forth* audibly: See *Psal.* 26. 7.

Vers. 9. *That putteth our soul in life]* that is, first *giveth,* then *preserveth life,* and finally, restoreth our dead souls unto life. Saving from dangers of death, *Psal. 30. 4. quickening them that were dead in sins. Ephes.* 2. 1. The Chaldee expounds it, *the life of the world to come•, given ou•foot to be moved]* that is, suffered our estate to be changed to our ruin: So *Psal.* 38. 17. and 121. 3. See *Psal.* 15. 5.

Vers. 10. *as silver is tried]* Hebr. *as to try silver;* and this meaneth sore afflictions, as at large is shown, *Ezek.* 22. 19, 20, 21, 22. wherefore when God mentioneth lesser trials, he saith, *Loe, I have tried thee, but not as silver, Isa.* 48. 10. Hereby also is meant a purifying from drosle and corruption by afflictions. See *Mal. 3. 3. Zach. 13. 9. 1 Pet.* 1. 7.

Vers. 11. *straitness]* or *affliction,* as the Greek also turneth it; but hereby a *strait* chain or *wringing* girt may be meant, such as burdens are tied with to beasts backs.

Vers. 12. *upon our head]* to use us as beasts for to carry them; it meaneth servile subjection: See the like in *Isa. 51. 23. came into fire and into waters]* that is, passed thorough afflictions of sundry sorts, *Psal. 32. 6. Ezek.* 15. 6, 7. Also in *Num.* 31. 23. those things are said *to come into* (or *pass thorough) fire,* which would *abide* the same without being consumed, as metals. That sense hath also use here, as after is shown. *an abundant place]* or, *a moist, a well watered* land, where we may drink our fill. The Greek calleth it *a refreshing;* which well fitteth with the comforts of the Gospel, as *Act.* 3. 29.

Vers. 14. *opened]* that is, *uttered,* or *promised* distinctly and seriously, as the Greek saith, *distinguished:* for the mouth being opened in vows, signifieth that they may not be called back, *Judge. 11. 35, 36. distress upon me]* or *in my distress:* so *Psal.* 18. 7. and 59. 17.

Vers. 15. *marrowed rams]* that is, *fat and lusty.* The word *rams* is in Hebrew set after the word *incense:* which may therefore be read, *the incense* (or *perfume) of rams,* meaning the *fat* which was burned on the altar. And so it may intend *peace offerings,* as before he mentioned *burnt offerings:* See *Levite.* 3. 9, 10, 11. compared with *Levite.* 1. 10,—13. The Chaldee expoundeth it, *incense of spices, and sacrifices of Rams. make* ready] or *offer,* as the Greek interpreteth it. The Hebrew word to *make* or *do,* is used for *dressing* or *making ready* of meat, or sacrifices, *Gen. 18. 8. Judge. 6. 19. Exod.* 10. 25. and 29. 36. *Levite.* 16. 24. and 22. 23. *beeves]* the Hebrew *bakar* is the *Beefe* generally; one for many, as in *Psal.* 8. 9. These were the principal sacrifices, *Lev.* 1. 2, 10.

Ver. 17. *under my tongue]* that is, *with my tongue:* or it may be meant of the heart and inward parts, which are under the tongue.

Vers. 18. *If I had seen in my heart]* that is, *had regarded with* it: so to *see,* is to *behold* with a corrupt affection, *Job* 31. 26. Thus God *cannot see evil, Habak. 1. 13. would not have heard]* for, *God heareth not sinners, John* 9. 31. nor *hypocrites, Job 27. 8 9. Prov.* 15. 29. The Greek maketh it a wish, *Let not the Lord hear me.*

PSAL. LXVII.

A Prayer for the enlargement of God's kingdom, to the joy of all people's, and increase of God's blessings.

To the Master *of the Music* on Neginoth, a Psalm, a Song. [unspec 1]

GOd be gracious unto us, and bless us, he make his face to shine with us Selah. That *they* may know in the earth thy way, thy salvation among all the Heathens. Peoples shall confess thee, O God, people's all of them shall confess thee. The nations shall rejoice and shout, for thou

wilt judge the people's *with* righteousness, and the nations in the earth, thou wilt guide them Selah. Peoples shall confess thee, O God, people's all of them shall confess thee. The earth yieldeth her increase, God our God will bless us. God will bless us, and all the ends of the earth shall fear him.

Annotations.

FAce to shine] or, *to be light,* that is, *cheerful* and *favorable.* See *Psal.* 4. 7. and 31. 17.

Vers. 3. *That* they *may know]* meaning *men,* indefinitely: or, that *thy way may be known.* God's *way* is generally his *administration* in the world, specially his *Gospel, Act.* 18. 25, 26. as his *salvation* is *Christ, Luke* 2. 30.

Vers. 4. *shall confess]* or, *let them confess* and so af〈...〉 [unspec 4]

Vers. 7. *The earth]* or *land* of Canaan, (as the Chaldee explains it, *the hand of Israel)* the seat of God's Church; whose fruitful *increase* God promised in the Law, *Levite.* 25. 19. and •6. 4, and the Prophets apply it to the spiritual graces of the Gospel, *Ezek. 34. 27. Zach. 8. 12. Isaiah* 45. 8. and our *land* or *earth* is our hearts regenerate, to bear fruits to the Lord, *Matth. 13. 19,—23. Heb.* 6. 7.

PSAL. LXVIII.

A Prayer at the removing of the Ark, with a Prophesy of Christ's resurrection. 5 An exhortation to praise God for his mercies, 8 and for his care of the Church. 19 A prophesy of Christ's ascension and benefits following, for which God is to be blessed; 32 and of the conversion of the Gentiles unto his further praise.

To the Master *of the Music,* a Psalm, a Song of David.

LEt God arise, let his enemies be scattered, and they that hate him flee from his face. As smoke is driven away, *so* drive thou *them* away; as wax is melted at the face of fire, *so* let the wicked perish from the face of God. And let the just rejoice, let them show gladsomnesse before the face of God, and let them joy with rejoicing. Sing ye to God, sing Psalm *to* his name; make an high way for him that rideth in the deserts, in Yah his name, and show gladness before his face. *He is* a father of the fatherless, and a Judge of the widows; *even* God, in the mansion of his holiness. God seateth the solitary in house, bringeth forth those *that are* bound in chains; but the rebellious dwell *in* a dry land. O God, when thou wentest forth before thy people, when thou marchedst in the wilderness Selah. The earth quaked, also the heavens dropped, at the face of God: Sinai it self at the face of God, the God of Israel. A rain of liberalities thou didst shake out, O God; thine inheritance when *it was* wearied, thou didst confirm it. Thy company do dwell in it, thou doest prepare in thy goodness for the poor afflicted, O God.

The Lord will give the speech of those that publish glad tidings *to* the great army. The Kings of the armies shall flee, and she that remaineth in the house shall divide the spoil. Though ye lie between the *pot* ranges, *ye shall be as* the wings of a Dove, *which is* decked with silver,

and her feathers with yellow gold. When the Almighty scattereth abroad Kings in it, it shall be snow white in Tsalmon. A mountain of God mount Bashan *is,* an hilly mountain mount Bashan. Why leap ye, O hilly mountains? *this is* the mountain God desireth for his seat; yea, Jehovah will dwell *in it* to perpetual aye. God's Chariot, twice ten thousand thousands of Angels; the Lord *is* with them, *as in* Sinai in the Sanctuary. Thou art ascended to on high, thou hast led captive a captivity, thou hast taken gifts unto men, and also the rebellious to dwell, O Yah God. Blessed *be* the Lord, *which* day *by* day lodeth us: the God our salvation Selah. Our God *is* a God of salvations, and to Jehovah the Lord *belong* the issues of death.

But surely God will wound the head of his enemies, the hairie scalpe of him that goeth on in his guiltinesses. The Lord hath said, I will bring again from Bashan: I will bring again from the gulfs of the sea. That thy foot may embrew *it self* in blood, the tongue of thy dogs *in blood* of thine enemies, *even* of every of them. They have seen thy goings, O God, the goings of my God, my King, in the Sanctuary. The singers went before, the plaiers on instruments after: amongst *them* the Damosels beating on Timbrels. In the Churches bless ye God, *even* the Lord, *ye* of the fountain of Israel. There little Benjamin *with* their ruler, the Princes of Judah *with* their assembly, the Princes of Zebulun, the Princes of Naphtali. Thy God hath commanded thy strength; strengthen, O God, that thou hast wrought for us. For thy Palace in Jerusalem, Kings shall bring thee a present. Rebuke the company of spear-*men,* the congregation of mighty *bulls,* with the calves of the people's, *and him* that submitteth himself with pieces of silver: he hath scattered abroad the people's *that* delight *in* wars.

Princely Ambassadors shall come out of Egypt: Ethiopia shall hastily stretch her hands unto God. Sing unto God, ye kingdoms of the earth: sing Psalm *to* the Lord Selah. To *him* that rideth in the heavens of heavens of antiquity: loe, he will give his voice a voice of strength. Give the strength to God, his high Majesty *is* upon Israel, and his strength in the skies. Fearefull *art thou,* O God, out of thy Sanctuaries: the God of Israel he giveth strength and forces to the people; blessed *be* God.

Annotations.

LEt God arise] or *stand up.* By *God* here is meant *Christ* our Lord; for of him is this Psalm interpreted by the Apostle, *Ephes.* 4. 8, 9, 10. This entrance is taken from Moses, *Numb.* 10. 35. where when the host of Israel rose up from mount Sinai to journey towards Canaan, the *Ark of the covenant of the Lord went before them three days journey, to search out a resting place for them.* And when the Ark went forward, Moses said, *Rise up Jehovah, and let thine enemies be scattered, &c.* where Moses respected not only the *Ark,* (the figure of Christ) but the promise of God: *Behold, I send an Angel before thee to keep thee in the way, and to bring thee to the place which I have prepared; beware of him and hear his voice, &c. for my name is in him, &c. Exod.* 23. 20, 21. This was the *Angel of the covenant, Mal.* 3. 1. the *Angel of God's face* or *presence,* which *saved* the people, *Isa.* 63. 9. even *Christ,* whom they *tempted* in the wilderness, 1 *Cor.* 10. 9. in whom *God was, 2 Cor.* 5. 19. and who himself is *God our all blessed forever, Amen, Rom.* 9. 5. David applieth these things to his own time and action of *bringing home the Ark, 1 Chro.* 13. and prophesieth also of things to come, as *Act.* 2. 30, 31.

Vers. 4. *let them joy]* to wit, *inwardly,* with *delight,* (as the Greek explaineth it) as the former word signifieth, *outward joyful carriage* and *exultation.*

Vers. 5. *make an high way]* or, *exalt:* but that this is meant of *a way,* or *causie,* first the Hebrew word *Sollu* naturally beareth, as *Isa.* 62. 10. and 57. 14. secondly, the Greek version *hodopoiesate, make way,* confirmeth it; thirdly, the scope of this place showeth it, compared with *Isaiah* 40. 3. where the *Voice in the wilderness* crieth to *prepare the way of the Lord* Christ, *Matt. 3. 2. deserts]* places where things are *mixed* and *confused,* as the word *Ghnaraboth* properly signifieth. So *Gnarabah* is a *desert* or *wilderness, Isa.* 40. 2. and there is a declaration of this place, that *valleys* should be *exalted, mountains debased, crooked things made strait, and rough places smooth, Isa. 40. 3. Luk.* 3. 5. The Greek version here, *epi dusmoon,* meaneth also the same: for though the word be ambiguous, and signifieth the *west parts,* yet is it often used for the *deserts* or *plains of the wilderness, Numb.* 33. 48, 50. and 36. 13. *Deut. 1. 1. Josh. 5. 10. 2 Sam. 4. 7. in Yah his name]* or by *Yah his name,* to wit, *sing* and *praise him. Yah* is the proper name of God in respect of *being* or *existence,* for he *is* of himself, *Exo. 3. 14. giveth* to all *life and breath, and all things,* and *in him we live, and move, and have our being, Act.* 17. 25. 28. It is the same in effect with *Jehovah,* but more seldom used: of which see *Psal.* 83. 19.

Vers. 6. *a Judge]* that is, *a defense* and *avenger* of their wrongs: See *Exod. 21. 22, 23, 24. Isa. 1. 17. I am. 1. 27. mansion of his holiness]* or, *his holy mansion,* whereof see *Psal.* 26. 8.

Vers. 7. *the solitary] them which are alone,* or *desolate,* meaning *without children. in house]* that is, *giveth them children:* See *Psal. 113. 9. in chains]* or, *in conveniences,* that is, *in convenient and commodious sort;* or, *into fit* (and *commodious) places.* The Greek saith, *in fortitude.* The Chaldee thus, *he brought forth the sons of Israel, which were bound in Egypt. dry land]* or, *barren ground,* named in the original of the *bleaknesse* or *whiteness,* as whereon nothing groweth. This the Chaldee referreth to *Pharaoh and his host,* which were *obstinate,* and would not *send away Israel,* that they *dwelt in a dry* land.

Vers. 9. *Sinai it self]* or, *this Sinai,* to wit, *quaked,* when God came down upon it to give his law: see *Exod. 19 16, 18. Heb.* 12. 18. The Chaldee saith, *Sinai, the smoke thereof ascended like the smoke of a furnace, because the majesty of God, the God of Israel, was revealed upon it.* These words David borrowed from Deborahs song, *Judge. 5. 4, 5. Sina•* is a mountain in Arabia, *Gal.* 4. 25. in the wilderness, thorough which Israel passed, *Exod.* 19. 1. It was called also *Hereb:* see *Psal.* 106. 19.

Vers. 10. *rain of liberalities]* that is, *a liberal, plentiful, free* and *bountiful rain,* proceeding of God's free grace. So elsewhere is mentioned the *rain of blessing, Ezek* 34 26. Spiritually this meaneth the doctrine of the Gospel, *Deu. 32. 2. Isa. 45. 8. Hes.* 14. 6, 7. and 6. 3. *Heb.* 6. 7. See *Psal. 65. 10. shake out]* or, *shed* and *sprinkle abroad,* as with the waving of the hand; the Greek turneth it, *separate.* God *divideth the spouts for the rain, Job* 38. 25, 26, 28. and 37. 6. *when it, &c.]* Hebr. *and wearied,* that is, *dry,* fainting for want of water, as *Psal.* 63. 2.

Vers. 11. *Thy company]* the host of Israel, seated in Canaan. The Hebrew word *Ch•j•h* signifying *Life,* is used for all *living creatures,* commonly *beasts,* and among them *wild beasts,* in which most life appeareth, *Gen.* 1. 24, 25, &c. also for *fishes, Psal.* 104. •5. Applied to men, it

meaneth a *company* or *society,* either good, as in this place, or evil, as after in verse 31. It is used for an *host* of men, as 2 *Sam.* 23. •3▪ instead whereof, in 1 *Chron.* 11. 15. is written *Machan•h,* a *Campe* or *Leager.* The Greek here turneth it *Zoa, Living wights:* which word is used in *Revel.* 4. 6. and 5. 8, 9. where mystical speech is of Christ's Church. *prepare▪]* to wit, *thine inheritance* (or, *fruitful blessings therein) for the poor* (or *afflicted)* that is, *the Church.* This every man was to acknowledge when he brought the first fruits unto God: See *Deut.* 26. 5, 6,—9. 10. The Chaldee expoundeth it, *thou preparedst the hosts of the companies of Angels for to do good to the poor afflicted.*

Vers. 12. *will give the speech]* or, *gave the word;* but it may be taken for a prophesy. And by *giving the speech* (or word) is meant either the *ministering of matter and speech unto them,* or the *confirming* and *performing* of that which they have spoken. So Paul desired the prayers of the Churches, *that speech might be given him, Ep••s. 6. 19. Col.* 4. 3. But the Chaldee referreth this to the Law, *The Word of God gave the words of the Law to his people. of those that* 〈◊〉 *gl•d tidings]* or, (applying it to Christ's time) *of the Evang•l•sts, of the souls that preach the G•stell,* or *carry good news.* Such are in armies, they that carry tidings of victory, as 2 *Sam.* 18, 19. Such in Christ's army are the Preachers of the Gospel, *Rom.* 10. 15. The original word here *mebassroth,* is of the feminine gender, usually understood therefore of *women,* such as sung songs of victory, as *Exod. 15. 20. 1 Sam.* 18. 6, 7. but the Scripture nowhere calleth such the *publishers of glad tidings:* we may therefore understand it of men; for, 1. as Solomon called him-self *Koheleth,* that is, *a Preacher,* (in the feminine gender) or *a preaching soul, Eccles.* 1. 1. so may any *Evangelist* in like sort be called *Mebassereth.* 2. Also the Greek version maketh it the masculine, *the Lord will give the word (•ois euaggelizome•ois) to the men that evangelize.* 3. And in *Isai.* 40. 9. such are spoken to in this sort and form as did *preach good tidings to S••n* and *Jerusalem;* which seemeth to be principally meant of the Apostles. 4. The Chaldet Paraphrast also applieth it to men, though past, as to *Moses and Aaron,* which *evangelized the Word of God to the many companies of Israel.* to *the great army]* meaning *the Church,* of whose *warfare* see *Isa. 40. 2. Rev. 19. 14. 2 Cor.* 10. 4. or if we refer it to the *Evangelists,* there is *a great host* of them: or to *the tidings* that they tell, it is of *much war.* The Chaldee refers it to *Moses and Aaron, that evangelized God▪ Word to the great hosts of Israel.*

Vers. 13. *shall flee]* this is meant of Christ's enemies, as in verse 2. though here is another word, signifying a *wandering flight,* seeking where to hide them, as *Rev.* 6. 15. So *five Kings* fled from Joshua and hid them in a cave, *Josh.* 10. 16. See also *Josh. 11. 1, 4, 5, 8. she that remaineth]* Heb. *the mansion* (or *habitation)* that is, the *woman* or *women,* who go not out to war, but *keep at home,* as *Judge. 5. 24. Tit.* 2. 5. As the Church is sometime likened to a *Woman, Rev.* 12. 1. so the Chaldee applieth this here to the *congregation of Israel,* that *divided the spoil from heaven. divide the spoil]* this is a blessing, *Isa.* 53. 12. done *after victory, Judge. 5. 30. Luk.* 11. 22. and *with joy, Isa.* 9. 3. For *spoils* are used to denote *riches, Pro.* 1. 13. and 31. 11. and 16. 19.

Vers. 14. *between the* pot-*raunges]* or, *between the two banks* or *rewes,* to wit, of stones made to hang pots and kettles on in the campe or leager: places where scullions lie, and so are black; meaning hereby *affliction* and *misery;* as on the contrary, by *the doves silver wings* is meant *prosperity.* Or, we may understand it of the *two bounds* and *limits* of the enemies, where they

are continually assailed and endangered. And this the Greek seemeth to favor, turning it, *[ana meson •oe• cleroon] amids* (or *between) the inheritances;* even as they also translate the *two burdens* or *limits* between which *Isac••r couched, Ger.* 49. 14. which tribe had the Philistians at one end, and Ammonites on the other, that vexed them. The Chaldee giveth this paraphrase, *The God of Israel said, Though ye kings lie (or sleep) between the curtains, behold the Church of Israel, which is like unto a dove, covered with clouds of glory, divideth the spoil of the Egyptians. with yellow gold]* understand again, *decked with yellow)* (or *greenish) gold,* that is, *of a golden colou•* and *green,* as the original word importeth, *Levite.* 13. 49. and 14. 57.

Vers. 15. *the Almighty]* or *Al-sufficient,* that is, *God,* named in Hebrew *Shaddai,* of *his power* and *sufficiency to go thorough with all things,* and for *wasting* and *destroying* his enemies, as at the drowning of the world. To this the Prophets have reference, saying, that *shod (destruction)* shall come *from Shaddai,* (the *Almighty) Isa. 13. 6. Joel 1. 15. scattereth]* or *spreadeth abroad,* having discomfited *the kings,* his enemies, *in that* his inheritance, *verse* 10. 11. So *spreading* is used for *scattering, Zach. 2. 6. it shall be snow-white]* or, *thou shalt be snowy,* speaking *to the Church,* or *of it. Whitenesse* denoteth *victory, joy, glory, Rev.* 2. 17. and 3. 5. *Luk.* 9 29. and *whiteness as snow,* is a resemblance of *purifying from sin, Psal. 51. 9. Isa. 1. 18. Tsalmon]* in Greek, *Selmon,* a mount of Samaria, in the Tribe of Ephraim near the City *Shechem,* as appeareth *Judge.* 9. 47, 48. situate in the heart of the Country. *Tsalmon* signifieth *shady,* or *dark,* and so it seemeth this mount was, with caves, glinns, and trees that grew thereon; but with snow upon it was made lightsome. So to be *snow white in Tsalm•n,* is to have light in darkness, joy in tribulation.

Vers. 16. *A mount of God]* that is, *high, large,* and full of divine blessings; for *Basan* was a fat and fruitful mountain: See *Psal.* 22. 13. and 36. 7. *an hilly mount]* or, *a mount of hill•ks* or *knobs,* having many tops. This seemeth to be a comparison; Basan is a goodly large mountain, but this Zion doth excel it, for here God dwelleth with his Angels, &c.

Vers. 17. *leap ye] insult ye* proudly, or *lay ye wait for.* The original *Ratsad* is nowhere found in Hebrew but here only. In Arabic it signifieth to *espy* and *lie in wait* for the hurt of others, which agreeth well with the argument here. *for his seat]* to *dwell in it. The Lord chose Zion,* and *desired it for his seat: this* shall be *my rest forever, Psal.* 132. 13, 14. So, *the Lamb Christ* is *on mount Sio•, Rev.* 14. 1. But the Chaldee referreth this also to mount *Sinai, upon which the Word of God desired to place his divine presence.*

Vers. 18. *God's chariot]* which he useth for his own service, for defense of his Church, and destruction of his foes: see *Psal. 18. 11. Chariot* is put for *Chariots* (as *ship, 1 King.* 10. 22. for *ships, 2 Chron.* 9. 21.) or to note out the joint service of all the Angels, as of one. *twice ten thousand]* or *double myriads,* that is, *innumerable;* in the Greek, *ten thousand f•ld;* meaning, *innumerable. Angels]* the Hebrew *Shinan,* translated *Angels,* is not elsewhere found in Scripture. It seemeth to come of *Shanah,* to *second,* as being *second* or *next* to God; the *chief Princes, Da•.* 10. 13. as those in place next Kings are called *the second* unto them, 2 *Chron. 28. 7. Esth.* 10. 3. If we refer it to the number, we may turn it *redoubled* or *manifold.* If to the *Chariots,* and derive it of *Shanan,* to *sharpen,* it may note a *kind of Chariots with sharp hooks* used in wars, as many human writers record, 2 *Mecca•. 13. 2. Statius lib. 10. Thebaid. Macro•ius, &c.* How ever

the word be doubtful, the meaning seemeth to be of *Angels* (as the Chaldee plainly expresseth) which the Greeks here translate *cheerful ones,* as of the Hebrew *Shaan,* to be in *tranquility* and *joy:* and the Apostle seemeth to have reference to this place, where he mentioneth *mount Si•n, the celestial Jerusalem, and the company of ten thousands of Angels,* which now we are come unto in Christ, *Heb.* 12. 22. And *Angels* have appeared like *fiery Chariots, 2 King. 6. 17. with them]* or *in them]* as in *Sinai]* as God was in Sinai, *with ten thousands of holy ones,* when he gave the fiery Law, *Deut.* 33. 2. so is he in *Zion with ten thousands of Angels, Heb.* 12. 22. Here the words *as in,* seem necessarily to be supplied; or the word *Lord,* as the *Lord of Sinai,* with like meaning as before.

Vers. 19. *Thou art ascended, &c.] Thou (Lord Jesus) art gone up to the highest Heaven, having first descended to the lowest earth.* So the Apostle teacheth us to understand this place, *Eph. 4 8, 9. to on high]* or *to the high place:* see *Psal.* 7. 8. The Chaldee translateth it, *to the firmament. led captive]* or, *captived a captivity,* that is, a *company of captives,* a *prey of people taken in war:* See the like phrase, 2 *Chron. 28. 5. 11. Judge. 5. 12. Numb. 21. 1. Deut.* 21. 10. So *poverty* is used for a *company of poor people, 2 King.* 24. 14. Christ's enemies, Satan, sin, death, hell, &c. were by him subdued, *Colos.* 2. 15. his Elect captived by Satan, were by him redeemed; of whom also this may be meant, as *Psal. 126. 1, 4. hast taken gifts unto]* that is, *hast given* (and *distributed) gifts among men.* An Hebrew phrase often used, as, *Take me a sword, 1 King.* 3. 24. that is, *give* or *bring it me. Take her me to wife, Judge. 14. 2. Take me an offering, Exod. 25. 2. Take me a little water, 1 King.* 17. 10. that is, *Give. Giving* also is sometime used for *taking,* as *Gen. 42. 30. he gave* (that is, *took) us for spies.* Rightly therefore doth the Apostle turn this in Greek, *given, Ephes.* 4. 8. and the next words ••*Adam,* is *unto men,* as *Paul* explaineth it, or *among men,* as *Jeremiah* 49. 15. And the *gifts* are the *Ministers of the Gospel,* given for the good of the Church, *Ephes.* 4. 11, 12. So the Chaldee here addeth, *thou hast taught the words of the Law, hast given gifts to the sons of men. and also the rebellious]* or *disobedient,* to wit, *thou hast led captive.* They that continue rebellious are subdued to destruction, *Psal. 2. 9. Isa.* 11. 4. others by conversion, as *Saul, breathing out threatenings and slaughter,* was by Christ subdued, *Act.* 9. And after spake of himself and others, *we ourselves were in times past unwise, disobedient, &c. but when the bountifulness and love of God our Savior towards man appeared, he saved us, &c. Tit. 3. 3, 4, 5. to dwell]* understand, *in God's mount,* as *verse.* 17. or, *with Yah God,* meaning it of the captives. Or, *that thou, O Yah God, mayest dwell,* to wit, *in men's hearts by faith, Ephes.* 3. 17. or in the Church, which by those thy *gifts* (the Ministers) is built as a spiritual house for God to dwell in, 1 *Cor. 3. 9, 10, 16. 1 Pet.* 2▪ 5. So God dwelt among the Israelites, *Num.* 5. 3. and 35. 34.

Vers. 20. *day* by *day]* or *daily:* see *Psal.* 61. 9. •*odeth us]* to wit, *with his blessings* or *gifts, verse* 19. or *with afflictions,* wherewith the Saints are burdened, and yet bless him for his comforts in them, 2 *Cor.* 5. 4. and 1. 3, 4, 8. and 6. 4,—6. The Chaldee understandeth it of such *l•ding* as is by *adding precepts upon precepts.*

Vers. 21. *Our God, &c.]* or, *God to us* is *a God* for *salvations,* that is, *all manner health, help* and *deliverance* that *fully saveth. Jehovah]* so the name of God is written usually, when *Adonai, Lord,* next followeth it, as here and *Psal.* 109. 21. or goeth before it, as *Gen.* 15. 2. having the vowels of *Elohim,* God, and so is by the Jews pronounced; as other times having the vowels of *Adonai,*

it is so pronounced, *Lord.* So, for *Adonai, Iehovaih, 2 Sam.* 7. 18. is written, *Jehovah Elohim, 1 Chron.* 17. 16. See *Psal. 83. 19. issues]* or *passages,* that is, *ways* and *means of death* or *to death:* meaning that he hath many ways to bring his enemies to death, and to deliver his people out of it. For, *he hath the keys of death, Rev. 1. 18. •e killeth and giveth life, woundeth and healeth, and none can deliver out of his hand, Deut.* 32. 39. So *issues of life, Prov.* 4 23.

Vers. 22. *hairie scalpe]* Hebr. *the crown* (or *scalpe) of hair,* meaning open and inevitable judgment on the chiefest and most fierce enemies. *guiltinesses] guilty sins, impieties:* So *Psal.* 69. 6.

Vers. 23. *I will bring again]* or, *will return, reduce,* to wit, *thee* my people, as I brought thee from the peril of *Ogh in Bashan, Numb.* 21. 23, 35. and *of Pharaoh at the red sea, Exod.* 14. 22, 23, 28, 29. Former deliverances are often by the Prophets applied to the times and works of Christ: See *Isa.* 11. 1, 11, 15, 16. and 51. 10, 11. *gulfs]* or *deeps, bottoms:* See *Psal.* 69. 3.

Vers. 24. *That thy foot may embrew]* that is, *•e embrewed,* or, *That thou mayest embrew thy foot.* It is the same word which before in *verse* 22. is Englished *wound,* and signifieth, to *make gor• bloody;* and is here by consequence put for *embrewing* or *dipping in gor• blood:* as the Greek turneth it, *That thy foot may be dipped.* And this noteth a great slaughter of the enemies; as the *dipping of the foot in oil, Deut.* 33. 24. meaneth *abundance* thereof. in blood *of thine enemies]* or, which floweth *from thine enemies from him,* that is, *from each of them,* or *from the greatest of them,* Antichrist: or, *of the same* blood. Compare herewith the slaughter of Christ's enemies, *Rev.* 19. 17, 18,—21.

Vers. 25. *They have seen]* that is, *Men have seen* (not naming any special persons) *thy goings,* or *ways,* and administration. The Chaldee saith, *The house of Israel have seen the going of thy Majesty upon the Sea, O God. in the]* that is, *which art in the Sanctuary,* or *into the Sanctuary,* referring it to David's carrying of the A•ke into the holy Tent, 1 *Chron*▪ 13. 6. 8. and 15. 28.

Vers. 26. *beating on timbrels]* or *on Tabers,* to wit, with the hand; so in the triumph at the red sea, *Mary the sister of Aaron, and all the women after her with timbrels and pip•s,* sung praise to God, *Exod.* 15. 20, 21. unto that the Chaldee here referreth it. So at the slaughter of the Philistines, 1 *Sam.* 18. 6, 7. and at the slaughter of the Ammonites, *Judge.* 11. 34. A *timbrel* (or *taber)* is in Hebrew named *Toph,* of the like sound that it maketh when it is stricken.

Vers. 27. *In the Churches]* or *congregations:* see *Psal.* 26. 12. ye *of the fountain]* that come out of Israel, as out of a well or fountain; a phrase taken from *Deut.* 33. 28. Isaiah hath also one much like it, *Isa.* 48. 1. It seemeth to be meant of the people, though it may also be referred to Christ: bless *the Lord,* who is *of the fountain of Israel.* For, *of the Israelites, concerning the flesh, Christ* came, *who is God over all, blessed forever, Amen, Rom.* 9. 5.

Vers. 28. *There]* in the Churches be *little Benjamin,* the *tribe* or *posterity of Benjamin,* who was himself *little,* that is, *youngest* of all Israel's children; and his tribe *little,* that is, *few in number,* being almost all destroyed for the sin of Gibea, *Judge.* 20. 1, &c. their *ruler]* the *Prince* of that Tribe. The Greek version saith, *in a trance;* taking the Hebrew *Rodem* to be of *radam,* though it be not found elsewhere in this form; yet rare words but once used are sundry times found in

this and other Psalms. These things applied to Christ's times and after, are very mystical. *Benjamin* the least is here put first; so in the heavenly Jerusalem, the *first foundation is a Jasper, Rev.* 21. 19. which was the last precious stone in Aaron's Brest plate, on which *Benjamins* name was graven, *Exod*▪ 28. 20. 10. 21. In this Tribe Paul excelled as a Prince of God, though one of the last Apostles, 1 *Cor.* 15. 8, 9, 10. who was converted in a *trance* or *ecstacy, Act.* 9. 3, 4, &c. and in ex•asies he and other Apostles saw the mysteries of Christ's Kingdom, *Act.* 10. 10, 11, &c. 2 *Cor. 12. 1, 2, 3, 4. their assembly]* in Greek, *their governors;* the Hebrew word *Regamah* but once used, causeth this ambiguity: for coming of *Ragam,* to *throw an heap of stones, Lev.* 24. 14. may either be taken for an *heap* or *assembly,* or for *a stone,* that is, a *ruler;* as elsewhere *a stone* signifieth, *Gen.* 49. 24. Of this Tribe of *Judah* were the Apostle *James,* and other our Lord's brethren, *Gal. 1. 19. Act. 1. 14. Zebulu•, Naphtal•]* these Tribes were situate in the •arthest parts of Canaan, as *Judah* and *Benjamin* were in the first and chiefest parts; meaning by these few all other Tribes gathered to praise God. In these coasts Christ called to Apostleship *Simon Peter, And•ew, &c.* fishers of Galilee.

Vers. 29. *commanded thy strength]* that is, powerfully appointed it, speaking to the Church. See the like phrase, *Psal.* 133. 3. and 44. 5. By *strength* also, *Kingdom* is often meant. *strengthen]* the Chaldee paraphraseth, *dwell in this house of the Sanctuary which thou hast made for us.*

Vers. 30. *For thy Palace]* or *temple,* which was after David's days to be buil•• in the heavenly Jerusalem, the *Lord* and the *Lamb are the Temple of it, Rev. 21. 22. bring a present]* or, *lead along a gift*▪ that is, *gifts*▪ or *presents.* So *Psal.* 76. 12. which *pres•nts* are sometimes of the persons of men. See *Isa.* 18. 7. & 66. 20. *Rom.* 〈◊〉 . 16. &. 12. 1.

Vers. 31. *Rebuke]* that is, *Destroy:* See *Psal. 9. 6. •ompany of spear*-men] or *of archers, the ••ut* (or 〈◊〉) *of the cane,* that is, such as use *canes* or *reeds,* whereof *spears* or *arrows were made.* Of this word *company,* see before, *verse.* 11. It may also be read, *the wild beasts of the reeds,* meaning the savage wicked people. So the Chaldee turneth it, *the armies of sinners. mighty* bulls] the *high Priests* and great *personages:* see *Psal. 2•. 13. that submitteth]* that is, the Hypocrite which •aineth subjection, (as the former were professed enemies) or, *till •e* (that is, *everyone) submit,* as *Deut.* 33. 29▪ The word signifieth such submission, as when one casts down himself at the feet, as to be trodden on: so *Prov. 6. 3. he hath scattered]* this is spoken to the Church of God. The Greek turneth it as the former, *Scatter thou.*

Vers. 32. *Princely Ambassadors]* Heb. *Chashmannim,* a word not used but here. The Greek saith, *Presbeis, Ambassadors. Egypt]* in Hebrew called *Mitsrajim,* the name of the son of *Cham,* the son of *Noah, Gen.* 10. 6. who called the country where he & his posterity dwelt by his own name. In Greek, and in the New Testament, it is always called *Egypt.* This is a prophesy of the calling of the Gentiles to the faith, as the Chaldee saith, *that they may be made proselytes. Ethiopia]* in Hebrew *Cush,* another son of *Cham,* brother to *M•sraim* and *Canaan, Gen.* 10. 6. the country where he and his children dwelt is called by his name *Cush,* in Greek *Ethiopia.* The people we call *back Moors. hastily stretch]* Hebr. *make run:* nothing the readiness of that nation to offer gifts and sacrifices, (or, as the Ch••dee explaineth it, to spread out *their hands in prayer)* and to receive the Gospel: See *Act.* 8. 27▪ &c.

Vers. 34. *of heavens of antiquity]* that is, *the most ancient and highest heavens,* which were since the world began, noting hereby God's powerful Majesty and help to his Church, as *Deut. 33. 26. will give]* or *giveth* usually *his voice,* that i•, *speaks aloud* or *thundereth:* see the notes on *Psal.* 46. 7. and 29. 3. Some Apostles were called *Sons of thunder, Mark*▪ 3. 17. and Christ's powerful voice raiseth the dead, *John.* 5. 25.

Vers. 35. *Give the strength]* that is, *strong praise,* and the glory of the Kingdom: see *Psal.* 8. 3.

Vers. 36. *San•tuaries]* the holy and most holy places of the Tabernacle, and Heaven it self: see *Psal. 43. 3. the people]* that is, as the Greek explaineth, *his people.* So *the soul, Psal.* 69. 2. fo•*my soul:* see *Psal. 45. 4. Blessed be God]* Hereupon *God* was called in Israel, the *Blessed* one, as *Mark. 14. 61. Art thou Christ the son of the Blessed?* that is, *the son of God, Mat.* 26. 63.

PSAL. LXIX.

David (the father and figure of Christ) complaineth of his great afflictions. 14 He prayeth for deliverance 23 He devoteth his enemies to destruction. 31 He praiseth God for the salvation of his Church.

To the Master *of the Music,* upon Shoshannim, *a Psalm* of David.

SAve me, O God, for waters are entered even to the soul. I sink down in the mud of the gulf, where no standing *is;* I am entered into the deeps of waters, and the streaming flood overfloweth me. I am weary with my crying; my throat is burnt, mine eyes fail, *I* attentively waiting for my God.

Many are, *moe* than the hairs of my head, they that hate me without cause; mighty are they that would suppress me, mine enemies falsely: *that* which I took not away, then I restored. O God, thou knowest my foolishness, and my guiltinesses are not concealed from thee. Let not them be abashed for me that hopefully expect thee, Lord Jehovah of hosts: let them not be ashamed for me that seek thee, O God of Israel. For, for thy sake do I bear reproach, shame covereth my face. I am become a stranger to my brethren, and a foreigner to my mothers sons.

For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me. And I wept, with fasting *afflicted* my soul, and it was for reproache• to me. And I made my raiment sack *cloth,* and I was to them for a Proverb.

They that sit in the gate spake against me, and they that drink strong drink *made* melodies. And I, my prayer *is* to thee, Jehovah, *in* time of acceptation; O God, in multitude of thy mercy answer thou me, in the truth of thy salvation. Deliver me out of the mire, and let me not sink down: let me be delivered from my haters, and out of the deeps of waters. Let not the streaming flood of waters o•erflow me, neither let the gulf swallow me, neither let the pit shut her mouth upon me. Answer me, Jehovah, for thy kind mercy *is* good; according to the multitude of thy tender mercies turn the face unto me. And hide not thy face from thy servant, for distress *is* on me; make haste, answer me. Draw near to my soul▪ redeem it; because of mine enemies, ransom thou me.

Thou hast known my reproach, and my shame, and my dishonor; before thee *are* all my distressers. Reproach hath broken my heart, and I am full of heaviness; and I looked for *some* to mone *me,* but none *came;* and for comforters, but I found none. But they gave me gall for my meat, and in my thirst they gave me vinegar to drink. Let their table be before them for a s•are, and for recompenses for a trap-fall. Let their eyes be darkened that they see not, and make their loins to shake continually. Pour out upon them thy detesting ire, and let the burning wrath of thine anger take them. Let their Castle be desolate; within their tents let there not be a dweller. For they persecute *him* whom thou hast smitten, and they tell of the sorrow of thy wounded ones. Give thou iniquity unto their iniquity, and let them not come into thy justice. Let them be wiped out of the Book of the living, and let them not be written with the just. And I, poor afflicted and sorrowing; let thy salvation, O God, lift me up. I will praise the Name of God with a song, and magnify him with confession. And it shall be better to Jehovah, than a young Bull that hath horns, that parteth the hoof. The meek shall see *it,* they shall rejoice; the seekers of God, and your heart shall live. For Jehovah heareth the needy, and despiseth not his prisoners. Praise him let heavens and earth, seas, and all that creepeth in them. For God will save Zion, and build the Cities of Judah; and they shall dwell there, and have it for inheritance.

And the seed of his servants shall possess it: and they that love his name, shall dwell therein.

Annotations.

SHoshannim] that is, *six-stringed instruments,* or, *Lilies:* see *Psal.* 45. 1. [unspec 1]

Vers. 2. *Save me, &c.]* David in his troubles, being a figure of Christ, prayeth for deliverance from temptations and persecutions, under the similitude of *waters, mud, mire, pit, deeps, streams, &c.* and that this Psalm had accomplishment in Christ, the Evangelists show, *Mat. 27. 48. John.* 19. 29. that the use hereof is for us, the Apostle showeth, *Rom. 15. 3, 4. that we through patience and comfort of the Scriptures might have hope. waters]* The Chaldee expoundeth these, *armies of sinners,* which beset him like *waters. the soul]* to wit, *of me,* as the Greek explaineth it, that is, *are ready to drown and choke me:* so *Ion.* 2. 5. see also *Psal.* 45. 4.

Vers. 3. *mud of the gulf]* or, *of the deep,* that is, *the deep* or *gulfie mud* in the bottoms of the sea, as *Psal. 68. 23. Ion.* 2. 4. another sign of great calamity, as also in *Psal.* 88. 7. wherefore *Babylon* that held captive God's people, is called a *Gulf,* or *Deepe, Isa. 44. 27. no standing] no stay* or *ground,* but I sink more and more. *deeps of waters]* in Greek, *deeps of the see.*

Vers. 4. *is burnt]* that is, *parched, dried,* or (as the Greek explaineth it) *hoarse. eyes fail]* or, *are consumed,* to wit, *with tears* and *earnest expectation,* as *Lam.* 2. 11. and 4. 17. This was a *curse of the Law, Lev. 26. 16. Deu.* 28. 65. but Christ *became a curse for us, Gal.* 3. 13. So after, *Psa.* 119. 82.

Vers. 5. *falsely]* in Greek, *unjustly. rock not away]* or, *which I robbed not, took not by force a•• rapine.* This though it may be taken for all •r just criminations, whereof David and Christ were innocent, yet in special it was verified in Christ, who *being in the form of God thought it no robbery to be equal with God, Phil.* 2. 6. notwithstanding for witnessing himself to be the *Son of God,* he was put to death by the Jews, *John.* 19. 7.

Vers. 6. *my foolishness]* that is, *my sin:* see the note on *Psal.* 38. 6. In David were sins properly; in Christ, by imputation: for God *made him sin for us, which knew no sin, 2 Cor.* 5. 21. Or this may be meant of false imputation, *O God thou knowest my foolishness,* if any such be, as my •oes charge me with: So *Psal.* 7. 4, 5.

Vers. 7. *abashed for me] for my sake,* to wit, *If I be not delivered.* So of Christ, his Disciples hoped that he should be the Savior of Israel; but when he was killed, they began to doubt and fear, Satan winnowing their faith to make them ashamed; but Christ prayed for their confirmation, *Luk.* 24. 20, 21. and 22. 31, 32. So great are Christ's afflictions, that blessed is he that is not offended in him, *Mat. 11. 6. Jehovah]* or, *God,* it hath the vowels of *Elohim:* see *Psal.* 68. 21.

Vers. 8. *bear reproach]* that is, *are reproached:* contrary hereunto is, to *bear grace and favor,* that is, to be *favored and well liked, Esth.* 2. 15, 17. Compare herewith *Psal.* 44. 23. 16.

Vers. 9. *forreinour]* to wit, in their estimation and carriage towards me. This also was the case of Job and others, *Job 19. 13. Gen.* 31. 15. & of Christ the Jews said, *they knew not whence he was, John.* 9. 29. and his brethren *believed not in him, John.* 7. 5.

Vers. 10. *zeal of thine house]* or *jealousy, indignation* for the polluting of thine house, and *studious fervent care* to have it conserved holy. See this performed by Christ, when he whipped buyers and sellers out of the temple, *John. 2. 15, 16, 17. eaten me up] devoured,* or *consumed.* For *love* and *jealousy* are a *fire* and *vehement flame, Song.* 8. 6. See also *Psal. 119. 139. are fallen on me]* that is, I have taken them on me, and willingly bear them, as the Apostle gathereth from these words, that *Christ pleased not himself,* (that is, sought not his own pleasure or profit) but for his Fathers sake & his brethren's did bear all things: and this is an example for us to do the like: See *Rom.* 15. 1, 2, 3, 4.

Vers. 11. afflicted *my soul]* the word *afflicted* is here supplied from *Psal.* 35. 13. for often there is want of a word to be understood, which the Hebrew text sometime showeth; as 2 *Chron. 10. 11, 14. I, with Scorpions,* for which in 1 *King.* 12. 11, 14. is written, *I will chastise you with Scorpions:* see the notes on *Psal.* 18. 7, 29. and 27. *it was for]* or, *it was turned to reproaches,* that is, *to much reproach and opprobrie.* So John's *fasting* turned to his reproach; *they said, he had a Devil, Luk.* 7. 33.

Vers. 12. *And I made]* or, *when I gave,* that is, *made,* or *put on.* So *giving* is for *putting, Psal.* 8. 2.

Vers. 13. *that sit in the gate]* that is, great men in the public assemblies. The rulers of the Jews, *Deut. 25. 7. Ruth* 4. 1, 2, &c. *spake]* or *talked and meditated,* communed how to work me evil, *Luk. 22. 2, 4. strong drink]* Heb. *S•eker,* which is all manner *strong drink* which will make drunken, as *ale, beer, wine, sider, methaglin, &c.* The Greek here turneth it *wine. melodies]* or *songs* sung with instruments of music *of me.* So Job also complaineth, *Job* 30. 9.

Vers. 14. *And I]* that is, *And* (or *but) as for me. time of acceptation]* that is, *an acceptable time,* as the Apostle interpreteth this phrase, 2 *Cor.* 6. 2. from *Isaiah 49. 8. in truth of thy salvation]* that is, for *thy saving truths sake,* or *faithful salvation.*

Vers. 15. *mire]* the Chaldee expoundeth it, *captivity, which is like unto mire.* [unspec 15]

Vers. 16. *shut her mouth]* so that I cannot get out of misery; as Dathan, Abiram, &c. went down alive into the pit, *and the earth covered over them,* that no hope was left of their return, *Numb.* 16. 33. But Christ in all troubles had comfort, even in the grave *his flesh rested in hope, Psal.* 16. 9, 10. The Chaldee expoundeth this verse thus, *Let not the strong king, which is li•e to a flood of waters, captivate me, neither let the mighty prince swallow me, &c.*

Vers. 17. *turn the face]* or, *respect, regard* me with favor: See, *Psal.*•5. 16. [unspec 17]

Vers. 20. *dishonor]* or *ignominy, slander, calumny:* See *Psal.* 4. 3.

Vers. 21. *full of heaviness]* or, *sick, sorrowful;* of this word in Hebrew man hath his name *Aenosh:* see *Psal. 8. 5. to mone] to pity, and solaoe* me, or, *to show compassion:* So *Job* 42. 11. *found none]* in Christ's greatest need, *all his Disciples forsook him and fled; Mat.* 26. 56. and *all his acquaintance stood a far off, Luk.* 23. 49.

Vers. 22 *gall]* in Hebrew *Rosh,* an Herb bitter as wormwood, with which it is often joined, *Deut. 29. 18. Am. 6. 12. Lam.* 3. 19. It groweth in Corn fields, *Hos.* 10. 4. the *water* or *juice* hereof signifieth *bitter affliction, Ier.* 9. 15. These things were also actually done to Christ, whom the Jews refreshed with *gall* and *vinegar, Mat. 27. 34. John.* 19. 28, 29, 30.

Vers. 23. *and for recompenses]* that is, *and for a full recompense of that which they did to me (let their table be) a trap unto them.* Or, *and for peaces,* that is, *and the things which they expect peace and welfare by, let become a trap unto them.* But the first sense agreeth with the Apostles interpretation, *Rom.* 1•. 9. These are David's imprecations against the Jews, and prophesies of their rejection, as the Apostle showeth; and by *their table* we are to understand all means of comfort and refreshing both of body and soul, which turn to the ruin of the wicked, even *an odour of death unto death, 2 Cor.* 2. 15, 16.

Vers. 24. *that they see not]* so the Apostle explaineth the Hebrew phrase, *from seeing Rom.* 11. 10. The like is in *Esa.* 44. 28. And hereby is meant the *eyes of their understanding,* that seeing they see and perceive not, because a veil is over their hearts, *John. 12. 39, 40. Act. 28. 26, 27. 2 Cor. 3. 14, 15. make their loins to sha•e] bow down their backs,* saith the Apostle, *Rom.* 11. 10. and this meaneth *bondage and misery,* as appeareth by the contrary blessing of *going upright,* which God once vouched safe unto that people, *Lev.* 26. 13.

Vers. 26. *their castle]* or *their tower, palace, habitation,* fair and orderly built, *Gen. 2•. 16. Numb. 31. 10. Song* 8. 9. This which David speaketh of all Christ's enemies, Peter applieth to Judas that betrayed him, *Let his habitation be desert, Act.* 1. 20. but Christ threateneth the like to them all, *Mat. 23. 38. Castle* here is for *Castles* or *Palaces,* as *Chariot* for *Chariots, Psal.* 68. 18.

Vers. 27. *whom thou hast smitten] Christ* the shepherd, who was *smitten of God, and wounded for our sins, Esa. 53. 4, 5. Mat. 26. 31. they tell of the sorrow,* that is, *tell one another* vauntingly, *of the sorrow (smart* or *pain) of thy wounded,* thy servants who are wounded for thy sake; or, *they preach* hereof: see the like phrase, *Psal.* 2. 7. or, *they tell to the sorrow,* that is, *add unto* and *increase it,* as the Greek turneth it.

Vers. 28. *Give thou iniquity, &c.]* that is, *Add sin unto their sin,* give them over to a reprobate mind, which was God's heavy judgment first on the Gentiles, *Rom.* 1. 24, 28. afterward on the Jews, who fulfilled their sins when wrath came on them to the utmost, 1 *Thes. 2. 16. Rom. 11. 8. Mat.* 23. 32. Or by *iniquity,* may be understood *punishment for it,* as *Psal. 31. 11. not come into thy justice]* that is, not believe thy Gospel, and so come to the justice of God, which is *by faith;* as the Scriptures show, *Rom.* 10. 3, &c. *Phil. 3. 9. John.* 12. 39, 40. The Chaldee expounds it, *let them not enter into the Church of thy just ones.*

Vers. 29. *book of the living]* or, *Book of life,* wherein the *just* that live by saith are written, that is, let them be cut off from being any longer counted thy people, or registered in the writing of the house of Israel, as *Ezek. 13. 9. Rom. 11. 20. Phil. 3. 2, 3. Psal.* 87. 6.

Vers. 30. *lift me up]* or, *set me on a high place,* that is, safely defend me.

Vers. 32. *better to]* that is, *more pleasing* and *acceptable. a young bull]* so the Greek explaineth the Hebrew phrase, *a bull a bullock,* that is, *a bull which is but young, or a bullock.* So *Judge.* 6. 25. where the order is changed, *take the bullock of the bull,* that is, *the young bull* or *bullock.* Some understand it here of two, *better than bull* or *bullock. that hath horns]* Hebr. *horneth,* that is, *brings forth* or *beareth horns, and parteth the hoof*▪ for such were fittest for sacrifice; but confession and thanks are more pleasing to God, specially Christ's obedience: see *Psal.* 50. 13, 14, 15. and 40. 7.

Vers. 33. *the seekers]* or, *ye seekers of God,* to wit, *shall see it, and your heart shall live;* ye shall have inward life, joy and consolation: See *Psalm* 22. 27.

Vers. 34. *his prisoners]* such as are persecuted and bound in prisons for his truth: Thus Paul calleth himself *the prisoner of Christ, Ephes.* 3. 1.

Vers. 35. *heavens]* the Chaldee saith, *Angels of Heaven, and the inhabitants of the earth.*

Vers. 36. *save Zion]* that is, *his Church,* figured out by *Zion* and *Judah:* see *Psal.* 2. 6. and this building of *Judah's cities* is by preaching of the Gospel, 1 *Cor.* 3. 9, 10. a figure of this work was done by Jehoshaphat, 2 *Chron.* 17. 9. 12, 13. and Isaiah prophesieth the like, *Isa.* 44. 26.

PSAL. LXX.

David prayeth for speedy help, to the shame of the wicked, and joy of the godly.

To the Master *of the Music,* a Psalm of David for to record.

O God, for to deliver me; Jehovah, to mine help make haste. Let them be abashed and ashamed that seek my soul; let them be turned backward and blush that delight mine evil: Let them turn back for a reward of their shame, that say, aha, aha. Let all that seek thee be joyful and rejoice in thee; and let them say continually, magnified be God; they that love thy salvation. And I, poor afflicted and needy, O God, make haste to me; thou *art* mine help and my deliverer; Jehovah, delay not.

Annotations.

TO record] or *to cause remembrance:* see *Psal.* 38. 1. [unspec 1]

Vers. 2. *to deliver]* or, *to rid me free;* understand, *make haste,* or *vouchsafe,* as is expressed in *Psal.* 40. 14. for this Psalm is the same in substance, and almost in words with the end of that Psalm: see the annotations there.

Vers. 3. *that seek my soul] to make an end of it,* as *Psal.* 40. 15.

Vers. 4. *turn back] desolate* or *wasted,* as *Psal.* 40. 16. [unspec 4]

Vers. 5. *be God]* in *Psal.* 40. 17. it is written, *be Jehovah.*

Vers. 6. *O God, make haste to me]* for this, in *Psalm.* 40. 18. is, *the Lord thinketh on me. Jehovah]* in *Psal. 40. 18. my God.*

PSAL. LXXI.

The Psalmist in confidence of faith and experience of God's favor, prayeth both for himself and against the enemies of his soul. 14 He promiseth constancy. 17 Prayeth for perseverance. 19 Praiseth God, and promiseth to do it cheerfully.

IN thee Jehovah do I hope for safety, let me not be abashed forever. In thy justice rid thou me, and deliver me; incline thine ear unto me, and save me. Be thou to me for a rock of habitation to enter continually; thou hast commanded to save me, for thou *art* my rock and my munition. My God, deliver me out of the hand of the wicked, out of the palm of the evil doer and the leavened. For thou *art* mine expectation, Lord Jehovah, my confidence from my child-hood. By thee have I been holden up from the womb; from my mothers bowels thou tookest me; of thee *is* my praise continually.

As a wonder I am unto many, but thou *art* my strong hope. Let my mouth be filled *with* thy praise, all the day *with* thy glory. Cast me not away at the time of old age; when mine able strength faileth, forsake not thou me. For mine enemies speak of me, and they that observe my soul consult together.

Saying, God hath forsaken him; pursue and take him, for *there is* none to reskue. O God, be not thou far away from me; my God, make haste to mine help. Let them be abashed *and* consumed that are adversaries of my soul: let them be covered with reproach and dishonor that seek mine evil. And I will patiently wait continually, and add unto all thy praise. My mouth shall tell thy justice, all the day thy salvation, though I know not the numbers. I will enter in the powers of the Lord Jehovah; I will record thy justice, thine only. O God, thou hast learned me from my child-hood, and hitherto have I shown thy marvelous *works.* And also unto old age and hoarinesse, O God forsake me not; until I show thine arm to *this* generation, thy power to everyone *that* shall come. And thy justice, O God, *which is* to on high, which hast done great *things;* O God, who *is* like thee? Which didst make me to see distresses many and evil, didst return *and* quicken me; and from the deeps of the earth didst return *and* bring me up. Thou didst much increase my greatness, & didst turn about *and* comfort me. Also, I will confess thee with the instrument of Psalterie, *even* thy faithfulness,

my God; I will sing Psalm to thee with Harp, O holy One of Israel. My lips shall shout when I sing Psalm unto thee, and my soul which thou hast redeemed. Also, my tongue shall talk of thy justice all the day, for they are abashed, for they are ashamed that seek mine evil.

Annotations.

IN thee] Chaldee. *In the Word of the Lord.* This Psalm which hath no title in the Hebrew, is in Greek thus entitled: *Of David, a Psalm of the sons of Ionada•, and of them that were first captived.*

Vers. 2. *deliver]* or, *make me to escape safe.* [unspec 2]

Vers. 3. *of habitation]* or *of mansion, a rock whereto I may fly and there dwell safe.* God is often called a *Rock, Psal.* 18. 3. and *a mansion* (or *habitation)* to his people, *Psal.* 90. 1. The Greek here makes it plain thus, *Be to me for a God protector. hast commanded]* to wit, *thine Angels,* as *Psal.* 91. 11. or, *hast effectually appointed:* See *Psal.* 44 5.

Vers. 4. *evil doer]* or, *injurious, wrong doer. the leavened]* that is, *the malicious:* for *maliciousness* and *wickedness* is likened to *leaven, 1 Cor.* 5. 8. The Hebrew *Chomets* properly signifieth that which is *leavened* or *sour, Exod.* 12. 39. here used for the *malicious* or *violent cruel* man, as the Greek turneth it, *the injurious,* or *Chomets* may be used for *Chomes, the violent.*

Vers. 5. *Jehovah]* or God, for it hath the vowels of *Elohim:* so after, *verse.* 16. See *Psal.* 68. 21.

Vers. 6. *tookest me]* or, *didst rid me,* to wit, *from danger:* Compare this with *Psal. 22. 10, 11. of thee]* or *in thee,* but *in* is often used for *of* as *Psal.* 63. 7. and 87. 3. see the notes there.

Vers. 7. *a wonder to many]* or, *a monster to the mighty: a sign* whom the *many* (or *mighty)* do gaze upon, speak of, and show to others, and wonder at. A *wonder* and a *sign* are sometimes used as one, 2 *Chron.* 32. 24. with 2 *King.* 20. 8, 9. So, Christ and his Disciples were *as signs and wonders in Israel, Isa. 8. 18. Heb.* 2. 13. Iehoshuah and his fellows were *monstrous persons, Zach.* 3. 8. the Apostles *agazing stock to the world, 1 Cor. 4. 9. hope]* or *refuge,* a place where one hopeth for safety.

Vers. 8. *with thy glory]* or *glory of thee,* that is, *with glorifying thee,* honoring, beautifying, and commending thy Majesty.

Vers. 10. *speak of]* or *say of me,* that God hath forsaken me, *verse.* 11. or, *they speak against me. observe]* that is, *lay wait for,* it is meant here for evil: as is the *observing of the steps, Psal.* 56. 7. but often this phrase is used for good, to *keep, regard,* and *preserve the soul* or *life, Psal.* 97. 10. and 121. 7. *Prov.* 22. 5.

Vers. 14. *add unto all thy praise]* that is, increase it; I will praise thee more than I have done, or, more than others do, as 2 *Chron. 10. 11. I will add unto your yoke,* that is, *increase it.*

Vers. 15. *though I know not]* or, *for I know not the numbers,* to wit, *of them.* God's *justice* and *salvation* is innumerable ways administered, which are to be celebrated, but cannot be reckoned, *Psal.* 40. 6.

Vers. 16. *I will enter]* to wit, into this work of praising God in his power, not mine own: or, *I will enter,* that is, *begin* with his powerful works to praise them; or, *I will enter,* that is, go in hand, or go forward with my business through his power.

Vers. 18. *unto old age]* or, *whiles old age* is upon me, as *verse.* 9. So elsewhere God saith, that he had borne *Israel from the womb and birth,* and would bear them *still unto old age and the hoary hairs, Isa. 46. 3, 4. thine arm]* that is, *strength, help, salvation.* So *Psal. 77. 16. Isa.* 51. 5. and 53. 1. *D•u.* 33. 27. this *generation] the men of this age.* The word *this* (or *present)* is understood by that which followeth: see also *Psal.* 45. 4.

Vers. 19. *And thy justice,* O God, which is *to on high]* that is, which reacheth up to Heaven, *viz. I will show it.* Thus the Greek understandeth it. We may also translate, *For thy justice* is *unto the high place,* that is, *to heaven,* incomprehensible, as *Psal. 36. 6, 7. And* may be instead of *For,* as *Psal.* 60. 13. and *the high place* is by the Chaldee expounded, the *high heavens:* so *Psa. 93. 4. Mat.* 2•. 9

Vers. 20. *didst make me see]* or *us see: sheweast me* and *us;* for the Hebrew hath a double reading, meaning David in special, and other God's people with him: so after, it is read in the margin, *quicken me, bring me up,* (as also the Greek ••th i•) but written in the line, *quicken us, bring us up.* By *making see,* is also meant experience and feeling, as *Psal. 49. 10. and evil]* or *evils,* that is, *calamities. didst return]* that is, *didst again quicken,* or, *wilt again quicken me.* So after. But the Greek turneth it in the time past. *deeps] abyss•s of the earth,* gulfs of affliction and death, elsewhere called the *lowest parts, Psal.* 88. 7. such Christ in his humanity, sorrows and death, went down unto and returned, *Eph. 4. 9. Rom.* 10. 7.

Vers. 21. *my greatness]* or *magnificence, majesty, honor;* for Christ after afflictions entered into his glory, *Luk. 24. 26. 1 Pet. 1. 11. Phil.* 2 8, 9. and the godly must suffer with him, that they may also be glorified with him, *Rom.* 8. 17.

Vers. 22. *psalterie]* or *lute:* see *Psal.* 33. 2. even *thy faith]* or, for *thy faithful truth. holy one]* or *Saint of Israel:* God is so called, both for that he is holiness it self, and sanctifieth his people, *Lev.* 20. 8, 26. and again is *sanctified,* that is, holily praised and honored of them, *Isa.* 8. 13. So *Psal.* 78. 41. and 89. 19.

Vers. 24. *talk of]* or *meditate,* that is, speak advisedly and after due meditation: See *Psal. 1. 2. for they]* or *when they are abashed,* that is, destroyed: See *Psal.* 6. 11.

PSAL. LXXII.

David praying for Solomon, showeth the goodness and glory of his in type, and in truth of Christ's Kingdom. 18 He blesseth God.

For Solomon. [unspec 1]

O God, give thy judgments to the King, and thy justice to the Kings son. *That* he may judge thy people with justice, and thy poor afflicted ones with judgment. The mountains shall bring forth peace to the people, and the hills with justice. He shall judge the poor afflicted

of the people, he shall save the sons of the needy, and shall break down the fraudulent oppressor. They shall fear thee with the Sun, and before the Moon, *to* generation of generations. He shall come down like the rain upon the mown *grass;* as the showers, the dispersed moisture of the earth.

In his days shall the just *man* flourish, and multitude of peace, until the Moon *be* not. [unspec 7]

And he shall have dominion from sea unto sea, and from the river unto the ends of the land. They that dwell in dry places shall kneel before him, and his enemies shall lick the dust. The kings of Tharshish and of the Iles shall render an oblation; the kings of Sheba & Seba shall offer a present. And all kings shall worship him, all nations shall serve him. [unspec 11]

For he shall deliver the needy that crieth out, and the poor afflicted, and him that hath no helper. He shall mercifully spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from fraud and violent wrong, and precious shall their blood be in his eyes. And he shall live, and he shall give to him of the gold of Sheba, and shall pray for him continually, shall bless him all the day. There shall be a parcel of Corn in the land, in the top of the mountains; the fruit thereof shall shake like Lebanon, and flourish shall they of the City as the herb out of the earth. His name shall be forever, his name shall be continued before the Sun, and they shall bless themselves in him; all Nations shall call him blessed. Blessed *be* Jehovah God, the God of Israel, which doth marvelous things himself alone. And blessed *be* the name of his glory forever; and let all the earth be filled with his glory; Amen, and Amen.

Ended are the prayers of David son of Jesse.

Annotations.

FOr Solomon] the Greek addeth, *a Psalm of David for Solomon;* and the last verse showeth it to be made by David, and it concerneth *Christ* and his Kingdom, figured by *Solomon, Song* 3. 11. and therefore called by his name, as elsewhere he is called *David, Hos.* 3. 5. Such also is the title of the 127. Psalm. *Kings son]* to whom the right of the Kingdom belongeth by birth and inheritance. So Christ was *King David's son,* and *borne King of the Jews, Mar. 11. 10. Mat.* 2. 2. and 22. 42. to him *the Father gave all judgment, John* 5. 22. The Chaldee expoundeth the *King* to be *Christ,* and the *Kings son* to be *King David's son.*

Vers. 2. That *he may]* or, *Let him judge,* that is, govern *thy people in justice,* that is, *justly,* wherefore he is named *Melchizedek,* that is, *King* ⟨◊⟩ *justico, Heb.* 7. 2. of whom it was prophesied, *behold a King shall reign in justice, Isa.* 32. 1.

Vers. 3. *The mountains shall bring forth]* or, *shall bear,* to wit, *as their fruit;* for so this phrase importeth, *Job* 40. 15. This and the rest that follow, may also be read prayer-wise, *let the mountains bear, &c.* The Chaldee paraphraseth, *The dwellers on the mountains shall bring peace to the people of the house of Israel. peace]* that is, prosperity, plenty of fruits which should be enjoyed with peace, as all *Solomon's* days *Israel dwelt without fear, every man under his vine and*

fig tree, 1 King. 4. 25. And under Christ, *the work and effect of justice, is peace, quietness, and assurance forever, Isa. 32. 17. Rom. 5. 1. the mountains drop down new wine, and the hills flow with milk, Joel 3. 18. Amos 9. 13. hills with justice]* that is, *the hills* also shall bear peace *with justice;* both peace and justice, as these two are said *to kiss* each other, *Psal.* 85. 11. and Christ is King both of *justice and peace, Heb.* 7. 2. his Kingdom is *justice, peace, and joy, Rom.* 14. 17. It may also be read *for justice.*

Vers. 4. *shall judge]* that is, *shall deliver;* see the notes on *Psal. 43. 1. save the sons of the needy]* that is, *the needy persons;* in Chaldee, *shall redeem the sons of misery,* that is, such as are in wretched case. *the fraudulent oppressor]* whom the Greek here calleth *sycophant;* which word is used for *injurying by forged cavillation, Luk.* 19. 8. and 3. 14. See before in *Psal.* 62. 11.

Vers. 5. *They shall fear]* men *shall reverence,* that is, *worship* and *serve thee.* So *fear* is used for *worship, Isa. 29. 13. Mat. 15. 9. with the sun]* or *before the sun,* as is after expressed, *verse.* 17. & as the Hebrew *ghnim, with,* is elsewhere used for *before, Est.* 7. 8. and *before the sun and moon,* meaneth *continually,* so long as they shine on the earth, which is, so long as the world endureth, *Gen. 8. 22. Psal.* 89. 37, 38. The Chaldee intrepreteth it, *with the rising of the sun, and in the light of the moon,* that is, at *morning and evening,* day and night; as the twelve Tribes are said so *instantly to serve, Act.* 26. 7.

Vers. 6. *the mown grass]* the *meadow,* which being mown in the beginning of Summer, craveth rain that it may grow again. The orginall word signifieth also a *shorn fleece* of wool; which sense some keep here, and refer it to the dew that fell on *Gedeons fleece,* when the land was dry, and again on the land when the fleece was dry, *Judge. 6. 37,—40. Solomon* and *Christ* are here said to *come down as rain,* in respect of the doctrine and administration of judgment by them. So Moses said, *My doctrine shall drop as the rain, &c. Deut.* 32. 2. and Job said, *they waited for me as for the rain, &c. Job* 29. 23. and *the Lord shall come unto us as the rain, &c. Hos. 6. 3. the dispersed moisture]* understand, *which are the moisture,* that is, which showers do moisten the earth. *Zarziph,* the Hebrew word used only in this place, hath the signification of *dispersing moisture* or *water,* as is by showers, God having *divided spouts for the rain,* whereby it is strowed abroad upon the earth, *Job* 38. 25. Wherefore the former word *showers,* implieth *rain that falleth with manifold* (or *millions of) drops,* as *Psal.* 65. 11.

Vers. 7. *multitude of peace]* to wit, *shall be,* or, *shall flourish:* and this *Shalom, peace,* may respect the name of *Shelomoh* or *Solomon,* which signifieth *peaceable,* as was promised to David, *Behold, a son is borne to thee which shall be a man of rest, for I will give him rest from all his enemies round about, therefore his name is Solomon, and I will send (Salom) peace and quietness upon Israel in his days, 1 Chron. 22. 9. moon* be *not]* or *be taken away,* as the Greek explaineth it, that is, *till the worlds end,* as before, *verse.* 5.

Vers. 8. *from sea to sea]* from the *salt Sea, (the lake of Sodom, Gen. 14. 3.) to the main sea.* See *Numb. 34. 3,—6, &c.* where the limits of the land are described. *from the river]* the *great river Euphrates, Gen. 15. 18. Deut.* 11. 24. In Solomon this was accomplished, when *he reigned over all kingdoms, from the river to the land of the Philistines, and to the border of Egypt, 1 King.* 4. 21. in Christ, when

all Nations were brought into his subjection by the Gospel, as *Mat. 28. 18, 19. Act. 1. 8. Col. 1. 5, 6. Rev.* 11. 15.

Vers. 9. *in dry places]* or, *in deserts,* which the Greek explaineth, *the Ethiopians.* The Hebrew *Tsijim* signifieth here, and *Psal. 74. 14. people that dwell in dry desert places:* sometime it is used for *wild beasts* that haunt such deserts, as *Esa.* 34. 14. and 13. 21. *Ier. 50. 39. lick the dust] like a Serpent,* as is expressed in *Mic.* 7. 16. noting hereby *great fear and subjection,* testified by bowing down their faces to the ground, as is the manner in the Eastern countries. In *Esa.* 49. 23. a like promise is made to the Church of Christ.

Vers. 10. *Of Tharshish]* or *of the Ocean,* that dwell by the *main sea.* See the Note on *Psal. 48. 8. Sheba and Seba]* that is, of *Ethiopia* and *Arabia,* far southern Countries, inhabited by the posterity of *Sheba* and *Seba,* the Nephew & son of *Cush,* the son of *Cham,* the son of *Noah, Gen.* 10. 7. The *Queen of Sheba* (or *of the South)* came from the utmost parts of the earth to hear the wisdom of Solomon, & gave him much gold, sweet odors, and precious stones, 1 *King. 10. 1,— 10. Mat.* 12. 42.

Vers. 12. *hath no helper]* or, *to whom no helper.* See the like by Job, *Job* 29. 12.

Vers. 14. *precious shall their blood be]* that is, *their death,* meaning, that he regardeth their life, and will not easily suffer them to be killed, for that it is precious and dear unto him: as on the contrary Paul said, *his life was not dear unto himself,* when he was willing and ready to lose it for Christ's cause, *Act.* 20. 24. See *Psal.* 116. 15.

Vers. 15. *he shall give]* meaning *man* in general, or *each one* brought in subjection, as the Greek saith, *to him shall be given,* meaning to *Solomon. gold of Sheba]* the Greek saith, *of Arabia:* see *verse. 10. all the day]* or *daily.*

Vers. 16. *There shall be a parcel, &c.]* where a handful of corn shall be sown on the top of the mounts (the most barren places) there shall be such increase that the fruit shall shake and make a noise like the trees of Lebanon. *shake]* or *stir with noise, rustle. Lebanon]* that is, *trees of Lebanon;* as *the earth,* for *the inhabitants of the earth, Psal.* 66. 1. of this mount see the Note on *Psal. 29. 5. they of the City]* that is, the *citizens,* as, *they of the world* are *worldlings, Psal. 17. 14. ye of the heavens, Psal.* 148. 1. are *the inhabitants there.* The Chaldee addeth, *of the City Jerusalem.* Compare herewith *Isa.* 27. 6.

Vers. 17. *continued]* to wit, *as a son continueth his fathers name,* for the original *jinnon* (or *janin)* cometh of *Nin,* which is *a Son:* the Greek also turneth it, *his name continueth;* and Christ's name is continued in us that believe in him, called *Christians, Act.* 11. 26. and *his children, Heb. 2. 13, 14. before the sun]* that is, so long as it endureth, as *verse.* 5. So *Psal. 102. 29. they shall bless]* to wit, men of all nations shall count and speak of their blessedness in him. So *Gen. 22. 18. call him blessed]* or *happy, shall beautify him.*

Vers. 19. *name of his glory]* that is, *his glorious* (or *honorable)* name. So *Lord of glory, I am.* 2. 1. for *glorious Lord. filled with his glory]* that is, with the manifestation of his glorious works, and praising him for the same. See the like speeches, *Numb. 14. 21. Isa. 6. 3. Rev. 18. 1. Ezek. 43. 2.*

Amen] So beat. This second book of Psalms is concluded with twice *Amen,* as was the former: see *Psal.* 41. 14.

Vers. 20. *Ended]* or *Compleat are,* meaning that this Psalm was the last of David's prayers or hymns (as the Greek translateth it) howsoever it is not set last in order as neither other be. Or, that this matter touching Christ's Kingdom is the last thing whereof David prophesied, and for which he prayed, as 1 *Pet. 1. 10, 11. Jesse]* or *Iishai,* as the Hebrew soundeth it, and sometime *Ishai, 1 Chro.* 2. 12, 13. which name signifieth *strength* and *manhood,* as *David, amiable.*

The third Book.

PSAL. LXXIII.

The Prophet prevailing in a temptation, showeth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of God's purpose in destroying of the wicked, and sustaining the righteous.

A Psalm of Asaph. [unspec 1]

YEt surely God *is* good to Israel, to them *that are* pure in heart. And I, my feet almost swerved aside; my steps had well nigh slipped out. For I envied at vain-glorious fools, *when* I saw the peace of the wicked. For *there are* no bands in their death, and lusty *is* their strength. They *are* not in the molestation of sory man, and with earthly man they are not plagued. Therefore [unspec \2] pride compasseth them about as a chain, violence covereth them *as* a garment. Their eyes standeth out with fatness, they pass the imaginations of the heart. They do corrupt and speak with maliciousness *of* oppression, they speak from aloft. They set their mouth against the heavens, and their tongue walketh thorough the earth. Therefore his people turneth hither, and waters of a full *cup* are wrung out to them. And they say, How doth God know, and is there knowledge in the most high? Loe, these *are* the wicked, and in tranquility ever; they increase wealthy power. Surely *in* vain have I cleansed mine heart, and washed my hands in innocence. And am plagued all the day, and my rebuke *is* in the mornings. If I say, I will tell thus; loe, I unfaithfully wrong the generation of thy sons. And I thought to know this, *but* it *was* a painful thing in mine eyes. Until I entered into the Sanctuaries of God, did prudently attend to their last end. Surely thou dost set them in slippery *places,* dost make them fall to desolations. How are they *brought* to wondrous desolation as *in* a moment? are they at an end, are they consumed with troublesome frights? As a dream after *one* waketh; O Lord, when *thou* raisest up, thou wilt despise their image. Surely mine heart was leavened, and I was pricked *in* my reins. And I *was* brutish and knew not; *as* the beasts was I with thee. Yet I continually *was* with thee, thou hast holden *me* fast by my right hand. Thou wilt guide me with thy counsel, and after wilt receive me *to* glory. Whom have I in the Heavens? and with thee I delight not *any* in earth. Wholly consumed is my flesh and my heart; the Rock of my heart and my portion *is* God forever. For loe, they that are gone far from thee shall perish, thou suppressest everyone that goeth a whoring from thee. And I, to draw nigh to God *is* good for me; I have set my hope for safety in the Lord Jehovah, for to tell all thy works.

Annotations.

THe third Book] to wit, *of Psalms.* See the Note on *Psal.* 42.

Vers. 1. *of Asaph]* or, *to As•ph,* who was both *a Prophet* and *a singer:* see *Psal.* 50. 1. The like title is of the 10. Psalms following. These are for the most part complaints and meditations of the troubles of God's people.

Vers. 2. *almost]* or, *a very little* lacked, but *my feet had swarved;* so after, *well nigh,* or, *almost nothing* lacked, but *my steps had been shed:* noting hereby his great danger to have fallen through his infirmity, had not faith in God sustained him. *swarved]* or *turned, declined.* This and the next word *slipped* have a double reading in the Hebrew by the vowels, *they had swar••d, they had slipped;* by the consonants, *it had swarved, it had slipped;* meaning *each of his feet,* and *every of his steps,* to his utter ruin. *slipped out]* or *been poured out,* to wit, *as water,* and so I had been lost.

Vers. 3. *envied]* or *was jealous, had envious zeal:* See *Psal.* 37. 1.

Vers. 4. *bands]* or *knots,* that is, *pains, sores, diseases, &c. in their death]* or *till their death,* meaning that they live long in pleasure, & die at ease, as is explained, *Job 21. 13. They spend their days i• wealth, and suddenly they go down to the grave.* The Chaldee saith, *For they are not terrified or troubled for the day of their death. but lusty]* or, *and fat* is *their fortitude (their firm strength* of body) as Job saith, *one dieth in his full strength, bring in all ease and prosperity, his breasts are full of milk, & his bones run full of marrow, Job* 21. 23, 24.

Vers. 5. *molestation of sory man]* that is, *such turmoile as other miserable men endure.* See the like phrase in 2 *Sam. 7. 14. Aenosh* and *Adam* are here the names of all wretched mankind. See *Psal.* 8. 5. The Chaldee expoundeth it, *They labor not in the labor of men that study in the Law, and with just men, &c.*

Vers. 6. *compasseth, &c.]* or, *is a chain to them* and *to him,* that is, *every of them;* as a collar that is hanged for an ornament about the neck. And of this word *Anak,* to *hang a chain,* that Giant *Anak* had his name, whose children were called *Anakims.* men great of stature, proud and cruel. See *Numb. 13. 23. 34. Ios. 15. 13, 14. a garment] a set habit* or *ornament* finely fitted to the body; such was *the harlots habit, Prov.* 7. 10.

Vers. 7. *eyes standeth]* that is, *Each eye standeth* or *starteth out* of the hole *for satnesse.* In Chaldee, *The similitude of their faces is changed for satnesse.* So in *Job 15. 27. he hath covered his face with his fatness. they pass the imaginations, &c.]* that is, *they exceed* in prosperity *above that they could imagine* or *think;* or, *they surpass* in wickedness *above that which man's heart can think,* according to that which here followeth, and as in *Ier.* 5. 28. it is said, *they are waxen fat and shining, they do pass the words* (or *deeds) of the wicked.*

Vers. 8. *They do corrupt]* or *consume, dissolve* or *make dissolute* by their wicked speeches, and by their oppression of men. It may be understood of *corrupting,* or *making rotten* with sin themselves or others, or *consuming* and *wasting* with oppression. *with maliciousness]* or *in evil,*

that is, *maliciously* or *malignantly. from aloft]* that is, *loftily.* Or, *of the most High,* that is, *of God,* as in the next verse: but the Chaldee expoundeth it, *of the highness of their heart.*

Vers. 9. *against Heavens]* that is, *against God and his Saints* whom they blaspheme, as it is written, *he opened his mouth unto blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in Heaven, Rev.* 13. 6. So elsewhere *Heavens* are used for *God, Dan. 4. 23. L•k.* 15. 18.

Vers. 10. *his people] God's own people* are by this afflicted. Therefore the Greek saith *my people;* the Psalmist speaking of his brethren, as after of himself, *verse. 13. hither]* to these thoughts and temptations, which follow in the next verses. *a full]* the word *cup* or *bason* is here to be understood; as *strong,* for *strong paws, Psal.* 10. 9. See the note there. By *waters of a full cup,* are meant *abundance of tears,* which they must drink, that is, *of afflictions* and *temptations* which they suffer; as in *Psal.* 80. 6. So the Chaldee explaineth it, *and tears as many waters shall flow from them. wrung out to them]* or *drunk (sucked up) by them,* as in *Ps.* 75. 9.

Vers. 12. *in tranquility]* or *quiet, safe, wealthy, at ease.* Compare herewith *Ier. 12. 1. 2. wealthy power] ability by riches;* see *Psal.* 49. 7.

Vers. 13. *cleansed]* that is, *labored to cleanse and purge,* by faith and continual sanctification, *Acts 15. 9. 1 John.* 3. 3. otherwise, *who can say, I have made mine heart clean. Pro. 20. 9. innocence]* or *cleanness:* see *Psal.* 26. 6. and 24. 4.

Vers. 14. ⟨◊⟩ *plagued]* or *touched* with afflictions, *punished,* which the wicked are not, *v. 5. my rebuke,]* or *blame,* to wit, *I bear* the *chastisement* for my sins. *in the mornings]* that is, *every morning,* or *early:* the like phrase is *Psa. 101. 8. Job 7. 18. Lam. 3. 23. Esa.* 33. 2.

Vers. 15. *I will tell thus]* that is, if these temptations prevail against me, so that I should tell and declare for truth these my carnal thoughts. *Telling* is often used for *publishing* and *preaching* to others: See *Psal. 2. 7. u•faithfully wrong]* or *faithlesly transgress against the generation of thy sons,* (O God) that is, *of thy people,* called *the sons of God, Deut. 14. 1. 1 John.* 3. 1.

Vers. 17. *prudently attend to]* or, *consider their latter end.* A like speech Moses useth, *Deu.* 32. 29. [unspec 17]

V. 18. *slippery* places] where they suddenly fall to perdition. The Chaldee saith, *in dark* places.

Vers. 19. *wondrous desolation]* such as astonieth the beholders. Such sudden strange desolation God brought on Babylon of old, *Ier.* 51. 37. 41. and will again, *Rev.* 18. 10. 17.

V. 20. *As a dream]* to wit, *so they are,* or, *so vanisheth their prosperity;* which when one awaketh, is gone, as is plainly set forth in *Esa.* 29. 7▪ 8. So elsewhere it is said, *he shall flee away as a dream▪ & not be found, & shall pass away as a vision of the night: the eye which saw him shall do so no more,* &c. *Job* 20. 8, 9. The Chaldee explaineth it, *as the dream of a drunken man. thou raisest up]* to wit, *thyself;* that is, *risest up* to punish them, as *Psal.* 35. 23. or *raisest up,* to wit, *them,* at the last day of judgment. So the Chaldee Paraphrast turneth it, saying, *in the day of the great judgment they shall rise up out of the house of the grave, in wrath thou wilt despise their image.* The

Greek saith, *in thy city thou wilt despise their image:* the Hebrew word *baghnir* being ambiguous▪ In this sense, compare herewith *Eccles. 8. 10. despise their image]* or *their shadow,* that is, *destroy their transitory estate;* for, man *walketh in an image▪ Ps.* 39. 7. Or, referring it to the last judgment, their *image* may mean their *corrupt sinful state, Ge.* 5. 3. and the *despising* of it, is their utter rejection; for then they shall rise *to sheme and contempt eternal, Dan.* 12. 2.

Vers. 21. *was leavened]* or *lev•ned it self,* that is, *was vexed, grieved, swelled, was s•wre as leaven,* with my fretting grief and anger. *I was p•••ked]* or, *sharpened (pricked) myself,* that is, *••lt sharp pains,* to wit, with my •re•ting thoughts and desires.

Vers. 22. *brutish]* that is, *foolish, sense•all,* like a brute beast, not having the understanding of a man in me: as is explained, *Pro.* 30. 2. See also *Psal.* 49. 1•. as *the beasts]* that is, as *one of them,* or *a great beast,* Hebr. *Beh•m•th;* which is used for the vast *Elephant, I•b* 40. 10. The Greek here turneth it *bestial,* or *brutish.*

Vers. 24. to *glory]* or *with glory,* that is, *gloriously, honourably.* See 1 *Tim. 3. 16. Phil. 3. 21. Heb. 2. 10. 1 Pet.* 5. 1. 4. The Chaldee paraphraseth, *Thou wilt guide me with thy counsel in this world; and after that the glory is accomplished, which thou hast said thou will• bring upon me, thou wilt receive me.*

Vers. 25. *whom have I]* or, *who* is *for me, but thee* to trust in, or call upon. *delight not]* or *take no pleasure,* in any person, or thing.

Vers. 26. *the R•cke]* that is, *the strength and hope;* the Greek saith, *the God of my heart.*

Vers. 27. *gone far▪* that is, the wicked who are here said to be *far from God;* and in *Psal.* 119. 150. are *far from his Law,* and therefore *salvatition is far from them, Psal.* 119. 155. as here *they perish,* whereas the righteous are *a people near God, Psal. 148. 14. that goeth a w•oring from thee]* that is, *go•th after idols,* departing *from the true God,* as *Hos.* 1. 2. for *idolatry* or *breach of God's covenant,* is often called *whoredom* or *fornication, •er. 3. 9. 20. Ezek. 23. 3▪ 5. 7. &c▪ Psal.•*06. 39.

Vers. 28. *to draw nigh]* so both the Greek and Chaldee do explain the Hebrew phrase *the drawing near of God;* and thus it is also used in *Isa.* 58. 2. and is done by the faith of the Gospel, *Heb. 7. 19. Iehov•h]* or *God:* see *Psal.* 68. 21. The Chaldee saith, *in the w•rd of God. to tell] that I may tell,* or *declare,* as the Greek explaineth it.

PSAL. LXXIV.

The Prophet complaineth of the desolation of the Sanctuary. 10 He moveth God to help in consideration of his power, 18 of his repreachfull •nemies, of his children, and of his Covenant.

An instructing *Psalm* of Asaph. [unspec 1]

WHerefore, O God, hast thou cast *us* off to perpetuity: shall thine anger smoke against the sheep of thy pasture? Remember thy congregatiō, *which* thou hast purchased of old, the rod of thine inheritance, *which* thou hast redeemed, this mount Zion wherein thou hast dwelt. Lift up thy feet to the desolatiōs of perpetuity, the enemy hath done evil to all *things,* in the

Sanctuary. Thy distressers roar in the mids of thy synagogues; they have set their signs *for* signs. He was known, as he lifted on high, axes against the thicket of the wood. And now the carved works thereof all together they have beat down, with beetle and mallets.

They have cast into the fire thy sanctuaries, to the earth they have profaned the dwelling place of thy name. They said in their heart, let us make spoil of them altogether; they have burned all the synagogues of God in the land. We see not our signs, there is not *any* Prophet more, nor *any* with us that knoweth how long. How long, O God, shall the distresser reproach? shall the enemy blaspheme thy name to perpetuity? Wherefore turnest thou away thine hand, even thy right hand? *draw it* out of the midst of thy bosom, make a full end. For God *is* my King from antiquity, he worketh salvations in the midst of the earth. Thou didst break asunder the sea by thy strength, didst break in pieces the heads of the dragons in the waters. Thou didst quite burst the heads of Livjathan, didst give him *for* meat to the people that dwell in dry deserts. Thou didst cleave the fountain and the stream, thou diddest dry up the rivers of strength. The day *is* thine, the night also *is* thine; thou hast prepared the light and the Sun. Thou hast constituted all the borders of the earth, the summer and the winter, them hast thou formed. Remember this, the enemy reproacheth Jehovah, and the foolish people blaspheme thy name. Give not the soul of thy turtle-dove to the wild company; the company of thy poor afflicted forget not to perpetuity. Have respect unto the covenant, for full are the darknesses of the earth, of the habitations of violent wrong. Let not the oppressed return ashamed; let the poor afflicted and needy praise thy name. Rise up, O God, plead thou thy plea, remember thy reproach from the fool all the day. Forget not the voice of thy distressers; the tumultuous noise of them that rise up against thee ascendeth continually.

Annotations.

OF Asaph] or, *to Asaph;* in Chaldee, *by the hands of Asaph:* see *Psal.* 50. 1. If Asaph (who lived in David's days) made this Psalm, it was a prophesy of troubles to come. If some other Prophet made it when calamities were on Israel, then was it committed to *Asaphs posterity* the singers, called by their fathers name; as *Aaron's posterity,* are called *Aaron, 1 Chron. 12. 27. thine anger smoke]* or, *thy nose smoke,* that is, *burn,* as was threatened, *Deut.* 29. 20. A manifestation of fore displeasure: see *Psal.* 18. 9. and 80. 5. *sheep* or *flock,* that is, us thy people, as *Psal.* 79. 13. The *stock* comprehendeth *sheep and goats, Lev.* 1. 10.

Vers. 2. *purchased of old]* or *bought of y•re,* when thou broughtest them out of Egypt, *Exod.* 15. 16. or understand, *that* thou hast purchased it, hast redeemed, &c. *the rod of thine inheritance]* that is, *Israel, Ier.* 10. 16. called elsewhere *the line of God's inheritance, Deut.* 32. 9. which he measured out for himself as land is meted with a *rod* or *line.* It may also be read *the scepter,* or *the tribe of thine inheritance,* as *Esa.* 63. 17. for the Hebrew *Shebet,* which properly is a *rod* or *staff,* is sometime a *scepter, Psal.* 45. 7. sometime a *tribe, Psal.* 78. 67.

Vers. 3. *Lift up thy feet]* or *thy hammers,* that is, *thy strokes,* to *stamp* or *beat down* the enemy *unto perpetual* desolations. Thus the *feet* are used to *tread down with, Isa.* 26. 6. and so the Greek taketh it here, changing the metaphor, and translating it, *thy hands,* which are also

instruments to strike down with. Or *lift up thy feet,* that is, Come quickly to see *the perpetual desolations* which the enemy hath made. *hath done evil]* that is, broken, robbed, burned, wasted all things; as did Nebuchadnezzar in the Temple, 2 *King.* 24. 13. and 25. 9, 13, 14, &c.

Vers. 4. *thy synagogues]* or *assemblies,* either the *courts* and *places* about the temple, where the people assembled, or the other *synagogues* in Jerusalem, as after in *verse.* 8. he speaks of *all the synagogues in the land,* places where prayers and lectures of the law were used, *Act.* 16. 13. and 15. 21. The *assembly* of Christians is called also by this name *synagogue, I am. 2. 2. their signs]* or *banners,* which are signs of victory, or of idolatry. See after, *verse.* 9.

Vers. 5. *He was known] He,* that is, *A man,* or *everyone* of the enemies *was known,* that is, *renowned,* or *famous,* as having done some notable act. *as he lifted on high]* or, *as he that bringeth aloft,* that is, as a man brings the axe aloft over his head, to fell down the thick wood with might and main. They cut down the wood of the temple, as men do trees in a forest. *thicket of the wood]* that is, *the thick wood* or *tree,* whose boughs are wrapped one in another: or, (if we understand it of the wood-work in the Temple,) *the infolded graven wood,* which he that did most eagerly cut down, was most renowned.

Vers. 6. *And now]* or, *And then,* at the same time. So *Ps. 27. 6. carved works] gravings,* or (as the Hebrew phrase is) *openings,* used for *graven* or *carved works, Exod.* 28. 11. The Greek here turneth it, *doors,* which also have their name of *opening.*

Vers. 7. *thy sanctuaries]* the *temple* (which had divers holy places) *was burned* by Nebuzar-adan, 2 *King. 25. 9. to the earth]* to wit, *burning* or *rasing down to the ground.*

Vers. 8. *Let us make spoil]* or, *we will oppress,* prey upon them. Of this Hebrew root, the *Dove* hath her name in that tongue, as being subject to the prey and spoil of Hawkes, &c. wherefore in *verse.* 19. he calleth the Church a *turtle-dove.*

Vers. 9. *our signs]* the testimonies of God's presence and favor, extraordinary or ordinary, as the sacrifices, &c. *Dan.* 11. 31. So *Circumcision,* the *passover,* the *Sabbath,* &c. were for *signs* to Israel, *Gen. 17. 11. Exod.* 12. 13. and 31. 13. or, as the Chaldee expoundeth it, *the signs which the Prophets gave us. any Prophet]* that could see and foretell by the spirit an end of these troubles, *Lam.* 2. 9. A *Prophet (N•bi)* is one that from the inward counsel of God uttereth oracles. In old time he was called *a Seer, 1 Sam. 9. 9. Amos 7. 12. how long]* to wit, *this affliction shall endure.* The like speech is in *Psal.* 6. 4.

Vers. 11. *draw it, &c.]* this word, or some such, seemeth here to be understood, as often in the Hebrew: see *Psal.* 69. 11. The drawing the hand out of the bosom denoteth a performance of the work without ••acknesse, as we may see by the contrary, *Prov. 26. 15. full end]* by consuming our enemies, and accomplishing our deliverance.

Vers. 13. *the sea]* in Chaldee, *the waters of the red sea. of the dragons]* or *whales,* meaning *the noble men of Egypt,* who pursuing the Israelites were drowned in the red sea, *Exod.* 14. 28. For great persons are likened to *Dragons* or *Whale-fishes,* as *Ezek.* 29. 3.

Vers. 14. *the heads]* that is, *the head,* as the Greek translateth it, called *heads* for the excellency and principality. *of Livjathan]* or, *of the whale,* meaning *Pharaoh* king of Egypt, who was drowned with his Princes, *Psal. 136. 15. Livjathan* is the name of the great *whale-fish,* or *sea Dragon,* so called of the fast joining together of his scales; as he is described, *Job* 40. 20. and 41. 6, &c. and is used to resemble great tyrants, here, and in *Isa.* 27. 3. So the Chaldee expoundeth it, *the heads of Pharaoh• mighty men. in dry deserts]* that is, *to the wild beasts of the wilderness,* which might devour the Egyptians after they were drowned, and cast upon the shore, *Exod.* 14. 30. The *beasts* may be called *a people,* as *Conies, Pismires, Locusts,* &c. are called *people's* and *nations, Prov 30. 25. 26. Joel* 1. 6. See also the notes on *Psal.* 72. 9. unless by these *dwellers in dry places,* we understand the Israelites in the wilderness, to whom the spoil of the Egyptians was as *meat;* as elsewhere they said of the Canaanites, *they are bread for us, Num.* 14. 9. This the Chaldee favoreth.

Vers. 15. *didst cleave the fountain]* bringing a well and stream of water to thy people out of the rocks, *Exod. 17. 6. Num. 20 11. Isa. 48. 21. Psal. 105. 41. rivers of strength]* that is, *strong, rough,* or *vehement rivers,* as the waters of Iarden were dried up, that Israel might go thorough, *Ios.* 3. 15,—17. The Chaldee Paraphrast addeth also the rivers *Arnon* and *Iabok;* whereof see *Num. 21. 14. Deut.* 2. 37.

Vers. 16. *the light]* The Hebrew *Maor* is properly *a lightsome body,* as is the *Sun, Moon, Stars. &c. Genes.* 1. 14, 15. and here may be meant of the *Moon,* as the Chaldee translateth it, for the *S••e* next followed. For these God is else-where also celebrated, *Psal.* 2, 6. 7. 8. 9.

Vers. 19. *soul of thy turile-dove]* that is, *the life of thy* Church, called *a turtle-dove,* for their danger to be pre•ed upon by the wicked, as before, *v.* 8. being of themselves weak, mo 〈...〉 ull, and ••morous; also for their faith and lo••lty towards God, and innocence of life. In these respects a••*doves* mentioned, *Hos. 11. 11. Ezek. 7. 16. Isa.* 38. 14. and 59. 11. *Song* 4. 1. and 6. 8. *Matth.* 10. 16. So the Chaldee explaineth it, *Give not the souls of them that teach thy law, to the people which are like wild beasts. wild company]* or *wild beasts,* as the Greek translateth it, meaning the cruel *people like wild beasts,* as the Chaldee saith. The same word straight-way followeth for the Church, or *lively stock* of Christ. See the notes on *Psal.* 68. 11. 31.

V. 20. *the covenant]* which thou didst make with our fathers, (as the Chaldee addeth to explain it,) it may be meant of the covenant with Abraham and his seed, as is expressed, *Psal.* 105. 8, 9. 10. or, which was made with Noah, that the world should no more be drowned, as once it was, when it was full of cruelty, *Genes.* 6. 13. 17. 18. and 8. 21, 22. which covenant the Prophets apply to the Church after, *Esa. 54. 9. the darknesses]* that is, *dark places,* as in *Ps.* 88. 7. and 143. 3. he meaneth that the base obscure places werefull of violence, even folds or habitations of cruelty; no cottage being free from the rapine of the enemies. *Darke places* may be put for *base* or *meare* 〈◊〉 as in *Prov. 22. 29. dark* or *obscure persons,* are the *base sort.* The Greek here also translateth it *dark persons,* meaning the vile graceless enemies.

Vers. 22. *plead thy plea]* defend thine own cause: see *Psal. 35. 1. from the fool]* understand, *which thou sufferest from the fool,* or *impious, Nabal,* which word was also before, *v.* 18. whereof see *Psal.* 14. 1. The Chaldee paraphraseth, *from the foolish King.*

Vers. 23. *ascendeth]* that is, *cometh up unto thee,* it is so great; as *Iona.* 1. 2. or, *it increaseth,* as the battle is said to *ascend* when it *increased, 1 Kin.* 22. 35.

PSAL. LXXV.

A confession to God, and promise to judge uprightly. 5 A rebuke of the proud, by consideration of God's providence.

To the Master *of the Music,* Corrupt not: a Psalm of Asaph, a Song.

WE confess to thee, O God, we confess, & near *is* thy name; they tell thy wondrous works. When I shall receive the appointment, I will judge righteousnesses. Dissolved *is* the earth and all the inhabitants thereof; I have set sure the pillars thereof Selah. I said to the vain-glorious fools, be not vain-gloriously foolish; and to the wicked, lift not up the horn. Lift not up your horn to on high, *nor* speak with a stiff neck.

For not from the East, or from the West, neither from the desert *cometh* promotion. [unspec 7]

But God *is* the judge, he abaseth one, and exalteth another. For a cup *is* in the hand of Jehovah, and the wine is red, *it is* full of mixture, and he poureth out of the same; but the dregs thereof wring out *and* drink shall all the wicked of the earth. And I will show forever, will sing Psalm to the God of Jacob. And will hew off all the horns of the wicked; the horns of the just *man* shall be advanced.

Annotations.

COrrupt not] or, *Destroy not;* see *Psal.* 57. 1. The Chaldee addeth, *in the time when David said, destroy not the people. of Asaph]* or *to Asaph;* in Chaldee, *by the hand of Asaph:* see *Psal.* 50. 1.

Vers. 2. *and near* is] to wit, near in our mouths and hearts to celebrate it. Thus God's *word* is said *to be near, Rom.* 10. 8. and, *thou art near in their mouth, Ier.* 12. 2. In this sense the Greek also explaineth it, *and we will call on thy name. they tell]* that is, I and others with me: so the Greek saith, *I will tell.*

Vers. 3. *receive the appointment]* or, *take the appointed thing,* (or *time,* as the Chaldee translateth it;) that is, *the office appointed* and promised. They seem to be the words of the Psalmist (as appeareth more plainly by *verse.* 10. and 11.) in person of Christ, to whom the kingdom of Israel was appointed in due time; whom David was a figure of, in taking and administering the kingdom when it was distracted with troubles. See 2 *Sam.* 3. 17. 19. and 5. 1, 2, 3. *righteousnesses]* that is, *most righteously.*

Vers. 4. *dissolved]* or *melted,* that is, *faint with troubles, fears,* &c. as *Ios. 2. 9. set sure]* or, *will fitly fasten, artificially stablish,* as by line and measure, that they fall not. *Pillars]* the *mountains,* which may also mean *Governors;* for great personages are likened to *Pillars, Gal.* 2 9.

Vers. 5. *the horn]* the sign of *power* and *glory, Ps.* 112. 9. and 89. 18. 25. *Lu.* 1. 69. In 1 *Chr.* 25. 5. mention is made of prophesies, *to lift up the horn.*

Vers. 6. *to on high]* that is, *aloft,* or *against the high* God. *with a stiff neck]* like untamed oxen shaking off the yoke of obedience. Or, *speak not a hard thing* (as *Psal. 31. 19.) with a neck* stretched out, that is, *arrogantly,* or *with* one *neck,* that is, with joint force: as *heart,* in *Psal.* 83. 6. is for *one heart.*

Vers. 7. *the desert]* that is, the *South* or *North:* for *deserts* were on both ends of the land of Canaan. *promotion]* or *exaltation;* or, as the Greek translateth, *desert of the mountains,* that is, *the mountainy desert,* meaning that preferment or deliverance comes not from any of the nations round about. The Hebrew *Harim* is ambiguous, signifying both *exaltation,* and *mountains.* The Chaldee maketh this paraphrase, *For there is none besides me, from East to West from the North the place of the desert, or from the South the place of the mountains.*

Ver. 8. *abaseth one]* Hebr. *this* man. *another]* Hebr. *this* man. It may also be read, *He (this* God) *abaseth, and he advanceth.*

Vers. 9. *a cup]* to measure out afflictions; as *Psa.* 11. 6. a similitude often used: see *Hab. 2. 16. Ezr. 23. 31, 32. Ier.* 25. 28. The Chaldee saith, *a cup of curse. wine]* that is, *wrath* or *indignation,* as is expressed, *Ier. 25. 15. Job 21. 20. Revel. 14. 10. red]* or *thick, troubled, muddy,* noting *fierce indignation.* The Greek turneth it, *acratou, more,* meaning *strong wine,* not allaied. So in *Revel.* 14. 10. where *mere,* or *pure wine,* meaneth *great afflictions.* The Greek there is taken frō this Psalm. *of mixture]* that is, *of liquor mixed,* ready to be drunk: as *wisdom* is said to have *mixed her wine, Prov.* 9 2. that is, *tempered it ready.* So *Rev.* 14 10. The Chaldee addeth, *mixture of bitterness. he poureth out]* to wit, *unto his own people, afflicting them,* as is expressed, *Ier. 25. 17, 18, 28 29. the dregs] the most grievous afflictions;* as *Isaiah. 51. 17. 22. wring out]* or *suck up,* that is, *feel, and be affected with it.* So *Ezek. 23. 34. Esa.* 51. 17.

Vers. 10. *will show]* to wit, *this work of God his mercy, and judgment.* The Chaldee explaineth it, *will show thy miracles. horns of the wicked] their power, dominion, and pride,* whereby they afflict and scatter God's people, *Ier. 48. 25. Lam. 2. 3. Zach. 1. 21. Rev.* 17. 12, 13. as by *horns of the just man,* is meant his *power, dominion, glory, Psal.* 132. 17. and 92. 11. and 148. 14. 1 *Sam.* 2. 10. So the Chaldee openeth it, *And I will humble all kingdoms, the high strength of the wicked.*

PSAL. LXXVI.

A declaration of God's majesty in the Church, against her enemies. 12 An exhortation to serve him reverently.

To the Master *of the Music* on Neginoth, a Psalm of Asaph, a Song.

GOd *is* known in Judah, his name *is* great in Israel. And in Shalem is his tabernacle, & his dwelling in Zion. There brake he the burning arrows of the bow, the shield & the sword, & the war Selah.

Bright, wondrous excellent *art* thou, more than the mountains of prey. The mighty of heart have yielded themselves to the spoil; they have slumbered their sleep, & none of the men of power have found their hands. At thy rebuke, O God of Jacob, both chariot and horse hath been cast asleep. Thou, thou *art* fearful, and who shall stand before thee when thou art

angry? From the heavens thou causedst judgment to be heard; the earth feared, & was still. When God arose to judgment, to save all the meek of the earth Selah. Surely the wrathful heat of men shall confess thee, the remnant of the wrathful heats thou wilt gird. Vow ye, and pay to Jehovah your God: all *they that be* round about him, let them bring a present to the FEAR. *To him* that gathereth *as grapes* the spirit of the Governors, *that is* fearful to the Kings of the earth.

Annotations.

ON Neginoth] or, *with stringed instruments:* see *Psal. 4. 1. of Asaph]* or, *to Asaph:* see *Psal.* 50. 1.

Vers. 3. *Shalem]* or *Salem,* the City of Melchizedek, *Gen.* 14. 18. afterwards called *Jerusalem;* whereof see the notes on *Psal.* 51. 20. The Greek translateth it, *in Peace,* which is the interpretation of the name *Salem,* as the Apostle showeth, *Heb.* 7. 2. The Chaldee paraphrase saith, *Jerusalem. his tabernacle]* or *tent, pavilion,* which is both a mean dwelling, and a moveable, *Lev. 13. 42, 43. Heb.* 11. 9 10. For both Moses Tabernacle and Solomon's Temple were mean cottages in respect of God's glory, 1 *King.* 8. 27.

Vers. 4. *burning arrows]* or *fiery darts,* (as the Apostle calleth the temptations of that wicked one, *Ephes.* 6. 16.) The Hebrew *Ri••phei,* is properly *burning coles, Song* 8. 6. figuratively here *the glistering brass-beaded arrows,* elsewhere the *fiery thunder bolts, Psal.* 78. 48. and *burning plague, Deut. 32. 24. Habak.* 3. 5. likened to *arrows, Ps.* 91. 5. Here it may lead us to mind this Psalm, to celebrate the victories against Satan, figured by the vanquishing of the Assyrians, and other enemies, 2 *King.* 19. 35. The Chaldee explaineth it thus, *When the house of Israel did his will, he placed his divine majesty among them; there brake he the arrows and bows of people that warred; shield, and sword, and battle-ray, destroyed he forever. and the war]* that is, *the army of warriors,* the *battle-array.* See *Psal.* 27. 3. And thus *Shalem,* or *Peace,* is maintained by breaking all warlike instruments: as *Esa.* 2. 4.

Vers. 5. *Bright] made light,* that is, *Glorious:* speaking to God, as *verse. 7. wondrous excellent] magnificent:* see *Psal. 8. 2. mounts of prey]* the mountains of the Lions and Leopards, *Song* 4. 8. meaning the kingdoms of this world, which make prey and spoil one of another, like wild beasts, *Dan.* 7. 4. 5, 6, 7. whom the Lamb on mount Zion excelleth in power and glory, *Revel.* 14. 1. and 17. 14. Or, *from the mounts of prey,* that is, when thou comest from conquering the enemies, which lie in the mountains to make prey of thy people.

V. 6. *mighty of heart]* or *stout, stubborn-hearted;* a title of the wicked that are far from justice, *E* 〈...〉 . 46. 12. called here in Greek *unwise in heart. their sleep] their eternal sleep, Ier. 51. 39, 57. the sl••pe of death, Psa.* 13. 4. So in the next verse. *none of]* Hebr. *all* (or *any) have not found,* that is, *none found.* So 1 *John. 3. 15. every man-slayer hath not,* that is, *none hath life.* See also *Psa. 143. 2. men of power] able men,* for strength, courage, and riches (in which last sense the Greek taketh it here) these did not resist, or *could not,* as *Psal.* 77. 5. They were not able (as the Chaldee saith) *to take their weapons in their hands.*

Vers. 7. *thy rebuke]* that is, *punishment, destruction:* see *Ps. 9. 6. chariot]* that is, Princes and Captains riding on chariots & horses, on which they were wont of old to fight, *Judge. 4. 3. 1*

King. 22. 31. 34. These all by God's rebuke have been slain, as in the campe of Asshur, 2 *King.* 19. 35. and the host of Antichrist, *Rev.* 19. 18,—21.

Vers. 8. *when thou art angry]* Hebr. *from then* (that is, *from the time of) thine anger,* after thine anger is once kindled.

Vers. 9. *the earth]* or, *the land;* which the Chaldee understandeth thus; *the land of the heathens feared, the land of Israel was quiet.*

V. 11. *shall confess thee]* that is, *shall turn to thy praise,* when thy people are delivered from the rage of their foes. *the remnant]* or, *the re••under,* that is, thy people *which remain* and perish not in the rages of the wicked. *thou wilt gird]* to wit, *with joyfulness,* that they shall sing praise to thee; as the Greek explaineth it, *shall keep a feast to thee.* As in *Joel 1. 13. Gird ye,* there is understood, *with sorrow,* or *sackcloth:* so here seemeth to be understood *joy* or *gladness,* wherewith persons (or things) are said to be *girded Ps.* 30. 12. and 65. 13. or, *thou wilt gird* with strength, as *Ps.* 18. 40. Or if we refer it to the hot rage of the wicked, *the residue thereof thou wilt gird,* that is, *bind* or *restrain* from attempting further evil.

Vers. 12. *Vow ye]* men in danger, or delivered from it, were wont to make vows unto God, *Genes. 28. 20. Iona 1. 16. Psal. 66. 13, 14. round about him]* a description of his people, as the twelve tribes pitched round about the Tabernacle, *Numb.* 2. 2. and the four and twenty Elders were round about God's throne, *Revel.* 4. 4. So the Chaldee expoundeth it, *ye that dwell about his Sanctuary. to the fear]* that is, *the most fearful God,* called *Fear* or *Terror,* for more reverence and excellency, unto whom all fear is due, as *Isai. 8. 12. 13. Malachi.* 1. 6. So Jacob called God *the Fear of his father Isaac, Genes.* 31. 53. And this was performed when after Asshurs overthrow, *many brought offerings to the Lord, 2 Chron.* 32. 21, 23.

Vers. 13. To him *that gathereth]* so the Greek, *to him that taketh away:* or we may read, *He gathereth,* (or *Cutteth off as in vintage;)* a similitude from *grape-gatherers,* which cut off the clusters of the vines; applied here to the cutting off the lives of men. The like is in *Rev.* 14. 18, 19, 20. also in *Judge.* 20. 45. The Chaldee explaineth it, *To him that represseth the pride of the spirit of governors; God, to be feared above all Kings of the earth. ...Governors]* or *Princes, Captains,* that lead and go before the people. So God's Angel destroyed all the valiant men, and Princes, and Captains in the Campe of the King of Asshur, 2 *Chro.* 32. 21.

PSAL. LXXVII.

The Psalmist showeth what fierce combat he had with diffidence. 11 The victory which he had by consideration of God's great and gracious works done of old.

To the Master *of the Music,* to Ieduthun, a Psalm of Asaph. [unspec 1]

MY voice *was* to God, and I cried out: my voice *was* to God, and he gave ear unto me. In day of my distress I sought the Lord, my hand *by* night reached out and ceased not, my soul refused to be comforted. I remembered God, and made a troubled noise; I meditated, and my spirit was overwhelmed Selah. Thou heldest the watches of mine eyes, I was stricken amazed and could not speak. I recounted the days of antiquity, the years of ancient times. I remembered

my melody in the night; with my heart I meditated, and my spirit searched diligently. Will the Lord cast off to eternities, and not add favourably to accept anymore? Is his mercy ceased to perpetuity; *is his* word ended to generation and generation? Hath God forgotten to be gracious; hath he shut up in anger his tender mercy Selah? And I said, *doth* this make me sick, the change of the right hand of the most high?

I will record the actions of Yah; surely, I will remember thy miracle from antiquity. And I will meditate of all thy work, and will discourse of thy practices. O God, thy way *is* in the sanctuary; who *is so* great a God as God? Thou *art* the God that doest a marvelous work, thou hast made known thy strength among the people's. Thou hast redeemed thy people with arm, the sons of Jacob, and of Joseph Selah. The waters saw thee, O God, the waters saw thee, they trembled, also the deeps were stirred. The clouds streamed down waters, the skies gave out a voice, also thine arrows walked about. The voice of thy thunder *was* in the round *air;* lightnings illuminated the world, the earth was stirred, and quaked. Thy way *was* in the sea, and thy paths in the many waters, & thy footsteps were not known. Thou didst lead thy people like a flock, by the hand of Moses and Aharon.

Annotations.

TO Ieduthun] or, *for him:* see *Psal.* 39. 1. and 62. 1.

Vers. 2. *he gave ear]* so the Greek explaineth the Hebrew phrase *to give ear:* see the like *Psal.* 65. 11.

Vers. 3. *sought the Lord]* in Chaldee, *sought instruction from before the Lord, and the spirit of prophesy rested upon me. retched out]* or, *flowed, was poured out,* that is, *was stretched out* in prayer: (a vehement figurative speech, like that of *pouring out the heart, Psal.* 62. 9.) or, was wet with continual wiping of mine eyes: or by *hand* may be meant *plague* or *sore* (as in *Job* 23. 2.) which continually *ran.* The Chaldee expoundeth it, *by night mine eye dropped tears, and ceased not.*

Vers. 4. *meditated]* or *prayed.* See *Psal.* 55. 3, 18. *overwhelmed]* or *covered it self,* that is, *swowned* or *fainted* with sorrow. So *Psal.* 142. 4. and 143. 4. and 107. 5. *Lam.* 2. 12.

Vers. 5. *the watches]* or *the wards, custodies,* (that is, as the Chaldee explaineth it, *the lids) of mine eyes,* so that I cannot sleep. *stricken amazed] beaten* with terror, *as with a hammer;* or, as the Greek saith, *troubled.* So *Dan: 2. 1, 3. Gen. 41. 8. could not speak]* so the Hebrew phrase *spake not,* is sometime to be interepreted: as, *who shall judge, 2 Chron.* 1. 10. for which in 1 *King.* 3. 9. is written, *who can* (or, *is able to) judge.* So *Psalm* 78. 20.

Vers. 6. *of ancient times]* or, *of eternities,* that is, *of ages* past. This he did according to the commandment, *Deut.* 32. 7. for former histories are written for our learning, *Rom. 15. 4. 1 Cor.* 10. 11.

Vers. 7. *my melody]* or *musical play,* to wit, how I had before time played, and sung songs of praise for thy benefits; (see *Psal.* 33. 2, 3.) or, *I remembered my music,* and took my instrument, and thus I sung. *spirit searched]* in Chaldee, *the knowledge of my spirit searched marvelous things.*

Vers. 11. doth *this make me sick]* doth it grieve and weaken me, that the right hand (the administration) of God is changed, and he keepeth not one constant course in his works? The Prophet seemeth to check himself for his infirmity. Or, (taking it not for a question) *it maketh me sick;* or, *this is my infirmity. the change]* or, *that changed is;* for so the Hebrew phrase, *to change,* may be resolved.

Vers. 12. *will record] will remember* for myself, and *mention* to others: The Hebrew implieth both these, by a double reading. *miracle]* that is, *miracles* or *wondrous works* (as the Greek explaineth it) all and every of them, done of old. So after in *verse.* 15.

Vers. 13. *discourse]* or *meditate, entreat of,* both in mind and talk.

Vers. 14. *in the Sanctuary]* or *in sanctity, in the holy* place, as the Greek turneth it: meaning, it is *most holy,* and secret, *hidden* from the eyes of the world, as holy things were hidden in the Sanctuary, especially the Ark and Cherubims where God sate. So as it was not lawful for people or Priests to see them, *Num. 4. 6, 7, 15, 20. Levite.* 16. 2. Compare also herewith, *Psal.* 73. 16, 17. The Chaldee translateth, *O God how holy are thy ways. a God]* or *a mighty one, a Potentate:* Hebr. *Ael.* So in the next verse. *as God]* in Greek, *as our God:* in Chaldee, *as the God of Israel.*

Vers. 15. *Marvelous work]* that is, *works, wonders.* This is taken from *Exod.* 15. 11. [unspec 15]

Vers. 16. *with arm]* that is, *with power: an arm stretched out,* as *Exod.* 6 6. in Greek, *with thine arm. of Jacob]* that is, *the tribes of Israel,* borne of him. *of Joseph]* this may be meant (as the Chaldee Paraphrast taketh it) of all the Israelites whom Joseph nourished, *Gen.* 45. 10. 11. and 50. 21. called therefore his *sons;* or in special of the tribes of *Ephraim* and *Manasseh,* the sons of Joseph, noted from the rest, for more honor. Compare also herewith *Psal.* 80. 2, 3.

Vers. 17. *The waters]* of the red sea, *Exod. 14. 21. Psal.* 114. 3. The Chaldee paraphraseth, *They saw thy divine Majesty from the midst of the sea, O God. trembled]* or *were pained,* as a woman in travel. So *Psal.* 29. 8. and 97. 4.

Vers. 18. *streamed]* or *gushed* with a tempest. These things were when the Lord looked unto the host of the Egyptians out of the fiery and cloudy pillar, and so feared and hindered them with stormy tempests, that their chariot wheels fell off, &c. *Exod.* 14. 24. 25. And thus Israel *was baptized in the cloud and in the sea, 1 Cor. 10. 1. 2. thine arrows]* or *stones* (as this word also signifieth, *Lam.* 3. 16.) meaning *hail-stones.* See *Psalm. 18. 15. Ios.* 10 11.

Vers. 19. *in the round* air] in *the sphere* or *globe.* The *air* is so called of the round form, which it (with all the heavens) hath. Of the thunder in the air, see *Job 37. 2,—5. Psal.* 29.

Vers. 20. *Thy way]* wherein thou wentest, and leddest thy people; confounding thy foes, *Exod.* 14. 19, 20, 22. *Nehem.* 9. 11. So elsewhere, *his way* is *in the whilewind, Nahum 1. 3. were not known]* to wit, before that time; nor after, for *the waters returned to their force, and drowned the Egyptians: Exod.* 14. 27. So his other ways *are past finding out, Rom.* 11. 33. that men must *walk by faith, not by sight, 2 Cor.* 5. 7.

Vers. 21. *lead thy people] thorough the sea,* and after *thorough the wilderness towards Canaan; Moses being their King, and Aaron their Priest.* The Memory of which mercy is often celebrated, *Deut.* 8. 2,—5. 15. and 32. 10. *Ier. 2. 2, 6. Amos 2. 10. Mic. 6. 4. Psal. 136. 16. Act.* 7. 35. 36.

PSAL. LXXVIII.

An exhortation both to learn and to preach the Law of God. 9 The story of God's wrath against the incredulous and disobedient Israelites. 67 Ephraim being refused, God chose Judah, Zion, and David.

An instructing *Psalm* of Asaph. [unspec 1]

GIve ear my people to my law, incline your ear to the words of my mouth. I will open my mouth in a parable, I will utter hid things, of antiquity. Which we have heard, and have known them, and our fathers have told us. We will not hide from their sons, to the generation after, telling the praises of Jehovah: his power also and his marvel which he hath done. How he stablished a testimony in Jacob, and put a law in Israel, which he commanded our fathers, to make them known to their sons.

That the generation after, sons *that* should be borne might know, might rise up and tell their sons. And they might put their constant hope in God, and not forget the acts of God, and might keep his commandments. And not be as their fathers, a generation perverse and rebellious: a generation *that* prepared not aright their heart, and whose spirit was not faithful, with God. The sons of Aephrajim armed shooting with bow, turned back in the day of battle.

They kept not the covenant of God, and in his Law they refused to walk. And forgot his actions, and his marvelous works which he had shown them. Before their fathers, he had done a miracle in the land of Egypt, the field of Tsoan. He cleft the sea and made them pass thorough, and made the waters to stand as an heap. And led them with a cloud by day, and all the night with a light of fire. He clave the Rocks in the wilderness, and gave drink as *out of* the great deeps. And brought forth streams out of the rock, & made waters descend like rivers.

And they added yet to sin against him, to provoke bitterly the most high in the dry desert. And tempted God in their heart, asking meat for their soul. And they spake, against God they said; Can God furnish a table in the wilderness? Loe he smote the Rock, and waters gushed out, and streams over-flowed: can he also give bread; or *can* he prepare flesh for his people? Therefore Jehovah heard, and was exceeding angry, and fire was kindled against Jacob; and also anger came up against Israel. Because they believed not in God, and trusted not in his salvation. Though he had commanded the skies from above, and opened the doors of heavens.

And rained upon them Manna to eat, and the wheat of heavens he gave to them. Man did eat the bread of the mighties, he sent them meat to satiety. He made an East-*wind* to pass forth in the heavens, and brought on a South-*wind* by his strength. And rained flesh upon them as dust; and fethered fowl, as the sand of the seas. And made *it* fall in the midst of his campe,

round about his dwelling places. And they did eat and were filled vehemently, and their desire he brought unto them. They were not estranged from their desire, their meat *was* yet in their mouth. When the anger of God came up against them, and slew of the fat of them, and smote down the choice young men of Israel. For all this they sinned yet, and believed not for his marvelous *works.* And he consumed their days in vanity, and their years in hasty terror. When he slew them, then they sought him, and returned, and sought God early. And remembered that God *was* their Rock, and the most high God, their redeemer. But they flatteringly allured him with their mouth, and with their tongue they lied to him. For their heart *was* not firmly prepared with him, neither were they faithful in his covenant. And he *being* compassionate, mercifully covered iniquity, and corrupted not, but multiplied to turn away his anger, and did not stir up all his wrathful heat.

For he remembered that they *were* flesh, a wind that goeth, and shall not return. How oft did they bitterly provoke him in the wilderness, grieve him in the desert! For they returned and tempted God, and limited the holy one of Israel. They remembered not his hand, *nor* the day *in* which he had redeemed them from the distresser. When he put his signs in Egypt, and his wonders in the field of Tsoan. And turned their rivers into blood, and their streams, *that* they could not drink. He sent among them a mixed swarm which did eat them, and the frog which corrupted them. And he gave their fruit to the caterpiller, and their labor to the locust. He killed their vine with hail, and their wild fig-trees with the blasting hailestone. And he shut up their cattle to the hail, and their flocks of cattle to the lightnings. He sent among them the burning of his anger, exceeding wrath, and indignation, and distress, *by* the sending of the messengers of evils. He weighed out a path to his anger, he withheld not their soul from death, and their wild beast he shut up to the pestilence. And smote all the first-borne in Egypt, the beginning of strengths in the tents of Cham. And he made his people pass forth as sheep, and led them on as a flock in the wilderness. And led them in confident safety, and they dreaded not, and the sea covered their enemies. And he brought them to the border of his holiness: this mountain, *which* his right hand purchased. And he cast out the heathens from their faces, and made them fall in the line of possession, & made the tribes of Israel to dwell in their tents. And they tempted & bitterly provoked the most high God, and kept not his testimonies. But turned back and unfaithfully transgressed like their fathers; they were turned like a warping bow. And provoked him to anger by their high places, and by their graven *idols* they stirred him to jealousy. God heard, & was exceeding wroth, & vehemently abhorred Israel. And he forsook the dwelling place of Shilo, the tent he had placed for a dwelling among earthly men. And gave his strength into captivity, & his beauteous glory into the hand of the distresser. And shut up his people to the sword, & was exceeding wroth with his inheritance. The fire did eat their choice young men, & their virgins were not praised. Their Priests fell by the sword, and their widows wept not. And the Lord awaked as one out of sleep, as a mighty one shouting after wine. And smote his distressers behind, he gave them eternal reproach.

And he refused the tent of Joseph, & chose not the tribe of Aephrajim. But he chose the tribe of Judah, the mount Zion which he loved. And built his sanctuary like high *places,* like the earth which he founded forever. And he chose David his servant, and took him from the

folds of sheep. From after the *ewes* with young brought he him, to feed Jacob his people, and Israel his possession. And he fed them according to the perfection of his heart, and by the discretions of his hands led he them.

Annotations.

MY Law] or *doctrine,* for of it the *Law* hath the name in Hebrew; see *Psal. 19. 8. Christ* speaketh in this Psalm to his people, as the next verse showeth. So *Isa.*•1. 4.

Vers. 2. *in a parable]* that is, *in* (or *with) parables,* as the holy Ghost expoundeth it, *Mat. 13. 34, 35. All these things spake Jesus to the multitude in parables,* &c. *that it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables* &c. Here the narration and applying of ancient histories are called *Parables, because all these things came unto our fathers as types, and were written to admonish us, 1 Cor.* 10. 11. What a *Parable* meaneth, see *Psal. 49. 5. will utter]* or *well out,* as from a spring or fountain. *hid things]* so the holy Ghost expoundeth it in Greek, *Mat.* 13. 35. the Hebrew word signifying *sharp* or *obscure speeches,* or *riddles:* see *Psal. 49. 5. of antiquity]* understand, *which are of antiquity,* that is, *ancient* things *since the foundation of the world, Mat.* 13. 35.

Vers. 5. *stablished]* or *reared up. testimony]* or *witness,* meaning the *Covenant:* see *Psalm.* 19. 8. *in Jacob] among the Israelites, the children of Jacob. to their sons]* all their posterity, as *Deut. 4. 9. teach them thy sons, and thy sons sons.* So *Deut.* 6. 6, 7, 21.

Vers. 8. *perverse]* or *froward, stubborn.* So Israel is noted to be, *Exod. 32. 9. Deut.* 31. 27. [unspec 8]

Vers. 9. *Aephraim]* The ten tribes of Israel, of which Ephraim was chief, though they were valiant warriors, yet for their sins fell before their enemies, 1 *King. 17. Hos.* 10. 11, 14. Some understand it of that slaughter of Ephraim's sons mentioned, 1 *Chron.* 7. 21, 22, 23. which was while their father lived in Egypt.

Vers. 10. *refused to walk]* as 2 *King. 17. 14, 15. they would not obey, but hardened their necks,* &c. *and refused his statutes and his covenant, which he made with their fathers* &c.

Vers. 12. *a miracle]* that is, *miracles, marvels,* as in *verse. 2. parable* is for *parables. of Tsoan]* or *of Tanis,* as the Greek and Chaldee calleth it. It was a chief city in *Egypt,* and the Kings Court or palace, and a place of great antiquity, *Isa. 30. 3, 4. Num.* 13. 23. And *the field of Tsoan,* is the country or territories of that city, as *the field of Edom, Gen. 32. 3. the field of Moab, Gen. 36. 35. Num.* 21. 20. So after, *verse.* 43.

Vers. 13. *cl••t the sea]* the *red sea,* where the Israelites were baptized, *Exod. 14. 1 Cor.* 10. 2.

Vers. 14. *a cloud]* to shadow them from the Sun; and to guide them in their journeys: a figure of God's protection over his Church, and guidance of the same, *Exod.* 13. 21. and 40. 38. *Num. 9. 17,—22. Nehem. 9. 19. Isa* 4. 5.

Vers. 15. *the Rocks]* once at Horeb, *Exod.* 17. 6. and again at Cadesh, *Num.* 20. 1. 11. The *Rock* was spiritually *Christ, 1 Cor. 10. 4. great deep's]* that is, *the great deep,* as the Greek turneth it:

the phrase is taken from *Gen.* 7. 11. though here *deeps* is put for *deep,* for the more vehemency, or, for *every of the great deeps.* Or we may turn it, *as* in *deeps very much,* to wit, *drink.*

Vers. 17. *to provoke bitterly]* by rebellion, exasperating and causing wrath and bitterness, as both the Hebrew and Greek words signify, *Psal. 5. 11. Hebr.* 3. 16.

Vers. 18. *for their soul]* that is, *their lust, their appetite:* See *Psal.* 27. 12.

Vers. 20. *bread]* that is generally, *food, Psalm.* 136. 25. and in special *flesh,* as after is explained, and the Hebrew *lechem* sometime signifieth, *Eev. 3. 11. Numb.* 28. 2. Of this their lufting, see *Num.* 11. 4, &c. can *he prepare]* The word *can* is again to be repeated from the former sentence. See also the note on *Psal.* 77. 5.

Vers. 21. *ascended]* that is, *burned:* for *fire* mounteth upward: so *verse.* 31.

Vers. 24. *Manna]* or as in Hebrew, *Man,* a small round thing like *Coriander seed,* coloured like *Bdelium,* (that is, like wax, & clear, but white,) hard, to be ground in milles, or pounded; of it cakes were made, whose taste was like the best fresh oil, and like wafers made with honey. When the dew fell on the host by night, the Manna fell with it; when the dew was ascended, the Manna appeared like the hoare frost on the earth; then the people gathered it, for when the heat of the Sun came, it was melted. It was a meat which they knew not, nor their fathers: when they saw it, they said, *It is Manna* (that is, *a ready meat,* or *What is this?)* for they wist not what it was: and Moses said, *This is the bread which the Lord hath given you to eat, Numb. 11. 7, 8, 9. Exod. 16. 14, 15. 31. Deut.* 8. 3. Of this they had to eat forty years in the wilderness, till they came into Canaan, *Exod. 16. 35. Ios.* 5. 12: It was a figure of Christ, and his spiritual graces, *Joh. 6. 31, 32, 33. Revel.* 2. 17.

Vers. 25. *man did eat]* or *Everyone did eat. bread of the Mighties]* that is, *of the Angels,* (as the Chaldee and Greek explaineth it,) which are *mighty in strength, Psal. 103. 20. and Manna* is called *their bread,* either because by their ministry God sent it, or because it came from heaven, *the habitation of Angels,* as the Chaldee paraphraseth; or because it was excellent, so as the Angels (if they needed any food) might eat it. So the *tongue of Angels, 1 Cor.* 13. 1. is the most sweet and excellent tongue: Or by *mighties,* we may understand *the mighty heavens. meat]* The Hebrew *tsedah* properly signifieth *venison,* that is, *meat caught with hunting;* but generally is used for all food. So *Psal. 132. 15. to satiety]* or *enough:* for every man had an *Omer* full (that is, the tenth part of an *Ephah* or *Bushel)* of Manna for a day, *Exod.* 16. 16, 36. and of flesh they had store, till it came out at their nosthrills, and was loath some unto them, *Numb.* 11. 19, 20.

Vers. 26. *brought on] led* or *drove forward;* as *Numb. 11. 31. Then there went forth a wind from the Lord, and brought quail from the sea* &c.

Vers. 27. *flesh as dust]* that is, quail in great abundance; so that he that gathered least, gathered ten Homers full, (that is, an hundred Ephahs or Bishels:) for *one Homer* contained *ten Ephahs, Numb. 11. 32. Ezek.* 45. 11.

Vers. 28. *made* it *fall]* the flesh, the quail; being fat and heavy fowl, and by the moist south-east wind made more heavy, fell upon the campe a days journey on each side, round about the host, and they were about two cubits above the earth, *Numb. 11. 31. his campe]* the Lord's, because he dwelt among them, *Num.* 5. 3. called elsewhere *the hosts of the Lord, Exod.* 12. 41. or *his,* that is, *Israel's:* so *verse.* 63, 64.

Vers. 30. *They were not estranged]* that is, (as the Greek explaineth it) *they were not deprived,* their desired meat was not taken away from them; as it is written, *the flesh was yet between their teeth, it was not yet cut off:* (that is, taken from them, as *Joel 1. 5.) and the wrath of the Lord was kindled against the people, Numb.* 11. 33. Or it may be understood of their affections and lust not yet changed.

Vers. 31. *ascended]* that is, *burned,* as *verse.* 21. This is meant of the plague wherewith God smote the people, *Numb. 11. 33, 34. fat]* that is, *the chief* and *strongest,* as *Judge.* 3. 29. So weak, poor, or base men, are called *lean* or *thin, Psal. 41. 2. Fat,* (or *fatnesses,)* is here figuratively put for *fat persons.* See the notes on *Psal.* 36. 12. and 106. 15. *choice young men] young men* are called *chosen,* because they are selected for wars, and other serviceable affairs, when ancient men are let rest, *Numb.* 1. 3. and 8. 24, 25, 26. *Exod.* 24. 5.

Vers. 33. *hasty terror]* or, *a sudden plague;* as was threatened, *Levite.* 26. 16. [unspec 33]

Vers. 36. *flatteringly allured]* or *deceived,* that is, went about to deceive, by persuading flattering words.

Vers. 37. *firmly prepared] aright settled ready and stable,* as is the heart of the godly, *Psal.* 112. 7 and 57. 8.

Vers. 38. *mercifully covered] made expiation,* and *forgave:* So *Psal.* 65. 4. and 79. 9. *corrupted]* that is, *destroyed utterly:* so *Deut. 4. 31. multiplied to turn]* that is, *much and often turned away his anger.*

Vers. 39. *flesh]* that is, *weak,* and *corrupt.* See *Psal. 56. 5. a wind]* man's life is *a vapor that appeareth for a little time, and afterward vanisheth away, I am.* 4. 14.

Vers. 40. *How oft] ten times* (as the Lord said, *Numb. 14. 22.) this people tempted* him, and obeyed not his voice. 1. At the red sea, for fear of the Egyptians, *Exod.* 14. 11, 12. 2. At Marah, where they wanted drink, *Exod.* 15. 23, 24. 3. In the wilderness of Sin, where they wanted meat, *Exod.* 16. 2. 4. In keeping Manna till the morrow, which God had forbidden, *Exod.* 16. 20. 5. In going out for Manna on the Sabbath day, *Exod.* 16. 27, 28. 6. At Rephidim, murmuring for lack of water, *Exod.* 17. 1, 2, 3. 7. At Horeb, where they make the golden calf, *Exod.* 32. 8. In Taberah, murmuring for tediousness of their way, *Numb.* 11. 1. 9. At Kibroth hattaavah, where they lusted for flesh, *Numb.* 11. 4. 10. In Paran, where they refuse the land of Canaan, being discouraged by their spies, *Num.* 14. 1, 2, &c. And after this they sinned seven times; as 1. In pressing to go fight, when God forbade them, *Num.* 14. 44, 45. 2. In the rebellion of Korah, Dathan, and Abiram, *Numb.* 16. 1, &c. 3. In the murmuring for the death of Korah and his company, *Numb.* 16. 41, &c. 4. At Meribah, murmuring for lack of water, *Numb.* 20. 2, 3, &c. 5. For grief of their way, murmuring and loathing Manna, *Numb.* 21. 4, 5, &c. 6. At Shittim,

committing whoredom with the daughters of Moab; 7. And in the same place, coupling themselves to Baal-peor, and eating the sacrifices of the dead, *Numb.* 25. 1, 2, 3, &c.

Vers. 41. *returned and tempted]* that is, *efisoones, again and again tempted;* contrary to the law, *Deut. 6. 16. limited] prescribed limits, bounds,* or *marks;* as before, *verse.* 20.

Vers. 44. *to blood]* The first of the ten plagues, wherewith God smote the Egyptians, which had drowned his children in their rivers, *Exod.* 7. 19. 20, 21. and 1. 22. whereto agreeth the third vial of wrath poured out on Antichrists kingdom, spiritually called *Egypt, Rev.* 16. 4. 6. and 11. 8.

Vers. 45. *a mixed swarm] a mixture,* sundry sorts of flies, vermin, or hurtful beasts: by the Greek they were *flies;* by the Chaldee, *mixtures of wild beasts.* It was the fourth plague of Egypt: See *Exod. 8. 24. the frog]* that is, *frogs,* (as afterward *caterpillar, locust,* for *locusts,* &c.) The second plague of Egypt, *Exod.* 8. 6. figures of *unclean spirits, which gather the Kings of the world to the battle of the great day of God, Rev. 16. 13, 14. corrupted]* that is, *marred* and *destroyed.*

Vers. 46. *their fruit] all that grows out of the earth. caterpillar] a worm that consumeth and spoileth grass & fruits, Joel 1. 4. Locust]* or *grashopper,* (which have their name of their *multitude,* for they fly many together, *Prov. 30. 27. Nahum. 3. 15. Judge.* 6. 5.) Locusts in those countries fly in the air multitudes together; and wheresoever they fall, they devour every green thing. This was the eighth plague of Egypt, whereby all herbs and fruits were consumed, *Exod.* 10. 14, 15. Figures of Antichrists ministers, *Rev.* 9. 3, 4, &c.

Vers. 47. *blasting hailestone]* a word nowhere found but in this place. The seventh plague of Egypt was *grievous hail mixed with fire,* that killed *men, beasts, herbs and trees, Exod.* 9. 24, 25. So in *Revel. 16. 21. baile of talent weight* falleth on blasphemers.

Vers. 48. *he shut up]* that is, *gave:* See *Psal.* 31. 6. so *verse. 50. lightnings]* or, *the flying firecoles, thunderbolts:* see this word, *Psal.* 76. 4. The Greek here turneth it, *fire.*

Vers. 49. *messengers]* or *Angels of evils,* or as the Greek saith, *evil Angels:* such indeed God useth to punish men by, *Job* 1. 12, 16, &c. The Chaldee also translateth, *sent by the hand of them that do evil.* But hereby may be meant *Moses* and *Aaron,* whom the Lord sent to denounce these plagues before they came, & by their hand brought them on Egypt, *Exod.* 7. 1, 2, 19. and 8. 1, 2, 5, 16, 21. and 9. 14, 15, &c.

Vers. 50. *He weighed]* to wit, making his punishments proportionable to their sins and obstinacy: for as men increase sin, so doth God judgment, *Levite. 26. 21, 23, 24, 27, 28. Wilde beast]* that is, *beasts,* which have their name of *liveliness* (as is noted, *Psal.* 68. 11.) therefore some turn it here, *life;* but the Greek plainly saith *cattle.* The fifth plague of Egypt, was the pest or murraine of all beasts and cattle, *Exod.* 9. 3.

Vers. 51. *the first-borne]* the tenth and last plague was the death of all the firstlings of Egypt, in the night that Israel kept the Passover, and departed the land, *Exod.* 12. 27, 29, 30. The *first-borne* usually ministered to God: but God smote all such idolatrous ministers in Egypt, and upon their gods also he did execution, *Numb.* 33. 4. but, spared the first borne of Israel,

by the blood of the Lamb; and after chose the tribe of Levi to minister in their stead, *Num.* 3. 40, 41, 45. and 8. 16,—19. *beginning of strengths]* or *chiefest of painful mights:* so the eldest child is named, *Gen. 49. 3. Deut.* 21. 17. Therefore were they to be given to the Lord. *tents of Cham]* the dwellings of the Egyptians, which were the posterity of *Cham,* the son of Noah, *Gen.* 10. 6. See the Note on *Psalm* 68. 32.

Vers. 52. *his people pass forth]* the Israelites took their journeys from Rameses, *Exod.* 12. 37. See *Psal.* 77. 21.

Vers. 54. *border of his holiness] his holy border;* meaning the land of Canaan, sanctified to be the possession of his people, and limited in all the borders of it, as *Num.* 34. 2, 3,—12. or, *border of his Sanctuary. this mountain]* that is, mountainy country Canaan, called *a land of mountains* and *valleys, Deut.* 11. 11. So *Exod.* 15. 17. Or in special he may mean *mount Zion:* whereof after in *verse* 68.

Vers. 55. *the Heathens]* the seven mighty Nations of Canaan, where Joshua and Israel killed one and thirty kings, *Deut. 7. 1. Josh. 12. 7,—24. made them fall in the line]* that is, made their country fall out by line and measure, to be the inheritance of Israel, *Josh.* 15 and 16 and 17 *chapters. tribes]* the posterity of the 12 sons of Israel, called *tribes,* after the Roman name, where at first the whole multitude was divided into three parts, called thereof *tribes:* but the Hebrew name signifieth *Staves* or *rods,* as growing out of one stock or tree, and these were twelve, *Num.* 13. 3, 5,—16.

Vers. 56. *And they tempted]* The Israelites notwithstanding all former mercies, tempted God and sinned in Canaan their possession, as is manifested in the book of Judges.

Vers. 57. *like their fathers]* whose carcasses fell in the wilderness. For of six hundred thousand men that came out of Egypt, not any one came into Canaan, save Caleb and Joshua, *Exod. 38. 26. Num.* 14. 29, 30. and 26. 64, 65. *a warping bow]* or, *bow of deceit,* that shooteth awry, and so deceiveth. So *Hos.* 7. 16.

Vers. 58. *high places] Temples, Chapels,* & consecrated places on mountains, where the nations used to sacrifice, and Israel imitated them, *Num. 33. 52. Deut. 12. 2. 1 Kings* 11. 7. and 12. 31, 32. and 14. 23. *to jealousy]* to *jealous anger,* for which *a man will not spare in the day of vengeance, nor can bear the sight of any ransom, Prov.* 6. 34, 35. unto this, God is moved by *idolatry,* which is spiritual *fornication, Exod. 20. 4, 5. Deut.* 31. 16, 17. and 32. 21.

Vers. 59. *abhorred]* or *refused,* with loathsomeness and contempt. So after, *verse.* 67.

Vers. 60. *the dwelling place]* the tabernacle set in *Shilo, 1 Sam.* 1. 3. There God dwelt among men, *Exod.* 29. 44. 45, 46.

Vers. 61. *his strength]* the *Ark* of his covenant, (called *the Ark of his strength, Psal.* 132. 8.) this was captived by the *Philistines, 1 Sam.* 4. 11. The Chaldee translateth it, *his Law. beauteous glory* or *fatrenesse, magnificence;* meaning *the Ark* fore-mentioned, as Phineas wife said, *the glory is departed from Israel, for the Ark of God is taken, 1 Sam.* 4. 20, 22.

Vers. 62. *shut up]* that is, *delivered his people to the sword of the Philistines, who killed thirty thousand Israelites, 1 Sam.* 4. 10.

Vers. 63. *The fire]* that is, God's wrath, by the sword of the Philistines, as *verse* 21. So in *Ezek.* 30. 8. a *fire* in Egypt, signifieth (as the Chaldee there expoundeth it) *a people strong like fire. were not praised] by hymns,* and *songs,* as was the wont at their espousals and marriages; that is, *they were not married.*

Vers. 64. *Their Priests] Hophni* and *Phineas,* 1 *Sam.* 4. 11. The Hebrew is singularly, *His Priests,* and so before and after, *his choice young men, &c.* meaning *Israel's,* who is spoken of, as of one man. But the Scripture useth these phrases indifferently; as, *All Aedom was servants, 2 Sam.* 8. 14. for which in 1 *Chron.* 18. 13. is written, *All Aedom were servants.* Of this name *Priests,* see *Psal. 99. 6. wept not]* that is, *lamented not at their funeral;* for Phineas wife her self died in travel, 1 *Sam.* 4. 19, 20.

Vers. 65. *awaked] stirred up himself to punish the Philistines, where as before he seemed to sleep,* as *Psal.* 44: 24. *after wine]* or, *by reason of wine,* that is, *when he hath drunk wine, which cheereth and encourageth the heart; so did God behave him-self.*

Vers. 66. *behind]* that is, *in the hinder secret parts;* (as the Chaldee addeth, *with emerods in their hinder parts:)* for so God smote the Philistines with *pilos* or *hemoroids* for abusing his Ark, 1 *Sam. 5. 1, 6. 9, 12. eternal reproach] by this punishment, and the monuments thereof;* for the Philistines were forced to make similitudes of their hemoroids and secret parts, of gold, and send with the Ark home to Israel, as an oblation for their sin, 1 *Sam.* 6. 4, 5, 11, 15, 17.

Vers. 67. *herefused]* or, *abhorred, despised,* as *verse 59. the tent of Joseph]* that is, the tribe of Ephraim the son of Joseph, where the Tabernacle and Ark had remained many years in Shiloh: God returned not the Ark thither, but to Bethshemesh and Kirjathjearim, cities of Judah, 1 *Sam.* 6. 12. and 7. 1, 2. Wherefore *Shiloh* is used after for an example of judgment, *Ier.* 7. 12, 14. and 26. 6, 9. Or this may be meant of the ten tribes of Israel, (of whom Ephraim of Joseph was chief) which were cast off for idolatry, and captived by the Assyrians, 2 *Kings* 17.

Vers. 69. *built his Sanctuary]* the glorious temple by Solomon son of David, 1 *King. 6. 1, 2, 3, &c. like high places]* Kings palaces or towers. The Greek and Chaldee turn it, *Unicornes,* whose horns are high, *Psal.* 92. 11. For *Ramim, high places,* they read *Remim, Unicornes.*

Vers. 70. *from the fold of sheep]* that is, from base estate. For David keeping his fathers sheep, was by Samuel anointed King over Israel, 1 *Sam. 16. 11. 13. 2 Sam.* 7. 8. So *Amos* 7. 14, 15.

Vers. 71. *to feed Jacob]* so the Greek well explaineth the Hebrew phrase, *to feed in Jacob;* where *in* is to be omitted in English, as the like phrase showeth, 1 *Sam.* 16. 11. & 17. 34. & the Hebrew it self often omitteth it, as 2 *Sam.* 5. 2. and 7. 7. So here in the former verse, *he chose in David,* that is, *he chose David.* Kings are said to *feed* their people, because their office is like to the good shepherds, in guiding and governing. See *Psal.* 23. 1. And *Pastors* are *Princes, Ier.* 6. 3. and 12. 10.

Vers. 72. *discretion of his hands]* or *Prudencies of his palms,* that is, with most prudent and discreet administration menaged he them; figuring Christ herein, who is called *David,* and the *great* and *good Pastor* of his flock, *Ezek. 34. 23. John. 10. 11. Heb.* 13. 20.

PSAL. LXXIX.

The Psalmist complaineth of the desolation of Jerusalem. 8 He prayeth for deliverance, 13 and promiseth thankfulness.

A Psalm of Asaph.

O God, the heathens are come into thine inheritance; they have defiled the Palace of thine Holiness, they have laid Jerusalem on heaps. They have given the carcass of thy servants, *for* meat, to the fowl of the heavens; the flesh of thy gracious Saints to the wild beast of the earth. They have shed their blood like waters round about Jerusalem, and *there was* none to bury *them.* We are a reproach to our neighbors, a scoff and a scorn to them *that are* round about us. How long, Jehovah, wilt thou be angry to perpetuity; shall thy jealousy burn as fire? Pour out thy wrathful heat upō the heathens which know thee not, and upon the kingdoms which call not on thy Name. For he hath eaten up Jacob, and his habitation they have wonderously desolated. Remember not against us former iniquities; make haste, let thy tender mercies prevent us, for we are brought very low. Help us, O God of our salvation, because of the glory of thy Name, and rid us free, and mercifully cover our sins for thy names sake. Why shall the heathens say, where *is* their God? known be among the heathens before our eyes, the vengeance of the blood of thy servants that *is* shed. Let the sighing of the prisoner come before thy face; according to the greatness of thine arm, reserve thou the sons of death. And render to our neighbors seven-fold into their bosom, their reproach, wherewith they have reproached thee, O Lord. And we thy people, and sheep of thy pasture, will confess to thee forever; to generation and generation, we will tell thy praise.

Annotations.

OF Asaph] or *to him:* see *Ps. 50. 1. thine inheritance]* or *possession;* the land of Canaan invaded by the Gentiles, *Exod.* 15. 17. 2 *Sam. 20. 19. Ier. 50. 10, 11. Lam. 1. 10. heaps]* that is, *ruins, Mic.* 1. 6. and 3. 12.

Vers. 2. *carcass]* for *carcasses,* as after, *beast,* for *beasts;* and *prisoner, verse.* 11. for *prisoners:* See *Psal.* 34. 8.

Vers. 3. *none to bury]* which is a thing most dishonorable, *Eccl.* 6. 3. Cōpare herewith, *Rev.* 11. 2, 9.

Vers. 5. *jealousy]* that is, *hot wrath burn,* as *Psal.* 89. 47. So *Ezek.* 36. 5. elsewhere it is said to *smoke, Deut.* 29. 19. this *fire* is *the flame of Yah. Song* 8. 6.

Vers. 6. *which call not* &c.] a note of profaneness, *Psalm.* 14. 4. This sentence Jeremiah useth, *Ier.* 10. 25.

Vers. 8. *former iniquities] iniquities of former times* (or *persons;)* done by us, or our fathers, as *Psal.* 25. 7. both are joined together, *Lev. 26. 40. Lam. 5. 7. Former,* and *iniquities,* differ in gender, yet many times such are coupled, the sense being regarded more than strict form of words; which the Hebrew text sometime manifesteth, as *tabo, 2. Sam.* 8. 5. for which in 1 *Chron.* 18. 5. is *jabo; lahen. 2 Chron. 18. 16. lahem, 1 King.* 22. 17. So again in this Psalm, *verse. 10. brought low]* or, *weakened,* emptied, *impoverished.* See this word, *Psal.* 41. 2. and 116. 6.

Vers. 10. *known be]* to wit, *the vengeance,* let it be open and manifest. The Chaldee translateth, *Let him be revealed among the people's, that we may see the vengeance of thy servants blood that is shed.* Here again the words differ in gender, (as was noted before, *verse.* 8.) wherefore some turn it, *let him* (that is, *God) be known, by the vengeance,* &c. Compare herewith *Deut. 32. 42, 43. Jer.* 51. 36, 37.

Vers. 11. *the sighing]* or *the groaning mournful cry:* So *Psal. 102. 21. reserve]* or *make to remain,* that is, keep alive from destruction; which if God had not done, they had been as Gomorrah, *Isa.* 1. 9. And this God promised to do, *Ezek.* 6. 7, 8. and 12. 16. *sons of death]* that is, *persons appointed to die,* or *worthy of death;* in Chaldee, *delivered to death:* as 1 *Sam. 20. 31. Deut.* 25. 2. So *Psal.* 102. 21. and, *Son of perdition, 2 Thes.* 2. 3.

Vers. 12. *seven-fold]* that is, *fully* and *abundantly.* See *Psal. 12. 7. into their bosom]* that is, *largely,* and that it may affect, & cleave unto them; so *Isa. 65. 7. Ier.* 32. 18. See also *Luk.* 6. 38.

PSAL. LXXX.

The Psalmist complaineth of the miseries of the Church. 9 God's former favors are turned into judgments. 15 He prayeth for deliverance.

To the master *of the music* on Shoshannim, Eduth, a Psalm of Asaph. [unspec 1]

O Thou that fe•dest Israel, give ear; thou that leadest Joseph as a flock, thou that sittest on the Cherubims, shine bright. Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come for salvation to us. O God, return us, and cause thy face to shine, and we shall be saved.

Jehovah God of hosts, how long wilt thou smoke against the prayer of thy people? Thou makest them eat the bread of tears, and makest them drink of tears a great measure. Thou puttest us a strife to our neighbors, and our enemies mock among themselves. O God of hosts return us, and cause thy face to shine, and we shall be saved.

Thou removedst a Vine out of Egypt, thou drovest out the heathens and plantedst it. Thou preparedst *the way* before it, and rootedst [unspec \2] in the roots of it, and it filled the land. The mountains were covered *with* the shadow of it, and the boughs of it *were like* the Cedars of God. It sent out the branches thereof unto the Sea, and the sucking sprigs thereof unto the river. Why hast thou burst down the hedges of it, so that all which pass by the way have plucked it? The boar out of the wood hath rooted it up, and the store of beasts of the field have fed it up. O God of hosts return, O now; behold from heavens and see, and visit this Vine. And the stock which thy right hand planted, and the son *whom* thou madest strong for

thyself. *It is* burned with fire, *it is* cut down; at the rebuke of thy face they perish. Let thy hand be upon the man of thy right hand, upon the son of Adam, *whom* thou madest strong for thyself. And we will not go back from thee; quicken thou us, and we will call on thy Name.

Jehovah God of hosts return us; cause thy face to shine, and we shall be saved.

Annotations.

SHoshannim] that is, *six-stringed instruments,* or *Lilies:* see *Psal. 45. 1. Eduth]* that is, a *Testimony,* or *Ornament.* An excellent testimonial of the faith of God's people in afflictions. The Chaldee applieth it to them *that sate in the Synedrion, that studied in the testimony of the Law.* See also *Psal.* 60. 1.

Vers. 2. *feedest Israel] O God, Pastor of the Israelites.* See *Psal. 23. 1. Joseph]* the posterity of Joseph, and with them the other tribes. Joseph is named as principal, the first birth-right being taken from Reuben, and given to him, 1 *Chr•.* 5. 1, 2. So *Psal. 77. 16, 21. on the Cherubims]* which were upon the Ark of the Covenant, in the Sanctuary from whence God gave Oracles to his people, when they sought unto him, *Exod. 25. 22. Num. 7. 89. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kin.* 19. 15. Of these Cherubs, see the Note on *Psalm. 18. 11. shine bright]* that is, *show thy glory,* and *thr favor* to us, as *Psal.* 50. 2. and *Job* 10. 3. where *shining* is *favor.* This is taken from *Deut.* 33. 2. So after in *Psal.* 94. 1.

Vers. 3. *Ephraim, Berjamin, and Manasseh]* that is, *the tribes, or posterity of these three Patriarchs,* which were all joined together in one quarter, on the West side of God's Tabernacle; and when it removed, they went next after it, *Num.* 2. 17. 18, 20, 22. and 10. 21. 22, 23. 24. After the captivity of Babylon also, the remnants of these tribes dwelled in Jerusalem, for which they were thanked by the people, 1 *Chron 9. 3. Nehem. 11. 2. a salvation]* or *full salvation* and *deliverance.* By adding a letter, the signification is increased, as in *Psal.* 3. 3.

Vers. 4. *return us]* or *restore us,* to wit, from sorrow to joy, from captivity to liberty, &c. *Psalm.* 126. 1. and 23. 3. So the Chaldce saith, *return us from our captivity. face to shine]* or, *to be light,* that is, *cheerful, comfortable.* See *Psal.* 4. 7. and 31. 17 and 67. 2. *Dan. 9. 17. and we shall]* or, *that we may be saved:* as *Psal.* 43. 4. so *verse.* 8. and 20.

Vers. 5. *smake] be very angry against the prayer,* that is, not hear, but shut it out, as *Habak. 1. 2. Lam.* 3. 8. So the Chaldee expoundeth it *wilt thou not receive the prayer.* See *smoke* for *anger, Psal.* 74. 1.

Vers. 6. *bread of tears] bread steeped in tears,* as the Chaldee saith, or *tears* instead of *bread,* as *Psal.* 42. 4. meaning *great afflictions, agreat measure]* The Hebrew *Shalish* is the name of a measure, so called of *three,* as containing a *third part of the greatest measure,* four times as big as the usual cup to drink in.

Vers. 7. *a strise] contention,* or *contradiction,* that our neighbors contend and speak against us, or strive who shall vanquish and possess us. *among themselves] for their pleasure;* or, *mock at them,* (as *Psal.* 2. 4.) that is, *at thy people,* as *verse* 6. that is, *at us,* as the Greek translateh it.

This may be the meaning, though *us* went before; for the Hebrew sometime changeth person, though it mean the same; as *Deut. 5. 10. that love me, and keep his* (that is, *my) commandments.* See also *Psal.* 59. 10. and 65. 7. and 115. 9.

Vers. 8. *and we shall]* or, *that we may be saved.* This verse is the same with the fourth, save that there was only *God;* here is added, *God of hosts;* and in *verse.* 20, (where it is the third time repeated,) is added, *Jehovah, God of hosts;* thus increasing saith and earnestness in their prayers.

Vers. 9. *removedst a Ui••]* that is, *a Church, the Common-wealth of Israel;* as it is written, *the Vine-yard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant plant, Isa. 5. 7. Ier.* 2. 21. So the Chaldee paraphraseth, the *house of Israel, which is likened to to a Vine.* And *removing* or *translating,* is the word so often used in *Num.* 33. where all the journeys of Israel are rehearsed. *the heathens] the seven Nations of Canaan.* See *Psal.* 78. 55.

Vers. 10. *preparedst]* or *madest ready:* so this word is translated in Greek, *Mat.* 3. 3. from *Isa.* 40. 3. and *Mat.* 11. 10. from *Mal.* 3. 1. where the word *way* is expressed; and here also the Greek saith, *thou madest way;* properly it signifieth *to take away all impediments, that the plain way may appear.* The Chaldee explaineth it, *thou removedst the Canaanites from before it. rootedst in]* that is, *madest to take deep root.*

Vers. 11. *Cedars of God]* that is, *the great and goodly Cedars,* as *Psal.* 36. 7. or, *Cedars planted of God,* as *Psal.* 104. 16. These the Chaldee expoundeth to be *Teachers* (of the Law) *likened to strong Cedars.*

Vers. 12. *the river] Euphrates:* see the notes on *Psal.* 72. 8. [unspec 12]

Vers. 13. *the hedges] the fences;* whereupon the spoil of it followeth, as *Isa.* 5. 5. So after, *Psal.* 89. 41, 42.

Vers. 14. *boar] beastly tyrants, like swine;* as the *Assyrians, Babylonians, &c.* which wasted the land of Canaan, 2 *King.* 17. 6. and 25. 1, 2, *&c. store of beasts]* as *Psal.* 50. 11. So the law threatened, *I will send wild beasts upon you, which shall spoil you, &c. Levite.* 26. 22. But here *beasts* are *wicked people.*

Vers. 16. *the stock]* or vine-*yard;* the *base* or *place* which beareth up the vine-branches. *and the son]* or *branch:* understand again, *visit him,* or look *upon him.* By *the son* may be meant *Christ,* as the Chaldee Paraphrast plainly saith, *the King Messias,* (called in *verse 18. the son of man,* and so here also in the Greek version:) who is *the true Uine,* his *Father the husbandman,* his disciples *the branches, John.* 15. 1, 5. who taketh part with the afflictions of his people, was himself *called out of Egypt, Mat.* 2. 15. and when his servants are vexed, it is done unto him, *Act.* 9. 4. Otherwise by the *son* may be understood *a young Vine,* or *branch,* as elsewhere *boughs* are called *daughters, Gen.* 49. 22. And so by *the son* be meant *Israel,* as *Exod.* 4. 22. the Lord's plant, *Isa.* 5. 7.

Vers. 18. *man of thy right hand] whom thou lovest, honourest,* and *powerfully helpest.* So Jacob called the son whom he loved, *Benjamin,* that is, *the Son of the right hand, Gen.* 35. 18. Hereby

also is meant *Christ,* called *the son of God's love, Colos.* 1. 13. and the Church his body, translated into his Kingdom. The Chaldee expoundeth it, *the man to whom thou hast sworn by thy right hand.*

PSAL. LXXXI.

An Exhortation to a solemn praising of God. 5 God challengeth that duty by reason of his benefits. 9 Exhorting to obedience, he complaineth of the• disobedience, which turneth to their own hurt.

To the master *of the music* upon Gittith, *A Psalm* of Asaph.

SHout *joyfully* unto God our strength, shout *triumphantly* unto the God of Jacob. Take up a Psalm and give the timbrell, the pleasant harp with the psalterie. Blow up the trumpet in the new moon, in the appointed time, at the day of our feast. For it *is* a statute to Israel, a judgment *due* to the God of Jacob. He put it in Joseph for a testimony, when he went forth from the land of Egypt, *where* I heard a language *that* I knew not. I removed his shoulder from the burden; his hands passed from the basket. Thou calledst in distress, and I released thee: I answered thee in the secret place of thunder, I proved thee at the waters of Meribah Selah. Hear, O my people, and I will testify unto thee, O Israel, if thou wilt hearken to me. *If* there shall not be in thee a foreign God, neither thou bow down thyself to a strange God.

I *am* Jehovah thy God, which brought thee up out of the land of Egypt, open wide thy mouth, and I will fill it. But my people hearkened not to my voice, and Israel was not well affected to me. And I sent him away in the perverse intendment of their own heart, let them walk in their own counsels. O that my people *had been* obedient to me, *that* Israel had walked in my ways. Even soon would I have humbled their enemies, and turned my hand upon their distressers. The haters of Jehovah should have falsely denied to him, and their time should have been forever. And he would have fed him with the fat of wheat, and out of the rock, with honey would I have sufficed thee.

Annotations.

GIttith] see the Note on *Psal.* 8. 1. [unspec 3]

Vers. 3. *Take up]* to wit, *in your mouths,* or *lift up* your voice with *Psalm* or *song.* So in *Esa. 42. 2. to lift up,* is meant *the voice. give]* that is, *bring the timbrel, &c.* of these instruments, see *Psal.* 68. 26. and 33. 2.

Vers. 4. *Blow the trumpet]* or, *the Cornet,* (whereof see *Psal.* 98. 6.) this was done both to proclaim the solemnity unto men, and to be a memorial for them before God, *Levite. 23. 4. Num.* 10. 10. for in their public worship, the Israelites used trumpets, with other musical instruments, 2 *Chron.* 5. 12, 13. and 29. 27. *the new moon]* when a solemn feast, with special worship was appointed of God, *Num.* 28. 11, 14. and at these times (as on the Sabbaths) they used to assemble to worship, and hear God's word, 2 *King. 4. 23. Ezek. 46. 3. Esa.* 66. 23. these feasts were a shadow of things to come, but the body is in Christ, *Col. 2. 16, 17. the appointed time]* or, *the solemnity, solemn feast,* which was thrice in the year, 1 at the Passover, 2 at

Pentecost, and 3 at the feast of Tabernacles, *Deut.* 16. 26. of which last, some understand this festivitie, *Ceseh,* as having the name of *covering* in boothes: others of the *covering,* that is, the *change of the moon* when it is hid by the Sun. *feast]* or *dance;* see *Psal.* 42. 5. This may be meant of all feasts; or in special of the feast of *blowing trumpets,* in the first day of the seventh month, *Levite.* 23. 24. or of the *Passover,* as after, *verse* 6.

Vers. 5. *a judgment]* that is, *a rite,* or *ordinance,* made by God, and a *duty* to be performed to him. So *judgment* is for *duty, Deut.* 18. 3.

Vers. 6. *in Joseph]* among the posterity of Joseph, and the other tribes of Israel. *Joseph* is named as principal, having the birth-right, 1 *Chron.* 5. 1, 2. So *Psal. 80. 2. from the land]* so the Greek turneth it, the Hebrew *ghnal,* being here for *meghnal,* the same that *min, from,* as 2 *Chro.* 33. 8. with 2 *King. 21. 8. Zach.* 4. 3. At their going out of Egypt, *the feast of the Passover* was appointed, *Exod.* 12. after in the wilderness, the other feasts, *Levite.* 23. or we may read it, *against the land,* viz. to destroy it, and the first-borne, *Exod.* 11. 4, 5. The Chaldee applieth this to Joseph when he *went out of prison and ruled over the land of Egypt. I heard a language]* Hebr. *a lip,* used for the *speech* or *language,* as *Gen.* 11. 1.

Vers. 7. *from the burden]* that is, *burdens,* wherewith they were vexed in Egypt, making bricks, building cities, &c. *Exod.* 1. 11. and 5. 4, 5, 7, 8. *basket]* or *pot;* such vessels as wherein they carried straw, mortar, brick, &c.

Vers. 8. *Thou calledst]* Israel having left Egypt, Pharaoh with his host pursued them, and they were sore afraid and cried to the Lord, *Exo.* 14. 10, 15. *secret place of thunder]* out of the black cloud, wherewith God guided and protected Israel; but with thunder, rain, &c. dismayed the Egyptians, *Exod.* 14. 19, 20, 24, 25. See also *Psal. 77. 18, 19. of Meribah]* that is, *of Strife;* so named because Israel there *strove with Moses, and almost stonied him, Ex.* 17. 1, 2, 3 4—7. There God *proved thē,* to know what was in their heart, whether they would keep his commandments or no, *Deut.* 8. 2. *Exod.* 15. 25. and there they proved God, *Ps.* 95. 9.

Vers. 9. *testify]* or *protest, take to witness,* namely the heavens and earth, &c. as *Deut.* 31. 28. and 32. 1 46. and 30. 19. and deeply charge thee. Compare herewith *Exod. 19. 3, 4, 5, &c.* and 20. 22, 23. *Ier.* 11. 7, 8, 8.

V. 11. *open wide]* that is, speak and ask freely. This sentence our Savior openeth thus, *If ye abide in m• and my words abide in you, ask what ye will, and it shall be done to you, John.* 15. 7. and the Apostle thus, *Whatsoever we ask of* God *we receive of him, because we keep his commandments, &c. 1 John.* 3. 22. The Chaldee expoundeth it, *Open thy mouth to the words of the law, and I will fill it with all good.*

Vers. 12. *not well affected] had no will,* or *good inclination;* which they shown presently after the giving of the Law, by making themselves gods of gold, and by their continual rebellions afterward, *Exod.* 32. 1,—31.

Vers. 13. *perverse intendment]* or, *stubborn opinion, writhing* and *obstinate intention,* which they looked after in their erroneous heart. This word is taken from *Deut.* 29. 19. and after often

objected to them by Jeremiah, *Ier.* 3. 17. and 7. 24. and 9. 14. and 11. 8. And this is noted for a judgment of God, when he suffereth people to walk in their own ways, *Act.* 14. 16.

Vers. 15. *humbled]* and so have given them rest from their enemies, as in 1 *Chron.* 17. 10. compared with 2 *Sam.* 7. 11.

Vers. 16. *falsely denied]* or, *feinedly submitted:* see *Psal.* 18. 45. and 66. 3. *their time]* if this be referred to the enemies, it is meant *their time of distress,* as *Ps.* 10. 1. and 31. 16. so *time* is used, *Ier. 27. 7. Isa.* 13. 22. if to God's people, it meaneth their continued settled state, which the Chaldee translateth, *their strength.*

Vers. 17. *fed him]* that is, *his people, verse* 14. *fat of wheat] the principal,* or *flower of corn:* so *Deut. 32. 14. Psal. 147. 14. out of the rock]* out of which God had made his people suck honey and oil, *Deut.* 32. 13. Spiritually, the *Rock* is *Christ, 1 Cor.* 10. 4. the *honey* is the gracious words that flow from him; *sweetness to the soul, and health to the bones, Prov. 16. 24. Psal. 19. 11. Song.* 4. 11.

PSAL. LXXXII.

An exhortation to the Judges, and reproof of their negligence.

A Psalm of Asaph. [unspec 2]

GOd standeth in the assembly of God, he judgeth in the midst of the God's. How long will ye judge injurious evil, and accept the faces of the wicked Selah? Judge ye the poor weakling and the fatherless: justify the afflicted and the poor. Deliver the poor weakling and the needy, •id free out of the hand of the wicked.

They know not, neither will they understand; they will walk on in darkness: moved shall be all the foundations of the earth. I have said ye *are* God's, and ye all *are* sons of the most high. But surely ye shall die as men, and as one of the Princes shall ye fall. Rise up, O God, judge thou the earth, for thou shalt inherit in all nations.

Annotations.

THe assembly of God] that is, *the assise* (or *session) of Magistrates; whose* office is *the ordinance of god, Rom. 13. 1, 2. Deut.* 16. 18. and who are to execute not the judgments of man, but of the Lord, who is with them in the cause and judgment, 2 *Chron. 19. 6. Deut, 1. 17. in the mids of the God's]* that is, *among the Judges* (as the Chaldee translateth) or *Magistrates,* (*v.* 6) who in the Law are called *God's, Exod.* 22. 8, 9, 28. because the word of God was given to them, *John.* 10. 34, 35.

Vers. 2. *How long, &c.]* Thus God by his Prophet judgeth and reproveth the *God's* or *Judges* for unrighteous judgment. The Chaldee addeth, *How long ye wicked will ye judge, &c. accept the faces] respect the persons, lift up, admire, honor* or *favor the faces;* a thing forbidden both concerning rich and poor, *Deut.* 1. 17. and 16. 19. *Lev. 19. 15. Prov. 18. 5. Lam.* 2. 1,—9.

Vers. 3. *Judge ye]* that is, *defend, deliver;* see *Psal. 43. 1. Esa. 1. 17. justify]* that is, *do justice,* as 2 *Sam.* 15. 4. and *acquit* or *absolve* him, his cause being right, *Deut. 25. 1. Ier.* 22. 3.

Vers. 5. *They know not] The Judges are ignorant of their duty, Mic. 3. 1. Ier. 10. 21. Prov.* 29. 7. The Chaldee paraphraseth, *The are not wise to do good, and they understand not the Law. they will walk on]* that is, continue willfully ignorant, and sinful in perverting justice, *Mic.* 3. 9. To walk *in darkness,* is to live in sin, 1 *John. 1. 6. Ephe.* 4. 17, 18. and 5. 8. *moved shall be]* to wit, therefore *moved,* as the Chaldee explaineth it; or though *moved be all the foundations;* though all laws and orders be violated, all estates disturbed, and strongest helps come to ruin, *Esa.* 24. 18, 19.

Vers. 6. *sons of the most high]* the Chaldee paraphraseth, *as the Angels of the high.* And Magistrates should be as *Angels* for wisdom, 2 *Sam.* 14. 20.

Vers. 7. *as earthly men] as Adam,* that is, as any other mortal man: so after, *as one of the Princes,* that is, of the other Princes of the world: see the like in *Judge. 16. 7. 11. 17. Ge.* 49. 16. for this Psalm was spoken to the Magistrates of Israel: for *whatsoever the law saith, it saith it to them that are under the Law, Rom.* 3. 19.

Vers. 8. *inherit]* that is, *have sovereignty* and *dominion.* So this word meaneth, *Lev. 25. 45 46. Ier.* 49. 2. And Christ is called *heir* (that is, *Lord) of all, Heb.* 1. 2. See *Psal.* 2. 8.

PSAL. LXXXIII.

A complaint to God of the enemies conspiracy. 10 A prayer against them that oppress the Church.

A Song, a Psalm of Asaph. [unspec 1]

O God, keep not thou silence, cease not as dease, and be not still, O God. For loe, thine enemies make a tumultuous noise, and thy haters lift up the head. Against thy people they have craftily taken secret *counsel,* and consulted against thine hidden ones. They have said, Come and let us cut them off from *being* a nation, that the name of Israel may be remembered no more. For they have consulted *in* heart together, against thee they have stricken a covenant. The tents of Edom, and the Ishmaelites; Moab and the Hagarens. Gebal, and Ammon, and Amalek: the Philistines, with them that dwell in Tyrus. Also Ashshur is joined with them: they have been an arm to the sons of Lot Selah. Do thou to them as *to* Midian, as *to* Sisera, as *to* Iabin, at the brook of Kishon. *Which* were abolished in Endor, they became dung for the earth. Put them *even* their Nobles, as Oreb and as Zeeb, and as Zebach, and as Salmunnah, all their authorized *Princes.* Who said, Let us possess to our *selves* the habitations of God. My God, set them as a rolling thing, as stubble before the wind. As the fire burneth a wood, and as the flame seareth the mountains; So pursue them with thy tempest, and suddenly trouble them with thy storm. Fill their faces with shame, that they may seek thy name Jehovah. Let them be abashed and suddenly troubled unto perpetuity; and let them be ashamed and perish. That they may know that thou whose name *is* JEHOVAH, only thou *art* the most high over all the earth.

Annotations.

KEepe not silence, &c.] Hebr. *let not silen•e* (or *stillness) be to thee,* that is, sit not still, but stir up thyself to help and avenge us on our enemies. So *silence* is used for *sitting still, Judge.* 18. 9.

Vers. 3. *lift up the head]* insolently and boldly, vaunting themselves, and warring against us. So *Judge.* 8. 28. On the contrary, God's people shall *lift up their heads,* that is, be of good comfort and courage, when their redemption draweth near, *Luk.* 21. 28.

Vers. 4. *thine hidden ones]* that is, as the Greek explaineth it, *thy Saints,* which are *hidden* of God in his tabernacle in the day of evil, from the strife of tongues, *Psal.* 27. 5. and 31. 21. whose life is *hid with Christ in God, Col.* 3. 3.

Vers. 5. *from* being] or, *that they be no more a nation;* Moab and others consult thus against Israel; after, the like is against *Moab,* and effected, *Ier.* 48. 2.

Vers. 6. in *heart together]* this noteth their earnestness, craftiness, and joint consent in evil.

Vers. 7. *the tents]* that is, *armies* with their Kings and Captains, *Judge.* 7. 13, 15. 2 *Kings 7 7 10. Ier. 6. 3. Hab. 3. 7. Edom]* the *Edomites,* or *Idumeans,* which were the sons of *Esau,* named *Aedom:* the brother of Israel; see the Notes on *Psal. 60. 10. the Ishmaelites]* children of *Ishmael.* the son of Abraham, who was (with the bondwoman *Hagar* his mother,) cast out of his fathers house for persecuting his brother Isaac, in whose evil ways his children here walk, *Gen,* 16. 1. 15. and 21. 9 10. 14. *Gal. 4. 22, 29, 30. Moab] the Moabites,* the posterity of Lot; see *Psal. 60. 10. the Hagarens]* the Chaldee Paraphrast calleth them *Hungarians.* They were the posterity of *Ietur, Maphish,* and other like children of Ishmael, son of *Hagar,* of whom came twelve Princes of their nations, *Gen.* 25. 12, 15, 16. some of which were called by their fathers name *Ishmaelites,* (as before) some by their grandmothers name *Hagarens,* and dwelt in Arabia, Eastward from Gilead, near to the Israelites, 1 *Chron.* 5. 10, 19. The word *Hagarims,* signifieth *fugitives, or strangers,* (as the Greek turneth them, *paroikous, 1 Chron.* 5. 10.) they were after called *Saracens,* which in the Arabic tongue is *thieves.*

Vers. 8. *Gebal]* that is, the *Gebalites,* or *Gibleans,* that dwelt in the Province or City *Gebal* (or *Gabala)* in Phoenicia near Sidon, whence Solomon had Masons, or stone-hewers, 1 *Kings 5. 18. Ezek. 27. 9. Ammon]* the *Ammonites,* that came of *Lot,* as did the *Moabites, Gen.* 19. 37. 38. These nations which were nearest allied unto Israel, and whom God would not suffer the Israelites to molest, when they came out of Egypt, *Deut.* 2. 4 5. 9, 19. combine here together against Israel to cast them out of God's inheritance, so evil did they reward them, as King Jehoshaphat complained, 2 *Chron. 20. 10, 11, 12. Amalek]* the *Amalekites* which were of Eliphaz the son of Esau, the brother of Israel, *Gen.* 36. 12, 16. they dwelt in the South country near Ganaan, *Num.* 13. 30. were the first that fought against Israel, *Exod. 17. 8. &c.* for which God would have had their remembrance put out frō under heaven, *Deut.* 25. 17, 18, 19. and King Saul was sent to perform it, but did it not fully, 1 *Sam.* 15. 2, 3, 9. and 28. 18. and was himself slain by an Amalekite, 2 *Sā. 1. 8, 9, 10. the Philistines]* or *Palestine:* see the Note on *Ps. 60. 10. Tyrus] the Tyrians,* wch remembered not the brotherly covenant that had been between thē & Israel, *Amos* 1. 9. See the Note on *Ps.* 45. 13.

Vers. 9. *Ashur] the Assyrians,* the posterity of *Shem* the son of *Noah, Gen.* 10. 22. This nation was the rod of God's wrath against Israel, who in the end captived ten tribes, *Isaiah. 10. 5, 6. 2 King.* 15. 29. and 18. 9, 11, 13. &c. The Chaldee paraphraseth, *Sennacherib also the King of Ashur, &c. an arm]* that is, *an help,* (as the Greek saith,) & a strength to Lots sons, the Moabites &

Ammonites. Thus were here ten people's, confederates against God & his people. So in *Gen.* 15. 19. 20. 21. there are ten wicked nations, whose land is given upon conquest to Abraham's seed.

Vers. 10. *as* to *Midian] the Midianites,* the posterity of Abraham, by his concubine Keturah, 1 *Chron.* 1. 32. who being turned I do laters, drew Israel to sin in the wilderness, for which Moses revenged the Israelites of them, by the slaughter of all their males, and their five Kings, and a wonderful great spoil, *Nū.* 31. 1, 7, 8, 16. 32, &c. but after that recovering and oppressing Israel in their own land, were by *Gideon* and 300 men, vanquished, when they lay in the valley like grasshoppers in multitude, *Judge.* 6. 1. and 7. 7. 12. 22. &c. and to this victory hath the Psalmist here reference. *as* to *Sisera]* the Captain in the host of Iabin, King of the Canaanites; he had nine hundred chariots of Iron, and vexed Israel sore, but by *Deborah* a Prophetess, and *Barak* a Captain of Naphtali, the Lord destroyed Sisera, with all his host and chariots; there was not a man left, and Sisera flying, was killed by *Iael,* Hebers wife, who drove a nail into the temples of his head, *Judge. 4 2, 3,—21. Iabin]* the King of Canaan, who upon the death of his Captain *Sisera* forementioned, was subdued and destroyed before the Israelites, *Judge. 4. 23, 24. at the brook]* or in the *bourn,* that is, *the valley of Kishon:* the Hebrew *Nachal* (as our English *bourn,)* signifieth both a *valley* and a *river* running in it. *Kishon* was a river at the foot of mount *Carmel;* by it Sisera & the Kings of Canaan fought, & were vanquished; and *the bourn Kishon swept them away, Judge.* 4. 13. and 5. 19. 21. *Endor]* a city by Kishon, near unto *Taanach* and *Megiddo,* where the Canaanites perished, *Josh. 17. 11. Judge. 5. 19. dung for the earth]* that is, lay rotting above ground unburied, as is explained, *Ier.* 8. 2. and 16. 4.

Vers. 12. *Put them]* or *him,* that is, *everyone of their nobles,* and all jointly. See the Notes on *Psal. 2. 3. Oreb and Zeeb]* two Princes of the Madianites whom Gideon slew, *Judge. 7. 25. Zebach and Salmunach]* two kings of the Madianites, whom Gideon also pursued and killed, *Judge. 8. 12, 21. authorised]* or *anointed,* that is, *Princes,* as the Greek expresseth, and the Chaldee translateth them *Kings.* See the Notes on *Psal.* 2. 6.

Vers. 14. *as a rolling thing]* or *wheel;* but here is meant *a light thing,* as chaff or straw, that rolleth or turneth round before the whirlwind, as the next words show, and a like speech in *Isa.* 17. 13. plainly manifest. Elsewhere the word signifieth also *a wheel, Isa.* 28. 28: and the *sphere* or *round orbe* of the air, *Psal.* 77. 19.

Vers. 15. *sear]* or *burn up.* See the like similitudes, *Deut.* 32. 22.

Vers. 17. *with shame]* or *dishonor, contempt:* the Hebrew word properly signifieth *lightness;* as the contrary *honor* is so called of *weightiness, Psa. 3. 4. that they may seek]* or, *and let them seek:* it may be meant of the enemies forementioned, forced to seek and call on God, as *Psal.* 18. 42. or indefinitely, *that* men *may seek.* So after in *verse* 19.

Vers. 19. *Jehovah]* This is the chiefest name of the eternal and most blessed God, so called of his essence, being or existence, which is simply one, *Deut.* 6. 4. The force of this name the holy Ghost openeth by *He that is, that was, & that will be,* or, *is to come, Rev.* 1. 4. 8. and 4. 8. & 11. 17. and 16. 5. and the form of the Hebrew name implieth so much; *Ie,* being a sign of the

time to come, *Iehevah, he will be,* ⟨◊⟩ , of the time present; *Hoveh, he that is;* and *vah,* of the time past; *Havah, he was.* It importeth that God *Is,* & hath his *being* of himself frō before all worlds, *Isa.* 44. 6. that he giveth *being* or existēce unto all things, and in him all are and consist, *Act.* 17. 25. that he giveth *being* unto his word, effecting whatsoever he hath spoken, whether promises, *Exod. 6. 3. Isa.* 45. 2, 3. or threanings, *Ezek.* 5. 17. and 7. 27. It is in effect the same that *Ehjeh, I will be,* or *I am,* as God calleth himself, *Exod.* 3. 14. Of this the Gentiles named the greatest God, *love,* and *Iu-piter,* that is, *Yah father,* (of the shorter name *Yah,* mentioned *Psal.* 68. 5.) and *Varro* the learnedest of the Romans, thought *love* to be the god of the Jews. *August. l. 1. de consens. evan. c.* 22. Hereof also in Greek writers he is called *Iao, Diodorus. Sicul. l. 2. c. 5. Clem. Alex. strom. l. 5. Macrob. l. 1. Saturnal. c.* 18. But in the Greek tongue the name *Jehovah* cannot righly be pronounced; and for it the Greek Bibles have *Lord,* which the New Testament followeth, as *Mark.* 12. 29. from *Deut.* 6. 4. and elsewhere usually; and the Hebrew Text sometime putteth *Adonai, Lord,* or *Elohim, God,* for *Jehovah;* as *Psal.* 57. 10. compared with *Psal. 108. 4. 2 Chron.* 25. 24. with 2 *King.* 14. 14. When *Adonai, Lord,* is joined with it. it is written *Jehovah,* as *Psal.* 68. 21. then the Jews read it *Elohim, God,* as at other times they read it *Adonai, Lord;* and pronounce not *Jehovah* at all at this day; though in ancient days it appeareth to be otherwise. The Greek history of Baruch, seemeth to use instead of it, *Aionios,* that is, the *eternal,* or, *everlasting, Bar.* 4. 10, 14, 20, 32, 24, 35. and 5. 2. See the Annotations on *Gen. 2. 4. only thou]* or, *only thine,* that is, which only hast Jehovah for thy name; for the true God hath only *being,* and *Idols* are *nothing in the world, 1 Cor.* 8. 4. and *Angels,* and *Magistrates* are called *Elohim God's, Psal.* 8. and 82. but *Jehovah* is peculiar to very God alone. And this is that name (I suppose) which the author of the book of Wisdom calleth *incommunicable, Wisd.* 14. 21. Yet this is the name of *Christ,* called *Jehovah our justice, Ier.* 23. 6. for *God's name is in him, Exod.* 23. 21. and *he is very God, and eternal life, 1 John.* 5. 20.

PSAL. LXXXIV.

The Prophet longing for the communion of the Sanctuary, showeth how blessed they are that dwell therein. 9 He prayeth to be restored unto it.

To the master *of the music* upon Gittith, a Psalm to the sons of Korach. [unspec 1]

HOw amiable *are* thy dwelling places, O Jehovah of hosts! My soul longeth and also fainteth for the courts of Jehovah; my heart and my flesh do shout unto the living God. Yea the sparrow findeth a house, and the swallow a nest for her, where she layeth heryoung: thine altars Jehovah of hosts, my King and my God. O blessed *are* they that abide in thine house, still they shall praise thee Selah. O blessed *is* the man whose strength *is* in thee, they in whose heart, *are* the high-ways. They *that* passing thorough the vale of Baca, put him *for* a well-spring, also *with* blessings the rain covereth. They shall go from power to power, he shall appear unto God in Zion. Jehovah God of hosts, hear thou my prayer: give year, O God of Jacob, Selah. See thou, O God, our shield, and look upon the face of the Anointed. For, better *is* a day in thy courts than a thousand: I have chosen to sit at the threshold in the house of my God, rather than to remain in the tents of wickedness. For Jehovah God *is* a Sun and a shield, Jehovah will give grace and glory, he will not withhold good from them that walk in perfection. Jehovah of hosts, O blessed *is* the man that trusteth in thee.

Annotations.

GIttith] see *Psal.* 8. 1. [unspec 2]

Vers. 2. *dwelling places]* or *habitacles,:* see the Notes on *Psal.* 43. 3.

Vers. 3. *for the courts]* that I may come into them: for the Priests only went into the Temple, the people stood in the courtyards which were two, 2 *Kings* 21. 5. See *Psal. 65. 5. shout]* to wit, for desire to come unto God.

Vers. 4. *the sparrow]* or *bird,* in Chaldee, *the dove;* the Hebrew *tsippor* is generally any *bird, Psal. 11. 1. Gen.* 7. 14. specially the *sparrow,* when other birds are named, as here and *Psal.* 102. 8. for such haunt men's houses. *swallow]* or, *free bird,* called in Hebrew *dror,* of *liberty* which this bird seemeth to have above others, flying boldly and nestling about houses: so *Prov.* 26. 2. The Greek takes it here for the *turtle dove,* (which hath in Hebrew another name, *Psal.* 74. 19.) so also doth the Chaldee, adding this reason, *because her young are lawful to be offered on thine altar. thine altars]* to wit, are the places where the birds nestle near unto them, in houses or trees, which sometime were by God's tabernacle, *Ios.* 24. 26. or understand as before, *(I long for) thine altars.*

Vers. 6. *the high ways]* or *causeyes;* namely, which lead to thy house: that is, they which affect heartily, long after, and delight to go up to thy house. Spiritually these *ways* or *paths* are made by preaching of the Gospel, *Esa.* 40. 3. and 35. 8. and 11. 16.

Vers. 7. *They that passing]* or, *of them that pass. of Baca]* that is, *of mulberie trees;* which use to grow in dry places. The Greek saith, *vales of tears.* Both mean that through wants and afflictions we must come into the kingdom of God. This valley was near unto Jerusalem, as may be gathered by 2 *Sam. 5. 22, 23. Ios. 15. 8. put him* or *set him,* that is, *God,* making him by faith *a well of life* unto them; for he is *the fountain of living waters, Ier.* 2. 13. Or, *set it,* that is, *the valley,* making it a fountain by digging wels therein. And this may be an allusion to that *well,* digged by the Princes and Captains of Israel, *Num. 21. 16, 18. also* with *blessings, &c.]* that is, bountifully & abundantly the rain shall cover them. *Rain* figureth out the doctrine of the Gospel, *Deut. 32. 2. Isa. 45. 8. Joel 2. 23. Revel. 11. 6. the rain of blessings* is a bountiful abundant rain, *Ezek.* 34. 26. (as to *sow with blessings, 2 Cor,* 9. 6. is to sow abundantly, or liberally; and *blessing* is *liberality, 2 Cor. 9. 5. Prov.* 11. 25.) So God would cause a bountiful rain of grace and comfort, to cover them that go up to his house in Jerusalem; as elsewhere he is said to refresh his inheritance with the rain of liberalities strowed upon it, *Psal.* 68. 10. whereas on the contrary, *who so will not go up to Jerusalem, to worship the King the Lord of hosts, upon them shall come no rain, Zach.* 14. 17. The Greek turneth this sentence thus, *the Lawgiver* (or *Teacher) shall give blessings;* the original *Moreh* being ambiguous, sometime signifying *a Teacher, Job* 36. 22. sometime *rain, Joel 2. 23. Isa.* 30. 20. so that from the Hebrew it may also be interpreted, with *blessings the teacher shall cover them;* the meaning much like the former; the *Teacher* being *God* or *Christ,* in whom we are blessed with all spiritual blessings in heavenly things, *Eph.* 1. 3. The Chaldee expounds it, *with blessings he will cover them that continue in the doctrine of his Law.* Some understand *bracoth, blessings,* to be here as *brecoth, pools* digged and filled with rain. Both mean one thing.

Vers. 8. *from power to power]* that is, increasing their power (or strength) daily more and more; as the Apostle saith, we are changed into God's image, *from glory to glory, 2 Cor.* 3. 18. and God's justice is revealed *from faith to faith, Rom.* 1. 17. our faith and glory increasing more and more, *Prov.* 4. 18. Or *from army to army, (from troupe to troupe)* respecting the troupes of Israel, which went all the males thrice every year to appear before the Lord, *Exod.* 23. 14,—17. The Hebrew *Chajil, power,* is used sometime for an *army* of men, *Psal.* 33. 16. and sometime for *riches, Psal.* 49. 7. which also may be implied here. *he shall appear]* or, till *he,* that is, *everyone of them appears;* according to the law, *Exod. 34. 23. Zach.* 14. 16.

Vers. 10. *of thine anointed]* or *Messiah,* our Lord Christ, in whom God respecteth us; or David, his figure, and father in the flesh, called also *God's anointed, 2 Sam.* 23. 1.

Vers. 11. *than a thousand]* to wit, *in any other place. sit at the threshold]* that is, be in the lowest room and basest estate; as the Greek saith, *be cast down,* (or *an abject)* And by God's *house* may be meant his *tabernacle;* as *Luk.* 11. 51. with *Mat. 23. 35. to remain]* or *abide* my whole life long.

Vers. 12. is *a Sun]* or, will be *a Sun,* that is, *a light, Isa. 60. 19. Rev.* 21. 23. understanding hereby all blessings and comforts, by Christ *the Sun of righteousness, Mal.* 4. 2.

PSAL. LXXXV.

The Psalmist out of the experience of former mercies, prayeth for the continuance thereof. 9 He promiseth to wait thereon out of confidence of God's goodness.

To the master *of the music,* a Psalm to the sons of Korach.

THou hast been favorable to thy land, O Jehovah; thou hast returned the captivity of Jacob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin Selah. Thou hast gathered away all thine exceeding anger, thou hast turned from the fervency of thine anger. Turn thou us, O God of our salvation, and cause thine indignation against us to cease. Wilt thou be angry with us for ever? wilt thou draw out thine anger, to generation and generation? Wilt not thou turn *and* revive us, that thy people may rejoice in thee? Shew us, Jehovah, thy mercy, and give as thy salvation. I will hear what God Jehovah will speak, for he will speak peace unto his people, and unto his gracious Saints; and let them not return to inconstant folly. Surely his salvation *is* near to them that fear him, that glory may dwell in our land. Mercy and truth are met, justice and peace have kissed. Faithfulness springeth out of the earth, and justice looketh down from heaven. Also Jehovah will give the good, and our land shall give her fruit. Justice shall go before his face, and he will put her footsteps in the way.

Annotations.

TO the sons] or, *of* them. See *Psal.* 42. 1. [unspec 2]

Vers. 2. *hast been favorable to]* or, *hast favourably accepted, been well pleased,* to wit, in times past. This also respecteth the promise, *Levite. 26. 42. captivity]* that is, *the company of captives,* or *prisoners;* as *Psal.* 68. 19. See also *Psal.* 14. 7.

Vers. 4. *gathered away]* that is, *withdrawn, ceased,* or *asswaged,* as the Greek interpreteth it. So in *Joel* 2. 10. the stars *gather away* (that is, *withdraw)* their shining.

Vers. 5. *Turn us]* to our former estate. *cause to cease]* or *dissipate;* as *Psal.* 33. 10.

Vers. 6. *wilt thou draw]* that is, *continue:* see *Ps.* 36. 11.

Vers. 7. *wilt not thou turn* and *revive]* that is, *again revive us.* See *Psal.* 71. 20. The Greek saith, *O God, thou turning wilt revive us.* For *halo,* they read *ha-all,* the letters transplaced.

Vers. 8. *Shew us]* or, *Let us see,* that is, *enjoy.* S• *Psal.* 50. 23.

Vers. 9. *the God]* or, *the Almighty, Ael. and let them not]* or, *that they turn not to folly,* that is, to sin: see *Psal.* 125. 3. The Greek saith, *and to them that turn the heart to him.*

Vers. 10. *that glory may dwell]* or, *glory shall dwell;* meaning that *glory of God,* which we are destitute of by sin, *Rom.* 3. 23. shall be restored by grace in Christ, and God will dwell among men, and communicate with them his glory, *Rev. 21. 3, 11. Isa.* 60. 1. & they are changed into the same image, from glory to glory, as by the Spirit of the Lord, 2 *Cor.* 3. 18. Or, by *glory* is meant, *Christ* the *salvation of God,* who *dwelt in our land,* when the word was made flesh, and men saw the glory thereof as the glory of the only begotten of the Father, full of grace and truth, *John.* 1. 14.

Vers. 11. *are met]* that is, *come together,* which before seemed asunder; and they have mutual society; (so *meeting* importeth, *Prov. 22. 2. Isa.* 34. 14.) The *truth* of God's promises are in Christ fulfilled, *Luke 1. 68, 69, &c. Act. 13. 32, 33. have kissed]* as friends use when they meet, *Exod.* 4. 27. and 18. 7. a sign of concord, love and joy. So Christ is King of *justice,* and of *peace, Heb.* 7. 2. and *the work of justice* by him is *peace, Isa.* 32. 17. for, being justified by faith, men have peace towards God, *Rom. 5. 1. Luke* 2. 14.

Vers. 12. *Faithfulness springeth]* or, *Truth buddeth out of the earth* (or *land)* that is, the land bringeth forth faithful increase, answerable to God's blessings upon it. The land figuring the minds of men, *Hebr.* 6. 6, 7, 8. which by faith apprehend God's mercy in Christ. *from heaven]* the justice of God through faith, not our own justice, which is of the Law, *Philip.* 3. 9.

Vers. 13. *the good]* or *good things,* that is, *the good gift of the holy Ghost,* to sanctify his people, as *Luk.* 11. 13. compared with *Matth.* 7. 11. See also the Note on *Psal. 65. 5. our land]* our earthly nature sanctified, brings forth good fruits in Christ, *Mat.* 13. 23. See *Psal.* 67. 7.

Vers. 14. *Justice shall go]* or, *He will cause justice to go before him. will put her footsteps]* or, *will set* (her,) *in the way of his footsteps:* which seemeth to mean a settled course of walking in virtue. Or, *when he shall put his footsteps into the way.*

PSAL. LXXXVI.

David strengtheneth his prayer by the conscience of his religion, 5 by the goodness and power of God. 11 Her desireth the continuance of former grace. 14 Complaining of the proud, he craveth some token of God's goodness.

A Prayer of David. [unspec 1]

BOw down thine ear Jehovah, answer me, for I *am* poor, afflicted, and needy. Keep my soul, for I *am* merciful; thou my God save thy servant, that trusleth unto thee. Be gracious unto me, Jehovah, for unto thee do I call all the day. Rejoice the soul of thy servant, for unto thee Lord lift I up my soul. For thou Jehovah *art* good, and mercifully pardonest, and much of mercy to all that call upon thee. Give ear Jehovah to my prayer, and attend to the voice of my supplications for grace. In the day of my distress will I call unto thee, for thou wilt answer me. *There is* none like thee among the gods, O Lord, and none like thy works. All nations whom thou hast made, shall come and bow down themselves before thee, O Lord, & shall glorify thy Name. For great *art* thou, and dost marvelous things; thou *art* God thyself alone. Teach me, O Jehovah, thy way, I will walk in thy truth; unite my heart for to fear thy Name. I will confess thee, O Lord my God, with all my heart, and will glorify thy Name forever. For thy mercy *is* great toward me, and thou hast delivered my soul from the lowest hell. O God, the proud are risen up against me, and the assembly of violent men seek my soul, and they have not set thee before them. But thou Lord *art* a God, pitiful and gracious, long suffering, and much of mercy and truth. Turn the face unto me, and be gracious to me; give thy strength to thy servant, and save the son of thine handmaid. Do with me a sign for good, and let my haters see and be abashed, because thou, Jehovah, hast holpen me, and comforted me.

Annotations.

A *Prayer]* the like title is of *Psalm* 17. To Christ may this Psalm fitly be applied.

Vers. 2. *merciful]* or, *a gracious Saint, pious, holy.* See *Psal.* 4. 4. This ti•e God taketh to himself, *Ier.* 3. 12.

Vers. 4. *Lift I up]* See the Notes on *Psal.* 25. 1. The Chaldee saith, *lift I up my soul in prayer.*

Vers. 5. *mercifully pardonest]* or, art *propitious,* a *forgiver:* the Chaldee addeth, *of them which turn to the Law.* See *Psal.* 25. 11.

Vers. 8. *among the gods] Though there be that are called God's, whether in heaven or in earth, (as there be many gods, and many Lord's;) yet unto us there is but one God, &c. 1 Cor. 8. 5, 6. all the gods of the people's are idols, Psal.* 96. 5. Or, by *gods* may be meant *Angels,* as the Chaldee here explaineth it, and the Princes of the world. *and none]* to wit, *can do works like thine;* or, *no* works are *like thy works, Psal.* 13 6. 4.

Vers. 11. *Unite my heart]* apply and knit it to thy fear only, and that with simplicity.

Vers. 13. *hell]* or *grave,* the state of death: see *Ps.* 16. 10.

Vers. 14. *the proud]* Compare this with *Psalm.* 54. 5.

Vers. 15. *pitiful]* or, *full of ruth, mercy, and tender love.* When God's name was proclaimed before Moses, this title with other was in it, *Exo. 34. 5, 6. long suffering]* Hebr. *long of nostrils,*

that is, *of anger;* long ere thou be angry. The *nose* and *anger* have one name in Hebrew: see *Psalm.* 2. 5.

Vers. 16. *son of thine handmaid]* that is, borne thy servant, of godly parents that were thy servitors. Of Christ, this also was true, the son of Mary the Virgin, the handmaid of the Lord, *Luk.* 1. 48. See the like speech, *Psal.* 116. 16.

Vers. 17. *Do with me a sign]* or, *Shew it me:* that is, So deal with me, in my deliverance and preservation, that I may have myself, and may be to others a sign, for good. Korah and his company were for a sign to the Israelites, *Num.* 16. 38. & 26. 10. *Jonah a sign* to the Ninevites, and *Christ* to the Jews, *Luke* 11. 30.

PSAL. LXXXVII.

The nature and glory of the Church. 4 The increase, honor and comfort of the members thereof.

To the sons of Korah, a Psalm, a Song.

HIs foundation among the mountains of holiness. Jehovah loveth the gates of Zion above all the dwelling places of Jacob. Glorious things spoken *is* of thee, O City of God Selah. I will make mention of Rahab and Babel, to them that know me; loe Palestine and Tyrus with Cush; this *man* was borne there. And of Zion it shall be said, man and man was borne in her, and he the most High shall establish her. Jehovah will recount when he writeth the people's; this *man* was borne there Selah. And singers, as players on flutes; all my well-springs in thee.

Annotations.

HIs foundation] or, *The foundation thereof,* God's ground-work of the Temple which was built upon the mountains, *Morijah* and *Zion, 2 Chron. 3. 1. Ps.* 2. 6. Some refer it to the *Psalm,* the *foundation* (or *argument)* whereof is of the Church of Christ. The Chaldee saith, *By the hands of the sons of Korah the Psalm was said, and the Song founded in the mouth of the ancient fathers.*

Vers. 2. *gates of Zion]* the public assemblies of the people: see the Notes on *Psal.* 9. 15. The Law was to come out of *Zion, Mich.* 4. 2. and the Scepter of Christ's Kingdom, *Psal. 110. 2. dwelling places]* these the Chaldee expoundeth, *Synagogues of the house of Jacob,* which were in all the Cities of Israel.

Vers. 3. *spoken* is] that is, *are particularly spoken,* all and every of them. *of thee City of God]* that is, *Jerusalem:* so called also, *Psal.* 46. 5. and 48. 2. a figure of the Church. What *honorable things* are spoken of this City, see *Isa.* 54. and 60. and 62. and 65. *Rev.* 21. and 22 *chapters.* The Hebrew phrase, *in thee,* is rightly turned according to the Greek, *of thee,* or *concerning thee:* which many times hath such signification, as *Psal.* 63. 7. and 71. 6. and 119. 46. 1 *Sam.* 19. 4. so also in the Greek, as *Rom.* 11. 2.

Vers. 4. *Rahab]* that is, as the Chaldee Paraphrast saith, *the Egyptians.* So *Egypt* is called *Rahab,* in *Psal. 89. 11. Isa.* 51. 9. either for the *strength* and *pride* of Egypt, (which the word *Rahab* signifieth;) or of some chief city so named; as elsewhere *Tsoan, Psal.* 78. 12. The calling of

Egypt to the fellowship of the Church is also prophesied, *Isa.* 19. 19, 21, 25. And for *I will mention,* the Chaldee translateth, *the Egyptians and Babylonians, they shall mention thy praises. Babel]* the *Babylonians:* see *Psal.* 137. 1. their chief city was *Babel.* Of a Christian Church there, mention is made, 1 *Pet. 5. 13. to them]* or, *among them that know me,* to wit, my familiars. *Palestine] the Philistines:* see *Psal. 60. 10. Tyrus] the Tyrians:* see *Psal.* 45. 13. Of them were Christian disciples, *Acts 21. 3, 4. Cush]* the *Ethiopians,* as the Greek translateth; see *Psal. 68. 32. this* man] that is, (as the Greek saith) *these* men; meaning all before mentioned. So the Hebrew often speaketh of a whole nation, as of one man. See *Psal.* 25. 22. and 130. 8. But the Chaldee expoundeth it, *where this kingdom is borne. was borne there]* in the *city of God,* aforesaid. There, of immortal seed by the word and Spirit of God, are men borne anew, 1 *Pet. 1. 23. I am.* 1. 18. A thing to come is here set down as already done: so in *Isa.* 9. 6.

Vers. 5. *man and man]* so the Greek also expresseth the Hebraism. Hereby seemeth to be meant, *every man,* successiively, as *Hest.* 1. 8. For Jerusalem is the mother of us all, *Gal.* 4. 26. (So *day and day,* is *every day, Hest. 3. 4. Psal.* 61. 9.) Or, *man and man,* is *many men,* of this and that Nation, of each estate and degree. *stablish her]* that *the gates of hell shall not prevail against her, Mat.* 16. 18. Therefore this city lieth *foursquare* settled in all changes, *Revel. 21. 16. Ezek.* 48. 16,—20. It may also be read, *and he will stablish her* on *high:* and so the Chaldee expoundeth it; and Jerusalem is said to be *above, Gal.* 4. 26.

Vers. 6. *writing the people's]* in *the writing of the house of Israel,* that is, the Church, *Ezek. 13. 9. Isa.* 4. 3.

V. 7. *And singers]* or, *And singing* are, &c. This may have reference to the solemn worship of God used in the Church of Israel, where *singers* & *players on instruments* had in charge continually to laud the Lord, &c. 1 *Chron.* 9. 33. and 25. 1, 2, *&c.* and dances were used at their holy feasts, to honor him with▪ *Judge.* 21. 19, 21. So Christ the Lamb hath harpers with him on mount Zion, that sing as it were a new song before the throne, *Rev.* 14. 1, 2, 3. Or it may respect that which followeth, *all my springs in thee* (or *of thee)* are *singing* (that is, *do sing) as also dance,* (or *as they that dance,)* that is, *show joyfulness. players on flutes]* or, *dancers,* for so this word may also be taken for *dancing,* (to wit, at the sound of the flute or pipe;) as *Judge.* 21. 21. Compare herewith *Isa.* 30. 29. The Greek here turneth it, *rejoyeers;* and it may foretell the joy that should be in the world for the conversion of the Gentiles. *my well-springs]* or *fountains, (streams* of water, as *Psal.* 104. 10) that is, *all gifts and graces,* which the Scripture noteth by *lively fountains of waters,* wherewith they are refreshed that serve God in his Temple day and night, *Rev.* 7. 15, 17. and *welsprings of salvation, Isa,* 12. 3. And as *Christ* is called a *fountain,* so is his Church, *Song 4. 15, 12. in thee]* for now, *unto principalities and powers in heavenly places, is known by the Church, the manifold wisdom of God, Eph. 3. 10. 1 Pet,* 1. 12. Or we may read it, as before in the third *verse, of thee all my springs do sing, &c.*

PSAL. LXXX VIII.

A prayer containing a grievous complaint of manifold miseries.

A Song, a Psalm to the sons of Korach: to the master *of the music,* on Machalath leannoth; an instructing *Psalm,* of Heman the •zrachite.

OIehovah, God of my salvation, *by* day I cry out, *&* in the night before thee. Let my prayer come before thee; bow thine ear to my shrill cry. For my soul is filled with evils, and my life draweth near to hell. I am counted with them that go down the pit; I am as a man *that hath* no strength. Among the dead, free like the slain that lie *in* the grave, whom thou rememberest no more; and they are cut away from thine hand. Thou hast put me in the pit of the lowest *places;* in darknesses, in the deep *places.* Thy wrathful heat stayeth upon me; and *with* all thy billows thou afflictest *me* Selab. My known *acquaintance* thou hast put far away from me, hast see me *for* abominations to thē; *I am* shut up & cannot get out. Mine eye languisheth through mine affliction; I call on thee Jehovah, all the day; I spread out my hands unto thee.

Wilt thou do a miraculous *work* to the dead, or shall the deceased rise up, shall they confess thee Selah? Shall thy mercy be told in the grave, thy faithfulness in perdition? Shall thy miraculous *work* be known in the darkness, and thy justice in the land of oblivion? But I, unto thee Jehovah do I cry out, and in the morning my prayer shall prevent thee. Wherefore Jehovah, dost thou reject my soul; doest thou hide thy face from me? *I am* poor afflicted, and breathing out the ghost from *my* youth; I bear thine affrightings, I am doubtfully troubled. Thy wraths pass over me, thy terrors do dismay me. They compass me about as waters, all the day; they are gone about against me together. Thou hast put far away from me, lover & fellow friend, my known *acquaintance are in* darkness.

Annotations.

MAchalath] a kind of *wind instrument;* or, by interpretatiō, *infirmity:* see *Ps. 53. 1. leannoth]* or, *to sing by turns,* which is, when one part answereth another in singing; it may also be interpreted *to afflict* (or *humble.)* This Psalm is the most doleful of all the Bible, full of complaints even to the end. *Heman the Aezrachite]* so the next Psalm is entitled of *Aethan the Ezrachite:* there were two of this name, *Heman* and *Aethan,* sons of Zerach the son of Judah the Patriarch, 〈◊〉 *Chron.* 2. 4, 6. men renowned for their wisdom▪ 1. *King.* 4. 31. also *Heman* and *Aethan,* singers and musicians of the posterity of Levithe Patriarch, 1 *Chr.* 15. 17, 19. and 16. 42. *Heman* being son of Joel the son Samuel the Prophet, 1 *Sam.* 6. 33. himself being also a *Seer* or Prophet in King David's days, 1 *Chron.* 25. 5. And of the kingdom promised to David, doth Aethan entreat, *Psal.* 89. 4. &c. Christ's afflictions and kingdom are in these Psalms fore-told; he was the true *David, Hos.* 3. 5.

Vers. 4. *draweth near]* or *toucheth hell,* or *the grave.* So, *to touch* (or *come near to) the gates of death, Psal.* 107. 18.

Vers. 5. *a man]* Hebr. *geber,* that is, *a strong man,* but without ability or power to help myself; as the Greek saith, *helpless.*

Vers. 6 *free]* that is, *acquitted,* or *discharged* from the troubles and affairs of this life; for in death, *the prisoners rest together, and the servant is free from his master, Job.* 3. 18. 19. or *free,* that is, *sequestered,* apart from others; as King Azariah being leprous, dwelt in an *house of freedom,* that is, *alone, apart from other men, 2 King. 15. 5. from thine hand]* that is, *from thy care, help,*

guidance, &c. as King Azariah before said, was *cut off from the house of the Lord, 2 Chr.* 26. 21. or *by thine hand;* and so understand *from the land of the living,* as *Isa.* 53. 8.

Vers. 7. *pit of the lowest places] the nether most pit,* as the Greek saith; w[ch] the Chaldee paraphraseth thus; *in captivity, which is like to the nether pit. darknesses]* or *dark places:* so *Psal. 143. 3. deep* places] or *gulses:* see *Psal.* 69. 3.

Vers. 8. *stayeth]* or, *is imposed,* and *lieth hard. billows] breaking waves* of the sea: see *Psal.* 42. 8.

Vers. 9. *set me abominations]* that is, *made me most abominable* (or *loathsome,) to every of them.* can *not get out]* so *Lam. 3. 7. Job* 19. 8. Of this phrase see the Note on *Psal.* 77. 5.

Vers. 10. *languisheth]* or *pineth away;* the Chaldee saith, *droppeth tears.* Compare herewith, *Lev.* 25. 16.

Vers. 11. *the deceased]* Hebr. *Rephaim; dead men* are so called, as being *incurable* or *unrecoverable to life;* so *Isa.* 14. 9 and 26. 14, 19. *Prov.* 2. 18. and 9. 18. and 21. 16. See also *Psal.* 6. 6. The Chaldee expoundeth, *shall the bodies which are delivered to the dust rise up?*

Vers. 12. *perdition]* Hebr. *Abaddon,* the *grave* where bodies *perish,* and seem to be *lost.* So *Job* 28. 22. and 26. 6.

Vers. 13. *darkness]* that is, *the place and state of the dead,* called *the land of darkness, and shadow of death, Job* 10. 21, 22. So *Eccles.* 6. 4. Note here the sundry titles given to the state of death. *land of oblivion]* where dead men are, (as is before noted;) which also *are forgotten out of mind, Psal. 31. 13. Eccles.* 8. 10. and 9. 5.

Vers. 16. *breathing out the ghost]* that is, *ready to die, expiring,* through continual miseries. The Greek saith, *in labors from my youth. from the youth]* or, *for the shaking off,* that is, the *affliction. am doubtfully troubled]* or *distracted* for fear lest evils should befall me.

Vers. 17. *dismay] suppress,* or *cut me off.* The Hebrew word is larger than usual, to increase the signification. The Greek turneth it *trouble.*

Vers. 19. *my known acquaintance* are in *darkness]* that is, withdraw and hide them from my sight; and (as Job complaineth,) *are strangers unto me.* See *Job* 19. 13, 14. Or as the Greek referreth it to the former, *and my known friends* (to wit, thou hast put far) *from calamity;* or *for the calamity* that is upon me. Or, as the Chaldee paraphraseth, *and to my known friends, dark I am in their sight.*

PSAL. LXXXIX.

The Psalmist praiseth God for his covenant, 6 for his wonderful power, 16 for the care of his Church, 20 and for his favor to the kingdom of David. 39 He complaineth of contrary events, 47 expostulateth, prayeth, and blesseth God.

An instructing *Psalm,* of Aethan the Aezrachite.

I Will sing the mercies of Jehovah *for* ever, to generation and generation will I make known thy faithfulness with my mouth. For I said, mercy shall be built up *for* ever; the heavens, thou wilt stablish thy faithfulness in them. I have stricken a covenant with my chosen, I have sworn to David my servant. I will stablish thy seed unto eternity; to generation and generation will I build up thy throne Selah. And the heavens shall confess thy marvelous *work,* Jehovah, also thy faithfulness in the Church of the Saints. For who in the sky may be compared to Jehovah, may be likened to Jehovah among the sons of the mighties? God *is* daunting terrible in the secret of the Saints, very much; & fearful over all round about him. Jehovah, God of hosts, who *is* like thee mighty Yah? and thy faithfulness *is* round about thee. Thou rulest over the swelling of the sea; when the waves there of rise high, thou stillest them. Thou hast beaten down Rahab as a wounded *man,* thou hast scattered thine enemies with the arm of thy strength. Thine *are* the heavens, thine also *is* the earth; the world and plenty thereof, thou hast founded thē. The North and the right side, thou createdst them; Tabor and Hermon, in thy name they shall shout. Thou hast an arm with might; strong is thy hand, exalted is thy right hand. Justice and judgment *are* the prepared place of thy throne; mercy and truth go before thy face. O blessed *are* the people that know the shouting sound; Jehovah, in the light of thy face they shall walk on. In thy name they shall be glad all the day, and in thy justice shall they be exalted. For thou *art* the glory of their strength; and in thy favorable acceptation, our horn shall be exalted. For of Jehovah *is* our shield, and of the holy one of Israel our King. Then spakest thou in a vision to thy gracious Saint, and saidst, I have put help upon a mighty one, I have exalted *one* chosen out of the people. I have found David my servant; with oil of mine holiness have I anointed him. With whom mine hand shall be established; also mine arm shall strengthen him. The enemy shall not exact upon him, & the son of injurious evil shall not afflict him. And his distressers I will beat down from his face, and them that hate him I will plague. And my faithfulness & my mercy *shall be* with him, & in my name shall his horn be exalted. And I will set his hand in the sea, & his right *hand* in the rivers. He shall call on me, my father thou; my God and Rock of my salvation. I also will give him *to be* the first borne, high above the kings of the earth. For ever will I keep for him my mercy, and my covenant *shall be* faithful to him. And his seed I will put to perpetuity, and his throne as the days of heavens. If his sons shall leave my law, and shall not walk in my judgments. If they shall profane my statutes, and not keep my commandments. Then will I visit their trespass with the rod, & their iniquity with stripes. But my mercy I will not make frustrate from with him, nor deal falsely against my faithfulness. I will not profane my covenant, and that which is go•e out of my lips, I will not change. Once I have sworn by my holiness, if I lie unto David. His seed shall be forever, and his throne as the Sun before me. As the Moon it shall be stablished *for* ever, and a witness in the sky faithful Selah. But thou hast cast off and refused, hast been exceeding wroth with thine Anointed. Hast abolished the covenant of thy servant, hast profaned his crown to the earth. Hast burst down all his hedges, hast put his fortresses a ruin. All that pass by the way rob him, he is a reproach to his neighbors. Thou hast exalted the right *hand* of his distressers, hast rejoiced all his enemies. Also thou hast turned the edge of his sword, and hast not made him to stand in the battle. Thou hast made his brightness to cease, and his throne thou hast cast down to the earth. Thou hast shortened the days of his youth, hast enwrapped him with shame Selah.

How long Jehovah wilt thou hide thyself to perpetuity? shall thy hot wrath burn like the fire? Remember how transitory I *am;* unto what vanity thou hast created all the sons of Adam. What strong man shall live and not see death; shall deliver his soul from the hand of hell Selah?

Where *be* those thy former mercies, Lord, thou swarest to David by thy faithfulness?

Remember Lord the reproach of thy servants, that I bear in my bosom, *of* all great people's. Wherewith thine enemies, Jehovah, do reproach; wherewith they do reproach the footsteps of thine Anointed.

Blessed *be* Jehovah forever, Amen, and Amen. [unspec 53]

Annotations.

OF *Aethan]* see the Note on *Psal.* 88. 1.

V. 3. *I said]* to wit, by thy spirit, therefore the Greek changeth the person, and translateth, *thou* (Lord) *saidest. built up]* that is, *conserved, propagated, increased* continually. *in them]* or *with them,* that so long as the heavens endure, thy faithfulness shall continue; as *verse. 30. 37, 38. Ps.* 72. 5. and 119. 89. or by *heavens* may spiritually be meant the *Church,* called often *heaven, and the kingdom of heaven, Esa. 66. 22. Revel.* 4. 1, 2. and 12. 1. and 15. 1. *Math.* 3. 2. and 13. 24 31. and the planting of the Church is called the *planting of the heavens, Esa.* 51. 16.

Vers. 4. *my chosen] mine elect* people. Therefore the Greek changeth the number, *my chosen ones:* but the Chaldee translateth, *with Abraham my chosen. David]* the figure and father of *Christ,* according to the flesh; who also is called *David, Ezek. 34. 23. Ier. 30. 9. Hos.* 3. 5. of him is this and other Psalms chiefly to be understood, *Act.* 2. 30. and 13. 36 &c.

Vers. 5. *thy seed] Christ* and *Christians,* the children of *Christ,* the Son of David, *Heb. 2. 13. Rev. 22. 16. thy throne]* the kingdom of Christ, unto whom God gave *the throne of his father David, to reign over the house of Jacob forever, Luke 1. 32, 33. 69. Jerusalem* is this *throne, Ier.* 3. 17. which is continually *built of God, Psal.* 147. 2.

Vers. 6. *the heavens]* the *heavenly creatures,* Angels and godly men, *Luk. 2. 13, 14. Phil. 3. 20. Rev.* 7. 9, 10, 11, 12. So the Chaldee expoundeth it, *the Angels of heaven.* See also *Ps. 50. 6. in the church]* or *in the congregation,* to wit, *shall be confessed,* or *celebrated.*

Vers. 7. *sons of the mighties]* or *of the God's,* that is, *Princes of the world.* See *Psal.* 29. 1. and 82. 1. 6. The Greek saith, *sons of God,* whereby also *Angels* may be meant, as *Job* 1. 6. and so the Chaldee here paraphraseth.

Vers. 8. *daunting terrible]* in Greek, *glorified.* See *Psa. 10. 18. the secret]* or *mystery,* or (as the Greek turneth it) *council:* meaning the *Church* or *Congregation,* where the *secrets* or *mysteries* of God's kingdom are manifested, *Mat. 13. 11. Rom. 16. 25. 1 Cor. 4. 1. Eph.* 3. 4. This word is sundry times used for a *Council* or *Congregation, Ps. 111. 1. Ezek. 13. 9. Ier.* 6. 11. and 15. 17. or it may here be understood of *the company of Angels,* as 1 *King. 22. 19. very much]* to wit, *terrible,* or,

referring it to the latter, *in the great secret council. over all]* or, *above all;* see *Psal.* 76. 12. The Chaldee paraphraseth, *above all the Angels which stand round about him.*

Vers. 11. *Rahab]* in Greek, *the proud;* hereby may be meant the *Egyptians,* as *Psal.* 87. 4. (and so the Chaldee expounds it of *Pharaoh the wicked;)* or, *the proud sea,* as *Job* 26. 12. both were subdued when Israel came out of Egypt, *Exod.* 14. and 15. See *Isa.* 51. 9. The *raging sea,* and *swelling waters,* do also signify wicked enemies of God and his people, *Isaiah. 57. 20. Jude 13. Psal. 124. 4, 5. thine]* or, *to thee the earth,* to wit, *belongeth.* See *Psal.* 24. 1, 2.

Vers. 13. *The North]* wch God hath *stretched out over the empty* place, *Job 26. 7. the right* side] that is, *the South* (as the Chaldee Paraphrast explaineth,) so called because a man standing with his face to the East, (as they were wont when they prayed, the South is on his right hand. So the *East* is called *Kedem, before;* and the *West achor,* that is, *behind, John. 23. 8. Isaiah.* 9. 12. It seemeth that this turned to superstition and idolatry, that men prayed towards the East; therefore God so ordered his Tabernacle and Temple, that all worshipped there with their faces to the West, *Ezek. 8. 16. Exo. 27. Num. 3. Tabor]* a goodly mountain in Galilee, *Ios. 19. 22. Judge. 4 6, 12. Hermon]* another fair mountain eastward without Iarden, called also *Shirion:* See *Psalm.* 42. 7. and 29. 6. by these are meant the *East* and *West* parts, answerable to the former *North* and *South:* as the Chaldee Paraphrast saith, *Tabor in the West, and Chermon that is in the East.*

Vers. 15. the *prepared place] establishment,* or *base,* on which the throne is settled; so the word sometime signifieth, as *Ezra 3. 3. Psal.* 104. 5. So *Psal. 97. 2. go before]* or *come before, prevent,* as pressed and ready at hand.

Vers. 16. *the shouting sound]* or *the alarm, the shrill clanging sound* of the trumpet, which was blown at the wars, journeys, assemblies, solemn feasts, and over the sacrifices of Israel, *Psal.* 81. 4. and 27. 6. *Numb. 10. 3. 9, 10. Joel,* 2. 1, 15. or the *shouting,* the *jubilation,* to wit, *of the King that is among his people,* as *Numb.* 23. 21. who by the sound of his word, as of a trumpet, warneth, informeth and guideth his people, *Isa. 58. 1. Ezek. 33. 3,—7, 8. Hos. 8. 1. Ier. 6. 17. 2 Chron. 13. 12. 15. Zach. 9. 14. Revel.* 1. 10. and 4. 1. *light of thy face]* the favor of God shining in the Gospel, and *light of the knowledge of the glory of God in the face of Jesus Christ, John. 12. 35. 2 Cor.* 4. 6. See also the notes on *Psal.* 4. 7. and 44. 4.

Vers. 18. *the glory]* or *beauty,* by whom they conquer and triumph over their enemies. *our horn]* a sign of honor, strength, kingdom, glory and salvation, *Psal.* 112. 9. and 92. 11. and 148. 14. 1 *Chron. 25. 5. Luke.* 1. 69. So after, in *verse.* 25.

Vers. 19. *of Jehovah]* or *to him,* to wit, *pertaineth. our shield]* that is, *our protection,* or *protector,* meaning *David* and *Christ:* See *Psal.* 47. 10.

Vers. 20. *in a vision]* by the spirit of prophesy, *Isa. 1. 1. Lam. 2. 9. to thy gracious Saint]* that is, *Saints,* (for so the Greek changeth the number,) meaning the Prophets *Samuel* and *Nath* 〈...〉, the one of which anointed David, the other fore-told of the perpetuity of his kingdom, 1. *Sam. 16. 2 Sam.* 7. 4, 5, &c. *put help]* the Chaldee addeth, *for my people. upon a mighty one]* or a *Worthy,* a *Champion,* meaning *David,* who help God's people in fighting the battles of the Lord,

1 *Sam.* 18, 13, 14. 30. But chiefly these things are meant of *Christ.* The Chaldee expoundeth it, *one mighty in the Law. chosen]* and consequently *beloved,* as *Mat.* 1•. 18. from *Isaiah* 42. 1.

Vers. 21. *oil of mine holiness]* that is, *mine holy oil,* poured on David by Samuel, on Christ by the Holy Ghost, 1 *Sam. 16. 1, 13. Luke 4. 18, 21. John.* 3. 34.

Vers. 23. *the enemy shall not exact]* or *not seize,* at a creditour doth on the debtor. *Satan* and *death* prevailed not against Christ, though he became surety for our debts, *John. 14. 30. 1 Cor. 15. 26. Heb.* 2. 14. See this word, *Psal. 55. 16. son of injurious evil]* that is, *the injurious, wicked person:* this promise is in 2 *Sam.* 7. 10. applied in this phrase to all God's people. *A son of evil* is one addicted and given over to it, *Deut.* 13. 13. So *sons of death, Psal. 79. 11. son of perdition, 2 Thess.* 2. 3.

Vers. 26. *set his ha•d]* that is, give him power and dominion over them that dwell by the sea and rivers; whereof see the notes on *Psal.* 72.

Vers. 27. *my father]* so God promised, *I will be his father, and he shall be my son, 2 Sam.* 7. 14. The Apostle applieth this to Christ, and proveth hereby that he is greater than the Angels, *Heb.* 1. 4, 5.

Vers. 28. *first-borne]* or *first-begotten,* that is, *the principal,* as is after explained. For the first-borne had three prerogatives, *a double portion of goods, Deut. 21. 17. the government* or *chiefty, 2 Chron.* 21. 3. and *the priesthood, Numb. 8. 14, 15, 16, 17. Mal.* 2. 5, 6, 7. and 3. 3. See the notes on *Psal.* 78 51. This honor is peculiar to Christ, who is said to be *the first-borne of every creature,* and *the first-borne of the dead, that in all things he might have the preeminence, Coloss. 2. 15, 18. to be worshipped* therefore *of all the Angels of God, Heb.* 1. 6. and *Prince of the Kings of the earth, Rev.* 1. 5. The Chaldee addeth, *the first-borne of the Kings of the house of Judah.*

Vers. 30. *his seed] Christians* borne of God, are called Christ's *seed* and *children, Isa. 53. 10. Heb.* 2. 13. and *Christ* is called the *Everlasting Father, Isa. 9. 6. his throne]* that is, *kingdom,* which shall be perpetual, 2 *Sam. 7. 13. Heb. 1. 8. Dan.* 2. 44. and 7. 14. The accomplishment of these promises cannot be found in Solomon, whose seed & throne was overthrown, *Ier. 22. 30. Ezek.* 21. 25, 26, 27.

Vers. 31. *If his sons* &c.] This explaineth the promise, *If he sin* &c. 2 *Sam.* 7. 14, 15. for being understood of Christ, he properly sinned not, 1 *Pet.* 2. 22. but was made sin for us, 2 *Cor.* 5. 21. and the sins of his sons or people are counted his, for *God laid on him the iniquity of us all, Isa.* 53. 6.

Vers. 33. *with the rod] the rod of men, 2 Sam.* 7. 14. that is, with moderate correction; and for their profit, that they may be partakers of my holiness, *Hebr.* 12. 6. 10.

Vers. 34. *not make frustrate] not break off,* or *cease,* (as *Psal.* 85. 5.) that is, not utterly take: for, the mountains shall sooner remove, *Isa.* 54. 10. and no afflictions can *separate us from the love of God which is in Christ Jesus our Lord, Rom.* 8. 35,—39. See the fulfilling of this touching David, in 1 *King.* 11. 6, 12, 13, 36, 39.

Vers. 36. *Once]* or *One time:* See *Psal.* 62. 12. *by my holiness]* by myself, who am the holy God, *Gen. 22. 16. Isaiah 5. 16. Because he hath no greater to swear by, God sweareth by himself; and willing more abundantly to show the heirs of promise the stablenesse of his counsel, bindeth himself with an oath, Hebr. 6. 13, 17, 18. if I lie]* that is, surely *I will not lie:* for so the Hebrew phrase is sometime explained, as *Mark. 8. 12. if a sign be given to this generation,* for which in *Matth.* 16. 4. is written, *a sign shall not be given.* So, *if they shall enter into my rest, Psal. 95. 11. Heb.* 3. 11. which the Apostle openeth thus, *he sware that they should not enter, Hebr.* 3. 18. An oath usually implieth an imprecation, which for the most part is concealed. See 1 *Sam. 14. 44. 1 King.* 20. 10.

Vers. 37. *as the Sun]* that is perpe••all and glorious (as the Chaldee explaineth it, *shall shine as the Sun.)* See *Psal.* 72. 5.

Vers. 38. *it shall be sta•lished]* or, which *is stable,* referring it (as doth the Greek,) to the *Moon,* which although it sometime wexeth and sometime waneth, and seemeth to be gone, yet is continually renewed, and so stable; a fit resembla•ce of the throne or Church of Christ, which hath not always one face or appearance in the world, though it be perpetnall▪ *and a witness]* the Moon and perpetuity of it, with the successive course of night and day, is made a witness of God's faithfulness in his covenant, *Ierem.* 33. 20, 21. Christ also himself is called a *faithful witness, Rev. 1. 5. Isaiah* 55. 4. and *faithful* meaneth *Stedfast*▪ as 2 *Sam.* 7. 16. compared with 1 *Chron.* 17. 14. and that *lieth not, Prov.* 14. 5.

Vers. 39. *But thou]* or, *And thou,* a word of grie•e and indignation, as *Psal.* 2. 6. ••tha• complaineth of the miseries of the Church, whereby all the former promises seem to be frustrated.

Vers. 40. *his crown]* or *diademe,* profaned by casting *to the ground. Nezer,* a *separation,* is figuratively used for a *crown* or *garland,* such as *Kings* wore, 2 *Sam.* 1. 10. and *high Priests, Exod.* 29. 6. as being a sign of their separation from others, in respect of some dignity or holiness; and hereof the *Nazarites* had their name, *Numb.* 6. 2▪ 5, 7. So *Psal.* 132. 18▪

Vers. 42. *rob]* or *rifle him,* meaning Christ in his members: for that which is done to any one of them, is done unto him, *Act. 9. 4. Mat.* 25. 40, 45.

Vers. 4•. *his brightness]* or *puriti•,* that is, the splendent glory and dignity of the kingdom, defiled and profaned by the enemies.

Vers. 46. *days of his youth]* of his strength and vigor, hastening old age and misery upon him, *Hos.* 7. 9. See the contrary, *Psalm. 103. 5. Io••* 〈◊〉 . 25.

Vers. 48. *how transitory]* or, of *what worldly time, of what short durance:* See *Psalm.* 39. 6. the Greek turneth it, *what my substance* is. Compare herewith▪ *John* 10. 9▪ 1•, &c.

Vers. 49. *see death]* that is, *die,* So *Luke* 2. 26. *Psal.* 16. 10. The Chaldee saith, *see the Angel of death. the hand of hell]* the power of the grave, or of death: See *Psal.* 49. 16. 10.

Vers. 51. of *all great people's]* or, *of all the many (the multitudes of) people's.*

Vers. 52. *the foot-steps]* or *foot-soles,* that is, the ways, life, actions▪ and sufferings, *Psal.* 56. 7. and 49. 6. This referred to *Christ,* respecteth the oracle, *Gen*▪ 3. 15. that the Serpent should bruise the foot-sole of the woman's seed. Referred to Christians▪ which follow his foot-steps, in s•iffering and dying with him, that we may be glorified with him, (1▪ *Pet. 2. 21. Rom.* 8. 17.) it noteth the scandal of the cross of Christ to the Jews a stumbling block, and to the Greeks foolishness▪ 1 *Cor. 1. 23. 1 Pet.* 4. 13, 14. The Chaldee understands it of *the s•acknesse of the foot-steps.*

Vers. 53. *Blessed* be] These be words of faith and joy, as finding an issue out of the temptation, and rejoicing in the midst of tribulation, as *Rom. 7. 24, 25. 2 Cor.* 1. 3, 4, &c. *and Amen]* Thus is this third Book of the Psalms also concluded. See the notes on *Psal.* 41. 14. and 72. 19.

The fourth Book.

PSAL. XC.

Moses setting forth God's providence, 3 complaineth of human fragility; 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of God's good providence.

A prayer of Moses the man of God. [unspec 1]

LOrd, thou hast been to us an habitation in generation and generation.

Before the mountains were borne, and thou hadst brought forth the earth and the world; even from eternity unto eternity thou *art* God. Thou turnest sory man unto contrition; and sayest, return ye sons of Adam. For a thousand years, in thine eyes, *are* as yesterday when it is past, and *as* a watch in the night. Thou carriest them away with a flood, they are *as* a sleep in the morning, as the grass *that* is changed. In the morning it flourisheth and is changed; at the evening it is cut down and withe•eth.

For we are consumed in thine anger, and in thy wrathful heat we are suddenly troubled. Thou hast set our iniquities before thee, our hidden *sins* to the light of thy face.

For all our days do turn away in thine exceeding wrath; we have consumed our years as a thought. The days of our years, in them *are* threescore and ten years; and if *they be* in strengths, fourscore years; and their pride *is* molestation and painful iniquity; for it is cut down speedily, and we fly away. Who knoweth the strength of thine anger, and according to thy fear, thine exceeding wrath? To number our days, so make thou *us* to know, that we may apply the heart *to* wildome. Return, Jehovah, how long! and let it repent thee concerning thy servants. Satisfie us in the morning with thy mercy, that we may shout and rejoice in all our days. Make thou us rejoice, according to the days thou hast afflicted us, the years *wherein* we have seen evil. Let thy work appear unto thy servants, and thy comely honor into their sons. And let the pleasantness of Jehovah our God be upon us, and the work of our hands establish thou upon us; yea the work of our hands, establish thou it.

Annotations.

THe man of God] that is, the *Prophet,* as *Deut.* 33. 1. For a *Prophet, a Seer,* and *a man of God,* were all one, 1 *Sam.* 9. 6, 8, 9, 10, 11. The Chaldee Paraphrast showeth it here, saying, *A Prayer that Moses the Prophet of the Lord prayed, when the people of the house of Israel had sinned in the wilderness.* This Psalm hath reference to that history in *Numb. 14. an habitation]* or *mansion,* in all our travels in this terrible wilderness, *Exod. 33. 14. Deut.* 8. 15. and 33. 27.

Vers. 2. *were borne]* this and the next word, *brought forth,* are similitudes taken from procreation of children, to signify the creation of the world. Like speeches are in *Job.* 38. 28, 29. of the *rain, dew, ice,* and *frost.*

Vers. 3. *unto contrition] till he be contrite,* or *broken,* that is, even *to death;* as the Chaldee explaineth it, *Thou turnest man for his sin unto death. return]* the body *to the earth, Psal.* 146. 4. and *the spirit to God, Eccles.* 12. 7.

Vers. 4. *a watch] a ward* or *custody,* which is about *three hours space:* for the Jews divided the day into *twelve hours, John.* 11. 9. and so the night, which they subdivided into four watches, *Matt.* 14. 15. named the *evening midnight, cock-crowing*▪ and *dawning, Mark. 13. 35. Luke*▪ *12. 38, 39. Mat.* 24. 43. See also *Exod. 14. 24. 1 Sam.* 11. 11.

Vers. 5. *a sleep]* the Chaldee paraphraseth, *If they turn not, thou wilt bring death upon them, which is like a sleep unto them, and in the world to come they shall be changed, as the grass which is cut down.*

Vers. 6. *is changed]* or *changeth,* to wit, the estate thereof, that is, *sprouteth* or *groweth,* as the Chaldee explaineth it. And so the Hebrew (which generally signifieth a *change, passage,* or *shifting,)* is sometime used for the better, to *sprout, John* 14. 7▪ So to *change the strength, Isaiah* 40▪ 31. is to *r•new•*r *increase it.*

Vers. 8. *our hidden* sins] or, sins *of our youth*▪ as the Chaldee here taketh it. The Hebrew word will bear both; so also the sense, for we have both *secret sins, Psal.* 19. 13. and *sins of our youth, Psal.* 25. 7. which God often punisheth us for, *John 20. 11. to the light of thy face]* that is, knowing, remembering, manifesting, and punishing them, *Ier. 16. •7▪ •s•l.* 109. 14. 15. For *the Lord lightneth things that are •i• in darkness, and maketh the counselt of the heart manifest, 1 Cor. 4. 5. he is of pure eyes, and cannot s••evil, H•b.* 1. 13. therefore David prayeth, *hide thy face from my sins*▪ *Psal.* 5•. 1•.

Vers. 9. *do turn away]* or, *turn the face, decline,* as the day drawing to an •nd▪ 〈◊〉. 〈◊〉. 4. 〈◊〉 *as a thought]* or 〈...〉 *word,* a *sound* that passeth out of the mouth, as *I•b* 37. 〈◊〉. as *a ta•e* that i• told, for man's life is *a breath* or ••*pour*▪ *Psal. 39. 6.* 〈...〉. 4. 14. and so the Chaldee translateth it, *as the breath of the mouth in winter.* Moses bewaileth the decaying of the people in the wilderness, for they came out of Egypt *six hundred thousand men, Exod.* 12. 37. and *not one feeble among them, Psalm.* 105. 37. and being mustered at mount Sina, from twenty years old and above, they were 603 550. men, besides the tribe of Levi, *Numb.* 1. 46, 47. but for their sin, at Kadesh God sware their carcasses should fall in the wilderness, *Numb.* 14. 28, 29. which

came so to pass. For being •ustered about 38. years after, there was of all that army not left a man alive, save *Caleb* and *Josua, Numb.* 26. 63, 64, 65.

Vers. 10. *if* they] (the years) be *in str•ngths,* that is, most strong and valid; or, *if by reason of great strength. their pride]* or *prowess,* that is, the excellency, or lustihead of those years, the bravest of them is but misery. *painful iniquity] pain and misery,* the punishment of sin. *Iniquity* is often put for the *punishment* of it, *Psal.* 32. 5.

Vers. 11. *according to thy fear]* or, *as thy fear,* that is, *who knoweth* (or *acknowledgeth) thy wrath, so as thy fear* teacheth men to do? meaning by *fear,* either God's law, as *Psal.* 19. 10. or his fearful judgments upon sinners, which should strike a fear into men's hearts, *De••. 13. 11. Psal•. 119. 120. Ion.* 1. 16. Or, *as thy fear,* that is, *so as to fear thee* for thy wrath, and by it to depart from evil▪ as *Prov. 16. 6. 2 Co•▪* 5. 10, 11. or, *even according to thy fear,* so is *thy wrath.* The Chaldee paraphraseth, *who knoweth to turn away the strength of thy anger; but the just which fear thee, appeasing thy wrath.*

Vers. 12. *may apply]* or, *may bring, may make come. to wisdom]* or, *may get a heart of wisdom,* that is, *a wise hear;* and so may bring it to thee, when we shall come to judgment.

Vers. 13. *how long?] wilt thou afflict us?* as the Chaldee paraphraseth; or, *wilt thou defer to help us?* See *Psal▪ 6. 4. repent thee]* to wit, *of the evil▪* intended or inflicted upon thy servants, as *Deut. 32. 36. I•e• 2. 13. Ion. 3. 10. Ier.* 18. 8.

Vers. 14. *in the morning]* that is, *early▪* after the dark night of afflictions; see *Psalm.* 5▪ 4. and 30. 6.

Vers. 15. *the years* &c] that is, as we have been many days and years afflicted, so let us have many years of comfort.

Vers. 16. *thy comely honor]* or *magnificence,* in releasing us from trouble, and refreshing us with mercy.

Vers. 17. *the pleasantness]* or *beauty,* that is, the accomplishness of th• co•enant and promise to our fathers, let now be seen upon us. So the *staff beauty* (or *pleasantness)* in the Lord's hand, signified his covena•• with them, *Z•ch.* 11. 7. 10. or generally it 〈◊◊〉 God's *••••ble grate* and *favor:* See 〈◊〉. 27. 4. The Ch•ldee exp•unds it, *the pleasantness of Paradise. stablish]* or *direct▪* 〈◊〉 *and ••re.* For the Lord *worketh all our actions f* 〈...〉 *Isaiah* 26. 12. and without him we can do nothing, *Job.* 15. 5.

PSAL. XCI.

The state of the godly. 3 Their safety. 9 Their habitation. 11 Their keepers. 14 Their friend, with the effects of them all.

HEe that sitteth in the secret of the most high, shall lodge himself in the shadow of the Almighty. I will say, of Jehovah, my safe hope & my fortress, my God, in him will I trust: For he will deliver thee from the snare of the Fowler, from the woeful pestilence. He will cover

thee with his wing, & under his feathers thou shalt hope for safety; his truth *shall be* a buckler and a shield. Thou shalt not fear for the dread of the night, for the arrow *that* flieth by day. [unspec 5]

For the pestilence *that* walketh in the darkness; for the stinging plague *that* wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right *hand;* unto thee it shall not come near. Only, with thine eyes shalt thou behold, and shalt see the reward of the wicked. Because thou Jehovah my safe hope, the most high, thou hast put *for* thy mansion. There shall not befall unto thee *any* evil, and the plague shall not come nigh thy tent. For his Angels will he command for thee, to keep thee in all thy ways.

Upon *their* hands shall they bear thee up, lest thou dash thy foot against a stone. Thou shalt tread upon the fierce Lion & the Asp, thou shalt tread down the lurking Lion and the Dragon. Because he cleaveth unto me, therefore will I deliver him: I will set him on high, because he knoweth my name. He shall call on me, and I will answer him; with him *will* I *be* in distress; I will release him, and will honor him. With length of days will I satisfy him, and will make him to see my salvation.

Annotations.

SEcret] in Greek, *help. shall lodge]* or, that *lodgeth,* 〈◊〉 *. shadow]* that is, *defense,* as *Numb.* 14. 9. So the Greek saith, *protection;* the Chaldee addeth, *shadow of the clouds of the glory of the A* 〈...〉 *ghtie.*

Vers. 2. *I will •ay]* or, *do say,* namely, *to th* 〈...〉 *man* for his further co••ort and assurance; as *verse.* 3, &c. o•, *in his na••,* p••ting myself for an example. The Greek for more plainness changeth the person, thus; *He shall say to the Lord, thou art mine helper▪* &c. The Chaldee addeth, *David said, I will say,* &c. *of Jehovah]* or, *to him, that he is my safe hope,* (or *my shelter.)*

Vers. 3. *of the fowler,]* as *Psal.* 124. 7. or *hunter,* meaning the *devil* that hath the power of death, and seeketh to destroy, *Heb. 2. 14. 1 Pet. 5. 8. the woeful pestilence]* Hebr. *the pest of woeful evils,* that is, *the most woeful, noisome and contagious pest.*

Vers. 5. *the dread of the night] the dreadful evil that terrifieth in the night, Prov. 3. 25. Song 3. 8. arrow]* so the pestilence is called, *Deut. 32. Ezek.* 5. 16. The Chaldee calleth it, *the arrow of the Angel of death.*

Vers. 6. the *stinging plague]* the *murreine* (or *pest) that suddenly pricketh and destroyeth, Deut.* 32. 24. The Apostle in Greek calleth it *a sting* or *prick, 1 Cor.* 15. 55. from *Hos.* 13. 14. as there the Lxx. turned it. The Chaldee here expounds it, *the company of Devils. at noon-day]* that is, *openly:* So *Ier.* 15. 8.

Vers. 8. *shalt thou behold]* or, *regard, consider,* as the Greek turneth it.

Vers. 9. *Because thou Jehovah]* an imperfect speech, as in *verse.* 2. understand, *Because* thou sayest, *thou Jehovah* art &c. or, *because thou hast put Jehovah who is my covert: even the most high hast thou put for thy mansion,* or *dwelling place.*

Vers. 10. *befall unto thee]* or *occasionally be sent,* be *thrust upon thee,* or *caused to come unto thee:* so *Prov.* 12. 21.

Vers. 12. *upon* their *hands]* or, their *palms;* which the Chaldee expoundeth, *their strength.* This Scripture the Devil alleged, when he tempted Christ to throw down himself head-long, *Matt. 4. 6. Luke* 4. 10, 11. but some of these words are there omitted. *lest thou dash]* or, *that thou dash* (or *hurt) not.* The Angels *are all ministering spirits, sent forth to minister for their sakes which shall be heirs of salvation, Heb.* 1. 14. See also *Psal. 34. 8. a stone]* the Chaldee interprets it, *evil concupiscence, which is like unto a stone.*

Vers. 13. the *fierce Lion]* or *Libbard,* in Hebrew *Shachal.* Of Lions there be divers kinds; see *Psal. 7. 3. asp]* or, *Cockatrice, Basilisk,* as the Greek Here turneth it: See *Psal.* 58. 5. under these names are meant all other things dangerous, or adverse to the life of man, which by faith are overcome; as *Mark. 16. 17, 18. Heb.* 11. 33, 34.

Vers. 14. *He cleaveth to me]* or, *is fastened,* that is, *affected to me,* in faith, hope, love, delight, &c. The Chaldee expounds it, *to my word.* God *cleaveth* in love to his people, *Deut.* 7. 7. so they also unto him: The Greek here turneth it, *he hoped in me.* Else-where it is commonly used for *fast-love* and *pleasure, Gen. 34. 8. Isaiah 38. 17. Deut. 21. 11. se• him on high]* to wit, in a safe defensed place, as the word importeth: therefore the Greek saith, *I will protect him.* See the notes on *Psal.* 20. 2.

Vers. 15. *honor him] give him honor,* or *glory:* Else-where his people are said to *honor* or *glorify him, Psal.* 50. 15. See 1 *Sam.* 2. 30.

Vers. 16. *satisfy]* or *give him his fill.* So Abraham, Is•ak, David, Job, &c. are said to be *full* or *sa* 〈◊〉 *with* 〈◊〉, *Gen.* 25. 8. and 35. 29. 1 *Chron. •3.* 〈◊〉. *Job 42. 17. make him to see]* that is, *to enjoy,* or *show him:* See *Psal.* 50. 23.

PSAL. XCII.

The Prophet teacheth how good it is to praise God, 5. for his great works, 7 for his judgments on the wicked, 11 and for his goodness to the godly.

A Psalm, a song for the day of Sabbath. [unspec 1]

IT is good to confess to Jehovah, and to sing Psalm to thy Name, O most high.

To show forth thy mercy in the morning, and thy faithfulness in the nights. Upon the ten-stringed instrument, and upon the Psaltery, with meditation upon the Harp.

For thou hast rejoiced me, O Jehovah, with thy work; in the acts of thy hands will I shout. How great are thine acts, Jehovah! very deep are thy thoughts. A brutish man knoweth not, and an inconstant fool understandeth not this. When wicked *men* spring up as the grass, and all that work iniquity do flourish; that they shall be abolished unto perpetuity. But thou *art* high forever, Jehovah. For loe thine enemies, Jehovah; for loe thine enemies shall perish: they shall be scattered, all that work iniquity. And my horn shall be exalted as the Unicorns; mine old age *shall be anointed* with fresh oil. And mine eye shall behold on mine enviers; of

evil doers that rise up against me, mine ears shall hear. The just, he shall spring up as a Palme-tree, as a Cedar in Lebanon shall he grow. They that are planted in the house of Jehovah, in the courts of our God shall they flourish. Yet shall they sprout in grainesse: they shall be fat and green. To show that Jehovah *is* righteous; my Rock, and no injurious evil *is* in him.

Annotations.

OF Sabbath] that is, *of Cessation,* or *Resting,* to wit, *from our own works, wills, ways, and words, Exod. 20. 10. Isaiah 58. 13. Heb.* 4. 10. which day was the seventh from the creation, wherein God rested from all his work, and blessed and sanctified it, and commanded it to be kept holy unto him, *Gen. 2. 2, 3. Exod.* 20. 8. which was a token of his mercy unto, and sanctification of his people, *Nehem. 9. 14. Exod.* 31. 13, 14. This day was sanctified by an *holy convocation* or assembly of the people, *Levite.* 23. 3. offering of sacrifices, *Numb.* 28. 9, 10. singing of Psalms, as this title showeth, with 2 *Chron.* 29. 26, 27. reading and expounding the Scriptures, *Act.* 13. 15. and 15. 21. *praying, Act.* 16. 13. disputing, conferring, meditating of God's word and works, *Act.* 17. 2. and 18. 4. and doing works o• mercy to them that were in need, *Matth.* 12. 2,—7, 8, 11, 12. The Chaldee paraphraseth thus, *An hymn, a song which the first man Adam said for the Sabbath day.*

Vers. 3. *in the nights]* see *Psal.* 134. 1. [unspec 4]

Vers. 4. *with meditation]* or *meditated song,* or *upon Higgajon with the harp.* The word signifieth *meditation,* as *Psal.* 9. 17. Here some think it to be the name of an instrument, or *a solemn sound:* the Greek turneth it *a song.*

Vers. 5. *with thy work]* which is *all done well and perfectly, Gen.* 1. 31. and 2. 2, 3. *Deut.* 32. 4.

Vers. 10. *shall be scattered]* or *shall dispart themselves:* The Chaldee Paraphrast saith, *shall be separated from the congregation of the just in the world to come.*

Vers. 11. *shall be exalted]* or, *thou wilt exalt as the Unicorns,* therewith to smite mine enemies, as *Deut.* 33. 17. The *horn* signifieth *kingdom,* and *strength,* and *glory:* and the Chaldee here translateth it *strength.* See *Psal. 75. 5, 11. Psal. 22. 22. mine old age]* so also the Greek translateth it: or, when *I am old.* After which seemeth to be understood, *shall be anointed* (or, as before, *shall be exalted) with oil.* Oftentimes words are not expressed, which are understood; as is observed on *Psal.* 69. 11. and 18. 7, 29. Others, for *mine old age,* do turn it, *I shall be anointed. fresh]* or, *green oil.*

Vers. 12. *mine eye shall view]* to wit, *evil,* or *destruction,* as the Chaldee explaineth, or *the reward of my foes.* See *Psal.* 54. 9. and 91. 8. *shall hear]* the Chaldee addeth, *the voice of their breakings.*

Vers. 13. *palm-tree]* or *date-tree,* which groweth not in these cold parts: it is a tree of tall and upright stature, whereto the Scripture hath reference, *Song* 7. 7. the branches fair and green, wherewith they made boothes at their solemn feasts, *Levite.* 23. 40. the fruit pleasant to eat, *Song 7. 8. Exod.* 15. 27. This tree, though loaden and pressed, yet endureth and prospereth; therefore the branches carried in the hand, or worn in garlands, were signs of victory, *Revel.*

7. 9. With such graven trees, the walls of God's house, and other holy things were beautified, 1 *King.* 6. 29. and 7. 36. figures of the flourishing estate of the godly always, as this Psalm showeth, with *Ezek.* 40. 16, 26, 31. and 41. 18, 19, 20. whereas the wicked's prosperity is momentary *as grass, verse. 8. a Cedar]* see the note on *Psal.* 29. 5.

V. 15. *sprout]* or *grow,* wexing in stature and fruitfulness, through the blessing of God, in whose house they are planted, 1 *Cor.* 3. 6. Unto this are all God's people exhorted, *Ephes. 4. 15, 16. Colos.* 1. 10. The Chaldee paraphraseth, *Yet, as their fathers shall they procreate children. in grainesse]* or *hoary age,* when natural strength decaieth; God ministereth vigor above nature. See *Psal. 71. 9. 18. Isaiah 65. 22. Heb.* 11. 11, 12.

Vers. 16. *no injurious evil] no manner of injustice,* for the Hebrew hath a letter more than ordinary, to increase the signification, as *Psalm.* 3. 3. and 125. 3. And this respecteth Moses speech, *Deut.* 32. 4: where *injurious evil* is opposed to God's *faithfulness* in his administration.

PSAL. XCIII.

The Majesty, power and holiness of Christ's kingdom.

Jehovah reigneth, is clothed with high majesty; clothed is Jehovah, hath girded himself with strength: the world also is established, it shall not be moved. Stable *is* thy throne from then; thou *art* from eternity. The floods have lifted up, O Jehovah, the floods have lifted up their voice, the floods lift up their dashing noise. Than the voices of many waters, the wondrous strong billows of the sea; *more* wondrous strong *is* Jehovah in the high *place.* Thy testimonies are very faithful; holiness becometh thine house, Jehovah, to length of days.

Annotations.

IS clothed] or *hath put on,* to wit, as an ornament, and in abundant measure: for so *clothing* doth signify, *Psalm. 65. 14. girded himself]* that is in a readiness to perform his work, *Isaiah 8. 9. Luke* 12. 35.

Vers. 2. *from then]* that is, from the time that thou hast been; which is, from eternity: Or, *before then;* which the Chaldee expoundeth, *the beginning:* this phrase spoken of *God* or *Christ,* meaneth *eternity, Prov.* 8. 22. in respect of the creatures, it i• the *beginning of time, Isaiah* 44. 8.

Vers. 3. *The floods]* these are often put for *the tumultuous rage and tyranny of people's, Psal.* 65. 8. and 18. 5. *Isaiah.* 17. 12, 13. but here the Chaldee explaineth it of their *lifting up their voice with song.*

Vers. 4. *wondrous strong] excellent,* or *magnificent billows:* this phrase is taken from *Exod.* 15. 10. See also this word, *Psalm. 8. 2. the high place]* or *height,* that is, *heaven.* So *Psal.* 71. 19.

Vers. 5. *faithful]* or, *made sure, constant,* See the note on *Psal. 19. 8. to length of days]* that is, *forever.* See *Psal.* 21. 5. and 23. 6.

PSAL. XCIV.

The Prophet calling for justice, complaineth of tyranny and impiety. 8. He teacheth God's providence. 12 He showeth the blessedness of chastisements. 16 God is the defender of the afflicted.

O God of vengeances, Jehovah; O God of vengeances, shine thou clearly. Be thou lifted up, O Judge of the earth; render a reward unto the proud. How long *shall* the wicked, O Jehovah; how long shall the wicked show gladness? Shall they utter, shall they speak a hard *word;* shall they boast themselves, all that work iniquity?

Thy people, Jehovah, they bruise in pieces, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. And say, Yah shall not see, nor Jacob's God understand. Understand ye brutish among the people; and inconstant fools, when will ye be prudent? He that planted the ear, shall not he hear? or he that formed the eye, shall not he see? He that chastiseth the heathens, shall not he rebuke? he that teacheth man knowledge? Jehovah knoweth the thoughts of man, that they *are* vanity. O blessed *is* the man, he whom thou chastenest, O Yah, and teachest him out of thy law. To give him quietness from the days of evil, until a pit of corruption be digged for the wicked. For Jehovah will not leave his people, and will not forsake his inheritance. But judgment shall return unto justice; and after it, all the upright in heart. Who will rise up for me against evil doers? who will stand up for me against the workers of iniquity? Unless Jehovah *had been* an helpfulness unto me, my soul had almost dwelt *in* silence. When I said, my foot is moved, thy mercy, Jehovah, stayed me up. When many were my cogitations within me, thy consolations delighted my soul. Shall the throne of woeful evils have fellowship with thee, which frameth molestation by a decree? They run by troups against the soul of the just, and condemn as wicked the innocent blood. But Jehovah is to me for an high refuge; and my God, for the rock of my safe hope. And he will return upon them their iniquity, and in their malice he will suppress them: Jehovah our God will suppress them.

Annotations.

GOd of vengeances] to whom vengeance belongeth, as *Deut.* 32. 35. and which punishest evils. So elsewhere he is called *the God of recompenses, Ier. 51. 56. shine clear]* to our comfort, and our foes terror. See *Psal.* 50. 2. and 80. 2.

Vers. 2. *be lifted up]* on thy throne, and in thy just judgment. So *Psal.* 7. 7, 8.

Vers. 4. *Vtter]* or *talk lavishly, well out* as a fountain: see *Ps. 19. 3. I am. 3. 11. a hard* word] *hard things, durable* reproaches: See *Psal.* 31. 19. *boast]* or *exalt themselves* with speaking & applying things to their own praise. This word is used in the good part, *Esa.* 61. 6.

Vers. 9. *that planted the ear]* that is, *made* and *set* it in the body. So in *Esa.* 51. 16. he is said *to plant the heavens.*

Vers. 10. *man knowledge]* here is to be understood, *shall not he know?* Such imperfect speeches through passion of mind, are often in Scripture, *Psal. 6. 4. 2 Sam.* 5. 8. supplied in 1 *Chro.* 11. 6. The Chaldee maketh this paraphrase, *Is it possible that he hath given the Law to his people, and they not be rebuked when they sin? Did not God teach the first man knowledge?*

Vers. 11. *the thoughts of men] the inward disceptations and reasonings* of all men, even the wisest. This sentence Paul allegeth against the wisdom of the world, 1 *Cor.* 3. 20. and as an expositor, instead of *men,* he putteth the *wise.*

Vers. 12. *the man]* Hebr. *geber, the mighty. shastenest]* or *nurturest, instructest,* as this word is Englished, *Deut.* 4. 36. which this place seemeth to have reference unto. For *chastisement* or *restraint* is by word or deed. And here the doctrine of God's Law is opposed to all wise men's cogitations.

Vers. 14. *not leave his people] not give them over,* or *reject them,* (as the Greek turneth it,) to wit, those whom he hath foreknowen and chosen, *because it hath pleased the Lord to make them his people;* as 1 *Sam. 12. 22. Rom.* 11. 1, 2, &c.

Vers. 15. *judgment shall return to justice]* that is, severity to mercy: the rigor of the Law changed to the clemency of the Gospel. So *judgment* is often used for *sentence of punishment,* as *Ier.* 52. 9. and *justice* for *grace and mercy:* see *Psal.* 24. 5. Or, *judgment,* which in the affliction of God's people, and prosperity of the wicked, seemeth to be parted from *justice,* shall return unto it, when the godly are delivered, and the wicked punished. *after it]* so the Greek turneth it; or, *after him,* meaning *God.*

Vers. 16. *who will rise up]* or, *who standeth up,* namely, to assist me? meaning, no man doth.

Vers. 17. *an helpfulness]* that is, *a full help:* see *Psal. 44. 17. in silence] the place of stillness and silence,* that is, *the grave,* as the Greek explaineth it: so *Psal.* 115. 17. see also *Psal.* 49. 13.

Vers. 18. *is moved]* or *slippeth:* see *Ps.* 38. 17. [unspec 19]

Vers. 19. *my cogitations] my careful troubled thoughts,* perplexed as the branches of a tree, (for so the word properly signifieth,) therefore the Greek turneth it *sorrows.* So *Ps.* 139. 23.

Vers. 20. *of woeful evils]* or *of mischiefs,* the mischievous tyrannous throne of the unrighteous Judge, shall it have fellowship (or be joined) with thee (O God) meaning, *it shall not:* as, *Shalt thou build? 2 Sam.* 7. 5. is, *Thou shalt not build, 1 Chr.* 17. 4. See also *Psal. 5. 5. which frameth]* or, *he that frameth,* or *formeth. by a decree]* or, *for a statute, a law.*

V. 21. *run by troupes]* combine and gather together as banded to fight: in Greek, *they hunt for.*

V. 23. *will turn]* Hebr. *hath turned,* that is, will assuredly turn. *in their malice]* or, *for their evil.*

PSAL. XCV.

An exhortation to praise God, 3 for his greatness, 6 and for his goodness. 8 A warning not to harden the heart against God's word, as Israel had done, who therefore entered not into his rest.

COme, let us shout joyfully to Jehovah, let us shout triumphantly to the Rock of our salvation. Let us prevent his face with confession, with Psalms let us shout triumphantly to him. For Jehovah *is* a great God, and a great King above all gods. In whose hand *are* the deep places of the earth, and the strong heights of the mountains *are* his. Whose the sea *is,* for he

made it, and the dry *land* his hands have formed. Come, let us bow down ourselves, & bend down: let us kneel before Jehovah our maker. For he *is* our God, and we *are* the people of his pasture, and sheep of his hand; today if ye shall hear his voice: Harden not your heart, as *in* Meribah, as *in* the day of Massah in the wilderness. Where your fathers tempted me, proved me, also saw my work.

Fortie years I was irked with' *that* generation, and said, they *are* a people erring in heart, and they know not my ways. So that I sware in mine anger, if they shall enter into my rest.

Annotations.

COme] or *Go to.* The holy Ghost by David thus exhorteth Israel to laud the Lord, and obey his voice. For he penned this Psalm, *Heb.* 3. 7. and 4. 7. *the Rock]* meaning *Christ,* as the Apostle showeth, *Heb.* 3. 6, 7. the Greek translateth it, *God our Savior.*

Vers. 2. *prevent] come first,* and *speedily.* [unspec 3]

Vers. 3. *great God]* or *great Potentate, Ael.* So *Christ* is also entitled, *Tit. 2. 13. All God's] Angels, Princes,* or *false gods, Psa.* 8. 6. and 82. 6. and 96. 4, 5.

Vers. 4. *deep places]* or, *deep closets;* Hebr. *searchings,* that is, deep secret places for which search is made, *Job* 28. 1, 2, &c. and which cannot by man's search be found, *Job 38. 4, 5, 6, 18. strong heights]* or, *wearisome heights,* high mounts which weary men to climb them: but the word hath also a signification of *strong,* and *not being wearied, Numb.* 23. 22.

Vers. 7. *of his hand]* that is, *of his guidance, Psal.* 77. 21. See also *Psal. 100. 3. today]* hereby is meant the whole time wherein Christ speaketh by his Gospel, *Heb.* 3. 7, 13, 15. and 4. 7, 8.

Vers. 8. in *Meribah]* that is, *in the Contention* (or *Provocation,* as the Greek turneth it.) The name of a place in the wilderness, where Israel *contended with Moses, and tempted the Lord, saying, Is the Lord among us or no?* because *there was no water for the people to drink.* Therefore *he called the place Massah* (Tentation) *and Meribah* (Contention) *Exod.* 17. 1, 2,—7. Also another place, where again *they contended with Moses, & with the Lord, Num. 20. 1, 3, 13. day of Massah]* that is, *of Tentation:* by *day* again we may understand the *whole* space wherein they tempted God *ten times,* as is said, *Num.* 14. 22. (so the *day of salvation, 2 Cor.* 6. 2. is the time thereof.) Yet there was a special day and place of Tentation named *Massah, Ex.* 17. 2, 7. whereupon Moses warned the people, *Ye shall not tempt the Lord your God, as ye tempted him in Massah, Deut.* 6. 16.

Vers. 9. *tempted me]* hereupon the Apostle saith, *they tempted Christ, 1 Cor. 10. 9. my work]* that is, *works, Heb.* 3. 9. both in miraculous mercies giving them bread from heaven, and waters out of the rocks, &c. *Psal. 78. 15,—23, &c.* and in punishments for their rebellions, *Psal. 78. 31, 33, &c. Heb.* 3. 17. For *work* sometime signifieth *reward, Psal. 109. 20. Job 7. 2. Lev.* 19. 13.

Vers. 11. *if they shall enter]* that is, *they shall not enter, Heb.* 3. 11. 18. a part of the oath is not uttered; see *Psal.* 89. 36. This oath was made at Cadesh, where the people through unbeleese refused to enter the promised land, *Num. 14. 21, 22, 23, 30, 32. Heb. 3. 17. 19. my rest]* the land of Canaan, *Deut. 12. 9. 1 Chron.* 23. 25. a figure of a better rest which we that have believed the

word do enter into, *Heb.* 4. 3. for if that land (wherein now they were) had been their rest, David would not have spoken of another; there remaineth therefore a Rest for the people of God; let us study to enter into it, *Heb.* 4. 8, 9, 11.

PSAL. XCVI.

An exhortation to praise God for his greatness. 5 The vanity of Idols. 8 God only is to be served. 9 His reign and judgment is to be shown to the Gentiles.

SIng ye to Jehovah a new song, sing ye to Jehovah all the earth. Sing ye to Jehovah, bless ye his name, preach the good tidings of his salvation from day today. Tell among the nations his glory, among all people's his marvelous *works.* For great *is* Jehovah, and praised vehemently, fearful he *is* above all God's. For all the gods of the people's *are* vain idols, but Jehovah made the heavens. Glorious majesty and comely honor *are* before him, strength and beauteous glory in his sanctuary. Give to Jehovah, ye kindreds of the people's, give to Jehovah glory and strength. Give to Jehovah the glory of his name; take up an oblation, and come into his courts. Bow down yourselves to Jehovah in the comely honor of the sanctuary, tremble ye at his feet all the earth. Say ye among the nations, Jehovah reigneth, the world also shall be stablished, it shall not be moved, he will judge the people's with righteousness. Let the heavens rejoice, and the earth be glad: roar let the sea, and the plenty thereof. Let the field show gladness, and all that therein *is:* then let all the trees of the wood shout joyfully. Before Jehovah, for he cometh, for he cometh to judge the earth: he will judge the world with justice, & the people's with his faithfulness.

Annotations.

A *New song* &c.] see *Psal.* 33. 3. This Psalm is a part of that song wherewith God was celebrated when the Ark of his covenant was brought with joy into David's city from Obed-edoms house, 1 *Chron.* 16. 23, &c. And it containeth a prophesy of Christ's kingdom, and of the calling of the Gentiles from Idols to serve & praise the living God.

Vers. 2. *preach the good tidings]* or *Evangelize:* see *Psal.* 40. 10.

Vers. 4. *praised]* and *praise-worthy:* see *Ps.* 18. 4. [unspec 5]

Vers. 5. *Vain idols]* or *things of naught,* as the Apostle openeth this word, saying, *we know that an idol is nothing in the world, 1 Cor. 8. 4. Elim* and *Elohim,* in Hebrew are *God's;* of *Strength. Elilim, idols;* as being *Al-Elim not God's,* without strength. So elsewhere they are plainly called *lo Elohim, no God's, 2 Chron. 13. 9. unable* to do good or evil, and *unprofitable, Ier. 10. 5. Esa.* 44. 9. 10. And as the name of *God* is joined with things to show *their excellency, Psal.* 36. 7. so is this contrariwise, to show *their vanity;* as of *Physicians, Job 13. 4. of shepherds, Zach. 11. 17. of false doctrine, Ier.* 14. 14. The Greek here turneth it *daimonia, devils,* by which name *idols* are called, 1 *Cor. 10. 19, 20. Rev. 9. 30. 2 Chron.* 11. 15.

Vers. 6. *beateous glory]* for this in 1 *Chron.* 16. 27. is written *joyfulness.*

Vers. 7. *Give,* &c.] Compare *Psal.* 29. 1, 2. The Chaldee expoundeth it, *Bring a new song to God.*

Vers. 8. *to his courts] to his face,* or *presence,* as 1 *Chron.* 16. 29.

Vers. 9. *of the sanctuary]* or, *of sanctity;* see *Psal.* 29. 2. *tremble]* or *be pained,* as in travel of child-birth.

Vers. 10. *with righteousnesses]* that is, *most righteously.* [unspec 10]

Vers. 11. *Let rejoice]* or *shall rejoice;* and so the rest. So *Psa.* 98. 7, 8, 9. The Chaldee paraphraseth, *Let the hosts of heaven rejoice, and the just of the earth be glad.*

Vers. 13. *with justice]* or, *in justice,* that is, *justly;* so *Rev. 19. 11. Act. 17. 31. Psal.* 9. 9.

PSAL. XCVII.

The majesty of God's kingdom. 7 The Church rejoiceth at God's judgments upon idolaters. 10 An exhortation to godliness and gladness.

Jehovah reigneth, let the earth be glad, let the many iles rejoice. Cloud and gloomy darkness *are* round about him, justice and judgment *are* the stable-place of his throne. Fire goeth before him, and flameth round about his distressers. His lightnings illuminate the world, the earth seeth and trembleth. The mountains like wax melt at the presence of Jehovah, at the presence of the Lord of all the earth. The heavens declare his justice, and all people's see his glory. Abashed be all they that serve a graven *thing,* that gloriously boast themselves in vain idols; bow down yourselves to him all ye God's. Zion heareth and rejoiceth, and glad are the daughters of Judah, because of thy judgments Jehovah. For thou Jehovah *art* high above all the earth, vehemently art thou exalted above all God's. Ye lovers of Jehovah, hate evil; he keepeth the souls of his gracious Saints, he will deliver them from the hand of the wicked. Light *is* sown for the just, and joy for the right of heart. Rejoice ye just in Jehovah, and confess to the remembrance of his holiness.

Annotations.

Jehovah] that is, *Christ,* called *Jehovah our justice, Ier.* 23. 5. 6. of him and his reign is this Psalm, as the 7. verse manifesteth. *the many iles]* that is, *nations* or *gentiles* dwelling in the iles: as, *the iles shall wait for his Law, Esa.* 42. 4. which is expounded thus, *the Gentiles shall trust in his name, Matth.* 12. 21. So *Esa.* 60. 9.

Vers. 2. *gloomy darkness]* see *Psa.* 18. 10. this noteth the terror of his doctrine and administration, *Mal. 3. 2. Matth.* 3. 12. as at the law giving, *Deut.* 4. 11. The Chaldee saith, *A cloud of glory and gloomy darkness. stable-place] establishment,* or *base:* see *Psal.* 89. 15.

Vers. 3. *Fire]* severe judgments for Christ's enemies, as *Esa.* 42. 25. and 66. 15, 16. *Ps.* 50. 3.

Vers. 4. *illuminate]* or *have illumined:* as at the giving of the law, there were *thunders, lightnings, voices, earthquakes,* &c. *Exod.* 19. so the like proceed from the throne of Christ, *Rev. 4. 5. trembleth]* or is *pained;* see *Psal.* 77. 17.

Vers. 5. *at the presence]* or, *from the face.* [unspec 6]

Vers. 6. *The heavens] heavenly creatures,* as thunder, lightning, tempest, &c. or the Angels, as the Chaldee interpreteth. See *Psal.* 50. 6.

Vers. 7. *vain idols]* see *Ps. 96. 5. allye God's]* that is, as the Greek saith, *all ye his Angels;* see *Psal.* 8. 6. Unto this the Apostle seemeth to have reference, saying, *when he bringeth in his first begotten son into the world, he saith, And let all the Angels of God worship him, Heb.* 1. 6. Although the very words of the Apostle are found in the Greek version of *Deut.* 32. 43. but the Hebrew there hath none such. See the fulfilling of this, *Luk. 2. 13, 14. Mark. 1. 13. Rev.* 5. 11, 12.

Vers. 8. *daughters]* that is, *cities of Judah,* the Christian Churches: see *Psal.* 48. 12.

Vers. 11. *Light is sown]* that is comfort and joy is reserved after trouble, as *Esth.* 8. 16. but hidden for the present, as seed in the ground; for, *we are dead, & our life is hid with Christ in God, Col.* 3. 3. 4. *& it doth not yet appear what we shall be, 1 John.* 3. 2.

Vers. 12. *confess to]* that is, *celebrate it.* See *Psal.* 30. 5.

PSAL. XCVIII.

The Psalmist exhorteth the Jews, 4 the Gentiles, 7 and all creatures to praise God for his salvation by Christ.

A Psalm. [unspec 1]

SIng ye to Jehovah a new song, for he hath done marvelous *things:* his right *hand* hath saved him, and the arm of his holiness. Jehovah hath made known his salvation, to the eyes of the nations he hath revealed his justice. He hath remēbred his mercy, and his faithfulness to the house of Israel; all the ends of the earth have seen the salvation of our God. Shout triumphantly to Jehovah, all the earth shout cheerfully, & shout joyfully, & sing Psalms. Sing Psalms to Jehovah with harp, with harp and voice of a Psalm.

With trumpets, and voice of the cornet, shout triumphantly before the King Jehovah.

Let the sea roar, and the plenty thereof, the world, and they that sit therein. Let the rivers clap the hands together, let the mountains shout joyfully. Before Jehovah, for he is come to judge the earth; he will judge the world in justice, and the people's in righteousnesses.

Annotations.

A *New song]* see *Psal. 33. 3. saved him]* or, *got him salvation,* and victory over all his enemies. See *Esa.* 59. 16. and 63. 5.

Vers. 2. *his salvation] the redemption by Christ,* as *Luke* 2. 30, 31, 32. so *his justice* is *that which is by faith in Christ, Rom.* 10. 3, 4, 6, 10.

Vers. 3. *remembered]* and consequently, *performed his mercy,* &c. so *Luk.* 1. 54, 55, 72, 73, 74. *all the ends]* that is, *the dwellers in the ends of the earth:* so *Esa* 52. 10.

V. 6. *voice of the cornet]* or, *sound of the trumpet:* for here are two several words for trumpets, some of which were made of metal, as silver, &c. *Num.* 10. 2. some of horn, *Ios.* 6. 4. and these were used both in wars, and in the worship of God: see *Psal.* 81. 4.

V. 8. *clap the hands]* or, *clap palms:* a sign of joy; as *Isa. 55. 12. Psal.* 47. 2.

V. 9. *in justice]* that is, *justly.* So *Psal.* 96. 13. *in righteousnesses]* that is, *most righteously.* So *Psal.* 9. 9.

PSAL. XCIX.

The Prophet setting forth the kingdom of God in Zion, 5 exhorteth all by the example of fore fathers, to worship God at his holy mountain.

Jehovah reigneth, the people's are stirred: he sitteth *on* the Cherubims, the earth is moved. Jehovah *is* great in Zion, and high he *is* above all the people's. Let thē confess thy name, great and fearful, holy it *is.* And the strength of the King loveth judgment: thou hast stablished righteousnesses, thou hast done in Jacob judgment and justice. Exalt ye Jehovah our God, and bow down yourselves at the footstool of his feet, holy he *is.* Moses and Aaron, with his Priests, and Samuel, with them that call on his name: they called upon Jehovah, and he answered them. In the pillar of a cloud he spake unto them; they kept his testimonies, & the decree he gave them. Jehovah our God, thou answeredst them, a God forgiving thou wast unto them, and taking vengeance on their practices. Exalt ye Jehovah our God, and bow down yourselves at the mountain of his holiness, for Jehovah our God *is* holy.

Annotations.

ARestirred] or, though *they be stirred,* to wit, *with anger;* as the Greek translateth, *be angry:* see *Psal.* 4. 5. This is opened in *Rev. 11. 17, 18. thou (Lord) reignest, and the nations are angry.* Thus the wicked are affected, but the godly do rejoice, *Psal. 97. 1. he sitteth]* or, even *he* that *sitteth on the Cherubims, reigneth:* see *Psal. 80. 2. is moved]* with indignation, *stirred up* to resist, as *Act.* 17. 13.

Vers. 4. *the strength]* this is joined with God's wrath, *Ezr.* 8. 22. and here seemeth to have like meaning, that God is strong to punish in judgment the rebellious, and defend his people.

V. 5. *at the footstool]* or *toward* it, meaning the Sanctuary and Ark there, *Esa. 60. 13. 1 Chron.* 28. 2. *Lam. 2. 1. Psal. 132. 7. Ezek. 43. 7. he* is] as is expressed, *verse.* 8. or *it* (the temple) *is holy.*

V. 6. *with his Priests]* or, *among his principal officers;* see the like phrase in *Ps.* 54. 6. The Hebrew *Cohen,* wch we call a *Priest.* or *Saerificer,* is the name of the kings chief officer, as in 2 *Sa.* 8. 18. David's sons were *Cohens (chief Rulers, Aularchai* as the Greek termeth them) which is expounded in 1 *Chro.* 18. 17. to be *the first* (or *Chief) at the Kings hand.* It hath the name of *ministration, Esa.* 61. 6. 10. & was a title specially given to Aaron and his sons, that ministered unto God in the Sanctuary, *Exod. 28. 3, 4, 41. called]* or were *calling,* that is, prayed for the people, as *Exod.* 32. 11, &c. *Numb.* 14 17, 19. and 16. 22, 46. 1 *Sam.* 7. 9. and 12. 19, 23. Hereupon *Moses* and *Samuel* were noted for chief intercessors with God, *Ier.* 15. 1. So the

Chaldee here expounds it, *his Priests which gave their lives for the Lord's people; and Samuel prayed to the Lord for them, as the fathers of old, which prayed in his name.*

V. 7. *of a cloud]* as *Exod. 33. 9. Num.* 16. 42. and this noteth God's favor, but with some obscurity; and so is inferior to the mediation of Christ, who hath without clouds or shadows obtained eternal redemption for us, that we may go boldly to the throne of grace, for to receive mercy & find grace to help in time of need, *Heb.* 4. 14, 16. and 7. 25. and 9. 11, 12.

Vers. 8. *a God for giving] a mighty God* that *pardonedst* or *tookest away,* to wit, the punishment of their sin: see *Psal. 25. 18. and taking]* or *though thou tookest vengeance. on their practices] theirs,* that is, the people's, for whom Moses prayed, as *Num. 14. 20, 21, 23. Exod.* 32. 14, 34, 35. or *theirs,* that is, *Moses and Aaron's sins,* which God punished, and would not be entreated, as *Num. 20. 12. Deut.* 3. 23, 24, 25, 26.

PSAL. C.

An exhortation to praise God cheerfully for his grace, goodness, and fidelity.

A Psalm for confession.

SHout ye triumphantly to Jehovah, all the earth. Serve ye Jehovah with gladness, come before him with singing joy. Know ye that Jehovah he *is* God, he made us, and not we, his people, and sheep of his pasture. Enter ye his gates with confession, his courts with praise; confess ye to him, bless ye his name. For Jehovah *is* good, his mercy *is* forever, and his faith unto generation and generation.

Annotations.

FOr confession] for the public praise of God, with thanks for his mercies. *all the earth]* that is, as the Chaldee translateth, *all inhabitants of the earth.*

Vers. 2. *singing]* or *shrilling, shouting mirth.* [unspec 2]

Vers. 3. *made us]* this word is used both for our first creation in nature, *Gen.* 1. 26. and for the making of us high and excellent with graces and blessings, as 1 *Sam. 12. 6. Deut. 32. 6. Esa.* 43. 7. and 29. 23. *Ephes. 2. 10. and not we]* or, *and his we* are: as the Hebrew in the margin readeth it. Both senses are good: and the Chaldee keepeth this latter, *his we* are. *sheep]* or *flock* which he seedeth. See *Ezek. 34. 30. 31. Psal.* 95. 7.

V. 4. *confession] the sacrifice of thanks* was thus named, 2 *Chron. 29. 31. Ier.* 17. 26. [unspec 4]

Vers. 5. *faith]* or, *faithfulness: truth,* in performing his promises. [unspec 5]

PSAL. CI.

David maketh a profession of godliness touching his own person, his house, and the City of God, in cherishing the good, and suppressing the wicked.

A Psalm of David.

MErcy and judgment I will sing to thee, Jehovah will I sing Psalm. I will do wisely in the perfect way, when wilt thou come unto me? I will walk in the perfection of mine heart, in the midst of mine house. I will not set before mine eyes *any* word of Belial: I hate the doing of them that turn aside, it shall not cleave unto me. A froward heart shall depart from me, I will know none evil. he that in secret hurteth with tongue his fellow-friend, him will I suppress: the haughty of eyes, and large of heart, him I cannot *suffer.* Mine eyes shall be on the faithful of the land, for to sit with me; he that walketh in the perfect way, he shall minister to me. He shall not sit within my house that doth deceit, he that speaketh lies shall not be established before mine eyes.

In the mornings I will suppress all the wicked of the land, for to cut off from the City of Jehovah all the workers of iniquity.

Annotations.

MErcy and judgment] This may be meant of David's own administration: howbeit the Chaldee understandeth it of God's, saying, *If thou dealest mercifully with me, if thou dost judgment with me, for all, I will sing praise.*

Vers. 3. *do wisely] behave my seife prudently;* as David is said to do, 1 *Sam. 18. 14. when wilt thou come]* namely, to assist me in the performance hereof: or, *when thou shalt come]* namely, to call me unto an account of my life, &c.

Vers. 3. *of Belial]* that is, *mischievous* (or *wicked) word* or *thing.* See *Psal.* 41. 9. [unspec 3]

Vers. 4. *know]* or *acknowledge,* that is, *regard,* or *approve;* so *Psal.* 1. 6. [unspec 4]

Vers. 5. *hurteth with tongue] that traduceth,* or (as the Hebrew phrase is) *betongueth.* Hereupon *a man of tongue,* is for a pratler or calumniator, *Psa.* 〈◊〉 . 〈◊〉 . 12. The Chaldee paraphraseth, *He that speaketh with a third* (or *threefold) tongue, against has neighbor;* meaning a back-biter or calumniator, which is said of the Hebrew Doctors to have a three sold tongue, because he hurteth three therewhich, both himself by his sin, and his neighbor whom he backbi•eth, and the receiver of his tale whom he corrupteth. Hereupon is that saying of Ben Sirach, *A third tongue hath disguieted many, Eeclus.* 28. 14. and *a third tongue hath cast out virtuous women, Ecclus.* 28 15. meaning the back biter, or tale-bearer. See the Annotations on *Levite. 19. 16. large]* or *wide, broad of heart;* meaning proud, as *Prov.* 21. 4. So, *large of soul, Prov.* 28. 25. is proud in mind. *I cannot]* here the word *hear,* or *suffer* is to be understood, as is expressed, *Prov.* 30 21. So *John.* 31. 23. and in Greek, 1 *Cor.* 3. 2.

Vers. 8. *In the mornings]* that is, every morning, or early: see *Psal.* 73. 14.

PSAL. CII.

The Prophet in his prayer complaineth of his miseries. 13 He taketh comfort in the eternity and mercy of God. 19 The record hereof is for posterity. 24 He sustaineth his weakness by the unchangeableness of Christ.

A prayer for the poor afflicted when he shall be overwhelmed, and shall pour forth his meditation before Jehovah.

Jehovah hear my prayer, and let my cry come unto thee. Hide not thy face from me in the day of distress upon me, incline thine ear unto me; in the day I cal, make hasle, answer me. For my days are consumed as smoke, and my bones are burnt as an hearth. Mine heart is smitten as grass and withered, that I forget to eat my bread. For the voice of groaning, my bone cleaveth to my flesh. I am like to a Pelican of the wilderness: I am as an Owl of the deserts. I watch and am as a Sparrow, solitary upon the house roof. All the day mine enemies do reproach me, they that rage *against* me, have sworn against me. For I eat ashes as bread, and mingle my drinks with weeping. Because of thine angry threat and thy fervent wrath, for thou hast heaved me up, and cast me down. My days *are* as a shadow declined, and I am withered as grass. And thou Jehovah sittest forever, and thy memorial to generation and generation. Thou wilt arise, wilt have tender meroy upon Zion, for the time to be gracious unto it, for the appointed time is come.

For thy servants delight in the stones thereof, and do pity the dust thereof. And the heathens shall fear the name of Jehovah, and all the Kings of the earth thy glory. When Jehovah shall build up Zion, shall appear in his glory. Shall turn unto the prayer of the lowly, and not despise their prayer. This shall be written for the generation after, and the people created shall praise Yah.

For he hath looked down from the height of his holiness, Jehovah from the heavens did behold the earth. To hear the groaning of the prisoner, to loose the sons of death.

To tell in Zion the name of Jehovah, and his praise in Jerusalem. When the people's shall be gathered together, & the kingdoms to serve Jehovah. He hath afflicted my strength in the way, he hath shortened my days. I said, O my God, take me not away in the midst of my days, thy years *are* through generation of generations. Afore-*time* thou hast founded the earth, and the heavens *are* the work of thine hands. They shall perish, but thou shalt stand; and they all shall wex old as a garment, as a vesture shalt thou change them, and they shall be changed. But thou *art* the same, and thy years shall not be ended. The sons of thy servants shall dwell, and their seed shall be established before thee.

Annotations.

FOr the poor] agreeing to his estate; or, *of the poor. overwhelmed]* with fears, cares, sorrows, &c. see *Psal.* 61. 3.

Vers. 4. *as smoke]* or, *with the smoke,* vanishing in the air, so *Psal.* 37. 20. The Hebrew letters *beth, with,* and *caph, as,* are one like another, & sometime put one for another, as 2 *Sam.* 5. 24. with 1 *Chron.* 14. 15. *an hearth]* the place whereon fire burneth. Compare *Job* 30. 30.

Vers. 5. *as grass]* or *as the herbs* smitten with blasting, *Amos 4. 9. to eat my bread]* The Chaldee applieth this to the bread of the soul, *the Law* of God.

Vers. 6. *to my flesh]* that is, *my skin,* as *Job* 19. 20. so elsewhere *skin* is put for *flesh, Job* 18. 13. See also *Lam.* 4. 8.

V. 7. *a Pelican]* a bird living in wild & desolate places, *Zeph. 2. 14. Esa.* 34. 11. It seemeth to have the name in Hebrew of *vomiting,* and to be that fowl which we call the *shovelard,* which swalloweth shell-fishes, and after vomiteth them to get the fish. It was a bird unclean by the law, *Levite.* 11. 18. Some think it to be the *bittour,* which maketh a loud and doleful noise. Compare *Job* 30. 29.

Vers. 9. *rage* against *me]* or *vaunt* against; or, *would make a fool of me:* the Greek saith, *that praise me;* meaning feinedly. The word signifieth to lift up with praise and glory; and also ingloriously to vaunt, rage, or be mad: see *Psal.* 5. 6. and 75. 5. The word *against* is here to be understood: as in *Prov. 8. 35. he that sinneth* against *me.* An example of such raging madness, see against Christ, *Luke* 6. 11.

Vers. 12. *declined]* or *stretched out;* as the shadow of the Sun, when it is near down, which though it seem longer, yet soon passeth away. So *Psal.* 109. 23. and 144. 4.

Vers. 13. *sittest]* that is, *continuest,* as the Greek explaineth it: for *sitting* and *standing* (as after in *verse.* 27.) are often used for *sure and settled abiding.* The Chaldee addeth, *sittest forever in heaven. thy memorial]* or *remembrance of thee:* so *Psa.* 135. 13. from *Exod.* 3. 15.

Vers. 14. *the appointed time]* promised for restauration of the Church, as *Dan.* 9. 2. 24, 25. &c. *Ier.* 29. 10.

Vers. 15. *delight]* or *do favor the stones,* though ruinous: as *Nehem.* 2. 13, &c. and 4. 2. *Zach.* 1. 12.

Vers. 18. *the lowly]* so the Greek here turneth it, which elsewhere we call *heath,* that groweth in the wilderness, *Ier.* 17. 6. and 48. 6. by the name in Hebrew, it seemeth to be some *naked shrub,* and so a fit resemblance of God's afflicted people, made low, naked, and desolate by their enemies. Or we may turn it, *the broken down,* or *ruined,* from *Ier.* 51. 58.

Vers. 19. *This shall be]* or, *Let this be written,* to wit, for remembrance to ages after, as *Ex•, 17. 14. Deut.* 31. 19. 21. This showeth these to be prophesses for our times. *created]* that is, restored and made a new; as *Ps.* 104. 30. *Esa. 65. 18. created in Christ Jesus unto good works, Eph.* 2. 10. So, *a people borne, Psal.* 22. 32.

Vers. 20. *the height of his holiness]* that is, *his holy high place,* or *his high sanctuary,* meaning *heaven.* This is taken from *Deut.* 26. 15.

Vers. 21. *groaning]* or *mournful cry:* so *Psal.* 79. 11. *sons of death] appointed to die,* as *Psal.* 79. 11.

Vers. 24. *in the way] in the course of my life;* see *Psal.* 2. 12. He respecteth the affliction of Israel, in the way that God led them thorough the wilderness, *Deut.* 8. 2, 3.

Vers. 25. *take me not away]* or, *make me not ascend:* see *John* 12. 32. The Chaldee addeth, *take me not away out of this world, bring me unto the world that is to come.*

Vers. 26. *Afore*-time] that is, *At the beginning,* as *Heb.* 1. 10. where these things spoken to God, are applied to Christ, to prove his god head.

Vers. 27. *shalt stand]* that is, *endure* or *continue,* as the Greek expresseth it, *Heb. 1. 11. change them]* by *folding them up,* as the Greek explaineth, *Heb.* 1. 12. for the heavens when they are changed *shall be folden like a book, Esa.* 34. 4.

V. 28. art *the same]* or, art *he,* that is, *unchangeable, Mal. 3. 6. I am.* 1. 17.

Vers. 29. *shall dwell]* to wit, *in Zion, verse.* 14. 22. as is also expressed, *Psal. 69. 36, 37. before thee]* that is, so long as thou dost *dure,* meaning *forever,* as the Greek well explaineth it. So, *before the Moon* and *Sun, Psal.* 72. 5. 17. is so long as the Moon and Sun endure.

PSAL. CIII.

David stirreth up his soul to bless God for his mercies. 6 He remembereth God's former actions to his people, 8 His pity, 9 Patience, 10 Clemency. 15 Mans frailty. 17 God's constancy in his graces, for which all are to bless him.

A Psalm of David.

MY soul, bless thou Jehovah, and all my inward parts the Name of his Holiness. My soul, bless thou Jehovah, & forget not all his rewards. That mercifully pardoneth all thine iniquities, that healeth all thy sicknesses. That redeemeth thy life from the pit of corruption, that crowneth thee with mercy and tender pities. That satiateth thy mouth with good *things,* thy youth is renewed as an Eagles. Jehovah doth justices and judgments to all oppressed.

He made known his ways to Moses, his actions to the sons of Israel. Iehovan *is* pitiful and gracious, long suffering, and much of mercy. He will not contend to continual aye, neither keep *(his anger)* for ever. He hath not done to us according to our sins, nor rewarded us according to our iniquities. But as *is* the height of the heavens above the earth, *so* strong is his mercy over them that fear him. As far remote as the East is from the West, *so* far hath he removed our trespasses from us. As a father hath pity on *his* sons, Jehovah hath pity on them that fear him. For he knoweth our forming, remembering that we *are* dust. Sorry man, his days *are* as grass, as a flower of the field so flourisheth he. For a wind passeth over it, and it *is* not, and the place thereof shall not know it anymore. But the mercy of Jehovah *endureth* from eternity and unto eternity, upon them that fear him, and his justice to the children's children. To them that keep his covenant, and that remember his precepts for to do them. Jehovah hath firmly prepared his throne in the Heavens, and his Kingdom ruleth over all. Bless Jehovah, ye his Angels; mighty of strength doing his Word, hearkening to the voice of his Word. Bless Jehovah, all ye his hosts, his ministers, doing his pleasure. Bless Jehovah, all ye his works, in all places of his domination, my soul, bless thou Jehovah.

Annotations.

ALl his rewards] that is, *any of his benefits. All* is often used for *any, Psal. 147. 20. 1 King. 10. 20. and rewards* for benefits: see *Psal.* 13. 6.

Vers. 3. *sicknesses]* all diseases, griefs and punishments in soul or body (and spiritually *sins)* are meant by the word *sicknesses, Exod. 15. 26. Deut. 28. 59, 61. Esa.* 33. 24. See also *Psal.* 41. 5. and 147. 3.

Vers. 4. *pit of corruption]* death and the grave; the Chaldee saith, *from Gehenna* (or *Hell)* whither men hasten by their sins, till God by chastisement bringeth them to repentance, and then spareth them. See this at large handled, *Job* 33. 19, 23, 24, 27, 28, 30.

Vers. 5. *good things]* Hebr. *the good thing:* see the Notes on *Psal. 65. 5. is renewed]* or, *thou renewest thyself as an Eagle,* as *thy youth,* thy flesh being *fresher than in childhood,* thou returning *to the days of thy youth,* as is said, *Job* 33. 25. This change is by the renewing of the mind, *Rom.* 12. 2. wrought by the holy Ghost, *Tit.* 3. 5. The Chaldee applieth it to renewing *in the world to come. as an eagles]* which casteth her feathers yearly, and new grow up, whereby she seemeth fresh and young, flieth high, and liveth long. Compare *Esa.* 40. 31.

Vers. 6. *justices]* that is, *all manner justice,* and that which is chiefest. Things are often spoken of plurally for their excellency. So *wisdoms, Pro.* 9. 1.

Vers. 7. *his ways]* wherein men ought to walk, as *Exod. 18. 20. Psal.* 25. 4, 5. or, wherein him-self walketh, his administration, his works, as *Psal. 77. 20. Job* 40. 14. This latter seemeth most meant here by comparing it with *Exod.* 33. 13. and 34. 6, 7.

Vers. 8. *long suffering]* or *slow to anger:* see *Psal.* 86. 15.

Vers. 9. *contend]* or *chide;* compare *Esa.*•7. 16. *keep]* understand *his anger.* as both Greek and Chaldee do explain it; sometime the Hebrew it self manifesteth the defect, as *he set, 1 Chron.* 18. 6. that is, *he set garrisons, 2 Sam.* 8. 6. This phrase is taken from the Law, *Lev.* 19. 18. So *Ier. 3. 5. Nahum* 1. 2. See also *Psal.* 109. 21.

Vers. 13. *Jehovah hath pity]* the Chaldee expounds it, *the Word of the Lord hath pity.* So in verse 19. for *Jehovah is the Word of the Lord.*

Vers. 14. *our forming]* that is, our formed nature and condition, our matter and form; the original word properly is a *formed vessel* of earth, applied to our frail estate, *Rom.* 9. 20, 21. sometime this is spoken of our *fictions* and sinful imaginations, *Gen. 6. 5. Deut.* 31. 21. and so the Chaldee interpreteth it here, *our evil concupiscence which carrieth us into error.*

Vers. 15. *as the grass, &c.]* that is, few and transitory, though making a fair show. Compare *Psal. 90. 5, 6. Job 14. 1, 2. I am. 1. 10, 11. 1 Pet.* 1. 24.

Vers. 16. *not know it]* or *know him,* that is, he shall have no more place here. So *Job* 7. 10.

Vers. 18. *to do them]* this noteth the outward practice and operation of the Law, whereas *keeping* or *observing* is with the heart and spirit of man, *Prov.* 3. 1, 3. and 4. 4, 21. *Psal.* 78. 8.

Vers. 19. *prepared his throne•]* or *stab•••he it,* a sign of dominion and gover 〈...〉 be administered in heaven, whereby *the Church* is figured, *Rev.* 4. 1. 2. See also *Psal.* 9. 5, 8, 9. and 11. 4.

Vers. 20. *hearkening]* or *to hearken; to obey,* and this noteth a willing and ready mind in the Angels, and our Lord teacheth us to pray for the like, *Mat.* 6. 10. The Hebrew phrase *to obey,* may be Englished *obeying,* as the like in *Psal.* 104. 15, 21. and 105. 11. See also *Psal.* 49. 15. and 65. 11.

Vers. 21. *his hosts]* or *armies, the thrones, principalities, powers &c. that are in the heavenly places, Eph. 3. 10. Col.* 1. 16. for they are *his hosts, 1 King. 22. 19. Gen.* 32. 2. and generally all creatures are *his hosts:* see *Psal. 24. 10. ministers]* the Angels which minister unto him, *Psal. 104. 4. Dan.* 7. 10. the same title is given also to men, *Esa.* 61. 6.

PSAL. CIV.

A meditation upon God's powerful works and wonderful providence in creating and governing the world and creatures therein. 31 God's glory is eternal. 33 The Prophet voweth perpetually to praise him.

MY soul, bless thou Jehovah; Jehovah, my God, thou art vehemently great: thou araiest *thyself with* Majesty and comely honor. Deeking *him-self* with light as with a garment, stretching out the heavens as a curtain. Planchering his lofts in the waters, making the clouds his Chariot, walking upon the wings of the wind.

Making his Angels spirits, his Ministers a flaming fire. He hath founded the earth upon her bases, it shall not be moved *for* ever and aye. Thou coveredst it with the deep as with a raiment, the waters stood above the mountains. At thy rebuke they fled, at the voice of thy thunder they hasted away. The mountains they went up, the valleys they went down to the place which thou foundest for them. Thou didst set a bound, they shall not pass, they shall not return to cover the earth. That sendeth well-springs in the valleys, they walk between the mountains.

They give drink to all the wild beasts of the field, the wild asses break their thirst. By them the fowl of the Heaven dwelleth, from between the branches they give the voice. That watreth the mountains from his lofts, the earth is filled with the fruit of thy works. That maketh grass to grow for cattle, and the herb for the use of man, bringing forth bread out of the earth. And wine *that* rejoiceth the heart of sorry man, making the face cheerful with osle; and bread *that* upholdeth the heart of sorry man. Tilled are the trees of Jehovah, the Cedars of Lebanon which he planted. That there the birds may make their nest; the Stork, the Fir trees *are* her house. The high mountains for the wild goats, the rocks a shelter for the conies.

He made the Moon for appointed times, the Sun knoweth his going down. Thou puttest darkness and it is night, in it do creep forth all wild beasts of the wood. The lurking Lions roaring for the prey, and seeking their meat of God. The Sun riseth, they gather *them* away, and couch down in their dens. Out goeth man unto his work, and to his labor till evening. How many are thy works, Jehovah! all of them hast thou done in wisdom, the earth is full of thy riches. This Sea: great and wide of spaces, there *are* creeping things even innumerable, small wild beasts with great. There go the ships. Levjathan whom thou hast formed to play

therein. They all look attentively unto thee, to give *them* their food in his time. Thou givest *it* to them, they gather *it,* thou openest thine hand, they are fil•ed with good.

Thou hidest thy face, they are suddenly troubled; thou gatherest their spirit, they breath out *the ghost,* and return unto their dust. Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth. The glory of Jehovah be forever, rejoice let Jehovah in his deeds. He looketh upon the earth and it trembleth, he toucheth the mountains and they smoke. I will sing to Jehovah in my life; I will sing Psalms to my God while I *am.* Sweet shall my meditation be of him; I will rejoice in Jehovah. Consumed be sinners out of the earth, and wicked men *be* they no more; my soul, bless thou Jehovah, Hallelujah.

Annotations.

ANd comely honor] that is, showest thyself by all thy works to be God over all, to whom glory and honor is due. Therefore God challengeth Job (and so all men) to do thus if they can, and they shall be celebrated of him, *Job* 40 4, 5.—9. Of these words, see *Psal.* 8. 2,—6.

Vers. 2. *Decking]* or *clothing,* or *He clotheth,* to wit, *himself with light, dwelling in the light that none can attain unto, 1 Tim.* 6. 16. and at first commanding the *light to shine out of darkness,* wherewith he decked the world, *Gen. 1. 3. 2 Cor.* 4. 6. *as a curtain]* that is, *as a canopie,* or *tent, Song 1. 5. Ier.* 49. 29. when he spread out the firmament by himself alone, *Gen. 1. 6. Esa.* 44. 24. and 51. 13. *Job* 37. 18.

Vers. 3. *Planchering] He plancketh or planchereth his lofts,* (or *upper chambers)* that is, the clouds aloft or upper regions of the air, as after in *verse. 13. in the waters] among them,* or *with waters,* which are above in the firmament, *Gen.* 1. 7. where *God bindeth the waters in the clouds, and the cloud is not broken under them, Job 26. 8. making]* or *putting,* that is, *disposing them his Chariot* to sit and ride on, as *Esa. 19. 1. Rev.* 14. 14. Compare *Psal.* 18. 11.

Vers. 4. *spirits]* that is, spiritual substances, so differing from Christ who is no made or created spirit, but the maker of all things, *Psal.* 102. 26. and from men made of flesh and blood, *Luk.* 24. 39. The original word also signifieth *winds,* and *Angels* by interpretation are *messengers;* whereupon some translate, *he maketh the winds his messengers:* but the Holy Ghost in *Heb.* 1. 7. showeth this to be spoken of *Angels* properly, who are named also *ministering spirits, Heb. 1. 14. flaming fire]* effectual in their administration, the Angels therefore have appeared like *horses and Chariots of fire, 2 King.* 6. 17. and 2. 11.

Vers. 5. *bases]* firm and fit groundsels: see *Psal.* 24. 2. and 78. 69. *Job* 38. 4. 6. [unspec 5]

Vers. 6. *the deep]* or *depth* of waters, which hid all the earth till God separated them, *Gen.* 1. 2. 9. [unspec 6]

Vers. 8. *they went up]* that is, the mounts shown themselves on high, when the waters of the deep were gathered into the channels of the sea, *Gen.* 1. 9. and 8. 5, &c. Or, *They* (that is, *the waters) went up the mounts and down the dales* when they were parted from the dry land, as if that thing were effected by thunder, wind and tempest, called here God's *rebuke* driving the waters, *verse.* 7. see *Psal.* 18 16.

Vers. 9. *abound]* or *limit,* shutting up the sea *with doors and bars,* saying, *hitherto shalt thou come, but no further, and here shall it stay thy proud waves,* as *Job* 38. 8. 10, 11. So *Psal.* 148. 6.

Vers. 10. *That sendeth]* or *He sendeth:* so after. *well-springs]* or *fountains,* meaning rivers flowing from such, as the next words show. *they walk]* that is, *run:* so *Psal.* 105. 41.

Vers. 11. *break]* that is, *slake* or *quench their thirst.* So we say, *to brake ones fast.*

Vers. 12. *give the voice]* the Chaldee addeth, *the voice of singing,* that is, sing loud and cheerfully: see *Psal.* 68. 34.

Vers. 13. *his lofts]* or *his high chambers,* the skies that give rain. *the fruit]* that is, the rain which God only giveth, *Ier.* 14. 22. and 10. 13. and consequently, the corn and herbs that grow after rain. Compare *Job 38. 26, 27, 28. Deut.* 11. 14, 15.

Vers. 14. *the use]* or *service. bringing]* or *to bring,* but this is referred still to God so after, *to make,* that is, *making faces, &c.* see *Psal. 103. 20. bread]* that is, *bread-corn:* so *Esa.* 28. 28. and 30. 23. *Job 28. 5. Eccles.* 11. 1.

Vers. 15. *cheerful]* or *merry,* so the Greek turneth it, so also the Hebrew signifieth, as *Est.* 8. 15. or, *to shine. with oil]* wherewith they used to anoint them, *Psal.* 23. 5. or *more than oil,* that is, wine makes the face seem more cheerful than if it were ointed. *upholdeth]* that is, *comforteth:* so *Gen.* 18. 5.

Vers. 16. *trees of Jehovah]* this is after expounded, *which he planted.* So the Chaldee expoundeth, *Trees which the Lord created.*

Vers. 17. *the stroke]* a bird somewhat like a crane, named in Hebrew *Chasidah,* of *mercy* or *kindness,* which is said to be in this fowl, that the young will nourish their dams when they are old.

Vers. 18. *wild goats]* or *roes,* named of *climbing rocks,* for *they haunt* high hills and rocks, where they are safe from dogs that hunt them, 1 *Sam. 24. 3. Job 39. 4. conies]* commended for *wisdom,* that *being a people not mighty, they make their houses in the rock, Prov.* 30. 24, 26.

Vers. 19. *appointed times] seasons of the year,* as the Chaldee paraphraseth, *for times to be counted by it:* or *certain times,* for that the moon is not always seen. *knoweth]* to wit, by God's commandment the time and place for to sit and rise: see *Job* 38. 12.

Vers. 21. *for the prey]* or *at it:* see *Esa.* 31. 4. *Job* 4. 11. and 39. 1, 2.

Vers. 23. *labor]* or *his tilth, service, husbandry,* as *Gen.* 2. 5.

Vers. 24. *riches]* or *possessions.* [unspec 25]

Vers. 25. *wide of spaces]* or *of hands,* that is, broad and spacious, reaching out his arms on every side, *Job* 11. 9. A like phrase is of other spacious things, *Gen. 34. 21. Nehem. 7. 4. Isa.* 33. 21.

Vers. 26. *Livjathan]* or the *whale,* or the *seadragon:* see *Psal. 74. 14. Job* 40. 20, &c. *to play]* or *playing in it,* as *Behemoth* and the beasts are said to *play on the mountains, Job* 40. 15. which word is also used for *conflict* or *fight, 2 Sam.* 2. 14.

Vers. 27. *look attentively]* or, *wait with hope,* so *Psal. 145. 15. in his time]* that is, *in due season:* see *Psal.* 1. 3.

Vers. 28. *openest, &c.]* that is, *givest freely,* as *Deut.* 15. 11.

Vers. 29. *gatherest]* that is, *takest away:* see *Psal.* 30. 9. *to their dust]* their earth whereof they were made, *Gen.* 1. 24. and 3. 19. *Psal.* 146. 4. This is taken from *Job* 34. 14, 15.

Vers. 30. *renewest]* by causing new creatures to come in place of the old, *Eccles.* 1. 4. and restoring the estate of things decayed, *Ezek.* 37.

Vers. 31. *be]* or *shall be forever. rejoice]* in beholding the holy order and obedience of his creatures, and not repent or be sorry for the work of his hands and destroy them, *Esa. 65. 19. Gen.* 6. 5, 6.

Vers. 32. *they smoke]* a sign of fear, *Exod.* 19. 18. so *Psal.* 144. 5.

Vers. 33. *in my life]* so long as I live: so *Psal.* 63. 5. and 146. 2.

Vers. 34. *Sweet shall be]* that is, *delightful* to me, or, *be it sweet,* that is, acceptable to God.

Vers. 35. *Consumed be sinners]* or, *they shall be* [unspec 35]*consumed;* by *sinners,* meaning men given to sin: See *Ps. 1. 1. Hallelu-jah]* that is, *Praise ye Yah;* an Hebrew phrase kept in the Greek, *Rev.* 19. 3, 6. and in other languages, set sometime in the beginning, sometime in the end of Psalms; but first used in this place, where *consuming of sinners* is mentioned, as in the New Testament it is first used in *Rev.* 19. where *the destruction of Antichrist, the man of sin* is foretold.

PSAL. CV.

An exhortation to praise God, and to seek out his works. 7 The story of God's providence over Abraham; 16 Over Joseph; 23 Over Jacob in Egypt; 26 Over Moses delivering the Israelites; 37 Over the Israelites brought out of Egypt, fed in the wilderness and planted in Canaan.

COnfesse ye to Jehovah, call on his Name, make known his actions among the people's. Sing ye to him, sing Psalm to him, discourse of all his marvelous works. Glory ye in the Name of his holiness, let the heart of them that seek Jehovah rejoice. Seek Jehovah and his strength, seek ye his face continually. Remember ye his marvelous works that he hath done, his wonders, and the judgments of his mouth. Seed of Abraham his servant, sons of Jacob his chosen ones. He *is* Jehovah our God, his judgments *are* in all the earth. He remembereth his covenant forever, the word *that* he commanded to the thousand generation. Which he stroke with Abraham, and his oath unto Isaac. And stablished it to Jacob for a decree, to Israel *for* a covenant of eternity. Saying, To thee will I give the land of Canaan, the line of your

inheritance. When they were men *(few)* of number, very few, and strangers in it. And walked about from nation to nation, from *one* kingdom to another people. He suffered not *any* man to do them wrong, but reproved kings for them. Touch not mine anointed, and to my Prophets do no evil. And he called a famine upon the land, he brake all the staff of bread. He sent before them a man, Joseph was sold for a servant. They afflicted his feet with fetters, his soul entered the iron. Until the time his word came, the saying of Jehovah tried him. The King sent and loosed him, the ruler of the people, and released him. He put him Lord of his house, and ruler of all his possession. To bind his Princes to his soul, and make wise his Elders. And Israel came into Egypt, and Jacob sojourned in the land of Cham. And he increased his people greatly, and made them stronger than their distressers. He turned their heart to hate his people, to deal craftily with his servants. He sent Moses his servant, Aaron whom he had chosen. They put among them the words of his signs, and wonders in the land of Cham. He sent darkness and made it dark, and they turned not rebellious *against* his word. He turned their waters to blood, and slew their fish. Their land abundantly brought forth frogs, in the privy Chambers of their kings.

He said, and there came a mixed swarm, lice in all their border. He gave their showers *to be* hail, fire of flames in their land. And smote their Vine and their Fig-tree, and brake the trees of their border. He said, and the Grasshopper came, and the Caterpillar, even without number. And did eat up all the herbs in their land, and did eat up the fruit of their ground. And he smote all the first-borne in their land, the beginning of all their strength. And he brought forth them with silver and gold, and none among their Tribes *was* feeble. Egypt rejoiced when they went out, for the dread of them had fallen upon them. He spread a cloud for a covering, and a fire to enlighten the night. They asked, and he brought the Quaile, and with the Bread of Heavens he satisfied them. He opened the Rock, and the waters flowed out, they went in dry places *like* a river. For he remembered the Word of his Holiness to Abraham his servant. And brought forth his people with joy, his chosen with shouting joy. And gave to them the lands of the Heathens, and they possessed the labor of the people's. That they might observe his statutes and keep his laws, Halelu-jah.

Annotations.

CAll on his name] or *proclaim,* that is, *preach his name.* The first part of this Psalm is part of that which David appointed to laud the Lord with, when his Ark was seated in Jerusalem, 1 *Chron.* 16. 7, 8,—22.

Vers. 2. *discourse]* or *talk, meditate.* [unspec 3]

Vers. 3. *Glory]* or *Praise yourselves:* see *Psal.* 34. 3.

Vers. 4. *his strength]* that is, *his Ark,* from whence God gave his Oracles, *Numb.* 7. 89 See *Psal.* 78. 61. The Chaldee paraphraseth thus, *Seek ye the doctrine of the Lord and his Law. his face]* his counsel and Oracle: see the notes on *Psal.* 27. 8.

Vers. 6. *of Abraham]* in 1 *Chron.* 16. 13. it is [unspec 6]*of Israel. his servant]* this is meant of *the seed* as well as of *Abraham,* as the next words show: therefore the Greek turneth it *servants.*

Vers. 8. *He remembereth]* therefore also *Remember ye,* as it is written, 1 *Chro. 16. 15. the word]* or *the matter,* the conditions of the Covenant, and so *the promises* which for the more certainty are said to be *commanded,* as in *Psal.* 133. 3.

Vers. 11. *land of Canaan]* the son of Cham, the son of Noah, who was cursed by his Grand-father, and made a servant to his brethren, *Gen.* 9. 18, 22, 25. This Canaan had eleven sons, heads of their families, *Gen.* 10. 15, 20. they seated in the lesser Asia in a goodly Country, having the great sea Westward, the river Iarden, Syria, and Arabia Eastward, the Wilderness on the South, and the mounts of Lebanon on the North. It was the pleasantest of all lands, and flowed with milk and honey, *Ezek.* 20. 6. it had store of rivers and fountains, of Corn, and Wine, and Oile, and Mines; of mountains and valleys, watered with the rain of heaven, and cared for of God continually, *Deu.* 8. 7, 8, 9. and 11. 10, 11, 12. This land God promised Abraham to give unto his seed, *Gen.* 12. 6, 7. and 13. 15, 17. See also the Notes on *Psal. 25. 13. the line]* that is, the portion of your patrimony measured as by line. See *Psal.* 16. 6.

Vers. 12. *When they were]* in 1 *Chron.* 16. 19. it is, *when ye were. men of number]* that is, *a few men,* soon numbered: so *Gen. 34. 30. Deut.* 4. 27. The contrary is, *without number,* or *innumerable, Psal.* 147. 5.

Vers. 13. *from nation to nation]* up and down in the land of Canaan, where were seven mighty nations, *Deut.* 7. 1. How there the Patriarchs walked as strangers, see *Gen.* 12. 8, 9, 10. and 13. 18. and 20. 1. and 23. 4. and 26. 1. 23. and 33. 19. and 35. 1, &c. *Heb.* 11. 9, 13.

Vers. 14. *wrong]* or *to oppress them. reproved Kings]* plaguing *Pharaoh, Gen.* 12. 17. threatening *Abimelech, Gen.* 20. 3.

Vers. 15. *anointed]* men consecrated to me by the oil of the spirit: see 1 *John.* 2. 20, 27. *Prophets]* so *Abraham* is called, *Gen.* 20. 7. See *Psal.* 74. 9.

Vers. 16. *called famine]* that is, effectually brought it; so 2 *King.* 8. 1. The contrary hereof is, *to call for corn, Ezek. 36. 29. the land] of Canaan, Egypt,* and other countries, *Gen.* 41. 54, &c. *staff]* or *stay, stabiliment:* so *bread* is called, *Lev. 26. 26. Ezek.* 4. 16. for *it upholdeth man's heart, Psal.* 104. 15.

Vers. 17. *a man]* Heb. *Ish, a noble man:* see *Psal.* 49. 3. The Chaldee saith, *a wise man. for a servant] for a slave,* by his brethren to the Ishmaelites, & by them to the Egyptians, *Gen.* 37. 28, 36.

Vers. 18. *his soul entered]* or, as the Greek saith, *passed thorough the iron,* that is, *he* (his body) *was laid in irons* when he was cast into prison most unjustly, *Gen.* 39. 20. and there he was in peril of his life. Of *soul,* see *Psal.* 16. 10.

Vers. 19. *his word came]* that is, the word spoken of him was fulfilled, which God had shown Joseph in a dream touching his advancement, *Gen.* 36. 5,—8, 9, 10. and 42. 9. So *coming* is for *fulfilling, Ier. 17. 15. 1 Sam. 9. 6. Job 6. 8. tried]* or *fined him,* by trying as in fire, his faith and patience in afflictions, as 1 *Pet.* 1. 7. see *Psal.* 12. 7.

Vers. 20. *The King] Pharaoh* (for that Joseph interpreted his dream) set him out of prison, a ruler over the land. See *Gen.* 41. 14, &c. and 45. 8.

Vers. 22. *To bind]* that is, inform, and govern as subjects: see *Psal. 2. 3. to his soul] to his will* or *pleasure,* (as *Psal.* 27. 12.) so as without him *no man should lift up his hand or his foot* (that is, attempt to do anything) *in all the land of Egypt, Gen.* 41. 44, 40. Or, *with his soul,* that is, *with him-self,* as the Greek expoundeth it, *to nurture his Princes as himself,* which may mean to inform them in virtue, wisdom, &c. wherein himself excelled, *Gen. 41. 38, 39. With* is sometime used for *as, Psal.* 102. 4. and *the soul* for *ones self;* see *Psal.* 16. 10. The words following seem to favor this exposition. *his elders]* or *Senators,* the Kings Nobles and Counsellers, *Gen.* 50. 7.

Vers. 23. *came into Egypt]* being sent for by Pharaoh, and encouraged thereto by God him-self, *Gen.* 45. 17,—20. and 46. 3, 4. *of Cham]* the father of *Mizraim,* or *Egypt:* see *Psal.* 78. 51.

Vers. 24. *increased] made them fructify,* that the land was soon full of them, *Exod.* 1. 7, 9.

Vers. 25. *to deal craftily]* or, *conspire guile fully* for their destruction, as *Gen.* 37. 18. Pharaoh and his people fretting at Israel's prosperity, thought to *work wisely with them* when they plotted their ruin, *Exod.* 1. 9, 10, 12, &c.

Vers. 26. *had chosen]* to be Moses his mouth to the people, and Prophet to Pharaoh, *Exod.* 4. 12, 14, 16. and 7. 1, 2, &c.

Vers. 27. *words of his signs]* the signs which he spake and commanded, together with the doctrine and use of them for letting of Israel go: See *Exod.* 7. 1, 2, 3, &c. Or *words of signs,* as *words of song, Psal.* 137. 3. are *signs* and *songs.* So *Psal.* 145. 5.

Vers. 28. *darkness]* the ninth plague of Egypt, where was black darkness in all the land for *three days,* that *no man saw another, nor rose from the place where he was, Exod. 10. 22, 23. turned not rebellious]* or, *they disobeyed not:* (see *Psal.* 5. 11.) that is, *his words* (or *word) were not disobeyed* or *changed,* but effected as God had spoken: see a like phrase noted on *Psal.* 49. 15. Or, *they* may be referred to *Moses* and *Aaron,* who performed the things commanded them, though with danger to them.

Vers. 29. *to blood]* the first of the ten plagues, *Exod.* 7. See *Psal.* 78. 44.

Vers. 30. *frogs]* the second plague, *Exod.* 8. 3, 6. *Psal. 78. 45. Kings] Pharaoh* and his *Princes:* so *Esa.* 19. 2.

Vers. 31. *swarm] of flies* or *beasts:* see *Psal.* 78. 45. This was the fourth plague, *Exod.* 8. 24. *lice]* the third plague. *All the dust of the land was lice, and went upon man and beast, Exod.* 8. 17.

Vers. 32. *showers]* of rain, instead whereof they had *hail,* the seventh plague, *Exod.* 9. See *Psal. 78. 47. of flames]* that is, sorely flaming and blasting; never was the like there seen, *Exod.* 9. 24.

Vers. 33. *tree]* for *trees;* so after, *verse* 34. 40. and often. See *Psal.* 34. 8.

Vers. 34. *grashopper]* or *locust,* the eight plague, *Exod.* 10. see *Psal.* 78. 46.

Vers. 36. *the first-borne]* the tenth plague, whereof see *Psal.* 78. 51.

Vers. 37. *feeble] ready to fall* through weakness, there being an army of six hundred thousand men, *Exod.* 12. 37. and 13. 18. A like promise is made to the Church, *Esa.* 33. 24.

Vers. 38. *dread of them]* that is, of death for their sakes, so that they forced them out, and gave them treasures, *Exod.* 12. 33, 35. See the like speech, *Esth.* 8. 17. and. 9. 2.

Vers. 39. *a fire]* that they might travel night and day towards the promised land, *Exod.* 13. 21. *Psa.* 78. 14.

Vers. 40. *quail]* that is, *quail* which for their lust he gave them, *Numb.* 11. Compare *Psal. 78. 27, 28. bread] Manna,* whereof see *Psal.* 78. 24, 25. and *Exod.* 16.

Vers. 41. *the Rock]* at *Rephidim, Exod.* 17. and at *Kadesh, Numb. 20. a river]* so that *the people and their beasts drank, Numb.* 20. 11. and for this *the wild beasts, Dragons, Ostriches,* honored God, *Esa.* 43. 20. this mercy is applied to other times, *Isa.* 48. 21.

Vers. 44. *heathens]* the seven nations: whereof see *Psal.* 78. 55. [unspec 44]

Vers. 45. *keep his laws]* The end of all God's mercies was, that he might be glorified in his people's obedience: see *Exod. 19. 4, 5, 6. Deut.* 4. 1, 40. and 6. 21,—24, 25.

PSAL. CVI.

The Psalmist exhorteth to praise God. 4 He prayeth for pardon of sin, as God did with the fathers. 7 The story of the people's rebellion and God's mercies. 47 He concludeth with prayer and praise.

HAlelu-jah; Confess ye to Jehovah, for *he is* good, for his mercy *endureth* forever. Who can express the powers of Jehovah, can cause to hear all his praise? O blessed *are* they that keep judgment, *is* he that doth justice in all time. Remember me, Jehovah, with the favorable acceptation of thy people; visit me with thy salvation. To see the good of thy chosen, to rejoice with the joy of thy nation, to glory with thy inheritance. We have sinned with our fathers, we have done crookedly, we have done wickedly.

Our fathers in Egypt did not prudently mind thy marvelous *works;* they remembered not the multitude of thy mercies, but turned rebellious at the sea, at the red sea. Yet he saved them for his Name sake, to make known his power. And he rebuked the red sea, and it was dried up; and he led them in the deeps as *in* the wilderness. And he saved them from the hand of the hater, and redeemed them from the hand of the enemy. And the waters covered their distressers, one of them was not left. And they believed in his words, they sang his praise.

They made haste, they forgot his works, they waited not for his counsel. But lusted *with* lust in the wilderness, and tempted God in the desert. And he gave to them their request, and sent leanness into their soul.

And they envied at Moses in the campe, at Aharon the holy one of Jehovah. The earth opened and swallowed up Dathan, and covered over the congregation of Abiram. And a fire burned in their congregation, a flame burnt up the wicked.

They made a calf in Horeb, and bowed themselves to a molten *Idol.* And turned their glory into the form of an Ox that eateth grass. They forgot God their Savior, that did great *things* in Egypt. Marvelous *works* in the land of Cham, fearful *things* by the red sea. And he said, to abolish them; had not Moses, his chosen, stood in the breach before him, to turn his wrathful heat from destroying *them.*

And they contemptuously refused the land of desire, they believed not his Word. But murmured in their tents; they heard not the voice of Jehovah. And he lifted up his hand to them, to fell them in the wilderness.

And to fell their seed among the heathens, and to fan them in the lands.

And they were joined to Baal-pehor, and did eat the sacrifices of the dead. And moved indignation by their actions, and the plague brake in upon them. And Phineas stood and executed judgment, and the plague was restrained. And it was counted to him for justice to generation and generation forever.

And they caused servant wrath at the waters of Meribah, and evil was to Moses for their sake. For they bitterly provoked his spirit, and he pronounced *it* with his lips.

They abolished not the people's which Jehovah had said unto them. But mixed themselves among the heathens, and learned their works.

And served their Idols, & they were to them for a snare. And they sacrified their sons and their daughters to Devils. And shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed to the Idols of Canaan; and the land was impiously distained with bloods. And they defiled *themselves* by their works, and whored by their practices. And the anger of Jehovah was kindled against his people, and he abhorred his inheritance. And he gave them into the hand of the heathens, and their haters ruled over them. And their enemies oppressed them, and they were humbled under their hand. Many times did he deliver them, and they bitterly provoked by their counsel; and were brought down by their iniquity. Yet he saw when distress *was* on them, when he heard their cry. And he remembered toward them his covenant, and repented according to the multitude of his mercies. And gave them to tender mercies, before all that led them captives.

Save thou us, Jehovah our God, and gather us from the heathens, for to confess unto the Name of thine holiness, to glory in thy praise. Blessed *be* Jehovah, God of Israel, from eternity and unto eternity; and let all the people say, Amen, Halelu-jah.

Annotations.

THe powers] that is, *the powerful works,* such as after follow, *verse* 8, &c. Thus also were Christ's miracles named, *Mat.* 11. 20, 21. So after, *praise* for *praise-worthy acts. cause to hear••* that is, *sound forth,* or *display,* so as it may be heard: so *Psal.* 26. 7.

Vers. 4. *visit me]* that is, come and bestow thy salvation (help or deliverance) upon me: See *Psalm* 8. 5. and compare herewith. *Luke* 1. 68, 69.

Vers. 5. *To see] That I may see* or *enjoy;* See the Notes on *Psal. 27. 4. to glory]* or *boast joyfully;* see *Psal. 34. 3. thy inheritance]* that is, the people whom thou inheritest see *Psal.* 28. 9.

Vers. 6. *sinned with our fathers]* This confession agreeth with the law, *Leviticus* 26. 40. and with the practices of other godly, *Jeremiah. 3. 25. Dan.* 9. 5.

Vers. 7. *turned rebellious]* the Greek salth, *provoked to bitteruesses;* see *Psal.* 5. 11. By the red sea the Israelites distrusted God, and murmured against Moses, *Exod.* 14. 11, 12. yet there he saved them, *verse.* 15. 16, &c. *thered Sea]* so the New Testament calleth it in Greek, *Heb.* 11. 29. but the Hebrew is the *sea Suph,* that is, *the sea of sedge* or *sea weeds* which grew therein.

Vers. 9. ⟨0⟩ *reb••ked]* that is, powerfully repressed the waves, &c. See the like, *Nahum 1. 4. Isa. 50. 2. Mat. 8. 26. Psal. 18. 16. in the deeps]* Israel went in *the bottom of the red sea on dry ground,* the deep waters being as walls on each hand of them, *Exod.* 14. 21, 22, 29 See also *Isa.* 63. 11, 12, 13.

Vers. 10. *the hater]* Pharaoh and his host that pursued them, *Exod.* 14. 23, 24, 30.

Vers. 12. *they sang]* as is expressed, *Exod.* 15. [unspec 14]

Vers. 14. with *lust]* that is, greedily, even *weeping* for desire of flesh to eat, and loathing Manna, *Numb.* 11. 4. 6.

Vers. 15. *leanness]* a sudden plague, whereby the souls or lives of the fatrest of them were taken away: see *Psal.* 78. 30, 31. also *Isa.* 10. 16.

Vers. 16. *the holy one]* sanctified of the Lord to the work of the Priesthood, *Exodus 29. 44. Levite.* 8. 12, &c. which Korah with other Levites envied, opposing their own holiness, *Num.* 16. 1, 3, 5.

Vers. 17. *Dathan]* and *Abiram,* princes with their families and all their goods went down alive into hell, *Numb.* 16. 32, 33.

Vers. 18. *the wicked]* 2•0. men that would burn incense to the Lord, were burnt with fire from the Lord, *Numbers 16. 35. Korach* was the chief of them.

Vers. 19. *in Hereb]* a mount in the wilderness, called *the mountain of God, Exod. 3. 1. 1 King.* 19. 8. for there God gave his Law, and made a covenant with them, *Deut.* 4. 10. and 5. 2. but while Moses was with God on the Mount, they made themselves *a god of gold, Deuteronomy* 9. 8, 9,—12. *Exodus* 32. 1, 4, 31. It was called also *Sinai, Psalm* 68. 9. of *bushes* that there grew, and *Horeb* of the *dryness,* for it was a waterless desert, *Deut.* 8. 15.

Vers. 20. *their glory]* that is, their God: so *Ier.* 2. 11. Thus did they like the heathens, *Rom. 1. 23. for me •pattern, structure,* or *type,* as the Apostle calleth it in Greek, *Heb.* 8. 5. from *Exodus* 25. 40.

Vers. 23. *to abolish]* or, *that he would destroy them,* and put out their name from under Heaven, as is expressed, *Deut. 9. 13, 14. in the breach] in the gap* which their sin had opened, for God as an enemy to enter and destroy them. A similitude taken from war, when by a breach in the wall, the enemy entereth the city: so *Ezek.* 13. 5. and 22. 30. But Moses earnest prayer stopped this breach, *Exodus* 32. 11,—14. *destroying]* Heb. *corrupting,* that is, *consuming them:* See *Psal.* 57. 1.

Vers. 24. *land of desire] the pleasant land* of Canaan, which was *to be desired* for the pleasures and profits of it above all other Countries, *Ezek.* 20. 6. *Deut.* 11. 11 22. This land they through unbelief refused to take possession of, *Num.* 14. 1, 2, 3, &c. *Heb.* 3. 19. So *meat of desire* is *dainty meat, Job* 33. 20.

Vers. 26. *his hand]* that is, *sware* (as the Chaldee explaineth) for so *lifting up the hand* often signifieth, as *Gen. 14. 22. Rev. 10. 5, 6. Deut. 32. 40. Nehem.* 9. 15. How God sware against this people, see *Numbers 14. 21, 23. Psalm* 95. 11.

Vers. 27. *to fan]* that is, *scatter:* see *Psal. 44. 12. Ezek.* 20. 23. [unspec 27]

Vers. 28. *were joined]* or *coupled, yoked* unequally with infidels, which the Apostle forbiddeth, 2 *Cor. 6. 14. Baal-pehor]* the God of Moab and Madian, to whom by Balaam's counsel Israel joined, *Numb.* 25. 3. and 31. 16. *Revel. 2. 14. Baal* signifieth a *Lord, master, husband* or *patron: Pehor* was the name of a mountain where this god was worshipped, and had a temple called *Beth-pehor, Numb. 23. 28. Deut. 3. 29. Baal* was a common name whereby the heathens called their gods, 2 *King. 1. 2. Judge.* 8. 33. and so Israel also called the true God, *Hos.* 2. 16. but for the shameful abuse of God's worship, the Scriptures turn *Baal, a Lord,* into *bosheth, a shame;* as *Ierub-besheth, 2 Sam.* 11. 21. for *Ierub-baal* (or *Gideon) Judge.* 8. 35. and 9. 1. *Ish-bosheth, 2 Sam.* 2. 10. or *Esh-baal, 1 Chron. 8. 33. Mephi-bosheth, 2 Sam.* 9. 10. or *Merib-baal, 1 Chron.* 8. 34. So the Greek in 1 *King.* 18. 25. for *Baal* hath *Aischunes,* that is, *Shame.* Hereupon the Prophet saith, *they went to Baal-pehor, and separated themselves unto that Shame (Bosheth) Hos.* 9. 10. and so Jeremiah calleth the Idols *Shame* or *Confusion, Ier.* 3. 24. and 11. 13. *the dead] idols* that have no life or breath, and so are opposed to *the living God, Ier. 10. 5, 10. 1 Thes.* 1. 9.

Vers. 29. *brake in]* with violence killing 24. thousand men, *Numb.* 25. 9. [unspec 29]

Vers. 30. *Phineas]* nephew of Aaron the Priest, he being zealous for the Lord, thrust thorough with a spear Zimri and Cozbi, that wrought abomination, *Numb.* 25. 7, 8, &c.

Vers. 31. *for justice]* for a just action, though done without ordinary authority, and God rewarded him for it, *Numb.* 25. 11, 12, 13.

Vers. 32. *Meribah]* that is, *Contention,* where they *strove with the Lord, Numb.* 20. 13. See *Psal.* 95. 8. *evil was]* God's displeasure towards Moses, who uttering his anger, was for it deprived of coming into the land of Canaan, *Num. 20. 12. Deut.* 3. 25, 26.

Vers. 34. *the people's]* the heathens in Canaan, as is noted, *Iud.* 1. 21. 27, 29, 30, 31, 33. though God commanded them, *Exod.* 23. 32, 33.

Vers. 36. *idols]* or *images,* named in Hebrew of the *curious labor* spent in framing and serving them, *Ier. 10. 9. Isa.* 44, 9, 12, 13, 15. or of *sorrows* that they bring to such as worship them, *Psal.* 16. 4. sometime they are called gods, 2 *Sam.* 5. 21. compared with 1 *Chro. 14. 12. a snare] a scandal* (as the Greek saith) whereby they fell into miseries; *Judge.* 2. 12, 13, 14, 15. *Exod.* 23. 33.

Vers. 37. *devils]* the Idols forementioned, whereby devils are worshipped and not God, as 1 *Cor. 10. 19, 20. Rev. 9. 20. 2 Chron. 11. 15. Deut. 32. 17. Lev. 17. 7. Devils* here are called *Shedim, Wasters,* in opposition to *Shaddas,* God *Almighty, Psal.* 68. 15.

Vers. 38. *with bloods]* that is, *with blood-shed,* as the Chaldee expounds it, *with sins of murder.*

Vers. 39. *whored]* committed spiritual whoredom, that is, idolatry: see *Psal. 73. 27. Judge. 2. 17. Ezek.* 23. 7, 37.

Vers. 42. *their haters]* the heathens round about, as was prophesied, *Levite.* 26. 17. and fulfilled, *Judge.* 3. 8, 14. and 4. 2. and 6. 1. and 10. 7, 8, 9. and 13. 1.

Vers. 43. *Many times]* by *Ehud, Barak, Gideon, Iephtah, Samson, &c. Iud.* 3. and 4. and 7. and 11. and 15. *Nehem. 9. 28, 30. by their counsel]* that is, purposely and advisedly, as 1 *Chronicles* 12. 19.

Vers. 46. *gave them]* that is, procured mercy (or favor) towards them.

Vers. 47. *from the heathens]* among whom divers Israelites were scattered by reason of their often troubles at home. So 1 *Chron. 16. 35, 36. to glory] that we may glory* or *commend ourselves.*

The fifth Book.

PSAL. CVII.

The Psalmist exhorteth the redeemed, in praising God to observe his manifold providence, 4 over travellers, 10 over captives, 17 over sick men, 23 over sea men, 33 and in divers varieties of life.

COnfesse ye to Jehovah, for *he is* good; for his mercy *endureth* forever. Let the redeemed of Jehovah say *it,* whom he hath redeemed from the hand of the distresser. And gathered them out of the lands, from East and from West, from North and from the sea. They wandered in the wilderness, in the desert without way; they found not a dwelling City. Hungry and also thirsty, their soul was overwhelmed in them. And they cried unto Jehovah in their distress; he rid them free out of their anguishes.

And he led them in a right way, for to come unto a dwelling City. Let them confess to Jehovah his mercy, and his marvelous *works* to the sons of Adam. For he hath satisfied the thirsty soul, and filled the hungry soul with good.

They that sit in darkness and the shadow of death, bound *in* affliction and iron. Because they turned rebellious against the Words of God, and despised the counsel of the most high. And he humbled their heart with molestation; they stumbled down, and *there was* no helper. And they cried unto Jehovah in their distress; he saved them out of their anguishes. He brought them forth from darkness and shadow of death, and brake their bands. Let them confess to Jehovah his mercy, and his marvelous *works* to the sons of Adam. For he hath broken the doors of brass, and hewed asunder the bars of iron.

Fools, for the way of their trespass, and for their iniquities are afflicted. Their soul abhorreth all meat, and they approach to the gates of death. And they cry unto Jehovah in their distress; he saveth them out of their anguishes. He sendeth his word and healeth them, and delivereth from their corruptions. Let them confess to Jehovah his mercy, and his marvelous *works* to the sons of Adam. And let them sacrifice the sacrifices of confession, and tell his works with shouting.

They that go down to the sea in ships, that do *their* labor in the many waters; They do see the works of Jehovah, and his marvelous *acts* in the deep. For he saith, and raiseth up the stormy wind; and it lifteth up the waves thereof. They mount up to the Heavens, they go down to the deeps; their soul in evil melteth away. They reel and stagger like a drunken *man;* and all their wisdom is swallowed up. And they cry unto Jehovah in their distress, and he bringeth them out from their anguishes. He setteth the storm to a silent calm, and the waves thereof are quiet. And they rejoice because they are stilled, and he leads them unto the haven of their desire. Let them confess to Jehovah his mercy, and his marvelous *works* to the sons of Adam. And let them exalt him in the Church of the people, and praise him in the sitting of the Elders.

He putteth rivers to a wilderness, and issues of waters to a thirstinesse. A land of fruit to saltness, for the evil of them that dwell therein. He putteth the wilderness to a pool of waters, and the land of drought to issues of waters. And seateth there the hungry, and they firmly prepare a dwelling City. And sow the fields, and plant Vineyards; and they yield fruitful revenue. And he blesseth them, and they are multiplied greatly; and their cattle he diminisheth not. And they are diminished and bowed down, by restraint, evil and sorrow. *He* poureth contempt on bounteous Princes, and maketh them err in deformed wilderness without way. And raiseth up the needy from afflicting poverty, and putteth *his* families as a flock. The righteous shall see and rejoice, and all injurious evil stop her mouth. Who *is* wise and will observe these *things;* and they shall understand the mercies of Jehovah.

Annotations.

THe fifth book] see *Psal.* 42 1. [unspec 2]

Vers. 2. *whom he hath]* or, *that he hath redeemed them. of the distresser]* or *of distress.*

Vers. 3. *the sea]* that is, *the south,* where the *red sea* was situate from Judea (as the Chaldee explaineth it, *the southern sea,)* for the *main sea* was *westward, Ios.* 23. 4. and so is often used for *the West.*

Vers. 4. *desert way]* Heb. *desert of way,* meaning *where no way was,* as *verse.* 40. see also *Esa.* 43. 19. This estate figureth out men's dispersion among the people's of the world, *Ezek.* 20. 35, 36. when men are without the law, *Rom. 2. 14. dwelling city]* Heb. *city of habitation* or *seating;* so *verse* 7 36. that is, no harbor or place of refreshing, for wild and venomous beasts only haunted there, *Ier. 2. 6. Deut.* 8. 15. Compare also *Eccles. 10. 15. Gen.* 21. 14, 15, 16.

Vers. 5. *overwhelmed] fainted:* see *Psal.* 61. 3. [unspec 7]

Vers. 7. *city]* this the Chaldee expoundeth of *Jerusalem.*

Vers. 9. *with good]* or *good* things, as the Greek explaineth it: see *Psal. 65. 5. Luk.* 1. 53.

Vers. 10. *shadow of death]* that is, terrible darkness, meaning hereby sore afflictions in body and soul. See *Psal. 23. 4. Esa.* 49. 9. and 9. 2. *Mat. 4. 15. Luk. 1. 79. affliction]* as with cords and fetters: see *Job* 36. 8, 9, &c.

Vers. 16. *bars]* that is, all the most strong hindrances: so *Isa.* 45. 2.

Vers. 17. *Fools]* evil disposed persons, so named of their *unadvised rashness:* see *Psal.* 38. 6. are *afflicted]* or, *bring affliction on themselves.*

Vers. 18. *soul]* that is, *appetite:* see the like in *Job* 33. 20. and the contrary in *Psal. 78. 18. gates]* that is, imminent peril of death: see *Psal. 9. 14. Job* 33. 22.

Vers. 20. *healeth them]* example in *Hezekiah,* 2 *King.* 20. 1. 4, 5, 7. and the contrary in *Asa, 2 Chron.* 16. 12, 13. for God *woundeth and healeth, Deut. 32. 39. Hos. 6. 1. Job 33. 19, 24. corruptions]* that is, *corrupting diseases,* or *corrupting graves* whereinto they are ready to come: see *Psal. 7. 16. Job* 33. 28, 30.

Vers. 22. *of confession]* that is, *thank-offerings:* see *Psal.* 50. 14.

Vers. 23. *do labor]* that is, occupy or get their living: so *Rev.* 18. 17.

Vers. 25. *raiseth up]* or *maketh stand,* which noteth also the continuance of the storm. See an example, *Ion.* 1. 4.

Vers. 29. *he setteth]* or *restoreth firm.* See *Mat.* 8. 26. *Ion.* 1. 15.

Vers. 30. *because they]* or, *when they,* that is, *the waves.*

Vers. 32. *the sitting]* or *the Assise (session) of the Elders* or *Senators,* the governors of the people, whom the Chaldee calleth *Wise men.* And from this Psalm, and this verse of it, the Hebrews have this Canon: *Four must confess (unto God;) The sick when he is healed, the prisoner when he is released out of bonds; they that go down to sea, when they are come up (to land;) and waifaring men, when they are come to the inhabited land. And they must make confession before ten men, and two of them wise men, Psal. 107. 32. And the manner of confessing and blessing is thus; He standeth among them, and blesseth the Lord, the King eternal, that bounteously rewardeth good things unto sinners, &c. Maimonides in Misr. treat. of Blessings, chap. 10. sect.* 8.

Vers. 33. *He putteth rivers]* that is, he turneth watery fruitful places to a dry barren desert. *Rivers* here (as *waters* in *Isa. 32. 20. Eccles.* 11. 1.) are put for most fertile grounds, as *wilderness* for a dry barren ground, *Deut. 8. 15. issues]* that is, places where water-springs are. *thirstinesse]* that is, a thirsty dry land.

Vers. 34. *saltness]* that is, a salt barren land: so *Ier. 17. 6. Job* 39. 6. for *salt* causeth *barrenness, Deu.* 29. 23. *Judge.* 9. 45. The Chaldee paraphraseth, *The fruitful land of Israel he layeth waste like Sodom, which was overthrown for the evil of them that dwelt therein.*

Vers. 35. *land of drought]* that is, *a dry barren land:* compare *Isa.* 41. 18. [unspec 35]

Vers. 37. *yield fruitful revenue]* Heb. *make fruit of revenue* (or *increase.)* see *Psal.* 1. 3. [unspec 37]

Vers. 39. *And they are]* that is, And again, when he curseth them, they are minished, &c. the contrary to the former *blesseth* is to be understood, as in the Law, *Deut.* 28. 4, 18. Or, as the Chaldee expoundeth it, *And when they sin, they are diminished. restraint]* either of liberty by imprisonment, as *Isa.* 53. 8. or of any blessing.

Vers. 40. *contempt]* a base contemptible estate: so *Job 12. 21. deformed wilderness]* or *wild ground, unordered:* so *Job* 12. 24.

Vers. 41. *raiseth up]* or *setteth in a high place* safely; so 1 *Sam. 2. 8. Psal.* 1▪ 13. 7, 8. [unspec 41]

Vers. 42. *all injurious evil]* that is, all evil persons that deny God's providence, or blame his administration, shall have their mouths stopped: so *Job* 5. 16. and so *pride* is for *proud persons, Psal.* 36. 12.

Vers. 43. *Who is wise?]* a complaint how few there be that mark these things, and an intimation that every wise man will observe them: so *Hos. 14. 10. Ier. 9. 12. and they shall]* or, as before, who will *understand.*

PSAI. CVIII.

David encourageth himself to praise God. 6 He prayeth for God's assistance according to his promise. 11 His confidence in God's help.

A Song, a Psalm of David.

O God, mine heart *is* firmly prepared; I will sing and sing Psalm, yea *with* my glory. Raise up Psalterie and Harp; I will raise up *at* the day dawning. I will confess thee among the people's, O Tehovah, and will sing Psalms to thee among the Nations. That thy mercy *is* great above the heavens, and thy truth unto the skies. Be thou exalted over the Heavens, O God, and over all the earth thy glory. That thy beloved may be delivered; save thou *with* thy right hand, and answer me. God spake by his holiness, I will be glad; I shall divide Shechem, and measure the valley of Succoth.

Gilead *shall be* mine, Manasseh mine, and Aephrajim the strength of mine head; Iehudah *shall be* my law-giver. Moab my washing pot, over Edom I shall cast my shoe, over Palestine I will shout. Who will lead me along *to* the city of strong defense? who will conduct me into Edom?

Wilt not *thou,* O God, *which* hadst cast us away; and wouldst not go forth, O God, in our hosts? O give thou us help from distress, for false vanity *is* the salvation of man. Through God we shall do valiantness; and he will tread down our distressers.

Annotations.

YEa with *my glory]* that is, with *my soul* and *tongue* (as *Psal.* 16. 9.) or, *Yea my glory,* to wit, *shall sing.* This Psalm is composed of the 57. *Psalm,* from the 8. *verse* to the end, and of the 60. *Psalm,* from the 7. *verse* to the end: see the Annotations there.

Vers. 7. *answer me]* or *us:* see *Psal.* 60. 7, &c. [unspec 14]

Vers. 14. *valiantness]* that is, *valiantly,* and so *prevail,* as Balaam prophesied, *Numb.* 24. 18.

PSAI. CIX.

David complaining of his slanderous enemies, under the person of Judas devoteth them. 16 He showeth their sin. 21 Complaining of his own misery, he prayeth for help. 29 He promiseth thankfulness.

To the Master *of the Music,* a Psalm of David.

O God of my praise, cease not as deaf. For the mouth of the wicked one and the mouth of deceit are opened against me; they have spoken with me *with* a tongue of falsehood. And *with* words of hatred have they compassed meabout, and warred against me without cause. For my love they are adversaries to me, and I *(give myself to)* prayer. And they put upon me evil for good, and hatred for my love. Set in office over him the wicked one, and let the adversary stand at his right hand. When he shall be judged, let him go forth wicked, and his prayer be to sin. Let his days be few, his office let another take. Let his sons be fatherless, and his wife a widow. And let his sons wandering wander and beg, and seek out of their desolate places. Let the Creditor ensnare all that he hath, and let strangers make spoil of his labor. Let there be none extending mercy to him, and let there be none showing favor to his fatherless *children.* Let his posterity be *(appointed)* to cutting off: in the generation *next* after let his name be wiped out. Let the iniquity of his fathers be remembered of Jehovah, and the sin of his mother be not wiped out.

Let them be before Jehovah continually, and he cut off the memory of them from the earth. Because that he remembered not to do mercy, but persecuted the poor afflicted and needy man, and the smitten in heart, to slay *him.* And he loved cursing, and let it come unto him; and he delighted not in blessing, and let it be far from him. And he clothed himself with cursing as his raiment, and let it enter as waters into his inward *part,* and as oil into his bones. Let it be to him as a garment *wherewith* he may cover *himself,* and for a girdle *wherewith* he may gird *himself* continually. This *be* the work of mine adversaries from Jehovah, and of them that speak evil against my soul. And thou Jehovah, Lord, do with me for thy Name sake; for good *is* thy mercy, deliver thou me.

For I *am* poor afflicted and needy, and mine heart is wounded within me. As a shadow when it declineth I am gone away, I am tossed as the Grasshopper. My knees are feeble through fasting, and my flesh is lean for fatness. And I was a reproach to them; they saw me, they shaked their head. Help thou me Jehovah, my God; save me according to thy mercy. And let them know that this *is* thine hand, thou Jehovah hast done it.

Let them curse, and do thou bless; rise they up and be abashed, and let thy servant rejoice. Let mine adversaries be clothed with ignominy, and let them cover *themselves* with their shame as with a cloke. I will confess Jehovah vehemently with my mouth, and in the midst of many will I praise him. For he will stand at the right hand of the needy, to save *him* from them that judge his soul.

Annotations.

OF my praise] that is, *which art praised of me,* as *Psal.* 22. 4. or, *which praisest* and justifiest me against the calumnies of mine enemies, 2 *Cor. 10. 18. Rom. 2. 29. Numb. 12. 7, 8. cease not]* or *be not silent:* see *Psalm 28. 1. of diceit]* that is, *the deceitful men,* as the Greek explaineth it: so *pride* for *proud person, Psalm 36. 12. are]* or *have opened,* to wit, *themselves.*

Vers. 4. *and I prayer]* to wit, *I made* or *give my self to prayer* (as the Greek and Chaldee saith) *I prayed,* or, *I* am a man of *prayer.* So *I peace, Psal.* 120. 7. See also 1 *Cor.* 14. 33.

Vers. 6. *Set in office]* or *Make visiter,* or *over-seer:* see *verse 8. the wicked one] the devil,* as 1 *John.* 2. 13, 14. and 3. 12. and 5. 18. or generally, *wicked rulers. the adversary]* in Hebrew *Satan,* in Greek the *Devil,* who is an adversary to mankind, 1 *Pet. 5. 8. Rev. 12. 9. at his right hand] to resist and overcome him, Zach.* 3. 1. and this is spoken of all his foes as of one man, or of someone special, as *Doeg* enemy to *David, 1 Sam.* 22. 9, &c. *Judas* to *Christ, John.* 13. 2. But God is at the right hand of the poor, *verse. 31. Psal.* 16. 8.

Vers. 7. *wicked]* that is (as the Greek saith) *condemned:* See the Notes on *Psal. 1. 1. to sin]* that is, *turned to sin,* and so abominable, *Prov.* 28. 9. and 15. 8.

Vers. 8. *his office]* or *charge, visitation, bishopric, (Episcopee:)* and this is applied to *Judas,* whose office was derived to *Matthias, Act.* 1. 16, 20, 26. A *Bishop* and *bishops charge* (so called of *visitation)* is a common name to all overseers and offices, *Numb.* 4. 16. and 31. 14. *Ezek. 44. 11. 2 King. 11. 15. 2 Chron. 34. 12, 17. Nehem.* 11. 9.

Vers. 9. *fatherless]* or *orphans* and this is a curse of the law, *Exod. 22. 24. Ier.* 18. 21.

Vers. 10. *wander] rogue about* as *vagabonds, Gen.* 4. 12.

Vers. 11. *the Creditor]* he to whom he is indebted, or *the extortioner,* let him seise on all his goods. *his labor]* goods gotten by his labor.

Vers. 13. *posterity]* or *his last end:* see *Psal.* 37. 37. *to cutting off]* or, appointed *to be cut off, to perdition* or *to destruction,* as the Greek explaineth. The verb active is of passive signification, as *Psal.* 32. 9. and 36. 3.

Vers. 15. *memory]* or *memorial, Psal.* 34. 17. *Job* 18. 17.

Vers. 16. *smitten]* with grief, that is, sorrowful, or as the Greek saith, *pricked* in heart. So *verse* 22. See *Psal.* 102. 5. and 34. 19.

Vers. 17. *let it come]* or, *it shall come:* and so after.

Vers. 18. *his raiment]* or *a mantell. let it enter]* or, *it entered.* It may be understood of his delight in cursing, which pleased him as water and oil, or of the efficacy of the curse that should pierce his own bowels and bones, as *Num.* 5. 22.

Vers. 20. *the work]* that is, *the wage* or *reward due for his work:* so *Lev. 19. 13. Isa. 49. 4. Job* 7. 2. *Ezek.* 29. 20.

Vers. 21. *Jehovah]* the Name of *God:* see *Psal.* 68. 21. *do]* to wit, *mercy,* as the next words show, and is expressed, *Psal.* 18. 51. See also *Psal.* 103. 9. where the word *anger* is omitted.

Vers. 23. *I am gone]* or *am made to go* (or *depart)* namely towards my grave, as *Psal.* 58. 9. See also *Psal. 102. 12. 1 Chron. 17. 11. tossed as the grashopper]* or, *shaken off as the Locust,* which hath no nest or biding place, but is driven to and fro, being a fearful creature, *Nahum 3. 17. Job* 39. 23. or which is carried away with the wind, *Exodus* 10. 1•.

Vers. 24. *feeble]* or *loosened,* so that I am ready to stumble and fall. So Paul calleth them *loose* or *feeble knees, Heb.* 12. 12. from *Isa. 35. 3. for fatness]* or *for oil,* that is, *for want of fat* or *oil:* as *for the fruits,* is *for want of the fruits, Lam. 4. 9. for five,* is *for want of five, Gen. 18. 28. for fornication, 1 Cor.* 7. 2. is, for to avoid fornication. Or we may turn it *without fat,* for the Hebrew *min,* sometime signifieth *without, Job* 21. 9.

Vers. 25. *shaked]* or *wagged,* a sign of scorn, *Psal.* 22. 8. [unspec 25]

Vers. 27. *thine hand]* that is, thy handy work. [unspec 28]

Vers. 28. *rise they up]* to wit, *against me* (as the Greek explaineth it) *and be they abashed* as disappointed of their purpose.

Vers. 30. *of many]* or, *of the mighties,* of great men, as the Chaldee saith, *of wise men;* but the Greek translateth, *of many.*

Vers. 31. *at the right hand]* to assist, contrary to Satan, *verse 6. that judge]* that is, condemn and persecute him to death.

PSAL. CX.

David prophesieth of Christ's Kingdom, 4 his eternal Priesthood, 5 his Conquest, 7 and his Passion.

A Psalm of David.

Jehovah assuredly said unto my Lord, Sit thou at my right hand until I put thine enemies the footstool of thy feet. Jehovah will send out of Zion the rod of thy strength; rule thou in the

middes of thine enemies. Thy people *shall be* voluntaries in the day of thy power; in the beauties of holiness, of the womb of the early morning; to thee the dew of thy youth. Jehovah sware, and will not repent, thou *art* a Priest forever, according to the order of Malchisedek. The Lord at thy right hand, he hath wounded Kings in the day of his wrath. He shall judge among the heathens; he hath filled with corpses, he hath wounded the head over a great land. Of the brook in the way shall he drink, therefore he shall lift up the head. [unspec 7]

Annotations.

Jehovah] that is, *God the Father. assuredly said]* see *Psal. 36. 2. to my Lord]* that is, *to Christ,* whom David here calleth his *Lord,* though he was also *his son* according to the flesh, *Mat. 22. 42, 45. Rom. 1. 3. Act.* 2. 34. So the Chaldee, *The Lord said unto his Word,* meaning *Christ, John. 1. 1. sit at my right hand] sitting* noteth *reigning* with *continuance, 1 Cor. 15. 25. Heb.* 10. 12, 13. So *sitting* on his throne, 1 *King.* 3. 6. is expounded, *reigning in his stead, 2 Chron.* 1. 8. God's *right hand* meaneth his *power* and *majesty in the Heavens, Luk. 22. 69. Mark. 16. 19. Heb.* 1. 3. and 8. 1. and this above all Angels, *Heb. 1. 13. thine enemies]* even *all of them,* the last whereof is death, 1 *Cor.* 15. 25, 26. Of this place the Apostle giveth this exposition, *Every Priest standeth daily ministering, and oft times offering the same sacrifices, which can never take away sins: but this man having offered one sacrifice for sin, fitteth forever at God's right hand, henceforth expecting till his enemies be put the footstool of his feet, Heb.* 10. 11, 12, 13.

Vers. 2. *the rod]* or *staff (scepter) of thy strength;* thy strong staff (O Christ) that is, the powerful word of thy Kingdom, *Isa. 11. 4. Mat.* 13. 19. which was to *come out of Zion* and *Jerusalem, Isa. 2. 3. Luk. 24. 49. Acts* 1. 4. and 2. 1, 2, &c. For in *Zion* Christ reigneth, *Psal. 2. 6. Rev. 14. 1. rule thou]* that is, *thou shalt* surely *rule* or *have dominion:* see the Notes on *Psal.* 37. 3.

Vers. 3. *voluntaries]* a people *of voluntarinesses,* or *of liberalities* (as *Psal.* 68. 10.) that is, shall most freely, willingly, and liberally present themselves and their oblations to thee, as *Judge. 5. 9. Act. 2. 41. Exod. 25. 2. Rom. 12. 1. Psal.* 47. 10. and 119. 108. *Song 6. 11. of thy power]* or *army* (as *Psal.* 33. 16.) that is, when thou sendest forth thy powerful Gospel and Preachers of the same to conquer the world, *Rom. 1. 16. 2 Cor. 10. 4, 5. Rev. 6. 2. Psal. 45. 4, 5, 6. in the beauties of bolinesse]* or *in the comely honors of the Sanctuary;* meaning either the comely (or honorable) places of holiness, (or of the Sanctuary) as *Psal.* 29. 2. that is, the Church; or rather, *in the beautiful ornaments of holiness,* that is, *holy graces and virtues,* wherewith Christ and his people are adorned, as the Priests and Levites of old with *Vrim, Thummim,* and *holy garments, Exod. 28. 2, 40. Isa.* 52. 1. So *the Warriers in heaven* are *clothed with fine linen, white and pure, the righteousness of the Saints, Rev. 19. 14. 8. of the womb, &c.]* This place is difficult, and may diversely be understood, either of Christ himself, or of his people: and again, if of Christ, either in respect of his Godhead or of his Manhood. Of his Godhead, that the Father saith unto him, *of the womb* (that is, of mine own essence) *before the early morning* (that is, before the world was) *to thee* was (or *thou hadst) the dew of thy youth;* (or *birth)* so noting the eternal generation of Christ before all worlds, as is shown, *Prov.* 8. 22, 23. 24, 25. And this sense the *Lxx.* Greek Interpreters seem to follow, translating, *Of the womb before the morning star begat I thee.* If it be meant of Christ's manhood, we may take it thus, *of the womb of the dark morning* (or *of the*

obscure womb of the virgin) *thou hadst the dew of thy birth.* If of Christ's people before mentioned, it may thus be read; *Of the womb of the morning to thee* shall be (or shall come) *the dew of thy youth,* that is, *thy youth* (thy young or newborne people) shall be *to thee as the morning dew,* which falleth secretly from heaven, and abundantly covereth the earth: For so the *dew* is sometime used, 2 *Sam.* 17. 12. and unto *rain, dew, ice, &c.* the Scripture applieth the names of *womb* and *begetting, Job* 38. 28, 29. and the increase of the Church is by this figure described, as, *The remnant of Jacob shall be among many people,* as, *a dew from the Lord, as showers upon the grass, that waiteth not for man, &c. Mic.* 5. 7. This last sense accordeth best with the beginning of the verse. *of the womb]* or *from the womb of the morning. of the early morning,]* or, *before the dawning:* the *morning* (or *day-dawning)* in Hebrew *Mishchar,* is named of the *blackness* or *darkness,* which also the Scripture showeth, *John.* 20. 1. and the letter *M.* is either a preposition, signifying *from,* or *before,* as *Isa.* 43. 13. or, but a part of the word, here meaning, *of. to thee]* understand *was,* or *shall be;* that is, *thou hast,* or *shalt have. dew of thy youth]* or, *of thy birth,* that is, thy youth which is like the dew. *Youth* or *nativity,* may either be taken properly for *young age,* as *Eccles.* 11. 9. or figuratively, for *young persons,* meaning *the regenerate,* which are *as new borne babes, John.* 1. 13. and 3. 3. 1 *Pet.* 2. 2.

Vers. 4. *sware] For as much* (saith the Apostle) *as it is not without an oath, &c. by so much is Jesus made surety of a better Testament, Heb. 7. 20. 22. a Priest]* or *Sacrificer;* see *Psal. 99. 6. forever,]* Among the Levites, *many were made Priests, because they were not suffered to endure by reason of death: but this man because he endureth ever, hath an ever lasting priesthood. Wherefore he is able also perfectly to save them that come unto God by him, seeing he ever liveth to make intereession for them, Heb. 7. 23, 24, 25. to the order]* or *according to my speech:* both these interpretations are good, the one from the Apostles authority, *Heb.* 7. 17. the other from the Hebrew propriety *dibrathi,* as *Job* 5. 8. meaning the *manner and order* of Melchizedek, as God speaketh of him in the history, where he is brought in *without father, mother kindred, beginning of days, or end of life, continuing a Priest forever,* as the Apostle gathereth, *Heb.* 7. 1, 3. from the narration, *Gen. 14. 18, &c. of Melchisedck] the King of Salem, and Priest of the most high God,* whose name and office is opened, *Heb. 7. 1, 2, &c.* from which he inferreth, *If perfection had been by the Priesthood of the Levites, &c. what needed it that another Priest should rise after the order of Melchizedek, and not to be called after the order of Aaron? Heb.* 7. 11.

Vers. 5. *The Lord] Christ,* as in *verse.* 1. which the Chaldee calleth *Shekhinah] (the divine presence) of the LORD. at thy right hand]* this may be spoken to God the Father, at whose right hand Christ sitteth, as *verse.* 1. or to the people of God, at whose right hand he standeth, as *Psal. 109. 31. hath wounded]* or *shall wound,* or *embrew* in blood, as *Psal.* 68. 22, 24. a prophesy spoken as of a thing done. So usually in the Prophets, *Isa.* 9. 6. and 53. 4, 5, &c. See this fulfilled, *Rev.* 19. 18.

Vers. 6. *hath filled]* or *shall fill,* to wit, all places with dead bodies, slain and unburied, as *Ier.* 16. 4. So the Chaldee paraphraseth, *he hath filled the land with carcasses of the wicked which are slain. the head]* Antichrist the man of sin, whom the Lord shall consume with the spirit of his mouth, 2 *Thes.* 2. 3, 8. or *head* for *heads,* and *land* for *lands;* that is, all wicked governors wheresoever.

Vers. 7. *of the brook]* or *stream,* to wit, of afflictions (as *waters* usually signify, *Ps.* 18. 5.) Christ was to *drink,* that is, *to suffer,* and so *to enter into his glory, Matth. 26. 39 42. Luke 24. 26. 1 Pet. 1. 11. Philip.* 2. 8, 9. Or, drinking *of the brook in the way,* may mean a short refreshing of himself, and then a hot pursuit of his enemies without delay, till he hath got a full conquest of them. Compare herewith the history of Gedeons soldiers, *Judge. 7. 4, 5, 6, &c.* As *waters* sometimes signify *doctrine;* so the Chaldee here expoundeth it, *From the mouth of the Prophet he shall receive doctrine in the way.*

PSAL. CXI.

The praises of God for his glorious and gracious works.

1 Halelu-jah. [unspec א]

I Will confess Jehovah, with all the heart: in the secret of the righteous, and assembly. [unspec ב]

2 Great *are* the actions of Jehovah, sought [unspec ג] out of all that delight in them. [unspec ד]

[unspec ה] 3 Glorious majesty, and comely honor *is* his work, and his justice standeth to perpetual aye. [unspec ו]

4 He hath made a memorial of his marvelous [unspec ז] *works;* gracious and pitiful *is* Jehovah. [unspec ח]

5 He hath given a prey to them that fear [unspec ט] him: he will remember his covenant forever. [unspec י]

6 He hath shown to his people the able [unspec כ] power of his actions, in giving to them the inheritance of the heathens. [unspec ל]

7 The actions of his hands *are* truth and [unspec מ] judgment; faithful *are* all his precepts. [unspec נ]

8 Stablished *they are* for aye [unspec ס] forever, done in truth and righteousness. [unspec ע]

9 He sent redemption to his people, he [unspec פ] hath commanded his covenant forever; holy [unspec צ] and fearful *is* his name. [unspec ק]

10 The beginning [unspec ר] of wisdom *is* the fear of Jehovah; good prudency have [unspec ש] all they that do them: his praise standeth to perpetual aye. [unspec ת]

Annotations.

HAlelu-jah] Praiseye Yah. This Psalm setteth forth the praises of God, and is composed after the order of the Hebrew Alphabet, every sentence beginning with a several letter. So also the Psalm following. See *Psal. 25. 1. the secret]* or *Council;* see *Psal.* 64. 3. and 89. 8.

Vers. 2. *sought out]* that is, regarded and cared for; so *Isa. 62. 12. a city sought out,* that is, *cared for,* as *Deut.* 11. 12. Or *sought out,* that is, *found,* or *manifested unto,* as *Isa.* 65. 1. compared with *Rom.* 10. 20. Or *sought,* that is, *worthy to be sought,* as *Praised, Psal.* 18. 4. for *praise-worthy. of all that delight]* or *for all their delights,* that is, the delights and pleasures of God's works are such, as they are worthy to be sought into. The original may bear either sense.

Vers. 3. *Majesty]* that is, most maj•sticall and honorable. *standeth]* that is, *continueth,* or *abideth firm,* as 1 *Sam. 16. 22, Psal.* 102. 27. and 33. 11. 2 *Cor.* 9. 9. from *Psal.* 112. 9.

Vers. 5. *a prey]* that is, *a portion of meat,* or *food,* as the Greek and Chaldee explain it. So *Prov.* 31. 15. *Mal.* 3. 10.

Vers. 6. *in giving]* or, *to give unto them.* [unspec 6]

Vers. 7. *faithful]* or *sure, constant:* see *Ps.* 19. 8.

Vers. 9. *redemption]* or *deliverance;* which meaneth both a riddance from the evils wherein they have been, *Deut.* 7. 8. and 15. 15. *Psal.* 25. 22. and 130. 8. and a preservation from the evils whereinto the wicked fall, *Exod. 8. 23. Psal.* 49. 7, 16. and 119. 134.

Vers. 10. *beginning] the first, chief and principal,* either in time or dignity. So, *the first, Mark* 12. 28. for *the great commandment, Matth. 22. 36. prudenci•] understanding,* or *success* and *felicity,* which commonly followeth prudency, *Prov. 3. 4. have all]* or, shall be *to all. do them]* the precepts mentioned, *verse.* 7. or, *these things* generally. The Greek saith, *do it,* meaning *the covenant, verse. 9. his]* that is, God's praise, of whom this Psalm is composed, *verse. 1, &c. standeth]* that is, *abideth* or *continueth,* as *verse.* 3.

PSAL. CXII.

The praises of the godly man, who hath the promises of this life, and of that which is to come. His prosperity shall be an eye-sore to the wicked.

Halelu-jah.

1 OBlessed *is* the man that feareth Jehovah; [unspec א] that delighteth greatly in his [unspec ב] commandments.

2 His seed shall be mighty in the earth: [unspec ג] the generation of the righteous shall be blessed. [unspec ד]

3 Wealthy store and riches *shall be* in [unspec ה] his house: and his justice standeth to perpetual aye. [unspec ו]

4 Unto the righteous light ariseth in darkness: [unspec ז] gracious, and pitiful, and just. [unspec ח]

5 A good man doth graciously and lendeth: [unspec ט] he will moderate his words in judgment. [unspec י]

6 Surely he shall not be moved forever: [unspec כ] the just *man* shall be to everlasting momorie. [unspec ל]

7 He will not fear for evil hear-say: his [unspec מ] heart *is* fixed, trusting in Jehovah. [unspec נ]

8 His heart *is* stablished, [unspec ס] he will not fear; until he see, upon his distresses. [unspec ע]

9 He hath scattered abroad, [unspec פ] he hath given to the poor; his justice standeth to perpetual aye: [unspec צ] his horn shall be exalted with honor. [unspec ק]

10 The wicked shall see, and be angry; he [unspec ר] shall gnash with his teeth, and melt away: [unspec ש] the desire of the wicked shall perish. [unspec ת]

Annotations.

HAlelu-jah] or, *Praise ye the LORD.* This Psalm setteth out the praises of the godly man; and is composed after the order of the Hebrew Alphabet, even as the former 111. Psalm, with which in many things it is to be compared.

Vers. 2. *his seed]* his children, as *Psal.* 21. 11. *Levite.* 21. 17. So the Chaldee saith, *his sons shall be mighty in the Law. the generation]* their progeny, as *Deut. 29. 22. Job* 42. 16. or, *the nation, (the multitude) of righteous men:* see *Psal.* 12. 8. and 14. 5.

Vers. 3. *Wealth]* or *store* of riches, *sufficiency* of wealth gathered with labor and industry: the Hebrew *Hon* signifieth also *sufficiency, Prov.* 30. 15. *standeth]* that is, continueth, abideth, as *Psal.* 111. 3. where the very same is spoken of God. So after, *verse.* 9.

Vers. 4. *light ariseth]* or *springeth up,* properly as the Sun riseth, *Mal. 4. 2. Light* signifieth comfort, peace, joy, &c. as *darkness,* affliction, *Job 30. 26. Esth. 8. 16. Psal. 107. 10. Lam.* 3. 2. And so in Religion, *Act. 26. 18, 23. Rom. 2. 19. 2 Cor.* 4. 6. Compare this sentence with *Esa. 58. 10. Exod.* 10. 23. and the contrary, *Job 38. 15. gracious]* this may be understood of God, thus; *from him that is gracious,* &c. as *Psal.* 111. 4. or of the godly man, that *he is gracious,* &c. as the next verse showeth: or, of the light, that *it is gracious,* &c. meaning it of *God,* who is our *light,* as *Psal.* 27. 1.

Vers. 5. *will moderate]* or *measure out,* or *carry* and *dispense them,* as the Greek explaineth it, by the similitude of a *steward. his words]* or, *affairs, matters. en-judgment]* or, *with discretion*▪ as is fit and right, *Psal. 25. 9. Ezek.* 34. 16.

Vers. 6. *Surely]* or *For*▪ compare *Psal.* 15. 5. [unspec 7]

Vers. 7. *hear-say]* or *hearing,* that is, *tidings, fame, rumour* or *report,* which he heareth, as the word signifieth, *Rom.* 10. 16, 17. So that which one Evangelist calleth *akoe, hearing, Mark.* 1. 28. another calleth *echos, sound* or *ecchoe, Luke* 4. 37. both meaning *fame* or *rumour.* See the contrary to this in the wicked, *Ier. 49. 23. fixed]* or *firmly prepared,* not to be moved with ill tidings.

Vers. 8. *he see]* to wit, *God's work,* or *reward;* see *Psal.* 54. 9. The Chaldee otherwise, thus, *till he see redemption in distress.*

Vers. 9. *scatt•red]* to wit, *his riches* (as the Chaldee explaineth it) that is, given and lent it freely, without looking for anything thereof, as *Luke.* 6. 35. though thereby he is more increased, *Prov.* 11. 24. See 2 *Cor. 9. 9. justice]* this generally is all righteousness, sometime *alms;* see *Psal. 24. 5. his horn]* that is, power and glory: so the Chaldee saith, *his strength:* see *Ps.* 75. 5. 11. and 92. 11. and 89. 18, 25. 1 *Sam.* 2. 1.

Vers. 10. *the desire]* that is, the thing that he desireth shall not be granted him. Compare *Prov.* 10. 24, 28. and 13. 12.

PSAL. CXIII.

An exhortation to praise God for his excellency, 6 for his mercy.

Halelu-jah.

PRaise ye servants of Jehovah: praise ye the name of Jehovah. Blessed be the name of Jehovah, from this time, and forever. From the rising of the Sun, unto the going in of the same: praised *be* the name of Jehovah. Jehovah *is* high, above all nations. his glory *is* above the heavens. Who *is* like Jehovah our God, that lifteth *himself* high, to sit? That debaseth *himself* low to see, in the heavens, and in the earth. He raiseth the poor from the dust: he lifteth up the needy from the dung. To set *him* with bounteous Princes, with the bounteous Princes of his people. He maketh the barren of house to dwell, a joyful mother of children; Halelu-jah.

Annotations.

FRom this time] or, *from now, henceforth.* So *Psa.* 115. 18. and 121. 8. and 131. 3. [unspec 2]

Vers. 3. *rising]* that is, *the east* part of the world; as *Psal. 103. 12. going in]* or *going down,* that is, *the west,* where the Sun is said to *go in,* as when it riseth, to *come out, Gen.* 19. 28. meaning by east and west, all the world over: so *Mal.* 1. 11.

Vers. 5. *lifteth high to sit]* or, *to dwell,* that is, (as the Greek explaineth it) *dwelleth on high:* and so after, *seeth the things below.*

Vers. 7. *from the dust]* that is, from base estate, as 1 *King.* 16. 2. So after, *from dung,* as *Lam.* 4. 5. This speech is taken from 1. *Sam* 〈...〉

Vers. 9. *the barren of house]* that is, the woman which never had children; as on the contrary, fruit full women are said to *build* their husbands houses, *Ruth* 4. 11. so *house* is used for *children* or 〈...〉, *Psal.* 115. 10. 12. *Exod.* 1. 21. See also *Psal.* 68 7. The Scriptures apply this to the Church of the Gentiles; as, *Rejoice O barren that diddest not bear,* &c. *Esa. 54. 1. Gal.* 4. 26, 27.

PSAL. CXIV.

The deliverance of Israel out of Egypt affected the dumb creatures: all the earth are thereupon exhorted to fear God.

WHen Israel went out from Egypt, the house of Jacob from the people of a barbarous speech; Judah was for his sanctuary, Israel his dominions. The sea saw, and fled: the Iarden turned about backward. The Mountains leaped like Rams: the hills like younglings of the flock. What *alied* thee, O sea, that thou fleddest; O Iarden, *that* thou turnedst about backward? O mountains, *that* ye leaped like Rams: ye hills, like younglings of the flock?

At the presence of the Lord tremble thou earth; at the presence of the God of Jacob. That turneth the rock *to* a lake of waters, the flint to a fountain of waters.

Annotations.

BArbarous speech] or, *speaking barbarously,* of a strange, rude, uncouth language. This word is here only used, and meaneth all speech that was not understood of God's people; which he that speakath, is called of the Apostle, *a Barbarian,* that is, *a stranger, 1 Cor.* 14. 11. even as here also the Chaldee turneth it. Spiritually it meaneth such as speak against the faith, *the language of Canaan, Isa.* 19. 18.

Vers. 2. *Judah]* that is, *the congregation of that tribe,* which was most principal, *Num.* 〈◊〉 . 3. and 7. 12. and 10. 14. *was]* or *became;* and it is of the feminine gender, to signify the *Congregation,* usually named *a daughter,* as *Ps.* 9. 15. *his sanctuary] sanctity,* or *sanctification,* which God had sanctified to dwell among them, *Levite.* 19. 2. and 20. 7, 26. and 26. 11, 12. 2 *Cor.* 6. 16. The Chaldee explaineth it thus, *The Church of the house of Judah was united to his holiness, Israel to his dominions. dominions]* or *dominations (seigniories)* ruling over the tribes by his laws and spirit.

Vers. 3. *The sea] the red sea,* thorough which Israel passed, *Exod. 14. 21. Psal.* 77. 17. and 78. 13. and 66. 6. and 136. 13. *the Iarden]* the great river in the land of Canaan, *Ios. 3. Psal.* 66. 6.

Vers. 4. *The mountains] Sinai, Horeb,* and other hills in the wilderness quaked, *Exod. 19. 18. Hab. 3. 6, 10. Psal.* 68. 9. So *leaping* is used also in *Psal.* 29. 6. The Chaldee paraphraseth, *When he gave his law to his people, the mountains leaped, &c. younglings]* Hebr. *sons;* meaning Lambs: so *verse.* 6.

Vers. 5. *What* ailed *thee]* or, *what* was *to thee?* [unspec 5]

Vers. 7. *At the presence]* or, *At the face,* or *Before* the Lord. For these phrases are used indifferently; as *milliphnei, at the presence, 1 Chron.* 16. 33. is *liphnei, before, Psal.* 96. 13. So *Milliphnei, before,* or *from the face, 1 Chro.* 19. 18. for which in 2 *Sam.* 10. 18. is *Miphnei, before. tromble thou]* with pain as a woman in travel; see *Psal.* 29. 8. It is an answer to the former question, and therefore may also be turned, *the earth trembled,* (as the like is observed in *Psal.* 22. 9.) and so the Greek here translateth, *the earth was shaken.*

Vers. 8. *the flint]* that is, hard *flinty rock,* as is explained, *Deut.* 8. 15. Compare *Isa.* 41. 18.

PSAL. CXV.

Because God is truly glorious, and idols are vanity, 9 he exhorteth to confidence in God, who is to be blessed for his blessings.

NOt unto us, Jehovah, not unto us, but unto thy name give the glory, for thy merey, for thy truth. Wherefore should the heathens say, Where *is* now their God? And our God *is* in the heavens: whatsoever pleaseth him, he doth. Their idols *are* silver and gold, the work of men's hands. A mouth they have, and speak not: eyes they have, and see not. Ears they have, and hear not: a nose they have, and smell not. Hands they have, and feel not; feet they have, and walk not: they make no sound with their throat. Like them be they that make them: everyone that trusteth in them.

O Israel, trust thou in Jehovah: he *is* their help, and their shield. O house of Aaron, trust ye in Jehovah: he *is* their help, and their shield. Ye that fear Jehovah, trust in Jehovah: he *is* their help, and their shield. Jehovah hath remembered us, he will bless *us:* he will bless the house of Israel, he will bless the house of Aaron. He will bless them that fear Jehovah; the small with the great.

Jehovah will add unto you; unto you, and unto your sons. Blessed *shall* you *be* of Jehovah, which made the heavens, and earth. The heavens *are* Jehovah's; and the earth he hath given to the sons of Adam. Not the dead shall praise Yah; neither any that go down *to* silence. But we will bless Yah, from this time, and forever; Halelu-jah.

Annotations.

NOt to us] or, *for us;* the Chaldee addeth, *not for our desert.* This Psalm the Greek joineth with the former, and maketh it a part of the 114. Psalm. See the notes on *Psal.* 10. 1.

Vers. 2. *now]* or, *I pray.* A word of entreating, but used here in mockage. See *Ps.* 79. 10.

Vers. 3. *And]* or, *But our God.* It is a sign of indignation, as *Psal.* 2. 6.

Vers. 5. *They have]* Hebr. is *to them, speak not]* or, *cannot speak,* as *Psal.* 77. 5. and so the rest. Compare herewith *Ier.* 10. 3, 4, 5, 9, &c. *Deut.* 4. 28.

Vers. 7. *sound]* or *matter, meditate;* see *Psal.* 1. 2.

Vers. 9. *Israel]* the Church is here distinguished into three parts: 1 *Israel,* or the body of the Common-wealth: 2 *Aaron's house* the Ministers; and 3 *the fearers of Jehovah,* that is, *strangers, converts* of all nations, *Acts* 2. 5. and 10. 35. So after in *verse.* 12, 13. and *Psal. 118. 2, 3, 4. trust thou]* the Greek saith, *hath trusted;* and so the rest. See the notes on *Psal.* 22. 9. and 114. 7. *their help]* to wit, *which trust in him.* Or it may be for *your help;* one person put for another, as often is. See *Psal.* 59. 10. 65. 7. and 80. 7.

Vers. 10. *House]* that is, *children* or *posterity.* See *Psa.* 113. 9.

Vers. 12. *hath remembered]* The Chaldee explaineth it, *The word of the Lord hath remembered us for good, will bless]* to wit, *us;* as the Greek turneth it, *being mindful of us, hath blessed us.* See the like want, in *Ps.* 59. 14. and 69. 2. and 45. 4.

Vers. 13. *small]* or *little,* in age or degree. So *Rev.* 11. 18.

Vers. 14. *will add unto]* or *add upon you,* that is, *increase you,* as *Deut. 1. 11. Esa.* 26. 15. or, *add* his blessings.

Vers. 15. *shall you be of]* or, *are you to Jehovah,* that is, *by him.* See the like phrase, *Gen. 14. 19. 2. Sam.* 2. 5.

Vers. 16 *he hath given]* or understand, *which he hath given:* for, *the earth* also is his, *Psal.* 24. 1. though *heaven* properly is his dwelling place, yet not able to contain him, 1 *King.* 8. 30. 27.

Vers. 17. *to silence] the grave,* the place of silence & quiernesse: as *Job* 3. 17, 18. See *Ps.* 94. 17. So the Chaldee expoundeth it, *the place of burial in the earth.*

PSAL. CXVI.

The Psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful.

I Love, because Jehovah heareth my voice, my supplications. Because he bowed his ear unto me, and in my days I will call. The pangs of death compassed me, and the straight afflictions of hell found me: I found distress and sorrow. And I called on the name of Jehovah: O Jehovah, deliver my soul. Gracious *is* Jehovah, and just: and our God *is* merciful. Jehovah keepeth the simple; I was brought low, and he saved me. Return, O my soul, unto thy rest, for Jehovah hath *bounteously* rewarded unto thee. Because thou hast released my soul from death, mine eye from tears, my foot from sliding. I will walk on before Jehovah, in the lands of the living. I believed, therefore did I speak; I was afflicted vehemently. I did say in my hastening away, every man *is* a liar. What shall I render to Jehovah, *for* all his *bountiful* rewards unto me? I will take up the cup of salvations, and will call on the name of Jehovah. My vows to Jehovah I will pay, in the presence now of all his people. Precious in the eyes of Jehovah, *is* the death of his gracious Saints. O Jehovah, surely I *am* thy servant, I *am* thy servant, the son of thine hand-maid; thou hast unloosed my bands. To thee will I sacrifice a sacrifice of confession, and will cal on the name of Jehovah. My vows to Jehovah will I pay, in the presence now of all his people. In the courts of the house of Jehovah; in the midst of thee, O Jerusalem; Halelu-jah.

Annotations.

I *Love]* to wit, *the Lord:* or, *I am lovingly affected,* and *well pleased.* The Greek here beginneth the 114. Psalm; see the note on *Psal.* 10. 1. and after, *verse. 10. heareth]* or *will hear,* to wit, *continually.*

Vers. 2. *and]* that is, *therefore will I call,* or, *when I did call. my days]* that is, *whiles I live:* or *days of affliction,* as *Job* 30. 16. See *Ps.* 119. 84. & 37. 12.

Vers. 3. *pangs]* or *pains:* compare *Psa.* 18. 5. *&c. hell] the state of death,* or *grave:* see *Ps. 16. 10. found]* that is, *came upon me.* So 1 *Chron. 10. 3. Nehem. 9. 32. Esth. 8. 6. Psal.* 119. 143.

Vers. 5. *Oh]* or, *I beseech thee, O now!* The Hebrew *Anna* and *Na,* are words of entreating; as the Greek *Nai, Philem. 1. 20. Rev.* 1. 7.

Vers. 6. *brought low] drawns dry, weakened,* and *afflicted:* see *Psal.* 41. 2. and 79. 8.

Vers. 7. *thy rest] thy quiet comfortable estate* in God, without trouble of conscience. This Christ giveth, *Matth.* 11. 29. but sin taketh away, *Deu. 28. 65. rewarded]* or, as the Greek saith, *been beneficial;* the Chaldee explaineth it, *the word of the Lord hath rewarded good unto thee:* See *Psal.* 13. 6.

Vers. 8. *sliding]* or *thrust, fall:* See *Psal.* 56. 14. 1 *Sam.* 2. 9.

Vers. 9. *walk on]* to wit, *pleasingly,* as the Greek explaineth; or, *pleasingly administer:* so 1 *Sam. 2. 30, 35. Psal. 86. 14. the living] in this world:* see *Psal.* 27. 13.

Vers. 10. *therefore]* the Hebrew *Ki, For,* is here used for *therefore,* as the Greek translateth, and the Apostle alloweth, 2 *Cor.* 4. 13. So may it also be taken, 1 *Sam.* 2. 21. so the Greek *ho••;* as *Luke 7. 47. for she loved,* that is, *therefore she loved much.* Here the Greek version beginneth the 115 Psalm.

Vers. 11. *my hastening] through fear;* in Greek *my ecstacy* (or *trance:)* see *Psal.* 31. 23. hereto is opposed *his quietness, Psal. 30. 7. every man]* even the Prophets, which have promised me the kingdom, &c. and thus it might be David's infirmity: or indeed, *every man* (in respect of God) *is alier,* and unable to help in time of need, *Numb. 23. 19. Rom. 3. 4. Psal.* 33. 17.

Vers. 12. for *all]* so the Greek supplieth the word *for:* and by *rewards,* he meaneth *benefits,* as *verse.* 7. Compare 1 *Thes. 3. 9. 2 Chron.* 32. 25.

Vers. 13. *the cup of salvations]* or, *of healths,* that is, of thanksgiving for God's saving health and deliverance of me. For mercies received, the Israelites used to offer *peace* (or *thank) offerings;* whereof they did eat, and rejoice before the Lord; and at their bankers, took up the cup of wine in their hands, and blessed God: called thereupon *the cup of blessing, 1 Cor.* 10. 16. So our Lord, at the feast of the Passover, *took the cup, and gave thanks, Luk. 22. 17. call on]* that is, *pray,* and *praise God:* or *call in,* that is, *proclaim* and *preach* God's mercies: so *verse.* 17.

Vers. 15. *Precious,* &c.] that is, God will not easily suffer his Saints to be slain: see *Psal.* 72. 14. So *the soul* is said *to be precious,* when *the life is spared, 1 Sam. 26. 31. 2 King.* 1. 13.

Vers. 16. *handmaid]* borne thy servant in thy house: see *Psal. 86. 16. bands]* that is, hast set me at liberty; (as *Job* 39. 8.) from afflictions, *Esa.* 28. 22. a similitude taken from *captives, Esa.* 52. 2.

Vers. 17. *confession]* that is, *a thank-offering:* see *Psal.* 50. 14.

PSAL. CXVII.

The Gentiles are exhorted to praise God for his mercy and truth.

PRaise Jehovah all ye Gentiles; laud him all ye people's. For his mercy is mighty towards us; and the faithfulness of Jehovah *endureth* forever; Halelu-jah.

Annotations.

GEntiles] or *nations;* all which are exhorted *to glorify* God, for obtaining *mercy by Christ,* who *hath received us into the glory of God;* as the Apostle showeth from this Scripture, *Rom.* 15. 7.—11.

PSAL. CXVIII.

An exhortation to praise God for his mercy. 5 The Psalmist by his experience showeth how good it is to trust in God. 19 Under the type of the Psalmist, the coming of Christ in his kingdom is expressed.

COnfesse ye to Jehovah, for *he is* good, for his mercy *endureth* forever. Let Israel now say, that his mercy *endureth* forever. Let the house of Aaron now say, that his mercy *endureth* forever. Let them that fear Jehovah, now say, that his mercy *endureth* forever. Out of straight affliction I called on Yah; Yah answered me with a large roomth. Jehovah *is* for me, I will not fear what man can do unto me. Jehovah *is* for me with them that help me, and I shall see on them that hate me. *It is* better to hope for safety in Jehovah, than to trust in man. *It is* better to hope for safety in Jehovah, than to trust in bounteous Princes. All nations compassed me, but in the name of Jehovah I cut them off. They compassed me, yea they compassed me, but in the name of Jehovah I cut them off. They compassed me as Bees, they were quenched as a fire of thorns; but in the name of Jehovah I cut thē off. Thrusting thou thrustedst me to fall, and Jehovah helped me. Yah *is* my strength and song, and he hath been to me for a salvation.

A voice of shouting & of salvation *is* in the tents of the just; the right hand of Jehovah doth valiantness. The right hand of Jehovah *is* exalted; the right hand of Jehovah doth valiantness. I shall not die but live, and shall tell the works of Yah. Yah chastising chastised me, and gave me not to the death. Open ye unto me the gates of justice, *that* I may enter into them, may confess Yah. This gate of Jehovah, into which the just shall enter. I will confess thee because thou hast answered me, and hast been to me for a salvation. The stone *which* the builders refused, is become for head of the corner. This was of Jehovah, it *is* marvelous in our eyes. This is the day Jehovah made, let us be glad and rejoice in it.

Oh Jehovah save now, oh Jehovah prosper now. Blessed *be* he that cometh in the name of Jehovah; we bless you out of the house of Jehovah. God *is* Jehovah, and hath given light unto us: bind ye the feast *offerings* with cords, unto the horns of the Altar. Thou *art* my God, and I will confess thee; my God, I will exalt thee. Confess ye to Jehovah, for *he is* good, for his mercy *endureth* forever.

Annotations.

FOr he] or, *that he is good:* so *verse.* 29. [unspec 4]

Vers. 4. *that fear]* strangers of all nations, as before he mentioned the *Church* and *Ministers:* see *Psal.* 115. 9.

Vers. 5. *with a large roomth]* that is, by bringing me into it, as is expressed, *Ps.* 18. 20. and 4. 2.

Vers. 6. *for me]* to wit, *an helper,* as the Greek explaineth; which the Apostle followeth, *Heb.* 13. 6. So the Chaldee saith, *the word of the Lord is for mine help:* so in *verse.* 7. See also *Ps.* 56. 5, 12.

Vers. 7. *with them that help me] instead of all helpers:* see a like phrase, *Psal.* 54. 6. The Greek saith, *mine helper. see on them]* to wit, *their reward,* or *vengeance,* as the Chaldee explaineth. See *Psal.* 54. 9. and 91. 8.

Vers. 10. *but in,* &c.] or, *in the name of Jehovah,* (I trust) *that I shall cut them off.* The Greek agreeth with the former; the Chaldee with this latter: and so in the verses following.

Vers. 12. *were quenched]* or (on the contrary) *were kindled,* as both the Greek and Chaldee do translate it. Sundry words signify contraries, as *barac* to *bless* and to *curse, 1 King.* 21. 13. The *fire of thorns* is both soon kindled, and soon quenched: so Christ's enemies. *for]* or, *but in the name, &c.*

Vers. 13. *Thrusting, &c.]* that is, *Thou diddest sorely thrust,* speaking to the enemy: the Chaldee explaineth it, *my sin thrust me to fall. Thrusting thrust,* is an Hebraism often used; as after, *verse.* 18. So *Cutting shall be cut off, Numb.* 15. 30. that is, *shall die without mercy, Heb.* 10. 28.

Vers. 14. *song]* or *melody,* that is, whom I sing laud unto. This is taken from *Exod.* 15. 2. so *Isa. 12. 3. for a salvation]* or, *a salvation,* that is, *hath saved* or *rescued me* against mine enemies, as 2 *Sam.* 10. 11. where the like phrase is used: so after, *verse.* 21. the word *for* may be omitted, as sometime in the Hebrew it self, 2 *Chron.* 18. 21. compared with 1 *King.* 22. 22.

Vers. 15. *salvation]* that is, *victory,* as *Psal.* 98. 1. or *thanks for salvation,* as *Psal.* 116. 13. See *Rev.* 19. 1. *tents]* that is, dwelling places; but spoken of as in wars, or for short continuance; as *Heb.* 11. 9. So *tents of the Saints, Rev.* 20 9. See also 2 *Chron.* 31. 2.

Vers. 18. *gave]* or *delivered;* so *Ezek.* 31. 14. [unspec 19]

Vers. 19. *gates of justice]* that is, of God's Sanctuary, the gates whereof were to be opened by the Priests and Levites, for men to come and serve the Lord, 1 *Sam.* 3. 15. called *gates of justice,* because only *the just and clean* might enter into them, as *verse. 20. Isa. 26. 2. 2 Chron. 23. 19. Rev.* 21. 27.

Vers. 20. *gate of Jehovah]* this the Chaldee expoundeth, *the gate of the Sanctuary of the Lord.*

Vers. 22. *The stone,* &c.] By this *stone* is meant *David* himself, and his Son *Christ;* by the *builders,* are meant the *chief men* of Israel, that refused *David* and *Christ* to reign over them, *Matth. 21. 42. Act.* 4. 11. Of David, the Chaldee expoundeth it, *The builders despised the young man, which among the sons of Jesse was worthy to be made King and Ruler. for head]* that is, *the chief*

corner stone, which coupleth and fasteneth the building: See also *Isa. 28. 16. 1 Pet. 2. 6, 7, 8. Ephes.* 2. 20. 21.

Vers. 24. *made]* that is, *preferred in honor above others;* so *making* sometime signifieth, as 1 *Sam.* 12. 6. and the *making of a day,* is the *sanctifying* and *observing* of it, *Deut. 5. 15. Exod.* 34. 21. Also *day* is the *whole time of grace in Christ, 2 Cor.* 6. 2.

Vers. 25. *save now]* or, *I beseech thee save:* in Hebrew, *Hoshiah-na,* or *Hosanna,* as it is sounded in Greek, *Matth.* 21. 9, 15. where the people and children welcome Christ into Jerusalem, singing *Hosanna the Son of David,* that is, praying God most high, *to save the King (Christ)* who then *came in the name of the Lord.*

Vers. 26. *he that cometh]* that is, the King (Christ) *that cometh in the name* (power, and authority) *of the Lord, Luke 19. 38. we bless you]* these seem to be the Priests words, whose office was *to bless* God's people in his house, *Num. 6. 23. Deut.* 10. 8. 1 *Chron.* 23. 13.

Vers. 27. *the feast*-offerings] or *festivitie.* This word often used for a *festival day,* as *Psal.* 81. 4. is sometime figuratively used for the *sacrifices* offered at those feasts, as *Exod. 23. 18. Isa.* 29. 1. and so the Chaldee explaineth it here. Thus *Christ* is called *our Passover, 1 Cor.* 5. 7. that is, *our Paschal lamb. with cords]* This word is sometime used for *thick twisted cords, Judge.* 15. 13. sometime for *thick branches* of trees, used at some feasts, *Ezek. 19. 11. Levite.* 23. 40. Hereupon this sentence may two ways be read; *bind the feast with thick branches,* or *bind the sacrifices with cords;* both mean one thing, that men should keep the festivitie with joy and thanks to God, as Israel used at their solemnities. *unto the horns]* that is, all the Court over, until you come even to the horns of the altar: intending hereby many sacrifices or boughs. The Chaldee interpreteth it, *till he have offered him, and poured the blood at the horns of the Altar.*

PSAL. CXIX.

This Psalm containeth manifold praises of the Law of God, and effects of the same; with sundry prayers, and professions of obedience.

[unspec א] O Blessed *are* they that are perfect in way, they that walk in the law of Jehovah. 2. O blessed *are* they that keep his testimonies, they *that* seek him with all the heart. 3. Also, they *that* work not iniquity, *but* walk in his ways. 4. Thou hast commanded thy precepts to be observed vehemently. 5. Oh that my ways were directed to observe thy statutes. 6. Then shall I not be ashamed, when I have respect unto all thy commandments. 7. I will confess thee with righteousness of heart, when I shall learn the judgments of thy justice. 8. I will observe thy statutes, forsake thou me not very much.

[unspec ב] 9. Wherewith shall a young man cleanse his way? by taking heed, according to thy word. 10. With all my heart have I sought thee, let me not wander from thy commandments. 11. In mine heart have I hid thy sayings, that I might not sin against thee.

12. Blessed *art* thou, Jehovah, learn me thy statutes. 13. With my lips have I told all the judgments of thy mouth. 14. In the way of thy testimonies have I joyed, as above all store of

riches. 15. In thy precepts will I meditate, and will have respect unto thy ways. 16. In thy statutes will I delight myself, I will not forget thy words.

[unspec ג] 17. *Bounteously* reward unto thy servant, *that* I may live and observe thy word. 18. Vncover mine eyes, that I may see the marvelous *things* of thy law. 19. A stranger I *am* in the earth, hide not thou from me thy commandments. 20. My soul is broken small with desire unto thy judgments in all time.

21. Thou hast rebuked the proud accursed, that wander from thy commandments.

22. Turn thou from me reproach and contempt, for I have kept thy testimonies. 23. Princes also did sit, they spake against me, thy servant meditateth in thy statutes. 24. Also thy testimonies *are* my delights; the men of my counsel.

[unspec ד] 25. My soul cleaveth to the dust, quicken thou me according to thy word. 26. I told my ways, and thou answeredst me; teach me thy statutes. 27. Make me to understand the way of thy precepts, and I will meditate on thy marvelous *works.* 28. My soul droppeth for heaviness; raise thou me up, according to thy word. 29. Take away from me the way of falsehood, and graciously give me thy law. 30. The way of faithfulness I have chosen, thy judgments I have proposed. 31. I have cleaved to thy testimonies; Jehovah, let me not be abashed. 32. I will run the way of thy Commandments, when thou shalt enlarge mine heart.

[unspec ה] 33. Teach me, O Jehovah, the way of thy statutes, that I may keep it *unto* the end.

34. Make me to understand, that I may keep 〈◊〉 law, and observe it with all the heart.

35. Make me to tread in the path of thy commandments, for in it I take pleasure.

36. Incline mine heart unto thy testimonies, and not unto covetousness. 37. Turn away mine eyes from seeing false vanity; quicken me in thy ways. 38. Confirme to thy servant thy saying, which *is given* to the fear of thee. 39. Turn away my reproach, which I am afraid of, for thy judgments *are* good.

40. Loe I have a desire to thy precepts; in thy justice quicken thou me.

[unspec ו] 41. And let thy mercies come to me, O Jehovah; thy salvation, according to thy saying. 42. And I shall answer him that reproacheth me, because I have trusted in thy word. 43. And pull not thou out of my mouth the word of truth very much, because I have hopefully waited for thy judgments.

44. And I will observe thy law continually, forever and perpetual aye. 45. And I shall walk in a large roomth, because I have sought thy precepts. 46. And I will speak of thy testimonies *in* the presence of Kings, and not be ashamed. 47. And I will delight myself in thy commandments, which I have loved. 48. And I will lift up my hands to thy commandments which I have loved, and will meditate on thy statutes.

[unspec ז] 49. Remember the word to thy servant, for which thou hast made me hopefully to wait. 50. This *is* my comfort in mine affliction, that thy saying quickeneth me.

51. The proud have scorned me very greatly; from thy law I have not declined. 52. I remembered thy judgments of old, O Jehovah, and conforted myself. 53. A burning horror hath taken hold on me for the wicked, the forsakers of thy law. 54. Thy statutes have been songs to me, in the house of my pilgrimages. 55. I remembered in the night thy name, O Jehovah, and observed thy law.

56. This was to me, because I kept thy precepts.

[unspec ח] 57. My portion, Jehovah, I have said, to observe thy words. 58. I have earnestly besought thy face with all the heart; be gracious to me according to thy saying. 59. I thought upon my ways, and turned my feet unto thy testimonies. 60. I made haste, and delayed not, to observe thy commandments. 61. Bands of the wicked have robbed me; thy law I have not forgotten. 62. At mid-night will I rise to confess unto thee, for the judgments of thy justice. 63. I *am* a companion to all that fear thee, and that observe thy precepts. 64. The earth is full of thy mercy, Jehovah; learn me thy statutes.

[unspec ט] 65. Thou hast done good with thy servant, Jehovah, according to thy word. 66. Learn me goodness of reason and knowledge, for I have believed in thy commandments. 67. Before I was afflicted, I *was* astray; but now I observe thy saying. 68. Good *art* thou, and doest good; learn me thy statutes. 69. The proud have forged against me falsehood; I, with all the heart, do keep thy precepts. 70. Their heart is gross as fat; I, *in* thy law have delighted myself

71. *It is* good for me that I was afflicted, that I may learn thy statutes. 72. The law of thy mouth *is* better to me than thousands of gold and silver.

[unspec י] 73. Thine hands have made me, and fashioned me; make me to understand, that I may learn thy commandments. 74. They that fear thee, shall see me and rejoice, because I have hopefully waited for thy word. 75. I know, Jehovah, that thy judgments *are* justice, and *with* faithfulness thou hast afflicted me. 76. Oh let thy mercy be to comfort me, according to thy saying unto thy servant. 77. Let thy tender mercies come to me, that I may live, for thy law *is* my delights. 78. Let the proud be abashed, for *with* falsehood they have depraved me: I do meditate in thy precepts. 79. Let those turn to me that fear thee, and that know thy testimonies. 80. Let my heart be perfect in thy statutes, that I be not abashed.

[unspec כ] 81. My soul fainteth for thy salvation, I hopefully wait for thy word. 82. Mine eyes fail for thy word, saying, when wilt thou comfort me? 83. Though I am like a bottle in the smoke, I have not forgotten thy statutes. 84. How many *are* the days of thy servant? When wilt thou do judgment on my persecutors? 85. The proud have digged for me pits of corruption, which *are* not according to thy law. 86. All thy commandments *are* faithfulness; *with* falsehood do they persecute me, help thou me.

87. Almost they had consumed me in the earth, but I have not forsaken thy precepts. 88. According to thy mercy quicken thou me, and I will observe the testimony of thy mouth.

[unspec ל] 89. For ever, O Jehovah, thy word is steadfast in the heavens. 90. Thy faithfulness *is* to generation and generation; thou hast stablished the earth, and it shall stand. 91. To thy

judgments they stand *this* day, for they all *are* thy servants. 92. Unless thy law *had been* my delights, then had I perished in mine affliction. 93. For ever I will not forget thy precepts, for by them thou hast quickened me. 94. I *am* thine, save thou me, for I have sought thy precepts. 95. The wicked have waited for me to destroy me; I consider thy testimonies. 96. Of all perfection I have seen an end; large *is* thy commandment vehemently.

[unspec מ] 97. O how I love thy law! all the day it *is* my meditation. 98. Thou makest me wiser than mine enemies, *by* thy commandments; for, forever it *is* with me. 99. I am more prudent than all my teachers, for thy testimonies *are* my meditation. 100. I am of more understanding than the Elders, because I have kept thy precepts. 101. I have restrained my feet from every evil way, that I may observe thy word. 102. I have not departed from thy judgments, for thou hast taught me. 103. How sweet are thy sayings to my palate! more than honey to my mouth. 104. By thy precepts I have gotten understanding, therefore I hate every path of falsehood.

[unspec נ] 105. Thy word *is* a lamp to my foot, and a light to my path. 106. I have sworn, and will ratify *it,* to observe the judgments of thy justice. 107. I am afflicted very vehemently; Jehovah, quicken thou me according to thy word. 108. The free-*offerings* of my mouth, favourably accept thou, oh Jehovah; and learn me thy judgments. 109. My soul *is* in my hand continually, and thy law I have not forgotten. 110. The wicked have laid a snare for me, and from thy precepts I have not strayed. 111. I possess for heritage thy testimonies forever, for they *are* the joy of mine heart. 112. I have inclined mine heart to do thy statutes, forever *to* the end.

[unspec ס] 113. I hate *vain* thoughts, and I love thy law. 114. Thou *art* my secret place, and my shield, I hopefully wait for thy word. 115. Depart from me ye evil doers, that I may keep the commandments of my God.

116. Vphold me according to thy saying, that I may live; and let me not be abashed for my hope. 117. Sustaine me, and I shall be saved, and I will delight in thy statutes continually. 118. Thou hast trodden down all them that stray from thy statutes, for their deceit *is* falsehood. 119. *Like* dross thou makest cease all the wicked of the earth, therefore I love thy testimonies. 120. My flesh feeleth horror for dread of thee, and I fear for thy judgments.

[unspec ע] 121. I have done judgment and justice, leave me not to mine oppressors. 122. Be surety *for* thy servant, for good; let not the proud oppress me. 123. Mine eyes fail for thy salvation, and for the sayings of thy justice. 124. Do with thy servant according to thy mercy, and learn me thy statutes. 125. I *am* thy servant, give me understanding, that I may know thy testimonies.

126. *It is* time for Jehovah to do, they have made frustrate thy law. 127. Therefore I love thy commandments, above gold, and above fine gold. 128. Therefore, all thy precepts of every *thing* I hold righteous; I hate every way of falsehood.

[unspec פ] 129. Marvelous *are* thy testimonies, therefore doth my soul keep them. 130. The opening of thy words giveth light, giving understanding to the simple. 131. I opened wide

my mouth and panted, for I longed for thy commandments. 132. Turn the face unto me, and be gracious to me, according to the judgment towards those that love thy name. 133. Firmely direct my steps in thy saying, and let not any iniquity have dominion over me. 134. Redeem me from the oppression of men, and I will observe thy precepts. 135. Make thy face to shine upon thy servant, and learn me thy statutes. 136. Rivers of waters run down mine eyes, because they observe not thy law.

[unspec צ] 137. Just *art* thou Jehovah, and righteous thy judgments. 138. Thou hast commanded the justice of thy testimonies, and faithfulness vehemently. 139. My zeal suppresseth me, because my distressers have forgotten thy words. 140. Thy saying *is* fined vehemently, and thy servant loveth it.

141. I *am* small and despised, thy precepts I have not forgotten. 142. Thy justice *is* a justice forever, and thy law *is* the truth. 143. Distress and anguish have found me, thy commandments *are* my delights. 144. The justice of thy testimonies *is* forever; make me to understand, that I may live.

[unspec ק] 145. I have called with the whole heart: answer me, Jehovah; I will keep thy statutes. 146. I have called upon thee, save thou me, and I w•l observe thy testimonies. 147. I have prevented in the twilight, and cried; I hopefully waited for thy word. 148. Mine eyes have prevented the *night*-watches, to meditate in thy saying. 149. Hear my voice, according to thy mercy, Jehovah; according to thy judgment quicken thou me. 150. They draw near that follow after a mischievous purpose, they are far off from thy law. 151. Neare *art* thou, Jehovah, and all thy commandments *are* truth. 152. Of old I have known of thy testimonies, that thou hast founded them forever.

[unspec ר] 153. See mine affliction, and release me, for I have not forgotten thy law. 154. Plead my plea and redeem me, *according* to thy saying quicken thou me. 155. Salvation *is* far from the wicked, because they seek not thy statutes. 156. Thy tender mercies *are* many, O Jehovah; according to thy judgments quicken thou me. 157. Many *are* my persecutors, and my distressers; from thy testimonies I have not declined. 158. I saw unfaithful transgressors, and was grieved, *for* that they observed not thy saying. 159. See, that I love thy precepts; Jehovah, according to thy mercy quicken thou me. 160. The beginning of thy word *is* truth, and forever *is* every judgment of thy justice.

[unspec ש] 161. Princes have persecuted me without cause, & for thy word mine heart doth stand in awe. 162. I *am* joyful for thy saying, as one that findeth much spoil. 163. Falsehood I hate, and I abhor; thy law I do love. 164. Seven *times* in a day do I praise thee, for the judgments of thy justice. 165. Much peace *is* to them that love thy law, and to them *is* no stumbling-block. 166. I have hoped for thy salvation, Jehovah, and have done thy commandments. 167. My soul hath observed thy testimonies, and I love them vehemently. 168. I have observed thy precepts and thy testimonies, for all my ways *are* before thee.

[unspec ת] 169. Let my shouting cry come near before thee, Jehovah; according to thy word give thou me understanding. 170. Let my supplication for grace come before thee; according

to thy saying, deliver thou me. 171. My lips shall utter praise, when thou hast learned me thy statutes. 172. My tongue shall resound thy saying, for all thy commandments *are* justice. 173. Let thine hand be to help me, for I have chosen thy precepts.

174. I have longed for thy salvation, Jehovah, and thy law *is* my delights. 175. Let my soul live, that it may praise thee; and let thy judgments help me. 176. I have strayed like a lost sheep; seek thou thy servant, for I have not forgotten thy commandments.

Annotations.

PErfect in way] entire (or *unblemished) in* their *state* or *conversation:* See *Ezek. 28. 15. Psalm.* 1. 1.

Vers. 2. *seek him]* with *hope* and *trust,* as the word also importeth, *Isaiah* 11. 10. with *Rom.* 15. 12. See also *Deut. 4. 29. Ier. 29. 13. 2 Chron.* 15. 15. The Chaldee translateth, *seek his doctrine.*

Vers. 3. *Also they* &c.] the Greek turneth it thus; *For, not they that work iniquity, do walk in his ways.*

Vers. 4. *to be observed]* or, for men *to observe.* See the notes on *Psal.* 36. 3.

Vers. 5. *O that]* or, *My wishes* are *that* &c. The Chaldee expounds it, *It is good for me that I have directed my ways.*

Vers. 8. *very much]* or *unto vehemency, vehemently,* that is, *utterly:* a like prayer is against *God's anger, Isaiah* 64. 9. Or, it may here have reference to the former, *I will keep thy statutes with vehemency,* if *thou forsake me not.*

Vers. 10. *let me not wander]* o•*make me not to err;* in Greek, *repel me not.*

Vers. 14. *as above] as that which is superior to all riches;* or, *as for all abundant wealth.*

Vers. 16. *delight]* or *solace, recreate myself.* [unspec 18]

Vers. 18. *Vncover]* or *unveile. that I may]* or, *and I shall:* so after in this and other Psalms often. See *Psal.* 43. 4.

Vers. 19. *in the earth]* or *in the land:* See *Psal.* 39. 13.

Vers. 20. *sor desire]* or, *with desiring,* or *to desire;* as the Greek saith, *my soul coveteth to desire.* A like form of the Hebrew word is in *Ierem.* 31. 12.

Vers. 23. *spake]* or *talked of me;* spake largely and freely: See the word in this form, *Ezek.* 33. 30.

Vers. 24. *men of my counsel]* that is, *my counselors,* they with whom I consult. So in *Isaiah 40. 13. man of his counsel,* is turned in Greek *Sumbo•los, Rom.* 11. 34. that is, *Counselor.*

Vers. 25. *quicken me]* or, *spare my life,* as *Ios.* 9. 15.

Vers. 26. *answeredst me]* which the Chaldee expoundeth, *acceptedst my prayer.*

Vers. 27. *and I will]* or, *that I may;* as *verse.* 18. and 33.

Vers. 28. *droppeth]* to wit, *tears,* that is, *weepeth:* as *Job 16. 20. raise up]* or, *confirm, stablish,* as *verse.* 38. and 106.

Vers. 30. *of faithfulness]* or *faith,* that is, a sure and faithful way. *proposed]* to wit, *before me,* as *Psal.* 16. 8.

Vers. 32. *enlarge]* that is, *amplify* and *increase* with wisdom, as 1 *King.* 4. 29. (as *to want an heart,* is to *be foolish, Prov.* 9. 4.) or, with comfort, as *Isa.* 60. 5. or *love,* as 2 *Cor.* 6. 11.

Vers. 33. to *the end]* Greek, *continually;* some turn it, for *rewards,* as after the Greek doth, *verse.* 112. The Hebrew properly is the *heel* or *foot-sole;* figuratively the *end,* and sometime *reward:* see *Psal. 19. 12. that I may]* or, *and I shall keep* &c. So *verse.* 34.

Vers. 37. *Turn away]* or *Make pass, transfer:* so *verse. 39. from seeing]* or, *that they see not, Psal.* 69. 24. and 66. 18.

Vers. 38. *Confirme]* or *raise up,* that is, *perform* and *do* it, as 2 *Sam.* 7. 25. and that *continually,* as *Deut.* 27. 26. with *Gal.* 3. 10. So, *to confirm words, 2 King.* 23. 3. is *•o do them, 2 Chron. 34. 31. which]* that is, *which servant* is given (or *addicted) to thy fear,* or *which word* is given *for the fear of thee,* that thou mayest be feared.

Vers. 41. *come]* that is, *be performed,* as *Judge.* 13. 12.

Vers. 42. *answer]* Hebr. *answer him word,* that is, *return him answer,* as this phrase importeth, 2 *Sam. •4. 13. 1 King.* 20. 9. and 12. 16. so *Prov.* 27. 11. Or, *answer him the matter.*

Vers. 43. *very much]* or, *unto vehemency, vehemently,* as *verse.* 8. and it may be referred to the *word, vehemently true;* or to the former, *pull not utterly.*

Vers. 45. *in a large roomth]* or, *in wideness,* that is, at liberty, cheerfully, free from fears, distresses, &c. *Psal.* 4. 2. and 18. 20. and 118. 5.

Vers. 48. *lift my hands]* that is, *put my hands* to the practice of thy law with earnestness.

Vers. 53. *A burning horror]* a *storm* of terror and dismay, as the Greek saith, *swow•ing* or *fainting:* see *Psal. 11. 6. for]* or *from the wicked;* a storm of trouble raised by them.

Vers. 54. *songs] theames,* or *arguments of singing. the house] the earthly house of this tabernacle,* where man sojourneth in his body; as 2 *Cor.* 5. 1, &c. in Greek, *the place,* that is, *wheresoever I sojourn.*

Vers. 56. *This was]* Thus ordered I the course of my life; or, this variety of estate, persecution, consolation, &c. befell me.

Vers. 57. *my portion]* that is, as the Greek explaineth, *O Lord thou art my portion,* as *Psal.* 142. 6. and 16. 5. *Ier.* 10. 16. or, *my portion, O Lord, shall be to keep thy words.*

Vers. 58. *besought]* or *entreated:* see *Psalm.* 45. 13. [unspec 58]

Vers. 59. *thought upon]* considered and counted; the Chaldee saith, *I thought to make good my ways.*

Vers. 60. *delayed not]* or, *distracted not myself,* to wit, with worldly cares, fears, pleasures, &c. [unspec 60]

Vers. 61. *Bands]* or *Cords,* as the Greek also turneth it, or *Companies,* as the Chaldee explaineth it: so *a band of Prophets,* for *a company* of them, 1 *Sam.* 10. 10.

Vers. 66. *reason]* or *behavior:* Hebr. *taste* or *savor:* see *Psal.* 34. 1.

Vers. 67. *afflicted]* or *answered, cried,* to wit, *for my affliction.*

Vers. 69. *forged]* or *composed, adjoined:* so *Job* 13. 4.

Vers. 70. *gross] congealed,* and so made hard and senseless; in Greek, *crudled as milk.* Compare *Act. 28. 27. Ephes.* 4. 18.

Vers. 72. *thousands]* to wit, *of pieces,* as is expressed, *Psal.* 68. 31. the Chaldee expoundeth it, *of talents.*

Vers. 73. *fashioned]* or *fitted, composed.* Compare *Job* 10. 8.

Vers. 75. with *faithfulness]* or in *faith,* or *truth.* God is faithful, which will not suffer us to be tempted above that we are able, but will give the issue with the temptation, &c. 1 *Cor.* 10. 13.

Vers. 78. *depraved] perverted, wronged me, dealt perversely with me;* or, would *pervert me* from the right way.

Vers. 79. *turn to me]* in Chaldee, *turn to my doctrine.*

Vers. 80. *perfect] sincere,* in Greek, *without spot, unblemished,* as *verse.* 1.

Vers. 81. *fainteth] faileth,* or, *is consumed,* to wit, *with desire.* So *Psal. 84. 2. fail]* or, *are consumed,* as before, and *verse.* 123. See *Psal. 69. 4. 1 Sam.* 2. 33.

Vers. 83. *in the smoke]* that is, dry and wrincled. Compare *Psal.* 32. 4. and 102. 4.

Vers. 84. *days]* to wit, *of affliction:* see *Psal.* 37. 12. and 116. 2.

Vers. 85. *digged pits]* to take away my life, *Psal.* 35. 7. the Greek saith, *told me tales,* to entrap me with errors.

Vers. 86. *faithfulness]* or *faith,* that is, *faithful, true.*

Vers. 89. *is steadfast]* or, *standeth fast, abideth:* compare *Isa.* 40. 8.

Vers. 90. *stablished]* or *fitly settled:* See *Eccles.* 1. 4.

Vers. 91. *To thy]* that is, *According to thy ordinations;* or, *For thy judgments;* in the manner and to the ends that thou appointedst them, they stand and continue, as *Psal.* 33. 9.

Vers. 96. *of all perfection]* or *consummation,* that is, of every most perfect thing. *large]* or *broad, wide,* meaning *infinite.*

Vers. 98. *thou makest]* or *it maketh. it* is *with me]* or, *it* is *mine,* that is, *thy law* (or *everyone of thy commandments,)* is *mine.*

Vers. 103. *my palate]* that is, *my taste.* [unspec 193] [unspec 105]

Vers. 105. *a lamp]* or, *a candle, lantern:* so *Prov.* 6. 23. Compare *Job* 19. 8.

Vers. 106. *sworn]* making covenant to walk [unspec 106] in thy law, as *Nehem. 10. 29. ratify]* perform, or stablish.

Vers. 108. *free*-offerings] or, *voluntaries:* see [unspec 108] *Psal.* 54. 8.

Vers. 109. *in my hand]* or *palm,* that is, *I go* [unspec 109] *in danger of my life.* See the like phrase, *Judge. 12. 3. 1 Sam.* 19. 5. and 28. 21. So the Chaldee explaineth it, *my soul is in danger, as if it were upon my hand.*

Vers. 112. to *the end]* as *verse.* 33. Here the Greek [unspec 112] turneth it, *for reward,* respecting the end and reward of faith and obedience, as *Psal. 19. 12. Heb. 11. 26. 1 Pet.* 1. 8, 9.

Vers. 113. vain *thoughts]* or *wavering cogitations,* [unspec 113] or vain *thinkers,* as the Chaldee explaineth it; the Greek also turning it, *transgressors of law.* It hath the name of *top-branches* of trees; figuratively applied to the *thoughts* or *opinions* of the mind, wavering and uncertain, as 1 *King.* 18. 21. or persons distracted with their own cogitations.

Vers. 117. *delight]* or, *have respect,* or *contemplate,* [unspec 117] *meditate delightfully.*

Vers. 119. Like *dross]* consumed with the fire [unspec 119] of thy wrath. See *Ezek. 22. 18,—22. Prov. 25. 4, 5. makest cease]* that is, *removest,* or *takest away.*

Vers. 120. *feeleth horror]* as when the hair [unspec 120] stands up for fear; and by *flesh,* may be meant *the hair of his flesh,* as is expressed, *Job* 4. 15. from whence this phrase seemeth to be taken.

Vers. 121. *Be surety]* answering for, and defending [unspec 121] him. Or, *give sweetness* (or *delight,) unto him.*

Vers. 126. *to do]* or *work,* showing his power: [unspec 126] The Chaldee otherwise, *It is time to do the will of the Lord. made frustrate] of none effect,* or *dissipated:* See *Psal.* 33. 10.

Vers. 128. *hold righteous]* or *make righteous,* [unspec 128] that is, *do esteem,* and *defend* to be *most right,* and *do rightly use them.*

Vers. 130. *The opening]* or *door,* that is, the [unspec 130] *declaration* (as the Greek interpreteth it;) or *the first entrance into them.*

Vers. 132. *according to the judgment]* that is, [unspec 132] as is right and meet, and behooveth; or, after the manner, wont and custom that thou usest. So *judgment* is for *manner,* or *custom, Gen. 40. 13. Ios. 6. 15. 1 Sam.* 2. 13. and 27. 11.

Vers. 136. *they] men* in general, or the *wicked;* [unspec 136] as after, *verse.* 158.

Vers. 137. *righteous]* to wit, *is every of thy judgments;* or, *upright* art thou *in thy judgments.* [unspec 137]

Vers. 138. *justice of thy testimonies]* that is, *thy just and very faithful testimonies.* Or, *justice,* [unspec 138] *thy testimonies and faith.*

Vers. 139. *suppresseth]* or *cutteth off,* that is, *consumeth.* Compare *Psal.* 69. 10. [unspec 139]

Vers. 140. *fined] purified as in fire, Psal.* 12. 7. [unspec 140] [unspec 142]

Vers. 142. *forever]* that is, *everlasting:* so *verse.* 144.

Vers. 143. *found]* that is, *come upon me,* as *Psal.* 116. 3. [unspec 143]

Vers. 144. *justice of* &c.] or, *Thy testimonies* are *just* &c. [unspec 144]

Vers. 147. *prevented]* to wit, *thee,* with prayer, [unspec 147] as *Psal.* 88. 14. and 95. 2. *twilight] the dawning of the morning,* as the Chaldee explaineth it, and the Hebrew sometime signifieth, *Job* 7. 4.

Vers. 148. *watches]* see *Psal.* 63. 7. and 90. 4. [unspec 148] and 119. 62. The Chaldee saith, *the morning and evening watches.*

Vers. 149. *judgment] equity,* or *custom,* as [unspec 149] *verse.* 132.

Vers. 160. *the beginning,]* or, *the head,* but the [unspec 160] Greek and Chaldee do explain it, *from the beginning thy word is truth;* and so forever. Or, taking *head* for *excellency, thy most excellent word is truth.*

Vers. 164. *Seven* times] that is, *often;* for *seven* [unspec 164] is used for *many,* as *Levite. 26. 18. Prov.* 24. 16. and 26. 25. 1 *Sam.* 2. 5.

Vers. 165. is *no stumbling block]* or, *they have* [unspec 165] *no offense,* (or *scandal.)* So in 1 *John. 2. 10. he that loveth his brother, there is no scandal in him.* He walks without fear of falling.

Vers. 172. *resound]* or, *sing;* Hebr. *answer.* [unspec 172] [unspec 175]

Vers. 175. *Let my soul live]* that is, *Let me wholly live:* as on the contrary, *let my soul die, Judge.* 16. 30.

Vers. 176. *a lost sheep] a sheep of perdition,* or [unspec 176] *perishing,* that is, *ready to perish. All we like sheep have gone astray, Isa.* 53. 6.

PSAL. CXX.

The Prophet prayeth against, and reproveth the evil tongue: 5 and complaineth of his necessary conversation with the wicked.

A song of degrees. [unspec 1]

VNto Jehovah, in my distressednesse, I cried, and he answered me. Jehovah, deliver thou my soul from the lip of falsehood, from the tongue of deceit.

What shall it give thee, and what shall it add to thee, tongue of deceit. Sharpe arrows of a mighty one, with coals of Iuniper. Woe is me that I sojourn *with* Meshec, dwell with the tents of Kedar. My soul it hath much dwelt with him that hateth peace. I *am for* peace, and when I speak, they *are* for war.

Annotations.

OF degrees] or, *of ascensions, of heights:* (Hebr. *ham-mahaloth,)* that is, *a Psalm to be sung with an high voice;* as the Levites are said to praise God *with a great voice on high,* (Hebr. *le-mahlah,) 2 Chron.* 20. 19. Or, this title noteth *the excellency* of the song, for short, grave and pithy sentences; as *Adam ham-mahalah,* is *a man of eminency,* (or *of high degree,) 1 Chron.* 17. 17. Sundry other ways is this title understood, as *of the stairs* that went up to the house of the Lord, whereon the singers should stand; and this the Chaldee favoreth: also of *the coming up from Babylon,* (called *mahalah, an a scension, Ezr.* 7. 9,) &c. Fifteene Psalms together have this title prefixed. *distressednesse]* that is, *sore distress:* the Hebrew addeth a letter to increase the signification; so, *helpfulness,* for *full help, Psal. 44. 27. cried]* in Chaldee, *prayed, and he received my prayer.*

Vers. 3. *What shall it give]* or, (as the Greek hath) *what shall be given,* that is, *what good,* or *profit shalt thou get?* meaning, *none at all.* The verb active is often used passively; see *Psal.* 32. 9. and 36. 3. Or, *what shall be* (meaning *God,* or any one) give *to thee, O deceitful tongue? it add]* or *be added,* to wit, *as good,* or advantage: so *Psal. 115. 14. tongue]* this may also be read, *what shall the tongue of deceit give to thee,* that is, *profit thee,* speaking to the calumniator.

Vers. 4. *arrows, &c.]* This may note out the hurt of a guileful tongue, whose evil *words* are like *arrows, Ps. 64. 4. Prov.* 25. 18. or, the reward which God will give the deceitful tongue, his *plagues,* like *arrows, Psal. 45. 6. Deut. 32. 23. Ezek. 5. 16. coals of Iuniper]* which wood in burning smelleth sweet, but the coals thereof burn extremely, and last long; so that under the ashes the glowing coals may be kept (as some write) a year long. So it fitly noteth the long lasting infamy of an evil tongue. Or, if we refer it to God's judgments, they are severe and durable, as *Deut. 28. 59. Ps.* 18. 9. and 140. 11.

Vers. 5. *sojourn]* or *am a pilgrim, a stranger.* with *Meshec]* that is, with a profane and barbarous people, like the posterity of Meshec and Kedar, mentioned in *Gen.* 10. 2. and 21. 13. *Meshec* signifieth *length* or *protraction,* and so may here be taken for no proper name, but I *sojourn so long;* and thus the Greek turneth it, *my peregrination is prolonged. Tents of Kedar]* the son *of Ishmael, Gen.* 25. 13. whose children dwelt in Arabia, *Esa.* 21. 13,—17. therefore the Chaldee here turneth it *Arabians,* they dwelt in Tents or Cottages in the wilderness, as shepherds. See also *Esa. 42. 11. Ier. 49. 28, 29. Ezek.* 27. 21.

Vers. 6. *it hath much]* or, *to it self* (in it own seeming) *hath long dwelt:* so *Psal.* 123. 4.

Vers. 7. for *peace]* or, to peace (as after *for* or *to war)* that is, *addicted thereto;* or understand, *a man of peace,* that is, *peaceful,* as the Greek expoundeth it; so *Job* 5. 24. and 21. 9. 2 *Sam,* 17. 3. See the like phrase Psal. 109. 4. Also in *Obad. 7. thy bread,* for, *men of thy bread.*

PSAL. CXXI.

The great safety of those that trust in God's protection.

A Song of degrees. [unspec 1]

I Lift up mine eyes unto the mountains, from whence shall come mine help. Mine help *cometh* from with Jehovah, which made heavens and earth. Let him not give thy foot to be moved, let him not slumber that keepeth thee. Loe he will not slumber nor sleep, that keepeth Israel. Jehovah *is* thy keeper, Jehovah thy shadow upon thy right hand. The Sun shall not smite thee by day, nor the Moon by night. Jehovah will keep thee from all evil, he will keep thy soul. Jehovah will keep thy going out and thy coming in, from this time and forever.

Annotations.

OF degrees] or, *for-degrees,* or, *ascensions:* see the first note on the former Psalm. *the mountains] Zion* and *Merijah,* where was the Sanctuary of God, who had *his foundation in the holy mountains, Ps.* 87. 1. w[ch] was a figure of *the heavens, Heb.* 9. 24. and sometime *mountains* and *heavens* are used for the same, as *Ps.* 18. 8. with 2 *Sam.* 22. 8. So the meaning is, that when he looked up to God for help, he received it. Or we may read it thus; *Shall I lift up mine eyes to the mountains?* that is, to the places where Idols are worshipped, *Deut.* 12. 2. as if he should say, *far be it from me.* For *in vain* is help expected *from the hills,* or *the multitude of the mountains; but in Jehovah our God is the salvation of Israel, Ier.* 3. 23. The *lifting up of the eyes* signifieth *hope and expectation, Ezek.* 18. 6. So *Psal.* 123. 1.

Vers. 3. *to be moved]* or, *to slide,* or *to commotion,* which meaneth *a falling into evil:* see *Psal. 38. 17. not* 〈...〉 *ber]* that is, not neglect any care or diligence for thy good, *Psal. 132. 4. Prov. 6. 4. Isaiah.* 5. 27.

Vers. 5. *shadow]* that is, protection, comfort and refreshing from heat, *Esa,* 25. 4. and 4. 6. *Num.* 14. 9. See also *Psal.* 1•9. 31.

Vers. 6. *The Sun]* which annoyeth with heat, as the Moon doth with cold vapors, *Ion. 4. 8. Gen.* 31. 40. And the *Sun* and *Moon* being rulers of day and night, *Psal.* 136. 8, 9. imply all other things whatsoever. But this hath reference to God's protection of Israel in the wilderness, *Exod. 13. 21. Isaiah.* 4. 5.

Vers. 8. *Thy going out and oomming in]* that is, all thy administration, affairs and actions. See the like phrase, *Deut. 28. 6. 2 Chron. 1. 10. 2 Sam. 3. 25. Act.* 1. 21. and 9. 28.

PSAL. CXXII.

David's joy for the Church, and prayer for the peace thereof.

A Song of degrees, of David. [unspec 1]

IRejoyced in them that said unto me, We will go *into* the house of Jehovah. Our feet have been standing in thy gates, O Jerusalem. Jerusalem built as a city that is joined to it self together. Whither the tribes go up, the tribes of Yah, *to* the testimony of Israel, to confesseunto the name of Jehovah. For there are set thrones for judgment, thrones of the house of David. Ask ye the peace of Jerusalem; safe quietness have they that love thee. Peace be in thy fort, safe quietness in thy Palaces. Because of my brethren and my neighbors, I will speak, O peace *be* in thee. Because of the house of Jehovah our God, I will seek good for thee.

Annotations.

IN them] or, *for them:* Greek, *for the things that were said. we will]* or, *let us go,* exhorting one another, as *Deut. 33. 19. house]* which the Chaldee expoundeth, *house of the Sanctuary of the Lord.*

Vers. 3. *joined to it self] compact, fitly framed and built together for an habitation of God through the spirit, Ephes.* 2. 21, 22. so the curtains of the tabernacle were *conjoined, Exod.* 26. 3.

Vers. 4. *to the testimony]* that is, *the Ark,* wherein were *the tables of testimony,* and from whence God testified his presence by oracle, *Exod.* 25. 21, 22. or, by *the testimony to Israel,* that is, *according to the charge given for their coming thither, Deut.* 16. 16, 17.

Vers. 5. *are set]* or *sit thrones;* that is, *they stand;* or *remain still,* or; *are set,* active for passive, as *Psal. 36. 3. of the house]* or, *for the house,* that is, the posterity; as *Psal.* 115. 10. The Chaldee saith, *for the Kings of the house of David.*

Vers. 6. *Ask]* that is, *Desire,* or *pray for the peace;* in Greek, *the things that* belong *to the peace:* see the like speech, *Luke 19. 42. Ier. 15. 5.* ⟨◊⟩ *safe quietness have]* or, *they shall have safe ease,* or *tranquility, prosperity:* the word meaneth both quietness from troubles, and abundance of welfare: so *Psal.* 30. 7. and 73. 12.

Vers. 7. *fort]* or *rampart. frontier;* whereof he speaketh in *Lam.* 2. 8.

Vers. 9. *good for thee]* or, *thy good:* see *Neh.* 2. 10.

PSAL. CXXIII.

A profession of patient confidence in God, and prayer to be delivered from contempt.

A Song of degrees. [unspec 1]

VNto thee lift I up mine eyes, O thou that sittest in the heavens. Loe, as the eyes of servants *are* unto the hand of their Masters; as the eyes of a maiden unto the hand of her mistress; so our eyes unto Jehovah our God, until that he be gracious unto us. Be gracious to us Jehovah, be gracious to us; for we are very much filled with contempt. Our soul it is very much filled *with* the scorning of those that are at ease, the contempt of the proud.

Annotations.

SIttest] that is, *reignest, governest, judgest:* for *heaven* is God's *throne, Isaiah.* 66. 1.

Vers. 2. *that he be gracious]* or *show mercy;* this noteth continual prayer without fainting, as *Luke* 18. 1,—7.

Vers. 4. *it is* or, *to it self,* as *Psal. 120. 6. of the proud]* or, be *to the proud;* as a Prayer that the evil may turn upon themselves.

PSAL. CXXIV.

David teacheth Israel to bless God for their deliverance.

A Song of degrees of David. [unspec 1]

EXcept Jehovah, that he had been for us, now let Israel say: Except Jehovah, that he had been for us, when men rose up against us: Then they had swallowed us up alive, when their anger was kindled against us. Then the waters had overflowed us, the stream had passed over our soul. Then the proud waters had passed over our soul. Blessed *be* Jehovah, who hath not given us *for* a prey unto their teeth. Our soul, as a bird is escaped out of the snare of the fowlers; the snare is broken, and we are escaped. Our help *is* in the name of Jehovah, the maker of heavens and earth.

Annotations.

EXcept Jehovah, that he] or, *But for Jehovah who was.* The Chaldee saith, *Except the word of the Lord, &c.*

Vers. 2. *men]* in Chaldee, *sinful men.* [unspec 4]

Vers. 4. *waters]* that is, *sinful people,* as *Isa. 59. 19. Rev.* 17. 15.

Vers. 5. *proud waters]* the Chaldee expoundeth it, *the King whose Campe is like the high waters of the Sea.*

PASL. CXXV.

The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.

A Song of degrees. [unspec 1]

THey that trust in Jehovah, *shall be* as mount Zion *which* is not moved, *but* remaineth forever. Jerusalem, th• mountains *are* round about it, and Jehovah *is* round about his people, from this time and forever. For the rod of wickedness shall not rest upon the lot of the just; that the just put not forth their hands unto any injurious evil. Do good, O Jehovah, unto the good, and to the righteous in their hearts. But they that turn a side *to* their crookednesses, Jehovah will lead them away with the workers of painful iniquity: Peace *shall be* upon Israel.

Annotations.

THey that crust] The Chaldee explaineth it, *The just which trust in the Word of the Lord.*

Vers. 2. *and Jehovah]* that is, *and so Jehovah,* which the Chaldee expoundeth, *the divine presence* (or *majesty) of the Lord.*

Vers. 3. *of wickedness]* that is, *of the wicked,* as *pride,* for *proud men, Psal.* 36. 12. and their *rod* meaneth their *dominion,* or *power,* as *Psal. 2. 9. lot]* that is, *inheritance;* as *Ios. 18. 11. 1 Pet.* 5. 3.

Vers. 5. *crookednesses] crooked ways,* or, *vices. lead them away]* or, *make them go away,* that is, to die, as 1 *Chron.* 17. 11. compared with 2 *Sam.* 7. 12. So the Chaldee paraphraseth, *will lead them to Hell, and their part shall be with the workers of iniquity.*

PSAL. CXXVI.

The Church celebrating her incredible return out of captivity, prayeth for, and prophesieth the good success thereof.

A Song of degrees. [unspec 1]

WHen Jehovah returned the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with joyful shouting; then said they among the heathens, Jehovah hath done very great things with them. Jehovah hath done very great things with us, we are joyful. Turn thou, O Jehovah, our captivity, as the streams in the South. They that sow with tears, shall reap with joyful shouting. He going goeth, and weepeth, bearing the sowing seed: he coming cometh with *joyful* shouting, bearing his sheaves.

Annotations.

THe captivity] or, *the reversion,* that is, *the multitude of captives* returning from bondage. See *Psal.* 14. 7. and 68. 19. *Deut.* 30. 3. The return from Babels bondage figured our redemption by Christ, *Esa. 10. 21, 22. Rom.* 9. 27. And to *return the captivity,* sometime is to restore all that was lost, *Iok 42. 10. that dream]* that felt joy and comfort incredible, which we doubted whether it were true or not; as did Peter, *Act.* 12. 9. See also *Isaiah.* 29. 7, 8. The Chaldee expoundeth it, *like sleepers which wake from their dreams.*

Vers. 2. *joyful shout]* or *song,* or *shrill singing:* so *verse.* 5, 6. Compare *Job 8. 21. done very great things]* or *done magnificently,* or *magnified his doings,* as the Greek translateth this phrase, in *Joel* 2. 20. the Hebraism being, *he hath magnified to do,* like that in 2 *Chron. 33. 6. Manasseh multiplied to do* (that is, *did much) evil. with them]* or *with these* men.

Vers. 4. *our captivity]* that is, the rest of the captives which remain yet behind, bring them also. So *captivity* i• for *captives, Ezek.* 11. 24, 25. *in the South]* that is, *in the dry ground;* for so the Hebrew word signifieth, and so *South lands* were waterless, *Judge.* 1. 15. Here we may understand, *this shall be to us as rivers in the South.* The Chaldee paraphraseth, *as the land is turned when water-springs break forth into it, in time of drought.*

Vers. 5. *shall reap]* or, *let them reap:* as continuing the former prayer: so after.

Vers. 6. *He going goeth]* that is, *every sower* fore-mentioned: therefore the Greek saith, *they did going go:* which phrase meaneth a continual and diligent going. *the sowing seed] the seed to be sown,* Hebr. *the drawing of the seed,* that is, *the seed of drawing,* or, *of sowing,* as this phrase meaneth, *Amos* 9. 13. or, *the dray of seed,* that is, *the seed-basket.* Sometime *drawing,* is, *purchasing,* as *Job* 28. 18. which may also be minded here, *the purchased* (that is, *precious) seed.*

PSAL. CXXVII.

The virtue of God's blessings in all estates. 3 Good children are his gift.

A Song of degrees for Solomon. [unspec 1]

IF Jehovah build not the house, *in* vain do the builders thereof labor therein: if Jehovah keep not the city, *in* vain doth the keeper wake. *It is* vain for you to rise up early, to sit *up* late, to eat the bread of sorrows; so he will give his beloved sleep.

Loe, sons *are* an heritage of Jehovah; the fruit of the womb, *his* wages. As arrows in the hand of a mighty *man,* so *are* sons of the youth. O blessed *is* the man that hath filled his quiver with them: they shall not be abashed, when they shall speak with the enemies in the gate.

Annotations.

FOr Solomon] as *Psal.* 72. 1. or, *of Solomon. the city]* in Chaldee, *the city Jerusalem.*

Vers. 2. *to rise early]* or, *to be early in rising,* to be *late in sitting, eating, &c. of sorrows]* that is, gotten with much sorrow or pains: as *bread of wickedness, Prov.* 4. 17. is that which is wickedly gotten; or *bread of sorrows,* may mean course meat, as *bread of pleasures, Dan.* 10. 3. is dainty fine meat. *so]* by building, keeping and blessing their labors without sorrow; or *surely he will give. his beloved]* or *dearling;* the Hebrew *Iedid,* hath reference to Solomon's name *Iedid-jah, 2 Sam.* 12. 25. that is, *Beloved of Yah:* but the Greek turneth it plurally, *his beloved ones. sleep] quiet rest* without cark and sorrow. Therefore also the Hebrew word *Shena* is written with 〈 in non-Latin alphabet 〉 a quiet dumb letter, (otherwise than usual) to denote the more quietness.

Vers. 3. *an heritage]* that is, *a reward* (or *blessing) given of the Lord:* so *Job 20. 29. Isa. 54. 17. Psal. 61. 6. wages]* or *reward,* which sometime is of debt, for service, *Num. 18. 31. Gen.* 30. 28. sometime of favor, *Rom.* 4. 4. as God's rewards to his servants, *Gen. 15. 1. Isa.* 62. 11.

Vers. 4. *sons of youth]* that is, *young men,* who area help to their parents against the enemy, as arrows in the battle. Compare 1 *John. 2. 14. Prov.* 20. 29.

Vers. 5. *his quiver with them]* that is, his house full of children. *when they shall speak]* that is, *plead in judgment;* which was at the city gates; see the contrary, *Job* 5. 4. It may also be read, *but they shall subdue the enemies in the gate.* The Greek giveth the first interpretation. The Chaldee saith, *when they contend with their adversaries in the gate of the judgment hall.*

PSAL. CXXVIII.

The sundry blessings which follow them that fear God.

A Song of degrees. [unspec 1]

O Happy *is* everyone that feareth Jehovah, that walketh in his ways. When thou shalt eat the labor of thy hands, O happy thou, and good *shall it be* unto thee. Thy wife *shall be* as a fruitful Vine by the sides of thine house, thy sons as Olive plants round about thy Table. Lo• surely thus shall the man be blessed that feareth Jehovah. Bless thee will Jehovah out of Zion, and see thou the good of Jerusalem, all the days of thy life. And see thou thy sons sons, peace upon Israel.

Annotations.

O *Happy]* or *Blessed:* as *Psal.* 1. 1. [unspec 2]

Vers. 2. *When thou]* or, *For (surely) thou shalt eat. the labor]* that is, *things got with labor,* according to the Law, *Gen.* 3. 19. and this is of God's hand, *Eccle.* 2. 24. the contrary whereof is a curse, *Deut. 28. 30, 31, 33. good] profitable, and pleasing,* as *Deut.* 23. 16. The Chaldee explaineth it, *Happy thou in this world, and good (shall it be) unto thee in the world to come.*

Vers. 3. *fruitful]* or, *fructifying:* see also this similitude, *Ezek. 19. 10. Gen. 49. 22. Olive plants]* always *green, Psal.* 52. 10. and *legitimate,* as the Olive admitteth no other graff.

Vers. 5. *will Jehovah]* or, prayer-wise (as the Greek hath it) *Jehovah bless thee. see thou]* or, *thou shalt see,* that is, *enjoy:* look the Notes on *Psal.* 27. 4. and 37. 3. *the good]* that is, *the good things,* as the Greek hath it: see *Psal.* 65. 5.

Vers. 6. *thy sons sons]* or, *sons to* (or *of) thy sons.* See this fulfilled in *Job* 42. 16. where Job *saw his sons, and his sons sons,* even *four generations.*

PSAL. CXXIX.

Many are the afflictions of Israel, but God delivereth them. 5 Their haters are cursed.

A Song of degrees. [unspec 1]

OFten have they afflicted me from my youth, may Israel now say. Often have they afflicted me from my youth, yet have they not prevailed against me. The plowers plowed upon my back, they made long their furrow. Jehovah just, he hath cut asunder the cord of the wicked. Let them be abashed and turned back, all that hate Zion. Let them be as the grass of the house tops, which afore *one* pulleth *it* off, is withered. Wherewith he that moweth, filleth not his hand; or he that bindeth sheaves, his bosom. Neither do they that pass by say, The blessing of Jehovah be upon you, we bless you in the Name of Jehovah.

Annotations.

OFten] or *Much, vehemently. from my youth]* my first constitution, in Egypt, *Ezek. 23. 3. not prevailed]* in Chaldee, *they could not do me evil.*

Vers. 3. *plowers] that plow iniquity, Job* 4 8. the Greek saith, *sinners. furrow]* and *furrows,* that is, *every of them;* (for the Hebrew hath both readings) meaning their *injuries,* or *iniquity,* as the Greek turneth it.

Vers. 4. *cord]* for *cords,* or *ropes;* one put for many: see *Psal.* 8. 9. by *cords,* meaning counsels and enterprises, wherewith they drew the plough of their iniquity, *Isaiah.* 5. 18.

Vers. 5. *Let them]* or, *They shall be abashed.* [unspec 6]

Vers. 6. *pulleth* it off] or *pulleth out,* namely, *the hook* to cut it. The Chaldee explains it, *which before it flourisheth, an East wind cometh and bloweth on it, and it withereth.*

Vers. 7. *his bosom] his arms;* as *Isaiah.* 49. 22. or *lap.*

Vers. 8. *we bless you]* the Chaldee addeth, *and they answer them not, we bless you, &c.* taking this latter branch to be the harvest men's answer, as in *Ruth* 2. 4.

PSAL. CXXX.

The Psalmist praying out of deep afflictions, professeth his hope and patience, and exhorteth Israel to the like.

A Song of degrees. [unspec 1]

OVt of the deeps do I call unto thee Jehovah. Lord, hear my voice, let thine ears be attentive to the voice of my supplications for grace. If thou shouldest observe iniquities, O Yah, Lord, who shall stand? But with thee *is* forgiveness, that thou mayest be feared. I earnestly expect Jehovah, my soul earnestly expecteth, and for his word do I hopefully wait. My soul for the Lord, *more* than watchmen for the morning, watchmen for the morning. Let Israel hopefully wait for Jehovah, for with Jehovah *there is* mercy, and with him *is* much redemption. And he will redeem Israel from all his iniquities.

Annotations.

DEeps] or *low places,* that is, great calamities, *Psal.* 69. 3. 15. with hearty deep affections, and lowliness of mind.

Vers. 3. *shall stand]* or *can subsist?* meaning, no man can. [unspec 3]

Vers. 6. *watchmen]* or, *warders, keepers.* Which the Chaldee explaineth thus, *more than they which observe the morning watch, which they observe that they may offer the morning sacrifice. for]* or *to the morning.*

Vers. 8. *his]* or *their iniquities:* see the note on *Psal.* 25. 22. [unspec 8]

PSAL. CXXXI.

David professeth his humility, and exhorteth Israel to hope in God.

A Song of degrees of David. [unspec 1]

Jehovah, mine heart is not haughty, neither are mine eyes lofty, neither walk I in great *matters,* and too marvelous for me. If I have not composed and stilled my soul, as a weaned *child* with his mother; as a weaned *child* with me *is* my soul. Let Israel hopefully wait for Jehovah, from this time and forever.

Annotations.

HAughty] or *lifted up,* with pride: see *Deut.* 17. 20. *Prov. 16. 5. 2 Chron. 32. 25, 26. Psal. 101. 5. marvelous]* that is, too hard for me, high and above my reach: as *Psal.* 139. 6.

Vers. 2. *If I have not]* that is, *Surely I have:* an oath, whereof part is concealed; see *Psal. 95. 11. Ier. 49. 20. composed,* or *put fit* and *in order.* The Chaldee expoundeth it, *If I have not put my hand on my mouth, and silenced my soul, till it might hear the words of the Law, as a weaned child on his mothers breasts, &c. stilled]* or, *made silent,* refraining it from noisome lusts. *as a weaned* child] that is, meek, modest, humble, submissive, simple, &c. See *Mat.* 18. 1, 2, 3, 4.

PSAL. CXXXII.

David's care to bring home the Ark of God. 8 His prayer at the removing thereof. 11 The Lord's oath and promises to David & to the Church.

A Song of degrees. [unspec 1]

Jehovah, remember unto David all his affliction. How he sware unto Jehovah, vowed unto the Mightie one of Jacob. If I enter into the tent of mine house; If I go up on the pallet of my beds. If I give sleep to mine eyes, slumber to mine eye-lids. Until I find a place for Jehovah, dwelling *places* for the Mighty one of Jacob. Loe, we heard it *was* in Ephrathah, we found it in the fields of the wood. We will go into his dwelling *places;* we will bow down ourselves at the footstool of his feet. Arise Jehovah to thy rest, thou, and the Ark of thy strength. Let thy Priests be clothed with justice, and let thy gracious Saints *joyfully* shout. For thy servant David's sake, turn not away the face of thine Anointed. Jehovah sware unto David, truth; he will not turn from it; of the fruit of thy womb will I set upon thy throne. If thy sons keep my Covenant, and my Testimony that I shall teach them; also their sons even to perpetuity, shall sit upon thy throne. For Jehovah hath chosen Zion, hath desired *it* for his seat. This *is* my rest even to perpetuity, here will I sit, for I have desired it. Her victuals I will blessing bless, her poor I will satisfy with bread. And her Priests I will clothe with salvation, and her gracious Saints shall shouting shout *joyfully.* There will I make the horn of David to bud; I have ordained a lamp for mine Anointed. His enemies will I clothe with shame, and on him his crown shall flourish.

Annotations.

VNto David] or *for him,* that is, for good unto him: or, *David with all his affliction.* So *Psal. 137. 7. affliction]* or, *humiliation, afflecting care,* for to have the Ark brought home unto him, 1 *Chron.* 13. 1, 2, 3, 12. and 15. 1, 2. *&c.* or, to build God an house, 2 *Sam.* 7. 1, 2.

Vers. 2. *the Mightie one]* in Greek, *the God of Jacob;* so called first by Jacob himself, *Gen.* 49. 24. This title is also given to other things, as *Psal.* 78. 25. and 22. 13.

Vers. 3. *If I enter]* that is, *surely I will not enter:* see *Psal.* 95. 11. and 89. 36. Compare this care of David with the contrary negligence of the people, *Hag. 1. 4. 2 Sam. 7. 1, 2. mine house]* mentioned, 1 *Chron.* 15. 1.

Vers. 5. *find]* that is, *prepare,* or *build:* so *Act.* 7. 46. Also in *Psal. 36. 3. finding* is *accomplishing. for Jehovah]* that is, for his Ark to rest in, which the Chaldee explaineth, *a place for the house of the Lord's Sanctuary. dwelling* places] or, *habitacles:* see *Psal.* 43. 3.

Vers. 6. *it] God's Ark, verse. 8. Ephra•hah]* the country of Ephraim, the city *Shilo,* where God's house and Ark had long continued, *Judge.* 18. 31. and 21. 19. 1 *Sam.* 1. 3. therefore an *Ephraimite* is called an *Ephrathite, Judge. 12. 5. the fields of the wood]* in the city of *Kirjath-jearim* (that is, the *City of the woods)* where the Ark was twenty years, after it came home from the *Philistines, 1 Sam.* 6. 21. and 7. 1, 2. It was also called *Balle* (the *plains) of Judah, 2 Sam.* 6. 2.

Vers. 7. *at the foot stool]* or *towards* it, meaning the Sanctuary: see *Psal.* 99. 5.

Vers. 8. *thy rest]* the Sanctuary built for thy name, as 1 *Chr. 28. 2. 2 Chr. 6. 41. Ark]* or *Christ, Coffer,* w[ch] was made of *Shittim* (or *Cedar)* wood, overlaid with plates of gold, whose cover (called the *Mercy-seat)* was also of pure gold, on which were *two glorious Cherubs* of gold, from whence God gave his Oracle, *Exod. 37. 1, 2,—6, 7. Num.* 7. 89. In this *Ark* were the two Tables of the Law or Testimony, written with the finger of God, *Deut.* 10. 3, 4, 5. This *Ark* is called God's *strength* and *glory, Psal.* 78. 61. For *Ark of thy strength,* the Chaldee saith, *the Ark wherein thy Law is.*

Vers. 9. *clothed with justice]* that is, let them justly and holily administer their Priests office. So Job speaking of his *just administration,* saith, *I put on justice, and it clothed me, my judgment was as a robe and crown, Job* 29. 14. Therefore the Priests had holy garments to administer in, *Exod.* 28. 2, 3. In 2 *Chron.* 6. 41. and after here in *verse. 16. the Priests are clothed with salvation:* so Christ, and his people, *Isa. 61. 10. Rev.* 1. 13. and 19. 8. *thy Saints]* the people of Israel, 1 *Chron.* 15. 28. and specially the Levites which were singers in God's Sanctuary. So the Chaldee paraphraseth, *Let thy Priests be clothed with the garments of justice, and let the Levites thy Saints say praises for the oblations.*

Vers. 10. *David's sake]* for the promises made to David; or, for Christ's sake, called often *David:* see *Psal. 18. 51. turn not away the face]* that is, *deny not the request:* as 1 *King.* 2. 16, 17, 20.

Vers. 11. *truth]* that is, a true oath, a faithful promise. *fruit of thy womb]* or *belly,* that is, *thy children:* see 2 *Sam.* 7. 12. And this prophesy respecteth *Christ, Act.* 2. 30.

Vers. 13. *his seat]* or *dwelling place;* see *Ps.* 68. 17. [unspec 15]

Vers. 15. *victuals]* or *meat:* see *Psal.* 78. 25. *blessing bless]* this noteth *certainty* and *abundance of blessing.*

Vers. 16. *with salvation]* the minstration of the word, whereby *they save themselves and those that hear them, Deut. 33. 10. 1 Tim.* 4. 16. So God's *ministers* are called *Savior's, Obad.* 21. See before, *verse.* 9. The Chaldee translateth, *with garments of salvation* (or *of redemption.)*

Vers. 17. *the horn to bud]* or *to grow,* that is, the kingdom and power to increase, as the Chaldee saith, *I will make a glorious King to bud in the house of David.* See *Psal.* 75. 5. and 89. 18, 25. So Christ is called *the horn of salvation, Luke 1. 69. ordained a lamp]* or, *prepared a candle,* the bright glory of the kingdom by a *successor;* as 1 *King.* 11. 36. and 15. 4. 2 *King.* 8. 19. See *Psal.* 18. 29.

Vers. 18. *clothe with shame]* the Chaldee saith, *with garments of shame.* He meaneth they shall be disappointed and confounded in all their enterprises: So *Psal.* 35. 26. and 109 29. *crown]* or *diademe;* a sign of government and sanctity: therefore the Greek turneh it, *sanctification:* see *Psal.* 89. 40.

PSAL. CXXXIII.

The benefit of the communion of Saints.

A Song of degrees of David. [unspec 1]

BEhold how good and how pleasant *it is,* for brethren to dwell even together! Like the good oil upon the head, *which* went down upon the beard, the beard of Aaron, which went down upon the collar of his garmens. Like the dew of Hermon which descendeth upon the mountains of Zion; for there Jehovah hath commanded the blessing, life unto eternity.

Annotations.

TOgether] in unity and *concord.* The Chaldee paraphraseth, *to dwell in Zion and Jerusalem, like two brethren together.*

Vers. 2. *the good oil] the balsam,* or *oil of holy ointment,* made of the principal spices, for the Lord's Tabernacle and Ministers; see *Exod. 30. 23, 25, 26,—30. the collar]* Hebr. *the mouth,* that is, *the edge,* the upper hole or border which was bound about that it should not rent, *Exod.* 39. 23.

Vers. 3. *Hermon]* an high and fertile mount without Jordan, watered with the dew of heaven: it was called also *Shirion:* see *Psal. 29. 6. which descendeth]* understand here again, *and as the dew that descendeth:* for *Hermon* and *Zion* were far asunder. *there]* where brethren dwell in unity. *commanded]* appointed, and sent effectually: see *Psal.* 42. 9.

PSAL. CXXXIV.

An exhortation to bless God.

A Song of degrees. [unspec 1]

BEhold, bless ye Jehovah all *ye* servants of Jehovah, that stand in the house of Jehovah in the nights. Lift up your hands *in* the Sanctuary, and bless Jehovah. Jehovah bless thee out of Zion: he that made heavens and earth. [unspec 3]

Annotations.

THat stand] that is, *serve,* or *minister,* as, *which stood before the King, Ier.* 51. 12. for which is written, in 2 *King. 25 8. servant of the King.* Here is meant chiefly the *Priests* and *Levites,* whose office was *to stand and minister, Deut.* 10. 8. and 17. 12. *Ezek.* 44. 11, 15. So *Neh. 12. 44. the Priests and Levites that stood,* that is, *served.* See also *Psal.* 13 5. 2. The Chaldee expoundeth it, *that stand in the watches of the house of the Sanctuary of the Lord, and do praise in the nights. in the nights]* keeping the watch of the Lord. See *Levite.* 8. 35. 1 *Chron.* 9. 33.

Vers. 2. in *the Sanctuary]* or, towards *the holiness,* that is, *the most holy place,* where God dwelt between the Cherubims: or, in *holiness,* that is, *holily.*

Vers. 3. *bless]* or *will bless thee,* speaking to God's people. Compare *Num. 6. 24. Psal.* 128. 5. and the promise, *Exod. 20. 24. In all places where I put the memory of my name, I will come unto thee, and bless thee.*

PSAL. CXXXV.

God's servants are exhorted to praise him for his mercies to Israel, 5 his power, 8 his judgments on their enemies. 15 The vanity of Idols. 19 An exhortation to bless God.

Halel••jah. [unspec 1]

PRaise ye the Name of Jehovah, praise *him,* O ye servants of Jehovah. That stand in the house of Jehovah, in the courts of the house of our God. Praise ye Yah, for Jehovah *is* good; sign Psalm to his Name, for *it is* pleasant. For Yah hath chosen to him *self* Jacob, Israel for his peculiar treasure. For I do know that Jehovah *is* great, and our Lord *is* above all God's. All that pleaseth Jehovah he doth, in the heavens, & in the earth, in the seas, and all deep *places.* He causeth vapors to ascend from the end of the earth; he maketh lightnings with the rain; he bringeth forth the wind out of his treasuries. Who smote the first-borne of Egypt, from man unto beast. Sent signs and wonders in mids of thee, O Egypt, on Pharaoh and on all his servants. Who smote many nations, and slew mighty Kings. Sihon King of the Amorites, and Ogh, King of Bashan, and all the kingdoms of Canaan. And gave their land *for* a possession, a possession to Israel his people. Jehovah, thy Name *is* forever; Jehovah, thy memory *is* to generation and generation. For Jehovah will judge his people, and for his servants he will repent himself. The idols of the heathens *are* silver and gold, the work of the hands of men. A mouth they have and speak not, eyes they have and see not. Ears they have and hear not, also there is no breath in their mouth. Like them be they that make them, everyone that trusteth in them. O house of Israel, bless ye Jehovah; O house of Aaron, bless ye Jehovah. O house of Levi, bless ye Jehovah; ye that fear Jehovah, bless Jehovah. Blessed *be* Jehovah out of Zion, which dwelleth in Jerusalem; Hallelujah.

Annotations.

HAlelu-jah] that is, *praise,* or *glorify ye Yah*▪ it is a word of joyful exhortation to sing praises to the Lord for his mercies, and in the end of Psalms, is added as *Amen,* for a cheerful acclamation: see *Psal.* 104. 35. and 106. 48. *Rev.* 19. 1, 3, 6.

Vers. 4. *peculiar treasure]* or *precious and singular possession, propriety:* so *Deut.* 7. 6. This was promised by the law, *Exod.* 19. 5. but performed by Christ his redeeming and purifying of his people, *Tit. 2. 14. 1 Pet.* 2. 9.

Vers. 7. *vapors]* or *elevations;* in Greek *clouds:* for by vaporous clouds drawn from the end of the earth or sea, cometh rain; as it is said, *he calleth for the waters of the sea, and poureth them out on the faoe of the earth. Amos* 5. 8. So *Ier.* 10. 13. and 51. 16. *with the rain]* or, *to the rain;* so fire and water are mixed in one cloud. *treasures]* or *cosfers, store-houses.* see *Psal.* 33. 7.

Vers. 8. *from man, &c.]* that is, *both men and beasts:* see *Psal. 78. 50, 51. Exod.* 12. 12, 29.

Vers. 9. *Pharaoh]* the King who was plagued first in Egypt, and after drowned in the red sea, *Exod.* 7. and 8. and 9. and 10. and 14.

Vers. 10. *Many]* or *ample, great* nations, the *Amorites, Canaanites, &c.*

Vers. 11. *Ogh]* a giant whose bedstead was of iron, nine cubits long, and four broad. See *Num. 21. 23, 35. Deut. 3. 11. kingdoms] thirty and one,* as is reckoned, *Josh.* 12. 9,—24.

Vers. 12. *a possession]* or *heritage:* see *Psal.* 78. 55. [unspec 14]

Vers. 14. *for]* or *concerning his servants:* this is taken from *Deut.* 32. 36.

Vers. 15. *idols]* compare this that followeth, with *Psal. 115. 4. &c.*

Vers. 19. *house of Israel]* that is, *the posterity of Israel;* so after. *of Aaron]* to whom the Priest-hood was committed, *Exod.* 28. 1.

Vers. 20. *of Levi]* which were taken from among the sons of Israel, and given and joined with the Priests to minister unto them, *Num. 18. 2, 6. ye that fear.]* all strangers converts, profelytes, *Act.* 2. 5. and 10. 35.

PSAL. CXXXVI.

An exhortation to confess God's goodness, power, and wisdom, shown in the creation of the world, the deliverance of Israel out of Egypt, and many other mercies.

COnfesse ye to Jehovah, for *he is* good, for his mercy *endureth* forever. Confess ye to the God of God's, for his mercy *endureth* forever. Confess ye to the Lord of Lord's, for his mercy *endureth* forever. To him that doth wondrous great *things* himself alone, for his mercy *endureth* forever. To him that made the heavens with prudency, for his mercy *endureth* for ever. To him that spread out the earth above the waters, for his mercy *endureth* forever. To him that made the great lights, for his mercle *endureth* forever. The Sun for dommion by day, for his mercy *endureth* forever. The Moon and stars for the dominions by night, for his mercy *endureth* for ever. To him that smote Egypt in their first-borne, for his mercy *endureth*

forever. And brought forth Israel from mids of them, for his mercy *endureth* forever. With a strong hand, and with a stretched out arm, for his mercy *endureth* forever. To him that parted the red sea into parts, for his mercy *endureth* forever. And made Israel to pass thorough the mids of it, for his mercy *endureth* forever. And shook off Pharaoh and his power into the red sea, for his mercy *endureth* forever. To him which led his people in the wilderness, for his mercy *endureth* forever. To him which smote great Kings, for his mercy *endureth* forever. And killed magnificent Kings, for his mercy *endureth* forever. Sihon King of the Amorites, for his mercy *endureth* forever. And Ogh the King of Bashan, for his mercy *endureth* forever. And gave their land for a possession, for his mercy *endureth* forever. A possession to Israel his servant, for his mercy *endureth* forever. Which remembered us in our base estate, for his mercy *endureth* forever. And hath redeemed us from our distresser, for his mercy *endureth* forever. Which giveth bread to all flesh, for his mercy *endureth* forever. Confess ye to the God of heavens, for his mercy *endureth* forever.

Annotations.

MErcie] the Hebrew *Chesed* signifieth a sacred affection of mercy, piety, grace, benignitie, and bountiful good will towards any without respect of merit. In man sometime it is the *pious benign affection* wherewith he doth good: sometime the *mercy* or *bountihed* which he receiveth; as in *Isa.* 40. 6. it is the *glorious grace* which man hath from God, called by the holy Ghost in Greek, *doxa, glory, 1 Pet.* 1. 24. usually the Greek version hath for it *eleos, mercy,* which the New Testament alloweth, *Mat.* 9. 13. from *Hos.* 6. 6. Hereof a godly man is called *Chasid, gracious,* or *merciful:* see *Psal.* 4. 4.

Vers. 8. *dominion]* or *rule, sovereignty:* see *Gen.* 1. 16.

Vers. 10. *Egypt]* or, *the Egyptians:* see *Psal.* 78. 43,—51.

Vers. 13. *parts]* or *divisions.* By the Jews tradition, the red sea was parted into twelve several parts, for every of the twelve tribes to go thorough.

Vers. 15. *shook off]* that is, overthrew: so *Exod.* 14. 27.

Vers. 18. *magnificent]* mighty and excellent, mentioned after, and *Psal.* 135. 10, 11, 12.

Vers. 24. *redeemed]* or *delivered, broken off,* and *pulled away,* as by violence; for so also the word signifieth, *Psal.* 7. 3.

Vers. 25. *bread]* that is, *food; Bread* is used for all *meats:* so in the Greek, *to buy bread, Mark.* 6. 36. is, *to buy meat,* (or *victuals) Mat.* 14. 15. Therefore this word is used also for beasts food, *Psalm.* 147. 9.

Vers. 8. *make my bed]* or *spread my couch;* in Greek, *descend.* Compare *Amos* 9. 2. [unspec 8]

Vers. 9. *wings of the morning]* or, *day-dawning,* which is said to have *wings,* for that it speedily flieth over all the air. *of the sea]* meaning the furthest parts of the world, for so the *sea* often signifieth, *Psal.* 65. 6. and 72. 8. *Isa.* 24. 14.

Vers. 11. *shroud] over-dim me,* as with the dark twilight; or *shall bruise, shall crush me down,* as *Gen.* 3. 15. so the Greek, *shall tread me down.*

Vers. 12. *darkeneth]* that is, *hideth:* Compare *Job 34. 22. Ier. 23. 24. as* is, *&c.]* or, *like darkness, like light,* that is, they are equal, as that which in *Mat.* 22. 30. is *like,* in *Luk.* 20. 36. is *equal.*

Vers. 13. *covered]* that is, safely kept and protected, as the Greek saith, *holpen me,* or *covered me* with skin and flesh, &c. as *Job* 10. 11.

Vers. 14. *fearfully]* or in *fearful* sorts, to wit, *I am made:* or, these are *fearful things:* the Chaldee saith, *thou hast done fearful things. marvelously made]* or *excellently made;* elsewhere this word is used for *separated from,* and *excelling* others: see *Psal.* 4. 4.

Vers. 15. *my bone]* that is, *bones,* any of them; or *my substance* or *strength;* for thereof the *bone* is named. *embrodered]* that is, *cunningly wrought* with Nerves, Sinewes, Veines, & variety of limbs. A similitude taken from *broiderie work, Psal. 45. 15. nether places of the earth]* so he calleth his *mothers womb,* because of God's secret and unknown making of men there, *Eccles.* 11. 5. And thus may the like phrase, *Ephes.* 4. 9. be understood of *Christ's incarnation.*

Vers. 16. *My unformed substance]* or, *Mine embryon,* which is *the body in the womb before it hath perfect shape,* or, *unwrought up,* as the Greek here translateth it. The Hebrew name is of wrapping or winding up like a bottom, *my wound-up mass,* or *body. all of them]* all my members wound up in that my embrion or unperfected substance. Or generally, *all men.* The Chaldee saith, *all my days were written in the book of thy memorial. were written]* Hebr. *shall be written,* which meaneth a continual act: see *Psal.* 2. 1. So after, *shall be formed.* in *the days they were formed]* or, what *days they should be formed:* meaning that all his members, in the days that they were in fashioning in his mothers womb, were written down of God: or, that the days of their forming were written. The Chaldee saith, *in the day when the world was created, &c. and* when *not one]* Hebr. *and not one of them,* or *in them.* Meaning that God had written down all parts of his body, not only when they were in forming, but long before. So commending his providence, *who calleth things which be not as though they were, Rom.* 4. 17.

Vers. 17. *how precious are]* that is, how rare are thy thoughts to me, how few of them can I speak of, how incomprehensible are thy cogitations! The words following show this to be the meaning: Compare *Job* 26. 14. And a thing is said to be *precious* which cannot be attained unto or effected; see *Psal.* 49. 9. Otherwise we may take it thus, *Thy thoughts,* that is, the thoughts that I have of thee, *how precious,* of how much esteem and worth *are they to me?* So *precious* is used, *Psal.* 36. 8. The Chaldee expoundeth it, *How honorable are they that love thee, O God, and how are their princes fortified. mightily increased] many* and *strong:* see *Psal 40. 5. the sums]* Hebr. *heads,* used for *sums,* and so the Greek, *archee, Numb.* 1. 2. and 26. 6. *I awake and]* or, *when I awake I am still with thee,* that is, still meditating of thee. The Chaldee referreth this to the last resurrection thus, *I shall rise again in the world to come, and shall be still with thee.* See *Psal.* 17. 15.

Vers. 19. *If thou wouldest]* or, O *that thou wouldest,* for it seemeth here to be a wish, as also in the Greek of the New Testament, *Luk. 12. 49. what will I, if it were* (that is, *O that it were) already*

kindled. So in 1 *Chron. 4. 10. If thou wilt bless me,* that is, *O that thou wouldest bless.* Or, *Surely thou wilt slay, &c. and men, &c.]* this may also be referred to God thus, *and* wouldest say, Ye bloody men depart *from me;* or to David, who saith, *depart ye from me.* The Chaldee expoundeth it, *& let the men addicted to the judgment of death depart from me.*

Vers. 20. *speak of thee]* or *against thee,* as the like Hebraism meaneth, 1 *King. 21. 13. witnessed of* (or *against) him.* See the notes on *Psal.* 5. 5. Or *say thee,* that is, *mention* or *speak of,* as *Psal. 40. 11. 2 Sam.* 6. 22. The Chaldee understands it of swearing, *which swear in thy name deceitfully. to a mischievous purpose]* or *with a crafty intent,* that is, *craftily, wickedly.* See *Psal. 10. 2. lift up do thy foes. &c.]* or, *thy foes take up* thy name *to vanity;* this sense the Chaldee paraphrase giveth, and the phrase is taken from *Ex.* 20. 7. the word *name* being understood, (as in *Lev.* 24. 11. the word *Lord* is understood) or, *thy soes lift up* their head (as is expressed, *Psal. 83. 2.) in vain,* that is, *they are vainly proud and insolent.* Often times words wanting are to be supplied: see the Notes on *Psal.* 103. 9. Or, *they lift up thy foes in vain,* that is, *the wicked (which speak evil of thee) do vainly extollthine enemies. to false vanity]* or *in vain:* see *Psal.* 12. 3. and 24. 4.

Vers. 21. *am* not *I grieved]* or *grieve* (irke) *my self:* so *Psal.* 119. 158. Compare also 2 *Chron. 19. 2. Prov.* 29. 27.

Vers. 23. *Prove]* or *try me.* Compare *Psal.* 26. 2. [unspec 24]

Vers. 24. *way of sorrow]* or *of grief,* that is, *wicked way (purposes* or *actions)* which are grievous to God and men; and in special, the *way of idolatry;* for of this word *Idols* have their name: see *Psal.* 16. 4. So *a word of grief, Prov.* 15. 1. is that which grieveth him to whom it is spoken. *way of eternity]* or *of antiquity, the old way,* as *Ier.* 6. 16. meaning the way of faith and godliness, which God taught from the beginning, and which continueth forever; contrary to *the way of the wicked,* which perisheth, *Psal.* 1. 6.

PSAL. CXL.

David prayeth for deliverance from the wicked. 9. *He prayeth against them. 13 He comforteth him-self by confidence in God.*

To the Master *of the Music,* a Psalm of David.

RElease me, O Jehovah, from the evil man; from the man of violent wrongs preserve thou me. Which think evil *things* in heart; every day they gather wars. They sharpen their tongue like a serpent; the hot poison of the Asp *is* under their lips Selah.

Keep me, O Jehovah, from the hands of the wicked; from the man of violent wrongs preserve thou me, which think to thrust away my feet. The proud have hid a snare for me, and cords; they have spread a net by the paths side, they have set grinnes for me Selah.

I said to Jehovah, Thou *art* my God; hear, O Jehovah, the voice of my supplications for grace. Jehovah Lord, the strength of my salvation, thou hast covered my head in the day of arms. Grant not, O Jehovah, the desires of the wicked; further not his crafty device, *lest* they exalt *themselves* Selah.

The head of those that compass me about, the molestation of their lips shall cover them. They shall bring upon them coals; he shall fell them into the fire, into deep pits, that they rise not up. An *ill* tongued man shall not be est ablished in the earth; a man of violent wrong, evil shall hunt him to a sudden overthrow. I know that Jehovah will do the judgment of the poor afflicted; the doom of the needy. Surely the just shall confess to thy Name, the righteous shall sit before thy face.

Annotations.

THey gather wars] or are *gathered to wars,* getting themselves and other together. The active is often used passively, *Psal.* 32. 9. and 109. 13.

Vers. 4. *of the Asp]* or *Viper;* Greek, of *Asps:* so *Rom.* 3. 13. Compare *Psal.* 58. 5. [unspec 4]

Vers. 5. *to thrust away my feet]* or, *to overthrow my footsteps.* [unspec 5]

Vers. 6. *by the paths side]* or, *fast by* my *path;* Heb. *at the hand of the path.* Compare *Psal. 142. 4. Ier. 18. 22. Prov.* 29. 5.

Vers. 8. *Jehovah]* or *God:* see *Psal.* 68. 21. *of arms]* or *of armor,* that is, *of battle,* (as the Greek translateth it) when men harness themselves. This is that *helmet, salvation, Eph.* 6. 17.

Vers. 9. *further not]* or, *bring not to pass.* lest *they]* or, *they will exalt themselves,* that is, *be proud* or *lofty.* Compare *Deut.* 32. 27.

Vers. 10. *the head]* that is, *As for the head* (the *chief) of those, &c.* An *head* sometime signifieth *a company of chief men, 1 Chron.* 4. 42. though here perhaps someone man is meant, as the Chaldee nameth *Achitophel.* It is also used for *a band* of men, as *Job* 1. 17. Sometime the Hebrew word signifieth *gall,* as *Psal.* 69. 22. Which sense also is not amiss here. *shall cover]* or prayer-wise, *let it cover them,* and *him* (as *Psal.* 2. 3.) that is, *every of them.*

Vers. 11. *They shall bring]* or *make move* (as *Psal. 55. 4.) upon themselves;* or *coals shall be moved* (that is, *thrown) upon them.* The Hebrew hath a double reading, yielding both these senses; their judgments to be from God, but procured by themselves. *he]* that is, *God shall fell them,* or indefinitely, *they shall be felled,* or *cast. deep pits]* or *sudden sorrows;* the Greek saith *calamities;* the Chaldee, *the fire of Gehenna.*

Vers. 12. *An* ill-*tongued man]* Heb. *a man of tongue,* that is, *a pratler* or *evil speaker,* that hath tongue at will to use and abuse at his lust, and *to smite* therewith, as *Ier.* 18. 18. So *a man of lips, Job* 11. 2. is one *talkative: a man of words, Exo.* 4. 10. is one *eloquent: a man of arm, Job* 22. 8. is one *mighty;* and sundry the like. *to* a *sudden overthrow]* or, his *utter ruin* and *misery.* Hebrew, *to* (or *with) thrustings down.* The Chaldee paraphraseth, *The Angel of death shall hunt him, and thrust him down into hell.*

Vers. 14. *sit before thy face]* or *dwell with thy face,* that is, *in thy presence:* see *Psal.* 16. 11. and 61. 8.

PSAL. CXLI.

David prayeth that his suit may be acceptable, his conscience sincere, and his life safe from snares.

A Psalm of David. [unspec 1]

Jehovah, I call upon thee, make haste unto me, give ear to my voice when I call unto thee. Let my prayer be firmly directed *as* incense before thee; the lifting up of my hands *as* the evening oblation. Set thou, Jehovah, a watch before my mouth, keep the door of my lips. Incline not my heart to an evil thing; to pretend pretences in wickedness, with men that work painful iniquity: and let me not eat their dainties. Let the just *man* smite me, it *shall be* a kindness, and let him reprove me; the headoile, let it not break mine head; for yet my prayer also *shall be* in their evils. Their Judges are thrown down by the Rock sides; and they shall hear my sayings, for they are pleasant. As *when* one cutteth and cleaveth on the earth, our bones are scattered at the mouth of hell. But mine eyes *are* unto thee, Jehovah Lord; in thee I hope for safety: pour not out my soul. Keep me from hands of the snare, *which* they have laid for me, and the grinnes of them that work painful iniquity. Let the wicked fall into his net, whiles I together pass over.

Annotations.

BE firmly directed] or *prepared;* and so acceptable. as *incense]* or *perfume,* which was a confection of sweet spices, made after the art of the Apothecary, pure and holy, and was by the Priests burned upon the golden altar, every morning before the Lord, *Exod.* 30. 34, 35, 36. 7. 8. a figure of the prayers of the Saints, acceptable to God, through Christ's mediation, as this place showeth, compared with *Rev. 8. 3. my hands]* or *palms,* lifted up in prayer: see *Psal. 63. 5. evening oblation]* the *Manchah* properly was the *meatoffering,* (which was *fine flower mingled with oil)* offered together with the Lamb every evening, before the Lord continually, as *Exod. 29. 39, 40, 41, 42. Num.* 28. 2, 3,—8. Here it is taken for the whole oblation, at the time of the offering whereof the godly used to pray, *Exod. 9. 5. Dan.* 9. 21. it was at *the ninth hour* of the day, (about three of the clock in the afternoon) called *the hour of prayer, Acts* 3. 1.

Vers. 3. *a watch]* or, *a ward, custody,* to keep me from speaking amiss. *keep] observe thou:* or, *an observation,* before the door. *the door]* or *gate of my lips,* by which my words pass out as at a door: so *the doors of the womb, Job* 3. 10. The original *dal,* is contracted for *deleth, a door:* though this be rare: yet the Hebrew text sometime doth the like, as *Chaji, 2 Sam.* 23. 20. for *Chajil, 1 Chron.* 11. 22.

Vers. 4. *Incline not]* to wit, by Satan, or mine own corruption: for God properly tempteth no man to evil, but the devil, and man's own concupiscence, *I am. 1. 13, 14. 1 Cor.* 7. 5. and by Satan, God moveth men's minds, as appeareth, 1 *Chro.* 21. 1. with 2 *Sam.* 24. 1. So *Matt. 6. 13. evil thing]* or *word:* see *Psal. 7. 1. to pretend pretences]* or, *excuses;* thus the Greek turneth it: the Hebrew also signifieth *occasions pretended,* as *Deut.* 22. 14, 17. Or we may read it, *to practice practices in wickedness. with men that work]* or, *with men workers,* that is, such as stoutly, boldly, and manfully work iniquity. *their dainties]* the Chaldee expoundeth it, of their songs at bankers.

Vers. 5. *smite]* or *beat me;* the word properly signifieth *beating with an hammer, Psal. 74. 6. Judge.* 5. 26. applied to *sharperebukes.* So *Prov.* 23. 35. Compare also *Prov.* 9. 8. and 25. 12. and 28. 23. *Zach.* 13. 6. it shall be *a kindness] a mercy,* or, *with kindness,* that is, let him smite me kindly, and *reprove me.* the *head-oil]* that is, *the chief* or *precious oil:* (as *head spices* are *chief* and *principal, Exod.* 30. 23.) or *oil of the head,* which is to anoint the head with. Or, by *head,* understand the *chiefest* of his adversaries, as before, *Ps.* 140. 10. for this seemeth to be an opposition to the former thus, *let the just smite me, but let not the precious oil* (or *the oil of the head)* of the wicked *break mine head:* and this the Greek favoreth, saying, *but let not the oil of the sinner supple mine head:* by *oil,* meaning *flattering words,* as *Psal.* 55. 22. Otherwise we may refer it to the former just man's reproof, it shall be *a precious oil, let him not make it fail my head.* The Chaldee otherwise expoundeth it, *and let the Priest reprove me, anointing me with the anointing oil of the Sanctuary: but let him not take the crown of the kingdom from mine head. let it not break my head]* not distract or dazell my wits, not overcome me; the Hebrew word signifieth *breaking* and *bringing to naught, Ps.* 33. 10. and is applied to *the breaking of the heart* by discouragement, *Num.* 32. 7. and here to *the breaking of the head,* or *bringing to naught* of counsels, purposes, &c. by flattery. Or, if it be understood of the just, we may read it, *let him not make it fail mine head,* that is, let the oil of his reproof not be wanting upon mine head. *in their evils]* or, *against their evils:* which may be applied to the *evil deeds* of the wicked, or *calamities* of the just: and here understand, *is* or *shall be in their evils:* or, as the Chaldee explaineth it, *is ordered against their evil.*

Vers. 6. *Their Judges] the Princes* of mine adversaries. *are thrown down]* or, *throw down themselves,* that is, secretly pursue and beset me in the rocks and mountains whither I am forced to flee, 1 *Sam.* 24. 3. and 23. 26. The word may also bear their *throwing down* to destruction, as 1 *Chro. 25. 12. by the rock sides]* or, *in rocky places;* Hebr. *in the hands of the rock;* as *Psal. 140. 6. and they shall hear]* or, *though they have heard.*

Vers. 7. *cutteth and cleaveth]* to wit, *wood,* or *the ground* with the plough. *of hell]* or, *the grave.* Compare *Ezek. 37. 1, 11, 12. Jehovah]* or *God:* see *Psal. 68. 21. pour not out my soul]* to wit, *unto death,* as *Esa.* 53. 12. that is, kill me not: or, *make not my soul bare,* that is, leave it not destitute and helpless.

Vers. 10. *Let the wicked fall]* or, *They shall fall. into his net]* that is, *every of them into his own not,* or *flue. together]* namely, with their fall, or *together* with them that are with me: or, *altogether* (wholly) *pass over, and escape:* the Greek saith, *alone I* am, *until I pass over.* See this word, *Psal.* 33. 15.

PSAL. CXLII.

David showeth that in his troubles, when his own heart and all other help failed him, all his comfort was in faith and prayer unto God.

An instructing *Psalm* of David: a prayer when he was in the cave.

WIth my voice unto Jehovah did I cry, *with* my voice unto Jehovah did I supplicate for grace. I poured out before him my meditation, my distress I did show before him. When my spirit

was overwhelmed within me, then thou knewest my path: in the way that I walked they privily laid a snare for me. *I did* look on the right hand and see, & no man acknowledged me; refuge is perished from me, no man seeketh for my soul. I cried unto thee, Jehovah; I said, thou *art* my hope for safety, my portion in the land of the living. Attend unto my shouting, for I am brought very low; deliver me from my persecutors, for they are stronger than I. Bring forth my soul out of the close prison, to confess thy name; the just shall inviron me about, for thou wilt *bounteously* reward unto me.

Annotations.

IN the cave] fled thither from the persecution of Saul, 1 *Sam.* 24. 4, &c. [unspec 1]

Vers. 4. *was overwhelmed]* or, *swowned, fainted:* see *Psal. 77. 4. then thou]* Hebr. *and thou:* so, *And* he saith, *Mark.* 14. 34. is expounded, *Then* he saith, *Matth.* 26. 38.

Vers. 5. I did *look]* or, *Look thou,* &c. continuing his complaint to God. But the Greek turneth it, *I considered:* and the Hebrew *Look thou,* or *To look,* is often resolved by other definite persons: see the notes on *Ps.* 22. 9. and 49. 15. and 65. 11. & 77. 2. & 103. 20. *and see]* or, *and behold,* to wit, on *the left hand. refuge]* or *flight. is perished frō me]* that is, faileth me: I have no place to fly unto and escape. So *Job 11. 20. Amos 2. 14. seeketh]* that is, careth for: so *Prov.* 29. 10. usually *to seek the soul,* is in the ill part to destroy it: see *Ps.* 35. 4.

Vers. 7. *brought low]* or *weakened:* see *Ps.* 116. 6. [unspec 8]

Vers. 8. *the prison]* the cave wherein I am shut up close. *inviron] compass,* as *Psal.* 22. 13. or, *expect,* as *Job* 36. 2. and so the Greek translateth, *the just shall wait for me, until thou reward me.* See *Psa.* 13. 6. The Chaldee saith, *for my sake the just shall make thee a crown of praise, because thou wilt render a good reward unto me.*

PSAL. CXLIII.

David prayeth for favor in judgment. 3 He complaineth of his griefs. 5 He strengtheneth his faith by meditation and prayer. 7 He prayeth for grace, 9 for deliverance, 10 for sanctification, 12 for destruction of his enemies.

A Psalm of David. [unspec 1]

Jehovah hear my prayer, give ear to my supplications for grace; in thy faithfulness answer me in thy justice. And enter not into judgment with thy servant, for before thee shall not any living be justified. For the enemy persecuteth my soul, smiteth down my life to the earth, maketh me sit in darknesses, as the dead *for* ever. And my spirit is overwhelmed in me, in midst of me my heart is wondrously amazed. I remember the days of old, I meditate on all thy work, I muse on the action of thy hands. I spread out my hands unto thee; my soul, as a weary land, *thirsteth* for thee Selah. Make speed, answer me Jehovah, my spirit faileth; hide not thy face from me, for I shall be made like to them that go down the pit. Cause me to hear thy mercy in the morning, for in thee do I trust; cause me to know the way that I should walk, for unto thee do I lift up my soul. Deliver me from mine enemies, O Jehovah; unto thee

I fly for covert. Learn me to do thine acceptable will, for thou *art* my God, thy good spirit shall lead me in the land of righteousness. For thy names sake Jehovah, thou wilt quicken me, in thy justice wilt bring forth my soul out of distress. And in thy mercy wilt suppress mine enemies, and destroy all them that afflict my soul, for I *am* thy servant.

Annotations.

ANd enter not into judgment] or, *but go not to Law with me;* by the deeds whereof no flesh shall be justified in thy sight, *Rom.* 3. 20. so *Job* 22. 4. & 14. 3. *Esa.* 3. 14. In Chaldee, *go not into the judgment hall,* namely, to judge with severity. *not any]* or, *not all,* that is, *none living:* so *Matth. 24. 22. not all,* that is, *no flesh, 1 John. 2. 21. every lie is not,* that is, no lie is of the truth; so 2 *Pet. 1. 20. Ps.* 76. 6.

Vers. 3. *my life]* or, *my company;* the Hebrew signifieth both, *Job 33. 18. 22. Psal. 68. 11. darknesses]* or, *dark places:* so *Psal.* 88. 7, 19. and 74. 20. for *ever]* or, *of eternity, of old,* meaning *dead long since,* and *forever* after: the word respecteth time past, and to come. So *Lam.* 3. 6.

Vers. 4. *overwhelmed] fainteth,* or, *is perplexed:* see *Psal. 77. 4. wondrously amazed] astonished,* or *desolate.* Gr. *troubled.* See this word, *Esa.* 59. 16. and 63. 5. *Dan. 8. 27. Psal.* 40. 16.

Vers. 5. *of old]* or, *of antiquity;* so *Psal.* 77. 6. [unspec 6]

Vers. 6. *spread out]* that is, *pray;* as the Chaldee saith, *spread out my hands in prayer.* See *Psal. 44. 21. weary]* that is, *dry* and *thirsty:* in Greek, *waterless:* see *Psal.* 63. 2.

Vers. 7. *for I]* or *lest I;* Hebr. *and I;* which may be supplied thus, *left I perish, and be made like,* &c. See *Psal.* 28. 1.

Vers. 8. *in the morning]* speedily: so *Psal.* 90. 14. [unspec 9]

Vers. 9. *I fly for covert]* or, *I cover (I hide)* myself, flying *unto thee:* or, *to thee I covertly fly,* secretly disclosing to thee that which I would hide from others: so the Greek, *I fly to thee.* The Chaldee expoundeth it, *I have made thy Word my redeemer.*

V. 10. *thy good spirit shall lead me]* so the Greek translateth this, and the rest, as assured: we may also read it prayer-wise, *let thy good spirit lead me;* or, *thy spirit* is *good; let* it *lead me,* &c. and so the rest. Compare *Neh. 9. 20. in the land]* or, *into the land of righteousness; in a plain* (or *even) ground:* see *Psal. 26. 12. Esa.* 26. 10.

Annotations.

HAlelu-jah] that is, *Praise ye Yah;* see *Psalm.* 135. 1.

Vers. 2. *in my life]* so long as I live: so *Psalm.* 104. 33.

Vers. 4. *his spirit]* man's *ghost;* so *the soul* is said *to go forth, Gen. 35. 18. to his earth]* whereof he was made; *earth* is in Hebrew *Adamah;* hereof man was called *Adam, Earthly;* compare *Gen.* 2. 7. and 3. 19. *Ps. 104. 29. his thoughts]* or *purposes,* the most excellent effects of the mind or spirit of man.

Vers. 7. *the bound]* or *prisoners;* but here it may be meant more largely; for *sicknesses* also are *Satan's bonds,* which our Lord Christ *loosed, Luke* 13. 16. See also *Isa.* 61. 1.

Vers. 8. *openeth the eyes]* or *giveth sight to:* compare *Mat. 9. 29, 30. John. 9. 6, 7, 32. uprightneth]* or *maketh strait;* as *Psal.* 145. 14. see this fulfilled, *Luke* 13. 13.

Vers. 9. *setteh upright] maketh to continue sure:* so *Psal.* 20. 9. and 147. 6. Compare *Deut.* 10. 18. and 27. 19. *Ezod. 22. 22, 23, 24. Psal. 68. 6. overthroweth]* or *turneth up-side down:* so *Job* 19. 6. see also *Psal.* 1. 6.

PSAL. CXLVII.

The Prophet exhorteth to praise God, for his care of the Church, wisdom, power, mercy and providence unto all. 12 To praise him for his blessings upon the kingdom, 15 for his works in nature, 19 and for his gracious word and ordinances given to his people.

PRaise ye Yah, for *it is* good to sing Psalms to our God, for *it is* pleasant, praise *is* comely. Jehovah buildeth Jerusalem, gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their griefs. Counteth the number of the stars, calleth them all *by* names. Great *is* our Lord, and much in able might; of his understanding *there is* no number. Jehovah setteth upright the meek, debaseth the wicked unto the earth. Sing ye to Jehovah with confession, sing Psalms to our God with the harp. That covereth the heavens with clouds, that prepareth rain for the earth, that maketh the mountains to bud forth grass. *That* giveth to the beast his food, to the young ravens which cry. He delighteth not in the strength of the horse, he taketh not pleasure in the legs of man. Jehovah taketh pleasure in them that fear him, that patiently hope for his mercy. Laud Jehovah, O Jerusalem; praise thy God, O Zion. For he strengtheneth the bars of thy gates, he blesseth thy sons within thee. He putteth *in* thy border peace: he satisfieth thee with the fat of wheat. He sendeth his edict *upon* earth, his word runneth very swiftly. He giveth snow like wool, the hoare frost he scattereth abroad like ashes. He casteth forth his ice like morsels; who *can* stand before his cold? He sendeth his word and melteth them, he causeth his wind to blow, the waters flow. He showeth his words unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any Nation, and judgments they have not known them; Halelu-jah.

Annotations.

OVtcasts] or *driven out;* in Greek, the *dispersions,* (that is, *the di••ersed,)* which word the Apostle useth, 1 *Pet. 1. 1. I am.* 1. 1. Compare *Deut. 30. 4. Isa.* 11. 12. and 56. 8. *John.* 11. 52.

Vers. 3. *bindeth up their griefs]* that is, *healeth their wounds,* as *Luke* 4. 18. with *Isa.* 61. 1. Compare also *Ezek,* 34. 16.

Vers. 4. *Counteth]* or *Telleth, numbereth,* which to man is impossible; see *Gen. 15. 5. Ier. 33. 22. Isa.* 40. 26.

Vers. 5. *no number]* nor *searching out, Isa.* 40. 28. [unspec 6]

Vers. 6. *setteth upright] conserveth,* to continue yet: see *Psal.* 146. 9.

Vers. 7. *Sing]* or, *Answer,* that is, *Sing by turns, one after another:* as *Exod.* 15. 21.

Vers. 8. *with clouds]* as in Elias time, 1 *King.* 18. 45. *the mountains]* and deserts where no man is, as *Job 38. 26, 27. Psal.* 104. 14.

Vers. 9. *food]* Hebr. *bread,* that is, *the beasts their food,* as the Greek hath it. *young ravens]* Hebr. *sons* (that is, *younglings) of the ravens.* So in *Job 39. 3. who prepareth for the raven his meat, when his young ones call unto God, wandering for lack of meat?*

Vers. 13. *strengtheneth]* or, *hath made strong,* a sign of God's favor and Zion's safety: see the contrary, *Lam. 2 9. Ier. 51. 30. Amos 1. 5. Psal. 107. 16. Isa.* 45. 2. These graces are to be referred unto the Church under the Gospel, called the *heavenly Jerusalem, Rev.* 21. 2. and which is *above, Gal.* 4. 26. So the Hebrew Doctors say, *It is written, Land the Lord, O Jerusalem: and the Scripture speaketh of the Jerusalem that is above. R. Menache* on *Gen.* 3.

Vers. 14. *putteth* in] or *putteth thy border, &c.* that is, *maketh peace in thy borders.* Compare *Isa. 60. 17, 18. Ier.* 12. 12. and 15. 13. and 17. 3. *fat]* that is, *fine flower:* so *Psal.* 81. 17.

Vers. 15. *his edict]* or *saying,* that is, *commandment.* [unspec 15]

Vers. 17. *ice]* or *frost,* the frozen hail stones. can *stand]* that is, *endure it:* so *Pro. 27. 4. Nah.* 1. 6.

V. 19. *his words] the ten commandments* (or *moral law) Exo.* 20. 1 called the *ten words, Deut. 10. 4. statutes] decrees* & *constitutions* of God's worship; see the note on *Psal. 2. 7. judgments] the judicial laws* for punishing offenders, *Exod. 21. 1. Psal.* 19. 10.

Vers. 20. *any]* or *every;* but in Hebrew, *all* is often used for *any:* see *Psal.* 103. 2. and 143. 2. *judgments]* the Greek saith, *his judgments he hath not manifested to them;* which sense the Hebrew also may bear, *he hath not made known to them,* as the Chaldee also interpreteth it.

PSAL. CXLVIII.

The Psalmist exhorteth all the heavenly, 7. the earthly, 11. and the reasonable creatures to praise God.

Halelu-jah. [unspec 1]

PRaise ye Jehovah from the heavens, praise ye him in the high places. Praise ye him all his Angels, praise ye him all his hosts. Praise ye him Sun and Moon, praise ye him all stars of light. Praise ye him heavens of heavens, and the waters that *be* above the heavens. Let them praise the name of Jehovah, for he commanded, and they were created. And he stablished them for aye forever; a statute he gave, and it shall not pass. Praise ye Jehovah from the earth, Dragons, and all deeps.

Fire and hail, snow and vapor, stormy wind, doing his word. Mountains and all hills, fruitful tree and all cedars. The wild beast and all cattle, creeping thing and fethered fowl. Kings of the earth and all people's, Princes and all Judges of the earth. [unspec 11]

Young men and also maidens, old men with children. Let them praise the name of Jehovah, for high advanced is his Name, *even* his alone; his glorious Majesty *is* above earth and heavens. And he hath exalted the horn of his people, the praise of all his gracious Saints, the sons of Israel, a people near him; Halelu-jah.

Annotations.

FRom the heavens] ye heavenly creatures; as the Chaldee, *ye holy creatures of heaven:* so after, *from the earth, verse.* 7. is *earthly creatures.* Compare *Rev. 5. 13. in the high places]* which the Chaldee expoundeth, *high Angels.*

Vers. 3. *stars of light]* bright shining stars, which *praised* God *together, Job* 38. 7. [unspec 3]

Vers. 4. *above the heavens]* in the clouds of the *air, Gen. 1. 7. Job* 26. 8. and 37. 11. [unspec 4]

Vers. 6. *stablished]* or, *made them stand, Psalm. 119. 91. a statute]* that is, *statutes* or *decrees, rules, ordinances,* whereby every creature is bounded to his set time and place, as *Job* 14. 5, 13. and 26. 10. whereupon mention is made of the *statutes* or *ordinances of heaven, of the Moon and stars,* &c. *Job 38. 33. Ier.* 31. 35. and 33. 25. *it shall not pass]* that is, *not any* of the things fore-mentioned *shall pass the statute* (or bound) set of God; or it, *the statute shall not pass away,* or fail, or, not be altered; as *Esth.* 1. 10. and 9. 27. 28.

Vers. 7. *dragons]* or *whale-fishes.*

Vers. 8. *vapor]* or *smoke, exhalation, damp.* As these and all other creatures are here stirred up to praise the Lord; so for our sakes are these things written, that we should learn by them to praise the Creator. And it is a rule in the Hebrew Canons, that *for winds when they blow tempestuously, and for lightning & thunder,* &c. *for lights in the air which seem to be stars that fall, or run from place to place, or blazing stars, comets,* &c. *when a man seeth any of these, he is to bless God who hath filled the world with his power and might. Also, he that seeth the beautiful creatures, as going out into the fields or gardens in the spring time, seeth the trees sprouting and blossoming, he is to bless God, who hath not let his world lack anything, but hath created in it goodly creatures and saire trees.* &c. *for the use of the sons of Adam. So, for mountains and hills, seas and deserts, rivers,* &c. *if he see any of them from three days to three days, he is to bless the Creater of the world.* Maimonides in Misneh, in Beracoth, *chap. 10. sect.* 14. 13. 15.

Vers. 10. *fethered fowl]* or *winged bird:* Hebr. *bird of wing.*

Vers. 13. *high advanced]* or *set on high:* so *Isaiah* 12. 4. It is a strong tower, into which the righteous runneth, and is also *set on high* in safety, *Prov.* 18. 10.

Vers. 14. *the horn] the power and glory,* as the Chaldee saith, *the glory of the kingdom of his people:* see *Psal.* 75. 10. This is accomplished in *Christ, the horn of salvation, Luk. 1. 69. the praise]* understand, *which is the praise of his Saints,* that is, their glory, or *an argument of praise to them. near him]* God's people are said to be *near unto him,* in respect of his covenant with them in Christ, *Ephes.* 2. 13. their service of him, *Levite.* 10. 3. and spiritual alliance in Christ, *John. 20.*

17. 1 Joh. 3. 1. For this word, *nigh,* is used for *kindred, Lev.* 21 3. Christ *draweth near* unto God for them, *Jer.* 30. 21. and they by him, *Heb.* 10. 19. 22.

PSAL. CXLIX.

God is publicly to be praised for his graces to his Church, and power given to the same.

Halelu-jah. [unspec 1]

SIng ye to Jehovah a new song, his praise in the Church of gracious Saints. Let Israel rejoice in his makers, let the sons of Zion be glad in their King. Let them praise his name with flute; with timbrell and harp, let them sing Psalms unto him. For Jehovah taketh pleasure in his people, he will beautify the meek with salvation. The gracious Saints shall be gladsome in glory, shall shout *joyfully* upon their beds. The exaltations of God in their throat, and a twoedged sword in their hand. To do vengeance on the heathens, reproofs in the nations.

To bind their Kings in chains, and their Nobles in fetters of iron. To do on them the judgment written, this comely honor *is* to all his gracious Saints; Halelu-jah.

Annotations.

HIs makers] the *Father,* the *Word,* and the *Hely Ghost,* which *three are one, 1 John.* 5. 7. The mystery of the Trinity is in the Hebrew phrase; so in many other, as, *Let us make man in our image, Gen. 1. 26. Where is God my makers? Job 35. 10. Thy makers* is *thine husbands, Isaiah. 54. 5 Remember thy Creators, Eccles.* 12. 1. and sundry the like. *God* also is *our maker,* both in nature and grace: see *Psal. 100. 3. their King] Christ:* as *Matth. 21. 5. Song* 14.

Vers. 3. *with slate]*•s *Psal.* 150. 4. or, *in a dance;* as *Ier. 31. 4. 13. Ps.* 30. 12. One name is given both to the *dance,* and the *pipe* whereto they danced.

Vers. 4. 〈◊〉 *]* or *adorn, make glorious:* so *Esa.* 60. 7. 9. 13. The Greek saith, *exalt.* [unspec 6]

Vers. 6. *The exaltations]* that is, *exalting songs, high acts, high praises,* or, *lifting up* of the voice, *preachings. in their throat]* that is, aloud spoken of, and proclaimed: so *Esa. 58. 1. Cry with the throat,* is, *Cry aloud. two edged]* Hebr. *a sword of mouths,* that is, *of two mouths,* as is expressed, *Judge.* 3. 16. in Greek *two mouthed,* that is, *two edged,* biting or cutting both ways. This *sword* is God's *word,* and cometh out of Christ's mouth, *Ephes. 6. 17. Heb. 4. 12. Rev.* 1. 16.

Vers. 7. *on the beathens]* by preaching against their idolatries, *Act.* 14. 15. and 17. 16, 17, 22, &c. Compare 2 *Cor. 10. 4. 5. 6. Esa.* 41. 15. *reproofs]* for sin, as *John.* 16. 8, &c.

Vers. 8. *To bind their Kings]* restraining their vices, and bringing them under the bonds and subjection of the gospel; see *Ps. 2. 3. Mark. 6. 20. Acts 24. 26. Rev. 21. 24. Esa.* 45. 14. a figure of captivity, *Nahum 3. 10. 2 Cor. 10. 4, 5, 6. Matth. 16. 19. Nobles]* or *Honorable.*

Vers. 9. *written]* in the book of God; see 1 *Cor. 4. 6. Rev.* 22. 18. So the Chaldee paraphraseth, *written in the Law.* And this may have reference to that law, *Deut.* 7. 1, 2, &c. *honor* is] or, *this* shall be *the honor of all his Saints.*

PSAL. CL.

An exhortation to praise God's holiness, power, & goodness, with all kind of instruments, and all breath.

Halelu-jah. [unspec 1]

PRaise ye God in his sanctity, praise him in the firmament of his strength. Praise him in his powers, praise him according to the multitude of his greatness. Praise him with the sound of the Trumpet, praise him with the psaltery and harp. Praise him with Timbrel and Flute, praise him with Virginals and Organ. Praise him with well sounding Cymbals, praise him with loud sounding Cymbals. Let all breath praise Yah; Halelu-jah. [unspec 6]

Annotations.

IN his sanctity] or, *for his holiness;* his most holy being, *Isa.* 6. 3. the first argument of praise from God's holy essence in himself: or, *in his sanctity,* (his *sanctuary) his holy place,* meaning *heaven, in the firmament of his strength]* that is, *for his strong firmament,* (called *heaven, Gen.* 1. 8.) the second argument of praise, from the frame of the world, whereof *heaven* is chiefest: see *Psal.* 19. 2. or *for the out-spreading of his strength,* that is, *for his strength spread out* as the firmament.

Vers. 2. *in his powers]* or, *for his powerful acts,* as *Ps.* 145. 4. the third argument of praise from God's mighty administration of all things since the creati on. *of his greatness]* or *majesty,* in special mercy towards his own people and against their enemies; which is the fourth argument of his praise. Compare *Deut.* 3. 24. and 9. 26. and 32. 3. *Ex. 15. 16. 1 Chro. 17. 19. Luke 1. 46, 49, 58. Act. 2. 11. Psal.* 79. 11. and 145. 3. 6. *Majesty* hath the name of *greatness,* and is applied to the greatest state of Polities or Common-weales; which is to be minded here.

Vers. 4. *flute]* or *dance: Psal. 149. 3. Virginals]* or, *stringed instruments:* this word is not elsewhere in Scripture. *Organ]* or, *the Organon,* as the Greek translateth it: the Hebrew name signifieth *a lovely* (or *delightful) instrument:* it is one of the ancientest of the world, invented by *Iubal, Gen.* 4. 21. and an instrument of joy, *Job* 21. 12. & 30. 31. well *sounding Cymbals]* Hebr. *Cymbals of hearing,* that is, *easy* or *delightful to be heard,* which the Greek translateth *well sounding.* The *Cymbals* were of metal, as bells, and have their name of their *shrill tinkling sound. loud sounding]* or, *joyfully sounding,* or *tinkling;* as 1 *Cor.* 13. 1. Hebr. *Cymbals of shouting sound.*

Vers. 6. *all breath]* or, *every breath,* that is, *every thing that hath breath:* this word is used for the *breath* that God inspired into man, *Gen.* 2. 7. and so for man's *mind* or immortal *soul, Isa.* 57. 16. and usually is applied to man, and to the breath of God, *Psal.* 18. 16. but in *Gen.* 7. 22. it seemeth to be spoken *of all living things.* Compare *Rev.* 5. 13. where *every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them,* were heard, saying; *Unto him that sitteth upon the Throne, and unto the Lamb,* be *blessing, and honor, and glory, and power forever and ever, Amen.*

The end of the Book of Psalms.

A TABLE DIRECTING TO SOME principal things observed in the Annotations of the Psalms.

A

- *ABashing,* what it signifieth, *Psal.* 6. 11.
- *Aedom* described, *Psal.* 60. 10.
- *Egypt, Psal.* 68. 32. the plagues of Egypt described, *Psal.* 78. 44, &c. and 105, 28, &c.
- *Ethiopia, Psal.* 68. 32.
- *Almighty, Shaddai,* how God is so called, *Psalm.* 68. 15.
- *Alone* diversely taken, *Psal.* 4. 9.
- *Amalek, Psal.* 83. 8.
- *Amen,* what it signifieth, *Psal.* 41. 14.
- *Ammonites, Psal.* 83. 8.
- *Angels, Psal.* 68. 18. and 104. 4.
- *And* instead of *For, Psalm.* 1. 3. and 7. 10. and 55. 13.
- *And* for *but, Psal.* 55. 14.
- *And* for *that, Psal.* 43. 4. and 49. 10.
- *And,* a sign of passion, *Psal.* 2. 6. and 115. 3.
- *Anger,* outward, as *wrath* inward, *Psal.* 2. 5.
- *Arrows,* what they mean, *Psal.* 18. 15. and 45. 6.
- *Asaph,* who he was, *Psal.* 50. 1.

B

- *BElial,* what it meaneth, *Psalm.* 18. 5. and 41. 9.
- *Baal,* what it signifieth, and how it is turned into *Bosheth, Psal.* 106. 28.
- *Bands,* signs of subjection, *Psal.* 2. 3.
- *Babel* described, *Psal.* 1. 37. 1.
- *Being,* for *continuing, Psal.* 64. 8.
- *Blessed,* a title given to *God, Psal.* 68. 36.

- *Blessing,* diversely used, *Psal.* 3. 9.
- *O Blessed,* or *Happy,* how it differeth from the former, *Psal.* 1. 1.
- *Blouds,* and *man of bloods,* what they mean, *Psal.* 5. 7. and 51. 16.
- *Bounteous Princes, Psal.* 47. 10.
- *Bounteous reward, Psal.* 13. 6.
- *Bread,* for all *food, Psal.* 78. 20.
- *Brookes,* what they are, and of what use, *Psalm.* 1. 3.
- *Burnt offering,* what it was, *Psal.* 20. 4.

C

- *CAptivity* for *captives. Psal.* 14. 7. and 68. 19.
- *Cedar-tree* described, *Psal.* 29. 5.
- *Cherub, Cherubims,* what they were, *Psalm.* 18. 11.
- *Christ,* or *Anointed, Psal.* 2. 2.
- *Commanding,* diversely used, *Psal.* 42. 9.
- *Condemne as guilty, Psal.* 5. 11.
- *Confession,* diversely used, *Psal.* 6. 6. and 32. 5. and 50. 14.
- *Corrupt not,* a title of some Psalms, *Psal.* 57. 1.
- *Corruption, Psal.* 16. 10.
- *Corrupting ditch,* or *pit,* wherefore so called, *Psal.* 7. 16.
- *Covenant,* what it signifieth, *Psal.* 25. 10.
- Striking *covenant, Psal.* 50. 5.
- *Covetous,* or *gain-thirsty,* whereof it is named, *Psal.* 10. 3.
- *Courts* of God's house, *Psal.* 65. 5.
- *Cursing, Psal.* 10. 7.

D

- *DAughter,* for *Congregation, Psal.* 9. 15.

- *Daughters,* for *Villages, Psal.* 48. 12.
- *David* put for *Christ, Psal.* 18. 50. & 40. 1. & 89. 4.
- *Day,* for time of affliction, *Psal.* 37. 13. 18.
- *Deceit,* whereof named, *Psal.* 5. 7.
- *Decree,* or *Statute,* what it meaneth, *Psal.* 2. 7.
- *Degrees,* what they mean, *Psal.* 120. 1.
- *Devils,* whereof they are named, *Psal.* 106. 37.
- *Doing,* for *yielding fruit, Psal.* 1. 3.

E

- *EDom* described, *Psal.* 60. 10.
- *Egypt, Misraim, Psal.* 68. 32.

F

- *FAce* for *anger, Ps.* 21. 10.
- *Face* for *grace, Psal.* 27. 8. and 42. 6.
- *Faithful,* what it meaneth, *Psal.* 19. 8.
- *False vanity, Psal.* 12. 3.
- *Falsly deny, Psal.* 18. 45.
- *Favourable acceptation, Psal.* 5. 13.
- *Fear,* for *God. Psal.* 76. 12.
- *Fear,* for God's worship, &c. *Psal.* 19. 10. for *walking in his ways, Psal.* 34. 10. and 128. 1.
- *Feeding,* what it meaneth, *Psal.* 23. 1.
- *Finding,* diversely used, *Psal.* 36. 3. and 116. 3. and 132. 5. and 46. 2.
- *First-borne,* ministers of God, *Psalm.* 78. 51. the Chief over others, *Psal.* 89. 28.
- *Fools vain-glorious, Psal.* 5. 6.
- *Fool Nabal, Psal.* 14. 1.
- *Fool, Aevil, Psal.* 38. 6.

- *Fool inconstant, Psal.* 49. 11.
- *Forgiving,* what it meaneth, *Psal:* 25. 18.

G

- *GAtes* of death, *Psal.* 9. 14.
- *Gates* of the daughter of Zion, *Psal.* 9. 15.
- *Gates* of justice, *Psal.* 118. 19.
- *Gathering* diversely used, *Psal.* 26. 9.
- *Generation,* what it meaneth, *Psal.* 12. 8.
- *Girding,* what it meaneth, *Psal.* 76. 11.
- *Giving* for *putting, setting,* &c. *Psal.* 4. 8. and 8. 2.
- *Giving,* for *granting, suffering, Psal.* 16. 10.
- *Gladness, gladsomnesse,* outward, as *joy* is inward, *Psal.* 2. 11.
- *Glorious majesty, Psal.* 8. 2.
- *Glory* or *Honor,* whereof it is named, *Psal.* 3. 4. & 85. 10.
- *Glory,* for the *tongue, Psal.* 16. 9.
- *Glorying,* or *praising ones self, Psal.* 34. 3.
- *God,* Elohim, what it meaneth, *Psal.* 3. 3.
- *God, El, Psal.* 5. 5.
- *God's* for *Angels, Psal.* 8. 6. and 97. 7.
- *God's,* for *Magistrates, Psal.* 82. 1, 6.
- *God's* name added to things for excellency, *Psalm.* 36. 7.
- The *living God, Psal.* 42. 3.
- *Gospel* or *Evangelie,* whereof it is named, *Psalm.* 40. 10.
- *Gracious Saint,* what it meaneth, *Psal.* 4 4.

H

- *HAlelu-jah, Psal.* 104. 35. and 135. 1.

- *Harp, Psal.* 33. 2.
- *Heavens,* what they are, *Psal.* 8. 9.
- *Hell,* what it meaneth, *Psal.* 16. 10.
- *Heritage, Heir, Inheritance,* what they mean, *Psal.* 2. 8.
- *Hiding the face,* what it siguifieth, *Psal.* 13. 2.
- *High refuge,* what it is, *Psal.* 9. 10.
- *Hopefully wait, Psal.* 31. 25.
- *Horne* for *power, glory, Psal.* 18. 3. and 75. 5, 11.
- *Hosts,* or *Sabbath,* God's title, *Psal.* 24. 12.
- *House,* whereof it is named, *Psal.* 5. 8.
- *Hypocrites,* why so called, *Psal.* 35. 16.

I

- *IAakob,* what it meaneth, *Psal.* 14. 7.
- *Yah,* the name of God, *Psal.* 68. 5.
- *Idols,* whereof they are named, *Psal.* 106. 36.
- *Jehovah,* the name of God and Christ opened, *Psa.* 83. 19. and 97. 1.
- *Jehovah,* or *God, Psal.* 68. 21.
- *Jerusalem* described, *Psal.* 51. 20.
- *Iles,* for *Gentiles, Psal.* 97. 1.
- *In,* often noteth the cause of a thing, *Psal.* 31. 2.
- *In,* for *of, Psal.* 87. 3.
- *Incense,* what it signified, *Psal.* 141. 2.
- *Inheritance,* for *land,* or *people, Psal.* 79. 1. and 28. 9. and 2. 8. and 47. 5.
- *Iniquity, Psal.* 18. 24. it is sometime put for punishment, *Psal.* 31. 11. and 40. 13. and 59. 5.
- *Israel,* what it meaneth, *Psal.* 14. 7.
- *Iudging,* what it is, *Psal.* 43. 1.

- *Iudging* expressed by two words usually, *Psalm.* 7. 9.
- *Judgments,* for *laws, Psal.* 19. 10. for *rites, Psalm.* 81. 5.
- *Justice,* for *benefits, Psal.* 24. 5.

K

- *KNowing,* what it meaneth, *Psal.* 1. 6.
- *Korach* and his *sons,* who they were, *Psalm.* 42. 1.
- *Kissing,* what it signifieth, *Psal.* 2. 12.

L

- *LAnd* of Canaan, *Psal.* 25. 13. described, *Psal.* 105. 11. the *land of desire, Psal.* 106. 24.
- *Law,* whereof it is named, *Psal.* 19. 8.
- *Leading,* gentle guiding, *Psal.* 23. 2.
- *Lebanon,* a mount, *Psal.* 29. 5.
- *Life, Psal.* 7. 6. and 30. 6.
- *Lifting up the soul, Psal.* 25. 1.
- *Light,* what it meaneth, *Psal.* 27. 1. and 97. 5. and 112. 4.
- *Light of the face, Psal.* 4. 7. and 31. 17.
- *Lightening* of the eyes, *Psal.* 13. 4.
- *Lightening* the lamp, *Psal.* 18. 29.
- *Lions* of sundry kinds, have sundry names, *Psal.* 7. 3. and 57. 5.
- *Livjathan,* the Whale, *Psal.* 74. 14.
- *Lodge,* for *continue, Psal.* 49. 13.
- *Lord, Adonai,* what it meaneth, *Psal.* 2. 4.
- *Lot,* what it meaneth, *Psal.* 16. 5.

M

- *MAking,* diversely used, *Psal.* 100. 3.
- *Man, Ish,* of his excellency so named, *Psal.* 4. 3. and 49. 3.

- Sorry *man, Enoch;* and *earthly Man,* Adam, *Psal.* 8. 5. and strong *Man, geber, Psal.* 18. 26.
- *Man of tongue,* what it meaneth, *Psal.* 140. 12.
- *Man of bloods, Psal.* 5. 7.
- *Mansion,* or dwelling place, *Psal.* 26. 8.
- *Master* of the Music, who he was, *Psal.* 4. 1.
- *Meditate,* is not only to think, but to speak, *Psal.* 1. 2. and 55. 3.
- *Mercy,* what it signifieth, *Psal.* 136. 1.
- *Mercifully cover, Psal.* 65. 4.
- *Michtam,* what it meaneth, *Psal.* 16. 1.
- *Moab* described, *Psal.* 60. 10.
- *Molestation,* what it is, *Psal.* 7. 15.
- *Morning,* what it meaneth, *Psal.* 5. 4 and 49. 15.
- *Moving,* implieth often evil, *Psal.* 15. 5.
- *Moving of the foot,* also is evil, *Psal.* 38. 17. and 66. 9.
- *Mountains;* diversely used, *Psal.* 121. 1.

N

- *NAme,* how it is used, *Psal.* 8. 2.
- *Neere,* or *nigh,* what it meaneth, *Psal.* 148. 14.
- *Negineth,* stringed instruments, *Psal.* 4. 1. and 33. 3.
- *New* song, what it meaneth, *Psal.* 33. 3.
- *Nose,* and *anger,* have one name in Hebrew, *Psal.* 10. 4.

O

- *OBlation,* what it was, *Psal.* 20. 4.
- *Out spread firmament,* what it is, *Psal.* 19. 2.

P

- *PAinfull iniquity,* why so called, *Psal.* 5. 6.

- *Palace,* what it is, *Psal.* 5. 8.
- *Palestine, Philistinis, Psal.* 60. 10.
- *Palms* and *hands* lifted up, and spread in prayer, *Psal.* 63. 5.
- *Palme-tree* described, *Psal.* 92. 13.
- *Parable* diversely used, *Psal.* 44. 15. and 49. 5. and 78. 2.
- *Part* for *inheritance, Psal.* 16. 5.
- *Peace,* what it signifieth, *Psal.* 29. 11. of it *Solomon* was named, *Psal.* 72. 7.
- *Perpetuity,* victory of time, *Psal.* 9. 7.
- *Pit of corruption:* see *Corruption,* and *Psal.* 7. 16.
- *Pleading,* what it is, *Psal.* 35. 1.
- *Prayer,* whereof it is named, *Psal.* 4. 2.
- *Precepts,* why so called, *Psal.* 19. 9.
- *Precious,* diversely used, *Psal.* 36. 8. and 116. 15. and 72. 14. and 49. 9. and 139. 17.
- *Priest,* what it signifieth, *Psal.* 99. 6.
- *Prophet,* what it meaneth, *Psal.* 74. 9.
- *Psalm,* whereof it is named, *Psal.* 3. 1. and 7. 18.
- *Psaltery, Psal.* 33. 2.

R

- *REbell,* or, *turn rebellious,* whereof it is named, *Psal.* 5. 11.
- *Rebuke,* for *destruction, Psal.* 9. 6.
- *Redeemer,* whereof named, *Psal.* 19. 15.
- *Redemption, Psal.* 111. 9.
- *Reward, Psal.* 19. 12.
- *Rock,* the title of God often, *Psal.* 18. 3, 32.
- *Rod* of God, what, *Psal.* 23. 4.

S

- *SAbbath,* day of *Rest, Psal.* 92. 1.
- *Sacrifice,* and *sacr. of justice,* what it is, *Psal.* 4. 6. of *shouting, Psal.* 27. 6.
- *Salvation,* and *saving,* largely used, for *help, victory, deliverance, &c. Psal.* 12. 2. and 98. 1. and 118. 15.
- *Scornefull, proud, Psal.* 1. 1.
- *Seat,* sometime is *a •hair,* sometime *a dwelling, Ps.* 1. 1. and 107. 4.
- *Secret* or *mystery, Psal.* 25. 14.
- *Secret,* for *Counsel, Psal.* 64. 3. and 89. 8.
- *Seed,* for *children, Psal.* 21. 11.
- *Seeking,* is for good or evil, *Psal.* 35. 4.
- *Selah,* what it signifieth, *Psal.* 3. 3.
- *Shadow, Psal.* 121. 5.
- *Shadow of death, Psal.* 23. 4. and 107. 10.
- *Shout* joyfully, *Psal.* 5. 12.
- *Shout* triumphantly, *Psal.* 41. 12.
- *Silence,* for *submission, Psal.* 62. 2.
- *Silence,* for *destruction, Psal.* 31. 18. and 49. 13.
- *Simple,* why so called, *Psal.* 19. 8.
- *Zion,* the mount, *Psal.* 2. 6.
- *Sitting,* diversely used, *Psal.* 1. 1. and 102. 13.
- *Skies, Psal.* 18. 12.
- *Sleep,* for *death, Psal.* 13. 4.
- *Sleep,* for *rest, Psal.* 127. 2.
- *Son,* diversely used, *Psal.* 79. 11. and 80. 16. and 89. 23.
- *Son,* for every young thing, *Psal.* 114. 4. and 147. 9.
- *Soul,* what it is, *Psal.* 16. 10.
- *Soul,* for *life, Psal.* 35. 4. for *will, Psal.* 26. 12.

- *Standing,* for *continuing, Psal.* 33. 11. and •11. 3. for *ministering, Psal.* 134. 1.
- *Statute* or *Decree,* what it meaneth, *Psal.* 2. 7. and 148. 6.
- *Strength,* for *praise, Psal.* 8. 3.
- *Strength,* for *kingdom, Psal.* 21. 2.
- *Strength,* for God's Ark, *Psal.* 78. 61.
- *Stilnesse,* what it meaneth, *Psal.* 4. 5.
- *Stirring, Psal.* 4. 5.
- *Sun,* whereof it is named, *Psal.* 19. 5.
- *Sin,* properly is *missing,* or *miss-doing, Psal.* 4. 5.
- *Sinners,* who they are, *Psal.* 1. 1.
- *Swallowing,* for *destroying, Psal.* 21. 10.

T

- *TArshish,* for the *Ocean sea, Psal.* 48. 8.
- *Tell,* for *preach, Psal.* 2. 7.
- *Tent,* what it is, *Psal.* 15. 1.
- *Testimonies* of God, what they are, *Psal.* 19. 8.
- *Together,* diversely used, *Psal.* 33. 15. and 141. 10.
- *Trespasses,* what they are, *Psal.* 5. 11.
- *Tribes* of Israel, whereof named, *Psal.* 78. 55.
- *Tyrus* the City described, *Psal.* 45. 13.

V

- *VAine idols, Aelim,* whereof named, *Ps.* 96. 5.
- *Vanities,* for *idols, Psal.* 31. 7.
- *Vnconstant fool, Psal.* 49. 11.
- *Unicorn, Psal.* 22. 22.
- *Voice,* for *thunder, Psal.* 29. 3.

- To give the *voice,* what it meaneth, *Ps.* 18. 14.
- *Vowes, Psal.* 50. 14.

W

- *WAlking,* for *conversation, Ps.* 1. 1. and 56. 14.
- *War.* whereof it is named, *Ps.* 35. 1.
- *Waters,* for *troubles,* and *people's, Ps.* 18. 5, 17. and 124. 4.
- *Way,* for *course of life,* or *religion, Ps.* 1. 1. & 25. 4.
- *Wicked,* what it signifieth, *Psal.* 1. 1.
- *Woeful evils,* whereof so called, *Psal.* 5. 10.
- *Wondrous excellent, Psal.* 8. 2.
- *Word,* for *thing,* or *matter, Psal.* 7. 1.
- *Work,* for *wages,* or *reward, Ps.* 109. 20. & 95. 9.

Hebrew phrases observed, which are somewhat hard and figurative.

1 DEfect or want of words; as,

Of a Verbe substantive, *am. art, is, &c. Psal.* 2. 7. and often.

Of a Noun substantive after a Verbe, *Psal.* 103. 9. and 109. 21. and 137. 5. & 139. 20.

Of a Noun substantive after an adjective, *Psalm* 10. 10.

Of a Verbe generally, *Psal.* 69. 11. and 18. 7, 29.

Of a Pronoun, *Psal.* 45. 4. and 59. 14. and 68. 36. and 69. 2. and 71. 18. and 115. 12.

Of a Preposition, *Psal.* 5. 4. and 2. 8. and 9. 12. and 42. 3.

Of a part of a sentence, *Psal.* 6. 4. and 89. 36.

2 Overplus or redundance of some small words, *Psal.* 1. 4. and 46. 7. and 118. 14. and 137. 3.

3 Change, or putting one for another; as,

Of number, *fowl* for *fowls, Angel* for *Angels, &c. Psal.* 8. 9. and 34. 8. and 78. 2, 45. and 79. 2. and often.

Of person, *Psal.* 59. 10. and 65. 7. and 80. 7. and 115. 9. and 144. 10.

Of time, *Psal.* 2. 1. and 18. 7. and often.

Of gender; *Psal.* 45. 17. and 79. 8.

Of an active Verbe for a passive, *Psal.* 32. 9. and 36. 3. and 109. 13. and 49. 15.

4 Questions or expostulations, used

For affirmations, *Psal.* 56. 9. and 14. 4.

For denials, *Psal.* 94. 20.

For prayers, *Psal.* 10. 1.

For wishes, *Psal.* 4. 7. and 14. 7.

5 Words used in the plural number for excellency, &c. *Psal.* 103. 6.

One word singular and another plural, used for exactness, *Psal.* 66. 3.

6 The mystery of the holy Trinity, *Psal.* 11. 7. and 3. 3. and 149. 2.

7 A Verbe indefinite, of like signification with that which went before, *Psal.* 49. 15.

General observations touching the Psalms.

THe Psalter is in the Hebrew divided into five books.

- 1 The first containeth the 41. first Psalms.
- 2 The second containeth the next 31. Psalms to the 73.
- 3 The third hath the next 17. Psalms, unto the 90.
- 4 The fourth containeth the next 17. Psalms, to the 107.
- 5 The fifth containeth the 44. last Psalms.

Every of these Books is ended with *Amen* or *Halelu-jah.* But being all joined together, they are usually counted one Book, and so the Apostle Peter speaketh of them, *Act.* 1. 20.

The Inditers of these Psalms are expressed five; Moses, David, Asaph, Heman and Aethan.

Of the titles of the Psalms.

THe Psalms, many of them have no title at all; others have titles, but very divers. Some signify the writers, as *David, Asaph, &c.* some the singers, as the *sons of Korach, Ieduthun, &c.* some the instruments whereto they were sung, as *Neginoth, Nechiloth, &c.* some the nature of the Ditty, as, *a Psalm, an Hymn, &c.* some the use of it, as, *an instructing Psalm, &c.* some the occasion of making it, as David's *fleeing from Absalom,* his *going in to Bathshebah, &c.*

Five and twenty Psalms are without any title, namely, the 1. 2. 10. 33. 43. 71. 91. 93. 94. 95. 96. 97. 99. 104. 105. 107. 114. 115. 116. 117. 118. 119. 136. 137. & 147. Yet of some of these the holy Ghost witnesseth that *David* wrote them, *Act. 4. 25. Heb.* 4. 7. and so we may judge of the rest.

David's name is prefixed unto 74. Psalms, but diversely.

Five and thirty are entitled, *a Psalm of David,* as the 3. 4. 5. 6. 8. 9. 11. 12. 13. 14. 15. 19. 20. 21. 22. 23. 24. 29. 31. 38. 39. 40. 41. 51. 62. 63. 64. 70. 101. 109. 110. 139. 140. 141. 143.

Three are entitled, *A Psalm a song of David, Psal.* 30. and 65. and 68.

One is entitled, *A song, a Psalm of David, Psal.* 108.

Fourteene are entitled, *Of David,* understanding the word *Psalm* or *Song,* as the 18. 25. 26. 27. 28. 34. 35. 36. 37. 61. 69. 103. 138. 144.

One is entitled, *An hymn of David, Psal.* 145.

Two are entitled, *A prayer of David, Psal.* 17. and 86.

Six are entitled, *Miehtam of David, Psal.* 16. 56. 57. 58. 59. and 60.

Five are named, *Instructing* psalms *of David, Psal.* 32. 52. 53. 54. 55.

One is called, *An instructing* psalm *of David, a prayer, &c. Psal.* 142.

One is entitled, *Shigajon of David, Psal.* 7.

Five are entitled, *A song of degrees of David, Psal.* 132. 124. 126. 131. 133.

Asaphs name is set to 12. Psalms, as written by him, or at least committed unto him.

Seven are entitled, *A psalm of Asaph, Psal.* 50. 73. 77. 79. 80. 81. and 82.

Two are entitled, *A psalm of Asaph, a song, Psal.* 75. and 76.

One is named, *A song a psalm of Asaph, Psal.* 83.

Two are called, *Instructing* psalms *of Asaph, Psal.* 74. and 78.

One is named, *An instructing* psalm *of Heman,Psal.* 88.

And one, *An instructing* psalm *of Aethan, Psal.* 89.

Fourteene other have this title, *An instructing* psalm, or *Maskel, Psal.* 42. 44. 45. 46. 32. 52. 53. 54. 55. 142. 74. 78. 88. 89.

One of these is called, *An instructing* psalm, *a song of the well-beloved* virgins, *Psal.* 45. So the title of *Instruction* is set in all over 24. Psalms.

Four have this title before them, *Corrupt not,* or *Al-Tashchith, Psal.* 57. 58. 59. 75.

Two are entitled, *for to record, Psal.* 38. and 70.

One is entitled, *A prayer of Moses the man of God,Psal.* 90.

One is entitled only, *A psalm, Psal.* 98.

Two have this title, *A psalm a song, Psal.* 67. and 87.

One is entitled, *A song a psalm, Psal.* 66.

One is entitled, *A psalm for Confession, Psal.* 100.

One, *A psalm a song for the Sabbath day, Psal.* 92.

One, *A prayer for the afflicted, &c. Psal.* 102.

Fifteene are entitled, *Songs of degrees,* as from *Psal.* 120. to 134.

Two have the titles, *For Solomon, Psal.* 72. & 127.

Five and fifty are entitled, *To the Master* of the Music, as *Psal.* 4. 5. 6. 8. 9. 11. 12. 13. 14. 18. 19. 20. 21. 22. 31. 36. 39. 40. 41. 42. 44. 45. 46. 47. 49. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 64. 65. 66. 67. 68. 69. 70. 75. 76. 77. 80. 81. 84. 85. 88. 109. 139. 140.

Two are entitled, *To Ieduthun, Psal.* 39. and 77.

The sons of Korach have eleven Psalms directed unto them. Of which,

Four are entitled, *A psalm to the sons of Korach, Psal.* 47. 49. 84. 85.

Two thus, *A song a psalm to the sons of Korach, Psal.* 48. 88.

One thus, *To the sons of Korach, a psalm a song, Psal.* 87.

One thus, *To the sons of Korach on Alamoth, a song, Psal.* 46.

Three are named, *Instructing* psalms *to the sons of Korach, Psal.* 42. 44. 45.

Nine Psalms have before them *Halelu-Yah, Psal.* 106. 111, 112. 113. 135. 146. 148. 149. 150.

Of the Music that Israel had in the Temple.

AS musical Instruments were used with songs of old when Israel first came out of Egypt, *Ex.* 15. 20. and *Trumpets* were appointed of God at mount Sinai, which the Priests should blow over the Burnt-offerings and Sacrifices, which was *an ordinance forever, Numb.* 10. 8, 10. so David, the sweet Psalmist of Israel, by the Spirit of God made Hymns and Songs, with Cymbals, Harps and Psalteries, which the Levites in their courses should sing and play upon continually in the Sanctuary. Which melody was heard when the Ark of God was brought into the Tent which David had pitched for it, 1 *Chron.* 15. 1, 16, 19, 20, 21. then *all Israel brought up the Ark of the Covenant of the Lord with shouting, and with sound of the Cornet, and with Trumpets, and with Cymbals, making a noise with Psalteries and Harps, 1 Chro.* 15. 28. The Trumpets which Moses made were of *silver, Numb.* 10. 2. David's Cymbals were of *brass, 1 Chron.* 15. 19. the Harps and Psalteries were of fine wood, 2 *Chro.* 9. 11. These are called *the instruments of music* (or of *the song) of the Lord, 2 Chron.* 7. 6. and David appointed them to be used *continually before the Ark, 1 Chron.* 16. 4, 5, 6. and divided by lot the Levites which were Musicians into four and twenty wards, 1 *Chron.* 25. and they were by their courses *to stand every morning to confess and to praise the Lord, and likewise at evening, 1 Chron.* 23. 30. And when Solomon had built the Temple, he continued therein the order set by David his father; so

that the Levites, Singers, and Musicians *being arrayed in white linen, having Cymbals, and Psalteries and Harps, stood at the end of the Altar, and with them an hundred and twenty Priests sounding with Trumpets; and the Trumpeters and Singers were as one, to make one sound to be heard in praising and confessing to the Lord, 2 Chron.* 5. 12, 13. and 7. 6. and 8. 14. This order when it was interrupted by the sin of the Jews, King Hezekiah restored, 2 *Chron.* 30. 21. that *when the Burnt-offering began, the song of the Lord began also, with the Trumpets and with the Instruments ordained by David King of Israel; and all the Congregation worshipped, and the Singers sang, and the Trumpeters sounded: all this continued until the Burnt-offering was finished, 2 Chron.* 29. 27, 28. The same order of song and music continued in the second Temple after their return from Babylon, as appeareth by *Ezra* 3. 10, 11. and *Nehem.* 12. 24, 27, 35, 36, 42, 45. In the Psalms of David we find mention also of *Flutes* (or Pipes) and *Timbrels,* and other Instruments used with songs of praise unto God, *Psal.* 149. 3. and 150. 3, 4, 5. The Hebrew Doctors have recorded some things more particularly thus, *They said the song over all the Burnt-offerings of the Congregation, which they were bound (to offer;) and over the Peace-offerings of the solemn assembly, at the time when the wine [the Dring-offering] was poured out. But the voluntary Burnt-offerings which the congregation offered, and the Drink-offerings brought for them, they said not the song over them. A Levite that mourned, might not serve or sing. And there might not be fewer then twelve Levites standing upon the bank (or stage) every day to say the song over the sacrifice; but they might always have moe so many as they would. And they said not the song, but by mouth, without instrument. For the root (or foundation) of the Music is, that it be a service by mouth. And there were others standing there playing with instruments of Music. And they played on Psalteries, and Pipes, and Harps, and Trumpets, and Cymball. There might not be fewer than two Psalteries, nor moe than six: not fewer than two Pipes, nor moe than twelve: not fewer than two Trumpets, nor moe than an hundred and twenty;* [so many as were at the dedication of the Temple, 2 *Chron. 5. 12.] Not fewer than nine Harps, but as many moe as they would: and but one Cymball only. In all the days of the solemn feasts, and at the new Moons, there were Priests blowing with Trumpets in the hour of the sacrifice, Numb. 10. 10. and the Levites said the song. The Trumpets were of silver, and it was not lawful to have them of other metal. The Pipes which they played on were of Cane (or Reed.) The Psalterie (Nebel) was an instrument like a bottle, and it had strings, and they played thereon. Twelve days in the year they played on the Pipe before the Altar; at the killing of the first Passover, and at the killing of the second Passover, and in the first good day of the Passover, and in the first good day of the Retention (or Pentecost) and in the eight days of the Feast (of Tabernacles.) Maimonides in Misn. tom. 3. in Cle hammikdash, chap.* 3. and *Talmud Bab. in Erachin. chap.* 2. These ordinances being ended by the coming of Christ, (who was to *destroy the City and the Sanctuary,* and to *cause the sacrifice and the oblation to cease, Dan.* 9. 26, 27.) it remaineth that now *the Word of Christ dwell* in us *richly in all wisdom,* and that we be *filled with the Spirit, speaking* to ourselves, *teaching and admonishing one another in Psalms, and Hymns, and spiritual Songs, singing with grace,* and *making melody* in our *hearts to the Lord, Coloss. 3. 16. Ephesians* 5. 18, 19.

SOLOMONS SONG OF SONGS IN ENGLISH METRE: WITH ANNOTATIONS AND REFERENCES TO OTHER SCRIPTURES, FOR THE EASIER VNDERSTANDING OF IT.

BY *HENRY AINSWORTH.*

PSAL. 45. 11. 12.

11 Hear ô daughter and see, and bend thine ear: and forget thy people, and thy fathers house.

12 And the King will covet thy beauty: for he *is* thy Lord, and bow-down thyself to him.

EPHES. 5. 32. 23. 25. 26. 27.

32 This is a great mystery: but I speak concerning Christ and concerning the Church.

23—Christ is the head of the Church: and he is the Savior of the body.

25—Christ also loved the Church, and gave himself for it:

26 That he might sanctify and cleanse *it* with the washing of water by the word:

27 That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.

[illustration] [printer's or publisher's device]

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THE SONG OF SONGS.

CHAPTER I.

The Song of Songs, which *is* Solomon's. [unspec 1]

LEt him kiss me, with the kisses of his mouth, for thy loves *are* better, then wine. For the savor, of thy good ointments; thy name, *is* an ointment poured-forth: therefore, the Virgins love thee. Draw me, we will run after thee: the King hath brought me into his chambers; we will be glad, and rejoice in thee, we will remember thy loves, *more* then wine; the upright, love thee.

I *am* black, and comely; ô ye daughters of Jerusalem: as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I *am* blackish; because the Sun hath looked down upon me: the sons of my mother have been angry with me; they made me the keeper of the Vine-yards, my Vineyard which *is* mine, I have not kept.

Tell me, *ô thou,* whom my soul loveth, where thou feedest, where thou makest to rest at noon: for why should I be, as *one* that turneth-aside, unto the flocks of thy companions.

If thou know not, *ô thou* fairest among women: go thy way forth, by the footsteps of the flock, and feed thy kiddes, besides thy shepherds tents. I have compared thee, ô my love, to the company-of-horses in the chariots of Pharaoh. Thy cheeks are comely with rouse, thy neck with chains. We will make for thee rouse of gold; with speckes of silver.

While the King *sitteth* at his *roundtable,* my spikenard, giveth forth the smell thereof. A bundle of myrrh, *is* my well-beloved unto me: he shall lyeall-night, betwixt my breasts. A cluster of Cypres *is* my well-beloved unto me; in the Vineyards of Engedi.

Behold thou *art* fair, my love; behold thou *art* fair, thine eyes *are as* doves.

Behold thou *art* fair, my beloved, yea pleasant; also our bed *is* green. The beams of our houses, *are* Cedars; our galleries, of Brutin-*trees.*

CHAPTER I.

This may be sung as the 55 or 86 Psalm.

WIth kisses of his mouth, let him kiss me;

Because thy loves, then wine much-better *be.*

For thy good ointments odoriferous-sent; [unspec 3]

Thy name, it is a poured-forth ointment:

Therefore, the Virgins they have loved thee.

Do thou me draw, run after thee will we: [unspec 4]

Into his chambers brought me hath the King;

We will be glad in thee, and joyful-sing:

We will record thy loves, the wine *above.*

They that are upright, do thee dearly-love.

O daughters of Jerusalem, *I am*

Black, but *am* pleasing-comely with the same: [unspec 5]

Like to the tabernacles of Kedar,

Like to the curtains Solomon's which are.

Look not on me because that I *am* brown; [unspec 6]

Because the Sun hath on me looked-down:

The children of my mother they have been

Incensed against me with angry-teene;

To keep the Vineyards they did me assign,

I have not kept my Vineyard which *is* mine.

O my souls love, tell me where thou feedest, [unspec 7]

Where thou dost make *(thy flock)* at noon to rest.

For why should I be like to one that goes-

Aside, unto the flocks of thy fellows?

If thou thyself know not, ô fairest one [unspec 8]

Of womankind, then forth get thou thee gone,

By footsteps of the flock, and thy young-goats

Feed thou, besides the shepherds dwelling-cotes.

I have compared thee, my love, unto

The horses. troop in Charrets of Phar'oh. [unspec 9]

Thy cheeks with rouse, thy neck with chains are decked.

We will make thee, gold rouse; with silver speckt. [unspec 11]

At his round. *table* while the King *doth sit;* [unspec 12]

My spikenard giveth-forth the smell of it. [unspec 13]

A bag of myrrh my Loved is to me.

Betwixt my breasts, lie-all-the-night shall he.

My Lov'd to me a cluster of Cypres; [unspec 14]

That in the vineyards of Engedi is.

Lee thou *art* fair, ô thou my dearest love; [unspec 15]

Loe thou *art* fair, thine eyes *are as* the dove.

Loe thou *art* fair, ô thou my dear-loved, [unspec 16]

Yea pleasant *art,* green also is our bed.

Beams of our houses, of the Cedars *be;*

Our galleries, *are* of the Brutin-*tree.*

Annotations.

THe Song of Songs] Songs and Psalms are for the most part arguments of joy and gladness in them that sing, and of their praises, whom the songs concern, I am. 5. 13. Ephes. 5. 19. Exod. 15. Judge. 5. Isaiah 26. 2 Sam. 22. Psal. 66. 1. 2. 3. &c. So this book treating of man's reconciliation unto God, and peace by Jesus Christ, with joy in the Holy Ghost; is called a *Song:* which therefore the faithful should learn to sing with understanding, making melody in their hearts to the Lord, when they feel themselves made partakers of his joy. And it is

entitled the *Song of Songs,* that is, the chiefest and most excellent Song: as Christ, whom it concerneth, is called *the King of Kings, and Lord of Lord's,* Rev. 19. 16. and 17. 14. that is, the most high and mighty King, and supreme Lord of all. Solomon made a thousand Songs and five, 1 King. 4. 32. of all which this was most excellent; yea, and of all the Songs in the Scripture: for this celebrateth the mysteries of Christ and his Church, and the communion between them, more amply and excellently then any other. *which is Solomon's] It is better to hear the rebuke of the wise, then for a man to hear the song of fools,* Eccles. 7. 5. but Solomon who made this Song in praise of Christ and of his Church, *surpassed all the Kings of the earth in riches and wisdom,* 2 Chron. 9. 22. *he was wiser then all men;* for God gave him *wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shoore,* 1 King. 4. 31. 29. *and all the earth sought the face of Solomon, to hear his wisdom, which God had put in his heart,* 1 King. 10. 24. *There was none like him before him, neither after him shall any arise like unto him,* 1 King. 3. 12. It may also be interpreted, *which* belongeth *to* (or concerneth) *Solomon:* understanding hereby Christ himself whom Solomon prefigured in Kingdom, wisdom, and glory. And *Solomon* (called in Hebrew *Shelomoh,* but after the Greek, *Solomon,* Matthew 1. 6.) had his name of *peace;* because he was *a man of rest;* and God said of him, *Solomon shall be his name, and I will give (salom,* that is) *peace and quietness unto Israel in his days,* 1 Chronic. 22. 9, so *he had peace on all sides round about him,* 1 King. 4. 24. Now Christ is *our peace,* Ephes. 2. 14. even *the Prince of peace,* Isaiah 9. 6. and he is called *Solomon* in this Song, Chapter 3. 11. and David prophesying of Christ's Kingdom, entitled his Psalm, For *Solomon,* Psalm 72. Thus the penman of this book, being the wisest of all the Prophets, and Christ whom it concerneth, being the very *wisdom of God,* 1 Cor. 1. 24. and *greater then Solomon,* Matthew 12. 42. this Song is commended unto us by the Holy Ghost, in the highest degree of excellency. The Chaldee paraphraseth on this title thus; *Songs and hymns, which Solomon the Prophet, the King of Israel, uttered by the Spirit of prophesy, before the Lord, the Lord of all the world.*

V. 2. *Let him kiss me]* As the Scripture mentioneth *the Bride, the Bridegroom,* and the *friends* of them both, *the children of the bride chamber,* John. 3. 29. Matthew 9. 15. so in this Song all these, (especially the two former) are brought in as speakers, everyone of and unto other, so declaring their mutual desires, loves and affections. The *Bride* is the Church espoused to Christ, and called *the wife of the Lamb,* Rev. 21. 9. to whom she is to be presented *a chaste virgin,* 2 Cor. 11. 2. and this Church Christ *loved, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such things; but that* ⟨◊⟩ *should be holy, and without blemish:* Ephes. 5. 25. 26. 27. How be it before Christ came in our humanity, the Church (according to the ••conomical dispenlatio of God) was as a child in her non age, *under tutors and governors, until the time appointed of the Father,* Gal. 4. 1. 2. *kept under the Law, shut up unto the faith, which should afterwards be revealed;* which law was *a Schoolmaster unto Christ,* Gal. 3. 23. 24. In this estate she continued till faith came, and then she being *dead to the Law, by the body of Christ,* was to be married unto another, *even to him who is raised from the dead,* that she might *bring forth fruit unto God,* Rom. 7. 1.—4. So though our godly forefathers in the days of the Prophets, saw the promises *a far off, and were persuaded of* them, *and embraced* them, and did *all obtain testimony* (and were glorious) *through faith;* yet they *received not the promise, God*

having provided some better thing for us, that they without us, should not be perfected, Heb. 11. 13. 39. 40. Now in Solomon's days, the Church before Christ's coming had greatest glory, having the Temple built, living under that most wise, rich, and peaceable King: the Israelites being *many, as the sand which is by the sea in multitude; eating and drinking, and making merry;* and dwelling *safely, every man under his vine, and under his fig-tree,* 1 King. 4. 20. 25. notwithstanding Solomon being a Prophet, foresaw the ruin of his house and kingdom, and in his book of Ecclesiastes proclaimed all things under the Sun, to be vanity; and in this Song prophesieth of the Church and Kingdom of Christ. And as he with many other *Prophets, and Kings, and righteous men,* desired to see Christ, and to hear his words, but did not, Luke 10. 24. Mat. 13. 17. so here he manifesteth the desire of him-self and of all the faithful to enjoy the blessings and graces of Christ; saying, *Let him kiss me.* Whereby the Church desireth to have Christ manifested in the flesh, and to have the loving and comfortable doctrines of his Gospel, applied unto her conscience; that she might not be always under the Schoolmaster of the Law, (which *worketh wrath,* Rom. 4. 15.) but might be prevented with the grace of Christ, be reconciled unto God, united unto Christ, and have the feeling of his love towards her. For, *kissing* is a token of love, 1 Pet. 5. 14. Luke 7. 45. was used at the meeting and salutation of friends, Exod. 4. 27. and 18. 7. 1 Thess. 5. 26. and David *kissed Absalom,* in sign of favor and reconciliation, 2 Sam. 14. 33. And as we are willed *to kiss the Son,* Psal. 2. 12. that is, lovingly and gladly to submit unto and obey his commandments: so the Church here prayeth first, that the Son would kiss her; that is, in love and kindness teach, and apply unto her the grace of his Gospel. For, *herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins,* 1 John 4. 10. Afterward, *we love him, because he first loved us,* 1 John 4. 19. and we *kiss him,* Song. 8. 1. The Hebrew expositors, as the Chaldee Paraphrast and others, do for the most part, apply these things to the giving of the Law by Moses: *For they being ignorant of the righteousness of God,* have gone about *to establish their own righteousness,* Rom. 10. 3. Howbeit, some of them in ancient time, saw better, as appeiteth by their *Midrash,* (an Hebrew commentary on this book) which here saith; *Moses taught them the Law, and whatsoever they learned they forgot again. Then they said unto Moses, ô that God would show himself again, and kiss us with the kisses of his mouth, that his doctrine might be fastened in our hearts. Moses said unto them. This cannot be done now, but it shall be in the days of Christ; as it is said; I will put my Law in their inward parts, and write it in their hearts:* Ier. 31. 33. *kisses of his mouth]* his own lovely and gracious doctrines. As in Prov. 27. 6. *the wounds* of a friend, signify sharp reproofs, and are opposed to the deceitful *kisses,* that is, the flattering speeches of an enemy: so here the *kisses* desired of this friend, are the comfortable words of the doctrine of salvation; opposed to the severe rebukes which the Law giveth for our sins, condemning and cursing *everyone that continueth not in all things which are written in the book of the Law to do them,* Gal. 3. 10. But Christ (into whose lips *grace is poured,* Psal. 45. 3.) openeth his mouth, and uttereth Blessings, Matth. 5. 2. 3. &c. *for thy loves]* She turneth her speech unto Christ, and showeth a reason of her former desire. By *loves,* are meant graces, and the fruits of them, here first from Christ to his Church; afterward, from her unto Christ: which he acknowledgeth, saying, *How* much *better are thy loves then wine!* Song. 4. 10. These she perceiveth from Christ, by the works of Adoption, Redemption, Justification and Sanctification through Christ and his Spirit; as in 1 John 3. 1. 16 and 4. 9. 10. John 15. 13.

Rom. 5. 1 5. Ephes. 5. 25. 26. 27. So on the contrary, Antichrists allurements to communion with his impiety, are with these words, *Come let us take our fill of loves until the morning,* Prov. 7. 18. and Israel's communion with Babylon's idolatry is thus sh•wed, *The sons of Babylon came to her, into the bed of loves,* Ezek. 23. 17. *better then wine]* or, *good* more *then wine.* The word *good,* is of large use, for profitable, pleasing, sweet, comfortable, joyful, &c. as is noted on Gen. 1. 4. *Wine* is one of the most comfortable creatures, rejoicing *the heart* of man, Psal. 104. 15. *and wine maketh the life* (or *living) joyful,* Eccles. 10. 19. it causeth to forget affliction, poverty, misery, Prov. 31. 6. 7. It was also used in the legal sacrifices and service of God, Num. 15. 5. Hos. 9 4. But the graces of Christ, and comforts of his Spirit (wherewith the Saints are to be *filled,* Ephes. 5. 18.) do far excel all worldly pleasure, and do cause such as drink of them, to forget their bitterness poverty, sorrows, which by the terrors of the Law, and guilt of conscience for sin, did before afflict them, Rom. 7. 10. 15. 18. 24. 25. and 8. 2. And the service of God now *in spirit and truth,* John 4. 23. 24. and *consolation* which *aboundeth by Christ,* 2 Cor. 1. 5. is much more comfortable then were all the ordinances of divine service in the worldly Sanctuary, which *could not make him that did the service perfect, as partaining to the conscience:* Heb. 9. 1.—9. and 10. 1. 2. 3. 4.

Vers. 3. *For the favor]* or, *For thy odour (swell) of thy good ointments.* By *savor* or *smell,* is meant knowledge, understanding, sense or feeling; as the Apostle expoundeth it, *the savor of his knowledge,* 2 Cor. 2. 14. So a tree is said to bud *through the smell* (or 〈...〉) *of water,* Job 14. 9. and towe is broken *when it smelleth the fire,* that is, feeleth it, Judge. 16. 9. *Good ointments* (or *good oiles)* are precious and sweet ointments, wherewith special persons were anointed of old: as the holy anointing oil made of principal spices, (Exod. 30. 23. 25.) is called *the good ointment,* Psal. 133. 2. and of the precious things which King Hezekiah shown to the Ambassadors of the King of Babylon, *the good ointment* was one, 2 King. 20. 13. and with such they were wont to be anointed at feasts, Amos 6. 6. Luke 7. 36. 46. and it was a sign of joy and cheerfulness, Eccles. 9. 7. 8. for sweet odors revive and comfort the spirits in man, when they are dulled with sorrow, or much meditation; wherefore it is said, *Ointment and perfume rejoice the heart,* Prov. 27. 9. But in fasting or mourning, they used not to anoint themselves, Dan. 10. 3. 2 Sam. 14. 2. By this similitude the Church here commendeth the graces of Christ, which he had, being full of the Holy Ghost; for his God had anointed him *with the oil of gladness above his fellows,* Heb. 1. 9. and of him it is said, *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel, &c.* Luke 4. 18. Isaiah 61. 1. And the odour of these graces is smelt, when the Gospel preached, is by sense or judgment perceived, Phil. 1. 9. Luke 9. 45. Heb. 5. 14. *thy name* is *an ointment poured-forth]* As *Messias* and *Christ,* is by interpretation *Anointed;* and he is called *the Oile* (or *Ointment)* in Isaiah 10. 27. so by his *Name* is meant his *Law,* the doctrine of grace, or *Law of faith,* Rom. 3. 27. as it is written, *The Iles shall wait for his Law,* Isaiah 42. 4. which is expounded, *The Gentiles shall trust in his name,* Matth. 12. 21. and the preaching of that grace, is called the bearing of Christ's *Name before the Gentilis,* Acts 9. 15. and as a good *Name* is *better then a good ointment,* Eccles. 7. 1. so the name and doctrine of Christ, excelleth all other, that *at the name of Jesus every knee should bow,* Phil. 2. 10. This name is as a precious ointment *poured forth* by the preaching of the Gospel, and by the miracles confirming the same: accomplished not only by Christ himself, *(a man approved of God* among

the Israelites *by miracles, wonders and signs, which God did by him,* Act. 2. 22. so that *there went out a fame of him through all the region round about, and he taught in their synagogues, being glorified of all,* Luke 4. 14. 15.) but also by his Apostles; who were to *preach on the house tops,* that which they heard in the ear, Matth. 10. 27. which also they performed, Rom. 15. 19. and 16. 25. 26. and therein rejoiced, and said, *Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us, in every place. For we are unto God, a sweet-savor in Christ, in them that are saved, and in them that perish: to the one, the savor of death unto death: and to the other, the savor of life unto life,* 2 Cor. 2. 2. 14. 15. 16. And as the box of ointment when it was broken and poured forth on Christ's head, the house was filled with the savor of it, Mark 14. 3. John 12. 3. so when his Name and Gospel is preached abroad, it giveth the odour thereof into all Christian hearts; so that by the preaching of faith, they also receive the Spirit, Gal. 3. 2. 5. and are *anointed* of God, 2 Cor. 1. 21. and *have an unction from the Holy-one,* and know *all things,* 1 John 2. 20. that whereas before they mourned for their sins and miseries, they now are comforced, and have *the oil of joy* given unto them, Isaiah 61. 3. *the Uirgins love thee]* These are the fellow friends of the Spouse, Ps. 45. 15. By *Uirgins* are meant all such as are chosen and called of God, and faithful (whether whole Churches, as 2 Cor. 11. 2. or particular persons,) who with chaste and pure minds serve the Lord only, and worship him in spirit and truth, and stand with Christ on the mount Zion, *having his Fathers name written in their foreheads;* of whom it is said, *These are they which were not defiled with women, for they are virgins; these are they which follow the Lamb whither soever he goeth: these were bought from among men, being the first fruits unto God and to the Lamb; and in their mouth was found no guile for they are without fault before the throne of God,* Rev. 14. 1 4. 5. And these love the Lord, for the odour of his good ointments which they perceive by his word and Spirit, though they see him not, 1 Pet. 1. 8. they love him, because he first loved them, 1 John 4. 19. and hath shed abroad his love in their hearts, by the Holy Ghost which is given unto them, Rom. 5. 5. and this is love, that they *walk after his commandments,* and keep them, 2 John. v. 6. John 14. 15.

Vers. 4. *Draw me]* A second request of the Spouse unto Christ, that he would not only call her outwardly, by the voice of his Gospel, but (forasmuch as the word preached profiteth not, if it be not mixed with faith in them that hear it, Heb. 4. 2. and faith is not of ourselves, it is the *gift of God,* Eph. 2. 8. who worketh in us *both to will and to do, of* his *good pleasure,* Phil. 2. 13.) that he would also open her heart, Acts 16. 14. effectually work in her by his Spirit, and continue and increase his grace towards her. For *drawing,* implieth power in him that draweth; as, *He draweth the mighty with his power,* Job 24. 22. and when it is unto good, it argueth grace and good will, as, *I drew them with cords of a man, with bands of love,* Hos. 11. 4. and continuance of grace; as, *O draw* (that is, *continue) thy loving kindness, to them that know thee,* Psal. 26. 10. and in them that are drawn, it is a sign of infirmity: as, *No man can come unto me, except the Father which hath sent me draw him,* John 6. 44. And this is a fruit and effect of Christ's death, as himself saith, *And I, if I be lifted up,* (or *taken away) from the earth, will draw all men unto me,* John 12. 32. This drawing is by being effectually taught of God, as again he saith, *It is written in the Prophets, And they shall be all taught of God: every man therefore that hath heard and hath learned of the Father, cometh to me:* John 6. 45. and is a sign of God's everlasting love

towards such, as it was said unto Israel, *Yea I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee,* Ier. 31. 3. *we will run]* I, and the *Virgins* fore-mentioned *will run after thee:* for they *follow the Lamb whithersoever he goeth,* Rev. 14. 4. Christ is our *Fore runner,* gone before us into heaven, Heb. 6. 20. Our Christian conversation is called a running, Gal. 2. 2. and 5. 7. and our life is likened to a *course* (or *race)* which is run, as *John fulfilled his course* (or *race)* Acts 13. 25. and Paul saith, *I have finished my course,* 2 Tim. 4. 7. Running, signifieth readiness of affection, and speedy performance in action, Hag. 1. 9. 1 King. 19. 19. 20. Psal. 147. 15. it argueth also strength in the runner, Dan. 8. 6. all which are here implied as an effect of Christ's grace drawing her, according to the Prophesy; *Behold thou shalt call a nation that thou knewest not, and nations that knew not thee shall run unto thee, &c.* Isaiah 55. 5. And again, *They that wait on the Lord shall renew strength, &c. they shall run and not be weary, they shall walk, and not faint,* Isaiah 40. 31. Now the way which we are to run, is his *commandments,* of which David saith, *I will run the way of thy commandments, when thou shalt enlarge my heart,* Psal. 119. 32. Under this promise of the Church, is contained also the constant suffering of afflictions, for and with Christ; who being our *Fore-runner,* and being consecrated through sufferings, and so entering into his glory, Heb. 2. 9. 10. Luke 24. 26. hath herein left us *an example,* that we should *follow his steps,* 1 Pet. 2. 21. and hath said, *If any man will come after me, let him deny himself, and take up his cross daily and follow me,* Luke 9. 23. Therefore it is written, *Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience, unto the race that is set before us; looking unto Jesus, the author and finisher of our faith,* Heb. 12. 1. 2. *into his chambers]* This showeth the benefits which they find that follow Christ, they are brought not only *into the Kings palace,* as in Psal. 45. 16. but into his *privy chambers,* the most secret, safe, and quiet rooms of his Palace. *Chambers* are places of greatest secrecy, 2 King. 6. 12. Luke 12. 3. Matth. 6. 6. and of most safety, Deut. 32. 25. Ezek. 21. 14. and in such the Bridegroom and Bride used to rejoice together, Joel 2. 16. Judge. 15. 1. Hereby is signified the revelation of the mystery of the Gospel, *the Secret of the Lord,* which is revealed *to them that fear him,* Psal. 25. 14 and the spiritual comforts which they reap thereby: for, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him: but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God;* and thus, *we have the mind of Christ,* 1 Cor. 2. 9. 10. 16. and are brought into such chambers, as *by knowledge are filled with all precious and pleasant riches:* Prov. 24. 4. Into them Paul (as a friend of the Bridegroom) endeavored with great strift to bring the Church; that their *hearts might be comforted, being knit together in love, and unto all riches of the fullness of understanding; to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge;* Coloss. 2. 1. 2. 3. In these chambers also, the Saints are kept safe from evil, Psal. 27. 5. delivered from the wrath and judgments of God due for their sins, and comforted by the words of Christ against the persecution of men; that in him they may have *peace,* though in the world they have *tribulation,* John. 16. 33. Therefore unto them he saith, *Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a very little moment, until the indignation be overpast,* Esa. 26. 20. *Be glad and rejoice]* be glad inwardly, and rejoice outwardly: these comforts they find in the Kings chambers, whose Kingdom *is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost,* Rom. 14. 17. Wherefore they say, *I will greatly*

rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness; as a bridegroom decketh himself with ornaments, and as a bride adorneth her self with jewels, Isaiah 61. 10. and thus *they rejoice with joy unspeakable, and full of glory,* receiving the end of their faith, even the salvation of their souls, 1 Pet. 1. 8. 9. *will remember thy loves]* or, *will record, rehearse, make-mention of thy loves,* more *then wine;* or, which are *better then wine,* as in verse. 2. The foresaid joy of the Saints, redoundeth to the praise and glory of Christ; whose *loves,* manifested by his sufferings, death, resurrection, ascension, and the graces and benefits flowing from them to his Church, are remembered inwardly, recorded and mentioned outwardly. For they with joy, drawing water out of the wells of salvation, do say in that day, *Praise the Lord, call upon his name, declare his doings, among the people; make mention, that his name is exalted,* Isaiah 12. 3. 4. *I will mention the loving kindnesses of the Lord, the praises of the Lord, according to all that the Lord hath bestowed on us; and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses,* Isaiah 63. 7. *I will make mention of thy righteousness, even of thine only,* Psal. 71. 16. *I will make thy name to be remembered in every generation and generation: therefore people's shall confess thee, forever and aye.* Psalm 45. 18. *The upright love thee]* Hebr. *uprightnesses* (or *righteousnesses) love thee;* whereby *righteous* or *upright* persons are meant (the *virgins* fore-mentioned in verse. 3.) who have upright hearts, and righteous conversation: as *pride,* in Ier. 50. 31. is for a proud person; *sin,* in Prov. 13. 6. is for a sinner; *thankesgivings,* in Nehem. 12. 31. for, companies of thanksgivers; and many the like. So this fruit cometh by *remembering* and *mentioning* Christ's *loves,* that the righteous are confirmed and increased in love towards him, more and more: as the Apostle wrote to them that believed on the name of the Son of God, that they might believe on the name of the Son of God; that is, might be confirmed, continued, and increased in their belief, 1 John 5. 13. The Hebrews, ignorant of Christ, have applied these things, unto God's ancient mercies towards them, in the giving of his Law; as the Chaldee paraphrast saith; *When the people of the house of Israel, was come out of Egypt, the divine-presence of the Lord of the world, was their guide, by the pillar of a cloud by day, and by the pillar of fire by night. The just men of that generation said; O Lord of all the world, Draw us after thee, and we will run after the way of thy goodness; and bring us near to the bottom of the mount Sinai, and give us thy Law out of thy treasure-house which is in the Firmament; and we will be glad and rejoice in the 22 letters with which it is written: and we will remember them, and will love thy Godhead, and will depart from after the idols of the people's; and all just men which do that which is right before thee, shall fear thee, and love thy commandments.* But the Law, being the ministration of death, though it was glorious, hath no glory in respect of the ministration of the Spirit, and of righteousness, which exceedeth in glory, 2 Cor. 3. 7.—10. Therefore the New Testament being now confirmed in Christ, those former things (which were figures and shadows) are no more remembered: as was prophesied in Ier. 3. 16.

Vers. 5. *I am black]* Hitherto hath been the Churches first speech unto Christ, testifying her faith and love: now follow her words to the *daughters of Jerusalem,* against the scandals and offenses that might arise for the Churches afflictions and infirmities which appear in this life. *Blackness* signifieth tribulation, as Job complaineth: *My skin is black upon me, and my bones*

are burnt with heat, Job 30. 30. and Jeremiah lamenteth the blackness of the Nazerites visage, Lam. 4. 8. And here in the verse following, the Church showeth her blackness to be *because the Sun* had looked down upon her; and the scorching of the Sun, is by our Savior expounded *tribulation or persecution* arising *because of the word,* Matth. 13. 6. 20. 21. It may also imply her blackness by sin, in respect of her own negligence which she acknowledgeth in the end of the 6. verse: and in respect of both, her blackness by sorrow and mourning for her present miseries; as black color, was the habit of mourners: *For the hurt of the daughter of my people, am I hurt; I am black: astonishment hath taken hold on me,* Ier. 8. 21. Thus the Church is partaker of the afflictions of Christ, at whom many were astonied, *his visage was so marred more then any man; and his form more then the sons of men,* Isaiah 52. 14. *and comely]* or, *but comely: and* is here by way of opposition; though I am black, yet am I comely also. The Hebrew *Navah,* signifieth *comely, beautiful, amiable,* and *to be desired.* The Greek here translateth it *goodly* or *fair,* and in verse. 10. *beautiful.* So the Apostle in Rom. 10. 15. expoundeth it *beautiful,* from Isaiah 52 7. This comeliness of the Spouse, is after shown to be both in her *sight* or *countenance,* Song. 2. 14. and in her *speech,* Song. 4. 3. And as *blackness* is in the color and skin; so *comeliness* is in the parts, features, and proportion of the body, which the Church hath by her creation or new birth, as she is the workmanship of God, *created in Christ Jesus unto good works,* Eph. 2. 10. Thus was she *black* in her self, but *comely* in Christ; for God's *strength is made perfect in weakness:* therefore the Apostle said, *Most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me (or dwell in me;) therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong;* 2 Cor. 12. 9. 10. And again, *We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body, the dying of the Lord Jesus, that the life also of the Lord Jesus, might be made manifest in our body,* 2 Cor. 4. 8. 9. 10. *daughters of Jerusalem]* to these she speaketh again in ch. 2. 7. and 3. 5. 10. and 5. 8. 16. and 8. 4. so they were the friends of Christ and his Church the elect of God, though not yet perfectly instructed in the way of the Lord: as may be gathered by Song. 5. 8. 9. and 6. 1. As the villages belonging to a City, are usually called the *daughters* of that City, 1 Chr. 7. 28. Num. 21. 25. so *Jerusalem* which is *above,* is *the mother of us all,* Gal. 4. 26. whose daughters are the particular Churches and Christians, called *Uirgins,* 2 Cor. 11. 2. Rev. 14. 4. And Sodom and Samaria are prophesied of, that they should be given to Jerusalem *for daughters,* Ezek. 16. 61. And thus in Psalm. 45. 13. 14. the *Kings daughter* (the Church) is brought unto the King in raiment of needle works; *and virgins her friends after her.* Such are here comforted against the scandal of the Cross, and infirmities which accompany the Church in this world. *tents of Kedar] Kedar* was the second son of Ishmael, Gen. 25. 13. His posterity (which were still called by his name) dwelt in Tents in the deserts of Arabia; fed cattle, and were given to their bow, and wars: see Isaiah 21. 13.—17. and 42. 11. Ezek. 27. 21. And the Psalmist lamenteth his state, that he dwelt *with the tents of Kedar;* which he after explaineth, *with him that hateth peace,* Psal. 120. 5. 6. And *Kedar* by interpretation signifieth *Black:* and the Kedarenes that dwelt in tents, had thereof their name *Scenites* (as if we should say *Tentaries,)* and their tents were of *hair cloth,* made of *goats hair,* and in them they dwelt, *and had no other houses,* as is reported by *Pliny, lib. 6. cap.* 28. and *Solinus Polyhist.* in *cap.* 36. Here therefore the Church (which is called the *Tents of Jacob,* Ier. 30. 18. and *the tents of Judah,*

Zach. 12. 7.) is for her afflictions, persecutions, pilgrimage, and many infirmities; in outward view of the world, like to the black and hairy tents of Kedar, or such as dwelt in them. *curtains of Solomon]* these are to set forth her *comeliness;* as *Kedars tents* did her *blackness.* And though *curtains* sometimes signify *tents,* as the Ark of the Lord remained *under curtains,* 1 Chron. 17. 1. and, *Eenlarge the place of thy tents, and let them stretch forth the curtains,* Isaiah 54. 2. yet *Solomon's curtains* here seem rather to mean the goodly hangings that were in his house, and about his bed. For Solomon dwelt not in tents, but having *riches and wealth and honor,* such as no Kings had; 2 Chron. 1. 12. *built* him *houses,* Eccles. 2. 4. and one which was *thirteen years* in building, 1 King. 7. 1. and for his Queen *Pharaoh's daughter,* he built an house, 1 King. 9. 24. So though the Church be outwardly black like Kedars tents; yet is she inwardly beautiful as Solomon's curtains: for, *The Kings daughter is all glorious within,* Psalm. 45. 14. The Chaldee paraphraseth on this verse thus: *When the house of Israel made the Calf,* (Exod. 32.) *their faces were black, like the sons of Cush (the Ethiopians) which remain in the tabernacles of Kedar: and when they turned by repentance, and were forgiven, the brightness of the glory of their faces was increased, like the Angels; for that they made the curtains for the Tabernacle, and the divine majesty dwelt among them: and Moses their master went up to the firmament, and made peace between them and their King.*

Vers. 6. *Look not upon me]* or, *Behold me not,* to weet, with contempt for my blackness; that is, *Despise me not:* as in Job 41. 34. *He beholdeth all high things,* that is, *despiseth* them. Or, *Look not upon me,* with delight and gladness for my affliction: as in Obad. v. 12. *thou shouldest not have looked on the day of thy brother.* Or, *Look not upon me* with astonishment, as the Apostle teacheth, *That no man should be moved for these afflictions; for yourselves know that we are appointed thereunto,* 1 Thess. 3. 3. *blackish]* or, *somewhat-black;* in Greek, *made black:* the old Latin version translateth it, *brown.* The form of the Hebrew word here, differing from the former, seemeth to diminish the signification: as in Levite. 13. 19. a word in the like form meaneth, *somewhat reddish.* By this, she would teach not to judge of her estate by her skin, by the outward appearance; where afflictions and infirmities only are to be seen. *the Sun hath looked down]* Hereby afflictions and persecutions are meant; as that in the Parable, *When the Sun was up, they were scorched;* is expounded, *when tribulation or persecution ariseth, because of the word,* they are *offended,* Matth. 13. 6. 21. So •he signifieth that this her black hue was not her proper color, who is *fair* in Christ her beloved, Song. 1. 8. 15. but by accident; God from heaven thus chastising her sins, and exercising her faith and patience, Lam. 1. 6. 13. 14. &c. *the sons of my mother]* that is, either the children of the Church, false brethren, false Prophets, and deceivers: or, inordinate lusts, and sins which dwelt in her, and were conceived with her in the womb; for with both these is the Spouse of Christ afflicted. Of the first, David complaineth, *I am become a stranger unto my brethren, and an alliant unto my mothers sons,* Psalm. 69. 9. And the Apostle saith, *Of your own selves shall men arise speaking perverse things, to draw away disciples after them,* Acts 20. 30. Such *are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel,* but *not in truth, nor in righteousness, for they call themselves of the holy City, &c.* Isaiah 48. 1. 2. Such might be called the children of her mother, (though not of her father) *false brethren,* among whom the Saints are often in peril, Gal. 2. 4. 2 Cor. 11. 26. who

pretending faith and godliness, do dangerously oppose the same: as the true Church, Prophets, Christ himself, and his Disciples have found in all ages. Of the second, the Apostles tell us of *lusts that war in* our *members,* James 4. 1. of *fleshly lusts, which war against the soul,* 1 Per. 2. 11. and these may be called our mothers children, because *in sin and in iniquity,* we have been conceived and brought forth, Psalm 51. 7. which sin reviveth in us, when the commandment of God cometh, deceiveth us, and slayeth us, and under it we are sold; so that the good which we would, that do we not; but the evil which we would not, that do we: Rom. 7. 9. 11. 14. 19. *angry with me]* or, *incensed against me,* or *inflamed in me,* to weet, with wrath; to resist, fight, and war in me and against me: as the Greek version saith, *fought in me* (or *against me.)* So this phrase is used in Isaiah 41. 11 *All they that were incensed against thee shall be ashamed, &c.* and in Isaiah 45. 24. *all that are incensed against* (the Lord) *shall be ashamed:* which being spoken there of outward enemies, may also be applied to our inward lusts, as in I am. 4. 1. 1 Pet. 2. 11. *they made me]* or, *set, put, assigned me. the keeper of the vineyards]* where the Sun hath burnt me; as in Matth. 20. 1. 12. they that labored in the vineyard do complain how they *have borne the burden and heat of the day.* So in the captivity of Babylon, *the poor of the land* of Israel, were left *to be Vine dressers, and Husbandmen,* 2 King. 25. 12. And spiritually it is said unto the Church, *the sons of the alient,* shall be *your plowmen and your vine dressers,* Isaiah 61. 5. and the *Kingdom of God* committed into the hands of the Jews, is likened to a *Uineyard,* let out unto Husbandmen, Matt. 21. 33. 43. and in Song. 8. 11. *Solomon let out the vineyard unto keepers.* But here *the vineyards,* opposed to her *own vineyard,* seem to mean false Churches, and in them the corruption of religion, whereunto her mothers sons sought to draw her: setting her to observe the ordinances and traditions of men, or otherwise to undergo their cruelty and wrath. Thus the Pharisees made the word of God of none effect, through their tradition which they had delivered, Mark 7. 13. and bound *heavy burdens, and grievous to be borne, and laid them on men's shoulders,* Matth. 23. 4. and so did false teachers in the Christian Churches, Acts 15. 1. 10. Gal. 6. 12. 13. Coloss. 2. 20.—23. *my vineyard which* is *mine]* or, *which* appertaineth *to me:* the keeping whereof is committed to me of God. This phrase is again used is Son. 8. 12. *my vineyard which* is *mine,* is *before me.* Spiritually the Vineyard is the Church, as in Isaiah 5. 7. *the vineyard of the Lord of hosts,* is *the house of Israel, and the men of Judah his pleasant plant,* the keeping of, or laboring in this vineyard, is the performing of the charge and duty which God hath laid upon everyone therein: that so they may yield unto him the fruits of his own graces, Mat. 21. 33. 34. Isaiah 5. 2. 7. *I have not kept]* either through her own infirmity, or negligence, or others tyranny, or both. For as the Apostle complaineth, that he did not what he would, but what he hated: and found not how *to perform that which is good,* Rom. 7. 15. 18. so of the slothful man Solomon showeth, how he went *by the vineyard of the man void of understanding, and loe it was all grown over with thorns, nettles had covered the face thereof, &c.* Prov. 24. 30. 31. And by outward violence and persecution, the Church may be *scattered abroad,* Acts 8. 1. and when Judah was captived, *the solemn feasts and sabbaths* were *forgotten in Zion, &c.* Lam. 2. 6. &c. And oftentimes for the sins of his people God sendeth persecution and afflictions upon them, Isaiah 5. 2. 5. 6. Lam. 1. 14. 18. 22. The Chaldee Paraphrast expoundeth this verse thus: *The Congregation of Israel said before the people's, Despise me not because I am blacker then you, because I have done work like yours, and have worshipped the Sun and Moon; for false Prophets they have been the cause that the fierce wrath of the*

Lord hath come down upon me; and they learned me to serve your idols, and to walk in your statutes: but the Lord of the world, who is my God, him have I not served, nor walked in his statutes, neither have I kept his precepts and his Law.

Vers. 7. *Tell me]* or, *Shew, declare unto me.* A third request which the Church maketh unto Christ, for instruction in the administration of his Kingdom here on earth; that as he had formerly made her partaker of his heavenly calling, so he would direct her further unto the place where, and manner how he feedeth his flock, in his public Assembly the Church, (whereunto the Lord addeth daily such as shall be saved, Acts 2. 47.) that there she may be under his government, enjoy his ordinances, increase in knowledge, faith, and all other graces; may be strengthened against temptations, and afflictions. So men are commanded, *Seek the Lord, and his strength; seek his face continually,* Psalm 105. 4. And, *Unto the place which the Lord your God shall choose out of all your tribes, to put his name there; even unto his habitation shall ye seek, and thither thou shalt come, &c.* Deut. 12. 5. That place is not always easy to be discerned; for many will falsely say, *Lee here is Christ, or loe he is there,* Mark 13. 21. 22. and sometimes Christ, for men's sins, withdraweth himself, Song. 5. 6. God hideth his face, Deut. 32. 20 and saith, *I will not feed you,* Zach. 11. 9. Sometime the Woman is forced to *fly into the wilderness,* where she is nourished of God many days, Rev. 12. 14. and sometime the state of the Church is such, as that it doth not for the present in joy the Pastors that should feed and guide the same, Acts 14. 21. 22. 23. Tit. 1. 5. *my soul loveth]* this signifieth unfeigned and fervent love, with a longing desire to enjoy the fellowship of her beloved: therefore she useth this phrase again, when in the absence of Christ, she earnestly seeketh for him in Chap. 3. verse. 1. 2. 3. 4. Like it, is the affecting or longing of the soul, in Gen. 34. 8. the knitting of the soul, 1 Sam. 18. 1. the delighting of the soul, Isaiah 42. 1. and sundry the like. *where thou feedest]* or, *how thou feedest; how thou makest to rest. feedest]* Hebr. *wilt feed,* that is, art wont to feed, or usually and continually *feedest,* to weet, *thy flock;* which word (as being easy to be understood) is often omitted; as in Gen. 37. 16. and 29. 7. Feeding implieth all the duties of a Pastor or Heirder, as to lead in and out, to give pasture and water, to govern with the rod and staff, &c. Psal. 23. Wherefore Kings are said to *feed* as Pastors, Psalm. 78. 70. 71. 72. So Christ, as King *and great Pastor of the sheep,* Heb. 13. 20. doth by his Ministry, with his Spirit, Word, Seals, Censures, &c. feed his people; for whom he laid down his life: he calleth them by name, leadeth them out, goeth before them, saveth them from wolves that would devour, giveth them eternal life, and they shall never perish: John. 10. Of him it is prophesied, *He shall feed his flock like a shepherd; he shall gather the Lambes with his arm, and carry them in his bosom; he shall gently lead those that are with young,* Isaiah 40. 11. Therefore she desireth to be under his guidance, and in his fold, that he feeding her she may not lack: or desireth to know the manner how Christ feedeth, that she likewise may so feed her kiddes: as verse. 8. *makest to rest]* or, *makest to lie down,* and so givest rest to thy flock. Both these works of grace God promiseth to his people, with other the like, saying, *I will both search my sheep, and seek them out; I will feed them in a good pasture; I will feed my flock, and I will cause them to lie down, saith the Lord God; I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong, and will feed them with judgment,* Ezek. 34. 11. 14. 15. 16. *at noon]* in

the heat of the day; signifying the heat of persecution, tribulation, temptation; and whatsoever may cause the disquiet and grief of his flock. In the midst whereof Christ giveth safe repose unto his sheep: which have peace in him, though in the world they have affliction, for he hath overcome the world, John 16. 33. *They shall not hunger nor thirst, neither shall the heat nor Sun smite them: for he that hath mercy on them, shall lead them, even by the springs of water shall he guide them,* Isaiah 49. 10. *that turneth aside]* or, *as one that enwrappeth,* or *that covereth* her self, or, *that is covered,* or *veiled:* this latter sense the Greek version giveth, according to the usual signification of the Hebrew word. And this *covering* either is a sign of sorrow and shame; as mourners used to cover their faces, Ezek. 24. 17. or, of lightness and dishonesty, as Tamar was thought *to be an harlot, because she had covered her face,* Gen. 38. 14. 15. So here the Spouse desireth to know where Christ feedeth, left she should wander about and seek him with sorrow; and be by others reputed an harlot; for she would eschew all appearance of evil. Or, by saying, as *one that turneth aside,* she intimateth her peril, lest through want of him whom she loveth, she fall into the hands of others, which boast to be Christ's companions, and so in her faith and manners be corrupted: as were the Churches of Galatia, Gal. 1. 6. 7. For when men have not their abiding in the Lord's inheritance, they are in danger to be drawn unto the service of other gods; as David acknowledgeth in 1 Sam. 26. 19. *flocks of thy companions]* or, *herds of thy fellows;* for, *Gneder,* is both *a flock* and *an herd,* Joel 1. 18. It seemeth here to mean the congregations of false Christ's, and false Prophets, which come in his name, *saying I am Christ,* and do deceive many, Matth. 24. 5. 24. 2 Pet. 2. 1. 2. But Christ's sheep *follow him, for they know his voice, and a stranger they will not follow, but will flee from him, for they know not the voice of strangers,* John. 10. 4. 5. but *they all,* have *one shepherd,* Ezek. 37. 24. And as other shepherds are not to be followed, so neither other *flocks* or herds: for God's elect shall inherit his mountain, and his servants shall dwell there, Isaiah 65. 9. In Ier. 6. 2. 3. *the daughter of Zion is likened to a comely and delicate* woman: her enemies are likened to *shepherds with their flocks.* Of the Hebrews, *Sol. Rashi* expoundeth this passage thus: *Tell me ô thou whom my soul loveth: Now the Holy Ghost turneth and likeneth her to a flock, lovingly affected unto the Pastor. The Congregation of Israel saith before him, as a woman to her husband, Tell me ô thou whom my soul loveth, where thou feedest thy flock, among these wolves amids whom they are: and where thou makest them to rest at noon, in this captivity, which is a time of tribulation unto them, as the noon-tide which is a time of tribulation unto the flock. And if thou sayest, Why art thou so careful? This is not for thine honor, that I should be like a mourner, covering the lip, weeping for my flock, by the flocks of other shepherds, which feed their flocks as thou dost; as if she should say, Among the troupes of the people's that are joined to other gods, and have Kings and Princes that menage (or govern) them.* The Chaldee paraphrast explaineth it thus: *When the time was come that Moses the Prophet should be dissolved out of the world, he said before the Lord; I know that this people will sin, and shall go into captivity; now show thou unto me, how they shall be governed, and dwell among the people's, whose decrees are grievous, as the heat and scorching of the Sun at noon in the midst of Summer. And why shall they wander up and down among the flocks of the sons of Esau and Ishmael, which do associate unto thee their errors (their idols) for companions.*

Vers. 8. *If thou know not]* that is, *Forasmuch as,* or *Seeing that thou knowest not;* as in Num. 22. 20. *If the men be come to call thee;* that is; *Forasmuch as they are come.* Here Christ beginneth to

speak unto his people, with words of comfort and instruction; and after proceedeth to show the power and glory of the Church adorned with his graces. *Sol. Rashi* saith, *This is the answer of the Pastor. thou know not]* or, *thou thyself knowest not.* Hebr. *If thou know not to thee;* or, *for thyself;* which latter words are thought to be redundant, and are therefore omitted in most translations; though here it may have a commodious sense; to signify the ignorance which she hath in her self, upon acknowledgement whereof Christ informeth her. *Sol. Rashi* expoundeth it, *If thou know not whither thou shouldest go to feed thy flock, thou fairest among women; because the Pastor he hath ceased to govern (or menage) them. fairest]* Hebr *fair* (or *beautiful) among women;* whereby is meant, more fair then other women, or, fairest of womankind: as the mother of our Lord, is called, *Blessed among women,* Luke 1. 28. 42. that is, most blessed, or more blessed then other women: so the Lyon is said to be *strong among beasts,* that is, *strongest,* Prov. 30. 30. The Hebrew *Iaphab,* signifieth *fair* or *beautiful,* not only in color, but in comely proportion, and elegancy, such as draweth love and liking: for the same word is attributed sometime to cattle, Gen. 41. 3. to trees, Ier. 11. 16. and to everything that God made, Eccles. 2. 11. And the Church is here called by Christ, (and after by her friends, Song. 5. 9. and 6. 1.) *the fairest among women,* by reason of the graces, the spiritual beauty of faith, hope, love, patience, &c. wherewith God in Christ hath beautified her, who by nature was deformed and loathsome, as is shown in Ezek. 16. where her *nativity* was of the land of Canaan, of Amorites and Hittites, verse. 3. she was cast out to the loathing of her person, in the day that she was borne, verse. 5. she was polluted in her own bloods, ver. 6. till God gave her *life,* and excellent ornaments, verse. 7. covered her nakedness, verse. 8. washed away her bloods, verse. 9. clothed, girded, decked her with ornaments, chains, jewels, &c. and so she became *exceeding beautiful,* verse. 10. 13. She being privy to her own infirmities, called her self *black,* verse. 5. but Christ here calleth her *fair,* and magnifieth her beauty in verse. 15. and often in this Song: because he hath sanctified and cleansed her, *with the washing of water by the Word,* that he might present her to himself *a glorious Church, not having spot or wrinkle, or any such thing,* but that she should be *holy and without blemish,* Ephes. 5. 26. 27. Thus if we will condemn ourselves, God will justify us: and when we are weak, then are we strong, 2 Cor. 12. 10. And as we increase in obedience and sanctification, so doth the love of Christ increase towards us, Psal. 45. 11. 12. *go thy way forth]* or, *get thee out, go forth thou.* Heb. *go out for thee,* or, *go forth for thyself.* As God said to Abram, *Go thou,* or *for thyself,* Gen. 12. 1. so here Christ calleth forth his Church, from sitting still in her mournful estate, that she should not only wish and desire, but endeavor, and put forth her self to do the works of her calling, to feed her kids, and to go out to meet the Bridegroom, Matth. 25. 6. For, *not every everyone that saith* unto Christ, *Lord, Lord; shall enter into the kingdom of heaven: but he that doth the will of his Father which is in heaven,* Matt. 7. 21. *by the footsteps of the flock]* or, *in the footsteps of the sheep:* that is, go in those ways, and do those, works which the sheep or flock of Christ have gone in and done before thee. Footsteps are the print of the feet in the way that is trodden before us: and as Christ himself hath left *us an example,* in his doings and sufferings, *that we should follow his footsteps,* 1 Pet. 2. 21. and we are to be *imitators* (or *followers) of God,* Ephes. 5. 1. so should we be of the flock of God, and of godly pastors, in that faith and order which they have walked in before us: as it is said, *Be ye imitators of me, even as I also* am *of Christ,* 1 Cor. 11. 1. and, *Remember; your guides, who have spoken unto you the word of*

God; whose faith imitate ye; considering the issue of their conversation, Heb. 13. 7. So likewise of the flock of Christ, as it is said, *Ye brethren became imitators of the Churches of God, &c.* 1 Thess. 2. 14. and *we desire, &c. that ye be not slothful, but imitators of them, who through faith and patience inherit the promises,* Heb. 6. 11. 12. The *flock* here spoken of seemeth to be opposed unto *the flocks* (or *herds)* in verse. 7. as Christ is to his *companions* (or *fellows)* there mentioned: who as he is the One great Pastor, so hath he generally one fold and flock, John 10. 16. Ezek. 34. 22. 23. which is his Church, as he saith, *And ye my flock, the flock of my pasture,* are *men,* Ezek. 34. 31. Their *footsteps* are their faith and works set forth in the Scriptures: as we are taught to *walk in the footsteps of the faith of our father Abraham,* Rom 4 12. and so of all other our godly predecessors, Heb. 11. 1. 2.—40. and 12. 1. after whom we should walk *in the same spirit, in the same footsteps,* 2 Cor. 12. 18. And thus the Hebrews also understand this place, as Rashi explaineth it: *Consider the ways of thy first fathers, which received my Law, and kept my charge, and my commandments; and walk thou in their ways.* Likewise the Chaldee paraphrast saith, *The Congregation which is like to a fair damsel, and whom my soul loveth, let her walk in the ways of the just men, and order her prayer by the mouth of her governors, and let her lead her posterity, and learn her children which are like to the kiddes of the goats, to go unto the Synagogue, and unto the School, &c. feed thy kids]* The *flock* in Scripture usually comprehendeth both *sheep* and *goats,* as in Levite. 1. 10. and though *goats* sometime being opposed to *sheep,* signify the wicked reprobates Matthew 25. 32. 33. &c. yet usually they figured in the Law, Christians given up as sacrifices to God: and Christ himself was figured by goats and kids, by the Apostles exposition, Heb. 9. 12. 13. 14. and 1 Cor. 5. 7. compared with Exod. 12. 5. So here the *kids* signify young and tender Christians, which are to be fed with the sincere milk of the word, that they may grow thereby, 1 Pet. 2. 2. And so Christ giveth charge, *Feed my Lambs, Feed my Sheep,* John 21. 15. 16. And this is the end, why the *fairest among women* is willed to *go out,* that she may find pasture for her kids: following herein the example of Christ, who *leadeth out* his sheep, and *putteth* them *forth,* that they may *find pasture,* John 10. 3. 4. 9. *besides the tents]* or, *by the Tabernacles (the dwelling places) of the shepherds.* By wch those *companions* of Christ, v. 7. seem here to be meant, such as are *transformed like the Ministers of righteousness,* 2 Cor. 11. 15. and their flocks like the flock of Christ: *beside* their tents, (or, as may be translated, *above* them,) are the kids of Christ to be fed, whom he graciously preserveth even in the midst of wolves. Thus Sol. Rashi expoundeth it, *by other people's:* Otherwise it may be understood (as the former sentence) of the good shepherds tents, which of old fed the flock of God in faith and love, as their footsteps are left recorded in the Scriptures, Psal. 77. 21. and 78. 70. 71. 72. Isaiah 63. 1. Heb. 13. 7.

Ver. 9. *I have compared]* or, *I have likened, thought thee to be like.* The order of the words in the Hebrew is thus: *To the company of-horses, in the chariots of Pharaoh I have compared thee, ô my Love. my love]* or, *my fellow friend, my companion, familiar:* so named of feeding and conversing together, and so partaking each of others good or evil: in Greek, *my neighbor* or *next.* This title Christ giveth to his Spouse, often in this Song, as after in verse. 15. and ch. 2. 2. 10. 13. and ch. 4. 1. 7. and 5. 2. and 6. 4. and showeth the reason on both parties to his disciples, saying, *I have called you friends,* (not servants) *for all things that I have heard of my Father, I have made known unto you:* and, *Ye are my friends, if ye do whatsoever I command you,* John 15. 14. 15.

Sometime a husband is called by this name friend, as in Ier. 3. 20. Hos. 3. 1. *to the company of horses]* or, *to my company of horses.* The word *Susah,* which being the feminine of *Sus, a horse,* may in propriety signify *a mare;* is here usually taken of Christian interpreters, and of the Hebrews, to signify *a company,* or *troop of horses:* and so the Greek (which also is *Tee hippo* in the feminine gender) is sometimes used in Greek Authors, for *a company of horses.* And in the Scripture phrase, the names of beasts, birds, &c. are often used collectiuely; as in Exod. 15. 1. *the horse and his rider,* for, the *horses and their riders.* The Hebrew letter *Iod,* which usually signifieth *mine,* is sometime added in the end of words without signification, as in Lam. 1. 1. Howbeit the Greek version here translateth it, *My company-of-horses:* and it may have good use. The horse is a warlike beast, as God describeth him in Job 39. 19—25. and Solomon saith, *The horse is prepared against the day of battle,* Prov. 21. 31. *in the chariots of Pharaoh]* Pharaohs horses and chariots were of most request, as the Scripture often showeth; and therefore were sought after by Solomon in his trading with Egypt, 2 Chron. 1. 16. 17. And the Prophet saith, *Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots because they are many, &c.* Isaiah 31. 1. And in Ezek. 17. 15. the King of Judah sent *his Ambassadors into Egypt, that they might give him horses, and much people.* For the meaning of this speech, it seemeth to be this; the Church being sent forth by Christ in the footsteps of the flock, to feed her kids besides the tents (or dwellings) of the shepherds; was presently to look for troubles in it self, Acts 20. 29. 30. and opposition at the hands of those companions, (forementioned in verse. 7.) and their flocks: as the Scripture often speaketh of contention among shepherds, about the feeding and watering of their flocks, Gen. 13. 6. 7. and 26. 14. 15. 20. 21. Exod. 2. 16. 17. and when God threateneth wars against the *daughter of Zion,* he saith, *The shepherds with their flocks shall come unto her, they shall pitch their tents against her round about, &c.* Ier. 6. 2. 3. 4. To comfort her therefore against such troubles, the Lord compareth her to *the troop of horses, in Pharaohs chariots,* under this similitude, promising her victory: as in Zach. 10. 3. he saith (by a like simily) *Mine anger was kindled against the shepherds, and I punished the goats; for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle, &c. And they shall be as mighty men which tread down* (their enemies) *in the mire of the streets in the battle, and they shall fight, because the Lord is with them, &c.* verse. 5. And if we read it, *my company of horses,* it accordeth with Zachar. 10. 30. where the Lord likeneth them to *his goodly horse;* and of the Hebrews Sol. Rashi compareth it with the history in Exod. 14. where God by his power (as with horses) gave Israel the victory over Pharaohs horses and chariots; as the Prophet (speaking of that) saith unto God, *Thou didst walk through the sea with thine horses, through the heap of great waters,* Habak. 3. 15. See also Revel. 19. 11. 14. wherein the war against Antichrist, Christ *(the Word of God)* sitteth on a *white horse, and the armies in heaven* (his Church, whose conversation is heavenly,) *followed him upon white horses.*

Vers. 10. *Thy cheeks are comely]* or, *are desirable, gracious, beautiful.* The Greek translateth, *How beautiful are thy cheeks!* These words are continued unto the Bride or Church, from Christ showing how she is decked with his ordinances and graces, as *his cheeks* are afterwards likened to a *bed of spices,* Song 5. 13. But whether she be still compared hereby to a *company of horses,* as in verse. 9. or to a woman (as she was a shepherdesse in ver. 8.) is doubtful, for both similitudes do agree to the things here spoken of. The word *cheeks* is used sometime for

the cheeks or jaws of beasts, and of horses, whose bridles are often adorned with rouse, especially in Kings Charets: as in Isaiah 30. 28. there shall be *a bridle in the jaws* (or *cheeks) of the people.* Also the next words, *thy neck, with chains;* may have like reference: for the kings of Midian when they went to war, had *chains about their camels necks,* Judge. 8. 26. Taking it thus, the Church compared to the Lord's *company of horses,* is said to have her *cheeks comely, with rouse* of jewels, or ornaments upon her bridle wherewith the Lord menageth and guideth her, as his *goodly horse in the battle,* Zach. 10. 3. Or, retaining the similitude of a woman, it is meant of ear-rings and jewels which hang down and adorn the face and cheeks; as it is written, *I decked thee with ornaments, and I put bracelets upon thine hands, and a chain on thy neck; and I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head; thus wast thou decked with gold and silver:* Ezek. 16. 11. 12. 13. The spiritual signification, according to either similitude, is one and the same, as after shall be shown. *rouse]* in Hebr. *Torim:* which being of the singular *Tor,* signifieth a *disposition row,* or *orderly course* of things: and hath affinity with *Torah,* which hath the name of *the Law,* in Hebrew: and the one is put as an examplanation of the other; as David said, *Is this the Law of man, ô Lord God,* 2 Samuel. 7. 19. which another Prophet relateth thus, *thou hast regarded me, according to the order (disposition or estate) of a man of high degree, ô Lord God* 1 Chron. 17. 17. And indeed the Law of God, is his ordinance, or orderly disposition of his precepts, the rules and canons of our life. The same word *Tor,* is also used for a *Turtle-dove,* and *Torim* are *Turtles,* as in the law of sacrifices, Lev. 12. which some therefore take here to be jewels, or ornaments that had the figures of *Turtle doves.* And so the Greek version here translateth, *How beautiful are thy cheeks, as of a turtle dove!* But in the verse following, (where the same word is again used,) the Greek translateth, *We will make for thee, similitudes of gold. chains]* in Heb. *Charuzim,* a word not found but in this one place; translated in Gr. *collars* or *chains;* and is interpreted by the Hebrew Doctors *chains* or jewels hanged on a string like chains to put about the neck. These *rouse* and *chains,* signify the Laws and ordinances of God, wherewith he adorneth the face and neck of his Church, that in her profession, practice, and obedience, she may be comely and gracious in the sight of God and his people; and being guided by them, may vanquish her enemies. Thus Solomon elsewhere saith: *there is gold and a multitude of rubies; but the lips of knowledge, are a precious jewel,* Proverb. 20. 15. And again, *My son hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thine head, and chains about thy neck,* Proverb. 1. 8. 9. They mean also the gracious effects which the Law and doctrine of God worketh in his people, of humility, reverence, and other virtues: as on the contrary, *pride,* and other like vices, are said to *compass* evil men *about as a chain,* and *violence to cover them as a garment,* Psalm 73. 6. Likewise holy persons, that teach, instruct, reprove; and such as receive doctrine and reproof, Proverb. 25. 12. and reproofs themselves are pearls, Matth. 7. Thus also the Hebrews understood this Scripture, as the Chaldee paraphrase here saith: *When* (the Israelites) *went forth into the Wilderness, the Lord said unto Moses, How fair is this people, that the words of the Law should be given unto them, that they may be as bridles in their jaws, that they depart not out of the good way: as an horse goeth not aside that hath a bridle in his jaws! and how fair is their neck to bear the yoke of my precepts; that they may be upon them as a yoke on thenecke of a bullock that ploweth in the field, and feedeth both it self, and the master thereof.*

Vers. 11. *We will make for thee]* A promise of increase of graces to the Church: by *We,* is understood the mystery of the Trinity, as in Genesis 1. 26. *Let us make man.* So in Rev. 1. 4. 5. Grace and peace is wished from the Father, Son, and Holy Ghost: and in 1 Corinth. 12. 4. 5. 6. the *diversities of gifts* are noted to be of the Spirit; the *diversities of ministries* (whereby those gifts are administered) to be of the *Lord* (Christ;) and the *diversities of operations* (effected by the gifts and ministries,) to be of *God* (the Father.) The Hebrews also (as *Sol. larchi* here, interpret it, *I and my judgment hall:* by which phrase the Trinity of old was implied, though now the faithless deny the same: for, *a judgment hall* in Israel consisted of three at the least: which in their close manner of speech they applied unto GOD: but their posterity understood it not. Christ here teacheth his Church, that every grace and good gift is from GOD, as also the increase thereof, James 1. 17. Ephes. 3. 16. that the spiritual ornaments are of his making, who worketh in us *both to will, and to do, of his good pleasure,* Phil. 2. 13. Also that to him that hath shall be given, and he shall have more abundance, Matth. 13. 12. As in our bodies we come naked into this world, without clothes or ornaments, so is the estate of our souls by nature, *naked and bare,* Ezek. 16. 4. 7. till Christ of his grace, by his Spirit, clotheth and adorneth us, Revelation 3. 18. *rouse of gold]* he spake before of *rouse* simply, now he addeth *of gold;* either to signify more excellent ordinances and graces under the Gospel, then under the Law, (as he promiseth, *For brass I will bring gold, and for •ron, I will bring silver, &c.* Isaiah 60. 17.) that should proceed from faith and love, and not from fear, as when she was under the bridle of the Law; (for we should not be like *horse and mule,* whose jaw must be bound with bit and bridle, Psalm 32. 9. and yield obedience by constraint:) or, it meaneth a new supply of graces, so that we are changed into the image of God, *from glory to glory, even as by the spirit of the Lord,* 2 Corinth. 3. 18. These promises may respect both the rules, ordinances, gifts and graces bestowed on his people, Proverbs 20. 15. and the persons themselves that are furnished with those graces; as *the precious sons of Zion,* are said to be *comparable to fine gold,* Lament. 4. 1. *speckes of silver]* in Greek, *marks of silver:* which word *marks (Stigmata,)* Paul useth in Galatians 6. 17. speaking of *the marks of the Lord Jesus,* by suffering for his Gospel. Here it meaneth variety of graces, in the communion of the Saints, for their mutual help, comfort, and delight; as is opened in Proverb. 25. 11. 12. *A word fitly spoken, is like Apples of gold, with pictures of silver. As an ear-ring of gold, and an ornament of fine gold: so is a wise reprover upon an obedient ear.* Where we are taught, that both instructions and reproofs, are the ornaments of the Saints; when they are prudently uttered, and obediently received. Neither of which can be, without the special grace of God, who both maketh these ornaments for us, and maketh us fit to receive and put them on; for, *The hearing ear, and the seeing eye, the Lord hath made even both of them,* Proverbs 20. 12. The Chaldee paraphrast expoundeth this verse, of the Law which God gave unto Israel on the two tables, by the hand of Moses. But though the ordinances of the Law, were likened to *gold and silver,* wherewith the Church then was *decked,* as God telleth them in Ezekiel 16. 13. and the law of his mouth was better to his people, *then thousands of gold and silver,* Psalm 119. 72. yet the doctrine of faith, and ordinances of the Gospel with the graces accompanying them (here promised) are much more excellent and glorious, 2 Corinthians 3. 7.—11.

Vers. 12. *While the King]* Here the Church speaketh of the fruits and effects of Christ's former graces; how in her and from her so adorned by her beloved, the odour of the spirit of God in her, flowed forth and spread abroad to the delight of her self and others. By *the King* is meant Christ, as in verse 4. by *his round* table (which the Greek translateth *his sitting down,* which was wont to be in a round, or as in a ring, 1 Samuel. 16. 11.) may be understood the spiritual banquet of Christ with his Church, feeding her with his word and graces: as *the table of the Lord,* in Malachi 1. 12. and 1 Corinth. 10. 21. signify the communion between him and his people, as doth also the supping one with another, Revelat. 3. 20. The *Spikenard* is one of the pleasant fruits in the garden of the Church, Song 4. 13. 14. but here it seemeth to be the oil or ointment made of Spikenard, which is *very precious,* which they used to pour out, and anoint men with; such as Mary anointed our Lord Jesus with, as he *sate at table* with his friends, and *the house was filled with the smell* (or *odour) of the ointment,* John 12. 1. 2. 3. Spiritually it signifieth the sweet smelling fruits of repentance, faith, love, prayer, thanksgiving, &c. which the Church showeth forth by the communion of Christ with her; and in special of mortification, and communion with Christ's death, burial, and resurrection, Romans 6. 3. 4. 5. &c. as that which Marie did unto Christ, was to anoint his body to the burying, Mark 14. 8. John 12. 7.

Vers. 13. *A bundle]* or, *A bag of myrrh:* by *myrrh* is meant the sweet gum that issueth from the myrrh tree, which is gathered and bound up in bags: it was the first of the chief spices, whereof the holy anointing oil in the Sanctuary was made, Exodus 30. 23. and that holy ointment figured the g•aces of the Spirit, poured out upon Christ, and by him upon his Church, Isaiah 61. 1. Psalm 45. 8. 1 John 2. 20. See the annotations on Exodus 30. 26. With myrrh and aloes, the dead body of our Lord Jesus was imbalmed, John 19. 39. and with it the wisemen honored him at his birth, Matt. 2. Hereby the Church professeth her spiritual comfort which she had in Christ, taking our humanity, filled with the Spirit of God without measure, dying for her sins, and rising again for her justification: the feeling whereof is as a sweet odour unto the believing heart. *A bundle* or *bag,* is for to keep safe, things that are of worth; as, *The Joule of my Lord shall be bound in the bundle of life with Jehovah thy God,* 1 Samuel 25. 29. So by this *bag of myrrh,* she signifieth her care to enjoy and possess the benefits of Christ and of his death, to the remission of her sins, which for his sake are all cast *into the depths of the sea,* Mic. 7. 19. which otherwise without him should be *sealed up in a bag,* and reserved against her for punishment, Job. 14. 17. *my well-beloved]* that is Christ; whom she thus calleth, not because she loved him, but he loved her, and gave himself to be the propitiation for her sins: whereupon she again loveth him, because he loved her first, 1 John 4. 10. 19. So she glorieth not in her own righteousness, but in that which her beloved is unto her: who of God is made unto her, *wisdom, and righteousness, and sanctification, and redemption,* 1 Cor. 1. 30. *Welbeloved,* in Hebrew *Dod,* is written with the same letters that *David;* whose name also signified *Beloved:* he was a figure of Christ, and his father after the flesh, Romans 1. 3. and Christ is often called *David,* as in Ier. 30. 9. Ezek. 34. 23. and 37. 24. Hos. 3. 5. *unto me]* A speech of faith, applying the promises and graces of Christ unto her own soul; as the Apostle also teacheth by his own example, Gal. 2. 19. 20. *he shall lie all night]* or, *he shall lodge, shall abide.* The night usually signifieth the time of darkness and affliction: wherefore she

meaneth that Christ with his consolations, should be her continual joy and comfort, whom she would hold fast by faith, against all temptations and troubles of this present life; and solace her self in him. *betwixt my breasts]* dwelling in my heart by faith, Ephes. 3. 17. The *breasts* signify also the ministry of the Church, feeding the Saints with the sincere milk of the word, that they may grow thereby, 1 Peter 2. 2. whereupon the Prophet saith, *Rejoice ye with Jerusalem, &c. that ye may suck and be satisfied with the breasts of her consolations, that ye may milk out, and be delighted with the abundance of her glory,* Isaiah 66. 10. 11.

Vers. 14. *A cluster of Cypres]* or, *of Camphire;* which is a sweet gum; but *Cypres* is a tree whose fruit groweth in clusters, and is also sweet. The Hebrew name *Copher,* (from which *Caphura* or *Camphire,* as also the *Cypres* tree seemeth to be derived,) usually signifieth *Atenement, Propitiation,* or *Redemption:* according to which interpretation the holy Ghost here may have reference to the work and fruit of Christ's death, whereby he became *a cluster of redemption* unto his Church, being *a propitiation* for the sins *of the whole world,* 1 John 2. 2. the sweetness whereof is resembled by a *cluster* (which is of many berries compact together) of the sweet Cypres: for that his blood *cleanseth us from all sin,* 1 John 1. 7. and is accompanied with all other graces. *Engeds]* the name of a place in the land of Cannan, which fell to the tribe of Judah: and being near the sea, and watered with springs, was a fruitful soil, for gardens and vineyards, Joshua 15. 62. Ezek. 47. 10. it was called also *Hazazon Tamar,* 2 Chr. 20. 2. where the enemies coming against Ichosaphat he prayed unto God, and was delivered. Which victory may also be respected here, as a figure of the victories which the Church obtaineth by faith in Christ.

Vers. 15. *thou* art *fair]* Christ here speaketh to his Church, commending her beauty, which she hath by his sanctification and cleansing, *with the washing of the water by the word,* Ephes. 5. 26. 27. as also by her constitution, and order, as mount Zion was *beautiful for situation,* Psalm. 48. 2. Of Tyrus (a city of merchandise) it is said, *Thy builders have perfected thy beauty,* Ezek. 27. 4. and of her *Ancients, wisemen, mariners, merchants, men of war, &c.* it is likewise said, *they have made thy beauty perfect,* Ezekiel 27. 9. 10. 11. and in Ezek. 28. 7. he mentioneth the *beauty of wisdom.* So the city and Church of God, being built by the doctrine of the Gospel, furnished with men of gifts and graces, and endued with wisdom from on high, is truly fair and beautiful in the eyes of Christ: and when she obeyeth the voice of God, and forgetteth and forsaketh her own natural corruptions, he taketh delight in her beauty, as it is said, *Hearken ô daughter, and consider, and incline thine ear: forget also thine own people, and thy fathers house: so shall the King greatly desire thy beauty, &c.* Psal. 45. 10. 11. Thus is the prophesy fulfilled, *with the joy, of the Bridegroom over the Bride, thy God will rejoice over thee,* Isaiah 62. 5. *doves]* so in Chap. 4. 1. These *doves eyes* wherewith the Spouse is beautified, do set forth the simplicity, sincerity, humility, meekness, but especially the spiritual chastity of the Church; whose eyes are unto Christ alone, looking unto him for life and salvation, Matth. 10. 16. Psalm 123. Philip. 3. 7.—10. Isaiah 17. 7. 8. Ezekiel 18. 6. and 20. 7. observing his ways, Prov. 23. 26. not beholding evil, nor looking on iniquity, Habak. 1. 13. Contrary to which are the lofty eyes, Proverb. 30. 13. eyes after idols, Ezekiel 20. 24. eyes full of adultery, 2 Peter 2. 14. eyes beholding strange women, Prov. 23. 33. and the like.

Vers. 16. *Thou* art *fair]* The Spouse returneth the praise of beauty unto her beloved: who is *much fairer then the sons of Adam,* Psalm 45. 2. 3. from whom all her fairness is derived, so that the praise thereof belongeth not to her but unto him, Psalm 115. 1. as the Apostle saith, *I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me,* Galat. 2. 20. Howbeit, though Christ be most fair, and beauty it self; yet such was his baseness and sufferings in the flesh, as *his visage was marred more then any man, and his form, more then the sons of men,* Isaiah 52. 14. and 53. 2. 3. and such he often appeareth unto the world, to be in the Church, partaker of his afflictions. But the eye of faith, beholdeth his spiritual beauty, through all tribulations, and glorieth therein, Roman. 8. 35.—39. 1 Peter 1. 5. 6 and 4. 12. 13. 14. And when the mysteries of the Gospel are opened, and the ordinances of Christ faithfully taught and practiced; then doth the Spouse behold *the King in his beauty,* Isaiah 33. 17. *And of his fullness have we all received, and grace for grace,* John 1. 16. *yea pleasant]* or, *also pleasant, amiable, delightful, beautiful.* This is an addition unto the beauty of Christ, in respect of his pleasant and gracious administration of his covenant, doctrines, reproofs, &c. For the Lord's *staff* called *Beauty* or *Pleasantnesse,* signifieth his *Covenant* made with the people, Zachar. 11 10. and David desired to remain in the Lord's house all the days of his life, that he might *behold the pleasantness* (or *beauty) of the Lord,* Psalm 27. 4. and Moses desireth that *the pleasantness* of the Lord might be upon them, in the performance of his covenant and promises, Psalm 90. 17. And Solomon showeth that *pleasantness* shall be unto them that rebuke the wicked, Proverb. 24. 24. 25. All which, and the like, have their accomplishment in Christ, teaching, admonishing, reproving, comforting his people, with words of grace, whose *pleasant words are* as *an honey comb, sweet to the soul, and health to the bones,* Prov. 16. 24. *our bed]* or, *our bedstead.* Beds were used either to rest and sleep upon, as Psal. 132. 3. 4. or to sit upon when they did eat and banquet, as we do at tables, Esth. 1. 5. 6. Amos 6. 4. Ezek. 23. 41. And figuratively the place of offering sacrifices, is called *a bed,* Isaiah 57. 7. *green]* or *flourishing* and fruitful: for it is not meant so much of color, as of flourishing growth and increase. This word applied unto men, meaneth prosperous and flourishing estate, as Nebuchadnezzar said, *I was at rest in my house, and green* (or *flourishing) in my palace,* Dan. 4. 4. and David likeneth himself to *a green* (or *flourishing) olive tree, in the house of God,* Psal. 52. 10. where the Greek translateth it, *a fruitful olive.* Hereby then the Church signifieth, that by her communion with Christ (whether by the similitude of bed or board) she became flourishing and fruitful: as is said of them that are planted in the Lord's house, *They shall still bring forth fruit in hoary age, they shall be fat and green,* Psal. 92. 13. 14. And this is the nature of the Gospel, where it is received by faith, that it *bringeth forth fruit,* and maketh men *fruitful in every good work, and increasing in the knowledge of God,* Colos. 1. 6. 10. It may here also signify the increase of the children of the Church, which are begotten by the immortal seed of the word, through the power of Christ, giving a blessing to the ministry of the same: The Chaldee Paraphrast expoundeth this speech thus: *The congregation of Israel answered before the Lord of the world; how fair is the Majesty of thy holiness; in the time that thou dwellest amongst us, and in favorable acceptation receivest our prayers: and in the time that thou dwellest in our beloved bed, and our children are multiplied on the earth; and we do grow and multiply like a tree that is planted by a spring of waters, whose leaf is fair, and whose fruit is abundant.*

Vers. 17. *The beams]* or, *the rafters:* it meaneth the timber whereof beams or rafters are made, which are called by this name, when they are cut down in the wood, as in 2 Kings 6. 2. 5. *houses]* or, *adifices;* so named of building. Such figured the Churches of Christ, as in a Timothy 3. 15. *the house of God,* is expounded *the Church of the living God:* and the faithful Hebrews were the *house* of *Christ,* Hebrews 3. 6. *Cedars]* trees strong, tall, and durable, the timber whereof is of sweet smell, and it rotteth not. To such *Cedars* the Saints of God are compared, Psalm 92. 13. and the *Tabernacles of Israel,* are by Balaam likened unto such, for goodliness, Numbers 24. 5. 6. This wood was used in Solomon's Temple, 1 King 6. 9. 36. and 7. 12. and he made it common in Israel, *he made Cedars like the Sycomore trees which are in the vale, for abundance,* 1 Kings 10. 27. prefiguring the graces which should abound under Christ. *galleries]* walking places, named of *running,* because they run along by the house sides. Elsewhere the word is used for gutters wherein waters run, Genesis 30. 38. 41. Exodus 2. 16. which may also have use here, to signify the pipes and conduits of God's graces, through which the waters of his Spirit are conveyed into their hearts. But because she spake of houses, this may rather be understood of galleries, signifying the means of conversing with Christ, in the communion of his graces. See the notes on Song 7. 5. *Brutine* trees] or, *Boratine* trees. The Hebrew *Brothim* is found only in this place, and seemeth to be that which in Latin is called *Brute,* which is a tree like Cypres, and of a pleasant smell like Cedar, as Pliny showeth, in *Nat. hist. l. 12. c.* 17. Hereupon the Greek translateth it *Cypresse*-trees: but *Aquila,* an exact Greek translator, turneth it *Boratine,* as being of the tree named in Greek *Boraton,* which hath also affinity with the Hebrew name, and is a tree growing in Arabia: *Diodorus. Sicul. biblioth l.* 2. These *Cedar* and *Brutine* trees, may be applied both to the persons of men, as is foreshowed, and to the doctrines wherewith the Church is built upon the foundation Christ, 1 Corinth. 3. 9. 10. 11. 12. all which set forth by these similitudes, are strong and firm, and of sweet odour unto the comfort of the Saints, and glory of Christ. So the holy persons and graces wherewith the Church should be adorned, are by the Prophets likened to goodly trees, in Isaiah 41. 19. and 55. 13. and 60. 13. The Chaldee paraphraseth on this verse thus: *Solomon the Prophet said, How fair is the house of the Sanctuary of the Lord, which is built by mine hands, of Cedar wood: but fairer shall be the house of the Sanctuary which shall be built in the days of the King Christ, the beams whereof shall be of the Cedars of the garden of Eden* (or *of Paradise) and the galleries thereof shall be of Brutine trees, &c.*

CHAPTER II.

I, *am* the rose of Sharon; the lilie, of the valleys.

As the lilie, among the thorns; so *is* my love, among the daughters.

As the apple-tree, among the trees of the wood; so *is* my beloved, among the sons: in his shadow, I desired and sate-down; and his fruit, *was* sweet to my palate. He brought me, into the house of wine, and his banner over me, *was* love. Stay me, with flagons: strow me *a bed,* with apples: for I, *am* sick of love. His left *hand,* under mine head; and his right *hand,* embrace me. I adjure you, *ô* daughters 〈...〉 erusalem, by the Roes; or by the Hindes of the field: if 〈◊〉, and if ye stir-up the Love, until it please.

The voice of my beloved! behold he cometh: leaping upon the mountains; skipping, upon the hills. My Beloved *is* like a Roe, or a fawn of the Hindes: behold he *is* standing behind our wall, looking-forth, thorough the windows, flourishing thorough the lattesses. My beloved answered, & said unto me: Rise-up thou, my love my fair *one,* and come thou away. For loe, the winter is past: the rain is over, it is goneaway. The flowers, appear on the earth, the time of the *singing (of birds)* is come: and the voice of the Turtle, is heard in our land. The fig-tree, putteth-forth her green figs; and the Vines *with* the tender-grape, give a smell: Rise up thou my Love my fair *one,* and come thou away. My dove, *that art* in the clefts of the Rock, in the secret-*place* of the stairs; let me see thy countenāce, let me hear thy voice: for thy voice is sweet, and thy countenance *is* comely. Take ye for us, the foxes, the little foxes, that corrupt the vineyards: for our vineyards, *have* tender-grapes.

My beloved *is* mine, and I *am* his; *he* feedeth among, the Lilies. Until the day dawn, and the shadows flee-away: turn-about, and be thou like, ô my beloved, to a Roe; or, to a fawn of the Hindes, upon the mountains of Bether.

CHAPTER II.

I, *am* the rose that doth in Sharon grow; [unspec 1]

The lilie also of the valleys-low.

Like-as the lilie is, the thorns among; [unspec 2]

So *is* my Love among the daughters young.

As th'apple-tree, among trees of the grove, [unspec 3]

So *is* among the sons, he whom I love:

I in his shade desired and down sate;

And sweet his fruit *was* unto my palate.

Into the house of wine, he hath me led; [unspec 4]

And over me, love *was* his banner spread.

Stay me, with flagons; strow me *a bed* to lie, [unspec 5]

With apples: for even sick of love *am* I.

His left *hand,* underneath mine head *(have place;)* [unspec 6]

His right *hand* also, me about-embrace:

O daughters of Jerusalem, you by

The Roes, or by Hindes of the field, do I [unspec 7]

Adjure: if that ye stirring-do-disease,

And if the Love ye stir-up till it please.

My Loveds voice! behold he comes: he leapes [unspec 8]

Upon the mounts; upon the hills he skips.

Ly Lov'd *is* like a Roe, or fawn of th'Hind: [unspec 9]

Behold he standing *is* our wall behind;

Thorow the windows looking-forth he viewes

Thorow the lattesse flourishing: he shows.

My Loved spake, and unto me did say: [unspec 10]

My Love my fair *one,* rise and come thy way,

For winter, loe, is past: over is the rain, [unspec 12]

Its gone. The flowers, on earth appear again;

Come is the time of the *(birds)* singing-noise:

And in our land heard is the Turtles voice.

The fig-tree, with her green-figs forth doth sprout; [unspec 13]

And Vines with tender grapes a smell give out

My Love my fair *one,* rise and come thy way.

My dove, that in clefts of the rock doth stay; [unspec 14]

Within the stayers hiding *place* secret;

Sight of thy countenance ô let me get:

Let me thy voice hear: for thy voice sweet is,

Also thy countenance hath comeliness.

The foxes, little foxes for us take, [unspec 15]

That in the vineyards wasteful spoil do make:

Because the tender-grape *is* on our vine.

He that my well-beloved *is,* is mine, [unspec 16]

And I am his; 'meng lilies he feedeth,

Until the day with dawning light breaketh, [unspec 17]

And till the shadows fleeing hence be gone;

Turn thee about, ô my beloved one,

And be thou like the young Hart, or the Roe,

That doth upon the mounts of Bether go.

Annotations.

I] This is thought of some to be the speech of Christ: of others to be spoken by the Church: which seemeth most probable, and is so expounded by the Chaldee Paraphrast. If we understand it of Christ, it signifieth the excellency of graces in himself, which he readily communicateth with his people: if of the Church, it showeth her graces received from Christ, whereby she is lovely and delightful, for sweet odour and beauty, Hos. 14. 7. *the rose of Sharon]* in Greek, *the flower of the field:* but *Sharon* is the name of a place or plain, which was very fruitful, wherein King David's herds of cattle were fed, 1 Chron. 27. 29. and the Prophet mentioneth *the excellency of Carmel and Sharon,* Isaiah 35. 2. and when he threateneth desolation, he saith, *Sharon is like a wilderness,* Isaiah 33. 9. but promising mercy to his people, he saith, *Sharon shall be a fold of flocks,* Isaiah 65. 10. The *Rose* is the Queen of flowers, most commendable for sweetness and beauty: so the *Lilie* (after mentioned) is glorious and amiable, *even Solomon in all his glory, was not arrayed like one of these,* Matth. 6. 29. *The Lily is next in nobility to the Rose,* saith Pliny, *hist. l. 21. c. 5. of the valleys]* or, *of the low* (or *deep) places.* These also were fruitful places, where the Kings herds were fed, 1 Chron. 27. 29. And as *roses* and *lilies* growing in Sharon and these valleys, had more moisture then those that grew on hills and mountains: so hereby it signified the blessed estate of the Church in Christ, by whose grace it is in low and base estate made sweet and amiable like the rose and lilie; as the Prophet saith, *The wilderness and the dry-place shall be glad for them: and the desert shall rejoice and blossom as the Rose;* Isaiah 35. 1. And the Lord saith, *I will be as the dew unto Israel, he shall blossom as the Lilie, and strike forth his roots as Lebanon;* Hos. 14. 5. But as here is mentioned the plain of *Sharon,* and the *valleys,* which were open places where cattle fed, and not enclosed gardens: so by it may be signified, how the Church is exposed to persecution, to be plucked of all that pass by the way, and trodden down and eaten of beasts. And this the words following do more confirm. The Chaldee openeth these words thus: *The congregation of Israel said, When the ruler of the world causeth his Divine majesty to dwell in the midst of me, I am like to a moist (or green) lilie out of the garden of Eden; and my works are fair as the Rose which is in the plain of the garden of Eden.*

Vers. 2. *among the thorns]* These are the words of Christ concerning his Love the Church, where he confirmeth and amplifieth the former speech; preferring her above other people's, as the lilie is above thomes and thistles: and withal signifying how she is afflicted and pricked with them, as with thorns. This similitude the Scripture often useth; as, *If ye will not drive out the Inhabitants, &c. those which ye let remain of them, shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell,* Numb. 33. 55. And again, *There shall be no more a pricking bryer unto the house of Israel, nor any grieving thorn, of all that are round about them, that despised them,* Ezek. 28. 24 This similitude showeth also what the Church ought to be, harmless as Lilies among thorns; innocent as sheep among wolves; as doves,

among ravenous birds, Matth. 10. 16. *The Lily among thorns,* may also in special be understood of that which we call the *Wood-bind;* which groweth and flourisheth in hedges and thorns. *my love]* or, *my fellow friend; my companion:* as in chap. 1. 9. *the daughters]* the congregations of people's; as the Scriptures mention, *the daughter of Babylon,* Psal. 137. *the daughter of Tyrus,* Psal. 45. and many the like.

Ves. 3. *the apple*-tree] The Church setteth forth the excellency of Christ by the similitude of an apple-tree, which the Scripture commendeth for three things, comfortable shadow, pleasant fruit, (both noted in this place) and sweet smell, Song. 7. 8. And as the apple-tree hath more variety of fruits, then any other tree that groweth; (that 〈◊〉 is not easy to reckon up the ••ny sorts of apples of different taste) so Christ excelleth in variety of graces which he bestoweth on his Church. The Chaldee Paraphrast expoundeth this of the *Pome-citron tree;* but for the cause aforesaid, I would not restrain it to any one kind, that the fullness *of grace and truth* which was in Christ, might here be observed: of whose *fullness all we have received, and grace for grace,* John. 1. 14. 16. *of the wood]* or, *of the forest* or *grove:* which are wild trees, and without culture, bearing either none, or sour, bitter, and unsavory fruits. Such is the state of all the sons of men by nature, Rom. 11. 24. whom Christ far excelleth in beauty, fruit, and comfort, Psalm 45. 3. John. 15. 1. &c. *my beloved]* that is, *Christ:* in Hebrew *Dod,* the same in signification with *David:* see the notes on chap. 1. 13. *the sons]* of Adam, all whom Christ far excelleth, Psal. 45. 3. The Chaldee expoundeth it of *Angels,* which are the sons of God, John. 1. 6. But though it be true that Christ excelleth them also, Heb: 1. yet the former similitude of *the trees of the wood,* leadeth us rather to understand it here of earthly creatures, as the Kings and Potentates, and wise men of the world, called *sons* in comparison with their people's, before called *daughters,* in verse. 2. So in Rev. 1. 5 Christ is the *Prince of the Kings of the earth:* in Ezek. 31. 3. 6. the King of Assyria is likened to *a Cedar in Lebanon,* under whose *shadow dwelt all great nations:* in Dan. 4. 20. 21. 22. Nebuchadnezzar is likened to a tree strong, and high, under which the beasts of the field dwelt, &c. and Josiah King of Judah, under whose shadow the Jews hoped to live, Lam. 4. 20. and others. *in his shadow]* that is, in his protection, and defense. The tree shadoweth from the heat of the Sun; and Christ from the heat of the wrath of God, and from the persecutions of the world: as it is written, *There shall be a Tabernacle for a shadow in the day time from the heat &c.* Esa. 4. 6 and, *Thou* (Lord) *hast been a strength to the poor, a strength to the needy in his distress; a refuge from the storm, a shadow from the heat; when the blast of the terrible ones is as a storm against the wall,* Isaiah 25. 4. So *the shadow of Egypt,* Isaiah 30. 2. *the shadow of Heshbon,* Ierem. 48. 45. signify the defense wherein men trusted, which the faithful repose in God and Christ alone, as in Psalm 36. 8. 57. 2. and 17. 8. 63. 8. and 90. 1. And they that trust in him shall be safe from evil, as *Jehovah* is *thy shadow upon thy right hand; the Sun shall not smite thee by day, nor the Moon by night; Jehovah will keep thee from all evil;* Psal. 121. 5. 6. 7. *I desired and sate]* or, *I much desired that I might sit.* The form of the Hebrew word increaseth the signification, as noting *a continual and fervent desire,* of that which is pleasing, delightful, or profitable: and by *sitting* is meant abiding and resting, as in Psalm. 91. 1. The Church therefore being by sin under wrath reviled by the Law; and being maligned by the world, *as a lilie among thorns;* acknowledgeth her faith, hope, love and delight, 〈◊〉 be in Christ Jesus, *who hath delivered as from the wrath to come,* 1 Th 〈...

〉 through whom *we have peace with God,* Rom. 5. 1. and peace in him, though in the world we have tribulation, 1 John 16. 33. *his fruit]* another benefit which the Church reapeth by Christ, that she is not only delivered from evil, but made partaker of his goodness; in that the works of his Prophesy, Priesthood and Kingdom, his death, resurrection, and all fruits of them are communicated unto her by the Gospel, which she feedeth upon by faith, to the refreshing and life of her soul. *Fruits* signify graces and good works, which are to the benefit of ourselves and others, Matt. 3 8. 10. Gal. 5. 22. &c. and is also applied to the doctrine of the Gospel, John 15. 16. and signifieth a comfortable reward, Psal 58. 12. Prov. 27. 18. The Hebrews refer these things to the Law, which should better be applied to the Gospel: for the Chaldee paraphrast here saith, *As the Pome-citrontree is fair and commendable, among the unfruitful trees, and all the world knoweth it; so the Lord of the world was fair and commendable among the Angels, when he was revealed upon Mount Sinai, at the time that he gave the Law unto his people: at that time I desired to sit in the shadow of his Divine majesty, and the words of his Law were sweet to my palate, and the reward of his precepts is reserved for me, in the world that is to come.*

Vers. 4. *the house of wine]* that is, either *the wine cellar,* the place where wine is kept; or rather the banqueting house, where wine is drunk. For *cellars* are called the *treasuries* or *store-houses of wine,* in 1 Chron. 27. 27. Wine, besides that it slaketh thrist, cheereth also the heart of man, Psal. 104. 15. causeth him to forget his sorrow and misery, Prov. 31. 6, 7. comforteth the sick, by cherishing and augmenting the vital spirits. By this the Church signifieth increase of grace from Christ, as the fruit of the vine, excelleth the fruit of the apple tree, and is more comfortable unto the heart. And as her troubles and temptations were increased, so was his grace towards her; for spiritual consolations; *for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ,* 2 Cor. 1. 5. This *house of wine,* is like that in Prov. 9. 1.—5. where *wisdom* having *built her house, &c.* inviteth the simple to come and eat of her bread, and drink of the *wine* which she hath mingled. Of the Hebrews, Rashi expoundeth this wine house to be *the Tabernacle of the congregration, where the interpretation explanation of the Law is given:* answerable to which now, is the assembly of the Saints, though it may also be understood of God's book or Scripture, the true wine-cellar that affordeth spiritual comforts. *his banner]* or, *his standard,* a flag or ensign spread abroad; a warlike sign, as in ch. 6. 4. 10. the Church is said to be *terrible as* an army *with banners.* And the banner lifted up, is a sign of fighting with joy and victory, as in Psal. 20. 6. *We will shout-joyfully in thy salvation and in the name of our God, we will set up the banner.* So Christ's *banner over* her, signified his defense and the victory which he giveth over all her enemies, Sin, Satan, and the world: also the sign, that as all soldiers do camp under their own standards, Num. 2. 2. so she under the Gospel, the ensign of Christ's love towards her, *love]* that wherewith Christ hath loved us, 1 John 4. 10. wherefore some read it thus, *his standard* was *love toward me.* By love, the Church is redeemed, Ephes. 5. 25 by it, *everlasting consolation* is given us, *and good hope through grace,* 2 Thess. 2. 16. *And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost which is given unto us,* Romans 5. 5.

Vers. 5. *Stay]* or, *Sustaine, Strengthen, Uphold ye me.* The Church in her soul sickness speaketh to her friends (the Ministers of Christ, and other Christians) that they, with the comfortable doctrines and promises of the Gospel applied unto her conscience, would *stay* and *uphold* her

ready to fall as into a swowne, through trouble of mind, because of her own infirmities, and want of feeling of Christ's grace, and blessing. Thus in figure, when Isaac had blessed Jacob, he saith, *with corn and wine I have sustained him,* Gen. 27. 37. Spiritually we are sustained and strengthened by the words and promises of Christ, which comfort the heart; quicken the spirit, and strengthen faith when it is weak; as it is said, *Be ye also patient; stablish,* (or *strengthen) your hearts; for the coming of the Lord draweth nigh,* I am. 5. 8. and *I long to see you, that I may impart unto you some spiritual gift, to the end you may be established,* Rom. 1. 11. And example may be seen in Judah, when Hezekiah spake unto their heart, and said, *Bee strong and courageous, &c. for there be moe with us then with him: with him is an arm of flesh, but with us is Jehovah our God to help us, and to fight our battles. And the people stayed* (or *rested) themselves upon the words of Hezekiah King of Judah,* 2 Chron. 32. 6. 7. 8. Likewise in the Apostles, who preaching the Gospel, confirmed (or stablished) the souls of the Disciples, Acts 14. 21. 22. and 18. 23. *with flagons]* to weer, *of wine,* which at banquets was wont to be distributed by flagons. When David had brought the Ark of God into his place, and had offered burnt-offerings and peaceoffrings, and blessed the people, *he dealt to every* 〈...〉 *of Israel, both man and woman, to everyone a loaf of* 〈◊〉*, and a good peace of flesh, and a flagon,* 1 Chr. 〈...〉 2. 3 meaning *a flagons* (or *pot) of wine;* as *flagons of grapes* (that is, of wine made of grapes) are mentioned in Hos. 3. 1. So here, with flagons of the, 〈◊〉 of grace and consolation, which God's people have distributed among them in the spiritual banquet of the Gospel, doth the Church desire to be sustained. *Flagon* are named for the wine in them: as the *cup* for the wine therein, Luk. 22. 20. The Hebrews after their wonted manner, apply this to the doctrine of the Law; as the Chaldee paraphrast here saith, *Receive ye* (ô Moses and Aaron) *the voice of the words of the Lord, out of the midst of the fire, and bring me into the house of doctrine, and sustain me with the words of the Law, wherewith the world is delighted.* But it is the Law which causeth the sickness of the soul, as the Apostle showeth in Rom. 7. and the Gospel of Christ healeth it, Luke 4. 18. *strow me* a bed] or, *spread me, make me a couch, boulster me up.* The original *Raphad,* signifieth properly to spread abroad as a bed to lie on, Job 17. 13. and so it is translated by the Greek *Stoibasate,* which is, to strow a bed, as they were wont with herbs, or to stuff and boulfter up. Thus it is of like meaning with the former word, for they used beds and couches at banquets, Amos 6. 4. Esth. 1. 5. 6. or it further signifieth her falling down as into a swowne▪ and as one not able to stand, is to lie down on her couch, which she desireth may be made and boulstred *with the apples,* the comfortable doctrines and fruits of Christ forementioned in verse 3. which the Chaldee explaineth, *the interpretation of the holy words, which are sweet like the apples of the garden of Eden. sick of love]* in languishing with desire to enjoy the comforts of my beloved. The Greek translateth it, *wounded of love.* The original word signifieth also weakness, as in Judge. 16. 7. 11. This speech implieth a want of feeling and enjoying the presence and comforts of Christ, as by her after speech is manifest, when she saith, *I adjure you, ô daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love,* Song. 5. 8. And that soth is the Churches estate sometimes, appeareth by Song. 3. 1. 2. &c. and 5. 6. And as love is one of the strongest affections, Song. 8. 6. 7. so the sickness which cometh it, doth sore afflict and weaken the person; as may be seen in that evil example of Amnon, sick of love for his sist 〈...〉 T 〈...〉 ar, 2 Sam. 13. 1. 2. 4. This sickness ariseth in the heart, by feeling the wrath of

God due to us for sin; and curse of his law, Psal. 90. 8. and 38. 3. 5. 7. Dan. 9. 11. Rom. 7. 24. (whereupon it is said, *The inhabitant shall not say I am sick; the people that dwell therein, shall be forgiven their iniquity,* Isaiah 33. 24.) and afflictions laid upon us for our humiliation. Mic. 6. 13. Job. 7. 18. and 30. 15. 1. & 10. 6. Lament. 3. 17. 18. Amos 6. 6. in which Christ sometimes, as it were, hideth himself from us, Job 13. 24. Psal. 77. 6. 7. 8. and 80. 3. 7. 19. The Church feeling and acknowledging her self *sick.* seeking for the Physician, and is in the way to health: for *they that are whole need not a Physician, but they that are sick,* Matt. 9. 12. And such as feel not their death in sin, will not come unto Christ, that they may have life, John 5. 40. who healeth all our sicknesses, Psal. 103. 3. as he himself was *a man of sorrows, and acquainted with sickness,* Isaiah 53. 3.

Vers. 6. *His left hand]* understand, *is under my head:* or prayerwise, *let it be under mine head.* The Church by faith beholdeth the help of Christ himself, in the ministry of his Word and Spirit sustaining her, outwardly and inwardly, as with the left and right hand; upholding her head, folding about and comforting her heart, as a loving husband doth his wife in her sorrow and sickness, as the Apostle saith, the Lord doth *nourish and cherish* his Church, Ephes. 5. 29. The like speech is repeated in Song. 8. 3. *under my head]* as a pillow to rest upon. By sins and afflictions, *the whole head is sick, and the whole heart faint,* Isaiah 1. 5 By the righteousness of Christ, and consolations of his Spirit, our 〈◊〉 are forgiven, and our consciences comforted, 1 John 2. 12. 〈◊〉 , 〈...〉 Rom. 14. 17. This grace is felt, when by the ministration of the Word, the *flagons* and *apples* forementioned (in verse. 5.) are applied to the repentant believing sinner: who saith, when his flesh and his heart is consumed and faileth; *The Rock of my heart, and my portion,* is *God forever,* Psalm 73. 26. *his right hand]* which teacheth him fearful things, Psalm 45. 5. so both his hands, even all that Christ is, his Godhead and Manhood, his life, death, resurrection, ascension; his weakness, power, and glory, are employed for the comfort and salvation of his Church. *doth embrace me]* or, *let embrace me,* or, *will embrace me:* it is a speech of faith, or prayer, (as in Chap. 1. 2. *Let him kiss me,)* concerning the fruition of Christ's love and graces. For to *embrace* or *fould* the arms *about* one, is (as kissing) a sign of love, Gen. 29. 13. and 48. 10. In this sense we are counseled to *embrace* the wisdom of God, Prov. 4. 78. This commendeth the love of Christ, that leaveth not his Church in her sickness, sins, and infirmities; but cometh to her, comforteth and sustaineth her with his own hands, in manifestation of all love, compassion and kindness: and joyeth in her, as *the bridegroom rejoiceth over the Bride,* Isaiah 62. 5. and keepeth her safe from evil. It setteth forth also the Churches faith and thankfulness, which seeth Christ present in his doctrine and ordinances, and his Ministry, as if he were crucified before her, Gal. 3. 1. and rejoiceth before others for his love and help, 2 Cor. 1. 3. 4. 5. &c.

Vers. 7. *I adjure you]* that is, *I earnestly charge you* with an oath, for which if you break it, you shall be guilty of punishment. This seemeth to be the speech of the Church here, as it is also after in ch. 3. verse. 5. and ch. 8. v. 4. to the daughters of Jerusalem, her friends, of whom see chap. 1. 5. An adjuration, and a curse, are much of like nature, and one is sometime put for another: see Gen. 24. 8. 41. Ios. 6. 26. 1 Sam. 14. 24. 27. 28. So it showeth the weightiness of this speech. *by the Roes]* here may be understood, *ye that are by the Roes:* ye which feed your flocks abroad in the fields, where the Roes and Hindes run: or, abide *with the Roes, or with the*

Hindes of the field. Some take it as if the oath were by them; which cannot be but unproper and figurative, seeing oaths and adjurations are by the name of God only, Deut. 6. 13. Gen. 24. 3. The *Roes* and *Hinds* are wild beasts of the field, and have the notation of their names, of *armies* and *powers:* and by wild beasts, the nations of the world are often signified, which were not of the Lord's fold, among his sheep: so that the daughters of Jerusalem (God's elect) being with and among them, are charged (and it may be figuratively by them, as the instruments by whom God would punish them if they kept not this charge) to beware that they troubled not her Love. Moreover the *Roe* and the *Hind* are set forth in Scripture for examples of swiftness of foot, as in 2 Sam. 2. 18. and 22. 34. which being referred to the punishment for breaking this adjuration, may signify the swiftness of God's judgments on them that shall so do. These creatures are also mentioned when speech is of love between man and wife: as in Prov. 5. 19. Let her be *as the loving Hind, and as the pleasant Roe, &c.* that as the males and females of these beasts, do dearly love one another, so is the unfeigned love between man and wife, and between Christ and his Church. And hereunto this speech may have respect: the rather for that after in verse 9. she likeneth Christ to *a Roe, or a young Hart.* And as the heavens, earth, stones, &c. are called to witness against men if they sin, Deut. 30. 19. Ios. 24. 27. so the Roes and Hindes shall rise up and condemn such as break their faith and love unto Christ. *if ye stir, and if ye stir up]* or, *if ye awake, and if ye wake up:* they are both words of one signification, save that they differ in form; and being both referred to *the Love* after mentioned, they mean a stirring up or disquieting much or little. But the former may have reference to the daughters of Jerusalem, that they themselves stir not, in this peace and quietness of Christ and his Church: the latter, *if ye stir up,* is referred to the *Love,* that it be not disquieted. And the word *If,* used in oaths and adjurations, is a prohibition upon penalty, *see that ye stir not,* as in Gen. 21. 23. *swear unto me here by God, if thou shalt lie unto me;* that is, that thou wilt not lie: and in Mark 8. 12. *if a sign be given:* which is explained in Matt. 16. 4. *a sign shall not be given. Stirring,* is opposed unto quietness or sitting still, and unto sleep and rest, Psal. 80. 3. and 35. 23. Dan. 11. 25. Zach. 2. 13. & 4. 1. and the Lord is said then to stir up or awake, when he delivereth his Church out of troubles, Psalm 78. 65. 66. and the Church then stirreth up the Lord, when it earnestly prayeth for such deliverance, Psal. 44. 24. 25. The Chaldee Paraphrast and other Hebrews understand it so here; but apply it to the deliverance of Israel out of Egypt, which might not be until the time appointed of God: and if we take it in this sense, the daughters of Jerusalem are charged to suffer affliction, for and with Christ, in faith and patience, unto the coming of the Lord, I am. 5. 7. 1 Pet. 5. 6. 7. and not to provoke him by murmuring, or otherwise, through fear and unbelief: a figure whereof may be seen in Christ's sleeping in the storm, and the disciples waking him, Mark 4. 37.—40. But it may be applied unto the stirring and provoking of Christ by sin, for which he often departeth from his people, and chasteneth their transgressions, Exod. 23. 20. 21. Isaiah 59. 2. and 63. 10. that they should by no means grieve the holy Spirit of God, Ephes. 4. 30. *the Love]* understand, *my Love,* meaning Christ her beloved; who is called *Love,* for excellency sake (as in Song. 1. 4. *righteousnesses* were righteous persons:) because *God is Love,* 1 John 4. 8. most worthy to be loved, and loving his most dearly. So *loves* for *lovers,* in Hos. 8. 9. Afterward the Spouse her self is called by this name *Love,* in Song. 7. 6. *until it please]* or, *until he please,* speaking of Christ: and being understood of stirring or provoking him by sin, it meaneth

never; for so the word *until* often signifieth: as Michal had no child *until the day of her death,* 2 Sam. 6. 23. that is, she never had any: and this iniquity shall not be purged from you, *till ye die,* Isaiah 22. 14. and, I will not leave thee, *until I have done, that which I have spoken unto thee,* Gen. 28. 15. and sundry the like.

Vers. 8. *The voice.]* Here the Spouse breaketh out and rejoiceth to hear the Bridegroom's voice; and signifieth to her friends, the comforts that she had thereby; as it was her souls sickness and grief, when he withdrew himself, and kept silence. By *the voice* is meant the word of his grace, the preaching of the Gospel: which she knoweth to be his, and receiveth with joy, as Christ's sheep are said to hear and to know the voice of the shepherd, and not a strangers, John 10. 3. 4. &c. In this sense, he said before Pilate, *Everyone that is of the truth heareth my voice,* John. 18. 37. and, they knew not *the voices of the Prophets,* Acts 13. 27. that is, their doctrines; and *today if ye shall hear his voice,* harden not your hearts, &c. Heb. 3. 7. This voice is heard before his coming, to prepare the hearers to receive him: as John the Baptist (who prepared the way before Christ) is called the *Voice of a crier, &c.* Mark 1. 2. 3. *behold he cometh]* A further degree of grace from him, and comfort in her, that she not only heareth his voice, but seeth him coming to save her, as is promised in Isaiah 35. 4. By the preaching of the Gospel, received with faith, Christ himself cometh, and is present with his people, John. 13. 20. Gal. 3. 1. And as the Church was *sick of love,* verse. 5. so Christ here answereth to her desire, fulfilling that which he promised, *If a man love me, he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him,* John 14. 23. *leaping]* a similitude taken from the *Roes* and *Harts,* (whereunto Christ is likened in verse. 9.) which are swift in running, and skip upon mounts, hills and rocks: as in Isaiah 35. 6. *the lame man shall leap as an Hart.* Hereby therefore Christ's speed and readiness to help is signified. *upon the mountains]* that is openly and apparently to the eye of faith; as in Nahum. 1. 15. *Behold upon the mountains, the feet of him that bringeth good tidings, &c.* Spiritually by the *mountains* and *hills,* may be meant the Kingdoms and Nations of the world, subdued unto Christ by the preaching of the Gospel, Rev. 11. 15. Or, it may be translated, *over the mountains,* and *over the hills;* passing over all impediments which might seem to hinder him, as the sins of his people, the opposition of the world, and the like. So the adversaries of the Church, are likened to a mountain, in Zach. 4. 7. *Who* art *thou, ô great mountain? before Zerubbabel* thou shalt become *a plain.* And, by the preaching of the Gospel, *every mountain and hill shall be made low,* Isaiah 40. 4. See also Isaiah 41. 15. and 42. 15. Habak. 3. 6.

Vers. 9. *Like a Roe]* for swiftness, 2 Sam. 2. 18. and for pleasantness, Prov. 5. 19. The same is meant by the next similitude of the Fawn or young Hart, 2 Sam. 22. 34. Prov. 5. 19. *fawn of the Hindes]* or, *of the Harts,* (for the original word implieth both males and females,) and she speaketh in the plural number, either because the Fawne is engendered of both male and female, which delight each in other; or for excellency, as Sol. Rashi expoundeth it, *the Fawne of a choice Hind* (or *Hart.)* Here the Church showeth the readiness of Christ to help her; as in verse 8. she saw him come leaping and skipping; so by these two creatures, most swift of •cot, she signifieth the speed he maketh; as in Chap. 8. 14. and the mutual love and delight between them, according to Prov. 5. 19. *behind our wall]* This signifieth a more near communion with Christ, then when he was farther off, leaping on the mountains; and yet

not so near, but there was still a wall between her and him, which parted them: so the degrees of graces are here meant, whereby Christ manifesteth his love to his Church, not wholly at once, but as he seeth good for us; that by beholding and delighting in his goodness, we may be drawn to follow him, calling us after him, verse. 10. His *standing behind our wall,* if it be referred to Christ himself, may be understood of his incarnation, when he dwelt in our house of clay (as it is called in Job 4. 19.) and in our flesh, appeared, preached, suffered, &c. to draw us after him into the kingdom of his Father; as John 1. •4. *the word was made flesh, and dwelt amongst us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* If it be referred to the wall, which God hath made for his Church, it may mean his holy ordinances (which in the time of the Law, were *a middle wall of partition,* as Paul nameth them, Ephes. 2. 14.) behind which Christ standeth, speaketh, and showeth himself though more obscurely. But we may best apply it to our own wall, meaning of the heart, (as the Prophet speaketh of *the walls of* his *heart,* Ier. 4. 19. which the Greek there translateth, *the senses of* his *heart,)* and it agreeth with that saying, *Behold I stand at the door and knock, &c.* Revel. 3. 20. For the natural senses and understanding of our hearts are as a wall to hinder us from Christ, till they be pulled down, & reformed according to the knowledge of God. And so it is prophesied of Christ, that he should *unwall* (or cast down the walls of) *all the sons of Seth,* Num. 24. 17. that is, (as the Apostle openeth) should by the preaching of the Gospel, pull down *strong holds,* cast down *imaginations, and every high thing that exalteth it self against the knowledge of God;* and bring into captivity *every thought, to the obedience of Christ,* 2 Cor. 10. 4. 5. *looking through]* or, *looking in, at the windows:* this word, used only here, and in Psal. 33. 14. and Isaiah 14. 16. signifieth a looking narrowly, and an intentive observation of that which is done or suffered by others: So it noteth Christ's providence and care of his Church, and all her ways; to see how she would accept of him and his word. *flourishing]* or, *blossoming;* that is, showing himself as a flour, sweet, pleasant, amiable: to teach, that Christ cometh not unto his, without profit and comfort to their souls. For as he is all gracious, so he profereth grace to his Church. The Greek translateth it, *looking in;* agreeable to the former word. *lattesses]* a word not elsewhere used in the Hebrew; but the Chaldee useth it for *windows,* as in Ios. 2. 21. And as *windows* and *lattesses* do both serve to let in light into the house: so (according to the former interpretation) they may here be applied to Christ, through whom grace shined in his human nature; or to his ordinances, through which the light of grace shineth unto us, as by his Word, Seals of the Covenant, &c. or to the hearts of his people, into which he conveyeth heavenly light. But his looking in to his Spouse through these, betokeneth also his secret observation of her, and all her doings; for things which one doth secretly unespyed, are said to be by looking out at the window, as in Prov. 7. 6. &c. Ge. 26. 8. And as for her, she seeth him not plainly, but as through windows and lattesses; for in this life we know but in part; and *now we see through a glass darkly,* 1 Cor. 13. 12. The Chaldee referreth this speech to God's respect of his people, when they kept the Passover in Egypt, Exod. 12. which was a figure of *Christ our Passover sacrificed for us,* 1 Cor. 5. 7.

Vers. 10. *answered]* or, *spake.* She telleth here the end and fruit of Christ's swift coming, to call her by his Word and Spirit, from her present estate and place of affliction, unto a better; or from that slouth or security wherein she lay, to follow him in the faith and love of his

Gospel: for when we with open face, behold as in a glass the glory of the Lord, we have also this grace added, that *we are changed into the same image, from glory to glory, even as by the Spirit of the Lord:* 2 Cor. 3. 18. *Rise up thou]* or, *Rise up for thyself,* and for thy good: so after, *Come away for thyself.* Sitting or lying still fitteth not with a Christian in this life, who is called to run the way of God's commandments, Psal. 119. 32. and to follow the Lamb whithersoever he goeth, Rev. 14. 4. By our own default and negligence, we want the comforts of Christ and his communion: but this our sin is reproved and made manifest by the light: *Wherefore he saith; Awake thou that sleepest, and arise from the dead; and Christ shall give thee light,* Ephes. 5. 13. 14. Hereunto Christ calleth us, with words of love and kindness. *come thou away]* or, *go thou,* or, *get thee away.* Such words God used to Abraham, when he called him out of his Country, Genesis 12.

Vers. 11. *Winter]* a time of cold, hardness, storm and tempest; wherein flowers and fruits are consumed; travel is difficult: for then God *casteth forth his ye like morsels; who can stand before his cold?* Psal. 147. 17. Therefore Christ saith, *Pray that your flight be not in the winter,* Mat. 24. 20. *rain is over]* or, *is changed,* that is, past away, and fair wether come in the place. Rain in winter is an hindrance of travel or going abroad, as appeareth also by Ezr. 19. 9. 13. These things may be applied to outward troubles and grievances in this life, by the malice of the world: as when Israel was in the bondage of Egypt, and of Babylon; and after were released: likewise to the spiritual winter, rain and rage of Antichrist, after which the graces and fruits of the Gospel began to flourish again. May also signify the afflictions of soul, wherein fears and sorrows are stirred up like tempests; by the wrath of God, caused by sin, discovered and stirred up by the Law, Rom. 3. 20. and 4. 15. and 7. 5. 8. 23. 24. All which by Christ's coming are done away, Rom. 7. 25. For that man is *an hiding place from the wind, and a covert from the tempest,* Isaiah 32. 2. and through him *we being justified by faith, have peace with God,* Rom. 5. 1. and his Tabernacle is *for a place of refuge, and for a covert from storm and from rain,* Isaiah 4. 6. The same thing is elsewhere signified by the scorching heat of the summer, Rev. 7. 16. 17.

Vers. 12. *The flowers]* or, *The flourishîng things, (the flowerings) appear.* A description of a pleasant and fruitful Spring, after a doleful winter: signifying Christ's gracious and comfortable gifts, for the delight and benefit of his Church, after the removal of the former evils. These *flowers* may be understood, both of the Saints themselves which now began to hold up their heads: and of the graces of the spirit, wherewith they are adorned, for their mutual comfort: whiles the joyful tidings of the Gospel are discovered unto the consciences of afflicted sinners, to assure them of the favor of God. Thus unto Pharaohs Butler in prison, was signified his restoring to his former good estate, by a dream of vine branches that budded, blossomed, and brought forth grapes, Gen. 40. 9. 10.—13. And when God promiseth grace to his people, he saith, *Israel shall blossom, and bud, and fill the face of the world with fruit,* Isaiah 27. 6. and *they of the city shall flourish like grass of the earth,* Psal. 72. 16. *the earth]* which being naturally dry and barren, (and cursed for man's sin, Gen. 3.) is by the blessing of God, and by means of the rain and dew of heaven, made fruitful: and this is applied unto our sinful barren nature, made fruitful by the blessing and Gospel of Christ, Heb. 6. 7. 8. 9. So God promising to heal the backsliding of his people, and to love them freely, after his anger is turned away, saith, *I will be as the dew unto Israel, he shall grow as the Lilie, and cast forth his roots*

as Lebanon; his branches shall spread, and his beauty shall be as the Olive tree, &c. Hos. 14. 4. 5. 6. The Chaldee Paraphrast applieth these *flowers* to *Moses and Aaron, which were like unto Palme tree branches, and appeared to do miracles in the land of Egypt. singing]* to weet, *of birds,* as after in special, he nameth the *Turtle dove.* This is both a sign and an effect of the Spring time, which cheereth all creatures, and causeth them in their kind, to sing praises unto God: and these birds and turtles, signify the Saints, who feeling the comforts of God's word and spirit, do sing his praise; and with Psalms and Hymns and spiritual songs, do sing and make melody in their heart to the Lord, Ephes. 5. 19. As it is written, *They shall lift up their voice, they shall sing for the majesty of the Lord, &c. From the utmost part of the earth, have we heard songs, Glory to the righteous,* Isaiah 24. 14. 16. *of the turtle]* The Church it self, is sometime meant by the *Turtle,* Psal. 74. 19. and the *Dove,* Song 2. 14. and 5. 2. sometime the holy Ghost with his graces, is resembled by a dove, as at our Lord's baptism, Mat. 3. 16. and thus the Chaldee expoundeth it here, *the voice of the holy Ghost.* So it signifieth the voice of the Spirit, in the people of Christ, mutually comforting one another, and jointly praising •od, with and for his graces. The Turtle dove casting her feathers, is said to hide her self in winter in holes of trees, her voice therefore being now heard, signifieth that Summer was come.

Vers. 13. *her green figs]* or, *her unripe figs;* such as the fig tree thrusteth out instead of flowers which appear on other trees. A sign not only of the Spring, but of a fruitful year. Our Savior saith, *Learn a parable of the fig tree. When her branch is yet tender, and putteth forth leaves, ye know that Summer is nigh,* Matth. 24. 32. And the blessing of God upon his Church, is hereby signified: as on the contrary, when he threateneth to consume the same, he saith, there shall be *no grapes on the vine, nor figs on the fig tree, &c.* Ier. 8. 13. *tender grape]* or, *young small grape,* called in Hebr. *Smadar,* a word used only in this Song, here, and in verse. 15. and c. 7. v. 12. By this variety of fruits, is figured the variety of graces the good works and sweet odour of them, which appear in the Saints after they are reconciled to God by Jesus Christ; who is *the true vine,* the faithful *are the branches;* who when they bear much fruit, the Father is glorified, John 15. 1. 5. 8. The people of God themselves are also likened to grapes, and figs; as, *I found Israel like grapes in the wilderness; I saw your fathers, as the first ripe in the fig tree, &c.* Hos. 9. 10. *rise up thou]* or, *rise up for thyself,* as in verse. 10. which exhortation is here again repeated.

Vers. 14. *My dove]* so Christ calleth here his Church. The dove is mournful, sociable, harmless, chaste, fearful, &c. as, *I did mourn as a dove,* Isaiah 38. 14. and, *we mourn sore like doves,* Isaiah 59. 11. Again, who are these, that fly *as the doves to their windows* (or *lockers)* Isaiah 60. 8. and in Ezek. 7. 16. *they that escape of them, shall escape, and shall be on the mountains▪ like doves of the valleys, all of them mourning everyone for his iniquity.* And in Hos. 11. 11. *they shall tremble as a dove, out of the land of Assyria:* in Mat. 10. 16. *be harmless as doves.* All which properties agree with the Church in this her estate: especially fearfulness, and mourning for her iniquities, whereby she became sick of love, verse. 5. *the clefts of the Rock]* hidden there for fear of enemies; as it is written, *O ye that dwell in Moab, leave the cities, and dwell in the Rock; and be like the dove, that maketh her nest in the sides of the holes mouth,* Ier. 48. 28. The Rock whither this dove the Church was now fled, seemeth most properly to mean faith in Christ, as Mat. 16. 18. wherein she hid her self, for fear of God's wrath for her sin, and yet durst not show her self: or, the election of God, which as a sure and rocky foundation

abideth forever. Herewith compare Exod. 32. 22. where Moses was put in a clift of the Rock, and covered with God's hand, while he passed by. *secret place]* or, *hiding* place: thus David often calleth God his *secret* or *hiding* place: as 〈◊〉 Psalm 32. 7. *Thou art a secret place to me from distress thou wilt preserve me, &c.* See also Psal. 61. 5. and 91. 1. *stairs]* Heb. *stair,* or, *steep* place. This as the Rock aforesaid may signify Christ; by 〈...〉 th in him, we ascend unto God, by degrees, as by stairs▪ he being the Ladder, which Jacob saw in vision, upon whom the Angels of God ascended and descended, Gen. 28 12. John. 1. 51. *let me see thy countenance]* or, *cause me to see thy personage, thy visage, thy form, fashion, shape, sight,* or *appearance:* (see chap. 5. 15.) that is, stir up thy faith and hold up thy face with comfort, come unto me walk before me, and be upright: as Gen. 17. 1. Present thy body, as a living sacrifice, holy, &c. Rom. 12. 1. So the Chaldee expoundeth it, *Shew me thy countenance and thy righteous works. hear thy voice]* that is, thy prayers, praises, songs, thanksgivings, &c. Psalm. 5. 3. and 26. 7. and 28. 2. and 42 5. call upon me, in all thy fears and troubles: as in Psal. 50. 15. *Call on me, in the day of distress, &c.* By these words Christ both showeth her the cause of her souls sickness, to be her own infirmities, and negligence in prayer and other holy duties, as also comforteth her, against her fears, and the conscience of her infirmities. Thus the Chaldee also explaineth it, *Let me heart thy voice, for thy voice is sweet in prayer, in the house, of the little sanctrary, and thy countenance fair, in good works.* 〈...〉 is *sweet]* that is, pleasing and acceptable, being uttered in faith and according to the will of God: as it is written, *Then shall the offerings of Judah and Jerusalem be sweet* (that is, pleasing) *unto the Lord,* Malac. 3. 4. but unto the transgressors he saith, *your burnt offerings are not acceptable, nor your sacrifices sweet unto me,* Ier. 6. 20. *comely]* or, *to be desired, beautiful,* as in Song. 1. 4. These praises of the Church are spiritual, and according to the esteem of God, not of men: for even Christ himself in respect of worldly reputation, had his visage and form so marred, that many were astonied at him: he had no form nor comeliness, Isaiah 52. 14. and 53. 2.

Vers. 15. *Take ye for us the foxes]* It is uncertain whether these words be spoken by Christ, or by the Church, or both: but they seem rather to be Christ's words, directed chiefly to the watch-men, and ministers of the Church. By *Foxes* are meant false prophets and heretics: as in Ezek. 13. 4. *O Israel, thy prophets are like the Foxes in the deserts.* Such are by Christ likened to *wolves,* Mat. 7. 12. And the Apostle to the Elders of Ephesus giveth warning of such, Acts 20. 28. 29. &c. and all Christians are to mark and espye such, Rom. 16. 17. The *taking* (or *apprehending* and *holding fast)* of these foxes, is the discovering and refuting of their errors, the judging, censuring, and casting them out of the Church, 1 Tim. 1. 3. 18. 19. 20. or avoiding them, if they be none of the Church, 2 John 10. And because the vine keepers knowing the malignity of Foxes, would destroy them, but by reason of their subtlety they often escape, and are not taken; therefore he saith, *Take:* meaning by consequence the rooting of them out. And as the Fox is famous for his craft and subtlety; so are false Teachers, called therefore *deceitful workers, transforming themselves into the Apostles of Christ,* 2 Cor. 11. 13. And not they only, but crafty tyrants, and other like enemies, may be meant by *foxes;* as Christ called Herod a *Fox,* Luke 13. 32. also sins of all sorts, may by reason of their *deceitfulness* (Heb. 3. 13) be here implied under the name of *Foxes;* whose property is to *have holes* in the earth, Matth. 8. 20. as sins are hidden in the fraudulent hearts of men. *the little*

Foxes] the lesser sort of sins, errors, false teachers, &c. even in their beginning and first bud; when they may seem to be less hurtful: as is said of Babylon, *Happy* shall he be *that taketh and dasheth thy little ones against the rock:* Psal. 137. 9. *corrupt the vineyards]* by devouring the grapes, the foxes corrupt, mar and destroy vines and vine-yards: so sins, sinners, and heretics, destroy the faith, doctrine, and Churches; making *shipwreck* of faith, 1 Tim. 1 19. their word *eateth as doth a canker,* 2 Tim. 2. 17. they are *vain talkers, and deceivers of minds; who subvert whole houses* Tit. 1. 10. 11. they *privily bring in heresies of perdition:* being *as natural brute beasts, made to be taken and destroyed,* 2 Pet. 2. 1. 12. Of such, the Lord complaineth, *Many Pastors have corrupted my Uineyard,* Ier. 12. 10. *for]* Heb. *and:* which word is often used instead of *for,* as in Psalm. 60. 13. Isaiah 64. 7. Gen. 12. 19. have *tender grapes]* or, bring forth *the tender grape.* This reason showeth the love and care of God towards his Churches and people that are fruitful. If they bear wild grapes instead of wholesome fruit, he will *take away the hedge* of his vineyard, and *it shall be eaten up,* Isaiah 5. 4. 5. Every branch in Christ that beareth not fruit, his Father the Husbandman, taketh it away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit, John 15. 1. 2. and when the fruit is young and tender, he hath care to preserve and cherish the same.

Vers. 16. is *mine]* Here the Spouse professeth the joyful communion between Christ and her, which she now feeleth renewed after her soul sickness. Christ is ours, when by faith we apply him and all his graces, his death, resurrection, ascension, intercession &c. unto ourselves, as our own. *Because we thus judge, that if one died for all, then are all dead;* 2 Cor. 5. 14. *I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me, &c.* Gal. 2. 20. *And we have known and believed, the love that God hath to us,* 1 John. 4. 16. *and I his]* by the covenant of his grace: as it is written, *I entered into covenant with thee, saith the Lord God, and thou becamest mine,* Ezek. 168. Or, as the former branch signified her faith to justification, so this latter, her sanctification; whiles by holiness of life, she giveth her self to Christ in all obedience to do his will, Rom. 6. And, *hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit,* 1 John. 4. 13. *feedeth among the Lilies]* this signifieth the continuance and increase of grace; for that faith and holiness might be increased daily, Christ by his Spirt, and by the ministry of his word, feedeth his flock among the fair, sweet and comfortable Lilies of the scriptures; and in the communion of the Saints, which are like *Lilies among thorns,* v. 2.

V. 17. *Untill the day dawn]* or, *until the day blow,* or, *breath forth,* to wit, light: as appeareth by that which followeth, *the fleeing of shadows.* Although it may have reference to the blowing of the wind at the break of the day. The like speech is used again in Son. 4. 6. *the shadows fly]* that is, the darknesses of the night flee: as on the contrary, when *the day goeth away, the shadows of the evening* are said to be *stretched out,* Ier. 6. 4. *turn-about]* to wit, unto me, have respect unto and care of me: it is a request of comfort from Christ, as David saith, *Thou didst much increase my greatness, and didst turn about and comfort me,* Psalm 71. 21. The Spouse here in the night and darkness of her tribulation and temptation, desireth Christ to be ready at hand for her help, by the comfort of his Word and Spirit. The night and shadows thereof, do signify either the darkness of ignorance and sin, when the truth and way of God is not known, Ephes. 5. 8. 1 John 1. 6. Mich. 3. 6. or the time of trouble and persecution, Lament. 3. 1. 2. the *day* is the time of knowledge, holiness, comfort, peace and joy, 1 Thessalonians 5. 5.

Rom. 13. 12. 13. Esther 8. 16. The dawning or break of this day, is the sense and feeling of inward joy and comfort by the Word and Spirit; as the Apostle willeth us to take heed unto the sure word of prophesy, as unto a light that shineth in a dark place, *until the day dawn,* and the day star arise in our hearts, 2 Peter 1. 19. the fleeing of the shadows, is the removing away of blindness, ignorance, sinfulness, misery & trouble; which God beginneth to his people in this life, and continuing till the end; when *the day of the Lord,* and *the day of Christ* shall appear, 1 Thessalonians 5. 2. 2. 2 Thessalonians 2. 2. when there shall be eternity of light, and joy to the faithful. *to a Roe]* for swiftness to help me, and pleasantness to delight me▪ see the notes on verse. 9. *fawn of the Hindes]* or *of the Harts,* that is, *a young Hart:* see verse. 9. *of Bether]* or (by interpretation) *of division, of partition.* This seemeth to be the place called also *Bithron,* which was on the outside of Jordan, 2 Samuel 2. 29. called *partition,* because it was parted by the river Jordan from the land of Judea. And on those mountains (as by this Scripture appeareth) Hartes and Roes used to run, from whom the similitude is taken.

CHAPTER III.

VPon my bed, in the nights, I sought *him* whom my soul loveth: I sought him, but I found him not. I will rise now, and go about in the city, in the streets, and in the broadplaces, I will seek *him* whom my soul loveth: I sought him, but I found him not. The watchmen that go-about in the City, found me: Saw ye, *him* whom my soul loveth? It *was* but a little that I had passed from them, but I found *him* whom my soul loveth: I held him, and would not let him go: until I had brought him into my mothers house; and into the chamber, of her that conceived me. I adjure you, ô daughters of Jerusalem, by the Roes; or, by the Hindes of the field: if ye stir, and if ye stir-up the Love, until it please.

Who *is* this that cometh up, out of the wilderness, like pillars of smoakperfumed *with* myrrh, & frankincense, with all powder of the Merchant?

Behold, his bed which *is* Solomon's, threescore mighty-ones are about it: of the mighty ones of Israel. They all, hold the sword; *being* expert in war: *every*-man *hath* his sword upon his thigh, because of fear in the nights.

King Solomon, made him-*self* a chariot, of the wood of Lebanon. He made the pillars thereof, *of* silver; the bottom thereof, *of* gold, the covering thereof, *of* purple: the midst thereof, *being* paved *with* love, of the daughters of Jerusalem. Go forth, O ye daughters of Zion, and see King Solomon: with the crown wherewith his mother crowned him, in the day of his espousals, and in the day of the gladness of his heart.

CHAPTER III.

VPon my bed, I in the nights *him* sought [unspec 1]

Whom my soul loves: I sought, but found him not.

Now will I rise, and 〈...〉 bout the city go, [unspec 2]

Within the streets, in places-broad also,

I will seek him whom I do love in mind:
I did *him* seek, but him I did not find.
The watch that 'bout the City go found me: [unspec 3]
Whom my soul loves, *(said I)* did ye him see?
It was but even a little that from them [unspec 4]
I passed had, until that I found *him*
Whom my soul loveth: hold on him I caught,
And would not let him go, till I him brought
Into my mothers house: and into the
Chamber, of her that hath conceived me.
O daughters of Jerusalem, you by [unspec 5]
The Roes, or by Hindes of the field, do I
Adjure: if that ye stirring-do disease,
And if the Love ye stir-up, till it please.
Who is she this that maketh her egresse, [unspec 6]
Like smoakie pillars, from the wilderness.
Perfum'd *with* myrrh and frankincense: with all
The merchants powder-aromatical?
Behold his bed that which is Solomon's, [unspec 7]
About the same are threescore mighty-ones:
Of mighty ones of Israel which are.
They all, do hold the sword, expert in war: [unspec 8]
Ech man his sword upon his thigh he dights,
Because of fearful-terror in the nights.
A chariot, of the wood of Lebanon, [unspec 9]
Make for himself did the King Solomon.
Of silver, he did pillars of it frame: [unspec 10]
Of gold, *(he made)* the bottom of the same:

Of purple, was the covering-above:

The midst of it, *being* pav'd *with,* love:

Of daughters of Jerusalem that be▪

O Zion's daughters, get ye forth, and see [unspec 11]

King Solomon with royal diademe,

Even that wherewith his mother crowned him,

The day wherein he his espousals had,

And in the day wherein his heart was glad.

Annotations.

VPon my bed] The Church now showeth greater afflictions into which she fell, through want of feeling the presence and comforts of Christ. Whiles she thought her self sure of her Beloved, and laid her down as on the bed of ease; supposing him to be with her, she misseth his company: and seeking him by solitary meditation found him not. Thus may we understand this place comparing it with Chap. 5. verse. 2. 3. &c. The *bed* sometime signifieth tribulation, as in Rev. 2. 22. which may be also implied here; that the Church sought and waited for the Lord, in the way of his judgments, as in Isaiah 26. 8. *the nights]* the times of solitary & earnest meditation, as also of effliction, are signified by *the nights:* as in Ps▪ 63. 7. and 119. 55. and 77. 3. 4. 7. &c. So in Isaiah 26. 9. *With my soul have I desired thee in the night; yea, with my Spirit within me, will I seek thee early. I sought]* by prayer, study, meditation; upon repentance of sins & negligences, in faith of God's promises &c. See Matt. 7. 7. 8. Ho•ea 3. 5. and 5. 15. Jeremiah. 50. 4. 〈◊〉 ▪ 2. 3. Deu• 〈◊〉 4. 29. *my soul loveth]* Christ whom before she called her *Beloved,* is here the love of liar soul; for by withdrawing the light of his face, & afflicting the conscience, the love, zeal and affections of the Christian heart are kindled and increased *When he slew them th•n they sought him; and returned & sought God early, &c.* Psal. 78. 34. 35. *I found him not]* to weet presently, till afterward, v. 4. For neglect of taking hold on grace when it is offered, or not keeping it when it is received, God often withdraweth the light of his countenance, to stir up zeal and fervency in his children, Prov. 1. 24. 28. Mic. 3. 4. Ier. 11. 10. 11.

V. 2. *I will rise now]* or, *Let me rise now.* This signifieth a stirring up of grace in her, an increase of faith, love, zeal and fervency in spirit: Neh. 2. 12. 18. Lam. 2. 19. Psal. 57. 6. Thus afflictions are profitable, that we may learn God's statutes, Ps. 119. 17. *go about in the City]* a sign of earnest desire to obtain that which one seeketh, whether it be for evil, as in Psal. 55. 11. and 59. 7. 15. or for good, as in this place. See also Isaiah 23. 16. By *the City,* understand Jerusalem the holy city, where Christ dwelt amongst men, and had seated his Temple, and the practice of his ordinances, wither all Israel repaired thrice every year; which was a figure of the Church, Eccl. 10. 15. Esa. 26. 1. So amongst the people of God, in his word and ordinances, she sought Christ for the comfort of her soul. *streets and broad places]* or, *narrow streets,* and *broad*

streets, for both words are used for *streets* of a city; and the latter, for such broad places as oftentimes people met together in, as in 2 Chron. 32. 6. Neh. 8. 1. 3. 16. Job •9. 7. So this n•teth an exquisite search, as in another case it is said, *Run ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, &c* Ier. 5. 1. And she therefore seeketh him in the streets because there *wisdom uttereth her voice,* Pro. 1. 20. 22. there▪ Christ teacheth, Luk. •3. •6. yet now in them she cannot find him.

Vers. 3. *The Watchmen]* or, *The Keepers, Warders.* These signify the officers or Ministers of the Church and City of God for the Priests and Levi•es kept of old the watch for charge of the Lord, Numb. 3. 7. 8. So in Isaiah 62. 6 it is said, *I have set watchmen upon thy walls,* ⟨◊⟩ *Jerusalem, which shall never hold their peace day nor night, &c. found me]* It is not said thee sought th•m, but they found her; which phrase signifieth diligence rather on their part, and ⟨◊⟩ thing unlooked for on hers. So God is said to find his people in the wilderness, Deut. 32. 10. and afflictions do find men, as Psal. 116. 3. and 18. And this accordeth with the Watch-men's duty, to find out such as wander about the city in the nights. After she sp•aketh of the like and more, that the Watchmen found her, and smo•e her, &c. Song. 5. 7. *Saw ye him]* She inquireth of them for Christ, but here is no mention of anything they said to her before; nor of any answer they gave to her demand after. It is problable by this their silence, and her words following, that they told her no tidings of her beloved. Whether the fault were in them, that they were such as are spoken of in Esa. 56. 10. *blind watchmen,* & *dumb dogs* that could not bark: or in her self, that could not by the doctrine of the Ministers, apprehend & apply Christ unto her conscience and comfort.

Ver. 4. *but a little]* or, *a very little:* meaning either time, or distance of place. *passed from them]* so she stayed not with them, because her beloved was not among them: but continued seeking otherwhere. For neither the society of brethren, or Church, or Ministers, can comfort the afflicted conscience, unless Christ himself be apprehended by faith. *but I found]* or, *until I found:* here, after much seeking, without fainting or discouragement, when means fail, she findeth Christ to the Comfort of her conscience. Thus the promise is fulfilled, *Seek and ye shall find,* Mat. 7. 7. *not let him go]* or, *not leave him;* showing herein Jacob's faith when he wrestled with the Angel, Gen. 32. 26. *I will not let thee go, except thou bless me.* This is done, when the doctrines & promises of the Gospel are by faith retained; as it is said, *Take fast hold of instruction, let* her *not go,* Pro. 4. 13. *my mothers house]* Hereby any chief City, Politie, or solemn place of assembly is signified, 2 Sam. 20. 19. Isaiah 50. 1. Ier. 50. 12. Ezek. 19. 10. The *mother* is Jerusalem which is above, *the mother of us all;* which is figured by Sarah the Freewoman, and signifieth the New Testament, or covenant of Grace, Gal. 4. 24.—26. The house and chamber wherein she conceiveth us by the preaching of the Gospel, is outwardly the Church, 1 Tim. 3. 5. inwardly the heart and conscience where faith dwelleth, Rom. 10. 16. Gal. 4. 19. Thus by the Spirit, she getteth unto her self more constant assurance of her election and salvation by Christ, and by his presence through his Word & Ordinances, her state & Church polity is set up and stablished. So after in Song. 8. 2.

Vers. 5. *I adjure you,* &c.] She having obtained Christ again, with constant purpose of heart to retain him; reneweth her contestation and charge of sanctification of life, such as becometh the Gospel; and of patient suffering adversity for his name: that Christ be not provoked by •inne to leave his people. For, as Moses said unto Israel, *If ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people,* Num. 32. 15. See the annotations on Song. 2. 7. where this charge was first given; in these same words.

Ver. 6. *Who* is *this] this* woman, speaking of the Church, by the example of Israel, who went up frō the wilderness unto Canaan the promised inheritance; Num. 10. 33. &c. This seemeth to imply a new company o• state of a Church rising up in the world: or it is the speech of strangers, admiring the glory of the Spouse of Christ: who was seen before of Christ by her *faith,* and is now beholden of others, by her *order,* (the two things most respected in the Church of God, Collossians 2. 5.) in which she marcheth through the widernesse of this world, towards her heavenly rest. So when Christ came riding into Jerusalem, *all the City was moved, saying: Who is this?* Mat. 21. 10. *cometh up]* or, *ascendeth,* as the going into Egypt, is called a descending, or going down, Genesis 42. 2. and 46. 3. 4. so the going out from thence, is called ascending, or going up Exod. 13. 18. and 33. 3. Deut. 9. 23. *The way of life, is above to the wise, that he may depart from hell beneath,* Pro. 15. 24. *from the wilderness]* the wilderness of the land of Egypt was a figure of the world; as the Prophet teacheth us when he mentioneth *the wilderness of people's,* Ezek. 20. 35. 36. So Christians are *not of the world,* but he hath chosen them *out of the world,* John. 15. 19. *pillars of smoke]* or, *vapors of smoke,* as the Holy Ghost translateth it in Greek, Act. 2. 19. from Iocl 2. 30. In Hebrew it hath the name of Palme trees, (such as the stature of the Church is likened unto, in Song. 7. 7.) which are upright and tall like pillars: and smoky vapors mounting upright, are so called by similitude. The Spouse of Christ is here likened to *pillars of smoke,* because her journey tendeth right upward to heaven, moved by the fire of God's spirit. And whereas in Joel 2. 30. and Act. 2. 19. blood, and fire, and pillars of smoke, are signs of God's wrath against the contemners of his word and Church; (and *smoke* in the Scriptures is usually a sign of anger,) here also the like may be implied. Again, as smoke is dark and hindereth from seeing, and the cloudy pillar was dark to the Egyptians, Exo. 14. 20. so is the Church and glory thereof, obscure unto the world, by reason of her afflictions in this life, which were resembled unto Abraham by a *smoking oven,* Gen. 15. 17. But chiefly this seemeth to denote the sanctification of the Church, who as a spiritual sacrifice, ascendeth upto God, on the Altar Christ, by the fire of the spirit, resolving the earthly matter to ashes remaining beneath, and the other unto smoke mounting up unto God. *perfumed]* or, *becensed with Myrrh;* the Church is perfumed and made of sweet odout by Christ ⟨◊⟩ agge of myrrh that lodgeth between ⟨◊⟩ b••sts, Song, 1. •3.) whose death was like myrrh, bi•ter in taste, lot of sweet smell, with this she was perfumed by knowing *him, and the power of his resurrection, & the fellowship of his sufferings, being made conformable unto his death.* Phil. 3. 10. And with the odour of this incense, she is comforted; according to the Proverb, *Ointment and perfume rejoice the heart,* Prov. 27. 9. *and frankincense]* Myrrh was used in the holy anointing oil; and frankincense in the sweet perfume, Exod. 30. which perfume figured the mediation of Christ, the Angel which offereth much incense wch the prayers of all saints, Rev. 8. 3. So through his death and intercession the Church hath her sweet smell: and

all her garments are Myrrh, aloes and Cassia, Psal. 45. *with all powder]* or, *above all powder* (that is powders or spices) *of the Merchant.* That is, with all other graces that Christ hath bestowed upon her by the preaching of his Gospel. Or, those forenamed Myrrh and Frankincense which she hath from Christ, are above all other graces and gifts which can be attained to in this word. *of the merchant]* or, *of the spice merchant,* as the word is englished in 1 Kin. 10. 15. But the Gr. interpreteth it *Apothecary,* or *Ointment maker.* Such were of the Priests, under the Law, which *made the ointment of the spices,* 1 Chron. 9. 30. and such now, are the Ministers of the Gospel, uttering the word and graces of the Spirit.

Ver. 7. *Behold his bed, which is Solomon's]* an Hebrew manner of speech, explained thus in Greek, *Behold the bed of Solomon.* Some understand here, *his bed* like that *which* was *Solomon's:* others, above (or better thē) that *which* was *Solomon's.* The Spirit here calleth us to behold the guard which was about Solomon's bed, for his safety and security frō fear. Solomon in his name Kingly office, wisdom and royalty, was a figure of Christ, (who is greater then Solomon, Mat. 12. 42.) and his *bed* is above Solomon's. Christ's *bed* here seemeth to mean the hearts of the elect, (as in Song. 1. 13. the Spouse said, he should lodge betwixt her breasts) in whose hearts Christ dwelleth *by faith,* Ephes. 3. 17. and there taketh his repose and rest. And this habitation or ledging, was figured by the Tabernacle and Temple of Solomon, 1 Cor. 6. 19. Therefore the Chaldee paraphrast (who saw not Christ but in shadows,) applied this *bed,* to the *Temple* which Solomon built. 60. *mighty ones]* or, 60. *valiants, strong* men. Solomon's bed was guarded with sixty of the Valiants, or mighty men of Israel, that he might be safe from peril, figuring the safe guarding and keeping of the hearts and minds of God's elect, both by their own diligent watch over their hearts and ways; (as it is written, *Above all observation keep thy heart: for o•• of it* are *the •ssues of life,* Pro. 4. 23. wherein whiles they keep sound wisdom and discretion, when they lie down, they shall not be afraid; yea they lie down, and their sleep is sweet, Pro. 3. 21. 24.) as also by the safe keeping and protection of God, by whose power, the Saints are guarded (or kept) through faith unto salvation, 1. Pet. 1. 5. so that they are not afraid for *the terror of the night,* or *for the arrow that flieth by day,* Psal. 91. 1. 5. & the peace of God, which passeth •l understanding, doth keep (or guard) their hearts and minds through Christ Jesus, Phil. 4. 7. And in special, this is done by the Ministers of Christ, that watch and wake for the souls of his people, Heb. 13. 17. Act. •0. 28. 31. as his servants of old, did *stand in the house of the Lord, in the nights,* Psal. 134. 1. *might it ones of Israel]* what mighty valiants, were in Israel, appeareth by David's Worthies, which helped him in his wars: and are mentioned in 1 Chron. 11 10. 47. and 12. 1. 38. They figured such strong men as have the word of God abiding in them, and do overcome the wicked one; 1 John. 2. 14.

V. 8. *hold the sword]* or, *holden (apprehended) of the sword,* that is, girded therewith. *The word of God* is *the sword of the Spirit,* Ephes. 6. 17. which men do then hold, when they hold forth *the word of life,* Phil. 2. 16. and therewith resist Satan and all enemies; and by faith do overcome, 1 John. 2. 14. and 5. 4. *expert]* or, *learned, taught,* (as the Greek translateth it) being taught of God, who teacheth the hands of his people to war, 2. Sam. 22. 35. so that they fight the good fight of faith, 1 Tim. 6. 12. and by long custom are inured and skillful in the Lord's battles, and *have their senses exercised to discern good and evil,* Heb. 5. 14. Such in figure, were the sons of Reuben, Gad, and Manasseh, 1 Chron, 5. 18. *his swordon his thigh]* by his side prepared, and

ready to fight, as Exod. 32. 27. So unto Christ it is said, *Gird thy sword upon thy thigh, O mighty one,* Psal. 45. 4. *fear in the nights]* or, *dread (terror) in the nights;* the dreadful evils that are secret and unseen, and every night do endanger. For thefts, murders, treasons, and other mischiefs, are often done in the night; as experience, and the scriptures testify, Job 24. 14. Ier. 6. 5. Neh. 6. 10. Dan. 5. 30. 1 Cor. 11. 23. Mat. 13. 25. Prov. 7. 9. 22. and then it is needful to watch, & stand ready armed, Neh. 4. 22. Mat. 24. 43. and 26. 31. 41. So Christians which are to wrestle against manifold temptations, and *against the rulers of the darkness of this world, against spiritual wickednesses in high places;* are willed to take unto them *the whole armor of God:* and to *stand,* having their *loins girded, &c.* Ephes. 6. 12. 13. 14.

V. 9. *a chariot]* The Hebrew *Apirjon* is not found but in this one place, translated in the Greek *Phoreion,* which is a thing to carry upon, as a charet, licter or the like; but after the Hebrew it hath the name of fairness or gloriousness, and of fruitfulness. Some take it be a *throne,* some a *palace,* some *a bed:* Sol. Rashi expounds it *a secret chamber for honor,* to wit, such as is made for the Bride & Bridegoome. The Chaldee expoundeth this of the temple which Solomon made of the wood of Lebanon, but that temple was a figure of Christ and of his Church: to which we may better refer it. Of Christ, it may be meant, in respect of his human nature, which was all glorious, without spot of sin; which humanity he made and assumed to himself with all the glorious graces of the spirit, for the salvation of his elect, the daughters of Jerusalem. Of the Ministers of Christ, or the Church (his mystical body) it may (as I think) rather here be spoken, which by the preaching, profession and practice of the Gospel, carrieth Christ as a chariot, holding forth the word of truth and of salvation, in the midst whereof Christ sitteth, teaching, governing and triumphing. So the former similitude of the *Bed,* signifieth the more secret state of the Church in times of danger: this of *the chariot* betokeneth the more open glory of the same, by the publishing and practicing of the Gospel. *wood]* or, *trees of Lebanō,* that is of Cedar wood that grew on Lebanō, figuring, the Saints likned to Cedars in Lebanon, Ps. 92. 12. 13. of which, as of the matter, Christ maketh his Church, Rom. 1. 7. 1 Cor. 1. 2.

Ver. 10. *the pillars]* This if it be referred to persons, meaneth the Ministers, who by the doctrine of the Gospel susteyned the Church; *as James, Cephas and John seemed to be pillars,* Gal. 2. 9. If unto other things, it may be understood of the words of God, (likened unto fined silver in Psal. 12.) with whose oracles, as with pillars the chariot of the Church is sustained. So Prov. 9. Wisdom built her house, and hewed out her *seven pillars.* A pillar signifieth constancy and stability, Rev. 3. 12. *the bottom]* or, *the seat* on which Solomon sitteth, resteth or lieth in his chariot: so the Greek translateth it *Anacliton,* that which one sitteth or lieth down upon. This *bottom* or *seat* of *gold,* seemeth to have reference to the golden Mercy-seat over the Ark in the Temple; on which God is said to *sit,* Ps. 80. 2. And it signifieth the covenant of grace, apprehended by faith: (which is much more precious thē gold that pensheth, 1 Pet. 1. 7.) and the doctrines of the Law by faith, which are better then thousands of gold and silver, Psal. •19. 72. *the covering]* the top and hangings, which have the name here of riding, because it seemed as it were to ride upon the charter: so the Greek calleth it *Epibasis,* of ascending. It seemeth to signify the outward conversation and clothing of the Church, which being *purple,* is not only a Princely color, denoting heavenly life, but hath

special reference to the blood and death of Christ, whereof the Church is made partaker, both for justification and sanctification, Rev. 1. 5. 6. and 7. 14. Rom. 6. 3. 4. And so the hope of heavenly glory is here also applied, and protection from Christ, till we come unto his glory. *the midst]* or, *the inmost thereof, being paved* with *love:* or he made *a pavement of love.* This in respect of Christ, signifieth his inmost and servant love towards us, even giving his life for us, and having us as it were written in his heart: in respect of his people it signifieth the sense and feeling of Christ's love towards them, as also their love unto Christ, and one to another. So the *seat,* the *covering,* and the *pavement,* are answerable to those three graces, *faith, hope and love,* spoken of in 1 Cor. 13. *of the daughters of Jerusalem]* these are the elect of God, the children of Jerusalem *(the mother of us all,* Gal. 4. 26.) which being loved of Christ, are *graven on the palms on* his *hands,* Isaiah 49. 16. yea carried upon his heart, as the high Priest bare *the names of the children of Israel, in the breast plate of judgment, upon his heart,* Ex. 2•. 29. And so of his Ministers, as it is said, *Ye are our Epistle written in our hearts,* 1 Cor. 3. 2. & *you are in our hearts, to die, and live with* you, 〈◊〉 Cor. 7. 3. Such therefore, as the love of Christ, are the pavement of his Coach.

Ver. 11. *daughters of Zion]* Zion was a mount in Jerusalem and as that was called *the holy City,* Isaiah 52. 1. so Zion is called the Lord's *holy mountain.* Joel 3. 17. because of his Temple there. The daughters of Zion were the women dwelling therein, or belonging thereto, Isaiah 3. 16. 17. and 4. 4. But under the name *daughters,* all the inhabitants men and women, are comprised; and all Towns and Cities of Israel which were daughters (in Scripture phrase) to the mother Zion: and so the Chaldee here expoundeth it, *Inhabitants of the Provinces of the land of Israel.* This mount Zion figured the Christian Church, Heb. 12. 22. the daughters figured Christians, either persons or Churches, Isaiah 49. 14. 22. which are therefore said to be *Virgins,* and to follow the *Lamb* Christ, who standeth upon *mount Zion,* Rev. 14. 1. 4. These are called forth by the preaching of the Gospel, to behold Christ (the true Solomon) with his crown. So in Psal. 149. 2. *Let the sons of Zion be gladin their King:* and in Mat. 21. 5. *Tell ye the daughter of Zion, behold thy King cometh, &c. see K. Solomon]* the faitfull are called out of their former state, to a further degree of knowledge, to see Christ (whom Solomon figured in his kingdom) crowned with glory and honor in his Church. So unto John it was said, *Come and see:* Rev. 6. 1. 3. 5. 7. *his mother crowned him]* by the *mother,* seemeth to be meant the congregation of the faithful, (as also the Chaldee here expoundeth it, *the people of the house of Israel,)* called *his mother,* because by the doctrine of faith, they spiritually do conceive and bring forth Christ, Gal. 4. 19. and doing the will of his Father they are esteemed and loved of him, as his *sister and mother,* Mat. 12. 50. The *crown* is a sign of Kingdom, Dominion and Victory, Psal. 21. and Christ warring against his enemies, and overcoming, hath *on his head many crowns* (or ••*ademes)* Rev. 19. 11. 12. &c. and 6. 2. And the Kingdoms of this world, after the tyranny of Antichrist, do become the Kingdoms *of our Lord, and of his Christ,* Rev. 11. 15. When Christ therefore ruleth in his Church by the s•epter of his Word, and his people submit unto his Law and Governement, then let they the Crown upon his head, acknowledging his sovereignty. *day of his espousalls]* when he was esponsed unto his Bride the Church; this is the day of the Covenant made between Christ and his people, Ezek. 16. 8. &c. as he saith to Jerusalem, *I* 〈◊◊〉 *thee, the kindness of thy youth, the love of thine espousals, whē thou we* 〈...〉 *st*

after me in the wilderness, &c. Ier. 2. 2. For when a people are by the Gospel won unto the faith, and settled in the order of Christ, they are *espoused* unto him as to a *husband,* 2 Cor. 11. 2. And this is after called *the day of the gladness of his heart,* because *as the Bridegroom 〈...〉 th ever the Bride,* so God rejoiceth over his people, Isaiah 62. 5.

CHAPTER IIII.

BEhold, thou *art* fair, my love, behold thou *art* fair; thine eyes *(are as)* doves, within thy locks: thy hair, *is* as a flock of goats; that appear, from mount Gilead. Thy teeth, *are* like a flock *(of sheep)* even *(shorn)* which come-up from the washing: which all of them bear-twins, and none among them *is* bereaved-of-the-young. Thy lips, *are* like a thread of scarlet, and thy speech *is* comely: thy temples, *are* like a piece of a pomegranate, within thy locks. Thy neck, *is* like the tower of David, built for an armory: a thousand bucklers hang thereon; all, shields of mighty *men.* Thy two breasts, *are* like two fawnes, twins of the Roe; which feed among the Lilies. Until the day dawn, and the shadows flee-away; I will get me to the mountain of myrrh, and to the hill of Frankincense. Thou *art* all fair, my love; and *there is* no blemish in thee. Come with me from Lebanon, my Spouse, with me from Lebanon: look from the top of Amanah, from the top of Shenir, and Hermon; from the Dennes of the Lions, from the mountains of the Leopards. Thou hast ravished-my-heart, my sister *my* Spouse: thou hast ravished-myheart, with one of thine eyes, with one chain of thy neck. How fair are thy loved, my sister, *my* spouse? how *much* better are thy loves then wine, and the savor of thine ointments, then all spices. Thy lips, drop the honycomb, ô spouse: honey and milk, *are* under thy tongue; and the savor of thy garments, *is* as the savor of Lebanon. A garden locked, my sister *my* spouse: a spring locked, a fountain sealed. Thy plants, *are* an o•tyard of Pomegranates; with fruit of *preciousthings:* Cypres, with Spikenard. Spikenard, and Saffran, Calamus and Cinamon; with all trees of Frankincense: Myrrh and Aoes, with all the chief spices.

Fountain of gardens, well of living waters: and streaming from Lebanon. Stir-up thou North-*wind,* and come thou South, blow upon my garden, *that* the spices thereof may flow-out: let my beloved come into his garden, and eat the fruit of his precious *things.*

CHAPTER IIII.

LOE, thou *art* fair, ô thou my dearest-Love, [unspec 1]

Loe thou *art* fair; thine eyes are as the dove,

Within thy locks: *as* flock of goats thy hair;

That from the mount of Gilead do appear.

Thy teeth, are like a floke of *sheep* that are [unspec 2]

Even *shorn,* which from the washing up do fare:

Which equal twins do bring-forth, everyone,

And them among bereav'd-of-young is none.

Thy lips, *are* like unto a scarlet lace; [unspec 3]

Also thy speech, it *is* with comely-grace:

The temples-of-thine-head, thy locks within

Like to a piece of a pomgranate been.

Thy neck, is like unto the tourret-hye [unspec 4]

Of David, built for an armory:

A thousand bucklers on it-hanged are;

All, shields of *men* that mighty-are-in-war.

Thy two breasts, *are* like unto two fawnes young, [unspec 5]

Twinns of the Roe: which lilies feed among.

Until day dawn, and shadows do flee hence; [unspec 6]

To mount of myrrh, and hill of frankincense

Get met will. My love, thou *art* all fair; [unspec 8]

And blemish none in thee. With me repair

From Lebanon, from Lebanon with me

My spouse: from top of mount-Amanah see,

From Shenir top, and Hermon; from the denns

Of Lions, from the Leopards mountains.

My sister spouse, thou hast my heart away [unspec 9]

Even ravished: thou hast my heart (say)

Even ravished with one of those thine eyes,

With one chain that about thy neck implies.

How fair, my sister spouse, are loves, of thine!

How are thy loves *much* better then is wine! [unspec 10]

And of thine ointments th'odorifcrous-smell,

(The odour of) all spices doth excel.

Thy lips ô spouse do drop the honey-comb: [unspec 11]

Honey and milk, *are* underneath thy tongue,

And savor of the garments thee upon,

Is as the savor of *(mount)* Lebanon.

My sister spouse, a garden close-locked. [unspec 12]

A locked spring, a fountain fast sealed.

Thy plants *are* of pomegranates an ortyard; [unspec 13]

With fruit of precious *things:* Cypres with Nard.

Nard, Saffran, Calamus, and Cinamon, [unspec 14]

Trees of Frankincense every-one:

Myrrh Aloes, with all spices that surmount.

O thou that art the gardens welling-fount, [unspec 15]

The well of waters that do lively spring:

And that from Lebanon the streams-do-bring.

Stir-up thou North, & come thou South *wind* blow [unspec 16]

Upon my garden that her spice may flow:

Into his garden my beloved repair,

And eat his fruit of *things* that precious are.

Annotations.

THou art fair] As the Church before set forth the glory of Christ, by the similitudes of the guard about Solomon's bed, his Charret and his Crown: so here Christ setteth forth the graces of his Church; not by her ornaments only (as before in chap. 1. 10.) but by the parts and features of her body. And first he commendeth in general her spiritual beauty (which she had from him, Ezek. 10. 14.) through her perfect constitution, faith and holmesse; see the notes on Song 1. 15. *eyes]* he mentioneth seven particulars, the *eyes, hair, teeth, lips, temples, neck,* and *breasts:* that as seven is often the number of perfection, (Christ himself being likened to a Lamb with *seven horns, and seven eyes,* which are *the seven spirits of God,* Revel. 5. 6.) so by these, the manifold graces bestowed on the Church might be signified; that *in everything* she is *enriched by him,* and cometh behind *in no gift:* as 1 Cor. 1. 5. 7. as *doves]* the word *as,* is after supplied, in Song 5. 12. and it meaneth, *as doves eyes,* that is, fair, full, clear, chaste; to see by faith him who is invisible, Hebr. 11. 27. and having *the eyes* of her *understanding enlightened,* to know what is the hope of his calling, Eph. 1. 18. so that she lifteth not up her eyes unto idols, Ezek. 18, 6. but to the Holy One of Israel, Esa. 17. 7. and her eyes observe his ways, Prov. 23. 26. See the notes on Song 1. 15. and 7. 4. where her eyes are

like *pools. within thy locks]* or, *from within* (or through) *thy locks;* which are named in the original of *binding* or *restraining;* because a woman's locks are modestly and seemly tied up and covered: so that it was a sign of sorrow, misery, and captivity, to have such locks uncovered, Esa. 47. 2. But the Spouse of Christ freed by him from Satan's bondage, is decently dressed and covered in sign of her subjection (as 1 Cor. 11.) and of her chaste affection to him. So after in v. 3. and Song 6. 7. *hair]* this is the ornament and covering of the head, proceeding from moisture and strength of nature: likened here to the hair of a flock of goats, fed in fat pasture, as on mount Gilead; whose hair is long, rank and smooth: figuring the thoughts, purposes, devices, &c. which are ordered and composed aright, according unto God (as *thoughts* on the bed, and *visions* of the *head* are mentioned in Dan. 4. 5 and 7. 15. Job 4. 13.) Or, if we apply this unto persons, by *hair* may be meant the multitude of believers, (as by the *hair,* the people of Israel was signified, Ezek. 5. 1. 2. 12.) and by *the eyes,* the Guides of the Church, as in Numb. 10. 31 *thou mayest be to us instead of eyes.* And thus the Chaldee Paraphrast here, by the *eyes,* understandeth the *Princes* and *Wise men* of Israel; and by the *hair* the other *people of the land.* Other Hebrews expound *the eyes* to mean *the Prophets,* called *Seers,* (1 Sam. 9. 9.) and the *hair,* the *Nazarites,* which were to let their hair grow, Num. 6. 5. *that appear]* or, *that appear smooth,* that *glister;* as the hair of fat cattle is smooth and shining. The Hebrew word *Galash* is not used but in this place, and again (in like sense) in Song 6. 4. The Greek here translateth it, *are revealed* (or *appear;)* but there, *do come-up. Gilead]* a mountain which bare good pasture for cattle; as appeareth by Num. 32. 1. Ier. 22. 6. and 50. 19.

Vers. 2. *of* (sheep) *even* shorn] or, (of sheep) *made even,* or *equal,* of the same size. The word *sheep* (or *ewes)* is after expressed in Song 6. 6. and is to be understood here. This is the first praise of the teeth of the Church, that they are cut of equal height; not one longer then another, which would both be unseemly, and an hindrance to the well eating and chewing of her spiritual food. *from the washing]* the second praise of her teeth, that they are white and clean, as washed sheep: which seemeth to respect (besides comeliness) the purity of the spiritual meat wherewith she is fed; as it is a part of Judah's blessing, that *his teeth* should be *white with milk,* Gen. 49. 12. *bear twins]* as fruitful ewes bring forth twins of equal bigness, so the teeth are set in double ranks, one answerable to another: which is the third property for which they are praised. *bereaved of the young]* or, *robbed of the young,* by miscarrying, or any other accident. *Barren* is that which beareth not, Esa. 54. 1. but the word here used, signifieth either miscarrying in the birth, or loss of that which is brought forth, by robbery, death, or the like: so this denoteth the steadfastness of every tooth in his place, after it is brought forth, against the inconveniences forementioned. These *teeth* of the Church which chiefly serve to eat with, may here mean her courage and strength against her enemies, as is prophesied of Israel, *he shall eat up the Nations his enemies,* Num. 24. 8. or rather, her judging, discerning, esteeming and applying of the word of God and seals of his Covenant, for the comfort and nourishing of her soul; so chewing the cudde, and feeding by faith upon the promises of God; which are often made under the similitude of eating and drinking; as in Psal. 22. 26. Prov. 9. 5. Esa. 65. 13. John. 6. 41. 50. 51. Some referring this to persons, understand by the *teeth* the Ministers of the word, that break and as it were chew the bread

of life unto and for the people. So the Chaldee expoundeth these teeth, to be the Priests and Levites, that did offer and eat the sacrifices in Israel.

Vers. 3. *a thread]* or, *a lace, a line, (aribband) of scarlet:* that is, thin in substance, red of color, as scarlet double-died: which two things are the grace of the lips. Here by the lips of the Church are commended, her doctrines, reproofs, prayers, praises, &c. For the lips are the instruments wherewith words are uttered, whether in prayer, as Zeph. 3. 9. Psal. 21. 2, or praise and thanks, as Psal. 66. 3. Heb. 13. 15. or vows, as Psal. 66. 13. 14. or doctrine, Mal▪ 2. 6. 7. Psal. 119. 13. or pleading, as Job 13. 6. or comfort, as Job 16. 5. or any other speech. All these she uttereth not with swelling words of vanity, or taught by human wisdom; but by the Spirit of God, (who hath poured grace into her lips,) and by faith in the blood of Christ, wherein her doctrines, prayers, comforts are all died and coloured, 1 Cor. 2. 4. 12. 13. and 1. 17. 18. Or these things applied to persons, signify the administers of the word and prayer: as the Chaldee paraphrast applieth it to the high Priest in Israel, and his prayers for the reconciliation of the Church on Atonement day, Levite. 16. Other of the Jews expound it of *the singers* in Israel. *comely] gracious,* and *to be desired:* see the notes on Song 1. 5. So our praises of God, are said to be *pleasant,* and *comely;* Psal. 147. 1. and we are commanded that our *speech* be *always with grace,* Colos. 4. 6. *thy temples]* Hebr. *thy temple,* that is, each of the temples of thine head: Here by the cheeks also may be meant (as the Greek version here hath it) which are adjoined to the temples, whose red color (like a piece of pomegranate when it is cut) are a part of the beauty of the face, and a sign of modesty and shamefastness. So here in the Church it betokeneth her reverend and modest countenance; as fearing and taking heed lest she should speak or do amiss; or blushing if she hath failed. Some do explain this to signify the Governors of the Church, and the similitude of the *pomegranate* to denote the fruit and benefit that cometh by such. The Chaldee also expoundeth it of the *King* in Israel, and *the lock* (after mentioned) of the Governors under him.

Vers. 4. *like the tower of David]* whereof mention is made in Nehem. 3. 19. 25. or the fort of Zion, which David took, and built, 2 Sam. 5. 7. 9. Hereby is meant that her *neck* was upright, high and strong: for the neck is named in Hebrew *Tsawaar,* of firmness and strength; a *Tower (Migdal)* is a building great and high, Esa. 2. 15. This signifieth the magnanimity, and courage, the sure hope, the bold and comfortable carriage of the Church, whiles she being by faith united unto Christ her head, doth no longer bow down her neck to bear the yoke of her enemies, to serve Satan and sin anymore, or to be a servant unto men, Rom. 6. 17. 18. 1 Cor. 7. 23. but by the weapons of her warfare, (which are *not carnal but mighty for God,* 2 Cor. 10. 4.) she standeth, and withstandeth in the evil day, taking *the shield of saith, the sword of the Spirit, which is the word of God,* and other like armor, wherewith she defendeth her self, and discomfiteth all her enemies, Ephes. 6. 11.—17. so that her neck is like the horses, *clothed with thunder* (and terror) Job 39. 19. The contrary state of the Church was figured by the captivity of Babylon, when her neck was under persecution, and her transgressions (as ayoke) were wreathed, and come-up upon her neck; Lam. 5. 5. and 1. 14. See after, in Song 7. 4. The Hebrews in their Chaldee Paraphrase, expound this *neck* to mean the *Chief* of the Session (or great Council) in Israel. *for an armory]* to hang swords on, and other like weapons of war. The Hebrew word *Talpijoth* (used only in this place) is by the Greek left uninterpreted *Thalpioth:*

and seemeth to be derived of *Thalah* to *hang,* and *pijoth* two-edged swords; meaning all instruments to offend or wound the enemy: as the *bucklers* and *shields* after mentioned, were to defend her self. *bucklers hang]* or, are *hanged:* a buckler hath the name in the original of *protection* or *defense:* the word following, *shields,* (which seemeth to be borrowed from the Hebrew name *Shiltei)* hath the signification of *power* or *dominion,* as being used of great and mighty men. Such bucklers and shields of David, were sometime kept in the house of God, 2 Chro. 23. 9. and as the taking away of shields from the enemy, was a sign of victory, 2 Sam. 8. 7. so the hanging of them up on walls, was a sign of glory, Ezek. 27. 11. *of mighty men]* This hath reference to David's worthies or mighty men, *who held strongly with him in his kingdom, and with all Israel, to make him King,* whose names and heroical deeds are recorded in 1 Chro. 11. 10. 47. Their shields hanged up in David's tower for moniments, are here taken for figures and examples of all the mighty men of God, which by the shield of faith (in God and Christ the shield of his people) have done many great and mighty works; as the Apopostle bringeth a cloud of witnesses, in Hebr. 11. with all which the Spouse of Christ is adorned, whiles with courage & comfort she followeth the footsteps of their faith and works; and abideth constant, sustained by the promises of God.

Vers. 5. *Thy two breasts]* These are both for ornament and for use, as experience in nature, and the scriptures show: for God saith to his church, *thou art come to excellent ornaments; thy breasts are fashioned, &c.* Ezek. 16. 7. and showeth the use of them, that her children and lovers *may suck and be satisfied with the breasts of her consolations, &c.* Esa. 66. 11. So here the *breasts* of Christ's spouse, are likened to *Roes* for pleasantness, to *Fawnes,* or young Roes for smallness, to *twins* for equalizing; & to Roes *feeding among Lilies,* as in fat and sweet pasture. Hereby is signified how the Church is fruitful in good works, and comfortable words, and communication of all God's blessings: so that by her loving affection, wholesome doctrines, sweet consolations, and gracious beneficence; her children are delighted; and sucking *the sincere milk of the word,* do grow thereby: Esa. 66. 11. 1 Pet. 2. 2. *feed among the Lilies]* in fat, sweet, and wholesome pasture. Hereby is signified, that the breasts of the Church, (that is, her doctrines, exhortations and consolations wherewith she nourisheth her children,) are fed and filled not with human traditions, but with the doctrines of Christ; whose *lips* are likened unto *Lilies, dropping sweet smelling myrrh;* Song 5. 13. So when the soul of the Priests, is satiate with fatness; the Lord's people are satisfied with *goodness;* as he promised, Ier. 31. 14.

Vers. 6. *Until the day dawn]* or *blow:* see before on chap. 2. 17. *shadows]* that is, darkenesses; meaning ignorances, infirmities, troubles, miseries, &c. as chap. 2. 17. *I will get me]* or, *I will go for myself.* It is not evident, whether these be the words of Christ, withdrawing himself for a time, or of his spouse, betaking her self to the mountain. Comparing this place with the former, chap. 2. 17. I understand it of the latter: that as the Spouse there requested, speedy help of Christ in the time of her sorrow; so here, in like temptation, she fleeth for refuge *to the mount of myrrh, and hill of frankincense,* where she hopeth for comfort. The speech hath reference to mount Morijah, whereon the Temple was built: 2 Chron. 3. 1. in which Temple was the holy anointing oil made of *pure Myrrh* and other chief spices; as also the incense made of *pure frankincense* and other sweet spices; which were to anoint and sanctify the holy things and persons; and to burn upon the golden Altar daily; Exod. 30. 23. 34. 1 Chro. 9. 29.

30. On which mount, Abraham long before, did offer his son Isaac for a sacrifice; and upon experience of God's grace and providence, this proverb was used, *In the mountain of-Jehovah, it shall be seen:* Gen. 22 2.—14. To the kingdom of Christ, figured by this mountain, people's should flow; for God's Law and word was to proceed from it, Mich. 4. 1. 2. The church therefore in the darkness of her temptations, fleeth to the Lord's mountain by faith in Christ, meditation in his promises, consolation by his graces, prayer, reading of the scriptures, and other like spiritual exercises, confirming by faith and hope, and waiting with patience, till the day should dawn, and the day star arise in her heart, as the Apostle speaketh, 2 Pet. 1. 19. So Christ himself, in the days of his flesh, used to go up into mountains to pray, and spent the whole night in prayer to God, Luk. 6. 12. and 9. 28. and preached the Gospel in such places, Mat. 5. 1. 2. &c.

Vers. 7. *all fair]* The Spouse was called *fair,* before in verse 1. and chap. 1. 15. now Christ saith, she is *all fair;* whereby he comforteth her against her fears, and infirmities, that in him she hath perfect beauty; for he loved her, and gave himself for her, that he might sanctify and cleanse her, *with the washing of water by the word;* that he might present her to himself *glorious, a Church not having spot or wrinkle, or any such thing,* but that she should be *holy and without blemish;* Eph. 5. 25. 26. 27. *no blemish]* or *nospot, no fault, no blame-worthy thing;* called in Hebrew *Mum,* and thereof in Greek, *Momos,* which meaneth first any blemish in the body, as blind, lame, or deformed in any limme or part, Lev. 21. 18. 21. Deut. 15. 21. and 17. 1. so is applied to blemishes, in the soul, that is, to sins and vices, from which Christ purgeth his people, that being *reconciled* unto God, *in the body of his flesh, through faith,* he might present them *holy, and without blemish, and unreprovable in his sight;* Colos. 1. 21. 22. Thus the 144. thousand that stand with the Lamb on mount Zion, &c. are said to be *without blemish before the throne of God,* Rev. 14. 1.—5.

Vers. 8. *Come with me]* or, *Thou shalt come with me.* Here Christ (having cleansed his Spouse by his death) calleth her to follow him, from the mountains of wild beasts, from the false Churches and societies of wicked people; that forsaking all corruption in her self and others, she may walk with him in newness and holiness of life, beholding and acknowledging God's mercy in her deliverance; Rom. 6. 6. 13. 22. 1 Pet. 2. 21.—24. and 4. 1. 2 3. 2 Pet. 1. 3. 4. *Lebanon]* in Gr. *Libanus,* a mountain in the north part of the land of Canaan, possessed of old by the Evites, Judge. 3. 3. afterward by the Israelites: on it grew many Cedar trees Song 3. 9. but in comparison with other places it was a forest or wilderness, Esa. 29. 17. and so the haunt of wild beasts, 2 King. 14. 9. which is respected here, as the end of the verse manifesteth. Sometime in respect of the largeness of the mount, and goodly trees thereon, it is used to signify glorious things: as in Song 5. 15. and 3. 9. Deut. 3. 25. *my spouse]* or, *my bride;* named in Hebrew *Callah;* (of the perfection of her attire, ornaments and beauty; Ier. 2. 32.) in Greek *Nymphee,* which name the Holy Ghost giveth to the Church, calling her *the Nymphe,* (or *Bride,) the Lambs wife;* who is *prepared as a Bride adorned for her husband:* Revelat. 21. 9. 2. Christ before had called her his *Love* or *Friend;* now when she is *all fair,* and without blemish, he calleth her *Spouse;* and in verse 9. both *Sister* and *Spouse. look]* or, *thou shalt look, shalt see,* mark and observe. *top of Amanah]* or, *head of Amanah,* which was a mountain in Syria, the valley and river in it was also called *Amanah,* and *Abanah,* in 2 King. 5. 12. and so the Chaldee

here expoundeth it, *the heads* that is, *the Princes of the people that dwell by the river of Amanah, shall offer a gift unto thee.* Humane writers testify that *Amanus* was *a mountain forcibly possessed by many tyrants,* &c. *Strabo l.* 14. So the Holy Ghost here calleth these places *dens of Lions,* and *mountains of Leopards. Shenir and Hermon]* This Hermon was a goodly mountain possessed of old by Ogh King of Bashan, taken from him by the Israelites: and the Amorites called it *Shenir,* the Sidonians *Shirion,* as Moses telleth in Deut. 3. 9. *dens of Lions]* This openeth the former, and showeth the danger wherein Christ's spouse was, dwelling as among Lions and Leopards, that is among salvage, beastly and idolatrous people's, (as David complaineth, *my soul* is *among Lions,* Psal. 57. 4.) from which estate Christ calleth and delivereth his chosen; who being delivered do see and observe the perils wherein they were, and safe estate whereinto the Lord had brought them: So the Apostle writing to the converted Gentiles saith; *Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God:* 1 Cor. 6. 9. 10. 11.

Vers. 9. *hast ravished mine-heart]* or *hast-taken-away;* or *hast pierced (hast wounded) my heart:* the original is but one word, and used only in this place twice; and meaneth the ravishing or drawing of the heart with love and delight. The Chaldee expoundeth it, *Thy love is fixed in the table of mine heart.* Christ speaketh here to his spouse, as a man overcome with love: as it is said, *With the joy of the Bridegroom over the Bride; thy God will rejoice over thee:* Esa. 62. 5. *my sister]* so he calleth her out of his love, in respect of her adoption and regeneration (being borne of God) and of her sanctifications; as it is written, *Both he that sanctifieth, and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren:* Hebr. 2. 11. And, *whosoever shall do the will of my Father which is in heaven: the same is my brother and sister, and mother,* Matth. 12. 50. *one of thine eyes]* or, *one* look *from thine eyes;* which *eyes* were in verse 1. likened to *doves,* simple, chaste, pure: & mean here her faith, and the fruits thereof, as prayer, &c. wherewith Christ is greatly affected and delighted. *chain of thy neck]* Heb. *of thy necks;* that is, which hangeth on both sides of thy neck. The *eye* is a natural part of the body; the *chain* is an adjoynt and ornament of the body; figuring God's Laws and Ordinances, Pro. 10. 9. as also the graces of his spirit in his people. See the notes on chap. 1. 10.

Vers. 10. *How fair]* or, *how beautiful;* and consequently, *how gracious, how lovely* and delightful *are thy loves!* By *loves* are meant not only the affections, but the actions also and fruits of love, which the Church manifesteth towards Christ; by her *work of faith, and labor of love and patience of hope;* and by keeping *his commandments,* 1 Thes. 1. 3. 1 John. 5. 3. and these are fair and goodly in the eyes of Christ, causing him to *covet* her *beauty,* Psal. 45. 11. 12. *how* much *better]* or, *how good are thy loves,* better *than wine:* the meaning of this speech is opened in Song 1. 2. there the Church preferreth Christ's love above wine; here, he doth the like of her loves towards him: signifying how pleasant and acceptable the fruits of his own graces are in his Church; so that the Lord her God *delighteth* in her, and *rejoiceth* over her, Esa. 62. 4. 5. *savor of thine ointments]* that is, of the graces of the Spirit wherewith thou art anointed: see the annotations on chap. 1. 3. where the Church extolleth the savor of Christ's ointments, as here he doth hers. *sp••es]* sweet odors, or sweet smelling spices: for o• such the holy anointing oil was made, Exod. 30. 23. and with such sometime women were purified, Esth. 2. 12. and the dead imbalmed, 2 Chro. 16. 14. they were a present for a King, 2 Chro. 9 1. 9.

Vers. 11. *drop the honey comb]* that is, utter sweet words: hereby the doctrines and prayers of the Church are commended, as sweet and pleasant to the hearers, like honey to the taste. By this similitude the words of God are praised in Psal. 119. 10. and 119. 103. As *grace is poured* into the lips of Christ, Ps. 45. 2. so by communication of his grace, the speech of his people is *with grace,* Colos. 4. 6. *honey and milk under thy tongue] honey and milk* both of them mean the sweet, easy, comfortable and nourishing words of faith, love, holiness, &c. *the sincere milk of the word,* whereby the babes in Christ may grow, 1 Pet. 2. 2. And plenty of grace is promised in Emmanuels days, under the simile of *abundance of milk,* so that everyone should *eat butter and honey,* Esa. 7. 22. By *under the tongue,* seemeth to be meant the secret and inward parts, as the heart and mind: (as David exalted God under his tongue, Psal. 66. 17.) to show her sincerity, and difference hereby from the lewd woman, whose *lips* also *drop the honey comb, but her end is bitter as wormwood,* Prov. 5. 3. 4. For some, *by good words and fair speeches deceive the hearts of the simple,* Rom. 16. 18. the words of her mouth are *smoother then butter,* but *war* is in their *heart,* Psal. 55. 21. and *adders poison* is *under their lips,* Psalm 140. 3. *the savor]* or *the smell, (the odour) of thy garments:* these are *the beautiful garments* o• S•on, Esa. 52. 1. the *fine linen, clean and bright, the righteousness of the Saints,* Revel. 19. 8. who have *put on the Lord Jesus Christ,* Rom. 13. 14. Gal. 3. 27. and in their faith, doctrine, conversation and administration are holy, just and righteous, and clothed with salvation, Psal. 132. 9. 16. so that the savor, the fame and good report hereof is sweet, like the smell of Lebanon, where pleasant and odoriferous trees, herbs and spices grew in abundance, God *maketh manifest the savor of his knowledge* by them *in every place;* for they are *unto God a sweet savor in Christ,* 2 Cor. 2. 14. 15. Thus God promised unto Israel, that *smell* should be *as Lebanon,* through the dew of his grace, Hos. 14 5. 6. 7. as when he first received the blessing, the smell of his garments was such, that his father compared the smell of his son, to *the smell of a field,* which the Lord had blessed, Gen. 27. 27.

Vers. 12. *A garden]* understand from the verses before and after, *Thou art a garden;* which is (by signification) a place closed and fenced; and is sown and planted with herbs and trees, for use and pleasure. So in Esa. 5. the Church of Israel is likened to a fenced Vineyard. *locked]* or, *barred:* that is, close shut; as the Greek translateth it *shut:* which is for safety and defense, that no evil should come thereon, no enemies should enter. For walls, doors, locks, bars, &c. are means to preserve, secure and safe: so in figure, when the walls of Jerusalem were repaired, they were fortified with *doors, locks,* and *bars,* Nehem. 3. 3. 13. But when such fences are wanting, or broken down; all things lie open to the spoil, Esa. 5. 5. Psal. 80. 12. Hereby is signified on God's part, the protection of his Church, for he is unto Jerusalem *a wall of fire round about,* Zach. 2. 5. & strengtheneth *the bars* of her *gates,* Psal. 147. 13. he keepeth his Vineyard, and watereth it every moment, *lest any hurt-it,* he keepeth it *night and day,* Esa. 27. 3. Again, on the Churches part it signifieth her care to keep her self and all her plants and fruits holy, chaste and pure unto her beloved only; opening the gates, *that the righteous nation which keepeth the truths may enter in,* Esa. 26. 2. but keeping watch lest the enemies should invade, lest the unclean, or anything that defileth should enter thereinto, 2 Chro. 23. 19. Revel. 21. 27. As on the contrary secure and careless people are said to dwell without walls, bars or gates; Ezek. 38. 11. Ier. 49. 31. *a spring]* to weet, a water-spring, in Hebrew *Gal,* so

named of the rolling and waving of the waters that flow therefrom. This is to signify that the garden of Christ's Church, is watered with his graces, and so made fruitful, and joyful; Ezek. 31. 4. 5. John. 7. 38. 39. Esa. 44. 3. 4. as it is promised, the Lord *will satisfy thy soul in droughts, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not,* Esa. 58. 11. *locked]* or, *barred,* that is, kept close from enemies, that the waters of grace may be thine only. This signifieth (as before) God's special favor and protection for his Church; and her care to keep her self and hers, pure to the Lord. Wherefore Solomon to teach spiritual chastity, useth this parable; *Drink water out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own: and not strangers with thee. Let thy fountain be blessed, and rejoice with the wife of thy youth, &c.* Pro. 5. 15.—18. *sealed]* Hereby is figured the confirmation of grace to Christ's people, as *sealing* meaneth in Ier. 32. 20. John. 3. 33. 2 Cor 1. 22. Ephes. 1. 13. and the deserving of this grace to them only, as that which is sealed is not communicated with others, nor known unto them, Esa. 29. 11. Dan. 12. 4. 9. and so it is said, *Bind up the testimony, seal the Law, among my disciples,* Esa. 8. 16.

Vers. 13. *Thy plants]* or, *thy shoots:* the Hebrew and Greek words have both of them the name of *sending forth,* that is of shooting or growing, and so of bringing forth leaves, flowers and fruits. Hereby the members of the Church are meant, planted and made fruitful by Christ: and here the garden of the Church, is like the garden in Eden: out of which ground, the Lord God made to grow every tree pleasant to sight, and good for food; Genes. 2. 8. 9. And this is the second blessing of the Church, that it is replenished with wholesome, sweet and precious plants. *an ortyard]* or, *a paradise,* so called of the Hebrew *Pardes,* and Greek *Paradoisos:* a place set with trees, as appeareth by Eccles. 2. 5. and is therefore sometime used for *a Park,* or *Forest,* Nehem. 2. 8. *pomegranates]* or, *pomegranattrees, granate-apples,* so named because they are full of granes or kernels: hereupon the Chaldee paraphraseth, *The young men are filled with thy precepts,* (or as Rashi explaineth it, *full of good works) like pomegranates. precious*-things] or, *dainties, pleasant*-things: with store of these, the land of Joseph was blessed, Deut. 33. 13.—16. The Holy Ghost seemeth to have respect unto this name, in Revel. 18. 14. *fruits* (or *apples,* in Greek, *opora) that thy soul lusted after. Cypres] Cypres*-clusters, (for the word is of the plural number) or *Camphire* fruits: see the notes on Song 1. 14. *Spike-nard]* this is also in the form plural *Spikenards,* or *Nards;* which is framed of the Hebrew name *Nerd,* whence the Greek *Nardos,* and Latin *Nardus* is also borrowed. And it is here used plurally (whereas in the next verse it is singular,) either to imply all sorts of Nard, (for there be divers kinds) or, the cares and leaves of Nard, both which are in use for sweet smell. The herb which we call *Lavender,* is named *Ps•udo-nard,* as being a base kind of Nard, but nothing so sweet or precious as the true: see the notes on Song 1. 12.

Vers. 14. *Saffron]* in Hebrew *Carcom:* we call it *Saffran,* of the Arabic *Tsaphran* (or *Zafran)* so named of the *yellow* color: it is not mentioned in Scripture, but in this one place. *Calamus]* or, *sweet Cane,* or sweet *Reed:* this with the *Cinamon* following, were used in the composition of the holy anointing oil, Exod. 30. 23. see the Annotations there. *Frankincense]* this was used in the holy incense; as the *Myrrh* (following) was in the annointing oil; see Exod. 30 34. 23. *Aloes]* or, *Lign-aloes:* it was used also to perfume with, for the sweet smell thereof: see Numb. 24. 6.

Psal. 45. 9. Prov. 7. 17. *chiese spices]* or, *heads of spices:* see Exod. 30. 23. By these fruits are signified the manifold graces in Christians, which are precious and sweet before God and all good people: such are the fruits of the Spirit, mentioned in Gal. 5 22. 23. Contrary to these, are the roots of *bitterness,* that bear *gall and wormwood;* which are diligently to be looked unto, lest they spring up, and so trouble & defile the garden of the Church: Heb. 12. 15. Deut. 29. 18.

Vers. 15. *Fountain of the gardens]* This seemeth to be the speech of the Spouse unto Christ, *O thou the Fountain, &c.* whereby she acknowledgeth a third blessing to make her fruitful, abundance of water, and that all the former graces which he so praised her for, do proceed from him who is the fountain that watereth all the gardens (his Churches,) as in Ier. 2. 13. God calleth himself *the fountain of living waters.* From the fountain, rivers do run, (as in Psal. 104. 10.) which water the gardens and plants in them, so making them green and fruitful, as in Ezek. 31. 4. 5. *The waters made him great; the deep set him up on high, with her rivers running about his plants, &c.* But when the desolation of the Church is threatened, it is likened to *a garden that* hath *no water,* Esa 1. 30. Here Christ by his doctrine and spiritual graces, refresheth his Churches, and all their plants, satisfieth their soul in drought, and maketh fat their bones; that their soul is *like a watered garden, and they shall not sorrow anymore at all.* Ier. 31. 12. Esa. 58. 11. *living waters]* that is, springing and running waters, which dry not up with heat, nor putrefy: but are always wholesome, and give life. So Christ giveth *living water,* of which whosoever drinketh at shall be *in him a well of water, springing up into everlasting life;* John. 4. 10. 14. and saith, *He that believeth on me, &c. out of his belly shall flow rivers of living water,* speaking *of the Spirit, which they that believe on him, should receive,* John. 7. 38. 39. *streaming] running, flowing:* or, *streams from Lebanon.* It hath reference to the streams of Jordan, which river began at the foot of mount Lebanon, and ran along through the holy land, watering the same. This similitude is amplified in Ezek. 47. 6.—10. where waters issuing out of the Sanctuary (which was built of the Cedars of Lebanon) ran along Galilee, and to the plain, and into the sea, &c. and every living thing that moveth whithersoever the rivers come, shall live &c. and *everything shall live, whither the river cometh.* So in Revel. 22. 1. *out of the throne of God, and of the Lamb* (Christ,) *a pure river of water of life* proceedeth.

Vers. 16. *Stir-up]* or, *Raise up* (thyself) *thou North wind.* A fourth blessing upon the garden of Christ's Church, that it is blown upon by the winds, to refresh it, to cleanse the air of it, and to make it more fruitful. And though the North and South winds be of contrary qualities, as cold and hot, moist and dry, yet are they both fitting for her estate, which sometime needeth sharp reproof, and sometime calm and gentle consolation. But he mentioneth not the *East* wind; because that is often used in sign of wrath, to blast, burn and destroy the fruits; as Ezek. 17. 10. and 19. 12. Hos. 13. 15. Gen. 41. 6. *blow upon my garden]* The garden being Christ's (as the words following manifest) the Lord, who *bringeth forth the wind out of his treasuries;* Psal. 135. 7. speaketh unto it to blow: signifying hereby the ministration of his word and spirit bestowed on his people for their further good, that they have not only the waters of holy Scripture, but the lively graces also of God's Spirit to quicken them. So in Ezek. 37. 9. the Prophet was willed to *prophesy unto the wind,* and say thereunto, *Come from the four winds, O wind, and blow upon these slain, that they may live.* And the efficacy of the Spirit of God is

resembled by the wind, in John. 3. 8. and doctrines are winds, in Ephes. 4. 14. and the restraint of God's graces by wholesome doctrine, is signfied by four Angels holding the four winds of the earth, *that the wind should not blow on the earth, nor on the sea, nor on any tree,* Rev. 7. 1. *spices thereof may flow]* that is, the fruits may ripen, and be abundant: for by the gracious gifts of the Spirit, breathing upon the Church, corruption is purged away, the souls are refreshed, quickened, comforted, and all graces do increase, 1 Cor. 2. *come into his garden and eat]* The faithful acknowledging both themselves and theirs to be Christ's, do desire that he would come and accept the fruits and graces of his own Spirit; with which and for which he is to be honored. So the offerings unto God, are called his *bread;* Num. 28. 2. the good works of Christians, are called *fruits,* John. 15. his acceptation of those fruits, and communication of further grace, is signified by mutual supping together, Rev. 3. 20. and thus the Lord rejoiceth *in his works,* Psal. 104. 31. *fruit of his precious things]* that is, the fruit of his precious graces; or, *his precious fruits:* so that now the Church is not like Israel of old, *an empty vine,* which brought forth *fruit unto himself,* Hos. 10. 1. or bare *wild grapes,* even *grapes of gall, and bitter clusters,* Esa. 5. 2. Deut. 32. 32. but is *filled with the fruits of righteousness,* Phil. 1. 11. and walketh *worthy of the Lord unto all pleasing, being fruitful in every good work,* Col. 1. 10. and hath her *fruit unto holiness, and the end, everlasting life:* Rom 6. 22. The Chaldee paraphrast applieth this to the service of God under the Law, saying; *Let the beloved God come into the house of the Sanctuary, and accept with favor the oblations of his people.*

CHAPTER V.

IAm come to my garden, my sister *my* spouse: I have gathered my myrrh with my spice, I have eaten my *honey*-comb with my honey: I have drunk my wine, with my milk: eat O friends, drink, and drink-abundantly O beloved.

I sleep, and my heart waketh: *it is* the voice of my beloved that knocketh: Open to me my sister, my love, my dove, my perfect-one: for my head is filled with dew; my locks with the drops of the night.

I have put-off my coat, how shall I put it on? I have washed my feet, how shall I defile them?

My beloved put in his hand by the hole *(of the door;)* and my bowels made a troubled-noise for him. I rose-up, to open to my beloved: and my hands dropped myrrh, and my fingers passing myrrh, upon the handles of the lock. I opened to my beloved, and my beloved had withdrawn himself, was passed away; my soul went-for•h because of his speech, I sought him, and I found him not; I called him, and he answered me not. The Watchmen that went about the city found me, they smote me, they wounded me: the watchmen of the walls took my veil from on me. I adjure you, O daughters of Jerusalem: if ye find my beloved, what shall ye tell him? that I *am* sick of love.

What *is* thy beloved more then *another* beloved, O thou fairest among women? What *is* thy beloved more then *another* beloved, that thou dost so adjure us?

My beloved *is* white and ruddie; having-the-banner, above ten-thousand. His head, the fine-gold, the solid-gold: his locks curled, black as a Raven. His eyes as doves, by the streams of

water: washing in milk, sitting in fullness. His cheeks, as a bed of spice, flowers of sweet-odors: his lips Lilies; dropping passing myrrh. His hands rings of gold, filled with the Chrysolite; his bowels, bright yvorie, overlaid with Sapphires. His legs pillars of marble, founded upon sockets of solid-gold: his countenance as Lebanon, choice as the Cedars. His palate, sweetness; and he *is* altogether desires: This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

CHAPTER V.

My sister O *my* Spouse, I am entered [unspec 1]

Into my garden: I have gathered

My Myrrh together with my spices-sweet,

My *honey*-comb did with my honey eat,

I drunk my wine, with my milk: friends eat ye,

Drink, O beloved, and drink-plenteously.

I am asleep, and yet my heart waketh: [unspec 2]

The voice of my Beloved that knocketh:

Open thou unto me my sister deer,

My love, my dove, my perfect-one sincere:

For my head is with dew replenished,

My locks, with drops that from the night proceed.

I dofft my coat, how shall it on again? [unspec 3]

I washed my feet, how shall I them distaine?

Put in his hand by'th hole did my beloved: [unspec 4]

And for him were my bowels troublous-moved.

To open to my Loved, I rose-up: [unspec 5]

And my hands myrrh, my fingers eke did drop

Passing-sweet myrrh, the lock handles upon.

Open I did to my beloved-one, [unspec 6]

And my beloved had himself drawn-back,

Was past: my soul went-forth for that he spake:

I did him seek, and yet I found him not,

I called him, yet I no answer-got.

The Watchmen that did go the city round, [unspec 7]

Did find me; they did smite me, did me wound:

The keepers that upon the walls did watch,

They from on me my veil away did catch.

O ye the daughters of Jerusalem,

I you adjuring charge if ye find him [unspec 8]

That my Beloved is, what shall ye say

To him? that I for love languish away.

What *is* thy Lief more then *another* Lief,

O thou that hast mong women beauty chief? [unspec 9]

Thy Lief then *other* Liefs what is he more,

That thou adjuring chargest us so sore?

My well-beloved white and red appears; [unspec 10]

Above ten-thousand he the banner bears.

His head, is fine gold solid-gold-of-Fess: [unspec 11]

His locks are curl'd, black as a Raven is.

His eyes, as doves, the streams of water by: [unspec 12]

Washing in milk, sitting in plenity.

His cheeks, as bed of spice flowers sweetly-smelling. [unspec 14]

His lips, like Lilies, passing myrrh distilling.

His hands gold rings, filled with the Chrysolite:

His bowels yv'rie bright with Sapphires dight.

His legs like Marble pillars, that have hold, [unspec 15]

Firmly on sockets of fine-solid gold,

His sight as Lebanon, choice as Ceders.

His palate, sweets; and he *is* all desires: [unspec 16]

This *is* my well-beloved and this same

My friend, O daughters of Jerusalem.

Annotations.

IAm come] or, *I have come:* but the time passed, is often used for the present. Here Christ answereth to the prayer of the Spouse, being ready to *fulfill the desire of them that fear him,* Psal. 145. 19 God is said to *Come* unto men, when he manifesteth his presence by his works, either of mercy or judgment, Exod. 3. 7. 8. Gen. 11. 5. 7. Here he cometh to the garden of his Church with grace, acceptation, come•ort and blessing, to keep a spiritual banq•et there: as he promised, *In every place where I shall make the memorial of my name, I will come unto thee, and I will bless thee,* Exod. 20. 24. *My sister, spouse]* see the notes, on chap. 1. 4. verse. 8. 9. *Myrrh with my spice]* that is, with my other spices or aromatical-fruits: for *myrrh* was one of the chief spices, used in composition of sweet ointments, Exod. 30. 23. with such ointments they anointed them and their friends at feasts, see the annotations on ch. 1. 3. *I have eaten]* or, *I do eat,* for the words following show this to be spoken as at a banquet. *my honey-combo]* as the word and doctrine of Christ is likened to *honey* and the *honey comb,* to *wine* and *milk,* Psalm 19. 11. and 119. 103. Esa. 55. 1. 1 Pet. 2. 2. because it is sweet, comfortable and wholesome to nourish the soul, as these things do the body: so here the manifold fruits and graces which that word, by the Spirit, bringeth forth in Christians, are likened also to such things: whereof Christ is said to eat, that is, graciously to accept, and delight in them. On the contrary, the evil fruits of sinners, are likened to *grapes of gall,* and their wine, to the *poison of dragons,* Deuteronomy 32. 32. 33. *eat O friends,]* or, *O neighbors.* Christ speaketh, as at a feast, cheering up his friends, as partakers with him of his graces, and comforts aforesaid. They that do his commandments, are his *friends,* John. 15. 14. (as Abraham is called the friend of God, Esa. 41. 8. I am. 2. 23.) and these desire and delight to be partakers of the fruits of the saints, and rejoice in their obedience; Phil. 1. 9. 10. 11. and 41. 17. 18. • John. v. 4. 3 John. v. 3. 4. The Angels also are made joyful, at the conversion, sanctity and salvation of sinners by Christ, Luk. 15. 7. 10. and 2. 13. 14. The Chaldee expoundeth this of God's acceptation of his churches service under the Law, thus: *The holy and blessed (God) said to his people the house of Israel: I am come to the house of my sanctuary, which thou buildest for me, my sister O congregation of Israel, which art likened to an honest spouse, and have caused my divine presence to dwell in the midst of thee: I accept thy incense of spices, which thou madest for my name I have sent fire from heaven, and it hath eaten the Burnt-offerings, and sacrifice of Peace-offerings: accepted with favor before me, is the drink-offering of red wine and of white wine which the Priests have poured out upon mine Altar. Now come ye Priests that love my precepts, eat that which is left of the oblations, and delight yourselves in the good that is prepared for you. drink abundantly O beloved]* or; *be drunken,* (that is, be plenteously-filled) with *loves.* By *Beloved,* he meaneth his friends aforesaid: or by *loves* (for so the word may be interpreted) he meaneth the fruits of love, which his Spouse had brought forth unto him; which *loves,* he said, were much *better then wine,* c. 4. 10. In Esa. 25. 6. it is prophesied how the Lord of hosts would make (in the mountain of his church) unto all people, a feast of fat things, a feast of wine on the Lees, &c.

Vers. 2. *I sleep]* or, *I sleeping, and my heart waking.* The Spouse of Christ here telleth of a new and greater trouble that befell her, through her own negligence; and how she got out

thereof. In chap. 3. she had a much like temptation, but not so heavy as this: for there she slept not; but upon her bed, in the nights, sought her beloved; here she sleepeth, her beloved seeketh her, knocketh, provoketh, but she maketh excuses for a while. There the watchmen though they tell her notidings of her beloved, yet they do her no farther har 〈...〉 e: here, they smite, wound, and unveile her. There, she soon findeth him, after she was past the watchmen: here, she findeth him not so soon, but languisheth with love, and complaineth to her friends, who (upon report of his praises) do help to seek him with her. *Sleep* is the rest or ceasing of the creature, from use of the outward senses, and from action: It is caused by vapor in the head, that arise from meat, drink, &c. which stop the passages of the spirits, and bind the senses. This *sleep,* as it is a refreshing, is sometime used in a good sense, for the repose and rest that the faithful have in God; Psalm 3. 5. and 4. 8. Prov. 3. 24. But more often it signifieth the neglect of holy duties, and a sinful kind of life, Esa. 56. 10. Rom. 13. 11. 1 Thes. 5. 6. 7. and this sleep is caused sometimes through sorrow, Luke 22. 45. sometime through weariness, Esa. 5. 27. sometime through *slothfulness,* and then it causeth spiritual beggary, Prov. 19. 15. and 20. 13. The Spouse here, having eaten and drunk largely of the bl•ssings of Christ, beginneth to remit her zeal, and neglect the works of faith and love, wanting the presence of her beloved, and being pressed with the remnants of the flesh, so she gave place to ca••all case and security. Occasioned further hereunto by the time, the night; and by the wether which was rainy: that is, by ignorance and error prevailing, and by the opposition and persecution of enemies. *and my hear •aketh]* or, *but my heart watcheth,* or is *awake.* The *heart* meaneth the inner man, the spirit, or man as he is regenerate, opposed to the flesh or outward man, Rom. 2. 28. 29. and the *flesh* and *spirit* (even in God's children) do *lust* one against another, that we cannot do the things that we would, Galat. 5. 17. and when *the spirit is willing* (to watch, pray, &c.) *the flesh is weak,* Mat. 26. 41. Whereas therefore her heart waked while she slept, it signified that she gave not her self wholly to this negligence, but as the wise virgins had their lamps burning whiles all slumbered and slept, when the lamps of the foolish were gone out, Mat. 25. 4. 5. 8. so she now had given her self to fleshly case, but had her heart and spirit otherwise disposed. For when the whole man addicteth it self to anything, the heart also is adjoined; as Solomon saith, *I compassed about, I and my heart, to search and to seek out wisdom;* Eccles. 7. 25. *that knocketh]* or, *that beateth,* to wit, at the door. She telleth the love and care of her beloved, who would not let her rest in the bed of worldly ease, but exciteth her to holy duties, by receiving him & the spirit of his grace. Christ's *voice* is uttered by preaching of his Gospel, calling to repentance, faith and obedience, Hebr. 3. 7. 8. 15. and 4. 2. His *knocking,* signifieth a more earnest provocation and desire to be let in, Matth. 7. 7. Luke 13. 25. and it may imply his chastisements also whereby he would call her •o repentance; as he saith to the Church in Laodicca, (when it was fallen to be neither cold nor hot.) *As many as I love I rebuke and chasten, be zealous therefore and repent. Behold, I stand at the door, and knock;* Revel. 3. 19. 20. *open to me]* God *openeth doors* to us, when he bestoweth his blessings on us, Psal. 78. 23. 24. Esa. 45. 1. 2. 3. and spiritually, when he giveth grace to utter his word, and to believe the same, Col. 4. 3. Act. 14. 27. So we open the door unto him, when we give him entrance into our hearts, he calling upon us by his word and works; when we repent, believe, and accept Christ with his graces, &c. Rev. 3. 20. *my sister, my love, &c.]* these titles given unto the Church, even in her infirmity, show what affection he bare unto her,

and how he esteemed of her notwithstanding her sins; which he imputeth not, but looketh upon her graces which he had endued her with, as if she were perfect & undefiled. *filled with dew]* or, *full of d•w.* This *head* of Christ (which in verse 11. is l••ened to *most fine gold,)* here *filled with dew,* seemeth to mean his manifold troubles which he suffered for her sake, not only in his own person, while he was on earth, but in his Servants and Ministers, who are often *troubled on every side, perplexed persecuted, cast down, always bearing about in the body, the dying of the Lord Jesus, &c,* 2 Cor. 4. 8. 9. 10. Thus Christ cometh in the dark night of affliction to awake her, and to communicate himself and his graces with her. For a man to be *wet with the dew of heaven,* is a sign of misery, Dan. 4. 25. so is *rain* where there is no covert, Esa. 4. 6. and *drops* (or *droppings)* likewise signify troubles, Amos 6. 11. But *dew* and *rain* upon the land maketh it fruitful: so is Christ by his doctrine to his Church, Psal. 72. 6. Hos. 14. 5. Deut. 32. 2. And in this sense some take it here, as if Christ came unto her full of the dew of blessings to enrich her. The Chaldee paraphrast applieth this verse to the Jews captivity, and God's calling them to repentance, thus: *After all these words, the people of the house of Israel sinned; and he delivered them into the hand of Nebuchadnezzar King of Babylon, who led them into captivity: and in the captivity they were like to a man asleep, that cannot wake out of his sleep. And the voice of the Holy Ghost admonished them by the hand of the Prophets, and stirred them up from the sleep of their heart. The Lord of all the world spake, and thus he said; Turn by repentance, open thy mouth, and make request, and laud me, my sister, my love, the congregation of Israel, which art like a dove in perfection of thy works: for the hair of my head is filled with thy tears, as a man whose hair of his head is wet with the dew of heaven; and my hairy locks are filled with the drops of thine eyes, as a man whose hairy locks are full with the drops of rain that descend in the night.*

Vers. 3. *how shall I put it on?]* that is, *I cannot put it on,* without trouble and reluctance of my flesh. The like phrase God used in Hos. 11. 8. *How shall I give thee up, Ephraim, &c. how shall I make thee as Admah? &c.* that is, I cannot utterly destroy thee, as I did those Cities, such is my compassion towards thee. The Spouse here telleth her answer to Christ how she made excuses and delays, and that she could not presently admit him: as the friend answereth (in Luke 11. 7.) *Trouble me not, the door is now shut, and my children are with me in bed: I cannot rise and give thee.* The keeping on of clothes, is a sign of care and watchfulness, Neh. 4. 23. so she now (in the absence of her Lord) should have had her *loins girded about,* her *light burning,* her self waiting for his return; that when he came and knocked, she might *open to him immediately,* Luke 12. 35. 36. But she had not only ungirded, but put off her coat, and washed her feet, so composing her self to a settled rest in her bed; and instead of watching, sleepeth; instead opening the door, driveth him away through her neglect and sloth. *washed my feet]* another sign that she had betaken her self to rest: for in those hot countries (where usually they went bare footed) they washed their feet from soil and sweat after travel: which she now having done, could not (as she pretended) without fouling them again, open to her beloved. Such worthless excuses doth our flesh allege; the time is unseasonable, the night is cold and damp, the weather we, we cannot arise to entertain Christ, without trouble and detriment. So the people that dwelt in their *sieled houses,* said, *the time is* not come *that the Lord's house should be built,* Agg. 1. 4. 2. *The slothful saith, A Lyon is in the way, a Lyon is in the streets,* Prov. 26. 3. and *The sluggard will not plow, by reason of the cold,* Prov. 20. 4. The Chaldee

here paraphraseth thus, *The Congregation of Israel, answered before the Prophets; Loe now I have put off from me the yoke of his precepts, and have served the erroneous idols of the people's: and how can I have the face to turn again unto him? The Lord of the world answered them by the hand of the Prophets; And I also, Loe now I have taken away my divine-presence from mids of thee; and how shall I return? And thou hast done evil works, and I have sanctified my feet from thy uncleanness; and how shall I defile them in the mids of thee, by thy evil works?*

Vers. 4. *put in]* Hebr. *sent his hand,* or, *put* it *forth. by the hole]* or, *from the hole,* to weet, of the door, where he knocked; which some understand to be a withdrawing of the hand as purposing to leave off his calling of her: but the Greek translateth *by the hole;* and the putting forth of the hand usually meaneth the enterprising of a work, rather then the leaving of it off, as in Gen. 3. 22. and 22. 10. 12. and 48. 14. Exod. 3. 20. 1 Chron. 13. 9. and the effects following, that her *bowels* were *moved,* that she *rose up, &c.* seem to confirm this. And an *hole* is a mean either to look in, or to put in the hand, or to make a wider entrance, Ezek. 8. 7. 8. 9. The Spouse of Christ here signifieth, that though the door was shut against him, that her Beloved could not enter; and though his voice (by the outward Ministry of his word, could not cause her to ari••; yet he put forth his hand (by the inward working of his Spirit) and wrought more effectually in her. For, as *the finger of God* (in Luke •1. 20.) meaneth *the Spirit of God.* Mat. 12. 28. so doth his *hand.* Wherefore the disciples outwardly *preaching the word;* it is said, *the hand of the Lord was with them, and a great number believed, and turned to the Lord,* Acts 11 19. 21. *my bowels made a troubled noise]* or, *my bowels sounded, rumbled.* Hereby she signifieth her disquietness, hearty sorrow, and repentance, for her Beloved, who had suffered so many things for her sake, & whom she had so neglected and put from her, when he desired to come in. So the Prophet (to show his sorrow for Moabs calamity) saith, *My bowels shall sound* (or *make-a-noise) like an harp for Moab,* Isaiah 16. 11. and for the Jews another saith, *My bowels, my bowels, I am pained at my very heart; my heart maketh-a-noise* (or *a troubled sound) I cannot hold my peace,* I•r. 4. 19. Yea God himself, in commiseration of Ephraim's misery, saith, *My bowels sound* (or *make-a-troubled noise) for him, I will surely have mercy on him, saith the Lord,* Ier. 31. 20. So here the Spouse, by the sounding of her bowels, showeth the grief of her heart, which is one (and the chiefest) of the bowels, as is after noted on v. 14.

Vers. 5. *I rose up]* or, *I myself rose up.* Unto her inward grief, she addeth outward acts of amendment, (fruits meet for repentance) rising, opening, seeking, calling for her Beloved now departed from her door, through her former negligence. *dropped myrrh]* that is, *oil of myrrh. passing myrrh]* that is, *pure myrrh,* which is of bitter taste, and sweet smelling savor: or *currant myrrh,* such as passeth from one to another, vendible to merchants because it is good: as *passing money* is *currant money* with Merchants, Gen. 23. 16. *Passing myrrh* dropping from Christ's lips, (Song. 5. 13.) signifieth the sweet odour of his doctrine; so the like here dropping from the *hands* and *fingers* of his Spouse, seeemeth to denote the sweet odour of her works; that her godly sorrow, with faith and love unfaigned, might be acceptable to her beloved, and of sweet smell in his nostrils. In those countries, women (before they were brought to Kings) were purified with *oil of myrrh,* and *sweet odors,* Esth. 2. 12. and the *garments* of Christ's Spouse do smell of *Myrrh, &c.* Psalm 45. 9, here her hands, that is, her actions are anointed with oil of myrrh, that is, the grace of God's Spirit, as the holy oil in the

Sanctuary (figuring grace) was made of *pure myrrh,* and other chief spices, Exod. 30. 23. &c. Otherwise we may understand it of the grace of Christ, which he left behind him as a sweet odour to allure her, when he put in his hand at the hole of the door; which he perceived now when she was risen from her bed of carnal security. *handles of the lock]* these *handles* (or *hands) of the lock,* were those that kept out Christ from entering; which now she anointeth with oil of myrrh, that her heart being ointed and suppled with grace, all bars and lets being removed, he might freely enter to reap the fruit of his own grace in her.

Vers. 6. *I opened]* or, *I myself opened:* this noteth a further degree of grace in her, who after she had risen, openeth the door, (putting away all excuses, delays, hindrances, admitting the word and work of Christ into her heart,) that the King of glory might come in. *withdrawn him-self]* or, *turned-away. was passed-away]* This doubling of the complaint for his departure, showeth her passion and grief, in that she enjoyed not his presence and favor, as in time past. But the narration telleth how even *the righteous are* (for their sins) *recompensed in the earth,* and *scarcely saved;* Prov. 11. 31. 1 Pet. 4. 18. if we refuse the grace of God proffered, he will hide his face from us, Mich. 3. 4. Hos. 5. 15. *my soul went forth]* or, *was gone, departed;* that is, *failed, fainted.* I was even a dead woman, through fear and grief: for death is the departing of the soul from the body, Genes. 35. 18. and as the *heart* is said to *go-forth* when men are astonished with fear, or the like passions, Gen. 42. 28. so here the *soul* is said to *go-forth* for like cause. *because of his speech] for his words,* which he had used, when so lovingly he entreateth me, in verse 2. The word spoken doth not always presently take effect in the hearers; but after, when they fall into temptation, the Spirit of God often bringeth things to their remembrance, that they do better understand and make use of that they heard; John. 14 26. Matth. 26. 75. *he answered me not]* This is one of the greatest temptations, that God seemeth not to hear the prayers of his people, though they call day and night, Psal. 22. 3. *he shutteth out* their *prayer,* Lam. 3. 8. But here the spouse hath measure for measure; because he called and she would not obey, she also calleth and hath no answer. Howbeit *his ear is not heavy, that it cannot hear:* but (as it is written) *Your iniquities have separated between you and your God: and your sins have hid his face from you, that he will not hear;* Esa. 59. 1. 2. The Hebrews (in their Chaldee paraphrase) apply the affliction here prophesied of, to the sins and captivity of Israel, mentioned in 1 Chro. 5. 25. 26. 2 King. 17. 6. at what time, though the Priests (as they say) offered oblations, and burnt incense, yet were they not accepted.

Vers. 7. *The Watchmen]* or, *keepers,* that keep watch and ward in the City by night: meaning the officers of the Church; see before on chap. 3. 3. *found me]* By this it appeareth, that she went not only to the door of her house to seek Christ, but did *go about the city, in the streets, &c.* as before in chap. 2. 3. *they smote me]* smiting is not only with the hand, or other like instrument, but with the *tongue,* as in Ier. 18. 18. *Come and let us smite him with the tongue:* and generally to *smite,* is to afflict by what means soever, Esa. 53. 4. Psal. 69. 27. Here the Watchmen are more injurious then before in chap. 3. neither inquireth she of these for her Beloved; but being by them found, out of the common course, is smitten and wounded as an evil doer, judged as a dishonest woman, whose feet would not abide in her house, no not by night, is rebuked, censured, &c. *wounded me]* drew blood of me, for it is a further degree of hurt then smiting, 1 King. 20. 37. Exod. 21. 25. So the husbandmen *wounded* the Lord's

se•vant, Luk. 20. 17. *watchmen of the walls]* watch-men in the city are to look that order and peace be kept of those that are within; watchmen on *the walls,* are to look to enemies without, that they break not in, and to warn the city if •••s approach: so these were other then the former, from whom she escaping with stripes and wounds, passeth from the streets to the walls to seek Christ, but is there as evil entreated. These are in name the Ministers of Christ, supplying the place of such as are mentioned in Esa. 62. 6. but of another kind, not making mention of the Lord, but persecuting those that seek him. *took my veil]* or, *my scarfe;* it hath the name in the original, of *spreading,* as being spread over her head to cover her. Such veils were worn of women, partly for ornament, as appeareth by Esa. 3. 23. partly for modesty, and in sign of subjection to men, especially their husbands, 1 Corinth. 11. 6. 7. 10. and an husband is to the wife *a covering of the eyes,* Genes. 20. 16. The taking away therefore of her *veil,* seemeth to be a note of infamy, disloyalty or dishonesty imputed unto her as of idolatry, heresy, schism and the like; so she was spoiled of her good name and reputation, and counted among the light and lewd women. For it appeareth by Ezek. 23. 25. 26. that they used to entreat dishonest women so; disfiguring their faces, stripping them out of their clothes, and taking away their fair jewels.

Vers. 8. *I adjure you] I charge you by oath;* Here the spouse (having with much ado escaped from the watchmen) meeteth with her friends the *daughters of Jerusalem;* of whom, see the notes on Song 2. 7. and 1. 5. where also she adjured them, upon other weighty cause. *what shall ye tell him?]* this is an earnest and passionate kind of speech, showing her great affection; and and stirring up their care and diligence; that if they who had not for the present the knowledge of Christ by his graces clearly manifested unto them, (as appeareth by their answer in v. 9. &c. 6. v. 1.) should *find* him by being made partakers of his mercy through the revelation of his Gospel, (as in Rom. 10. 20.) then they should tell (or show) unto him in their prayers, the state of this his afflicted Spouse. *sick of love]* in Greek, *wounded with love:* languishing with desire of his mercy, of the forgiveness of my sins, of reconciliation, &c. See the notes on chap. 2. verse 5.

Vers. 9. *more then* another *beloved]* when God and Christ is preached, the wicked take occasion to mention and magnify other false gods, and erroneous services, Esa. 36. 18. 20. Act. 19. 26. 28. but they that belong to the heavenly Jerusalem, desire to be informed further in the truth, and to know the difference between true and false Christ's, worships, ordinances, &c. as these here, and so in Act. 17. 18. 19. 34. &c. 28. 22. 23. 24. *fairest among women]* See chap. 1. 8. Here the Spouse of Christ, though in her sorrows and miseries, though persecuted and abused by wicked *watch-men,* though in the dark night of tribulation; is notwithstanding discerned and professed to be fair and glorious; by such as belong unto Christ, Heb. 11. 24.—26. 1 Thes. 1. 5. 6.

Vers. 10. *White and ruddy]* She describeth Christ unto them in his beauty, to stir up both her own and their affections, and to draw them after him. For as the outward show of idolaters, allureth the unwise to affect and follow them, Ezek. 23. 5. 6. 12. 14. 15. 16. so the true knowledge of Christ with his graces, draweth the elect to seek and embrace him; Act. 2. 22. 37. 41. and 3. 12. 13. &c. and 4. 4. and 17. 11. 12. and by the Gospel preached, Christ with his

sufferings is *evidently set forth,* Gal. 3. 1. Here as a goodly young man, he is as in an image portrayed by his visible qualities, his colors; and by the parts of his body *White* and *red,* as they show the best temperature of man, so here they may signify in Christ, First, his Godhead & Manhood: for God in vision hath appeared all *white as snow,* and *as pure wool,* Dan. 7. 9. and Christ in his glory had *his face* shining *as the Sun, and his raiment white as the light,* Matth. 17. 2. and *in him dwelleth all the fullness of the Godhead bodily,* Colos. 2. 9. Man had his name *Adam,* of *Adamah* the red mould of the earth out of which he was taken, Genes. 2. 7. and Christ (who here is *Adom red)* is *the last Adam,* 1 Cor. 15. 45. and was *partaker with* his children of flesh and blood, Heb. 2. 14. Secondly, *white* denoteth his innocence in himself, without spot of sin: *red,* his sinful case by imputation, for God *made him,* who knew no sin, *to be sin for us, that we might be made the righteousness of God in him,* 2 Cor. 5. 21. and so these two colors are used to signify sinfulness and innocence, Esa. 1. 18. And consequently *red* betokeneth his sufferings to the shedding of his blood; as *white* doth his victory, peace, joy and comfort in God, Rev. 7. 9. 13.—17. Eccles. 9. 8. And in respect of his administration, *white* setteth forth his grace and mercy to repentant and believing sinners, whom he justifieth, sanctifieth and will bring into glory; who therefore are said to be clothed in *bysse white and clean,* which is *the righteousness of the Saints,* Revelation 19. 8. 14. and *red,* his justice in punishing and doing vengeance on his enemies, in token whereof his garments are said to be *red, died and dipt in blood;* Esa. 63. 1. 2. 3. Revel. 19. 13. *having the banner, above ten thousand]* or, *having banners, of ten-thousand:* Hebr. *bannered, above* (or *of,* or *with) ten-thousand.* Meaning either that he was the chiefest, valiantest and most excellent of all: or, that he had many banners and companies of warriors with him. In the first sense the Greek interpreteth it, *the chosen* (or *choicest) of ten thousands:* in the latter, the Chaldee Paraphrast, and other Hebrew expositors apply it to the *ten-thousands of Angels that minister before him,* (as in Daniel 7. 10.) The *banner* (or *standard)* is a warlike sign; and he that beareth it, is of the chiefest; and by it, other warriors do encamp, as appeareth in the armies of Israel, Number: 2. And there *Judah* was chief standard-bearer, and had under his banner the greatest number of warriors: so here Christ *(the Lion of the Tribe of Judah,* Revelation 5. 5.) is chief among many, yea above all; for he standeth *for an ensign of the people,* Isaiah 11. 10. (that is, *ruleth over the Gentiles,* Romans 15. 12.) and unto him both the Angels do minister, and worship him, Matth. 4. 11. Heb. 1. 6. and many *ten thousands* of people do believe in him, Act 21. 20. Rev. 7. 9. and (in his wars against his enemies) as *armies in heave•* do follow him, Rev. 19. 11. 14.

Vers. 11. *the fine gold, the solid gold]* understand *fine gold and solid gold,* for this word *and,* is sometime not expressed in the Hebrew, though it be meant; as is noted on Exodus 22. 30. Deuteronomy 24. 17. Two names of the best gold are here joined; *Cethem,* and *Paz* (or *Phaz;)* the first is fine, notable and shining; the latter, solid, strong, and fast gold, or *Fesse gold:* (according to the Hebrew name.) Fine-gold is in Arabic called *Fes;* and the land of Fesse seemeth to be so named of such gold there. Both these together, set forth the glory of Christ's *head* here: which being taken either properly, or figuratively for the *crown* or *ornament of the head;* (as by the *feet* are implied the *shoes on the feet,* Deut. 8. 4. 29. 5.) seemeth to denote his headship, dignity or regiment; that his Kingdom is most glorious (like fine splendent gold,) because it is spiritual and heavenly; and most firm and durable (like pure

solid gold) because it is eternal: John. 18. 36. 37. Luke 17. 20. 21 Dan. 7. 13. 14. For the Spouse calleth her Beloved *King,* in Song 1. 4. and David praising God, saith, *thou hast set on his head, a crown of fine gold,* Ps. 21. 4. And as Christ is here described, so is he in the administration and government of his Church: that when his Kingdom is powerful and glorious, and of large extent, it is like a golden head, as in Dan. 2. 37. 38. and when it is administered according to his laws and judgments, (which are more *to be desired then much fine solid gold,* Psal. 19. 11.) then is *the street* of Jerusalem (the Law wherein men walk,) *pure gold,* as in Revel. 21. 21. Hereby also his rich grace and bountifulness unto men, may be implied. *his locks]* his hairy-locks, of which before he complaineth in verse 2. that they were filled with *drops of the night, curled]* or, *heaps,* that is, are like heaps, curled and bushy. *black]* in Revel. 1. 14. Christ appeared as an Ancient, with his *hayres white as wool;* here he is described as a goodly young man, with *curled* locks, *black as a raven:* that white color shown him to be the *Ancient of days,* Dan. 7. 9. full of gravity, wisdom, justice, &c. but *black* and *curled* locks, as they are signs of heat and strength in nature, so here they seem to denote strength and vigor spiritual, as also the hidden mystery of his connsels, thoughts and purposes unsearchable. According to the variety of times, causes, and administrations, so things are spoken diversely of God and of Christ: as in 1 Tim, 6. 16. he *dwelleth in the light* which none can approach unto; in 2 Chro. 6. 1. he dwelleth *in the thick darkness:* his administration of mercy by the preaching of the Gospel is signified by *a white horse,* his judgment by *a black horse,* Revel. 6. 2. 5. And if we refer this here to Christ's administration, it may denote both his counsels unsearchable of any, and in special his judgments decreed for his enemies.

Vers. 12. *as doves]* in Revelalion 1. 14. *his eyes* are *as aflame of fire,* and in Daniel 10. 6. as *lamps of fire;* to search and try all men's ways, and to set men's secret sins to the light of his countenance, Jeremiah 16. 17. Psalm 90. 8. and 11. 4. here, he hath *doves eyes,* to show that he is *of purer eyes then to behold evil,* and cannot *look on iniquity,* Habak. 1. 13. that he graciously beholdeth his people with mercy, and commiseration of their misery, Deut. 11. 12. Psal. 34. 16. and 33. 18. 19. and that he faithfully looketh to his covenant with his people; as the Spouse for her faith and loyalty is said also to have *doves eyes,* Song 1. 15. & 4. 1. *by streams]* or, *by currents (rivers) of water* that run violently: such waters are pure and clear, where doves delight to be, *washing]* to weet, *themselves;* which the Greek translateth *washed in milk.* As doves washing themselves in milk white water are cleansed from dust and soil: so the eyes of Christ are pure and clean, beholding his people in grace. *sitting in fullness]* if the similitude of waters be continued; then it meaneth full channels of water, by which doves delight to sit: or, if of the doves, it may be understood of sitting in their lockers, and so applied to the eyes in the holes of the head with fit and due proportion, neither sunk in; nor starting out; but as the precious *filling stones,* Exod. 25. 7. were embossed and fitly set in the hollow places of the golden Ephod: so were these pure and gracious eyes, in the head of Christ.

Vers. 13. *bed of spice]* meaning a garden-bed, wherein spice aromatical is set; as after in Song 6. 2. *flowers]* or, *grown plants,* so named of being grown great: the word also may be translated *towers,* which have their names of greatness. The *cheeks* (which are both sides of the face) are likened here to a garden bed of sweet spice; not barren or faded, but sprouting and grown up to blade and flower of sweet odors; whereby the beard also that groweth out of the cheeks or

jaws, (Esa. 50. 6.) may be meant. These cheeks of Christ thus adorned, signify his manlinesse and co〈...〉eline: to all that by faith behold him, and the sweetn〈...〉of the graces that flow from his heavenly countenance; whiles being as a man grown up to years of discretion, he administereth all things discreetly, justly and comfortably to his people. The Hebrews in the Chaldee paraphrase on this book, understand by the *head,* the *Law* of God, which is to be desired more then gold: by the *locks of hair,* the *interpretation of the words* therein heaped together, which are *black* to those that keep them not: by the *eyes,* his providence to behold and bless his people, by means of Counsellors, Teachers, Judges, &c. by the *cheeks,* the *two tables of stone,* written with lines as with rewes of a garden of spices; and yielding acute and sweet senses. *passing myrrh]* that is, *oil of myrrh* of sweet savor, which passeth currant and is vendible among merchants, (as before in verse 5.) This signifieth that *grace,* (or *words of grace,* Luk. 4. 22.) which was *poured out in the lips* of Christ, Psal. 45. 3. which set forth by similitude of the pleasant lilie, and sweet my•rh-oil, do note out the comfort and sweetness of the Gospel, in the hearts of them that believe.

Vers. 14. *The Chrysolite]* in Hebrew *Th〈...〉;* it is a precious stone of a golden sea-green color: see Exod. 28. 20. These *hands* of Christ, likened unto, or adorned with *gold rings,* whose hollow place of foil is set and filled with the Chrysolite, signify his precious, pure and glorious works; acceptable and honorable before God and men. *his bowels]* that is, *his breast* and *belly,* for in them the bowels are contained, as the heart, liver, &c. but he nameth *bowels,* to denote his inward affections outwardly manifested. So the *heart* is said to be among the *bowels,* in Psal. 22. 15. and the *liver* is joined therewith in Lam. 2. 11. where also the *bowels* are in Greek translated the *heart.* See before, on verse 4. *bright yvorie]* Hebr. *brightness of yvorie;* meaning, most bright, polished, fair and glorious. *overlaid]* or, which is *covered,* and so adorned *with Sapphires:* for in Gen. 38. 14. this word is used for *covered,* where the Greek and Chaldee expound it *adorned.* These bowels of Christ like burnisht yvorie decked with *Sapphires* (which are precious stones of a sea blew, or heavenly color) signify his hearty and heavenly affections, love, mercy, commiseration, &c. towards God, his Law, and his people; as he saith (in Psal. 40. 9.) *thy Law* is *within my bowels;* and *bowels* are *inward-affections,* in 2 Cor. 7. 15. and joined with *mercies,* in Phil. 2. 1. and used for *tender-mercy,* in Luk. 1. 78. and Paul's great longing after the Saints, is said to be *in the bowels of Jesus Christ,* Phil. 1. 8. The Chaldee Paraphrast applieth these to the body of the Church of Is•ael, the twelve Tribes, who shined (as he saith) like lamps, were polished in their works like Elephants tooth (or yvorie,) and shone like Saphi•s.

Vers. 15. *His legs piliars of marble]* under the name *legs,* the *thighs* also are comprehended, and all down to the feet: which are the instruments to bear, sustain and remove the body from place to place: so *the legs of a man,* and the *strength of an horse* are mentioned (in Psal. 147. 10.) to signify man's might and swiftness. And as *iron legs* denoted a *strong Kingdom,* Daniel 2. 33. 40. so the strength of Christ in his ways and government, is resembled by *marble-pillars,* and the uprightness and purity thereof, by the color of *white-marble,* or alabaster. *founded]* or *grounded, set fast* as on a foundation. *sockets of solid gold]* that is, Christ's feet, on which his legs are set, (as pillars on their sockets to sustain and stay them up,) are of *solid gold,* firm and stable, pure and glorious: so that his way is *perfect,* his ankles *slip not,* 2 Sam. 22. 33. 37.

his *fo•t standeth in righteousness,* Psal. 26. 12. he walketh safely in his way, and his foot stumbleth not, Prov. 3. 23. with these feet in justice he treadeth down his enemies, Psalm 110. 1. Isaiah 26 6 2 Sam. 22. 39. 43. but bringeth good tidings of peace to his people, Nahum. 1. 15. that all they are blessed which trust in him, Psal. 2. 12. whereas *confidence in an unfaithful man in the day of trouble, is* like *a f•ot out of joint,* Prov. 25. 19. *his countenance]* or, *his sight, appearance, form;* that is, his personage: for this word meaneth not his face only, but his whole person: *to see to* he is *like Lebanon,* goodly, great, high, glorious. So in 2 Sam. 23. 21 *a man of countenance,* (that is a goodly personable man) is by another Prophet called *a man of measure,* (that is of great and goodly *stature,)* 1 Chron. 11. 23. *Lebanon]* a goodly mountain in the North part of the land of Canaan, see Song. 4. 8. As Christ's large, glorious, and everlasting Kingdom was signified by *a stone,* that *became a great mountain, and filled the whole earth,* Dan. 2. 35. 44. and other kingdoms also are figured by mountains, Ier. 51. 25. so the largeness, eminency and glory of Christ in his Kingdom, is here resembled by mount Lebanon. *choice]* that is, *goodly, excellent,* for things that excel are chosen before other: and these words *choice* and *good* (or *goodly)* are joined together in the praise of men (as in 1 Sam. 9. 2.) or of trees, Ezek. 31. 16. and *choice Cedars* are mentioned in Ier. 22. 7. so here, Christ is *choice as the Cedars,* meaning, goodly, excellent, flourishing and continuing in vigor: the just man groweth *as a Cedar in Lebanon,* Psal. 92. 13.

Vers. 16. *his palate]* or, *the roof of his mouth* 〈◊〉 which (as the tongue and lips) is the instrument of speaking; and so figuratively used for *speech* or *words,* Prov. 5. 3. *sweetnesses]* or, *sweets, sweet things:* which properly is meant of sweet meats and drinks, as in Nehem. 8. 10. Prov. 24 13. but applied to the words of God, which are sweet to the soul, as honey, or other sweets to the taste, Psalm 19. 10. and 119. 103. Here the *palat* (or mouth) of Christ being likened to *sweet things,* signifieth his words, doctrines, promises, comfo•ts proceeding from his spirit, and being plainly and powerfully uttered, to be pleasant, wholesome, comfortable to the souls of such as do discern and believe them; as the Spouse before said, *his fruit* was *sweet unto* her *palat* (or *taste)* Song. 2. 3. So the Wisdom of God saith, (in Prov. 8. 7.) *my palate* (that is, *my mouth) shall speak the truth.* And the Chaldee here paraphraseth, *The words of his palate* are *sweet as honey. he* is *altogether]* or, *all (every whit) of him* is *desires;* that is, much to be desired, he is wholly amiable: which the Chaldee expoundeth, *all his commandments* are to be desired. Thus Christ is both generally and in particulars commended and magnified, by the tongue of his Spouse unto the daughters of Jerusalem (as by the tongue of Paul he was *crucified* among the Galatians, Gal. 3. 〈◊〉 . when his sufferings were declared.) But as he is *the power of God, and the wisdom of God, unto them which* are *called,* when to others he is *a stumbling block,* and *foolishness,* 1 Cor. 1. 23. 24. so here he is to his Spouse and her friends glorious and beautiful; but to the world he is base and ignominious; *a worm and not a man, the reproach of men, and contemned of the people:* Psal. 22. 7 *his visage marred more then any man, and his form, more then the sons of men:* growing up *as a root out of a dry ground:* having *no form nor comeliness; no beauty that we should desire him,* Isaiah 52. 14. and 53. 2.

CHAPTER VI.

WHither is thy beloved gone, O thou fairest among Women: whither is thy beloved turned-aside, that we may seek him with thee.

My beloved, is gone-down to his garden to the beds of spice: to feed in the gardens, and to gather Lilies. I *am* my beloveds, and my beloved *is* mine: he feedeth among the Lilies.

Thou *art* fair ô my Love, as Tirzah, comely, as Jerusalem: terrible, as *armies* with banners. Turn-about thine eyes, over-against me: for they, have lifted me up: thy hair *is* as a flock of Goats, that appear from Gilead. Thy teeth, *are* as a flock of sheep, which come-up from the washing: which all of them bear-twins, and none among them *is* bereaved-of the-young. As a piece of a pomegranate, *are* thy temples, within thy locks. *There* are threescore Queens, and fourscore Concubines: and Virgins, without number. My Dove my perfect-one, she *is* one, she *is* the *only* one of her mother; she *is* the choice-*one* of her that bare her: The daughters saw her, and they blessed her, the Queens and the Concubines, and praised her. Who *is* she that lookethforth as the morning: fair as the moon, clear as the Sun; terrible, as *armies* with banners.

I went-down to the nut garden, to see the fruits of the valley: to see whether the vine flourished, whether the Pomegranates blossomed. I knew not; my soul put me, the chariots of my willing people.

Return return, ô Shulammitesse, return return, that we may look upon thee: what shall we see in the Shulammitesse? as the company of two-armies.

CHAPTER VI.

O Whither is thy well-beloved gone, [unspec 1]

Thou that of women art the fairest *one:*

O whither may thy Loved turned be

Aside, that we may seek for him with thee.

My Welbeloved, he, descended is

Unto his garden, to the beds of spice: [unspec 2]

Within the gardens that he food may get,

That also he may gather Lilies sweet.

I my Beloveds *am,* and my Loved [unspec 3]

Is mine, he doth among the Lilies feed.

My Love, thou *art* as Tirzah beautiful, [unspec 4]

Comely, as is Jerusalem: dreadful,

As are the warlike-bannered *armies.*

Over against me, turn about thine eyes: [unspec 5]

For they have lift me up: so *is* thine hair,

As flock of goats, from Gilead that appear.

Thy teeth as flock of sheep *are,* which be gone

Up from the washing: of which everyone [unspec 6]

Do bring-forth equal-twins, and them among

Is none that *is* bereaved-of the-young.

The temples-of-thine-head, thy locks within,

Like to a piece of a pomegranate been. [unspec 7]

Queens threescore are, and Concubines fourscore: [unspec 8]

Of Virgins eke innumerable store.

My Dove my undefiled, she *is* one:

She of her mother is the one-*alone,* [unspec 9]

Of her that bare her she the choice-*one* is:

The daughters they her saw, and did her bliss,

The Queens and Concubines, and did her praise.

Who is she that as morne her self displays?

Faire as the Moon is, as the Sun so clear, [unspec 10]

Dreadfull, as *armies* that do banners bear.

To the Nutgarden I went-down, to see

The valley fruits: to see if the vine-tree [unspec 11]

Flourisht, if blossom did the Pomgranets.

I knew not, my soul put me, the chariots

Of my free people. Turn ô turn (I say) [unspec 13]

Shulammitesse; turn turn, we view thee may:

What shall you see in the Shulammitesse▪

As company that of two-armies is.

Annotations.

TVrned aside] or, *hath he turned* his *face,* to wit, from thee to others; or, to another place. *that we may seek]* or, *and we will seek him.* The daughters of Jerusalem (God's elect) having heard from his Spouse, the praises of Christ; are moved earnestly to inquire after him, and promise (if they know where) to seek him with her, that they might be made partakers of his grace and blessings. Such is the effect of the preaching of the Gospel, in the hearts of the chosen, Acts 2. 37. and 4. 4. and 11. 20. 21. But the watchmen fore-mentioned (Song. 3. 3. and 5. 7.) had no such affection: that in them the saying was fulfilled: *The Pastors are become brutish, and have not sought the Lord; therefore they shall not prosper;* Ier. 10. 21.

Vers. 2. *is gone-down to his garden]* The *garden* of Christ is his Church, as in chap. 4. 16. and 5. 1. The Spouse which before missed and sought him, hath now intelligence, and informeth others where he is: so that this respecteth another time and state, and the promise is fulfilled, *Seek, and ye shall find,* Mat. 7. 7. *If from thence thou shalt seek the Lord thy God, thou shalt find him; if thou seek him with all thine heart, and with all thy soul,* Deut. 4. 29. *bed of spice]* ranks, rewes, or beds wherein spices were sown: which seemeth to mean companies of believers, in whose hearts (as in good earth) the sweet and precious word of the Gospel was sown, Mat. 13. 8. 23. For these beds are by Aquila a Greek interpreter translated *Prasiai,* which word is used in Mark 6. 40. for *ranks* of people sitting down to be fed of Christ. *to feed]* to associate himself and communicate with the graces of his people, eating his pleasant fruits, as in Song. 4. 16. as also to feed his friends and impart unto them the graces of his Spirit, in the gardens (his particular Churches) as in Song. 5. 1. *to gather Lilies]* to accept the sweet-smelling fruits of his own graces growing in his Churches: or to gather unto him his faithful people, which are as Lilies among thorns, Song. 2. 2. The Hebrews in their Chaldee paraphrase, apply this to God's returning of his people from the captivity of Babylon by Cyrus, Ezra, Nehemiah, Zerubbabel, &c. and the restoring of his worship in the Temple, reedified, and accepting their service, and nourishing them with dainties; *and as a man that gathereth lilies out of the valleys, so gathereth he them out of Babylon.*

Vers. 3. *I* am *my Beloveds]* The Spouse here glorieth in the peace renewed between Christ and her, and their mutual communion by his Spirit and her faith; notwithstanding her former infirmities and afflictions. The same words (but in other order) she used before, in Song. 2. 16. see the annotations there.

V. 4. *Thou* art *fair]* The Spouse having found, & being reconciled to Christ, is here commended by him for her manifold graces wherewith she was beautified. Compare these her graces with the former, in Son. 4. 1. &c. *as Tirzah]* This was a city in Canaan, not far from Samaria, wherein one of the 31 Kings whom Joshua conquered, did dwell; Ios. 12: 24. Afterward the Kings of Israel kept their Courts in it, 1 King. 14. 17. and 15. 21. 33: and 16. 6. 8. 23. By interpretation *Tirzah* signifieth *grateful, well pleasing,* or *acceptable,* and so the Greek here translateth it *Good pleasure,* or *favorable acceptation:* which showeth it to be a goodly pleasant place, such as Kings delight to dwell in. A like beauty is here ascribed to the Spouse, being made fair and acceptable by Christ her Beloved, as Ephes. 1. 6, and 5. 27. *Jerusalem]* a city renowned for glory, especially because God himself chose to dwell in it, having his Temple built there on mount Zion. It was *fair in situation, the joy of all the earth, the City of the*

great King, Psal. 48. 2. 3. &c. Hereupon the Church under the Gospel, the *Spouse* and *Wife of the Lamb Christ,* is called *Jerusalem,* holy, and heavenly: whose glory from God, and excellent ornaments, are described at large, in Rev. 21. 2. 9. 10. 11. &c. *Jerusalem* by interpretation is the *Sight of peace. as* armies *with banners]* or, *as bannered* hosts; as armies ordered under their banners and ensigns, which are terrible to their enemies: So again in verse. 10. This showeth the peace of the Spouse to be in Christ, but from the world she is to look for affliction, and is to fight the good fight of faith, in the order appointed her of God. Thus when Israel abode *in his tents, according to their tribes,* encamping in the wilderness, his tents were goodly, his strength was as an Unicorns, he couched as a courageous Lion, whom none durst stir up, Num. 24. 2. 5. 8. 9.

Ver. 5. *Turn about thine eyes]* This word is used sometime for *turning towards,* as in 1 Chro. 12. 23. sometime for *turning-away,* as in Ezek. 7. 22. Here it seemeth to be meant in the first sense that the *eyes* of the Spouse (which were like *doves,* Song. 4. 1.) should now in her Beloveds absence, be turned to him, by faith; that he thereby might be encouraged & cheered in her love. *over against me]* towards me, though a far off: so the word is used sundry times, as is noted on Num. 2. 2. It may also be Englished *from me,* or, *from before me▪ for they have lifted me up]* or, *that they may lift me up,* to weet, with courage, strength, comfort, &c. as in Ps. 138. 3. *thou hast encouraged,* (or *lifted-up, strengthened) me.* In this sense the Greek here translareth figuratively, *for they have lifted me up on wing,* (or, *have made me fly)* that is, encouraged, cheered me. The Hebrews also in their Chaldee paraphrase apply this, to the restoring of the high Council or Senate in Jerusalem, after their return from Babylon. *thy hair]* thy thoughts, counsels, purposes, &c. are orderly composed, like the hair of fa goats: see the notes on Song. 4. 1.

Vers. 6. *teeth]* wherewith she eateth the spiritual food of the Word, &c. or, devoureth her enemies. See Song. 4. 2. *from the washing]* and so are white and clean.

Ver. 7. *temples]* signifying her modesty, shamefastness, &c. See Song. 4. 3.

Vers. 8. *There are threescore Queens]* Hebrew *Sixtie, they Queens, and eighty Concubines:* which may be understood either affirmatively; *There are sixty,* (as the Greek also translateth) or by supposition, *be there sixty Queens;* that is, though there were sixty, &c. yet one is my dove. And for the numbers *threescore* and *fourscore,* it is uncertain whether the allusion be to Solomon's wives and concubines which he took at first, before he increased them to *seven hundred wives, and three hundred concubines,* 1 King. 11. 3▪ (as before we heard of *threescore valiant men,* about Solomon's bed, Son. 3. 7.) or, as the Hebrews conjecture, to the sons of Noah, Abraham, Esau, &c. or rather whether a certain number be not put for an uncertain; meaning many Queens, moe concubines, 〈◊〉 innumerable damsels: as *seven shepherds and eight Princes,* in Mic. 5. 5. signify many, and no definite number. So *six troubles* and *seven,* in Job 5. 19. and Other the like. *Concubines]* these were secondary wives, taken for propagation of children, but they bare no rule in the family as wives, neither had their children such right to inherit as had the others, but were sent away with gifts, as Abraham's practice showeth, Gen. 25. 1. 5. 6. See the annotations on Gen. 22. 24. *Uirgines]* or, *maidens, damosels;*

Such as are not married at all, but accompany and attend upon Queens, and other great women, as in Psal. 45. 15. Est. 2. 9.

V. 9. *she is one]* or, There *is* (but) *one my do ve, &c.* so this *one* only, is opposed to the many Queens, Concubines, &c. forementioned. Here the Spouse of Christ wch is but *one,* (as there is *one body, & one Spirit, one Hope, one Lord, one Faith, &c.* Eph. 4. 45.) is preferred before the multitude of other, which in their own & the worlds esteem, are Queens, Ladies, &c. Rev. 18. 7. Isaiah 47. 7. Thus was it said of Israel, *And who* is *like thy people, like Israel: one nation in the earth; whom God went to redeem for a people to himself, &c.* 2 Sam. 7. 23. And when God entered into covenant with them, he said, *If ye will obey my voice in deed, and keep my covenant; then ye shall be a peculiar treasure unto me above all people's: for all the earth is mine,* Exod. 19. 5. *the* only *one of her mother]* or, *one she* is *to her mother,* meaning by *mother, Jerusalem* which is *above, which is the mother of us all,* Gal. 4. 26. which was prefigured by Sarah the freewoman, the only wife of Abraham, of whom he had his only son Isaac, the child of promise: though he had (by Agar and Keturah his Concubines) other children also, to whom he *gave gifts, and sent them away;* but *gave all that he had into Isaac,* Gen. 25. 5. 6. And Sarah was a type of the New Testament, and Isaac (in whom Abraham's seed was called) of the children of promise, which by faith in Christ are made heirs of salvation, Rom. 9. 7. 8. 9. Gal. 4. 22.—31. But here; the holy seed is likened to a daughter, espoused unto Christ, belonging to the heavenly Jerusalem, the mother of the faithful only *the choice* one] or, *the clear (the pure)* one, as after in v. 10. *clear as the Sun.* The Hebrew *barah* signifieth pure and clean from filthiness, purged, polished, severed and select from others; and so the Greek here expoundeth it *elect* or *chosen;* and the word is used for *choice,* in 1 Chron. 7. 40. Neh. 5. 18. & otherwhere, as also for *purged* by trials and afflictions, Dan. 11. 35. and 12. 10. which signification hath use in this place. *the daughter]* the virgins or damosels forementioned in v. 8. and such as were spoken of in Song. 2. 2. *they blessed her]* or, *they called her blessed, they counted her happy,* as in I am. 5. 11. *We count them happy which endure. praised her]* The Spouse here, as Israel of old, is praised & counted happy, for the great blessings of God upon her; whom he hath made *high above all nations which he hath made, in praise and in name and in honor:* Deut. 26. 19. So Moses said, *This* is *your wisdom & your understanding, in the eyes of the people's; which shall hear all these statutes and say, surely this great nation, is a wise and understanding people;* Deut. 4. 6. So *the people magnified* Christians, Act. 5. 13.

V. 10 *Who* is *she]* or, *who* is *this;* that is, what manner of one is this: as *Tis, Who,* in Mar. 4. 41. is *Potapos, what manner* of man, in Mat. 8. 27. So, *whose son:* that is, *what manner of man's son is this youth?* 1 Sam. 17. 55. Here the praises forespoken of, are set forth most gloriously: or a new state of the Church is described. *as the morning]* that is, lightsome, bright, cheerful; as the morning after the dark nigh, so the spouse after the darkness of affliction, error, ignorance, ariseth to her own and others comfort. Thus it is said to the *Church, Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee: and the Gentiles shall come to thy light, & Kings to the brightness of thy rising,* Isaiah 60. 1. 3. And to such as amend their ways, he promiseth, *Then shall thy light break forth as the morning, &c.* Isaiah 58. 8. *fair as the Moon]* which is called in Hebrew *Lebanah* of her *whitenes* and bright shining. When glory and prosperity is promised, God saith, *Thy Sun shall no more go down, neither shall thy Moon withdraw it self,* Isaiah

60. 20. *The light of the Moon shall be as the light of the Sun; and the light of the Sun shall be seven fold,* Isaiah 30. 26. but when affliction is threatened, he saith, *The Sun and the Moon shall be darkened, &c.* Joel. 3. 15. Ezek 32. 7. 8. Here therefore the glorious state of the Spouse is signified, to the admiration of others; as it is said, *Thy renown went forth among the heathen, for thy beauty: for it was perfect through my comliness which I had put upon thee, saith the Lord God:* Ezek. 16. 14. *clear as the Sun]* or *pure,* (in Greek *choice as the Sun,* as v. 9.) Christ himself is the *Sun of righteousness,* Mal. 4. 2. the *Woman* (his Spouse) *is clothed with the Sun,* Rev. 12. 1. because by faith she hath *put on Christ,* Gal. 3. 27. by whose righteousness impured, she is purged from all sin, and so is made glorious. Here also we may observe in her the degrees of grace, her first light being like the *morning* or day dawning; her second beauty like the *Moon;* her third degree, like the *Sun* it self in brightness. And so it is said *The path of the just is as the shining light; that shineth more and more, unto the perfect day,* Prov. 4. 18. *terrible]* to the enemies, with whom she is to fight under the banner of Christ's Gospel & love, Song. 2. 4. having the weapons of her warfare, *not carnal but mighty through God, to the pulling down of strong holds, &c.* 2. Cor. 10. 4. So Israel, was *a people saved by the Lord the shield of* their *help,* and who was *the sword of* their *excellency,* Deut. 33. 29. God did put *the dread* of them, *and the fear* of them *upon the nations, under the whole heaven:* who heard the report of them, and trembled, Deut. 2. 25. The people's heard, and were afraid; sorrow took hold on the inhabitants of Palestine; the Dukes of Edom were amazed; the mighty men of Moab trembling took hold upon them; all the inhabitants of Canaan melted away; fear and dread fell upon them, &c. Exod. 15. 14. 15. 16. Psal. 48. 5. 6 See before on v. 4.

V. 11. *I went down]* The words of Christ, showing how he went to visit the garden of his Church. *Nut garden]* The original word *Egoz* is not sound but in this one place: the Gr. translateth it the *Nut,* and most interpreters: the Arabike also agreeth, in which tongue *Nuts* are called *Geuz.* It meaneth aromatical trees & fruits (such as Christ's gardens are planted with, Song. 4. 12. 13. 14.) and so is to be understood of that fruit which we call *Nutmegs,* and the like. The Chaldee paraphrast applieth this *Nutgarden* to the second Temple, built by Cyrus commandment, and the state of the Church then: but these Prophesies seem rather to mean the time, under the Gospel, as before is shown. *the fruits of the valley] fruits* here properly mean the new, green or first ripe fruits, such as are tidie and forward in the beginning of the year. So, after the winter of tribulation and wrath, cometh the cheerful Spring of grace in the garden of the Church, situate low and base as in a valley or bourne, where it is watered with God's Word and Spirit, and made fruitful. The Greek translateth it, *fruits of the bourne* (or *stream.)* In hot Countries, gardens and orchards were wont to be planted near bournes, streams and pools of water, to make them fruitful. Eccles. 2. 6. Ezek. 31. 4. 5. 7. *the pomegranates]* or, *pomegranate trees:* by these and the former *vines,* are meant the people called of God, and planted in the garden of his Church, which when they flourish in a good profession, do after bring forth the fruits of good works, to the glory of Christ. The Chaldee expoundeth these of the wise men of Israel, likened to a vine, and their plenty of good works, as the Pomegranate is full of juice and kernels. So in Song. 7. 12.

Vers. 12. *I knew not]* These words seem to be the continued speech of Christ, (though some think them spoken by his Spouse,) and by saying *I knew not,* he meaneth experimental

knowledge or perceiving: for things are spoken of God after the manner of men, as in Gen. 18. •1. *I will go down now and see whether they have done altogether according to the cry of it, which is come unto me: and if not, (that) I may know.* See also Exod. 33. 5. Gen. 22 12. Now that which Christ here *knew not,* may be understood of the former things, that he perceived not the Vines to flourish, or the Pomegranate to blossom, and therefore calleth upon the *Shulammitesse,* (in verse. 13.) to *Return:* or, that he knew not, neither was aware of the frowardness of his people (which was beyond man's expectation,) and therefore he furthered them as with *Chariots,* to help and hasten them forward: For, *Whosever hath, to him shall be given: and he shall have more abundance,* Matthew 13. 12. *my soul-put me]* that is, *I put myself;* but the manner of speech noteth an earnest desire and hearty affection; as, *my soul seeketh,* Eccles. 7. 28. *my soul loveth,* Song. 1. 7. *my soul is troubled,* Psalm 6. 4. *my soul hateth,* Isaiah 1. 14. *my soul is joyful,* Isaiah 61. 10. and many the like. *the chariots of my willing people,]* or, *of my princely* (or *noble) people;* in Hebrew *ammi nadib:* that is, my voluntary, free, bounteous or noble people. The Greek putting both words in one, make it a proper name, *the chariots of A〈...〉adab:* it rather denoteth the people of Christ, which are *voluntaries in the day of* his *power,* Psalm 110. 3. sustained with *a free* (or *princely spirit,* Psalm 51. 14. and receiving *the word with all readiness* (or *willingness) of mind:* as Acts 17. 11. and 2. 41. To such Christ is as *Charrets,* by the ministry of the Word, to help and hasten them forward in grace: and to defend them from their enemies. For *Charrets* were used in wars, Joshua 11. 4. 1 Samuel 13. 5. and when God threateneth vengeance unto the wicked, he saith, he will come *with his chariots like a whirlwind, to render his anger, &c.* Isaiah 66. 15. And as the Prophets of old, were *the chariot and horsemen of Israel,* 2 King. 2. 12. and 13. 14. and people's conversion unto Christ, is called a bringing of them *upon horses and in chariots, for an offering to the Lord,* Isaiah 66. 20. so the Ministers of the New Testament, did so minister the Gospel of God, *that the offering up of the Gentiles might be acceptable,* Romans 15. 16. in which sense Christ here, is by his servants, as *chariots* for his voluntary & free people to be brought as an oblation to the Lord. The Chaldee paraph〈...〉eth on these words thus, *I consulted with my soul to do them good, and to put them high in the chariots of Kings, &c.*

Verse 13. *O Shulammitesse]* As *Solomon* (named in Hebrew *Shelomoh)* had his name of *peace,* 1 Chron. 22. 9. and *Jerusalem* was also called *Shalem* (or *Salem)* Psalm 76. 3. which signifieth *Peace,* Hebrews 7. 2. so here the Church or people called upon to return, is named *Shulammitess* (in Hebrew *Shulamith)* of her peace and perfection with God in Christ; and so in one Greek version, it is interpreted *Eirenevousa,* as being at peace. It may also have reference to *Jerusalem,* as being a daughter to that mother of us all. And this name hath occasioned some probably to apply this unto the recalling of the Jews, as was fore-told, Romans 11. 25. &c. which is yet to be fulfilled. *return, return]* this doubling of the word and that twice, showeth the earnest desire of her conversion, with the certainty thereof. *that we may look upon thee]* or, *and let us see* (or *view) thee,* and properly it meaneth a looking upon with delight. This seemeth to be spoken by her friends, desirous to see the graces in this Shulammitesse returned. For even *the Angels desire to look into* the things that are imparted to the Church by the Gospel, 1 Peter 1. 12. and it was David's one request, that he might *view the pleasantness of the Lord,* in his House or Temple, Psal. 27. 4. And the Prophet foretold how the

watch-men should sing with a high voice, for that they should *see eye to eye when the Lord returned Zion,* Esa. 52. 8. The Chaldee. paraphrast explaineth the words thus, *Return unto m•e O congregation of Israel; return unto Jerusalem; return unto the house of the doctrine of my law; return to receive Prophesy, from my Prophets, which prophesy in the name of the Word of the Lord. What shall ye see, in the Sulammitesse]* or, *Why look ye* (or *would ye look) upon the Sulammitesse?* The question (which seemeth to be demanded by Christ) is to stir up attention and affection in the hearers. *as the company]* or, *as the dance;* that is, a company of dancers, that rejoice together, as they were wont after victories, Exod. 15. 20. And prophesiyng of the spiritual joy at the restoring of his people, God saith. *O Virgin of Israel, &c. th•• shalt go forth in the dances of them that make merry:* and, *Then shall the Virgin rejoice in the dance:* Ierem. 31. 4. 13. And at the return of the prodigal son, there were *music and dances* in his fathers house, Luk. 15. 25. This answer seemeth to be made by Christ himself that asked them: or it may be the question continued, thus: *what look ye upon the Shulammitesse;* which is, *like the company (or dance) of two armies? of two armies]* or, *of two camps (two hosts)* in Hebrew *Machanaim:* by which name the place was called, where an host (or troop) of Angels met Jacob with his troop, at his return out of servitude, Gen. 32. 1. 2. Hereby is signified both the deliverance of this Shulammitesse out of her miseries, and the joy of men and Angels for her victory. For *there is joy* also *in the presence of the Angels of God, over one sinner that repenteth,* Luke. 15. 10. and they pitch their camps about them that fear the Lord, for to deliver them, Psal. 34. 8.

CHAPTER VII.

HOw beautiful are thy feet with shoes, ô bounteous-princes daughter: the joints of thy thighs, *are* like jewels, the work of the hands of an Artificer. Thy navell, *is like* a round goblet; let there not want mixture: thy belly, *is like* an heap of wheat; set about with Lilies. Thy two breasts, *are* like two fawnes, twins of the Roe. Thy neck, *is* like a tower of yvorie: thine eyes, *like* the pools in Heshbon, by the gate of Bath rabbim; thy nose, *is* like the Tower of Lebanon, looking toward Damascus. Thine head upon thee, *is* like Carmel, and the hair of thine head, like purple: the King, *is* bound in the galleries. How fair art thou, and how pleasant art thou; O Love, for delights! This thy stature, is like to a palm-tree; and thy breasts, to clusters. I said, I will go up to the Palme-tree, I will take-hold, of the boughs thereof: and now let thy breasts be, as clusters of the vine; and the smell of thy nose, like apples. And thy palate, like the good wine, that goeth to my beloved, to righteousness; causing-to-speak, the lips of those that are asleep.

I *am* my beloveds; and his desire *is* towards me. Come my Beloved, let us go-forth into the field; let us lodge in the villages. Let us get-up early, to the Vineyards; let us see whether the vine flourish, the tender-grape open *it self,* whether the Pomegranates blossom: there will I give my loves to thee. The Mandrakes give a smell, and at our doors, *are* all precious-things, new and old: O my Beloved, I have laid *them* up for thee.

CHAPTER VII.

THy feet with shoes, how are they beautiful, [unspec 1]

O thou the daughter of Prince bountiful:

Ioynts of thy thy thighs, like unto jewes *are,*

Work of the hands of an artificer.

Thy navel, is like to a goblet round;

Of mixed color let no want-be-found: [unspec 2]

Thy belly *is like* to an heap of wheat;

That is with Lilies round about-beset.

Thy two breasts, like two fawnes, twins of the Roe. [unspec 4]

Thy neck, an yv'rie tower *is* like unto:

Thine eyes are *like* the pools in Hesebon,

By gate that haunted is of many a one:

Thy nose is like the tower of Libanus,

That looketh to the face of Damascus.

Like unto Carmel *is,* thine head on thee; [unspec 5]

The hayres eke of thine head, like purple be:

The King, he bound *is* in the galleries.

How fair art thou, how pleasant art likewise [unspec 6]

Thou ô dear Love for all delightfulnesse!

Like to a palm-tree this thy stature is, [unspec 7]

Like unto clusters are thy breasts also.

I said, I will up to the palm-tree go; [unspec 8]

Will of the boughs thereof fast-hold get me:

And now thy breasts like the Vine clusters be;

And of thy nose like apples be the smell.

Thy palate eke, like wine that doth excel, [unspec 9]

That goes to my Belov'd, to righteousness:

Causing the sleepers lips speech-to express.

I my Beloveds *am;* and his desire [unspec 11]

Is towards me. Come let us forth retire

Into the field ô my Belov'd, and let

Vs in the villages a lodging-get.

Unto the vineyards, let us rise-early; [unspec 12]

Whether the vine do flourish let us set,

The tender-grape if opening it appear;

If the Pomegranate-trees do blossoms bear▪

There will I give my dearest loves to thee.

The Mandrakes give a smell, at our doors *be* [unspec 13]

All precius things eke, new and old which I

For thee, my Loved, laid-up warily.

Annotations.

HOw beautiful are] The Shulammitesse or Spouse of Christ, is here admired and praised for her graces, wherewith God had furnished her, and adorned her whole body: the particulars whereof are described in other order then before in Chap. 4. and 6. for here her *feet* are first mentioned, and then other parts upward, unto her head. This description seemeth to be made by her friends, that called upon her to *return,* Song, 6. 13. For Solomon (or Christ) is spoken of as another, or third person, after in v. 5. and 9. *feet with shoes]* or, *steps (goings) in shoes:* hereby is meant her obedient walking in the faith and Gospel of Christ; whereby she being freed from the misery and bondage of sin, made free by the truth (as John. 8. 32.) stood fast, and walked stedily in the liberty and grace of Christ, Gal. 5. 1. not going barefooted, as was the manner of captives, and others, in misery, Isaiah 20. 4. 2 Sam. 15. 30. but as God rehearsing his blessings upon his Church, saith *I shod thee with Tachash* skin, Ezek. 16. 10. so here the *feet* of his Spouse are *shod with the preparation* (or *stability) of the Gospel of Peace;* Ephes. 6. 15. with the knowledge▪ profession and obedience whereof, she being firmly settled and defensed; her feet and steps were now *beautiful;* as the *feet* also *of them that preach the Gospel of peace,* are said to be *beautiful:* Rom. 10. 15. *bounteous princes daughter]* Hebrews: *bath nadib,* that is, *daughter of the bountiful,* (or *of the Prince, the Noble)* for Princes were styled *Bountiful* or *Benefactors,* Luke 22. 25. as being free, liberal, and willing to do good unto others: hereby is signified that she was of noble race and ingenuous disposition, ready and willing to serve the Lord, and propagate the grace of his Gospel unto others; as before Christ calleth them his *willing* (or *noble) people:* Song, 6. 12. And as *a son or daughter of Belial,* meaneth one of wicked disposition, Deuteronomy 13. 13. 1 Samuel 1. 16. and for a King to be the *son of Nobles,* Eccles. 10. 17. is to be of an ingenuous and noble disposition; so to be a *daughter of Nadib,* is to be nobly and bounteously affected. This title belongeth to such only as believe in Christ, *which are borne not of bloods, nor of the will of the flesh, nor of the will of man, but of God;* John 1. 13. Wherefore when Christ was promised to *reign in justice,* it was said, that then *Nabal* (the *fool,* or *vile person)* should no more be called *(Nadib) Liberall, Noble* or *Bountiful,* Isaiah 32. 1. 5.

joints] The original word, used only in this place, hath the signification of *turning* or *going about;* and seemeth to mean the bones that turn and move in the hollow of the thighs: these are likened to *jewels* or *ornaments;* signifying the firm, upright, goodly and glorious stature, gesture, walking and conversation of this Princes daughter, well beseeming the Gospel which she professeth: being in fit, orderly and due proportion, as the Greek version also implieth. *artificer]* or *faithful craftsman,* in Hebrew *A man,* of fidelity and skilfulnesse in his workmanship: meaning here God or Christ, for he is the *Artificer* in heavenly things, Hebrews 11 10. and the Church with her gracious blessings is *the work of* his *hands,* Isaiah 60. 21.

Verse 2. *around goblet]* or, *a goblet* (or *cup) of roundness.* The Spouse being p•a sed before for her ready receiving of, and holy steadfast walking in the Gospel of Christ: is now further commended for her propagating the truth unto others: likened to a mother conceiving and nourishing her children. For *Zion* or *Jerusalem* (named here the *Shulammitesse,* Song. 6. 13.) is likened to a woman with child, travelling, bringing forth children (or a man child) and after noursing them with the breasts of her consolation, Isaiah 66. 7.—.11. So here first the *navel* (by which the child is nourished in the womb) is commended for the form, *round* as a *goblet;* and for the nourishment, which is as mixed liquor without scarcity, wherewith the goblet is full: and after her *breasts* (with which the child is nourished after it is brought forth) are praised in verse 3. Thus Paul preaching the Gospel to the Churches is likened sometime to a *father* that begetteth, sometime to a mother travelling in childbirth; sometime to a *nurse* cherishing her children, 1 Corinth. 4. 15. Galat. 4. 19. 1 Thessalonians 2. 7. *let there not want]* or, *there wanteth not,* or, *shall not want:* but the former is more pathetical, as wishing a continual supply of grace, for nourishment of the children of Christ: though a promise also is herewith implied. *mixture]* that is, *liquor mixed* and tempered, and so made fit to refresh and nourish. For they used to temper and mixe their wine, either with water or milk, to allay the heat; or with spices to make it more comfortable. So the *wisdom* of God is said to have *mingled her wine,* Proverbs 9. 2. Christ drank his *wine* with his *milk,* Song. 5. 1. and after here is mentioned *spiced wine,* Song. 8. 2. and *mixture* (or *mixed wine)* was sought for of drunkards, Proverbs 23. 29. 30. Isaiah 5. 22. The *navel* therefore, not wanting *mixture,* signifieth the juice of grace abundantly supplied of God, for the nourishing and cherishing of his young children, in the body of his Church, so that both mother and infant are in health and good plight, not destitute or any good: even as to them that remember and keep God's Law, it is promised, that health shall be to their *navel,* and marrow (or moystning to their *bones,* Proverbs 4. 18. *an heap of wheat]* The supply and growth of grace •s here further commended, by likening her *b••lie* to *an heap of wheat;* for in their harvest, they gathered their come into floores, where it was stacked up on heaps, and after threshed, Ruth 3. 7. Hag. 2. 16. To such a *stacke* or *heap,* is her *belly* resembled: signifying that her spiritual harvest being come, she was ready to bring forth store of good issue, as wheat, fit for the Lord's Granary. *set about with lilies]* As the corn-floores in Israel being in the open fields, were hedged about for safe defense: so the belly of Christ's Spouse, big and ready to bring forth fruit unto him, is beset as with an hedge of Lilies, for her further comfort and glory. So that her way was not hedged up with *thorns,* as was the Harlots; Hosea 2. 5. 6. but set about with *Lilies,* denoting the graces wherewith the Spouse her self, and those about her are environed. The Jews applying these

things to their Church estate, in their Chaldee paraphrase, understand by the *Navel,* the *Chief* of their Synedrion or high Council, governing all, as the child is nourished by the navell in the mothers womb: the *round goblet,* to signify his clear doctrine of the Law, as the round moon: so that the words of the Law are not wanting from his mouth, as the waters of the great River running out of Eden, do not fail: by the *belly;* they understand the 70. wisemen or Counselors that sate about him as a round floor, whose cellars are full of tithes, sanctified things &c. and by *Lilies,* the men of the great congregation as Ezra, Zerubbabel, Nehemiah, Joshua and the like, who had their employment in the Law, day and night.

V. 3. *breasts]* that minister sweet consolations to the children, sucking out of them the sincere milk of the Word, Isaiah 66. 11. 1 Pet. 2. 2. See the notes on Song. 4. 5. where this resemblance was formerly used.

V. 4. *tower of yvorie]* fair, strong and upright. In Song. 4. 4. the *neck* of the Spouse was likened to *the tower of David built for an armory:* here it is likened to *a tower of yvory* (or *of* Elephants *tooth,)* which the Chaldee paraphrast expoundeth *the yvory tower that King Solomon made.* But we read of no such tower made by him, unless it be meant of that *great throne of yvory* which he made. 2 Chron. 9. 17. and that may well be called a *tower;* even as the *pulpit* which was made for Ezra and others to stand upon when they read and expounded the Law unto the people, is called in Hebrew *a tower.* Neh. 8. 4. Thus, the *neck* of the *Shulammitesse* likened to Solomōs yvory thron, denoteth the power and glory of the Church, in her clear doctrine and upright judgments, whereby her children are guided and governed peaceably; freed from the servitude of men, of sin, Satan & all enemies, 1 Cor. 7. 23. Rom. 6. 6. Heb. 2. 14. 15. so that now, *Jerusalem* is loosed from the bands of her neck, as was promised in Isaiah 52. 2. and is made to *inherit the throne of glory,* 1 Sam. 2. 8. See the notes on Song. 4. 4. The Chaldee also by the *neck* here, understandeth *the judge* of Israel. *the pools in Heshbon]* or, *Cheshbon,* in Gr. *the lakes in Essebon.* As before her *eyes* were like *doves,* Song. 4. 1. so here they are like water *pools,* clear to see the truth, and to look unto the ways and actions of her self and others. It also may intend her watery eyes, weeping for her former sins: as Jeremiah lamenting the sins of his poeple, wisheth that his *eyes* were *a fountain of tears,* Ier. 9. 1. and prophesying their conversion, he saith *they shall come with weeping▪ &c.* Ier. 31. 9. *Heshbon* was a city where king Sihon sometime dwelt, Num. 21. 26. it was situate in a goodly fertile Country, which the Reubenites possessed, Num. 32. 34. 37. so it seemeth to have in it fair and clear pools or ponds of water, which beautified it, as eyes do the body. The Hebrew expositors understand by these *eyes* the *Prophets,* or (as the Chaldee Paraphrast saith) *Scribes. Heshbon* by interpretation signifieth a *Count, computation,* or *artificial devise:* and thus some expound it here, pools artificially made: and *pools* have their name of *blessing;* either because they were esteemed great blessings in those hot & dry countries, Judge. 1. 15. or because they were filled with rain the blessing of God, Ezek. 34. 26. *Bath rabbim]* or, (as the Greek interpreteth it) *daughter of many;* so that it was agate frequented of many, & it may be a gate where the Judges sate: for public judgments, and Assemblies were at the gates, Ruth 4. 1. 2 Sam. 19. 8. Lam. 5. 14. wherefore if *Heshbon* be not the proper name of a City, these pools may be thought to be at some gate of Jerusalem, where many people assembled; as in Neh. 8. 3. The Chaldee applieth it to the Governors that sate *in gate of the house of the great Council. thy nose]*

This is a principal ornamēt of the face; the instrument of smelling, & of drawing breath; sometime it is used for the whole face; and oftentime for anger, which appeareth by the face and breath. Here it seemeth to denote her spiritual courage & bold carriage against her enemies; because her *nose* is likened to the *tower of Lebanon,* wch was high & lofty. For as in speech of the wicked the *loftines of his nose,* (or *countenance)* in Ps. 10. 4. signifieth his lofty, stout and proud carriage: so here contrariwise it being spoken for praise in the godly, her *nose* like an high *tower,* noteth her courage & magnanimity for the truth, manifested in her countenance and behavior, so that she discomfiteth all her enemies. On the contrary, when God threateneth the overthrow of Jerusalem for her adulteries, he saith that her lovers (turned to be her enemies) should *take away* her *nose,* and her *ears, &c.* Ezek. 23. 25. *tower of Lebanon]* or, of *Libanus,* which was a mountain in the north parts of the land. It may here be understood of the tower of the house, called *the house of the forest of Lebanon,* which Solomon built very stately, 1 King. 7. 2. in which he put 200. *targets,* and 300. *shields made of beaten gold,* 1 King. 10. 17. *looking towards Damascus]* or, *espying, watching, beholding the face of Damascus;* which was the chief City in Syria, Isaiah 7. 8. called in Hebrew *Dammesek,* sometime *Darmesek,* as in 1 Chron. 18. 5. and *Dummesek,* as 2 King 16. 10. in the Greek and in the New Testament *Damascus,* Act. 9. 2. it lay northward from mount Lebanon aforesaid, was a goodly city *of praise* and *of joy,* Ier. 49. 24. 25. The inhabitants were commonly enemies to Israel, and often wars were between God's people and them, as the story of Scriptures showeth, 1 Chron. 18. 5. 6. 1 King. 11. 24. 25. Isaiah 7. 5. 8. Amos 1. 3. Wherefore *the tower of Lebanon, looking* (or *espying, watching) towards Damascus,* may intimate here, besides the courage, the care also of the Spouse, for the safeguard of her self and her children, against the enemy. For in times of danger, they set on towers & high places watchmen, or spies, to give warning of what they saw; Isaiah 21. 6. 9. Ezek. 33. 2.—6. 2 Sam. 18. 24. 25.

Ver. 5. *Thine head upon thee]* This may be understood properly of her head itself, likened to mount Carmel: or, of the ornament upon her head. *like Carmel]* or, *like crimson;* but both the Greek version and Chaldee paraphrase, expound it *Carmel,* the name of a mountain where Elias killed the Baalists, and prayed for rain, 1 King. 18. 19. 20.—42. *Carmel* also was a place inhabited by Nabal, 1 Sam. 25. 2. 5. It seemeth to have been very fertile; Nahum. 1. 4. for a fruitful place is called *Carmel,* opposed to a barren wilderness, Isaiah 32. 15. and 29. 17. and 33. 9. Ierem. 4. 26. Thus her *head* likened to *Carmel,* may signify her mind filled with the knowledge of God, and fruitful in graces: so God promising the restauration of his Church, saith, *Israel shall feed on Carmel and Bashan, &c.* Ierem. 50. 19. and foretelling the glory of Christ's Kingdom, saith, *the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, &c.* Isaiah 35. 2. The Hebrew *Carmil,* is also used for *crimson,* or scarlet color, 2 Chron. 3. 14. which may also be meant here, seeing after her hair is likened to *purple:* and these were colors worn of Princes and great personages, and so meet for this *Princes daughter* (verse 1.) and for the attire of her head on which she weareth *the hope of salvation* (through the blood of Christ, which these colors also prefigured) *for an helmet,* 1 Thes. 5. 8. *hair]* The original word *dallath* is nowhere used for *hair* but in this one place, as the Greek also interpreteth it: properly it signifieth *slendernesse* or *tenuity;* and so meaneth small and slender hair. Some take it for a small lace or head band, wherewith the attire of the head was

tied. This her *hair-like purple,* denoteth her cogitations and purposes to be holy, heavenly, and as died in the blood of Christ. The Chaldee paraphrase applieth the *head* here spoken of to *the King,* the chief Governor in Israel; and the *slender hair, to* the *poor of the people,* which should be clad in purple, as was Daniel, Mordecai, &c. See the notes on Song. 4. 1. where the Spouses *hair* was likened to *a flock of goats:* that description differing from this, seemeth to imply a variety of estate; for God's people are not always of like condition in this world, though ever glorious in his eyes. *the King* is *bound in the galleries]* By *the King,* in this Song, is meant Solomon, that is, Christ. *Re•atim* which the Greek here likewise translateth *galleries,* is in Genesis 30. 38. 41. and Exod. 2. 16. *gutters* wherein waters run, for the flock to drink, unto which some think this place hath reference: but in Song. 1. 17. *rahitim* are *galleries* that run along the house sides; and so it seemeth to mean here. To be *bound in the galleries,* is to have a fixed habitation in the house of his Church; where the King is retained, and as it were tied with the bands of love towards his Spouse so excellent in all her parts; that now is fulfilled that which is elsewhere said unto her, *The King will covet thy beauty,* Psalm 45. 12. and that which is spoken of the lewd woman, *her hands* are as *bands,* Eccles. 7. 26. may have use here of the chaste woman, that her graces are such as do not only delight the King, but hold him fast bound unto her in the bands of spiritual wedlock, no more to leave her, but to abide with her forever. For so he hath promised, *I will betroth thee unto me forever,* Hosea 2. 19. *the Lord delighteth in thee, and thy land shall be married;* Isaiah 62. 4. *my servant David* shall be *their Prince forever; and I will set my Sanctuary in the midst of them forever more: and the name of the City from* that *day,* shall be *The Lord is there*▪ Ezek. 37. 25. 26. and 48. 35. *The throne of God and of the Lamb, shall be in it, and his servants shall serve him*▪ *and they shall reign forever and ever,* Rev. 22. 3. 5.

Vers. 6. *and how pleasant]* This admiration of her beauty and pleasantness, in all her parts, carriage and administration, showeth the reason of the former speech, why *the King* was *bound in the galleries;* for that he was delighted, and as it were ravished with her heavenly graces; as before in Son. 4. 9. 10. And as she admired Christ for his fairness and pleasantness; so now she is magnified for the like: see the notes on Song. 1. 15. 16. *O love]* that is, ô thou that art dearly loved: thus they call her, to signify Christ's great affection towards her: for it is another and more forceable word then was used before in Song. 1. 9. 15. and 2. 2. and 4. 1. 7. and 5. 2. and 6. 4. that, betokening loving society and outward friendship; this, signifying inward charity and loving affection, which is strong and servant, Song. 8. 6. 7. *for delights]* or, *delicacies,* or, *with pleasures;* meaning full delight, all manner pleasure: so that all that love her may rejoice with her, and delight themselves in the brightness of her glory, as Isaiah 66. 10. 11.

Vers. 7. *thy stature]* or, *thy height:* in Greek, *thy greatness. a palm-tree]* or, *a date tree,* called in Hebrew *Tamar,* in Greek *Phoenix;* it is of tall and upright stature, always green and flourishing, bearing pleasant fruit. Wherefore the just man's state is likened to this tree, Psalm 92. 13. and figures of Palme trees (signifying heavenly graces) were made in the Temple, 1 King. 6. 29. and 7. 36. and foretold to be also in the spiritual Temple under the Gospel, Ezek. 41. 18. 19. and palm-branches carried in the hand, or on the head, were signs of victory: wherefore the Saints (that by faith overcome the world) appeared with *palm-*

branches in their hands, Rev. 7. 9. And the palm-tree is said to be of such a nature, that it will not bow downward or grow crooked, though heavy weights be laid upon it, but groweth still upright. So *this stature* of the Spouse likened *to a palm-tree,* showeth her spiritual growth in the faith (notwithstanding all her tribulations) tending always upward towards heaven, till she attain unto *the measure of the stature of the fullness of Christ,* as Eph. 4. 13. For God hath now broken the slaves of her yoke, and made her go upright; Lev. 26. 13. So the Kingdom of Israel (whiles it flourished) is likened to a tree, whose *stature was exalted among the thick branches, &c.* Ezek. 19. 11. *clusters]* to wit, of the Vine, as in v. 8. signifying hereby that her *breasts* were not only *fashioned,* as in Ezek. 16. 7. but full of milk to nourish her children, and of the wine of heavenly consolations, which they that love her may *suck and be satisfied* as Isaiah 66. 11. So that now the state of the Church is not as when complaint was made, there is *no cluster to eat,* Mic. 7. 1. but as when *new win•* was *found in the cluster:* and he said, *Destroy it not, for a blessing* is *in it,* Isaiah 65. 8.

Vers. 8. *I will go-up to]* or, *I will climb-up on the palm-tree;* meaning to gather the fruit thereof. This purpose and promise, if it be spoken in the person of Christ, implieth his acceptation of the fruits of the Spirit in his Spouse, as is noted on Son. 5. 1. But it seemeth (by that which followeth) to be the speech of her friends aforesaid, speaking collectively as one person, to note their unity and joint co 〈...〉 to communicate with her graces, as in Isaiah 66. 15. 11. For things of this sort, are spoken both of God, and of his people, Isaiah 62. 5. *the boughs thereof]* or, *the branches of it:* the Hebrew *Sansinnim* is nowhere used but in this place: the Greek translateth it *the heightes thereof,* meaning the branches which are on high, and which bear the fruit. For the Palme-tree though it be very tall, hath no boughs growing out by the sides of the body, as other trees; but on the very top, the leaves (which are long like swords) spread abroad pleasant to behold; and the fruit groweth not among the leaves, but on the top of the branches; as historians do record, *Pliny l. 13. c.* 5. So Christ (if it be understood of him) going up and taking hold of the boughs, both signifieth it to be his own possession, and showeth his care and love to look unto it, and to purge the branches that they may bear more fruit, (as the Father doth the fruitful branches of the Vine, John. 15. 1. 2.) and likewise to enjoy and accept of the gracious fruits of his Spouse, with whom he will now continue. Or, taking it (as before) for the speech of the faithful Company, it meaneth their purpose and endeavor to partake of the heavenly fruits which this Church bringeth forth. *be as clusters]* or, *shall be as clusters;* and thus it is an assurance or promise of blessing to her from the Lord▪ filling her with the juice or grace, that she shall *neither be barren nor unfruitful in the knowledge* of Christ, 〈◊〉 Pet. 1. 8. but as is promised, *He will cause them that come of Jacob, to take root; Israel shall blossom and bud, and fill the face of the world with fruit,* Isaiah 27. 6. But it may be taken also as a wish, *and let thy breasts I pray thee be as clusters of the Vine;* that is, have not thou *a miscarrying womb, and dry breasts* (as Hos. 9. 14.) but grow in grace and in knowledge▪ be not *an empty vine,* as Israel was of old, Hos. 10. 1. Leave 〈◊〉 thy *wine, which cheereth God and man,* Judge. 13. but be filled with the Spirit; that we may suck and be satisfied with the breasts of thy consolations, Isaiah 66. 11. *the smell of thy nose,* 〈◊〉 *apples]* her *nose,* commended for the form, in verse. 4. denoted her good carriage, and courage for the truth. The *smell, odour,* or *sent* the 〈◊〉 meaneth the good report and •ame thereof 〈◊〉

broad: which is comfortable as a sweet ⟨◊⟩ Or, by the *smell* of her *nose,* may be understood the breath coming out of her nostril, that it should be sweet. And so not only her outward behavior should be commendable, but *the hidden man of the heart,* uncorrupted: that the breath or spirit proceeding from within, be pure; and God may *manifest the smell* (or *favor) of his knowledge* by her in every place, 2 Cor. 2. 14. as the favor of life, unto life; and like the savor of *apples,* which refresh those that languish and are sick of the love of Christ; as Song. ⟨◊⟩ . 5.

Vers. 9. *thy palate]* or, *the roof of thy mouth*▪ in Greek, *thy throat.* The *palate* ⟨◊⟩ ones own use is to ⟨◊⟩ and discern, ⟨◊⟩ in Job 34. 3. *the palate* ⟨◊⟩ ▪ out for others it is the instrument of speech, as in Prov. 8. 7. *my palate shall speak truth.* This latter use seemeth here to be meant, that her *palate,* to weet, her speech and doctrine, should be like *good wine,* to comfort and revive bitter and heavy hearts, Prov. 31. 6. *the good wine]* that is, the best, most excellent, sweet and wholesome wine: as *the good oil,* (Psalm. 133. 2.) is the best, sweetest, and most precious oil. The comfortable doctrines of the Gospel, are likened to *wine,* Isaiah 55. 1. 2. 3. Prov. 9. 2. 5. See the notes on Song. 1. 2. *that goeth to my beloved]* a commendation of *the good wine,* from the effects: that it is pleasing unto God; and profitable unto men. For by the *Beloved,* usually in this Song is meant Christ: by *going to righteousnesses* (or according *to righteousnesses)* that is, going aright, straightly or directly, is signified the nature of pure wine, manifesting the goodness by the moving and springing in the cup, whereby it is discerned to be the right and natural wine, and is pleasing to them that drink it. The like phrase Solomon used in Prov. 23. 31. *Look not on the wine when it is red, when it giveth his color in the cup,* when *it goeth* (or *walketh,* that is, *moveth it self) in righteousnesses:* as there, the nature of the most pure and generous wine is described, whereby men are allured to drink thereof; so here the right wine, the pure and wholesome doctrine out of the mouth of the Spouse, is declared by the company of Believers, to be pleasing and right in the eyes of Christ their *Beloved.* It may also intimate, how the Spouse *(filled with the Spirit,* rather then *with wine,* Ephes. 5. 18.) her speeches should tend to lead all unto Christ, and unto righteousnesses: that is, faith in him, and righteous works which he requireth us to walk in. *causing to speak] that maketh to speak,* or *giveth utterance,* to *the lips of those that are a sleep:* or, *speaking* in *the tips, &c.* This is the other effect of the Spirit, that as wine maketh men talkative, Prov. 23. 29. so the Spirit maketh men to utter the mysteries of God: as the disciples (when some thought they were *full of new wine)* prophesied and spake with other tongues, the great works of God, *as the Spirit gave them utterance,* Acts 2. 4. 11. 13. &c. By *sleepers* here are meant sinners, awaked and quickened by the word preached, as it is said, *Awake thou that sleepest, and arise from the dead; and Christ shall give thee light,* Ephes. 5. 14. And so it was promised, *Thy dead men shall live, my dead bodies shall arise: awake and fing, ye that dwell in dust,* Isaiah 26. 19. And Fzekiel by prophesying, raised to life the dead bones of the house of Israel, Ezek. 37 which also the Chaldee paraphrast alledgeth in opening this place. And not only dead men, (which are said to be *asleep,* Dan. 12. 2.) but others also that live, and through negligence or security fall asleep (as the Spouse acknowledgeth of her self, in Song. 5. 2.) are enabled by this spiritual wine, to speak: for having drink thereof, they forget their poverty, and remember their misery no more, as Prov. 31. 6. 7. So God promising to *restore*

comforts unto Israel, *and to his mourners,* saith that he createth *the fruit of the lips, peace, peace, &c.* Isaiah 57. 18. 19.

Vers. 10. *I* am *my Beloveds]* Here the Spouse, as full of the wine of grace and consolation from the Lord, testifieth her assurance by faith, that she is Christ's; and so an heir of salvation by *promise,* Gal. 3. 19. See before in Song. 2. 16. and 6. 3. *his desire] his desirous affection,* the Greek interpreteth it▪ *his conversion* (or *turning)* is *towards me.* This manner of speech was used before, when God chastening the woman for her sin, said, *thy desire* shall be *unto thy husband,* Gen. 3. 16. but now this woman being renewed by grace, and espoused unto Christ, as to an husband, 2 Cor. 11. 2. rejoiceth that *his desire* is *unto her.* And this appeareth by the whole scope of this Song and especially by those words, in Chap. 2. 14. and 4. 9. 10. and 7. 5. So contrary each to other are our natural sinful state, and our estate by grace in Christ.

Verse 11. *into the field]* or, *into the country:* a place of corn, Vines, figtrees, Pome granat-trees, &c. as Joel 11. 12. *in the villages]* or, *by the Cypresse trees;* for the Hebrew *Cepharim* may signify both: but the Greek also interpreteth it *villages,* and such *country villages,* are distinguished from *fenced cities,* 1 Sam. 6. 18. 1 Chron. 27. 25. The Spouse here desireth of Christ, that they may go together into the *field* and *villages,* to look unto their husbandry, how it prospered and whether the trees there planted did flourish and fructify, as the next words manifest. Hereby their desire and care is signfied, for the increase and propagation of the gospel abroad in the world, (for *the field* in the parable is *the world,* Matth. 13. 38.) And as Christ himself in the days of his flesh *went about all the cities and villages,* preaching the gospel, Matt. 9. 35. Mark. 6. 6. and his disciples went abroad to *teach all nations* Matt. 28. 19. so afterward both he in spirit walked among the golden Candlesticks of his Churches, looking to their ways, Revel. 2. and 3. and his Apostles went again to visit their brethren in every City where they had preached the word of the Lord, and to see how they did; Act. 15. 36. Such a cate is here intimated, that the Lord's field might be visited, where he had (like a wise husband man) prepared and fitted his work, Prov. 24. 27.

Verse 12. *Let us get up early]* or, *Let us rise betimes in the morning;* another act of diligence and care, Psal. 127. 2. such as God performed to Israel of old, when he rose up early and sent his Prophets unto them, because he had compassion on them; and the Prophets rose-early and spake unto them, 2 Chron. 36. 15. Ierem. 25. 3. 4. *to the vineyards]* that is, the Churches▪ or places where the Gospel had been planted: so the *house of Israel,* was the Lord's *Vineyard,* Isaiah 5. 7. The Chaldee also expoundeth this of the house (or place) of assembly, for learning God's Law. *the tender grape]* the first *small-grape;* of this; see Song. 2. 13. 15. *open* it self] that is, *appear* and so give a sweet smell; the Greek interpreteth it, *flourish:* it meaneth the first appearance of fruit before the grapes be anything near ripe; a token that the Spring is come, and that Summer is nigh; as Song. 2. 12. 13. The Chaldee Paraphrast applieth it to the time of Israel's redemption. *pomegranates]* or, *pomegranate-tres,* such do signify the particular persons in the Churches, full of grace and good works; See Song. 4. 13. *there will* (◊) *give my loves]* The Spouse promiseth to give unto Christ the fuition of her graces and fruits of her faith, confession, thanks, good works, &c. *there* in the Vineyards of the Churches, in the society of the Saints: For the Lord keepeth his Vineyard and watereth it

every moment; he *causeth them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit,* Isaiah 27. 3. 6. *And I will bring forth* (saith the Lord) *a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there. There shall the house of Israel all of them in the land serve me; there will I accept them; and there will I require your offerings, and the first fruits of your oblations, with all your holy things, I will accept you with your sweet savor, &c.* Isaiah 65. 9. Ezek. 20. 40. 41.

Vers. 13. *The Mandrakes] Dudaim* (which the Greek also called *Mandragoraes* or *Mandrakes)* have allusion in name to *Dodim, loves,* forementioned: and *Dod* that is, *Beloved,* as she after calleth Christ. *Mandrakes* grew in the field, and were found *in the days of wheat harvest,* as the history showeth in Gen. 30. 14. &c. It appeareth by 〈◊〉 ▪ chels desire there of them, & by the *smell* that here they are said to give, that they were very lovely and pleasant, (differing from the Mandrakes that grow in these parts.) The Chaldee paraphrast calleth it *Balsemon, Balsam. give a smell]* or, *an odour,* that is, are fragrant and yield a pleasant savor: so the *Uines* are said before to *give a smell,* Song. 2. 13. and the *Spikenard* of the Spouse, Song. 1. 12. *at our-doors]* or; *by our doors:* which seemeth to be opposed unto the fields where Mandrakes grew (as after *new* fruits are opposed unto the *old:)* signifying that both at home and abroad near & far, the fame and odour of graces in God's people, spread it self. For a thing is said to be *at the doors* when it is nigh at hand; Mat. 24. 53. *precious* things] or *dainties, pleasant* fruits, & delightful graces, see the notes on Song. 4. 13. 16. *new and old]* signifying here by variety and plenty, Lev. 26. 10. and *old* fruits are oft times better then *new,* as Luk. uk. 5 39. So •ow the state of the Church *(instructed unto the Kingdom of heaven)* is like the householder *which bringeth forth out of his treasury, things new and old,* Matt. 13. 52. *laid* them *up]* or *hidden▪ treasured, stored-up,* to be reserved & safely kept. The Chaldee paraphraseth thus: *Now rise* (O King Christ) *receive the Kingdom* 〈ꝏ〉 *have laid up for thee.* As the goodness of God is great, which he hath laid up for them that fear him, Psal. 31. 20. so all the goodness and fruits of▪ grace that flow from his people▪ are unto his honor and praise, consecrated unto him. *For of him, and through him, and for him are all things: to him* 〈◊〉 *glory forever, Amen.* Rom: 11. 3•.

CHAPTER VIII.

WHo will give thee, as a brother to me; sucking the breasts of my mother: I would find thee without, I would kiss thee; also, they should not despise me, I would lead thee, I would bring thee into my mothers house, thou shouldest instruct me: I would cause thee to drink, of spiced wine; of the juce, of my Pomegranate. His left *hand,* under mine head; and his right-*hand,* embrace me. [unspec 3]

I adjure you, ô daughters of Jerusalem: why should ye stir, and why should ye stir-up the Love, until it please▪

Who *is* this, that cometh-up out of the wilderness; that leaneth, upon her Beloved? Under the apple-tree, I stirred up; there, thy mother painfullybrought thee forth, there, she painfullybrought forth *that* bare thee. Set me, as a seal, upon thine heart; as a seal, upon thine 〈◊〉 ; for love, *is* strong as death, zeal, *is* hard as hell: the coals thereof *are* coals of fire,

the flame of Yah. Many waters, cannot quench love; neither *can* the floods drown it: if a man would give all the substance of his house, for love; contemning they would contemn it.

We *have* a little sister, and she *hath* no breasts: what shall we do for our sister, in the day when she shall be spoken of▪ If she *be* a wall; we will build upon her, a palace of silver: and if she *be* a door▪ we will inclose her, *with* boards of Cedar. I *am* a wall, and my breasts as to w 〈...〉 : then was I in his eyes, as *one* that findeth peace.

〈...〉 on had a Vineyard, in Baalhath on▪ he gave the Vineyard, to keepers: *every* man shall bring for the fruit thereof, a thousand *(shekels)* of silver▪ 〈◊〉 My Vineyard which *is* mine, *is* before 〈...〉 , ô So 〈◊〉 ▪ and two hundred, to those that keep the 〈◊〉 thereof.

Thou that dwellest in the gardens, the companions attending to thy voice 〈◊〉 thou me to hear.

He my beloved, and be thou like to a Roe, or to a 〈◊〉 of the Harts; upon, the mountains of spices.

CHAPTER VIII.

O Who will give thee, as to me a brother; [unspec 1]

Even he that sucked the breasts of my mother:

I would find thee without, I would kiss thee;

And also, I should not despised be.

I would thee lead, I would thee bring into [unspec 2]

My mothers house, instruct me shouldest thou:

I would cause thee to drink, wine mixed with spice,

Of my Pomegranate the delightful juice.

His left *hand,* underneath mine head (have place) [unspec 3]

His right *hand* also, me about embrace.

O daughters of Jerusalem that be, [unspec 4]

I do adjuring charge you: why should ye

Awaking-stir, and why should ye disease,

By stirring up the Love, until it please?

Who's this, that comes up from the desert wast [unspec 5]

That to her Loved, leaning cleaveth-fast?

I stirred thee up, under the Apple-tree:

Thy mother there with pain did bring-forth thee;

There, she *that* bare thee did bring-forth-with▪ smart.

O set me, as a seal upon thine heart; [unspec 6]

Upon thine arm *(eke set me)* as a seal;

For love *is* strong as death; and jealous-zeal,

Is hard as hell: the coals eke of the same

Are coals of fire, of Iahs consuming flame.

The many waters, love they cannot quench; [unspec 7]

Neither the floods, are *able* it to dre•ch:

If man would all wealth of his house expend,

For love; it would be utterly contemned.

We *have* a sister small, no breasts *hath* she: [unspec 8]

In day when she is spoke of, what shall we

Do for our sister? If she *be* a wall; [unspec 9]

A silver palace, build on her we shall:

And if she *be* a door; inclose will we

Her round about, *with* boards of Cedar tree.

I *am* a wall, my breasts as towers likewise: [unspec 10]

Then was I as peace finding in her eyes.

In Baal-hamon, there a Vineyard was [unspec 11]

Of Solomon's; the Vineyard he did pass

In hire to keepers: every man he brings

For fruit thereof, a thousand silverlings.

My Vineyard which *is* mine, fore me remains: [unspec 12]

The thousand to thee, Solomon pertains;

Two hundred eke, be the fruit-keepers part.

O thou that dweller in the gardens art, [unspec 13]

Unto thy voice they that companions be

Attending are to hear it cause thou me.

Flee, my Belov'd, and have a ••es likeness, [unspec 14]

〈◊〉 a young Hart; on 〈◊〉 of spices.

Annotations.

WHo will give thee] that is, *O if some would give thee;* or, *O that thou wert:* a form of wishing often used in the Scripture; see Deut. 5. 29. Psal. 14. 7. The faithful here desire the brotherhood, love and communion of Christ, for their further comfort, and that they might manifest their love and obedience unto him. *as a brother]* loving affected, conjoined, familiar and conversant with me. *Brotherhood,* signifieth near conjunction and consociation, whether by bond of nature, or otherwise by agreement and covenant, Zach. 11. 14 Wherefore things without life, coupled together, are called *man and his brother;* or, *Woman and her sister;* Exod. 25. 20. and 26. 3. and they that are companions in like estate (though differing i• nature) are brethren; as Job was *a brother to dragons, and a companion to Owls,* Job 30. 29. and a man in quality, condition or action like another, is called his *brother,* Prov. 18. 9. Gen. 49. 5. and when Solomon persuadeth his son to affect, love, and associate himself unto Wisdom, he biddeth him say unto her, *Thou* arr *my sister,* Prov. 7. 4. Although therefore Christ in his humanity was the brother of his people, taking part of the same flesh and blood with them, Heb. 2. 14. yet is he chiefly called our brother, because we are all of one Father by the Spirit of sanctification, Heb. 2. 11. 12. Matth. 12. 50. And this seemeth to be the desire of the godly here, that Christ would vouchsafe to enter into covenant with them, by his Word and Spirit, and to accompany them with his grace, for their mutual comfort, and fruition each of others love: that he would show himself as a brother, lovingly affectioned, merciful and compassionate in their troubles and miseries; as *a brother is borne for adversity,* Prov. 17. 13. *sucking]* or, *that sucked the breasts of my mother,* that is, every way most nearly conjoined, as having both one father and one mother, for so the band or kindred is more near, then if they had one father only, as Abraham said, *she is the daughter of my father, but not the daughter of my mother,* Gen. 20. 12. Wherefore the child followed the mother, if she were a free or a bondwoman, the child was likewise, Exod. 21 4. Gal. 4. 22. 30. And between brethren of the same mother, the affections and love are most vehement; as Joseph's carriage towards Benjamin manifesteth, Gen. 43. 29. 30. 34. The *mother* here is *Jerusalem* which is *above, which is the mother of us all,* and signifieth the New Testament or Covenant of grace and freedom, Gal. 4. 26. 24. To 〈◊〉 *the breasts* of this mother, is to participate of her grace and consolations, Esa. 66. 10. 11. and 60, 16. and Christ is then said to suck these breasts, when the Covenant or Testament is by him confirmed and stablished to and with his people, openly professed, and the communion of graces mutually doth grow. Which communion is figuratively signified by eating, drinking, sucking, supping together and the like. Song 5. 1. Luk. 22. 15. 16 John. 6. 51. Rev. 3. 20. The Hebrews in then Chaldee paraphrase give this exposition; *In that time, the King Christ shall be revealed unto the Congregation of Israel; and the sons of Israel shall say unto him; Come, be thou with us for a brother, and let as go up to Jerusalem; and we will suck with thee, the*

senses (or meanings) of the Law, as a sucking child sucketh the breasts of his mother. It may also be observed, that things are sometime said to be done unto Christ, which are done unto his people, Matth. 25. 35.—40. Acts 9. 4. 5. Colos. 1. 24. As therefore Christians, when they are begotten or converted unto Christ by the Gospel, have *Christ formed* in them, Gal. 4. 19. so when such are nourished with *the sincere milk of the word,* (as 1 Pet. 2. 2.) it may be said that Christ himself is nourished in them; for he and his people are one body, and mystically called *Christ,* 1 Cor. 12. 12. Thus the things here spoken of as to be done unto Christ, may be fulfilled by the be▪ getting, nourishing and cherishing of the elect, when the Covenant of life and peace is made, continued and confirmed among them. *I would find thee without]* Her fervent love and desire of Christ's communion and brotherly grace, is here accompanied with a promise of all careful and loving duty, acceptation and obedience on her part. For to *find* him *without* (or *in the street,)* where the Wisdom of God crieth, and teacheth, Pro. 1. 20. Luk. 13. 26. signifieth her ready mind to go forth to meet him (as the virgins should to the Bridegroom, Matth. 25. 6.) and both lovingly & boldly to entertain and welcome him, by receiving and obeying his Gospel, as the sequel Shew 〈...〉 . See also Song 3. 2. 4. *would kiss thee]* a sign of love, honor, and of obedience; as all are exhor 〈...〉 d to *kiss the son,* Psal. 2. 12. See Song 1. 2. *they should not despise me]* that is, *men should not,* or, *I should not be despised,* for so this manner of speech often importeth, as is noted on Gen. 16. 4. Persons are despised or contemned, when either they do, or are thought to do, that which is not honest or comely, Gen. 38. 23. 2 Sam. 6. 16. or, when they miss of their purpose, and are laughed to 〈◊〉 with contempt, Esa. 37. 22. Neither of these should befall her, doing but her duty in 〈◊〉 and modest sort, and obtaining Christ whom her soul desired. What the state of a people is without Christ, and how subject they are to shame and reproach; the Lord himself showeth in Esa. 54. 1. 4. 6. But them that honor God, he will honor; and they that despise him, shall be lightly-esteemed, 1 Sam. 2. 30. and if any man serve Christ, 〈◊〉 will the Father honor, John. 12. 26.

Vers. 2. *I would leads thee]* to weet, with honor and solemnity, with joy and gladness: for Kings and great personages are said to be sed & brought along, Esa. 60. 11. Psal. 45. 15. 16. Here, that which the faithful desire & receive of God & of Christ, to be led and to be brought to his holy mountain, 〈◊〉 . 43. 3. they promise to do unto Christ: but the Lord doth it by the sight of his Word and Spirit, Esa. 63. 14. Psal, 143. 10. they do it unto 〈◊〉 , by earnest prayers stirring-up themselves to take hold on him, Esa. 64. 1. 7. *my mothers house]* the state of Ecclesiastical policy, and public assembly, figured by the house or Temple of God in Jerusalem of old, (unto which the Chaldee paraphrase here referreth it,) but is fulfilled in Christian Churches, which are God's house and temple now, Heb. 3▪ 6. 2 Cor. 6. 16. especially in that *Jerusalem,* which is *the mother of us all,* Gal. 4. 26. See Song 3. 4. *thou should instruct me]* or, *shalt teach, shalt learn me,* speaking to Christ, whose instruction she would gladly receive. Thus also the Greek interpreteth it, *thou shalt teach me;* and the Chaldee, *thou shalt teach me to fear before the Lord.* It may also be referred to the *mother* aforesaid, she that *instructeth* her; but the former seemeth most agreeable, and showeth both her desire, and the end of bringing Christ unto her home, that she might be further taught and built up by the

doctrines of his Gospel. And thus it is prophesied, how in the last days, many people should say, *Come and let us go up, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, &c.* Esa. 2. 2. 3. Mich. 4. 1. 2. *of spiced wine]* wine sweeted with a mixture, or confection of spices; such (in the Law) were put into the holy incense, and oil, Exod. 30. 34. 35. 23. 25. such were also used at the burial of the dead, 2 Chronicles 16. 14. and for banqueting, as this place showeth. *the juice]* or, *the new-liquor,* the *sweet-wine,* which hath the name of treading or pressing out of the pomegranates or grapes. Hereby she signifieth that the word should not be fruitless in her; but that she would honor Christ with her graces, and render unto him such fruits of faith, as should be sweetened & spiced with his own Spirit in her, & wrung out of her by the same, whiles she hath fellowship in his afflictions. For when Christ administereth the comforts of his Word and Spirit, he giveth us wine to drink, Prov. 9. 1. 5. Esa. 55. 1. 3. and when we bring forth the fruits of his Spirit, and with them do glorify him, and edify our brethren, he counteth himself refreshed as with wine, and taketh pleasure in his people. See Song 4. 10. and 5. 1. This juice and wine, spiced with the truth, faith, grace, and spirit of the Lord; is contrary to that *cup* in the woman's hand *full of abominations and filthiness of her fornication,* the heresies, idolatries, and other fruits of the flesh, with which 〈◊〉, the inhabitants of the earth were made drunk; Rev. 17. 2. 4.

Vers. 3. *under mine head]* understand it prayer-wise as before, *let it be under:* or, *should be under my head.* The Spouse privy to her own infirmities, and desirous of strength and comfort from Christ; 〈...〉 eth that she may be sustained by him, and find rest to her soul in the feeling of his love, whose *grace is sufficient* for her, whose *strength is made per* 〈...〉 *weakness;* 2 Cor. 12. 9. See before in Song 26. where the like words are used.

Vers. 4. *I adjure you]* or, *I charge you by an oath.* 〈...〉 here enjoying Christ, desireth the continuance of his grace, and chargeth her friends that they should by no means, disquiet, provoke or grieve him: as she had adjured them twice before, Song 2. 7. and 3. 5. See the annotations there. *why should ye stir]* that is, *do not stir,* for it will not be for your profit▪ before it was said, *if ye stir,* in the like sense, and there (in Song 2. 7. and 3. 5.) *the Roes,* and *Hindes of the field* were mentioned, which are not here.

Vers. 5. *Who is this] this* woman. This either implieth the springing up of a new Church, conducted by Christ through the wilderness of this world: or, if it be understood of the former, it showeth the admiration of the daughters of Jerusalem, at her increase, strong faith, patience, holy order, &c. whiles she followeth and relieth upon Christ. So before, in Song 3. 6. *the wilderness]* the people's of this world, out of which the people of God are chosen, and called, Ezek. 20. 35. John. 15. 19. It signifieth also her former misery, under persecution; or under the bondage of sin and Satan, from which she escapeth by Christ; for the *wilderness* was a dry and thirsty land, a land of drought, and of the shadow of death; Ezek. 19. 13. Ier. 2. 6. *that leaneth]* or, *leaning, cleaving to, adjoining, associating her self:* it is a word, not elsewhere used in Scripture, and is borrowed from the Arabian language: the Greek translateth it, *confirming,* or *strengthening her self.* It signifieth her weakness in her self, unable to sustain her steppes: but her strength in Christ her beloved, on whom she leaning by faith, is confirmed against all doubts, fears, dangers, difficulties, temptations, and by her

union with him, is made partaker of all grace and comfort; for *he that is joined to the Lord, is one Spirit,* 1 Cor. 6. 17. and is by him made perfect, stablished, strengthened, settled; as 1 Pet. 5. 10. This grace is foretold by the Prophet, according to God's first dealing with Israel, when he *put his holy Spirit* within his people, and *led them through the deep, as an horse in the wilderness; they stumbled not. As a beast goeth down into the valley, the Spirit of the Lord quietly led him: so didst thou lead thy people, to make thyself a glorious name:* Esa. 63. 11. 13. 14. *I stirred thee up]* or, *I raised thee up.* They by the words of the Spouse, speaking again to her Beloved; whom she stirred or raised up as out of sleep, by her earnest prayers, as in Psal. 44. 24. *Stir up, why sleepest thou Lord?* And they that give themselves to prayer, are said also to *stir up* themselves, Esa. 64. 7. This raising up, was *under the Apple tree,* the tree of life and grace, whose shadow and fruit had been delightful and sweet unto her; and to which tree, Christ himself was likened, Song 2. 3. So she by faith taking hold on the covenant of grace & promises of life in Christ, called on his name in her for owes, and stirred him up for her help & comfort. *there]* under the Apple tree, the faith and hope of salvation and life. *thy mother]* the faithful company, or the primitive Church, who brought forth Christ into the world, by preaching, professing, practicing and suffering for his Gospel. *painfully brought thee forth]* travelled of thee with sorrow▪ The bringing forth of Christ into the world, by the preaching and witnessing of the Gospel, (that the *child* might be *borne unto us,* Esa. 9. 6.) is set forth by the similitude of a woman in her painful-travel, Rev. 12. 1. 2. Gal. 4. 19. For as child-birth is accompanied with many pangs and sorrows, like bands that contstrain forceably: so is the bringing forth of Christ into the hearts and minds of men, that they may believe in him, performed with much labor, sorrow and difficulty; *In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tossings to and fro, in labors, in watchings, in fastings, &c.* 2 Cor. 6. 4. 5. and 4. 8. 11. Wherefore the Church signifying her sorrows, for the deliverance and salvation of her children, saith, *Like as a woman with child that draweth near the time of her delivery, is in pain, crieth out in her pangs; so have we been in thy sight O Lord. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, &c.* Esa. 26. 17. 18.

Vers. 6. *Set me]* or, *Put me as a seal upon thine heart.* The Spouse desireth of Christ, assurance and confirmation of his love towards her; that she may be graven as the ingraving of a scale or signet, upon his heart. This hath reference to the high Priest of old, who having the names of the twelve Tribes of Israel, graven upon twelve precious stones, like *the ingravings of a signet* (or seal) is said to *bear the names of the sons of Israel, in the Breast-plate of judgment upon his heart; for a memorial before the Lord continually;* Exod. 28. 21. 29. So she desireth Christ to be her *merciful and faithful high Priest, in things pertaining to God,* Heb. 2. 17. that he would have a continual care of her salvation, mindful of her himself, and making a memorial of her before God his Father; and that this affection of love, might not vanish away, but be as a deep impression in his heart forever. For *a seal* is used for a ratifying and confirming that which is spoken, that it may not be disanulled, Neh. 9. 38. Rom. 4. 11. And this God signified to Zerubbabel saying, *I will set thee as a seal; for I have chosen thee;* Hag. 2. 23. and again it is said, *The foundation of God standeth sure, having this seal; the Lord knoweth them that are his:* 2 Tim. 2. 19. *a seal upon thine arm]* The high Priest bare the names of the Tribes, not only upon

his *heart;* but the same names he also bare (engraven like a seal) upon his *shoulders* before the Lord *for a memorial,* Exod. 28. 11. 12. And the Lord promising the daughter of Zion, that he would not forget her to have compassion on her, saith: *Behold I have graven thee upon the plames of my hands; thy walls, are continually before me,* Esa. 49. 15. 16. But as the *heart* signifieth inward love, so the *arm* of Christ signifieth his outward manifestation of love, by helping, bearing and supporting her in all her infirmities, through his power: wherefor it is said, *Thou redeemest thy people with the arm,* Psal. 77. 16. and, *thou hast scattered thine enemies, with the arm of thy strength,* Psal. 89. 11. and unto Jerusalem he saith, *Behold the Lord will come with strong (hand) and his arm shall rule for him: He will feed his flock like a shepherd, he will gather the Lambs with his arm, and carry them in his bosom,* Esa. 40. 10. 11. *love is strong as death]* as death is strong, and overcometh the strongest man, Psal. 89. 48. so the love which I bear towards thee, desiring to be united unto thee, is a strong affection which cannot be subdued in me by any trouble or temptation. *zeal]* or, *gealousie:* zeal is love inflamed and •ervent: and is used sometime in good part, as John. 2. 17. sometime in the evil, called *bitter zeal* (or *envying)* I am. 3. 14. so is gealousie, 2 Cor. 11. 2. Here it seemeth to be meant of godly zeal, or gealousie, wherewith her heart was also affected towards Christ. *hard as hell]* cruel, fierce and inexorable, as is *hell* it self, that is, the *grave* or state of death, whereof see the notes on Gen. 37. 35. that as death and the grave devoureth all, so love and jealous-zeal consumeth and eateth up, not sparing: for *the love of Christ constraineth,* 2 Cor. 5. 14. and *the zeal* for his glory, eateth up the godly, Psal. 69. 9. *the coals]* the *fiery coals, arrows,* or *fiery darts: properly* the word signifieth that which flieth and burneth; & is applied sometimes to plagues & judgments, Deut. 32. 24. sometimes to arrows, Psal. 76. 3. here, to burning coals or darts of love, that pierce and inflame the heart, and cannot be quenched. *flame of Yah]* the *consuming flame of God: Shalhebeth-jah,* noteth a vehement or consuming flame of Yah (the Lord:) as the piercing and devouring lightning: but meaneth the fire of his Spirit, which is compared unto fire, Matth. 3. 11. for the power and efficacy thereof in the hearts of the children of God.

Vers. 7. *many waters]* By *waters* and *floods* are often meant, afflictions, troubles, wars, persecutions, temptations, wherewith the faith, love, patience of Christ's people are exercised & tried; Psal. 69. 2. Esa. 8. 7. 8. and 59. 19. Dan. 9. 26. and 11. 12. So here is signified that the love of Christ wherewith the minds of his people are inflamed, is such, as cannot be quenched with any calamities. And thus it is said, *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (as it is written, for thy sake we are killed all the day long, we are accounted as sheep of slaughter:) nay in all these things we* ⟨◊⟩ *more then conquerors, through him that loved us* ⟨◊⟩ *I am persuaded that neither death, nor life, nor* ⟨...⟩ *nor Principalities, nor powers, nor things present,* ⟨◊⟩ *things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of* ⟨◊⟩ *which is in Christ Jesus our Lord,* Rom. 8. ⟨...⟩ *all the substance]* or, *all the riches (wealth)* ⟨...⟩ ver, gold, &c. that is in his house. ⟨◊⟩ *they would contemn it]* that is, *it would utterly (or altogether) be contemned;* or, *he would wholly be contemned.* As the love between Christ and his Church cannot be separated, being united by the Holy Ghost so neither can love, nor other grace of God be bought for money, but is the free gift of God bestowed on whom he pleaseth▪

Act. 8. 18. 19. 20. Rom. 9. 11.—16. So *wisdom* cannot be go 〈...〉 for gold, neither shall silver be weighed for the price thereof, &c. John. 28. 15.—19. Prov. 8. 11. 19.

Vers. 8. *We have a little sister]* The godly here consult about a new Church arising, whom they call a *sister;* in respect of the unity of faith; *little* (or *small)* as being young, newly converted, and nothing populous, *without breasts,* as having yet no stablished ministry, (for such is the state of the Churches in their beginning, as appeareth by Act. 14. 23. Tit. 1. 5.) so that her children could not suck out the sincere milk of the word, and be satisfied with the breasts of her consolations, 1 Pet. 2. 2. Esa. 66. 11. for she was not yet come to the estate of Israel whose *breasts* were *fashioned,* and the Lord entered into covenant with her, and she became his, Ezek. 16. 7. 8. *when she shall be spoken of]* or, *wherein speech shall be of her:* when the fame of her calling and conversion shall come abroad, what furtherance shall we yield, to increase, settle, stablish her in the truth. This showeth the duty of love from one Church to another, in communicating their graces each to other, and praying one for another. See an example in Act. 11. 19. 22. 23. This Hebrew phrase of *speech to be had of her* (or *in her,)* may be understood two ways, *for* or *against her:* for her, when treaty shall be of her espousals unto Christ; thus *David sent and spake of* (or *with) Abigail, to take her to him to wife,* 1 Sam. 25. 39. against her, as *the people spake against God, and against Moses,* Numb. 21. 5. and *Princes speak against me,* Psal. 119. 23. For no *sooner* do a people turn to the Lord, but the wicked do oppose in word and work. And thus the Hebrews in their Chaldee Paraphrase expound it here, *What shall we do for our sister, in the day when the nations shall speak to go up against her, unto war?*

Vers. 9. *If she be is wall]* The answer to the thing proponed, made (as some think) by Christ, to which the Chaldee paraphrast agreeth, saying, *Michael the Prince of Israel will say:* or, by other her sister churches, desirous to procure her good. *a wall]* that is, strong and well grounded in the truth; and so become a city, which is often described by walls, gates, bars, &c. 2 Chron 8. 5. and 14. 7. Revel, 21. 12. Spiritually it meaneth her faith and hope of salvation in Christ, grounded on the doctrine of the twelve tribes of Israel, and twelve Apostles of Christ, Rev. 21. 14. 19. as, *Thou shalt call thy walls salvation,* Esa. 66. 18. and, *we have a strong city, salvation will* God *appoint* for *walls and bulworkes,* Esa. 26. 1. Moreover, when God signified the strength and courage of his Prophet against their enemies, he faith, *I will make thee unto this people, a fenced brazen wall; and they shall fight against thee shall not prevail,*•er. 15. 20. *we will b 〈...〉 d]* Here, by *we,* may be implied the Trinity in the Godhead, as Gen. 1. 26. Song 〈◊〉 . 11. or, *we* may mean Christ inwardly & effectually by his grace, and his people (her sisters) outwardly and ministerially by the word of the Gospel. *a palace]* or, 〈...〉 *le, a tower,* a fair and orderly building; such as were wont est times to be set on strong walls of cities: and this being *of silver,* noteth the purity, excellency and durableness of this palace, adorned with the graces of God's word and Spirit, that so she might be built *for an habitation of God through the* Spirit, Eph. 2. 22. and be able to resist the forces of her enemies. *and if she* be *a door]* if she go forward in the faith and practice of the Gospel, that she be not only built up as a wall, but as a gate and door, fully edified; as at the repairing of Jerusalem, when they sanctified the gates, and set up the doors of it, Nehem. 3. which gates, doors, bars, &c. were for the safeguard of the inhabitants, and shown their care to resist and keep out the enemies, (as

appeareth by the contrary in Ier. 49. 31.) as also to *open, that the righteous nation which keepeth the truths may enter in,* Esa. 26. 2. Psal. 118. 20. Therefore Angels are at the gates of the heavenly City, to conduct God's people into it, Revel. 21. 12. 27. and 22. 14. *we will inclose her]* or, *we will fence her about,* with *board of Cedar;* which is fair, strong and durable, and of sweet savor: of such the Temple was built, 1 King. 6. 15.—18.

V. 10. *I* am *a wall]* or, *I* became *a wall;* that is, I grew up and waxed strong in the faith & love of Christ. The little sister showeth her readiness to receive and increase in the doctrine of the Gospel *my breasts as towers]* my breasts are fashioned, Ezek. 16. 7. the ministry of the word established in me, to nourish up children unto Christ. The similitude of *towers,* noteth also the strength, power, and glory of the administration of the Gospel: and the open preaching of it out of *pulpits* of high places, that all may hear. For *Migdal,* a *tower,* is used for a *pulpit,* in Neh. 8. 4. *in his eyes]* in Christ's sight. *findeth peace]* We all in our natural corruption are enemies to God, Rom. 5. 10. but *being justified by faith, we have peace with God, through our Lord Jesus Christ,* Rom. 5. 1. for *the work of righteousness* is *peace, and the effect of righteousness, quietness and assurance forever,* Esa. 32. 17. and this peace is enjoyed by the Holy Ghost, Rom. 8. 6. 9. and it is opposed to all the troubles, temptations, persecutions and afflictions in this life and world, John. 16. 33. and is that which guardeth our *hearts and minds, through Christ Jesus,* Phil. 4. 7.

Vers. 11. *Solomon had a Uineyard, &c.]* These words may be understood as spoken by Christ, or by his Spouse forementioned. If by Christ, then it is a comparison between Solomon with his vine-yard, and Christ with his. That Solomon (as his father David, 1 Chro. 27. 27.) could not himself look to his Vineyards, but appointed officers to look unto them, who yielded him a yearly tribute, and had themselves a part of the profit for their labor: but Christ (who is always with his Church, Matth. 28. 20. and *walketh in the midst of the seven golden candle sticks,* Revel. 2. 1.) looketh to his Vineyard himself, that unto him, all the fruit and benefit thereof belongeth alone. If it be spoken by his Spouse (which I rather incline unto,) then it showeth a greater care and diligence in her now then in former times, when she confessed, that she kept not the Vineyard which was hers; that is, which was committed to her custody, Song 1. 6. So by *Solomon,* she meaneth *Christ,* by the *Vineyard,* his church in general; for *the house of Israel* was the Lord's *Uineyard,* Esa. 5. 7. *Baal hamon]* that is by interpretation, *the master* (or *owner) of a multitude;* meaning hereby either the world, among the multitudes whereof Christ hath his Church; or in respect of the much fruit which it yielded unto God, or should yield, being situate in a fertile place, which he had blessed with his grace; such as in Isaiah. 5. 1. is called *the horn of the son of oil,* that is, *a very fruitful hill. he gave the Uineyard]* that is, *he let it out,* in farm; as it is said, *There was a certain householder, which planted a vineyard, &c. and let it out to husbandmen, and went into a far country:* Mat. 21. 33. Thus the Apostle saith to the Church of Corinth, *We are laborers together with God, ye are God's husbandry,* 1 Cor. 3. 9. *a thousand* shekels *of silver]* or, *a thousand silverlings,* meaning silver shekels: signifying hereby the great fertilitie of this Vineyard, that afforded so much to the owner, besides the laborers reward. So in Esa. 7. 23. threatening to make the most fruitful place desolate, he saith, *Where there were a thousand vines, at a thousand silverlings* (or *silver* shekels) *it shall be for briars and thorns.*

Vers. 12. *My vineyard which* is *mine]* that is, understanding it to be spoken by the Spouse, as in Song 1. 6. which is committed to my care and keeping. is *before me]* that is, I always look unto it, care for it, and am diligent to manure and dress it. As, *all his judgments* were *before me; and his statutes I departed not from them;* 2 Sam. 22. 23. *to thee O Solomon]* that is, thou shalt have thy full due for the fruit of thy vineyard, which is a 1000. silverlings, verse. 11. See Math. 21. 41. 200. *to those that keep the fruit]* that is, thy laborers shall receive also according to the agreement, everyone for his work: see Mat. 20. 1. 2. &c. So the Apostle saith, *Every man shall receive his own reward, according to his own labor;* 1 Cor. 3. 8.

Vers. 13. *Thou that dwellest]* or, *O inhabitresse:* Christ speaketh to his Spouse, dwelling in the *gardens,* that is, in the Churches; teaching her continual duty, both to her neighbors, in constant witnessing of the truth; and to himself, in prayer and thanksgiving. *the companions attending]* or, *do attend to thy voice.* By *companions,* he seemeth to mean her fellow Christians, partakers of the same faith, spirit and grace: 2 Pet. 1. 1. By *voice* he understandeth the doctrine of the Church, whereunto all ought to attend. *cause thou me to hear]* to weet, thy voice; as he expressed before; in Song 2. 14. *Let me hear thy voice;* that is, thy prayers, praises, and thanksgivings: teaching her to call upon and to serve him continually. Or, *cause to hear me,* that is, preach me to thy companions that attend to thy voice; let thy doctrines be my Gospel, not men's traditions. These are the two main and permanent duties of all God's churches; that their doctrine be the true and uncorrupt word of Christ; & their prayers & service be directed to him alone, who is ready to hear and help in all time of need. To these two, *prayer* and *the Ministry of the Word,* the Apostles gave themselves continually, Act. 6. 4.

Vers. 14. *Flee my Beloved]* The prayer of the Spouse unto Christ, desiring the end of his Kingdom in this world, where he with his people are persecuted and afflicted; and the translating thereof into the highest heavens. For Christ now reigneth in the midst of his enemies, Psal. 110. 2. and so must reign, till he hath put all enemies under his feet: and at the end he shall deliver up the Kingdom to God, even the Father, 1 Cor. 15. 24. 25. Then the dead in Christ arising first, they also that live and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord, 1 Thes. 4. 16. 17. This day she desireth with speed: for though it be usually called the day of Christ's coming (or appearing,) yet because he shall not come here to remain, but to carry his elect away out of this world, she useth the word *Flee,* or *Depart away.* The Hebrews in their Chaldee paraphrast, though they apply not this to the end of the world, yet so speak as believing that Christ should ascend into heaven and from thence succor his church on earth; saying: *At that time shall the Elders of the Congregation of Israel say, Flee thou O my Beloved, the Lord of the world, from this unclean earth, and let thy Majesty dwell in the highest heavens: and in tim• of tribulation when we shall pray before thee, be like a Roe, &c, or like a Fawne of the Harts, which when it fleeth, looketh behind it, so look thou upon us, and have respect to our tribulation and our affliction from the highest heavens, until the time that thou shalt take pleasure in us, and redeem us, and bring us unto the mountain of Jerusalem; and there the Priests shall burn before thee, the incense of sweet spices. be thou like]* or, *liken (resemble) thyself to a Roe;* that is, be swift and make hast to flee away: see the notes on Song 29. 17. *fawn of the Harts]* that is, *a young Hart. on the mountains of spices]* This referred to the Roe or Hart, showeth that they used to flee for their succor to mountains

where spices grew, as in Song 2. 17. she mentioned *the mountains of Bether.* Or, referring it to Christ himself, it may mean the very heavens, called mountains of spices, for the height and pleasures which are there at the right hand of God forever. And it may be interpreted, *O thou that art on the mountains of spices,* that is, in heaven; as, *Hosanna in the highest,* Matth. 21. 9. that is, thou which art in the highest heavens. Thus as this Song began with desire of Christ's first coming to kiss her with *the kisses of his mouth,* by preaching his Gospel: so it endeth with desire of his second coming, to remove his Church out of all misery, into the place of endless and incomprehensible glory, And *the Spirit and the Bride say, Come; and let him that heareth, say, Come:* and Christ himself saith, *Surely, I come quickly, Amen; Even so, Come Lord Jesus,* Revel. 22. 17 20.

FINIS.

The Complete EEBO-TCP *Unformatted* Puritan *and* Non-Conformist Collection *V-2.0*

Vol. 3
Ainsworth pt.2 – Allestree pt.1

Compiled & Updated by
David Jonescue, Logan West,
& Alex Sarrouf 2022-23

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The initial content of this document was downloaded from the Early English Books Online (EEBO-TCP) website. The books were transcribed in a character for character manner and since there was no standard spelling during that time, it can be a bit cumbersome to read, with variations such as "unlesse", "vnlesse", and "vnles" appearing regularly.

With that in mind, this project is intended to clean up those books as much as possible and make them more accessible to the interested reader. A list of variant spellings and their corrections was utilized to clean up the text, but this is only as comprehensive as the list itself. Because of the nature of the original transcription, some words have missing characters or places where the original language (e.g., Greek) was not transcribed. The original text also contained linked footnotes and these have not been incorporated. *Included in these works are some, but very limited text taken from other public domain sources.*

Although this is admittedly no substitute for a properly proofread and scholarly edition, we believe that the result is a body of work which is far more accessible, particularly for searching and reading, than its predecessor (though our thankfulness for EEBO-TCP cannot be expressed.) The documents have been cleaned and presented to the best of our present ability, in what we hope is a pleasing and useful format for the vast majority of Christian brothers and sisters who desire to access and read these spiritually nourishing works.

For the sake of this collection, it has attempted to take a traditional theological as well as historical approach to Puritan research, meaning that, while there were some Arminian Puritans, those have been omitted if observed, and also, while there were other Non-Conformists that were Catholic, Quaker, Brownist, Pilgrims, etc., this collection has tried to observe only works from theologically reformed Puritans; Baptist, Presbyterian, and Congregational Non-Conformists; as well as CoE or Anglican clergy that were sympathetic or assistive to the Puritan cause. Furthermore, this collection only contains works from the period between 1500-1700, not just because that is the standard historical period of Puritanism, but because this is also the limit of the works found on EEBO-TCP. This is not an exhaustive collection of Puritan/Non-Conformist works, but a collection of those pertinent works which were located on EEBO-TCP which enables the searching thereof by their conversion from facsimile to text. The reason the alphabetical flow of the authors in these titles are not perfectly in order, is because many names were added well into the compiling of these texts, and we had to choose between prolonging publication to start over, or continue and publish with the names somewhat out of order.

Finally, please forgive our eagerness in the midst of imperfection in offering such an errant publication. Given the sheer number of texts, time constraints, and other duties; this is the best we can offer for now; yet, knowing the spiritual treasures within these pages, we pray that this effort, though feeble, will still result in the edification of His Church, in the name of our Lord Jesus Christ, to the glorification of our Gracious God. ****All of the text and titles included in these works are in the public domain, and can be used in any way; for profit or otherwise, by anybody or entity. Only this specific derivative and creative work is bound by the creative common license listed above.* -- Soli Deo Gloria

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Matth. 9. 37. 38.

Surely the harvest is great, but the laborers are few. Wherefore pray the Lord of the harvest, that he would send forth laborers into his harvest.

Imprinted 1630.

To my beloved brethren in the faith and fellowship of the Gospel in all places specially those my native countrymen resident in Amsterdam, grace and peace from our God in Christ.

BEloved the Scripture tells us that while the Ark of God tarried in Kiriath-jearim, the time being long (for it was twenty years) all Jsraell lamented after the Lord *1. Sam. 7. 2.* The same affections me thinks I perceive in many of you, even for the sundry years absence of the Lord's ministers, whereby our comfortable portion in the Lord's house is greatly lessened, for being left now as sheep upon the bare commons, I fear we may truly cry with the Prophet, *My leannes, my leannes,* and with all being divers times hurried and torn with the loud out cries, and hard handling of furious and unmerciful spirits, who under pretence of godly zeal and hatred against sin, ungodlily massacre the true & living members of Christ's body, and by pulling out the squared living stones endanger the fall of the house. And herewith considering what reproach not only ourselves, but also the truth itself sustains by reason of such courses, for now the ways of Zion mourn, in that few or none come to her solemnityes so that we may truly take up that complaint of the Prophet *Lament. 1. 8. Jerusalem hath grievously sinned, therefore she is in derision: all that honored her, despise her, because they have seen her filthiness: yea, she sigheth and turneth backward.* And besides all this, the vigilant adversary is as forward to discourage and dishearten us by slandering our holy practice with scisme and profaneness. Who duly weighing these things brethren cā refrain pitying us as

our savior Christ did *the multitude, because they were dispersed, and scattered abroad, as sheep having no shepherd.* But this being now toward the end or last days, love in men towards others is grown cold, every man seeking his own and not that that is Christ's, Therefore brethren let us at last learn to be wise for ourselves, in weighing the danger of biting and devouring one another which tends to the consuming one of another *Gallat. 5. 15.* Let us hereafter study to be quiet. *1. Thess. 4. 11.* and if any yet lust to be contentious, we must answer with the same Apostle, We have no such custom. *1. Cor. 11. 16.* And touching those that seem to be possessed with Diotrephes spirit, who are unwearyed to prate against us with malicious words, & not therewith content thrust them out of the Church that witness for us, and testify against their iniquitye, what shall I say of them (since they reject the word of God, and all wholesome counsel for their amendment, contrary to the very letter of the *38.* Article of our published confession of faith) but only leave them to the Lord who only hath power to change them or cut them of. In the mean time read & consider that affectionate exhortation of the Apostle *Rom. 16. 17.* Now I beseech you brethren mark them diligently which cause division and offenses, contrary to the doctrine which ye have learned, and avoid them, for they that are such serve not the Lord Jesus Christ but themselves. Yet least they should take themselves hereby to be wronged if nothing be said farther, amongst the many evils done us, I have thought fitting to give the Christian reader a taste of some, to will them in the fear of God to consider their ways in their hearts, and judge without partiallity their courses by the law of God, so may they soon see, how injuriously and irregularly they have walked ever since the death of our wise, faithful, and honored guides, who spake enough to declare our danger, and the means (through God's blessing) to avoid it, for who can forget those oft pressed speeches of our Teacher upon his death bed when he earnestly exhorted even to his last breath, to Christian moderation in the affairs of the Church, as the main thing wherein our tranquilly would consist, and he had great reason to urge it upon some, because many years experience bad taught him how fierce, unadvised, & preposterous he had found some (to be left now in main trust as the principal) from time to time, in kindling fire that their wisdom and understanding found work enough to quench. And the last deceassed Elder that best knew him that was principally aimed at, said in direct words, that it would never be well with the Church while it was guided by a strangers head, & who can deny his words to be true hitherto, nay let even himself and his privy counselors speak, whether in their firey zeal they did not instantly so far forget our Teachers counsel for moderation, that they sought up and forced into the Church new causeless troubles contrary to the Law & Gospel, as the Church of Leyden plainly proved to them, & contrary to the very letter of the *8.* Position of our Apology.

For when even in a mere matter of advise (desired of us by another Church) the Church here had come to a peaceable conclusion to the content of ech part that differed in matter of judgment, and that the Elder had solemnly promised to write a letter accordingly, certain discontented brethren made a meeting to change that solemn agreement of the Church, the Elder consenting & acting with them, which he bringing and reading to the Church, it was instantly blamed in the Elder, for writing contrary to the Churches joint agreement, and his own promise, and so he was turned back (after much striving by him & his confederats, who

were afterwards discovered as guitly of that they unjustly had censured others for) & willed to write the first peaceable agreemēt, that the church might not be farther troubled, but in soms absence (minded chief) the next Lord's day, there was advantage taken of the time, & the letter brought again unaltered in the least, and by a strong and violent hand those many masters then so far prevailed against those that pressed the former conclusiō, that the letter was consented to by the Church to be sent away as it was, only crossing out my name, because I could be no testimony, in that my name was produced for, and now the Church was so transported, that they refused so much as to signify under their letter, either that some brethren were differing minded thereto, or to take the advise of the Church of Leyden that were jointly interested with them.

But farther here was another thing yet worse, for either the Elder alone, or these privy counselors with him, stood not to this second agreement the Church made, but wrote another with alterations, additions, and diminishings besides the Churches knowledge or consent, & sent it for the Churches mind and act; yet behold the other brethren that never saw or heard this new forged letter, till near two years after they were cast out of the Church (which was dispatched in hast, even in *14.* days time least they should be prevented) upon the very suspitiō, that a few of thē met to write to cōtradict the Churches action, in hir letter of advise, by the sole, yet false, information of the Elder, two of them were singled out, and selected from the rest, and produced to the Church for evil, which yet the informer professed, that the thing informed and accused, might be holy just, and good, for ought he knew, yet being desirous to get matter, the matter was prosecuted in the Church by interrogatoryes to find out sin, which the brethren testified against, as contrary to the law of love which thinks no evil, & rule of Christ *Matth. 18.* Yet offered they the suspected act to sight & correctiō wherein soever it should be found amiss, and with all protesting solemnly they had neither done the thing so suspected, nor intended it; & yet behold the brethren were cast out without the knowledge of sin or due dealing for sin, save that for refusing to answer intrapping demands, which they urged submission unto as God's word & Christ's government, they were Consured as contemners of both, and the maintenance of this both Elders & Church are now so wedded to, that the chief of them blush not to affirm, that rather then they will go back from what they have done herein, they will go on in it, yea though two of them do not remain together. And yet who sees not their palpable gross partiallity in sparing their offending favorites in matters of scandalous and evil nature, least their evil combination be weakened, discovered, or broken. Oh how much better were it they would cease to abound in their own sense, and take counsel from such as in the fear of God are both able and willing to direct them better. O that they would learn to be wise at the last, so through the good hand of our God there might be some recovery of what is lost. Whereas now their irregular proceedings have made our brethren in all places to hang down their heads, as they have been plainly certifyed frō sundry Churches. Now from these and the like offenses divers that were of us turn their backs upon us, and betake themselves to live at large, as if now the door of indifferency or libertinisme were set open, that it matters not whom they hear, or where they walk, anywhere or nowhere, and measuring these men's sins with others they think they can hardly go to worse: And whence riseth all this, & much more

of the like, but even for the want of faithful Pastors and Teachers, and godly discreet and able guides or Rulers in the Church? but what hope of ever such worthyes coming in, when there is such an hideous noise in the house, by such unruly masters which cruelly smite some, wound others, & cast their dear brethren out at the windows. Hence come familyes to be divided, the loving husband from his beloved wife, the affectionate parents from their dear Children, hence come familyes to be spoiled by remissnes in neglect, nay, in utter laying aside of joint family duties; the new vessels want their seasoning, the tender plants their due watering, and so become barren before their full growth. So that we may justly take up the complaint of the Prophet *Habakuk 1. 2. 3. 4. Oh Lord how long shall I cry and thou will not hear! even cry out to thee for violence and thou will not help! Why dost thoushew me iniquity, & cause me to behold sorrow? for spoiling and violence are before me: and there are that raise up strife and contention,* &c. Oh consider this ye that are so bent to spoiling, repent and turn in time, least the *living stones* crying in the wall of the spiritual house, the *corner stone* be offended, and fall upon you and grind you to pieces. But I desire your conversion and not subversion, if the will of the Lord so be, though ye have been bold to vent your worst you can imagine against me upon all occasions, and for your presumptuous determining my eternal estate, the Lord forgive you. If you please to read what is here writ, I hope through the Lord it may turn your courses, that ye may see your duty is to build and not to destroy. They were the instructiōs our late faithful Teacher M. Ainsworth, delivered to us all, the last time he ever executed his ministry with us, which was at such a time as his body & natural strength were so decayed, that he wanted (as ye know) ability to come up again, even that very Lord's day in the afternoon as his usual manner was, wherein his faithfullnes may be seen even to his last gasp, in striving to feed the flock even when the hand of God was heavy upon him in that sore perplexing and tedious disease of the stone, of which in a few days after he died, yet since even in his strong pains (that sometime by reason of the extremity caused a stay of speech, to the grief of the hearers and beholders) he was delivered of this, as the last fruit of his ministry, let the Israel of God love it as Jacob did Benjamin the dear son of his beloved wife, of whom she died. It is not for nothing that the Holy Ghost expressly tells us. These be the last words of David *2. Sam. 23. 1.* Give me leave therefore (though not to call you together as Jacob did his sons when he was to deliver his last words to them *Gen. 49.)* yet to entreat you to read what our loving Teacher as a father spake in his charge last to us. And though some or the most of you heard them set out in the lively voice God's solemn ordinance of preaching, yet let it not grieve you, that I write to you some of the same things, so far as my slow hand could extend to compass, the fullness of his words I profess not to report, no nor yet the sum or substance of everything he hence delivered, no nor yet have I published things so well as J might have done, had I set upon the work to write it out fair instantly, while things were green in my own & others memoryes, but now these notes having lain by me near 8. years before I set upon this resolution, it is more defective then is requisite for the report of a work of so able and faithful a man, yet I trust none will be offended at me for this my service of love, since if ought shall be found amiss, I am willing the blame lie upon my misunderstanding or forgetfulness, and so let him be free, whoever approved himself in his ministry to every man's conscience. Besides, had I been exact in taking, yet considering his condition at the time of the delivery, it is not probable to come so refined to satisfy this

curious carping age, whom nothing almost pleaseth, but novelly garnished with human art. But as the contents of the sermon tend not that way, so neither do J pass to please the world herein. My chief drift is, to commend the remembrance both of the person and work, that ye may be affected with the days of old, when we went together to the house of God with joy, as those that keep a feast, that so we may resolve with the Prophet *Isaiah. 62. 1. 6. 7.* Not to hold our tongues for Jerusalem's sake, nor give the Lord rest till he repair and set it up, that so the righteousness thereof may break forth as the light, and salvation thereof as a burning lamp. I end with the heavenly words uttered when our great and good shepherd came into the world. *Luk. 2. 14.* Glory to God in the highest, & on earth peace, good will toward men.

Your brother in all Christian affection SABINE STARESMORE.

1. PETER 2. 4.

To whom coming as unto a living stone disalowed of men, but chosen of God and precious.

5. Ye also as living stones, be made a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

THe purpose of the Apostle in these words and those following, is to exhort all Christians to the increase of faith and holiness of life. He having before mentioned the bounty of our Lord Jesus Christ, who hath affoarded the sincere milk of his Word, that they might grow thereby: Now because Paul may plant, & Apollos may water, but it is only God that gives the increase, he doth thereby lead them to the Lord Jesus Christ, who hath so provided for his newborn babes that they may have wherewith to grow up.

First he speaks of coming to Christ, describing him *a living stone* as he is elsewhere called *the chief corner stone* in this building, upon whom all the people of God ought to rely, he being then the chief corner stone, notwithstanding he be disalowed of men, yet to God he is *elect and precious.*

The first duty the Holy Ghost here teacheth us is, That we should be careful to get faith and holiness in our persons which we do obtain by coming to Christ: secondly we are next to come to his house, that is, to become members of his visible Church. Now we come to Christ first by his call of us by the preaching of his word, as Christ saith *Cometo me, &c.* secondly by the drawing of the father. So that there are two ways or means to come to Christ, the one is outward, the other inward, the first is the Word, the second is the Spirit, by persuading our hearts and bringing us to the obedience of the Gospel.

Next we are to consider from what we are called, namely from that that is by nature sinful, from our sinful estate, secondly whereto we are called, that is, to Christ, that we may become living stones, to be built *a spiritual house.*

Christ is called a living stone as having life in himself, and giving life to his church, he is called the chief corn stone in way of similitude; for as the corner stone to the building, is to join the walls together, so Christ is to the whole Church, he joins all his, both Jews and

Gentiles into one spiritual house. Again he is called a stone in respect of his firmness of grace given of God by him; so that all that are built upon him, are as a house built upon a rock which stands sure against all assaults, opposed by our Savior to an house built upon the sand which falls when tempestuous assaults come: so is it with us, we have a firm foundation which is God's decree, his love stablished to us in Christ.

Is Christ then such a firm and sure foundation, it is for the exceeding comfort of all his people, that however they be opposed by the world and Satan yet they shall remain firm forever, the gates of hell shall never prevail against them.

Again hath Christ life not only for himself but for us, this is to show us our duties that we carry ourselves as living stones in his spiritual house which is his Church, he that is Christ's must be a new creature, by faith he must put on Christ, for unless we come to Christ by faith, we shall depart from him without fruit: and by these several comparisons laid down in scripture we are to know the grace of Christ is set forth to us. He is a living stone and he makes us living stones, he gives life to the whole body.

He is called also living bread, whosoever eat him (that is believe in him) shall live by him, if any man eat of this bread he shall live forever.

He is called the vine and we the branches, he that abides in him brings forth fruit, but without him we can do nothing, by him alone we bring forth fruit, and expect salvation in the day of the Lord.

Disalowed of men.) First this was in his own person when he was here, so also in his after. In himself, in that he had neither house nor home; for he was a carpenter & brought up without school learning, and because of his base and low estate, he was despised and men regarded him not.

2. The Jews were crossed in their error, while they expected salvation by the works of the law, but he declares, if they will have salvation they must have it by him, without him none can see God, to the Jews then Christ was a stumbling block, by them judged an enemy to God and Moses.

3. Christ came preaching the death of the cross, which to the Gentiles is foolishness, and in respect of his plain & simple administration of the Gospel, for these causes he may be said to be disalowed of men.

This is spoken to comfort us against the scandal of the cross, when we see he is rejected of the world not only in himself, but in his servants, Is Christ then not respected? let us not be offended, for Christ was to enter into glory by suffering, let us then willingly endure despising here, that we may have glory in the life to come, for this cause are we to arm ourselves against the temptations of this world, because if the master of the house was thus entreated and disalowed of men, we his servants must not murmur if we drink also of the same cup, therefore we are not to think that the Kingdom of Christ here is a pompous outward Kingdom, but it consists in righteousness peace and joy in the Holy Ghost, and those that are his subjects must be meek and humble; and therefore let all take heed that

they be not offended at Christ's meanness, nor yet stumble at the afflictions that come for his sake.

The 3. thing, *(elect of God and precious.)* Whence we may observe, how opposite the actions of God and men are, men make no accompt of Christ, but count him vile, but God honors and prefers him, it is prophesied of him that he should grow as a branch out of a dry ground, so saith the Prophet Isaiah of him, and David compares him to a worm and no man, despised of men, yet this hinders not God's respect of him, for after suffering he came to glory: Thus it is with all his people, although they are despised of men, yet are they in accompt with God, God accounts them his treasure, he pitcheth his tabernacle amongst them, with whom he will dwell.

Christ is called the elect of God by the Prophet Isaiah, my servant whom I have chosen, so we are chosen in Christ, before the world was, God givs us eternal life by him.

In that Christ is elect and we in him, it is to show the assurance of salvation by Christ, as Christ died and went to glory, so shall we also, even as God did regard him as his only begotten son, in whom he is well pleased, notwithstanding all his baseness in the worlds esteem; so doth God accompt of all true Christians, for this is for farther manifestation of the glory of God in accepting them in his sone Christ.

(Ye also as livinge stones are builte up a Spiritual House.) As in the first place we said, it is not enough to come to Christ in our persons, but we must adjoin to his Church, so now we must not content ourselves with personal good, but we must seek farther perfection to become members of his visible Church, It is not lawful for Christians to wander in the world or to live alone, nor to adjoin themselves in communion with false Churches, but as it is in the Acts, *The Lord added to theChurch such as should be saved,* unto this estate all are bound to come, and so to be made partakers of all Christ's graces, who couples all the body together, for this cause are they called living stones in similitude from the stones of the temple cōpacted into one body, but the stones of the Temple were liveles, these living, and herein they differ. As the first Temple was a figure of Christ, so also it signified all the body of the faithful, who make all one house, over which Christ is set. If we then be his house let us hold fast our rejoicing to the end.

Moreover although those stones in that first Temple built by Salomō were without life, yet God took possession of it; and dwelt in the midst of it, how much more with them that are a temple joined together of living stones.

Now as this is for encouragement to all to become members of his Church, so also it showeth who are the fit members of his Church, even those only that are living stones.

And in that the members of the Church ought to be living stones, it should teach us, not to be idle in good works, faith without works is dead, and just men live by faith, by faith we are made partakers of the death of Christ and all other benefits, Christ is the head of the body: As is the nature of the head, so must the members be, and as the parts of the body natural, have life from the head, so also we from Christ, as he is the head and is living, so ought all

true Christians that come to him; it is a thing against nature that a dead body should be fastened to a living head, and therefore whoever is not fastened to him by faith, cannot be made partakers of his life, therefore however hypochrites may come into the Church by their seeming regeneratiō, yet not having the life of God in them, they can receive no benefitt from Christ by the ministry of man. But because we are to insist upon the similitude of a building we will return to that.

We are built into an house three manner of ways, first by the gifts of the spirit, when God gives ability to build up one another by the graces we receive frō the Spirit of God, 2. Besides these, there are offices proceeding from the Lord Christ, of which some were master builders as the Apostles, and Prophets, next after them the Evangelists, upō the Doctrines they taught and writ the church is built, as the Apostle testifyes to the *Ephes.* 2. 20. 21. To these he adds the ordinary ministry of the church, Pastors and Teachers *Eph.* 4. 11. 12. Unto these two we have a third namely the operations of God the father, who makes his word powerful and effectual, giving us grace to understand and apply it; and to bring forth the fruit of it: so that from the Father, Son and Holy Ghost, we receive life & these benefitts here spokē of, and so become a spiritual house. This spiritual house is opposed to the matereall house built by Solomon, which was but a figure as the Apostle saith to the Hebrews.

We are therefore to be careful that the graces of God be not received in us in vain, but that we grow in grace in faith and holiness, that we may be built up an holy house & habitation by his spirit. In this life we are but in the growth, but in the life to come, we shall come to be perfect men, now in the mean time we are to know we are in this world as Christ was in this world, still growing.

There is all ways an end of building, as the Apostle saith *Eph.* 2. 20. The whole church is built upon the foundation of the Apostles and Prophets Jesus Christ himself being the chief corner stone, in whom all the building is coupled together. 1. groweth to be an holy temple in Lord, whereby the holy Ghost shows, the state of the Church figured by the Temple. The second end is in the 22. verse, to be the habitation of God by the Spirit, hence is it the holy Ghost saith, know ye not that your body is the temple of the holy Ghost?

Thus being the temple of God, we may build upō the assurance of the Lord's promise of dwelling amongst us, as it is said, I will walk & dwell amongst them and pitch my Tabernacle amongst you, I will be your God & ye shall be my people, thus the most heavenly promises are set down under this mystery, the full accomplishment whereof shall be fulfilled in the world to come: In the mean time as Solomon prayed at the dedicatiō of the Temple, behold the heaven of heavens cannot contain thee, so we may say, what are we, that God should dwell amongst us, or that he should pour out the graces of his spirit upon us? and forasmuch as we should be a spiritual house, we are to take heed that we defile not our bodies or souls: see what care God had of old of the Temple, none defiled, might enter therein, if a matereall house was so carefully kept, how much more the living house the church of God, if the former were carefully watched and looked to, to keep it from pollution, how much more should we be careful to keep ourselves from our own or others sins, therefore let us take heed that we harbor not uncleanness within us, but that we labor to be holy as he is holy,

because we are built a spiritual house. Solomon's house was seven years in building, so we in this house of God must be still in building in that faith to which God hath called us.

The end of that house was to declare God's word amongst them, and there did the Lord promise he would accept their offerings.

From the house we are now to speak of the priesthood, for that he speaks of next, *(an holy priesthood.)* As of *Christ,* we are called Christ•ans, so from the particular offices of Christ, as of Prophet, Priest, and King, we are ever with h•m made partakers of the same, we have the anointing of Christ to make us prophets priests and Kings, of his priesthood we see here, that we should be *an holy priesthood.* Touching the holiness of the priesthood it was appointed by the Lord only to some, for none might take that honor upon them but he that was called of God as was Aaron, so no spiritual priest now, but he that is called of Christ, therefore there is now no true priests but of Christ, as Christ offered to his father a spiritual sacrifice acceptable, so we by him are made able to offer spiritual sacrifices.

The second thing belonging to the priesthood, they must be without blemish, if any were blemished they were to be putt from their office, signifying thereby that he that is our high priest, must be holy harmless and undefiled, separate from sinners, the priest must abstain from unclean things, we are not to marvel the Lord should be so careful of the priests, since he will be honored in those that come near him, they were to be tried and known to be of holy conversation in the sight of God; the same thing is required of us, that we purge out that natural corruption wherein we were born, that we should be changed frō our deformityes, and shake off our corruptions in the sight of God, that we may be holy as the priests of God, to offer holy sacrifices to him.

The sacrifices that the priests did offer of old were of two sorts, some were to putt away sin, some for thansgiving to God. These sacrifices are now ceased, for Christ once offering himself hath satisfied all, and hath putt an end to all those legal types, therefore now no sacrifice either bloody or unbloody is any sacrifice for our sin, but only the blood of Christ which cleanseth us from all sin.

First for the burnt offerings they were signs of our offering our bodies and souls to the Lord, for in it the whole creature was given unto God, only the priest had the skin for his labor, other free will offerings, some were of beasts, some of fowls, and other of corn, now in those offerings of beasts ad fowls, they were not to be brought dead: but living, and therefore no fish that dyes so soon as it is out of the water was fit for sacrifice.

God hereby teacheth us, not to bring lame and dead sacrifices, but to present ourselves as living sacrifices, holy, acceptable to the Lord in Jesus Christ. These things did the law of Moses teach them in those legal sacrifices, but unto us we know all those outward sacrifices are abolished, and therefore we are not to do so, but we are to kill our worldly lusts, we must present our bodies and souls to God, and serve him with all our hearts, with all our soul, and with all our strength, and this more then all burnt offerings and sacrifices.

For first spiritual sacrifices do consist in the heart, of which David speaks in the 51. Psalm, *The sacrifices of God are a brokenheart, a broken and contrite heart, O God thou wilt not despise.* Then is there the fruit of the lips, so that we must not only have holy affections, but also out mouths and lips must sing to his praise, we must have no unproffitable and profane words to come out of our mouths. 3. Likewise all our actions and benefits to the poor are acceptable sacrifices, To do good, and to distribute forgett not, for with such sacrifices God is well pleased, so that in general, all good works God appoints us to walk in, in prayer, in thansgiving, in performing duties one to another, in relief of our brethren, wherein we are poured out as in sacrifice for our brethren.

Acceptable to God by Jesus Christ. These sacrifices then must be so offered as they may be accepted in Jesus Christ. If a man offered sacrifice not accepted, he both lost his charge and his reward, so God doth not respect sacrifices that are not offered in Jesus Christ.

He then that would have his service pleasing to God, must first have his person accepted, otherwise his sacrifice cannot be well pleasing to God, so in Cain and Abel, the Lord had respect to Abel, & his offering, first his person was accepted then his offering, the reason is, because the the sacrifice of the wicked is abhominable to God, therefore no wicked man can offer a sweet smelling sacrifice to God, because himself being wicked all his actions the Lord hath no respect to. Secondly God doth not only require holiness in our persons, but he farther requires that they be done at his cōmaund, for if men had offered any other sacrifice then he commanded, it was a thing that he abhorred, therefore in offering their children to Moloch the Lord protests against it as a thing he never commanded, whatsoever worship then is done by the precepts of men without the commandment of God it is vain and sinful, In vain do they worship me (saith Christ) that teach for Doctrines the commandments of men.

3. As we have a care to do what God commands, yet are we not to think for the worthiness of the work done to be accepted; but simply to delight to do it as a thing commanded of God in obedience to him.

4. We must have faith, that so it may be well pleasing to him, we must perform it in him in whom the father is well pleased, that is in Jesus Christ, the reason is, because every man by nature being corrupted, we cannot offer anything wherewith God is pleased, As it was impossible that the blood of bulls and goats should purge sin, so is it not possible to offer any other sacrifice pleasing to God, but only that that is done in faith of Christ. 2. It must be by and through Jesus Christ, because he is the Mediator of the new testament, because God & we are not at one, therefore we must have a Mediator, and there is no other Mediator between God and man but Jesus Christ, therefore whosoever offer any duty & not in faith in Christ, they cannot please God, be they prayers or any other service. In the sacrifices of old they were still to have salt, as salt keeps from putrifying, so it also alters the relish of the flesh: which is to teach us, not to think to come to God in the taste of our own works, but by the Covenaunt of Jesus Christ.

The sum of all is that we are called of God from our natural and corrupt state, to the state of grace in Jesus Christ, which is despised in the world, but rich in the sight of God, and so ought it to be esteemed of us above all things, even the greatest riches & honors of this world. Let us not then pass for the reproach of the world, for having Christ we have all, therefore we are to esteem of this privilege aright, and forasmuch as God requireth holiness should be in his house of old, and we are his spiritual house, let us not think that God requireth less of us thē of old. Labor we to keep ourselves without spott, As Christ was said to be faithful in his own house, whose house we are if we hold fast the confidence, & rejoicing of the hope firm unto the end, for this is our happiness that we are called to the communion of himself & spiritt, he defends us frō evil, & doth us good, here and forever, and so should we be thankful to God, for if God would be honored of the fathers in the matereall temple, how much more of us, to whom he hath given the spiritual house & spiritual sacrifices, the fathers saluted the promises a far off, God providing some better thing for us, that they without us should not be made perfect.

A Postscript to the Brethren absent.

BRethren, it may haply seem strangeto you, that the people here complained of, should be so irregular, in their proceedings, & so singular, as to reject the help of all, but since they had their reasons, I thought it requisite to give thē their due herein. The reason why they proceeded not by the rule Matt. 18. *was, because in this case, they had nothing to do with it, but* Joshua 22. & 1. Thes. 5. 22. *And the reason why they rejected all others help was, because they said they were* contrary to all mē. *As for farther things observed, J refer myself to the indifferent present, whether I have not set down their offenses sparingly, they having bē mostly in addition in a constant course more then 7. years: yet (with grief I speak it) they are so confidentand overjust in their courses, that they continue wearylesse condemning all others, & censure those within their power that withstand them in it, and this in deed and truth, is the fountain whence all our present troubles have issued. This I thought necessary to declare, because it ministers just occasion to many godly persons to stumble at us. Things thus proposed:* Let the Brethren judge between us.

FINIS.

P-HA-10. Covnterpoyson considerations touching the points in difference between the godly ministers and people of the Church of England, and the seduced brethren of the separation : argvments that the best assemblies of the present church of England are true visible churches : that the preachers in the best assemblies of Engl. are true ministers of Christ : Mr. Bernard's book entitled The Separatists Schism : Mr Crashawes questions propounded in his sermon preached at the cross - Ainsworth, Henry, 1571-1622?

COVNTERPOYSON CONSIDERATIONS touching the points in difference between the godly ministers and people of the Church of England, and the seduced brethren of the Separation.

ARGVMENTS That the best assemblies of the present Church of England, are true visible Churches.

That the Preachers in the best assemblies of Engl. are true ministers of Christ.

Mr BERNARDS book entitled The SEPARATISTS SCHISME

Mr CRASHAWES *Questions* propounded in his Sermon preached at the Cross.

Examined and Answered by HENRY AINSWORTH

Lord God the strength of my salvation; *cover thou* my head, in the Day of battle,
Psal. 140.7.

[illustration]
RIGHT RIGHT

Printed in the year 1642.

A fore-speech to the Christian reader.

THE truth and church of God, by multitude of enemies, hath ever been d•sgraced and trodden down in the world that many which have seemed to love and seek after it, have stumbled at the reproach & oppotision of the same. Yet the godly wise have understood & discerned things that differ. It is a great help unto the weak and simple, when the deceits and snares wherewith the adversary seeketh to destroy the sowl, are o•enly discovered, by the light of God's word and for this cause have I endeavored according to the measure of knowledge and grace given unto me, to make answer unto such reasons cavils and calumniations, as are given out against that part of the truth, which this church witnesseth unto the world, touching our separation from the Church of Engl. the *Considerations* & *Arguments* first answered, were written by *Mr Spr* a Minister of *Glocestershire*; & in them (as I suppose) the sum and weight of that which may be said for that church, is comprised. *Mr Bernard's* book hath rather show then weight of reason, as the judicious reader may perceive; and seemeth to be penned by him, rather for disgrace of others then defense of themselves. But no better fruit can be expected from such as rebel against the light which themselves once seemed to regard. *Mr Crashawes* questions are rather to stumble at, then to direct the

ignorant as having neither weight of argument against us nor for themselves. Yet as by all these means the truth is oppugned, so by all contrary good means it should be defended; that wisdom may be justified of all her children, and others left without excuse. How weak and insufficient the adversaries reasons are in partiular, the answers unto them more par•icularly will show. Here I will briefly observe, some general things whereby falsehood endeavoreth to uphold it self; and how it may by the prudente be discried. Vntruth hat• sought to preuayl.

1. By perse•uting such as have spoken against, or forsaken her iniquity. iniquity. This the blood of God's martyrs shed in all ages proclaimeth unto all men. And thus have the chief Pastors of the Church of *England* dealt with Christ's lambs, in these our days. For having gotten into their hands the sword of the Magistrate, they there with have smitten such as with the word, (the sword of the spirit) they could not convince. In which they fulfill the measure of their Fathers; for so have the Papal Prelates used to feed their flocks

2. By blaspheming and preaching against the faith & witnesses thereof. For they that hold forth the truth are exposed to the reproach & venim of the tongue, and many unjust calumniations come forth against their persons, especially the principal of them, whom evil minded men do most malign. Also the cause it self is often wronged, whiles the truth thereof, and reasons that uphold it, are sv•pressed; arguments feigned and confuted which wer never made, or otherwise made then the adversaries pretend; and sometimes such articles and errors imputed, as from which it is altogether free. How others heretofore have carried themselves this way, all records show: how men at this day have dealt with us and the truth which we embrace; many pulpits in *Engl.* can witness. besides private calumnies innumerable, and some public pamphletes. The stench of their reproachful mouths, hath caused many to distaste the sweet savor of the Gospel, and caused also for a while a dislike in sundry of us, till God in mercy visited and saved us from the deceitful tongue.

3. Yet is not this enough, but men seek to bear down the truth by writing against and to the defamation of the same, with all exquisite cunning and fraud to disgrace it, and by plausible reasons to persuade unto error. If any would see this, let the general arguments used at this day against us, consonant and agreeable to the reasons of Papists & other ancient adversaries of the Gospel, be observed.

1. The Papists have continually exclaimed against them for leaving their mother the ch: of Rome that bare them; crying out *the Church* the *Church,* the *Catholic church*; and saying that *Luther and all the pack of their first fathers, were children of their mother the Catholic Church and are gone out from them.* And when the Protestants objected her sins, for which they left her, it was pleaded again, *will ye forsake your mother because she wanteth perfect beauty, or because there is some deformity in her* &c? Moreover they would allege (to prove them schismatiks) how in that ch: *th•y had been regenerated and made h•r citezens and members by baptism. &c* that from her they had their first faith and knowledge, yea even *the Bible* it self, *which treasure their church ever had the custody of*; and many such like.

These are the main reasons objected to us at this day, they tell us the Church of England is the mother of the faithful, that the ministry thereof *hath begotten us, if ever we were truly begotten in the spirit*; asking us where else we were regenerate, •f not *in the womb of that their church* &c. And if we tell them of their transgressions, for which we forsake them, they answer, *though there were in our church these wounds you speak of, yet do they not come near the heart, they be not deadly, they may blemish the beauty but endanger not the life of our church.* &c. *therefor• your separation from us, is scismaticall and unjust.* and many such like pleas they pretend.

2, For the ch•rch of Rome, it hath by her Mediators been alleged, that *in her is retained the p•ofession of Christ authorety of scriptures and Apostolic doctrine, as touching all the chief or capital articles of religion*; and *that the church is to be esteemed by the foundation thereof which is Christ, on which foundation though they that came after, built wood and hay and stubble instead of silver and gold and precious stones; yet have they not by and by departed from the foundation &c.* Now who knoweth not, that this is the bulwark of the church of Eng. now, against all batteries, and one of the chiefest rea•ons whereby they retain many simple and well affected people among them? and that may be also seen in this book following pag. 43.105 119. & 123. and in many other of their writings.

3. Universal consent agreement and applause of Churches in all nations, of Synods and Councils, of Fathers and learned men have been the continual boast of Papists in all their books against the Protestants: now they in *En•l* to bear out their estate, urge again and again the like against us; that when God's word will not uphold them, yet man's word at least may honor them before the people. See after in this treatise. pag 9. & 22. & 44, & 5. & 89, 91.92.128.

4. Whereas the truth hath brought for her defense the evident scriptures. papists have been wont to carp at the allegations and interpretations of them, and challenge their adversaries for corrupting them; the formal protestants in Engl. have done the like against the Reformists, and they now use the like color against us; but how truly. let the particulars show after in this book, pag. 90.91.97.

5. To revile and calumniate such as forsook them hath been the common practice of Papists, calling them *heretics, schismatics, Lutherens, Calumists* &c. and matching them with wicked heretics heretofore, & now living: The same way do our adversaries now walk in proclaiming us to be *Schismatiks, Seduced, Brownists, Donatists &c.* and to make us the more odious unto the people, they enroll us sometime with the most vile blasphemers that they can mention. For he was esteemed a forward •reacher am•ng them, who to grace his own cause by disgracing the truth, would needs join us with the blasphemer *Hacket,* (sometimes a brother of the reformists, and hot mainteyner of their cause,) & to make his malice the more remarkable, he puts in the margin of his book, *The brownest and Hacket of an evil spirit*; and that which he writeth besides, is so fraudulently set down, that the simple reader who know•th not our cause, may think that this *Hacket* was one of us. This abuse we su•fer, because (forsooth) we were thought to hinder their coūterfeyt reformation, which *Hacket* would have set up by

force for which they bear their reproach at his hands that wrote *English Scottizing for discipline*; but this man most injuriously would turn it upon us.

These and the like arguments do evil men continually use against the truth which presseth them; and which they seek to suppress, but all in uayne: for it will preuayl, mangre their opposition; and that which they think to hinder the Gospel b•, God will turn to the furtherance of the same, and confusion of his adversaries.

Against these and all other like colors wherewith false churches a• adorned, two means have been used for to discover the falsehood; th• one manifesting the fact or estate of a person or people; the other▪ the lawfulness of the same. The commandment of God is a lantern; and the law a light to declare what is good or evil: and evidences there are of every public estate and action. For in all ages God hath moved some to observe and speak against the abuses reigning; and some have recorded things for their glory, which turn unto their shame. •y this mean• the skirts of the whore of Rome have been discovered, whiles some that loved, and othersome that loathed her, have painted out her filthiness: which being compared with the chastity of Christ's spouse set forth in holy writ, hath caused righteous men, (as was foretold to judge her children after the manner of harlots and of murderers; and the very horns of that beast, to hate the whore and burn her with fire. And we at this day that witness the truth against the remainders of that whores cup, are driven to break silence & to plead for Christ in public, because the adversaries so importune us, by continual preaching and writing against us, and seeking to bear out all with the cloke •f the gospel, and to hide the iniquities under a veil of professing truths fundamental, they will hardly be a known of the manifold evils and gross corruptions, that preuayl in their assemblies. Therefore also are we forced to produce their own writers for to witness with us; who both heretofore and to this day, complain of the sins that reign among them And worthy it is to be observed how the ministers of England are come to contradict and depart from their own grounds, for to maintain their corrupt estate. For now they utterly deney the visible church to be *a company of faithful people that truly worship Christ and readily obey him*; co•tra•y both to all the scriptures and to their own Articles *d* of religio•. A•d *Mr Bernard* in the name of *all the divines in their church,* yea (if we •ay bele•ue him) *of all the reformed Churches in Christendom,* telleth us with a marginal note also to have it *well observed,* that *the true word of God preached. and true sacraments of Christ administered, are infallible toke•s of a true church. I say not* (saith he) *the word* truly *preach•d, nor the sacr•m•nts* rightly *administered: but thus; the* true *word preached, the true sacr•m•n•• administered.* Now lay these things together and see what a holy communion they will make the church of God to be: namely, if not a ro•t of miscreants, yet at least a mesceline multitude of believers and infidel•, holy and profane. Among whom it the true word be preached, though never so curruptly falsely perversely, by any Popeling, Baalist. or Balaamite; if the true sacraments be administered, though never so superstitiausly profanely and disorderly, to the open wicked &c. yet there must needs be a true church. Such heavenly doctrine, or rather such hellish error is now taught by the transformed ministers, for to make mē keep communion with *Belial.*

Against these and other like impostures, have *I* endeavored to bring out the truth, (though naked and destitute of all worldly ornaments,; and by it to manifest the present aberations of my country from the primitive faith of Christ; I have also produced their own testimonies against them, that the Saints on eart may say, *their rock is not as our Rock, even our enemies being judges.* And if they will yet resist, the world may see, they are condemned by themselves, But my harts desire and prayer for my brethren is, that they may be saved; turning from darkness to light, and from the power of Satan unto God that they may receive forgiveness of sins, and inheretance among them which are sanctified by faith in Christ.

H•n•y Ainsworth,

A Direction to some principal things contained in this book.

- *Administration* of the Ministers of Engl, scanned; with the effects pag, *14.* &c. *58.* &c. *60.* &c. *62.* &c. *109.* &c. *110.* &c.
- *Antichrists* kingdom not overthrown by the ministers of Engl. pag. *61.* &c.
- *Begetting of faith,* how it is pag. *5, 6:* It is no essential note of a true church, p, *6.* It should be before the planting of a church p. *40, 41 146.*
- *Building* of the church, and how it is performed in England p. *33 34:* &c
- *Christ,* not the head, Mediator, Prophet, Priest, or King, of the church of England p, *74.* &c. not the spouse of the same, pag, *42.* &c
- *Compulsion* to the faith and church, used in Engl. but unwarrantable. pag *120.78.131.* &c.. p *133,*
- *Constitution* of a church. pag, *98.99.*
- *K. Edwards* reformation of religion, and how it was accepted. pag. *120.133*
- *Foundation* Christ; and *Fundamental truth.* pretended and discused, pag *34.123,* &c. *126.117.* &c
- *Gifts,* prove not a true ministry. pag, *13:* &c.
- *Matter* of the church of Engl. pag, *106.*
- *Ministry* of the church of Engl. pag, *108* &c.
- *A Papist* argument against the church of Engl. pag. *111.*
- *Pattern* of planting a church. pag. *44.*
- *Popular▪* government, obie•ted and answered. pag. *101,* &c.
- *Popes* authors of many ordinances now in Engl pag. *137,* &c.

- *Positions* concerneng a true church. pag. *65* &c.
- *Profession* in Engl. contrary to their estate and pra•tise. pag, *124,* &c
- *Reformation* by the Kings of Judah. p. *134.* &c
- *Reformed churches,* alleged for approbation of the church of Engl. and answered, pag. *9, 10.22* &c. *48, 51, •2,* &c. *128, 129.*
- *Repentance* not truly preached or practiced in the church of Engl. pag. *45.* &c. *56.* &c.
- *Separation* proved necessary: p, *5, 22,* granted by our adversaries, pag. *1:*
- *Synns* suffered, how they defile the church. pag. *101.* &c.
- *Spirits* of the Prophets *subject* to the Prophets scanned pag. *28.29.*
- *Testimonies* of the ministers of Engl. against the estate of that church, concerning
    - The people pag. *2.107.108.59, 60, 62.122.125, 126.127.*
    - The ministry and ministers pag. *3.11.112.81, 114.119, 136, 142, 143.*
    - The worship, pag, *3,*
    - The church governors. pag, *4,*
- *Worship* of God in the church of England, polluted pleaded for & against, pag. *137.* &c,

CONSIDERATIONS, Touching the points in difference, between the godly 〈...〉 people of the Church of England; and the seduced brethren, of the separation.

A Separation we deny not, from the corruptions of the Church wherein we live; 1 in judgment, 2 profession, 3 practice: 1 of teaching eu•ry part of truth and righteousness; 2 of performing the things we teach; 3 of reproving every part of sin and error; 4 and abstaining from all corruptions of life and d•ctrine: for which particulars, so many of both parts have suffered and do suffer so many things. But the difference is, we suffer for separating in the Church: you, out of the Church. And this to be true, you know: unless you will cavil, against your own conscience and knowledge.

Answer.

WHO so examineth these your *Considerations,* and weigheth them in the balance of equity: may find them wanting in many points, touching the differences between your Church, and us that separate frō the same; and insufficient in the points that are handled to persuade any wise heart to return unto you. You ouerpasse 1 the hierarchy of your spiritual Lord's the prelates with their under officers which reign over you; 1 and the form of God's worship by your Liturgy or service book set up and used in all your parishes. These are two main exceptions that we make against you, though you dissemble them in this your writing, and insist upon other two, 1 the people, and 2 inferior ministry (as I conceive you;) as if these

only were the points of difference between us and you. Which whether you have done of ignorance, or of fraud rather, to deceive your reader; I leave it upon your conscience to consider of.

Again, the two things that you take upon you to handle, you for down in these terms, *the godly Ministers and people of the Church of England*; whereas our separation is from your Church in general. wherein many ungodly ministers and people are to be found, standing in commixture, or confusion rather, as one body with those which are esteemed more godly and religeous: and therefore you deal not sincerely, to make our separation to seem but from apart and those the godly.

Again, whereas there is a scisme in your Church, by two contrary factions at war with yourselves, *Conformitans* and *Puritans,* (as you style one another.) you deal not plainly, to tell us whither party you mean to defend, but lead your reader into clouds and m•st, speaking of *godly mi•isters and people*; not naming who or where they are. That though•gh one may gue•se whom you mean, yet you write so gener•lly & covertly that if danger or in convenience come by anything you ha•e said, yo• may s•if• it of to either side for your best advantage.

A ⟨◊⟩ *you deny not from the corruptions of the Ch•rch wh•rein* ⟨◊⟩ *live;* yet ⟨...⟩ not what those *corruptions* are, which behooved you to ha•e done, if you woul• have effe•ted o•r ret•rne unto you. For we are uerily persuaded, that they are nothing b•t your *corru•t•ons* ⟨◊⟩ we have separated fro•; and therefore cannot reioyne our selves unto you till they be removed. And seeing you may mind some things to be corru•tions in your Ch•rch, and we othersome: it cannot be we should well accord, till particulars be related; which therefore (if you write again,) we pray you in your next to set down

Yet for the present, it is well that the truth hath wrung out such a testimony from yovr own mouth and pen; whiles you grant and *deny not* such a *separation* in general, as you mention: to the branches whereof if you will stand, and abide also by wh•ch you have heretofore wr•tten; I doubt not but the discreet reader will see, your bat ell is •ot so much against us as against yourselves; & the sword which you have dra• ⟨◊⟩ slay such as be upright of way, doth enter into the very heart of your own Church; & the b•wes which you have bent at us, are broken.

For •e forsake your Church for this main corruption, that all, sorts of profane and wicked men have been and are, both they and their seed, received into and nourished with•n the b•some of your Church contrary to the first covenant of our redemption, wherein God with his own mouth proclaimed & perpetvall enmity and war against the Serpent and his seed, which the women and her seed should wage; though with the brusing of the heel thereof. *Gen.* 3. Contrary also to the example of all God's Churches since the world begann, who always were separated from the ungodly, as the scriptures show.

Now that this is a corruption a•ong you, yourselves have taught saying and complaing that in the Church are *swarms of Atheists, jdolaters, Papists erroneous and heretical s•ctaries, wit•hes, charmers, sorcerers, murderers, thieves, adulter•rs, liars,* &c Also that *among you the holy*

Saccraments are communicated with the Papists, the holy misteris of God profaned, the Gentiles enter into the Temple of God, the holy things are indifferently communicated with clean and unclean, circumcised and uncircumcised. Again that *there be th•wsands which be men and women grown, which if a man ask them how th•y •halbe saved they cannot tell. As for wickedness in pride envy ha•red and all sins that can be n•med almost. it death overflow; and yet you are not ashamed to say are th•y not Christians*? This Test•money being tr•e, I hope yourselves now will be ashamed to plead that such a people ar *Chritians* & to be communicated w•th; or deny that we may separate from them in th•ngs concerning God.

An other weighty cause of our separation is, that you have a popish ministry over this profane multitude; touching which, yourselves also have thus written; *either we •vst have a right ministry of God, and a right government of the Church according to the scriptures set up, both which we lack; or else there can be no right relig••n &c.* Now for the present ministry that is among you, as *Parsons, Vicars. parish priests, Stipendaries, with the rest,* you said, that *c•me from the pope, as out of the Troian horses belly, to the destr•ction of God's kingdom.*

An other cause why we refuse communion with you, is for that you serve God not as himself commandeth, but after your own devising, or by imitation rather of the Roman Antichrist: wh•ch yourselves have proclaimed though we should hold our peace; for of your *service book* you say, it was *culled and picked out of the Popish dunhil the portuis and mass •••kfull of all abominations:* & that in the order of your service, *there i••o edification but confusion.* Now this seemeth unto us no small corruption, that yov should offer unto God that filth which you have picked out of the *Popes dunghill.* May we not say unto you, with the prophet, *Off•r such things unto your Prince; will he be content with you, or except your person, saith the Lord of hosts*? You know that Christ hath said *their, offerings of blood I will not offer*; and yet will you take your drink offerings out of the *great wheres cup,* which the holy Ghost saith is *full of abominations, and of the filthiness of her fernication*? What mor• loathsome thing could you have fou•d under the sun?

Again we have forsakē your Church because the ecclesiastical government and governors, the *Lord's spiritual,* are not according to the ordinance of that Lord who is the Spirit, but after the institution of his enemy Antichrist. And that this is a fowl corruption, we have also learned from yourselves, which say, *The government now used by Archbishops and Rps.* &c, *is both Antichristian and diuilish.* That it *is that which giveth leave to a man, to be anything saving, a sound Christian.* Item that *that Vgly and ilfauoured hierarchy, or Church princelines, which instituted at the first by antichrists devise did afterward villy serve the Pope of Rome to accomplish the •isterie of iniquity, and to destroy the Church of Christ and doth yet still at this day serve him: must be abolished, that no remnāts, ne yet any show thereof remain, if so be we will have Christ to reign over us.* Item that *that profane jurisdiction of Lordly Lord Archbishobs, Bps, Archdeacons, Chansellors, Officials* &c. *as contrary to God's government, and wholly vnderpropt by the canon & Popish law, and with all joined with hypocrisy vaynglorie lordliness and tyranny. even for these respects, (if there were no moe,) are to be utterly rooted out of the Church; except possibly we mean by reconciliation to make Christ and Antichrist fr•inds*: Thus have we been taught by yourselves, what *corruptions* there are in the Church, even so many and so great, that you complained

thus, *as our lacks are, there can be no right religion*: and now you have added unto all the former to teach us a *separation from your corruptions* and this not only in 1 *judgment,* or 2 *profession,* but also in 3 *practice* and that we should not only *reprove* (as you heretofore have done.) *every part of sin and error,* but *abstain* also *from a•l corruptions of life and doctrine.* And now we would pray you tell us, seeing *corruption* hath so ceased upon, and possessed (by your own confe•sion (both Priest and people, both worship, and ecclesiastical gouer•ent; that *as your lacks are, there can be no right religion*: and seeing from all corruption we mus• separate: What then rema•neth for us to commun•cate with you in? For take away these corruptions out of your church, and you shall se• an utter d•ssolution and abolishing of the same. Though now it spread it self like agreene bay tree: yet will it p••se away and be gone, and though one seek••t, it cannot be found.

And is it not strange, that when yourselves have taught us how esteem of your people, ministry, divine service and church government; how also to walk and carry our selves, where such corrupt•ons ar, and we have but departed from these corruptions, (for, any truth that is among you, we have not forsaken:) that yet you will say we are *seduced*? Are not you then the *seducers*? We do but practice that which you have taught us, If you would have us to return unto you, first justify by the word of God, that people, ministry, and worship, that you have condemned: refute your own writings; and build again the things which you have destroyed. So when you have made yourselves trespassers, if we be not able by God's word to prove that the things we refrain from, are as bad as you have written; we will, by his grace, come again unto you. Til then, let the discreet reader m•nde, whither you deal not with us as did the horsemen of Egypt with the Isra•lite•; that after you hau• given us leave to depart, you thus persue us with your writings, to bring us back again to our ancient bondage. Again, whether you that pretend a *separating in the church,* & condemn our *separating out of it* though your Church be so thoroughly corru•t, as before is shown and now call us *seduced*: deserve not rather to be called yourselves *The seducing brethren of the separation.* But let us hear what it is you now say for yourselves.

On our part, consider,

1. THis separation that we make, is grounded.

1. On God's comm•ndements, Matt. 15.14. Rom. 16.17. Eph. 5.7.11. 2. Thes. 3.•.14.15. Tim 6.5. Tit. 3.10. 1. Pet 4.4.

2. On the examples of all the prophets, Apostles, & Christ himself who separated in the Church & not out of th' Ch•. albeit in most corrupt estate, & yet communicated in th•t which was good; reproving refusing & suffering for abst•yning from evil. Luk. 2.2•. 2 24 & 22.7.8.9. Mat. 22 3. &., 20, & 6, 1 2 5.16 & 11.16.17 18.9.20. &. 12 31.34 39. & 23 totum. And (note) those Churches were Antanosaicall as you say ours are Antichristian: yet for as much 〈...〉 th• 〈◊〉 Christ, as •ur Church doth at least, Luk 1, 9 10, Job. 1 2••1. & 7 23.17 31 4• 42. & 10, 24. Rom. 3 2.3. & 9.4. w•th Gen 49.10 A.t. 2 39. th•y separated not from them.

Answer.

IF by the *C•mm•ndements of God,* by the *examples of Christ, his* 〈◊〉 *and A••stles,* we may & m•st separate from all corruptions main te••ed in a tr•e Church: then ought we much more to separate from the• being maynteyned in a false; vnle•se; a false Church have more priv•lige, t•en • cr•e And we consider that our separation is from the corr••ptiō: of • false Church;

2. The scr•ptures also are plain, that we must separate and forsake all false Churches, as well as corru•tions in a true, 2. *Cor.* 6 17. *Come out from among them, and separate your s•lues saith the Lord, and touch no unclean th•ng, and I will receive you. Revelation.* 18 4 *Go out of her my people, that ye receive not of her plagues. Hosea. 4.15. Come not ye unto Gilgal, neither give up to Beth•ven*; and many the like How rightly then do you allege scriptures, as if they taught us separation *in a Church* only, and not *out of* it also; when it is false, and Idolatro•s?

3. Yo•r selves are a president to us of like practice, in separating not in but *out* of the Church of Rome: as yo• have dealt with the mother, so do we with the daughter; because *like mother like daughter,* according to the proverb; *Eze.* 16.44.

4. You allege th•*examples of all the proph•ts*; yet show you not any that •all•ed by your r•le, to *se•arate in the Church and not out of it.* We are sure they called the people *out of* the Church of Israel when it was idolatrous, a•d forbad them to come at their a•semblies. *Hos,* 2.2.3.4. *&* 4 15.17 *Amos.* 5.5. And how they co•ld themselves join with that Church from which they separated others is strange ūto us; especially cōsi•erin• that Israel in that estate, is noted by the pro•het Azariah to be *with•ut the true God, without P••ist to teach, •nd wiht•ut law*; 1, Chro. 15.3 and may we think, he separated not *from* that Church; The Israelites th•n, sacr••iced to *Devils,* not to G••, Deut. 3• 17. Chron. 11.15 and will yo• s•y the prophets separated not *from them*?

5. The like I Answer to the examples of Christ and his Apostles; who as t•ey abstained from corruptio•s in the Ie•ish Church; so were they q••re sep•r•te• from all false Churches as the Sam•ritans and other like *Mat* 10 5. *John.* 4.22. *Act.* 2.40. *&* 199 so the•r examples also, do approve our practice.

6. W•ere as you would have noted that those Churches (which Christ and h•s Ap•stles co••unicated with) were *Antianosaicall* as yours we •ay ar• 〈◊〉 : I 〈◊〉 t•e compar•son, For • the Jewish Church consist•d it all, 〈...〉 the same, Levite, 20, 21.16.) of a people separated not only from heathens, but also from f•lse professors, heretics, and idolaters; and were children of the prophets a•d covenant of God; John. 4.9 Act 3.25. But your Church c•ns•steth •f an inseparated people, children of Idolatrous Priests, & strangers from the covenant of God.

2. The Jews then, had their sacrifices, services and solemn feasts, according to Moses Law; *Mat* 8.4. *Mar,* 14.12. *Luk* 9.•O. *&* 2.21, 24 and Chr•st himself j•st•f•ed the•r worship *John.* 4.22. but your service, worship, and f•stival•, are after Antichrists law, translated out of his mass-book.

3. The•r Priests were according to Moses inst•tution, of Aaron's line *Luk,* 1, 5. *with* 1 *Chro.* 2.1, 10 their Scribes and Pharisees, sate in Moses cha•re; *Mat* 23.2, your Priests after the Popes institution your prelates fit in Antichrist chair. So they wer not so much against Moses; as

you are aga•nst Christ: and that your Church *reteyneth not the foundation Christ,* shall through his grace anon be proved.

The 2. Consideration.

2. OUR Church hath the essential notes of a true church, able to beget a true saving faith, to work the fruits of the spirit, to make a man a true and perfect Christian, and last of all to save him. To the which also Christ hath tied his gracious promise and blessing to the end of the world Rom, 10, 13, 17, Mat, 28 19.20. Act, 20.32. 2 Tim. 3.15.16. 1. Tim. 4.16 I am. 1.21. Isa 55, 11.

Answer.

THese *notes* which you propound, 1 are not the essential notes of a true Church: a neither (if they were,) are they ordinariely found in your Church

1. These are not *essential notes,* because; 1 One man may have all this you speak of; and no one man, is or can be a Church, for that consisteth of a multitude or mumber of persons it is an assembly or convocation; jointly together it is a body, and everyone severally is but a member. 1. *Cor* 12, 20.27, That one man may have all your es•entiall notes, may appear in Pavls exa•ple, who was *able to b•get a true saving faith, to work the fruits of the spirit,* and so the rest. 1. *Cor.* 4 •5. *Gal.* 3, 2 5.

2. An Angel may have all the notes you mention; and no Angel is a Church. For example, the Angel Gabriel, who was sent to give Daniel knowledge and understanding, and preached liuly of Christ's death, & the benefits thereof. *Dan.* 9.21.22, *&c*

3. A wicked man may do all that you speak of; but no wicked man is a true church. Judas sent forth with the other Apostles to preach and work miracles, might bring others to salvation by his doctrine, though h•mselfe were a re•robate *Mat.* 10.5, 6. *&c,*

4. A true Church is the spouse & hous of Christ, & bringeth him forth a s•irituall seed. But, as God gave the blessing of multi•lying childrē, only to lawful married estate, yet often it cometh to pass, through h•s almighty power and goodne••e that harlots also are partakers of this ble•sing: and do bring forth children: so the blessing of spiritual propagation, is peculiar to the true Church; yet God, which brought light out of darkness, causeth some children to be borne and brought up unto him in false Churches For example; the Church of Rome, (the mother of whoredoms and abominations of the earth) hath doubtless, since she was wedded to Antichrist, borne and brought up, by the general true grounds of Chrstian rel•geon taught in her, many children of God, and heirs of salvation, This I s•ppose yourselves will not deny, neither yet w•ll you say, that Rome is Christ true Church. Your reason then is, as if Thamer should have pleaded, I am able to bear c•ildren, to nourse and br•ng them up to man's estate, &c. therefore I am my Father Judah• true and lawful wife, *Gen.* 38, 15.18. &c.

2. Now if these were *essent•all notes,* which you have set down: yet help they you nothing, for *I* deny that they ar ordinarily found in your Ch•rch. For, though I doubt not but the doctrine of your Church hath saved many: yet that is God's extraordinary blessing, not the ordinary

effects of your Church. This is the thin• you should have proved, by comparing yo•r Church and min•sterie with the Laws and promises in God's word: which because you have not done, but only quoted some scriptures generally; which men of all religions may do likewise;) I will by one or two of the script•res that yourself here ci•e, show how unlike you are to a true Church and Ministry.

In Rom. 10.3.17. th' Apostle treateth of two things, 1 of calling on the name of the Lord, and 2 of faith, by hearing his word.

1. *Whosoever call th upon the name of the Lord shall be saved.* This we are to understand according to David's exposition, *whosoever calleth upon him in truth.* Psa. 145 18. for God is a spirit, and must be worshiped in spirit and tr•th, John. 4.24. but the worship and calling upon God which your Church useth, in reading the prayers letanie collects, and other like things of your Leiturgie, translated out of AntiChr•st mass-book, is carnal false Idolatrous; for such a manner of divine service you have no commandment or warrant in the scriptures. And this popish worship, begetteth not, but destroyeth faith and the true calling on God• name, and deceiveth men's souls; for in vain they worship me (saith Christ,) teaching f•r doctrine the precepts of men; *Mat.* 15.9, and, they that wait up•n lie•ng van•ties, forsake their own mercy. *Jonah,* 1, 8

2. For the other point, *Fa•th is by bearing (or byreport)* saith the Apostle; and proveth it by *Isa.* 53.1. *Lord who hath believed our be•ring*; that is, *our report,* Now no man can truly and faithfully *report*•nlesse God hath first spoken unto ••m; ne•there can a•y man fru•tfully hear other report or doctrine then the Lord's; and so hearing is by the *word of God,* i• the mouths of such as are sent, as he showeth in the 15 verse. But you• Ministers are not truly and lawfully sent, (for they cannot show either calling, ordination, or office, according to Chr•sts Testament;) therefore they cannot truly and lawfully preach his word and consequently, cannot beget (ordinarily) a true saving faith.

The next scripture also *Mat,* 28 19, 20, plainly condemneth the state of your Church and minister•e: for,

1. There, is a lawful calling, authorizing and sending; of minister• from him that hath all power in heaven and in earth, saying *Go therefore and teach*: but such a sending your ministers have not; for (as yourselves have said,) *they enter not in by Christ but by a Popish and unlawful v•cation.*

2. There, is a commandment to *teach (or make disciples,)* before they be received into th' Church by baptism, for o• them that ar taught, such only as gladly receive and believe the word, are to be baptized and admitted into the Church. as the practice of th' Apostle showeth, *Act.*•, 40 41. but your Church was not thu• gathered or plāted by th' preaching of the Gospel: but by the commandment of the Magistrate: neither we• only the willing believers received, and others refused; but the whole profane multitudes wer admitted, or rather compelled into your church where they and their seed are still ret•yned,

3. There, God's Ministers are willed to teach Chr•stians so baptized to *observe all things whatsoever Christ commanded* his Apostles verse. 20, & so they have his gracious promise and blessing to the end of the world: but in your church, many things are observed which Christ never comma•ded. Yea the Ministry and go•erment appointed in his Testament, are held and confirmed by practice among you, not to be perpetual, not necessary, nor fitting for your state: but another pompous min•stery, and Lordly ecclesiastical government; after the manner of the court of Rome. And as for power and liber•y to observe Christ commandments, that is far from your people, which all are in bondage to the *Bishops* and their courts; having not chr•stian freedom to censure sin or sinners or practice the ordinances of the Gospel, as the Apostles did unless Princes and Parliaments will permit or command them.

The like may be said, and returned upon you, from the other scriptures by you alleged; all which do• concern the true church and ministry, as yourselves will not deny: and so will help you nothing until you prove your church and ministry such, Boast not therefore of a true saving faith and fruits of the spirit; when such bitter fruits and works of the flesh, do reign among you: for *faith without works* ⟨◊⟩ *d•ad.* I am. 2.26.

Now then, if you will give us leave to consider the state of your Church aright, we would mind it thus. *your Church hath the essential notes of a false Church.* namely a confuse profane worldly people, with an Antichr•stian Prelacie, and priesthood over them; *able to beget ordinarily, but a vain and dead faith,* through want of the true ministry of the word in Christ's ordinance, and by means of the false worship and false doct•nes that are in your Church; to work the fruits of the flesh, as the idolatries and other sinful actions abounding in your Church do show; *to make a man a very Antichristian,* by resisting persecuting and blaspheming, the true way of Christ and practice of his Gospel; (which alas, too many do,) and *last of all to destroy him.* if he repent not of his sin••nd find mercy with the Lord. which we desire you all may find, for the salvation of your souls.

The 3. Consideration.

Our Church and ministry, are approved of and rejoiced for, of all the pure reformed Churches in the world. Our confession by them placed in the Harmonie of Confessions; gi•ing us the right hand of fellowship: as also by all the godly learned, and most sound and excellent fathers & lights of the chur•h, that ever lived in or meddle with our church; Bucer Mar•yr, Fagius, Alasio, Knoxe, who lived •n our church; Calvin, Beza, Bullinger, Gualt•r, •yml•r, Zanchius, Junius, Rolocus &c. with others very many, who have given their testimony and approbation to our church and ministry. Wherein if our errors were fundamental, damnable and Antichristian, (as you term them,) these churches and persons had undoubtedly the spirit of discerning. and could not be deceived all at once. 1. Cor. 11, 16. & 14.33. & •.15. &. 10.15 & 14.32, 37, 2. Thes. 1.4.

Answer.

THough you come against us with horsemen and chariots, yet we will •emember the name of the Lord our God; by whose word alone all doctrines must be tried all persons must •udge and be judged. It is incident to the best men and purest churches, to err and be deceived wherefore their sentences and approbations, must be examined by God's word. If you say otherwise you teach corrupt and popish doctrine. With such weapons as these, have the Papists long fo•ght against you, and where you can bring one, they can bring many to witness for them and their Romish superstitions. Antiquity, vniversality, and s•ch l•ke popular reasons. they seek to uphold their kingdom withal:

2. The word of God condemning your church and ministry, (as we have often proved; and our proofs lie upon you yet unanswered;) though all churches in the world, should a•prove of you, your case wer •o whit the better; for all men are vanity.

3. The Jews obie•ted as weighty a• arg•m•n• aga•••t C•ri•t him self, whe• they said, *d•th any of the rulers or of the Pharisee•s* ⟨◊⟩ *in him, but this people which know not the Law, are •ursed.* I•h 7, 1•.19.

4. If the *reformed Church's* ap•roue so well of you• Church and minister•e, they are n•• only against us but against themselves: for their own C••rches consist of • separated and voluntary people, whereas yo•rs are co•fused and compelled; they condemn and have re•e•ted the hierarchy and ministry of Archbishop•, Lord bisho•s &c. Pr•ests, Parso•s, Vicars &c. which are yet among you and ha•e amon• them an•there ministry. Now how they can ap•roue of two sorts of Churches & m•n•ster•es, so contrary one to another, let them look to •t.

5. It seemeth to me, you are very lau•sh in your praise, which now vaunt so of the a•probation and rejoicing of *all the •ure refor•ed Churches in the world:* whereas heretofore you complained that you had *all the b•st ref•rmed Ch•r•hes through•ut Ch•istendom ag•inst you.* Again the *Harmony* that you mention, was set forth but by the French and Belgic churches; the things that they approve among you, are certain general heads of religion which a B•shop wrote in an Apology of your Church: most of all which heads, we our selves also approve and rejoice for But the controversies between you and us, touching the gathering and constituting of a Church; the manner of divine seru•ce; the form of Church government, and the like; are either not at all, or in very general terms set down in that bo•ke: and so uerie slenderly, if ought at all, by them a•proved or rejoiced for. To give an instance or two; in the tenth section of that *H•rmony,* treating of the Ch•rch, your English confession is so shor• and in general words, I doubt not b•t the Pope himself will subscribe unto it, letting him have his own interpretation. In the 15 section of *Eccl•sias•icall me•tings*; you speak of prayer, in the tongue which all yo•r people understand. Now because the Reformed churches approve of thi•, we must take it belike, that they approve of your Leiturgie and service book also, and all your public worship, though it be not set down f•r any to judge of. In the 16. section, of *Holy day's, fasts* &c. there yo• wri•e ag•inst *purgatory*; which being put into the *Harmonie,* i• enough (as seemeth) to prove that other ch•rches approve of all your Pope holy-days and festiuals. The l•ke may be minded for other points, as in the 17. section for *ceremonies* & *things indifferent*; which being approved of and rejoiced for by all the Reformed churches in the world; the *Prelat•s* w•l have a shrewd hand against you that are called *Puritans,* for standing

so much against the ceremonies of your Church, as you do· And for your min•stery, I marvel you say not that, it is *approved of and r•i•yced for* of the Pope also, for in the 11. section of that *Harmony,* you believe these orders and degrees of ministers in the Church, 1 *Deacons.* 2 *Priests,* and 3 *Bishops*; which orders, wehther the *Reformed Churches* appro•e of or no, I am sure the *Counsel of Trent* doth, and hath decreed, *If any shall say, that in the Catholik Church there is not a Hirarchie instituted by divine ordination, which consisteth of Bishops. and Priests andministers, let him be •ccurs•d. Council. Trident. Sess* 23. *Can.* 6. But now seeing not only the Fathers of the *Counsel of Trent,* but all *reformed Churches in the world,* (as you said, do approve of and rejoice for this your ministry; I hope the Bishops and hirarchie of your Church shall no more be preached & written against by your inferior Priests, (as many a day they have been,) as being Antichr•st•an.

Thus may you see what a weak foundation, you bring for your *church* and *ministry*; and if we lyfted to fight against you with your own weapons; we could allege many things from the persons whom you cite; against your present church and ministry: but the word of God yieldeth us armor enough for this battle against you, as in due t•me through his grace shall be seen.

6. In the meā while, it shall not be amiss to put the reader in mind, how yourselves heretofore have judged and written of your ministry, which you say it is *approved of and rei•yced for, of all the pure reformed churches in the world.* your ministers being (as before is noted, Deacons, Priests and Bishops; Of the *Deacenship* you have written, that *it is a mere human institution, a degree to the Priesthood, and nothing like to the ordinance of God.* Of *Priests* &c. that *they cam from the Pope. as out of the Troian horses belly to the destruction of God's kingdom.* Of the Bishops &c. that you account them no natural members of the body of Christ church becauase they are of human addition, not borne with her, nor grown up with her from the cradle, Agayne that *they be rather members of the strumpet of Rome, then of the spouse of the Lamb* &c. And have not you & the reformed Churches great cause now to *rejoice for* this *ministry.*

7. Moreover consider you also, how we may allege, that now 10. years sithence, we have published our *Confession of faith,* and causes of our separation from your Church and ministry, to the learned Universities of the Reformed churches; with desire if in our faith or practice we erred, that they would show it us: but to this day, we know not any that have undertaken so to do: wherefore we also may suppose by their silence, that they approve our case or at least suspend their judgments and condemn, us not.

8. Finally, it is written in one of the scriptures that you quote, *the spiritual man judgeth all things, but he himself is judged of no man*; 1 Cor. •, 15. Now every true Christian is a *spiritual man* Gal. 6. 1. 1 Pet 2.5. therefore he may judge and discern by God's word and spirit, faith from here sie, and the true church from the false; he may see with his eyes & live by his own faith, and not depend upon other men, to live & walk in sin till other churches condemn it. Let every man therefore retayn his liberty, and take heed how he judgeth.

4. *THe only wicked Pa•ists, Ath•ist, and most ungodly ones: are adversaries to our godly ministers and people. The godly in all plac•s and times among us, by them alone an• ordinarily ha•e been converted unto Christ, and by them appro•ed, reu•renced, and obeyed always in the Lord.*

Answer.

1. IF the *only wicked* be *adversaries,* to your Godly ministers and people; it pertaineth not to us, who hate none of you, b•t wish well and pray for you all; even for our persecutors we are adversaries only to the sins, & corruption• that are among you; & whiles we repro•e you for •inne, you should •ud•e that we love, and hate you not, as the law te•cheth. We say therefore with the Apostle; *are we become your enemies because we •ell •ou the truth*? Gal. 4 16.

2, The Atheists and wicked one• that so hate your godly ministers and people; are the• not also m••bers of yo•r own Church? So then your church is divided against it self, and you are aduers one to another. And why tell you us of this, as a consideratiō to reduce us to your church, when we because such Atheists & wicked ar (contrary to God's will) suffered among you, do separate from your Church?

3. Again, who be those godly ministers and people you mean? If such as are called *Puritans*; they have (I suppose) moe adversaries the• friends in your church; yea the public state, alwes and canons of your church are against them, and all that know the truth of God, and the•r estate aright, have just cause to blame them for the•r long halting and dissembling. If the *Prelates* be those godly min•sters, they have in regard of their unlawful places and proceedings; many good people for their adversaries, both within and without the land, and yourselves also which *suffer for s•paration in your church.* By neither of these two contrary factions among you, ar men *ordinarily converted unto Christ,* both sorts setting yourselves against the true way of Chr•st for gathering and gouernmen• of the Church, and worship of God; and so do hinder men's salvation, and deser•e to be not approved, but reproved in the name of the Lord.

The 5. Consideration.

5. GOD hath given witn•• for the truth of our ministry, by the undoubted t•stimony of his gracious presence and approbation of the same; by his gifts of 1. sanctifi•ation. 2 knowledge. 3 spirit of discerning. 4. of utterance. 5 of power and authority in teaching, 6 effectual and ordinary •alling and begetting to the fai•h of God, and bringing them from darkn•s to light, from the old man to the n•w, from the fl•sh unto the spirit; which ministry of ours; begat you •lso, if ever you were true•y b•gotten in the spirit, & by God's m•rcie hath begotten me, & other h•s unworthy servants.

Answer

1. THe Papists will say as much as all this and more too, (if words will ser•e• for the ministry of their church; they boast of the•r Friers, & Jesus•ts holiness, knowledge, utterance & authority in teaching and their marvelous effects in converting to Christianity, the Indians & other •e•thens all over the world Yea what religion, glorieth not in t•e sanctity, gifts and effects of their ministry? But God's word must try all.

2. The ministry of •our Church being *Archbishops, L. Bishops, Deans, Archdeacons, &c Priests, and Deacons,* as is to be seen in the books statutes, and canons of your church: you br•ng not here any one word of God, or text of scriptures (which are his testimonies,) to witness for the truth of your ministry: and this is indeed worthy to be considered of us & of all that shall read your *Considerations*

3. Your own brethren heretofore confessed and complained to the Parliament, that you *lack in England a right ministry of God*; that *the ministers are neith•r proved, elected, called, nor ordained, according to God's word.* This testimony being true, how then doth God *give witness for the truth of your ministry.*

4. The witness•es that you bring, if they be examined, will say little ar nothing to this purpose. For,

1. The gift of santification, is a common note of Christianity, 1. Thes. 4.3. 1 Pet. 2.9. and therefore no special note of a ministry. This was *Korahs* argument when he would have usurped the Priesthood. *All the congregation is holy everyone of them:* why may they not therefore be Pr•ests? Num. 16.3.10. But what saith the scripture? *No man taketh th•• honor to himself but he that is called of God, as Aaron was. Heb.* 5.4.

2.3. The second and third 2 *knowledge,* 3 *of the spirit of discerning,* are also general for the whole church, and not special for the ministry; Rom. 15.14. Phil. 1.10. Yea some in the flock, may have a greater measure both of sanctification and of knowledge; then the Pastor or teacher or any Officer

It cannot be denied but *Barsabas* had knowledge as well as *Matthias*; yet was he not therefore an Apostle, Act. 1.23.26. and they whose genealogies could not be found, had knowledge as well as the other Pr•ests yet were they not there•fore kept in the Priesthood, Ezra 2.62. Boast not you therefore of your knowledge, but show us yo•r genealogies in the script•res There be a great many in your ministry called dumb Priest• wh•ch are but bare readers, by whose means many people perish for want of knowledge: these testimon•es will be dumb for them; yet your ••urch proclaimeth them to, be •rue ministers.

Your best minister•, of whose knowledge you boast, show themselu•• ignorant; (or worse,) in the ⟨◊⟩ or ⟨◊⟩ •lanting of a church wh•les; they will have it (as their •ractise proveth) with commix••re of all form without separation: wherea• they cannot show any true church since the beginning of the world, but was of a separa•ed people. Gen. 61.2. &12 1. *L•v,* 20.23.24. *Ezr.* 6 21. Act. 2, 40.41. &. 19:9. &c.

4. 5. The fowrth and fifth, 4. *vtt•rance,* with 5 *power & authority in teaching,* are needful in such as are ministers, but no nece•sarie proof of a true ministry. For had not the false Apostles and Prophets. *utterance* and *power*; that preached w•th eloquence and wisdom of words d•sgracing the Apostles and Prophets of the Lord? 2 *Cor.* 10.10. *&.* 11.13.15. 1. *Kin.* 22.•4. *Ier.* 23.31. *&.* 28.1.2.10, 11. 2 *Tim.* 3.8.

Your ministers, many preach not at all many preach to maintain the pompous prelacy, & laudable ceremonies of your Church: and they that pr•ach best, show little power or authority For how many years have they been preaching for *Discipline,* and against some corruption• of your church? yet nothing prevailed, but are further now at last then they were at the first. Who knoweth not that the prelates have closed up the mouths of many Ministers, that the prophesy of Isaiah is verified upon them; Isa. 56.10. and yet you boast of the•r *utterance* & *au•hority* in *teaching.*

But lamentable ministers are they •ll; and the best of them may be seen to be but briers; and to have betrayed the authority of Christ; For when they took the *Order of Priesthood* as they call it, they solemnly promised even before the Lord, and by his help, that *they would give their faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ as the Lord hath commanded, & as this realm hath received the same. according to the commandments of God so that they mought teach the people committed to their care and charge w•th all diligence to keep & observe• the same.* They promised also, *reverently to obey their ordinary & other chief ministers is to whom the government & charge is committed ou•r them, following with a glad mind and will their godly admoni•ion, and submitting thenselu•• to their godly ju•gement.* Yet your forward preachers (as they are esteemed,) do not minister the doctrine sacraments and discipline of Christ as th• Lord hath commanded; but sue and wait for authority from the Mag•strate, to have that wh•ch they count the true discipline of Christ erected in the•r parishes; which because the civil Magistrate doeth not they practice not the discipline, nor teach their people to keep and observe the same yea they blame us for pract•sing Christ's laws withou• the Magistrates leave, as if Christ wer not head of the church, & Prince of all the Kings of the earth. Again they administer not their doctrine sacraments and discipline, *as this realm hath received,* neither *reverently obey their Ordinaries,* but resist, preach and write against the Bishops, their canons, rites and ceremonies. as much as they dare Thus halt they between two opinions, and practice neither the discipline of Chr•st nor of the prel•tes whiles; yet they would seem to pract•se both: being in this point like to the Sa•aritans, which whiles they would both fear the Lord and serve the•r images also, they neither feared God, nor did after their or•inances, as the scriptures saith. What then may we esteem of your ministers *p•wer and authority in teaching*

A•aine, c•nsider you if some Absalom, Adonia•, or other usurper, should say; I have 1 sanctification, 2 knowledge, 3 spirit of d•scerning, 4 of •ttera•ce, 5 of power and authority in judging, 6 effectual & ordin•rie decidind & ending of controversies *&c* therefore I am a lawful King, Judge or Magistrate; and God hath given witness by these vnd••bted test•monies, of the truth of my Magistracy: whether this •lea woe•ld serve him, or these testimonies approve his office? yet are these most •regnant proofs of your Min•stery.

6. The 6. and last testimonies is, their *effectual & ordinary calling and b•getting to the faith of God, &c.* This I have before touched and shown that ordinarily they beget not, but hinder the true faith: they keep the people in bl•ndenes and idolatry, wh•ch is a work of darkness and of the flesh; and if by their preaching any be brought to the true faith, I account it God's extraordinary work, which I doubt not but is also a•ōg the Papist.

Again, if this were granted them, *I* would know what office they would claim i• the church hereby; whether Apostleship of some other function. For in the Church of Corinth were many teachers and instructours yet begat they not their •eople to the fa•th, for the Apostle Paul challengeth to be their father only, and to ha•e begotten them in Christ through the gospel. 1. Cor, •.15. So there may be a lawful Pastor or Teacher in a church, which never begat any of them to the faith, but only nourisheth and increaseth faith in them, that were begotten afore He is chosen to feed the flock. 1. Pet. 5.•. not to begett the same; the flock is a company of faithful people, begotten before they have a Past•r.

The begetting of faith, was first and chiefly by the Apostles and Evang•l•sts, that went about preach•ng the word, to them that had not heard it. Rom. 15, 20.21. It •s also by the ministers of churches, or prophets; (though not in office of ministry,) wh•n unbelievers come into their ass•mblies, 1 Cor. 14.24.25. It is also by all Christians privately me• and women which preaching and witnessing the truth of the Gospel, reading talking, conferring of the script•res, do convert many unto God inform their children and families in the faith, and save their souls, Act 8.4: &. 18 •6 1 Cor. 7.16. Eph. 6 4. Deut. 6.7.

S• the begetting of fa•th, is no certain testimony of a true Min•sterie. Whereas therefore you conclude, that your Ministry *begat us also, if ever we wer• tr•lie begotten in th• spirit:* we may answer yov with Moses *•e take to mu•h upon you. y• sons of Levi.* For know you not the wind bloweth where it li•teth, and you hear the sound thereof, but cannot t•l whence it cometh or whether it goeth; and *so is every man that is bor• of the spirit?* It seemeth you count nothing *preaching* but that which is in the pulpit; nothing *the word of God,* but that which cometh out of your Ministers lips: but thanks be unto God that hath given us better to discern the work of his grace, and hath breathed upon us with his holy spirit; whiles your Ministers stood lik the 4. Angels in the corners of the earth, holding the winds that they should not blow.

The 6 Consideration.

6. ALso our godly people have all the marks and tokens of God's people and elect, 1 which the scriptures set down, 2 which the people in the tim• of Christ and his Apostles had, 3 which the professors of any church that is now in the world have, 4 yea which yourselves in your supposed perfection can boa•• of: which is sealed unto them, 1 by the care, peace, and testimony of a good conscience in all things. 2 by suffering for sundry parts both of righteousness and 〈◊〉 3 by effectual comforts in such suf•rings, 4 ass•rance of faith, of hope, of remission of sins; God's dear love unto them; 5 by spiritual love and th• fruits thereof, 6. by the progress and daily growth in knowledge strength and godliness• &c.

Answer.

THAT many of your people are God's elect, I undoubtedly acknowledge: and I would to God such were the estate of you everyone. Yet the constitution of your people in your church, is not a Communion of Saints with which we may participate: but a confuse mixture of all sorts of men from which the godly must separate, as touching the worship of God.

In this your defense of them, you begin thus, *Our Godly people,* Bu• who ar they, can we tell? are not all your people godly? of the true church it is written, *thy people shall be all righteous* if your people be not such? why make you not a separation from the ungodly, that will not be reclaimed; or why cast you them not out from among you? Thus ought you to do by the Testament of Christ. 2. Cor. 6.14.17. 1. Cor. 5.13, If you do it not, you profane God's everlasting covenant.

I deny not but many hypocrites and reprobates will creep into the true church; and much ungodliness will their break out, as in any assembli• in the world: but when it is seen, the sinner is presently to be reproved; and either must purge himself by repentance, or be excommunicate. Luk. 17.3. Mat, 18.15.16 17. Thus still the church continueth a come•union of Saints, an unleavened lump, a holy nation. 1 Cor. 1, &. 5. •. 1 Pet. 2 9.

Now for your *works* and *t•k•ns*; you say they *have all* 1 *which the scriptures set •r•w.* This is denied, and had you searched the scriptures▪ you might easily have seen it otherwise. For;

They are not a separate• people called out from the world: which is o•e pr•ncipal •ark, (as before I have shown,) urged often in the scriptures. 1. King. 8 53. Isa. 52.1•. Ier, 15.19. John. 17.14.16, Reu'18.4.

They are not the Lord's free people, enjoy•ng the liberty of the gospel: but in thralldom to strange Lord a•d laws ecclesiastical. Contrary to L•uit. •5.42.55. 1 Cor. 7.•3. John, 8, 32 36 Gal. 5 1.

They walk not in the truth of the gospel; but in many things ar corrupted with the remainders of po•ish s•perst•ons and idolatry. Contrarie, to Psal. 26.3. 3 John 3, 4. Rom. 6, 4. Ephe, 2, 10. 1 Cor, 10, 14.2•. Reu. 14, 9.12.

In these and many other particulars, your, people are contrary to the scriptures: so the pr•ncipall *marks* are wanting.

2 Next you compare th•m with *the profess•rs of any church new in the world* This is more bol•lie then wiselie spoken of you: show if you can any reformed church, whose people are like yours, for ••rr mixed•re of all sorts or in l•ke bondage to Antichr•stian •relates; or that use like superstions and idolatries in the worship of God, and daily conversation. Remember also what some of yourselves have written heretofore; how that *Of all the nations that, have rencunced that whore of Rome th•re ïs none in the world so far out of square, as England, in reteyning the Popish hierarchy.*

Your last comprison is with *ourselves,* whom you twite with *supposed perfection*: wherein you injury us, and yet help not yourselves. For we *suppose* no *perfection* at all to be in us, either in knowledge or practice but are privy to our selves of our infirmities;; and are sure we have more also then we can discern. Yet by the grace of God we are that we are and his grace is not in vain in us, but as it hath brought us out of confusion bo•dage and Idolatry, wh•rein your people still remain, so we trust it will keep us in the truth of the gos•el, until we come to perfection in the kingdom of our father which is in heaven.

3. Next you speak of the *sealing* hereof unto your people, 1. *By the care, peace and testi••ny of a good conscience in all things.* what *care* can be seen in such confused careless walking of your people, commixt in one body, with the profane and serpents seed? what peace of conscience can there be, when men do walk in open transgression of God's law except such as whereby a man falsely bless•eth himself, saying *I shall have peace, although I walk according to the stubbornness of my own heart?* Deut. 29, 19, *There is no peace saith the Lord, unto the wicked,* Isa. 48.22. The ways of your people being wicked, their spiritual actions idolatrous it must needs be a blind or corrupt *conscience* that testifieth for thē in this estate.

2.3. Their 2 *sufferings,* and 3 *effectual comforts* in them; we will believe when we see them. For the present, we behold many of your peopl• for avoiding the cross of Christ to subm•t to the Idolatries of your Church against their own conscience and confe•sion, Very few that will suffer for any part of the truth but none at all that suffer for all, except such as forsake your confused assemblies. And if one or two in a shire, do suffer a little trouble, for not being buxome enough to the Prelates and their co•rts: what is that to j•stify the profane multitudes and general state of your people, which are readier to p•rsecute, then to suffer persec•tion for r•ghteousnes sake; as we have had l••entable experience these m•ny yeires. W••refore, as their sufferings, so I think their *Comforts* are.

4, Their *assur•nce of faith, of hope, of remission of sins▪ and of God's dear love unto th••*; may well be boast• of, but not soundlie felt. For where so many evil works do abound and reign, there is not true faith, and consequently no ••re hope of remi•sion of sins. Shew us therefore your faith by your works for we c•nnot see your harts. Bnt this we find in the scriptures, that yo•r for•fathers; when the Prophets re•ro•ed the• for their sins, woe•ld vaunt as you do an• lean vpo• the L•rd a•d •ay, *is not the Lord a•ong us; no evil can come up•n us. Mic.* 3 11. This gl•rying of inward graces when outward transgre•sions do prevail: is mere delusion; common with all sorts and sects of religion. Even the *h•rlot* can boast of her peace offerings, Pro 7.14. and the *Ph•risee* thanketh God, that he is not as other men Luk. 18 11.

5 Their *spritual love and fr•ites thereof,* let them record th•t have tasted of. It is well known in the land, how many of God's children hau• been empouerished, afflicted, tormented, by long and lamentable imprisonment vexation and spoil of goods, exile and other like means women left widows, and children fatherless. How your godly people have visited comforted and relieved them▪ is not so well known: it may be their charity hath been in secret, and their left hand knoweth not what their right hath done. Wherefore you needed not have offered this to our consideration, who are so ūaquainted with their love: let them selves rather consider how they shall answer whē they come to that howr mentioned, Mat. 25.34 35.41, 42. &c. If you think they have shown love to their friends and favorites; that will procure them but little thank, even sinners and publicans do the same. Luk. 6.32.33. &c.

6, Their *progress and daily growth in knowledge strength▪ & godliness,* is ill seen in the estate they stand; there being at this day rather moe gross abominations urged and observed in your public assemblies, then have been heretofore; and your ch•rch further from reformation now in the end, thē was at the begin••••: that unless you come to walk as your *brethren of th•*

separation, and quite abandon the hope of reforming *Babel*; it will shortly a•pear t•at all your labors be but s•iders webs; and your expectation vanity and vexation of spirit

The 7. Consideration

Consider how God hath witnessed his love and approbation to our church, 1 by many victories and deliverances from the enemies of Christ, 2 long continuance of the g•spel among us 3 strang judgments on the enemies & persec•t•rs of the gospel. 4 the power and blessing in casting out Devils. 5 prayer heard both in spiritual and earthly things, 6 by throwing down the Chur•• of 〈◊〉 , and building of the Church of God, by preaching, disputing and printing of many excellent works and volumes puplished of all sorts▪ which non• of you in anything have ever yet atteyned, but only to threw down God's church to raise ••ssention among brethren, to rent the church, to distract the ignorant, to af•ord the weak▪ to hinder the cause of ref•rmation, to bear false witness against your brethren, and bely the holy ordinances of God.

Answer.

1. IF *many victories and deliverances,* be an undoubted testimony of God's *love and approbation* of a people and their religion; then 〈◊〉 might well have boasted of his religion, who conquered seventy Kings and made thē gather bread under his table. Judge. 1.7. Then *Raisak hs* reason was good, which he alledgeth against the Israel t•, f•r that he had conquered so many nations 2 *Kin* 18, 33·34, 35· If on the *Turks* at this day, may triumph over Christian religion, because they have warraye• a great part of the world‘ & takē from Christians •any k•ngd•mes and •rouinces. Yea this very reason did heathen men her•tof•re allege for d•fence of pagan •me, as that *by it Rome had been kept agai•st* 〈◊〉 *, and •there •ne•ies:* and, that *therefore Rome had got the Emp•r• of all provinces and parts of the world; because, it worshiped and served.* 〈◊〉 *•o•s that were in the w•rld, even the unknown God's also.* I would wish you therefore to mind better ground for the truth of religion: and reme•ber what is written of the ancient Babylonians: after their victories; *Th•n shall they take courage, & transgress and do wickedly imputing this their power unto their God's▪ Habak.* 1.11.

2. The *long continuance of the g•spel among you,* will make the more aga•nst you at the day of your accounts because you yield no better obedience to the gospel as your present idolatrous estate showeth. The gospel was among the men of the old world; 120, years taught by Noah, a preacher of righteousness; yet at last they perished by the stood for their disobedience: therefore though it hath been with you, about half that time, you also •ay perish, if you repent not. But (note) you take it for granted which is yet to be proved, that the gospel is among you: whereas the true peach•ng and practice thereof, you cannot endure. The sound of the Gos•el, by th• f•et of them that puplish peace, is this *Thy God o Zion reignet•*; *•Judah keep thy solemn feasts perforrme thy vows, for the wicked shall no more pass through thee (he is utterly out off. Isa.* 52, 7, *Nahum.* 1.15. *with Rom.* 10 15. but Christ *reigneth not* yet among you by his own officers and law•s, (as hath been confe•sed by the best of your Ministers;) you keep the *sol•mn feasts* of Ant•christ, as your *Christmas. C•n•elinas, H•llo••as Ea•••r,* and many the like; and

the *wicked* at still in the midst of you, and w•lk on e•ery side; yea are exalted; which Da•id saith is *a form for the sons of m•n. Psal.* 12.8.

3. The *strange judge••nts on •nimies and persecutors,* are good warnings for you that you persecute your b•ethren no longer: we have seen & minded some, upon no mean men •mong you; but wish not to see more we rather desire the conversion of our enim•es.

4. The *power and blessing in casting out Devils,* (though it may be questioned whether it be so or no in your Church,) is a thing that the Papists can boast of more then you. See their late *supplication* 37. *reason of religion.* Secondly, such *Devils* as are said to dwell in Babylon, *Reu.* 18, 2. we plainly see you have no power to cast out.

3 I would wish you to remember the words of Christ, *Many will say to me in that day; Lord Lord, have we not by thy name pro•hesied. and by thy name cast out devils* &c. *and then will* I *profess to them* I *never knew you depart from me. ye that work iniquity. Mat.* 7.22.23.

5 For your *prayer heard both in spiritual and earthly things* take heed you deceiu not yourselves; many years have you prayed & fasted for your discipline and pretended reformation; but how you have been heard, your present state showeth. As for *earthly things,* if God give them unto you, it is no sound proof that he approveth your prayers, much less your church. Some evil men's eyes stand out for fatness, they have more then the heart desireth; but their wealth is not in their hand, there for• the council of the wicked be far from me. God heard the prayer of the King of the Philistines; *Gen* 20.4.6, he answered at the sacrifices of the sooth sayer Balaam; *Num,* 23, 3, 4, 15, 16. &c, shall we think God therefore allowed of their religion?

Again, what people in the world is not persuaded and will not say that God heareth their prayers? Evē the heathens would boast thus of their false God's; as *Julian* protested that *Aes•ulapius* had often healed him being sick: and *Ovid,* that he had often seen *Jupiter's* anger appeased with incense. &c. See you not then, that as the Saints when they walk upright before the Lord, have assurance, and sound comfort thereby that be heareth their prayers which they make according to his will: so hypocrites and ethniks have also their false persuasions that their prayers are heard and vain comforts according? Vaunt not therefore of your prayers being •eard, so long as you do works which are to be abhorred but remember how it •s written, *whoso•uer we ask, we receive. (of God, because w• ke•p his* 〈◊〉 *, and do those things that are pleasing in his sight.* Heb. 3.21.

6. Your *throwing down the church of Antichrist, and building the church of God, by •reaching,* &c. is according to the proverb, *Clowdes and wind without* 〈◊〉 . Let your brethren be witnesses; Of the first they say, *Antichrist reigneth amongst you*: Of the latter, that *as yet you are scarce come to* 〈...〉 *a church rightly reformed,* and again; that *the walls of Zion he even with the ground.* Yet now you vaunt of *throwing down Antich••••s •hur•h and building God's.*

The Martyrs in Q Mary's days did indeed by their faithful testimonies and patient sufferings, throw down a great part of Antichrist church but sithence that time, what have you done, unless it hath been to repayr Jericho? For many gross abuses which those Martyrs abhorred, are now st•fly maintained and practiced in your church: but farther thē they went, have you

not stepped a foot & if some of your inferior ministry, have spokē or writ̄ against a few foolish ceremonies; yet others of your chiefest ministers have written as much for them, that what superstition your church pulleth down with the left hand, it setteth up with the right. The Prelates and their side have written against you that seek reformation of Babel: and they both have set against us that make separation from Babel: and yet you here offer to our consideration, how you have built Zion. But the Lord will visit both you & your building; then shall your reword be according to your works.

In the end you ease yo•r stomach against us, as they that *throw down God's church, raise dissention,* with many moe grievous calumniations, which in your distempered affection you throw forth. More wisdom, and much more modesty had it been, if you had spared these reproaches til you had convinced us of such things. But I see how your zeal did carry you Hezekiah threw down the idolatrous places in Israel; and reduced the people unto God's true worship 2 *Chro* 31.1.2, *&c. &* 30.1.2 *&c.* Rabsaketh reproached him for this, as having done sacrilege against his own God. *Isa.* 36.7 We, by the word of our testimony, throw down your idolatrous high places, superstitions, ceremonies, false worship and m•nister•e you charge us w•th throwing down *God•s church,* and lode us with many criminations. But it is yourselves that trouble Israel; for do we •eproue you for any good thing in doctrine or practice; or have we left any truth that is among you; And if by our testimony of the gospel, *diss•ntion be raised* and your *church rent,* the *ignorant distracted & weak offended*: blame not us which testify the truth, but yourselves and such as re•ist it. Think you that Chr•st came to give peace on the earth? he hath told you *may but rather debate.* For five in one house shall be, di•ided, three against two and two against three, father against sonn mother against d•ughter: and ble•sed is he that shall not be offended in Christ When the Temple of God is opened in heaven, & the ark of his couen••t seen therein there are *lightnings, and voices, and thunderings, & earthquak•, and much bayl.* Think it not strange then, if troubles do follow follow the preaching of the Gospel; neither impute your own faults unto us: but submit your necks unto the yoke of Christ, least he send out his arrows and scatter you. and increase lightnings and destroy you. How your churches •state hat• been justified by you, the reader may se by that you have brought? and how far we are from your unchristian calumnies shall further app•a•, by the help of God, in the answer to your other *Considerations,* that now next follow.

On your part, consider,

1, YOur Separation is very strange, vnboard of in any age of the Church, having no show of warrant from God's word, either by commandment or example.

Answer.

YOV would not call our separation *strange,* if yourself were not a stranger from the common wealth of Israel. What age was there ever in the world, since light was separated from darkness; that heard not of *separation* from the false Ch•rch, the fast man Adam saw it. in the separation of Seths poster•ty from Caines. Noah did the like in Shem posterity from Chams. Abraham was called out of Chaldee: Lot out of Sodom: Israel, out of Egypt and Babel; faithful Judah from rebellious Israel; Christ's disciples, from faithle••e Jews and Gentiles; and all the

Lord's people. from your confused Babylon Yea God him self did first teach it when he made a separation between the w•man's seed and the Serpents, Gen. 3.•5. And yet you say, it hath *no show of warrant from God's word* Hereafter *I* supp•se you will say so no more, but will see if you can prove yourselves a tr•e Church, meet to be communicated withal: which when you do, we by God's grace will return unto you.

The 2. Consideration.

2, *THE* points in difference between us and you did arise at first from persons, in whom God t•stified against your present causes, 1 Mr. Bolton hanged himself; • Mr. Brown revolted and came back from you; 3 Mr. Pe•ry, Barrow, and Greenwood were hanged; 4 Mr. I•hnsons and the rest banished: and (note) not by heathen and Ant•Christian tyrants, as were true Martyrs of Christ, but by Christian Magistrate's prof•ssing and maynt•yning the Gospel of Christ. Besides your principal pillars of greatest reckoning gifts and judgment, have returned from you unto the Church of England; as Harrison, Smith, Crud, Slad, and sundry other mi••sters and men of learning and account, who also lived holily, and died most comfortably in the Lord notwithstanding.

Answer.

IT is a wonder, if you be a teacher in your church that your salt is so vasauory. Shall *men's persons* now be brought against the case of Christ have you no better learned him? Mought not a *Can•anite* or *Philistian* have reasoned thus against *Israel? The wares against us and you did arise at first from persons in whom God testified against your present cause. Some werebrunt with fire, somesunk into the earth alive, some were destroyed byserpents. some bypestilence, some by theenemies sword. some by the sword of their own brethren. even Moses and A•ron your •rincipall pillars of greatest reckoning, died in the desert for their sin, and ofsix hundred thousand men that came out of Egypt to fight against us onlytwo men are left alive: and (note) these things have come upon you b• the hand of your God, whom you say, that he hath sent you to war against us* Thus might a Pagā have pleaded against God's church then; with as much truth and more color then you that are called a Christian, can do against us. But let us see your particulars.

1. *M•, Bolton* (yo• say) *h•nged himself.* And so did *Judas,* one of the •irst and principal publisher• of Christ's Gospel. Will you therefore call Christ•a•ity into question for it? Besides this *Bolton.* (one of the Elders of that separated Church whereof *Mr. Fits.* was Pastor in the beginning of Q. Eliz. reign,) first revolted at Paul's Cross, was reproved and excom•unicate for this by the church: and aft•r not having grace to return or •epent, hanged himself. This is testified to me by one yet living among us, who though• was member of that church & well acquainted with the affairs th•reof: and with this matter, and saw the man dead. Which being so *Boltons* Martyrdom is little for the credit of your cause and church where of he died a member

2 *Mr. Brown revolted* &c. And to did *Demas,* and divers others in all ages, who loved this present world, more then God. But consider you here the Apostles words: *what though some have been unfaithful, shall their unfaithfulness make the faith of God without effect? Far be it. Rom.* 3.3 4. besides, how well *Mr. Brown* approveth of your church, though he live in it; if you ask him I suppose, will tell yov.

3. *Mr. Penry Barrow, and Greenwood were hanged.* And so was *Christ* himself; and (note) not by heathen tyranns, (for *Pilate* washed his hands of his blood;) but by Priests, Scribes, and Pharisees, professing and mainteyning the religion of God, as your church now doth. And you that allege the *hanging* of these men to reproach our faith: it is probable that if you had then lived, you would have reproached Christ him self; in the fellowship of whose afflictions and reproaches, we now rejoice and are not ashamed. But fulfill you the measure of your forefathers.

4. *Mr. Iohnsens and the rest* ⟨◊⟩ . And so was *I•hn,* the *sonn of• thunder;* and many other of God's people many t•mes You and your church shall have small cause to boast of your persecuting Christ's witnesses, when the day of your ⟨◊⟩ shall come.

Your captions *note* that these •unishments are *ne•lie heathen tyrant••* but by profess•ed Christians▪ is indeed worthy to be noted and lamented: yet is it of no note or force, to disprove the truth of our cause. For who •ersecuted Chr•st and his Apostles more then the Israelites God's peculiar and profess•ed people? who m•re then the builders, refused him the chief corner-stone? whe•e were the Prophets killed, but in Jerusalem? Yea not only false Chr•st•ans and hypocrites, but God's elect-servants may so be overtaken, as to persecute and kill the Lord's people. Did not the *Patriarch•* sel Joseph into Egypt, when some of them would have k•lled him? was not *Sol•m•n* a good King? Yet sought he to kill Ierob•am without cause; whom God had appointed to be King after him. Was not *Aja* a godly King, and good reformer of the church (yet was he wroth with *Hanani the Seer,* and put him into prison, only for speaking unto him the word of the Lord. What weight is there then in thi• your cavil, that our affliction are by Christian magistrates, therefore out cause is evil? Good princes may be over carried either by their own affections; or by the suggestions and provocations of other men. And if you will not yet see your folly, mind this for yourselves; that you which ⟨◊⟩ called *Puritans,* are molested, imprisoned, persecuted: and (note) not by hethen and Antichristian tyranns; but by your own Christian magistrates and Bishops, professing and maynteyning the gospel of Christ. *Ergo,* either your cause or your argument is naught.

Your last point is partly false, and partly frivolous: for *Mr. Harrison*▪ returned not unto your church of England; but died at *Middleburgh in* this faith that we profess. Mr. *Smith, Crud,* and some others, (which never were officers. much less pillars, in our Church,) did indeed forsake their first faith, and died soon after; with what *comfort,* themselves now know. But what if many more had forsaken us, yet the truth of the gospel which we profess, shall stand.

Christian religion was at a low ebb, when so many went back, that Jesus said to the twelve *will you also gee away*? Yet Christianity still flourisheth, and shall, so long as the moon endureth. And we with comfort do behold; that though many bad ones have gone away▪ yet God bringeth better in their place daily.

The 3. Consideration

3. NOte your dissensions between 1 Brown and Harrison, 2 Brown ⟨◊⟩ Barron, 3 Barro• and Francis Johnson; 4 Francis and George Johnson; 5 •r. Johnson and Mr. Slade (that great

scholar) 6 Chaph•n and others a•out Anahaptisme, nay none of your great Rab•ines but have grossly disagr••d disagreed among themselves. It pi•ieth us to see your poor congregation, how lamentably it hath been rent with mutual dissensions bitings, and devouring of ech•ethers▪ wh•ch doubtless is no 〈◊〉 •f the spirit of God. These are not lies but matters known; and they are matters horrible and strange.

Answer.

IF you were an Atheist or Pagan▪ as you profess to be a Christian: you mought in this ma••r repr•ch the church of God •uer since the world began; saying. *Note the dissensions, •etweenKain and Abel*; *Cham and Noah*; *Esaw and Jacob,Joseph and the Patriarchs,Moses and the Israelites*; *Moses and the Levites,Moses and his •wn sister and brother,Gedeen and the men of Ephraim, of Succ•th. and of Pennel,Ab•melech and his brethrenI•phteh and his brethren,Benjamin and the other tri•es of Israel,Saul and David,David and Absalom,the ten tribes and the two, from Jereboam's times and after,the Pharisees & Sadducees in the Jewish Church,the Apostles of Christ, the diss•ntionsin Corenth and the other Apostolic Chur•hes: These are not lies, but matters known, and r•corded in the scriptures: and they are matters horrible and s•rangem.* So then, if your proposed *C•nsideration* be of weight to turn us from our present faith, because of the *dissensions* that have been among us: the like consideration •naught turn us also (which God forbid) from all faith and religion, & make us as very Athe•sts, as a many of your church already are. And indeed where unto leadeth this manner reasoning which you use, b•t unto Atheism•? For if an Infidel •hold mind religion, mought he not be kept back, by consid•r•ng the dissensions, in fa•th, between Painims, Jews, Mahometists, and Chr•stians, and a Jew or Turk be kept from Christianity, because of the dis•entions between Protestants, Papists, Arians, Anabaptists and other sects many? Yea are not the Papists at this day hindered from true religion, by noting (as you do) the dissensions between Luther, Zwinglius, Calv•n &c? But it seemeth all these were far from your cons•deration, or if you minded them yet were they but motes in your ey: they be *our dissensions,* ours only that trouble you *It pitieth you to see our poor congregation. how lamentably it hath been rent &c.* but you are hard-hearted, and take no pity belike on your own Church. which you so highly commend unto us, though dissensions for discipline, (that I speak not of other matters) have been so great, that you ha•e not only preached & printed on against another now many a year and that in very bitter and hostile manner, but also, persecu•ede imprisoned & fought the blood on of another. Well, howsoever we have indeed just cause to lament, that by our dissensions, you and others have taken occasion to blaspheme the truth of God: yet herein have we comfort that such things must be amongst us (as the Holy Ghost saith,) *that they which are approuued may be known.* And you, if by no means you will learn the estate of a Church here on earth, where it is in continual war with the Serpent and his seed; but still you think these things *horrible and strange*: take heed you stumble not at the stone Christ to your destruction & have your abiding in that house, which the strongman armed keepeth and the things that he possesseth are in peace. *Luk* 11.21.

The 4. Consideration.

4. YOur chiefest teachers cannot as yet determine, what the discipline i• that they would have as what the difference is between a Pastor & a *Doctor,* whether Apostates ought to be admitted to office in the church &c.

Answer.

1, THere is no such dissention among us touching these matters as you would here insinuate: though if there wer, yet our imperfection and difference in judgment showeth that we are weak men; but no whit pre•ud•ceth the truth we profess.

2, The heathen Philosophers, in the *Ni•oean* Synod. objected the like against Christians, that they agreed not in opinion among themselves *S•zomen. lib.* 1, *cap.* 18.

3. Your self heathen-like, may object against *Paul and Barnaba•* (two of the *chiefest teachers* of Christian religion,) one of the two things wherewith you here do reproach us; because they not only *could not determine* whether *John Mark,* (who had before departed frō them) should accompany them in the work of the Gospel; but were so stirred, that *they departed asunder one from the other, Act.* 15.37.38.39.40.

4. You might much better blame your own Church and chiefest teachers, that *cannot as yet determine what the discipline is that they would have*; witness your long continued controversies in print; wherein what ado you make about *discipline,* all the world knoweth. If yourselves would walk better, in the truth, peace and concord of the gospel, you might wi•h more equity find fault with us: pul therefore the beam first out of your own eye.

The 5 Consideration.

5 THE Lord hath also testified against you, by giving over very many people, 1 to Atheism. 2 carnal life, 3 Papism, 4 Anabaptism, 5 Ari•nijme, 6 Familism, which are not slanders but matters known to all that are acquainted with the course and state of your Church.

Answer.

ALl this being true, it showeth the badness of some men, not any badness in the faith we profess. An infidel might have objected unto Israel. as you do here: *The Lord hath testified against you, by giving over over very many of your people, to Carnal life, Sed•mitrie. Peorisme, Bautisme,& many other idolatries with strange God's.* The Papists may and do object the like things to yourselves at this day. much more justly then you do to us. For when any such have appeared among us, we presently cast them out if they repented not: whereas with you, such are still retained in the bosom of your Church; yea such heretics and vicious persons, as we have excommunicate; you do entertayn, as is known to all that ar acquainted with your estate. Wherefore the Lord hath testified *for us,* not *against us,* whiles by the light of his word, such hypocrites have been discovered and avoided: but you are condemned by your own doctrine, whiles such miscreants, and flagitioius persons are kept in your communion.

The 6. Consideration

6. THE churches and godly learned persons that ever heard of your separation, did not approve of it, which was the quarrel that Fr Johnson had with Mr Junius, and he sharply replieth on him. Nay Mr Barrow plainly raiseth at Calvin and the Geneva church, and even at all churches in Christendom. in his *Discouerie*: and counsels not with other reformed churches about their separation. but Answers (as Mr Johnson doth) the word is near us, we need not go over the seas to seek it as if the Spirit of the Prophets were not subject to the Prophets, and himself (as the Pope) had infallible rule of in•erpretation of the scriptures in his breast.

Answer,

THE strength of this reason, is quelled before, in the answer to the third of your first *Considerations:* thither I refer the reader.

Further *I* answer, here that you teach such doctrine, as standeth not with Christian freedom or truth, whiles you would forbid us the profession and practice of the Gospel, til we have consulted with, and be approved of other persons and Churches. For though I grant there is a good use of aduising with other Churches, (if conveniently we can,) either when cases are difficult. or when in any respect it do concern them: yet that in all matters of religiō Christians should be bound thus to walk when the sin to them is evident, which to other Churches (not well acquainted with their estate,) is not so perspicuous; this were to abridge Christian liberty, and to bring our consciences in bondage unto men; that though God forbid us all communion with idolatry, yet we may not separate unless they approve it. It is contrary to the word of God, which teacheth us that God's commandment is *not hid* from his people *neither is far off, not alost in heaven, nor beyond the sea, but in our mouths & ••rts to do it.* But you to deceive your reader, allege this, as if it were *Mr. B•rrows* or *Mr Johnson's reason, and not the doctrine of Moses* and of the *Apostle•.*

The col••r that you bring for yourself, is that saying of the Apostle *the spirits of the proph•ts are s•biect to the proph•ts* 1 *Cor.* 14.32 which scripture considered by the words and circumstances of it, will in no we•se prove your purpose. F•r. first it may be q•estioned. whether the meanin• be, that the spirits of the prophets are subject to *other* prophets or to *th•mselves.* For the Prophets among the gentiles, (such as the Corinthians naturally were, (were s•bject unto, & carried and ruled by their spirits, and not their spirits subject to them: so that they could not choose but s•e•ke, (as S•bylla w•tne•seth of her self.) neither could they lin or cease speaking, when they would themselves yea and in holy scripture we see how Balaam prophesied good to Israel, and ble•sed, when he would have cursed th•m▪ Saul also and his messengers, prophesied (as it were) by constraint, being ouermastered by the spirit, so as he could not co•teyn himself, bu• stripping off his clothes, prophe••e• all that day and all that night, when he had no pur•ose thus to do. Now therefore, where as the Apostle here had ordained, that if anything were re•eled to another that fare by the first prophet should hold his peace, because *almight prophesy one by one*: if any should allege, that they could not hold their peace, but must speak, so long as their spirit moved thē he telleth them, that *the spirits of th• prophets are su•i•ct to the prophets*; so intimating that they may, if they will give others le•ue to speak showing also a reason hereof because *God is not (the author) q of confusion but of*

peace. And if thus we understand the Apostle, his words make nothing for that you say. Unto this also may be added, that he speaketh this affirmat•uely, they are subject, and not by way of ordinance, *let them be subject,* as else where he useth: and as other things in this place are spoken; as *Let the prophets speak*; *Let the first hold his peace; Let women be silent.*

But be it granted (which I will not deny) that he meaneth their spirits wer subject to *other* Prophets; because when they had spoken *others* were to *judge*: yet those *o•her,* were the Prophets of •he same church and there present not in other churches. For Paul meant not, that the spirits of the Prophets in *Corinth,* were subject to the prophets in *Rome* or *Iudoea* and so must send to them for approbation; but appointeth like order in this, as was in all (other) the Churches of the Saints. And if they were bound (as you would have us) to send and submit to other churches, and others likewise to them; then no Church hath no power in i• self, to apr••e of her prophets, or Ministers or of their doctrine, without the good lik•ng of others,. Which how far it is from the Apostles mind I leave it for the d•screet reader to judge: neither think *I* but your own brethren will dista•t y••r so collecting from this place Howsoe•er they do, it is very like if you had lived in Ahab's days and should have heard 400 prophets at once prophesying good unto the King, and *Micaiah* only prophesying evil: you would with *Zidkijah* have smittē him on the cheek, (as now you do us in reproach,) & told him that his spirit must be subject to the prophets, especially they being so many, and he but alone.

But if it were further granted unto you, that we must be subject to the prophets of other churches: yet *I* suppose you will not deny but all prophets and churches must try and judge everything by the word of God according to which if any man speak not, his judgment is not to be regarded. And we, have offered and do still offer our doctrine and practice to the trial of all men by that word: if men either will not try nor give sentence at all, or do judge amiss; we are not bound to wait upon them; but must live by our own faith. The reformed churches have been wr••ten to by us; (for we know and acknowledge them to be true church• and our brethren in the Lord:) they give us no Answer. Shall we cōtinew still •n bōdage to Antichr•st, til they bid us come out? What scripture teacheth us so? If they or any, convince us of error or evil, and we yield not; le• us be esteemed accordingly: otherwise if we walk in the truth, and they will not approve it, be it upon them, as they shall answer bef•re the Lord.

Mr. Junius, whom you mention to *reply so sharply,* neither approveth your Church, nor condemneth our practice. no not though he were instantly urged: the writings between him and us are extant to the world, let the reader judge what both sides have said.

Your censure of Mr, *Barrow,* (or scoffing rather at him,) neither hurteth him or us, nor helpeth you. His plain dealing in reproving the corruptions of these times. you call railing; it is marvel you say not also the prophets railed on the people of Israel, when they used sharp rebukes; for I suppose you can hardly show any hard speech that *Mr. Barrow* there writeth; which the Prophets and Apostles have not used before. But if he were overcaried with some severe speeches in a good cause‘ neither we not himself ever justified that infirmity, we know that we are frayl men let the sharpness therefore be his but the truth (which he sharply teacheth) God's:

And why carp you at the manner of his writing. and meddle not with the matter? That book with others have discovered the idolatries of your church; which neither by you nor any, have ever yet been answered & refuted by the scriptures. For yourself, let the reader judge what you •aue said.

The 7 Consideration.

7. THe great and gross disorder and partiallity in administering of your discipline•, which George Johnson showeth cheerly; besides the wants of sunctimony and common duties of godliness, which (he saith) are to be found in far greater measure in the c•mm•n profess•rs of the church of England: and saith further, that the Dutch churches take you for a most unquiet, con•entious, and disorderly people.

Answer.

THis article you object unto us, upon one man's report that was for lying, and slandering, false accusation, and contention. himself cast out of our Church. By what rule or word of God, can you admit of the testimony of an excommunicate against a whole congregation? Reason also might teach you, that no man standing against a church to excommunication, will ever speak well of that church, in the cause wherein he standeth.

But grant that this all were true which he reporteth what would you urge upon it? that therefore Christianity which we profess, is evil? so perhaps a Turk or Jew would do with as much reason as you can conclude, that our separation from you is evil▪ Was there ever any truth, (think you,) that men did walk in it as they ought? or any Church in the world, wherein the discipline (as you call it) was administered as it should Julian the Apostate, (that wrote so much against Christ,) reading the testimonies of Moses, the Prophets and Apostles, *Deut.* 9.7.22.24, *Isa.* 59 3, 4, 5, *&c. Mic.* 3.9.11. 1. *Cor.* 5.1.2, *&.* 11.21.22, *&c.* 3 *John.* 9.10. had as good ground to blame the Israelites and Christians for their manners & discipline, and consequently to dissuade them from their faith as you do us: yea he might allege faithful and undeniable witnesses: whereas you rely upon a slanderer.

Finally, what aim you at, in all this, but to draw us back unto your church; and there it is like. we shall find *discipline* without *disorder* or *partiallity* to weet, in your Bishops courts, for there the discipline of your church is to be seen. Of which, we need say nothing; the voice almost of all the land crieth out of their abominations. Only we observe how pregnant your persuasions are, to make us believe, that because there ar sins in *Zion,* there be none in *Babylon.*

The 8 Consideration

8. GOD never witnessed for you, nor gave testimony of his approving your separation whether we consider your ministry or people. For hardly can you show any one person converted by your ministry from papistry or atheism, or other open wickedness; as by God's blessing multitudes have been by ours: but only have you seduced and wrought upon the tender consciences of such as by our ministry were first begotten unto Christ, But (which is

specially to be observed) from your distracted and divided congregations, multitudes have fallen away, to every kind of impiety & herisie reigning in the world.

Answer.

IF God approve our separation and our ministry by his word, (as we are sur• he doth) it is yeno•gh, though our ministry have not *converted any.* Your reason is as if a *C•inite* should ha•e said unto N•ah *God never witne•sed for thee nor gave testimony of his approving thy building of the Ark:for hardly canst thou show any one person converted by thy precahing or Ark building, these* 120. *years.*

Our ministry belongeth to our church; the assemblies whereof *Papists, Ath•ists* & such like wicked ones use not to frequent: and how is it po•sible •ur ministry should convert such as come not to hear it. If we w••ld object unto you, that few *Turks* and *Saracens* have been converred by y•ur m••isterie: what would you answer? Yet where you say *•e can har•lie sh•w my* &c. we can (if need wer) show you many that wer sometime prof•in & irreligious whiles they were of your church but cōm•ng and he•r•ng by God's providence the doctrine of our church, have been recl•ymed from their lewd life & do walk holily in the faith with us. It is true in •eed that our cause hath wrought most vpō such as being sometimes vn•er yo•r ministry, had tender consciences & pliable to the truth others, of more corrupt consciences have set against & blasphemed it▪ T•e ••••ideratio• of this in any wise man's judgment will rather lead unto, •hen •rom our cause; when the better sort (by your own confession) do come unto us; the worser and refuse remain still with you.

Your last point which you would have *specially to be observed* that *multitudes ha•e fallen from us, to every kind of heresy and impiety,* is indeed worthy to be observed. For first the scripture is fulfilled, which saith, *m•ny sh•ll •leave unto them faynedly, Dan.* 11.34, Secondly being fallen if they had come to a more holy faith & better walking whē they were gone out from us, it might have import• ours to be evil: but now that they have fallen to gross heresy & impiety; it argueth God's hand so be heavy up on them because they continued not in the truth with us. And this the scripture confirmeth saying of such as *receive not the love of the truth,* that they might be saved; that therefore God will send them strong delusion, that they shall belee• lies; and of such as *depart from the faith*; that they shall give heed unto spirits of errors and doctrines of Devils. It is also to be observed that all such impious & heretical persons as have departed from us; are interteyned with you in your communion, (unless themselves refuse to commun•cate with you;) your church is the receptacle of all s•ch Apostataes, & there they are suffered in herisie & impiety so as they w•l fr•q•ēt your assemblies. Better reasons therefore & more weithty c•nsid•rations▪ ha•e you need to allege; before you can persuade us to retur•e unto your church; for these hitherto propounded & examined are found too too l•ght. But it may be, better follow.

ARGVMENTS. That the best assemblies of the present church of ENGLAND, are true visible CHVRCHES.

1. IN what churches soever are found in public practice, the things that essentially constitute a true visible church; they are true visible churches of Christ.

But in the best of our assemblies are found in public practice the things that essentially constitute a true visible church:

Therefore the best of our assemblies, are true visible Churches.

Proof of the assumption

A visible church is the house of God, 1 Tim. 3.15. Now the means or things that constitute it, are 1 Foundation Jesus Christ to build upon; 1 Cor 3.11 Mat 16.18. 2 Builders; that is, such preaching ministers of the word, as do build in godliness, convert and confirm. 1 Cor 3 10. 3 Instrument of building the word of God. Eph. 2.20. 4 Matter to be built; people joined together in the profesion of the Gospel. 1 Cor 3.9 Eph. 2, 20.

But all these are found in public practice in the best of our assemblies. Therefore in the best of our assemblies, are found in public practice, the things that constitute a true visible church.

Answer.

THE title of your arguments containeth 1 an error or absurdity; 2 & argueth some check in your own consciences for defense of your Church. 1 The error is, that you divide the *church of England* into many *Churches*; making the first (as I conjecture) *a national Church*; the other, *parishionall.* This is an error, because it is an human invention and differeth from the scripture, which showeth many churches to be in a nation or country; as in Judea, Asia, Galatia &c, Gal, 1, 2, 21. Reu. 1.4. but showeth not any natiōall church. Now that yours is a national church not only the name and title, but also the constitution showeth; for it hath a Pastor over it, the Archbishop of Canterbury Primate and Metropolitan, your most reverend father in God; who maketh and consecrateth the Diocesan Bishops. (whereupon there are Diocesan churches or Sees; (and they again make the Parish Priests. To him and *to his successors,* the inferior Bishops have sworn (*so help them god through Jesus Christ.) all due reverence and obedience.* If the mould of this Church were not fetched from Rome; show where you learned it.

2. The check which the title argueth to be in your conscience, app•areth ap•eareth it that you plead but for the *best assemblies of the present church of England*; for do you not hereby intimate, that there is a worser sort which you will not plead for? yet both b•st, and worst are all one body, one church and communion: If your Church of England be Christ's why maintain you not the whole? is not every •art and parcel of Christ's church to be defended? Think you that the priests and people of Israel, would have maintained the Most holy place of their Temple only, & have suffered the rest of the house to be ruinate and trodden under foot. or if they did thus, should they have done well? How persidiously then do you deal with your church, (if it be the true church of Christ,) that you seek to uphold your *Sanctum sanct•rum,* your best assemblies; and neglect the rest▪ Or, if you would make one piece of your church Christ and another piece Antichrists, where both be in brotherhood and unity together: it is as absurd as if you would make one part of your body human, another bestial one piece God's another Devils. It is contrary also to the plain scriptures which say; *what*

communion hath light with darknese •hat concerd hath Christ with belial meaning. none at all. Either therefore you must justify your whole Church; or you must with us make a separation. How long will you halt between two opinions.

To your Argument I answer; the proofs of your *assumption* fail you.

A visible church (you say) is *the house of God.* True; but your *Bethel,* will be found *Betha•en.* the hou•e of Idolatry.

You make the things constituting your house to be fowr 1 *Foundation* 2 *Builders,* 3 *Instruments,* 4 *Matter,* But the form or fashion of the building, you leave quite out: perhaps you saw that it would not endure the trial▪ when it should be compared with the pattern that God shown in the Mount.

The Prophet Haggai reproved the Jews for that God's house was not built among them. If you had bē there. you would have disproued the Prophet by this sophistry. We have the 1 *Foundation* laid. Hag. 2.9, 2 *Builders* we have many both priests and people 3 *Instruments* also for to hew and square the timber and stone as axes &c. 4 and *matter* wherewith to build, as wood from the mountain, and stone from the qarrie. Therefore (though the stones be neither laid nor squared. nor the timber hewn, fitted or framed: because with us are found the things that essentially constitute a visible house,) we have the true house of God, But if your own material houses were no otherwise built, then your church is, by this your argument. you would have but an uncouth dwelling. If you read Gen. 11. you shall find the tower of Babel, to be as well built as your church; for there was the 1 *Foundation* laid; 2 *Builders* many, 3 *instruments* also; & 4 *matter* both brick and slime.

Now let us examine the things which you say you have; and do bu• barelie say for you prove it not.

1. The *Foundation is Jesus Christ to build upon.* 1 Cor. 3.11 *Mat.* 16.18. But this Foundation is not yet rightly laid in your assemblies you have it only in name and show: Christ is near in your mouths, but far from your actions. If you had shown by the scriptures how Christ is laid for the foundation of the church: it would soon have been seen that your house is set upon the sands. For you have not him for the mediator, prophet, priest, or king of your church, as it is now established. Many truths *I* acknowledge are taught among you but many untruths are also mixed with them, and the power of godliness is denied; for the truths that are taught cannot be practiced. Your church hath also other spiritual Lord's and laws then Christ and his testament; as your Prelates, with their cannons, articles, and decrees imposed upon you to be observed on pain of excommunication and, further penalties So Christ alone, is not your foundation, but his servants also you ar to whom you obey.

2. Your *builders* are your *preaching ministers,* but I deny them to be God's builders, let them show when God designed them as he did *Bezaleel* & *Aholia*'•, to make his sanctuary. let them show by the word their office and calling as the Apostle Paul, of whom mention is made in the place you allege, 1 Cor 3:10.) did •n all his Epistles. Otherwise, not all that offer

themselves to build may be admitted; for you know how it is written; *It is not for you, and for us, to build the house unto our God.* Ezra. 4.3.

In most of your parish assemblies, you have but one *preaching minister*; and so but one *builder,* and he will be a good while in building the house; and if he be taken away (as many are) then your church wanteth one of the 4 essent all things In many parishes there be unpreaching ministers; your church maketh them builders also, (though you do not,) and unto such if we were among you, should we be constrained to submit our souls.

The Bishops are master builders in all your churches, they command and control you their inferior Priests: if you build not by their line they throw down quickly all your building, and thrust the builders out of doors. These are like the horns that Zechariah saw which scattered Judah, so that a man darst not lift up his head; but your preaching ministers are not like the *carpenters* that came to fray them away. How great a jarr there is between your *builders.* we all do know; and long it will be ere they agree together to build God's house; or the work be finished for Christ to dwell in, when the master workmen work all awry and when (as you complained to the Parliament) *the walls of Zion, lie even with the ground.*

3. The *instrument* of building is *the word of God.* (as you allege Eph. 2.20. delivered by the Prophets and Apostles and Christ himself. But your builders use not this instrument aright, in doctrine or practice, they new not here with the rough stone, and knotty timber they reform not the profain & rebellious people, neither have they power in their arms to cut off any one wicked man; for the axe of excommunication is in the Bishops hand alone, and his commissaries; he hath the keys to open & shut the doors of your Church; the parish priest hath perhaps a weeding hook, and may suspend from the sacrament a while, by virtue of his service-book: but the greatest wound that he can make herewith, the Bishop or his substitute will quickly heal. Again you have besides the Bible, Apocripha books, commanded by law to be read in your church: also that other instrument called the *service book*: and with this tool your best min•sters build up your church, and the reading hereof doth now much edify, in all your parishes: though the days hauee been when you could say, that *in all the order of your service, there was no edification but confusion.* And who put this instrument into your ministers hands? Christ in his testament appointed none such. Your church hath also Homily books to build withal, and many edifying canons and ceremonies, such tools the Prel•es have allowed for your building. even the instruments of the *foolish she•heard,* Za. 11, 15.16. & if you will not believe me believe yourselves which heretofore have complained and written thus, *No preacher may without great danger of the law utter all the truth comprised in the book of God It is so circumscribed and wrapped within the compass of such statutes, such penalties, such iniunctions, such advertisements, such articles, such canons, such sober caueats and such manifold pamphlets that in manner it doth but peep out from behind the skreen. The laws of the land. the book of common prayer, the Queens iniunctions, the Commissioners aduertisements, the Bishops canons, Linwoods provincials, every Bishops articles in his diocese, my Lord of Canterburies sober •aueats, his licences to preachers, and his high court of prerogative or grave fatherly faculties. these to-gither or the worst of them, (as some of them be too bad) may not be broken or offended against, but with more danger then to offend against the bible. To the subscribing & subscribing again, & th•*

third subscribing are requ•red: for these preachers & others are indited▪ are fined, ar prisoned, are excommunicated, are banished, and have worse things threatened them. And the Bible that must have no further scope, then by these it is assigned. Is this to profess God's word Is this a reformation? &c. Thus have we your own confessiō what manner of instruments your church is built with, and all men may, see, what small cause you have to boast of the *word of God,* amongst you.

The *matter* of the building, *is people joined together in the profession of the Gospel.* And what manner of people are joined together in your church? are there not all sorts of profane, wicked and irreligious persons, as well as religious and men of better life? and where find you in the scriptures such *matter* for God's house? The texts by you alleged teach far otherwise: for the Church of *Corinth,* were *saints by calling,* even *called of God unto the fellowship of his son Jesus Christ.* 1 Cor 1, 2, 9, and the Apostle never said to any profane or confused people *ye are God's husbandry. God's building,* So for the other text if you had minded either that which is before or after, it might have stayed you from applying it to your church. For the Apostle writing to the *Saints,* (not to the profane) which were at Ephesus, saith, *Now y• are no more strangers and forreners. but citizens with the saints and of the how should of God*; and after, he showeth how in Christ *all the bulding coupled together, groweth unto an holy temple in the Lord.* But neither are your people *saints by calling.* neither can you say of your church of England, that all the bulding (of all the parishes) coupled together, groweth to an holy Temple in the Lord; for yourself here defend not all, but the *best* on•lie. And we know well, that the m•ltitudes of profane wicked persons and miscreants, mere strangers and forreners, are of the *matter* of your church; and are bu•lded in and with the same (if the word and sacraments do bu•ld among you) even the vilest of the• when they go to the gibbet, as pleasantly as Agag did to his death Now mind with your sel•es, if God have commanded to build his house with the fine Ceder and Sittim trees: & you take the thorns and briars of the wilderness, or wild figtrees of the plain: whether Christ (who is faithful to him that hath appointed him, even as Moses was in all his house,) when he shall take a view of all your work, will allow of your labors, and bless you for them, as Moses blessed the builders of the tabernacle. Exod. 39.43. Your first argument therefore is to weak to uphold your church or best assemblies, and the assumption of your profyllogisme is denied.

The 2 argument,

2. THose Churches whose true members are only espoused to Christ, a true visible Churches; Ephe. 5.30.32 2. Cor. 11.2.

But the true members of our best assemblies. are espoused only to Christ. Therefore &c.

Proof of the assumption,

They are espoused only to Chrisi. which are endued with true saving faith. Eph. 5 30.31.32. with John. 15.3 4.5.7. &. 17, 20.21.

But the true members of our best assemblies, are endued with a true saving faith confessed by Mr. Johnson in Jacob. pag. 7· Look also in the confirmation of the 5. argument following here.

Therefore &c.

Answer.

HEre again you have gott another starting hole, whiles you plead but for the *true members* of your *best assemblies*; yet neither tell you us which are your *best assemblies,* nor who be the *true members* of them; that how to follow or where to find you we cannot tell. As is the *way of an eagle in the air, such is the way of an adultrous woman,* it is hid and cannot be known. But I will see if I can discover your falsehood though I cannot find your footing.

First I deny that *the true members of your best assemblies are espoused only to Christ.* for (as the prophet said of Israel,) lift up your eyes ūto the high placs & behold where you have not played the harlot. Now whils a church doth play the harlot, Christ willeth us to plead with her, that *she is not his wife, ney•her is he her husband.* Idolatry is spiritual whoredom, as the Prophets testify, Psa. 106 39. Ier. 3.9. Deut. 31.16. but the *true members* of your *best assemblies,* commit idolatry in their daily worship according to their Romish leiturgy or book of commō prayer, an idol of your own inuentiō. How are they thē espoused to Christ alone? Yes they are (say you,) because they *ar endued with true saving faith* I answer; *Faith* is in the heart, as it is written, *with the heart man believeth,* Rom. 10.10. The heart no man knoweth but God alone; as again it is written, *thou (Lord) only knowest the harts of all the children of men* 1 *King,* 8, 39, So then *I* ask you how you know that your members have *true faith*; your answer must needs be, (unless you w•ll make yourself a God,) you know it not but by their words and works. Well thē let us bring these to th' trial; their *confession* and the•r *practice*; leaving their *faith* to God that knows it The *conf•ssion* of the•r faith is set down in their service book, the 12. articles of the Creed. But this *Creed* the Papists also confess and read in their church; and if it will prove your people to have true faith it will prove theirs to have likewise; & you say no more for England, then for Rome. Again the Apostle saith, there are some which *profess that they know God but in works do deny him, and are abominable and disobedient and to every good work reprobate.* So then *words* are not enough, to prove *true faith* But we must come to the Apostle James his trial, *show me thy faith out of thy works; for faith without works is dead.* Now the works of your people are apparent to be evil; they standing in communion or confusion rather with the unclean, profane and, wicked whereby all God's holy things are defiled; as it is written, Num. 19.22. Hag. 2.14. submitting their souls to Antichristian prelates and priests, and hearing their voice, contrari• to *John,*) 10, 5. worshiping God in vain, after their own invented service book, which is a high transgression of the second commandment; Exo 20 And these things are general and public; the particular and more private in•q•ities, will not easily be numbered. Whereas therefore you would persuade us your church is *espoused* only to Christ, (although her fornicat•ons are so manifest between her breasts, because she saith. she *believeth* only in Christ; it is with no more color, then as if *Bilhah* (whē she was known to lie with Reuben,) should have pleaded; yet am I an honest woman, and espoused to Jacob only, for my love and hearty affection is towards him alone. But the wise man teacheth us, these be but the tricks of an adultrous woman, *she eateth and wipeth her mouth & saith I have done no iniquity.* Pro, 30, 20.

The scriptures which yourself allege; do also make against your chvrch. Eph 5 30. *We are members of (Christ's) body. of his flesh and of his bones.* F•rst your church can show no covenant that was made between Christ and her, at any time: the gathering and planting of your church having been by the Magistrates authority: not by the word of Christ, winning men's souls unto his faith, separating them from the unbelievers, and taking them to communion with himself. Secondly, in saying *his body,* the Apostle excludeth all other bodies; as more plainly appeareth in the other scripture, 2 *Cor.* 11.2. where he prepared the church *as a pure virgin for Christ,* which cannot be whiles she defileth herself with others; as doth your church with the abominations of the Papists; compāying also in the bed of love, with the Prelates, (whom the better son of you have confessed to be Antichristian) and their infer•our priests, who work upon men's consciences by their jurisdiction, ministry, doctrines, canons &c. being as the *bridegrooms* of your church, not *the friends of the bridegroom* which *stand and hear and rejoice for the bridegrooms voice*; for, that Christ should speak and rule, unless it be according to their own canons; they cannot endure.

The other places in John. 15. & 17. will confirm also that the true members of your best assemblies are not espoused only to Christ For Christ showeth, that his *Father* is *the husbandman,* who calleth and bringeth unto and planteth in him the *true vine*; all the branches, that is the particular persons of the Church. But the true members of your best assemblies: are as yet the branches of that false Antichristian vine. your confused church of England: not separated from, but living and growing in one stock, body and communion with the idolatrous and profain. So that you cannot say, as did the Israel of God. *Thou hast brought a vine out of Egypt, thou hast cast out the heathens & plāted it.* Christ showeth that his branches were purged of the Father, by the word spoken unto thē; your members ar not yet purged or cleansed by the word of Christ, from their idolatries, and profane communion with the ympes of Satan,. The word of life the word of separatiō from the serpēt & his seed; hath not yet sounded in the ears, or at least, not sunk into the harts of your people. Christ branches bring forth much fruit, through their abiding in him, being able without him to do nothing: your branches bear little fruit but unto themselves; and (as Moses foretold) *their grapes are grapes of gal their clusters bitter,* for the public idolatries used in your assemblies, after the manner of the mother of Rome. show that your vine is of the vine of Sodom. Christ prayed only for them that should believe in him through the word, that they all might be one in the Father and the Son, as the Father in him, and he in the Father; but the true members of your best assemblies, are one with the world, for whom Christ would not pray; being on spiritual body, & joined in communiō with the whole multitude of profane and wicked of the land; That strange it is you should read the scriptures and not discern, how far you are from being united with Christ, who as himself was not of the world, so neither are his people, but chosen and separated out of the same.

Whereas you bring no proof that your people have true faith, but by *Mr, Johnson's* confession; it showeth how distressed and helpless your estate is. Yet do you great wrong to *Mr. Io,* (as the reader may see in the place that you cite;) For although *considering them apart from the constitution of your Church* he thinketh by the appearance of the knowledge faith and fruits of diverse. that they may well be thought in regard of God's election in Christ, to be heirs of

salvation, and in that respect true Christians: yet *in respect of the constitution of your Church,* he saith, *they cannot be judged true Christian.* Now we deal against your church in regard of the *constitution* thereof; not doubting but God hath many elect heirs of sal•ation among you, which we leave unto him that knows them. Your argument then from *Mr* Johnson's confession, is faulty, and agreeth not with the rules of right reasoning; for whereas he limiteth his judgment of them, showing in what respect it is & plainly excepteth their church-constitution: you bear your reader in hand as if he granted it without l•mitation? and that too, according to the Scriptures in your first proposition, which evidently do concern the churches constitution. You may much abuse any man's words, if what he speaketh respectively you will take and allege as spoken absol•telie. So your proof faileth you.

In the end you refer us, *to the confirmation of your* 5, *Argument following* to the Answer wh•reof *I* also refer the reader

Now though *I* have answered first to the *assumption* or second part of your argument on proof whereof you do insist: yet the first part also shall be better examined, ere I let it pass: *Those churches* (you say) *whose true members are only espoused to Christ. are true visible churches.* By *true members* I conceive you do mean. (not as the truth is, all baptized and so retained in your church, but) some few choice persons, or forward professors, among whom there is an imaginary brotherhood, and separation from the other profane in your parishes; though invery deed they stand all one body. If thus you intend (as the proof of your *assumption* plainly intimateth you do,) then offer you violence to the similitud of marriage or espowsall which all mē know is not with some few members of a woman's body, as her fingers, or hands *&c,* but with the whole woman, who giveth her self by covenant unto her spouse or husband. And as in civil marriage so it is in spiritual; for Israel of old. when the Lord became a husband unto them, did not some of them, but all the multitude generally make covenant with their God: the scriptures also which you alleg, *Eph,* 5.2 *Cor* 11 speak of the whole body of the church, not of a few select members of the same. For though it be true of every visible church, that some only are elect howsoever all be called; yet the discerning of this belongeth to God alone, and not to us; who esteem of persons according to their outward covenant profession, and walking. Your reason then seems to be like this; *That woman's •hose true members,)* as namely. her eye, and ear. and some of her fingers) *are espoused on•lie to such a man. She is his true and lawful wife. But the true members of N,* (howsoever her whole body in general is coupled with an adulterer; and the most of her members ar affected and wholly given over to that adulterer, and her pretended husband they hate, & never made covenant with,) *ar espoused only to such a man Threfore. &c.* If this reason be not absurd. let him that readeth judge; and if such absurdity be not implied in your argument, show if you can in your next writing; for if you strive to avoid this, you will fall into another evil as shall then be manifested.

The 3. argument

IN what churches soever, is such an ordinance of God in public use and for• by which there is ordinarily made an undoubted resurrection or quickening frō the death of sin unto the life of grace, and a new birth: they are true visible churches of Christ. I am, 1, 18, 1 Pet, 1 23.

But in the best of our assemblies is such an ordinance of God &c. Theref••e &c.

The assumption is manifest. because by that ordinance of preaching which is in public use and force. there is ordinarily made an undoubted new birth; seeing there do ordinarily appear in many. the undoubted fruits and testimonies of God's spirit, after the public and ordinary preaching of the word. in our best assemblies.

Answer.

THE first part of this your argument seemeth to imply an error; as that a church is first gathered & constituted of an unregenerate profane and worldly people; over which are set Pastors and Teachers, who by preaching the Gospel do beget them or some of them unto th• faith and quicken them from the death of sin &c which quickening or new birth, is a proof that they are a true visible church. This course I find to be contrary unto the scriptures; which I would thus manifest. When the Lord Jesus would show mercy to the world, and call his elect out of the same, he sent Apostles Prophets and Evangelists to preach his salvation to all people's. The people to whom they preached, wer• not (for the most part) churches of God. but assemblies of heathens and idolaters; as for example, the men of Lystra of Corinth; of Athens where Paul preached in Mars street; and other like places. By mean• of this manner preaching many •eople were regenerate or be•ne a new quickened from the death of s•••e. a•d tu••ed from idols to the living God. And being thus begotten unto God, they were separated from others that bel•eued not. and joined together into a holy come•union, not having other officers over them for a while till men were fitted for such a work. Therefore oft times the Apostles departed to other places and left the Evangel•sts to redress things that remained, and to ordain them Elders in every city, as the Apostles appointed them These Elders, called generally *Bishops* or *Overseers,* had charge of their particular flocks, and might not go from them as did the Apostles. but attend and feed them: These now could not properly be said to beget their peo•le to the faith, (as the Apostle noteth to the Corinthians) but to feed and instruct them; and therefore are not called *Fathers,* but *Feeders,* or *Pasters.* and *Pedagogues. Child-leaders* or *Instructeurs.* From which I gather, that people must regenerate and borne again, before they may be admitted into any particular church, or have officers over them; and that ordinary ministers, which feed their flocks, cannot be said to beget them, as is the common vawnt of you Ministers in England. which me thinks even reason it self might show you: For you that are now over your parishes, how found you your people at first, a church or no church? If you say a church then you begat them not, but entered upon other men's labors that were before you if you say they were not a church, then you condemn the state of your parishes as they were planted, before you were their Ministers. Now then to come to your •roposition; In *whats•ever churches* (that is assemblies. for so I understand you to use the werd generally, as the Scripture sometime useth *Ecclesia, (is such an ordinance of God in public use and force, by which there is ordinarily made an undoubted new birth &c. they are true visible churches of Christ*: This *I* deny; for in the assemblies of the heathens in the Apostles days (as before is proved) there was such an ordinance of God sometimes in public use and force, as by it ordinarily there was made an undoubted new birth; as th' fruit of th' Apostles preaching showeth· yet were not those assemblies of

heathens, true visible churches of Christ. but such only as were converted to God and separated from the rest that believed not; and joined in a holy communion together were true visible churches.

Whereas you assume, that *in the best of your assemblies is such an ordinanc• of God* &c this also I deny for your ministers are not God's ordinance, he hath not called or sent them, they execute no lawful office in your assemblies. But your assumption (you say) *is manifest, because by that ordinance •f preaching which is in public use and force. there is ordinarily made an undoubted new birth.* I answer, first in very many of your assemblies there is no such ordinance of preaching in public use, as you here b•ast of; but bare reading only: yet those assemblies are by the Constitutions of your church, to be reputed as true visible churches as the other. Secondly in those other other where preaching is, I deny that there is *ordinarily mad• an vndoubed new birth*; Your proof is, because *th•re do ordinarily appear in many, the undoubted fruits and testimonis of God's spirit* &c. I answer, first if this be so, yet what will these *many,* help the *mo•t* and greatest •umber, in whom such fruits appear not? When many of the heathens believed the Apostles word, did their belief bring the other that believed not, into the church did not the Apostles separate the believers from the rest. and teach them to come from among them? Yet you for the faith of some, will unite all the assembly unto Christ and his church, contrary to the Apostles practice, and to all the scriptures. Secondly, I deny that there doth *ordinarily appear in many* such undoubted fruits of God's spirit after your ordinary preaching as for which we may esteem them true visible churches. Some fruits I kn•w there do appear; so do there among the Papists: yea they take occasion for such things to reproach you. that there follow not so many good works after your preaching as after their doctrine; but among neither of you: are those fruits seen, wh•ch by the testimony of scriptures will prove you true visible churches. So we have here but your bare affirmation to rest upon: and though I might thus end with as bare a denial: t•l you bring further proof, yet for to help the reader. I will show that ordinarily there appeareth not *a new birth* after your preaching. Because of your public idolatrous estate, where•n you stand subject to Antichristian Prelat•s and canons whiles you have your public worship after the Romish idolatrous manner, and are still coming led in one body with the profane, and ser•ents seed, with many other evils among you: which plainly show you want the *new birth* and are still in your old mothers womb. This the scriptures which you allege in your proposition will confirm; for the Apostles show, I am, 1, 18 1 Pet 1, 23. that Christ's church is a people *begotten of God with the word of truth*; that is the Gospel: but your church was first begotten. gathered, constituted, ordered, and is still continued, by the Magistrates word and authority; which if it did not enforce the people. the estate wherein you now stand, would soon be changed; your church dissolved, and either be better or Worse. And where you learned so to enforce f••th, and constrein men to be members of your church I cannot tell; unless you follow Muhammad's doctrine who taught that men should be compelled to the faith, by war and sword.

Again, the Apostle addeth this for a testimony and end of our new birth, that we should be as *the first fruit• of God's creatures* This men are not, till they be as was Israel, hallowed to the Lord; *Ier,* 2, 3, which was by separation from the world *Levite,* 20.26, and a willing covenant with the Lord *Exod.* 19.5, 6.8; *D•ut,* 26, 17, 18, 19, And that the like must be of us Christians,

another scr•pture confirmeth, saying, *These are they w•i•h are not defil•d with women, for th•y are virgins*; (this implieth a se•ar•t•on from the world; *•h•s• f•llow the Lamb with•rsoeuer he goeth,* (this argueth a covenant and communion with Chri•t: and in the next words. both points are repeated.) *these are 1 bought from men. being the first fruits 2 •nto G•d and to the Lamb:* after this followeth the fruit, *and in their mouth ⟨◊⟩ found no guile, for they are without spot before the throne of God.* Whereas therefore you have stood so long against us for *separation* and would maintain a mere confusion of all sorts of people in a C••rch, upon an imaginary separation made in the clouds of your own fancies whiles outwardly and indeed, you are one body with the wicked: you are undoubtedly •ot yet borne a new; your Church hath not strength to bring forth: your ministers are unskillful midwives; and the saying of the Prophet concerning the people of Ephraim, is verified also v•ō your people *be is an unwise son. else would be not stand still such a time. even in the breaking forth of the child•en. Hos* 13, 13.

The 4. Argument.

IN what churches soever all things needful to salvation by public authory•y and g•n•rall approbation, are ordinarily and publicly taught they are true visible Churches.

But in the best of our assemblies are &c.

Therefore true visible churches.

Proof of the assumption,

In what churches soever ar ordinarily and publicly taught. the doctrines wh••by the people of God were converted and saved in the time of Christ and his Apostles. in those churches are all things needful to salvation taught. But in th• b•st of our assemblies are &c, Ergo &c. Proof of this assumption appeareth out of Luk. 1.77, 78. with Mar. 1, 4.15. Luk. 24, 47. Act. 2.37, 38, 41. Act, 11, 17 18. Act 16.30.31, and 20.21.

If it be o•i•cted that the points in question between us. be needful to salvation: it is thus disproued.

Al things needful to salvation are clearly set down in the scriptures to the understanding of the spiritual 1 Cor 2.15. Dan 12.10. Pro. 8 9. •nd the things that are not open to the spiritual, are not needful to salvation.

But the p•ynts in question between us, are not clearly s•t down in scripture to the understanding of the spiritual; as appeareth both by thousands of •inist•rs and peo•le of the church of England and o•her forr•yn churches among •h•me are the chiefest lights of this age as Calvin, Beza, Junius, Fiscat•r. Gwalther. Zanchius with others, which were undoubtedly spiritual; are of c•ntrary judgment to the Separatists as also in that it is not agreed up•n among themselves. what is the discipline and order required by the word in •ue•y p•ynt, nor in •any other points of difference among them. namely touching the diff•rences of the office of Doctor and Past•r &c.

Answer.

FIrst wishing the reader to remember what is answered to the fi•st part of your former Syllogism; I will without further re•etition, proceed p•oceed in answer of this; where the gro•nd and proposition of your first argument is imperfect, so that which you build thereon is unsound. For whereas you speak of *all things n••full to s•lauation* &c. to be *publicly taught*: you should have added also, are *obser•ed* or *done*; according to Christ's saying *ye are my friends if ye do whatsoever* I *command you.* If men hear truth *taught* and obey it not, it avayles them nothing Ther•fore as the Apostle saith, *be ye doers of the word, and not hearers only. d•ceiuing yourselves.*

Your *assumption* also is denied: for in your best assemblies all things needful to salvation be not taught, much less done or practiced. To give an instance; to be separated from the unbelievers, and to be joined together unto a holy come•union and church; is needful to sal•ation; 2 *Cor,* 6, 17.18. *Act,* 1 47, *Isa* 65.9, *Reu* 21, 24. This is neither taught not practiced in your a•semblies but oppugned by all the cavils you can. Your proof of the a•s•m•tion is, a comp•rison of your church with those in Christ's time and th' Apostles. I answer you again, your church is not like those in d••trine or in practice of things needful to salvation.

Then you say, *the proof of this assumption appeareth out of Luk.* 1.77. *&c.* This is a strange proof of your *assumption,* which is this, *But in the best of our ass•mblies are taught* &c. Doth *Luk* 1, 77. show what is taught in your a•semblies? and why doth not *Mat,* 15, 9. *and* 23, 16 17, &c. show what is taught there also? The places that you allege show what doctrine was taught in the Jewish and Apostolic church•; not what is taught in yours. It must be therefore your own writings, sermons, doctrine, practice and estate. that must prove your a•sumption. But you will say (perha•s) your doctrines and practices. agree with those mentioned in these scriptures. That I deny; and would therefore that you should have made application of the particulars: Which because you have not done, I will do for you.

You allege *Luk,* 1, 77.78. *with Mar,* 1.4.15 where *knowledge of salvation is giu•n unto (God's) people. by remission of their sins, through the tender mercy of our God &c.* & this was done, by *preaching the baptisime of amendment of life, for r•mission of sins.* and *belief in the Gospel.* So in Luk. 24, 47 *repentance and remission of sins should be preached in Christ's name among all nations.* The same things are also taught in all the other places which you cite, as the reader may see in the texts. Now these things (you will say) are taught and observed among you. I show the contrary thus.

First you *give knowledge of salvation,* (though faslly) unto other then to *his,* that is *to God's people*; in as much as you give the sacraments, which are the seals of our salvation unto the profane and wicked and their seed thus prostituting the most holy things. even Christ h•mselfe, unto hat•rs a•d bl•sphemers of God, (a• you cann •r deny but a number of yo•r church are) and such as make a mock of religion; and herein you ar•u•ty of high sacrilege agai•st God.

Secondly, the doctrine of *repentance.* is not truly taught nor obeyed in y•ur Ch•rch. For unto true repentance is required, 1 a knowledge or notice given and taken of sins; *Isa* 58, 1, *Lam,* 2, 14 & 3 39, 40. 2 an acknowledgment or confession made of sins, (as a testimony of true

sorrow of heart,) with asking mercy *Leu* 4, 13, 14. *&c, &* 5, 5.6, *Psal.* 32, 3, 5, 3 and a for•aking of sins, or amendment of life. *Prov.* 28, 13, *Psal,* 28.21.2 *Cor.* 7, 11. *Eze.* 18, 21.

N•w the sins of your church have not by your Ministers been signify• to yo•r people; as namely their confuse estate and commixture with the wicked; though it be a sin everywhere reproved in the scriptures. as before is shown.

The great transgressions which your people daily commit in God's publ•ck worship, whiles, you have your own wilworship, and stinted prayers with••t warrant from Chr•sts testament, read in place of God's true spiritual service; these are not preached against, reproved or cast out by your ministers doctrine; but contrariwise, they have by word & writing so•ght to m•inteyn the same. The seru•le subjection that both ministers and people, are in, under your Lord's the Bishops and their courts; is not disco•ere• by your min•sters to be a sin and bondage which you must depart from, if you will be subject to that only Lord & master Chr•st though secretly they have sought to undermine that jurisdict•on of B•shops wh•ch how ca• they do, if it be of Christ; or how may a•y sta•d under it, if it be of Antichrist?

This being the sinful state of your church, as we well know. (and you ar never able to just•fy yourselves;) your ministers not teaching repentāc for these things, nor being suffered by your Church to speak against them, teach not repentance truly. For, It is not enough to cry out of Idolatry, or to preach repentance from sins in general; for so they do among the Papists, but the particular sins of every people and pers•n mu•t be reproved; yea every sin that is seen and discerned, or else your preachers do not their duty. God's word teacheth u• t•at •f a man walk in any one sin though he do not all he shall n•t live. but die the de•th *Ezek.* 18, 11, 13. W•en *Gibeah* was given ove• to the Sin of Sodom, if the Priests and prophets should have preached against idolatry, swearing, breaking of the Sabbath, and such like evils. and not against that particular filthynes which the people followed should they have preached repentance truly? When Israel followed Iereboams calves at Dan and Bethel, if the ministers then had preached against Sodo•ie, whoredom, drunkenness, and the like, and not cried out a•ainst that present idol worship, but pleaded rather for it: sh•uld they have t•u•ht repenatnce truly? Even thus it is with your best min•ster•, they will th••de• out in their pulpits, against Popery, and idol•try in •e•er•ll a•ainst theft, whoredom, pr•de, covetousness, and m••y o•her i•q•••ie•, but the sin which cleaveth so fast to the bones of •o•r Church, t•e heinous enormities in God's worship amongst you▪ these they meddle not with, neither upon payn of excommunicati•• draw the people to repentance for them; as after I will further show. Perhaps now and then they will glance at the Bps. or some other corruptions, but bring the people from under these iniquities, they do not, nay they plead for them rather, and cry o•t upon us, which have forsaken so gross ab•minations.

Now there being no notice given by the ministers, or taken by the people of the si•ns wherein they live: the other two parts of true re•entance do also fail among you: for far you be from confessing your sins, which though you offer the sacrifice of fools, yet will you not know that you do evil, and most far from amending them, when with so high a hand you do maintain them: although the testimony and s•ffrings of us your dis•ised and persecuted

brethren, against them, have sounded in your ears now man•e a day. Thus teach they not *repentance* aright.

As for *faith* it cannot be sound, and true, where it hath not ground o• the covenant and promise of God: God's covenant and •romise of salvation, you have not without repentance, as Christ said, *Except ye repent. you shall all likewise p•rish* for surely God will wound the hairie •ate of him that walketh in his sins. To preach *faith* therefore. and a•ply justification by faith, to an unrepentant people, is to •rofane that holy doctrine, and turn the grace of God into licent•ousnes. But to give the seals of the righteousness of faith, (baptism, and the Lord's supper) to the wicked blasphemers, irreligious, and to their seed, it is a sin of sin• for which your ministers shall give an heavy account to Christ at his appearing. as have counted the •recious blood of his testament an vnholi• thing. and washed and fed therewith e•en dogs and swine, as the scripture calleth such ungodly •ersons. And thus you have not truly taught among you either *rep•ntance* from dead works or *faith* towards God, which are the doctrine of *the beginning of Christ* and the very foundation, as the Apostle saith.

I will now also compare the practice of the Apostles (in the plac• which you cite) with yours, that the reader may see how your right eye is blinded, to bring scripture so plain against yourselves. In Act. 2, 37, &c, the manner of gathering and planting that church‘ is thus described. There was first the word preached. by the Apostles, verse 14 &c which being heard, pricked the harts of the •eople, verse, 37. there was repentance taught (not for adultery, theft, worshiping of Idols o• the like, whereof it may be that people was not known to be guilty. but) for their particular trespass in refusing of Jesus Christ, into whose name they must be baptized, if they would be saved, verse 38, then followed a plain separation from such as frowardly resisted the truth. verse. 40, and none were baptized or joined to the church but such as gladly received the word verse· 41. After this followed a cont•newing (notwithstanding the imminent peril of trouble and persecution for the truth sake,) in the Apostles doctr•ne, and fellowship, and breaking of bread, and prayer•; verse 42, If you had walked in this primitive churches steps you should before the constituting of your Church, have preached unto the poor ignorant and idolatrous Papists, (which was the general face of the land at Q Mary's death,) repentance for their sins in all their idolatries. w•ll worships, and superstitions, subjection to Antichrist, his prelacy, priesthood, and government. &c. To such as had their harts pricked with your doctrine, you should have shown the true way of the Gospel faith, and holy walking therein You should have taugh• them a separation from the profane and obstinate; and have gathered into the Church, such only as gladly received the word; and with them you should have walked in a holy communion and practice of Christ's ordinances, th•ugh Princes and Parl•aments, though•gh men and Angels, should have forbidden, & threatened you for it. Thus had your church bē the daughter of th•t mother church in Ier•salem, whereas now by neglecting this pattern, and reteyning the Popish confuse multitude, and a great part of their ministry and worship; you have imitated B•bylon •e mother of fornications, a•d •re as unlike Zion, as you are like yourselves.

The objection which you feared, and therefore would prevent with answer.: is yet of more weight then will be eased by your syllogism; the a•sumption whereof *I* deny For the true

constituting of a Church by the word perached, call•ng men to a willing holy covenant with God sep•ratin• them from the ways of Satan & Antichrist. his false & idoatr••s worship, priesthood and government. uniting them together in the come•union of the true faith, and bond of love and peace, (which ar the controversies between you and us,) these points are clearly set down in scriptures to the understand•ng of the spiritual, as the history of all the Bible, and the pract•se of the Apostles, and primitive churhes already alleged do plainly show and I am sure you will not deny, but they were *spiritual.*

Whereas you would •roue, they are not clearly set down to the understand of the spiritual, because *thousands of ministers and people of the chur•h of Engl•nd, are of contrary judgment* to us: first we have many testimonies of your own min•sters for the things that we defend against you as in this and other books we have manifested. Secondly, if we had no such testimony, yet what do you but make yourselves judges in your own cause, that though we bring never so plain evidence against you from the word, yet if you see it not, or will not see. it must not be needful for salvation. More unsound and popish doctrine hath seldom been taught But I leave vpō you the saying of Christ unto the Pharisees, *If you •ere blind ye should not have sin. but now ye say, WE SEE therefore your sin remaineth, John,* 9, 11.

And whereas you further bring against us, *foreign churches,* and special persons the *chiefest lights of this age,* first mind whither this be not •lso • ground of Popery, so to press human authority: and whether the Papists cannot for many of the•r heresies, allege the ancient fathers, (the *chiefests lights of their ages*) whom yourselves I suppose will not deny but to be spiritual, seeing their test•monies are often alleged by your church in pulpits and in print.

Secondly, this your dealing is such, as both the better sort of the late Fathers (as Augustine for example, who was of m•nde that counsels, Bishops &c. ought not to be objected, for trial of controversies, but the holy scriptures only,) and the very superstitious Popelings themselves have condemned: saying that *we are rather to believe •ne private• faithful man then a whole Council. and the Pope (himself) if a man have better a•thorety & reason on his side.*

Thirdly your objection and pleading against us, is much like as if the Jews should have objected against Christianity. thus: It is not needful to salvation to believe that Jesus who was cruc•fied is the Christ: for then it would be clearly set down in scripture to the understanding of the spiritual *Dan* 12, 10, *Prov,* 8, 9, but that it is not for the thousands of priests and people of Israel, God's own people, among whom are the chiefest lights of this age, the Rabbin's, expounders of the law &c. which are undoubtedly spiritu•ll; are of contrary judgment to you his disciples, *Job* 7 47, 48, 49.52.

Fourthly, (as *I* have before answered) foreign churches, and the lights in them, have clearly seen the things we stand for, and do asse•t with us, touching separation from Antichristianism, gathering into and walking in a holy communion of Saints, and other points of greatest moment between you and us. as their *Harmony of Confessions,* besides other particular books many. do testify. If you object their particular judgment of your churches estate, I answer, that is not needful to salvation therefore they may miss in it; and yet be spiritual: for if men i• their own churches profess•e and walk in the truth so far as God gives

them to see; and think better of other churches then they do deserve, such errors even the most spiritual are subject unto.

It was clearly revealed in scriptures that the Gentiles should be called under the Gospel, *Deut* 32.43 *Gen.* 12, 3 *Psal.* 67. *&,* 117 *Isa.* 11.10 Chr•st •imself plainly confirmed and commanded it, *Mat,* 28.19, *John,* 10, 16, *Act* 1, 8. Yet the Apostle Peter himself and many other spiritual men, perceived it not till in more special and particular weise it was to them revealed *Act.* 10.14, 28, 34, 3•, *&,* 11, 2, •, 18. As Peter and many other godly then, failed in esteeming worse of the Gentiles then they should: so learned and godly men now may fail, in esteeming better of your est•t• then it doth deseru•.

The 5. Argument.

WHatsoeuer church is the mother of the faithful, is a true visible church, but the best of our assemblies are &c. Ergo true visible churches.

The preposition is true. because that regeneration and new birth, is only ordirarily wrought by the word preached, Rom, 10.8.17. I am. 1.18. 1, Pet. 1, 23. which is only and ordinarily found in the visible Church. Gal, 5, 26. 1 John. •. 5.

The assumption is true, because many are ordinarily new borne in our best assemblies, by the ordinance of preaching in public use and force; as appeareth by Mr Johnson's foresaid confession, as also by the means of the causes and means ordained by God to beget faith in the hearers, and efficacy, thereof, Esa. 55, 11, Rom. 10.17, and lastly, •y the infallible effects of faith, and fruits of the spirit, appearing in the true members of our best assemblies, Gal. 5, 6, 22.

Answer.

HErе you seem to bring a new argument, though it be but the old in a new coat: for take away this mantel wherewith your *Major* is clothed, *The mother of the faithful*; and all the rest will be but *regeneration* and *new birth.* wrought as (you say) by the preaching in your best assemblies. Which things we heard in your third argument, and there refuted. As you here urge them again, I further answer, first to your proposition. *Whatsoever church* (say you) *is the mother of the faithful, is a true visible church* But Israel (say I) in her idolatrous estate, was *the mother of the faithful*; yet was she not in that estate *a true visible church:* therefore your proposition is not true

That Israel then was the *mother of the faithful,* appeareth by the words of the Lord *Plead with your mother Hos,* 2, 2, That they which were willed thus to plead, were *the faithful* appeareth by the•r names *Ammi* & *Ruhamah,* that is, *My people* and *she that hath obtained mercy.* That yet notwithstanding this mother was not *a true visible church,* appeareth by the Plea to be made against her, *She is not my wife, neither am* I *her husbād*: her estate being (as elsewhere is said) *without the true God*; and her children that continewed in her idolatry, should *obtain no mercy,* Thus you see a church may be said to be the mother of the faithful, and yet not be a true Church of God.

You would confirm the *proposition* to be *true.* because regeneration and new birth is ordinarily wrought by the word preached, which is one lie and ordinarily, found in the visible church. I answer, the word preached is to be found also in the false church; as among Papists, Anabaptists, Anabaptists &c. as ordinary if not more ordinary then •n many of you• assemblies: and although there be not such or so many truths •aught among them as are among you, yet the word that is taught, hath effect for sanct•fication of life, in as great measure, as ordinar•lie appeareth in your Church of Engl.; where so much profannes reigneth, as all men see and know.

The church of Rome. is as yourselves pr•fe••e, a fall•e church: yet doubt I not, neither do I think you doubt but sundry children have been borne unto God by that harlot. The church of En•land, it as we profess; a false church, your Ministry also fall•e: yet God which brought light out of darkness, hath brought forth, (I do•bt not,) and saved many of his dear ch•ldren among you. But let not thi• embolden the rest to continue with you in your false est•te: least they find no mercy with the Lord, because they be children of fornications.

To your *assumption* then I answer, as you first set it down. I grant it; yet will not your conclusion follow for it may be *a mother of the faithful* and yet *no true visible church*; for the reason foreshowed, But as you afterward explain yourself saying; *the assumption is true because many a•e ordinarily new borne, &c.* I deny it thus to be true, because neither is a new birth *ordinarily* to be had among you neither have you God's *ordinance of preaching in public use and force.* If your people were truel•e regenerate they would not sin; m•stike me not, I know the remainders of sin dwell in the best men, and draw them to that they neither would not ought, but as th• Apostle saith, *He that is borne of God sinneth not.* And seeing so many and great sins reign in your best assemblies. how can you say you are regenerate? for I have before manifested, that ordinarily people are kept and continued among you, in an unholy communion with the wicked and irreligious, and nourished with s•perstition and idolatr•: these and the like things are no tokens of true *regeneration.*

Mr Johnson's confession, is before treated of: and will not import that which you would infer.

The *causes* and means *ordained by God to beget faith,* are not by *Esa,* 55 11, *R•m,* 10.17. proved to be among you For there is spoken of the *word going out of the Lord's mouth:* but your min•sters are not the Lord's mouth, because they ha•e not from him their calling; sending and authority to preach, b•t have it from his enemy Antichrist, and (as the Apostle saith) *how shall th•y preach except they be sent*? Neither are they as *the Lord's mouth*: because they separate not the precious from the vile. *Ier.* 15 19.

Neither are the *infallible effects of faith &c.* proved by *G•l.* 5, 6, •2. to be in *the true members of y•ur best assemblies*: For seeing *faith* is there said to *work by love,* and there is no *love* of Christ, unless men *keep his commandments,* and his command•ments are not kept in your idolatrou• assemblies: it cannot be affirmed that you love the Lord, if so you contine• continue in sin: or that you have true faith. But rather, seeing the contrary works of the flesh; which the Apostle there mentioneth. adultery. fornication, &c, idolatry, witchcraft, hatred &c. contentions. seditions heresies, &c. are found in the true members of your church, (for all

among you are baptized, and all baptized are true members;) you are more rightly to be reputed unregenerate and vnsanct•fied, in that your sinnfull and confused estate. Neither have you Christ's power in your *best assemblies* to cast out the wicked from among you: but they are fostered. f•d, and blessed. with your word, prayers, sacraments, &c. and such as abstain from your idolatry and from communion with the wicked; you hate, reproach, excommunicate and persecute: that your church, is indeed, a mother to the profane. But a stepmother to the faithful.

The 6, argument,

THose Churches for whom the Churches of God rei•ice. are true Church• 2. Thes. 1.4.

But our best assemblies are such, for whom the churches of God rejoice.

Ergo.

The reason of the proposition is, because the churches of God have the spirit of discerning; a true church and ministry from a false; as John 10.27, 5. Ma• 24, 24 1 Cor. 14 32. and 10.15· 1 John. 4 1·

The assumption is true; because all the churches of God, rejoice, in our best assemblies; and have given us the right hand of fellowship and testimony of a true••hurch; having joined our public confession with their Harmony.

Answer.

THIS argument is one and the same, with the third of your first *Constlerations,* save that it hath gotten the fashion of a syllogism. The in s•fficiencie of this reason, I have there shown, and thither do refer the reader. Further here I answer, that you turn the testimony of the reformed churches, to your best advantage, yet neither with equity, nor good success For they joy not for your best assemblies, more then for your worst. but for your Church in general, and the confe•sion of the same. They rejoice for every Bishop, Priest and Deacon, and for every Parish that maketh such confession. as *Bishop Jewel* in his *Apology* hath set down: Part of which *Apology* they have united with their *Harm•nie.* And why bring you them as approving your best assemblies only. Your Lord's the Prelates may truly say you do them wrong: to apply unto yourselves the applause which other churches give to their Apology. They will tell you in your own words, *the churches of God have the spirit of discerning a true church and Ministry from a false.* But the reformed •hurches have discerned the national church of England, (whereof the Archb•shop of Cant· is Pastor• to be a true church; they have discerned the *Di•cesan Bish•ps* in England as well as the *Parish Priests,* to be true Ministers; and rejoice as well for their *Sees,* as for yo•r *Parishes,* having joined these all alike in their *Harmony* And what will you (*that suff•r s• many things for sep•rating in y•ur ch•rch.* as yo• s•yd) answer to your right reverend Fathers, against whom like unnatural children, yo• hau• striven so long, and would have them with their j•risd•ct•on •ut out of your church th•t the P•r•sh priest or Deacon m•ght Lord it alone.

More particularly I answer: yo•r first propostion is unsound, & cannot be pro•ed from the scripture you allege 2 *Th•s.* 1.4. from which text yo• must conclude on this fa•h•on. P•ul and Siluanus and Timotheu• rejoiced of the Thesalonians in other churches of G•d, because of their patience and faith in all persecutions &c. Therefore the reformed church• rejoicing for the church of England. it must needs be a true church. The conseq•ence is denied. True churches may err in their judgment of another church, especially if the• be not rightly informed of the stat• thereof? as the reformed churches are not by that your Apology. Moreover he that mindeth the things recorded of that church, 1 *Thes.* 1, 3, 6, 7, 9 *&c.* and the different estate to be seen in your church: may soon percei•e their is no l•ke cause of joy for you •s for them; that if there be a l•ke effe•t, it is in error.

The *reason of the proposition,* is no better confirmed by the scriptures you allege: For when Chr••t saith *John.* 10, 27, 5. *M• sheep h•ar my voice and they will not follow a stranger*; doeth he send his sheep to other flocks, to try their shepherds by; or if I see my shepherd to be a th•ef, a hireling, a wolf? m•st I commit my sowl unto h•m, because other shepherds w•ll give him the right hand o• fellowship? In the other scriptures, say n•t the Apostles to the particular churches. and persons, *judge ye what I sa•? try ye th• sp•rit and believe not every spirit*; But you would not have our selves to iud•e or try, but to send over sea, and hear what other churches judge; if they ap•roue we must not disallow. You may as well bid us. put out our own eyes. that other men may lead us; and as soon will we foll•w you in that, as in this your popish counsel. We have learned to live by our own faith. and know that every man shall bear h•s own b•rden, and answer for himself to God.

But you will tell us, if we can judge and discern the true church: others can do it also and better. I answer, I may err judgment, & so may others, even whole churches, therefore let every man look how he judgeth, and how he de•endeth on other men: and let evey man's •udgment be tried by the scriptures. For this cause we say unto you; seeing we have fought for the judgment of other churches, but can get no answer. procure you some reasons from them, in defense of your church, ministry, worship, and ecclesiastical gouer•meant: and if by God's word they can just•fy those things, and evince that we have done evil to depart from you: we will return unto you. Otherwise if they rejoice neu•r so m•ch for your estate: we are ver•lie persuaded, that both they and you have more caus• to mourn, for the many abominations that are am•ng 〈◊〉

To conclude, consider in an example, the weight of your argument; for by the like re•son the envious ministers in Paul's time, mought thus ha•e just•fied themselves

That m•nisterie and ministration for which the Apostles of Christ rejoice, is true to be obeyed, and continued in. But our ministry and min•stration is such as for it the Apostle Paul rejoiceth, yea and will r•ioyce Philip • 16.18.

If you Answer the Apostle rejoiced for the preaching of Christ, not forth envious affection of the preachers, who might be damned themselves, notwithstanding their true doctrine: it is true. And so mind *I* for the reformed churches. They rejoice for the many truths you profess•e against Popery, (as we also do the like,) yet may you nevertheless perish for your

false constitution, idolatrous worship, popish hierarchy and other transgressions that are among you. Amend your lives therefore, and turn your feet into the ways of peace, for if you rely upon man, an• make •lesh yo•r arm; and will not he•r the word of the Lord that condemneth your iniquities. you sh•ll perish in your sins, & other ch•rches shall not be able to excuse of s•ue you

ARGVMENTS That the PREACHERS of the best assemblies of the church of ENGLAND, are true ministers of Christ. I

TH• pr•achers after whose public & powerful doctrine, of the word do ordinarily follow repē•ance, conversion to God, saving faith in Christ, love to the brethr•n, and o•he• fruits of the spi•it Gal. 5, 6, 22. in the hearers, are true ministers of God and of the visible ch•rc•:

But •fter •he d•ctrine of God's word taught by the preachers of our best asse•bli•s, do ord•narily appear the fruits of the spirit in the hearers.

Th•refore th• preachers of our best assemblies, are true ministers of Christ.

The •roposition is proved, because only the word that God doth send in the 〈◊〉 o• his ministers, is ordinarily effectu•ll for these things Ier. 23, 22, Esa. 55 11. Mat, 7, 20, Luk 1, 76 John. 10.1, 2. 1 Cor, 9 1.•, & 4, 15.

Th• assumption is proved by the answer to the assumption of the 4 argume•• 〈◊〉 th• church•.

Answer.

OUR separation is from your Church consisting of many assembly• all compact into ore bod•e, and from all your Ministry both prelacy and priesthood. We cannot tell which assemblies or ministers be *best*; for they that seem best may prove worst, because they most deceive the simple: the wolf that comes in a sheep's coat, is no whit better than he that cometh in his native hiew: but he may do more harm, in that he is disguised. Reason would persuade us, that the Bishops are *the preachers of your best assemblies,* for they have greatest dignity, fatherhood and authority in your church: they preach in the highest and most honorable assemblies of the land; they are most careful to observe their *oath of due obedience,* to keep the canon• orders laws and ceremonies of your church and set themselves against such as secretly undermine the state of the church and ministry of England, yet openly stand members and professed friends of the same. They and their assemblies, are best ordered after the constitution and laws of your church. So that to speak as I think, I know not which assemblies be best, where the Leven hath sow red the whole lump; though I can guess which you do mean: but plain dealing about your ministers and as•emblies would have beseemed you best. Tel us therefore (when you next write) what ministers you mean; whether the Bishops, Deans, Doctors &c. that are in the cathedral churches; or the Doctors and Divines that are in your universities; or th• Parsons, Vicars, Lecturers that are in your Parishes? Again what Ministers they be whither Apostles or Prophets or Evangelists or Pastors or Teachers; for all these are ministers, Eph. 4. and meet it is to know your meaning: for though

Apostles and Pastors be both ministers ordained of Christ, yet if one will say every Pastor is an Apostle, he is but a liar. So you see it is needful that we ransack these your ambiguous and general terms. Now for your argument; first *I* answer to the proposition, that though these fruits you mention, do many times follow the doctrine of Christ's ministers, yet not theirs only, nor always Not only because other men that are not in office of Ministry may by excercise of their gifts work such fruits, as appeareth 1 *Cor.* 14.1.31.3.24, 25. *&c.* I appeal also to yourselves, whether you think not that your best ministers, though silenced, or degraded, from all ministerial office: may not▪ when they teach, work repentance, fath and other fruits of the spirit.

Neither do these fruits *always* follow the doctrine of true ministers; for Noah preached 120· years yet followed there not faith, and repentance in the old world: Christ himself preached to Chorazin and Bethsaida; yet left the *woe* upon them; and complaineth (in Isaiah that he had *labored in vain* among the Jews: and of Israel it is said, *All the day long have* I *stretched out my hand a disobedient and g•ynsaying people.* To reason therefore from the effects, this man wrought faith by his teaching therefore he is a true min•ster; or this man wrought not faith by his teaching, therefore no true minister; is unsound, and vnconcludable by the scriptures

The •roofs of your proposition being examined, will be found to light for your purpose; if you mean that the officers doctrine, only, or always, is effectual for these thin•s, to weet, *repentance, faith &c* often *I* know it is; and always it hath effect, either to life or death in the hearers.

Your scriptures are, *Ier,* 23, 22. which showeth what true prophets should labor to do, namely to turn sinners from their evil way &c, (whereas the false prophets did otherwise, *Eze,* 13, 22:) but proveth not, that the prophets only did this; for the Priests and Levites did it also *Mal,* 2, 6, yea private men may often turn their neighbors from evil, *Leu* 4, 27.8. *&* 19.17. *Prov.* 31.26, *Mal.* 3, 16, *Mat.* 18.15. *I am.* 5.19, 20. neither proveth it, that the prophets always did this; for Isaiah crieth, *Lord who hath believed our report*? Isa. 53.1 and it is written, that *the Lord testified to Israel by all the Prophets and by all the Seers, saying, turn from your evil ways &c. nevertheless they would not obey but hardened th•ir necks &c.* 2 *Ki•,* 17, 13, 14

The next place *Isa* 55.11. showeth the nature of God's word, which is effect••ll to make better or worse as he will that sendeth it: not always t• convert, for Pharaoh was hardened by it: not only by the officers, f•r ••is hono•r is to *all the Saints,* to have the high acts of God in their m••thes, and a two edged sword in their hands, to execute vengeance in the heathens, and corrections among the people &c. Psal, 149 6, 7.9.

The fruits whereby false prophets are known from true; *Mat.* 7.•0, are not the effects of their doctrine by converting men only; for so many true prophets heretofore should have been judged false: but the doctrine it self, and the works of life and conversation, are the prophets fruits; which also may both be good, in them that have no office at all.

The next place *Luk.* 1.76. speaketh in part•cular of John's extraordinary office, and work wherein God employed him; and proveth your purpose no more then the other.

John, 1•, 1, 2. speaketh of lawful enterers into the sheepfold by the door, and of thieves that clime up another way. What this will say for your ministers I know not unless, to prove them thieves; for their entrance into the ministry by the d•ore, that is, by Christ's ordinance i• his church they cannot show; no lawful office or calling have they to witn•sse for them Yea they are ashamed of their office, calling, and entrance by the Bishops, and secretly do disclaym that to their people, & pretend their gifts, graces and effects, for proof of their ministry, 〈◊〉 many of us that have dealt with them; do know: But what say I, *secr••lie*? nay openly and in print they have yielded, that *th•y enter not in by Christ, but by a popish and unlawful vocati•n.* The like seemeth •o be closelie implied in these your arguments, where you neither name what office your preachers have, nor how lawfullie they come by it, as the reader may observe.

The words of the Apostle, 1 *Cor.* 9.1, 2, & 4.15. show two things, 1 • lawful office of Apostleship, 2 and God's blessing upon his labors in that office: neither of Which can be shown by your ministers; neither proveth it yo•r proposition more then the other places. For I hold with you that God's lawful ministers, are the principal, and most excellent ordinary outward means, for to work repentance, faith, &c. but not the *only,* as you would have it.

The *Assumption,* namely, that such effects do follow your preachers doctrine is denied. You refer us for the proof thereof, to that which you wrote before: and I also refer the reader to that which is before answered And here I will add a further demonstration, that true repentance cannot follow your preachers doctrine, in as much as they teach not true repentance, neither can teach it because their mouths are mouzled by your church that they may not speak For thus it hath enacted.

Whosoever shall hereafter affi•me that the form of God's worship in the Church of England established by law, and contained in the book of Common prayer &c. *is a corrupt, superstitious or unlawful worship of God, or containeth anything in it, that is repugnant to the scriptures, let him be excommunicated* ipso facto; *and not restored but by the Bishop of the place, or Archbishop after his repentance and public revocation of such his wicked errors.*

Whosoever shall hereafter affirm that the rites and ceremonies of the church of England by law established, are wicked, Antichristian or superstitious, or such as being commanded by lawful authority, men who are zealously and godly affected, may not with any good conscience approve them, use them or as occasion requireth subscribe unto them; let him be excommunicated, ipso facto, *and not restored until he repent, and publicly revoke such his wicked errors.*

Whosoever shall hereafter aff•rm that the government of the Church of Eng. under his Majesty by Archbishops, Bishops Deans, Archdeacons and the rest that do bear office in the same, is Antichristian or repugnant to the word of God, let him be excommunicated ipso facto, *and so continue until he repent and publicly revoke such his wicked errors.*

Whosoever shall hereafter affirm or teach that the form and manner of making and consecrating Bishops, Priests, and Deacons, containeth anything in it that is repugnant to the word of God c *let him be excommunicated* ipso facto; *not to be restored until he repent and publicly revoke such his wicked errors.*

These and the like constitutions, hath your representative church of England made for maintenance of their worship, ministry, ecclesiastical government, rites ceremonies. &c, against which your forward preachers heretofore so earnestly inveighed, as being corrupt unlawful and antichristian: but now behold their mouths are shut, they may not preach repentance for the many abominations that are among you; if they do, they are excommunicated *ipso facto,* and then are they neither officers nor members of your church. Wherefore your ministers are either fain to hold their peace, and be such as the Prophet complaineth of, that *rise not up in the breaches, nor make up the hedge for the house of Israel, to stand in the battle in the day of the Lord*; or else they preach for defense of your own invented worship, pompous clergy, and laudable ceremonies; and are such as the prophet blameth for having seen a vain vision, and spoken a lying divination, saying, the Lord saith it, albeit he hath not spoken. What reward then can they expect for their preaching but as the Lord there threateneth, that his hand shall be upon them, they shall not be in th' assembly of his people, nor written in the writing of the house of Israel. Wherefore if there be any weight or soundness in this your argument, it may be returned upon you thus. The preachers after whose public doctrine do ordinarily follow impenitency, and continuance in an evil •nd idolatrous estate of life in the hearers, ar not the true ministers of God. But after the doctrine of the preachers of your best assemblies, do ordinarily follow and appear impenitency, idolatry and other fruits of the flesh in the hearers: (as is proved by the answer to this and to the assumption of your 4 argument for the churches.) Therefore the preachers of your best assemblies, are not the true Ministers of God.

The 2 Argument

Such Ministers as have promise of salvation in their present standing, ar true Ministers of Christ.

But so have the ministers of our best assemblies; Ergo. &c.

Proof of the assumption,

Because the promise of salvation is given to such Ministers as 1, are faithful and wise stewards, giving the household meat in due season Mat, 24, 45.46. 2. build gold silver or stubble on the foundation 1 Cor 3, 12, 15. 3. continue in taking heed to themselves and unto learning 1 Tim. 4, 16. 4, feed the flock willingly, of a ready mind, as ensamples, 1 Pet. 5.4. 5. turn many souls to righteousness. Dan. 12, 3.6. Ez• 1, 3. Thou shalt save thine own soul.

But these things do the ministers of our best assemblies: Ergo.

Answer.

THe *assumption* of this argument I deny; and will consider the 6. reasons that you bring to *prove it.*

1. *Are faithf•l •nd wise stewards* &c.] but your ministers are your Lord Bishops st•wards or bayliffes, not the Lord Chr•sts: by them the•r m•uthe; are ••ened and shut a 〈◊〉 . For let them show when, where• & how God gave the *st•war•shi•* and key of the house to them, as he

did to *E•akin,* Th•s should be first cleared, before they presume to administer as stewards. Did not the *Bishop* (after they had •romised their reverend obedience unto him) say unto ech of them, *Rec•ive the holy Ghost wh•se sins thou dost forgive th•y ar forgiven &c, & be thou a faithful dispensour of the word of God, &c*? Thus have they their *stewardship* or •ffice of *dispens•tion,* fr•m their *spiritual Lord,* and reverend *Father* the •relate; who by his presuming to give the *Holy Gh•st,* should seem to be *Christ,* or rather, as I think *Antichrist*: but say you whether he be, when you next write. As is their calling, such is their administration: for, they feed not *God's household,* but confuse assembly•, wherein are many •rofane, •uch as Christ calleth dogs & swine, unworthy to be at his table; though your *stewards* admit them to the table of your church, to your most holy actions.

Neither give they them *meat in due season*; for such diet as is meet for them, to rebuke them for their idolatrous estate, they give them not; false doctr•nes many they give them to feed on and such meats Christ never left for his household. Finally, if the Bishops silence them, & set unpreaching priests in their places, they feed their flocks no longer but leave them to the wolf. And are these your faithful stewards? They are such as was the steward *Shebna,* to whom the Lord said *what hast thou to do• h•r•? I will drive the from thy station. Isa,* 22, 15, 19.

2, *Build gol• si•uer or stuble on th'foūda••ō* First there is not yet a good *foundation* laid of your ch•rch; what then is your *building*? There is no good *foundat•on,* because your church never yet stroke a holy and orderly *covenant* with Christ, according to the rules of his testament.

S•condly they ha•e not been called or sent of God to *build,* but either have intruded themselves, or else by the Bishops, the Lord's of your harvest, have these y•ur laborers been thrist forth.

Thirdly they bu•ld much *stubble* indeed, little *gold* or *silver* that will endure the *s•re*; let the frame and constitution of your church, the worship, ministry and government thereof, be brought to the trial of God's word, and it w•ll burn these thin•s to ashes. Yet if your min•sters will be content their works shall burn; and will upon the true foundation build better▪ they •ay through the mercy of God be saved, which I heartily wish unto them all Otherwise, thus saith the Lord; *Because th•y hau• deceived my people, saying PEACE and there was no peace; and one built up a wall, and behold the others daubed it with vptempered mortar, say unto them which daub it with untempered mortar, that it shall fallI will destroy the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord.*

3. *Continew in taking heed to themselves and unto learn•ng.*] First, these words were spoken to one, that had a lawful office, calling and entrance and so serveth nothing for your ministers, that want all these. Secondly by *learning* is meant *teaching* of the people, (as the words following also show;) which he willeth Timothy to *continue* in: but this your ministers do not; for the doctrine that is most needful for the present state of the people, they teach not; besides, if their Lord's the Bishops forbid them, they continue not with their flocks, nor their flocks with them; but another hirel•ng comes in their place.

4. *Feed the flock willingly*) First Christ's flock is of sheep, not of carnal worldlings, atheists, blasphemers, and other l•ke wild beasts of the forest: Christ would not have his children's bread to be cast unto dogs; as your ministers apply their word and sacraments, to the most profane and their seed.

Secondly to *feed* importeth also, to *rule* & *govern*; but that your ministers do not, both they and their flocks are subject to other Lord's & gouerno•rs, the Prelates, which love preeminence, and have authority over your church to suspend, silence, and excommunicate priests and people. If the flocks of your Min•sters wer• Christ's sheep, they would not hear the voice of strangers, *John,* 10.5· But the people of your parishes, if the Bishop depose their shepherd and set a wolf or a blind guide over them they submit unto him, and take him for their priest; and their former shepherd feeds no more, but gives place to the stranger. *O idol shepherd, that leaveth the flock Zach,* 11, 17.

5. *Turn many souls to righteousness.*) The contrary is true: they hinder many souls from righteousness, by preaching against the truth and witnesses thereof, by pleading for *Baal,* and toleration of the evils that are among you

6. *Eze* 3. *Thou shalt save thine own soul.*) This was conditional, if he warned the wicked of the evil way wherein he walked; *verse.* 18.19. *&c.* which your ministers do not, (as before is shown,) but strenthen the people in an evil way. How then shall they save their souls? Again this was spoken to *Ezekiel* who had a lawful office, calling & sending from God, *verse.* 1.4.11. *&c.* and you should first have proved that your Ministers have these and then you might have spoken of their administration. But seeing they have neither true office, lawful calling, nor good administration: your conclusion is amiss, for the premisses do not prove it.

The 3. Argument.

THose ministers by whom the Saints are gathered, which do the work of the ministry, which edify the body of Christ, are the ministers of Christ. But such are the minist•rs of our best assemblies: Ergo

The prop•sition is made manifest by Eph. 4.11, 12, where it approves that these works are proper effects of the public ministry given by Christ: also none can ordinarily build up God's church, but such as God giveth to this end 1 Cor. 3.5, 6, 9, 10.

The assumption is proved, because the ministers of our best assemblies, do gather the Saints from the reprobates, making a manifest separation, and being gathered, do build the body of Christ in godliness, by their ordinary preaching in these assemblies.

Anwser.

THe assumption or 2, part of your argument that *such are the Ministers of your best assembli•s,* is denied; for these reasons.

1 In Ephes 4. it is said, *He,* (that is *Christ,*) gave but your ministers are given by the Bishops: and for disobeyed•ence to them, are taken away again from your parishes: Christ never gave such hirelings

2. The ministers mentioned in *Eph.* 4, are *Apostle•s Propets Evangelists Pastors and Teachers.* Your min•sters are none of these, but *Priests, Parsons Vicars, &c.* whose very names, besides their offices, calling &c.) show them to be from Antichr•st.

3. Your ministers *gather not the Saints,* but persecute and scatter them as we know by experience: they gather (or keep being gathered) a cōfused idolatrous multitude, such as is in their parishes: the right way of gathering a church by separation from the world, they know not, or will not acknowledge.

4. They do not the *work* of Christ's *ministry,* which is aright to dispense the word, seals, censures &c according to the scriptures: but the work of Antichrists ministry, in reading the service book, marrying, burying, churching of women, & the like; as in your Leiturgie & other church books are set down.

5. They edify not the *body of Christ,* but build and fortify the tower of Babel their confused assemblies; which were constituted of ignorant idolatrous papists, and other profane, the very body of Antichrist: but the way of truth and such as walk therein, are evil spoken of by your Ministers, as their books, sermons, conferences &c, daily show. For all which reasons, the right conclusion of your argument should be this, that *the ministers* of your best assemblies. are the ministers of Antichrist.

To prove, your assumption, you give us your bare word, saying *they do gather the Saints from the reprobates; making a manifest separatiō* &c. This is to prove the same by the same: they do so because they do so; whereas all the world may may see, they do not so. For the church of Eng., and parish assemblies thereof, from which we have departed, consist of all sorts of persons; the ministers stand priests by law to the whole parishes, whereof all are partakers of the holy things of God, everyone baptized &c. and can you say, they are not then built in and with your church? And for separation, we know your priests, nor the whole parish, cannot excommunicate any, be they never so blasphemous, wicked or licentious: that power is in the Bishops courts And how few are excommunicated for their heresies, blasphemies, atheism or wicked life, who knoweth not: but for well doing, you have excommunicated many. And further, if any of your ministers should go about to make a separation or gather any other churches or assemblies, then are already by the laws of the land established and allowed they are *ipso facto* excommunicated, by force of the *Canons* of your church; made in Anno 1603. *Can.* 9, 11, 1•. So still the open wicked remain edified with the rest in your church, & there is no such separation, as you against all men's knowledge do pretend. Your argument therefore is no better, then as if *Jereboam's* priests should thus have pleaded. Those priests that teach Jacob. God's judgments, and Israel his law, that put incense before the face of God, and and b•rnt offerings upon his alter, are the true priests of God: Deut, 33.10 But these things do we: therefore we are true priests. If you say their assum•tion is false; the like is said of yours; and your works plainly prove your assumption most untrue.

The 4. Argument

THose ministers by whose ministry and preaching, the overthrow of the kingdom of Antichrist is effected, are the ministers of Christ. But such are the ministers of our best assemblies: Ergo the true ministers of Christ The proposition is proved, 2 Cor, 10, 4 5.2 Thes 2.8. Reu, 14.6.7.8. & 18 12. & 11, 3, 11.

The assumption is manifest; for that the ministers of our best assemblies have weakened and thrown down and do still f•ght and prevail against the kingdom of Antichrist, by the power of Christ; 2. Thes, 2, 8, and Satan cannot cast out Satan. Mark. 3.23.

Answer

THere is no cause or person so bad, but many have store of such arguments as you bring for your ministers wherein you assume & take for granted that which is most needful to be proved: & if we will not believe your bold affirmation, contrary to our knowledge and the truth of your estate, your ministry hath nothing to justify or confirm it.

The assumption of this argument I deny; for your ministers have not thrown down Antichrists kingdo•e, but sought rather to hold it up. Here in stead of due proof, you tell us *it is manifest, for that the ministers of your best assemblies have weakened &c, the kingdom of Antichrist.* Thus again you prou the sa•e by the sain; & say that is manifest which is most obscur & unknown ūto us: & to discover your falsehood, *I* will briefly show, how the scriptures that you bring for your *propositiō*; do disprou your *assumptiō.*

The weapons of our warfare (saith the Apostle. 2 Cor, 10, 4, 5.) *are not carnal but mighty through God, to cast down holds, casting down the imaginations and every high thing that is exalted against the knowledge of God. &c.* But the *weapons* of your ministers *warfare,* have been *carnal,* not mighty through God. For against the remaynders of Antichrists kingdom among you, they have sued to Parliaments, that the arm of flee•h might throw down the prelates, their courts, and corruptions but when the state hath not hearkened to them, what have your ministers done but submitted themselves to their spiritual Lord's; or at least weise ceased their warfare against them; and in their sermons and writings, have turned the edge of the•r sword against us that have departed from Babylon And what have they thrown down by their preaching these half hundred years? Is there any of their Romish abuses, that they have got reformed? any one of the rabble of Antichristian officers, courts, canons &c. cast out of the Church? Nay themselves now are ca•t out, if they speak or write anymore against them, as they did in times past. Do not all their people stand still in subjection under that Liturgy, prelacy, priesthood and popish ecclesiastical government which were set over them at the first? They have warred with the *Antichristians,* as did Israel with the *Canaanites*; when they were mixed among them, and learned their works, and served their idols, which were their ruin. Therefore are these enemies, become thorns to the sides, and pricks to the eyes of your best ministers and people, vexing them in the land wherein they dwell; as God did threaten Num. 33, 55.

So when th' Apostle saith 2 *Thes,* 2.8. *that the Lord shall consume (Antichrist with the spirit of his mouth, and abolish him with the brightness of his coming*; may we not hereby learn, that *God's spirit* is not in your ministers mouths, seeing they have not consumed or abolished, the Antichristian prelacy, and other abominations of that man of sin? nay it is evident they maynten Antichrist, for have they not all, received their ministry from the prelates & promised obedience to their ordinaris, yet your preachers wer woēt to say the prelates ar Antichristiā. Again if your ministers had in them the *spirit* of the Lord's mouth, they would ere this time, have made a separatiō from the wicked, popish, & sinful generation, for God said unto Jeremiah, *if thou take away the precious from the vile, thou shall be as my mouth.* But this doctrine of *separation,* your ministers will neither teach, nor suffer to be taught; but lock up the kingdom of heaven as much as they can, that men may not enter: they blame us for nothing so much, as for separation, when nothing is more needful to be done, if we will keep the covenant of our God, and maintain that war which his own Majesty first proclaimed, between the woman's seed, and the ser•ents, Gen. 3, 15. so unlike your ministers be to the *mouth of God. As* unlike they are also to those *Angels* and *witnesses* Reu. 18. & 14. & 11. wh•ch cried the downfall of Antichrists pompous church and ministry, and called all God's children out of it, saying *Go cut of her my people*; but your ministers cry that men should tarry within, as the potters, that contrary to God's commandment dwelt with the king (of Babel) for h•s work: and such as are gone out, they labor to bring back again, saying that with them is the true doctrine of salvation; their errors ar not fundamental their corruptions abolish not from Christ, all reformed churches ap•roue of the•r church and ministry: and many such Babylonian songs, have we heard among them And whereas in *Re•,* 14 there followed an Angel, that with a loud voice threatened all those that worshipped the *beast* and his *image* and received his mark in forehead or in hand; your ministers themselves stand under that wrath, whiles the mark of the beast is so open in the•r foreheads, by that false ministry of *priesthood* which they have received from the *Bishops* whose unlawful authority and jurisdiction they submit unto and teach men to do the like in wh•ch respect they cannot excuse themselves from worshipping the *Beast,* seeing that hierarchy and prelacy‘ is by the light of God's word and by the a•te•tation of the Christian reformed churches, and by your own confession heretofore, found to be Antichr•stian; if the *Pope* be *Anti•hris•, & R•me* be the throne of the *Beast.* Thus men may see that your ministers are far from overthrowing *Antichrist* kingdom & yourself have shown a good reason why: *Satan cannot cast out Satan.*

The 5. argument.

THose ministers which are the savior of death to the wicked, and life to the godly, are the true ministers of Christ, 1 Cor. 2.16.

Such are the ministers of our best ass•mblies. Ergo true ministers of Christ.

Answer.

THis naked argument, hath not a ragg to help to cover the falsehood of the a••umption; wherefore •t may soon be stripped and let go. *I* dispr•ue that which you have as•umed th•s.

Your min•sters are not the *savior of death to the wicked,* because they suffer them in the bosom of the•r church; by their sacraments and blessin•s, confirm them in their sins, do not excommunicate the profane or vicious liver, but let them remain in mixture with the rest, and plead for such a people, to be the true church of God.

They are not the *savor of life to the godly* because they preach not the way of l•fe tr•ely, by separating from idolaters and idolatry, and gathering to a h•lie communi•n in the faith and obedience of the gospel.

B•t while• they persecute, preach, and write against God's children, which pr•ctise the or•inances of his covenant, and by fayr pretexts and tolorable reasons, seek to draw them back to their confused assembli•s they are l•ke those whom the Lord reproved thus; *And will ye pollute me among my people, for hand•uls of barley, and f•r pieces of bread. and to stay the souls of them that should not die, and to give life to the soul• that should not live, in lying to my people, that hear your lies? Ezek* 13.19.

The 6. Argument.

THese ministers that are hated of all men for the sake of Christ, are the true ministers of Christ; 1 Cor. 4, 9, 10.11..12.13.. 2. Cor. 6.4.5, 6.8.. Mat. 10:•2. Such are the ministers of our best assembly•, Therefore true ministers of Christ.

The MINOR is proved, for that th•y are hated of the most part, and of the most evil of all sorts, as were the Apostles and desciples of Christ.

Consider what *I* say, •nd the Lord give thee understanding in all things, 2 Tim, 2.7.

Answer.

THis your last reason comes all too late, and will help your ministry nothing, For by the discussing of your former arguments We have seen that your ministers c•nnot prove their office, calling or entrance into the sheepfold, by Christ neither administer they according to his testament, but after their own invented leit•rgie laws, and Cannons, So that if they be hated of all men in respect of their ministry, they are not hated for Christ's sake; seeing they have none of his ministry, hated it may be they ar of many; so, are Fr•ars and Monks, and the rest of Anti-christs clergy, so it is written that the ‡ *whore shall be hated, made desolate and naked, her flesh eaten and she burned with fire*; but it is the cause, not the suffering which makes the martyr, Whereas therefore your *minor is proved* by a bare affirmation only, that so it is; (as is your manner of disputing; you must take a better course, and prove things otherwise, ere we, will yield: for the Arian, and Anabaptists, and all sorts of religion, will Plead that both they and their ministers are hated for Christ's sake: but every tree is known by its fruits.

Yet have yea no such cause to complain of *hatred*; for the ministry of your Church; is aproued and rejoiced for, (as yourself while are said, (of all the, foreign reformed Churches in the world; and at home we know, how it is reverenced, honored and obeyed. Your chiefest ministers being acknowledged for *spiritual Lord's, and right reverend Fathers*; the inferior

priests, as sound and excellent Divines, followed and flockked after by the people. And how they are provided for by rich Bishoppricks. & fat benefices, all over the Land; besides their daily entertainment, at great and rich men's tables; who is there among you that knoweth not, These are not signs of hatred.

Therefore let him that readeth consider indeed what you have said; and *the Lord give him understanding in all things.*

O England

ISRAEL thy Prophets are like the foxes in the wast places, Ezek. 13.4.

Positions concerning a true Church

INtending to set down some arguments against the corrupt estate of the present church of England; *I thought it profitable to prefix some few positions, as a ground, whereby thou mayest (good reader;) judge the better of that which shall be said. Yet mean I not to handle this point at large, which in so many other writings thou moist profitably read: but only to observe such principal things as may give light unto the simple, who many of them mistake this doctrine of the Chur•h, and erring once, are •y seducers further led astray The Lord reduce all hi• that err, and stablish his servants in the truth forever.*

THis our English word *Church,* through custom of speech is commonly used for the *Temple* or place where people come together for the worship of God: but they that are any th•ng excercised in religion, know, that it also signifieth the *People,* which gather together for divine service; and this is the •irst and proper meaning of the word *Chur•h,* as it is used to express the original scripture terms, *Kahal* and *Ecclesia.*

2. This name *Church,* we English men (which c•me of the Saxons) have received from the Saxon, German, and Duitch cames *Cyri•, Kirch, Kerck*; whereby those nations now, do usually call their *Temples* or meeting-places: but the people which come together in them, they call the *Gemeine,* and the *Gemeinte,* that is to say, the *Communialtie*; & we in our first English Bibles called it, the *Congregation.*

3. As all religion is learned out of holy scriptures, so the name and doctrine of the church, is from thence to be deduced; and there the *Church* is called in Hebrew *Kahal* or *Kehillab,* which signifieth a *Convocation* or *Assemblie* of people, and *Ghnedah,* that is to say a *Congregation*: in Greek it is named *Ecclesia,* that is in like manner, a *Conuocation* or people called forth to an assembly, and sometime *Synag•gee,* that is a *Congregation*: which word is also used for the place where•n the people assembled.

4 The Hebrew word *Kahal* is diversely used; sometimes more generally for a great or universal multitude, as of nations and of pe••les sometimes more particularly for an a••embly of one nation: as of the Israelites; sometimes for apart of them, as the Elders and Governors; or some of the tribes of Israel apart; or some of all the tr•bes, even men, women and children: and indifferently for any assembly, and this not only of God's people, but of heathens also & infidels.

5. Likeweise the Greek word *Ecclesia* is of as large extent and signification; used sometime for the church •enerally, sometime for a particular church or congregation in a city: someti•es more •articula•lie in a house or family, sometimes (in the Greek version of the old test•meant) for an as•embly of Governors, or company of Prophets, or congre•at•on of the people: and finally for any as•embly lawful or unlawful, of good men or of evil.

6. These words thus genreall, are in more special sort both by the scriptures, and by use of speech among all religious peo•le restrained and applied to such Assemblies and congregations as are called and gathered for divine excercises: and so our English name of *church* is attributed peculiarly to spiritual or religious assemblies, called *ecclesiastica••* and not to any other assemblies civil or pol•t•call.

7. Of religious or ecclesiastical assemblies generally considered, there ar many s•rts in the world, all disalowed of god, save one sort only which he acknowledgeth to be his, and hath separated to himself from all the rest.

8. The many false sorts, may be reduced unto fowr; 1 The as•emblies of *Pagans* or *heathen people,* which profess•e some God, God's, or, Goddesses, whom they do worship, ignorantly, having cha•ged the truth of God into a lie, and so serving creatures, not (indeed) the creator, which is blessed forever. Amen. 2 The assemblies of Jews who profess the true God (after a s•rt) and allow the writings of Moses a•d the prophets, b•t abhor Christ Jesus our Savior, and reject the new testament, 3 The a••emblies of *Mahomis•s,* as Persians, Turks, Moors, &c. wh•ch profess also after their manner, that one true God of whom Moses and the prophets wrote, and acknowledge Chr•st to be a Pro•het sent of God, yea and the breath or s•irit of God yet believe •hey not that he is God, or the son of God, or savior of the world, but follow the lies and fablies of their false prophet *Mahomet.* 4. Finally the churches or assemblies of *false Christians,* which profess God and •i• Son Christ, into whose name they are baptized; but by the•r works do deny him, and by their erro•rs and heresies, do overthrow the truth of rel••ion.

9. The 1 thr•e sorts, *P•gans, Jews,* and *Mahometists,* beca•se of thei• so open and manifest d•ny all of Christ and salvation by him, are generally generally of Christians reputed as *no Churches,* the la•ter are re•uted *no true* but *false church•s,* and so also do they esteem of true Christians, and one of another Herevpon is continual controversy be•ween true •nd and false chr•stians, which is the true church, and how it •ay be known.

10. To help the weak and doubtful in this case, I will so truly and plainly as by the grace of God *I* can, describe the tr•e Church, which in the holy scr••tures is called the *Congregation and chur•hof God,* consisting of godly and holy peo•le named *Saints*; opposed to the wicked or *malignant church•s,* the Synagoues of Satan.

11. The true church is a people called of God by the Gospel, from the world, unto the communion or fellowshi• of his son Jesus Chr•st, in whom they are coupled and built together. to be the habitation of God by the spirit

12 The church is said to be *a people,nation* or *generation,* because it consisteth of many persons, or of a m•ltitude little or great: for though a particular Christian is *called,* and of the church; yet no man is a *church* or *congr•gation,*

13. It is *a people called*; because every concourse or assembly is not a true church: none of themselves can come unto this estate, unless they be called or drawn thereunto: and they are said to be called *of God,* because he only calleth and draweth men unto Christ with a holy calling; and addeth them to his church, no human power or authority •s able to do it,

14. The *Gospel* noted to be the the means of our calling, he maketh known unto his people outwardly by his word spoken and written, and inwardly by his holy spirit: and thus the Church are all the taught of God.

15. The state out of which the Church is called, is said to be out of or from the world, whereby is meant, first *Satan* the *Prince of this world,* from whose power they are turned unto God; secondly, the wicked people of the world, called the *children of the Devil,* from whose communion and fellowsh•p in their religion, and all other wicked actions, we must be separated, thirdly, the corruption of nature in our selves, the lust of the flesh, the lust of the eyes, and the pride of life, all which are of the world. and wh•ch we must hate and crucify, & so turn and become like little children, even borne again, that we may see the kingdom of God

16. The estate whereunto God called his church in this life, is generally *to the communion* (or fellowhsip) *of his son Jesus Christ,* as being their only mediator and Savior, the Prophet Priest and King of the church; which they believe•ng and professing, are all•o made partakers (in a proportion and in their measure) of these three offices with him

17. Jesus Christ is the *Prophet* ra•sed up of God unto his people to teach them all that God commanded him which also he did, both by himself, and by the M•nistery of his servants sent of him. And as all the treasures of wisdom and knowledge are hid in him, so him the church m•st hear; for all heavenly wisdom and knowledge is to be learned of him; and every person which shall not hear this Prophet, shall be destroyed out of the people.

18, This Prophet call office of Christ, he hath communicated with the church, by giving to the same his *word* for their instruction and comfort, and graffing the same within them, his *spirit* also as an *Anoynting* to teach them all things giving gifts also, or ministers, to open and apply the same unto their souls, likewise power and freedom by witness profession and practice, to hold forth that word of life as lights in the world: thereby to preach unto others the fa•th of Christ, to ed•fy and build up one another daily therein, to provoke unto love and to good works. to admonish and reprehend for evil and iniquity; to forgive and comfort one another in the bowels of Christ, whose word therefore all ought to labor that it may dwell plenteously in them, that if any man speak, it may be as the words of G•d.

19. Jesus the son of God, is also the great *high priest* or *Sacrificer* of the Church▪ by whose obedience, and sacrifice or oblation of h•s own body and blood, the church is cleansed from

all sin, and reconciled to God: by whose intercession the church, with the holy actions & oblations of the same, are accepted of God, and made heirs of blessing.

20. And this his Pr•estly office, is 〈◊〉 imparted to his church, as they have not only interest in his death and sufferings whereby they are reconciled to God, but also are themselves made a *holy priesthood,* to offer up spiritual sacri•ices acceptable to God by him: giving up their own bodies a living sacrifice; mortifying their members wh•ch are on earth and crucify•ng the flesh with th• affections and l•sts; offering up contrite and broken h•rts, with sacrifices of praise confe•sing to his name; and praying not o••lie every man for himself, but one for another, doing good and d•stributing to the nece•sities of the Saints, suffering affl•ction for the Gospel and fynally if they be called thereunto, pouring out the r souls unto death f•r the truths sake.

21. The Lord Jesus Christ, is also the governor and king over Zion God's h•lie mount, and sitteth at his Fathers right hand and reigneth till all his enemies be made his footstool, being a *King, judge,* and *lawgiu•r,* to h•s people, commanding and ruling them by his word and spirit, j•dging them in justice and equ•ty, preserving and defend•ng them by his almighty power, from all their enemies.

22. And this his kingly office he so communicateth with h•s church; as they are by him preser•ed and defended from all adversary P•wer, freed from the dominion of sin and tyranny of Satan from subjection to the world, and servitude unto men: and restored to the joyful lib•rty of the Ch•ldren of God, the world and all things in it made theirs: that howsoever they have still to combat with the Devil to wra•tell against principallities & powers: to suffer hatred & affliction of the world; an• to war with the fleshly lusts, which fight against the so•l: yet neither dea•h, nor life, nor Angels, nor principallities, nor power•, nor, things present nor things to come nor, height nor depth, nor any other creat•re, shall be able to separate them from the love of God which is in Christ Jesus our Lord; who hath made them *K•ngs and Pri•s•s* unto God even his father, and they shall reign on the earth, till h•uin• ser•ed here the•r time, they come to reign with him in glor•, in •he heavens forever

2•. Unto the participation of these promises and heavenly graces, are all peo•les •r•uoked by the Gospel •reached; and such as obey the c•l••ng of G•d, an• come unto Chr•st, are united unto him the•r head and •ed•at•r, from whom• proceedeth the *Justification* and *sanctificatio•* of t•e Churc•.

24. *Justification* is the partaking of Christ's just•ce or righteousness, •n his fulfilling and obeyin• the law of God, and d•scharg•ng all ou• depts and trespasses by his death; so freeing us from the curse, and set•ing us in full favor with God and under his bless••ng: which righteousness of Christ's, is fully made ours, and imp•ted to us by faith for our justification,

25. *Sanctification* is the partak•ng of Christ's holiness by being graffed with him to the simill•tude of his death and resurrection; whereby the corruption of nature or old man in us, becometh crucified and buried with him; and the new man or image of God is put on and renewed daily in a holy conversation.

26. H•th•rto of the Churches union and communion with Christ her head: now followeth the union of the churches member•, one with another: which is their• cou•ling together as one body by the communion of one and the same spirit, faith, and love,

27. The union of the members one with another is to be considered generally or totally; and particularly. Generally as the ch•rch is called *universal* or *ca•holik,* comprehending the whole family of God in heaven and in earth, and the fraternity or brotherhood of all Christians which are •n the world: in whom there is but one faith, in one and the same God by that one Lord Ies•s Christ, throu•h one Sp•rit. Thus have they all one *Father* which is God; one *mother,* Jerusalem which is above, and by the mediation of Chr•st are all made one, baptized by one spirit into one body, and all made to drink into one spirit.

28 More Particularly, they that are called of God, and members o••he Church universal, are united and gathered into many churches or congregatiōs, in several cities & countr•es: every of which churches being joined together in the profession and practice of the Gospel of Christ, have his power and presence with them, and is to conuene or come together in one for the worsh•p of God, and performance of public duties

29. Whatsoever promise or blessing of God, is bestowed on the church on earth generally considered: the same may be apprehended & enjoyed by every particular church, (though not in like measure by all: as the promises general, and examples particular of the church, in Corinth, and others mentioned in the scr•pture, do confirm.

30. The Testament of Christ showeth us no Prouintiall, National, Em•erial, or other l•ke Church, having several meetings or a••emblies, and special Pastors over the same: neither, since th• Apostles Prophets & •vangelists were taken from this world, are there any other lawful Bishops or Church-governors, then the Bishops or Overseers of the particular churches; neither ever was there other lawful *Head, Lord,* or *Lord's spiritual,* of the Church, then Jesus Chr•st alone.

31 Unto the ch•rch are to be admitted, all unto whom the covenant and promise of God doth apperteyn; and they are so many as the Lord our God shall call; and all those are called (in the judgment of man,) which having heard the word of God, do profess repentance from dead works, and faith in God, by Jesus Christ the alone Savior of •he world, and promise obedience to the word, through the holy Ghost the sanctifier of the elect. Such of all sorts and estates of people in the world, are with their seed to be received into, and nourished •n the church; their ignorance being holpen by instruction, their weakness borne by lenity, their faults corrected *i* with love and meekness; and their feeble consciences comforted with the promises of God.

3•. Out of the Ch•rch are all s•ch to be kept, as are profane, worldly and wicked, until they be called of God unto repentance & faith in his promise: and out of it are to be cast all such as sin against the law of Go•, by error or corruption, in doctrine or conversation; and will not by pr•uate or public admonistion, be reclaimed and amended

33; Every particular church or congregation throughout the world hau•ng equal interest in Christ, and in his word or covenant: consequently ha•e equal power. and ought to have a l•ke care; to practice all the commandments and ordinances of the Lord, standing fast in the l•berty where with Christ hath made them free.

34, Everyone that would be saved, ought to join himself unto some particular church, where God's name is se•, and known, and called upon: that in and with the same, he may grow up in the fa•th, and love of Christ unto salvation.

35. Although the church consisteth only of s•ch as are called, yet these are of two sorts, some outwardly only and for a time, which though they be in the church yet are they not indeed of the Church; othersome called also inwardly effectually and forever. So that the churches on earth, have many hypocrites and reprobates for members of them: whose secret sins, defile themselves alone. Howbeit the Lord knoweth them that are his; & a true Christian may by the word 〈◊〉 spirit of the Lord, and fruits of his faith, have assurance that himself is the Lord's; of others, he is for their outward good profession and conversation which he seeth, to hope and judge as of himself, leauin• the final doom and judgment, until the Lord come, who will l••hten things that are hid in darkness and make the counsels of the harts manifest; and will reward every man according as his works shall be

36, The best churches on eart are always subject to have open & grievous sinas of all sorts, break out in them: all which •niquitie• m•st speedily be redressed, and every church purged by repentance or casting out of the impenitent; least wrath do come on all the congregation,

37. For churches by sinning and impenitence therein, may forfeyt their covenant, and be forsaken of God; and for their adulteries by d•uorced from Christ, and so left of his people, the candlestick being removed out of the place.

38, By this which hath been said, may appear, that every people called of God into covenant and communion, with Christ, and one with another, and, so walking, though with much weakness, ignorance and daily syn; is to be esteemed a true church of God: but they that are not so called and come into covenant with the Lord, howsoever they may profess many excellent truths, yet want they the main essential thing which, makes a true church.

39, A church thus having the essence or being: by ref•rence unto or conjunction with Christ, which is a secret and spiritual thing; cannot now as it is a church, properly be seen with carnal eye Whereas then the church is said to be *visible,* it is figuratively spoken, and after a sort; to weet so far as by a people's profession and conversation seen or heard, men may discern and judge, by the rules of God's word

40. As Christ the head and savior of his body, cannot be found or known by the wit or wisdom of man, but by the revelation of God: so the Church which is his body kingdom and spouse, ca••ot be discerned by natural or human skill, but by the manifestation of God alone through his word and spirit.

41, Hence it is that the true churches of God, are both contemned and condemned of the world as heretics, schismatiks, sedetious, &c. when the false antichr•stian assemblies are highly honored and regarded. For they wh•ch understand not the word of God, (wh•ch natural men do not,) nor have the spirit of God, (which natural men have not) how should they rightly judge of, or discern the Church of God?

42. And Satan to deceive the simple, doth deck his synagogues with many ornaments of the church of Christ, as the preaching of the word, prayers, sacraments discipline c he procureth them also honor amplitude and prosperity: when from the true church ofttimes he taketh not only outward peace and glory; but bereaveth the same of Christ's public ministry of the word and sacraments; by, persecuting, imprisoning, banishing and killing the officers of the Church, and scatteting the members.

43. Yet is not Satan's synagogue for all the pomp thereof, a church of God; because it inioyeth and useth not his word and holy things aright according to his heavenly ordinance, Neither can the true churches be spoiled or deprived of the word of God, which is graffed in them, and able to save their souls, is seed immortal and endureth forever: but in the mids of their many afflictions, they both hold forth that word of life, as lights unto the world; and by the same do edify and comfort one another, in the faith and fear of God; whose power and presence they have with them in all estates and places.

44 So to conclude, a true church is a sacred communiallty, consociate and knit together into a mystical body, whose head is Christ; whose members, Christians of any nation or condition; whose soul is the word and whose spirit is the spirit of the living God: who gathereth together dry desolate bones, layeth synewes on them, makes flesh to grow, and covereth them with skin, and putteth breath in them that they may live, and stand upon their feet an exceeding great army Unto him for all his blessings, be praise in his churches throughout all generations; Amen & Amen.

ARGVMENTS Disprouing the present estate and constitution of the CHURCH of ENGLAND

[I] *EVery true Church, is the body of Christ, and hath him for the head thereof: For •t is wr•tten,* (God) *hath appointed him over all •h•ngs the head of the church which is his body* Eph, 1, 22, 23 and again, to the church of Corinth it is said, *y• are the b•dy of Christ* 1 *Cor,* 12, 27.

But the church of England, is not the body of Christ, neither hath him for the h•ad thereof. Because, it wa• first constituted as now it standeth, of the members of *Antichrist*; namely the idolatrous Pap•sts, which openly professed Antichristian sme in *Q. Mary's* days, ha•ing *Abadden* the Pope for their head; and spilled much Christian blood, that they might maintain their Romish abominations. Who all (except some few that of themselves refused,) were at the beginning of *Q. Elisabeths* reign, rece•ued into the body of the church, and so have continued, they and their seed ever since. Yet did they not then, enter in by repentance and faith in Christ, (which two things are the beginning and foundation of the kingdom of God,) but by the commandment of the Magistrate, were compelled unto the Church, sacraments, ministry &c. which then were by law establ•shed and ever since continewed. Now the Magistrates law,

cannot work faith in any; seeing faith is the gift of God, and by his word only is wrought in man's heart So that the Magistrate though he ou•th to abolish idolatr•e, and set up God's true worship, to suppress all errors, and cause the truth to be taught, yet cannot he constreyn men to join unto the church, but they must do it willi•gly and gladly, the Lord persuading them hereunto. And these, (of whom we speak) not being persuaded by the Lord and his word, but (•s the worldly multitude always is,) be•ng ready to receive any religion the prince woe•ld establish, rather then they would suffer persecution, wherein that their popish estate, the body of Antichrist, yet then compelled and vn•ted unto this church. Again, not only those that were popishly 〈◊〉 and superstitious; but such also as were profane and irrelig•ous, atheists, blasphemers, whoremongers, thieves, drunkards, witches, and all other ungodly persons, of which then were and still are too too many in the land these all, though by reason of their wicked and miserable estate, •hey w•rlimmes of Satan, and (as the scripture calleth such,) children of the Devil, were yet received, into the Church likewise, they and •heir seed & so continue; as the state of that Church plainly showeth. For e•en to this day, profane people, mockers and contemners of religion, tha• blaspheme God and his holy name even in the streets as they walk; such as cal themselves the *donned crew,* Familists, Athe•sts, and all other sorts of miscreants and wicked livers, are members of the Church of En•land, united with the body and partakers of the sacraments, and other holy act•ons of the same.

Now these children of wrath, this sinnfull generation, cannot possibly be members of the body of *Christ,* nor have him for their head, seeing they are not partakers of his life and spirit, nor called to his faith, neither admitteth he any such unto him until they repent; he hath no cōcord with *Belial,* therefore not with the children of Belial: the members of his glorious body must not be the dead, st•nking, and abominable members of *Satan* Light and darkness, heaven and hell, will as soon be united together. Neither will it be enough to say that some are affected to reli•ion, are of better life, and conversation *&c.* and that for their sakes, the residew are sanct•fied, and may be joined unto, and reputed Christ's body and Church: for they that profess more sincerity, yet are not come to a true •rofe•sion of the Gospel, or reno•ncing of Idolatry; but after the•r false and popish manner, worship God with the rest, remaining one body one Church with them. Now we are taught of God that the religious are so far from sanctifying the wicked, as contrariweise the wicked do pollute them, *whatsoever the unclean person toucheth* saith the Lord,) *shall be unclean, and the person which toucheth him shall be unclean: • wherefore come out from among them, and separate yourselves, and touch no vncl•ane thing, and I will receive you, and* I *will be a Father unto you and ye shall be my sons and daughters, saith the Lord almighty.* So then the religious and well affected people must separate from the rest, if they would be acknowledged of God for his and not think by their holiness, to sanctify the profane.

Again, it is as easy to make peace & agreement between Christ & the Diuil, as between Christ and such open obstinate sinners, the children of the Devil; yea it overturneth at once the first promise of salvation made by God, and so the very ground of Christian religion. For when God first promised redemption to mankind; it was by Christ the *seed of the woman* that should crush the serpents head, who in due time appeared for this purpose, that he might

loose the works of the Devil; & destroy and abolish him And as then the Lord put enmity between Christ and the serpent so did he also between him and the serpents seed that is w•cked men, which being *children of the Devil* would take the Diu•ls part to hate and kill Christ, and root out his ch•ldren and reli•ion: acc•rding to wh•ch decree and word of his Father, o•r Lord Jesus set himself not only aga•nst the *Serpent.* but against s•ch wicked men also, as would not be turned from their impiety; therefore he saith by his pro•hets D•e *not* I *hate them that hate thee ô Lor•*? &c, I *hate th•m with an vnfeighned hatred, as they were myn• utter enemies.* I *hate the assembly of e•il doers, and company not with the wicked*; *Betim•s will* I *destroy all the wicked of th• land, that* I *may cut off all the workers of iniquity from the city of the Lord*; *Three shepherds* I *cut of in one month, and my sowl loathed loathed them, and their sowl abhorred me:* with many such like speeches, throughout the scriptures; whereby Christ shown how far he was and would be, from being *head* unto such wretches, or any way admitting them unto his body, or the communion of h•s Church. And for his arch-enemy the Roman *Antichrist* and his adherents, the Lord Jesus Faithful and true that judgeth and warreth righteously, he with his heavenly warriors after him, fighteth with that *Beast,* and with the kings of the earth that make battle against him; and is so far from peace with them, as he giveth *unto all the fowls of heaven for to eat,the flesh of the Kings & hie captayns, the flesh of mighty men, and of horses and those that sit on them, the flesh of all freemen and bondmen, of small and great; and casteth the beast into the lake of fire.* By this may appear that Christ is no head of such Antichristians, nor of any other profane wicked worldlings; seeing his spirith gives them not life and motion, but they are carried by the spirit of Satan that possesseth them; and warred against with the sword that cometh out of Christ's mouth neither can they be knit unto him by joints or bands; as all his body and members thereof ar: & consequently that the Popish and profane multitude of the Realm of England, which at *Q. Mary's* death, were made and esteemed a Church; and they and their seed ever since without separation so continewing; and at this day all the notorious wicked st•ll commingled with the rest; that this Church cannot be said to have *Christ* for the head, neither is it his body.

Therefore the Church of England, is not the true Church of God.

[II] *EVery true Church of God, hath Christ for the mediator and Advocate of the same.* For it is written *there is one God, & on mediator between God & man, which is the man Christ Jesus;* and *if any man sin, we have an Advocate with the Father, Jesus Christ the just.* Neither is there salvation in any other; for among men there is given no other name under heaven, whereby we must be saved, *Act.* 4.12.

But the Church of England hath not Christ for the mediator and Advocate of the same, Because, Christ is not Mediator of any other covenant or testament, then that which God promised by his prophits to make with the house of Israel, nor of any other people, then of such as are under that covenant promised, which was *g* that he would *put his law in their inward parts* (or *mind) and write it in their harts, and be would be their God, and they should be his people,* and that *he would forgive their iniquity, and remember their sins no more.* Of this new testament or covenant, established upon better promises then was the old, is Christ the Mediator, (as the Apostle teacheth) and not of any other human or profane covenant, made by or among the

sons of Adam. Now that the Church of England, (as it is publicly and generally constituted,) is not as yet come under this covenant, may appear by the •articular conditions of the same. First, let the exceeding profaneness and irreligion irreligion that is among them, the open contempt of God, blaspheming of h•s name, despising of his word, and innumerable wicked acts, without fear or shame committed, besides the idolatrous false worship performed by all in their public assemblies, according to their stinted popish leitoargie, learned and received from the Roman Antichrist: let these (I say) and the like, speak to every Christian conscience, whither *God's law be written in the mind or inward parts* of such, which is one part of the co•enant, whereof Christ is Mediator; and which grace he promised by his Prophets to bestow upon his Church and people, when he sho•ld be their God: and when the grace of God, that bringeth salvation unto all men, did appear; it taught so much.

Secondly, that th•s church of England, hath no promise that *their sins and iniq•ities are forgiven,* which is another part of the covenant, appeareth by their impenitency in this evil estate. For the profane, scoff at repentance, and scorn all admonition, they despise wisdoms counsel, and such as reprove, they turn again and rent them. And for the idolatries and false worship of the whole; the great iniquities in the hierarchy ministry, orders, rites, ceremonies *&c,* they are far from repentance wh•ch will here no reproof, nor suffer any to speak against their corruptions, but have generally agreed and decreed such to be excommunicated, as shall affirm any of these things to be wicked or id•latrous; and they that would call them to repentance for their sins, or refuse to communicate with them in these evils, are persecuted, imprisoned, banished, and have long suffered at their hands many calamities. And all people are forced by fayr and colorable pretenses or by threatening and punishments, to walk still in these sins. Thus want they the *foundation* of repentance from dead works, and consequently of faith towards God for without repentance there is no promise of pardon; & without promise, there can be no faith; and without faith; no covenant or test•meant confirm• with them or their seed, as all the scriptures show; & if no *Couenan•,* then also no *Mediator.*

Thirdly, that the sum of the Covenant, (namely I *will be their God and th•y shall be my people*;) is wantin• also unto these, may be seen by the•r estate compared with th' Apostles doctrine, who upon this prom•se, •resently inferreth a *comm•ng out, and separation of themselves,* from the world, if they would have the Lord to *receive them.* Which separation from the ungodly, as it was not at the first constituting of this Church observed, so unto this day it is resisted, and pleaded against, and the holy scriptures unsufferable abused to mayteyn a confuse mixed multitude of all sorts of people to be a true church. But, Christ is no Mediator for such a mixture, as himself said to his Father I *pray not for the world, but for them which thou hast given me for th•y are thin•; and they are not of the world, as* I *am not of the world.*

Fourthly the Church of England is not under this co•enan•, because every every covenant is made upon conditions wllingly agreed and assented unto on both parties, as was in that covenant made between God and the Israel•tes of old. For God being a s•irit, must be covenanted w•th & worshipped in spirit, he requireth the heart and mind, which if it be not freely given him, all rel•gion is in vain. But this hearty and willing submission foretold to be,

and seen in God's people heretofore, was not seen in this Church, which was by law of man compelled, not by love of Christ constrained to enter into this communion and religion, at the beginning of Q Elis reign, as in the former argument is shown. Such complusion unto religion, where God persuadeth not the heart, maketh men hypocrites, not true Christians: which not only God's word, but even l•ght of reason teacheth, as *Themistius* a Philoso•her acknowledged, when he said of state professors, that follow the Emperors religions, that *they worship not God, but the purple robe,* that is the authority and persons of Pr•nces.

Moreover the church of England hath not Christ for their Mediator, because they cannot come unto God by him, nor have assurance by faith that he maketh intercession for them; for that they offer unto God, a worship or service which themselves have made and taken by im•tation out of Ant•christs Massebook; which Leit•rgie or Divine seru•ce, having in it also many erroneous, superstitious and idolatrous ordi•ances, rites, and ceremonies,) being not required of God, nor warrantable by Christ's testament; they read out of their book daily in the•r a•semblies, and offer or obtrude •t upon God. By means whereof they also extinguish the true way of calling upon God, by the help of his sp•rit, (as the Apostle teacheth; and bring in a fleshly and dead kind of service, reading other men's words instead of their own praying and calling on the name of the Lord. Which human devise, is contrary to the second commandment, that forbiddeth us to make or submit unto *any similitude or likeness of anything in heaven,earth or under the earth,* in matters concerning the worsh•p of God. And it, being against the old covenant or testament, which Christ hath confirmed unto every *•od* and 〈◊〉 ; against the new testament also, which calleth us unto a worship of God, in *spirit and truth:* hath no promise to be sanctified by Christ's Med•ation, who sanctifieth no idols, nor idol service or false worshi•, but contrariweise hath testified, *their offerings of blood, will* I *not offer, nor by make mention of their names with my lips.* For as much then, as the people which worshippeth, is not the called, justified, sanct•fied pe•ple of G•d; but an unlawful c•mmixture 〈◊〉 fall sorts of •ers•ns, and forasmuch as the worship itself which they read with and before •he holy bible, and thrust upon God whither he like it or not, is a false dead and vain invented worship of their own, not commanded of God not justifiable by his word: it cannot be by the doctrine of the scripture or a any prom•ses therein, that Christ should be *Mediator* for such worship or worship•rs, or put any odors unto such prayers.

Ther•fore the church of England is not the true church of God.

EVery true church of God, hath Christ for the Prophet of the same For of 〈◊〉 *it is written,* I *will raise them up a Prophet from among th•ir brethren [III] &c. and every person which shall not hear that Prophet shall be desered* 〈◊〉 *the people. D•ut,* 18.18. *Act,* 3 23.

But th••hurch of England hath not Christ for the Prophet of the same. Because it hath neither himself in his own person, to teach them, (for he is now in he•en, and there must be until the time that all things be restored;) neither hath it his appointed ordinan•e of teaching by prophesy or office; which if it had, Christ were the Prophet of the same, as himself said *if I send any, he that receiveth him receiveth me.* The church of England h•th not Christ's ordinance of *prophesy* without office; for it is unknown, vnpractised, and unsufferable among them, for

private men to preach in their a••emblies, they must be ministers allowed by the *Ordinary,* else it is punishable by the law of their church, though by the law of Christ, all men may prophesy in his church, which is to speak to edifying, to exhortation and to comfort, and all men are exhorted to covet this m•re then other spiritual gifts. 1. *Cor.* 14 *verse.* 31.3.1.39, Neither hath the ch•rch of England Christ's appointed officers to teach, which are set down in scripture to be these, *Apostles, Prophets, Evangelists Pastors,* and *Teachers, Ephe* 4.11. (Of which the first three served for the first publishing of the g•spel throughout the world; the latter two continue st•ll unto the worlds end,) but instead of these it hath the hierarchy and ministry of Antichrist to teach the same; namely Metropolitan *Archbishops, Lord Bish•ps, Deans* &c. *Priests*; and *Deacons*; which is none of Christ's Ministry, either in name, office, calling, administration or maintenance, but the very ministry of the man of sin as he left it in the land, and as is to be seen at this day in *Rome* and other his dominions, and in the laws and canons of the popish church, where ar all the offices that now be in England. Thus having not the ministry given of Christ, but a different ministry given of Antichrist, it followeth also by proportion from Christ's words, saying *he that receiveth him* (*that* I *send*) *receiveth me, and he that receiveth me, receiveth him that sent me*: that the church of England receiving such as Antichrist the *Pope* did send hath received Antichrist himself, and so hath entertained him for their Prophet and not Christ.

Now where it is objected, that there are many excellent truths publicly taught in this church and by this ministry of *England*; it is answered that is not enough unless it were taught in and according to the ordinance of God. For false Prophets teach much truth, as is to be seen among Papists, Anabaptists, Arians, and other like heretics. And as the moral good works which heathens do, in honoring their parents and Magistrates, giving almose, abstaining from and punishing murder, adultery, theft, *&c.* are not inded good works, according to Christian religion, because they are not done in obedience to God's word, by persons that are called justified and sanctified by that word, and so not done in faith, and consequently cannot please God: even so the theological works which Antichristians do, in preaching the truth, praying, ministering the sacraments, *&c.* are not indeed, works pleasing unto God, because they are not done by persons that please him, (for always the man must be accepted before his work can be;) and such persons please him not, as without his calling and sending presume to administer his holy things. It is not therefore the work, but the word of God that sanctifieth the work, which we must look unto; for as by this the virtuous heroik and religious acts of the Patr•archs and other holy men, differ from the like acts of Pagans, and infidels: so also by this, the difference i• to be put between the works and administrations of tr•e and false Christians. And seeing the ministers of England are not by Christ called and sent, (as the better sort of themselves heretofore have confessed,) & so have not his word to warrant their administration: whatsoever good doctrine they teach, it proves them no more to be true ministers, then the excellent doctrines and prophesies of the soothsayer *Balaam,* will prove him to be a true minister of God, or that the *Moabites* or *Madianites* having him to sacrifice, prophesy and teach among them, had an ordinance or prophet of God. See *Deut.* 18, 10.11.14.15. &c.

Again Christ is not the Prophet of this church, because a great part of his word and scriptures, and of the graces of his spirit, are here never spoken nor heard nor suffered to be uttered: and contrariweise much of man's word and writing is brought in; as Aprocrypha books made of old the Service and homily books made of late, in which also there be manifest error•, l•es contradictions to the holy scriptures, idolatrous and and superst•tious doctrines, rites, ceremonses &c. taught unto and observed, by th' priests & people, an idle & soul-murthering ministry maynteyned, Chr•sts spiritual graces given for teaching and building up his church, quenched, with other like evils. The proof of this may be seen in their communiō book, whose Calendar alotteth what is to be read daily and yerely in all their Assemblies: where many chapters of the Bible are wholly and perpetually excluded, many Apocrypha chapters read as holy scriptures. And by the written homilies, the graces and utterance of God's spirit are extinguished that man's erroneous writing may come in place. Besides this all preaching Ministers so limited and restrained in their doctrine that they may not preach against any sin by public authority establ•shed, and if they do, they are silenced excommunicated &c. this indignity and dishonor Christ will not suffer at man's hands, to have his word and man's word matched together, his spirit spirit & truth restrained: he will be Prophet alōe or not at all. as they that with the tr•e God and his true worship, had other God's also, & other worships, are said in scripture to forsake the true God, and to b• without him: so they that with the true Prophet and doctor Christ and his doctrine, have other also; may rightly be said to have forsaken him and to be w•thout him. For when men set their thresholds by the Lord's and their posts by his; they defile his holy name with their abominations, and in vain they worship him, that teach such doctrines as be precepts of men

Moreover thi• Church wanteth part and communion with Christ in that prophetical office, which he hath imparted to his peo•le, namely power and freedom to witness, profess, practice, and hold forth the word of life, and all that Christ hath commanded; to admonish & reprove one another for sin and transgression, and either if they repent to forgive them, or if they repent not, to follow them further unto the church and even to excommunication for their obstinate violating God's law. That they have not power or freedom to profess and practice the truth of the Gospel in these things, appeareth by their servile subjection to the hierarchy, laws and canons which are amongst them, whereby they are restrained from professing and practicing any further truth then is by law establ•shed among them, but must obey & follow all that their spiritual Lord's the Bishops do enjoin them, and may not speak against or reprove any of the abominations that ar in their church worship, Ministry, ceremonies *&c.* neither have power to deal according to that rule of Christ *Mat.* 18 15. *&c,* for any sin, be it never so horrible and manifest, but must leave it to the censure of the Prelate or hi• Commissarie, who at his pleasure buyeth and selleth the sins and souls of men. This bondage the people should not be in if they had and enjoined the word of God, which is the truth; for that truth would make them free, that they should not in this sort be servants of men. But now not ha•ing power to profess, much less to practice the truth: nor to reprove the evils that reign among them; not having the free use of God's word in private, nor the

right and lawful Ministry or use thereof in public; they cannot be said to have Christ for their Prophet, and *Therefore the Church of England, is not the true Church of God.*

EVery true Church of God hath Christ for the Priest and Sacrificer of the [IIII,] s•me, for he only is the high Priest of our profession, and to him it was sworn, *thou art a Priest forever, after the order of Melchizedek. Heb,* 3, 1, *&,* 5.5, 6, 10, *&,* 9, 11. *&c.*

But the Church of England hath not Christ for the Priest or sacrificer of the s•me. Because the gifts and sacrifices which it offereth unto God, are not presented and offered unto him by Christ; neither is this church reconciled reconciled unto God by him. And first the worship and service which they perform unto God, their prayers, praises and confe•sions, (which now are Christ•an men's sacrifices,) are not offered and sanctified by Christ, because they are false and id•l•trous, wherewith Christ hath no communion. For •nstead of true spir•tuall prayer and praises the fruits of God's spirit in his •eo•le; they read a written liturgy translated out of the Mass book: and accord•ng as they are stinted in the same, they speak; obser•ing also the many Popish ordinances, r•tes, and ceremonies commanded in the same, as their holy and festival days, holy eues and fasting d•yes, absolutiō of sins by their priests, confirmatiō of Baptism by the•r Prelates, profanation of the Sacraments by pri•ate administration and howsling with them, by gossips, by idolatrous signs and gestures of cro••e, kneeling &c. also marrying by the Priest with sign of the ring, churching of womē, burial of the dead, read•ng curses or comminations instead of discipline, besides the sundry errors and untruths in that book, vain repet•tions in their prayers, and the like. All which being commanded and used daily by law of their church, without ground from God's word, which approveth none of these idolatries but condemneth them; are not sanctified by Christ nor presented unto God hi• Father; For he will not offer the idol sacrifices, neither will God accept such things as by his law he teacheth all men to abhor.

Secondly; whereas the bodies and souls of men are also spiritual and li•ing sacrifices, and the persons offered in the Church by the Ministe•y of the Gospel, should be as the *holy fl•ck, as the flock of Jerusalem in their solemn feasts,* that so the oblation of them might be *acceptablebeing sanctified by the holy Ghost*: the people offered in this church are a confuse unsanctified m•ltitude, not separated from the world, (as before in the first argument is shown,) and many of them so wicked, (even by the confe•sion of their own ministers, and in every honest man's conscience, as they neither deseru to be laid on God's alter, nor to be touched of any true Israelite in such respect. Yet ar they by the Priests of this church offered daily unto God, in their administration, and blessed in his name. Yea the precious sacrifice of the body and blood of Christ (remembered and re•resented by bread and wine at his supper,) is prostitut•• as if it were an unholy thing) to the profane and wicked in this church, which being unworthy receivers, are guilty of the body and blood of Chr•st as were the wretche• that crucified h•m. Also *Baptism* which should be an engraffing into Christ his death burial and resurrection, and a s•gne of washing away men's sins in his blood; is given to the seed of the ungodly, blasphemers, and enemies of Christ, unto whom by no right it doth apperteyn. Which sacrilegious profanation of the holy mysteries, showeth a manifest contempt of Christ represented in them: who as he communicateth not himself with such wicked persons so

neither the signs and seals of himself and the redemption that he wrought for his elect. For by his suffering he consecrated them only that are sanctified, that by faith do eat his flesh and drink his •lood, & the wicked which have no portion in his death and oblation, when they participate in these seals of grace, do but eat and drink judgment to themselves; the ministers which so prostitute Christ unto the teeth of his enemies, and tread under foot the son of God, if they repent not shall not escape his hand wh•ch said, *Vengeance is mine, I will repay*: & the people which by an imaginary separation are or seem to be sundered from those profane, and yet communicate together in such things, do even by that action show that they are one body with them; for so it is written, *we that are many, are one bread and one body, because we all are partakers of one bread.* 1 *Cor* 10, 17.

This bringing of Satan's seed into the church, unto the alter of God, may further be minded as a high degree of violating the second commandment, whereby all images idols and simillitudes whatsoever, of the Devils or men's invention or forming, are severely forbidden to be brought into God's house, or used in his worship. Now such images or Idols, are these wicked persons. For as children are the images of their parents; and all fa•thfull people called the children of God, are God's lively images in Christ, whose image and simillitude they carry, himself being truly and properly the sole image of the invisible God his Father, and they all being borne a new of him, are changed into the same image from glory to glory, as by the spirit of the Lord, being renewed in knowledge after the image of him that created them so Satan's children, (as wicked worldlings be called in scripture,) are his lively images, having lost the first image of God, wherein they were created; and into the image of the Serpent are changed daily by his spirit that ruleth in them; and him they represent in his malycious nature and actions. As it is sin, and so esteemed, to have images and representations, of beasts, of fowls, of fishes, &c. brought into the church and worship of God: so would and well might it be esteemed more horrible if in any Christian congregation, there should be brought in pictures of the Devil or other like helish representations. Yet men will not see the horror of this sin, that the living images and pictures of the Serpent, even wicked and profane people, his seed and children, should be brought into the Church and worship of God, to have part and interest in Christ and his covenant, whether he will or not; to be offered unto God & laid upon his alter for spirititual sacrifices: though they be much more abominable then unclean beasts were under the law, as the substance or figured thing, is more then the figure and shadow.

But doubtless God, who abhorreth all idols and religious images of human devise; and Christ, who would not offer the bloody sacrifices of idolaters; abhorreth this confusion of Satan's images within his church neither will the high-priest after the order of *Melchizedek,* offer such to his Father, or be priest unto them. Otherwise he should not be so faithful in the house of God, as w•s Aaron, nor the sacrifice; of the Gospel, be so holy as the shadows of the law, which were vnblemished.

Finally, all that have Christ for their Pr•est, are by him to bring their sacrifices for their sins unto God, that so attōemēt may be made through his intercession. For every high Pr•est is ordained for men in things pertaining to God, that he may offer gifts and sacrifices for sins;

and every man is appointed of God to present his sacrifice by the Priest, who is to make atonement for him concerning his sin, that it may be forgiven him. But the church of England, (in as much as it persisteth in sin, and will not repent of the many transgressions daily committed in their public worship and a•ministration of holy things, refuseth reconciliation by him who is the high Pr•est of good things to come; and able perfectly to save them that come unto God by him. This their impenitency appeareth not only by their perseverance in evil doin•, notwithstanding all the a•monitions and reproofs that have sounded in their ears these many years,) but above all, by their ungodly Canons & constitutions made by the whole representative chuch of Engl: and submitted unto by the rest of the people. Whereby they publish unto all the world, how they are hardened in their evils, that excommunicate p•nish and persecute all that s•eak against or refuse to communicate with their people, prelacy, priesthood, worship, ceremonies, &c. wherein are so many sins and idolatries.

For as much then as the public service and sacrifice of this church is idolatrous, the holy mysteries, of Christ profaned, the people unsanctified, and their sins unrepented of; there is no word or promise in scripture that Christ is the Priest or sacrificer of such worship or worshippers

Therefore the Church of England is not the true Church of God.

[V] *EVery true church of God, hath Christ for the King thereof*; For of him the Father saith *I have set my King upon Zion my holy, mountayn*; and he *must r•ign, till he hath put all his enemies under his feet,* and shall sit vpō the throne of David & upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever, *Isa.* 9.7.

But the church of England hath not Christ for the King thereof. first, because it hath not these officers which he hath appointed to govern his, church under him, namely, *Pastors, Teachers,* and *Elders*: but instead of them it hath the hierarchy or Prelacye of Antichrist, *Archbishops, Lord Bishops, Chane•llors, Archdeacons, Commissaries,* &c. who reign or tyrannize over the souls of men by their unlawful jurisdiction, ruling over many Churches making them constitutions and canons prescribing them words, both for prayer and doctrine; summoning, censuring censuring, excommunicating, absolving, both priests and people, making and deposing ministers, giving the holy Ghost exercising also civil offices in the common wealth, and carrying the titles both of Christ, and of the God's, the Magistrates, into whose places they intrude‘ having no warrant for their spiritual Lordships in the Testament of Christ. Secondly, because this church hath not the Laws and statutes of Christ for to govern the same; for although they have the holy Bible among them, yet are not the ordinances therein written, practiced or suffered to be practiced in these assemblies. As for an instance, the way and means which Christ hath appointed for repressing of sin (that enemy which his scepter always beateth down) namely first private admon•tion. Secondly with witnesses, Thirdly by telling the Church, and then if the sinner be not reclaimed, casting him out or delivering him to Satan by the power of our Lord Jesus Christ, given to every congregation; this holy and orderly walking, is unknown, this power is wanting in all these Parishes, who cannot excommunicate any person be he never so profane wicked or blasphemous. But

contrariweise •ll must repayr to the Bishops Chancellors or Commissaries courts, where things are handled and judged according to their own laws and canons, and not by the rules of Christ.

Thirdly, because the people of this church were and are (even by the confession of our aduersari•s) of all sorts of people, as well wicked as Godly, and sins of all sorts do abound and reign among them that if the good laws of the common wealth did not repre•se them, there would be no living in peace among them. Such profane worldly people. are not the subjects of Christ, his kingdom is not of the world, neither is it for the open wicked, but for the repentant and believing, for the poor in spirit, the meek, the merciful, the persecuted for rightiousne•; sake not for persecutors haters & cōtemners of the truth. If thus it should be then were Christ's kingdom divided in & against it self, and so could not endure & be perpetual, as the scripture saith it shall be. For both by the oracle of God, *Gen* 3, and by experience we learn and see there is continual war between the woman's seed and the serpents, Christians and the Antichristians, the children of God and the children of Belial or impiety so that the having of such sinful in the church, is the bane and ruin of Christ's kingdom and religion. The covenant made with the house of David (on whose throne Christ sitteth forever) is an everlasting covenant perfect in all points & sure, but the wicked shall be everyone as thorns thrust away, because they cannot be taken with hands, but the man that shall touch them must be defended with iron and with the shaft of a spear: and they shall be burnt with fire in the same place.

Finally, this Church wanteth Christ's power against Syn, Satan, and •ntichrist; if any would deal against sin and sinners, he hath no w•y, but by complaint to the Antichristian spiritual courts. (for the civil magistrate punisheth civilly, and not with ecclesiastical censure, which is the power and scepter whereof we speak,) and if those courts refuse to censure the sinner (as they seldom cast out any except it be for well doing, or not appearing at their Summons,) there is no redress of any evil among them As for ecclesiastical matters, and the many abuses and abominations that are in the church, ministry, worship, ceremonies *&c.* the Priests and people of the parishes are in bondage to the Prelates, in servile subjection to their ungodly decrees, censures and cursing Canons; no spiritual Christian power have they against this tyranny, but are fain to seek to the arm of flesh, the Prince and Parliament, for redress; who if they refuse or neglect to help them; then remain they under the Prelates Antichristian yoke still, as hath now appeared by their practice these many years. But if they had Christ for their King, his truth, his word, would make them free, he would make them also Kings and Priests unto God his Father; that howsoever the supressing & abolishing of this unruly hierarchy with their many abominations, is to be left unto the Magistrate who only hath power from God to execute this vengeance, yet every man should deliver his own sowl, abstaining from error, false worship, superstition, popish thralldom & all other evil whatsoever, though with affliction, bonds, banishment &c. and stand fast in the liberty wherewith Christ hath made him free, without yoke of thralldom. For he will reign in the midst of his enemies; Satan and sin he hath subdued, as for himself so for all his people and subjects, whom he hath redeemed out of all Satanean and Balylonian bondage, that sin should reign no more over them. But if they forsak this fredom, & take vpō them th' yoke of

Antichrist, his servants they ar to whom they obey, Which this church doing to the Antichristian Prelates whom they acknowledge for their *spiritual Lord's,* receiving and obeying their hests and canons, reteyning and nourishing such as be enemies and rebels against Christ, and remaining in spiritual bondage: cannot be said to have Christ for their King and Lawgiuer, *Therefore the Church of England is not the true Church of God.*

THE *sum of all that which hath been said, is this,* That Church which hath not Christ for th' Head, Mediator, Prophet Priest & King of the same; hath not God his Father for God of the same: *because the Father and the son are one.* John. 10.•0, *and whosoever hath not the Son hath not the Father,* 1 John. 2 23.3 John, 9.

But the Church of England hath not Christ for the head, Mediator, Prophet, Priest or King of th' same *as by the former Arguments hath ben proved.*

Wherefore it hath not God the Father for God of the same, *and consequently is not his Church.*

THat church which is not the true church of Christ and of God; ought not by any true Christian to be continued or communicated with: but must be forsaken & separated from; & a true church of God sought and joined unto, where Christ and salvation by him, may undoubtedly be had. *Because we are willed to abstain and separate from the false church,* 2, Cor 6 1•, 17; Reu. 18, 4 Hos 4.15. Isa. 48, 20. Ier 51.45, Zach. 2.6, 7, 1 Cor 10.20, 1, *&c. We are willed also to seek and join unto a true church,* Deut. 12, 5 Song. 1.6. Ier 50 4, 5. Isa, 65, 9. Psal. 26, 5.6, & 87, 2, 5 6, Act, 2, 47.

But the church of Engl. is before proved not to be the true church of Christ and of God. Therefore it ought to be separated from; & a true church sought for, and joined to, of such as would be saved.

THose Ministers which have and execute the ministry of a falls church are not the true ministers of Christ, & consequently not to be heard or obeyed as shepherds of our souls. *Because the ministry of a false church, must needs be false also, seeing the church having no interest in Christ, can have no interest in a Christian ministry. Besides Christ hath given his ministry to his own church only,* Eph 4.11.12, 14.15, 16. 1 Cor. 12, 27, 28. See also *John,* 10.1, 4.5, Act, 20, 28. John. 21, 15, 16.

But all the ministers of the church of England, have and execute the ministry of a falls church; *for so by the former arguments that church is proved.*

Therefore they are not the true ministers of Christ, and consequently not to be heard or obeyed as shepherds of our souls.

For the further descrying of the false ministry of this church, I refer the (good reader) to a treatise lately published entitled, *Reasons and Arguments proving that it is not lawful to hear the Ministry of Engl.*

And to another heretofore published, called *A treatise of the Ministry of the Church of England.*

I *will put enimitie between thee* (ô Serpent) *and the woman, and between thy seed and her seed: He, shall crush thy head; and thou, shalt crush his heel.* Gen. 3.15.

Forasmuch as the children are partakers of flesh and blood, he also (Christ) *himself likew•ise took part of the same: that through death he might abolish him that had the power of death, that is, the Diuil; and that he might deliver them all which fo• fear of death all their life time were subject to bondage.* Heb. 2.14:15.

And there was war in heaven: Michael and his Angels warred against the Dragon; the Dragon also warred, & his Angels; but prevailed not, neither was their place found anymore in heaven And cast was the great Dragon, that old Serpent, called *Devil* and *Satan,* that deceaueth the whole world: cast was he into the earth, and his Angels were cast with him *Reu,* 12.7.8, 9.

A BRIEF ANSWER TO Mr BERNARDS BOOK; INTI•VLED, The Separati•ts Sc•isme.

WHen the former treatise was almost finished; among other adversaries *Mr Bernard* cometh forth to fight against the truth, which but a while since he would needs seem to favor: but things not succeeding to his exspe•tation, he hath changed his love into hatred, And in the bitterness of his zeal, he ha•h sent out a treatise containing *Disswasions* from the practice of the Gospel, which he pleaseth to call *The separatists schism,* or *Brownism.* Though in his book there be little weight of reason or truth to be seen, nor anything which may grealy trouble a discreet reader, who is but meanly acquainted without cause: yet both for the stopping of the man's mouth, if it may be, who maketh *huy and cry* after some of us, as in his *Prooeme* to the reader he proclaimeth; and for help of the simple who may be offended at the truth, not discerning his fraud. I thought it needful to observe and answer briefly, the principal things by him objected; many of which are before in this treatise, and in other books more largely refuted; and all of •hem may, if need require, hereafter by some other, be particularly refelled. Herein now the Lord give me wisdom, to discover this adversaries falsehood; and thee (good reader) understanding to discern it.

Of his PROBABILITIES,

THE first means whereby Mr BERNARD would dissuade from the truth, which he calleth *Brownism,* are *Probabilities* or *lik•lihoods that the way is not good*: and they are in number (as himself hath cast them,) seven.

- 1. *The Novelty of it.*
- 2. *The agreement thereof with ancient schismatiks.*
- 3. *The ill means by which it is mayteyned, namely, by abuse of scripture & deceauable reasonning.*
- 4. *The want of approbation of the reformed Churches.*
- 5. *The conde•nation thereof by all their Divines,* (vidz of the church of England.)

- 6. *God's judgment against it*
- 7. *The •ll success• it hath had.*

Such l•kelihoods as these, the Papists heretofore with as much color and truth, have alleged against the church of England; heathens and enemies have in former ages objected the l•ke things to the church of Christ, and *Mr Ber.* speaketh but that which hath been spoken before him, fulfill•ng the meas•re of his forefathers. But to the particulars.

The *Nov•lty* he maketh to be in *differing from all the best reformed churches in Christendom* But if a Papist had to deal with him, he would bring those reformed churches also within the c•mpasse of *Novel•y*: and then *Mr Bern.* would flee, (as his brethren before him have done) to the scriptures for *antiquity*: as he would answer a Papist, so w•ll I answer him; let the scriptures speak for the differences between other churches and us. But here *Mr Bern.* is mute; and meddleth not with th•s controversy he thought belike the very name of *Noveltie* and of the *reformed churches* would fray the simple

If it be *Novelty* to differ from the *reformed churches,* then may he blame his own church •f *Engl.* more then us, seeing it differeth from those churches in m•e and weightier points then we do: yea it hateth persecuteth silēceth & excommunicateth those ministers & people, that stand up & plead for such things as the reformed churches have and practice. Again these churches have rejected and written against many of the Antichr•stian enormities that are now in England. So if it be likely, we are not in the truth because we d•ffer from the churches in few things; it is more likely *Mr Bern.* and his brethren, are not in the truth, because they differ from them in many Wherefore let him first pull the beam out of his own eye. Again where he standeth upon the hard words which some of us have uttered of the Presbytery *&c.* if he had not an evil and partial eye he mought have seen many moe hard & reproachful words used by his right reverend Fathers, and fellow priests against the Presbytery and discipline which the reformed churches have, and the reforming ministers of Engl. would have. That still his weapon entereth into his own bowels.

His 2 likelihood he maketh to be *our agreement with ancient schismatiks*: yet any points wherein we agree with them in evil, he nameth not much le••e proveth; but referreth us to *Mr Giffords* pains herein, who had long since his answer by *Mr Greenwood* to every particular of that his pretended consimillitude between the *Donatists* and us; to which answer I r•ferr the reader. Again, this objection is such as the Papists make against the church of England for so *N. D.* compareth *Protes••nts* with *Donatists*; and let us see what answer the Priests of England can make for themselves that will not as well, if not better, clear us And to come a little near to this o•r adversary, we could p•t *Mr Ber.* in mind of his own ways, wherein he might see himself more like a *schismatik* then any of us: for we openly profess our departure fr•m the ch•rch of England, as from a false church, so proved by evident gro•nds out of G•ds word; whereas *Mr Bernard* holding it to be a true ch•rch & ab•ding in it, yet he and a hundred with him, made not long since a pretended co•enant tog•there; whereby they separated from the unpreaching ministers, and all that hate to be reformed Yet are those rea•ing priests of as •ood authority by the Laws and Canons of that Church as himself, and the Conformists of

far greater esteem in this church, then the Reformists. Whether this be not a plain schism, and *Mr Bern* a factious person thus to carry h•mselfe in a church, let himself say: as also whether he be not f•r this, *ipso •acto* excomm•nicated, by force of the•r own Canon which saith,

Whosoever shall hereafter separate themselves from the Communion of Saints as it is approved by the Apostles rules in the Church of England, and combine themselves together in a new brotherhood, accounting the Christi•ns who are conformable to the doctrine, governments, rites and ceremonies of the church of England to be profane and unmeet for them to join with in Christian profession: let them be excommunicated ipso facto, *and not restored but by the Archbishop after their repentance and public revocation of such their wicked errors.* Into like danger doth he come by Canon. 11, and 12.

The *il means,* by which our cause is *maintained,* he make•h to be *strange expositi•n of scripture,* &c.

First *Mr Bern.* here walketh still in the Papists steps, who object the like unto the Protestants. *Let an indifferent reader* (say they) *peruse the learnedst book of these reformers, and he shall see in them false allegations of Fathers, corruptions of scriptures, fathers, and councils &c.* Sec••dly I answer our expositions may seem strange to such as are themselves strangers from God: but the Godly wise can discern, to whom (if they have read our books,) I lean the judging of this probability. Now th•s old calumniatiō which Satā laid vpō the Saint, how truly *Mr B•rn.* hath laid upon us, let his proofs show, which are in these two particulars. First, that *one of us saith, All the truth is not taught in the Church of E•gland, and to prove this, Act.* 20 21. *is cited.* Which *one of us* thus citeth Act. 20 and where; *Mr Bern.* nameth not. Good cause we have to suspect his faithfulness; for in his book he chargeth us with some errors, which we hold not, as after shall appear. And he that would so injury the whole, what may we think he w•ll do for a part. I suppose therefore the party cited that scripture to prove the whole truth ought to be taught which because it may be questioned whether it be needful at all times, therefore the Apostles example is brought. As for the Priests of England, 〈◊〉 they preach not the whole truth, is proved by their daily practice, who balk many truths, touching the church, ministry worship, governmen• &c. as all that observe their doctrines know very well. It is proved •lso by the laws and canons of their church, which excommunicate •ll such as shall by the truth reprove the falsehoods and abominations that are among them, as before in this treatise is shown. And *Mr Bern.* is very silly, if he expect any scriptures to prove what is now taught in his church. Furthermore if it be granted him, that *Act.* 20. were by someone of us alleged for the purpose he pretend•th: yet it is no more l•kelihood that our cause is evil, then that his brethren's cause and plea against us is evil, for they without all doubt do allege scriptures for to prove things done in Engl: which it is not posible by the scriptures for to show, See before in this book *pag.* 43. *&c* 44. But what speak I of others *Mr Bern,* himsefe is fain to use such colors, else would the glory of his church soon fade: for in the 48, *page* of his book he allegeth God for witness that they are his people, 1 *by giving them his word, Psa,* 147.19 20. 2 *by his effectual working thereby, Ier,* 22, 22, *therefore there is the voice of the son of God, John.* 5.25, *&c.* If these be found and sufficient proofs, that *England* hath God's word, because *Israel* had it,

and so in the rest; then why may not men allege like Scriptures and proofs against them, saying, *They are stained with their own works, and go a whoring with their own inventions*; Psal. 106, 39. *from the Prophets of Jerusalem, is hyprocrisie gone forth into all the Land, Ier.* 23.15, I *have not sent these Prophets saith the Lord: yet they ran &c.* Ier. 23.21. and the like. So then *Mr Bern.* must either bring better reasons for himself, or else he may blush to blame others for that wherein himself is more faulty then they; if they be faulty at all.

The other particular which he specifieth is, that *places setting forth the invisible church* &c. *we bring to set forth the visible church by*; as namely; 1. *Pet.* 2.9, 10. But *Mr Bern.* shows his reader no reason at all, why that Scripture must be understood of the invisible church, as he Sayth; and it is an easy matter for him to find faults without reasō, in any man's writing. That place of *Peter,* (as the wise reader may perceive,) Speaketh of and to the visible or Sensible church: for th' Apostle wrote to the visible Christians, the strangers that then dwelt in *Pontus Galatia,* &c. and this which he speaketh to them in Chap· 2, 9.10. is as *Moses* of old spake to the visible church of *Israel,* Exod. 19:6. Again, he mentioneth the end of their calling to this dignity, vidz. *to show forth the virtues of him that had called them out of darkness into his marvelous light*; which whether it appertaynes not to the visible church, I leave it for every true member thereof to judge. And such as these, are the exceptions that D. *Allison* (to whom he referreth us,) took heretofore: which because they are unworthy a Dr. of Divinity, we have though best to pass by, as unworthy of reply, till further occasion.

The 4. likelihood is, *that we have not the approbation of any reformed churches Churches for our cause.* This is much like his first probability, before answered, and seemeth to be a main propp to uphold the church of England, which love to make flesh their arm. The reader may see this point thrice urged before in this book, and thrice answered. I refer him also to our Letters unto *Mr Junius* whom *Mr Bern.* mentioneth: & finally to the *Apology of the church of England,* where themselves say, unto the like objections of the Papists, *th• truth of the Gospel of Jesus Christ dependeth not upon councils,* (add also, nor upon Churches;) *nor as S. Paul saith, upon the judgments of mortal creatures.*

The 5. is, the condemnation of this way *by the Divines* (of England) *both living and dead,* &c. But this is no other likelihood then it is like *Mr Bern.* (if he had then lived) would have alleged against Christ himself, when the learned Priests, Rabbin's, and Divines of Israel, condemned his way and doctrine *John.* 7.48.49. *&* 19, 7. *&c.* If these learned English Di•ines have confuted us, let *Mr Bern.* or any show the scriptures and reasons by which they have done it: if they were our adversaries without reason, (as some of them he mentioneth, show little or none at all,) wise men will esteem them accordingly But if such a Divine as *Bredwel* do but call our *curse a by-path,* this sentence is authentic enough, for *Mr Bern* to put in his book.

The 6. is, *the Lord's judgment giving sentence with them* (of England) & *against us.* These things as they are before more prudently urged, both for the good success of the English ministers, and bad ys•ue of many of us, so I leave the reader unto the answers before made *pag,* 13. *&c,* 23. *&c.* Only *I* would advise *Mr Bern.* to look better to his words, when he next write, and not to set down such positions, as may tend to Atheism or Judaism; as wherein his brother *Boltons* case that hanged himself he Sayth, *which end the Lord letteth not his special instruments*

to come unto, &c. A Jew upon this grant, would trouble *Mr Bernard* to defend Christianity; seeing *Judas* hanged himself, who was a far more special instrument of the Lord, being an Apostle; then *Bolton* that was but a ruling Elder; and not *the first brocher of this way,* as *Mr Bern.* very untruly (upon Mr Giffords report, if he so reported) doth allege. Besides that *Judas* after a sort repented and acknowledged his sin, and was not (that we know of) excommunicate, yet came to that woeful end; whereas *Bolton* for revolting from his faith at *Paul's cross,* was dealt with, excommunicated, and so died (for ought that is known) without repentance, a member of *Mr Bernard's* church. See before, *pag.* 23.

The 7. is, *the ill success it hath had, these very many years, being no more increased.*

The natural man perceiveth not the things of God; but judging by the outward appearance, gives unrighteous judgment. If M. Bernard had lived in *Noah's* days, and seen his 120. years labors and preaching spent in vain, how would he have stumbled at the work of God, that gave his word no other effect in the world? And loe it is written *as it was in the days of Noah, so shall it be in the Days of the Son of man.* But had Mr *Bern.* been in the days following, when *Israel* very few in number walked from nation to nation, from one kingdom to another people, and notwithstanding the promise of multiplication, yet in 200. years and mo•, had increased but unto 70. souls, and as many moe years were in Egyptian bondage: and had he in the mean while seen the *Princes* of *Israel,* and *Dukes* of *Esau* with the Kings that reigned in his land, before any King in *Israel.* how would this man (may we think) have gathered likelihoods, or rather have concluded out of doubt against the poor afflicted church of God? But it is no new thing to hear this pleading from such carnal gospellers. Well, not totell him of God's gracious work in bringing many to this truth and causing moe to listen after it daily, let Mr Bern. look to himself and his fellow Reformists, and if his right eye be not blent, let him acknowledge God's hand a•ainst themsel•es, who heretofore had so many fautors, and that not of the meanest in the land: yet now are repressed as troublers of the church, and their counterfeit reformation further from all likelihood of effecting then was at the first. And this much of his unlikely likelihoods.

Of his REASONS.

HIS *reasons* now follow, *of more force* (as he pretends) then his *bare probabilities.* These are threefold, taken 1 *from the evil of the entrāce, in to this way*; 2 *from our persons so greueously sinning in this way*; 3 *from our opinions which are altogether erroneous and false.*

The first sort of reasons, have this foundation.

The entrance is very sinful and cursed. Because of these 2 great evils. 1 That we do not only condemn corruptions and the notorious wicked, but also forsake all former Christian profession amongst them. A man must cast off that word there with them which made them alive; also the faithful messengers of God, the Fathers which begat him: yea he must renounce all fellowship of the godly there *&c.*

But we may with the Prophet truly complain of this man, that his mouth is full of cursing and deceit and fraud; for how often have we in our public writings protested our consent in

all the holy doctrines that themselves profess: only because we cannot enjoy them without Antichristian abominations; which the Prelates impose, and the Priests and people practice we have separated from those assemblies, where idolatry is publicly set up and maynteined from those blind guides that would seem to make concord between light and darkness, Christ and Belial, and under show of many truths, seduce men's souls unto destruction. Did the church of England *forsake all former Christian profession* among the Papists, when they left the Pope and some of his Prelates, Mass, images &c. If not; then neither do we that have left but the remnants of Popery yet retained; and do walk in the truth to our knowledge and utmost power as God enableth us; not casting off any jote of his word, nor any faithful messenger of his, or other godly person, as this adversary calumniateth. His heart knows better, though it sendeth forth such bitter waters.

2. Next this he saith *with such a renunciation of truth, must be retained, much untruth*: the particulars are 1 *that men must believe our way to be the truth of God*; 2 and *then condemn their church as a false church.*

Whether our way be not *the truth of God,* let the Godly judge by his word; by it also let them try the estate of the church of England. But Mr Bern. begging the question, will have things to be taken for *untruths,* before trial or due conviction. To help himself he seeks advantage by that *we have published* as he saith *under our hand, that the differrences between us and them, are only such corruptions as are by us set down.* Though the word *only* be not ours, but *Mr Bern.* own; yet to let this pass as ordinary with him, what gathers he from it? *Corruptions* saith he, *do not mak• a false church, but a corrupt church, (make the worst of it that can be;) as corruptions in a man, maketh but a corrupt man, and not a false man.* First let the reader observe that he speaks not a word of those *corruptions* which we set down; neither indeed is he able with our corruption to plead for them. Secondly it is very corrupt and gross that he would persuade, *no corruptions* can make a church to be false: for then rebellious Israel, though they *corrupted all their* works, was a true chuch still; but Moses foretold that for *corrupting themselves,* they should be none of God's *children* but *a froward and crooked generation.* Now let Mr Bern *make the best of it* he can. His simillitude of a *man* is not fit in this case. A *man* is a *substance,* but a church consisteth in *relation* or reference to Christ, as a wife to her husband. But if a man's wife play the whore never so often and openly, she may be, by *Mr Bern.* doctrine esteemed a *corrupt* but not a *false* wife. Such distinctiō he may carry to the stews. Corruptions there may grow in churches and they yet be true churches as at Pergamos, Thyatira, *&c.* corruptions also there may be that will make true churches false; as in *Israel* and *Rome,* where first wre assemblies of *Saints*; afterward they became whores and habitations of *Devils.* And there may be such corruptions in the constituting of a church that embraceth much truth, as will make it from the first a false church, as in Samaria, 2. *Kin.* 1•, 27.28. *&c*

HIs second sort of reasons, is *from the grievous sins that are among v•, by reason whereof (from our own ground) we may not (saith he) be joined with.* The sins he reckoneth 6.

First, *that woeful entrance before named.* I answer, that *Mr Bern.* entered into this reason with untruth, and continued in it with begging the question, as before is shown. So that this his

objection is very woeful a•d the man deser•eth rather to be pitied then answered in his i•le 〈◊〉 made without proof.

THe second is *a hie degree of unthankfulness both to God that begat us•lie, •is word, and to our mother the church of Engl. that bar• us.* I answer, 〈◊〉 thank God for that knowledge of him wh•ch we atteyned unto in the Church of England, and are thankful also (as is meet) to all the instruments which God hath used to bring us unto knowledge: but now when God hath shown us a further truth, (as what ch•l•e of his, seeth not more daily,) we should show great vnthankf•lnes if we would not walk in it, much more if we should blaspheme and persecute it, as Mr. *Bern.* and many of his fellow Priests do, struggling against the light that shineth upon them; A papist may have occasion of thankfulness unto G•d a•d men, for the knowledge of God and Christ which he hath get in th•*Ro•ish church,* far abo•e that which he could have had among *Pagans*: yet if upon sight of the errors in Popery, he forsake that false church and join to some other true, no man can without ungodliness, condemn him of unthankfulness. The Papists heretofore have used such reasons as these aga•nst the Protestants; now they, for want of better apply them a••inst us.

T•e third sin imputed to us is, that *we are full of spiritual vnchariblenes* First toward *th•m that will not go our way, nor be inclinable to us whom* (he saith) *we deeply censure and deadly condemn.*

First, this also is an old popish cavil, used often against the Protesta•ts. One telleth them, they *deserve the punishments of Parricides,* for scoffing, taunting, contemning and reviling their forefathers.

2. Our *vncharitablenes,* (if such it be) is this, that we pray for and wish unto all, as to our own souls, even life and peace we seek to cover a multitude of sins which then is done, when sinners are converted from going astray. And for this cause we speak that which we believe and know, though the world therefore hate us.

3 *C•nsu••* or *condemn* those that go not our way we do not, we know every man shall stand or fall to his own master. It is the sin only which we condemn, the sinner we seek to save, leaving him to the Lord who shall judge both him and us at the last day.

4. But how charitable the ministers of *England* are unto us let thei• continual reproaches and vituperies in pulpit and in print show: and how they *censure* and *condemn* us and all that will not go *their way*; let *Mr. Bernard's* own book speak where by the sentence of his *godly ministers,* everyone is damned, as *cutting himself off from Christ,* whosoever wittingly and continually separateth from the church of England, where yet so innumerable abominations and idolatries do abound.

2. Secondly *our vncharitablenes* (as he saith) *is a most ungodly desire as ever was heard of, to have the w•rd utterly extinguished among them, Egyptian darkness to come over them, rather then that it should be preachedly such as do not favor our course &c.*

Our desire is, that the *Egyptian darkness* which now covereth the land by means of the false Prophets that are therein, were done away; and that the true light of the Gos•ell were risen

unto them. We are sory to see the prophets (which have night for a vision and darkness for a divination, as was threatened of God,) •o to deceive the people, by preaching lies in the name of the Lord, when he never sent them Christ hath no need of such falsers to help up h•s k•ngdome he hath ways and means enough, by his own ordinance & min•stery to build up his •hurch, though Antichrists clergy be sent back to the bottomless pit from whence they came. We know men gather not grapes of thorns nor figs of thistles. Lamentable experience these many years, showeth what hurt and misery cometh by this false hierarchy and priesthood, which upholds idolatry, profaneness, and human traditions; pleads for sin, and against the truth; to the destruction of men's souls. We wish people therefore to beware of false prophets, though they come in sheep's clothing; and to seek the Lord by his own ministry, not by Ant christs: for the thief cometh not but to steal, to kill and to d•stroy. Let them see by the lamps of God in his own Sanctuary and Candlestick, and walk in the light of *Jerusalem* his church, which hath the glory of God arisen upon it leaving *Vr* of the *Chaldees,* and walking no long•r in the light of the fire and sparks that men have kindled to themselves least they lie down in sorrow.

3. The last point of our *vncharital lenes,* wh•ch M. *Bern.* saith is *the highest degree of all,* is *that we are sorry and en•ious that the good things of God do prosper with them. &c.*

That the *good things of God do prosper with them,* and the truth prevail manger all opposition; we have cause to rejoice for, and do rejoice, Yea and we doubt not, but the envious writings and dealings of Mr. Bern and his fellows, against the gospel, God will turn to the furtherance of the same; and the generation of the righteous shall be blessed which the wicked shall see and fret and gnash their teeth and pine away; when their desire shall perish. But what are the *good things Mr. Bern.* meaneth? Not the truth of God indeed, for that he blasphemeth and writeth against as *Schism* and *Brownism.* Nor the reformists cause, called *Puritanism*; for that prospereth not, as all men see, but decreaseth daily. The Prelates are the men that prevail, for a wh•le; their canons are confirmed, their ceremonies flourish, and their horns are exalted. Whether M, *Bern,* himself (who wrote not l•ng since a book against them, which also he was willing a gentleman should have printed in his own name, that M, *Bern.* might have slept in a wh•le 〈◊〉 whither himself I say, and his fellow Reformists who are disa•oynt•d of their hope, be not sorry for this prosperity, let themselves say. As for vt we have learned not to fret or en•y when we see the wicked flourish; for they shall so•n be cut down as grass, and wither as the green herb. Sory we are indeed for their lamentable estate and desire that they may find mercy, at the hands of the Lord.

Our fo•rth kind of sin, he saith is, *our abusing of the werd, misaleging* and 〈◊〉 it, &c. This was the third of his *probabilities* before answered, and is here for a show mustered again among our sins; but nakedly and without all proof: I leave it therefo•e to the reproof of God; and to the godly judgments of all that shall read our writings and allegations of the scriptures.

The 5. sin is *our willful persisting in our schism.* This is again to beg the question, first let it appear to be schism that we are in, let the reasons a•d grounds of our separation be orderly dealt in, and soundly convinced by God's word: then if we yield not, let us be holden *willful.*

Otherweise, to *persist* in well doing is good And as easily do the Papists cal Protestants *schismatics,* as they us. Whether *M* Bernard with all the helps that he hath had from other men, hath convinced us of schism, let the godly judge. If reproaching of us, and idle excursions into by matters, be a conviction; doubtle••e he hath done it better then any before him.

The 6. syn, is *our railing and s••ffing,* and (as he saith) *Henry Barrowes blasphemies, who hath •gr•giously abused all their holiest exercises of religion, &c.* I answer, if such sin be in any of us, it is even by our selves condemned; and •f by human infirmity any have been overtaken with unseasoned speeches, we desire the Christian reader to bear with and pardon it in us, as himself would have pardon of God The like hath *Mr. Barr••* earnestly entreated in his *Preface* to his *Discouery,* as the reader may see; so far was he from delighting in such ways.

Secondly I answer (howsoever I will not justify all the words of another man, nor yet mine own, for in many things we sin all;) that many of the th•ngs which this man counteth *railings, scoffs* and *blasphemies,* are no other speeches them the hol• Ghost hath used before us in the scriptures, and appl•ed to like persons; and seemed as harsh to men of those times, as these do to men now.

Thirdly it is l•kely that some be rather the printers fault (unless *Mr. Bernard* hath forged them himself), then *Mr Barrowes.*

Fourthly the Reformists themselves, amongst whom *Mr Bern.* sometimes seemed one, have uttered as hard speeches against the Prelate• & other corruptions of their own church; though now like time seruers they gloze with their reverend Fathers; as this man maketh the first of *Mr Barrowes* railings scoffs and blasphemies to be his calling the Bishops *Antichristian.* But how many volum•s have themselves heretofore written of this argument? And who amongst us hath ever dealt as did *Mar•in Marprelate* among themselves?

Finally *Mr. Barrow* did sharply in 〈...〉 against the reforming preachers, as being the greatest deceivers of the people, under show of holiness. This maketh them a•ayn so e•er agai•st him; but whither he spake not right of them, may in part be seen already, & time will show more; they can no longer halt as hitherto they have; but either they must rec•ncile them to th•ir *Fath•rs,* or quite forsake them: and a ble•sed work of God it is, that the most dangerous seducers should thus first be discou••d.

THe third and last sort of *reasons* which *M. Bern.* useth against us, is, *Our errors,* and (as he saith) the *matter of our s•hisme.*

The errors which he reckoneth up, and undertaketh to confute ar• ten. The first of them is that *we hold the constitution of their church to be a false constitution.* To this he saith,

1. That we cannot prove this simply by any plain doc•rine of scripture *&c.* 2. *That* it is against the evidence of the scriptures, which maketh the word, (Mat. 28.19. Mar 16 15. 2 Cor. 5.19. &. 11 2. Job, 23.23.24. Act. 2.14.37.38. & 16.32.33.) the external proof•sion Act. 8.12.37.38.) and Sacraments (Mat. 28, 19. 1 Cor. 10.16.) the visible and true constitution of a company so

gathered and kn•t together; and so was theirs constituted: as that book of (Mr. Ber.) showeth; and as in another ere long shall be plainly manifested *&c.*

First *Mr Ber.* setteth down barely this as our position and doctrine, not name•ng place or bo•k where it is written, nor the proofs that we make of it, but perem•torily saith *we cannot prove it.* Whereas it hath in many books by many plain doctrines of scripture been evidently proved, so as Mr *Bern.* and all his fellow priests could never yet, make a plain and direct answer And if when book is written after book, no refutation be made, but a bare deneyall, as here M. *Bern.* saith we *cannot prove it,* I say the ministers of Engl. may so turn away anything; but with what credit or conscience, the wise will judge.

Secondly, for M. *Bernard's* reason, it self wanteth a good constitution, being to confu•edly set down, as a man knows not what he makes the constitution of a church; or how he would conclude that their church is constituted aright. He pretends the *word* to be the *Constitution* of a church; whereas the scriptures that he quoteth, and reason it self might teach him, that the *word* is the instrument or means of Constituting, & conseruing the church constituted; so also be the sacraments. But as the constitution of a common wealth or of a city is a gathering and uniting of people together into a civil polity: so the Constitution of the *common wealth of Israel,* (as the church is called) and of the city of God the new *Jerusalem,* is a gathering and uniting of people into a diuiue polity: the form of which polity is *Order,* as the heathens acknowledged, calling polity, *an order of a city*: which *Order* is requisite in all actions and administrations of the church as the Apostle * showeth, and specially specially in the constitution thereof: so that next unto *faith* in God, it •s to be esteemed most necessary for all holy societies Wherefore Pa•l rejoiced for these two things in the Church at *Col•ss•,* even their *order,* & their steadfast *faith* in Christ. Now whereas to the constit•tiō of a ch•rch there belong • a people, as the *matt•r* whereof, and 2 a calling, gathering and uniting together, as the *form* whereof the church consisteth. in both these the *Constitution* of the Church of *Engl.* hath (in sundry treatises) been •roued false. For with them all sorts of profane worldly and wicked •ersons, are received as the matter whereof the church is built, contrary to the •layn and manifest doctrine of the scriptures. *Leu.* 20.24 1 *Kin* 8 53. *Act.* 2.40, *and* 19.8 •*John.* 17.16. 2 *Cor.* 6.14, •7, 18. The form and order of their v•iting is als• strange; for these profane people, even all persons in a fam•lie, an• all families in a parish, are united into one *parish church,* as it is called; not voluntarily, •as ought to be in the true ch•rch, but by constraint, not by any due proof•sion of repentance from •ead work• and faith in God; but by the priests readin• a *Confession absolution,* and such like popish st•ff as is to be seen in their service book, not under the guidance of Chr•sts officers, but of a *Parson, Vicar, Curate* or other like creature of the Bishops, who in many places can but read English unto them. And this with the other Par•shes of the Dioce••e so gathered also, are united into one *See* or D•oces••• church under a Lord Bishop and his Co•rtiers, and all the Dioces into two Pro•inciall churches, the Provincial, into one national church, called the *Church of England,* over all which there is a *most reverend Father* and *spiritual Lord, Archbushop, Primate,* and *Metropolitan*: under whom all Bishops and Priests of the land are subject; and all people and parishes in the land bound to obey the dead canons and decrees, which he the Ach Lord with his brethren of the governing clergy, agree of in their *repre•atiue church* in the Conuocation house, if once the Civil

Magistrate give life unto them. This form and order of a church is not to be found in Chr•sts Testament; but received it is from the church of Rome by heritage or succession; as the Papists boast of (to the dishonor of Protestants) when they say; *A religion* &c. *that distinguished the multitude into, p•rishes •roportiōed •he tithes, ann•xed th• Glebeland, foñded the Bishoprics, •mitted the Dioceses* &c, So, as the mother is the daughter is, false in her c•stitutiō; though in the doctrine which she profeseth she is far better & purer thē that whoremother of Rome. The discussing of thes things. as Mr Bern. refereth to other places & books, so also do *I*; seeing in thi• place •e hath brought nothing of weight to prove his cōstitutiō. For the script•re that he alegeth, & the 3. things that he colecteth from thē; do make against his pur•ose. The *word* is not by Christ's m•nistery ri•htly; reached & applied to the people, but insufferably abused to the maintenance or the confusion and idolatries that are among them: the sacraments are highly profa•ed and prostituted to the most ungodly and thir seed, and popishly administered, and the external profession which the people, make is by constraint, and therefore naught worth: besides it is corrupt and idolatrous, being a mixed profession, partly of the truth of God, & partly of their own inventions, as appeareth by their *Communion book Canons,* and the like.

Our second error should be, that *we hold their Constitution a real idol, and so them idolaters.* To confute this, *Mr Ber.* saith that *he h•th perused in any scriptures, and can see none that take an idol or idolaters in any such s•nse*; aga•n, *that Marlorat mentioneth* 47. *idols, and not one of them in •he s•nse.*

Whether this article be of *Mr Bernard's* own forgin•, or where he hath had it, I cannot tell; his reader must take all of his cred•, for he lets not down his author. As for his confutation hereof, it is very slender, that beca•se *he seeth it not,* or *Ma•lorat nameth it not,* therefore it is no idol. For it is no sure position that *Mr Bernard* seeth all that •he scriptures; teach; and both he and *Marlorat* may as soon number the hayres of their heads, a• all the idols that are in the world. Well therefore yet may •t be a *real idol,* for o•ght that this man hath said to save it. And if it be a false constit•tion (as before is pro•ed) set up instead of a true, what is it better then a very idol. In the end he t•rneth and renteth us for making o•r own constitution (as he saith) an *idol* or *goddess*; and feigneth that we may say, *Great is the Goddess Constitution; great is Diana of the B•••nists* B•t seeing this is but a re•roch of a scorner, and the reproach reacheth unto Christ himself who hath appointed the frame order and constitution of h•s own ch•rch, which we have labored for *I* leave him for this calumniation, unto his rebuke, who will teach him one day no more to blaspheme.

And whether (may we think) tendeth the invective of this vain man, who thus skoffeth at the Constitution of Christ's church, but to bring in a mere *ataxie* or conf•sion, worse then was at *Babels* tower-building: for take away the orderly framing and constituting of a church, and there will be but a *Tohu,* (as the scripture speaketh,) a rude indigest heap or confute *Chaos,* more beseeming the wild beasts of the wood, then any human, much les•e divine pol•ty.

That *such as are not of a particular constituted church, (to weet such a one as ours is,) are no subjects of Christ's kingdom.*

Neither is this position set down in our words; (to my knowledge;) neither doth *Mr B•rnard* take away, but confirm rather the thing that we hold; for he granteth that *they offend God, which may and do not ordinarily, (having* ⟨◊⟩ *canes offered) live in a church rightly constituted*; and we grant that many of Christ's subjects, for want of means, do not live in a true constituted church, If therefore he were not a caviller, he would not have reckoned this among our errors.

That all nor in our way, are without: and we apply against them (in Engl.) 1 *Cor.* 5, 12, *Eph.* 2, 12.

The first part of this position, you must impu•e to Mr *Bernard's* charity, who w•ll needs frame our assertions for us, because he thinks we cannot speak for our selves; we might leave it unto him to frame an answer also. But if he would let us tell, what we hold, it is, *that all not in the way •f Ch•ist, are without*: and if this be an error, let him make the most of it.

The applying of those scriptures against them, he must be content to bear, til he or his brethren can prove themselves a true church; for though there b• great differences of people's professing religion, some with more truth, •ome with less; yet all not w•thin Christ's church, are *without,* as th• A•ostle speaketh. *Mr Bernard's* exception, that *those places are meant of s•ch as never professed Christ at all*; is childish: why doth he not except a•a•n•t the holy Ghost himself, who ap•lieth against the false Christ•ans of the R•mish Church, words and s•eaches meant first of heathen Babylon, that proof••ed not God or Christ at all.

His boasting of the *word, sacraments, effects* and *deliverances*; are before in this traatise taken away. And Mr Bernard's proofs, are but a begging of the question, which he blameth in other•, as before is obs•rued.

That only Sayncts, that is, a people forsaking all known sin,of which they m•y be convinced, doing all the known will of God, increasing and abiding ever thr••, are the only matter of a visi•le church.

Th•s Position I de•ey, and disclaym also the errors which he gathereth from •t: and therefore will spend no time in answering it; but refer *Mr Ben* to them that have so spoken or written, if any be. This we hold (⟨◊⟩ let us se what *Mr Bernard* can say against it,) that *Saints by calling* are the only mater of a true visible church. Yet withal we hold, that •any be calle•, but few chosen.

That •he power of Christ, that is, authority to preach, to administer the sacram•••s, and to exercise the censures of the Church, belongeth to the whole Ch•rch, yea to everyone of them. And not the principal members thereof.

This opinion, he calleth the *A, b, c, of Brownism*: but he may put it if he please in the *Criss-cross rew of Bernardisme*; he himself being the first that I ever heard to utter such a position. This point he much urgeth and •relleth us with; he mentoned it in his *For•speech* to the Reader, thus, *Th• Pa•ist saith, Christ's ruling power is in the Pope; nay, saith the Protestant. i• is in the ecclestasticall governors, Bishops, may saith the Puritan, it is in the Presbyterte; nay, saith the Brownist, it is in the body of the Congregation, the multitude, called the Church. And in this beginneth Brown•sme.* &c.

Here first I require of *Mr Bern.* that he produce his authors, and show the book, or writing, where we have avouched such things. He tells his reader of all the errors that he ch•rgeth us with, that *we hold & cannot deny them, being already avouched under our hands: and that he will not wrong us in setting them down,* &c. Yet durst he not (as every honest writer writer in su•h controversies use to do; an• if he do not in his next, the reader may est•em of his truth and honesty as it is.

Next, for the point it self, I answer, *Christ's ruling power,* which the Papists say is *in the Pope*; we say not (as this man calumniateth us) that it is *in the body of the Congregation, the multitude,* but in Christ himself; and that the Pope is Antichrist, not for taking into his hands the power of the *mul•itude,* but of Chr•st, to rule and govern the church as *Head* of the same.

Again, *Christ's ruling power,* which the Protestants say is in the *Bishops* the Prelates, we do not say it is in the *multitude;* but in Christ himself: for he only is *Lord* of the Church, he only is *Archbishop* or *Chief pastor*; he only walketh among the seven gol•en Candlesticks, as Ouerseer of the seven ch•rches; ruling them by his laws can•ns and decrees. Whereas the *Bishops* of England are *s•irituall Lord's,* and one is *Arch•ishop* and *Primate* over all: they rule many ch•rches and min•sters, mak• new canons and decrees in their Conuocati•n house; prescr•be forms and words of prayer, and of preaching, by their *liturgy* and homilies, and other like spiritual jurisdiction, apperteyn•ng to Chr•st alone, thus are they very Antichr•sts; and to •there with their exorbitant usurped. power, ought utterly to be abolished out of all Chri•t•an churches.

Neither, that *ruling power of Christ,* which the *P•ritans* (whereby I supp•se, *Mr Bern.* meaneth the Christian reform• churches in other coūtries,) say is in the *Presbytery*; do we say, is in the *multitude* for we acknowledge Christ to have ordained a *Presbit•ry*; or *Eldership,* and that in every church, for to teach and rule them by his own word and laws, unto whom all the multitude, the members. the Sain•ts ought to obey and submit themsel•es, as the scriptures teach And for the particular branches of this 6. *Error* that *Mr Bernard* chargeth us with, *That the power of Christ, that is, authority to pr•ach, belongeth to the whole church, ye• to everyone of them,* &c. we deny it, a• he sets it do•n, and for the help of t•e reader whom he abuseth, will distinctly set down our opinion.

The word of God, is given to all and every member of the Church to read, and exercise privately: but publicly in the Church there is a double use, 1 in prophesy, and 2 in office, as the Apostle distinguisheth. The office of teaching is laid upon some few chosen & ordained thereunto Into this office may no man intrude, or usurp it, without a lawful calling. This we have long since published, as a pa•t of our faith *Confess, Art.* 19.20.21. Teaching in way of prophesy, (which the Apostle treateth of 1 *Cor,* 14) is absolutely us lawful for all women in th• church, but men, so many as have the gift and ability from God, may all pro•hesie one by one, of which point see our *Con••ss Art* 34. And this is that we hold concerning preaching, which whether it be an error and *Mr Bern.* hath so proved it, let the indifferent reader judge.

For the second point, *authority to administer the sacraments,* that it sho•ld belong to *everyone of th• church;* we utterly deney; and marvel at *Mr Bernard's* unconscionable dealing with us, for

in o•r *Confession* he co•ld not but see, (unless he winked,) this plainly expressed, *no sacraments to be administered until the Pastors or Teachers be chosen and ordained int••heir office.*

The third and last, *that everyone hath authority to execute the censures of the church* we also deny; but hold, that every member hath authority to reb•ke h•s brother for sin, and if he repent to forgive him, if not, to take w•tne••es; if yet he repent not, to tell it to the church, which church hath Christ's power to judge all within the same, and cast out from among them all wicked men: Now that *everyone* hath not this power, nor yet any member or members apart, we have plainly signified in our *Con••ssi•n, Art.* 24. If this be an error in *Mr Bernard's* account, let him by the scriptures confute it, not only in us but in a principal minister of his own ch•rch D, *F•lk,* who hath written that *the keys of the kingdom of h•auen whatsoever they are; be committed to the whole church, and not to one p••sō only, as C••rian, Augustine, Chrysostom, Jerome, and all the ancient Doctors agrea•lie o•lie to the scriptures do confess.*

So then for *popular government,* (which *Mr Bern.* would traduce us by,) we hold it not, we approve it not, for if the multitude govern, then who shall be governed? Christian liberty (which all have) is one thing, the raynes of government (which some have) is another thing. Now how far t•e people's right and liberty and benefit thereby eytendeth, would require a larged scourse to show, which is not my purpose here. It is ye no•gh to mainfest the iniquity of this adversary who would father such err•rs on us, dealing like his predecessors the Papists, who in this weise re•roched the Protestants, as laboring *to bring all things under the rule of the rash unconstant people and unlearned multitude*; and to make the church *democraticall and popular, because everyone of the people by his private spirit, is supreme judge and head in matters of religion.*

Our different judgment and practice from the church of *Engl.* where all *•y men* as they call them, are forbidden all speaking or expounding of the word in the public assemblies, and where a Bishop, Chancellor, or Commissary, hath power to excommunicate by a *Latin writ* &c. Our difference also and dislike of the Presbyteries practice, whereby people are excluded, and deprived of a great part of their Christian liberty and benefit thereby, is in other books largely treated of, with scriptures & reasons many, which *M, Bern.* neither orderly handleth, nor soundly confuteth, as the wise reader may see; but ignorantly and confusedly shuffleth them over; running into by matters, and unjust calumniations. I will end therefore with the words of one of his fellow ministers, who touching this point of Church government writeth much more soundly then by Mr. Bern. in his blindness, hath done, *Mr Jacob* I mean, which saith, *It is childish, and without all wit, to cry out against us •us our adue•saries do▪ Popularity, Anarchy &c. for our so▪ well grounded and so approved an assertion.*

That the sin of one man publ•ckly and obstinately stood in, b•ing not reformed nor the offender cast out, •oth s• p•llute the whole congregation, that none may commu••cate with h• same in any of the holy •hings of God, (though it be a church r•ghtly con••ituted, till the party be excommun•cated.

I deney again this to be either our judgment or practice Mr. Bern. saith the form•r position is the ground of this; and so it seemeth, he c•lumniating us in the for•er, thou•ht he might do likewise in this. We profess and have long since publ•shed, that *none is to separate for f••lts &*

corru•tiōs, which may & so long as the Church cōsist•th of m•rtall men will fall out and aris• among them; but by due order to s••k r•dress th•reof

Now that every Chr•stian not only may b• tought to rebuke his neighbor for sin, we ha•e plain laws both •n the Old Testament and the new *Levite.* 19.17. *Luk.* 17.3. That sinners not repenting, are after the second admonition to be signified unto the church, is also Christ's ordinance, *Mat.* 18, 15.17.

But what •f •he church will not cast him out? I answer; Synns are either con•rouertible or manifest. If controuertible and d•ubtf•ll; men ought to bear one with another's different judgment; if they do not, but, any for this make a breach or separation, they syn.

But if the sin be manifest, as for example a man is convict of adultery, blasphemy, theft or the like: and the church will not rebuke him nor cast him out, but suffer him obstinate and impenitent in his wickedness; and plead for him aga•nst such us call upon them for iudgem•nt: then are all such abettors of the wicked, sinners themselves; and that in a high degree, as th' Apostle noteth *Rom.* 1 31 the whole lump is leuened, 1 *Cor.* 5, 1, 6. *&c.* and now not that one man's sin, but the sin of them all, is that which polluteth them: for they favor and justify a wicked man more then God; therefore woe is unto them, and Solomon saith, *He that saith to the wicked, thou art righteous him shall the people curse, and the multitude shall abhor him. Prov,* 24 24

If M, *Bern* think the sin is the less, because a church maynteyns it; he is much deceived; evil, the more common it is▪ the worse •t is; because God is more dishonored, and men's souls more endangered.

If he think men should regard and reverence the church in this case▪ the law teacheth every man not to follow the many (or, the mighty) to do evil, nor agree in a controversy to decline after many, and overthrow (the right.) The •round of all this is plain in God's law, if any one of the people sinned against any of the commandments of the Lord, and one shown him his sin which he had committed, he was to bring his sacrifice, a testification of his repentance. If a ruler sinned, or the high priest himself, they were to do likewise. If the whole Congregation sinned, the like law was for them: God respected no persons; but if they that sinned were greater or moe in number, they were so far from being savored, as they had the greater sacrifice enjoined them, a private man offered a she-goat, a ruler a he-goat, the high Priest, and the Congregation, a young b•llock. These laws were given to all sorts of persons, for all manner sins‘ and the law was again repeated and stablished from that day forward throughout their generations, *Num.* 15.22.23. &c. But if any man despised this law, and sinned with a high hand, the same blasphemed the Lord, and was to be cut off from among his peo•le. *Num.* 15.30.31 Now further, that the whole congregation taking Part with wicked men in syn, after due admonition, are all defiled and subject to like judgment, we have a plain example in the whole Tribe of Benjamin, where in Gibe•h one of their towns filthiness was committed, the Tribe was called upon to deliver th•se wicked men to death, that evil might be put away from Israel, ••t when they would not deliver them, all the other tribes warred against that tr•be, and almost rooted out every man of the same. Likeweise the tr•bes

of Israel in another case, said to some of their brethren, *seeing ye rebel today against the Lord; even tomorrow he will be wroth with all the Congregation of Israel. Did not Achan sin, &c. and wrath fell on all the congregation of Israel and this man alone perished not in his wickedness.* What Mr Bern. seeth or how he readeth the scriptures I cannot tell; but if he knew the contagion of sin or guilt of the same, he would never have writien as he hath done Now where he pleadeth that men should not for the offender, refrain the *holy things of God, abh•rr the sacrifices* &c. We grant it. The holy things are always to be reverenced, God's house and sacrifices frequented, when we may without sin But we deny such an assembly to be God's church, as with a high hand sinneth, and blasphemeth the Lord. The sacrifice of the wicked is an abomination. And it cannot be said that any holy thing is lawfully administered in such a society where all agree together to maintain open iniquity, and do despise the word of the Lord, calling them to repentance If they do not thus, we hold it not lawful to separate from them, nor in any weise at any time, till all holy and orderly means be used for their reclayming.

That every of their assemblies are false churches.

This we hold indeed, being understood of the ordinary cathedral & parish assemblies of England, which all are by one line. For defense of these churches *Mr Bern.* refers the reader to another treatise after, and so do *I* to the answer of the same, following. Yet least he should seem •o say nothing, *Mr Ber* excepteth 1 *That they have no false head,* for, *they hold Jesus Christ. I* answer, so might *Jeroboam* have pleaded for himself & his people, that they had no false head, but the true God which brought them out of the Land of Egypt. Yet were they a false church The Papists Papists and Anabaptists at this day, hold and profess Jesus Christ: yet such errors are among them, as Christ in deed is deneyed: the parishes of England profess him also, but such is their estate otherwise, that they have him not truly for a head, prophet, priest, or king unto them; as before is proved. But it is enough for Mr Bernard to affirm without proof: and *correction* with him is a needfuller argument in this case t•ē *i•struction* For when the Priests li•s preserve not knowledge how should men be answered but by the gaole or gallows?

2. *The matter* (saith he) is not false: *and to show this he noteth a difference between* No matter, true matter, *and* false matter. No matter *are th•y which make no profession of Christ at all; as Jews, Turks, and Pagans, True (visible) matter are all such as openly profess this main truth, that Jesus the son of Mary is the son of God▪ Christ the Lord, by whom only & alone they shall be saved.* And *false matter is contrary to this true matter.*

I answer; this *false matter* is very rawly set down, for being contrary to the former *true,* it may imply *Jews,* and *Turks,* whom he made *no matter*: and then it confoundeth his own distinction. But if he mean that they which profess not Christ rightly and truly, as he setteth down, are a *false matter,* then, say I; •t will evince the matter of their Churches to be false, seeing there is not aright and true profession of Chr•st, made by their parishes▪ But *Mr Ber.* leaving out this *word rightly & truly,* tells us *they all profess this faith,* as is apparent 1 *by the doctrine of their church* (vidz. that in the *Harmony* of Confessions,) 2 *by the same publicly preached* 3 *by the same maintained by their laws, writings and blood of holy martyrs.* I answer, if all

this were granted▪ yet will it not prove Mr Bernard's purpose, for some may write and preach the truth, the Magistrate may establish it by law, and some may seal it with their blood; and yet not all the nation be a *true matter* for Christ's church, except they also make l•ke profession Which that the parishes of England do not, the profaneness of the multitudes show. But least I be thought to speak of envy, let us hear the testimony of their own ministers and such as were no favorers of us at all▪ as their malicious writings of us showeth Mr *Nichols* esteemed a forward preacher among them▪ saith, *We find by great experience, (and I have now five and twenty years observed it,) that in those places where there is not preaching and private conferring of the Minister and the people; the most part have as little knowledge of God and of Christ, as Turks and Pagans.* To confirm this, he gives us an example in his own flock *For I have been in a parish* saith he) *of fowr hundred communicants, and maruelling that my preaching was so little regarded,* I *took upon me to confer with every man and woman, before they received the communion. &* I *asked them of Christ, what he was in his person; what his office; how firm came into the world; what punishment for sin; what becomes of our bodies being rotten in the grave and lastly whither it were possible for a man to live so uprightly, that by well doing he might win heaven. In all the former questions, I scarce found ten in the hundred to have any knowledge, but in the last question, scarce one,but did affirm, that man might be saved▪ by his own well doing, and that he trus•ed he did so live, that by God's grace he should obt•yn everlasting life by ser•ing of God and god prayers &c.* Now then, this being so, *tell me I pr•y y•u* (saith *Mr Ni•hols▪ first for Ath•isme, whether these be any bettor then A•h•is•s, whi•h know not Christ*? And tell me I pray you *Mr Bernard* whether th••• be a *•rue matter,* such as Christ's church consisteth of? But you would •a•• us believe the Bishops and Priests of Engl. are wondrous men; for i••hey write books, or preach sermons to the people, their whole Dioceses and Parishes must needs be esteemed converts and profelytes. Such effect & grace was never heard of before, since the world began. More absurd it is to say, that the good laws of the Magistrate, do make a profane idolatrous multitude, true professors: but most of all, that because some few were martyrs, therefore they that killed the martyrs, profess Christ truly. If these be not pregnant reasons, then M. Bernard's book is little worth. 3. But he proceedeth and saith, *The visible form is not false; which is the uniting of us unto God, and one to another uisibly.* This he would prove by 3, reasons 1 *because the word is preached and offered to the people*; 2 *Because of the people's open profession of their faith, unto the doctrine, God working in them a will to receive it.* 3 *because the Lord's supper is in use among them.* Sundry scriptures are alleged to show that thus the primitive churches were planted and constituted; all which we grant; but when he comes to apply these to themselves; he barely assumes, that thus is their case; neither answering any reason of ours to the contrary, nor showing any reason of his own, to confirm that which he saith. And what cause in the world, what church is so bad; but may thus be pleaded for? He knows well, that we except, (and the visible estate of that church, their own monuments, records, complaints, *&c.* do bear witness with us,) that they were planted in this religion and profession by force of the Magistrates law; that multitudes are profane; that many thousands want the preaching of the word; that they ar all compelled to come to church, be baptized, receive the communion, and the like; and what profession the poor ignorant people make, is before manifested. If he would hear more of their profession, and subjection to the word and ministry, *Mr. Nichols* shows it thus; *How little have they esteemed the godly and*

learned ministers! How content they be with simple and ignorant men! How hardly are they drawn to pay duties which law hath appointed! How many quarrels they pick against painful ministers! And how little reverence they give to any that are faithful! How they follow their covetousness and pleasures! How they fil all sorts of courts with brawls, foolish and willful strifes, and suits, and demurs in law with murders, whoredoms▪ dronkennes, and all disorder. Loe this is the commendations of the professant people of the Church of Engl, whom Mr Bernard pleadeth for.

As for their constitution and uniting together into parishes▪ dioceses, pro•inces, and at last in to one national church with an Archbishop & his high court over all it is before shown to be a R•mis•••t•o•, and antichristian, n•t justifiable by the law or testament of Christ.

4. *Lastly, the visi•le properties are* (he saith) *not false •ut true, namely th•se,* 1 *Con•inuance in heari•g of the d•ct•ine of Christ received, and using of th• sacraments and prayer.* 2 *The hol•ing out of this truth an• ⟨◊⟩ sacra•ents as ⟨◊⟩ displ••ed, against the ene•y▪* 3 *A care for the welfare of all, and everyone for ⟨◊⟩ and ech for o•her.*

But all this build•ng is on a s•ndy ground: for their esta•e (as before is m•nif•stead▪ be•ng evil: the long•r they continue in it, the worse it is f•r them Cont•nuance to read •he service book, and homilies, to •rostitute t•e Sacra•ents to the profane, to administer them after a •opish m•nn•r, by a false m•n•ster•; these are the *banners* and ensigns of Antichrist▪ dis•laid •n all his a••emblies; that poor souls have cause to complain a• in the Psalm, they have s•t up th•i• banners for signs. As for *the care of the well•are of all,* &c. which *Mr. B•rn.* boasteth of: let *Mr. Nichols* foresaid complaynt of the people on the one hand▪ and the Bishops, & Priests open neglect & contempt of the people on the other hand, show what care they have one of another. For how many souls are miserably famished by dum, negligent, and non resident priests evil beasts and slow bellies. How many preachers are put out for not subscrib•ng and using the ceremonies, *&c.* These, that I g•ue no other instances, show what *care* there is of men's sowless am••• them; which he that commendeth, shows himself careless what he speaks or writes.

Our 9. error is, that we say, *Al th••r minist•rs are false ministers.* Against this Mr Bernard allegeth for the truth of their ministry, that *they are sent of Christ according to his ordinance in his church, as is manifested by th•, th•t th•y are quall•fi•d with good gifts, they are called by the church, & such also as d•e diligently, and faithfully preach, and so preach Christ as many th•reby doeth ar and bel•eve, even confirming their calling by the blessed success and eff•ct of th•i• lab•urs.* Rom. 10.14.15. 1 Cor. 9.2.

First, if Mr Bernard would indeed have refuted our error, if such it be he should• have answered the reasons which in many writings we have br•ught a••inst the•r min•stery B•t he found that, all too heavy.

The• for the reasons that ••ms•lfe alleg•th, they are naked and without all co•firm•ti•n; such as Pa•ist•, Anabaptists or any other Antichristians might •llege for the•sel•es F•r, a Papist will •oast as well as he, that their Priests are *qu•lifi•• wi•h go•d gifts, called, by the church, do deligently an• faithfully pre•ch, so as ⟨...⟩ h••r an• believe.* B•t I will answer ech of •is part•c•l•r• Their

q•alificatiō is wi•h Good g•fts, is no proffe of a lawful minist•ry; seeing • many private men ha•e as good gifts as they; •usurpers and intr•der• may all•o have as excellent gifts, as lawful officers: • Jesuits, S•mm•ries and there instuments of Satan, are known to be as learned and well furnished with gifts, as *Mr Bern.* and his brethren. 4 Moreover I deny that the principal ministers of England are qualified or able to execute their office; the *Archbishops, Bishops Arch dea•ons,* &c. that have whole Dioceses and Provinces under their charge cannot possibly perform the duty▪ of true ministers unto them. 5 And fi••lly a number of ignorant *Sir John's* can read their Leiturgie unto their paris•es; and have no other good ministerial quallity.

The second thing, *their calling by the church*; which afterward he expl•yneth th•s; *bei•g examined, found fi•, and so are elect and ordained*; this 〈...〉 upon the sands; for the church of England not being a true ch•rch of G•d, as is before manifested, hath no power from God to call and •rdeyn mi•isters▪ But besi•es this, I would fain learn of *Mr Bern.* what Ch••ch it is that *examined, elected,* and *ordained* his Lord's grace of Canterb••y, for *Ar•hb•shop•* then whether the same or some other ch•rch examined elected and ordained the Diocesan *Bishops,* the *Deans* the *Archdeacons,* and the rest of that Lordly priesthood, then what church ordained the parish *Priests,* and *Deacons.* These things if he dare undertake to deal in, and bring to the trial: will be found more agreeable to the Canons of the Pope, then to the testament of Christ.

Their office it self, *Mr Bern.* balketh quite, and tells us not what functions this pompous clergy have to execute, yet is it most needful to be known, for how else shall men discern their administration? To begin• therefore with his Arch Lord of *Cant.* the *Angel* of the church of Engl. what office •ath •e to execute, of a *Pastor*; or of a *Pope*? If he be Pastor of this •••rch, what be the inferior *Bishops*; pety Pastors, or Pety popes? what offices 〈◊〉 the *Suffragans, Chancel•rs, deanes, Archdeacons Commiss•••s, •ffi•ials, D•ctors Proctors,* and the residew of that army? what offices have the *Preb•ndaries, Canons, P•ti•anons, Chanters, Subchanters,* and other like b•rds of the cloister? what offices have the Bishops bay lifts the *Priests,* the half priests or *Deacons,* the *Parsons,* and *Vicars,* the *Churchwardens, Clerks,* & *Sextius? Mr Bern.* affirmeth that *the Lord only ordeyneth offi••s in his church* 1 *Cor.* 12. and that *the church* it self *cannot do this, but Jesus Christ both Lord and King.* Now seeing he hath ouerskipped in this book, all the stately offices that are in his church: let him in his next show (if he can) the offices that Christ in his testament hath appointed this troop of horsemen and chariots unto.

Now for their administration, he telleth us, *they preach the true doctrine or Christ, administer the sacraments, perform their office faithfully, and live c•ns•i•nably, and Christ doth assist such graciously in converting souls, and •h• pe•ple do approve of them.*

Fayr words, and such as it seemeth *Mr Bern.* useth to feeed his flock with: but if one deny that thus it is, he must tarry for proof, till another treatise come forth; it was enough in this, to affirm it so to be; and for his Lord's grace to confirm it. Well, to let pass the multitude of compl•ints and testimonies to the contrary in their own books, let him show how it is possible for the Archbishop of the church of Engl. or the inferior Bishops, to *preach* and *perform their office faithfully,* unto so many hundreds of parishes, & thousands of people, as

are under their charge. Let the infinite number of souls that are famished under them speak, how often their Chief-shepherd of Cant have fed them with the word and sacraments, (unless perhaps he hath blessed some of their youthes with the Sacrament of *Confirmation*;) how many of their souls he hath converted, yea let them say whether ever he saw their face•? As for the Bishops Deputies the *paris•h priests,* many of them are dumb by nature, and cannot preach; many are made dumb by their spiritual Lord's power, and silenced for disobeyed•ence; so preaching wexeth geazon, and people perish for want of Instruction. In the mean time, this painful Clergy feedeth the Lay weekly, with their mattings, Euensong, and Homilies; and sometimes in a year with sermon, and reading the Bishops canons. They discipline their notorious sinners, with reading *curses* and *Comminations* out of the pulpit, till the *Lent penance* (which is much to be wished) be restored again: they solemnize the holy days of *Angels* and of Saints; they give ech man the sacrament at Easter devoutly upon his knees, they baptize with water, and a sign of the cross in the a•er; they wed their parishioners with a ring, & teach the man to *worship his* wife, in the name of the Father and of the Son & of the holy Ghost: they *church the women* after childbirth: they visi• the sick, and *absolve him from all his sins,* and howsel him with a *Communion*: and last of all, they bury the dead, *in sure and certain hope* of resurrection to eternal life. And this is enough for priests to do in the country parishes; but in the Cathedral churches, where *Bishops, Deans*; and other great *Doctors* do reside; there the Queriste•s and Organ-pipes, make sweeter melody. *Mr. Bern.* confesseth that the *Lord only prescribes the duties to be done in every distinct •ffice:* now he that knows not these *dutiess* to belong to Christ's ministers, or these works to be a *faithful performance* of ministerial office, let him read Mr Bernard's book, for there he hath quoted many scriptures, the end of all which is to raise *an evident proof* of the truth of their ministry and administration; as if one should cite the second commandment, for to uphold idolatry.

The effects of their administration, in *converting souls,* is but a *vain* boast, as their idolatrous estate, with the lamentable ignorance and profaneness of the people everywhere showeth The reasons brought by others (for *Mr Bern* bringeth none,) to persuade such effects, are before in this treatise answered.. It maketh also against the estate of this church and ministry; for if these preachers have converted and wrought faith in some of their hearers, then it followeth that before that conversion they were infidels, yet were they of the church and had this ministry set over them, as all men know. Which how it can stand with the r•les of God's word, hath never yet been shown. The example which *Mr Bern.* allegeth of th' Apostle 1 *Cor,* 9.1.2. helpeth him nothing: For *Apostles* were sent to convert heathens, but *Pastors* are set for to feed converted Christians. And the Priests of England challenge to be *Pastors,* I ween, and not *Apostles.* Again the *work* and seal of Paul's *Apostleship* was seen in *Corinth,* by separating the believers from infidels; and g•there•ng the Saints only into the communion of the church, under the officers gi•en of Christ but in *England* the vnb•leeuers and wicked, were received and are retained in the church. So that *Mr. Bern.* is but a •alse Apostle (as his work shows) if he be any at all. But in the end he *tells us* we *forget to justify the lawfulness of our own ministers, who are made •i•ist•rs •y s•ch as are no ministers, contrary to the constant practice of the church of God, from the days of Adam hitherto.* &c. In which dispute, Mr. *Bern.* teacheth plain apostasy from the Gospel unto Popery, from wh•ch he deriueth the

min•stery of his church of *Engl.* For seeing all the examples that he allegeth from scriptures, are of Divine persons and approved ministers of the true church; and coming to his church of *England,* he fetcheth her ministry out of the Popish church and from the Prelates thereof, it cannot be (if his last words agree with his first) but the po•ish church is a true church, and their prelates true ministers. Otherweise h•s reasoning is absurd, to say, God ordained Adam, Moses odeyned Aaron; Christ ordained the Apostles; the Apostles ordained orther m•nisters in churches: therefore Antichrist of Rome, his synago•ue of Satan, & h•s eldest son•es the Prelates, must or may ordain mini•ters in the church of Christ. If this be a good consequence let all men judge: if •••s it be not, then *Mr. Bern.* holdeth the popish church, and the •opish ministers true ministers; and so himself and his church of England must needs be schismatiks for leaving that church of Rome. When he hath cleared himself of this his absurd doctrine, then (if he cannot see that the church of Christ hath power to ordain her own ministers) it shall be shown h•m by the scriptures, T•ll then, what should we do following of a wavering reed, whom we cannot tell by his writing, whether he be Papist or Protestant. And that the reader may see into what an intricate Labyr•nth the ministers of England have brought themselves, about this matter of their ministry, by writing as they have do• both of the Papists and of us: I will set down a Papist argument against them: from which how handsomely they can defend themselves, I would fain see. There came out, in anno 1602 a book called *A detection of diverse notable untruths* &c. wherein the author having to deal wit *Mr S••cliff,* who as (he saith) had reasoned thus, *The true church is a society of faithful people under lawful Pastors* &c *But the Church of Rome hath long wanted true Pastors and Bishops; for the Romish Bishops have no authority •r missiō but frō the Pope, to whom also they swear feally: but he hath no authority to send them or ordain them, •eing himself no Bishop,* &c. This argument of Mr Sutcliffs the Papist retorteth v•ō thē thus. *The true church of Christ hath always true Pastors and Bishops: but the English Congregation wanteth true Priests and Bishops: Therefore the English congreagation* ⟨◊⟩ *not the true church of Christ. The fi•st proposition* (saith the Papist) *he must not deny, being of his own making,* &c. *The* 2, *proposition is apparent according to Mr Sutcliffs divinity. For most certain it is, that their first Bishops received their orders and consecration from our catholic Bishops, as his brother Bel confesseth,* Survey. pag. 201. *And the thing it self speaketh: seeing when L•there begun, there was not any protestant Bishop or Priest &c. And if Mr Sut•life dare deny that their Bishops were c•ns•cratedl• ours, then let him name who they were that did lay hands upon* Mr Parker *the first of Cant. that derived not their mission authority and consecration from the Bishop of Rome. Certayn it is, th•t •ther none at all can be named, or else none b•sides: therefore if our Bishops be no Bishops, then doth it follow most evidently, that all the English Bishops, be no Bishops at all, as having no other cōsecratiō then from them: And if our English Prelates be no true Bishops, then surely n•ther be they Pri•sts or Minis•ers or Deacons, that be ordained by them, and so consequently the congregation of E•g•, by Mr Sutcliffs argument, not th• true church of Christ.* This is the Catholi•s argument and plea: which how Mr Bern. or his brethren will well answer, and stand also to that which they have written against us; I cannot tell.

Finally, against that often boasting of the work and effect of the ministry of *Engl,* I will oppose a testimony of one of their chief mi•isters, yet our professed adversary, that it cannot be thought he was partial for us at all. Mr *Gifford* is the man that thus hath written. *Som• d•e*

wonder how it should come to pass; that among us there should be so many which being borne since the gospel was restored in this land are so zealously addicted unto Popery, which th•y never did know. and so utter enemies to the Gospel which they hear. But if they weigh the causes of this deadly mischeef, they will cease wondering at that, and rather wonder that there be no more. For how can it b• so long as there be so many abuses in the ministry, but that many shall stumble and loath the Gospel. For from thence as it is manifest, the chief cause of this evil doth spring. True it is that our ministry doth fight against them but yet in such sort, that it doth greatly increase them. Seeming and pretending to tread upon those cockatrise eggs, for to break them, and so •o destroy utterly th• viperous generation: when as indeed they sit upon them, and so hatch the bro•ds of this evil kind, and bring them forth in great plenty. For behold a number cry out against popery, and proclaym utter defiance in speech: but their doings are such, that for everyone which they convert to the g•spel, they cause an hundred to revolt, to be hardened in their errors, or to fall into flat Atheism. While many contrary to the professiō w•ich they made when they entered, setting aside the care of souls, not esteeming nor regarding what become of them, study most how to clime high, and to satisfy their ambitious desire of honor: taking together livings couetously and greedily: not caring who feed the flock, so they may ••me by the fleese, Moreover the door hath been opened also •o let into the church 〈...〉 and swarm of such, as are more like the priests of Jeroboam, then minister• of the gospel: not only unlearned idols, which have mouths and speak n•t; which being weary of their occupations, and covet to live easily, and to that end are entered; but also riotous, dicers, gamesters, quaffers, quarrellers, adulterers and such like. If the matter were secret I should do amiss to make it manifest; but when it is open in the sight and view of all men, who can complain justly when it is spoken of? Let this record of Mr G•ffords, for the effect of their administration and their good quallities besides, together with Mr *Bernard's* former doctrine for their first calling and ordination by the popish prelates; show whether it be not like, that this ministry will ere long make accord with the mother church of Rome that hatched it, and for whom it again hatcheth cockatrices eggs.

The tenth error that we should hold is,that their worship (*in Engl.*) is a false *worship. To prove this to be an error,* Mr Bern. *bringeth these reasons.*

1. That *they worship no false God.*

I answer. Neither did *Jeroboam* the son of *Neba•* who made Israel to syn: yet used he a false worship 1 *King.* 12.

2. That *they worship the true God with no false worship*; for they have the *true word* preached, *the true sacraments,* and their *prayers are such as ma• be warranted by the word. &c.*

I answer, this is but taking for granted, that which he should prove; for he knows well that we deney th•se things, and by many reasons in sundry books (none of which *Mr Bern.* answereth) have disproued their preaching, ministering of Sacraments, book prayer *&c.* Seeing he will answer nothing before written by us, let him in his next book, prove that the Apocrypha scriptures and homily books, which they read in God's worship are his *true word*; that the sacraments which the unpreaching priests minister to their profane parishioners by their popish leitourgie, are true sacraments; let him approve by God's word the observation

of all their holy days, fasting days, with their prescript peculiar service; briefly, let him show warrant for his service book, the making and use thereof with all the popish contents therein. These are strange incense, new forgeries of their own, never appointed by Christ or his Apostles: wherefore we doubt not to affirm their worship to be false, even an human invention. With these things Mr *Bern.* medle•h not, but bringeth proof for other matters, which we never denied; and referreth us to an after treatise. which now next followeth to be answered. Yet ere he leaveth us, he will utter all his heart, and from his inner store poureth out against us 12. errors moe, wh•ch he will not *spend time* (he saith) *in con•ut•tion of,* they are so absurd and false; being also (as he thinketh) con•ured by the former. Though nothing need be answered where no show of proof is made: yet to satisfy the reader and show him the vanity of this adversary, I will briefly touch them all; and they be these.

[I] 1 *That their congregations, as they stand, are all and every of them incapable before God to choose them ministers, though they desire the means of salvation.*

Al such as desire the means of salvation in what congregations soever, have, ower and liberty from God to separate from all evil, and join together in good, and so to enjoy God's blessings in his ministry, or any other part of the Gos•el But, we hold that no false church, hath power from God to choose ministers: which he hath ordained only for true churches. 1 *Cor.* 12.28. *E•h.* 4, 12 *R•m.* 12.4, 5 *&c.* & we wonder with what face any Christian can say otherwise. If Mr Bern. make the error to be in holding them false churches; then is it the same with the 8. error before answered, and is here b•t idly of him repeated.

[II] 2. *That God in their best assembli•s, is worshipped after a false manner.*

An other idle repetition of that which before he made our Tenth error, which there was answered.

[III] 3. *That baptism is not administered into the faith of Christ simply, but into the faith of Bishops, and Church of Engl.*

This I think is Mr Bernard's uncharitable collection, not our Position. Though we hold baptism among them to be administered neither by a true minister nor after a lawful manner, but according to their own prescript Liturgy and to the seed of the w•cked, with great dishonor of the precious blood of Christ; and therefore to be no true seal of God's covenant unto them.

[IIII,] 4. *That their faith and repentance is a false faith, and a false repentance.*

Faithfulness and repentance is desired in *Mr Bernard* himself, who careth not to calumniate us We profess to judge no secret things such as true faith and repentance are. We are persuaded many in true churches may have a false faith and a false repentance, because there are many hypocrite• also that many in false churches may have true faith and repentance, for there are God's elect But who these are on both sides, we leave unto God that knows them. Of Mr Bernard's church this is that we say, they walk not in the true faith, they bring not forth fruits of tr•e repentance, in the public estate wherein they stand.

[V] 5. *That th•ir Ministers converting men to God there, do it not as Pastors but as Teachers.*

This distinction which Mr Bern. skoffeth at▪ must rest, skoff and all, in his own bosom, till he bring out another father. I know not who begat it.

[VI] 6. *That their church standeth in an adultrous estate. A strange assertion* (saith Mr Bern.) *what idol worship we*?

False worship is spiritual adultery Ier. 3. If *Mr Bern.* were not a stranger in Christ fold, he would so acknowledge it, and not count it our *error.* If he say the error is in holding their worship to be false; then say I, he repeteth now the third time, that which before he made our 10. & again our second Errors, and if he go forward thus, he may multiply it to a thousand, and teach us new Arithmetik. If he would know *what idol he worships*! let him take his *Ordinary* for one among many, who standeth for a *spiritual Lord* over many churches, vsur•ing Christ's place: to him doth *Mr Bern.* with his flock, bow and stoup. An other idol he may ••nde in his pue.

7. *That we cannot say certaynly by any warrant of God's word, that any of [VII] them hath either faith or fear of God.*

A hard speech, If that man whom he mentioneth in the margin, so said; let not one man's word be imputed to our common cause He may see it otherwise minded by others of us, before in this treatise pag. 39 and our Apolog. pag. 91.92.

8. *That n•ne of their ministers may be heard.* [VIII]

Not heard in the execution of their ministry, for it is of Antichrist. Christ's sheep hear his voice, not a strangers *John,* 10 All Antichrists ministers are strangers. So are all ministers of every false Church. Such their church and ministry hath been proved to be in many treatises.

9, *That it is not lawful to join in prayer with any of them,* [IX]

As a false church generally, so the members thereof particularly, may not be communicated with in spiritual actions. Such we hold, & have proved their church to be. Til Mr *Bern.* take away this foundation, he fighte•h but with shadows; and showeth his ignorance in the communion of the Saints.

10. *That ministers may not celebrate marriage nor bury the dead.* [X]

There wanteth a third thing to make up the error,*Churching of women* These and the l•ke ministerial functions, we know the Romish Antichrist layeth on his priests, and the Prelates of England on theirs: But in Christ's testament we find no such duties imposed upon his ministry Let Mr. *Ber* therefore bury his dead still; for he will quicken but a few by his popish doctrine.

11, *That ministers should only live of voluntary contribution, and not either [XI] of set stipends or tithes.*

Against this *Mr Bern.* allegeth *God's wisdom who allowed a settled maintenance under the law: and there is nothing against it in the Gospel,*

God in wisdom appointed *tithes, first fruits* & other particulars for his Prirsts liuelihod ūder the law: Christ in wisdom appoint•th nonee such for his ministers under the gospel; but Pope *Paschalis* about 827 years after Christ decreed that tithes should be given to the priests. This Popes wisdom Mr Ber. preferreth before Christ's. It cannot be deneyed but tithes were a part of the Law, and that Chris• abolished the legal Priesthood; whereupon it followeth by the plain doctrine of the Gospel, *if the priesthood be changed, then of necessity must there be a change of the law. Heb.* 7.12. But *Mr Bern,* had rather any shadow should be done away then this of *Tithes,* for it hath much substance with it. and there be moe siluersmithes of Demetrius mind which said, *Siroye know, that by this craft we have our goods.* But what saith one of their own ancient Martyrs against Mr Bernard's predecessors. *This Priesthood is blown so high and borne up in pride and vain glory of their estate and dignity, and so blinded with worldly covetousness, that th•y disdain to follow Christ in very meekness and willful poverty, living holily, and preaching God's word truly freely and continually, taking th•ir liuelihood at the freewil of the People; of their pure almose, where and when they suffice not for their true and busy preaching to get their sustenance with their hands To this true sentence grounded on Christ's own l•uing, and teaching of his Apostles, these foresaid worldly and fleshly priests, will not consent effect ally, &c.* If this martyr were now alive, the Clerg•e of England would sooner condemn him for a *Brownist* then appro•e of his doctrine; albeit now that he is dead, they garnish his toomb.

[XII] 12. *That their churches ought to be raced down, and not to be jmployed to the true worship of God.*

To repayr this ruin, M. *Bernard* telleth us; *there is great difference between Antichristianism and Paganism.* He might tell us also there is great difference between Paganism & Paganism, some Pagans worship•ng the true God ignorantly; some the Sun and Moon and host of heaven, some the Diuil himself. But what were this to the purpose? The thing he should show is that God more estemeth favoreth alloweth or tolerateth antichrists idol houses, then of the Pagans. Till he do this, we know that by God's word and in his account, as Pagans worship Devils, so Antichristians worship diu•ls Let men feign to themselves what difference they l•st. But *it must be proved* (saith Mr Bern.) *that our churches were built by Antichrist.* First God in his law required no such proof, when he commanded *utterly to destroy all the places wherein the nations which Israel should possess served their God's*; whether it were in the grove which Abraham himself had planted, or on the altars which he had built; the law of God made no inquiry Secondly, If M, *Bern.* will seek the records of his temples, he may find many to have been built by Papists, if he will grant that they be Antichristians: or if he will go f•rther, he may find some of them built by heathens, and dedicated to Devils. But though the Records said nothing, yet the form and shape of these mass houses, proclaim them to be the very shrines of idols, and liable to the Curse.

Thus are we come to an end with *M, Bernard*; passing by his impertinent discourses, which in his roving he ran into: leaving him also for his unchristian reproaches, and injurious calumniations, to the mercy or judgment of the Lord, who *behold cometh with ten thows•nds of*

his Saints to give judgment against all men, and to rebuke all the ungodly among them, of all their wicked deeds which they have wickedly committed, and of all their cru•l speakings, which wicked sinners have spoke• against him.

THE MINISTERS POSITIONS SHAKEN.

THere is added to Mr Bernard's book, another work entitled; CERTAIN POSITIONS *held and maynteined by some godly ministers of the gospel, against those of the separation, and namely against* Barrow & Greenwood. The groundwork whereof is thus laid;

That the Church of England is a true Church of Christ and such a one as from which whosoever wittingly and continually separateth himself, cutteth himself •ff from Christ

I will not stand upon the consequences that may be made of this *position,* whereby all that abhor•ng the abominations in that church, and so separating from it, are quite *cut off from Christ,* whatsoever truth they proof••e and walk in, or whats•ever other church they join unto: but I will insist in a brie• answer to that which these Ministers bring to prove this their peremtory sentence, and they be 4. reasons.

1, *For that they enjoy and join together in the use of those outward means which God in his word hath ord•yned for the gathering of an invisible Church:* that is, *preaching of the gospel, and administration of the sacraments.*

2. *For that their whole church maketh profession of the true faith.*

3. *For that th•y hold and teach &c. all truths fundamental.*

4. *For that all known churches in the world acknowledge that church for the•r sister, and give unto her the right hand of fellowship.*

These things have been before handled in this treatise, and the weakne••e of them discovered: yet because it may be thought new men will make new arguments, and many heads together bring forth deep counsels, let us weigh what these *godly ministers* have here said.

For proof of the first point, they do allege *that the means which they use and enjoy have been effectual to the unfeigned conversion of many: as may appear both by the other fruits of faith that may be found amongst them, and by the martyrdom which sundry have endu•ed &c: yea even we our selves are able to witness with them, that if there be any true faith and sanctification in us, it was begun and bred in th•ir assemblies,*

*Secondly, that if Mat.•*8.18.20 *Eph.* 4, 11.12.14 *be well examined, it will•e found that the means which Christ ordained for the gathering of an invisible church are the very same which they enjoy even the preaching of the word and administration of the sacraments.*

I answer; All this that they say will not prove their, Position, namely *that the church of England* which consisteth of the whole nation, divided in to many dioceses and parishes, under one or two Archbishops *&c. is a true church of Christ.* For the Papists boast of all these

things, as colorable and as truly as these ministers Their priests have converted many from Pagenisme, Judaism, and profaneness of life; their church hath had many martyrs; Luther and others that first left them, had their faith begun in their assemblies; *&c.* and whatsoever Ministry is in England, from the Archprelate to the half priest, the Papists, have amongst them yea Engl. had it from them. And it is to be admired that these godly ministers can allege nothing for their church, but such old popish stales.

How vainly they assume these things unto themselves, hath been shown befo•e: *fruits of faith* appear no• in their confuse assemblies wh•re God is publ•ckly dishonored by false worship; his enemies (profane & wicked people) fostered and ble•sed with his most holy things, and Antichristian prelates, and Canons obeyed:

Were it as they say, that *many have been converted,* is that •enough to make all the church? We have testimonies from their own mouths that there be swarms and thousands of profane, irreligeous, atheists, blasphemers and open wicked livers Mr Gifford a champion of their own hath confessed and printed it that *through want and absence of • sincere ministry, there is a flood of ignorance and darkness overflowing the most part of the land: the fear of God is banished from the greatest part: the wonderful heaps and piles of sin, which should be washed and cleansed away by the word, do undoubtedly with one voice cry allowed in the ears of the Lord for ve•geance upon the whole realm &c* Shall now a few supposed converts, mak• all this rowt a Christian church? It is impiety, and an overthrow of the Gospel. *Gen.* 3.15. 2 *Cor.* 6.14, 18, *Mat,* 15.13. *Reu.* 21..2:3.27. *and* 28.15.

What mean these Ministers to boast so much of their *martyrs* whose blood cries against them, in the ears of the Lord of hosts. For did not their church kill them? Let one of themselves speak in this case, least we be thought partial. *Who knoweth not* (saith Mr Nichols,) *how much blood of God's Saints. was spilled in former ages, and how many houses were guilty of blood? And when did this land serio•sly and sincerely humble it self. & by •pen repentance make reconciliation for the same? Nay rather how many thousands repined at the happy reign of her majesty, for the casting out of the idolatrous and superstitious worship of God, and for the establishing of his holy nam• and the liberty in preaching of the G•spell*? This testimony is known to b• true; the greater is their sin that now plead for such a people to be a true Church of God. Shall the *Cainites* be honored for *Abel's* martyrdom; or the *Jews* for crucifying *Christ*? then also may the bloody gen•tion of *Papists* be canonized for Saints, and made members without r•pentance) of a Christian church. And for these *ministers,* let them heart and make use of Christ's words to their predecessors. *Woe unto you, for ye build the sepulchers of the prophets, and your fathers killed them Truly y• bear witness and allow the deeds of your fathers, for they killed them, and y• build their sepulchers.Fulfil ye also the measure of your Fathers.*

It is a slight and simple kind of reasoning, to tell us *if those scripture• Mat.* 28. *Eph.* 4. *be well examined; it will be found that the means which Christ ordained for the gathering of an invisible church, ar the very same which they enjoy.* First, what doting *Friar* will not say this much, for his popish Synagogue? Then, why do not these ministers bring the *means* they boast of to the examination by these scriptures: is it enough (think they to the examination by these scriptures: is it enough (think they) to cite a text or two, and then ran away; The scriptures

they allege have been before examined and the ministers of *Engl.* being put into the other balance, are found all too light. But if it were true that they had the *mean•*; yet their argument is false if they conclude of the *effect.* Israel had far better *means*; then England I am sure: for the Prophets, and Apostles and Christ himself preached among them Yet loe he complaineth that *he had labored in vain*; for Jerusalem *killed the Prophets, and stoned those that were sent unto them,* and the Lord by his Apostles *stretched forth his hand to a disobedient and gainsaying people.* And shall we think that the Pr•ests of *Engl.* have such power and grace tied to their lips, that because they have •reached, therefore the whole nation is a true church? Or dot• there such virtue proceed from these ministers, as can make the multitu•e of swaggering professors, atheists, blasphemers, and all sorts of profane which swarm in the land, to be turned Christians. worthy to be washed and fed with the body and blood of, Christ. and yet continue atheists and profane as before? what wondrous effect shall we next hear of, but that their preaching hath converted the Devils also.

But let us hear what testimony M. *Gifford* hath left beh•nde him, of the *gra• & learned pr•achers* of the church of Engl: among whom himself was one,) and of the people in their parishes, *The Diull* (saith he) *is content those preachers should ride upon his back because he is sure they will not spurg all him: they be very gentle riders. Do ye not think, that if they should set forth God's word as they ought, and spread the light: that all wicked, (of which their parish is full,) would storm and fret against them? the Devil himself would fi•k about, if they should spur him but a little. But they can tell a smooth tale in the pulpit garnished with some merry story, for to make the people merry or else some old rotten allegory; or some far fetched matter out of some great writers, that their people may be at their wits end andadmit them. A man would think to see the people come out of the church blowing, that they were fed as full as tikes: when they go home with empty bellies. This* I *dare warrant, if it be not so let me loose both mine ears, that g•e through the parishes of these gra•e and learned Divines and except such as run to fetch their victuals otherwhere, ye shall not find fi•e among five skore, which are able to understand the necessary grounds and principles of religion: and yet the People will say, they be excellent deep men. But* I *love not those welles which are so deep, that a man can draw no water out of them.* Loe here the *means* which the, parishes of England do enjoy, and worthy effects that follow. If *Mr Barrow.* or any of us, should I have written this, it would have been counted *s••ffing, r•yling, & blasphemy*: but now that Mr *Gifford,* (so worthy a patron of the church) hath thus recorded, I hope the witness will be thought irrefragable And now let these *godly ministers* examine *Mat* 28. & *Eph.* 4 and see if there they can find these means which they enjoy, justified.

But they proceed and tell us in their second reason that *their whole church maketh profession of the true faith.* For *the Confessiō of their church tegither together with the Apology thereof, and those articles of religion agreed upon in the Conuocation house, anno* 1562, *do prove this evidently.* But herein they would deceive the simple evidently: for first *profession of the true saith,* when men in practice do deny it, maketh them not a true church, but they are as the Apostle saith, abominable.

Then for *profession* it self, if it be by constraint, for fear of punishment, by m•n that otherwise are profan•, lewd, and dissolute and enemies to the gospel this is no true

profession, such as will make men a true church, for they ought to receive and profess the truth willingly and gladly *Psal,* 110.3. *Act.* 2 41. Now we know that with them, men were and are forced to the profession they make, and if it were at their own choice, many thousands would profess otherwise. Their own acts and Monuments, (besides manifest experience) do witness this. For Mr *Fox* reporteth, that when K. *Edward* had established this church and religion many people in *Cornwal. Deuenshire* and other places, not only misliked it, but openly rebelled for their old idolatry. The *Priests,* though some allowed, yet others *dissembled, and many carelessly con•emned all, and still excercised their old mon•ed Popery.* The *Justices* &c were not only *slack in furthering of religion,* but *hindered so much as lay in them the Kings proceedings* &c. So that civil force, not Christian zelo made men Protestants in that Kings days: wherefore at his death, having gotten Q. Mary, they so• up again their Romish superstition, and persecuted the other unto the death. Til Q. *Elisah* came, and enforced them the second time to put away the•r Latin Mass and images, and receive that English service and ceremonies, wh•ch since have prevailed to this day, Wh•ch how willingly the people ye•lded unto, Mr *Nichols* testimony (to omit all others) before alleged, showeth.

And How well this religion is liked of now after so many years▪ let the multitude of church papists in England show: together with the whole row• of rebels in *Ireland,* all which are of the communion of the church of *Engl,* having the same Bishops, Priests, service *&•* the English and Irish that dwell in the country, being joined together in one body and brotherhood: Then add to these papists, the profane time-seruers, such as M. *Gifford* deseribeth thus, *I know there be many which care not for the Pope, but yet believe much of his doctrine: they be those which we call Atheists of no religion: but look whatsoever any prince doth set forth that they will profess* and add unto them those other *firarmes* in the church of England that Mr Chaderton complaineth of; *eronius and heretical sectaries, witches, charmers sorcerers, murderers, thieves, adulterers, liars, &c* and all these together being compelled by law into one church and brotherhood, can any man doubt now of that which these ministers, say, that *their whole church maketh profession of the true faith*?

The *Confession, Apology.* and *Conuocation-house articles,* are strange proofs of the people's profession. If a few men in their Studies or Consistories, write books or articles of religion. and send them a broad; must all people that see or hear them, will they nil they, needs be counted professors of that religion? yea such also as never heard of them in their lives nor cannot tell what they meāe? Surly these ministers ar either very ignorant, or careless what they say, when they call this an *evident proof.* The churches in *France* and *Belgium* have published Confessions and Articles also, better then those in England: yet are there thousands and ten thousands dwelling among them, that neither so profess, nor are members of their churches.

But if it were granted that the public writings, articles canons *&c.* are to be esteemed the faith & profession of all Engl. yet we deny them to make profession of the true faith; for their Service book, homilies. book of Ordination, with the impious canons confirming all the Romish idolatries, Antichristian clergy and ceremonies that are among them, excommunicating, *ipso facto,* all that speak against them; this is no true Christian profession,

whatsoever other truths are mixed with them. For as the Papists holding many good grounds of religion in general, yet by other additions and contradictions, do overthrow the truth: so is it in England, as before in this treatise, and in many others, hath been proved and after shall further appear.

Whereas these Ministers *confidently deny that their church accounteth any one for her child or member, that doth not profess the faith of Christ in some measure*: it is nothing but a vain flourish. For was there ever such grossnes in the deepest gulf of Popery as to deney Christ utterly, and not to profess him *in some measure*? Nay it could not be the throne of Antichrist unless he did profess Christ. It is well known, none are baptized among the Papists, but they profess the very same faith that is now professed at the baptism in Engl. namely that which they call *th' Apostles Creed* So then what have these godly ministers said more then the simplest papist in the world could have said for his church? Now in that they make this a color, as if the profane and wicked were not accounted children of the church: they show themselves to be the snare of a fowler in all their ways: yet set they a snare so slight, that every man may break it. For who knows not that there be multitudes of profane and wicked persons in the land? Who knows not that the whole land generally is baptized? Yea the baptisiing of the seed of the most wicked, is not only practiced but befended in print, by their late Archbishop *D. Whitg.* who pleaded *what if it be the child of a dronkard, or of an harl•t? what if the Parents be papists? what if they be heretics? &c. shall not their children be baptized*? Yes, he will have it to be a common passage for all uile persons, *Good and evil* (saith he) *clean and unclean, holy and profane, must needs pass by it.* And at baptism their service book teacheth the priest to say of everyone, *we receive this child into the congregation of Christ's flock.* Being thus received, not one of a thousand wicked persons, are ever excommunicated: but are fostered in the church until their death; and then the priest is taught again to say that *it hath pleased God to take unto himself the sowle of their dear brother there departed,* and so he committeth his body to the ground *in sure and certain hope of resurrection to eternal life.* This being the general state of the land, as all men know; what dissemblers are these Ministers to intimate. as if their church acknowledged not the open wicked for her *children* and *members? Mr Gifford,* when time was, yielded far otherwise. I *confess* (saith he) *that our church, if ye understand the whole assembly, is full of all wicked vices. There are a number among us which are of your brood,* speaking to a •apist,) *wh•se evil life is seen well enough, there ar• a very great number of mere worldlings which do not greatly esteem any religion although they seem now because of laws, to allow and favor our side. &c.*

Now having said somewhat for themselves, such as it is, they cavil at our description of a church, when we say, that *it is a company of faithful people that truly worship Christ and rea••lie obey him.* This say these Ministers, is *utterly untrue if it be understood of the visible church.* This is strange. What would they have us describe the Church to be *a company of infidels*; or a company of *faithful and of infidels* together: when Paul teacheth that there is no communion between such, 2 *Cor* 6.14.15 or should we say, a people that *falsely worship* Christ? Indeed if so we held, we might well return to their Church of England; for there is *false worship* more then enough. The Apostle writing to the visible church of Ephesus, calleth them *Saints,* and *th• faithful in Christ Jesus.* Will they say that this also was *utterly untrue*? Their own *Articles* of religion in England say thus; *the visible church of Christ, is a congregation of faithful people* &c.

and is this also *vtt•rly untrue*? But let us hear their reason why this should be untruth. *For* (say they) *if everyone that the church may account a visible member, be truly faithful, how is our Savior to be understood when he compareth the chur•h or ministry thereof to a draw net gathering as well that which must be cast away as good fish* &c. Me thinks these *godly ministers* f should be ashamed so to deprave not only our meaning, but our very words, that when we say *of faithful people, that truly worship,* they will turn and trans• lace them to *truly faithful,* and then gather (as afterwards they do,) as *if men may not account any to be members of the church, by their outward profession, vnl•sse they know them to have true faith, which the Lord only is able to dis••rne.* Could any reasonable man thus construe our words, or gather from them, unless he purposely would deprave? especially knowing (as these men know well) our constant witness otherwise, who esteem of all men, by their outward profession and walking; and have long since published in our *Confussion,* that *many hypocrites* will lurk in the church whiles it is on earth. But thus it pleased these men to abuse us, before the simple reader.

Their third reason for their church is, that *they hold teach and maintain every part and article of God's holy truth which is fundamental.* The proof of this, they would have to be seen in their *Confessions, Catechisnes and Articles of religion published and approved of in their church.*

This reason is like (if not the very same with) the former, which s•ache also of *professing the true faith,* as was to be seen in their *Conf•s•••n,Apology,* & *Articles.* What mean these ministers to cloy their reader so ofteñ with one dish of meat, a little diuertly dressed? It is doubtless for want of better store. Yet this wh•ch they bring is very unsavory, for it is not seasoned with the salt of God's covenant. First for that point of *f•ndamentall truth,* which they so long have stood upon, and co•ld neu•r be gotten distinctly to show what truth is fundamental, and what not: we have now these ministers resolute judgment of it thus, *The only fundamental truth in religion* is this; *That Jesus Christ the Son of God, who took our nature of the Virgin Mary, is our only and all-sufficient Savior* For proof of this, they first allege, that *th•y receive this truth are the people of God, and in the state of salvation: they that receive it not cannot possibly be saved. Mat.* 16.18 *Mark.* 16.16 1 *I•h.* 4.2. *Col* 2.7.

But first, none of these scriptures do say, that this one article, which these ministers have set down in this form of words, is *the only fundamental truth in religion.* Neither doth any other scripture, that *I* know of, so speak; for though Christ only is the *foundation* of the Christian church; and though (as they secondly allege) no other point of religion is necessary otherwise then as it tendeth necessarily to teach or confirm this one truth: yet followeth it not, but other points also are fundamental truths the denial of which will abolish from Christ.

Secondly they have altered, added to, and omitted some of the words of these scriptures, for their own advantage: For fearing that we would (as indeed we mean to do) press them with the profession of the Anabaptists Papists and other heretics; they think to prevent us. And first against the *Anabaptists* which deny that Christ took our flesh, these men have added, *who took our nature of the Virgin Mary.* Then against the papists which hold merit of works, they adjoin these words, *our only and all-sufficient Savior.* And this because the church of England mainteyneth the truth in these points, against those fore said heretics. On the other

hand to help themselves in their corrupt Antichristian walking, and false constitution; they omit and mention not th' Apostles words Col. 2. where he saith, *As ye have received Christ Jesus the Lord, so walk in him, rooted and built in him, and stablished in the faith, as ye have been taught* &c The discreet reader may soon espy their purpose in this cunning carriage. For let the position be set down in the scripture terms, and we shall see, how weak their plea will be. *The only fundamental truth in religion is this: That Jesus isthe Christ, the son of the living God,comen in the flesh in whom we mustbelieve and* h *walk, being rooted and build in him, and stablished in the faith as we are taught in the new testament.*

If now these ministers will insist upon the three first scriptures only, and general terms that are in them; it is apparent that the Papists, Anabaptists and many other miscreants, do hold and profess them absolutely: absolutely: But if they join with them, Colos. 2. and compare the *walking rooting, building,* and *stablishing in the faith taught* by th' Apostles, with the Popish church, or with their own; it will be found that neither of them hold the fo•ndation Christ aright. Themselves w•ll grant it of the Pap•sts and other heretics. and for their own church, it is before in this treatise proved▪

So then to come again unto their reason, that they *hold, •e•ch and maintain every part of God's holy truth which is fundam•ntall*; whereby they woul• concl•de themselves to be a true chr•ch the ar•ument is deneyed. F•r first if •t were granted that *th•y h•ld, •aught and may•teyn•d* every part of *fund••ental truth,* which yet with them is but one article only as we have heard,) it w•ll not follow necessaryly that therefore they are a true ch•rch, or that they truly profess the Christ an faith. There wan• two things; 1 obedience to the truth professed; (witho•t which men shall be damned, whatsoever they profess,) 2 and a right profession of the true faith *only,* without err•urs adjoined that overthrow the same faith, and obedience thereto For if a people proof•sing that *only fundamental truth* which these ministers speak of; should withal profess *Mahomet* the prophet of the *Turks*; or *H. N.* the God of the *Familists*; or any other like abomination: were this misceline profession of Christ and Belial together. a true and sound proof•sion? I trow not. So then these ministers must alter their plea thus; that they hold teach maintain and obey every part of the fundamental truth, and nothing else with it, that overthrows the same. If now they say this they do, *I* have before in this treatise disproued it; and here again will briefly disprove it, thus. They profess to believe the *Communion of Saints*; and that the visible church is a *congregation of faithful people.* Yet contrariweise they hold teach and maintain, that their own church is a true church of Christ; though it consists as well of unholy as holy, infidels as believers and innumerable wicked persons openly seen and known. That this they hold & maintain, is pro•ed by their continual clamors and reprochful writings against us, that call upon them for a separation of light from darkness. It is proved by *Dr W•itgifts* plea before mentioned, that the children of Papists, heretics, and other wicked persons are and ought to be baptized among the• It is further proved by the visible estate of their church known unto all among them, and test•fied by her dearest friends & favorers. M•*Gifford* speaking to his brethren •f the Communion of Saints in Engl. saith, *Ye would even pour out your stin•ing and r•t•en p•yson, like blasphemous and venomous beasts: ye would speak after this manner, you that are so full of the spirit; you that are Saints, and su•h like. What are you Di•ils; are ye of the flesh? No do•ut ye are, until God convert ye. But we may se how*

diui•ishly men ar become wicked: when a man cannot make any appearance to be godly and holy, but it is reproached as though it were a shameful thing to be lead by the spirit &c. These and the like records, with the continuance continuance in this confused estate, plainly prove an overthrow of that article of the true church; which is the body of Christ: and the body being disanulled, Christ the head cannot soundly be retained.

Again, they profess in *Engl.* that *the pu•e word of God* is to be preached, the sacraments *duly administered* &c. also, that *in our doings, that will of God is to be followed which we have expressly decleared unto us in the word of God.* Yet withal, they profess and practice in that church, to read the Apocrypha •criptures (in which are found untruths and errors, when many parts of the authentic scripture, are never read among them.) they have also written *homilies,* in stead of preaching; a written Le•tourg•e, Litany, collects *&c.* in stead of praying; which Leitoargie with all the popish contents therein. must be approved and used by all the Priests and people, and God served by it every day. They have also an antichristian clergy, ca•led and ordained according to their pontifical, or *book of ordination,* which •n their belief,*hath not anything that of it self is s•perstitious and ungodly* &c. Finally all the Romish relics yet in England to be seen in the hierarch•e, worship, ceremonies, ordinances church constitution *&c.* (which things can never be approved by the word of God,) are yet held and upheld, taught and maintained in the church to the excommunicating and persecuting of all such, as speak against them, or refuse to communicate with them. This sinful mixture, and maintenance of so much ant•Christian error, with the Christian truths that they proof••e; is no true Christian profession and practice of our obedience unto the fundamental truth of the gospel: neither can the ministers prove, that these contraries will stand together, when account shall be given before the judgment seat of Christ.

Secondly *I* answer (as to their former reason that although some Bishops and Priests have written *Articles, Catechisms* &c. yet are not these *approu•d,* much less *walked* in, by the church of *Engl.* neither are the people *rooted, b•ilded,* and *stablished in the faith* according to Colos. 2. but are di••olute and profane in their conversation, rooted in uices, and stablished in iniquitis as lamētable experience teacheth all men; as the test•mon•es of their own ministers before alleged prove, and many other we might allege, and must; if these men still continue to urge that, which is known to be far otherwise. For how well their people do walk in the faith of the foundation Christ, and approve of all *fundamental truths* in the scriptures; let these testimonies of their own friends show. *The most part of your honest men* (saith Mr Gifford to and of his brethren) *now a days, delight so much in the word of God, and meditate so much in it, that they care not a button though they never hear it. they love it: and set as much by it as they do by an old s••e. Every man* (saith another) *followeth the pride covetousness, whoredom, dronkennes, of his own heart, and no man remembereth Joseph. The bars are filled with pleadings, & the streets are full of cries of the poor, fullness of meat, and contempt is among us, and who considereth! Yet if this our sin were only against men, and not against God there •ight be some hope. But when the mouth of the bl•spemous swearer is not ti•d up, and the hands of the idolatrous generation of Atheists and profane persons be not chained, when the most holy and precious word of God is manifestly contemned, the joyful and heavenly tidings of salvation so negligently and ungratefully trodden under foot, the true and faithful messengers pursued, arraygnned and diverse ways •fflicted: then if the old*

world for malicious imaginations Sodom and Gomora for pride fullness of meat and unmercifulness: if Jerusalem for abusing God's Prophets and willfulness were woefully destroyed: what may we poor careless People look for it we do not repent, but (as it is almost universally feared sp•edy ruin and utter desolation,

The exceptions which these Godly ministers take against Mr Barrowes writings, and yet profess not to answer them; need not now to be stood upon, till the particulars whereby he hath discovered their errors and evil dealings, be by them taken away. They further tax & note it in him as a *strange opinion* and *an error full gross,* maintained in pag. 156.157. of his *Discouery,* vidz that *every truth contained in the scripture is fundamental.* But the grossnes or crossnes will be found in themselves for that which Mr *Barrow* there inueigheth against, was this, *that though transgressions and errors be obstinately continued in, and openly taught. after they be reproved and convinced by the word of God, yea and the parties die in that estate without repentance of these transgressions or errors: yet may they hold the foundation and be vadoubtedly saved. Of this mind were, and still continue* (saith he) *five of the very principal and best esteemed ministers of Engl. both for learning and conscience: although there were alleged against the same these express scriptures, Num.* 15.30 31. *Exod.* 23.21. 1 *Sam.* 15.22.23. *Ezek.* 18.26 *Mat.* 5, 18, 19 *I am.* 2 10. *&c.*

This was the thing that *M, Bar.* there bet down, showing further, that *if the whole scripture was given by inspiration of God, and is profitable to teach, to convince,to correct, to instruct in righteousness; if it be the groundwork and foundatiō of the church, of our faith: if it be the law and rule of our life, the light of our eyes &c. If every word of God be holy, pure, perpetual; then is this deep learning of theirs, diuilish and blasphemous, that thus to color and cover their wickedness. make some part of gods word fundamental. substantial, necessary, other accidental, superficial, needless, especially where it showeth reproveth and condemneth their doings* &c

Now what say these ministers against this plea? they plainly yield in effect to th'truth, which they could with no coulour gainsay; *we believe* (say they) *and teach, that there is no Part of holy scripture, which every Christian is not necessarily bound to seek, & desire knowledge of so far forth as in him lieth.* Very well said had they added also this word *obeyed,* (which I suppose they would be thought to intimate,) there would be no difference between *M, Barrow* and them, though thus they would traduce him. But least they should seem to condemn themselves, they except. *yet darewe not cal every truth fundamental; that is, such as if it be not known and obeyed, the whole religion and faith of the church must needs fall to the ground*; and again; *we doubt not that some parts are of more use, and more necessary for men to know, then othersome.* In these things (excepting the word *fundamental* which seemeth to be but strife about a word,) We agree with them; neither doth Mr Barrow, that I can perceive disagree for it is one thing *not to know and obey every truth,* as they speak, and another thing *to know,* as hau•ng *reproof and conviction by the word of God,* and yet to disobey and rebel against the truth, and continue obstinately in transgre•sion▪ which was the point in hand. And for the world *fundamental,* seeing all God's testimonies are true; and David saith that the Lord hath *founded them* forever; I see no cause why we need be afraid to call every tr•th *fundamental* that is such as is firm and stable. and on which we shovld ground and build our faith and actions up on

always. Yet seeing now what these ministers understand by the word, I will not strive. Also M, *Barrow* himself in his *Observations* upon Mr Giff•rds last reply telleth him that he *denieth not in use of speech such distinction, so much as withstand such eronius abuse of that distinction, which* M. *Gifford and other deuines of these times would infer thereof.* And in deed the simple are much beguiled by this subtle distinction. For when the sins and idolatr•es of these Priests are blamed: answer is made, though they be sins, yet are they not fundamental, they cut us not off from Christ we hold him the foundation, and believe to be saved by him alone and by this color, men continue in transgression and idolatry still. which is as if a thief, dronkard, whormaister, blasphemer, or other vicious, liver, being blamed by the laws of God which condemn these sins, should say; *These are petty faults I confess, but they are not fundamental: for the only fundamental truth and ground of all God's law is Love, and that is the fulfilling of the law.* Rom. 13.8 9.10. *Gal.* 5.14. 1 Tim. 1.5. *Now this foundatio•* I *hold, for* I *profess to love God above all, and my neighbor as my s•lfe, on which ground as Christ saiththe law and prophets do depend; and this* I *do, howsoever* I *cannot keep my tongue from swearing, lying and •i•auldrie, nor my hands from picking and stealing, nor my body chaste,* &c. *yet my heart is good,* I *love God and my neighbor, and hope to he saved as well as the precis•st puritan of them all,* And now what will these ministers say to the•r profane parishioners, if thus they pleaded? for do not themselves thus plead for the trans•reossins of the first table, and violating of the testament of Christ, in their own false ministry, idolatrous rites, ceremonies, and forged worship. But as every true Christian heart knoweth that such profane ruffians, howsoever they say they love god, yet in deed they hate him, and howsoever the s•mme and end of all the Law is *Love* only, yet that love implieth obedience to every particular precept, and he which breaketh the least commandment and teacheth men so, shall be called the least in the kingdom of heaven; as Christ saith: so know they likewise, or should know, that such superstitious idolaters, false and Antichristian Prelates and priests, howsoever they boast of true faith, yet by their works they deney it; and although *Faith* in Christ be the foundation of Christian religion, yet in im•lieth necessarily obedience unto the ordinances of his Testament, even whatsoever is commanded them therein; and as the curse is denounced against all the transgressors of Moses law in any part thereof; so they shall not escape vengeance that willfully despise the law of Christ or any part of his testament, confirmed with his precious blood. And if thus we understand not and interpret those scriptures which sum up all christianity in Christ; we must needs confess that many false churches, even *Rome* it self is a true church; seeing they do profess such general grounds of Christ, as by plain evidence of scripture seem sufficient unto salvation, as appeareth by *Council Trident.* Se•s, 3. compared with Rom. 10.9. Act. 8.37, 38. 1 John. 4.2. Mark. 16.16. also Reims testam annot. on 1 Tim. 2.5. where they profess, *Christ by nature to be truly both God and man, to be that on eternal priest and redeemer, which by his sacrifice and death upon the cross, hath reconciled us to God, and paid his blood as a full and sufficient ransom for all our sins,* &c.

Howbeit, that these ministers stumble no more at that we profess, let them know, we hold every general head and ground of doctrine more necessary to be known, then ech particular branch of the same? & an error overthrowing a whole ground of religion, to be much more wicked then that which overturneth but a part thereof. Also that many of God's church, are

ignorant of sundry particular doctrines of the Gospel yea all of us in some, for none is perfect; yet that in some general grounds, ignorance is damnable; and further that the willful and obstinate refusal or contempt of the least evident truth of the Gospel, is deadly and damnable of it own nature. Neither see we, how we should believe otherwise, unless with the Papists we think some sins venial some mortal As for *Mr Barrowes* words from John. 16.13. which also, these ministers mistaking do mislike; it is evident by his own writings to the contrary otherwhere, that he meant not so erroneously as they collect. But that promise made to the Apostles, he applieth unto all the members of Christ by proportion, though not in like measure. Which that it may be done, we learn of the Apostles themselves in other like cases. 2 *Cor.* 4.13. from *Psalm.* 116. *Heb.* 13.5.6. from *Ios.* 1 *& Psal.* 118. *&c.*

Their last reason is from the approbation of *all the known churches in the world, which acknowledge this church* (of Engl.) *for their sister, and give unto them the right hand of fellowship.* This point is handled before in this treatise, pag. 9. &c. & 48 & 51. &c. unto which places I refer the reader. Many scriptures and reasons these ministers allege from the primitive churches examples, that rejoiced for. and saluted one another; & of and of the comfort that a church may have in the communion and approbation of other churches. All which we grant; and d•e observe, how fast •hey can cite scriptures for things that we deny not. But they say nothing for the controversy between them and us. which consisteth of these 3. points; 1 whither a people may not separate from evil and profess and walk in the truth unless or until other churches allow them 2. whether it be a necessary and vndenyable argument, that whomsoever other churches approve, they are true churches, and so must be esteemed of all men; 3 and whither the reformed churches at this day, do approve of the church of England, in all or any of the differences for which we s•parate from them. The first of these is proved by all God's commandments, which require every man particularly to refrayn all evil, and do that which is good: *Exod.* 20. The second is disproued by themselves in their writings against the Papists; who pressed them with such reasons. *Let councils* (saith Mr Whitaker) *be esteemed as they deserve: let their decrees be examined by God's word; and if they agree let them be received for that agreement: if not, let them be rejected for the contrary.* To this agreeth their own Bishops *Articles,* ano 1562. *Art.* 21. and also their *Apoligie*; before alleged in this trea•ise; and finally *Mr Bernard's* own counsel. (though perhaps he knew no more then Caiaphas what he said.) saying; *See into the glass of the word by thine own sight, without other men's spectacles* &c. For the latter point, we know the reformed churches (as their constitution and writings show) are for us and against them; of which see before pag 10, *&c.* and it shall hereafter be further confirmed, if these ministers will deny it.

Hitherto of the reasons alleged by the *godly ministers* wherein how they have proved and settled their first *position*; let the godly wise judge. Next follow their answers to the objections made by us. And these they make two.

First, that their church of Engl. *was not gathered by such means as God in his word hath ordained and sanctified for the gathering of his Church.* Secondly, *that they communicate together in a false and idolatrous outward worship of God, which is polluted with the writings of men, vidz. with read slinted prayers, homilies, catechisms, &c.*

Here let it first be observed, that whereas *Mr Barrow* (whose books they would seem to answer,) hath given 4. causes of our separation, namely the 1. false worship, 2. profane people, 3 false ministry, and 4. Antichristian hierarchy; these godly ministers like the unjust steward that set down fifty for five skore, have contracted the 4. causes into 2. for what cause let him that readeth consider.

Secondly in the two which they profess to answer, they keep not the words by *Mr Barrow* there set down; as to begin with the first; he saith *For that the profane ungodly multitudes without exception of any one person are with them received into and retained in the bosom of the church* These ministers set down the point to be about the not *gathering by due means.* Whereas if it were granted that they had *due means* of gathering, yet the exception made is of force against them, rather more then less for they that have the true means of gathering a church, and yet gather it amiss; the greater is their sin.

Now to the particulars, whereas *Mr Barrow* had first shown by many scriptures and reasons what manner persons were to be the matter of God's church; and then compared here with the people of the church of Engl. where all sorts of wicked persons are admitted & kept in communion: to this the ministers answer, *First that they might lawfully be accounted a true church, though it could not appear that they were at the first rightly gathered. For even as the Disciples might be well assured of Christ's bodily presence amongst them when they saw and felt him, though they could not have discerned which way or how he could possibly come in. so may we esteem them a true church, of whose present profession and faith we are well assured, though we cannot see by what means they were first gathered.* This answer of theirs is full of error and fraud; for, (not to speak how they corrupt *Mr Barrowes* words in the places which they quote; by leaving out things of special importance,) first they blamed because all profane & wicked persons ar of the mater their church; they tell us, they *may esteem them a true church of whose present profession and faith, they are well assured.* If this answer be direct and to the purpose then we must believe that the *godly ministers* are well assured of the present profession and faith of all the lewd, profane. irreligious and wicked persons in the realm, which are members of the church of Engl. Against these was the exception made; for these the answer is given, unless they answer their own fancies. and now what assurance the ministers have of such men's faith, let the faithful judge.

Secondly the similitude which they bring, is a great abuse of the reader, whom they would blind with a false comparison; which if it were duly made, would make against them thus. As the disciples might be well a••ured of Christ's bodily presence when they saw and felt him *&c.* so men may he well assured of the wicked's bodily presence in the church of Engl: when they see and feel them, as who do not? But now as these men have made the parable, what likelihood of truth is there in it, for justifying the ungodly? If a man seeing a Priest in bed with one of the Popes courtizans, should blame him for this fornication, and another to defend him should plead thus; *As we are sure that Sarah was Abraham's wife, though we cannot tell when or how they were married. so may we esteem these two (of whose present chascity we are well assured,) to be lawful man and wife, though we cannot tell how they came together*; would this be a sufficient defense? Yet loe when Mr Barrow blamed the Priests of England for linking

themselves in the bed of spiritual love, with the idolatrous Papists and all other wicked of the land, at the beginning of Q. Eliz. and continuing in like sinful commixtur unto this day: these Ministers now, to save their credit, tell us an example of *Christ presence,* &c. as before is seen. Yea the indignity of it stayeth not here; for as the Apostle by the Ministry of the gospel prepared the church of *Corinth,* as a pure virgin for her husband Christ, so these men pretending to be true Ministers, will have Papists, Atheists, profane and wicked persons, to be *Hephzi-bah* people *in whom God delighteth*; they will bring this sinful and adulterous generation, even all the ungodly in the land, unto the bed of Christ in his church, whether he will or no Which high transgression, is the overthrow of the main ground of the gospel; which ever since it began to be sounded in the world, hath proclaimed a separation of the children of God from the children of Belial, as before hath been proved. This being thus observed, how these ministers have missed at first o• the question; the further they go, the further they stray, and run themselves out of breath in vain. For neither the examples of *Melchizedek, Job, Cornelius* &c. nor their reasons following of 2 other means of gathering the church then by the preaching of the Gospel; 3 of the preaching of *Mr. Wycliffe.* &c 4 & 5 of the course that Q *Elizab.* took for bringing the Gospel in again &c. none of these (I say) will prove either that open profane and wicked persons, may be received and kept in the bozome of the church; or that there be not multitudes of open profane and wicked, members of the church of England. Their present lamentable estate proclaimeth this latter to all men that have conscience; their own writings also heretofore do strongly confirm it: and all the scriptures cry out against the former & teach a separation as before in this treatise, and in sundry other books is manifested.

As these ministers have thus passed by the main controversy; so have they in their pretended answers, inserted some things corruptly and fraudulently: which I will briefly touch First, for to bolster out the constrained profession of faith, and joining to the church which their people are compelled unto, they plead; that *Synce Kings* became noursing fathers *&c.* to the church; their laws have been means to bring men to the outward society of the church; and the parable proveth, that men may be compelled to come; Luk. 14, 23.

This doctrine openeth a door in the church to all the profane in the world, contrary to the scriptures; *Isa* 25.2 *&* 35.8, 9.2 *Chron.* 23.19. *Reu.* 21.27. *Levite.* 10.14. *Zac.* 14.21, 2 *Cor.* 6.14, 17. *Act.* 2.41. *&* 19.9. For if a prince may compel some of his subjects to be members of the church, he may compel all; and if one prince may do it, all may. So if there were such an Emperor as *Augustus* that commanded *all the world to be taxed,* he might also command and compel all the world to be joined unto the church. And thus the world and the church, between whom there hath been perpetual war, mought soon be reconciled. If this be a lawful and orderly course, it is strange that Christ sent forth poor fishermen to convert souls by preaching, and set not the princes, (which he could as easily have done, seeing he had *all power in heaven, & in earth*) to make disciples by compulsion and penalty.

Now for the *parable* they allege, it is apparent, that the same servant was sent to compel, that was before sent to call the invited: and if this be meant of the Magistrate then, kings must leave governing and go to preaching. We find in the scripture, that *compulsion* is not always

by the civil sword, but sometime by instant and earnest urging of the word and doctrine; as they that *compelled* the Galatians to be circumcised; and he that *compelled* the Gentiles to Judaize. And from this word *compel,* to urge or gather a civil forced compulsion, is with no more reason or color, then as if some factious rebels should take up arms for to stablish religion; and allege how it is written *the kingdom of heaven suffereth violence, and the violent take it by force* For as *force* and *violence* here, is not civil but spiritual; so is *compulsion* to be taken in the parable. But *a throne* (saith Solomon) *gets up in a dronkards hand; and a parable in the mouth of fools.* Prov. 26.9.

They allege that *the first conversion of our land to the faith of Christ, was by preaching of the gospel.* Whether this were so or not, remaineth for them to prove in their next book for in this they do it not. They must (*I* suppose) take the preaching of the gospel in a large sense, if they will prove it. For as it is vncertayn what was the faith of the ancient *Britain's,* or how they were converted; so for the English Saxons which were conuerred from Paganism, *Mr Bale* one of their own writers) saith that *Agustine the Roman was sent as an Apostle from Gregory* 1. *to convert them to a popish faith.* And by another Chronicler we learn that Pope *Gregory* 1. sent this *Agustine* the monk into *Engl.* with forty monks moe, which entered the ile of *Thennet* on the east side of *Kent,* with a cross & with banners displayed, having a crucifix painted vpō everyone of them singing the *Litany,* with *Orate pro nobis.* to all Angels, Archangels, Patriarchs, Prophets, Priests, Apostles, Martyrs, Confessors, Virgins, Monks Nunns, Heremites, and finally to all he Saints and she Saints, that they might have good luck, and well to fare, in setting forth their Romish religion. But howsoever the conversion of English men was then (which is not now to be stood upon till we hear *the testimony of the best approved histories,* which these men say they have for their assertion) it is sure by the scripures, that the churches in *Rome. Corinth,* and many other places were converted by the gospel: yet remain they not true churches still. But (say these ministers) *since that time many have from age to age been called by the same means,* And so say I, hath there been in Rome: yet is she a harlot and not Christ's spouse. *Great numbers* (say they) *were effuectally called in* K. *Edwards days.* I answer, the whole land was compelled by civil force to change their form of service in part; and sundry true doctrines were taught in some places, which some believed: but many disobeyed and rebelled. as before is shown. Neither was that confuse popish multitude with a few conuers therein, a true visible church. *Mr Fox* describeth the estate thereof by a similitude; a *a new face of things began now* (saith he) *to appear, as it were in a stage, new players coming in, and the old being thrust out.* Thus upon that old stage of the popish church, came new players, to weet, new Bishops & Priests; and *themass was then* (at first) *still by law retained, but the gospel and Epistle read in English*; yet were not all new *players* for (as is there noted) *the priests and clergy that yielded to the kings laws, were suffered to keep th•ir places, livings &c.* After this the king appointed the *c Archbishop of Cant,* with other Bishops &c. *to make one convenient and meet order, rite and fashion of common prayer and administration of Sacraments &c. who did so.* Then in the Parliament following, it was agreed *that all ministers in the realm should be bound to say and use the mattins, euensong celebrating of the Lord's supper &c. in such order and form as was mentioned in the said book and none other or otherwise.* But the players, it seemeth, played not their parts well. for after complaint is made, how *by the cloaked*

contempt, will full winking, and stubborn disobedience of Bishops and old Popish curates; the book of common prayer was long after the publishing thereof either not known at all, or else very irreverently used through many places of the realm. Yet was there no great cause why the people should so despise it; for (as the K. answered to the rebels of Deuonsh.) *if the service in the church was good in Latin, it remaineth good in English; for nothing is altered, but to speak with knowledge, that which was spoken in ignorance.* Now let the reader mind what was the estate of the church in those days; and see if the word of God will approve it.

But *there were* say these men) *great numbers by preaching so effectually called, that in Q Mary's reign, many sealed the truth with their blood*: I acknowledge it; and say also that as there have many martyrs died heretofore in the Popish church, so I doubt not, but great numbers at this day are by preaching so effectually called, in *Rome, Spayn* &c. that if Turks or Pagans should preuayl over them, they would maintain & seal Christian religion with their blood, rather then submit to *Mahomet.* For (as one of your best ministers hath truly said) *God of his infinite goodness who c•lleth things that are not as though they were, even in that ministry, hath given grace unto his Saints*; &, *it was impossible that the man of sin should so much adulterat the word of God, but that it should be to the faithful a gospel of salvation.* It is further alleged, *h there were sundry secret congregations all Q Mary's days which gladly received the gospel offered by Q. Eliz.* & (say thes ministers) *if it be said that they ceased to be the true churchs of Christ, because they joined & became one body, with such as were newly come (and that not of conscience but for fear only) from idolatry: we answer, that they rather that-had fallen from the Gospel in Q. Mary's days were moved by Q Eliz: proclamation, to join themselves unto them, that had stood faithfully all that while,*

Here is still building upon the sands, for the profane & popish multitude had not received the gospel before, but (as hath been shown) wer• constrained by K. *Edw.* against their wills to hear *English Mattins* in their churches, where they were wont to hear *Lati• Latin mass*; and were glad with all their hearts when their old blind devotion did again take place, and they might suck the blood of such as spake against it. So they cannot rightly be said to *fall from the gospel,* which they never received. And what *secret congregations* there were in *Q. Mary's* days, I know not: but if they were so secret, as only they met now and then in private, and ordinarily went to church openly with Papists, they were not a true church of Christ. And that constrained, union of Papists and of Protestants at the beginning of Q Eliz reign, under *Archbishops, Bishops, Priests* &c. with most of the same *mattins, evensongs, rites, ceremonies* &c. that before had been imposed; this order can never be warranted by the testament of Christ, nor such a commixture proved to be a true church.

And whereas it is noted for *another untruth* that *Mr. Barrow* and *Greenu•.* should say, *that in one day by the blast of her Majesty's, trumpet at the Beginning of her reign, all sorts of men were drawn to a prof•ssion of the gospel, without any further means used*: these ministers may be seen to be mere cauillers, and bent to deprave. For the words even as themselves have set them down, (whereby the reader may espy their falsehood) were these, *where such profane multitudes were all immediately from public idolatry at one instant received or rather compelled to be members of this church, in some parish or other, without any due calling to the faith, by the preaching of the Gospel*

going before, or orderly joining together in the faith, there being no voluntary or particular confession of their own faith &c.

Now these men to reign an *untruth,* yea *another untruth* when non• was afore, have among other things, changed *without any due calling to the faith* into *without any further means used*; and then to convince this their own fictiō, they tell us of *sundry preachers* sent betweē November & Midsommer that *called many.* But his neither cleareth them of corrupt dealing, nor proveth that the whole realm which at Midsommer was compelled to this church, worsh•p, ministry, &c. *was duly called unto the faith*: much less that they *orderly joined together in the same.* So that the *untruth* must rest in their own bosom.

This being proved (say these ministers) *that there was a true Church in thi• land, before her Majesty's reign; the question must not be whether the means she used were the right means for the first calling and converting a people in the faith; but wether she took not a lawful course for the recalling and reuniting of her subjects unto those true professors, whose fellowship they had forsaken.*

Loe how these men run on, as if they had proved that, whereof we have yet heard scarce any show of proof. And altering closely the question, they say *there was a true church in the land*; whereas they must prou• a true church of the land, as now it is and long hath been esteemed the *Church of England,* having an Archbishop and other officers over it, which •re in their Conuocation house, the *Representative Church of England.* So it no• not being a true church the examples, they allege of reformation by the Kings of Judah, fit not their turns; for Judah was a true church, though some corruptions had crept in, as will easily do into the best.) *Abijah* the predecessor of *Asa,* maintained God's true religion, and worship against idolatrous Israel both by word and sword. So *Asa* found not his kingdom a false church, as *K. Edw: & Q Elizab.* found England: yet used he that great care for reformation, mentioned, 2 *Chro.* 14. & 15. and his son *Jehoshaphat* after him greater care both to reform and teach the peo•le. 2 *Chron.* 17. Afterwards when abominations had overspread the land, *H•zekiah* labored a godly reformation, and opening the doors of the Lord's house, he brought in the Priests and Levites, not the *Chemarins* or *Baals* Priests, as the popish clergy (which their own notes on Reu. 9.3. acknowledge to be the *Locusts* of the bottomless pit) were brought in or rather retained still in this church, as *Mr Fox* showeth, *Hezekiah* sent over all the land to convert the people from idolatry; who laughed the messengers to scorn and mocked them howbeit divers submitted themselves and came to Jerusalem; and it was God that gave *Judah* a heart to obey the King and rulers according to his word Neither were any admitted to the Passover but such as had voluntarily yielded, repented, and either sanctified themselves, or else (being prevented through want of time) were healed (or cleansed) of the Lord, at the Kings prayer. The other disobedient. Israelites God punished by the sword and slavery of *Asshur,* because they would not obey the voice of the Lord their God. Finally *Iosijah* purged the land of idols & false worship, reduced his people unto the true service of God; which they with himself had covenanted to walk in.

These examples we acknowledge all Christian princes should follow, having equal power with these Kings of Judah, to abolish all idolatry within their dominions; yea and to punish obstinate idolaters, and not suffer any superstitious worship among their. subjects, but to

procure their conversion by the word, yet not to compel them to be members of the church, because they cannot give them faith and repentance, which is the only door into Christ's kingdom, and cannot be opened to any but by God alone. Which doctrine and practice these ministers (if they would not learn out of holy writ) mought have seen set forth in their own book of *Martyrs*; where when *Ethelbert* King of Kent was converted and Christened, and after him innumerable other daily came and were adjoined to the church *yet the King* (saith Mr Fox) *compelled none; for he had learned that the faith and service of Christ, ought to be voluntary and not coacted.*

I acknowledge the Godly and gracious disposition and care of *K. Ed.* & *Q Eliz.* at the first for restoring of the Gospel; to be worthy of purpetuall praise and memory: and the error that was, in reteyning the popish profane multitudes, the Antichristian clergy, the Romish worship worship turned into English, (some few gross things left out;) and th• other evils yet to be seen in the ecclesiastical estate; these I judge are rather to be im•uted unto the false clergy men, which were trusted too much in thes matters & dealt not according to the trust reposed in them but sought to enrich themselves with the spoils of Bable and of Jericho the Bishoprics benefices, and other like Romish revenues, rather the• for the build the house of God, upon the foundations of Zion. And this sin cleaveth fast unto these priests, even to this day; who cannot endure to have their portion spoken against, but think all too little that they enjoy; when as for discharge of their functions in teaching the people, the most conscionable among themselves have complained to the Parliament that the word of God *is negligently, fantastically, profanely and ••thenishly preached*; and all the land knoweth, that many ministers preach not at all.

Whereas these ministers tell us of *diverse congregations, that have publicly professed their repentance for their former idolatry*; it is well if so it be; & God give them grace to go forward in well doing. But they tell us not of any congregation that professeth repentance for their present idolatry, or that renounceth the communion of the other impenitent and profane parishes: which they should also do if they would be the sons and daughters of the Lord almighty. Nay we know that if any among them do this, they ar excommunicated *ipso facto* out of the church of *England,* by force of their canons, anno 160•.

Finally, whereas these Ministers *doubt not to affirm, that the whole land in the parliament held in the first year of her Majesty's reign, did enter into a solemn covenant with the Lord for renouncing of Popery, and receiving the Gospel.* First they set not down what covenant the Parliament then made nor how they renounced Popery; and therefore that is to be judged of, when it shall more particularly be produced Secondly if then the Parliament house so did it is commendable in them but that the whole communialtie of the realm can be said to do it with them, *I* utterly deny. For howsoever all subjects are and ought to submit to the good civil laws there enacted: and obedience may be enforced by the sword, if any man resist: yet in cases of conscience every man must live by his own faith; men must gladly receive the word out of which all religion must be gathered all Kings and kingdoms submitting unto the laws and ordinances in Chr•sts Testament if they would have blessing and salvation by him. And as the honorable in the Parliament, could not be baptized for the commons; so neither

could they repent or covenant with God for them: but the people must yield their own willing consent, which they never did; but were and still are compelled by law and penalty to be of the church and religion established. Which how well they have brooked, let the testimonies of the ministers before alleged, and the irreligious walking of many thousands ever since manifest. For now our land is a reprouch to the idolatrous Papists for the *multitude of Atheists and Machevillians* that are therein.

The second thing (which these Ministers say) *we object against the whole body of their assemblies is, That they communicate together in a false and idolatrous outward worship of God, which is polluted with the writings of men, vid. with read stinted prayers, homilies, Catechisms and such like.* To which they give this answer.

First it is evident by the word,that the church hath used and might lawfully use in prayer, and God's worship, a stinted and set form, of words. And here •hey allege Num. 6 23.24. Deut 26.3.15. Psal. 22. & 92.1 Chro. 16.8.36. Luk. 11.2.

Very strange it is, that after so much time and consideration; men that profess to be ministers of the Gospel, should give such an answer. The thing objected against their worship made of the invention of the man of sin, was in the first answer to *Mr Gifford* (who shut his eyes, and would not see th' abominations of the same). shown in sundry particulars; as the Romish fasts; feasts and holy days, Comminations, Rogations, Purifications, &c. blasphemous & heretical collects *&c.* which after were more plainly refuted These and the like evils contained in their Liturgy translated out of the Massebook, and imposed upon their parishesr being by *Mr Barrow* blamed: now come these ministers and tell us of Psalms that *David* made, of forms of blessing and prayer, that *God* and our *Lord Christ* prescribeth to his church; and these must countenance and bear our all the popish trash that is in their service book.

But it would far better have fitted their estate and worship, if they had cited the Popes in stead of the Patriarchs, Prophets and Apostles, who were altogether unacquainted with this Rom•sh service. For howsoever *David* made many Psalms, yet not he but *Pope Damasus* (as writers say) ordained *Glory be to the Father &c.* to be added unto them, and they to be sung by tournes, (as the church of *Engl.* yet useth;) and Pope *Vitalian* to make up the music, brought in the *Organs,* Yea the foresaid *Damasus* enjoined *Jerome* to make an order of service for churches, and appoint what prayers should be said on every day, and how many Psalms &c. which being done, the Pope commanded all churches should use that order and none other And a much like exploit was performed by the Archbishop of *Cant.* and his brethren in K. *Edwards* days (as *Mr Fox* reporteth) for the service now used still in *Engl.* Agayne, for the particulars, who framed the *Anthems, Responds, Collects,* and *Kyries,* that are said at mattins? neither Prophet nor Apostle, but as some say pope *Gregory* I. and Pope *Gelasius.* And the same Pope *Gregory* put *k* the *Pater noster* into the mass. and commanded it to be sung; and Pope *Mar•us I* would have the Nicene *Creed* sung after; the *Gospel.* Pope *Anacletus* thought it fit the priest and people should salute one another another in service time, and therefore appointed the one to say. T••*Lord hear•th* 〈◊〉 , and the other to answer, *And with thy spirit.*

Pope 〈◊〉 put i• at the Sacrament O *lamb of God that takest away the sins of the w•rl•,h•u• mercy on us*; Pope *Symmachus•d* added the hymme *Glory be to G•d on high*; and the other Popes b•ought in their parts, and patched together the•r *Letani•, & Liturgy* out of which the English seruicebook is taken, Likewise for the fasting days and holy festiu•ties, though the Apostles appointed them not, yet the Popes did: *Telesohorus* would have the *Lent* to be fasted; and Pope *Calistus* the fowr times in the year, or *Imbring days.* Pope *Sylvester* 1. added the Wednesdays, Frydaye• and Satur•ayes weekly; and Pope *Innocen•* 3. put unto the former almost all the *Apostles eues.* The Saints and Angels were also beholding to these Reverend fathers for hallowing their days. For generally all the Saints found such favor with Pope *Boniface,* that they had not only a catholic *holy day* given them, called *All-hallomes,* but a famous Temple in Rome once ded•cated to all the D•uils and called *Pantheon,* was turned by this holy Father into the name of *Maria rotunda.* and consecrated to the hono•r of the B *Virgin' and all martyrs* Pope *Felix* 3, mad holy the day of the archangel *Michael,Boniface* the 8. shown like honor to the 4, *Evangelists,* and many other memorable gests are recorded of the Fathers of the See of Rome, whereof there is not a word in the Testament of Christ, that he or his disciples did ever the like. For they appointed not priests apparall, long gownes, tippers 4. horned capps, as did *Pope Zechariah*; nor a white linen surplice at service time, as did *Pope Sylvester* 1. They hallowed no Temples or Churches as did P. *Hyginus,* nor Churchyards, as did *P. Calistus* 1, Neither ordained ringing of bells to call the people to divine service, as did P. *Sabinian.* They appointed no Rood-loft to part the Chancel from the church, as did P. *B•niface* 2, nor hallowed *Font* to Christian in; or *Godfathers* and *Godmothers* at baptism, as did P, *Pius* 1. and *Hyginus.* They commanded not the people to go *procession* as did *Pope Agapetus* 1. nor appointed any Bishoping or Confirmation of children, as did P, *Clement.* 1. with a great number more of like pranks used in the Romish service. which Christ's Apostles knew not, as their writings show. But the church of *Engl.* (as next heir of Rome's constitutions,) reteyneth these relics, observeth these rites and a many moe; for which the Papists do insult and say that from *their treasure house, the religion now established hath learned the form of christening, Marrying, Churching of women, Visiting the sick, Burying: and sundry other lik• as the books translated out of theirs, do declare.* And now what saith God's law for all such things unto his people? I *am* (saith he) *the Lord your God. After the doing of the land of Egypt wherein ye dwell, shall ye not do: and after the doing of the land of* Canaan *whether I will bring you; shall ye not do; neither walk in their ordinances. My judgments shall ye do; and my ordinances shall ye keep, to walk in them: I am the Lord your God,* Thus he forbad them not only the worship of false God's: but even the imitation of idolatrous worship rites and ordinances in his service: wherefor he charged them again, that they should not so much as inquire or ask how the nations served their God's, that they might do so to the *Lord* their God. But whatsoever he commanded them, they should make heed to do it; putting nothing thereto, nor taking ought therfrom. Yet the Bishops and Priests of *Engl.* have almost all things in their Lei•ourgie, according to the doings of that spiritual *Egypt* the Romish church wherein they dwelt, and have imitated her worships' orders, ceremonies &c. retained her ministry, prelacy, courts, and canons: th• Latin being turned into English, and some gross superfluities left ou•. And in defense of this worship, have these *godly ministers* written, & Mr Bernard published their work: wherein if the reader see not a so•nd proof of the things that *Mr*

Barrow (whose *errors* they pretend to *confute*) reproved; he must impute it to the badness of their cause, which will scars admit of any color from the book of God. For (besides the abuse of holy scriptures alleged to justify these popish stratagems,) how sound & divine, (or rather how fond and corrupt) is the reasoning of these men, from God's example and authority, unto their own practice and power that because the Lord God gave forms of blessing, prayer and psalms to his people, (as the scriptures which they cite do show) therefore their Lord's the Prelates may give them also prescript words for *blessing, prayer,* and *Psalms* &c. as is to be seen in their service book. Can we think that *Jeroboam* had so slender a reason for his gold̄ calves? Why do not these men also plead, that God gave a law by *Moses*? therefore there may a law be given likewise by the Bishops: or, th' Apostles wrote a New Testament, therefore the *Conuocation house* may also write a Testament or Gospel; & bring it into the church? If the Prophets practice will bear them ovt in the one: I see no cause why it may not uphold them in the other. Well, seeing neither *Mr Gifford* heretofore, nor these *ministers* now, can bring better defense for the work of their own hands wherewith they worship or rather provoke the Lord's I leave them to consider of those laws that everywhere cry ovt against and show the punishment of idolatry. Neither is it needful to keep the Reader with longer answer, seeing *Mr Barrow* in the fornamed books, and *Mr Greenwood* in a peculiar treatise against these stinted prayers, and se• worship have proved the unlawfulness of them by many reasons, which neither these ministers nor any other have yet taken away. And when they write again, let them not bring proofs for things that we deney not; as that Daunds Psalms may be sung in the church; and that in our prayers we may use or apply, the words that other holy men before used in their prayers, upon like occasions; both these we grant and practice: but let them prove, (if they be able and their right hand can help them, that their own writetnn prayers, psalms &c. may be read and sung in churches, church••, as God's true worship and then also they may command the clouds to rayn no more, and may cause to cease the bottles of heaven.

Like to their former plea, and maintenance of their service book, is also their answer for *Catechisms*; as for *Homilies* it seems they leave the the defense of them to the simple priests that read them, but *Catechisms* are used even by the learned preachers, therefore somewhat they say for them, as that *the principles of religion were taught in the churches of old, Rō* 2.20, *&* 6 17.2 *Tim,* 1 13, *Heb.* 5.12.13, 14 *and* 6, 1.2. But these ministers are either simple or very deceitful, so to turn away from the question For we never deneyed that the grounds and heads of Christian religion should be taught to the people; far be it from us: but this we say, the Prophets and Apostles are not found to prescribe set words for the minister to teach, or the people to answer being examined. And that therefore these Bishops and Priests are very presumptuous, that will take upon them to do that which Christ's Apostles never did in the churches. Again, that if those men of God had to done; yet seeing the writings of *Prophets* and *Apostles* are canonical scriptures, and so are no men's writings now: it will by no means follow, that if they wrote catechisms to be used in the Church, therefore men may writ some for like use now. Yea rather why are they not content with that which is already written in the scriptures, but run to erroneous catechisms of human writers, such as is that authorized catechism in the book of common prayer, commanded to be used in the church of England?

Having heard what these *godly ministers* say for their people, and service book; I expected somewhat also, for defense of their own *minister,* and the *ecclesiastical government* of their Lord's the Prelates; which were the other two •eads of error excepted against, in the forenamed books. But in both these they are silent; and reason there may be for it: for the inferior ministry hangs upon the superior, the hierarchy, and now the godly ministers are in a great strayt, for either they must loose their ministry, and then what boots it to plead for the same, or else they must, (though they be loath) be buxome and submit to their Fathers the Bishops; and when this is done, it may be we shall see some such defense of two later, as we have already of the former. *Mr Bernard* himself hath begun fayrly; for whereas a while since he was hot against the Bishops. he now cannot endure they should be called *Antichristian proud prelates* or the like; and thinks it can never be proved, that the entrance into the ministry by the Prelates, is a false entrance. So it is not to be thought but his *Ordinary* and he will agree well enough. Well howsoever it be, God (I doubt not) will turn all things to his own glory and furtherance of his truth; yea even the writings of these adversaries, shall be a means to stir men up unto a consideration of their ways, which God give them grace for to do, and to turn their feet into the paths of life and peace that they may find rest unto their souls.

AN ANSWER TO Mr. Crashawes 4. questions propounded in his sermon preached at the Cross Febr: 14, 1607, and printed 1608.

Mr. Crashawe preaching upon Ier. 51, 11. *We would have cured Babel but she would not be healed* &c. took occasion to inveigh against such as have separated from the Church of Engl. as from Babel, in to *a covenant and communion* (as he saith) *of their own devising.* To convince this *bitter* (as he calleth it) *and schismatical separation,* he asketh but 4. questions; whereunto if they can give him satisfaction, he promiseth *he will be one of them.* Now though this promise be not in his own power to perform, (for it is not in him that willeth, nor in him that runneth, but in God that showeth mercy;) yet shall it not be amiss to labor for his satisfaction herein; for who can tell, but there may be given him an understanding ear, and tender heart, for to convert that God may heal him if not, that his own writing may be a witness, himself is one of those whom we would have cured in Babel, but he would not be healed. I will not stand upon his interpretation of the scripture treated of whether it be the direct and proper meaning of that place: but will come unto the demands by him propounded.

HIs first question consisting of many branches is summed up by himself in this one: *Wherein are we deadly and incurably wounded*?

Your demand being, as the particulars show of the *wounds* of *sin* and corruption. I answer. First we deny not, but all your sins are curable, as we trust in the mercy of God, if you repent of them, and believe his promises: neither have we ever thought your wounds in this sense, to be *deadly* or *incurable.* Secondly, the sins that your church lieth in, & which if they be not repented of, and pardoned in the mercy of Christ, are deadly and will destroy the sowl forever; have heretofore by such as would have cured you, been set before your eyes, in large and ample treatises, showing these capital transgressions, 1 Your confuse people, 2 false worship, 3 antichristian hierarchy or church-government, 4 and false ministry

therefrom derived: that strange it is, you should yet ask what deadly wounds you have; and it makes us fear, your state is like his that sleepeth in the midst of the sea, in the top of the mast, & saith, *they have stricken me, but I was not sick, they have beaten me but* I *knew it not.* You have also here in this treatise arguments to prove that Christ is not the head, Mediator, Prophet, Priest & King of your church: which if it be so, no Christian can doubt, but your wounds in then selves are deadly.

Though this were enough for Answer to your question in general; yet because the particulars which you further demand, are stembling blocks unto the weak; I also will labor to remove them away.

Q. *What fundamental wound is in our doctrine.*

A. This among others, that you teach and maintain both by word and practice, that all sorts of people, though profane and wicked are to be received into and retained in the church; which is contrary to the foundation of the Gospel laid by God himself Gen. 3 15. That such is your doctrine, both your sermoris and printed books, and the estate of your church since the planting thereof, to this time: do confirm.

Q. *What deadly corruption is in our discipline, such as e••s out the heart, and life and being of a church.*

A. First, they which execute it, as the *Prelates Commissaries,* &c. are antichristian; so judged & proved long since by the reformed churchs by th• better son of your own ministers heretofore & now living & by others. Seconly; in the executiō of it, the good ar consured & excommunicated: the wicked favored and tolerated. That the good are censured, appeareth by the late *Canons* of your church: for in them it is enacted against such, as blame or resist any of your ungodly ceremonies, ordinances, will worship, *&c.* in your *Communion* book; book of ordering, Bishops Priests and Deacons, *&c.* that they shall be *excommunicated ipso facto, and not be restored, until they repent and publicly revoke such* (as you call them) *their wicked errors* That the wicked are favored, and tolerated; though experience may teach every man, yet your own testimonies will be most pregnant. *Mr Bradshawe* one of your fellow Ministers in his 11. *Argument* against the ceremonies of your church complaineth that the 〈◊〉 *missions of your ceremonies make a minister by your law more subject to depriuatio• and suspension, then the commission of the sowlest crimes, even dr•nke•••s, blasphemy, gross ignorance, and uncleanness.* Which he proveth. by 〈◊〉 *such •i•e persons* (as he saith *that are ministry. Some that have been* 〈◊〉 *to be carried home in a wheel barrow. Some that coming home drunk̄ from the market town, have been found sleeping under a hedge in their own filth. Some that knowing and consenting to their wives filthiness, that he might swear he knew no such matter by her since he married her, married her again the morning before he was to answer it upon his oath. Deliuering the sacrament to a filthy woman, instead of* Take, eat, *said* Turn thee, turn thee *&c. To another that would take it in her hand, he put it in her mouth, and said* Cob, Cob, *or* Daw, Daw, *he knows not whether.* Dr Henry Parry, tells us of *a* 〈◊〉 *of •aterpillars, the very trash and riff raff of our nation &c. that have like* 〈◊〉 *of idle and dissolute quallity, only moved, thereto in a lazy speculation, laid wicked & sacrilegious hands on the Lord's ark, taken his undefiled testimonies in their defiled mouths, disgraced, defaced*

and defamed the glory and Majesty of di•ine rites and mysteries &c. they run like hungry companions with an eye only to the flesh pots; & so sel both themselves and their people formorsel of bread and mess of pottage to the Devil. He mentioneth also *accursed and simonical patrons who have soldered & simoned the walls of their houses with the very blood of sowl•s.* some others among you speaking of *that* a *miserable vulgus that woe•full• crew that racked regiment of dunsticall and unlettered Sir John's, which have even covered the land like the frogs of Egypt, leading many thow sands with themselves into the ditch; and •he same not still graced & countenanced by the Prelat•s as being their creatures.* And others complain that *whole swarms of idle. scandalous, popish &, non-resident Ministers are tolerated everywhere amongst you. Your self (Mr Crashawe) in this very sermon tell in of little petty Babylon's, namely incurable sins among you* 1. *That great sacrilege and church robbing as you call it committed by Impropriations, in which case* (you affirm) *at this day almost half of the kingdom is, whereby it comes to pass that an ignorant and unpreaching ministry is set over a great part of your people which is the sourse and fountayn of all other evils in your church.* 2. *The ungodly players interludes. so rise in the nations*; which you call *a bellish devise, the Devils own recreation to mock at holy things, by him delivered to the heathen, from them to the Papists, and from them to you, And these* (you say) *bring religion and holy things upon the stage And hypocrisy a child of hell must bear the names of two churches of God Nicholas S. Antlings, Simon, S. Mary•veries: which churches by these miscrean•s are thus dishonored* (you say) *not on the stage only, but even in print.* To this you add, *•heir continual profannesse on their phrases, and sometime Atheism and blasphemy; their continual profanening of the Sabbath, which generally in the country is their play day, and oftentimes God's divine service hindered, or cut shorter, to make room and give time for the Devils service.* Many other like testimonies might I allege frō your own mouths of exceeding impiety openly practiced, not by the people only, but by the Priests and Clergy and how doth your discipline heal these corruptions; when by your own grant, such caitiffs are *graced and countenanced by the prelates,* when your law punisheth the conscionable ministers, more then such; as yourself say of your *petty Babylon* of *Impropriations.* this deep wound *was once curable enough &c. but now (alas) how incurable it is, he observes but little that sees not. And unless the* K. *Majesty vouchsafe to take the matter into his hands, otherwise it is incurable.* Again you say of that horible abuse of the Sabbath &c. that *est is hath been complained of, and some have endeavored to heal it, but it is* ⟨◊⟩ *of Babylon that will not be healed, but rather it creps* ⟨◊⟩ *a* ⟨◊⟩ *though the whole state from the foot to the head.* and if you would yet have more add hereunto Mr Jacob's testimony, (who hath so manfully stood for your church,) *The right and true discipline ecclesiastical* (saith he) *in •ch proper visible church, is one main part of the ordinary means of salvation appointed by God for every sowl, and this we in England utterly want.*

Now let the reader judge, whether there be not *deadly corruption in your discipline,* which even in a true church, would soon *eat out* (if it wer not healed) *the heart and life and being of a church,* according to your demand. But you proceed and ask us.

Q. *What book of Canonical scripture receive we not? what hold▪ we for Canonical: that is not.*

A. What book of Canonical scripture received not the idolatrous Is•elites? what held they for Canonical that was not? The like I ask for the *Arians, Anabaptists* and sundry other heretics of these times and shall these, or any of them be therefore true churches? Again in your own

church, there is read for holy scripture, erroneous books and lying stories, as *Tobie, Judith* and other Apocrypha. Your Homilies citing th▪, call them *holy scripture,* and say *the holy Ghost speaketh so in the scriptures*: & the chiefest ministers of your church, sometimes preach and take texts out of them. If this be not to hold them canonical, I know not what you count canonical.

Q. *What sacrament that Christ ordained do we want? and what have we more then Christ ordained*?

A. What sacrament wanted Jeroboam the son of Nebat? what had he more then God ordained? Or the Anabaptists at this day? Yet if one would stand with you he might by your *Communion book* prove *Confirmation* to be a sacrament: but who ordained it, I cannot tell, unless Pope Clement. Again, *Mr Bradshaw* a man of your own church and profession, hath proved against you in print that your *Cross in baptism, ring in marriage, surplice &c.* are *sacraments* in your church, and *not of divine institution.*

Q. *What article of faith deny we? or what hold we for an article of faith this is not?*

A. Suppose that the Papists, should ask you such a question, what would you answer? For all the Creeds that are in your communion book; are they not with every article, neither more nor less in the mass book and other popish pamphlets? The Papists and you both confess Christ in words, both deny him in practice

Q. *What fundamental heresy doth our doctrine maintayn*?

A. The unlawful commixture of the children of God and children of the Devil, in one church and communion, is a fundamental heresy being stiffly maintained. All the scritures condemn it; all well reformed churches avoid it, nature it self teacheth to abhor it: yet in such profane communion your church abiderh; and you will not endure to b••r of a separation.

Q. *What have we in our church that overthrows the being of a church*?

A. A popish▪ Clergy, and Laity.

Q. *What is necessarily required to make a church that we do want*?

A. You want both matter and form of a true church, namely a people called of God, separated from the world, and united with Christ and one with another, according to the rules of his eternal Testament.

Q. I *will end as I began, wherein are we deadly and incurably wounded*?

A. The sins before mentioned, are deadly wounds of Satan; the only cure is by repentance and faith in Christ Jesus. •ut as yet you be far from cure, for loe you make questions of your diseases; and will not believe that you are sick, Herevpon you refus• all salves and medicines; and will neither have physician nor surgeon to meddle with your sores. If any Leech come with a curing tongue•e. and words that be leaves of the tree of life, which serve to heal the nations with, if he offer to touch the Egyptian ulcers that appear in your worship, church-government, ministry, ceremonies, *&c.* he is presently thrust out of doors; and if he dare but

affirm these or any of these to be disceases and botches in your body, sins against God, or repugnant to his word; he is excommunicated *ipso facto,* by the decrees of the whole representative church of England. And are you willing now to be healed? Nay if any among you, not meddling with the public estate of your church, but feeling or fearing his own particular sowl sickness, do resort to a physician (whose receipts are not after the common sort,) for advise about his health, or of friendship and acquaintance to see him: he is subject to the censure and thunderbolt of your church. Witness the late practice in *Norwich*; where certain citizens were excommunicated for resorting unto and praying with *Mr Robinson* a man worthily reverenced of all the city for the graces of God in him as yourself also I suppose will acknowledge,) and to whom the cure and charge of their souls, was ere while committed. Would any unmerciful man have dealt so with his bondslave in a case of bodily sickness? But hereby all may see what small hope there is of Curing the Kanker of your church.

THe second question is, *Are they (themselves) healed?then where were they healed? where were they called? where were they regenerate and begotten to Christ? was it not in the womb of this our church, and by means of the immortal seed of God's word that is daily sown in our church, a holy church, a church of God, where in ordinarily men are called and brought to God.*

The wind bloweth where it will, and we hear the sound thereof but know not whence it cometh and whether it goeth: so is every one that is b•rne of the spirit. To your demand then I answer; we wer• c•ll•• being in *B••ylon,* your Church *I* mean, which restreyneth the 〈◊〉 by vnri•hteousnes; there was our regeneration begun Where we fa• in darkness and in the shadow of death; the light of God appeared▪ and 〈◊〉 us l•fe. If you yet inquire how this was, I refer you to 〈...〉 brou•ht light out of darkness, and daily bringeth forth the 〈...〉 treas•re; and his ways are past finding out: for as I kn•w 〈◊〉 t•e way of the wind, nor how the bones do grow in the womb of her that is with child, so know I not the work of God, that worketh all. If you dema•nd of the means; it was doubtless the word and spirit of the Lord, without which there is no calling, no regeneration. Now where you ask, *how then we can deny that to be a true church, where•in* 〈◊〉 *men are called and brough to God*? I answer; first, you take up more th•n we lay down when you say *•rdinarily*: for the ordinary and common fruit of the word among you, is through your own corrupt handling and hearing of it, evil and not good, the many walk the broad way, and God's calling is like, to that which the Prophet saith *one of a city and two of a tribe,* in res•ect of the worldly multitudes.

Secondly, all the Saints are not begotten unto Christ in the womb of a true particular church for when the Apostle preached among Pagans & converted many, *I* would know in the womb of what church they were begotten? they were first converted unto Christ, before ever they were in any other church, then that Jerusalem which is above, & the mother of all the elect. Let us come to later times; yourselves when you began to be a church of protestants, in what particular womb were your people begotten? I suppose if in any, it was in the womb of your mother church of Rome, where they had both received Baptism the seal of regeneration, and

been catechised in Christian religion: and then look how yourselves can deny that to be a true church, or be free of unthankfulness towards her that bare you.

But you prosecute your cause against us, and would drive us either to say, *there is indeed a true ministry of the word among you. but it is not powrfull to any but our selves; or else that we were not called in your church, but since we left you.* To the first I answer; there is no necessity that we must grant *a true ministry*; for first we hold that the true word may be put in Balaamites mouths, and a false ministry may through God's wondrous grace, beget faith in his elect: if you say otherwise you will shake the foundation of your English church, laid by *Aust••* the *monk* Pope Gregory's Apostle; and damn all your late fathers under the Roman Clergy. Secondly, we •ie not the grace of God in the true church to the ministers lips: knowing that men by other means are often converted to the Lord. And if your ministers in *England* hold that men cannot be begotten to Christ among them, but by their preaching; you may take up your Letanie (which causeless you use for us) and say *from this horible and bellish pride, good Lord deliver them.* As they cannot restrain the wind from blowing: so much less the spirit of God from breathing, out of other places then ministers mouths.

To the second also I answer; that it is one thing to be called *in your church,* as you speak; and another thing to be called *by your church* or ministry, as I think you mean. It is written Reu. 18.4. *Go out of her my people.* you see here God's people were in *Babylon,* and are called ovt of the same, not by Babel it self, or any minister of it, buy by a voice from heaven. So we might be called in your church. though not *by* the same. And thus we have not *bard our selves* from pleading against you, as you would bear men in hand: neither yet show you of whom or where you had that which you say *we all stoutly answer and stiffly stand to it,* namely that we leave your church *merely & only out of conscience* &c. We have a better ground if you would receive it, even the Law of the Lord that so commandeth both us and our consciences.

Conscience is the blind Papists common plea: but we know that man's conscience is as much defiled as any other part or power of his sowl or body; and therefore it may be no rule of our actions, but the law of God only, which is pure, perfect, and undefiled. Yet you will needs proceed and say, *then we had conscience before we left you.* I answer yea, or else we would not have left you. Think you that your predecessors had *no conscience* when they left the Popish church? *Then where* (say you of us, and mind whether the Papists will not say as much of you where) *came they to that conscience and care of their salvation but in our church*? You are answered before, we had it in your church, as God's people had in Babylon. But that (I suppose) will not satisfy you, but it was you will say, *by your church* and ministry. Therefore I distinguish and consider of conscience in general and in particular General lie, when men so far as they are taught and see, do walk carefully: & this I confess we had through God's grace & by means of your church: this also I acknowledge many among you have, walking conscionably so far as they see and know. The same I am persuaded also of many Papists and other misbeleeuers. But as a conscionable Papist or Anabaptist, when a further light of the Gospel ariseth unto him, must leave that church, wherein his conscience was so far informed, because it is not the true church of God: so must a conscionable Protestant do

with your church, when God giveth him to see the false estate wherein you stand although you work many good effects in a man's heart and conscience.

Particularly a good conscience is to be considered in this or that particular action, as for example in this particular of our separation; and so we had not this good conscience from or by your church or ministenistery; for you thought to corrupt our consciences, and keep us still in Babylon; we had not, I say, this good conscien•e by your means, unless•e it be by accident and against your wills, and so no thank unto you, as he that would have killed his enemy, and unawares cured him of an impostume: thus indeed many of us have been brought to this good co•science of separation. For whereas heretofore many of your ministers unawares have discovered the unlawfulness of the prelacy, priesthood, leitourgie and other enormities of your church: we have hereupon thought, how it could be the church of Christ, which thus lay under Antichrist. and pressing you with your own doctrines we have found that you cannot but either go from that wh•ch before you taught: or el• yield us our separation, which you so earnestly condemn. Of which thing there is before spoken in this treatise.

THe third question is; *How have th•y sought and sufficiently endeavored our healing? and til they have done all that possible can be done for our healing,how dare they forsake us*?

I answer, we have sought your healing, even as by your own doctrine the faithful *Jews* sought the cure of *Babel*; and as you selves have so•ght the healing of *R•me.* The means which the Jews and yourselves have used to cure Babel, you show in your sermon to be three *Instruction, example, pr•yer.* By *instruction,* you say, *laying op•n their errors, discovering their impieties, and l•ying before them the excellency of true religion.* Thus (say I,) have we done with you witness (besides our speeches and conferences) the many books of this argument, which are publised in print. 2 *By example* (you say) *practicing their own religion •uen before their very faces, nor fearing their scorns and rebukes &c.* And to (say I) have we practiced our religion amongst you and before your faces not fearing your scorns and rebukes. And for proof hereof, not one man (as *Daniel* in Babel) hath been taken in prayer, but very many •f us have been apprehended sundry times, when we were praying and exercising in the word of God; and from our public meetings have been carried to your loathsome gaoles and prisons, and there detained many a day, till some were car•ed out upon the *Bere* unto their graves, some carried to the tree and executed. Which (to use your own words) *had been sufficient to have driven you into deeper and better considerations, had you not been incurable; and it is to be hoped that the sight hereof, hath done good on some of you.*

3. Thirdly they endeavored (you, say) *to heal them by their prayers, praying continually and desiring God to heal them.* Thus also have we endeavored to heal you always mentioning you in our prayers, that God would vouchsafe yo• mercy: and this we profess and promise to do for you still, (howsoever you reward us for it,) so long as we live on earth.

Thus have we dealt with you, according to all the duties that yourself have shown both from the Jews practice. and from your own. For whereas you allege a fourth thing that yourselves have done, namely, *by devising and enacting good and wholesome laws against their errors,*

superstitions, impieties &c. seeing this cannot be done by subjects or private men, but only where a common weal and magistracy is established; and so neither was nor could be done by the Jews in Babel, nor by us in Engl: I suppose you will not impute this as want to Duty unto us, which if we had attempted to do, mought justly have been esteemed rebellion in us, and so our sufferings should have been as malefactors.

Whereas then we have used all lawful means to cure you that we could, as yourself have laid them down before us- I hope you will be satisfied, or if not, yet any indifferent reader will think you are sufficiently answered.

THe 4. and last demand is,*If they Will needs leave our church whether will they go? To leave one thing for another no better, is seely: but for a •orse •s folly and madness.* &c.

I answer, We have left Babylon, for to come unto Zion: we forsook your confused assemblies which consist of all sorts of people and an unlawful mixture with the profane and wicked that we might have communion with the people of the Lord, that willingly and gladly profess to believe the gospel and walk in it.

Now where you urge us to join to some other church in other countries. first you pass the bounds of your text, from whence you can gath•r no such doctrine; for the Jews forsaking Babel, joined not to any other nation or church then their own. Secondly, it is also contrary to your own practice, who when you first left Popery in K. *Edwards* day• and *Q. Eliz.* joined not yourselves to any foreign church; but one to another among yourselves. And where you tell us of the approbation of other churches, and quote their *Harmony of Confessions; I* answer, that book was set out long after your separation from Rome, and communion among yourselves: besides also how far they approve of you, is before in this treatise considered of Pag. 10.

Thirdly we could not join to any of those foreign churches, because• We understood not their languages nor they ours, and therefore unless we would have built a new Babel, with strange tongues, we must join into communion among our selves.

Thus have I answered your 4. demands: and for your further satisfaction, if it may be, will yet give you a view of your own dealings with us, and the Babylonians dealing with the Jews of old, as they are collected by yourself in you sermoon. They of Babel objected (as you say) that their own religion *was general and universal over the world,* and the Jews, *but in a corner*: and again they say *Look into the world at this day, and see if any nation of all that came from all the • sons of N•ah be of your religion: all that came of Cham are of ours: all that came of Japheth are of ours, and all that came of Sem, but only yourselves.* Your self say unto us, in these like words, *Look over all Christendom, and you shall not find a Church that condemneth ours, or any that is not of our religion &c. the churches of the Low countries, are of o•r confession, the Ch: of France, the church of Geneva, the church of Scotland, the Cantons of Switzerland. the stats and Princes of Germany, they are all of our confession. Whither then will you go but unto your corners and conventicles &c.* The like things are objected to us also by other of your ministers, as before in this trea•ise may be seen pag. 9. The Babylonians *are* by you feigned to ha•e said unto Israel, *Doth not our religion prosper and flourish, and is not yours condemned by the consent of all the world*? Your ministerse

say for England against us,*God hath witnessed his love and approbation to our church by many vectories and deliverances, long continuance of the Gospel, prayers, heard &c.* And *the Churches and godly learned persons that ever heard of your separation did not approve of it.* See also Mr Bernard's book pag. 33.

You (said the babylonians to Israel) *for holding* your religion *are justly ouerthrown and conqu•red by u•' Mr Penry, Barrow and Greenwood* say your ministers to us) *were hanged, Mr Johnson's and the rest banished, by Christian magistrats professing and mainteyning the Gospel of Christ.* Alas poor men (*said the Babylonians*) for one learned Rabbine that your have, have not we twenty? are not the Chaldeans the famoust learned men in the world? Of us your ministers say, *setting aside one or two at most, there is never a minister amongst th•m th•t understandeth the sum of religion and grounds of the Catechism: and further they understand not any tongue save only English & where thē is their knowledge.* again an other up braydeth us by the *preaching disputing and printing of many excellent works and volumes published of all sorts* (by the ministers of England): *which none of us is anything have ever yet atteyned.*

The Babylonians k *said to Israel,* During the time that you have had your Kings and Priests, show one nation by you converted, or one that came and joined with you of all that time.

Hardly (say your ministers to us) *can you show any one person converted by your ministry, from papistry athisme or other opē wickedness; as by God's blessing multitudes have been by ours.*

Thus we see how you and your ministers imitate *Bab•l,* as if they had been set to scool by *Nebuchadnezzar,* to get the learning and tongue of the Chaldeans; wherein how they have profited, let the reader judge; as also whither we may not apply against you, your own words, that *you please yourselves in such like carnal arguments and fleshly conceyts, a• papist in their popery, and other p••fane men in their carnallity,* did heretofore, and *do at this day.*

Of these things as I have labored to give you notice; so I desire God to give you repentance, and to heal all your deadly wounds: least that come upon you which is foretold by the Prophet, I *will render unto Babel, and to all the inhabitants of the Chaldeans, all their evil that they have done in Zion; in your sight, saith the Lord.*

My people go out of the midst of her; and deliver ye every man his sowl from the fierce wrath of the Lord.

Ier. 51.45.

Go out of her my people, that ye be not partakers in her sins, and that ye receive not of her plagues,

Reu. 18.4.

FINIS.

P-HA-11. The art of logic; or, The entire body of logic in English. Unfolding to the meanest capacity the way to dispute well, and to refute all fallacies whatsoever. The second edition, corrected and amended. By Zacharias Coke of Grays-Inn, Gent. - Ainsworth, Henry, 1571-1622?, Coke, Zacharias, attributed name.

THE Art of Logic; OR, THE ENTIRE BODY OF LOGICK In *ENGLISH.* UNFOLDING To the meanest Capacity the Way to dispute well, and to refute all Fallacies whatsoever.

The Second Edition, corrected and amended.

By *Zacharias Coke* of *Grays-Inn,* Gent.

Jam. 1. 17.

〈 in non-Latin alphabet 〉 .

Multi multa canunt admiranda, haud sat credenda.

Cato Lib. 3. Distich. 17.

LONDON, Printed for *John Streater,* and are to be sold by the Book-sellers of London. 1657.

TO THE ILLUSTRIOUS, His Excellency Oliver Cromwell, *GENERALISSIMO* OF *England, Scotland,* and *Ireland, Chancellor* of *Oxford,* &c. AND TO The most Renowned his General Council of Officers.

SIRS,

THe Commodement of the Public in the Appendages of an holy Peace, as it is the 〈 in non-Latin alphabet 〉 , and just Carac of Heroic Enterprizings; so *haerentes capiti multâ cum laude Coronae,* the Crown and Apex of their Glories, whom God shall honor to contribute thereunto, though but a Grain or Atom.

Whereof (my Lord's) by the conduct of Providence, and Advantage of your incomparable Magnanimities, after long Exagitations and Repugnance of Affairs, we have gotten more then a (glad) glimse, and by your unwearied Zeals may shortly obtain the full Prospect and Fruition. Doubtless Sir, there is a Standard of Reforming all things. Nor is any Model so grateful to good men, as whose footsteps appear in the Word of God; wherein there is no *Peccadillo;* To which you do well to take heed, as unto a most exact and perfect Rule.

And because, to Tranquillity of Government, Corruption of Manners, and Mazing Errors are grandly opposite (these delude and distract, that doth deboish a people,) It will be your Prudence, Sirs, who sit at *Helm,* steering affairs of the first Magnitude, to debel and overrun the one, as it may be any ones part (who to common Weal oweth both himself and his Devoire) to abandon in his capacity the other, as Fatal thereunto; Which humble Attempt, my Lord's, here Implo•eth both your Resentment and Patronage.

The smattering (*Sciolus*) Soul of Lapsed man, in its most vigorous contendings unto Beatitude by its own Acies, cannot now (as in its estate of Native Innocence) with the *Eagle* behold the refulgence of Sunny Truths; Soaring in the highest Region of Contemplations, Penetrating the *Arcana,* and Essences of things; But through the flagginesse of her Pinion, flutters *Estrich* like, in gross and earthy *Idaeas;* Forming sensual and faint conceptions, and in its survey, often taking shows and shadows for substances, gets the the mind great of Distemperature, and the State of Insecurity.

But this *Iargon,* my Lord's, or rather System of Logico-Theology, as it will medicine the disease, so it will purge out the humor and serve (with Heavens concurrence) as the Clew of *Ariadne,* to guide the intricate and perplexed thoughts of the unfixed people through the great Labyrinth of Time, and involvednesse of affairs to a point of consistency; and as a *Jacob's* staff o• Astralabe, to help them in taking the dimensions and full heights of things, by an infallible Rule of certitude.

And since knowledge is the excellency of man (seeing he abhors more to be accounted ignorant then vicious) surely the excellentest part of him (needs) must be that wherein this perfection inthrones, which being no other then intellect above Inferior Powers, challengeth the prerogative of Ayds and Organs: Of which kind Logic (in our Native Tongue, as most rare, so) is the greated and most proper, which frameth and teacheth the use of Instruments accommodable to every operation of the understanding in its distinct and deliberate Quests of Truth.

This quality in man is the true Philophers stone it turneth all that his mind toucheth into Gold and Treasure of satisfaction. It is *Janitrix Scientiarum;* the Tutelary and Guardian of all, both Moral and Intellectual Habit: On the raisen wings of whose perfections, the prone and Reptile Soul soars a pitch, Circuiting all the stately Provinces and Dominions of knowledge.

This is that which by (Grace) recovers us to our Primogenial condition, unclouds the masqued mide, plows up, and useals the depths of Reason, Evolves the hidden *Idaeas* of things, and unites the knottinesse of every emergency.

By it are confuse things made Distinct; Abstru•e, Obvious: And the Planetick thoughts to act Syncentrick, and in its Sphere. This also rangeth the *Pel-mel* Conceptions to *Battlia* and Order; It unforks Oracles, making them Toothlesse, turneth into Milk bony Paradoxes, and Cloudy AEnigma's to clear Sunshine.

Ignorance, Sirs, benights the Soul, or rather Eclipseth it: By interposingit makes a man go all his way groping as he were blind: It is the Rack of ingenious and generous Spirits; who will oft rather drown then not dive beyond it; Nor did they ever find a better way to chase or conquer it, then by Logical Adjuments; The faithful Organ to scent the footsteps of Truth (amidst the various Abolets of Error) in the Indagation and Researches after knowledge.

It is a Zealous (but frivolous) Mistake of (the 〈 in non-Latin alphabet 〉) some that would be thought Christians in these times; That Learning aversates, & Logic leadeth from the Grace and Truths of God: As if the Donations of Heaven were opposed, subordinated in man's

tendency to Bliss and Glory; Can that be erroneous or bad, that teacheth what things be, or what be not, right and good? Such prove but the opinion of those men, who affirm the World groweth old, in their beginnings thus to dote and talk idly; Can there be contrariety in means that conspire one common end, man's perfection and happiness? God's gifts may serve, not shut out one another. Wherein Transcended us the first and second *Adam* and *Solomon* too, as to the Complement of their Natures, but in Logic and Philosophick endowments? The Connaturall Imposition of Names, at first to things; That *Herbal* of *Herbals,* swallowed of Time; And the famous disputes with the *Sanhedrin*-doctors, and Saducean Families, abundantly argue the advantages of acquired Habits; Nor can the manner of their having them, diversie the Nature of them.

By this time then it transpares, That, as Nature needs Grace, so Grace desireth Nature: and Art both Grace & Nature. Nature without Grace cannot do well; Grace without Nature cannot do at all: But Grace in Conjunction with nature and art, can do all things, as the great Apostle and Master of Learning affirmeth of himself; and as *Symilus* saith, Without Art Nature cannot be perfect, and without Nature Art can claim no being, 〈in non-Latin alphabet〉.

Now seeing this is the key of the Sciences, the study whereof is not more pleasing then profitable, and *quisque cupit se bear:* Why should it longer lie covert and concealed from the community? Is not Communication the excellency and measure of Good? *Bonum est sui diffusivum;* Doth not the Glorious and Superessentiall Being of beings (〈in non-Latin alphabet〉 delight himself in scattering beams, and filling everything with the Expandings and Circumfusions of his goodness? And why should the lesser Beauties of Knowledge, and Arts be veiled with, and confined to Foreign Languages (to the most, *Barbarous* and unknown) since science is no man's property?

I do not derogate Sirs from the Universities, which I know are the Seminaries and Founts of Learning and Liberall Acquisitions. Rich streams have, do, and may hereafter flow from thence, to Indent the Land with (Rivulets of) Refreshing Blessings: Yet believe I not, they should still (as formerly) have the Monopoly of Letters to inhaunce them as by *Patent,* above the price of the meanest capacity (if willing) to purchase them.

There cannot be a greater Prop (next that of quenching the heavenly Tapers of the Word) to the black Monarchy of the Prince of Darkness, than the Engrossments and Enclosure of the Sciences (which this lays open.) What were the *Hieroglyphicks,* and Imagery Resemblances of *Egypt,* and Ancient *Greece,* but to captive the People under blindness of mind, whilst some few obtained Titles of *Magi, Daemones,* and *Sophoi;* The Guerdon of their most injurious services.

But this Book, my Lord's, as it designeth the Disempa•ing of the Sciences, unlocking to the People the Mysteries of them: So Heaven (no doubt) may follow it with a Correspondence of blessing, and breaking up the Caverns and Cells of reigning ignorance, may enamour the People with the Attractive Beauty of them, and clearly inform them (omitting matters of faith) what is payable to the Magistrate, and practicable each to other. The want whereof agitates their lighter minds, scorched with flashing Zeal (unduly tempered and set on fire) to pinch the Magistrate of their duty, whilst they know it not perfectly, and Ravelling the bond

of love in the unity of the Spirit; for minute differences, uncharitably invade one another, contending as for their *Fires* and *Altars.*

And seeing Religion is the Pallisado, or rather the *Palladium* of Republikes, and knowledge the Cement of Religion; For that blesseth a people, this blasteth error and drowns their breaches of Harmony; It importeth you Sirs whom God hath honored with the chief Conduct of affairs, to promove both (which struck together, make a Diapason) since not-rare experience hath proved, where they have rung out for one, they have begun to toll for the other.

Indeed my Lord's, you drive courageously, you have almost doubled the Cape of *Bon Speranze;* Reformation and a happy peace will not longer ride at dead Anchor. These Mountains now removed, who were so long in travel of a *Mouse* of Reformation; We have hopes to receive (by your hands, as by some good Angels) the first born of our blood, establishment of Religion and liberty, which lately was like to have miscarried in the birth.

Sirs, God hath set you up the Oracles of War, made you to your Enemies Rocks, dashing them as Waves of the Sea; Your Drums▪ like *Zizca's,* conquering with Alarms, the clashing of your Armor terrible as thunder, your Victories always as sure as the *Rancontre;* Every Field to bear you new Palms, immense structures to be crowded with Ensigns and Trophies of your admirable Successes: But these my Lord's, are but Meteors adding Blaze, little of true Brightness: They have an *Umbrage* of *Grandeur,* not a spark or Dram of Glory; The *Enamel* of these *Gayeti•s* and *Gauds,* Sully and soon grow Dusky. It is your Zeals to the Interest of Heavens affairs. and the good of Community, that will be the *Heralds* to blazon your *Escutcheons* without stain, and *Aggrandize* your names to all Posterity.

And when the Ardour of Christian Charity in its sweetest Vigor, and the light of knowledge (by Providence. and your powerful influences) shall flame, & as a flood break in upon us, and our youthful liberty open into a flower, then shall we grow rich with the increases of God, and the World venerate each of you, 〈 in non-Latin alphabet 〉 ; As a little Deity guesting in a body of flesh.

Or what is it to have the airy titles of a great *Alexander,* a victorious *Caesar,* a politick *Hanibal,* a valiant *Serpio?* What Fate attended these *Philomathies?* Some of them lived the Idols of the age, and mounting upon the pinacles of State (elevated on the wings of their ambitions) were most ingloriously dashed & precipic'd; whilst others like descending spokes of Fortunes wheel, beheld the solemnities of their Honors funerals: Nor could the Monuments of these Whirligigs serve Muniments to their expiring glories.

Greatness without goodness is a slippery height: The possessor in endeavoring to stand. accerseth his fall: But who builds on the Rock of ages, shall grow still and *Bourgeon,* his leaves shall refresh and shade the afflicted of the People; his days shall be many and good, his walks shall be on an *Helix,* still dilating.

And since God hath made you thus Great, may he also make you grateful; he hath given you the Conquest of affairs, to give him the Conquest of yourselves and wills. Be the shadow and

Echo, or rather *Heliotropes* shutting and opening to his good pleasure: Then having perfected Deliverance for this Nation (whose expectations you are) your greatness shall be complemented with goodness, and your aspirements with Glory.

But that I build not too spatious Gates to my *Mynda,* or throw the Fabric out at the Casements, I only add, that your Lordships fixing this Land to a happy Temperament of Justice, and Equity, advancing Letters, and reforming all things to the standard of the Word, will render *England* the Worlds *Eutopia,* the most Felicitous of Nations, and having absolved your courses thorough the *Zodiac* of praise-worthy actions, you will set laden with Luster, and satisfying soulpeace: Treasures of an higher *Carac* than the worlds *Magnalia;* And the prayers of the Saints ascending with you, will Petarr your enterances thorough Heavens *Portcullis;* while you scale the Battlements of Glory to perfect your Triumphs, and with Seraphic Hierarchies chaunt Eternal Trisagions in ravishing Division; and every Colon and Column of your lives, quartered with the memory of your Atchievments, cause your Names (Rivalling with time) to survive on Earth, perfumed as Incense, and Odorous as a pile of Spices.

—Magnum hoc ego duco,

Quod placeat tibi, qui turpi secernis honestum.

Your Excellencies, Your Honors, and the Common-wealths most faithful servant. *Zach. Coke.*

TO THE *PEOPLE* OF ENGLAND.

GOd hath made you an Ingenious and curious People, may he also make you wise unto Salvation. Not one of you (*I presume*) but would know much, and dispute well: This Book will serve you in both your ends. It will lead you through the plainness and depths of knowledges, both natural and Divine, which as yet perhaps seem Mysterious to you, and impenetrable; make it but your own, and you have conquered the difficulties of all the Sciences; Truths that before deluge'd you, will take you now but up to the Ancles.

Though it be a little one, it may live to do you much good: and like the Bee of *Myrmecides,* hath not the less Labor and Artifice. It is not the Enchanted Egg of *Oromazes,* instead of universal happiness, stuffed only with wind and Vapor, or as the numerous Tomes of the Times, *Cui quidlibet scribendi est Cacoethes;* which serve but to beat down the price of wastepaper, and to make the world sit straight about you; but securing always the Interests of truth, It will teach you to dispute and form a right Judgment of anything, to discern golden Verities from glaring and guilded; and to assure your faith against the strongest Sconces of error, to Raze or batter it.

It will not lead you out of the right way (as some blind guides) but help you to reduce those that are strayed: From it, as from a spiritual Artillery, you may deprome all weapons of reason, to guard, not affront the truths of God (which not seldom suffer in men's hands.) But as the end of war is a calm and good peace, so Harmony and agreemement of spirit, is the Mark, or rather Center of disputings: for Fencing is but fooling in the Faith.

Look then into it, go over it, and you will quickly see the use and Advantage of it: Judge it not by the Frontispiece no more then you would the Riches of the *Indian* Mines, by the barren and Raggy surface of the Earth, or the Treasure of a Lapidaries store by the presentment at his Window: Yet when you have read it, and (perchance) dispute whether it doth more please or profit you, know that as a passion to the common good both▪ conceived and brought it forth, so I have obtained, if growing up with the peace of the Nation, it shall beget anything of Amity and Unity among the Saints: That *Paul* being nothing, and *Cephas* nothing, The God of Truth and Love may be All in all.

Z. C.

The Art of *Logic.*

THe prime perfection and pleasure in this life (second to that supernatural one, Faith in Christ blessed forever, and Sanctification through the Spirit) consists in man's conversing according to understanding and Reason: i. e. to understand, know and judge distinctly of things as they are in their Natures.

To the attainment of such a knowledge, three things are necessary.

1 The object or thing to be known, *viz.* Every thing in Nature.

2 A natural faculty or power of understanding, which floweth from a reasonable Soul, and is innate to every man.

3 A certain disposition whereby this power is ordinately and regularly, that is in order, and without error, led into Act. Now this is either,

1 Immediate, and by infusion of God, which is extraordinary and rare, and in these Ages of the Church promised to no person in particular.

2 Or it is acquired, and gotten by information and discipline, which is frequent and ordinary.

Now the disciplines disposing a man's understanding to the knowledge of things, are either.

- 1 Objective.
- 2 Directive.

1 Objective disciplines be such as handle things which are in Nature as Objects of our understanding, which are principally four.

- 1 Theology.
- 2 Jurisprudence.
- 3 Medicine.
- 4 Philosophy.

1 Divinity, called by the Greeks Theology, which is the knowledge of God, and things Supernatural, as they are Supernatural, &c.

2 Jurisprudence, or Law, which takes in beside the special Laws of God and Nature, the Canon, Civil Laws, the Law of Nations, our Laws Common, Statute and Municipall, &c.

3 Medicine or Physic, both the Speculative and Practique.

4 Philosophy, which comprehends Metaphysics, which considereth things as they are such, &c Also Physiques, or natural Science; next of all Mathematics, which contains Arithmetic, Geometry, Astronomy▪ Music, Opticks, and last of all Ethics, or Morals, containing Occonomicks and Politicks, under which again (beside History) is comprised Strategicks, called Martial Discipline.

Directive Disciplines be such as handle not the things themselves to be known, nor do they inform or perfect the understanding of man in those things, but they prepare only some operation of man, and with framed Rules and Instruments do guide and direct it.

Now the operations of man requiring and needing such artificial Rules, are chiefly two. The first is the understanding or cogitation of things. The second the signification either by word or writing of those cogitations (as for the Disciplines Directive of the signification of men's thoughts, as Grammar, Rethorick, Poetry, they are beside our purpose to treat here) and that which thus directs the understanding or cogitations, is Logic only: to the consideration whereof, I mean the Homonomy and AEquivocation of the Word of Term, we now come.

This word *Logic*

Hath divers significations: For first is meant by it the power or faculty of the understanding and reasoning, which is innate, and floweth from man's Essence or Nature.

2 It may be taken for a frame or constitution of Logical precepts, by this or that man written, called a system; which frame may be also taken for an Art, by a Metonomy of the Cause for the Effect, accepting Art not for an habit ingenerated in the mind by precepts and use, but for a collection of universal precepts, to operate in a determinate latitude and limit of End.

3 It may be accepted for a certain part of this whole frame or constitution, namely that which is of a Syllogism Contingent or Commune.

4 It may signify an Act or Habit, begotten by precepts and use in the mind of the Artist; as when we say *Peter* is a good Logician: and this is the most proper signification of the word Logic, according to which we define it: So therefore

Logic is an Art of ordering and directing of man's understanding in the knowledge things: Or secondly,

Logic is an Art that teacheth how to think and judge distinctly of all things.

In this Definition are contained,

- 1 The Genus.
- 2 The Object.
- 3 The End.

The Genus of Logic is an Art; for It cannot be Wisdom which teacheth and treateth of the highest causes and things.

2 Its not Understanding which containeth and consisteth of the habit of principles.

3 Nor is it Science, which is made up only of such things as are real and universal.

4 Nor can it be Prudence, which teacheth things that are particular to be done and practiced. It remains therefore that it be an Art: For,

First it imitates and perfecteth Nature.

2 It presupposeth a certain end whereunto it directeth all the means.

3 It is to be known, not for its own, but for the sake of some other; the profit thereof being in use, not speculation.

4 It adviseth nothing of the means, it consults not whether to use these or those means to obtain the end, for that they all are predetermined, and in a certain disposition ordinated to their end.

5 It operates without any contrariety, or repugnancy of the appetite and affections, as not engaging or disengaging them.

6 It is not commendable for the intent or purpose, but for the thing done, the work itself.

7 It is not to be dispraised when it errs of set purpose and industry (for it could have done otherwise) but when it errs of ignorance and unwillingly.

8 It is delivered by an Analytical and Resolutive method, proceeding from the object and end foreknown, unto the means which are to be ordinated.

Ergo, Logic is an Art.

Of the Object of Logic.

The object of Logic is twofold.

- 1 That which it directeth.
- 2 That whereto the understanding is directed.

1 The object which Logic directeth, is the Understanding, Reason, Mind or thought of man: wherein two things are to be foreknown.

- 1 The properties of the understanding.

- 2 The parts and degrees thereof.

1 The properties of the understanding to the preknowledg of Logical precepts necessary, are 1 That those perceived of sense, be first and best known of the understanding; let the understanding deduce thence its original knowledge. 2 That since the defection of our first parents in Paradise, our understanding cannot faithfully and certainly determine to comprehend the natures of things with distinctness and order, and by its own acies and strength to discern the truth, unless by artificial and outward rules, directed and governed, unto which the understanding looks, as the Mariner to the Compass; In which respect and sense, it is in worse case than the sense•, which have conserved themselves sound & entire since the first apostasy, of their own force and vigor being still able to determine themselves faithfully to know their own objects. 3 That the understanding of itself, is rather carried to the cogitation of things universal (and such objects as are not determined either by will, place, time, &c. circumstances) then unto determinate things and singular, the effects and products of sense. 4 That the understanding acts not in a moment, but successively, in time, and by order. 5 It understands not the same independently, and of itself, but goeth from one thing to another; and hence it is that the distinct knowledge of God is paramount the reach of the understanding, there being nothing in God diverse from God, or what is not God himself: in man there are many things more obvious to knowledge than man himself, but in God there's no such thing, who is conceivable only (& that but most imperfectly) by himself. 6 That at one and the same time it is occupied about, and understandeth but one thing. 7 That the object must be proportionate to itself, and finite; it cannot understand God who is infinite. 8. That it may assent certainly to conclusions proved, even Testimony (if authentic) yet so as no distinct knowledge can be begotten in the understanding, except there be a mean from the nature of the Predicate or Subject; for that to know, is by the Cause. 9 That the instruments of its operation need be pure and composed, should be spirits void of affectuous humors, as Anger, Fear, Malice, Revenge, &c.

Degrees are three,

1 The first degree of the understanding is simple, *viz.* the apprehension of a single Term or Theme, as *Peter, Paul,* a living Creature.

2 Is the conception of two Terms by way of composition, as when we think, *A man is a living Creature:* or, *A man is a reasonable Creature.*

3 Is when in order we think of more than two Terms passing the thought from one to the other, till you come to a third. This is discourse.

Discourse now is twofold.

- Illative.
- Ordinative.

Illative is such a moving of our Thoughts, as when by the repeating the co-ordination of things, that is, the third Term with the two former, we judge the co-ordination of these two Terms to be true or false: This discourse is that which is called Syllogistical.

2 Ordinative is a moving of our thoughts from one part of the doctrine to another, that so we may judge how they consist and hang together. This discourse is called Methodical.

The Object to which the understanding is directed and ordered, is everything in Nature; for the understanding and comprehending of which in our thoughts, the Understanding needeth and seeketh rules of Logic.

1 Of this object there is a three-fold partition of things. 1 Some are infinite, as God, and hereunto the serv'ce of Logical Instruments is not sufficient for the eliciting of a perfect conception or knowledge: Others are finite, and create; and of them some be spiritual and imperceptible by sense, and with much ado can the understanding conceive them: Some also be corporal, and to know them and their instruments, Logical instruments chiefly serve.

2 Things in nature are considerable two ways. 1 Indeterminately without respect or restraint to Term, Place, or other circumstances, as a Man. 2 Determinately unto circumstances, as *Peter Paul, &c.* About the first (as about things universal) are Logical instruments and directions primarily and principally used About the latter (as about singular) they are used but secondarily.

3 Things are considered absolutely and in themselves, and so are called simple beings, or *entia,* or things, as a Man. Sometime as co-ordinate, and one with another, as a Man, a living creature: now they are called compounded. About the first, the first part of Logic is used; about the latter, the second and third parts.

The proper end of Logic, is, the ordering and directing of man's cogitations (or the acts of man's understanding) in the knowledge of things; this is the true and proper end of Logic. 1 Because every essential end must be equal to its thing ended, (nor straiter nor larger) because the end constituteth the essence. 2 Every end must be one, for the unity of an Art depends of the unity of the end; as the unity of knowledge depends of the unity of the subject. 3 An End in Arts not conjectural, such is Logic, must be put when the means are put; and these three *Criteria,* or rules, exactly do agree in the direction of the understanding: and hitherto having minded the nature and essence of Logic, lets now consider the properties and effects that followeth the essence.

Properties of Logic.

1 No discipline more helpeth the wit, or contemplative sharpness, i. e. the inclination of the temperature to contemplate distinctly and accurately. 2 Unto the wit belongs, 1, The judgment, or judging faculty, *i. e.* a disposition soundly to think and perceive whats true, and whats false in 2 things. 2 A facility of learning. 3 Discipline. 4 A witty 3 faculty quickly to find out the mean to prove the truth, and 4 refute the falsehood, all which Logic helpeth, ordereth, directeth.

3 Logic is the directory of the thoughts, making them regular, that whatsoever is conceiveable of a thing, may be drawn to a right sum, for an orderly process in them, and to avoid confusion.

4 When a man hath soundly and well thought on a thing, it enableth him exactly and in order to reach and write it.

5 It causeth a man well to learn that which is well taught.

6 It giveth a reflexive knowledge to a man, that is, it makes a man not only know (directly) but makes him know that he knoweth a thing.

7 It enableth a man to resolve what is compositively handled by others.

8 It much avails and profits to conference and collations, whether occasional or other.

9 By it, is a man enabled to an apt and regular placing and acquiring of intellectual virtues, as on which depends the disposition and order of all disciplines, as to their frames and constitution.

10 It is the rule of those habits a man hath acquired, instructing him to work aright; yet I mean but the rules of ingenious and intellectual operations.

11 In respect of man (that is to learn) it is the rule of all other disciplines whatsoever, but especially for Divinity. I say not, it is essential to the simple knowledge of things substantial to salvation (for this may be by infusion from heaven, without any human artifice) but I mean, the ordinary way of erudition and skill to handle places in Theology, depends on Logic.

Now unto Logic (as unto every habit) are required three things, (as it were efficient causes of it) Nature, Method, Exercise.

1. 〈 in non-Latin alphabet 〉 or Nature, that is, a natural faculty, which consists of the humors, disposition and temperament of the body, whereby a man is inclinable to this, more then to that Discipline.

2 Method (〈 in non-Latin alphabet 〉 in the Greek) is a Collection and frame of all Logical precepts, needful to the acquisition or getting the habit of the Art.

About this frame two things are considerable.

- 1 Invention. *m*
- 2 Conformation. *n*

The principal Inventor of this Art (as of all other) is the Spirit of God, *viz.* the holy Ghost; then, men his Instruments in all Ages.

Now the Causes motive of men to invent this Art, were 1 The defect of man's nature, who out of a perception that the thoughts of men could not well determinate themselves to the

understanding of things without the help of second thoughts, were forced to frame and devise such, and they call them Logical notions. *a*

2 〈in non-Latin alphabet〉: Admiration of natural effects, arising out of abstruseness of the Causes, causing grief to ingenuous spirits (for, wonder speaks ignorance) by which they were irritated to a serious enquiry after the Causes, which without Logical determinations was not feasable.

3 A puritation and itch after knowledge (innate to every man) Now he that desireth an end, adviseth of, and desireth the means conducent thereunto, and such in special is Logic.

The means men used at first (I mean since the Fall) for the expoliting and adorning of the Art of Logic, is, first, Outward Sense, principally those of Seeing and Hearing. 2 〈in non-Latin alphabet〉, Observation; and this ever presupposeth remembrance, which is nothing but a reflection upon something formerly taken notice of. 3 〈in non-Latin alphabet〉, Experience, that is, the collection of many Observations and Examples, and retaining them in memory. 3 〈in non-Latin alphabet〉, Induction (the third 〈in non-Latin alphabet〉, that is, effect of the understanding, is invention) which from the judgment of the senses, and experience of observations, formeth in the understanding a common and universal notion, which as it were is a rule by which the knowledge and virtue of working are directed in the operation to come.

In the Conformation of this whole Logical Constitution, two things are very observable.

- 1 The Formal. *q*
- 2 The Material.

1 The formal, &c. consists, 1 In the determinate distribution of the parts. *a* 2 In the co-ordination of the parts so determined, unto the end of the whole: *b*

1 In the distribution of the parts, these 〈in non-Latin alphabet〉, or rules are observable. 1 Every good distribution should be made with words fit and significative unto the mind, of the parts of the whole distributible, but not of anything not therein contained. 2 Division should be of the whole, not of the parts of the whole. 3 If it be a good division, the parts (divided) will be equal to the whole, and neither more nor less. 4 It should consist of such parts only as are in the whole, retaining the same order, and agreeing with it. 5 In a good partition there should be a disjunction & segregation of the parts one from another, neither presupposing or including one the other. 6 And this disjunction of parts must be such a disjoyner which mensurates the whole, and whereby the whole is constituted. 7 A division should distinguish the whole, not confound or perplex it. 8 The parts (integral) should be amongst themselves of the same order and nature with the whole, that the whole might the better measure them. 9 Lastly, A good division should be commodious, and apt to notificate the whole.

The second (as it were) efficient cause of Logic, is Method, the division whereof (or the general way to learn it) is into three parts.

1 The first is of the general precepts to be foreknown (which precepts are as the Porch of a building) as of the signification of the word or name, the acception of it▪ the genus, or general title of it, the end, the object, and the parts.

2 Is the Method or frame of the precepts constitutive of the Art; these are the chief rooms of the house.

3 The Exemplar or pattern of this Art of Logic to be used and practiced, which servs as the Postick and hinder part of this Edifice.

Again, the second of these is tripartite, or admits of a threefold division. The first is, which shows the cogitation to co-ordinate two terms one toward another. The second and third, which direct the discoursive cogitations▪ when they are first Illative, & go by way of inference and consequence; Or 2 When they are ordinative, methodical, and by conclusion, as is premonstrate; And so much as to the determinate distribution of the parts.

2 Now come we to the Co-ordination of the parts, concerning which, note these 〈in non-Latin alphabet〉, or Rules. 1 That every constitution or frame, is a mean to some determinate & certain end, therefore it ought to be proportioned and ordered to this end, with a certain proportion, adornment and method, and adapted to the happy acquisition thereof. 2 Whatsoever is in the end or use, must be put into the constitution and frame, not more or less. 3 Let no precept go into the frame, that maketh not for the end or use. 4 The use should easily and plainly be understood by the precepts, it being a thing unfit that the instrument should be more hardly understood than the use of it. 5 That we may attain without precepts, there should be no precepts delivered of the same. And thus much of the Formal, of the frame of Logic, now come we to the Material.

2 The Material then of the frame of Logic, consists in that wherein the partition and conformation before handled is, and it is twofold.

- 1 Primary.
- 2 Representative and Secondary.

The primary Material also is twofold.

- Simple. *a*
- Compound. *b*

1 The simple material, be the Logical terms, words made to represent the sense of the cogitations, so that the understanding is as it were limited and confined within itself in cogitating and thinking; they are called Second Notions.

The first Notions are the conceptions we have of things, as they are things.

Now these second Notions do not directly and by themselves shadow out unto us the things themselves, nor anything accidental or appendant unto them, but point unto certain intellectual Rules, whereby we do with all distinctness and regularity form things, that is, the conceits of things: As the Sailors Compass doth not give direction to the Mariners by subjecting to the sight the very winds themselves really, but the North-wind, South-wind, &c. as they may be specificated, or the Regions wherein they range. Those that primarily imposed names, intended to name first the things themselves, & then secondly they added second Notions, which we call Mental and Logical: As the word *Man,* is to express primarily the conceit which we form of Humane Nature, and is as the image thereof, and immediately founded therein; for man's nature is the immediate object, and this is a word of the first intention; but when we say, a man is a Species, or a Genus, or Difference, &c. these are words of the second intention, not desumed immediately from the thing, which is human nature, but from the manner of understanding, whereby we understand such Terms to agree unto *Peter, John,* and every man.

2 The compound Material be the precepts in Logic, framed of and from those Notions of second •ntention, explicitly & plainly exhibiting to our minds and understandings, those things which the second Notions themselves do but implicitly and darkly; these therefore are necessary unto the learning of this Art of Logic, and ought to be formed according to these subsequent Rules.

1 The precepts of Logic should be made regularly and fully to obtain the End. 2 Both as to the words of them and number, they should be conceived and set down determinately. 3 They should be Homogeneal, that is, of the same kind, mensurated and adapted only to this Art and End. 4 They should be framed plain and with perspicuity. 5 They should be apposite and fit to the teaching and learning of this Art.

And so much for the primary Material of Logic.

The secondary Material, or representative, are Examples added to the Precepts, which is only a particular experiment of this or that precept, either upon ourselves or others; wherein are observable these following Rules.

1 Examples ought to be agreeable and fitting to the nature and end of the Art, deducing carefully the experiments from those had arrived unto the end of the Art, and that accordingly operated 2 Examples, as accommodate to the precepts, so they should be very intelligible, fit to be made use of, and proportionate to the truth and verity of the precepts. And thus much of the first and second efficient causes, by which the habit of Logic is acquirable (*viz.*) the Nature, and Method. We come briefly to the third Efficient, which is, Exercise of Logic.

The Exercise then of Logic consisteth in this, that we frequently think on, & diligently meditate things conformable to the prescriptions and rules of Logic, that is, orderly and distinctly: This indeed is the chief, most principal, and the nearest Efficient Cause of this habit in us of this Art of Logic, and immediately engenerates and expresseth Logic in us, whereas Wit and Precepts are Causes but remote.

The means and parts of this Exercitation are two.

- Representative.
- Operative.

1 Representative are such as are superadded to the Rules of Logic, as Experiments and manifest Testimonies, Forms of Disputation, Resolution, &c.

2 Operative is the very Art itself of this Exercitation and Use, which should be by an assiduous imitation of the most eminent wits, and by the agitation of our own. And thus much of the Prolegomena's, and things necessary to the foreknowledge of Logic.

THE FIRST BOOK OF THE Art of Logic.

LOgick is an Art which conducteth the mind in the knowledge of things.

It hath three things to be remarked as parts thereof. The first is, that which directs the first operation of the mind, which objecteth to itself only single or simple things, by the mediation of a single or simple term, which is a notion or instrument of Logic, representing unto the understanding one thing (called therefore incomplex:) and it is called a second notion as it is the minds image and pourtraict, shadowing to itself some outward thing. First notions are (as it were) the string or rule of a Dial; second notions are (as it were) the ombre and shadow made by that rule or string: these both show the hour, but the string or stem first and fundamentally; the second (that is the shadow) but secondarily, as it configurateth to the other.

A single or simple term is,

- 1 On whom the latter depends, and it is either
    - of a word,
    - or of a thing.
- 2 Arising from the first, and it is also either
    - of a word,
    - or of a thing.

Of a Word or Voice.

The term of a Word is that whereby the naming of a thing is considered; a word is the sign of things or conceptions, pronounced or written with a certain frame of letters and syllables.

In a word three things are remarkable.

- 1 The Material.
- 2 The formal.

- 3 The Imposition.

The Material is the sound in the pronouncing of the letters and syllables, whereof the word is constituted, either in speaking or writing.

The Formal is the signification of the word, and by consequence the relation to the conceit of *the mind* which 〈◊〉 giveth knowledge of: now the efficient cause of this signifcation, is, the imposition and institution, which in the *He brew Tongue* is Divine (as God was the institutor and imposer) in other tongues human, as having been invente and imposed by man.

Unto a Word appertain

- 1 Divisions.
- 2 Affections.

1 Of the division of words.

1 Words have their divisions either

- Of the thing signified. *a* *.
- Of the manner and ordering of signifying. *b* *

Of things signified, some words are

- Of themselves significative, as a Man or Woman, Worm, &c. and all Nouns that signify a thing wholly.
- Consignificative, and that need other words to express their meaning, as Adverbs, Pronouns, &c.

Significative words also are of the first intention which signify of themselves without the help of the mind, and they are the things themselves, or

2 Of the second intention, which means not a thing (itself) but the manner of it, or word of Art, whereby the thing is understood.

Now the division of the manner of signifying words is

into Abstract Concrete Abstract, is which signifieth a thing apart, causing the mind to meditate the simple and precise nature of anything, as Godhead, Manhood, whiteness, redness, &c.

Concrete is that which signifies things conjoyntly, as having more natures then one complicate or conjunct, as man, white, holy, &c.

Words also are either of

- 1 A particular signification, as man.

- 2 Collective signification, as a flock, a company, a Church, &c.

Again, of the manner of signifying, words are either

- Distinct.
- Ambiguous.

Distinct, which hath a certain and distinct signification, as fire, earth, air, and other names of things existent in nature.

An ambiguous word, is which indistinctly signifieth things that in nature are divers, as *Cancer,* which signifieth both a living creature and a disease; hereunto all words that are Eqvivocall, and have divers senses are referrible.

Now words become doubtful either

- by chance.
- of purpose.

Words ambiguous by chance is, when reason cannot be given why one name should be given to things divers in nature and definition.

Of purpose doubtful, is when a common name is given to divers things upon counsel, and for some certain reasons, and this again is doubtful either of

- Dependance. *a*
- Similitude. *b*

Ambiguous of dependence, is when a general name is given to divers things, whereof one is dependant on another (as upon the more principal) touching the nature of it; as this word *thing* is most general, and therefore doubtful, it being attributed both to substances and accidents, but not equally and alike; for to a substance it is given of itself, and principally; to an accident, less principally, as having its nature dependent of the substance, it is therefore called an Analogous general or Genus.

Ambiguous of similitude, is, when for some consimilitude or likeness, together, one name is given to divers things, and is either 1 Simple, *d* or 2 Compound *e*

1 Simple, is, when the Similitude lies between two and no more, and is of

- Conceit.
- Things really.

Ambiguous by similitude of conceit, is, when two things altogether divers (as God and the Creature) obtain one and the same attribute or name upon the conception we make of some

similitude betwixt them; so God and man are both said to be good, just, to repent, &c. whereas really, no words can be found to express God's most incomprehensible being.

Ambiguous by similitude of things in reality, is, when the significations of their natures or operation bear an evident and known similitude. As when meat and medicine are called healthful, because both cause health: Or, as when a beast and a disease are called a Wolf, because of the rapacity and ravenousnesse of both; and upon this account are the Seals of God's Covenant called Sacraments, because of the correspondence and similitude they bear unto those Solemn Oaths, wherewith men were in former ages bound and consecrate to the Wars.

Ambiguous of a Compound Similitude, is, whose likeness consisteth of a proportion between four; and it is called *Analogy.* As this word Governor is Analogical and proportionable, when attributed to a Magistrate and a Shipmaster; for (here is the proportion between four) as the Master of a ship or Pilot is unto a ship (whereof he hath government) so is the Magistrate unto the Common-wealth. In like manner, flesh is Analogical in respect of beasts, birds, and of apples, cherries, &c. And in this sense are Magistrates called God's upon earth, *Psal.* 82. 6. And thus much of the divisions of Words; Now follow their affections, or their Canons and Rules, which be three.

The first affection of a word, is, that it should be perspicuous, that is, plain, and significative unto the mind of that which it ought to signify, 2 It should be received by a common consent and use. 3 It should be proper, determined and adapt to the signifying of the thing to be signified.

Of the Order of things.

Having hitherto treated of the first single Term, which is of a word; the next thing to be treated of, is the single Term of a Word which without the word representeth to the understanding somewhat of the thing itself.

And it is either The order of things called Predicament, or some Term or Not on without the Order.

The Predicamental Order is a distinction and disposition of all things by certain orders, and degrees of orders.

Herein are considerable,

- 1 The manner how things are received into this order *a*
- 2 The graduation or degrees of this order. *b*
- 3 The particular things themselves. *c*

1 The manner of receiving them into this order, is first Direct. 2 Proportional. 3 Collateral. 4 Indirect. 5 By accident: all which are declared by eight Rules following.

First then directly and primarily in the order or Predicamental scale, is a thing which is, 1 Real and positive. 2 Simple and of itself. 3 Universal. 4 Compleat or Whole. 5 Univocal (that is) a thing signified by one distinct and certain word; these five are as it were conditions of referribility in things unto a Predicamental order.

2 Receiving things into this order, is by proportion; thus may God (blessed forever) be brought in, not directly, because he is a most simple Being, one in Number, having neither Genus above him, nor difference to restrain him, because whereof, he cannot be placed in the Predicament of substance, but Analogically, and by proportion.

3 Collaterally, side-wise, or obliquely; thus a difference is placed in the Predicamental scale or series (as a reasonable soul, if it be taken for the difference of a living creature, is placed in the Predicament of Substance, but sidewise, not directly: hitherto also may be referred Abstracts, to wit, Abstraction of Inferiors (as they are called) as Humanity, Animality, &c.

4 By Reduction, or indirectly: things placed in this Predicamental scale, are first Concrete, and which simply consist not of one and the same thing, as just, merciful, and other Concretes, containing both substances and accidents: so the Church, the World, and other like Collectives: hither also may the parts of any whole be referred, as the head, hand, foot, &c. but reductively, and by reducing them unto their whole.

5 By Accident do appertain to the Predicamental order things compounded; and this they do by reason of their simple Terms, as Man is a living creature; this sentence is referred to the order of substance; A man is learned, this is referred to the order of substance in part, as it respects the man; and partly to the predicament of quality, as this man is learned. 2 Things Intentional, without the mind, as the Images of true things, colors seen in a glass, &c. 3 Second Notions, as words of Art, Genus, Species, Difference, &c. 4 Relations of Reason, as the right or left side of a pillar, &c. 5 Privations, which are always referred unto the same Predicamental order that the habits thereof are; as blindness is in the same rank that sight is. 6 Fained things, things of fiction, as a Golden Mountain, *Hirco-cervus,* &c. referred to the predicament of substance.

6 From the predicamentall order be excluded plainly 1 All words of ambiguity and doubt, at least before they be distinguished and limited. 2 Fained things, which are absolutely impossible, as a Created God, Deified flesh, an unbloody Sacrifice, merit of works in a sinner, universal Election, and other such prodigious fantasies.

7 A thing in itself simply one, pertains to one Predicament; if it be Concrete, it may be referred to two, but inequally, and so that it be primarily under one, *viz.* that which it most respecteth; so Baptism and the Lord's Supper are not to be referred to Substance or Action, but to Relation, because water and the washing therewith are but the material things in Baptism; the formal being the holy Relation in signing and sealing the Spiritual washing away of sin.

8 Lastly, things themselves are placed in the Predicaments of themselves and fundamentally; Conceits and Names of things but secondarily, and so far forth as they represent things: and

so much of the manner how things are received into the Predicamentall scale or order: we pass now to the second, *viz.* The degrees of the order, or Predicamentall Series.

The degrees then of this Order, by which things are to be understood in their ranks, some are superior, some inferior to others, and these degrees are not unfitly called Predicables.

A Degree is

- 1 Direct. *a a*
- 2 Collateral. *b b*

1 Direct, when we ascend or descend forthright, that is in a strait and direct line in order, as Genus, Species, Individuum.

2 Collateral, when the ascent or descent is made in an indirect line, and side-long, as *Difference.*

Again, the direct degree is either Primary or Secondary.

Primary, as Genus, and Species: Secondary, as Individual.

Primary, is that which in the Predicamental order is universal or common to many, and is Genus and Species.

Genus.

Genus, is that which hath Species under it, that is, a general is that which containeth two specials or more under it.

The common Rules hereof are four.

1 The Genus or general is always of the same Predicament or order of things with it Species or special. By which Canon or Rule, you may discern any, and many false generals, as that the body of Christ is not the true Genus or general of the Sacrament of the Lord's Supper; that water is not the true Genus of Baptism, nor an action the Genus of sin, nor air of sound, that harmony or number is not the Genus of the soul, for such be not in one Predicament; by this also Metaphors are removed, as when the Church is called *Noah's* Ark, or the Spouse the body of Christ; these are true, but not the true genera or generals: for Metaphors show not what a thing is, but what a thing is like to.

2 The Genus is never the cause of his Species, nor the subject, nor the accident, and therefore is never predicated or spoken of his Species in the Concrete, but always absolutely in the right (that is the nominative) Case: They therefore err, that in the Meteors make water to be the Genus of rain; fire the Genus of a Comet; air of the wind; whereas Meteors are called waterish, fiery, airy; so the cause cannot be the true Genus, as when dubitation is said to be the counterpoise of equal reason; Anger the boiling of the blood about the heart; Death the separating of the soul from body, &c. In such, the causes are placed instead of

generals; so also for the subject, when we define wind to be the air moved; Original sin to be corrupt nature, &c.

3 The Genus is always and necessarily more large than all the Species of it, and is not returned or reciprocated with them.

4 The Genus is inseparable from his Species; nor can that be the true Genus without which the Species are or may be in any, or anywhere: this proves motion cannot be the true Genus of pleasure, seeing pleasure may be somewhere, where motion is not or ceaseth.

Genus is twofold

- Supreme.
- Subaltern.

1 The highest and most general, is so a Genus, as it can never be a Species.

2 Subaltern Genus is, that is successive and by turn, that is, when it is Genus of them contained under it, and Species of that which is above it.

Also the Genus is either remote and afar off from the Species, or, 2 Neer and next unto it; as the Genera of a man, a living Creature is the remote Genus, and Animal is the nearest Genus; for there are none other so near man as those two.

Again the Genus is

- Perfect. *a*
- Imperfect. *b*

Perfect Genus, or a Synonymous general is, when his Species all of them take equal part of him; as a living creature is the equal and perfect Genus of man and beast; for a beast is a living creature no less than, and equally with a man.

The Canons and Rules of a perfect Genus are five.

1 A perfect Genus hath a Nature not separated, but yet distinct from all his Species.

2 All that which is in the Genus is equally communicated with the Species, so as nothing can be said of the Genus, but the same also may, and must be said of every species.

3 The Genus is in Nature before all his Species, and therefore first in that knowledge which is according to Nature.

4 The Genus hath necessarily many species, as not being able to be conserved in one; for every genus is perfected in determination of opposite differences, and opposition implieth plurality; so that one genus must of necessity have at the least two species.

5 A perfect Genus being put, there needs not therefore any determinate or certain species to be put; and if one species be denied, the genus is not thereupon denied.

There is an Analogy and similitude between a Genus and Matter: For first as the matter is more imperfect than the form, &c. So is the genus more imperfect then the difference or species. 2 As the first matter is undetermined to any of his forms so is the genus to any of his differences; & as the matters have a power unto the opposite forms; so hath the general unto the opposite differences; yet nevertheless there is great discrimination betwixt the genus and the matter, and they be not the same.

An Imperfect Genus is that which is not communicated with his species equally and alike, but to one more, to another less.

The Rules and Canons of this be three.

1 An Imperfect Genus, is immediately, properly and of itself communicated but with one species, with another it is communicated but mediately and secondarily in order to the primary species; so this genus (thing or *ens*) is an imperfect genus to substance and accident; for *thing* is communicated primarily to substance; to accident but secondarily in and by the substance, accidents being not so much things Create as Concreate.

2 An Imperfect Genus hath not a Nature altogether distinct from its species; so a *thing* naturally is not altogether distinct from substance or accident.

3 To put an Imperfect Genus, we must needs put some certain species, *viz.* that species by which it agreeth to the other; and this species being denied, the genus itself is forthwith denied.

And so much for the first Predicable of the first degree, to wit the genus.

The Species.

Species, or the special, is an universal thing subjected, or subordinate unto the Genus: and it is,

- Perfect. *a*
- Imperfect. *b*

Perfect is that which is under a perfect Genus.

The Rules hereof be four.

1 The Species is in Nature after the Genus, & in Knowledge distinct.

2 It ariseth from the determination of the Genus, so as it swalloweth up, as it were, the whole Genus in itself; that whatsoever the Genus hath, it also hath.

3 Perfect Species do equally participate of their Genus, one as well as the other.

4 Perfect Specials be in Nature together. As a Man is not after a Beast in nature, though in time Beasts were first created. So Baptism and the Lord's Supper be in Nature together

(being alike Species of the Sacrament of the New Testament) though in time Baptism was first.

Imperfect Species, is that which is under an imperfect Genus.

The Rules hereof be three.

1 Under an imperfect Genus, one Species is more principal than another. So a Substance is the more principal Species of a Thing; An Accident is less principal.

2 The principal Species of an imperfect Genus, communicateth as much to the other Species, as doth the Genus itself. So an Accident is as much bound to a Substance, as to a Thing.

3 The principal Species is in Nature and Knowledge before the less principal, for it depends wholly on the principal, and is that which it is, by benefit thereof. This Rule discovereth the Popish Error, That in the Mass the Accidents of Bread and Wine should remain without the Substance.

Also the Species is either

- Subaltern, that is, Species of one, and Genus of another.
- Most special, or lowest Species, never Genus.

The Rules hereof be two.

1 The lowest Species cannot be divided by opposite differences.

2 It may be conserved in one Individuum.

Hitherto of the direct degree Primary. Now followeth the Secondary, or Individuum.

An Individuum or singular thing, 〈 in non-Latin alphabet 〉 , is that which under the generals and specials is determined unto certain circumstances of Existence.

The Rules hereof be four.

1 The note of on Individuum is sometime more strict, sometime more large. The word whereby an Individuum •s signified, is sometime single, sometime compound.

Single, as proper names, as *Christ, Abraham, Peter, &c.* or 〈◊〉 •f proper, as the Apostle, meaning *Paul;* the Philo•... meaning *Aristotle.*

1 Compounds be either Demonstrative, as this Man, that Woman, &c. O• uttered by commune names , as a certain man, or the Savior of the world, the Virgins Son, meaning Christ: the enemy of Mankind, *i. e.* Satan. These some call *Individua vaga,* and *Individua vaga ex hypothesi.*

2 Singulars, or Individua, as they are the secondary object of Logic, so also they cannot perfectly be defined; neither of themselves, as they be singulars, are they considered in disciplines: [for they belong to sense, as to be seen, felt, &c.] whereas universal things,

appertain to reason; and as sense properly perceives not universal things, so neither doth reason singular things, *viz.* as they are sensible: nor so excellently as universals.

3 Singulars primarily and by themselves, do exist work, and are perceived, [Essence is of universals. Existence is of singulars:] for hereto is required the Termination of some certain time and place, which is not in universals.

4 Singulars are incommunicable; for they having a most restrained Nature, have no inferiors to communicate with.

An Individuum is either,

- Accidental. *a*
- Substantial. *b*

1 Accidental is, which is under the order of Accidents; [as Accidents have their Predicaments, so also their Genus, Species, singulars] So an habit is the Genus of Faith. Faith is the Species; but *Abraham's* faith, the Centurions faith, &c. are singulars, or Individua.

Substantial is that which is under the order of Substance.

And is

- Absolute. *m*
- With Addition. *n*

Absolute, which is looked on absolutely.

With Adjection, is a person, which is the first substance intelligent, incommunicable, not part of another, nor sustained by another.

Some singulars be called indirect, as are the names of Cities, Rivers, Mountains, &c.

Note these Properties, A Person must he 1 *A Substance; so no Accident is a Person: It is* 2 *The first Substance, or a singular thing; so no Universal is a Person. It must have* 3 *Understanding; so no particular Beast, as* Balaam's *Ass, is a Person. It is* 4 *Not part of another; so a man's soul is not a Person. It is not* 5 *Sustained by another, so Christ's human Nature is not a Person. It is* 6 *Not communicable; so the divine Essence is not a Person, for it is communicated with the Father, Son, and holy Ghost.*

We have seen the direct degrees; now follow the Collateral, or sidelong, which is called Difference.

Difference is here taken in a strict and peculiar signification, only for the determination and restraining of the universal and indifferent Nature, in the Predicamental order, and not for every distinction and diversity of things, whereof we treat hereafter. And thus Difference pertaineth to the degrees of Order, not as constituting or informing, but as binding and

knitting, not as causing anything properly, but as determining and tying together the universal in the Predicamental line.

The Difference is that which restraineth and determineth the Genus in the Species.

The Rules hereof are eight.

1 The Difference respecteth the general and the special in a divers respect: the general as determinable; the special as determinated.

2 The Difference, as it is a difference, never noteth a thing complete and separate, but always incomplete.

3 The Difference is after the general, and before the special, yet is it in the general indeterminately, or in power.

Universals are like a long rope, loose without knot: difference is like a knot; the special is as a rope tied with a knot. The knot is after the loose rope, but before the knit rope: and the knot which in power was in the loose rope, is in act in the tied rope. A rope with knots differeth not really from a rope which hath not knots: so the Species restrained by difference, differeth not really from the Genus.

4 Every Difference inferreth his proper and certain Genus. Therefore differences should not be transferred from Genus to Genus.

5 The Difference that is to determine the general, must needs be opposite ; for difference restraineth not the Genus, but by a kind of opposition and se junction of the Species.

6 Every Difference is inseparable from his Species.

7 The Difference is not varied by degrees.

8 The Difference is apt to be avouched (*praedicari*) of his Genus, but in the Concrete, or in *quale.* For no difference showeth what a thing is, but of what manner it is: As if one ask, What manner of living creature is a man: The answer is, A reasonable, living creature: so that the difference is not so much spoken of the Species, Man, as of the Genus, Living Creature, or Animal; for it maketh the Genus to differ, and determineth it.

Difference is either,

- Far off.
- Nearest.

Far off, is that which is not reciprocate with his Species, called *Generica.*

Nearest, is that which is equal with his Species: It is cal-*Specifica.*

As *sensible* maketh a man differ from a stone, in a far difference; for other Species, as Beasts, have the same difference, but reasonable is the nearest, whereby he differeth from a stone, beasts, and all other things.

Hitherto hath been handled, 1 The manner how things are received into Predicamental Order. And 2 The degrees of the Order. Now follow, 3 The particular Orders, or Predicaments themselves.

There be ten Predicaments, or Orders, and of them,

- Some principal.
- Some less principal.

The principal are, in which things first and properly so called, are disposed and ordered: and they be the first six.

And these be either,

- Of Substance. *a*
- Of Accidents. *b*

1 The Predicament or orderly row of substance, is that where in the substance is orderly disposed by his Generals and Specials.

A Substance is a thing subsisting by itself.

The Rules or properties whereof be three.

1 A substance, as it is a substance, is not contrary to another; but as it hath accidents or qualities, it is contrary, as Fire and Water, Sheep and Wolves, &c. be contrary in quality and temperature.

2 A substance, as it is a substance, is not varied by degrees, or receiveth not more or less; but the variance or comparison is in respect of accidents, as a Wise man, and a Fool, an Old man, and a Child, one water hotter than another: these differ in qualities, not in substance.

3 A substance remaining one in number, may receive into it contrary accidents. As water may be now seething hot, anon frozen cold.

The Order of Substances is to be seen in a Table, As

Substance, is either

- Vncreated, infinite, and beyond our understanding, as, the most holy God.

Created, and is either

    - Spiritual
        - Absolute: as Angels, good and evil.
        - Determined to another: as Mans soul.
    - Corporal, and is either

- Incompleat, and is
  - Passive, called, Matter, first and second.
  - Active, called Form, first and second.
- Compleat, or perfect, and is either
  - Far from mixture, as the heavens, whose parts are
    - Orbs
      - without Star.
      - with Star▪
        - Fixed: The firmament.
        - Planets
    - Stars
      - Fixed.
      - Wandering, Saturn, Mars, &c.
  - Ordained for mixture (and therefore not existing apart and completely) called elements, and is
    - Fire.
    - Air
    - Water.
    - Earth.
  - Mixed
    - Imperfectly, as
      - Smoke,
      - Vapours, whereof are Meteors
        - Fiery, as Lightenings, Comets, &c.
        - Aiery, as Winds, &c.
        - Waterish, as clouds, rain, snow, hail, &c.
    - Perfectly
      - without life

- Metals, perfect and Imperfect, as gold, silver, brass, quicksilver, &c.
- Minerals
  - Hard, as Sand, Stones, precious and base kinds of earth, &c.
  - Soft, as Salt, Al•um, Pitch, Myrrh, Frankincense, &c.
- with life
  - Vegetant, as
    - 1 Trees, fruitful and unfruitful: Oke, Ash, Elm, Lawrel, &c.
    - 2 Bushes, Rose, Bramble.
    - 3 Herbs of all sorts, Wheat, Rie, Pease, Rise, Beets, Mallows, &c.
  - Sensible.
    - Reasonable, as Man.
    - Without Reason, as Beasts.
-
  - 1 Of the Air, Fowls, Swans, Geese.
  - 2 The Earth, Beasts, and creeping things, Horse, Lion, Dog, Worm.
  - 3 The Water, Fishes of all sorts, Whales, Pikes, Eels, Oysters, Serpents, &c.

• Compounded of a created and increated Substance, in a mystery of marvelous union, Christ Jesus, the Son of God and the Virgin.

We have seen the Predicament of substance.

Now followeth Accidents.

An Accident is a thing which dependeth upon a substance, for the essence and existence thereof. The word Accident is commonly used in a large sense, for all that betideth, chanceth, or cleaveth to anything: but here it is more properly taken for that which cleaveth to a substance, and is no part thereof, and yet cannot be without the same.

An Accident is either

Absolute, having an absolute nature, as Relation.

- Quantity.
- Quality.
- Action.
- Passion.

The Predicament of quantity, is that wherein the Generals and Specials of it are orderly disposed. Note that in every Predicament there is the Material, or thing itself (which Logic doth but lightly touch, as belonging to another place) and the Formal or disposing, and Table of the thing, which is chief in all Predicaments.

Quantity is that whereof the greatness or number of anything is named.

And therefore quantity is either

- continued, as greatness.
- dissevered, as number.

1 Greatness is extension, or stretching out, and is called

- Properly.
- Improperly.

Properly so called Extension is of the matter in a Natural Body, which therefore is said to be continued, and divisible.

The Rules or Notes hereof be five.

1 Greatness hath a certain continuance and position of parts.

2 Greatness hath of itself no motion, or efficacy.

3 Unto it nothing is contrary; for contrarieties are in qualities.

4 It receiveth not more or less. As one house is not more or less a house than another, though one be a greater house than another.

5 Of greatness, the subject is said to be equal or uneequal; greatness or extension properly so called, is length, breadth, deepness or thickness; the beginning of all which is a point or prick.

Length, is that which of the Mathematics is called a line. Breadth or latitude, is called the Superficies.

Thicknesse or deepness is the threefold dimension, which is called also height, and of the Mathematics, *Metaphorice,* a body.

2 Number or multitude is the gathering together of Unities. And unity is the beginning of number.

Number is considered

- Abstractly. *a*
- Concretely. *b*

Abstractly considered, is that which is primarily in this Predicament. As 2, 4, 10, &c.

The Rules hereof be five.

1. 1 Number is not coupled with any common term, neither hath its parts endued with Position. As 3 and 7 are coupled with no common Term, though they concur to the making of 10.

2. 2. Of number, things are said to be even or odd.

3. 3. Number also as it is number, hath no force, no efficacy.

4. 4. Number of itself hath nothing contrary thereto.

5. 5. Number receiveth not more and less.

Concretely considered Number here, is, things collective, which may be referred hither materially. As a Wood containeth many Trees, an Host many Soldiers, an heap many grains, &c.

The Formal thing of this Predicament is the Table or Order of all Quantities: As,

Quantity is taken either for

- Dissevered quantity or number, which is taken
    - Continued extension, which is taken, either
        - Vnproperly, and by proportion, as
            - Continuance of anything: as in time the ⟨◊⟩ of durance.
            - Extension of degree, called Intension, as one heat • said to be greater than another.
            - Extension of weight, or heaviness.
        - Properly so called, which is the extension of a Body only, and it is either
            - Incompleat, as
                - Length or line, which is either

            - Right or straight.
            - Round or circular.
            - Mixt of sundry sorts.
        - Breadth, or superficies, which is either
            - Right lined
                - Of three sides.
                - Of four sides.
                - Of many sides.
            - Crooked lined; As a circle.
            - Mixt of right and crooked; As half a circle.
    - Compleat: the threefold dimension called a Body, which is either
        - Regular, having basis, sides, corners, equal and like, as Pyramids, &c.
        - Irregular, as a wedge, collar, &c.

-
    - Largely, for any multitude of divers things, and ye call it T•a•scendental Number. Such as is the holy Trinity, in spirits, and other things that have no quantity.
    - Strictly for a collection of discontinued quantities. It is called predicamental number, and considered
        - Absolutely, and either it is
        - Simple either
            - Perfect, which is equal to his parts.
            - Imperfect
                - A bounding, which is lesser than the parts of it, as 12.
                - Diminished which is greater than the parts, as 88. Again both perfect and imperfect is either

- Even when it may be divided into two equal parts & it is either
  - A likely even, as 32.
  - A likely odd, as 18.
  - Vnlikely even, as 12.
- Odd, which cannot be divided into two equal parts, and is either
  - First, which unity only measureth, as 3, 5, 7.
  - Compound, divided by 2, or more numbers, as 15.
  - Mean as 9, which 3 only measureth; 25, which 5.
- Figured, which is either
  - Plain, arising of the multiplication of one number by another, as seven times five are 35.
  - Square, arising from multiplication of number into itself, as 25.
  - Cubick, arising from a number led in itself, & that which comes of them multiplied again by the first number, as 125.
- Concretely, or determinately unto some subject to be numbered, as a flock, an host, a talent. Hexameter, for a verse of six feet. A Church, a Common-wealth, a City, an Oration, &c.

The predicament of quality is, wherein the generals and specials thereof be disposed.

The general Rules hereof be five.

1 Quality, is of all absolute antecedents, the most copi•us and frequent in Nature; for whatsoever we see, hear, •aste, smell, feel, all of it is quality.

2 Of all accidents, quality is most accommodate to the sense.

3 Qualities only have contrariety.

4 Qualities have degrees, or more and less. And these they have not in respect of the essence, or definition (which is nowhere varied) but in respect of the existence or singular cleaving to this or that subject, disposed so or so; So Faith in general in respect of the essence, is one

and single, without degrees, but faith in this or that person, is greater or lesser, yet retaineth it the same essence and definition in all. For a weak faith, is yet Faith. The like is for other qualities, heat, cold, &c.

5 By reason of qualities, things are said to be like or unlike one another. As men of one color are said to be alike, but of one stature they are said to be equal.

Quality hath four kinds or specials▪ 1 Habit. 2 Natural power. 3 Sufferable quality. 4 Figure.

1 Habit is a quality brought into man, whereby he is liable unto those works which by Nature alone he cannot do. Here habit is taken properly and strictly, and not for every accidental form contrary to privation; nor for the habit and stature of the body, nor for apparel, or any general power, which sometime in a large use are called habits.

The general Rules of Habit are two.

1 Unto Habit there is required a certain inclination going before, and a power of Nature.

2 Habit maketh easiness and cheerfulness in working ought.

Habit is either

- begun. *a*
- full-ended. *b*

1 Begun, it is called 〈in non-Latin alphabet〉, Disposition. Taken here strictly, though sometimes it is largely used for all fitness to anything, or unfitness also for disposing and ordering parts in method, for degrees of every accident, as when water waxeth warm, it is said to have a disposition to heat.

The Rules of disposition be two.

1 Disposition goeth before habit, as a Degree thereto.

2 It is more easily lost then is an habit.

2 Full-ended, or complete habit, is that which hath got his confirmation and complement. And it is either infused, or gotten otherwise.

Infused, is that which is shed by the singular grace of the Holy Ghost into men's minds, as Faith, Love and other gifts of God.

Gotten, is that which is gotten by the Humane Industry, precepts and often repetitions of Actions; As the Art of Logic, Rhetoric, &c.

Natural power, is that which is in us by Nature: And is

- Active.
- Passive.

Active, is that whereby we are able and apt to do.

Passive is that by which we are apt to suffer or receive ought.

Natural power also is either

- First.
- Second.

The first power is that which next followeth from the form of the subject, [as in a natural body power to move in a man to speak, &c.

The second power is a disposition of the temperature and instruments by which the first power is brought into act, [as a living creature hath not only the first power of seeing, flowing from the sensitive soul (which it retaineth always) but hath also a disposition of the eye, (which may lost) whereby one seeth clearer then another. Hereto belongs towardness of wit, strength of body, original sin, virtues of Herbs, Gems, &c.

3 Sofferable quality, 〈 in non-Latin alphabet 〉 , is that which maketh suffering or passion in the senses, Or it may be called •fficient quality, for it affects the senses, as sweet smells refreshes a man, and stenches annoy him. So cold and heat.

4 Figure or form is a certain configuration of the color and lineament in the body, [it may be called Figure in respect of the lineaments and disposition; and Form in respect of the color or light.

And it is either

- Natural,
- Artificial.

Natural is the figure which Nature gives everyone.

Artificial is the form which is given by Art: [as the Goldsmith puts Gold into the form of a Ring, Cup, or Chain, &c.]

The rank and order of all qualities followeth.

Quality properly so called, is either

- Potential. *
- Actual. * *

Potentiall is either

- Natural.
- Brought in, and it is called Habit.

Natural is

- First. *a*
- Second. *b*

First, which is either

- Manifest, whose causes are manifest, as in a man, facility to learn, to laugh, &c.
- Hidden.

Hidden, which is given to a thing, either by

- Proper temperature: As the Loadstone to draw Iron.
- Sympathie, as between the Vine and the Elm.
- Antipathie, as between the Olive and the Oak.

Second, which is either

- Common.
- Singular.

Common is the natural disposition of the instruments which every first power needeth, if it should be brought into Act.

Singular ariseth from the temperature of some persons; as wittiness, boldness, &c.

Habit brought in, is either

- Incompleat, called Disposition.
- Compleat, properly called Habit or Virtue.

Compleat Habit is either

- Extraordinary, such as was in the Prophets and Apostles, and by the image of God in man before his fall.
- Ordinary.

Ordinary Habit or Virtue, is either

- Speculative. *m*
- Operative. *n*

Speculative, is either

- In Part, as opinion and knowledge of some conclusion.

- Total.

Total or Aggregative, peculiarly called Science, which is either 1 Metaphysick: Or a Physic, under which is Astronomy. 3 Mathematick, under which is Geometry, Arithmetic, Optick, Music, &c.

Operative is either

- Practick. *A*
- Factive. *B*

Practick is

- More perfect. *a*
- More imperfect. *b*

More perfect, by the special help of the holy Ghost. And is either

- Total. *h*
- In part. *i*

Total or Aggregative is considered

- Absolutely, called Theology.
- Relatively, called Church-policy.

In part, is called spiritual Virtue, and is

- General.
- Special.

General, and the common directive of all other virtues; which are 1 Religion, Love, fear of God, &c. 2 Love of our neighbors. 3 Universal Justice. 4 Prudencie.

Special, and it is ordered towards

- Our selves.
- Another.

For ourselves:

To rule:

- The appetite and pleasure, by Temperance.
- Anger, by Meekness.

- Fear, by Fortitude, Patience, &c.

To another

- God.
- Our Neighbor.

Towards God, Worship, Prayer, Profession, Swearing by him, &c.

Towards our Neighbor

- Superior: Reverence, Obedience.
- Equal: Particular Justice, Peace, Concord, Kindnesse, &c.
- Inferior: Gentlenesse, Mercy, Liberality, &c

More imperfect, by general Grace of God, and for this life; and is also

- Total.
- In part.

Total & Aggregative, & is either

- Absolute: Ethics, or moral virtue.
- Relative, unto
    - The Common-weal, Politicks, Law.
    - Families, as Economics.

In part, commonly called moral virtue, and is

- General, directing others, as
    - Universal Justice.
    - Prudency.
- Special, which is
    - Absolute.
    - In conversation:

Absolute, about Fear, Fortitude, Pleasure, Temperance, Riches, Liberality, Magnificence, Honors, Modesty, Magnanimity, Anger, Meekness.

In conversation, 〈 in non-Latin alphabet 〉 , as is

- Gentleness.
- Kindness.
- Justice particular.
- Urbanity.
    - Commutative.
    - Distributive.

Factive, called Art, & is either

- More worthy or Liberal. *a*
- Less worthy or Mechanical. *b*

Liberal

- Is Directive.
- Or Principal.

Directive and instrumentary, Governing the

- Speech by
    - Forming it Grammatically.
    - Adorning it Rhetorically.
    - Poetry.
- Reason, Logic.

Principal, as Medicine: under it

- Surgery.
- Apothecary Art:

Mechanical, which is profitable to live either

- 1 Absolutely.
- 2 Commodiously.
- 3 Comely.
- 4 Pleasantly.

1 Absolutely: As, 1 *A* Midwives Art, 2 Husbandry, 3 Shepherdy, 4 Hunting, Fishing, Fowling. 5 Milners Art. 6 Baking, Brewing, Butchery, &c.

2 Commodiously, of which some be

- 1 As the Art of Printing. 2 Warfare 3 Building, 4 Book-binding. 5 Merchandize.
- Mean, As 1 About Metals, Minerals, Smiths, &c. 2 About Wood, Carpenters, Joyners, &c. 3 About Wooll, Clothmakers, &c. Tailors. 4 About Stones, as Stone-hewing, &c.
- Base. As Curriers, Shoemakers, Sadlers, Barbers, &c.

3 Comely, as 1 The art of Painting, 2 Carving, 3 Graving, &c.

4 Pleasantly, as the art of 1 Singing and Minstrel••e, 2 Dancing, 3 Gaming, &c.

Actual quality is either

- Affecting the Senses 〈 in non-Latin alphabet 〉 , *a*
- Conforming. *b*

Affecting is

- First.
- Second.

The first is either

- More effectual, as
  - Light.
  - Cold.
  - Heat.
- Less effectual, as
  - Moistnesse.
  - Drinesse.

The Second ariseth of the first: either

- Neat: as Thinness, Thicknes, Lightnesse, Heavinesse, Softnesse, Hardness, Smoothnesse, Roughnesse, Slipperinesse, Clamminesse, Drinesse.
- Further off: as, 1 Taste, 2 Smell, 3 Colour, 4 Sound:

1 Taste, which is either

- Hot: as Acrimony, Bitterness, Saltnesse, Sweetness, Fatness.
- Cold: as Sowernesse, A•sterity, Ta•tnesse.

2 Smel

- Simple. Sweet or stinking.
- Mixt.

3 Colour, which is either

- Intentional, as they that appear in
    - a Glass.
    - the Rainbow.
- Real and true, and is either
    - Simple.
    - Mixt.

Simple as

- Whitenesse.
- Blackness.

Mixt of the former two either

- Exactly, as redness,
- Inequally, with one of the
- First & redness, and that either
    - exceeding
        - Saffron-
        - Colour
        - Purple.
    - wanting as
        - Yellow-
        - Colour
        - Greennesse.

4 Sound, which is

- Direct.
- Reflexive, as the Echo.

Direct is either, 1 Simple, as high and low, or 2 Mixt, as the mean.

Conforming, called form and figure, which is either

- Natural in bodies
    - Unperfect, as Meteors in the Air.
    - Perfect, as in Plants, Beasts, &c.
- Artificial, as the figure of a Garment, Table, Sword, &c.

Action.

Action, is the agitation or stirring of a substance, and as it were, the flowing out and execution of the forces thereof.

The Rules are four.

1 Every Action is taken in hand, and finished to some End.

2 Every Action is before the Passion, in order of Nature and dignity: whereupon it is better always to give than to receive.

3 Action taketh contrariety: Not of itself, but by and for the qualities, by means of which the Agent acteth. As heating and cooling are two contrary actions, because heat and cold are contrary.

4 Action receiveth more and less. In the same respect as before.

Action is either

- Immanent and tarrying.
- Transient and passing.

Immanent, is which inferreth no real & evident change, outward, such is understanding, willing, perceiving. Transient is, which inferreth a change indeed, as warming, cooling, burning &c. Whereby the Patient is changed.

Also Action is either

- Dividuall.
- Individual.

Dividuall, which is distinguished as with certain parts of the progress

Individual, which hath not many parts of progress. So forgiveness of sins is an Individual Action; for it is done in a time inobserveable, but sanctification and regeneration is a divided Action; for it is done by degrees and successively in the Elect in this life.

A Table of Actions followeth.

An Action is either

- Of God. *a*
- Of a creature. *b*

Of God; either

- Inward.
- Outward,

Inward or Absolute, not terminate to creatures, and is

- Essential, proceeding from Absolute Essentiall properties.
- Personal proceeding from personal properties, as
    - Generation.
    - Mission.

Outward referred to the creatures, and is

- Commune. *A*
- Proper. *B*

Commune to the three persons, and is

- General. *c*
- Special. *d*

A General pertaining to all Creatures indifferently, and is

- Ordinary, as the Creation, Conservation, Government of the World.
- Extraordinary, or miraculous.

Extraordinary, when things are either

- Perfected, as raising up the dead, healing diseases.
- Hindred, as the staying of the Sun *Josh.* 10. of the fire, *Dan.* 3.

- Used for that which is not of their Nature, as a rock to send forth water: a Virgin to conceive, &c.

Special, pertaining to some creatures, as Election to life, calling to Grace, Redemption, Justification, &c.

Proper to some certain Person, as

- The Father to send the Son.
- The Son take our Nature, and be our Mediator.
- The Holy Ghost to illuminate and sanctify.

A Creatures action on is either of a

- Spiritual, Creature.
- Temporal, Creature.

1 Spiritual, which is

- General, or common to all, as local motion.
- Special of
    - Angels.
    - A reasonable soul, such as it doth apart from the body.

Angels

- Good, as praising of God, executing his Commandments, &c.
- Evil, as afflicting, and tempting of creatures.

2 Corporal, which is

- Superior, and more worthy, as in the heaven. Circular motion Illumination by stars:
- Inferior. Circular motion Illumination by stars:

Inferior in

- General, & is either
    - Alteration.
    - Local motion rightforth either
        - Pulsion or driving:
        - Traction or drawing.

        - Vection or carrying.
- Special.

In special, of

- Elements, which have their alteration and motion local.
- Mixt things.

Of mixed things that be Without life, as all operations, mineral and metallical without life or living.

Of living things in

- General.
- Special.

In the general, as be either

- Nourishment, under which be Grouth.
- Generation taken actively.

In special, of

- Plants, as the operations of herbs, trees, &c.
- Animals or living Creatures.

Animals or living creatures

- General. *a*
- Special. *b*

In general,

- Sense, actively taken
    - Inward
        - Common sense.
        - Fantasy actively taken.
    - Outward
        - more worthy, as
            - Seeing.
            - Hearing.

        - less worthy, as
            - Touching
            - Smelling,
            - Tasting.
- Appetite
- Actively taken under which is
    - Desire
        - of Food.
        - of Generation.
    - Affection 〈in non-Latin alphabet〉.
- Respiration and local going.

In special

- Of Man. *a*
- Of brute Beasts. *b*

a Man, whose actions are

- Natural.
- Habitual.

Natural

- Inward, as be the
    - 1 Understanding The apprehension of simple things, composition, and division.
    - 2 Remembering The apprehension of simple things, composition, and division.

Discourse

            - Syllogistical.
            - Methodical.
    - 3 Willing,
- Outward, as speaking, laughing, weeping,

- Speculation 〈 in non-Latin alphabet 〉 , contemplation of the Heavens, and other Natural things.
- Practises, 〈 in non-Latin alphabet 〉
    - Sacred
        - Common, as praying to God, loving of our Neighbor, &c.
        - Ecclesiastical, as preaching, ministering the Sacraments, &c.
    - Moral as
        - Comm•on to exercise Temperance, Meekness, &c.
        - Special
            - Political, to govern a Commonwealth, &c.
            - Oeconomical, to rule the house, bring up children, &c.
- Faction, 〈 in non-Latin alphabet 〉
    - More worthy, as to read, write, dispute, heal the sick, &c.
    - Less worthy, as to weave, spin, &c.
- Of Brute beasts, which are diverse, according to the diversity of kinds in Beasts.

Of Passion.

Passion is the receiving of an Action.

The Canons hereof are three.

1 Passion, is received not so much by the condition of the Agent, as by the disposition of the Patient. So, many Passions and effects of the holy Ghost are imperfect, because of us which receive them, not for the condition of the holy Ghost.

2 Passion receiveth contrariety.

3 Passion receiveth more and less.

Passion is either. 1 Transmutative, or 2 Intentional.

1 Transmutative, when some real change is made in the Patient.

2 Intentionall, when no real change is made, but only a Termination of the Action. Thus a coloured thing is said to suffer, because it receiveth & terminateth the sight. Some call this Spiritual and Logical Passion.

The Table of Passion followeth.

Passion is

- Perfective. *a*
- Defective. *b*

Perfective of the Creatures, either

- In general Ordinary, as
    - Government Passive
    - Sustentation Passive
- In special, Extraordinary, as the Sun stay• from moving.

In special, of

- Spirits.
- Bodies.

Of Spirits, as of the

- Good Angels, which have their passions, joy in God, anger against his Foes, &c.
- Holy souls, which also have joy, &c. By which they are perfected.

Of Bodies, and these

- Superior, as Heaven, whose circular motion is a kind of passion.
- Inferior, and this is either
    - In General, as all alteration and motion Passive.
    - In Special.

In Special, as of the

- Elements, in which is mutual alteration.
- Mixt Bodies.

Of mixed bodies, which be either

- Common, as to be heated, cooled, moistened, dried, boiled, &c.
- Special, of things
    - without life, as passions of Metals, &c.
    - with life.

With life

- In general, as Nourishment increasing.
- In special.

In special either of

- Plants, as the Passions of herbs, &c.
- Animals, or things with soul.

Animals in

- General. *m*
- Special. *n*

m In general, as the

- Sense, inward and outward, passive.
- Appetite either
    - Desire 〈 in non-Latin alphabet 〉 of
        - Food
            - Dry, as hunger.
            - Moist, as thirst.
        - Generation, as Lust.
    - Affections 〈 in non-Latin alphabet 〉
        - Approving and following
            - Common, as Pleasure.
            - Special of good
                - Present, as joy, love.
                - Future, as desire.
        - Eschewing and flying
            - Common, as Dolour.
            - Special of evil
                - present, as sorrow, anger.

            - future, as fear.

In special

- Of Brute beasts.
- Of Man. *

* Of man either

- Adventitial, as to learn, to receive habit Theoretical.
- Ingrafted.

Ingraft

- Outward, as weeping, laughter passive.
- Inward.

Inward

- Receiving of Intellectuall Species, &c.
- Reasonable appetite, or will
    - Approving and following either
        - Common, as human pleasure.
        - Special of good
            - Past, as a good conscience.
            - Present, love, joy.
            - Future, hope, desire.
    - Shunning
        - Grief of mind
        - Special either of
            - Terrible 〈 in non-Latin alphabet 〉
                - ones
                - own
                - Present heaviness.
                - Future fear.

            - Another's mercy.
        - Indignity, as shame.

Defective & privative in

- Spirits
    - Evil Angels, as hatred of God and good men, despair, envy, joy in evil. Torments.
    - Souls of Reprobates, despair, pains eternal.
- Bodies
    - Heavenly, as Eclipses of Sun and and Moon.
    - Inferior things
        - In general, Corruption.
        - In special mixed things
            - Generally, Rottenness.
            - Specially in living things
                - In general
                - Diseases of death Intemperatenesse Hot, pestilent, Ague, Apoplexy, Epilepsie, mixed, the joint ague.
                - 2 Ill conformation, as of parts out of joint. Solution of that which is continued. As wounds, impostumes, &c.
                - In special in men
                - all commonly
                - Evil concupiscence, terrors of conscience for sin.
                - Calamities, as punishments.
                - Specially the Reprobates, as Despair, Torments.

Relation.

We have seen the Order of Absolute Accidents: now followeth Relation, which is the Union of two or more.

The Canons hereof are six.

1 Every Relation is more unworthy than any Absolute Accident, and in Nature after it. For Relation is not a thing real by itself, but by the foundation of it, that is, either the subject, or the efficient cause; for every real thing added to another, maketh composition▪ but Relation added to a Subject, makes no composition; for in God be many Relations, but in him is no Composition. So the name of a Doctor or Captain, given to a man, is nothing but a vain title and shadow, except there be qualities of Learning, Virtue, Fortitude. Also Relation may be taken from a Subject, it remaining safe as it was. So relation of the Sacrament may be taken from the water, and yet be water still. So in us after forgiveness of sins, there remains Original sin, as touching the material thereof, that is, inclination to evil; though the formal of it, that is, guiltiness, be taken away by God's gracious imputation.

2 Relations do in company and multitude exceed all Absolute Accidents: for infinite references are added both to qualities, and all other Accidents. All disciplines are full of References. In Theology, all Doctrines have relation, as of sin, of the Law, of the Mediator, of the Persons in the Trinity, of Sacraments, of Miracles, &c.

3 Relation by itself is not perceived by the senses. As a man sees a stone in the field, but knows not whether it be a Dool stone, unless he be admonished of it. *Abimelech* saw *Sarah* to be a fair woman, but could not see her to *Abraham's* wife.

The Relate and the Correlate, as they are such, are together both in Nature and knowledge, and so mutually do put or take away one another, as well in being as in knowing. So the Father and the Son, as they are Relate and Correlate, are together, though materially: as the Father is a man, he must needs be before his Son.

Hereupon Christ saith, *He that knoweth me, knoweth the Father.*

5 Every Correlate doth so answer to his Relate, that the one may be said to be of the other So *Adam* was the Father of *Cain,* and *Cain* the son of *Adam.*

6 Relations need no local Touching for the bringing in or conservation of themselves. As a Father being in *England,* may have a son born in *France. Christ* now bodily in Heaven, hath true and real union and eleaving with his members on Earth. The same body hath also true and real union Sacramental with the Bread in the Lord's Supper. So as there needs no Popish Transubstantiation.

Moreover, the Term of the Relation is not to be tied to the Relate, as the Communion with the substance and benefits of Christ, is not to be tied to the bread and wine in the Supper; nor the washing away of sins, to water in Baptism.

The Table of Relations Followeth.

Relation is either

- Natural, 〈in non-Latin alphabet〉 *. a*

- By Institution, 〈 in non-Latin alphabet 〉 . *b*

a Natural which is either

- 1 Of Measure, either
    - Inward and productive, as is every cause: hither may be referred the degrees of Kindred, which is either
    - Outward,
        - Ruling: as every Rule, Square, &c.
        - Adjacent.
            - Place.
            - Time.
                - Primary, as Degrees of consanguinity in a line.
                - Right, as great Grandfather, Grandfather, Father, Son, &c.
                - Sideloong,
                - Equall, as Brother▪ Sister.
                - Unequall, as Uncle, &c.
                - Secondary, as degrees of affintiy, Father in Law, Son in Law, &c.
- 2 Of Convenience.
- 3 Of Difference.
- 4 Of Disposition.
- 2 Of convenience, or, Agreement, and this either in
    - Substance, called (〈 in non-Latin alphabet 〉) the self-same absolutely.
    - Quantity, called (〈 in non-Latin alphabet 〉) equality and proportion:
    - Quality, called (〈 in non-Latin alphabet 〉) similitude.
    - Representation, called Signification, and all Natural Signs.
- 3 Of Difference; as diversity and opposition of things.
- 4 Of Disposition; or order and situation in the world and worldly bodies.

b By Institution, either

- Divine. *A*
- Humane. *B*
- *A* Divine, which is either
    - Of Power,
        - General as the
            - Regiment of the world.
            - Law of Nature.
        - Special, as touching.
            - The Church, as the Regiment of the Church.
            - The head of the Church, Christ Christ the Mediator.
                - Prophet.
                - Priest.
                - King.
            - The Ministers of the Church, to
                - Preach.
                - Minister Sacraments, &c.
        - Of Conjunction, as
            - The Law.
            - The Gospel.
    - Of Confirmation, as touching.
        - Temporal things, as the Rainbow.
        - Spiritual, as
            - God's Word, which is a sign formally considered.
            - Figures or Types. Sacraments.
                - Old; Circumcision,
                - Passover,
                - New; Baptism,

            - Lord's Supper.
- *B* Humane which is either
    - Of Power, and Office, and Dignity.
        - Greater, as Kingdom, King, Prince, Duke, Earl, Consul, &c.
        - Lesser, as Master, Tutor &c.
    - Of Convention or Consent.
        - To be rightly, as is
            - Marriage.
            - State of the Commonwealth.
                - Monarchy.
                - Aristocrasie.
                - Democraciy.
        - To be well, as are
            - Societies and Confederacies, Contracts, Covenants, Testaments, Obligations, &c.
            - Contracts specially so called, and are either
                - Named
                - Borowing,
                - Lending,
                - Trusting,
                - Pawning;
                - Buying,
                - Selling.
                - Un-named.
    - Of collation, either.
    - Distinction and Disposition: Armies, Order▪ and Method of Diciplines.
    - signification
        - Vocall, as all Towns formally.

- Real
    - Simple, as
    - signing or confirming,
        - Seal, Diadem, Scepter &c. Soldier Coats, Badges, &c. Pawns and Pledges
        - Limits, Bounds, &c.

Hitherto of the principal Predicaments; now follow the less principal, in which only things by accident and secondarily so called, are disposed.

And they be four. When, Where, Situation, Habit.

The Predicament When, is that wherein are placed things in the Concrete, noting the manner or circumstance of the time. Hereunto belong Ages, Infancy, Youth, Old age, parts of the year, Summer, Winter, Spring, Autumn, Morning, Noon, Night, &c. Also the Concretes of Ages, as a Child, an Old man, &c.

The Predicament Where, is that wherein are placed things in the concrete, noting the manner or circumstance of place. As *Europe, Germany, England,* an *English* man, a *Londoner,* an *Ilander,* a Seaman, &c. All Countries and their Inhabitants.

The Predicament of Situation, is that wherein are placed things in the concrete, noting the certain position and order of the parts of the body. As standing, sitting, lying upright, groveling, &c.

The Predicament of Habit, is that, wherein are placed things in the concrete, noting some artificial Adherent. As armed, cloaked, booted, spur'd, with a breast-plate, &c.

Of the Cause.

We have seen the Order of things: now followeth the Term without that Order, which is no degree of the Predicamental rank.

- And it is either Inward. *a a*
- And it is either Outward. *b b*

Inward, is that which inwardly cleaveth with another.

Inwards, be the Cause, the Caused, the Subject, the Accident, the Whole, the Part.

A Cause, is that whereon the thing caused doth depend. And so it differeth from a beginning, which hath not always respect of dependence; as God the Father, may be said to be the beginning of the Son, but not the cause; for the cause and the caused differ in essence, which the Persons in the Trinity do not,

The Canons of the Cause are three.

1 Every Cause is before his thing caused, in order of nature, of knowledge, and dignity.

2 As without a cause nothing is done, so also without it nothing is distinctly known. Therefore God is without Cause; for he is not made, nor done, but existeth of himself.

3 There is a certain Order of Causes, neither is there granted in them a Proceeding to infinite.

There be four Causes. The Efficient, the Matter, the Form, the End.

The efficient Cause, is that whereon the effect dependeth, and is

- By itself. *m*
- By accident. *n*

Efficient by itself, is that whereon the effect dependeth by itself.

The Canons hereof be three.

1 No Efficient doth in vain, but all for some certain End.

2 The same Efficient Cause, as it is the same, always doth the same thing.

Idem, quà idem, semper facit idem.

3 The Efficient Cause, properly so called, doth not effect but some good thing in itself. For evil things are not things properly, but defects of things. A Thief puts forth his hand to take another man's goods; this moving of itself proceeds from the soul that moveth, but the misorder [〈 in non-Latin alphabet 〉] in this motion, is not from the soul. So the theft is not properly an effect, but a defect and ataxie in the motion, proceeding from the ataxie of the appetite.

Moreover the Efficient cause, as it is a cause, is always a simple thing: so when a man is said to be the cause of his own accidents, properly he is not the cause, but the subject that hath the cause; and things are spoken of him, not as effects but accidents. A man is not the cause of laughter, but the commotion of the heart and midriffe by some ridiculous object known; neither is a man the cause of the faculty of laughter, but a reasonable soul.

The Efficient is of itself divided by

- 1 The Force and the manner. of Effecting.
- 2 The order of Effecting.

1 Of the force of effecting, it is

- Principal▪
- Less Principal.

Principal, whereon the effect princicipally dependeth, and s

- Solitary.
- Partaking.

Solitary, is that which hath alone the chiefty in producing the effect, and is therefore called the total cause 〈 in non-Latin alphabet 〉 . As *Sampson* was the sole cause of carrying away the *Philistines* gates. *Christ,* the whole or only cause of Mans Redemption.

Partaking, is, which not alone, but with others hath the chiefty in producing the effect, and is called partial, 〈 in non-Latin alphabet 〉 .

And it is partaking or sociated, either 1 Necessarily, or 2 Contingently,

1 Necessarily sociated, are, when all of them together are needful, if the effect should be produced.

2 Contingently sociated, are, when there is not need of All, &c. So a man and a woman are causes necessarily sociated in producing a child. Again, six-horses may for more pomp be joined together in drawing a chariot, when two or three are sufficient.

Less Principal, is that whereon the effect less principally dependeth.

And it is either, 1 Impulsive: or 2 Instrumental.

Impulsive, is that which impelleth or moveth the principal agent, to do.

And it is

- 〈 in non-Latin alphabet 〉 , which within moveth to do.
- 〈 in non-Latin alphabet 〉 , which outwardly moveth to do▪ Occasion.

〈 in non-Latin alphabet 〉 , is always a cause within the Efficient himself; but,

〈 in non-Latin alphabet 〉 , is without the Efficient cause.

So of our Justification, the principal Cause is God. The cause Proegumene, is God's good will and love; for these move God in himself to forgive us ou• si•s. The Cause Procatactick, is likewise obedience and merit, whereby outwardly he is provoked to take us into favor, seeing his Justice is satisfied for us. So in an Ague, the Proëgumenon is some corrupt humor in the veins; the Pr•cata•cticon is outward heat of the Sun, or the Northern wind, whereby the pores are stopped, and the humor boileth.

2 Instrumental, is that which is taken of the principal cause, to produce the effect, called 〈 in non-Latin alphabet 〉 , or 〈 in non-Latin alphabet 〉 .

The Canons hereof are two.

1 The whole Instrument serveth for the Action of the Principal Agent, by whom it is directed. Therefore when it serveth not the principal Agent, it loseth the Nature of an Instrument. *As* men when they oppose themselves to God's Commands and Rule, are not God's Instruments, but the Devils. Hereupon note, that an Instrument taketh the determination of his action from his principal Agent. As Ink of its own nature blotteth the Paper, but it fashioneth no letter, unless the Writer guideth the Pen.

The whole force of an Instrument consists in the use; for then it is in Act a cause, when it is caused; but when it is idle, it is not an Instrument, but some other thing. Instruments have no dignity of themselves, but of the principal cause, and serve not but in use and work; when the principal Agent can use them no more, they are no longer called Instruments, but 〈in non-Latin alphabet〉 by homonymy. And all Instruments▪ because they are indeterminate, are therefore 〈in non-Latin alphabet〉, *i. e.* such as one may use well or ill: as a sword, riches (called of their use 〈in non-Latin alphabet〉.)

An Instrument is either

- Co-operative,
- Passive.

Co-operative, is that which by an inward force together is moved in producing the effect. As a servant is an Instrument used by his Master, yet so as he also moveth himself. So the Creatures, though they be instruments in respect of God, yet have they their action distinct from God's. *As Paul* calleth Ministers God's co-workers 〈in non-Latin alphabet〉. Unto such instruments often is given the efficacy of the principal Agent, as Preachers are said to convert and save souls when the Lord doth these by them; so Baptism is said to regenerate, &c. by an improper predication; whereof hereafter in the second Book.

Passive is, that moveth not itself at all, in producing the effect; as the earth under us is an instrument of walking, so a copy to write on other things, or a pattern: some instruments are necessary, some not, as God useth Angels, &c. when as he needeth them not. And it is true the principal efficient cause worketh well by evil instruments, to wit when it needs not the instruments. As God made *Joseph*▪ Ruler of Egypt by his envious brethren; and by *Balaam* blessed his people; otherwise in necessary instruments such commonly is the action of the principal doer, as is the instrument; so a man cutteth ill if he have a blunt knife; rideth ill if he have a lame horse, &c. Also in divine things, often instruments do move, but it is all one as if they moved not; for the force of the effect is not in them. So *Moses* staff was moved at the dividing of the Red-sea, but this motion caused not the Sea to part, save only in a similitude. So *Peters* shadow, *Acts 5. Paul's* napkins, *Acts* 19. had of themselves no force to heal the sick.

Also the efficient cause is either

- Natural. *a*

- Voluntary. *b*

Natural is, which of the readiness and necessity of Niture bringeth forth the effect. As fire of necessity naturally burneth, &c.

The Canons hereof are two.

1 A Natural cause is properly determined unto one of the Opposites; As fire naturally is carried upward, not downward, only heateth and cooleth not. The Loadstone draweth iron to it, and doth not both draw and drive it away.

2 A Natural cause doth not add a certain moderation and dilation of the action, but it worketh to the utmost of his power; as fire when it hath fuel, burneth without measure.

3 A voluntary cause is, which doth of certain foreknowledge and counsel.

The Canons hereof be three.

1 A Voluntary cause is free and indifferent to an action; so as it may do or may not do. And freedom is twofold. 1 of Contradiction, and 2 of Contrariety; the first is, when a cause may do or not do; and so every voluntary cause is simply free. But liberty of contrariety is again. 1 Natural, or 2 Moral. Natural when contrary natural effects proceed, as a Physician may use medicines, cooling or heating. Moral is, when men may effect things good or evil, honest or dishonest.

2 *A* voluntary cause doth by certain moderation; and, at his pleasure, can suspend the action, though occasion be given of doing. So God gives not all his gifts to one, or always punisheth, but deferreth, &c. at his pleasure.

Again, a voluntary cause is free either

- Meerly.
- After a sort.

Meerly free, which with full appetite willeth and produceth the effect:

And it is called, 〈in non-Latin alphabet〉 〈in non-Latin alphabet〉, 〈in non-Latin alphabet〉, & 〈in non-Latin alphabet〉.

After a sort free, which willeth and produceth the effect, but with an heavy and sorrowful appetite. As in a tempest, a Merchant casts his goods into the Sea to escape Shipwrack.

Moreover, the efficient cause is either

- Transmutative.
- Emanative.

Transmutative, which doth with some notable change or motion: as when fire worketh on water and heateth it, &c.

Emanative, when the effects flow without any notable change: as, from the soul flow forth the powers of sense, understanding, speaking, &c. From the Sun comes light, and yet in the soul or Sun is no change.

2 We have seen of the 1 force or manner of effecting; now follow the divisions of 2 the orders of effecting.

The efficient cause is subordinate either

- Essentially. *m*
- Contingently. *n*

Essentially, when the inferior doth of itself, and necessarily depends on the superior in effecting: as in Generation, a man depends on the Sun.

The Canons hereof be three.

1 In causes of themselves subordinate, there is not granted a proceeding to infinite; for subordination presupposeth order, and order resisteth infiniteness.

2 Of causes subordinate, the inferior in causing, hangs on the superior.

3 In causes essentially subordinate, that which is cause of a cause, is the cause of the thing caused. This is true only in causes essentially subordinate, but false in contingently subordinate; for God is not the cause of sin, though he be the cause of man's will; which causeth sin, for will is not, o• it, self and as it is will, the cause of sin (for then it should sin always) but as it hath defect; so the nature of the horse is not the cause of halting, though it be the cause of motion.

Causes subordinate be either

- First. *a*
- Second. *b*

First is that which hath the highest place in the Order of causing; and it is either, 1 simply first, or 2 after a sort.

1 Absolutely first is, which in no respect is second; as only God.

2 After a sort first, is that which is first in a certain kind only: as in the moving of living Creatures, the soul is the first cause whereon all other causes and effects in such creatures depend.

The second cause, is that which hangeth on the first, either Mediate or Immediate.

Mediate, when others do come between it and the last effect: It is called, 〈in non-Latin alphabet〉 〈in non-Latin alphabet〉, cause in power, for putting it, the last effect is not yet, but only may be.

And this mediate cause is either

- Far off.
- Or near.

Far off, when many come between it and the last effect: as the motion of Heaven is a cause far off of man's walking, &c. For many other causes come between.

This pertains not to the first cause, God; for he is not far from everyone, *Acts.* 7. 27. but he walks immediately with every created Agent.

Neer is, when one only comes between it and the effect: as the lifting up of vapors unto the clouds, is a near cause of rain; for one only comes between, even the resolution of the cloud.

Immediate cause is, which produceth the effect by immediate and next force, called 〈in non-Latin alphabet〉.

The Canons hereof be five.

First, The next cause presupposeth all the causes farther off.

2 The next cause being granted, needs must the effect be granted or taken away, when it is taken away. For the next cause is the cause in Act, and therefore cannot want an effct, anymore then a father can want a child. So then they greatly err, which strive, that the essential Proprieties may be taken away, the forms of the subjects remaining safe, whereas the form of the subject is the next cause of all those properties that are in the subject.

3 One effect hath but one next cause, though it may have many effects.

4 By the next cause, Accidents are distinctly and perfectly known.

5 The next cause is inquired, both by sense and observation, and by the Examen of Logic: these two Instruments God hath given men to find out the next causes, chiefly of Natural effects.

The next cause, is either

- Inward.
- Outward.

Inward, which is essential to the subject unto whom it produceth the effect. So forms are always next causes of many faculties in subjects, as a reasonable soul is the next cause of laughing, speaking, &c.

Outward, which is without the Essence of that subject, to whom it produceth the effect; so the next cause of laughter, is a moving of the heart and midri•• by some ridiculous object known; and this is called outward, because it is neither the form, nor matter, though it be in man.

Contingently subordinate causes, are when the Inferior hangs not on the superior of its self, and its own Nature. As man depends on the Sun, and the picture depends on man; but because this picture depends not on him as a man or natural thing, but as he is an Artificer only, therefore the picture is subordinate to the Sun contingently; So is it for man's will and sin; for though sin hang on the will, yet because it hangs not on it according to the preferment of nature, and as it is will, but as it is corrupted, therefore are they subordinate contingently.

Hitherto of a cause by its self; now followeth a cause by accident, which is either in 1 Natural, or 2 Voluntary Agents.

First, the Natural Agent; That is called a cause by accident, which brings not forth the effect of its own Nature, but by something that happens to it; as an Ague causeth temperance, not of its self, but by accident; for of itself the cause is the will, bridling the appetite. So knowledge puffeth up; The Law causeth wrath, for it lighteth on them that cannot keep it.

2 In voluntary Agents, cause by accident is, which brings forth an effect besides the intent and purpose, or by ignorance: as a man cutting wood, his Ax-head flies off, and kills his neighbor unawares. Thus *Judas, Pilate,* and the *Jews* were causes,, by accident of *Christ's* Passion and man's Redemption; for they never purposed, nor thought of such a good effect.

Hither belongs Fortune, which sometime is taken largely for any chance: as when a glass falleth, and by fortune is not broken: sometime strictly taken, Fortune is the cause voluntary by accident, of that effect which one knew not, meant not, nor hoped for: as a man digging or plowing the ground, finds a bag of gold. Thus many things amongst men may be said to be done by fortune or luck, not in respect of God the first Cause, but in respect of secondary causes.

The Canons of causes by Accident, as well Natural as Voluntary, be four.

1 One end of the same thing may be a cause, both by accident and by its self, in a diverse respect: as the Gospel by its self is the cause of Conversion, by accident the cause of hardening.

2 Every effect of a cause by accident, is reduced to a cause by its self. And thus all chances of Fortune, are to be reduced unto God.

3 Things that be done by chance or fortune, be rare, but of causes by themselves many and often.

4 Causes by accident are infinite and inordinate [〈in non-Latin alphabet〉. Some make it a kind of cause, *Sine qua non,* 〈in non-Latin alphabet〉. But it needs not; for such causes may be referred to instruments, or some other before.

The matter next followeth, which is either

- Properly so called.
- Improperly so called.

First, properly so called, is

- Principal. *a*
- Less principal. *b*

Principal, which is only matter, and in no respect compounded.

Second, which so is matter, as it is also a material compound. As a man's body is the matter of a man, though it be all compounded of Elements.

The Canons hereof be two.

First, every second matter depends on the first, *viz.* in a certain Order of Nature.

2 Every second matter is necessarily determined in a certain quantity to one only and certain form: So the matter of a man is only determined to a reasonable soul, and cannot receive any unreasonable, and so in all other creatures; that vain is the M 〈in non-Latin alphabet〉 or transamination of *Pythagoras,* the *Jews,* &c. Hereby is confirmed the doctrine of the Resurrection, when everyone shall receive the same body and soul.

The second matter is either

- Far off.
- Neer.

Far off, which makes a compound, others coming between. So an human body is the next matter of a man.

Less principal is that, whereof it being changed and not remaining, a thing is made; Called therefore matter, passing away, whereas the other is permanent: so seed is the matter passing away of living Creatures; for it is changed, and as it were perished before the constitution of the body.

And it is either

- Far off, when things are made of it from far.
- Neer, whereof a thing is next made.

As of meat and drink a man is engendered afar off, for of it is blood, & of blood seed, but seed is the next matter.

Matter improperly so called, is in a similitude, and by Analogy or proportion called matter.

The Canons hereof be three.

1 That which Artizens work on in their Art, and are occupied about, is called matter. As the matter of the Goldsmith, is gold and silver: The matter of Idols, is silver, gold, wood, or stone, &c.

2 The Notion of matter is also often given to Accidents: so three Propositions are called the matter of a syllogism. The two Tables the matter of God's Law.

3 The name of Matter is also given to a subject wherein the accident is; and the Object about which the Action of a thing is busied.

The form answereth to the matter, and is so called

- Properly. *m*
- Improperly. *n*

Form, properly so called, is a cause that with the Matter constituteth a substantial compound or body: it is called 〈in non-Latin alphabet〉 and 〈in non-Latin alphabet〉: And the substantial Form.

The General Rules hereof be seven.

1 Every form properly called is a substance.

2 The form is the chiefest part of the essential compound, whereby it is constituted, and essentially distinguished from all others: Every thing is named not of the matter, but of the form: hereupon the form is called Act; for the Antecedent matter is not in *esse,* but in power, till the form come; and this the Greek name 〈in non-Latin alphabet〉 meaneth.

3 Unto the Form are due properly the operations of every compounded thing. The form being put, three things are put: 1 the being of a thing, 2 the distinction of it. 3 the operation; and he that grants the form, grants the consequences of it, that is, the proper operations.

4 The Form in a diverse respect, assumes the relation of the efficient cause and end. Of the efficient in respect of the powers that flow from it, and operations in which the powers cease; and of the end, in respect of the begetter and disposer, who intends nothing but the consequences of the Form.

5 Every Form is more perfect than the matter, and according to Natures scope, before it: wherefore the form is called *species,* 〈in non-Latin alphabet〉.

6 The Form by itself comes not into the senses; because it is not endued with qualities, which are the Objects of senses: therefore man who begins to understand by sense, is very ignorant of forms, and their names; by reason whereof our knowledge is like the shadow in the Sun.

7 The Form is not varied by degrees, nor increaseth it by its self, though the whole compound be varied in quantity. For the Form consists in indivisibility; it is like a number, which if one add to, or take from it, it continueth not the same it was before.

Form is either

- First.
- Second.

First Form is, which in Order goes before all other: in Order I say, not of intention, but of generation: This also is called the first beginning active, and the common form of all bodies and Nature.

Second Form is that which follows the first; called also the inferior and the particular Form, as Nature is called the Universal Form.

The Canons hereof be two.

First, The second Form is not united to the Matter, unless the matter be rightly disposed and prepared.

Secondly, A certain and specifical Form, is determined to a certain matter, so as it cannot be communicated with another, nor go out of one unto another, nor be together in two disjoined Matters. Men's souls cannot go into the bodies of beasts, &c.

Form, improperly so called is either Natural or Artificial, of which we have spoken in the Predicament of quality. In a most general signification, Privation sometime is called a form: so every relation in *Philosophy* is called form and formal; as the formal thing of a Syllogism, is, the order of knitting the three Propositions, which are the Material. What formal difference is, shall be shown after in distinction.

The End is, that unto which the Efficient is ordained. 〈in non-Latin alphabet〉, or 〈in non-Latin alphabet〉. End is diversely taken, as for the last or utmost of anything; here properly we treat of the End of intention, called also the scope.

End is either

- By itself. *A* * •
- By Accident. B

An end by itself, is that whereunto the efficient and means of their own Nature are ordered:

And it is either so called

- Primarily. *a*
- Secondarily. *b*

Primarily, which the Efficient intendeth to attain [called*Finis,* 〈 in non-Latin alphabet 〉 , i. e. *cujus.*]

The General Rules hereof be six.

1 The End moveth the efficient to do; therefore is it called the cause of causes; for Matter without Form is rude. Form, if there want the preparing and efficient cause, is not brought into the matter; but the efficient worketh not, if it be not moved with desire; so without the end, no cause is caused.

2 The end by itself and in its own Nature, is only good and of good. So an End and Good are convertible; for the end is that which we most would: what we most would, is most to be desired, and desire naturally is always ordered to good. All vice wanteth both efficient and end.

3 Whatsoever hath an efficient cause, hath also an end.

4 The end is both cause and effect, in a diverse respect; so the celebrating of God's Name, is man's action and 〈 in non-Latin alphabet 〉 , and yet is also the end of man.

5 The end, as it is an end, is also before and better than the means: before it, not in order of production, but of perfection and intention: So Justification is before Faith, though also it be gotten by Faith. I say also (*as it is an end*) for otherwise as touching the absolute essence, the means may be as perfect, or more. Christ's incarnation and office, hath greater perfection than man's Redemption, absolutely considered.

6 The end and the efficient are causes each of other: the end causeth the efficient, as touching causality, not as touching being, and not causality. Walking before meat is the efficient cause of health, and health is the end or final cause of such walking.

The end is either

- Principal. * 1
- Less principal. * 2

* 1 Principal, unto which a thing is ordered of its own nature, and by first intent of the efficient: as the principal end of the Lord's Supper is the confirmation of Faith, and sealing up of Spiritual benefits, with a thankful remembrance of Christ's death.

And it is either

- A mean between. *a*
- Last of all. *b*

A mean between, is, which tendeth yet further. As the intermiddle end of a Soldier, is to fight valiantly; but this tends to a further end, to get the victory.

And it is either

- Work.
- Ending of the work.

The work 〈in non-Latin alphabet〉 is a certain thing brought forth by Nature, or by the Artizen: so the house is the end and work of the builder. The ending of the work 〈in non-Latin alphabet〉, is the possession and use thereof. As dwelling is the ending of the house.

The last end is whereunto all the rest are ordered, called 〈in non-Latin alphabet〉, and 〈in non-Latin alphabet〉, the first scope and chief intention.

The Canons hereof are seven.

1 The end, which is last in execution, is first in intention.

2 The last end is necessarily and chiefly good, and chiefly moving or to be desired, 〈in non-Latin alphabet〉. *Galen.*

3 In the last end, both appetite and operation of the efficient is terminate.

4 It gives to all the means, loveliness; order and measure: So tribulations for the Gospel are joyful, because the end is eternal life.

5 Only the last end perfecteth both doer and deeds: wherefore we must know the last end, if we would intend and use the middle end aright; which is against Popish Doctrine of perfection of virtues, even without respect of the last End.
Bellarm▪ 5. de grat. cap. 9.

6 The End being put, all means to the end are put: As, in God's predestination, whom God hath destinated to Life, he hath also to Faith in good works.

7 The End entereth the manner of being, and supplieth places of Form, *viz.* in those things whose essential perfection is in operation.

The last end, is last either

- Simply.
- After a sort.

Simply last, which in respect of all things whatsoever is the last: and this is always the end, and never a mean to the end; so the seeing and celebrating of God is the last and utmost end wherein man's understanding, will, and desires, shall rest, *Prov.* 8.

After a sort last, which in order of some things is the last: thus the last end of War is Victory and Peace; the last end of Logic, is the direction of the mind in knowledge.

The less principal end, is, whereto things are less principally ordered, *viz.* not of the nature of the thing, but the appointment of the Agent: So the principal End of the Lord's Supper, is, a faithful and thankful remembrance of Christ's death; but the less principal Ends be many, as exexercise of Repentance, distinction of the Church from other Companies, &c.

The Canons hereof be two.

1 Less principal Ends are not taken away by the principal.

2 One thing may have many less principal Ends; and they either sub-ordinate, or well co-ordinate.

The End secondarily so called, is that whereto the End primary so called is intended, called *Finis 〈in non-Latin alphabet〉 cui.*

And it is either of

- Imperfection.
- Perfection.

Of Imperfection is, to whose use and need the thing is intended: so the End *cui* to whom of health is the sick man▪ so the end of the Lord's Supper, is faithful people. So Reprobates are not the end *cui* of Christ's passion; for the end *cui* by destination of the efficient and of its nature, ought to be capable of the end *cujus,* but Reprobates are not intended by *Christ,* nor are capable in applying of it, and therefore are removed by *Christ, John.* 17. 7.

Of Perfection the End *cui* is, of whom the efficient receiveth perfection; called also the end of assimilation; thus God is the End *to whom* of all our actions, as the perfecter of them.

A• End by Accident, is, unto which the means are ordained by accident, and not of their Nature. So the End of sin is the manifestation of God's Justice: the End of Hereresies and Atheism, is the illustration of the truth: such Ends are indeterminate and confuse.

Of the Caused.

The Caused is that which hangeth upon the Cause, and is

- The effect.
- The Mattered.
- The Formed.
- The destinate.

The effect is that which hangeth on the Efficient.

The Canons hereof are three.

First, No effect, exceeds the virtue of its cause: So the Sun, though it hath not formally the heat which it giveth, yet it hath it eminently, that is, something much more excellent then that heat, namely, pure light. Absurdly therefore do the Popish Priests give unto Accidents the power of making a substance; for they say in the Mass, the accidents of Wine in the cup do change the water into another substance.

2 As is the cause, such is the caused; This is meant, 1 of causes by themselves, not of causes by accidents; therefore it followeth not, to say, This Ship-wright is a good man, therefore he makes a good Ship; for he makes the Ship, not as he is a man or good, but as he is a Wright or Artizen.

2 It is meant in causes natural, and those chiefly particular; so it followeth not, to say the effects of the Sun are hot, therefore the Sun is hot; for the Sun is a universal thing, and not a particular in causing. 3 It is meant of causes doing voluntarily, if they would produce an effect conformably: as a good Ship-wright makes a good Ship if he will. 4 It is meant upon condition and manner of the receiver, not of the thing received; so the Argument follows not from the chief perfection of God to the chief perfection of the gifts in the Creatures; for God works voluntarily, and according to the measure of the receiver, and when we speak here of goodness, it is not meant moral goodness, but the Natural and Artificial faculty and force of causing, and by this many Canons of effects are to be understood.

3 That for which anything is so, is itself so much more: 〈in non-Latin alphabet〉. This Canon hath three limitations. 1 The cause must be by itself; for it follows not, This man is drunken with wine; therefore this wine is more drunken; because wine maketh not a man drunken, but by the abuse of it. 2 It is required, that that affection, whereof the cause and effect is named such, be in both. 3 That it receive more and less.

1 The Mattered is, that which hangs on the matter.

As the whole compound natural body, is the caused of the matter.

3 The Formed is, that which hangs on the form. As the said natural informed body.

4 The Destinate is, that which is ordered unto the End; it may also be called the Ended; for by the End it is determined; so vocation, justification, sanctification, are the Destinates of Eternal Life; for they are ordered as means hereunto.

The Distinctions and Subdivisions of these may be gathered from the divisions of their causes going before; for among Relates, one is known by another.

Of the Subject and the Accident.

A Subject is that whereunto an Accident sticks •and is

- Absolute. *a*
- Limited. *b*

Absolute is, that whereto an Accident sticketh absolutely, without any limitation of part: So *Christ's* person is the absolute subject of the Mediators office, and all things thereto pertaining; for to be Mediator agreeth to the whole person as it is the whole: So the whole man is the subject of life and death; and it cannot rightly be said the body dieth; for that which is compounded, is also dissolved, and consequently dies, and that is the whole man. So also man is the absolute subject of laughter; and an Animal is the absolute subject of sense.

And it is either

- Proper.
- Common.

Proper, which is reciprocate with his Accident, *viz.* so as it be determined to it alone, not larger nor straighter: so a man is the proper subject of laughter, and Animal of sense.

Common is, which is not reciprocate with his Accident, but may have, or not have the accident, as a man is the subject of whiteness.

A Limited Subject is, that whereto an accident is given in part, not absolutely; as a Black-moor is the limited subject of whiteness, being white but in his teeth; so *Christ* is the subject of accidents limited 〈in non-Latin alphabet〉. As when whole *Christ* is said to be everywhere, it is by limitation to his infinite Nature or Godhead; so when he is said to be born, die, &c. it is by limitation to his finite nature or manhood: this the *Greeks* note by the phrase, 〈in non-Latin alphabet〉.

An accident is, that which sticketh to the subject; it is called also adjoynt.

The Canons hereof be three.

1 An Accident by nature is later than his Subject.

2 One Accident in number cannot be in divers Subjects in number.

3 One Accident in number goes not from Subject to Subject.

An Accident is either

- Proper. *m*
- Common. *n*

Again proper is so called either

- Absolutely and primarily.
- After a sort.

Absolutely so called, is reciprocate with the subject of some certain Species.

The Canons hereof be three.

1 Every proper floweth from the Essential beginnings of his subject, as the power of laughter floweth from a reasonable soul.

2 Every proper is determined to some certain Species in Nature.

3 Every proper accident of one Species is communicable to another that is really divers; everything to the perfection of it requireth three things, knit, undivided. 1 Essence. 2 Essential properties. 3 Operations, wherefore a propriety cannot be communicated, unless first the Essence of things be made common and confounded.

Absolute proper is either

- Perfect.
- Imperfect.

Perfect, is that which is not only alone and in all, but always and perpetually in it, as qualities in respect of a natural body: the faculty of wit, will, speech, &c. in a man.

The Canons hereof are three.

1 A subject cannot without contradiction be conceived under the denial of a perfect proper adjoynt: as I cannot conceive man without power of wit, &c. But it must imply contradiction, a man to be no man.

2 It is not possible for perfect Propers to be severed from their subjects, a moment of time; because they come from the form of the subject, and the next cause being put, the effects are put; and contrary, he that takes away proprieties, takes away Nature.

3 Perfect Propers are first in Universals, as reason is in man generally; then it is in this or that man, more or less.

Imperfect proper, is, that which is in a thing alone, and in all, but not always; as the acts of speaking, laughing, weeping, &c. are only in a man, and in all men, but not always.

Proper after a sort, which is called proper only by comparison with another; as it is proper for a man to be twofooted in respect of a four-footed beast. Fewnesse is proper to the Elect in respect of the Reprobates.

Common accident is, that which commonly and contingently is in subjects that be diverse in specie.

The Canons hereof are five.

1 A Common accident floweth not from the Essential beginnings of the subject.

2 It is such as a subject may be conceived under the opposite thereof, without any implying of contradiction: a man may be conceived under the opposite of an Ague without implying contradiction, a man to be not a man.

3 A common accident may be in two divers, specifically distinct, subjects.

4 It is more and rather in singulars than universals; for they flow not from the essence, but from the existence.

5 Common accidents receive degrees; as one man is whiter than another, but one man is not more risible than another.

A common accident is either

- Separable.
- Inseparable.

Separable, which may easily be separated from the subject; as health from a man, sleep, &c.

Inseparable, which is not easily separated from the subject, though to be separated nothing repugneth, as blackness is inseparable in a raven.

Of the Whole and the Part.

Now follow the inward terms, the Whole, and the Part.

The Whole is that which hath parts, and it is either

- by itself. *a*
- by accident. *b*

Whole by itself, is, which hath parts properly and perfectly so called.

And it is either

- Universal.
- Co-ordinate.

Universal whole, is a thing common and universal in respect of Particulars; as an Animal is the whole of man and beast.

Co-ordinate is, which is made of parts co-ordinate in act, and is

- Ordinary. *a*
- Extraordinary. *b*

Ordinary, which hath ordinary parts, and is

- Essential.
- Integral.

Essential, which hath essential parts, as Matter and Form, called 〈in non-Latin alphabet〉, as a man in respect of body and soul.

And it is either, 1 Perfectly, or 2 Imperfectly so called.

1 Perfectly called, is substantial, which is compounded of Matter and Form. 2 Improperly so called, as an Oration consists of Letters, Syllables, Words, as the Material; and the signification as the Formal. A Common-weal of Magistrates and Subjects as the Material, and of their union by Laws to felicity as the Formal.

Integral, which consists of Integrant parts, and is

- Perfectly called,
- Imperfectly called,

Perfectly, which consists of substantial parts united.

And is either of

- The same kind, Homogeneum.
- Of another kind, Heterogeneum.

Of the same kind, which hath parts having the same name with the whole; as every part of water, wine, blood, &c. is called water, &c.

Of another kind, which hath parts having a name diverse from the whole as a man's body consists of head, breast, belly, &c.

Imperfectly called, is that which consists of parts imperfect.

And is

- Substantial.
- Accidental.

Substantial, which consists of the Aggregation of substantial parts, as a heap of corn of many grains, &c.

Accidental, when an accident is as it were compounded of other accidents; so the Moral Law is the whole in respect of the ten Commandments; man's conversion is the whole in respect of mortification and vivification.

Extraordinary whole, is, whose parts are united extraordinarily; such a whole is the person of our Mediator Christ, which consists of Natures, as of parts; yet is neither a whole essential nor integral, though it have a great Analogy with the Integral.

The whole by accident, is which is whole improperly and plain accidentally: as the caused, which is divided by his causes; the subject which is divided by accidents, and the accident by the Subject; so heat is the whole in respect of the Sun and fire.

Parts.

A Part is that which is referred to the whole, and is either

- By itself. *a*
- By accident. *b*

By its self, which is referred to the whole by itself, and is

- Subject.
- Co-ordering.

Subject is that which is subjected to the universal whole, as a straighter to a larger; so man and beast are the subjective parts of Animal.

Co-ordering is, by whose co-ordination the whole is made or compounded

- Ordinary.
- Extraordinary. †

The Canons hereof be five.

1 Parts as they make their whole, so also they determine and measure it.

2 Parts differ from their whole, though they be taken together: for, the whole is never the constituter, but the constituted, and the parts are always constituters; and the same thing constitutes not itself; also the whole (as it is the whole) is one thing; parts, though taken together, are many.

3 That which is of a part, (as it is a part) the same also is of the whole, *viz.* according to that part. Note that some things are in the part as a part, that is, cannot be there, but in as much, and as long as it cleaves to the whole.

Again some things are in it, not as it is a part, but as it hath a substance diverse from the whole; and therefore those may remain, though separated from the whole: of this sort attributes and accidents are not rightly given to the whole, but only to the part; as it is rightly said, The eye is mixed of humors, is round, &c. for such is the eye, though it be plucked out of the body; but it is not properly said, the eye seeth, the ear heareth, &c. for those agree to those parts as they are parts and instruments of the whole, which if it be extinct, the eye seeth not, nor the ear heareth. The like is in all other parts, in every essential and integral whole that is one by itself; for in Aggregate totals, as a heap, &c. it is otherwise; for they are not indeed totals; this hath great use in the Doctrine of Christ's Person, which is the whole consisting of two Natures; for rightly and really do agree to the whole person the attributes of either Nature; fitly therefore it is said, *Christ* is omnipotent, as touching his *Divinity; Christ* died for us touching his *Humanity;* and this is more aptly spoken thus than in the Abstract.

4 Note, whatsoever is of the whole, is also of the part. Here distinguish between the *whole Universal,* and the *whole Essential & Integral.* For whatsoever is in an universal whole, as an Animal, the same is in the parts of *man* and *beast;* but in other totals it is not so; for there, what the whole hath, cannot be properly given to the parts, because such parts receive not the definition of their totals, as in the *Universal whole;* it is not fitly said, the soul understandeth, thinketh, pitieth, &c. but the man that hath the soul doth those things; so whatsoever is spoken of whole *Christ,* or the person of the *Mediator,* is not properly spoken of the Humane Nature, nor of the Divine.

5 Every part in respect of his whole, is an imperfect thing; as the soul and body are things incomplete; but a man, complete.

And this part is either

- Essential. *a*
- Integral. *b*

Essential, is, which is referred to the Essential whole. And is

- Perfectly called.
- Imperfectly called.

Perfectly, which is referred to an Essential whole, perfectly so called; as soul and body are perfectly Essential parts; for they make a perfect Essential whole.

Imperfectly, which is referred to an Essential whole imperfectly so called: so sound and signification, are the Essential parts of Speech, but imperfectly called, the sound as the Matter, the signification as the Form.

Integral, is, which is referred to an Integral whole.

And is also

- Perfectly called.
- Imperfectly called.

Perfectly, which is referred to an Integral whole, having quantity.

And perfectly so called. And it is either

- Of the same, *Homogenea.*
- Of another kind, *Heterogenea.*

Of the same kind, which hath the same Name with the whole; as every part of flesh is called flesh; of blood, blood; of gold, gold, &c.

Of another kind is, which hath a diverse Name from the whole; as the parts of a man; head, hands, feet, &c.

And it is either

- Principal.
- Less Principal.

1 Principal, without which the whole cannot be: As in man, the heart, the brain, &c.

2 Less principal, which may be away without the destruction of the whole, as the finger, toe, &c.

Imperfectly so called, is, which is referred to an Integral whole, imperfectly so called, named 〈 in non-Latin alphabet 〉 , Intelligible part; such parts be the propositions in a Syllogism; the ministering of the Word and Sacraments, are the parts of the Ministry.

An Extraordinary part, is, which is referred to an Extraordinary whole; as the two Natures in Christ's person.

A Part by accident, is that which is referred to an whole by accident: as subjects when they are divided by their accidents, and accidents by their subjects, causes by the effects, &c.

Outward Terms.

We have seen the simple terms inward. Now follows the outward term which is preferred unto others outwardly, so as it constituteth them not inwardly; but, in deed and place, is diverse and distinct from them.

The outward Term is either

- Adherent. *m* *
- Concomitant. *n* *

Adherent is either

- 〈 in non-Latin alphabet 〉 , Adjacent. *a*
- 〈 in non-Latin alphabet 〉 , Object. *b*

Adjacent, 〈 in non-Latin alphabet 〉 , again is either

- Knit together. 1
- Circumstance. 2
- Adjoynt. 3

1 Knit together, or Connex, is that which happeneth, and is done together with the thing: as with Christ's passion the darkening of the Sun, the rending of the veil, &c.

2 Circumstance is, which is about a thing, and to it adjacent, as place and time, named 〈in non-Latin alphabet〉; so the circumstances of Christ's suffering, were the place, *Golgotha;* the time, *Tiberius* reign; the day, hour, &c. So shadow is the circumstance of the body.

3 Adjoynt, is that which is adjoined near to a thing, as the Thoray Crown, Reed, Purple Robe of Christ, &c.

An Object, is about which a thing or operation of a thing is busied.

And it is either

- By itself. *e*
- By accident. *f*

By itself, unto which a thing is ordered by its self, and of its own Nature; such an Object of the Will, is Good, of the understanding, Truth, &c.

And it is either

- Common.
- Proper.

Common, is about which many things together are busied; so the common object of all the senses is greatness, figure, and motion; for these are apprehended and judged of all the senses in common.

Proper, is which is determined to one, as color to seeing, sound to hearing, &c.

Both of them again is

- Primary.
- Secondary.

Primary, unto which a thing is first carried; as universal things, 〈in non-Latin alphabet〉, are the primary object of the understanding. And God is of the Philosopher (*Ethic.* 10.) acknowledged to be, 〈in non-Latin alphabet〉.

Secondary, unto which a thing is secondly carried; as things singular in respect of the understanding, and things universal in respect of sense.

Also the object is either

- Mediate.
- Immediate.

Mediate, which is objected by means of another: as sensible substances are objects of the senses by means of the qualities▪

Immediate, which is objected without any means; so qualities are objects of the senses, as color of sight, &c.

An Object by accident, is about which a thing is busied by accident; and this is meant both in respect of the action, and of the object; so evil is the object of the will by accident; for about it the will is busied, not of its own Nature, as it is will, but of vice and defect outwardly accident; thus also the understanding by accident is busied about falsehood; the preaching of the Gospel about Reprobates. And of the object, *Sarah Abraham's* wife was sensible by her accident, when the King saw her not as *Abraham's* wife, but as a fair woman, &c.

Concomitant, is either

- Antecedent. 1
- Consequent. 2

1 Antecedent is, which goeth in order of time before a thing, so as it cannot be the cause.

And it is either

- Necessary.
- Contingent.

Necessary which goeth before necessarily, either by nature or by will, as Childhood goes before Manhood, Spring time before Harvest, Resurrection before Eternal Life.

Contingent, which goes before a thing contingently; as the redness of the evening, in respect of the next day's fair weather, the red lowering of the morning in respect of rain at evening. Such antecedents may be called signs.

2 Consequent is, which followeth the thing, so as it is not the effect. And it is either

- Necessary.
- Contingent.

Necessary, which needs must follow the antecedent, as in the necessity of God's decree, Christ's suffering necessarily followed his last Supper, death followed his suffering, resurrection his death and burial, &c.

Contingent, which followeth contingently; so fair weather contingently, or it may be followeth the white Moon, for sometime it doth not, &c.

Of simple Terms arising from the first.

Having seen the first single Terms; next follow those that arise, and are conceived by means of the first.

A Term arising from the first is either of

- A Word. 1 *
- A Thing. 2 *

Of a Word.

The Term of a Word is either the

- *a* Explication of a Word.
- *b* Conjugation of a Word.

The Explication of a Word, is either 1 a Definition of a Name; or 2 a Distinction of a doubtful word; or a 3 clearing of a dark word.

1 A Definition of a Name, is, which turneth up and unfoldeth the signification of a Word, and is either

- by a Word, 〈 in non-Latin alphabet 〉 .
- by Notation, 〈 in non-Latin alphabet 〉 .

Definition by a word, is, which declareth the signification of a word by some other that is more known, either by a Synonymy and Metalepsis, or by a contrary word: As when I say a Condition is a Promise; *Stibium* is Antimony; *Antichrist* is he that is against Christ and for the Devil, &c.

Etymology.

Definition by Notation or Etymology, is, which declares the Word by the Original of it; and this not Grammatically, but Logically, for the meaning and explaining of a thing; as Noble is he which by virtue is noscible, famous or well known.

The Canons or Etymology are three.

1 The Etymology of all words is not to be sought; for many words are primitive.

2 In Etymologies we must not go on without End, but must stay in some that is first; as the *English* word, *Mix,* may come from the *Latin Misceo,* and that from the *Greek* 〈 in non-Latin alphabet 〉 . And the *Greek* from the *Hebrew* 〈 in non-Latin alphabet 〉 *Masach.* And here we must rest; for the *Hebrew* is the first tongue, and many words in it are primitive.

3 Etymologies are taken from the end, effects, proprieties, object, and opposites of a thing; and are therefore from these to be derived, and these by those to be declared; as a River comes from the Latin *Rivus,* and both of them from the *Hebrew* 〈 in non-Latin alphabet 〉 *Ravah,* which signifieth to wet or moisten, because Rivers do moisten the dry Land. *World* so called of *War▪old,* because the older it is, the War or worse it is, &c.

Distinction 2.

A Distinction is, the freeing of a doubtful word from the variety of hidden significations.

The Canons hereof are seven.

1 The Distinction of a doubtful word must be first in all consideration of things.

2 When one word or name is given to things of divers Orders and kinds, it is doubtful, and needeth distinction; as if one speak of a Canker, it is to be known whether it be of the Canker-worm, or the Canker-sore, &c.

3 When a word is given to any in a diverse respect, *viz.* Absolutely, and by relation, it is doubtful, and needeth distinction: as Justification is taken either absolutely, as it is in the Justified person only, *Rom.* 4. or relatively to our neighbor, as he may acknowledge us to be justified by the effects of Faith. *Jam.* 2.

4 When a word meaneth sometime more things, sometimes fewer, it is doubtful: as Faith is sometime largely used, sometime strictly; so Church, Grace, Election, &c.

5 When the opposite of any word is doubtful, the word itself is doubtful; as Election to life hath opposite, Reprobation: Election to an Office hath no opposite; therefore Election is a doubtful word.

6 When a Primitive word is doubtful, the Derivative is so too; and if one of the conjugates be doubtful, so is the other; as Faith is diversely taken; therefore a faithful man or infidel, is diversely to be taken.

7 Distinction of a word, repugneth not the Nature and use of things, neither darkeneth it, but cleareth the understanding of the mind, *viz.* a good distinction; but evil distinction doth darken and confound things.

Illustration.

8 The clearing or Illustration of a dark word, is the reducing of it to perspicuity.

The Canons hereof be four.

1 When a word is dark by barbarousness or Soloecism, it is to be judged by Grammar Rules: as Transubstantiation is a monstrous word, and hath bred as monstrous opinions, so *Opus operatum,* &c.

2 When a word is dark for want of use, let a more usual and safe word be put in place: as the Sacrament of the Altar is an unproper word, not to be used for the Lord's Supper.

3 When a word is larger or straighter than the thing meant thereby, let another word, if it may be had, be put in the room; as when the word Clergy is applied to the Ministers only, which is said to be common to all the Saints, 1 *Pet.* 5.

4 When a word is figurative, not for any need, but for finenesse sake, put a proper word for it.

The Conjugation, 〈 in non-Latin alphabet 〉 , or yoking together of words, is a depending of words yoked together. And is

- Primitive.
- Derivative.

Primitive, on which another word hangs in deduction.

Derivative, which hangs on the Primitive; as faithful on Faith.

And they are either

- Of a word only.
- Of thing.

Of word only, when not so much the Natural Order of signifying is looked on, as the forming of words, one from another.

Of thing, when there is a union of signification, and is

- Primary.
- Secondary.

Primary, which is in which the dependence, both of signification and determination is observed; of Faith faithful, and Justice just, &c.

Secondary, In which there is a dependence of signification only, and not of termination also; as when of virtue one is said to be studious, gracious, &c.

Of a thing.

The arising term of a thing without the word is

- Resolving.
- Conferring.

Resolving is either

- Definition.
- Division.

Of a Definition.

Definition, is the unfolding, or turning out of the defined thing.

And it is either

- 1 Perfect.
- 2 Imperfect.

1 Perfect is the unfolding of the thing by essential terms, 〈 in non-Latin alphabet 〉 .

The Canons hereof be five.

1 Every defined thing of perfect definition must be by itself, and directly in the predicamental order of things; so then there can be no perfect definition of doubtful things, of Fictions, or Privations, as sin, &c. of things concrete, incomplete, &c.

2 Whatsoever is perfectly defined, is a Species.

3 A Definition must be formed perspicuous and determinate, *viz.* free from all ambiguity.

4 A Definition should be reciprocal and equal to the thing defined.

5 An essential Definition must consist of things simply before more known, and so indemonstrable. Not regarding what we must know, or what this or that man is able to comprehend, but absolutely and simply what is first in nature, and more known according to the Essential Order of things.

Definition hath two Notions and Conceits.

1 The one of agreement or conveniency, called the Genus.

2 The other of distinction or difference, called the Difference.

The conceit of agreement, or Genus, both of Substances and Accidents, is found by bringing the defined thing into his predicamental Order, and by conferring with his superiors, by the Canons of a true and next Genus.

The Notion of Distinction or Difference, is either

- Of Substances.
- Of Accidents.

In Substances, there is one only and simple Difference, which also may easily be known by the same predicamental Table.

In Definition of Accidents, the Difference is taken from the Subject, the Efficient, the End, and Object.

The Canons of Defining Accidents by every of the Orders are nine.

1 Proper Accidents are defined by the Subject made equal, and the next efficient cause.

2 Common Accidents are defined by the mention of the efficient cause.

3 Quantity taken in general, and completely, is defined by mention of the subject and the efficient: as that it is • bodies Accident, arising from the extension of the matter. Special quantities, as a line, &c. are not defined, because they are things incomplete; neither is number.

4 Qualities potential natural, are defined by the subject, the efficient cause, and act, unto which they are carried as to an end; As, risibility is the power of man to laugh, proceeding from a reasonable soul.

5 Habits are defined by the end & the object: as Logic is an Art directing the operations of the mind about the knowledge of things, Liberality is a virtue of taking & bestowing.

6 Qualities patible, are defined by the efficient cause, and the subject, if they be proper accidents; as color is the quality of a mixed body, arising from the tempering together of bright and dark. Smell is an affecting quality of a mixed body, arising from the predominion of a d•y thing savouring tempered with moist.

7 Actions are defined by mention of the subject, the object, the efficient and the end; as sense is the knowledge of a sensible object, arising from the receiving of sensible species, by a fit sensory instrument, to the conservation and perfection of the living creature. Sight is a sense about Colour and light, arising from the receiving of both by their species, unto the perfection of the living Creature. Adoration is an holy operation of a Faithful man▪ arising from the acknowledgement, and trust of God Almighty, and (in his Son) merciful, by the holy Ghost stirred up, to the honor of God, and the faithful man's salvation.

8 *A* Passion is defined by the subject, and the efficient cause; as, anger is an affection arising from heat of the blood, moved about the heart for some hu•t done. Sleep is a passion ceasing from operations in living creatures, arising from the Alimentary, nourishing and profitable humor, imbruing the brain, and as it were congealing the passages of the Animall Spirits.

9 Relations are defined by the subject relate, correlate, foundation and term.

The subject rela•e and correlate, is wherein the relation is of mutual part; some call it the material; as the subject of marriage, is man and woman; hereupon the Relate and Correlate is the husband and wife.

The Foundation, is, from which the relation riseth, or for which it is in the subjects: the foundation is *ratio referendi,* without which it would be nothing; it is answerable to the efficient cause, and is either near or far off; as the next foundation of Marriage is the lawful consent of each party; the far Foundation, is God's first institution in Paradise.

The term is as the end for which the relation is brought into the subject▪ it is the office and effect of the relation; so the term of Baptism is the seal and confirmation of the washing of sins by Christ's blood; so marriage is an order or union between husband and wife, established by mutual consent for procreation of seed, and pleasant society of life and goods.

Description 〈 in non-Latin alphabet 〉 :

An Imperfect definition is the unfolding of a thing by terms less essential; it is called

Description: and is either.

- Principal.
- Less Principal.

Principal, which unfoldeth the thing by the Genus, and the Accidents, or the proper effects; as a man is a living Creature that can laugh, go upright, made after God's Image.

Less Principal, is the unfolding of a thing by terms merely contingent, or outward, without assigning the exact Genus, called 〈 in non-Latin alphabet 〉 , showing not what, but what manner a thing, it is.

And it is either. 1 Of the part of the concrete, or, 2 of the part of the thing. Of the part of the concrete, when a thing by its nature capable of a perfect definition, is yet unfolded to us unperfectly,

Of the part of the thing, when the thing itself is not capable of a perfect definition; as be all privatives, incomplete, concrete, &c.

The Canons hereof be two.

1 Privations are described by mention of the habits whose privations they are; as original sin is an ataxie, or disorder of the understanding, will and appetite, born with us, and opposite to God's Image.

1 Concrete accidents are not unfitly described by putting the subject in the place of the genus: as a Minister of the word is a person lawfully called and ordained to the preaching of the word, and administrating of the Sacraments. A Magistrate is a public person, ordained of God, to rule and defend the Subjects with Justice, Prudence, and Fortitude.

***Boetius* gathereth from the Greeks ten forms of Descriptions**

1 〈 in non-Latin alphabet 〉 , when the name of a thing is unfolded, as *Antichrist* is he that is against *Christ.* Justification is a reputing for Just.

2 〈 in non-Latin alphabet 〉 , when a thing is declared by its difference; as hatred is that which dureth longer than wrath.

3 〈 in non-Latin alphabet 〉 , when a thing is said to be that which it is like to; as a man is a bubble; the Church is *Noah's* Ark.

4 〈 in non-Latin alphabet 〉 , when a thing is declared by removing the contrary; as virtue is to flee vice; death is the privation of life.

5 〈 in non-Latin alphabet 〉 , by circumlocution; as *Paul* was the Teacher of the *Gentiles.*

6 〈 in non-Latin alphabet 〉 , by Example; as a substance is, for examples sake, a man, a horse, &c.

7 〈 in non-Latin alphabet 〉 , by want of the full of the same kind. As an Enthymeme is that which wanteth one of the premisses to be a Syllogism.

8 〈 in non-Latin alphabet 〉 , by praise; as a history is the witness of Times, the light of Truth, the life of memory, the mistress of life, the shower of Antiquity; also by dispraise; as riches ate the enticements to evil.

9 〈 in non-Latin alphabet 〉 , when one thing is said to be another, for natural similitude: as a man is a little world; wine is the soul of a Banquet.

10 〈 in non-Latin alphabet 〉 , by Notation; as the World is that which waxeth worse and old.

Of Division.

Division is the resolving of the whole into parts, and is

- Perfect. *a*
- Imperfect. *b*

Perfect, is the resolving of the whole properly so called and perfect, into parts properly called.

The Canons hereof are nine.

1 That which is rightly divided, must needs have parts;

Therefore the truth is ill divided into Philosophical; seeing, it is not an whole thing, but simple and impartible. So Omnisciency into Ubiquity, &c.

2 The divided and division should be without all doubtfulness and darkness; as works should not be divided into operation, *& operantis;* nor Faith into Historical, Miraculous, and saving Faith; not blindness into corporal and spiritual, nor liberty into civil and spiritual.

3 The members dividing should agree with the whole; therefore Logic is not well divided into Invention and Judgment, seeing these are actions, and Logic a quality.

4 The members dividing should be equal to the whole; so ceremonies are ill divided into godly and ungodly; for this contains not the whole Nature of ceremonies, because some are mean or indifferent.

5 The members dividing should be disjoined one from another; so a body, is ill divided into head, eyes, belly, heart, &c. for the eyes are contained in that head, and the heart in that body, &c.

6 Division should be made into the next and immediate members: so a body is ill divided into man, beast, and tree; for many members that come between are leaped over; for next a body is, either simple or compound.

7 Division should consist of as few members or parts as the nature of the whole that is to be divided will bear.

8 A true division should be made by those things which are in the whole, and not by the things outward and accidents to the whole; so quantity is ill divided into Mathematical, Physical, and Logical; for Disciplines are accidentary, and outward to things; neither is a thing by and by diverse, when it is diversely considered by sundry disciplines.

9 A perfect division is the beginning of understanding, and of constituting the method of things and disciplines.

A perfect division also is either of

- The whole Subordering.
- The Co-ordered,

Of the sub-ordering is, which resolveth the general into the specials that are subordered or subjected thereto, as to divide Animal into man and beast.

The Canons hereof are two.

1 The divided must be a general; we must learn to discern the diverse respects and considerations of things from the divisions; as when the Church is distinguished into visible and invisible, it is not properly a division, much less a division of the general into specials; for a Church is a lowest special; but it is only a diverse respect and manner of considering the Church; likewise when a man is divided into inward and outward.

2 The difference by whose means the general is divided, should be essential and proper, *viz.* not translated from one general to another.

The division of the co-ordered, is which resolves the whole into parts co-ordered: and is either

- Essential. *a*
- Integral. *b*

Essential, which resolves the essential whole into essential parts, and is either 1 First, or 2 Secondarily so called.

1 First, is when the Essential whole properly called is resolved into matter and form: as a man into soul and body. And here, the true and next matter and form must be taken.

Secondarily so called, is when an Essential whole improperly so called, is resolved into his material and formal; as an Oration into a sound, or words written, and their signification. A

Church into men called, &c. The union of th•se with *Christ,* and one with another by faith and obedience of the Faith; whereof these are the material of the Church, those the formal.

Integral division is which resolveth the whole into integral parts, and it is also either, 1 First primarily. 2 Secondarily so called.

1 Primary, is which resolveth into parts the entire whole properly called; as the Tabernacle was divided into the Court, the holy, and the most holy.

This manner of partition should be instituted in right order, descending from the more principal and greater parts unto the lesser.

Secondarily called, is, which resolveth into parts an entire whole improperly called, such as accidents be; as a Syllogism is resolved into three Propositions and Terms: the Law into two Tables, or ten Precepts.

An imperfect division is, when the whole is resolved into parts by accident; and it is either: 1 Of the subject into his accidents and circumstances: or 2 Of accidents by their subjects. 3 Or of the effects by their efficient, or final causes: or 4 Of causes by the effects: or 5 Of things by their objects: as 1 Of men, some are tall, some low, some learned, some unlearned, some dwell in hot countries, some in cold. 2 Agues, some are in the spirits, some in the humors, some in the solid parts. 3 The Scriptures, some were written by the Prophets, some by the Apostles. Gardens, some are for profit, some for pleasure. 4 God's word, either terrifieth the conscience, as the Law; or comforteth it, as the Gospel. 5 Love is either of God, or of our neighbor.

Of the self-same being.

Hitherto of the arising term resolving; now followeth the conferring, whereby thing with thing is compared.

And is either

- Consentany.
- Dissentany.

Consentany (or agreeing) is when the Identity, 〈 in non-Latin alphabet 〉 , or self-same being of things is looked on.

Indentity, is the unity and agreement of things, and is

- Ordinary. *a*
- Extraordinary. *b*

Ordinary in ordinary things, and is either

- Greater. *a*

- Lesser. *b*

Greater Identity of them, which is are the same in some greater manner, and as it were absolutely.

And is either

- Formal.
- Numerical.

Formal, is of them which differ only in evolution of definition, otherwise are the same in all things. As a man and a reasonable Animal.

Numerical Identity, is the unity of one singular undivided thing.

And is either; 1 Primary. or 2 Secondary.

1 Primary, which simply and properly is one in Number; As Heaven, *Peter.*

2 Secondary; Which are one in Number by some outward conjunction. As one Church under Christ the head; One heap of Corn, *&c.*

Lesser Identity, is of them which are one after a sort.

And is

- Inward.
- Outward.

Inward, is of them which agree in some inward manner or Term.

And is either, 1 Subordinate, or 2 Co-ordinate.

1 Subordinate, is of them which agree under the Predidicamentall Order, and is either

- Conjunctive,
- Disjunctive.

Identity of Conjunctive subordination, is of them which in the Predicamentall order do straight follow one another: As be all Generalls with their subordinate specials: These are called really the same; as a man, & an Animal; for they are not two disjoined things, but only subordinate,

The Canons hereof are two.

1 They which are really the same, of them the Superior concurreth to the constitution and the definition of the Inferior.

2 They which are really the same, fight not in anything.

Identity of disjunctive Subordination, is of them which so agree under the predicamentall Order, that they are notwithstanding disjoined one from another, as two diverse things.

And is either

- General.
- Or Specificall.

General, of them which agree in the General, 〈in non-Latin alphabet〉, As a man and and a beast agree in an Animal.

Specificall, which agree under one lowest special: As *Peter* and *Paul* agree in human Species, 〈in non-Latin alphabet〉.

2 Coordinate, is of them which agree in Coordinate Terms, and is

- Causal.
- Co-haesive.

Causal Identity is of them which agree in the causes, or caused: So in 1 *Cor.* 12. the distinct gifts agree in one efficient, God, &c.

Cohaesive Identity, is either of the Subject, or of the Accident.

Of the Subject, is of Accidents which are in one Subject, 〈in non-Latin alphabet〉: As the Prophetical, Priestly, and Kingly Office in Christ; this may also be called the same really: so the faculty to understand, to will, &c.

Accidental Identity is of them that agree in Accidents; as a Moor, and a Raven agree in blackness:

And it is either

- Primary,
- Secondary.

Primary, is of them which agree in Primary and properly called Accidents.

And it is either

- Parity.
- Similitude.

Parity, is the Identity of things that agree in quantity: As when two men are of like stature, or having a like number of children.

Of Similitude.

Similitude is the Agreement of things in quality chiefly; and then also in action, passion, and relation.

And is either

- Absolute.
- Parabolicall.

Absolute, is the agreement of things in quality, Action; Passion, Absolutely and simply.

Parabolicall, is when the Accidents of things have a kind of Image among themselves: As Christ's Parables, *Mat.* 13. &c.

The Canons hereof are four.

1 Parabolicall similitude is the most fit instrument for plain and popular kind of Teaching: Seeing all our Doctrine proceeds from known to unknown, we must needs learn so much the more easily, as that is easy from whence the beginnings of learning are taken, as, are in Parables, sensible things.

2 Every like is also unlike, *Simile non estidem.*

3 Similitude must not be made between things too much dissevered; As some have compared the ten Commandments with the ten plagues of Egypt.

4 A Parable must be fitted to the Principal scope and intent of the Declarer, and not be stretched beyond this; As when Christ likeneth his coming to a thief, &c.

Similitude is either

- Simple.
- Compound.

Simple, which is between two Terms: As a subtle wit likened to fire.

Compound, which is between four: So a Magistrate is to the Commonwealth in War, as a Governor is to a Ship in a tempest.

Secondary Accidental Identity, is of them that agree in relations: Thus two parts are said to be same, as two Masters, as two Sons, &c:

Outward Indentity, is when things agree in outward Terms, as in Time, Place, Obiects, Antecedents, Consequents As *Moses* and *Balaam* lived in one age, &c.

Extraordinary Identity is when things agree extraordinarily.

And it is either

- Essentiall.

- Hypostatical.

Essential, is in three persons of the holy Trinity which communicate in one essence in number: Called 〈 in non-Latin alphabet 〉 .

Hypostatical, is when two complete Natures are united in one Hypostasis, or persons, called 〈 in non-Latin alphabet 〉 , whereof there is only example in the person of our Mediator Christ, where the Divine and Humane Nature are said to be the same in Hypostasis: such are called 〈 in non-Latin alphabet 〉 ; as they that agree in Essence, are called 〈 in non-Latin alphabet 〉 .

Of Distinction.

Hitherto of the arising Term Consentany; Dissentany followeth, whereby the diversity of things is understood.

And is either

- Distinction.
- Opposition.

Distinction is the diversity of things without sight.

And it is either

- Primarily so called.
- Or Secondarily.

Secondary is that which is only in consideration and conceit of mind: As when we distinguish in mind the right side of a Pillar from the left; so in light, though it be a most simple quality, we distinguish the form of warming, and of drying. So in the attributes of God from the Essence, and one from another; as when we distinguish between God's understanding, Willing, Punishing, Pardoning, &c. Though in the Godhead there is properly no distinction indeed; but only thus in reason.

Primarily called distinction, is, which is in things immediately without the mind.

And is either

- Ordinary.
- Extraordinary.

Ordinary is in ordinary things, as in the Creatures.

And is

- Formal. *a*

- Real. *b*
- Modal. *c*

Formal, is of those whereof one is taken in the definition of another; as between Genus and Species; Species and Singulars, &c.

The Canons hereof are two.

1 They that are formally distinguished, are not as thing and thing, nor as two separated things; as substance cannot be separate from man, &c.

2 They that are formally distinct, do yet communicate in the same nature and properties.

Real distinction, is of them that are as two severed and distinct things.

The Canons are three.

1 Things that really differ, may be severed one from another, as water from cold.

2 They are never subordinate one to another.

3 They may receive opposition and repugnancie; as, man and beast.

Real distinction is either

- Inward.
- Outward.

Inward is of them which differ in inward Terms.

And is

- Subordinate.
- Co-ordinate.

Subordinate, is of them which differ in subordinate or predicamental Terms.

And is either

- Generical Distinction.
- Specifical Distinction.
- Individual Distinction.

Generical, is of them which differ in the general, far off or near: As, man and virtue; For one is a substance, and the other is a quality.

Specifical, is of them which coming of one general, are separated by essential differences, or put under sundry specials: Thus man and beast differ in species. Also Man, and Lion, Horse, &c.

Individual, is a separation of two or more singulars, which also are said to differ in number: As *Peter, Paul, James,* &c.

Co-ordinate distinction, is, which is made by co-ordinate Terms:

And is

- Causal.
- Subjective.

Causal is of them which differ in cause far off or near: As man and beast differ in form; laughing and weeping differ in the efficient and end.

Subjective, is either of

- The Subject.
- The Accident.

Distinction of Subject, is when accidents differ in subject; as speaking and bleating, laughing and neighing, &c.

Distinction of accidents, is of subjects that differ in accidents.

And is either

- Primary.
- Secondary.

Primary, is of them that differ in accidents primarily called.

And it is either, 1 Imparity, 2 Dissimilitude.

1 Imparity is when things differ in greater or lesser quantity; as love excels faith, 1 *Cor.* 13. The soul excels the body, &c.

2 Dissimilitude is distinction of things after diverse qualities, actions, passions, and the image of all these.

Secondary distinction of accidents, is of them that differ in relations: as when one is a father or a master, another not.

Outward real distinction, is when things are distinguished by outward Terms, as by Objects, Time, Place, Antecedents, Consequents, &c.

Modal distinction, is when not the things so much as the manners of the things are distinct; either things by their manners, or manners by their things.

And it is either

- Simple.
- Comparative.

Simple, when manners of things are simply distinguished: so essence and existence differ in a simple modal distinction.

Comparative, is when the same thing or quality is distinguished by more and less. As between hot and lukewarm.

1 More and less do never vary the species; so weak faith and strong faith; *Paul* a child and a man, do not differ in specie.

2 Things compared by more and less, must not be AEquivocall: As the sharpness of voice, and of a sword, may not be compared.

3 Things compared by more or less, must be of the same species and nature; so it is not meet to compare a Smiths saw to a Carpenters mallet; nor to ask, which was best learned, of *Galen* (a Physician) or of *Bartolus* (a Lawyer.)

Extraordinary distinction, is in things extraordinary.

And it is either between God and the Creatures, or between the essence and persons of the Godhead, or of the persons one from another: God differs from Creatures more than in general, and agrees only in Analogy; in the persons there is distinction somewhat like the Modall: For *Justin Martyr* calls the persons 〈in non-Latin alphabet〉.

Of Opposition.

Now followeth Opposition, which is the Fighting together of two simple Terms, so as neither the one can agree with the other, nor both of them with the third, after one and the same manner. They agree not 〈in non-Latin alphabet〉, nor 〈in non-Latin alphabet〉, nor 〈in non-Latin alphabet〉, nor 〈in non-Latin alphabet〉;

The Canons of Opposition are two.

1 Opposites so far forth as they are such, are together.

2 One Opposite helps the knowledge of another in that that is an Opposite. 〈in non-Latin alphabet〉.

Opposition is either

- Common. *a*

- Special. *b*

Common, is contradiction, which is the first opposition of a thing and not a thing.

The Canons hereof are four.

1 Contradiction is of all Oppositions the first, and so the measure of all the rest: Cold and heat were not opposed, unless Cold were not Heat, and Heat not Cold.

2 Contradiction is of Oppositions the simplest.

3 It wants simply all mean: For between a thing and not a thing, there is no mean thing.

4 It is of all Oppositions the greatest or strongest.

Contradiction, is either

- 1 Exprest.
- 2 Implyed.

1 Exprest, when the note of denial is plainly put to one part: As a man, and not a man.

2 Implicit, when the note of denial being omitted, one part overthrows another: As an unbloody Sacrifice: For that which is not bloody, is not a Sacrifice: so the Catholic *Roman* Church; Christ's everywhere present Body; for if it be everywhere, it not a body.

Special Opposition, is which is between special extremes; and is

- Primary.
- Secondary.

Primary, whose parts are most strongly opposed.

And is either

- 1 Privative.
- 2 Disparation.
- 3 Repugnancy.
- 4 Contrariety.

1 Privative Opposition, is the fighting betwixt habit and privation▪ Habit is the presence of a thing that cleaveth to some certain and fit Subject. Privation is the absence of an habit in a Substance capable of the habit. 〈in non-Latin alphabet〉 or 〈in non-Latin alphabet〉.

The Canons hereof are five.

1 A privative Opposition is near akin to Contradictory.

2 Privative Opposition admits a Mean; as, to the eye, twilight is a Mean between light and dark; God is neither moveable, nor immovable, Privatively.

3 Privative Oppositions have extremes of the same Genus, the Habit directly, the Privation indirectly; as sight and blindness.

4 Habit and Privation are about the same Subject: As, because an Animall only hath sight, therefore an Animall only is blind, not a stone, &c.

5 Privative Opposition requires determination of a certain time▪ neither can privation be given to a Subject but after the time that by its nature and fitness it might receive the habit; as none can be said to be bald until the time by Nature they should have hair.

Privation is either

- Natural.
- Comming otherwise.

Natural, when that is wanting which the Subjects should Naturally have, whether it be Accident that is due to the Subject, or a part required to the constitution of the whole.

And it is again, either, First total, or Secondly after a sort.

Total privation, is from which there is granted no ordinary regresse to the habit.

The Canons hereof are three.

1 Total privation is properly of dispositions, or powers only.

2 Total privation is beside Nature

3 From privation to habit no regresse is granted: As, he that is once quite blind, can never see more, *viz.* ordinarily.

Privation after a sort, or in part, is when an ordinary, and easy regresse is granted from the privation to that habit. As darkness of the night, which at morning returns to light; so sleep to awaking, sickness to health, &c.

Privation adventitial, or coming otherwise, is of a thing outwardly cleaving; as poverty is the privation of riches, imprisonment of liberty, &c.

2 Disparation is an opposition of specialls, arising from the division of one General by opposite differences; as a man and a beast are disparates, or dissevered.

The Canons hereof are three.

1 Disparates never agree to the same things as they are Disparates; So, bread is the body of Christ, cannot be spoken substantially, but only relatively, as bread hath relation to Christ's body.

2. Compleat Disparates do not concur as body and soul to make a man; so God and man concur to one hypostatical thing in Christ, but not essential.

3. Repugnancy is opposition either between one Disparate, and the property of another, or between two or moe properties of Disparates, and also properties of contraries, and their antecedents and consequences: As to fein, and to be indeed a friend, to be elect, and to fall from the grace of God▪ To be bread, and to be born of the Virgin: To be prudent, and not to be able to dissemble anger; for this is Repugnant to prudency.

4 Contrariety is an opposition between two qualities that drive out one another.

And it is either

- By itself.
- By Accident.

Contrariety by its self is of qualites by themselves, and absolutely taken,

The Canons hereof be eight.

1. Of contrariety, each part is positive, as hot, and cold.

2. Of contraries, both are under a certain general, near or far; As white, and black are under the general of color.

3. Contraries are about the same subject, *viz.* either the general or the special; But not always about the same in number, or those things which only differ in Accidents: So white and black are in the same mixed body generally taken, but not in the same body in number; As a Swan, and a Raven, &c.

4 If one of the contraries be, the other also must needs be, or at least have possibility to be: If in nature there be fire, there must also be water.

5 Contraries cannot be in the same degree that excel; But may be in degrees that are remiss: So what is hot in extremity, is not cold at all.

6. One contrary if it▪ overcomes, corrupteth another.

7 The remission of one contrary often comes to pass by the weakening of the other.

8 Contraries have contrary Causes, Effects, Properties, and next Subjects: So Virtue is of God, Vice of the Devil, Temyerance helps health, Intemperance hurts it, &c.

Contraties by themselves, are either

- Mediate.
- Immediate.

Mediate, which do admit a Mean, *viz.* of taking part with the extremes; as heat and cold admit between, lukewarmness

Immediate, which do not admit a Mean: *As* Virtue and Vice.

Contrariety by accident, is which agreeth unto other things for the qualities: as fire and water are contrary, because of heat and cold.

The secondary opposition is betwixt the Relation and the Correlate.

The Canons hereof be three.

1 Relative opposition is of all the weakest.

2 Opposites relatively have no Mean, *viz.* which takes part of the extremes, as Father and Son,

3, Opposites relatively are both affirmative.

And thus much of the simple Terms of the first part of Logic.

A General Sum of the first Part of Logic.

The first part of Logic is about a simple Term, and is either

- The first which is either,
    - Of a word with the
        - Divisions.
        - Canons.
    - Of a thing which is either
        - The predicamental Row wherein is considered
            - The manner how things are received into the Rows.
            - The degree,
                - Direct which is
                - Primary
                - The General.
                - The Special.
                - Secondary, the singular.
                - Collateral, or sidelong, the difference.
            - The partition; for a predicament is either

- Primary.
  - Of Substance.
  - Of Accidents.
    - Absolute.
      - Quantity.
      - Quality.
      - Action.
      - Passion.
    - Of Relation.
- Secondary, as
  - When.
  - Where.
  - Situation.
  - Habit.

- the term about the Row, which is either
  - Inward.
    - The cause
      - Efficient.
      - Matter.
      - Form.
      - End.
    - The caused.
    - The Subject and Accident.
    - The Whole and the Part.
  - Outward.
    - Adherent either Adjacent which is either
      - Connex.
      - Circumstance.

            - Adjoint.
        - Concomitant, which is either
            - Antecedent.
            - Consequent.
- Arising of the first, and is either
    - Of a word, and is either
        - The unfolding of a word.
        - Conjugates.
            - Definition of a Name.
            - Distinction of the doubtful.
            - Clearing of the obscure.
    - Of a thing, and either
        - Resolving, and is either
            - Definition.
            - Division.
        - Conferring, and either is
            - Consentany, as the identity of things.
            - Dissentany, as
                - Diversity.
                - Distinction.
                - Opposition.

THE SECOND BOOK, Handling the Second Part OF LOGICK; Which is a Director of a Compound conceit.

Of a Proposition.

THe second Part of Logic directeth a compounded conceit, which is done by Precepts concerning a Proposition.

A Proposition is a sentence wherein one thing is affirmed or denied of another.

And it is considered either

- In general, and is called Formal. *a a*
- In Special, and determinatly called material. *b b*

In General, when the disposition of a sentence is looked on nakedly, and absolutely, without any special condition of the things themselves.

And is again either

- Primary, or simple, and Categorically perfect. *c c*
- Secondary, or Compound, and Hypothetical, and Imperfect. *d d*

Primary or Simple, is, which in one simple Composition propoundeth anything to be or not to be. Of this we are to consider both the 1 Constitution, and 2 Division, and also the 3 Affections.

The Constitution of a Proposition is of the parts, and the disposing of the parts, of which those may be called the material, and this the Formal.

The Parts are either the Signed, or the Signers, or Signs.

The parts Signed, or Absolute, are

- The Antecedent, or Subject.
- The Consequent, or Predicate, or Attribute.

The Subject or Antecedent, is, of which anything is pronounced.

The Consequent or Predicate, is, that which is pronounced of the Subject; As in this sentence, True faith doth work by love: the first part, *true faith,* is called the Subject, or Antecdent; the latter part, *work by love,* is called the Consequent, or Attribute, or Predication.

The Canons of the Subject and Attribute are two.

1 That is the true natural subject (or antecedent) in a Proposition, which without the proposition, even in the Nature of things is subjected; And that is the true Natural attribute or consequent, which in the very Nature of things is in another: and if in any Proposition that be put first, which is not first in Nature; or last, which is not last in Nature: it is called a proposition against Nature, and Inordinate, which must be marked and brought into order; as, *It is not good for man to be alone:* Here good is not the true Antecedent or Subject, but the Lonedom of the man, of which it is said that it is not good.

2. The Consequent or Attribute must be diverse from the Subject: For the same is not to be pronounced of the same; as a *Sword* is a *Sword;* no though it be in other Terms as the *Gospel* is *glad tidings. Stibium* is Antinomy.

The Signing parts of Signs be either

- Significative, Categorematical.
- Consignificative, Syncategorematical.

A Significative Sign, is which represents to the mind a certain Antecedent and Consequent.

And it either

- A Noun.
- A Verb.

A Noun is a simple word, signifying a certain and absolute thing without time.

The Canons of a Noun are six.

1. A Noun is a simple word, and never a whole sentence.

2. A Noun should be instituted to signify some certain thine, by institution of God and man.

3. A Noun should be one in Unity of Signification, not equivocal.

4. A Noun should be of finite Signification.

5. A Noun of the first or right case, is properly a Noun*in Latin.*

6. A Noun by itself signifies not distinction of time.

A Verb is a simple word, inferring with the principal signification of Action or Passion, Distinction of time.

The Canons hereof are four.

1. Every Verb includes in it some Noun or Signification of a certain thing: As *I speak,* Includes in it Speech.

2. A Verb beside the conceit of some certain things notes fitness of avouching of some other.

3. A Verb primarily infers with it a certain distinction of the time present.

4. *A* Verb of the Indicative mood is of all, most fit for Enunciative composition and division.

A Consignificative Sign, is, which signifies no certain thing in the Proposition; But the manner only of a thing; As, all, none, some, &c

The Formal thing in a Proposition, is *A* disposing of the Parts to others: And it is either Signed or Signing.

Signed, is, the Order of the parts of the Proposition absolutely looked on in the mind, agreeing with the order of things without the mind.

Signing is, an outward note of this Disposition & Order.

And it is either Exprest or Included in the Verb.

Exprest, when the antecedent is put with the consequent, by mean of the Verb Substantive [ls] as▪ Faith without works is dead.

Included, is, when a Verb Consequent, or Attribute, is immediately added to a Noun Antecedent or Subject, As for *Peter* runneth, understand, *Peter* is running.

Thus have I shewn the constitution of a Proposition.

Now followeth the Division, taken partly from the Material, partly from the Formal.

Of the Material, a Proposition is either

- Finite.
- Infinite.

Finite, is, which consists of a finite Antecedent and Consequent.

Infinite, which consists of an Infinite Term: as, *Faith justifieth, faith is not without works,* these are Finite. But, *Peter will do anything rather than deny christ:* This is an Infinite affirmation. Man was able not to sin, and man was not able to sin; the first is an Infinite affirmative, the later a Negative.

Both of these is either, 1 Universal. 2 Particular, or 3 Singular.

1 Universal, whose Subject or antecedent is universal.

And is either

- Definite. *a*
- Indefinite. *b*

Definite, which hath the Sign of Universality expressly added to the Subject: *As all, everyone, none,* &c.

This Consignificative not *all,* is either

- Distributive. *c*
- Collective. *d*

Distributive, when it signifies that the Consequent may be distributed into those things which are contained in the Antecedent.

And it is again either distributive into Singulars of the Generals, or into Generals of the Singulars.

Distributive into Singulars of the Generals, is which signifieth that the Consequent is distributed into every singular thing contained in the antecedent.

And it is again either

- Restrained, or Limited.
- Absolute.

Absolute, when a thing to which the note of Universality is added, is absolutely distributed without restraint; As, every man is a living creature.

Limited, when there is a restraint included to be understood: As *Psalm* 8. *Thou hast put all things under his feet.* Yet he himself is restrained that put all things under, 1 *Cor.* 15. So, No man received his Testimony, meaning no Reprobate man, &c.

Distributive into Generals of the Singulars, is when the Consequent is distributed not into every singular thing, but into certain Orders and Estates of the Singulars; as, every beast was in *Noah's* Ark, that is, not every Singular or Particular beast; But some singulars of all sorts of Beasts. Christ cured every disease, that is, every kind of disease; God would all men to be saved, that is, all sorts of men.

Collective, is when the antecedent is so taken under a numbering Collection, that the Consequent cannot be distributed into the Inferiors▪ As, all the Apostles were twelve, all the Evangelists were four, all the Commandments ware ten; of this we cannot gather, *Peter* is an Apostle, therefore he is twelve.

The Canons of an Universal Sign are these.

A Note or Sign of Universality is not added to the Consequent: As we cannot say, *every man* is *every living Creature;* But here it must be excepted, if the Consequent be a Verb Adjective; for we may say God preserveth *all men,* Christ redeemed *all the Elect,* &c.

2 Adverbs that have the place of a Noun, make also universal propositions: as, Never do the Godly want affliction: No where are the Saints free from troubles?

2 Every Note Collective, as also Distributive into Generals of the Singulars, Imperfectly, and Secondarily, do make an Universal Proposition.

An Indefinite Universal, is which hath an Universal Subject (or Antecedent) without Note.

The Canons hereof are two.

1. The chief force and use of Indefinites is in Propositions of the Idea: That is, in such, as where the Universal Subject is taken absolutely: As, The Lord's Supper is a Sacrament, Man is the Noblest Creature, The soul of man is immortal, *&c.*

2. There is also an use of Indefinites; to signify that the Consequent is in the antecedent, for the most part, though not always 〈in non-Latin alphabet〉 As, The *Cretans* be liars, Mothers are too much Cockerers of their children, *&c,*

2. A Particular is, which to a particular antecedent adds a particular Note: as, Some men fear God, Few are Elected, not many are Called, *&c.*

3. A Singular is, which hath an Antecedent singular or undivided: as, *John the Baptist* is not the Christ; This man is a true Christian, *&c.*

The Canons hereof are two.

1 When a Note of Universality is added to a singular Antecedent, it means nothing but a Collection of singulars: as all *Pharaoh's* were Tyrants. All *Herod's* were cruel.

2. To the Antecedent of a singular Proposition, may not be added a denial Infinite.

From the Formal, a Proposition is divided into

- Affirming.
- Denying.

Affirmative is when the Consequent is joined with the antecedent.

The Affirmation is before, and more worthy than the Negation.

Denying or Negative, is which divideth the Consequent from the Antecedent, As, Good works do not justify: A man is not a stone.

The Canons are two.

1 That a Proposition may be a Negative, it is necessary that the Particle of denying be either set before the whole Proposition: as, No Elect are damned; or be immediately added to the Coupler, and Verb adjective that hath the force of the Coupler, or Band; as, Marriage is not a Sacrament; Works justify not.

2 Every true Negation hangs on a true Affirmation: For it could not rightly be said, *Works justify* not, unless it were true, that *Faith only justifieth.*

Both of these (Affirmative and Negative) is either

- Pure.
- Modal.

Pure, is, wherein the Consequent is purely disposed with the antecedent, without the express manner of disposition.

Modal, is, which is affected with a certain mood or manner of disposition.

And it is either

- Primary. *a*
- Secondary. *b*

Primary, is, which is affected with some Primary manner, as be those four.

- 1 Necessary, or needs.
- 2 Impossible.
- 3 Possible.
- 4 Contingent, or perhaps.

1 As, It is necessary that a Creature be finite. The Elect must needs be saved. 2 It is impossible that God should be created. 3 It is possible for him that fighteth to win the victory. 4 It is contingent for a man to sit, for he may also not sit.

The Canons of those Modal propositions are five.

1 There is more use of those Modals among the Greeks than the Latins.

2 No other Modes (or manners) are here looked on than Formal, that is such as affect the disposition of the Consequent with the Antecedent.

3 A Modal Proposition hath the *manner* for the Consequent indirect, and by Analogy so called: in every Modal Proposition, there are two things, the *Saying,* and the *manner;* as in this, *It is impossible* that the *Elect* should be *deceived.* That the Elect should be *deceived,* is a *saying; impossible* is the *manner;* the saying is put instead of the Antecedent, the manner instead of the consequent, but this must narrowly be taken.

4 The quantity of a Modal proposition is esteemed partly by the saying, partly by the manner; but chiefly and properly by the *saying,* as that which hath the quantity of multitude. Secondarily by the manner, as that which hath the quantity of time; *Necessary* hath the force of an Adverb universally affirming; as, It is necessary for a man to be reasonable, that is, a man is always reasonable; Impossible, hath the force of an universal Negative, as, It is impossible for a man to be a *Stone,* that is, a man is never a stone: *Possible* and *contingent, have the force of particulars, as sometimes, for the most part,* &c.

5 The quality or affirmation and Negation of a *modal proposition* is esteemed by the manner: as, It is impossible for the Elect to perish. This is a *Negative:* It is necessary that Christ should be true man, this is *affirmative* by reason of these *Manners, Necessary and Impossible.*

Secondary Modals which have a secondary manner, are either

- 1 Exclusive.
- 2 Exceptive.
- 3 Restrictive.

Exclusive, which hath an exclusive significative word, as *only, alone,* &c.

And it is Exclusive either of the

- Antecedent or Subject.

- Consequent.

Exclusive of the antecedent, is, which with an exclusive word set before it, excludes or shuts out other antecedents from participation of the same consequent: as, Only *faith justifieth;* Only God is uncreated.

The Exclusive of the antecedent, excludes not concomitants, or them that accompany the same: as only the Father is true God, excludes not the concomitant, the Son and the holy Ghost, but false gods, idols, &c.

Exclusive of the consequent, is, which by a sign of Exclusion put between antecedent and consequent, excludes other consequents from the same antecedent, as, Reprobates do evil only; *Carthusians* do only eat fish.

2 Exceptive, is, which consists of an excepting particle, as *Except, Besides, Unless,* &c.

The Canons be four.

1 In an Exceptive proposition, always the antecedent is excepted from participation of the consequent, and not contrary as was in the Exclusive.

2 The antecedent excepted must be contained under the Excepter: For it is foolish to say, *Every man, except a beast, is able to laugh,* because a beast is not contained under a man.

3 The antecedent from which the exception is made, must be an Universal, that it may be distributed: As it is foolish to say, *Some man except Judas is elected.*

4 That which is excepted should be straiter than that from which it is excepted; For it is vain to say, *A man, except a man, runneth.*

3 Restrictive is, which consists of restraint or limitation; *as far forth as, in respect of, according to,* &c.

Limitation is the determination of that according to which the Consequent agreeth with the Antecedent, or not agreeth.

And is

- General.
- Special.

General, which is conceived with general terms.

Special, which is conceived with special Terms, that is, which pertain to anything in special, and properly.

And it is either of

- One Noun.

- Diverse.

Of one Noun, is, which limits the thing by itself, that the Consequent may be understood to agree essentially: As, *A man, as he is a man, hath reason.*

Of a diverse Noun, which limits the Antecedent by something diverse from the Antecedent.

And it is either

- Essential. *a*
- Accidental. *b*

Essential, which is done by an essential term.

And is either

- General.
- Partial.

General, when it is limited by his *Genus:* as, a man, *as he is a body, is local;* as he is a living thing, he is nourished; as he is *Animal,* he hath sense, *&c.*

Partial, when a thing is limited by some part Essential, or Integral: As, *A* man touching his soul is Immortal: Sacraments touching their matter are visible, touching their form are invisible; Christ as man died, *&c.*

Accidental is which limits a thing Accidentally.

And is

- Inward.
- Outward.

Inward, when a thing is limited by some Inward accident either absolute or Relative: as, Fire, as it is hot, burneth; not as it is dry: God willeth hardening of sinners; not as it is sin, but as it is a punishment.

Outward, when a thing is limited by some outward comparison and respect; as when a mean man is said to be great in respect of a dwarf, *Isaac* was a Son in respect of *Abraham,* and a Fat•her in respect of *Jacob;* Faith justifieth as it hath reference to Christ.

The Canons of limitation are six.

1. A Consequent or Attribute contradictory, can with no Limitation, be made to agree with the antecedent 〈in non-Latin alphabet〉; False therefore are the Popish Limitations to prove that Accidents may be without the Subject in their Transubstantiated Sacrament; For it implieth a contradiction.

2. Every lawful Limitation should have possibility to be referred to some form of Limitation, delivered by the Art of Logic,

3. A Limitation should be made by that which agreeably is in the antecedent, or Consequent, whether it be in it *absolutely,* or Relatively.

4. The manner Limiting in part should be distinct in deed and words, from the Limited in the antecedent and Consequent.

5. Limitation should be perspicuous, casie to be explained.

6. Limitation in a diverse respect, pertaineth to the antecedent and Consequent of the proposition Limited.

The Affection of propositions either

- Consentany. *a*
- Dissentany. *b*

Consentany, whereby propositions agree together,

And is

- Equal valor 〈in non-Latin alphabet〉 *a*
- Conversion, *b*

The Canons of equal valor are either

- General.
- Special.

General, which pertain as well to the Pure as to the Modal, though chiefly to the Pure.

And they be ten.

1. Equal Valor of Propositions which is taken from the Signs of quantity, is shown by the signification of the Signs and their mutual correspondence: These therefore are equivalent, *Not every man is elected, and some man is not elected;* there is no man that is not a sinuer, and every man is a sinner. Not any man is good, and, No man is good, &c.

2. Diversity of words takes not away the equal value of sense, when the things signified by the words in the sense and meaning of the Speaker are the same: These therefore are equipollent, Bread is the body of Christ, and bread is the Communion of Christ's body; For its Christ's intendment, as *Paul* expounds him.

3. Equivalents should have Antecedent and consequent the same indeed: The transplacing of antecedents and Consequents changeth the sense of propositions; For these are not

equivalent, to say, Bread is Christ's body, and in bread is Christ's body, or Christ's body is in the bread; nor these, Bread is Christ's body, and, let Bread be Christ's body, *&c.*

4. Of Equivalents, one may be more forcible and significant then another; and yet the agreement of sense remain safe: As these agree in sense, *Bread is Christ's body,* and *read is an holy sign of Christ's body;* Though the first hath a more forcible signification.

5. A Proposition of this sign [all] having limitation, is of equal value with the particular, when the limitation is taken away: as, All men that believe shall be saved, and, only some men shall be saved.

6 A proposition of the sign *All,* distributing into general of the singulars, is of equal value also with a particular; as, God would all men to be saved; and, God would some of every sort of men to be saved.

7 A proposition of the sign *All* collective, is equal to an indefinite; as, All the outward senses are five; and there are five outward senses. Note also, that in the Hebrew, *not all,* is equivalent to *none,* as *Psal.* 143. Not all living shall be justified, *i. e.* no living.

8 Indefinites sometime are equivalent to universals, sometime to particulars; to those in a matter necessary, to these in a contingent.

9 The affirming of a privation, and denial of an habit, are equivalent in an hable subject; as, He is not just, therefore he is unjust; this is true in a man, not in an infant, nor in a stone.

10 He that puts one eqvivalent, puts also the other; and contrary, He that takes away one, takes away the other: so when Christ saith, *Few are chosen,* he saith in effect, All are not chosen.

The special Canons which pertain to the Modals only are five.

1 Propositions of necessary and impossible are equivalent when they have the *manner of the same* spoken of a diverse quality, as, It is necessary that offenses arise; and, it is impossible that offenses should not arise.

2 Propositions of necessary and contingent are equivalent when they have a diverse quality in a word & in manner; It is necessary for the Elect to abide in God's grace; It is not contingent for the Elect to abide in God's grace.

3 Propositions of impossible and possible are eqvivalent when they have the saying of the same, and the manner of a diverse quality; It is impossible for the Elect to perish; It is not possible for the Elect to perish.

4 Propositions of possible and contingent, in the Greek, phrase are often equivalent, when the manners considered in themselves import a diverse signification.

5 In Modals secondarily so called, an exclusive in a necessary matter is eqvivalent to an universal; as, The elect only are saved, and all the elect are saved.

Conversion, is the agreement of two propositions by transposing of the parts; and it is either 1 simple, or 2 by accident, or 3 by counterplacing. 1 Simple, is the mutual change of the Antecedent and consequent, the quantity and quality abiding the same; first, and properly about an universal denyer, and particular affirmer: 2 And by reason of the mater, about an universal affirm, necessary and reciprocal; as, No unbeliever eateth Christ's flesh; therefore none that eateth Christ's flesh is an unbeliever.

2 By accident is the mutual change of antecedent and consequent, the quality abiding, but the quantity being changed, *viz.* the universal into a particular affirmant; as, Every man is a living creature; therefore, some living creature is a man.

3 By counterplacing is the mutual transplacing of the consequent and antecedent, the quantity abiding, but the quality changed, *viz.* about an universal affirmant; as▪ All that are ordained to life do believe; therefore they that believe not, are not ordained to life, *Acts* 13.

The Canons of conversion are nine, of which the first four are general, the other pertain to the Modais.

1 That which is to be converted, must have a proper connection, understood without any ambiguity; these therefore are not to be turned; Christ is a vine; Bread is Christ's body, &c.

3 The whole antecedent of that which is converted, must be made the consequent of the converter, not maimed or cut off.

4 In converting, the obique Cases must be made light, as not because, Some tree is in the Garden, therefore some Garden is in the Tree; but thus; therefore something that is in the Garden is a Tree.

5 Conversion of Modals is made by change of those extremes which are in the *saying,* the *manner* always abiding fast, and the quality of the *saying*▪ kept.

6 There is no other conversion in *Modals* then simple and by accident.

7 Propositions of the *manner necessary* are converted so as the pure simply, when they are universal negatives, or particular affimatives; and by accident▪ when they are universal affirmants, though so also they be simply converted; as, It is necessary that no man be a stone, is converted simply, therefore it is necessary that no stone be a man.

8 Propositions of possible are converted as the former of necessary.

9 Propositions of *contingent,* if they be affirmative, are converted as the former, but negatives not so; for particulars are converted simply, but *universals* no way.

Thus much of the consentany affections.

Dissentany is the opposition of Propofitions.

Opposition, is the fight of two Propositions according to the disposition, in affirming and denying.

The Canons hereof be four.

1 Opposition must have the same antecedent and consequent understood without ambiguity; as, It is not good for man to be alone; it is good for man to be alone; here is no opposition; for the one is meant simply, the other respectively.

2 Opposition, must be 〈in non-Latin alphabet〉 in the same respect, *i. e.* the consequent must be disposed with the antecedent according to the same part and nature of the antecedent, as, *Christ* was before *Abraham; Christ* was not before *Abraham:* the first is Time, meant as he is God: the other, as he is man; so here is no opposition.

3 Opposition must be 〈in non-Latin alphabet〉 unto the same: as the Sun is darkened, the Sun is not darkened; by limitation both those are true, and not opposite; for in respect of our sight the Sun is darkened, but in itself the Sun is not darkened.

4 Opposition must be in respect of the same time; otherwise both may be true; as, *Paul* was at *Rome, Paul* was not at *Rome, viz.* at the same time.

Opposition is either

- Contradictory. *a*
- Contrary. *b*

Contradictory 〈in non-Latin alphabet〉, which is of perpetual dis-junction; and it is principal or less principal.

Principal, is the fight of Propositions both in quality and quantity, as is between an universal affirmant, and a particular negant; also between a particular affirmant, and universal negant; as, All men are good, Some men are not good, &c.

Less principal, is between two singulars, two indefinites, and two immediate universals, fighting in quality only; as *Peter* was at *Rome: Peter* was not at *Rome.* A man is good; A man is not good, &c.

The Canons of contradiction are three.

1 Contradiction, is of all oppositions the first, the most perfect, and most fighting, and therefore the measure of them.

2 Contradiction, is of eternal dis-junction, so as it is impossible for both parts to be together true or false.

3 Contradiction wanteth all mean.

Contrariety is opposition between two universals, *viz.* them whose antecedent or subject is manifest without the consequence; as, Every man is wise; no man is wise.

2 Two contraries can never be together true, though they may be together false.

The opposition of Modals hath three Canons.

1 Contradictory Modals are, which have the same manner of diverse qualities, but the saying of the same quality; as, It is not possible for the elect to be deceived, It is possible for the elect to be deceived.

2 Contrarie Medals are, two universals having the same universal manner affirmant; but the *saying* in one denying, in another affirming; as, It is possible to be; It is possible not to be.

3 In Exclusives (which are Modals secondary) the particular negative added to the only manner exclusive, maketh the opposition: as, Only the elect are reconciled to God; not only the elect are reconciled, &c.

Hitherto of a simple proposition: now followeth the compound, which consisteth of a sense or sentence compounded.

And it is either

- 1 Expressed. *m*
- 2 Implied. *n*

1 Expressed, which hath the express note of composition.

And it is either by conjunction, or particular relatives.

Compounded by Conjunction, is, whose parts are tied by a Grammatical Conjunction.

And it is either

- Connexive.
- Separative.

Connexive, whose parts are tied by a connection, and is

- Copulative.
- Conditional.

Copulative, whose conjunction is copulative; as, Love God and thy brother.

The Canons are four.

1 A Copulative is affirmed and denied by reason of the conjunction copulative, whereto if a negation be added, it always maketh a negative; We are justified by faith, and not by works, &c. this is affirmative. Not by faith and works are we justified; this is negative.

2 The whole copulative proposition is esteemed by reason of the conjunction copulative.

3 To the truth of a copulative, there is required the truth of either part; and if one part be false, the proposition wholly is false.

4 Copulation noting the time, is to be taken in respect of one and the same time; otherwise the copulation will be false; as, *Paul* was at *Rome,* and saw *Jerusalem.* This is a deceitful copulation, for both were not at one time; but at several times both were true.

Conditional, is, whose conjunction is conditional, as, If thou sin, thou shalt die.

The Canons are six.

1 A conditional hath two parts, whereof the first is called the antecedent, which contains the condition; the latter the consequent.

2 A conditional putteth nothing in *esse,* and only suspendeth the sentence, or sense of the mind, unless the manner and condition be put, which the antecedent designeth.

3 All the truth and force of it, is in the union and coherence of the parts, whereby the consequent rightly followeth from the antecedent.

4 The measure of it is some simple composition, to which it must be resolved, that the force of it may appear, and the reason of the connection be manifest.

5 The affirmation hangeth on the affirmation of the condition; therefore it is then Negative, when the denial is put before the conjunction *If,* not when it is put after: So, *If the Lord keep not the city, the Keepers watch in vain:* this is affirmative, not negative.

6 A conditional, having an impossible condition annexed, is equivalent to a simple denial: as, If the sands can be numbered, *Abraham's* seed shall be numbered, meaning they shall not be numbered.

Separative, which hath a separative conjunction: and is either

- Disjoyned. *a*
- Discrete. *b*

Disjoyned, whose conjunction is disjunctive; as, either we are justified by faith, or by works.

The Canons hereof be five.

1 The disjoined parts of a proposition must be subordinate; it is therefore vain to say, Either it is a living creature, or a man.

2 The affirmation or negation is esteemed by the disjunctive conjunction only, whereto there must needs be added a negation, if the sentence must be negative.

3 For the truth of the disjunctive, it is enough if one part be true.

4 That therefore is false which hath no part true, and wherein taking away one, another member can be given which is true: as, Either the Pope is head of the Church, or it hath no head; both are false; and a third is true, *Christ* is the head, *Colos.* 1.

5 When the disjunctive opposition is immediate, and either member is removed, it makes the rest requivalent exclusively; as, Either we are justified by faith, or by works; but works are removed, *Rom.* 3. Therefore this exclusive sentence is true, Only by faith are we justified.

A discrete sentence, is, which hath a discrete conjunction; as, although, yet, notwithstanding, &c.

The Canons are two.

1 To the truth of a discretive is required the truth of both parts.

2 False therefore is the discretive when any one part is false; as, *Christ's* human nature is not eternal, yet it is everywhere present.

Compounded of particular relatives, is, which hath notes of comparison according to quality, quantity, time and place: as, *Such* as the Shepherd is, *such* is the sheep. He is *as* honest *as* he is learned▪ Where the treasure is, *there* is the heart. *Then* men fast *when* the Bridegroom is gone, &c.

2 An implied compound sentence, is, which hath no express note of composition.

The Canons are two▪

1 The truth or falsehood of an implied sentence, wholly dependeth upon the manner of the consequence, or knitting of the antecedent or consequent; as, They that are guilty of *Christ's* body, they eat *Christ,* body; this is a false compound proposition; for there is no connection of parts.

2 As much as may be, this proposition is to be reduced to a mere simple.

Hitherto of a proposition common, called *formal;* now followeth a proposition in special, called *material;* which is determined to a certain condition of things antecedent and consequent.

It is divided partly by the words, partly by the things, and partly by both together.

First therefore every proposition is either

- Dark.
- Clear.

Dark, when the sense needeth Interpretation; Interpretation is the unfolding of the sense or sentence, and bringing of it to clearness.

The darkness of a sentence is cured by six Canons; According to which every lawful Interpretation is to be made.

1 A dark proposition must first of all be called back to a certain Method of some kind of discipline, and judged by the principles and analogy of the things delivered therein.

2 Interpretation is to be made according to the first intent and scope of the Speaker or Writer.

3 The order of the context is carefully to be weighed, and interpretation to be made by the knitting of the antecedents and consequents.

4 Like places are to be compared together, and by conference and agreement the sense to be set down.

5 Let the agreeing expositions of famous Interpreters be looked unto.

6 The dark places are to be expounded by the more clear, and not the dark by as dark.

A clear proposition, is, whose sense is manifest by its self, and needs no interpretation.

Again each of them is either

- True.
- False.

True, is, which agreeth to the composition and division of things without the mind, or which affirmeth or denieth as the thing is.

And it is either

- Connominative Synonimical.
- Denominative Paronimicall.

Synomina, be those that have a common name, and in regard thereof, one and the same essential definition.

Paronima, be those that be derived, and have their denomination from others.

Connominative, is, in which the consequent is spoken of the aatecedent connominatively, Synonimice.

And it is either

- Notional,
- Or Real.

Notionall, in which the second Notion is avouched of the first; as Animal is the Genus, Man is the species, &c.

Real, is, in which the consequent Synonimicall Real is disposed with the Antecedent, As, A man is an animal, Faith justifieth.

And it is

- Ordinary.
- Or Extraordinary.

Ordinary, in which the consequent is ordinarily disposed with the antecedent: As, A man is an animal; *Peter* is a man; Whitenesse is a Colour.

Whatsoever is said of the consequent by a Synonimical attribution, the same may also be said of the antecedent.

Extraordinary, is, in which there is a disposition of the Consequent connominative, with an extraordinary antecedent, *viz.* the Person of the Mediator Christ; as, Christ is God, Christ is man.

Denominative (or paronimical) attribution, is, which consists of an attribute (or consequent) paronimicall, as when either difference, or part, or accident, or circumstance, &. is spoken of the Subject, or antecedent; as, A man is reasonable; a man is bodied, is headed, is booted, is Temporal, is Local, &c. So, Christ is Eternal, is the Mediator, King, Priest, Prophet; Christ hath redeemed us with his blood, &c.

Each attribution, as well connominative, as denominative,

Is either

- Proper.
- Improper.

Proper, is, whose disposition and words are proper.

And it is Necessary, or Contingent.

Necessary, in which the Consequent is necessarily disposed with the antecedent.

The degrees hereof are three

- 1 〈in non-Latin alphabet〉. Universal.
- 2 〈in non-Latin alphabet〉. Immediate or of itself.
- 3 〈in non-Latin alphabet〉. Reciprocall.

〈in non-Latin alphabet〉; Or Universal, is, when the Consequent is attributed to an universal antecedent.

And it is either of the

- Subject or Antecedent.
- Adjacent.

〈 in non-Latin alphabet 〉 , (or Universal) of the Subject, is, when the consequent agreeth to all contained under the subject, *viz.* Specials or Singulars: as, an animal hath sense, this is spoken of man and beast, as also of all singular men and beasts. Therefore it is an attribution universal, (〈 in non-Latin alphabet 〉) by reason of the subject.

Universal (〈 in non-Latin alphabet 〉) of the adjacent, is, when the consequent is attributed to the antecedent without any exception of time or place: as, Every man is reasonable; this is true in all time and places.

〈 in non-Latin alphabet 〉 , Or Immediate, is when the consequent is in the antecedent immediately.

And it is either of

- The First Manner.
- The Second Manner.

Of the first manner, is, when the consequent is of the Essence or definition of the antecedent: As, a man is a living creature, a man is reasonable, *Melchizedek* was a man, &c.

Of the second manner, when the antecedent is of the Essence or definition of the consequent; and this is either principal, or less principal.

Principal, when an accident perfectly proper is given to the subject: As, a man laugheth, weepeth, learneth, &c.

Less principal, when an accident imperfectly proper, is given to the subject; as a man is risible, and every risible thing is a man: This is the highest degree of necessity; noted therefore with two titles, 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉 .

〈 in non-Latin alphabet 〉 , Universe, respecteth the consequent, and signifieth that it is wholly, and every whit drawn up of the antecedent, so as it is neither straighter, nor larger than it. It is not therefore 〈 in non-Latin alphabet 〉 when I say, *A man moveth.* For moving is also without a man, and is not all contained in him; nor is it 〈 in non-Latin alphabet 〉 when I say, A man is learned; for this consequent is more narrow than a man, and extends not so large; Seeing there are many men that are not learned.

The other term 〈 in non-Latin alphabet 〉 , 1 Respecteth the subject or antecedent, and saith that that is the only and sole thing, of which the consequent is strictly spoken, so as there is no other subject to whom it is rather than to this, as there is no subject wherein laughter rather and nearer is; than a man.

The Canons of necessary propositions are six.

1 A Necessary proposition, is not only affirmant but also negant: *As,* Christ's body is not everywhere; *A* man is not a stone. *As* in affirmatives it is 〈 in non-Latin alphabet 〉 ; so in Negatives it is 〈 in non-Latin alphabet 〉 , in none at all.

2 Of necessary avouching, some is pure, some mixed of necessity, and contingencie: *As, A man laugheth:* this is mixed.

3 In pure Necessaries the couple or word *Is,* is freed from all difference of time or place, and from all existence.

4 *A* necessary consequent can in no respect, limitation, or Distinction be denied of the antecedent: as, A body is finite.

5 The latter degree of necessary propositions, is always more perfect than the former which it includeth: So a perfect 〈 in non-Latin alphabet 〉 includeth a 〈 in non-Latin alphabet 〉 , and a 〈 in non-Latin alphabet 〉 includeth both a 〈 in non-Latin alphabet 〉 , and a 〈 in non-Latin alphabet 〉 .

6 Necessary attributions have the force of principles or beginnings; A Contingent proposition, is, wherein the consequent is contingently, or changeably disposed with the antecedent.

The Canons hereof are three.

1 A Contingent attribution hath such a consequent as may without contradiction be separated from the antecedent, when it is affirmative, or be given to it when it is a Negative.

2 Contingent propositions chiefly consist of common accidents, and integral parts less principal, and of adherents: As, A man is white, is bearded, booted, &c.

3 Contingent propositions are said to be probable, when the truth of them is neither by sense nor by other reason manifest unto us; For that is probable, which when it can neither certainly be affirmed, nor certainly be denied, inclineth the assent unto the one part.

An improper attribution, is, in which the consequent is improperly disposed with the antecedent.

And it is either by reason of

- The Disposition▪ *a*
- The Words. *b*

By reason of the disposition, is, when proper words being retained, the consequent 〈...〉 for any inward or Essential •...lation or Union.

And it is either

- Common,

- Or Mystical.

Common, is, when an outward consequent is given to an antecedent for some vulgar and common Union or Relation: these Relations are of four sorts.

1 The Relation of the cause to the effect; As, The Sun is said to be hot, because it causeth heat; the Gospel is the power of God unto Salvation.

2 The Relation or Union of place, and cleaving to; as when Iron is said to burn for the fire united unto it.

3 The Relation or representation; as when the title of the Prince is given to his Ambassador.

4 The Union of consent and indissoluble society; as when the wife hath the titles and dignity of her husband, as to be called Princesse, Prophetess, Doctoresse, &c.

Mystical, is, in which the outward consequent is given to the antecedent for mystical or holy relation.

And it is either

- Typical,
- Or Sacramental.

Typical, when for the certainty of the representation, that is given to the Type which belongs to the Antitype. These attributions are simple or compound.

Simple, as when that which is due to Christ only, is given to his Type and Figure; as of *David* it is said, *Psal.* 16. *Thou shalt not suffer thy holy One to see corruption;* Of *Solomon, I will establish his house forever,* 2 Sam. 7. These are fulfilled in Christ alone.

Compound, when partly they agree to the type, partly to the antitype, as, *thou* shalt not break a bone of *him, Exod.* 12. *Joh.* 19.

Sacramental, is, in which for the Union Sacramental, and certainty of sealing up, the thing signed or propriety thereof is given to the holy sign: As, Circumcision is a Covenant, the Lamb is a Passover, Sacrifices are expiations of sins, Bread is Christ's body, Baptism is the laver of Regeneration, Bread is the Communion of Christ's body, &c.

Improper by reason of the words, is, in which a word is transferred from the Native signification to some other: As when we say, The Woods do sing, The Seas clap their hands, The Fields laugh, and other figurative speeches.

A false attribution, is, which answereth not to the composition and division of things out of the mind; and it is either wholly false, or false in part; also either necessarily, or contingently false.

And thus much of the second part of Logic.

A Summary View of the Second Part of *Logic.*

The 2d. part of Logic is about a proposition, which is considered either

- Commonly, and so is
    - Simple, in wich the
        - Constitution of
            - Parts
                - Signed
                - Antecedent, or subject.
                - Consequent, or attribute.
                - Signing Significative
                - Noun.
                - Verb.
                - Consignificative.
            - Disposition of parts which is either,
                - Sign
                - Signing
                - Express.
                - Implyed.
        - Division from the
            - Material
                - Finite both either
                - Infinit both either
                - Universal
                - Secondary
                - Definite.
                - Indefinite
            - Formal
                - Affirming Each either

- Denying Each either
  - Pure
  - Modal
    - Primary
    - Secondary
      - Exclusive
      - Exceptive
      - Restrictive.
- Affection
  - Consentany
    - Equivalence
    - Conversion
  - Dissentany, opposition, either
    - Contradictory.
    - Contrary.
- Specially & conditionally, and is
  - Compounded
    - Expressed by.
    - Imployed
      - Conjunction
        - Connexive
          - Copulative.
          - Conditional.
        - Separative
          - Disjoyned.
          - Discrete.
      - Relative particles.
  - Dark Both is either

- Clear Both is either
  - True
    - Connominative
      - Notionall.
      - Real
        - Ordinary.
        - Extraordinary.
    - False
    - Denominative, And both of them either
      - Proper
        - Necessary.
        - Contingent.
      - Improper by the
        - Disposition.
          - Common.
          - Mystical.
            - Typical.
            - Sarcamental
        - Words.

THE THIRD BOOK, *Handling the Third Part* OF LOGICK; Which is the Director of DISCOURSE.

Of a Syllogism.

THE third part of Logic is busied in directing the Discourse.

Discourse is an act of the mind of man, moving itself forward from a known thing to an unknown, by a fit collation of things former and latter.

And it is either

- Inferring.
- Ordering.

Inferring Discourse is an action of man's mind by certain premised propositions proving another proposition, or improving it, by help of the Precepts of a Syllogism.

A Syllogism is considered, either

- Commonly. *a*
- Specially, in certain conditions of matter. *b*

A Syllogism commonly considered, is either perfectly so called, or imperfectly.

Perfectly called, is, the disposition of three Propositions, wherein from the two former and better known, a third more unknown or doubtful is fitly inferred, and gathered.

In this are to be considered the

- Constitution.
- Division.

A Syllogism is constituted of the

- Material. *m*
- Formal. *n*

The Material, is either 1. Simple, or 2. Compound.

1. Simple are the Terms into which at last the Syllogism is resolved.

The Term is either the *utmost* or the *mean.*

The *utmost* or extreme, is that which is put both in the Conclusion and in the Premises. And it is greater, or lesser.

The greater or *Major,* is the Consequent of the Conclusion, always to be put in the first Proposition.

The lesser or *Minor,* is the Antecedent or Subject of the Conclusion, always to be put in the second Proposition.

The *Mean,* is, by means whereof the extremes are disposed together.

The compound matter of a Syllogism, is a Proposition.

A Proposition, is either inferring or inferred.

Inferring, is, which inferreth the Conclusion: called therefore Premises: and it is either the *major* or *minor.*

The *Major,* or greater, is, in which the greater extreme is disposed with the *Mean.*

The *Minor,* or lesser, is, in which the less extreme is disposed with the *Mean.*

The Inferred, is that which is gathered from the Premises.

The Formal of a Syllogism, is the fit disposition of the*Mean* with the extremes.

The disposition of the *Mean* ariseth from the finding of it out.

The finding out of the *Mean,* consists in two things. 1. The foreknowledge of the Conclusion. 2. The Collation of the extremes one with another.

1. The foreknowledge of the Conclusion, is either

- Simple. *a*
- Compound. *b*

Simple, is, when the nature and propriety is foreknown of both the extremes, as well the Antecedent as the Consequent.

Of this Foreknowledge there are three Canons.

1. Let the Word or Voice of both extremes be diligently examined, what it is, and of what sort; and if it be doubtful, let it be carefully distinguished, and that distinction be presupposed in place of a Principle, as well for confirmation as refutation.

2. Let it be observed, whether the extremes of the conclusion be universal or singular.

3. Let the causes, proprieties, and whole definition of both extremes be set down, either implicitly or expressly, as a certain and necessary Principle of the confirmation and refutation to come.

The Compound foreknowledge of the conclusion, is, when the nature, quality, and quantity thereof is considered.

The Canons hereof are seven:

1. Let the conclusion or state of the controversy be rightly informed.

2. Let a compound or Hypothetical, never be put in the place of a conclusion, but only a Simple or Categorical.

3. That conclusion is more easily proved, which may be concluded in many figures and moods; And that which can be but in few, is harder to be proved.

4. An universal affirmative is hardly proved, not easily refuted.

5. An universal negative is easily proved, hardly refelled.

6. A particular affirmant is more easily proved, more hardly refelled.

7 A particular negant is easy to prove, most hard to refute.

2. Now followeth the taking of the *mean* by Collation of the extremes.

The *mean* or *medium,* is either Perfectly so called or Imperfectly.

Perfectly called, is that simple Term which being taken from the nature of both extremes, either knitteth or disjoyneth them one with another.

Hereof, are three Canons.

1. Every *mean* is taken from the Terms of both extremes in the conclusion, as well the natural, as the repugnant Terms; therefore he that would find a *medium,* must mind the general, the special, the causes, the accidents, the parts, the *cognata,* the opposites of both Terms in the conclusion.

2. What manner of *mean* is required to make a Syllogism of this or that quantity, the Vowel Letters in the Modes of every Figure, do evidently show.

3. The *mean,* though it may be taken from the part of the antecedent as well as of the consequent, yet that is counted more noble which is drawn from the nature of the consequent; As for example, a *mean* is to be found to prove this conclusion, Every man is an *Animal;* mind the nature of this consequent *Animal,* and from it take the property of it, which is *sense;* this agreeth with both Terms, and is an excellent *mean,* or Argument to prove the conclusion, thus, Every thing that hath sense is an *Animal.* Every *man* hath *sense;* therefore every man is an *Animal.*

4. One and the same *mean* for a diverse respect of the Antecedent or consequent, may be referred to diverse places of Inventiom; as for example, A man hath sense, because he is an Animal: This Argument in respect of the Antecedent *man,* is from the place of the genus; but in respect of the consequent, it is from the place of the subject; for an Animal is the proper subject of sense.

5. Store of Means or Arguments is gotten chiefly two ways: 1. By deducing both extremes one after another through the places of invention, as well contingent as necessary. 2. By discerning the principal means from the less principal; for example, take the consequent of thy opposed conclusion particularly, and lead it through the contingent places; argue and reason from the Notation of it, the likes, equales, conjugates, and the other contingent titles of places: which are at least 16. now thou hast so many Means. Then come to the others storehouse of necessary places; and reason from the Genus, the difference, the subject and accident, the proper, the causes, and the other titles of necessary places, which are at least 17. Then do the like about the Antecedent of the proposed conclusion; and thus mayest thou have for one Conclusion fifty Means or Arguments: but not the store of Arguments is to be respected so much as the weight or force of them; three or four sound Arguments are enough to prove any common Conclusion.

The Mean imperfectly so called, is when a Testimony, or speech of any Author is taken to prove the conclusion. This mean is called 〈in non-Latin alphabet〉 inartificial, because testimonies want artificial force to prove anything of themselves. It is called also *the Place from authority,* that is, the dignity of the speaket.

And thus much of the constitution of a Syllogism; Now followeth the division of it.

Of the three Figures of Syllogisms,

A Syllogism is divided by three Figures.

A Figure is the conformation of a Syllogism, according to the certain situation of the Mean term, and certain manners (or modes) of quantity and quality; *Figura est 〈in non-Latin alphabet〉. Alexand.*

A mode or manner, is a lawful constitution of Propositions in every figure, according to the quality and quantity.

And it is either

- Principal.
- Less Principal.

Principal, is, when the Propositions are general, that is, joined with universals, or indefinite, or particular.

Less Principal, is, when the premises are singular.

The Figures of Syllogisms are three:

The first Figure, is, in which the mean or middle Term is the Antecedent (subject or foregoer) in the *major* or first proposition: and the consequent (Attribute or follower) in the *minor* or second Proposition.

The Modes of this Figure are four, called *Barbara▪ Celarent, Darii, Ferio;* these are but words of Art, and serve for no other meaning then that the vowel Letters in them denote the quality and quantity of the Propositions; *a* noteth an universal affirmative; *e* an universal negative. *i* Noteth a particular affirmative, and *o* noteth a particular negative.

As may be seen in the examples following.

Barbara.

- Every sinner is subject to God's wrath.
- Every man is a sinner: therefore,
- Every man is subject to God's wrath.

Celarent.

- No sinner deserveth God's favor.
- Every man is a sinner: therefore,

- No man deserveth God's favor.

Darii.

- All sin is to be shunned.
- Some pleasure is sin: therefore,
- Some pleasure is to be shunned.

Ferio.

- No sin giveth a man true comfort:
- Some pleasure is sin: therefore,
- Some pleasure giveth a man no true comfort.

A Singular Syllogism.

- The promised *Messias* ought to die for the sins of the world.
- Jesus Christ is the promised *Messiah:* Therefore,
- He ought to die for the sins of the world.

The second Figure, is, in which the Mean or middle term is in both the Premises put in the place of the Consequent.

The Modes of this Figure are also four, Called, *Cesare, Camestres, Festino, Baroco.*

Cesare.

- No true Christian loveth this worlds good:
- Every covetous man loveth this worlds good: therefore,
- No covetous man is a true Christian.

Camestres.

- All righteousness pleaseth God.
- No faith without works pleaseth God: therefore,
- No faith without works is righteousness.

Festino.

- No true Worship displeaseth God:
- Some prayer displeaseth God: therefore,

- Some prayer is not true worship.

Baroco.

- All virtue deserveth praise:
- Some love deserveth not praise: therefore,
- Some love is not virtue.

Singular Syllogisms.

- *Jupiter Belus* was an *Assyrian.*
- *Jupiter* of the Poets was not an *Assyrian:* therefore,
- *Jupiter* of the Poets, is not *Jupiter Belus.*
- *Jude Iscariot* was a Traitor.
- *Jude* that wrote the Epistle, was not a Ttaytor: therefore,
- *Jude* that wrote the Epistle, was not *Jude Iscariot.*

The third Figure is, in which the *Mean* or *Medium* is put in the place of the Antecedent in both premises.

The Modes of this Figure are six.

Called, *Darapti, Felapton, Disamis, Datisi, Bocardo, Ferison.*

Darapti.

- Every godly man is happy.
- Every godly man is hated of the world; therefore,
- Some that is hated of the world is happy.

Felapton.

- No will worship pleaseth God.
- All will-worship is the invention of man: therefore,
- Some invention of man pleaseth not God.

Disamis.

- Some man shall be saved,
- Every man is a sinner: therefore,

- Some sinner shall be saved.

Datisi.

- Every holy man is loved of God.
- Some holy man is afflicted of God: therefore,
- Some that is afflicted of God, is loved of God.

Bocardo.

- Some in the visible Church shall not be saved.
- All in the visible Church profess Christ▪ therefore,
- Some that profess Christ shall not be saved.

Ferison.

- None whom God loveth are wretched.
- Some whom God loveth are poor: therefore,
- Some poor men are not wretched.

Singular Syllogisms:

- *Judas* was not saved.
- *Judas* was an Apostle: therefore,
- Some Apostle was not saved.
- *Abraham* entered into the Kingdom of Heaven.
- *Abraham* was rich: therefore,
- Some rich man entereth into the Kingdom of Heaven.

And thus much of the Species or Figures of a perfect Syllogism.

Now followeth the proprieties.

Of the Proprieties of a Syllogism.

The Proprieties of a Syllogism are either

- General.
- Special.

General, are which agree to all the Figures together.

And they are comprehended in these Canons.

1. The disposition of a Syllogism is called by the principles set in the mind of man, of which the first is that which is called *Spoken of All, and of None;* to wit, when anything is said or denied of the Universal, the same is also said or denied of the particulars contained under it.

The other Principle is of proportion.

Whatsoever do agree in one third Term, do agree between themselves; and they that disagree in one third, disagree between themselves.

2. In a Syllogism three Terms are only disposed, not more, nor fewer: The fourth Term must needs trouble the frame: For the *mean* is referred unto two: And four Terms may either be expressed, or implied in a doubtful word; For every doubtful word, is a double word. Neither can there be less then three Terms; For two extremes cannot be disposed and knit without a third *mean;* Not but that one Term repeated more effectually may stand for two Terms; as in this *A man in extreme poverty is yet a man.*

3. The *mean* (or middle Term) may not come into the conclusion.

4. If Abstract Terms be confounded with Concrete: and Oblique cases, with Right; so as the Principle of the spoken *Of all, Of none,* be violated, or that there be four Terms, the Syllogism must needs be naught.

5. Let there be a right placing of consignificative, or exceptive, and restrictive words, lest that which pertains to the conclusion be plucked from it, or lest the particular restrictive be twice repeated in the premises; For if that be, it is mere trifling; As in this example, *Good, as it is good, is lovely;* Justice is good, as it is good, *Ergo,* &c.

6. A Syllogism consisting of mere particulars is naught. One Term must be universal, else 'tis against both those Syllogistical principles noted before in the first Canon of All, and of None, *and agreeing in one third;* Moreover in pure particulars there be four Terms; For the *Major* speaks of one subject, and the *Minor* of another; As *Some man is rich, some man is learned,* Therefore learned men are rich.

7. A Syllogism of mere Negatives is naught: For it is against the second Syllogistical principle, which will have the middle Term at least attributed to the one extreme. Example, No Infidel pleaseth God; No Elect is an Infidel; Therefore, No Elect pleaseth God.

8. Let the Premises in a Syllogism have the same kind of Attribution, or Predication; that is, the *major* must not be proper, and the *minor* improper, or otherwise. As, Bread is eaten with the mouth; *Bread is Christ's body;* Therefore, *Christ's body is eaten with the mouth:* Here that which is attributed or spoken of the *Bread,* in the first proposition, is proper; in the 2d. figurative: the conclusion therefore is false.

9. The *major* and *minor* Term, must be brought into the conclusion, as they were disposed in the Premises, not changed or maimed; Therefore it is not right to say; All sinners repentant

find mercy; Some men find not mercy; Therefore, some men are not finners: Here the conclusion is maimed, and is not as in the first proposition.

10. There must be no more in the conclusion then was in the premises.

11. The conclusion must imitate the more unworthy and weaker part that is premised: The worthiness is esteemed by the quality, and quantity; so that an Affirmative is always more worthy then a Negative, and an Universal then a Particular. It is therefore ill to reason thus; Some faithful are saved; Every faithful man is called; Therefore, every man that is called is saved. Here, of a particular *Major* is inferred a general conclusion; And it followeth not the weaker, but the stronger.

12. In a Syllogism, sometime by reason of the form, a true conclusion is gathered from false premises: But it is impossible for a false Conclusion to be gathered from true premises: Truth cannot be gathered from falsehood▪ but by accident; as, Every man is a Living creature: Every man is a stone: therefore, Every man is a living creature: Here the conclusion is true, (by reason of the form) though both the premises be false.

13. Of one Syllogism rightly framed, many conclusions may be gathered. And this, four manner of ways.

1. By consequence; As, They that have communion with the Devil abide not in Christ, and consequently do not eat Christ's body.

2. By conversion of propositions; As, *No elect* abideth in sin all his life; Every believer is an elect; Therefore, none that abideth in sin all his life, *is a Believer.*

3. By inclusion of one proposition in another; As, All the Elect believe in Christ; Some men believe not in Christ; Therefore some men are not Elect; Therefore also it is false that all men are Elect; For in proving the truth of the one part of the contradictory, the falsehood of the other part is included and proved.

4. By descention, or undertaking a particular term under an Universal; As, All that conserveth society, is profitable; All virtue conserveth society; Therefore, all Virtue is profitable, Therefore every lawful contract (because it conserveth society) is profitable.

And thus much of the general properties, common to all the Figures. Now followeth the special.

Of these some pertain to the

- Primary. Figure.
- Secondary, Figure.

The properties of the primary Figure, are five, contained in so many Canons

1. The disposition (or frame) of the first Figure, is most perfect: And this for three causes.

1. Because the frame of this Figure most agreeth to natural sense, and the Syllogistical principles that are in all men, and is of all the most evident.

2. Because the Mean of this Figure, is indeed the Mean or middle in place and situation; whereas in other figures, it is the Mean 〈in non-Latin alphabet〉, and by reason of illation.

3. Because in this, all kind of conclusion may be gathered; Affirmative, Negative, Universal, and Particulars, which is done in none of the other Figures.

2. In the first figure there is a proceeding from Universals to Particulars, or from the Genus to the Species.

3. The *major* of the first Figure must always be Universal.

4. The *minor* must always be Affirmative.

5. The Antecedent of the *minor* proposition in the first figure, must be included in the Antecedent of the *Major,* as the Special in his General. This Canon is most profitable to be noted: For the whole frame, and form of this first figure is overthrown, if in the Antecedents of the *major,* and *minor* be two disjoined things, and not subordinate one to another.

The properties of the secondary figures, are either common to both, as well the second as the third, or special to each one.

Common to both, is imperfection arising both from lesser evidence, and from placing of the *mean* with the extremes.

Imperfection requireth both

- Reduction, and
- Exposition.

Reduction, is the transforming of a Syllogism formed in the first or second Figure, into a Syllogism of the first Figure.

Reduction is either

- Direct, or
- Indirect.

1. Direct, is, which is done by the only transposing, or turning of the Propositions, the extremes of the conclusion remaining.

The Canons of this Reduction are eight.

1. Reduction of the second and third Figure unto the first, is not always necessary; therefore not always carefully to be essayed.

2. The Consonants in the beginning and the midst, do show the manner of Reduction.

3. The Consonanrs in the beginning are four; *B C D F*▪ showing unto which Mode of the figure, every Mode of the second and third figure is to be reduced; Namely to that which beginneth with the same Consonant. As *Cesare* and *Camestres* are reduced to *Celarent; Festino* and *Felapton* unto *Ferio; Disamis* and *Datisi* unto *Darii.*

4. Also the four Consonants in the midst. *C M P S,* do show by what Instrument the reduction is to be made, whether by Conversion, Transposition, or deduction unto impossible.

5. *C,* therefore noteth indirect Reduction, or that which is done by the Impossible, and is only in those words, *Baroco* and *Bocardo.*

6. *M,* noteth that there must be a transposition made of the propositions, the Minor in the place of the Major, and the Major in place of the Minor.

7. *P,* noteth conversion of the proposition by accident: to wit of the *minor,* into which the syllable having *P,* falleth, if the syllable of the modes be rightly distributed into the propositions.

8. *S,* showeth that there must be a simple conversion made either of the Major, or the Minor, and the conclusion together: as this letter is hard, either in the first, or middle, or last syllable: For if it be heard in the first syllable, As *Cesare,* it noteth the simple conversion of the major; if in the midst, it notes the conversion of the minor: And if in the last, the conversion of the conclusion, as in *Camestres* it is twice heard, in the midst and the last, and therefore noteth the conversion to be made of the Minor and of the conclusion. As take the syllogism in *Cesare.*

Cessare.

- No true Christian loveth the World,
- Every covetous man loveth the World: therefore
- No covetous man is a true Christian.

First the letter *C* showeth it must be reduced to *Celarent;* S, in the first syllable shows the manner of reduction; to wit, by a simple conversion of the major, thus.

Celarent

- None that loveth the world is a true Christian.
- Every covetous man loveth the world: therefore,
- No covetous man is a true Christian.

Indirect Reduction, is, when we show the evidence of the Illation by absurdity of the contradiction to be admitted.

The Canons hereof are six.

1. Indirect Reduction hath place only in two Moods *Baroco* of the second, and *Bocardo* of the third Figure.

2 Indirect Reduction is made by concession, and by Assumption.

3. By concession, because the adversary granteth both premises, and yet denies the inference of the Conclusion.

4. The premises therefore, being granted, by supposition, the contradictory is to be taken of the conclusion, which is in the imper ect Syllogism, that is to be reduced.

5. The contradictory of the conclusion being taken, is put in the place of the *Minor,* if it be *Baroco* of the second Figure: and in place of the *Major,* if it be *Bocardo* of the third Figure: and so the *Major* in the second Figure, is always left in his place, as the *Minor* in the third.

6. Hence is made the conclusion in the first Figure, wherein contradiction is made to the proposition left of the imperfect Syllogism; and so the adversary is driven to an absurdity, that is, to the contradictory of that proposition, which before he had granted as true.

And thus much of showing the evidence by Reduction.

Exposition, is the declaration of a Syllogism formed with a middle Mean general Term in the third Figure, by a singular Mean contained under the general, as nearer to the sense; for example,

- None of the Elect sin unto death.
- Some of the elect sin grievously,
- Therefore, Some that sin grievously, sin not to death.

Exposition of this may be made by singulars known unto us, as *David, Peter,* &c. *David* sinned not unto death; *David* sinned grievously; therefore, some grievously sinning, sin not to death.

The Properties peculiar to the second Figure now follow, which are comprehended in three Canons.

1. The second Figure is (〈 in non-Latin alphabet 〉) most sit to refute with; for it disjoyneth two diverse things, because they agree not in one third.

2. In the second Figure the *Major* must always be Universal, even as in the first Figure.

3 In the second Figure, may be no mere affirmants.

The Proprieties of the third Figure, are four, set down in four Canons.

1. The proceeding of the third Figure is, for the most part, from the straighter to the larger. Therefore *Logicians* say, the first figure hath process 〈 in non-Latin alphabet 〉 : the third, 〈 in non-Latin alphabet 〉 .

2. The *Minor* must always be affirmant.

3. The whole and entire consequent of the *Minor* must needs be inferred in the conclusion, and put in the place of the Antecedent; for if it be maimed, or in part, all is troubled, and there are four Terms. As, *Whole Christ is everywhere;* whole *Christ* consisteth of the Godhead and the Manhood; therefore the Manhood is everywhere. Yea, though the Matter be good, the Form may be evil; as, *God* is the God of the *living;* God is the God of *Abraham:* therefore, *Abraham liveth.* Here, in the Conclusion, the Consequent of the *Minor* is impaired; which whole is not *Abraham,* but the God of *Abraham.* The Argument then must not be in the third, but the first Figure; thus, *They, of whom God is God, do live;* but God yet, is the God of *Abraham;* therefore he liveth: the *Major* followeth, because to be God, is to exercise Divine properties in the Object; and in whom such things are done, he must needs exist.

4. The Conclusion in the third Figure, is never Universal. And hitherto, of a perfect Syllogism.

Animperfect Syllogism, is, which hath an imperfect disposition of Syllogistical Form.

And it is

- Direct. *f*
- Indirect. *g*

g Indirect, is which concludeth by indirect or absurd.

And it is

- Primary. *a*
- Secondary. *b*

Primary, is, when the adversary by the contradictory of the conclusion which he denieth, and by the complication of a proposition manifestly true and granted, is driven to an absurdity.

The Canons hereof are seven.

1. Let the contradictory be taken of the conclusion which the adversary denieth.

2. Let a contradiction be assumed manifestly true, and which the adversary cannot deny; and let that be placed instead of the *Major.*

3. Let the contradictory of the conolusion be put instead of the *Minor:* and thereupon with the *Major* manifestly true, let be inferrd an absurd conclusion.

4. From the absurd conclusion inferred, go back to the absurd proposition, or contradictory of the first conclusion.

5. The falsehood of the *Minor* being shown by the force of the contradictory principle, let it be shown that the first conclusion is true, as, that whereto the *Minor* is contradictorily opposed; for example, *Arians* deny this conclusion, *The Holy Ghost is God.* I take the contradictory, *The Holy Ghost is not God, but a Creature:* and thus I infer, *The spirit of God is not God,* but a Creature; therefore, the *The spirit of God is without God.* This Conclusion is absurd; for no spirit is without that whose spirit it is: therefore *Paul* saith plainly, *The spirit of God is in God.* Therefore either the *Major* or *Minor* is absurd; not the *Major,* for it is manifest, the creatures are without the Creator; therefore the Minor: And therefore the right conclusion is true, which is opposed to this Minor.

6 Therefore a Syllogism leading to absurdity, is faulty either when the Major is infirm, or the conclusion not absurd or opposed to a true conclusion.

7 A Syllogism leading to absurdity, much urgeth in disputing, and hath the chief use in showing the verity of principles, and specially of those conclusions which are nigh to principles, so as they cannot well be proved by demonstration.

Secondary, is, which by the Adversaries grant of concontradictories, inferreth the denial of the same by itself; as, No Natural body is infinite; somebody, *viz. Christ's,* by the Ubiquitaries opinion is infinite: therefore somebody, *viz. Christ's,* is not a body.

A direct, imperfect Syllogism, is, 1 *Enthymema.* 2 Consecution of sentences. 3 Induction. 4 Sorites

1 An *Enthymema* is a Syllogism wherein one of the premises is kept in.

The Canons are three.

1 In an Enthymema; the first proposition is called the antecedent, the other the consequent.

2 It may easily be made a Syllogism by adding the proposition that wanteth.

3 Which of the premises is wanting, may easily be judged by the conclusion; whereof, if the attribute (or latter part) appear not in the antecedent; the Major is wanting: if the subject (or first part) appear not, the Minor is wanting; *as, a living creature moveth;* therefore man moveth. Here wants the Minor; for this word *man* appeareth not in the antecedent. *A man is aliving creature;* therefore *he moveth;* Here wants the Major; for the attribute in the conclusion, *moveth,* appeareth not in the antecedent.

Consecution of sentences, is, when without disposition of the Mean, one sentence followeth another.

And it is

- Consentanie. *a*

- Dissentanie. *b*

Consentanie, is, when the consecution proceedeth by consent of the sentences; Namely by conversion, inclusion, and other natural Relations of the Sentences.

The Canons hereof are nine.

1 The converting to the converted▪ in all kinds of conversion, followeth rightly: as, No Infidel eats Christ's body; therefore, None that eats Christ's body is an Infidel.

2 That inference which is made from a contrary sense is near kin to conversion by contrary placing: as, Virtue is to be praised, therefore, Vice is to be dispraised.

3 From the Superior or Universal unto the Inferior or Particular distributely there is a good consecution: *as, All sinners repenting find mercy:* Therefore all great sinners repenting do find mercy. But from one particular to another, it followeth not rightly; As to say: Some sin is not forgiven in the life to come, therefore some sin is forgiven in the life to come.

4 From the affirmative of a finite consequent (or attribute) followeth the Negative of an infinite consequent: as man is just, therefore man is not not-just.

5 From the affirmative of an infinite consequent followeth the Negative of a finite consequent, if the antecedent be capable of the habit: as, Man is not just, therefore neither is he just, neither un just. But of an infant it follows not, he is not just, therefore he is unjust; for he is not capable.

6 From a conjoined consequent are inferred things divided, where there is no ambiguity nor repugnancy in the adject: as, Man is a living sensible body; Therefore man is a body, man is living, man is sensible. But it follows not, a Carkase is a dead man, therefore it is a man; For between a Carkase and a man there is a repugnancy.

7 From two or mo disjoined consequents that cleave together by themselves, and are taken without ambiguity, we may infer conjoined things: as, Man is a body, and he is mixed, and he is living, and he is sensible; therefore, man is a living mixed sensible body. But it followeth not if one say; This man is a Musician, and he is good, therefore he is a good Musician; because Musician and good, cleave together by accident; And there is ambiguity in the word *good,* which may be understood either of Moral good, or of perfection of Arts. Neither is this right to say; This servant is a *father,* and he is thine; therefore, he is thy *father;* For there is ambiguity in the word *thing.*

8 From an exclusive to an Universal of transposed terms, is a good consequence. As, Only man can laugh▪ therefore whatsoever can laugh is a man.

9 From the removing of the one immediate member, unto the exclusive, is a good consequence: As, We are not justified by works: therefore by faith only.

Dissentany consecution, is, when from the truth of the one of the opposites is understood the falsehood of the other; and contrary from the falsehood of the one, the truth of the

other. As, It is true that some man is not chosen to life: therefore, It is false that every man is chosen to life. It is true that every Christian man is to be baptized: therefore, it is false that no Christian Infant is to be baptized.

Induction is either

- Principal. *a*
- Less principal. *b*

Principal, is, when from many singulars, or particulars, there is drawn a general conclusion.

The Canons hereof are three.

1 An Induction standing of particular propositions, may bring in all the particulars: As if one would prove that Wine heateth, he may reckon up all sorts of Wine in the World, as *French, Spanish, Rhenish, European, Asian, African* Wine, &c.

2 When singulars are infinite, it is enough to allege some chief, with addition of this clause, *Neither can an unlike example be shewn:* As *Paul* in *Heb.* 11. to prove that all that are saved, are not saved but by faith, alledgeth *Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, &c.* and at last saith, There are many moe examples; Neither can any be shown unlike to those.

3 An Induction may be made a Syllogism of the first Figure, by putting in the place of the Major such a proposition in which the consequent of the conclusion is spoken of all particulars or singulars (reckoned up or understood) as of the mean; and adding a Minor, in which the same particulars or singulars are spoken of the Antecedent (or first part) of the conclusion. *As, Spanish, French, Rhenish,* and all Wines do heat. All Wine is *Spanish, French, Rhenish,* &c. therefore, all Wines do heat.

Less Principal Induction, is, when one or two singulars are induced, or when one is proved by another: As, *Abraham* was justified by faith: therefore, other godly are so justified also.

Sorites is an imperfect Syllogism, wherein the consequent of the first proposition is made the Antecedent of the second; and so forward as by a chain, until at length the last consequent be spoken of the Antecedent of the first propoposition: 〈 in non-Latin alphabet 〉 an heap, 〈 in non-Latin alphabet 〉 a *coacervator,* an heaper together. This is called a Stoical argument.

The Canons are five.

1 The reason of the consequence in a Sorites is both the connection of the subordinates in the same predicament, and also the coherence of the causes and effects by themselves.

For Example. A man is an animal, an animal is a sensual body, a sensual body is living, that that is living is mixed, that that is mixed is a substance: therefore, a man is a substance; also, *Rom.* 8. All foreknown are predestinate, all predestinate are called, all called are justified, all justified are glorified: therefore, all foreknown are glorified.

2 When terms not subordinate are confounded, and causes by themselves are mixed with causes by accident, the Sorites is naught: as, Of evil manners spring good Laws, good Laws are worthy of praise, things worthy of praise are to be desired: therefore, Evil manners are to be desired. This conclusion is naught; for evil manners are not causes of themselves of good Laws, but by accident.

3 A denial makes a faulty Sorites, when it cannot be reduced to some figure; and begetteth either both premises negant, or a negant Minor in the first figure: otherwise when there is a good connection of negative consequents or attributes, Negative Sorites are not simply to be rejected; as, Affliction bringeth patience, patience bringeth experience, experience brings forth hope, hope makes not ashamed, therefore affliction makes not ashamed.

4 When a particular proposition in a Sorites it put in the second or third place, or when the particular negant is put in any place, the Sorites is naught; for the Major is particular, or the Minor negant in the first Figure.

5 In a Sorites, the Antecedent or first part of the conclusion is the Minor term, the consequent the Major; the other which besides these are found in a Sorites, are Means; and look how many Means, so many Syllogisms.

An imperfect Syllogism also, is either

- Simple.
- Compound.

Simple, which consisteth of simple Propositions; of which we have heard before.

Compound, is, which consisteth of a compound Proposition, called also hypothetical, and 〈 in non-Latin alphabet 〉 .

And it is either

- 1 Conditional.
- 2 Disjunctive.

Conditional, whose Major is Conditional or Hyprthetical.

The Canons hereof are seven.

1 An Hypothetical Syllogism, consists of antecedent and consequent: the antecedent is of the first part of the Proposition; the consequent of the latter.

2 The Union of antecedent and consequent, is called the reason of the consequent, which is the very form of an hypothetical Syllogism; and therefore if it cannot be granted, the hypothetical Syllogism must needs be faulty.

3 That Hypothetical Syllogism is good, which may be reduced to a good simple Syllogism; for as the perfect is always the measure of the imperfect, so a simple Syllogism is the measure of a compound.

4 Therefore in an Hypothetical Syllogism, from the assumption of the antecedent to the conclusion of the consequent, the inference is of force, but not from the assumption or putting of the consequent, to the putting of the antecedent; for so in the second figure should be mere affirmants; as, If Infidels be grafted into *Christ,* they eat his flesh: But they eat his flesh; therefore they are grafted into Christ. The Argument is not of force.

5 From removing the consequent to the removing of the antecedent, the inference is of force; but not from the destruction of the antecedent to the destruction of the consequent; for so there should be a minor negant in the first figure: as, If he be a man, he hath reason; but he is not a man: therefore he hath not reason. The Conclusion is true, but it followeth not of the premisses formally, but by accident only.

6 When an Hypothetical hath three terms in the first Proposition, it is easily reduced to a Categoricall (or simple) Syllogism; for the reason of the consequence being granted, is put for the Major in a simple Syllogism, and then the Minor followeth of its own accord; as, If the Heaven be hot, it may be corrupted by another body: the reason of the consequence is, Every hot thing may be corrupted with another body that is cold; but it is not corruptible; therefore neither is it hot. Here of make a simple Syllogism in the second figure, thus▪ Every hot thing is corruptible. Heaven is not corruptible: therefore Heaven is not hot.

7 But when four terms are in the first Proposition, the reduction is hard and laborious, because the reason of the consequence cannot so easily be rendered by a simple Proposition: as, I▪ Justice be by the Law, Christ died in vain; But Christ died not in vain: therefore Justice is not by the Law. Here are four terms in the first Proposition.

2 A Disjunctive Syllogism is, which hath the first Proposition a Disjunctive.

And it is either

- Uniform. *c*
- Biformed, or a Dilemma. *d*

Uniform, is, which of members disjoined takes away the one to put the other, or puts the one to take away the other. as, Either we are justified by faith, or by works: not by works; therefore by Faith.

The Canons hereof are two.

1 The whole force of the consequence in a disjoined Syllogism, consists in the opposition and disjunction of the parts, whereupon that must needs be naught whose parts are subordinate: as, We have instruction either from God, or from our teachers; but it is from God; therefore not from our teachers. The disjunction is naught, for it disjoyneth things subordinate.

2 A right disjunction, requires a full enumeration of parts: if therefore a third part can be given, or a fourth, the disjunction is naught: as, Heaven is either *Hot* or *Cold:* but it is not cold; therefore it is hot,

Here the first proposition hath an imperfect enumeration; for we should add, or else it is without all Elementary quality.

A Biformed disjunctive is, that when a disjunction of parts is made, which soever be granted, the adversary is fast: it is called a Dilemma 〈in non-Latin alphabet〉, as it were 〈in non-Latin alphabet〉, twice taken and taking; also an *Horned* Syllogism, and a *Crocodiline* Syllogism. As, *Johns* Baptism is either of God or of men. If of God, why do we not receive it? If of men, we are in danger of the people which count him a Prophet.

The Conons hereof are four.

1 The force of consequence in a Dilemma dependeth on the full enumeration of the disjoined members, and the convenient removing of them both.

2 The Dilemma hath no force, if there be not a full disjunction, but a third or fourth member may be given.

3 It is also without force if both members be granted, as making nothing against us. As the *Jews* reasoned against *Christ: Tribute must be given to Caesar, o• unto God; If to God, then not to Caesar,* and this is Treason: *If to Caesar, then not to God,* and this is Sacrilege. Our Savior answereth by granting both, *Give to Caesar that which is Caesar's, and to God that which is God's.*

4 Finally, A Dilemma hath no force if it may be turned and returned upon the adversary.

Often also in the undertaking of a Dilemma, they are faulty in evil consequence, and then we must answer by denying the consequence, as, Infants which while they are a Baptizing, do cry and resist, either they understand, or not: If they understand not, neither believe they; and therefore should not be baptized: If they understand, they are Sacrilegious that oppugn God's Institution.

Here be evil consequences in both branches; for it followeth not, That Infants do believe, although they understand not explicitly what there is done. Neither followeth it, That they are Sacrilegious and repugn God's Ordinance though they cry and struggle; for they stuggle not against the water as it is an holy sign, or with formal reason; but as it is a cold Element oftensive to their tender body. Even as a godly man that loves no wine, doth naturally abhor the wine which is in the Lord's Supper; but he abhors it only as it is wine, and not as it is a Sacred sign of Christ's blood.

And thus much of a Syllogism Formal, or commonly considered.

A Special or Material Syllogism, is, which is restrained unto certain conditions of matter.

And it is either

- True.

- Apparent.

True, is, when not only the form, but also the matter of it is good.

And is either

- Notional. *a*
- Real. *b*

A notionall Syllogism, is, whose conclusion and premises have some second Notion or term of Logic.

The Canons hereof are two.

Of which the first for foreknowledge of the conclusion.

The latter is for finding out of the mean.

1. Every simple Notion handled in the first part of Logic comes into the conclusion of a National Sillogism; for every second Notion may be compared with the first. We ask, Whether *time* and *place* be words conjoined or absolute? Whether the Genus of sin be an action, or the Genus of faith be knowledge? Whether *Antichrist* is to be one singular person? Whether faith be proper to the Elect? Whether persons in the Trinity be really, modally, or formally distinguished, and so of all other points. So as there is great use of a Notional Syllogism.

2. The Mean term for a notional Syllogysm, is easily taken from the nature and properties of that second Notion, of which question is made in the conclusion; so as from the first part of Logic the Canons of every second Notion may be put for the Major in the Syllogism, and then let the assumption be made affirmative or negative.

For example. It is asked, Whether an action be the genus of sin, or not. For a denial, there is found out a mean term, from the nature and properties of a good genus. As by this Canon. No subject is the genus of that whereof it is the subject. l. 4. *Top.* cap. 6. But an action is the subject whereto sin cleaveth; therefore it is not the genus of sin.

Again, It is asked, Whether good works be the cause of Justification. Take for Major this Canon of a cause; No cause is after the effect; but good works are after Justification; for the person must first be justified and please God before he can do any good work: therefore good works are not the cause. And so of all other Notions, with their Canons treated of in the first part of Logic, whereby appeareth the great use of those Rules: and that there needs here no long discourse of a Notional or topical Syllogism.

A Comparative Syllogism.

Seeing every Syllogism is first absolute; As when we ask whether this be that or not: or else secondly Comparative, as when we ask whether this be more or less then that; here shall be added Canons of a Comparative Syllogism.

The general Canons hereof are two.

The 1 For the foreknowledge of the conclusion. 2 The other to find the Mean.

1 The conclusion of a Comparative Syllogism being contingent, and for the most part taken confusedly, needeth therefore diligent distinction and limitation: As it one ask, whether this or that be better; We must distinguish between better simply and absolutely, 〈in non-Latin alphabet〉, and better in respect, and after a sort, 〈in non-Latin alphabet〉, and 〈in non-Latin alphabet〉, rather to be chosen in respect of time and place: So marriage is simply better than a single life, because of propagation, *Gen.* 2. Yet single life is rather to be chosen in time of persecution, 1 *Cor.* 7.

2 The mean term of a comparative Syllogism, is hardly found by the places of real invention; because the attribute is most common, and almost Notional, not real; therefore this is here handled after a Notional Syllogism.

The special Canons pertain either to the question as it is asked indefinitely, whether this be rather then that? or unto the question as it is asked, whether this be better then that, or worse?

1 That which is such by Nature, is rather such then that which is not such by Nature; as, flowers are fairer then garments; For, they have a natural beauty, these but an artificial.

2 That which maketh another such, is rather such then that which maketh not; and if both do make, that which rather maketh, is rather such; As Fire is hotter then Water; for it maketh the Water such.

The Canons pertaining to a conclusion, better or not better, are these.

1 That which is more lasting and constant, is better than that which is less lasting; So 1 *Cor.* 13. Love is better than faith; For love endureth always.

2 That which is of itself good, is better than that which is good by another, and by accident; So, To live is better than to eat, because we eat to live, and live not to eat.

3 Simply good, is better than that which is good for some; As marriage is better than single life; Study of learning better than Merchandize.

4 That is more excellent which is in the more worthy and honorable thing; As a Monarchy is the best Regiment; For God is a Monarch. It is better to give, than to receive; For God giveth only.

5 The end is better than the means unto the end; As better is health than the use of Physic; better is peace than Triumph.

6 That which is possible, is better than that which is impossible.

7 That is better which of itself is more fair and honorable.

8 That which is after, is oftentimes better than the former; to wit, if other things be like, &c. As, the later thoughts are better than the former.

9 Many good things are to be preserred before few.

10 That which effecteth many good things, is better than that which doth but few; So a Public person is better than a Private.

11 That which is joined with pleasure, is better than that which wanteth pleasure.

12 At what time a thing is more necessary, at that time it is more to be chosen; So comfort is better in sorrow than in prosperity.

13 That which is always profitable, is better than that which is but sometime; So, Bread is better then all Phesants, Partridges, &c. For it is always needful.

14 That which hath all kinds of good, as honest, profitable, and pleasant, is better than that which is under but one kind of good.

15 That is most to be shunned, which most hindereth things to be chosen.

16 They are most to be chosen, whose opposites are most to be shunned: So prudence is better than knowledge, because imprudence is more hurtful than simple ignorance.

17 That is best which is most famous and notable.

18 Hard things are to be preferred before easy.

19 Things that we may communicate with others, specially with friends, are better than those which we may not; So learning is better than health, liberality than temperance.

20 That is best which is most proper; So God's grace is better for his children, than worldly riches; For *these* are common with the wicked, *that* proper to the elect; To use reason, is better than to use sense; For that is proper to man, this is common with beasts. So wit is better than memory, which many fools have.

21 Of those which are under the same Genus or Species, that is better which hath its own proper virtue; So cold water is better than hot; Natural gesture than affected.

22 They which are of abundant, seem better than necessary things; As to have fair clothes better than mean, to be a good Artizen better than a mean.

23 Things that cannot be given by men, are better than those that can: So wit is better than riches.

24 That is more to be chosen, the abundance whereof is more to be chosen than of any other thing.

25 Better is when a thing may be chosen without another, than when without another it is not to be chosen: As prudence is better than strength.

26 Of what things we deny the one, that the other may seem to be in it; that is the better which we would have seem to be in it: So many deny they took pains about a thing, that they may seem to be witty; therefore, wit is better than pains taking.

27 Such things as whose loss we take not more grievoussy, we are more blamed for, are more to be chosen, As children than riches, for we are more blamed if we be not sorry for loss of our children, than of our goods.

28 *That* which effecteth good, is better than that which doth not.

29 Conjugates follow mutually; therefore, if one be better, the other also shall be better; As the New Testament is better than the old; therefore, also a Minister of the New, is better than a Minister of the old.

30 That which pleaseth God, is better than that which pleaseth man.

31 That which we choose for itself, is better than that which we choose for glory.

And this much of a Notional Syllogism, and a comparative.

A Real Syllogism, is, whose terms are Real: that is, first Notions put without the mind.

And it is either

- Contingent. *a*
- Or Necessary. *b*

A Contingent is, whose contingent mean contingently disposed with the extremes, getteth a suspended and weak assent to the conclusion, and is called *opinion.*

A contingent mean, is that which is taken from a contingent place.

Contingent places be either

- From the word. *c*
- From the things. *d*

Places from the word, are either

- 1 From the definition of a Noun.
- 2 From the Conjugates.

A place from the definition of a Noun, hath three Canons.

1 To what the definition and notation of a noun is given, to that also the defined thing is given.

2 When the definition and Notation is larger than the thing defined and noted, the consequence is of force only negatively; As, it is not a sacred sign; therefore, not a Sacrament.

3 When the Notation is equal to the noted, the consequence is of force as well affirmatively as negatively: as, He foretells things to come, therefore he is a prophet: he is not a prophet, therefore he foretells not things to come.

A place of Conjugates hath three Canons.

1 One of the conjugates being put, another is put; and one taken away, another is taken away; as, Sin pleaseth not God: therefore not the sinner.

• That which is given to one of the Conjugates, is given also to the other: as, Religion is contemned, because the Religious are contemned. They that have one God, one Spirit, one Baptism, ought to have Unity amongst themselves: In the Trinity there is Unity, because the Father, the Son, and the holy Ghost are one.

A place from the things is either

- Artificial. *h*
- Inartificial. *i*

Artificial, is, which containeth Terms arguing of themselves.

And it is either

- First.
- Or, rising from the first.

First, is, which containeth the first Terms.

And it is either

- Inward. *m*
- Outward. *n*

Inward, is, which containeth inward Terms: as, Of the cause and caused, of the subject and accident; of the whole and the part.

The place of the cause and caused hath five Canons.

1 The far-off efficient cause being put, it is probable that the effect should be put: as, The clouds gather, therefore it will rain.

2 The cause 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉 being put, it is probable the effect is put, and contrariwise; also the effect being put, it is probable such a

cause is put: as, He loves her, therefore he will marry her: He married her, therefore he loved her.

3 The Instruments being put, it is probable the effect is put; and contrary, the effect being put, it is probable the instruments are put, and contrary: as, He reads good books, therefore he will be learned: He useth proper physic; therefore he shall recover health, &c.

4 From the common matter put or taken away, or the matter whereof, to put or take away the mattered, and so on the contrary, is a contingent inference: as, In *Germany* is much wood, therefore they have many ships.

5 From a voluntary end to the means, and from these to the end, is a contingent inference: as, He studied hard, therefore he means to have the degree of a Doctor, &c.

The Canons of Subject and Accident, Whole and Part, are four.

1 From the common accident being put unto the subject, is a contingent inference; as from the accident removed, to the removing of the subject: as, It is a black Bird, therefore a Crow: She loves the child, therefore she is the mother of it.

2 From a common subject being put, to the putting of a common accident, and contrary, is a contingent infference: as, She is a Mother, therefore she loves the children: He is a *Cretian,* therefore a liar.

3 The whole being put, it is probable this or that part is put: as, He is a man grown, therefore he hath a Beard.

4 Some integral part being put, it is probable the whole is put; and contrariwise: as, There is a foundation and walls, therefore a house.

Places of outward terms have five Canons.

1 The adherent being put, it is probable that is put which it is wont to cleave to, and contrary; As he goeth brave; therefore he is rich.

2 The contingent object being put, it is probable that is put, about which it is busied, and contrary; as, There are many sick; therefore, many Physicians.

3 The circumstance of place or time being put, it is probable that is put which is wont to be therein, and contrary; as, It is eight of the clock in the morning; therefore, he is not drunk: He was not seen about the house in the night, therefore, he is a thief.

4 The antecedent being put, it is probable the consequent is put, and contrary; as, The Moon is pale; therefore, it will rain.

5 The con•ingent consequent being put, it is probable the antecedent was, and contrary; as, It raineth; therefore, the Moon was pale.

Places of terms arising from the first,

Are either

- From Description.
- From Comparison.

The place from description hath one Canon.

To whom the less principal description agreeth, it is probable that the described agreeth, or agreeth not thereto; as, It is not a Bush bigger then a Biamble, with strong twigs, and red Berries; therefore, it is not the Dogg-briar.

The place from comparisons, the place is either from

- Consentany *a* Comparison.
- Dissentany *b* Comparison.

From consentany comparisons, the place is either from,

- Even.
- Like.

The place from Even hath two Canons.

1. Even things agree ro Even; and what is given to the one, is given to the other of even things, and contrary: as *Rom.* 5. By one man salvation may be restored to the world; seeing by one man sin and death came on the world.

2. Whereto one of the even things agreeth or not, thereto it is probable the other also agreeth, or not; as, *Christ* had power to heal the Palsy-sick; therefore, he had power to forgive sins, *Mat.* 9.

The place from Like hath three Canons.

1 That which agreeth or not, to one of the like things, that also agreeth or not to the other: as, The rain returns not back to heaven, but watereth the earth; neither God's Word returneth in vain.

2. To whom one of the Similies agreeth, or not▪ the other also agreeth, or not.

3. A similitude, or comparison allegericall, if it should have any force in arguing, it must needs have authority in the Scriptures, and application Ministred by the Holy Ghost.

Of Proportionals, there is the same Judgment; and what is affirmed or denied of one by proportion, that is also of another: For as is the seed in the land, so is the word to the heart, but seed falling into good ground, bears good fruit; therefore doth God's Word likewise in a good heart.

Neer to the place of Even and Like things, is the pla•• from a singular thing and example, whose Canon is one.

Of Even▪ and Like things, there is the same Judgment; and that which agreeth, or not, to one singular of the same kind, doth so to the o•her: as, *Abraham* was justified by faith, therefore also other men.

An example is either

- True.
- Feigned.

True, which hath indeed come to pass.

Feigned, which is devised for the teaching of children.

And it is

- *A* Parable.
- *A* Fable.

A Parable, is a feigned example, drawn from such actions of men, as may or are wont to be done.

A Fable, is a feigned example, drawn from beasts and other such things, whereunto human actions do not agree.

From dissentany comparison the places are from

- Uneven.
- Unlike.

Uneven, either greater or lesser.

The place from the greater hath two Canons.

1. If there be the greater, there will also be the lesser, and whereto the greater agreeth, the less doth also: as, God hath given us life, therefore he will give us food and raiment.

2. That which in the same proportion agreeth not to the greater, agreeth not also to the lesser: as, The Just is scarce saved, therefore much less the wicked.

The place from the Lesser, hath only this one Canon.

If the lesser be not, then the greater will not be; as, Of ourselves we cannot think a good thought; much less, do a a good deed.

2. The place from Unlike, is either

- Simple.
- Compound.

Simple Unlikes agree to Unlikes; and whatsoever agreeth to one of the Unlikes, as it is unlike▪ agrees not to the other: as, Though beasts have all things common, tis unfitting men should.

For compound unlikes, they which are not proportionate, to them proportionals do not agree: as, A good shepherd deals not with his flock like an hireling: the hireling flies when the wolf comes; therefore the good shepherd doth not so. And thus much of places Artificial.

Inartificial, is a place which argueth not of itself, but by the assumed force of an artificial place, and it is called the place of testimony.

Contingent testimony, is that which cometh from man as he is man.

The Canons of human Testimony are 13.

1 Though no human testimony as such, be of necessary truth, yet admitteth it certain degrees, and one is more strong, or weak than the other.

2 Proper, or ones own testimony of things, done or not done, especially in the worser part, if it be not wrung out of force, is counted for firm.

3 Public testimonies of public seals are firm.

4 Testimony of public and long-lasting fame is also to be esteemed for meanly firm,

5 Old testimony is more worth than new.

6 Grammatical testimonies, to wit, which treat of the use, signification, quantity of words, syllables, &c. gathered out of the best Authors, are firm.

7 Testimonies Practick, that is Ethick, Politick, Legal, of honest, filthy, right, wrong, spoken of grave Authors, are firm.

8 Testimonies historical, of approved Historians, are firm.

9 Testimonies Theoretical of some great and received Author, alleged after reasons of a Theoretical conclusion, have great force.

10 Testimony of many Wise men and Famous, is to be preferred before the testimony of one and an obscure man.

11 Testimony of a skillful Artizen, is to be preferred before the testimony of another unskillful, however famous otherwise.

12. Testimonies of ancient Fathers, if they be subordinate to the holy Scripture, have a force in proving Theological conclusions, but no proving human, yet greater.

13. An Argument from human Testimony negatively, is of no force.

And thus much of a contingent Syllogism.

Of a necessary Syllogism.

A necessary Syllogism, is, which hath a Mean or Medium of necessary disposition to b• get in the mind firm and immovable assent to the conclusion. It is called Science.

The general Canons thereof are three.

1. The Conclusion of a necessary Syllogism sometime is pure, •r proper to one discipline; sometime mixed, or of divers Disciplines: as, Only Faith justifieth, this is a pure conclusion; for both the terms, *faith,* and *justifieth,* are terms of Theology, and handled therein.

A narurall body is in a place; this is pu•e; for only Natural Philosophy treateth of a place, and a body; but this, Accidents in the Lord's Supper are not without the holy bread and wine, is necessary, and may be proved by a ne•essary Syllogism; but it is not pure; for the word Accident is Metaphysical o• Logical; the other terms Theological.

2. In a pure conclusion we must needs use a Mean of the same kind, that is, such as together with the extreme of the co•clusion, pertaineth to one and the same discipline, and not to diverse.

3. Of a necessary Syllogism, the propositions also are necessary.

A necessary Syllogism is either

- Monstrative, 〈 in non-Latin alphabet 〉 . *f*
- Demonstrative, 〈 in non-Latin alphabet 〉 . *g*

Monstrative, is, whose Mean is taken from a monstrative place that is, from every place of necessary invention▪ except the place of the efficient cause, the end, and the effect.

And it is either

- Artificial. *c*
- Inartificial. *d*

Artificial places again are either of first Terms, or secondly of Arisen.

Places of the first terms be

- Inward. *a*
- Outward. *b*

Inward, are they which are taken from inward terms, and they are nine.

1. From the Genus. 2. From the Species. 3. From the cause material. 4. The Formal. 5. The Subject. 6▪ The Accident. 7. The proper. 8. The whole. 9. And the part.

The first place of the Genus hath two Canons.

1. To what the Genus is given, to the same some Species must needs be given, but indeterminate; as, It is sin; therefore Original, or Actual.

2. From what the Genus is taken away, from that necessarily all the Species are taken: as, It is no sin, therefore neither original nor actual; therefore no sin.

The place of the Species hath two Canons.

1. To what the Species is given, to the same the Genus must needs be given: as, He is a man, therefore a living creature.

2. From what all the Species are taken, from it the Genus must needs be taken: as, It is neither original 〈◊〉 actual sin, therefore no sin.

The place from the Form and specifical difference hath two Canons.

1. Whereto the Form is given, or taken away, thereto the formed is given or taken away: as, Satyrs have no reason, therefore are •o men.

2 Whereto the Form is given, thereto the determinate matter must needs also be given; and contrariwise: as, *Nebuchadnezzar* kept the Form of a man still; therefore also the body.

The place from the matter hath three Canons.

1. Whereto the matter is given or taken away, thereto the mattered thing must needs also be given or taken away: as, Glorified bodies shall consist of the four Elemements; therefore they shall be mixed

2. Whereto the matter is given, thereto the determined Form must needs also be given; and contrariwise▪ as, Pig•eyes have the bodies of men, therefore the Forms also.

3. As is the matter, such is the mattered thing: as, The Image is of rotten wood; therefore it is also rotten.

The place from the proper subject hath this one Canon.

Whereto a proper accident is given, or taken from it, thereto the subject also m•st needs be given or taken from it: as, *Christ* is God, therefore hath power to forgive sins.

The place from the proper accident hath two Canons.

1. Whereto a proper accident is given, or taken from it, thereto the subject must needs be given, or taken from it: as, *Christ* forgiveth sins, hath life▪in himself, and gives life to others; and therefore he is God.

2. That which is said of the proper accident in theiconcrete, is said also of the subject: as, A questioner is to be shunned, because a blab is to be shunned.

The place from the whole and parts hath three Canons.

1. The whole being put or taken away, needs must the parts be put or taken away: as, the whole Supper pertaineth to Lay men, therefore the Cup.

2. That which agreeth, or not, to an whole of the same kind, that also agreeth, or not, to the part, if the attribute be such, as may by proportion agree to the part: as, Water is moist, therefore every drop of water is so.

3 One principal part being destroyed, the whole is taken away. as, This building hath no Roof, therefore is no house: He hath no head, therefore is no living body.

Places of outward terms, are Circumstances, Object, Concomitancy.

The place of Circumstances hath this one Canon.

Circumstances being put or taken away, the adject is put or taken away; and the adject put or taken away, so is the Circumstance: as, The flowers are badded, therefore it is spring time: it is a body, therefore there is a place wherein it is.

The place of the necessary object hath also one Canon.

Whereto an even object is given or taken from it, thereto that which is busied about the object is given or taken from it; and contrariwise: as, He is exercised about the worship of Idols; therefore he is an Idolater: Christ is true God; therefore he is to be worshipped.

The place from the necessary Antecedent, hath this one Canon.

A necessary Antecedent being put or taken away, the consequent of it, is put or taken away: as, he is dead in *Christ,* therefore he shall rise to eternal 〈◊〉 . The woman is not with child, therefore she shall not bring forth.

The place from the necessary consequent hath also one Canon.

A necessary consequent being put, the antecedent is put▪ as, The woman brought forth, therefore she had conceived: he is a man, therefore he was a child.

2. Places of terms arisen from the first, are of Definition, Division, and Opposites.

The place of definition and description principal, hath one Canon.

Whereto a definition or description is given or taken from it, thereto the defined or described thing is given or taken from it; and that which agrees, or not, to the definition, or description, the same agreeth, or not, to the defined or described; and contrariwise: as, In the Old Testament there was a state of worshipping God in and by Christ; therefore in the Old Testament, there were Christians.

The place of Division hath these two Canons.

1. All the members of the divided being taken away, the divided itself is taken away.

2. One of the Immediate members of a Division being taken away, the other is left.

The place of Opposites hath seven Canons.

1. Of Opposites, so far forth as they be such, the attributes are opposite; so as the opposition be made by the differences whereby the opposites disagree, and not by the genus or common accidents▪ and that proportion be kept between the causes and effects of the opposites. So, It follows not, Whitenesse is color, therefore blackness is no color; for the opposition is made by the common Genus. Neither followeth this, Evil works condemn, therefore good works justify; for there is no proportion of good works to salvation, when our works cannot be said to be truly good of themselves, as Evil deeds are truly evil. Neither this, We must do good to our friends; therefore evil to our Enemies; For Enemies, in that respect that injuries are to be forgiven them, are not so much our enemies as our friends. Neither followeth, virginity is good, therefore marriage is evil; for goodness is common to both in divers respects▪ But this follweth, Heat disseve•eth things of diverse kinds, therefore cold gathereth them: Purity cherisheth the Spirit, therefore impurity expelleth it.

2. From what a disparate is removed, from it all in the disparate are removed: As 1 *Sam.* 15. God is not as man, that he should lie, or the Son of man, that he should repent.

3. One of the 〈◊〉 and repugnants being put, the other is removed; As, It is unbloody; therefore, it is no Sacrifice; For these are contradictory, 1 *Cor.* 10. Ye cannot drink the cup of the Lord, and of Devils.

4. One of the contraries in an high degree being put, the other is removed. As, He is in despair: therefore, he hath no comfort.

5. One of the privatives being put, the other is removed, and contrariwise: As, He is blind: therefore he seeth not.

6. One of the Relatives being put, the other is put; As, God is an eternal Father; therefore he hath a coeternal Son. Christ is always Mediator and head: therefore, he will always have a Church.

7. Whereto one of the Relatives is giving, thereto the other cannot be given in the same respect; And from the remotion of the Relative▪ to the remotion of the Correlative, the inference is right: As Christ is David's Lord: therefore, he is not his servant.

An Inartificiall place, is necessary Testimony.

Necessary Testimony, is either

- Of God. *a*
- Or of the Senses. *b.*

God's Testimony is a sentence spoken of God.

And is

- Mediate.
- Immediate.

Immediate, which God uttereth without means of any Minister.

And it is either. First, By Vision, as of old to the Prophets.

Or Secondly, By Voice; as, at Christ's Baptism,

Mediate, is, which God hath uttered by his Son sent in the flesh; Or by inferior Ministers, the Prophets and Apostles.

The Canons of God's Testimony, Mediate, and Immediate, are twelve.

1. God's Testimony is believed for God himself, and his Authority, not for the man's sake by whom it was uttered.

2. There is no Divine testimony written this day; But in the Bible.

3. All principles of Theological conclusions, pertaining to the perfection and Salvation of the Elect, are sufficiently delivered in the Scriptures.

4. Argumentation from God's testimony, proceedeth both Affirmatively and Negatively in things pertaining to Salvation.

5. It ceaseth to be the testimony of God, if wrested either to a wrong sense or unmeet allegories.

6. From places or testimonies doubtful, Doctrines of faith are not firmly stablished.

7 That which by good consequence is gathered from any Divine testimony, it hath the same force with it.

8. What is proved or explained by the Scripture, that is understood to be also proved and explained by the true Church, Lawfull Councils, and Antient Doctors.

9. From God's revealed will to his power, the argumeent always is of force; But it follows not, because he will not, that therefore he cannot.

10. From God's will Indefinite and Hypothetical unto the simple execution thereof, an argument is not of Force: as, God would all men should be saved: therefore, they shall all be saved; It follows not; For that Will is Hypotheticall or Conditional, If they believe.

11. God's affirmative Commandments are to be taken with limitation.

12. God's negative Commandments do bind simply.

Testimony of sense, is that which every ones sense telleth him.

And it is

- Outward.
- Inward.

Inward, is, which Laws of Nature and Conscience tells us.

Outward, is, that with the outward senses (as seeing, hearing, &c.) rightly disposed, and so the sensual observation and experience doth confirm: *Matth.* 11. *Go tell John what ye hear and see. Come see the place where the Lord was laid.*

And thus much of the first kind of necessary Syllogism.

The other kind of necessary Syllogism hath the mean term from the place of the Efficient cause, the Final, and the Effect. And it is called Demonstration 〈 in non-Latin alphabet 〉 .

And it is either

- Perfect, 〈 in non-Latin alphabet 〉 . *a*
- Imperfect. 〈 in non-Latin alphabet 〉 . *b*

Perfect Demonstration called 〈 in non-Latin alphabet 〉 . (*i. e.*) Wherefore, is, whose mean is taken from the place of the efficient cause or end, for to get the knowledge of such a conclusion as wherein the accident is attributed to (or spoken of) his subject.

The general Canons of this Demonstration are eight.

1 Three things are in every demonstration. 1 The subject 〈 in non-Latin alphabet 〉 . 2 The affection, or accident 〈 in non-Latin alphabet 〉 . 3 The cause 〈 in non-Latin alphabet 〉 .

2 The conclusion of a demonstration consisteth of two extremes, *viz.* the affection or accident which is put in place of the attribute; and then secondly, the subject wherein the affection is.

3 The foreknowledge of the conclusion is the same that was of others, *viz.* that the subjects both name and existence, and definition of the Essence be foreknown, and the name of the attribute or affection.

4 The finding of the mean also agreeth unto the general precepts; For it is taken from the nature of the extremes, *viz.* the efficient cause of th• attribute, which often is the form of the Subject, and from the end of the same attribute.

9. A demonstation hath certain degrees; So that one exceeds another in necessity, and so hath propositions, one more necessary, another less.

6. Demonstrations are given in all kinds of disciplines contemplative, of practic, though the demonstrations of contemplative disciplines be more worthy.

7. There are given demonstrations as well Negative as Affirmative, though the affirmative be more worthy.

8. A Demonstration perfect (〈 in non-Latin alphabet 〉) hath great kin with the perfect definition of an accident: For the things that are in a perfect definition, as Efficient, Cause, End, and Subject, the same are also in a demonstration.

A perfect Demonstration, is either

- Of the Efficient. *a*
- Of the End. *b*

A Demonstration of the efficient cause, is, whose mean is taken from the place of the next efficient cause.

And it is either

- Principal. *c c*
- Less Principal. *d d*

Principal, whose mean is the next principal efficient cause; and it is either of the inward cause, or Outward.

Of the Inward, whose mean is the next principal efficient.

Outward, whose mean is the outward principal next efficient cause.

The Canons of both these are two.

1. Whereto the next efficient cause is given, thereto the effect must needs be given; and from what the cause is taken, the effect is also.

2. A Demonstration of the Inward cause, is perfecter then a Demonstration of the Outward cause: Examples of Demonstration: That which hath the guilt of sin, is wretched; But all mankind since the fall, hath guiltiness: therefore, it is wretched. Whatsoever differeth from the Law and will of God, deserveth God's wrath; but every small sin differeth, &c. therefore, it deserveth God's wrath. He that hath satisfied God's wrath, hath perfectly redeemed us; Only Christ hath satisfied, &c. therefore, he hath redeemed us. They that are constantly kept of God in the purpose of Election once mode, their Salvation is sure: But all the faithful are so kept: therefore, their Salvation is sure. Whatsoever hath matter, is moveable; Every natural body hath matter; therefore, Every natural body is moveable.

Less Principal, is, whose mean term is a less principal efficient cause, *viz.* either▪ Impulsive, or first Instrumental.

The Canon hereof, is.

Whereto the Impulsive and Instrumental which is more matching, is given; thereto also must needs be given the effect and power or faculty unto which the instrument is ordained: and contrary, from what the instrument is taken, from that also the end or effect must needs be taken; Thus Demonstration is made▪ that fishes do not breathe, because they have no lungs, that the wicked eat not Christ's body, because they have no faith; So man is a communicable and sociable creature, because he hath speech, the Instrument of communion.

Demonstration of the end, is, whose mean term is drawn from the place of the final cause.

The Canons thereof are two.

1. The end being put, (specially the fitted end) needs must the means to the end be put, or contrariwise.

2. Even as the end is either fitted and principal, or less principal, accordingly the Demonstration is more perfect, or imperfect. Thus Christ shown they ought not to buy and sell in the Temple, because it was an house of prayer. Heresies must be, that the approved may be known; &c.

Imperfect Demonstration (or 〈 in non-Latin alphabet 〉 : That a thing is) whose mean is taken from the place of the effect.

The Canons hereof are three.

1▪ The effect being put, the cause is necessarily put; and the effect being taken away, so is the cause (as it is a cause of that effect); So it is shown that some men are Elect; because in time they are called justified, and sanctified; and contrary, that some are not Elect, because they are not called, &c. So, Infants are sinners, because they die, *Romans* 5.

2. Even as the effect is either principal, or less principal, accordingly is the demonstration more or less principal.

3. When by the effect it is proved, the cause is, or not; on the contrary also, the effect may be shown by the cause; which Reciprocation, Logicians call Regresse.

And thus much of Demonstration:

Of an Apparent Syllogism, or Fallacie.

Hitherto we have treated of a true Syllogism; Now followeth the Apparent, which hath a false disposition or matter, painted with a show of a true; Whereupon ignorance or naughty disposition is begotten in the mind.

The Doctrine hereof hath two parts.

The 1. whereof is the caution of a deprehended Fallacie.

The 2. is, Showing and loosing of that Fallacie.

First, Of the deprehension, or finding out of a Fallacie.

A Sophism or Fallacie is a deceit, either

- In Form. *a*
- In Matter. *b*

A Fallacie of Form, is when men sin against the disposition of a Syllogism, violating the Canons, either general or special of all the Figures.

A Fallacy of matter, is either

- In words. *m*
- In things. *n*

A Fallacy of words, is either in a word

- Simple. *g*
- Compound. *b*

A fallacy of a simple word is either

- Of want of use. *k*
- Of Ambiguity. *l*

A Fallacy of the want of use of a word, is either

- 1. For the darkness of it.
- 2. For the oldness.
- 3. For the Novelty.
- 4. For the impropriety of it.

These are opened in the first part of Logic.

Ambiguity of a word is either

- For the many meanings.
- For the doubtful forming.

Ambiguity for many meanings, is, when a term in a Syllogism is taken in this meaning or in that: as, That which is begotten beginneth to be: The Son of God is begotten, therefore beginneth to be.

Here is ambiguity in the word, *begetting;* for the generation that is in the Holy Trinity, differeth generally from the generation of the creatures.

Ambiguity for the forming of a word, is either in respect of the

- 1. Orthography.
- 2. Etymology,
- 3. Prosodie.

1. In respect of the Orthography, is when the doubtfulness ariseth from the diverse pronouncing of word, or writing: as, If a man, pretending to make one his *heir,* should say, I will make thee mine *hair;* or to commend one for a full-*hardy soldier,* saith, *He is fool-hardy.*

2. In respect of the Etymology, doubtfulness is which ariseth either of likeness of ending, or confounding one number for another. This Fallacy is called, 〈 in non-Latin alphabet 〉 .

3. In respect of Pro•odie, doubtfulness is which a•i•eth from wrong pronounciation; a long syllable for a short, or otherwise.

A Fallacy of a compound word, is, which is in a sentence and is called Amphib•lie▪ which is a double uncertainty of the meaning in a sentence.

And it ariseth either

- 1. Of the construction and distinction.
- 2. Of the phrase.
- 3. Of the Composition and Division.

1. Of the construction, when the coherence and construction of words is doubtful.

2. Of the phrase, when not the construction, but the kind of speech makes uncertainty of sense: as, Christ went up to Heaven to fill all things. Therefore, His body is diffused everywhere. It is a Fallacy, by not understanding the Apostles phrase, *Fill all things,* which is meant of the effusion of the Holy Ghost, not of the diffusion of his body.

3. Of Composition and Division, when words are joined together which should be disjoined, or contrariwise: as, Two, and three are even and odd; but five are two and three; therefore five are even and odd.

A Fallacy in things, is either

- 1. About the conclusion, or question. *a*
- 2. About the proof of the concluon, on o••••ing the Mean. *b*

About the conclusion, is either

- 1. Asking of many questions, 〈 in non-Latin alphabet 〉 .
- 2. Asking of another question, 〈 in non-Latin alphabet 〉 .

- 3. Ignorance of the argument 〈 in non-Latin alphabet 〉 .

1 The Fallacie of many questions, is, when many questions or conclusions are confounded in one: As, Were *Moses,* and *Aaron,* and *David,* good Kings? Here is confusion; for *Aaron* was not a King. So, when we ask, Have you left your stealing? If one answer, Yea, it intimateth he was once a thief; if he answereth, No, he argueth himself now to be a thief.

For every ambiguous question is not one, but manifold. As, Was *Judas* elected? Here tis doubtful, whether tis meant Election to life, or election to an Apostleship; therefore, it is no simple question.

Ubiquitaries reason thus; That which is Sacramentally united with the Bread, is eaten; though not after a natural, yet a supernatural manner. But Christ's body is Sacramentally united with the Bread: Therefore, it is eaten, though not after a natural manner, &c. Answer is, In the conclusion, there is 〈 in non-Latin alphabet 〉 .

For two questions are confounded,

- 1 Whether Christ's body be eaten.
- 2 How it is eaten.

2 Ignorance of the Argument or Elench, is, when either the state of the question is quite turned and wrested, or the adversaries conclusion is not directly opposite to our Thesis, according to the Canons of lawful opposition: As, They that are conceived and born in sin, are not holy, The children of the faithful are conceived and born in sin: therefore, the children of the faithful are not holy. Here is ignorance of the Elench; for the conclusion is not directly opposed to our conclusion, who make the children of the faithful holy with the holiness of the Covenant of calling and promise; But the Adversaries conclusion speaketh of holiness which is immunity from sin.

About the proof of the conclusion, Fallacies are either

- 1 About the finding of the mean.
- 2 About the premisses risen of the disposition of the mean.

1 About the finding of the mean is

- Begging of the question. *a*
- Assumption of a false mean, *b*

Begging of the question (or *Petitio Principii*) is when no mean is taken, but the conclusion is proved by itself, repeated either by the same words, or by others Equivalent: As if one would prove pleasure to be the chiefest good, because delight is the chiefest good; or one would prove *Jeconias* to be the father of *Salathiel,* because *Salathiel* was son of *Jeconias.*

The Fallacie of a false mean, is when to prove a question, there is taken a false mean having the appearance of a true: Whereupon, either the Major, or Minor is false.

A false mean is either

- Of Contingency apparent.
- Of Necessity apparent.

Of Contingency apparent, is that which seemeth to be drawn from some place of contingent invention: As *Peter* is named *à Petra,* the Rock of the Church: therefore, he is the Foundation and Head.

Answer. It is a Sophisticall Syllogism taken from the place of false Notation; And so of the places.

Of Necessity apparent, is, when a false mean is so propounded as taken from some necessary place, Monstrative, or Demonstrative: As from a false Genus, false Difference, Definition, &c.

As, Extream Unction is a Sacrament: therefore, it sealeth spiritual graces: It is from a false Genus.

Also, That which is united to the word, is everywhere; Christ's human nature is united to the word: therefore, it is everywhere; It is a Sophism, having for the Medium a false efficient cause.

2 Fallacies about the premises or disposition of the mean, are

- Fallacie of the consequent.
- Fallacie from a thing spoken after a sort.

Fallacie of the consequent, is, when there is a naughty connection of the mean with the greater extreme in the Major Proposition: as, He that said, Bread is my body, said, my body lieth hid in the Bread, but Christ said, &c, *Ergo* It is a Sophism of the consequence, whereof no good reason can be rendered: So Christ taught us to pray for our daily Bread: therefore, Lay-men must not drink of the Wine in the Lord's Supper.

Fallacie from a thing spoken after a sort, to spoken simply, is when from the mean Term disposed with limitation, or after a sort with both or either of the extremes, a conclusion is inferred absolutely and simply true: as, He that is less then the father is not equal with him; Christ is less then the Father. *Joh.* 14. therefore, he is not equal with him. It is *a* Sophism from that which is limited, to that which is not limited. It should be thus, He that is less, simply and in all respects, is not equal: but then the Minor is false, For Christ is less, not in degree of Essence, or of substantial perfection; But, First, By hiding the Godhead in the State of Humility. Secondly, By Office of Mediator, whose parts he handleth with the Father. So he that saith, thy words are words, saith true; He that saith, thy words are lying words, saith, thy words are words: therefore, He that saith thy words are lying words, saith true. *Answer,*

He that saith thy words are words, *viz.* Absolutely, or Indeterminately, not adding false difference, saith true, and so the Minor is false. Under this is contained *Fallacia Accidentis.*

Of the loosing or soluting of Fallacies.

The Detection and loosing of Fallacies,

Is either

- True. *a*
- Apparent, *b*

True Solution, is the showing of the deceit used by the Sophister.

And it is either

- Direct. *a*
- Indirect. *b*

Direct, is when answer is made directly to the Syllogism Showing, and naming the Fallacie.

And it is either of the

- 1 Form.
- 2 Matter.

Solution of the Form, is the rejecting of the Syllogism; by showing some Syllogisticall Canon against which the form of it sinneth.

Solution of the *matter,* is either of the

- Word.
- Thing.

Solution of the word, is, when the ambiguity of simple words, and the amphiboly of joined words is shown and distinguished.

Solution of the *Thing,* is, either of the

- Question.
- Proof.

Solution of the Question, is, when the state of the controversy is rightly constituted, the manifold question discerned, and the fault of evil opposition shown.

Solution of the proof, is either about the

- 1 Finding of the Mean.

- 2 Disposition with the Extreams.

About the finding of the Mean, is either the showing, and denying of a vicious consequence in the Major, or a limitation: when there is a fault by omitting a limitation.

So there are in all, five direct Solutions and answers to the matter.

1 Distinction or explication of a word simple or conjoined.

2 Information and distinction of the conclusion or question,

3 Denyal of one of the Premises.

4 Rejection of a naughty consequence. And

5 Limitation.

Of these three be three Canons.

1 When the form is plain, straightwayes we must think of the conclusion of the proposed Syllogism▪ and see whether it be constituted rightly, or opposed to our position.

2 When the conclusion is plain, We must answer to the Premises either by distinguishing and limiting, or by denying.

3 We must never answer by denial when the argument may be soluted by distinguishing and limiting.

Indirect Solution, is when we answer indirectly, and thwartly to the Syllogism proposed.

And that is either unto the

- Thing. †
- Person. *

Indirect answer unto the *thing,* is either

- 1 By Retortion.
- 2 By Contrary objection.
- 3 By showing contradiction.
- 4 By opposition of equal or less private authority.
- 5 By comparison, &c.

1 Answer by Retortion, is, when we show that the mean or proof brought by the adversary maketh for us, or overthroweth the same conclusion which he would prove by it, or at least other assertions of the adversary: As, Christ is first begotten before the creature: therefore

he is a creature. *Answer,* Nay, therefore he is not a creature, because he was begotten before any creature was.

2 Solution by contrary objection (〈 in non-Latin alphabet 〉) is when the objection is not solved, but another stronger objection is propounded to the adversary: So Christ answered them that would have the Ointment sold and given to the poor, by opposing a stronger reason: The poor ye have always with you, but me not.

3 Showing of contradiction, 〈 in non-Latin alphabet 〉 , is when we show contradiction in our adversaries words▪ As, when the Papists except that in their Mass, Christ is not crucified again, because the sacrifice is unbloody; it is 〈 in non-Latin alphabet 〉 : for a Sacrifice and unbloody are contradictory.

4 Opposition of equal authority, is, when to an human Testimony we oppose another Testimony as good, or better.

5 Comparison *with like absurd,* is when we compare our adversaris argument with the like absurd.

Indirect answer unto the *person,* is either

- *A* Blame.
- A Comparison.

A Blam or chiding (〈 in non-Latin alphabet 〉) is, when we blame the adversary for that he disputeth against Piety and Honesty, or against manifest sense and Experience.

A Comparison of the like, or greater, is, when we put away anything objected against our or an others person, with another personal objection: As, Christ, when the Pharisees blamed his Disciples for eating with unwashed hands, *answered,* Why do you also transgress God's Commandments by your traditions?

Apparent Solutions, are, by which nothing is fitly answered; Only in show something is said.

Of this Solution there be five sorts.

1 The first, when nothing is answered to the Syllogism propounded: But somewhat is said of the thing generally, lest the *Answerer* should seem to say nothing.

2 When general and ill understood Fallacies are applied, which pertain not to the Syllogism proposed.

3 Provocation unto wrath.

4 Is a setting at naught (〈 in non-Latin alphabet 〉) when we mock the adversaries reasons as light.

5 Is running aside (〈in non-Latin alphabet〉) and leading from the matter in hand (〈in non-Latin alphabet〉)

And thus much touching the Doctrine of Syllogism.

A Type of the whole Doctrine of the *Fallacies.*

The finding out of the Fallacies; For it is either of the

- Form
    - In the word
        - Simple of
            - Want of use.
            - Ambiguity.
        - Compound, wherein is Amphiboly by the
            - Construction. Phrase.
            - Composition. And division.
    - Matter & that
    - Out of the word, and that either about.
        - The conclusion or question.
            - Many questions.
            - Ignorance of the Elench.
        - The proof and that either
            - The Mean
                - Begging of the question.
                - Taking a false Mean.
            - The premises as the Fallacie
                - Of consequence.
                - From spoken after a sort. to spoken absolutely.

The resolution, which is either

- True.
    - Direct

        - Of the Form.
        - Of the matter.
            - 1 True constitution of the state of the controversy.
            - 2 Distinction and Explication of doubtful words and phrase.
            - 3 Denial of false premises.
            - 4 Rejection of a naughty consequence,
            - 5 Limitation.
    - Indirect; which is either unto▪
        - The thing
            - Retortion.
            - Contrary Objection.
            - Showing contradiction.
            - Opposition of Authority.
            - Comparison.
        - The person
            - Blame.
            - Comparison.

Apparent,

- 1 When nothing is answered to the matter.
- 2 Applying of a fallacy ill understood.
- 3 Provoking of the Adversary.
- 4 Setting at naught.
- 5 Running aside.

A Type of the Doctrine of *Syllogisms.*

A Syllogism is to be considered.

- Commonly
    - Primary of the Figure, First, Second, and Third,

- Secondary either
  - Indirect,
    - Prima.
    - Secondary.

Both which are

- Simple.
- Compound:
  - Conditional
  - Disjunctive.
    - Vniform.
    - Biform, or
    - Dilemma.

- Diarect,
  - Enthymeme.
  - Consecution of sentences.
  - Induction.
  - Sorites.

- Speially under condition of some certain matter, and it is either.
  - True
    - Real which is either,
      - Contingent wich is either
        - Notionall
          - Of the word
            - Definition.
            - Conjugates.
        - Of things which is either
          - Artificial, which is either
            - First,

- Inward
  - Caused caused.
  - Subject, Accident.
  - Whole, part.
- Outward
  - Adjacent
  - Object.
  - Concomitant,
- Risen of the First from
  - Description.
  - Comparison.
    - Consentany.
      - Even.
      - Example,
      - Like.
    - Dissentany
      - Vneven.
      - Vnlike.

- Great.
- Less.
  - Inartificiall, Humane Testimony.

- Apparent of which see before,
  - Necessary.
    - Monstrative from places.
      - Artificial.
        - First.
        - Arisen.
          - Definition.

- Opposites.
  - Inward
    - Genus, Species.
    - Matter, Form,
    - Proper Subject.
    - Proper accident.
    - Whole, parts.
  - Outward.
    - Circumstances.
    - Objects concomimitants.
- Demonstrative, or Apodictike. which is either
  - Inartificiall or testimony,
    - Of God.
    - Of the Senses.
  - Perfect
    - The efficient.
    - The End,
      - Principal.
      - Less principal.
  - 〈in non-Latin alphabet〉 Imperfect 〈in non-Latin alphabet〉 from the place of the effects.

OF METHOD, OR *ORDER.*

HItherto hath been the directnesse of discourse Illative.

Now followeth the directnesse of discourse Ordinative, which is an act of the mind or understanding proceeding from one part of Doctrine to another, by conferring them one with another, & knitting them together with the help of the precepts of the Method.

Method is the constitution of the parts of Doctrine, from a certain beginning unto a certain end.

And it is either

- Artificial. *a*
- Inartificial. *b*

Artificial, is which is Instituted according to the Nature of Things, and Rules of art.

The Canons hereof are five.

1 Let no Part be wanting, none Overplus.

2 Let the proceeding of Method imitate the natural proceeding and order of things; going on from things first and best known, to things after.

3 The parts before and after distinct between themselves, must agree with a kind of Harmony, in a certain beginning▪ and end, or scope.

4 The knitting together of things before and after, should be shown in the Chapters, and Heads of the Treatise by Bands and Forms of Transition.

5 Let all the parts of the Method be of the same kind.

Method also is either

- Compositive, Synthetical. *a*
- Resolutive, Analytical. *bb*

The Canons of the Preceps of a Discipline are two.

1 Let every Precept be, Definition, Division, or Canou.

2 Let the Precepts be True, Methodical, Profitable, and informed with proper and perspicuous words.

Compositive Method, is wherein the parts of a contemplative Discipline are so disposed as that progress is made from the Universal Subject of contemplation unto the particulars, and so from Simples to Compounds.

The Canons hereof are five,

1 The parts of Compositive Method are three; First, the Subject. Secondly, The beginnings or causes. Thirdly, The affections.

2 The subject of a Science is necessarily one in Unity of Collection, and of Universality

3 The Subject is foreknown. First, That it is, Secondly, What it is. Thirdly That it hath certain Properties, or Affections.

4 The beginnings are foreknown that they *are,* and what they *signify.*

5 The Affections are foreknown what they *signify.*

Resolutive Method, is, wherein the parts of an operative discipline are disposed so as that from the knowledge of the end, the progress is made to the knowledge of the beginnings or means, by which that end may be brought into his subject,

The Canons hereof are six.

1 The Parts of this Method are three. First, the end to to brought in. Secondly, the Subject whereinto it is brought. Thirdly, the beginnings or means by which the end is brought in.

2 The end is foreknown, First, that it is, or that it may be produced: and Secondly, What it is.

3 The end hath double accidents; Of which, some pertain to the finding of the means by which it should be produced, and they are to be known at the first; Others pertain to the Possession and conservation of the end, and that is not needful to be foreknown.

4 The Unity of an operative discipline, dependeth on the Unity of the end.

5 The Subject is foreknown. First, that it is. Secondly, that it is capable of the end. Thirdly, that it hath accidents, which pertain next unto the end.

6 The means are not foreknown, but are handled in proceeding from Universals to Particulars; from Simples to Compounds; so as that they be profitable, and sufficient for the end.

Particular Method, is wherein a certain and special theme is disposed.

And it is either of a theme,

- Simple *a*
- Compound. *b*

Method of a Simple, is, in which a simple Theme is handled and declared.

And it is either

- Principal. 1
- Less Principal. 2

Principal, is, in which a full Progress is made from simples to more compounded.

This Progress hath nine parts.

1 The name or word of every simple thing is considered, whether Concrete, or Abstract; Withall the definition of the name is given, &c. If it be ambiguous, it is distinguished.

2 The Genus of the thing is found out by looking in the predicamental order.

3 The causes are found out and put; In substances, in respect of the Essence, Matter, and Form, in respect of the Existence, Efficient, and End; In accidentals, because Essence and

Existence fall together, the Efficient and Final causes, the Object and the Subject are found out.

4 If it be a singular accident, also the antecedents, consequents, and other circumstances are considered.

5 The whole definition is made, *viz.* divers, even as the Theme is either Accident, or Substance.

6 The proper accidents and Effects of this thing are proposed, and often also the adjacents and concomitants are taught.

7 The theme is divided into the parts chiefly integral; For the division into the Species, if the theme be a Genus, is kept till the last place, if one would handle the matter at large.

8 The things akin unto it are laid down.

9 The things diverse and opposite are added.

Less Principal, is, when first the Definition is laid down, and then it is resolved by parts.

The Method of a compound or conjoined theme, is, wherein the handling of a conjoynt question or probleme is instituted.

The parts thereof are eight.

1 *A* right constitution of the probleme or state of the controversy.

2 *A* choice or setting down of a position, Negative; or Affirmative, which you will defend.

3 A foreknowledge of both extremes, *viz.* of the antecedent and consequent; as touching Limitations, Definitions, Distinctions, and so the presupposition of thine Hypothesis.

4 Confirmation of thy position.

5 A laying down of the adversaries position.

6 A foreknowledge and refutation of the adversities distinctions.

7 A solution of the adversaries Objections.

8 A repetition of the proved position, and a collection of consequences or conclusions.

In artificial Method, is, which is instituted not so much by the Order of Nature and rules of Art, as by the circumstance of the Learner and Auditor at the discretion and pleasure of the Teacher and Learner.

And thus much of the whole frame and body of the art of Logic.

OF The use and Exercise OF *LOGICK.*

AFter the absolute Frame or method of the Precepts of Logic, followeth in order of Nature, and of Doctrine, the use and Exercise of the Art more fully and plainly to be delivered.

Exercise of Logic, is a function of the mind or reason, whereby the Precepts of art comprehended in the mind are indeed and work applied to the things that are to be known out of the art.

And it is either

- Particular.
- Universal.

The particular or special Exercise of Logic, is, when someone particular Logical precept, is by the example thereof illustrated and exercised: Unto this special use there need no other direction then the frame of Logical Precepts before laid down; For there the use through every Precept is declared by special Examples,

The Universal Exercise, is when some whole Rank of Logical precepts is applied to things that are to be known or recognized: Like as a Smith, when some little part of a work is to be done, taketh in his hand the Hammer only, or the Tongs; But when he hath a whole work to do, he useth the furniture of all his Smiths Tools.

So in Logic, sometime the genus, or the cause, or some accident of a thing only, is to be dealt of, and proved or refuted by a Syllogism or two; and for this the special Rules before delivered are sufficient: But these are not enough when one hath a general argument, or whole matter to treat of Logically. For a larger course is now to be taken.

This Universal Exercise is either

- The handling of a thing, called 〈 in non-Latin alphabet 〉 .
- The recognizing of a thing handled, called 〈 in non-Latin alphabet 〉 .

Of the Tractation or handling of a thing, called 〈 in non-Latin alphabet 〉 , or Generation.

Tractation (or Handling) is the meditation of a Theme, or matter to be done by Instruments of Art.

And it is either

- Simple. *a*
- Conjunct. *b*

Simple treating, is, whereby a simple Theme is explained.

A simple Theme is one thing signified by one Term only.

The handling of a simple Theme, is either

- Universal.

- Singular.

The general Canons of handling a Theme are five.

1 Let the name of the propounded theme be considered, whether it be simple; and if it be not simple, but combined of many words, whether it may be reduced to one simple word, either in the Latin, or in the Greek, or other tongue. For a word of that language is to be preferred, which signifieth a simple thing most simply.

2 When the word is found to be simple; Let it be considered whether it be a Noun Abstract or Concrete.

3 It is also to be considered whether the word of the proposed Theme be certain, or ambiguous; and if it be ambiguous, let it carefully be distinguished.

Let there be added a definition of the Noun; Either 〈in non-Latin alphabet〉, according to the term, or 〈in non-Latin alphabet〉, according to the Etymology and Notation: And especially the latter.

5 Having considered the definition, think then carefully of the Genus (or general) of a Theme; Namely, in what order of things, and how it is placed: and if it be nowhere found in this order among the predicaments, let it be counted for a *Non •ns;* And so the handling of it be ended with the consideration of the Name.

For example. If a man would treat of Purgatory; First, let him weigh the name; Then mind the Definition and Declaration of the Name by the Etymology, *viz.* That by this Name is signified some Infernal fire; But somewhat gentler, wherein the souls of them that are to be saved, must be purged, and roasted therein, so long as till full satisfaction be made for their sins. This Declaration of the name showeth that such a fire there is nowhere: therefore, Not to be sought in any predicament (or Rank of things.) And so it is but folly, either to define it, or declare it by the causes and properties thereof. But here note, that this consideration, *Whether a thing be or not,* is not to be according to the Existence (〈in non-Latin alphabet〉) in some certain place, or time; but it is to be minded essentially (〈in non-Latin alphabet〉) As if one would treat of Christ's Incarnation; The question, *Whether it be or no,* is not to be minded so, as whether it be today, or whether it shall be; But this is enough, that at any time it hath been, and now also dureth in effect, although Christ be no more Incarnate, nor brought forth. The like is also to be minded for things to come, as the day of Judgment, Resurrection, &c. For though these have not yet Existence, yet have they Essence; and because it is sure they shall be, they are to be treated of, in order and manner of things that now are.

Treating also is either

- Of a Perfect Theme. *a b*
- Of an Imperfect Theme. *a b*

A perfect theme, is, that which is perfectly placed in the order of things or predicaments; as an Universal thing, one, and whole by itself.

And it is either

- Substantial.
- Accidental.

The treating of both these is either

- Primary. 1
- Secondary. 2

Primary treating is, which, when the beginnings of the Definition are foreknown, gathereth from them the Definition, and then useth the other Logical terms for explaining the term, according to those Canons that follow pertaining to the explication of a substance.

1 When the name of the theme is weighed, and the lawful Genus found, let the difference be sought for, either by the predicamental Tables, or by some notable effect, or antecedent of a Theme known to the senses.

2 When the Genus and difference are found by its self, the Definition must be gathered and made.

3 The Definition of a substance being gathered, the form thereof and matter is distinctly to be considered.

4 Let the Form then be assigned, and (so far as the perspicuity of the Doctrine will suffer) declared.

5 After the Form, let the matter generally be weighed.

6 After, the Integral parts, which make the matter entire; let those parts at least be considered which are most principal, and primary Instruments to bring forth the operations of the Form.

7 The efficient cause Principal and Instrumental, although it pertains not to the Essence of a Substance, yet it is to be considered for the knowledge of the Existence; The like is also to be minded for the final cause.

8 The proper accidents or effects flowing from the Form, and cleaving to the whole compound, must be reckoned.

9 Then let there be added a Division of the proposed substance, by the Primary accidents, by the Integral parts, inferring a manifest distinction; and if the Theme be a Genus, let the Species thereof be recounted, which after may have their peculiar handling also if the handler be so purposed.

10 Let the things that are akin to the proposed substance be added.

11 And then let there be shown the things that are diverse and contrary.

For example, Let this Theme *Animal* (or *living crea•ure*) be to be handled.

1 Weigh the name, which in Latin is of *Anima,* a *Soul;* which signifieth any living Form, which also is in plants; but is by an excellency given to other sensible creatures, in whom the Soul more manifestly appeareth by sense and motion. In Hebrew it is called 〈 in non-Latin alphabet 〉 *Cajah,* of life; for that such creatures seem only to have life. Of the ambiguity of the name, or concretion, or abstraction, there needs none ado.

2 Next look for the Genus which is found in the Table of Substances to be a living body.

3 The difference restraining that Genus, is found in the same Table also to be sensitive.

4 The whole Definition therefore is, that an *Animal* is a living body sensitive.

5 The matter far off of an *Animal,* are the *Instruments of life;* The next matter is the Instruments of sense and motion; which taken all together are called the body of the *Animal.*

6 The Form near, is the Soul Vegetant; the nearest, is *the Soul sensitive,* which by the effects or proper accidents that cleave to the *Animal,* are as it were by the latter words evidently perceived.

7 Then come to the existence, and here weigh the efficient cause of an *Animal:* The principal Efficient, is the *Forming of the youngling of an Animal,* whereby the sensitive Soul is united with the body; The Instrumental cause is the Seed, the Womb, the Birth; all which may be treated of peculiarly.

8 The end is to be shown wherefore an *Animal* was at first created, and wherefore in time gendered; The *End* Universal is the glory of God the Creator; The particular is *the Complement of all the degrees of life, and so the perfection of the World and Creatures,* which require not only a Body vegetant, but also sensible.

9 The proper accidents of an *Animal* are principally, 1 Sense Inward and Outward. 2 Appetite. 3 Going. Secondarily, 1 Breathing, 2 Watching, Sleep, Dreaming.

10 The Integrant parts of the body or matter, are, 1 Similary parts, as blood and other *Humours, Flesh, Bones, Sinews, Arteries.* 2 Dissimilary parts principal, are the Brain, Heart, Stomack, Liver; and other less principal all over the body.

11 The division of an *Animal,* is, 1 By reason of the temperature and parts, into *Male,* and *Female.* 2 By the Species, into *Man* and *Beast,* which also may severally and distinctly be considered.

12 The things akin to an *Animal,* are, Plants, especially those that are called 〈 in non-Latin alphabet 〉 Plant *Animals,* and half *Animals,* as Sponges, &c.

13 The Opposites of an *Animal,* are things that want *Life, Sense* and *Motion;* and *Poysons,* which are pernicious to the Life.

And thus much for handling a perfect Theme Substantial.

A Theme *Accidental* is handled according to these Canons.

1 After due consideration of the name, First think of the *Order* or predicament of the proposed accident; whether it be quantity, quality, Action, Passion, or Relation; For so it will appear, whether it indeed be an accident, or a *Non ens,* and feigned Theme.

2 When the Genus is found, let the *Subject* of the accident be shown; And withal, consider whether the accident treated of, be common or proper; For these two have diverse explications; Wherefore an accident should always be reduced to his first and even subject, that of a common it may be made proper.

3 Because Relation is busied between two Subjects, of which one is called the Relate, the other the Correlate, therefore in explaining of a relation, both of them must be assigned.

4 The Object then is to be minded about which the accident is occupied; and Objects bear rule in qualities and Actions.

5 The Principal *efficient causes* must be found out; First the near, and then the nearest causes.

6 In Relations the *ground* or Fundament must be inquired, and it differeth not from the nearest cause.

7 Then let the end of the accident be shown, which also bears sway chiefly in quality and action.

8 But in Relations the *Term* must be inquired, which is the same with the final cause.

9 Then give the definition of the accident according to the nature of every predicament, assigning besides the Genus the essential terms, as the Subject, the Object, the Efficient cause, and the End.

10 Often also the Antecedents, Connexes, Circumstances and Consequences are to be reckoned; As when the propounded Theme is an Action or Passion.

11 The effects of the proposed accident must be distinctly told.

12 A *Division* must be added, either into the Species, if the proposed accident be a Genus: or into other members fitting to an accident.

13 Then show the things akin thereto, or which have some affinity of nature with the proposed theme.

14 Let the diversity which is between Themes akin be shown.

15 Let the Opposites or Contraries be added.

For Example. This accidental Theme is to be handled; *Calling upon God.*

1 The Name is absolute.

2 The Genus in the Predicament of Action is found to be this, *a religious action.*

3 The Subject of this Action, is, *a faithful man.*

4 The Object, First, to whom it should be directed, is the *whole Trinity,* and the Father of our Lord Jesus Christ, reconciled by the Son. Secondly, The Object of the things to be asked, which are Bodily and Spiritual. Thirdly, The Object for whom, *is ourselves and others.*

5 The Efficient cause principal, is, the *manner of confidence,* stirred up by the holy Ghost, by the authority and merit of Christ the Mediator, *Joh.* 4. *Rom.* 6. The outward moving cause (〈 in non-Latin alphabet 〉) is God's commandment, and his promise to hear us, *Joh.* 16. *Psal.* 150. The inward moving cause (〈 in non-Latin alphabet 〉) is, *the feeling of our own wants,* and *remembrance* of God's benefits before received▪ The Instrumental causes are the Form given by Christ, *Mat.* 6. and our members Inward and Outward; as heart, tongues, eyes, hands, knees, &c.

6 The end, is the *obtaining of benefits, and thankful glorifying* of God.

7 So the whole definition is this; Invocation is a Religious action, or operation from the motion of faith, kindled by the holy Ghost, with trust and authority of Christ the Mediator, done by a faithful man, and directed unto God propitious in his Son, for the obtaining of good things needful, and for the glorification of God's holy Name.

8 The proper accidents or things requisite, are, First, That it be done in true faith without wavering. *Jam.* 1. Secondly, That it be directed to God's will. Thirdly, That it be with devout inward Motions and outward gestures (if it may be.) Fourthly, That it be not hasty, limiting God a time or manner. *Jsaiah* 28. Fifthly, That it be conceived with brief words without any redundance of speech.

9. The effects, are Union with God, joy and comfort of mind, the obtaining of good things needful.

10. The Circumstances, are the place, now free. *Joh.* 4. public, or private; the time also free, at all hours, &c.

11. The things connected unto it, are, purity of life, sobriety, temptations of the Devil much to be resisted.

12. *The Division,* is by circumstance of the place, public or private: By the object: it is supplication (〈 in non-Latin alphabet 〉) Prayer (〈 in non-Latin alphabet 〉) Intercession (〈 in non-Latin alphabet 〉)

13. The things akin unto it, are, diligent reading of the Scripture, Meditation of holy things, continual diligence in the works of our calling.

14. The contraries, are, *A* corrupt conscience, an unclean life, doubting, profaneness, and contempt, blasphemy and execration.

And thus much of the primary handling of a perfect Theme.

The Secondary, is when the Definition of a Theme is put at the first beginning, and afterwards is resolved and explained by parts: This way is commonly used of many in an their treatises: And though it be good, yet is it not so artificial and profitable as the former.

Now followeth the handling of Imperfect Themes.

Imperfect Themes, are they that are imperfectly placed in the Predicaments and Order of things.

And they are imperfect, either

- In respect of our understanding.
- Of their own Nature.

In respect of our understanding, only the nature of the most high God cannot perfectly be treated of & explained.

Of its own nature, a Theme Imperfect is five-fold,

- 1 A singular thing.
- 2 A Part.
- 3 A Concrete.
- 4 A Collective.
- 5 A Privation.

A Singular thing or *Individuum,* is either

- Substantial. *a*
- Accidental. *b*

Substantial hath these Canons.

1 Among substantial Themes, those chiefly come to be handled in use which are called *persons.*

2 The Genus and Species are, in secret thought, presupposed in singulars.

3 The persons name, and Etymology, and reason of the giving of it, is to be considered.

4 Then comes to be considered the efficient cause, or beginning and birth of the person, with the Circumstances of place and Country, of time when; and then the subjects of this birth, his Father and Mother.

5 These are to be told; the accidents of the person; First, Pertaining to his body; as Stature, and Health. Secondly, to his mind; as Wit, Judgment, Memory, Learning; Also Moral Virtues, Chastity, Liberality, &c. And these may be led along his ages, as his childhood, youth, man's age,

6 The effects of the person are to be recited, what memorable things he hath done in every age, especially in his manhood.

7▪ Let the things which are akin be shown, as they that live in his time, his friends, and the things wherein the person most delighteth.

8 Finally, let the diverse things and contrary to the *person,* be rehearsed, as Foes, Enviers; and his death with the cause thereof, as the disease; or if it were violent, by what adversity he perished; Then the things connex to his death, if any strange signs went before: or if he spake any memorable thing at last; whereto add the consequents of his death, as his Burial and Funerals.

A singular accident, is, which cleaves to a singular substance, as either the quality▪ or action, or Passion, or Relation of it.

The Canons for handling this Theme are these.

1 Let the name be weighed, as was in a theme universal.

2 Let the Genus and Species of the propounded theme be presupposed.

3 The Subject, namely, the singular substance is to be considered; as also the Object about which it is occupied.

4 Let the antecedents, connexes, adjacents, and circumstances specially be explained.

5 Let the causes Efficient, both Principal, and Impulsive, and Instrumental be diligently discussed, and the final cause also added.

6 Let the description be gathered, by naming of the Species, assignation also of the subject, object, circumstances of time and place, with mention also of the efficient and final causes.

7 Let the proper Requisites and Effects be added.

8 Let the Consequents be named.

9 Let the things akin be rehearsed,

10 Let the things diverse be compared, and the opposites at last assigned.

For example, Let Christ's ascension be the theme to be handled,

1 Ascension is the scansion or moving from an inferior place to a superior.

2 The Genus of it is a *motion local,* whose extremes are 〈...〉 what, and unto what, and then the mean by which the 〈...〉 is made▪ Now here we are to mind whether Christ's Ascension be a Natural moving, or Supernatural. And we may find it to be a Natural moving, First, In respect of the Subject, which is a natural Body. Secondly, and in respect of the terms and mean. But in respect of the Efficient cause and end, it is Supernatural.

3 The Subject of this ascension, is Christ's whole person; not absolutely, but restrictively, according to that part which could move from place to place, which is his human nature. *As* for the Object, Local moving is not occupied about it.

4 The *Antecedents* far off, were Christ's Ministry, and all that he did in his life, the nearer, are his Passion, Resurrection, conversing after with his Disciples forty days, and bringing of them to *Mount-Olivet* &c. The Connexes, are the term from whence; Namely, *Mount-Olivet:* The term whereto, namely, the Heaven of Heavens. The means by which, are the *Air,* and Sphere of fire, and other Orbs, thorough which his Body went. The Circumstance of places agrees with the terms; The time was forty days after his Resurrection: The other Connexes, were, the gazing of his Disciples, the appearing of the Angels, &c.

5 The principal Efficient cause, was the virtue of the Godhead, the inward moving cause (〈 in non-Latin alphabet 〉) is Christ's love to his Elect: The outward moving cause (〈 in non-Latin alphabet 〉) is the profit and salvation of his Elect. The final cause in respect of Christ, is, the full possession of glory. Secondly, In respect of his Elect, to fulfill his kingly office, by defending and ruling of his Church; Also, his Prophetical and Priestly office, by sending the holy Ghost to teach them, and the interceding for them with the Father.

6 Hereupon the *Description* ariseth, this, That Christ's ascension was a Local moving, whereby he, as touching his body, leaving the earth on *Mount-Olivet,* came thorough all the Regions of the Elements by virtue of the Godhead into the glorious Heaven to possess full glory, and to defend his Church against all Enemies, and by the power of the holy Ghost from Heaven to teach and instruct, and by Intercession to commend us to the Father.

7 The *Effects* of his ascension, are, the sending of the holy Ghost, the gathering of his Church by the Ministry of his Apostles; the suppressing of the Enemies, and defense of his Church; sitting on God's right hand, and Intercession.

8 The Consequent of his Ascension, was, the Apostles wondering, and returning to *Jerusalem;* Fear, and dwelling together till the Spirit was sent down.

9 The things *akin* to his Ascension, were, his Resurrection, the ascending of *Enoch,* and especially of *Elias.*

10 *Diversity* may be shown between those; for the ascension of *Enoch* and *Elias* was not a Victory over sin and the Devil; nor a triumph of merit, but of grace; not by their own power,

but by another's, &c. And the Opposites of his ascension, are, His base estate on earth, and that disparition & vanishing away, which Ubiquitaries feign of his Body, &c.

And thus much of the handling of a singular accident.

The handling of a *Part* hath these Canons.

1 Let the name of the part in several tongues be considered, and the Notation shown.

2 Because every Part is a thing *Incomplete,* a complete Genus or Species of it cannot be had, but it must be referred unto the predicament in which the whole is: therefore, by Comparison to the whole, and Relation to the whole, the Nature of the Part is of our understanding to be conceived; For every part is part of the whole; and if it be cut from the whole, it deserves almost no consideration, because the use of it is ceased.

3 It must be considered whether the part be Essential, or Integral.

4 If the part be Essential, let it be minded whether it be the *Form,* or the *Matter:* If the *Form,* it must chiefly be explained by his Operations, or Forces, and Effects. If it be the *Matter,* the disposition of it must be considered, by which it is apt to receive the *Form,* and so the Instruments by which the operations of the Form are wrought; and so let the whole body be subdivided into parts greater and principal, lesser and least of all.

5 Let it be considered, whether the Integral part be similar, or dissimilar: For Similars come rarely under consideration, because it is of the same name, nature, and properties with the whole, but dissimilars are wont chiefly to deserve explication.

6 In every part therefore, besides the name, there must be considered 1 The quantity and figure▪ 2 The quality or temperature. 3 The situation, and how it is placed, and knit with other parts. 4 The uses or actions of the parts, for whose sake this Instrument is of Nature made. 5 The lesser parts of which it is compounded.

7 After this, let the things akin to the part be weighed as are either parts like unto it; and finally let the Opposites be added, as are in man's body, the peculiar diseases of the parts.

The use of this Doctrine of the *Part* is chiefly seen in anatomies, and in astronomy, and architecture or building; But most of all in the anatomy, and parts of a man's body.

A Concrete accident is explained chiefly by these Canons.

1 Besides the ambiguity of the name, and the Etymology, let the *Absolute* accident be considered of which the *Concrete* is denominated, because the resolution of the Concrete into the *Absolute* is the best explication of the *Concrete.*

2 In the accident absolute, whereinto the Concrete is resolved; let the Genus, Causes, Objects, Effects, Things akin, and Opposites be considered, and let them be applied to the Concrete accident after the same manner.

3 In relations, concrets are often wont to be taken for absolutes, by the unheedy: therefore, there needeth great discretiō.

4 When the nature of the absolute accident is perceived, the description of the Concrete may be annexed, *viz.* that which is built by the consideration of the absolute.

Collectives are diverse things, especially substances united together, not by any essential Band, but by Number and Relation.

The Canons for explaining Collectives, are these.

1 Besides the Name, consider whether the Collection be made of many accidents, or of Substances.

2 Consider whither unto those many Subjects gathered together, there cleave any Relation, and then that Relation is to be explained by the Precepts given before.

For example. To treat of the Church, which is a collection of many singular persons, 1 Consider the name in Hebrew, Greek, and other Languages; And then mind it after a double kind. 1 In respect of the Material thing. 2 And in respect of the Formal. The Material of the Church, be God's people: therefore, the Church may after a sort be referred unto Substance: And after a sort to quantity, or Number. But because to this Number there cleaves a Relation, therefore first of all thou must turn thy mind to Relation: For the Church is the *Communion of Saints;* and all Communion is Relation. Now the Relation of the Church is twofold. 1 Of the members to the head. 2 And of the members one to another: therefore, the Church may be defined, The company of the Elect united in one head Christ, and one with another in the Bond of the Holy Ghost, unto the fruition of eternal Salvation.

A Privative Theme hath these Canons.

1 Besides the name, consider the Genus of that thing whose Privation is propounded, to wit, so as that there may be a calling back unto the Habit.

2 Then let the description of the Privation be added, the Privative causes being added to the denial of the habit, and the Subject wherein the privation is.

3 Things akin and repugnant, may so be added in Privatives, that it may be thought the opposition of the privation is perfection.

And thus much of the handling of a simple Theme.

A conjoined Theme, is, which is combined of simples; So as it is made the matter and object of the second and third function which the reason or understanding of man exerciseth.

The handling of a conjunct Theme, according to the second part of Logic, is, which combineth and constituteth some proposition or sentence.

The Canons hereof are these.

1 Let the antecedent and consequent of the proposition be rightly ordered, each one in his place.

2 Let the Negative Particle to make a Negative Proposition, be put in that place where the Band of the Affirmation may be broken.

3 Let the note of universality be rightly placed, & shown, whether it be absolute or limited, distributive or collective.

4 Let the consequent rightly be restrained and limited to the antecedent.

5 Let the Conjunctions, specially the conditionals rightly be distinguished in the proposition from the other parts.

6 Let a conditional proposition be revoked by cogitation of the mind unto a simple proposition.

7 Let the sentence constituted be rightly reciprocate and turned.

8 Let an improper proposition be reduced to a proper.

9 Let a contingent proposition be called to a necessary.

10 Let it be considered unto what Discipline the proposed sentence doth pertain: Which may be learned by the Nature of the simple terms in the proposition; For if these be Theological, the proposition belongs to Theology: If Political, to Politicks, and so the rest.

And this may suffice for the handling of a conjoynt theme, by the Instruments of the second part of Logic.

The handling or generation of the third part, is either

- Syllogistical. *a*
- Methodical. *b*

Syllogistical, is, when any probleme or conjoynt proposition is handled by confirming, or refuting, that the truth, if it be unknown, may be found out: if obscure, may be declared; if doubtful, may be confirmed.

And this handling of Logic, is called *Disputation.* Disputation is either

- Solitary. 1 *
- Social. 2 *

Solitary disputation, is when ourselves secretly treat of any controverted Problem, or question, the adversary being not present, or instant.

In this, two things are to be considered. 1 The question itself, or state of the controversy. 2 The manner of confirming and refuting.

The question (or Problem) is the matter subjected to Disputation. The Canons of this matter are these.

1 Let not the matter propounded to be disputed of, violate Piety and Religion. (As, whether there be a God, whether Parents are to be honored, &c.)

2 Let it not be of things plainly manifest, & without doubt.

3 Let it be profitable, grave, not inept, or ridiculous.

4 Let it not exceed the capacity of man's mind.

5 Let it be framed with words perspicuous, and not ambiguous.

6 Let it be such as is this day controversed.

A Problem propounded to be disputed of, is either

- Perfect.
- Imperfect.

Perfect is, whose terms are Universal, so as they may be proved, or disproved, by necessary and artificial arguments.

Imperfect, is, whose terms are singular, so as they have need to be proved; chiefly by Inartificial arguments taken from authority of Writers, or from testimony of the senses.

The handling of a Problem, is either

- Primary.
- Secondary.

Primary, is, which is instituted according to these Canons.

1 Let the state of the controversy be rightly constituted, and without all ambiguity, by choosing the Affirmant, or Negant Thesis which thou wilt defend.

2 Let a full precognition of the future proving and refuting be instituted by definition of the Antecedent & Consequent; Also by fit Limitations and Distinctions which are the future Principles of all the disputation to come.

3 Let the propounded Thesis be confirmed by arguments. 1 Artificial, drawn from the nature of the Antecedent and Consequent. 2 By Inartificial, that is, Testimonies and Authorities.

4 After confirmation let our Adversaries Thesis be set down directly opposite to our Thesis.

5 Let a Refutation be added, both of the Distinctions by which they answer unto our arguments, and also of the adversaries Objections.

6 Let the proved Thesis be repeated, and let the Consequences (〈 in non-Latin alphabet 〉) be gathered from the conclusion, confirmed by the arguments.

Sociall disputation hath in it two parts, one of the Opponent, the other of the Answerer.

The Canons of these parts, some are common to both parts, and some proper to each of them.

The common Canons are six.

1 Let there be brought unto disputation a good intention of the mind, which seeks not glory, but truth.

2 Let the mind be pure from all prejudices.

3 Let the disputers agree whether of them shall oppose, or answer.

4 Let both parties bind themselves to the Laws and Rules of Logic.

5 Let them agree between themselves of certain foreknown Principles.

6 Let brevity and plainness be kept in opposing, and answering all ambiguities, and Ambages of Oratorious Declamations be avoided.

The Canons of the Opponent are six.

1 The Opponents parts are two: 1 To move the objection. 2 To insist upon the solution given

2 As touching moving the question, let the position diligently be weighed, against which thou wilt oppose.

3 The position being carefully weighed, let the mean terms be brought forth for that conclusion thou desirest to infer, from the nature of the Antecedent and Consequent, and then also from testimony of chief Authors; Yet having withal a choice of arguments.

4 Let the arguments be clearly and briefly included in a Syllogistical Form.

5 Let the Opponent use a double kind of argumentation; Direct, or Offensive, and then that which leadeth to absurdity; and let him prefer this oft times before the other

6 If either of the premises in the Syllogism need manifest proof, let not the Opponent expect until the proof of the Major, or Minor be required; But let himself by and by confirm his proposition by making a Prosyllogism.

The Opponents duty in urging, or insisting on the Objection, hath these Canons.

1 Having heard the answer to the objection, let the Opponent in secret thought examine with himself, whether it be unto the Form, or the Matter.

2 If the Form of the argument be refused, let the Rule of Logic, against which it faulteth, be required; and if he acknowledge it to be a fault, let him urge it no more. For it is childish to go about to defend a naughty Form of Syllogism.

3 If answer be given to the matter, as for the most part it is, he must look whether it be by the distinction of an ambiguous Word, or a Limitation, or a Denial; And if it be none of these, let the Answerer be minded to deal Logically, and to use some certain form of *Answer,* which is fitting unto either of the Premises.

4 If the *Answer* be by Distinction, let it be examined by the Rules and Laws of a good Distinction, set down in the Frame of Logic, and let the like be done for Limitation.

5 Let there be endeavor also that from the *answer* given there be a Syllogism made leading to absu•dity: Namely, so that the sum of the *answer* be put in place of the Minor, and some other proposition manifestly true in plac• of the Major; from which an absurd conclusion being inferred, may convince the *answer* to have been evil.

And thus much for the Opponents duty.

The *Answerer* is either Inferior, or Superior.

The Inferior *Answerer,* is he that absolutely is so called, as that hath propounded the Thesis to dispute of.

The *Answerers* duty, is both to assume the argument, and to solve it.

The taking of the argument hath two Canons.

1 Let the *Answerer* diligently look that he take the argument faithfully without any Circumlocutions; and for that purpose let him take to himself some leisure.

2 If the argument be not formed by the Opponent, let him bid it to be formed; and if he cannot form it, let the Objection be rejected; or if the Form of the argument be not plainly desperate, let the *Answerer* himself form it.

His other Duty to *Solve,* hath these Canons,

1 When the Form is agreed of, let first the conclusion be minded, as whether the Opponent hath rightly formed the state of the controversy: and whether he hath lawfully opposed his position or conclusion unto our position.

2 If the conclusion be rightly framed, Let the mind have recourse straightway to the Major Proposition: As, weigh whether it be true, and whether it be simply true, or but after a sort, and whether it be compounded, having a faulty knitting or composition.

3 Let the *Answer* never be by denial, if the argument may be by Distinction and Limitation.

4 The Minor Proposition seldom comes to be limited, or distinguished, but often to be denied.

5 Let not the *Answerer* rashly reject the authorities of famous men, but deal thus. 1 Let him cause their words faithfully to be recited. 2 Let him reconcile them what he he can to his sentence. 3 If he cannot, then let him oppose the authority of another man as famous as he, or more.

6 To a direct *Answer,* which is so to be made as we now have shown, let there be sometime added an indirect *answer,* as, chiefly a Retortion, whereby we show how the Adversaries argument maketh for us.

The duties of the Superior Answerer or President, are two, to Rule, and to Help.

For *Ruling,* Let the President diligently attend whether they dispute to the purpose, and abide in the matter that is within the lists of Disputation: which if it be not done, let him warn both the *Opponent* and *Answerer* of their duty.

For *Help.* If the *Answerer* fail, let the President show a more solid and firm answer; Yet, without the *Answerers* shame; But if the *Answerer* give a tolerable answer, let him praise it, and explain it somewhat more fully for the Audtories sake.

And thus much for Generation, or Syllogistical handling.

The Generation or handling of Method, is, whereby we frame a Method and Order to our Tractation.

Ordination therefore or Disposition, is either

- Particular.
- Universal.

Particular Ordination, is, whereby the Method is framed of any simple or conjoined Question or Theme; This hath been treated of enough before in the Precepts of handling a single and conjoined Theme.

Universal Ordination, is whereby the whole Discipline or Frame of any Art or Science is disposed.

The Canons hereof are these.

1. He that would orderly Frame any Discipline, let him first mind of what sort it is, either Contemplative, or Operative.

2. Necessary things which cannot by man be produced, are Delivered in Contemplative Disciplines, whose Method is called Compositive.

3. He therefore that would dispose a Contemplative Discipline, must proceed thus. 1. That he fore know the Subject of it touching the name. 2. That he deliver the Principles of the Subject. 3. And that he follow the properties of the Subject which flow from the Principles or Causes.

4. Operative Disciplines are handled. 1. By the End. 2. By the Subject whereinto the end is to be brought. And 3. By the means whereby his end may be obtained. And this Method is called Resolutive, (〈 in non-Latin alphabet 〉).

The Operative Disciplines thus to be disposed, are, Grammar, Rhetoric, Logic, Ethics, Economics, Politicks; and the three Superior Faculties, Theology, Law, Physic or Medicine.

For example, In the disposition of Logic, First, there is mention made of the end; Namely, The direction of men's thoughts in the knowledge of things; then the Subject of it: Namely, the three Operations of man's mind. And then that wch remaineth in this Art, is all spent in handling the Instruments or means, by which this end may be obtained of man, which means are taught in the three parts of Logic.

Hitherto we have heard of handling or Generation separate, or a part, which is instituted according to each of the parts of Logic.

Now followeth combined generation which mingleth the use of all the parts of Logic tog•there.

Combined generation or treating is either

- In Teaching. *a*
- In Learning. *b*

Teaching is of two kinds,

- Accurate or exact, called Acroamatical▪ *a*
- Popular, called Exoterical, *b*

The accurate kind of Teaching, is, which is instituted according to the strict Rules of Logic, and is not so much applied to the capacity of the Learner, as to the nature and distinct knowledge of the things.

The General Canons hereof are five.

1. In Teaching, three things are to be looked on. 1. The Teacher. 2. The Learner. 3. The manner of teaching.

2. Let the Teacher apply himself chiefly to the nature of that thing which he would teach; and therefore let him not choose every Learner; but one that is of a good wit, and capable of exact Doctrine.

3. The Method of teaching must be esteemed by the nature of the things and Laws of Logic, not by the pleasure of the Teacher, or capacity of the Learner.

4. Let brevity in teaching be used, such as is fitted for the nature and greatness of the thing.

5. Let the words be fitted only to the understanding and mind, not to the affections and delight.

Exact manner of teaching is either

- Free. *a*

- Textual. *b*

Free, is when we do not explain other men's words or writings: But we ourselves propound the thing

And it is either

- Of the whole Discipline. *a*
- Of some part or Theme. *b*

A whole entire Discipline is taught by these Canons.

1. Let the Teachers first care be, to perceive whether the Discipline that he will teach, be Contemplative or Operative.

2. Let the Frame of the Discipline, if it be Contemplative▪ be disposed according to the Precepts of Compositiv• Method; if it be Operative, according to the Precepts of resolutive Method.

3. After the things to be foreknown, let there be a right partition of the Discipline.

4. Let the Precepts be given in a Lawful Order by Partition, and Subpartition, by Definitions, Divisions and Canons.

5. Let the Precepts have these three Requisites. 1. That they be true. 2. That they be profitable. 3. That they be Methodically disposed.

6. Let Commentaries be added to the Precepts; But so as the Scholar may discern the difference between the Precepts and Commentaries.

A Theme is taught by these Canons.

1. Let the teacher look whether the Theme he is about to propound be Simple or Compound.

2. If it be Simple, let him handle it by a simple Method; if conjoined, then by a conjoynt Method [Of both these, Rules have been before.]

Textual, or a strict kind of teaching, is when we declare to the Hearers any Authors text.

And this is handled both by

- Resolution.
- Illustration.

Resolution, is the recognizing of those Artifices by which the Author hath handled his purpose.

Illustration, is either of Words or Things.

Words are either

- Simple.
- Conjoynt.

Both of them are Illustrated by help of

- Grammar.
- Logic.

By Grammar help, the Natural meaning of words is shown, Synonomies are compared, Constructions are weighed.

By help of Logic a doubtful word is distinguished, and a Figurative is reduced to a Proper, a dark Proposition is made clear.

The *Things* themselves are declared by the Essential •ope of the text propounded.

Ev•ry Text is either

- Doctrinal. 1. 〈 in non-Latin alphabet 〉
- Practical. 2.
- Mixt. 3.

A Doctrinal Text, is, which is referred unto knowledge only. This is declared, 1. By revocation to some Method. 2. By filling up those things which in the Text are wanting for the full handling of it.

Practical writings are declared either

- Historically.
- Rhetorically.

Historically we declare anything, 1. By bringing like Histories. 2. By explaining the Chronology, Topography, and Prosopography (that is, description of time, place and person,) 3. And by translating the Hypothesis to a Thesis, or Particular to a General.

Rhetorical kind of Teaching pertains to popular, and consisteth chiefly in Amplifying and Augmenting: Of these it is not here further to be spoken of, they rather pertaining to Rhetoric then Logic.

And thus much for the way of right teaching.

To *Learn,* is to comprehend in mind those things which the Teacher propoundeth, and we in our Judgment do approve.

The manner of *Learning* is either

- Exact.

- Popular.

To *Learn exactly, Acroamatice,* is to conform ones judgment in the comprehension of things to the Nature and Order of the things themselves, and to the exact judgment of the Teacher.

And thus men learn by these four things. 1. Attention▪ 2. Ordination. 3. Selection. 4. Imitation.

Attention, is the attaining and firm impression of the things taught.

The Canons hereof are three.

1. Let a Teacher be chosen Methodical and perspicuous, and one that knoweth the exact manner of teaching, and is willing faithfully to communicate it with thee.

2. A living voice is always to be preferred before a dead or written.

3. Let the Learner meditate with himself alone the things heard or read, and let him take occasion of speaking to others that which he learneth.

The Ordination or ordering of studies hath these Canons.

1. Let the Study of words be discerned at first from the Study of things, and let one time be bestowed in the learning of Tongues, another in the comprehending of things.

2. On Tongues, let the flowring years of youth be bestowed: For unto these there needeth little judgment, but only memory which hath vigor in youth.

3. Because Tongues are learned for the things, and Words are only Images of things: therefore less time is to be bestowed in manly age, on words, then on things.

4. For the right ordering of the Study of any Tongue, two things are required. 1. A Methodical & dexter Frame of the Art of Grammar. 2. A Comprehension of the meaning of every word in that Tongue.

5. As for the Study of things, they are learned either in whole Disciplines, or in particular *Themes.*

6. Frames of Instrumental Disciplines must needs be learned before the Principal.

7. Instrumental Disciplines pertaining to things, are Rhetoric and Logic, needful to be learned before other Disciplines: For they are the keys whereby the doors of other Disciplines are unlocked.

8. Among Principal Disciplines, one may begin with Ethics then proceed to Physicks, Mathematics, Metaphysics, till at length they stay in Theology, or some other that is aimed at.

9. When the Frame of the Discipline is rightly ordered and comprehended in the mind, then come to the reading of Authors, which serve to confirm or illustrate that Discipline.

10. The Learner must diligently distinguish the Commentaries of the Precepts, from the Precepts themselves: and in the Precepts observe this Order, that he keep in mind the Definitions and Divisions, making Tables for the same use; And then, that he turn him to the Canons and Rules, and have them diligently, both in understanding and Memory.

11. Let the Learner handle one Discipline only at one time; and having done that, let him go then to another in order as before is said, beginning at the Instrumentals.

12. In the Learning, let Ardent love of the thing which is learned be cherished in thy mind; and that which is begun, let it be continued without interruption.

Selection, is whereby the things which we read in others, worthy observation; or which we ourselves do find out, we dispose under certain Classes and Titles: commonly it is called the gathering of Common places.

Common places are titles Methodically disposed, unto which things read and meditated, are referred.

And they are either of

- Words.
- Things.

Places of Words are either of

- Common Words.
- Words of Art.

Places of common Words, are again either of

- Single. Words.
- Conjoynt. Words.

Places of Single words are in Lexicons, and in the Nomenclator.

Places of Conjoynt Words or Phrases, seem to be things best disposed, if you gather only the more solemn and usual Forms, either in common life, or in the faculty which thou professest according to the order of the things themselves.

Common places of Words of Art, are so gathered as the places of the things themselves.

Places of things themselves are either

- Theoretical.
- Practical. †

Theoretical, which pertain to knowledge only.

And they be either of

- Essential Precepts.
- Commentaries.

Places of Precepts, are the seats of matters which are disposed in every Discipline, according to the proper Method; The matters of every Discipline are to be disposed according to the Method of the simple Question, as, that the fr•t title be of the name of every Theme, another of the Genus, and so forward as the Order is diligently designed in the handling of a simple Theme.

Places or Commentaries pertain chiefly to Disputations and Controversies which are moved about any matter of the Frame of any Discipline.

The Canons of the common places of controverses, are.

1. The Controversies that fall about the matter, ought diligently to be severed, and the titles or places of these, from the titles of the simple things themselves looked upon in their nature.

2. The order of the Controversies, depends upon the Order of the things.

3. Under-titles also of Controversies must be disposed according to the members of the Problem to be handled.

4. But whether to absolute simple titles any man will subject the titles of Controversies, or assign a peculiar Volume to Controversies, that is Arbitrary, or at ones pleasure.

5. Controversies should be brought to a few, as much as may be, that in every Discipline, only the necessary sums, and such as be this day in use, be set into a common place.

Practick places be either

- Rhetorical. *a*
- Historical. *b*

By Rhetorical places here we mean not those that pertain to the Precepts of Rhetoric; But which are referred to the use and practice of the Precepts.

The Canons of gathering common places Ecclesiastical are these.

1. Let the Common places of Ecclesiastical Rhetoric be distributed into two Volumes; Of which let the first contain places gathered for teaching, the other places that p•rtain to moving.

2. The first Volume of *teaching-places,* let it be so furnished, that, according to the Chapters of the Catechism, the titles of the Common places, of which the people are wont to be taught, may be noted.

3. Under these titles, let Forms be written in which any head of Religion may popularly be propounded in the mother Tongue, that the people may be taught both truly and perspicuously.

4. The other Volume of moving places, should be disposed according to the chief affections, which by Sermons are to be moved.

5. In the first place may be put the title of the motion of Repentance, which again may be divided into his undertitles.

6. Next we may come to the Affection of love and desire, or Adhortation.

7. Let the last Affection be of Joy and Consolation.

Historical places are either

- Simple.
- Compound.

Simple, are examples of Virtues, Vices, Punishment•, and of Rewards, whose disposition is to be made according to the Frame of Ethics.

Compound places are titles of Aphorisms, Ethick, Oeconomick, Politick, Ecclesiastic; which (as it were Practick Conclusions) are proved by their Examples as Induction.

Imitation is the Conformation of the Learner unto the Image of some Notable Doctor.

Imitation is either

- Grammatical.
- Rhetorical.
- Logical.

Grammatical Imitation is about Words and Phrases.

Rhetorical is chiefly in Amplifying and Adorning, and it is learned in Institutes best from Rhetorical common places.

Logical Imitation, is, when we conform our understanding unto the understanding and judgment of excellentest Wits in the handling of a simple and conjoined Theme.

And thus much of the first part of the Exercise of Logic; Namely, of Tractation or Generation.

OF The Recognizing of a thing handled, OR ANALYSIS.

ANalysis (or Resolution) is a Logical Exercise whereby the Artifices are recognized, by which the handling of any matter hath been instituted.

The General Canons of *Resolution* are two.

1. Every Resolution is understood by the Construction; for with what Artifices anything is constructed or framed; with them it is also resolved or unloosed.

2. Every Analysis consisteth in two things. 1. In the knowledge of the thing or work to be resolved. 2. In the weighing the manner or Artifice whereby the work is Framed.

Analysis is either

- Grammatical.
- Rhetorical.
- Logical.

Grammatical resolution, is which weigheth a simple or compounded word, as touching the forming and fit knitting together for the learning of any Language.

Rhetorical resolution, is whereby the Artifices are examined of Amplifications and Adornations in any Oration, or other writing.

Logical resolution, is whereby are weighed the Artifices of Explication, Probation, and Ordination or Method: which are used of the Author in making the work.

This resolution is either

- Separate. *a*
- Combined. *b*

Separate, wherein the handling of one Theme is weighed apart.

And it is either of a Theme

- Simple, *a*
- Conjoyned. *b*

Resolution of a *Simple Theme,* is whereby the Artifices used in a simple Tractation are Recognized.

The Canons hereof are these.

First of all, let the Theme itself be gathered out of the Text, as being the Object and Scope of the whole Resolution.

2. Let it be diligently minded, whether the The•e be perfect or imperfect, Singular or Universal; for hereon hangeth the applying of the Terms, which may be used in the handling of any Theme.

3. It is also to be minded to what Discipline the Theme of the propounded Text doth belong.

4. Because it seldom falls out that the Authors do explain any Theme by all the Instruments of the first Part of Logic: therefore in Resolving, the mind is to be applied unto some certain Instruments by which the Author handled his Theme.

5. Let Amplifications be diligently severed from the Explication of the Theme, instituted by the Terms thereof.

6. Let the Terms by which a Theme is handled of an Author, be judged by the Canons of the first Part of Logic; as whether it be a Genus, a Cause, a Property, or an Effect.

Resolution of a conjoined Theme is either of the second, or of the third Part of Logic.

Resolution of the second part of Logic, is, which turns over Sententious Texts; wherein mere propositions are contained without proofs.

Resolution of the third Part of Logic is either.

- Syllogistical. *a*
- Methodical. *b*

Syllogistical Resolution, is, whereby the handling of a Conjoynt Question is unfolded, According to these Canons following.

1. Let the Propositions or Conjoynt Theme of the Author be first of all gathered out of the Text.

2. That Proposition, if it be not by the Author put in the Indicative Mood must be reduced thereunto.

We must look if the proposition be often repeated in the Text; for these repetitions must be gathered into one, and counted but for one Proposition.

4. But if the Proposition be not only repeated, but also explained, or limited by the Author, that explication and limitation is to be shown before the Resolution of the Arguments. And if the Author have not explained or limited it, and yet the Proposition needeth explanation and limitation, we ourselves ought to do it.

5. Let it be considered, whether the propounded Theme be universal or singular, or whether it be a 〈 in non-Latin alphabet 〉 , or an 〈 in non-Latin alphabet 〉 .

6. Let it also be considered whether it be a Theme doctrinal, or practical.

7. After the Theme is thus considered, let the next ca•e be of the Means by which the Theme is handled of the Author, which are Arguments either proving or refuting, or Anticipations, or unloosing of objections, or amplifications, or exaggerations.

8. Of the Arguments, We are first to mind whether they be artificial, or inartificial *i. e.* Testimonies.

9. Let the artificial Mean be reduced to the place of Invention; and conferred with the Antecedent and Consequent of the propounded Conclusion.

10. We must look whether any of the premises be omitted▪ by the Author in the Text, and then he that resolveth must add them.

11. If any of the Premises be proved by a Prosyllogism, then must we use the same process in resolving the Prosyllogism that was used before in the primary Syllogism.

12. Let the confirming Arguments be distinguished from the refuting.

13. If the Author bring in a secret Objection, that also must diligently be distinguished from the Confirmation, and reduced to a syllogistical form: We must also mark how the Text answers to this Objection.

14. Let Amplifications be referred to their certain places, and Adornations to the certain Figures of Rhetoric.

Methodical Resolution, is, whereby the Artifices of Method are examined.

The Canons thereof are three.

1. As Method is Universal or Particular; so must the Resolution also needs be made, Either according to the Parts of Universal Method, or according to the Canons of particular Method.

2. The Bonds of knitting together, and of passing from one point to another in the Method, must in the Resolving diligently be shown.

3. If any things occur in the Author, either superfluous, or strange from the propounded Theme; he that resolveth must give warning of them.

And thus much of Simple Resolution or separate.

Combined Resolution, is, whereby is unfolded any Treatise made by the Author, according to more Parts of Logic.

And it is either of a whole Discipline, or of some Writing or Treatise pertaining to some Discipline.

The Resolution of a whole Discipline, is, whereby the Method of any Frame or Body of Discipline is unfolded.

The Canons of which Resolution, are these.

1. Let the *Praecognita,* or things fore-known of the proposed Discipline be so instituted, that first it may appear whether it be a Contemplative, or an Operative Discipline.

2. If it be Contemplative, then the whole Resolution must be directed to these three as to a most certain Loadstar; Namely, that first the Subject of the Discipline be inquired;

Afterwards, the Species of this Subject, and also the affections both General and Special, and then the causes or beginnings of these affections.

3. And if it be an Operative Discipline, also three things must be inquired in the Authors Writings. 1. The end that is to be got by the Operation. 2. The Subject whereunto this end is to be brought. And 3. The means by which it is to be brought in.

4. Let the Precepts always be distinguished from the Commentaries.

An Authors Treatise is Resolved by these Canons.

1. Mind, whether the writing be accurate (Acroamatical)▪ or popu▪ar (Exoterical), or mixed.

2. Let lawful foreknowledges be made of the Efficient cause, or Author of the Writing, of the Scope of his Writing; of the Object, if it be an Epistle to any.

3. Let a general partition be made of the whole Treatise; and if it be divided into Chapters, let every Chapter be referred to his part.

4. A general Resolution being so made, then come to a particular Resolution of every Member & Chapter; wherein, when any Theme, Simple or Conjoynt is handled, let the process of the Resolution be made according to the Precepts before given of either Theme.

And thus endeth the Doctrine of the Exercise of Logic:

Blessed be God.

FINIS.

P-HA-12. The communion of saints A treatise of the fellowship that the faithful have with God, and his angels, and one with another; in this present life. Gathered out of the holy Scriptures, by H.A. - Ainsworth, Henry, 1571-1622?

THE COMMVNION of Saints. A treatise of the fellowship that the faithful have with God, and his Angels, and one with another; in this present life.

Gathered out of the holy Scriptures, by H. A.

Let thy hand help me (Lord,) for I have chosen thy precepts.

Psal. 119. 173.

Imprinted at Amsterdam by Giles Thorp. 1607.

To the Christian Reader, Grace mercy and peace from God be multiplied.

THe communion of Christians with the Lord and among themselves, is a doctrine (good reader) both needful and comfortable to be known: for it is the stay and strength of the soul in many temptations, and the means to conse•v the Church steadfast in faith and love. And if in this point men's minds be settled aright, upon the ground of God's word; they will be as the boards of the Tabernacle standing upright, with their tenons sastened in sockets of silver. For what is sweeter to a troubled conscience, then the assurance of salvation; and what is better to stablish our weak & fainting faith, then when both flesh and heart do fail, to know & feel, that God is the rock of our heart, and our portion forever? Again, how good is it, & how pleasant, for brethren to dwell together in unity! like the precious ointment on Aaron's head, & the dew on the mountains of Zion. God hath appointed his holy son Jesus, to be the head and governor of his people; the author of eternal salvation to all the that obey him. He hath set up also the kingdom of Christ on earth, which is his Church▪ the pillar and ground of truth. He is the light of the world, whom all must follow, that would have the light of life; & Jerusalem his spouse, is made bright by his glory, & the people which ar saved shall walk in the light of it. He is the Father, this the mother of us all. Of the Son it is said,*happy ar all that shroud in him,* for he is our hiding place from the wind, our refuge from the tempest of God's wrath: of Zion also it is said, y˙ the poor of his people shall shroud in it; for there hath the Lord created a cloud by day, and flaming fire by night, (as when he brought his Israel out of Egypt) & upon all the glory, is a defense; there is a shadow in the day for the heat, a refuge & shelter for the storm and for the rayn. It is requisite therefore, that all men come to Christ, if they would have life, and by him unto the Father, & abide in communion with them both; that they may be found in him, and have the justice which is of God through faith; that they may know him, and the virtue of his resurrection, and the fellowship of his afflictions, & be made conformable unto his death: this is as the first and great commandment of the law, & the second is like unto it, that they seek the place which he hath chosen to put his name there, & love the place where his honor dwelleth, where he feedeth & causeth (his flock) to lie-down at noon; that thither they bring their riches, their

glory & honor, that of every such one the Lord may count when he writeth the people,*He was born there;* that so being Christ's, and children of the free woman, & heirs by promise; they may receive forgiveness of sins, and inheritance among thē which ar sanctified by faith in him: for he hath said, that his elect shall inherit his mountayn, & his servants shall dwell there. But, two things there are, which will hinder our feet frō running this way, if we beware not of them: the one is, too much liberty which many men take in the faith of the gospel and obedience of the same, whiles they turn God's grace into wantonness, and abuse his mercy to the fulfilling of their own lusts and licenciousnes; whereas they should make an end of their salvation in fear and trembling, knowing that even the righteous ar scarcely saved. Whiles also they take boldness to communicate in spiritual actions with any, supposing that the sins of some, or of the public congregation cannot hurt them, especially if in heart they disallow the evil, and condemn the same. Such men seem not to discern the nature of communion, how far it reacheth; or the contagiō of syn, how far it infecteth. They seem neither to hav learned the Law which taught that a man by bearing or touching holy things, was not himself made holy thereby, but a polluted person touching any of them, made them vnclear: nor the doctrine of the gospel, which confirmeth, that they which eat of the sacrifices ar par takers of the altar; & all they one bread & one body, wch partake of one bread; where if there be but a little leaven, it maketh sour the whole lump. And then look how far they partake with other men's sins; so far ar they in danger, to receive of their plagues.

The other impediment, is over much straytnes which some men hav in their own bowels: whiles their feeble consciences ar too much affected, both with their own & others infirmities. Such had need to have their knowledge and faith increased, their harts enlarged, least by expecting a greater perfection in themselves and others, then is to be found upon earth, they faint & fall. Let such look on the image of Christ, as he is portrahed in the scriptures, whiles the chastisemē• of our peace was laid vpō him; so shall they find balm for their wounded consciences; and healing for their souls by his stripes; and their shivered bones will rejoice. •or of his cup must we all drinck our parts, & be baptized with his baptism, into his death, before we can taste the sweetness of his life; & be under the rigor of that school-master the Law like servants, ere we can perceive the adoption of sons, & liberty of his faith and Gospel. And if he which knew no syn, and had but our sins imputed unto him, felt such fears and sorrows in his precious sowl, and was so smitt•n of God and humbled, so despised and rejected of the world: what shall we expect, in whose•le•h there dwelleth no good thing. Let them also look upon the estate of Christ's church in all ages from the beginning, how it hath been vexed with troubles & terrors, within & without, & they shall find Zion's case to be continually as a woman in travel, whose payns & infirmities are sometimes so great, that the children come to the birth, and there is no strength to bring forth. And when they hav viewed the many tribulations through wch the Lord hath led his people, how he hath suffered them to be buffeted of Satan, persecuted by enemies without, and molested wth hypocrites within, for their trial & humiliation; they will confess that we must walk here by faith and not by sight, for our life is hid with Christ in God; his spouse is

black, for the Sun hath looked upon her, her own mothers sons hav been angry against her, and all the glory of the kings daughter is inward.

And furthest astray are such vain men as imagine to themselves a state of perfection, as if they had already attained the resurrection of the dead: & do disclaim all Churches and societies where sins are to be seen. Moses face is hid frō thē as with a veil, they discern not the use of his law, nor end of his ministry, for a veil covereth their harts; neither see they the possession that syn hath in them, yea in all Saints, so long as they dwell in these houses of clay, for which cause they sigh desiring to be clothed with their house which is from heaven, to be loosed and to be with Christ. And when the voyl shall be taken from those men's harts, who so far mistake themselves to be that they are not: they will cry with the Leper, *I am unclean, I am unclean;* & will remember their wares and be ashamed, & never open their mouth anymore because of their shame, but will judge themselves worthy to be cut of, for all their evils that that they have committed. Such also as either of ignorance, or worse humor, do vnorderly depart, and rend themselves upon every occasion from the church and body of Christ; will walk better, when they have learned to bear one an others burden, and tread in the steps of Christ, his prophets and Apostles; who used all good means with patience, to reclaim the offenders, before they forsook them. Yet because the faith must not be held in respect of persons, neither may we follow a multitude to do evil; and it often falleth out, that the faithful city becometh a harlot, and they which wer yesterday God's people, are risen up on the other side as against an enemy: therefore the Saints should be wise in heart, and not hold communion with any but in the Light, in the faith, in the true worship of God; for he is jealous even over his own people, and will not spare their misdeeds, but will take his kingdom from them, and remove the candlestick out of the place, if they repent not; & as he saith by his prophet, *You only hav I known of all the families of the earth, therefore will I visit you for all your inquities.* Thus may Christians walk as they ar counseled by the wisdom of God, not being just overmuch, neither wicked overmuch, laying hold, and not withdrawing their hand from this, that he which feareth God, shall come forth of them all.

For this cause hav I endevored, (though the vnfittest among many,) to help forward in the way of truth, such as love the same with me; and hav penned this treatise following, for their sakes, that hav not means and leisure to serch the scriptures as they should and would, or by reason of their weakness cannot gather and compare the scriptures together for their comfort & assurance in these points, as they desire. I have labored both for playnnes & brevity, as I could in so large & ample argument; & by references rather sent the reader to look himself into God's book, then to insist upon collections or expositions of mine own. Wherein if any places be alleged amiss or impertinent, or things gathered otherwise then the text will afford; (as through my ignorance, or vnheedines, no doubt many may •e:) I humbly ask pardon for the same, both of God and his people; and do 〈◊〉 ••• reader not to rely upon my judgment in anything, but as himself by the wisdom of God's spirit, shall see agreeable unto truth. For if any shall buyld upon my words, without sure ground from the Law of the Lord; he shall first offend God, who hath given his scriptures by divine inspiration to teach and persuade all truth, to improve and correct all error, to instruct in

righteousness, & make men perfect unto every good work; he shall injury me also, who have written these things to be tried and examined by Christ's law, not to be accepted for a law; and he shall injury his own sowl, by relying upon the word of frayl man whose breath is in his nostrils, which cannot stablish the heart, nor assure the conscience in anything. Let therefore the grass wither & the flower fade, for it is the word of our God that shall stand forever.

Finally this one thing I would advertise thee of, (good reader,) that sometimes I allege the scriptures otherwise then our common translations hav them; when the force of the Original words, doth afford another or more ample sense. Herin I fear not to be blamed of any that love the truth in incorruption; and for the places so changed, I leave them to their trial, that are men of judgment. The Lord who is author of every good gift unto all men, who passeth by the sins of his servants, and covereth all their trespasses; pass by in mercy, whatsoever in this work is done amiss: & turn these my labors, to the glory of his name, & the benefit of his people. Amen.

Henry Ainsworth.

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The Communion of Saints.

CHAPTER 1.

Of the Communion and peace that was at the first; and how soon it was broken.

FOr as much as we find in the Scriptures so great a difference made between the sons of Adam, that some ar named the children of God, of the Light and Day, the Saints of the Most-high, the Lord's chief treasure, the heirs of blessing; othersom, the children of men, of this world, of the Devil, & of curse; & the one of these sorts commanded to separate from the other, but to entertayn and continue a holy communion among themselves endeavoring to keep the unity of the Spirit in the bond of peace: it is good and needful that

we know, both who ar the persons, and what be the causes & conditions of this communion; how far the bounds and limits of it do extend. For the better perceiving hereof; let us take a summary view, of the first state of us all.

2. God which hath made of one bloodal mankind, to dwell on all the face of the earth; made in the beginning, all things good: but chiefly imprinted the image of his Majesty, on Angels & on men, & comunicated his graces with them. The Angels he created holy Spirits, excelling in strength, and in glory; & in all ability & readiness to do his will; and set them to serve himself in heaven, there to behold the joyful light of his face; where the many thousāds of them minisster unto him, & are as chariots whereon his Majesty rideth. Unto them he vouchsafed this love & honor, that they should be named the Sōnes of God; yea his own glorious title he imparteth unto them, when in the scripture he calleththem God's. And for this their excellent creation, he requireth of them praise & glory; which those heavenly soldiers cheerfully perform to the Lord of hosts of whose glory the whole earth is full.

3. God's favor unto man above a• earthly creatures, appeareth in the goodly frame and fashion, first of his body made of earthly mould in admirable comeliness, beauty & proportion; and with all-sufficient furniture of several members, for his own use and service of his Maker. He is so clad with skin and flesh and joined together with bones & synewes; the veins & arteries ar so disspred over all, and every part so cunningly framed, in such cvrious weise, that the Prophet compareth his fashioning, to an *embroderie* beneath in the earth; and minding this excellent workmanship, saith unto God, *I will praise thee, for I am fearfully & wonderfully made.* Into the body (the house of clay) God did inspire the breath of lives, & the man became a living sowl; for the breath of the Almighty gave him life, and this breath or mind of man, is the light or candle of the Lord, which searcheth all the bowels of the belly. This spiritual and immortal substance so infused had very singular and gracious endouments of wisdom, understanding, will, and many affections, all good for the holy Trinity had consulted together to make him an excellent creature; and so the man did carry the image of God, for in it he was created. He had knowledge, righteousness & holiness for performance of all duties to his maker, & his fellow creatures; & this in truth simplenes and sincerity. He had rule and sovereignty over the earth and seas, & all the plenty of them; he knew the hid̄ nature of the creatures, & gave them names accordingly; this world was made for his sake, even the glorious Sun and Moon and Stars for his use & service. He had the blessing of the Lord upon himself & the creatures under him; a help like unto himself made and given unto him for comfort & procreation of his kind; a garden of delight, full of all pleasant fruits planted by God's own hand for to yield him food & solace; he was all honorable inwardly & outwardly there was nothing in sowl or body whereof he might be ashamed; for he was the genera. tiō and glory of his God, he had given him life & grace, and his visitation preserved his spirit.

4. And God which made all things for his own sake, made this earthly king to be his subject & to serve him: Wherefore he communicated with him his word, informing him how to walk both in body and mind obedient to his will. For outward exercise he had the garden to dress

& to keep; for inward contemplation, the seventh day sanctified as a holy rest: and two trees before him of divers end & use, the one of *life,* by the eating whereof he might hav hope to live in God forever; the other of *knowledge of good & evil,* the tasting whereof would bring him unto assured death, with all his posterity. Thus God gav a law to man in his innocence, and required obedience which was easy to be performed; which he graciously would accept; for which, his blessing should hav abidden, his favor & light of his face hav shined still upon him continually. Then did the Lord rejoice in his works, & his *Wisdom* took solace in the compass of his earth; peace was between him & his creatures, all his works did praise him, and his Saints did bless him; the stars of the morning sang praises together, and all the sons of God (the Angels) rejoiced.

5. And then some beams of the incomprehensible light and joy & sweet society, which the Father Son & Holy Ghost had frō all eternity among themselves in the unity of the Godhead; wer communicated with those principal creatures the Angels & men; whiles the one sort did always behold his face in heaven, the other enjoyed his favors in paradise: then also was sweet harmony & most comfortable fellowship, peace and amity, between the creatures, for their mutual delight & consolation; without division discord or enmity. Ther wer no hateful spirits made to rebel against God, to tempt & torment man, or misvse any other creature. No death diseases or calamities to molest them; no terrors to drive them from their Maker; no guilty fears to afflict the sowl, no noisesome lusts to reign or rebel in their bodies; nor any other means to hinder or disturb the peace and communion, or cause jarr and debate among all or any God's handy works.

6. But some of those sons of God the Angels, soon sinned; & abode not in the truth, neither kept their first estate; but forsook their own habitation where they dwelt in bliss with God: and so became the causes of their own endless and unspeakable miseries. For they having fallen of their own accord; wer not holpen nor spared, but forsaken of God, separated from the other holy and elect Angels, thrust out of Heaven, and bound in bonds of eternal night and darkness, to be reserved for judgment at the appointed time.

7. These Spirits, being of Saints become unclean Devils, hateful to the Lord, impenitent and malicious in themselves; fell also to be mankillers even from the beginning; and liars against the truth of God's word; assaulted our first Parents, the woman by the Serpent, the man by the woman; & by subtlety drew them into transgression of God's plain▪ Law, and so into the snares of sin and death: and this soon after their seating in paradise, as by Moses narration doth appear. For which willing transgressiō, whereby those our progenitours wrapped themselves & all their offpring in everlasting woe and wretchedness: the communion and peace between God and man, was soon disanulled also; & with all earthly creatures for man's sake. Then was God's curse poured out on the head of that old Serpent, & his wrath into the world; where the creature became subject to vanity. Man which had hid himself from the face of his Maker, was found out, arraighned and judged for his disobedience; was thrust out of the garden of pleasure, and the holy Angels kept him from the tree of life. Thus was his happiness suddenly changed into misery; in labor & sorrow to spend his days til the spirit go out of him unto God for judgment; & the body return to dust.

Man (that is) in honor, and understandeth not; he is like to the beasts, that perish.

Psalm 49. 20.

Chapt. 2.

Of the horrible miseries that Devils and men fell into, after they had forsaken God.

That we may the better discern God's grace unto us in Christ, who hath freed us from all calamities, and restored us to a most happy state, from which we shall never fall: let us take a view more particularly of the many miseries which syn did bring upon the creatures; so will the benefit of our redemption appear most precious our harts shall be filled with gladness, and our mouth with songs of praise, to him that hath saved us from so great a destruction.

2. The Devil having willingly rebelled against God, repented not of his wickedness, but being full of malice, set himself as an enemy against the Lord and his creatures. And for this cause is named in Hebrew *Satan,* that is • *ffiend,* an adversary, enemy or resister, hindering all good, beginning and helping forward all evil. He is called also with his fellows *Shedim,* that is *wasters;* for the scath and hurt which they do, preying upon the creatures and spoiling them: and *Seghnirim,* that is rough, rugged or hairy, for the horror of there hiew wherein they appeared like Satyrs, or other ugly creatures; and wherewith they terrified such as saw thē. In Greek he is named *Diabolos (Devil,)* that is a calumniator, because he maliciously accuseth, detracteth & depraveth, the persons, words, actions, not of men only, but even of God himself. He is called also the *wicked* or *malignant* one, for molesting, & with his fiery darts endeavoring man's ruin & misery: the *Tempter,* for assaying to draw men unto sin: a *Serpent* & a *Drago,* for his subteltie & fierceness, and venomous nature; an unclean spirit, for his filthiness: a lying spirit, for his falsehood and deceit, being a Liar, and the father thereof, no truth is in him. And though one Devil be principal, yet hath he many partners called *his Angels;* all of them malicious and unclean spirits like himself, going about with him that roaring lion, to rend and to devour. These spiritual wickednesses, ar authors, instruments and abettors of all manner ungodliness, unrighteousness, abomination and uncleanness; they seek by all means to overthrow God's kingdom, & to stablish their own; therefore like ravenous birds they devour up the seed of the word, least men should believe it and be saved: & like envious men, sow tares among the wheat, and go their way; they corrupt men's minds with errors & heresies, the doctrines of Devils. Great knowledge they hav to do evil, and ar therefore called *daemones* that is cunning or skilful; great ability also to effect it, and ar therefore named *principalities & powers;* their captain being called *the Prince of this world,* for his effectual working in the children of disobedience; & is compared to a strong man armed, keeping his palace; yet is he also raunging abroad and very diligent to work mischief; & therefore compasseth the earth to and fro, and walketh about in it; seeking, to winnow the godly as wheat, and make their saith to fail. And as there is no end of these fiends wickedness in themselves, & their own abominable nature: so neither would there be end or measure, of their cursed actions and effects; wer it not, that

God restreyneth their malice, and hath set up the kingdom of his holy son Jesus, to loose the works of the Devil; to destroy & abolish him.

3, And as these fowl spirits, being fallen from grace, thus set them selves against God & all goodness; so God again cast them out of his favor & from his presence, wherein is the fullness of joy,) from the cheerful light liberty and happiness which they enjoyed, & thrust them down into hell, there keeping them in everlasting chains under darkness unto damnation in that day when he will come to judge the world. And although they have in the mean space some loosnes & liberty, not only to range abroad in the world but even to appear before God in heaven, when, he pleaseth so to suffer them: yet hav they no joy in his presence, but horror & trembling; neither is there any comfortable communion between his majesty and them, nor peace between the holy spirits & them; but Michael and his Angels warreth against them, striveth with them, and rebuketh them in the name of the Lord, for his chosens sake. Enmitie hath he also put, & war between the saints on earth and them; the saints whom he hath redeemed from their damnation by the blood of his beloved son; by whose blood they overcome; and under their feet, the God of peace will tread down Satan shortly. In dread those damned spirits are of the bottomless-deep, which they desired Christ that he would not command them into; and fearfully they expect from his hand, torment, the effect of that curse which is come upon them to the utmost, and shall be executed in unspeakable manner & measure in that day when (having fulfilled the measure of their sin,) they shall be cast into the lake of everlasting fire & brimstō, prepared for them; & so without end or relaxation of their misery, be separated from the Lord and all his Saints, from hïs life, light, and blessed communion, forever and yet.

4. Men that had ben made in the similitude of God, holy just happy & immortal, without any want or imperfection in sowl or body; not cōtinewing in this honor but making shipwreck of faith by believing the word of Satan; & of good conscience, by obeying his counsel, & acting the same: whereas they were promised to be as God's knowing good & evil, fell by this means into corruption and misery, and became like devils, without God in the world; subject to the horror of his wrath, and eternal damnation. Whose woeful estate is to be considered, first in regard of sin; (which stayed not in one actiō but fretted as a canker and overflowed all:) secōdly of punishments for sin; Both of these are in sowl and body and their full measure or accomplishment is, of the one in this world, of the other in the world to come.

5. The first sin of man was as venim, that soddēlie spread itself into all the powers of sowl & body: & subdued thē all under death & corruption so soon as the serpent had bittē him. And as he was the root of all mankind; so did the contagion also spread into all the branches his children. By his disobedience, many wer made sinners, and became • dead; even by the one offense of that one man, was the evil propagated unto all men, to condemnation: who now being evil by nature, could neither speak nor do good, but daily wexed worse. So that when the Lord from heaven looked down upon the son•s of Adam, to see if there wer any that did understand, that did seek God: behold all wer gone back, all wer corrupt, none that did good, no not one; yea even the children from their birth & conception, unclean and sinful.

6. The corruption and nakedness of man in sowl, is to be seen in the Understanding, which perceiveth not, neither can know the things of God; yea though light shine into this darkness, yet doth not the darkness comprehend it, the heart knows not, the ey sees not, the ear hears not after much instruction: man's wisdom is but foolishness, and whatsoever he savoreth in mind, is enmity against God, and death to himself. The heart of man, which is the fountayn whence all the actions of life do flow; is crooked, crafty, deceitful above all, and wretched, desperately sick even unto death: so that every fiction of the thoughts of his heart, is only evil every day, even from his childhood. And as the mind is without the knowledge of God, or forgetful if it hav known him; so is it otherwise corrupted in the faculties thereof, & carried with vanity. The Conscience which all mē hav within them, to bear witness of their works, this also is defiled together with the mind; and through custom of syn, & Satan's effectual working is seared as with a hot iron and bcome without remorse or feeling. The Will is also alienated from God, and from his correction counsel, or hearing the same. Al the other affections in like manner corrupted, by cruel hatred one of another, even of own brethren; of that which is good, yea even of God himself: the love and delight being set on vanity & wickedness Finally the sowle of sinful man is fraught wth all unrighteousness wickedness, malicioiusness, wrath, envy, debate, covetousness, inordinate lusts, ambition, pride, unmercifulness, and deep hypocrisy, with all other vices: being empty and destitute of every good grace & virtue; he hath neither fear of God, nor reverence of man; yea, that there is no God, be all his cogitations.

7. The body (which is the earthly tabernacle & sheath of the sowl,) and all the members of the same, ar fit instruments to fulfill the evil thoughts of the mind; & be given over in like weise to ye service of vncleānes & iniquity. The evils which lust hath conceived inwardly, ar by Satan's help and these instruments, brought forth and effected. Herevpon doth man commit all iniquity with greediness: his hands execute wickedness and cruelty; his feet run to evil, and make hast to shed blood; his eyes ar full of adultery and cannot cease to syn, defiled with haughtines and mockinge, with murder and malicioiusness; his thorat is an open sepulcher, the venim of asps is under his lips; his mouth, full of cursing and bitterness; his tongue, an unruly evil full of deadly poisō, a world of wickedness, defiling the whole body, & setting on fire the wheel or course of nature, being itself set on fire of hell, wherewith he curseth men & blasphemeth God. His carkesse he decketh & clotheth with pride; his belly he pampereth & filleth with excess, for it is his God; he is poured out into all lasciviousnes. Neither is there any uncleanness, fornication, unnatural filthiness or beastliness, wherewith he abuseth not his own body: no treachery, theft, murder, Witchcraft, worship of idols, yea even of Devils, which he committeth not. And these things he doth with an high hand & obstinate heart, til he become most abominable & fiilthy, drinking iniquity as water; making it a pastime to do wickedly, refusing not any evil; but for to glutt himself with his lothsom delites, addeth syn unto syn, and drunkenness unto thirst, groweth past feeling, and after his hardness & heart which cannot repent, heapeth up wrath against the day of wrath, and of the revelation of the just judgment of God, unto whom he hath said depart from me, for Idesire not the knowledge of thy ways; who is the Almighty that I should serv him, and what profit should I hav, if I should pray unto him;

8. So men that would themselves be God's, ar fallen to such impiety that they ar not far from the lothsom nature of devils; which our Savior signified, when he called Judas *a Devil;* and the Jews, the Devils *children.* And now God abhorreth all wretched man's works & even his most religious actions, which his troubled, ignorant & hypocritical conscience, causeth him to perform. The Lord regardeth neither him nor his offering, his sacrifice is an abomination, his prayer is turned to syn, all his worship is vain, his works of mercy unprofitable, and nothing is pure unto him, his labor & his revenues ar unto syn, he himself lieth dead in sins, & the sowl of God doth hate him. Therefore his eyes shall fail, his refuge shall perish, and his hope be exspiration of sowl: for he offereth the sacrifice of fools, and knoweth not that he doth evil; he is reprobate concerning faith, abominable and unto every good work reprobate.

9. The reward of syn unto man, from the just hand of God, is fearful vengeance curse and death, begun in this world, to be fulfilled in the next. His vengeance and curse God inflicteth, sometime by his own powrful hand, upon the bodies and souls of sinners; sometime he useth his creatures to torment them: yea often he vexeth one man by another, and even by himself. For man in himself hath confusion, and is ashamed of his own body and members; his reason, will and affections, ar often at war one with another, & his concupiscences fight within him: rankerous envy fretteth and consumeth him; carking covetousness pierceth him through with many sorrows; his own inordinate lusts do vex and make him sick and lean; generally his whole life he leadeth in vanity and vexation of spirit, all his days ar sorrows, & his travail grief; his heart taketh not rest in the night; for he is like the raging sea that cannot rest, whose waters cast up mire and dirt; there is no peace unto him. Again he is often troubled in mind for his misdeeds, guilty fears do torment his conscience, and he is condemned of his own heart; dispayring of all help & mercy at God's hand: where upon men dread oft-times where no dread is, and the sound of a leaf shaken, doth chase them away, they flee as from a sword and fall, no man pursuing them; a sound of fear is in their ears, that in their prosperity the destroyer shall come upon them, neither believe they to return out of darkness. So that in this misery, loathing longer life; some lay violent hands on their own bodies, and murder themselves. And man to man, doth all manner mischief and outrage, that they are as beasts unto themselves by reproaching, blaspheming, robbing, defyling, captiving and murdering one another both secretly and openly, not sparing their own brethren, wives, children, or dearest friends, in their savage wrath, hatred and cruelty. The Lord moreover afflicteth their bodies with many grievous and noisesome sicknesses; their bowels ar inwardly tormented with payns, their joints and lims with aches; silthy leprosies, sores and botches do vex and deform them; burning & pestilent fevers do afflict & consume them: neither is there any part or member from the crown of the head to the sole of the foot, which is not smitten & wounded; even the mind and understanding with frenzy and madness; and the bodies sometime devoured with lice and vermin, whiles they ar yet alive.

10. The creatures all, ar executioners of God's just judgments upon wicked men. The heavens sometime with-hold their dew and rayn, and become like brass: sometime they send down stormy tempests with haylstones and fire and other evil influences, to destroy the earth,

the inhabitants & fruits thereof. The Sun smiteth them by day, the moon by night; the stars from their bulwarks fight against them. The earth either yieldeth not her fruit, but is like iron; or bringeth forth thorns and thistles and venomous weeds: yea sometimes openeth her mouth, and swalloweth men up alive. Honger and famine do afflictt them, that for want of food, they ar enforced to eat the flesh of their own children. The wild beasts prey upon & devour them; even the smallest and vilest creatures, as frogs, flies, lice and the like; ar ministers of wrath and vengeance upon the disobedient. The syre breaketh out & burneth them with their substance; the water overfloweth & drowneth them. The Angels of the Lord, do pursue, scatter and destroy them. And the Devils unto whom wretched men yield homage & obedience, do tyrannize over their goods, their bodies and their •owls; tearing and tormenting them, casting them into fire and into water; depriving them of reason sense and speech: having them also in horrible bondage under syn, working effectually in them, and holding them as in a snare unto their own will. So that the benefits of God towards them, wicked men do abuse to further lic•nciousnes and presumption; by his punishments also they are not bettered, but increase impiety as it is written *Men blasthemed the name of God; which hath power over these plagues, and they repented not to give him glory:they blasphemed the God of heaven for their payns and for their sores, and repented not of their works.*

11. Therefore after a few evil days on earth, which also for his sins a• shortened, the man being broken, decayed and worn out with miseries, is caused at last to go to the King of fears; death feazeth upon him, and separateth the sowl from the body; neither can any man redeem his brother, or give his ransom to God, that he may liv still forever, and not see the grave: but terrors take him away as waters, a tempest stealeth him away by night; God casteth upon him (his plagues,) & spareth not, though he would fain slee out of his hand; as a whirlwind that passeth, so is the wicked no more. For his spirit departeth, he returneth to his earth, then his thoughts perish, his form & beauty consumeth; & as he himself, so his Name also shall •ot. His sowl being fetched away from the body, (wherein it lived and joyed but a little while in the momentary pleasures of sin,) is brought to the prisō of hell; where all dāned ghosts fearfully expect their final doom, at the great day of God; when the souls being again joined with their carcasses which the Lord will raise out of the dust; the seas and death and hell having delivered up the dead which were in them, they shall be judged every mā according to their works done in the body. the books shall be opened, and all things brought to light that were hid in darkness, the counsels of the harts, made manifest; the heavens shall declare man's wickedness, and the earth shall rise up against him; account shall be given of every evil work and idle word, and God will render to these sinners indignation and wrath; they shall be cast into the fiery lake prepared for the Devil and his Angels, & with thē be tormented in those eternal flames; being forever separated from the presence of the Lord, & from the glory of his power, from his comfort life and light: & Death shall feed upon them, the fire that is not blown shall devour them. Then shall be weeping & wayling and gnashing of teeth, with too late repentance and fruitless lamentation, in that second death, and utter darkness, where the ”worm shall not die, nor the fire be quenched for evermore. This is the portion of the wicked from God; and the reward of their sins, from the hand of the Most High.

The wicked is kept unto the day of destruction; they shall be brought forth to th• day of wrath.

Job. 21. 30.

CHAP. III.

Of man's redemption, & the renewing of his peace; by the grace of God in Jesus Christ.

1. God, though he spared not the Angels which sinned of their own accord, and maliciously drew man into their condemnation: yet shown he favor to Adam and his children, when it was neither deserved nor asked. For of them, he had chosen to be his, before the foundations of the world, & prepared for them a kingdom, which it was his pleasure to give unto them; therefore could he not be hindered, no wisdom nor understanding, nor counsel could prevail against him, but his own counsel did stand forever, & the thoughts of his heart, throughout all ages; he also is greater then all, and none is able to take his sheep out of his hand; therefore he said unto them, when they were polluted in their own blood, ye shall live; even when they wer in their blood, he said unto them, ye shall live; I will redeem them from the power of the grave, I will deliver them from death.

2. Yet because as his mercy should be magnified, his justice also was to be satisfied, and death inflicted for the transgression of his law; & now man's misery & weakness was such, as endure death he might, but overcome it he could not, nor deliver his sowl frō the hand of the grave: therefore had God of his rich grace and incomprehensible love, ordained his only begotten Son, wch was in his bosom, one with himself, and in glory with him before the world was; by whom all things were created in heaven and in earth, things visible & invisible, and in whom all things consist; even this his own dear son had ye Father ordained before the foundatiō of the world, that he should save his people from their sins, and deliver them from the wrath to come.

3. And forasmuch as being in the form of God, and very God himself, (who liveth and is blessed forever) he could not in that nature & glory (wherein only is immortality,) partake with man's wretchedness, or taste of his death, which yet by God's grace he was to taste for all men: therefore was it also ordained, that the Word should be made flesh, even the Son of God, when he came into the world, should be made of a woman, and of the seed of earthly man according to the flesh; that he should take on him the form of a servant, and be found in shape as a man, partaker with his children of flesh and blood, that he might suffer for their sake, be touched with the feeling of their infirmities and in all things tempted in like sort, yet without syn.

4. This incarnation of the Lord whereby he should become our *Emmanuel,* that is, God with us; was not to be man's work, or brought to pass by carnal generation, but by the holy Ghost, and power of the most high, overshadowing a virgin, whereby she should conceive in her womb, and bear a holy thing that should be called the *Son of God.* Who for the fullness of the grace of the Godhead, which was to dwell in him bodily, & the spirit wherewith he was

to be anointed; should be named the *Messiah* and the *Christ,* that is the *Anoynted* of God: & for the salvation of sinners, should be crowned with the title of *Jesus,* that is the *Savior* or *Deliverer,* at whose name every knee should bow, both of things in heaven & things in earth, & things under the earth; and every tongue confess that Jesus Christ is *the Lord,* unto the glory of God the Father; who gave him to be his salvation to the end of the earth.

5. For by this his Son, the brightness of his glory, God would reconcile the world to himself, not imputing but freely forgiving their sins unto them; and by this image of his own invisible majesty, would renew the heavenly image in man, which now was defaced, giving him a new heart and a new spirit, even putting his own spirit within him, & making him a new creature. For whereas the first Adam was made but a living sowl, and having lost his life by syn, could not recover the same again, but death reigned over all: this second Adam which was a live-making spirit, should quicken them that wer dead in trespasses and sins, and by his voice should raise them up, and give them life eternal; that so the dead men might liv again, and they awake and sing, that dwell in dust.

6. The way to work out this woēdrous grace for men's redemption, was appointed to be by great afflictions through which the Prince of their salvation was to be consecrate, that many children might be brought unto glory. For this Son of God the Lord and heyr of all things, was to † empty himself, and take on him the form of a servant, to become lesser then the Angels, yea more deformed then the sons of Adam, even a worm and not a man, the shame of men and contempt of the people, that when we should see him, he should have neither form nor bewtie that we should desire him: though yet in himself, he was much fairer then the sons of Adam, all his parts and features and countenance so excellent, as he was wholly delectable.

7. So when the first begotten of the Father was brought into the world, though all the Angels of God did worship him, the winds and seas obeyed him, the Fish paid his tribute, the wild beasts lived at peace with him, and the very Devils confessed him, and were afraid: yet wretched man would not acknowledge him, his own received him not, he was a stranger to his brethren, an alliant to his Mothers sons, despised he was & we esteemed him not. Yea God himself would break him & make him subject to infirmities, & lay vpō him ye iniquity of vsal; for we made him to serve for our sins, we wearied him with our iniquities; so that innumerable troubles compassed him about, & our sins which now were his, took such hold upon him, that he was not able to lookvp; for which a cup was givē him of ye Father to drink, full of sorrow, fear, heaviness, & agony, that made his sowl heavy even unto the death, & he prayed his Father, that if it had been possible, it might hav passed from him; offering up his prayers with strong crying and tears, & sweat like drops of blood trickling down to the ground, the shadow of death being upon his eyes. But because it could not be but he must drink (for therefore came he to that howr,) and the Lord God had opened his ear that he was not rebellious, neither turned back: he willingly gave up his body for a sacrifice, & bore the wrath of God due for our trespasses, he which knew no sin was made sin for us; and poured out his sowle unto death.

8. Then came Satan the Prince of this world to see if he could hav conquered him, but he had nothing in him: yea his own time was now come, now was he to be cast out, & Christ being lifted up from the earth, would draw all men to himself. The serpent beset him with the snares of death, and with floods of Belial to make him afraid; but he said unto death *I will be thy death,* and unto the grave, *I will be thy destruction;* so he spoiled the Principalities and powers of that kingdom of darkness, made a show of them openly, triumphed over them in the same cross, & destroyed through death him that had the power of death, that is the Devil.

9. They for whom he suffered all these things regarded not the rock of their salvation, but judged him as plagued and smitten of God & humbled. He trode the winepresle alone, and of all the people there was none with him, his own disciples had all forsaken him and fled, that he by himself might purge our sins. He looked for some to have pity on him, but there was none; for comforters, but none he found; there was not any that would know him, all refuge failed him, none cared for his sowl. His own people betrayed him, and denied in the presence of Pilate, when he had judged him to be delivered, they denied the holy one and the just, and desired a murderer to be given them. Then was the Lord of glory misused, & suffered much speaking against of sinners they opened upon him the mouth of deceit, and compassed him about with words of hatred, they rewarded him evil for good, and hatred for his friendship; they spate on his face & buffeted him; they crowned him with thorns and scourged him; he became a reproach unto them, they that looked upon him shaked their heads, yea rebuke did break his heart, and he was full of heaviness, for dogs did compass him about, the assembly of the wicked enclosed him, they pierced his hands and his feet, and gored his side; they slew & hanged him on a tree, so was he made a curse for us, for the curse of God was on him that was hanged.

10. But in his trouble he called upon the Lord & cried unto his God, why hast thow forsaken me? thow art my hope my portion in the land of the living. Deliver me out of the mire that I sink not, let me be delivered frō them that hate me, & out of the deep waters, let not the water flood drown me, and let not the pit shut her mouth upon me; deliver my sowl fom the *Sword,* my desolate sowl from the hand of the *Dog.* In the end, he commended his spirit into the hands of his Father, confirmed the Testament by his death, and unto the dust of death he was brought, his grave was with the wicked.

11. But the sorrows of death were soon losed, because it was impossible that the *Lord of life* should be holden of it: for as he had power to lay down his life, so had he power to take it again, this commandmēt he had received of his Father, who shown him also the path of life, and brought again from the dead, this great Shepherd of the sheep. Wherefore the third day he rose up alive, he rose up, and his enemies wer scattered, and they that hated him fled from before him; & now behold he is alive for evermore, Amen: and hath the keys of hell and of death; death hath no more dominion over him, for it is swallowed up in victory.

12. Thus God's hand was with the man of his right hand, with the son of man whom he made strong for himself; the Lord heard him in the day of trouble, and sent him help from his Sanctuary, remembered all his oblations and turned his burnt-offering into ashes, gave him

according to his heart, & fulfilled all his counsel, that we might rejoice in his salvation, and set up banners in the name of our God, when the Lord had performed all his petitions. For he having thus through the eternal spirit offered himself without spott unto God, obtained eternal redemption; & having drunk of the brook in the way, he therefore lifted up the head. He ascended up on high with triumph, leading captivity captive, and approached unto the Ancient of days, who set him at his right hand in the heavenly places, far above all principality & power, and might, & domination, and every name that is named, not in this world only but also in that which is to come, & made all things subject under his feet; gave him dominion and honor and a kingdom, that all people's nations and languages should serve him, his dominion is an everlasting dominion which shall never be taken away, & his kingdom shall never be corrupted, and this is the name whereby we must cal him, *Jehovah our justice.*

13. And now the gates of the heavenly Paradise wer opened to the sons of Adam, and the tree of Life, better then that from which the Cherubims sword had kept man, was given him by Christ to eat of, and live forever. Now felt men the effect of that heavenly oracle that came out of Caiaphas mouth, *It is expedient for us that one man die for the people, and the Whol nation perish not:* for loe the wrath of God kindled for man's syn, was appeased by the death of this man Christ Jesus who gave himself a ransom for all men, and bare our sins in his body on the tree, being the surety of the Testament. It pleased the Father by him, the Prince of peace, to reconcile all things to himself, & to set at peace through the blood of his cross both the things in earth and the things in heaven. For it was his beloved son in whom he was well pleased, his chosen one in whom his sowl delighted, that had given himself to be an offering and a sacrifice of a sweet smelling savor to God, who smelled here a savor of rest, sweeter then that in Noah's sacrifice, which caused him to say in his heart, that he would curse the ground no more for man's cause though ye imaginatiō of man's heart wer evil frō his youth: for now there shall be no more curse, but the throne of God & of the Lamb (that was slain) shall be in the city, he will be merciful unto his land, unto his people. The Angels saw this, & were glad for our salvation, they sung at our Savior's birth, *Glory to God in the highest (heavens) and upon earth peace, towards men goodwill.* And when he was glorified, the thousand thousands of them praised him saying, worthy is the Lamb that was killed, to receive power and riches and wisdom, and strength, and honor, and glory and praise. The heavens rejoiced for that the Lord had done, the lower parts of the earth showted, the mountaynes forests and every tree burst forth into praises, for that the Lord had redeemed Jacob, & would be glorified in Israel. and all creatures in heaven & in earth, under the earth, and in the sea, & all that are in them, gave Praise & honor and glory & power, unto him that sitteth upon the throne, and unto the Lamb forever more. Amen.

14. This grace was the Wisdom of God in a mystery, the hidden wisdom which God had foredetermined before the world unto our glory; but it was hid from the eyes of all the living, & hid from the fowls of ye heavē; none of ye Princes of this world knew it, no ye had seen it, nor ear heard it, neither came it into man's heart, only God understood the Way thereof, and from the beginning of the world it was kept secret and hid in him, and still he hideth it from the wise & men of understanding, neither can the natural perceive it until he

revele it unto them by his spirit, which spirit sercheth all things even the deep things of God, and by it we know the things that are given to us of God.

15. And now he hath opened unto us the mystery of his will, according to his good pleasure which he had purposed in Christ; he hath proclaimed unto the ends of the world, that the Savior of the daughter Zion is come, his wages with him, and his work before him; that we might clearly see the fellowship of the mystery, & might be able to comprehend with all Saints, what is the breadth and length and depth and height, & to know the lov of Christ which passeth knowledge, and might be filled with all fullness of God; who hath given us beauty for ashes, the oil of joy for mourning, the garment of gladness 〈1 page duplicate 〉 〈1 page duplicate〉 for the spirit of heaviness, because our ‡ warfare is accomplished, and our iniquity is pardoned. For while we were yet sinners, Christ died for us; and when we were enemies, we were reconciled to God by his death, and now shall be saved by his life; for the chastisement of our peace was upon him, and with his stripes we are healed; he hath washed us from our sins in his blood, and purged our conscience from dead works, to serve the living God; and is gone up into very heaven to appear now in the sight of God for us, and there to prepare us a place, that where he is we may be also. From whence he will shortly show himself with his mighty Angels, to be glorified in his Saints, and made marvelous in them that believe; who after that they have drunk of his cup, & been baptized into his death and burial, and walked with him in newness of life in this vale of tears, and fulfilled the rest of his afflictions in their flesh, shall have their vile bodies changed & fashioned like to his glorious body, the dead being raised up incorruptible, and such as live & remain, being changed and caught up with them also in the clouds to meet the Lord in the air, and so shall they ever be with the Lord, their faces shyning as the Sun, in the kingdom of their Father.

16. Although this mystery of Christ, was not opened unto the sons of men in other ages, as it was at last reveled unto his holy Apostles and Prophets by the spirit: yet was the effect and sum thereof, made known to all the Patriarchs from the beginning. For Jesus Christ was yesterday, is today, & the same forever, & Abraham saw his day and was glad; Abel also by faith in him obtained testimony that he was righteous; which faith he learned of his father Adam; who heard of God the riches of this grace freely preached in paradise, before the sentence of exile and death was pronounced upon him; namely that *the womansseed should crush the Serpents head;* who also was shown the way to be by death and sacrifice, a shadow whereof he saw in the Lambs then slain and sacrificed in the service of the Lord. The great afflictions of Christ and of his people, wer foretold in the Serpents *crushing of his •eel,* and the *enmity between the woman's seed & that Serpents;* foreshowed also in the murder of Abel the just by Cain his wicked brother. To Christ gave all the Prophets witness, that through his name all that believed in him, should receive remission of sins: and the twelve tribes instantly serving God night & day, hoped to come unto this promise. So in this hope and expectation of redemption, by the Son of God, the Fathers rested, and comforted their fainting souls by faith, the evidence of things not seen: by which faith they saw the promises a far off, were persuaded, saluted them, & confessed that they were strangers and pilgroms upon earth, and so died, having through their faith obtained testimony, but

received not the promise; God providing a better thing for us, that they without us, should not be made perfect; but in patient hope pass out their days on earth; & after death wait all the days of their appointed time, til their changing shall come, and then stand up in their lot, (with us and all Saints,) at the end of the days.

17. But all this grace, and riches of the glorious mystery now manifested to the Saints, which is, *Christ in us the hope of glory;* God did not communicate with all men, neither yet doeth: save with some few chosen in Christ before the foundation of the world. Which little flock have their election, not by works, but by him that calleth, according to the good pleasure of his own will: who without any unrighteousness hath mercy on whom he will, and whom he will he hardeneth; having made as the clay-potter of one lump, some men vessels of mercy prepared unto glory, & some vessels of wrath prepared to destruction; which yet notwithstanding have many favors and benefits from God to draw them to repentance out of the snare of Satan, but all in vain for they despise the grace proffered unto them, and run headlong into the condemnation, whereto they were of old ordained; let mercy be shown them, yet will they not learn righteousness, in the land of equities they will do wickedly, and will not behold the majesty of the Lord.

18. And of these there ar two sorts; some that are called to the knowledge of the truth, & hav received it with joy▪ yet having no roots, beleiv but for a while, and in time of tentatiō go away. Yea of these there are, that have been once lightened, and hav tasted of the heavenly gift, and been made partakers of the holy Ghost, & hav tasted of the good word of God, and of the powers of the world to come: and yet not with standing fall away, and crucify again to them selves the son of God▪ and make a mock of him; and tread him under foot, and count the blood of the Testament as an unholy thing, wherewith they were sanctified, and do despite the spirit of grace. Such, it is impossible they should be renewed again unto repentance; neither remaineth anymore sacrifice for their sins, but a fearful looking for of judgment and violent fire which shall devour them. And such, howsoever they were among the Saints, yet wer they not of them, for then they would hav continewed with them; neither wer they of Christ's sheep, for then he would hav given them eternal life, and they should never hav perished, neither should any hav plucked them out of his hand; he would hav put his fear in their harts, that they should not hav departed from him; though they had fallen they should not hav been cast off, for the Lord would hav put under his hand.

19. Othersome there are, not called to the faith but strangers from the covenants of promise, whom God suffereth to walk in their own ways, not showing thē his word nor his statutes and judgments. Or if he cause his gospel to come unto them, yet will not they come unto him that they might hav life; they hear not his words because they are not of God; neither believe, because they are not Christ's sheep; all the day long he stretcheth forth his hand to an vnperswadeable and gainsaying people. Yea believe they cannot, because he hath blynded their eyes, and hardened their heart, that they should not see with eyes nor understand with heart, and be converted, and he to heal them: the Lord hath covered them with the spirit of slomber.

20. And these are for the most part the wise and learned of the world from whom God hideth the secret of his Gospel, and worketh a marvelous work in this people, even a marvelous work & a wonder (as saith the Prophet) that the wisdom of the wise men perish, for the Lord knoweth that their thoughts be vain. Therefore he maketh their wisdom to perish, and casteth away the understanding of the prudent; he poureth contempt upon princes, and causeth them to err in desert places, out of the way, and maketh the strength of the mighty weak: he scattereth the proud in the imagination of their harts, and putteth down the mighty frō the thrones: the wisdom of this world maketh he foolishness, and by the foolishness of preaching saveth them that believe; which also are the foolish weak vile and despised things of the world, even things that are not; which yet he hath chosen to bring to naugh• the things that are: that no flesh should rejoice in his presence, but as it is written, he that rejoiceth let him rejoice in the Lord.

21. Thus Christ crucified is to the Jews a stumbling block, and to the Greeks, foolishness; and only to them which are called, both of Jews & Greeks, he is the power of God, & the wisdom of God; in whom they triumph & say, Loe this is our God, we waited for him, and he will save us; this is the Lord whom we waited for, we will joy and be glad in his salvation.

22. And thus is there a distinction made of the sons of Adam, some left to perish in their sins, the children of wrath as they were by nature, who because they are not borne again, they cannot see the kingdom of God: othersome are bought from the earth and born a new of immortal seed, and are not of this world, but have their conversation in heaven, & power given them of Christ to be the sons of God, which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

23. Between these two sorts of men is great difference; both in the affections of God, who loveth the one and hateth the other: and of Christ, who prayeth for one & not for another: and in their affections again towards God, & one towards another. For the Saints love the Lord, and have mutual love among themselves; but the wicked's sowl abhorreth him; and they hate such as he hath chosen out of the world; and are hated again of them with perfect hatred. Thus is there war & enmity betwixt the just and the wicked, the one of them being an abomination to the other.

24. Hence is it, that the scripture speaketh so much of the fellowship and communion of the Saints, with God and among themselves; and of their separation from the Devil, and from his children the wicked men evē in this life, whiles yet they live together with them in civil society, & breath one commune aier: expecting with patience the full and final separation, which Christ and his Angels will make at the last and great day of doom.

Of this holy communion here on earth, I purpose to entreat, as God hath given me to discern by his word. His gracious spirit breath upon my sowl, and guyd my pen to set down his truth.

CHAPT. IIII.

Who be the Saints of this Communion.

THat we may the better discern the Com̃uniō of Saints, whereof we treat; let us first consider who the persons be, that hav fellowship together. The Head & highest in this holy society is the Lord our God; who is not only Most holy in himself, but communicateth his holiness wth us his creatures: & doth vouchsafe to hav fellowship with us even in this life & world, as it is written, *If we say that we have communion with him, & walk in darkness, we lie & do not the truth: but if we walk in the light as he is in the light; we hav communion one with another,* (that is God with us, and we with him:) *and the blood of Jesus Christ his son, cleanseth us from all syn.* For this cause he is often called in the scripture, the *Saint* or *Holy-one* of Israel; and the *Kingof the Saints.* This is to be understood of all three persons in the unity of the Godhead; the Father, the Son, and the Holy Spirit, of whom it is writ̄ *He (is) holy God's;* & accordingly his people ar named, *thepeople of the Holy ones.*

2. Jesus Christ, as he is God manifested in the flesh, is the Saint of God, the Holy one and the True, even the holy one of Israel; being himself full of the Holy ghost, and therewith baptizeth his church whereof he is the mediator. And was figured out by the High priest in the law, who in type of him was also called the Saint of the Lord, and carried this writing graven in gold upon his forehead, *Holines to Jehovah.* With this Jesus our redeemer, we that believe, hav a very near communion; according to that which is written, *He that Sanctifieth* (which is Christ) *and they that aresanctified* (which are his people) *are all of one, for which cause he is not ashamed to call them brethren.* And again, *God is faithful, by whom ye are called unto the communion of his Son Jesus Christ our Lord.*

3. The elect and blessed Angels, are also Saints; having sanctity by creation, continewed and confirmed unto them forever. These heavenly spirits have communion not only with God, in whose presence they stand; but also with us the children of God through faith; by which we are come unto the great assembly of the many thousands of them, have them for our guardians, and acknowledging themselves to be our fellow servants.

4. Al men and women, called to the faith of God, ar *Saints* by calling; being sanctified by Christ Jesus, and one with another are *holybrethren.* Of these some are Saints departed this life, and sleeping in the Lord: othersome ar on earth, & whiles they here live (notwithstanding their many infirmities & afflictions) ar *Saints of the most High; aholie nation*

5. This happy society. our fathers of old saw shadowed in the Tabernacle, where God dwelt among mē. His own gracious presence appeared, when his glory filled the Tabernacle, & his voice was heard of Moses out of the same; and the Ark of his strength was a continual sign of his residence and rest therein. His son Christ was represented by the Mercy-seat or Propitiatorie covering the Ark, in whom and by whom God is reconciled with his people, who therefore is called the Propititiatory or Reconciliation; from that was the voice of God 〈1 page duplicate〉 〈1 page duplicate〉 heard speaking, even as by Christ he speaketh to the end. The Angels were figured in the Cherubims upon the mercy-seat, and in the courtaines of the tent round about, for so those blessed Spirits 'minister unto Christ and to his church the heyrs of his salvation. The multitude of believers were resembled in the twelve cakes (according to the number of the twelve tribes of Israel,) set upon the pure table before the Lord, with pure incense upon them, to be for a remembrance & offering by

fire to the Lord in steed of them. So we Christians are vnlevened cakes, standing before the Lord in his church, and being in Christ a sweet odour unto him, who still hath his spiritual Tabernacle with men, and dwelleth with them.

CHAP. V.

HOlynes or Sanctitie what it is.

THe Scripture calleth that thing or person holy, which is separated from profaneness & pollution, and is addicted or applied to divine use or service of God. Thus the Sabbath day was hallowed, when God had severed it from commune labor and human employments, to be spent in heavenly exercises and meditations, whereupon it is named *the holy Sabbath of rest to the Lord:* The like is to minded for all other feast days appointed of God for holy convocations. The firstborn of man and beast were sanctified to the Lord, by being exempted from man's use; dedicated to God, and employed in his service. Hence was it, that all strange or unclean persons were forbidden to eat, yea or to touch the holy things. And when the Israelites were sanctified ceremonially, it was by washing their garments, abstaining from their wives, thus preparing their bodies and minds to converse with God. And in the whole course of their life, this was their sanctification and signs thereof, to abstain from all syn and uncleanness, as also from communion with the sinners and unclean: and to give themselves to the service of God & keeping of his laws.

2. This is to be seen in many particulars. As, the calling and separating of Israel from other people that they might be holy unto God. The shadow hereof; namely abstinence from eating unclean meats (which figured their refreyning from the fellowship of wicked men,) for a sign and testimony of their sanctification & holiness with the Lord. To Moloch they might not offer their childrē, for that was to defile God's sanctuary and pollute his holy name; nor turn after sooth-sayers, for the same cause. All moniments of idolatry they were to destroy, because they were a holy people to the Lord their God. Idolatrous rites and customs they were to refrain, for the same cause. Even their bodily excrements were to be covered, that their host might be holy before the Lord. And being thus cleansed from evil, they wer willed to remember, and do all his commandments, and so be holy unto their God.

3. The new testament also teacheth this same, whiles it opposeth sanctity unto all manner syn and uncleanness; and exhorteth us to cleanse ourselves from all filthiness of the flesh and spirit, and so grow up unto full holiness in the fear of God: that being sanctified throughout, we may by good works give all our members servants unto righteousness in holiness.

CHAPTER. VI.

HOw holiness is given unto God and Christ, and how unto creatures.

HOlynes is ascribed unto God in the word, both by Angels & men, in two respects; 1. Because he in himself is sanctity and purity itself; and it is impossible that in him should be any evil syn, or uncleanness. He is light, & darkness in him there is not any; he delighteth not wickedness, neither shall evil soiourn with him he cannot so much as be tempted with evil;

therefore is he sequestered from this sinful world, and heaven is the habitation of his holiness. 2. Again because he is the only author and effecter of all holiness & sanctimony in whomsoever; sanctifying us his people, & giving his Sabbath for a sign hereof; & advancing us hereby, above all nations which he hath made; this being one of his principal blessings. He giveth holiness to all things about him, to the heavens, and to earthly places where he vouchethsafe to appear or remain. So that none is holy as Jehovah; he is a holy God sanctified in justice, and let all flesh bless the name of his holiness forever and ay.

2. Jesus Christ hath holiness in his divine nature equal with the Father, and Holy Ghost: and in his manhood he was holy by birth; in life also and conversation he shown all manner holiness without syn or spott. For such an high priest it became us to hav, as is holy, harmless, undefiled, and separated from sinners. And he giveth holiness and purity to his church, for whose sake he sanctified himself; and is therefore worthily entitled the holy one of God, even the *Holy of holies;* unto whom the Seraphim do sing as he sitteth on ye high throne of his glory within his temple, *Holy holy holy (is) the Lord of hosts.*

3. The Angels are spirits holy by nature, so created of God at the first, and having kept their original, are stablished by God's election through Christ their head, in their holy & happy estate forever, & therefore carry the title of Angels elect and holy. Yet even these heavenly spirits, being compared with God himself, the bottomless fountain of holiness; ar as impure in his sight & hide their faces: though through the grace of God by which they ar confirmed, they always do behold his face.

4. Holines in men, by nature there is not any, for they ar sinners & unclean from the womb; children of wrath, and rather to be reputed beasts then men: having lost the holiness wherein God at first created them; as before is shown. But holiness is restored again to men by the Lord; as it is written *I The Lord sanctify you:* and again, *Now the God of peace sanctify you throughout:* wherefor he calleth himself, the Lord our Holy one.

5. This our sanctification, is ascribed unto the Father: according to the prayer of Christ *Sanctify them with thy truth,* and in the epistle of •ude, *to them that ar called and sanctified* of *God the Father.* It is ascribed to the Son who loved the church and gav himself for it *that he might sanctify it,* and of God is made unto us wisdom and justice *&sanctification* & redemption; Also to the holy Ghost, as it is written, ye ar washed ye ar sanctified ye ar justified in the name of the Lord Jesus, and by *the spirit of our God*

6. Our sanctification in Christ is two ways; First by imputation of that which himself wrought for us, when by the will of God we wer *sanctified* by the offering of his body once; and thus are we washed from our sins in his blood, and God reconciled us to himself, in the body of his flesh through death to make us *Holy* and unblameable, & without fault in his sight. Secondly, it is by his own gracious work in us baptising us with the holy spirit into his death, burial & resurrection; that our old man being crucified with him, the body of sin might be destroyed, & henceforth we should not serv sin, but give our members servants unto righteousness in *holiness:* and so being freed from sin, and made servants unto God,

may have our fruit in *holiness,* and the end everlasting life. Both which ways of our sanctification, were shadowed out unto Israel by blood and by oil.

7. For when the body of that church was purged once a year; the blood of the syn offering was sprinkled in the inmost holy place of the Sanctuary and upon the altar without, to *•ense and sanctify* them from the sin and uncleanness of the sons of Israel. When the priests were consecrate the blood of their sacrifice was put upon their right ears, thumbs, & toes; and sprinkled upon their bodies and garments, that so they might be *sanctified:* even as before at the making of the covenant, the people had bē sprinkled with blood. The holy Ghost thereby signifiing, how by the blood of Christ much more, our consciences should be purged; and therefore calleth it the *blood of the testament wherewith we are sanctified.*

8. The precious oynting oil, made of principal spices, and called *holy,* did hallow and sanctify the Tabernacle and all therein, the brazen alter and all his instruments; the Laver and his foot; the Priests & their garments, on whom it was sprinkled together with the blood of their consecraion, for their sanctification; and figured out the graces of the Spirit, and ointment that we have from him that is holy; that Christ and his spirit being in us, the body may be dead because of syn, and the Spirit life for righteousness sake; whiles the anointing that we have received dwelleth in us, & Christ as a bundle of myrrh lodgeth between our breasts. Thus are we made an acceptable sacrifice unto God, being sanctified by the holy Ghost.

9. The outward means which God useth, for our sanctification, is his truth or word, as it is written, *Sanctify them with thy truth, thy Word is truth.* By this word faith is wrought in us, which faith purifieth the heart, sanctifieth the believers, and causeth them to sanctify the Lord, (as unbelief maketh men that they sanctify him not;) and therefore is worthily called the *most holy faith.* The seals of the covenant, do also confirm and help forward our faith and sanctification; yea even the chastisements of God upon us, have this use & end, *that we might be partakers of his holiness.* And we by prayer obtain at God's hand, as other blessings, so this sanctification both of ourselves and of all his creatures to our use. Finally, this grace is conveyghed both into our bodies & into our spirits even into the whole man throughout; so great is the Holy-one of Israel in the mids of us.

CHAPT. VII.

How the word of God was communicated with Adam & his children & of the Saints interest in the same.

Forasmuch as the word of God is the truth whereby we our selves ar sanctified, and all his creatures unto our use; even the immortal seed by which we ar begotten and born anew of God's own will, that we should be as the first fruits of his creatures; and the sincere milk without guile, whereby we ar nourished & grow in faith: let us take a view of this treasure and tree of life, which is better to the Saints then thousands of gold and silver, sweeter also then honey or ye honey comb, even sweetness to the sowl and health to the bones, which if a man keep, he shall never see death.

2. Three ways there are whereby God maketh himself known unto mē. The first is by his works; for the invisible things of him, that is, his eternal power and Godhead, ar seen by the creation of the world; the heavens declare his glory, & the firmament showeth the work of his hands; the beasts if they be asked will teach man, & the fowls of the heaven will tell him, the earth will show him, and the fishes of the sea will declare unto him; for how manifold ar the works of God? & in wisdomhath he made them all.

3. But because the world by wisdom knew not God in this wisdom of God, (though it be enough to make all men without excuse:) it pleased God of his grace to give us his word; as a second and more excellent means of knowledge, by which word he hath magnified his name above all; for it is able to make man wise unto salvation; and he that is of God, heareth that his word, and if any man love him he will keep the same, & the Lord will lov him again & dwell with him: but they that refuse & put it away, do judge themselves unworthy of everlasting life, and that word shall judge them in the last day; & for despising of it, they shall be destroyed.

4. Yet is not the outward ministry of the word sufficient, unless we be also taught of God himself; who therefore voucheth safe to give us a third help, evē his own good spirit to instruct us, without which no man can say that Jesus is the Lord. By this his spirit God reveleth unto us the deep mysteries of his gospel, this Anoynting teacheth us all things; and that worthy thing which is committed to us, we keep through the Holy Ghost that dwelleth in us. Of whom and our communion with him, more is to be spoken in due place.

5. The Word of God, (whereof here we entreat,) was given to Adam even in his upright state; to be a law for him to lead his life in paradise. It was again reveled unto him after his fall; to restore him grace and life which he had lost. And not for himself alone, received he this light; but for all his children, that were fallen with him into darkness and the shadow of death: wherefore he imparted it to them, as by the sacrifices of Cain and Abel, doth appear. Yea God himself spake unto Cain, (though he was wicked and without faith,) and gave him warning of his evil way. Likewise in the new world, the covenant of God was by his word renewed with all Noah's howshold, wherein were Cham and Canaan, the vessels of destruction. Christ also, the sower of that precious seed, let some fall on the high way, some on stony ground, & some among thorns; from which places no fruit did grow. And his disciples were sent to preach the gospel to every creature, to all nations under heaven. By which appeareth the bounty of God, that offereth the word of life unto all, even as he causeth his Sun to shine upon just and unjust: and we are taught, that the word of God, may not be forbidden to be preached unto any people, be they never so profane or hethenish.

6. But all people to whom the words of this life were spoken, received not life by them; for the word profiteth not if it be not mixed with belief in them that hear it. And the God of this world hath blinded the eyes of many unbelievers, that the light of the glorious gospel of Christ, which is the image of God, should not shine unto thē, therefore they stumble at the word, being vnperswaded; to the which thing they were even ordained; and the ambassadors of Christ, (to whom he hath committed the word of reconciliation;) are unto

such, the savor of death unto death. They hate the light because they do evil, & will not come to it, least their deeds should be reproved; for wickedness is sweet in their mouth, they hide it under their tongue, they favor it and will not forsake it; therefore abhor they the light and know not the ways thereof, the morning is unto them even as the shadow of death: so salvation is far from them, for that they seek not the statutes of the Lord.

7. Again, because the word of God is contrary to human reason, and condemneth for foolishness the wisdom of this world, and calleth men out of themselves, making all the glory and grace of the flesh, to fade as the flower of grass; and leading us to Christ alone, and him crucified: therefore is the preaching of the cross, to them that perish, foolishness; they despise all wisdoms counsel and correction, and seek after another wisdom, & prudence of the flesh, which is enmity against God, and cannot be subject to his law; and her they follow as an ox that goeth to the slaughter, and as a fool to the stocks for correction, though her house is the way unto the grave, which goeth down to the chambers of death, and her guests are in the depth of hell.

8. And forasmuch as many afflictions do accompany the word of Christ's patience, that on them which receive it, the Sun of tribulation or persecution often ariseth, and for it they are hated, imprisoned exiled or killed; so that a man must forsake himself, and take up his cross and follow Christ: therefore also many men, ar offended & ashamed of the testimony of our Lord, & will not be partakers of the tribulations of the gospel; but choos iniquity rather then affliction, & count it pleasure to liv deliciously for a season, til ease do slay the foolish, and the prosperity of the fools destroy them.

9. For when they thus contemn the word; God withdraweth from them this favor and food of their souls, sending a samine in the land, that their fayr virgins & young mē perish for thirst; & having caused the Sun to go down at noō, & darkened the earth, he letteth them walk in their own ignorance unto perditiō, So Cain for his cruelty & contempt, being banished from the presence of God; we find not the benefit of God's oracles to be after vouchsafed him or his, as was unto Seths posterity. The like is to be minded in the children of Cham, Ishmael, Esau &c. Who after they were removed from God's church, were also deprived of his word and doctrine, which he continewed & increased unto the people that of his grace he called and kept to himself as his own.

10. For the light of the Gospel and day of Christ was reveled unto Abram Isaac and Jacob; and to the Israelites their posterity, did God give his law by Moses, and continewed the preaching and opening of the same by other prophets and ministers; when as the heathens had not this help but lay in darkness, hearkening unto witches, soothsayers, sorcerers, necromancers and other like abominable instruments of Satan which turned to their eternal confusion: when as for Israel the Lord their God suffered them not so; but out of heaven he made them hear his voice to instruct them, and upon earth he shown them his great fire, and they heard his voice out of the mids of the fire; they had ordinances and laws most righteous, to keep and to do, which was their praise for wisdom and understanding in the sight and mouths of all people's. Wherefore David provokes them again to praise the Lord, who had shown his word unto Jacob his statutes and his judgments unto Israel, and had not

dealt so with any nation. Paul likewise magnifieth this people greatly, because to them were committed the oracles of God; to them were the covenants and the giving of the law, the service, and the promises. And this grace was so peculiar to God's people, that the Law is called by the Holy Ghost, *the inheritance of the congregation of Jacob,* as being their proper right given them of God, as any other possessiō which they enjoyed: the Saints again taking his testimonies as an heritage forever, for they were the joy of their harts.

11. The drift and scope of all God's oracles was to cal and lead men unto Christ, and by him to the kingdom of heavē where we might glorify God in our salvation and life eternal. Our Fathers from Adam to Moses, were quickened & comforted with this promise. And though Moses gave us a law, which was the ministry of death and condemnation by reason of syn that dwelleth in us: yet even he wrote also of Christ, and foreshowed his crucifying and sufferings for our sins, in the serpent, sacrifices and manyfold services; yea the law itself was our schoolmaister to bring us to Christ that we might be made righteous by faith in him, in respect of whō the covenant was many years afore confirmed of God, & could not by the Law that came after, be disanulled.

12. The hope of salvation for all mankind, was in the promised seed: and as God by his word taught men more particularly from whose loins he should spring; so were they to expect him if they would have life, and keep communion with such as should be his Fathers after the flesh. When the woman Evahs sons were multiplied, and many of them proved wicked; the hope of the saving Seed, was restrained unto Seth set in place of Abel whom the Serpents seed had murdred. Then were all to look for the Savior from him; and if they sought him in Cain's posterity, they perished forever. Among Noah's children, Sem had the prerogative, and into his tents must Japheth (though his elder brother) come for to dwell and partake of his blessing; & Chams house was condemned to bondage. After that unto Abraham was the Gospel preached that in him all nations should be blessed; and to his Seed Christ were the promises made: then who so believed (after knowledge of this promise) in a Savior to come of any other man; set up an idol in his heart, in stead of Christ. Among Abraham's offspring, Judah was chosen governor, and of him should *Shiloh* come, therefore his fathers sons wer to bow down unto him, because of him should be the Prince. Of the tribe of Judah, David was named to be the father of Christ according to the flesh; then wer all to believe in David's son, for redemption from syn, and life eternal. In fullness of time the Messiah Jesus came, and was born of Marie the virgin, according to the promises: unto him now wer all people to repayr; and so they did both Jews & Gentiles, so many as wer ordained unto life. And if Adam, Noah, Abraham & the other fathers, had now been on earth, they must hav embraced this man for their Savior, and not hav sought nor waited for any other. Therefore the Jews that rejected him, died in their sins, because they believed not that he was *He,* and the word of God they had not abiding in them, because whom he had sent, him they believed not: but many of the gentiles trusted in him, after that they heard the word of truth, even the gospel of their salvation; and by faith became the sons of Abraham, and heirs by promise

13. And always before, if any of them heathens, hearing of God's great name, would repayr unto his people, they there might freely enjoy this heavenly blessing, to hear the law and promises red & taught; & being united with them in faith, had one law for sacrifice & alother services. Yea many such strangers wer in Israel, in the days of Moses, that went with them out of Egypt; and afterwards daily their number increased, that in Solomon's time they were counted and found a hundred fifty three thousand and six hundred persons. Sometimes also the Lord sent his word in some measure, home to their own countries, as by Jonah to the Ninevites; though this was more rare, til the Apostles days, and then the partition wall being broken down, God imparted again the glad tidings of his salvatiō to all people's, though the Jews could not endure it.

14. For Christ though he restrained this grace a while, saying to his disciples, *Go not into the way of the Gentiles, & into the cities of the Samaritans enterye not:* yet when he was risen from the dead, he said they should be his witnesses both in Judea & Samaria & to ye utmost of ye earth. And as he had willed them, where his word should be refused, to shake off the dust of their feet against them, and depart thence: so the Apostles did, and travayled from place to place, til the people to whom God had not been spoken of did see; & they that had not heard, did understand.

15. When thus there was one sheepfold made both of Jews and Gentiles, and their eyes wer opened to see the wonders of God's law, & the glorious mystery of man's redemption, reveled and published amongal nations by the scriptures of the prophets: they whose harts God opened, received the word with all readiness, and searched the scriptures daily, taking heed to that most sure word of the prophets as to a light shining in a dark place, til the day dawned, and the day star arose in their harts. And though for that word they found tribulation as others before them, for whō Christ complained to his father saying, *I hav given them thy word, & the world hath hated them:* yet received they that word † in much affliction, with joy of the holy Ghost; accepting it not as the word of men but of God, and holding it forth as the word of life, which being graffed in them was able to save their souls.

16. For such is the grace and virtue of God's word, that it turneth the sowl, rejoiceth the heart, giveth light to the eyes, wisdō to the simple; worketh faith in God, quickeneth them that hear it; comforteth the Saints in their troubles, & strengtheneth them in their temptations, being the sword of the Spirit, by help whereof they vanquish their enemies and Satan himself, and their own corruptions, & are freed thereby from the servitude of syn. It is a sovereign preservative from all evils that might befall us; for as Solomon saith, It leadeth us when we walk, it watcheth for us when we sleep; & whē we wake, it talketh with us. Also it is lively & mighty in operation, sharper then any two edged sword, entering through even to the dividing asunder of the sowl & the spirit, of the joints & marrow, and is a discerner of the thoughts and intents of the heart; and Christ hath sanctified and cleansed his church by the washing of water through this word, as also himself said to his disciples, *Now ar ye clean through the word which I hav spoken to yow.*

17. And unto this church hath he specially commended & committed those heavenly oracles, binding up the testimony and sealing up the law among his disciples, directing his words &

writings unto them, & promising that his spirit which is upon them, & his words which he hath put in their mouth, shall not depart out of their mouth, nor out of the mouth of their seed, nor their seeds seed forever. Who again rejoice for this word as if they had found a great spoil, and their lips do utter praise, when he hath taught them his statutes. And having all and every of them a commune right in this treasure, they use it for the good of their own souls and one of another, teaching, exhorting, admonishing, reproving and comforting one another; which that they may the better do, they are willed the word of Christ should dwell in them plenteously, that if any man speak, it may be as the words of God.

Hear my law ô my people▪ incline your ear• unto the words of my mouth.

Psal. 78. 1.

The secret things belong to the Lord our God; but the things reveled, belong unto us, and to our children forever, that we may do all the words of this Law.

Deut. 29. 29.

CHAP. VIII.

HOw God by his word, hath always called and separated a people▪, from communion with Devils and wicked men; to the fellowship of his grace, by faith in Christ.

WHen our first parents had revolted from God, forsaken his word the ground of their faith and obedience, and embraced the contrary word of the Serpent; whereby they were brought unto syn, & by syn being finished, unto death: they were estranged from God, afraid of his face and voice, ashamed of themselves; & sought to shroud them among the trees, to hide their shame with •igleaves, and to excuse their syn by trāslating the fault unto others, the man to the woman, given him of God, the womā to the serpent; but shown no repentance, neither asked mercy for their misdeeds, though they were sūmoned to the judgment of God. Wherefore, had not his grace prevented them, they had proceeded on to all manner impiety, as did and do the Devils, (whō God hath left in their wretchedness;) in whose slavish subjection, they and we all their children had continued captives, unto eternal damnation.

2. But God immediately manifested his purpose, according to his election of grace, by giving to men that were dead in syn, the word of life whereby they were revived; by which word he called them from Satan's service to his own again by faith in Christ, who should in time become the woman's seed, and crush that Serpents head for his chosens sake. He also brake that cursed amity between men and Devils, and said that the would put enmity between them; & not that only, but between the Serpents seed (that is the wicked men and reprobates, who are named the sons of Belial and of the Devil;) and the woman's seed, that

is Christ & his church, even all men and women that should embrace the faith of the woman now named *Evah,* that is *Living,* and the mother of all that live.

3. And Adam which had shown that singular faith in God's promise, by naming her *Life,* whom of late he accused to be the instrument of his death: informed his childrē in this grace of God; who together wt their parents professed one commune faith & obedience, which also they testified by their service and sacrifices offered to the Lord. Thus he & his house were freed from Satan's bondage by the word of truth the Gospel which was taught them, and were made Saints by calling.

4. But Cain who was the first seed of the serpent, and therefore said in scripture to be of of that *Wicked-one,* being an hypocrite and without faith, for which cause his works also were evil: though he were among the Saints, yet was he not of them, and therefore continued not with them. Yea though he were warned of God, he would not be amended; but shown the malice and enmity of his father the Devil, by killing his righteous brother. Neither then relented he, but added obstinacy to his bloody act: wherefor he was cursed of God, and fell into desperation, & condemnation of the Devil.

5. The peace and communion of the Saints, being by that caytiff thus disturbed and broken; & the deadly war with the woman's seed, by that trump of Satan thus proclaimed: God for the good & preservation of his Church, cast out this sinner from his presence on earth, (as he had don the Angels which sinned, from the same in heaven;) and he being separated from the fellowship of the faithful, dwelt a runagate in a land of that name, and another seed was given to Eve in stead of just Abel decessed. And so the Church of Christ was propagated, governed by ten faithful patriarchs successively; distinguished from the seven generations of Cain, as in place and estate, so in name; the one sort called the children of God, the other of men. And whereas the Cainites increased, as well in wickedness as in multitude: the Lord to keep his people from mixture with them, gave warning by Enoch the seventh from Adam; who prophesied the destruction of them and all ungodly persons, for their wicked deeds & cruel speakings; when God should come to give judgment, with ten thousands of his Saints.

6. But neither his word whereby he admonished his people, nor yet his spirit which strove in them; could restrain them from being commingled with the profane, and Serpents seed: for they coupled themselves in marriage with their fayr women, whereby there sprong a tyrannous race of Giants, by whom the▪ earth was filled with cruelty. That God seeing how his children wer degenerat & become also flesh, and that the wickedness of man was wexen great, repented that he had made man in the earth, and was sory in his heart: Yet warned them again by Noah a preacher of righteousness, and by the building of the ark 120. years: which patience they contemning, God brought the flood upon the world of the ungodly, & destroyed them; only Noah and his house wer reserved, finding grace in the eyes of the Lord.

7. Yet even in that little family of eight souls, so wondrously saved in the water as by a Baptism; the Serpent had his seed still, which in process of time was discovered, in the person of Cham & his posterity and by the Patriarch Noah was accursed. Which wicked brood to get themselves a name, went about to build a tower up to heaven, in the land of

Shinar the place and habitation of *Wickedness;* where God confounded their lips, scattered them from thence, stayed their proud building, and *Babel* or *Confusion* is their monument to this day. And when not only Chams cursed progeny, but also the seed of blessed Sem, even •erah the father of Abram, and Nachor fell to idolatry, and they served other God's, or rather in deed Devils as the scripture also nameth them; then God called Abram from his country, kindred and fathers house, to go into the land which he would show him, unto which calling he by faith obeyed, and departed, not knowing wither he went.

8. The Lord who was the caller and redeemer of Abram, gav him two gracious promises to confirm his faith; as 1. that he should inherit the land of Canaan to which he brought him: 2. & that he should hav heirs of his own seed to inherit it after him even a great nation, and one seed specially (which was Christ) in whom all families of the earth should be blessed. With these promises, and blessing and ronoume adjoined to them, the Lord persuaded him to forsake his idolatrous country and communion with idols, and to walk before him, who was God the All-sufficient, and to be upright; and gav him the covnant of circumcision, the seal of the righteousness of the faith which he had; he gav him also two sons, Ishmael of Hagar a servant born after the flesh; and Isaac of Sarah a free woman, born by promise.

9. But he that was born after the flesh, fell to profaneness, became a mocker and persecutor of the true and promised seed: wherefor he was cast out of the church, the house of Abraham; and lost the honor of being reputed his seed, or heyr with Isaac the freeborne, and child of promise.

10. Again, unto Isaac wer born Esau and Jacob; but God loved Jacob, and hated Esau; and he also degenerated and became profane; sold his birthright and lost his blessing, and was separated from his brother Jacob, unto whom alone the blessing of Abraham was derived.

11. Jacob (whose name was Israel) being willed of God to build him an altar at Bethel before he would do it, had a care to purge his howshold of the false God's wherewith they wer defiled, who giving him both their Idols & idolatrous jewels he hid them under an oke at Shechem, for he knew that the worship of God & of Idols could not stand together. Afterwards he went with his family by the word of the Lord from Canaan into Egypt, & was a sojourner in the land of Cham: where God multiplied his church exceedingly, as he had promised to Abraham his friend. There when the Israelites forgot the Lord their God, and defiled themselves with the Idols of Egypt: he recaled them by his word from those abominations, & had almost destroyed them for their disobedience. But respecting his own name and glory, he ceased not to visit them, first by his punishments, then by his promises & miracles; til he had won them again unto his faith and service.

12. Then bringing them forth from that both spiritual and corporal bondage, & executing judgments upon the Egyptians and upon their God's; he certified Israel of his end and purpose herein, which was to bring them to himself, that they might hear his voice, and keep his covenant, and be his chief treasure above all people, though all the earth wer his. Charging them, not to do after the doings of the land of Egypt wherein they dwelt, neither

to do after the manner of the land of Canaan whither he would bring them, nor walk in their ordinances; but to do after his judgments and keep his ordinances to walk in them, for he was the Lord their God; and to this end had separated them from other people, even from among all people of the earth did he separate them unto himself for an inheritance. Wherefore he commanded them utterly to destroy those cursed nations, to make no covenant with them, nor hav compassion on them, nor make marriages with them: for they would cause them to turn from him, and serv other God's, which would be to their destruction, & willed to ‡ abolish all their idolatry with the names & monuments of the same; for that they wer an holy people unto him.

13. Joshua, treating with Israel of serving the Lord in uprightness & truth, exhorted them to put away the God's which their fathers had served in Mesopotamia and in Egypt; & so to serv the Lord, whō he calleth *holy* and *jealous,* that would not pardon their iniquity or their sins, if they should forsake him, & serv strange God's. And when the people made choice of the Lord, to serv him; he required them again, to put away the strange God's that wer among them: teaching them and us thereby; that God's true worship, & the service of Idols, cannot be joined together, but the one will expel the other. Which law when they kept not, but worshiped the God's of the people's round about them, and so forsook the Lord: his wrath was hot against them, and he delivered them into the hands of spoilers that spoiled them, and they could no longer stand before their enemies; yea the Lord would no more cast out before them any of the nations which Joshua left when he died. Again when Samuel reconciled them unto the Lord; he in like manner first procured them to put away their false religion, (which was the cause of their calamity,) and to direct their harts unto the Lord, and serve him only.

14. Neither did this warning of idolatry respect the idols of Canaan only, but the false religions of all other people's near or far off, for any other God besides or with Jehovah they might not have or serve. Therefore though they had no commission to root out any idols save those in Canaan, because that should be their possession; yet were they to avoid communion with all other idolaters; which when they did not, but coupled themselves with Baalpeor the God of the Moabites, and separated themselves unto that *Shame,* and did eat the sacrifices of the dead: the plague of God brake out upon them, and there fell of the Israelites in one day four & twenty thousand; even every man that followed Baal-peor the Lord destroyed him from among his people.

15. And in no better account were the idols and voluntary services of the Israelites themselves; for God by his word forbad them either to make or use any manner idol or similitude upon payn of his jealous indignation. Therefore when they had made a resemblance & memorial of their God that brought them out of the land of Egypt; and turned him their Glory into the similitude of an ox that eateth grass: then were they esteemed to hav forgotten God their savior, and committed great blasphemies; & for that syn many of them died, & all of them had ben rooted out, (with Aaron himself,) but that Moses stood in the breach and by his instant prayer, turned away the Lord's wrath frō destroying them.

16. Again when Jeroboam the king of Israel had set up signs for the people to worship their God (as they thought) that brought them out of the Land of Egypt; because they were in the Lord's account but *Devils,* & so all that followed them worshiped Satan & not God, yea the people in that estate were without the true God: therefore he ceased not both by doctrines and judgments to keep & reclaim his people from them; warning Judah not to syn, though Israel played the harlot; and forasmuch as Ephraim was joined to Idols, they should let him alone; and not seek Bethel, nor enter to Gilgal, nor go to Beersheba, (which were the places of public worship among them,) but to seek the Lord and they should live, whereas all those sinners of his people should die; even as Jereboam's house for his syn was rooted out and destroyed from the face of the earth.

17. As the Prophets thus witnessed unto Israel in their several ages: so our Savior Christ when he came, with his Apostles, first labored to keep and withdraw the people from the service of Devils and idols, whither more open or secret. For as he appeared for this purpose that he might loose the works of the Devil, and was that promised seed which should crush the serpents head: so did he first himself hand to hand combat with Satan, resisted his temptations, overcame and put him to flight, and would not admit of any communion between the Fiends and him, nor suffer them to say so much as that they knew him. He dispossessed them of many men over whom they tyrannized, and commanded his disciples to do the like; and ceased not this war, til Satan which had usurped the princedom of this world was cast out; even to the death did he resist him, and by death destroyed him which had the power of death. For though in him the Serpent could find nothing, yet for his chosens sake he endured all things: till he had spoiled the principalities and powers, and triumphed over them in his cross: thus teaching us in his own example and person, to hate with perfect hatred that enemy of God & man; and to know, that there can no concord be, betwixt Christ and Belial.

18. Satan being thus like lightning fallen down from heaven, & his place not found there anymore, after our Michael had overcome him taken from him all his armor wherein he trusted, and divided his spoils: many people's were more easily recovered and drawn out of his snares; who were all taught by the trumpet of the gospel to prepare themselves to battle against him, to take unto them the whole armor of God, that they might be able to resist in the evil day; to fight the good fight of faith, and by it steadfastly to resist that roaring Lion which walked about, seeking whom he might devour: being with this comforted and assured, that the God of peace would tread Satan under their feet shortly.

19. But because this Adversary would transfigure himself into an Angel of light, and his ministers also, as though they wer ministers of righteousness: the more care & watchfulness the Saints were warned to have, least they should be circumvented. They wer taught therefore touching all the heathens religion, that whatsoever they sacrificed, they sacrificed to Devils and not to God; and that Christians might have no fellowship with Devils, and consequently neither with those idolaters which ignorantly worshiped such: but must come out from among them, separate themselves and touch no unclean thing: for they could not be partakers both of the Lord's table and of the table of Devils, two such contrary

masters they could by no means serve. And if they joined with the wicked in their worship, or haunted their assemblies; even as in Israel they that did eat of the sacrifices were partakers of the Altar; whereby they had part and interest in the whole worship, and the God worshiped: even so had they with Satan, that did eat of his sacrifices in his temples; how ever they might persuade themselves otherwise, because they did know the idol was nothing. Wherefore they were forbidden all communion with such, and exhorted to flee from idolatry, for behold *all that are of the fellowship thereof shall be confounded,* as saith the Prophet.

20. And because this old serpent would creep again into the church and paradise of God, to seduce the Saints, & set his own throne there: the Lord Jesus by his Angel certified his servant John, and by him hath warned us all, that the Christians also would in time forsake the true service of God in spirit, & would worship *Devils;* even idols of gold and silver and brass and stone & wood; being drawn hereunto by the effectual delusion of Satan in his eldest son Antichrist the child of perdition; whose doctrines would be the *doctrines ofDivils;* whose kingdom should be menaged by *spirits of Devils,* and men drawn by them to battle against God almighty. Herevpon is that glorious synagogue proclaimed with the loud voice of an heavenly Angel, to be become the *habitation of Devils,* and with another voice all God's people ar willed to go out of her, that they partake not in her sins, and receive not of her plagues: for if any man worship that beast or his image, or take his mark; he shall drink of the wine of God's wrath, and be tormented in fire and brimstone before the holy Angels & before the Lamb, and the smoke of their torment shall ascend evermore.

21. And as by the word of Christ men wer withdrawn from idolatry and communion with the wicked; so wer they also exhorted to draw near to the Lord and in faith and love to cleav unto him alone: that turning from darkness to light, and from †the power of Satan unto God, they might receive forgiveness of sins, and inheritance among them which ar sanctified by faith in him. They were therefore informed in the mysteries of the gospel, baptized into the name of the Lord in whom they believed, separated from others that frowardly refused, had their assemblies for prayer doctrine and other holy exercises, which they wer exhorted to cōtinew, taking heed that they wer not unequally yoked with infidels of the world; nor commingled with open sinners in the church, but to cast out the wicked from among them, that they might be jointly a sweet new lump as they were severally vnlevened loaves, and so to serve the Lord as they might please him with reverence and fear, keeping themselves from idols, and unspotted of the world.

22. Thus hath God taught us, that all idolatry, whither of Paynims Jews or Christians, is the worship of *Devils:* & from it, hath in all ages since the world began, called his elect; that they shūning the society of the Serpent & his seed, might repair to the Lamb that standeth on mount Zion, having his Fathers name written on their foreheads, and follow him whither soever he goeth; might walk in the light of the heavenly Jerusalem, and there hav fellowship with the Lord and one with another; to their preservatiō from death, & the glory of God in their eternal life & salvation.

CHAPTER IX.

How far we must avoid communion with Devils: & how far with the wicked men.

FOrasmuch as Satan is an open professed adversary of God & men always, and all his endeavors tend to the Lord's dishonor and our destruction; neither is there any bond of nature or otherwise between him & us that we should have intercourse with him or seek his good or peace forever: therefore are we absolutely forbidden all manner communion with him, in things spiritual or human; all which we may reduce unto four heads.

2. The first concerneth our faith, that we give no credit to his word as did our first parents, nor admit into our harts any of his doctrines or dānable heresies; which ar called by the Apostle *doctrines of Devils:* but that we hold fast the word of life taught us of God in his scriptures only, avoiding all errors and lies in religion; whither hethenish Jewish or antichristian; for who soever be the instruments, Satan is the Father of them, and by them doth draw men unto destruction.

3. The second concerneth our outward carriage, that we do not present our bodies; or by anything that we have, give maintenance to his worship and service, where or howsoever: but as our bodies and spirits ar the Lord's, so with them both to glorify, and serv him only, and honor him with our substance; fleeing all idolatry which is Satan's worship, and outward communion therewith; & not upon any pretense, either of our own knowledge and inward dislike of the idol, or the pleasing of others, or winning them by this means to the faith, or avoiding of our trouble, or presuming of the mercy of God, or the like, to participate in the service & sacrifice of Devils. God in his law gav this general precept for his people *They shall no more offer their offerings to devils;* and in the Gospel we hav this instruction, *ye cannot be partakers of the Lord's table, and of the table of Devils.*

4. The third concerneth all divilish arts, whereby many mē hav fellowship with the damned spirits; as Conjuring, enchantment, Witchcraft, •orcerie, divniation, charming, necromantie, and all other of the like nature. Touching which God's law forbiddeth two things, 1. that no man should himself use any such cursed craft, many of which ar particularly named *Deut.18. 10. 11.* but man or woman that had such spirits, should die the death: 2. also that none should seek unto such for instruction or counsel in any matter, for so they should forsake the living God, & turn to the dead. Wherefore this transgression is noted for one of the two causes of King Saul's death: that he sought and asked counsel of a familiar spirit, (by a witch at Endor,) and asked not of the Lord. And as Christ would not have the Devils to bear witness of him; so neither would the Apostles suffer a maid which had a spirit of Divination to acknowledge them to be the servants of the most high God, and preachers of the way of salvation. Finally, not only these evil arts and practicers of them; but all books or writings, or other means which may nourish the same, are to be shunned & abolished: as the practice of the Christians, that burned their books of curious crafts, doth teach us.

5. The fourth head concerneth Satan's temptations, suggestions, & provocations unto evil; whereby he daily solliciteth every mā unto syn: all which we ar taught of God carefully to resist, giving no place to the Devil, but by faith to quench all his fiery darts; and being armed with the whole armor of God to stand fast in the evil day, and in our prayers to desire that

we may be delivered from that Wicked one. Herein all the Saints, while they live on earth, come short of their duty; and too often do admit of fellowship with the Devil; by reason of the corruption of nature, and infirmity of the flesh: but by faith in Christ we overcome and triumph, and shall in the end have full redemption from all these evils.

6. Thus are we taught of God to resist Satan, and avoid all manner fellowship with him to the utmost of our power: because all his endeavors are against us for evil, neither can we work in him any good, by any means, at any time. But the estate of wicked men, is otherwise to be considered; because they and we are all one flesh and blood; are all placed of God, to live together in this world, and enjoy mutually his common blessings, as the light of the sun, the rayn, & fiuits of the earth, and other creatures; besides our civil society in common weales: so that we cannot avoid all meddling with them, except we should go out of the world as the Apostle teacheth. Also of many of them there is hope, that they may be converted frō their evil ways; which by all good & gentle means we should procure. Howbeit of sīners there is difference to be made; for some are yet vncaled to the knowledge and faith of Christ; others are called, and do profess one commō faith in Christ's Church with us, but walk unworthy of the same; and some have departed from the faith and obedience whereunto they were come, and are cast out of the church, delivered unto Satan. Of our special duty to such as being in the church do transgress, it resteth to be spoken hereafter; here I will treat of wicked men in general.

7 Concerning whom, we are taught of God, not to communicate with them in any evil action; as not to run with the thief nor partake with the adulterer, not to walk in the way with those that lay wait for blood; nor keep company with drunkards or gluttons, nor have fellowship with any other their unfruitful works of darkness, but reprove them rather and avoid them; especially their spiritual & religious actions, as not to offer their offerings of blood, nor make mention of their names with our lips, not to frequent their assemblies, nor eat of their sacrifices, though they cal and invite us thereto; for even the word of God, and all other holy things are polluted among them, their prayers turned to syn, and their sacrifices abomination to the Lord.

8. And not in heart and mind alone, are we to mislike & eschew their idolatries, & other evil actions: but to keep our bodies as well as our spirits pure, because Christ hath redeemed both, & with both we must glorify God. We may not therefore swear by their idols, nor make any other religious mention of them with our lips. We may not kiss them, nor bow the knee, nor do any other sign of reverence unto them. We may not present our bodies at their holy feasts, in their hallowed places, nor suffer our mouths to eat of their delicates; much less repayr to any such places for the repast or feeding of our souls. We may not either at allurement of parents, brethren, or most dear friends; or by the example or enticement of the multitude, or by the commandment of the Magistrate, do these or any of these evils: but following the word of God to separate ourselves, touch no unclean thing, cleanse us from all filthiness of the flesh and spirit, & so grow up unto full holiness in the fear of God. Finally; we may not join ourselves in marriage, with any that are no• of the same faith and fellowship with us, in the Gospel of Christ.

9. The causes of this restraynt & separation from the wicked, are. First the will & glory of God, who to the end we might be his hath severed us from other people: and upon this condition hath promised to accept us, & marie us unto himself in faith, that we should give ourselves alone to him and to his service, and not run a whoring after strangers. And hath made this our refreyning from communion with the wicked, one express & special part of his covenant with us. Secondly it is for our own good, least by familarity with the wicked we should learn their ways, & receive destruction to our sowls, as others before us, by and for like carriage hav done. Therefore a•• we warned, not to wander in their paths, nor let our heart decline to their ways; for they go down to the chambers of death: and if we be partakers in their sins, we shall receive also of their plagues. Thirdly it is for the good of those wicked men themselves, (if such be the grace of God towards them) or for their more certain & just condemnation; that seeing us to separate from them, and thinking it strange that we run not with them unto the same evils; hearing our reproofs and witness against them; are either drawn to consider their ways and turn their feet unto God's testimonies, or else blaspheming, persist and are hardened in their evil course unto judgment. Fourthly it is for the overthrow of Satan's throne and kingdom, which the words and works of the Saints do beat down daily, discovering his errors and abominations, keeping themselves, and drawing others from his deceits and snares: whereas by cōmunicating in those evils, they should both honor and advance that enemy; and strengthen the wicked's hands, that they should not turn from their impiety.

10. But though we may have no communion with the wicked in their religion, nor any other evil action, against either table of God's Law: yet in civil affairs we are taught of God to converse with them in peace. As to eat and drink with them, buy & sell, make covenants of peace, show kindness to them, pity their estate, love them, relieve their wants, and receive from them for our relief; pray for them, labor by all gentle demeanure to convert them from their evil way, and do any good we can to their souls or bodies, or anything that is theirs. And if we live in their policies and dominions, we ought to be subject to all civil Magistrates high or low, and that of conscience; pay thē their tributes, customs & other like duties for their common wealth; to bear their exactions, oppressions, persecutions, patiently, without rebellion or resistance; and even pray for them that shall so misuse us: that thus as much as in us lieth, we may do good unto, & have peace with all men, in all things except syn; & be perfect, as our father which is in heaven is perfect.

CHAP. X.

How the Saints are called out of themselves, & taught to forsake their own ways and works, that they may have communion with God in Christ.

FOrasmuch as all mē bear in their bosoms natural corruptions, bred with them in the womb, & brought up with them from the cradle, whereby they ar all alike children of wrath: our separation from other wicked, will little avail us, unless we be also separated from ourselves, and learn to renounce the lusts and affections, yea even the fayr-seeming works and wisdom of the flesh. For what ar we the better for avoiding outward pollution by others, if a fretting leprosy cleav to our flesh & bones, and our own clothes do make us filthy?

2 To draw us therefore quite out of the miry pit of corruption, the Lord hath called us from the love and liking of ourselves also; as being naturally both his enemies and our own; teaching us that our wits are incapable of his heavenly mysteries, our reason enmity against him & his Law; our thoughts & purposes evil, our affections brutish, our wisdom foolishness, all our glorious grace as the flour of grass: and that therefore we must be turned and become as little children; even born again, or else we cannot see the kingdom of God.

3. In matters of religion, we must not do what seemeth good in our own eyes, nor choose our own ways, nor forge things out of our own harts, nor make to ourselves any similitude of things in heaven or earth, nor walk in our own counsels: for what is man that he should invent services of God, or do anything which the Lord requireth not at his hands. The things of God knoweth no man but the spirit of God; of him therefore we must learn his fear, what he commandeth, that only must we do, we may not put to it, nor take ought from it. For when Israel set their own thresholds and posts by the Lord's, they defiled his holy name with their abominations.

4. The mysteries of his faith, we may not measure by carnal reason, or our own shallow understanding; but learn with reverence to believe all his words; knowing that the things which eye hath not seen, neither ear heard, neither came into man's heart, are which God hath prepared for them that love him: and neither flesh nor blood, but himself doth manifest them unto us; and as his words are spirit and life, so is it his spirit that sercheth all, even the deep things of God, reveleth them unto us, and quickeneth us.

5. The promises which ar made us, we must embrace not by sight but by faith which is the evidence of things not seen. And seem they never so unlikely or impossible, yet ought we not to doubt of them, or reason against them through unbelief; but even above hope to believe under hope: being fully assured that he which hath promised is able to do it. For as Sara received strength to bring forth achild when she was past age, because she judged him faithful which had promised: so contrariwise, the children of Israel, when God had brought them through the wilderness even to the borders of the land of promise; yet could they not enter in, because of their unbelief.

6. The commandments of God, how hard or unreasonable soever they seem, we must readily and cheerfully obey; laying aside all excuses, delays, fears, or other things that may hinder us: knowing that all his precepts are perfect, righteous, pure, and just. Therefore when God calleth us, we must follow him though we know not whither we shall come; whē he sendeth us to any place, of danger, we must go though we know not what may befall us there; when he commandeth us a thing, that is both against nature of mā, and promise of God, we must obey without murmuring or reasoning: yea even to the death must we be obedient, that we may receive the crown of life.

7. In all our trials and tribulatious, we must in faith & patience possess our souls. We may not murmur, though we want both bread and water; nor speak against God, though our way be never so grievous. When we be in danger of our foes pursuing us, we must not complain; nor be afraid, when they beset us round about. If God cause men to ride over our heads; if he

lead us into fire and into water, if he give us as sheep to be eaten, & scatter us among the nations; if he smite us down into the place of dragons, and cover us with the shadow of death: yet may we not forget him, nor deal falsely concerning his covenant; but in all these triumph as more then conquerors, through him that loved us. When in our troubles we expect his salvation, we must not make hast, & though it tarry, we must wait; if he hide his face from us, and be angry against our prayer, so y^{t} we cry by day, but he heareth not, and by night, but hav no audience; if he put us back as dogs unworthy of his grace; if he turn himself to be cruel against us, & to be enemy to us w^{t} ye strength of his hand: yet must we remember that he is the rock of our salvation, and say, I will wait for the Lord that hath hid his face from Jacob, and I will look for him; Lo though he slay me, yet will I trust in him.

8, Notwithstanding all these & whatsoever else we can do or suffer for his names sake, yet must we empty & cast down ourselves before him, confessing that we ar but unprofitable servants, we hav done that which was our duty to do: & it is nothing to ye Almighty that we are righteous, our well-doing extendeth not to him. Neither for our works done, or of him foreseen to be done, hath he saved & called us with a holy calling; but according to his own purpose and grace, w^{c} was given to us through Christ Jesus before the world was. And because we ar all too well persuaded of ourselves & our good deserts, the Lord useth two means for to humble us; the one is his *Law* which showeth us our sins and infirmities; the other, *Corrections* whereby he openeth our ears, to cause us to turn away our work, & that he might cover our pride; of both these Solomon saith *the commandment is a lantern, and the law alight; & correcttions for instructiō, are the way of life.*

9. The Law reveleth our sins which lay hid within us, & showeth our weakness to be greater then we could imagine. For first we are alive (in our own conceit) without the law, and will not stick to say *Al that the Lord commandeth, we will do.* But when he speaketh, we cannot endure to hear the law at his mouth, but run away. Or if we do receive it, it is with a veil over Moses face, not discerning the true nature of the Law which is spiritual, or end of the same, which is to bring us to Christ: but in hypocrisy, with hollow and covered harts, imagining the outward observation thereof howsoever it be, to be sufficient. But when it cometh in deed to our conscience, we die, for syn (which we thought was dead) reviveth, and taking occasion by the cōmandemēt, deceiveth us, and thereby slayeth us; and when the law saith *Thou shalt not lust,* syn worketh in us all manner of lust. And as the Israelites having heard the thundering voice of the Lord from heaven, forbidding them to have any other God's before his face; did before forty days were expired, forget both their promise, and their fear, & God himself their savior, and made them God's of metal: so is it with us all, when the commandment cometh, syn aboundeth and appeareth to be syn, yea out of measure sinful. And because the wages of syn is death, the law also causeth wrath, which is reveled from heaven against all ungodliness and unrighteousness of men. Then are we cast down with sight and horror of our wretched case; and the more we strive to rid ourselves out of these snares of hell, the faster we are entangled: for we find ourselves carnal, & sold under syn; so as if we have will to do good, yet find we no means to perform it; and without God's grace we can neither will nor do. Wherefore we cry out upon our misery, and should die in desp•yr, wer it not that God did cause his favor in the face of Christ to shine upon us:

in whom being graffed by faith, we ar dead to the law, but alive unto God by belief in his son, who hath loved us, given himself for us, and liveth in us. Thus is the law, a light to discover, a fire to burn, a hammer to break whatsoever in us is exalted against God, & is a scholemayster to lead us to Christ, that we might be made righteous by him, after that we ar stripped naked of our own misconceived righteousness; & having our filthy garments taken frō us, may be arrayed with chan•• of raiment, even that fine-li••n pure and shining, which 〈◊〉 the righteousness of the Saint▪

10. The chastisements 〈◊〉 God, ar another good means to •umble our stubborn nature, & baptized harts: making us to 〈◊〉 & try our ways, and turn 〈◊〉 to the Lord; to cry unto 〈◊〉 our distress; to hav care to 〈◊〉 and keep his word. By them he proveth us, to know what is in our harts, and letteth us hav experience both of our own infirmities, and of his power & grace. By them he bringeth us to an humble confession & sorrow for our sins, and so delivereth our souls from going into the pit. By them and our weakness in thē, he teacheth us to trust in him & not in ourselves. Thus the rod and correction giveth us wisdom, and we are chastened for our profit, that we might be partakers of his holiness.

11. And thus God calleth us out of ourselves, from the unbelief, blindness, hypocrisy, hardness of heart, pride, wantonness, & all other inordinate affections that do possess us, that we may believe, love, fear and obey him alone; that we may remember and do all his commandments, and be holy unto our God▪ He teacheth us to deny ungodliness and worldly lusts, even such as fight in our own members; that our old man being crucified with Christ, the body of syn may be destroyed, & we serve syn no more. But having our souls as weanlings with us, withdrawn from all carnal pleasures, and having cast off everything that presseth down, and the syn that so easily compasseth us about; may delight in the Lord & in his law, depending upon him alone for life succor and salvation; neither dispayring for our evil deeds, nor boasting of our good, but by faith taking hold upon Christ and saying, *Whom have I in heaven but thee? and I desire none in the earth with thee: my flesh faileth, and my heart, but God is the rock of my heart and my portion forever.* Then bidding farewell to the world, and meekly taking our cross upon us, as men hateing our own life here, to follow the Lamb whither soever he goeth and shall bring us, to mountains or deserts, to hunger or thirst, to cold or nakedness, to trouble of body, or grief of mind, to fears or terrors, or even to the dust of death: knowing that in all he will susteyn us, & in the end, wipe all tears from our eyes; after we have gone into fire and into water, he will bring us out into a welthie place; in our weakness he will strengthen us, in our wants he will reliev us, in all our cares, doubts, dangers, & distresses, he will guide us by his counsel, and after receive us to glory.

12. But these things ar so hard unto flesh and blood, that the natural man chooseth rather to remain still in his woeful state, and enjoy the momentary pleasures of syn, then in such straits and difficulties to follow Christ. For it is a heavy thing to renounce and forsake his own affections, to condemn his own wisdom for foolishness, to rest wholly upon God's word and promises, when nothing is seen but present want & calamity; to abandon pleasures, to tame and subdue his wanton lusts, to bear cheerfully the reproaches and persecutions of the world, and whatsoever else God shall bring upon him; oftentimes to the lost of friends, wife,

children, goods, lands and life itself. Therefore this state is in deed a Denial of ourselves, & carrying of our cross daily: a Mortification of our earthly members, even a daily dying and breathing out of the ghost. As the sacrifices given unto God were killed, salted, and sent up in fire; so we that must give up our own bodies for a living sacrifice, must also be salted with fire, as Christ hath said. And as himself (fulfilling the figure of the syn offerings which were burnt without the camp,) that he might sāctify us with his own blood, suffered without the gate of Jerusalem, so must we likewise go out of the camp, bearing his reproach; which we never do willingly, til he draw us. For this our new birth, is not of blood, nor of the will of the flesh, nor of the will of man, but of God; who regenerateth, calleth, and sanctifieth his Israel, increasing them with men like a flock; and as the flock of holinesses, as the flock of Jerusalem in their solemn feasts, so filleth he desolate cities with flocks of men, which being by the ministry of the gospel offered up for sacrifices, are acceptable being sanctified by the holy Ghost.

13. When thus we be changed by the power of God's grace, and have got the victory of ourselves, subduing and ruling over our own spirits, which as Solomon saith is better then if we wan a city; whē we have hearkened to the cry of the Voice that all flesh is grass, & all the grace thereof as the flower of the field, and when we have found our grass to be withered and flower faded, because the spirit of the Lord hath blown upon it: when the strong hold of our imaginations is cast down, and every thought brought into captivity to the obedience of Christ; when we have discerned our sins, felt the smart of them in our consciences, pined away for our iniquities, and judged ourselves worthy to be cut off for all our evils; when we have renounced all confidence in ourselves, rejected all our righteousnesses as filthy clouts, and being humbled under the mighty hand of God, do with Job abhor ourselves & repent in dust and ashes: then will he look upon us and turn our captivity, and bring us into his promised rest, into which we entering by faith shall there keep the true Sabbath of God, cease from our own works as he did from his, & wholly give ourselves to work the works of God, which is to believe in him whom he hath sent, even Jesus Christ our wisdom, justice, sanctification, and redemption, who calleth us with a holy calling from the fellowship of Satan, Syn, this world, and our own corruptions, to the happy communion with himself and with his Father, by faith a while on earth; til we shall behold his face in justice, and when we awake, be satisfied with his image.

O Jerusalem, wash thine heart from wickedness, that thou mayct be saved: how long shall thy wicked thoughts remain within thee?

Ier. 4. 14.

CHAPT. XI.

Of the Communion that we have with God, in general

God having graciously freed us from the captivity of Satan, and called us out of the world, & from our own corruptions▪ doth after this take us near unto him, bestoweth more graces and blessings upon us, and accepteth again the fruits of his own spirit in us. For he hath

separated us from others, to receive us unto himself, and he will be a Father unto us, and we shall be the sons and daughters of the Lord Almighty.

2. This grace God signified to our fathers, when he had freed them from the bondage of Egypt, saying; ye have seen what I did to the Egyptians, and how I carried yow upon eagles wings, and hav brought yow unto me: now therefore, if ye will hear my voice in deed, and keep my covenant; then shall ye be my chief treasure above all people's, though all the earth be mine; ye shall be unto me also a kingdom of priests, and a holy nation.

3. The manifestation and assurance of this grace, is to be seen in that eternal Covenant and Oth which he maketh with us, and whereby he stablisheth us for a people unto himself, and will be unto us a God; as he also sware unto our fathers Abraham Isaac and Jacob. Who were themselves joined in league with the Lord, that had stablished this everlasting covenant with Abraham and his posterity, to be God unto him, and to his seed after him; but hath now fully and finally ratified in Christ, and by that new Testamental bond confirmed in his blood, whereby he hath covenanted, that he will be our God, and we shall be his people: whereupon it followeth that he being ours, and we his, assured hereof by faith in his gospel, we have communion with the Father and with his Son Jesus Christ, to the praise of the glory of his grace, & our eternal happiness. Whiles he being our God, applieth his wisdō, strength, grace, and all other goodness unto us for good: & causeth us again to apply our bodies & our minds, with all the faculties of them, to the honor and service of his majesty; and this with such mutual love, and near conjunction, as God is said to*dwelin us and we in him;* and with such peace, as passeth all understanding, that not without cause doth the Psalmist sing,*Blessed is the people whese God Jehovah is.*

4. The persons whom God admitteth into this gracious communion, are all sorts of people without respect of persons: Jews & Gentiles, bond men and free, male & female, kings of the earth and all people's, Princes and all judges of the world, young men & maidens, old men and children, wise men and fools; even as many as the Lord our God shall cal. The riches of which grace, Moses also manifested unto Israel, when he said;*Ye stand this day everyone of yow before the Lord your God, your heads ofyour tribes, your elders and your officers, all the men of Israel, your children, your wives, and thy stranger that is in thy camp, from thehewer of thy wood unto the drawer of thy water; that thou shouldest pass into the covenant of the Lord thy God, & into his oth which the Lord thy God maketh with thee this day &c.* This ample mercy, God shown even then, but hath much enlarged since by the sending of his Sō; that it might be seen how he is good to all, and his mercies over all his works; and that * all flesh might bless his holy name, forever and ever.

5 The original of this grace to the Saints, cometh frō the electiō of God, who having set his delight in them to love thē, choseth them & their seed, to be a precious people to himself, above all people's upon the earth, and as he saith by the Prophet,*I hav loved thee with aneverlasting love, therefore with mercy I hav drawn thee.* From which further grace proceedeth; for they being thus drawn, do run after him, and chose him again to be their God, and to serv him; they chose the way of faith, they chose his precepts. So is there a willing & joyful covenant made between God and them, by mutual agreement, upon most holy and happy

conditions; which Moses briefly describeth thus:*Thow hastmade the Lord to say this day,* (that is, thou hast taken promise of, conditioned with, and consequently hast chosen him,) *to be to thee for a God, and to walk in his ways and to keep his statutes & his commandments and his judgments, and to hearken unto his voice. And the Lord hath made thee to say this day* (hath conditioned with & chosen thee,) *to be unto him for a peculiar people, even as he spake unto thee, and to keep all hiscommandments; and to set thee high above all nations which he hath made, in praise and in name & in glory; and that •hou shouldest be an holy people to the Lord thy God, even as he hath spoken.*

6. The good things communicated with us of God by that covenant of his grace, the Apostle summeth up, when he saith that*his divine power hath given us all things that pertain to Life & godliness.* For as he is himself the Living God, & giver of life unto all things; so is he not the God of the Dead, but of the Living. To the end therefore that we, which wer dead in trespasses and sins, and strangers from the Life of God, through the ignorance that was in us, and in that estate were not his people; might be the sons of the Living God, and heirs of the grace of Life: it was needful, that we should receive from him this grace, which else we could not have from any other; because with him is the well of life, and in his light shall we see light; he is our Life and the length of our days, his precepts and his promises do quicк us, and by all that proceedeth out of his mouth, doth a man live; as that good king Hezekiah confessed upon his recovery from death, *O Lord by them (men) live, and by all of them (is) the life of my spirit; and thou hast caused me to sleep, and hast given life unto me.*

7. And when we are made partakers of the life of God, then feel we the fellowship and communion spoken of; and as our life increaseth, so doth our joy, by the perceiving of our happiness; & we give ourselves unto God, as they that are alive from the dead, walking before him in the light of the living. God also himself walketh with us, leading us by the rivers of waters, in a straight way wherein we shall not stumble, and our sowl shall be as a watered garden; we shall have no more sorrow, but shall be satisfied with the goodness of the Lord; our heart shall live forever. To the end therefore that we may in some sort discern this incomprehensible grace, let us consider some principal of the many good things, that God doth give us pertaining unto Life and godliness.

8. And first, for that *Vnderstāding* is a welspring of Life unto them that have it; the God of our Lord Jesus Christ, the Father of glory, giveth unto us the Spirit of wisdom, and revelation through the knowledge of him, whereby the eyes of our understanding are lightened, and we know what is the hope of his calling, and what the riches of his glorious inheritance is in the Saints: so he having opened our eyes,, we see the wonders of his law, & he causeth us to understand the way of his precepts. This is a special point of the happiness of God's people, above all people's of the earth that they hav both his Law for a light, and himself for their instructer, and so are all *the taught of God,* and have an Ointment from him that is holy, whereby they know all things, and need not that any man teach them, but as the same anointing teacheth thē all things. Herevpon the Prophet said unto God, I have not declined from thy judgments, because thou didst teach me; and himself saith unto his people, I am the Lord thy God, which teach thee to profit, and lead thee by the way that thou shouldest

go; & thine ears shall hear a word behind thee, saying; *This is the way, walk ye in it,* whē thou turnest to the right hand, & when thou turnest to the left. Thus the secret of the Lord is reveled to them that fear him; & his covenant, for to give them knowledge; he openeth their mind, that they may understand the scriptures, he openeth unto thē the mystery of his will, and ‡ filleth them with knowledge of the same, in all wisdom and spiritual understanding, that so they may be partakers of his life, as David saith, *Give me understanding, and I shall live.* And that this grace proceedeth from his covenant, and confirmeth the same, himself showeth when he saith; *I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God.*

9. An other of the gifts per•eyning unto Life and godliness, is *Faith;* whereby our Fathers walked with God, pleased him, wrought many good works, obtained good report, and in the end, the salvation of their souls. This grace we have not of ourselves, it is the gift of God, who openeth the door thereof unto his chosen people, which therefore is called *the faith of God's elect;* and wondrous is the force thereof in our souls, for by it all things are made possible to us, it is our breastplate, & it is our shield whereby we quench all the fiery darts of the Devil; it is the victory whereby we overcome the world; by it we walk, whiles we are pilgroms here on earth, and absent from the Lord; by it we stand in the grace & favor of God; by it we *Live,* by it our God doth purify our harts, and through it doth keep us by his power unto salvation.

10. This Faith, doth always respect the word of God, from whence it ariseth, and by which it is wrought in us through his Spirit: which therefore is called, *theword of faith,* and is no vain word concerning us, but is our *Life.* It looketh also unto all God's oracles, teaching us to believe all things that are written in the law and prophets, and in the gospel. It causeth us to apprehend God's ancient mercies shown to our fathers, as belonging also to us; for so we learn of the Apostles, to apply the promise of God's presence and continued favor with Joshua; his imputation of justice unto Abraham; the boldness and courage of David, upon God's assistance; & generally whatsoever things are writ̄ aforetyme, as being written for our learning, comfort, and increase of faith. So also we learn of the Prophets, which spake of things done long before, as if they had been seen and felt by themselves. Hosea's saith of Jacob, God found *him* in Bethel, and there he spake *with us;* the Psalmist singeth of God's bringing Israel through the Sea & Iarden, He turned sea into dry land, *they passed* through the river on foot, there *did we rejoice* in him. According to whose examples, we that now live and believe, because we have received the same spirit of faith with the Patriarchs, and have obtained a like-precious faith with the Apostles; may also say with them, my well-beloved is mine & I am his; I know that my redeemer liveth; and I live by faith in him who hath loved me, and given himself for me.

11. The most excellent fruit that we reap of Faith, is our Iustificatiō in the sight of God, by his grace in Christ Jesus. For whereas two ways of Life & Justice are set before us in the scriptures, the one by keeping the Law of the Lord, even all his precepts, of which it is said, *The man that doth them, shall live by them;* and again, *This shall be our Justice before the Lord our God, if we take heed to keep all his commandments, as he hath commanded us:* the other by faith in

Christ; as it is written, *God so loved the world that he hath given his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life:* the first of these ways is such, as no flesh can be justified by. For though the Law consisteth of *Living oracles,* and every commandment is holy and just and good; yet by reason of syn that dwelleth in us, the same commandment which was ordained *unto life,* is found to be unto us to death. For syn taketh occasion by the commādemēt, & deceiveth us, & thereby killeth us; as when the Law saith, *Thow shalt not lust,* syn worketh in us all manner of lust; so the Law is the life and strength ofsyn, in us that a• carnal and sold under syn; and syn is made out of measure sinful by the commandment, & the Law entered that the offense might abound. Therefore can it not give us Life, neither was it given to that end, but was added unto the promise of grace by Christ, because of the transgressions; and by it cometh the knowledge of syn; it also condemneth and curseth all syn and sinners, and through it are we *dead* unto it, that we might *live* unto God. For the terrors thereof tormenting our sinful souls, we ar forced to seek refuge from God's wrath in some other, which we cannot find in any but in Christ, whom God hath proposed to be the reconciliation for all our sins, whom we apprehend by faith; & until faith come ar kept fast, and as it were locked up under the Law, whereof we have this excellent use and benefit, that it is a *child-leader* or *scholemayster,* to bring us unto Christ. In whom the justice of God is satisfied for all our trespasses by his death on the tree whereon he was made a curse for us, and redeemed us from the curse of the Law. And so our sins which were imputed unto him, shall no more be imputed unto us, but forgiven for his sake, and that blessedness cometh on us which is written, *Blessed ar they whose iniquities ar forgiven, and whose sins ar covered, blessed is the man to whom the Lord imputeth not syn.* Yea God, •as he imputeth not but pardoneth syn, so doth he impute▪ justice or righteousness to us without works of ours; because Christ fulfilled all righteousness for us that believe, and we shall be found in him not having our own justice which is of the Law, but that which is through the Faith of Christ, even the justice which is of God through Faith. To teach us this, the first man whom Moses mentioneth to have *believed the Lord;* he presently adorneth with this grace, that God *imputed that to him for justice.* And he being made the Father of all believers; that is written for us also, unto whom Beleef shall be imputed for *Justice* in like weise. Thus are we justified by Faith, without the works of the Law; yea Faith is come in place of all good works, as Christ hath said, *This is the work of God, thatye believe in him whom he hath sent;* this also is his commandment, that we believe in the name of his Son Jesus Christ; whom he that hath, hath *Life,* & he that hath not the son of God hath not Life: but who so trusteth to his own righteousness, and committeth iniquity shall surely die, as saith the prophet. Thus live we by faith in Christ, and that heavenly oracle is fulfilled, *The just shallive by his faith.*

12. This Life and grace, is one condition of that everlasting covenant which our God hath made with us, and said *I will be merciful to their unrighteousness, and will remember their sins and their iniquities no more.* And being thus justified by faith, we have peace towards God through our Lord Jesus Christ, whom he hath given to be our covenant and our light; he hideth his face from our sins, and wipeth away all our iniquities, and saith deliver them that they go not down into the pit, for I have found a ransom. Yea now he seeth no iniquity in Jacob, nor

transgressiō in Israel; the Lord his God is with him, and the joyful showt of a king is among them; though the sins of Judah be sought for, they shall be no more found, for the Lord is merciful to them whom he reserveth, he hath washed the filthiness of the daughters of Zion, their transgressions are put away as aclowd, and like a mist, their sins ar all cast into the bottom of the sea. For this, the Saints do triumph and say, who shall lay anything to the charge of God's chosen? it is God that justifieth, who shall condemn? we will go forward in the strength of the Lord God, we will make mention of *thy Justice,* even of *thine only.* And thus is fulfilled the saying of the prophet *The whole seed of Israel shall be Justified, and glory, in the Lord.*

13. Yet is their also further grace pertaining to life and godliness given us of God, even our *Sanctification;* whereunto he hath called us, and which we attayn unto by faith in Christ. For the grace of God, that bringeth salvation unto all men, and hath appeared; doth teach us that we should deny ungodliness & worldly lusts, and that we should live soberly and righteously and godly in this present world, and not continue still in syn, that grace may abound. We are the people of God's holiness, and he will be hallowed among us, he the Lord doth sanctify us; he poureth clean water upon us that we may be clean, sprinkled in our harts from an evil conscience, and washed in our bodies with pure water; he taketh away the stony heart out of our body, and giveth us an heart of flesh, he putteth his spirit within us, and causeth us to walk in his statutes, to keep his judgments and do them, that we be polluted no more with our abominations, nor any of our transgressions; and saith unto us *ye shall be holy, for I the Lord your God am holy.* And this is another condition of his gracious covenant with us, as it is written, *I will put my laws in their mind and in their heart I will write them, & I will be their God, and they shall be my peaple.*

14. Of this Sanctification there be two parts, which they that long after Life and to see good days, must seek; 1 to eschew evil, 2 & to do good. The way to attayn these, is by the death & burial of the old man, the corruption of nature; and the resurrection of the new: that so being dead unto syn, we may be alive unto God in Jesus Christ our Lord. The old man or body of syn, is the whole man sowl and body, as he is born by nature, even all flesh, & all the grace and glory thereof, which the Spirit of the Lord must blow upon, and cause to fade as the flower of grass, that the man may be born again, and made a new creature, even born of God. To work this wondrous change in us; the Lord giveth two special graces, the *1 Fear* & *2 Love* of his name; by the one to restrain us from evil, and by the other to allure us unto good.

15. The Fear of the Lord, as it is the beginning of wisdom; so 〈2 pages missing〉 did David's) for fear of the Lord, and we being afraid of his judgments. His mercies also are shown us to this end, as it is written, *Mercy is with thee that thou mayst be feared.* This grace God giveth to his Saints, to humble them, that they be not high-minded, but may walk in reverence before him, and their harts be in his fear continually, that it may go well with them and with their children forever; for he that feareth the commandment shall be rewarded. By this grace hav his people commuinon with him, and feel his goodness, for the eye of the Lord is upon them that fear him, & trust in his mercy; he delighteth in them, he will fulfil the desire of them, and nothing shall be wanting unto them, as he hath promised

by his prophet; their souls shall dwell in good, their seed shall inherit the land, and the secret of the Lord, and his covenant shall be revealed unto them. Wherefore unto man he saith, *Behold the Fear of the Lord is wisdom, and to depart from evil is understanding;the reward of humility and the fear of God, is riches and glory & Life.* Unto this therefore let us take heed, for in it is an assured strength; by it we shall come out of all extremities that are either too much or too little; and to fear God and keep his commandments is the whole man; this leadeth him unto *Life,* and being filled therewith, he shall continue and not be visited with evil: that he may know, that *the fear of the Lord is his treasure,* as saith the Prophet.

16. But because the end of the Commandment, is *Love,* out of a pure heart, and of a good conscience & of faith vnfeighned, & Love is the fulfilling of the Law: therefore hath God comprised his whole will touching our Sanctification and obedience in two precepts, 1 Thow shalt Love thy Lord thy God, with all thy heart, with all thy sowl, and with all thy mind; & 2 Thou shalt Love thy neighbor as thyself; on these two commandments hangeth the whole Law, and the Prophets. As evil therefore is to be hated and eschewed, so that which is good ought to be loved, and cleaved unto: the head and fountain of all which good, is only God himself; who first is to be loved, and above all; but hath given us this commandment, that he which loveth God, should love his brother also.

17. And as we have of him this Law of love, so have we from him the grace to love both him & his law, and shall from him receive the fruit thereof which is Life. This Moses shown Israel of old, saying, *The Lord thy God will circumcise thine heart and the heart of thy seed, that thou mayst Love the Lord thy God with all thy heart and with all thy sowl, that thou mayst Live.* Thus we love him, because he loved us first, and hath inclined our harts & drawn us after him. Again because as Christ saith, he that hath his commandments and keepeth them, is he that Loveth him; therefore have we this rule & direction given us by Moses further, joining these two togeither, *Thou shalt love the Lord thy God, and shalt keep that which he commandeth to be kept; that is, his ordinances and his laws and his commandments always.*

18. From this ariseth much comfort to the Saints, which finding themselves affected with the Lov of God, & feeling his love shed abroad in their harts by the holy Ghost which is given unto thē, do grow in this grace, & keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. They lov his commandments above the finest gold, & therefore have much peace, and shall have no hurt or scandal; their delight is in his commandments which they have loved, their hands also do they lift up unto them; and hereupon do expect to be quickened and conserved in life according to the loving kindness of the Lord, who preserveth all them that love him, keepeth covenant and mercy towards them, and causeth all things to work together for the best unto them. For *Godis Love* (as saith the disciple whom Jesus loved,) and *he that dwelleth in lovedwelleth in God, and God in him;* and grace shall be unto all them that love him, unto immortality. Moses in spirit foreseing this, said unto Israel; I cal heaven and earth to record this day against you, that I have set before you Life & death, the blessing & the curse: therefore choose Life that thou and thy seed may live; *by loving the Lord thy God,* by obeying his voice, and by cleaving unto him; for he is thy Life, and the length of thy days.

19. But because our Life is hid with Christ in God, & though now we be the sons of God, yet it doth not appear what we shall be, but when Christ which is our Life shall appear, then shall we also appear with him in glory, be like unto him, and see him as he is: therefore hath he given us another grace pertaining to Life and godliness, called *a living Hope,* unto which God of his aboundāt▪ mercy hath begotten us by the resurrection of Jesus Christ from the dead. This virtue respecteth our good that is to come, our inheritance reserved for us in heaven, yea thither hath it power to come, entering (as the Apostle saith) into that which is within the veil, whither the forerunner Jesus is for us entered in, & this Hope we have as an anker of the soul both sure & steadfast, holding it fast in all tempests of tribulations or temptations, knowing (as Solomon saith) that *there is an end, and our hope shall not be cut-off.*

20. Ther be two companions and as it were sisters of this grace; 1 Faith & 2 patience; Faith goeth before as the guide and susteyner, being the subsistence or ground of things hoped for; as Abraham by faith, even above hope, believed under hope; Patience accompanieth it, and teacheth to wait, as it is written, *if we hope for that we see not, we do with patience abide for it.* And thus is fulfilled that which Isaiah saith, *he that believeth shall not make hast,* and consequently, shall *notbe ashamed;* but being assured that he which shall come will come, and will not delay, though he tarry yet we wait, as the prophet biddeth us, because the Father which hath loved us, hath given us everlasting consolation and good hope through grace; and hope maketh not ashamed; yea we rejoice in hope, as being the thing whereby we ar saved, & he which is the God of hope filleth us with all joy and peace in believing, and causeth us to abound in hope, through the power of the holy Ghost.

21. One of the special promises which the anker of Hope layeth hold upon, and that by reason of the Covenant of God with us, is *the Resurrection of the Dead.* For as God calling himself the God of Abraham Isaac & Jacob, when they wer dead unto the world, but Living unto him, did teach his people thereby, that he would raise them up again from death, as our Savior expoundeth his Fathers oracle: even so we all that are in the same covenant of grace, and have him for our God, do believe that after our flesh hath ben sown in dishonor, and seen corruption, it shall be raised in glory by the power of God; for in our graves, we shall hear the voice of Christ at his appearing, & shall come forth unto the resurrection of Life. And then shall we enjoy all the good promises in that City which hath foundations, whose builder and maker is God, who is not ashamed of us to be called *our God,* because he hath prepared for us a city.

22. Thus have we through the grace of our God, those three heavenly virtues mentioned by the Apostle; 1 *an effectual Faith,* 2 *adiligent Love,* 3 *and the patience of Hope* in our Lord Jesus Christ; by Faith to believe the mysteries of life and all his word; by Love to cleav unto him and keep his commandemēts; by hope to expect the fulfilling of all good promises which God that cannot lie hath made unto us; and these three things do abide with us during this present life, that walking in them, we may have fellowship with the Lord in spirit, who having thus decked us with the garments of bewtie and glory, with mercy and salvation through faith in his name, doth then *seal* us with that holy spirit of Promise which is the *earnest* of our inheritance, until the redemption of the possession purchased, (the full

redemption of all Saints,) unto the praise of his glory. For as he hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love: so having effectually called justified and sanctified us of his unspeakable grace, he giveth us also certainty and assurance of our election, that we shall never fall from, nor be forsaken of him. For the seed wherewith we are born anew, is an immortal seed, which can never die, & this seed remaineth in us, to keep us from syn: and if we syn, we have an advocate with the Father, even Jesus Christ the just, who maketh intercession, and prayeth for us that our faith fail not; he also giveth us repentance unto Life, and worketh in us godly sorrow for our misdeeds; so we ar renewed by repentance daily, and revived by faith, knowing that God hath stablished to himself his people Israel, to be his people forever, & he is their God, his gifts and calling are without repentance; he that hath begun his good work in us, will perform it unto the day of Jesus Christ; for he hath made an everlasting covenant with us, that he will never turn away from us to do us good, and hath put his fear in our harts, that we shall never depart from him; and hath said concerning us by his prophet, *My people shall never be ashamed.* Thus the hope of salvation, is for an helmet upon our heads; for that God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ; and we rejoice with joy unspeakable & glorious, being persuaded that neither death nor life nor Angels, nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us fiō the love of God which is in Christ Jesus our Lord.

23. Our God it is w^c^ thus stablisheth us in Christ, & hath anointed us, and also sealed us, and given us the earnest of his spirit in our hearts, even the spirit of adoption whereby we cry unto him Abba Father; and of us he saith, *This people have I formed for myself, they shall show forth my praise.* And being thus furnished with his graces, we find & feel the sweetness of that fellowship and communion, that we hav with him in Christ Jesus and by his Spirit.

24. This communion the scripture setteth down by similitude of *walking* and *dwelling together.* For God hath promised *I will walk among you, and I will be your God & ye shall be my people;* and for his habitation, although he filleth heavens and earth, & the heavens of heavens ar not able to cōteyn him, being considered in his infinite majestye: yet abaseth he himself to converse with us that dwell in houses of clay, as he saith by the Prophet, *I dwell in the high & holy place; with him also that is of a contrite & humble spirit to revive the spirit of the humble, and to give life to them that are of a contrite heart.* Which grace that all the Saints might take knowledge of, the voice is written which was heard out of heaven to say, *Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will beetheir God with them.* This Tabernacle is the bodies and souls of the Saints, as the Apostle saith, *Ye are the Temple of the Living God, even as God hath said,I will dwell in thē, & walk (with them:)your body is the temple of the Holy Ghost.* On the other side, we are said to walk with God, as did Enoch, & Noah, and as the Lord requireth of every man that *he humble himself to walk with his God;* we dwell in his tabernacle forever, our trust is under the covering of his wings, & as the Apostle John saith, *He that keepeth his commandments dwelleth in him, and he in him.*

25. This grace is so heavenly and supernatural, as it cannot be comprehended by the carnal man; nor embraced & walked in with comfort by sinners & hypocrites. The natural man thinketh *the dwelling of God is not with flesh;* the vnbeleeving among the Saints, in day of their distress do say, *Is the Lord among us or no?* The sinners and hypocrites 〈...〉 Zion, are afraid saying, *who among us shall dwell with the devouring syre? who among us shall dwell with the everlasting burnings?* And indeed ye throne of iniquity hath no fellowship with him; but ye pure of heart edure as seeing him who is invisible; they sing, The Lord of hosts is with us, the God of Jacob is our refuge; they serve him and see his face, his name is on their foreheads, & they say, It is good for us to draw near unto God; Lord lift up the light of thy countenance upon us.

26 This conversing of the Saints with God is spiritual and mystical; we walk by faith and not by sight; faith which is the evidence of things not seen. He that is joined to the Lord *is one spirit* saith the Apostle. Again God's walking with us is strange and uncouth to the world; for he bringeth us into many tribulations; his way is in the sea, his paths in the great waters, and his footsteps ar not known; he leadeth us through the wilderness, through a desert and wast land, and by the shadow of death; where fyry serpents are, and scorpions, and drought, without water; to humble us and to prove us, to know what is in our heart, that he may do us good in the latter end; he bringeth us through the fire, and fineth us as the silver is fined, and trieth us as gold is tried; & yet he saith *It is my people,* & we do say, *The Lord is our God.*

27. And hence ariseth, the comfort of our harts, that always we behold God with us, yea feel him within us; and answer Amen by faith to all his promises. He saith Fear not for I am with thee, be not afraid for I am thy God; we say again, Though I should walk through the valley of the shadow of death, I will fear no evil, because thou art with me. He saith of every of his Saints, I will be with him in trouble, I will deliver him and glorify him; they testify & say; I beheld the Lord always before me, for he is at my right hand that I should not be shaken; gather together on heaps ô ye people, and ye shall be broken in pieces, take counsel together, yet shall it be brought to naught, pronounce a decree, yet shall it not stand, *for God is with us.* The Patriarchs moved with envy, sold Joseph into Egypt, but *God was with him* (saith the scripture,) and delivered him out of all his afflictions. To Jacob God said, turn again to the land of thy fathers & to thy kindred, & *I •ilbe with thee;* in his return, he was in danger & prayed, ô God of my father Abrahā &c, Lord which said est unto me return to thy country and kindred, and *I will do thee good.* Thus always ye Saints assure themselves of good by God's presence with thē, and of shelter frō evil; & count them selves naked and helpless when he withdraws his face; as when in displeasure he had moved his Tabernacle far off from the host of Israel, and seemed as if he would have walked no further with them; then Moses said, *If thy presence go not with us carry us not hence; & wherein now shall it be known that I and thy people have found favor in thy sight? shall it not be when thou goest with us? so I and thy people shall have preeminence before all people that are on the earth.* Finally, as the Saints encourage themselves against their foe• with this, *their shadow is departed from them, & the Lord is with us, fear them not:* so God foretold that when many tribulations should come upon his people, they then would say, *Are not these troubles come upon me, because my God is not with me?*

28 For the presence of God, & communion of his graces, so saveth his Saints out of all adversities; that no wisdom counsel or strength of any enemy can hurt, no creature can hinder them frō their happiness; the Lord their God who goeth before them, he fighteth for them, and rideth upon the heavens for their help▪ the eternal God is their refuge, & under his arms they are forever, he casteth out the enemy before them and saith, Destroy; so as wax melteth frō the presence of the fire, the wicked perish from the presence of God; But his people he upholdeth in their integrity, and doth set them before his face forever, both they and their seed shall stand fast in his sight; for they ar his portion or inheritance, and they shall walk in the light of his countenance, he leadeth them with his own glorious arm, dividing the waters before them, to make himself an everlasting name; he saith, prepare the way, take up the stumbling blocks out of the way of my people, so causeth he them to go upright, giving strength unto him that fainteth, & multiplying might to him that hath no power, and they renew strength, they lift up the wings as the eagles, they run & are not weary, they walk & faint not. He supply 〈...〉 their wāts, filling the hungry sowl with good, & satisfying the soul that thirsteth after righteousness; for righteousness goeth before him, & setteth her steps in the way; he bringeth near his justice, it is not far off, and his salvation shall not tarie, for he giveth it in Zion, and his glory unto Israel.

29. And they again, being a people in whose heart is his law, & knowing that *two cannot walk together* (as saith the prophet,) *except they be agreed;* labor by faith to hav peace with him, and to walk before him in uprightness, to walk worthy of him, and please him in all things, being fruitful in all good works, and increasing in the knowledge of God. For this they hav promised unto him when they entered into his covenant; & therefore are their souls delivered from death, that they may walk before the Lord in the land of the living. And because to walk *before God,* is to walk *in his Law,* (as the scripture teacheth;) therefore love they the law of the Lord, it is their meditation continually, and it is written upon the table of their heart; their delight is in his commandments which they have loved, their hands also do they lift up unto them, their mouth talketh of them, their feet run in them, their soul keepeth them, and they will never forget them; all their members are given up as instruments of righteousness to serve and please the Lord, & they apply their heart to fulfil his statutes always even unto the end. Thus their righteousness goeth before them, and the glory of the Lord embraceth thē, he strengtheneth thē *in the Lord,* & they walk in his name, their harts being stable and unblameable in holiness before him, and there is no condemnation unto them, for that they are in Christ Jesus, and walk not after the flesh but after the spirit.

30. And now they eat their bread with joy, and drink their wine with a cheerful heart, because God accepteth their works, the words of their mouths, & the meditation of their harts. They please him and have his blessing even in their civil affairs and handy labors: the world and all earthly creatures are subdued unto them, and they use them for their service and comfort in the Lord; if they eat, it is to the Lord, if they eat not it is to him also, giving God thanks, and doing all things that they do, unto his glory. So though they be in the world, yet are they not of the world, and though they walk in the flesh yet war they not, neither walk they after the flesh; but being on earth, their conversation is in heaven, and the way of

Life is on high unto them, to avoid from hell beneath. They seek the Lord and his strength, they seek his face continually, and with the joy of his face he maketh them glad, and in the secret thereof, he hideth them from the pride of men, he keepeth them as the apple of his eye. He saith unto them, Hear my law o my people, incline your ears to the words of my mouth, obey my voice and do all things which I command yow, so shall ye be my people, and I will be your God: they answer, all people's will walk everyone in the name of his God, and we will walk in the name of our God forever and ever; teach us thy way o Lord, and we will walk in thy truth, knit our harts to thee, that we may fear thy name, Thus hoping for his glory which is to be reveled, they purge themselves as he is pure, and walk in the light, as he is in the light, having fellowship one with another, & the blood of Jesus Christ his Son cleansing them from all syn. And the Lord giveth strength unto his people, the Lord blesseth his people with peace; he is as the dew unto thē, they grow as lilies and fasten their roots as the trees of Lebanon, dwelling under his shadow they revive as the corn and flourish as the vine, and still bring forth fruit even in their hoary age, and God is their guid even unto the death. Yet then forsaketh he thē not; but as when they lived, they lived unto him, so now when they die, they die unto him & are his; peace cometh, and they rest in their beds, everyone that walketh before him, til their changing shall come, and they be translated from death to life, to see the king in his glory, even God as he is, & to be satisfied with his image.

31. For notwithstanding all this grace, and communion that we have with God by faith; we ar not perfect, neither shall be, til we have attained the resurrectiō of the dead: here we see through a glass darkly, & not face to face, we know in part only, and do grow in grace and knowledge daily; we behold the, glory of the Lord with open face, but as in a mirror, and ar changed into the same image from glory to glory as by the Spirit of the Lord. We have first our infancy, and are as babes in Christ; after we are as young men strong in faith, and do overcome the wicked one; and proceed in riper years, wexing old in faith, and knowledge of him which is from the beginning: thus our way shineth as the morning light, that shineth more and more unto the perfect day; and we walk on earth, as did Abram in Canaan, going and iourneying towards the South.

32. But of all the ways & means, whereby we hav communion with God, there is none more lively, powrful & comfortable then *Prayer;* whereby we converse with the Lord most nearly, pour out our complaints as children into the bosom of their father, & praise his name; ar heard & answered of him to ye glory of his grace, ye joy of our harts, & the increase of our faith, with all virtues and fruits of the Spirit.

33. The ground of this heavenly exercise, whereby man is so bold as to come unto the throne of grace, and talk with God, is his commaundment which saith, * *Cal uponme in the day of trouble, I will deliver thee, and thou shalt glorify me;Cal unto me, and I will answer thee, and show thee groat & mighty things which thou knowest not.* Moreover he willeth us to be nothing careful, but in all things to let our requests be shown unto him, in prayer and suppplicatiō; with giving of thanks; yea to pray continually, and in all things to give thanks, because this is the will of God in Christ Jesus towards us.

34. To guide us in this action, he hath given us outward instruction in his word, that we may ask according to his will; with assurance, that whatsoever we so ask, he heareth us, and we have the petitions that we desire of him. He giveth us also inward assistance by his Spirit which dwelleth in us, and is the Spirit of the adoption-of-sons whereby we cry *Abba Father;* which spirit also helpeth our infirmities, (who know not what to pray as we ought,) and itself maketh requests for us with sighs & groans unutterable. Thus pouring out upon his people (as he did promise,) the spirit of grace & of supplications, and furnishing them with gifts for this heavenly work, he heareth & granteth their requests, as David saith *Lord thow hearest the desire of the poor, thow preparest their heart, thow bendest thine ear.*

35. So when we cal upon the Lord in our trouble and cry unto our God, he heareth our voice out of his temple, & our cry comes before him into his ears; yea before we cal, he answereth, & whiles we speak he heareth; for by the blood of Jesus we may be bold to enter into the holy place, & ask the Father in his name, & we shall receive that our joy may be full; the spirit also maketh request for us, according to the will of God; & he that searcheth the harts, knoweth what is the meaning of the Spirit; and the odour of our prayers, cometh up as the sweet incense before him, being perfumed with those odors that are offered with the prayers of all Saints, out of the Angels hand, that Angel of the Covenant, who is now at the right hand of God, and maketh request also for us.

36. Thus the Saints have access unto God, and near communion with him in prayer; (though the wicked cal not upon him, or if they call, he heareth them not.) Their golden vials are full of odors, they delight in the Almighty, and lift up their faces unto God, they make their prayer unto him, and he heareth them, & they pay their vows, saying, I will thank thee for thou hast heard me, and hast been my salvation, Blessed be God which hath not put back my prayer, nor his mercy frō me.

37. The fruits that come vntovs by this holy exercise are moe then can be told; there being infinite occasions from day today, of making request to the Lord, and filling our mouths with new sōgs of praise for our salvations. Admirable is the force and valor of this actiō, which peirceth the heavens and cometh unto God, and prevaileth with him, in whatsoever we ask according to his will, if we ask in faith, & waver not: for he is near to all that cal upon him, to all that cal upon him in truth; & fulfilleth the desire of them that fear him, unto whō he hath promised, *Open thy mouth wide and I will fil it.* Herevpon Moses said, *What nation is so great, unto whom the God's come so near unto them, as the Lord our God is near unto us, in all that we cal unto him for?* And if he be so near unto everyone of us; let us know also, that it will be our good to draw near unto him, & to say revive thou us, and we will cal upon thy name, because thou hearest the prayer, unto thee shall all flesh come; trust in him always ye people, pour out your harts before him, for God is our hope; *our God will hear us.*

38. By all these things (& many other the like,) we may see how God hath exalted the horn of his people, which is a praise for all his Saints the sons of Israel, a people near unto him; unto whom he hath given most great & precious promises, that by thē they should be partakers of the godly nature, in that they flee the corruptiō which is in the world through lust; with whom he so graciously communicateth his goodness, y^{t} they taste in this world, of the

powers of the world to come, and o•e walk in the light of his face, & feel his holy presence with them. Which presence, although it be with every of his Saints, in all places where they become; yet is it most lively seen in their Assemblie, and there he is very terrible. For this cause did his people love the habitation of his house, & desired to dwell there all their days, that they might be hold his bewtie; and being absent from it, their souls thirsted for God, saving, *when shall we come and appear before the presence of God?* for they knew his promise which had said, *Inevery place where I shall put the remembrance of my name, I will come unto thee & bless thee;* they knew God was in the mids of his sanctuary, it should not be moved, he would help it very early. But of this holy society, more is to be spoken particularly in another place.

CHAP. XII.

Of the Communion that we have with Jesus Christ our Mediator.

IEsus Christ being God manifested in the flesh, is given of the Father to be the only *mediator* between him and us; and he hath given him power to execute judgment, in that he is the son of Man. He is the head of the body of the Church; in him all the buylding coupled together groweth unto an holy Temple in the Lord, and we all are built together in him, to be the habitation of God by the Spirit; he is the way, the truth, & the life, no man cometh to the Father but by him. And of him and his mediation, this Oracle was spoken of old to the Saints; that their Noble-ruler should be of themselves, & their Governor (Christ) should proceed from the mids of them; & God would cause him to draw near and approach unto himself, (when he should ascend and sit at his right hand to make intercession for us;) for who is he (else) that warranteth his heart to come unto me saith the Lord: And ye shall be my people, and I will be your God.

2. As we are made the people and portion of God by Christ, & brought by him unto the fellowship and glory of his Father; so is there a special fellowship and communion that we have with Christ, being called thereunto of the Father, as it is written, *God is faithful, by whom ye are called unto the communion of his Son Jesus Christ our Lord.* And that this hath always been the chief end and scope of God in all his Oracles, since the world began, to draw men unto Christ, & so unto himself, is before shown.

3. The sum of the grace given us through communion with our Lord Jesus, is cōprised in those words of the Apostle saying, that Christ is of God made unto us *Wisdom, and Justice, and Sanctification, and Redemption.* These things he is unto us by virtue of his Mediatorship, which consisteth in the three functions or offices of Prophecy, Priesthood, & Kingdom, committed unto him by the Father. For frō the in most holy place, and from the bosom of the Father, is he come to declare God unto us; he is a Prophet raised up of the Lord, to speak unto us all that he commanded him, and him are we willed for to hear; the yles are to wait for his Law. And as he being worthy obtained to open the book that is in the right hand of him that sitteth on the throne, & to loose the seven seals thereof; because all the treasures of wisdom, and knowledge ar hid in him: so having made known to us all things that he heard of his Father, having declared and still declaring his Name by his word and spirit, he is the Power

of God and the wisdom of God unto us. And the things which he hath declared are two; 1 the Law to show us our syn, and the evils due for the same: 2 the Gospel to show us our righteousness by grace from God, with the blessings that flow therfrō. He also being our great high priest or sacrificer hath taken away our sins and all the evils accompanying them, hath redeemed us from the Curse of the Law, finished wickedness, & sealed up sins, made reconciliatiō for iniquity, & brought the gift of righteousness or Justice: so by his obedience we ar made just, & grace shall reign by justice, unto eternal life, through Jesus Christ our Lord, whose blood doth also purge our consciences from dead works to serv the Living God, and by the same hath he sanctified his people, and contineweth a Priest forever, and is both our *Justice* & *Sanctification.* Finally this our redemption from evil, and restauration unto happiness, he conserveth & maynteyneth by his mighty power, frō all enemies whō he hath subdued under his own feet, & will also subdue under ours: and is therefore named our *King,* whom all kings shall worship, all nations shall serv, who will redeem our souls from deceit & violence, will give us also the redemption of our body, and cause our last enemy Death to be swallowed up in victory, & so will be our full Redemptiō forever & ever, at his appearing with glory, in the *dayof Redemptiō.*

4. More particularly, touching his *Prophesy* and our communion with him therein; as God gave him for a witness to the people, for a Prince and a Commander unto them; so shown he himself to be a faithful and true witness, in that he spake to the world, the things which he had heard of the Father. This he did in his own person whiles he walked with mē; teaching the true meaning and end of all his Fathers Law, and urging the sincere keeping of it in Love; freeing it also from the false glosses and leaven of the Pharisees, and cutting down their traditions; for the Lord to this end, had made his mouth like a sharp sword; that by the breath of his lips he might slay the wicked. He also taught the glad tidings of the Gospel unto the poor; thereby healing the broken hearted, preaching deliverance to the captives, recovering of sight to the blind, and the acceptable yere of the Lord: that whosoever should hear his word and believe in him that sent him; should hav everlasting life and not come into condemnation, but was passed from death unto life. So he hid not his Fathers righteousness within his heart, but declared his truth and his salvation; he concealed not his mercy and his truth from the great congregation, but preached peace and comfort to his people. For God had given him a tongue of the Learned, that he might know to minister a word in time to him that is weary: grace was poured in his lips, and they they were like lilies dropping down pure myrrh, and his mouth was sweet things.

5. As in his own person, so did he by others publish the will of his Father, using hereto the ministry both of men and Angels. He gave and still giveth the gifts of ministry unto many men; above all other he furnished his Apostles with power from on high, & sent them to teach all nations to observe all things whatsoever he had commauned them, (and he had made known to them all things that he had heard of his Father:) and they faithfully performed their charge keeping nothing back, but showing mē all the counsel of God, for Christ spake in them: so that now we have the mind of Christ, and the word is near us, even in our mouth and in our heart, neither may we admit of any other doctrīe though it should be taught by Angels from heaven, but that wch we have, we must hold fast til he come. And

Christ it is, that hath always reveled God's will unto the world since the begīning. He it was that preached in Spirit, to those that were disobedient in the days of Noah; he sent Esaia• to preach unto Israel, and furnished him with gifts & graces for that work; and still he sendeth his messengers daily for the gathering together of the Saints, the work of the ministry, and edification of his body, til the worlds end; & they are his glory. Finally the heavenly Spirits ar also his messengers for this end and purpose, when he seeth meet so to employ them, as it is written, *I Jesus have sent my Angel to testify unto you these things in the churches.* Thus opening unto us by all means, the secrets of his Gospel, our souls ar comforted, for he bringeth us into his wine cellar, and Love is his •anner over us.

6 To assure the world that he was both the wisdom and power of God, he confirmed his doctrine •y signs and wonders, doing such works as no other man did; even as his words were such as never man spake, his enemies being judges. He gave also of this power, to such as believed in his name and wer his witnesses; himself working with them, & confirming the word with signs that followed.

7. Unto this outward administration, Christ annexeth his inward grace by divine power; making even the Dead to hear his voice and live, for he hath the words of eternal life, he openeth the harts and causeth attention, he openeth the minds and causeth men to understand the scriptures; he giveth them also a mouth and wisdom, which all their adversaries are not able to speak against, nor resist.

8. Now all this life and grace doth Christ communicate with the Saints, being their Head, & they his members. For first the Ministers of the word, how great gifts or authority soever they have, they all are ours, and we Christ's, and Christ God's; we are to try their doctrine by the scriptures, for they have not dominion over our faith, but are helpers of our joy; and in declaration of the truth are to approve themselves to every man's conscience in the sight of God. Secondly the Word itself, even all the scriptures, are given unto us, and written for our learning and comfort; & this not only to know for ourselves, but to teach exhort and edify one another. Therefore is the word said to be *graffed* in us, and what by it we do believe, we also may boldly speak, and freely practice, even all that Christ hath commanded; that as he is a faithful and true witness, so we also that are the Lord's witnesses with him his chosen servant, (as saith the Prophet,) may bear a good testimony unto the truth; & having his word dwelling in us plenteously in all wisdom, may thereby ourselves understand righteousness & judgment, and equity, and every good path, and be preserved from the evil way; and unto others may impart the honey and milk of God's graces that are under our tongue: and having the high-acts of God in our mouth, and the two-edged sword (of his word) in our hands, may execute vengeance on the hethen, corrections among the people; binding their kings in chains, and their nobles with fetters of iron; this honor is to all his Saints: who holding forth the word of life, do shine as lights in the world; Christ illuminating them with his glory continually, and making his Church by his *Prophesy,* the *valley of Vision,* as of old it was named.

9. Touching his *Priesthood,* and our communion therewith, two things ar to be considered; First What of his grace in his own person he hath wrought and worketh for us; to weet, *the*

things pertaining to God, (as the Apostle speaketh:) which are, the *Offring of a sacrifice,* to make reconciliation for our sins; and *Intercession,* which as our *Advocate* he maketh with the Father for us. Secondly, what by his mighty power he graciously worketh in us, and applieth unto us; whiles he maketh us also *Priests* unto God his Father, and communicateth with us his obedience, death, burial, resurrection, & ascension; so causing the Blessing of God to come upon us, (as he is that seed in whom all families of the earth shall be blessed.) and giving us comfort and peace. Under these two heads, are all things comprehended, that pertain to our Justification, & Sanctification, in the sight of God.

10. These three things of *Reconciliation, Intercession* and *Blessing;* the Priests of Moses law, in shadow & figure of him performed of old for Israel. The first, whiles at the brazen altar, they offered Burnt- offerings, and For-syn; made atonement, & obtained forgiveness at the hands of God, for the sinners: but chiefly when the high-pressed sanctified the Most holy place, with blood of the Sacrifice, & made an atonement for the children of Israel, for all their sins once a yere. The second; whiles at the golden altar, he burned sweet incense every morning and evening; and once a yere also, made recōciliatiō upon the horns thereof, with the blood of y˙ Syn-offering; & entered with in the veil; putting incense on the fire in the cēser before the Lord, that the cloud of the incense covered the Mercyseat. The third, when having finished his ministry, the Sacrificer lifted up his hand towards the people, and *Blessed them;* as he was separated of God *to bless in his name forever,* and to *put his name* upon the childrē of Israel, that he might bless them, as he had promised.

11. The truth of these three, are fully performed by the Apostle and High priest of our profession Christ Jesus. For, that he might reconcile us unto God, because it was impossible that the blood of bulls and goats should take away sins, neither would his Father accept other sacrifice or offering, then the body which he had ordained his Son: therefore through the eternal Spirit he offered himself without spot unto God, and gave his sowle for the ransom of many, bare our sins in his body on the tree, and by his own blood entered in once unto the holy place, (not the holy places made with hands, but into very heaven,) and obtained eternal redemption. So the Lord took away the iniquity of his land in one day, (as he had promised;) for the ransom was most precious, even of infinite value & effect, seeing by the union of the God head with the manhood in this our High-priests person, it was the blood of God himself, (as the scripture speaketh,) wherewith we are purchased. Thus Christ hath reconciled us that were enemies, unto God by his death; and hath put away syn, by the sacrifice of himself: for he was the ‡ Lamb of God, that taketh away the syn of the world; and the prophesy of Abraham was fulfilled, *God will provide him a Lamb for a burnt offering, my son.*

12. Touching Christ's *Intercession,* as he prayed for his church when he was on earth, and his Father heard him always; so now being ascended and set at the right hand of God, he still *maketh request* for us, being therefore entered into very heaven, to appear now in the sight of God for us. Whose prayer as it is pure and perfect, so prevaileth it with God, and is of unspeakable efficacy, to make us to be accepted. For the Father loveth the Son, and accepteth him better then he did his servant Job, when he prayed for the trespassers. This is that *Angel,* (the Angel or messenger of the covenant,) that hath a golden censer, & much

odors, which he offereth with the prayers of all Saints, upon the golden altar that is before the throne; the smoke of which odors, with the prayers of the Saints, goeth up before God out of the Angels hand: and unto his requests, which he maketh for his afflicted people, the Lord answereth good and comfortable words. Thus our high sacrificer, having the names of the whole Israel of God, as it were graven upon two precious stones, and embossed in gold; beareth us upon his two shoulders, for a remembrance; and presenteth us pure & holy & just, before the Lord.

13. The things towards us, which ar his *Blessing* and the fruits that follow, he graciously communicateth as a merciful & faithful high priest, touched with the feeling of our infirmities; being raised up unto us of God, and sent *to Bless us, in turning everyone of us from our iniquities.* And as at the end of his ministry upon earth, he lifted up his hands and blessed his disciples, and then was taken from them into heaven: so, continewing still a priest forever after the order of Melchizedek, (who met Abrahā & blessed him,) he still blesseth the children of Abraham; giving and applying the promises of the Gospel, unto the harts and consciences of his people; even the favor & protection of God, the light of his countenance, and his peace. So the blessing of Abraham cometh on us through Christ Jesus, who is that promised seed, in whom all nations ar blessed; and whom God hath set to be *Blessings forever.* Thus Christ, by *Sacrifice* hath merited, by *Intercession* obteyneth, and by *Blessing* bestoweth and distributeth unto us, the love & graces of God his Father, even all things pertaining to life and godliness: that we being partakers of his peace, may again bless God, even the Father of our Lord Jesus Christ, which hath blessed us with all spiritual blessings in heavenly things in Christ, as the Apostle saith.

14. The communion of this *Blessing,* is more particularly to be discerned in that honor of *Priesthood,* which is given to all Christians; & the seals of God's grace, and love towards us in Christ. For he hath made us *Priests* unto God even his Father, and we as lively stones are made a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. For first, applying him unto ourselves by Faith, his sufferings death & burial are ours; his righteousness, resurrection, and glorious victory over syn, Satan, Death and Hel, ours; so that we by the blood of Jesus, may be bold to enter into the holy place, (though the Levitical Priests might not enter into the shadow thereof at all times;) by the new & living way which he hath prepared for us, through the veyl that is his flesh: even boldly may we go unto the throne of grace, that we may receive mercy, and find grace to help in time of need. Presenting unto God his Father and ours, this Lamb that was slain for our sins, who is our surety and our sacrifice, by whose stripes we are healed, by whose death we are restored to life, by whose body once offered we are sanctified; upon whose head we have laid the burden of our sins, and by whose *curse,* we are made the *heirs of blessing,* and of all the riches of God's grace.

15. We also give up our own bodies a living sacrifice, holy, acceptable unto God, which is our reasonable serving of God; so the heavenly Jerusalem is filled with the Flocks of men, as the earthly once was with Flocks of holinesses or sacrifices external. Our spirits being contrite, our harts humbled and broken for our sins; ar the *sacrifices of God* also, which he will not

despise. By Christ, we offer the sacrifice *of Praise* always to God that is the fruit (or calves) of our lips, which confess his name, and magnify him with thanksgiving: this also pleaseth the Lord, better then ox or heifer, that beareth horns, that parteth the hoof. Our alms and offerings for relief of the poor, especially the ministers of the Gospel of Christ: are *an odour that smelleth sweet, a sacrifice acceptable & pleasant to God.* Finally if we be *poured out* as a drink offering, upon the sacrifice & service of the faith of Christ's church, & do resist unto blood striving against syn: we have cause to rejoice; for precious in ye sight of the Lord, is the death of his Saints; & the ‡ souls of such, rest under the altar, til the Lord holy and true, do avenge their blood on thē that dwell on the earth.

16. This honor of *Priesthood,* (which no man can take to himself, nor any other thing except it be given him frō heavē,) Christ giveth unto us, of his rich grace by his word & spirit. For as by the preaching of ye Gospel, he is daily described in our sight, and among us *crucified:* so we by the ministry of the Gospel, are made an acceptable offering unto the Lord, being sāctified by the Holy Ghost. His word is a sharp two edged sword, and divideth a sunder the sowl and the spirit, the joints and the marrow; by it we are taught to mortify our members which are on earth; his spirit is as fire, where with we being baptized, do also mortify the deeds of the body, that we may live, & give ourselves up unto God for a living sacrifice. The afflictions that we feel in this world, when for his sake we are killed all the day long, & are counted as sheep for the slaughter, do bear about in our body the dying of the Lord Jesus, and are always delivered unto death for Jesus sake, that the life also of our Lord Jesus might be made manifest in our mortal flesh: these serve for furtherances of our sanctification, by being partakers of his holiness; and make us as sacrifices, and a prey for the ravenous fowls, whiles we liv strangers here on earth, the land that is not ours, as did Ahrahams seed. Thus ar we named the *Priests of the Lord,* and hav authority in every place *to offer incense* unto his name, and a pure offering, both we and our works, (our spiritual sacrifices,) being acceptable unto God in Christ Jesus.

17. To illustrate and seal up more assuredly our communion with Christ's Priesthood, We ar washed with water, for a sign & assurance, of the forgiveness & washing away of our sins, and to be as the laver of our regeneration & new birth; whereby we ar also baptized into his death, and buried with him by baptism; that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life, our old man being crucified with him, that the body of syn might be destroyed, and ourselves be dead to syn, but alive to God in Jesus Christ our Lord; whom by this symbol we have put on, and do bear his name upon us, with the name of the Father and of the holy Spirit. And after this, Christ often feedeth our souls, with his own body & blood, which was broken & poured out for our sakes, figured out unto us by bread & wine: hereby cōfirming the former grace of remission of sins, and a further growth in Christ continually, into whom we ar incorporate, & have so near a communion with him, under these visible earthly elements; which we looking past by the eye of faith, seeing and feeding upon Christ, have our life by him, do dwell in him & he in us, and shall by him be raised up at the last day, unto life eternal.

18. Having seen how Christ being our *Prophet* informeth us in all the wisdom of God, and by the *Law* showeth us our syn & wretchedness; by the *Gospel,* our justice & happiness; and being our *Priest* & *Sacrifice,* hath by himself purged us frō all syn, & given us the gift of justice and sanctity to present us pure & blameless before God his Father: it remaineth, that we also consider, how he conserveth and mainteyneth this our blessed state; against all enemies, by his mighty power and sovereignty, which as Lord and King he hath over all.

19. This sovereignty, is set forth by divers titles of honor and dignity given him in the scriptures; as when he is named Messiah the *Governor, Captain* or *Fore- leader;* the *Ruler,* that is, having dominion right and authority, to govern and guide his people; *Michaelthe great Prince;* the *Captain of the Lord's host; a master* or *Commander* to the people's; *a Potentate* or *Mighty one;* the *king of kings & Lord of Lord's,* and *Prince of the kings of the earth,* the *Lord of all,* unto whom is given *all power in heaven & in earth,* an *everlasting dominion,* & honor and kingdom, that all people's nations and languages shall serv him. And he the true Melchizedek king of Salem, shall reign as king in justice, and sit as Prince of Peace, upon the throne of David, & upon his kingdom; to order it & to stablish it, with judgment & with justice, frō henceforth even forever.

20. This *kingdom* of Christ, is no earthly Monarchy, nor of this world; but spiritual and heavenly: and therefore is more mighty then the kingdoms of the earth, able to beat down, break in pieces, & grind to powder all adverse power and domination; whither of this world, or the spiritual wickednesses which are in the high places.

21. Therefore also is the manner of administering this kingdom, no• worldly nor pompous; but a• Christ the king himself, came unto us poor, and riding upon an asse• and he the *Lion* of the tribe o• Judah, the root of David, was fo• to see to, like *a killed Lamb:* s• menageth he his kingdom still• neither by an army, nor a Power but by his Spirit; that it cometh not with observation, for men to say, *Loe here or loe there,* but is with in us; wielded by the spiritual scepter of his word (the Gospel of the kingdom,) and by the almighty working of the Spirit, and therefore containeth in it *mysteries* or secrets, that cannot be understood but by the gift of God.

22. Our Lord himself, hath subdued, and daily subdueth all his foes; the world he hath overcome; syn he hath condemned and putaway, Death he hath abolished; & the Devil that had the power there of, he hath destroyed: neither shall these, or any of these, ever have dominion over him; but he shall reign, til he hath put all his enemies under his feet, and death and hell be cast into the lake of fire.

23. This his power & regiment, he communicateth with his Saints, two manner of ways; First by applying unto them for their benefit and salvation, all that himself hath done and doeth; as the Lord saith by his prophet *I will camp about mine house, against the army, against him that passeth by, and against him that returneth, & no oppressor shall come upon them anymore.* And as for their sakes, Christ sanctified himself, so for their comfort he overcame the world; to take away their sins, did he appear, when in himself there was no syn; for the children of the people Israel standeth this Michael the great prince, & fighteth against the Dragon and

casteth him out of heaven; where now is salvatin, and the kingdom of our God, and the power of his Christ; the accuser of the Saints being cast down. Wherefore the Lord being *king,* the earth may rejoice, and the multitude of the yles be glad; because he preserveth the souls of his Saints, he will deliver them from the hand of the wicked; he will judge the people of God in justice, and his poor with equity, that the mountaynes & the hills shall bring peace to the people by justice, and in his days the righteous shall flourish, and abundance of peace shall be so long as the moon endureth. For the chariots being cut off from Ephraim and the horse from Jerusalem, the bow of the battle shall be broken, and he shall speak peace unto the natiōs; but in y˙ mornings he will destroy all the wicked of the land, smiting the earth with the rod of his mouth, and slaying the wicked with the breath of his lips; woūding kings & treading down people's in the day of his wrath. Therefore the poor shall commit themselves unto him, and triumph in his salvation saying; *The Lord is king forever and ever, the hethen are destroyed forth of his land;the kingdoms of this world are our Lord's, and his Christ's, and he shall reign for evermore.*

24. Secondly he communicateth with his Saints this grace, to be *Kings* also with him, and to reign on earth: that as himself sitteth & ruleth upon his throne, & is a *Priest* upon his throne, and the counsel of peace is between them both: so they whom he hath made *kings* & *Priests* unto God his Father, being a kingly priesthood, even a *kingdom of Priests* and an holy nation; having part in the first resurrection, the second death may hav no power over them; but being the Priests of God and of Christ, and reigning with him the term of years limited; at last, whē they have overcome, may sit with Christ in his throne; even as he overcame, & sitteth w^{t} his Father in his throne.

25. This spiritual kingdom, whereby the Saints reign on earth, is first over their own sins and corruptions; for they are careful to be upright with God, and to keep themselves from their wickedness; and the Lord subdueth their iniquities, that syn shall not have dominiō over them, because they are freed from it, and made servants unto God, having their fruit in holiness, and the end everlasting life. And this victory whereby they overcome themselves, is greater thē all earthly conquests, according to the true proverb; *He that is slow to anger, is better then the Mighty man; & he that ruleth his own spirit, (is better) then he that winneth a city.* Secondly it is over the world, which also they set themselves against, as knowing that it lieth in wickedness; the wisdom thereof is foolishness, & cometh to naught; the pleasures of it are vanity, and vexatiō of spirit; the sorrows of it work death; and the amity thereof is the enmity of God: therefore flee they the corruption that is in the world through lust, walking before God as strangers & pilgroms on earth, not loving the world, nor the things that are in the world, which have neither satisfying nor fruit in thē but being crucified unto it, & it unto them, they keep themselves unspotted of it, & free frō ye bondage & servitude of the same; they use it, as though they used it not; they bear with patience all the reproaches & injuries that it offereth; yea though they be made the gazing stock & as the filth of the same, yet are they more then conquerors through him that loved thē, and do fulfil that which is written, *All that is born of God overcometh the world; & this is the victory that overcometh the world, evē our faith.* Thirdly the conquest of the Saints is over Satan himself, the prince of this world, and worker of all mischief. Him also they resist steadfast in the faith, and do

overcome him by the blood of the Lamb, & by the word of their testimony, and love not their lives unto the death: so that wicked one fleeth from them, and toucheth them not, for they keep themselves, because they are begotten of God, who will tread that adversary under their feet shortly, & with him shall be destroyed the last enemy, Death. And as now, the Saints do reign with Christ on earth, by faith and patience: so then, having judged the world, and even the Angels; they shall reign with him in glory, in heaven for evermore.

26. To teach us this Communion with Christ, we have in the scripture many doctrines & similitudes; as that he will make his church a roller & a new threshing instrument having teeth, for to thresh the mountayns, and bring them to powder; & make the hills as chaff: that he giveth strength and power to his people, making their horn iron, & their hoofs brass, & themselves as his bewtiful horse in the battle; that they shall be as the mighty men, which tread down (their enemies) in the mire of the streets in the battle; for the Lord of hosts shall defend them, & they shall devowr and subdue their foes. That Christ shall make his children *Princes* throughout all the earth; & as himself hath many Crowns upon his head, so will he communicate them with his Saints; as the crowns of his figure Jesus son of Iehozadak the high Priest, were to Helem, Tobijah and others for a memorial in the temple of the Lord. That as Christ is the head corner stone, upon which whosoever fall, shall be broken, & on whomsoever it fall, it shall grind them to powder: so Jerusalem (his church) shall be made a heavy stone for all people▪ all that lift it up shall be torn, though all the people of the earth be gathered together against it. That as Christ shall crush the nations with a scepter of iron, and break them in pieces like a potters vessel: so he that overcometh and keepeth his works unto the end; to him will he give power over nations, & he shall rule them with a rod of iron, that as potters vessels they shall be broken; even as he received of his Father, so will he give to that man, the *morning star.*

27. To illustrate this Cōmunion between our Savior and us, we have the similitude of an human body, the members whereof by their due joints and synewes ar joined to the head, receive from it life and motion, and government in all the actions and affairs: so Christ is the head of the body of his church, & communicateth with all the Saints his members, life and grace, and all good things for their conservation. Also of a vine or Olive tree whose branches ar made partakers of the juice sap and fatness that is in the root & stock: so we abiding in Christ the true vine, do by the juice & moisture of his grace live and bear fruits to the praise of God. Again as the husband and wife, ar not two, but one flesh; & the first woman built of the rib of man, was flesh of his flesh and bone of his bone, and so did love & live together partaking ech with others well fare: in like manner are we joined to the Lord, & made one spirit; he that made us is our husband, and we are married to him in faith; whereupon he nourisheth & cherisheth us; for we are members of his body, of his flesh and of his bones; and this is a great Secret, as the Apostle saith, which they that would behold, had need be carried in Spirit (as was John) to a great & an high Mountain, there to be shown this *Spowse* adorned with the glory of God, & all precious ornaments of his Spirit. And so greatly doth the King delight in her beauty, that the words which were spoken to the first woman Evah, how *her desire should be unto her husband;* are now on the other hand, (as touching the

affection of love) applied by the Spowse unto him whom her sowl loveth, *I am my well-beloveds, and his desire is towards me.*

28. From all that which is before spoken, of the Cōmunion that God hath called us unto with his Son, it followeth, that whatsoever justice and holiness was in Christ manifested in the flesh, either by nature or by actiō; the same is made ours by grace and imputation: as on the contrary, whatsoever syn & unrighteousness is in us by nature or action, the same is made his by imputation, and by him is healed and taken away; that it cannot be we now should perish, if we hold fast our faith and confidence of rejoicing unto the end. Whatsoever troubles, sorrows or temptations, (syn only excepted,) do befall us in this life; the like have befalle• unto him, were by him overcome, and shall from us, as already they are from him, be done away. Finally whatsoever freedom & liberty, Christ as mā, in ordinary estate, had on earth cōversing among men• the like hath he given, daily giveth & confirmeth unto Christians; whither we respect the spiritual law of God, or the politick laws of men, and civil states. For he it is that liveth in us; himself is ours, and we are his, graffed into his death and resurrection to eternal life: he hath given his glory unto Israel; even the glory that the Father gav him, hath he given us, that we may be one; as the Father and he ar one, he in us, and God in him; & where he is, there shall we also be to behold his glory; though for the present we walk by faith and not by sight, and it doth not yet appear what we shall be. The cōsideration of which riches of his grace, may cause us to say with the prophet, *how great is his goodness, & how great is his bewtie?* And we may conclude with the last word of Moses the man of God, *Blessed art thou o Israel: who is like unto thee, o people saved by the Lord, the shield of thine help, and which is the sword of thy glory? therefore thine enemies shall be in subjectiō to thee, & thow shalt tread upon their high places.*

CHAP. XIII.

Of our Communion with the holy Ghost.

ALthough the fellowship that we have with the holy Ghost, (who is one with the Father and the Son,) may much be discerned by that which is before spoken of God & of Christ: yet because the scripture speaketh many things of the work of God's Spirit in us, and particularly of the *Cōmunion of the Holy Ghost with us;* it will be for the good and comfort of the Saints, to consider the graces and benefits that do come unto them, by this communion also in particular.

2. And this the rather, for that the Spirit is the Comforter, (that other Comforter or Advocate,) which the Father at Christ's request doth give unto us for to abide with us forever, and cheer us in the absence of our Lord Jesus from us, (who is gone unto his Father and ours) that we should not be left as orphans on earth, destitute of help and comfort amids our many trials and tribulations.

3. Very great is the grace, & admirable the strength and consolation, which this Comforter giveth to the Saints; as the example of the Apostles themselves doth confirm; who all the while that Christ was with them in this world, though he ceased not to teach & inform thē, to comfort and embolden them, to reprove and blame them, as there was occasion: yet were

they weak and faint in faith, fearful of their enemies, forgetful of Christ's promises, without understanding of his mysteries, and overcaried many ways with their own infirmities. But when he had sent down upon them the promise of his Father, & endued them with power from on high, baptising them with the holy Ghost: then began they to speak with other tongues, as the Spirit gave them utterance, the wonderful works of God; shown great boldness in preaching the word, & with great power witnessed the resurrection of the Lord Jesus, and many signs and wonders were shown by their hands, and they ceased not to teach and preach Jesus Christ amongst many troubles; rejoicing that they were counted worthy to suffer rebuke for his name.

4. Neither unto them alone was the holy Ghost given, (though the abundance of his graces was poured most plentifully upon them;) but all that in those days, or before, or since, do believe in the Lord Jesus Christ, ar sealed also with the same spirit of promise▪ & furnished in some measure with the gifts of the same. Which grace the Lord himself proclaimed in that last and great day of the Feast of Tabernacles, saying, *He that believeth in me, as saith the scripture, out of his bel'y shall flow rivers of water of life;* speaking this of the Spirit, which they that believed in him, should receive; for if any man have not the Spirit of Christ, the same is not his.

5. As there is but one God and Father of all, and one Lord Jesus Christ; so is there but one and the same Spirit: although for the diversities of gifts which that Spirit distributeth among the Saints, the scripture sometime speaketh as of seven Spirits which ar before the throne of God; (seven being a full and perfect number, and signifying *Many:*) and these seven Spirits be the seven horns & seven eyes, (that is the manifold and absolute power & providence) of the Lamb Christ Jesus; of whom it was prophesied, that *the Spirit of the Lord should rest upon him; the Spirit of wisdom, and Understanding; the Spirit of counsel, & of strength; the Spirit of knowledge, & of the fear of the Lord:* of whō also it was witnessed, *God giveth him not the Spirit by measure.*

6. The Spirit, as he was at first creator of the world, with the Father & ye Son; & garnished the heavens: so is he still the finger of God, that worketh effectually all his actions, creating the creatures, & renewing the face of the earth. And generally as God speaketh unto men outwardly, by the ministry of his word: so sendeth he also inwardly, motions of his Spirit; against which many struggle, to their just judgment. In the old world God's spirit strove in man, as his word was preached by Noah; but they said unto God, Depart from us: wherefor they were wrinkled before the time, and the flood was poured out vpō their foundation. Whē Israel came out of Egypt, the Lord sent before them Moses Aaron & Miriam, to guyd them outwardly by kingdom priesthood and prophesy; he gave them also his good Spirit to instruct them, and Jesus Christ his Son, the Angel of his face or presence, saved them: yet they both envied Moses, and Aaron the holy one of the Lord; and often provoked, grieved, & tempted God himself, and limited the Holy one of Israel; they rebelled & vexed his holy Spirit, (ye Spirit of ye Lord which had given thē rest▪) therefore was he turned to be their enemy, and fought against them. In these last days of the Gospel, we are also taught, how some that have tasted of the heavenly gift, & were made partakers of the Holy Ghost; yet fall so away that they cannot be renewed unto repentance. So that even▪ wicked men and

reprobates, do often receive the gifts of the Spirit, whereby they do many great works, yet are not benifited hereby unto salvation▪ for they have not the grace of God to sanctify those gifts, & seal thē up unto the day of redemption; therefore God taketh his holy Spirit from them, and sometime sendeth his evil spirit in stead thereof, to vex them, as he did unto Saul; & this worthily, seeing there are of these wretches, that do even despite the Spirit of grace.

7. But the Saints elect of God, have another manner communion with the Holy Ghost; for their help comfort and sanctification in this life, and assurance of life eternal. For, because they are sons, God sendeth the Spirit of his son into their harts, which crieth Abba Father; so they are no more servants but sons, and heyrs also of God through Christ, who hath obtained of his Father this Comforter to abide with them▪ forever, even the Spirit of truth whom the world cannot receive▪ because it seeth him not, neither knoweth him; but they know him, for he dwelleth with them, & shall be in them; their bodies are the Temples of the Holy Ghost.

8. The communion which the Saints have with the Spirit, is in many particulars; and that from the beginning of their days, unto the end. For Jeremiah was sanctified, and John the Baptist filled with the Holy Ghost, even from their mothers wombs. And we all that are born of God, have our regeneration and new birth of the Spirit: & according to his mercy are saved, by the washing of the new birth, & the renewing of the Holy Ghost.

9. The word of God, which it the immortal seed whereby we are begotten, hath always been uttered, explained, and understood, by means of this Spirit. David testifieth of himself, that *the Spirit of the Lord* spake in him, & his word was in his tongue: our savior Christ, and his Apostles do witness also the same concerning him; so the things that he spake, we must receive, as the sayings *of the Holy Ghost.* The like is to be minded for Isaiah Michaias, and all other Prophets, by whose hands the Lord protested among his people *by his spirit;* for Prophesy (as the Apostle saith) came not in old time by the will of man; but holy men of God, spake as they wer moved *by the Holy Ghost;* the Lord Jehovah *&his Spirit* sent them. Yea Christ himself had the *Spirit of God* put on him, that he might show judgment to the Gentiles; and was anointed with the *Spirit,* that he might preach the Gospel to the poor; and unto the Apostles whom he had chosen, gave he commandments *throughthe Holy Ghost,* who also having received *the Spirit which is of God,* spake the things that were given them of him, not in the words which man's wisdom taught, but which *the holy Ghost* did teach them: so preached they ye Gospel unto the Saints, *by the Holy Ghost sent down from heaven.*

10. Unto this Gospel of salvation first preached by the Lord, and after confirmed by them that heard him; God bare witness both with signs and wonders, and with divers miracles and gifts *of the Holy Ghost.* For to one (as the Apostle saith) was given by the Spirit the word of wisdom; to another the word of knowledge, by the same spirit; to another Faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another the operations of great works; to another Prophesy; to another discerning of spirits; to another diversities of tongues; to another, the interpretations of tōgues▪ and all these things wrought even *the self same Spirit,* distributing to every man severally as he would.

11. But these spiritual gifts, though they were poured out upon many; yet are they not, neither ever were given unto all; as it is written, *Are all doers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?* Again, to all that have them, they ar not seals of the adoption of Sons; for if men have prophesy, and know all secrets and all knowledge; if they have all faith, so that they can remove mountayns, and have not Love, they ar nothing. Yet is this manifestation of the Spirit given to every man to profit withal: & as the Apostles were God's witnesses concerning the things which they said; so was *the holy Ghost,* whom God gave to them that obeyed him; the Spirit was one of the three witnesses on earth, as the Apostle John saith.

12. As the mystery of Christ was reveled to his holy Apostles and Prophets by the Spirit, & they preached the Gospel unto others, by the Holy Ghost sent down frō heaven; & as the ordinary permanent officers of the Churches, are made Overseers by the Holy Ghost, to feed the Church of God: so by the hearing of Faith preached, do men receive the Spirit; which God openly shown, when while Peter yet was speaking, the Holy Ghost fell on all them which heard th•• word. And as by the work of the Spirit, the word is received and believed; so is the same also obeyed, kept and retained, *through the Holy Ghost that dwelleth in us.* The Sacraments also have by him their effects in us, as it is written, *by one Spirit are we all baptized into one body, whither Jews or Greeks, whither bond or free, and have been a•• made to drink into one Spirit.*

13. And having thus our new birth, calling unto, and stablishing in the faith, by the work of the holy Ghost; we ar further by him confirmed, comforted, emboldened, & assisted, in all our spiritual battles against Satan, this world, and our own corruptions. For wear strēgthned by God's Spirit in the inner mā; & being armed with the word of God which is the sword of the Spirit, we stand fast; and though the enemy come like a flood, yet *the Spirit of the Lord shall chase him away,* as saith the Prophet. And in rebuking the world, he useth great boldness, convincing them of syn, of righteousness, and of judgment: so that God's servants ar full of power *by the Spirit of the Lord* and of judgment, and of strength, to declare unto the people their trāgression, and their syn; an example whereof we may see in Saul, who being full of the Holy Ghost, set his eyes upon Elymas the sorcerer and said; *O full of all subtlety, & all mischief, child of the Devil, enemy of all righteousness; wilt thou not ce•se to pervert the straight ways of the Lord? Now therefore behold the hand of the Lord is upon thee, & thou shalt be blind, and not see the Sun for a season.* And this courage the Saints have even before Princes and potentates of ⟨◊⟩ earth ⟨◊⟩ •ay be ⟨◊⟩ in Zech•••ah son of Iehojada, who being clo••ed with the Spirit, and rebuking the transgressions of the people, was therefore stoned with stones, at the commandment of the king. For the H•lie Ghost teacheth them in that •our what they ought to say; wherefore they are to take no thought how or what to answer, but resting upon the aid of God's Spirit, do boldly say, *• will speak of thy testimonies (Lord) before kings, and will not be ashamed.*

14 But in the Saints themselves, the Spirit is most mighty in operation for the subduing and sanctifying of their affections, and confirmation of their souls and spirits in the love & favor of God. For whereas before time, some of them were fornicators, idolaters, theves, covetous,

extortioners, or given to other like vices: they ⟨◊⟩ washed, they a ⟨◊⟩ , they ar •ustified in the name of the Lord Jesus, and by the Spirit of God. And whereas while they were fleshly, having not the Spiri• they walked after the flesh, and favou•ed the things t••• of, & could not •lease God, but were subject unto death: now he that raised up Christ from the Dead, doth also quicken their mortal bodies, because that his Spirit dwelleth in them; and so is fulfilled that which in figure God said of old unto Israel; *Ye shall know that I am the Lord, when I have opened your graves, ô my people, and brought you up out of your sepulchers, and shall put my Spirit in you, & ye shall live.* Who then living in the Spirit, do also walk in the Spirit, and by it do mortify the deeds of the body, not fulfilling the lusts of the flesh, which they have crucified, but bringing forth the fruits of the Spirit, which are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, tēperance▪ for when the Spirit is poured upon them from above; then the wilderness becometh a fruitful field, a• saith the Prophet.

15. And God wch hath promise• to pour water upon the thirsty, • stoods upon the dry ground, t• pour his Spirit upon the seed • his Church, and his blessing vpo• their buds; will not only give the Holy Ghost to them that desi• him; but also continue his gifts • graces for the assurance of the• harts; so that they shall not labou• in vain, nor bring forth in fear, because they are the seed of the blessed of the Lord, & their buds with them. The love of God is shed abroad in their harts, by the Holy Ghost which is givē unto them, and by him are they sealed unto the day of redemption; the same Spirit beareth witness with their spirits that they are the Sons of God; and hereby they know that they dwell in God, and he in them, because he hath given them of his Spirit, which is as a *pawn* or *earnest* in their harts, whereby they do not only behold the glory of the Lord with open face, but are changed into the same image, from glory to glory, as by the Spirit of the Lord. And this Spirit which they have received, is not the Spirit of bondage to fear again, (as at the giving of the Law, and looking upon Moses face,) but is the Spirit of adoption-of-children, whereby they cry Abba Father, even the Spirit of his Son Christ, which God hath sent into their harts, because they also are sons, and the blessing of Abrahā is come vpō them through Christ Jesus. So God's good Spirit leadeth them unto the Lan• of righteousness, and this is a par• of his covenant with them, tha•*his Spirit which is upon them,* an• his words which he hath put i• their mouth, shall not depart out • the mouth of them or their se•• or their seeds seed forever. Neith• will he hide his face anymore fro• thē *because he hath poured out his spirit upō the hense of Israel,* as he hat• promised by his Prophet. From a• which proceedeth unto the Sain• unspeakable peace comfort & joy which they find and feel, both • the receiving of the word, (as the Apostle saith *ye received the wor• in much affliction with joy of the holy Ghost;*) in the obedience the• unto in the kingdō of God; which is righteousness, and peace, and joy in the holy Ghost.

16. Amongst other benefits which the Spirit affordeth, this is one special, that it helpeth the Saints infirmities in prayer; who •ls know not what to pray as they •ught, but the Spirit itself maketh request for them▪ with sighs which cannot be expressed; & the request which he maketh is according to •he will of God, who sercheth the •arts, and knoweth what the meaning of the Spirit is.

17. But that the Saints be not deceived, and led astray from the truth, by any motion, suggestion, vision, revelation, or other means whatsoever, as from the Spirit of the Lord; our Savior hath given us a rule, to discern the work of his Spirit, from the delusion of Satan; which is this, that his Spirit *speaketh not of himself, but whatsoever he heareth he speaketh:* that he glorifieth Christ, for he receiveth of Christ's, (& all things that the Father hath at Christ's,) and showeth it unto Christians. Therefore is he the Spirit of truth, and leadeth into altruth, because he teacheth nothing but according to the word of God, which word is truth. And by that word must all spirits be tried; by it may be discerned the Spirit of truth from the Spirit of error: and Joshua, though he were full of the Spirit o• wisdom; yet was charged of God to attend unto the book of the Law, (for his direction,) to obser•• and do, according to all that was written therein.

18. Finally, the Spirit of God, hath generally in all things wrought much and mightily in and by the Saints. With this was Bezaleel filled, in wisdom and in understanding, & in knowledge, & in all workmanship, to find out curious works for the Lord's Tabernacle; with this were the seventy Ancients furnished for the government of Israel, & prophesied. With the wisdom of this Spirit, was Joshua full, after that Moses had put his hands upon him, & given him of his glory, when he ordained him to be his successor in the kingdom. And what should I speak of all the Judges, as of Othoniel, of Gideon, of •ephte & of Samson, upon whom the Spirit of the Lord came, clothed them, strengthened them, and prospered upon them; whereby they went boldly unto great battles, overcame their enemies, and •ent the wild beasts that roared upon them. The Prophets also & Apostles, were carried and guyded by the Spirit, in their ways words, and works; taught whom for to go to, and from whom to refrain; and had great intelligence of things for to come; and in every city, the Holy Ghost witnessed, such things as God's wisdom saw good to revele. So that the help which the Spirit ministereth to the Saints, is infinite and incomprehensible; and they may say to the Lord with the Prophet, *whishal I go from thy Spirit?* for loe, the wisdom of God poureth out her Spirit unto them, & maketh them understand her words: this Ointment they have from him that is holy, & do know all things: through the power of the Holy Ghost they abound in hope; by the comfort of the Holy Ghost, they and the Churches of them are multiplied and by him the offering up of the Gentiles (by the ministry of the Gospel) is sanctified: and whatsoever good thing is done among God's people, is not by an Army nor strength, but by the Spirit of the Lord of hosts, without which no man can say, that Jesus is the Lord.

19. Thus ar the Saints of God, advanced to honor & dignity, above all people's on the earth; being themselves the Temple of God, & having his Spirit dwelling in them: enjoying a most holy and happy communion, with the Father, and with his son Jesus Christ, and with the Holy Ghost; the grace and peace and comfort whereof, passeth all understanding, and can no way be sufficiently expressed, by the tongue or pen of man. And this holy communion with his people God shown of old by his prophet, in these gracious words, *I am with you saith the Lord of hosts with theWord, by whom I covenanted with you when you came out of Egypt; and my Spirit remaining among you: Fear you not.*

Al thy works praise thee, ô Lord; & thy Saints bless thee.

Psal. 145. 10.

CHAP. XIIII.

How the sores•yd communion and peace between God and his Sainsts, is sometimes interrupted by their sins: what unrest & trouble, they then feel in themselves; and how their ancient peace is renewed.

B•cause there is no man just in the earth, that doeth good and sinneth not; and whiles men dwell in these houses of clay, they be compassed about with their own infirmities, tempted of their own concupiscences, and besett with Devils, that always lie in wait to entrap and devour: it falleth out, that the Saints of God ar not only assaulted, but oftentimes foiled by their enemies, and do fall into snares, and loathsome trespasses, whereby God is dishonored, the Devil delighted, & their own harts wounded and distressed.

2. For our knowledge in this life, is but in part; so that through error & ignorance we oft do amiss; neither can any man understand or discern those errors. Our affections & lusts are not fully subdued, but do yet war in our members; the flesh lusteth against the spirit, and these lusts fight against the sowle, & ar as a law in our members, rebelling against the law of our mind, and captivating us to the law of syn which is in our members. Our strength is infirm; and though we would do good, yet find we no means to perform it. Our enemy Satan, is both subtle and strong, and seeketh daily to circumvent us, & often prevaileth through our weakness and vnheedines, that in many things we syn all, & no man can say *I hav purified my heart, I am clean from my syn.*

3. Sometime the pleasures of the flesh, do bewitch and draw us into grievous offenses; drunkenness, adultery, fornication, murder, and idolatry itself; sometime the blessings of God upon us, do make us proud, our harts are lifted up, we commit vainglorious actions, forgetting ourselves, and God that begat us, even forsaking the Rock of our salvatiō; sometime our affections are so stirred, that we fall into intemperance both in word & work, not only against men, but even God himself; sometime fears, doubts, dangers, threatenings, and afflictions, do daunt and discourage us, making the heart to faint, the tongue to deny and forswear the truth, the hands to work impiety, our faith to quail, that we forsake Christ and flee away. Yea God's children have in error and blind zeal, persecuted the truth and professors thereof, even killed Christ himself, & crucified the Lord of Glory; as the example of Saul & sondrie other elect Israelites doth manifest. These and many like grievous sins do the Saints sometimes fall into through their infirmities, (God withdrawing his hand, & leaving them to themselves,) besides their ignorances & defaults which multiply daily: so as they surmount in number the hayres of their heads. And many times such mē lie sleeping in their sins long, forgetting themselves in their voluptuous delights; til God awakeneth them of his grace, least they should sleep the death, and perish forever.

4. He awakeneth us sometime by the sound of his word, knocking at the door of our harts; and by his Spirit wherewith he striveth in us: sometime by corrections & punishments for our misdeeds inflicted upon our bodies; sometime by striking our consciences with dread

dismay and terror for our sins, and withdrawing the cheerful light of his countenance from us, so as we feel not the joy of his spirit, neither have peace in ourselves; but the comfortable cōmuniō betweē his Majesty & us, seemeth quite to be disanulled & brokē.

5. For he withdraweth his face and favor from us, kindleth his anger against us, & coūteth us as his enemies, the horror of his wrath is as fire sent from above into our bones; the curse written in the law, is poured upon us, and is as the arrows of the Almighty, the venim whereof drinketh up our spirit. He setteth our iniquities before himself, & our secret sins in the light of his countenance; he setteth them also in our own sight, and our syn is before us continually; with his hand he bindeth the yoke of our transgressions, & with them being wrapped & laid upon our neck, he maketh our strength to fail; bitter things doth he write against us, & make us to inherit the iniquities of our youth; so as there is nothing found in our flesh because of his anger; neither is there rest in our bones because of our sin: our wounds stink and ar corrupt, our reins ar full of burning, our heart is as wax, it melteth in the mids of our bowels; our bones are parched like an hearth, & our moisture is turned to a summers drouth, so heavy is his hand upon us night and day. Then cry we out for grief of heart, we roar like bears, and mourn like doves; looking for judgment, but there is none; for salvation, but it is far from us; because our trespasses are many both before him and ourselves, for which his terrors do fight against us, he visiteth us every morning, and trieth us every moment; setteth us as a mark against him, so that we are a burden to ourselves. Also when we cry & shout, he shutteth out our prayer, and is even angry against it; because our iniquities have separated between us and him, and our sins have hid his face from us, that he will not hear; so loathsome are our trespasses unto him, so venomous to ourselves is the biting of those fiery serpents.

6. Then are we left comfortless and desolate, cast down in ourselves, our soul poured out vpō us, and our salvation passed away as a cloud; we are kept out of the paradise of God with the terror of his law and judgments, as with the blade of the Cherubims brandishing sword; we are laid ”in the lowest pit, in darkness, in the deep; where God's indignation lieth upon us, and we are vexed with all his waves. We ar a reproach to wicked men, who because of our misdeeds do blaspheme: we ar a scorn to the Devils, who insult at our sins, cease not to accuse us before God day and night, and hope to hav us in the end, a prey to their teeth. Our lovers and our friends stand a side from our plague, and our kinsmen stand far off. They that should guide & direct us to Christ, in stead of good counsel do often smite and wound us, persecuting them whom God hath smitten, & adding to their sorrows whom he hath wounded. The worm of our own conscience continually biteth us, so as when we would forget our complaint, and comfort ourselves; then ar we afraid of all our sorrows, knowing that God will not judge us innocent, who inquireth of our iniquity and sercheth out our syn; yet hideth his face, and reputeth us for his enemies. Thus our sowl is far off from peace, we have forgotten prosperity, saying, Our strength and our hope is perished from the Lord; and wherefor is the light given to them that are in misery, and life unto thē that hav heavy harts? for our harp is turned to mourning; and our organs, into the voice of them that weep.

7 But the root of the word wch is found in us, and the •eed of God which remaineth in us; stirreth up the spark of faith, and suffereth it not to die in these distresses. It bringeth to mind God's ancient mercies, his faith confirmed, and love sealed towards us in Christ; it telleth us, where syn aboundeth, grace doth abound much more. Then remembering our song in the night, communing with our own heart, & our spirit serching diligently, we say, *Will the Lord absent himself forever? and will he show no more favor▪? Is his mercy clean gone forever? doth his promise fail for evermore? hath God forgotten to be merciful? hath he shut up his tender mercies in displesure?* we hav sinned, what shall we do unto thee, ô thou preserver of men? If thou straitly markest iniquities, Lord who shall stand? surely then the mountain would fall and come to naught, and the rock would be removed from his place; neither shall any that liveth be justified in thy sight. But mercy is with thee, that thou mayst be feared. And now Lord thou art our Father; we are the clay, and thou art the potter, we all are the work of thine hands; be not angry ô Lord above measure, neither remember iniquity forever; purge thou us with hyssop and we shall be clean, wash us and we shall be whiter then snow; make us to hear joy and gladness, that the bones which thou hast broken may rejoice, turn us again ô God of hosts, and cause thy face to shine, that we may be saved.

8. When thus we shall submit ourselves under the mighty hand of God, and drawing waters from the well of our harts, shall pour them out before the Lord: when we shall confess our iniquities, and in faith ask mercy at his hands, hūgring and thirsting after his righteousness, and braying for it as the hinde for the rivers of waters: the Lord will repent towards his servants, whē he seeth that their power is gone; he will pour water upon the thirsty, & floods upon the dry ground, and will say unto us, Fear not for I am with you; be not afraid, for I am your God, I will strengthen you and help you and susteyn you with the right hand of my justice; though your sins were as crimson, they shall be made white as snow, though they were red like scarlet, they shall be as wool: for a little while I have forsaken you, but with great compassion will I gather you; for a moment in anger I hid my face from you for a little season, but with everlasting mercy have I had compassiō on you, saith the Lord your redeemer. Then shall we see in the black cloud of our tribulations, the bow of the Lord, even himself will appear with the rayn-bow about his throne, the token of his covenant of grace, which he remembereth; and as he sware that the waters of Noah should no more go over the earth, so sweareth he not to be angry with us nor rebuke us; though the mountains remove, and the hills fall down, yet his mercy shall not depart from us, nor the covenant of his peace fall away.

9. Thus God which had woūded us, bindeth us up; after two days [troubles] he reviveth us, in the third day he raiseth us up & we live in his sight; he healeth our broken harts, and bindeth up our sores. For Christ our mediator, that Angel of the covenant, hath asked for us mercy of God his Father, who was so long displeased with us, and the Lord hath answered him with good and comfortable words; this man is unto us, as an hiding place from the wind, & as a secret from the tempest; as rivers of waters in a dry place, & as the shadow of a great rock in a weary land. And though our bark hath been tossed in the sea of afflictions, where Christ himself seemed to us a spright, and made us afraid; yet now his gracious voice doth comfort us, and his presence ceaseth all wind & tempest. It is he, even he that putteth away

our iniquities for his own sake, & remēbreth not our sins; but restoreth to us the joy of his salvatiō, giveth us beauty for ashes, the oil of joy for mourning, the garment of gladness for the spirit of heaviness; so that our youth is renewed, and we lift up the wings as the Eagles; our flesh is as fresh as a child's; strength is increased in our souls; and being now as widows divorced frō our sins, delivered from that law; and returned to our Fathers house, like the Priests daughters we eat of our Fathers bread, as we did in our youth; we shall feel no more hunger, nor thirst, neither shall the heat smite on us, nor the sun; God wipeth all tears frō our eyes, there is no more death, nor sorrow, nor crying, nor payn; for the first things are passed.

10 Having thus after long seeking found him whom our sowlloveth, we take hold upon him, and leave him •ot, til we hav brought him home unto us; and after this nights wrestling with the Angel, we will not let him go, until he bless us, and give unto weak Jacob the new name of Israel; for that by strong faith we have power with God & prevail, having wept and prayed unto him. And now he putteth in our mouth, a new song of praise unto our God; our tongues sing joyfully of his justice, & our souls do bless him, which hath pardoned all our iniquities, healed all our infirmities, redeemed our life from the pit, and crowned us with mercy and compassions. And because we believe, therefore we speak and say,*We shall not die but live, and declare the works of the Lord; the Lord hathchastened us sore, but hath not delivered us to death.* Wherefore after our agonies & conflicts with death, terrors within, and fears round about; we repose in Christ our redeemer, who hath taken away our sins, vāquisht all our foes, put Satan to flight, renewed our peace, and quieted our consciences: and then we rejoice and say,*My soul return unto thy rest, for the Lord hath been bountiful unto thee.*

11. Then giveth he us to see, how in all these troubles and torments, we have most near communion with Christ, and are by them made conformable unto him; for he was wounded for our transgressions, he was broken for our iniquities, innumerable troubles compassed him, the sins of the elect, which by imputatiō were his, took such hold upon him that he was not able to look up; for the Lord laid upon him the iniquity of us all; though he had done no wickedness, neither was any deceit in his mouth, yet the Lord would break him and make him subject to infirmities, so that he felt terror and anguish, and heaviness in his sowl even unto the death; his sweat in his agony was like drops of blood trickling down to the ground, and his cry unto his God was, *why hast thou forsaken me?* And we in our afflictions do but drink of his cup, and are baptized but with his baptism; that after we have suffered with him, we may also reign with him, & by many tribulations must we enter into his kingdom. And he that was thus smitten of God, & humbled even to the death; thus troubled in sowl, and left of his Father for a seasō; found an issue out of all temptations, not for himself alone, but for us whose surety he was; who therefore have this hope for an anker to our souls, that as we now suffer with him, so shall we also reign with him, notwithstanding that for the present we are brought into the dust of death.

12. After this, admiring the mercies of our God, and the unsearchable depth of his counsels, who worketh & turneth all things, even our own sins unto our good; who leadeth us in such ways and wildernesses, where fiery serpents and scorpions are, & drought without water;

which maketh us follow him when his way is in the sea, and his paths in the great waters, and his footsteps ar not known; in all which dangers he defendeth us, & afterwards bringeth us into his rest: we say the Lord dwelleth in a dark cloud, Verily thou ô God hidest thyself, ô God the savior of Israel; how unsearchable ar thy judgments, and thy ways past finding out? Then minding our frayl estate in this flesh, how we are sold under syn, & do trespass against God every day, and cannot do the good that we would▪ we abase our horns unto the dust, and by repentance do die daily, washing Christ's feet with our tears, knowing that notwithstanding the communion that we have with him here by faith, yet are we but strangers and pilgroms on earth, and whiles we are at home in the body, we are absent from the Lord; whiles our flesh is vpō us we shall be sorowful, and whiles our soul is in us, it shall mourn. Therefore strengthening our weak hands and comforting our feeble knees, we make straight steps unto our feet, being careful & circumspect least Satan further circumvent us, seeking to make an end of our salvation with fear & trembling, giving all diligence to join virtue with our faith, and to make our calling and election sure; for behold the righteous have [for their sins] recompense in the earth and are scarcely saved, where then shall the ungodly & sinner appear? but we which believe in Christ, expect with patience our full redemption, & as we have cast our burden on the Lord, and committed our poor selves unto him; so we are persuaded that he is able to keep that which is committed unto him against that day, even to keep us that we fall not, and to present us faultles before the presence of his glory with joy; where we shall always behold his face, and being quite freed from our sins, & from all possibility of ever synning more; shall perpetually serve and honor him, with his Angels at his right hand, where pleasures ar for evermore.

He that walketh in darkness, & hath no light, let him trust in the name of the Lord, & stay upon his God.

Isa. 50. 10.

CHAPT. XV.

Of the communion that the Saints have in this life with Angels.

The name of *Angel,* which is in English *a Messēger,* is in ye scriptures attributed, 1. to our Lord Christ; 2. to the spiritual creatures in heaven; 3. and to some certain men on earth, employed in the message and service of God.

2. Christ, is the Angel whom God sent to bring Israel out of Egypt, in whom God's name is, and is therefore called *the Angelof his Face or Presence,* even the *Face ofGod* itself; the *Angel of the Covenāt,* whom the Israelites desired; the Angel that delivered Jacob from all evil; the Angel that dwelt in the bush, whiles it burned and was not consumed; who was the God of Abraham Isaac & Jacob; the Angel Jehovah, who emboldened Gideon to battle against the Madianits, and was with him in the same; the Angel with the golden censer that giveth many odors to the prayers of all Saints, and out of whose hand the odors with the prayers go up before God in his throne. He is no created Angel, but the creator of Angels, and all other things in heaven and earth; therefore is he the *Archangel,* the head of all principality and

power the first of the chief Princes, even *Michael* our prince, whom all the Angels of God do worship. Of him and our communion with him is before spoken.

3. The ministers of God, though mē on the earth, yet for the service wherein they be employed ar called *Angels* or *Messengers.* Such were the priests in the time of the Law, as Malachi entitleth them; such was John the Baptist; & such ar Christ's ordinary ministers the *Angels of the Churches.* Of whom it remaineth to be spoken otherwhere.

4. The blessed spirits which are about the throne of God, where thousand thousands minister unto him, and ten thousand thousands stand before him; these heavenly creatures being often sent forth into this world on God's message, are therefore most properly & usually called *Angels.* Of thē do we treat in this place. These ar wise & excel in strength, and in all ready and swift performance of the will of God; They ar Thrones; Dominions, principalities, & powers, they ar the chief princes above all the princes of the earth; and the title of God's is given unto them: God imparteth to them his counsels and useth their ministry in the government of the world.

5. These heavenly creatures, ar parties in the communion of the Saints, as is before touched; for they & we hav all one head which is Christ, & are all elect to be partakers of the glory of God forever. But because they are spirits, and hav not flesh and blood as we; therefore the fellowship between them and us is spiritual, to be learned out of the scriptures, and discerned by faith, not by ey-sight. Again God hath in ages past, before ye incarnatiō of Christ, more employed them outwardly in reveling his will unto men, then in these last days he doeth; since he hath opened unto us the whole mystery of his counsel, by his Son. Yet as at the giving of the Law, when the Lord came from mount Sinai, & rose up from Seir unto his people, he came with ten thousands of the Saints: so in the time of the Gospel, when his feet stood on the mount of Olives, the Lord our God came, and all the Saints with him, to do him worship and minister unto him; to guard his throne & church; & to be sēt forth in ministry for their sakes wch shall be heirs of salvation.

6. Somtimes the Angels appeared in visible forms of men, and for a while so conversed with men, eating and drinking, and talking familiarly of the matters whereabout they were sent; as in the history of Abrahā & Lot is to be seen. Somtimes they appeared in more glorious shapes, like winged creatures, and so would treat with men about their affairs vocally: but their celestial majesty, then much daunted the sons of Adam. Sometimes they appeared, but spake not; & again sometime they spake, whē no mention is made of their appearing.

7. The causes also and effects of their appearing, were many and weighty. For by them Abrahā was told of the birth of Isaac; & the destruction of Sodom; Manoah & his wife, of ye birth of Sāson; Zecharie, of ye birth of John the Baptist; Mary, of ye cōceptiō, & ye shepherds, of ye birth of our Lord Christ; the womē of his resurrectiō; & the Apostles, of his second coming at the last day. By them Zecharie was certified of the restauration of Jerusalem; Daniel was informed of the state of the church from his time to Christ; and John, of the * estate thereof, frō his days, to the worlds end. By them, Lot was delivered from the burning of Sodom; Shadrach, Meshach, & Abednego, from the fiery furnace; Daniel, from the Lions

mouths; & Peter, out of Herod's prison. By them, Abraham's servant, was guided in his journey; Philip, was directed to go and preach to the Eunuch; Paul to the Macedonians; Jacob, was encouraged in his going towards, & retourning from Mesopotomia, Elijah, was refreshed with food in his flight frō Jezebel; Joseph was counseled to flee with Christ, from Herod's persecution; and Paul was comforted against peril of shipwreck. Their ministry was used at the giving of the fiery law on mount Sinai; their melody was heard at the birth of the Lamb, that reigneth on mount Zion; and they still sing loud his praises about God's throne; and they shall be the harvestmen to reap the earth and to sever the bad from among the just, at the end of this world.

8. They ar God's powrful instruments as for smiting the wicked with sore diseases; so for the help and healing of our sicknesses, when it pleaseth God so to employ them: as appeareth by that famous miracle, often wrought in the pool at Jerusalem, whose waters were at certain times troubled by an Angel; after which stirring, who so first stepped in, was made whole of whatsoever disease he had. In memory of which heavenly grace, the place was called Beth-esda, that is the house of bountifulness or mercy.

9. And although now a days they appear not visibly, nor afford us such outward help: yet are these heavenly messengers, still secretly employed for the safeguard and benefit of the Saints. For who so dwelleth in the secret of the Most high, and lodgeth in the shadow of the Almighty; over him (as the Psalmist saith,) God giveth his Angels charge to keep him in all his ways: yea even unto little children doth their care extend, & as the embroydred Cherubims environed the Tabernacle, so do those heavenly soldiers cōpass and guard God's true tabernacle the Church. And whereas we are in danger two manner wise, 1. by our own infirmity, 2. and our enemies might & subtlety: these *watchmen* and guardians of our salvation, do succor us in both. For as the mother, carrieth in her arms the child which cannot well go; so these do bear-us-up in their hands, that we hurt not our foot against a stone; and when we are besieged by our foes, these pitch roūd about us, and deliver us; being as a bulwark betwixt the fiends, even all our enemies, and us. So that if God gave us to see with the eye, as we are taught to believe by faith; we might behold with Elishaes servant the mountains to be full of horses & chariots of fire round about us: and would say with Jacob, *This is God's host.* Neither do they only save us from peril; but as heavenly warriors that excel in strength, they fight against our enemies, pursuing and scattering them, as chaff before the wind; like as at Hezekiah's prayer, an Angel came and killed 185. thousand of his foes. And as they attend upon us in our life, so do they also at our death; being sent to fetch our flitting souls, & carry thē into Abraham's bosom, in the Paradise of God.

10. These things as those blessed spirits the sons of God, do at the commandment of their heavenly father, redily and cheerfully, for his elect: so also ar they beholders of our ways & conversation, & affected (after their spiritual manner) with the things they see in us. For they ar, evē the thousād thowsāds of thē, as about God's throne, so about the four living creatures & the 24. Elders, together with them magnifiing Christ the killed Lamb, & prostrate on their faces do worship God, and give glory unto him for evermore. Into the celestial mysteries reveled by the Gospel, they hav a desire to look; because God hath by his

church made known his manifold wisdom unto them. Loving also they ar, glad and desirous of our good; as appeareth by their glorifying of the Lamb that was killed for us, not for them; and by the joy which they have, when any one of us converteth from our sins; as Christ hath shown. Witnesses they ar with the Lord, of the charges & contestations laid upon us, for the observing of our duties; as by the Apostles words to Timothy, we be taught. Wherefore we ought holily, righteously, & soberly to carry ourselves, in all our actions; seeing we ar a spectacle to those heavenly *Flames,* and are come to the great assembly of innumerable of them: yea the Apostle seemeth to require of women, modest and submissiveattire, in respect of them.

11. Al this notwithstanding, we must take heed, both of superstitiō, and curiosity about them; for we are forbidden of God the religion or worship of Angels: which when John for the revelations shown him would hav done; the Angel refused, and said, *See thou do it not.* If therefore we hav need of succor let us pray unto our Father, and he can send us legions of them; and if we would give thanks for their help, & offer a sacrifice; themselves hav taught us, to offer it to the Lord; whose servants they are, even fellow servants with us; though much more excellent, able, and obedient. He it is, that sendeth them forth, for our sakes which ar heyrs of salvation; he also will change this our corruptible estate, & cloth us with immortality, and make us equal to those holy Angels, and give us • place among them: whose cōmuniō at that day we shall fully enjoy, together with them serving our God, and lauding his Majesty, in his own blessed presence forever.

The Angel of the Lord pitcheth round about them that fear him, & delivereth them.

Psal. 34. 7.

CHAPT. XVI.

How the Saints on earth, ar called to a holy communion among themselves.

God who hath chosen and called us in Christ from this world, and fellowship of all wicked ones therein, to be his, and to serv him: hath further required at our hands, that we which ar called, should not live alone, or a sunder by ourselves, but join together, and so entertayn and nourish, a loving & holy communion one with another, in the unity of the faith and spirit, by the bond of peace. For man is made a sociable creature; and when he was in his perfection, God saw & said, it was not good for him to be alone, and therefore made him a help meet for him: but after, when we were corrupted, there was much more need of fellowship one with another for our mutal help and comfort. And many are the benefits which we reap hereby; evē as on the contrary, the evils, dangers, and discomforts, which arise for want hereof, are moe then can be told.

2. When God had brought his people out of Egypt, to lead them into Canaan; whiles thither they were traveyling, even in the wilderness caused he a *Tent* to be made, for himself to dwell among them, and in midst of their tents; which when it was perfected, he took possession of, filled and sanctified it with his glory; commanded also the people; thither for

to bring their services and their sacrifices; promised there to meet with thē, to speak there unto them; whereupon that place was called the *Tent* (or Tabernacle) of *Meeting* or *Congregation.* And whereas this Sanctuary was flitting & moveable not only in the wilderness, but also in the land of Canaan: therefore God gav Israel a charge by Moses, that they should seek the place which he should choose out of all their tribes, to put his Name there, and there to dwell; that thither they should come, to sacrifice, and rejoice before the Lord; themselves their children, and their servants; there to keep their solemn feasts, and take heed they offered not in any other place. For he had told thē, whosoever, Israelite or stranger sojourning among them, that resorted not to this Tabernacle with his oblations, but sacrificed other where, either within or without the host, that man should be reputed as if he had shed blood, or offered unto Devils; and was to be cut off from among his people. This tent, (together with the Ternple which for like holy use, succeeded the same,) was a figure of the church or congregation of Christians, amongst whom God hath placed his tabernacle, to dwell as their God with them, and they to be his people, even his house and habitation; & should therefore gather themselves together in his name, to keep their spiritual feasts, not withdrawing from, nor leaving the mutual assembling or fellowship that they have among themselves; for who so repayreth not to the Church the true Jerusalem, of all the families of the earth, there to keep the feast of Tabernacles, & worship the king the Lord of hosts; no rayn (of God's grace or blessing) shall come upon them.

3. This gathering together of the Saints, is not a bare assembly or concourse only, of people; but a near uniting and knitting of themselves, in one holy communion and fellowship. For as the foresaid *Tent* was made of many courtaines, but all of thē so coupled one to another, with loops & taches, that they were but one Tabernacle; and as the many costly hewed stones, wherewith Solomon built the Temple, whē they were laid together, made one Howse wherein God had his habitatiō: so the servants of Christ though they be many, yet are so built & coupled together by faith, that they grow unto an holy temple in the Lord, to be the habitation of God by the spirit; and are built as a city that is compact together in itself. Which near cōiunction is further set forth, by similitude of a body, wherein there be many members of several shape & use, yet by the wisdom of God so united & set together, that there appeareth a goodly frame and proportion of the man; and every lim so fastened to other, and all the parts so serviceable needful & comfortable ech to other, that they cannot without pain, loss, and deformity be pulled asunder: even so the Saints of God, ar (as the Apostle saith) one body in Christ, & everyone, one another's members; being by one spirit all baptized into one body; wch is called Christ's *Church* or *Congregation,* because we ar gathered and joined together unto him our head, by whom all the body being coupled and knit together by every joint, for the furniture thereof, (according to the effectual power which is in the measure of every part,) receiveth increase of the body unto the edifying of itself in love.

4. The strength & virtue of this union of the Saints, proceedeth from the unity of their Faith and spirit. For faith is the door, by which we hav entry & access both unto God, and into his Church or assembly, which thereupon is called the *multitude of the faithful,* or *believers; even thehowshold of faith.* And as by it we ēter into this society so being entered, we there build up

ourselves in our most holy faith; by it we * live, by it we stand, by it we all ar the sons of God, the seed of Abraham, & consequently heyrs by promise, of the blessed inheritance, and so do enter into his rest. Which faith because it is *one* as the Lord is one, and is by his holy spirit communicated with all the Saints; it is therefore called the *commune faith,* from which, the *communionof faith,* that is of all Christian duties do flow; and especially is seen in our conversing together, for the better performance of them. For as Christ prayed, that they which should belev in him, might *all be one,* as the Father & He were one, in and with another; so the effect of that his prayer appeareth in the union & communion of the first believers which were *of one ha•• & of onesowl,* and continued daily with one accord their meetings and fellowships for duties both spiritual & human. Of which happy day the Lord did foretell by his prophets saying, *I will give them one heart and one way that they may fear me forever, for the wealth of them and of their children after them; andI w•• make them one people, in the land, upon the moūtains of Israel; & one king shall be king to thē all; & they shall be no more two people's, nor divided anymore henceforth into two kingdoms.* This fellowship ought all men to labor that they may come unto; and being come, there to abide; endeavoring to keep the unity of the spirit in the bond of peace, and to continue in one spirit & in one mind, fighting together through the faith of the Gospel.

5. The causes why God requireth this gathering and knitting together of ourselves, are these. First for the better service of his Majesty, which he most esteemeth when it is done of us with joint consent and agreement, that we with *one mind& one mouth,* praise God even the Father of our Lord Jesus Christ, and (as the prophet saith) serve him *with one shoulder.* And for this cause, at the first constitution of the Church of Israel, he commanded that at their solemn feasts they should, all the males, three times in the yere appear before the Lord Jehovah, (besides their usual meetings on the Sabbaths,) which fests were called *holyassemblies* or *convocations,* and had special days for calling and assembling the people, wherein God's word was read & expounded unto them; his name magnified▪ with songs & praises; the people answering Amen, bowing down and worshiping; sacrifices were offered for the whole congregation; feasts were celebrated with relief of the poor; and the people received a blessing, in the name of the Lord. Which open & solemn service, as it was pleasing to the Lord, who there required the service, offerings, & all the holy things of all his people: so the neglect and omission hereof, was a forsaking of him and a procuring of his wrath. Wherefore the godly magistrates, wer careful to establish & maintain that public worship, appointing the Priests & Levites for the burnt offerings and peace offerings, to minister and to give thanks, and to praise in the gates of the tents of the Lord; and the faithful used to frequent that place, and those solemnities, that they might praise God in the midst of the congregatiō, among much people, & there declare with the voice of thanksgiving, and set forth all his wondrous works; & pay their vows unto him, in the presence of all the folk, within the courts of his house, which he had chosen for his rest forever, loved there to dwell, and delighted therein. They used also to call the people unto the mountain, there to offer the sacrifices of righteousness; to stir up, and exhort one another, to bless God in the Assemblies, and exalt him in the congregation of the people. The like public worship, the Lamb solemnizeth unto his Father, whiles he standeth vpō Mount Zion with his 144.

thousand; where the voice of the heavenly congregation, is heard like the sound of many waters, and of a great thunder, and like harpers harping with their harps, & singing a new sōg before the throne. And there Christ's praise is of God, in the great assembly, his vows he performeth before them that fear him, he declareth God's justice and mercy, his truth and his salvation. Whose praise therefore is heard in the Cōgregation of Saints, Israel joying in his maker, and the sons of Zion rejoicing in their king; saying Halelu-jah, salvation and glory & honor & power, unto the Lord our God; Halelu-jah for the Lord God almighty reigneth.

6. An other cause of the joining together of the Saints; is their edification, in the knowledge and fear of God. For although they have his word privately to meditate therein day & night, which also he blesseth unto them; yet in his church or assembly he more plentifully poureth out his blessings, as he promised by Moses, *In every place where I shall put the remembrance of my name, I will come unto thee & bless thee.* And as his name was in his house and Temple, so there he appointed ministers to rehearse or make mention of the same, to teach Jacob his judgments and Israel his laws. Which Law when he first gav unto them, he said unto Moses, *Gather me the people together, & I will cause them to hear my words;* and when afterwards it was solemnly repeated, every Sabbath yere; by like commaundment the people were to be gathered together, men, women, children, and strangers; to hear and learn the same. Yea every Sabbath day, the people assembled in their synagogues, throughout all their cities, for the same purpose. And in these last days, it was foretold, how many people should provoke one another to go up to the mountayn and house of God, where he would teach them his ways, and they would walk in his paths; because the law was to go forth of Zion, & the word of the Lord from Jerusalem. Wherefore Christ often visited the Temple and synagogues, (as did also his disciples,) to show how he regarded the assemblies of his people, in which he uttered so many gracious words, and wrought so many great miracles. And after that he had gathered a new people to himself, they also usually met together, for the food of God's word, and other holy things, in the churches or assemblies; where Christ had given gifts unto men, in the persons of his officers, for the gathering together of the Saints, & edification of his body. Then the nations walked in the light of Jerusalem, & there the Lord gathered his sheep into their folds, where they might grow and increase; & set up shepherds over thē, which should feed them; he fed them in good pasture, & they lay in a good fold, he brought them to their rest, reduced that which was driven away, bound up that which was broken, and strengthened the weak, by the doctrines of his gospel. There God is very terrible in the mystery of the Saints, whiles by the fire of his spirit, he causeth on earth & in his heavenly temple, lightnings, and Voices, and thunderings, and earthquake, and much hayl. For the words that his wise men there speak, given by him the One pastor, are like *go•ds* to excite and stir up our dull nature, that being *pricked in our harts* we may be drawn to repentance; *likea fire* to devour ye adversaries; like a *two edged sword* to execute vengeance; like a *•anmer* to break the stone; like *mighty weapons of war,* to cast down bulwarks, and whereby the wise goeth up into the city of the mighty, and casteth down the strength of the confidence thereof. Again, there are uttered ye words of life, which qui•ken the hearers, and bring thē o• of the graves of syn; the words o• reconciliation, which make peac• between God and the conscience are as flagons of wine, and comfortable apples, to refresh the si• sowl;

even the words of salvation▪ and of eternal life. These Chris• putteth in the mouths of his ministers; and by the oil of his spirit, causeth the seven lamps of the golden candlestick of his law, to give light continually in his tabernacle. With these waters, he moystneth the garden of his church, and the several roots and brnches of the same; whereupon such as are planted in the Lord; house, do flou•ish in his courts, & still bring forth fruit; their leaf fadeth not, neither doth their fruit fail, because their waters run out of the sanctuary.

7. A third reason of the Saints gathering together, is that they might the better resist the commune adversaries. For there is war continual, between the serpents seed and the church; and they band themselves together, to bese•t the •ents of the Saints and the beloved city. Against that kingdom of darkness, God gathereth and setteth a contrary kingdom, a band of Christian soldiers, or heavenly warriors, the host of the Lord; who standing & fighting together under the banner of his gospel, by the conduct of his Spirit, and Christ their captain; are an help, strength and comfort one to another. These come willingly, at the time of assembling Christ's army in holy beauty; among them ar guides and leaders, the overseers of the Churches, as the chariots & horsemen of Israel; they ar all furnished with the armor of God, having his word for asword, his faith for a shield, his salvation for a helmet upon their heads. These weapons of their warfare, ar mighty through God; and here are more shields & targets, thē hung on David's tower; the trumpets of the Lord do sound an alarm against the enemies, and in their conflicts the people of God do help one another as need requireth, whereby they ar emboldened and comforted among themselves, ar terrible to their foes as an army with banners, and having fought together the good fight of faith, do get the victory over the Dragon and his Angels, by the blood of the Lamb, through many▪ afflictions, & so at last, do triumph in glory.

8. A fourth cause and benefit of this society, is the mutual aid strengthening, and consolation one of another in all other Christiā duties both public & private. For as the several members of a man's body ar serviceable to the whole and each to other; so ar the Saints among themselves, having everyone their measure of faith, their diversity of gifts and graces from God, that what is wanting in one, may be supplied by another. And as the eye cannot say to the hand, nor the head to the feet, I have no need of yow: so cannot the least member in the church of Christ, be refused as unnecessary, but may be beneficial to the greatest. For as yton sharpeneth iron; so doth man sharpen the face of his friend. And hence do arise the mutual exhorting and building up one of another in the faith laboring together unto the truth; admonishing the unruly, comforting the feeble minded, bearing with the weak, considering one another to provoke unto love and good works; rebuking for syn & trespass, confessing of faults one to another, & praying one for another, bearing one another's burden; rejoicing with them that rejoice, & weeping with them that are in trouble; communicating to the afflictions and distributing to the necessities one of another; visiting them in sickness, mourning & laboring together in prayer for thē; with many other offices of like nature, for the refreshing of soul & body; all which ar found and felt in this holy communion and body, wherein if one member suffer, all suffer with it; & if one be had in honor, all rejoice with it; so near a conjunctiō doth God's spirit work in the hearts of the

faithful, which maketh them to look, not every man on his own things, but every man also on the things of others.

9. For these and the like reasons, hath the communion and society of the Church been always praised, sought for, loved and esteemed. For as God though he love his people, and hath all his saints in his hand; yet loveth the gates of Zion, above all the habitations of Jacob: so his people likewise hav loved the habitation of his house, & desired this one thing of the Lord, y^{t} they might dwell in the same all days of their life, to behold the Lord's beauty and to inquire in his temple▪ esteming a day in his courts better thē a thousand other where; lamenting their lot when they were exiled therfrō; & pouring out their very heart, when they remembered how they had gone with the multitude into God's house, with voice of song, praise, and solemnity; for which now their souls longed, and even faynted in thē. Yea the very ways of Zion lamented, when no man came to the solemn feasts; & Israel mourned, when the Lord had destroyed his congregation, caused the feasts and Sabbaths to be forgotten in Zion, and forsaken his altar; their heart was heavy, & their eyes dim, because the mountain of Zion was desolate. And so comfortable was the fellowship of God's children, unto the Apostles themselves (though they were the pillars & foundations of the church, & needed this help less then others,) that they often longed to see the brethren, for their comfort, through their mutual faith; and earnestly entreated the help of their prayers, even as they again prayed for them, had great joy & consolation in their love, and holy walking in the truth; yea esteemed them the crown of their rejoicing, their glory & their joy. Even Christ himself in the heaviness of his heart, sought comfort by the prayers of his disciples; to teach us how to esteem the fellowship of the faithful.

10. Of all these, and many moe blessings, are those deprived, that refuse or neglect to unite them selves with Christ in his Church; or do with draw & separate themselves therefrom, to live alone, as in the desert; or to frequent the company of the wicked. They want the benefit and comfort of God's graces in his childrē, they want the help, strengthening, and encouragement in time of trouble; and the labor of such foolish ones do•• weary them, because they kno• not to go into the City; they a• exposed to many perils, like wa• dring sheep upon the mountay• ready to be devoured of the w 〈...〉 beasts, and made a prey unto S 〈...〉 tan. If they err, there is none to 〈...〉 duce them into the right way; 〈...〉 they be wounded or broken, the• is none to bind them up; if they 〈◊〉 in misery and want, there is none 〈...〉 give thē so much as husks to ••t if they fall, woe unto them, 〈◊〉 there is not a second to lift them 〈...〉 What remaineth then, but seeing *Wisdom* hath built her house, fu• nished her table, and invited t 〈...〉 poor and simple unto her fest: th 〈...〉 all repayr thither without excu 〈...〉 or delay, there to eat that whi 〈...〉 is good and let their fowl delig•• in fatness; remembering how it is wri 〈...〉 ten, *the Lord added to the church fromday today, such as should be saved* And if any know not the place, of their repast, or fold of Christ; let them beseech him whō their sowl loveth, to show them where he feedeth, & maketh (his flock) to lie down at noon; least they turn a side to the flocks of his companions, or remain still in dispersion; For behold how good & how pleasant it is, brethren to dwell even together! for there the Lord hath commanded the blessing, life everlasting.

Send thy light & thy truth (ô God;) let them lead me, let thē bring me, to thy holy mountayn• & to thy tabernacles.

Psal. 43. 3.

CHAP. XVII.

How the Saints gather into communiō, & grow up unto a body or church.

The calling of the Saints into communion, we hav seen to cōsist of two branches, 1. A separation from the wicked of the world; 2. and a collection or gathering together of themselves in the faith & love of Christ. Which two things were also implied in the first calling of our father Abraham, when he was willed; 1. to get him out from his country, kindred, and fathers house, (which were idolaters:) 2, and to come to the place which God would show him, (where he & his posterity, might serv & obey the Lord. It remaineth yet further to be spoken, of the covenant and communion, that the Saints enter into, & keep among themselves.

2. This congregation of Saints, when it is at the greatest, is but a little flock and small remnant; being compared with the multitudes of ye world: but the beginnings hereof, are marvelously weak, small and cōtemptible; like the grain of mustard-seed which is the least of all seeds; and as Israel, which were the fewest of all people's. For God taking them one of a city & two of a tribe, and these the foolish, weak, and vile of the world, the poor, the maimed, the halt & the blind, whose dwelling is by the highwayes and hedges, he brings thē neither *by an army, nor strength,* but *by his own spirit,* into his house and kingdom, where though there be but two or three gathered together in his name, he is in the mids of them. These being once borne of God, begotten by the immortal seed of his word, unto the faith of the Gospel; know also that there is a Jerusalem from above, which is the mother of us all; that of Zion it shall be said, *Man & man,* (that is many men) *are borne in her,* & the Lord will count when he writeth the people, *He was borne there;* therefore they seek to enter into this estate and happy communion; they ask the way to Zion with their faces thitherward, saying, *Come* and *join to the Lord in a perpetual covenant that shall not be forgotten.*

3. This covenant which they make together, standeth upon two pillars; 1. to keep their faith in God by Jesus Christ, 2. & to observe his laws in love. In both these are they to build up and help forward one another, saying, *all people's will walk everyone in the name of his God, and we will walk in the name of Jehovah our God forever and ever.* Herevpon follow their assembling or gathering together for the instruction one of another; their mutual ex hortations to continue in the faith grounded & stablished, & to stand fast therein; their prayers one with and for another, that Christ may dwell in their harts by faith; their rebuking such as teach unwholesome doctrine, that so they may be hayl or sound in the faith; of which if any make shipwreck, they ar to be thrust out of the communion of the Saints, and delivered unto Satan. And for their conversation, they set up the Lord in that day to be their God, and to walk in his ways, and to keep his ordinances, and his commandments and his laws, & to hearken unto his voice: & they promise to walk in ye paths of God as he shall teach them;

from whence arise (both publicly and privately) their mutual love & care ech of other, provoking unto love & good works, & walking worthy of their calling whereunto they are called: their admonitions and reproofs one of another when they syn, seeking to restore them with the spirit of meekness; but withdrawing from the disobedient, & putting away such as are wicked from among them.

4. Unto this covenant, ar all that make profession of faith and obedience, to be admitted, without respect of persons; for in Christ Jesus there is no difference of Jew or Gentile, of rich or poor, of bond or free, of male or female, for all are one, and alike redeemed by his blood, whereby he hath confirmed the covenant for the many; and he hath poured out his spirit upon all flesh, upon sons & daughters, upon old and young, upon servants and mayds. And together with themselves, their infants also ar recived, by virtue of God's, promise unto Abraham, which promise by Christ is confirmed unto us, with all the benefits & privileges of the same. Which infants, though they want discretion to perceive the favor of God for the present; yet want they not sanctification, but ar holy, if but one parent believe in Christ, & this through the mighty work of God's spirit, who sanctifieth his from the womb; and by this grace, doth comfort the parents, in that he is both God of them and of their seed; and after, the children also hav their faith confirmed, by knowing that they wer cast upon him from the womb; and he was their God, from their mothers belly.

5. And as the number of believers groweth, so ought they to gather together and we accept into our fellowship, all that gladly receive the word; even such as be weak in faith must we receive, bearing their infirmities after Christ's example, who would not break the bruised reed, nor quēch the smoking week, but nourish it rather by the oil and breath of his spirit, that it might burn bright. And if notorious infamous sinners, repent and believe the Gospel; they may not be repelled, for Christ came to cal, and save such; neither are they to be refused▪ as impure, whō he hath washed and cleansed by his blood, and received to the glory of his father. Which grace of his David did fore shadow, unto whom there gathered all men that were in trouble, & all men that were in debt, and all those that were vexed in mind, & he was their Prince. Also when God converteth the child and not the father, the servant and not the master, the wife and not the husband, the subject & not the magistrate; such as he calleth must come to his church; we also must admit, knowing that Christ hath said, he cameto set variance betwixt parents and children, so that a man's enemies should be they of his own howshold. Yet is not their entrance into the faith and church of God, any discharge of them from their duty and obedience towards their former governors; but let every man (as saith the Apostle) abide in the same vocation wherein he was called. The believing wife, may not forsake her vnbeleeving husband; nor the servant his master; and every sowl must▪ be subject to the higher powers, even to every human creature for the Lord's sake. As Christ's kingdom is not of this world, so neither doth it destroy or abolish the policies of the same, but maintain them rather, whiles it teacheth all men to do their duty, and subject themselves, even for conscience sake.

6. Again as no earthly power can compel a man unto this estate of grace, (for no man cometh unto Christ, except the Father draw him; faith is the gift of God not of men, & he addeth to

his church such as he will save:) so neither can any creature hinder this good work; but when Christ draweth us, we will run after him; & when he effectually calleth us, we will leave father and friends and all to follow him. And as our gathering together is in his name, so must we defend it by his authority, answering as did the Apostles to thē that blame us, *we ought rather to obey God then men.*

7. But forasmuch as the Saints are dispersed over all the face of the earth, in several cities & countries; God requireth not y^{t} they should all go to one place; for that could not stand with civil policy, neither were possible for them to perform. Therefore, albeit whiles the seat of his church was in the little land of Iewrie, he commanded all the men to appear together before him at Jerusalem, thrice every year: yet when all nations were admitted into his covenant, adopted to be Abraham's seed, & the Israel of God; he gathered them together by his Apostles, in several cities where they dwelt, and so established many congregations in one country, as the seven churches in the lesser Asia, the churches of Galatia, of Syria & Silicia, and sundry other mentioned in scripture, do witness; even in Judea were moe churches planted as the Apostle Paul noteth.

8. And God which called the people unto his faith; furnished them also with divers gifts of his spirit, wisdom, and knowledge, & prophesy, & tongues, and many other graces wherewith he adorned the spouse & bride of his beloved son; that by them they might serve him, and help, comfort, and edify one another in their most holy faith. He appointed also that some which for their gifts and conversation were found fit, should have the care and oversight of that congregation where they were set, to watch for their souls, and to feed and rule them with the word of God. These for their gravity ar called *Elders;* for the charge committed to them, *Bishops* or *Overseers;* for the message whereon they are sent, the *Angels* of the churches; and for the effect of their administration, they are named *Savior's,* by the doctrine of the Gospel, saving those that hear them. Yet are not these Lord's over God's heritage, but the administers of his graces and blessings among them, and ensamples to the flock; not having dominion over their faith, but helpers of their joy.

9 By the seed of the Word in the mouths of these ministers and the other members of of the church, ar children begotten & multiplied daily, that Ierusalē enlargeth the place of her tents, and they spread out the curtains of her habitatiōs. For she increaseth on the right hand & on the left, until this host of our David become great, like the host of God; & his seed, as the army of heaven that cannot be numbered. By the same word, as by milk and wine, ar the people nourished up unto life eternal; & their covenant w^{t} God & one with another, ar the two staves, *Be wtie* & *Bands,* which Christ the good shepherd hath taken to feed and rule his flock. His covenant with them, is *Beauty* or *Pleasance,* for by it he giveth thē knowledge, which is pleasant to their sowl, as is also himself and his ways. By this covenant he cōfirmeth his spirit vpō thē & his words in the mouth of thē & their seed, wch words are pleasant & as the honey cōb, sweetness to y˙ sowl, & health to the bones; which causeth thē to desire that they may dwell in his house all their days, to behold his beauty, and always they say, *Let the Bewty of the Lord our God be upon us.* His other staff, *Bands,* conserveth the brotherhood of his people, whereby they ar lincked together in love, laboring to be all of one mind, one

suffering with another, loving as brethren, living & growing together as one tree or staff in his hand. This *brotherhood* the Saints are all exhorted to love, and endeavor to keep the unity of the spirit in the bond of peace, being clothed with the bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing & forgiving one another, even as Christ forgave them; and above all these things, having *Love,* which is *the bond of perfectness.*

10. Sometimes God bringeth unto his faith and church, the governors & great men of the earth; whose authority and scepters are a great help to the conservation of true religion, and outward peace of his people, by their defense of the just, and punishment of evil-doers. These notwithstanding their high places, yet are to have no haughty harts nor lofty eyes, but behave themselves, and compose their souls, like weyned childrē; learning daily from the ministry and book of God, to fear the Lord & to keep all the words of his law, that their harts be not lifted up above their brethren; They are with them to begin & end the public worship of God; they may not take of the people's inheritance, nor thrust them out of their possession; they are to conteyn as well themselves as their subjects in the obedience of Christ, to be foster fathers and nourses of the church; unto which they have brought their glory and their honor; expecting a better and an eternal glory with all Saints in the kingdom of God. For there is a covenant between them and their subjects that they will be the Lord's people, yea themselves are the foremost to make it, & to order all things in their kingdoms according to God's word. As that good king Josiah in the assembly of all his people, both great and small, first covenanted himself to walk after the Lord, and to keep his commandments & his testimonies and his statutes, with all his heart and with all his sowl, that he would accomplish the words of the covenant written in God's book: and then caused all that were found in Jerusalem and Benajamin, to stand to the same.

11. But because in times of worldly peace, many will press to enter into the church, for company, favor, or fashion sake; which otherwise would never regard the same, being profane, idolatrous or irreligious, the children of this world: therefore care must be had that no such unclean wicked persons be accepted. For though the gates be open, that the righteous nation which keepeth the faith, may enter in: yet seeing it is said, that the way shall be called holy, & the polluted shall not pass by it; that Jerusalem shall be holy, & no strangers shall go through her, nor a Canaanite be anymore in the house of the Lord of hosts: there must be seen in them, the seed and foundation of religion, before they be received, namely repentance fiō dead works, & faith towards God. For this was the voice, of the crier that proclaimed the kingdom of heaven; which they that obeyed, wer baptized unto remission of sins; the residue were rejected, as a viperous generation: the same thing also Christ made the beginning and groundwork of his kingdom, saying *Repent, and believe the Gospel.* Until therefore, such willingly receive and confess the truth, renouncing their former evil ways; promising submissiō, meekness, & obedience in the faith of the Gospel: until the wolf have, learned to dwell in peace with the lamb, the leopard to lie with the kidd, the bear to feed with the kow, and the Lion to eat straw like the bullock: we may not admit them into communiō with us, (for what part hath the believer with the vnbeleever?) but refuse their proffered and pretended service, as the fathers of Israel answered the like intruders, *It is not for you & for us* (jointly,) *to build an house unto our God, but we ourselves together will build it, unto*

the Lord God of Israel. And as there were *porters* in the fowr winds or quarters of God's ancient house; evē porters set, that none that was unclean in anything, should enter in; and diligent watch and ward was kept at the gates of Jerusalem, for fear of enemies: so in this new and Christian Jerusalem, though the gates thereof be never shut, yet is there such watch to be kept, that no no unclean thing may enter into it, neither whatsoever worketh abominatiō or lies, but they wch a• written in the Lambs book of life.

12. The Saints being thus gathered, as a people that shall dwe• by themselves, and not be reckne• among the nations, (for that the ar chosen out of the world, & separated from the same;) and being built as a city compact together in itself, and growing up in Christ the chief corner stone unto an holy Temple in the Lord: are made the habitation of God by the spirit, and do dwell alone in safety, in a land of wheat and wine, also their heavens do drop the dew. For the graces of God, by his word and spirit, are as a river of water of life clear as crystal, proceeding out of the throne of God and of the lamb, whose streams make glad this city of God, and moisten the trees planted in this gardein. Yea God himself dwelleth here, & is in the middes of it, therefore it shall not be moved. As the good husbandman, he purgeth every fruitful branch in this vine, that it may bring forth more fruit; for this his vineyard is before himself, not let out to others; he keepeth it & watereth it every moment; least any assayl it, he keepeth it night & day, from injury of enemies, making the bars of the gates strong, and in itself he setteth peace, and this not in one, but in all the churches of the Saints, amids whom he walketh, visiting and knowing their works and all their ways. which churches though they be many in number, yet are they one in unity. To them all, he hath given one faith order and canon, to be kept forever unto the worlds end▪ & to every of them a like power and grace. And as he guided his ancient Israel the twelv tribes, by day in the pillar of a cloud, & by night in a pillar of fire, to give them light, that they might go both by day & night: so hath he created (according to his promise,) upon every place of mount Zion, the church under the Gospel,) & upon the assemblies thereof, a cloud & smoke by day, and the shining of a flaming fire by night, that all Christiā churches, have frō him their directiō & protectiō; whiles in the ministry of his word & spirit, he speaks unto thē as in ye cloudy pillar; & is their shelter against the tēpest, their shadow against the heat. For which grace, praise ye God in the Assemblies; even the *Lord,* ye that are of the fountain of Israel.

13. Thus every Church is like mount Zion, fair in situation, the joy of the whole earth, the city of the great king, in ye palaces whereof God is known for a refuge, wch he will stablish forever, and where his people wait for his mercy in the mids of his temple. And as the house of Jacob, walketh in the light of the Lord, which shineth in the face of Christ, in which light they believe, that they may be the children of the light: so also they, even all nations and people which are saved, walk in the light of the church, which it hath fi ō the Lord who is her light everlasting, her sun & shield, in whose light she seeth light. This is y˙ city of truth, the mount of holiness, the secret and congregatiō of the righteous; which looketh forth as the Morning, fair as the Moon, pure as the Sun; terrible as an army with banners. It is the house of the living God, the gate of heaven, the pillar & ground of truth; all the limits thereof roūd about, ar most holy; the Lord hath stablished it, & ye poor of his people will shroud themselves in it, the glory and honor of the nations shall be brought unto it, & upon

all the glory shall be a defense; it shall be a quiet habitation, a tabernacle that cannot be removed, a kingdom that cannot be shakē, and the nation or kingdom that will not serve it, shall perish: but the people that dwell therein, shall have their iniquity forgiven, and from the day that this city is built, the name thereof is, *THE LORD IS THERE.*

The Lord bless thee, ô habitation of 〈...〉, holy mountain.

Ier. 31. 23.

CHAP. XVIII.

Of the communion that the Saints in all Churches have in things spiritual.

NOW as the faithful are thus cōpact, like living and precious stones, in one holy Temple, and members of one body; so havethey fellowship together in all Christian offices spiritual and human, & ech with other do willingly communicate the manifold graces of God. Their spiritual communion may be considered in three things: First in all duties from themselves towards God; as be praises, thanksgivings, prayers supplications &c. which they pour out one with & for another. Secondly in all graces given them of God, as are the words of his covenant, the comforts and seals of the same, opened and applied for the helping forward and assurance of their salvation. Thirdly in all duties among themselves, one towards another, as counsels, deliberations, exhortations, consolations, admonitions, rebukes, censures, and such like: all which for the honor of God and their mutual good, they carefully together do keep & execute.

2. Their communion in the Worship of God, is when at time and place appointed, they all come together, to serve, confess, and praise the Lord, and cal upon his name. For which as Israel of old had their assemblies, where the ministers of God publicly and solemnly uttered his praises, discoursing of all his wonderful works, and giving unto him the glory of his name; made also their requests unto God for their wants, unto all which, all the people said Amen, and praised the Lord: so also in the Apostles days, God's people had still their places of prayer, for which holy exercise, the Christians assembled, & in which they continued with one accord, both men & women. Where the ministers of Christ, gav themselves unto this business, that minding the public state of the church, they might for & with the same, make requests & give thanks, in ye ears & understanding of ye people wch thereunto answered Amen. These now ar not ye prayers or praises-of him alone y^{t} speaketh, but of ye whole assēblie, wch attēd wth their ears, assēt with their harts, & seal w^{t} their lips, that part of public administratiō; cōfirming it also by signs and gestures, beseeming such an action. In these, (whither ordinary, or extraordinary with fasting and humiliatiō of sowl, vpō special occasions,) there is a cōmuniō & harmony among the Saints, that with one mind & one mouth do praise God, and their prayer cometh up unto heaven to his holy habitatiō And as the public assemblies of the whole church; so the more private meetings in families, or of other friends for special causes, is both comfortable to themselves, and acceptable to the Lord: for he had promised that where there is a sy•phonie or agreemēt, but of two o• his

together in earth, to desire anything, it shall be given them; so much he respecteth the fellowship & vn•nimitie of his people, and the• gathering together in his name▪

3. But when through distance of place, or other just occasion, they cannot or do not come together▪ as also in their private prayers, which they pour out before the Lord, either some few together, o• ech one apart; the faithful hav yet spiritual communion and benefit by praying one for another; while they remember and make mention of their brethren unto God, rejoicing and giving thanks for his blessings upon thē, desiring things that may benefit & comfort them, praying for deliverance from bāds or other afflictions, for strength & stability in the truth, for remission of sins, or for other graces as the necessities of the Saints do require, for all whō we are exhorted to pray, with all manner prayer and supplication in the spirit, and for special persons, to make more earnest suit, to strive or wrestle together with them, by prayers to God for them. This fellowship is comfortable, to all that know the use of prayer; & how much it prevaileth with God if it be fervēt. Wherefore the Apostles did not only perform this duty for others in their absence, but themselves so earnestly desired it at the hands of all, and trusted for help by it. Also the Saints that were before thē knew well, and nourished this communion, whiles they requested their brethren to pray unto God for thē especially the prophets, whose petitions were exceeding beneficial, not only to the church & mem▪bers thereof, whom they sometime saved from death by this means; but also for strangers; so effectual with the Lord is the prayer of the Saints, and the odour thereof, as sweet incense before him: and a token it was of his heavy indignation, when he for bad his prophets to pray for the people.

4. Concerning the word of God and our fellowship in the same, we hav before seē how God bestowed it specially upon his own people, as a testimony of his grace towards them, though also in a general favor he communicateth it with the whole world. Now the saints whose peculiar right & inheritance it is, must be careful to use it as a commune blessing, everyone in himself, and all of them with and for one another both privately and publicly. Privatly to read & speak of ye same, unto their families & neighbors, continually-rehersing or whe•ting ye words of God, vpō & unto their children, talking of them when they are in the house, and as they walk by the way, when they lie down, and when they rise up; that so mē may learn & know the scriptures from their childhood, & by them be made wise unto salvation, through the faith wch is in Christ Jesus. And that all Christians, may by this means be able, to exhort & edify one another, in the knowledge & faith of God; may hav their speech gracious always, & powdred with sal•; may discern truth frō error, whiles by serching the scripture, as did the men of Berea, they see whither the things taught them be so. And this was foretold to be a special part of God's covenant with his people, that his words which he hath put in their mouth, shall no• depart out of their mouth, nor on of the mouth of their seed, nor out of the mouth of their seeds seed, frō henceforth even forever.

5. But in the Assemblies of the Saints, the light of this grace shineth more clearly; for in thē hav the scriptures bē read and preached of old every Sabbath day; there all men hav not only liberty, but ar exhorted to desire that they may prophesy; that is, speak unto the church, to edifying, to exhortation, and to comfort: which is therefore to be coveted rather

then other spiritual gifts, because it tēdeath both to the building up of the brethren, and conversion of the unbelievers, and glory of God thereby. Al therefore that hav received this gift, may in seemlines and order use and manifest it, for the profit of the whole & every member; being careful that it be done according to the proportion of faith, & when any speak, that it be as the words of God. And although a woman, in regard of her sex, may not speak or teach in the church: yet with other women, and in her private family, she openeth her mouth in wisdom, & the doctrine of grace is in her tongue. So Marie the prophetesse, was guid to the women of Israel, in their songs of thanksgiving: so Priscilla at home, helped to expound the way of God more perfectly to learned Apollos; and was (together with other women) acknowledged of the Apostle Paul, to be one of his fellowhelpers in Christ Jesus. And the Lord both in those days, and before, had furnished sundry holy women with the gift of prophesy, as he promised also by his servant Joel: to teach, that his graces are given unto all as he seeth good to bestow them; though there is a difference between the extraordinary gift of prophesy, givē but unto few, & the ordinary prophesy or exposisiō of scripture, wch is commune wth many.

6. Above all other, the Officers given of Christ, for the work of the ministry, the Overseers of the churches, are to study and labor in the word and doctrine, to feed the flocks that depend upon them, to show them the good and right way, to build up the body of Christ, to divide the word aright, to speak it faithfully, to keep nothing back, either through negligence fear or flattery, but to show them the whole counsel of God, & teach thē all the statutes which the Lord hath commanded, not keeping back a word. These watch for their people's souls, as they that shall give accounts; and necessity is laid vpō them, therefore woe unto thē, if they preach not the Gospel. These must hav care both of strong and weak, of sheep and lambs; to feed with strong meat or with milk, as their flock hath need, & is capable. Vpō these the charge lieth, to dress the lamps of God's law, from evening to morning, that they may always burn in the Tabernacle of the congregation; to give to the how should, their portion of meat in season; and to communicate this heavenly Manna with all the Israel of God, that there may be an equality, as it is written, *he that gathered much had nothing over, & he that gathered little had no lack.*

7. And together with the words of God's eternal covenant, these also dispense the s•als of the same; by which the communion of the Saints is more illustrated & confirmed. For by baptism which is one, we all are made one in Christ Jesus. And as our fathers were ⟨◊⟩ baptized unto Moses, in the cloud & in ye sea; so now under Christ▪ by one Spirit, we all are baptized into one body, whither we be Jews or Greeks, bond or free. Neither can any man forbid water from those which hav received the holy Ghost and faith; it is the commune symbol and pledge of our salvatiō, & (like circumcision,) the seal of our righteousness by faith, even the seal of God's covenant to us & to our seed. The Supper also of our Lord, is to be distributed to all the Saints that can examine themselves, & discern his body therein by faith; and is another seal, as of our union with Christ, whose flesh we eat, and drink his blood; so of our uniting together in his faith. For we (saith the Apostle) that are many, are one bread & one body, because we all are partakers of one bread. Therefore must we come together for this communion, and tarry one for another, that as brethren we may eat and drink and rejoice

together before the Lord; which he that refuseth, or neglecteth; is worthy to be rooted out from amongst his people.

8. As the Saints have all a right & interest in the covenant of God, & seals of the same, wherein they have and hold communion together: so have and do they also, in all other Christian spiritual duties, public or private. For all the actions of the Church, being but a practice and performance of God's Law; as the members have their portion in the general, so have they also in the particulars: ech one according to his place, calling, and measure of grace, given him from Christ the head. In the primitive church established by Moses, when public actions were to be performed, the whole congregation was assembled▪ as about the making of the Tabernacle, and all the furniture for the service of God; at the ordination and authorizing of the Priests and Levites; at the first making and solemnizing of the covenant, at the renewing of the same; and at the repetitiō of all the Laws & ordinances of the Lord. Unto all & every of the Israelites, was cōm•nded the care and observation of all God's statutes; that neither all nor any of them, man nor woman, nor family, nor tribe, should forsake the Lord, nor suffer among thē any root to bring forth gall and wormwood; but plainly rebuke their neighbor when he sinned in private, or testify against him in public if they could, and there were need; to bewray & execute judgment upon open & notorious malefactors; even the leprous and unclean, though the trial of them apperteyned to the Priests, yet all the children of Israel were to look that such were removed out of the host; yea the care of the Priests purity in their administration, apperteyned to all the people. And long after, both in counsels, and in the redressing of public evils & trespasses, all Israel indifferently, had their hand and presence; as the scripture showeth. *Ezra.* 10. 1. 9. 12. *&c.*

9. The churches in the Apostles days had also the like right & liberty▪ for the multitudes of believers. wer both beholders & acto• in the commune affairs; as at the choice & ordinatiō of church-officers; at the deciding of questions & controversies; at the excommunication or casting out of impeniten• sinners; at the choice & appointment of men, to carry the grace or benevolence of the Saints, • their needy brethren; at the receving and reading of the Apostles Letters; and generally, in the public communion and fellowship of the Apostles, & one of another. They were also willed to exhort, • admonish ech other; even the Officers of the churches; to ma• diligently, and avoid, the causer• of division and offenses; & to loo• that † no root of bitterness sprung 〈◊〉 and troubled thē, least thereby many should be defiled.

10. These & the like privileges in the faith and practice of the Gospel ar permitted to all Saints in all churches; which they must use in all sobriety, order, and peace: not presuming above their calling, place, or measure of understanding; nor abusing their liberty to the trouble or annoyance of their brethren. And therefore Elders or Governors ar set to rule the people, and together with the other Officers to weild the churches affairs. By which means confusion is avoided, & order observed in the Assemblies; as was in the primitive churches, where the Overseers and public Ministers, propounded, discussed, & carried matters in seemlines and peace. These guides ar to be heard, reverenced, and submitted unto in the Lord; they attend to the public service of the church, and are as the hand, mouth, & eyes of the same; by such God of old signified his will to the people; & 〈2 pages missing〉

for the obtaining of that promised seed that should bruise the Serpēts head, and bring blessing upon all families of the earth. And until that seed, (which was Christ,) came; our Fathers generally embraced that kind of life, & thought it a dishonor to die childless: a•• since that time, it hath still been kept in, and sanctified unto the church, to such as saw good, or had need so to live; both for the avoiding of syn, and for other help and comfort which that estate affordeth. But they which have from God, the gift to conteyn their vessels in holiness and honor without marriage, and which addicting themselves to the service of Christ, find it best for avoiding the burdens & cares of this life, to keep themselves single, in virginity or widowhood; are counseled by Christ and his Apostle so to rest. Yet if any mary they syn not; only they must so •ive as if they were not married, & so use all other worldly things, as if they used them not, because the fashion of this world passeth away. And in their marrying, they must have care not to match themselves in an unequal yoke with unbelievers, (for that hath always been reproved,) but only in the Lord: though if they be married to unbelievers before they are called to the faith, they must not then depart, or put away.

3. The faithful man & woman thus fastened in wedlock, are heirs together of the grace of life; and so ought to live in peace and love, the wife being subject to her husbād (whose glory she is) as unto the Lord. Their fellowship as it is in spiritual duties, so also in human; such as be living & cōversing together; educatiō of children, governmēt offervants, & ordering of y family; joint labor & diligence for their livelihood; and all other offices, whereby their mutual love, help, and comfort may be maintained, in this honorable state of life, which to forbid any Christian, 〈◊〉 a doctrine of Devils; and which• a shadow of that mystical & heavenly communion between Christ & his church, whiles the man loveth & cherisheth his wife as his own body, the womā again loveth, feareth, & obeyeth her husband. This society endureth until death and cannot be dissolved except for adultery, for which trespass if the magistrate inflict not death, according to God's law; ye injuried person may lawfully divorce and put away the offender.

4. The next in the family, a• children; which as they are the inheritance and wages of the Lord, so must they be brought up & nour•ured in his fear; for they are his, & holy frō the womb. And because foolishness is bound in the harts of children, therefore, the parents ar to govern & correct, but without provoking them to wrath, least they be discouraged. For them are parents also to store up, & provide for their maintenance, marriage, and other necessities, what in them •ieth; the children again, honoring and obeying their fathers and mothers in the Lord; & recompensing them, (if they can & there be need,) in their old age & poverty. And they that shall smite, curse, or blaspheme their parents, o stubbornly refuse to obey them; are for such vnnaturalnes, to die the death.

5 Servants ar the last in the family, inferior unto children both in durāce and fidelity; yet as their fellowship may be in the faith, for which their masters should regard them above servants, even brethren beloved: so in civil society they are notwithstanding to be in subjection to their masters, faithful and pleasing them in all things. Of these, there be two sorts, 1. Free or hired servants; 2. and Bōdmen or Sclaves. Of the first sort wer• the poor

Israelites, which sold or hired out themselves for necessity to their brethren, or were chaff•ed by their creditors. These were to be well entreated like brethren, not overruled with cruelty; they wer to be dismissed in the seventh, or at furthest in the fiftith year called the Jubiliee. And when they went out, they were to be liberally rewarded with their masters goods. Of the latter sort were the heathens, either bought with price, or conquered by battle; which remained servants always, themselves and their seed after thē. Servitude, especially bondage, is a judgment of God upon the world for syn; inflicted upon Chams posterity as a curse; yet is the curse by Christ taken away, in whom the bond & the free ar one. And this was the case of many strangers in Israel, as of the Gibeonites the offspring of Canaā, upon whom their fathers curse for outward slavery was inflicted, wch they cheerfully vnderwent, and had God's favor and blessing vpō their souls; they serving him, and he continewing thē, (though Saul sought to root them out,) & punishing all Israel for their injury. The like was also to be seen in others of that progeny, whom Solomon subdued under servile tribute, & whose children remained among the Israelites after the captivity of Babylon, (as did also the Nethinims of Gibeon,) and wer named *the sons of Solomon's servants.* When such bondmen ar brought to the faith of the Gospel, their civil servitude is not thereby at an end, no not though they hav believing masters; but they ar still to give honor, and do service, even heartily as to the Lord and not to men; 〈◊〉 they serv the Lord Christ in that estate, and ar his freemen; therefore they should not care for this yoke, yet if they may be free, they should use it rather. The masters, ar to do unto their servants that which is just and equal, knowing that they also hav a master in heaven: they may chasten thē but not oppress them, nor contemn their judgment when they cōtend with thē. Thus servants notwithstanding their freedom in the faith, ar to be in subjection, and humble themselves under the hand of their governors; they are to obey in labor and attendance, in service at home or abroad, in peace or in war; and both master and servant ar to keep communion together in their holy faith, (wherein is no respect of persons,) without oppression, f•awd, murmuring, or debate; til they end their days in peace, and come to the place appointed for all the living; where small & great do lodge together, and the servant free from his master.

6. This much of families, which being well ordered, and conjoined in the faith of Christ, are as little churches, so called by the Apostle; and ought to hav care, whatsoever be done in others, that God's true worship be continewed in them. The second sort of human society, is in Policies or Commune weals; wch may be diversely cōstituted, lesser or greater, & under sūdry sorts of govermēt. As, many families cōpact together in one tribe; many tribes in one nation or Kingdom; many kingdoms in one Empire; & these menaged by one or by many; by Princes, S•natouis, Judges, Kings or Kaesa•s, as God shall dispose, & the public states see best. For all powers are of God, whatsoever be their names, titles ▪dignities or forms of regiment; and when or howsoever they be altered at the discretion of man, (in respect whereof they ar called ••*manecreations*▪ or *ordinances,*) they ar to be submitted unto for the Lord's sake. And this though they be unbelievers; how much more if they also believe, & hav brought their glory to the Church of Christ, and have their portion in the holy land.

7. These magistrats if they be freely chosen of the church, must be of their brethren, men of wisdom and good conscience, who must judge all causes aright, & govern the people in

justice, and in the fear of God: whom the Commons are to honor, submit unto, and reverence, in deed, word, and gesture, as to the Lord; for the word of God is committed unto them, and they therefore ar called God's. This subjection is due unto all, whither unto the King as to the superior, or unto the Governors, as they that ar sent of him. It must be both openly & secretly, even of conscience, & not for fear of wrath only. The communion of the faith, is not a cause, why either princes should forsake their place, titles, or dignities; or the people shake off their subjection. For seeing Magistracy is still God's ordinance; none ar meeter to execute it, to hav his word and sword committed to thē, to carry his titles, & to judge in his cōgregatiō, then his own servants furnished with his spirit. And seeing it is still his ministry for the good of his people, ye punishment of malefactors, & praise of weldoers; none cā better perform this duty, & be noursing fathers & mothers of Christ's church, then Christians▪ Kings ar not to cast away, but bring their glory & honor to Ierusalē, (as the gentiles do their riches,) & themselves to minister thereunto.

8. In which ministration, they both maintain and conserve the true religion of God according to his word, & reform things amiss, in themselves and their subjects, (as is before touched:) and also maintain civil peace, by executing mercy and judgment, justifying & delivering the poor and needy, and beating down the oppressor. Such magistrates are eyes to the blind, feet to the lame, fathers to the poor; whose cause when they know not, they seek out diligently; breaking the jaws of the unrighteous man, & plucking the prey out of his teeth. And as their sword preserveth peace at home, so it resisteth injuries from abroad; that they are not only ornamēts of commune weals, but their safety and strength under God; and may well be called, (as the Prophets name them,) the *Shields* of the world. For which cause, all Christians as they may (by Paul's example) be partakers of the benefit of their laws politick; so do they ow homage, service, and subiectiō unto thē, should allow them maintenance, pay them tributes, and other like duties; in recompense of their cares, labors, and employments: that so mutual peace and concord in the communion of the Saints, may all manner ways be conserved.

9. There remaineth yet another sort of civil duties among the Saints, general unto all, married or vnmaried, bond or free, magistrate or subject; which are, love, mercy, relief, kindenes, courtesy, and many other the like sociable actions, at all times to be performed, of all persons as there is occasion, and according to their power and place. For Christians are to have care of those that labor among them, a• over them in the Lord, and admonish them; that they have them in singular love for their works sake, & let thē reap their carnal things, which sow unto them spiritual. For God wch willed Israel to beware that they forsakt not the Levite, as long as they lived vpō the earth, because he had neither part nor inheritance with them, but was busied in teaching them the law, & other ministerial actions, for which the Lord himself would be his inheritance: hath also ordained, that they which preach the Gospel, should live of the Gospel. And seeing for the service of Christ in that warfare, they entangle not themselves with the affairs of life, because they would please him that hath chosen thē to be soldiers: they should have their wants supplied by the church, that they be not forced to war at their own cost; but may •a• of the milk of the flock which they feed, & be made partakers of all their goods; which will not only be an encouragement to them in their

ministry, but also turn to the great good of such as reliev them, as it is written, *yeshall give unto the Priest the first of your dough, that he may cause the blessing to rest upon thy house.* And together with them, the poor, the strangers, the fatherless, and the widows, (as was the manner in Israel,) are also to be relieved; to them we must open the hand and lend sufficient for their need, and that without grief of heart, and evē freely, looking for nothing again, but expecting a blessing & reward from God▪ Pilgroms and strangers are to be harboured; our brethren in bo•• to be remembered, as though we were bound with them; the nake to be clothed; the hungry sowl filled; the sick and distressed, to be visited, tended, and comforted; and all other good works, which are to be done unto all men, especially to them which are of the howshold of faith. For these works of mercy, are better then sacrifices; they are odors that smell sweet, a sacrifice acceptable and pleasant to God, who can make all grace to abound towards us, that we always having all sufficiency in all things, may abound in every good work, to an everlasting memory of our justice, the prayers of the Saints for us, with praise and thanks unto God for his unspeakable gifts. These human duties, are so united unto true religion, as God of old commanded them on his Sabbaths and solemn feasts; Christ hath ordained Deacons in his Church, and other Helpers for this ministration; besides the general care of all the faithful; and on every first day of the week, (which were days of the churches assēblies,) such care & provisiō for the poor was made. yea when occasion so required, the Christians sold their possessions & goods, and parted them to all men as everyone had need; which work the Apostles themselves a while looked unto. Good therefore and comfortable is it for all the Saints that have this worlds good, to do good and to distribute, because with such sacrifices God is well pleased; that they be rich in good works, and ready to communicate; that with the godly Tyrians, their occupying and their gain may be holy unto the Lord; whiles they hoard it not up, nor keep it in store, but let it be for them that dwell before the Lord, for food & clothing: by this means laying up in store for themselves, a good foundation against the time to come, that they may obtain eternal life.

10. Concerning other Christiā offices special regard must be had in all our actions of reverence & lov; for towards superiors, & the aged, men must show all honor in giving them their titles of dignity, when they speak or write unto them; rising up; and bowing down before them for honor sake; they may not rebuke, but exhort them as fathers, they are to give them the upper places, and suffer them first to speak in causes; And they again ar kindly to entreat the younger sort as children and as brethren; yet as they may deserv, sharply to rebuke also. Amongst all, there should be, in behavior, seemlines & courtesy; in giving honor, to go one before another; saluting, kissing, and embracing of friends, as there is occasion. In words, softnes, meekness and gentleness towards all, without bitterness or wrath, clamorous or evil speaking: even then giving good words, & blessing, when we ar reproached. In actions; dealing friendly, simply, faithfully; neither by force oppressing, nor by fraud deceiving our brethren in anything; ready to give, lend, or pleasure them any way; and unto every honest action easy to be entreated; rejoicing with them for their joy, & mourning for their sorrow. Nourishing good will by affability, sociablenes, lowly carriage, love-feasts, and rejoicing together; that the bond of peace may by all good and lawful means

be preserved amongst us during life; and when we are parted by death, the living to carry and accompany the dead unto the grave.

11. In this manner men carrying themselves, towards God whom they serv with reverence and with fear, and adore in spirit and truth; also to their neighbors, with whō they ar coupled in peace and amity: the blessings of the Lord, as the rayn & showers from heaven, ar poured upon them; his own tabernacle and gracious presence, and the joyful showt of a king is among them; and he will glorify the place of his feet. Against all foreign enemies he will defend them, making the bars of their gates strong; salvation will he set for walls & bulwarks, even himself, will be a wall of fire round about them; that they shall dwell in the tabernacle of peace in sure dwellings, and in safe resting places: He will cloth them with garments of salvation, will cover them with the robe of righteousness; & adorn them with his graces, as a bride garnisheth herself with her jewels. Here will he make unto all people, a fest of fat things and full of marrow, a feast of wines fined and purified; feeding them with the fat of wheat, and filling them with honey out of the rock. Zion shall be a crown of glory in the hand of the Lord, and a royal diademe in the hand of her God; and as a bridegroom is glad of the bride, so will he rejoice over her; and she again shall joy in him, & praise his name, because he hath exalted the horn of his people, which is a praise for all his Saints, even for the sons of Israel, a people near unto him.

Pray for the peace of Jerusalem: let them prosper that love thee.

Psal. 122. 6.

CHAPT. XX.

How the communion and peace of the Saints, is hindered by enemies without.

ALthough the Church hath received such grace and glory, from the Lord God her Sun and shield, that she may well be an astonishment to the kings of the earth, and wonder of the world; as having the Sun for her clothing, the moon for her footstool, and the twelve stars for a crown upon her head, whiles by faith and holiness she hath put on Christ, the Sun of righteousness that is risen unto her, as she hath learned him of his Apostles; and is herby advanced to heavenly dignity, that even her conversation is in heaven, so as she loveth no more this world, of which she herself is not, and the fashion whereof passeth away: yet forasmuch as she hath both in her own body, pains of childbirth, whiles she is in travail to bring forth Christ, which by the preaching of the Gospel is formed in her; and without herself, Satan (for his fierceness a dragon) persecuting her in wrath, & warring with the remnant of her seed, gathering his soldiers which are as the sand of the sea, to compass about the tents of the Saints, the beloved city; it shall be therefore good, that we take a view of these troubles and assaults, learn of God the end and use of them, and how we may either escape or overcome them, least we be offended & our faith fail.

2. That old crooked serpēt, the enemy of man's salvatiō, perceiving the uniting & communion of the Saints, to be a great help & furtherāce of their happiness; a praise to their

God, a daunting to the world, & a comfort to themselves: doth therefore bend his utmost might and malice against this brotherhood, that he may dissolve the same. He stirreth up the wicked multitudes, like the raging waves of the sea, that some out mire & dirt, to bely and blaspheme the truth and witnesses of Christ, accusing them of noveltie, heresy, sedition, treason, and rebellion. He further kindleth this fire, by his false Prophets, that cease not to inveigh against, and calumniate this little flock; and by their abused wit and learning, to prove & persuade that they are as bad or worse then they be reported of, both for their faith towards God, and loyalty to the princes of the earth. which princes also, for like malice in themselves, or for that they fear the loss or impeachment of their honor and dignities; or because they loath the bonds and yoke of the gospel; or for to gratify their people and subjects; are ready to turn the dint of their sword, (wherewith they should conserv the truth and peace of Christian religion,) against the Saints, and especially their cōmuniō & assemblies; which seem most dangerous, and are indeed terrible to the world, as an army with banners.

3. Herevpō they think to work wisely, if any way they can hinder the propagation and increase of the church; whither by privy oppressiō, or open persecution: though the wisdom of God hath said, *Sure• it is not good to condemn the just; ⟨◊⟩ that princes should smite for equity.* Especially the men-children, the teachers, guides, and principal of Christ's flock, are most maligned, & exposed to their tyranny: though sōtime neither women nor infants, can be exempted from their rage and cruelty. For which, these civil polities, with the heads and governors of thē, unto whom erewhile it was said *ye ar God's & ye all are children of the most high;* ar now become more base then any men; and are called in holy scripture, *Lions, Wolves, bears, Libbards, wild-bores, and foxes,* even pourtrahed out by mōstrous, savage, and deformed bestes; for such their barbarous havoc, and misusage of the Saints.

4. For loe, in their malignant harts, they fret against the people of God, and against the holy covenant; with their mouths they speak evil, even marvelous and presumptuous things, blaspheming God's name and tabernacle, & them that dwell in heaven; with their hands and horns they smite and push the poor flock of Christ, spoiling them of their goods, banishing them out of their dominions, casting them into prisons and dungeons, feeding thē with bread of adversity and water of afflictiō; devising all cruel and exquisite torments, to make their death miserable, racking, stoning, hanging, hewing in pieces, burning in fire, casting to wild beasts, and many moe horrible tortures; as the lambs of Christ have felt in all ages; whiles children have been brought from the womb to their martirdom; & women with child, ripped up in their unnatural cruelty.

5. By this means, the communion of the Saints is oft times dissolved and scattered; their shepherds and watchmen apprehended and killed; the whole flock pursued, as sheep appointed to the slaughter. Some for fear deny and forsake the faith, and are compelled to blaspheme. Some by flattery are caused to syn, and wickedly break the holy covenant, and to be the betrayers of their brethren. Such as escape these evils, sometime wander up and down in sheep's skins and goat-skins, destitute, afflicted, and tormented, in deserts and mountains, in dens, and caves of the earth. Thus waters of a full cup ar wrung out unto

them; and now the ways of Zion lament, because no man cometh to the solemn fests; for the daily sacrifice (whereby they were wont publicly to worship God,) is taken away, and abominable desolation put in the place. The sanctuary & synagogues of God are burned; Jerusalem broken up, made a ruinous heap, the stones thereof laid in dust, and the dead bodies of the Saints, cast to the fowls & bestes of the earth. Then the faithful mourn, because God hath destroyed his congregation, caused the sabbaths to be forgottē, forsaken his sanctuary, and given into the enemies hand the walls of her palaces: their eyes fail with tears, their bowels swel, their liver is poured upon the earth; & they cry out with the Prophet, *O Lord God, spare we beseech thee: who shall raise up Jacob, for he is small.*

6. Thus God who hath his fire in Siō, & furnace in Ierusalē, melteth his metal, trieth & fineth his people as silver, & purifieth thē as gold, by the spirit of judgment and the spirit of burning; draweth them to repentance, by chastening them for their sins, and making judgment to begin at his own house; cōsuming the dross, & making known them, that ar approved▪ that the trial of their faith being much more precious thē gold that perisheth, (though it be tried with fire,) may be found unto praise & honor & glory, at the appearing of Jesus Christ. For not withstanding all the rage of the persecutors, God will preserv to himself a little flock, unto whom he will be a little Sanctuary, in all places where they ar dispersed: who in this their desolation, yet pray with their faces towards Jerusalem; do convene and meet together secretly for fear of their foes, and cease not to perform all holy duties unto God and one to another, to the utmost of their power; and in all their afflictions ar more then conquerors through him that loved them. For they account the sufferings of this present time, not worthy of the glory which shall be shown unto them; they consider Christ their head, who for the joy that was set before him, endured the cross, and despised the shame, and is set at the right hand of the throne of God; who when he was both in name & power a Lion, appeared as a Lamb killed; yet behold he is alive for evermore, Amen; and hath the keys of hell and of death. And he it is, that raiseth up his children fiō death; he will prophesy, and their dispersed bones shall come together, sinews and flesh shall grow upon them, breath shall enter into thē, & they stand vpō their feet an exceeding great army. For in their tribulations, they have but washed their garments white in his blood; and this is all the fruit, the taking away of their syn; and the more the adversaries vex them, thinking to root them out, the more they multiply & grow: by patient suffering, they triumph; and by dying daily, they attayn to life eternal. And God who hath chastened thē with rods for their good, will turn his hand vpō their enemies, & scourge thē with scorpiōs; they shall wring out and drink the dregs of this cup of wrath; he that made them will not have compassion of them, and he that formed them will have no mercy on them; the beasts shall be destroyed and given to the burning fire, & the righteous shall have dominion over them in the morning. The zeal of the Lord of hosts will perform it.

The Lord preserveth the souls of his Saints, he will deliver them from the hand of the wicked.

Psalm. 97. 10.

CHAPT. XXI.

How the peace and communion of the Church, is disturbed by troubles, & sins within itself.

BVt it is a small thing for Satan thus to molest the Saints with troubles from abroad; for he hath means and instruments many in the church itself, to work the woe, yea often the ruin of the same; & he most delighteth to kindle contentions among brethren, knowing that such things are most offensive unto God, heavy to his people, & give to the enemy occasion of reproach. The means are two, that he chiefly useth hereunto; 1. the infirmities of the Saints, who though they would do good, yet through syn that dwelleth in thē, oft times do the evil which they hate; 2. & the iniquities of false brethren and hypocrites; who always are corrupted in themselves, and seek to bring corruptiō into the whole body of the church.

2. For whē the faithful through commune •iaylty, defyle their precious souls and bodies, through the remaynders of •yn; both the enemies without take occasiō to blaspheme; and the brethren within to stumble & contend: as Moses was murmured against by his own sister and brother, because he had married an Ethiopian wife. And God himself is often angry with the whole church, and punisheth many, for the fault of a few; as whē David sinned in numbering the people, God in displeasure plagued Israel, that of them there died seventy thousand men. Again, the home-bred wars and dessentions, are heavier to the brethren's harts, then all foreign troubles, & many weak ones are offended, no less then was Rebekah, who feeling the childrē to strive in her body, made question of her conception, and said, *If it be so, why am I thus?* But above all, the hypocrites in heart, do increase wrath, & ofttimes molest the church, of which they ar not, though they be in the same, (like the Apes & peacocks in Solomōs ships;) being in deed the serpents seed, and apperteyning to another kingdom then Christ's; yet are thrust among the Saints through Satan's malice, for to annoy them; God also permitting this for the trial of his elect. By these means, the little bark of Christ's church, hathever been tossed as with winds and tempests; and is like ever to be, so l•g as it is on the seas of this world: that none may look for Angelical perfection, or absolute peace upon the earth.

3. The Saints ar subject, (if they be not wary, & hav their wits exercised to discern good and evil,) to be carried about with divers and, strange doctrines; to fall into errors heresies, & idolatries; Satan raiseth up even among the teachers of the church, some speaking perverse things to draw disciples after thē, and the people many of them ar through their own corruption prone unto vice, even set on mischief. The children of Israel living in Egypt, defiled themselves with the abominations and idols of that land; being brought out into the wilderness, and informed in the statuts of the Lord, they there rebelled against him, sinned still, & provoked the most High, tempted God, and limited the holy one of Israel, made them a molten calf, & said this is thy God ô Israel that brought thee out of the lād of Egypt, & committed great blasphemies. When they were entered into the good lād promised to their fathers, there also they mingled themselves among the hethen, & learned thir works, and served their idols, which were their ruin. False prophets there were many among them, that seduced the people to error and idolatry, strengthened their hands in evil, preached peace to ye wicked, & put pillows under their arms; but smote the righteous, grieved and killed

(what in thē lay,) the sowls of such as should not hav died. False teachers, (the Apostle saith) there will be also amongst us, which privily shall bring in damnable heresies, evē denying the Lord that hath bought them. The primitive churches had woeful experience hereof, whiles in Galatia they wer soon removed away to another gospel, being bewitched by their misleaders, who under pretence of the law of God, abolished them from Christ, and made them fall from grace. And in many other churches, false doctrine fretted as a canker, and destroyed the faith of certain, whiles some taught the resurrection was past already; some with Jezebel & Balaā persuaded to eat of things sacrificed to idols, and to commit fornication, with other hateful doctrine of the Nicolaitās, idolatrous doctrine of worshiping Angels, Christ the head being let go; the grace of God turned to wantonness, & God the only Lord & our Lord Jesus Christ, denied; Antichrist, even many Antichrists entered in, to deceyv & destroy men's souls.

4. By such seducers, much trouble & discord was wrought among the people, some of ignorance, some of willfulness receiving and walking in their errors; by whom the way of truth was evil spoken of: others opposing against them, and earnestly contending for the faith once given to the Saints. Especially the Apostles, and other trusty ministers of Christ, (to whose care the souls of men were committed,) set themselves against those falsers, by the word of truth, by the power of God, & by the armor of righteousness on the right hand and on the left: cōmaunding mē to teach no other doctrine, nor give heed thereto, but keep the true pattern of wholesome words, in faith & love which is in Christ Jesus; exhorting thereunto, improving and convincing them that spoke against it, stopping their mouths, & rebuking them sharply that they might be sound in the faith. Those again like Iannes & Jambres resisting the truth, with profane vain babblings, disputations, and oppositions of science falsely so called, & prating against them with malicious words; and seeking to disgrace them. And well was it with the churches then, whiles those circumspect careful watchmen the Apostles and Evangelists lived among them, & took those foxes which destroyed the Lord's vines: but after their departure, there entered grievous wolves, not sparing the flock; as by the innumerable heresies, and lamentable decay of churches since their time doth appear.

5. As for doctrine, so about many other things also, contention hath often risen through men's infirmities, malice, and pride: that by errors in faith, & corruptions in manners, as by a double chain of iniquity, many souls hav been fettered & afflicted. For some moved with envy, hav sold their brethren to aliens, & sought for tokil them: some through ambition would clime above their calling; & intrude into higher offices; presuming vpō their own holiness, & seeking to disgrace others. And as the church of Israel was infamous all Moses days, for their idolatries, rebellions, & many murmurings, for which thei carcasses fell in the wilderness; & strife & blood-shed came among them: so after that they were seated in the land of Canaan, they continewed not long in peace together, but tribe with tribe made war, and rent themselves asunder, to the great reproach of God's true religion, & giving advantage to the commune adversary, to invade and dispossess them of their land. Yea even in families betweē brethren, parents and children, most bitter & bloody strife brake forth, as the stories of Abimelech, Amnon and Absalom, Absalom and David, & sundry others do

declare. Also how they were divided, when Christ lived among thē, into Sects & factions, Pharisees, Sadducees, & other like: the history of the Gospel, everywhere showeth. Neither were the Christian Churches which the Apostles had planted, free of this •even; but contentions among thē grew unto schisms and factions, whiles sundry men followed and re 〈...〉 ed upon sundry Teachers; in their public meetings also, dissensions were among them. Some ministers would of strife and envy preach Christ to the people; some loving the praeeminence, would tyrannyze over the flock, forbidding to receive brethren sent by the Apostles, and thrusting them out of the Church. And amongst God's elect, most faithful servants, and loving friends, Satan did his utmost to kindle the coles of emulation, dissention, and strife; as between Abraham and Lot, Moses & Aaron, Peter and Paul, Paul and Barnabas; and among the Apostles generally, when there was contention who should be greatest, till they had learned better of their master Christ.

6. The poison of syn hath spread itself exceeding far in churches, & corrupted the manners & actions of all degrees. For Magistrates leaving the love & cherishing of the people, loved gifts, and followed after rewards; judged not the fatherless, neither did the widows cause come before them: they plucked off their skins from them, and their flesh from their bones, did eat their flesh and break their bones, and chop them in pieces as for the pot. Again the subjects despised and spake evil of their rulers, rose up & rebelled against them. The rich were vnmerciful, and cruel to the poor; Among the people and brethren of the church, was bitter envying, strife, sedition, & reproach; every man hunted his brother with a net, that they could not trust in any friend, but must beware even of her that lay in their bosom. The teachers were vain talkers and deceivers of minds, subverting whole houses, teaching things which they ought not, for filthy lucre sake; the priests wrested the law; the Prophets were like foxes in the wast places, and from them wickedness went forth into all the land. Thus judgment was turned into wormwood, faith into heresy, God's grace into wantonness, the liberty of his Gospel made a cloak of malicioiusness; and in stead of the gracious ornaments of his spirit, there was wretchedness, misery, poverty, blindness & nakedness; they had a name to be alive, but wer dead. Nor this alone; for they hated such as rebuked them, and would not admit of reproof, but made their faces harder then a stone; they killed the prophets and stoned those that were sent unto them; even when Christ himself came among them, they would not receive him, but said, this is the heir, come let us kill him, and the inheritance shall be ours.

7. These and many moe like evils have crept into the Churches of God, whereby they have been troubled, distracted, and rent in pieces; much pople hav been defiled & corrupted, & the Saints hav had cause to complain *Thou hast multiplied the nation, but hast not increased their joy.* Against these, the ministers and witnesses of the Lord, hav cried out in their several ages; being sent & rising early to recall the sinners into the right way. Who wer threatened, that Zion for their sakes should be plowed as a field, and Ierusalē made a ruinous heap, & her habitation left unto her desolate; that Christ would war against thē with the sword of his mouth, and remove the candlestick out of the place, except they amended. And such as hearkened to the voice of their God, & turned unto him; had their iniquities forgiven, and their crimson sins made white as snow: but such as obeyed not, wer devoured of the sword;

and woe was unto their souls, for they rewarded evil unto themselves; and wer called reprobate silver, because the Lord rejected them.

8. Thus cometh it to pass, through Satan's malice, and men's corruption, that the city of God, of which so glorious things are spoken in the scriptures; seemeth more vile and contemptible then any other place; the spouse of Christ appeareth black, which was named the fairest among women; her foes which feared and marveyled at her, do hiss & say, *Is this the city that men cal, The perfection of beauty, the joy of the whole earth?* her children, to whom much peace was promised; do mourn and cry, for the many abominations that ar done in the middes of her; & from the daughter Zion▪ all her bewtie is departed; being thus persecuted by the Dragon, hated & reproached of the world, molested and forsaken of her own children, misvsed and wounded of her watchmen, to the grief & affliction of her spirit.

9. And if there wer not a healing of this error in time, but the gangrene suffered to spread & fret; it grew at length incurable, brought death and desolation upon the diseased Churches. For God after many warnings and much correction, did at length disclaym the faithful city as a harlot, give her a bill of divorse, & put her away; she was no more his wife, nor he her husband; his heart forsook her, he left his heritage, he gave the dearly beloved of his sowl, into the hands of her enemies; & removed his glory from amids her. Then Jerusalem became, with all the inhabitants thereof as Sodom & Gomorrah: the house of Israel was reputed as dross, the congregation of the Saints, turned to an habitation of devils. And the Lord's people that feared his name were willed to forsake and come out from among them, to judge them as harlots, to plead against them, & forsake all communion with them. Wherevpō followed again most bitter strife, hatred & persecution, whiles they that refrained frō evil, made themselves a prey, & suffered all manner of misusage & affliction at their hands which made themselves drunken with the blood of the Saints, & yet boasted to be the church & spouse of Christ, when they were the synagogue of Satan.

10. This is the troublous estate of the church of God on earth, more tossed and tormēted then any other people; of which church, (by reason of the many hypocrites and vessels of dishonor that are therein,) though the number wer as the sand of the sea, yet but a remnant shall be saved; & except the Lord of hosts had left us a seed, we had been made as Sodom, & had been like to Gomorrah. For which cause, it behooveth the Saints, to seek the Lord while he may be found, and medicine, while the disease is curable; for Christ hath ordained ways and means, for the purging of his church from corruptions; or at least, for his elect to keep themselves pure and unspotted of these sins; of which it remaineth to be spoken in the next place.

CHAPT. XXII.

How the Communion of Saints, may be purged of the evils that arise therein, by the power and censures of Christ: and how needful it is for the Saints all, to look hereunto.

The Lord Jesus, who is the author of grace & salvation unto his people, is also the finisher of the same, and performer of his good work towards them; & as he sweetened with a tree, the bitter waters of Marah, where also he made Israel an ordinance, promising that if they

would hearken to his voice, he would free them frō all the diseases of Egypt: so hath he set & shown us in the gardein of his church, the tree of life, whose fruit is for meat, and leaves for medicine, to heal the nations with; that there is no disease incurable to his obedient people, but in all their troubles, temptations, offenses, fears, and other sowl-sicknesses; when they cry unto 〈...〉, 〈...〉 sendeth his word & healeth 〈...〉 & delivereth them siō their graves of corruptiō. Most wholesome laws ar left unto all churches, to redress the evils that arise within thē; which being wisely handled and applied, by those whose tōgues ar also t••es of life; are more effectual then the balm of Gilead, to recover the health of the daughter Siō, though Bables sore cannot be cured.

2. And first, the Saints as they ar most nearly united together in one body; so in the bowels of love and mercy, they ar to tender e•• one his neighbor as himself, And seeing all men hav their burdē of sins and infirmities upon them▪ we ar exhorted to bear one an others burden, and so fulfil the law of Christ. If occasions thē of offēce be offered by misspeakīg; we should remember, that he that sinneth not in word is a perfect man and in many things, we sin all; & that therefore we take that which▪ is spoken▪ in the best part, bear hard words with meekness of spirit, not rendering again evil for evil, but with a soft answer to put away wrath. If actions seem offensive, or begin to breed strife; love will teach us▪ not to be provoked to anger, but with long sufferance to bear all things; and to seek by all gentleness to compound the controversy, for it is a man's honor to cease▪ from strife: therefore as God's elect holy & beloved, we should forbear & forgiv one another, evē as Christ forgave us. Thus by loving and gentle demeanure, Abram stayed strife between Lo• and him; Gideon, between the Ephramits & him; David, betweē his soldiers: Moses sought to do y• like▪ between two Israelites: and we ought all in the love of Christ to labor thus to do; for when offenses arise, it shall be out *glory* if we can *pass them by,* as Solomon hath said.

3. But if the trespass be such as we may not but insist upon, both for the honor of God who is offended, and sowl of the sinner which is endangered, and o• own or neighbors good, who ar endamaged thereby: then 〈◊〉 we bound to admonish the trespasser hereof, observing two rules, 1. Loving carriage as becometh brethren; 2. and secrecy, to cōcese the fault as much as we may. For the first, as all our things 〈...〉 *be done in Love;* so when a man • fallen by occasion into any fault, we are willed to restore him *withthe spirit of meekness,* considering ourselves least we also be tempted. For the second, we ar taught to *debate the matter with our neighbourhimself, and not to discover the secret to another;* but to tell him his fault *between us & him alone.* And if by our reproof he do repent, then is he won or gained, his sowl saved from death, and we ar to forgiv him in tenderness of heart, as God for Christ's sake hath forgivē us; and in love we ought to cōcele his transgression and bury the same, not discovering it to others, nor repeting it to himself; for such dealing makes division among principal friends. But if he hear not our private admonitiō, then should we *take with usone or two,* that in the mouth of two or three witnesses, every word may be confirmed; and that so by the second or third admonition, he may either be reclaimed, or not spared, but brought to further blame and censure. And if he will not vouchsafe to hear thē, then ar we to *tell it▪unto the Church.* where he may be rebuked of many: and if he refuse to hear the church also, then is he by the

power of Christ, which is given thereunto for the judging of all within the same, to be cast out from among the Saints when they ar assembled, & to be *delivered untoSatan* for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus; & whiles he remaineth in that impenitence and excommunicate estate; all Christians ar to avoid him, & all communion with him, as the Jews avoided heathens and publicans.

4. The keeping of this rule, causeth much peace in the communiō of the Saints; for by this orderly dealing with the party all whispering, Backbiting, slandering, and calumniating one of another, are stayed; sins which reign in deed among the profane work lings, and heathens; but ar not sufferable in the city of the Lord. By this, occasions of grief and contention ar cut off: for as *without wood, the fire is quenched, so without a whisperer strife is silent.* By this, either the sinner is amended, wherat men & Angels do rejoice; or the church atleast weise purged of the evil: for *he that hardeneth his neck, when he is often rebuked, shall suddenly be broken off, and cannot be cured;* but the churches wound is cured hereby, as another proverb saith, *Cast out the scorner, and strife shall go out: so contention & reproach shall cease.*

5. But if the syn be openly committed, then must the sinner be rebuked *openly,* that others also may fear; or if it be of such a nature as tendeth to the seducing of men frō God, though he that entiseth be near and dear unto us; we are forbidden to spare or keep him secret, for so may many be defiled by his privy suggestions; Or if any secret hypocritical practice be seen to impeach the truth of the Gospel or upright walking therein; such ought in public to be reproved, as Paul for the like fault, blamed Peter before *all mē.* Or if the crime be heinous, bloody, & dāgerous to ye life of others, by treason or treachery such mischief is both to be be••ed, prevented, and punished; and bloodshed so defileth the land, 〈◊〉 it cannot be cleansed but by the blood of him that shed it: such therefore (saith Solomon) *shall flee to* 〈◊〉 *grave, let them not stay him.*

6. The foresaid censures of Christ for rebuke and excommunication, ar to be inflicted upon all the members of the church without †respect of persons, as for other sins so specially for errors & heresies, & contentions against the true faith. For an heretic must be *rejectedafter one and the second admonition;* they that teach or receive doctrines which they ought not, must, be *rebuked sharply,* that they may be sound in the faith, they that cause divisions and offenses, contrary to the doctrine learned, must *be diligently marked and avoided;* and such disquieters of the church, to be cut off. Generally all sinners & all unruly persons, ar liable to the Saints admonitions; and if any lust to be contentious, the churches of God have no such custom; for the Lord is author of peace in them all; neither may the wicked be suffered to remain in the cōmuniō of his people, but judgment must be execued in the morning; neither may any favor evil doers; for he that justifieth the wicked, *him* (saith Solomon) *shall the people's curse, & the nations shall abhor him, but to themthat rebuke, that be pleasant* 〈...〉 *& upon them shall come the blessing of good.*

7. The causes why the Saints must thus redress the evils that arise among them, are these. First, for the glory of God, who commanded this duty in his law *play•y to rebuke our neighbor;*

that so upon warning and sight of his syn, he might bring his sacrifice & reconcile himself unto the Lord w•• he had offended; which if he reg•ded not, but should do oug 〈...〉 with a high hand, he then was said *to blaspheme the Lord, and must be 〈...〉 off from among his people,* because 〈...〉 despised the word of the Lord, 〈...〉 broke his commandment. God th• who is dishonored by men's transgressions, will again be glorified among them, either by their confession of, or punishment for the same. For his way is holy, the polluted may not pass by it; they defile his sanctuary and holy things; therefore they must sanctify themselves that draw near unto him, for *holinessbecometh his house forever.*

8. Secondly, for the good of the sinner himself, who by these admonitions rebukes and censures, is often-times bettered; especially if he be the Lord's elect. For a prudent man when he is reproved, will understand knowledge, and a rebuke sinketh more into him, then a hundred stripes into a fool: the censures of the church ar for his hūbling, & salvatiō of his spirit in the day of the Lord. We owe this therefore as a duty of love unto our brethren, for their good; seeing *lovecovereth a multitude of sins;* & that is done, when we *convert the sinner from going astray,* and save his sowl from death. And hervpō it was, that God gave that Law of rebukes in these words, *Thoushalt not hate thy brother in thy 〈◊〉 thou shalt plainly rebuke thy neigh•••• &suffer not syn upon him.* For what greater hatred can there be shown, then to see and suffer our brothers sowl to perish? therefore Solomon was not afraid to say, that *open rebuke was better then secret love.* And David minding this did desire th•• the righteous might smite him▪ f•• it should be a benefit; and r 〈...〉 him, for it should be a precious 〈◊〉 which hewished might not fail• 〈...〉 being on his head. How ever then the wicked esteem of this heavenly ordinance, and hate those that rebuke them, for which cause Christ forbad to cast these holy thing•• & pearls, to dogs & swine, which would but rent the giver; and Solomon, to speak in the •ares of a fool, which would despise the wisdom of their words▪ yet he saith▪ *rebuke • wise mā, & he will love th••.* And another prophet showeth, how men that by such wounds are drawn to amendment of life, will acknowledge & say, *thus was I woūded in the house of my friends.* To verify the proverb which teacheth, that howsoever the kisses of an enemy be pleasant, *the wounds of a lover are faithful.*

9. A third cause of these censures, is the benefit of the church; that it may be kept from the contagion & corruptiō of sinners, which is great and dangerous. For in as much as they ar all one body and brotherhood; the fault of a few, yea even of one, may be a snare unto the whole company. This Israel felt of old, when for Achan's syn the Lord chastised the whole congregation, yea told them they were *execrable,* and said he would be with them no more, except they destroyed the excerable thing frō among them. And that correct•• was a warning to the church a good while after, and made them for fear of the like again, severely to look to their brethren's actions, whē they seemed evil in their eyes, and to say unto them, *if▪we rebel today against the Lord, even to mor••• he will be wroth with at the congreg•▪ tion of Israel.* This also the Church of Corinth felt, whiles for the suffering of one wicked man as *l•ven* among them, the whole lump of the congregation was so l•vened as the Apostle told them, *their rejoicing was not good,* for that they kept the fest of their▪ passover Christ, with such so w•••even among them, whereas in the shadow thereof, the leaven of material bread was

forbid to be eaten upon pain of cutting off from Israel. The whole Church is endangered when they neglect this duty; first, because whiles im▪ penitent sinners are suffered, their example is on evil president, & an embold•ing of others, to do likewise: as even the heathens could tell King Ahas••verosh, about Queen Vashties offense; whereas if the scorner be smitten *the foolish will beware.* And God who punisheth some, for an example to others, would also have his church to chasten evil doers, that *•• Israel may hear & fear, & do no more presumptuously;* because some will not stick to entice & persuade others unto their vices; especially heretics, which leaven men's souls with false doctrine, entangle the weak consciences, draw disciples after them▪ subvert whole houses, and steal away the harts of the people as did Absalom; such therefore a• to be discovered & cast our, that all may know and beware of them. Needfully then the Apostle warneth to let no root of bitterness spring up & trouble us, least thereby many be defiled; for *de•• fliescauseth to stink & patrify the orn•meant of the Ap•thecarre;* scornful men (as the proverb saith▪) *bring the city into a snare;* and one sinner *destroyeth much good.*

10. A fourth cause why the evil must be purged out of the church is to stopp the reproaches of the world, and those without. For they take occasion by the sins of God's people to speak evil of them and of the truth and doctrine they profess; how much more will & may they do this, if there be no rebuking and censuring of the sinners: As God himself therefore hath a ca•e that his name should not be polluted before the hethen, by the punishment and destruction of us his people; so ought we again, to have our conversation honest among them▪ that God may be glorified, & his name not blasphemed by our transgression of his law. And such as break out unto infamous vices, either speedily to repent & amend them, or to be cast out from the fellowship of God and his people; so shall the throne of Christ our king be stablished in justice, when the wicked are taken away before him, as when *the dross is taken from the silver, there proceedeth a vessel for the finer.*

11. This care of keeping the church clean and pure, the Lord hath required in all ages, by many laws and rites, leading men hereunto. Himself first practiced it, by the rebuking and calling to repentance of our first parents that sinned in paradise; and afterwards by admonishing, & excōmunicating Cain. The patriarchs Noah & Abraham, executed these judgemēts on their own children▪ when the height of their syn so deserved▪ So soon as the host of Israel was constituted & ordered, God provided for their holiness & purity in that order wherein he had set them, by causing all sorts of evil to be removed away. First he commanded that such as had corporal & ceremonial pollutions, as leprosies, or yssues, or wer defiled by the dead, should be put out of the host. After that for sins & trespasses, whereby both sowl & body were in deed defiled; he required confession, restitutiō, & sacrifice. And lastly for the finding out and purging of secret syn, he ordained that severe Law of gealousy, wth the bitter curse bringing water, & dreadful, effects of the same; by all these teaching thē carefully to cleanse, both themselves and the congregation; which that they might the better mind, & observe, he afterwards enacted for the lighest, even the ceremonial uncleanness, that the man which purified not himself according unto the rites prescribed, should be cut off from among the congregation, as having defiled the sanctuary of the Lord: the like he did for all other presumptuous sinners whosoever. And these Iawes

were kept in Israel, executed among the people, even upon kings, who were rebuked for their sins, and thrust out for their leprosies. Christ also and his Apostles have givē many rules, (as is before shown) for cleansing the churches of syn.

12. The keeping of which rules, belongeth to all the Saints, as the commandment directed of old to the children of Israel, & in the new testament to all the brethren and church, doth show. It is a duty of love, frō which no Christian can be exempted; to be performed by the word of God, which is given unto all, as a two edged sword, to execute vengeance and rebukes, to bind both Kings and Nobles, and execute on them the judgment written: this honor (saith David) *shall beto all the Saint.* But chiefly this pertaineth to the ministers & watchmē of ye church, who having the word of reconciliation committed unto them, & overseing the manners of all the flock; must preach that word, be instant in season and out of season improve, rebuke, and exhort, with all long suffering and doctrine; they must hear ye word at God's mouth, & give the people warning from him, admonishing them of their wicked ways, else they shall die in their sins, and their blood shall be required at those watchmēs hands: they must teach the people the difference between the holy & profane, and cause them to discern between the unclean and the clean. These hav the keys of the kingdōe of heaven, in more special manner given unto them, for the binding and loosing of sins by the public ministry of the word: they ar to guide and go before the people, as in other affairs, so in administering the censures of the church. By such God of old did pluck up and root out, destroy and throw down, and again build and plant; by such he cut down sinners in Israel, and slew them by the words of his mouth: Unto such the people ar to hearken, obey, and submit themselves; yet also to admonish them again if need so require, and not suffer themselves to be seduced by false doctrine, brought into bondage, devoured or smitten on the face; but stand fast in the faith and liberty of the Gospel, & whē any is cast out from among them, or again received in, that it be the joint actiō of the church assembled, as Christ and his Apostle have given direction.

13. Thus ar the hurts of the daughter of God's people to be healed by admonitions, exhortations, rebukes, denunciations, censures, and woes; a more wholesome and pleasant balm, thē the sweet words of thē that cry peace peace, when there is no peace: for *the blownes of the •••nd* serveth sometimes *topurge the evil, & the stripes within the bowels of the be•y.* By such means the Saints ar brought to a sight of their sins, which they do away with tears and sacrifice; they fear the Lord and pray before him, & he repenteth of the plague pronounced against them. Therefore ought all God's servants, to love his rebukes and censures, sent by the hands of their brethren; to hear counsel & receive instruction, that they may be wise in their later end: to be more careful to bury the doung & syn of their souls, in the grave of Christ by repentance, thē ye Israelites in their canp to cover their excrements, for offending the Lord: to judge themselves worthy to hav bē destroyed for their iniquities, & to cry with the Leper, *I am unclean I am unclean:* to acknowledge their faults one to another and pray one for another that they may be healed; for mercy is promised to them that confess and forsake their sins, and is to be pronounced unto them in the name of the Lord; they ar to be forgiven of their brethren and cōforted, least they be swallowed up with overmuch heaviness. Thus the ear that hearkneth to the correction of life, shall lodge

among the wise: but he that hardeneth his neck when he is rebuked, shall suddenly be destroyed & cannot be cured. Such therefore must more roughly be entreated, and judgments denounced against them; & if they convert not, as in their trāsgression is their snare, and they are holden with the cords of their own syn; so must they also by their brethren be bound, and their sins retained; and God in heaven will confirm this censure against them. Then are they till they repent and humble themselves; put away and separated from among God• people, excluded the heavenly Ierusalē, regarded as strangers frō the commune wealth of Israel, as heathens and publicans; & for despising correction, are almost brought into all evil, in the midst of the congregation and assembly. And if they cōtinew still to hate correction, they shall die, such judgments▪ hath the Lord appointed for scorners, and stripes for the back of fools. By this means the body of Christ is disburdened of noisesome rotten members, the fruitless branches are taken away from the vine; the woman *wickedness* pressed down in her bushel, is lifted up and carried away from Jerusalem to Babylon in the land of Shinar, her own proper place; the old leaven being purged out, the congregation jointly is a sweet & new lump, as the members severally ar vnlevened; and keep a holy and joyful feast unto the Lord; who now is turned frō his fierce wrath which was kindled for the transgressors. Then he that is left in Zion, and remaineth in Jerusalem, may be called holy, everyone written unto life in Jerusalem, when the Lord hath washed the filthiness of the daughters of Zion, and purged the blood of •e, rusalem out of the midst thereof, by the spirit of judgment, & by the spirit of burning.

The ways of the Lord ar righteo••, & the 〈◊〉 shall walk in them; but the wicked shall f•l there•n.

Hos. 14 10.

CHAPTER XXIII.

How far the Saints may hold & walk in communion together, if offenses be not removed.

IT falleth often out, through the default and neglect of churches, that the foresaid law & power of Christ is not duly practiced, but sinners suffered and wincked at, yea sometimes justified and upheld▪ by reason whereof, all kind of iniquity wexeth & aboundeth, to the dishonor of God, the reproach and grief of men. The duties therefore of the Saints, what then they are to do themselves, & what to bear in others, is needful to be considered: for their covenant with the church, persuadeth them to peace and concord, and not to schism or rent away from the fellowship; again their covenant with God, bindeth thē to the obedience & keeping of all his commandments, with reproof of, and departure from all evil.

2. In this straight, regard is to be given, first unto the cause & thing itself, which is done or suffered amiss; secondly unto the handling thereof, & dealing about the same. For the cause itself, that in questions and disputable controversies the Saints bear one with another's infirmities & diversity of judgment, especially for the present, til the truth be tried out, either among themselves, or by the help of other churches; which was the practice in th'

Apostles days; as also in Moses law, for hard and doubtful matters, the people dispersed through their cities & tribes had aid of the Senate in Jerusalem. In this case therefore all Christians should mind y^{t} counsel of God's wisdom, not to be *wise in themselves;if they be otherwise minded, God shall revele even the same unto them,* they know not perfectly but in part. Or if it be a personal controyersie, that as much as they may, they fulfil Christ's law to *bear their brothers burden,* & procure their own glory, *bypassing by an offense:* rather to suffer wrong & susteyn harm, then by strife and contention to cause reproach; remembering his counsel which said, *be not just overmuch.* But if the doctrine be erroneous, and pernicious for the infecting of men's souls, and withdrawing them from the faith; if the practice be wicked, superstitious, or idolatrous, violating God's covenant, injuring their brethren, or defiling themselves, to the slander of the Gospel; then all the Saints must neither suffer (so far as is in their power,) nor partake at all in any such evil. Yet before they make any breach or departure from the Church, they are to use all means in holy, meek, peaceable, and orderly manner, for their redress, as is before shown.

3. That transgressions may not be suffered in churches, the reasons in the former chapter alleged, do prove; and may further be confirmed by the reproof that Christ sent to the Angels and Churches of Pergamos & Thyatira, for having and suffering false teachers among thē, y^{t} drew the people into syn; of this fault they were willed to repent, or else he would fight against them with the sword of his mouth; and kill their children with death. And such as had kept themselves from these corruptions, were willed to hold first that which they had, unto the end▪ On the other hand, he p••us•d ye Ephesians, that they could not *bear with thē which wer evil,* but had tried & found out false Apostles. And this m•rke Solomon set on them that keep the law, that they will *set themselves against the wicked.*

4. And that the Saints may not for fellowship with the church or any members thereof, do any evil thing, either in God's worship or th'affairs of man; the very form of the law given to them▪ all jon•y & severally showeth; for God speaketh to every sowl apart, *Thou shalt have no other God's before my face;* and •o in all the other precepts. And least by the error of many, any should be withdrawn from this obedience; he gav another express law, *Then shalt not follow a multitude to do evil.* After that, when corruption spread among the people, he said *though thou Israel play the harlot, yet let not Judah syn.* And so far ought all to be from synning for company, as they should say with •aak•b, *into their secret let not my sowl ••me; my glory be not thou joined with their assembly;* and with David should *hate the assembly of the evil, and not s•t with the wicked,* but wash their hands in innocence, & compass the Lord's altar; for howsoever men join together in syn, yet *••and in bandthe wicked shall not be unpunished;* the sowl that sinneth it shall die; & whither it be 〈...〉 or womā or family or tribe, whi 〈...〉 shall turn their heart away from th 〈...〉 Lord, and so persist, blessing th 〈...〉 selves in their evil; he will not be merciful to such a person, but p 〈...〉 out his name frō under heavē. A 〈...〉 the Lord when he taketh his 〈...〉 the hand, teacheth them 〈...〉 *walk in the way of such people,* b 〈...〉 to sanctify and fear him. This then is the duty of every sowl, that they keep themselves pure, and refrayn from all wickedness, that so th• praise of Judah may come upon them, which *yet ••led with God • was faithful with the Saints, when Ephraim compassed the Lord with lies, • the house of*

Israel with deceit. So also shall their reward be with those few names in Sardi (which church had a name that it lived, but was dead,) which had not defiled their garments, and should walk with Christ in whites, for they wer worthy.

5. Moreover the Saints must hav a care of their communion in the church, that by reason of their brotherhood & corporation, they *partake not with other men's sins.* True it is, that some hypocrites will carry them selves so cunningly, that they can hardly be discovered or avoided, howsoever in godly gealousie they may be suspected; such must be born with patience, til their sins be ripe. And it appeareth, that the Apostles themselves were much troubled with such, whom they theifore called *deceiptful workers,* for that they could, (like Satan) transform themselves into the Apostles of Christ, and ministers of righteousness; and these sought occasion against the faithful servants of God, & would impurely, even of envy and strife; preach Christ, supposing to add more afflictiō to their band• neither hath the church in any age been without such tares; whose judgment is with the Lord not far off, and their damnation sleepeth not. But if their wickedness be apparent, they must either be reclaimed frō their syn, or rejected: otherwise the whole church may be leavened, and in fault also, as before is proved. And when either in God's worship, corruptions ar admitted; or the open wicked suffered vnamended: all the godly ought not only to reprove and witness against these evils, but refrayn frō partaking with the church in them. So did the prophets, and holy men of old themselves; & so they taught others. Whē false worship was set up in the churches, they warned the people *not to come there;* when false prophets taught, *not to hear them;* yea though they were their own children, *to thrust them through* when they prophesied. And generally for all iniquity against God & men, they taught everyone to refrayn as they loved their lives and salvation; to turn themselves, and cause others to turn from all their transgressions; because they should be judged everyone according to his ways. Herevpon the godly when they could not reclaim their brethren, both *mourned and cried* for all the abominations done among them, and also *refrained from evil,* whereby they made themselves a prey to the wicked; who hated them & cast them out for God's name sake; yet they again were taught to *judge them after the manner of harlots;* to *plead with their mother* (the Church) *that she was not the wife of the Lord, nor he her husbād,* but for her adulteries she should be slain, & her children vnpittied, if she took not away her fornications out of her sight. And in Jeremiah's days the Lord asketh what his beloved should tarry in his house, seeing it had committed abomination with many? and the holy flesh, (that is the flesh of the sacrifices,) was gone away from them, (being defiled by there impure actions, & therefore rather to be burnt with fire then eaten of any man;) for when they did evil, they rejoiced; so that it wer better for every Godly one to separate, then communicate with that worship, where (as another Prophet saith,) the sacrificing of bulloks & sheep, was as if *they had slain a man, or cut off a dogs neck, or offered swine's blood,* and the memory of incense, as if they *blessed an Idol;* they having chosen their own ways, and their sowl delighting in their abominations. In like manner did Christ inform his Apostles, and they the churches; that they should not admit of any erroneous doctrines, or partake in any evil act with the Scribes and Pharisees, but let them alone like blind guides, and save themselves from that froward generation; to have no fellowship with the unfruitful works of darkness; to separate, and turn away frō false

teachers, & evil doers; to try the spirits, & having tried all things, to keep only that which was good; to refuse all fellowship with false teachers, not to receive them to house, nor bid them God speed; to hold such accursed as should preach otherwise then they had received of the Apostles; And generally not *topartake in the sins of others, that they received not of their plagues.*

6. By which and many other like scriptures, we ar taught, not to keep communion with people or church, in any open or known wickedness, against either table of God's law; for that were to honor man morethen God. Our fellowship is *in thelight,* not in darkness; neither is it good walking to speak against faults in others, and ourselves do the same with thē how should our reproofs or admonitions be regarded of men, when the beam is in our own eye, and our works do more justify, then our words can condemn them? The prophets of old, our savior, and his Apostles, ar never found either to do, or join in the doing of any unlawful thing, for which they blamed their people's: in like weise must we walk; else shall we be inexcusable before God and men; for (as itis written,) *he that judgeth another and doth the same things, condemneth himself.*

7. And in our assemblies where God's presēce is, ought our holiness, fear, and obedience, most to shine; & all evil things most be shunned: where by reasō of our near cōjunction, & communion, the cōtagion of syn may spread over all. For there all ar one loaf, & one body, because we ar all partakers of one bread. And if the wicked partake with us, neither we nor the holy things can sanctify thē; but contrariwise they defile us and everything they touch, as the law saith *whatsoever the unclean person toucheth shall be unclean, and the person that toucheth him, shall be unclean.* And this *touching,* figured our fellowship together in the Church, as the Apostle showeth; & by this, the prophet Haggai convinced the people of Israel to be *unclean* in God's sight, they and all their works and sacrifices. Wherefore straight laws were given to that nation, as well priests as people, evē vpō payn of death, that none in his uncleanness should touch the holy things of the church, for that was not only a defiling of the *things themselves,* but of *God'sname* also. For avoiding whereof, the Priests were to teach the people how *to discern between holy and profane, clean and unclean* Which if they did, and took away the precious frō the vile, then were they *asGod's mouth:* otherwise, when they put no difference between holy and profane, they *broke God's law, & defiled his holy things;* for which cause, he poured out his indignation upon them. And now that all Christians ar made *Priests* unto God, even a kingly priesthood to reign vpō earth, & hav the power of Christ, to judge all that are within the church, & cast out the wicked from among them: they ought to retain and use their power, to execute the judgment that is written; and as the priests of old, to keep God's laws and statutes in all his assemblies, or else to depart frō among them.

8. For if any church or people, violate God's covenant, by synning against him, & one against another: and if their ears be uncircumcised that they cannot hearken to admonition, nor be ashamed when they hav committed abomination; but despising the word, walk stubbornly with God, & will not be reclaimed: thē they that were yesterday God's people, ar risen up for an enemy, & he will walk stubbornly in anger against thē, & his sowle will abhor them, he will bring their sanctuary to naught, and will not smell the savor of their sweet odors; the

incense of their prayers is an abominatiō unto him; he hateth, he abhorreth their feast days, and will not smell in their solemn assemblies; both them and the house which he had hallowed for his name, will he cast out of his sight, and remove the candlestick out of his place; the Lord of hosts that planted thē, pronounceth a plague against them, he will take his kingdom from them, & give it to a nation which shall bring forth the fruits thereof, and their habitation shall be left unto them desolate. He will do unto them as he threateneth by his prophet, *For the wickedness of their inventions I will cast them ou• of my honse, I will love them no more;* & again *my God will cast them away because they did not obey him.* For rebellion is as the syn of witch craft, and transgression is wickedness and idolatry; seeing they have cast away the word of the Lord, therefore he casteth away thē; the curse is poured upon them, and the oth that is written in the Law. For God proclaimeth, *Cursed be the man, that obeyeth not the words of this covenant, which I commanded your fathers, saying, obey my voice, and do according to all these things which I command you, so shall ye be my people, and I will be your God:* And his servants answer and say, *Amen ô Lord.* Thus the curse devoureth the land, of that Assemblie or people, and the inhabitants thereof ar desolate, for that they transgressed ye laws, changed the ordinances, & brake the everlasting covenant; & then the Lord sweareth and saith, *I abhor the excellency of Jacob, and hate his palaces.*

9. Then they, that cried out against their abominations, ar marked and saved from destruction; a book of remembrance, is written before the Lord, for them that fear him, and think on his name, & they shall be unto him for a flock, and he will spare them as a man spareth his own son that serveth him; they shall discern between the righteou• and the wicked; unto them shall the sun of righteousness arise, with health under his wings, and they shall tread down the wicked as dust under the soles of their feet. Thus the redeemer will come unto thē that turn from iniquity in Jacob; & he will leave in the mids of it, an humble and poor people, and they shall trust in his name, and the remnant of Israel shall do no iniquity nor speak lies: And over them will the Lord rejoice with joy, he will quiet himself in his love, even with joy will he rejoice over them.

The Lord preserveth all them that love him▪ but he will destroy all the wicked.

Psalm. 145. 20.

CHAPT. XXIIII

Of the communion that one church hath with another.

HAving spoken of the Saints communion in their several Congregations, wherein they are distinct bodies, and owe special duty and care one toward another: it remaineth that something be said, of the communion between Church and church. For though they be disjoined in place, yet ar they united in heart and spirit; so as they generally are but *one body* or church, under one head Christ, called in one hope of their vocation, by one God and Father of all; and must endeavor, to keep the unity of the spirit in the bond of peace.

2. When Christ sent forth his Apostles into the world, he gave them one and the same commission, for preaching the Gospel *in alnations,* and teaching them to observe whatsoever he had commanded: who thereupon preached one commune faith, a covenant & Gospel everlasting, for every tongue and people; and exhorted them earnestly to contend for that faith once given to the Saints. And as the faith was one, so was there one *rule* or *canon* for all God's Israel to walk by, the same officers in all churches; the same ordinances & decrees; the same ways taught by the Apostles everywhere in every Church, and all other forbidden: so peace was set by God in all churches of the Saints.

3. And as the church generally considered is the *mother* of all the faithful; so the particular churches ar *sisters* ech to other, and there is *abrotherhood* of the Saints throughout the world; they being all one in Christ Jesus, the one shepherd that hath made one sheepfold: and are therefore exhorted to be all of one mind, and to lov as brethren. For so was it prophefied of the latter days, that people's should jointly seek for knowledge of God's ways, in the mountayn of his house; and nation not lift up a sword against natiō, nor learn to fight anymore.

4. From hence ariseth, the communion of love, & all God's graces and blessings among the churches; wherein our elder sister, the Congregation of Israel, hath walked before us for an example. For she had mind and care of us when we were small and without breasts, not able to bear or nourse up children to the Lord; she prayed for us unto God, made mention of us to her acquaintance, & taught her children by many prophesies, to expect our birth, calling, and cōjoining in one spiritual body, faith, worship and religion. And now that we through Christ hav obtained this riches & mercy, though it be by her fall and diminishing; we ought both to nourish unity & peace among ourselves, and to remember her again, who notwithstanding her present misery, is beloved for her fathers sakes, & shall again obtain mercy; which what will it be unto us, but life from the dead?

5. Examples also we have of y᷑ churches in the Apostles days who cōmunicated ech with other, in blessings spiritual and temporal, as amongst others chiefly appeareth in those two loving sisters the Churches at Jerusalem and Antiochia, the one of which wer Jews, the other Gentiles. For they in Jerusalem hearing that many in Antioch wer turned unto Christ; sent for their further edification, Bainabas unto them, a good man and full of the holy Ghost, and of faith; by whose means, much people joined themselves unto the Lord. The Antiochians knowing, (as the Apostle saith,) that if they were made partakers of their spiritual things, their duty was to minister unto them in carnal things: whē they heard of a famine foretold to come over all the world, sent succor to their brethren in Judea, by the hands of Barnabas and Saul. Again when there grew a dissention by means of false doctrine sown among thē; they sent the said Paul and Barnabas for advise and help unto Jerusalem; which church after great disputation even by the Apostles themselves, sent back choice and chief men of their own company, to Antiochia with Paul and Barnabas, and wrote letters also, of the same matter; so bot• by word & writing, the multitude of believers there, were confirmed in the truth, and rejoiced for the consolation.

6. Thus have we a pattern and president of Christian duties between Churches, in that Church which first was crowned with the name of *Christians;* & have besides this, many other instructions and examples proposed in the scriptures; as of the Churches in Macedonia, so ready and instant to bestow grace and fellowship of ministering to other Saints; of Corinth also in the like case, whose readiness of mind, Paul boasted of to other congregations, and their zeal provoked many. And well was it with the churches thē, which strove not for primacy, nor knew no preeminence one over another; but walked all as brethren under one *Archpastour* Christ, who still walked among thē, visiting the ways and works of those golden candlesticks, whose lights shined not only in them selves, but unto others, so as they wer followers of the Apostles & of y˙ Lord, ensamples to their sister churches, in doctrine, faith, virtue; & followers of thē in patience; for which the Apostles rejoiced in the churches of God. Herevpon followed prayers one for another, thanks, & salutations, with all other means to nourish lov, and continue peace. Then was fulfilled the prophesy of Isaiah, which foretold of a path *from Egypt to Asshur,* (that is from one church and nation of the Gentiles, to another,) whereby they should come and communicate together in the worship of God, *Israel* also being a third with them, even a blessing in the midst of the land, (as we hav seen before in the church at Jerusalem,) and the blessing of the Lord upon it, in this holy communion, saying, *Blessed be my people Egypt, and Asshur the work of my hands, and Israel mine inheritance.*

7 From these few examples, compared with the former general duties of all Christians; may appear how churches owe help, comfort, and refreshing one to another, as they hav need & ability, and should not one envy or vex another, but as Ephraim and Judah, flee together upon the shoulders of the common enemy; yet avoiding both ambition & confusiō. For although we may advise, exhort, warn, reprove &c, so far as Christian love and power extendeth: yet find we no authority committed to one congregation over another, for excōmunicating the same, as every church hath over her own members. Christ reserveth this power in his own hand, to remove the Candlestiks out of their places, if they syn and repent not. And he in his Epistles to the seven churches, dealeth with every of them severally for their own estate and faults; not imputing the sins of one unto another: though the admonitions given to everyone, were to be a warning to all churches, evē whosoever had an ear to hear. Neither may members disorderly run from church to church, which may work trouble and confusion; for avoiding whereof, in the Apostles days, letters of commendation wer written, for such as by occasion traveiled to other places; that they might be esteemed and received as brethren; as on the contrary, false teachers, heretics, excommunicats, and such like; be shunned & avoided.

8. As for communicating with another church, when it lieth in syn; Christians ar to consider the rules mentioned in the former chapter. For when they may not partake with their own congregation, unto which they ar joined; neither may they partake with another, being in the same estate and transgression. A Multitude cannot make an evil thing good; neither can many or all churches together, justify or make tolerable, that which God's law condemneth; for all men, though they be laid together in the balance, ar *lighter then vanity* as the prophet saith. It is *justice* (according to the true proverb) which *exalteth a nation: but syn, is the shame of people's.* As therefore when Israel was in trespass, Judah was forbidden to syn, and every

godly Jew, to go to their assemblies: so the Christians in Sardi, which wer commended of Christ for not dofiling their garments, in the sins of that church; could not hav been blameless, if they had joined with their sister church of Thyatira, where Jezebel sate as Doctresse, to teach & to deceive God's servants.

9. When •*holah,* (the church of Samaria,) had defiled herself with the idols of Asshur, and was therefore chastised of God; it should hav been a warning to *Aholihah,* (the church of Jerusalem,) not to do the like, nor partake in her sisters evils: but when they became both after one sort, the Lord's heart forsook them both alike; and because Jerusalem walked in her sisters way, therefore God gave the others cup into her hand, the cup of destruction and desolation. For the Lord being exceeding wroth with Israel, and having put them out of his sight, that none was left but the tribe of Judah only, yet Judah not keeping the commandments of the Lord their God, but walking after the fashion of Israel which they used, the Lord did therefore cast off all the seed of Israel, & afflicted them, and delivered them into the hands of spoilers, until he had cast them out of his sight. It behooveth all therefore to mind well their communion, both with their own and other churches; and to nourish peace, but in holiness; to keep communion, but in light, not in darkness; for we must all appear before the judgment seat of Christ, where everyone of us shall give account of himself unto God, and every man bear his own burthē. As we have sown in this flesh, so shall we reap; the sowl that hath sinned shall die; Noah, Daniel, and Job, shall deliver neither son nor daughter, but their own souls by their righteousness. And whosoever overcometh, shall inherit all things; and shall not be hurt of the second death.

Sow to yourselves in righteousness: reap after the measure of mercy.

Hos. 10. 12.

The conclusion.

SEeing thē we hav received such grace from God, (so many as believe in the name of his son Christ,) as that we are raised up from the graves of syn, wherein we all lay naturally the children of wrath; & ar called with a holy calling, from the servitude of Satan and syn, and all communion with the wickedness of this world to serv the Lord in freedom of spirit, and newness of life; according to his word; & are conjoined in a holy society with himself, after a wonderful & incomprehensible manner, apprehended by faith; and one with another in the fellowship of the Gospel; being through his mercy made a chosen generation, a kingly priesthood, washed frō all our sins in the blood of Christ, and reigning with him on earth, by mortifying & subduing our earthly members; and seeing we hav in this estate, all the promises of life, blessing, and salvation, the presence and protection of him our God, the guard and assistance of his holy Angels, & whatsoever thing is good, for our help, joy, and comfort, whiles we live on earth▪ What remaineth thē, but that we purge ourselves from all filthiness of the flesh and spirit, & so grow up unto full holiness in the fear of God, making straight steps unto our seet, rūning with patience the race that is set before us, fighting the good fight of faith and of afflictions, resisting syn both in ourselves and others, nourishing

mutual love and peace, & making an end of our salvation in fear & trembling. That after we hav ended this warfare in the flesh, and hav so fought as we win the victory, and none other get our crown; when our souls shall flit out of these earthly tabernacles, our bodies may sleep and rest in their beds, til our change come, & our souls not sent to the spirits in prison, but received among the spirits of just and perfect men, we may so rest from our labors, and wait for the full redemption of our bodies; at that day, when our Lord Jesus shall show himself from heaven with his mighty Angels in flaming syre, to render vengeance unto them that know not God; nor obey ye Gospel of our Lord Christ; punishing them with everlasting perdition, frō his presence & from the glory of his power; and to be glorified in his saints, and made marvelous in all them that believe▪ which all shall be where himself is, & see the blessed face of God, & there enjoy that heavenly communiō in the great assembly of all Saints, with everlasting joy upon the 〈...〉 heads, where sorrow and mourning shall be forgotten, and all happiness & pleasures possessed for evermore. For desire of that day, the spirit & the Bride say, *Come.* And let him that heareth, say *Come.* The faithful and true witness saith, *Surely* 〈...〉 *quickly: Amen.* Even so come Lord▪ Jesus.

He that is a Saint, let him be sanctified still

Rev. 22. 11.

Of the three sorts of mē, all diversely *affected in things concerning God.*

Men are either

OPEN WICKED,	HYPOCRITES,	SAINCTS,
•icentious and profane livers▪ professed enemies of the law of the Lord. *Job.* 21. 14. 15.	outwardly religious, but inwardly wicked, hating God's law, and the true righteousness▪ *Isa.* 29. 13. *Mic.* 3▪ 11▪	*that rightly believe & obey God's word, with their utmost power; the friends of the Lord.* Psal. 119. 3, 5, 10. 11, &c.
These are born but after the flesh / therefore savor they only the things of the flesh / and remain as they ar by nature / Children of wrath. *John.* 3. 6. 1 *Cor.* 2. 14. ••*h.* 2. 3.	These seem to be renewed, & born again of ye Spirit, they are enlightened, and boast of heavenly grace: yet continue they still in their old natural corruption, unwashed from their filthiness. *Heb* 6. 4. *Isa,* 65. 5. *John.* 8. 41. 42. *Pro.* 30. 12.	*These are born a new, not of blood, nor of the will of the flesh, or of man, but of God: therefore they savor the things of God, and mind heavenly things, being children of* Wisdom. *John.* 1. 13. *&.* 3. 3•*Luk.* 7. 35.
These ar neither chosen of God / nor called▪ being neither of thechurch / nor in	These are called, but not chosen; ar in the church for a a	*These are called and chosen of God; ar both in & of the*

the saine. *Psa.* 11. 5 *Rev.* 22. 15. 1 *Cor.* 5. 82.	while, but notof it. *Math.* 22. 14. 1 *John.* 2. 19.	*Church, and socontinew. Ephes.* 1. 4. *&c. Job.* 17. 9.
In these / syn daily increaseth inwardly and outwardly / til righteousness in them be utterly extinct *Psal.* 36. 1. 2. 3. 4.	In these, righteousness increaseth outwardly, but sin liveth inwardly, and aboundeth. *Isa.* 1. 11. *&c. Ier.* 3. 4. 5.	*In these, syn dieth, and righteousness rev••eth daily, both inwardly and outwardly.* ⟨◊⟩ *. 6. 2. •. 4. &c.*
To these the Law if it be sent / cometh in tables of stone / (for such is the nature of their harts;) but they receive it not; the tables ar broken before they come at them; for these dance (as it were) about the gold̄ calf of their own impiety / I•••w not what: is become of Moses; they break and violate all.*Exod.* 32. Yet unto such / the law is given / mid lieth upon them as a •urse and condēnation. 1 *Tim.•.* 9. *Deut.* 27. 15-26.	To these God giveth the stony tables, and they receive them; but Moses face so shineth, that they cannot look vpō him, unless heveil his coūtenāce. They outwardly keep the law, and rest therein, they also teach others to keep it, yet ar themselves transgressors of it; the inward power and end thereof,they cannot see *Exod.* 34. 29. 30 *&c.* 2 *Cor.* 3. 13. 14. *Rom.* 2. 17. 22 23. *&c.*	*To these the Law is not given, or it lieth* ⟨◊⟩ *(* ⟨*in non-Latin alphabet* ⟩ *) on them; 1 Tim. 1. 2.* ⟨◊⟩ *they have the Gospel, the Law and ministry of the spirit▪ and* ⟨◊ ⟩ *word* ⟨...⟩ *fleshly tables of their harts,* ⟨◊⟩ *on and without by the finger of God: & they* ⟨◊⟩ *behold as in a* ⟨◊ ⟩ *, the glory of the Lord with open face, andar changed into the same image frō glory to glory, as by the Spirit of the Lord.* 2 Cor. 3. 3. 18. Ezek. 11. 19. Heb. 8. 10.
These keep not the Law / neither ar they kept by the Law; but break forth into all syn and wickedness. *Job.* 24. 13. *&c. Psal.* 73. 8. 9.	These, though they keep not the Law, yet are kept by the law, and restrained by terror thereof, frō open wickedness. *Mat.* 23. 13. 16. 23. 25.	*These are the right keepers of the Law in spirit; which sometime also were kept of the Law, til Faith came.* Ps. 119. 33. 34. Gal. 3. 23. 25.
These hate the Law / and profess their hatred *Psa.* 2, 3. *Job.* 22. 17.	These hate the Law, but profess to love it. *Psal.* 78. 36. 37.	*These love the the Law, & profess their love.* Psa. 119. 97. Rom. 7. 22.
These ar naked / yet without s•ame: though all men see their filthiness / they hide it not. *Ior.* 6. ⟨◊⟩ *. &* ⟨◊⟩ *.*	These ashamed of their nakedness. cover it with figleaves, or spiders webs of their own external righteous nes. *Isa.* 59. 5. 6.	*These have their nakedness covered of Christ, and by the garments of his righteousness. Rev.* 3 1•, *&* 16. 15.

〈1+ pages missing〉 • sa•iters / Numb. 3•. the •niorite• / Sihon / ••gh / and the like.	come not into the land of promise.	*an• the rest that ••mayneth for the p••ple of God. Heb.•* 8, 9.
These both shall perish; and be punished with everlasting perdition, from the presence of the Lord; their portion shall be with the Devils in the lake of fire and brimston, which is the second death. *Mat.* 25. 30, 41, &•4, 51, *Job,* 13, 16. 2 *Thes,* 1, 8, 9, *Rev,* 20, •0. 13, 15.	*These shall enter into the joy of then Lord; shall live and reign with him in heaven, & with his holy Angels for evermore Amen.* *Mat,* 25. 21, 34, 4•	
The Wicked shall turn into hell *Psa.* 9, 17.	The *Hypocrites* hope shall perish. *Job,* 8. 13.	*The* Saints *shall be preserved forever, Psal,* 37, 28.
The rejoicing of the *Wicked* is short; the joy of *Hypocrites* is but a moment. Job. 20. 5.	*And men shall say. Verily there is fruit for the righteous, doubtless there is a God that judgeth in ye earth. Psa.* 58. 15.	

Finis

P-HA-13. The confession of faith of certain English people living in exile, in the Low countries. Together with a brief note of the special heads of those things wherein we differ fro[m] the Church of Engla[n]d. - Ainsworth, Henry, 1571-1622?, Johnson, Francis, 1562-1618.

THE CONFESSION of faith of certain English people, living in exile, in *the Low countries.*

Together with a brief note of the *special heads of those things wherein we differ frō the Church of England.*

2 Cor. 4, 13.

We believe: therefore have we spoken.

Harmony of Confess. in the preface set before it, in the Name of the French & Belgic Churches.

The Prelates & Priests always cry out, that we are Heretics, Schismatics, and Sectaryes. Howbeit let them know that the crime of Heresy is not to be imputed to them whose faith doth wholly rely upon most sure grounds of the Scripture; That they are not Schismatics, who entierly cleave to the true Church of God, such as the Prophets & Apostles do describe unto us; Nor they to be counted Sectaryes, who embrace the truth of God which is one and always like itself.

Reprinted in the year. 1607.

To the reverend and learned men, Students of holy Scripture, in the Christian Universities, of Leyden in Holland, of Sanctandrewes in Scotland, of Heidelburg, Geneva, and other the like famous schools of learning in the Low countries. Scotland, Germany, & France.

The English people exiled, in the Low coūtreys, wish grace and peace in Jesus Christ.

THis true *Confession of our faith,* in our judgment wholly agreeable to the sacred Scripture, we here exhibit unto all to be discussed: and unto you (reverend Sirs) we dedicate it for two causes. First, for that we know you are able in respect of your singular knowledge in the Scriptures, and hope you are willing in respect of your sincere piety, to convince our errors by the light of God's word, if anywhere we err out of the way. Secondly, that this testimony of Christian faith, if you also find it to agree with the word of truth, may by you be approved, either in silence or by writing, as you shall think best.

It may be, we shall be thought very bold, that being despised of all, yet doubted not to solicit you so many and so great learned men. But this we did, partly at the request of others to whom we would not deny it; partly with desire to have the truth through your help more defended & further spread abroad; partly constrained by our exile & other calamities almost

infinite; partly also moved with love of our native country, and of these wherein now we live and others else where; wishing that all may walk with a right foot to the truth of ehe G•sspel, & praying daily unto God, that the great work of restoring religion & the Church decayed, which he hath happily begun in these latter times, by our Gracious Sovereign and the other Princes of these countries & ages (his servants) he would fully accomplish, to the glory of his name & •ternal salvation in Christ of his elect in all places of the earth.

Touching the causes which moved us to publish this *Confession of faith,* & to forsake *the Church of Eugland* as now it standeth, we have truly & as briefly as we could related them, in the Preface to the Reader, hereafter following: & therefore thought here to omit the repetition of them. The Lord Jesus always preserve you & your Vniversityes to the praise of his name, the ornament of good learning, th• propagation & maintenance of his pure Religion.

From Amsterdam in the low countries. The year of the last patience of the saints, 1598.

☙The preface to the Christian Reader.

IT may seem strange unto thee (Christian Reader) that any of the English nation should for the truth of the Gospel be forced to forsake their native country, & live in exile, especially in these days when the Gospel seemeth to have free passage & flourish in that land. And for this cause have our exile ben hardly thought of by many, and evil spoken of by some, who know not (as it seemeth) either the true estate of the Church of England, or causes of our forsaking and separation from the same, but hearing *this sect* (as they call it) *to be everywhere spoken against,* have (without all further search) accounted and divulged us as heretics, or Schismatics at the least. Yea some (and such as worst might) have sought the increase of our afflictions, even here also if they could: which thing they have both secretly and openly attempted. This hath Satan added unto all our former sorrows, envying that we should have rest in any part of the inhabited world, and therefore ceaseth not to *make war with the remnant of the woman's seed,which keep the comcōmaundements of, God and the testimony of Jesus Christ.* But the Lord that brought his former *Israel* out of Egypt & when *they walked about from nation to nation, from one Kingdom to another people, suffered no man to do them wrong, but reproved Kings for their sakes:* the same Lord yet liveth to maintain the right of his afflicted servantes, whō he hath severed, and daily gathereth out of the world, to be unto himself *a chosen generation, a royal priesthood,a peculiar people & Israel of God:* He is our hope and strength and help in troubles ready to be found, he will hyde us under his wings, and under his feathers we shall be sure, until these miseries be overpast.

And though we could for our partes well have borne this rebuke of Christ in silence, and left our cause to him who judgeth justly all the children of men: yet for the manifestation & clearing of the truth of God from reproaches of men, and for the bringing others together with ourselves to the same knowledge and fellowship off the Gospel, we have thought it needful & our duty to make known unto the world, our vnfeyned faith in God, and loyal obedience towards our Prince and all Governers set over us in the Lord, together with the reasons of our leaving *the Ministry worship and Church of England.* Which are not (as they

pretend) for some few faults & corcorruptions remaining, such as we acknowledge may be found in the perfectest Church on earth: Neither count we it lawful for any member to forsake the fellowship off the Church for blemishes and imperfections, which everyone according to his calling should studiously seek to cure, and to expect and further it, until either there follow redress or the disease be grow incurable, & *the candlestick be moved out of the place.* But we having through God's mercy learned to discern betwixr the true worship of God & the Antichristiā leitourgy; the true ministry of Christ & Antichristiā prelacy; the ordinances of Christ's testament & Popish canons: have also learned to leave the evil & choose the good, to forsake *Babel the land of our captivity,* & get us unto *Zion the mount of the Lord's holiness,and place where his honor dwelleth.*

But first we desire thee, good Reader, to understand, and mind that we have not in any dislyke of the Civil estate and politick government in that *Common wealth,* which we much like and love, separated ourselves from that *Church:* Neither have we shaken of our allegiance and dutiful obedience to our Sovereign PRINCE, the honorable Counsellers, and other Magistrates set over us, but have always and still do reverēce love and obey them everyone in the Lord, opposing ourselves against all enemies foreign or domestical: against all invasions, insurrections, treasons or conspiracies by whomsoever intended against the Prince and the State, and are ready to adventure our lives in their defense, if need require. Neither have our greatest adversaries ever ben able to attaint us of the least disloyalty in this regard. And though now we be exiled, yet do we daily pray & will for the preservation peace & prosperity of our Sovereign Prince & all the dominions of that kingdom.

And whereas we have been accused of *intrusion into the Magistrates office,* as going about ourselves to reform the abuses in that land, it is a mere malicious calumny, which our adversaries have forged out of their own heart. We have always both by word & practice shown the contrary, neither ever attempted or purposed any such thing: but have endevored thus only to reform ourselves and our lives according to the rule of God's word, by abstaining from all evil & keeping the commandments of Jesus: leaving the suppressing and casting out of those remnants of Idolatry, unto the Magistrates, to whom it belongeth.

And further we testify by these presents unto all men, & desire them to take knowledge heerof, that we have not forsaken any point of the true Ancient Catholic and Apostolic faith professed in our land: but hold the same grounds of Christian religion with them still, agreeing likewise herein, with the *Dutch,Scottish, Germane, French, Helvetian,* and all other Christian reformed Churches round about us, whose *Confessions* published, we cal to witness our agreement with them, in matters of greatest moment, being conferred with these Articles of our saith following. The things then only against which we contend, & which we mislike in the E•glish parish assemblies, are many reliqu•s of that *m•n of sin* (whom they pretend to have abandoned) yet retained among them, and with a high hand maynteyned, upholden, and imposed. The particulars whereof (being almost infinite) cannot well of us be set down, and would be tedious and irksome to thee (good Reader:) But the *principal heads* we will truly relate, and that •o briefly as in so large and confuse a subject we can.

First, in the planting and constituting of their Church (at the beginning of Queen Elizabets reign) they received at once into *the body of that Church,* as members, the whole land, which generally then stood for the most part professed Papists, who had revolted from the profession, which they made in the days of King Edward of happy memory, and shed much blood of many Christian Martyrs in Queen Mary's days. This people yet standing in this fearful sinful state, in Idolatry, blindness, superstition, and all manner wickedness, without any professed repentance, and without the means thereof, namely the preaching of the word going before, were by force & authority of Law only compelled, and together received into the bosom and body of the Church, their seed baptized, themselves receved and compelled to the Lord's supper, had this ministry and service (which now they use) enjoined & set over thē, and ever since they and their seed remain in this estate, being all but one body commonly called *the Church of England.* Here are none exempted or excluded, be they never so profane or wretched, no Atheist, adulterer, thief, or murderer, no liar, perjurer, Witch or conjurer, *&c*▪ all are one fellowship, one body, one Church. Now let the law of God be looked into, and there will be found, that such persons are not fit stones for the Lord's spiritual house, no meet members for Christ's glorious body. None of years may be received into the Church without fr•e professed faith repentance and submission unto the Gospel of Christ & his heavenly ordinances. Neither may any contynew there longer then they bring forth the fruyts of faith, walking as becometh the Gospel of Christ. Christ Jesus hath called & severed his servants out of and from the world. How then should this confused and mixed people be esteemed the orderly gathered true planted and right constituted Church of God?

Secondly, as they have retained the whole •rout of the popish multitude without any distinctiō, for members of their Church▪ so have they set over them (as reason was) the same popish Clergy & Prelacy, which they receved from the Romish Apostasy, and this day is to be found in the popish Churches: to wit, *Archbs, Primates, Bbs. Metropolitans, Suffraganes, Archdeacōs, Deans, Chauncellors, Commissaries,* and the rest of that rabble, which rule and govern these assemblies according to *the Popish Canons, Rites, and Customs.* These have the power and authority in their hands to set forth Injunctions, to make and depose Ministers, to excommunicate both Priests and people, which they do very exquisitly, if they yield not unto them their due homage and obedience. These have both Ecclesiastical and Civil authority, to reign as Princes in the Church and live as Lord's in the Common wealth, to punish, imprison, and persecute even to death all that dare but once mutter against their unlawful proceedings. Of these Prelates tyranny cruelty & unlawful authority, the better sort both of preachers and people have cried out, and long time sued unto the Prince and Parliament to have them removed out of the Church as bei•g the lymmes of Antichrist. But not prevailing. they are now content (fo• avoiding of the cross of Christ) to submit themselves & their souls to this Antichris•tian Hierarchy, and bear the sinful yok• and burden of their traditions, and to re•ceive and carry about the dreadful and d••testable mark of the *Beast* upon them.

Thirdly, the inferior ministry of tha• Church, consisteth of *Priests, Parsons, Vi•cars, Curats, hired preachers or Lecturers, with Clerks and other like Officers,* which have received their *offices*

callings and authority from their forenamed Lord's the *Prelates* to whom they swear their *canonical obedience,* and promise to perform it with all• reverence and submission. Their office i• to read over *the service book & Bbs Decrees* thereby to worship God, to marry, to bu•ry, to church women, to visit the sick, give him the Sacrament, and forgive him all his sins: & if their livings or benefices (as they are called) amount to a certain sūme of money in the Princes book, then must they preach, or get some other to preach for them four sermons in a year in their parish. Where also must be noted that the most part of these Priests are utterly unlearned, and cannot preach at all: whereby it cometh to pass that most of the people are as blind as they were in the dark days of popery. These Ministers generally, as well preachers as other, live in fear & servitude under their foresaid Lord's the *Bbs.* For as without their license written and sealed they cannot preach, so upon their displeasure and for not obeying their injunctions, they are many times suspended, degraded, and if they will not be ruled, put in prison: so that sundry of thē have ben suspended and imprisoned for preaching against the *Prelates,* not subscribing to their devised *Articles and Book of common prayer,* not wearing the sqare cap and surplice, not reading the service book, & be tied to the same, not coming to the Bbs courts, visitations, inquisitions, *&c.* till now of late being wearied with these troubles, they give place to their tyranny, and are content to conform themselves, and yield their canonical obedience according to their oath, •eeping now silence, yea going back, bearing & bolstering the things which heretofore by word and writing they stood against, so long as there was any hope that the Prince & Counsel would have he•kened unto them, and put these adversary *Prelates* out of the Church.

Fourthly, for administratiō, which is by Law imposed upon all both *Clergy* and *Laity,* (for so they distinguish them) they have gathered their *Service book* verbatim out of the *Mass book,* turning out of Latin into English the *Suffrages, Prayers, Let any Collects, &c.* (leaving out some of the gross pointes therein) keeping still the old fashio• of Psalms, Chapters, Pistles, Gospel• versicles, respondes, also *T• Deum, Bened••tus, Magnificat, Nunc dimittis, Our Father Lord have mercy upon us, The Lord be wi• you, O Lord open th•w my lyps, Glory to God • high, Lyft up your harts, O come let us reioyc• Glory be to the Father, Quicunque vult, &•* These do they read daily morninge an• evening all the year long in their priest• vestures, Surplice, cope, &c. some the• say, and some they sing, having in the Cathedral Churches, the *Organs, Quer••ters, singing men and boys,* as in times pa• in pope•y. Many *popish errors* yet remain in that book, which their own preacher have noted, & found fault with. There a• they prescribed what prayers to read ov• the dead, over the co•n & grass, some time in the year. By it are they enjoined • keep their holy days to their Lady (• they cal her) to all Saints and Angel• to all Christ's Apostles, (except Paul a• Barnabas) whose eyes they are cōmande• to fast, as also their Lent & Ember day• besides frydayes and saturdayes throug• out the whole year. By *this book* are t•• Ministers instructed how to marry, wi• the sign of the Ring, *&c.* to baptize the hallowed Font, with sign of ⟨◊⟩ cross, with Godfathers and Godmothers, asking the child whether it will forsake the devil and all his works, *&c.* to minister also their other sacrament or communion to the people kneling, as when in popery they received their maker, the words of Christ's institution altered, and others instead of them taken out of the popes portuis, with innumerable such like enormities and fopperies wherewith it swarmeth. And this is all the

worship and service which many parishes have usually, except peradventure some written Homilies which the unlearned Priests read unto them. This *service* must first be read, and hath the preeminence, even on the Lord's days, before any preaching, yea before the Bible itself. He that can read *this book*• distinctly, is fit enough with them to be a Priest, yea many that have ben Artificers, as Shoemakers, Tailors, Weavers, Porters, *&c,* and without any gifts or knowledge at all, save only to read English, have ben and are admitted, & to this day maynteyned by the Prelates in the Ministry.

To these *Churches Ministers & Service* must all the people there come every day, yea though they hav in the next parish a Preacher, and in their own a dumb unlearned Priest, yet are they all tied to their own Church and Minister, and must at the least twice a year, receve the Sacrament at his hands. If they refuse this, or do not ordinarily come to their parish Church, thē are they sūmoned, excommunicated, & imprisoned till they become obedient▪ In this bōdage are our countrymen there held under their *Priests and Prelates:* and such as by the word of God witness against and condemn these abominations, they hate, punish, put to death, and persecute out of the Land.

Who now in whom any spark of true light is. cannot plainly perceive this their *Ministry worship and Church* to be false & adulterate? Doth Christ's eternal testament ordain and approve of such popish Lord's and Prelates to reign over his Church? Are these, those Christian Bishops that is*Pastors, Teachers, and Elders,* which he hath set in his Church and over his own people unto the ende of the world? Or can those Preachers which are thus created and deposed by, thus sworn and obedient unto *their spiritual Lord's,* be deemed true Teachers of the Gospel of Christ lawfully called and ordained to that Ministerye? Is that their English Mass the true & spiritual worship of God according to his own will? We are taught in the scriptures that there can be no agrement made betwixt Christ and Antichrist, betwixt the Laws of God and men's traditions; that the servants of Jesus may not submit unto or receive the mark of that Beast, neither drink of the cup of the whore of Babylon's fornications, or buy any of her wares; but must contend for the maintenance of that saith which was once gyven unto the saints, keeping their souls and bodies pure frō Antichristiā pollutions, touching no unclean thing, nor having any fellowship with the vnfruteful works of darkness, least by partaking with their sins they receve also of their plagues, & drynck of the wyne of the wrath of God, & be tormented in fire and brimstone, before the holy Angels and before the Lamb for evermore. If Christ be God, let us follow him: but if the Pope be God, what shall we say? Why have we left him, his Church and ministry, his worship & jurisdiction, or what halting and mocking with the Lord is this, to put away the Popes person, and retain his Prelacy and Ministry, his Laws, Traditions and Canons, his worship & service: or at the least to frame unto ourselves a worship Ministry and Church after the pattern and mould of the Apostasy of Rome? which what other thing is it, then to make an Image of that *wild beast,* and force men to worship it?

Thus seest thow briefly (good Christian Reader) the things which we mislike in the *Church of England,* and for which we have separated ourselves as God commandeth. To all these, if we were amongst them, should we be forced to submit our bodies & souls, or else suffer violence

at the hands of the Prelates, & end our lives by violent death or most miserable imprisonment, as many of our brethren before us have done. For so great is the malice and power of those Romish Priests, that they persecute unto death such as speak against them: and such poor Christians as they cast into their noisome prysons, can seldom or never get out (except with shipwreck of conscience) until they be carried forth upon the Bere. Neither is there any care taken for their relief in this case: but being cast into prison, there they are detained without any alloweance of meat or money for their maintenance, be their want and poverty never so great. If they have anything of their own, there they are driven to spend it up: if they have nothing, there they are left by the Prelates to feed on the air. And that they may more readily be sterved, or weakened in the truth, they are commonly shut up in close prison, their friends & acquayntance being not suffered to come at them: Nay even their wives & children being kept and debarred from them by the tyranny of these bloody Prelates and their Instruments: whose hard harts and unnatural cruelty, if thou diddest understand (gentle Reader) as many of us have felt and to this day yet feel, it would make thy heart to bleed, considering their vnmercyfull and barbarous dealing. And how many souls have perished in their prisons through miserable usage, how many have ben put to death, and how many banished, though we could to their eternal infamy relate to all the world, yet will we not blaze abroad their acts (for we take no delight in laying opē their shame) but mourn for them in secret, cōmitting our cause to God that judgeth justly, knowing that *he that maketh inquisition for blood remembereth it,and will not forget the complaint of the poor.* And thou (Christian Reader) vouch safe to remember unto God in thy prayers such as yet remain in bands and prison amongst them for the testimony of Jesus, enduring a hard sight of afflictions, and having the sentence of death in them selves, are like (if the Lord send not vnexspected deliverance) there to end their days.

Concerning ourselves, who through the mercy of God have found a place of rest in this land, for which benefyt we are always and everywhere humbly thankful: we desire (Christian Reader) thy charitable and Christian opinion of and holy prayers unto God for us, whose kingdom we seek, whose ordinances we desire to establish and obey: protesting with good consciences, that it is the truth of his Gospel only for which we strive against those cursed relics of *Antichristian apostasy:* unto which we dare in no wise submit ourselves, no not for a moment. For if it be not lawful for Christians at this day to retain the ceremonies of Moses Law together with the Gospel, as the *Passover, Circumcision, the Priesthood, Sacrifices, &c.* which yet were once commanded by God himself: how can we think it tolerable to observe the odious ceremonies of Antichrist, or submit ourselves to his *laws, Priesthood, Hierarchy, & traditions,* which the Lord never allowed, & which never entered into his heart: yea which he hath so severely forbidden, with fearful judgments threatened unto all that shall so do.

But because we have ben very grievously slaundred in our own nation, and the brute thereof hath followed us unto this land, whereby we have ben hardly deemed of by many without cause, we have ben forced at length to publysh this brief but true *Confession of our faith,* for the clearing of ourselves from sclaunder, and satisfying of many who desired to know the things we hold. Wherein if in anything we err (as who is so perfect that he erreth not) we crave (good Reader) thy Christian brotherly censure and information, promising always

(through the grace of God) to yield unto the truth when it shall be further shown us, and leave our errors when by the light of his word they shall be reproved. In like manner it shall be thy par• and duty to acknowledge and submytt unto the truth, by whomsoever it is professed, looking always rather to the preciousnes of the treasure itself then to the baseness of the vessels which contain it, or the infirmities of those that witness the same: in whose mortal bodies thow shalt see nothing but *the marks and dying of our Lord Jesus Christ.* But hold not thy faith in respect of men's persons, neither be thow moved at the evyl reports which have ben raised of us. Here hast thow the true sum of our Christian saith: try all things by the true light of God's word: and if thou shalt reap any profit by these our labors, give God the glory, and remember us unto him in thy prayers. Farewell in Christ Jesus.

1596.

THE CONFESSION of Faith of certain English people, living in the Low countries, exiled.

WE believe with the heart & confess with the mouth.

I.

THat there is but one God, one Christ, one Spirit, one Church, on• truth, one Faith, one true Religion, on• rule of godliness & obedience for all Chri••tians, in all places, at all times, to be observed.

II.

God is a spirit, whose being is 〈◊〉 himself, and giveth being, moving, & preservation to all other things, being himself eternal, most holy, every way infinite, in greatness, wisdom, power, goodness, justice, truth, *&c.* In this Godhead there be three distinct persons, coeternal, coequal, and coessential, being everyone of them one and the same God, & therefore not divided but distinguished one from another by their several and peculiar property: The *Father,* of whom are the other persons, but he of none; the *Son,* begotten of the Father from everlasting; the *holy Ghost,* proceeding from the Father and the Son before all beginnings.

III.

God hath decreed in himself from everlasting touching all things, and the very least circumstances of everything, effectually to work and dispose them according to the counsel of his own will, to the glory of his name. And touching his chiefest creatures, *GOD* hath in Christ before the foundation of the world, according to the good pleasure of his will, foreordeyned some men and Angels, to eternal life, to be accomplished through Jesus Christ, to the praise of the glory of his grace. And hath also of old according to his just purpose foreappointed other both Angels and men, to eternal condēnation, to be accōplished through their own corruption and desert, to the praise of his justice.

IIII.

In the beginning, God made all things of nothing very good: and created man after his own image and likeness in righteousness and holiness of truth. But streightwayes after, by the subtlety of the serpent which Satan used as his instrument (himself with his Angels having sinned before, & not kept their first estate, but left their own habitation:) first Eva, then Adam being seduced, did wittingly and willingly fall into disobedience and transgression of the commandment of God. For the which, death came upon all, and reigneth over all: yea even over infants also, which have not sinned after the like manner of the transgression of Adam, that is, actually: Hence also it is, that all since the fall of Adam, are begotten in his own likeness after his image, being conceived and formed in iniquity, and so by nature children of wrath and servants of sin, and subject to death, and all other calamities due unto sin, in this world and forever.

V.

Al mankind being thus fallen and become altogether dead in sin, & subject to the eternal wrath of God, both by original and actual corruption: Yet the elect, all and only, are redeemed, quickened, raised up and saved again, not of themselves, neither by works (least any man should boast himself) but wholly and only by God, of his free grace and mercy; through faith in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, *He that rejoiceth should rejoice in the Lord.*

VI.

This therefore is life eternal, to know the only true God, and whom he hath sent into the world Jesus Christ. And on the contrary, the Lord will render vengeance in flaming fire unto them that know not God, and which obey not the Gospel of our Lord Jesus Christ.

VII.

Now the rule of this knowledge faith and obedience, concerning the worship and service of God and all other Christian duties, is not men's opinions, devises, laws, constitutions, or traditions unwritten whatsoever, but only the written word of God, contained in the Canonical books of the old and New Testament.

VIII.

In this written word, God hath plainly reveled whatsoever he thought needful for us to know believe and acknowledge, touching the persō & Office of *Jesus Christ;* in whō all the promises of God are Yea, and in whom they are Amen, to the praise of God through us.

IX.

Touching his *Person,* the Lord Jesus, of whom Moses & the Prophets wrote, and whom the Apostles preached, is the everlasting Son of God the father by eternal generation, the brightness of his glory, & the engraven form of his Person, coessential coequal & coeternal God with him and with the holy Ghost: By whom he made the worlds, by whom he upholdeth

and governeth all the works he hath made: Who also, when the fullness of time was come, was made man of a woman, of the Tribe of Judah, of the seed of David and Abraham, to wyt, of Mary that blessed Virgin, by the holy Ghost coming upon her, & the power of the most High overshadowing her: and was also in all things like unto us, sin only excepted.

X

Touching his *Office,* Jesus Christ only is made the Mediator of the new Testament, even of the everlasting Covenant of grace between God & Man, to be perfectly and fully the Prophet, Priest, and King of the Church of God for evermore.

XI.

Unto this *office,* he was from everlasting by the just and sufficient authority of the Father, & in respect of his Manhood, from the woēb, called & separated & anointed also most fully & abundantly with all ne•cessary gifts, as it is wriī, *God hath not measured out the Spirit unto him.*

XII,

This *office* to be *Mediator,* that is, Prophet, Priest, and King of the Church of God, is so proper to Christ, as neither in the whole, not in any part thereof, it can be transferred from him to any other.

XIII.

Touching his *Prophecy,* Christ hath perfectly revealed out of the bosom of his Father, the whole word and will of God, that is needful for his servants, either jointly or severally to know believe or obey: He also hath spoken and doth speak to his Church in his own ordinance, by his own Ministers and instruments only, and not by any false Ministry at any time.

XIIII.

Touching his *Priesthood,* Christ being consecrated, hath appeared once to put away sin, by the offering and sacrificing of himself: and to this end hath fully performed & suffered all those things by which God through the blood of that his cross, in an acceptable sacrifice, might be reconciled to his elect, and the blessing of Abraham come upon us to eternal life wherefore also having broken down th• partition wall, and therewith finished and removed all those rites, shadows, and ceremonies, he is now entered within the veil into the holy of holies, that is t• the very heaven, and presence of God where he forever liveth and sitteth a• the right hand of Majesty appearing before the face of his Father, to make intercession for such as come unto the throne of grace by that new and living way: and not that only, but maketh his people aspiritual house, an holy Priesthood, to offer up spiritual sacrifices, acceptable to God through him. Neither doth the Father accept or Christ offer unto the Father any other worship, or worshippers.

XV.

Towching his *Kingdom,* Christ being •isen from the dead, ascended into heaven, set at the right hand of God the Father, having all power in heaven and earth given unto him, he doth spiritually govern his Church: exercising his power over all Angels and men, good and bad, t• the preservation and salvation of the elect to the overruling and destruction of th• reprobate: communicating & applying the benefits, virtue, & fruit of his *prophecy and priesthood* unto his elect, namely to th• remissiō, subduing, & taking away of thei• sins, to their iustificatiō, adoptiō of sons regeneration, sanctificatiō, preservation & strengthening in all their conflicts against Satan, the world, the flesh, & the temptations of them: continually dwelling in governing, and keeping their harts in h•• true faith & fear by his holy spirit: which having once given it, he never take• away from them, but by it still beget• and norisheth in them repentance, faith love, obedience, comfort, peace, joy hope, and all Christian virtues, unto im•mortality; notwithstanding that it b• sometimes through sin and tentatio• interrupted, smothered, and as it were o•erwhelmed for the time. And on th• contrary, ruling in the world over 〈◊〉 enemies, Satan, and all the vessels of wrath, limiting, using, restraining them •y his mighty power, as seemeth good •n his divine wisdom and justice, to the execution of his determinate counsel, •o wit, to their seduction, hardening, and condemnation, delivering them up to a reprobate mind, to be kept through their •wn desert in darkness, sin, and sensuality, unto judgment.

XVI

The *Kingdom* shall be then fully perfected, when he shall the second time come in glory with his mighty Angels, to judge both quick and dead, to abolish a rule authority and power, to put all his enemies under his feet, to separate and free all his chosen from them forever• to punish the wicked with everlasting perdition from his presence, to gather join, and carry the godly with himsel• into endless glory, and then to delive• up the kingdom to God, even the Fa•there, that so the glory of the Father ma• be full and perfect in the Son, the glo•rie of the Son in all his members, & God be all in all.

XVII.

In the mean time, besides his absolute rule in the world, Christ hath her• in earth a spiritual *Kingdom* & oeco•nomical regiment in his Church, which he hath purchased and redeemed to him•elf, as a peculiar inheritance. And albeit that many hypocrites do for the time •urke amongst them whiles the Church 〈◊〉 militant here on earth, yet Christ notwithstanding by the power of his word gathereth them which be his into the body of his Church, calleth them from out of the world, bringeth them to his ••ue faith, separating them frō amongst •nbeleevers, frō idolatry, false worship. •uperstition, vanity, dissolute life, and 〈◊〉 works of darkness, *&c.* making them • royal Priesthood, an holy nation, a peo•le set at liberty, to show forth the vir•es of him that hath called them out of •arknes into his marvelous light; gathe•ing and uniting them together, as mem•ers of one body, in his faith, love, and •oly order, unto all general and mutu•l duties, through his spirit instructing and governing them by such Officers & •awes as he hath prescribed in his word, •y which Officers and Laws he gover•eth his Church, and by none other.

XVIII.

To this *Church* he hath made the pr••mises, and given the seals of his Cov•nant, presence, love, blessing & protecti• Here are the holy Oracles, as in t• Ark, surely kept and puerly taught. H• are all the fountaynes and springs of • grace continually replenished & flowi• forth. Heer is Christ lifted up to all N••tions, hither he inviteth all men to • supper, his marriage feast: hither ou•• all men of all estates and degrees, that • knowledge him their Prophet, Priest a• King to repair, to be enrolled amongst his household servants, to be under his heavenly conduct and government, to lead their lives in his walled sheepfold and watered orchard, to have communion here with the Saints, that they may be made meet to be partakers of their inheritance in the kingdom of God.

XIX.

And as all his servants and subjects are called hither, to present their bodies and souls, and to bring the gyfts God hath given them, so being come, they are here by himself bestowed in their several order, peculiar place, due use, being fitly compact and knit together by every joint of help, according to th• effectual work in the measure of ever• part, unto the edification of itself in lov• Wherevnto when he ascended up o• high he gave gifts unto men, and distributed them unto several public function in his Church, having instituted and ra•tified to continue unto the worlds end only this public ordinary ministry o•*Pastors, Teachers, Elders, Deacons, Helpers,* 〈◊〉 the instruction, government, and service of his Church.

XX,

This *Ministry* is exactly descrbed distinguished, limited concerning their office, their calling to their office their administration of their office, and their maintenance in in their office, by most perfect and plain laws in God's word: which laws it is not lawful for these Ministers, or for the whole Church wittingly to neglect, transgress, or violate in any part, nor yet to receive any other laws brought into the Church by any person whatsoever.

XXI.

None may usurp or execute a *ministry,* but such as are rightly called by the Church whereof they stand Ministers, unto such offices, and in such manner, as God hath prescribed in his word. And being so called, they ought to give all diligence to fulfil their Ministry to be found faithful and unblameable in all things.

XXII.

This *Ministry* is alike given to every Christian congregation, with like and equal power and commission to have & enjoy the same, as God offereth fit men and means, the same rules given to all for the election and execution thereof in all places.

XXIII,

As every Christian congregation hath power and commandment to elect and ordain their own *Ministry* according to the rules in God's word prescribed, & whilst they shall faithfully execute their office, to have them in superabundant love for their work sake, to provide for them, to honor them & reverence them, according to the dignity of the office they execute: So have they also power and commandment, when any such default, either in their life, doctrine, or administration breaketh out, as by the rule of the word debarreth them from, or depriveth them of their Ministry, by due order to depose them from the Ministry they exercised: yea if the case so require, and they remain obstinate & impenitent, orderly to cut them off by excommunication.

XXIIII.

Christ hath given this power to receive in or to cut of any member, to the whole *body* together of every Christian congregation, and not to any one member apart, or to more members sequestered from the whole, or to any other Congregation to do it for them: Yet so, as ech Congregation ought to use the best help they can heervnto, and the most meet member they have to pronounce the same in their public assembly.

XXV,

Every member• of each Christian congregation, how excellent, great, or learned soever, ought to be subject to this censure & judgment of Christ: Yet ought not the Church without great care and due advise to proced against such public persons.

XXVI,

As Christ hath for the keeping of this Church in holy and orderly communion, placed some special men over the Church, who by their office are to govern, oversee, visit, watch *&c.* So likewise for the better keeping thereof in all places, by all the members, he hath given authority and laid duty upon them all to watch one over another.

XXVII.

Finally, whilst the Ministers & people thus remain together in this holy order & Christian communion, ech one endevoring to do the will of God in their calling, and thus to walk to the glory of God, in the obedience of faith: Christ hath promised to be present with them, to bless & defend them against all fraud and force of their enemies, so as the gates of hell shall not prevail against thē.

XXVIII.

But when and where this holy order and diligent watch was intermitted, neglected, violated: *Antichrist that man of sin,* did together with other points of Christian faith corrupt also and alter the holy ordinances, offices, and administrations of the Church: and instead thereof brought in, and erected a strange new forged ministry, Liturgy, and government. Yea and the nations kingdoms and inhabitants of the earth were made druncken with this cup of

fornications and abominations, and all people enforced to receive the *Beasts* mark and worship his image, and so brought into confusion and Babylonish bondage.

XXIX.

The present *Hierarchy* retained and used in England of Archbs, Primates, Lordbps, Metropolitans, Suffraganes, Deans, Prebendaries, Canons, Peticanons, Archdeacōs, Chancellors, Commissaries, Priests, Deacons or Halfpriests, Parsons, Vicars, Curats, Hierling roving Preachers, Church-warḏs, Parish-clerks: Also their Doctors, Proctors, and other Officers of their spiritual Courts (as they call them) together with the whole rabble of the Prelates, and their Servitours from and under them set over these Cathedral and Parishonal Assemblies in this confusion, are a strange & Antichristian Ministry and Offices: and are not that Ministry above named, instituted in Christ's Testament, nor placed in or over his Church.

XXX,

These their Popish *Offices, Entrance, Administration, and Maintenance,* with their names, titles, privileges, & prerogatives: also the power and rule they usurp over and in these Ecclesiastical assemblies, over the whole Ministration and affairs thereof, yea one over another, creating Priests, citing, suspēding, silencing, deposing, absolving, excommunicating, *&c,* Their confounding of Ecclesiastical & Civil jurisdiction, causes, and procedings in their persons, Courts, Cōmissions, Visitations, the Priests of less rule taking their Ministry from & exercising it under them by their prescription & limitation, swearing Canonical obedience unto thē, administering by their devised imposed stinted popish Liturgy, *&c.* Finally the dispensations which they use for Plurality of benefices, licences of Non residency, Licences to mary and eat flesh (both which with them are on certain days & times forbidden, *&c,)* These, we say, are sufficient proofs of the former assertion, the particulars therein being duly examined by & compared to the rules of Christ's Testament. Not to speak here, of their private Baptism, of the sign of the Cross used in Baptism, of questions propounded to the infants, of the Priests surplice, prayer over the dead at burial, kneeling at the Lord's supper, and other the like popish corruptions, almost infinite, retained and allowed among them.

XXXI.

These Ecclesiastical Assemblies, remaining thus in confusion & bondage under this *Antichristian* Ministry, Courts, Canons, worship, Ordinances *&c.* without freedom and power to redress any enormitie among them, cannot be said in this confusion and subjection, truly to have *Christ* their Prophet Priest and King, neither can be in this estate (whilst we judge them by the rules of God's word) esteemed the true, visible, orderly gathered or cōstituted Churches of Christ, whereof the faithful may become or stand Members, or have any spiritual communion with them in their public worship and Administration.

XXXII.

Therefore are all that will be saved, bound by God's commandment, with speed to come forth of this *Antichristian estate,* leaving the suppression of it unto the *Magistrate* to whom it belongeth. And all such also as have received or exercised any of these false Offices or any pretended function or Ministry in or to this false and Antichristian constitution, are willingly in God's fear to give over and leave those unlawful Offices, and no longer to minister in this manner to these assemblies in this estate. Neither may any of what sort or conditiō soever, give any part of their goods, Lands, Money, or money worth to the maintenance of this false Ministry and worship, upon any commandment or under any color whatsoever.

XXXIII.

And being come forth of this *Antichristiā-estate* unto the freedom & true profession of *Christ,* besides the instructing and well guyding of their own families, they are willingly to join together in Christian communion and orderly covenant, and by free confession of the faith & obedience of Christ to unite themselves into peculiar & visible Congregations: wherein, as members of one body whereof Christ is the only head, they are to worship and serve God according to his word, remembering to keep holy the Lord's day.

XXXIIII.

Then also such to whom God hath given gifts to interpret the Scriptures, tried in *the exercise of Prophecy,* attending to study and learning may and ought (by the appointment of the Congregation) to prophesy, according to the proportion of faith, and so to teach publicly the word of God, for the edification, exhortation and comfort of the Church: Until such time as the people be meet for and God manifest men with able gifts and fitness to such Office or Offices as Christ hath appointed to the public Ministry of his Church: But no *Sacraments* to be administered until *the Pastors or Teachers* be chosen and ordained into their Office.

XXXV.

And then wheresoever there shall be a people fit, and men furnished with meet and necessary gifts, they are not only still to continue *the exercise of Prophesy* aforesaid, but also upon due trial to proceed unto choice and ordination of *Officers* for the Ministry and service of the Church, according to the rule of God's word: & so hold on still to walk forward in the ways of Christ for their mutual edification and comfort, as it shall please God to give knowledge and grace thereunto. And particularly, that such as be of the seed, or under the government of any of the Church, be even in their infancy received *to Baptism* and made partakers of the sign of God's covenant made with the Faithful & their seed throughout all generations. And that all of the Church that are of years, and able to examine themselves, d• communicate also in *the Lord's supper,* both men and women, and in both kind• bread and wine. In which clements as also in the water of baptism, even after they are consecrate, there is neither transubstantiation into, nor consubstantiation with the body and blood of Jesus Christ: whom the heavens must conteyn, until the time that all things be restored: But they are in the ordinance of God signs and seals of God's everlasting covenant with us, representing & offering to all the receivers, but exhibiting only to the true believers the

Lord Jesus Christ & all his benefits unto righteousness, sanctification, and eternal life, through faith in his name, to the glory and praise of God.

XXXVI.

Thus being rightly gathered, established, & still proceeding in Christian communion and obedience of the Gospel of Christ, none is to separate for faults and corruptions, which may & so long as the Church consisteth of mortal men will fall out & arise among them, even in true constituted Churches, but by due order to seek redres•e thereof.

XXXVII.

Such as yet see not the truth, may not withstanding hear the public doctrine and prayers of the church, and with a meekness are to be sought by all means Yet none who are grown in years may be received into their communion as members, but such as do make confession of their faith, publicly desiring to be received as members, and promising to walk in the obedience of Christ. Neither any infants, but such as are the seed of the faithful by one of the parents, or under their education and government. And further not any from one congregation to be received members in another, without bringing certificate of their former estate & present purpose.

XXXVIII.

And although the particular Congregations be thus distinct and several bodies, everyone as a compact and knit city in itself, yet are they all to walk by one and the same rule, and by all means convenient to have the counsel and help one of another in all needful affairs of the Church, as members of one body in the common faith, under Christ their only head.

XXXIX.

It is the office and duty of *Princes & Magistrates* (who by the ordinance of God are supreme governors under him over all persons and causes within their Realms and dominions) to suppress and root out by their authority all false Ministries, voluntary religions, & counterfeit worship of God; to abolish and destroy the Idol Temples, Images, Altars, Vestments, & all other monuments of Idolatry and superstition; and to take and convert to their own civil uses not only the benefit of all such idolatrous buildings and monuments, but also the Revenues, Demeanes, Lordships, Possessions, Gleabes, and Maintenance of any false Ministries, and unlawful ecclesiastical functions whatsoever within their dominions. And on the other hand, to stablish and maintain by their laws every part of God's word, his Christian Religion, pure worship, and true Ministry described in his word; to cherish and protect all such as are careful to worship God according to his word, and to lead a godly life in all peace and loyalty; yea to enforce all their subjects whether Ecclesiastical or Civil, to do their duties to God and men, protecting & maintaining the good, punishing and restraining the evil, according as God hath commanded, whose Lieutenants they are here on earth.

XL.

And thus the protectiō & commandment of the Princes and Magistrates maketh it much more peaceable, though no whit at all more lawful, to walk in the ways and ordinances of Jesus Christ: which he hath commanded his Church to keep without spot and vurebukeable until his appearing in the end of the world, And in this behalf, therefore, the brethren thus minded and proceeding as is before said, are both continually to supplicate to God and as they may, to their Princes & Governors, that thus & under thē they may lead a quiet and peaceable life in all godliness and honesty.

XLI.

And if God incline the Magigstrates hearts to the allowance and protection of the Church therein, it ought to be accoūted a singular & happy blessing of God who grāteth such noursing Fathers & Mothers to his Church. And it behooveth all to be careful to walk worthy so great a mercy of God, in all thankfulness and obedience.

XLII,

But if God withhold the Magistrates allowance & furtherance herein, yet must we notwithstanding proceed together in Christian covenant & communion thus to walk in the obedience of Christ and confession of his faith and Gospel, even through the midst of all trials & afflictions, not accounting our goods, lands, wives, children, Fathers, Mothers, brethren, sisters, no nor our lives, dear unto us, so as we may finish our course with joy, remembering always that *we ought to obey God rather then man:* & grounding upon the commandment, commission, & promise of our Savior *Christ,* who as he hath all power in heaven and in earth, so hath also promised (if we keep his commandments, which he hath given without limitation of time, place, Magistrates allowance or disallowance) to be with us unto the end of the world: and when we have finished our course and kept the faith, to give us the crown of righteousness which is laid up for all that love his appearing.

XLIII.

Unto all men is to be given whatsoever is due unto them. Tributes, Customs, and all other such lawful & accustomed duties, ought willingly and orderly to be paid and performed: Our lands, goods, and bodies, to be submitted in the Lord to the Magistrates pleasure. And the Magistrates themselves every way to be acknowledged, reverenced, and obeyed according to godliness, not because of wrath only but also for conscience sake: And finally, all men so to be esteemed and regarded, as is due and meet for their place, age, estate and condition.

XLIIII.

And thus, we labor to give unto *God* y^{t} which is God's & unto *Caesar* that which is Caesars, and unto all men, that which belongeth unto them: Endevoring ourselves to have always a clear conscience towards God and towards men: And having hope in God that the resurrection of the dead shall be of the just unto life, & of the unjust unto condemnation, everlasting. Now if any take this to be heresy, then do we with the Apostle freely confess that after the way which they call heresy, we worship God the Father of our Lord Jesus Christ, believing all things that are written in the Law and in the Prophets and Apostles: and whatsoever is

according to this rule of truth published in our own country or holden by any reformed Churches in their Confessions abroad in the world. We do also reject and detest all strange and heretical opinions & doctrines of all *Heretics* both old and new whatsoever.

XLV.

Finally, whereas we are much slandered and traduced as if we denied or misliked that form of prayer commonly called *the Lord's prayer:* we thought it needful here also concerning it to make known, that we believe and acknowledge it to be a most absolute and most excellent form of prayer, such as no men nor Angels can set down the like. And that it was taught and appointed by our Lord Jesus Christ, not that we should be tied to the use of those very words, but that we should according to that rule make all our requests and thanksgiving unto God, forasmuch as it is a perfect form & pattern, containing in it plain & sufficient directions of prayer, for all occasions & necessities, that have ben, are, or shall be, to the Church of God, or any member thereof, to the end of the world.

Now unto him that is able to keep us that woe fall 〈◊〉 and to present us faultless before the presence of his glory with joy, that is, to God only wise, our Savior, be glory and majesty, and dominion, & power, both now 〈◊〉 forever, Amen.

The heads of the differences between us and the Church of England as it standeth at this day, concerning divers corruptions of Antichrist yet remaining among them.

I.

THat Christ the Lord hath by his last Testament given to his Church, and set therein, sufficient ordinary Offices, with the manner of calling or Entrance, Works, and Maintenance, for the administration of his holy things, and for the sufficient ordinary instruction guydance & service of his Church, to the end of the world.

2. That every particular Church hath like & full interest & power to enjoy and practice all the ordinances of Christ given by him to his Church to be observed therein perpetually.

3. That a true visible Church, is a company of people called and separated from the world by the word of God, and joined together by voluntary profession of the faith of Christ, in the fellowship of the Gospel. And that therefore no profane persons, unbelievers or wicked livers, may be received retained or c̄pelled to be members in the Church of Christ, which is his body; God having in all ages appointed & made a separation of his people from the world, before the Law, under the Law, & now in the time of the Gospel.

4. That discreet, faithful, & able men (though not yet in office of Ministry) may preach the Gospel and whole truth of God, that men being first brought to knowledge, & converted to the Lord, may then be joined together in holy comunion with Christ our head and one with another.

5. That being thus joined, every Church hath power in Christ to choose and take unto themselves meet and sufficient persons, into the Offices and functions of Pastors, Teachers,

Elders, Deacons and Helpers, as those which Christ hath appointed in his Testament, for the feeding, governing, serving, & building up of his Church. And that no Antichristian Hierarchy or ministry, of Popes. Arch-bishops, Lord bishops, Suffraganes, Deans, Arch-deacons, Chauncellors, Parsons, Vicars, Priests, Dumb-ministers, or any such like, may be set over the Spouse & Church of Christ, nor retained therein.

6. That the Ministers aforesaid being lawfully called by the Church where they are to administer, ought to continue in their functions according to God's ordinance, and carefully to f•ed the flock of Christ committed unto them, being not enjoined or suffered to bear Civil offices withal, neither burdened with the execution of Civil affairs, as the celebration of marriage, bu•ying the dead &c. which things belong as well to those without as within the Church.

7. That the due maintenance of the Officers aforesaid, should be of the free and voluntary contribution of the Church, that according to Christ's ordinance, they which preach the Gospel may live of the Gospel: and not by Popish Lordships and livings, or Jewish Tithes & Offerings. And that therefore the Lands & other like revenues of the Prelates & Clergy yet remaining (being still also baits to allure the Jesuits & Seminaries into the Land, & incitements unto them to plot & prosecute their wonted evil courses, in hope to enjoy them in time to come) may and ought to be taken away, & converted to better use, as those of the Abbeys & Nunneries have been heretofore by the Princes power and authority, to the honor of God & great good of the Reālme.

8. That all particular Churches ought to be so constituted, as having their own peculiar Officers, the whole body of every Church may meet together in one place, & jointly perform their duties to God & one towards another. And that the censures of admonition and excommunicatiō should in due manner be executed, for sin, convicted, & obstinately stood in. This power also to be in the body of the Church whereof the parties so offending & persisting are members.

9. That the Church is not to be governed by Popish Canons, Courts, Classes, Customs, or any human inventions, but by the Laws & rules which Christ hath appointed in his Testament. That no Apocrypha writings, but only the Ca•nical scriptures are to be used in the Church. And that the Lord is to be worshipped and called upon in spirit & truth, according to that form of prayer given by the Lord Jesus, Mat. 6. & after the Liturgy of his own Testament, not by any other framed or imposed by men, much less by one translated from the Popish 〈◊〉, as the Book of common prayer &c.

10. That the Sacraments, being seals of God's covenant, ought to be administered only to the faithful, & Baptism to their seed or those under their government. And that according to the simplicity of the Gospel, without any Popish or other abuses, in either Sacrament.

11. That the Church is not to be urged to the observation of days & times, Jewish or Popish, save only to sanctify the Lord's day: Neither to be laden in things indifferent, with rites &

ceremonies, Whatsoever invented by men; but that Christian liberty may be rete•ned: And what God hath left f•ee, none to make bound.

12. That all monuments of Idolatry in garments or any other things, all Temples, Altars, Chapels, & other places dedicated heertofore by the Heathens or Antichristians to their fa 〈...〉 worship, ought by authority to be rased & bolished, not suffered to remain, for nourishing superstition, much less employed to the tr 〈...〉 worship of God.

13. That Popish degrees in Theology, i 〈...〉 forcement to single life in Colleges, abuse the study of profane heathen Writers, w 〈...〉 other like corruptions in Schools & Academi 〈...〉 should be removed & redressed, that so th 〈...〉 may be the welsprings & 〈◊〉 series of true lea•ning & godliness.

14. Finally that all Churches & peop•• (without exception) are bound in Religion on 〈...〉 lie to receive & submit unto that constitution Ministry, Worship, & order, which Christ Lord & King hath appovnted unto his Churc• & not to any other devised by Man whatsoeve••

Let him that readeth, consider.

P-HA-14. The orthodox foundation of religion long since collected by that judicious and elegant man, Mr. Henry Ainsworth, for the benefit of his private company, and now divulged for the public good of all that desire to know that Cornerstone, Christ Jesus crucified - Ainsworth, Henry, 1571-1622?, S. W. (Samuel White)

THE ORTHODOX FOVNDATION OF RELIGION, LONG SINCE COLLECTED by that Judicious and Elegant man Mr HENRY AINSWORTH, for the benefit of his private company: And now divulged for the public good of all that desire to know that Cornerstone Christ Jesus Crucified.

By S. W.

1 Chron. 28.9. Thou Solomon my son, know the Lord the God of thy Father, and serve him with a perfect heart, and with a willing mind.

Joh. 17.3. This is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent.

LONDON, Printed by *R.C.* for *M. Sparke* junior, and are to be sold at the Blew Bible in Green-Arbor. 1641.

TO MY MVCH HONOVRED, THE two virtuous young Gentlewomen, M^ris^ *Elionor Carent,* and M^ris^ *Elionor War,* Cousin Germans in the flesh, Concordants in the Spirit, and Co-inhabitants under the domestic government of the Right Worshipful, and truly religious Matron M^ris^ *Amy Long* widow, of Steeple Ashton, in the County of Wilts, my singular good friends, and neighbors, peace of conscience, and joy in the Holy Ghost, be multiplied here in this life, and endless glory be assured hereafter, in the life to come.

Sweet Lady,

AS I desire not to flatter your apparent youthful, and future hopeful deserts, both for your Christian profession, and godly conversation: so for your farther encouragement herein, I fear not to publish to the World (under your only protection & countenance) this ensuing Treatise, wherein my aim is only at God's Glory, the Churches good, and your acceptance. It hath in a Manuscript long lain by me, as a dead letter, without any vulgar use; but now having the approbation of some judicious Divines my Friends and Acquaintance, I am resolved (maugre all the malice of *Belial's* Brats, who fancy nothing but to satiate themselves with terrene pleasures and profits) to propose it to the reading & perusing of all that cheerfully endeavor to know the Lord Jesus, and him crucified, to the salvation of their souls; in comparison whereof the whole World, & all things therein cannot afford the least parallel.

Let me make so bold with you (lovely M^ris^ *Carent*) as to call to your remembrance, how *Solomon* (unto whom your Sexe is much beholding for divine instructions) concludes his Proverbs; *Favor is deceitful, and beauty is vanity, but the woman that feareth the Lord, she shall be praised*: wherein (be it spoken in verity without any obsequiousnesse) you have exceeded many of your Sexe, and Age, but yet I know that you acknowledge, that it is the Lord only that hath put this fear in your heart, and I pray God continue it unto the end; then shall his eyes be always upon you, and nothing shall be wanting unto you, to make you complete in the whole duty of man, & then shall you be incomparably more rare and precious in the sight of God in respect of your soul, then you are now fair, and comely in the eyes of man in regard of your body. I doubt not, but you well consider, what an invaluable thing it is to be one of the Lord's Jewels; as all his children are termed, *Mal.* 3.17. whereas others are compared to the loathsomest of all vessels, wherein there is no pleasure. Muster up, I pray you, all the devout women, from *Sarah* the mother of the faithful, *Heb.* 11.11. to the Elect Lady, to whom S. *John* dedicated his second Epistle, and you shall find a whole Army to animate you in the Lord's battle, and receive in the end with them the Salary of your victory, 2 *Tim.* 4.7. Once more, meditate upon the Honorable Prerogatives God's children have: for their nobleness they are the Sons of God; for their education, they are the Scholars of Christ; for their protection, the Angels are their servants; for their calling, they are Saints; for their riches, it is Christ, and with him all things else; for their life, it is spiritual, for their death, it is precious in God's own sight, and their birth-day to all felicity.

Now to conclude; that you are already of this Tribe, I am thoroughly persuaded, earnestly imploring the highest Mercy Seat, that you may so persist to the end. In the interim, let me beseech you diligently to read this your own Book, and the Lord give his Blessing, that you may increase your knowledge of him, your faith in him, your delight to serve him, and your fear to offend him; which the Almighty granting, and you my misprisions pardoning, you have nobly gratified the poor endeavors of

Your real and affectionate friend *SAMUEL WHITE.*

*Polsholt,*the first Moneth of this hopeful year. 1641.

TO THE READER.

I Do earnestly entreat thee (curieous Reader) whether thou dost already abound in knowledge, and judgment, or having but as yet a little, thou desirest more, to read this Treatise here before thou give any censure upon it, I doubt not but the Book will commend it self, as others of his works hath done, *viz.* his Exposition upon the five Books of Moses, and the Canticles, and his Communion of Saints, long ago published: all which (as in this) he is famous in accumulating the sacred Text: But for the life of the man, myself being an eye witness (living somewhile with him in Amsterdam) of his humility, sobriety, and discretion, setting aside his preposterous zeal in the point and practice of Separation; he lived and died unblameable to the world, and I am thoroughly persuaded that his soul rests with his Savior: and therefore once more I beseech thee, accept of my good will in publishing, and my prayers for a blessing upon reading, hoping that either for the increasing or confirming of

thy knowledge in grace to glory, thou wilt glean something out of this more fruitful than large field, which shall be the prayer of thy friend and brother

S.W.

A SHORT COMPENDIOVS WAY HOW TO TEACH AND LEARNE RELIGION.

Part I.

ALl Religion must be learned of God, *Joh.* 6.45. *Mat.* 25.9. God teacheth men, 1. inwardly by his Spirit: 2. outwardly, by his Word, 2 *Cor.* 2.11, 12. *Neh.* 9.20. *Psal.* 119.105. *Jam.* 1.18. *Joh.* 17.17.

God's Word is contained in the Scriptures of the Prophets and Apostles, *Mal.* 4.4. 2 *Pet.* 1.21. 2 *Pet.* 3.1, 2.

The holy Scriptures contain doctrine sufficient for every good work, and to bring men to salvation, 2 *Tim.* 3.16, 17.

All people of all sorts should learn to know the Scriptures, and so God's fear by them.

They which have knowledge of God's Word, and will, should teach others that are ignorant, *Deut.* 32.4.

Of men expert in the Law, some are to be chosen for public Ministers of the Word unto the Church, unto which work they must attend.

All others that have gifts from God, may teach publicly in order, 2 *Cor.* 14.31.

But men that are ignorant themselves, should not presume to be teachers of others.

The means to attain to the knowledge of God's Word, are first, prayer unto God, *Psalm.* 119.12, 18. *Psal.* 119.97, 98. Secondly, meditation in the Scriptures. Thirdly, conversation with the wise and learned, *Prov.* 13.20.

The end of teaching and learning God's Word, is, that by attending unto faith and holiness, men may glorify God in their salvation, *Rom.* 10.17. *Ja.* 2.22.

He that is to teach God's Word must have respect unto these two things, 1. for preparation, and minding of things in himself. 2. for declaration, and delivering them to others, 2 *Tim.* 2.15. *Mat.* 13.32.

In preparation to preach the Word, men may either choose some text of Scripture to treat of, or without a certain text of Scripture, may handle some ground or grounds of Religion, and common places, so *Luk.* 4.17, 18.21. here Christ preached from a text, and *Mat.* 5.2, 3. here he preached without, binding himself to any text.

He that is to preach from any text of Scripture, let him first consider the general scope, and drift of the Scripture, so shall he more soundly explain, and apply the same: So *Rom.* 4.6, 7. here *Paul* minded aforehand the drift that *David* aimed at, which way to show, wherein man's blessedness consisted, namely, in the forgiveness of sin.

Portions of Scripture are, some for to illuminate our understanding; some for to sanctify and direct our affections, and actions; some for both of these together; some to illuminate our understanding, by manifesting the truth, and persuading it; some by manifesting error, and confuting it: So *Heb.* 1.8. here *Paul* by Scripture proveth Christ to be God, and so more excellent than the Angels. And *Act.* 17.29. here this Scripture confuteth man's carnal conceit of God.

Some Scriptures serve especially to direct, and sanctify our affections and actions, by persuading to virtue: some by dissuading from vice: so 1 *Pet.* 1.15, 16. and *Rom.* 12.19.

Again, some texts of Scripture treat of single matters; some of sundry matters, joined together: so *Heb.* 11.1. here *Paul* treateth of faith, the nature and effects of it;*Gal.* 3.11, 12. here he treateth not of saith simply, but of confirming a doctrine, that we are justified by faith, and refuting an error, that we are not justified by the works of the Law; *Joh.* 4.24. here is treated of divers joined together. This difference the Reader should observe.

Having observed the nature and scope of the Scriptures, to be handled, let him that teacheth the Scripture reduce them to some general head, as to someone of the Commandments, or to some ground of faith, according to *Rom.* 13.9. Or to *Act.* 2.25, 30. where *Peter* reduceth *David's* 16. *Psal.* to the doctrine of Christ's resurrection.

If the Scripture serve not so much to inform the mind, as move the affections, then consider which of the affections it most concerns, whether repentance, and sorrow, or hatred and shunning of vice, or love of God and our neighbor, and of virtue and fear of God, or consolation and patience in afflictions, or mercy and compassion to the poor and afflicted.

If the text be an history, (for as much as whatsoever is written is for our learning) the teacher should reduce the story of some general point of doctrine, or doctrines, either of the Law or of the Gospel; either from knowledge, or conversation. So *Mat.* 12.41. Christ draweth the history of the Ninevites to the doctrine of repentance from dead works: so the History of *Elias* is drawn to the doctrine of Prayer, *Jam.* 5.16, 17. so the history of *Noah,* is by *Peter* applied to the Doctrine of God's mercy and judgment, 2 *Pet.* 2.5. by *Paul* to the Doctrine of faith, *Heb.* 11.7.

If the text divide it self into sundry parts, or points of doctrine, order in handling must be observed, and point after point, duly entreated of without confusion, which is hurtful both to the teacher and learner; according to 1 *Cor.* 14.40. and to 2 *Tim.* 2.15. Let not divisions be curious, or manifold, for they trouble and confound the memory.

Every word in the text should be weighed with the true and proper meaning of the same, for an error in one word, may mar the whole sense of the Scripture, as in *Mal.* 2.16. some read it thus (*If thou hatest her, put her away*) where the text is corruptly translated, (for he hateth putting away) that is, God hateth divorce, these senses be contrary.

If the Words be against the common light of reason, being taken properly, we must understand them figuratively, as in *Joh.* 15.5. reason showeth that this is but a similitude.

Figurative speeches are many, and of many sorts, which by much labor, and observation, must be learned and understood, 2 *Pet.* 3.16. *Luk.* 8.10.

The coherence, circumstances, and scope of the Scripture handled, must be carefully weighed: so *Paul, Heb.* 3.7, &c. and 4.1.7. where he scanneth the words, and circumstances of that sentence.

The surest way to expound the Scriptures is by the Scriptures themselves, comparing place with place: so *Neh.* 8.9. so *Paul* conferreth many Scriptures, *Heb.* 1.2.

The principal matters and circumstances in a text are most to be insisted on, others not to be neglected, but more briefly handled, as *Gen.* 13.8. here the nature of contention, and the duties of brotherhood, are duly to be particularized; 1 *Cor.* 15.50. here the word *brethren* is not so much to be insisted on, as the more weighty purposed doctrine.

Special regard must be had of gathering doctrines, and applying them: Doctrines may be gathered from the cause of a thing, as *Heb.* 1.10. where Christ's God-head is proved by the making of the world. So also by the effects, adjuncts, comparisons, contraries, and as the doctrines of Christ, and his Apostles, everywhere from the Old Testament do manifest.

Application is when the doctrine generally, or concerning others, is by the teacher applied to the time, or persons present: as in *Rom.* 4.23, 24. So *Paul* applieth that of the *Psalm.* to his present time, *Heb.* 1.7. and 4.1, 2, 3.

Application is to be made in wisdom, according to the time, persons, occasions, and matters in hand, so *Noah's* history is applied by *Paul* to faith, by *Peter* to God's mercy and judgment, 2 *Pet.* 2.5. by Christ to the security of men, *Mat.* 24.37, 38.

The manner of delivering the Word, should be with simplicity, sincerity, and godly pureness, and not with affected words, flattering speeches, or human wisdom. *And I brethren, when I came unto you, came not with excellency of words, or of human wisdom, declaring unto you the testimonies of God.* The gesture of the body should be grave and sober, the continuance of preaching ordinarily should not be long, for the Sermons of Christ, and his Apostles expressed in the Scriptures, are brief.

Deo soli Gratia.

THE MYSTERY OF PIETY, OR, Doctrine of truth, which is according to godliness.

Part II.

DIvinity, Theology, or Religion, is called in Scripture, the fear of Jehovah, or reverence of God; and by the Apostle it is named, *the truth which is according to godliness*; and so the doctrine of it is likewise called, 1 *Tim.* 6.3.

The end of teaching, learning, profession, and practice of Religion or godliness, is the glory of God in our salvation. Our salvation shall be the full knowledge, light, and fruition of God, forever in Heaven, it is called eternal life.

The way to salvation or life eternal is, 1. by the knowledge and faith of God. 2. By the service of him. *Jo.* 17.3. 1. *Chron.* 28.9.

Of GOD.

This word (*GOD*) is used sometimes properly, sometimes improperly: properly it is a title given to the Creator of all things, so *Gen.* 1.1. Improperly it is a title given to principal creatures, as Angels, *Psal.* 8.5. *Heb.* 2.7. and Princes and Magistrates of the world are called God's, *Psal.* 82.6. *Jo.* 10.34, 35. But here we treat of God properly so called.

Of God there are four things to be considered:

- 1 That there is a God.
- 2 What God is.
- 3 That there is but one God.
- 4 That there be 3. distinct persons.

That there is a God, is proved, besides the testimony of Scripture, as by the works of creation, especially man's soul, *Zach.* 12.1. by works of providence, especially judgments on the wicked,*Psal.* 9.16. and 58.10, 11. by deliverance of the Saints, *Exod.* 14.15. and by the terrors of conscience, *Isaiah* 32.14. God cannot be known by face of us in this life, that is to say, perfectly known in this barbarous nature, *Exod.* 23.20.

Not only our bodily eyes, but also the eyes of our mind, or understanding and reason, are uncapable in this life of God, and cannot comprehend him, *Job.* 11.7. Neither can any name or names express unto us, the infinite, and incomprehensible being of God.

But God of his goodness doth make himself known unto us in this life, in part darkly, and imperfectly, as in 1 *Cor.* 13.12. and *Exod.* 33.23.

God is a Spirit, *Job.* 4.23. the first and the last, infinite, filling heaven and earth, *Jer.* 23.24. most simple, without commixture or composition, eternal, without beginning or end, 1 *Tim.* 1.17. Infinite without comprehension of place, or strength, 1 *King.* 8.27. Constant without shadow of change. *Jam.* 1.17. absolute in power, holiness, and glory, *Gen.* 17.1. Goodness, even goodness it self.

In that God is a spirit, we ought not to think the God-head is like to gold or silver, or stone graven by art, or any invention of man.

In that he is the first, he dependeth upon no other, neither may anything be imagined before him, but whatsoever is, hath its being from him: *Rom.* 22.36. *Act.* 17.28.

In that God is infinite, he is not to be thought as limitable, or bounded within any place, or restrained to any time, or comprehensible of any, or of all the Creatures.

We may learn to know God both by his Works, Word, and Spirit, *Rom.* 1.20. *Psal.* 119.104. 1 *Cor.* 2.10, 11, 12. *Isaiah* 59.21.

God is known three manner of ways by his works: 1 By the excellency of the creatures, which must needs be much more in the Creator, *Psal.* 94.9, 10. 2 By imperfections and want in the creatures, which are not in God at all, *Psal.* 102.25, 26, 27. 3 By causing and working, what is good in all things, *Isaiah* 44.24. *Jam.* 1.17. *Phil.* 2.13.

The Word of God, and Holy Scripture teacheth us to know God.

- 1 *By names, and titles given unto him.*
- 2 *By his Essence.*
- 3 *By his Properties.*
- 4 *By his effects.*

Object. God's Will, and his Essence be one, then God willeth all things that he doth, so God is all things that he doth.

Answ. When we say, God willeth many things, or knoweth all things, we speak not of God's Essence simply, or absolutely, but all things are subject to God's knowledge, which knowledge he is: and some things are subject to God's will, that is, God is he to whose knowledge (which is his being) all things are subject.

The names and titles given unto God, do concern some his essence, and eternal being, as *Jehovah Jah, Ehieh,* I am he that is, was, and is to come; which show that God hath his essence, being, and existence of himself, and not of, from, by, or thorough any other,*Exod.* 3.14. that he giveth essence, or existence to all creatures, *Act.* 17.28. *Amos* 5.8. that he giveth being to his promises, and fulfilleth them, *Exod.* 6.3, 4. and 26.2. *Isaiah* 42.8. *Rom.* 4.14. that he is eternal, without beginning and end.

Some titles set forth God's Power, and Almightiness, as all-strong, or Almighty, *Aloah,* most mighty, *Gelbor,* puissant, *Mouzzim,* almighty, *Shaddaie,* sufficient, *Adonai,* Lord, Stay, or Sustainer.

Some names contain the mystery of the Trinity, as *Alohim Adonai,* which are in the form plural, yet joined with other words singular.

The essence of God is taught us in the Scripture, either absolutely, or diversely in respect of the three persons. God's Essence is absolutely to be considered (thus set forth) that the Godhead or Essence of God is one, undivided, *Deut.* 6.4.

That the Godhead, or most Divine Essence, is most perfect, absolute, and sufficient in it self, *Isaiah* 40.28. *Rom.* 11.34, 35. *Gen.* 17.1.

That the Godhead is a meare act substantially, and therefore cannot suffer anything, nor be resisted by any; neither hath, or ever had, or ever possibly can have, to be otherwise than he is, *Psalm.* 102.27. *Jam.* 1.17.

The Godhead considered diversely, for the manner of being, is three Persons in one Essence, the Father, the Son, and the Holy Ghost, 1 *Joh.* 5.7.

The Father is the first person of the Trinity, having foundation in none, of personal substance.

The Son is the second person in the Trinity, having foundation of personal substance, of whom he is eternally begotten, *Joh.* 5.26.

The Holy Ghost is the third person in the Trinity, having foundation from the Father and the Son, from both which, he especially proceedeth, *Joh.* 14.26, *&c.*

In the order and manner of the creatures, the original of the actions is ascribed to the Father, Joh. 5.17.19. *The nature and manner of working to the Son,* Joh. 1.3. Heb. 12. *The efficacy and power to the Holy Ghost,* 1 Cor. 11, 12.

God hath the most excellent understanding, that is, the Essence of God▪ for all in God is Essentiall, therefore this is infinite, and eternal, as the Godhead is; therefore the things which it understandeth must also be eternal. Therefore it must be most perfect, as the understanding is most perfect. But nothing is more perfect than God, therefore nothing but God can be the eternal act of God's understanding. Therefore God's understanding hath reflection eternally to it self, as when a man's mind thinketh upon it self.

The understanding hath in it an image of the thing understood; therefore God eternally understanding himself, conceived a most perfect image of himself.

This most perfect bringing forth of the Image in the Godhead, is rightly called a conception, or generation, for it is the bringing forth of a thing most like to God, and the conception or bringing forth of a thing most like it self, is generation; the more perfect the nature of the begetter is, the more near, and conjoined is the thing begotten; and God's life being most perfect, and it being all an understanding, needs must this conception of his be most perfect; And so a most perfect generation, which is a second manner of being, called the Image, (or person) called the Image of the Son of God, the Image of his *hypostasis.* And seeing that which God understandeth, and his Essence is one and the same, needs must the Essence, and excellency of the Father, and the Son, be both one, and eternal. Thus God cannot be minded to be, but with his coeternal Son.

As there is an understanding in the Godhead, so needs must there be a will also, and the more understanding, the more, and perfecter is the will, and in God there being a perfect understanding, there must be also needs a perfect will; and as the understanding is active essentially in the Godhead, so is the will; and as he understandeth himself, as the most perfect thing, so also he willeth himself as the most perfect good; and thus the will reflecteth as did the understanding. God's infinite will embracing an infinite willed thing, there must

needs be infinite love, and highest pleasure proceed there-from: so whilst the eternal Father conceiveth his Son, and perfectly willeth it, there must needs be full and perfect love from the Father to the Son, and from the Son to the Father, so from both proceedeth a third manner of being, called the third person, the Holy Spirit.

It is called a Spirit for three causes; 1 Because love is the enforcing, or motive of the Will, to the thing loved, and as it were, a spiring and breathing to it; and because the Father breatheth in love to the Son, and the Son again to the Father, therefore the Holy Spirit is right said to proceed from them both. 2 It is called a Spirit, because the proceeding of the motive between the Father and the Son, is by a hidden way. 3 Because God's children perceive God's gifts, the gifts of love, by secret inspiration.

It is called holy to discern it from other spirits, and because nothing can be more holy than this in God, and because it maketh holy, and sanctifieth the Church.

And seeing God's Will and Essence is one in him, the Holy Ghost must needs be one with the Father, and the Son, coequal, and eternal. Thus by undoubted principles from God's essence, there are three manner of subsistings in God, and there can be neither more nor less, unless we will deny God.

The Holy Spirit is taken as spoken substantially, or accidentally; substantially it meaneth a thing most simple in essence, most active in efficacy. Again, that it is taken, either essentially, and so it comprehendeth God the Father, God the Son, and God the Holy Ghost, as *Joh.* 4.24. or personally applied to the third person of the Trinity. Accidentally, the word is used for a gift or motion of the Holy Spirit, *Joh.* 7.39. but in the 1 *Cor.* 12. the Spirit, and the gifts are plainly distinguished.

The three persons have one and the same common Essence, and common works of the Essence, and of one divine Essence there are three persons.

The persons are distinguished from the essence, as the manner of a thing is from the matter; and they are distinguished one from another, as the manner of the Essence, one from another. The difference of the persons, is inward and outward; the inward difference, is the personal property, which floweth from the manner of being.

The Father is of himself, not only in respect of Essence, but also in respect of being, the Father begetteth his Image, or Son: the Father sendeth the Holy Ghost.

The Son as touching the Essence is of himself, as touching the manner of being, he is of the Father. The Son is begotten of the Father; the Son sendeth the Holy Ghost.

The Holy Ghost in respect of the Essence is of himself, in respect of the manner of the Essence, he proceedeth from the Father and the Son.

The outward difference is when the persons are distinguished by the effects and operations towards the creatures.

As is the order of being, so is the order of doing in the persons; the Father doth of himself, the Son in the Father, and the Holy Ghost in both.

The Father createth, conserveth, and governeth the world, the Son Redeemeth the world, the Holy Ghost sanctifieth it.

God's properties are either absolute, or they have relations to the creatures.

Properties of the Essence, generally considered, are 1 unchangeableness, as that the Essence of God, is without all corruption, alteration, or local motion, *Jam.* 1.17.

2 Infiniteness, as that God cannot be measured, or determined by any, hath no quantity, no determination of his power, virtue, time, and place.

Properties of the Essence specially considered, are understanding, will, and holiness.

1 God's understanding is such, as he perfectly knoweth all things in himself, without discoursing of things, or distance of time.

2 God's will is such that he approveth the good, and refuseth the evil, himself directly is all good, and indirectly other things are good, as they carry his image, and whatsoever he will that he can, but not whatsoever he can, he will.

3 Holiness is that high perfection, and pattern of all virtue, in respect whereof the holiness, and virtues of all men, and Angels are but shadows; of this holiness ariseth high blessedness, and contentation in God.

God's properties referred to the creatures, are virtues, or virtuous acts.

God's virtues in respect of his nature, is power, whereby he can effect what, when, and howsoever he will, concerning any creature, *Psalm.* 145.6. *Job.* 41.2.3.

God's power is only active and not passive, depending on any other, *Eph.* 1.19, 20.

God's power is infinite in respect of his Essence, of the objects, of the effects and of the durance.

God can do all things, that absolutely, simply, and in nature are possible; *Job* 42.3.

Thus things are absolutely possible to be done, which are not contradictory to the nature of God, nor to the Essence of other things without God; he cannot deny himself, 2 *Tim.* 2.13.

Quest. Whether can God do a thing against Nature?

Answ. If *against* be meant contradictory to Nature, so as it repugneth the Essence, essential properties, and definition of things, then God cannot do such; as God cannot make a body should be infinite, a reasonable creature without reason; for the nature of things are subordinate to the nature of God, as second causes to the first, and things subordinate overthrow not their nature: if (*against*) be meant above the power of secondary causes, as of water to make wine, to make water out of stones: or if it be meant the hindrance of their

natural actions, of things flowing from their particular properties, as to let the fire from burning, the sun from moving, such things God hath done, and can do daily.

God's virtue in respect of understanding, is his fore-knowledge; whatsoever is, or cometh to pass in time, be it good or evil, with all the effects and events of actions, God foreknew before all eternity, for all things are of God, and his ordering; and he being infinite, his understanding admitteth no distinction of time: he hath all objects always present: God's knowledge is certain, and infallible, so as it is not possible things should fall out otherwise, than he knew; for he hath his knowledge from himself, not from the creatures. God's fore-knowledge imposeth no necessity upon the events.

God's virtues in respect of his will are bounty, and justice: Bounty is that, by which out of love, God procureth to every creature the good thereof, and it is common, and particular: common bounty is towards all creatures, even such as offend him, directing them to their natural good, and sustaining them therein, so long as justice suffereth, *Luk.* 6.36. God cannot hate his creatures, as his works, for so they carry a similitude of God, the first cause: and none can hate himself, or his similitude, for a similitude is something of himself. God's bounty to his creatures presupposeth not any debt or duty, which implieth imperfection; and if God were bound to his creatures, he should depend on them, and be imperfect.

God's bounty which is infinite, giveth creatures good things, of nature, of soul, and body, and of outward things.

Such is God's bounty, as the creatures suffer no evil, unless God's justice require it, or a greater good confirm it; of this virtue God is called patient, and long suffering.

Particular, or special bounty, is that whereby God loved some men (in Christ) fallen into sin, and furthereth them to eternal salvation. God's special bounty, is the first beginning, both of salvation, and of the means thereto. This bounty is no inherent quality in us, but we are the object of it, it is a grace making us grateful, not finding us so.

God's Justice is a virtue by which he executeth his love to reasonable creatures, giving rewards to the obedient, and punishment to the obstinate, *Gen* 18.24.

God's Justice is essential and unchangeable, as he cannot of his bounty forgive the creatures punishment, unless his justice be satisfied.

God's virtue in respect of his understanding, and will together, is truth, or veracity, whereby he so manifesteth himself to the reasonable creature, both by words, signs, and works, as indeed he is, *Revel.* 15.3.

God hath in himself the pattern of all true things, so that whatsoever in the creature is true, is so because of the first truth in the mind of God.

Truth in God is essential, and so unchangeable; but truth in man is contingent, and so changeable.

Seeing God's truth is essential, his testimony must needs be authentic. Hither of God's virtue, now follow their acts, that is, the exercise & the applications of these virtues, to the manifestation of his glory.

God's actions are either the decreeing of things, or the execution of the decree.

God's decree, purpose, or counsel, is his purpose of exercising operations about the creatures, and of decreeing them unto their end: God worketh all things after the counsel of his own will, *Act.* 4.28.

Whatsoever God doth in time, that he did decree to do from all eternity even as he doth it.

The execution of the decree is an act, whereby God's counsel and purpose is shown forth, and applied to the creatures, by an effectual operation, *Eph.* 1.11. This is either first, or arising of the first.

God's first operation, or execution of the decree, is the creation of the world, *Gen.* 1.1. Creation is the first perfect making of all things pure, and good: so the original word importeth,*Gen.* 1.1.

Creation is of two sorts,

- Immediate.
- Mediate.

Immediate creation, is the making things of mere nothing, *Heb.* 11.3.

Mediate creation, is the making of things of some former matter, but that matter so rude as that it is no better than nothing, so God created man of the dust of the earth, *Gen.* 2.7.

Creation proceedeth from an infinite power, and therefore excludeth all necessary matters, for though God made man of the dust of the earth, yet did he this not of necessity, but could have made him also of nothing. If God needed any matter to work upon, his power were not infinite, but should depend on another thing, and not be absolute.

The creation of the world was distinguished by the space of six days, in respect of the effects, and whole world created; and for our better capacity. And for as much as God is above all time, and of infinite power, it is to be thought he created everything particular in a moment, saying, *Let there be light, and there was light, Gen.* 1.3.

In the first day were created the heavens, and the earth, and matter mixed together, and light, *Gen.* 1.1, 2. Angels, *Job.* 38.7. minerals, and precious stones.

In the second day was the out-spread firmament, or heaven, the division of waters above from the waters beneath, *Gen.* 1.6, 7, 8.

The heavens are threefold, 1 The Air, wherein are the clouds and the fowls fly, called thereupon *the clouds of Heaven; Dan.* 7.13. and, *The fowls of Heaven, Psal.* 88. 2 The higher place, wherein are set, the Sun, Moon, and Stars, *Gen.* 1.17. 3 The highest heavens, where God's

glory is most manifest, and the Angels attend upon his Majesty, *Mat.* 6.9. hereupon *Paul* mentioneth the third heaven, 2 *Cor.* 11.2. This seemeth to be made the first day, and the Angels, the inhabitants therein, *Gen.* 1.1. *Job* 38.6, 7. The division of the waters was such, that some remained below with the earth, some as the watery vapors, were lift up above the heavens; that is, above the lower region of the air, wherein they congeale, and after dissolve into rain, snow, and dew.

In the third day was a twofold work: first, gathering of the nether waters into one place or sea, that the dry land might appear. Secondly, the bringing forth of herbs, and trees, *Gen.* 1.9, 10, 11, 12, 13.

In the fourth day was made the Sun, Moon, and Stars, to give light on the earth, and to be for signs, and seasons, *Gen.* 1.14.

In the fifth day was a twofold work; first, fishes: secondly, fowls, *Gen.* 1.22, 23.

In the sixth day was a twofold work; first, beasts of all sorts: secondly men, *Gen.* 1.24, 25, 26.

Man, as touching his body, was made of the dust of the earth, to admonish him to humiliation; his soul was imbreathed of God. The woman, as touching her body, was made of *Adams* ribbe, to admonish man and wife of their conjunction, her soul being also imbreathed.

Man, besides natural gifts, had also superiority, and carrieth God's Image, whereof more hereafter.

This whole creation God hath so compact together, as that it is one world, environed about with the heavens; neither have we ground in God's Word, nor in reason to think, there are more Worlds than this one.

The world is knit together by the several parts: the heavens to the fire, the fire to the air, air to the Water, water to the earth, so that it is not possible to find any empty place.

The figure of the world is round.

The perfection of the world consisteth in the parts, and degrees; perfection of parts is such, as God sufficiently furnisheth the world with variety of creatures for his glory: perfection of degrees is such, as that all creatures have such force and virtue, as may serve to God's glory, conservation of the world, and use of man.

The beauty of the world is the wonderful property, shape and color, which appeareth in all things, the perpetual succession of things by generation, that plants, and living things dying, are yet continued.

The causes of creating the world were; first, his love towards us: Secondly, the showing forth of his glory: Thirdly, the fulfilling of his decree.

The end, that God may be known, and honored of his creatures.

The use, for men, generally all, specially the elect.

The seventh day God made a Sabbath of rest, and of it are to be noted three things, 1 God's resting from creating: 2 His blessing it above other days: 3 His sanctifying it for the use of the Church.

Chiefest creatures which God created, were Angels, and men, in whom he imprinted his own divine Image.

Angels were created of God, *Psal.* 148.1, 5. *Col.* 1.16. Although it be uncertain what day they were created, yet it may be probably supposed on the first day.

Angels are spirits finite and complete; they are finite, as all other creatures are, and so differ from God the infinite, and uncreated spirit; and they are complete and full, and so subsisting of themselves, and therein differ from the souls of men, which are incomplete, and Essentiall parts of man.

Angels are in nattre more excellent than men, and therefore the most excellent creatures; they are called the sons of God, therefore were created in holiness and truth, the Image of God.

The bodies wherein Angels sometimes appeared, were not essentially united with them, as men's bodies be, but were assumed for a time, though it be uncertain whereof they were made.

The end why they were created, was first, to praise, and celebrate God's glory, *Psal.* 148.2, 3. *Job* 38.6, 7. Secondly, to execute his Commandments, *Psal.* 103.20. Thirdly, to observe and conserve the creatures, *Psal.* 91.11. Therefore Angels are mighty, *Psal.* 103.20. they are swift and nimble, and so fly in their administration: they execute God's will with all readiness and cheerfulness.

They are wise, & of great understanding, 2 *Sam.* 14.20. they are by nature mutable, & can change from good to evil, as they that sinned are an example, *Jud.* 6.

Man the excellentest of all earthly creatures, was made both male and female in the image of God, *Gen.* 5.1, 2, 3.

God's Image in man, was the understanding and mind of man, so as he had the full, right, clear and orderly knowledge of all things created of God, and of God himself, so far as concerned man's happiness: this is manifest by *Adams* naming of all creatures, and by the restoring of God's Image in us by Christ, which is in all wisdom, and spiritual understanding, *Col.* 1.9.

God's Image was in the will, the perfection whereof was such, as it had a right inclination, and appetite to that which was good, and a free execution of the appetite, or a free will, without impediment inward or outward, *Eph.* 4.24.

God Image was in the affections, as the sensitive desires of nature, eating, drinking, generation, in love, hatred, that these are mere conformable to truth, reason, and holiness, *Eph.* 4.24.

God's Image was in the body of man, in that it was perfectly framed, and disposed in the parts, not subject to death, or disease, his stature upright, his proportion most exact, his color amiable, have nothing whereof to be ashamed; these admirable parts and members, also shadowing God's virtues, as the eye, God's all-seeing; the tongue, God's Word; the hand, his Almighty power.

The soul carrieth an image of the unity of the Godhead, and trinity of persons, in that there is one soul with three faculties; of understanding, will, and memory: the whole man carrieth God's Image, in that he had the rule, and sovereignty over all the earth, *Gen.* 1.28. *Psal.* 8.

The end of the Image of God in man, was the glory of the Creator, and the inseparable joy and delight of man, in his own similitude and union with God, *Psal.* 17.51. *Gen.* 2.25.—19.20.

The place where man was set (with this image of God upon him) was the Garden of Eden, or of pleasure, commonly called Paradise, *Gen.* 2.8. This Garden seemeth by the description thereof, and the rivers therein, to have been about Mesopotamia, or Babylon, *Gen.* 2.

In this Garden, watered with a goodly river, God caused to grow every tree, pleasant to the eye, and good for meat, *Gen.* 2.9.

The tree of knowledge of good and evil, was forbidden man to eat, upon the pain of assured death, by eating whereof man should know the difference between evil and Good, and how heavy a thing it was to disobey the Commandments of God.

The tree of life was a Sacramental tree, confirming, and assuring man of God's grace, favor, and conservation in life forever, *Gen.* 2.9. *Rev.* 2.7.

In all likelihood, this Garden of Paradise, which is now nowhere to be found, was defaced by *Noah's* flood, until which time it was kept, and warded by Cherubims, that men may seek the paradise which is in the highest heavens, *Gen.* 3.24. 2 *Cor.* 12.4. *Luk.* 23.43.

In the Paradise man was employed, first to serve God his Creator, & procure his own eternal bliss, whereunto he was fitted with freedom of will for perfect obedience, according to the tenor of the covenant of works. Secondly, to dress, and till the garden.

This covenant of works graven in man's heart, as may be gathered by *Gen.* 3.8. & 4.6. *Rev.* 2.14.16. was sealed with two Sacramental trees; the first the tree of life, assuring life and glory if he obeyed: the second of knowledge, assuring death if he transgressed: hitherto of the creation of the world, now followeth the conservation, and government of the same.

Unto the conservation of the world, pertaineth first the knowledge of God, which is such as he exactly, and fully discerneth all things, what they are, of what sort, what they can do, and what shall become of them in the end, for from the beginning of the world he knoweth all his works.

God's knowledge is not only in general, but of every particular, and of their several actions, words, and thoughts, *Psal.* 139.2, 3, 4. It reacheth to smallest and vilest creatures, *Mat.* 10.30.

As God knoweth, so he willeth, and appointeth all things concerning the creatures, *Jer.* 25.5, 6, 7.

God's Will and appointment extendeth also to beasts, and the vilest creatures, *Mat.* 10.29.

God manifesteth not all his will concerning his creatures and his dealing with them, *Mat.* 24.36. so then God's revealed will, and his secret will are not opposite, but only members and degrees of will. God's will is 1 Absolute. 2 Conditional.

Absolute, are things absolutely promised, or spoken without condition, on our part: Conditional, when God willeth anything of us, but with condition; as he willeth that all men should be saved, namely if they will believe in Christ, *Mat.* 28.20.

As God hath a determining will, concerning his creatures, so he hath an appointing will unto them, *Heb.* 10.5, 6, 7.

Whatsoever God willeth absolutely, and of it self, is good, *Jam.* 1.13. *Psal.* 119.12.

God willeth sins, not simply, but by accident, as he knoweth and meaneth to bring good out of them.

God's appointing will is wholly manifested in the law of nature, and in the written law.

God's appointing will pertains to all men, God would have all to believe, as belief is a point of obedience, and honor to him; but as belief is a grace, and a gift of God, he willeth not all men to believe, but his elect.

God doth not only know all things, and prescribe his will, but also his providence, and determinate counsel, reacheth unto all his creatures, *Jer.* 10.23. *Lam.* 3.37. God's providence extendeth even to the very least things, *Mat.* 20.29. *Prov.* 16.9.

God's providence consisteth in conserving and governing his creatures; which creatures are of four sorts: 1 some that have being, as heaven and earth: 2 some that have being and life, as plants, and herbs: 3 some that have being, life, and sense as beasts, birds, and fishes: 4 some that having being, life, sense, and reason, as men.

God conserveth in his creatures, their existence, or being, and their virtues.

God's conservation of their existence, is the continuing of the substance of the creatures;*In him we live, move, and have our being*: moving being not only local, bul the moving of the heart, spirit, reason, will, &c.

God's government is the ordering, and ruling, and disposing of his creatures, to his own pleasure and glory, *Psal.* 104. *Isaiah* 45.7. *Job* 12.10.

God's government in special is towards Angels and Men, for in them first he determineth and ordereth their actions: secondly, he giveth them laws: thirdly, he executeth justice.

God determineth, and ordereth the actions, and inclinations of men, moving them, and directing them to their end.

Mans actions and inclinations he moveth and ruleth effectually.

God ordereth them to the good of this life, and of the life to come, which is the chiefest good.

God ordereth sin two ways; first, by limitation, and binding it, that it shall go no further than he please. Secondly, by turning it against the nature, and will of the sinner into good.

God's providence is double, mediate, and immediate; mediate is when he conserveth, and governeth one creature by another, as by instruments: immediate is when he useth no means, or worketh against means.

God useth not means of necessity, but of pleasure; these means are not to be excluded from God's providence, but included: God can use evil instruments for good, against their power and will. The chief means to govern the world are Angels.

The end of all is God's glory, *Deus vult gloriam suam necessitate naturae suae, non libere.* The foundation of true glory is virtue, or goodness.

God's glory is spoken of two ways:

- 1 As an essential property of his.
- 2 As the glorifying of himself, so God's glory consisteth in the knowledge of himself.

God when he had created the world, saw all that he had made, and lo it was very good: but after, God looked upon the earth, and loe it was corrupt, for all flesh had corrupted his way upon the earth. It is then now to be minded, how corruption, and evil came into the world.

The corruption of the world is set forth by divers names, in respect of truth, it is called lying, or falsehood: in respect of good, it is called evil: in respect of righteousness, it is called iniquity or unrighteousness: in respect of God's law, it is called unlaw sunesse, or transgression of the law: generally it is called sin, that is, aberration or missing of the scope or mark: in respect of duty, it is called disobedience, rebellion, defection, or apostasy, disloyalty, perfidiousness: in respect of our first estate, it is called a fault or ruin.

Evil hath no efficient cause, but a deficient; evil hath neither nature nor substance, for all such are of God, but so is not evil; all such are good, but so is not sin.

Evil is an accident cleaving unto natures substance, actions, *Rom.* 7.21. The creatures were made of nothing, and being of themselves not able to sustain themselves, have an inclination to come to nothing, if God do not uphold them: so evil is caused of nothing.

Evil began in Heaven amongst the Angels, and so spread into other reasonable creatures, as men; is called sin, their fall, and is the privation of God's Image in them.

God himself cannot do evil, or be tempted thereto, and he only hath this privilege, men and Angels want it.

The Angels therefore being subject to temptation, were tempted of their own motions, and willingly gave place to their evil thoughts, and being not sustained of God did fall, *Jud.* 5, 6.

Though we know not how many, yet there were many that fell from their heavenly estate; of those many that fell, one seemeth to be the chief, and others drawn by, or accompanying him, called therefore his Angels, *Mat.* 25.4.

Being fallen, they could not of themselves rise again, neither did God minister any grace or help unto them, therefore they added sin unto sin, and so do continue sinning still extremely until the appointed time of their damnation.

The Angels that are fallen have divers names to denote their evil condition, sometime they are called evil Spirits, lying Spirits, unclean Spirits, Devil, that is, a calumniator, *Mat.* 25.41. Satan, that is, adversary, or fiend, *Job* 1.6. demons, of their knowledge, *Mat.* 9.34. wasters, or destroyers, *Deut.* 32.17. rugged satyrs, of their horrible hew, *Lev.* 17.7. dragon, and serpent, of their craft and venomous nature, *Rev.* 12.9. the Tempter, *Mat.* 4.3. the Malitious one, 1 *Joh.* 3. the Enemy, *Mat.* 13.28. Roaring Lyon, 2 *Pet.* 5.8. the Strong-armed one, *Mat.* 12.29. Prince of the World, *Job.* 12.31. that ruleth in the air, *Eph.* 6.12. & 2.2. Belial, the unruly, or without yoke.

Mans first sin is fitly called disobedience, or fall, for the Law was significatively given to testify man to be subject to God's Law, and his obedience. And whereas before man walked with a steady foot in God's ordinance, by this fact he stumbled, and fell from the seat of integrity. The efficient immediate cause was man himself, of his own free will, without any necessity, inward or outward, transgressing the Law. The efficient cause remote, and mediate, was the Devil tempting man to sin. The instrumental cause was the serpent, whose tongue the Devil abused to frame arguments to beguile with. The arguments, or causes to move inwardly were first directly persuading for good, that they should be as God's. Secondly, persuading from fear of punishment. Add to these the two qualities in the tree: first, that it was good to eat: secondly, to be desired in the eye; these two might persuade Adam *to eat, if he could do it carefully, but the other two of Satan was directly to persuade to sin, as it is sin.*

The Angels that fell to be Devils, and malicious, sought leave of God to tempt mankind, and obtained it, *Gen.* 3.1. with *Job* 1.6, 11, 12. and 2.3, 5, 6.

The Devil used the Serpent, the subtlest beast of the field, for his instrument, for it could more easily creep into the garden secretly, and carrieth with it a show of smooth simplicity: he first assault the woman, and beguiled her, then by the woman the man, *Gen.* 3. 1 *Tim.* 2.13. The woman was stirred to sin by outward means, and by inward motions. The outward means was partly the alluring words of the serpent, partly the forbidden fruits beauty. The serpents words, after he had made a subtle entrance of communication with the woman, contain 4. horrible evils, 1 Fraud, & imposture, *Ye shall not surely die, Gen* 3.4. 2 Against God's Word, and truth, in faying they should not die, if they did eat, but be like God's, *Gen.* 3.4, 5. 3 Calumniation of God, as if for envy of man's good, he had forbidden the eating of the fruit. 4 Wresting of God's Word, and of the name of the tree of knowledge, as if it were so called, because it had virtue in it, to give men such knowledge of good and evil, as God himself hath, who is to continue in good, and avoid evil forever. Thus the serpent sought to alienate the mind and will of *Adam* from God, and from his Word.

The inward means to draw unto sin, was the fairness of the forbidden fruit, which the woman saw to be graceful to the eyes.

The inward motions of the woman to sin were generally three: first, the lust of the flesh, for the woman saw that the tree was good for meat. Secondly, the lust of the eyes, for she saw it was pleasant to the eyes. Thirdly, the pride of life, for she saw it was a tree to be desired to get knowledge; and of these three the Apostle speaketh: more particularly her inward motions may be minded by their degrees; first, an impression of the Serpents suggestions: Secondly, a darting of her thoughts concerning God, and the image of God within her: thirdly, forgetfulness of God's works, and words: Fourthly, a doubtfulness of the truth of God: Fifthly, an affection of a better state, & more dignity. Sixthly, a belief of the Devils imposture. Seventhly, an inclination of the will and affections to the forbidden fruit.

The causes by accident were both man's affections, to be like God, which affections God had given him to be used orderly, for God's actions made in man tended to the glorious Image. Secondly, also natural affection to the savoury tree for conserving and refreshing natural life, the efficacy of all these causes man could and should have resisted, rejecting the outward, subjecting, and ordering the inward: had he so done, he had been conserved. The matter of this sin, is the eating of the forbidden fruit, the unlawfulness of the act, being forbidden by God's Law. The end, or final cause of evil is done: but the end of the act (as it had a show of good) was that man might be as God, knowing good and evil.

When these lusts had conceived they brought forth sin, for the woman took of the forbidden fruit, and did eat.

the woman having sinned, sought to propagate her sin, and was the devils instrument to tempt her husband, and he also did eat: there is no mention of the woman's persuasion to the man; nor how sin seised upon him; but the same degrees may be minded in him also, as were in her; this one more especially, his immoderate love and affection to his wife, that made him yield so suddenly to her temptation.

Adams sin yielding, and falling as it is set down, *Gen.* 3.6. noteth the marvelous force and swiftness that is in the first motions of sin, whose work even in a moment, and suddenly, doth deprive of life and grace, even as a man's natural life is taken away in a moment of an hour, which is many months ere it came to the perfection of birth.

It added much to the greatness of *Adams* sin, that the fruit which he eat was of the Sacramental tree, and so he violate the divine mystery through ambition to be like God himself.

It much increased their sin also, that they had God's Image, and perfection of grace, not for them alone, but for all their posterity, if they had continued in God's fear; who lost the same not in themselves only, but deprived all their seed of these blessings: thus our first parents fall was not only sin, but the cause of sin. Thus much of the first sin, and entrance of it, now followeth a secondary sin, which is propagation and fruit of the first, and this is of two sorts; first, native corruption; secondly, actual transgression.

Native corruption, which we commonly call original, is that sin, which man draweth with him from his first origin, or beginning, *Psal.* 51.5.

This native corruption is called flesh, *Joh.* 3.5. *Gen.* 6.3. *Rom.* 7.14. It is called also lust or concupiscence, 1 *Pet.* 1.4. *Jam.* 1.14.

So then not the substance of our flesh, or nature of our flesh is sin, but the vicious quality adherent, or cleaving thereto.

It is called also, the old man,*Eph.* 4.22. by this also it appeareth that the natural flesh, or substance is not sin, for that it is not put off, nor crucified.

This native or original is worse than actual sin, because it is more largely spread, even unto infants also, which actual sin is not, because it is the fountain and cause of other sins, *Rom.* 7.20.23.

This native sin is ours two ways; 1 by imputation; 2 by inhabitation.

By imputation, because *Adam* being the root of mankind, as he had God's image for him and his posterity, so he lost it from himself and his posterity; so that which in *Adam* was personal, unto us is natural.

By inhabitation, because there dwelleth in us an inclination, and disposition of all the faculties unto evil, *Rom.* 7.20, 23. For by sin we are not barely berest of God's image, as rest depriveth man of motion, but this privation, and bereaving, hath within it an inclination of the man to evil; as sickness doth both deprive a man of health, and ill affects the patient, for sin is soul sickness, *Psal.* 103.3. *Rom.* 7.23, 24.

Original sin possesseth the whole man, body, and soul, and spirit, as the image of God was not in the body only, but in the whole man, so was this contrary privation, *Rom.* 7.24.

Native corruption is propagated from parents to children, by reason of the beginning thereof, not properly by it self, that is to say, that cometh from the parents to the children, whereof this sin may arise, namely a disposition to such an evil tempter of the man, as was in original sin: There is an impression from the mother to the children, in her womb, of which impression, this sin buddeth; as tinder taketh fire, which is not fire it self; this impression children draw, as they do natural diseases, as stone, gout, not the actual griefs, but impressions, which are the beginnings of them: Though the soul be not in the seed, yet is there in it a dispositive virtue of the body, for the receiving of the soul, which when it is put into the body, it conformed in his manners thereunto; hence it is that one angry man begetteth another, one hearty man another: for though the feet, which is the subject of the gout, be not in the head, nor the soul, which is the subject of anger, be not in the seed, a formative virtue of the natural members, and a dispositive virtue unto the soul.

The soul is at one instant both created and united unto the body, and deprived of the grace of the spirit, which *Adam* had for all, and lost for all; as actual sin is done by the persons sinning, so original sin is the sin of nature, done by the will of the beginning of human

nature: for as one man hath many members, so one mankind hath many persons; and as one actual sin done by the hand, and not the reason of the guilt, from the will of the hand, but from the whole heart, from which, as from a fountain, the motions of sin are derived unto the members, so from the will of *Adam,* which was the beginning of mankind, the whole inordination of nature hath the reason of guilt: and as actual sin, which is the sin of the person, is drawn unto all the members by some personal act, so original is drawn unto all men, by natural act, which is generation: and as human nature is drawn by gnneration, so the defect of human nature is drawn also, yet this rather of God's ordination, than of man's generation, 1 *Cor.* 15.22.

Original sin remaineth in the baptized, and in the regenerate, and in their posterity, *Rom.* 7.22. and man begetteth children, not by the spirit, but by the flesh, and therefore he draweth not the spirit, but the flesh, *Joh.* 1.13. *Ps.* 51.7. yet hath not Original sin so great degree and efficacy in the regenerate, as in the wicked.

The parts of this native sin are four; first, in respect of the mind, want of understanding, a ready inclination to doubt of God and his will. Secondly, in respect of the will, a ready inclination to take hold on, and to perform evil. Thirdly, in respect of the affections, a prone inclination to too much, or to too little, as inordinate anger, love, and the like. Fourthly, in respect of the appetite, a proneness to immoderatenesse, as meat, drink, venery, &c.

Actual sin is that which floweth from the original, and that which is so properly called, is the difference from God's Laws, unrighteousness or disorder of the action from the Law and Will of God. The unrighteousness of actions must be discerned, from the actions, and motions themselves, as defects from effects: as a man goeth halting, his halting as it is a moving of the body, or natural is good, as it is a lame, imperfect, or wrong moving, it is evil & against nature.

Actual sins are all actions, inward and outward, contrary to God's law, in the will, thoughts, purposes, demises, desires, and in the outward members, all our actions aberring from God's law.

Sin leaving a spot, or stain in the soul, as the Leopards spo• in the skin, Jer. 13.23.

Sin distinguished by the causes, are either ignorance, as Paul's *persecuting the Church, or of infirmity, as* Peter *through fear and trouble of mind, denied Christ, and* 3. *of malice, as* Judas *betrayed Christ.* 4. *of negligence, when a man is not wary of Satan's subtleties. Against ignorance is opposed the revelation of God's will to man: against infirmity, the strengthening of the spirit, to withstand the assaults of the flesh, the world, and the Devil: against malice is the changing of the stony heart into flesh: against negligence is true and holy fear in the hearts of the Saints.*

Actions are twofold, 1 Inward: 2 Outward.

Inward, of the mind, and appetite: Actual sin of the mind, is an unrighteousness of man's thoughts, as doubtings of God, false opinions, evil imaginations, *Jer.* 10.24. *Psal.* 14.2, 3. Actual sin of the appetite, is the inordinatenesse of the motions of it, called concupiscence, *Jam.* 1.14. Concupiscence remaineth in the regenerate, *Rom.* 7.1. The first motions of concupiscence or lust, are sin, though there be not a full assent of the will.

Outward sins, are the unlawfulness of, and unorderlinesse in outward actions, as in false worshipping of God, swearing, killing, stealing, lying, whoring, and the like.

Sin is pardonable, or unpardonable; sin unpardonable is the sin against the Holy Ghost: other sins are pardonable, not of their own nature, properly, but of God's mercy, against whom they are done.

The sin against the Holy Ghost, is the denying of the faith, and truth, which was once acknowledged, and this done of mere presumption, and contemned unto the end, without repentance, *Mat.* 12.24. *Heb.* 6. 1 *Joh.* 5.

This sin is only in the reprobates.

Again, sin either reigneth, or reigneth not: reigning sin is that, which is against manifest conscience, that the sinner doth please himself with it, or at least doth not repent for it;*Ro.* 6.12. *He that committeth sin is of the devil*; that is, with will, and delight falleth into it, and continueth in it; Not reigning sin, is for which the sinner is sorry, and repenteth.

Actual sin, imperfectly so called, is sin of omission, not doing, in respect of our duty to God, men, ourselves, *Mat.* 25. *I was an hungry, &c.*

Sin against negative Commandments, as not to preserve life, chastity, good name, when a man can; or against an affirmative precept, as when one curseth his parents, are sins of omission.

The punishment of sin comes now to be handled: touching the Angels that sinned, whom God spared not, but cast them down into hell, and delivered into chains of darkness, to be kept unto damnation, 2 *Pet.* 2.4. *Jud.* 6. for overthrowing of mankind: God's wrath was heavy against Satan, and his kingdom was threatened to be destroyed, and his head crushed, *Gen.* 3.

Touching the serpent, Satan's instrument, there was a curse above all other beasts, creeping on his belly, eating of dust, and enmity between mankind and him.

Touching the punishment of *Adam,* and his wife, 1 there was a perceiving with shame, of their nakedness: 2 Sorrow and pain in diseases, and in labor. 3 Griefe of mind, and prick of conscience, *Gen.* 3. *Adams* punishment in special, labor and sweat. The woman's punishment in special, sorrow of child-bearing.

Their outward punishment, casting out of Paradise.

The punishment laid on all mankind, was in respect of the mind, and of the body.

Punishments in respect of the mind are these: 1 Ignorance, whereby we cannot know the truth, nay not often with much labor. 2 Obscurity, and confusion in the understanding. 3 Hardness to conceive and retain things in the memory.

Punishments in respect of the body are, 1 Common weakness, and frailties of all men. 2 Special disposition to sickness, and diseases. 3 Paine and labor, especially in women, pain of child-bearing. 4 Deformity, and want of beauty, and comliness, thorough evil proportion of

the members, or evil color. 5 Famine, withholding or taking away the fruits of our lands, chattels, &c. 6 Want, or loss of children. 7 Contentions, emulations, reproaches, infamies, wars among men. 8 Many things against health, good name, goods, and livelihood; yea there is the punishment of deaths temporal, the separation of soul and body, and deaths eternal, separation of soul and body from God, from all felicity and glory, called the second death.

The second death is to be minded, first for the parts and degrees of it: secondly, for the circumstance of time and place.

The parts and degrees are these: 1 the damned have no communion with God, nor participation of grace, 2 *Thes.* 1.9. 2 They are united unto Satan, and are partakers of his punishments. 3 They are ashamed and confounded, because their sins are manifested, *Rev.* 20.12. 4 They are ashamed, and fret, and envy the felicity of the Saints in Heaven; *Psalm.* 112.10. 5 They are horribly pained and tormented with feeling God's wrath, and the worm of conscience.

The circumstances of time and place, are these; first, of place, which is hell, the bottomless deep, the utter darkness, *Gen.* 16. *Luk.* 13.21. 2 *Pet.* 2. Secondly, of time, and that will ever break the heart of the damned, (which is eternity) that he is past hope of ever going out, or having end of his pains, *Mat.* 25.46. All sin of its own nature requireth punishment, *Rom.* 6.23.

Punishment is evil in respect of the sufferer, good in respect of God that afflicteth it justly for sin.

As sin hath taken away the agreement with the nature of God, so punishment hath taken away the communion with the felicity of God.

Mans misery is remediable through the mercy of God; though God spared not the Angels that sinned, yet the grace of God that bringeth salvation to all men hath appeared.

The remedy of our misery, consisteth of two things. 1 A deliverance from sin. Secondly, our reformation to the Image of God, *Psal.* 32.1. 2 *Cor.* 3.18.

Our deliverance from sin containeth four things.

- 1 Election to life eternal, by God the Father.
- 2 Redemption by God the Son. *Psal.* 130.8.
- 3 Justification, *Rom.* 5.1.
- 4 Sanctification, and reformation into the Image of God, by the Holy Ghost.

In our first estate we had two things, God's favor, and Image. In our fall and misery we have two things, Satan's Image, and God's displeasure. In our restauration are had two things, reconciliation to God's favor, and restoring of his Image.

God from all eternity did predestinate, appoint and elect some Angels, and some men, to be forever heirs of the riches of his grace, and glory, 1 *Tim.* 5.2. 1 *Pet.* 2.8.

God keepeth the Angels that they cannot fall, conserving and increasing their happiness, *Joh.* 13. *Jer.* 22.40. *Mat.* 24.24.

Election is of God the Father,*Eph.* 1.2, 3. and only some few men are elected unto life, and they out of all sorts, Jews and Gentiles, *Matt.* 20.16. *Rom.* 9.24. *Rev.* 7.9.

Election hath two acts and degrees concerning the end, which is eternal glory, the first of God, then of the creature. Secondly, the means to the end, *Rom.* 9.11.

The first act touching the end, is God's purpose, to take some men, which were to be created to eternal grace and glory, leaving other some.

The second act is his purpose, whereby he ordaineth these men, being to fall in *Adam,* unto eternal glory through Christ, *Joh.* 3.16. & 6.47. The signs, testimonies, and benefits of our election in Christ, are an effectual calling, the gifts of lively faith, *Act.* 13.4, 5. 2 *Thess.* 2.13, 14.

Justification, *Rom.* 8.30. and glorification, begun in this life by holiness, being predestinated thereunto, *Eph.* 1.4.

That unto which God hath elected us, is first, Adoption of sons. Secondly, Sanctification. Thirdly, Eternal life. The first, and only moving cause of Election, is the good-pleasure, and love of God, *Eph.* 1.5. *Rom.* 9.18. *Eph.* 1.11. Christ being the ground-work hereof.

This is further confirmed thus, God is the beginning of his actions, *Rom.* 11.35. The first beginning dependeth upon no other outward beginning; but God should depend upon another outward beginning, if he could not elect whom he would, without having respect of their faith: faith is the effect of election, *Act.* 13.48. therefore it cannot be the cause, or before election. The means whereby we are predestinated, is Jesus Christ, *Eph.* 1.5. Christ is not the first moving cause, but the mean, for he is only God's Son, and we being predestinated to the adoption of Sons, have the Son-ship by communion with Christ.

God's election is firm, and immutable, *Isaiah* 46.10. 2 *Tim.* 2.19.

The means whereby we come to be assured that we are elected, are these: First, the Gospel teaching, that all truly believing shall be saved, *Tit.* 1.2. and we knowing we believe, assure ourselves by the effects of election found in ourselves, as effectual calling, faith, justification, sanctification, and good works. Secondly, by the testimony of God's Spirit in us,*Rom.* 8.9.16, 17. 1 Cor. 2.10, 11, 12. 2 *Cor.* 1.21.23. We judge ourselves elect by the judgment of faith, which is infallible, 1 *Thes.* 1.4.

Adoption is the first and proper thing whereunto we are predestinated, and there is no exceeding benefit, whereof it should not be the effect: as in the Trinity the Father is first, then the Son, and the Holy Ghost. In the order of working our salvation: the first is the Father predestinating, the second is the Son redeeming, the third is the Holy Ghost sanctifying. That the Father is first in working, see *Joh.* 5.19.30. & 16.13, 14. Adoption being then the work of the Father, it is before Redemption, and so before Justification, and

Sanctification. The first work of Grace in bringing us to Christ, is given by the Father, *Joh.* 6.65, & 44, 37, 39.

Opposite to Election is Reprobation, which is God's decree, to leave some in their sin and misery, and for sin to damn them; or reprobation is God's decree, to pass by some and not elect them, and to permit those to fall into sin, and to punish them eternally for sin.

Herein are two acts, 1 Negative: 2 Positive.

Negative, to refuse, or not elect: positive, to punish for sin: for that from which they are reprobate, is from grace and glory, and that whereto they are appointed, is damnation: the cause of not electing, God's just pleasure and will, *Mat.* 11. *Rom.* 9. without respect of good or evil in the creature; the cause of the second act, (damnation) is man's sin.

God is he that reprobateth some sinners, *Rom.* 9.18. 1 *Thes.* 5.9. This is also from eternity, *Jud.* 4. and many are passed by and reprobated, *Mat.* 20.16. The things whereof men are reprobate, are true faith, 2 *Tim.* 3.6. true sanctification, *Tit.* 1.16. eternal life, *Act.* 13.38. compared with 1 *Thes.* 5.9. & *Jud.* 4. The cause of punishing the wicked is their sin, for justice must needs respect the innocence, or guilt of the creature. The end of reprobation is properly God's glory, *Prov.* 16.14.

The perdition of the Reprobate is also the end, but by accident: unchangeable also is the decree of God. Thus much of Election and reprobation.

We are redeemed by Jesus Christ,*Gen.* 3.15. *Gen.* 22.18. *Gal.* 3.16. & 3.13. *Rom.* 16.20.

In Christ two things are to be considered, 1 his person, 2 his office.

In his person are to be considered two natures, divine, and human, *Rom.* 9.5. with 1 *Tim.* 2.5. and *Mat.* 1.13.

Christ's divine nature, is the same essence with the Father, and the Holy Ghost, from eternity, *Rom.* 9.5. 1 *Joh.* 5.20. *Heb.* 1.10. from *Psal.* 102.25.

Our Redeemer was to be God, because the greatness of the evil, wherewith men were possessed, could not be taken away but by God himself: for God's wrath being infinite, could not by any creature which is finite, be overcome: He also that must be our Mediator, must know us, and all our estate, wants, thoughts, desires, which no creature can do.

Christ's human nature is of the same essence, and substance with the sons of *Adam,* 1 *Tim.* 2.5. *Heb.* 2.14. It could not stand with God's justice to punish Christ for our sins, if he had not our nature; neither could it have been satisfactory for us, if it had not been done by a man.

The union of these two natures, the Godhead, and the manhood to make one person, and mediator Jesus Christ, is the great mystery of godliness, God manifested in the flesh, 1 *Tim.* 3.16.

The manner of union of these two natures, is extraordinary, and therefore hath a peculiar name of Person, or hypostatical union, and it was by the Godhead, assuming the manhood, as is shewn, *He.* 2.16.

This human nature was to be particularly, of the seed of *Abraham, Gen.* 22.18. of *David, Ps.* 132, 11. *Act.* 2.30. of the virgin *Mary, Isaiah* 7. *Mat.* 1.23. to fulfull the promises, and to have right to the kingdom of Israel, and to be free from original sin, which is in ordinary generation, the nature, seed, or blood of the woman was sanctified and formed by the Spirit of God, and thereof Christ's flesh created: Christ had the same time, degrees, and progress, for his formation, as other children have, *Luk.* 1.26, 36, 39, 56. and 2.4, 5, 6. when the forming of human nature was absolute, so as there was the matter, and form of a man, then was the Godhead of Christ united thereto, by a mystical and incomprehensible union, *Luk.* 1. *Col.* 2.9.

The union is most near, and indissoluble, that Christ from thenceforth forever continueth God and man in the unity of one person.

The union of natures is not a confounding of them, or of their properties, for the Godhead remaineth infinite, invisible, incomprehensible, the body finite, visible, local, *Act.* 3.21. 1 *Cor.* 15.26, 27, 28.

By this union ariseth the dignity of Christ's person above men and Angels, that he is next to God, or the Godhead it self, such is the grace of eminency by the joining of these two natures, *Act.* 20.28.

By this union Christ's human nature purchaseth habitual grace, as knowledge, wisdom, holiness, such as a creature cannot have, *Mark.* 13.32. This gradation showeth, Christ as man to have greater knowledge, than men or Angels.

From this union is given unto Christ, the highest power of office, as to be head of the Church. In respect of this union, the whole person of Christ is worshipped, though the direct object of worship is the Godhead only, *Heb.* 1.6. *Mat.* 4.10.

From this union ariseth a communion both of the names, and titles, and operations, so as these two natures conjoined, and distinguished, are called one Christ, Lord, Head, Mediator, King, Priest, Justice, Wisdom. In every work the operations of the Godhead, are Christ's operations, as equal with the Father, which giveth an infinite worth, and most perfect force together with the operation of the manhood, unto the work of mediation, *Act.* 20.28. *Heb.* 9.14.

From this union also ariseth, figurative and unproper speeches, as when things common to the whole person, are attributed to one of the natures: There is one mediator between God and man, the man Jesus Christ; whereas Christ is Mediator as God and man; As also when things proper to one nature, is given to another, as in *Act.* 20.28. The Church of God which he hath purchased with his blood, yet blood is proper to man, and not God, *Luk.* 24.39. Hitherto of Christ's person, now of his office, under which name the proper accidents and effects of Christ's person be contained.

In general, it is to be Mediator between God and man, 1 *Tim.* 2.5. Without a Mediator man could not be reconciled unto God, nor saved from his wrath, because it was the good pleasure of God, by him to reconcile all things to himself, and to set at peace through the blood of his Cross, both the things in earth, and the things in heaven, *Col.* 1.19, 20.

And because the Majesty of God was offended by sin, and could not pass it over without punishment, *Rom.* 3.5, 6.

Christ's Mediatorship containeth all the office, and functions, and operations which he performed for man's Redemption.

By prophesy; first, decerning the cause between the parties differing, as an arbitrator. Secondly, relation of covenants and conditions, on both parties, as a messenger. By Priesthood; thirdly, the request or intercession for the offending party. Fourthly, payment or satisfaction to the party offended. Fifthly, effectual application of the satisfaction. By kingdom; sixthly, by defense, and conservation of the parties satisfied for, from all their enemies, and so sanctification, and restauration of God's Image.

The office of Mediator requireth both divine and human nature in one person. God the Father ordained Christ to be the Mediator before the foundation of the world, 1 *Pet.* 1.20. *Heb.* 5.4, 5. God continually conserveth Christ in the office of Mediation, *Isaiah* 49.8. Christ's Mediatorship is eternal, and everlasting, *Heb.* 7.21. *Psal.* 45.6.

In respect of this office our Mediator is called Christ Jesus, a Savior that is anointed of God, for the Father continually and perfectly filleth his humanity with plenty of grace, sufficient every moment to perform the work, *Psal.* 48.8. This anointing comprehendeth collation of gifts unto the human nature, and ordination to office in respect of both natures; it is the person of Christ, God and man, that is Mediator, *Heb.* 9. and not one nature only, either Godhead or manhood.

In the administration of this office, though Christ's whole person do things, yet must we distinguish of the work, or the action or effecting of the work; for every work of our Mediator is one, as his person is one, but distinct actions concur, one of the Godhead, another of the manhood, as the body and the soul concur in many works: as for example, Christ offering himself for a sacrifice to God, was a work, and a function of his office common to both natures, but to accomplish this work, there concurs a diverse operation, one of the Godhead, another of the manhood; for the manhood suffered the punishment for our sins, and the Godhead offered it up a most worthy satisfaction to the Father, *Heb.* 9.14. The blood of Christ (that was the manhood) which through the eternal Spirit (that was the Godhead offered himself. Hitherto of Christ's office in general, now to the several parts or branches: The parts or branches of Christ's office are three, 1 Prophesy, 2 Priesthood, 3 Kingdom.

Christ's Prophetical office, is a function of his person, whereby he teacheth and informeth his Church, *Joh.* 1.18. *Act.* 3.22. *Deut.* 18.18. *Act.* 7.37. and of this office he is called the Word, *Joh.* 1.1. In this work of mediation is to be considered, 1 what he doth in respect of God: 2 in

respect of us. In respect of God, Christ the Mediator goeth up into Heaven, *Joh.* 3.18. to receive the lively oracles of life; and speak things as the Father taught him, *Joh.* 8.28. In respect of men he came down from Heaven, *Joh.* 6.38. to teach the doctrine of the Father which sent him, *Joh.* 7.16. And to give unto his Disciples the word which the Father gave to him, *Joh.* 15.15. even all things that he heard of his Father.

This prophetical office hath two parts: first, the function of teaching: Secondly, the efficacy of things taught.

The function of teaching is, whereby Christ instructeth his Church in things needful to salvation, *videlicet,* by doctrine, exhortation, dehortation, conviction, consolation, reproof, 2 *Tim.* 3.15, 16.

This work Christ fulfilled mediately, and immediately.

Immediately in his own person, when for three years and more, he preached publicly, and privately, with great power of the spirit, *Mark.* 1.14. Christ's doctrine was also confirmed by signs and miracles, which partly belong to his Prophetical, partly to his Kingly office. The sum of Christ's Doctrine was the two Covenants or Testaments, the Law and Gospel, *Luk.* 4.18. He preached the Law, by showing the true meaning and fulfilling it, against the corrupt and false glosses of the Scribes and Pharisees. Again, Christ's preaching was more public, or more private; public, when he taught in the Synagogues, and Temple; private, when apart he opened the mysteries of the Kingdom of God unto his Disciples. Christ also foretold by the Spirit things to come, as the destruction of Jerusalem, the coming of false Prophets, Antichrist, and the end of the world. Christ's preaching was of things present, and of things to come; of things present he taught, 1 the doctrines of faith to be delivered, good works to be practiced: of things to come, as before. Christ confirmed his doctrine by signs and miracles, by seals and Sacraments, which partly belonged to his Prophetical office, partly to his Kingdom, and Priesthood.

Mediately Christ preached by his servants, which were Angels and men, *Rev.* 22.16. 1 *Pet.* 3.18, 19, 20. By Angels, as at the giving of the Law; by *Gabriel* to *Daniel, Zacharias,* and *John.* And by men before his coming, as Patriarchs, Prophets, Priests, 2 *Pet.* 3.18, 19, 20. After his coming in the flesh, by Apostles, Evangelists, Prophets, Pastors, and Teachers. When Christ sendeth any, he that receiveth them, receiveth him; and he that refuseth them, refuseth him.

The means whereby he furnisheth his Ministers, are two: 1 the word spoken and written: 2 the Spirit. Thus much of the function of teaching, the efficacy of the things taught, is a virtue whereby Christ worketh in all men by his Spirit, pricking their hearts, illuminating their understanding, changing their affections, working repentance, faith and comfort; these effects he worketh by his Spirit, which he sendeth into the hearts of his people, *Job.* 16.1.

Christ's Priestly office, is whereby he is ordained to satisfy for the sins of the elect, and redeem them to God, *Heb.* 9.11, 12.

The works of his priesthood are four; first, obedience: secondly, satisfaction: thirdly, intercession: and fourthly, blessing.

Touching obedience, Christ having taken upon him our flesh, perfectly fulfilled the Law, that his obedience might be imputed unto us, *Rom.* 5.19.

Touching satisfaction, Christ made satisfaction for sin to God's Justice, that the elect might be delivered from the guilt and punishment of sin; only the expiation and satisfaction that Christ made, is the proper and perfect price, that serveth for the sins of the world; neither have the works of sufferings of men or Angels any place herein, *Heb.* 9.12. The expiation of sin was made by Christ's suffering, 1 *Pet.* 3.18.

Christ's sufferings are, 1 Privation of good, 2 Infliction of evil.

Privation of good, is the want of joy, glory, and happiness, which otherwise he should have had, had he not willingly emptied himself for our sakes.

Infliction of evil, was all the miseries which he suffered for our sakes: which we may consider in three ends; 1 the things he suffered in the whole course of his life: secondly, the special things he suffered before his death: thirdly, his death it self before his burial. His sufferings in the whole course of his life, was outward, and inward: his outward sufferings were hunger, *Mat.* 4.2. *Joh.* 4.7. poverty, *Mat.* 8.20. cold, weariness, injuries, reproaches, perils, flight into Egypt, and from the Jews, *Mat.* 2.14. & 11.19. *Luk.* 7.34. *Joh.* 15.20. 2 *Cor.* 8.9. *Mar.* 9.34. & 21, 22. *Joh.* 8.48, 59. & 11.57. His inward sufferings were, grief, and sorrow for the hardness of men's hearts, ignorance and temptation of the devil, *Mat.* 4.

His special sufferings before his death were inward and outward: inward was his trouble, agony, deadly sorrow, wherein the Holy Ghost noteth the passions, fear, amazedness, agony, or conflict, grievous trouble, near unto fainting, *Mat.* 26.37. *Mark.* 14.33. that his soul was very sorrowful, even unto death, *Joh.* 12.28. *Mat.* 26.38.

Three things are to be considered in sin, and sinners. First, the turning away from God and his Law. Secondly, the turning unto Satan, and the pleasures of sin. Thirdly, the continuance in that sinful estate. Accordingly in God's justice or punishment, which God must inflict on sinners, are 3. *things to be considered:* 1 *The loss, and deprivation of God's presence, and joys that are in the same*; 2 Thes. 1.9. Psal. 16.11. 2 *The torments and sensible pains answerable to the pleasures of sin,* Rev. 14.10.18.7. 3 *The eternity of the torments, in such as never break off, nor cease from sin by repentance, and conversion unto God,* Act. 25.18. Rom. 1.4. *which is the state and case of all reprobates: and naturally this was the case of all men; but supernaturally, by the grace of Christ, in the elect, their continuance in sin is broken off by repentance, and conversion unto God,* Act. 25.18. Ro. 6.1, 4. *Where continuance of sin is not, there God's justice requireth not eternity of punishment, but only the extremity of it for a time. Christ therefore, suffering but for the elect, whom he converteth from their sins, was not to suffer eternal punishment; but temporary, such as for the extremity of it, and in respect of the dignity of his person, who was God and man, was equivalent to that which the elect should have suffered: be suffered not for the damned, for why then should themselves also suffer,*

seeing Christ's death is not in vain? but he suffered for them which otherwise should be damned, his blood was shed for remission of sins, and where sins are remitted, punishment is not inflicted.

This intolerable sorrow in Christ's soul arose from the feeling of the burden of all the sins of the elect, and of God's wrath for them, all which as in one view were set before him, 2 *Cor.* 5.21 *Isaiah* 35.6. *Psal.* 40.12. & 38.3. *Psal.* 22.14, 15. here was Christ's conscience afflicting him for the sins of the elect now made his, the devils and all the powers of hell loading and charging him, *Joh.* 14.30. the heavy ire and wrath of God laid upon him, *Psal.* 38.3. The highest degree of Christ's inward afflictions, was on the cross, when he cried, *My God, my God, why hast thou forsaken me, Mat.* 27.46. The greatest sorrow, fear, trouble, and temptation that possibly could be in human nature, without being overcome, was in Christ; the Lord would break him, and make him subject to infirmities, *Isaiah* 53. Act. 8.22. 1 *Pet.* 2.24.

The outward sufferings, was the ignominy, reproach, contempt of men, which he suffered, *Psal.* 22.6. *Psal.* 69.20. *Heb.* 12.13. *Mat.* 27.

The effects of Christ's sorrows in him were these: 1 prayer, that if it were possible the cup might pass from him, *Mat.* 26.39. 2 More fervency in prayer, with strong crying and tears, *Heb.* 5.7. 3 A strong sweat in his agony, and prayer, like drops of blood falling to the ground, *Luk.* 22.44.

In this agony the blood in the veins, was so troubled, the vital spirits so forcibly urged, that the blood came out of the veins, and skin, the like whereof is never seen nor heard of.

In this his agony an Angel appeared from heaven comforting him, *Luk.* 22.48. Thus Christ was made inferior to the Angels, *Heb.* 2.9.

Other outward afflictions besides the fore-mentioned, he had, which I thus particular.

1 The betraying of him into the hands of the Sergeants, and officers, by *Judas,* as a thief, *Mat.* 26.

2 His leading about the city, as a malefactor, to the high Priests house, to *Pilate,* to *Herod,* and back again to *Pilate, Mat.* 26.5. & 27.2. *Luk.* 23.2, 8, 9, 10, 11. where by the Ecclesiastical Judge, he was condemned of blasphemy; and worthy to die, *Mat.* 26.65, 66. he was accused to the civil Judge, as an enemy to *Caesar,* but the Judge found him innocent, and so pronounced him; *Mat.* 27.78. *Luk.* 23.4. he was by *Herod* and his servants mocked, set at naught, clothed with a robe, and sent away with derision, *Luk.* 23.11. To appease the rage and tumult of the wicked Jews, contrary to justice, and the manifestation of his conscience, he was condemned of *Pilate, Mat.* 27.24, 25, 26. he was scourged, crowned with thorns, spit on, & buffeted by the Ministers and soldiers, a reed was put in his hand, they bowed the knee before him to deride him, they smote him on the head, that he might prophesy, *Mat.* 27.29, 30, 31. the Jews cried out, Crucify him, crucify him; Thus they denied the holy One, & the just, and desired a murderer to be given them: then was Christ condemned to die, and being led out of the City to execution with two evil doers, he carried his Cross himself, but being weary and faint, by reason of his agony and scourging, *Simon* of *Cyren* was compelled to help him, *Joh.* 19.17. *Mar.* 15.21. He was hanged upon a cross by nales that pierced him in his hands, and feet; his death

was cursed in respect of God,*Gal.* 3.13. in respect of man, shameful; in respect of punishment, painful; in respect of the extension of the veins, and sinues, and the piercing of them in the hands and feet (where they all met, and were knit together) it was very horrible; he was hanged between two thieves, for more shame, and so was accounted amongst the wicked, being nailed on the cross; he endured thirst, reproaches, and scoffings of the wicked, they wagged their heads, and derided him of his faith and doctrine, *Mat.* 27.42, 43. here he wrestled with the devil, and all his Angels, the powers of darkness, *Col.* 2.15. *Heb.* 2.14. and by faith with his Father, who seemed to have forsaken him: at the horror, and indignity of this his passion, the sun was ashamed, and turned black, the earth quaked, the rocks rent, and the veil of the Temple clest, *Mat.* 27 45, 51. and at the last he breathed out the ghost, commending his spirit into his Fathsrs hands, and so death seized on him, and separated his soul and body; being dead his side was pierced with a lance, out of which water and blood issued, but his legs were not broken.

The end of Christ's sufferings were partly in respect of God, of himself, and of us: as that God the Father, for his wisdom, mercy and justice, might be glorified in the same, Joh. 13.31, 32. *That Christ by suffering might enter into his glory,* Luk. 20. *that he might bring, and reconcile us unto God,* 1 Pet. 3.18. *that he might know to pity and succor us,* Heb. 2.18. *that he might lend us an example to suffer with him, that he might destroy the devil, that had the power of death, and death it self,* Heb. 2. *that he might ratify the two testaments,* Heb. 9. *that he might alish sin,* Rom. 6. *that we might be married to Christ,* Rom. 7.

Christ was to die by effusion of blood, for to be a perfect sacrifice, and to confirm the testament by his death, *Heb.* 9.16, 22.

Christ was not a mere patient only in his death, but an agent also, offering himself to God willingly, *Heb.* 9.14. *Joh.* 10.17, 18. Christ himself was the Priest, *Heb.* 9.1. the sacrifice was himself, *Heb.* 9.14. the Altar was the eternal Spirit. 9.1.14. the fire was the afflictions he felt in himself, and the spirit.

Christ's person being God and man, the sacrifice was of more worth, and esteem, than if all men and Angels had died, *Act.* 20.28. Therefore was his death, not only a punishment, but a satisfaction: Christ's body was laid in grave until the third day. Christ's Kingdom is either essential by nature, which he hath common with the Father, and Holy Ghost, *Prov.* 8.22.30, or it is the second Persons by dispensation, as he is God manifested in the flesh, and mediator of the Church, *Phil.* 2.6, 1 *Cor.* 15.24. Of this latter do we treat of in this place.

The works and parts of Christ's kingly office, are these; 1 Victory for himself and us. 2 Glory. 3 The taking of the Kingdom. 4 The administration of the Kingdom. 5 The resignation of the Kingdom to his Father.

Victory, is whereby Christ overcometh the devil, and sin, and death, and subdued them under him and his, *Heb.* 2.14. 1 *Cor.* 15.54, 57.

Glory, is the exaltation and glorification of Christ, and that of the whole person, but in divers respects, for his divine nature was exalted, not by increase of essence, or of glory, his human

nature was exalted, both by increase and manifestation. Glory is the Kingly dignity, consisting of three things, 1 Putting off infirmities. 2 Glorification of the human nature. 3 Triumph over enemies.

Putting off infirmities, was when Christ was delivered from all weakness of body and mind, which for our sakes he took upon him, as death, pain, hunger, thirst, sorrow, *Rom.* 6.9. 1 *Cor.* 15.42, 43.

Glorification of the human nature, is its perfection, by assuming new habits, and powers, *Joh.* 7.39.

Christ's body was glorified, in that it was made incorruptible, 1 *Cor.* 15.33. firm, strong, nimble, spiritual, splendent, 1 *Cor.* 15.43. *Mat.* 17.2, 3. His soul was glorified by the perfection of the understanding, such as in his base estate he knew not, even all things in all places and times, so far forth as a created mind is capable of, and by perfection of will, and all virtues that a created will is capable of.

Triumph over enemies, was his resurrection, and manifestation after, *Psal.* 68.1. This arising again was the restoring of the human nature unto life, and the glorious, and powerful lifting of it out of the grave.

As by Christ's sufferings and death he wrought satisfaction, and justice for his elect, so by his resurrerection (as the principal cause) he conferreth the effectual application of justice and satisfaction. The efficient cause of Christ's resurrection was God the Father, *Act.* 2.24. the Son, *Joh.* 17.18. the Holy Ghost, *Rom.* 18.11. The end of his rising is the glory of God the Father, *Rom.* 6.4. of the Son, *Act.* 3.15. to fulfill prophesies and figures, 1 *Cor.* 15.4. to confirm the legal covenants, Do this and live: to justify us by applying benefits, *Rom.* 4.25.

The benefits and fruits we have by his resurrection are these: 1 A full assurance and certainty of faith touching him. 2 Full satisfaction for us, as our surety, and our applied justification, *Rom.* 4.25. and 8.34. 4 The gift of the Holy Ghost, to quicken us from sin, *Rom.* 6.4. *Eph.* 2.5. 5 Assurance of our last resurrection, 1 *Cor.* 15.12, 20, 22. 1 *Thess.* 4.14. 6 Certainty of our perseverance in faith, *Rom.* 6.9. *Gal.* 2.20. 7 Confidence of our hope, and eternal life, *Col.* 1.18. *Rom.* 8.17. & 5.10. 1 *Pet.* 3.20, 21.

The form and manner of Christ's resurrection, was, first his soul returned to the body: secondly, the time was the third day: thirdly, the earth trembled for joy, as for horror at his death. As he died the sixth, wherein *Adam* was made and fell: so he rose the first day, wherein the world began to be created. he rose in the dawning, *Mat.* 28.1, 2. so he was the Sun, and light of the world. As the Angels served him at his birth, *Luk.* 2. so did they at his resurrection; Christ was the first that should rise from the dead, *Act.* 26.23. 1 *Cor.* 15.

Object. But some rose before him, raised by the Prophets.

Answ. Their resurrection was actual, and imperfect, for they died again afterward, but Christ's was perfect, never dying more, nor subject to mortality, *Act.* 13.34.

The manifestation of his resurrection, was his glorious appearing to his Disciples forty days, to confirm their faith, and teaching them things pertaining to the Kingdom of God, *Act.* 2.3.

Testimonies of his resurrection were, 1 Angels, *Mat.* 28.3, 4. *Luk.* 24. 2 The watchmen, *Mat.* 28.4, 11. 3 His Disciples, to whom he appeared oftentimes, as to *Mary Magdalene* at the grave, *Mat.* 28.9. To *Simon Peter*; to two Disciples, in the way to *Emaus, Luk.* 24.13. To the company of Disciples, *Joh.* 20.19. To *Thomas, Joh.* 20.26. To his Disciples at the sea of *Tiberias, Joh.* 22.1. To *James,* 1 *Cor.* 15.7. To his Disciples on the mount at *Galilee, Mat.* 28.16. To more than 500. brethren at once, 1 *Cor.* 15.6. To his Disciples on mount *Olivet,* when he ascended into Heaven. Another testimony was the bodies of the Saints which arose: and prophesies of the Scripture, *Luk.* 24.25, 26. *Mat.* 27 52, 53.

Christ's taking of his Kingdom, was: 1 By ascending into heaven. 2 By sitting at God's right hand, *Dan.* 7.13, 14. Christ in his natural body glorified, went up in a cloud through the air, or orbs into the imperial heavens: by his ascension he also made way for us, and is an assurance that we also shall come thither,*Heb.* 10.19. *Joh.* 14.3. Also by his ascension, he furnisheth his Church with gifts of the Holy Ghost, *Joh.* 7.39.

Christ's sitting at his Fathers right hand meaneth a dignity next unto the power of God, and is the highest degree of exaltation: whereby he fully occupieth his kingdom, gotten by his battle, by repressing his enemies, and conserving his Church, *Psal.* 101.1 *Cor.* 15.1. This sitting at God's right hand, in respect of Christ's Godhead, was the restauration of the glory which he had with the Father before the world was: in respect of the manhood, it is the glorification of him, with the glory he never had before, above all other creatures.

Christ's Kingdom may be considered absolutely, or specially.

His absolute Kingdom, is the rule which he hath over-all creatures, whether they obey or not, and it may be called the Kingdom of power, 1 *Pet.* 3.22.

His special Kingdom, is his rule over the Church, which may be called the Kingdom of Grace. The nature of this Kingdom is spiritual, not of this World; the limits of this Kingdom are the ends of the earth, *Psal.* 2.

Administration of Christ's Kingdom is, 1 His giving laws: 2 By executing them.

His giving of Laws are, outward, or inward.

Outward, propounded by the Word, and Ministry.

Inward, by the Spirit, opening the conscience, and giving power to do them, *Act.* 1.3.

Executing Laws is, by rewarding good deeds, and punishing evil. Rewards are, 1 Spiritual: 2 Temporal.

Spiritual, are, remission of sins, victories over temptations, justification, sanctification.

Temporal, are the things of this life with the condition of the Cross; in the next life joys of Heaven, *Matt.* 25.

Punishments are, inward, and outward: Inward are griefs, fears, and torments of conscience; Outward, are pains, sicknesses, diseases, and in the next life damnation. The course of administration in all ages, are the opening of the seals, sounding of the trumpets, shedding of the vials, discovery of Antichrist. The great and last work of his Kingdom, is the last Judgment; the day as he knew not on earth, so neither we: the manner will be glorious with innumerable companies of Angels, and flaming fire. The resurrection of the just, and unjust, the change of the living, the separating the good, and evil by the 〈1 page duplicate〉 〈1 page duplicate〉 Angels, the pronouncing of the sentence of mercy to the elect, and of judgment to the wicked: in the end the delivering up of the Kingdom to his Father, that God may be all in all, 1 *Cor.* 15.24. Hitherto of Christ's person and office, next followeth the object, the people upon whom Christ exerciseth his office, whom he teacheth as a Prophet, redeemeth as a Priest, and ruleth as a King.

This people are called his Church, or Congregation, *Eph.* 5.25, 26, 27.

Object. But Christ is the propitiation for the sins of the whole world, for all men, 1 *Cor.* 5.15.

Ans. By the *World* are meant the elect of all ages, & not the Jews only, or them that then lived, but the Gentiles also. So, *all men,* are meant, all the elect, 1 *Pet.* 1.2. & 2.5, 9, 24. *Heb.* 2.9. 1 *Thes.* 2.13. *Mat.* 24.24. compared with *Jud.* 4.

Object. In *Rom.* 5.18. it is said, The offense of one man came on all men to condemnation, so the justifying of one is toward all men to justification of life.

Answ. The Apostle maketh *Adam* a type of Christ, that as all that came of *Adam* have sin, & death by generation, so all that came of Christ shall have righteousness, and life through him. *Adam* communicateth his sin to none, but such as are borne of him: so Christ communicateth his justice to none, but such as are borne of him.

Object. In 2 *Pet.* 2.1. mention is made of some bringing in damnable heresies, even denying the Lord that bought them; and *Rom.* 14.15. the Apostle saith, Destroy not him with thy meat, for whom Christ died: so 1 *Cor.* 8.11. therefore Christ died for them that perish.

Answ. All professing faith in Christ, profess to be redeemed by him, and so are to be hoped for of us in charity, until the contrary appear; in this respect are they said to be bought, and not absolutely.

Object. Adam was redeemed, *Gen.* 3. and in him all mankind, therefore in his loins all men are redeemed.

Answ. As *Adams* house was the visible Church, embracing the promises, so were they and theirs visibly redeemed in the judgment of men, till the contrary appeared by their sin, as it did in *Cain* and his, but as in the Church many are called, and few elected, so then in *Adams* posterity it soon appeared, *Gen.* 4. and afterward in *Noah's* seed, *Gen.* 9.10. but justice and sin are not alike propagated by *Adam,* for all borne of him are partakers of sin by imputation, and have it inherent in them, but all borne of him are not partakers of his faith, and Christian sanctity, which is not propagated carnally, but by the Spirit of Christ, *Joh.* 1.

The truth hereof is laid down thus:

Christ saved his people from their sins, *Mat.* 1.21. *Joh.* 10.15. *Heb.* 9.15. & 10.14. he prayed for them and not for the world, *Joh.* 17.9. Now if Christ ready to die prayed not for the world, but for them which his Father had given him out of the world, then the world is not by him redeemed, that is, the reprobates of the world.

Christ is the Mediator of the New Testament, which is, that God would put his Law in their minds, and be their God, *Heb.* 9.10. But such is not the state of many wicked, 2 *Thes.* 5.2. All men have not faith, but the Elect, and they believed that Word ordained to life, *Act.* 13.4.8. and others believe not, because they are none of Christ's sheep, *Joh.* 10.26.

Christ saith, My sheep hear my voice, and I know them, and they follow me: but all hear not Christ's voice, nor follow him; *Ergo,* he is not a propitiation for the sins of all men in general, but for the elect in all places and times, which the Apostle meaneth.

The word *Church,* is used sometimes more largely, for such an Assembly as profess Christ the King, Priest; and Prophet; which comprehendeth in it hypocrites, and reprobates, as well as God's elect: in which respect *Paul* saith of the Church of Israel; All our fathers were under the cloud, all passed through the sea, were all baptized unto *Moses,* did all drink of the same spiritual rock, but with some of them God was not pleased, 1 *Cor.* 10.1, 2, 3.

Hypocrites, or reprobates in the Church, are not properly of the Church, but by homonymie of speech, as in the 1 *Joh.* 2.19.

Strictly, and properly, the Church is the company of them whom the Father hath chosen to life, given to the Son to redeem, sanctifying them by the Spirit, and uniting them together among themselves, by the bond of faith and love.

The Church is considered generally, and particularly: generally, as it comprehendeth all God's family in heaven and earth, *Eph.* 3.15. and brotherhood of all Christians, 1 *Pet.* 5.9. commonly called the Catholic Church.

Particularly, when companies of Christians are united, and compact together, in particular places, towns, or cities, as *Rom.* 1. 1 *Cor.* 1. *Rev.* 2. & 3. chap.

Hitherto I have spoken of two means of our salvation, and remedies of our miseries, namely of election and redemption. Now followeth the third, which is our Justification, being the absolution of sinful man from punishment, because of the satisfaction of Christ the Redeemer, apprehended by faith.

This word *Justification* is used here for Absolution judicial, when God the Judge absolveth the fault of the man, that is accused before him, and pronounceth him just and innocent; and it is opposed to condemnation, as *Rom.* 8.33, 34. We may not with the Papists understand here Justification to be the infusion of justice.

This judicial act is in this life exercised in a man's conscience, wherein God hath his tribunal, men's thoughts accusing or excusing, *Rom.* 2.15. After this life, it shall be exercised by the

sentence of Christ, *Rom.* 2.16. As sin is a difference from God's Law, so justice is a congruence with the Law, both of our nature and actions: and as there is a legal justice inherent in men, by fulfilling the Law, and an Evangelical justice, by God imputed to him that believeth the Evangell, *Rom.* 4.5, 6. so is there also a legal justification, and an Evangelical: Legal justification, is from works done, according to God's Law, we stand in the trial of the justice of God, *Levite.* 18.5. *Gal.* 3.12.

Evangelical justification is when God's Law being violated, we are absolved from the sin and punishment by the grace of God, and mercy of his Son apprehended by faith: And by him all that believe are justified, in all things in which they could not be justified by the Law of *Moses, Act.* 13.

Before the fall legal justice had place, and shall have again in the life to come: but since the fall in this life the Evangelical justice is to be sought for. The reason hereof is, that justification by the Law must be upon the full, perfect, & continual keeping of the same, *Gal.* 3.10. which is unpossible by man's weakness, *Rom.* 8.3.

The Law of God being violated by sin, his justice must be satisfied first, before any legal justice can be established in us, which being satisfied by Christ, and so we absolved from our sins past, the legal justice beginneth in us again in this life, but shall not be perfected till the next life.

Justification is an act undivided, and all at once, and so it differeth from Sanctification which is done by degrees and parts.

Justification of a sinner in this life is done essentially but once, though it be often repaired and renewed, as faith once given to the elect, is never quite taken away, for the seed of God remaineth in him; Justification and Faith are most nearly united.

The causes of Justification are either

- Principal:
- Instrumental:
    - Outward,
    - Inward.

The principal outward cause, is the merit, and satisfaction of Christ, *Rom.* 3.24, 25. which in respect of us is the meritorious cause, in respect of God it is the cause that is outwardly moving him to pronounce us just.

Both these are true, that we are justified for the satisfaction and merit of Christ, as the outward moving cause, and yet are justified freely of mere mercy, as the inward moving cause.

Object. How can it be said that God freely forgiveth us our sins, out of his own grace, and mercy freely, seeing he hath required satisfaction to the full of Christ our head, and surety, and without such satisfaction forgiveth no sin?

Answ. Though he forgive it not freely in respect of his Son, who was wounded for our iniquities, yet in respect of us that were the sinners, it is free.

Object. But we merited it in Christ our head, and therefore are not freely forgiven.

Answ. His merit was not ours by original possession, or cleaving in us (as sin is from *Adam*) but only by relation and application, and this mere grace, that we never thinking on any such thing, God found this way for our redemption, *Rom.* 5.8, 10. and that he applieth his Sons redemption unto us, that were by no gift or merit disposed to such a thing, *Eph.* 1.6, 9. & 2.8.

As Christ's satisfaction is most sufficient and full, so as it is sufficiently, and fully to justify us, without any merit of ours, or any other creatures,*Rom.* 3.25, 26. Our works being imperfect have no proportion to the justice of God, neither are they ours, but God's, due unto him, and proceeding from him: now that which is not ours originally, or by possession, but is wholly owing unto another, by it we can merit nothing to ourselves.

The principal inward cause of our justification is both, 1 an effectual calling, 2 the imputation of Christ's merits.

The effectual calling is the more remote cause of our justification, when God by his Spirit effectually moveth the heart, the understanding, will, and affections, to the acknowledgement of our own miseries, to seek deliverance, and to believe the promise, or grace.

This inward calling of the elect, differeth from outward calling, by the word, whereby God offereth his grace to all in general. to this inward calling a man is merely passive, in respect of the beginning, that is, he cannot anymore prepare, or dispose himself by strength of nature unto this calling, or justification. Herein therefore the Papists err, who ascribe to man a preparation to justification, called the fundation of justification, as faith, that is, a certain general knowledge, and certainty of the truth of God's Word: Secondly, an acknowledgement of our sins. Thirdly, fear of hell: Fourthly, love of God: Fifthly, repentance. Sixthly, hope of salvation; which sufficiently prepare a man (they say) to receive justification, but the Apostle saith the contrary, that our sufficiency is of God.

The imputation of Christ's merit, & satisfaction, is the near and next cause of justification, and constituteth the essence and definition of it, which is, when God for union with Christ, doth so apply and make proper Christ's merit to us, as if we ourselves had died, and satisfied for our sins: As from *Adam* we draw, 1 guilt, 2 native evil: so from Christ we draw, 1 absolution from guilt, 2 reparation of God's Image, called Regeneration.

The instrumental cause of justification is Faith, which is taken sometime largely, sometime strictly: largely, faith is taken for an assent to those things written in the Word, called

historical faith: strictly, faith is justifying, or miraculous; justifying faith, is a trustfull assurance, which the Spirit of God stirreth up in the elect, firmly to apply the promises of God's grace. This faith presupposeth knowledge, *Rom.* 10.14. but formally it is assertion towards God's promise.

Faith justifieth not, as it is a quality, passion, or action in us, but as it is a relation, and uniteth us to Christ, whose satisfaction is imputed for righteousness to us, *Gal.* 2.20.

Faith applieth the promise to the particular person, and not the general only: *Gal.* 2.20. 1 *Job.* 4.16.

Faith necessarily bringeth forth good works, yet it justifieth not in that respect, *Rom.* 4.5.

The proper object of faith, is the evangelical promise of grace in Christ, *Rom.* 1.16.

Faith hath degrees, increasing, and diminishing, yet the essence and force of justifying remaineth in the least degree, *Rom.* 12.3. *Mark.* 9.24.

Faith once wrought in the elect, can never be utterly extinguished, for faith is of the elect only, 2 *Thess.* 3.2. as the elect cannot perish, neither can their faith, *Rom.* 8.38, 39.

The immediate effect of justification known, is Adoption, by which the elect do now actually please God, as his children and co-heirs with Christ.

Another effect of justification, is peace of Conscience, when we perceive ourselves absolved from the guilt of sin, before God's judgment, and the judgment of our own conscience, *Rom.* 5.1.

Peace of conscience, hath degrees sometimes more, sometimes less, *Psal.* 30.7. and 51.12, and 38.3. From peace of conscience ariseth confidence, that our prayers are heard: Also assurance that our good works please God; also patient suffering of the cross, ariseth from the feeling of justification, *Rom.* 5.3.

Thus much of our deliverance from sin, and the misery thereof, also the punishment of sin, which was Christ's work in himself.

Now followeth our Sanctification or, reformation into the image of God, which is Christ's work in us; it is the change of our nature into better, that is, into the similitude of the perfection of God, called also our Glorification, 2 *Cor.* 3.18.

Justification, and Sanctification differ thus: Justification, is the imputing of another's justice; (to wit Christ's) Sanctification is the impression of justice; that it may be in us: in Justification there is the satisfaction of Christ; in Sanctification there is the obedience of a Christian: Justice is perfect and absolute, an undivided act at once; Sanctification is a work begun, not equal in all: Justification is first, Sanctification is after; Sanctification: is a separation from filthiness of sin, from common profane use, and a preparation, and application to holy use, by the Spirit of God, 2 *Cor.* 7.1.

Absolution from sin is not sufficient to salvation, unless there be also a restoring, or putting on of good, called Sanctificat•on, *Heb.* 12.14. As Election is the peculiar work of the Father, *Eph.* 1.3, 4. Redemption of the Son, 1 *Joh.* 2.1, 2. so Sanctification is the proper work of the Holy Ghost, 1 *Cor.* 6.11.

Christ by his obedience, and death hath merited for us the gift of sanctification of the Spirit, 1 *Cor.* 1.30. This he hath merited with God, who for his Sons sake giveth us the Spirit, *Gal.* 4.6.

Our Sanctification hath two parts, 1 the putting off the old, which is corrupt, through the deceiveable lust: 2 the putting on the new man, which is after God, created in righteousness, and true holiness.

The putting off the old man, is the subduing, breaking, and abolishing of the sinful disposition, and inclination that is in our nature, 1 *Pet.* 4.5. and of it there be two parts, 1 Death: 2 Burial of the old man.

Death or mortification, is an actual effect of the application of Christ's death, by the holy Ghost (to our nature) whereby our corruption, or body of sin, receiveth a deadly wound, is feebled, and dieth daily.

Burial, is the going forward of death, and is an effect of the application of Christ's burial by the Spirit, whereby the old man, our body of sin, is more and more corrupted, and as it were rotted in the grave, *Rom.* 6.4.

Putting on the new man, is when we take again Godf habits, and disposition to virtue, and it is called the rising or the quickening of the new man, which is an effect of the application by the Spirit of Christ's resurrection, whereby inherent holiness is begun, and by degrees continually increased, *Rom.* 6.4. Thus Christ's death, burial, and resurrection, is to us, 1 A gift of justification,*Rom.* 5.15.18. 2 A power to mortify, and quicken us, *Eph.* 1.19, 20. and 2.1, 5, 6. And an example or type to follow in ••r course of life, 1 *Pet.* 2.21.

The 〈...〉 .

The justified • understanding 〈◊〉 will. 3 The 〈...〉 .

The 〈...〉 is 〈...〉 By teaching and 〈...〉 necessary knowledge. 〈...〉 God's favor to the 〈...〉 4.17. *Rom* 5.5. 3 By confirming us in the 〈◊〉 of persevera•ce, and eternal life, 2 *Cor.* 1.22.

The will is 〈...〉 by making 〈◊〉 and ready: Right, when the will is inclined and carried in a straight course to that which is good, rightly known. 〈◊〉 when there 〈...〉 and faculty to follow, and to the good, ••rehended, and he 〈...〉 .

〈...〉 , when our desires of meats, drinks and other things, that we lust after, are moderated, according to God's Law, and reason, *Rom.* 13.1•. And, when our affections of joy, sorrow, love, hatred 〈...〉 to God's Law▪ 〈...〉 , and too 〈◊〉 , and keep the holy mea••e, *Psal.*••0, *Psal.* 119.

This sanctification is, 1 begun: 2 perfected 〈...〉 in this life.

Always in this life there is a mixture of the old 〈◊〉 with the new, an 〈...〉 to good by 〈...〉 are contrary 〈...〉

The 〈...〉 *Eph.* 6.13, 14.

The conflict is the resisting of sinful temptations, arising in us, or suggested any way to us; and the victory is, when we so resist, as sin ruleth not in us, *Rom.* 6.14.

The infirmities, and defects of our sanctification, are forgiven us in Christ.

Sanctification hath many degrees, sometime more, sometime less, *Rev.* 2, & 3. The children of God have some special sin, or sins whereunto they are most prone, which they must have most special care to mortify.

Any one sin reigning in a man, argueth him to be wicked, and unsanctified, *Ezek.* 18.10, 11.

The effect of regeneration or sanctification, is good works, namely, acts and operations, proceeding from a regenerate will, understanding and affections.

In good works are to be considered, 1 The rule. 2 The partition of them.

The rule of good works is God's Law, comprehended in the ten Commandments, which God gave by voice, and by writing on 2. Tables of stone at mount *Sinay.*

The 1 Table containeth four Commandments, informing us of our duties, and good works towards God.

The first commandment chargeth us not to be Atheists, without God, *Psal.* 14.1. Secondly, not to have false gods with the true, *Exod.* 20.23. 1 *Cor.* 10.20. Thirdly, not to have false gods without the true, 2 *King.* 17.25. Fourthly, not to have the true God near in thy mouth, and far from thy heart, *Isaiah* 29.13. 〈◊〉 1.16▪ but requireth us to have Jehovah the true God, and him only and sincerely to be our God, *Deut.* 4.35.

The second Commandment forbideth us to make (in God's worship) any shape, image, representation or ordinance, whereby to worship God, or to bow down, or to submit to any such, made by any other, *Act.* 17.29. *Mat.* 15.9. *Col.* 2.23. and commandeth us to worship the true God truly, according to his own prescription.

The third Commandment forbiddeth all profanation, and abuse of God's Name, Word, & Ordinances, and requireth a reverent and holy use, and estimation of those means, and instruments, whereby God hath made known himself unto us, and requireth to be worshipped of us, *Deut.* 19.12. & 23.21. and 18.20. *Lev.* 19.12. & 24.11.

The fourth Commandment requireth the observation of the due time of God's public worship, and of all holy means, whereby we may grow in grace, knowledge, and sanctification, *Act.* 15.21. & 16.13. & 17.2, 3.

The second Table containeth six Commandments, all teaching love and duty to our neighbor.

The first requireth special duties to our parents, governors, and all superiors, that we honor them.

The second concerneth our neighbors life, and good: *Thou shalt not kill.*

The third concerneth his chastity, as our own: *Thou shalt not commit adultery.*

The fourth concerneth our neighbors goods: that we steal not.

The fifth concerneth his good name, that we bear not false witness, but speak the truth.

The sixth forbiddeth all lust, or desire to anything that is our neighbors, and requireth us to be contented with our own: *Thou shalt not covet.*

The sum of these Commandments is, to call men from all natural corruption, or vice, unto the true God, having him in an unfeigned love above all, and our neighbor as ourselves.

Touching the Law of God, these rules are to be considered.

As the Law was given by God, who is most perfect, so in the keeping of it is required absolute perfection, *Psal.* 19. *Jam.* 2.10. *Gen.* 6.4, 5. This perfection is inward, and outward.

Inward, in the Image of God, expressed in the understanding, will, and appetite of man.

Outward, in the entire effect of this image shown in operation, *Rom.* 7.14. *Isaiah* 2.10.

Unregenerate men are utterly unable to keep the Law, the regenerate are able to keep it in part, but but not fully in this life, *Gen.* 8.22. *Psal.* 14. *Eph.* 2.1. *Rom.* 7.22, 23. 1 *Joh.* 1.8, 10.

Seeing the Law cannot be by us perfectly fulfilled, we may not seek for justification by the works of the same, *Gal.* 2.16. & 3.10, 13. *Psal.* 3 9.

The common use which all men have of the Law, is to bind them to perfect obedience unto God, though they cannot perform it, and to rule their outward actions, and inward motions, that confusion be not amongst men, *Lev.* 18.5.

The special use which the regenerate hath of the Law, is, 1 That they may know sin, *Ro.* 3.20. 2 That it might move them to repentance,*Ro.* 7.23, 24. 3 That it might move them to desire mercy in Christ, *Gal.* 3.24. 4 That it may direct their motions, words, & works, which by the sanctification of the spirit they walk in.

The special use which the unregenerate hath of the Law, is, 1 To torment their conscience. 2 To restrain them from outrageous sins.

The partition of good works, whereof the Law is a rule, is that some are referred unto God, some to ourselves, some to our neighbors.

There appertaineth to the worship and service of God for his perfection, wisdom, powers and goodness, the invocation, and celebration of his name.

Invocation or Prayer, is the lifting up of our minds unto God, as to a most bountiful and good doer, *Psal.* 25.1. It is also a pouring out of the hearts meditation before God, *Psal.* 62.8.

In prayer note five essential things.

1 Who is to pray. 2 To whom we must pray, 3 What things are to be asked. 4 For whom we must pray. 5 How we must pray.

1 The Commandment to pray, is given to Christ's Disciples: hypocrites and infidels sometime so pray, as that God heareth them, 2 *King.* 13.2, 4. 1 *King.* 21.27, 28. yet God's people only effectually receive the Commandment, and pray in faith, that is far from the wicked, but he heareth the prayer of the righteous.

2 Prayer is to be made to God only; *Mat.* 6. Say, *Our Father. Psal.* 65.2. *Psal.* 50.15.

Prayer is to be made holily, according to God's will, and the directions by him given.

Prayer must be made with preparation, and meditation, *Psal.* 10.17. *Eccles.* 5.1. The preface in the form of prayer teacheth thus much, *Mat.* 6.

There must be a feeling of our wants, and a fervent desire of the thing we would have, *Jam.* 1.5. The name of prayer, supplication, or desire teacheth this.

Prayer must be in faith, and confidence, as to a Father, that is willing, and in hearing able, *Jam.* 1.6. It must be in humility as beggars, *Heb.* 11.6. for God is in heaven, *Eccles.* 5.1. our kneeling and prostrating ourselves showeth this. It must be in the name of our Mediator. It must be in few words: Bable not much, *Eccles.* 5. *Mat.* 6. No certain words are limited, 1 *Tim.* 2.8. 1 *Thess.* 5.17. In prayer we must be careful to purge ourselves by faith, and repentance, that sin be not in us before the Lord,*Psal.* 68.16.

We are to pray for others, and not only for ourselves: *Mat.* 6. *Say, Our Father.*

The things to be prayed for are taught by Christ, in *Mat.* 6. *& Luk.* 11. whereof there are two parts, 1 Petitions. 2 Confession or blessing. 1 Petitions, there are 6, whereof the first concerneth the principal end of our life and being, which is God's glory, *Hallowed be thy Name.*

The second concerneth the secondary, and subordinate end of our life, which is our salvation; *Thy Kingdom come.*

The third concerneth the principal means to bring us to the foresaid ends, which is godliness wrought in us here on earth; *Thy will be done.*

The fourth concerneth the secondary means, to bring us to the aforesaid ends, which are the outward blessings of this life: *Our daily bread.*

The fifth concerneth the removal of such lets past, as may hinder us from attaining the foresaid ends, which are our sins committed: *Forgive us our debts.*

The sixth concerneth the removal of such lets to come, as may hinder us, which are our future sins and relapse; *Lead us not into temptation, but deliver us from evil.*

Confession, blessing, or thanksgiving, is for three things belonging unto God.

1 Kingdom: whereby we acknowledge his Kingly, or Fatherly right, dominion or authority, over us forever.

2 Power: whereby we celebrate his might, and ability to do all that he will forever.

3 Glory: whereby we magnify this most wise, just, and merciful administration of all things, according to his sovereignty and might, for which he is to be celebrated forever.

Amen, teacheth us first, fervently to desire the things aforesaid: secondly, to believe they shall be accomplished.

Hitherto of Invocation, now followeth celebration of God's name, which is when we confess our Lord God his properties, and works. This done two ways, by Speech, by Song.

By speech, when rehearsal is made to others, to strangers, and to our children, of God's powerful and gracious works.

By songs, when to ourselves, or others, we celebrate God's works, by Psalms, and Hymns, and spiritual songs, *Exod.* 15.1.

Songs are of two sorts; suggested to the mind by the spirit and mouth of man, or prescribed by God in his word, 1 *Cor.* 14.26.

Songs of holy Scripture are to be sung in the Church; first, because God hath given his Word partly in prose to be read, partly in meter to be sung, *Col.* 3.16. 2 *Sam.* 23.1, 2.

Songs ministered by the spirit, are to be sung by one, 1 *Cor.* 14.26. Songs by the spirit, unless in extraordinary person, are subject to error, 1 *Cor.* 14.29, 32. Songs of Scripture are authentic as all other Scriptures are, *Luk.* 24.44. Secondly, because God hath given men, not only the faculty of speaking, but also of singing, and all our faculties are to be used, in the praising of God, *Psal.* 103.1, 2. 1 *Cor.* 6.20. Thirdly, because the Church of old used to sing such Psalms, 2 *Chron.* 29.28, 29, 30. Fourthly, because all people are exhorted to sing Psalms, not only by *David,* but by the Apostles themselves, *Eph.* 5.19. *Col.* 3.16. *Jam.* 5.13.

The manner of singing, is to be holy, reverent, grave, orderly, with understanding, feeling, and comfort, to the edification of the Church, *Psal.* 93.5. and 5.7. & 44. & 7. & 33. 2 *Cor.* 14.15.19.44. Instruments of music were coannexed to the songs in the Temple; as incense to the prayers, 2 *Chron.* 29. Such shadows are ceased, but the substance remaineth. The times of Psalms were not prescribed, but left to the discretion of the singers; each country therefore is to use the most decent order and manner of singing, according to form given, 1 *Cor.* 14.40. *Psal.* 93.5.

The rules of singing Psalms are, 1 The glory of God, and celebrating his name, 2 Teaching, instructing and comforting ourselves, and one another, *Psal.* 78. *Col.* 3. *Eph.* 5. 3 The allaying

of our inordinate affections, of sorrow, grief, care. 4 The stirring up of good affections in us, as zeal, fervency, 2 *Sam.* 6.15, 16. *Psal.* 57.7, 8. 5 Faculty and ease to learn the Laws of God with delight, *Deut.* 32.

The saving grace of God teacheth us to live soberly, in respect of ourselves, righteously towards God, and godly in this present world, *Tit.* 4.1, 11, 12.

Our duties towards ourselves are:

1 Love of ourselves, as is meet, taught all men by nature, *Eph.* 5.29. by God's Law, *Love thy neighbor as thyself*; by the law of grace, 1 *Cor.* 3.16. & 6.19. but immoderate self-love is vice, 2 *Tim.* 3.2.

2 Sobriety, or moderation in getting worldly goods; this grace is, contentation with that a man hath, *Heb.* 13.5. 1 *Tim.* 6.6, 8. Against which is covetousness, which pierceth men with many sorrows, 1 *Tim.* 6.10. Also contempt of God's blessings is against this grace,*Prov.* 30.8. *Eccles.* 7.11.

3 Spending goods gotten, neither sumptuously, wastfully, or niggardly, *Luk.* 15.14. *Prov.* 32.15. but to use and expend them moderately, and thriftily.

4 Temperance, in eating and drinking, *Eccles.* 10.16, 17. Opposite hereunto is gluttony and drunkenness, which surfeteth the body, and corrupteth the mind; and pining the body with two much fasting, or evil fare. 1 *Tim.* 5.23.

5 Constancy, or chastity, in the sober use of marriage, or in the holy use of single life; opposite whereunto is excess of venery, whoredom, fornication, and burning lusts, which destroy body and soul, 1 *Cor.* 6.18. *Prov.* 5.8, 9, 11. & 13.3.

6 Magnanimity or courage in enterprising hard, or laborious things, not being too bold, nor too fearful, *Prov.* 28.1. Use of this in the wars, *Isaiah* 7.2, 3.

Patience to bear troubles, with an equal and unbroken mind: against which are rash thrusting ourselves into danger, tempting God, and fear, anger, impatience, also insensibleness of affliction, *Prov.* 23.35.

8 Modesty in the moderating our desire of honor, and glory, that we desire it not more than is meet, nor for itself, but for our encouragement to good, nor from evil men, but from good, and that it be for virtues sake: against which are ambition and love of vain glory, and too much contempt or neglect of our own good name or honor, *Prov.* 22.1.

9 Diligent labor of the body and mind, in the sweat of our face, but without too much care of the mind: against which are excessive toil, and sloth, *Mat.* 6.31, 34. *Eccles.* 4.8. & 5.17. *Prov.* 14.23. & 19.24. *Eccl.* 10.18.

10 To moderate our rest, and keep a measure in sleeping and waking, *Prov.* 6.9, 10, 11.

God's Will meaneth either 1 the faculty of willing, or 2 the act of willing, or 3 the object, that is, the thing willed: In the first and second meaning, God's Will differeth not really from his

essence, or being; in the third, it really differeth, as he willeth other things besides himself: In the first and second meaning there can be no cause properly assigned, for there is no cause superior to God himself; in the third meaning, *vid.* the outward object or thing willed, it hath a cause of absolute necessity. God willeth himself only, but of other things without himself, he willeth only of conditional necessity, or most freely: of conditional necessity, because such things as he actually willeth, he cannot but will, seeing his will is unchangeable, most free he willeth, because he was indifferent, by himself to will this, or that thing without himself.

In the third meaning, God's will may change, as he would of old be worshipped by sacrifices of beasts, but now since Christ's death, he will not so be worshipped, *Joh.* 4. In the 1. and 2. meaning, God's will is unchangeable, neither doth God begin to will that which before he would not, nor ever ceaseth to will that which before he would. So it is one thing for God to change his will, which can never be; another thing to will the change of the thing, which before he would, which is often.

Quest. Seeing God's will is the first, and universal cause of all things, and that cannot be changed, nor hindered, whether doth God's will impose a necessity upon the things that he would have done?

Answ. It doth on some things, but not on all, for seeing his will is most effectual, therefore not only are these things done, which he would have done, but they are done after that manner which he would: now God would have some things done necessarily, and some things contingently; and therefore he hath for some things fitted necessary causes, by force whereof they are necessarily done; and for some things contingent causes, whereby they are contingently done. And seeing his will is unchangeable, and not letted, it followeth, that not only those things are done which he would to have done, but also those things are done contingently, or necessarily, which he would have so to be done: so things have such a necessity, as God would they should; to wit, either absolute necessity, or conditional.

Touching evil things, neither is it God's will they should be, neither is it his will they should not be, but it is his will to suffer them to be done; it is not his will that they should be, because they be not good of themselves, but by accident: it is his will to suffer them to be done, because of his wisdom, and goodness, he can bring forth good out of sinful actions. Things must not be esteemed as they are by accident, but as they are of themselves.

God hath dominion over all things by creation, exercised as a creator: it may be called Lordly power, which he useth, or may use without any intention of the good, or profit of the creature.

Secondly, as a King or Father, which power he useth of his goodness, and sufficient grace, with the intendement of the creatures good also, and thereupon maketh atonement with men, that they might serve him, not so much of duty and necessity, as of free, and voluntary obedience: wherefore his commandment hath stipulations or duties required of us, and promises of further good, to be performed unto us: And the covenants of God with men are of two sorts;

1 Legal, when upon condition of present, and continued obedience to all his precepts, he promiseth life eternal.

2 Evangelical, when upon condition of repentance, faith, and newness of life, he promiseth forgiveness of sins, and eternal life through Christ.

Thirdly, as Judge & avenger, which power he exerciseth, when men forgetting or neglecting his covenant made out of his love, and grace, do sin, and provoke his wrath, whereupon he inflicteth punishment on the bodies and souls of sinners. There is not, nor can be imagined, a greater dominion, sovereignty, and power, than the Creator hath over his creatures; for it being absolute, he may nullify, and bring to nothing his creatures, as he made them of nothing, if he so please, and so long as the creature hath being, he may command it wholly, and every part: and this power and dominion is so proper to God, as it cannot be to any other.

After the sin of man, there was due to all mankind, God's wrath, and our eternal punishment: but God pitying our misery, hath restored us by grace in Christ, whereupon ariseth another right, and sovereignty, which God hath over us, not only as Creator, but as restorer; in which name he hath power to command, and we are in duty to obey.

God afflicteth his children:

- 1 For his own Glory.
- 2 For their good and salvation.
- 3 For the profit of others.

First, for his own glory, Israel was afflicted in Egypt, that his power and goodness might appear in their deliverance.

Secondly, for our good, seven ways.

- 1 To humble us, and keep us from sinning.
- 2 To work repentance in us, *Heb.* 6. 1 *Cor.* 11.
- 3 To make us compassionate towards others.
- 4 To stir us up to prayer, *Psal.* 50.15.
- 5 To try our faith and patience,*Jam.* 1.
- 6 To work in us a loathing of this life, and love of a better.
- 7 To testify his love unto us, as unto children, *Heb.* 12.

Thirdly, for the profit of others, three ways.

- 1 That seeing our affliction they might take warning.

- 2 Seeing our faith and patience they might be comforted.
- 3 Seeing our deliverance they may be confirmed.

Two-evils we must take heed of when God afflicteth us; first, that we despise them not, or make no use of them, *Isaiah* 1. Secondly, that we faint not under the burden of them.

Fear is sometime by figure, put for the whole worship and service of God: *Isaiah* 29.13. with *Mat.* 15.9. sometime particularly for an affection of the heart shunning evil.

Three sorts of fear were in *Adam,* and are yet in the world: 1 The fear which he had in his integrity, which is yet in the Angels. 2 The fear which he had being fallen into sin, which is yet in devils, and wicked men. 3 The fear which he had when he was regenerated, by the promise and grace of Christ, which is yet in all Saints.

1 The fear which he had in his integrity, is whereby he eschewed sin, and the punishment of sin, but without sorrow, because he was without sin, and free from punishment.

2 His fear, when he was fallen from God, was whereby he was afraid of punishment, but without faith, or desire of leaving sin, and so fleeing from God.

3 His fear when he was regenerate, was whereby he acknowledging his sin, and God's wrath for it, he was very sorrowful for his sin, committed to the offense of God, and feared to sin anymore, having a care, & desire to eschew all evil, because he knew & felt God's mercy towards him in Christ, *Prov.* 14.17. God is loved in respect of his goodness, as a Father; he is feared in respect of his power, and justice, as a Lord. The fear of the Lord is to hate iniquity, *Prov.* 8.13. and by his fear men depart from evil, *Prov.* 16.6. but the wicked run into evil, and the fear that is in them is in respect of God's wrath, and their torment, not hating their sin, but God, who punisheth them. Godly fear ariseth from the feeling of God's mercy. *Psal.* 130.4. Sinful fear ariseth from the feeling of man's misery only, *Gen.* 3.10.

Godly fear draweth us near to him, *Psal.* 5.7. but sinful fear draweth men from God, as *Adam* fled from his presence.

Godly fear is in the Saints continually,*Prov.* 23.17. Sinful fear is by fits, when God appeareth, or when his judgments are revealed, *Isaiah* 7.1, 2. but oft times the wicked are secure, *Ezek.* 8.12. Godly fear is joined with faith, hope, and love of God, *Psal.* 33.18. *Prov.* 24.26. *Jer.* 39.32.40. but sinful is destitute of faith, accompanied with torment, and despair.

Godly fear is an holy affection, whereby we fear to offend God, not only because we shall be punished, but chiefly because we account it most unworthy, and unjust to offend him, who is most great in power, and good in grace, who hath shown such Fatherly love, and mercy towards us: To whom be all Glory forever.

FINIS.

Joseph Alleine, 1634-1668

P-JA1-1. A call to Archippus, or, An humble and earnest motion to some ejected ministers (by way of letter) to take heed to their ministry that they fulfil it. - Alleine, Joseph, 1634-1668.

A Call to Archippus; OR, An humble and earnest MOTION TO SOME Ejected Ministers, (by way of LETTER) To take heed to their MINISTRY, That they Fulfil it.

Col. 4. 17.*And say to* Archippus, *Take heed to the Ministry, which thou hast received in the Lord, that thou fulfil it.*

Acts 20. 28.*Take heed therefore unto yourselves, and to all the Flock, over which the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood.*

29. *For I know this, that after my departing shall grievous Wolves enter in among you, not sparing the Flock.*

1 Pet. 5. 1, 2.*The Elders which are among you, I exhort, who am also an Elder, &c. Feed the Flock of God, which is among you, taking the oversight thereof, &c.*

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A Call to *ARCHIPPUS:* or, an humble and earnest Motion to some Ejected Ministers, &c.

Reverend Fathers and Brethren,

WE said days should speak, and waited for the words of the Ancient; But an aged *Paul* would not have others despise *Timothy* his youth, much less would he do it himself. Your long silence hath made us speak, to utter to you our own troubles, and the sighs and groans of your helpless Flocks. We cannot inform you, but have only writ to *stir you up by way of remembrance,* and humbly to put you in mind, *that youstir up the gift of God that is in you,* and suffer not your worthy Talents to be buried in the Napkin, now the sinking Church and dying Religion hath such pressing need for their utmost improvement.

These Letters are to you in behalf of the poor Flocks, like the man of *Macedonia* crying to you, *Come and help us:* or, a Call to *Archippus, to take heed to the Ministry that he hath received, that he fulfill it.*

Fathers and Brethren, we unfeignedly reverence you, we magnify the grace of God in and unto you. Did not we reverence your Parts, Gifts and Graces, and esteem them every way so useful to the Churches, we should contentedly see you sit still, and never be at the pains to excite you. But our high value of you, hath made us humbly bold to expostulate the case a

little with you, and passionately to beseech you, to remember how great a work it is that lies upon you, and to set your hands to it in this time of difficulty.

Some of yours were the holy hands by which we were called to our Office, when you made us publicly promise (according to the obligation of our Office) that *we would never, for fear of any persecution, desist from preaching the Gospel;* and far be it from our Fathers to withdraw, as soon as persecution begins. Suffer us with all modesty and submission, to reason with you. Hath not God said, *Necessity is laid on you, and WO unto you if you preach not the Gospel?* Who shall free you from that *Woe,* or loose your bonds of that *necesse,* if yet you sit still in silence?

Shall we mind you of *Paul's* example and charge? No bonds nor afflictions could move him, nor make him shun to declare the *whole counsel of God.* And how strict is the command, *That you take heed to yourselves, and all theFlock, over whom the holy Ghost hath made you Bishops?* And let it be noted, how pertinent the motive is, *Because grievousWolves are entered in, not sparing the Flock:* And will you, at such a time, give over your care for the Flock? Are we not most dreadfully *charged, before God, and our Lord JesusChrist, and the elect Angels, to observe these things, and to preach the Word, and be instant, and reprove, rebuke, exhort with all LONG SUFFERING?* and shall we flinch at the beginning of any Suffering? Are we not required to *continue in Doctrine,* as ever we would *save ourselves, or themthat hear us?* Hath not our Lord told us, *That he that hath set his hand to the Plough, and looketh back, is not fit for theKingdom of God?*

Let us call upon your Bowels. *Where there is no Vision, the People perish:* and can you see them perish, when you have bread enough, and to spare? Further, Are not you they, that *are set for the defense and confirmation of the Gospel?* and will not you stand to your work, against the contradictions of men, that would *make the work of the Lord to cease?* Besides, now is the time for you *toapprove yourselves to be Ministers of God, in much patience, affliction, necessity, distress, imprisonment, labor, watchings, fastings; by longsuffering, by kindness, by the Holy Ghost, by Love unfeigned, Word of Truth, Power of God, Armor of Righteousness, on the right hand and on the left.* Is not this the *Work* of your Office and Calling, *To watch in all things,to suffer afflictions, and thereby to make full proof of your Ministry, and, as good Soldiers of Jesus Christ, to endure hardness?* Shall you with *Jonah,* fly to *Tarshish,* when the Lord sends you about your work? will you not rather say, with resolution, as holy *Nehemiah, Shall such a man as I flee? Whois there, that being as I am, would flee? &c.* And as the Apostles, your Leaders, when in your case; *And now,Lord, behold their threatenings, and grant unto thy Servants, that with all boldness they may speak thy Word.*

Shall we humbly mind you of the relation wherein you stand, and the strong obligations resulting thence? O how much is the glory of Christ, and good of souls, bound up in you? Who will not presage a fatal change, when the keepers of the house tremble, and the strong men bow themselves? Should not the Pillars of the Lord's House stand upright under their weight? shall the *Jachin* and *Boaz* of the Temple be as a man without strength? You are the Champions of the Lord; and shall not you be *valiant for the Truth upon Earth?* and confess your Lord in the face of danger, though *inmidst of a wicked and adulterous generation?*

Are not you the Shepherds of the Flocks? And shall the true Shepherds flee, as soon as they see the Wolves, and leave the Sheep? When should they show their care and diligence, their solicitude and watchfulness, if not when the beasts of prey come to tear, and to destroy?

You are the Stewards and Dispensers of the Mysteries of God, that are to give to all the Family *their portion, everyone in their season; and blessed is that servant* (only) *whom his Lord when he cometh shall find so doing:* And how will the Master look on you at his return, if you suffer the Family to starve, when he hath left with you for their supply till he come? And hath not God charged, that you trade with your Talents? *and as you have received the gift, so you minister the same to others,* without which you cannot be *good Stewards of the manifold Grace of God?* and yet do you let your Talents lie unoccupied?

Are not you the Physicians of the Churches? and when should they ply their Patients, unless when in most danger to be infected with the mortal Plague, and common Leprosy of the Times?

In a word, Are you Nurses, and yet deny your Sucklings your breast? Fathers and yet will not give bread to your Sons that ask it? Watchmen of the Lord, and yet neglect your fearful Charge; Who would not tremble at those dreadful Injunctions, *Ezk.* 3. 17. and 33. 7. whereby we are required to give men warning, or else, if they should perish, *their blood shall be required at our hands.*

Finally, Hath not the Lord ordained you to be his Prophets? and shall not your souls be moved, neither at the thundering Charge at the entrance, nor the sweet Promise in the close of those piercing and powerful words, *Jer.* 1. 17, 18. *Thou therefore gird up thy loins, and arise and speak unto them all that I command thee; be not dismayed at their fears, lest I confound thee before them: For behold I have made thee this day, a defensed City, and an iron Pillar, and brazen walls against,* &c. *And they shall fight against thee, but shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee.* The passage seems like the stormy Wind, the amazing Earthquake, and the Fire of God, in the Vision of the Prophet, ending in the sweet, soft and still Voice. O let the Words of the living God work either upon your *Fear* or upon your *Hope.*

Suffer us to stay you a while with a few serious Questions, which in all humility we do request you, to let your grave considerations dwell for a time upon. We beseech you, let not our importunity be grievous, nor our words seem tedious, in so ponderous and important a case.

But to prevent misunderstandings in what we say, we must be forced more than we would to lengthen, by premising a three-fold Caution.

We would not be so understood in anything, as if we did undervalue the Sufferings of our most deserving Brethren, or were unthankful to God, or them, that they have so manfully stood for the *TRUTH,* and resisted the strong Temptations to sinful compliance, even to the peril of their Families, the loss of Goods and Livelihood, and their beloved Employment amongst their dear People. We must, we do, and shall while we live, bless the Lord for this their Courage and Constancy; that they have kept the Word of His Patience, and have not

denied His Name: And have born their public Testimony against the Corruptions of the times; though we are forced (with submission) to mind them, what pity it is, that they that did run so well, should not reach to the end of their race.

We would not be understood, as if we did lay the blame of silence upon all our Fathers and Brethren, that have been thrust out for Conscience towards God. We know there are of them, and that not a few, (Glory be to God) that are harder at work than ever; laboring in season, and out of season, by night and by day; whose Reward is with the Lord, yea, a great Reward, *and their praise throughout all the Churches.*

We would not have what we speak of the present Ministry, to be understood *de omni.* We may not without grievous breach of Charity deny, but some few (alas too few) are pious, sedulous, as well as singularly endowed with learning and abilities; but we speak only of the generality; and would to God their lives and labors would confute our too just complaints.

After these Cautions, we humbly subjoin a few moving Questions.

Whether you think in your hearts, that the Ministry that now is, will ever keep up the Power of Godliness? O that we could but charitably believe it! But who can deny his senses! Alas! how should Christ's Kingdom and Interest, and the Power of Holiness be supported by these hands? If Idleness will do it, if Ignorance will do it, if Looseness will do it, if Malice will do it, then these men will bear up the Power of Godliness. Do you not know that too many of them hate it, both name and thing? do not they plainly make it, not the *Prize* they aim at, but the *But* they shoot at? These things are a Lamentation, and shall be for a Lamentation. In this we know you are sufficiently convinced.

Whether you can see Religion sinking, falling, dying away, and you never put your hands and shoulders to it, and yet be blameless? Fathers and Brethren, you are the shoulders that must bear up the Ark of the Lord. Do not your *hearts tremble for the Ark of GOD?* Do you see it falling, and yet withdraw your shoulders, and keep your hands in your bosoms? you would condemn that man deservedly, as void of Christian Charity, yea, common humanity, that should not take up his neighbor, and labor to chafe and rub, and recover him to life when fallen down by you in a swooning fit. Fathers, where then are your Bowels? where are your Compassions, and your Zeal for the Interest of Christ and Holiness: If you see Religion itself in this swooning fit, and hast not with your utmost help, will the Lord hold you guiltless, *if you should altogether hold your peace at such a time as this?*

Whether there will a blessing follow him that keepeth in his Corn in a time of Famine? Behold *England* is crying unto you in her Famine, as *Egypt* to *Joseph,* for with you is the store; for the Lord's sake open the store-houses. Now or never stir up your Gifts, we seem to hear the fainting souls of the forsaken, starving Flocks, coming and crying to you, as they to him, *O give us Bread, for why should we die in thy presence?* We seem to see the famishing cheeks approaching you, and calling for relief, expostulating as they, *Wherefore should wedye before thine eyes? Give us Food that we may live and not die,* Gen. 47. 19. For the Lord's sake bear with us to be a little plain with you; Are your souls sensible of the Famine upon the Land, or are they not? if not (as we cannot, we dare not, we do not think so of you Fathers; for we doubt not

your Integrity with God) you were, we will not say no Fathers, but not so much as true Children or Members of the Church, having no Natural Affection, no Christian Sympathy. If you are indeed sensible of the Famine, how can you keep in the Corn? Surely the Voice of God to a withholding-Minister, seems like that, *Lam.* 2. 20. *Arise, Cry out in the Night, in the beginning of the Watches; pour out thine heart like water before the Lord; lift up thine hands towards him for the life of thy young children, that faint for hunger in the top of every street:* It grieves us to urge what yet we cannot keep in. Fathers, we reverence you from our hearts, but cannot but set before you the *gemitus & suspiria* of grieved souls, who seem to cry to you, as *Lam.* 4. 3. *Even the Sea-Monsters draw out the Breasts, they give suck to their young ones; the Daughter of my People is become cruel, like the Ostriches of the Wilderness.*

Whether it will not impair the honor of our Glorious Profession, if the Followers should be of more courage and resolution than their Leaders, and leave their Spiritual Commanders behind? To be plain, the People are willing and forward to venture with you; and to run the risk of it, and shall their Leaders be more backward than they? Were you like to be alone it were more excusable; But they are ready to suffer with you, and run all hazards that may come upon them for their duty in hearing: and shall we only stand back? shall not a willing People, make a willing Ministry? O let the *Governors of Israel offer themselves willingly amongst the People.*

Whether a great part of your Flocks will not be in extremest danger to run wild to Seducers, and despisers of Government, if you do not step in: evident it is that somewhere they must & will hear; and for the formal Pharisees, or profane *Hophnies,* these they will never be induced to sit down under. What then will be the consequence, but that they will be under strongest temptations, to run to the Tents of Erroneous Teachers, and (to their great peril) lend their ears *to the instruction that causeth to er fromthe words of knowledge.* Experience writes a sad *Probatum est* to what we say in this; of which how mischievous the issue may be, we leave you to consider. Yea, judge your own selves, we beseech you, whether false Teachers will not have a fairer advantage than ever, to get in with our People, and glory over our Ministry and Churches, if they be ready and forward in hazarding themselves among their parties, when ours only shall decline their Flocks and Labors, as soon as times grow perilous?

Whether you will not put a reproach into the mouths of our Adversaries, and give them occasion to speak evil of our Office, when you shall be found to give over the Work, as soon as ever the Pay doth cease? Our hearts do honor you, but there be that reproach you as Hirelings, which they now strengthen themselves in, and more confidently and colourably than ever, persuade others off; (first) Because you give over the Work as soon as ever the Maintenance do fail. (Secondly) Because (they say) you flee as soon as the Woolf doth approach, and will not bide by the Sheep, when your liberty and outward comfort is thereby like to be in danger. Will you not care that the Ministry be not blamed, and study to roll off so colorable an occasion of reproach? shall we suffer the world to think that the spring of all our Motion, the oil to our Wheels, the wind in our Sails was nothing but outward Advantage?

Whether you had your Commission, Office and Authority from the Magistrate, and your Power in, and relation to the Church, be of a Civil Stamp? We know the Magistrate doth not pretend to this: And if none but Christ did, nor could Commissionate you, can any but He discharge you? or can the Relation between the Church and you (if Divine and Spiritual) cease upon the interposition of a Power merely Political, which is *toto genere* distinct? If the Magistrate did not constitute and cause this Relation, how can he make it to cease? or take away what (confessedly) he cannot give? were not this to make it to be at the Magistrates pleasure whether Christ shall have any Ministry or no? any Service or no? whether there shall be any Preaching or not? and so indeed, whether God shall have any Church or no? And if the Magistrate cannot make your Relation to the Church to cease, how can he make the Duty of that Relation to cease? since the shadow doth not more naturally and necessarily follow the substance, than the Duty doth the Relation. In a word; Will it be a sufficient Answer, at God's Righteous Judgment, when the Lord shall ask us why we did not preach the Gospel as he had *bid* us? to say, Lord, it was because the Magistrate did *forbid* us. God is our Record in Heaven, that we are of those that do unfeignedly fear the Lord, and honor the King; to whom we shall ever yield obedience *in licitis,* deny submission *in nullis.* Only we are afraid, that it will not be sufficient in that dreadful day, to produce the Magistrates Warrant for our discharge, when directly contradicting the *tremendous* Charge of our Lord Jesus Christ, *who shall judge both quick and dead at his appearing.* We verily fear, the Magistrates Dispensation will not be allowed before his Tribunal; and then what a sorry case were we in, should we desist thereupon from our work?

Whether God hath forsaken those of his Ministers, that have set to their work, since the day of that fatal stroke? or, whether he hath not owned them by his Assistance, Presence, Approbation, and the ample Testimonies of his Favor, & honored his Name and Gospel by their Labors, Trials, Imprisonments, and Sufferings whatever, that they have endured? Hath the Gospel lost ground by them? It may be inquired, Whether there be any place for Repentance in their prisons, (where they have time enough to reflect upon their actions and correct what was amiss) or whether they are not forever settled, strengthened, and doubly confirmed in their resolutions, by their Prison comforts and encouragments? and whom should we believe in this, sooner then those that have tried the worst?

There is another Question, that we fear to put to you, But will rather let the Apostle himself ask you, 1 *John* 3. 16, 17, 18. *Whoso hath the worlds goods* (and we add, much more, whoso hath the heavenly Goods to dispence) *and seeth his Brother* (much more his distressed Mother) *hath need, and shutteth up his Bowels of compassion from him, How dwelleth the Love of God in him?*

Whether you will be able comfortably to answer the Lord, when He shall put to any of you this Interrogatory, *With whom hast thou left those fewSheep in the Wilderness?* O that you would but consider with whom you have left them! Is it not manifestly and mostly with *[Blind-Guides]* with *Spiteful Shepherds,* or rather *Wolves in Shepherds clothing?* with *[Cruel Fathers]* that that give stones instead of bread, and *Scorpions* for Fish? with *[Violent Watchmen]* that when the distressed Spouse hath come to seek her Beloved, have *wounded her,* and *smitten her,* and took away her *veil?* Shall not our hearts melt, to think of leaving the steerage of our

Vessels in such unskillful hands, or with such selfish Pilots, as look no further then their own Cabin? or sensual Shepherds, that feed themselves, and not the Flocks? or Physicians, that have themselves the Plague sores running upon them? May we not say unto our neighbor, *Goaway and come again when we have it by us,* and shall we deny our People our care and over-sight, when their cries, or at least their wants, do call so loudly for it? Have we gained many to the profession of the Gospel, and begotten many of them in truth unto Christ, and now shall we leave them to sink or swim, when no man careth for their souls? Is this our tenderness to the Children that God hath given us? Is this like *Timothynaturally to care sor their state?* Is this to *cherish them as a Nurse cherisheth her Children?* Is this, like *Paul,to be ready to he offered up, upon the service of their Faith, andnot account our lives dear unto us so we may finish our course with joy; and the Ministry we have reserved, to testify the Gospel of the Grace of God?* Fathers and Brethren, it grieveth us, that you who are Worthies should be compared to the unnatural among the Birds, which leaveth her Eggs in the earth, and forgetteth that the feet may crush them, or that the Wild Beasts may break them, she is hardened against her young ones, as though they were not hers.

—pudet haec opprobia nobis

Et dici potuisse, et non potuisse refelli.

Whether your Prayers and good wishes for your People, while you *draw not forth yoursouls to the hungry,* be not like their cold Alms, *that if a Brother or Sister be naked and destitute of daily food, do only say unto them, Depart in peace, be you warmed and filled, notwithstanding not giving them those things, which are needful to the Body?*

Whether you can, without highest Injustice, yea (we would tremble to speak it) without most dreadful Sacrilege, withhold the Churches Goods when she is ready to perish for want? Fathers and Brethren, whoever say their tongues are their own, yours are not: you are the Churches, a part of her legal Dowry, you are her most proper Goods, her most rightful Claim, given her by Christ himself, yea given to her forever, for her use. Your Gifts, your Graces, all you Talents, they are unquestionably Church Goods, a public Stock, for common use, in which all may claim a share. You are debtors to all. And have you forgotten the charge of the Lord, *Prov.* 3. 27. *Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.*

Whether it be not better to Glorify God by a Prison (if that you fear should come upon you) than to be an Offence and Stumbling-Block by sitting still? Consider we beseech you, what are we for, but our Maker's Ends? what are we good for, for what do we serve, but only for his Pleasure? better we had no being, than not to be for Him. Better we were without liberty, than that it should not serve Him. What a small thing is Riches or Poverty; Sickness or Health; Liberty or Bonds, unless in order to his Glory? Let us but live in the power of this acknowledged Principle, *That it is our business and our blessedness to glorify God,* and all will be set at rights. If that be true, then that is the best condition, wherein we may best glorify God, and the happiness of every estate, is to be esteemed, according to the order and reference that it hath to this end. Now then, let God glorify himself in us, and it cannot but be well.

What should you then do but set to the Work? For either God will preserve your Liberties, and then you will wonderfully glorify him by your acting and venturing yourselves for him; or else he will send you to Prison, and then you will more glorify him by suffering, lying there as the Public Hostages of the Churches, and Witnesses of God's Truth; Besides that it may render you the more serviceable in your Generation all your days after. But how little is God glorified by you either way, while you sit still? Or, are you not rather an Offence, and a grief to the spirits of the Godly, weakening the hands of your Active Brethren, and wounding the spirits of your dear People? Who can see others at work, and partake of strangers labors, when you their Shepherds give over your care for their souls?

Whether by this Recess you do not neglect the fairest opportunity that ever you had, or may have, in all your lives, to honor the God that sent you, to save sinners, build up Saints, and everlastingly to vindicate the Reputation of Christ's Ministry, and further your own Peace and Comfort here, and Glory hereafter? Never had you so clear and so loud a Call to hazard yourselves for God, and thereby to prove your integrity before him, and resolution for him, and to give public Testimony of your Zeal, and the ardour of your Love to his Name, as now. Never had you such an open and effectual door for the doing good to souls, whether for Conversion or Edification. Now the hearts of the People cleave to you more than ever, if you lose them not by your own neglect. Now they see the difference between the Precious and the Vile; between the Hay and Stubble of the present materials, and the Gold and Silver that you did build with; between the burning and shining Lights, and the stinking and loathsome Snuffs. O how erect are their ears! and their hearts long, and their mouths water (as we say) and their souls wait for your words. We seem to see the thronging crowd, the willing people, *watching at the gates of Wisdom, waiting at the posts of her doors,* looking when you will speak, that they might be refreshed; when your words will distill as the dew, and drop as the showers upon the mown grass, or parched ground. We see them gathering about you, and saying with them, *Behold, we are all here ready to hear all things that are commanded you of God.* Now may the Messenger of the Lord indeed say, *Theywaited for me as the rain, and they opened their mouths wide as for the latter rain.* How hungry are their souls? how do they hang upon your lips? how far will they travel? how early will they rise? how hard will they venture (*expertis credit,* glory be to God, we speak what we know) to get a wholesome meal, to enjoy God in the pure and powerful Administration of his Ordinances. Verily the Field is even white to the Harvest. O how great is the pity, that at such a time you should have your hands out, and not thrust in your Sickle. The People seem ready to catch at your words, as *Benhadad's* servants, as soon as they dropped from the mouth of the King of *Israel.*

If you think it would not be so with you, we fear it is either, first, for want of experience, because you have not tried; or, secondly, (if we may presume to be so plain) through the neglect of too many, who are otherwise Worthies, but have here through their own supineness, suffered the affections of People to die, and the coal of Religious Zeal to go out, for want of blowing. But if they will but blow up this sacred Fire out of the Ashes, and lay the Coals together, and give their People to taste of the pure Milk of the Word, we miss our mark, if they want an encouraging Auditory, unless where Religion, in the most professing times, hath been a stranger. Awake then, for now is the time for you to settle yourselves

forever in the Affections of your People. Now you may prove your love to them, as you never could before, by hazarding yourselves for their good. Now you may prove their love to your Ministry, and to the Ways of God, as never you could till now.

Do you say, This is a carnal Argument?

We answer, 'Tis true, he is but an Hypocrite, that looks no higher than the approbation of men, yea the best of men; But yet we add, that the Affections of God's People, is a very choice and special Mercy. He that hath their hearts, shall have their prayers; and is that a little thing? But these are little, to that we would especially answer, and that is; He that hath the Peoples Esteem and Affections, for the Lord's sake, hath the directest way in the world to their hearts, and the fairest advantage possible to serve God's Interest upon them, and further his Work in them, which every gracious Minister must needs value above all this worlds goods, as that upon which the success of his Ministry, for winning and furthering souls, doth wonderfully depend.

Once again; Never had you such an opportunity in your lives, fore ver to put to silence the slanderous tongues of Seducers, as now; they have vilified you as Hirelings, Flesh-pleasers, that will go no further in Religion than will stand with your own Advantage: O now or never confute them. What a loud refutation of their calumnies would your engaging to purpose in the work of God be at such a time as this? All sorts of men have been ready to take up prejudices against us, as Self-seekers, and such as looked little further than their Maintenance. Now pluck up these prejudices by the roots: now show you can serve the Lord for naught. What lewd lies will all these imputations appear to be, if the Lord stir you up to holy an activity? We can but touch upon your own advantage, as indeed, we cannot dwell upon anything, having so much to say in a little. When had you such an advantage to get settled Assurance and Peace as now? You can tell us better then ourselves, (who yet blessed be God, speak what we have seen and felt) that the most self-denying services are the best evidences, and so bring in greatest comforts. When was there such a time to lay up treasure in Heaven as now? You know the massiest Crown is for them that endure the hardest service.

But we see there are many Lions in the way. The flesh is loath to labor (much more to suffer) but cries, *Master spare thy Self,* and will find an hundred Arguments to turn off a costly and hazardous duty. We dispair the work will be done without removing the prejudices, and therefore shall not dissemble the difficulties and objections that be in the way.

Object. 1. *It will be said,* We are prohibited by the Magistrate.

Sol. 1. Was not this the Apostles case again and again? were not they commanded, yea strictly charged, not to preach anymore? But did they give over? Why should not we answer with them, *It is better to obey God than man?* Doth God charge us so deeply, so dreadfully, and shall we think ourselves discharged if man contradict it? If the Magistrate should be thought indeed to have such a power of Dispensations, will not here be a fine easy way for idle Drones to shift the Yoke, and leave the Plow? for 'twil but be to get an Order from above for not Preaching; and then when the Chief Shepherd shall appear, to pluck out his Indulgence,

and no more can be said. But we fear God will not be so put off. Are not God's forbidden Messengers, yet charged by Him to *speak without fear,* and that under a dreadful penalty, and shall we fear man's *wrath* for preaching, more than God's *WO* if we preach not?

Repl. But it is said, *Here is Preaching though we sit still: Whereas then the Gospel was wholly forbidden to be preached, and so would have been extinct if they had obeyed.*

Ans. 1. 'Tis true here is preaching, but if not by *us,* how badly have we answered, the formidable charge of Almighty God to us, or our sacred and solemn vows to him? Will our Lord be put off by this, as a sufficient answer for our loitering, that others were a laboring?

Ans. 2. There is indeed a Ministry, and Preaching (such as it is) but whether such as is like to answer the ends of either, judge you. What are the next ends of the Ministry in sum, but *Conversion* and *Edification?* and are these like to convert souls, that have neither *will* nor *skill* to deal with them about their Conversion, but persuade them they are all regenerated and converted already? O how evidently do they harden them in their sins (for the most part) both by their Doctrine and Lives, instead of turning them from them! And are they like to edify in holiness, who are apparently the venomous Enemies of Holiness? who for strict and precise walking (without which no man shall see God) do openly, though covertly, inveigh against it, as needless niceness, and the worst of folly. Now if we have a Ministry, but such as doth not answer the ends of a Ministry, how few degrees are we the better for them than if we had none?

3. Your eyes will convince you, if you will but look abroad, that where there is no better help, than of an Idle, Ignorant, Loose-living Ministry (under which rank God knows, we speak it with grief of heart, too many, not to say the most of those that are late come in, may be reckoned) or than the cold and heartless way that is generally in use; the Coal of Religion doth even go out, and the Heat and Spirit of Christianity die away: And is it not high time then, for you to blow up the remaining sparks?

Sol. 2. Is it so indeed, our Reverend Fathers and Brethren, is it conscience of the Magistrates prohibition that keeps you back (bear with us if we be a little free with you) Why then do you neglect what you might do, without crossing the Magistrate's command? if men did see you go so far as the Magistrate gives you leave, they would be likely to believe, the conscience of his Authority did keep you in; otherwise they will suspect this (too too groundedly) for a pretext. If the Magistrate doth forbid Sermons to your People, he doth not forbid Letters. Why do you not call upon and quicken them frequently by these? If he forbid you the Pulpits, he doth not forbid you your neighbors houses. Why are they no more visited? may you not preach to a private Family, or single person? And such was our Savior's, and the Apostles preaching, ofttimes. You might be the shorter and the oftener this way, and this would be a likely means of doing no little good, if painfully followed. Though you are forbidden to set open the Windows and keep Public Trading, yet what hinders but that you may have a private Warehouse? Is it forbidden you to write out a Sermon once or twice a week and send it amongst your People, and let it be read in their Families, and Copies conveyed from hand to hand. This some have done, and this would be a Testimony to your

People of your constant care for their souls, and that you are willing to do what you thought you *lawfully* might: whereas now they will say, they see the contrary.

Object. 2. But *Abiathar*'s quiet Secession is objected, who *('tis said)* when thrust out of the Office of the Priesthood, did not turbulently busy himself in doing the work of that Office, but retired to a private life, and dwelt quietly in his own house.

Sol. This is not an Objection for the friends of our Call and Office to make; the case between him and us being so wonderfully disproportionate, as we might many ways show. We shall instance but in four things.

1. *Abiathar,* as it seems, had no right to the Priesthood: for it did, by right, belong to another Line. For *Abiathar* was of the line of *Eli,* who it is not known how he came to the Priesthood: Whereas *Zadok* (put in in his room) was the son of *Phinehas,* and heir in a direct line to *Aaron,* and so seems to have the right of Priesthood belonging to him, both by lineal descent, being the proper heir to it, and also by God's special Promise.

2. *Abiathar* was put out by two Princes, who were inspired by God, (and who knows but they may do it by extraordinary direction?) by *David,* who anointed *Zadok* Priest in his room, while he was yet living; and also by *Solomon,* ratifying his Fathers Act.

3. When *Abiathar* was thrust out, *Zadok* (not *Hophni* or *Phinehas)* was put in his room; a man owned and beloved of God, sufficiently, yea eminently fitted for the Work; so that he might recede, without fear of miscarrying of the Work of the Lord, by the ignorance or wickedness of him that it was entrusted with. Were this the case here, that your Work were put into the hands of the best of men, and like to be better carried on by those, to whom 'tis now committed, than before: Yea, if it were not like to sink and fail, we should not think ourselves so much concerned, to offer these ungrateful lines unto you.

4. Above all, *Abiathar* had forfeited his place by his Treason; so that the King might justly have cut off his Person and Priesthood too: for, he was *a man of death,* 1 *Kings* 2. 26. and the Sentence of death *Solomon* is thought to have held him under, so that he should be only upon his good-behavior, and responsible for his crime upon any new provocation.

Object. 3. *But it's further said,* This will be a great occasion of Separation, if Ministers set up in private, and draw away a great part of the People from the Service of God in Public.

Sol. 1. The Separation be upon others, who when we were quietly settled in the administration of Church-Ordinances, in a more pure and reformed sort, are come in upon us, and have possessed our Places and Pulpits, and thrust us by the places of public Convention. We continue still but in the same station, and the same work, watching over our Flocks, and administering according to our Office, with no other difference, but only that the place is altered; which being at the Magistrates dispose, we quietly left it, according to our duty upon his command.

2. Yea, your not preaching will occasion Separation indeed: for whither will the People run headlong, if not stayed and guided by the interposition of your wisdom and prudence? Your

moderation will be the likeliest means to keep them from extremes: for you are they that have their hearts; by others they will not be guided. For this, experience affords abundant instances, and too sad proof; People everywhere joining themselves to the greatest of Separatists, rather then they will rest satisfied with lifeless Jejune, sapless Administrations, offered withal by hands so unclean, and in vessels so impure, as somewhere they are.

3. What is done in private, may be so prudently and inoffensively managed, as to the season, as that (in case you and others are so satisfied) you, and they, may orderly and timely attend, what is done in public, and show your readiness to Unity and Peace, though you bear your Testimony against the Corruptions that are on foot, evidencing your non-acquiescence in such impure and imperfect modes of Administration and Ignorant and Ungodly Dispensers, as too generally use them.

4. The most commendable endeavors after Christian Unity, must be conjunct with a study of Gospel-Purity and the Power of Godliness, together with the testifying of our vehement anhelation after it, and our vigorous endeavors (in all lawful and peaceable means) for the obtaining of it. But how this should be evidenced and effected (not to mention the hardening of others to think they are in the right, and all is well) when men do fully jump in with all that is on foot and acquiesce in it, looking for no farther help, we cannot well understand.

Obj. 4. *But it is added,* That this will destroy God's Public Worship, and alienate men from it.

Sol. 1. It is not the place, but the company convened, that makes the Worship to be public. The Meeting is public, and so the Worship public, though the place may not be public: Else there was no Public Worship in the time of great Persecution, when the Assemblies of Christians Met by stealth in private houses.

2. It hath been already shown, that there is a possibility of doing this, without neglecting the Ordinances of God more publicly dispensed.

Obj. 5. *But there is a secret and most forcible Objection yet behind, which we fear lies with many at the bottom, though it come not so freely out;* That this is against our safety, and will certainly expose us to Persecution; and for a man to adventure himself for an opportunity or two, to so great a hazard, as to become a miserable Captive, and a prey to the Sons of violence, seems but folly.

Sol. 1. Why then do you neglect that of your work which would not expose to Persecution? cannot you dwell with your People, and keep the oversight of them, and watch to see when danger approaches, and give them warning (though more privately) whereby to prevent their Ruin? We humbly conceive, it is a part, and no little part of a Ministers duty personally to instruct his People and to visit his Charge, and to preach from house to house, and that distinct from public preaching: now this would not expose you to any suffering, and yet how sadly is this neglected? There was a time when this duty, being urged, the great objection against it was, because Ministers had not time from their public Employments. Brethren, let us deal plainly with God and with men; Why then is this great Duty now neglected? Now when we have little else to do; especially since 'tis acknowledgly the great duty of Ministers,

and they may do it with safety, and be greatly instrumental in it: And have now few other ways to edify their People; Is it for want of time now that they do not do it? or from the multitude and weight of their public Employments? But,

2. Is it true indeed, shall the fear of Persecution make us desist from the work that God hath committed to us with such a dreadful charge to fulfil it? wherein we may fo wonderfully glorify him that sent us, and in the doing whereof, the saving of our own and our Peoples souls is so much concerned: Will not the People say that our own safety is dearer to us, either than their souls, or our own, yea than God's Glory, if this should keep us back? as we verily fear this will be found the greatest *Remora.* We do but desire that conscience may plainly speak in the case, and tell men truly, whether if this were removed, they would not fall forthwith to their Work. But hath not God said *Blessed are they that are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven. Blessed are ye when men persecute you and revile you, &c. Rejoice and be exceeding glad, for great is your Reward in Heaven: For so persecuted they the Prophets which were before you?* Hath not He assured us we shall come off no losers by him, *but shall have an hundred-fold even with Persecution;* yea, and that in this time, *and in the World to come Life Eternal?* Is it not really a Glorious Privilege to suffer for Christ, and a Badge of singular Honor? Have the former Saints thirsted for the Crown of Martyrdom, and gloried in the Cross of Christ? And is a Fine or a Prison enough to stop the mouths of God's Servants nowadays by the hundreds? Is it indeed all joy to fall into divers temptations, and are *we* afraid to venture? Where doth the Spirit of God and of Glory rest but upon suffering Saints? By whom is God Glorified so much as by his suffering Witnesses? By what is the Gospel more furthered than by the Bonds and Tribulations of its Ministers? What better way to ensure the Crown of Life, and get the double Portion in the Blessing, than by enduring Temptations and Persecutions for the Gospel? What will so much intend our Graces, further our experiences, help on Mortification, and inhance our Eternal Glory, as our patient bearing for Christ?

Brethren, what will work upon us, if we will be quickened neither by the consideration of God's Glory, nor our own? Hath Christ suffered for us, both as our Surety, and Pattern? and have we such a Cloud of Martyrs, that have so stoutly led the Van? and shall *We* shift off our Work for fear of Persecution? Let us humbly request you but to view the encouraging Promises, that Christ hath made to Sufferers for his Name, which we can but hint, not handle, and let us submissively reason with you; Are not these the very things which we have over and over preached, and pressed on our People? and shall we make them believe, by our flinching, that these things were not so? Bear with us, we beseech you; Are these things true, or are they not? If not, why have we taught them? if they be, why do we not live up to them? O that we did but act as if we ourselves had believed in what we have preached! Will it not be a real confutation of what we have taught concerning the blessed Advantage and Glory of the Cross, if we (when put to it) shall decline the Cross, notwithstanding all the blessedness, we made People believe, we thought to be in it? God forbid that *We* should tempt men to Atheism and Infidelity; and make them believe, there is no more in Preaching, no more in Promises, than a flourishing talk.

The Conclusion.

But now it is time to think of closing. We fear we have been tedious and troublesome; but suffer us yet to utter a few sighs more unto you. We should not have thus pressed and presumed upon you, had not the necessity of the case required it. Reverend and Beloved, if we cannot prevail with you; yea rather, if God (that hath the power of hearts) do not prevail with you, poor souls will rue it, and Christ's Honor and Interest will suffer for it, his Gospel will be a great loser by it. Pardon us therefore if we are loath to let you go: fain we would that you should not be at the end of this Paper, before it hath attained its end; That you should not turn away your eyes from these Lines, till you have resolved to set to your Work. O when will you be weary with forbearing. *Jer.* 20. 9. *I said, I will not make mention of him, nor speak anymore in his Name; but his Word was in my heart, as a burning fire shut up in my bones, and I could not stay.* Have you sate down in your discouragements, and said with him in his infirmity, Yet now may your hearts wax hot within you, that you may speak with your tongue. O that we could hear you saying with *Elihu,I am full of matter, the Spirit within me constraineth me; I will speak that I may be refreshed, I will open my lips and answer.* What shall we say, *Ourmouth is open to you, our heart is enlarged.* O that we did but know what would prevail with you! we would fill our mouths with Arguments: We would not let you go, till you had granted our humble Motion. Who shall choose our words for us? Alas, that we did but know what would pierce! It grieves us to think we should have done, before the Work be done; and that after all this, we should leave you as we found you. We verily fear, lest the Argument of Self-preservation will at last prove more forcible upon you, than all the moving Arguments that we can choose; and that men are so in love with the way they have settled in, (from which they mostly think it dishonorable to recede) that they will not be turned. Shall we go from Words to Tears? O that we could command them! But we have not, (the Lord pardon us) we have not the bowels and meltings, that we should have in presenting you such a pitiful case. Shall we we fall from arguing to begging? O that this would do it! Verily, we could creep on our knees unto you, For the Lord's sake, let our words be accepted with you, do not despise our request; Accept this Petition, as if it were written in the mingled tears, of us and your People. Verily, these are the things, that they do sigh out before the Lord in secret. Shall none of their miseries nor necessities move you? Was the tongue of the dumb-born son of *Croesus* loosed, by the vehement commotion of Nature in him, when he saw one about to murder his father? And shall not the necessity of Souls loose yours? O think, by whom shall these be gathered? We beseech you, by the Children (as it were) of your own bodies, by the Love you bear to our precious Savior, (whose Interest it is, not our own, that we have all this while pleaded with you;) We beseech you, by your high and holy Calling, by all the Commands and Promises of the glorious Gospel, by all your Vows to the most high God at your solemn Admission to your sacred Function, *Feed the Flock of God, which hehath purchased with his own Blood.* In a word, by the bowels of Fathers, by the tears and cries of Children, by the necessities, distresses, groans, and sorrows of our afflicted Mother, we beseech you do not turn a deaf ear to these Requests. Fulfil you your Peoples joy: refresh their bowels in the Lord. We are in deepest earnest with you, and do in some measure feel what we speak. We go not to act a part. The case is very deplorable, that is before you. You

see what havoc is made, and what is like to become of poor souls. O if there be any consolation in Christ, any Comfort of Love, any fellowship of the Spirit, any bowels and mercies, feed Christ's Lambs, feed his Sheep. We humbly and tremblingly leave all at your feet; and fearing lest all our beggings to you will not prevail, we turn ourselves to beg of God for you, and the souls committed to you and us.

O thouShepherd and Bishop of Souls, thegreat and good Shepherd of the Sheep, that gavest thyself for them, that gavest thy Ministry to them, for the perfecting of thy Saints, for the edifying of thy Body; Quicken thy forgetful Stewards, to look to the pinching wants of thy distressed Family. Awaken thine Under-Shepherds; call up thy Watchmen to watch over thy Flock by night, that the beasts of prey may not devour them. Sleep not thou, O Lord, in the sides of the Ship, when the Water is come in, even to the soul, and we are all in jeopardy. Hear the moving cries of thy Children and Disciples, about thee; Lord, save us, or else we perish. *Behold how thy Flock is scattered, and few search or seek after them, so that they become aprey to every beast of the field, because there is no Shepherd. O fulfill thy Promise, and take the Work into thine own hands. Dothou feed thy Flock, and cause them to lie down. Thou hast said,* I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat, and the strong, and will feed them with Judgment. *Remember thy Word unto thy Servants, in which thou hast caused us to hope. O Lord God,thou art that God, and thy Words are true, and thou hast promised this Goodness unto thyServants. Thou, O Lord God, hast spoken it; be it unto thy Servants according to thy Word. Oturn the hearts of the Fathers to the Children, and of the Children to the Fathers. Where are thesoundings of thy Bowels? where are the movings of their Bowels? O let the Distresses of thy Servants make their hearts to turn within them, and their Repentings to kindle together, and give us once again, the* men after thine own heart, *and set thou up Shepherds over us, that wefear no more, nor be dismayed, neither be lacking, as thou hast promised.So we thy People, and Sheep of thy Pasture, will give thee thanks forever, and praise thy Name to all Generations. O Lord, thy People say,* Amen. *Let all thy Ministers say,* Amen, *Lord Jesus, say thou,* Amen.

FINIS.

P-JA1-2. A most familiar explanation of the Assemblies shorter catechism wherein their larger answers are broken into lesser parcels, thereby to let in the light by degrees into the minds of the learners : to which is added in the close, a most brief help for the necessary but much neglected duty of self-examination to be daily perused : and to this is subjoined a letter of Christian counsel to a destitute flock - Alleine, Joseph, 1634-1668., Westminster Assembly (1643-1652). Shorter catechism

A Most Familiar EXPLANATION OF THE ASSEMBLIES *Shorter Catechism.* Wherein their Larger Answers are broken into Lesser Parcels, thereby to let in the light, by degrees, into the minds of the Learners. To which is added, in the close, a most brief help for the necessary, but much neglected duty of self-examination, to be daily perused. And to this is subjoined; a Letter of Christian Counsel, to a destitute Flock.

The last Edition Corrected and much amended.

By *JOS. ALLAINE,* late Preacher of the Gospel at *Taunton* in *Somerset-shire,* a Lover of Truth and Peace.

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AN ADMONITION TO THE READERS.

I Am not insensible, that this little tract may seem to many, as a thing born out of due time. But they that have their spiritual senses exercised, and have seen and tasted, how jejune, and lifeless, and insipid the more public exercises of religion somewhere are; will be easily convinced, that *now* they are called to double their diligence in family duties. And since it is the great charge of Householders (), to teach their Children, and their (), households after them, and to () catechize them in the way wherein they should go (whereunto the present exigencies, do more than ordinarily oblige them) it may not seem altogether unseasonable, to have added this plain and familiar help for their assistance.

If therefore the earnest Calls of your suffering Ministers, the dreadful Charge of immortal souls, the strict Commands of your Maker and Judge, have engaged you in a resolution to set up this much neglected, but necessary and most beneficial exercise, let me advise you to take this plain method. First, let those under your charge learn the Answers in the Assemblies Catechism, Then ask them these little Questions drawn from thence, and if they are at a loss, show them out of which part of the greater Answer, they should have made return to the lesser Question. And this would be the more effectual, if you did run over all a second time, that they might observe the force of every clause and word in the Answer out of the Assembly, before you pass to examine them further on. Do not put them upon learning the Scriptures, till they ean get through all the Catechism, and then examine them, how they can prove such or such a clause in the answer, leaving the order that the Scriptures lie in. And as ever you desire to see the happy issue, of this most useful exercise.

1. Let it be done solemnly, and appoint stated times for the weekly performing it; and if through necessity, or negligence, you should omit the season, watch for an opportunity speedily to do it, at least let it be done once the oftener the next week.

2. Set to everyone his task, according to their several capacities, and be punctual in requiring it, and show yourselves as zealous for the doing of God's work, as you are for your own. But let not the explicatory Questions and Answers be learnt without book by any, because this would be a needless burden, and they are in effect learnt already by them that can give an account of the Catechism itself.

This I cannot omit, that it is my fervent desire, that not only the younger, but also the elder sort would become students of the Catechism, and (if able) commit it to memory. Beloved, would you know wherein you might rejoice the soul of your Minister, would you do me a pleasure and refresh me in my tribulations for your sakes? why, herein you may do it. This would be no little pleasure to me, and (I am sure) no little profit to you. O the miserable defect of knowledge, even among Professors themselves, for want of humility and diligence to commit to memory the principles of religion?

There is a twofold knowledge; Confused and Distinct; The confused knowledge is only to know the *quod sit,* that there is such or such a thing: and here, too often, many Professors rest. The distinct knowledge is, to understand the *quid sit,* and to be able to give a description of any grace, privilege, or the like, and the difference of it from any other; and also the *cur sit,* or the ground or reason from the Scripture, why they do believe such or such a truth: and here men do (generally) unhappily fail.

Beloved, my ambition is, that you should grow in grace, and the knowledge of our Lord Jesus Christ, that you should be clear and distinct in your knowledge, that there should not not be one among you, but should be able to give a good account of his faith from the Word of Truth. Verily, it is no small shame for men of years, under the Gospel (especially for Professors, and this when we have yet such easy and excellent helps) not to be able to prove the main point of our religion from the Scriptures, and to give a solid description of faith, repentance, justification, sanctification, effectual calling, and the like; which will never be done to purpose, except they will learn a Catechism. If any think themselves above it, I fear it is from their pride and ignorance: for my part, I profess myself a learner. Well, will you learn with me? why should you not stir up each other, and engage together, that you will set to this work? O that I might but hear that you would so far gratify the request of a Messenger of Christ, and his Embassador to youward.

Quest. 1. *WHat is the chief end of man?*

Ans. Mans chief end is to glorify God, and to enjoy him forever.

Q. *Is man's chief end to seek himself?*

A. No.

Q. *Is it to enjoy the profits and pleasures of this world?*

A. No.

Q. *Is it to glorify God, and enjoy him forever?*

A. Yes.

Q. *What do you mean by man's chief end?*

A. That which God did chiefly intend, or aim at, in making man; and which man is chiefly to intend.

Q. *What is man's chief duty?*

A. To glorify God.

Q. *What is man's chief happiness?*

A. To enjoy God.

Q. *May a man have another subordinate, or less principal end, besides glorifying, and enjoying God?*

A. Yes.

Q. *May a man make anything else his ultimate, or principal end, besides glorifying and enjoying God?*

A. No.

Q. *Is the glorifying, and enjoying of God, man's subordinate end, or else his ultimate, and chief end?*

A. His chief end.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The Word of God which is contained in the Scriptures (of the Old and New Testament) is the only rule to direct us how we may glorify and enjoy him.

Q. *Hath God given any rule to direct us?*

A. Yes, the Scriptures.

Q. *Whose Word is the Scriptures?*

A. The Word of God.

Q *Where is the Word of God contained?*

A. In the Scriptures.

Q *How are the Scriptures divided?*

A. Into the Old and New Testament.

Q. *Are not the Apocryphal Books Scripture, nor any other, but the Books of the Old and New Testament?*

A. No.

Q. *What is the Word to be with reference unto us?*

A. A Rule.

Q. *Is any other Rule sufficient for our direction?*

A. No, this is the only Rule.

Q. *Can we receive sufficient directions from our own wisdom, or the light of nature, to come to glorify, and enjoy God?*

A. No.

Q. *Can we receive sufficient direction from God's works of Creation, and Providence?*

A. No.

Q. Is the Scripture a sufficient Guide?

A. Yes.

Q. In what do the Scriptures direct us?

H. How we may glorify God, and enjoy him forever.

Q. Can we never learn then how to glorify God here, or to enjoy him hereafter, without the guidance, and directions of the Scriptures?

A. No.

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God, and what God requires of man.

Q. *Doth the Scripture teach us all matters of Faith, or all that we are bound to believe?*

A. Yes.

Q. *And all matters of practice, or what we are bound to do?*

A. Yes.

Q. *Is not a Christian bound to believe anything, as a point of Faith, but what is taught in the Scriptures?*

A. No.

Q *Nor bound to do anything, as necessary to Salvation, but what is taught in the Scriptures?*

A No.

Q. 4. *What is God?*

A. God is a Spirit, I finite, Eternal and Unchangeable, in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.

Q *Is God a man like unto us?*

A. No.

Q. *What kind of substance is he then?*

A. A Spirit.

Q. *Is he a corporal, visible Substance?*

A No.

Q *Is he a Spirit without body, or bodily parts?*

A. Yes.

Q. *Is be an infinite, or finite Spirit?*

A. An Infinite.

Q. *What do you mean by infinite?*

A. Without bounds, or limits.

Q. *Is God an eternal Spirit?*

A. Yes.

Q. *What is to be eternal?*

A. To be from everlasting to everlasting, or without beginning, or end.

Q *Is God unchangeable?*

A. Yes.

Q. *Is it proper to God only to be Infinite, Eternal, and Unchangeable?*

A. Yes.

Q. *Are these then incommunicable attributes in God,* (viz. *his Infiniteness, Eternity and unchangeableness) and such as are not to be found in any Creature?*

A. Yes.

Q. What is God Infinite, Eternal, and Unchangeable in?

A. In his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.

Q *May a Creature be wise, holy, just, good and true?*

A. Yes.

Q. *Are Wisdom, Power, Holiness, &c. proper to God only?*

A. No.

Q. Are these communicable attributes then?

A. Yes.

Q. But are they in the same manner in the Creatures as in God;

A. No.

Q. Is any Creature infinite, eternal, or unchangeable in being, wisdom, power, &c.

A. No.

Q. Is God infinite in being?

A. Yes.

Q. Doth he fill all things, and all places?

A. Yes.

Q. But is he not besides his general and essential presence, which is equally everywhere, by a special, and gracious presence amongst his people?

A. Yes.

Q. And by a special manifestation of his presence in Heaven?

A. Yes.

Q. Is God infinite in his Wisdom?

A. Yes.

Q. Is there anything that God is ignorant of?

A. No.

Q. Doth he know our very hearts and thoughts?

A. Yes.

Q. Is God infinite in power, or Almighty?

A. Yes.

Q. Is nothing too hard for him?

A. No.

Q. Is God infinite in holiness?

A. Yes.

Q. Does he love, or allow of sin?

A. No.

Q. Is God infinite in justice?

A. Yes.

Q. Is there anything unjust that God doth?

A. No.

Q. Is he just in all his Decrees, Actions, and Dispensations?

A. Yes.

Q. Is God Infinite, Eternal, and Unchangeable in Goodness?

A. Yes.

Q. Is he good in himself, and is all goodness from him?

A. Yes.

Q. Is God infinite in his truth?

A. Yes.

Q. Can he err, or be deceived?

A. No.

Q. And is God eternal and unchangeable, as well as infinite, in his being, Wisdom, Power &c.

A. Yes.

Q. 5. *Are there more God's than one?*

A. There is but one only, the living and true God.

Q. *Is there a God?*

A. Yes.

Q. *Are there many false God's?*

A. Yes.

Q *Were not the Heathen-idols God's?*

A. No.

Q. *Is there but only one true God?*

A. No.

Q. And is he the living God?

A. Yes.

Q. 6. *How many persons are there in the God-head?*

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q *Are there many persons in the Godhead?*

A. Yes.

Q. How many?

A. Three.

Q. Do all these three persons subsist in the same essence, or God-head?

A. Yes.

Q. Are there three God-heads?

A. No.

Q. Which of these three persons was made man for us, and became our Redeemer?

A. The Son.

Q. Is the Son God as well as the Father?

A. Yes.

Q. *Is the Holy Ghost God?*

A. Yes.

Q. Are there three God's then?

A. No but one, and the same.

Q. *What are these the same in, in personal properties?*

A. No.

Q. In what then?

A. In substance, or essence.

Q. Is one of these persons greater than the other?

A. No.

Q. Are they equal?

A. Yes.

Q. What are they equal in?

A. In power, and glory.

Q. 8. *What are the decrees of God?*

A. The decrees of God are his eternal purpose according to the counsel of his Will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

Q. What hath God fore-ordained in his Decrees?

A. Whatsoever comes to pass.

Q. Doth nothing come to pass, but what, and when, and how God hath fore ordained in his Decrees?

A. No.

Q. To what end hath God fore-ordained whatsoever comes to pass?

A. For his own glory.

Q. Doth nothing come to pass but God intends his glory by it?

A. No.

Q. Of what date is the purpose of God's Decree?

A. It is eternal.

Q. What did God take up his Decrees for, was he moved thereto by his creatures, or by anything in or with him?

A. No.

Q. Did he Decree all things merely according to the counsel of his Will?

A. Yes.

Q. How doth God execute his decrees?

A. God executeth his decrees in the works of Creation and Providence.

Q. How manifold are the works of God?

A. Twofold, of Creation and Providence.

Q. Are the works of Creation, and Providence, the execution of his eternal Decrees?

A. Yes.

Q. Doth God do nothing in the works of Creation, and Providence, but what he from eternity decreed?

A. No.

Q. 9. *What is the work of Creation?*

A. The work of Creation is God's making all things of nothing, by the Word of his Power, in the space of six days, and all very good.

Q. Whose work is the work of Creation?

A. God's.

Q. What is it to create?

A. To make of nothing.

Q. Can none create, or make a thing of nothing, but God?

A. No.

Q. What did God make in the Creation?

A. All things.

Q. Of what did he make them?

A. Of nothing.

Q. By what did he make them?

A. By the Word of his Power.

Q. *In what time did he make them?*

A. In the space of six days.

Q. *Of what quality did he make them?*

A. All very good.

Q. 10. *How did God create man?*

A. God created man male and female after his own Image, in knowledge, right•ousness, and holiness, with dominion over the Creatures.

Q. *Who created man?*

A. God.

Q. *Of what kind did he create him?*

A. Male, and Female.

Q. *What mean you by Male, and Female?*

A. Man, and Woman.

Q. *After what image or likeness did he create them?*

A. After his own image.

Q. *Wherein did the image of God on man c•n••t?*

A. In Knowledge, Righteousness and Holiness, and Dominion over the Creatures.

Q. *Which was the internal part of God's image?*

A. Knowledge, Righteousness, and Holiness.

Q. *Which the external?*

A. Dominion over the Creatures.

Q. *Did God make man in a state of sin, or holy, and righteous?*

A. Holy, and righteous.

Q. 11. *What are God's works of Providence?*

A. God's Works of providence are his most holy, wise, and powerful preserving, and governing all his Creatures, and all their actions.

Q. *Is there a Providence?*

A. Yes.

Q. *Which are the parts of God's Providence?*

A. Preserving, and Governing all things.

Q. *What things doth God preserve, and govern in his Providence?*

A. All his Creatures.

Q. *What even the least, yea and the worst, and the most casual?*

A. Yes.

Q. *Is there nothing then but God's Providence doth reach to it?*

A. No.

Q. *In what doth God preserve and govern all his Creatures?*

A. In all their actions.

Q. Is there anything that doth need his preservation?

A. No.

Q. Is there anything that is not under his government?

A. No.

Q. After what manner doth God preserve and govern all his Creatures?

A. Holily, powerfully, wisely.

Q. Is there wisdom in all God's Providences?

A. Yes.

Q. Is there no sin nor unrighteousness in God's Providences?

A. No.

Q. 12. *What special Act of Providence did God exercise towards man in the estate wherein he was created?*

A. When God created man, he entered into a Covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

Q. When God created man, what did he do with him?

A. He entered into a Covenant with him.

Q. Into what Covenant?

A. A Covenant of life.

Q. Why do you call it a Covenant of life?

A. Because in this Covenant God promised eternal life.

Q. How many Covenants hath God made with man?

A. Two, the Covenant of works, and the Covenant of grace.

Q. Which of these was the Covenant, which God entered into first with man, when he was created?

A. The Covenant of works.

Q. Did God promise life to man upon any condition on his part?

A. Yes.

Q. *What was the condition of this Covenant?*

A. Works, or obedience.

Q. *Why was the first Covenant called a Covenant of works?*

A. Because works or obedience, was the alone condition of this Covenant.

Q. *What special command did God give to man, for the trial of his obedience?*

A. He forbad him to eat of the tree of Knowledge, of good, and evil.

Q. *Why was the forbidden tree, called the tree of Knowledge, of good, and evil.*

A. Because thereby man came to know good, and evil; good by the loss of it, and evil by the feeling of it.

Q. *Under what penalty did God forbid him to eat?*

A. Upon pain of death.

Q. 13. *Did our first Parents continue in the state wherein they were created?*

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. *Did our first Parents fall?*

A. Yes.

Q. *From what did they fall?*

A. From the estate wherein they were created.

Q *What estate was that?*

A. A Holy, and happy estate.

Q *What did they fall by?*

A. By sinning against God.

Q. *Who fell from the estate wherein they were created?*

A. Our first Parents.

Q. *What were they forced to sin?*

A. No.

Q. *Was it by the voluntary abuse of their own free will•?*

A. Yes.

Q. *Had man free willi nthe state of innocence, till he sinned it away?*

A. Yes.

Q. *Were not our first Parents confirmed in the state of innocence?*

A. No.

Q. 14. *What is Sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God.

Q. *What is the Rule which sin is an offense against?*

A. The Law of God.

Q. *What is meant by the Law of God?*

A. The whole word of God *Ps.* 119. 7.

Q. *How many ways may we offend against the Law of God?*

A. By coming short of it, or transgressing against it.

Q. *Is any want of Conformity to the Law, or coming short of it, a sin?*

A. Yes.

Q. *Is any transgressing of it a sin?*

A. Yes.

Q. *What is it to transgress the Law?*

A. To pass the bounds that the Law sets.

Q. *What do you mean by Conformity to the Law?*

A. Agreeableness, or suitableness to it.

Q *Is any want of agreeableness to the Law a sin?*

A. Yes.

Q. *What? if we come short of it in the least?*

A. Yes.

Q *Doth want of Conformity to the Law, take in original sin, and sins of omission; and transgressing of the Law, sins of commission?*

A. Yes.

Q. *Is nothing sin, but what is against God's Law?*

A. No.

Q. *Is the Law the Rule then by which we may know what is duty, and what is sin?*

A. Yes.

Q. 15. *What was the Sin whereby our First Parents fell from the Estate wherein they were Created?*

A. The sin whereby our first Parents fell from the state wherein they were created, was their eating the forbidden fruit.

Q. *What did our first Parents fall by?*

A. By sin.

Q. *By what sin?*

A. Eating the forbidden fruit.

Q. 16. *Did all Mankind fall in Adams first transgression?*

A. The Covenant being made with Adam not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. *Who sinned with Adam, and fell with him?*

A. All mankind.

Q. *What did Christ sin in him, and fall with him?*

A. No, but only all mankind that descended from him, by ordinary generation?

Q. *Who of all mankind had an extraordinary generation?*

A. Jesus Christ.

Q. *In what transgression of Adam did all mankind sin in him, and fall with him?*

A. In the first transgression.

Q. *Did they sin in him in all the transgressions that ever he committed?*

A. No.

Q. *With whom was the Covenant made?*

A. With Adam.

Q. *Was it made with him for himself?*

A. Yes.

Q. *For himself only?*

A. No.

Q. *For whom was it made with him besides himself?*

A. For all his posterity.

Q. *Is this the reason, why all mankind sinned in Adam, and fell with him, because the Covenant was made with him, not only for himself, but for all his posterity?*

A. Yes.

Q. 17. *Into what estate did the fall bring Mankind?*

A. The fall brought mankind into an estate of sin and misery.

Q. *What brought mankind into the estate of sin and misery.*

A. The fall.

Q. *Whom did it bring into an estate of sin and misery?*

A. All mankind.

Q. *Is all mankind by nature in a state of sin?*

A. Yes.

Q. Is any man without sin?

A. No.

Q. Is misery the consequence of sin?

A. Yes.

Q. 18. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto a man fell, consists in the guilt of Adams first sin, the want of Original righteousness, and the corruption of his whole nature, which is commonly called Original sin, together with all actual transgressions which proceed from it.

Q. Doth the sinfulness of man consist in the guilt of Original sin?

A. Yes.

Q. And in the guilt of actual transgressions, which proceed from these?

A. Yes.

Q. How many sorts of sin be there then in which the sinfulness of that estate, into which man fell, doth consist?

A. Two, Original, and Actual.

Q. Wherein consists Original sin?

A. In three things, as

- 1. The guilt of Adams first sin.
- 2. The want of Original righteousness.
- 3. The corruption of the whole nature.

Q. What is guilt?

A. A binding over to punishment.

Q. Are we guilty of Adams *sin?*

A. Yes.

Q. Of what sin of Adams?

A. Of his first sin.

Q. *Is the guilt of Adams first sin, part of Original sin?*

A. Yes.

Q. *What do you mean by Original righteousness?*

A. That holiness, and righteousness, that m•n was at first created in.

Q. *Is man born with the Image of God upon him, in holiness, and righteousness?*

A. No.

Q. *Doth he want then that first righteousness in which he was created?*

A. Yes.

Q. *Is man's nature corrupted?*

A. Yes.

Q. *How much of his nature?*

A. His whole nature.

Q *What is he all over defiled, and corrupted in every part, and in every faculty of soul, and body?*

A. Yes.

Q. *By what is man so universally corrupted?*

A. By Original sin.

Q. *What is the guilt of Adams first sin, want of Original righteousness, and corruption of man's whole nature, commonly called?*

A. Original sin.

Q. *Why is it called Original sin?*

A. Because it is the sin that we have from our very birth, and Original, or the beginning of our being.

Q. *Is man guilty of actual sin besides his Original?*

A. Yes.

Q. *What is actual sin?*

A. That which proceeds from Original.

Q. *Do all actual transgressions, or sins of our lives, proceed from Original, or that of our natures?*

A. Yes.

Q. 19. *What is the misery of that estate whereinto man fell?*

A. The misery of that estate whereinto man fell is, that all mankind by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of Hell forever.

Q. *What hath man lost?*

A. Communion with God.

Q. *What do you mean by communion with God?*

A. Fellowship, and Friendship with God.

Q. *Is this lost by the fall?*

A. Yes.

Q. Doth part of man's misery by his fall consist in his loss?

A. Yes.

Q. What is man brought under by the fall?

A. Under God's wrath, and curse.

Q. Is man in the favor of God since the fall?

A. No.

Q. Is there an enmity bred between God and man by the fall?

A. Yes.

Q. What is the fruit of God's wrath upon man?

A. His curse.

Q. Is man since the fall under the blessing of God?

A. No.

Q. What are the parts of this curse?

A. All misery in this life, death itself, and the pains of Hell forever.

Q. What is man made liable to in his lifetime by the fall?

A. All miseries of this life.

Q. What is he liable to at the end of this life?

A. Death itself.

Q. Doth man's misery end with his life?

A. No.

Q. What is he made liable unto after this life?

A. The pains of Hell.

Q. How long?

A. For ever.

Q. What are all the miseries of this life, and the pains of death, and Hell, the fruit of the fall?

A. Yes.

Q. What is it that hath brought us to lose communion with God, to be under his wrath and curse? &c.

A. The fall.

Q. whom hath the fall brought into this miserable condition?

A. All mankind.

Q. 20. *Did God leave all Mankind to perish in the state of sin and misery?*

A. God having out of his mere good pleasure from all eternity, elected some to everlasting life, did enter into a Covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. Must all mankind unavoidably perish in their sins, and misery?

A. No.

Q. *Doth he save all from their sins, and misery?*

A. No.

Q. *Whom doth he save?*

A. Only the Elect.

Q. *What do you mean by the Elect?*

A. those whom God hath chosen to everlasting life.

Q. *Hath God elected any?*

A. Yes.

Q. *Hath God elected all?*

A. No, but only some.

Q. *What hath God chosen or elected them unto?*

A. To everlasting life.

Q. *What was the reason of God's choosing, or electing them?*

A. His mere good pleasure.

Q. *Was it for no desert of theirs that they were chosen?*

A. No.

Q. *When did God choose, or elect them?*

A. From all eternity.

Q. *What did God do for his Elect, to accomplish his decree touching their salvation?*

A. He entered into Covenant with them.

Q. *What Covenant did God establish with the Elect, to bring about their salvation?*

A. The Covenant of Grace.

Q. *Could not the salvation of the Elect be brought about by the Covenant of Works?*

A. No.

Q. *What did God make a new Covenant then?*

A. Yes.

Q. *Why is it called the Covenant of grace?*

A. Because in this Covenant, God doth most especially manifest his free, and undeserved grace or favor.

Q. *What doth God promise to deliver the Elect out of in the Covenant of grace?*

A. Out of the estate of sin and misery.

Q. *What doth God promise to bring them into, in the Covenant of grace?*

A. Into a state of salvation.

Q. *How doth he promise to do this?*

A. By a Redeemer.

Q. *Doth the Covenant of grace find the Elect in a state of sin and misery?*

A. Yes.

Q *And doth it put them into a state of salvation?*

A. Yes.

Q. 21. *Who is the Redeemer of the Elect?*

A. The only Redeemer of God's Elect, is the Lord Jesus Christ, who being the eternal Son of God, became Man, and so was, and continueth to be God and Man in two distinct natures, and one Person forever.

Q. What is the name of our Redeemer?

A. Jesus Christ.

Q. Why is he called Jesus?

A. Because he is a Savior.

Q. Why Christ?

A. Because he is anointed to the Offices of a Prophet, Priest and King, which persons were usually anointed under the Law.

Q. What Relation doth Christ stand in to us?

A. He is our Redeemer.

Q. What is it to Redeem?

A. By price, or power to save any from bondage, or misery.

Q. Did Christ thus Redeem us?

A. Yes.

Q. Who is Christ the Redeemer of?

A. Of God's Elect.

Q. Whose Son was Christ?

A. The Son of God.

Q. What kind of Son?

A. His Eternal Son.

Q. Are there any other Sons of God besides Christ?

A. Yes.

Q. Is there any other Eternal Son?

A. No.

Q. Is the Son of God Eternal, in respect of his manhood, or only in respect of his Godhead?

A. In respect of his Godhead.

Q. What did the Eternal Son of God beco methat he might be our Redeemer?

A. He became man.

Q. Was Christ God, or Man?

A. Both God, and Man.

Q. How many natures be there in Christ?

A. Two, his Godhead, and his manhood.

Q. Was Christ God, and man here upon the Earth?

A. Yes.

Q. Doth he continue to be man, as well as God, now he is in Heaven?

A. Yes.

Q. Are there two distinct Persons in Christ?

No.

Q. *Are there two distinct natures in Christ?*

A. Yes.

Q. *Are not these two natures in Christ confounded, nor compounded?*

A. No, they are distinct.

Q. *How long doth Christ continue God, and man in two distinct natures, and one person?*

A: For ever.

Q. 22. *How did Christ, being the Son of God, become man?*

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Q. *What did Christ take to himself; when he became man?*

A. A true body, and reasonable soul.

Q. *Are these the necessary parts of a true man?*

A. Yes.

Q. *Did Christ take to himself a Phantastical body,* i.e. *only the shape and appearance of a body?*

A. No, a true body.

Q. *Did Christ's Divine nature enliven, and actuate his body instead of a soul?*

A. No.

Q. *Had Christ a reasonable soul, such as men have, as well as a true body?*

A. Yes.

Q. *Was he conceived in an ordinary way as others be?*

A. No.

Q How was he conceived then?

A. By the power of the Holy Ghost.

Q. In whose womb?

A. In the womb of the Virgin Mary.

Q. Was he made of her substance, and born of her?

A. Yes.

Q. Was he born in sin as others be, or without sin?

A. Without sin.

Q. 23. *What Offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer, executeth the Offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation and exaltation.

Q. Doth Christ carry on the work of our Redemption, in the execution, or discharge of his several Offices?

A. Yes.

Q. How many are the Offices of Christ?

A. Three, *viz.* of a Prophet, of a Priest, and of a King.

Q. How manifold was the state of Christ?

A. Twofold, of humiliation, and exaltation.

Q. Which estate was Christ in here upon the Earth?

A. The estate of humiliation.

Q. What estate is Christ now in in Heaven?

A. The estate of exaltation.

Q. In which of these estates doth Christ execute, or carry on these Offices of a Prophet, Priest, and King?

A. In both.

Q. Did Christ ex•cute these Offices, when he was here upon Earth?

A. Yes.

Q. Doth he cease to execute them now he is in Heaven?

A. No.

Q. 24. *How doth Christ execute the office of a Prophet?*

A. Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit the will of God for our salvation.

Q. Who doth execute for us the Office of a Prophet?

A. Christ.

Q. What doth Christ reveal to us as a Prophet?

A. The will of God:

Q. What do you mean by revealing?

A. Making known to us.

Q. For what end doth Christ reveal the will of God to us?

A. For our Salvation.

Q. By what means doth he reveal the will of God to us?

A, By his Word, and Spirit.

Q. Is his Word the outward means?

A. Yes.

Q. Is the Spirit the inward means?

A. Yes.

Q. *Is the word alone sufficient without the help of the Spirit, to make a saving discovery of the will of God unto us?*

A. No.

Q. *May we expect that the Spirit will discover to us the Will of God without the Word?*

A. No.

Q. *What, must the Word and Spirit go together then?*

A. Yes.

Q. Is there anything necessary to our Salvation that Christ hath not revealed, or made known to us?

A. No.

Q. *To which of Christ's Offices doth it belong to reveal, or make known to us the will of God?*

A. To his prophetical Office.

Q. 25. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest in his once offering up of himself a sacrifice to satisfy divine Justice, and reconcile us to God, and in making continual intercession for us.

Q. *Who doth execute for us the Office of a Priest?*

A. Christ.

Q. *Is Christ our only High Priest?*

A. Yes.

Q. *What be the parts of Christ's Priestly Office?*

A. They are two, *viz.* His offering himself a sacrifice, and his making intercession.

Q. *What did he offer up as a Priest to God?*

A. Himself.

Q. *In what way did he offer up himself?*

A. As a Sacrifice.

Q. *Was he offered up by some other against his own will.*

A. No.

Q. *Did he of his own accord offer up himself?*

A. Yes.

Q. *What, was Christ's body and soul the sacrifice that was offered up?*

A. Yes.

Q. *Was the Cross the altar on which he offered himself a sacrifice?*

A. No.

Q. *Was his Divine nature the altar that sanctified the gift of the Humane nature, and made it an acceptable Sacrifice for the end for which it was offered?*

A. Yes.

Q. *How often did Christ offer up himself a sacrifice?*

A. Only once.

Q. *Is he to be offered up no more?*

A. No.

Q. *Was his sacrifice, and oblation finished at his death?*

A. Yes.

Q. *To what end did Christ offer up himself a sacrifice?*

A. To satisfy Divine Justice.

Q. *And for what else?*

A. To reconcile us to God.

Q. *What do you mean by Divine Justice?*

A. The Justice of God.

Q. *What do you mean by reconciling us to God?*

A. Making God and us Friends.

Q. *Is Christ's once offering up of himself, sufficient for these ends?* viz. *to satisfy God's Justice and make God and us Friends?*

A. Yes.

Q. *What doth Christ do for us as a Priest, besides his offering up himself as a sacrifice?*

A. He maketh intercession for us.

Q. *What do you mean by Christ's making intercession for us?*

A. His praying, and making request to God for us.

Q. *Is Christ's intercession part of his Priestly office, as well as his oblation, or offering up himself a sacrifice?*

A. Yes.

Q. *Did Christ intercede for us on earth?*

A. Yes.

Q. *Doth be continue to make intercession for us now he is in Heaven?*

A. Yes.

Q. *Doth he intercede for us, by presenting his sacrifice, and merits for us before his Father?*

A. Yes.

Q. *And by presenting his will before his Father for us?*

A. Yes.

Q. *Doth he not pray for us vocally then?*

A. No.

Q. *But virtually?*

A. Yes.

Q. *Hath he finished his intercession, together with his sacrifice?*

A. No.

Q. *To which of Christ's offices doth it belong to offer sacrifices, and make intercession for us?*

A. To his priestly office.

Q. 26. *How doth Christ execute the office of a King?*

A. Christ executeth the office of a King, in subduing us to himself, in ruling and defending us, and restraining and conquering all his and our enemies.

Q. *Who is the King of the Church?*

A. Christ.

Q. *Doth Christ execute his Kingly office towards his people?*

A. Yes.

Q. And towards his enemies?

A. Yes.

Q. *How towards his people?*

A. First in subduing them to himself, and then in ruling, and defending them.

Q. *Do we submit to Christ of our own accord?*

A. No.

Q. *Are we by nature enemies to him?*

A. Yes.

Q. *Is he fain to subdue us by his Kingly power, before we become his peculiar people?*

A. Yes.

Q. *To whom doth Christ subdue us?*

A. To himself.

Q. *Are all true believers then Christ's subjects, and he their King?*

A. Yes.

Q. *And is the Church Christ's Kingdom in an especial manner?*

A. Yes.

Q. *Doth Christ leave us to our own care after he hath once subdued us?*

A. No.

Q. *Doth he rule, and govern his people as a King doth his subjects?*

A. Yes.

Q. *Doth he rule them by his Laws, and Spirit, and Officers, and Discipline?*

A. Yes.

Q. *Doth it then belong to Christ's Kingly Office, to ordain Laws, wake Officers, and appoint the use of censures for his Church?*

A. Yes.

Q. *What doth Christ do as a King with reference to his enemies?*

A. Restrain them, and conquer them.

Q. *Are his enemies ours, and ours his?*

A. Yes.

Q. *Whom of our enemies doth Christ restrain and conquer?*

A. All.

Q. *What Sin, Satan, Death, wicked men, the world, and all?*

A. Yes.

Q. *Will he suffer his, and our enemies to do what they list with us?*

A. No, he will restrain them.

Q. *Will he leave us to shift for ourselves?*

A. No.

Q. *Will he suffer any of our enemies finally to prevail against us?*

A. No.

Q. *Will he conquer them all at last?*

A. Yes.

Q. *To which of Christ's Offices doth it belong to subdue, and govern us, and to restrain, and conquer our enemies?*

A. To his Kingly Office.

Q. 27. Wherein consists Christ's Humiliation?

A. Christ's Humiliation consists in his being Born, and that in a low Condition, made under the Law, undergoing the miseries of this Life, the Wrath of God, and the cursed Death of the Cross, in being Buried, and continuing under the Power of Death for a time.

Q. Wherein be the four steps of Christ's Humiliation?

A. In his Birth, Life, Death, and after Death.

Q. What was the first step of Christ's Humiliation:

A. His being Born.

Q. In what condition was he Born?

A. In a low condition.

Q. Under what was Christ made?

A. Under the Law.

Q. Was this part of Christ's Humiliation, to be born, and that in a low condition too, and made under the Law?

A. Yes.

Q. What did Christ undergo in the course of his life?

A. The Miseries of this life.

Q. And was this another step of his Humiliation?

A. Yes.

Q. And what did he undergo in the close of his life?

A. The wrath of God, and cursed death of the Cross.

Q. Did Christ die an ordinary, natural death?

A. No.

Q. What kind of death did he die?

A. The death of the Cross.

Q. What death was that?

A. A cursed death.

Q. Was it not a most shameful, and painful death withal?

A. Yes.

Q: And did God's Wrath as well as his curse light upon Christ at his death?

A. Yes.

Q. And was his suffering of death another step of his Humiliation?

A. Yes.

Q. How was Christ humbled after death?

A. In his being buried, and remaining under the power of death.

Q. Did Christ immediately rise again?

A. No.

Q. For how long did he remain under the power of Death?

A. For a time.

Q. *Not forever?*

A. No.

Q. 28. *Wherein consists Christ's Exaltation?*

A. Christ's Exaltation consists in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the World at the last day.

Q: *Which be the four steps of Christ's Exaltation?*

A. His Resurrection, Ascension, Session at the Right hand of God, and coming to Judgment.

Q. *Did Christ rise again?*

A. Yes.

Q. *Whence did he arise?*

A. From the Dead.

Q. *When did he arise?*

A. On the third day.

Q. *Whither did he ascend?*

A. Up into Heaven.

Q. *Where doth he sit?*

A. At the Right hand of God the Father.

Q. *What mean you by sitting at God's Right hand?*

A. His being exalted to chief honor, power, and favor with God: as Princes do set them whom they highly love, and favor at their right hand, as I *Kings* 2. 19.

Q. *Shall be come again?*

A. Yes.

Q. *To what end?*

A. To judge the World.

Q *Who shall be the Judge at the last judgment?*

A. Christ.

Q. *Whom shall be judge?*

A. The World.

Q. *When shall be judge them?*

A. At the last day.

Q. *Was Christ exalted at his Resurrection, Ascension, and Session at God's Right hand?*

A. Yes.

Q. *And shall he be farther exalted in his coming to judgment?*

A. Yes.

Q. *Is Christ's Divine nature capable of a real Exaltation?*

A. No.

Q. *Was that exalted only declaratively?*

A. Yes.

Q. Was his human Nature exalted not only declaratively, but really?

A. Yes.

Q. 29. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us, by his holy Spirit.

Q. By whom is Redemption purchased?

A. By Christ.

Q. By whom is Redemption applied?

A. By his Holy Spirit.

Q. What do you mean by the applying Redemption to us?

A. Making it ours.

Q. Must there be a work of the Spirit then in us, without which Christ's work for us cannot be available, or made ours?

A. Yes.

Q. Can we no other way be made partakers of Christ's Redemption, but by the Spirits application?

A. No.

Q. What kind of applications is that which the Spirit makes?

A. An effectual application.

Q. Cannot the Minister do it effectually, without the Spirit?

A. No.

Q. 30. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applieth to us the Redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. What doth the Spirit work in us in order to the applying of Christ's Redemption to us?

A. He works Faith in us.

Q. Can we believe of ourselves?

A. No.

Q. Will not the word of itself work faith in us without the Spirit?

A. No.

Q. No• the Spirit ordinarily without the Word?

A. No.

Q. What doth the Spirit do for us by Faith?

A. He doth thereby unite us to Christ.

Q. Are believers then united to Christ?

A. Yes.

Q. By whom?

A. By the Spirit.

Q. *By what?*

A. By Faith.

Q. *When is it that the Spirit works faith in us, and by faith unites us unto Christ?*

A. In our effectual Calling.

Q. 31. *What is Effectual Calling?*

A. Effectual Calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

Q. *What kind of calling is it that is here described, a common, external, and ineffectual calling?*

A. No.

Q. A *saving, internal, and effectual calling?*

A. Yes.

Q. May men be externally called by the ministry of the Word, and yet not effectually, and savingly called?

A. Yes.

Q. Whose work is effectual calling?

A. The work of God's Spirit.

Q Is effectual vocation then the proper work of the Spirit, as our Redemption is the proper work of Christ?

A. Yes.

Q. What is the first thing the Spirit doth for men in effectual calling?

A. He doth convince them.

Q. What doth he convince them of?

A. Of their sin, and misery.

Q. What do you mean by convincing them of their sin, and misery?

A. Making them feeling to know what a sinful, miserable, and undone condition they are in.

Q. Are none effectually called but they that have been some way or other convinced of their sin, and misery?

A. No.

Q. What doth the Spirit do for the Elect, after he hath shown them soundly their sin, and misery?

A. He doth farther enlighten their minds.

Q. Have all that be effectually called their minds enlightened with saving knowledge?

A. Yes.

Q. Is gross ignorance then a certain sign of one that remains uncalled, and unconverted?

A. Yes.

Q. To the knowledge of whom doth the Spirit lead the convinced sinner?

A. To the Knowledge of Christ.

Q. Is it sufficient to our effectual calling to have our minds enlightened and changed from ignorance to knowledge?

A. No.

Q. Must there be a change upon our wills too?

A. Yes.

Q. What then doth the Spirit do farther for the sinner when he hath enlightened his mind?

A. He doth renew his Will.

Q. Do the Wills of men remain unchanged, when they are effectually called?

A. No.

Q. Are there new inclinations then in the Wills of those that are effectually called, that they love the good that they hated before, and bate the evil that they loved before?

A. Yes.

Q. Why doth the Spirit convince us of our Sins, enlighten our Minds, and renew our Wills?

A. That he may persuade and enable us to embrace Jesus Christ.

Q. Doth he no more then persuade our Wills?

A. He doth also enable us.

Q. Are not we able of ourselves to embrace Christ though he be offered to us?

A. No.

Q. *Are we as unwilling, as unable to embrace Jesus Christ?*

A. Yes.

Q. *Who is it that persuadeth us, and enableth us, and makes us willing?*

A. The Spirit.

Q. *Doth the upshot of our effectual calling consist in answering Christ's call, and embracing him?*

A. Yes.

Q. *Is Christ offered to us sinners then?*

A. Yes.

Q. *Where?*

A. In the Gospel.

Q. *How is Christ offered to them?*

A. Freely.

Q. 32. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called do in this life partake of justification, Adoption, Sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. *What do you mean by Justification?*

A. Making of us righteous, or guil tless.

Q. What by Adoption?

A. A making of us Children.

Q. What by Sanctification?

A. Making us holy.

Q. *Who are they that partake of Justification, Adoption, and Sanctification?*

A. All they that are effectually called.

Q. Are no others justified, sanctified, and adopted, but only they that are effectually called?

A. No.

Q. When do they partake of these benefits of Justification, Adoption, and Sanctification?

A. In this life.

Q. And do they partake of any other benefits?

A. Yes. The benefits that do accompany, or flow from Justification, Adoption and Sanctification.

Q. 33. What is Justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. *Whose act is Justification?*

A. God's.

Q: Is it because of something in us moving him thereunto that he doth justify us?

A. No.

Q What is the moving cause then of our Justification?

A. God's free Grace.

Q. *What doth God do for us in Justifying us?*

A. Pardon our sins.

Q. What sins?

A. All our sins.

Q. What else doth he do for us in Justifying us?

A. Accepts as righteous

Q. How? in the sight of men, or of God?

A. In the sight of God.

Q. *Doth then the justification of a sinner lie in God's pardoning of his sin, and accepting of his person as righteous?*

A. Yes.

Q. *For what is it that God doth pardon and accept us as Righteous?*

A. For the righteousness of Christ:

Q. *Is it not for some merits, or satisfaction of ours, in part at least, that God doth pardon our sins, and accept us righteous?*

A. No, But [only] for the Righteousness of Christ.

Q. *What is necessary on God's part for making this righteousness of his, ours?*

A. His imputing it to us.

Q. *What do you mean by his imputing righteousness to us?*

A. His accounting it ours.

Q. *What is necessary on our part to the making of this righteousness of Christ ours?*

A. Our receiving it.

Q. *How is this righteousness received by us?*

A. By Faith.

Q. *Are we not justified by our works then?*

A. No.

Q. *But by Faith alone?*

A. Yes.

Q. *How and why by Faith alone?*

A. As that grace which alone receiveth the righteousness of Christ.

Q. 34. *What is Adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. *Whose act is adoption?*

A. God's.

Q. *What doth move him to adopt us? any desert of ours?*

A. No.

Q. *What then?*

A. His free gree.

Q. *Are we not by nature children of God.*

A. No: but children of wrath.

Q. *What doth God do for us in Adoption?*

A. Receive us into the number of children, and give us a right to all the privileges of children.

Q. *Are there any special privileges belonging to God's children?*

A. Yes.

Q. *And have we a right to all those by adoption?*

A. Yes.

Q. 33. *What is Sanctification?*

A. Sanctification is the work of God's free grace? whereby we are renewed in the whole man after the Image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. *Are we able to renew or satisfy ourselves?*

A. No.

Q. *Whose work is it then to sanctify us?*

A. The work of the Spirit.

Q. *Can none but he sanctify us?*

A. No.

Q. *Can we merit, or deserve it at his hands, that he should do it for us?*

A. No.

Q. What doth move him then to sanctify us?

A. Free grace.

Q. What do you mean by God's free grace?

A. His free and undeserved favor.

Q. What is done for us in Sanctification?

A. We are renewed.

Q. Wherein are we renewed by Sanctification?

A. In the whole Man.

Q. Is it enough to be renewed in some part?

A. No.

Q. Must it be a total and universal renovation then?

A. Yes.

Q. After what Image, or pattern are we renewed in Sanctification?

A. After the Image of God.

Q. What is it it to be made new after the Image of God?

A. To be made like to him in knowledge, righteousness, and holiness.

Q. Is none truly sanctified, but he that is quite changed and become a new man?

A. No.

Q. You have described the habit of Sanctification, which lies in being renewed in the whole man after the Image of God: Wherein stands the exercise of Sanctification?

A. In dying to sin, and living to righteousness.

Q. Do those that are truly sanctified live in their sins?

A. No.

Q. Do all that are truly sanctified, mortify their sins, or die to them?

A. Yes.

Q. Is Mortification, or dying to sin, a necessary part of Sanctification?

A. Yes.

Q. What is it to live unto righteousness?

A. As living Trees to bring forth the fruits of righteousness, or good works.

Q. Do all they that are truly sanctified not only abstain from, and mortify sin; but also bring forth the fruits of righteousness or good works?

A. Yes.

Q. Is Vivification or living to righteousness, a necessary part of the exerc se of Sanctification?

A. Yes.

Q. Are we perfectly sanctified or renewed at once?

A. No.

Q. Are we by degrees then more and more enabled to die unto sin by Sanctification, and live unto Righteousness?

A. Yes.

Q. 35. *What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. *Are there any benefits which flow from justification, adoption, and sanctification?*

A. Yes.

Q. *How many are they?*

A. Five, *viz.* 1. Assurance of God's love. 2. Peace of Conscience. 3. Joy in the holy Ghost. 4. Increase of grace. 5. Perseverance therein to the end.

Q. *Whence doth assurance of God's love, peace of Conscience, joy in the holy Ghost, &c. flow?*

A. From our Justification, Adoption, and Sanctification.

Q. *What can none have assurance of God's love, nor true peace, or joy, but they that are truly justified and sanctified?*

A. No.

Q. *What is it a false peace and comfort then that men have while they remain unsanctified?*

A. Yes.

Q *When do these benefits flow from Justification, Adoption ond Sanctification?*

A. In this life.

Q. *May one that is truly justified and sanctified have assurance of God's love in this life?*

A. Yes.

Q. *And from thence peace of Conscience, and joy in the holy Ghost also?*

A. Yes.

Q. *Which of these benefits do flow from the sense and sight of our Justification, Adoption, and Sanctification?*

A. Assurance of God's love, peace of conscience, and joy in the holy Ghost.

Q. *Which of them do flow from the being of Justification, Adoption, and Sanctification?*

A. Increase of grace, and perseverance therein to the end.

Q. *Is it requisite to the getting of peace and assurance, that we get the sight and sense of our justification and sanctification?*

A. Yes.

Q. *May a man that is truly justified, and sanctified, be without assurance, peace, and joy, (at least for a time) if he have not the sense of his Justification and Sanctification?*

A. Yes.

Q. Do increase of grace, and perseverance therein to the end, necessarily flow from Justification, Adoption, and Sanctification?

A. Yes.

Q. What do all then that are truly sanctified increase in grace, and persevere therein to the end?

A. Yes.

Q. Do they always actually, and sensibly increase?

A. No.

Q. Are they always of a growing disp sition, and desirous to grow?

A. Yes.

Q. And do they actually grow at some time or other if there be time, and opportunity?

A. Yes.

Q, Is it consistent with grace to rest satisfied in present attainments, and not to desire and reach out after a farther growth?

A. No.

Q. Do none that are truly justified and sanctified fall away totally and finally?

A. No.

Q. 37. *What benefits do believers receive from Christ at death?*

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and their bodies being still united to Christ, do rest in their graves till the resurrection.

Q. Do the benefits and privileges of believers end with their lives?

A. No.

Q. What benefits have they in respect of their souls at death?

A. They are made perfect in holiness, and do immediately pass into glory.

Q. What benefit have they in respect of their bodies at death?

A. They are still united to Christ, and do rest in their graves until the Resurrection.

Q. Are believers made perfect in this life?

A. No.

Q. When are they made perfect?

A. At death.

Q. What are they th•n made perfect in?

A. In holiness.

Q. *What is it of believers that is made perfect at death?*

A. Their souls.

Q. *Whose souls are made perfect?*

A. Believers.

Q. *None but believers?*

A. No.

Q. *Do their souls die with their bodies, and see corruption?*

A. No.

Q. *Are their souls made perfect when their bodies are corrupted?*

A. Yes.

Q. *Whither do the souls of believers pass after death?*

A. Into glory.

Q. *How long after death do they pass into glory?*

A. Immediately.

Q. *What, as soon as they are out of their bodies?*

A. Yes.

Q. *Do not their souls sleep in the grave with their bodies? or stay in Purgatory?*

A. No.

Q. *Are their bodies at rest?*

A. Yes.

Q. *Where?*

A. In their graves.

Q. *What forever?*

A. No.

Q. *How long then?*

A. Only until the Resurrection.

Q. *Are believers united to Christ in their bodies as well as their souls?*

A. Yes.

Q. *Doth not Death break that union, and separate them from Christ?*

A. No.

Q. *Do their bodies still continue united unto Christ?*

A. Yes.

Q. 38. *What benefit do believers receive from Christ at the Resurrection?*

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged, and acquitted in the day of judgment, and made perfectly blessed in full enjoying of God to all eternity.

Q. *Shall believers be raised up?*

A. Yes.

Q. When?

A. At the Resurrection.

Q. *What do you mean by the Resurrection?*

A. The rising from the dead.

Q. What estate shall believers be raised in?

A In glory.

Q. *Who shall be raised in glory?*

A. Believers.

Q. *Shall they rise in such an estate as they were in before?*

A. No.

Q. What benefits shall believers have at Judgment?

A. They shall be acknowledged, and acquitted.

Q. After what manner shall they be acknowledged and acquitted?

A. Openly.

Q. Will God acquit them from all their sins, and the wicked slanders?

A. Yes.

Q. *And acknowledge and own them before all the world?*

A. Yes.

Q. When shall they be thus acknowledged and acquitted?

A. In the day of Judgment.

Q. What benefits shall they have after Judgment?

A. They shall be made perfectly blessed.

Q. Wherein?

A. In the enjoyment of God.

Q. What kind of enjoyment of God shall they then have?

A. A full enjoyment.

Q. *What without interruption, or intermission?*

A. Yes.

Q. For how long?

A. To all eternity.

Q. Doth true blessedness stand in the enjoyment of God?

A. Yes.

Q. And perfect blessedness in the full enjoyment of God, to all eternity?

A. Yes.

Hitherto are the matters of faith, which make up the first part of the Catechism, or what man is to believe concerning God. Now follows the second part concerning the duty of which God requires of man.

Q. 39. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will.

Q. Is there any duty which God req•ireth of man?

A. Yes.

Q. What is that duty?

A. Obedience.

Q. To what?

A. To his will.

Q. Is God's secret will the rule of our duty?

A. No.

Q. What then?

A. His revealed will.

Q. Where is the will of God revealed?

A. In his Word.

Q. And is that the rule of our duty?

A. Yes.

Q. 40. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the Moral Law.

Q. Did God at first give any Law to man for the rule of his obedience?

A. Yes.

Q. What, the Ceremonial, or judicial Law?

A. No.

Q. *What Law then did he give at first for the rule of man's obedience?*

A: The Moral Law.

Q. Doth God rule man by Law?

A. Yes.

Q. *Why was God's Law revealed to man?*

A. For the rule of his obedience.

Q. *Is man then in his obedience to look that it be according to the Law, as his Rule?*

A. Yes.

Q. 41. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the ten Commandments.

Q. *How many Commandments are there?*

A. Ten.

Q. *Is that which you call the Moral Law, the same that we have in the ten Commandments?*

A. Yes.

Q. *Is the whole Law of God, and duty of man, shortly summed up, and briefly comprehended in these Commandments?*

A. Yes.

Q 42. *What is the sum of the ten Commandments?*

A. The sum of the ten Commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind: and our neighbor as ourselves.

Q. What is the comprehensive duty of all the Commandments?

A. Love.

Q *How manifold is this love?*

A. To God, and our neighbor.

Q. How must we love God?

A. With all our heart, and with all our soul, with all our mind, and with all our strength.

Q. *How must we love our Neighbor?*

A. As ourselves.

Q. Who is our Neighbor?

A. Every man.

Q. *Must we love our Neighbor with the same degree of love as we do ourselves?*

A. No.

Q. *Must we love our Neighbor with the same truth of love as we do ourselves?*

A. Yes.

Q. *Is this the sum of all the Commandments, to love God with all our hearts, and our Neighbor as ourselves?*

A. Yes.

Q. 43. *What is the Preface to the ten Commandments?*

A. The Preface to the ten Commandments is in these words, *I am the Lord thy God which hath brought thee out of the Land of Egypt, out of the house of bondage.*

Q. What doth the Preface to the ten Commandments teach us?

A. The Preface to the ten Commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments.

Q. *Are we bound to keep God's Commandments?*

A. Yes.

Q. *Which of his Commandments?*

A. All his Commands.

Q. *Is there any reason why we should keep God's Commandments?*

A. Yes.

Q. *How many are the Reasons why we should keep God's Commandments?*

A. Three: *viz.* 1. God is the Lord. 2. And our God. 3. And our Redeemer.

Q. *Is this a Reason why we should keep his Commandments, because he is the Lord?*

A. Yes.

Q. *And because he is our God?*

A. Yes.

Q. *And because he is our Redeemer?*

A. Yes.

Q. *Where are we taught, that because God is the Lord, and our God, and Redeemer, therefore we must keep his Commandments?*

A. In the Preface to the ten Commandments.

Q. *Which words in the Preface do teach us that God is the Lord?*

A. These words [*I am the Lord*].

Q. *Which words do teach us that he is our God?*

A. These words [*Thy God*].

Q. *Which words do teach us that he is our Redeemer?*

A. These words [*That brought thee out of the land of Egypt, and out of the house of bondage*].

Q. *Were we ever in Egypt, or the house of bondage?*

A. Yes: in a spiritual Egypt, and bondage under sin.

These two Rules must be learnt for the understanding of the Commandments.

- *R.* 1. That when any sin is forbidden, the contrary duty is required; and when any duty is required, the contrary sin is forbidden.
- *R.* 2. That where any sin is forbidden, all the kinds and degrees of it, temptations and incentments to it are likewiseforbidden; and when any duty is required, all the kinds, and the highest perfection of it, together with all the means and helps to it, are also required.

Q. 45. *Which is the first Commandment?*

A. The first Commandment is, [*Thou shalt have no other God's before me*].

Q. 46. *What is required in the first Commandment?*

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

Q. *Is there something required, as well as something forbidden in this and every Commandment?*

A. Yes.

Q. *Are we required to know God?*

A. Yes.

Q. *May we lawfully or safely live in ignorance of God?*

A. No.

Q. *Against what Commandment is ignorance?*

A. Against the first.

Q. *Is it sufficient to know there is a God, though we do not own, nor acknowledge him to be a God to us?*

A. No.

Q. *How must we own or acknowledge God?*

A. To be the only true God, and our God.

Q. *Doth the first Commandment require us to have a God?*

A. Yes.

Q. *And to have the true God for our God?*

A. Yes.

Q. *May we have any other God besides him?*

A. No.

Q. *May we have any other God with him?*

A. No.

Q. *Must we own him for the* [only] *true God?*

A. Yes.

Q. *And for our only God?*

A. Yes.

Q. *Doth the First Commandment determine then of the only right Object of Divine worship, or whom only we must worship?*

A. Yes.

Q. *Is it enough for us to know and verbally to acknowledge and make profession of him?*

A. No.

Q. *What must we do more?*

A. We must worship and glorify him.

Q. *What worship of God is here required, either inward or outward?*

A. Both.

Q. *Are we required then to worship God with the inward worship of the mind, as for example, to trust in him, and to love, fear, esteem, desire, and obey him?*

A. Yes.

Q. *And with the outward worship too, as to pray to and praise him?*

A. Yes.

Q. *How manifold then is the worship here required?*

A. Inward and outward.

Q. *How are we to worship and glorify God?*

A. Accordingly: That is, as the only true God, and our God.

Q. *What above, and before all others?*

A. Yes.

Q. Do we worship and glorify him as God, when we love, fear, or obey any other more then him, or before him?

A. No.

Q. *In what Commandment are we required to make profession of worship, and glorify God?*

A. In the First Commandment.

Q. 47. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the denying or not worshipping and glorifying the true God, as God, and our God, and the giving that worship and glory to any other, which is due to him alone.

Q. Is it a sin to deny God not only in our words, but in our works, or in our thoughts?

A. Yes.

Q Is Atheism forbidden in this Commandment?

A. Yes.

Q. What is Atheism?

A. The having of no God.

Q. And are Profaneness and Idolatry forbidden in this Commandment?

A. Yes.

Q. What is Profaneness?

A. The not worshipping and glorifying of God.

Q. Is it not enough to give some kind of external worship to God, unless we do worship and glorify him [as] *God?*

A. No.

Q. What is Idolatry?

A. The giving to anything that worship and glory which is due to God alone.

Q. *Is it Idolatry to give God's outward worship to any other; as for example, to pray to Saints, or Angels, or the like?*

A. Yes.

Q. *Is it Idolatry to give God's inward worship to any other; as for example, to love, fear, desire, or trust in anything more than God?*

A. Yes.

Q. Are all vile Idolaters then that prefer anything before God; that do seek themselves & their own ends more than the glory of God?

A. Yes.

Q. Are these the three great sins forbidden in this Commandment, as Atheism, or denying of God; Profaneness, or the not worshipping and glorifying of God, and idolatry, or the giving of his worship and glory to any other.

A. Yes.

Q 48. *What are we specially taught by these words* [before me] *in the first Commandment?*

A. These words *before me,* in the first Commandment, teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

Q. Doth God see all things?, even the inward thoughts and moti•ns of the heart.

A. Yes.

Q. *Doth he take notice of it if we have any other God;*

A. Yes.

Q. *And is he much displeased with it?*

A. Yes.

Q. *Where are we taught, that God taketh notice of us, and is much displeased with the sin of having any other God?*

A. In these words [*before me*] in the first Commandment.

Q. 49. *Which is the second Commandment?*

A: The second Commandment is, [*Thou shalt not make unto thee any graven Image, or any likeness of anything that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands, of them that love me, and keep my Commandments.*

Q. 50. *What is required in the second Commandment?*

A. The second Commandment requireth, the receiving, observing, and keeping pure and entire, all such religious worship and Ordinances as God hath appointed in his word.

Q. *Is there anything required in the second Commandment?*

A. Yes.

Q. *How can you say it requireth anything, since it seems only to forbid,* viz. [Thou shalt not make to thyself any graven Image, &c.]

A. Where any sin is forbidden, the contrary duty is required.

Q. *May we worship God after our own imaginations and inventions?*

A. No.

Q. *Must we worship him only according to his own appointment and institution?*

A. Yes.

Q. *Doth the second Commandment determine then of the only right way and means in and by which God will be worshipped?*

A. Yes.

Q. *What is required of us here with reference to God's worship and ordinances?*

A. To receive them, observe them, keep them pure and entire.

Q. *What are we required to receive, observe, keep pure and entire?*

A. The religious worship, and ordinances that God hath appointed.

Q. *And not the superstitious inventions that men have ordained?*

A. No.

Q. Which of God's ordinances are we required to receive, observe, keep pure and entire.

A. All.

Q. Hath he appointed what worship and ordinances he will be served in?

A. Yes.

Q. Where?

A. In his word.

Q. May we reject God's worship and ordinances?

A. No.

Q. Must we receive them?

A. Yes.

Q. May we neglect or oppose them?

A. No.

Q. Must we observe them?

A. Yes.

Q. May we corrupt them?

A. No.

Q. Must we keep them pure?

A. Yes.

Q. Must we not mix human inventions with them?

A. No.

Q. May we not suffer any of them to be lost?

A. No.

Q. Must we keep them whole and entire, neither adding to them, nor taking from them?

A. Yes.

Q. 51. *What is forbidden in the second Commandment?*

A. The second Commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Q. May we worship Images as God?

A. No.

Q. May we worship the true God in and by Images?

A. No.

Q. Is it Idolatry not only to worship Images instead of God, which is forbidden in the first Commandment, but also to worship God by Images?

A. Yes.

Q. And is this the Idolatry forbidden in this Commandment?

A. Yes.

Q. And is all will-worship forbidden here?

A. Yes.

Q *What is will-worship?*

A. The worshipping of God any way not appointed in his word.

A. *Is it sinful to worship God after a way of our own devising?*

A. Yes.

Q. *May we worship him what way we please?*

A. No.

Q. *Are these the great sins forbidden in the second Commandment,* viz. *Idolatry, or the worshipping of God by images, and all will-worship, or the worshipping of God any other way then, he hath appointed in his word?*

A. Yes.

Q. 52. *What are the reasons annexed to the second Commandment?*

A. The reasons annexed to the second Commandment are, God's sovereignty over us, his propriety in us, and his zeal he hath to his own worship.

Q. *Hath God a sovereignty over us, propriety in us, and a zeal for his own worship?*

A. Yes.

Q. *And must we upon this account keep his Commandment?*

A. Yes.

Q *What do you mean by a sovereignty over us?*

A. Supreme power, dominion, and authority over us.

Q. *What do you mean by propriety in us?*

A. His just Right, and Title to us as his own.

Q. *Will he suffer men to corrupt his worship, and set up their own inventions in his service, and not be greatly angry with them?*

A. No.

Q. *In which words of the second Commandment are these reasons hinted?*

A. In these words (For I the Lord thy God, am a jealous God, visiting the iniquity of the Fathers upon the Children unto the third and fourth generation of them that hate me, and showing mercy to thousands of them that love me, and keep my Commandments.

Q. *In which of these words is the first reason hinted, why we should keep this Commandment,* viz. *God's sovereignty over us?*

A. In these words (for I the Lord.)

Q. *In which words is the second reason contained,* viz. *God's propriety in us?*

A. In these words [my God.]

Q. *In which words is the third reason contained,* viz. *The zeal that he hath to his own worship?*

A. In these words [Am a jealous God.]

Q. *Wherein doth God express his zeal for, and jealousy about, his own worship.*

A. In punishing the breakers, and rewarding the keepers of this Commandment, to many generations.

Q. *In which words of the Commandment is that held forth?*

A. In these words [Visiting the iniquity of the Fathers upon the children unto the third, *&c.* and showing mercy to thousands, *&c*]

Q. 53. *Which is the third Commandment?*

A. The third Commandment is, [*Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.*]

Q. 53. *Which is the third Commandment?*

A. The third Commandment requireth the holy and reverend use of God's Names, Titles, Attributes, Ordinances, Word, and Works.

Q. *Doth the third Command require the use of God's Names, Titles, Ordinances,* &c.

A. Yes.

Q. *What kind of use doth it require?*

A. An holy and reverent use.

Q. *Doth God look then that not only his worship be performed aright for the matter of it, but doth he also heed the manner* [how] *it be performed?*

A. Yes.

Q. *And doth the third Commandment determine of the only right manner of God's worship?*

A. Yes.

Q. *What is meant by the name of God, when its said,* [Thou shalt not take the name, *&c.*]

A. By his Name is understood anything whereby he makes himself known.

Q. *Doth God make himself known to us by his Name, Titles, and Attributes?*

A. Yes.

Q. *And by his Ordinances, Words, and Works?*

A. Yes.

Q. *And are all these comprehended under the* [Name] *of God?*

A. Yes.

Q. Is this then that which is meant, when it is said, [Thou shalt not take the Name of the Lord in vain] *That we should not use his Names, Titles, or Attributes, Ordinances, Words, or Works, in a vain, irreverent, or unholy manner?*

A. Yes.

Q. What are some of God's Names?

A. Jehovah, Jah, Lord, God, *&c.*

Q. May we use these slightly, and irreverently in our ordinary speech, crying on every slight occasion, O Lord, O God, O Jesus, God forgive me, and the like?

A. No.

Q. Must not this be done without seriousness and holy reverence?

A. No.

Q. What are some of God's Titles?

A. Creator, Father, Preserver of men, Hearer of Prayers, King of Kings, King of Saints, and the like.

Q. What do you mean by God's Attributes?

A. These perfections and properties of his Nature, whereby he makes himself known to us, and is distinguished from his Creatures.

Q. What are some of them?

A. Infiniteness, eternity, and unchangeableness, *&c.*

Q. Are God's ordinances, as Prayer, and the like, a part of his name?

A. Yes.

Q. May we be vain or irreverent in praying, hearing, &c. or suffer our minds to wander about other things?

A. No.

Q. Is there required then in this Commandment, not only an outward reverence of the body in the use of God's ordinances, but especially in the inward reverence of the mind?

A. Yes.

Q. Must there be some care taken too of outward reverence, so far as it may serve to express and further the inward affections of the mind?

A. Yes.

Q. May we read or hear the holy word of God vainly, and slightly, without Consideration, Observation, Meditation?

A. No.

Q. Must we make a holy use of God's works, taking notice of God in them?

A. Yes.

Q. Is it a sin not to take notice of the glorious wisdom, power and goodness of God, expressed in his works of Creation?

A. Yes.

Q. Is it a sin not to take notice of, or not to be afflicted with God's works of Providence, and his dealings with us, and with others, especially the Church?

A. Yes.

Q. In what Commandment is the holy use of God's Creatures, and of his Providences and dispensations required?

A. In the third.

Q. 55. *What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth all profaning or abusing of anything, whereby God maketh himself known.

Q. Doth it forbid the profaning of anything whereby God makes himself known?

A. Yes.

Q. What, the profaning of his names by swearing, for swearing, cursing? &c.

A. Yes.

Q. And the profaning of his Ordinances by formality and slightness?

A. Yes.

Q. And the profaning of his word by idle jests, or wresting it to color our sins?

A. Yes.

Q. And the profaning of his works, by making an unholy use of them?

A. Yes.

Q. Doth it forbid the abusing of anything, whereby God makes himself known?

A. Yes.

Q. What is it to abuse?

A. To use to a wrong end, or in a wrong manner.

Q. *Doth this Command forbid the abusing of God's works; as for example, of his Creatures, to pamper our lusts, or of his Providences, to harden us in our sins?*

A. Yes.

Q. And the abusing of his Ordinances to low, and carnal, much more to carnal men's sinful, and wicked ends?

A. Yes.

Q. Where is hypocrisy, or the making use of Religion for carnal ends, eminently forbidden?

A. In the third Commandment.

Q. 56. *What is the reason annexed to the third Commandment?*

A. The reason annexed to the third Commandment, is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. *Is there any reason annexed to the third Commandment?*

A. Yes.

Q. What do you mean by being annexed?

A. Added or joined to it.

Q. In which words is the reason annexed to the third Commandment expressed?

A. In these words [*For the Lord will not hold him guiltless that taketh his name in voin*]

Q. What is meant by God's not holding him guiltless?

A. That he will not suffer him to escape his righteous Judgments.

Q. *May the breakers of this Commandment escape punishment from men?*

A. Yes.

Q. Will God suffer them to escape?

A. No.

Q. Will not God hold us guiltless then, though we do perform the worship he requires, except we do it in a holy, serious, and reverent manner?

A. No.

Q. 57. *Which is the fourth Commandment?*

A. The fourth Commandment is, [*Remember the Sabbath day to keep it holy, six days shalt thou labor and do all thy works: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made Heaven and Earth, the Sea, and all that is in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.*]

Q. 58. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his Word; expressly one whole day in seven, to be a holy Sabbath unto himself.

Q. Doth the fourth Commandment require any espe•ial time to be kept holy?

A. Yes.

Q. What time?

A. Such as God hath appointed in his Word.

Q. Doth the fourth Commandment then determine of the special time for divine worship, as the three foregoing Commands do of the Object, means, and manner of worship?

A. Yes.

Q. *Hath God left us to keep what time we please?*

A. No.

Q. *What proportion of time hath God expressly set apart in his word to be kept holy to himself.*

A. One whole day in seven.

Q. *Is this Commandment to be understood of the seventh day in order, that is, the last of the seven, or the seventh in number, that is, one in seven?*

A. Of the seventh in number.

Q. *Hath God left the determining which day in seven it should be (whether the first or the last) to some other precept?*

A. Yes.

Q. *Is the fourth Command then a Moral precept, that is to say, of perpetual force, binding Christians now, as well as Jews heretofore, to the observation of it?*

A. Yes.

Q. *Doth it cease to be of force?*

A. No.

Q. 59. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the Resurrection of Christ, God hath appointed the seventh day of the week to be the weekly Sabbath: and the first day of the week, ever since to continue to the end of the world, which is the Christian Sabbath.

Q. *Which day of seven was at first appointed for the* Sabbath?

A. The last.

Q. *Which day of the seven did God since appoint to be the Sabbath?*

A. The first.

Q. *When was the seventh or last day of the week appointed to be the Sabbath?*

A. From the beginning of the world.

Q. *Was it only from the time of the giving of the Law of* Moses?

A. No.

Q. *Was it ordained for man in Paradise at the beginning of the world?*

A. Yes.

Q. *How long did the seventh or last day of the week continue to be the Sabbath?*

A. Until the Resurrection of Christ.

Q. How long hath the first day been the weekly Sabbath?

A. Ever since the Resurrection of Christ.

Q. Was the Resurrection of Christ, and the finishing the work of our Redemption on the first day of the week, the reasons why Christians do keep it as the Sabbath?

A. Yes.

Q. And is it therefore called the Lord's day?

A. Yes.

Q. And is the first day of the week, or the Lord's day, a Christian Sabbath.

A. Yes.

Q. How long doth it continue to be the Sabbath?

A. To the end of the World.

Q. What is the meaning of the word Sabbath?

A. A day of holy rest.

Q. 60. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified, by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. *Is the Sabbath to be sanctified?*

A. Yes.

Q. *In what sense is God said to sanctify the holy Sabbath?*

A. By making it holy.

Q. In what sense are we said to sanctify the Sabbath?

A. By keeping it holy.

Q. Did God sanctify it by way of consecration?

Q. Yes.

Q. And must we sanctify it by way of application, i.e. *applying it to those ends and exercises for which God did consecrate it?*

A. Yes.

Q. Is the rest of the Sabbath a part of our sanctifying it?

A. Yes.

Q. What kind of rest must it be? a mere civil rest?

A. No.

Q. Or a mere carnal and bodily rest, such as the Ox and the Ass must have on the Sabbath?

A. No.

Q: What rest then?

A. An holy rest.

Q. How long must this be?

A. All that day.

Q. From what must we rest? from spiritual employments and recreations?

A. No.

Q. From what then?

A. From worldly employments and recreations?

Q May we not do our own work upon the Sabbath day?

A. No.

Q. Nor follow our own sports and pastimes, nor spend the time in our ease and sloth?

A. No.

Q *Fro n what worldly employments and recre tions must we rest? from such as are sinful in themselves, and unlawful at any time?*

A. Yes.

Q. And not only from such, but even from those that are lawful at other times?

A. Yes.

Q. *And how must we spend the time?*

A. In the exercise of God's worship.

Q. *May we spend it idly?*

A. No.

Q. In what exercise must we spend it?

A. Both in the public and private exercises of God's worship.

Q. *May we stay at home, and spend our time in the Private Exercises of God's Worship with the neglect of the Public?*

A. No.

Q. *May we not rest satisfied in giving attendance on the public worship, but must we also be careful at home in the Private?*

A. Yes.

Q. *May not worldly business be done in any Case upon the Sabbath day.*

A. Yes.

Q. *What works then may lawfully be done on the Sabbath day, besides the works of Piety.*

A. The works of Necessity and Mercy.

Q *What do you call the works of Necessity?*

A. Such as could not be done before, and cannot be deferred until after the Sabbath.

Q. *May works of mercy be done upon the Sabbath day, such as visiting the sick, feeding our bodies, and our beast? &c.*

A. Yes.

Q. *And why is this Commandment delivered as to all in general, so especially to governors of families? Is it because it is not enough for them to sanctify the Sabbath themselves, but they must also look that it be strictly observed, in, and by their families, and because they are apt to hinder their households in and by business of their own?*

A. Yes.

Q. 61. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the omission or careful performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about worldly employments or recreations.

Q. *Doth it forbid the omission of the duties required?*

A. Yes.

Q. What do you mean by the omission of them?

A. The leaving them undone.

Q. Doth it forbid the careless performance of the duties of the Sabbath?

A. Yes.

Q. *And the profaning of the day?*

A. Yes.

Q. *How many ways may the Sabbath be profaned?*

A. Three.

- 1. By idleness.
- 2. By doing that which is in itself sinful.
- 3. By unnecessary thoughts, words, or works, about worldly employments and recreations:

Q. *May we not be idle upon the Sabbath day?*

A. No.

Q. *May we sleep and loiter away the time?*

A. No.

Q. *Is it profaning the day by doing that which is in itself sinful?*

A. Yes.

Q. *Is it enough to forbear that which is sinful, though we do neglect that which is good?*

A. No.

Q. Is it a profanation of the Sabbath, to let our thoughts unnecessarily run upon worldly affairs?

A. Yes.

Q. *Or to let our tongues run upon worldly business?*

A. Yes.

Q. *Or to set our hands to worldly employments?*

A. Yes.

Q. *Must we neither work nor play upon the Sabbath day?*

A. No.

Q. *But spend all the day in God's special Service?*

A. Yes.

Quest. 62. *What are the Reasons annexed to the Fourth Commandment?*

A. The reasons annexed to the fourth Commandment are, God's allowing us six days of the week for our own employment, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

Q. *Are there many reasons annexed to the fourth Commandment to enforce it?*

A. Yes.

Q. *How many are there?*

A. Four, *viz.*

- 1. God's allowing us six days of the week for our own employment.
- 2. His challenging an especial propriety in the seventh.
- 3. His own example.
- 4. His blessing the Sabbath day.

Q. *Hath God allowed us any days in the week?*

A. Yes.

Q. *What hath he allowed them to us for?*

A. For our own employments.

Q. *Is it God's will that everyone should have some employment?*

A. Yes.

Q. *How many days hath God allowed us for our own employments?*

A. Six.

Q. *And is it his will that men should ordinarily spend the six days of the week in their employments?*

A. Yes.

Q. *And is this a reason why we should not cut short God's allowance of one day for his work, because he hath allowed six times as much for ours?*

A. Yes.

Q. *In which words of the Commandment is this reason hinted, of God's allowing of us six days of the week for our own employment?*

A. In these words, [*Six days shalt thou labor and do all thyork.*]

Q. Must we dispatch all our work upon the six days, that we may have nothing to hinder us upon the Lord's day?

A Yes.

Q. In which words doth God challenge a special propriety in the seventh day?

A. In these words, [*but the seventh day is the Sabbath of the Lord thy God.*]

Q. *In which words is God's own example urged, as a reason why we should work six days, and keep holy the seventh?*

A. In th•s• words, [*sor in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day.*]

Q. *In which words is God's blessing the Sabbath day hinted, as a reason why we should keep it?*

A. In these words, [*wherefore the Lord blessed the seventh day, and hallowed it.*]

Q. Hath God then blessed the Sabbath day, and appointed it to be a means of blessing unto us?

A. Yes.

Q. Doth God require us to [Remember] *the Sabbath-day, as a means for the keeping of it holy?*

A. Yes.

Q. Are we apt to forget it?

A. Yes.

Q. *And cannot we duly sanctify it without we remember it before hand, to prepare for it, and conveniently to dispatch our worldly business in season out of the way?*

A. No.

Q. 63. Which is the fifth Commandment?

A. The fifth Commandment is, [*Honor thy father and thy mother, that thy days may be long upon the Land which the Lord thy God giveth thee*].

Q. 64. What is required in the fifth Commandment?

A. The fifth Commandment requireth the preserving the honor, and performing the duties belonging to everyone in their several places and relations, as superiors, inferiors, or equals.

Q. *Are all sorts of Relations comprehended under the words* [Father and Mother] *in the fifth Commandment?*

A. Yes.

Q. And all sorts of duties in the word [Honor]?

A. Yes.

Q. What doth this Commandment require with reverence to our Relations?

A. Preserving the honor, and performing the duty belonging to them.

Q. How many sorts of Relations be there?

A. Three, Superiors, Inferiors, and Equals.

Q. What do you mean by superiors?

A. Such as are any way above us, whether in Family, Church, or State.

Q. *Are all that are above us, whether in Power, or Wealth, or age, or gifts, Superiors?*

A. Yes.

Q. Doth this Commandment require reverence, respect, submission, and obedience towards Parents, Masters, Husbands, Magistrates, Ministers, &c. *as being Superiors?*

A. Yes.

Q. What do you mean by Inferiors?

A. Such as are below us in Gifts, Place, Estate, or otherwise.

Q. *Are Subjects, Wives, Children, Servants, Hearers, the Poor, the weak in grace or knowledge, comprehended under the name of Inferiors?*

A. Yes.

Q. *And must their Superiors be careful in performing their duties towards them; by caring for their bodies and souls, governing them with meekness and gentleness, correcting and reproving with moderation and wisdom?*

A. Yes.

Q. Are there duties to be performed to our equals?

A. Yes.

Q. *May we slight them, and carry ourselves scornfully towards them?*

A. No.

Q. Doth this Command require kindness and affableness towards our Equals, readiness to yield to them, and prefer them before ourselves?

A. Yes.

Q. 65. *What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing anything against the honor and duty which belongeth to everyone in their several places and relations.

Q. *Doth it forbid the neglecting our duty to our relations?*

A. Yes.

Q. And the doing anything against it?

A. Yes.

Q. May we disgrace or despise our supe riours, or speak evil of them, or carry ourselves irreverently towards them, or oppose and resist them?

A. No.

Q. *May we despise and slight our inferiors, or be rigorous towards them, and careless of their spiritual or temporal good?*

A. No.

Q. Is it a sin to neglect to instruct them, correct them, and keep them under government, or to neglect to encourage and countenance them when they do well?

A. Yes.

Q. *May we be discourteous, or envious towards our equals, or usurp over them, or rigorously stand upon our terms with them?*

A. No.

Q. 66. *What is the reason annexed to the fifth Commandment?*

A. The Reason annexed to the fifth Commandment, is a promise of long life and prosperity, (as far as it shall serve for God's glory, and their own good) to all such as keep this Commandment.

Q. Is there any reason annexed, or joined to the fifth Commandment?

A. Yes.

Q. *What is the reason?*

A. A promise of long life and prosperity.

Q. How far forth are these (and other temporal) mercies promised?

A. As far as they shall serve for God's glory, and our own good.

Q To whom is long life and prosperity promised?

A. To all such as keep this Commandment.

Q. 67. *Which is the sixth Commandment?*

A. The sixth Commandment is, [*Thou shalt not kill*].

Q. 68. *What is required in the sixth Commandment?*

A. The sixth Commandment requireth all lawful endeavors to preserve our own life and the life of others.

Q. *Doth the sixth Commandment concern the life of ourselves and others?*

A. Yes.

Q. *Doth it only forbid us to take away man's life?*

A. No.

Q. *Doth it require us also to use endeavors to preserve it?*

A. Yes.

Q. *Whose life doth it require us to use endeavors to preserve?*

A. Our own life, and the life of others.

Q. *May we then endeavor by any means whatsoever to preserve our own or others lives?*

A. No.

Q. *What kind of endeavors then must we use?*

A. Lawful endeavors.

Q. *What must we use* [All] *lawful means and endeavors?*

A. Yes.

Q. *May we not use unlawful means though our lives did hang upon it?*

A. No.

Q. *Are there here required all the means and helps to preserve the life of man?*

A. Yes.

Q. Is temperance in meat, drink, sleep, labor, recreations, and all other things here required, because this is a means to preserve our own life?

A. Yes.

Q. *Is contentedness, peaceableness, patience, meekness, readiness to forgive injuries, required in this Commandment, because these are means to preserve the life of others, as well as our own?*

A. Yes.

Q. 69. *What is forbidden in the sixth Commandment?*

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

Q. *Whose lives doth it forbid us to take away?*

A. Our own or our neighbors.

Q. *Doth it forbid the taking away the life of our neighbor in any case whatsoever?*

A. No.

Q. *How then doth it forbid us to take away our Neighbors life?*

A. Unjustly.

Q. *May there be a just cause of taking away our Neighbors life, as in executing a Malefactor at the command of a Magistrate, or in a lawful war, or upon the necessary defense of ourselves?*

A. Yes.

Q. *Doth it forbid only the direct taking away of our own, or our Neighbors life?*

A. No.

Q. *What else doth it forbid?*

A. Whatsoever tendeth thereunto.

Q. Is all kind of intemperance here forbidden, and all carking care, and excessive passions, because these do tend to take away our own life?

A. Yes.

Q. *And is hatred, and envy against others, and rash anger, strife, quarrelling, contention, and desire of revenge, here forbidden, because they do tend to the taking away of our neighbors life, as well as our own?*

A. Yes.

Q. 70. *Which is the seventh Commandment?*

A. The seventh Commandment is, [*Thou shalt not commit Adultery*].

Q. 71. *What is required in the seventh Commandment?*

A. The seventh Commandment requireth the preservation of our own and our neighbors chastity in heart, speech and behavior.

Q. *Doth the seventh Commandment concern the chastity of ourselves and others?*

A. Yes.

Q. *Doth it only forbid the taking away of chastity?*

A. No.

Q. *Doth it require us to preserve it?*

A. Yes.

Q. W•ose chastity doth it require the preservation of?

A. Of our own, and our Neighbors.

Q. *Wherein doth it require us to preserve our own and our Neighbors chastity?*

A. In heart, speech, and behavior.

Q. Must our words, and behavior be chaste?

A. Yes.

Q. *And must our hearts, thoughts, and desires be kept chaste?*

A. Yes.

Q. And doth this Commandment require us to use the means to preserve our own and others chastity?

A. Yes.

Q. *Are watchfulness over our eyes, and all our senses, and temperance, prayer, diligence in our callings, modesty, both in married and unmarried and avoiding all temptations to, and occasions of uncleanness required here, because they are means to preserve our own, and others chastity?*

A. Yes.

Q. 72. *What is forbidden in the seventh Commandment.*

A. The seventh Commandment forbiddeth all unchaste thoughts, words, and actions.

Q. *Are all sorts and degrees of uncleanness forbidden here; under the name of adultery in this Commandment?*

A. Yes.

Q. Is it a sin to use any dalliance, wanton looks, or any unchaste behavior?

A. Yes.

Q. Is it a sin to use any unchaste words, corrupt communications, and filthy songs?

A. Yes.

Q. May we not give entertainment so much as to an uncbast thought, without breaking this Commandment?

A. No.

Q. Doth it forbid self-pollution, and secret wantonness with ourselves, and corrupting our own chastity?

A. Yes.

Q. And all desires and attempts to corrupt others chastity?

A. Yes.

Q. Are all provocations to uncleanness, as filthy Pictures, mixed dancings, keeping company with filthy talkers, idleness gluttony, drunkenness, light and impudent carriage, forbidden in this commandment?

A. Yes.

Q. 73. *Which is the eighth Commandment?*

A. The eighth Commandment is, [*Thou shalt not steal*].

Q. 74. *What is required in the eighth Commandment?*

A. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. *What doth the eighth Commandment concern?*

A. The wealth of ourselves and others.

Q. *Doth it only forbid the wronging and prejudicing of our Neighbors, and of our own estate and wealth?*

A. No.

Q. Doth it also require us to procure and further it?

A. Yes.

Q. Doth this Commandment bind us to use the means of Procuring, Preserving, and furthering our own estates, as for example, to be frugal and thrifty in our expenses, to have a Calling, to be diligent in our labors, and careful, as far as we may, to secure our estates?

A. Yes.

Q. *Are we to use the means to procure and further our Neighbors wealth and outward estate, by justice in our dealings, faithfulness in our trusts, making restitution where we have done wrong, giving and lending according to others necessity and our own ability, and otherwise helping of our Neighbors?*

A. Yes.

Q. *May we use any unlawful means, as lying and deceit, to procure and further our wealth and outward estate?*

A. No.

Q. *Doth this Commandment require only the use of lawful endeavors?*

A. Yes.

Q. 75. *What is forbidden in the eighth Commandment?*

A. The eighth Commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbors wealth or outward estate.

Q. Doth it forbid not only stealing, but whatever else may unjustly hinder our own and our neighbors wealth?

A. Yes.

Q. Doth it forbid nothing but what doth hinder us, or others, unjustly?

A. No.

Q. Doth it forbid prodigality, idleness, wastefulness in gaming, and company-keeping, riot, carelessness, living above our estates, because these do hinder our own wealth, and outward estates?

A. Yes.

Q. Doth it forbid oppression, and false weight, false measures, corrupting, and adulterating of wares, and all fraudul••• and deceitful dealing, and injustice, because these do hinder the wealth and outward estate of others?

A. Yes.

Q. 76. *Which is the ninth Commandment?*

A. The ninth Commandment is [*Thou shalt not bear false witness against thy neighbor.*]

Q. 77. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man, and of our own, and our neighbors good name, especially in witness-bearing.

Q. *What doth the ninth Commandment concern?*

A. The good name of ourselves and others.

Q. *Is all that is prejudicial to our own good name, and our Neighbors, forbidden in this Commandment?*

A. Yes.

Q. *Is all that is helpful to procure and further our own and our neighbors good name here required?*

A. Yes.

Q *Are we required here to maintain the Truth?*

A. Yes.

Q. *And not only maintain it, but also promote it?*

A. Yes.

Q. *Where is the truth especially to be maintained?*

A. In witness-bearing.

Q. *Doth this Commandment require us to use the means for the manifesting of truth, by appearing, and standing for it, and speaking it fully and clearly, when we are called, and by a careful keeping of our promises?*

A. Yes.

Q. Is the defending of our innocence, and practicing whatsoever is lovely, and of good report, here required because th•se are means to maintain and promote our own good name?

A. Yes.

Q. And is the covering of others failings, defending their names, commending what is praise-worthy in them, readiness to believe any good we see in them, or bear of concerning them, r•quired in the ninth Command, in as far, and because these are means to maintain and pr•mote our neighbors good name?

A. Yes.

Q. 78. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbors good name.

Q. What Commandment forbiddeth that which is prejudicial to the truth?

A. The ninth.

Q. What do you mean by that which is prejudicial to the truth?

A. That which doth wrong the truth, or hinder the knowing of it.

Q. *Is lying then, or speaking falsely, equivocating, or speaking doubtfully, to the wronging of truth, or justice, and the perverting, and undue concealing of the truth here forbidden, because these are are prejudicial to the truth, and hinder its being known?*

A. Yes.

Q. *May we not lie for our own advantage, or to cover our faults, or for good ends?*

A. No.

Q. *Is all truth to be spoken at all times?*

A. No.

Q. May untruths be spoken at any time?

A. No.

Q. Doth this Commandment forbid whatsoever is injurious to our own good nam•?

A. Yes,

Q. What do you mean by being injurious to our good name?

A. That which doth hurt, or wrong our good name.

Q. May we lay ourselves open to contempt, and give occasion unto others to despise us?

A. No.

Q. Must we avoid the appearance of evil in things that be of an evil report?

A. Yes.

Q *May we speak or do that which is injurious to our neighbors good name?*

A. No.

Q. Is it forbidden in this Commandment, causelessly to entertain jealousies, and evil surmises of others; to speak evil of them behind their backs, to receive or spread evil reports of them, to carry tales, or countenance and hearken to tale-bearers?

A. Yes.

Q. *And to rail at, and revile others, and put misconstructions upon their carriage and actions, and to scoff at them?*

A. Yes.

Q. May we rejoice in their falls, and aggravate their sins, extenuate their graces, and lessen their praises?

A. No.

Q. And are all these forbidden, because they do hinder our neighbors good name?

A. Yes.

Q. 79. *Which is the tenth Commandment?*

A. The tenth Commandment is, [*Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbors*].

Q. 80. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

Q. *What frame of spirit doth the tenth Commandment require us to have, with reference to our own condition?*

A. Contentment.

Q. *What degree of contentment?*

A. Full contentment.

Q. *What frame of spirit doth it require us to have with reference to our neighbor?*

A. A right and charitable frame of spirit.

Q. Towards himself only?

A. Towards him, and all that is his.

Q. What is that right and charitable frame of spirit towards our neighbors? Is it to think no evil of them (without manifest cause) and to wish no evil to them, and to rejoice in their joy, and mourn in their affliction?

A. Yes.

Q. In what Commandment is contentment with our own condition, and a sympathizing, or fellow feeling with our neighbor in his condition, required?

A. In the tenth.

Q. 81. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.

Q. *What sin is here forbidden touching our own condition?*

A. Discontentment.

Q. *And what is forbidden touching our neighbors condition?*

A. Envy.

Q. *What is envy?*

A. Grieving at the good of our neighbor.

Q. *May we grieve and grudge at their honor, riches, preferment, esteem, and applause?*

A. No.

Q. Or at their eminency above us in gifts, or graces, or precedency before us, secretly wishing that they stood out of our light?

A. No.

Q. *Is it a sin then inwardly to rejoice in their disgrace, or suppress their deserved commendation, or envy their worth, because they are not of our party, and p••swas•on•*

A. Yes.

Q. *What sin against our neighbor, besides envy, is forbidden in this Commandment?*

A. All inordinate motions and affections to anything that is his.

Q. *What do you mean by inordinate motions?*

A. Such as are not ordered rightly according to the rule.

Q. *What special evil motion of the mind is here forbidden?*

A. Coveting.

Q. What is it to covet?

A. Unlawfully to desire that which is not our own.

Q. *What must we not covet?*

A. Any thing that is our neighbors.

Q. 80. *Is any man able perfectly to keep the Commandments of God?*

A. No mere man since the fall, is able in this life, perfectly to keep the Commandments of God, but doth daily break them in thought, word, and deed.

Q. *Was Adam able perfectly to keep the Commandments of God before the fall?*

A. Yes.

Q. Is man able perfectly to keep them now?

A. No.

Q. How long hath m•n been rendered unable perfectly to keep the commandments of God?

A. Since the fall.

Q. Christ was a man, and was not ee able perfectly to keep the Commandments of God though since the fall?

A. He was not a mere man.

Q. What do you mean by mere man?

A. One that is only a man.

Q. Is Christ not a mere man then, but God as well as man?

A. Yes

Q. Shall we be able to keep God's Commandments perfectly after this life, if we get to heaven?

A Yes.

Q. When then is man able perfectly to keep them?

A. In this life.

Q. May not we keep them sincerely in this life?

A. Yes.

Q. How cannot we keep them then in this life?

A. Not perfectly.

Q. Do we break God's Commandments?

A. Yes.

Q What, daily, and con•inually?

A. Yes.

Q. In what?

A. In thought, word, and deed.

Q. 82. *Are all transgressions of the Law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. What do you mean by more heinous?

A. More grievous, and more offensive in the sight of God.

Q. How many ways may some sins be more grievous and hein•us than others?

A. Two ways, *viz.*

- 1. Of themselves, and of their own nature.
- 2. By reason of their aggravations.

Q What do you mean by aggravations?

A. Such circumstances as do make a sin to be greater then without them it were.

Q. Do sins grow greater then of themselves, they were by their aggravating, or heightening circumstances: as for example, from the time when, the place where, the manner in which, the means by which, the reason why, the person by whom, the person against whom they are committed?

A. Yes.

Q. And are some sins of themselves, or in their own nature more heinous than others? As the highest sins against the First Table more heinous than the highest against the Second Table?

A. Yes.

Q. *And willful sins more heinous then fins of infirmity; sins against knowledge, then those of ignoranc; sins ripened into action, then sins begun in the thoughts; and sins of custom and deliberation, then those committed through some sudden passion and instant force of temptation?*

A. Yes.

Qu. 82. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

Q. What is it that deserveth God's wrath and cu•se?

A. Sin.

Q What sin?

A. Every sin.

Q. *What the least sin?*

A. Yes.

Q. What an evil thought, or an idle word?

A. Yes.

Q. What is the just deserts of the least sin?

A. God's wrath and curse.

Q. When doth sin deserve God's wrath and curse to be inflicted on man?

A. Both in this life, and that which is to come.

Q. 83. *What doth God require of us that we may escape his wrath and curse, due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of Redemption.

Q. Is God's wrath and curse due to us?

A. Yes.

Q. For what?

A. For sin.

Q. Is there any way to escape this wrath and curse?

A. Yes.

Q. *Is there anything required on our part to escape them?*

A. Yes.

Q. *What?*

A. Faith, Repentance, and a diligent use of means.

Q. *And doth he require repentance as well as Faith of us, or hath Christ repented and believed for us?*

A. He requireth them of us.

Q. *Who communicates to us the benefits of redemption?*

A. Christ.

Q. *What do you mean by communicating them to us?*

A. Conveying them, or imparting them to us?

Q. *Doth he communicate or convey his benefits by means, or without means?*

A. By means.

Q. *Doth he make use of any outward means to communicate or convey his benefits to us?*

A. Yes.

Q. *What benefits doth he by these means convey unto us?*

A. The benefits of redemption.

Q. *And cannot we escape without the use of these means?*

A. No.

Q. *What kind of use must we make of these means?*

A. A diligent use.

Q. *May we neglect them and yet escape?*

A. No.

Q. *Or will a careless use of them be enough?*

A. No.

Q. *Why doth God require of us Faith, and Repentance, and the diligent use of the outward means?*

A. That we may escape his wrath and curse due to us for sin.

Q. 84. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel.

Q. *In whom must our Faith be?*

A. In Jesus Christ.

Q. *Is Faith in Christ a common or a saving grace?*

A. A saving grace.

Q. *What do we do by Faith?*

A. Thereby we receive and rest upon Christ

Q. *What, do we receive by Faith only the benef••s of Christ?*

A. No.

Q. What, himself?

A. Yes.

Q. And doth faith rest upon Christ?

A. Yes.

Q. Upon any other besides Christ?

A. No.

Q. Or upon any other together with Christ?

A. No.

Q. Doth it receive and rest upon him alone?

A. Yes.

Q. For what doth Faith receive and rest upon Christ alone?

A. For salvation.

Q. Is Faith only the believing that Christ died for sinners?

A. No.

Q. Or is it the believing that he died in particular for me to save me?

A. No.

Q. Is it the receiving and resting upon Christ alone for salvation?

A. Yes.

Q. Is Christ offered to us?

A. Yes.

Q. Where?

A. In the Gospel.

Q. And doth true faith take or receive an offered Christ?

A. Yes.

Q. *How doth it take him?*

A. As he is offered in the Gospel.

Q. *Is Christ offered to us in the Gospel as our King, Priest, and Prophet?*

A. Yes.

Q. *And is it not true faith, except we thus take Christ, as he is offered?*

A. No.

Q. Doth faith enable us to take Christ as a King, to be ruled by him alone?

A. Yes.

Q. *And as a Priest, to be saved by him alone?*

A. Yes.

Q. And as a Prophet, to be guided by him alone?

A. Yes.

Q. *And have not they true faith that do not take Christ in all these respects?*

A. No.

Q. 85. *What is Repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner out of the true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after new obedience.

Q. What repentance is here described?

A. Repentance unto life.

Q. Why is it called Repentance unto life?

A. Because God hath promised us life upon our repentance.

Q *What do we in repentance turn from?*

A. From sin.

Q. *What do we turn unto?*

A. Unto God.

Q. *Doth it turn the heart?*

A. Yes.

Q. *And doth it turn the life?*

A. Yes.

Q. *And doth true repentance chiefly lie in our turning from sin unto God both in heart and life?*

A. Yes.

Q. *How doth the penitent turn from sin unto God?*

A. With grief for, and hatred of it:

Q. *Is there never true repentance without real grief for sin?*

A. No.

Q. *Is it not true repentance to forbear sin out of fear, except there be also an hatred of it?*

A. No.

Q. *Whence doth this grief for, and hatred of sin arise in the sinner?*

A. Out of the true sight of sin, and apprehension of the mercy of God in Christ.

Q. *Can there be no true repentance without a true sight and discovery of sin?*

A. No.

Q. *Will it be despair and not repentance, except with the sight of sin there be an apprehension (at least of a possibility) of mercy?*

A. Yes.

Q. *In and through whom doth the Penitent sinner apprehend some hope of mercy?*

A. In, and through Christ.

Q. *Doth he see any hope in himself, his own duties and deservings?*

A. No.

Q. *What purp•ses doth true Repentance make the sinner to take up?*

A. A purpose of new obedience.

Q. *Will true Repentance stand with a purpose to go on in sin?*

A. No.

Q. *Doth it always bring forth a purpose of new Obedience?*

A. Yes.

Q. Doh it bring forth a wavering, and unsettled purpose only?

A. No.

Q. What purpose then?

A. A full purpose.

Q. And is it an idle and ineffectual purpose?

A. No.

Q. What is this sincere purpose of obedience i•yned with?

A. Endeavour after it.

Q. 83. *What are the outward means whereby Christ communicateth to us the benefits of Redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments and Prayer, all which are made effectual to the Elect for salvation.

Q. Are Christ's Ordinances the means whereby he communicates to us the benefits of Redemption?

A. Yes.

Q. What do you mean by Christ's Ordinances?

A. The means or ways of worship ordained by him.

Q. What are the special Ordinances whereby he communicates to us his benefits?

A. The Word, Sacraments, and P•aye•

Q What kind of means are these?

A The outward and ordinary means.

Q •ay Christ extraordinarily make use of other means, when men are not capable of receiving benefits by these means?

A. Yes.

Q. May men ordinarily expect salvation without the use of these means?

A. No.

Q. Are there any other inward means besides that which Christ doth make use of?

A. Yes.

Q. To whom are these means made effectual?

A. To the Elect.

Q. What are these means rightly used effectual to them for?

A. For Salvation.

Q. 87. *How is the Word made effectual to Salvation?*

A. The Spirit of God maketh the rea•ing, but especially the preaching of the Word, an •ff•ctual means of convincing and conver•ing sinners, and of building them up in aholiness nd comfort, through faith unto salvation.

Q. *Who is it that makes the Word effectual to salvation?*

A. The Spirit of God.

Q. *In what kind of exercises of the word doth the spirit use to make it effectual?*

A. In the reading, but especially in the preaching of the word.

Q. *Will not the word be effectual without the working of the spirit?*

A. No.

Q. *How is it effectual to sinners?*

A. To convince and convert them.

Q *What do you mean by convincing of them?*

A. Giving them a lively sight and sense of their sins and misery.

Q. *What do you mean by converting of them?*

A. Turning them from sin unto God.

Q. How is it made effectual to the Saints?

A. To build them up.

Q. *What do you mean by building them up?*

A. A furthering, strengthening, and increasing them.

Q *Wherein doth the word build them up?*

A. In holiness and comfort.

Q *To what doth the word thus build them up?*

A. To salvation.

Q Through what means?

A. Through Faith.

Q. Will not the word profit us then, except it be mixed with Faith?

A. No.

Q. Is the conviction, conversion, sanctification, and consolation of sinners, the work of the Spirit, by the word, through faith?

A. Yes.

Q. 88. How is the Word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with saith and love, lay it up in your hearts and practice it in our lives.

Q. *How must we attend upon the word?*

A. With diligence, preparation, and prayer.

Q. Must we come diligently and frequently to the hearing and reading of it?

A. Yes.

Q. And must we observe it, and attend to it with diligence, when we do read or hear it?

A. Yes.

Q. Will negligent, slight, and seldom attendance upon the word be sufficient?

A No.

Q Is prayer necessary to the making of the word effectual?

A. Yes.

Q. Do we not rightly attend upon the word, except we make preparation for it before we come?

A. No.

Q What? must we pray before we come to it, and after we have been at it?

A. Yes.

Q And how must we receive it?

A. With faith and love.

Q. What is it to receive the word with faith?

A. Soundly to believe the truth and goodness of it, and accept of both.

Q. What is it to receive it with love?

A. Lovingly and willingly to embrace it.

Q. What must we do with it, when we have received it?

A. Lay it up?

Q. Where, in our heads only?

A. In our hearts.

Q. Will it nothing avail us to attend to it, receive it, and retain it, except we practice it in our lives?

A. No.

Q. *Will the word be effectual to our salvation if thus attended to and received, thus laid up and practiced.*

A. Yes.

Q. 89. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working o his Spirit in them that by saith receive them.

Q. *How do they not become effectual?*

A. Not from any virtue in them, or in him that doth administer them.

Q. *Doth the efficacy of the Sacraments depend upon the goodness or badness of him that doth administer them?*

A. No.

Q. *Is the efficacy of the sacraments from themselves, or do they work upon the soul by own own nature?*

A. No.

Q. *By what do they become effectual?*

A. Only by the blessing of Christ.

Q. *How doth Christ bless the Sacrament that it may become effectual to us?*

A. By the working of his Spirit.

Q. *Are the Sacraments thus blessed, and made effectual unto all?*

A. No.

Q. *To whom then are they effectual?*

A. To them that by faith receive them.

Q *Do not the Sacraments profit them that are in unbelief, and either have not, or use not Faith to receive them?*

A. No.

Q. 90. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ, wherein, by 〈◊〉 signs, Christ and the benefits of through Covenant are represented, sealed, and •pplied to believers.

Q. *Is the Sacrament a civil Ordinance, or an holy Ordinance?*

A. An holy Ordinance.

Q. *By whom are the 〈◊〉?*

A By Christ.

Q. *What do you mean by being [instituted] by Christ?*

A. Appointed and ordained by Christ.

Q. *What are the parts of a Sacrament?*

A. The sign, and the thing signified.

Q. *What is the outward part of the Sacrament?*

A. The outward and sensible sign.

Q. *Do the signs offer themselves to the senses?*

A. Yes.

Q. *And offer the things signified to our Faith?*

A. Yes.

Q. *Are they empty signs, useless, and unprofitable?*

A. No.

Q. *What do they signify and convey to us?*

A. Christ and the benefits of the New-Covenant.

Q After what mann•r are Christ and the benefits of the New-Covenant shown forth, and conveyed to us in the Sacraments?

A. They are represented, sealed, and applied.

Q. Are the sacraments then the se•les, or the confirming of the New Covenant?

A. Yes.

Q. *Do we seal cur covenant with God, and God his covenant with us at the Sacrament?*

A. Yes.

Q. *To whom are Christ, and the benefits of the new Covenant sealed, and applied?*

A. To believers.

Q. To all believers?

A. Yes.

Q. *And to none but believers?*

A. No.

Q 91. *Which are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament are Baptism and the Lord's Supper.

Q. *Were there other Sacraments under the Old Testament, as Circumcision, and the Passover.*

A. Yes.

Q. *Do these remain in use now?*

A. No.

Q. *What Sacraments hath Christ appointed under the New Testament in the room of these?*

A. Baptism, and the Lord's Supper.

Q. *Are there no other Sacraments but these two?*

A. No.

Q. 92. *What is Baptism?*

A. Baptism is a Sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lord's:

Q. *What kind of Ordinance is Baptism?*

A. A Sacrament.

Q. *What is the Elemental sign in Baptism?*

A. Water.

Q. *What is the Ceremonial sign?*

A. Washing, or application of the water?

Q. *In whose name is the person baptized to be washed with water?*

A. In the Name of the Father, and of the Son, and of the Holy Ghost.

Q. *What do you mean by baptizing* [in the Name] *of the Father, Son, and Holy Ghost?*

A In the authority, and into the faith, profession, and obedience of Father, Son, and Holy Ghost.

Q. *What is signified, sealed, and engaged to, as to be done on God's part in Baptism?*

A. Our ingrafting into Christ, and being made partakers of the benefits, of the Covenant of Grace.

Q. *What is sealed to on our part in Baptism, or what do we engage to?*

A. To be the Lord's.

Q. Are our ingrafting into Christ, partaking of the benefits of the Covenant of Grace, and our engagement to be the Lord's, signified and sealed to in Baptism?

A. Yes.

Q. 93. To whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him, but the infants of such as are members of the visible Church are to be baptized.

Q. *To whom is Baptism not to be administered?*

A. Not to any that are out of the visible Church.

Q. *Till when is it not to be administered to such?*

A. Not till they profess their faith in Christ, and obedience to him.

Q. What kind of profession must such make then before they be baptized?

A. Of faith in Christ, and obedience to him.

Q. *May infants be baptized?*

A. Yes.

Q. What all infants whatever?

A. No.

Q. *Whose infants then?*

A. The infants of such as are members of the visible Church.

Q. 94. *What is the Lord's Supper?*

A. The Lord's Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christ's appointment, his death is she wed forth; and the worthy receivers are not after a corporal and carnal manner, but by faith, made partakers of his Body and Blood, with all his benefits to their spiritual nourishment and growth in grace.

Q. *What kind of Ordinance is the Lord's; Supper?*

A. A Sacrament.

Q. *What are the Elemental signs in the Lord's Supper?*

A. Bread and Wine.

Q. *What are the Ceremonial signs?*

A. Breaking the Bread, giving, and receiving the Bread and Wine.

Q. *What is signified by the Bread?*

A. The Body of Christ.

Q. What by the Wine?

A. The Blood of Christ.

Q. What by the giving of the Bread and Wine?

A. God's giving all Christ to us.

Q. What by our receiving?

A. Our taking All of Christ.

Q. What by breaking of the Bread?

A. Christ being broken, bruised, and tormented for us.

Q. *Why are the Bread and Wine given apart, and not together?*

A. To show forth Christ's death in the parting his blood from his body.

Q. *What are we made partakers of in the Supper?*

A. Christ's body and blood, with all his benefits.

Q. How are we not partakers of his Body and Blood?

A. Not after a corporal and carnal manner.

Q. *How are we partakers?*

A. By Faith.

Q. *Who are made partakers of Christ's body and blood?*

A. The worthy receivers.

Q. *What do you mean by worthy receivers?*

A. Such as are in some measure qualified, fitted, and prepared for receiving.

Q. *To what end are we here made partakers of Christ's body and blood?*

A. To our spiritual nourishment and growth in Grace.

Q. 95. *What is required in the worthy receiving of the Lord's Supper?*

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge, to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience, lest coming unworthily, they eat and drink judgment to themselves.

Q. *What is the great duty of those that are to come to the Lord's Supper?*

A. To examine themselves.

Q. *How many things must they examine themselves about?*

A. Five, *viz.* 1. Knowledge. 2. Faith. 3. Love. 4. Repentance. 5. New Obedience.

Q. *Must everyone that cometh to the Lord's Supper have knowledge.*

A. Yes.

Q. *And examine himself of his knowledge?*

A. Yes.

Q *Why is knowledge necessary?*

A. To discern the Lord's body.

Q. *Are all persons that are grossly ignorant unworthy receivers.*

A. Yes.

Q. *And do such eat and drink damnation to themselves?*

A. Yes.

Q *Cannot a man be a worthy receiver wishout faith?*

A. No.

Q. *And must he examine himself in his faith?*

A. Yes.

Q. *Why is faith necessary?*

A. To feed upon Christ.

Q. *Whom do we feed on in the Lord's Supper?*

A. On Christ.

Q. *By what?*

A. By faith.

Q. Must we have love as well as faith: love to God, and love to the brethren, if we would worthily partake of the Lord's Supper?

A. Yes.

Q. And is the having and trying of repentarc and new obedience, necessary to worthy receiving?

A. Yes.

Q. Is there any danger if we come unworthily?

A. Yes.

Q. What is the danger?

A. We should eat and drink damnation to ourselves.

Q. Are all that come to the Sacraments without faith, love, repentance, and new obedience, unworthy receivers, that eat and drink their own damnation?

A. Yes.

Q. 96. *What is Prayer?*

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the Name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. Do we offer up anything to God in Prayer?

A. Y s.

Q. *What, our words only?*

A. No.

Q. What then?

A. Our desires.

Q. Is it prayer to repeat a few lifeless words, when our hearts and desires are not offered up?

A. No.

Q. To whom must we offer up our desires in Prayer?

A. To God.

Q. To none but God?

A. No.

Q. For what must we pray?

A. For things agreeable to God's will.

Q. What to his revealed will?

A. Yes.

Q. Is not God's secret will the rule of our Prayer?

A. No.

Q. In whose Name must we pray?

A. In the name of Christ.

Q. What is it to pray in the Name of Christ?

A. To pray at his command, depending on his strength for assistance, and on his merits and intercession for acceptance.

Q. *What must our desires to God be joined with?*

A. Confession of our sins.

Q. And what else?

A. Thankful acknowledgment of his mercies.

Q. How many parts are there then of Prayer?

A. Three; Confession, Petition, and Thanksgiving.

Q. *And how many things are there as the matter of these?*

A. Three; our sins, wants, and mercies.

Q. Which of these is the matter of Confession?

A. Our sins.

Q. Which of Petition?

A. Our desires and wants.

Q. Which of Thanksgiving.

A. Our mercies.

Q. 97. *What rule hath God given for our direction in Prayer?*

A. The whole word of God is of use to direct us in Prayer; but the special rule of direction is, that form of Prayer which Christ taught his Disciples, commonly called the *Lord's Prayer.*

Q. What is our general rule for our direction in Prayer?

A. The whole word of God.

Q. What is the special rule?

A. The Lord's Prayer.

Q. Of what special use is the Lord's Prayer?

A. To direct us in Prayer.

Q. 98. *What doth the Preface of the Lord's Prayer teach us?*

A. The Preface of the Lord's Prayer [which is, *Our Father which art in heaven*] teacheth us, to draw near to God with all holy reverence and confidence, as children to a father able and ready to help us, and that we should pray with and for others.

Q. How many parts be there of the Lord's Prayer?

Three; *viz.* The Preface, six Petitions, and the Conclusion.

Q. Which is the Preface?

A. Our Father which art in heaven.

Q. How must we draw nigh to God in Prayer?

A. As children to a Father.

Q. How is that?

A. With Reverence and Confidence.

Q. Must we come to God with all holy reverence and confidence, because he is our heavenly Father?

A. Yes.

Q. What ground have we for our confidence?

A. Because he is a Father able and ready to help us.

Q. Why do we say [our Father] *and not* [my Father]? *what doth this teach us?*

A. That we should not only pray by ourselves, and for ourselves, but with and for others.

Q. Must we pray for others then?

A. Yes.

Q. For whom must we pray? for all?

A. Yes, except those that have sinned the sin unto death.

Q. What for our enemies?

A. Yes.

Q. *And especially for the Church of God, for our Magistrates, Ministers, and those that we are most related and engaged to, or desired to pray for?*

A. Yes.

Q. 99. *What do we pray for in the first Petition?*

A. In the first Petition [which is, *Hallowed be thy name*] we pray, that God would enable us and others, to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Q. Which is the first Petition?

A. Hallowed be thy Name.

Q. What do you mean by the [Name] *of God?*

A. Any thing whereby he maketh himself known.

Q. What do you mean by [Hallowed] *be thy Name?*

A. Let thy name be sanctified, or glorified.

Q. *Are we here then to bewail the dishonor that we have brought to God's name by our self-seeking, and other sins, whereby we have robbed him of, and obscured his glory?*

A. Yes.

Q. Do we pray that he would enable others too, as well as ourselves?

A. Yes.

Q. How do we here desire God to dispose of all things in the world?

A. To his own glory.

Q. Is this the first and principal thing that we should seek in our prayers, that God's name may be hallowed, or sanctified, and glorified.

A. Yes.

Q. What, that his works may be magnified, and his word glorified, his worship observed, and all his attributes and excellencies highly honored, commended, adored, and admired by us, and all his creatures.

A. Yes.

Q. 100. *What do we pray for in the second Petition?*

A. In the second Petition [which is, *Thy Kingdom come*] we pray, that Satan's Kingdom may be destroyed, and that the Kingdom of Grace may be advanced, ourselves and others brought into it, and kept in it, and that the Kingdom of Glory may be hastened.

Q. *Which is the second Petition?*

A. Thy Kingdom come.

Q. Whose Kingdom do we here pray against?

A. The Kingdom of Satan.

Q. Whose Kingdom do we pray for?

A. The Kingdom of Christ.

Q. What do we pray for with reference to Satan's Kingdom?

A. That it may be destroyed.

Q. Do we here pray that our sins may be mortified, in the prevalency whereof Satan's Kingdom stands?

A. Yes.

Q. *How manifold is the Kingdom of Christ?*

A. Two-fold: The Kingdom of Grace; and the Kingdom of Glory.

Q. *What do we pray for with reference to the Kingdom of Glory?*

A. That it may be hastened.

Q. What do we pray for with reference to the Kingdom of Grace?

A. That it may be advanced.

Q. How?

A. By ourselves, and others, being brought into it, and kept in it.

Q. Are we naturally the subjects of Satan's Kingdom?

A. Yes.

Q. And is this here to be acknowledged by us?

A. Yes.

Q. And are we to pray that we may be brought into, and made real subjects of Christ's Kingdom, and that not only of his more general Kingdom, the visible Church, but his more special Kingdom, the Church invisible?

A. Yes.

Q. Must we pray bere that the Gospel may be propagated among those that know it not, and prosperously succeed among those that know it, that so others may be brought into, and kept in it, as well as ourselves?

A. Yes.

Q 101. *What do we pray for in the third Petition?*

A. In the third Petition, [which is, *Thy will be done on earth as it is in heaven*] we pray, that God would make us able and willing to know, obey, & submit to his will in all things, as the Angels do in heaven.

Q *Which is the third Petition?*

A. Thy will be done.

Q. *What do we pray here with reference to the will of God.*

A. That we may know it, obey it, and submit to it.

Q. *What do we pray for with reference to the will of his Precept?*

A. That we may know and obey it.

Q. *And for what with reference to the will of his Providence?*

A. That we may submit to it.

Q. *Wherein are we to obey and submit?*

A. In all things.

Q. *Are we naturally ignorant of his will?*

A. Yes.

Q. And neither able, nor willing to know it?

A. No.

Q. *Are we naturally contrary to his will, and unwilling as well as unable to obey or submit to it, though we did know it?*

A. Yes.

Q. *And are we to acknowledge this in our prayers?*

A. Yes.

Q. *How may we come to know, obey, and submit to his will?*

A. By his grace.

Q. *How doth grace qualify us for the knowing, obeying, submitting to his will?*

A. It makes us both able and willing.

Q. *After what pattern must we obey and submit to the will of God?*

A. As the Angels do in heaven.

Q. *What, universally, cheerfully, constantly, zealously, as they do?*

A. Yes.

Q. 102. *What do we pray for in the fourth Petition.*

A. In the fourth Petition, [which is, *Give us this day our daily bread*] we pray, that of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. Which is the fourth Petition?

A. Give us this day our daily bread.

Q. *What things do we pray for in this Petition?*

A. The good things of this life.

Q. *Are these meant by our* [daily bread]?

A. Yes.

Q. *What measure or proportion of them do we pray for?*

A. A competent portion.

Q. What do you mean by a competent portion?

A. Such a portion of them as is sufficient and convenient for us.

Q. Can we deserve the good things of this life?

A. No.

Q. Can we procure them by our own industry?

A. No.

Q. How do we come to receive them then?

A. Of God's free gift.

Q. *Do we acknowledge them to be God's free gifts, when we say* [Give us] our daily bread?

A. Yes.

Q. *What else do we pray for to enjoy with them?*

A. God's blessing.

Q. Is it not sufficient that we have the things themselves, without we have his blessing with them?

A. No.

Q. Why do we say, Give us [this day] our daily bread? *Is it to teach us not to care for tomorrow, and to instruct us that we must pray daily?*

A. Yes.

Q. And why do we pray for bread? Is this to teach us to moderate our affection to, and desires after earthly things; and not to desire above what may be sufficient for our comfort, and to be content if we have but Necessaries?

A. Yes.

Q. In what Petition do we pray for temporal things?

A. In the fourth.

Q. 103. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, [which is, *And forgive us our debts, as we forgive our debtors*], we pray, that God for Christ's sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. *Which is the fifth Petition?*

A. Forgive us our Debts, as we forgive our Debtors.

Q. *What do you mean by our debts.*

A. Our sins.

Q. Must we acknowledge ourselves debtors to God's Justice by sin?

A. Yes.

Q. Who is it that alone can forgive the debt of sin?

A. God.

Q. For whose sake do we pray that God would forgive us?

A. For Christ's sake.

Q. Are we able to make any satisfaction for our sins, and to pay our debts?

A. No.

Q. Must God forgive the debt if ever we be freed?

A. Yes.

Q. Doth God forgive our sins for any desert of ours?

A. No.

Q. How then?

A. Freely.

Q. Whence have we encouragement to ask of God the forgiveness of our debts?

A. Because we that are infinitely short of his goodness, do yet forgive our debtors.

Q. *Must we then forgive others wrongs against us, as ever we expect that God should forgive us?*

A. Yes.

Q. After what manner must we forgive others?

A. From the heart.

Q. Is it enough to forgive them in words only?

A. No.

Q. May we not have desires of revenge towards them, nor wish them evil in our hearts?

A. No.

Q. Can we do this of ourselves?

A. No.

Q. How should we then be enabled hereunto?

A. By his grace.

Q. Is this an encouragement to us to ask and expect that God should forgive us, when we by his grace are enabled from the heart to forgive others?

A. Yes.

Q. 104. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, [which is, *and lead us not into temptation, but deliver us from evil*] we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. Which is the sixth Petition?

A. Lead us not into temptation, but deliver us from evil.

Q. Do we here acknowledge our apiness to fall, and to run into temptation?

A. Yes.

Q. And our inability without God's special assistance to stand in and under temptation?

A. Yes.

Q. What do we here pray to be kept from?

A. From being tempted to any sin.

Q. And what mercy do we pray we may have when we are tempted?

A. That we may be supported and delivered.

Q. Do we pray absolutely to be delivered from the sin, and in God's time from the temptation also?

A. Yes.

Q. May we run into temptation?

A. No.

Q. And must we pray that God (if it be his will) would not in his providence expose us to temptation?

A. Yes.

Q. 105. *What doth the Conclusion of the Lord's Prayer teach us?*

A. The conclusion of the Lord's Prayer, [which is, *For thine is the Kingdom, the power and the glory forever, Amen.*] teacheth us, to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing Kingdom, power, and glory to him: And in testimony of our desire and assurance to be heard, we say, *Amen.*

Q. Which is the conclusion of the Lord's Prayer?

A. For thine is the kingdom, the power and the glory forever and ever, Amen.

Q. *Whence are we to take our encouragement in Prayer?*

A. From God only.

Q. May we take it from any worthiness in ourselves, or in any other creature?

A. No.

Q. Where are we taught to take our encouragement in Prayer from God only?

A. In the conclusion of the Lord's Prayer.

Q. Is this an encouragement to us in prayer, that the Kingdom, and Rule, and Sovereignty is God's, and therefore he may give us what he pleaseth?

A. Yes.

Q. And that the power is God's, and therefore he can do according to, and above all our necessities, let our Case be what it will?

A. Yes,

Q. And that the glory belongs to God, and therefore we are encouraged from the glorious excellencies of his nature to expect, and for the furtherance of his own honor to desire the fulfilling of our requests?

A. Yes.

Q. And doth the conclusion also teach us to join Praises to our Prayers?

A. Yes.

Q. Is God's kingdom, power, and glory then, the matter both of our encouragement, and of his praise?

A. Yes.

Q. Is God praised by us in our ascribing all glory, power, and dominion to him, and in commending his excellencies and Prerogatives?

A. Yes.

Q. And why do we say [Amen]?

A. In testimony of our desire, and assurance to be heard.

Q. Doth it imply both earnestness in desiring, and confidence of speeding?

A Yes.

Q. What is the meaning of Amen?

A. 1. So let it be. 2. So it shall be.

Useful Questions, Whereby a Christian may every day examine himself.

Psal. 4. 4.

Commune with your heart upon your beds.

EVery Evening before you sleep (unless you find some other time in the day more for your advantage in this work) sequester yourself from the world, and having set your heart in the presence of the Lord, charge it before God to answer to these Interrogatories.

For your Duties.

Q. 1. *Did not God find me on my Bed, when he looked for me on my knees?* Job 1. 5. Psal. 5. 3.

Q. 2. *Have not I prayed to no purpose, or suffered wandering thoughts to eat out my duties?* Mat. 15. 8, 9. Jer. 12. 2.

Q. 3. *Have not I neglected or been very overly in the reading God's holy word?* Deut. 17. 19. Josh. 1. 7, 8.

Q. 4. *Have I digested the Sermon I heard last? Have I repeated it over, and prayed it over?* Luke 2. 19, 51. Psal. 1. 2. & 119. 5, 11, 97.

Q. 5. *Was there not more of custom and fashion in my family-duties than of conscience?* Psal. 101. 2. Jer. 30. 21.

Q. 6. *Wherein have I denied myself this day for God?* Luke 9. 23.

Q. 7. *Have I redeemed my time from too long or needless visits, idle imaginations, fruitless, discourse, unnecessary sleep, more than needs of the world?* Eph. 5. 16. Col. 4. 5.

Q. 8. *Have I done anything more than ordinary for the Church of God, in this time extraordinary?* 2 Cor. 11. 28. Isa. 62. 6.

Q. 9. *Have I took care of my company?* Prov. 13. 20. Psal. 119. 63.

Q. 10. *Have not I neglected or done something against the duties of my Relations, as a Master, Servant, Husband, Wife, Parent, Child,* &c. Eph. 5. 22. *to chap.* 6. *v.* 10. Col. 3. 18. *to the* 4. *v.* 2.

For your Sins.

Q. 1. *Doth not sin sit light?* Psal. 38. 4. Rom. 7. 24.

Q. 2. *Am I a mourner for the sins of the Land?* Ezek. 9. 4: Jer. 9. 1, 2, 3.

Q. 3. *Do I live in nothing that I know or fear to be a sin?* Psal. 119. 101, 104.

For your Heart.

Q. 1. *Have I been much in holy Ejaculations?* Neh. 2. 4, 5.

Q. 2. *Hath not God been out of mind? Heaven out of sight?* Psal. 16. 8: Jer. 2. 32. Col. 3. 1, 2.

Q. 3. *Have I been often looking into mine own heart, and made conscience even of vain thoughts?* Prov. 3. 23. Psal. 119. 113.

Q. 4. *Have not I given way to the workings of pride, or passion?* 2 Chron. 32. 26. James 4. 5, 6, 7.

For my Tongue.

Have I bridled my Tongue and forced it in, Jam. 1. 26. Jam. 3. 2, 3, 4. Psal. 39. 1.

Q. 2. *Have I spoken evil of no man?* Tit. 3. 2. Jam. 4. 11.

Q. 3. *Hath the Law of the Lord been in my mouth as I sate in my house, went by the way, was lying down, and rising up?* Deut. 6. 6, 7.

Q. 4. *Is there no company I have come into, but I have dropped something of God, and left some good savor behind?* Col. 4. 6. Eph. 4. 29.

For your Table:

Q. 1. *Did not I sit down with no higher end than a beast, merely to please my appetite? Did I eat and drink to the glory of God?* 1 Cor. 10. 31.

Q. 2. *Was not my appetite too hard for me?* Jude 12. 2 Pet. 1. 6.

Q. 3. *Did not I arise from the Table without dropping anything of God there?* Luke 7. 36, *&c.* Luke 14. 1, *&c.* John 6.

Q. 4. *Did not I mock God, when I pretended to crave a blessing, and return thanks?* Acts 27. 35, 36. Mat. 15. 36. Col. 3. 17. 23.

For your Calling.

Q. 1: *Have I been diligent in the duties of my Calling?* Eccles. 9. 1 Cor. 7. 17. 20. 24.

Q. 2. *Have I defrauded no man?* 1 Thes. 4. 6. 1 Cor. 6. 8.

Q. 3. *Have I dropped never a lie in my shop, or trade?* Prov. 21. 6. Eph. 4. 25.

Q. 4. *Did not I rashly make, nor falsely break some promise?* Psal. 106. 33. Josh. 9. verse 14, *&c.* Psal. 15. 4.

An Addition of some brief Directions for the Morning.

- *D. 1.* If through necessity or carelessness you have omitted the reading and weighing of these questions in the Evening, be sure to do it now.
- *D. 2.* Ask yourself, what sin have I committed? what duty have I omitted? Against which of these Rules have I offended in the day foregoing? And renew your repentance, and double your watch.

- *D. 3.* Examine whether God were last in your thoughts when you went to sleep; and first, when you awoke.
- *D. 4.* Enquire whether your care of your heart and ways doth increase upon your constant using of this course for self-examination, or whether it doth abate, and you grow more remiss.
- *D. 6.* Impose a task of some good meditation upon yourselves while you are making ready, either to go over these Rules in your thoughts, or the heads of the Sermon you heard last, or the holy meditations for the purpose in the practice of Piety, or Scudders daily walk.
- *D. 6.* Set your ends right for all that day.
- *D. 7.* Set your watch, especially against those sins and temptations that you are like to be most incident to, that day.

To the most endeared People, the Inhabitants of *Taunton;* Salvation.

Most dearly beloved and longed for, my Joy and Crown.

MY hearts desire, and prayer for you is, that you may be saved. This is that which I have been praying, and studying, and preaching for these many years; and this is the end of my venturing, and suffering, and writing at this present time. God that knoweth all things, he knoweth that this is my wish; Oh that I could but come at your souls! And that this is the prize and the gain that I run for, that I might win souls. I seek not other gifts give me your hearts, let me but part between your sins and you; suffer me but to save you. Give me leave to carry you over to Jesus Christ, and I will not ask you anymore. I will serve you gladly, I will suffer for you thankfully, so I may but save you. Do not wonder why I follow you so pressingly, why I call upon you so frequently; let not my importunity be grievous to you; all this is but to save you. Christ did not bethink his blood, and shall I bethink my breath, or ink, in order to your salvation? What pity is it, that any of you should miscarry at last, under the power of ignorance, or by a profane negligence, or a formal and lifeless profession of strict godliness.

Beloved, I am afraid of you, lest (as to many of you) I have run in vain. I cannot but most thankfully acknowledge, that (considering the paucity of these that are saved) there are not a few of you who are the joy of your Ministers & the glory of Christ. But it cannot be dissembled, that far the greater number give little ground to hope, that they are in the state of salvation. And must not this be a pinching thought, to a compassionate teacher, to think, that he cannot for his heart persuade men but that the most of them will willfully throw away themselves? Is it not a woeful sight, to behold the devils driving a great part of our miserable flocks, (as they did once the herd of swine, the keepers themselves amazed looking on,) I say driving them violently down the hill, till they be choked in the water, & drowned irrecoverably in the gulf of endless perdition? Ah miserable spectacle! what through the looseness and sensuality of some, what through the willful blindness of others,

what through the halving, and cold, and customary religion of others, how great a number of our flocks is Satan like to carry utterly away from us, after all that hath been done to save them?

Yet I cannot but call after them. Hearken unto me, O ye Children. How long will you love vanity, and follow after leasing, and trust in lying words? As the Lord liveth you are lost, except you turn: wherefore turn yourselves and live ye. Ah how mercy wooeth you! how it waiteth to be gracious to you! Hear, O sinners, hear. See you not how the merciful Savior of the world stretcheth forth his hands all the day long, and spreadeth forth his wings, and calleth you as a hen doth her chicken? Hear you not the soundings of his bowels? he hath no need of you; yet how do his compassions melt over perishing sinners? his heart is turned within him, and shall not this turn your hearts? his repentings are kindled together? and shall not this lead you to repentance? Behold, he standeth at the door and knocketh. O man wilt thou keep Jesus at the door, and lodge *Barabbas* in thy bosom? and prefer thy cruel lusts, before thy compassionate Lord? Oh his melting love to sinners! he calleth after them, he weepeth over them, he crieth to them; How long ye simple ones, will you love simplicity? will you not be made clean? when shall it once be? why will you die? Turn you at my reproof: behold, I will pour out my spirit unto you. Sinner, art thou not yet melted? Oh come in at his loving calls. Come out from thy sins: touch the scepter of grace and live: why shouldest thou be dashed in pieces by his iron rod? kiss the Son: why shouldst thou perish in the way? set up Jesus as thy King, lest he count thee for his enemy, because thou wouldest that he should not reign over thee, and so thou be called forth and slain before him. Oh how dreadful will this case be to perish under the pitiful eyes of his mercy, and to die by the hand of a Savior! Oh double hell, to have thy redeemer become thine executioner! and the hand that was so long stretched forth to save thee, to be now stretched forth to slay thee! and the merciful heart of Christ himself hardened against thee, so as that he should call thee forth, and with his own hand hew thee in pieces, (as *Samuel* did *Agag*) before the Lord.

But I have been too too long in prefacing to what I intended forthwith to have fallen upon: indeed I am apt to run out in matters that do so nearly touch upon your greatest concernments.

Beloved, I despair of ever bringing you to salvation, without sanctification: or possessing you of happiness, without persuading you to holiness. God knows I have not the least hope ever to see one of your faces in heaven, except you be converted and sanctified, and exercise yourselves unto godliness. This is that I drive at. I beseech you study to further personal godliness and family godliness.

1. Personal godliness. Let it be your first care to set up Christ in your hearts. See that you make all your worldly interests to stoop to him, that you be entirely and unreservedly devoted unto him. If you willfully and deliberately and ordinarily harbor any sin, you are undone? See that you unfeignedly take the Laws of Christ, as the rule of your words, thoughts, and actions; and subject your whole man, members and mind faithfully to him. If you have not a true respect to all God's Commandments, you are unsound at heart. Oh study to get the image and impress of Christ upon you within. Begin with your hearts, else you

build without a foundation. Labor to get a saving change within, or else all external performances will be to no purpose. And then study to show forth the power of godliness in the life. Let piety be your first and great business. 'Tis the highest point of Justice, to give God his due. Beware that none of you be a Prayer-less person: for that is a most certain discovery of a Christless and a graceless person, of one that is a very stranger to the fear of God. Suffer not your Bibles to gather dust. See that you converse daily with the word. That man can never lay claim to blessedness, whose delight is not in the Law of the Lord. Let meditation and self-examination be your daily exercise, else the Papists, yea, the Pagans, will condemn us. That the short questions, which I have given you as a help to self-examination, may be daily perused by you, is the matter of my passionate request unto you. If ever you come to any growth in holiness, without the constant use of this practice, I am grossly deceived; and therefore I would beseech, yea, even charge you, by the Lord, that you would daily examine yourselves by these questions, till you have found a better help to this duty.

But Piety, without Charity, is but the half of Christianity, or rather impious hypocrisy. We may not divide the *Tables.* See therefore that you do justly, and love mercy, and let Equity and Charity run like an even thread, throughout all your dealings. Be you temperate in all things, & let Chastity and Sobriety be your undivided companions. Let Truth and Purity, Seriousness and Modesty, Heavenliness and Gravity, be the constant ornaments of your speech. Let patience and humility, simplicity and sincerity shine out in all the parts of your conversations. See that you forget and forgive wrongs, and requite them with kindness, as you would be found children of the most High. Be merciful in your censures, and put the most favorable construction upon your brethren's carriage, that their actions will reasonably bear. Be slow in promising, punctual in fulfilling. Let meekness and innocence, affableness, yieldingness, and courtesy, commend your conversations to all men. Let none of your relations want that love and loyalty, that reverence and duty, that tenderness, care, and vigilancy, which their several places and capacities call for. This is throughout godliness. I charge you before the most high God, that none of you be found a swearer, or a liar, a lover of evil company, or a scoffer, or malicious, or covetous, or a drunkard, or a glutton, unrighteous in his dealing, unclean in his living, or a quarreller, or a thief, or a backbiter, or a railer: for I denounce unto you from the living God, that destruction and damnation is the end of all such.

2. Family godliness. He that hath set up Christ in his heart, will be sure to study to set him up in his house. Let every family with you be a Christian Church; every house, a house of Prayer; every household, a household of faith. Let every householder say, with *Joshua,I and my house will serve the Lord;* and resolve with *David,I will walk within my house with a perfect heart.* Let me press upon you a few duties, which I have been long harping upon, but alas (I speak it to your shame) with many (too too many) of you, to little purpose in general.

First, Let Religion be in your families, not as a matter by the by (to be minded at leisure, when the world will give you leave) but the standing business of the house. Let them have

your prayers as duly as their meals; is there any of your families, but have time for their taking food? wretched man! canst thou find time to eat it, and not find time to pray in?

Secondly, settle it upon your hearts, that your souls are bound up in the souls of your family. They are committed unto you, & (if they be lost through your neglect) will be required at your hands. Sirs, if you do not, you shall know, that the charge of souls is a heavy charge, and that the blood of souls is a heavy guilt. O man, hast thou a charge of souls to answer for, and dost thou not yet bestir thyself for them, that their blood be not found in thy skirts? wilt thou do no more for immortal souls, then thou wilt do for thy beasts that perish? What dost thou do for thy children, and servants? Thou providest meat and drink for them, agreeable to their natures, and dost thou not the same for thy beasts? Thou givest them medicines, and cherishest them when they be sick, and dost thou not as much for thy swine? more particularly.

1. Let the solemn reading of the word and singing of Psalms, be your family exercises.

2. Let every person in your families be duly called to an account, of their profiting by the word heard or read, as they be about doing your own business. This is a duty of consequence unspeakable, and would be a means to bring those under your charge, to remember and profit by what they receive. See Christ's example in calling his family to an account, *Mat.* 16. 11. 13. 15.

3. Often take an account of the souls under your care, concerning their spiritual estates, make inquiry into their conditions, insist much upon the sinfulness and misery of their natural estate, and upon the necessity of regeneration and conversion, in order to their salvation. Admonish them gravely of their sins, encourage beginnings. Follow them earnestly, and let them have no quiet for you, till you see them in a saving change. This is a duty of high consequence, but (I am afraid) fearfully neglected, even by some that are godly. Doth not Conscience say, Thou art the man?

4. Look to the strict sanctifying of the Sabbath by all your households. Many poor families have little time else. O improve but your Sabbath days as diligently in laboring for knowledge, and doing your Makers work, as you do the other days in doing your own work, and I doubt not, but you may come to some proficiency.

5. Let the Morning and Evening Sacrifice of solemn Prayer, be daily offered up in all pour families. Beware they be not found among the families that call not upon God's name; for why should there be wrath from the Lord upon your families? O miserable families, without God in the world, that are without family Prayer! What have you so many family sins, family wants, family mercies, what and yet no family Prayers? How do you pray with All prayer and supplication, if you do not with family prayer? Say not, I have no time. What hast thou all thy time on purpose to serve God, and save thy soul? and yet is this for which thou canst find no time. Find but a heart, and I will find time. Pinch out of your meals, and sleep, rather than want for Prayer. Say not, my business will not give leave. This is the greatest business to save thyself, and the souls committed to thee. Besides, a whet will be no let. In a word, the blessing of all is to be got by prayer; and what is thy business without God's blessing? Say

not, I am not able. Use the one talent, and God will increase. Helps are to be had, till thou art better able. But if there be no other remedy, thou must join with thine abler neighbor. God hath special regard to joint-prayer, and therefore you must improve family advantages for the performing of it.

6. Put everyone in your families upon private prayer. Observe whether they do perform it. Get them the help of a form, if they need it, till they are able to go without it. Direct them how to pray, by minding them of their sins, wants, and mercies, the materials of prayer. This was the practice of *John,* and of Jesus, *Luke* 11. 1, 2, *&c.*

7. Set up Catechizing in your Families, at the least once every week. It was my parting, dying request, that you would set up and maintain this duty constantly in your families. Have you done it all accordingly? Cannot your consciences witness, cannot your families witness you have not? Well, I thought my parting words would have done something with you: I hoped the fervent request of a dying Minister, would have prevailed for such a small matter with you. What, to this day without solemn catechizing in your houses? Ah, what a discouragement to your Teacher is this? Brethren, shall I yet prevail with you? will you reject me now also? O let me persuade you, before you take off your eyes from these lines, to resolve to set upon the constant exercise of this duty. Surely I have done and suffered more for you than this comes to: will you now deny me? I beseech you let me find, if ever God do again bring me to visit your houses, that the words of a suffering Minister have some power with you. I have sent you an help on purpose: what, shall all my persuasions be but speaking in the wind? and all my pains but laboring in the fire? Beloved, have you no dread of the Almighty's charge, That you should*teach these things diligently to your children, and talk of them as you sit in your houses,* &c. and*train them up in the way wherein they should go.* Hath God so commended *Abraham* that he would teach *his children and household,* and that he had many *instructed servants,* and given such a promise to him thereupon, and will not you put in for a share neither in the praise, nor the promise? Hath Christ honored catechizing with his presence, and will not you own it with your practice? Say not, they are careless, and will not learn. What have you your authority for, if not to use it for God, and the good of their souls? You will call them up, and force them to do your work; and should you not at least be as zealous in putting them upon God's work? Say not, they are dull, and are not capable: If they be dull, God requires of you the more pains and patience; but so dull as they are, you will make them to learn how to work; and can they not learn as well how to live! Are they capable of the mysteries of your trade, and are they not capable of the plain principles of Religion? well, as ever you would see the growth of religion, the cure of ignorance, the remedy of profaneness, the downfall of error, fulfil you my joy in going through with this duty.

I have been too long already, and yet I am afraid my letter will be ended before my work be done. How loath am I to leave you, before I have prevailed with you to set to the work to which you are here directed will you pass your promise? will you give me your hands? Oh that you would! you cannot do me a greater pleasure. Ask what you will of me. See if I will not do as much for you. Oh that your families might be a joy to me, as that twice noble

Ladies to *John;* who professes he had no greater joy, then to find her children walking in the truth! Beloved, why should you not give the hand one to another, & mutually engage each to other, for more vigorous and diligent endeavors, in promoting family godliness. I must tell you, God looks for more than ordinary from you, in such a day as this. He expects that you should do, both in your hearts, & in your houses, somewhat more than ever, under these his extraordinary dispensations; my most dearly *beloved,* mine own bowels in the Lord, will you satisfy the longings of a travelling Minister? will you answer the calls of divine providence? would you remove the incumbent, or prevent the impending calamities? would you plant nurseries for the Church of God? would you that God should build your houses, and bless your substance? would you that your children should bless you? that your Father should bless you? Oh then set up Piety in your families as ever you would be blessed, or be a blessing; let your hearts and your houses be the temples of the living God, in which his worship (according to all the forementioned directions) may be, with constancy reverently performed. Pardon my prolixity, and importunity in so earnest pursuing of you, I am yet afraid I have done too soon, and shall end without my errand. The Lord God persuade you. To him I turn me; for I am well assured he can prevail with you.

O Father of Spirits, that hast set me over thy flock to watch for their souls as one that must give an account. I have long studied thy will, and taught in thy name, and do unfeignedly bless thee, that any have believed my report. I have given unto them the words which thou gavest me, and they have received them. I have manifested thy name unto them, and they have kept thy word. And now I am no more with them, but I come unto thee: Holy Father, keep them through thine own name, for they are thine. As they have kept the word of thy patience, so keep thou them in the hour of temptation. They are but a flock, a little and a helpless flock: but thou art their shepherd, suffer them not to want. Do thou feed them and fold them. Let thy rod and thy staff comfort them, and let not the beasts of prey fall upon them to the spoiling of their souls.

But what shall I do for them that will not be gathered. I have called after them but they would not answer. I have charged them in thy name, but they would not hear. I have studied to speak persuasively to them, but I cannot prevail. Yea, I said I have labored in vain, I have spent my strength for naught, and in vain, yet I cannot give them over, much less may I give thee over. Lord persuade *Japheth,* to dwell in the tents of *Shem.* Lord compel them to come in, and lay the hands of mercy upon them, as thou didst on lingering *Lot,* and bring them forth, that they may escape for their lives, and not be consumed. Lord, I pray thee, open their eyes that they may see, and lay hold upon their hearts by thine omnipotent grace. Do thou turn them, and they shall be turned. O bring back the miserable captives, and suffer not the enemy of mankind to drive away the most of the flock before mine eyes, and to deride the fruitless endeavors of thy laborers, and boast over them, that he can do more with them, though he seek to ruin them, than all the beseechings, counsels, and charges of thy servants that seek to save them. Lord, if I could find out anything that would pierce them, that would make its way into their hearts, thou knowest I would use it. But I have been many years pleading thy cause in vain. O let not these endeavors also be lost. O God, find out every ignorant, every profane sinner, every prayerless soul, and every prayerless family, and

convince them of their miserable condition, while without thee in the world. Set thy image upon their souls, set up thy worship in their families. Let not pride, ignorance, or slothfulness, keep them in neglect of the means of knowledge. Let thine eyes be over the place of my desires for good, from one end of the year to the other end thereof. Let every house therein be a seminary of Religion, and let those that cast their eyes upon these lines, find thee sliding in by the secret influence of thy grvce into their hearts, and irresistibly engaging them to do thy pleasure.

Amen. Amen. FINIS.

Books printed for *Edw. Brewster,* at the *Crane* in *Paul's* Church-yard. 1674.

THe Apostolical History containing the Acts, Labors, Sermons, Discourses, Miracles, Successes of the Holy Apostles from Christ's Ascension to the Destruction of *Jerusalem* by *Titsn;* By *Sam. Cradock,* B. D. *Fol.*

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A Sure Guide TO HEAVEN: OR An Earnest Invitation to Sinners to turn to God, in order to their Eternal Salvation.

Showing the thoughtful Sinner what he must do to be saved.

By *Joseph Alleine* late Minister of the Gospel at *Taunton* in *Somersetshire.*

John 3. 3.

Except a man be born again he cannot see the Kingdom of God.

LONDON, Printed for *Tho. Parkhurst* at the *Bible* and *Three Crowns,* at the lower end of *Cheapside* near *Mercers* Chapel. 1688.

TO THE READER That would be safe and happy.

IF it were only possible thou mayst live hereafter, and be called to account in another world for what thou dost in this, it would be thy wisdom to take the safest course, and not to run the constant hazard of being dragged by death to Judgment, before thou wert prepared to meet thy Judge. But *another Life,* and a *Judgment to come,* are more than possible; there is an high probability, yea as great a certainty as can with reason he expected, that death will not put an end to thy being, that thou shalt live after the return of thy body to the Earth, and that then thou shalt be tried, and sentenced to such an happiness or misery, as will be incomparably greater than anything, nay than all thou didst ever feel or see, hear of or imagine. These weighty Truths are taught and established in some measure by the Light of Nature, but much more clearly and firmly by the Oracles of God in the Holy Scriptures. Besides what they say of the different states of separated Souls, they plainly teach, and strongly assert, *That God hath appointed a time in which he will judge the whole world by the Mediator Jesus Christ; that that great Mediator who is God as well as Man, will descend from Heaven, attended by its glorious Inhabitants, with triumphant Acclamations to his Royal Throne; that a mighty Voice will cite all that ever dwelt on Earth to make their personal appearance; that that awakening and commanding Summons shall be presently heard and obeyed by the dead, and they with the quick then remaining alive, shall all stand before the Judgment Seat; that after a thoroughly searching and impartial trial, which will reach men's several talents, trusts and opportunities of getting and doing good, and their most secret actions, words and thoughts, everyone shall receive an unalterable Sentence of Absolution or Condemnation; and that then such as are approved and absolved, shall inherit an heavenly Kingdom prepared for them from the foundation of the world, be like the Angels their delightful Companions, converse with their most amiable and loving Savior, beholding and partaking of his glory, yea resemble, see and enjoy God himself in completed Holiness, and everlasting Bliss: And those on the other hand, that are reprobated and damned shall never be admitted into the Regions of Light, nor yet be favored with a glimpse thereof; but suffer with Devils in*

the blackness of darkness forever, the perpetual gnawings of the Worm that dieth not, and the extreme torments of unquenchable fire. Seeing then these things cannot be denied, thou must be guilty of such woeful abuses of reason as far exceed all the extravagancies of them that want it; thou must be most grossly foolish, most unnaturally cruel to thine own Soul, to thy whole self, if thou dost not earnestly desire to be one of those unto whom the Lord shall say, *Come ye blessed,* and not, *Depart ye cursed;* if thou dost not readily welcome, and diligently use any proper helps for the avoiding of the heaviest endless misery, and for the attaining of the purest, vastest, everlasting happiness. And such helps are now offered thee in this little Book, which hath a taking tincture of the excellent Author's flaming love to God, and useful Charity to the Souls of men; and now it is in thine hand, let me tell thee, it cannot be refused the reading, or rea• without doing what it so plainly teacheth and affectionately urgeth, but at thy greatest peril. If thou wilt not be at a small expense of time and pains to read it over, if after the neglect of so many means of instruction this also be rejected, how justly mayst thou be *destroyed for lack of knowledge?* How soon may *the things which belong unto thy peace be hid from thine eyes?* A continued willful *want of understanding* is large ground for fear, lest *he that made thee should not have mercy on thee, and he that formed and redeemed thee should show thee no favor:* If thou readest, but dost not practice what Scripture and Reason so pathetically plead for, the *increase of thy knowledge will increase thy sorrow,* because it will aggravate thy sin; for *to him that knows his Lord's will, how and why to do good, and doth it not but the forbidden evil, to him 'tis heinous, inexcusable sin, for which he is liable to be beaten with many stripes, in* constant dreadful danger of severer punishment. I hope therefore thou wilt peruse so short a discourse, and art not unwilling to do it in such a manner as to grow acquainted with, and be persuaded to thy great duty, and which is inseparable from it, thy greatest advantage; and that thou mayest not fail thereof, is the design of the following Directions.

1. Pray in the name of Christ as thou art and shalt be enabled, for the more effectual assistances of the Holy Spirit. Such is the corruption of our nature, that it utterly disables to make a saving use of outward means without inward aids. Unless the Spirit by his powerful operations work thee into a serious teachable temper, set home the attempts of God's Messengers, and give them an efficacy far beyond their own, the most concerning truths and weightiest arguments can never be so represented and inforc'd, as to overcome thy sensual, worldly inclinations, rescue thee from the dominion of sin and Satan, and bring thee back to God. Thou must therefore pray, and that with becoming apprehensions of the great God, due regard to the gracious Mediator, deep shame and sorrow for the •ins thou confessest, ardent desires of all the grace thou beggest, and faithful improvements of such measures as thou hast already received. And if thou thus askest, with fervent importunity and persevering constancy, thou wilt undoubtedly find that *God bade thee not to seek his face in vain.* As our Lord warrants us to argue, Luke *II. If a man will not deny a Friend what he is importunate for, and if a Father will grant his Son what he asks and wants, much more will thy Heavenly Father give thee the Holy Spirit for all needful purposes, to produce all those effects in thee, that are truly necessary for thine Eternal Salvation.*

2. Consider seriously what thou readest, and work it on thy Soul as far as thou art concerned therein. Medicines for the Body will operate though they are not thought of; but Spiritual

Remedies for the mind require its co-operation with them; the clearest explications, fullest proofs and strongest motives about matters of nearest and greatest concernment will not do the Soul any good, unless by thinking it apply them, and extract their virtue; nor will the Spirit heal its lamentable Diseases, if his influences be not answered with suitable endeavors. *Work* then as he works in and with thee; take into most serious consideration whatever is apt to promote thy recovery; lay those things closest to heart which are likeliest to cure the hardness thereof; inculcate and urge them, and withal cry mightily unto him, *who is able, and no less willing to help thee,* till thou feelest his gentle force, and comest to a conquering resolution, that thou must and wilt do as thou art advised, till thou dost not only assent to the course proposed as fit to be taken, but art steadily determined, that it is best for thee, that it is absolutely necessary, and must effectually be prosecuted; that by the grace of God thou wilt thoroughly change thy heart and life, and so escape from the greatest evil, and make sure of the chiefest good.

3. When thou hast seriously considered and resolved, proceed presently to practice, with all thy might, and without the least delay. 'Tis commonly a work of some time to alter the temper of the Soul, and change the course of the life; and according to God's usual methods, the longer thou hast been accustom'd to do evil, the more time and pains will be requisite, to break the force of stubborn lusts, to weaken and subdue vicious habits, and to gain those of grace and goodness, to travel back the way thou hast gone wrong, and to get out of it into the path of life. 'Tis well then if there be days enough before thee to do the *one thing needful,* to be sure thou art not certain of an hour to spare, the loss of so small a part may prove the loss of all. Besides, if thou putt'st off thy reformation though but for a little while, 'tis a sign thou dost not really intend it at all, for thou purposest against conviction to add sin to sin at present, and how can that consist with an hearty design of growing good afterward? Delude not therefore thyself with such a desperate cheat, but imitate the Royal Ps•lmist, *When thou hast thought on thy ways turn thy feet unto God's testimonies; Make haste and delay not to keep his Commandments.*

4. Remember that conversion unto God is but the beginning of thy duty, that thou must afterward obey him all the days of thy life, and that there is no other way to preserve an interest in his favor, and a right to the great expressions thereof. They are the largest and the last discoveries of Divine Grace, that *teach thee to deny ungodliness and worldly lusts, to live soberly, righteously and godly in this present world, and so doing to look for the blessed Object of thy hope;* they plainly enough warn thee against *drawing back unto perdition;* they threaten a *final rejection if thou deniest thy Savior in words or works,* and they oft direct and command thee to *seek for glory and honor, and immortality, by patient continuance in well-doing; to be faith full unto death whatever it cost thee, that thy Lord may give thee a crown of life:* These may seem hard sayings, but they contain nothing like a reasonable discouragement. There's misery more than enough in Hell to necessitate a prevention by any temporary labors, wants and suff•rings, and an abundantly sufficient happiness in Heaven to encourage a *steadfast* perseverance in the work of the Lord, though it were more harsh and grievous than sinners imagine. And even at present, Religion is not without a reward, yea thou wilt find it, if thou triest as thou shouldst, a reward to itself, when the main difficulties at first are over, thy

duty will grow daily easier, it will have many pleasures mixed with it, and become at length itself the greatest. It will not abridge thy appetites of any desirable gratifications, but give them a new delicious relish of the Fountain from which they flow. Instead of the girds and twinges of a bad Conscience, and dread of an after-reckoning, 'twill settle peace within, and fill thee with comfortable reflections and joyful hopes; and a loving, thankful, praising obedience will by degrees become thy sweetest employment. Therein thou mayest *draw still nearer to God, delight thyself in, and receive from him the desires of thine heart,* thou mayest walk always in the *light of his countenance,* and feed on *his loving kindness, which is better than life.*

In short, before thou ascendest to Heaven thou mayest be in an Heaven on Earth, and find by happy experience, that the way to have all thou canst wish hereafter, is to be and do what is best for thyself here.

Useful Questions, whereby a Christian may every day examine himself.

Psal. 4. 4.

Commune with your heart upon your beds.

EVery Evening before you sleep (unless you find some other time of the day more for your advantage in this work) sequester yourself from the World, and having set your heart in the presence of the Lord, charge it before God to answer to these Interrogatories.

For your Duties.

Q. 1. Did not God find me on my Bed, when he looked for me on my knees? *Job 1. 5. Psal. 5. 3.*

Q. 2. Have not I prayed to no purpose, or suffered wandering thoughts to eat out my duties? *Mat. 15. 8, 9. Jer. 12. 2.*

Q. 3. Have not I neglected or been very overly in the reading God's holy word? *Deut. 17. 19. Josh. 1. 7, 8.*

Q. 4. Have I digested the Sermon I heard last? Have I repeated it over, and prayed it over? *Luke 2. 19, 51. Psal. 1. 2. and 119. 5, 11, 97.*

Q. 5. Was there not more of custom and fashion in my family-duties than of Conscience? *Psal. 101. 2. Jer 30. 21.*

Q. 6. Where in have I denied myself this day for God? *Luke 9. 23.*

Q. 7. Have I redeemed my time from too long or needless visits; idle imaginations, fruitless discourse, unnecessary sleep, more than needs of the World? *Eph. 5. 16. Col. 4. 5.*

Q. 8. Have I done anything more than ordinary for the Church of God, in this time extraordinary? 2 *Cor. 11. 28. Isa. 62. 6.*

Q. 9. Have I look care of my company? *Prov. 13. 20. Psal. 119. 63.*

Q. 10. Have not Ineglected or done something against the duties of my Relations, as a Master, Servant, Husband, Wife, Parent, Child, *&c. Eph. 5. 22. to chap. 6. V. 10. Col. 3. 18. to the 4. V. 2.*

For your Sins.

Q. 1. *Doth not sin sit light?* Psal. 38. 4. Rom. 7. 24.

Q. 2. *Am I a mourner for the sins of the Land?* Ezek. 9. 4. Jer. 9. 1, 2, 3.

Q. 3. Do I live in nothing that I know or fear to be a sin? *Psal. 119. 101, 104.*

For your Heart.

Q. 1. Have I been much in holy Ejaculations? *Neh. 2. 4, 5.*

Q. 2. Hath not God been out of mind: Heaven out of sight? *Psal. 16. 8 Jer. 2. 32. Col. 3. 1, 2.*

Q. 3. Have I been often looking into mine own heart, and made conscience even of vain thoughts? *Prov. 3. 23. Psal. 119. 113.*

Q. 4. Have not I• given way to the workings of pride, or passion? *2 Chron. 32. 26. James 4. 5, 6, 7.*

For your Tongue.

Q. 1. *Have I bridled my Tongue, and forced it in?* Jam. 1. 26. Jam. 3. 2, 3, 4, Psal. 39. 1.

Q. 2. Have I spoken evil of no man? *Tit. 3. 2. Jam. 4. 11.*

Q. 3. Hath the Law of the Lord been in my mouth as I sate in my house, went by the way, was lying down, and rising up? *Deut. 6. 6, 7.*

Q. 4. Is there no company I come into, but I have dropped something of God, and left some good savor behind? *Col. 4. 6. Eph. 4. 29.*

For your Table.

Q. 1. Did not I sit down with no higher end than a beast, merely to please my Appetite? did I eat and drink to the glory of God? *1 Cor. 10. 31.*

Q. 2. Was not my Appetite too hard for me? *Jude 12. 2 Pet. 1. 6.*

Q. 3. Did not I arise from the Table without dropping anything of God there? *Luke 7. 36, &c. Luke 14. 1, &c. John 6.*

Q. 4. Did not I mock God, when I pretended to crave a blessing, and return thanks? *Acts 27. 35, 36. Mat. 15. 36. Col. 3. 17, 23.*

For your Calling.

Q. 1. Have I been diligent in the duties of my Calling? *Eccles. 9. 1 Cor. 7. 17, 20, 24.*

Q. 2. Have I defrauded no man? *1 Thes. 4. 6. 1 Cor. 6. 8.*

Q. 3. Have I dropped never a lie in my shop, or trade? *Prov. 28. 6. Eph. 4. 25.*

Q. 4. Did not I ra•hly make, nor falsely break some promise? *Psal. 106. 33. Josh. 9. V. 14,* &c. *Psal. 15. 4.*

An Addition of some brief Directions for the Morning.

D. 1. If through necessity or carelessness you have omitted the reading and weighing of these questions in the Evening, be sure to do it now.

D. 2. Ask yourself, what sin have I committed? what duty have I omitted? against which of these Rules have I offended in the day foregoing? and renew your repentance, and double your watch.

D. 3. Examine whether God were last in your thoughts when you went to sleep; and first, when you awoke.

D. 4. Enquire whether your care of your heart and ways doth increase upon your constant using of this course for self-examination; or whether it doth abate, and you grow more remiss.

D. 5. Impose a task of some good meditation upon yourselves while you are making ready, either to go over these Rules in your thoughts, or the heads of the Sermon you heard last, or the holy meditations for the purpose in the practice of Piety, or *Scudder*'s daily walk.

D. 6. Set your ends right for all that day.

D. 7. Set your watch, especially against those sins and temptations that you are like to be most incident to that day.

THE CONTENTS.

- I. What Conversion is not, and correcting some Mistakes about it.
- II. What Conversion is, and wherein it consists.
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- IV. The Marks of the Unconverted.
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- VI. Directions for Conversion.
- VII. Motives to Conversion.
- VIII. Conclusion.
- IX. Counsel for Personal and Family-Godliness.

This same Book is Printed in large *Octavo* of a bigger Print for ease of Antient Persons.

Whereunto are annexed diverse Practical Cases of Conscience Judiciously Resolved.

Printed for Tho. Parkhurst, *&c.*

An Earnest Invitation to Sinners to Turn to God in order to their Eternal Salvation.

DEarly Beloved, and longed for, I gladly acknowledge myself a debtor to you all, and am concerned, as I would be found a good Steward to the Household of God, to give to everyone his Portion. But the Physician is most solicitous for those Patients, whose case is most doubtful and hazardous, and the Father's bowels are especially turned towards his dying Child. The numbers of the unconverted souls among you, call for my most earnest compassions and hasty diligence to pluck them out of the burning, *Jude* 23. and therefore to these first I shall apply myself in these lines.

But whence shall I fetch my arguments, or how shall I choose my words? Lord, wherewith shall I woo them? wherewith shall I win them? Oh that I could but tell! I would write unto them in tears, would weep out every argument, I would empty my veins for Ink, I would petition them on my knees, verily (were I able) I would. O how thankful I would be, if they would be prevailed with to repent and turn.

How long have I travelled in birth with you? how frequently have I made suit to you? how often would I have gathered you? how instant have I been with you? this is that I have prayed for, and studied for, for many years, that I might bring you to God: Oh that I might but do it! Will you yet be entreated? Oh what a happy man might you make me, if you would but hearken to me, and suffer me to carry you over to Jesus Christ!

But, Lord, how insufficient am I for this work! I have been many a year wooing for thee, but the Damsel would not go with me. Lord, what a task hast thou set me to do! Alas, wherewith shall I pierce the scales of Leviathan, or make the heart to feel that is hard as a stone; hard as a piece of the nether Milstone! Shall I go and lay my mouth to the grave, and look when the dead will obey me and come forth? Shall I make an Oration to the Rocks? or declaim to the Mountains, and think to move them with arguments? Shall I give the blind to see? From the beginning of the world was it not heard that a man opened the eyes of the blind; But thou, O Lord, canst pierce the scales and prick the heart of the Sinner. I can but shoot at rovers, and draw the bow at a venture, and do thou direct the arrow between the joints of the harness, and kill the sin, and save the Soul of a sinner, that casts his eyes into these labors.

But I must apply myself to you, to whom I am sent: yet I am at a great loss. Would to God I knew how to go to work with you! would I stick at the pains? God knoweth you yourselves are my witnesses, how I have followed you in private, as well as in public, and have brought the Gospel to your doors, testifying to you the necessity of the new birth, and persuading you to look in time after a sound and thorough change. Beloved, I have not acted a part among you, to serve my own advantage: your Gospel is not yea• and nay. Have you not heard the same truths, from the Pulpit, by public labors, and by private letters, by personal instructions? Brethren, I am of the same mind as ever, that holiness is the best choice, that there is no entering into Heaven, but by the straight passages of the second birth, that without holiness you shall never see God, *Heb.* 12. 14. Ah my beloved! refresh my bowels in the Lord. *If there be any consolation in Christ, any comfort of love, any fellowship of the Spirit, any*

bowels and mercies, fulfil you my joy. Now give yourselves unto the Lord, 2 *Cor.* 8. 5. Now set yourselves to seek him. Now set up the Lord Jesus in your hears, and set him up in your houses: Now come in and kiss the Son, *Psal.* 2. 12. and embrace the tenders of mercy. Touch his Scepter and live; why will you die? I beg not for myself; but fain I would have you happy: This is the prize I run for, and the white I aim at. My soul's desire and prayer for you is, that you may be saved, *Rom.* 10. 1.

The famous *Lycurgus,* having instituted most strict and wholesome Laws for his people, told them he was necessitated to go a Journey from them• and got them to bind themselves in an Oath, that his Laws should be observed till his return. This done, he went into a voluntary banishment, and never returned more, that they might, by virtue of their Oath, be engaged to the perpetual observing of his Laws. Methinks I should be glad of the hard conditions which he endured (though I love you tenderly) so I might but hereby engage you thoroughly to the Lord Jesus Christ.

Dearly beloved, would you rejoice the heart of your Minister? Why then, embrace the Counsels of the Lord by me: forgo your sins: set to prayer: up with the Worship of God in your families: keep at a distance from the corruptions of the times. What greater joy to a Minister, than to hear of souls born unto Christ by him, and that his Children walk in the truth? 2 *John* 4.

Brethren, I beseech you suffer friendly plainness and freedom with you in your deepest concernments. I am not playing the Orator, to make a learned speech to you, nor dressing my dish with eloquence, wherewith to please you. These lines are upon a weighty errand indeed, *viz.* to convince, and convert, and to save you. I am not baiting my hook with Rhetoric, nor fishing for your applause, but for your souls. My work is not to please you, but to save you; nor is my business with your fancies, but your hearts. If I have not your hearts, I have nothing. If I were to please your ears, I could sing another song. If I were to preach myself, I would steer another course; I could then tell you a smoother tale: I would make you pillows, and speak you peace; for how can *Ahab* love this *Micaiah* that always prophesies evil concerning him? 1 *Kings* 22. 8. But how much better are the wounds of a Friend, than the fair speeches of the Harlot, who flattereth with her lips, till the Dart strike through the liver, and hunteth for the precious life? *Prov.* 7. 21, 22, 23. and *Prov.* 6. 26. If I were to quiet a crying infant, I might sing him to a pleasant mood, and rock him asleep. But when the Child is fallen into the Fire, the parent takes another course; he will not go to still him with a song or trifle. I know if we speed not with you, you are lost. If we cannot get your consent to arise, and come away, you perish forever. No Conversion, and no Salvation: I must get your good will, or leave you miserable.

But here the difficulty of my work again recurs upon me. Lord choose my stones out of the Rocks, *1 Sam. 17. 40, 45.* I come in the name of the Lord of Hosts, the God of the Armies of *Israel.* I come forth like the stripling *Goliath,* to wrestle, not with flesh and blood, but with Principalities and Powers, and the Rulers of the darkness of this world, *Eph. 6. 12.* This day let the Lord smite the Philistine, and spoil the strong man of his Armor and give me to fetch off the captives out of his hand. Lord choose my words, choose my weapons for me, and when I

put my hand into the bag, and take thence a stone, and sling it, do thou carry it to the mark and make it sink, not into the forehead, *1 Sam. 17. 49.* but the heart of the unconverted sinner, and smite him to the ground, with *Saul* in his so happy fall, *Acts 9. 4.* Thou hast sent me, as *Abraham* did *Eliezer,* to take a wife unto my master thy Son, *Gen. 24. 4.* But my discouraged soul is ready to fear the woman will not be willing to follow me. O Lord God of my Master, I pray thee send me good speed this day, and show kindness to my Master, and send thine Angel before me, and prosper my way, that I may take a wife unto thy son, *Gen. 24. 12.* That as the servant rested not till he had brought *Isaac* and *Rebekah* together, so I may be successful to bring Christ and the souls of my people together, before we part.

But I turn me unto you. Some of you do not know what I mean by conversion, and in vain shall I persuade you to that which you do not understand, and therefore for your sakes, I shall show *what this Conversion is.* Others do cherish secret hopes of mercy, though they continue as they be; and for them I must show the *necessity of Conversion.* Others are like to harden themselves with a vain conceit, that they are converted already, unto them I must show the marks *of the unconverted.* Others because they feel no harm, fear none, and so sleep upon the top of the mast; to them I shall show *the misery of the unconverted.* Others sit still, because they see not their way out; to them I shall show *the means of conversion.* And finally for the quickening of all, I shall close with *the motives of Conversion.*

Chap I. Showing the Negative, what Conversion is not, and correcting some mistakes about it.

LET the blind *Samaritans* worship they know not what, *John.* 4. 22. Let the Heathen *Athenians* superscribe their Altar unto the unknown God, *Acts* 17. 23. Let the guileful *Papists* commend the mother of destruction, *Hos.* 4. 6. for the mother of devotion: they that know man's constitution, and the nature of the reasonable souls• operation, cannot but know, that the understanding having the Empire in the soul, he that will go rationally to work, must labor to let in the light here. *Ignoranti• non est consensus.* And therefore that you may not mistake me, I shall show you what I mean by the conversion I pers••de you to endeavor after.

It is storied, that when *Jupiter* let down the golden Chaplets from Heaven, all of them but one were stolen: Whereupon (lest they should lose a relique of so great esteem) they made five others so like it that if any were so wickedly minded, as to steal that also, they should not be able to discern which was it. And truly my bel•ved the Devil hath made many counterfeits of this Conversion; and cheats one with this, and another with that; and such a craft and artifice he hath, in this mystery of deceits; (that if it were possible) he would deceive the very Elect. Now that I may cure the damnable mistakes of some, who think they are converted when they are not, as well as remove the troubles, and fears of others, that think they are not converted when they are; I shall show you the nature of conversion, both negatively, or what it is not; and positively what it is.

We will begin with the Negative.

1. *It is not the ta•ing on us the Profession of Christianity.* Doubtless Christianity is more than a name. If we will hear *Paul,* it lies not in word, but in power• 1 *Cor.* 4. 20. if to cease to be Jews

and Pagans, and to p•t on the Christian Profession had been true Conversion• (as this is all, that some would have to be understood by it) who better Christians than they of *Sardis* and *Laodicea?* These were all Christians by profession, and had a name to live, but because they had but a name, are condemned by Christ, and threatened to be spewed out, *Rev.* 3. 1. 16. Are there not many that name the name of the Lord Jesus, that yet depart not from iniquity? 2 *Tim.* 2. 19. and profess they know God, but in works deny him? *Tit.* 1. 16. And will God receive these for true converts, because turned to the Christian Religion? What, converts from sin, when yet they do live in sin? 'Tis a visible contradiction. Surely if the lamp of profession would have served the turn, the foolish Virgins had never been shut out, *Mat.* 25. 3, 12. We find not only professors but Preachers of Christ, and Wonder-workers turned off, because evil workers, *Mat.* 7. 22, 23.

2. *It is not the being washed in the laver of Regeneration,* or putting on the badge of Christ in baptism. Many take the press-money, and wear the Livery of Christ, that yet never stand to their colors, nor follow their leader. *Ananias* and *Sapphira,* and *Magus* were baptized as well as the rest. How fondly do many mistake here, deceiving, and being deceived! dreaming that effectual grace is necessarily tied to the external administration of Baptism (which what is it, but to revive the Popish Tenent, of the Sacraments working grace, *ex opere operato?)* and so every Infant should be regenerated not only (*Sacramento tenus*) sacramentally, but really and properly. Hence men do fancy, that being regenerated already, when baptized, they need no further work.

But if this were so, then all that were baptized (in their infancy) must necessarily be saved: because the promise of pardon and salvation is made to conversion and regeneration.

Acts 3. 19. 1 Pet. 3. 4. Mat. 19. 28. Our Calling, Sanctification, (as to the beginnings of it) on Conversion (which are but the same thing, under different conceptions and expressions) is but a middle link in the golden chain, fastened to election at the one end, and glorification at the other, *Rom. 8. 30. 2 Thes. 2. 13. 1 Pet.* 1. 2. The silver cord may not be broken, nor the connection between Sanctification and Salvation, between grace and glory, impiously violated, *Mat.* 5. 8. if we were indeed begotten again, it is to an inheritance incorruptible reserved in heaven for us, and the divine power is engaged to keep us for it, 1 *Pet.* 1. 5. And if the very regenerate may perish at last in their sins, we will no more say, that he that is born of God, his seed remaineth in him, and that he cannot sin, 1 *John. 3. 9. i. e.* unto death, nor that it is impossible to deceive the very elect, *Mat.* 24. 24.

And indeed were this true, then we need look no farther to see our names written in Heaven, than only to search the Register, and see whether we were baptized: then I would keep the certificate of my baptism, as my fairest evidence for Heaven, and should come by assurance of my gracious state, with a wet finger; then men should do well to carry but a certificate of their baptism under the Registers hand, when they died (as the Philosopher would be buried with the Bishops Bond in his hand which he had given him for receiving his alms in another world,) and upon sight of this, there were no doubt of their admission into Heaven.

In short, if there be no more necessary to conversion or regeneration, than to be turned to the Christian Religion, or to be baptized in infancy, this will fly directly in the face of that Scripture, *Mat.* 7. 14. as well as multitudes of others. For first we will then no more say, *strait is the gate and narrow is the way;* for if all that are baptized, and of true Religion are saved, the door is become heavenly wide, and we will henceforth say, wide is the gate, and broad is the way that leadeth unto life; for if this be true, whole Parishes, yea whole Countries, and whole Kingdoms may go in a breast, and we will no more teach, that the righteous is scarcely saved, or that there is need of such a stir in taking the Kingdom of Heaven by violence, and striving to enter in. Surely if the way be so easy as many make it, that there is little more necessary, than to be regenerated in our baptism, and cry God mercy, and be absolved by the Minister at our end; 'tis more ado than needs to put ourselves to such running, and seeking, and knocking, and fighting, and wrestling, as the word requires as necessary to Salvation. Secondly, if this be true, we will no more say, *Few there be that find it;* yea we will rather say, *Few there be that miss it:* we will no more say, that of the many that are called, *but few are chosen, Mat.* 22. 14. and that even of the professing *Israel, but a remnant shall be saved, Rom.* 11. 5. If this Doctrine be true, we will not say anymore with the Disciples, *Who then shall be saved?* but rather who then shall not be saved? Then if a man be called a brother, (that is a Christian) and be baptized, though he be a fornicator, or a •ailer, or covetous, or a drunkard, yet he shall inherit the Kingdom of God, 1 *Cor. 5. 11. 1 Cor.* 6. 9, 10.

But the *Arminian* will reply; such as these though they did receive regenerating grace in Baptism, are since fallen away, and must be renewed again, or else they cannot be saved.

I answer, 1. That there is an infallible connection between regeneration and salvation, as we have already shown, and I itch to be farther evidencing but that 'tis against designed brevity. 2. Then men must be born again, which carrys a great deal of absurdity in its very face. And why may not men be twice born in nature, as well as in grace? Why not as great an absurdity to be twice regenerated as to be twice generated? But 3. and above all, This grants however the thing I contend for, that what ever men do, or pretend to receive in baptism, if they be sound afterwards to be grossly ignorant, or profane, or formal, without the power of godliness, they must be born again, or else be shut out of the Ki•gdom of God. So then they must have more to plead for themselves, than their baptismal regeneration.

Well, in this you see all are agreed, that be it more or less that is received in baptism, if (when men come to years) they are evidently unsanctified, they must be renewed again by a through and powerful change, or else they cannot escape the damnation of Hell. Friends and Brethren be not deceived God is not mocked; *Gal.* 6. 7. Whether it be your baptism, or what ever else that you pretend, I tell you from the living God, that if any of you be a prayerless person, *John.* 15. 14. or unclean, or malicious, or covetous, or riotous, or a scoffer, or a lover of evil company, *Prov.* 13. 20. in a word, if you are not holy, strict and self-denying Christians, *Heb. 12. 14. Mat.* 16. 24. you cannot be saved, except you be transformed by a further work upon you, and renewed again by repentance.

Thus I have shown, that it is not enough to evidence a man to be regenerate, that he hath been baptized, effectual grace not necessarily accompanying baptism, as some have vainly asserted. But I must answer one Objection before I pass.

Object. The Sacraments do certainly attain their ends, where man doth not *ponere obi•em,* or lay some obstruction, which infants do not.

Sol. I answer, it is not the end of Baptism to regenerate, 1. Because then there would be no reason, why it should be confined only to the seed of Believers, for both the Law of God and the nature of Charity, requires us to use the means of conversion for all, as far as we can have opportunity. Were this true, no such Charity as to catch the children of Turks and Heathens, and baptize them, and dispatch them to Heaven out of hand; like the bloody Wretches, that made the poor Protestants (to save their lives) to swear they would come to Mass, and that they would never depart from it, and then put them forthwith to death, saying, *They would hang them while in a good mind.* 2. Because it presupposeth regeneration, and therefore cannot be intended to confer it. In all the express instances in Scripture, we find that baptism doth suppose their repenting, believing, receiving the Holy Ghost, *Acts 8. 37. Acts. 2. 38. Acts. 10. 47. Mark* 16. 16. And to imagine, that baptism was instituted for an end of which not one of the first subjects was capable (for they were all adult persons and supposed to have faith and repentance according as they professed, and their Children were not baptized till after them, in their right,) were no little absurdity. Were this Doctrine true, baptism would make Disciples, but we find it doth bespeak them such beforehand, *Mat.* 28. 19. 3. Because Baptism, being but a Seal of the Covenant cannot convey the benefits, but according to the tenor of the Covenant, to which it is set.

Now the Covenant is conditional, therefore the Seal conveys conditionally. The Covenant requires faith and repentance, as the condition of the grand benefits, pardon, and life, *Acts 16. 31. Acts* 3. 19. And what the Covenant doth not convey but upon these conditions, the Seal cannot. So that Baptism doth presuppose faith and repentance in the subject, without which it neither doth, nor can convey the saving benefits; otherwise the Seal should convey contrary to the tenor of the Covenant to which it is affixed.

3. *It lies not in a moral righteousness.* This exceeds not the righteousness of the Scribes and Pharisees, and therefore cannot bring us to the Kingdom of God, *Mat. 5. 20. Paul,* while unconverted touching the righteousness which is in the Law blameless, *Phil.* 3. 6. None could say black is thine eye. The self-justiciary could say, *I am no Extortioner, Adulterer, Unjust,* &c. *Luke* 18. 11. Thou must have something more than all this to show, or else (however thou mayest justify thyself) God will condemn thee. I condemn not morality, but warn you not to rest here. Piety includes morality, as Christianity doth humanity, and Grace reason. But we must not divide the tables.

4. *It consists not in an external conformity to the Rules of Piety* 'Tis too manifest, men may have a form of godliness, without the power, 2 *Tim.* 3. 5. Men may pray long, *Mat.* 23. 14. and fast often, *Luke* 18. 12. and heav gladly, *Mark* 6. 20. and be very forward in the service of God, though costly and expensive, *Isa.* 1. 11. and yet be strangers to Conversion. They must have

more to plead for themselves, than that they keep their Church, and give alms, and make use of prayer to prove themselves sound Converts. No outward service but an hypocrite may do it; even to the giving all his goods to the poor, and his members to the fire, 1 *Cor.* 13. 3.

5. *It lies not in the chaining up of corruption, by education, human laws, or the force of incumbent affliction.* 'Tis too common and easy, to mistake education for grace; but if this were enough, who a better man than *Iehoash:* While *Iehojadah* his uncle lived he was very forward in God's service, and calls upon him to repair the house of the Lord, 2 *Kings* 12. 2, 7. But here was nothing more than good education all this while: for when his good Tutor was taken out of the way, he appears to have been but a wolf chained up; and falls on to Idolatry.

6. *In short, it consists only in illumination, or conviction, in a superficial change, or partial reformation.* An *Apostate* may be a man enlightened, *Heb.* 6. 4. and a *Felix* tremble under convictions, *Acts* 24. 25. and a *Herod* amend many things, *Mar.* 6. 20. 'Tis one thing to have sin alarmed only by convictions, and another to have it captivated and crucified by converting grace. Many because they have been troubled in conscience for their sins, think well of their case; miserably mistaking conviction for Conversion. With these *Cain* might have passed for a Convert, who ran up and down the world, like a man distracted under the rage of a guilty conscience, till with building and business he had worn it away, *Gen.* 4. 13, 14. Others think, that because they have given, off their riotous courses, and are broken off from evil company, or some particular lust, and reduced to sobriety and civility, they are now no other than real Converts, forgetting that there is a vast difference between being sanctified, and civilized: and that many seek to enter into the Kingdom of Heaven, *Luke* 13. 24. and are not far from it, *Mark.* 12. 34. and arrive to the *almost* of Christianity, *Acts* 26. 28. and yet fall short at last. While conscience holds the whip over them, many will pray, hear, read, and forbear their delightful sins: but no sooner is this Lyon asleep, but they are at their Vomit again. Who more religious than the *Jews,* when God's hand was upon them? *Psal.* 78. 34, 35. but no sooner was the affliction over, but they forgot God, and shown their Religion to be a fit, *ver.* 36, 37. Thou mayst have disgorged a troublesome fin, that will not sit in thy stomach, and have escaped those gross pollutions of the world, and yet not have changed thy swinish nature all the while, 2 *Pet.* 2, 20. 22.

You may cast the lead out of the rude mass, into the more comely proportion of a plant, and then into the shape of a beast, and thence into the form and features of a man; but all the while it is but lead still. So a man may pass thro' divers transmutations, from ignorance to knowledge, from profaneness to civility, thence to a form of Religion; and all this while he is but carnal and unregenerate, while his nature remains unchanged.

Application. Hear then O sinners, hear as you would live; so come and •ear; Isa. 55. 3. Why would you so willfully deceive yourselves, or build your hopes upon the sand? I know he shall find hard work of it that goes to pluck away your hopes. It cannot but be ungrateful to you, and truly it is not pleasing to me. I set about it as a Surgeon, when to cut off a putrefied Member from his well Beloved friend; which of force he must do, but with an aking heart, a pitiful eye, a trembling hand. But understand me, Brethren, I am only taking down the ruinous house, (which will otherwise speedily fall of itself, and bury you in the rubbish) that I may build

fair, and strong, and firm forever. The hope of the wicked shall perish, if God be true of his word *Prov.* 11. 7. And wert not thou better, O sinner, to let the word convince thee now in time, and let go thy false and self-deluding hopes, than to have death too late to open thine eyes, and find thyself in hell, before thou art aware? I should be a false and faithless Shepherd, if I should not tell you, that you who have built your hopes upon no better grounds, than these forementioned, are yet in your sins. Let your conscience speak? what is it, that you have to plead for yourselves? Is it that you wear Christ's livery? that you bear his name? that you are of the visible Church? that you have knowledge in the Points of Religion? are civilized, perform religious duties, are just in your dealings; have been troubled in conscience for your sins? I tell you from the Lord, these pleas will never be accepted at God's Bar. All this, though good in itself, will not prove you converted, and so will not suffice to your salvation. Oh look about you, and bethink yourselves of turning speedily and soundly. Set to praying, and to reading, and studying your own hearts; rest not, till God hath made thorough work with you; for you must be other men, or else you are lost men.

But if these be short of Conversion, what shall I say of the profane sinner? It may be, he will scarce cast his Eyes, or lend his Fars to this discourse. But if there be any such reading, or within hearing, he must know from the Lord that made him, that he is far from the Kingdom of God. May a man be civilized and not converted; where then shall the Drunkard, and Glutton appear? May a man keep company with the wise Virgins, and yet be shut out? Shall not a companion of fools much more be destroyed? *Prov.* 13. 20. May a man be true and just in his dealing, and yet not be justified of God? What then will become of thee, O wretched man, whose conscience tells thee thou art false in thy trade, and false of thy word, and makest thy advantage by a lying tongue? If men may be enlightened, and brought to the performance of holy duties, and yet go down to perdition, for resting in them, and sitting down on this side of conversion; what will become of you, O miserable families, that live as without God in the world? and of you, O wretched sinners, with whom God is scarce in all your thoughts: that are so ignorant, that you cannot, or so careless, that you will not pray? O repent and be converted? break off your sins by righteousness; away to Christ for pardoning and renewing grace: give up yourselves to him, to walk with him in holiness, or else you shall never see God. Oh that you would take the warnings of God! In his name I once more admonish you. Turn you at my reproof, *Prov.* 1. 23. Forsake the foolish, and live, *Prov.* 9. 6. Be sober, righteous, godly, *Tit.* 2. 12. Wash your hands you sinners, purify your hearts ye double minded, *James* 4. 8. Cease to do evil, learn to do well, *Isa.* 1. 16, 17. But if you will on, you must die, *Ezek.* 33. 11.

Chap. II. Showing positively what Conversion is.

I May not leave you with your eyes half open, as he that saw men as trees walking, *Mark* 8. 24. The word is profitable for Doctrine, as well as reproof; 2 *Tim.* 3. 16. And therefore having thus far conducted you by the shelves and rocks of so many dangerous mistakes, I would guide you at length into the Harbour of truth.

Conversion then (in short) lies, in the thorough change both of the heart, and life. I shall briefly describe it in its nature and causes.

1. *The Author, it is the spirit of God;* and therefore it is called the sanctification of the spirit; 2. *Thes.* 2. 13. and the renewing of the holy Ghost, *Tit.* 3. 5. Yet not excluding the other Persons in the Trinity: For the Apostle •eacheth us, to bless the father of our Lord Jesus Christ, for that he hath begotten us again; 1 *Pet.* 1. 3. and Christ is said to give repentance to *Israel; Acts* 5. 31. and is called the everlasting Father, *Isa.* 9. 6. and we his seed, and the Children which God hath given him, *Heb, 2. 13. Isa.* 53. 10. O blessed Birth! Seven Cities contended for the Birth of *Homer:* but the whole Trinity fathers the new creature. Yet is this work principally ascribed to the Holy Ghost, and so we are said to be born of the Spirit, *Job.* 3. 8.

So then it is a work above man's power. We are born, not of the will of the flesh, nor of the will of man; but of God, *John.* 1. 13. Never think thou canst convert thyself. If ever thou wouldst be saveingly converted, thou must despair of doing it in thine own strength, *Ier.* 13. 18. It is a Resurrection from the dead, *Rev. 20. 5. Eph.* 2. 1. a new creation, *Gal. 6. 15. Eph.* 2. 10. a work of absolute omnipotency, *Eph.* 1. 19. Are these out of the reach of human power? If thou hast no more than thou hadst by thy first birth, a good nature, a meek and chaste temper, *&c.* thou art a very stranger to true Conversion. This is a supernatural work.

2. The moving Cause is Internal, or External.

The Internal mover is only free grace. Not by works of righteousness which we have done: But of his own mercy he saved us—by the renewing of the Holy Ghost, *Tit.* 3. 5. Of his own will begat he us, *I am.* 1. We are chosen and called unto Sanctification, not for it, *Eph.* 1. 4.

God finds nothing in a man to turn his heart, but to turn his stomach: enough to provoke his loathing, nothing to provoke his love. Look back upon thyself, O Christian: Take up thy verminous rags: Look upon thyself in thy blood, *Ez.* 16. 6. O reflect upon thy swinish Nature, thy filthy swill, thy once beloved mire, 2 *Pet.* 2. Canst thou think without loathing of thy trough and draugh? Open thy Sepulcher, *Mat.* 23. 27. Art thou struck almost dead with the hellish damp? behold thy putrid soul, thy loathsome members. O stench unsufferable, if thou dost but sense thy own putrifaction! *Psal.* 14. 3. Behold thy ghastly visage, they crawling Iusts, thy slime and corruption. Do not thine own Cloaths abhor thee? *Job* 9. 31. How then should holiness and purity love thee? Be astonished O Heavens at this, be moved O Earth, *Ier.* 2. 12. Who but must needs cry, Grace! Grace! *Zech.* 4. 7. Hear and blush you Children of the most high; O you unthankful generation! that free grace is no more in your mouths, in your thoughts; no more adored, admired, commended by such as you. One would think you should be nothing but praising and admiring God, whatever you are. How can you make a shift to forget such grace, or to pass it over with a slight and seldom mention; What but free grace should move God to love you, unless enmity could do it, or deformity could do it, unless vomit or rottenness could do it? How affectionately doth *Peter* lift up his hands? *Blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again.* 1 Pet. 1. 3. How feelingly doth *Paul* magnify the free mercy of God in it? *God who is rich in mercy for his great love wherewith he loved us; hath quickened us together with Christ; by grace ye are sa•ed,* Eph. 2. 4, 5.

The External mover is the merit and intercession of the blessed Jesus. He hath obtained gifts for the rebellious, *Psal.* 68. 18. and through him it is, that God worketh in us, what is well pleasing in his sight, *Heb.* 13. 21. Through him are all spiritual blessings, bestowed upon us in Heavenly things, *Eph.* 1. 3. He interceedeth for the Elect, that believe not, *John* 17. 20. Every Convert is the fruit of his travel, *Isa.* 53. 11. O never was Infant born into the world with that difficulty, that Christ endured for us. How emphatically he groaneth in his travel; All the pains that he suffered on his Cross they were our birth pains, *Acts* 2. 24. 〈 in non-Latin alphabet 〉 , the pulls and throws that Christ endured for us. He is made sanctification to us, 1 *Cor.* 1 30. He sanctified himself (that is, set apart himself as a sacrifice) that we may be sanctified, *John* 17. 19. We are sanctified through the offering of his Body once for all, *Heb.* 10. 10.

'Tis nothing then without his own bowels, but the merit and intercession of Christ, that prevails with God to bestow on us converting grace. If thou art a new creature, thou knowest to whom thou owest it, to Christ's pangs and prayers. Hence the natural affection of a believer to Christ. The Foal doth not more naturally run after the Dam, nor the Suckling to the Dugs, than a Believer to Jesus Christ. And whither else shouldst thou go? If any in the World can show that for thy heart that Christ can, let them carry it. Doth Satan put in, doth the World court thee? Doth sin sue for thy heart? Why, were these crucified for thee? 1 *Cor.* 1. 13. O Christian, love and serve the Lord whilst thou hast a Being. Do not even the Publicans love those that love them? And show kindness to them that are kind to them? *Mat.* 5. 46, 47.

3. The Instrument is either Personal, or Real.

The personal is the Ministry. *I have begotten you to Christ through the Gospel,* 1 Cor. 4. 15. Christ's Ministers are they that are sent to open men's eyes, and to turn them to God, *Acts* 26. 18.

O unthankful World, little do you know what you are doing, while you are persecuting the Messengers of the Lord. These are they whose business is (under Christ) to save you. Whom have you reproached and blasphemed? Against whom you have exalted your voice, and lifted your eyes on high? *Isa.* 37. 23. These are the servants of the most high God that show unto you the way of salvation•*Acts* 16. 17. and do you thus requite them, O foolish and unwise? *Deut.* 32. 6. O Sons of ingratitude, against whom do you sport yourselves? against whom make you a wide mouth, and draw out the tongue? *Isa.* 57. 34. These are the Instruments that God useth to convert and save you, and do you spit in the face of your Physicians, and throw your Pilots over-board? Father forgive them, for they know not what they do.

The Instrument Real is the word: We were begotten by the word of truth: This is it that enlightens the eyes, that converteth the soul, *Psal.* 19. 7, 8. that maketh wise to salvation, 2 *Tim.* 3. 15. This is the incorruptible seed, by which we are born again, 1 *Pet.* 1. 23. If we are washed, 'tis by the word, *Eph.* 5. 26. if we are sanctified, 'tis through the truth, *John* 17. 17. This generates faith, and regenerates us, *Rom. 10. 17. I am.* 1. 18.

O ye Saints, how should you love the word? for by this you have been converted: O ye sinners, how should you ply the Word? For by this you must be converted: No other ordinary means but this. You that have felt its renewing power, make much of it while you live, be forever thankful for it. Tie it about your Necks, write it upon your hands, lay it in your bosoms, *Prov.* 6. 21, 22. When you go let it lead you, when you sleep let it keep you; when you wake let it talk with you: Say with holy *David,* I will never forget thy precepts, for by them hast thou quickened me, *Psal.* 119. 93. You that are unconverted, read the word with diligence, flock to it, where powerfully preached, fill the porches, as the multitude of the impotent, blind, halt, withered, waiting for the moving of the water, *John* 5. 3. Pray for the coming of the spirit in the word. Come off thy knees to the sermon; and come to thy knees from the Sermon. The seed doth not prosper because not watered by prayers and tears, nor covered by meditation.

4. *The final cause is man's salvation, and God's glory,* We are chosen through sanctification to salvation• 2 *Thes.* 2. 13. Called that we might be glorified, *Rom.* 8. 30. but especially, that God might be glorified. *Isa.* 60. 21. that we should show forth his praises, 1•*Pet. 2. 9,* and be fruitful in good works, *Col.* 1. 10.

O Christian, do not forget the end of thy Calling, let thy light shine, *Mat.* 5. 16. Let thy Lamp burn, let thy Fruits be good, and many, and in season, *Psal.* 1. 3. Let all thy designs fall in with God's, that he may be magnified in thee, *Phil.* 1. 20. Why should God repent that he hath made thee a Christian, as in the time of the old world, that he made them men? *Gen.* 6. 6. Why shouldst thou be an eyesore in his Orchard, *Luke* 7. by thy unfruitfulness? or a son that causeth shame, as it were a grief to thy father, and a bitterness to her that bare thee, *Prov. 17, 25. Prov.* 10. 5. O let the Womb bless thee that bare thee, *Prov.* 17. 21. He that begets a fool doth it to his sorrow; and the father of a fool hath no joy.

5. *The subject is the elect sinner, and that in all his parts and powers, members, and mind.* Whom God predestinates, them only he calls, *Rom.* 8. 30. None are drawn to Christ by their calling, nor come to him by believing, but his Sheep, those whom the father hath given him, *John* 6. 37, 44. Effectual calling runs parallel with eternal election, 2 *Pet.* 1. 10.

Thou beginnest at the wrong end, if thou disputest first about thine election. Prove thy Conversion, and then never doubt of thine election. Or canst thou not yet prove it? Set upon a present and thorough turning. Whatever God's purposes be, (which are secret) I am sure his promises are plain. How desperately do rebels argue? If I am elected I shall be saved, do what I will; if not, I shall be damned, do what I can. Perverse sinner, wilt thou begin where thou shouldest end? Is not the word before thee? What saith it? *Repent and be converted, that your sins may be blotted su•, Acts 3. 19. If you mortify the deeds of the body, you shall live, Rom. 8. 13. Believe and be saved, Acts* 16. 31. What can be plainer? Do not stand still, disputing about thine election, but set to repenting and believing. Cry to God for converting grace. Revealed things belong to thee, in these busy thyself. 'Tis just (as one well said) that they that will not feed on the plain food of the word, should be choked with the bones. *Whatever* God's *purposes* be, *I am sure* his *promises be true.* Whatever the decrees of Heaven be, I am sure, that if I

repent and believe I shall be saved; and that if I repent not, I shall be damned. Is not here plain ground for thee, and wilt thou yet run upon the rocks?

More particularly, this change of conversion passes throughout in the whole subject. A carnal person may have some Shreds of good morality, a little near the list, but he is never good throughout the whole cloth, the whole body of Holiness and Christianity; Feel him a little further near the ridge, and you shall see him to be but a deceitful piece. Conversion is not repairing of the old building, but it takes all down and erects a new structure: it is not the putting in a patch, or sowing on a list of holiness; but with the true convert, holiness is woven into all his powers, principles, and practice. The sincere Christian is quite a new fabric, from the foundation to the Top-stone, all fire-new. He is a new man, *Eph.* 4. 24. a new creature. All things are become new, 2 *Cor.* 5. 17. Conversion is a deep work; a heart work, *Acts* 2. 37. and 6. 14. it turns all upside down, and makes a man be in a new *world.* It goes throughout with Men, throughout the Mind, throughout the Members, throughout the Motions of the whole Life.

1. *Throughout the Mind.* It makes an universal change within. First, it turns the balance of the judgment, so that God and his Glory do weigh down all carnal and worldly interest, *Acts 20. 24. Phil. 1. 20. Psal.* 73. 25. It opens the eye of the mind, and makes the Scales of its Native Ignorance to fall off, and turns men from darkness to light, *Acts 26. 18. Eph. 5. 8. 1 Pet.* 2. 9. The man that before saw no danger in his condition, now concludes himself lost and forever undone, *Acts* 2. 37. except renewed by the power of Grace. He that formerly thought there was little hurt in sin, now comes to see it to be the chief of evils; he sees the unreasonableness, unrighteousness, the deformity and filthiness that is in sin, so that he is affrighted with it, loathes it, dreads it, flies it, and even abhors himself for it, *Rom. 7. 15. Job 42. 6. Ezek.* 36. 31. He that could see little sin in himself, and could find no matter for confession (as it was said of that learned Ignoramus *Bellarmine,* who it seems while he knew so *much* abroad, was a miserable stranger to himself) that when he was to be confessed by the Priest, could not remember anything to confess; but was fain to run back to the sins of his youth: I say he that could not find matter for confession, unless it were some few gross and staring evils, now sin reviveth with him, *Rom.* 7. 9. he sees the rottenness of his heart, and desperate and deep pollution of his whole nature: he cries, unclean, unclean, *Lev.* 13. 45. Lord purge me with Hyssop, wash me thoroughly, create in me a new heart, *Psal.* 51. 2, 7, 10. He sees himself altogether become filthy, *Psal.* 14. 3. corrupt, both root and tree, *Mat.* 7. 17, 18. he writes unclean upon all his parts and powers, and performances, *Isa. 64. 6. Rom.* 7. 18. He discovers the nasty corners that he was never aware of, and sees the blasphemy, and theft, and murder, and adultery that is in his heart, which before he was ignorant of. Heretofore he saw no form, nor comeliness in Christ, no beauty that he should desire him; but now he finds the hid treasure, and will sell all to buy this field. Christ is the pearl he seeks, sin the puddle he loathes.

Now according to this new light, the man is of another mind, another judgment, than before he was: Now God is all with him, he hath none in Heaven nor in Earth like him, *Psal.* 73. 25. He prefers him truly before all the World; his favor is his life; the light of his Countenance is

more than Corn, or Wine, and Oil, (the good that he formerly inquired after, and set his heart upon, *Psal.* 4. 6, 7.) Now let all the world be set on one side, and God alone on the other; Let the Harlot put on her paint, and gallantry, and present herself to the soul (as when Satan would have tempted our Savior with her) in all the glory of her Kingdoms, yet the soul will not fall down and worship her; but will prefer a naked, yea a crucified, persecuted Christ before her, *Phil. 3. 8. 1 Cor.* 2. 2. Not but that a Hypocrite may come to yield a general assent to this, that God is the chief good: yea the wiser Heathens (some few of them) have at last stumbled upon this, but there is a difference between the absolute and comparative judgment of the understanding. No hypocrite comes so far as to look upon God, as the most desirable and suitable good to him, and thereupon to acquiesce in him. This was the Converts voice, *The Lord is my portion, saith my soul: Whom have I in Heaven but thee? and there is none upon earth, that I desire besides thee. God is the strength of my heart and my portion forever, Psal. 73. 25, 26. Lam.* 3. 24.

Secondly, it turns the bias of the Will, both as to means and end. (1.) The intention of the Will is altered, Ezek. 36. 26. Ier. 31. 33. Isaiah 26. 8, 9. Now the man hath new ends and designs. Now he intends God above all, and desires and designs nothing in all the world so much, as that Christ may be magnified in him, *Phil.* 1. 20. He accounts himself more happy in this, than in all that the earth could yield, that he may be serviceable to Christ, and bring him glory in his generation. This is the mark he aims a• that the name of Jesus may be great in the world, and that all the Sheaves of his Brethren may bow to this Sheaf.

Reader, dost thou view this, and never ask thyself, whether it be thus with thee? Pause a while, and breath on this great concernment.

2. *The Election also is changed,* so that he chooses another way, *Psal.* 119. 30. He pitches upon God, as his blessedness, and upon Christ as the principal, and holiness as the subordinate means to bring him to *God, John 14. 6. Rom.* 2. 7. He chooses Jesus for his Lord, *Col.* 2. 6. He is not merely forced into Christ by the storm, nor doth he take Christ for bare necessity, as the man begged from the gallows, when he takes the wife rather than the halter: but he comes off freely in the choice. This match is not made in a fright as with the terrified conscience or dying sinner; that will seemingly do anything for Christ, but doth only take Christ, rather than Hell: but he deliberately resolves, that Christ is his best choice, *Phil.* 1. 23. and would rather have him to choose, than all the good of this world, might he enjoy it while he would. Again, he takes holiness for his path: He doth not out of mere necessity submit to it: but he likes and loves it. *I have chosen the way of thy Precepts, Ps.* 119. 173. He takes God's testimonies not as his bondage, but as his heritage, yea his heritage forever, *v.* 111. He counts them not his burden, but his Bliss, not his cords, but his cordials, 1 *John 5. 3. Psal.* 119. 14, 16, 17. He doth not only bear, but take up Christ's yoke: He takes not holiness as the stomach doth the loathed potion, (which it will down with rather than die) but as the hungry doth his beloved food: Now time passes so sweetly with him (when he is himself) as that he spends in the exercises of holiness; these are both his a•••ent, and element, the desire of his eyes, and the joy of his heart, *Job 23. 12. Psal. 119. 82, 131, 162, 174. Psal.* 63. 5.

Put thy conscience to it as thou goest, whether thou art the man; O happy man, if this be thy case; But see thou be thorough and impartial in the search.

Thirdly, *It turns the bent of the affection,* 2 Cor. 7. 11. These run all in a new channel. The *Jordan* is now driven back, and the water runs upward against its natural course.

Christ is his *Hope, 1 Tim.* 1. 1. this is his prize, *Phil.* 3. 8. here his eye is, here his heart is. He is contented to cast all over board (as the merchant in the Storm, ready to perish) so he may but keep this Jewel.

The first of his *Desires* is, not after gold, but grace, *Phil.* 3. 13. He hungers after it, he seeks it as silver, he digs for it as for hid treasure; He had rather be gracious, than be great; he had rather be the holiest man on earth, than the most learned, the most famous, most prosperous. While carnal, he said: Oh if I were but in great esteem, and rolled in wealth, and swim'd in pleasure, if my debts were paid, and I and mine provided for, then I were a happy man; but now the tune is changed. Oh, saith the convert, if I had but my corruptions subdued, if I had such measures of grace, such fellowship with God, though' I were poor and despised, I should not care, I should account myself a blessed man. Reader, is this the language of thy soul?

His *Joys* are changed. He rejoiceth in the ways of God's Testimonies, as much as in all Riches, *Psal.* 119. 14. He delights in the Law of the Lord, wherein once he had little favor. He hath no such Joy, as in the thoughts of Christ, the fruition of his company, the prosperity of his people.

His *Cares* are quite altered. He was once set for the World, and any scraps of by time, nothing (too often) was enough for his soul. Now he gives over caring for the Asses, and sets his heart on the Kingdom. Now all the cry is, *What shall I do to be saved? Acts* 16. 30. His great solicitude is, how to secure his soul. Oh! how he would bless you, if you could but put him out of doubt of this!

His *Fears* are not so much of suffering, but of sinning, *Heb.* 11. 25, 27. Once he was afraid of nothing so much as the loss of his estate, or esteem, the pleasure of friends, the frowns of the great: Nothing sounded so terrible to him as pain, or poverty, or disgrace. Now these are little to him, in comparison of God's *dishonor or displeasure.* How warily doth he walk, lest he should tread on a sn••e? He feareth always, he looks before and behind; he hath his eye upon his heart, and is often casting over his shoulder; lest he should be overtaken with sin, *Psal. 39. 1. Prov. 28. 14. Eccles.* 2. 14. It kills his heart to think of losing God's favor; this he dreads as his only undoing, *Psal. 51. 11, 12. Psal.* 119. 8. No thought in the world doth pinch him, and pain him so much, as to think of parting with Christ.

His *Love* runs a new course. My love was crucified (said holy *Ignatius*) that is, my Christ. This is my Beloved, saith the Spouse, *Cant.* 5. 18. How doth *Augustine* often pour his loves upon Christ. *O Eternal Blessedness,* &c.

He can find no words sweet enough. Let me see thee, O light of mine eyes. Come, O thou joy of my spirit; Let me behold thee, O the gladness of my heart. Let me love thee, O life of my soul.

Appear unto me, O my great delight, my sweet comfort, O my God, my life, and the whole glory of my soul. Let me find thee, O desire of my heart. Let me hold thee, O love of my soul. Let me embrace thee, O heavenly Bridegroom. Let me possess thee.

His *Sorrows* have now a new vent, 2 *Cor.* 7. 9, 10. The view of his sins, the sight of a Christ crucified, that would scarce stir him before, now how much do they affect his heart?

His Hatred boils, his Anger burns against sin, *Psal.* 119. 104. He hath no patience with himself; he calls himself fool, and beast, and thinks any Name too good for himself, when his indignation is stirred up against sin, *Psal. 73. 22. Prov.* 30. 2. He could once swill in it, with too much pleasure, now he loathes the thought of returning to it, as much as of licking up the filthiest vomit.

Commune then with *thine* own heart, and attend the common and general current of thine affections, whether it be towards God in Christ above all other concernments. Indeed sudden and strong commotions of the affections and sensitive part, are ofttimes found in Hypocrites, especially where the natural constitution leads thereunto, and contrariwise, the sanctified themselves are many times without sensible stirrings of the affections, where the temper is more •low, dry and dull. The great inquiry is, whether the judgment and will be standingly determined for God, above all other good, real or apparent: and if the affections do sincerely follow their choice, and conduct: though it be not so strongly and sensibly, as is to be desired, there is no doubt, but the change is saving.

2. *Thorowout the Members.* Those that were before the instruments of sin, are now become the holy utensils of Christ's living Temple, *Rom. 6. 16. 1 Cor.* 3. 16. He that before made, as it were, a baud or a barrel of his body, now possesseth his vessel in sanctification, and honor, in temperance, chastity, and sobriety, and dedicated to the Lord, 1 *Thes. 4. 4. Gal. 5. 22, 23. 1 Cor.* 6. 19, 20.

The Eye that was once a wandering Eye, a wanton Eye, a haughty, a covetous Eye, is now employed, as *Mary,* in weeping over her sins, *Luke* 7. 38. in beholding God in his works, *Psal.* 8. •. in reading his word, *Acts* 8. 30. in looking up and down for objects of Mercy, and opportunities for his service.

The Ear that was once open to Satan's call, and that (like a vitiated Palate) did relish nothing so much as filthy, as at least frothy talk, and the Fools laughter, is now bored to the Door of Christ's House and open to his discipline. It saith, *Speak, Lord, for thy Servant heareth.* It cries with him, *Veniat verbum Domini,* and waits for his word •s the Rain, and relishes them more than the appointed food, *Job* 23. 12. than the Honey, and the Honey-Comb, *Psal.* 19. 10.

The Head, that was the Shop of worldly designs, is now filled with other matters, and set on the study of God's will, *Psalm. 1. 2. Psal.* 119. 97. and though Man beats his head, not so much about his gain, but about his duty. The Thoughts and Cares that now fill his head are principally, how he may please God, and fly Sin.

His Heart, that was a Sty of filthy lusts, is now become an Altar of incense, where the fire of divine Love is ever kept in, and whence the daily Sacrifice of Prayer and Praises, and sweet

Incense of holy desires, Ejaculations, and Anhelations are continually ascending, *Psal. 108. 1. Psal. 119. 20. Psal.* 139. 17, 18.

The mouth is become a Well of Life, his Tongue as choice Silver, and his Lips feed many; Now the Salt of Grace hath seasoned his Speech and eat out the Corruption, *Col.* 4. 6. and cleansed the mouth from his filthy Communication, Flattery, Boasting, Railing, Lying, Swearing, Backbiting, that once came like the flashes proceeding from the Hell that was in the Heart, *James* 3. 6, 7. The *Throat,* that was once an open Sepulcher, *Rom.* 3. 13. now sends forth the sweet Breath of Prayer, and holy Discourse, and the man speaks in another Tongue, in the Language of *Canaan,* and is never so well, as when talking of God, and Christ, and the matters of another World. His Mouth bringeth forth Wisdom, his Tongue is become the silver Trumpet of his Makers Praise, his glory, and the best member that he hath.

Now here you shall have the Hypocrite halting. He speaks it may be like an Angel, but he hath a covetous eye, or the gain of unrighteousness in his hand. Or the hand is white, but his heart is full of rottenness, *Mat.* 23. 27. full of unmortified cares, a very Oven of Lust, a Shop of Pride, the Seat of Malice. It may be with *Nebuchadnezzar*'s Image, he hath a Golden Head, a great deal of Knowledge: but he hath Feet of Clay, his Affections are Worldly, he minds earthly things, and his way and walk are sensual, and carnal, you may trace him in his secret haunts, and his footsteps will be found in some bypaths of sin. The work is not throughout with him.

3. *Thorowout the Motions, or the Life, and Practice.* The new Man takes a new course, *Eph.* 2. 2, 3. His Conversation is in Heaven, *Phil.* 3. 20. No sooner doth Christ call by effectual grace, but he straightway becomes a follower of him, *Mat.* 4. 20. When God hath given the new heart and writ his Law in his mind, he forthwith walks in his Statutes, and keeps his Judgments, *Ezek.* 36. 26, 27.

Though sin may dwell (God knows a wearisome and unwelcome guest) in him, yet it hath no more Dominion over him, *Rom.* 6. 7, 14. He hath his fruit unto holiness, *Rom.* 6. 22. and though he makes many a blot, yet the Law and Life of Jesus is that he eyes, as his copy, *Psal. 119. 30. Heb.* 12. 2. and hath••n unfeigned respect to all God's Commandments, *Psal.* 119. 6. He makes Conscience even of little sins and little duties, *Psal.* 119. 113. His very infirmities which he cannot help, though he would, are his souls burden, and are like the dust in a man's eye, which though but little, yet are not a little troublesome. [O man dost thou read this, and never turn in upon thy soul by self-examination?] The sincere Convert is not one man at Church, and another at home, he is not a Saint on his Knees, and a Cheat in his Shop: he will not Tithe Mint and Cumin, and neglect Mercy and Judgment, and the weighty matters of the Law; he doth not pretend Piety, and neglect Morality, *Mat* 23. 14. but he turns from all his sins, and keeps all God's Statutes, *Ezek.* 18. 21. though not perfectly. (except in desire and endeavor) yet sincerely, not allowing himself in the breach of any, *Rom.* 7. 15. Now he delights in the word, and sets himself to Prayer, and opens his Hand, (if able) and draws out his Soul to the hungry, *Rom. 7. 22. Psal. 109. 4. Isa.* 58. 10. He breaketh off his Sins by Righteousness, and his Iniquities by showing Mercy, to the poor, *Dan.* 4. 27. and hath a good

Conscience, willing in all things to live honestly, *Heb.* 13. 18. and to keep without offense towards God and Men.

Here again you shall find the unsoundness of many Professors, that take themselves for good Christians. They are partial in the Law, *Mal.* 2. 9. and take up with the cheap and easy duties of Religion, but they go not thorough with the work. They are as a Cake not turned, half toasted, and half raw; It may be you shall have them exact in their words; punctual in their dealings; but then they do not exercise themselves unto Godliness; and for examining themselves, and governing their hearts, to this they are strangers. You may have them duly at the Church; but follow them to their Families, and there you shall see little but the World minded; or if they have a Road of Family Duties; follow them to their Closets, and there you shall find their Souls are little looked after; It may be they seem otherwise religious, but bridle not their Tongues, and so all their Religion is in vain, *I am.* 1. 26. It may be they come up to Closet and Family Prayer; but follow them to their Shops, and there you shall find them in a Trade of Lying, or some covert and cleanly way of deceit. Thus the Hypocrite goes not throughout in the course of his Obedience.

And thus much for the subject of Conversion. 6.

The Terms are either from which, or to which.

1. The Terms from which we turn in this motion of Conversion, *are* Sin, Satan, *the* World *and* our own Righteousness.

First, *Sin.* When a Man is converted, he is forever out with Sin, yea with all sin, *Psal.* 119. 128. but most of all with his own Sins, and especially with his Bosom Sin, *Psal.* 18. 23. Sin is now the Butt of his indignation, 2 *Cor.* 7. 11. he thirsts to bathe his hands in the blood of his Sins. His Sins set a broach in sorrows. It is Sin that pierces him and wounds him, he feels it like a Thorn in his side, like a prick in his Eyes, he groans and struggles under it, and not formally, but feelingly cries out, *O wretched Man!* he is not impatient of any burden so much as of his sin, *Psal.* 40. 12. If God should give him his choice, he would choose any affliction, so he might be rid of Sin. He feels it like the cutting gravel in his Shoes, pricking and paining him as he goes.

Before Conversion he had light thoughts of Sin: he cherished it in his Bosom, as *Uriah* his Lamb; he nourished it up, and it grew up together with him; it did eat as it were of his own Meat, and drank of his own Cup, and lay in his Bosom, and was to him as a Daughter: but when God opens his Eyes by Conversion, he throws it away with abhorrence, *Isa.* 30. 22. as a man would a loathsome Toad, *Which* in the dark he had hugged fast in his Bosom, and thought it had been some pretty and harmless bird. When a man is savingly changed, he is not only deeply convinced of the danger, but defilement of sin: and O how earnest is he with God to be purified: He loathes himself for his sins, *Ezek.* 36. 31. He runs to Christ, and casts himself into the Fountain for sin and for uncleanness, *Zech.* 13. 1. If he fall what a s•ir is there to get all clean again? He flies to the Word and washes, and rubs, and rinches; laboring to cleanse himself from all filthiness both of Flesh and Spirit: He abhors his once beloved sin, *Psal.* 18. 23. as a cleanly nature doth the Trough and Mire, wherein he sees the Swine delight.

The sound Convert is heartily engaged against sin• He wrestles with it, he wars against it. He is too often foiled, but he never yields the Cause, nor lays down the Weapons; but he will up and to it again, while he hath breath in his body. He will never give quiet possession, he will make no peace; he will give no quarter, he falls upon it, and fires upon it, and is still disquieting of it with continual alarms. He can forgive his other Enemies, he can pity them, and pray for them, *Acts* 7. 60. but here he is implacable, here is he set upon revenge: he hunteth, as it were for the precious life; his Eye shall not pity, his Hand shall not spare, though it be a right Hand or a right Eye. Be it a gainful Sin most delightful to his Nature, or support to his Esteem with carnal Friends, yet he will rather throw his gain down the Ke•nel, see hi• credit fall, or the Flower of pleasure wither in his hand, than he will allow himself in any known way of sin, *Luke* 19. 8. He will grant no indulgence, he will give not toleration, but he draws upon sin wherever he meets it, and frowns upon it with this unwelcome salute, *Have I found thee, O mine Enemy!*

Reader, hath Conscience been at work, while thou hast been looking over these Lines? Hast thou pondered these things in thine heart? Hast thou searched the Book within, to see if these things be so? If not, read it again, and make thy Conscience speak whether or no it be thus with thee.

Hast thou crucified thy Flesh with its affections and lusts; and not only confessed, but forsaken thy sins; all sin in thy fervent desires, and the ordinary practice of every deliberate and willful sin in thy life? If not, thou art yet unconverted. Doth not Conscience fly in thy Face, as thou readest, and tell thee that thou livest in a way of lying for thy advantage, that thou usest deceit in thy Calling, that there is some way of secret wantonness that thou livest in? why then, do not deceive thyself, thou art in the gall of bitterness, and bond of iniquity.

Doth not thy unbridled Tongue, thy brutish Intemperance, thy wicked Company, thy neglect of Prayer, of hearing and reading the Word, now witness against thee, and say, *We are thy works, and we will follow thee?* Or if I have not hit thee right, doth not the Bird within tell them, there is such or such a way, that thou knowest to be evil, that yet for some carnal respect thou dost tolerate thyself in, and art willing to spare? If this be thy Case, thou art to this day unregenerate, and must be changed or condemned.

Secondly, *Satan.* Conversion binds the strong man, spoils his Armor, casts out his Goods, turns men from the power of Satan unto God, *Acts.* 26. 18. Before, the Devil could no sooner hold up his Finger to the Sinner, to call him to his wicked Company, sinful Games, filthy Delights, but presently he followed, like an Ox to the Slaughter, and a Fool to the correction of the Stocks, as the Bird that hasteth to the prey, and knoweth not that it is for his life. No sooner could Satan bid him lie, but presently he had it upon the top of his Tongue, *Acts* 5. 3. no sooner could Satan offer a wanton Object, but he was stung with lust. The Devil could do more with him than God could. If the Devil say, Away with these Family Duties, be sure they shall be rarely enough performed in his house. If the Devil say, Away with this strictness, this preciseness, he will keep far enough from it: If he tells him there's no need of these Closet Duties, he shall go from day today, and scarce perform them. But now he is converted, he serves another Master, and takes quite another Course, 1 *Pet.* 4. 4. he goes and comes at

Christ's beck, *Col.* 3. 24. Satan may sometimes catch his foot in a Trap; but he will no longer be a willing Captive. He watches against the Snares and Baits of Satan, and studies to be acquainted with his devices. He is very suspicious of his Plots, and is very jealous, in what comes athwart him, lest Satan should have some design upon him. He wrestles against Principalities and Powers, *Eph.* 6. He entertains the Messenger of Satan as men do the Messenger of Death. He keeps his Eye upon his Enemy, 1 *Pet.* 5. 8. and watches in his duties, lest Satan should put in his Foot.

Thirdly, The *World.* Before a sound faith, a man is overcome of the *World.* Either he bows down to *Mammon,* or idolizes his reputation, or is a lover of pleasure more than a lover of God, 2 *Tim.* 3. 4. Here's the root of Mans misery by the fall; he is turned aside to the Creature instead of God, and gives that esteem, confidence and affection to the Creature, that is due to him alone, *Rom. 1. 25. Mat. 10. 37. Prav. 18. 11. Ier.* 17. 5.

O miserable Man! What a deformed Monster hath sin made thee? God made thee little lower than the Angels, Sin little better than the Devils, *John* 6. 70. and 8. 44. a Monster that hath his Head and Heart, where his Feet should be; and his Feet kicking against Heaven, and everything out of place; the World, that was formed to serve thee, is come to rule thee; and the deceitful Harlot hath bewitched thee with her enchantments, and made thee bow down and serve her.

But converting Grace sets all in order again, and puts God in the Throne, and the world at his Footstool, *Psal.* 73. 25. Christ in the heart, and the World under Feet, *Eph. 3. 17. Rev.* 12. 1. So *Paul, I am crucified to the World, and the World to me, Gal.* 6. 14. Before this change all the cry was, *Who will show us any (worldly) good?* but now he sings another tune, *Lord list thou up the light of thy Countenance upon me,* and take the Corn and Wine whoso will, *Psal.* 4. 6, 7. Before, his hearts delight and content was in the World; then the Song was, *Soul take thine ease, eat, drink, and be merry, thou hast much Goods laid up for many Years;* but now all this is withered, and there is no comeliness that he should desire it, and he tunes up with the sweet Psalmist of *Israel, The Lord is the portion of mine inheritance; the Lines are fallen to me in a fair place, and I have a goodly heritage.* He blesses himself, and boasts himself in God, *Psal. 34. 2. Lam.* 3. 24. nothing else can give him con•ent. He hath written Vanity and Vexation upon all his Worldly Enjoyments, *Eccles.* 1. 2. and loss and dung upon all human Excellencies, *Phil.* 3. 7, 8. He hath life and immortality now in chase, *Rom.* 2. 7. he trades for grace and glory, and hath a Crown incorruptible in pursuit, 1 *Cor.* 9. 25. His Heart is set in him to seek the Lord, 1 *Chron.* 22. 19. and 2 *Chron.* 15. 15. He first seeks the Kingdom of Hearen and the Righteousness thereof, and Religion is no longer a matter by the by with him, but the main of his care, *Mat. 6. 33. Psalm* 27. 4. Now the gaudy Idol is become *Nehushtan, 2 Kin.* 18. 4. and he gets up and treads upon it, as *Diogenes* trampling on *Plato's* hangings, saying *Calco, Platonis fastum.* Before the World had the swaying interest with him • he would do more for gain than godliness, 1 *Tim.* 6. 6. more to pleasure his friend; or his flesh, than to please the God that made him, and God must stand by till the world were first served; but now all must stand by; he hates father, and mother, and life, and all in comparison of Christ, *Luke* 1. 26.

Well then, pause a little, and look within: Doth not this nearly concern thee? Thou pretendest for Christ; but doth not the world sway thee? Dost thou not take more real delight and content in the world, than in him? Dost not thou find thyself better at ease when the World goes to thy mind and thou art encompassed with carnal delights, than when retired to prayer and meditat on in thy closet, or attending upon God's Word and Worship? No surer Evidence of an unconverted State, than to have the things of the World uppermost in our aims, love, and estimation, *John 2. 15. James* 4. 4.

With the sound convert Christ hath the supremacy. How dear is this name to him? How precious is its savor, *Cant. 1. 3. Psal.* 54. 8. The name of Jesus is engraven upon his heart, *Gal.* 4. 19. and lies as a bundle of Myrrh between his Breasts, *Cant.* 1. 13, 14. Honor is but air, and laughter is but madness, and *Mammon* is fallen like *Dagon* before the Ark, with hands and head broken off on the threshold, when once Christ is savingly revealed. Here is the pearl of great price to the true Convert; here is his treasure, here is his hope, *Mat.* 13. 44, 45. This is his glory, my beloved is mine, and I am his, *Gal. 6. 14. Cant. 2. 16.* O 'tis sweeter to him to be able to say, Christ is mine, than if he could say the kingdom is mine, the *Indians* are mine.

Fourthly, *Your own Righteousness:* Before Conversion, Man seeks to cover himself with his own Fig leaves, *Phil.* 3. 6, 7. and to lick himself whole with his own Duties, *Mic.* 6. 6, 7. He is apt to trust in himself, *Luk.* 16. 15. and 18. 9. and set up his own Righteousness, and to reckon his Counters for Gold, and not submit to the righteousness of God, *Rom.* 10. 3. But Conversion changes his mind; now he casts away his filthy Rags, and counts his own Righteousness, but a menstruous Cloth: he casts it off, as a Man would the verminous Ta•ters of a nasty Begger, *Isaiah* 64. 7. Now he is brought to poverty of Spirit, *Mat.* 5. 3. complains of and condemns himself, *Rom.* 7. and all his inventory is, *Poor, and miserable, and wretched, and blind, and naked, Rev.* 3. 17. he sees a world of iniquity in his holy things, and calls his once idolized Righteousness, but flesh, I and loss, and dogs-meat, and would not for a thousand Worlds be found in himself, *Phil.* 3. 4, 7, 8, 9. His finger is ever upon his sores, *Psal.* 51. 3. his sins, his wants. Now he begins to set a high price upon Christ's Righteousness; he sees the need of a Christ in every duty, to justify his person, and justify his performances, he cannot live without him; he cannot pray without him; Christ must go with him, or else he cannot come into the presence of God; he leans upon the hand of Christ and so he bows himself in the house of his God. He sets himself down for a lost, undone man without him. His life is hid in Christ, as the life of man in the heart. He is fixed in Christ, as the roots of the tree spread in the earth for stability and nutriment. Before the news of a Christ was a stale and sapless thing; but now how sweet is a Christ? *Augustine* could not relish his before so much admired *Cicero,* because he could not find the name of Christ; how pathetically cries he, *Dulcissime, amantis. benignis. caris.* &c. *quando te videbo? quando satiabor de pulchritudine tua? Medit. c. 37. O most sweet, most loving, most kind, most dear, most precious, most desired, most lovely, most fair,* &c. all in a breath, when he speaks of and to his Christ; in a word, the voice of the Convert, is with the Martyr, *None but Christ.*

2. The terms which, *are either* ultimate, *or* Subordinate *and* Mediate.

The *ultimate* is God the Father, Son, and Holy Ghost, whom the true Convert takes, as his All Sufficient and eternal blessedness. A Man is never truly sanctified, till his very heart be in truth set upon God above all things, as his portion and chief good. These are the natural breathings of a believers heart: *Thou art my portion,* Psal. 119. 57. *My soul shall make her boast in the Lord,* Psalm. 34. 2. *My expectation is from him, he only is my rock, and my salvation, he is my defense: in God is my salvation and my glory, the Rock of my strength, and my Refuge is in God,* Psalm 62. 1. 2, 5, 6, 7. Psalm 18. 1, 2.

Would you put it to an issue whether you be converted or not? Now then let thy soul and all that is within thee attend.

Hast thou taken God for thy happiness? Where doth the content of thy heart lie? Whence doth thy choicest comfort come in? Come then and with *Abraham* lift up thine eyes Eastward, and Westward, and Northward, and Southward, and cast about thee, what it is, that thou wouldst have in Heaven or Earth to make thee happy. If God should give thee thy choice as he did to *Solomon,* or should say to thee, as *Ahasuerus* to *Esther, What is thy petition, and what is thy request?* and it shall be *granted* thee, *Esther* 5. 3. What wouldst thou ask? go into the gardens of pleasure, and gather all the fragrant flowers from thence; would these content thee? Go to the treasures of *Mammon;* suppose thou mightest lade thyself while thou wouldst from hence: go to the towers, to the trophies of honor: what thinkest thou of being a man of renown, and having a name like the name of the great men of the earth? Would any of this, all this suffice thee, and make thee count thyself a happy man? If so, then certainly thou art carnal and unconverted. If not, go farther; w•de into the divine excellencies, the store of his mercies, the hiding of his power, the deeps unfathomable of his All-sufficiency: Doth this s•it thee best, and please thee most? Dost thou say, *'Tis good to be here?* Mat. 17. 4. *Here I will pitch, here I will live and die?* Wilt thou let all the world go, rather than this? Then 'tis well between God and thee: Happy art thou, O man, happy art thou that ever thou wast born. If a God can make thee happy, thou must needs be happy; for thou hast avouched the Lord to be thy God, *Deut.* 26. 17. Dost thou say to Christ, as he to us, *Thy Father shall be my Father, and thy God my God?* John 20. 17. Here is the turning Point. An unsound professor never takes up his rest in God; but converting grace does the work and so cures the fatal misery of the fall, by turning the heart from its idols, to the living God, 1 *Thes.* 1. 9. Now says the soul, *Lord, whither should I go? Thou hast the words of eternal life, John* 6. 68. Here he centers, here he settles. O 'tis as the entrance of Heaven to him, to see his interest in God When he discovers this, he saith *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee, Psalm* 116. 7. and it is even ready to breath out *Simon's* Song, *Lord, now lettest thou thy servant depart in peace, Luke* 2. 29. and saith with *Jacob,* when his old heart revived at the welcome tidings, *It is enough, Gen.* 45. 28. When he sees he hath a God in Covenant to go to, *this is all his salvation and all his desire, 2 Sam.* 23. 5.

Man, is this thy case? Hast thou experienced this? Why, then blessed art thou of the Lord. God hath been at work with thee, he hath laid hold on thy heart by the power of converting grace, or else thou couldst never have done this.

The *Mediate* term of Conversion is either *Principal,* or *less Principal.*

The *Principal,* is Christ, the only Mediator between God and Man, 1 *Tim.* 2. 5. His work is to bring us to God, 1 *Pet.* 3. 18. he is the way to the Father, *John* 14. 6. the only plank on which we may escape; the only door by which we may enter, *John* 10. 9. Conversion brings over the soul to Christ, to accept of him, *Col.* 2. 6. as the only means to life, as the only way, the only name given under Heaven, *Acts* 4. 12. He looks not for salvation in any other but him; nor in any other with him, but throws himself on Christ alone; as one that should cast himself with spread arms upon the Sea.

Here *(saith the convinced sinner)* here I will venture, and if I perish, I perish: If I d••, I will die here. But Lord suffer me not to perish under the pitiful eyes of thy mercy. Intreat me not to leave thee, or to turn away from following after thee, *Ruth* 1. 16. Here I will throw myself, If thou kick me, if thou kill me, *Job* 13. 15. I will not go from thy door.

Thus the poor soul doth venture on Christ, and resolvedly adhere to him. Before Conversion the man made light of Christ, minded the Farm, Friends, Merchandise, more than Christ, *M•t.* 22. 5. Now Christ is to him as his necessary food, his daily bread, the life of his heart, the staff of his life, *Phil.* 3. 9. His great design is, that Christ may be magnified in him, *Phil.* 1. 20. His heart once said, as they to the Spouse, What is thy Beloved more than another? *Cant.* 5. 9. He found more sweetness in his merry company, wicked games, earthly delights, than in Christ. He took Religion of a fancy, and the talk of great enjoyments for an idle dream. But now to him to live, is Christ. He sets light by all that he accounted precious, for the excellency of the knowledge of Christ, *Phil.* 3. 8.

All of Christ is accepted by the sincere Convert. He loves not only the Wages, but work of Christ. *Ro.* 7. 12. not only the benefits, but the *burden of Christ:* He is willing not only to tread out the corn, but to draw under the yoke: he takes up the commands of Christ, yea and Cross of Christ, *Mat. 11. Mat.* 16. 24.

The unsound closes by the halves with Christ; He is all for the Salvation of Christ; but he is not for sanctification: he is for the privileges, but appretiates not the person of Christ. He divides the offices and benefits of Christ. This is an error in the foundation. Whoso loveth life, let him beware here. 'Tis an undoing mistake, of which you have been often warned, and yet none more common. Jesus is a sweet name, but men love not the Lord Jesus in sincerity, *Eph.* 6. 24. They will not have him as God offers, *To be a Prince and a Savior, Acts* 5. 31. They divide what God hath joined, the King and the Priest. Yea, they will not accept the Salvation of Christ, as he intends it; they divide it here. Every man's vote is for Salvation from suffering, but they desire not to be saved from sinning. They would have their lives saved, but withal they would have their lusts. Yea, many divide here again, they would be content to ha•e some of their sins destroyed; but they cannot leave the lap of *Delilah,* or divorce the beloved *Herodias.* They cannot be cruel to the right eye, or right hand; the Lord must pardon them in this thing, 2 *Kings* 5. 18. Oh be infinitely tender here; your souls lie upon it. The sound Convert takes a whole Christ, and takes him for all intents and purposes, without exceptions, without limitations, without reserves. He is willing to have Christ, upon his terms, upon any terms. He is willing of the dominion of Christ, as well as deliverance by

Christ; he saith with *Paul, Lord, what wilt thou have me to do? Acts* 9. 6. Any thing Lord. He sends the blank to *Christ* to set down his own Conditions, *Acts 2. 37. Acts* 16. 30.

The *less Principal is the Laws, Ordinances,* and *ways of Christ.* The heart that was once set against these, and could not endure the strictness of these bonds, the severity of these ways, now falls in love with them, and chooses them as its rule and guide forever, *Psalm* 119. 111, 12.

Four things (I observe) God doth work in every sound Convert, with reference to the Laws and Ways of Christ, by which you may come to know your estates, if you will be faithful to you own souls; and therefore keep your eyes upon your hearts, as you go along.

1. *The Judgment is brought to approve of them, and subscribe to them, as most righteous and most reasonable,* Psal 119. 112, 128, 137, 138. The mind is brought to like the ways of God, and the corrupt prejudices that were once against them, as unreasonable, and intolerable, are now removed. The understanding assents to them all, as holy, just, and good, *Rom.* 7. 12. How is *David* taken up with these excellencies of God's Laws? How doth he expatiate in their praises both from their inherent qualities, and admirable effects, *Psalm* 19. 8, 9, 10, &c.

There is a twofold judgment of the understanding; *Iudicium absolutum, & comparatum.* The absolute judgment is, when a man thinks such a course best in the general, but not for him, or not under the present Circumstances he is in, *pro hic & nunc.* Now a godly man's judgment is for the ways of God, and that not only the absolute, but comparative judgment; he thinks them not only best in general, but best for him. He looks upon the rules of Religion, not only as tolerable, but desireable, yea more desireable than gold, fine gold, yea much fine gold, *Psalm* 19. 10.

His judgments are settledly determined, that 'tis best to be holy, that 'tis best to be strict, that it is in itself the most eligible course; and that 'tis for him the wisest and most rational, and desireable choice. Hear the godly man's judgment, I know O Lord, that thy judgments are right. I love thy Commandments above *Gold,* yea above fine *Gold;* I esteem all thy precepts concerning all things to be right, and I hate every false way, *Psalm 119. 127, 128. Mark he did approve of all that God required, and disallowed of all that he forbad,* Righteous O Lord, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous, and very faithful. Thy word is true from the beginning, and every *one of* thy righteous judgments endureth *for* ever, Psalm 119. 86, 160. 162, 163. *See how readily and fully he subscribes, he declares his assent, and consent to it, and all and everything therein contained.*

2. *The desire of the heart is to know the whole mind of Christ,* Psalm 119. 124, 125, 169. Psalm 25. 4, 5. He would not have one sin undiscovered, nor be ignorant of one duty required. 'Tis the natural and earnest breathing of a sanctified heart,

Lord if there be any way of wickedness in me, do thou discover it. What I know not teach thou me, and if I have done iniquity, I will do it no more.

Theunsound is willingly ignorant, 2 *Pet.* 3. 5. loves not to come to the light, *John* 3. 20. He is willing to keep such or such a sin; and therefore is loath to know it to be a sin, and will not let in the light at that Window. Now the gracious heart is willing to know the whole latitude

and compass of his makers Law, *Psalm* 119. 18, 19, 27, 33, 64, 66, 68, 78, 108, 124. He receives with all acceptation the word that convinceth him of any duty that he knew not, or minded not before, or discovered any sin that lay hid before, *Psalm* 119. 11.

3.

The free and resolved choice of the will is determined for the ways of Christ, before all the pleasures of sin and prosperitys of the World,

Psalm 119. 103, 127, 162. His consent is not extorted by some extremity of anguish, nor is it only a sudden and hasty resolve, but he is deliberately purposed, and comes off freely in the choice, *Psalm 17. 3. Psal.* 119. 30. True, the Flesh will rebel, yet the prevailing part of his Will is for Christ's Laws and Government; so that he takes them not up as his toil or burden, but his bliss. 1 *John 5. 3. Psalm* 119. 60, 72. When the unsanctified goes in Christ's ways, as in Chains and Fetters, he doth them naturally, *Psalm 40. 8. Ier.* 31. 33. and counts Christ's Law his Liberty, *Psalm. 119. 32, 45. James* 1. 25.

He is willing in the beauties of holiness,

Psalm. 110. 3. and hath this inseparable Mark.

That he had rather (if he might have his choice) live a strict and holy life than the most prosperous and flourishing life in the world,

1 *Sam.* 10. 26.

There went with *Saul* a band of men whose hearts God had touched.

When God touches the heart of his chosen, they presently follow Christ, *Mat.* 4. 22. and (though drawn) do freely run after him•*Cant.* 1. 4. and willingly offer themselves to the service of the Lord, 2 *Chron.* 7. 16. seeking him with their whole desire.2 *Chron.* 15. 15. Fear hath its use; but this is not the main Spring of Motion with a sanctified heart. Christ keeps not his Subjects in by force, but is King of a willing people. They are (through his grace) freely resolved for his service, and do it out of choice, not as slaves, but as the Sun or Spouse, from a Spring of Love, and a Loyal Mind. In a Word, the Laws of Christ are the Converts Love, *Psalm* 119. 159, 163, 167. desire, *ver.* 5, 20, 40. delight, *ver.* 77, 92, 103, 111, 143. and continual study, *ver. 99, 79. Psalm* 1. 2.

4. *The bent of his course is directed to keep God's Statutes, Psalm* 119. 4, 8, 167, 168. 'Tis the daily care of his life to walk with God. He seeks great things: he hath noble designs, though he fall too short. He aims at nothing less than perfection: he desires it, he reaches after it, he would not rest in any pitch of grace, till he were quite rid of sin and had perfected holiness, *Phil.* 3. 11, 12, 13, 14.

Here the Hypocrites rottenness may be discovered. He desires holiness (as one well) only as a Bridge to Heaven, and enquires earnestly, what is the least that will serve his turn; and if he can get *but* so much as may just bring him to Heaven, this is all he cares for. But the sound Convert desires holiness for holiness sake, *Psalm 119. 97. Mat.* 5. 6. and not only for

Heaven's sake. He would not be satisfied with so much as might save him from Hell; but desires the highest pitch. Yet desires are not enough. What is thy way and thy course? Is the drift and scope of thy life altered? Is holiness thy trade, and religion thy business? *Rom. 8. 1. Mat. 25. 16. Phil.* 1. 20. If not, thou art short of sound Conversion.

Application. And is this, that we have described, the Conversion that is of absolute necessity to salvation? Then be informed. 1. That strait is the gate and narrow the way that leadeth unto life. 2. That there be but few that find it. 3. That there is need of a Divine power, savingly to convert a sinner to Jesus Christ.

Again, then be exhorted, O man that readest, to turn in upon thine own self. What saith Conscience? Doth it not begin to bite? Doth it not *twitch* thee as thou goest? Is this thy Judgment, and this thy Choice, and this thy way, that we have described? If so, then 'tis well. But doth not thy heart condemn thee, and tell thee, there is such a sin thou livest in against thy Conscience? Doth it not tell thee, there is such and such a secret way of wickedness, that thou makest no bones of? Such or such a Duty, that thou makest no Conscience of?

Doth not Conscience carry thee to thy Closet, and tell thee how seldom prayer, and reading is performed there? Doth it not carry thee to thy family, and show thee the charge of God, and the souls of thy children and servants, that be neglected there? doth not Conscience lead thee to thy Shop, thy Trade, and tell thee of some mystery of iniquity there? Doth it not *carry thee* to the Ale-Shop, or to the Sack-Shop, and round thee in thine ear for the loose Company thou keepest there, the precious time thou mis-spendest there, for the talents of God which thou throwest down this Sink, for thy gaming, and thy swilling, *&c.* Doth it not carry thee into thy secret Chamber, and read thee a Curtain Lecture?

O Conscience do thy duty. In the name of the living God I command thee discharge thine office. Lay hold upon this sinner, fall upon him, arrest him apprehend him, undeceive him. What, wilt thou flatter and sooth him, while he lives in his sins? Awake, O Conscience. What meanest thou, O sleeper? What, hast thou never a reproof in thy mouth? What, shall this soul die in his careless neglect of God and Eternity, and thou altogether hold thy peace? What, shall he go on still in his trespasses, and yet have peace? O rouse up thyself, and do thy work. Now let the Preacher in the bosom speak. Cry aloud and spare not, lift up thy voice like a Trumpet; let not the blood of this Soul be required at thy hands.

Chap. III. Of the Necessity of Conversion.

IT may be you are ready to say, what meaneth this stir? And are apt to wonder, why I follow you with such earnestness, still ringing one lesson in your •ars, *That you should repent and be converted, Acts* 3. 19. But I must say unto you, as *Ruth* to *Naomi, Intreat me not to leave you, nor to turn aside from following after you, Ruth* 1. 16. Were it a matter of indifferency, I would never keep so much ado. Might you be saved as you be, I would gladly let you alone. But would you not have me solicitous for you, when I see you ready to perish? As the Lord liveth, before whom I am, I have not the least hopes to see one of your faces in Heaven, except you be converted. I utterly despair of your salvation, *except* you will be prevailed with to turn thoroughly, and give up yourselves to God in holiness and newness of life. Hath God said,

Except you be born again, you cannot see the Kingdom of God, John 3. 3. and yet do you wonder, why your Ministers do so plainly travel in birth with you? Think it not strange, that I am earnest with you to follow after holiness, and long to see the Image of God upon you. Never did any, nor shall any enter into Heaven by any other way but this. The Conversion described is not an high pitch of some taller Christians, but every soul, that is saved, passes this universal change.

It was a passage of the Noble Roman, when he was hasting with Corn to the City in the famine, and the Mariners were loath to set sail in foul weather, *Necessarium est navigar•, non est necessarium vivere.* Our voyage is of more necessity than our lives. What is it that thou dost account necessary? Is thy Bread necessary? Is thy Breath necessary? then thy Conversion is much more necessary. Indeed this is the *••num necessarium,* the one thing necessary. Thine Estate is not necessary; thou mayest sell all for the Pearl of great price, and yet be a gainer by the purchase, *Mat.* 13. 46. Thy life is not necessary; thou mayest part with it for Christ to infinite advantage. Thine esteem is no• necessary; thou mayest be reproached for the name of Christ, and yet happy, yea much more happy in reproach than in repute, 1 *Pet. 4. 4. Mat.* 5. 10, 11. But thy Conversion is necessary, thy damnation lies upon it, and is it not needful in so important a case to look about thee? Upon this one point depends thy making, or marring to all eternity.

But I shall more particularly show the necessity of Conversion in five things; for without this,

1. ⟨◊⟩ *being is in vai•.* Is it not pity thou shouldst be good for nothing, an unprofitable burden of the earth, a wart, or wen in the Body of the universe? Thus thou art, whilst unconverted, for thou canst not answer the end of thy Being. Is it not for the divine pleasure thou art and wert created? *Rev.* 4. 11. Did not he make thee for himself? *Prov.* 16. 4. Art thou a man, and hast thou reason? Why then bethink thyself, why and whence thy Being is. Behold God's workmanship in thy body, and ask thyself, to what end did God rear this fabric? Consider the noble faculties or my Heaven-born soul: to what end did God bestow these excellencies? To no other, than that ⟨◊⟩ shouldst please thyself, and gratify thy senses? Did God send men, like the Swallows, into the World, only to gather a few sticks and dirt, and build their Nests, and breed up their young, and then away? The very Heathens could see farther than this. Art thou so fearfully and wonderfully made, *Psal.* 139. 14. and dost thou not yet think with thyself, surely it was for some noble and raised end?

O man, set thy reason a little in the Chair. Is it not pity such a goodly fabric should be raised in vain? Verily thou art in vain, except thou art for God. Better thou hadst no Being, than not to be for him. Wouldst thou serve thy end? Thou must repent, and be converted. Without this thou art *to no purpose,* yea, to *bad purpose.*

First, To *No purpose.* Man unconverted, is like a choice instrument, that hath every string broke, or out of tune. The Spirit of the living God must repair, and tune it, by the grace of regeneration, and sweetly move it by the power of actuating grace, or else thy prayers will be but howlings, and all thy services will make no Music in the Ears of the most Holy, *Eph. 2.*

10. Phil. 2. 13. Hos. 7. 14. Isa. 1. 15. All thy powers and faculties are so corrupt in thy natural State, that except thou be purged from dead works, thou canst not serve the living God, *Heb. 9. 14. Tit.* 1. 15.

An unsanctified man cannot work the work of God. 1. *He hath no skill in it.* He is altogether as unskillful in the work, as in the word of righteousness, *Heb.* 5. 13. There are great mysteries as well in the practices, as principles of godliness: now the unregenerate knoweth not the mysteries of the Kingdom of Heaven, *Mat. 13. 11. 1 Tim.* 3. 16. You may as well expect him that never learned the Alphabet to read, or look for goodly Music on the Lute, from one that never set his hand to an instrument, as that a natural man should do the Lord any pleasing service. He must first be taught of God, *John* 6. 45. taught to pray, *Luke* 11. 1. taught to profit, *Isaiah* 48. 17. taught to go, *Hos.* 11. 3. or else he will be utterly at a loss.] 2. *He hath no strength for it.* How weak is his heart? *Ezek.* 16. 30. He is presently tired. The Sabbath what a weariness is it? *Ma•.* 1. 13. He is without strength, *Rom.* 5. 6. yea stark dead in sin, *Eph. 2. 5.] 3. He hath no mind to it;* he desires not the knowledge of God's ways, *Job* 21. 14. He doth not know them, and he doth not care to know them, *Psalm* 82. 5. He knows not, neither will he understand.] 4. *He hath neither due instruments, nor materials for it.* A man may as well hew the Marble without Tools; or Limn without Colours, or Instruments, or build without Materials, as perform any acceptable service without the graces of the Spirit, which are both the Materials, and Instruments in the work. Alms giving is not a service of God, but of vain glory, unless dealt forth by the hand of divine love. What is the prayer of the lips without grace in the heart, but the carcass without the life? What are all our confessions, unless they be the exercises of godly sorrow and unfeigned repentance? What our petitions, unless animated all along with holy desires, and faith in divine attributes and promises? What our praises and thanksgivings, unless from the Love of God, and a holy grattiude, and sense of God's mercies in the heart? So that a man may as well expect the trees should speak, or look for Logic from the brutes, or motion from the dead, as for any service holy and acceptable to God, from the unconverted. When the tree is evil, how can the fruit be good? *Mat.* 7. 18.

Secondly, To *Bad purpose:* The unconverted soul is a very cage of unclean birds, *Rev.* 18. 2. a Sepulcher full of Corruption and Rottenness, *Mat.* 23. 27. a loathsome carcass full of crawling Worms, and sending forth a hellish and most noisome favor in the nostrils of God. *Psalm* 14. 3. O dreadful case! Dost thou not yet see a change to be needful? would it not have grieved one, to have seen the golden consecrated Vessels of God's Temple turned into quaffing bowls for drunkenness, and polluted with the Idols service? *Dan.* 5. 2, 3. Was it such an abomination to the Jews, when *Antiechus* set up the picture of a Swine at the entrance of the temple? How much more abominable then would it have been to have had the very Temple itself turned into a Stable, or a Stye, and to have the holy of holies served like the house of *Baul;* to have the Image of God taken down, and be turned into a draughthouse? 2 *Kings* 10. 27. This is the very case of the unregenerate; all thy Members a•e turned into instruments of unrighteousness, *Rom.* 6. 19. Servants of Satan; and thy in most powers into receptacles of uncleanness, *Eph. 2. 2. Tit.* 1. 15. You may see the goodly guests within, by what comes out. *For out of the heart proceed evil thoughts, Murders, Adulteries, Fornications, Theits, False witness, Blasphemies,* &c. This black guard discovers what a Hell there is within.

Oh abuse unsufferable! to see a Heaven-born soul abased to the filthiest drudgery, to see the glory of God's creation, the chief of the ways of God, the Lord of the Universe, a lapping with the prodigal at the trough, or licking up with greediness the most loathsome vomit. Was it such a lamentation, to see those that did feed delicately, to sit desolate in the streets? and the precious Sons of *Zion,* comparable to fine gold, to be esteemed as earthen Pitchers; and those that were clothed in Scarlet, to embrace dunghills? *Lam.* 4. 2, 5. And is it not much more fearful, to see the only thing that hath immortality in this lower world, and carries the stamp of God, to become as a vessel wherein there is no pleasure, *Ier.* 22. 28. (which is but the modest expression of the vessel, men put to the most sordid use.) Oh indignity intolerable! Better thou wert dashed in a *thousand* pieces, than continue to be abused to so filthy a service.

II. *Not only man, but the whole visible creation is in vain without this.* Beloved, God hath made all the visible creatures in heaven and earth for the service of man, and man only is the spokesman for all the rest. Man is in the universe, like the tongue in the body, which speaks for all the Members. The other creatures cannot praise their Maker, but by dumb signs and hints to man, that he should speak for them. Man is, as it were, the high Priest of God's creation, to offer the Sacrifice of praise for all his fellow creatures, *Psal.* 147. and 148. and 150. The Lord God expecteth a tribute of praise from all his works, *Psalm* 103. 2. now all the rest do bring in their tribute to man, and pay it in by his hand. So then, if man be false, and faithless, and selfish, God is wronged of all, and sha•l have no active glory from his works.

O dreadful thought to think of! That God should build such a world as this, and lay out such infinite power, and wisdom, and goodness, thereupon, and all in vain, and man should be guilty at last, of robbing, and Spoiling him of the glory of all. O think of this, while thou art unconverted, all the Offices of the creatures to thee are in vain; thy meat nourishes thee in vain, the Sun holds forth his light to thee in vain, the Stars, that serve thee in their courses by their most powerful, though hidden influence, *Judges 5. 20. Hos.* 2. 21, 22. do it in vain; thy Cloaths warm thee in vain; thy Beast carries thee in vain: in a word, the unwearied labor, and continual travel of the whole Creation (as to thee) is in vain. The service of all the creatures, that drudge for thee, and yield forth their strength unto thee (that therewith thou shouldst serve their Maker) is all but lost labor. Hence the whole Creation groaneth under the abuse of this unsanctified world. *Rom.* 8. 22. that pervert them to the service of their lusts, quite contrary to the very end of their Being.

III. *Without this, thy Religion is in vain.* Jam. 1. 26. All thy religious performances will be but lost; for they can neither please God, *Rom.* 8. 8. nor save thy soul• 1. *Cor.* 13. 2, 3. Which are the very ends of Religion. Be thy services never so specious, yet 〈◊〉 hath no pleasure in them, *Isai. 1. 14. Mal.* 1. 10. Is not that man's case dreadful, whose sacrifices are as Murder, and whose prayers are a breath of abomination? *Isa. 66. 3. Prov.* 28. 9. Many under convictions think they will set upon mending, and that a few prayers and alms will salve all again; but alas, sirs, while your hearts remain unsanctified, your duties will not pass. How punctual was *Iebu?* and yet all was rejected, because his heart was not upright, 2 *Kings* 10. with *Hos.* 1. 4. How blameless was *Paul?* and yet being unconverted all was but loss. *Phil.* 3. 6, 7. Men think

they do much in attending God's Service, and are ready to twit him with it, *Isa. 58. 3. Mat.* 7. 22. and set him down so much their debtor, when as (their persons being unsanctified) their duties cannot be accepted.

O soul, do not think, when thy sins pursue thee, a little praying and reforming thy course will pacify God: thou must begin with thine heart. If that be not renewed, thou canst no more please God, than one that having unspeakably offended thee, should bring thee his vomit in a dish to pacify thee, or having fallen into the mire, should think with his loathed embraces to reconcile thee.

It is a great misery to labor in the fire. The Poets could not invent a worser Hell for *Sisyphus* than to be getting the Barrel still up the Hill, and then that it should presently fall down again and renew his labor. God threatens it, as the greatest of temporal judgments, that they should build and not inhabit, plant and not gather, and their labors should be eat up by strangers, *Deut.* 28. 30, 38, 39, 41. Is it so great a misery to lose our common labors, to sow in vain and build in vain? how much more to lose our pains in Religion to pray and hear, and fast in vain? This is an undoing and eternal loss. Be not deceived. If thou goest on in thy sinful state, though thou sho•ldst spread forth thine hands, God will hide his eyes; though thou make many prayers, he will not hear, ⟨◊⟩. 1. 15. If a man without skill set about our work, and mar it in the doing, though he take much pains, we give him but small thanks. God will be worshipped after the due order, 1 *Chron.* 15. 13. If a servant do our work, but quite contrary to our order, he shall have rather stripes than praise. God's work must be done according to God's mind, or he will not be pleased; and this cannot be, except it be done with a holy heart, 2 *Chron.* 25. 2.

IV. Without this, thy hopes are in vain, *Job* 8. 12, 13. The Lord hath rejected thy Confidence, Ier. 2. 37.

First, *Thy hopes of Comfort here are in vain.* 'Tis not only necessary to the safety, but comfort of your condition, that you be converted. Without this you shall not know peace. *Isai.* 59. 8. Without the fear of God, you cannot have the comforts of the Holy Ghost, *Acts* 9. 31. God speaks peace only to his people, and to his Saints, *Pal.* 85. 8. If you have a false peace, continuing in your sins, 'tis not of God's speaking; and then you may guess the Author. Sin is a real Sickness, *Isai.* 1. 5. Yea the worst of sickness, 'tis a Leprosy in the head, *Lev.* 13. 44. the plague in the heart, 1 *Kings* 8. 38. 'tis brokenness in the bones, *Psal.* 51. 8. it pierc••h, it ⟨◊⟩ i• racketh, it tormenteth, 1 ⟨◊⟩ •. 10. A man may as well expect ease, when his ••scases are in their strength, or his bones out of joint, as true comfort, while in his sins.

O wretched man, that canst have no ease in this case, but what comes from the deadliness of the disease• You shall have the poor-sick man, saying in his lightness, he is well; when you see death in his face. He will needs up and about his business, when the very next step is like to be into the grave. The unsanctified often see nothing amiss, they think themselves whole, and cry not out for the Physician, but this shows the danger of the•r Case.

Sin doth naturally breed distempers and disturbances in the soul•• What a continual tempest and commotion is there in a disconte•ted mind? What an eating evil is inordinate care? What is passion but a very fever in the mind? What is lust but a fire in thē bones? What is pride but a deadly tympany; or covetousness but an un•atiable and unsufferable thirst? Or malice and envy but venom in the very heart? Spiritual sloth is but a scurvy in the mind, and carnal security a mortal lethargy; and how can that soul have true comfort that is under so many diseases? But converting grace cures, and so eases the mind, and prepares the soul for a settled, standing, immortal peace. *Great peace have they that love thy Commands, and nothing shall offend them,* Psal 119. 165. They are the ways of wisdom that afford pleasure and peace, *Prov. 3. 17. David* had infinitely more pleasure in the word, than in all the delights of his Court, *Psal.* 119. 103, 127. The Conscience cannot be truly pacified, till soundly purified, *Heb.* 10. 22. Cursed is that peace, that is maintained in a way of sin, *Deut.* 29. 19, 20. Two sorts of peace are more to be dreaded than all the troubles in the world; peace with sin, and peace in sin.

Secondly, *Thy hopes of Salvation hereafter are in vain:* yea, worse than in vain, they are most injurious to God, most pernicious to thyself; there is death, desperation, blasphemy in the bowels of this hope. 1. *There is death in it. Thy Confidence shall be rooted out of thy Tabernacles* (God will up with it root and branch) *it shall bring thee to the King of Terrors, Job* 18. 14. though thou mayest lean upon this house it will not stand. *Job* 8. 1•. but will prove like a ruinous building, which when a man trusts to; it falls down about his ears. 2. *There is desperation in it. Where is the Hope of the Hypocrite, when God takes away his soul? Job* 27. 8. Then there is an end forever of his *hope.* Indeed, the hope of the righteous hath an end, but then 'tis not a destructive, but a perfective end; his hope ends in fruition, others in frustration, *Prov.* 10. 28. The godly must say at death, *It is finished,* but the wicked, *It is perished;* and in too sad earnest bemoan himself, (as *Job* in a mistake) *Where now is my hope? He hath destroyed me, I am gone, and my hope is removed like a tree,* Job 19. 10. *The righteous hath hope in his death, Prov.* 14. 32. When nature is dying, his hopes are living, when his body is languishing, his hopes are flourishing; his hope is a living hope, 1 *Pet.* 1. 3. 〈 in non-Latin alphabet 〉 but others a dying, yea a damning, soul-undoing hope. *When a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth,* Prov. 11. 7. *It shall be cut off, and* prove like the *Spiders Web,* Job 8. 14. which he spins out of his own bowels, but then comes death with the broom, and takes down all, and so there is an eternal end of his confidence, wherein he trusted. *For the eyes of the wicked shall fail, and their hope shall be as the giving up of the Ghost,* Job 11. 20. Wicked men are settled in their carnal hope, and will not be beaten out of it. They hold it fast, they will not let it go. Yea but death will knock off their fingers. Though we cannot undeceive them, death and judgment will. When death strikes his dart through thy liver, it will let out thy soul and thy hopes together. The unsanctified have hope only in this life, 1 *Cor.* 15. 19. and therefore are of all men most miserable. When death comes, it lets them out into the amazing gulf of endless desperation. 3. *There is blasphemy in it.* To hope we shall be saved, though continuing unconverted, is to hope we shall prove God a liar. He hath told you, that so merciful and pitiful as he is, he will never save you notwithstanding, if you go on in ignorance, or a course of unrighteousness, *Isa. 27. 11. 1. Cor.* 6. 9. In a word, he he hath told

you, that whatever you be or do, nothing shall avail you to Salvation without you be new creatures, *Gal.* 6. 15. Now to say God is merciful, and we hope he will save us nevertheless, is to say in effect, we hope God will not do as he saith. We may not set God's Attributes at variance. God is resolved to glorify mercy, but not with the prejudice of truth, as the presumptuous sinner will find to his everlasting sorrow.

Object. Why but we hope in Jesus Christ, we put our whole trust in God, and therefore doubt not but we shall be saved.

Ans. 1. This is not to hope in Christ, but against Christ. To hope to see the Kingdom of God, without being born again, to hope to find eternal life in the broad way, is to hope Christ will prove a false Prophet. 'Tis *David's* plea, *I hope in thy word, Psalm* 119. 81. but this hope is against the word. Shew me a word of Christ for thy hope, that he will save thee in thine ignorance, or profane neglects of his service, and I will never go to shake thy confidence.

2. *God doth with abhorrence reject this hope:* Those condemned in the Prophet, went on in their sins, yet (faith the Text) they will lean upon the Lord, *Mic.* 3. 11. God will not endure to be made a prop to men in their sins: The Lord rejected those presumptuous sinners, that went on still in their trespasses, and yet would stay themselves upon the God of *Israel, Isa•* 48. 1, 2. as a man would shake off the briars (as one said well) that cleaves to his garment.

3. *If thy hope be anything worth, it will purify thee from thy sins, 1 John* 3. 3. but cursed is that hope, which doth cherish men in their sins.

Object. Would you have us to despair?

Answ. You must despair of ever coming to Heaven as you are, *Acts* 2. 37. that is, while you remain unconverted. You must despair ever to see the face of God without holiness, but you must by no means despair of finding mercy, upon your thorough repentance and conversion; neither may you despair of attaining to repentance and conversion, in the use of God's means.

V. *Without this, all that Christ hath done and suffered will be (as to you) in vain,* John 13. 8. Tit. 2. 14. that is, it will no way avail to your salvation. Many urge this as a sufficient ground for their hopes, that Christ died for sinners: but I must tell you, Christ never died to save impenitent and unconverted sinners (so continuing) 2 *Tim.* 2. 19. A great Divine was wont, in his private dealings with souls, to ask two questions, 1. What hath Christ done for you? 2. What hath Christ wrought in you? Without the application of the Spirit in Regeneration, we can have no saving 〈◊〉 ••rest in the benefits of Redempt•on. I tell• you from the Lord, Christ himself cannot save you, if you go on in this estate.

I. *It were against his trust.* The Mediator is the Servant of the Father, *Isa.* 42. 1. shows his commission from him, acts in his name, and pleads his command for his justification, *John 10. 18, 36. John* 6. 38, 40. And God hath committed all things to him, entrusted his own glory, and the salvation of his elect with him, *Mat. 11. 27. John* 17. 2. Accordingly, Christ gives his Father an account of both parts of his trust, before he leaves the world, *John* 17. 4, 6, 12. Now Christ

should quite cross his Fathers glory, his greatest trust, if he should save men in their sins; for this were to overturn all his counsels, and to offer violence to all his attributes.

First, *To overturn all his Councils;* of which this is the order, that men should be brought through sanctification, to salvation, 2 *Thes.* 2. 13. He hath chosen them, that they should be holy, *Eph.* 1. 4. They are elected to pardon and life through sanctification, 1 *Pet.* 1. 2. If thou canst repeal the Law of God's immutable counsel, or corrupt him, whom the Father hath sealed, to go directly against his Commission, then and not otherwise, mayest thou get to Heaven in this condition. To hope that Christ will save thee while unconverted, is to hope that Christ will falsify his trust. He never did, nor will save one soul, but whom the Father hath given him in election, and drawn to him in effectual calling, *John* 6. 34, 37. Be assured, Christ will save none, in a way contrary to his Fathers will, *John* 6. 38.

Secondly, *To offer violence to all his attributes. 1. To his Justice.* For the righteousness of God's judgment lies, in rendering to all according to their works, *Rom.* 2. 5, 6. Now, should men sow to the flesh, and yet of the Spirit reap everlasting life, *Gal.* 6. 7, 8. where were the glory of divine Justice, since it should be given to the wicked according to the work of the righteous? 2. *To his holiness.* If God should not only save sinners, but save them in their sins, his most pure and strict holiness would be exceedingly defaced. The unsanctified is in the eyes of God's holiness, worse than a Swine or Viper, *Mat. 23. 33. 2 Pet.* 2. 23. Now what cleanly nature could endure to have the filthy Swine Bed and Board with him in his Parlour, or Bed-chamber? It would offer the extremist violence to the infinite purity of the divine nature, to have such to dwell with him. They cannot stand in his judgment, they cannot abide in his presence, *Psalm 1. 5. Psalm* 5. 4, 5. If holy *David* would not endure such in his house, no nor in his sight, *Psalm* 101. 3, 7. shall we think God will? Should he take men as they be from the Trough to the Table, from the Harlots lips, from the Stye and Draff, to the glory of Heaven, the world would think God were at no such a distance from sin, nor had such dislike of it, as we are told he hath• they would conclude, God were altogether such a one as themselves (as they wickedly did, but from the very forbearance of God, *Psal. 50. 21.) 3. To his Veracity.* For God hath declared from Heaven. *That if any shall say he shall have peace, though' he should go on in the imagination of his heart: his wrath shall smoke against that man,* Deut. 29. 19, 20. *That they (only) that confess, and forsake their sins, shall find mercy,* Prov. 28. 13. *That they that shall enter into his Hill, must be of clean hands and a pure heart,* Psal. 24. 3, 4. Where were God's truth, if notwithstanding all this, he should bring men to Salvation without Conversion? O desperate sinner, that darest to hope, that Christ will put the lie upon his Father, and nullify his word to save thee! 4. *To his Wisdom.* For this were to throw away the choicest mercies, on them that would not value them, nor were any way suited to them. First, they would not value them. The unsanctified sinner puts but little price upon God's great Salvation, *Mat.* 22. 5. He sets no more by Christ than the whole by the Physician, *Matthew* 9. 12. he prizes not his balm, values not his cure, tramples upon his blood, *Heb.* 10. 29. Now would it stand with wisdom, to force pardon and life, upon them that would give him no thanks for them? Will the all-wise God (when he hath forbidden us to do it) throw his holy things to Dogs, and his pearls to Swine, that would (as it were) but turn again, and rend him? *Mat.* 7. 6. This would make mercy to be despised indeed. Wisdom requires that life be given, in a way suitable to

God's honor, and that God provide for the securing his own glory, as well as Man's felicity. It would be dishonorable to God, to set his Jewels on the snouts of Swine (continuing such) and to bestow his choicest riches on them, that have more pleasure in their swill, than the heavenly delights that he doth offer. God should lose the praise and glory of his grace, if he should cast it away on them, that were not only unworthy, but unwilling. Secondly, They are no way suited to them. The Divine Wisdom is seen in suiting things each to other, the means to the end, the object to the faculty, the quality of the gift to the capacity of the receiver. Now, if Christ should bring the unregenerate sinner to Heaven, he could take no more felicity there, than a Beast if *you should* bring him into a beautiful room, to the Society of learned men, and a well-furnished Table: when as the poor thing had much rather be grazing with his fellow-brutes. Alas, what should an unsanctified creature do in Heaven! He could take no content there, because nothing suits him. The place doth not suit him, he would be but *piscis in arido,* quite out of his element, as a Swine in the parlor, or a Fish out of water. The Company doth not suit him. What communion hath darkness with light, corruption with perfection? Filth and rottenness, with glory and immortality? The employment doth not suit him: The Anthems of Heaven fit not his mouth, suit not his ear. Canst thou charm thy Beast with Music? Or wilt thou bring him to thy Organ, and expect that he should make thee melody, or keep time with the skilful Choir? Or had he skill, he would have no will, and so could find no pleasure, no more than the nauseous stomach in the meat, on which it hath newly surfeited. Spread thy Table with delicates before a languishing Patient, and it will be but a very offense. Alas, if the poor man think a Sermon long, and say of a Sabbath, *What a weariness is it? Mal.* 1. 13. how miserable would he think it, to be held to it to all eternity? 5. *To his immutability, or else to his Omnisciency, Omnipotency.* For this is enacted in the Conclave of Heaven, and enrolled in the decrees of the Court above, that none but *the pure in heart shall ever see God, Mat.* 5. 8. This is laid up with him, and sealed among his Treasures. Now if Christ, yet, bring any to Heaven unconverted, either he must get them in without his Fathers knowledge, and then where is his Omnisciency? Or against his will, and then where were his Omnipotency? Or he must change his will, and then where were his Immutability?

Sinner, wilt thou not yet give up thy vain hope of being saved in this condition? Saith *Bildad, Shall the earth be forsaken for thee? Or the rocks moved out of their place?* Job 18. 4. May not I, much more reason so with thee? Shall the Laws of Heaven be reversed for thee? Shall the everlasting foundations be overturned for thee? Shall Christ put out the eye of his Fathers Omnisciency, or shorten the arm of his eternal power for thee? Shall divine Justice be violated for thee? or the brightness of the glory of his holiness be blemished for thee? Oh the impossibility, absurdity, blasphemy, that is in such a confidence! To think Christ will ever save thee in this condition, is to make thy Savior to become a Sinner, and to do more wrong to the infinite Majesty, than all the wicked on Earth, or Devils in Hell ever did, or could. And yet wilt thou not give up such a blasphemous hope?

II. *Against his word.* We need not say, *Who shall ascend into Heaven, to bring down Christ from above? Or who shall descend into the deep, to bring up Christ from beneath? The word is nigh us,* Rom. 10. 6, 7, 8. Are you agreed that Christ shall end the controversy? Hear then his own

words; *Except you be converted you shall in no wise enter into the Kingdom of Heaven,* Mat. 18. 3. *You must be born again,* John 3. 7. *If I wash thee not, thou hast no part in me,* John 13. 8. *Repent or perish, Luke* 13. 3. One word, one would think, were enough from Christ; but how often and earnestly doth he reiterate it, verily, verily, verily, verily, except a man, be born again, he shall not see the Kingdom of God, *John* 3. 3, 5. Yea, he doth not only assert, but prove the necessity of the new birth, *viz.* from the fleshliness and filthiness of man's first birth, *John* 3. 6. by reason of which, man is no more fit for Heaven than the Beast is for the Chamber of the Kings presence. And will• thou yet believe thine own presumptuous confidence, directly against Christ's words? He must go quite against the Law of his Kingdom, and Rule of his Judgment, to *save* thee in this estate.

III. *Against his Oath.* He hath lifted up his hand to heaven, he hath sworn, that those that remain in unbelief, and know not his ways (that is, are ignorant of them, or disobedient to them) shall not enter into his rest, *Psalm 95. 11. Heb.* 3. 18. and wilt thou not yet believe, O sinner, that he is in earnest? Canst thou hope he will be forsworn for thee? The Covenant of Grace is confirmed by an Oath, and sealed by blood, *Heb. 6. 17. Heb. 9. 16, 18, 19. Mat.* 26. 28. But all must be made void, and another way to heaven found out, if thou be saved, living and dying unsanctified. God is come to his lowest and last terms with man, and hath condescended as far as with honor he could, hath set up his Pillars with a *Ne plus ultra.* Men cannot be saved, while unconverted, except they could get another Covenant made, and the whole frame of the Gospel, (which was established forever, with such dreadful solemnities) quite altered; and would not this be a distracted hope?

IV. *Against his honor.* God will so show his love to the sinner as withal to show his hatred to sin. Therefore he that names the name of Jesus must depart from iniquity, 2 *Tim.* 2. 19. and deny all ungodliness; and he that hath hope of life by Christ must purify himself as he is pure, 1 *John 3. 3. Tit.* 2. 12. otherwise Christ would be thought a favourer of sin. The Lord Jesus would have all the world to know, though he pardon sin, he will not protect it. If holy *David* shall say, *Depart from me all you workers of iniquity,* Psal. 6. 8. and shall shut the doors against them, *Psal.* 101. 7. shall not such much more expect it from Christ's holiness? Would it be for his honor, to have the dogs to the table? or to lodge the swine with his children? or to have *Abraham's* bosom to be a nest of Vipers.

V. *Against his Offices.* God hath exalted him to be a *Prince and a Savior,* Acts 5. 31. he should act against both, should he save men in their sins. It is the Office of a King.

Parcere subjectis, & debellare superbos.

To be a terrer to evil doers and a praise to them that do well, Rom. 13. 3, 4. *He is a Minister of God, a revenger to execute wrath on him that doth evil.* Now should Christ favor the ungodly (so continuing) and take those to reign with him that would not that he should reign over them, *Luke* 19. 27. this were quite against his Office: He therefore reigns, that he may put his enemies under his feet, 1 *Cor.* 15. 25. now should he lay them in his bosom he should cross the end of his regal power. It belongs to Christ, as a King to subdue the hearts, and slay the lusts of his chosen, *Psalm 45. 5. Psalm.* 110. 3. What King would take the rebels, in open

hostility, into his Court? What were this but to betra• Life, Kingdom, Government and all together? If Christ be a King, he must have homage, honor, sub•ection, *&c. Ma•.* 1. 6. Now to save men while in their natural enmity, were to obscure his Dignity, lose his Authority, bring contempt on his Government, and sell his dear-bought rights for naught.

Again, as Christ should not be a Prince, so neither a Savior, if he should do this. For his Salvation is spiritual, he is called Jesus, because he saves his people from their sins, *Mat.* 1. 21. So that should he save them in their sins, he should be neither Lord nor Jesus. To save men from the punishment, and not from the power of sin, were to do his work by halves, and be an imperfect Savior. His Office, as the *Deliverer, is to turn away ungodliness from* Jacob, *Rom. 11. 26. He is sent to bless men in turning them from their iniquities, Acts 3. 26. to make an end of sin, Dan.* 9. 24. so that he should destroy his own designs, and nullify his offices, to save men abiding in their unconverted estate.

Application, Arise then, what meanest thou O sleeper? Awake, O secure sinner, left thou be consumed in thine iniquities, Say as the Lepers, *If we sit here we shall die, 2 Kings* 7. 3, 4. Verily, it is not more certain that thou art now out of hell, than that thou shalt speedily be in it, except thou repent and be converted, there is but this one door for thee to escape by. Arise then, O sluggard, and shake off thine excuses. How long wilt thou slumber, and fold thine hands to sleep? *Prov.* 6. 10, 11. Wilt thou lie down in the midst of the Sea, or sleep on the top of the mast? *Prov.* 23. 34. There is no remedy; but thou must either turn or burn. There is an unchangeable necessity of the change of thy condition, except thou art resolved to abide the worst of it, and try it out with the Almighty. If thou lovest thy life, O man, arise and come away. Methinks I see the Lord Jesus laying the merciful hands of an holy violence upon thee; methinks he carries it like the Angels to *Let,* Gen. 19. 15, &c. *Then the Angels •••st•ned* Lot, *saying, Arise, lest thou be consumed, And while •he ling•ed, the men laid hold upon his hand, the Lord being merciful unto him, and they brought him without the City and said, Escape for thy life. stay not in all the plain, escape to the mountain, lest thou be consumed.*

Oh how willful will thy destruction be, if thou shouldest yet harden thyself in thy sinful states But none of you can say, but you have had fair warning. Yet methinks I cannot tell how to leave you so: It is not enough to me to have delivered my own soul. What, shall I go away without my errand? Will none of you arise, and follow me? Have I been all this while speaking to the wind? Have I been charming the deaf Adder, or allaying the tumbling Ocean with arguments? Do I speak to the trees or rocks, or to men? to the tombs and monuments of the dead, or to a living auditory? If you be men, and not senseless stocks, stand still, and consider whither you are going: if you have the reason and understanding of men, dare not to run into the flames, and fall into hell with your eyes open: but bethink yourselves, and set to the work of repentance. What! men, and yet •un into the pit, when the very beasts will not be forced in! What, endowed with reason, and yet dally with death and hell, and the vengeance of the Almighty! Are men herein distinguished from the very brutes, that they have no foresight of, and care to provide for the things to come; and will you not hasten your escape from eternal torments? O show yourselves men, and let reason prevail with you; Is it a reasonable thing for you to contend against the Lord your Maker? *Isa.* 45. 9. or to

harden yourselves against his word? *Job* 9. 4. as though the strength of *Israel* would lie? 1. *Sam.* 15. 29. Is it reasonable that an understanding creature should lose, yea live quite against the very end of his Being, and be as a broken pitcher, only fit for the dunghill? Is it tolerable, that the only thing in this world that God hath made capable of knowing his will, and bringing him glor•, should yet live in ignorance of his Maker, and be unserviceable to his use; yea should be engaged against him, and spit his venom in the face of his Creator? Hear, O Heavens, and give Ear, O earth, and let the Creatures without sense be judge, if this be reason, that man, when God hath nourished and brought him up, should rebel against him, *Isa.* 1. 2. Judge in •our own selves: Is it a reasonable undertaking, for briars and thorns, to set themselves in Battle against the devouring sire? *Isa.* 27. 4. or for the Potsherd of the earth to strive with his Maker? If you will say, this is not reason, surely the eye of reason, is quite put out. And if this be reason, then there is no reason that you should continue as you be, but 'tis all the reason in the world, you should forthwith repent and turn.

What shall I say? I could spend myself in this argument. Oh that you would but hearken to me! that you would pre•ently set upon a new course! will you not be made clean? When shall it once be? What! will nobody be persuaded? Reader, shall I prevail with thee for one? Wilt thou sit down and con•ider the forementioned arguments, and debate it, whether it be not best to turn? Come and let us reason together. Is it good for thee to be here? Wilt thou fit still, till the tide come in upon thee? Is it good for thee to try whether God will be so good as his word? and to harden thyself in a conceit, that all is well with thee, while thou remainest unsanctified.

But I know you will not be persuaded, but the greatest part will be as they have been, and do as they have done. I know the drunkard will to his vomit again, and the deceiver will to his deceit again, and the lustful wanton to his dalliance again. Alas, that I must leave you where you were; in your ignorance or looseness, or in your lifeless formality and customary devotions! however, I will sit down and bemoan my fruitless labors, and spend some sighs over m• perishing hearers.

O distracted sinners! What will their end be? What will they do in the day of visitation? *Whither will they flee for help? Where will they leave their glory? Isa.* 10. 3. how powerfully hath sin bewitched them? How effectually hath the God of this world blinded them? How strong is their delusion? How uncircumcised their ears? How obdurate their hearts? Satan hath them at his beck. But how long may I call, and can get no answer? I may dispute with them year after year, and they will give me the hearing, and that is all. They must and will have their sins, say what I will. Though I tell them there is death in the Cup, yet they will take it up. Though I tell them 'tis the broad way, and endeth in destruction, yet they will go on in it. I warn them, yet cannot win them. Sometimes I think, the mercies of God will melt them, and his winning invitations will overcome them: but I find them as they were•: Sometimes, that the terror of the Lord will persuade them; yet neither will this do it. They will approve the word, like the Sermon, commend the Preacher; but they will yet live as they did. They will not deny me, yet they will not obey me. They will flock to the word of God, and sit before me as his people, and hear my words; but they will not do them. They value and will plead for

Ministers; and I am to them as the lovely Song of one that hath a pleasant voice; yet I cannot get them to come under *Christ's* Yoke. They love me, and will be ready to say they will do anything for me; but for my life, I cannot persuade them to leave their sins to forgo their Evil Company, their intemperance, their unjust gains, *&c.* I cannot prevail with them, to set up prayer in their Families and Closets, yet they will promise me, like the forward Son, that said, *I go Sir, but went not. Mat.* 21. 30. I cannot persuade them to learn the principles of Religion, though else *they will die without knowledge, Job* 36. 12. I tell them their misery; but they will not believe but •tis well enough; If I tell them particularly I fear for such reasons their State is bad, they will judge me censorious; or if they be at present a little awakened, are quickly lull'd asleep by Satan again, and have lost the sense of all.

Alas for my poor hearers! Must they perish at last by hundreds, when Ministers would so fain save them? What course shall I use with them that I have not tried? *What shall I do for the daughter of my people?* Jer. 9. 7. *O Lord God help. Alas shall I leave them thus? If they will not hear me; yet do thou hear me. Oh that they might yet live in thy sight! Lord save them, or else they perish. My heart would melt to see their houses on fire about their ears, when they were fast asleep in their Beds: and shall not my soul be moved within me, to see them falling into endless perdition? Lord have compassion, and save them out of the burning. Put forth thy divine power, and the work will be done: but as for me I cannit prevail.*

Chap. IV. Showing the Marks of the Unconverted.

WHile we keep aloof in generals there is little fruit to be expected. It is the hand-fight that does execution. *David* is not awakened by the Prophet's hovering at a distance, in parabolical insinuations: he is forced to close with him, and tell him home, *Thou art the man.* Few will, in words, deny the necessity of the new Birth; But they have a self deluding confidence, that the work is not now to do. And because they know themselves free from that gross hypocrisy, that doth take up Religion merely for a color to deceive others, and for the covering of wicked designs: they are confident of their sincerity, and suspect not that mor• close hypocrisy (where the greatest danger lies) by which a man deceiveth his own soul, *I am.* 1. 26. But man's deceitful heart is such a matchless cheat, and self delusion, so reigning and so fatal a disease that I know not whether be the greater, the difficulty, or the displicency, or the necessity of the undeceiving work that I am now upon. Alas for my unconverted hearers! They must be undeceived, or undone; but how shall this be effected? *hic labor, hoc opus est.*

Help, O all-searching light, and let thy discerning eye discover the rotten foundation of the self-deceiver; and lead me, O Lord God, as thou didst thy Prophet, into the Chambers of Imagery, and dig brough the wall of Sinners hearts, and discover the hidden abominations that are l•king out of 〈...〉 the dark. O• send thine Angel before me, to 〈◊〉 •undry Wards of their hearts, as thou didst before *Peter,*••d make ever the Iron G••es to fly open of their own accord. And as *Jonathan* no sooner tasted the Hon•y, but his eyes were ••lightened; so grant O Lord, that when the poor decei•ed •••ls with whom I have to do, shall cast their eyes upon the•e lin•s, their minds may be illuminated, and their consciences convinced and awakened,

that they may see with their eyes, and hear with their ears, and be converted, and thou •ayst heal them.

This must be premised, before we proceed to the discovery, that it is most certain men may have a confident persuasion, that their hearts and states be good, and yet be unsound. Hear the Truth himself, who shows in *Laodicea*'s case, that men may be wretched, and miserable, and poor, and blind, and naked, and yet not know it, yea they may be confident they are rich and increased in grace, *Rev. 3. 17. There is a generation that is pure in their own eyes, and yet is not washed from their filthiness, Prov.* 30. 12. who better persuaded of his Case, than *Paul,* while yet he remained unconverted? *Rom.* 7. 9. So that they are miserably deceived, that take a strong confidence, for a sufficient evidence. They that have no better proof, than barely a strong persuasion, that they are converted, are certainly as yet ••rangers to Conversion.

But to come more close; as it was said of the adherents of Antichrist, so here; some of the unconverted carry their Marks in their foreheads, more openly; and some in their hands, more covertly. The Apostle reckons up some, upon whom he writes the sentence of Death, as in these dreadful Catalogues, which I beseech you to attend with all diligence, *Eph. 5. 5, 6. For this you know, that no whoremonger, nor unclean person, nor covetous man, who is an Idolater, hath an inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the Children of disobedience.* Rev. 21. 8. *But the fearful and unbelieving, and the abominable, and Murderers, and whoremongers, and sorcerers, and idolaters, and •ll liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death.* 1 Cor. 6. 9, 10. *Know you not, that the unrighteous shall not inherit the Kingdom of God? be not deceived, neither fornicators, nor idolaters and adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, or extortioners, shall inherit the Kingdom of God?* See *Gal.* 5. 19, 20, 21. Woe to them that have their names written in these bed-rolls: such may know, as certainly as if God had told it them from Heaven, that they are unsanctified, and under an impossibility of being saved in this condition.

There are then these several sorts, that, past all dispute, are unconverted, they carry their marks in their foreheads.

1. *The unclean.* These are ever reckoned among the Goats, and have their Names, whoever be left out, in all the forementioned Catalogues, *Eph. 5. 5. Rev. 21. 8. 1 Cor.* 5. 9, 10.

2. *The Covetous.* These are ever branded for Idolaters, and the Doors of the Kingdom are shut against them by Name, *Eph. 5. 5. Col. 3. 5. 1 Cor.* 6. 9, 10.

3. *Drunkards.* Not only such as drink away their reason, but withal, yea, above all, such as are too strong for strong drink. The Lord fills his mouth with woes against these, and declares them to have no inheritance in the Kingdom of God, *Isa. 5. 11, 12, 22. Gal.* 5. 21.

4. *Liars.* The God that cannot lie hath told them that there is no place for them in his Kingdom, no entrance into his hill; but their portion is with the Father of lies (whose children they are) in the Lake of burnings, *Psal. 15. 1, 2. Rev. 21. 8, 27. John 8. 44. Prov.* 6. 17.

5. *Swearers.* The end of these, without deep and speedy repentance, is swift destruction, and most certain and unavoidable condemnation, *I am. 5. 12. Zech.* 5. 1, 2, 3.

6. *Railers and Back-biters,* that love to take up a reproach against their Neighbor, and fling all the dirt they can in his face, or else wound him secretly behind his back, *Psal. 15. 1, 3. 1 Cor. 6. 10. 1 Cor.* 5. 11.

7. *Thieves.* Extortioners, Oppressors, that grind the poor, over-reach their Brethren, when they have them at an advantage, these must know, that *God is the avenger of all such, 1 Thes.* 4. 6. Hear, O ye false and purloining and wastful servants: Hear, O ye deceitful tradesmen, hear your sentence. God will certainly hold his door against you, and turn your treasures of unrighteousness into the treasures of wrath, and make your ill-gotten silver and gold, to torment you like burning Metal in your Bowels, 1 *Cor. 6. 9. 10. James* 5. 2, 3.

8. *All that do ordinarily live in the profane neglect of God's Worship,* that hear not his word, that call not on his name, that restrain prayer before God, that mind not their own, nor their families souls, but live without God in the world, *John. 8. 47. John. 15. 4. Psal. 14. 4. Psal. 79. 6. Eph.* 2. 12. and 4. 18.

9. *Those that are frequenters and lovers of evil company.* God hath declared, he will be the destruction of all such, and that they shall never enter into the hill of his rest, *Prov. 13. 20. Psalm 15. 4. Prov.* 9. 6.

10. *Scoffers at Religion,* that make a scorn of precise walking, and mock at the messengers and diligent servants of the Lord, and at their holy profession, and make themselves merry with the weakness and failings of professors: Hear, ye despisers, hear your dreadful doom, *Prov. 19. 29. 2 Chron. 36. 16. Prov.* 3. 34.

Sinner, consider diligently, whether thou art not to be found in one of these ranks; for if this be thy case thou art in the gall of bitterness, and bond of iniquity; for all these do carry their marks in their foreheads, and are undoubtedly the sons of death.

And if so, the Lord pity our poor congregations; Oh how little a number will be left, when these ten sorts are set out! Alas on how many doors, on how many faces must we write, Lord have mercy upon us! Sirs, what shift do you make to keep up your confidence of your good estate, when God from Heaven declares against you, and pronounces you in a state of damnation? I would reason with you, ⟨◊⟩ God with them; *How canst thou say, I am not polluted?* Jer. 2. 23. *See thy way in the valley, know what thou hast done.* Man, is not thy conscience privy to thy tricks of deceit, to thy chamber pranks, to thy way of lying? Yea, are not thy friends, thy family, thy neighbors, witnesses to thy profane neglects of God's worship, to thy covetous practices, to thy envious and malicious carriage? may not they point at thee, as thou goest, there goes a gaming Prodigal; there goes a drunken *Nabal,* a companion of evil-doors; there goes a Railer, or a Scoffer, a loose-liver? Beloved, God hath written it, as with a Sun-beam, in the book out of which you must be judged, that these are not the spots of his Children, and that none such (except renewed by converting grace) shall ever escape the damnation of Hell.

Oh that such of you would now be persuaded t• repent and turn from all your transgressions; or else iniquity will be your ruin! *Ezek.* 18. 30. Alas for poor hardened sinners! Must I leave you at last where you were? Must I leave the tipler still at the Ale-bench? Must I leave the wanton still at his dalliance? Must I leave the malicious still in his venom? And the drunkard still at his vomit? However you must know that you have been warned, and that I am clear of your blood. And whether men will hear, or whether they will forbear, I will leave these Scriptures with them, either as thunderbolts to awaken them, or as searing Irons to harden them to a reprobate sense, *Psal. 68. 21. God shall wound the head of his enemies, and the hairy scalp of such a one, as goeth on still in his trespasses.* Prov. 29. 1. *He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.* Prov. 1. 24, *&c. Because I have called, and ye refused, I have stretched out my hand, and no man regarded,* &c. *I will mock at your calamity —when your destruction cometh as a whirlwind.*

And now I imagine, many will begin to bless themselves, and think all is well, because they cannot be spotted with the grosser evils above mentioned. But I must further tell you, that there are another sort of unsanctified persons, that carry not their marks in their foreheads, but more secretly and covertly in their hands. These do frequently deceive themselves and others, and pass for good Christians, when they are all the while unsound at bottom. Many pass undiscovered, till death and judgment bring all to light. Those self-deceivers seem to come even to Heaven's gate with confidence of their admission, and yet are turned off at last, *Mat.* 7. 22. Brethren, Beloved, I beseech you deeply to lay to heart, and firmly to retain this awakening consideration: *That Multitudes miscarry by the hand of some secret sin, that is not only hidden from others but (for want of observing their own hearts) even from themselves.* A man may be free from open pollutions, and yet die at last by the fatal hand of some unobserved iniquity. And there be these twelve hidden sins, by which souls go down by numbers into the Chambers of death. These you must search carefully for, and take them as black marks (wherever they be found) discovering a graceless and unconverted estate. And as you love your lives, read carefully, with a holy jealousy of yourselves, lest you should be the persons concerned.

1. *Gross Ignorance.* Ah how many poor souls doth this sin kill in the dark, *Hos.* 4. 6. while they think verily they have good hearts, and are in the ready way to Heaven! This is the murderer that dispatches thousands in a silent manner, when (poor hearts!) they suspect nothing, and see not the hand that mischiefs them. You shall find whatever excuses you have for ignorance, that 'tis a soul-undoing, evil, *Isa. 27. 11. 2 Thes. 1. 8. 2 Cor.* 4. 3. Ah would it not have pitted a man's heart to have seen that woeful spectacle, when the poor Protestants were shut up a multitude together in a Barn, and a Butcher comes with his inhumane hands warm in human blood, and leads them one by one blind-fold to a Block, where he slew them (poor Innocents!) one after another by the scores in cold blood? But how much more should our hearts bleed, to think of the hundreds in great Congregations, that ignorance doth butcher in secret, and lead them blind-fold to the Block? Beware this be none of your case. Make no pleas for ignorance. If you spare that sin, know that that will not spare you. Will a man keep a Murderer in his Bosom?

2. *Secret reserves in closing with Christ.* To forsake all for Christ, to hate father and mother, yea, and a man's own life for him, this is a hard saying, *Luke* 14. 26. Some will do much, but they will not be of the Religion that will undo them; they never come to be entirely devoted to Christ, nor fully to resign to him: They must have the sweet sin: They mean to do themselves no harm: They have secret exceptions, for Life, Liberty, or Estate. Many take Christ thus hand over head, and never consider his self denying terms, nor cast up the cost; and this error in the foundation mars all, and secretly ruins them forever, *Luke 14. 28. Mat.* 13. 21.

3. *Formality in Religion.* Many stick in the bark, and rest in the outside of Religion, and in the external performances of holy duties, *Mat.* 23. 25. and this ofttimes doth most effectually deceive men, and doth more certainly undo them, than open looseness; as it was in the Pharisees case, *Mat.* 23. 31. They hear, they fast, they pray, they give alms, and therefore will not believe but their Case is good, *Luke* 18. 11. whereas resting in the work done, and coming short of the heart-work, and the inward power and vitals of Religion, they fall at last into the burning, from the flattering hopes, and confident persuasions of their being in the ready way to Heaven, *Mat.* 7. 22, 23. Oh dreadful case; when a man's Religion shall serve only to harden him, and effectually to delude and deceive his own Soul•

4. *The prevalency of false ends in holy duties.* Mat. 23. 25. This was the bane of the Pharisees. Oh how many a poor soul is undone by this, and drops into Hell, before he discerns his mistake! He performs good duties, and so thinks all is well, and perceives not that he is *actuated* by carnal Motives all the while. It is too true that even with the truly sanctified, many carnal ends will ofttimes creep in; but they are the matter of his hatred and humiliation, and never come to be habitually prevalent with him, and to bear the greatest sway, *Rom.* 14. 7. But now when the main thing that doth ordinarily carry a man out to religious duties, shall be some carnal end, as to satisfy his conscience, to get the repute of being religious, to be seen of men, to show his own gifts and parts, to avoid the reproach of a profane and irreligious person, or the like; this discovers an unsound heart, *Hos. 10. 1. Zech.* 7. 5, 6. O Christians, if you would avoid self-deceit, see that you mind, not only your acts, but withal, yea, above all, your ends.

5. *Trusting in their own righteousness, Luk.* 18. 9. This is a soul undoing mischief, *Rom.* 10. 3. When men do trust in their own righteousness, they do indeed reject Christ's. Beloved, you had need be watchful on every hand, for, not only your sins, but your duties, may undo you. It may be you never thought of this, but so it is, that a man may as certainly miscarry by his seeming righteousness, and supposed graces, as by gross sins; and that is when a man doth trust to these as his righteousness before God, for the satisfying his justice, appeasing his wrath, procuring his favor, and obtaining of his own pardon: for this is to put Christ out of office, and make a Savior of our own duties and graces. Beware of this, O professors; you are much in duties, but this one fly will spoil all the Ointment. When you have done most, and best, be sure to go out of yourselves to Christ, reckon your own righteousness but rags, *Psalm 143. 2. Phil. 3. 8. Isa. 64. 6. Neh.* 13. 22.

6. *A secret enmity against the strictness of Religion.* Many moral persons, punctual in their formal devotion, have yet a bitter enmity against preciseness, and hate the life and power of

Religion, *Phil.* 3. 6. compared with *Acts* 9. 1. They like not this frowardness, nor that men should keep such a stir in Religion. They condemn the strictness of Religion, as singularity, indiscretion, and intemperate zeal, and with them a lively Preacher, or lively Christian, is but a heady fellow. These men love not holiness, as holiness, (for then they would love the height of holiness) and therefore are undoubtedly rotten at heart, whatever good opinion they have of themselves.

7. *The resting in a certain pitch of Religion.* When they have so much as will save them (as they suppose) they look no further, and so show themselves short of true Grace, which will ever put men upon aspiring to further perfection. *Phil. 3. 13. Pro.* 4. 18.

8. *The predominant love of the World.* This is the sure evidence of an unsanctified heart, *Mar. 10. 37. 1 John* 2. 15.

But how close doth this sin lurk ofttimes under a fair covert of forward profession? *Luke* 8. 14. Yea such a power of deceit is there in this sin, that many times when everybody else can see the man's worldliness, and *covetousness,* he cannot see it himself, but hath so many colors, and excuses, and pretences for his eagerness, on the world, that he doth blind his own eyes, and perish in his self-deceit. How many professors be here, with whom the world hath more of their hearts and affections than Christ? Who mind earthly things, and thereby are evidently after the flesh, and like to end in destruction? *Rom. 8. 5. Phil.* 3. 19. Yet ask these men; and they will tell you confidently, they prize Christ above all, God forbid else! and see not their own earthly mindedness for want of a narrow observation of the workings of their own hearts. Did they but carefully search, they would quickly find that their greatest content is in the world, *Luke* 12. 19. and their greatest care and main endeavor to get and secure the world, which are the certain discovery of an unconverted sinner. May the professing part of the world take earnest heed, that they perish not by the hand of this sin unobserved. Men may be, and often are kept off from Christ, as effectually, by the inordinate love of lawful comforts, as by the most unlawful courses, *Mat.* 22. 5. Luke 14. 18, 19, 20, 24.

9. *Reigning Malice and Envy against those that disrespect them, or are injurious to them, 1 John.* 2. 9, 11. O how do many that seem to be religious remember injuries, and carry grudges, and will return men as good as they bring, rendering evil for evil, loving to take revenge, wishing evil to them that wrong them, directly against the rule of the Gospel, the pattern of Christ, and the nature of God, *Rom. 12. 14, 17. 1 Pet. 2. 21, 23. Neh.* 9. 17. Doubtless where this evil is kept boiling in the heart, and is not hated, resisted, mortified, but doth habitually prevail, that person is in the very gall of bitterness, and in a state of death, *Mat. 18. 34, 35. 1 John* 3. 14, 15.

Reader, doth nothing of this touch thee? Art thou in none of the forementioned Ranks? O search and search again; take thy heart solemnly to task. Woe unto thee, if after all thy profession thou shouldst be found under the power of ignorance, lost in formality, drowned in earthly mindedness, envenomed with malice, exalted in an opinion of thine own righteousness, leavened with hypocrisy, and carnal ends in God's service, imbittered against strictness: this would be a sad discovery that all thy Religion were in vain. But I must proceed.

10. *Unmortified Pride.* When men love the praise of men, more than the praise of God; and set their hearts upon men's esteem• applause and approbation, it is most certain they are yet in their sins, and strangers to true conversion. *John 12. 43. Gal.* 1. 10. When men see not, nor complain of, nor groan under the pride of their own hearts, it's a sign they are stark dead in sin. O how secretly doth this sin live and reign in many hearts, and they know it not, but are very strangers to themselves! *John* 9. 40.

11. *The prevailing love of pleasure, 2 Tim.* 3. 4. This is a black mark. When men give the flesh the liberty that it craves, and pamper, and please it, and do not deny and restrain it: when their great delight is in gratifying their bellies, and pleasing their senses; whatever appearance they may have of Religion, all is unsound, *Rom. 16. 18. Tit.* 3. 3. A flesh-pleasing life, cannot be pleasing to God, *They that are Christ's have crucified the flesh,* and are careful to cross it, and keep it under, as their enemy, *Gal. 5. 24. 1 Cor.* 9. 25, 26, 27.

12. *Carnal security, or a presumptuous and ungrounded confidence, that their condition is already good, Rev.* 3. 17. Many cry, Peace and safety, when sudden destruction is coming upon them, 1. *Thes.* 5. 3. This was that which kept the foolish Virgins sleeping, when they should have been working; upon their Beds, when they should have been at the Markets, *Mat. 25. 5, 10. Prov.* 10. 5. They perceived not their want of Oil, till the Bridegroom was come; and while they went to buy, the door was shut. And O that these foolish Virgins had no successors! where is the place, yea where is the house almost, where these do not dwell? Men are willing to cherish in themselves, upon never so slight grounds, a hope that their condition is good, and so look not out after a change, and by this means perish in their sins. Are you at peace? Shew me upon what grounds your peace is maintained. Is it a Scripture peace? Can you show the distinguishing marks of a sound Believer? Can you evidence that you have something more than any Hypocrite in the world ever had? If not, fear this peace more than any trouble; and know that a carnal peace doth commonly prove the most mortal enemy of the poor soul; and while it smiles and kisses, and speaks it fair, doth fatally smite it, as it were under the fifth rib.

By this time methinks I hear my Reader crying out with the Disciples, Who then shall be saved? Set out from among our Congregations all those ten ranks of the profane, on the one hand, and then besides, take out all these twelve sorts of close and self-deceiving Hypocrites on the other hand, and tell me then, whether it be not a remnant that shall be saved. How few will be the Sheep that shall be left, when all these shall be separated, and set among the Goats? For my part, of all my numerous hearers, I have no hope to see any of them in Heaven, that are to be found among these two and twenty sorts that are here mentioned, except by sound *conversion* they be *brought* into *another condition.*

Application. And now, Conscience, do thine office, Speak out, and speak home to him that heareth or readeth these lines. If thou find any of these marks upon him, thou must pronounce him utterly unclean, *Levite.* 13. 44. Take not up a lie into thy mouth: speak not peace to him, to whom God speaks no peace. Let not lust bribe thee, or self-love, or carnal prejudice blind thee. I *subpoena* thee from the Court of Heaven, to come and give in evidence: I require thee in the name of God to go with me to the search of the suspected house. As thou

wilt answer it at thy peril, give in a true report of the state and case of him that readeth this Book. Conscience, wilt thou altogether hold thy peace at such a time as this? I adjure thee by the living God, that thou tell us the truth. *Mat.* 26. 63. Is the man converted, or is he not? Doth he allow himself in any way of sin, or doth he not? Doth he truly love, and please, and prize, and delight in God above all other things, or not? Come put it to an issue.

How long shall this soul live at uncertainties? Oh Conscience, bring in thy *verdict.* Is this man a new man, or is he not? How dost thou find it? Hath there passed a thorough and mighty change upon him, or not? when was the time, where was the place, or what was the means, by which this thorough change of the new birth was wrought in his Soul? Speak Conscience: Or if thou canst not tell time and place, canst thou show Scripture Evidence, that the work is done? Hath the man been ever taken off from his false bottom, from the false hopes, and false peace wherein once he trusted? Hath he been deeply convinced of sin, and of his lost and undone condition, and brought out of himself, and off from his sins, to give up himself entirely to Jesus Christ; Or dost thou not find him to this day under the power of ignorance, or in the mire of profaneness? Hast thou not taken upon him the gains of unrighteousness? Dost not thou find him a stranger to prayer, a neglecter of the word, a lover of this present world? Dost not thou often catch him in a lie? Dost not thou find his heart fermented with malice, or burning with lust, or going after his covetousness? Speak plainly to all the forementioned particulars: Canst thou acquit this man, this woman, from being any of the two and twenty sorts here described? If he be found with any of them, set him aside, his portion is not with the Saints. He must be converted and made a new creature, or else he cannot enter into the Kingdom of God.

Beloved, be not your own betrayers, do not deceive your own hearts, nor set your hands to your own ruin, by a willful blinding of yourselves. Set up a tribunal in your own breasts. Bring the word and conscience together. *To the Law and to the Testimony, Isa.* 8. 20. Hear what the word concludes of your estates. O follow the search, till you have found how the case stands. Mistake here, and perish. And such is the treachery of the Heart, the subtlety of the Tempter, and the deceitfulness of Sin, *Ier. 17. 9. 2 Cor. 11. 3. Heb.* 3. 13. all conspire to flatter and deceive the poor soul, and withal so common and easy it is to be mistaken, that it's a thousand to one but you will be deceived, unless you be very careful, and thorough, and impartial in the enquiry into your spiritual conditions. Oh therefore ply your work, go to the bottom, search as with candles, weigh you in the balance, come to the Standard of the Sanctuary, bring your Coin to the Touch-stone. You have the archest Cheats in the world to deal with: a world of counterfeit Coin is going, happy is he that takes no Counters for Gold. Satan is master of deceits, he can draw to the life: he is perfect in the trade: there is nothing but he can imitate. You cannot wish for any Grace, but he can fit you to a hair with a Counterfeit. Trade wearily, look on every piece you take, be jealous; •rust not so much as your own hearts. Run to God to search you, and try you, to examine you, and prove your reins, *Psalm 26. 2. Psal.* 139. 23, 24. If other helps suffice not to bring all to an issue, but you are still at a loss, open your cases faithfully to some godly and faithful Minister, *Mal.* 2. 7. Rest not, till you have put the business of your eternal welfare out of question, 1 *Pet. 2. 10. O searcher of hearts, put thou this soul upon and help him in the search.*

Chap. V. Showing the Miseries of the Unconverted.

SO unspeakably dreadful is the case of every unconverted soul, that I have sometimes thoughts, if we could but convince men, that they are yet unregenerate, the work were upon the matter done. But I sadly experience, that such a spirit of sloth and slumber (*Rom. 11. 8. Mat.* 13. 15.) possesses the unsanctified, that though they be convinced that they are yet unconverted; yet they ofttimes carelessly sit still, and what through the avocation of sensual pleasures, or hurry of worldly business, or noise and clamour of earthly cares, and lusts, and affections, *Luke* 8. 14. the voice of Conscience is drowned, and men go no farther than some cold wishes, and general purposes of repenting and amending, *Acts* 24. 25.

It's therefore of high necessity, that I do not only convince men, that they are unconverted; but that I also endeavor to bring them to a sense of the fearful misery of this estate.

But here I find myself aground at first putting forth. What Tongue can tell the Heirs of Hell sufficiently of their misery, unless 'twere *Dives*'s in that flame, *Luke* 16. 24. Where is the ready Writer, whose Pen can• decipher their misery, that are without God in the World? *Eph.* 2. 12. This cannot fully be done, unless we knew the infinite Ocean of that bliss and perfection which is in that God, which a state of sin doth exclude men from. Who knoweth (saith *Moses*) the power of thine anger? *Psal.* 90. 11. And how shall I tell men, that which I do not know? Yet so much we know, as one would think would shake the hear• of that man, that had the least degree of spiritual life and sense.

But this is yet the more posing difficulty, that I am to speak to them that are without sense. Alas this is not the least part of man's misery upon him that he is dead, stark dead in trespasses and sins, *Eph.* 2. 1.

Could I bring Paradise into view, or represent the Kingdom of Heaven to as much advantage as the tempter did the Kingdoms of the world, and all the glory thereof, to our Savior: or could I uncover the race of the deep and devouring Gulf of *Tophet* in all its terrors, and open the Gates of the infernal furnace, alas he hath no eyes to see it, *Mat.* 13. 14, 15. Could I paint out the Beauties of Holiness, or glory of the Gospel to the life; or could I bring above-board the more than Diabolical deformity and ugliness of sin, he can no more judge of the loveliness and beauty of the one, nor the filthiness and hatefulness of the other, than the blind man of colors. He is alienated from the life of God, through the ignorance that is in him, because of the blindness of his heart, *Eph.* 4. 18. He neither doth nor can know the things of God, because they are spiritually discerned, 1 *Cor.* 2. 14. His eyes cannot be savingly opened, but by converting grace, *Acts* 26. 18. he is a Child of darkness, and walks in darkness, 1 *John.* 1. 6. yea the light in him is darkness, *Mat.* 6. 2, 3.

Shall I ring his knell, or read his sentence, or sound in his ear, the terrible trump of God's Judgments, that one would think should make both his ears to tingle, and strike him into *Belshazzar*'s fit, even to appale his countenance, and loose his joints, and make his knees smite one against another? Yet alas! he perceives me not, he hath no ears to hear. Or shall I call up all the Daughters of Music, and sing the Song of *Moses,* and of the Lamb? yet he will not be stirred. Shall I allure him with the joyful sound, and the lovely Song, and glad tidings

of the Gospel? with the most sweet and inviting calls, comforts, cordials, of the divine promises, so exceeding great and precious, it will not affect him savingly, unless I could find him ears, *Mat.* 13. 15. as well as tell him the news.

Shall I set before him the feast of fat things, the wine of wisdom, the bread of God, the tree of life, the hidden *Manna?* he hath no appetite for them, no mind to them, 1 *Cor. 2. 14. Mat.* 22. 5. Should I press the choicest grapes, the heavenly clusters of Gospel privileges, and drink to him in the richest wine of God's own cellar, yea of his own side, or set before him the delicious honey-comb of God's Testimonies, *Psal.* 19. 10. alas, he hath no taste to discern them. Shall I invite the dead to arise and eat the banquet of their funerals? No more can the dead in sin favor the holy food wherewith the Lord of life hath spread his table.

What then shall I do? shall I burn the brimstone of hell at his nostrils? or shall I open the box of Spikenard, very precious• that filleth the whole house of this universe with its perfume, *Mark. 14. 3. John* 12. 8. and hope that the favor of Christ's ointments, and the smell of his garments will attract him? *Psal.* 45. 8. Alas! dead sinners are like the dumb Idols, they have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not: neither speak they through their throat, *Psal.* 115. 5, 6, 7. They are destitute of all spiritual sense and motion.

But let me try the sense that doth last leave us, and draw the Sword of the word; yet lay at him while I will; yea though I choose mine arrows out of God's quiver, and direct them to the heart, nevertheless he feeleth it not; for how should he, being past feeling? *Eph.* 4. 19. So that though the wrath of God abideth on him, and the mountainous weight of so many thousand sins, yet he goes up and down as light as if nothing •iled him. *Rom.* 7. 9. In a word he carries a dead soul in a living body, and his flesh is but the walking Coffin of a corrupted mind, that is twice dead, *Jude* 12. rotting in the slime and putrefaction of noisome lusts, *Mat.* 23. 27, 28.

Which way then shall I come at the miserable objects that I have to deal with; who shall make the heart of stone to relent? *Zech.* 11. 12. or the lifeless Carkass to feel and move? That God that is able of Stones to raise up Children unto *Abraham, Mat.* 3. 9. that raiseth the Dead, 2 *Cor.* 1. 9. and melteth the Mountains, *Nah.* 1. 5. and strikes water out of the Flints, *Deut.* 8. 15. that loves to work like himself, beyond the hopes and belief of man, that peopleth his Church with dry bones, and planteth his Orchard with dry sticks; he is able to do this. Therefore I bow my knee to the most high God, *Eph.* 3. 14. and as our Savior prayed at the Sepulcher of *Lazarus, John* 11. 38, 41. and the Shunamite ran to the man of God for her dead Child, 2 *Kings* 4. 25. so doth your mourning Minister kneel about your graves, and carry you in the arms of prayer to that God in whom your help is found.

Oh thou all powerful Jehovah, that workest, and none can lett thee, that hast the keys of Hell and of death, pity thou the dead souls that lie here intombed, and roll away the grave stone, and say as to *Lazarus,* when already •tinking, Come forth. Lighten thou this darkness, O inaccessable light, and let the day-spring from on high, visit the darksome region of the dead to whom I speak: for thou canst open the eyes that death itself hath closed. Thou that

formedst the ear, canst restore the hearing. Say thou to these ears, *Ephphatah,* and they shall be opened. Give thou eyes to see thine excellencies; a taste that may relish thy sweetness; a scent that may savor thine Ointments, a feeling that may sense the privilege of thy favor, the burden of thy wrath, the intolerable weight of unpardoned sin, and give thy servants command to prophesy to the dry bones, and let the effect of this prophesy, be, as of thy Prophet, when he prophesied the valley of dry bones into a living Army, exceeding great, *Ezek. 37. 1, &c.* The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley, which was full of bones; He said unto me, prophesy upon these bones, and say unto them, O ye dry bones, bear the word of the Lord. Thus saith the Lord God unto these bones, Behold I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with Skin, and put breath in you, and ye shall live, and ye shall know that I am the *Lord.* So I prophesied as I was commanded, and as I prophesied, there was a noise, and behold a shaking, and the bones came together bone to his bone. And when I beheld, Lo the sinew• and the flesh came up upon them, and covered them above, but there was no breath in them, Then said he unto me, Prophesy unto the wind, prophesy son of man, and say unto the wind: Thus saith the Lord God, Come from the four winds, O breath and breathe upon these slain, that they may live, So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

But I must proceed, as I am able, to unfold that misery, which I confess no tongue can unfold; no heart can sufficiently comprehend. Know therefore that while thou art unconverted.

1. The infinite God is engaged against thee.

It is no small part of thy misery, that thou *art without God, Eph.* 2. 12. How doth *Micah* run crying after the *Danites;* You *have taken away my God's, and what have I more?* Judges 18. 23, 24. O what a mourning then must thou lift up, that art without God, that canst lay no claim to him, without daring usurpation! Thou mayst say of God, as *Sheba* of *David; We have no part in* David, *neither have we inheritance in the Son of* Jesse, 2. *Sam.* 20. 1. How pitiful and piercing a moan is that of *Saul* in his extremity; *The Philistines are upon me, and God is departed from me, 1. Sam.* 28. 15. Sinners, but what will you do in the day of your visitation? whither will you flee for help? where will you leave your glory? *Isa.* 10. 3. What will you do when the *Philistines* are upon you? When the World shall take its eternal leave of you; when you must bid your friends, houses, lands, farewell for evermore? What will you do then, I say, that have never a God to go to? Will you call on him, will you cry to him for help? alas he will not own you, *Prov.* 1. 28, 29. he will not take any knowledge of you, but send you packing, with an I *never knew you.* Mat. 7. 23. They that know what 'tis to have a God to go to, a God to live upon, they know a little, what a fearful misery it is to be without God. This made that holy man cry out, *Let me have a God, or nothing. Let me know him and his will, and what will please him, and* how *I may* come to enjoy *him,* or would *I had never had an understanding* to know *anything,* &c.

But thou art not only without God, but God *is against thee, Ezek. 5. 8, 9. Nah.* 2. 13. Oh if God would but stand a neuter, though he did not own, nor help the poor sinner, his case were not so deeply miserable. Though God should give up the poor creature to the will of all his

enemies, to do their worst with him; though he should deliver him over to the tormentors, *Mat.* 18. 〈◊〉 that devils should tear and torture him to their 〈◊〉 most power and skill, yet this were not half •o fearful. But God will set himself against the sinner; and believe it, *'Tis a fearful thing,* to *fall* into *the hands* of *the living* God, Heb. 10. 31. There•s no friend like him, no enemy like him. As much as Heaven is above the Earth, Omnipotency, above Impotency, Infinity above Nullity, so much more horrible is it to fall into the hands of the living God, than into the paws• of Bears or Lions, yea Furies, or Devils. God himself will be thy tormentor; thy destruction shall come from the presence of the Lord, 2 *Thes. 1. 9.*

Tophet is deep and large, and the wrath of the Lord, like a river of Brimstone, doth kindle it, *Isa.* 30. 33. If God be against thee, who shall be for thee? If one man sin against another, the Judge shall judge him; but if a man sin against the Lord, who shall entreat for him? 1 *Sam.* 2. 25. Thou, even thou, art to be feared; and who shall stand in thy fight, when once thou art angry? *Psal.* 76. 7. Who• is that God, that shall deliver you out of his hands,

Dan. 3. 15. Can *Mammon?* Riches profit not in the day of Wrath, *Prov.* 11. 4. Can Kings, or Warriors?

No, they shall cry to the Mountains and Rocks to fall on us, and hide us from the face of him that sitteth on the Throne, and from the Wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?

Rev. 6. 15, 16, 17.

Sinner, methinks this should go like a dagger to thine heart, to know that God is thine enemy. Oh whither wilt thou go, where wilt thou *shelter* thee? There is no hope for thee, unless thou lay down thy weapons, and sue out thy pardon, and get Christ to stand thy friend, and make thy peace. If it were not for this, thou mightest go into some howling wilderness, and there pine in sorrow: and run mad for anguish of heart and horrible despair. But in Christ there is a possibility of mercy for thee, yea a proffer of mercy to thee, that thou mayst have God to be more for thee, than he is now against thee. But if thou wilt not forsake thy sins, nor turn thoroughly and to purpose unto God, by a sound Conversion, the wrath of God, abideth on thee, and he proclaims himself to be against thee, as in the Prophet, *Ezek. 5. 8. Therefore, thus saith the Lord God, Behold, I, even I, am against thee.*

I. *His face is against thee.* Psal. 34. 16. *The face of the Lord is against them that do evil, to cut off the remembrance of them.* Woe unto them whom God *shall* set his face against. When he did but look upon the host of the Egyptians, how terrible was the consequence? *Ezek.* 14. 8.

I will set my face against that man, and will make him a sign, and proverb, and will cut him off from the midst of my people, and you shall know that I am the Lord. 2. His heart is against thee: He hateth all the workers of iniquity. Man, doth not thine heart tremble to think of thy being an object of God's hatred? *Ier.* 15. 1. Though *Moses* and *Samuel* stood before me, yet my mind could not be towards this people, cast them out of my sight, *Zech.* 7. 8. My soul loathed them, and their souls also abhorred me. 3. His hand is against thee, 1 *Sam.* 12. 14, 15. All his Attributes are against thee.

First, His Justice is like a flaming Sword unsheathed against thee. If I whet my glittering Sword, and my Hand take hold on Judgment, I will render vengeance to mine adversaries, and will reward them that hate me. I will make mine arrows drunk with blood, *&c.*

Deut. 32. 40, 41. So exact is Justice, that 'twill by no means clear the guilty, *Exod.* 34. 7. God will not discharge thee, he will not hold thee guiltless, *Exod.* 20. 7. but will require the whole debt in person of thee; unless thou canst make a Scripture claim to Christ and his satisfaction. When the enlightened Sinner looks on justice, and sees the balance in which he must be weighed, and the sword by which he must be executed, he feels an earth-quake in his Breast. But Satan keeps this out of sight, and persuades the Soul while he can, that the Lord is all made up of mercy, and so lulls it asleep in sin. Divine justiceis very strict; it must have satisfaction to the utmost farthing; it denounceth *indignation and wrath, tribulation and anguish, to every soul that doth evil, Rom.* 2. 8, 9. It curseth everyone that continueth not in everything that is written in the Law to do it, *Gal.* 3. 10. The justice of God to the unpardoned sinner, that hath a sense of his misery is more terrible than the sight of the Bailiff or Creditor to the bankrupt debtor, or than the sight of the Judge, and Bench to the Robber, or of the Irons and Gibbet to the guilty Murderer. When Justice sits upon life and death, Oh what dre•dful work doth it make with the wretched sinner? *Bind him hand and foot, cast him, into utter darkness, there shall be weeping and gnashing of teeth,* Mat. 22. 13. *Depart from me, ye cursed, into everlasting fire,* Mat. 25. 41. This is the terrible sentence that Justice pronounceth. Why sinner, by this severe Justice must thou be tried; and as God liveth, this killing sentence shalt thou hear, unless thou repent and be converted.

Secondly, *The holiness of God is full of antipathy against thee, Psal.* 5. 4, 5. He is not only angry with thee (so he may be with his own Children) but he hath a fixed, rooted, habitual displeasure against thee; he loathes thee, *Zech.* 11. 8. and what is done by thee, though for substance commanded by him, *Isa. 1. 14. Mal.* 1. 10. As if a man should give his servant never so good meat to dress: yet if he should mingle filth, or poison with it, he would not touch it. God's Nature is infinitely contrary to sin, and so he cannot but hate a sinner out of Christ.

O what a misery is this, to be out of the favor, yea, under the hatred of God! *Eccles. 5. 4. Hos.* 9. 15. that God can as easily lay aside his Nature, and cease to be God, as not be contrary to thee *and detest thee,* except thou be changed and renewed by grace! O sinner, how darest thou to think of the bright and radiant Sun of purity, upon the beauties, the glory of holiness that is in God! *The Stars are not pure in his sight;* Job 25. 5. *He humbleth himself to behold things that are done in Heaven, Psal.* 11. 3. 6. O those light and sparkling eyes of his! what do they espy in thee? and thou hast no interest in Christ neither, that he should plead for thee. Methinks I should hear thee crying out astonished, with the Bethshemites, *Who shall stand before this holy Lord God? 1 Sam.* 6. 20.

Thirdly, *The power of God is mounted like a mighty Cannon against thee.* The glory of God's power is to be displayed, in the wonderful confusion and destruction of them that obey not the Gospel, 2 *Thes.* 1. 8, 9. He will make his power known in them, *Rom.* 9. 22. How mightily he can torment them: For this end he raiseth them up, *that he might make his power known,* Rom. 9. 17. O man, art thou able to make thy party good with thy Maker? No more than a silly

Reed, against the Cedars of God, or a little Cock-boat against the tumbling Ocean; or the Children's Bubbles, against the blustering Winds.

Sinner, the power of God's anger is against thee, *Psal.* 90. 11. and power and anger together, make fearful work. 'Twere better thou hadst all the world in arms against thee, than to have the power of God against thee. There is no escaping his hands, no breaking his prison:

The thunder of his power who can understand? *Job* 26. 14. Unhappy man that shall understand it by feeling it! If he will contend with him, he cannot answer him one of a thousand. He is wise in heart, and mighty in strength; who hath hardened himself against him, and prospered? Which removeth the Mountains and they know it not, which overturneth them in his anger: Which shaketh the earth out of her place, and the pillars thereof tremble: Whichcommandeth the Sun, and it riseth not, and sealeth up the Stars. Behold he taketh away, who can hinder him? who will say unto him, What dost thou? If God will not withdraw his anger, the proud helpers do stoop under him, *Job 9. 3, 4, 5, 6,* &c. And art thou a fit match for such an antagonist? O consider, this you that forget God, lest he tear you in pieces, and there be none to deliver you,

Psal. 50. 22. Submit to mercy. Let not dust and stubble stand it out against the Almighty. Set not Briars and Thorns against him in Battle, lest he go through them, and consume them together; *but tay* hold on *his strength, that you may make peace with him,* Isa. 27. 4, 5. *Woe to him that striveth with his Maker,* Isa. 45. 9.

Fourthly, *The wisdom of God is set to ruin thee.* He hath ordained his arrows, and prepared the instruments of death, and made all things ready, *Psal.* 7. 12, 13. His counsels are against thee, to contrive they destruction, *Ier.* 18. 11. He laughs in himself, to see how thou wilt be taken and ensnared in the evil day, *Psal. 37. 13. The* Lord *shall laugh at him,* for *he seeth that the day is* coming. He sees how thou wilt come down mightily in a moment; how thou wilt wring thine hands, and tear thine hair, and eat thy flesh, and gnash thy teeth for anguish and astonishment of heart, when thou seest thou art fallen remedilessly into the pit of destruction.

Fifthly, *The truth* of God *is* sworn *against thee, Psal.* 95. 11. If he be true and faithful thou must perish, if thou goest on, *Luke* 13. 3. Unless he be false of his word, thou must die, except thou repent, *Ezek.* 33. 11. If we believe not, yet he abideth faithful, he cannot deny himself, 2 *Tim.* 2. 13. That is, he is faithful to his threatenings, as well as promises, and will show his faithfulness in our confusion, if we believe not. God hath told thee, as plain as it can be spoken, *That if he wash thee not, thou hast no part in him,* John 13. 8. *that if thou livest after the flesh, thou shalt die,* Rom. 8. 13. *That except thou be converted, thou shalt in no wise enter into the Kingdom of Heaven, Mat.* 18. 3. and he abideth faithful, he cannot deny himself. Beloved, as the immutable faithfulness of God in his promise and oath, afford Believers strong consolation, *Heb.* 6. 18. so they are to *Unbelievers,* for strong consternation and confusion. O sinner, tell me, what shift dost thou make to think of all the threatenings of God's word, that stand upon record against thee? Dost thou believe their truth, or not? If not, thou art a wretched in•idel, and not a Christian; and therefore give over the name and hopes of a Christian. But if thou

dost believe them, O heart of steel that thou hast, that canst walk up and down in quiet, when the truth and faithfulness of God is engaged to destroy thee! That if God Almighty can do it, thou shalt surely perish and be damned. Why man, the whole book of God doth testify against thee, while thou remainest unsanctified: It condemns thee in every leaf, and is to thee, like *Ezekiel*'s roll, written within and without with lamentation and mourning and woe, *Ezek.* 2. 10. and all this shall surely come upon thee, and overtake thee, *Deut.* 28. 15. except thou repent. *Heaven and Earth shall pass away, but one jot, or tittle of this word shall never pass away,* Mat. 5. 18.

Now put all this together, and tell me, if the case of the unconverted be not deplorably miserable As we read of some persons, that had bound themselves in an oath, and in a curse to kill *Paul:* So thou must know, O sinner, to thy terrer, that all the Attributes of the Infinite God are bound in an oath to destroy thee, *Heb.* 3. 28. O man, what wilt thou do? Whither wilt thou fly? If God's Omnisciency can find thee, thou shalt not escape. If the true and faithful God will save his Oath, perish thou must, except thou believe and repent. If the Almighty hath power to torment thee, thou shalt be perfectly miserable in Soul and Body to all eternity, unless it be prevented by thy speedy Conversion.

II. *The* whole Creation of God *is against thee. The* whole Creation (*saith* Paul) *groaneth and travelleth in pain,* Rom. 8. 22. But what is it that the Creation groaneth under? Why, the fearful abuse that it is subject to, in serving the lusts of unsanctified men. And what is it that the Creation groaneth for? Why, for freedom and liberty from this abuse; for *the creature is very unwillingly subject to this bondage, Rom.* 8. 19, 20, 21. If the unreasonable and inanimate creatures had speech and reason, they would cry out under it, as bondage unsufferable, to be abused by the ungodly, contrary to their natures, and the ends that the great Creator made them for. It is a passage of an eminent Divine;

The liquor that the drunkard drinketh, if it had reason as well as a man, to know how shamefully 'tis abused and spoiled, it would groan in the Barrels against him, it would groan in the Cup against him, groan in his Throat, in his Belly, against him. It would fly in his Face, if it could speak. And if God should open the mouths of the Creatures as he did the mouth of *Balaam*'s Ass, the proud man's garments on his back would groan against him. There is never a creature but if it had reason to know how 'tis abused, till a man be converted, it would groan against him. The land would groan to bear him, the air would groan to give him breathing, their houses would groan to lodge them, their beds would groan to ease them, their food to nourish them, their clothes to cover them, and the creature wouldgroan to give them any help and comfort, so long as they live in sin against God.

Thus far he. Methinks this should be a terror to an unconverted soul, to think that he is a burden to the Creation, *Luke 13. 7. Cut it* down, *why cumbreth it the* ground? If the poor inanimate creatures could but speak, they would say to the ungodly, as *Moses* to *Israel*

Must we fetch you water out of the Rock, ye rebe's? *Numb.* 2. 10. Thy food would say, Lord, must I nourish such a wretch as this, and yield forth my strength for him, to dishonor thee withal? No. I will choke him rather, if thou wilt give me commission. The *very air* would say,

Lord, must I give this man breath, to set his tongue against Heaven, and scorn thy people, and vent his pride and wrath, and filthy communication, and belch our oaths and blasphemy against thee? No, if thou but say the word, he shall be breathless for me. His poor Beast would say, Lord, must I carry him upon his wicked designs? No, I will break his bones, I will end his days rather, if I may have but leave from thee.

A wicked man, the earth groans under him, and Hell groans for him, till death satisfies both, and unburdens the earth, and stops the mouth of Hell with him. While the Lord of Hosts is against thee, be sure the Hosts of the Lord are against thee, and all the creatures as it were up in arms, till upon a man's convertion, the controversy being taken up between God and him, he makes a covenant of peace with the creatures for him, *Job 5. 22, 23, 24. Hos.* 2. 18, 19, 20.

III. *The* roaring Lyon *hath his full* power upon *thee, 1 Pet.* 5. 8. Thou art fast in the paw of that Lion, that is greedy to devour;

In the snare of the Devil, led captive by him at 〈◊〉 will,

2 *Tim.* 2. 26. This is the spirit that worketh in 〈◊〉 Children of disobedience, *Eph.* 2. 2. His Drudge• theyare, and his lusts they do. He is the Ruler of the darkness of this world, *Eph.* 6. 12. that is, of ignorant sinners that live in darkness. You pity the poor *Indians,* that worship the Devil for their God, but little think that 'tis your own case. Why, 'tis the common misery of all the unsanctified, that the Devil is their God, 2 *Cor.* 4. 4. Not that they do intend to do him homage and worship, they will be ready to defy him, and him that should say so by them; but all this while they serve him, and come and go at his beck, and live under his government. His servants you are, to whom you yield yourselves to obey, *Rom.* 6. 16. Oh how many then will be found the real servants of the Devil, that take themselves for no other than the Children of God? he can no sooner offer a sinful delight, or opportunity for your unlawful advantage, but you embrace it. If he suggest a lie, or prompt you to revenge, you readily obey. If he forbid you to read, or pray, you hearken to him, and therefore his servants you are. Indeed he lies behind the curtain, he acts in the dark, and sinners •ee not who setteth them on work; but all the while he leads them in a string. Doubtless the L•ar intends not a service to Satan, but his own advantage: yet 'tis he that stands in the corner unobserved, and putteth the thing into his heart, *Acts 5. 3. John* 8. 44. Questionless *Judas* when he sold his Master for money, and the *Chaldea•s* and *Sabaeans* when they plundered *Job,* intended not to do the Devil a pleasure, but to satisfy their own covetous thirst: yet 'twas he that actuated them in their wickedness, *John 13. 27. Job* 1. 12, 15, 17. Men may be very slaves and common drudges for the Devil, and never know it; nay they may please themselves in the thoughts of a happy liberty, 2 *Pet.* 2. 19.

Art thou yet in ignorance, and not turned from darkness to light? Why thou art under the power of Satan *Acts*•6. 18. Dost thou live in the ordinary and willful practice of any known sin? Know that thou art of the Devil, 1 *John* 3. 8. Dost thou live in stri•• or envy, or malice? verily he is thy Father, *Io•.* 8. 40. 41. O dreadful case! However Satan 〈...〉 his slaves with divers pleasures, *Tit.* 3. 5. 〈...〉 to 〈◊〉 them into endless perdition. 〈...〉 with the •pple

in his Mouth, 〈...〉 thou seest not the deadly sting 〈...〉 that is now thy temprer will be one 〈...〉 could b•• give thee to see how 〈...〉 how filthy 〈...〉 thou gratified, all whose pleasure is to set thee on work to make thy perdition and damnation sure, and to hear the 〈◊〉 hotter and hotter, in which thou must burn for millions of *mi••ions of Ages.*

IV. *The 〈...〉 like a Mountain upon thee.* Poor Soul • Thou feelest it not, but this is that which seals thy misery upon thee. While unconverted, none of thy sins are blotted out, *Acts* 3. 19. They are all upon the score against thee: Regeneration and remission are never separated; the unsanctified are unquestionably unjustified and unpardoned, 1 *Cor. 6. 11. 1 Pet. 1. 2. Heb.* 9. 14. Beloved, it's a fearful thing to be in debt, but above all in God's debt: for there is no arrest so formidable as his; no prison so horrible as his. Look upon an enlightened sinner, who feels the weight of his own guilt, oh how frightful are his looks, how fearful are his complaints? His comforts are turned into Wormwood, and his Moisture into Drought, and his sleep departeth from his eyes. He is a terror to himself and all that are about him, and is ready to envy the very stones that lie in the Street, because they are senseless, and feel not his misery; and wishes he had been a Dog, or a Toad, or a Serpent rather than a man, because then death, had put an end to his misery, whereas now it will be but the beginning of that which will know no ending.

How light soever you may make of it now, you will one day find the guilt of unpardoned sin to be a heavy burden. This is a Milstone that whosoever falleth upon it shall be broken, but upon whomsoever it shall fall it shall grind him to powder, *Mat.* 21. 44. What work did it make with our Savior? It pressed the very blood (to a wonder) out of his veins, and broke all his bones: and if it did this in the green tree, what will it do in the dry?

Oh think of thy case in time. Canst thou think of that threat without trembling, *Ye shall die in your sins,* John 8. 24. Oh better were it for thee to die in a Goal, die in a Ditch, in a Dungeon, than die in thy Sins. If death, as it will take away all thy other Comforts, would take away thy sins too, it were some •itigation. But thy sins will follow thee, when thy friends leave thee, and all worldly enjoyments shake hands with thee: Thy sins will not die with thee, 2 *Cor. 5• 10. Rev.* 20. 12. as a prisoners other debts will; but they will to judgment with thee, there to be thine accusers, and they will to Hell with thee, there to be thy tormentors. Better to have so many fiends and furies about thee, than thy sins to fall upon thee and fasten in thee. Oh the work that these will make thee! O look over thy debts in time! How much art thou in the Books of everyone of God's Laws? How is everyone of God's Commandments ready to arrest thee, and take thee by the throat for innumerable Bonds that it hath upon thee? What wilt thou do then, when they shall altogether lay in against thee? Hold open the eyes of conscience to consider this, that thou mayst despair of thyself, and be driven to Christ, and fly for refuge, to lay hold upon the hope that is set before thee, *Heb.* 6. 18.

V. *Thy raging l•sts do miserably enslave thee.* While unconverted thou art a very servant to sin, it reigns over thee, and holds thee under its dominion, till thou art brought within the bond of God's Covenant, *John 8. 34. 36. Tit. 3. 3. Rom. 6. 12, 14. Rom.* 6. 16, 17. Now there's no such Tyrant as sin. Oh the filthy and fearful work, that it doth engage its servants in! would it not

pierce a man's heart to see a company of poor creatures drudging and toiling, and all to carry together faggots and fuel for their own burning? Why, this is the employment of sins drudges. Even while they bless themselves in their unrighteous gains; while they sing and swill in pleasures, they are but treasuring up wrath and vengeance for their eternal burnings; they are but laying in Powder and Bullers, and adding to the Pile of *T•pher,* and slinging in Oil to make the flame rage the fiercer. Who would serve such a Master, whose work is drudgery, and whose wages is death? *Rom.* 6. 23.

What a woeful spectacle was that poor wretch possessed with the legion? Would it not have pitied thine heart to have seen him among the Tombs, cutting and wounding of himself? *Mark.* 5. 5. This is thy case, such is thy work. Every stroke is a thrust at thine heart, 1 *Tim.* 6. 10. Conscience indeed is now asleep; but when death and judgment shall bring thee to thy senses, then wilt thou feel the raging smart and anguish of every wound. The convinced sinner is a sensible instance of the miserable bondage of sin. Conscience flies upon him, and tells him what the end of these things will be; and yet such a slave is he to his lusts, that on he must, though he see it will be his endless perdition; and when the temptation comes, lust gets the bit in his mouth, breaks all the cords of his vows and promises, and carries him headlong to his own destruction.

VI. *The furnace of eternal vengeance is heated ready for thee, Isa.* 30. 33. Hell and destruction open their mouths upon thee, they gape for thee, they groan for thee, *Isa.* 5. 14. waiting as it were with a greedy eye, as thou standest upon the brink, when thou wilt drop in. If the wrath of a man be *as the roaring of a Lion,* Prov. 20. 2. *more heavy than the sand,* Prov. 27. 3. what is the wrath of the infinite God? If the burning furnace heated in *Nebuchad••zzar*'s fiery rage, when he commanded it to be made yet seven times hotter, were so fierce as to burn up even those that drew near it, to throw the three children in *Dan.* 3. 19, 22. How hot is that burning Oven of the Almighty's fury? *Mal.* 4. 1. Surely this is seventy times seven more fierce. What thinkest thou, O man, of being a saggo•in Hell to all eternity? *Can thine heart endure, or can thine hands be strong in the day that I shall deal with thee, saith the Lord of Hosts?* Ezek. 22. 14. Canst thou dwell with everlasting burnings? Canst thou abide the consuming fire? *Isa* 33. 4. When thou shalt be as a glowing Iron in Hell, and thy whole body and soul shall be as perfectly possessed by God's burning vengeance, as the fiery sparkling Iron, when heated in the •iercest forge? Thou canst not bear God's whip, how then wilt thou endure his scorpions? Thou art even crushed, and ready to with thyself dead, under the weight of his finger, how then wilt thou bear the weight of his loins? The most patient man that ever was, did curse the day that ever he was born, *Job* 3. 1. and even wish death to come and end his misery, *Job* 7. 15, 16. when God did but let out one little drop of his wrath. How then wilt thou endure when God shall pour out all his Vials, and set himself against thee to torment thee? when he shall make thy conscience the tunnel, by which he will be pouring his burning wrath into thy soul forever; and when he shall fill all thy powers as full of torment, as they be now full of sin? When immortality shall be thy misery, and to die the death of a brute, and be swallowed into the gulf of annihilation, shall be such a felicity, as the whole eternity of wishes & an Ocean of tears shall never purchase? Now thou canst put off the evil day, and canst laugh and be merry, and forget the terror of the Lord, 2 *Cor.* 5. 11. but how wilt thou

hold out, or hold up, when God will cast thee into a bed of torments, *Rev.* 2. 21, and make thee to ⟨◊⟩ down in sorrows? *Isa.* 50. 11. When roarings and blasphemy shall be thine only music, and the wine of the wrath of God, which is poured out without mixture into the Cup of his indignation, shall be thine only drink? *Rev.* 14. 10. When thou shalt draw in flames for thy breath, and the horrid stench of sulphur shall be thy only perfume? In a word, when the smoke of thy torment shall ascend forever and ever, and thou shalt have no rest, night nor day no rest in thy conscience, no ease in thy bones, but thou shalt be an execration, and an astonishment, and a curse, and a reproach for evermore? *Ier.* 42. ⟨◊⟩

O sinner, stop here; and consider. If thou art a man, and not a senseless block, consider. Bethink thyself where thou standest, why upon the very brink of his •urnace. As the Lord liveth, and thy soul liveth, there is but a step between thee and this, 1 *Sam.* 20. 3. Thou knowest not when thou liest down, but thou mayest be in before the Morning, thou knowest not when thou risest, but thou may ⟨◊⟩ drop in before the Night. Darest thou make light of this? Wilt thou go on in such a dreadful condition• as if nothing ailed thee? If thou puttest it off, and sayest, this doth not belong to thee; look again over the foregoing Chapter, and tell me the truth, are none of these black marks found upon thee? Do not blind thine eyes, do not deceive thyself: see thy misery while thou mayst prevent it. Think what 'tis to be a vile cast-out, a damned reprobate, a vessel of wrath, into which the Lord will be pouring out his tormenting fury, while he hath a Being, *Rom.* 9. 22.

Divine wrath is a fierce, *Deut.* 32. 22. devouring *Isa.* 33. 14. everlasting, *Mat.* 25. 41. unquenchable fire, *Mat.* 3. 12. and thy soul and body must be the fuel upon which it will be feeding forever, unless thou consider thy ways, and speedily turn to the Lord by a sound conversion. They that have been only singed by this fire, and had no more but the smell thereof passing upon them; Oh what amazing spectacles have they been! Whose heart would not have melted, to have heard *Spira*'s out-cries; to have seen *Chaloner* that monument of Justice, worn to Skin and Bones, Blaspheming, the God of Heaven, cursing himself, and continually crying out, *O Torture, Torture, Torture, O Torture, Torture,* as if the flames of wrath had already took hold on him? To have heard *Rogers* crying out, *I have had a little pleasure, but now I must to Hell for evermore;* wishing but for this mitigation, that God would but let him lie burning forever behind the back of that fire (on the earth) and bringing in this sad conclusion still, at the end of whatever was spoken to him, to afford him some hope, *I must to Hell, I must to the furnace of Hell, for millions of millions of Ages?* O if the fears and forethoughts of the wrath to come be so terrible, so intolerable, what is the feeling of it?

Sinner, 'tis but in vain to flatter you, this would be but to toll you into the unquenchable fire; know ye from the living God, that here you must lie, with these burnings must you dwell, till immortality die, and immutability change, till Eternity run out, and Omnipotency is not longer able to torment, except you be in good earnest renewed throughout by sanctifying grace.

VII. *The Law dischargeth all its threats and curses at thee, Gal. 3. 10. Rom.* 7. Oh how dreadfully doth it thunder? It spits fire and brimstone in thy face. Its words are as drawn swords, and as

the sharp arrows of the mighty, it demands satisfaction to the utmost, and cries Justice, Justice. It speaks Blood and War, and Wounds, and Death against thee. Oh the Execrations, and Plagues, and Deaths, that this murdering piece is loaded with (read *Deut. 28. 15, 16, &c.*) and thou art the mark at which this sno• is levelled. O man, away to the strong hold, *Zech.* 9. 12. away from thy sins, haste to the sanctuary, the City of refuge, *Heb.* 13. 13. even the Lord Jesus Christ, hide thee in him, or else thou art lost without any hope of recovery.

VIII. *The Gospel itself been death the sentence of eternal damnation upon thee,* Mark 16. 16. If thou continuest in thine impenitent and unconverted estate, know that the Gospel denounceth a much forer condemnation, than ever would have been for the transgression only of the first Covenant. Is it not a dreadful case to have the Gospel itself fill its mouth with threats, and thunder, and damnation?

To have the Lord to roar from *Mount Zion* against thee? *Joel 3. 16. Hear the terror of the Lord.* He that believeth not shall be damned; except ye repent ye shall all perish, *Luke* 13. 3. This is the condemnation that light is come into the world, and *men* love darkness rather than light, *John* 3. 19. He that believeth not, the wrath of God abideth on him, *John.* 3. 36. If the word spoken by *Angels* wasstedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation? *Heb.* 2. 2, 3. He that despised *Moses's* Law died without mercy: Of how much sorer punishment shall he be thought worthy, that hath trampled underfoot the Son of God? *Heb.* 10. 28, 29.

Application. And is this true indeed? Is this thy misery? Yea, 'tis as true as God is. Better open thine eyes and see it now, while thou mayst remedy it, than blind and harden thyself, till, to thine eternal sorrow, thou shalt feel what thou wouldst not believe; and if it be true, what dost thou mean to loiter, and linger in such a case as this?

Alas for thee, poor man, how effectually hath sin undone thee, and deprived and despoiled thee even of thy reason to look after thine own everlasting good? O miserable Caitiff, what stupidity and senselesness hath surprised thee? Oh! let me knock up and awake this sleeper. Who dwells within the walls of this flesh? Is there ever a soul here, a rational understanding soul? Or art thou only a walking Ghost, a senseless lump? Art thou a reasonable soul, and yet so far brutified, as to forget thyself immortal, and to think thyself to be as the beasts that perish? Art thou turned into flesh? that thou savorest nothing but gratifying the sense, and making provision for the flesh? Or else having reason to understand the eternity of thy future estate, dost thou yet make light of being everlastingly miserable? which is to be so much below a brute, as it is worse to act against reason, than to act without it. O unhappy soul, that wast the glory of man, the mate of Angels, and the image of God! that wast God's representative in the world, and hadst the supremacy amongst the creatures, and the dominion over thy Maker's works! Art thou now become a slave to sense, a servant to so base an Idol, as thy Belly? for no higher felicity than to fill thee with the wind of man's applause, or heaping together a little refined earth, no more suitable to thy spiritual, immortal nature, than the dirt, and sticks? Oh, why dost thou not bethink thee where thou shalt be forever? Death is at hand, *The Judge is even at the door,* Jam. 5. 9. Yet, a little while and

time shall be no longer, Rev. 10. 5, 6. And wilt thou run the hazard of continuing in such a state, in which if thou be overtaken, thou art irrecoverably miserable.

Come then, arise, and attend thy nearest concernments. Tell me whither art thou going? What, wilt thou live in such a course, wherein every act is a step to perdition? And thou dost not know, but the next night, thou mayst make thy Bed in Hell? Oh! if thou hast a spark of reason, consider and turn, and hearken to thy very friend, who would therefore show thee thy present misery, that thou mightest in time make thine escape, and be eternally happy.

Hear what the Lord saith; *Fear ye not me, saith the Lord? Will ye not tremble at my presence?* Jer. 5. 22. O sinners do ye make light *of the wrath to come?* Mat, 3. 7. I am sure there is a time coming, when you will not make light of it. Why, the very *Devils do believe and tremble,* James 2. 19. What! you more hardened than they? Will you run upon the Edge of the Rock? will you play at the hole of the Asp? will you put your hand upon the Cockat•ice's den? Will you dance about the fire, till you are burnt? or dally with devouring wrath, as if you were at a point of indifferency, whether you did escape it, or endure it? O madness of folly! *Solomon*'s mad-man, that casteth fire-brands and arrows, and death, and saith, Am I not in jest? *Prov.* 26. 18. is nothing so distracted as the willful sinner, *Luke* 15. 17. that goeth on in his unconverted estate without sense, as if nothing ailed him. The man that runs on the Cannons mouth, that sports with his blood, or lets out his life in a frollick, is sensible, sober and serious, to him that goeth on still in his trespasses, *Psalm 68. 21. For he stretcheth out his hand against God, and strengtheneth himself against the Almighty. He runneth upon him, even upon his neck,* upon *the thick Bosses of his Buckler,* Job 15. 25, 26. Is it wisdom to dally with the second death, or to venture into the lake that burneth with fire and brimstone, *Rev.* 21. 8. as if thou wert but going to wash thee, or swim for thy recreation? Wilt thou, as it were, fetch thy vieze, and jump into eternal flames, as the children through the bon-fire? What shall I say? I can find out no expression, no comparison whereby to set forth the dreadful distraction of that soul, that shall go on in sin.

Awake, awake, *Eph.* 5. 14. Oh sinner, arise and take thy flight. There is but one door that thou mayst fly by, and that is the strait door of conversion and the new birth. Unless thou turn unfeignedly from all thy sins, and come in to Jesus Christ, and take him for the Lord thy righteousness, and walk in him in holiness and newness of life; as the Lord liveth, it is not more certain that thou art now out of Hell, than that thou shalt without fail be in it, but a few days and nights from hence. O set thine heart to think of thy case. Is not thine everlasting misery or welfare that which doth deserve a little consideration? Lo•• again over the miseries of the unconverted. If the Lord hath not spoken by me, regard me not. But if it be the very word of God, that all this miser• lies upon thee, what a case art thou in? Is it for one that hath his senses, to live in such a condition, and not to make all possible expedition for preventing his utter ruin? O man, who hath bewitched thee, *Gal.* 3. 1. that in the matters of the present life thou shouldst be wise enough to forecast thy business, foresee thy danger, and prevent thy mischief, but in matters of everlasting consequence shouldst be slight and careless, as if they little concerned thee? Why, is it nothing to thee to have all the Attributes of God engaged against thee? Canst thou do well without his favor? Canst thou escape his

hands, or endure his vengeance? Dost thou hear the creation groaning under thee, and hell groaning for thee, and yet think thy case good enough? Art thou in the paw of the Lion, under the power of corruption, in the dark and noisome prison, fettered with thy lusts, working out thine own damnation; and is not this worth the considering? Wilt thou make light of all the terrors of the Law; of all its curses, and thunderbolts; as if they were but the report of the Children's pot• guns, or thou went to war with their paper pellets? dost thou laugh at hell and destruction, or canst thou drink the envenomed Cup of the Almighty's fury, as if it were but a common portion?

Gird up now thy lovns like a man, for I will demand of thee, and answer thou me, *Job* 40. 7. Art thou such a *Leviathan,* as that the scales of thy pride should keep thee from thy Makers coming at thee? Wilt thou esteem his Arrows as straw, and the instruments of death as rotten wood? Art thou chief of all the Children of pride, even that thou shouldst count his darts as stubble; and laugh at the shaking of his spear? Art thou made without fear, and contemnest his barbed Irons? *Job* 41. Art thou like the horse that paweth in the valley, and rejo•ceth in his strength, who 〈◊〉 out to meet the armed men? Dost thou mock at fear, and art not affrighted, neither turnest back from God's sword; when his quiver rattleth against thee, the glittering spear and the shield? *Job* 39. 21, 22, 23. Well, if the threats and calls of the word will not fear thee, nor awaken thee, I am sure death and judgment will. Oh what wilt thou do when the Lord cometh forth against thee, and in his fury falleth upon thee, and thou shalt feel what thou readest? If when *Daniel*'s enemies were cast into the Den of Lions, both they and their wives and their children, the Lions had the mastery of them, and brake all their bones in pieces, ere ever they came at the bottom of the Den, *Dan.* 6. 24. what shall be done with thee, when thou fallest into the hands of the living God? When he shall gripe thee in his Iron arms, and grind and crush thee to a thousand pieces in his wrath?

Oh do not then contend with God. Repent and be converted, so none of this shall come upon thee; Isa. 55. 6, 7. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon.

Chap. VI. Containing DIRECTIONS for Conversion.

Mark 10. 17.

And there came one, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

BEfore thou readest these Directions, I advise thee, yea, I charge thee before God, and his holy Angels, to resolve to follow them (as far as Conscience shall be convin••d of their agreeableness to God's word, and thy estate, and call in his assistance and blessing that they may succeed. And as I have sought the Lord, and consulted his Oracles what advice to give thee, so must thou entertain it, with that awe, reverence, and purpose of obedience that the word of the living God doth require.

Now then attend. *Set thine heart unto all that I shall testify unto thee in this day; for it is not a vain thing, it is your life,* Deut. 32. 46. This is the end of all that hath been spoken hitherto, to bring you to set upon turning, and making use of God's means for your conversion. I would not trouble you, nor torment you before the time with the forethoughts of your eternal misery, but in order to your making your escape. Were you shut up under your present misery, without remedy, it were but mercy (as one speaks) to let you alone, that you might take in that little poor comfort, that you are capable of here in this world. But you may yet be happy: If you do not willfully refuse the means of your recovery. Behold, I hold open the door unto you, arise take your flight; I set the way of life before you, walk in it, and you shall live and not die, *Deut 30. 19. Ier.* 9. 16. It pities me to think you should be your own Murderers, and throw yourselves headlong, when God and men cry out to you, as *Peter,* in another Case, to his Master, *Spare thyself.* A noble Virgin, that attended the Court of *Spain,* was wickedly ravished by the King and hereupon exciting the Duke her Father to revenge, he called in the Moors to his help, who when they had executed his design, miserably wasted and spoiled the Country, which this Virgin laying so exceedingly to heart, shut herself up in a Tower belonging to her Father's house, and desired her Father and Mother might be called forth; and bewailing to them her own wretchedness, that she should have occasioned so much misery and desolation to her Country, for the satisfying of her revenge, she told them she was resolved to be avenged upon herself. Her Father and Mother besought her to pity herself and them, but nothing could prevail, but she took her leave of them, and threw herself off the battlements, and so perished before their faces.

Just thus is the willful destruction of ungodly men. The God that made them beseecheth them, and crieth out to them, as *Paul* to the distracted Jailor, when about to murder himself, *Do thyself no harm.* The Ministers of Christ forewarn them and follow them, and •ain would have them back. But alas! No expo•tulations, nor obtestations will prevail; but men will hurl themselves into perdition, while pity itself looketh on.

What shall I say? would it not grieve a person of any humanity, if in the time of a reigning plague he should have a receipt (as one said well) that would infallibly cure all the Country, and recover the most hopeless patients, and yet his friends and neighbors should die by the hundreds about him, because they would not use it? Men and Brethren, though you carry the certain Symptoms of death in your faces, yet I have a receipt that will cure you all, that will cure infallibly. Follow but these few Directions, and if you do not then win Heaven, I will be content to lose it.

Hear then, Oh sinner, and as ever thou wouldst be converted and saved, embrace this following counsel.

Direct. I. *Set it down with thyself, as an undoubted truth, that it is impossible for thee ever to get to Heaven in this thy unconverted state.* Can any other but Christ save thee? And he tells thee he will never do it, except thou be regenerated and converted, *Mat. 18. 3. John* 3. 3. Doth he not keep the keys of Heaven? And canst thou get in without his leave, as thou must, if ever thou comest thither in thy natural condition, without a sound and thorough renovation?

Direct. II. *Labor to get a thorough sight and lively sense and feeling of thy sins.* Till men are weary and heavy laden, and pricked at the heart. and stark sick of sin, they will not come to Christ in his way for ease and cure, nor to purpose enquire, *What shall we do?* Mat. 11. 28. *Acts 2. 37. Mat.* 9. 12. They must set themselves down for dead men before they will come unto Christ, that they may have life, *John* 5. 40. Labor therefore to set all thy sins in order before thee. Never be afraid to look upon them, but let thy spirit make diligent search, *Psal.* 77. 6. Enquire into thine heart and into thy life, enter into a thorough examination of thyself, and of all thy ways, *Psal.* 119. 59. that thou mayst make a full discovery, and call in the help of God's Spirit, in the sense of thine own inability hereunto, for it is his proper work to convince of sin. *John* 16. 8. Spread all before the face of thy Conscience, till thine heart and eyes be set abroach. Leave not striving with God, and thine own soul, till it cry out under the sense of thy sins, as the enlightened Ja•lor, *What must I do to •e saved? Acts* 16. 30. To this purpose.

Meditate of the numerousness of thy sins. David's heart failed when he thought of this, and considered that he had more sins than hairs, *Psal.* 40. 12. This made him to cry out upon the multitudes of God's tender mercies, *Psal.* 51. 1. The loathsome carcass doth not more hatefully swarm with crawling worms than an unsanctified soul with filthy Iusts. They fill the head, the heart, the eyes and mouth of him. Look backward, where was ever the place, what was ever the time, in which thou didst not sin? Look inward, what part or power canst thou find in soul or body, but it is poisoned with sin? What duty dost thou ever perform into which poison is not shed? Oh how great is the sum of thy debts, who hast been all thy life long running upon the hooks, and never didst, nor canst pay off one penny? Look over the sin of thy Nature, and all its cursed broad, the sins of thy life. Call to mind thy Omissions, Commissions, the sins of thy thoughts, of thy words, of thine actions, the sins of thy youth, the si•s of thy years, *&c.* Be not like a desperate Bankrupt, that is afraid to look over his Books. Read the Records of Conscience carefully. These Books must be opened sooner, or later, *Rev.* 20. 12.

Meditate upon the aggravations of thy sin, as they are the grand enemies against the God of thy life, against the life of thy soul; in a word, they 〈...〉 *publi•k enemies of all mankind.* How do *David, Ezra, Daniel* and the good *Levites* aggravate their sins, from the consideration of their injuriousness to God, their opposition to his good and righteous Laws, the mercies, the warnings that they were committed against, *N••. 9. Da•. 9. Ezra* 9. O the work that sin hath made in the world. This is the enemy that hath brought in death, that hath robbed and enslaved man, that hath blacked the Devil, that hath digged Hell; *Rom. 5. 12. 2 Pet. 2. 4. John* 8. 34. This is the enemy that hath turned the Creation upside down, and sown dissention between man and the creatures, between man and man, yea between man and himself, setting the sensitive part against the rational, the will against the judgment, lust against conscience, yea worst of all, between God and man, making the lapsed sinner both hateful to God, and a hater of him, *Zech.* 11. 8. O man, how canst thou make so light of sin? This is the Traitor that sucked the blood of the Son of God, that sold him, that mocked him, that scourged him, that spit in his face, that digged his hands, that pierced his side, that pressed his soul, that mangled his body, that never left, till it had bound him, condemned him, nailed him, crucified him, and put him to open shame, *Isa.* 53. 4, 5, 6. This is that deadly

poison, so powerful of operation, as that one drop of it shed upon the root of mankind, hath corrupted, spoiled, and poisoned, and undone his whole race at once, *Rom.* 5. 18, 19. This is the common Butcher, the bloody Executioner, that hath killed the Prophets, burnt the Martyrs, murdered all the Apostles, all the Patriarchs, all the Kings and Potentates, that hath destroyed Cities, swallowed Empires, butchered and devoured whole Nations. Whatever was the weapon that 'twas done by, sin was it that did Execution, *Rom.* 6. 23. dost thou yet think it but a small thing? If *Adam* and all his Children could be digged out of their Graves, and their Bodies piled up to Heaven, and an inquest were made, what matchless murderer were guilty of all this blood; it would be all found in the skirts of sin. Study the nature of sin, till thy heart be brought to fear and loath it. And meditate on the aggravations of thy particular sins, how thou hast sinned against all God's warnings, against thine own prayers, against mercies, against corrections, against clearest light, against freest love, against thine own resolutions, against promises, vows, covenants of better obedience, *&c.* charge thy heart home with these things, till it blush for shame, and be brought out of all good opinion of itself, *Ezra* 9. 6.

Meditate upon the desert of sin: It crieth up to Heaven: It calls for vengeance, *Gen.* 18. 21. Its due wages is death, and damnation. It pulls the curse of God upon the Soul and Body, *Gal. 3. 10. Deut.* 28. The least sinful word or thought, lays thee under the infinite wrath of God Almighty, *Rom. 2. 8, 9. Mat.* 12. 36. Oh what a load of wrath, what a weight of curses, what treasure of vengeance have all the millions of thy sins then deserved? *Rom. 2. 5. John* 3. 36. Oh Judge thyself, that the Lord may not •udge thee, 1 *Cor.* 11. 31.

Meditate upon the deformity, and defilement of sin. 'Tis as black as Hell, the very image and likeness of the Devil drawn upon the Soul, 1 *John* 3. 8, 10. It would more affright thee, to see thyself in the hateful deformity of thy nature, than to see the Devil. There is no mire so unclean, no vomit so loathsome, no carcass or carrion so offensive, no plague or leprosy so noisome as sin, in which thou art all enrolled, and covered with its odious filth, whereby thou art rendered more displeasing to the pure and holy nature of the glorious God, than the most filthy object, composed of whatever is hateful to all thy senses, can be to thee, *Job* 15. 15, 16. Couldst thou take up a Toad into thy bosom? Couldst thou cherish it, and take delight in it? Why, thou art as contrary to the pure and perfect holiness of the divine nature, and as loathsome as that is to thee, *Mat.* 3. 33. til• thou art purified by the blood of Jesus, and the power of renewing grace.

Above all other sins fix the eye of Consideration• on these two. 1. The sin of thy nature. 'Tis to little purpose to lop the branches, while the root of original corruption remains untouched. In vain do men lave out the streams, when the fountain is running, that fills up all again. Let the Axe of thy repentance (with *David*'s) go to the root of sin, *Psal.* 51. 5. Study how deep, how close, how permanent is thy natural pollution; how universal it is, till thou dost cry out with *Paul's*•ee••ng, upon thy body of death, *Rom.* 7. 2. Look into all thy parts and powers, and see what unclean vessels, what fi•es, what dunghills, what sinks they are become. He•*miser, quid sum? vas ster quilimi* 〈...〉 *faetore & horrorc. August.* 〈◊〉 *. c.* 2. The heart is never soundly broken, till thoroughly convinced of the heinousness of original sin. Here fix thy

thoughts. This is that, that makes thee backward to all good, prone to all evil, *Rom.* 7. 15. that sheds blindness, pride, prejudice, unbelief into thy mind, enmit•, inconstancy, obstinacy, into thy will; inordinate heats and colds into thy affections; insensibleness, benumbedness, unfaithfulness into thy conscience, slipperiness into thy memory, and in a word, hath put every wheel of thy soul out of order, and made it of an habitation of holiness to become a very hell of iniquity, *James* 3. 6. This is that that hath defiled, corrupted, perverted all thy members, and turned them into weapons of unrighteousness, and servants of sin, *Rom.* 6. 19. that hath filled the head with carnal and corrupt designs, *Mic.* 2. 1. the hand with sinful practices, *Isa.* 1. 15. the eyes with wandering and wantonness, 2 *Pet.* 2. 14. the tongue with deadly poison, *James* 3. 8. that hath opened the ears to tales, flattery, and filthy communication, and shut them against the instruction of life, *Zech.* 7. 11• 12. and hath rendered thy heart a very mint and forge for sin, and the cursed womb of all deadly conceptions, *Mat.* 15. 16. So that it poureth forth its wickedness without ceasing 2 *Pet.* 2. 14. even as naturally, freely, and unweariedly, as a fountain doth pour forth its waters, *Ier.* 6. 7. or the raging Sea doth cast forth mire and dirt, *Isa.* 57. 20. And wilt thou yet be in love with thyself, and tell us any longer of thy good heart? O never leave meditating on this desperate contagion of original corruption, till with *E•hraim* thou bemoan thyself, *Ier.* 31. 18. and with deepest shame and sorrow smite on thy breast as the Publican, *Luke* 18. 13. and with *Job* abhor thyself, and repent in dust and ashes, *Job* 42. 6, 22. The particular evil that thou art most addicted to. Find out all its aggravations. Set home upon thy heart all God's threatenings against it. Repentance drives before it the whole herd, but especially sticks the arrow in the beloved sin, and singles this out, above the rest, to run it down, *Psal.* 18. 23. O labor to make this sin odious to thy soul, and double thy guards, and thy resolutions against it, because this hath, and doth, most dishonor God and endanger thee.

Direct. III. *Strive to affect thy heart with a deep sense of thy present misery.* Read over the foregoing Chapter again, and again, and get it out of the Book into thine heart. Remember when thou liest down, that for ought thou knowest, thou mayst awake in flames, and when thou risest up, that by the next night thou mayst make thy bed in Hell. Is it a just matter to live in such a fearful case? to stand tottering upon the brink of the bottomless Pit, and to live at the mercy of every disease, that if it will but fall upon thee, will send thee forthwith into the burnings? Suppose thou sawest a condemned wretch hanging ove•*Nebuchadnezzar*'s burning fiery furnace, by nothing but a twine thread, which were ready to break every moment, would not thine heart tremble for such an one? Why thou art the man: This is thy very case, O man, woman, that readest this, if thou be yet unconverted. What if the thread of thy life should break? (Why, thou knowest not but it may be the next night, yea the next moment) where wouldst thou be then? Whither wouldst thou drop? Verily upon the crack but of this thread, thou fallest into the lake that burneth with Fire and Brimstone where thou must lie scalding and sweltering in a fiery Ocean, while God hath a Being, if thou die in thy present Case. And doth not thy soul tremble as thou readest? Do not thy tears bedew the paper, and thy heart throb in thy bosom? Dost thou not yet begin to smite on thy breast, and bethink thyself what need thou hast of a change? O what is thy heart made of? Hast thou not only lost all regard to God, but art without any love and pity to thyself?

O study thy misery, till thy heart do cry out for Christ, as earnestly, as ever a drowning man did for a Boar, or the wounded for a Chirurgeon. Men must come to see the danger, and feel the smart of their deadly sores and sickness, or else Christ will be to them a Physician of no value, *Mat.* 9. 12. Then the man-slayer hastens to the City of refuge, when pursued by the avenger of blood. Men must be even forced and fired out of themselves, or else they will not come to Christ. •Twas distress and extremity, that made the Prodigal think of returning, *Luke* 1•. 16, 17. While *L••o•icea* thinks herself rich, increased in goods, in need of nothing, there is little hope. She must be deeply convinced of her wretchedness, blindness, poverty, nakedness, before she will come to Christ for his gold, raiment, eye-salve, *Rev* 3. 17, 18. Therefore hold the eyes of conscience open, amplify thy misery as much as possible. Do not fly the sight of it, for fear it should fill thee with terror. The sense of thy misery is but as it were the suppuration of the woun•, which is necessary to the Cure. Better •ear the torments that abide thee now, than feel them hereafter.

Direct. IV. *Settle it upon thy heart, that thou art under an everlasting inability ever to recover thyself.* Never think thy praying, reading, hearing, con•••sing, amending will do the Cure. These must be attended; but thou art undone if thou restest in them, *Rom.* 10. 3. Thou art a lost man, if thou hopest to escape drowning upon any other plank• but Jesus Christ, *Acts* 4. 12. Thou must unlearn t•y self, and renounce thine own wisdom, thine own righteousness, thine own strength, and throw thyself wholly upon Christ, as a man that swimmeth casteth himself upon the water, or else thou canst not escape. While men trust in themselves, and establish their own righteousness, and have confidence in the flesh, they will not come savingly to Christ, *Luke 18. 9. Phil.* 3. 3. Thou must know thy gain to be but loss and dung, thy strength but weakness, thy righteousness rags and rottenness, before there will be an effectual closure between Christ and thee, *Phil. 3. 7, 8, 9. 2 Cor. 3. 5. Isa.* 64. 6. Can the lifeless carcass shake off its grave cloths, and loose the bonds of death? Then mayst thou recover thyself who art dead in trespasses and sins, and under an impossibility of serving thy Maker, (acceptably) in this condition, *Rom. 8. 8. Heb.*•1. 6. Therefore when thou goest to pray, or meditate, or to do any of the duties, to which thou art here directed, go out of thyself, call in the help of the Spirit, as despairing to do anything pleasing to God, in thine own strength. Yet neglect not thy duty, but lie at the pool, and wait in the way of the Spirit. While the *Eunuch* was reading, then the Holy Ghost sent *Philip* to him, *Acts* 8. 28, 29. when the Disciples were praying, *Acts* 4. 31. when *Cornelius* and his friends were hearing, *Acts* 10. 44. then the Holy Ghost fell upon them, and filled them all. Strive to give up thyself to Christ: Strive to pray, strive to meditate, strive an hundred and an hundred times, try to do it as well as thou canst, and while thou art endeavoring in the way of thy duty, the Spirit of the Lord will come upon thee, and help thee to do, what of thyself thou art utterly unable unto, *Prov.* 1. 23.

Direct. V. *Forthwith renounce all thy sins.* If thou yield thyself to the contrary practice of any sin, thou art undone, *Rom.* 6. 17. in vain dost thou hope for life by Christ, except thou d•part from iniquity, 2 *Tim.* 2. 19. Forsake thy sins, or else thou canst not find mercy, *Prov.* 28. 13. Thou canst not be married to Christ except divorced from sin. Give up the Traitor, or you can have no peace with Heaven. Cast the head of *Sheba* over the wall. Keep not *Delilah* in thy lap. Thou must part with thy sins, or with thy soul. Spare but one sin, and God will not spare

thee. Never make excuses, thy sins must die, or thou must die for them, *Psal.* 68. 21. If thou allow of one sin, though but a little, a secret one, though thou mayest plead necessity, and have a hundred. shifts and excuses for it, the life of thy soul must go for the life of that sin, *Ezek.* 18. 21. and will it not be dearly bought?

O sinner, hear and consider. If thou wilt part with thy sins, God will give thee his Christ; Is not this a fair exchange? I testify unto thee this day, that if thou perish, it is not because there was never a Savior provided, nor life tendered, but because thou preferredst (with the Jews) the Murderer before thy Saviou•, sin before Christ, and lovedst darkness rather than light, *John* 3. 19. Search thy heart therefore with Candles, as the Jews did their Houses for Leaven, before the Passover: Labor to find out thy sins, enter into thy Closet, and consider, What evil have I lived in? What duty have I neglected towards God? What sin have I lived in against my Brother? And now strike the darts through the heart of thy sin, as *I•ab* did through *Absalom*'s, 2 *Sam.* 18. 14. Never stand looking upon thy sin, nor rolling the morsel under thy tongue, *Job* 20. 11. but spit it out as poison, with fear and detestation. Alas, what will thy sins do for thee, that thou shouldst stick at parting with them? They will flatter thee, but they will undo thee, and cut thy throat, while they smile upon thee, and poison thee while they please thee, and arm the justice and wrath of the infinite God against thee. They will open Hell for thee, and pile up fuel to burn thee. Behold the Gibbet that they have prepared for thee. Oh serve them like *Haman,* and do upon them the Execution, they would else have done upon thee. Away with them, crucify them, and let Christ only be Lord over thee.

Direct. VI. *Make a solemn choice of God for thy portion and blessedness,* Deut. 26. With all possible devotion and veneration avouch the Lord for thy God. Set the world with all its glory, and paint, and gallantry, with all its pleasures and promotions on the one hand, and set God with all his infinite excellencies, and perfections on the other, and see that thou do deliberately make thy choice, *Josh.* 24. 15. Take up thy rest in God, *Job.* 6. 68. Set thee down under his shadow, *Cant.* 2. 3. Let his promises and perfections turn the scale against all the world. Settle it upon thy heart that the Lord is an all-sufficient portion, that thou canst not be miserable, while thou hast a God to live upon, take him for thy shield and exceeding great reward. God alone is more than all the world. Content thyself with him. Let others carry the preferments and glory of the world, place thou thy happiness in his favor, and the light of his countenance, *Psal.* 4. 6, 7.

Poor sinner, thou art fallen off from God, and hast engaged his power, and wrath against thee. Yet know that of his abundant grace, he doth offer to be thy God again in Christ, 2 *Cor.* 6. 17, 18. What sayest thou man? Wilt thou have the Lord for thy God? Why, take this counsel, and thou shalt have him. Come to him by his Christ, *John.* 14. 6. Renounce the Idols of thine own pleasures, gain, reputation, 1 *Thes.* 1. 9. Let these be pulled out of the Throne, and set God's interest uppermost in thine •ear. Take him as God, to be chief in thine affections, estimations, intentions; for he will not endure to have any set above him, *Rom. 1. 24, Psal.* 73. 25. In a word, thou must take him in all his *Personal Relations,* and in all his *Essential Perfections.*

First, In all his Personal Relations. *God the Father must be taken for thy Father,* Ier. 3. 4, 19, 22. *O come to him with the Prodigal,* Father, I have sinned against Heaven, and in thy sight, and am not worthy to be called thy Son, but since of thy wonderful mercy, thou art pleased to take me•, that am of myself a dog, a swine, a devil, to be thy child, I solemnly take thee for my Father, commend myself to thy care, and trust to thy providence, and cast my burden on thy shoulders. I depend on thy provision, and submit to thy corrections, and trust under the shadow of thy wings, and hide in thy chambers, and •lie to thy name. I renounce all confidence in myself, I repose my confidence in thee, I depose my concernments with thee. I will be for thee, and for no other. *Again, God the Son must be taken for thy Savior, for thy Redeemer and Righteousness,* John 1. 2. *He must be accepted as the only way to the Father, and the only means of Life,* Heb. 7. 25. *O then put off the raiment of thy captivity, on with the wedding garment, and go and marry thyself to Jesus Christ.* Lord I am thine, and all that I have, my body, my soul, my name, my estate. I send a bill of divorce to my other lovers. I give my heart to thee, I will be thine undividedly, thine ever lastingly. I will set thy name on all I have, and use it only as thy goods, as thy loan during thy leave, resigning ad to thee. I will have no King but thee: Reign thou over me. Other Lord's have had dominion over me: But now I will make mention of thy name only, and do here take an o•th of fealty to thee, promising and vowing to serve, and love, and •ear thee, above all competitors. I disavow mine own righteousness, and despair of ever being pardoned and saved for mine own duties, or graces, and lean only on thine all-sufficient sacrifice and intercession, for pardon, and life, and acceptance before God. I take thee for mine only guide and instructer, resolving to be led and directed by thee, and to wait for• thy counsel, and that thine shall be the casting voice with me. *Lastly, God the Spirit must be taken for thy sanctifier.* Rom. 8. 9, 14. Gal. 5. 16, 18. for thine Advocate, *thy Counselor, thy Comforter, the teacher of thine ignorance, the pledge and earnest of thine inheritance,* Rom. 8. 26. Psal. 73. 24. John 14. 16. Eph. 1. 14. John 14. 26. Eph. 4. 30. Awake thou North wind, and come thou S••th, and blow upon my Garden, *Cant.* 4. 16. Come, thou Spirit of the most high• here is a house for thee, here is a Temple for thee. Here do thou rest for •ver; dwell here, and rest here. Lo, I give up the possession to thee, full possession. I send thee the keys of my heart, that all may be for thy use, that thou mayst put thy goods, thy grace into every Room. I give up the use of all to thee, that every faculty, and every member may be thine i••••ument, to work righteousness, and do the will of my Father which is in Heaven.

Secondly, *In all his essential per•ections.* Consider how the Lord hath revealed himself to you in his word: will you take him as such a God? O• sinner, here's the blessedest News that ever came to the sons of Men. The Lord will be thy God, *Gen. 17. 7. Rev.* 21. 3. if thou wilt but close with him in his excellencies. Wilt thou have the merciful, the gracious, the sin-pardoning God, to be t•• God? O yes, (saith the sinner,) I am undone else. But he farther tells thee, I am the holy and sin-hating God. If thou wilt be owned as one of my people, thou must be holy, 1 *Pet.* 1. 16. holy in heart, holy in life. Thou must put away all thine iniquities, be they never so near, never so natural, never so necessary to the maintaining thy fleshly interest. Unless thou wilt be at defiance with sin, I cannot be thy God. Cast out the leaven, put away the evil of thy doings, cease •o do evil, learn to do well, or else I can have nothing to do with thee, *Isa.*

1. 16, 17, 18. Bring forth mine enemies, or there is no peace to be had with me. What doth thine heart answer? *Lord I desire to have thee as such a God. I desire to be holy as thou art holy, to be made partaker of thy holiness. I love thee, not only for thy goodness and mercy, but for thy holiness and parity. I take thy holiness for my happiness. Oh! be to me a fountain of holiness: set on me the stamp and impress of thy holiness, I will thankfully part with all my sins at thy command. My wi•full sins I do forthwith forsake; and for my infirmities that I cannot get rid of, though I would, I will strive against them in the use of the mea•s. I detest them, and will pray and war against them, and never let them have quiet rest in my soul.* Beloved, whosoever of you will thus accept of the Lord for his God, he shall have him.

Again, he tells you; I am the All-sufficient God, *Gen.* 17. 1. Will you lay all at my feet, and give it up to my dispose, and take me for your only portion? Will you own and honor mine All-sufficiency? Will you take me as your happiness and treasure, your hope and bliss? I am a Sun and a Shield, all in one: will you have me for your all? *Gen. 15. 1. Psal* 84. 11. Now what dost thou say to this? Doth thy mouth water after the Onions and Fleshpots of *Egypt?* Art thou loath to exchange the earthly happiness, for a part in God, and though thou wouldest be glad to have God and the World too, yet canst thou not think of having him, and nothing but him, but hadst rather take up with the earth below, if God would but let thee keep it, as long as thou wouldst? This is a fearful sign. But now if thou art willing to sell all for the Pearl of great price, *Mat.* 13. 46. If thine heart answer, *Lord I desire no other portion but thee. Take the Corn, and the Wine, and the Oil whoso will, so I may have the light of thy Countenance. I pitch upon thee for my happiness, I gladly venture myself on thee, and trust myself with thee. I set my hopes in thee, I take up my rest with thee, let me hear thee say, I am thy God, thy Salvation, and I have enough, all I wish for. I will make no terms with thee, but for thyself. Let me but have thee sure, let me •e able to make my claim, and see my Title to thyself, and for other things, I leave them to thee, give me more or* 〈◊〉 *, anything or nothing, I will be satisfied in my God.* Take him thus, and he is thine own.

Again, he tells you; I am the Sovereign Lord: If you will have me for your God, you must give me the supremacy, *Mat.* 6. 24. I will not be an underling. You must not make me a second to sin, or 〈◊〉 worldly interest. If you will be my people, I must have the rule over you. You must not live at your down list. Will you come under my yoke? Will you bow to my government? Will you submit to my discipline? to my word? to my rod? Sinner, What sayest thou to this? *Lord I had rather be •t thy command, than live at mine own list, I had rather have thy •ill to be done, than mine, I approve of and consent to thy Laws, and account it my privilege to lie under them. And though the flesh rebel, and often break over bounds, I am resolved to take no other Lord but thee. I willingly take the Oath of thy supremacy, and acknowledge thee for my Liege Sovereign, and resolve all my days to pay the tribute of Worship, Obedience, and Love, and Service is thee, and to live to thee, as the end of my Life.* This is a right accepting of God.

To be short, he tells you; I am the true and faithful God. If you wi•l have me for your God, you must be content to trust me, 2 *Tim. 1. 12. Prov.* 3. 5. Will you venture yourselves upon my word, and depend on my faithfulness, and take my bond for your security? Will you be content to follow me, in poverty, and reproach, and affliction here, and to see much going

out, and little coming in, and to tarry till the next world for your preferment? *Mat.* 9. 21. I deal much upon trust, will you be content to labor, and suffer, and to tarry for your returns till the Resurrection of the Just? *Luke* 14. 14. The womb of my Promise will not presently bring forth; will you have the patience to wait? *Heb.* 10. 36. Now Beloved, what say you to this? Will you have this God for your God? Will you be content to live by faith, and trust him for an unseen happiness, an unseen heaven, an unseen glory? Do your hearts answer, *Lord we will venture ourselves upon thee, we commit ourselves to thee: We roll upon thee, we know whom we have trusted, we are willing to take thy word, we will prefer thy promises before our own possessions; and the hopes of Heaven before all the enjoyments of the Earth. We will wait thy leisure. What thou wilt here, so that we may have but thy faithful promise for Heaven hereafter.* If you can in truth, and upon deliberation, thus accept of God, he will be yours. Thus there must be in a right conversion to God, a closing with him suitable to his excellencies. But when men close with his mercy, but yet love sin, hating holiness and purity, or will take him for their Benefactor, but not for their Sovereign; or for their Patron, but not for their Portion, this is no thorough, and no sound Conversion.

Direct. VII. *Accept of the Lord Jesus in all his Offices, with all his inconveniences, as thine.* Upon these terms Christ may be had. Sinner, thou hast undone thyself, and art plunged into the Ditch of most deplorable misery out of which thou art never able to climb up. But Jesus Christ is able and ready to help thee, and he freely tenders himself to thee, *Heb. 7. 25. John* 3. 36. Be thy sins never so many, never so great, of never so long continuance, yet thou shalt be most certainly pardoned and saved, if thou dost not wretchedly neglect the offer that in the name of God is here made unto thee. The Lord Jesus calleth unto thee, to look unto him and be saved, *Isa.* 45. 22. to come unto him, and he will in no wise cast thee out, *John* 6. 37. Yea he is a suitor to thee, and beseecheth thee to be reconciled, 2 *Cor.* 5. 20. he crieth in the streets, he knocketh at thy door, he wooeth thee to accept of him, and live with him, *Prov. 1. 20. Rev.* 2. 30. If thou diest 'tis because thou wouldst not come to him for life, *John* 5. 40. Now accept of an offered Christ, and thou art made forever. Now give up thy consent to him, and the match is made, all the world cannot hinder it. Do not stand off because of thine unworthiness. Man, I tell thee, nothing in all the world can undo thee, but thine unwillingness• Speak man, art thou willing of the match? Wilt thou have Christ in all his celations to be thine; thy King, thy Priest, thy Prophet? Wilt thou have him with all his inconveniences? Take not Christ hand over head, but sit down first, and count the cost. Wilt thou lay all at his feet? Wilt thou be content to run all hazards with him? Wilt thou take thy lot with him, fall where it will? Wilt thou deny thyself, take up thy Cross, and follow him? Art thou deliberately, understandingly, freely, fixedly, determined to ••eave to him in all times, and conditions? If so, my soul for thine, thou shalt never perish, *John* 3. 16. but art passed from death to life. Here lies the main point of thy salvation, that thou be found in thy covenant-closure with Jesus Christ, and therefore if thou love thyself, see that thou be faithful to God and thy soul• ere.

Direct. VIII. *Resign up all thy powers and faculties, and thy whole interest to be his. They gave their own selves unto the Lord,* 2 Cor. 8. 5. *Present your bodies as a living Sacrifice,* Rom. 12. 1. The Lord seeks not yours, but you. Resing therefore thy body with all its members to him, and thy soul

with all its powers, that he may be glorified in thy body and in thy spirit which are his, 1 *Cor.* 6. 20. In a right closure with Christ, all the faculties give up to him. The Judgment subscribes, *Lord thou •t worthy of all acceptation, chief of ten thousand: Happy is the man that fin•eth thee. All the things that are to be desired, are not to be compared with thee,* Prov. 3. 13, 14, 15. The understanding lays aside its corrupt reasonings and cavils, and its prejudices against Christ and his ways. It is now past questioning and disputing, and casts it for Christ against all the World. It concludes, it's good to be here, and sees such a treasure in this field, such value in this pearl, as is worth all, *Mat. 13. 44. Oh here's the richest bargain that ever I made, here's the richest prize that ever man was offere•, here's the sovereignest remedy that ever mercy prepared, he is worthy of my esteem, worthy of my choice, worthy of my love, worthy to be embraved, 〈...〉, admired forever more,* Rev. 5. 12. *I approve of his 〈◊〉 his terms are rightteous & reasonable, full of equity and mercy.* Again the will resigns. It stands no longer wavering, nor wishing and woulding but is peremptorily determined: *Lord thy love hath overcome me, th•• h•st won me, and thou shalt have me: Come in Lord, to thee I freely open, I consent to be saved in thine own way, thou shalt have anything, thou shall have all, let me have but thee.* The memory gives up to Christ: *Lord here is a storehouse for thee. Out with this trash, lay in thy trea•ure. Let me be a granary, a repositor• of thy truths, thy promises, thy providences.* The Conscience comes in; *Lord I will ever side with thee. I will be thy faithful Register, I will warn when the sinner is tempted, and smite when thou art offended. I will witness for thee, and judge for thee, and guide into thy ways, and will never let sin have quiet in this soul.* The affections also come in to Christ. O saith love, *I am sick of thee.* O saith desire, *now I have my longing. Here's the satisfaction I sought for. Here's the desire of Nations. Here's bread for me, and balm for me, all that I want.* Fear bows the knee with awe and veneration. *Welcome Lord, to thee will I pay my homage. Thy word and thy rod shall command my motions. Thee will I reverence and adore, before thee will I fall down and worship.* Grief likewise puts in, *Lord thy displeasure and thy dishonor, thy people's calamities, and mine own iniquities shall be that that shall set me abroach, I will mourn when thou art offended, I will weep when thy cause is wounded:* Anger likewise comes in for Christ: *Lord nothing so enrages me, as my folly against thee, that I should be so befooled and bewitched as to hearken to the flatteries of sin, and temptations of Satan against thee.* Hatred too w••• side with Christ. *I protest mortal enmity with thine enemies that I will never be friends with thy foes, I vow an immortal quarrel with every sin. I will give no quarter, I will make no peace.* Thus let all thy powers give up to Jesus Christ.

Again, thou must give up thy whole interest to him. If there be anything that thou keepest back from Christ it will be thine undoing, *Luke.* 14. 33. Unless thou wilt forsake all (in preparation and resolution of thy heart) thou canst not be his Disciple. Thou must hate Father and Mother, yea and thine own life also in comparison of him, and as far as it stands in competition with him, *Mat. 10. 37. Luke 14. 26, 27, &c.* In a word, thou must give him thyself, and all that thou hast without reservation, or else thou canst have no part in him.

Direct. IX. *Make ch•ice of the Laws of Christ as the rule of thy words, thoughts and actions,* Psal. 119. 30. This is the true Converts choice. But here remember these three rules. 1. *You must choose them all.* There's no coming to Heaven by a partial obedience; Read *Psal. 119. 6, 128, 160. Ezek.* 18. 21. None may think it enough to take up with the cheap and easy part of Religion, and let alone the duties that are costly, and self-denying, and grate upon the interest of the flesh.

You must take all or none. A sincere Convert, though he makes most conscience of the greatest sins and weightiest duties; yet he makes true conscience of little sins, and of all duties, *Psal. 119. 6, 113. Mat. 23. 23. 2. For all times,* for prosperity, and for adversity, whether it rain or shine. A true Convert is resolved in his way, he will stand to his choice, and will not set his back to the wind, and be of the religion of the times. *I have stuck to thy testimonies, I have inclined my heart to perform thy statutes always, even to the end. Thy testimonies have I taken, as an heritage forever,* Psal. 119. 31, 111, 117, 44, 93. *I will have respect unto thy statutes continually. 3. This must not be done hand over head, but deliberately and understandingly.* That disobedient Son said, *I go •ir, but he went not, Mat.* 24. 30. How fairly did they promise? *All that the Lord our God shall speak unto thee, we will do it;* and it's like they spake as they meant, but when it came to trial it was found that there was not such a heart in them, as to do what they had promised, *Deut.* 5. 27, 29. If you would be sincere in closing with the laws and ways of Christ, First, *Study the meaning, and latitude and compass of them.* Remember, that they are very spiritual: they reach the very thoughts and inclinations of the heart; so that if you will walk by this rule, your very thoughts and inward motions must be under government. Again, that they are very strict and self-denying, quite contrary to the grain of your natural ine•inations, *Mat.* 16. 24. You must take the strait gate, the narrow way, and be content to have the flesh curbed from the liberty it desires, *Mat.* 7. 14. In a word, that they are very large: For *thy Commandment is exceeding broad,* Psal. 119. 96. Secondly, *rest not in generals* (for there's much deceit in that) *but bring down thy heart to the particular commands of Christ.* Those Jews in the Prophet seemed as well resolved as any in the world, and called God to witness, that they meant as they said: But they stuck in generals. When God's command crosses their inclination, they will not obey, *Ier.* 42. 1, 2, 3, 4, 5, 6. compared with *Chap. 43. v.* 2. Take the Assemblies larger Catechism, and see their excellent and most compendious exposition of the Commandments, and put thy heart to it. Art thou resolved in the strength of Christ, to set upon the conscientious practice of every duty that thou findest to be there required of thee, and to set against every sin that thou findest there forbidden? This is the way to be found in God's statutes, that thou mayest never be ashamed, *Psal.* 119. 80. Thirdly, *Observe the special duties that thy heart is most against, and the special sins that 'tis most inclined unto, and see whether it be truly resolved to perform the one, and forgo the other.* What sayest thou to thy bosom sin, thy gainful sin? What sayest thou to costly and hazardous, and flesh displeasing duties? If thou hal• est here, and dost not resolve, by the grace of God, to cross thy flesh, and put to it, thou art unsound, *Psal. 18. 23. Psal.* 119. 6.

Direct. X *Let all this be completed in a solemn Covenant between God and thy soul,* Psalm 119. 106. Neh, 10. 29. For thy better help therein, take these few Directions.

First, Set apart some time, more than once to be spent in secret before the Lord.

1. In seeking earnestly his special assistance, and gracious acceptance of thee.

2. In considering distinctly all the terms or conditions of the Covenant, expressed in the form hereafter proposed.

3. In searching thine heart, whether thou art sincerely willing to for sake all thy sins, and to resign up thyself, body and soul unto God, and his service, to serve him in holiness and righteousness, all the days of thy life.

Secondly, Compose thy Spirit into the most serious frame possible, suitable to a transaction of so high importance.

Thirdly, Lay hold on the Covenant of God, and rely upon his promise of giving grace and strength, whereby thou mayest be enabled to perform thy promise. Trust not to thine own strength, to the strength of thine own resolutions, but take hold on his strength

Fourthly, Resolve to be faithful, having engaged thine heart, opened thy mouth, and subscribed with thy hand unto the Lord, resolve in his strength never to go back.

Lastly, Being thus prepared, on some convenient time set apart for the purpose, set upon the work, and in the most solemn manner possible, as if the Lord were visibly present before thine eyes, fall down on thy knees, and spreading forth thine hands toward Heaven, open thine heart to the Lord in these, or the like words.

O Most dreadful God, for the Passion of thy Son, I beseech thee accept of thy poor Prodidigal now prostrating himself at thy Door; I have fallen from thee by mine iniquity, and am by Nature a Son of Death, and a thousand-fold more the Child of Hell by my wicked practice: But of thine infinite Grace thou hast promised Mercy to me in Christ if I will but turn to Thee with all my Heart: Therefore upon the Call of thy Gospel, I am now come in, and throwing down my weapons, submit myself to thy Mercy.

And because thou requirest, as the Condition of my Peace with Thee, that I should put away mine Idols and be at defiance with all thine Enemies, which I acknowledge I have wickedly sided with against Thee, I here from the bottom of my heart renounce them all, firmly Covenanting with thee not to allow myself in any known sin; but conscientiously to use all the means that I know thou hast prescribed, for the death and utter destruction of all my corruptions. And whereas I have formerly inordinately and idolatrously let out my affections upon the World, I do here resign up my heart to Thee that madest it, humbly protesting before thy Glorious Majesty, that it is the firm resolution of my heart, and that I do unfeignedly desire Grace from Thee, that when thou shalt call me hereunto, I may practice this my resolution through thy assistance, to forsake all that is dear unto me in this world, rather than to turn from thee to the ways of sin; and that I will watch against all its temptations, whether of Prosperity, or Adversity, lest they should withdraw my heart from thee: beseeching thee also to help me against the temptations of Satan, to whose wicked Suggestions I resolve by thy grace never to yield myself a Servant. And because my own righteousness is but menstruous rags• I renounce all confidence therein, and acknowledge that I am of myself a hopeless, helpless, undone creature, without righteousness or strength.

And forasmuch as thou hast of thy bottomless Mercy offered most graciously to me wretched sinner, to be again my God through Christ, if I would accept of thee: I call Heaven

and Earth to record this day, that I do here solemnly avouch thee for the Lord my God, and with all possible veneration, bowing the neck of my Soul under the feet of thy most Sacred Majesty, I do here take thee, Lord *Jehovah,* Father, Son, and Holy Ghost, for my Portion, and chief good, and to give up myself, Body and Soul, for thy Servant, promising and vowing to serve thee in Holiness and Righteousness all the days of my life.

And since thou hast appointed the Lord Jesus Christ, the only means of coming unto thee, I do here upon the bended knees of my Soul accept of him as the only new and living way, by which sinners may have access to thee, and do here solemnly join myself in Marriage Covenant to him.

O Blessed Jesus, I come to thee hungry and hardly bested, poor and wretched, and miserable, and blind, and naked; a most loathsome, polluted wretch, a guilty, condemned Malefactor, unworthy forever to wash the feet of the servants of my Lord, much more to be solemnly married to the King of Glory, but since such is thine unparalleled love, I do here with all my power accept thee, and do take thee for my Head and Husband, for better for worse, for richer, for poorer, for all times and conditions, to love, honor, and obey thee before all others, and this to the death; I embrace thee in all thine offices: I renounce mine own worthiness, and do here avow thee to be the Lord my Righteousness, I renounce mine own wisdom, and do here take thee for mine only guide? I renounce mine own Will, and take thy• Will for my Law.

And since thou hast told me that I must suffer if I will reign, I do here Covenant with thee to take my Lot, as it falls, with thee, and by thy grace assisting, to run all hazards with thee, verily supposing that neither life nor death shall part between thee and me.

And because thou hast been pleased to give me thy holy laws, as the rule of my life, and the way in which I should walk to thy Kingdom, I do here willingly put my Neck under thy Yoak, and set my shoulder to thy burden; and subscribing to all thy Laws, as holy, just, and good, I solemnly take them as the rule of my words, thoughts and actions, promising that though my flesh contradict and rebel, yet I will endeavor to order and govern my whole life according to thy direction, and will not allow myself in the neglect of anything that I know to be my duty.

Only because through the frailty of my flesh, I am subject to many failings; I am bold humbly to protest, That unallowed miscarriages, contrary to the settled bent and resolution of my heart, shall not make void this Covenant, for so thou hast said.

Now Almighty God, searcher of hearts, thou knowest that I make this Covenant with thee this day, without any known guile, or reservation, beseeching thee, that if thou espiest any flaw or falsehood therein, thou wouldst discover it to me, and help me to do it aright.

And now glory be to thee, O God the Father, whom I shall be bold from this day forward, to look upon as my God and Father, that ever thou shouldst find out such a way for the recovery of undone sinners. Glory be to thee, O God the Son, who hast loved me, and washed me from my sins in thine own Blood, and art now become my Savior and Redeemer. Glory be

to thee, O God the Holy Ghost, who by the finger of thine Almighty Power hast turned about my Heart from Sin to God.

O dreadful *Jehovah,* the Lord God Omnipotent, Father, Son, and Holy Ghost, thou art now become my Covenant friend, and I through thine infinite Grace, am become thy Covenant Servant, *Amen.* So be it. And the Covenant which I have made on Earth let it be ratified in Heaven.

The AUTHORS Advice.

THis Covenant I advise you to make, not only in Heart, but in Word; not only in Word, but in Writing; and that you would with all possible reverence spread the Writing before the Lord, as if you would present it to him as your Act and Deed. And when you have done this, set your hand to it. Keep it 〈◊〉 a Memorial of the Solemn Transactions that have passed between God and you, that you may have recourse to it in Doubts and Temptations.

Direct. XI. *Take heed of delaying thy Conversion, and set upon a speedy and present turning. I made haste, and delayed not, Psal.* 119. 60. Remember, and tremble at the sad instance of the foolish Virgins, that came not till the door of mercy was shut, *Mat.* 25. and of a convinced *Felix,* that put off *Paul* to another season, and we never find that he had such a season more, *Acts* 24. 25. O come in while it is called today, lest thou shouldst be hardened through the deceitfulness of sin; lest thy day of grace should be over, and the things that belong to thy peace should be hid from thine eyes. Now mercy is wooing of thee. Now Christ is waiting to be gracious to thee, and the Spirit of God is striving with thee. Now Ministers are calling, now Conscience is stirring; now the Market is open, and Oil may be had, thou hast opportunity for the buying. Now Christ is to be had for the taking. Oh! strike in with the offers of Grace. Oh! now or never. If thou make light of this offer, God may swear in his wrath thou shalt never taste of his Supper, *Luke* 14. 24.

Direct. XII. *Attend conscientiously upon the Word as the means appointed for thy Conversion,* James 1. 18, 19. 1 *Cor.* 4. 15. Attend, I say, not customarily, but conscientiously; with this desire, design, hope and expectation, that thou mayest be converted by it. To every Sermon thou hearest, come with this thought, *Oh, I hope God will now come in. I hope this day may be the time, this may be the man by whom God will bring me home.* When thou art coming to the Ordinances, lift up thine heart thus to God. *Lord let this be the Subbath, let this be the Season, wherein I may receive renewing Grace. Oh let it be said, that today such a one was born unto thee.*

Object. Thou wilt say, I have been long a hearer of the word, and yet it hath not been effectual to my Conversion. *Ans.* Yea, but thou hast not attended upon it in this manner, as a means of thy Conversion, nor with this design, nor praying for, and expecting of this happy effect of it.

Direct. XIII. *Strike in with the Spirit, when he begins to work upon thy heart.* When he works convictions, O do not stifle them, but join in with him, and beg the Lord to carry on convictions to conversion. Quench not the Spirit; do not out-strive him: do not resist him. Beware of putting out convictions by evil company, or worldly business. When thou findest

any troubles for sin, and fears about thine eternal State, beg of God that they may never leave thee till they have wrought off thy heart thoroughly from sin, and wrought it over to Jesus Christ. Say to him, *Strike home, Lord, leave not the work in the midst. If thou seest that I am not yet wounded enough, that I am not troubled enough, wound• me yet deeper, Lord. O go to the bottom of my Corruption, let out the life-blood of my sins.* Thus yield up thyself to the workings of the Spirit, and hoise thy Sails to his gusts.

Direct. XIV. *Set upon the constant and diligent use of serious and fervent Prayer.* He that neglects prayer, is a profane an unsanctified sinner, *Job* 15. 4. He that is not constant in prayer, is but an Hypocrite, *Job* 27. 10. (unless the Omission be contrary to his ordinary course, under the force of some instant temptation.) This is one of the first things Conversion appears in, that it sets men on praying, *Acts* 9. 11. Therefore set to this duty. Let never a day pass over thee, wherein thou hast not, Morning, and Evening, set apart some time for set and solemn prayer in secret. Call thy family also together daily and duly, to worship God with thee. Woe be unto thee if thine be found amongst the families that call not on God's name, *Ier.* 10. 25. But cold and lifeless devotions will not reach half way to Heaven. Be fervent, and importunate. Importunity will carry it. But without violence the Kingdom of Heaven will not be taken, *Mat.* 11. 12. Thou must strive to enter, *Luke* 13. 24. and wrestle with tears and supplications, as *Jacob,* if thou meanest to carry the blessing, *Gen.* 32. 24. comp. with *Hos.* 12. 4. Thou art undone forever without grace, and therefore thou must put to it, and resolve to take no denial. That man that is fixed in this resolution; *Well I must have grace, and I will never give over, till I have grace, and I will never leave seeking and waiting, and striving with God, and mine own heart, till he do renew me by the power of his grace;* this man is in the likeliest way to win Grace.

Obj. But God heareth not sinners, their prayer is an abomination.

Ans. Distinguish between sinners. 1. There are *resolved sinners:* their prayers God abhors. 2. *Returning sinners;* these God will come forth to, and meet with mercy, though yet afar off, *Luke* 15. 20. Though the prayers of the unsanctified cannot have full acceptance; yet God hath done much at the request of such, as at *Ahab's* humiliation, and *Ninevehs Fast, 1 Kings 21. 26. Jonah* 3. 8, 9, 10. Surely thou mayst go as far as these, though thou hast no grace: and how dost thou know but thou mayst speed in thy suit, as they did in theirs? Yea, is he not far more likely to grant thee, than them; since thou askest in the Name of Christ, and that not for temporal blessings, as they, but for things much more pleasing to him, *viz.* for *Christ, Grace, Pardon, that thou mayst be justified, sanctified, renewed and fitted to serve him?* Turn to these soul encouraging Scriptures, *Prov. 2. 1, to 6. Luk. 11. 9, 10, 11, 12, 13. Prov.* 8. 34. 35.

Is it not good comfort, that he calleth thee? *Mark* 10 49. Doth he set thee on the use of means, and dost thou think he will mock thee? Doubtless, he will not fail thee, if thou be not wanting to thyself. O pray and faint not, *Luke* 18. 1. A person of great Quality having offended the Duke of *Buckingham,* the Kings great Favorite, being admitted into his presence after long waiting, prostrates himself at his feet, saying, I am resolved never to rise more, till I have obtained your Grace's favor, with which carriage he did overcome him. With such a resolution, do thou throw thyself at the feet of God. 'Tis for thy life, and therefore follow him, and give not over. Resolve thou wilt not be put off with bones, with common mercies.

What though God do not presently open to thee? Is not grace worth the waiting for? Knock, and wait, and no doubt but sooner or later, mercy will come.

And this know, that thou hast the very same encouragement to seek and wait, that the Saints now in glory once had: for they were once in thy very case. And have they sped so well? and wilt thou not go to the same door, and wait upon God in the same course?

Direct. XV. *Forsake thy evil Company,* Prov. 9. 6. *and forbear the occasions of sin,* Prov. 23. 31. Thou wilt never be turned from sin till thou wilt decline and forego the temptations of sin.

I never expect thy Conversion from sin, unless thou art brought to some self-denial, as to fly the occasions. If thou wilt be •ibling at the bait, and playing on the brink, and tampering and meddling with the snare, thy soul will surely be taken. Where God doth expose men in his providence, unavoidably, to temptations, and the occasions are such as we cannot remove, we may expect special assistance in the use of his means. But when we tempt God by running into danger, he will not engage to support us, when we are tempted. And of all temptations one of the most fatal and pernicious, is evil company. Oh what hopeful beginnings have these often stifled! Oh the souls, the estates, the families, the towns that these have ruined! How many a poor sinner hath been enlightened, and convinced, and hath been just ready to give the Devil the slip, and hath even escaped his snare and yet wicked company have pulled him back at last, and made him seven fold more the Child of Hell. In one word, I have no hopes of thee, except thou wilt shake off thy evil company. Christ speaketh to thee, as to them, in another case; *If thou seek me, then let these go their way,* Joh. 18. 8. Thy life lies upon it: Forsake these, or else thou canst not live, *Prov.* 9. 6. Wilt thou be worse than the beast, to run on, when thou seest the Lord with a drawn sword in the way? *Numb.* 22. 33. Let this sentence be written in Capitals upon thy Conscience, A COMPANION OF FOOLS SHALL BE DESTROYED, *Prov.* 13. 20. The Lord hath spoken it, and who shall reverse it? And wilt thou run upon destruction, when God himself doth forewa•• thee? If God do ever change thy heart it will appear in the change of thy company. Oh fear, and fly this Gulf by which so many thousand souls have been swallowed into perdition. It will be hard for thee indeed, to make thine escape. Thy Companions will be mocking thee out of thy Religion, and will study to fill thee with prejudices against strictness, as ridiculous and comfortless. They will be flattering thee, and alluring thee; but remember the warnings of the Holy Ghost, *My Son, if sinners entice thee, consent thou not. If they say come with us, e•st in thy lot among us; walk not thou in the way with them, refrain thy foot from their path. Avoid it, pass not by it, turn from it, and pass away. For the way of the wicked is as darkness, they know not at what they stumble. They l•y wait for their own blood; they lurk privily for their own lives.* Prov. 1. 10. to the 18. Prov. 4. 14. to the 19. My soul is moved within me, to see how many of my hearers are like to perish both they and their houses, by this wretched mischief, even the haunting of such places, and company, whereby th•y are drawn into sin, Once more I admonish you, as *Moses* did *Israel, Num. 16. 26. And he spake unto the Congregation, saying, Depart, I pray you, from the Tents of these wicked men.* Oh! flee them as you would those that had the Plague-Sores running in their fore-heads; these are the Devils Panders, and Decoys; and if thou dost not make thine escape, they will toll thee into perdition, and will prove thine eternal ruin.

Direct. XVI. Lastly, *Set apart a day to humble thy soul in secret, by fasting and prayer, to work the sense of thy sins and miseries upon thy heart.* Read over the *Assemblies* Exposition of the Commandments, and write down the duties omitted, and sins committed by thee against every Commandment, and so make a Catalogue of thy sins, and with shame and sorrow spread them before the Lord. And if thy heart be truly willing to the terms, join thyself solemnly to the Lord in that Covenant, set down in the IXth. Direction, and the Lord grant thee mercy in his sight.

Thus I have told thee, what thou must do to be saved. Wilt thou not now obey the voice of the Lord? Wilt thou arise and set to thy work? Oh man, what answer wilt thou make, what excuse wilt thou have, if thou shouldst perish at last through very willfulness, when thou hast known the way of life? I do not fear thy miscarrying, if thine own idleness do not at 〈◊〉 undo thee, in neglecting the use of the means, that are so plainly here prescribed. Rouze up, Oh sluggard, and ply thy work. Be doing, and the Lord will be with thee.

A Short Soliloquy for an Unregenerate Sinner.

AH wretched man that I am! What a condition have I brought myself into by sin? Oh! I see my heart hath but deceived me all this wh••e, in flattering me, that my condition was good. I see, I see, I am but a lost and undone man; forever undone, unless the Lord help me out of this condition. My sins! My sins! Lord, what an unclean, polluted wretch am I! more loathsome and odious to thee, than the most hateful Venom, or noisome carcase, can be to me. Oh! what a Hell of sin is in this heart of mine, which I have flattered myself to be a good heart? Lord, how universally am I corrupted, in all my parts, powers, performances? All the imaginations of the thoughts of my heart, are only evil, continually. I am under an inability to, averseness from, and enmity against anything that is good; and am prone to all that is evil. My heart is a very sink of all sin: And Oh the innumerable hosts, and swarms of sinful thoughts, words, and actions, that have flown from thence. Oh the load of guilt that is on my soul! *My ••ad is •ull, my heartfull, my mind and my members, they are all full of sin.* Oh my sins! How do they stare upon me! How do they witness against me! Woe i• me, my Creditors are upon me, every Commandm••• taketh hold upon me, for more than ten thousand 〈◊〉 Talents, yea ten thousand times ten thousand. How endless then is the sum of all my debts? If this whole world were filled up from Earth to Heaven with paper, and all this paper written over, within and without, by Arithmeticians: yet when all were case up together, it would come inconceivably short of what I owe to the least of God's Commandments. Woe unto me! for my debts are infinite, and my sins are increased. They are wrongs to an infinite Majesty: And if he that committeth Treason against a silken Mortal, is worthy to be racked, drawn and quartered: What have I deserved, that have so often lifted up my hand against Heaven, and have struck at the Crown and Dignity of the Almighty?

Oh my sins! my sins! Behold a Troop cometh! Multitudes! Multitudes! there is no number of their Armies. Innumerable evils have compassed me about: Mine iniquities have taken hold upon me; they have set themselves in array against me. Oh! it were better to have all the Regiments of Hell come against me, than to have my sins to fall upon me, to the spoiling of

my soul. Lord, how am I surrounded? How many are they that rise up against me? They have beset me behind and before: They swarm within me and without me: They have possessed all my powers, and have fortified mine unhappy soul, as a Garison, which this broo• of Hell doth man, and maintain, against the God that made me.

And they are as mighty, as they be many. The Sands are many, but then they are not great: The Mountains great, but then they are not many. But woe is me! my sins are as many as the Sands, and as mighty as the Mountains. Their weight is greater than their number. It were better that the Rocks and the Mountains should fall upon me, than the crushing and insupportable load of my own sins. Lord, I am heavy loaden; let mercy help, or I am gone. Unload me of this heavy guilt, this sinking load, or I am cr••hed without •ope, and must be pressed down to Hell. If my grief were thoroughly weighed, and my sins laid in the balances together, they would be heavier than the Sand of the Sea, therefore my words are swallowed up: They would weigh down all the rocks and the hills, and turn the balance against all the Isles of the Farth• O Lord, thou knowest my manifold transgressions, and my mighty sins.

Ah my Soul! Alas my Glory / Whither art thou humbled? Once the Glory of the Creation, and the Image of God; now, a Lump of filthiness; a Coffin of rottenness, replenished with stench and loathsomeness. O what work hath sin made with thee? thou shalt be termed *Forsaken,* and all the rooms of thy faculties *Desolate,* and the name that thou shalt be called by is, *Ichabod,* or, Where is the Glory? How art thou come down mightily? My Beauty is turned into deformity, and my Glory into shame. Lord, what a loathsome Leper am I? The Ulcerous Bodies of *Job* or *Lazarus* were not more offensive to the eyes and nostrils of men, than I must needs be to the most holy God, whose eyes cannot behold iniquity.

And what misery have my sins brought upon me? Lord, what a case am I in? Sold under sin, cast out of God's favor, accursed from the Lord, cursed in my body, cursed in my soul, cursed in my name, in my estate, my relations, and all that I have. My sins are unpardoned, and my •oul within a step of death. Alas! What shall I do? Whither shall I go? Which way shall I look? God is frowning on me from above; Hell gaping for me beneath; Conscience smiting me within; temptations and dangers surrounding me without. Oh, whither shall I flee? What place can hide me from Omnisciency? What power can secure me from Omnipotency?

What meanest thou, O my soul, to go on thus? Art thou in league with Hell? Hast thou made a Covenant with Death? Art thou in love with thy misery? Is it good for thee to be here? Alas what shall I do! Shall I go on in my sinful ways? Why then certain damnation will be mine end: and shall I be •o besotted and bemadded, as to go and sell my soul to the flames, for a little Ale, and a little ease, for a little pleasure, or gain, or content to my flesh? Shall I linger any longer in this wretched estate? No, if I tarry here, I shall die; What then? Is there no help, no hope? None except I turn, Why, but is there any remedy for such woeful misery? Any mercy after such provoking iniquity? Yes, as sure as God's Oath is true, I shall have pardon, and mercy yet, if presently, unfeignedly, and unreservedly I turn by Christ to him.

Why then I thank thee upon the bended knees of my soul, O most merciful Jehovah, that thy Patience hath waited upon me hitherto: For hadst thou took me away in this estate, I had

perished forever. And now I adore thy grace, and accept the offers of thy mercy. I renounce all my sins, and resolve by thy grace, to set myself against them, and to follow thee in holiness and righteousness all the days of my life.

Who am I, Lord, that I should make any claim unto thee, or have any part or portion in thee, who am not worthy to lick up the dust of thy feet' Yet since thou holdest forth the golden Scepter, I am bold, to come and touch. To despair, would be to disparage thy mercy; and to stand off when thou biddest me come, would be at once to undo myself, and rebel against thee, under the pretence of humility. Therefore I bow my soul to thee, and with all possible thankfulness accept thee, as mine, and give up myself to thee, as thine. Thou shalt be Sovereign over me, my King, and my God: Thou shalt be in the Throne, and all my powers shall bow to thee, they shall come and worship before thy feet. Thou shalt be my Portion, O Lord, and I will rest in thee.

Thou callest for my heart. O that it were any way fit for thine acceptance! I am unworthy, O Lord, everlastingly unworthy to be thine. But since thou wilt have it so, I freely give up my heart to thee: Take it; it is thine. Oh that it were better! But Lord, I put it into thine hand, who alone canst mend it. Mould it after thine own heart; make it as thou wouldst have it, holy, humble, heavenly, soft, tender, flexible, and write thy Law upon it.

Come, Lord Jesus, come quickly: Enter in triumphantly: take me up to thee forever. I give up to thee, I come to thee, as the only way to the Father, as the only Mediator, the means ordained to bring me to God. I have des•royed myself, but in thee is my help. Save Lord, or else I perish, I come to thee with the rope about my Neck. I am worthy to die, and to be damned. Never was the hire more due to the servant, never was penny more due to the laborer, then Death and Hell, my just wages, is due to 〈◊〉 for my sins. But I fly to thy merits, I trust alone to the value and virtue of thy Sacrifice, and preva•••cy of thine intercession. I submit to thy teaching, • make choice of thy Government. Stand open 〈...〉 doors, that the King of Glory may come in.

O thou spirit of the most high, the comforter and sanctifier of thy chosen; come in with all thy glorious train, all thy courtly 〈◊〉, thy fruits, and graces. Let ••e be thine habitacion.• I can give 〈◊〉 But what is thine 〈◊〉 already; but here with the poor Widow, I cas• my two mi•es, my soul, and my body into thy treasury; fully resigning them up to t•••e, to be sanctified by thee, to be servants to thee. They it all •e thy Patients, Cure thou their Malady; they shall be thy Agents, Govern thou their Mo••c•s. Too long have I served the world, too long have I hearkened to Satan, but now I renounce them all, and will be ruled by thy Dictates, and Directions, and guided by thy Counsel.

O blessed Trinity! O glorious Unity! I deliver up myself to thee; receive me; write thy name, O Lord, upon me, and upon all that I have as thy proper goods. Set thy mark upon me, upon every member of my body, and every faculty of my soul. I have chosen thy precepts. Thy law will I lay before me: This shall be the Copy, which I will keep in my eye, and study to write after. According to this rule do I resolve, by thy Grace, to walk: After this law shall my whole man be governed. And though I cannot perfectly keep one of thy Commandments, yet I will

allow myself in the breach of none. I know my flesh will hang back: But I resolve, in the power of thy Grace, to cleave to thee, and thy holy ways, what ever it cost me. I am sure I cannot come off a loser by thee, therefore I will be content with reproach, and difficulties, and hardships here, and will deny myself, and take up my Cross, and follow thee. Lord Jesus thy Yoke is easy, thy Cross is welcome, as it is the way to thee. I lay aside all hopes of worldly happiness. I will be content to tarry till I come to thee. Let me be poor and low, little and despised here, so I may but be admitted to live, and reign with thee hereafter. Lord, thou hast my heart and hand to this agreement. Be it as the laws of the *Medes* and *Persians,* never to be reversed. To this, I will stand; In this resolution, by Grace I will live and die. I have sworn and will perform it that I will keep thy righteous judgments. I have given my free consent, I have made my everlasting choice. Lord Jesus confirm the Contract, *Amen.*

Chap. VII. Containing the Motives to Conversion.

THough what is already said of the Necessity of Conversion, and of the Miseries of the Unconverted, might be sufficient to induce any considering mind to resolve upon a present Turning, or Conversion unto God: Yet knowing what a piece of desperate obstinacy and untractableness the heart of man naturally is, I have thought it necessary, to add to the means of Conversion and Directions for a Covenant-closure with God in Christ, some Motives to persuade you hereunto.

O Lord, fail me not now at my last attempts. If any soul hath read hitherto, and be yet untouched, now Lord fasten in him and do thy work; Now take him by the heart, overcome him, persuade him, till he say• thou hast prevailed, for thou wast stronger than I. Lord; didst thou not make me a Fisher of men? And have I toiled all this while and caught nothing? Alas that I should have spent my strength for naught! And now I am casting my last; Lord Jesus, stand thou upon the Shore, and direct, how, and where I shall spread my Net, and let me so enclose with arguments the souls I seek for, that they may not be able to get out. Now Lord for a multitude of souls I Now for a full draught• O Lord God, remember me I pray thee, and strengthen me this once, O God.

But I turn me unto you.

Men and Brethren, Heaven and Earth do call upon you, yea Hell itself doth preach the Doctrine of Repentance unto you. The Angels of the Churches travel with you, *Gal.* 4. 19. the Angels of Heaven wait for you, for your repenting and turning unto God. O sinner, why should the Devils make merry with thee? Why shouldst thou be a morsel for that devouring *Leviathan?* Why should Harpies and Hell-Hounds tear thee, and make a feast upon thee, and when they have got thee into the Snare, and have fastened their Talons in thee, laugh at thy destruction, and deride thy misery, and sport themselves with thy damnable folly? This must be thy case, except thou turn. And were it not better thou shouldst be a joy to Angels, than a laughing stock and sport for Devils? Verily if thou wouldst but come in, the Heavenly Host would take up their Anthems, and sing, *Glory be to God in the Highest;* the Morning Stars would sing together, and all the Sons of God shout for joy, and celebrate this new Creation as they did the first. Thy Repentance would, as it were, make Holy-day in Heaven, and the

glorious Spirits would rejoice in that there is a new Brother added to their society, *Rev.* 22. 9. another Heir born to their Lord, and the lost Son received safe and sound. The true penitents tears are indeed the Wine that cheereth both God and Man.

If it be little, that Men and Angels would rejoice at thy Conversion, know that God himself would rejoice over thee, even with singing, and rest in his love, *Luke 15. 9. Isa.* 62. 5. Never did *Jacob* with such joy weep over the N•ck of his *Joseph* as thy Heavenly Father would rejoice over thee, upon thy coming in to him. Look over the Story of the Prodigal. Methinks I see how the Aged Father lays aside his estate, and forgets his years: Behold how he runneth! *Luke* 15. 20. Oh the haste that mercy makes! The Sinner makes not half that speed. Methinks I see how his Bowels turn, how his compassions yearn. (How quick-sighted is love!) Mercy spies him a great way off, forgets his riotous courses, unnatural rebellion, horrid unthankfulness, debauched practices (not a word of these) but receives him with open Arms, clasps about his Neck, forgets the nastiness of his Rags, kisses the Lips that deserve to be loathed, the Lips that had been joined to Harlots, that had been commoners with the Swine, calls for the fatted Calf, the best Robe, the Ring, the Shooes, the best cheer in Heavens Store, the best attire in Heavens Wardrobe, *Luke* 15. 6, 9, 23. yea the joy cannot be held in one breast, *&c.* others must be called to participate: the friends must meet and make merry. Angels must wait but the Prodigal must be set at the Table under his Fathers wing. He is the joy of the feast: He is the sweet subject of the Fathers delight. The Friends sympathize, but none knows the felicity the Father takes in his new born Son, whom he hath received from the dead. Methinks I hear the Music and the Dancing at a distance. Oh the Melody of the Heavenly Choristers! I cannot learn the Son•, *Rev.* 14. 3. But methinks I over-hear the burden, at which all the harmonious Choir with one consent strikes sweetly in, for thus goes the round at Heavens Table, *For this my Son was dead, and is aliv• again; was lost, and is found, Luke* 5. 23, 24, 32. I need not farther explain the parable. God is the Father, Christ the Cheer, his Righteousness the Robe, his Graces the Ornaments, Ministers, Saints, Angels the Friends and Servants, and thou that readest (if thou wilt but unfeignedly repent and turn) the welcome Prodigal, the happy instance of all this grace, and blessed subject of this joy and love.

O Rock! Oh Adamant! What! not moved yet? not yet resolved to turn forthwith, and to close with mercy? I will try thee yet once again: If one were sent to thee from the dead, wouldst thou be persuaded? Why, hear the voice from the dead, from the damned, crying to thee that thou shouldst repent. *I pray thee that thou wouldst send him to my Fathers house, for I have five Brethren, that he may testify unto them, lest they also come into this place of torment. If one went unto them from the dead, they will repent,* Luke 16. 27, 28, *&c.* Hear, O man, thy Predecessors in impenitence Preach to thee from the infernal Gibbets, from the Flames, from the Rack, that thou shouldst repent. O look down into the bottomless Pit. Seest thou how the smoke of their torment ascendeth forever and ever, *Rev•* 14. 11. How black are the Fiends? How furious are their Tormentors? 'Tis their only music to hear how their miserable Patients roar, to hear their bones crack. 'Tis their meat and drink, to see how their flesh frieth and their fat droppeth, to drench them with burning metal, and to rip open their bodies, and to pour in the fierce burning brass into their bowels, and the recesses and ventricles of their hearts. What thinks• thou of those chains of darkness, of those instruments of cruelty? Canst thou

be content to burn? Seest thou how the worm gnaweth, how the oven gloweth? how the fire rageth? What say'st thou to that River of Brimstone, that dark and horrible vault, that gulf of perdition? Wilt thou take up thy habitation here? O lay thine ear to the door of Hell. Hearest thou the curses and blasphemies, the weepings and the wailings, how they lament their folly, and curse their day? *Mat.* 22. 13. *Rev.* 16. 9. How do they roar and •ell, and gnash their teeth? How d•ep are their gronas? How feeling are their mo•ns? How unconceivable are their miseries. If the sh•ieks of 〈...〉 , and *Abiram,* were so terrible (when the Earth 〈◊〉 asunder, and opened her mouth, and swallowed them up, and all that apper•ained to them,) that all Israel fled at the cry of them, 〈◊〉 16. •3, •4. Oh how fearful wor•id the cry be, if God should take off the covaring, from the mou•h of Hell, and let the cry of the damned aseend in all its te•ror among the Children or men? And of all their moans and miseries, this the piercing, killing emphasis and burden, *forever, for •v•r.* Why, as God liveth, that made thy soul, thou art but a few hours distant from all this, except thou repent and be converted.

Oh! I am even lost and swallowed up in the abundance of those arguments that I might suggest. If there be any point of wisdom in all the world, it is to repent and come in, if there be anything righteous, anything reasonable, this is it. If there be anything in the world that may be called madness, and folly, and anything that may be counted sottish, absurd, brutish, unreasonable, it is this, to go on in thine unconverted estate. Let me beg thee, as thou wouldst not willfully destroy thyself, to sit down and weigh, besides what hath been said, these following Motives, and let conscience speak, if it be not reason, that thou shouldst repent and turn.

1. The God that made thee doth most graciously invite thee.

First, *His most sweet and merciful nature doth invite thee;* Oh the kindness of God, his working bowels, his tender mercies! they are infinitely above our thoughts, higher than heaven, what can we do? Deeper than hell, what can we know? *Job 11. 7, 8, 9. He is full of compassion, and gracious; long suffering, and plenteous in mercy,* Psal. 86. 15. This is a great argument to persuade sinners to come in. *Turn unto the Lord your God, for he is gracious and merciful, •low to anger, of great kindness, and repenteth him of the evil.* If God would not repent of the evil, it were some discouragement to us, why we should not repent. If there were no hope of mercy, it were no such wonder, if rebels should stand out; but never had Subjects such a gracious Prince, such Piety, Patience, Clemency, pity to deal with, as you have. *Who is a God like unto thee that pardoneth iniquity?* &c. *Mic.* 7. 18. Oh sinners: See what a God you have to deal with; if you will but turn, *He will turn again, and have compassion on you, he will subdue your iniquities, and cast all your sins into the depth of the Sea,* V. 19. *Return unto me, saith the Lord of Hosts, and I will return unto you,* Mal. 3. 7. Zech. 1. 3. Sinners do not fail in that they have too high thoughts of God's mercies, but in that, 1. *They overlook his Justice. 2. They promise themselves mercy out of God's way.* His mercy is beyond all imagination, *Isa.* 55. 9. great mercies, 1 *Chron.* 21. 13. manifold mercies, *Neh.* 9. 19. tender mercies, *Psal.* 25. 6. sure mercies, *Isa.* 55. 3. everlasting mercies, *Psal. 103. 17. Isa.* 54. 8. and all thine own, if thou wilt but turn. Art thou willing to come in? Why the Lord hath laid aside his terror, erected a Throne of Grace, holds forth the golden Scepter: Touch and live. Would a merciful man slay his enemy, when

prostrate at his feet, acknowledging his wrong, begging pardon, and offering to enter with him into a Covenant of peace? Much less will the merciful God. Study his Name, *Exod.* 34. 7. Read their experience, *Neh.* 9. 17.

Secondly, *His Soul encouraging calls and promises do invite thee.* Ah what an earnest suitor is mercy to thee! how lovingly, how instantly it calleth after thee! how passionately it wooeth thee! *Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity. Turn O backsliding children, saith the Lord, for I am married unto you: return and I will heal your backslidings. Thou hast plaid the Harlot with many Lovers, yet return unto me, saith the Lord,* Jer. 3. 11, 12, 13, 14, 22. *As I live, saith the Lord God, I have no pleasure in the death of the wicked but that he turn from his way and live; turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?* Ezek. 33. 11. *If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done shall he live. Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, and make you a clean heart, and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn yourselves, and live ye,* Ezek. 18. 21, 23, 30, 31, 32.

Oh melting, gracious words! The voice of a God, and not of a man! This is not the manner of men, for the offending Sovereign to sue to the offending traitorous varlet. Oh how doth mercy follow thee, and plead with thee! Is not thy heart broken yet? Oh that today you would hear his voice!

2. *The Doors of Heaven are thrown• open to thee; The Everlasting Gates are set wide for thee, and an abundant entrance into the Kingdom of Heaven administered to thee.* Christ now bespeaks thee, (as she her Husband) *Arise and take possession, 1 Kings* 21. 15. View the glory of the other world as set forth in the map of the Gospel. Get thee up into *Pisgah* of the promises, and lift up thine eyes westward, northward, southward, and eastward, and see the good land that is beyond *Jordan,* and that goodly mountain. Behold the Paradise of God, watered with the streams of glory. Arise and walk through the land, in the length of it, and in the breadth of it, for all the land which thou seest, the Lord will give it to thee forever, if thou wilt but return, *Gen.* 13. 14, 15, 17. Let me say to thee, as *Paul* to *Agrippa, Believest thou the Prophets?* If thou believest indeed, •o but view what glorious things are spoken of the City of God, *Psal.* 87. 3. and know, that all this is here tendered in the name of God to thee. As verily as God is true it shall be forever thine, if thou wilt but thoroughly turn.

Behold the City of pure transparent Gold, whose foundations are garnished with all manner of precious stones, whose gates are pearls, whose light is glory, whose temple is God. Believest thou this? if thou dost, art thou not worse than distracted that wilt not take possession, when the gates are flung open to thee, and thou art bid to enter? O ye sons of folly, will ye embrace the dunghills, and refuse the Kingdom? Behold, the Lord God taketh you up into the mountain, shows you the Kingdom of Heaven, and all the glory thereof, and tells you, *All this will I give you, if you will fall down and worship me:* If you will submit to mercy,

accept my Son, and serve me in righteousness and holiness. *O fools, and slow of heart to believe!* will you court the harlot, will you seek and serve the world, and neglect the eternal glory? What! not enter into Paradise, when the flaming sword, that was once set to keep you out, is now used to drive you in? But you will say, I am uncharitable, to think you infidels and unbelievers. Why, what shall I think you? either you are desperate unbelievers that do not credit it, or stark distracted, that you know and believe the excellency and eternity of his glory, and yet do so fearfully neglect it. Surely you have no faith, or no reason; and I had almost said, conscience should tell you so, before I leave you.

Do but attend what is offered you, Oh blessed Kingdom! A Kingdom of glory, 1 *Thes.* 2. 1. a Kingdom of righteousness, 2 *Pet.* 3. 13. a Kingdom of peace, *Rom.* 14. 17. an everlasting Kingdom, 2 *Pet.* 1. 11. Here thou shalt dwell, here thou shalt reign forever; and the Lord shall set thee in a throne of glory, *Mat.* 19. 28. and with his own hand shall set the Royal Diadem upon thine head, and give thee a Crown not of thorns (for there shall be no sinning nor suffering there, *Rev.* 21. 27. 22, 3, 4, 5.) not of Gold (for this shall be viler than the dirt in that day) but a Crown of Life, *James* 1. 12. a Crown of righteousness, 2 *Tim.* 4. 8. a Crown of glory, 1 *Pet.* 5. 4. Yea thou shalt put on glory as a robe, 1 *Cor.* 1. 15. 53. and shalt shine like the Sun in the firmament in the glory of thy Father, *Mat.* 13. 43. Look now upon thy dirty flesh, thy clay, thy worms meat: this very flesh, this lump, this carcase shall be brighter than the Stars, *Dan.* 12. 3. In short, thou shalt be made like unto the Angels of God, *Luke* 20. 36. and behold his face in righteousness, *Psal.* 17. 15. Look in now and tell me, dost thou yet believe? If not, conscience must pronounce thee an infidel, for it is the very word of God that I speak.

But if thou say, thou believest, let me next know thy resolutions. Wilt thou embrace this for thy happiness? Wilt thou forgo thy sinful gains, thy forbidden pleasures? Wilt thou trample on the worlds esteem, and spit in the harlots face, and stop thine ears at her flatteries, and wrest thee out of her embraces? Wilt thou be content to take up with present reproach and poverty, if it lie in thy way to Heaven, and follow the Lord with humble self-denial, in a mortified and flesh-displeasing life? If so, all is thine, and that forever. And art not thou fairly offered? Is it not pity but he should be damned, that will needs go on and perish, when all this may be had for the taking? In a word, wilt thou now close with these proffers? Wilt thou take God at his word? Wilt thou let go thy hold-fast of the world, and rid thy hands of thy sins, and lay hold on eternal life? If not, let conscience tell thee whether thou art not distracted, or bewitched, that thou shouldst neglect so happy a choice, by which thou mightest be made forever.

3. *God will settle unspeakable privileges at present, upon thee,* 1 Cor. 3. 22. Heb. 12. 22, 23, 24. *Though the full of your blessedness shall be deferred till hereafter, yet God will give you no little things in hand.*

He will redeem you from your thralldom, *John* 8. 36. He will pluck you from the paw of the Lyon, *Col.* 1. 13. the serpent shall bruise your heel, but you shall bruise his head, *Gen.* 3. 15. He shall deliver you from the present evil world, *Gal.* 1. 4. Prosperity shall not destroy you; Adversity shall not separate between him and you, *Rom.* 8. 35, 37, 38. He will redeem you from the power of the grave, *Psal.* 49. 15. and make the King of Terrors a messenger of peace

to you. He will take out the curse from the Cross, *Psal.* 119. 71. and make affliction the fining-pot, the fan, the physic, to blow off the chaff, purify the metal, and purge the mind, *Dan.* 12. 10. *Isa.* 27. 9. He will save you from the arrest of the Law, and turn the curse into a blessing to you, *Rom. 6. 14. Gal.* 3. 14. He hath the keys of hell and death, and shutteth that no man openeth, *Rev. 3. 7. and* 1. 18. and he will shut its mouth, as once he did the Lions, *Dan.* 6. 22. that you shall not be hurt of the second death, *Rev.* 2. 11.

But he will not only save you from misery, but install you into unspeakable prerogatives. He will bestow himself upon you, he will be a friend unto unto you, and a father to you, 2 *Cor.* 6. 18. he will be a Sun and a Shield to you, *Psal.* 84. 11. in a word, he will be a God to you, *Gen.* 17. 7. and what can be said more? What you may expect that a God should do for you, and be to you, that he will be, that he will do. She that marries a Prince, expects he should do for her like a Prince, that she may live in a suitable state, and have an answerable dowry. He that hath a King for his Father or Friend, expects he should do for him like a King. Alas, the Kings and Monarchs of the Earth, so much above you, are but like the painted Butter-flies amongst the rest of their kind, or the fair coloured Palmer-worm amongst the rest of the worms, if compared with God. As he doth infinitely exceed the glory and power of his glittering dust, so he will beyond all proportion exceed, in doing for his Favorites, whatever Princes can do for theirs. He will give you grace and glory, and withhold no good thing from you, *Psal.* 84. 11. He will take you for his Sons and Daughters, and make you Heirs of his promises, *Heb.* 6. 17. and establish his everlasting Covenant with you, *Ier.* 32. 40. He will justify you from all that Law, Conscience, Satan, can charge upon you, *Rom.* 8. 33, 34. he will give you free access into his presence, and accept your persons, and receive your prayers, *Eph. 3. 12. Eph. 1. 6. 1 John* 5. 14. He will abide in you and make you the men of his secrets, and hold a constant and friendly communion with you, *John 14. 23. John 15. 15. 1 John* 1. 3. His ear shall be open, his door open, his store open at all times to you. His blessing shall rest upon you, and he will make your enemies to serve you, and work about all things for good unto you, *Psal. 115. 13. Rom.* 8. 28.

4. *The Terms of mercy are brought as low, as possible, to you.* God hath stooped as low to sinners, as with honor he can. He will not be thought a fautor of sin, nor stain the glory of his holiness, and whither could he come lower than he hath, unless he should do this? He hath abated the impossible terms of the first Covenant, *Ier. 3. 13. Mark 5. 36. Acts 16. 31. Acts 3. 19. Prov.* 28. 13. He doth not impose anything unreasonable, or impossible, as a condition of life upon you. Two things were necessary to be done, according to the Tenour of the first Covenant by you. 1. *That you should fully satisfy the demands of Justice for past offenses. 2. That you should perform personally, perfectly, and perpetually the whole Law for the time to come.* Both these are to us impossible, *Rom.* 8. 3. But behold God's gracious abatement in both. He doth not stand upon satisfaction, he is content to take off the surety (and he of his own providing too) what he might have exacted from you, 2 *Cor.* 5. 19. He declares himself to have received a ransom, *Job 33. 24. 1 Tim.* 2. 6. and that he expects nothing but that you should accept his Son, and he shall be righteousness and redemption to you, *John 1. 12. 1 Cor.* 1. 30. And for the future obedience, here he is content to yield to your weakness, and remit the rigor. He doth not stand upon perfection (as a condition of life, though he still insists upon it as due) but is

content to accept of sincerity, *Gen. 17. 1. Prov.* 11. 20. Though you cannot pay the full debt, he will accept you according to that which you have, and take willing for doing, and the purpose for the performance, 2 *Cor. 8. 12. 2 Chron. 6. 8. Heb.* 11. 17. and if you come in his Christ, and set your hearts to please him, and make it the chief of your cares, he will approve and reward you, though the vessel be marred in your hands.

Oh consider your Makers condescension. Let me say to you, as *Naaman*'s servant to him: *My Father, if the Prophet had b•d thee do some great thing, wouldst then not have done it? how much rather, when he saith unto thee, wash and be clean?* 2 Kings 5. 13. If God had demanded some terrible, some severe and rigorous thing of you, to escape eternal damnation, would you not have done it? Suppose it had been to spend all your days in sorrow in some howling Wilderness, or pine yourselves with famine, or to offer the fruit of your bodies for the sin of your souls, would you not have thankfully accepted eternal redemption, though these had been the conditions? Yea farther, if God should have told you, you should have fryed in the fire for millions of ages, or been so long tormented in Hell, would you not have gladly accepted it? Alas, all these are not so much as one sand in the glass of eternity. If your offended Creator should have held you but one year upon the rack, and then bid you come and forsake your sins, accept Christ, and serve him a few years in self-denial, or lie in this case forever and ever: Do you think you should have stuck at the offer, and disputed the terms, and have been unresolved, whether you were best to accept of the motion? O sinner return and live; why shouldest thou die, when life is to be had for the taking, and mercy should be beholding to thee (as it were) to be saved? Couldst thou say indeed, *Lord, I know that thou wast an hard man, Mat.* 25. 24. thou hadst some little excuse; but when the God of Heaven hath stooped so low, and bated so far, if now thou shouldst stand off, who shall plead for thee?

Obj. Notwithstanding all these abatements, I am no more able to perform those conditions, (in themselves so easy) of faith and repentance, and sincere obedience; than to satisfy and fulfil the Law.

Answ. These you may perform by God's grace enabling, whereas the other are naturally impossible in this state, even to believers themselves. But let the next consideration serve for a fuiler answer.

5. *Wherein you are impotent, God doth offer grace to enable you. I have stretched out my hand, and no man regarded, Prov.* 1. 24. What though you are plunged into the ditch of that misery, from which you can never get out? Christ offereth to help you out; he stretcheth his hand to you, and if you perish, it is for refusing his help. *Behold I stand at the door, and knock: if any man open to me, I will come in, Rev.* 3. 20. What though you are poor, and wretched, and blind, and naked, Christ oftereth a cure for your blindness, a cover for your nakedness, a remedy for your poverty, he tendreth you his righteousness, his graces, *I counsel thee to buy of me gold, that thou mayst be rich, and white raiment, that thou mayst be clothed, and anoint thine eyes with eye-salve, that thou mayst see,* Rev. 3. 17, 18. Do you say the condition is impossible, for I have not wherewith to buy? You must know, that this buying is without money, and without price, *Isa.* 55. 1. This buying is by begging, and seeking with diligence and constancy in the

use of God's means, *Prov.* 2. 3, 4. God commandeth thee to know him, and to fear him. Dost thou say, Yea but my mind is blinded, and my heart is hardened from his fear? I answer, God doth offer to enlighten thy mind• and to teach thee his fear: that is presented to thy choice, *Prov. 1. 29. For 〈...〉 hated knowledge, and did not choose the fear of the Lord.* So that now, if men live in ignorance and estrangement from the Lord, it is because *they will not understand, and desire not••e knowledge of his ways,* Job 21. 14. *If thou criest after knowledge, if thou sea•e•t her as Silver,* &c. *Then shalt thou understand the fear of the Lord, and find the knowledge of God,* Prov. 2. 3, 4, 5. *Is not here a fair offer? Turn you at my reproof. Behold I will pour out my Spirit unto you,* Prov. 1. 23. Though of yourselves you can do nothing, yet you may do all through his Spirit enabling you, and he doth offer assistance to you. God bids you *wash and make you clean,* Isa. 1. 16. you say you are unable as much as the L••pard to wash out his spots, *Ier.* 13. 23. yea but the Lord doth offer to purge you, so that if you be fi•thy still, 'tis through your own willfulness, *Ezek.* 24. 13. I have purged thee, and thou *wast not purged,* Jer. 13. 27. O Jerusalem, *wilt thou not be made clean? when shall it once be?* God doth wait when you will be made clean, when you will yield to his motions, and accept of his offers, and let him do for and in you, what you cannot do for yourselves. You do not know how much God will do upon your importunity, if you will but be restless and instant with him, *Luke 11. 8. and* 18. 5.

If God hath not bound himself by express promise to wicked men, to give them grace in the diligent use of the means, yet he hath given them abundant encouragement to expect it from him, if they seek it earnestly in his way. His most gracious nature is abundant encouragement. If a rich and most bountiful man should see thee in misery, and bid thee come to his door, wouldst thou not with confidence expect, at thy coming to find some relief? Thou art not able to believe, nor repent: God appoints thee to use such and such means, in order to thy obtaining faith and repentance: doth not this argue that God will bestow these upon thee, if thou doest ply him diligently in prayer, meditation, reading, hearing, self-examination, and the rest of his means? Otherwise God should but mock his poor creatures, to put them upon there self-denying endeavors, and then when they have put hard to it, and continued waiting upon him for grace, deny them at last. Surely if a sweet natured man would not deal thus, much less will the most merciful and gracious God.

I intended to have added many other arguments, but these have swoln under my hands, and I hope the judicious reader, will rather look upon the weight than the number.

The Conclusion of the whole.

AND now, my brethren, let me know your minds, What do you intend to do? Will you go on and die, or will you set upon a thorough and speedy conversion, and lay hold on eternal life? how long will you linger in *Sodom?* how long will you halt between two opinions? 1 *Kings* 18. 21. Are you not yet resolved whether Christ or *Barabbas,* whether Bliss or Torment, whether the land of *Cabul, 1 Kings* 9. 13. or the Paradise of God be the better choice? Is it a disputable case, whether the *Abana* and *Phar•har* of *Da••us,* be better than all the streams of *Eden?* or whether the vile puddle of sin, be to be preferred before the water of life, clear as Cristal, proceeding, out of the throne of God and of the Lamb? Can the world in good earnest do that for you, that Christ can? Will it stand by you to eternity? Will pleasures, titles, lands,

treasures, descend with you? *Psal. 49. 17. 1. Tim.* 6. 7. If not, had you not need look after somewhat that will? What mean you to stand wavering, to be off and on? Foolish Children! how long will you stick between the womb and the world? Shall I leave you at last no farther than *Agrippa,* but almost persuaded? Why you are forever lost, if left here. As good not at all, as not altogether Christians. You are half of the mind to give over your former negligent life, and to set to a strict and holy course: you could wish you were as some others be, and could do as they can do. How long will you rest in idle wishes, and fruitless purposes? When will you come to a fixed, full, and firm resolve? Do not you see how Satan gulls you, by t•mpting you to delays? How long hath he tolled you on in the way of perdition? How many years have you been purposing posing to amend? What if God should have taken you off this while?

Well, put me not off with a dilatory answer: Tell me not of hereafter. I must have your present consent. If you be not now resolved, while the Lord is treating with you, and wooing of you, much less are you like to be hereafter, when these impressions are worn out, and you are hardened through the deceitfulness of sin. Will you give me your hands? Will you set open the doors, and give the Lord Jesus the full and present possession? Will you put your names into his Covenant? Will you subscribe? What do you resolve upon? If you are still upon your delays, my labor is lost, and all is like to come to nothing. Fain I would, that you should now put in your adventures. Come, cast in your Lot, make your choice: *Now is the accepted time, now is the day of thy salvation; today if you will hear his voice.* Why should not this be the day from whence thou shouldest be able to date thine happiness? Why shouldest thou venture a day longer, in this dangerous and dreadful condition? What if God should this night require thy soul? *O that thou mightest know in this thy day, the things that belong unto thy peace, before they be hid from thine eyes! Luke* 19. 42. This is thy day, and 'tis but a day, *John* 9. 4. Others have had their day, and have received their doom; and now art thou brought upon the stage of this world, here to act thy part for a whole eternity. Remember, thou art now upon thy good behavior for everlasting. If thou make not a wise choice now, thou art undone forever. Look what thy present choice is, such must thine eternal condition be, *Luke 10. 42. Luke 16. 25. Prov.* 1. 27, 28, 29.

And is it true indeed? is life and death at thy choice? yea 'tis as true as truth is, *Deut.* 30. 19. why then, what hinders but that thou shouldest be happy? Nothing doth or can hinder, but thine own willful neglect, or refusal. It was the passage of the *Eunuch* to *Philip; See here is water, what doth hinder me to be baptized?* So I may say to thee: see, here is Christ, here is mercy, pardon, life, what hinders but that thou shouldst be pardoned, and saved? One of the Martyrs as he was praying at the stake, had his pardon set by in a box (which indeed he refused, deservedly, because upon unworthy terms.) But here the terms are most honorable and easy. O sinner, wilt thou burn with thy pardon by thee? Why do but forthwith give up thy consent to Christ, to renounce thy sins, deny thyself, take up the Yoak and the Cross, and thou carriest the day, Christ is thine, pardon, peace, life, blessedness, all are thine: and is not this an offer worth the embracing? Why shouldest thou hesitate, or doubtfully dispute about the case? Is it not past controversy, whether God be better *than sin, and glory better* than vanity? Why shouldest thou forsake thine own mercy, and sin against thine own life? When

wilt thou shake off thy sloth, and lay by thine excuses? *Boast not thyself of tomorrow,* thou knowest not where this night may lodge thee, *Prov.* 27. 1.

Beloved, now the holy Spirit is striving with *you.* He will not always strive. Hast thou not selt thy heart warmed by the word, and been almost persuaded to leave off thy sins, and come in to God? Hast thou not felt some good motions in thy mind, wherein thou hast been warned of thy danger, and told what thy careless course would end in? It may be thou art like young *Samuel,* who when the Lord called once and again, he knew not the voice of the Lord, 1 *Sam.* 3. 6, 7. but these motions and items are the offers, and essays, and calls, and strivings of the spirit. O take the advantage of the tide, and know the day of thy visitation.

Now the Lord Jesus stretcheth wide his arms to receive you. He beseecheth you by us. How movingly how meltingly, how pitifully, how passionately he calleth! The Church is put into a sudden ecstacy upon the found of his voice, *The voice of my beloved, Cant.* 2. 8. O wilt thou turn a deaf ear to his voice? It is not the voice that breaketh the Cedars, and maketh the mountains to skip like a Calf, that shaketh the Wilderness, and divideth the flames of fire, it is not *Sinai*'s Thunder; but the soft and still voice. It is not the voice of Mount *Ebal,* a voice of cursing, and terror; but the voice of Mount *Gerizim,* the voice of blessing, and of glad tidings of good things. It is not the voice of the Trumpet, nor the noise of War, but a message of peace from the King of peace, *Eph. 6. 15. 2 Cor.* 5. 18, 20. Methinks it should be with thee as with the Spouse; *My soul failed when he spake, Cant.* 5. 6. I may say to thee, O sinner, as Martha to her Sister. *The Master is come, and he calleth for thee, John* 11. 28. Oh now with *Mary* arise quickly, and come unto him. How sweet are his invitations! He crieth in the open concourse, *If any man thirst let him come unto me and drink, John 7. 37. Prov.* 1. 21. He broacheth his own body for thee. O come and lay thy mouth to his side. How free is he! he excludeth none. *Whosoever will let him come and take the water of life freely.* Rev. 22. 17. *Whose is simple, let him turn in hither. Come eat of my bread, drink of the wine which I have mingled. For sake the foolish, and live,* Prov. 9. 4, 5, 6. *Come unto me,* &c. *Take my yoke upon you, and learn of me, and ye shall find rest unto your souls,* Mat. 11. 28, 29. *Him that cometh to me, I will in no wise cast out,* John 6. 37. How doth he bemoan the obstinate refuser? O Jerusalem, Jerusalem, *how often would I have gathered by Children, as a Hen gathereth her Chickens under her wings, and ye would not!* Mat. 23. 37. *Behold me, behold me: I have stretched out my hands all the day to a rebellious people,* Isa. 65. 1, 2. O be persuaded now at last, to throw yourselves into the arms of love.

Behold, O ye sons of men, the Lord Jesus hath thrown open the prisons, and now he cometh to you (as the Magistrates once to them, *Acts* 16. 39.) and beseecheth you to come out. If it were from a Palace, or a Paradise that Christ did call you, it were no wonder if you were unwilling (and yet how easily was *Adam* tolled from thence?) but it is from your prison Sirs, from your Chains, from the Dungeon, from the Darkness that he calleth you, *Isa.* 42. 6, 7. and yet will you not come? He calleth you unto liberty, *Gal.* 5. 13. and yet will you not hearken? His Yoak is easy, his Laws are Liberty, his Service Freedom, *Matth. 11. 30. James 1. 25. 1 Cor.* 7. 22. and (whatever prejudices you have against his ways) if a God may be believed, you shall find them all pleasure and peace, and shall taste sweetness and joy unutterable, and take infinite delight and felicity in them, *Prov. 3. 17. Psal. 119. 165. • Pet. 1. 8. Psal.* 119. 103, 111.

Beloved, I am loath to leave you. I cannot tell how to give you over. I am now ready to shut up, but fain I would drive this bargain between Christ and you, before I end. What! shall I leave you as I found you at last? Have you read hitherto, and are not yet resolved upon a present abandoning all your sins, and closing with Jesus Christ? Alas, what shall I say? What shall I do? Will you turn off all my importunity? Have I run in vain? Have I used so many arguments, and spent so much time to persuade you, and yet must sit down, at last in disappointment? But it is a small matter that you turn me off: You put a slight upon the God that made you; you reject the bowels and beseechings of a Savior, and will be found resisters of the Holy Ghost, *Acts* 7. 51. if you will not now be prevailed with to repent and be converted.

Well, though I have called you long, and ye have refused, I shall yet this once more lift up my voice like a Trumpet, and cry from the highest places of the City, before I conclude with a miserable *Conclamatum est.* Once more I shall call after regardless sinners, that, if it be possible. I may awaken them. *O earth, earth, earth, hear the word of the Lord,* Jer. 22. 29. Unless you be resolved to die, lend your ears to the last calls of mercy. Behold, in the name of God I make open proclamation to you. *Hearken unto me, O ye children. Hear instruction, and be wise and refuse it not,* Prov. 8. 32. 33.

Ho, everyone that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price. Wherefore do you spend your money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat •e that which is good, and let your soul delight itself in fatness. Incline your ear and come ye unto me; hear and your soul shall live, and I will make an everlasting• Covenant with you, even the sure mercies of *David,* Isai. 55. 1, 2, 3.

Ho, everyone that is sick of any manner of disease or torment, *Mat•h.* 4. 23, 24. or is possessed with an evil spirit, whether of pride, or fury, or lust, or covetousness, come ye to the Physician; bring away your sick. Lo, here is he that *healeth all manner of sickness, and all manner of disease among the people.*

Ho, everyone that is in debt, and everyone that is in distress, and everyone that is discontented, gather yourselves unto Christ• and he will become a Captain over you. He will be your protection from the arrests of the Law; He will save you from the hand of Justice. Behold he is an open sanctuary to you, he is a known Refuge, *Heb. 6. 18. Psal.* 48. 3. Away with your sins, and come in unto him, lest the avenger of blood seize you, lest devouring wrath overtake you.

Ho, every ignorant sinner, come and buy eyesalve that thou mayest see, *Rev.* 3. 18. Away with thine excuses; thou art forever lost, if thou continuest in this estate, 2 *Cor.* 4. 3. But accept of Christ for thy Prophet, and he will be a light unto thee, *Isa. 42. 6. Ephes.* 5. 14. Cry unto him for knowledge, study his word, take pains about the Principles of Religion, humble thyself before him, and he will teach thee his way, and make thee wise unto salvation, *Mat. 13. 36. Luke 8. 9. John 5. 39. Psal.* 25. 9. But if thou wilt not follow him, in the painful use of his means,

but sit down, because thou hast but one talent, he will condemn thee for a wicked and slothful servant, *Mat.* 25. 24, 26.

Ho, every profane sinner, come in and live: Return unto the Lord, and he will have mercy upon thee. Be in••eated. Oh *return, come:* Thou that hast filled thy mouth with oaths, and execrations, all manner of sins and blasphemies shall be forgiven thee, *Mark* 3. 28. if thou wilt but thoroughly turn unto Christ, and come in. Though thou wast as unclean as *Magdalene; yet put away thy Whoredoms out of thy sight, and thine adulteries from between thy breasts,* and give up thyself unto Christ, as a vessel of holiness, alone for his use, and then, *though thy sins be as* ⟨◊⟩ *, they shall be as wool, and though they be as crimson, they shall be as white as snow,* Luke 7. 37. Hos. 2. 2. 1 Thes. 4. 4. Isa. 1. 18.

Hear, O ye drunkards, *How long will you be drunken? put away your wine, 1 Sam.* 1. 14. Though you have rolled in the vomit of your sin, take the vomit of repentance and heartily disgorge your beloved lusts, and the Lord will receive you, 2. *Cor.* 6. 17. Give up yourselves unto Christ, to live soberly, righteously and godly; embrace his righteousness; accept his government; and though you have been swine he will wash you, *Rev.* 3. 6.

Hear O ye loose companions, whose delight is in vain and wicked society, to sport away your time in carnal mirth and jollity with them, come in at wisdoms call, and choose her, and her ways, and you shall live, *Prov.* 9. 5, 6.

Hear, O ye scorners, hear the word of the Lord: Though you have made a sport at godliness, and the professors thereof; though you have made a scorn of Christ, and of his ways; yet, even to you doth he call, to gather you under the wings of his mercy, *Prov.* 1• 22, 33. In a word, though you should be found among the worst of that black roll, 1 *Cor.* 6. 9, 10. yet, upon your through Conversion, you shall be washed, you shall be justified, you shall be sanctified, in the name of the Lord Jesus, and by the spirit of our God, *ver.* 11.

Ho, every formal professor, that art but a lukewarm and dough-baked Christian, and restest in the form of godliness, give over thy halving, and thy halting, be a throughout Christian, and be zealous and repent, and then though thou hast been an offense to Christ's stomach, thou shalt be the joy of his heart, *Rev.* 3. 16, 19, 20.

And now bear witness, that mercy hath been offered you. *I call Heaven and Earth to record against you this day, that I have set before you life and death, blessing and cursing; therefore choose life, that you may live,* Deut. 30. 19. I can but woo you, and warn you: I cannot compel you to be happy, if I could, I would. What answer will you send me with to my Master? Let me speak unto you as *Abraham's* servant to them, *and now if you will deal kindly and truly with my Master, tell me,* Gen. 24. 49. O for such a happy answer, as *Rebekah* gave to them, *Gen. 24. 57, 58. And they said we will call the damsel, and inquire at her mouth: And they called* Rebekah, *and said unto her, Wilt thou go with this man? and she said I will go.* O that I had but thus much from you! Why should I be your accuser, *Mat.* 10. 14, 15. who thirst for your salvation? Why should the passionate pleadings and wooings of mercy be turned into the horrid aggravations of your obstinacy and additions to your misery? Judge in yourselves. Do you not think their

condemnation will be doubly dreadful, that shall still go on in their sins, after all endeavors to recall them? Doubtless, *it shall be more tolerable for* Tyre *and* Sidon, *yea for* Sodom *and* Gomorrah, *in the day of Judgment, than for you,* Mat. 11. 22, 24.

Beloved, if you have any pity for your perishing souls, close with the present offers of mercy. If you would not continue and increase the pains of your travelling Ministers, do not stick in the birth. If the God that made you have any Authority with you, obey his command and come in. If you are not the despisers of grace, and would not shut up the doors of mercy against yourselves, repent and be converted. Let not Heaven stand open for you in vain. Let not the Lord Jesus open his wares, and bid you buy without money and without price, in vain. Let not his Ministers and his Spirit, strive with you in vain, and leave you now at last unperswaded; lest the sentence go forth against you, *The Bellows are burnt, the Lead is consumed of the fire, the Founder melteth in vain. Reprobate Silver shall men call them, because the Lord hath rejected them,* Jer. 6. 29, 30.

Father of Spirits, take the heart in hand that is too hard for my weakness. Do not thou have ended, though I have done. Half a word from thine effectual power, will do the work. O thou that hast the Key of *David,* that openest when no man shutteth, open thou this heart as thou didst *Lydia's* and let the King of glory enter in: And make this soul thy captive. Let not the tempter harden him in delays. Let him not stir from this place, nor take his eyes from these lines till he be resolved to forgo his sins, and to accept of life upon thyself-denying terms. In thy name, O Lord God, did I go forth to these Labors, in thy name do I shut them up. Let not all the time they have cost, be but lost hours; let not all the thoughts of heart, and all the pains that have been about them, be but lost labor. Lord put in thine hand into the heart of this Reader, and send thy Spirit as once thou didst *Philip,* to join himself to the Chariot of the Eunuch, while he was reading the word. And though I should never know it while I live, yet I beseech thee, Lord God, let it be found at that day, that some souls are converted by these labors, and let some be able to stand ••r•h and say, that by these •ers•asions, they were won unto thee. *Amen, Amen.* Let him that read hsay, *Amen.*

Mr. Alleine's Counsel for Personal and Family-godliness.

BEloved, I despair of ever bringing you to salvation without sanctification: Or possessing you of happiness, without persuading you to holiness. God knows I have not the least hope ever to see one of your faces in Heaven, except you be converted and sanctified, and exercise yourselves unto godliness. I beseech you study personal godliness, and family-godliness.

1. Personal godliness. Let it be your first care to set up Christ in your hearts. See that you make all your worldly interests to stoop to him, that you be entirely and unreservedly devoted unto him. If you willfully, and deliberately, and ordinarily harbor any sin, you are undone, *Psal 68. 21. Ezek.* 18. 20. See that you unfeignedly take the Laws of Christ, as the rule of your words, thoughts, and actions; and subject your whole man, members and mind faithfully to him, *Psal. 119. 34. Rom.* 6. 13. If you have not a true respect to all God's Commandments, you are unsound at heart. *Psal.* 119. 6. Oh study to get the Image and impress of Christ upon you within. Begin with your hearts, else you build without a

foundation. Labor to get a saving change within! or else all external performances will be to no purpose. And then study to show forth the power of godliness in the life. Let Piety be your first and great business. 'Tis the highest point of Justice, to give God his due. Beware that none of you be a Prayer-less person; for that is a most certain discovery of a Christless and a graceless person of one that is a very Stranger to the fear of God. *Psal. 14. 4. I•b* 15. 4. Suffer not your Bibles to gather dust. See that you converse daily with the word, *John* 5. 39. That man can never lay claim to blessedness, whose delight is not in the Law of the Lord, *Psal.* 1. 1, 2. Let meditation and self-examination be your daily exercise.

But Piety, without Charity, is but the half of Christianity, or rather impious hypocrisy. We may not divide the *Tables,* See therefore that you do Justly, and love mercy, and let Equity and Charity run like an even thread, throughout all your dealings. Be you temperate in all things, and let Chastity and Sobriety be your undivided companions. Let Truth and Purity, Seriousness and Modesty, Heavenliness and Gravity, be the constant ornaments of your speech. Let patience and humility, simplicity and sincerity, shine out in all the parts of your conversations. See that you forget and forgive wrongs, and require them with kindness, as you would be found children of the most High. Be merciful in your censures, and put the most favorable construction upon your brethren's carriage, that their Actions will reasonably bear. Be slow in promising, punctual in fulfilling. Let meekness and innocence, affableness, yieldingness and courtesy, commend your conversations to all men. Let none of your relations want that love and loyalty, that reverence and duty, that tenderness, care and vigilanc•, which their several places and capacities call for. This is throughout godliness. I charge you before the most high God, that none of you be fourd a swearer, or a liar, a lover of evil company, or a scoffer, or malicious, or covetous, or a drunkard, or a glutton, unrighteous in his dealing• unclean in his living, or a quarreller, or a thief, or a backbiter, or a railer: For I denounce unto you from the living God, that destruction and damnation is the end of all such, *Prov. 13. 20. I am 5. 12. Rev. 21. 8. 1. Cor. 6. 9, 10 Gal.* 5. 19, 20, 21.

2. Family godliness. He that hath set up Christ in his heart, will be sure to study to s•t him up in his house. Let every family with you be a Christian Church; 1 *C•r.* 16 19. every house a house of prayer; let every householder say with *I•shua, I and my •••se wi•• serve the Lord;* Josh. 24. 15. and resolve with *David, I will walk within my house with a perfect heart,* Psal. 101. 2. Let me press upon you a few duties. In general.

First, Let Religion be in •••r families, not as a matter by the by (to be minded at leisure when the world will give you leave) but the standing business of the house. Let them have your prayers as duly as their meals. Is there any of your families, but have time for their taking food? wretched man! canst thou find time to •at in, and not find time to pray in?

Secondly, Settle in upon your hearts, that your souls are bound up in the souls of your family. They are committed unto you, and (if they be lost through your neglect) will be required at your hands. Sirs, if you do not, you shall know, that the charge of souls is a heavy charge, and that the blood of souls is a heavy guilt. O man, hast thou a charge of souls to answer for, and dost thou not yet be•tir thyself for them, that their blood be not found in thy skirts? wilt thou do no more for immortal souls than thou wilt do for thy beasts that perish?

what dost thou do for thy children, and servants? thou providest meat and drink for them, agreeable to their natures, and dost thou not the same for thy beasts? thou givest them mediclnes, and cherishest them when they be sick, and dost thou not as much for thy swine? More particularly.

1. Let the solemn reading of the word and singing of Psalms, be your family exercises, *Isa. 34. 16. John. 5. 39. Psal.* 118. 15. [See Christ singing with his family, *viz.* his Disciples, *Mat. 26. 30 Lu* 9. 18.]

2. Let every person in your families be duly called to an account, of their profiting by the word heard or read, as they be about doing your own business. This is a duty of consequence unspeakable, and would be a means to bring those under your charge, to remember and profit by what they receive. See Christ's example in calling his family to an account, *Mat.* 16, 11, 13, 15.

3. Often take an account of the souls under your care, concerning their Spiritual estates; [Herein you must be followers of Christ. *Mat. 13. 10, 36, 51. •ark* 4 10, 11.] make inquiry into their conditions, insist much upon the sinfulness and misery of their natural estate, and upon the necessity of regeneration and conversion, in order to their salvation. Admonish them gravely of their sins, encourage beginnings. Follow them earnestly, and let them have no quiet for you, till you see them in a saving change. This is a duty of high consequence, but (I am afraid) fearfully neglected. Doth not Conscience say, thou art the Man?

4. Look to the strict sanctifying of the Sabbath by all your households, *Exod. 20. 19. Lev.* 23. 3. Many poor families have little time else. O improve but your Sabbath days as diligently in laboring for knowledge, and doing your Makers work, as you do the other days in doing your own work, and I doubt not but you may come to some proficiency.

5. Let the Morning and Evening Sacrifice of solemn Prayer, be daily offered up in all your families, *Psal. 92. 1, 2. Exod. 30. 7, 8. Luke* 19, 10. Beware they be not found among the families that call not upon God's name, for why should there be wrath from the Lord upon your families? *Ier.* 10. 25. O miserable families, without God in the world, that are without family Prayer! what! have you so many family sins, family wants, family mercies, what! and yet no family Prayer•? how do you pray with all prayer and supplication, if you do not with family Prayer? *Eph.* 6. 18. Say not, I have no time, What, hast thou all thy time on purpose to serve God, and save thy soul? and yet is this it for which thou canst find no time? find but a heart, and I will find time. Pinch out of your meals, and sleep, rather than want for Prayer. Say not My business will not give leave. This is the greatest business to save thyself, and the souls committed to thee. Besides, a whet will be no let. In a word the blessing of all is to be got by prayer, *Ier. 29. 11, 12. 2 Sam.* 7. 29. and what is thy business without God's blessing? say not, I am not able. Use the one talent, and God will increase, *Mat.* 25. 24. &c. Helps are to be had, till thou art better able. But if there be no other remedy, thou must join with thine abler neighbor, God hath special regard to joint-prayer, *I am 5. 4 10 19 Ac•s 12. 5, 10, 12. 2 Cor.* 1. 11. and therefore you must improve family advantages for the performing of it.

6. Put everyone in your fami•••s upon private prayer. Observe whether they do perform it. G•t •hem the help of a form, if they need it, till they are able to go without it. Direct them how to pray, by mindi•g •hem of their sins, •ants, and mercies, the materials of prayer. This was the practice of *John,* and of jesus, *Luke* 11. 1, 2, &c.

7. Set up Catechising in your families, at the least once every week. Have you no dread of the Almighty's charge, that you should *teach these things diligently to your children, and talk of them as you sit in your houses,* &c. Deut 66, 7, 8, 9. & 4. 9, 10. & 11 18, 19, 20. and *train them up in the way wherein they should go,* Prov 22. 6. the margin. Hath God so commended *Abraham,* that he would reach *his children and household,* Gen. 18. 19. and that he had many *instructed Servants,* Gen. 14. 14. see the margin, and given such a promise to him thereupon, and will not you p•t in for a share, neither in the praise, nor the promise? Hath Christ honored Catechi•ing with his presence, *Lis.* 2. 46. and will you not own it with your practice? Say not, they are careless, and will not learn: What have you your authority for, if not to use it for God, and the good of their souls? You will call them up, and force them to do your work; and should you not at least be as zealous in putting them upon God's work? say not, they are dull, and are not capable: If they be dull, God requires of you the more pains and patience, but so dull as they are, you will make them to learn how to work; and can they not learn as well how to live• Are they capable of the mysteries of your Trade, and are they not capable of the plain Principles of Religion? well, as ever you would see the growth of Religion, the cure of Ignorance, the remedy of Profaneness, the downtal of Error, fulfil you my joy in going through with this duty.

Will you answer the calls of divine providence? would you remove the incumbent, or prevent the impending calamities? would you plant nurseries for the Church of God? would you that God should build your houses, and bless your substance? would you that your children should bless you? that your servants should bless you? Oh then set up Piety in your families as ever you would be blessed, or be a blessing; let your hearts and your houses be the temples of the living God, in which his worship (according to all the forementioned directions) may be, with constancy, reverently performed. Prov. 29. 1. *He that being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy.* Oh be wise in time that you be not miserable to Eternity.

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FINIS.

P-JA1-4. An alarm to unconverted sinners, in a serious treatise ... whereunto are annexed Divers practical cases of conscience judiciously resolved - Alleine, Joseph, 1634-1668.

AN ALARME TO Unconverted Sinners, In a Serious TREATISE, SHEWING

- I. What Conversion is not, and correcting some Mistakes about it.
- II. What Conversion is, and wherein it consisteth.
- III. The Necessity of Conversion.
- IV. The Marks of the Unconverted.
- V. The Miseries of the Unconverted.
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Whereunto are annexed divers Practical Cases of Conscience Judiciously Resolved. By *Joseph Alleine* late Preacher of the Gospel at *Taunton* in *Somerset-shire.*

LONDON, Printed by *E. T.* and *R. H.* and are to sold by *Nevill Simmons* at the *Princes Arms* in *St. Paul's-Church-yard.* 1672.

To all the Ignorant, Carnal, and Ungodly, who are Lovers of pleasures more than God, and seek this world more than the Life Everlasting, and live after the Flesh, and not after the Spirit; These Calls and Counsels are directed in hope of their Conversion to God, and of their Salvation.

He that hath an ear to hear let him hear.

Miserable Souls.

THere is that *Life* and *Light* and *Love* in every *true Believer,* but especially in every *Faithful Minister* of *Christ,* which engageth them to long and labor for your Salvation. *Life* is communicative and active. It maketh us sensible that Faith is not a fantasie, nor true Religion a stage-play, nor our hopes of eternal happiness a dream. And as we desire nothing more for ourselves, than to have more of the Holy Life which we have, alas! in so small a measure, so what is it that we should more desire for others? With the eye of an infallible (though too weak) faith, *we see* the Heaven which you neglect, and the blessed souls in Glory with Christ, whose companions you might be forever: we see the multitudes of souls in hell, who came thither by the same way that you are going in: who are shut out of the glorious presence of God, and are now among those devils that deceived them, remembering that they had their good things here, *Luke* 16. 25. and how they spent the day of their visitation, and how light they once set by God, by Christ, by Heaven, by Mercy, whilst Mercy was an earnest solicitour for their hearts: And with our bodily eyes we see at the same time,

abundance of poor sinners living about us, as if there were no God, no Christ, no Heaven, no Hell, no Judgment, no nor Death to be expected; as if a man were but a master beast, to rule the rest, and feed upon them, and perish with them. And if it were your own case, to see what souls do in Heaven and Hell, and at once to see how unbelievingly, carelessly and senselessly most men live on earth, as if there were no such difference in another world, would it not seem a pitiful sight to you? If you had once seen the five brethren of *Dives* on earth, eating, drinking, laughing and merry, clothed and faring daily with the best, and at the same time seen their brothers soul in Hell, begging in vain for a little ease, and wishing in vain that one from the dead might go warn his brethren that they come not to that place of torment, would it not seem to you a pitiful sight? would not pity have made you think, [*Is there no way to open these Gentlemens eyes? No way to acquaint them what is become of their brother, and where* Lazarus *is, and whither they themselves are going? No one driveth or forceth them to Hell: and will they go thither of themselves? and is there no way to stop them or keep them back?]* Did you but see yourselves what we see by faith (believing God) and at once beheld the Saints in Heaven, the lost despairing souls in Hell, and the senseless sensual sinners on earth, that yet will lay none of this to heart, sure it would make you wonder at the stupidity of mankind. Would you not say, O what a deciver is the Devil that can thus lead on souls to their own damnation? O what a cheater is this transitory world, that can make men so forget the world where they must live forever! O what an enemy is this flesh, that thus draweth down men's souls from God! O what a besotting thing is sin that turneth a reasonable soul into worse than a beast! What a Bedlam is this wicked world, when thousands are so busily laboring to undo themselves and others, and gratifying the Devil, against the God and Savior, who would give them everlasting blessed life.

And as we have such a sight as this by Faith to make us pity you, so have we so much *taste* of the *goodness* of God, the *sweetness* of his ways, and the *happiness* of believers, as must needs make us wish that you had but once tried the same delights, which would turn the pleasures of sin into detestation. God knoweth that we desire nothing more for *ourselves,* than the *Perfection* and *Eternity* of this *holiness and happiness* which we *believe and taste.* And should we not desire the same for you?

And being thus moved with necessary pity, we ask of God, what he would have us to do for your salvation. And he hath told us in Scripture, that the preaching of his Gospel, to acquaint you plainly with the truth, and earnestly and frequently entreat you to turn from the flesh and world to God by Jesus Christ, is the means with which his grace is ready to concur for your salvation, when obstinate resistance causeth not the Holy Spirit to forsake the sinner and leave him to himself, to follow his own Counsels, Lusts and Wills.

In this hope we undertook the Sacred Ministry, and gave up ourselves to this great and most important work: in the great sense of our unworthiness, but yet in the sense of your souls necessity. We were not such fools at our first setting out, as not to know it must be a life of labor, self-denial and patience, and the devil would do his worst to hinder us, and that all sorts of his instruments would be ready to serve him against our labors, and against your souls. *Christ* our *Captain* saved us by *patient Conquest,* and so must *we* save *ourselves* and *you:*

and so must *you save yourselves* under Christ, if ever you be saved. It was no strange thing to *Paul* that bonds and afflictions did everywhere abide him, nor did he account his life dear that he might finish his course with joy, and the Ministry committed to him by the Lord. *Act.* 20. 23, 24. It was no strange thing to him to be *forbidden to preach to the Gentiles that they might be saved,* by such as were *filling up the measure of their sins,* and were under God's *uttermost wrath* on earth. 1 *Thess.* 2. 15. 16. Devils and Pharisees, and most where they came, both high and low, were against the Apostles preaching of the Gospel, and yet they would not sacrilegiously and cruelly break their Covenant with Christ, and perfidiously desert the souls of men; even as their Lord for the love of souls, did call *Peter Satan,* that would have tempted him to save his life and flesh, instead of making it a sacrifice for our sins. *Mat.* 16. 23.

What think you should move us to undertake a calling so contrary to our fleshly ease and interests? Do we *not know* the way of *Ease* and *Honor,* of *Wealth* and *Pleasures* as well as others? And have we not *flesh* as well as others? Could we not be content that the cup of reproach and scorn and slander and poverty and labors, might pass from us, if it were not for the will of God and your salvation? Why should we love to be the lowest, and trodden down by malignant pride, and counted as the filth of the world and the offscouring of all things, and represented to Rulers whom we honor, as schismatics, disobedient, turbulent, unruly, by every Church-usurper, whom we refuse to make a God of? Why give we not over this preaching of the Gospel, at the will of Satan, that is for the everlasting *suffering* of *your souls,* under the pretense of making *us suffer?* Is not all this that you may be converted and saved? If we be herein besides ourselves, it is for you. Could the words of the ignorant or proud, have persuaded us, that either your wants and dangers are so inconsiderable, or your other supplies and helps so sufficient, that our labors had been unnecessary to you, God knoweth we should have readily obeyed the *silencing sort of Pastors,* and have betaken us to some other land, where our service had been more necessary. Let shame be that hypocrites reward who taketh not the saving of souls, and the pleasing of God, for a sufficient reward, without Ecclesiastical Dignities, preferments, or worldly wealth.

I have told you our *motives:* I have told you our *business* and the terms of our undertaking. It is God and you *sinners* that next must tell us what our entertainment and success shall be. Shall it be still neglect, and unthankful contempt, and turning away your ear and heart, and saying, we have somewhat else to mind? Will you still be cheated by this deceiving world? and spend all your days in pampering your guts, and providing for that flesh that must lie rotting very shortly in a grave? Were you made for no better work than this? May not we bring you to some sober thoughts of your condition, nor one hour seriously to think whither you are going? What! not to *one awakened look* into the world where you must be forever? Nor one heart-raising thought of the everlasting Glory? Not one heart-piercing thought of all your Savior's love, nor one tear for all your sinful lives? O God forbid: Let not our labor be so despised. Let not your God, your Savior and your souls be set so light by. O let there be no profane person among you like *Esau,* who for one morsel sold his birth-right.

Poor sinners! We talk not to you as on a stage, in customary words, and because that talking thus is our trade. We are in as good earnest with you, as if we saw you all murdering

yourselves, and we are persuading you to save your lives. Can any man be in jest with you who believeth God? who by faith foreseeth whither you are going, and what you lose, and where the game of sin will end? It is little better to jest with you now in Pulpit or in private, than to stand jesting over your departing souls, when at death you are breathing out your last.

Alas, with shame and grief we do confess, that we never speak to you of these things as their truth and weight deserve, nor with the skill and wisdom, the affection and fervency which beseemeth men engaged in the saving of poor souls. But yet you may perceive that we are in good sadness with you. (For God is so.) What else do we study for, labor for, suffer for, live for? Why else do we so much trouble ourselves, and trouble you with all this ado, and anger them that would have had us silent? For my own part, I will make my free confession to you to my shame; that I never grow co•d and dull and pittiless to the souls of others, till I first grow too cold and careless of my own (unless when *weakness* or *speculative studies* cool me, which I must confess they often do.) We never cease pitying you, till we are growing too like you, and so have need of pity ourselves.

When, through the mercy of my Lord, the prospect of that world of souls which I am going to, hath any powerful operation on myself, O then I could spend and be spent for others. No words are too earnest, no labor too great, no cost too dear, the frowns and wrath of malignant opposers of the preaching of Christ's Gospel are nothing to me. But when the world of spirits doth disappear, or my soul is clouded, and receiveth not the *vital illuminating* influences of Heaven, I grow cold first to myself, and then cold to others.

Come then poor sinners, and help us who are willing at any rate to be your helpers. As we first crave God's help, so we next crave yours: Help us, for we cannot save you against your wills, nor save you without your consent and help. God himself will not save you without you; and how should we? We know that the Devil is against us, and will do his worst to hinder us; and so will all his ministers, by what names or titles soever dignified or distinguished. But all this is nothing if you will but take our parts yourselves: I mean if you will take Christ's part, and your own, and will not be against yourselves. Men and Devils cannot either help or hinder us in saving you as you may do yourselves. If *God* and *you* be for us, who shall be against us?

And if you *will help us,* give over striving against God, and Conscience, give over fighting against Christ and his Spirit: take part no more with the world and the flesh which in your Baptism you renounced: set *your hearts* to the message which we bring you. Allow it your *man-like sober thoughts;* search the Scripture, and see whether these things which we speak be so or not. We offer you nothing but what we have resolvedly chosen ourselves: and that after the most serious deliberation that we can make. We have many a time looked round about us, to know what is the happiness of man: And had we found better for *ourselves,* we had offered better to *you.* If the world would have served *our turns,* it should have served *yours* also; and we would not have troubled you with the talk of *another world:* But it will not; I am sure it will not serve your turns, to make you happy, nor shall you long make that sorry self-deceiving shift with it as now you do.

But if you will not *think* of these things; if you will not use the reason of men, alas what can we do to save your souls? O pity them Lord, that they may pity themselves. Have mercy on them, that they may have some more mercy on themselves. Help them that they may help themselves and us. If you still refuse, will not *your* loss be more than *ours:* If we lose our labor (which to ourselves we shall not;) if we lose our hopes of your salvation: what is this to your everlasting loss of salvation itself? And what is our suffering for your sakes, in comparison of your endless sufferings.

But, O, this is it that breaketh our hearts, that we leave you under more guilt than we found you; and when we have laid out life and labor to save you, the impenitent souls must have their pain• increased, for the refusing of these Calls? And that it will be part of your Hell to think forever how madly you refused our Counsel, and what pains and cost and patience were used to have saved you, and all in vain. It will be so: it must needs be so: Christ saith that *it shall be easier for Sodom and Gomorrah in the day of Judgment, than for the* rejecters of his Gospel-calls. The nature of the *thing,* and the nature of *Justice* certainly tell you, that it must be so.

O turn not our complaints to God against you: Turn us not from beseeching you to be reconciled to God, to tell him you will not be reconciled. Force us not to say, that we earnestly invited you to the heavenly feast, and you would not come. Force us not to bear this witness against you, *Lord we could have born all our labor and sufferings for them much easilier, if they would but have yielded to thy grace. But it was they themselves that broke our hearts, that lost our labor, that made us preach and entreat in vain: It was easier to preach without maintenance, than without success. It was they that were worse to us than all the persecutors in the world. How oft would we have gathered them, but they would not, but are ungathered still?* How many holy faithful Ministers have I known these eleven years last past, who have lived in pining poverty and want, and hardly by charity got bread and clothing; and yet if they could but have truly said [Lord the Sermons, which I preach privately and in danger, have won home many souls to thee] it would have made all this burden easy. But I tell thee senseless impenitent sinner, thou that deniedst God thy heart, and thou that deniedst them thy Conversion, which was the end of all their labors, hast dealt much more cruelly with them, than they that denied them the *Levites* bread.

Poor sinners! I know that I am speaking all this to those that are *dead in sin:* but it is a *death* consisting with a *natural life,* which hath a *capacity* of *spiritual life:* Or else I would no more speak to you than to a stone. And I know that you are *blind* in sin: but it is a *blindness* consisting with a *reasonable* faculty, which is capable of spiritual *Illumination:* Or else I would no more persuade you, than I would do a beast. And I know that you are in the fetters of your own lusts: your *wills,* your *love,* your *hearts* are turned away from God, and strongly bewitched with the dreams and dalliances of the flesh and world: But your *wills* are not *forced* to this Captivity: Surely those *wills* may be changed by God's grace, when you clearly see sufficient reason for to change them: Else I would as soon preach (were I capable) to Devils and damned souls. Your case is not yet desperate: O make it not desperate: There is just the same hope of your *Salvation,* as there is of your true *conversion* and *perseverance,* and no more:

Without it there is no hope: and with it you are safe, and have no cause to doubt and fear. Heaven may yet be yours if *you will.* Nothing but your own wills, refusing Christ and a holy life, can keep you out. And shall that do it? Shall Hell be your own choice? And *will* you not, I say *will* you not be saved?

O think better what you do! God's terms are reasonable: His word and ways are *good* and *equal:* Christ's yoke is easy and his burden light, and his Commandments are not grievous to any, but so far as blindness and a bad and backward heart doth make them so. You have no true reason to be *unwilling:* God and Conscience shall one day tell you and all the World that you had no reason for it. You may as wisely pretend reason to cut your throats, to torment yourselves, as plead reason against a true conversion unto God. Were I persuading you not to kill yourselves, I should make no question, but you would be persuaded. And yet must I be hopeless when I persuade you from everlasting misery, and not to prefer the world and flesh before your Savior and your God, and before a sure everlasting Joy? God forbid!

Reader, I take it for a great mercy of God, that before my head lieth down in the dust, and I go to give up my account unto my judge, I have this opportunity once more, earnestly to bespeak thee for thy own salvation. I beg it of thee, as one that must shortly be called away, and speak to thee no more, till we come unto our endless state, that thou wouldst but sometimes retire into thyself, and use the reason of a man, and look *before* thee *whither* thou art going; and look *behind* thee, *how* thou hast lived, and what thou hast been doing in the world till now; and look *within* thee, what a case thy soul is in, and whether it be ready to enter upon Eternity; and look *above* thee what a Heaven of Glory thou dost neglect, and what a *God* thou hast to be thine everlasting *Friend* or *Enemy,* as thou *choosest* and as thou *livest,* and that thou art always in his sight: *Yea* and look *below thee,* and think where they are, that died unconverted. And when thou hast soberly thought of all these things, then do as *God* and true *Reason* shall direct thee. And is this an unreasonable request? I appeal to God, and to all wise men, and to thy own conscence when it shall be awake. If I speak *against thee,* or if all this be not for *thy good,* or if it be not *true* and *sure,* then regard not what I say: If I speak not that message which God hath commanded his Ministers to speak, then let it be refused as contemptuosly as thou wilt. But if I do but in Christ's name and stead, beseech thee to be reconciled to God, 2. *Cor.* 5. 19, 20. refuse it at thy peril: And if God's beseeching thee shall not prevail against thy sloth, thy lust, thy appetite, against the desires of thy flesh, against the dust & shadows of this world, remember it when with fruitless cries and horror, thou art *beseeching him* too late.

I know, poor sinner, that *Flesh* is brutish, and lust and appetite have no reason: But I know that *thou* hast reason thyself which was given thee to overrule them; and that he that will not be a *Man* cannot be a *Saint,* nor a *Happy man.* I know that thou livest in a *tempting* and a *wicked* world, where *things* or *persons* will be daily hindering this. But I know that this is no more to a man, that by *Faith* seeth *Heaven* and *Hell* before him, than a grain of sand is to a Kingdom, or a blast of Wind, to one that is fighting or flying for his life. *Luke* 12. 4. O man! that thou didst but know the difference between that which the Devil and sin will give thee,

if thou wilt sell thy soul and Heaven, and that which God hath promised and sworn to give thee, if thou wilt *heartily* give up thyself to him.

I know that thou mayest possibly fall into company (at least among some sots and drunkards) that will tell thee, all this is but troublesome preciseness, and making more ado than needs: But I know withal what that man deserveth, who will believe a fool before his Maker: (For he can be no better than a miserable fool, that will contradict and revile the word of God, even the word of Grace that would save men's souls.)

And, alas, it is possible thou mayest hear some of the Tribe of *Levi,* (or rather of *Cain,*) deriding this *serious Godliness* as mere *Hypocrisy* and *Phanaticism,* and *selfconceitedness:* As if you must *be no better* than the Devils slaves, lest you be *Proud* in *thinking* that you *are better than they:* That is, you must go with them to Hell, lest in Heaven you be *proud Hypocrites* for *thinking* yourselves *Happier* than they.

It may be they will tell you, that this talk of *Conversion* is fitter for *Pagans* and Infidels to hear, than Christians and Protestants. Because such men's big looks or Coats may make the poison the easilier taken down, I will entreat thee but as before God to answer these following questions, or to get them answered, and then judge whether it be *They* or *We* that would deceive thee? and whether, as men use to talk against *Learning* that have *none themselves,* so such men prate not against *Conversion* and the *Spirit* of God, because they have no such thing themselves?

Qu. 1. I pray ask these men, whether it be a Puritan or Phanatick opinion that men *must die?* and what all the pomp, and wealth, and pleasure of the World will signify to a departing soul? Ask them whether they will live on Earth forever, and their merry hours, and Lordly looks will have no end? And whether it be but the conceit of Hypocrites and Schismatics, that their Carcases must lie rotting in a darksome grave?

Qu. 2. Ask them whether man have not an *Immortal soul,* and a longer life to live when this is ended? *Luke* 12. 41.

Qu. 3. Ask them whether reason require not every man, to think more seriously of the place or state where he must be forever, than of that where he must be but for a little while, and from whence he is posting day and night. And whether it be not wiser to lay up our treasure where we must stay, than where we must not stay, but daily look to be called away, and never more be seen on earth? *Math. 6. 19, 20. 2 Cor. 4. 16, 17, 18. and* 5. 1, 2, 3, 6, 7, 8.

Qu. 4. Ask them whether God should not be loved with all our heart and soul and might? *Math.* 22. 37. And whether it be not the mark of an ungodly miscreant, to be a lover of pleasure more than God, 2. *Tim.* 3. 4. and a *Lover* of this world above him? 1 *John.* 2. 15, 16. And whether we must not *seek first God's Kingdom* and his *Righteousness,* Matth. 6. 33. and *labor most* for the *meat* that *never perisheth,* Joh. 6. 27. and strive to enter in at the strait Gate, Luke 13. 24. and *give all diligence to make* our *Calling* and *Election sure?* 2. Pet. 1. 10.

Qu. 5. Ask them whether without Holiness any shall see God? *Heb. 12. 14. Mat. 5. 8. Tit.* 2. 14. And whether the carnal mind is not enmity to God, and to be carnally minded is not death,

and to be spiritually minded, life and peace? And whether if you live after the flesh you shall not die, and be condemned? and they shall live and be saved that walk after the Spirit? And whether any man be Christ's that hath not his spirit? *Rom.* 8. 1, 5, 6, 7, 8, 9, 13.

Qu. 6. Ask them whether any man have a *treasure* in Heaven, whose *heart* is not there? *Math.* 6. 21. And whether this be not the difference between the *Wicked* and the *Godly,* that the first do make *their bellies their* God's, and mind *Earthly things,* and are *Enemies* to the *Cross* of *Christ* (though perhaps not to his name;) and the latter have *their conversation* in *Heaven* and *being risen with Christ* do *seek* and *set their affections on things above,* and *not on the things that are on earth, to which they are as dead,* and *their life is hid* (or out of sight) *with Christ in God, till Christ appear,* and *then they shall appear* (even openly to all the world) *with him in Glory.* Phil. 3. 18, 19, 20. Col. 4. 1, 2, 3, 4, 5.

Qu. 7. Ask them whether is be credible and suitable to God's word or workings, that he that will not give them the fruits of the earth without their labor, nor feed and clothe them without themselves, will yet bring them to Heaven without any care, desire, or labor of their own? when he hath bid them, *Care not* for the one, and called for their greatest diligence for the other: *Math. 6. 25, 33. John.* 6. 27. Yea ask them whether these be not the two first articles of all *Faith* and *Religion, 1. That God is; 2. That he is the rewarder of them that diligently seek him.* Heb. 11. 6.

Qu. 8. Ask them, yea ask your eyes, your ears, your daily experience in the world, whether *all* or *most* that call themselves Christians, do in good sadness thus live to God in the Spirit, and mortify the flesh with its affections and lusts, and seek first God's Kingdom and righteousness, and love him above all, and lay up treasure and heart in Heaven? or rather whether most be not lovers of the world, and lovers of pleasure more than God, and live not after the flesh, and mind not most the things of the flesh? I mention not now the drunkards, the flesh-pleasing Gentlemen, that live in *Pride, Fulness* and *Idleness,* and *Sport* and *Play* away their precious time; nor the filthy Fornicators, nor the merciless oppressors, nor the malignant haters of a godly life, nor the perjured and perfidious betrayers of men's souls, and of the Gospel, or their Countries good; nor such other men of •eared Consciences, whose misery none questioneth, but such as are as blind and miserable. It's not these only I am speaking of; but the common, worldly, fleshly, and ungodly ones.

Qu. 9. Ask them whether the *name* of a *Christian* will save any one of these *ungodly* persons? And whether God will like men the better for lying and calling themselves Christians when they are none indeed? And whether they dare preach to the people, that a Christian drunkard, or a Christian fornicator, or oppressor, or a Christian worldling, needeth no Conversion?

Qu. 10. Ask them wether they say not themselves that Hypocrisy is a great aggravation of all other sin? and whether God hath not made the *Hypocrites* and *Unbelievers* to be the standards in Hell? *Luke* 25. 51. And whether seeking to abuse God by a mock-religion do make such false Christians better than the poor Heathens and Infidels, or much worse? And whether he be not an Hypocrite that professeth to be a Christian, and a servant of God, when he is none,

nor will be? And whether he that knoweth his masters will and doth it not, shall not have the sorest stripes, or punishment? *Luke* 12. 47.

Qu. 11. Ask them whether in their Baptism, (which is their Christening, as to Covenant,) they did not renounce the flesh, the world, and the Devil, and vow and deliver up themselves to God, their Father, their Savior and their Sanctifier? And whether *all* or *most* men *perform* this vow? And whether a perjured Covenant-breaker against God, is fitter for salvation, than one that never was baptized?

Qu. 12. Ask them whether the *holy nature* of *God* be not so contrary to sin, as that it is blasphemy to say that he will take into Heaven, and into the bosom of his eternal delights, any unholy unrenewed soul? 1 *Pet.* 1. 15, 16.

Qu. 13. Ask them why it was that Christ came into the world? whether it was not to save his people from their sins, *Mat.* 1. 21. and to destroy the works of the Devil, 1 *John* 3. 8. and to purify to himself a peculiar people, zealous of good works, *Tit.* 2. 14. and to bring home straying souls to God, *Luke* 15. and to be the way to the Father? *John.* 14. 6. And whether Christ save that soul that is not converted by him and saved from his sins? Or whether it be the *dead Image* only of a *Crucified Jesus,* that is *all their Savior,* while they will have no more of him?

Qu. 14. Ask them why they believe, and were baptized into the *Holy Ghost,* and whether a man can enter into the Kingdom of Heaven, that is not born of the *Spirit* as well as of *Water, John* 3. 3, 5, 6. and that is not converted, and begins not the world as it were anew, in a teachable, tractable newness of life, like a little child? *Matth.* 18. 3. And whether it be not a certain truth, that *If any man have not the spirit of Christ, the same is none of his, Rom.* 8. 9.

Qu. 15. Ask them why Christ gave the world so many warnings of the damnableness of the *Pharisees hypocrisy,* if *Hypocritical Christians* may be saved. And what were these *Pharisees?* They were the *Masters* of the Jewish Church: The *Rabbies* that must have *high places, high titles,* and *ceremonies, formal garments,* and must be reverenced of all: That gave God lip-service without the heart, and made void his commands, and worshipped him in vain, teaching for doctrines the commandments of men, and strictly tythed Mint and Cumin, while love, mercy and Justice were past by: Who worshipped God with abundance of ceremonies, and built the Tombs, and garnished the Sepulchers of the Saints; while they killed and persecuted those that did imitate them, and hated the *living Saints,* and honored the *dead.* They were the bitterest enemies and murderers of Christ, on pretense that he was a blasphemer, and a seditious enemy to *Caesar* and the common peace, and one that spake against the Temple: They were the greatest enemies of the Apostles, and silencers of those that preached Christ's Gospel, and persecuted them that called on his name. And had these no need of *Conversion,* because they could say, God is our Father (when the Devil was their Father, *John* 8. 44.) and that they were *Abraham*'s seed? And are not hypocritical Christians, drunken Christians, fornicating Christians, carnal, worldly, infidel Christians, (the contradiction is your own) persecuting Christians, false-named hypocritical Christians, as bad, yea worse, as

they abuse a more excellent profession? *Mat.* 15. 7, 8. and 23. and 22. 18. and 6. 2, *&c. Luke* 12. 1.

Qu. 16. Doth not the *Holy* State of *Heaven* require Holiness in all that shall possess it? Can an unholy soul there *see* and *love* and *praise* and *delight* in God forever, and in the Holy Society and employment of the Saints? *Rev.* 21. 27. Is he not liker a Mahometan than a Christian, that looketh for a sensual and unholy Heaven?

Qu. 17. What is the difference between the *Church* and the *world?* Is not the Church a holy Society of Regenerate souls? Yea the *Church* visible is those only that in Baptism *vow Holiness* and *profess* it. Look these hypocrites in the face, and see whether they do not blush, when they repeat in their Creed *I believe in the Holy Ghost, I believe the Holy Catholic Church, and the Communion of Saints,* who shall have the *forgiveness of sins, and life everlasting.* Ask them whether they mean *Holy Adulterers, holy worldlings, holy perjured persons?* Ask them whether they mean a *Communion of Saints* in a Tavern, in a play-house, in a gaming house, in a whore-house, or a jesting, canting stage-play Communion? If the Church *be holy,* be holy if you will be of the Church: If it be a Communion of Saints, make it not a Communion of swine, and make not Saints and their Communion seem odious either for their infirmities, or their crossness to your carnal interests or conceits.

Qu. 18. Ask them whether there be a *Heaven,* and a *Hell,* or not? If not, why are they pretended Christians? If there be, will God send one man to *Heaven,* and another to *Hell,* to so vast, so amazing a difference of states, if there be no great difference between them here? If *Holiness* no more differenced Christians from others, than *saying a sermon,* or *saying over a prayer,* doth difference one from an Infidel, where were the *Justice of God* in saving some, and damning others? & what were *Christianity* better than the religion of *Antonine, Plato, Socrates, Seneca, Cicero, Plutarch,* if not much worse? Go into *London* streets, and when you have talk• with *living prudent men,* then go to the *Painters* shop, and see a *comely picture,* and to the *Looking-glass* and see the *appearances* of each passenger in a glass, and to the Periwig shops, and see a *wooden head with a Periwig* upon the bulk, and you have seen somewhat like the difference of a *Holy Soul,* and of a *dead* and *dressed formal hypocrite, Psal.* 23. 27.

Qu. 19. Ask them whether *Kings* and *all men* make not a great difference between man and man; the loyal, and the per•idious, the obedient and the disobedient? And whether they difference not themselves between a friend and a foe, one that loveth them, and one that robbeth, beateth or would kill them. And shall not the most Holy God more difference between the righteous and the wicked? *Mal.* 3. 17, 18.

Qu. 20. But if they are dead in every point save carnal interests, ask them why they are *Preachers* or *Priests?* And if Conversion and Holiness be a needless thing, what use they themselves are of? and why the Country must be troubled with them, and pay them tithes, and owe them reverence? When these twenty Questions are well answered, conclude that you may be saved without Conversion.

But if poor soul, thou art fully convinced, and askest, *What should I do to be converted?* The Lord make thee willing, and save thee from hypocrisy, and I will quickly tell thee in a few words.

1. *Give not over sober thinking of these things,* till thy heart be changed. *Psal.* 119. 59.

2. *Come to Christ,* and take him for thy *Savior,* thy *Teacher,* thy *King,* and he will pardon all that's past and save thee, *John* 1. 12. and 3. 16. and 5. 40. 1 *John* 5. 11, 12.

3. Believe *God's love,* and the *pardon of sin,* and the *everlasting joys of Heaven,* that thou mayest *feel* that all the pleasures of the world and flesh, are dung in comparison of the *Heavenly delights,* of *Faith* and *Hope* and holy *Love,* and peace of Conscience and sincere obedience.

4. *Sin no more willfully,* but forbear that which thou mayest forbear. *Isa.* 55. 7.

5. *Away from Temptations,* occasions of sin and *evil company,* and be a Companion of the humble, holy, heavenly and sincere. *Psal.* 119. 115. 63.

6. *Wait on God's spirit in the diligent, constant use of his own means.* Read, hear, meditate, pray: Pray hard for that grace that must convert thee: wait thus, and thou shalt not wait in vain. *Psal. 25. 3. and 37. 34. and* 69. 6.

Pitty O Lord, and persuade these souls: Let not Christ's blood, his doctrine, his example, his spirit, be lost unto them, and they lost forever. Let not Heaven be as no Heaven to them, while they dream and dote on the shadows in this world. And O save this land from the greater destruction, than all our late plagues, and flames, and divisions which our sins and thy threatenings, make us fear. O Lord in thee have we trusted, let us never be confounded.

Having thus contributed my endeavor in this Preface to the furtherance of the design of this excellent book, I must tell thee Reader that I take it for an honor to commend so masculine a birth unto the World: The Midwife of *Alexander* or *Aristotle* need not be ashamed of her office. Who the Author of this treatise was; how he preached, how he lived, how he suffered (and for what) and how he died, his Life and Letters lately printed fully tell you: and I earnestly commend the reading of them to all, but especially Ministers, not to tell them what men have been here forbidden to preach Christ's Gospel, and for what, nor what men they are that so many years have done it: but to tell you what men Christ's Ministers should be: But say not, He killed himself with excessive Labor, and therefore I will take warning, and take my ease. For 1. He lived in perfect health all his days notwithstanding his labors, till after his hard and long imprisonment. 2. It was not the greatest labors of his times of liberty that hurt him, but his preaching 6 or 7 or 8 times a week, after that he was silenced, because he could not speak to all his people at once. O make not an ill use of so excellent an example. Say not like *Judas, What need this waste?* His labor, his life, his sufferings, his death were not in vain. The ages to come that read his Life, and read this little popular treatise, and his *Call to Archippus* shall say, They were not in vain. And though he was cut off in the midst of his age, and his longer labors, & more elaborate writings thus prevented, take thankfully this small, but methodical, warm, and serious tractate: Read it seriously, and it cannot be but it must do thee good.

I am one that have looked into books, and sciences, and speculations of many sorts, and seriously tell thee as a dying man, that after all my searches and experience, I have found that *Philosophical enquiries* into the *Divine Artifices,* and the *Nature of things* hath among a greater number of uncertainties, a great many pretty pleasant probabilities, which a holy soul can make good use of in admiring God, & may find us a lawful kind of sport: but in the moralities which Atheists count uncertainties, the *knowledge of God,* and *our duty,* and *our hopes,* the *doctrine and practice* of *Holiness, Temperance, & Charity,* and *Justice,* and the *diligent seeking & joyful hopes of life everlasting,* is all the true *Wisdom,* the *Goodness,* the *Rest* and *Comfort* of a soul: whatever be our *play,* this is the *satisfying certainty,* the *Business,* and the *beatifying* improvement of our lives.

I have done, when I have sought to remove a little scandal, which I foresaw; that I should my selfwrite the Preface to his Life, where himself and two of his friends make such a mention of my name, which I cannot own; which will seem a praising him for praising me. I confess it looketh ill-favouredly in me: But I had not the power of other men's writings, & durst not therefore forbear that which was his due. Had I directed their pens they should have gone a middle way, and only esteemed me [a very unworthy servant of Christ, who yet long to see the peace and prosperity of his Church] and should have forborne their undeserved praise, as other men should have done their slanderous libels. But if the Reader get no harm by it, I assure him the use I made of it was, to lament that I am really *so much worse* than they esteemed me; and to fear lest I should prove yet *worse than* I discern myself; who see so much sin and weakness, in my betters, and much more in myself, as to make it the *constant sentiment* of my soul, that PRIDE of men's GREATNESS, WISDOM and GOODNESS is the first part of the DEVILS IMAGE on man's soul, and DARKNES is the second, and MALIGNITY the third.

R•. Baxter.

TO THE UNCONVERTED Reader.

READER,

HOw well were it if there were no more unconverted ones among us, than those to whom this is directed? Unconverted *persons* how many are there, but how few unconverted *Readers?* especially of such Books as this before thee? A Play or a Romance better suits the lusts, and therefore must have more of the eye of such; what will *cherish* the evil heart is only grateful, not what will *change* it.

How many are there to whom this is directed, who will not know, that *they are the men?* and how little hope is there that this *excellent Treatise* should reach its end, with those who apprehend not themselves concerned in it? Art not thou one of them? Art thou a Convert, or art thou not yet in thy sins? What is sin? What is Conversion? It may be, thou canst tell me neither, and yet a Convert thou sayst, thou art. But to what purpose is it then like to be, for the servant of God to treat with thee about this matter? Let him bid thee believe, thou art a be••ever already; let him bid thee repent and turn to the Lord, that work thou say•• is not now •o do. What can there be said to this man, that's like to bring him to good? Friend,

know thyself better, or thou perishest without remedy. Thou mayest pray, but what hope is there in thy praying? Thou mayest read, but what hope is there in thy reading? Yet read on, this little hope there is; In this book there's *Eye-Salve* that may heal thee of thy blindness. In this book there is a *Glass* that will show thee thy face. Dost thou know thine own face when thou seest it? Behold thy very Image in those *Marks* that are given of an unconverted person; Read and consider them, and then say, if thou be not the man.

Be willing to know thyself, and to know the worst of thy case; wink not at the light, hide not thyself from thine own soul. Wilt thou never know thy disease, till thou be past remedy?

Much of our hardest work would be over, if we could see the sinners to whom we are sent, to be *convinced sinners.* If we could but open the blind eyes, there were hope we should shortly raise the dead.

Sinner, of a truth, thou art in evil case, whether thou know it or not; thou art among the dead, and there is but a step betwixt thee and Hell. Thou wilt not believe it though it be told thee, yet once again let me beseech thee, come to the Glass that is here presented to thee, and narrowly observe whether the very marks of the dead be not found upon thee.

If there be a miscarriage in this first work, if thou wilt not understand thy misery and thy danger, there's an end of all hopes concerning thee. Whilest this self-ignorance abides upon thee, all the Counsels, that are necessary to a man in thy case, will do thee no good; they are never like to prosper with thee, because thou wilt not count them proper for thee. Who will be persuaded to do that, which he believes is already done? Who will take the Counsel of the Physician that does not think himself sick? The man of God may spare his pains of persuading thee to Conversion, whilst thou art confident thou art converted already. Who will be at the pains of repentance that concludes he hath repented? Who will bear the labor and the pangs of the new birth that is confident he is already passed from death to life?

But Friend, let me a little reason with thee; Thou art confident it is well with thee, yet why wilt thou not yield to thus much at least, to put it to the question, *am I not mistaken?* Thou art worse than mad, if thou thinkest such a question may not be put. Dost thou know that thine heart is false and deceitful, and yet because it speaks good concerning thee, must it not be questioned whether it speak *truth* or no? Be so wise as to conclude *I may be mistaken,* and thus come to the trial whether thou art mistaken or not.

And if upon trial by the marks that are before thee, thou come to be undeceived, and see thyself wrapped up in that misery which hitherto thou wouldst not suspect, the next news I expect to hear from thee is, *What must I do to be saved?* O were it come to that once! Then thou hast an answer at hand in those *Means* thou wilt find prescribed thee: And because they are such as thou wilt hardly be persuaded to use, take in the *Motives* that follow, and these will help down the means. Consider both the one and the other, and if thou dost not find the means proper, and the motives weighty, I think I shall do thee no wrong if I tell thee, thou art still of a blind mind and an harder heart.

Friend, the matter which this little book comes to treat with thee about, is of highest importance; 'tis a matter of life and death. If thou sayest, The terms upon which Life is offered, are hard; consider, is it not harder to die? He is worthy to die who will lose his soul to save his labor. If thou couldst step down into the deep, and take a turn or two with those damned souls who are drench'd with fire and brimstone, and bound in everlasting chains of vengeance, & shouldest ask them, *Now what do you think of the terms upon which life was offered? Now what think you of that repentance, of that obedience, of that holy circumspection, self denial, and the greatest severity which by the Gospel were imposed upon you? If you might once again have the same terms granted you for your redemption from this place of torment, would you yet say, Hard terms! Let me rather die this death forever, than live such a life! let me broil in this furnace, rather than escape with such difficulty!* Shouldst thou ask them thus that have felt what 'tis to be damned, what answer dost thou think they would make? O friend, never again groan under the difficulties of conversion, till thou believe them to be worse than Hell. But I will not farther anticipate my worthy Author.

Nor is there much need I should commend either himself or his works; for the Author himself thou mayest at a small charge get acquaintance with him in that History of his life and death, which is extant; concerning which I shall only say,

Sic mihi contingat vivere sicque mori.

And for this work of his, what commendation I should give of it, would be needed no longer than till thou hast read it over. Thou wilt find such Wine in it as needs no Bush. This only I shall say, as far as my credit will go, it is exceedingly well worth thy most serious perusal. O mayest thou hear that voice, (such a voice from Heaven there is whether thou hear it or no) *Tolle & lege, take up and read.* Read, friend, and read over again. Read and understand, understand and pray, pray and consider, consider and consent unto him, who by the pen of his servant calls to thee from Heaven, *why wilt thou die? turn and live.* O suffer this word of instruction and exhortation, to open thy blind eyes, to turn thee from darkness to light, from the power of Satan unto God, that thou mayest receive forgiveness of sins, and an inheritance among them that are sanctified. *Et cum talis fueris memento mei.* When it is thus with thee then pray for

The Friend and Servant of thy Soul, *Richard Alleine.*

Mr. JOSEPH ALLEINE'S CALL TO THE UNCONVERTED.

DEarly Beloved, and longed for, I gladly acknowledge myself a debtor to you all, and am concerned, as I would be found a good steward of the household of God, to give to everyone his portion. But the Physician is most solicitous for those Patients, whose case is most doubtful and hazardous, and the Fathers bowels are especially turned towards his dying child. The numbers of the unconverted souls among you, call for my most earnest compassions, and hasty diligence to pluck them out of the burning, *Iud.* 23. and therefore to these first I shall apply myself in these lines.

But whence shall I fetch my arguments, or how shall I choose my words? Lord, wherewith shall I woo them? whereby shall I win them? Oh that I could but tell! I would write unto them in tears, I would weep out every argument, I would empty my veins for ink, I would petition them on my knees; verily (were I able) I would, (O how thankfully I would!) if they would be prevailed with to repent and turn.

How long have I travelled in birth with you? how frequently have I made suit to you? how often would I have gathered you? how instant have I been with you? This is that I have prayed for, and studied for, for many years, that I might bring you to God: O that I might but do it! Will you yet be entreated? O what a happy man might you make me, if you would but hearken to me, and suffer me to carry you over to Jesus Christ?

But, Lord, how insufficient am I for this work! I have been many a year wooing for thee, but the damsel would not go with me. Lord, what a task hast thou set me to! Alas wherewith shall I pierce the scales of Leviathan, or make the heart to feel that is firm as a stone, hard as a piece of the nether millstone! Shall I go and lay my mouth to the grave, and look when the dead will obey me and come forth? shall I make an oration to the rocks? or declaim to the mountains, and think to move them with arguments? shall I give the blind to see? From the beginning of the world was it not heard, that a Man opened the eyes of the blind. But thou, O Lord, canst pierce the scales, and prick the heart of the sinner. I can but shoot at rovers, and draw the bow at a venture; do thou direct the arrow between the joints of the harness, and kill the sin, and save the soul of the sinner, that casts his eye into these labors.

But I must apply myself to you, to whom I am sent: yet I am at a great loss. Would to God I knew how to go to work with you! would I stick at the pains? God knoweth, you yourselves are my witnesses, how I have followed you in private, as well as in public, and have brought the Gospel to your doors; testifying to you the necessity of the new birth, and persuading you to look in time after a found and through change. Beloved, I have not acted a part among you, to serve my own advantage; our Gospel is not yea, and nay. Have not you heard the same truths from the Pulpit, by public labors, and by private letters, by personal instructions? Brethren, I am of the same mind as ever, that holiness is the best choice; that there is no entering into Heaven, but by the straight passages of the second birth: that without holiness you shall never see God, *Heb.* 12. 14. Ah my beloved! refresh my bowels in the Lord. *If there be any consolation in Christ, any comfort of love, any fellowship of the spirit, any bowels and mercies, fulfil you my joy.* Now give yourselves unto the Lord: 2 *Cor.* 8. 5. Now set your faces to seek him. Now set up the Lord Jesus in your hearts, and set him up in your houses. Now come in, and kiss the Son, *Psal.* 2. 12. and embrace the tenders of his mercy. Touch his Scepter, and live: why will you die? I beg not for myself; but fain I would have you happy: This is the prize I run for, and the white I aim at. My souls desire and prayer for you is, that you may be saved. *Rom.* 10. 1.

The famous *Lycurgus,* having instituted most strict and wholesome laws for his people, told them, he was necessitated to go a journey from them, and got them to bind themselves in an oath, that his laws should be observed, till his return. This done, he went into a voluntary banishment, and never returned more, that they might, by virtue of their oath, be engaged

to the perpetual observing of his laws. Methinks I should be glad of the hard conditions, which he endured (though I love you tenderly) so I might but hereby engage you thoroughly to the Lord Jesus Christ.

Dearly beloved, would you rejoice the heart of your Ministers? Why then, embrace the counsels of the Lord by me: forgo your sins: set to prayer: up with the worship of God in your families: keep at a distance from the corruptions of the times. What greater joy to a Minister, than to hear of souls born unto Christ by him, and that his children walk in the truth? 2 *I•h.* 4.

Brethren, I beseech you suffer a friendly plainness and freedom with you in your deepest concernments. I am not playing the orator to make a learned speech to you, nor dressing my dish with eloquence, wherewith to please you. These lines are upon a weighty errand indeed, *viz.* to convince, and convert, and save you. I am not baiting my hook with Rhetoric, nor fishing for your applause, but for your souls. My work is not to please you, but to save you: nor is my business with your fancies, but your hearts. If I have not your hearts, I have nothing. If I were to please your ears, I would sing another song. If I were to preach myself, I would steer another course. I could then tell you a smoother tale; I would make you pillows, and speak you peace, for how can *Ahab* love this *Micaiah,* that always prophesies evil concerning him? 1 *King.* 22. 8. But how much better are the wounds of a friend, than the fair speeches of the harlot, who flattereth with her lips, till the dart strike through the liver, and hunteth for the precious life? *Prov. 7. 21. 22, 23. & Prov.* 6. 26. If I were to quiet a crying infant, I might sing him into a pleasant mood, or rock him asleep: but when the child is fallen into the fire, the parent takes another course; he will not now go to still him with a song or trifle. I know, if we speed not with you, you are lost: if we cannot get your consent, to arise and come away, you perish forever. No Conversion, and no Salvation. I must get your good will, or leave you miserable.

But here the difficulty of my work again recurrs upon me. Lord choose my stones out of the rock. 1 Sam. 17. 40. v. 45. I come in the name of the Lord of Hosts, the God of the armies of *Israel.* I come forth like the stripling against *Goliath,* to wrestle not with flesh and blood, but with Principalities, and Powers, and the Rulers of the darkness of this world. *Eph.* 6. 12. This day let the Lord smite the Philistine, and spoil the strong man of his Armor, and give me to fetch off the captives out of his hand. Lord choose my words, choose my weapons for me, and when I put my hand into the bag, and take thence a stone, and sling it, do thou carry it unto the mark, and make it sink, not into the forehead, 1 Sam. 17. 49. but the heart of the unconverted sinner, and smite him to the ground, with *Saul* in his so happy fall. Act. 9. 4. Thou hast sent me, as *Abraham* did *Eliezer,* to take a wife unto my master thy son. Gen. 24. 4. But my discouraged soul is ready to fear, the woman will not be willing to follow me. O Lord God of my Master, I pray thee send me good speed this day, and show kindness unto my Master, and send thine Angel before me, and prosper my way, that I may take a wife unto thy son. *Gen.* 24. 12. That as the servant rested not, till he had brought Isaac and *Rebekah* together, so I may be succesful to bring Christ and the souls of my people together, before we part.

But I turn me unto you. Some of you do not know what I mean by conversion, and in vain shall I persuade you to that which you do not understand; and therefore for your sakes, I shall show *what this Coversion is.* Others do cherish secret hopes of mercy, though they continue as they be; and for them I must show *the necessity of Conversion.* Others are like to harden themselves with a vain conceit, that they are converted already; unto them I must show *the marks of the Unconverted.* Others, because they feel no harm, fear none, and so sleep upon the the top of the ma•t; to them I shall show *the misery of the Unconverted.* Others sit still, because they see not their way out; to them I shall show *the means of Conversion.* And finally for the quickening of all, I shall close with *the motives of Conversion.*

CHAP. I.

Showing the Negative, what Conversion is not, and correcting some mistakes about it.

LEt the blind *Samaritans* worship they know not what; *John.* 4. 22. Let the heathen *Athenians* superscribe their Altar to the unknown God; *Act.* 17. 23. Let the guileful *Papists* commend the mother of destruction, *Hos.* 4. 6. for the mother of devotion: they that know man's constitution, and the nature of the reasonable souls operation, cannot but know, that the understanding having the Empire in the soul, he that will go rationally to work, must labor to let in the light here. *Ignorantis non est consensus.* And therefore that you may not mistake me, I shall show you what I mean by the conversion I persuade you to endeavor after.

It is storied that when *Jupiter* let down the golden chaplets from Heaven, all of them but one were stolen: Whereupon (left they should lose a relique of so great esteem) they made five others so like it, that if any were so wickedly minded, as to steal that also, they should not be able to discern which was it. And truly my beloved, the Devil hath made many counterfeits of this conversion, and cheats one with this, and another with that; and such a craft and artifice he hath, in this mystery of deceits, that (if it were possible) he would deceive the very Elect. Now that I may cure the damnable mistakes of some, who think they are converted, when they are not; as well as remove the troubles, and fears of others, that think they are not converted, when they are• I shall show you the nature of conversion, both negatively, or what it is not; and positively, what it is.

We will begin with the negative.

1. *It is not the taking on us the profession of Christianity.* Doubtless Christianity is more than a name. If we will hear *Paul,* it lies not in word, but in power. 1 *Cor.* 4. 20. If to cease to be Jews and Pagans, and to put on the Christian profession had been true conversion, (as this is all, that some would have to be understood by it) who better Christians than they of *Sardis* and *Laodicea?* These were all Christians by profession, and had a name to live, but because they had but a name, are condemned by Christ, and threatened to be spewed out, *Rev.* 3. 1, 16. Are there not many that name the name of the Lord Jesus, that yet depart not from iniquity? 2 *Tim.* 2. 19. and profess they know God, but in works deny him? *Tit.* 1. 16. And will God receive these for true converts, because turned to the Christian religion? What, converts from sin, when yet they do live in •in! 'Tis a visible contradiction. Surely if the lamp of profession would have served the turn, the foolish virgins had never been shut out. *Matt.* 25. 3, 12. We

find not only professors but preachers of Christ, and wonder-workers turned off, because •yil workers. *Matth.* 7. 22, 23.

2. *It is not in the being washed in the laver of Regeneration*•• or putting on the badge of Christ in baptism. Many take the press-money, and wear the Livery of Christ, that yet never stand to their colors, nor follow their leader. *Ananias,* and *Sapphira,* and *Magus* were baptized, as well as the rest. How fondly do many mistake here, deceiving, and being deceived! dreaming, that effectual grace is necessarily tied to the external administration of baptism, (which what is it, but to revive the popish tenent, of the Sacraments working grace, *ex opere operato?)* and so every infant should be regenerated, not only (*Sacramento tenus)* sacramentally, but really and properly. Hence men do fancy, that being regenerated already, when baptized, they need no further work.

But if this were so, then all that were baptized (in their infancy) must necessarily be saved: because the promise of pardon and salvation is made to conversion and regeneration. *Act. 3. 19. 1 Pet. 1. 3, 4. Matth.* 19. 28. Our Calling, Sanctification, (as to the beginnings of it) or conversion, (which are but the same thing, under different conceptions and expressions;) is but a middle link in the golden chain, fastened to election at the one end, and glorification at the other. *Rom. 8. 30. 2 Thes. 2. 13. 1 Pet.* 1. 2. The silver cord may not be broken, nor the connection between sanctification and salvation, between grace and glory, impiously violated. *Matth.* 5. 8. If we are indeed begotten again, it is to an inheritance incorruptible reserved in Heaven for us, and the divine power is engaged to keep us for it 1 *Pet.* 1. 5. And if the very regenerate may perish at last in their sins, we will no more say, That he that is born of God, his seed remaineth in him, and that he cannot sin, 1 *John. 3. 9. i. e.* unto death, nor that it is impossible to deceive the very elect. *Matth.* 24. 24.

And indeed were this true, then we need look no further to see our names written in Heaven, than only to search the register, and see whether we were baptized: then I would keep the certificate of my baptism, as my fairest evidence for Heaven, and should come by Assurance of my gracious state, with a wet finger: then men should do well to carry but a certificate of their baptism under the registers hand, when they died, (as the Philosopher would be buried with the Bishops bond in his hand, which he had given him for the receiving his alms in another world:) and upon sight of this, there were no doubt of their admission into Heaven

In short, if there be no more necessary to conversion or regeneration, than to be turned to the Christian Religion, or to be baptized in infancy, this will fly directly in the face of that scripture, *Matth.* 7. 14. as well as multitudes of others. For first, we will then no more say, *Strait is the gate and narrow is the way:* for if all that are baptized, and of the true religion are saved, the door is become heavenly wide, and we will henceforth say, wide is the gate, and broad is the way, that leadeth unto life: for if this be true, whole parishes, yea whole countries, and whole Kingdoms may go in a breast, and we will no more teach, that the righteous is scarcely saved, or that there is need of such a stir in taking the Kingdom of Heaven by violence and striving to enter in. Surely if the way be so easy, as many make it, that there is little more necessary, than to be regenerated in our baptism, and cry God mercy, and be absolved by the Minister at our end, 'tis more ado than needs, to put

ourselves to such running, and seeking, and knocking, and fighting, and wrestling, as the word requires, as necessary to salvation. Secondly, if this be true, we will no more say, *few there be that find it:* yea we will rather say, *few there be that miss it:* we will no more say, that of the many that are called, but *few are chosen, Matth.* 22. 14. and that even of the professing *Israel, but a remnant shall be saved, Rom.* 11. 5. If this doctrine be true, we will not say anymore with the disciples, *Who then shall be saved?* but rather who then shall not be saved? Then if a man be called a brother (that is, a Christian) and be baptized, though he be a fornicator or a railer, or covetous, or a drunkard, yet he shall inherit the Kingdom of God. 1 *Cor. 5. 11. 1 Cor.* 6. 9, 10.

But the *Arminian* will reply; such as these, though they did receive regenerating grace in Baptism, are since fallen away, and must be renewed again, or else they cannot be saved.

I answer, 1. That there is an infallible connection between regeneration and salvation, as we have already shown, and itch to be farther evidencing, but that 'tis against designed brevity. 2. Then men must be again born again, which carries a great deal of absurdity in its very face. And why may not men be twice born in nature, as well as in grace? Why not as great an absurdity to be twice regenerated as to be twice generated? But 3. and above all, This grants however the thing I contend for, that what ever men do, or pretend to receive in baptism, if they be •ound afterwards to be grossly ignorant or profane, or formal, without the power of godliness, they must be born again, or else be shut out of the Kingdom of God. So then, they must have more to plead for themselves, than their baptismal regeneration.

Well, in this you see all are agreed, that be it more or less that is received in baptism, if (when men come to years) they are evidently unsanctified, they must be renewed again by a through and powerful change, or else they cannot escape the damnation of hell. Friends and Brethren be not deceived, God is not mocked; *Gal.* 6. 7. whether it be your baptism or what ever else that you pretend, I tell you from the living God, that if any of you be a prayerless person, *Job* 15. 14. or unclean, or malicious, or covetous, or riotous, or a scoffer., or a lover of evil company, *Prov.* 13. 20. in a word, if you are not holy, strict, and self denying Christians, *Heb. 12. 14. Matt.* 16. 24. you cannot be saved, except you be transformed by a further work upon you, and renewed again by repentance.

Thus I have shown, that it is not enough to evidence a man to be regenerate, that he hath been baptized; effectual grace not necessarily accompanying baptism, as some have vainly as••rted. But I must answer one objection before I pass.

Obj. The Sacraments do certainly attain their ends, where man doth not *ponere obicem,* or lay some obstruction, which Infants do not.

Sol. I answer it is not the end of Baptism to regenerate. 1. Because then there would be no reason, why it should be confined only to the seed of believers: for both the law of God, and the nature of Charity, require us to use the means of conversion for all, as far as we can have opportunity. Were this true, no such charity as to catch the children of Turks and Heathens, and baptize them, and dispatch them to heaven out of hand, like the bloody wretches, that made the poor Protestants (to save their lives) to swear they would come to mass, and that

they would never depart from it, and then put them forth with to death, saying, *they would hang them while in a good mind.* 2. Because it presupposeth regeneration, and therefore cannot be intended to confer it. In all the express instances in Scripture, we find that baptism doth suppose their repenting, believing, receiving the Holy Ghost. *Act. 8 37. Act. 2. 38. Act. 10. 47. Mark* 16. 16. And to imagine, that baptism was instituted for an end of which not one of the first subjects was capable (for they were all adult persons and supposed to have faith and repentance according as they professed, and their children were not baptized till after them, in their right,) were no little absurdity. Were this doctrine true, baptism would make disciples, but we find it doth bespeak them such before hand. *Matth.* 28. 19. 3. Because Baptism, being but a Seal of the Govenant, cannot convey the benefits, but according to the tenor of the covenant, to which it is set. Now the Covenant is conditional, therefore the Seal conveys conditionally. The Covenant requires faith and repentance, as the condition of the grand benefits, pardon, and life. *Act. 16. 31. Act.* 3. 19. And what the Covenant doth not convey but upon these conditions, the Seal cannot. So that baptism doth presuppose faith and repentance in the subject, without which it neither doth, nor can convey the saving benefits: otherwise the Seal should convey contrary to the tenor of the Covenant to which it is affixed.

3. *It lies not in a moral righteousness.* This exceeds not the righteousness of the Scribes and Pharisees, and therefore cannot bring us to the Kingdom of God. *Matth. 5. 20. Paul,* while unconverted, was touching the righteousness which is in the Law blameless, *Phil.* 3. 6. None could say black is thine eye. The •elfjusticiary could say, *I am no Extor•ioner, adulterer, unjust, &c. Luke* 18. 11. Thou must have something more than all this to show, or else (however thou mayest justify thyself) God will condemn thee. I condemn not morality, but warn you not to rest here. Piety includes morality, as Christianity doth humanity, and grace reason. But we must not divide the tables.

4. *It consists not in an external conformity to the rules of Piety.* 'Tis too manifest, men may have a form of godliness, without the power. 2 *Tim.* 3. 5. Men may pray long, *Matth.* 23. 14. and fast often, *Luke* 18. 12. and hear gladly, *Matth.* 13. 20. and be very forward in the service of God, though costly, and expensive, *Isaiah.* 1. 11. and yet be strangers to Conversion. They must have more to plead for themselves, than that they keep their Church, and give alms, and make use of prayer, to prove themselves sound converts. No outward service but an hypocrite may do it; even to the giving all his goods to the poor, and his members to the fire. 1 *Cor.* 13. 3.

5. *It lies not in the chaining up of corruption, by education, human laws, or the force of incumbent affliction.* 'Tis too common and easy, to mistake education for grace: but if this were enough, who a better man than *Iehoash?* while *Jehoiada* his uncle lived, he was very forward in God's service, and calls upon him to repair the house of the Lord, 2 *Kings* 12. 2, 7. But here was nothing more than good education all this while: for when his good Tutor was taken out of the way, he appears to have been but a wolf chained up, and falls off to Idolatry.

6. *In short, it consists not in illumination, or convictions, in a superficial change, or partial reformation.* An *Apostate* may be a man enlightened, *Heb.* 6. 4. and a *Felix* tremble under

convictions, *Act.* 24. 25. and a *Herod* amend many things, *Mark* 6. 20. 'Tis one thing to have fin alarmed only by convictions, and another to have it captivated and crucified by converting grace. Many, because they have been troubled in conscience for their sins, think well of their case; miserably mistaking conviction for conversion. With these *Cain* might have passed for a Convert, who run up and down the world, like a man distracted under the rage of a guilty conscience, till with building and business he had worn it away. *Gen.* 4. 13, 14. Others think, that because they have given off their riotous courses, and are broken off from evil company, or some particular lust, and reduced to sobriety and civility, they are now no other than real Converts; forgetting that there is a vast difference between being sanctified, and civilized; and that many seek to enter into the Kingdom of Heaven, *Luke* 13. 24. and are not far from it, *Mark* 12. 34. and arrive to the *almost* of Christianity, *Act.* 26. 28. and yet fall short at last. While conscience holds the whip over them, many will pray, hear, read and forbear their delightful sins: but no sooner is this Lyon asleep, but they are at their vomit again. Who more religious than the Jews, when God's hand was upon them? *Psal.* 78. 34, 35. but no sooner was the affliction over, but they forgot God, and shown their religion to be but a fit, *v.* 36, 37. Thou mayest have disgorged a troublesome sin, that will not sit in thy stomach, and have escaped the gross pollutions of the world, and yet not have changed thy swinish nature, all the while. 2 *Pet.* 2. 20, 22.

You may cast the lead, out of the rude mass, into the more comely proportion of a plant, and then into the shape of a beast, and thence into the form and features of a man: but all the while, it is but lead still. So a man may pass through divers transmutations, from ignorance to knowledge, from profaneness to civility, thence to a form of religion, and all this while he is but carnal and unregenerate, while his nature remains unchanged.

Application. Hear then, O sinners hear; as you would live, so come and hear, Isaiah 55. 3. Why would you so willfully deceive yourselves, or build your hopes upon the sand? I know he shall find hard work of it, that goes to pluck away your hopes. It cannot but be ungrateful to you, and truly it is not pleasing to me. I set about it, as a Surgeon, when to cut off a putrid member from his well-beloved friend; which of force he must do, but with an aking heart, a pitiful eye, and trembling hand. But understand me, Brethren, I am only taking down the ruinous house, (which will otherwise speedily fall of itself, and hurry you in the rubbish,) that I may build fair, and strong, and firm forever. The hope of the wicked shall perish, if God be true of his word, *Prov.* 11. 7. And wert not thou better, O sinner, to let the word convince thee now in time, and let go thy false and self-deluding hopes, than to have death too late to open thine eyes, and find thyself in hell, before thou art aware? I should be a false and faithless Shepherd, if I should not tell you, that you who have built your hopes upon no better grounds, than these forementioned, are yet in your sins. Let your consciences speak; What is it, that you have to plead for yourselves? Is it that you wear Christ's livery? That you bear his name? That you are of the visible Church? That you have knowledge in the points of Religion, are civilized, perform religious duties, are just in your dealings, have been troubled in conscience for your sins? I tell you from the Lord, these pleas will never be accepted at God's Bar. All this, though good in itself, will not prove you converted, and so will not suffice to your salvation. Oh look about you, and bethink yourselves of turning

speedily and soundly. Set to praying, and to reading, and to studying your own hearts, rest not, till God hath made through work with you: for you must be other men, or else you are lost men.

But if these be short of Conversion, what shall I say of the profane sinner? It may be, he will scarce cast his eyes, or lend his ears to this discourse: but if there be any such reading, or within hearing, he must know from the Lord that made him, that he is far from the Kingdom of God. May a man be civilized and not converted, where then shall the Drunkard, and Glutton appear? May a man keep company with the wise Virgins, and yet be shut out? shall not a companion of fools much more be destroyed? *Prov.* 13. 20. May a man be true and just in his dealings, and yet not be justified of God? What then will become of thee, O wretched man, whose conscience tells thee thou art false in thy trade, and false of thy word, and makest thine advantage by a lying tongue. If men may be enlightened, and brought to the performance of holy duties, and yet go down to perdition, for resting in them, and sitting down on this side of Conversion: what will become of you, O miserable families, that live as without God in the world? And of you, O wretchless sinners, with whom God is scarce in all your thoughts; that are so ignorant, that you cannot, or so careless, that you will not pray? O repent and be converted; break off your sins by righteousness: away to Christ for pardoning and renewing grace: give up yourselves to him, to walk with him in holiness, or else you shall never see God. Oh that you would take the warnings of God • In his name I once more admonish you. Turn you at my reproof. *Prov.* 1. 23. Forsake the foolish and live. *Prov.* 9. 6. Be sober, righteous, godly. *Tit.* 2. 12. Wash your hands you sinners, purify your hearts, ye double minded. *James* 4. 8. Cease to do evil, learn to do well. *Isaiah* 1. 16, 17. But if you will on, you must die. *Ezek.* 33. 11.

CHAP. II.

Showing positively what Conversion is.

I May not leave you with your eyes half opened, as he that saw men as trees walking. *Mar.* 8. 24. The word is profitable for doctrine, as well as reproof, 2 *Tim.* 3. 16. And therefore having thus far conducted you by the shelves and rocks of so many dangerous mistakes, I would guide you at length into the harbor of truth.

Conversion then (in short) lies, in the thorough change both of the heart, and life. I shall briefly describe it in its nature and causes.

1. *The Author of it is the spirit of God;* and therefore it is called, the sanctification of the spirit; 2 *Thes.* 2. 13. and the renewing of the Holy Ghost. *Tit.* 3. 5. Yet not excluding the other persons in the Trinity: For the Apostle teacheth us, to bless the Father of our Lord Jesus Christ, for that he hath begotten us again: 1 *Pet.* 1. 3. and Christ is said, to give repentance to *Israel; Acts* 5. 31. and is called the everlasting Father; *Isaiah* 9. 6. and we his seed, and the children which God hath given him *Heb. 2. 13. Isaiah* 53. 10. Oh blessed birth! Seven Cities contended for the birth of *Homer:* but the whole Trinity fathers the new creature. Yet is this work principally ascribed to the Holy Ghost, and so we are said to be born of the Spirit. *John* 3. 8.

So then, it is a work above man's power. We are born, not of the will of the flesh, nor of the will of man; but of God. *John.* 1. 13. Never think thou canst convert thyself. If ever thou wouldst be savingly converted, thou must despair of doing it in thine own strength. *Ier.* 31. 18. It is a resurrection from the dead, *Rev.* 20. 5. *Eph.* 2. 1. a new creation, *Gal. 6. 15. Eph.* 2. 10. a work of absolute omnipotency: *Eph.* 1. 19. Are not these out of the reach of human power? If thou hast no more, than thou hadst by thy first birth, a good nature, a meek and chaste temper, &c. thou art a very stranger to true Conversion. This is a supernatural work.

2. The moving cause is Internal, or External.

The Internal mover is only free grace. Not by works of righteousness which we have done; but of his own mercy he saved us—by the renewing of the Holy Ghost. *Tit.* 3. 5. Of his own will begat he us: *James* 1. We are chosen and called unto Sanctification, not for it. *Eph.* 1. 4.

God finds nothing in man to turn his heart, but to turn his stomach: enough to provoke his loathing, nothing to provoke his love. Look back upon thyself, O Christian. Take up thy verminous rags: Look upon thyself in thy blood. *Ez.* 16. 6. O reflect upon thy swinish nature, thy filthy swill, thy once beloved mire. 2 *Pet.* 2. Canst thou think without loathing of thy trow and draugh? Open thy Sepulcher, *Mat.* 23. 27. Art not thou almost struck dead with the hellish damp? Behold thy putrid soul, thy loathsome members. O stench unsufferable, if thou dost but sense thine own putrefaction! *Psal.* 14. 3. Behold thy ghastly visage, thy crawling lusts, thy slime and corruption. Do not thine own cloths abhor thee? *John* 9. 31. How then should holiness and purity love thee. Be astonied O Heavens at this, be moved O earth. *Ier.* 2. 12. Who but must needs cry, Grace! Grace! *Zech.* 4. 7. Hear and blush you children of the most High. O how unthankful generation! That free grace is no more in your mouths; in your thoughts; no more adored admired, commended by such as you. One would think you should be nothing but praising and admiring God, where ever you are. How can you make a shift to forget such grace, or to pass it over with a slight and seldom mention? What but free grace should move God to love you, unless enmity could do it, or deformity could do it; unless vomit, or rottenness could do it? How affectionately doth *Peter* lift up his hands? *Blessed be God and the Father of our Lord Jesus Christ, who of his Abundant mercy hath begotten us again:* 1 Pet. 1. 3. How feelingly doth *Paul* magnify the free mercy of God in it? *God who is rich in mercy, for his great love wherewith be loved us; bath quickened us together with Christ; by Grace are ye saved. Eph.* 2. 4, 5.

The External mover is the merit and intercession of the blessed Jesus. He hath obtained gifts for the rebellious; *Psal.* 68. 18. and through him it is, that God worketh in us, what is well pleasing in his sight: *Heb.* 13. 21. Through him are all spiritual blessings bestowed upon us in Heavenly things. *Eph.* 1. 3. He intercedeth for the Elect, that believe not. *John* 17. 20. Every Convert is the fruit of his travel. *Isaiah* 53. 11. Oh never was infant born into the world with that difficulty, that Christ endured for us. How emphatically he groaneth in his travel! All the pains that he suffered on his Cross, they were our birth-pains, *Act.* 2. 24. 〈 in non-Latin alphabet 〉 , the pulls and throws that Christ endured for us. He is made Sanctification to us. 1 *Cor.* 1. 30. He sanctified himself (that is set apart himself as a Sacrifice) that we might be

sanctified. *John.* 17. 19. We are sanctified through the offering of his body once for all. *Heb.* 10. 10.

'Tis nothing then without his own bowels, but the merit and intercession of Christ, that prevails with God to bestow upon us converting grace. If thou art a new creature, thou knowest to whom thou owest it, to Christ's pangs and prayers. Hence the natural affection of a believer to Christ. The foal doth not more naturally run after the dam, nor the suckling to the dugs, than a believer to Jesus Christ. And whither else shouldst thou go? If any in the World can show that for thy heart, that Christ can, let them carry it. Doth Satan put in, doth the world court thee, doth sin sue for thy heart? Why, were these crucified for thee? 1 *Cor.* 1. 13. O Christian, love and serve thy Lord while thou hast a being. Do not even the Publicans love those that love them? And show kindness to those that are kind to them? *Matth.* 5. 46, 47.

3. The Instrument is either Personal, or Real.

The Personal is the Ministry. *I have begotten you to Christ through the Gospel; 1 Cor.* 4. 15. Christ's ministers are they, that are sent to open men's eyes, and to turn them to God. *Act.* 26. 18.

O unthankful world, little do you know what you are doing, while you are persecuting the messengers of the Lord. These are they whose business is (under Christ) to save you. Whom have you reproached, and blasphemed? Against whom have you exalted your voice, and lifted up your eyes on high? *Isaiah* 37. 23. These are the servants of the most high God that show unto you the way of salvation, *Act.* 16. 17. and do you thus require them, O foolish and unwise? *Deut.* 32. 6. Oh sons of ingratitude, against whom do you sport yourselves? against whom make ye a wide mouth, and draw out the tongue? *Isaiah* 57. 3. These are the instruments, that God useth to convert and save you: and do you spit in the faces of your Physicians, and throw your • Pilots over board? Father, forgive them, for they know not what they do.

The Instrument Real is the word. We were begotten by the word of truth. This is it that enlightens the eyes, that converteth the soul, *Psal.* 19. 7, 8. that maketh wise to salvation: 2 *Tim.* 3. 15. This is the incorruptible seed, by which we are born again: 1. *Pet.* 1. 23. If we are washed, 'tis by the word: *Eph.* 5. 26. if we are sanctified, 'tis through the truth: *John.* 17. 17. This generates faith, and regenerates us. *Rom. 10. 17. James* 1. 18.

O ye Saints, how should you love the word? for by this you have been converted. O ye sinners, how should you ply the word? for by this you must be converted No other ordinary means, but this. You that have felt its renewing power, make much of it while you live, be forever thankful for it. Tie it about your necks, write it upon your hands, lay it in your bosoms. *Prov.* 6. 21, 22. When you go let it lead you, when you sleep let it keep you, when you wake let it talk with you. Say with holy•*David,* I will never forget thy precepts, for by them hast thou quickened me. *Psal.* 119. 93. You that are unconverted, read the word with diligence; flock to it, where powerfully preached; fill the porches, as the multitude of the impotent, blind, halt, withered, waiting for the moving of the waters. *John.* 5. 3. Pray for the

coming of the spirit in the word. Come off thy knees to the sermon: and come to thy knees from the sermon. The seed doth not prosper because not watered by prayers and tears, nor covered by meditation.

4. *The final cause is man's salvation, and God's glory.* We are chosen through sanctification to Salvation: 2 *Thess.* 2. 13. Called that we might be glorified: *Rom.* 8. 30. but especially, that God might be glorified, *Isaiah.* 60. 21. that we should show forth his praises, 1. *Pet.* 2. 9. and be fruitful in good works. *Col.* 1. 10.

O Christian, do not forget the end of thy calling, let thy light shine, *Mat.* 5. 16. let thy lamp burn, let thy fruits be good, and many, and in season. *Psal.* 1. 3. Let all thy designs fall in with God's, that he may be magnified in thee. *Phil.* 1. 20. Why should God repent that he hath made thee a Christian, as in the time of the old world, that he made them men? *Gen.* 6. 6. Why shouldest thou be an eye-sore in his Orchard, *Luke* 7. by thy unfruitfulness? or a son that causeth shame, as it were a grief to thy father, and a bitterness to her that bare thee? *Prov. 17. 25. Prov.* 10. 5. O let the womb bless thee that bare thee. *Prov.* 17. 21. He that begets a fool, doth it to his sorrow; and the father of a fool hath no joy.

5. *The subject is the elect sinner, and that in all his parts and powers, members and mind.* Whom God predestinates, them only he calls. *Rom.* 8. 30. None are drawn to Christ by their calling, nor come to him by believing, but his sheep, those whom the father hath given him. 1 *John.* 6. 37, 44. Effectual calling runs parallel with eternal election. 2 *Pet.* 1. 10.

Thou beginnest at the wrong end, if thou disputest first about thine Election. Prove thy conversion, and then never doubt of thine election. Or canst thou not yet prove it? Set upon a present and thorough turning. Whatever God's purposes be (which are secret) I am sure his promises are plain. How desperately do rebels argue! If I am elected, I shall be saved, do what I will: if not, I shall be damned, do what I can. Perverse sinner, wilt thou begin where thou shouldest end? Is not the word before thee? what saith it? *Repent and be converted, that your sins may be blotted out. Acts. 3. 19. If you mortify the deeds of the body, you shall live. Rom. 8. 13. Believe and be saved. Acts* 16. 31. What can be plainer? Do not stand still, disputing about thine election, but set to repenting and believing. Cry to God for converting Grace. Revealed things belong to thee; in these busy thyself. 'Tis just (as one well,) that they that will not feed on the plain food of the word, should be choked with the bones. Whatever God's purposes be, I am sure his promises be true. Whatever the decrees of Heaven be, I am sure, that if I repent and believe, I shall be saved; and that if I repent not, I shall be damn•d. Is not here plain ground for thee: and wilt thou yet run upon the rocks?

More particularly, this change of conversion passes throughout in the whole subject. A carnal person may have some shreds of good morality, a little near the list, but he is never good throughout the whole cloth, the whole body of Holiness and Christianity: feel him a little further near the ridge, and you shall see him to be but a deceitful piece. Conversion is not a repairing of the old building, but it takes all down, and erects a new structure: it is not the putting in a patch or sowing on a list of holiness; but with the true convert, holiness is woven into all his powers, principles, and practice. The sincere Christian is quite a new

fabric, from the foundation to the top stone all fire-new. He is a new man, *Eph.* 4. 24. a new creature, All things are become new. 2. *Cor.* 5. 17. Conversion is a deep work, a heart work; *Act.* 2. 37. and 16. 14. it turns all upside down, and makes a man begin a new world. It goes *throughout* with men, *throughout* the Mind, *throughout* the Members, *throughout* the motions of the whole life.

1 *Thorowout the Mind.* It makes an universal change within. First it turns the balance of the judgment, so that God and his glory do weigh down all carnal and worldly interests. *Act. 20. 24. Phil. 1. 20. Psal.* 73. 25. It opens the eye of the mind, and makes the scales of its native ignorance to fall off, and turns men from darkness to light. *Act. 26. 18. Eph. 5. 8. 1 Pet* 2. 9. The man that before saw no danger in his condition, now concludes himself lost, and forever undone, *Act.* 2. 37. except renewed by the power of Grace. He that formerly thought there was little hurt in sin, now comes to see it to be the chief of evils; he sees the unreasonableness, unrighteousness, the deformity and the filthiness that is in sin, so that he is affrighted with it, loathes it, dreads it, flies it, and even abhors himself for it. *Rom. 7. 15. Job 42. 6. Ezek.* 36. 31. He that could see little sin in himself, and could find no matter for confession (as it was said of that learned Ignoramus *Bellarmine* (who it seems while he knew so much abroad, was a miserable stranger to himself,) that when he was to be confessed by the Priest, could not remember anything to confess, but was fain to run back to the sins of his youth) I say he that could not find matter for confession, unless it were some few gross and staring evils, now sin reviveth with him, *Rom.* 7. 9. he sees the rottenness of his heart, and desperate and deep pollution of his whole nature: he cries, unclean, unclean, *Lev.* 13. 45. Lord purge me with Hyssop, wash me thoroughly, create in me a clean heart. *Psal.* 51. 2, 7, 10. He sees himself altogether become ••lthy, *Psal.* 14. 3. corrupt both root and tree. *Mat.* 7. 17, 18. he writes *unclean* upon all his parts, and powers, and performances, *Isaiah 63. 6. Rom.* 7. 18. He discovers the nasty corners that he was never aware of, and sees the blasphemy, and theft, and murder, and adultery that is in his heart, which before he was ignorant of. Heretofore he saw no form nor comeliness in Christ, no beauty that he should desire him; but now he finds the hid treasure, and will sell all to buy this field. Christ is the pearl he seeks, sin the puddle he loathes.

Now according to this new light, the man is of another mind, another judgment, than before he was. Now God is all with him: he hath none in heaven nor earth like him. *Psal.* 73. 25. He prefers him truly before all the world: his favor is his life: the light of his countenance is more than Corn and Wine and Oil, (the good that he formerly inquired after, and set his heart upon. *Psal.* 4. 6, 7.) Now let all the world be set on one side, and God alone on the other; let the Harlot put on her paint, and gallantry, and present herself to the soul (as when Satan would have tempted our Savior with her) in all the glory of her kingdoms, yet the Soul will not fall down and worship her; but will prefer a naked, yea a crucified, persecuted Christ before her. *Phil. 3. 8. 1 Cor.* 2. 2. Not but that a Hypocrite may come to yield a general assent to this, that God is the chief good: yea the wiser Heathens (some few of them) have at last stumbled upon this: but there is a difference between the absolute, and comparative judgment of the understanding. No Hypocrite comes so far, as to look upon God, as the most desirable and suitable good to him, and thereupon to acquiesce in him. This is the converts

voice; *The Lord is my portion, saith my soul. Whom have I in heaven but thee? and there is none upon earth, that I desire besides thee. God is the strength of my heart and my portion forever. Psal. 73. 25, 26. Lam.* 3. 24.

Secondly, It turns the Byas of the Will, both as to means and end. (1.) The intention of the will is altered; Ezek. 36. 26. Ier. 31. 33. Isaiah 26. 8, 9. Now the man hath new ends and designs. Now he intends God above all, and desires and designs nothing in all the world so much, as that Christ may be magnified in him. *Phil.* 1. 20. He accounts himself more happy in this, than in all that the earth could yield, that he may be serviceable to Christ, and bring him glory in his generation. This is the mark he aims at, that the name of Jesus may be great in the world, and that all the sheaves of his brethren, may bow to this sheaf.

Reader, dost thou view this and never ask thyself, whether it be thus with thee? Pause a while, and breath upon this great concernment.

2. *The election also is changed,* so that he chooses another way. *Psal.* 119. 30. He pitches upon God as his blessedness, and upon Christ as the principal, and holiness as the subordinate means, to bring him to God. *John 14. 6. Rom.* 2. 7. He chooses Jesus for his Lord. *Col.* 2. 6. He is not merely forced into Christ by the storm, nor doth he take Christ for bare necessity, as the man begged from the Gallows, when he takes the wife, rather than the halter: but he comes off freely in the choice, This match is not made in a fright, as with the terrified conscience, or dying sinner, that will seemingly do anything for Christ, but doth only take Christ, rather than hell: but he deliberately resolves, that Christ is his best choice, *Phil.* 1. 23. and would rather have him to choose, than all the good of this world, might he enjoy it while he would. Again he takes holiness for his path. He doth not out of mere necessity submit to it: but he likes and loves it. *I have chosen the way of thy Precepts. Psal.* 119. 173. He takes God's testimonies not as his bondage, but his heritage, yea his heritage forever: *v.* 111. he counts them not his burden, but his bliss; not his cords, but his cordials. 1 *John 5. 3. Psal.* 119. 14, 16, 47. He doth not only bear, but take up Christ's yoke. He takes not holiness, as the stomach doth the loathed potion, (which it will down with rather than die) but as the hungry doth his beloved food. No time passes so sweetly with him (when he is himself) as that he spends in the exercises of holiness; these are both his aliment, and his element, the desire of his eyes, and the joy of his heart. *Job 23. 12. Psal. 119. 82, 131, 162, 174. Psal.* 63. 5.

Put thy conscience to it as thou goest, whether thou art the man. O happy man, if this be thy case! But see thou be thorough and impartial in the search.

Thirdly, it turns the Bent of the affections. 2 Cor. 7. 11. These run all in a new channel. The *Jordan* is now driven back, and the water runs upward against its natural course.

Christ is his *Hope. 1 Tim.* 1. 1. this is his prize: *Phil.* 3. 8. here his eye is, here his heart is. He is contented to cast all over board (as the merchant in the storm, ready to perish) so he may but keep this Jewel.

The thirst of his *Desires* is, not after gold, but grace: *Phil.* 3. 13. He hungers after it, he seeks it as silver, he digs for it as for hid treasure: he had rather be gracious, than be great: he had

rather be the holiest man on earth, than the most learned, the most famous, most prosperous. While carnal, he said: Oh! if I were but in great esteem, and rolled in wealth, and swim'd in pleasure, if my debts were paid, and I and mine provided for, then I were a happy man: but now the tune is changed. O, saith the Convert, if I had but my corruptions subdued; if I had such measures of grace, such fellowship with God, though I were poor and despised, I should not care, I should account myself a blessed man. Reader, is this the language of thy soul?

His *Joys* are changed. He rejoiceth in the way of God's testimonies, as much as in all riches: *Psal* 119. 14. He delights in the law of the Lord, wherein once he had little savor. He hath no such joy, as in the thoughts of Christ, the fruition of his company, the prosperity of his people.

His *Cares* are quite altered. He was once set for the world, and any scraps of by-time, nothing (too often) was enough for his soul. Now he gives over caring for the asses, and sets his heart on the Kingdom. Now all the cry is, *What shall I do to be saved? Act.* 16. 30. His great solicitude is, how to secure his soul. Oh! how he would bless you, if you could but put him out of doubt of this!

His *Fears* are not so much of suffering; but of sinning. *Heb.* 11. 25, 27. Once he was afraid of nothing so much as the loss of his estate, or efteem, the dipleasure of friends, the frowns of the great: Nothing sounded so terrible to him, as pain, or poverty, or disgrace. Now these are little to him, in comparison of God's dishonor, or displeasure. How warily doth he walk, left he should tread on a snare? He feareth always: he looks before, and behind; he hath his eye upon his heart, and is often casting over his shoulder, le•t he should be overtaken with sin: *Psal. 39. 1. Prov. 28. 14. Eccles.* 2. 14. It kills his heart to think of losing God's favor; this he dreads as his only undoing. *Psal. 51. 11, 12. Psal.* 119. 8. No thought in the world doth pinch him and pain him so much, as to think of parting with Christ.

His *Love* runs a new course. My Love was crucified (said holy *Ignatius*) that is, my Christ. This is my beloved, saith the spouse. *Cant.* 5. 16. How doth *Augustine* often pour his loves upon Christ.

He can find no words sweet enough. Let me see thee, O Light of mine eyes. Come, O thou joy of my spirit; let me behold thee, O the gladness of my heart. Let me love thee, O life of my soul. Appear unto me, O my great delight, my sweet comfort, O my God, my life, and the whole glory of my soul. Let me find thee, O desire of my heart: let me hold thee, O love of my soul. Let me embrace thee, O Heavenly Bridegroom. Let me possess thee, O esternal blessedness, &c.

His *sorrows* have now a new vent. 2 *Cor.* 7. 9, 10. The view of his sins, the sight of a Christ crucified, that would scarce stir him before, now how much do they affect his heart?

His *Hatred* boils, his Anger burns against sin. *Psal.* 119. 104. He hath no patience with himself: he calls himself fool, and beast, and thinks any name too good for himself, when his indignation is stirred against sin. *Psal. 73. 22. Prov.* 30. 2. He could once swill in it, with too

much pleasure; now he loathes the thought of returning to it, as much as of licking up the filthiest vomit.

Commune then with thine own heart, and attend the common and general current of thine affections, whether it be towards God in Christ, above all other concernments. Indeed, sudden and strong commotions of the affections and sensitive part, are oft times found in hypocrites; especially where the natural constitution leads thereunto: and contrariwise, the sanctified themselves are many times without sensible stirrings of the affections, where the temper is more slow, dry, and dull. The great enquiry is, whether the judgment and will be standingly determined for god, above all other good, real, or apparent: and if the affections do sincerely follow their choice, and conduct, though it be not so strongly and sensibly, as is to be desired, there is no doubt, but the change is saving.

2. *Thorowout the Members.* These that were before the instruments of sin, are now become the holy utensils of Christ's living Temple. *Rom. 6. 19. 1 Cor.* 3. 16. He that before made, as it were, a baud, or a barrel of his body, now possesseth his vessel in sanctification, and honor, in temperance, chastity, and sobriety, as dedicated to the Lord. *Thes. 4. 4. Gal. 5. 22, 23. 1 Cor.* 6. 19, 20.

The *eye* that was once a wandering eye, a wanton eye, a haughty, or a covetous eye, is now employed, as *Mary,* in weeping over her sins *Luke* 7. 38. In beholding God in his works, *Psal.* 8. 3. in reading his word, *Act* 8. 30. in looking up and down for objects of mercy, and opportunities for his service.

The *ear* that was once open to satans call, and that (like a vitiated palate.) did relish nothing so much as filthy, or at least forthy talk, and the fools laughter, is now bored to the door of Christ house, and open to his discipline. It saith, *speak Lord for thy servant heareth:* It cries with him, *veniat verbum Domini,* and waits for his words as the rain, and relishes them more than the appointed food, *Job.* 23. 12. than the very honey and honey-comb. *Psal.* 19. 10.

The *head,* that was the shop of worldly designs, is now filled with other matters, and set on the study of God's will, *Psal. 1. 2. Psal.* 119. 97. and the man beats his head, not so much abouts his gain, but about his duty. The *thoughts* and *cares* that now fill his head are principally, how he may please God, and fly sin.

His *heart,* that was sty of filthy, lusts, is now become an Altar of incense, where the fire of divine love is ever kept in, and whence the daily sacrifice of prayer and praises, and sweet incense of holy desires, ejaculations, and anhelations are continually ascending. *Psal. 108. 1. Psal. 119. 20. Psal.* 139. 17, 18.

The *mouth* is become a well of life, his *tongue* as choice silver, and his *lips* feed many: Now the salt of grace hath seasoned his speech, and eat out the corruption, *Col.* 4. 6. and cleansed the man from his filthy communications, flattery, boasting, railing, lying, swearing, backbiting, that once came like the flashes proceeding from the hell that was in the heart. *James* 3. 6, 7. The *throat,* that was once an open sepulcher, *Rom.* 3. 13. now sends forth the sweet breath of prayer, and holy discourse, and the man speaks in another tongue, in the language of

Canaan, and is never so well, as when talking of God, and Christ, and the matters of another world. His *mouth* bringeth forth wisdom, his *tongue* is become the silver Trumpet of his makers praise, his glory and the best member that he hath.

Now here you shall have the hypocrite halting He speaks it may be like an Angel, but he hath a covetous eye, or the gain of unrighteousness in his hand. Or the hand is white, but his heart is full of rottenness, *Mat.* 13. 27. full of unmortified cares, a very oven of lust, the shop of pride, the seat of malice. It may be with *Nebuchadnezzar*'s image, he hath a golden head, a great deal of knowledge: but he hath feet of clay, his affections are worldly, he minds earthly things, and his way and walk are sensual, and carnal: you may trace him in his secret haunts, and his footsteps will be found in some by-paths of sin. The work is not throughout with him.

3. *Thorowout the motions, or the life, and practice.* The new man takes a new course. *Eph.* 2. 2, 3. His Conversation is in Heaven. *Phi.* 3. 20. No sooner doth Christ call by effectual grace, but he straight way becomes a follower of him. *Matth.* 4. 20. When God hath given the new heart and writ his law in his mind, he forth with walks in his statutes and keeps his judgments, *Ezek.* 36. 26, 27.

Though sin may dwell (God knows a wearisome and• unwelcome guest) in him, yet it hath no more dominion over him. *Rom.* 6. 14, 7. He hath his fruit unto holiness; *Rom.* 6. 22. and though he makes many a blot, yet the law and life of Jesus is that he eyes, as his copy, *Psal. 119. 30. Heb.* 12. 2. and hath an unseigned respect to all God's commandments. *Psa.* 119. 6. He makes conscience even of little sins & little duties. *Psal.* 119. 113. His very infirmities which he cannot help, though he would, are his souls burden, and are like the dusts in a man's eye, which though but little, yet are not a little troublesome. [O man, dost thou read this, and never turn in upon thy soul, by self-examination?] The sincere Convert is not one man at Church and another at home: he is not a Saint on his knees, and a cheat in his shop: he will not tithe Mint and Cumin, and neglect mercy and judgment, and the weighty matters of the Law: he doth not pretend piety and neglect morality, *Matth.* 23. 14. but he turns from All his sins and keeps All God's Statutes, *Ezek.* 18. 21. though not perfectly (except in desire and endeavor) yet sincerely, not allowing himself in the breach of any. *Rom.* 7. 15. Now he delights in the word, and sets himself to prayer, and opens his hand, (if table) and draws out his soul to the hungry. *Rom. 7. 22. Psal. 109. 4. Isaiah* 58. 10. He breaks off his sins by righteousness, and his iniquities by showing mercy to the poor; *Dan.* 4. 27. and hath a good conscience willing in All things to live honestly, *Heb.* 13. 18. and to keep without offense towords God and men.

Here again you shall find the unsoundness of many professors, that take themselves for good Christians. They are partial in the law, *Mal.* 2. 9. and take up with the cheap and easy duties of religion; but they go not thorough with the work. They are as a cake not turned, half roasted, and half raw. It may be you shall have them exact in their words, punctual in their dealings, but then they do not exercise themselves unto godliness; and for examining themselves, and governing their hearts, to this they are strangers. You shall have them duly at the Church, but follow them to their families and there you shall see little but the world

minded: or if they have a road of family duties, follow them to their closets, and there you shall find their souls are little looked after. It may be they seem otherwise religious, but bridle not their tongues, and so all their religion is in vain: *James* 1. 26. It may be they come up to closet and family prayer; but follow them to their shops, and there you shall find them in a trade of lying, or some covert and cleanly way of deceit. Thus the hypocri•e goes not throughout in the course of his obedience.

And thus much for the subject of Conversion.

6. The terms are either from which, or to which.

1. The terms from which we turn in this motion of Conversion, *are* sin, Satan, *the* world, *and* our own righteousness.

First, *Sin.* When a man is converted, he is forever out with sin: yea with All sin, *Psal.* 119. 128. but most of all with his own sins, and especially with his bosom sin: *Psal.* 18. 23. Sin is now the But of his indignation; 2 *Cor.* 7. 11. he thirsts to bath his hands in the blood of his sins. His sins set abroach his sorrows. It is sin that pierces his and wounds him: he feels it like a thorn in his side; like a prick in his eyes: he groans and struggles under it, and not formally, but feelingly cries out, *O wretched man!* He is not impatient of any burden, so much as of his sin. *Psal.* 40. 12. If God should give his choice, he would choose any affliction, so he might be rid of sin. He feels it like the cutting gravel in his shoes, pricking, and paining him as he goes.

Before Conversion he had light thoughts of sin: He cherished it in his bosom, as *Uriah* his lamb: he nourished it up, and it grew up together with him; it did eat as it were of his own meat, and drank of his own cup, and lay in his bosom, and was to him as a daughter: but when God opens his eyes by Conversion, he throws it away with abhorrence; *Isaiah* 30. 22. as a man would a loathsome toad, which in the dark he had hugged fast in his bosom, and thought it had been some pretty and harmless bird. When a man is savingly changed, he is not only deeply convinced of the danger, but defilement of sin: and O how earnest is he with God to be purified? He loathes himself for his sins. *Ezek* 36. 31. He runs to Christ, and casts himself into the fountain opened for sin and for uncleanness. *Zech.* 13. 1. If he fall, what a stir is there to get all clean again? He flies to the word, and washes, and rubs, and wrinses, laboring to cleanse himself from all filthiness both of flesh and spirit: he abhors his once beloved sin, *Psal.* 18. 23. as a cleanly nature doth the trow, and mire, wherein he s•es the swine delight.

The sound Convert is heartily engaged against sin. He wrestles with it, the wars against it. He is too often foiled, but he never yields the cause, nor lays down the weapons; but he will up, and to it again, while he hath breath in his body. He will never give quiet possession; he will make no peace; he will give no quarter; he falls upon it, and fires upon it, and is still disquieting of it with continual alarms. He can forgive his other enemies; he can pity them, and pray for them: *Act.* 7. 60. but here he is implacable, here he is set upon revenge: he hunteth, as it were, for the precious life; his eye shall not pity, his hand shall not spare, though it be a right hand, or a right eye: Be it a gainful sin, most delightful to his nature, a support to his este•m with carnal friends; yet he will rather throw his gain down the kennel,

see his credit fall, or the flower of pleasure wither in his hand, than he will allow himself in any known way of sin. *Luke* 19. 8. He will grant no indulgence, he will give no toleration; but he draws upon sin where ever he meets it, and frowns upon it with this unwelcome salute, *Have I found thee, O mine enemy!*

Reader, hath conscience been at work, while thou hast been looking over these lines? Hast thou pondered these things in thine heart? Hast thou searched the book within, to see if these things be so? If not, read it again, and make thy conscience to speak whether or no it be thus with thee.

Hast thou crucified thy flesh with its affections and lusts, and not only confessed, but forsaken thy sins, all sin in thy servant desires, and the ordinary practice of every deliberate and willful sin in thy life? If not, thou are yet unconverted. Doth not conscience fly in thy face, as thou readest, and tell thee that thou livest in a way of lying for thy advantage, that thou usest deceit in thy calling, that there is some way of secret wantonness that thou livest in? Why then, do not deceive thyself, thou art in the gall of bitterness, and bond of iniquity.

Doth not thine unbridled tongue, thy brutish intemperance, thy wicked company, thy neglect of prayer, of hearing and reading the word now witness against thee, and say, *We are thy works, and we will follow thee?* Or if I have not hit the right, doth not the bird within tell thee, there is such or such a way, that thou knowest to be evil, that yet for some carnal respect thou dost tolerate thyself in, and art willing to spare? If this be the case, thou art to this day unregenerate, and must be changed, or condemned.

Secondly, *Satan.* Conversion binds the strong man, spoils his armor, casts out his goods, and turns men from the power of Satan unto God. *Act.* 26. 18. Before, the Devil could no sooner hold up his finger to the sinner, to call him to his wicked company, sinful games, filthy delights, but presently he follows, like an Ox to the slaughter, and a fool to the correction of the stocks, as the bird that hasteth to the prey, and knoweth not that it is for his life. No sooner could Satan bid him lie, but presently he had it upon the top of his tongue: *Act.* 5. 3. no sooner could Satan offer a wanton object, but he was stung with lust. The Devil could do more with him than God could. If the Devil say, away with these family duties, be sure they shall be rarely enough performed in his house. If the Devil say, away with this strictness, this preciseness, he will keep far enough from it. It he tells him, there's no need of these closet duties, he shall go from day today and scarce perform them. But now he is converted, he serves another master, and takes quite another course: 1 *Pet* 4. 4. he goes and comes at Christ's beck. *Col.* 3. 24. Satan may sometimes catch his foot in his trap; but he will no longer be a willing captive. He watches against the snares and baits of Satan, and studies to be acquainted with his devices. He is very suspicious of his plots, and is very jealous, in what comes athwart him, left Satan should have some design upon him. He wrestles against principalities and powers. *Eph.* 6. He entertains the messenger of Satan as men do the messenger of death. He keeps his eye upon his enemy, 1. *Pet.* 5. 8. and watches in his duties, left Satan should put in his foot.

Thirdly, the *World.* Before sound faith, a man is overcome of the world. Either he bows down to *Mammon,* or idolizes his reputation, or is a lover of pleasure, more than a lover of God. 2. *Tim.* 3. 4. Here's the root of man's misery by the fall; he is turned aside to the creature, instead of God, and gives that esteem, confidence, affection to the creature, that is due to him alone. *Rom. 1. 25. Mat. 10. 37. Prov. 18. 11. Ier.* 17. 5.

O miserable man! What a deformed monster hath sin made thee. God made thee little lower than the Angels, sin little better than the devils: *John* 6. 70. and 8. 44. a monster, that hath his head and heart, where his feet should be; and his feet kicking against Heaven, and everything out of place. The world, that was formed to serve thee, is come to rule thee; and the deceitful harlot hath bewitched thee with her enchantments, and made thee bow down and server her.

But converting grace sets all in order again, and puts God in the Throne, and the world at his footstool; *Psal.* 73. 25. Christ in the heart, and the world under feet: *Eph. 3. 17. Rev.* 12. 1. So *Paul, I am crucified to the world, and the world to me. Gal.* 6. 14. Before this change all the cry was, *who will show us any (worldly) good:* but now he sings quite another tune, *Lord lift up the light of thy countenance upon me,* and take the corn and wine whoso will: *Psal.* 4. 6, 7. Before, his hearts delight and content was in the world: then the song was, *Soul take thine ease, eat, drink, and be merry, thou hast much goods laid up for many years:* but now all this is withered, and there is no comeliness that he should desire it, and he tunes up with the sweet Psalmist of *Israel, The Lord is the portion of mine inheritance; the lines are fallen to me in a fair place, and I have a goodly heritage.* He blesses himself, and boasts himself in God: *Psal. 34. 2. Lam.* 3. 24. nothing else can give him content. He hath written vanity and vexation upon all his worldly enjoyments, *Ec.* 1. 2. and loss and dung upon all human excellencies. *Phil.* 3. 7, 8. He hath life and immortality now in chase; *Rom.* 2. 7. he trades for grace and glory, and hath the Crown incorruptible in pursuit. 1 *Cor.* 9. 25. His heart is set in him to seek the Lord: 1 *Chron* 22. 19. and 2. *Chron,* 15. 15. he first seeks the kingdom of Heaven and the righteousness thereof, and religion is no longer a matter by the by with him, but the main of his care, *Matth. 6. 33. Psal.* 27. 4. Now the gaudy idol is become *Nehushtan. 2 Kings* 18. 4. and he ups and treads upon it, as *Diogenes* trampling on *Plato*'s hangings and saying, *Caleo Platonis fastum.* Before, the world had the swaying interest with him: he would do more for gain than, godliness, 1 *Tim.* 6. 5. more to pleasure his friend, or his flesh, than to please the God that made him, and God must stand by till the world were first served; but now all must stand by: he hates father and mother and life and all in comparison of Christ. *Luke* 14. 26.

Well then, pause a little, and look within. Doth not this nearly concern thee? Thou pretendest for Christ; but doth not the world sway thee? Dost thou not take more real delight and content in the world, than in him? Dost not thou find thyself better at ease when the world goes to thy mind, and thou art encompassed with carnal delights, than when retired to prayer and meditation in thy closet, or attending upon God's word and worship? No surer evidence of an unconverted state, than to have the things of the world uppermost in our aims, love, and estimations, 1 *John 2. 15. James* 4. 4.

With the sound Convert Christ hath the supremacy. How dear is this name to him? How precious is its favor? *Cant. 1. 3. Psal.* 45. 8. The name of Jesus is engraven upon his heart, *Gal.* 4. 19. and lies as a bundle of myrrh between his breasts•*Cant.* 1. 13, 14. Honor is but air, and laughter is but madness, and *Mammon* is fallen like *Dagon* before the ark, with hands and head broken off on the threshold, when once Christ is savingly revealed. Here is the pearl of great price to the true Convert; here is his treasure, here is his hope. *Matth.* 13. 44, 45. This is his glory: My beloved is mine, and I am his. *Gal. 6. 14. Cant.* 2. 16. Oh 'tis sweeter to him, to be able to say, Christ is mine, than if he could say, the Kingdom is mine, the *Indies* are mine.

Fourthly, *our own righteousness.* Before Conversion, man seeks to cover himself with his own fig-leaves, *Phil.* 3. 6, 7. and to lick himself whole with his own duties. *Mic.* 6. 6, 7. He is apt to trust in himself, *Luke* 16. 15. and 18. 9. and set up his own righteousness, and to reckon his counters for Gold, and not submit to the righteousness of God; *Rom.* 10. 3. But Conversion changes his mind; now he casts away his filthy rags, and counts his own righteousness, but a menstruous cloth: he casts it off, as a man would the verminous tatters of a nasty beggar: *Isaiah* 64. 6. Now he is brought to poverty of spirit, *Matth.* 5. 3. complains of and condemns himself, *Rom.* 7. and all his inventory is, *poor, and miserable, and wretched, and blind, and naked. Rev.* 3. 17. He sees a world of iniquity in his holy things, & calls his once idolized righteousness, but flesh, and loss, and dogs meat, and would not for a thousand worlds be found in himself; *Phil.* 3. 4, 7, 8• 9. His finger is ever upon his sores, *Psal.* 51. 3. his sins, his wants. Now he begins to set a high price upon Christ's righteousness: he sees the need of a Christ in every duty, to justify his person, and justify his performances; he cannot live without him, he cannot pray without him; Christ must go with him, or else he cannot come into the presence of God; he leans upon the hand of Christ and so he bows himself in the house of his God. He sets himself down for a lost undone man without him. His life is hid in Christ, as the life of man in the heart. He is fixed in Christ, as the roots of the tree spread in the earth for stability and nutriment. Before, the news of a Christ was a stale and sapless thing: but now, how sweet is a Christ? *Augustine* could not relish his before so much admired *Cicero,* because he could not find the name of Christ. How pathetically cries he? *Dulcissime, amantis. benignis. claris. &c. quando te videbo? quando satiabor de pulchritudine tuâ? Medit. c. 37. O most sweet, most loving, most kind, most dear, most precious, most desired, most lovely, most fair, &c.* all in a breath, when he speaks of and to his Christ. In a word, the voice of the Convert is, with the Martyr, *None but Christ.*

2. The terms to which *are either* Ultimate, *or* Subordinate *and* mediate.

The *Ultimate* is God the Father, Son, and Holy Ghost, whom the true Convert takes, as his All-sufficient and eternal blessedness. A man is never truly sanctified, till his very heart be in truth set upon God, above all things, as his portion and chief good. These are the natural breathings of a believers heart, *Thou art my portion O Lord: Psal. 119. 57. My soul shall make her boast in the Lord: Psal. 34. 2. My expectation is from him: he only is my rock, and my salvation, he is my defense: in God is my salvation, and my glory, the rock of my strength, and my refuge is in God. Psal. 62. 1, 2, 5, 6, • Psal.* 18. 1, 2.

Would you put it to an issue, whether you be converted or not, now then let thy soul and all that is within thee attend.

Hast thou taken God for thy happiness? Where doth the content of thy heart lie? Whence doth thy choicest comfort come in? Come then, and with *Abraham* lift up thine eyes Eastward, and Westward, and Northward, and Southward, and cast about thee what it is, that thou wouldst have in Heaven or earth to make thee happy. If God should give thee thy choice, as he did to *Solomon,* or should say to• thee, as *Ahasuerus* to *Esther, What is thy petition and what is thy request, and it shall we granted thee; Esther* 5. 3. what wouldst thou ask? Go into the gardens of pleasure, and gather all the fragrant flowers from thence: would these content thee? Go to the treasures of *Mammon,* suppose thou mightest lade thyself, while thou wouldst from hence: go to the towers, to the trophies of honor; what thinkest thou of being a man of renown, of having a name like the name of the great men of the earth? Would any of this, all this suffice thee, and make thee count thyself a happy man? If so, then certainly thou art carnal and unconverted. If not, go further; wade into the divine excellencies, the store of his mercies, the hiding of his power, the deeps unfathomable of his All-sufficiency. Doth this suit thee best, and please thee most? Dost thou say, *'Tis good to be here? Matth. 17. 4. Here I will pitch; here I will live and die?* Wilt thou let all the world go, rather than this? Then 'tis well between God and thee: Happy art thou, O man, happy art thou, that ever thou wast born. If a God can make thee happy, thou must needs be happy: for thou hast avouched the Lord to be thy God. *Deut.* 26. 17. Dost thou say to Christ, as he to us. *Thy father shall be my father, and thy God my God? John* 20. 17. Here is the turning point. An unsound professor never takes up his rest in God; but converting grace does the work, and so cures the fatal misery of the fall, by turning the heart from its idols, to the living God. 1 *Thes.* 1. 9. Now says the soul, *Lord, whither should I go? Thou hast the words of eternal life. John* 6. 68. Here he centers, here he settles, Oh 'tis as the entrance of Heaven to him, to see his interest in God. When he discovers this, he saith, *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. Psal.* 116. 7. and it is even ready to breath out *Simeons* song, *Lord, now lettest thou thy servant depart in peace, Luke* 2. 29. and saith, with *Jacob,* I when his old heart revived at the welcome tidings, *It is enough• Gen.* 45. 28. When he sees he hath a God in Covenant to go to; *this is all his salvation and all his desire. 2. Sam.* 23. 5.

Man, is this thy case? Hast thou experienced this? Why, then blessed art thou of the Lord. God hath been at work with thee, he hath laid hold on thin heart by the power of converting grace, or else thou couldst never have done this.

The *Mediate* term of Conversion is either *Principal,* or *less Principal.*

The *Principal* is Christ, the only mediator between God and man. 1 *Tim.* 2. 5. His work is to bring us to God; 1 *Pet.* 3. 18. he is the way to the Father, *John* 14. 6. the only plank on which we may escape, the only door by which we may enter. *John* 10. 9. Conversion brings over the soul to Christ, to accept of him, *Col.* 2. 6. as the only means of life, as the only way, the only name given under Heaven: *Act.* 4. 12. He looks not for salvation in any other, but him; nor in any other with him; but throws himself on Christ alone, as one that should cast himself with spread arms upon the Sea.

Here *(saith the convinced sinner)* here I will venture, and if I perish, I perish: if I die, I will die here. But Lord suffer me not to perish under the pitiful eyes of thy mercy. Intreat me not to leave thee, nor to turn away from following after thee. Ruth 1. 16. Here I will throw myself. If thou kick me, if thou kill me, Job 13. 15. I will not go from thy door.

Thus the poor soul doth venture upon Christ, and resolvedly adhere to him. Before Conversion the man made light of Christ, minded the •arm, friends, merchandise, more than Christ: *Matth.* 22. 5. now Christ is to him as his necessary food, his daily bread, the life of his heart, the staff of his life. *Phil.* 3. 9. His great design is, that Christ may be magnified in him. *Phil.* 1. 20. His heart once said, as they to the spouse, *What is thy beloved, more than another? Cant.* 5. 9. He found more sweetness in his merry company, wicked games, earthly delights, than in Christ. He took religion for a fancy, and the talk of great enjoyments, for an idle dream. But now, to him to live is Christ. He sets light by all that he accounted precious, for the excellency of the knowledge of Christ. *Phil.* 3. 8.

All of Christ is accepted by the sincere Convert. He loves not only the wages, but work of Christ: *Rom.* 7. 22. not only the benefits, but the burden of Christ. He is willing not only to tread out the corn, but to draw under the yoke: he takes up the commands of Christ, yea and the Cross of Christ. *Mat. 11. Mat.* 16. 24.

The unsound closes by the halves with Christ: he is all for the salvation of Christ, but he is not for sanctification: he is for the privileges, but appretiates not the person of Christ. He divides the offices, and benefits of Christ. This is an error in the foundation. Whoso loveth life, let him beware here. 'Tis an undoing mistake, of which you have been often warned, and yet none more common. Jesus is a sweet name, but men love not the Lord Jesus in sincerity. *Eph.* 6. 24. They will not have him, as God offers, *To be a Prince and a Savior. Act.* 5. 31. They divide what God hath joined, the King, and the Priest. Yea they will not accept the salvation of Christ, as he intends it; they divide here. Every man's vote is for salvation from suffering; but they desire not to be saved from sinning. They would have their lives saved; but withal they would have their lusts saved. Yea many divide here again; they would be content to have some of their sins destroyed; but they cannot leave the lap of *Delilah,* or divorce the beloved *Herodias.* They cannot be cruel to the right eye, or right hand: the Lord must pardon them in this thing. 2 *Kings* 5. 18. Oh be infinitely tender here: your souls lie upon it. The sound Convert takes a whole Christ, and takes him for all intents and purposes, without exceptions, without limitations, without reserves. He is willing to have Christ, upon his terms, upon any terms. He is willing of the dominion of Christ, as well as deliverance by Christ, he saith with *Paul, Lord what wilt thou have me to do? Act.* 9. 6. Any thing Lord: He sends the blank for Christ to set down his own conditions. *Act. 2. 37. Act.* 16. 30.

The *less Principal* is the *Laws, Ordinances,* and *ways of Christ.* The heart that was once set against these, and could not endure the strictness of these bonds, the severity of these ways, now falls in love with them, and chooses them as its rule and guide forever. *Psal.* 119. 111, 112.

Four things (I observe) God doth work in every sound Convert, with reference to the Laws and ways of Christ, by which you may come to know your estates, if you will be faithful to your own souls; and therefore keep your eyes upon your hearts, as you go along.

1. *The Judgment is brought to approve of them, and subscribe to them, as most righteous, and most reas•nable. Psal.* 119. 128, 137, 138. The mind is brought to like the ways of God, and the corrupt prejudices that were once against them, as unreasonable, and intolerable, are now removed. The understanding assents to them all, as holy, just, and good. *Rom.* 7. 12. How is *David* taken up with the excellencies of God's Laws? How doth he expatiate in their praises, both from their inherent qualities, and admirable effects? *Psal* 19. 8, 9, 10, &c.

There is a twofold judgment of the understanding, *Iudicium absolutum, & comparatum.* The absolute judgment is, when a man thinks such a course best in the general, but not for him, or not under the present circumstances he is in, *pro hîc & nune.* Now a godly man's judgment is for the ways of God, and that not only the absolute, but comparative judgment: he thinks them not only best in general, but best for him. He looks upon the rules of religion, not only as tolerable, but desirable, yea more desirable than gold, fine gold, yea much fine gold. *Psal* 19. 10. His judgment is settledly determined, that it is best to be holy, that 'tis best to be strict: that it is in itself the most eligible course; and that 'tis for him the wisest, and most rational, and desirable choice. Hear the godly man's Judgment. *I know O Lord that thy judgments are right. I love thy Commandment above gold, yea above fine gold. I esteem all thy precepts concerning all things to be right, and I hate every false way. Psal.* 119, 127, 128. Mark, he did approve of all that God required, and disallowed all that he forbad. *Righteous art thou O Lord, and upright are thy judgments. Thy testimonies that thou •ast commanded are righteous, and very faithful. Thy word is true from the beginning; and everyone of thy righteous judgments endureth forever, Psal.* 119. 86, 160, 162, 163. See how readily and fully he subscribes; he declares his assent, and consent to it, and all and everything therein contained.

2. *The desire of the heart is to know the whole mind of Christ. Psal. 119. 125, 144, 169. Psal.* 25. 4, 5. He would not have one sin undiscovered, nor be ignorant of one duty required. 'Tis the natural and earnest breathing of a sanctified heart, *Lord if there be any way of wickedness in me, do thou discover it. What I know not, teach thou me, and if I have done iniquity, I will do it no more.* The unsound is willingly ignorant, 2, *Pet.* 3. 5. loves not to come to the light. *John* 3. 20. He is willing to keep such or such a sin, and therefore is loath to know it to be a sin, and will not let in the light at that window. Now the gracious heart is willing to know the whole latitude and compass of his makers Low. *Psal.* 119. 18, 19, 27, 33, 64, 66, 68, 73, 108, 124. He receives with all acceptation the word that convinceth him of any duty that he knew not, or minded not before; or discovereth any sin that lay hid before. *Psal.* 19. 11.

3. *The free and resolved choice of the will is determined for the ways of Christ, before all the pleasures of sin, and prosperity of the world. Psal.* 119. 127, 103, 162. His consent is not extorted by some extremity of anguish, nor is it only a sudden and hasty resolve: but he is deliberately purposed, and comes off freely in the choice. *Psal. 17. 3. Psal.* 119. 30. True, the flesh will rebel, yet the prevailing past of his will is for Christ's laws and government; so that he takes them not up as his toil or burden, but his bliss. 1 *John 5. 3. Psal.* 119, 60, 72. When the

unsanctified goes in Christ's ways, as in Gives and fetters, he doth them naturally, *Psal. 40. 8. Ier.* 31. 33. and counts Christ's law, his liberty. *Psal. 119. 32, 45. James* 1. 25. He is *willing in the beauties of holiness, Psal.* 110. 3. and hath this inseparable mark, *That he had rather (if he might have his choice) live a strict and holy life, than the most prosperous and flourishing life in the world. 1 Sam. 10. 26. There went with* Saul *a band of men whose hearts God had touched.* When God touches the hearts of his chosen, they presently follow Christ, *Mat.* 4. 22. and (though drawn) do freely run after him, *Cant.* 1. 4. and willingly offer themselves to the service of the Lord, 2 *Chron.* 17. 16. seeking him with their whole desire. 2 *Chro.* 15. 15. Fear hath its use, but this is not the main spring of motion with a sanctified heart. Christ keeps not his subjects in by force, but is King of a willing people. They are (through his grace) freely resolved for his service, and do it out of choice, not as slaves, but as the son or spouse, from a spring of love, and a loyal mind. In a word, the laws of Christ are the Converts love, *Psal.* 119. 159, 163, 167. desire, *v.* 5, 20, 40. delight, *v.* 77, 92, 103, 111, 143. and continual study, *v. 99, 97. Psal.* 1. 2.

4. *The bent of his course is directed to keep God's Statutes. Psal.* 119. 4, 8, 167, 168. 'Tis the daily care of his life to walk with God. He seeks great things: he hath noble designs, though he fall too short. He aims at nothing less than perfection; he desires it, he reaches after it, he would not rest in any pitch of grace, till he were quite rid of sin, and had perfected holiness. *Phil.* 3. 11, 12, 13, 14.

Here the hypocrites rottenness may be discovered. He desires holiness (as one well) only as a bridge to Heaven, and enquires earnestly, what is the least that will serve his turn; and if he can get but so much as may just bring him to Heaven, this is all he cares for. But the sound Convert desires holiness for holiness sake, *Psal. 119. 97. Mat.* 5. 6. and not only for Heaven sake. He would not be satisfied with so much as might save him from hell; but desires the highest pitch. Yet desires are not enough. What is thy way and thy course? Is the drift and scope of thy life altered? Is holiness thy trade, and religion thy business? *Rom. 8. 1. Mat. 25. 16. Phil.* 3. 20. If not, thou art short of sound Conversion.

Application. And is this, that we have described, the Conversion that is of absolute necessity of salvation? then be informed, 1. That strait is the gate, and narrow the way that leadeth unto life. 2. That there be but few that find it. 3. That there is need of a Divine power savingly to convert a sinner to Jesus Christ.

Again, the• b••xhorted, O man, that readest, to turn in upon thine own self. What saith conscience? Doth it not begin to bite? Doth it not twitch thee, as thou goest? Is this thy judgment, and this thy choice, and this thy way, that we have described? If so, then it's well. But doth not thy heart condemn thee? and tell thee, there is such a sin thou livest in against thy conscience? Doth it not tell thee, there is such and such a secret way of wickedness, that thou makest no bones of? Such or such a duty, that thou makest no conscience of?

Doth not conscience carry thee to thy closet, and tell thee how seldom prayer, and reading is performed there? Doth it not carry thee to thy family, and show thee the charge of God, and the souls of thy children and servants, that be neglected there? Doth not conscience lead thee to thy shop, thy trade, and tell thee of some mystery of iniquity there? Doth it not carry

thee to the Ale-shop, or to the Sack-shop, and round thee in thine ear for the loose company thou keepest here, the precious time thou mispendest here, for the talents of God which thou throwest down this sink, for thy gaming, and thy swilling? &c. Doth it not carry thee into the secret chamber, and read thee a curtain lecture?

O conscience do thy duty. In the name of the living God I command thee, discharge thine office. Lay hold upon this sinner. Fall upon him, arrest him, apprehend him, undeceive him. What, wilt thou flatter and sooth him, while he lives in his sins? Awake O conscience: What mean•st thou, O sleeper? What, hast thou never a reproof in thy mouth? What, shall this soul die in his careless neglect of God and eternity, and thou altogether hold thy peace? What, shall he go no still in his trespasses, and yet have peace? O rouse up thyself, and do thy work. Now let the preacher in the bosom speak. Cry aloud and spare not, lift up thy voice like a Trumpet; let not the blood of this soul be required at thy hands.

CHAP. III.

Of the Necessity of Conversion.

IT may be you are ready to say, what meaneth this stir? And are apt to wonder, why I follow you with such earnestness, still ringing one lesson in your ears, *That you should repent and be converted. Act.* 3. 19. But I must say unto you, as *Ruth* to *Naomi, Intreat me not to leave you, nor to turn aside from following after you. Ruth.* 1. 16. Were it a matter of indifferency, I would never keep so much ado. Might you be saved as you be, I would gladly let you alone. But would you not have me solicitous for you, when I see you ready to perish? As the Lord liveth, before whom I am, I have not the least hopes to see ever a one of your faces in Heaven, except you be converted. I utterly despair of your s•lvation, except you will be prevailed with to turn thoroughly, and give up yourselves to God in holiness and newness of life. Hath God said, *Except you be born again, you cannot see the Kingdom of God, John* 3. 3. and yet do you wonder, why your Ministers do so painfully travel in birth with you? Think it not strange, that I am earnest with you to follow after holiness, and long to see the image of God upon you. Never did any, nor shall any enter into Heaven, by any other way but this. The Conversion described is not an high pitch of some taller Christians, but every soul, that is saved, passes this universal change.

It was a passage of the noble Roman, when he was hasting with corn to the City in the famine, and the mariners were loath to set •ail in the foul weather, *Necessarium, est navigare, non est necessarium vivere.* Our voyage is of more necessity than our lives. What is it that thou dost account necessary? Is thy bread necessary? Is thy breath necessary? Then thy Conversion is much more necessary. Indeed, this is the *Vnum Necessarium,* the one thing necessary. Thine estate is not necessary: thou mayest sell all for the pearl of great price, and yet be a gainer by the purchase. *Mat.* 13. 45. Thy life is not necessary: thou mayest part with it for Christ, to infinite advantage. Thine esteem is not necessary: thou mayest be reproached for the name of Christ, and yet happy, yea much more happy in reproach, than in repute. 1 *Pet. 4. 14. Mat.* 5. 10, 11. But thy Conversion is necessary, thy damnation lies upon

it, and is it not needful in so important a case to look about? Upon this one point depends thy making, or marring to all eternity.

But I shall more particularly show the necessity of Conversion in five things: for without this

I. *Thy being is in vain.* Is it not pity thou shouldst be good for nothing, an unprofitable burden of the earth, a wart, or wen in the body of the universe? Thus thou art, while unconverted, for thou canst not answer the end of thy being. Is it not for the divine pleasure thou art and wert created? *Rev.* 4. 11. Did not he make thee for himself? *Prov.* 16. 4. Art thou a man, and hast thou reason? Why then bethink thyself, why, and whence thy being is. Behold God's workmanship in thy body, and ask thyself; To what end did God rear this fabric? Consider the noble faculties of thy Heaven-born soul: to what end did God bestow these excellencies? To no other, than that than shouldst please thyself, and gratify thy senses? Did God send men like the swallows, into the world, •only to gather a few sticks, and dirt, and build their nests, and breed up their young, and then away? The very heathens could see further than this. Art thou so fearfully and wonderfully made, *Psal.* 139. 14. and dost thou not yet think with thyself, surely it was for some noble and raised end?

O man, set thy reason a little in the chair. Is it not pity such a goodly fabric should be raised in vain? Ver•lie thou art in vain, except thou art for God. Better thou had•• no being, than not be for him. Wouldst thou serve thy end? Thou must repent, and be converted. Without this thou art to *No purpose,* yea to *Bad purpose.*

First, to *No purpose.* Man unconverted, is like a choice instrument, that hath every string broke, or out of tune. The spirit of the living God must repair, and tune it, by the grace of regeneration, and sweetly move it by the power of actuating grace, or else thy prayers will be but howlings, and all thy services will make no music in the ears of the most holy. *Ephes. 2. 10. Phil. 2. 13. Hos. 7. 14. Isaiah.* 1. 15. All thy powers and faculties are so corrupt in thy natural state, that except thou be purged from dead works, thou canst not serve the living God. *Heb 9. 14. Tit.* 1. 15.

An unsanctified man, cannot work the work of God. 1. *He hath no skill in it.* He is altogether as unskillful in the work, as in the word of righteousness. *Heb* 5. 13. There are great mysteries as well in the practice, as principles of godliness: now the unregenerate knoweth not the mysteries of the Kingdom of Heaven. *Mat. 13. 11. 1 Tim.* 3. 16. You may as well expect him that never learned the Alphabet to read, or look for goodly music on the lute, from one that never set his hand to an instrument, as that a natural man should do the Lord any pleasing service. He must be first taught of God, *John* 6. 45. taught to pray, *Luke* 11. 1. taught to profit, *Isaiah* 48. 17. taught to go, *H•s.* 11. 3. or else he will be utterly at a loss.] 2. *He hath no strength for it.* How weak is his heart? *Ezek.* 16. 30. He is presently tired: the Sabbath what a weariness is it? *Mal.* 1. 13. He is without strength, *Rom.* 5. 6. yea stark dead in sin *Eph. 2. 5.] 3. He hath no mind to it:* he desires not the knowledge of God's ways. *Job* 21. 14. He doth not know them, and he doth not care to know them. *Psal.* 82. 5. He knows not, neither will he understand.] 4. *He hath neither due instruments, not materials for it.* A man may as well hew the marble without tools, or limn without colors, or instruments, or build without materials, as perform any

acceptable service without the graces of the spirit, which are both the materials, and instruments in the work. Alms-giving is not a service of God, but of vain-glory, unless dealt forth by the hand of divine love. What is the prayer of the lips, without grace in the heart, but the carcase without the life? What are all our confessions, unless they be the exercises of godly sorrow and unfeigned repentance? What our petitions, unless animated all along with holy desires, and faith in the divine attributes and promises? What our praises and thanks-giving, unless from the love of God, and a holy gratitude, and sense of God's mercies in the heart? So that a man may as well expect the trees should speak, or look for Logic from the bruits, or motion from the dead, as for any service holy and acceptable to God, from the unconverted. When the tree is evil, how can the fruit be good? *Mat.* 7. 18.

Secondly, *to bad purpose.* The unconverted soul is a very cage of unclean birds, *Rev.* 18. 2. a sepulcher full of corruption and rottenness, *Mat.* 23. 27. a loathsome carcase full of crawling worms, and sending forth a hellish and most noisome favor in the nostrils of God. *Psal.* 14. 3. O dreadful case! Dost thou not yet see a change to be needful? Would it not have grieved one, to have seen the golden consecrated vessels of God's temple turned into quaffing bowls for drunkenness, and polluted with the idols service? *Dan.* 5. 2, 3. Was it such an abomination to the Jews, when *Antiochus* set up the picture of a swine at the entrance of the Temple? How much more abominable them would it have been, to have had the very Temple itself turned into a stable, or a sty, and to have the holy of holies served like the house of *Baal,* to have the image of God taken down, and be turned into a draught-house? 2 *Kings* 10. 27. This is the very case of the unregenerate: all thy members are turned into instruments of unrighteousness, *Rom.* 6. 19. servants of Satan; and thy inmost powers, into the receptacles of all uncleanness. *Eph. 2. 2. Tit.* 2. 15. You may see the goodly guests within, by what comes out. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false, witness, blasphemies, &c.* This black guard discovers what a hell there is within.

Oh abuse unsufferable! to see a heaven-born soul abased to the filthiest drudgery: to see the glory of God's creation, the chief of the ways of God, the Lord of the universe, lapping with the prodigal at the trow, or licking up with greediness the most loathsome vomit. Was it such a lamentation to see those that did feed delicately, sit desolate in the streets? and the precious sons of Zion comparable to fine gold, to be esteemed as earthen pitchers? and those that were clothed in scarlet to embrace dunghills? *Lim.* 4. 2, 5. And is it not fearful much more, to see the only thing that hath immortality in this lower world, and carried the stamp of God, to become as a vessel wherein there is no pleasure? (which is but the modest expression of the vessel, men put to the most sordid use.) Oh indignity intolerable! Better thou wert dashed on a thousand pieces, than continue to be abused to so filthy a service.

II. *Not only man, but the whole visible creation is in vain, without this.* Beloved, God hath made all the visible creatures in Heaven and earth for the service of man, *Ier.* 22. 28. and man only is the spokesman for all the rest. Man is in the universe, like the tongue in the body, (which speaks for all the members.) The other creatures cannot praise their maker, but by dumb signs and hints to man, that he should speak for them. Man is, as it were, the High Priest of God's creation, to offer the Sacrifice of praise, for all his fellow creatures. *Psal.* 147, and 148,

and 150. The Lord God expecteth a tribute of praise from all his works; *Psal.* 103. 22. now all the rest do bring in their tribute to man, and pay it in by his hand. So then, if man be false, and faithless, and selfish, God is wronged of all, and shall have no active glory from his works.

Oh dreadful thought to think of! That God should build such a world as this, and lay out such infinite power, and wisdom, and goodness thereupon, and all in vain; and man should be guilty at last, of robbing, and spoiling him, of the glory of all. Oh think of this• while thou art unconverted, all the offices of the creatures to thee are in vain: thy meat nourishes thee in vain, the Sun holds forth his light to thee in vain, the stars, that serve thee in their courses by their most powerful, though hidden influences, *Judges 5. 20. Hos.* 2. 21, 22. do it in vain; thy cloths warm thee in vain; thy beast carries thee in vain: in a word, the labor unwearied, and continual travel of the whole creation (as to thee) is in vain. The service of all the creatures, that drudge for thee, and yield forth their strength unto thee (that therewith thou shouldst serve their maker) is all but lost labor. Hence the whole creation groaneth under the abuse of the unsanctified world, *Rom.* 8. 22. that pervert them to the service of their lusts, quite contrary to the very end of their being.

III. *Without this thy Religion is in vain. James* 1. 26. All thy religious performances will be but lost; for they can neither *please God, Rom.* 8. 8. nor *save thy soul, 1 Cor.* 13. 2, 3. which are the very ends of religion. Be thy services never so specious, yet God hath no pleasure in them. *Isaiah 1. 14. Mal.* 1. 10. Is not that man's case dreadful, whose Sacrifices are as murder, and whose prayers are a breath of abomination? *Isaiah 66. 3. Prov.* 28. 9. Many under convictions think, they will set upon mending, and that a few prayers and alms will salve all again: but alas, •irs, while your hearts remain unsanctified, your duties will not pass. How punctual was *Jehu?* and yet all was rejected, because his heart was not upright. 2 *Kings* 10. with *Hos.* 1. 4. How blameless was *Paul?* and yet being unconverted, all was but loss. *Phil.* 3. 6, 7. Men think they do much in attending God's service, and are ready to twit him with it, *Isaiah 58. 3. Mat* 7. 22. and set him down so much their debtor, whenas (their persons being unsanctified) their duties cannot be accepted.

O soul, do not think when thy sins pursue thee, a little praying and reforming thy course will pacify God: thou must begin with thine heart: if that be not renewed, thou canst no more please God, than one that having unspeakably offended thee, should bring thee his vomit in a dish to pacify thee, or having fallen into the mire, should think with his loathed embraces to reconcile thee.

It is a great misery to labor in the fire. The Poets could not invent a worser hell for *Sysiphus,* than to be getting the barrel still up the hill, and then that it should presently fall down again and renew his labor. God threatens it, as the greatest of temporal judgments, that they should build and not inhabit, plant and not gather, and their labors shall be eat up by strangers. *Deut.* 28. 30, 38, 39, 41. Is it so great a misery to lose our common labors, to sow in vain, and build in vain? how much more to lose our pains in religion, to pray, and hear, and fast in vain? This is an undoing and eternal loss. Be not deceived, if thou goest on in thy sinful estate, though thou shouldst spread forth thine hands, God will hide his eyes; though

thou make many prayers, he will not hear *Isaiah* 1. 15. If a man without skill, set about our work, and mar it in the doing, though he take much pains, we give him but small thanks. God will be worshipped after the due order. 1 *Chron.* 15. 13. If a servant do our work, but quite contrary to our order, he shall have rather stripes, than praise. God's work must be done according to God's mind, or he will not be pleased; and this cannot be, except it be done with a holy heart, 2 *Chron.* 25. 2.

IV. Without this, thy hopes are in vain. Job 8. 12, 13. The Lord hath rejected thy confidence. Ier. 2. 37.

First, thy hopes of comfort here are in vain. 'Tis not only necessary to the safety, but comfort of your condition, that you be converted. Without this, you shall not know peace. *Isaiah* 59. 8. Without the fear of God, you cannot have the comforts of the Holy Ghost. *Act* 9. 31. God speaks peace only to his people, and to his saints. *Psal.* 85. 8. If you have a false peace continuing in your sins, 'tis not of God's, speaking; and then you may guess the Author. Sin is a real sickness, *Isaiah* 1. 5. yea the worst of sickness, 'tis a leprosy in the head, *Levite.* 13. 44. the plague in the heart: 1 *Kings* 8. 38. 'tis brokenness in the bones, *Psal.* 51. 8. it pierceth, it woundeth, it racketh and tormenteth. 1 *Tim.* 6. 10. A man may as well expect ease, when his diseases are in their strength, or his bones out of joint, as true comfort, while in his sins.

O wretched man, that canst have no ease in this case, but what comes from the deadliness of thy disease! You shall have the poor sick man, saying in his lightness, he is well; when you see death in his face. He will needs up and about his business, when the very next step is like to be into the grave. The unsanctified often feel nothing amiss, they think themselves whole, and cry not out for the Physician, but this shows the danger of their case.

Sin doth naturally breed distempers and disturbance in the soul. What a continual tempest and commotion is there, in a discontented mind? What an eating evil is inordinate care? What is passion, but a very fever in the mind? What is Lust, but a fire in the bones? What is Pride but a deadly tympany? or covetousness, but an insatiable and unsufferable thirst? or malice and envy, but venom in the very heart? Spiritual sloth is but a scurvy in the mind, and carnal security, a mortal lethargy. And how can that soul have true comfort that is under so many diseases? But converting grace cures, and so eases the mind, and prepares the soul for a settled, standing, immortal peace. *Great peace have they that love thy commandments, and nothing shall offend them. Psal.* 119. 165. They are the ways of wisdom that afford pleasure and peace. *Prov. 3. 17. David* had infinitely more pleasure in the word, than in all the delights of his Court, *Psal.* 119. 103, 127. The conscience cannot be truly pacified, till soundly purified. *Heb.* 10. 22. Cursed is that peace, that is maintained in a way of sin. *Deut.* 29. 19, 20. Two sorts of peace are more to be dreaded, than all the troubles in the world; Peace with sin, and Peace in sin.

Secondly, *Thy hopes of Salvation hereafter are in vain:* yea worse than in vain; they are most injurious to God, most pernicious to thyself; there is death, desperation, blasphemy in the bowels of this hope. 1. *There is death in it. Thy confidence shall be rooted out of thy tabernacles,* (God will up with it root and branch) *it shall bring thee to the King of terrors. Job* 18. 14. Though

thou mayest lean upon this house, it will not stand, *Job.* 8. 15. but will prove like a ruinous building, which when a man trusts to it, falls down about his ears. 2. *There is desperation in it. Where is the hope of the hypocrite, when God taketh away his soul? Job* 27. 8. Then there is an end, forever, of his hope. Indeed, the hope of the righteous hath an end, but then 'tis not a destructive, but a perfective end; his hope ends in fruition, others in frustration. *Prov.* 10. 28. The godly must say at death, *It is finished;* but the wicked, *It is perished;* and in too sad earnest bemoan himself, (as he in a mistake) *Where now is my hope? He hath destroyed me, I am gone, and my hope is removed like a tree. Job. 19. 10. The righteous hath hope in his death. Prov.* 14. 32. When nature is dying, his hopes are living: when his body is languishing, his hopes are flourishing, his hope is a living hope, 1 *Pet.* 1. 3. 〈in non-Latin alphabet〉. but others a dying, yea a damning, soul undoing hope. *When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth. Prov 11. 7. It shall be cut off,* and prove *like the spiders web, Job* 8. 14. which he spins out of his won bowels, but then comes death with the broom, and takes down all, and so there is an eternal end of his confidence, wherein he trusted. *For the eyes of the wicked shall fail, and their hope shall be as the giving up of the ghost. Job* 11. 2. Wicked men are settled in their carnal hope, and will not be beaten out of it. They hold it fast, they will not let it go. Yea but death will knock off their fingers. Though *we* cannot undeceive them, death and judgment will. When death strikes its dark through thy liver, it will let out thy soul, and thy hopes together. The unsanctified have hope only in this life, 1 *Cor.* 15. 19. and therefore are of all men most miserable. When death comes, it lets them out into the amazing gulf of endless desperation, 3. *There is blasphemy in it.* To hope we shall be saved, though continuing unconverted, is to hope, we shall prove God a liar. He hath told you, that so merciful and pitiful as he is, he will never save you not withstanding, if you go on in ignorance, or a course of unrighteousness: *Isaiah 27. 11. 1 Cor.* 6. 9. in a word, he hath told you, that whatever you be, or do, nothing shall avail you to salvation, without you be new creatures, *Gal.* 6. 15. Now to say, God is mercifu• and we hope, he will save us nevertheless, is to say in effect, we hope God will not do as he saith. We may not set God's attributes at variance. God is resolved to glorify mercy, but not with the prejudice of truth, as the presumptuous sinner will find to his everlasting sorrow.

Obj. Why, but we hope in Jesus Christ, we put out whole trust in God, and therefore doubt not, but we shall be saved.

Ans. 1. This is not to hope in Christ, but against Christ. To hope to see the Kingdom of God, without being born again, to hope to find eternal life in the broad way, is to hope, Christ will prove a false prophet. 'Tis *David*'s plea, *I hope in thy word: Psal.* 119. 81. but this hope is against the word. Shew me a word of Christ for thy hope, that he will save thee in thine ignorance, or profane neglects of his service, and I will never to to shake thy confidence.

2. *God doth with abhorrency reject this hope.* Those condemned in the Prophet, went on in their sins, yet (saith the Text) they will lean upon the Lord. *Mic.* 3. 11. God will not endure to be made a prop to men in their sins. The Lord rejects those presumptuons sinners, that went on still in their trespasses, and yet would stay themselves upon the God of *Israel, Isaiah* 48. 1, 2. as a man would shake of the briars (as one well) that cleaves to his garment.

3. *If thy hope were anything worth, it would purify thee from thy sins: 1 John* 3. 3. but cursed is that hope, which doth cherish men in their sins.

Obj. Would you have us to despair?

An. You must despair of ever coming to Heaven as you are, *Act.* 2. 37. that is while you remain unconverted. You must despair ever to see the face of God without holiness: but you must by no means despair of finding mercy, upon your through repentance and conversion: neither may you despair of attaining to repentance and conversion, in the use of God's means.

V. *Without this all that Christ hath done and suffered will be (as to you) in vain; John 13. 8. Tit.* 2. 14. that is, it will no way avail to your salvation. Many urge this, as sufficient ground for their hopes, that Christ died for sinners: but I must tell you, Christ never died to save impenitent and unconverted sinners (so continuing.) 2 *T•m* 2. 19. A great Divine was wont, in his private dealings with souls, to ask two questions. 1. What hath Christ done for you? 2. What hath Christ wrought in you? Without the application of the spirit in Regeneration, we can have no saving interest in the benefits of Redemption. I tell you from the Lord, Christ himself cannot save you, if you go on in this estate.

I. *It were against his trust.* The mediator is the servant of the father, *Isaiah* 42. 1. shows his commission from him, acts in his name, and pleads his command for his justification: *John 10. 18, 36. John* 6. 38, 40. And God hath committed all things to him, entrusted his own glory, and the salvation of his elect with him *Mat. 11. 27. John* 17. 2. Accordingly, Christ gives his father an account of both parts of his trust, before he leaves the world. *John* 17. 4, 6, 12. Now Christ should quite cross his fathers glory, his greatest trust, if he should save men in their sins; for this were to overturn all his counsels, and offer violence to all his attributes.

First, *To overturn all his counsels;* of which this is the order, that men should be brought, through sanctification, to salvation. 2. *Thes.* 2. 13. he hath chosen them that they should be holy. *Eph.* 1. 4. They are elected to pardon and life, through sanctification. 1 *Pet.* 1. 2. If thou canst repeal the Law of God's immutable counsel, or corrupt him, whom the Father hath sealed, to go directly against his Commission, then, and not otherwise, mayest thou get to Heaven in this condition. To hope that Christ will save thee while unconverted, is to hope that Christ will falsify his trust. He never did, nor will, save one soul, but whom the Father had given him in election, and drawn to him in effectual calling. *John* 6. 37, 44. Be assured, Christ will save none, in a way contrary to his Fathers will, who came on purpose to do his will. *John* 6. 38.

Secondly, *To offer violence to all his attributes. 1. To his Justice.* For the righteousness of God's judgment lies, in rendering to all according to their works. *Rom.* 2. 5, 6. Now, should men sow to the flesh, and yet of the spirit reap everlasting life, *Gal.* 6. 7, 8. where were the glory of divine Justice, since it should be given to the wicked, according to the work of the righteous? 2. *To his holiness.* If God should not only save sinners, but save them in their sins, his most pure and strict holiness would be exceedingly defaced. The unsanctified is, in the eyes of God's holiness, worse than a swine, or viper. *Mat. 23. 33. 2 Pet.* 2. 22. Now what cleanly nature

could endure, to have the filthy swine bed and board with him in his parlor, or bed chamber? It would offer extremest violence to the infinite purity of the divine nature, to have such to dwell with him. They cannot stand in his judgment, they cannot abide in his presence. *Psal. 1. 5. Psal.* 5. 4, 5. If holy *David* would not endure such in his house, no nor in his sight, *Psal.* 101. 3, 7. shall we think God will? Should he take men as they be, from the trow to the table, from the harlots lips, from the sty and draugh, to the glory of Heaven, the world would think God were at no such distance from sin, nor had such dislike of it, as we are told he hath: they would conclude, God were altogether such a one as themselves (as they wickedly did, but from the very forbearance of God. *Psal. 50. 21.) 3. To his veracity.* For God hath declared from Heaven, *That if any shall say, they shall have peace, though he should go on in the imagination of his heart: his wrath shall smoke against that man. Deut. 29. 19, 20. That they* (only,) *that confess, and forsake their sins, shall find mercy. Prov. 28. 13. That they that shall enter into his •ill, must be of clean hands, and a pure heart. Psal.* 24. 3, 4. Where were God's truth, if notwithstanding all this, he •hold bring men to salvation without Conversion? O desperate sinner, that darest to hope, that Christ will put the lie upon his Father, and nullify his word to save thee! 4. *To his wisdom.* For this were to throw away the choicest mercies, on them that would not value them, nor were any way suited to them. *First,* they would not value them. The unsanctified sinner puts but little price upon God's great salvation. *Mat.* 22. 5. He sets no more by Christ, than the whole by the physician: *Mat.* 9. 12. he prizes not his balm, values not his cure, tramples upon his blood. *Heb.* 10. 29. Now, would it stand with wisdom, to force pardon and life, upon them that would give him no thanks for them? Will the all-wise God (when he hath forbidden us to do it) throw his holy things to dogs, and his pearl to swine, that would (as it were) but turn again and rent him? *Mat.* 7. 6. This would make mercy to be despised indeed. Wisdom requires, that life be given, in a way suitable to God's honor; and that God provide for the securing his own glory, as well as man's felicity. It would be dishonorable to God, to set his jewels in the snouts of swine (continuing such) and to bestow his choicest riches on them, that have more pleasure in their swill, than the Heavenly delights that he doth offer. God should lose the praise and glory of his grace, if he should cast it away on them, that were not only unworthy, but unwilling. *Secondly,* they are no way suited to them. The divine wisdom is seen in suiting things each to other, the means to the end, the object to the faculty, the quality of the gift to the capacity of the receiver. Now, if Christ should bring the unregenerate sinner to Heaven, he could take no more felicity there, than a beast, if you should bring him into a beautiful room, to the society of learned men, and a well furnished table; when as the poor thing had much rather be grazing with his fellow-bruits. Alas, what should an unsanctified creature do in Heaven! he could take no content, because nothing suits him. The place doth not suit him, he would be but *piscis in arido,* quite out of his element, as a swine in the parlor, or a fish out of water. The company doth not suit him. What communion hath darkness with light, corruption with perfection? Filth and rottenness, with glory and immortality? The employment doth not suit him. The anthems of Heaven fit not his mouth, suit not his ear. Canst thou charm thy beast with music? or wilt thou bring him to thy Organ, and expect that he should make thee melody, or keep time with the skilful quire? Or had he skill, he would have no will, and so could find no pleasure, no more than the nauseous stomach in the meat, on which it hath newly surfeited.

Spread thy table with delicates before a languishing patient, and it will be but a very offense. Alas, if the poor man think a sermon long, and say of a Sabbath, *What a weariness is it? Mal.* 1. 13. how miserable would be think it, to be held to it, to all eternity? 5. *To his Immutability, or else to his Omnisciency, or Omnipotency.* For this is enacted in the conclave of Heaven, and enrolled in the decrees of the Court above, that none but *the pure in heart shall ever see God. Mat.* 5. 8. This is laid up with him, and sealed among his treasures. Now if Christ, yet, bring any to Heaven unconverted, either he must get them in without his fathers knowledge, and then where is his Omnisciency? or against his will, and then where were his Omnipotency? or he must change his will, and then where were his immutability?

Sinner, wilt thou not yet give up thy vain hope of being saved in this condition? Saith *Bildad, Shall, the earth be forsaken for thee? or the rocks removed out of their place? Job.* 18. 4. May not I much more reason so with thee? Shall the Laws of Heaven be reversed for thee? Shall the everlasting foundations be overturned for thee? Shall Christ put out the eye of his Fathers omnisciency, or shorten the arm of his eternal power for thee? Shall divine justice be violated for thee? Or the brightness of the glory of his holiness be blemished for thee? Oh the impossibility, absurdity, blasphemy, that is in such a confidence! To think Christ will ever save thee in this condition, is to make thy Savior to become a sinner, and to do more wrong to the infinite Majesty, than all the wicked on earth, or devils in hell ever did, or could. And yet wilt thou not give up such a blasphemous hope?

II. *Against his word.* We need not say, *Who shall ascend into Heaven to bring down Christ from above? Or who shall descend into the deep to bring up Christ from beneath? The word is nigh us. Rom.* 10. 6, 7, 8. Are you agreed, that Christ shall end the controversy? Hear then his own words: *Except you be converted, you shall in no wise enter into the Kingdom of Heaven. Mat. 18. 3. You must be born again. John 3. 7. If I wash thee not, thou hast no part in me. John 13. 8. Repent or perish. Luke* 13. 3. One word, one would think, were enough from Christ; but how often and earnestly doth he reiterate it, verily, verily, verily, verily, except a man be born again he shall not see the Kingdom of God. *John* 3. 3, 5. Yea he doth not only assert, but prove the necessity of the new birth, *viz.* from the fleshliness and filthiness of man's first birth, *John.* 3. 6. by reason of which, man is no more fit for Heaven, than the beast is for the chamber of the Kings presence. And wilt thou yet believe thine own presumptuous confidence, directly against Christ's word? He must go quite against the Law of his Kingdom, and rule of his judgment, to save thee in this estate.

III. *Against his Oath.* He hath lifted up his hand to Heaven, he hath sworn, that those that remain in unbelief, and know not his ways, (that is, are ignorant of them, or disobedient to them) shall not enter into his rest. *Psal. 95. 11. Heb.* 3. 18. And wilt thou not yet believe, O sinner, that he is in earnest? Canst thou hope he will be forsworn for thee? The Covenant of grace is confirmed by oath, and sealed by blood: *Heb. 6. 17. Heb. 9. 16, 18, 19. Mat.* 26. 28. but all must be made void and another way to Heaven found out, if thou be saved living and dying unsanctified. God is come to his lowest and last terms with man, and hath condescended as far as with honor he could, hath set up his pillars, with a *Ne plus ultra.* Men cannot be saved, while unconverted, except they could get another Covenant made, and the whole frame of

the Gospel (which was established forever, with such dreadful solemnities) quite altered; and would not this be a distracted hope?

IV. *Against his Honor.* Christ will so show his love to the sinner, as withal to show his hatred to sin. Therefore he that names the name of Jesus, must depart from iniquity, 2 *Tim.* 2. 19. and deny all ungodliness; and he that hath hope of life by Christ must purify himself, as he is pure: 1 *John 3. 3. Tit.* 2. 12. otherwise Christ would be thought a fautour of sin. The Lord Jesus will have all the world to know, though he pardon sin, he will not protect it. If holy *David* shall say, *depart from me all you workers of iniquity, Psal.* 6. 8. and shall shut his doors against them, *Psal.* 101. 7. shall not such much more expect it from Christ's holiness? Would it be for his honor, to have the dogs to the table? or to lodge the swine with his children? or to have *Abraham's* bosom, to be a nest of Vipers?

V. *Against his Offices.* God hath exalted him to be *a Prince and a Savior, Act.* 5. 31. he should against both, should he save men in their sins. It is the office of a King

•arcere subjectis, & debellare superbos;

To be a terror to evil doers, and a praise to them that do well. Rom. 13. 3, 4. He is the Minister of God, a revenger to execute wrath on him that doth evil. Now should Christ favor the ungodly (so continuing,) and take those to reign with him, that would not that he should reign over them, *Luke* 19. 27. this were quite against his office. He therefore reigns, that he may put his enemies under his feet: 1 *Cor.* 15. 25. now should he lay them in his bosom, he should cross the end of his Regal power. It belongs to Christ, as King, to subdue the hearts, and slay the lusts of his chosen. *Psal. 45. 5. Psal.* 110. 3. What King would take the rebels, in open hostility, into his Court? What were this but to betray life, Kingdom, Government and all together? If Christ be a King, he must have homage, honor, subjection, &c. *Mal.* 1. 6. now to save men while in their natural enmity were to obscure his dignity, lose his authority, bring contempt on his Government, and sell his dear-bought rights for naught.

Again, as Christ should not be a Prince, so neither a Savior, if he should do this. For his Salvation is spiritual: he is called Jesus, because he saves his people *from* their sins. *Mat.* 1. 21. So that should he save them *in* their sins, he should be neither Lord, nor Jesus. To save men from the punishment, and not from the power of sin, were to do his work by halvs, and be an imperfect Savior. His office, as the *Deliverer, is, to turn away ungodliness from Jacob: Rom. 11. 26. He is sent to bless men in turning them from their iniquities, Act. 3. 26 to make an end of sin: Dan.* 9. 24. so that he should destroy his own designs, and nullify his offices, to save men abiding in their unconverted estate.

Application. Arise then, what meanest thou O sleeper? awake O secure sinner, lest thou be consumed in thine iniquities. Say as the Lepers, *If we sit here we shall die. 2 Kings* 7. 3, 4. Verily, it is not more certain thou art now out of hell, than that thou shalt speedily be in it, except thou repent and be converted: there is but this one door for thee to escape by. Arise then O sluggard, and shake off thine excuses. How long wilt thou slumber, and fold thy hands to sleep? *Prov.* 6. 10, 11. Wilt thou lie down in the midst of the Sea, or sleep on the top of the mast? *Prov.* 23. 34. There is no remedy; but thou must either turn, or burn. There is an

unchangeable necessity of the change of thy condition, except thou art resolved to bide the worst of it, and try it out with the Almighty. If thou lovest thy life, O man, arise, and come away. Methinks I see the Lord Jesus laying the merciful hands of an holy violence upon thee: methinks he carries it, like the Angels to *Lot, Gen.* 19. 15. *&c. Then the Angels hastened Lot, saying, Arise, lest thou be consumed. And while he lingered, the men laid hold upon his hand, the Lord being merciful unto him, and they brought him without the City, and said, Escape for thy life, stay not in all the plain, escape to the mountain, lest thou be consumed.*

Oh how willful will thy destruction be, if thou shouldst yet harden thyself in thy sinful state! But none of you can say, but you have had fair warning. Yet methinks I cannot tell how to leave you so. It is not enough to me to have delivered my own soul. What, shall I go away without my errand? Will none of you arise, and follow me? Have I been all this while speaking in the wind? Have I been charming the deaf adder, or allaying the tumbling Ocean with arguments? Do I speak to the trees or rocks, or to men? to the tombs and monuments of the dead, or to a living auditory? If you be men, and not senseless stocks, stand still, and consider whither you be going. If you have the reason and understanding of men, dare not run into the flames, and fall into hell with your eyes open: but bethink yourselves, and set to the work of repentance. What, men, and yet run into the pit, when the very beasts will not be forced in! What, endowed with reason, and yet dally with death and hell, and the vengeance of the Almighty! Are men herein distinguished from the very bruits, that they have a foresight of, and a care to provide for, the things to come; and will you not hasten your escape from eternal torments? Oh show yourselves men, and let reason prevail with you. Is it a reasonable thing for you to contend against the Lord your maker, *Isaiah* 45. 9. or to harden yourselves against his word, *Job* 9. 4. as though the strength of *Israel* would lie? 1 *Sam.* 15. 29. Is it reasonable, that an understanding creature should lose, yea live quite against, the very end of his being, and be as a broken pitcher, only fit for the dunghill? Is it tolerable, that the only thing in this world that God hath made capable of knowing his will, and bringing him glory, should yet live in ignorance of his maker, and be unserviceable to his use, yea should be engaged against him, and spit his venom in the face of his Creator? Hear O Heavens, and give ear O earth, and let the creatures without sense be judge, if this be reason that man, when God hath nourished and brought him up, should rebel against him. *Isaiah* 1. 2. Judge in your own selves: is it a reasonable undertaking, for briars and thorns, to set themselves in battle against the devouring fire? *Isaiah* 27. 4. or for the po•sheard of the earth, to strive with his maker? If you will say, this is reason, surely the eye of reason is quite put out. And if this be not reason, then there is no reason that you should continue as you be, but 'tis all the reason in the world, you should forthwith repent and turn.

What shall I say? I could spend myself in this argument. Oh that you would but hearken to me! that you would presently set upon a new course! Will you not be made clean? When shall it once be? What, will nobody be persuaded? Reader, shall I prevail with thee for one? Wilt thou sit down and consider the forementioned arguments, and debate it, whether it be not best to turn? Come and let us reason together. Is it good for thee to be here? Wilt thou sit still, till the tide come in upon thee? Is it good for thee to try whether God will be so good

as his word? and to harden thyself in a conceit, that all is well with thee, while thou remainest unsanctified?

But I know, you will not be persuaded, but the greatest part will be as they have been, and do as they have done. I know the drunkard will to his vomit again, and the deceiver will to his deceit again, and the lustful wanton to his dalliance again. Alas, that I must leave you where you were! in your ignorance or looseness, or in your lifeless formality and customary devotions! However, I will sit down and bemoan my fruitless lobours, and spend some sighs over my perishing hearers.

Oh distracted sinners! What will their end be? What will they do in the day of visitation? *Whither will they fl•e for help? Where will they leave their glory? Isaiah* 10. 3. How powerfully hath sin bewitched them? How effectually hath the god of this world blinded them? How strong is their delusion? How uncircumcised their ears? How obdurate their hearts? Satan hath them at his beck: but how long may I call, and can get no answer? I may dispute with them year after year, and they will give me the hearing, and that is all. They must and will have their sins, say what I will. Though I tell them there is death in the cup, yet they will take it up. Though I tell them 'tis the broad way, and endeth in destruction, yet they will on in it. I warn them, yet cannot win them. Sometimes I think, the mercies of God will melt them, and his winning invitations will overcome them: but I find them as they were. Sometimes that the terror of the Lord will persuade them: yet neither this will do it. They will approve the word, like the Sermon, commend the preacher: but they will yet live as they did. They will not deny me, yet they will not obey me. They will flock to the word of God, and sit before me as his people, and hear my words: but they will not do them. They value and will plead for Ministers; and I am to them as the lovely song of one that hath a pleasant voice: yet I cannot get them to come under Christ's yoke. They love me, and will be ready to say they will do anything for me: but for my life I cannot persuade them to leave their sins, to forgo their evil company, their intemperance, their unjust gains, &c. I cannot prevail with them, to set up prayer in their families and closets: yet they will promise me, like the forward son, that said, *I go sir, but went not. Mat.* 21. 30. I cannot persuade them to learn the principles of religion, though else *they will die without knowledge. Job* 36. 12. I tell them their misery; but they will not believe, but 'tis well enough. If I tell them particularly, I fear for such reasons their state is sad, they will judge me censorious: or, if they be at present a little awakened, are quickly lull'd asleep by Satan again, and have lost the sense of all.

Alas for my poor hearers! Must they perish at last by the hundreds, when Ministers would so fain save them? What course shall I use with them that I have not tried? *What shall I do for the daughter of my people? Ier. 9. 7. O Lord God, help. Alas, shall I leave them thus! If they will not hear me, yet do thou hear me. Oh that they might yet live in thy sight! Lord save them, or else they perish. My heart would melt to see their houses on fire about their ears, when they were fast in their beds: and shall not my soul be moved within me to see them falling into endless perdition? Lord have compassion, and save them out of the burning. Put forth thy divine power, and the work will be done: but as for me, I cannot prevail.*

CHAP. IV.

Showing the Marks of the Unconverted.

WHile we keep aloof in generals, there is little fruit to be expected. It is the hand fight, that does execution. *David* is not awakened by the Prophets hovering at a distance, in parabolical insinuations: he is forced to close with him, and tell him home, *Thou art the man.* Few will in words deny the necessity of the new birth; but they have a self-deluding confidence, that the work is not now to do. And because they know themselves free from that gross hypocrisy, that doth take up Religion merely for a color to deceive others, and for the covering of wicked designs, they are confident of their sincerity, and suspect not that more close hypocrisy (where the greatest danger lies) by which man deceiveth his own soul. *James* 1. 26. But man's deceitful heart is such a matchless cheat, and self-delusion so reigning and so fatal a disease, that I know not whether be the greater, the difficulty, or the displicency, or the necessity of the undeceiving work that I am now upon. Alas for my unconverted hearers! They must be undeceived, or undone. But how shall this be effected? *Hi• labor, h•c opus est.*

Help O all-searching light, and let thy discerning eye discover the rotten foundation of the self-deceiver, and lead me O Lord God, as thou didst thy Prophet, into the chambers of imagery, and dig through the wall of sinners hearts, and discover the hidden abominations that are lurking out of sight in the dark. O send thine Angel before me, to open the sundry wards of their hearts, as thou didst before *Peter,* and make even the Irongates to fly open of their own accord. And as *Jonathan* no sooner tasted the honey, but his eyes were enlightened: so grant, O Lord, that when the poor deceived souls, with whon I have to do, shall cast their eyes into these lines, their minds may be illuminated, and their consciences convinced and awakened, that they may see with their eyes, and hear with their ears, and be converted, and thou mayest heal them.

This must be premised, before we proceed to the discovery, that it is most certain men may have a confident persuasion, that their hearts and states be good, and yet be unsound. Hear the Truth himself, who shows in *Laodicea's* case, that men may be wretched and miserable, and poor, and blind, and naked, and yet know it not: yea they may be confident they are rich and increased in grace. *Rev. 3. 17. There is a generation, that is pure in their own eyes, and yet is not washed from their filthiness. Prov.* 30. 12. Who better persuaded of his case, than *Paul,* while yet he remained unconver•ed? *Rom.* 7. 9. So that they are miserably deceived, that take a strong confidence, for a sufficient evidence. They that have no better proof, than barely a strong persuasion, that they are converted, are certainly, as yet, strangers to Conversion.

But to come more close, as it was said of the adherents of Antichrist, so here, some of the Unconverted carry their marks in their foreheads, more openly; and some in their hands, more covertly. The Apostle reckons up some, upon whom he writes the sentence of death, as in these dreadful catalogues, which I beseech you to attend with all diligence. Eph. 5. 5, 6. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God. •et no m•n deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedince. Rev. 21. 8. But the fearful, and unbelieving, and the ab•minable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and

brimstone, which is the second death. 1 Cor. 6. 9, 10. Know you not, that the ⟨◊⟩ us shall not inerit the Kingdom of God? Be not deceived, neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. *See* Gal. 5. 19, 20, 21. *Woe to them that have their names written in these bedrolls: such may know, as certainly, as if God had told it them from Heaven, that they are unsanctified, and under an impossibility of being saved in this condition.*

There are then these several sorts, that, past all dispute, are unconverted, they carry their marks in their foreheads.

1. *The Vnclean.* These are ever reckoned among the goats, and have their names in, whoever be left out, in all the forementioned catalogues. *Eph. 5. 5. Rev. 21. 8. 1 Cor.* 6. 9, 10.

2. *The Covetous.* These are branded for idolaters, and the doors of the Kingdom are shut against them by name. *Eph. 5. 5. Col. 3. 5. 1 Cor.* 6. 9, 10.

3. *Drunkards,* not only such as drink away their reason, but withal, yea above all, such as are too strong for strong drink. The Lord fills his mouth with woes against these, and declares them to have no inheritance in the Kingdom of God. *Isaiah 5. 11, 12, 22. Gal.* 5. 21.

4. *Liars.* The God that cannot lie hath told them, that there is no place for them in his Kingdom, no entrance into his hill; but their portion is with the Father of lies (whose children they are) in the lake of burnings. *Psal. 15. 1, 2. Rev. 21. 8, 27. John 8. 44. Prov.* 6. 17.

5. *Swearers.* The end of these men without deep and speedy repentance, is swift destruction, and most certain and unavoidable condemnation. *James 5. 12. Zech.* 5. 1, 2, 3.

6. *Railers* and Backbiters, that love to take up a reproach against their neighbor, and fling all the dirt they can in his face, or else wound him secretly behind his back. *Psal. 15. 1, 3. 1 Cor. 6. 10. 1 Cor.* 5. 11.

7. *Thieves,* Extortioners, Oppressors, that grind the poor, over-reach their brethren, when they have them at an advantage: these must know, that *God is the avenger of all such. 1 Thess.* 4. 6. Hear O ye false and purloining and wastful servants: Hear O ye deceitful tradesmen, hear your sentence. God will certainly hold his doors against you, and turn your treasures of unrighteousness into treasures of wrath, and make your ill-gotten silver and gold, to torment you like burning metal in your bowels. 1 *Cor. 6. 9, 10. James* 5. 2, 3.

8. *All that do ordinarily live in the profane neglect of God's worship,* that hear not his word, that call not on his name, that restrain prayer before God, that mind not their own nor their families souls, but live without God in the world. *John 8. 47. Job 15. 4. Psal. 14. 4. Psal. 79. 6. Eph.* 2. 12. & 4. 18.

9. *Those that are frequenters and lovers of evil company.* God hath declared, he will be the destruction of all such, and that they shall never enter into the hill of his rest. *Prov. 13. 20. Psal. 15. 4. Prov.* 9. 6.

10. *Scoffers at religion,* that make a scorn of precise walking, and mock at the messengers and diligent servants of the Lord, and at their holy profession, and make themselves merry with the weaknesses and failings of professors. Hear ye despisers, hear your dreadful doom. *Prov. 19. 29. 2 Chron. 36. 16. Prov.* 3. 34.

Sinner, consider diligently, whether thou art not to be found in one of these ranks: for if this be thy case, thou art in the gall of bitterness and bond of iniquity; for all these do carry their marks in their foreheads, and are undoubtedly the sons of death.

And if so, the Lord pity our poor Congregations. Oh how little a number will be left, when these ten sorts be set out! Alas on how many doors, on how many faces must we write, Lord have mercy upon us! Sirs, what shift do you make to keep up your confidence of your good estate, when God from Heaven declares against you, and pronounces you in a state of damnation? I would reason with you, as God with them; *How canst thou say I am not polluted? Ier. 2. 23. See thy way in the valley, know what thou hast done.* Man, is not thy conscience privy to thy tricks of deceit, to thy chamber pranks, to thy way of lying? Yea are not thy friends, thy family, thy neighbors witnesses to thy profane neglects of God's worship, to thy covetous practices, to thy envious and malicious carriage? May not they point at thee as thou goest, There goes a gaming prodigal; there goes a drunken *Nabal,* a companion of evildoers; there goes a railer, or a scoffer, a loose liver? Beloved, God hath written it as with a Sun-beam, in the book out of which you must be judged, that these are not the spots of his children, and that none such (except renewed by converting grace) shall ever escape the damnation of hell.

Oh that such of you would now be persuaded to repent and turn from all your transgressions, or else iniquity will be your ruin! *Ezek.* 18. 30. Alas for poor hardened sinners! Must I leave you at last where you were? Must I leave the tipler still at the ale-bench? Must I leave the wanton still at his dalliance? Must I leave the malicious still in his venom? And the drunkard still at his vomit? However you must know, that you have been warned, and that I am clear of your blood. And whether men will hear, or whether they will forbear, I will leave these three scriptures with them, either as thunderbolts to awaken them, or as searing Irons to harden them to a reprobate sense, *Psal. 68. 21. God shall wound the head of his enemies, and the hairy scalp of such a one, as goeth on still in his trespasses. Prov. 29. 1. He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Prov. 1. 24. &c. Because I have called, and ye refused, I have stretched out my hand, and no man regarded, &c. I will mock at your calamity —when your destruction cometh as a whirlwind.*

And now, I imagine, many will begin to bless themselves, and think all is well, because they cannot be spotted with the grosser evils above mentioned. But I must further tell you, that there are another sort of unsanctified persons, that carry not their marks in their foreheads, but more secretly and covertly in their hands. These do frequently deceive themselves and others, and pass for good Christians, when they are all the while unsound at bottom. Many pass undiscovered, till death and judgment bring all to light. Those self-deceivers seem to come even to Heaven-gate with confidence of their admission, and yet are turned off at last. *Mat.* 7. 22. Brethren Beloved, I beseech you deeply to lay to heart, and firmly to retain this

awakening consideration: *That Multitudes miscarry by the hand of some secret sin, that is not only hidden from others, but (for want of observing their own hearts) even from themselves.* A man may be free from open pollutions, and yet die at last by the fatal hand of some unobserved iniquity: And there be these eleven hidden sins, by which souls go down by numbers to the chambers of death. These you must search carefully for, and take them as black marks (where-ever they be found) discovering a graceless and unconverted estate. As you love your lives read them carefully, with a holy jealousy of yourselves, lest you should be the persons concerned.

1. *Gross Ignorance.* Ah how many poor souls doth this sin kill in the dark, *Hos.* 4. 6. while they think verily they have good hearts, and are in the ready way to Heaven! This is the murderer that di•patches thousands in a silent manner, when (poor hearts!) they suspect nothing, and see not the hand that mischiefs them. You shall find whatever excuses you have for ignorance, that 'tis a soulundoing evil. *Isaiah 27. 11. 2 Thess. 1. 8. 2 Cor.* 4. 3. Ah would it not have pitied a man's heart to have seen that woeful spectacle, when the poor Protestants were shut up a multitude together in a barn, and a butcher comes with his inhumane hands warm in human blood and leads them one by one blindfold to a block, where he slew them (poor Innocents!) one after another by the scores in cold blood? But how much more should our hearts bleed, to think of the hundreds in great congregations, that ignorance doth butcher in secret, and lead them blindfold to the block? Beware this be none of your case. Make no pleas for ignorance. If you spare that sin, know that that will not spare you. Will a man keep a murderer in his bosom?

2. *Secret reserves in closing with Christ.* To forsake all for Christ, to hate father and mother, yea and a man's own life for him, this is a hard saying. *Luke* 14. 26. Some will do much, but they will not be of the religion that will undo them; they never come to be entirely devoted to Christ, nor fully to resign to him. They must have the sweet sin. They mean to do themselves no harm. They have secret exceptions for life, liberty, or estate. Many take Christ thus hand over head, and never consider his self-denying terms, nor cast upon the cost; and this error in the foundation mars all, and secretly ruins them forever, *Luke 14. 28. Mat.* 13. 21.

3. *Formality in Religion.* Many stick in the bark, and rest in the outside of religion, and in the external performance of holy duties; *Mat.* 23. 25. and this oft times doth most effectually deceive men, & doth more certainly undo them, than open looseness, as it was in the Pharisees case. *Mat.* 21. 31. They hear, they fast, they pray, they give alms, and therefore will not believe but their case is good: *Luke* 18. 11. whereas resting in the work done, and coming short of the heart-work, and the inward power and vitals of religion, they fall at last into the burnings, from the flattering hopes, and confident persuasions, of their being in the ready way to Heaven. *Mat.* 7. 22, 23. Oh dreadful case, when a man's religion shall serve, only to harden him, and effectually to delude and deceive his own soul!

4. *The prevalency of false ends in holy duties. Mat.* 23. 5. This was the bane of the Pharisees. Oh how many a poor soul is undone by this, and drops into hell, before he discerns his mistake! He performs good duties, and so thinks all is well, and perceives not that he is acted by carnal motives all the while. It is too true, that even with the truly sanctified, many carnal

ends will oft times creep in; but they are the matter of his hatred and humiliation, and never come to be habitually prevalent with him, and to bear the greatest sway. *Rom.* 14. 7. But now when the main thing that doth ordinarily carry a man out to religious duties, shall be some carnal end, as to satisfy his conscience, to get the repute of being religious, to be seen of men, to show his own gifts and parts, to avoid the reproach of a profane and irreligious person, or the like, this discovers an unsound heart. *Hos. 10. 1. Zech.* 7. 5, 6. Oh Christians, if you would avoid self-deceit, see that you mind, not only your acts, but withal, yea above all, your ends.

5. *Trusting in their own righteousness. Luke* 18. 9. This is a soul-undoing mischief. *Rom.* 10. 3. When men do trust in their own righteousness, they do indeed reject Christ's. Beloved, you had need be watchful on every hand, for not only your sins, but your duties may undo you. It may be you never thought of this, but so it is, that a man may as certainly miscarry by his seeming righteousness, and supposed graces, as by gross sins; and that is, when a man doth trust to these as his righteousness before God, for the satisfying his justice, appeasing his wrath, procuring his favor, and obtaining of his own pardon for this is to put Christ out of office, and make a Savior of our own duties and graces. Beware of this O professors; you are much in duties, but this one fly will spoil all the ointment. ••en you have done most, and best, be sure to go out of yourselves to Christ, and reckon your own righteousness, but rags. *Psal. 143. 2. Phil. 3. 8. Isaiah 64. 6. Neh.* 13. 22.

6. *A secre• enmity against the strictness of religion.* Many moral persons, punctual in their formal devotion, have yet a bitter enmity against preciseness, and hate the life and power of religion. *Phil.* 3. 6. compared with *Act.* 9. 1. They like not this forwardness, nor that men should keep such a stir in religion. They condemn the strictness of Religion, as singularity, indiscretion, and intemperate zeal; and with them a lively preacher, or zealous Christian, is but a heady fellow. These men love not holiness, as holiness, (for then they would love the height of holiness,) and therefore are undoubtedly rotten at heart, whatever good opinion they have of themselves.

7. *The resting in a certain pitch of Religion.* When they have so much as will save them, (as they suppose,) they look no further, and so show themselves short of true Grace, which will ever put men upon aspiring to further perfection. *Phil. 3. 12, 13. Prov.* 4. 18.

8. *The predominant love of the World.* This is a sure evidence of an unsanctified heart•*Mar. 10. 37. 1 John* 2. 15. But how close doth this sin lurk ofttimes, under a fair covert of forward profession? *Luke* 8. 14. Yea such a power of deceit is there in this sin, that ma•• times, when everybody else can 〈◊〉 man's worldliness and covetousness, he c••not see it himself, but hath so many colors, and excuses, and pretences for his eagerness on the world, that he doth blind his own eyes, and perish in his self-deceit. How many professors be there, with whom the world hath more of their hearts and affections than Christ? who mind earthly things, and thereby are evidently after the flesh, and like to end in destruction? *Rom. 8. 5. Phil.* 3. 19. Yet ask these men, and they will tell you confidently, they prize Christ above all, God forbid else! and see not their own earthly mindedness for want of a narrow observation of the workings of their own hearts. Did they but carefully search, they would quickly find that

their greatest content is in the world; *Luke* 12. 19. and their greatest care and main endeavor to get and secure the world, which are the certain discoveries of an unconverted sinner. May the professing part of the world take earnest heed, that they perish not by the hand of this sin unobserved. Men may be, and often are kept off from Christ, as effectually by the inordinate love of lawful comforts, as by the most unlawful courses, *Mat. 22. 5. Luke* 14. 18, 19, 20, 24.

9. *Reigning malice and envy against those that disrespect them, or are injurious to them. 1 John* 2. 9, 11. O how do many that seem to be religious, remember injuries, and carry grudges, and will return men as good as they bring, rendering evil for evil, loving to take revenge, wishing evil to them that wrong them, directly against the rule of the Gospel, the pattern of Christ, and the nature of God. *Rom. 12. 14, 17. 1 Pet. 2. 21, 23. Neh.* 6. 17. Doubtless where this evil is kept boiling in the heart, and is not hated, resisted, mortified, but doth habitually prevail, that person is in the very gall of bitterness, and in a state of death. *Mat. 18. 34, 35. 1 John* 3. 14, 15.

Reader, doth nothing of this touch thee? art thou in none of the forementioned ranks? Oh search, and search again; take thy heart solemnly to task. Woe unto thee, if after all thy profession, thou shouldest be found under the power of ignorance, lost in formality, drowned in earthly mindedness, envenomed with malice, exalted in an opinion of thine own righteousness, leavened with hypocrisy, and carnal ends in God's service, imbittered against strictness: this would be a sad discovery, that all thy Religion were in vain. But I must proceed.

10. *Vnmortified Pride.* When men love the praise of men, more than the praise of God; and set their hearts upon men's esteem, applause and approbation, it is most certain, they are yet in their sins, and strangers to true conversion. *John 12. 43. Gal.* 1. 10. When men see not, nor complain of, nor groan under the pride of their own hearts; it's a sign they are stark dead in sin. Oh how secretly doth this sin live and reign in many hearts, and they know it not, but are very strangers to themselves! *John* 9. 40.

11. *The prevailing love of Pleasure. 2 Tim.* 3. 4. This is a black mark. When men give the flesh the liberty that it craves, and pamper, and please it, and do not deny and restrain it: when their great delight is in gratifying their bellies, and pleasing their senses; whatever appearance they may have of Religion, all is unsound. *Rom. 16. 18. Tit.* 3. 3. A flesh-pleasing life cannot be pleasing to God. *They that are Christ's, have crucified the flesh,* and are careful to cross it, and keep it under, as their enemy. *Gal. 5. 24. 1 Cor.* 9. 25, 26, 27.

12. *Carnal security, or a presumptuous and ungrounded confidence, that their condition is already good. Rev.* 3. 17. Many cry peace and safety, when sudden destruction is coming upon them. 1 *Thess.* 5. 3. This was that which kept the foolish Virgins sleeping, when they should have been working; upon their beds, when they should have been at the markets. *Mat. 25. 5, 10. Prov.* 10. 5. They perceived not their want of Oil, till the bridegroom was come; and while they went to buy, the door was shut. And oh that these foolish virgins had no successors! Where is the place, yea where is the house almost, where these do not dwell? Men are willing to cherish in themselves, upon never so slight grounds, a hope that their condition is

good, and so look not out after a change, and by this means perish in their sins. Are you at peace? Shew me upon what grounds your peace is maintained. Is it a Scripture peace? Can you show the distinguishing marks of a sound believer? Can you evidence that you have something more than any Hypocrite in the world ever had? If not, fear this peace, more than any trouble; and know, that a carnal peace doth commonly prove the most mortal enemy of the poor soul, and while it smiles and kisses and speaks it fair, doth •atally smite it as it were under the fifth rib.

By this time methinks I hear my reader crying out with the Disciples, who then shall be saved? Set out from among our congregations all those ten ranks of the profane on the one hand; and then besides take out all these twelve sorts of close and self deceiving Hypocrites on the other hand, and tell me then whether it be not a remnant that shall be saved. How few will be the sheep that shall be left, when all these shall be separated, and set among the Goats? For my part, of all my numerous hearers, I have no hopes to see any of them in Heaven, that are to be found among these two and twenty sorts, that are here mentioned, except by sound conversion they be brought into another condition.

Application. And now conscience do thine office. Speak out, and speak home to him that heareth or readeth these lines. If thou find any of these marks upon him, thou must pronounce him utterly unclean. *Levite.* 13. 44. Take not up a lie into thy mouth: speak not peace to him, to whom God speaks no peace. Let not lust bribe thee, or self-love, or carnal prejudice blind thee. I *sub-poena* thee from the Court of Heaven, to come and give in evidence. I require thee in the name of God to go with me to the search of the suspected house. As thou wilt answer it at thy peril, give in a true report of the state and case of him that readeth this book. Conscience, wilt thou altogether hold thy peace at such a time as this? I adjure thee by the living God, that thou tell us the truth. *Mat.* 26. 63. Is the man converted, or is he not? Doth he allow himself in any way of sin, or doth he not? Doth he truly love, and please, and prize and delight in God above all other things, or not? Come, put it to an issue. How long shall this soul lie at uncertainties? Oh Conscience bring in thy verdict. Is this man a new man, or is he not? How dost thou find it? Hath there passed a through and mighty change upon him, or not? When was the time, where was the place, or what was the means, by which this through change of the new birth was wrought in this soul? Speak Conscience. Or if thou canst not tell time and place, canst thou show scripture evidence, that the work is done? Hath the man been ever taken off from his false bottom, from the false hopes, and false peace wherein once he trusted? Hath he been deeply convinced of sin, and of his lost and undone condition, and brought out of himself, and off from his sins, to give up himself entirely to Jesus Christ? Or dost thou not find him to this day under the power of ignorance, or in the mire of profaneness? Hast not thou taken upon him the gains of unrighteousness? Dost not thou find him a stranger to prayer, a neglecter of the word, a lover of this present world? Dost not thou often catch him in a lie? Dost not thou find his heart fermented with malice, or burning with lust, or going after his covetousness? Speak plainly to all the forementioned particulars: canst thou acquit this man, this woman, from being any of the two and twenty sorts here described? If he be found with any of them,

set him aside, his portion is not with the Saints. He must be converted and made a new creature, or else he cannot enter into the Kingdom of God.

Beloved, be not your own betrayers, do not deceive your own hearts, nor set your hands to your own ruin, by a willful blinding of yourselves. Set up a tribunal in your own breasts. Bring the word and conscience together. *To the law, and to the Testimony. Isai.* 8. 20. Hear what the word concludes of your estates. O follow the search, till you have found how the case stands. Mistake here, and perish. And such is the treachery of the Heart, the subtlety of the tempter, and the deceitfulness of sin, *Ier. 17. 9. 2 Cor. 11. 3. Heb.* 3. 13. all conspiring to flatter and deceive the poor soul, and withal so common and easy it is to be mistaken, that it's a thousand to one, but you will be deceived, unless you be very careful, and thorough, and impartial in the enquiry into your spiritual conditions. Oh therefore ply your work: go to the bottom: search as with candles: weigh you in the balance; come to the standard of the Sanctuary: bring your coin to the touch-stone. You have the archest cheats in the world to deal with: a world of counterfeit Coin is going: happy is he, that takes not Counters for Gold. Satan is master of deceits: he can draw to the life: he is perfect in the trade: there is nothing but he can imitate. You cannot wish for any Grace, but he can fit you to a hair with a counterfeit. Trade warily: look on every piece you take: be jealous: trust not so much as your own hearts. Run to God to search you and try you, to examine you and prove your reins. *Psal. 26. 2. Psal.* 139. 23, 24. If other helps suffice not to bring all to an issue, but you are still at a loss, open your cases faithfully to some Godly and faithful Minister. *Mal.* 2. 7. Rest not, till you have put the business of your eternal welfare out of question. 2 *Pet. 2. 10. O searcher of hearts, put thou this soul upon, and help him in the search.*

CHAP. V.

Showing the miseries of the unconverted.

SO unspeakably dreadful is the case of every unconverted soul, that I have sometimes thought, if we could but convince men, that they are yet unregenerate, the work were upon the matter done. But I sadly experience, that such a spirit of sloth and slumber (*Rom. 11. 8. Mat.* 13. 15.) possesses the unsanctified, that though they be convinced; that they are yet unconverted; yet they ofttimes carelessly sit still: and what through the avocation of sensual pleasures, or hurry of worldly business, or noise and clamour of earthly cares, and lusts, and affections, *Luke* 8. 14. the voice of conscience is drowned, and men go no farther than some cold wishes, and general purposes of repenting and amending. *Act.* 24. 25.

It's therefore of high necessity, that I do not only convince men, that they are unconverted; but that I also endeavor, to bring them to a sense of the fearful misery of this estate.

But here I find myself a ground at first putting forth. What tongue can tell the heirs of Hell sufficiently of their misery, unless 'twere *Dives* his, that was tormented in that flame? *Luke* 16. 24. Where is the ready writer, whose pen can decypher their misery, that are without God in the world? *Eph.* 2. 12. This cannot fully be done, unless we knew the infinite ocean of that bliss and perfection which is in that God, which a state of sin doth exclude men from. Who knoweth (saith *Moses*) the power of thine anger? *Psal.* 90. 11. And how shall I tell men,

that which I do not know? Yet so much we know, as one would think would shake the heart of that man, that had the least degree of spiritual life and sense.

But this is yet the more posing difficulty, that I am to speak to them that are without sense. Alas, this is not the least part of man's misery upon him, that he is dead, stark dead in trespasses and sins. *Eph.* 2. 1.

Could I bring Paradise into view, or represent the Kingdom of Heaven to as much advantage, as the tempter did the Kingdoms of the world and all the glory thereof to our Savior: or could I uncover the face of the deep and devouring gulf of Tophet in all its terrors, and open the grates of the infernal furnace, alas he hath no eyes to see it. *Mat.* 13. 14, 15. Could I paint out the beauties of holiness, or glory of the Gospel to the life; or could I bring above board the more than diabolical deformity and ugliness of sin; he can no more judge of the loveliness and beauty of the one, nor of the filthiness and hatefulness of the other, than the blind of colors. He is alienated from the life of God through the ignorance that is in him, because of the blindness of his heart. *Eph.* 4. 18. He neither doth nor can know the things of God, because they are spiritually discerned. 1 *Cor.* 2. 14. His eyes cannot be savingly opened, but by converting grace: *Act.* 26. 18. he is a child of darkness, and walks in darkness, 1 *John* 1. 6. yea the light in him is darkness. *Mat.* 6. 2. 3

Shall I ring his knell, or read his sentence, or sound in his ear, the terrible trump of God's judgments, that one would think should make both his ears to tingle, and strike him into *Belshazar*'s fit, even to appale his countenance, and loose his joints, and make his knees smite one against the other? Yet alas! he perceives me not: he hath no ears to hear. Or shall I call up all the daughters of music, and sing the song of *Moses,* and of the Lamb? yet he will not be stirred. Shall I allure him with the joyful sound, and the lovely song and glad tidings of the Gospel? with the most sweet and inviting calls, comforts, cordials of the divine promises, so exceeding great and precious? it will not affect him savingly, unless I could find him ears, *Mat.* 13. 15. as well as tell him the news.

Shall I set before him the feast of fat things, the wine of wisdom, the bread of God, the tree of life, the hidden *Manna?* he hath no appetite for them, no mind to them. 1 *Cor. 2. 14. Mat.* 22. 5. Should I press the choicest grapes, the heavenly clusters of gospel privileges, and drink to him in the richest wine of God's own cellar, yea of his own side, or set before him the delicious honey-comb of God's testimonies, *Psal.* 19. 10. alas he hath no taste to discern them. Shall I invite the dead to arise and eat the banquet of their funerals? No more can the dead in sin, savor the holy food wherewith the Lord of life hath spread his table.

What then shall I do? shall I burn the brimstone of hell at his nostrils? or shall I open the box of Spikenard, very precious, that filleth the whole house of this universe with its perfume, *Mark 14. 3. John.* 12. 8. and hope that the savor of Christ's ointments, and the smell of his garments will attract him? *Psal.* 45. 8. Alas! dead •inners are like the dumb idols, they have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have

they, but they walk not, neither speak they through their throat. *Psal.* 1. 5, 6, 7. They are destitute of all spiritual sense and motion.

But let me try the sense that doth last leave us, and draw the sword of the word: yet lay at him while I will, yea though I choose mine arrows out of God's quiver, and direct them to the heart, nevertheless he feeleth not; for how should he, being past feeling? *Eph.* 4. 19. So that though the wrath of God abideth on him, and the mountainous weight of so many thousand sins, yet he goes up and down as light, as if nothing ailed him. *Rom.* 7. 9. In a word, he carries a dead soul in a living body, and his flesh is but the walking cossin of a corrupted mind, that is twice dead, *Jude* 12. rotting in the slime and putrefaction of noisome lusts. *Mat.* 23. 27, 28.

Which way then shall I come at the miserable objects that I have to deal with? who shall make the heart of stone to relent, *Zech.* 7. 12. or the lifeless carcase to feel and move? That God that is able of stones to raise up children unto *Abraham, Mat.* 3. 9. that raiseth the dead, 2 *Cor.* 1. 9. and melteth the mountains, *Nah.* 1. 5. and strikes water out of the flints, *Deut.* 8. 15. that loves to work like himself, beyond the hopes and belief of man, that peopleth his Church with dry bones, and planteth his orchard with dry sticks; he is able to do this. Therefore I bow my knee to the most high God, *Eph.* 3. 14. and as our Savior prayed at the sepulcher of *Lazarus, John* 11. 38, 41. and the Shunamite ran to the man of God for her dead child: 2 *Kings* 4. 25. so doth your mourning Minister kneel about your graves, and carry you in the arms of prayer to that God, in whom your help is found.

O thou all-powerful Iehovab, that workest, and none can let thee; that hast the keys of •ell and of death: pity thou the dead souls that lie here intombed, and roll away the grave-stone, and say, as to Lazarus when already stinking, Come forth. Lighten thou this darkness, O inaccessible light, and let the day-spring from on high, visit the darksome region of the dead to whom I speak: for thou canst open the eyes that death itself hath closed. Thou that formedst the ear, canst restore the hearing. S•y thou to these ears, Ephatah, and they shall be opened. Give thou eyes to see thine excellencies•• a taste that may relish thy sweetness; a sent that may savor thine oin•ments, • a feeling that may sense the privilege of thy favor, the burden of thy wrath, the weight intolerable of unpardoned sin: and give thy servant command to prophesy to the dry bones, and let the effect of this prophesy be, as of thy Prophet's, when he prophesied the valley of dry bones, into a living army, exceeding great. Ezek. 37. 1. &c. The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley, which was full of bones. He said unto me, prophesy upon th•se bones, and say unto them; O ye dry bones, hear the word of the Lord: Thus saith the Lord God unto these bones; Behold I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and •ehold a shaking, and the bones came together bone to his bone. And when I behold, Loe the sinews and the flesh came up upon them, and covered them above, but there was no breath in them. Then said he unto me; Prophesy unto the wind, prophesy son of man, and say to the wind; Thus saith the Lord God, C•me from the four winds, O breath, and breath upon these slain,

that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

But I must proceed, as I am able, to unfold that misery, which I confess no tongue can unfold, no heart can sufficiently comprehend. Know therefore that while thou art unconverted,

1. The infinite God is engaged against thee.

It is no small part of thy misery, that thou *art without God. Eph.* 2. 12. How doth *Micah* run crying after the *Danites, You have taken away my gods, and what have I more? Judges* 18. 23, 24. Oh what a mourning then must thou lift up, that art without God, that canst lay no claim to him, without daring usurpation! Thou must say of God, as *Sheba* of *David; We have no part in David, neither have we inheritance in the son of Jesse. 2 Sam.* 20. 1. How pitiful and piercing a moan is that of *Saul,* in his extremity; *The Philistines are upon me, and God is departed from me? 1 Sam.* 28. 15. Sinners, what will you do in the day of your visitation? whither will you flee for help? where will you leave your glory? *Isaiah* 10. 3. What will you do when the Philistines are upon you? when the world shall take its eternal leave of you, when you must bid your friends, houses, lands, Farewell for evermore? What will you do then, I say, that have never a God to go to? Will you call on him, will you cry to him for help? alas he will not own you; *Prov.* 1. 28, 29. he will not take any knowledge of you, but send you packing, with an *I never knew you. Mat.* 7. 23. They that know what 'tis to have a God to go to, a God to live upon, they know a little what a fearful misery it is, to be without God. This made that holy man cry out, *Let me have a God, or nothing. Let me know him and his will, and what will please •im, and how I may come to enjoy him, or would I had never had an understanding to know anything, &c.*

But thou art not only without God, but *God is against thee. Ezek. 5. 8, 9. Nah.* 2. 13. Oh if God would but stand a neu•er, though he did not own, nor help the poor sinner, his case were not so deeply miserable. Though God should give up the poor creature to the will of all his enemies, to do their worst with him; though he should deliver him over to the tormenters, *Mat.* 18. 34. that devils should tear and torture him to their utmost power and skil; yet this were not half so fearful. But God himself will set against the sinner, and believe it, *'tis a fearful thing to fail into the hands of the living God. Heb.* 10. 31. There's no friend like him, no enemy like him. As much as Heaven is above the earth, Omnipotency above impotency, Infinity above nullity, so much more horrible is it, to fall into the hands of the living God, than into the paws of bears, or lions, yea furies, or devils. God himself will be thy tormenter; thy destruction shall come from the presence of the Lord. 2 *Thess. 1. 9. Tophet is deep and large, and the wrath of the Lord like a river of brimstone doth kindle it. Fsay.* 30. 33. If God be against thee, who shall be for thee? *If one man sin against another, the Judge shall judge him: but if a man sin against the Lord, who shall entreat for him? 1 Sam. 2. 25. Thou, even thou art to be feared; and who shall stand in thy sight, when once thou art angry? Psal.* 76. 7. Who is that god, that shall deliver you out of his hands? *Dan.* 3. 15. Can *Mammon? Riches profit not in the day of wrath. Prov.* 1 I. 4. Can Kings, or warriors? No, they shall *cry to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand? Rev.* 6. 15, 16, 17.

Sinner, methinks this should go like a dagger to thine heart, to know that God is thine enemy. Oh whither wilt thou go, where wilt thou shelter thee? There is no hope for thee unless thou lay down thy weapons, and sue out thy pardon, and get Christ to stand thy friend, and to make thy peace. If it were not for this, thou mightest go into some howling wilderness, and there pine in sorrow, and run mad for anguish of heart and horrible despair. But in Christ there is a possibility of mercy for thee, yea a proffer of mercy to thee, that thou mayest have God to be more for thee, than he is now against thee. But if thou wilt not forsake thy sins, nor turn thoroughly, and to purpose unto God, by a sound Conversion; the wrath of God abideth on thee, and he proclaims himself to be against thee, as in the Prophet *Ezek. 5. 8. Therefore thus saith the Lord God, Behold, I even I am against thee.*

I. *His face is against thee, Psal. 34. 16. The face of the Lord is against them that do evil, to cut off the remembrance of them.* Woe to them whom God shall set his face against. When he did but look upon the host of the Egyptians, how terrible was the consequence? *Ezek. 14. 8. I will set my face against that man, and will make him a sign, and a proverb, and will cut him off from the midst of my people, and you shall know that I am the Lord. 2. His heart is against thee: He hateth all the workers of iniquity.* Man, doth not thine heart tremble to think of thy being an object of God's hatred? *Ier. 15. 1. Though M•ses and Samuel stood before me, yet my mind could not be towards this people, cast them out of my sight. Zecb. 7. 8. My soul loathed them, and their soul also abhorred me. 3. His hand is against thee. 1 Sam. 12. 15. 4. All his attributes are against thee.*

First, *His justice is like a flaming sword unsheathed against thee. If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance is mine adversaries, and will reward them that hate me. I will make mine arrows drunk with blood, &c. Deut.* 32. 40, 41. So exact is Justice, that 'twill *by no means clear the guilty. Exod.* 34. 7. God will not discharge thee he will not hold thee guiltless, *Exod.* 20. 7. but will require the whole debt in person of thee• unless thou canst make a scripture claim to Christ and his satisfaction. When the enlightened sinner looks on justice, and sees the balance in which he must be weighed, and the sword by which he must be executed, he feels an earth-quake in his breast. But Satan keeps this out of sight, and persuades the soul while he can; that the Lord is all made up of mercy, and so lulls it asleep in sin. Divine Justice is very strict; it must have satisfaction to the utmost farthing, it denounceth *indignation and wrath, tribulation and anguish, to every soul that d•th evil. Rom.* 2. 8, 9. It curseth everyone that continueth not in everything, that is written in the Law to do it. *Gal.* 3. 10. The justice of God to the unpardoned sinner, that hath a sense of his misery, is more terrible, than the sight of the bailiff or creditour to the bankrupt debtor, or than the sight of the Judge and bench to the robber, or of the irons and gibbet to the guilty murderer. When justice sits upon life and death, oh what dreadful work doth it make with the wretched sinner? *Bind him hand and foot, cast him into outer darkness, there shall be weeping and gnashing of teeth. Matt. 22. 13. Depart from me ye cursed, into everlasting fire. Mat.* 25. 41. This is the terrible sentence that justice pronounceth. Why sinner, by this severe justice must thou be tried; and as God liveth, this killing sentence shalt thou hear, unless thou repent and be converted.

Secondly, *The holiness of God is full of antipathy against thee. Psal.* 5. 4, 5. He is not only angry with thee (so he may be with his own children) but he hath a fixed, rooted, habitual

displeasure against thee: he loathes thee, *Zech.* 11. 8. and what is done by thee, though for substance commanded by him: *Isaiah 1. 14. Mal.* 1. 10. As if a man should give his servant never so good meat to dress; yet if he should mingle filth, or poison with it, he would not touch it. God's nature is infinitely contrary to sin, and so he cannot but hate a sinner out of Christ.

Oh what a misery is this, to be out of the favor, yea under the hatred of God! *Eccles. 5. 4. •l•s.* 9. 15. that God can as easily lay aside his nature, and cease to be God, as not to be contrary to thee, and detest thee, except thou be changed and renewed by grace! Oh sinner, how darest thou to think of the bright and radiant Sun of purity, upon the beauties, the glory of holiness that is in God! *The Stars are not pure in his sight; Job 25. He humbleth himself to behold the things that are done in Heaven. Psal.* 113. Oh those light and sparkling eyes of his! what do they espy in thee? and thou hast no interest in Christ neither, that he should plead for thee. Methinks I should hear thee crying out astonished, with the Bethshemites, *Who shall stand before this holy Lord God? 1 Sam.* 6. 20.

Thirdly, *The Power of God is mounted like a mighty Cannon against thee.* The glory of God's power is to be displayed, in the wonderful confusion and destruction of them that obey not the Gospel. 2. *Thess.* 1. 8, 9. He will make his power known in them, *Rom.* 9. 22. how mightily he can torment them. For this end he raiseth them up, *that •e may make his power known. Rom.* 9. 17. O man, art thou able to make thy party good against thy maker? No more than a silly reed, against the Cedars of God; or a little cock-boat, against the tumbling ocean; or the children's bubbles, against the blustering winds. Sinner, the power of God's anger is against thee: *Psal.* 90. 11. and power and anger together, make fearful work. 'Twere better thou hadst all the world in arms against thee, than to have the power of God against thee. There is no escaping his hands, no breaking his prison. *The Thunder of his power who can understand? Job* 26. 14. Unhappy man that shall understand it by feeling it! *If he will contend with him, he cannot answer him one of a thousand. He is wise in heart, and mighty in strength; who hath hardened himself against him, and prospered? Which removeth the mountains and they know it not which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the Sun, and it riseth not; and sealeth up the Stars. Behold he taketh away, who can hinder him? who will say unto him, What dost thou? If God will not withdraw his anger, the proud helpers do stoop under him. Job. 9. 3, 4, 5, 6, &c.* And art thou a fit match for such an antagonist? Oh *consider this, you that forget God, lest he tear you in pieces, and there be none to deliver you. Psal.* 50. 22. Submit to mercy. Let not dust and stubble stand it out against the Almighty. Set not briars and thorns against him in battle, lest he go through them, and consume them together: but *lay hold on his strength, that you may make peace with him. Isaiah 27. 4, 5. Woe to him that striveth with his maker. Isaiah* 45. 9.

Fourthly, *The wisdom of God is set to ruin thee,* He hath ordained his arrows and prepared the instruments of death and made all things ready. *Psa.* 7. 11, 12. 13. His counsels are against thee, to contrive thy destruction. *Ier.* 18. 11. He laughs in himself, to see, how thou wilt be taken and ensnared in the evil day. *Psal. 37. 13. The Lord shall laugh at him, for he seeth that his day is coming.* He sees how thou wilt come down mightily in a moment; how thou wilt wring

thine hands, and tear thine hair, and eat thy flesh, and gnash thy teeth for anguish and astonishment of heart, when thou seest how thou art fallen remedilessly into the pit of destruction.

Fifthly, *The Truth of God is sworn against thee. Psal.* 95. 11. If he be true and faithful, thou must perish if thou goest on. *Luke* 13. 3. Unless he be false of his word, thou must die, except thou repent. *Ezek. 33. 11. If we believe not, yet he abideth faithful, he cannot deny himself. 2 Tim.* 2. 13. That is, he is faithful to his threatenings, as well as promises, and will show his faithfulness in our confusion, if we believe not. God hath told thee, as plain as it can be spoken; *That if he wash thee not, thou hast no part in him. John 13. 8. That if thou livest after the flesh, thou shalt die; Rom. 8. 13. That except thou be converted, thou shalt in no wise enter into the Kingdom of Heaven; Mat.* 18. 3. and he abideth faithful, he cannot deny himself. Beloved, as the immutable faithfulness of God in his promise and oath, afford believers strong consolation; *Heb.* 6. 18. so they are to unbelievers, for strong consternation and confusion. O sinner, tell me, what shift dost thou make to think of all the threatenings of God's word, that stand upon record against thee? Dost thou believe their truth, or not? If not, thou art a wretched infidel, and not a Christian; and therefore give over the name and hopes of a Christian. But if thou dost believe them, O heart of steel that thou hast, that canst walk up and down in quiet, when the truth and faithfulness of God in engaged to destroy thee: that if God Almighty can do it, thou shalt surely perish, and be damned. Why man, the whole book of God doth testify against thee, while thou remainest unsanctified: it condemns thee in every leaf, and is to thee, like *Ezekiel*'s roll, written within and without with lamentations, and mourning, and woe: *Ezek.* 2. 10. and all this shall surely come upon thee, and overtake thee, *Deut.* 28. 15. except thou repent. *Heaven and earth shall pass away; but one jot, or tittle of this word shall never pass away. Mat.* 5. 18.

Now put all this together, and tell me, if the case of the Unconverted be not deplorably miserable. As we read of some persons, that had bound themselves in an oath, and in a curse to kill *Paul:* so thou must know, O sinner, to thy terror, that all the attributes of the infinite God are bound in an oath to destroy thee: *Heb.* 3. 18. O man what wilt thou do? whither wilt thou fly? If God's Omnisciency can find thee, thou shalt not escape. If the true and faithful God will save his oath, perish thou must, except thou believe and repent. If the Almighty hath power to torment thee, thou shalt be perfectly miserable in soul and body to all eternity, unless it be prevented by thy speedy Conversion.

II. *The whole creation of God is against thee. The whole creation* (*saith* Paul) *groaneth and travelleth in pain. Rom.* 8. 22. But what is it that the creation groaneth under? Why, the fearful abuse that it is subject to, in serving the lusts of unsanctified men. And what is it that the creation groaneth for? why, for freedom and liberty from this abuse; for *the creature is very unwillingly subject to this bondage. Rom.* 8. 19, 20, 21. If the unreasonable and inanimate creatures had speech and reason, they would cry out under it, as a bondage unsufferable, to be abused by the ungodly, contrary to their natures, and the ends that the great Creator made them for. It is a passage of an eminent Divine; The liquor that the drunkard drinketh, if it had reason as well as a man, to know how shamefully 'tis abused and spoiled, it would groan in the barrels

against him, it would groan in the cup against him, it would groan in his throat, in his belly against him. It would fly in his face, if it could speak. And if God should open the mouth of the creatures, as he did the mouth of *Balaam*'s ass, the proud man's garments on his back would groan against him. There is never a creature, but if it had reason to know how 'tis abused, till a man is converted, 'twould groan against him. The land would groan to bear him, the air would groan to give him breathing, their houses would groan to lodge them, their beds would groan to ease them, their food to nourish them, their clothes to cover them, and every creature would groan to give them any help and comfort, so long as they live in sin against God. Thus far he. Methinks this should be a terror to an unconverted soul, to think, that he is a burden to the creation. *Luke 13. 7. Cut it down why cumbereth it the ground.* If the poor inanimate creatures could but speak, they would say to the ungodly, as *Moses* to *Israel; Must we fetch you water out of the rock, ye rebels? Numb.* 2. 10. Thy food would say, *Lord, must I nourish such a wretch as this, and yield forth my strength for him, to dishonor thee withal? No, I will choke him rather, if thou wilt give me Commission:* The very air would say, *Lord, must I give this man breath, to set his tongue against Heaven, and scorn thy people, and vent his pride and wrath, and filthy communication, and helch out oaths and blasphemy against thee? No, if thou wilt but say the word, he shall be breathless for me.* His poor beast would say, *Lord, must I carry him upon his wicked designs? No, I will break his bones, I will end his days rather, if I may have but leave from thee.* A wicked man the earth groans under him, and hell groans for him, till death satisfies both, and unburdens the earth, and stops the mouth of hell with him. While the Lord of Hosts is against thee, be sure the Hosts of the Lord are against thee, and all the creatures as it were up in arms, till upon a man's conversion, the controversy being taken up between God and him, he makes a covenant of peace with the creatures for him. *Job 5. 22, 23, 24. Hos.* 2. 18, 19, 20.

III. *The roaring Lion hath his full power upon thee. 1 Pet.* 5. 8. Thou art fast in the paw of that Lion, that is greedy to devour, *in the snare of the devil, led captive by him at his will. 2 Tim.* 2. 26. This is *the spirit that worketh in the children of disobedience, Eph.* 2. 2. His drudges they are, and his lusts they do. He is the ruler of the darkness of this world: *Eph.* 6. 12. that is, of ignorant sinners, that live in darkness. You pity the poor *Indians,* that worship the Devil for their God; but little think that 'tis your own case. Why 'tis the common misery of all the unsanctified, that the Devil is their God. 2 *Cor.* 4. 4. Not that they do intend to do him homage and worship; they will be ready to defy him, and him that should say so by them; but all this while they serve him, and come and go at his beck, and live under his government. His servants you are, to whom you yield yourselves to obey. *Rom.* 6. 16. Oh how many then will be found the real servants of the Devil• that take themselves for no other than the children of God? He can no sooner offer a sinful delight or opportunity for your unlawful advantage, but you embrace it. If he suggest a lie, or prompt you to revenge, you readily obey. If he forbid you to read, or pray, you hearken to him, and therefore his servants you are. Indeed he lies behind the curtain, he acts in the dark, and sinners see not who setteth them on work: but all the while he leads them in a string. Doubtless the liar intends not a service to Satan, but his own advantage: yet 'tis he that stands in the corner unobserved, and putteth the thing into his heart. *Act. 5. 3. John* 8. 44. Questionless, *Judas* when he sold his master for money, and the

Chaldeans and *Sabaeans* when they plundered *Job,* intended not to do the Devil a pleasure, but to satisfy their own covetous thirst: yet 'twas he that acted them in their wickedness. *John 13. 27. Job* 1. 12, 15, 17. Men may be very slaves and common drudges for the Devil, and never know it: nay they may please themselves in the thoughts of a happy liberty. 2 *Pet.* 2. 19.

Art thou yet in ignorance, and not turned from darkness to light? why thou art under the power of Satan. *Act.* 26. 18. Dost thou live in the ordinary and willful practice of any known sin? Know that thou art of the Devil. 1 *John* 3. 8. Dost thou live in strife, or envy, or malice? Verily he is thy father. *John* 8. 40, 41. Oh dreadful case! However Satan may provide his slaves with divers pleasures; *Tit.* 3. 3. yet it is but to toll them into endless perdition. The Serpent comes with the apple in his mouth, Oh but (with *Eve*) thou seest not the deadly sting in his tail• He that is now thy tempter, will be one day thy tormenter. Oh that I could but give thee to see how black a master thou servest, how filthy a drudgery thou dost, how merciless a tyrant thou gratifyest, all whose pleasure is, to set thee on work to make thy perdition and damnation sure, and to heat the furnace hotter and hotter, in which thou must burn for millions of millions of ages.

IV. *The guilt of all thy sius lies like a mountain upon thee.* Poor soul! Thou feel•t it not, but this is that which seals thy misery upon thee. While unconverted, none of thy sins are blotted out: *Act.* 3. 19. they are all upon the score against thee. Regeneration and remission are never separated: the unsanctified are unquestionably unjustified, and unpardoned. 1 *Cor. 6. 11. 1 Pet. 1. 2. H•b.* 9. 14. Beloved, it's a fearful thing to be in debt, but above all in God's debt: for there is no arrest so formidable as his, no prison so horrible as his. Look upon an enlightened sinner, who feels the weight of his own guilt, and oh how frightful are his looks, how fearful are his complaints! His comforts are turned into Wormwood, and his moisture into drought, and his sleep departeth from his eyes. He is a terror to himself and all that are about him, and is ready to envy the very stones that lie in the street, because these are senseless, and feel not his misery; and wishes, he had been a dog, or a toad, or serpent rather than a man, because then death had put an end to his misery, whereas now it will be but the beginning of that, which will know no ending.

How light soever you may make of it now, you will one day find the guilt of unpardoned sin to be a heavy burden. This is a millstone that whosoever falleth upon it shall be broken, but upon whomsoever it shall fall, it shall grind him to powder. *Mat.* 21. 44. What work did it make with our Savior? it pressed the very blood (to a wonder) out of his veins, and broke all his bones: and if it did this in the green tree, what will it do in the dry?

Oh think of thy case in time. Canst thou think of that threat without trembling, *Ye shall die in your sins? John* 8. 24. Oh better were it for thee to die in a gaol, die in a ditch, in a dungeon, than die in thy sins. If death, as it will take away all thy other comforts, would take away thy sins too, it were some mitigation. But thy sins will follow thee, when thy friends leave thee, and all worldly enjoyments shake hands with thee. Thy sins will not die with thee, 2 *Cor. 5. 10. Rev.* 20. 12. as a prisoners other debts will; but they will to judgment with thee, there to be thine accusers; and they will to Hell with thee, there to be thy tormentors. Better to have so many fiends and furies about thee, than thy sins to fall upon thee and fasten in thee. Oh the

work that these will make with thee! Oh look over thy debts in time. How much art thou in the books of everyone of God's laws? How is everyone of God's commandments ready to arrest thee, and take thee by the throat, for innumerable bonds that it hath upon thee? What wilt thou then do, when they shall altogether lay in against thee? Hold open the eyes of conscience to consider this, that thou mayest despair of thyself, and be driven to Christ, and fly for refuge, to lay hold upon the hope that is set before thee. *Heb.* 6. 18.

V. *Thy raging lusts do miserably enslave thee.* While unconverted, thou art a very servant of sin: it reigns over thee, and holds thee under its dominion, till thou art brought within the bond of God's covenant. *John 8. 34, 36. Tit. 3. 3. Rom. 6. 12, 14. Rom.* 6. 16, 17. Now there's no such Tyrant as sin. Oh the filthy and fearful work, that it doth engage its servants in! Would it not pierce a man's heart to see a company of poor Creatures drudging and toiling, and all to carry together faggots and fuel for their own burning? Why, this is the employment of sins drudges. Even while they bless themselves in their unrighteous gains, while they sing and swill in pleasures, they are but treasuring up wrath and vengeance for their erernal burning; they are but l•ying in Powder and bullets, and adding to the pile of *Tophet,* and flinging in oil to make the flames rage the fiercer. Who would serve such a master, whose work is drudgery, and whose wages is death? *Rom.* 6. 23.

What a woeful spectacle was that poor wretch possessed with the legion? would it not have pityed thine heart to have seen him among the tombs, cutting, and wounding of himself? *Mark* 5. 5. This is thy case, such is thy work. Every stroke is a thrust at thine heart. 1 *Tim.* 6. 10. Conscience indeed is now asleep; but when death and judgment shall bring thee to thy senses, then thou wilt feel the raging smart and anguish of every wound. The convinced sinner is a sensible instance of the miserable bondage of sin. Conscience flies upon him, and tells him what the end of these courses will be: and yet such a slave is he to his lusts, that on he must, though he see it will be his endless perdition: and when the temptation comes, lust gets the bit in its mouth, breaks all the cords of his vows and promises, and carries him headlong to his own destruction.

VI. *The furnace of eternal vengeance is heated ready for thee. Isaiah* 30. 33. Hell and destruction open their mouths upon thee, they gape for thee, they groan for thee, *Isaiah* 5. 14. waiting as it were with a greedy eye, as thou standest upon the brink, when thou wilt drop in. If the wrath of a man may be, *as the roaring of a Lion, Prov. 19 12. more heavy than the sand; Prov.* 27. 3. What is the wrath of the infinite God? If the burning furnace heated in *Nebuchadnezars* fiery rage, when he commanded it to be made yet seven times hotter, were so fierce as to burn up even those that drew near it, to throw the three children in: *Dan.* 3. 19, 22. How hot is that burning oven of the Almighty's fury? *Mal.* 4. 1. Surely this is seventy times seven more fi•rce. What thinkest thou, O man, of being a faggot in Hell to all eternity? *Can thine heart endure, or can thine hands be strong, in the day that I shall deal with thee, saith the Lord of hosts? Ezek.* 22. 14. Canst thou dwell with everlasting burnings? Canst thou abide the consuming fire? *Isaiah* 33. 14. When thou shalt be as a glowing Iron in Hell, and thy whole body and soul shall be as perfectly possessed by God's burning vengeance, as the fiery sparkling iron, when heated in the fiercest forge? Thou canst not bear God's whip: how then wilt thou endure his scorpions?

Thou art even crushed, and ready to wish thyself dead, under the weight of his finger: how then wilt thou bear the weight of his loins? The most patient man that ever was, did curse the day that ever he was born, *Job* 3. 1. and even woo death to come and end his misery, *Job* 7. 15, 16. when God did but let out one little drop of his wrath. How then wilt thou endure, when God shall pour out all his vials, and set himself against thee to torment thee? When he shall make thy conscience the tunnel, by which he will he pouring his burning wrath into thy soul forever; and when he shall fill all thy powers as full of torment, as they be now full of sin? When immortality shall be thy misery, and to die the death of a brute, and be swallowed into the gulf of annihilation, shall be such a felicity, as a whole eternity of wishes, and an Ocean of tears shall never purchase? Now thou canst put off the evil day, and canst laugh and be merry, and forget the terror of the Lord: 2 *Cor.* 5. 11. but how wilt thou hold out, or hold up, when God shall cast thee into a bed of torments, *Rev.* 2. 22. and make thee to lie down in sorrows? *Isaiah* 50. 11. When roarings and blasphemy shall be thine only music, and the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, shall be thine only drink? *Rev.* 14. 10. When thou shalt draw in flames for thy breath, and the horrid stench of sulphur shall be thine only perfume? In a word, when the smoke of thy torment shall ascend forever and ever, and thou shalt have no rest night nor day, no rest in thy conscience, no ease in thy bones, but thou shalt be an execration, and an astonishment, and a curse, and a reproach for evermore? *Ier.* 42. 18.

Oh sinner, stop here; and consider. If thou art a man and not a senseless block, consider. Bethink thyself where thou standest: why upon the very brim of this furnace. As the Lord liveth and thy soul liveth, there is but a step between thee and this. 1 *Sam.* 20. 3. Thou knowest not, when thou liest down, but thou mayest be in before the morning: thou knowest not when thou risest but thou mayest drop in before the night. Darest thou make light of this? wilt thou go on in such a dreadful condition, as if nothing ailed thee? If thou puttest it off, and sayest, this doth not belong to thee; look again over the foregoing Chapter, and tell me the truth, are none of those black marks found upon thee? Do not blind thine eyes, do not deceive thyself: see thy misery while thou mayest prevent it. Think what 'tis to be a vile cast-out, a damned reprobate, a vessel of wrath, into which the Lord will be pouring out his tormenting fury, while he hath a being. *Rom.* 9. 22.

Divine wrath is a fierce, *Deut.* 32. 22. devouring, *Isaiah* 33. 14. everlasting, *Mat.* 25. 41. unquenchable fire; *Mat.* 3. 12. and thy soul and body must be the fuel upon which it will be feeding forever, unless thou consider thy ways, and speedily turn to the Lord by a sound conversion. They that have been only singed by this fire, and had no more but the smell thereof passing upon them, Oh what amazing spectacles have they been. Whose heart would not have melted, to have heard *Spira*'s outcries, to have seen *Chaloner* that monument of justice, worn to skin and bones blaspheming the God of Heaven, cursing himself, and continually crying out, *O torture, torture, torture, O torture, torture,* as if the flames of wrath had already took hold of him? To have heard *Rogers* crying out, *I have had a little pleasure, and now I must to Hell for evermore;* wishing but for this mitigation, that God would but let him lie burning forever behind the back of that fire (on the hearth) and bringing in this sad conclusion still, at the end of whatever was spoken to him to afford him some hope, *I must to*

Hell, I must to the furnace of Hell, for millions of millions of ages. Oh if the fears and fore thoughts of the wrath to come be so terrible, so intolerable, what is the feeling of it!

Sinners, 'tis but in vain to flatter you; this would be but to toll you into the unquenchable fire: know ye from the living God, that here you must lie, with these burnings must you dwell, till immortality die, and immutability change, till Eternity run out, and omnipotency is no longer able to torment, except you be in good earnest renewed throughout by sanctifying grace.

VII. *The Law dischargeth all its threats and curses at thee. Gal. 3. 10. Rom.* 7. Oh how dreadfully doth it thunder? It spits fire and brimstone in thy face. Its words are as drawn swords, and as the sharp arrows of the mighty. It demands satisfaction to the uttermost, and cries, Justice, Justice. It speaks blood, and war, and wounds, and death against thee. Oh the execrations, and plagues, and deaths, that this murdering-piece is loaded with! (read *Deut. 28. 15, 16. &c.*) and thou art the mark at which this shot is levelled. O man, away to the strong hold, *Zech.* 9. 12. away from thy sins: haste to the sanctuary, the City of refuge, *Heb* 6. 18. even the Lord Jesus Christ; hide thee in him, or else thou art lost without any hope of recovery.

VIII. *The Gospel itself binds the sentence of eternal condemnation upon thee. Mark* 16. 16. If thou continuest in thine impenitent and unconverted estate, know, that the Gospel denounceth a much sorer condemnation, than ever would have been for the transgression only o• the first covenant. Is it not a dreadful case, to have the Gospel itself fill its mouth with threats, and thunder, and damnation? To have the Lord to *roar from mount Zion against thee? Joel* 3. 16. Hear the terror of the Lord: *He that believeth not shall be damned. Except ye repent, ye shall all perish.* Luke 13. 3. *This is the condemnation, that light is come into the world, and men love darkness rather than light.* John. 3. 19. *He that believeth not, the wrath of God abideth on him.* John 3. 36. *If the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompense of reward: how shall we escape, if we neglect so great salvation? Heb. 2. 2, 3. He that despised Moses law, died without mercy: Of how much sorer punishment shall he be thought worthy, that hath trampled underfoot the son of God?* Heb. 10. 28, 29.

Application. And is it true indeed? is this thy misery? yea 'tis as true as God is. Better open thine eyes and see it now, while thou mayest remedy it, than blind and harden thyself, till, to thy eternal sorrow, thou shalt feel what thou wouldest not believe: and if it be true, what dost thou mean to loiter, and linger in such a case as this?

Alas for thee poor man, how effectually hath sin undone thee, and depraved thee, and despoiled thee even of the reason to look after thine own everlasting good! Oh miserable Caitiff, what stupour and senselesness hath surprised thee! Oh let me knock up and awake this sleep•r. Who dwells within the walls of this flesh? Is there ever a soul here, a rational understanding soul? Or art thou only a walking ghost, a senseless Iump? Art thou a reasonable soul, and yet so far brutified, as to forget thyself immortal, and to think thyself to be as the beasts that perish? Art thou turned into flesh, that thou savorest nothing but gratifying the sense, and making provision for the flesh? Or else having reason to understand the eternity of thy future state, dost thou yet make light of being everlastingly

miserable? which is to be so much below a brute, as it is worse to act against reason, than to act without it. Oh unhappy soul, that wast the glory of man, the mate of Angels, and the image of God! that wast God's representative in the world, and hadst the supremacy amongst the creatures, and the dominion over thy makers works! Art thou now become a slave to sense, a servant to so base an idol, as thy belly? for no higher felicity, than to fill thee with the wind of man's applause, or heaping together a little r•fined earth, no more suitable to thy spiritual, immortal nature, than the dirt, and sticks? Oh why dost thou not bethink thee, where thou shalt be forever? Death is at hand. *The Judge is even at the door. James* 5. 9. Yet a little while, and *time shall be no longer. Rev.* 10. 5, 6. And wilt thou run the hazard of continuing in such a state, in which if thou be overtaken, thou art irrecoverably miserable.

Come then, arise, and intend thy nearest concernments. Tell me wither art thou going? What, wilt thou live in such a course, wherein every act is a step to perdition? and thou dost not know, but the next night, thou mayest make thy bed in Hell? Oh! if thou hast a spark of reason, consider, and turn, and hearken to thy very friend, who would therefore show thee thy present misery, that thou mightest in time make thine escape, and be eternally happy.

Hear what the Lord saith; *Fear ye not me saith the Lord? Will ye not tremble at my presence? Ier.* 5. 22. Oh sinners, do you make light *of the wrath to come? Mat.* 3. 7. I am sure there is a time coming, when you will not make light of it. Why, the very *Devils do believe and tremble. James* 2. 19. What, you more hardened than they? Will you run upon the edge of the rock? will you play at the hole of the Asp? will you put your hand upon the Cockatrice den? Will you dance about the fire, till you are burnt? or dally with devouring wrath, as if you were at a point of indifferency, whether you did escape it, or endure it? Oh madness of folly! *Solomon*'s mad man, that casteth firebrands, and arrows, and death, and faith, am I not in jest? *Prov.* 26. 18. is nothing so distracted as the willful sinner, *Luke* 15. 17. that goeth on in his unconverted estate without sense, as if nothing ailed him. The man that runs on the Cannons mouth, that sports with his blood, or lets out his life in a frolic, is sensible, sober and serious, to him that goeth on still in his trespasses. *Psal. 68. 21. For he stretcheth out his hand against God, and strengtheneth himself against the ALMIGHTY. He runneth upon him, even upon his neck, upon the thick bosses of his buckler.* Job. 15. 25, 26. Is it wisdom to play with the second death, or to venture into the lake that burneth with fire and brimstone, *Rev* 21. 8. as if thou wert but going to wash thee or swim for thy recreation? Wilt thou as it were fetch thy vieze, and jump into eternal flames, as the children through the bonfire? What shall I say? I can find out no expression, no comparison whereby to set forth the dreadful distraction of that soul, that shall go on in sin.

Awake, awake, *Eph.* 5. 14. oh sinner: arise and take thy flight. There is but one door that thou mayest fly by, and that is the strait door of conversion and the new birth. Unless thou turn unfeignedly from *all* thy sins, and come in to Jesus Christ, and take him for the Lord thy righteousness, and walk in him in Holiness and newness of life, as the Lord liveth, it is not more certain that thou art now out of Hell, than that thou shalt without fail be in it, but a

few days and nights from hence. Oh set thine heart to think of thy case: Is not thine everlasting misery or welfare, that which doth deserve a little consideration? Look again over the miseries of the unconverted. If the Lord hath not spoken by me, regard me not. But if it be the very word of God, that all this misery lies upon thee, what a case art thou in? Is it for one that hath his senses to live in such a condition, and not to make all possible expedition for preventing his utter ruin? O man, who hath bewitched thee, *Gal.* 3. 1. that in the matters of the present life thou shouldst be wise enough to forecast thy business, foresee, thy danger, and prevent the mischief; but in matters of everlasting consequence shouldst be slight and careless, as if they little concerned thee? Why, is it nothing to thee to have all the attributes of God engaged against thee? Canst thou do well without his favor? Canst thou escape his hands, or endure his vengeance? Dost thou hear the creation groaning under thee, and Hell groaning for thee, and yet think thy case good enough? Art thou in the paw of the Lion, under the power of corruption, in the dark and noisome prison, fettered with thy lusts, working out thine own damnation, and is not this worth the considering? Wilt thou make light of all the terrors of the law, of all its curses, and thunderbolts, as if they were but the reports of the children's pop-guns, or thou wert to war with their paper pellets? Dost thou laugh at Hell and destruction, or canst drink the envenomed cup of the Almighty's fury, as if it were but a common potion?

Gird up now thy loins like a man, for I will demand of thee, and answer thou me. *Job* 40. 7. Art thou such a *Leviathan,* as that the scales of thy pride should keep thee from thy makers coming at thee? Wilt thou esteem his arrows as straw, and the instruments of death as rotten wood? Art thou chief of all the children of pride, even that thou shouldest count his darts as stubble, and laugh at the shaking of his spear? Art thou made without fear, and contemnest his barbed irons? *Job.* 41. Art thou like the horse, that paweth in the valley, and rejoiceth in his strength: he goeth out to meet the armed men? Dost thou m••k at fear and art not affrighted, neither turnest back from God's sword? when his quiver rattleth against thee, the glittering Spear and the shield? *Job.* 39. 21, 22, 23. Well, if the threats and calls of the word will not fear thee, nor awaken thee, I am sure death and judgment will. Oh what wilt thou do when the Lord cometh forth against thee, and in his fury falleth upon thee, and thou shalt feel what thou readest? If when *Daniel*'s enemies were cast into the den of Lions both they and their wives, and their children, the Lions had the mastery of them, and brake all their bones in pieces, ere ever they came at the bottom of the den: *Dan.* 6. 24. what shall be done with thee, when thou fallest into the hands of the living God? when he shall gripe thee in his iron arms, and grind and crush thee to a thousand pieces in his wrath?

Oh do not then contend with God. Repent and be converted, so none of this shall come upon thee. *Isaiah* 55. 6, 7. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy on him, and to our God for he will abundantly pardon.

CHAP. VI.

Containing Directions for Conversion.

Mark 10. 17. And there came one, and kneeled to him, and asked him; Good Master, what shall I do, that I may inherit eternal life?

BEfore thou readest these Directions, I advise thee, yea I charge thee before God, and his holy Angels, to resolve to follow them, (as far as conscience shall be convinced of their agreeableness to God's word, and thy estate,) and call in his assistance, and blessing that they may succeed. And as I have sought the Lord, and consulted his oracles, what advice to give thee; so must thou entertain it, with that awe, reverence, and purpose of obedience, that the word of the living God doth require.

Now then attend. *Set thine heart unto all that I shall testify unto thee this day, for it is not a vain thing, it is your life. Deut.* 32. 46. This is the end of all that hath been spoken hitherto, to bring you to set upon turning, and making use of God's means for your Conversion. I would not trouble you, nor torment you before the time with the forethoughts of your eternal misery, but in order to your making your escape. Were you shut up under your present misery, without remedy, it were but mercy (as one speaks) to let you alone, that you might take in that little poor comfort, that you are capable of, here in this world. But you may yet be happy, if you do not willfully refuse the means of your recovery. Behold, I hold open the door unto you: arise and take your flight. I set the way of life before you, walk in it, and you shall live, and not die. *Deut. 30. 19. Ier.* 9. 16. It pities me to think, you should be your own murderers, and throw yourselves headlong, when God and men cry out to you, as *Peter* in another case to his Master, *Spare thyself.* A noble Virgin, that attended the Court of *Spain,* was wickedly ravished by the King; and hereupon exciting the Duke her Father to revenge, he called in the Moors to his help: who, when they had executed his design, miserably wasted and spoiled the Country: which this Virgin laying exceedingly to heart, shut herself up in a Tower belonging to her Fathers house, and desired her Father and Mother might be called forth: and bewailing to them her own wretchedness, that she should have occasioned so much misery and desolation to her Country, for the satisfying of her revenge, she told them, she was resolved to be avenged upon herself. Her Father and mother besought her to pity herself, and them: but nothing would prevail, but she took her leave of them, and threw herself off the battlements, and so perished before their faces.

Just such is the willful destruction of ungodly men. The God that made them beseecheth them, and crieth out to them, as *Paul* to the distracted Jailor, when about to murder himself, *Do thyself no harm.* The Ministers of Christ forewarn them and follow them, and fain would hold them back. But alas! No expostulations, nor obtestations will prevail; but men will hurl themselves into perdition, while pity itself looketh on.

What shall I say? would it not grieve a person of any humanity, if in the time of a reigning plague he should have a receipt (as one well) that would infallibly cure all the Country, and recover the most hopeless patients, and yet his friends and neighbors should die by the hundreds about him because they would not use it? Men and brethren, though you carry the certain symptoms of death in your faces, yet I have a receipt that will cure you all, that will cure infallibly. Follow but these few directions, and if you do not then win Heaven, I will be content to lose it.

Hear then, O sinner, and as ever thou wouldst be converted and saved, embrace this following counsel.

Direct. I. *Set it down with thyself as an undoubted truth, that it is impossible for thee ever to get to Heaven, in this thine unconverted estate.* Can any other but Christ save thee? And he tells thee he will never do it, except thou be regenerated and converted. *Mat. 18. 3. John.* 3. 3. Doth not he keep the keys of Heaven? And canst thou get in without his leave, as thou must, if ever thou comest thither in thy natural condition, without a sound and through renovation?

Dir. II. *Labor to get a thorough sight and lively sense and feeling of thy sins.* Till men are weary and heavy laden, and pricked at the heart, and stark sick of sin, they will not come to Christ in his way, for ease and cure, nor to purpose enquire, *What shall we do? Mat. 11. 28. Act. 2. 37. Mat.* 9. 12. They must set themselves down for dead men, before they will come unto Christ, that they may have life, *John* 5. 40. Labor therefore to set all thy sins in order before thee. Never be afraid to look upon them, but let thy spirit make diligent search. *Psal.* 77. 6. Enquire into thine heart, and into thy life. Enter into a thorough examination of thyself, and of all thy ways, *Psal.* 119. 59. that thou mayest make a full discovery; and call in the help of God's spirit, in the sense of thine own inability hereunto: for it is his proper work to convince of sin. *John* 16. 8. Spread all before the face of thy conscience, till thine heart and eyes be set abroach. Leave not striving with God, and thine own soul, till it cry out under the sense of thy sins, as the enlightened Jailor, *What must I do to be saved? Acts* 16. 30. To this purpose

Meditate of the Numerousness of thy sins. David's heart failed when he thought of this, and considered that he had more sins than hairs. *Psal.* 40. 12. This made him to cry out upon the multitudes of God's tender mercies. *Psal.* 51. 1. The loathsome carcase doth not more hatefully swarm with crawling worms, than an unsanctified soul with filthy lusts. They fill the head, the heart, the eyes and mouth of him. Look backward, where was ever the place, what was ever the time, in which thou didst not sin? Look inward, what part or power canst thou find in soul or body, but it is poisoned with sin? What duty dost thou ever perform, into which this poison is not shed? Oh how great is the sum of thy debts, who hast been all thy life long running upon the books, and never didst, nor canst pay off one penny? Look over the sin of thy nature, and all its cursed brood, the sins of thy life. Call to mind thine Omissions, Commissions, the sins of thy thoughts, of thy words, of thine actions; the sins of thy youth, the sins of thy years &c. Be not like a desperate bankrupt, that is afraid to look over his books. Read the records of conscience carefully, these books must be opened sooner, or later. *Rev.* 20. 12.

Meditate upon the aggravations of thy sins, as they are the grand enemies against the God of thy life, against the life of thy soul: in a word they are the public enemies of all mankind. How do *David, Ezra, Daniel* and the good *Levites* aggravate their sins, from the consideration of their injuriousness to God, their opposition to his good and righteous Laws, the mercies, the warnings that they were committed against. *Nehem.* 9. *Dan. 9. Ezra.* 9. Oh the work that sin hath made in the world! This is the enemy that hath brought in death, that hath robbed and enslaved man, that hath blacked the devil, that hath digged hell; *Rom. 5. 12. 2* ⟨◊⟩ *2. 4. John* 8. 34. this is the enemy that hath turned the creation upside down, and sown dissension between man and

the creatures, between man and man, yea between man and himself, setting the sensitive part against the rational, will against judgment, lust against conscience; yea worst of all, between God and man, making the lapsed sinner both hateful to God, and a hater of him. *Zech.* 11. 8. O man, how canst thou make so light of sin? This is the traitor, that sucked the blood of the Son of God, that sold him, that mocked him, that scourged him, that spat in his face, that digged his hands, that pierced his side, that pressed his soul, that mangled his body, that never lest, till it had bound him, condemned him, nailed him, crucified him, and put him to open shame. *Isaiah* 53. 4, 5, 6. This is that deadly poison, so powerful of operation, as that one drop of it, shed upon the root of mankind, hath corrupted, spoiled, and poisoned, and undone his whole race at once. *Rom.* 5. 18, 19. This is the common butcher, the bloody executioner, that hath killed the Prophets, that hath burnt the Martyrs, that hath murdered all the Apostles, all the Patriarchs, all the Kings and Potentates, that hath destroyed Cities, swallowed Empires, butchered and devoured whole Nations. Whatever was the weapon that 'twas done by, sin was it that did the execution. *Rom.* 6. 23. Dost thou yet think it but a small thing? If *Adam* and all his children could be digged out of their graves, and their bodies piled up to Heaven, and an inquest were made, what matchless murderer were guilty of all this blood: it would be all found in the skirts of sin. Study the nature of sin, till thy heart be brought to fear and loath it. And meditate on the aggravations of thy particular sins, how thou hast sinned against all God's warnings, against thine own prayers, against mercies, against corrections, against clearest light, against freest love, against thine own resolutions, against promises, vows, covenants of better obedience, &c. charge thy heart home with these things, till it blush for shame, and be brought out of all good opinion of itself. *Ezra* 9. 6.

Meditate upon the desert of sin. It crieth up to Heaven: it calls for vengeance. *Gen.* 18. 20. Its due wages is death, damnation. It pulls the curse of God upon the soul and body. *Gal.* 3. 10. *Deut.* 28. The least sinful word, or thought, lays thee under the infinite wrath of God Almighty. *Rom. 2. 8, 9. Mat.* 12. 36. Oh what a load of wrath, what a weight of curses, what a treasure of vengeance have all the millions of thy sins then deserved! *Rom. 2. 5. John.* 3. 36. Oh judge thyself that the Lord may not judge thee. 1 *Cor.* 11. 31.

Meditate upon the deformity, and defilement of sin. 'Tis as black as hell, the very image and likeness of the Devil drawn upon thy soul. 1 *John* 3. 8, 10. It would more affright thee, to see thyself in the hateful deformity of thy nature, than to see the devil. There is no mire so unclean, no vomit so loathsome, no carcase or carrion so offensive, no plague or leprosy so noisome as sin, in which thou art all enrolled, 〈◊〉 covered with its odious filth, whereby 〈◊〉 art rendered more displeasing to the pure and holy nature of the glorious God, than the most filthy object, composed of whatever is hateful to all thy senses, can be to thee. *Job* 15. 15, 16. Couldst thou take up a toad into thy bosom? Couldst thou cherish it and take delight in it? Why, thou art as contrary to the pure and perfect holiness of the divine nature, and as loathsome as that is to thee, *Mat.* 23. 33. till thou art purified by the blood of Jesus, and the power of renewing grace.

Above all other sins, fix the eye of Consideration on these two. 1. The sin of thy nature. 'Tis to little purpose to lop off the branches, while the root of original corruption remains untouched. In

vain do men lave out the streams, when the fountain is still running, that fills up all again. Let the axe of thy repentance (with *David*'s) go to the root of sin. *Psal.* 51. 5. Study thy natural pollution; how universal it is, how deep, how close, how permanent it is, till thou dost cry out with *Paul*'s feeling, upon thy body of death. *Rom.* 7. 24. Look into all thy parts and powers, and see what unclean vessels, what styes, what dunghills, what sinks they are become. *Heu miser, quid sum? vas f•erquilinii, concha putredinis, plenus foetore & horrore. August. Solil. c.* 2. The heart is never soundly broken, till thoroughly convinced of the heynousness of original sin. Here fix thy thoughts. This is that, that makes thee backward to all good, prone to all evil; *Rom.* 7. 15. that sheds blindness, pride, prejudices, unbelief into thy mind; enmity, inconstancy, obstinacy, into thy will; inordinate heats and colds into thy affections; insensibleness, benumbedness, unfaithfulness into thy conscience, slipperiness into thy memory, and in a word hath put every wheel of thy soul out of order, and made it of an habitation of holiness, to become a very hell of iniquity. *James* 3. 6. This is that that hath defiled, corrupted, perverted all thy members, and turned them into weapons of unrighteousness, and servants of sin; *Rom.* 6. 19. that hath filled the head with carnal and corrupt designs, *Mic.* 2. 1. the hands with sinful practices, *Isaiah* 1. 15. the eyes with wandering and wantonness, 2 *Pet.* 2. 14. the tongue with deadly poison; *James* 3. 8. that hath opened the ears to tales, flattery, and filthy communication, and shut them against the instruction of life; *Zech.* 7. 11, 12. and hath rendered thy heart a very mint and forge of sin, and the cursed womb of all deadly conceptions; *Mat.* 15. 19. so that it poureth forth its wickedness without ceasing, 2 *Pet.* 2. 14 even as naturally, freely, unweariedly, as a fountain doth pour forth its water, *Ier.* 6. 7. or the raging Sea doth cast forth mire and dirt. *Isaiah* 57. 20. And wilt thou yet be in love with thyself, and tell us any longer of thy good heart? O never leave meditating on this desperate contagion of original corruption, till with *Ephraim* thou bemoan thyself, *Ier.* 31. 18. and with deepest shame and sorrow smite on thy breast as the publican, *Luk.* 18. 13. and with *Job* abhor thyself and repent in dust and ashes. *Job* 42. 6. 2. The particular evil that thou art most addicted to. Find out all its aggravations. Set home upon thy heart all God's threatenings against it. Repentance drives before it the whole herd; but especially sticks the arrow in the beloved sin, and singles this out, above the rest, to run it down. *Psal.* 18. 23. Oh labor to make this sin odious to thy soul, and double thy guards, and thy resolutions against it, because this hath, and doth, most dishonor God, and endanger thee.

Dir. III. *Strive to affect thy heart with a deep sense of thy present misery.* Read over the foregoing Chapter again and again, and get it out of the book into thine heart. Remember when thou liest down, that for ought thou knowest, thou mayest awake in flames, and when thou risest up, that by the next night thou mayest make thy bed in hell. Is it a jesting matter to live in such a fearful case? to stand tottering upon the brink of the bottomless pit, and to live at the mercy of every disease, that if it will but fall upon thee, will send thee forthwith into the burnings? Suppose thou sawest a condemned wretch hanging over *Nebuch•dnezar*'s burning fiery furnace by nothing but a twine thread, which were ready to break every moment: would not thine heart tremble for such a one? Why, thou art the man. This is thy very case, O man, woman, that readest this, if thou be yet unconverted. What if the thread of thy life

should break? (Why, thou knowest not but it may be the next night, yea the next moment) where wouldst thou be then? whither wouldst thou drop? verily, upon the crack but of this thread, thou fallest into the lake, that burneth with fire and brimstone, where thou must lie scalding and sweltering in a fiery ocean, while God hath a being, if thou die in thy present case. And doth not thy soul tremble as thou readest? Do not thy tears bedew the paper, and thy heart throb in thy bosom? Dost thou not yet begin to smite on thy breast, and bethink thyself, what need thou hast of a change? Oh what is thy heart made of! Hast thou not only lost all regard to God, but art without any love and pity to thyself?

Oh study thy misery, till thy heart do cry out for Christ, as earnestly, as ever a drowning man did for a boat, or the wounded for a Chirurgeon. Men must come to see the danger, and feel the smart of their deadly sores and sickness, or else Christ will be to them a physician of no value. *Mat.* 9. 12. Then the manslayer hastens to the City of refuge, when pursued by the avenger of blood. Men must be even forced, and fired out of themselves, or else they will not come to Christ. 'Twas distress and extremity, that made the prodigal think of returning. *Luke* 15. 16, 17. While *Laodicea* thinks herself rich, increased in goods, in need of nothing, there is little hope. She must be deeply convinced of her wretchedness, blindness, poverty, nakedness, before she will come to Christ for his gold, raiment, eyesalve. *Rev.* 3. 17, 18. Therefore hold the eyes of conscience open, amplify thy misery, as much as possible. Do not fly the sight of it, for fear it should fill thee with terror. The sense of thy misery is but, as it were, the suppuration of the wound, which is necessary to the cure. Better fear the torments that abide thee now, than feel them hereafter.

Dir. IV. *Settle it upon thine heart, that thou art under an everlasting inability ever to recover thyself.* Never think thy praying, reading, hearing, confessing, amending will do the cure. These must be attended; but thou art undone if thou restest in them. *Rom.* 10. 3. Thou art a lost man, if thou hopest to escape drowning upon any other plank, but Jesus Christ. *Act.* 4. 12. Thou must unlearn thy •elf, and renounce thine own wisdom, thine own righteousness, thine own strength, and throw thyself wholly upon Christ, as a man that swimmeth casteth himself upon the water, or else thou canst not escape. While men trust in themselves, and establish their own righteousness, and have confidence in the flesh, they will not come savingly to Christ. *Luke 18. 19. Phil.* 3. 3. Thou must know thy gain to be but loss and dung, thy strength but weakness, thy righteousness rags and rottenness, before there will be an effectual closure between Christ and thee. *Phil. 3. 7, 8, 9. 2 Cor. 3. 5. Isaiah* 64. 6. Can the lifeless carcase shake off his grave-cloths, and loose the bonds of death? Then mayest thou recover thyself, who art dead in trespasses, and sins, and under an impossibility of serving thy maker (acceptably) in this condition. *Rom. 8. 8. Heb.* 11. 6. Therefore, when thou goest to pray, or meditate, or to do any of the duties, to which thou art here directed; go out of thyself, call in the help of the spirit, as despairing to do anything pleasing to God, in thine own strength. Yet neglect not thy duty, but lie at the pool, and wait in the way of the spirit. While the *Eunuch* was reading, then the Holy-Ghost sent *Philip* to him. *Act.* 8. 28, 29. When the disciples were praying, *Act.* 4. 31. when *Cornelius* and his friends were hearing, *Act.* 10. 44. then the Holy-Ghost fell upon them and filled them all. Strive to give up thyself to Christ. Strive to pray, strive to meditate, strive an hundred and an hundred times, try to do it as

well as thou canst, and while thou art endeavoring in the way of thy duty, the spirit of the Lord will come upon thee, and help thee to do, what of thyself thou art utterly unable unto. *Prov.* 1. 23.

Dir. V. *Forthwith renounce all thy sins.* If thou yield thyself to the ordinary practice of any sin, thou art undone. *Rom.* 6. 16. In vain dost thou hope for life by Christ, except thou depart from iniquity. 2 *Tim.* 2. 19. Forsake thy sins, or else thou canst not find mercy. *Prov.* 28. 13. Thou canst not be married to Christ, except divorced from sin. Give up the traitor or you can have no peace with Heaven. Cast the head of *Sheba* over the wall. Keep not *Delilah* in thy lap. Thou must part with thy sins, or with thy soul. Spare but one sin, and God will not spare thee. Never make excuses: thy sins must die, or thou must die for them. *Psal.* 68. 21. If thou allow of one sin, though but a little, a secret one, though thou mayest plead necessity, and have a hundred shifts and excuses for it, the life of thy soul must go for the life of that sin; *Ezek.* 18. 21. and will it not be dearly bought?

O sinner, hear and consider. If thou wilt part with thy sins, God will give thee his Christ: is not this a fair exchange? I testify unto thee this day, that if thou perish, it is not because there was never a Savior provided, nor life tendered: but because thou preferredst (with the Jews) the murderer before a Savior, sin before Christ, and lovedst darkness rather than light. *John* 3. 19. Search thy heart therefore with candles, as the Jews did their houses for leaven, before the passover: labor to find out thy sins. Enter into thy closet, and consider, What evil have I lived in? what duty have I neglected towards God? what sin have I lived in against my brother? and now strike the darts through the heart of thy sin, as *Joab* did through *Absalom*'s. 2 *Sam.* 18. 14. Never stand looking upon thy sin, nor rolling the morsel under thy tongue: *Job* 20. 12. but spit it out as poison, with fear and detestation. Alas, what will thy sins do for thee, that thou shouldst stick at parting with them? They will flatter thee, but they will undo thee, and cut thy throat while they smile upon thee, and poison thee while they please thee, and arm the justice and wrath of the infinite God against thee. They will open hell for thee, and pile up fuel to burn thee. Behold the gibbet that they have prepared for thee. Oh serve them like *Haman,* and do upon them the execution, they would else have done upon thee. Away with them, crucify them, and let Christ only be Lord over thee.

Dir. VI. *Make a solemn choice of God for thy portion and blessedness. Deut.* 26. 17. With all possible devotion and veneration avouch the Lord for thy God. Set the world with all its glory, and paint, and gallantry, with all its pleasures and promotions on the one hand, and set God with all his infinite excellencies and perfections on the other, and see that thou do deliberately make thy choice. *Josh.* 24. 15. Take up thy rest in God. *John* 6. 68. Set thee down under his shadow. *Cant.* 2. 3. Let his promises and perfections turn the scale against all the world. Settle it upon thy heart, that the Lord is an all-sufficient portion, that thou canst not be miserable, while thou hast a God to live upon. Take him for thy shield and exceeding great reward. God alone is more than all the world. Content thyself with him. Let others carry the preferments and glory of the world, place thou thy happiness in his favor, and the light of his countenance. *Psal.* 4. 6, 7.

Poor sinner, thou art fallen off from God, and hast engaged his power, and wrath against thee. Yet know that of his abundant grace, he doth offer to be thy God again in Christ. 2 *Cor.* 6. 17, 18. What sayest thou man? Wilt thou have the Lord for thy God? Why, take this counsel, and thou shalt have him. Come to him by his Christ. *John* 14. 6. Renounce the idols of thine own pleasure, gain, reputation: 1 Thess. 1. 9. *let these be pulled out of the Throne, and set God's interest upmost in thine heart. Take him as God, to be chief in thine affections, estimations, intentions; for he will not endure to have any set above him;* Rom. 1. 25. Psal. 73. 25. *In a word, thou must take him in all his* personal relations, *and in all his* essential perfections.

First, In all his personal relations. *God the Father must be taken for thy Father.* Ier. 3. 4, 19, 22. *O come to him with the Prodigal,* Father I have sinned against Heaven, and in thy sight, and am not worthy to be called thy Son: but since of thy wonderful mercy, thou art pleased to take me, that am of myself a dog, a swine, a devil to be thy child, I solemnly take thee for my father, I commend myself to thy care, and trust to thy providence, and cast my burden on thy shoulders. I depend on thy provision, and submit to thy correction, and trust under the shadow of thy wings, & hide in thy chambers, & fly to thy name. I renounce all confidence in myself• I repose my confidence in thee, I depose my concernments with thee. I will be for thee, and for no other. *Again, God the Son must be taken for thy Savior, for thy Redeemer, and righteousness.* John 1. 2. *He must be accepted, as the only way to the Father, and the only means of life.* Heb. 7. 25. *Oh then put off the raiment of thy captivity, on with the wedding garment, and go and marry thyself to Jesus Christ.* Lord, I am thine, and all that I have, my body, my soul, my name, my estate. I send a bill of divorce to my other lovers: I give my heart to thee. I will be thine undividedly, thine everlastingly. I will set thy name on all I have, and use it only as thy goods, as thy loan, during thy leave, resigning all to thee. I will have no King, but thee: reign thou over me. Other Lord's have had dominion over me: but now I will make mention of thy name only, and do here take an oath of fealty to thee, promising and vowing, to serve, and love, and fear thee, above all competitours. I disavow mine own righteousness, and despair of ever being pardoned and saved for mine own duties, or graces, and lean only on thine all-sufficient sacrifice and intercession for pardon, and life, and acceptance before God. I take thee for mine only guide and instructour, resolving to be led and directed by thee, and to wait for thy counsel, and that thine, shall be the casting voice with me. *Lastly, God the Spiri• must be taken for thy Sanctifier,* Rom. 8. 9, 14. Gal. 5. 16, 18. *for thine Advocate, thy Counselor, thy Comforter, the teacher of thine ignorance, the pledge and earnest of thine inheritance.* Rom. 8. 26. Psal. 73. 24. John 14. 16. Eph. 1. 14. John 14. 26. Eph. 4. 30. Awake thou North wind, and come thou South, and blow upon my garden, Cant. 4. 16. Come thou Spirit of the most high; here is a house for thee, here is a temple for thee. Here do thou rest forever; dwell here, and rule here. Loe I give up the possession to thee, full possession. I send thee the keys of my heart, that all may be for thy use, that thou mayest put thy goods, thy graces into every room. I give up the use of all to thee, that every faculty, and every member, may be thine instrument, to work righteousness, and do the will of my Father, which is in Heaven.

Secondly, *In all his essential perfections.* Consider how the Lord hath revealed himself to you in his word: will you take him as such a God? O sinner, here's the blessedst news that ever came to the sons of men. The Lord will be thy God, *Gen. 17. 7. Rev* 21. 3. if thou will but close with

him in his excellencies. Wilt thou have the merciful, the gracious, the sin-pardoning God, to be thy God? O yes (saith the sinner) I am undone else. But he further tells thee, I am the holy, and sin-hating God. If thou wilt be owned as one of my people, thou must be holy, 1 *Pet.* 1. 16. holy in heart, holy in life. Thou must put away all thine iniquities, be they never so near, never so natural, never so necessary to the maintaining thy fleshly interest. Unless thou will be at defiance with sin, I cannot be thy God. Cast out the leaven: put away the evil of thy doings: cease to do evil: learn to do well, or else I can have nothing to do with thee. *Isaiah* 1. 16, 17, 18. Bring forth mine enemies, or there is no peace to be had with me. What doth thine heart answer? *Lord, I desire to have thee as such a God. I desire to be holy, as thou are holy, to be made partaker of thy holiness. I love thee, not only for thy goodness and mercy, but for thy holiness and thy purity. I take thy holiness for my happiness. Oh! be to me a fountain of holiness: set on me the stamp and impress of thy holiness. I will thankfully part with all my sins a• thy command. My willful sins I do forthwith forsake; and for my infirmities, that I cannot get rid of, though I would; I will strive against them, in the use of thy means. I detest them, and will pray and war against them, and never let them have quiet rest in my soul.* Beloved, whosoever of you will thus accept the Lord for his God, he shall have him.

Again, he tells you; I am the All-sufficient God. *Gen.* 17. 1. Will you lay all at my feet, and give it up to my dispose, and take me for your only portion? Will you own and honor mine All-sufficiency? Will you take me as your happiness and treasure, your hope and bliss? I am a Sun and shield, all in one: will you have me for your All? 1 *Gen. 15. Psal.* 84. 11. Now what dost thou say to this? Doth thy mouth water after the Onions and Flesh-pots of *Egypt?* Art thou loath to exchange thy earthly happiness, for a part in God: and though thou wouldst be glad to have God and the world too, yet thou canst not think of having him, and nothing but him, but hadst rather take up with the earth below, if God would but let thee keep it, as long as thou wouldst? This is a fearful sign. But now if thou art willing to fell all for the pearl of great price; *Mat.* 13. 46. if thine heart answer, *Lord, I desire no other portion but thee. Take the corn, and the wine, and the oil whose will, so I may have the light of thy countenance. I pitch upon thee for my happiness. I gladly venture myself on thee, and trust myself with thee. I set my hopes in thee; I take up my rest with thee. Let me hear thee say, I am thy God, thy salvation, and I have enough, all I wish for. I will make no terms with thee, but for thyself. Let me but have thee sure, let me be able to make my claim, and see my title to thyself; and for other things, I leave them to thee. Give me more, or less, anything, or nothing, I will be satisfied in my God.* Take him thus, and he is thine own.

Again, he tells you; I am the Sovereign Lord. If you will have me for your God, you must give me the Supremacy. *Mat.* 6. 24. I will not be an underling. You must not make me a second to sin, or any worldly interest. If you will be my people, I must have the rule over you. You must not live at your own list, will you come under my yoke? Will you bow to my government? Will you submit to my discipline, to my word, to my rod? Sinner, what sayst thou to this? *Lord I had rather be at thy command, than live at mine own list. I had rather have thy will to be done, than mine. I approve of and consent to thy laws, and account it my privilege to live under them. And though the flesh rebel, and often break over bounds, I am resolved to take no other Lord but thee. I willingly take the oath of thy supremacy, and acknowledge thee for my leige*

Sovereign, and resolve all my days to pay the tribute of worship, obedience, and love, and service to thee, and to live to thee as the end of my life. This is a right accepting of God.

To be short, he tells you; I am the true and faithful God. If you will have me for your God, you must be content to trust me. 2 *Tim. 1. 12. Prov.* 3. 5. Will you venture yourselves upon my word, and depend on my faithfulness, and take my bond for your security? Will you be content to follow me, in poverty, and reproach, & affliction here, and to see much going out, and little coming in, and to tarry till the next world for your preferment? *Mat.* 19. 21. I deal much upon trust, will you be content to labor, and suffer, and to tarry for your returns, till the resurrection of the just? *Luke* 14. 14. The womb of my promise will not presently bring forth; will you have the patience to wait? *Heb.* 10. 36. Now beloved, what say you to this? Will you have this God for your God? Will you be content to live by faith, and trust him for an unseen happiness, an unseen Heaven, an unseen glory? Do your hearts answer, *Lord, we will venture our souls upon thee, we commit ourselves to thee: we roll upon thee, we know whom we have trusted: we are willing to take thy word: we will prefer thy promises, before our own possessions; and the hopes of Heaven, before all the enjoyments of the earth. We will wait thy leisure. What thou wilt here, so that we may have but thy faithful promise for Heaven hereafter?* If you can in truth, and upon deliberation, thus accept of God, he will be yours. Thus there must be, in a right Conversion to God, a closing with him suitable to his excellencies. But when men close with his mercy, but not with his sin-hating holiness and purity; or will take him for their benefactor, but not for their Sovereign; or for their Patron, but not for their portion, this is no thorough, and so no sound Conversion.

Dir. VII. *Accept of the Lord Jesus, in all his offices, with all his inconveniences, as thine.* Upon these terms Christ may be had. Sinner, thou hast undone thyself, and art plunged into the ditch of most deplorable misery out of which thou art never able to climb up. But Jesus Christ is able and ready to help thee, and he freely tenders himself to thee. *Heb. 7. 25. John* 7. 37. Be thy sins never so many, never so great, of never so long continuance, yet thou shalt be most certainly pardoned and saved, if thou dost not wretchedly neglect the offer, that in the name of God is here made unto thee. The Lord Jesus calleth to thee, to look unto him and be saved, *Isaiah* 45. 22. to come unto him, and he will in no wise cast thee out. *John* 6. 37. Yea he is a suitor to thee, and beseecheth thee to be reconciled, 2 *Cor.* 5. 20. he crieth in the streets, he knocketh at thy door, he wooeth thee to accept of him, and life with him: *Prov. 1. 20. Rev.* 3. 20. if thou diest, 'tis because thou wouldst not come to him for life. *John* 5. 40. Now accept of an offered Christ, and thou art made forever. Now give up thy consent to him, and the match is made, all the world cannot hinder it. Do not stand off because of thine unworthiness. Man, I tell thee, nothing in all the world can undo thee, but thine unwillingness. Speak man, art thou willing of the match? Wilt thou have Christ in all his relations to be thine, thy King, thy Priest, thy Prophet? Wilt thou have him with all his inconveniences? Take not Christ hand over head: but sit down first, and count thy cost. Wilt thou lay all at his feet? Wilt thou be content to run all hazards with him? Wilt thou take thy lot with him, fall where it will? Wilt thou deny thyself, take up thy Cross, and follow him? Art thou deliberately, understandingly, freely, fixedly detetermined to cleave to him in all times, and conditions? If so, my soul for thine, thou shalt never perish, *John* 3. 16. but art passed from death to life.

Here lies the main point of thy salvation, that thou be sound in thy covenant-closure with Jesus Christ, and therefore if thou love thy life, see that thou be faithful to God and thy soul here.

Dir. VIII. *Resign up all thy powers and faculties, and thy whole interest to be his. They gave their own selves unto the Lord. 2 Cor. 8. 5. Present your bodies as a living Sacrifice. Rom.* 12. 1. The Lord seeks not yours, but you. Resign therefore thy body with all its members to him, and thy soul with all its powers, that he may be glorified in thy body and in thy spirit, which are his. 1 *Cor.* 6. 20. In a right closure with Christ, all the faculties give up to him: The Judgment subscribes, *Lord thou art worthy of all acceptation, chief of ten thousand. Happy is the man, that findeth thee. All the things that are to be desired, are not to be compared with thee. Prov.* 3. 13, 14, 15. The Understanding lays aside its corrupt reasonings and cavils, and its prejudices against Christ and his ways. It is now past questioning and disputing, and casts it for Christ against all the world. It concludes, it's good to be here, and sees such a treasure in this field, such value in this pearl, as is worth all. *Mat. 13. 44. Oh here's the richest bargain that •ver I made• here's the richest prize that ever man was offered: here's the soveraignst remedy that ever mercy prepared: he is worthy of my esteem, worthy of my choice, worthy of my love, worthy to be embraced, adored, admired forever more. Rev. 5. 12. I approve of his articles: his terms are righteous and reasonable, full of equity and mercy.* Again, the Will resigns. It stands no longer wavering, nor wishing, and woulding, but is peremptorily determined. *Lord, thy love hath overcome me thou hast won me, and thou shalt have me. Come in Lord, to thee I freely open. I consent to be saved in thine own way, thou shalt have anything, thou shalt have all, let me have but thee.* The Memory gives up to Christ: *Lord, here is a storehouse for thee. Out with this trash; lay in thy treasure. Let me be a granary, a repository of thy truths, thy promises, thy providences.* The Conscience comes in; *Lord, I will ever side with thee. I will be thy faithful register. I will warn when the sinner is tempted, and smite when thou art offended. I will witness for thee, and judge for thee, and guide into thy ways, and will never let sin have quiet in this soul.* The Affections also come in to Christ. O saith Love, *I am sick for thee.* O saith Desire, *now I have my longing. Here's the satisfaction I sought for. Here's the desire of nations. Here's bread for me, and balm for me, all that I want.* Fear bows the knee with awe and veneration; *Welcome Lord: to thee will I pay my homage. Thy word and thy rod shall command my motions. Thee will I reverence and adore, before thee will I fall down and worship*-Grief likewise puts in, *Lord thy displeasure and thy dishonor, thy people's calamities, and mine own iniquities shall be that, that shall set me abroach. I will mourn when thou art offended, I will weep when thy cause is mounded.* Anger likewise comes in for Christ: *Lord nothing so enrages me, as my folly against thee, that I should be so befooled and bewitched, as to hearken to the flatteries of sin, and temptations of Satan against thee.* Hatred too will side with Christ. *I protest mortal enmity with thine enemies, that I will never be friends with thy foes. I vow an immortal quarrel with every sin. I will give no quarter, I will make no peace.* Thus let all thy powers give up to Jesus Christ.

Again, thou must give up thy whole interest to him. If there be anything, that thou keepest back from Christ, it will be thine undoing. *Luke* 14. 33. Unless thou wilt forsake all (in preparation and resolution of thy heart) thou canst not be his disciple. Thou must hate Father and Mother, yea and thine own life also in comparison of him, and as far as it stands

in competition with him. *Mat. 10. 37. Luke 14. 26, 27, 28, &c.* In a word, thou must give him thyself, and all that thou hast, without reservation, or else thou 〈◊〉 have no part in him.

Dir. IX. *Make choice of the Laws of Christ as the rule of thy words, thoughts and actions. Psal.* 119. 30. This is the true Converts choice. But here remember these three rules. 1. *Thou must choose them all.* There is no coming to Heaven by a partial obedience. Read *Psal. 119. 6, 128, 160. Ezek.* 18. 21. None may think it enough to take up with the cheap and easy part of religion, and let alone the duties that are costly, and self-denying, and grate upon the interest of the flesh. You must take all, or none. A sincere Convert, though he makes most conscience of the greatest sins, and weightiest duties; yet he makes true conscience of little sins, and of all duties. *Psal. 119. 6, 113. Mat. 23. 23. 2. For all times,* for prosperity, and for adversity; whether it rain, or shine. A true Convert is resolved in his way: he will stand to his choice, and will not set his back to the wind, and be of the religion of the times. *I have stuck to thy testimonies. I have inclined my heart to perform thy statutes always, even to the end. Thy testimonies have I taken, as an heritage forever. Psal. 119. 31, 111, 117, 44, 93. I will have respect unto thy statutes continually. 3. This must be done, not hand over head, but deliberately and understandingly.* That disobedient son said, *I go sir, but he went not. Mat.* 24. 30. How fairly did they promise: *All that the Lord our God shall speak unto thee, we will do it;* and it's like they spake as they meant, but when it came to trial, it was found that there was not such a heart in them, as to do what they had promised. *De••••* 5. 27, 29. If you would be sincere in closing with the laws and ways of Christ, *First, Study the meaning, and the latitude and compass of them.* Remember, that they are very spiritual: they reach the very thoughts, and inclinations of the heart; so that if you will walk by this rule, your very thoughts, and inward motions must be under government. Again, that they are very strict and self-denying, quite contrary to the grain of your natural inclinations. *Mat.* 16. 24. You must take the strait gate, the narrow way, and be content to have the flesh curbed from the liberty that it desires. *Mat.* 7. 14. In a word, that they are very large: for *the commandment is exceeding broad. Psal.* 119. 66. Secondly, *rest not in generals,* (for there's much deceit in that) *but bring down thy heart to the particular commands of Christ.* Those Jews in the Prophet seemed as well resolved as any in the world, and call God to witness, that they meant, as they said. But they stuck in generals. When God's command crosses their inclination, they will not obey. *Ier.* 42. 1, 2, 3, 4, 5, 6. compared with ch. 43 *v.* 2. Take the Assemblies larger Catechism, and see their excellent and most compendious exposition of the Commandments, and put thy heart to it. Art thou resolved, in the strength of Christ, to set upon the conscientious practice of every duty that thou findest to be there required of thee, and to set against every sin that thou findest there forbidden? This is the way to be sound in God's statutes, that thou mayest never be ashamed. *Psal.* 119 80. Thirdly, *Observe the special duties that thy heart is most against, and the special sins that 'tis most inclined unto, and see whether it be truly resolved to perform the one, and forgo the other.* What sayst thou to thy bosom sin, thy gainful sin? What sayst thou to costly, and hazardous, and flesh-displeasing duties? If thou haltest here, and dost not resolve by the grace of God to cross thy flesh, and put to it, thou art unsound. *Psal. 18. 23. Psal.* 119. 6.

Dir. X. *Let all this be completed in a solemn Covenant between God and thy soul. Psal. 119. 106. Neb.* 10. 29. For thy better help therein, take these few Directions.

First, set apart some time, more than once to be spent in secret before the Lord.

1. In seeking earnestly his special assistance, and gracious acceptance of thee.

2. In considering distinctly all the terms or conditions of the Covenant, expressed in the form hereafter proposed.

3. In searching thine heart, whether thou art sincerely willing to forsake all thy sins, and to resign up thyself, body and soul unto God, and his service, to serve him in holiness and righteousness all the days of thy life.

Secondly, Compose thy spirit into the most serious frame possible, suitable to a transaction of so high importance.

Thirdly, Lay hold on the Covenant of God, and rely upon his promise of giving grace and strength, whereby thou mayest be enabled to perform thy promise. Trust not to thine own strength, to the strength of thine own resolutions, but take hold on his strength.

Fourthly, Resolve to be faithful, having engaged thine heart, opened thy mouth, and subscribed with thine hand unto the Lord, resolve in his strength never to go back.

Lastly, Being thus prepared, on some convenient time set apart for the purpose, set upon the work, and in the most solemn manner possible, as if the Lord were visibly present before thine eyes, fall down on thy knees, and spreading forth thine hands towards Heaven, open thine heart to the Lord in these, or the like words.

O Most dreadful God, for the Passion of thy Son, I beseech thee accept of thy poor Prodigal now prostrating himself at thy Door: I have fallen from thee by mine iniquity, and am by nature a son of Death, and a thousandfold more the child of Hell by my wicked Practice: But of thine infinite Grace thou hast promised Mercy to me in Christ, if I will but turn to Thee with all my Heart: Therefore upon the Call of Thy Gospel, I am now come in, and throwing down my weapons, submit myself to thy Mercy.

And because thou requirest, as the Condition of my Peace with Thee, that I should put away mine Idols, and be at defiance with all thine Enemies, which I acknowledge I have wickedly sided with against Thee, I here from the bottom of my heart renounce them all, firmly Covenanting with Thee, not to allow myself in any known Sin, but Conscientiously to use all the means that I know thou hast prescribed, for the Death and utter Destruction of all my Corruptions. And whereas I have formerly inordinately and idolatrously let out my affections upon the World, I do here resign my Heart to Thee that madest it, humbly protesting before thy Glorious Majesty, that it is the firm resolution of my Heart, and that I do unfeignedly desire Grace from Thee, that when thou shalt call me hereunto, I may practice this my resolution through thy Assistance, to forsake all that is dear unto me in this world, rather than to turn from thee to the ways of sin; and that I will watch against all its Temptations, whether of Prosperity, or Adversity, lest they should withdraw my Heart from thee: beseeching thee also to help me against the Temptations of Satan, to whose wicked Suggestions I resolve by thy Grace never to yield myself a Servant. And because my own

righteousness is but menstruous rags, I renounce all confidence therein, and acknowledge that I am of myself a hopeless, helpless, undone done creature, without righteousness, or strength.

And forasmuch as thou hast of thy bottomless Mercy offered most Graciously to me wretched sinner, to be again my God through Christ, if I would accept of thee: I call Heaven and Earth to record this day, that I do here solemnly avouch thee for the Lord my God, & with all possible veneration, bowing the neck of my soul under the feet of thy most Sacred Majesty, I do here take thee the Lord *Jehovah,* Father, Son, and Holy Ghost, for my portion, and chief good, and do give up *myself,* body and soul for *thy servant,* promising and vowing to serve thee in holiness and righteousness all the days of my life.

And since thou hast appointed the Lord Jesus Christ, the only means of coming unto thee, I do here upon the bended knees of my soul accept of him as the only new and living way, by which sinners may have access to thee, and do here solemnly join myself in a marriage-Covenant to him.

O blessed Jesus, I come to thee hungry and hardly bestead, poor and wretched, and miserable, and blind, and naked, a most loathsome polluted wretch, a guilty condemned Malefactor, unworthy forever to wash the feet of the servants of my Lord, much more to be solemnly married to the King of Glory: but since such is thine unparalleled love, I do here with all my power accept thee, and do take thee for my Head and Husband, for better, for worse, for richer, for poorer, for all times and conditions, to love, and honor, and obey thee before all others, and this to the death. I embrace thee in all thine Offices: I renounce mine own worthiness, and do here avow thee to be the Lord my Righteousness: I renounce mine own wisdom, and do here take thee for mine only Guide: I renounce mine own will, and take thy will for my Law.

And since thou hast told me that I must suffer if I will reign, I do here Covenant with thee to take my lot, as it falls, with thee, and by thy Crace assisting to run all hazards with thee, verily supposing that neither life nor death shall part between thee and me.

And because thou hast been pleased to give me thy holy Laws, as the rule of my life, and the way in which I should walk to thy Kingdom; I do here willingly put my Neck under thy Yoak, and set my shoulder to thy burden; and subscribing to all thy Laws, as holy, just, and good, I solemnly take them as the rule of my words, thoughts, and actions; promising that though my flesh contradict and rebel, yet I will endeavor to order and govern my whole life according to thy direction; and will not allow myself in the neglect of anything that I know to be my Duty.

Only because through the frailty of my flesh, I am subject to many failings; I am bold humbly to protest, That unallowed miscarriages, contrary to the settled bent and resolution of my heart, shall not make void this Covenant, for so thou hast said.

Now Almighty God, searcher of hearts, thou knowest that I make this Covenant with thee this day, without any known guile, or reservation, beseeching thee, that if thou espiest any flaw or falsehood therein, thou wouldst discover it to me, and help me to do it aright.

And now Glory be to thee, O God the Father, whom I shall be bold from this day forward, to look upon as my God and Father; that ever thou shouldest find out such a way for the recovery of undone sinners: Glory be to thee, O God the Son, who hast loved me and washed me from my sins in thine own blood, and art now become my Savior and Redeemer: Glory be to thee O God the Holy Ghost, who by the finger of thine Almighty power hast turned about my heart from sin to God.

O dreadful *Jehovah,* the Lord God Omnipotent, Father, Son, and Holy Ghost, thou art now become my Covenant-friend, and I through thine infinite Grace, am become thy Covenant-servant, *Amen,* So be it. And the Covenant which I have made on earth, let it be ratified in Heaven.

The Author's advice.

THis Covenant I advise you to make, not only in Heart, but in Word; not only in Word, but in Writing; and that you would with all possible reverence spread the Writing before the Lord, as if you would present it to him as your Act and Deed. And when you have done this, set your hand to it. Keep it as a Memorial of the Solemn Transactions that have passed between God and you, that you may have recourse to it in Doubts and Temptations.

Dir. XI. *Take heed of delaying thy Conversion, and set upon a speedy and present turning. I made hast, and delayed not, Psal.* 119. 59. Remember, and tremble at the sad instance of the •oolish Virgins, that came not till the door of mercy was shut; *Mat.* 25. and of a convinced *Felix,* that put off *Paul* to another season, and we never find that he had such a season more. *Act.* 24. 25. O come in while it's called today, lest thou shouldest be hardened through the deceitfulness of sin; lest thy day of Grace should be over, and the things that belong to thy peace should be hid from thine eyes. Now mercy is wooing of thee: Now Christ is waiting to be gracious to thee, and the Spirit of God is striving with thee, Now Ministers are calling: now Conscience is stirring: now the Market is open, and Oil may be had, thou hast opportunity for the buying. Now Christ is to be had for the taking. Oh! strike in with the offers of Grace. Oh! now, or never. If thou make light of this offer, God may swear in his wrath, thou shalt never taste of his Supper. *Luke* 14. 24.

Dir. XII. *Attend conscientiously upon the word, as the means appointed for thy Conversion. James* 1. 18. 19. 1. *Cor.* 4. 15. Attend, I say, not customarily, but Conscientiously, with this desire, design, hope, and expectation, that thou mayest be converted by it. Every sermon thou hearest, come with this thought: *Oh, I hope God will now come in: I hope this may be the time, this may be the man by whom God will bring me home.* When thou art coming to the Ordinances, lift up thine heart thus to God: *Lord let this be the Sabbath, let this be the season, wherein I may receive renewing Grace. Oh let it be said, that today such a one was born unto thee.*

Object. Thou wilt say, I have been long a hearer of the word, and yet it hath not been effectual to my Conversion. *Answer.* Yea, but thou hast not attended upon it in this manner, as a means of thy Conversion, nor with this design, nor praying for, and expecting of, this happy effect of it.

Dir. XIII. *Strike in with the Spirit, when he begins to work upon thy heart.* When he works convictions, Oh do not stifle them, but join in with him, and beg the Lord to carry on convictions to conversion. Quench not the Spirit: do not out-strive him: do not resist him. Beware of putting out convictions by evil company, or worldly business. When thou findest any troubles for sin, and fears about thine eternal State, beg of God, that they may never leave thee, till they have wrought off thy heart thoroughly from sin and wrought it over to Jesus Christ. Say to him, *Strike home Lord: leave not the work in the midst. If thou seest, that I am not yet wounded enough, that I am not troubled enough, wound me yet deeper, Lord. Oh go to the bottom of my corruptions: let out the life blood of my sins.* Thus yield up thyself to the workings of the Spirit, and hoise thy sails to his gusts.

Dir. XIV. *Set upon the constant and diligent use of serious and fervent prayer.* He that neglects prayer, is a profane and unsanctified sinner. *Job* 15. 4. He that is not constant in prayer, is but an Hypocrite, *Job* 27. 10. (unless the omission be contrary to his ordinary course, under the force of some instant temptation.) This is one of the first things that Conversion appears in, that it sets men on praying. *Act* 9. 11. Therefore set to this duty• Let never a day pass over thee, wherein thou hast not morning and evening set apart some time for set and solemn prayer in secret. Call thy family also together daily and duly, to worship God with thee. Woe unto thee if thine be found amongst the families that call not on God's name. *Ier.* 10. 25. But cold and lifeless devotions will not reach half way to Heaven. Be fervent, and importunate. Importunity will carry it. But without violence the Kingdom of Heaven will not be taken. *Mat.* 11. 12. Thou must strive to enter, *Luke* 13. 24. and wrestle with tears and supplications, as *Jacob,* if thou meanest to carry the blessing. *Gen.* 32. 24. comp. with *Hos.* 12. 4. Thou art undone forever without Grace: and therefore thou must put to it, and resolve to take no denial. That man that is fixed in this resolution, *Well I must have Grace, and I will never give over, till I have a grant. I will never leave seeking, and waiting, and striving with God, and mine own heart, till he do renew me by the power of his Grace;* this man is in the likeliest way to win Grace.

Obj. But God heareth not sinners: their prayer is an abomination.

Ans. Distinguish between sinners. 1. There are *resolved sinners:* their prayers God abhors. 2. *Returning sinners:* these God will come forth to, and meet with mercy though yet afar off. *Luke* 15. 20. Though the prayers of the unsanctified cannot have full acceptance; yet God hath done much at the request of such, as at *Ahab's* humiliation, and *Ninivehs* fast. 1 *Kings 21. 29. Jonah* 3. 8, 9, 10. Surely thou mayest go as far as these, though thou hast no Grace: and how dost thou know but thou mayest speed in thy suit, as they did in theirs? Yea, is he not far more likely to grant thee, than them; since thou askest in the name of Christ, and that not for temporal blessings, as they; but for things much more pleasing to him, *viz.* for *Christ,*

Grace, Pardon, that thou mayest be justified, sanctified, renewed, and fitted to serve him? Turn to those soul encouraging Scriptures, *Prov.* 2. 1, to 6. *Luke 11. 9, 10, 11, 12, 13. Prov.* 8. 34, 35.

Is it not good comfort, that he calleth thee? *Mark.* 10. 49. Doth he set thee on the use of means, and dost thou think he will mock thee? Doubtless, he will not fail thee, if thou be not wanting to thyself. Oh pray, and faint not. *Luke* 18. 1. A person of great quality, having offended the Duke of *Buckingham,* the Kings great Favorite, being admitted into his presence after long waiting, prostrates himself at his feet, saying, I am resolved never to rise more, till I have obtained your Graces favor, with which carriage he did overcome him. With such a resolution do thou throw thyself at the feet of God. 'Tis for thy life, and therefore follow him, and give not over. Resolve thou wilt not be put off with bones, with common mercies. What though God do not presently open to thee? Is not Grace worth the waiting for? Knock, and wait, and no doubt but sooner or later, mercy will come.

And this know, that thou hast the very same encouragement to seek and wait, that the Saints now in Glory once had: for they were once in thy very case. And have they sped so well, and wilt not thou go to the same door, and wait upon God in the same course?

Dir. XV. *For sake thine evil company, Prov. 9. 6. and forbear the occasions of sin. Prov.* 23. 31. Thou wilt never be turned from sin, till thou wilt decline and forgo the temptations to sin.

I never expect thy Conversion from sin, unless thou art brought to so much self-denial, as to fly the occasions. If thou wilt be nibling at the bait, and playing on the brink, and tampering and meddling with the snare, thy soul will surely be taken. Where God doth expose men in his providence, unavoidably, to temptations, and the occasions are such as we cannot remove, we may expect special assistance in the use of his means. But when we tempt God by running into danger, he will not engage to support us, when we are tempted. And of all temptations, one of the most fatal and pernicious, is evil company. Oh what hopeful beginnings have these often stifled! Oh the souls, the estates, the families, the Towns, that these have ruined! How many a poor sinner hath been enlightened, and convinced, and hath been just ready to give the Devil the slip, and hath even escaped his snare, and yet wicked company have pulled him back at last, and made him sevenfold more the child of Hell. In one word, I have no hopes of thee, except thou wilt shake off thy evil company. Christ speaketh to thee, as to them, in another case, *If thou seek me, then let these go their way. John* 18. 8. Thy life lies upon it: Forsake these, or else thou canst not live. *Prov.* 9. 6. Wilt thou be worse than the beast, to run on, when thou •eest the Lord with a drawn sword in thy way? *Numb.* 22. 23. Let this sentence be written in Capitals upon thy conscience, A COMPANION OF FOOLS SHALL BE DESTROYED. *Prov.* 13. 20. The Lord hath spoken it, and who shall reverse it? And wilt thou run upon destruction, when God himself doth forewarn thee? If God do ever change thy heart, it will appear in the change of thy company. Oh •ear, and fly this Gulf, by which so many thousand souls• have been swallowed into perdition. It will be hard for thee indeed, to make thine escape. Thy Companions will be mocking thee out of thy Religion, and will study to fill thee with prejudices against strictness, as ridiculous, and comfortless. They will be flattering thee, and alluring thee: but remember the warnings of the Holy Ghost: *My son, if sinners entice thee, consent thou not. If they say, come with us: cast in thy lot among us: Walk*

not thou in the way with them, refrain thy foot from their path. Avoid it, pass not by it, turn from it, and pass away. For the way of the wicked is as darkness, they know not at what they stumble. They lay wait for their own blood: they lurk privily for their own lives. Prov. 1. 10. to the 18. Prov. 4. 14, to the 19. My soul is moved within me, to see how many of my hearers are like to perish, both they, and their houses, by this wretched mischief, even the haunting of such places, and company, whereby they are drawn into sin. Once more I admonish you, as *Moses* did *Israel, Numb. 16. 26. And he spake unto the Congregation, saying, Depart, I pray you, from the Tents of these wicked men.* Oh! fly them as you would those that had the Plague sores running in their foreheads. These are the Devils Panders, and decoys; and if thou dost not make thine escape, they will toll thee into perdition, and will prove thine eternal ruin.

Dir. XVI. Lastly, *Set apart a day to humble thy soul in secret, by fasting and prayer, and to work the sense of thy sins and miseries upon thy heart.* Read over the Assemblies exposition of the commandments, and write down the duties omitted, and sins committed by thee against every commandment, and so make a Catalogue of thy sins, and with shame and sorrow spread them before the Lord. And if thy heart be truly willing to the terms, join thyself solemnly to the Lord in that Covenant set down in the 9. Direction, and the Lord grant thee mercy in his sight.

Thus I have told thee, what thou must do to be saved. Wilt thou now obey the voice of the Lord? Wilt thou arise and set to thy work? O man, what answer wilt thou make, what excuse wilt thou have, if thou shouldest perish at last through very willfulness, when thou hast known the way of life? I do not fear thy miscarrying, if thine own idleness do not at last undo thee, in neglecting the use of the means, that are so plainly here prescribed. Rouze up oh sluggard and ply thy work. Be doing, and the Lord will be with thee.

A short Soliloquy for an unregenerate sinner.

Ah wretched man that I am! what a condition have I brought myself into by sin! Oh! I see my heart hath but deceived me all this while, in flattering me, that my condition was good. I see, I see, I am but a lost, and undone man; forever undone, unless the Lord help me out of this condition. My sins! My sins! Lord, what an unclean, polluted wretch am I! more loathsome and odious to thee, than the most hateful Venome, or noisome carcase, can be to me. Oh! what a Hell of sin is in this heart of mine, which I have flattered myself to be a good heart? Lord, how universally am I corrupted, in all my parts, powers, performances? All the imaginations of the thoughts of my heart, are only evil, continually. I am under an inability to, averseness from, and enmity against anything that is good; and am prone to all that is evil. My heart is a very sink of all sin: and oh the innumerable hosts, and swarms of sinful thoughts, words, and actions, that have flown from thence! Oh the load of guilt that is on my soul! my head is full, and my heart full; my mind and my members, they are all full of sin. Oh my sins! How do they stare upon me! How do they witness against me! Woe is me, my Creditors are upon me: every commandment taketh hold upon me, for more than ten thousand talents, yea ten thousand times ten thousand. How endless then is the sum of all my debts! If this whole world were filled up from earth to Heaven with paper, and all this paper written over within and without by Arithmeticians: yet, when all were cast up

together, it would come inconceivably short, of what I owe to the least of God's commandments. Woe unto me, for my debts are infinite, and my sins are increased. They are wrongs to an infinite Majesty: and if he that committeth treason against a silken mortal, is worthy to be racked, drawn, and quartered: what have I deserved, that have so often lifted up my hand against Heaven, and have struck at the Crown and dignity of the Almighty?

Oh my sins! my sins! Behold a troop cometh. Multitudes! multitudes! there is no number of their Armies. Innumerable evils have compassed me about; mine iniquities have taken hold upon me; they have set themselves in array against me. Oh! it were better to have all the Regiments of Hell come against me, than to have my sins to fall upon me, to the spoiling of my Soul. Lord, how am I surrounded! How many are they that rise up against me! They have beset me behind and before: they swarm within me and without me: they have possessed all my powers, and have fortified mine unhappy soul, as a Garrison, which this brood of Hell doth man, and maintain, against the God that made me.

And they are as mighty, as they be many. The sands are many, but then they are not great: the mountains great but then they are not many. But woe is me, my sins are as many as the sands, and as mighty as the Mountains. Their weight is greater than their number. It were better, that the Rocks, and the mountains should fall upon me, than the crushing and unsupportable load of my own sins. Lord, I am heavy laden: let mercy help, or I am gone. Unload me of this heavy guilt, this sinking load, or I am crushed without hope, and must be pressed down to Hell. If my grief were thoroughly weighed, and my sins laid in the balances together, they would be heavier than the sand of the Sea, therefore my words are swallowed up: they would weigh down all the rocks, and the hills, and turn the balance against all the Isles of the Earth. O Lord, thou knowest my manifold transgressions, and my mighty sins.

Ah my soul! Alas my Glory! Whither art thou humbled! Once the Glory of the creation, and the Image of God: now, a lump of filthiness, a Coffin of rottenness, replenished with stench and loathsomeness. Oh what work hath sin made with thee! Thou shalt be termed *Forsaken,* and all the rooms of thy faculties *Desolate,* and the name that thou shalt be called by is *Ichabed,* or Where is the Glory? How art thou come down mightily! My beauty is turned into deformity, and my Glory into shame. Lord, what a loathsome Leper am I! The ulcerous bodies of *Job* or *Lazarus* were not more offensive to the eyes and nostrils of men, than I must needs be to the most holy God, whose eyes cannot behold iniquity.

And what misery have my sins brought upon me! Lord, what a case am I in! Sold under sin, cast out of God's favor, accursed from the Lord, cursed in my body, cursed in my soul, cursed in my name, in my estate, my relations, and all that I have. My sins are unpardoned, and my soul within a step of death. Alas! what shall I do? Whither shall I go? Which way shall I look? God is •rowning on me from above; Hell gaping for me beneath; Conscience smiting me within, temptations and dangers surrounding me without. Oh, whither shall I fly? What place can hide me from Omnisciency? What power can secure me from Omnipotency?

What meanest thou O my soul to go on thus? Art thou in league with Hell? hast thou made a covenant with death? Art thou in love with thy misery? Is it good for thee to be here? Alas,

what shall I do! Shall I go on in my sinful ways? Why then certain damnation will be mine end: & shall I be so besotted and bemadded, as to go and sell my soul to the flames, for a little Ale, or a little ease; for a little pleasure, or gain, or content to my flesh? Shall I linger any longer in this wretched estate? No: if I tarry here, I shall die. What then, is there no help? no hope? None, except I turn. Why, but is there any remedy for such woeful misery? any mercy, after such provoking iniquity? Yes: as sure as God's Oath is true, I shall have pardon, and mercy, yet, if I presently, unfeignedly, and unreservedly turn by Christ to him.

Why then I thank thee upon the bended knees of my soul, O most merciful *Jehovah,* that thy patience hath wa•ted for me hitherto: for hadst thou took me away in this estate, I had perished forever. And now I adore thy Grace, and accept the offers of thy mercy. I renounce all my sins, and resolve by thy Grace to set myself against them, and to follow thee in holiness and righteousness all the days of my life.

Who am I, Lord, that I should make any claim to thee, or have any part or portion in thee, who am not worthy to lick up the dust of thy feet? Yet since thou holdest forth the golden Scepter, I am bold to come, and touch. To despair, would be to disparage thy mercy; and to stand off, when thou biddest me come, would be at once, to undo myself, and rebel against thee, under pretence of humility. Therefore I bow my soul unto thee, and with all possible thankfulness accept thee, as mine, and give up myself to thee, as thine. Thou shalt be Sovereign over me, my King, and my God. Thou shalt be in the Throne, and all my powers shall bow to thee, they shall come, and worship before thy feet. Thou shalt be my portion, O Lord, and I will rest in thee.

Thou callest for my heart. Oh that it were any way fit for thine acceptance! I am unworthy, O Lord, everlastingly unworthy to be thine. But since thou wilt have it so, I freely give up my heart to thee. Take it, it is thine. Oh that it were better! But Lord, I put it into thy hands, who alone canst mend it. Mould it after thine own heart; make it as thou wouldst have it, holy, humble, heavenly, soft, tender, flexible, and write thy law upon it.

Come, Lord Jesus, come quickly: enter in triumphantly: take me up for thyself forever. I give up to thee, I come to thee, as the only way to the Father, as the only Mediator, the means ordained to bring me to God. I have destroyed myself, but in thee is my help. Save, Lord, or else I perish. I come to thee, with the rope about my neck. I am worthy to die, and to be damned. Never was the hire more due to the servant• never was penny more due to the laborer, than death and Hell, my just wages, is due to me for my sins. But I fly to thy merits; I trust alone to the value and virtue of thy Sacrifice, and prevalency of thine intercession. I submit to thy teaching, I make choice of thy Government. Stand open ye everlasting doors, that the King of Glory may enter in.

O thou spirit of the most high, the comforter and sanctifier of thy chosen; come in with all thy glorious train, all thy Courtly attendants, thy fruits, and Graces. Let me be thine habitation. I can give thee, but what is thine own already: but here with the poor Widow, I cast my two mites, my soul, and my body, into thy treasury; fully resigning them up to thee, to be sanctified by thee to be servants to thee. They shall be thy patients; cure thou their

maladies: they shall be thy agents; govern thou their motions. Too long have I served the world; too long have I hearkened to Satan: but now I renounce them all, and will be ruled by thy dictates, and directions, and guided by thy counsel.

O blessed Trinity, O glorious Unity, I deliver up myself to thee: receive me: write thy name, O Lord, upon me, and upon all that I have, as thy proper goods. Set thy mark upon me, upon every member of my body, and every faculty of my soul. I have chosen thy precepts. Thy law will I lay before me: this shall be the copy, which I will keep in my eye, and study to write after. According to this rule do I resolve, by thy Grace, to walk: after this law shall my whole man be governed. And though I cannot perfectly keep one of thy Commandments, yet I will allow myself in the breach of none. I know my flesh will hang back: but I resolve, in the power of thy Grace, to cleave to thee, and thy holy ways, whatever it cost me. I am sure I cannot come off a loser by thee: and therefore I will be content with reproach, and difficulties and hardships here, and will deny myself, and take up my Cross, and follow thee. Lord Jesus thy Yoke is easy, thy Cross is welcome, as it is the way to thee. I lay aside all hopes of a worldly happiness. I will be content to tarry, till I come to thee. Let me be poor, and low, little and despised here, so I may be but admitted to live, and reign with thee hereafter. Lord, thou hast my heart and hand to this agreement. Be it as the laws of the *Medes* and *Persians,* never to be reversed. To this I will stand: in this resolution, by Grace, I will live, and die. I have •worn, and will perform it, that I will keep thy righteous judgments. I have given my free consent, I have made my everlasting choice. Lord Jesus, confirm the contract.

Amen.

CHAP. VII.

Containing the Motives to Conversion.

THough what is already said of the Necessity of Conversion• and of the Miseries of the Unconverted, might be sufficient to induce any considering mind to resolve upon a present turning, or Conversion unto God: yet knowing what a piece of desperate obstinacy and untractableness the heart of man naturally is, I have thought it necessary, to add to the means of Conversion, and Directions for a Covenantclosure with God in Christ, some *Motives* to persuade you hereunto.

O Lord, fail me not now at my last attempts. If any soul hath read hitherto, and be yet untouched, now Lord fasten in him, and do thy work: Now take him by the heart, overcome him, persuade him, till he say, Thou hast prevailed, for thou wast stronger than I. Lord, didst not thou make me a fisher of men? And have I toiled all this while, and caught nothing? Alas, that I should have spent my strength for naught! And now I am casting my last: Lord Jesus, stand thou upon the shore, and direct, how, and where I shall spread my net; and let me so enclose with arguments the souls I seek for, that they may not be able to get out. Now Lord for a multitude of souls! now for a full draught! O Lord God, remember me I pray thee, and strengthen me this once, O God.

But I turn me unto you.

Men, and Brethren, Heaven and earth do call upon you, yea hell itself doth preach the doctrine of repentance unto you. The Angels of the Churches travel with you, *Gal.* 4. 19. the Angels of Heaven wait for you, for your repenting and turning unto God. O sinner, why should the devils make merry with thee? Why shouldst thou be a morsel for that devouring *Leviathan?* Why should harpies and hellhounds tear thee, and make a feast upon thee, and when they have got thee into the snare, and have fastened their talons in thee, laugh at thy destruction, and deride thy misery, and sport themselves with thy damnable folly? This must be thy case, except thou turn. And were it not better thou shouldst be a joy to Angels, than a laughing-stock and sport for devils? Verily if thou wouldst but come in, the Heavenly Host would take up their anthems, and sing, *Glory be to God in the highest;* the morning Stars would sing together, and all the sons of God shout for joy, and celebrate this new creation as they did the first. Thy repentance would as it were make holy-day in heaven, and the glorious spirits would rejoice, in that there is a new brother added to their society, *Re.* 22. 9. another heir born to their Lord and the lost son received safe and sound. The true penitents tears are indeed the wine that cheereth, both God, and man.

If it be little, that men and Angels would rejoice at thy Conversion, know that God himself would rejoice over thee, even with singing, and rest in his love. *Luke 15. 9. Isaiah* 62. 5. Never did old *Jacob* with such joy weep over the neck of his *Joseph,* as thy heavenly Father would rejoice over thee, upon thy coming in to him. Look over the story of the *Prodigal.* Methinks I see how the aged Father lays aside his state, and forgets his years: behold how he runneth! *Luke* 15. 20. Oh the hast that mercy makes! The sinner makes not half that speed. Methinks I see how his bowels turn, how his compassions yern. (How quick-sighted is love!) Mercy spies him a great way off, forgets his riotous courses, unnatural rebellion, horrid unthankfulness, debauched practices, (not a word of these) but receives him with open arms, clasps about his neck, forgets the nastiness of his rags, kisses the lips that deserve to be loathed, the lips that had been joined to harlots, that had been commoners with the swine, calls for the fatted calf, the best robe, the ring, the shoes, the best cheer in Heavens store, the best attire in Heavens wardrobe, &c. yea the joy cannot be held in one breast; *Luke* 15. 6, 9, 23. others must be called to participate, the friends must meet and make merry. Angels must wait, but the *Prodigal* must be set at the table, under his Fathers wing. He is the joy of the feast: he is the sweet subject of the Fathers delight. The friends sympathize, but none knows the felicity the father takes in his new born son, whom he hath received from the dead. Methinks I hear the music and the dancing, at a distance. Oh the melody of the Heavenly Choristers! I cannot learn the song, *Rev.* 14. 3. but methinks I over-hear the burden, at which all the harmonious quire with one consent strikes sweetly in, for thus goes the round at Heavens table, *For this my son was dead, and is alive again; was lost and is found. Luke* 15. 23, 24, 32. I need not farther explain the parable. God is the Father, Christ the cheer, his righteousness the robe, his graces the ornaments, Ministers, Saints, Angels the friends and servants, and thou that readest (if thou wilt but unfeignedly repent and turn) the welcome *Prodigal,* the happy instance of all this grace, and the blessed subject of this joy & love.

Oh Rock! Oh Adamant! What not moved yet! not yet resolved to return forthwith and to close with mercy! I will try thee yet once again. If one were sent to thee from the dead,

wouldst thou be persuaded? Why hear the voice from the dead, from the damned, crying to thee that thou shouldst repent. *I pray thee that thou wouldst send him to my fathers house: for I have five brethren, that he may testify unto them, lest they also come into this place of torment. If one went unto them from the dead, they will repent. Luke. 16. 27, 28, &c.* Hear O man, thy Predecessors in impenitence preach to thee from the infernal gibbets, from the flames, from the rack, that thou shouldst repent. O look down into the bottomless pit. Seest thou how the smoke of their torment ascendeth forever and ever? *Rev.* 14. 11. How black are those fiends? How furious are their tormenters? 'Tis their only music to hear how their miserable patients roar, to hear their bones crack. 'Tis their meat and drink, to see, how their flesh fri••h, and their fat droppeth, to drench them with burning metal, and to rip open their bodies, and pour in the fierce and fiery brass into their bowels, and the recesses and ventricles of their hearts. What thinkest thou of those chains of darkness, of those instruments of cruelty? Canst thou be content to burn? Seest thou how the worm gnaweth, how the oven gloweth, how the fire •ageth? What sayst thou to that river of brimstone, that dark and horrible vault, that gulf of perdition? Wilt thou take up thine habitation here? Oh lay thine ear to the door of hell. Hear•st thou the curses, and the blasphemies, the weepings and the wailings, how they lament their folly, and curse their day? *Mat. 22. 13. Rev.* 16. 9. How do they roar, and y•ll, and gnash their teeth? How deep are their groans? how feeling are their moans? how unconceivable their miseries? If the shrieks of *Korab, Dathan,* and *Abiram,* were so terrible (when the earth clave asunder, and opened her mouth, and swallowed them up, and all that appertain'd to them,) that all *Israel* fl•sd at the cry of them: *Numb.* 16. 33. 34. oh how fearful would the cry be, if God should take off the covering from the mouth of hell, and let the cry of the damned ascend in all its terror among the children of men? And of all their moans and miseries, this is the piercing killing •mphasis and burden *forever, forever.* Why as God liveth, that made this soul, thou art but a ••w hours distant from all this, except thou r•p•nt and be converteed.

Oh! I am even lost and swallowed up in the abundance of those arguments that I might suggest. If there be any point of wisdom in all the world, it is to repent and come in: if there be anything righteous, anything reasonable, this is it. If there be anything in the world that may be called madness, and folly, anything that may be counted sottish, absurd, brutish, unreasonable, it is this, to go on in thine unconverted estate. Let me beg thee, as thou wouldst not willfully destroy thyself, to sit down, and weigh, besides what hath been said, these following *Motives,* and let conscience speak, if it be not reason, that thou shouldst repent & turn.

1. *The God that made thee doth most graciously invite thee.*

First his most sweet and merciful nature doth invite thee, Oh the kindnesses of God, his working bowels, his tender mercies! They are infinitely above our thoughts, higher than Heaven, what can we do? deeper than hell, what can we know? *Job 11. 7, 8, 9. He is full of compassions, and gracious, longsuffering and plenteous in mercy. Psal.* 86. 15. This is a great argument to persuade sinners to come in. *Turn unto the Lord your God, for he is gracious, and merciful, s••w to anger, of great kindness, and repen•eth him of the evil.* If God would not repent of the evil, it were

some discouragement to us, why we should not repent. If there were no hope of mercy, it were no such wonder if the rebel did stand out: but never had subjects such a gracious Prince, such piety, patience, clemency, pity to deal with, as you have. *Who is a God ⟨◊⟩ unto thee that pardoneth iniquity, &c. Mic.* 7. 18. Oh sinners, see what a God you have to deal with; if you will but turn, *He will turn again, and have compassion upon you, he will subdue your iniquities, and cast all your sins into the depths of the Sea. v. 19. Return unto me, saith the Lord of hosts, and I will return unto you. Mal. 3. 7. Zech.* 1. 3. Sinners do not fail in that they have too high thoughts of God's mercies, but in that 1. *They overlook his Justice. 2. They promise themselves mercy out of God's way.* His mercies are beyond all imagination, *Isaiah* 55. 9. great mercies, 1 *Chron.* 21. 13. manifold mercies, *Neh.* 9. 19. tender mercies, *Psal.* 25. 6. sure mercies, *Isaiah* 55. 3. everlasting mercies, *Psal. 103. 17. Isaiah* 54. 8. and all *thine own,* if thou wilt but turn. Art thou willing to come in? Why the Lord hath laid aside his terror, erected a Throne of grace, holds forth the golden Scepter: touch and live. Would a merciful man slay his enemy, when prostrate at his feet, acknowledging his wrong, begging pardon, and offering to enter with him into a Covenant of peace? Much less will the merciful God. Study his name *Exod.* 34. 7. Read their experience, *Neh.* 9. 17.

Secondly, His soul-encouraging calls and promises do invite thee. *Ah what an earnest suitor is mercy to thee! how lovingly, how instantly it calleth after thee! how passionately it wooeth thee!* Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity. Turn O backsliding children, saith the Lord, for I am married unto you: return and I will heal your backslidings. Thou hast plaid the harlot with many lovers, yet return unto me saith the Lord. Ier. 3. 1, 12, 13, 14, 22. As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die O house of Israel? Ezek. 33. 11. If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done shall he live. Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions• and make you a clean heart, and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye. Ezek. 18. 21, 22, 30, 31, 32.

Oh melting, gracious words! The voice of a God, and not of a man! This is not the manner of men, for the offended Sovereign, to sue to the offending, traitorous varlet. Oh how doth mercy follow thee, and plead with thee! Is not thy heart broken yet? Oh that today ye would hear his voice!

2. The doors of Heaven are thrown open to thee. The everlasting gates are set wide for thee, and an abundant entrance into the Kingdom of Heaven administered to thee. *Christ now bespeaks thee (as she her husband)* Arise and take possession. 1 *Kings* 21. 15. View the glory of the other world as set forth in the map of the Gospel. Get thee up into the *Pisgah* of the

promises, and lift up thine eyes westward, and northward, and southward, and eastward, and see the good land that is beyond *Jordan,* and that goodly mountain. Behold the Paradise of God, watered with the streams of glory. Arise and walk through the land, in the length of it, and in the breadth of it, for all the land which thou seest, the Lord will give it to thee forever, if thou wilt but return. *Gen.* 13, 14, 15, 17. Let me say to thee as *Paul* to *Agrippa, Believest thou the Prophets?* If thou believest indeed, do but view what glorious things are spoken of the City of God, *Psal.* 87. 3. and know, that all this is here tendered in the name of God to thee. As verily as God is true, it shall be forever thine, if thou wilt but thoroughly turn.

Behold the City of pure transparent gold, whose foundations are garnished with all manner of precious stones, whose gates are pearls, whose light is glory, whose Temple is God. Believest thou this? If thou dost, art not thou worse than distracted, that wilt not take possession, when the gates are flung open to thee• and thou art bid to enter• O ye sons of folly, will ye embrace the dunghills, and refuse the Kingdom? Behold, the Lord God taketh you up into the mountain, shows you the Kingdom of Heaven, and all the glory thereof, and tells you; *All this will I give you, if you will fall down and w•rship me••*f you will submit to mercy, accept my S••• and serve me in righteousness and holiness. *O fools, and slow of heart to believe,* will ye court the harlot, will you seek and serve the world, and neglect the eternal glory? What, not enter into Paradise, when the flaming sword, that was once set to keep you out, is now used to drive you in? But you will say, I am uncharitable, to think you infidels and unbelievers. Why, what shall I think you? Either you are desperate unbelievers, that do not credit it, or stark distracted, that you know and believe the excellency and eternity of this glory, and yet do so fearfully neglect it. Sure you have no faith, or no reason: and I had almost said, conscience should tell you so, before I leave you.

Do but attend what is offered you. Oh blessed Kingdom! A Kingdom of glory, 1 *Thess.* 2. 12. a Kingdom of righteousness, 2 *Pet.* 3. 13. a Kingdom of peace, *Rom.* 14. 17. an everlasting Kingdom. 2 *Pet.* 1. 11. Here thou shalt dwell, here thou shalt reign forever: and the Lord shall set thee in a Throne of glory, *Mat.* 19. 28. and with his own hand shall set the Royal Diadem upon thine head, and give thee a Crown, not of thorns (for there shall be no sinnning, nor suffering there, *Rev.* 21. 27, 22, 3, 4, 5.) not of Gold, (for this shall be viler than the dirt in that day) but a Crown of life, *James* 1. 12. a Crown of righteousness, 2 *Tim.* 4. 8. a Crown of glory. 1 *Pet.* 5. 4. Yea thou shalt put on glory as a robe, 1 *Cor.* 15. 53. and shalt shine like the Sun in the firmament in the glory of thy Father. *Mat.* 13. 43. Look now upon thy dirty flesh, thy clay, thy worms-meat: this very flesh, this lump, this carcase shall be brighter than the Stars. *Dan.* 12. 3. In short, thou shalt be made like unto the Angels of God, *Luke* 20. 36. and behold his face in righteousness. *Psal.* 17. 15. Look in now, and tell me: dost thou yet believe? If not, conscience must pronounce thee an infidel, for it is the very word of God that I speak.

But if thou say, thou believest, let me next know thy resolutions. Wilt thou embrace this for thy happiness? Wilt thou forgo thy sinful gains, thy forbidden pleasures? Wilt thou trample on the worlds esteem, and spit in the harlots face, and stop thine ears to her flatteries, and wrest thee out of her embraces? Wilt thou be content to take up with present reproach and

poverty, if it lie in thy way to Heaven, and to follow the Lord with humble self-denial, in a mortified and flesh-displeasing life? I• so, all is thine, and that forever. And art not thou fairly offered? Is it not pity but he should be damned, that will needs go on and perish, when all this may be had for the taking? In a word, wilt thou now close with these proffers? Wilt thou take God at his word? Wilt thou let go thy hold-fast of the world, and rid thy hands of thy sins, and lay hold on eternal life? If not, let conscience tell thee, whether thou art not distracted, or bewitched, that thou shouldst neglect so happy a choice, by which thou mightest be made forever.

3. God will settle unspeakable privileges at present upon thee. 1 Cor. 3. 22. Heb. 12. 22, 23, 24. Though the •ull of your blessedness shall be deferred till hereafter, yet God will give you no little things in hand.

He will redeem you from your thralldom. *John* 8. 36. He will pluck you from the paw of the Lion: *Col.* 1. 13. the serpent shall bruise your heel, but you shall bruise his head. *Gen.* 3. 15. He shall deliver you from the present evil world. *Gal.* 1. 4. Prosperity shall not destroy you, adversity shall not separate between him and you. *Rom.* 8. 35, 37, 38. He will redeem you from the power of the grave, *Psal.* 49. 15. and make the King of terrors a messenger of peace to you. He will take out the curse from the Cross, *Psal.* 119. 71. and make affliction the fining pot, the fan, the physic, to blow off the chaff, purify the metal, and purge the mind. *Dan. 12. 10. Isaiah* 27. 9. He will save you from the arrests of the Law, and turn the curse into a blessing to you. *Rom. 6. 14. Gal.* 3. •4. He hath the keys of hell and death, and shutteth that no man openeth, *Rev. 3. 7. &* 1. 18. and he will shut its mouth, as once he did the Lions, *Dan.* 6. 22, that you shall not be hurt of the second death. *Rev.* 2. 11.

But he will not only save you from misery, but install you into unspeakable Prerogatives. He will bestow himself upon you, he will be a friend to you, and a father to you: •*Cor.* 6. 18. he will be a Sun, and a Shield to you: *Psal.* 84. 11. in a word, he will be a God to you, *Gen.* 17. 7. and what can be said more? What you may expect that a God should do for you, and be to you, that he will be, that he will 〈◊〉 She that marries a Prince, expects he should do for her like a Prince, that she may live in suitable state, and have an answerable dowry. He that hath a King for his Father, or friend, expects, that he should do for him like a King. Alas, the Kings and Monarchs of the earth, so much above us, are but like the painted butterflies amongst the rest of their kind, or the fair-coloured palmer-worm amongst the rest of the worms, if compared with God. As he doth infinitely exceed the glory and power of his glittering dust, so he will beyond all proportion exceed, in doing for his favorites, whatever Princes can do for theirs. He will give you grace and glory, and withhold no good thing from you. *Psal.* 84. 11. He will take you for his sons and daughters, and make you heirs of his promises, *Heb.* 6. 17. and establish his everlasting Covenant with you. *Ier.* 32. 40. He will justify you from all, that Law, Conscience, Satan, can charge upon you. *Rom.* 8. 33, 34. He will give you free access into his presence, and accept your persons, and receive your prayers. *Eph. 3. 12. Eph. 1. 6. 1 John* 5. 14. He will abide in you, and make you the men of his secrets, and hold a constant and friendly communion with you. *John 14. 23. John 15. 15. 1 John* 1. 3. His car shall be open, his door open, his store open at all times to you. His blessing shall rest upon

you, and he will make your enemies to serve you, and work about all things for good unto you. *Psal. 115. 13. Rom.* 8. 28.

4. *The Terms of mercy are brought as low, as possible, to you.* God hath stooped as low to sinners as with honor he can. He will not be thought a fautour of sin, nor stain the glory of his holiness: and whither could he come, lower than he hath, unless he should do this? He hath abated the impossible terms of the first Covenant. *Ier. 3. 13. Mark 5. 36. Acts 16. 31. Acts 3. 19. Prov.* 28. 13. He doth not impose anything unreasonable, or impossible, as a condition of life upon you. Two things were necessary to be done, according to the tenor of the first Covenant by you. 1. *That you should fully satisfy the demands of Justice, for past offenses. 2. That you should perform personally, perfectly, and perpetually the whole law for the time to come.* Both these are, to us, impossible. *Rom.* 8. 3. But behold God's gracious abatement in both. He doth not stand upon satisfaction: he is content to take of the surety (and he of his own providing too) what he might have exacted from you. 2 *Cor.* 5. 19. He declares himself to have received a ransom, *Job* 33. 24. 1 *Tim.* 2. 6. and that he expects nothing, but that you should accept his son, and he shall be righteousness and redemption to you. *John 1. 12. 1 Cor.* 1. 30. And for the future obedience, here he is content to yield to your weakness, and to remit the rigor. He doth not stand upon perfection (as a condition of life, though he still insists upon it as due,) but is content to accept of sincerity. *Gen.* 17. 1. *Prov.* 11. 20. Though you cannot pay the full debt he will accept you according to that which you have, and will take willing for doing, and the purpose for the performance: 2 *Cor. 8. 12. 2 Chron. 6. 8. Heb.* 11. 17. and if you come in his Christ, and set your hearts to please him, and make it the chief of your cares, he will approve and reward you, though the vessel be marred in your hands.

Oh consider your makers condescension. Let me say to you, as *Naaman*'s servants to him; *My father, if the Prophet had bid thee do some great thing, wouldst thou not have done it? how much rather, when he saith unto thee, wash and be clean?* 2 *Kings* 5. 13. If God had demanded some terrible, some severe and rigorous thing of you, to escape eternal damnation, would you not have done it? Suppose it had been to spend all your days in sorrow in some howling wilderness, or pine yourselves with famine, or to offer the fruit of your bodies, for the sin of your souls, would you not have thankfully accepted eternal redemption, though these had been the conditions? Yea further, if God should have told you, you should have fried in the fire for millions of ages, or been tormented so long in hell, would you not have gladly accepted it? Alas, all these are not so much as one sand in the glass of eternity. If your offended Creator should have held you but one year on the rack, and then come and bid you take your choice, whether you would renounce your sins, accept his Christ, and serve him a few years in self-denial, or lie in this case forever and ever: do you think you should have stuck at the offer, and disputed the terms, and have been unresolved, whether you were best to accept of the motion? O sinner, return and live: why shouldst thou die, when life is to be had for the taking, and mercy would be beholding to thee (as it were) to be saved? Couldst thou say indeed, *Lord I knew that thou wast an hard man, Mat.* 25. 24. thou hadst some little excuse; but when the God of Heaven hath stooped so low, and abated so far, if now thou shouldst stand off, who shall plead for thee?

Obj. Notwithstanding all these abatements, I am no more able to perform these conditions, (in themselves so easy) of faith and repentance, and sincere obedience, than to satisfy and fulfil the law.

Answ. These you may perform by God's grace enabling, whereas the other are naturally impossible, in this state, even to believers themselves. But let the next consideration serve for a fuller answer.

5. *Wherein you are impotent, God doth offer grace to enable you. I have stretched out my hand, and no man regarded. Prov.* 1. 24. What though you are plunged into the ditch of that misery from which you can never get out? Christ offereth to help you out; he stretcheth forth his hand to you, and if you perish, it is for refusing his help. *Behold I stand at the door, and knock: if any man open to me, I will come in. Rev.* 3. 20. What though you are poor, and wretched, and blind, and naked, Christ offereth a cure for your blindness, a cover for your nakedness, a remedy for your poverty: he tendereth you his righteousness, his graces. *I counsel thee to buy of me gold that thou mayest be rich, and white ra•meant that thou maisi be clothed, and anoint thine eyes with eye-salve, that thou mayest see, Rev.* 3• 17, 18. Do you say, The condition is impossible, for I have not wherewith to buy? You must know, that this buying is without money and without price. *Isaiah.* 55. 1. This buying is by begging, and seeking with diligence and constancy in the use of God's means. *Prov.* 2. 3, 4. God commandeth thee to know him, and to fear him. Dost thou say, yea but my mind is blinded and my heart hardened from his fear? I answer, God doth offer to enlighten thy mind, and to teach thee his fear: that is presented to thy choice. *Prov. 1. 29. For that they hated knowledge, and did not choose the fear of the Lord.* So that now, if men live in ignorance and estrangement from the Lord, it is because *they will not understand, and desire not the knowledge of his ways. Job. 21. 14 If thou criest after knowledge, if thou seekest her as Silver, &c. Then shalt thou understand and the fear of the Lord, and find the knowledge of God. Prov.* 2. 3, 4, 5. Is not here a fair offer? *Turn you at my reproof: behold I will pour out my spirit unto you. Prov.* 1. 23. Though of yourselves you can do nothing, yet you may do all things through his spirit enabling you, and he doth offer his assistance to you. God bids you, *Wash you and make you clean: Isaiah,* 1. 16. you say you are unable as much as the Leopard to wash out his spots: *Ier.* 13. 23. yea but the Lord doth offer to purge you, so that if you be filthy still, 'tis through your own willfulness. *Esek.* 24. 13. *I have purged thee, and thou wa•t not purged.* Jer. 13. 27. *O* Jerusale•, *wilt thou not be made clean? when shall it once be?* God doth wait when you will be made clean, when you will yield to his motions, and accept of his offers, and let him do for and in you, what you cannot do of yourselves. You do not know how much God will do, upon your importunity, if you will but be restless and instant with him. *Luke 11. 8. and* 18. 5.

If God 〈◊〉 not bound himself by express promise•••• wicked men, to give them Grace in the d•••gent use of the means: yet he hath given them abundant encouragement to expect it from him, if they seek it earnestly in his way. His most gr•cious nature is abundant encouragement. If a rich and most bountiful man should se• thee in misery, and bid thee come to his door, wouldst thou not with confidence expect at thy coming to find some relief. Thou art not able to believe, nor repent: God appoints thee to use such and such means, in order to thy obtaining faith and repentance: doth not this argue, that God will bestow these

upon thee, if thou dost ply him diligently in prayer, meditation, reading, hearing, self-examination, and the rest of his means? Otherwise, God should but mock his poor creatures, to put them upon these self-denying endeavors, and then when they have put hard to it, and continued waiting upon him for Grace, deny them at last. Surely, if a sweet-natured man would not deal thus, much less will the most merciful and gracious God.

I intended to have added many other arguments: but these have swoln under my hands, and I hope the judicious reader, will rather look upon the weight, than the number.

The Conclusion of the whole.

And now my brethren let me know your minds. What do you intend to do? Will you go on and die, or will you set upon a thorough and speedy conversion, and lay hold on eternal life? How long will you linger in *Sodom?* how long will you halt between two opinions? 1. *Kings* 18. 21. Are you not yet resolved whether Christ or *Barabbas,* whether bliss or torment, whether the land of *Cabul, 1 kings.* 9. 13. or the Paradise of God, be the better choice? Is it a disputable case, whether the *Abana* and *Pharphar* of *Damascus,* be better than all the streams of *Eden?* or whether the vile puddle of sin, be to be preferred before the water of life, clear as Crystal, proceeding out of the throne of God and of the Lamb? Can the world in good earnest do that for you, that Christ can? will it stand by you to eternity? will pleasures, titles, lands, treasures, descend with you? *Psal. 49. 17. 1. Tim.* 6. 7. If not, had you not need look after somewhat that will? What mean you to stand wavering, to be off and on? Foolish children! how long will you stick between the womb and the world? Shall I leave you at last no farther than *Agrippa,* but *almost* persuaded? Why, you are forever lost, if left here. As good not at all, as not altogether Christians. You are half of the mind to give over your former negligent life, and to set to a strict and holy course: you could wish that you were as some others be, and could do as 〈◊〉 can do. How long will you rest in idle wishes, and fruitless purposes? when will you come to a fixed, full, and firm resolve? Do not you see how Satan gulls you, by tempting you to delays? How long hath he tolled you on in the way to perdition? How many years have you been purposing to amend? What if God should have taken you off this while?

Well, put not me off with a dilatory answer. Tell not me of *hereafter.* I must have your present consent. It you be not now resolved, while the Lord is treating with you, and wooing of you, much less are you like to be hereafter, when these impressions are worn out, and you are hardened through the deceitfulness of sin. Will you give me your hands? Will you set open the doors, and give the Lord Jesus the •ull and present possession? Will you put in your names into his covenant? Will you subscribe? What do you resolve upon? If you are s•ill upon your delays, my labor is lost, and all is like to come to nothing. Fain I would, that you should now put in your adventures. Come, cast in your lot, make your choice. *Now is the accepted time, now is the day of salvation: today if you will hear his voice.* Why should not this be the day, from whence thou shouldst be able to date thine happiness? Why shouldst thou venture a day longer, in this dangerous and dreadful condition? What if God should this night require thy soul? *Oh that thou mightest know, in this thy day, the things that belong unto thy peace, before they be hid from thine eyes! Luke* 19. 42. This is thy day, and 'tis but a day. *John* 9. 4. Others have had their day, and have received their doom; and now art thou brought upon the stage of

this world, here to act thy part, for a whole eternity. Remember, thou art now upon thy good behavior for everlasting. If thou make not a wise choice now, thou art undone forever. Look what thy present choice is, such must thine eternal condition be. *Luke 10. 42. Luke 16. 25. Prov.* 1. 27, 28, 29.

And is it true indeed? is life and death at thy choice? Yea, 'tis as true as truth is. *Deut.* 30. 19. Why then, what hinders but that thou shouldst be happy? Nothing doth, or can hinder, but thine own willful neglect, or refusal. It was the passage of the *Eunuch* to *Philip: See, here is water, what doth hinder me to be baptized?* So I may say to thee: See, here is Christ, here is mercy, pardon, life, what hinders but that thou shouldst be pardoned, and saved? One of the Martyrs as he was praying at the stake, had his pardon set by in a box (which indeed he refused, deservedly, because upon unworthy terms.) But here the terms are most honorable and easy: Oh sinner, wilt thou burn with thy pardon by? Why do but forthwith give up thy consent to Christ, renounce thy sins, deny thyself, take up the Yoke, and the Cross, and thou carriest the day; Christ is thing, pardon, peace, life, blessedness, all are th•••e: And is not this an offer worth the embracing? Why shouldst thou hesitate, or doubtfully dispute about the case? Is it not past controversy, whether God be better than sin, and glory better than vanity? Why shouldst thou forsake thine own mercy, and sin against thine own life? When wilt thou shake off thy sloth, and lay by thine excuses? *Boast not thyself of tomorrow:* thou knowest not where this night may lodge thee, *Prov.* 27. 1.

Beloved, now the holy spirit is striving with you. He will not always strive. Hast thou not felt thy heart warmed by the word, and been almost persuaded to leave off thy sins, and come in to God? Hast thou not felt some good motions in thy mind, wherein thou hast been warned of thy danger, and told what thy careless course would end in? It may be thou art like young *Samuel,* who when the Lord called once and again, he knew not the voice of the Lord: 1. *Sam.* 3. 6, 7. but these motions and items are the offers, and essays, and the calls and strivings of the Spirit. O take the advantage of the tide, and know the day of thy visitation.

Now, the Lord Jesus stretcheth wide his arms to receive you. He beseecheth you by us. How ••ovingly, how meltingly, how pitifully, how passionately he calleth you! The-Church is put into a sudden ecstacy upon the sound of his voice, *The voice of my beloved! Cant.* 2. 8. Oh wilt thou turn a deaf ear to his voice! It is not the voice that breaketh the Cedars, and maketh the mountains to skip like a Calf, that shaketh the Wilderness and divideth the flames of fire, it is not *Sinais* Thunder; but the soft and still voice. It is not the voice of Mount *Ebal,* a voice of cursing and terror; but the voice of Mount *Gerizim,* the voice of blessing, and of glad tidings of good things. It is not the voice of the Trumpet, nor the noise of War; but a message of peace from the King of peace. *Eph. 6. 15. 2 Cor.* 5. 18, 20. Methinks it should be with thee, as with the spouse: *My soul failed when he spake. Cant.* 5. 6. I may say to thee, O sinner, as *Martha* to her Sister, *The master is come, and he calleth for thee. John* 11. 28. Oh now, with *Mary,* arise quickly, and come unto him. How sweet are his invitations! He crieth in the open concourse, *If any man thirst let him come unto me and drink. John 7. 37. Prov.* 1. 21. He broacheth his own body for thee. Oh come and lay thy mouth to his side. How free he is! he excludeth none. *Whosoever will, let him come and take the water of life freely.* Rev. 22. 17. *Whoso is simple, let him*

turn in hither. Come, eat of my bread, drink of the Wine which I have mingled. Forsake the foolish, and live. Prov. 9. 4, 5, 6. *Come unto me,* &c. *Take my yoke upon you, and learn of me, and ye shall find rest unto your souls.* Mat. 11. 28, 29. *Him that cometh to me, I will in no wise cast out.* John 6. 37. How doth he bemoan the obstinate refusers? *O* Jerusalem, Jerusalem, *how often would I have gathered thy Children, as a Hen gathereth her Chickens under her wings, and ye would not.* Mat. 23. 37. *Behold me, behold me: I have stretched out my hands all the day to a rebellious people.* Easy 65. 1, 2. Oh be persuaded now at last, to throw yourselves into the arms of love.

Behold, O ye sons of men, the Lord Jesus hath thrown open the prisons, and now he cometh to you (as the Magistrates once to them *Act.* 16. 39) and beseecheth you to come out. If it were from a Palace, or a Paradise that Christ did call you, it were no wonder if you were unwilling (and yet how easily was *Adam*•olled from hence?) but it is from your prison, sirs, from your chains, from the dungeon, from the darkness that he calleth, you; *Isaiah* 42. 6, 7. and yet will you not come? He calleth you unto liberty, *Gal.* 5. 13. and yet will you not hearken? His Yoke is easy, his Laws are liberty, his service freedom: *Mat. 11. 30. James 1. 25. 1. Cor.* 7. 22. and (whatever prejudices you have against his ways) if a God may be believed, you shall find them all pleasure and peace, and shall taste sweetness and joy•unutterable, and take infinite content and felicity in them. *Prov. 3. 17. Psal. 119. 165. 1 Pet. 1. 8. Psal.* 119. 103, 111.

Beloved, I am loath to leave you. I cannot tell how to give you over. I am now ready to shut up, but fain I would drive this bargain between Christ and you, before I end. What, shall I leave you as I found you, at last? Have you read hitherto, and are not yet resolved upon a present abandoning all your sins, and closing with Jesus Christ? Alas, what shall I say? what shall I do? Will you turn off all my importunity? Have I run in vain? Have I used so many arguments, and spent so much time to persuade you, and yet must sit down at last in disappointment? But it is a small matter that you turn off me: you put a slight upon the God that made you, you reject the bowels and beseechings of a Savior, and will be found resisters of the Holy Ghost, *Act.* 7. 51. if you will not now be prevailed with• to repent and be converted.

Well, though I have ca••ed long and ye have refused, I shall yet this once more lift up my voice like a Trumpet, and cry from the highest places of the City, before I conclude with a miserable *Conclamatum est.* Once more I shall call after regardless sinners, that, if it be possible, I may awaken them. *O earth, earth, earth, hear the word of the Lord. Ier.* 22. 29. Unless you be resolved to die, lend your ears to the last calls of mercy. Behold, in the name of God I make open proclamation to you. *Hearken unto me, O ye Children. Hear instruction, and he wise, and refuse it not.* Prov. 8. 32, 33.

Ho everyone that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk, without money and without priee. Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat yet that which is good, and let your s•ul delight itself in fatness. Incline your ear and come ye unto me, hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. *Isaiah.* 55. 1, 2, 3.

Ho everyone that is sick of any manner of disease or torment, *Mat.* 4. 23, 24. or is possessed with an evil spirit, whether of pride, or fury, or lust, or covetousness, come ye to the Physician; bring away your sick. Loe here is he that *healeth all manner of sickness, and all manner of disease among the people.*

Ho everyone that is in debt, and everyone that is in distress, and everyone that is discontented, gather yourselves unto Christ, and he will become a Captain over you. He will be your protection from the arrests of the Law: He will save you from the hand of justice. Behold, he is an open sanctuary to you, he is a known refuge. *Heb. 6. 18. Psal.* 48. 3. Away with your sins, and come in unto him, lest the avenger of blood seize you, lest devouring wrath overtake you.

Ho every ignorant sinner, come and buy eyesalve that thou mayest see. *Rev.* 3. 18. Away with thine excuses; thou art forever lost, if thou continuest in this estate. 2 *Cor.* 4. 3. But accept of Christ for thy Prophet, and he will be a light unto thee. *Isaiah. 42. 6. Eph.* 5. 14. Cry unto him for knowledge, study his word, take pains about the principles of religion, humble thyself before him, and he will teach thee his way, and make thee wise unto salvation. *Mat.* 13. 36. *Luke 8. 9. John 5. 39. Psal.* 25. 9. But i• thou wilt not follow him, in the painful use of his means, but sit down, because thou hast but one talent, he will condemn thee for a wicked and slothful servant. *Mat.* 25. 24, 26.

Ho every profane sinner, come in and live. Return unto the Lord and he will have mercy upon thee. Be entreated, Oh *return, come:* Thou that hast filled thy mouth with oaths, and execrations, all manner of sins and blasphemies shall be forgiven thee, *Mark* 3. 28. If thou wilt but thoroughly turn unto Christ, and come in. Though thou hast been as unclean as *Magdalene;* yet *put away thy Whoredomes out of thy sight, and thine adulteries from between thy breasts,* and give up thyself unto Christ, as a vessel of holiness, alone for his use, and then, *though thy sins be as scarlet, they shall be as wool, and though they be as crimson, they shall be as white as snow, Luke 7. 37. Hos. 2. 2. 1 Thess. 4. 4. Isaiah* 1. 18.

Hear O ye Drunkards, *how long will ye be drunken? put away your wine. 1 Sam.* 1. 14. Though you have rolled in the vomit of your sin, take the vomit of repentance, and heartily disgorge your beloved lusts, and the Lord will receive you. 2 *Cor.* 6. 17. Give up yourselves unto Christ, to live soberly, righteously, and godly; embrace his righteousness; accept his government; and though you have been swine, he will wash you. *Rev.* 3. 6.

Hear O ye loose companions, whose delight is in vain and wicked society, to sport away your time in carnal mirth and jollity with them; come in at wisdoms call, and choose her, and her ways, and forsake the foolish, and you shall live. *Prov.* 9. 5, 6.

Hear O ye scorners, hear the word of the Lord. Though you have made a sport at godliness, and the professors thereof; though you have made a scorn of Christ, and of his ways; yet, even to you doth he call, to gather you under the wings of his mercy. *Prov.* 1. 22, 23. In a word, though you should be found among the worst of that black roll, 1 *Cor.* 6. 9, 10. yet, upon your through Conversion, you shall washed, be you shall be justified, you shall be sanctified, in the name of the Lord Jesus, and by the spirit of our God, *ver.* 11.

Ho every formal professor, that art but a lukewarm and dough-baked Christian, and restest in the form of godliness, give over thy halving, and thy halting; be a throughout Christian, and be zealous and repent, and then though thou hast been an offense ot Christ's stomach, thou shall be the joy of his heart. *Rev.* 3. 16, 19, 20.

And now bear witness, that mercy hath been offered you. *I call heaven and earth to record against you this day, that I have set before you life and death, blessing and cursing, therefore choose life, that you may live. Deut.* 30. 19. I can but woo you, and warn you: I cannot compel you to be happy: if I could, I would. What answer will you send me with to my master? Let me speak unto you as *Abraham's* servant to them; *And now if you will deal kindly and truly with my master, tell me. Gen.* 24. 49. Oh for such a happy answer, as *Rebekah* gave to them! *Gen. 24. 57, 58. And they said, we will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her. Wilt thou go with this man? and she said I will go.* Oh that I had but thus much from you! Why should I be your accuser, *Mat.* 10. 14, 15. who thirst for your salvation? Why should the passionate pleadings and wooings of mercy be turned into the horrid aggravations of your obstinacy and additions to your misery. Judge in your own selves: Do you not think their condemnation will be doubly dreadful, that shall still go on in their sins, after all endeavors to recall them? Doubtless, *it shall be more toleable for Tyre and Sid•n, yea for S•dom and Gomorrah; in the day of Judgment, than for such. Mat.* 11. 22. 24.

Beloved, if you have any pity for your perishing souls, close with the present offers of mercy. If you would not continue and increase the pains of your travelling Ministers, do not stick in the birth. If the God that made you have any authority with you, obey his command and come in. If you are not the despisers of grace, and would not shut up the doors of mercy against yourselves, repent and be converted. Let not Heaven stand open for you in vain. Let not the Lord Jesus open his wares, and bid you buy without money and without price, in vain. Let not his Ministers, and his Spirit, strive with you in vain, and leave you now at last unperswaded; lest the sentence go forth against you, *The bellows are burnt, the lead is consumed of the fire, the founder melteth in vain. Reprobate silver shall men call them, because the Lord hath rejected them. Ier.* 6. 29, 30.

Father of Spirits, take the heart in hand that is too hard for my weakness. Do not thou have ended, though I have done. Half a word from thine effectual power, will do the work. O thou that hast the key of *David,* that openest when no man shutteth, open thou this heart as thou didst *Lydia*'s, and let the King of glory enter in; and make this soul thy happy captive. Let not the tempter harden him in delays. Let him not stir from this place, nor take his eyesfrom these lines, till he be resolved to forg• his sins, and to accept of life upon thyself-denying terms. In thy name O Lord God did I go forth to these labors, in thy name do I shut them up. Let not all the time they have cost, be but lost hours: let not all the thoughts of heart, and all the pains that have been about them, be but lost labor. Lord put in thine hand into the heart of this Reader, and send thy Spirit, as once thou didst *Philip,* to join himself to the Chariot of the Eunuch, while he was reading thy word. And though I should never know it while I live, yet I beseech thee Lord God, let it be found at that day, that some souls were

converted by these labors: and let some be able to stand forth and say, that by these persuasions, they were won unto thee. *Amen. Amen.* Let him that readeth say *Amen.*

FINIS.

P-JA1-5. Christian letters full of spiritual instructions tending to the promoting of the power of godliness, both in person and families. - Alleine, Joseph, 1634-1668.

CHRISTIAN LETTERS FULL OF *Spiritual Instructions,* TENDING To the Promoting of the Power OF GODLINESS, BOTH IN PERSON and FAMILIES.

LONDON, Printed for and sold by *Nevill Simmons,* at the *Princes-Arms* in St. *Paul's* Church-Yard, and *Dorman Newman* at the *Kings-Arms* in the *Poultry.* 1673.

CHRISTIAN LETTERS, Full of SPIRITUAL INSTRUCTIONS, Tending To the Promoting of the Power of Godliness, both in Persons, and Families.

LETTER. I. *To his Wife to Dispose her to his Ac•...ptance of* Taunton, *on small Maintenance.*

My Dear Heart,

BY this time I hope thou hast received mine by *Martin,* and also an Answer touching their Resolution at *Taunton.* My thoughts have been much upon that business of late, so small as the outward Encouragements in point of Maintenance are, and methinks I find my heart much inclining that way. I will tell thee the Principles upon which I go.

First, I lay this for a Fouudation, That a man's Life con•...isteth not in the Abundance of the things that he possesseth. •...t was accounted a wise Prayer that *Agur* put up of old, that •...e might only be Fed with Food convenient for him. And •...ertain it is that where m•...n have least of the World; they •...steem it least, and live more by Faith and in dependence upon God, casting their care and burden upon him. O the sweet breathings of *David's* soul! the strong actings of his Faith and Love, that we find come from him, when his condition was low and mean in the World. How closely doth he cling? How fully doth he Relie upon God? The Holy Ghost seems to make it a Privilege to be brought to a necess•...ty of living by Faith, as, I think, I have formerly hinted thee, out of *Deut.* 11. 10, 11. Where *Canaan* is preferred before *Ægypt,* in regard of its dependence upon God for the former and latter Rain, which in *Ægypt* they could live without, and have supplies from the River. And certainly could we that are inexperienced, but feel the Thorns of those cares and troubles that there are in gathering and keeping much, and the danger when Riches increase of setting our hearts upon them, we should prize the happiness of a middle condition much before it. Doubtless, Godliness with contentment, is great gain. *Seekest thou great things for thyself* (saith the Prophet to *Baruch*) *seek them not.* Certainly a good Conscience is a continual Feast, and enough for a happy Life: no man that Wareth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a Soldier. We should be but little encumbered with the things of this World, and withal free from a world of entanglements, which in a great place committed wholly to our charge, would be upon our Consciences as no small Burden.

Secondly, I take this for an undoubted truth, that a dram of Grace, is better than a Talent of Wealth; and therefore such a place where our Consciences would be free, and we had little to do in the World to take off our hearts and thoughts from the things of Eternity, and had the

advantage of abundance of means, and the daily opportunities of warming our hearts with the blessed Society and Conference of Heavenly Christians, and no temptations to carry us away, nor discouragements in our walking with God, and the due performance of our duty is (if we pass a true and Spiritual Judgment, as the Holy Ghost in Scripture would) without comparison before another place, void of those Spiritual helps and advantages. Let us think with ourselves, what though our Purses, our Estates, may thrive better in a place of a large maintenance? yet where are our graces, our souls, like to thrive any way answerable to what they are in this? We should have but little in the World, and we could live hereafter; but alas, what is this if it be made up to us, as it will surely be in Communion with God and his People? If we thrive in Faith, and Love, Humility, and Heavenly mindedness, as above all places I know we are likely to do there, what matter is it though we do not raise ourselves in the World? the thing it may well be accounted but mean; but alas, let us look upon it with a spiritual Eye, and then we shall pass another Judgment of it. Oh! who would leave so much Grace, and so much comfort in Communion with Christ and his Saints, as we may gain there, for the probabilities of living with a little more gentility and handsomness in the World? 'Tis a strange thing to see how Christians generally do judge so carnally of things, looking to the things that are seen and Temporal, and not the things that will stick by us to Eternity. What is it worth a year? is the Maintenance certain and sure? What charges are there like to be? these are the questions we commonly ask first, when we speak of settling. But alas, though those things are duly to be considered too, yet what good am I like to do? what good am I like to get? (Both which questions I think might be as comfortably Answered concerning this, as any place in *England;)* These should be the main interrogatories, and the chief things we should judge of a place to settle in. What if we have but a little in the World? Why then we must keep but a short Table, and shall make but a little noise in the World, and must give the meaner entertainments to our Friends. O but will not this be abund•...ntly made up, if we have more outward and inward Peace, as we may well count we shall have. One dram of saving Grace will weigh down all this. Let others Hug themselves in their Corn, and Wine, and Oil, in their fat Livings, and their large Tables, and their great resort, if we have more of the Light of God's Countenance, more grace, more comfort, who would change with them? surely if *Paul* were to chose a Place, he would not look so much what 'twas a year, but would wish us to take that where we might be most likely to save our own and others Souls.

Thirdly, That the best and the surest way to have any outward Mercy, is to be content to want it. When men's desires are over-eager after the World, they must have thus much a Year, and a House well Furnished, and Wife, and Children, thus and thus qualified, or else they will not be content; God doth usually, if not constantly, break their wills by denying them, as one would cross a froward. Child of his stubborn humor: or else puts a sting into them, that a man had been as good he had been without them, as a man would give a thing to a froppish Child, but it may be with a knock on his Fingers, and a frown to boot. The best way to get Riches, is out of doubt to set them lowest in ones desires. *Solomon* found it so: Alas, he did not ask riches, but wisdom and ability, to discharge his great Trust; but God was so pleased with his Prayer, that he threw in them into the Bargain. If we seek the Kingdom of God, and his Righteousness in the first place, and leave other things to him, God will not

stand with us for these outwards, though we never ask them we shall have them as over measure; God will throw them in as the Vantage. And to this suits the experience of our dear *Honorathius:* and indeed (saith he, speaking of God) *Honorathius* finds that his only hiding place and refuge, and a place of succor, from the storms that fall upon him, and hath had such helps at dead lift there, that he is engaged forever to trust the•...e. For when he hath been lowest, and in the greatest straights, he hath gone and made his moan Heaven-ward, with free submission to the rightful disposer of all things, and he hath been so liberally supplied, as makes him very confident the best way to obtain any Mercy, or supply, is to be content to be without it: And he is persuaded nothing set God's Mercies farther off, than want of free suhmission to want them. Certainly, God will never be behind hand with us. Let our care be to build his House, and let him alone to build ours.

Fourthly, That none ever was, or ever shall be, a loser by Jesus Christ. Many have lost much for him, but never did, never shall any lose by him. Take this for a certainty, whatsoever probabilities of outward comforts we leave, whatsoever outward advantages we balk, that we may glorify him in our Services, and enjoy him in his Ordinances more than otherwhere we could, we shall receive an hundred fold in this life. 'Tis a sad thing to see how little Christ is trusted or believe in the World: Men will trust him no farther then they can see him, and will leave no work for Faith. Alas, hath he not a thousand ways, both outward and inward, to make up a little outward disadvantage to us? What doth our Faith serve for? Have any ventured themselves upon him in his way, but he made good every word of the Promise to them? let us therefore exercise our Faith, and stay ourselves upon the Promise, and see if ever we are ashamed of our hope.

Fifthly, That what is wanting in the means, God will make up in the blessing. This I take for a certain truth, while a man commits himself and his affairs to God, and is in a way that God put him into: Now if a man have but a little income, if he have a great Blessing, that's enough to make it up. Alas, we must not account Mercies by the Bulk. What if another have a pound to my Ounce, if mine be gold for his silver, I will never change with him. As 'tis not Bread that keeps men alive, but the Word of Blessing that proceedeth out of his mouth of God; so 'tis not the largerness of the means, but the blessing of the Lord that maketh rich. Oh! if men did but believe this, they would not grasp so much of the world as they do. Well, let others take their course, and we will take ours, to wait upon God by Faith and Prayer, and rest in his Promise; and I am confident that is the way to be provided for: Let others toil to enlarge their income, (but alas, they will find they go not the right way to work) we will bless God to enlarge our blessing, and I doubt not but we shall prove the Gainers.

Sixthly, That every Condition hath its Snares, Crosses, and Troubles, and therefore we may not expect to be without them where ever we be, only that condition is most eligible that hath fewest and least. *I* cannot object anything against the proposal of *Taunton,* but the meanness of the maintenance; but if our income be but short, we can *I* hope be content to live answerably, we must fare the meaner, that will be all the inconvenience that *I* know, and truly *I* hope we are not of the nature of that Animal, that hath his Heart in his Belly. *I* know how *Daniel* thrived by his Water and pulfe, and think a mean Diet is as wholesome to the

body, yea. and far less hurtful than a full and liberal is; and persuade myself it would be no such hard matter for us contentedly to deny our flesh in this respect. But let us consider how little and utterly inconsiderable this inconvenience is, in comparison of those we must reckon upon meeting with, if God cast us into another place, and whether this be not a great deal less than the trouble we shall have for want of comsortable and Christian Society, for want of the frequent and quickening means we shall here have, in wrangling and contending with the Covetous, or else losing our dues, in the Railings and scandalous, and malicious Reports, that are we see raised upon the best by the wicked in most places, in their contentions about their right to the Sacraments, in our intanglement in the cares and troubles of this life, *&c.* all which we should be here exempted from. Upon these and the like considerations, I find my heart very much inclined to accept of their offer at *Taunton.* I beseech thee to weigh, and thoroughly consider the matter, and tell me impartially thy thoughts, and which way thy Spirit inclines, •...or I have always resolved the place I settled in should be thy choice, and to thy content. The least intimation of thy will to the contrary, shall overballance all my thoughts of settling there, for I should account it the greatest unhappiness if I should thus settle, and thou shouldst afterwards be discontented at the straightness of our condition. But I need not have Wrote this, hadst not thou fully signified thy mind already to me, I had never gone so far as I have. Well, the Lord whose we are, and whom we serve, do with us as it shall seem good unto him. We are always as mindful as is possible of thee here, both together and apart. Captain *Luke* desired me to entreat thee to meet him one two hours in a day, for the Commemoration of Mercies upon the twenty third day of every Month. Send word to me of their Resolution at *Taunton,* in two Letters, least possibly one should miscarry, though never a one did yet. I dare not think of settling under sixty Pound at *Taunton,* and surely it cannot be less. I have Written as well as I could on a sudden my mind to thee, I have been so large in delivering my Judgment, that I must thrust up my Af•...ctions into a Corner. Well, though they have but a corner in my Letter, *I* am sure they have room enough in my heart: But *I* must conclude; The Lord keep thee my Dear, and cherish thee forever in his Bosom. Farewell mine own Soul,

I am as ever thine own Heart, JOS. ALLEINE

Oxford, May 27. 1659.

LETTER II. [Prepare for Suffering.] ***To my dearly belo•...ed the Flock of Christ in*** **Taunton,** ***Grace and Peace.***

Most dear Christians,

MY extreme straights of time will now force me to bind my long loves in a few short lines; yet I could not tell how to leave you unsaluted, nor choose but write to you in a few words, that you should not be dismayed neither at our present sufferings, or at the evil tidings that by this time I doubt not are come unto you. Now, Brethren, is the time when the Lord is like to put you upon the trial; now is the hour of temptation come. Oh! be faithful to Christ to the death, and he shall give you a Crown of life. Faithful is he that hath called you, and he will not suffer you upon his faith•...ulness to be tempted above what you are able. Give up

yourselves and your All to the Lord, with resolution to follow him fully, and two things be sure of, and lay up as sure grounds of everlasting consolation.

1. If you seek by prayer and study to know the mind of God, and do resolve to follow it in uprightness, you shall not fail either of direction or pardon; either God will show you what his pleasure is, or will certainly forgive you if you miss your way. Brethren, fix upon your souls the deep and lively affecting apprehensions of the most gracious, loving, merciful, •...eet, compassionate, tender nature of your Heavenly Father, which is so great that you may be sure he will with all readiness and love accept of his poor Children when they endeavors to approve themselves in sincerity to him, and would fain know his mind and do it, if they could but clearly see it, though they should unwillingly mistake.

2. That as sure as God is faithful, if he do see that such or such a temptation (with the forethought of which you may be apt to disquiet yourselves, lest you should fall away when thus or thus tried) will be too hard for your Graces, he will never suffer it to come upon you. Let not, my dear Brethren, let not the present tribulations or those impending move you. This is the way of the Kingdom: persecution is one of your Land marks: self-denial and taking up the Cross is your *A B C* of •...eligion; you have learnt nothing, that have not begun at Christ's-Cross. Brethren, the Cross of Christ is your Crown, the reproach of Christ is your riches; the shame of Christ is your glory; the damage attending strict and holy diligence, your greatest advantage: sensible you should be of what is coming, but not discouraged; humbled, but not dismayed; having your hearts broken, and yet your spirits unbroken; humble yourselves mightily under the mighty hand of God; but fear no•... the face of man: may you even be low in humility, but high in courage; little in your own apprehensions of yourselves, but great in holy •...ortitude, resolution and holy magnanimity, lying in the dust before your God, yet triumphing in faith and hope, and boldness and confidence over all the power of the enemies. Approve yourselves as good Soldiers of Jesus Christ, with no *Armor,* but that of righteousness; *No weapons,* but strong crying and tears; looking for no Victory but that of Faith; nor hope to overcome, but by patience: now for the faith and patience of the Saints, now for the harness of your suffering Grace: O gird up the loins of your mind, and be sober, and hope to the end: *Fight not* but *the good fight of Faith:* here you must contend and that earnestly: Strive not but against sin, and here you may resist even unto blood: now see that you choose life, and embrace affliction rather than sin. Strive together mightily and frequently by prayer: I know you do, but I would you should abound more and more: Share my loves among you, and continue your earnest prayers for me, and be your assured that I am and shall be through Grace, a willing thankful Servant of your Souls concernments.

From the common Goale May 2. 1663.

Joseph Alleine.

LETTER III. [Warning to Professors.] ***To my most dearly beloved, my Christian Friends in*** **Taunton,** ***Salvation.***

Most loving Brethren,

I Shall never forget your old kindnesses, and the entire affections that you have shed upon me, not by drops, but by floods, would I never so fain forget them, yet I could not, they are so continually renowned; for there is never a day but I hear of them; Nay, •...ore than hear of them, I feel and taste them. The God that hath promised to them that give to a *Prophet* though but a cup of cold Water, shall receive a *Prophets* reward; he will recompense your labor of love, your servant prayers, and constant cries, your care for my welfare, your bountiful supplies who have given me, not a cup of cold water, but the Wine of your loves, with the sense and tidings whereof I am continually refreshed. I must, I do and will bless the Lord as long as I live, that he hath cast my lot in so fair a place, to dwell in your communion; and especially to go in and out before you, and to be the Messenger of the Lord of Host to you, to proclaim his Law, and to Preach his Excellencies, to be his Spokesman to you, and to woo•... for him, and to espouse you to one Husband, and to present you as a chaste Virgin unto Christ. Lord! how unworthy am I, everlastingly unworthy of this glorious Dignity, which I do verily believe the most brightest Angels in Heaven would be glad of, if the Lord saw it fit to employ them in this work! Well, I do not, I cannot repent, notwithstanding all the difficulties and inconveniences that do attend his despised Servants, and hated ways, and that are like to attend them; for we have but sipped yet of the Cup; but I have set my hand to his plow; my Ministry I took up with you, and my Testimony I finished with you, though I thought I had espoused you till death; and when I was entered into that Sacred Office, which through rich Grace I was employed in, I told you in the close of what I spake before the laying of the holy Hands upon me (most gladly do I take up this Office with all the persecution, affliction, difficulties an tribulation and inconveniencies that do and may attend it) and blessed be God, I am through his goodness of the same mind still, and my tribulations for Christ, do (to him be Glory, for to me belongs nothing but shame and confusion of face) confirm my choice and my resolution to serve him with much more than my labors. Verily, Brethren, it is a good choice that I have commended to you: Oh! that there might not one be found among you that hath not made *Mary's* choice, I mean of that good part which shall never be taken away from you. Brethren, let them take up with the world that have no better portion: be content that they should carry the Bell, and bear away th•... riches and perferments and glory, and splendor of the World. Alas! you have no reason to envy them: verily, they have a lie in their right hand: Ah! how soon will their hopes fail them: how soon will the crackling blast be out, and leave them in eternal darkness: they shall go to the generation of their Fathers, they shall never see light, like sheep they shall be laid in their Graves, and the upright shall have Dominion over them in the morning. But for my Brethren, I am jealous that none of you should come short of the Glory of God. I am ambitious for you that you should be all the heirs of an endless life, the living hopes of the Saints, the inheritance incorruptible, undefiled, and that fades not away.

Ah my Brethren! why should not you be all happy? I am jealous for you with a Godly jealousy, lest a promise being left you of entering into his rest, any of you should come short of it. O look diligently, lest any man fail of the Grace of God: Alas! how it pities me to see this Rest neglected: How it grieves me that any of you should fall short of mercy at last! That any of that flock over which the holy Ghost hath made be in part overseer, should perish; when

Christ hath done so much for you, and when his under Officers (through his Grace, for we are not sufficient of ourselves) have done somewhat to recover and save them. Ah dear Brethren! I was in great earnest with you when I besought you out of the Pulpit, many a time, to give a Bill of Divorce to your sins, and to accept of the match and the mercy that in the name of God Almighty I did there offer to you. Alas! how it pitied me to look over so great a Congregation, and to think that I could not, for my life I could not, persuade them, one quarter of them, in likelihood to be saved? how it moved me to see your diligence in flocking, not only to the stated Exercises, but to the Repetitions and to most hazardous opportunities, for which you are greatly to be commended, since the Law forbad my public Preaching, and yet to think that many of you that went so far, were like to perish forever for want of going further. I must praise your diligent attendance on all opportunities: Blessed be God that made a willing ministry and a willing people: for I remember how *I* have gone furnished with a Train! How *I* went with the multitude to the House of God, with the voice of joy and praises, with the multitude that kept Holy-days. The remembrance of which moves my soul, but, O my flock, my most dear flock, how fain would *I* carry you farther then the external and outward profession; O! how loath am *I* to leave you there! How troubled to think that any of you should go far and hazard much for Religion, and yet miscarry forever by the hand of some unmortified lust! as secret pride or untamed passion, or an unbridled tongue, or which *I* fear most of all, a predominate love of the World in your hearts. Alas! must it be so, and is there no remedy but *I* must carry you to Heavens-gate and leave you there! Oh, that *I* should leave the work of your Souls but half done; and bring you no farther than the *almost* of Christianity, Hear, O my people, hear, although *I* may command you, upon your utmost peril in the Name of the Lord Jesus that shall shortly judge you, *I* beseech you, *I* warn you as a Father doth his Children, to look to the settling and securing of your everlasting condition; and for life take heed of your resting in the outter-part of Religion, but to be restless till you find the through-change of Regeneration within, that you are quite new in the frame and bent of your hearts: for here is the main of Religion in the hidden man of the heart: for Christ's sake, for your Soul-sake look to it, that you build upon the Rock, that you be sure in the Foundation work, that you do unfeignedly deliver over yourselves to the Lord to be under his command and at his dispose in all things: see that you make no exceptions, no reserve, that you cast over board all your worldly hopes, and count upon parting with all for Christ: that you take him alone for your whole happiness. Wonder not that I often inculcate this: If it be well here, it is well all; if unsound here, the error is in the foundation, and you are undone. Brethren, I see great trials coming, when we shall see Professors fall like leaves in the Autumn, unless they be well settled: therefore is it that I would so fain have you look to your standing, and to secure the main. And for you whose Souls are soundly wrought upon, O make sure whatever you do: get and keep your evidences clear! How dreadful would your temptations be, if you should be called to part with all for Christ, and not be sure of him neither: get a right and clear understanding of the terms of life, which I have set before you in that form of Covenanting with God in Christ, that I commended to you. I would that none of you should be without a Copy of it: be much in observing your own hearts, both in duties and out-crying mightily to God for assurance: If you cannot discern your estate yourselves, go to somebody that is albe and faithful, and fully

open your Case, your Evidences and doubts, and be extraordinary strict and watchful in your whole course, and I doubt not but you will quickly grow up to assurance.

I cannot tell how to make an end, methinks I could write all the day to you, but my straights of time are great, and my Letter already too long, yet I cannot conclude till I have given you my unfeigned than•... for your most kind and gracious Letter. Surely it shall be in store with me, and laid up among my Treasures; that God is pleased so to unite your hearts to me, and to make use of me for your edification, is matter of highest joy unto me; as also to see your stedfas•...ness in Christ, your unshaken resolutions, notwithstanding all the Tempters wiles. Go on, my dearly Beloved, and the Lord strengthen your hands and your hearts, and lift you up above the fears of men. My most dear Brother *Norman* salutes you with manifold Loves and Respects, earnestly wishing that you may wear the Crown of perseverance; as also Brother *Turner.* The Lord strengthen, establish, settle you, and after you have suffered a while, make you perfect: I leave my Brethren in the everlasting Arms, and rest,

From the common Goale at Juelchester, June 13th. 1663.

Your Embassador in bonds, Joseph Alleine.

LETTER IV. [A Call to the Unconverted.] ***To the Beloved People the Inhabitants of the Town of*** **Taunton,** ***Grace, Mercy, and Peace from God our Father, and from the Lord Jesus Christ.***

Most endeared and beloved Friends:

I Do most readily acknowledge myself a Debtor to you all, and a Servant of all, and therefore I have sent these few Lines to salute you all. My Lines did fall in a fair place when the Lord did cast my lot among you; for which I desire to be thankful. God hath been pleased to work a mutual affection between me and you. I remember the tears and Prayers that you have sent me hither with, and how I saw your hearts in your eyes; How can I forget how you poured out your Souls upon me. And truly you are a People much upon my heart, whose welfare is the matter of my continual prayers, care, and study. And oh! that I knew how to do you good: Ah? how certainly should never a son of you miscarry if I knew how to save you. Ah! how it pities me to think how that so many of you should remain in your sins after so many and so long endeavors to convert and bring them in. Once more, Oh? my beloved, once more hear the call of the most high God unto you. The Prison Preaches to you, the same Doctrine that the Pulpit did Hear, O People, hear; he that hath an ear let him hear. The Lord of Life and of Glory offers you all Mercy, and Peace, and Blessedness: Oh, why should you die! whosoever will, let him take of the Waters of Life sreely; what miss of life when it is to be had for the taking? God forbid. O my Brethren, my soul yerns for you, and my bowels towards you. Ah! that I did but know what Arguments to use with you: who shall choose my words for me that I may prevail with sinners not to reject their own Mercy: how snall I get within them? How shall I reach them? Oh! that I did but know the words that would pierce them? that I could but get between their sins and them. Beloved Brethren, the Lord Jesus hath made me, most unworthy, his Spokesman, to bespeak your hearts for him: And oh, that I knew but how to woo for him, that I might prevail! these eight years have I been calling, and yet how great a part do remain visibly in their sins, and how few, alas! how few souls

have I gained to Christ by sound conversion. Once more I desire with all possible earnestness to apply myself to you, I have thought it may be a Sermon out of a Prison might do that which I could not do after my long striving with you, but have left undone: come then, O Friends, and let us reason together.

Many among you remain under the power of Ignorance: Ah! how often have I told you the dangerous, yea, damnable estate that such are in. Never make excuses, nor flatter yourselves that you shall be saved though you go on in this; I have told you often, and now tell you again, God must be false of his Word, if ever you be saved without being brought out of the state of ignorance: If ever you enter in at the door of Heaven, it must be by the Key of Knowledge, you cannot be saved, except you be brought to the knowledge of the Truth. A people that remain in gross ignorance, that are without understanding, the Lord that made them, will not have mercy on them. O why will you flatter your felves, and willfully deceive your own selves? when the God of Truth hath said you shall surely die if you go on in this estate: Oh, for the love of God and of your souls, I beseech you awake and bestir yourselves to get the saving knowledge of God: you that are capable of learning a Trade to live by, are you not capable of learning the way to be saved? yea, I doubt not but you are capable if you would but beat your heads about it, and take pains to get it. And is it not pity that you should perish forever for want of a little pains, and study, and car•... to get the knowledge of God: Study the Catechism, if possible get it by heart, if not, read it often, or get it read to you, cry unto God for knowledge; improve the little you have by living answerable. Search the Scripture daily, get them read to you if you cannot read them. Improve your Sabbaths diligently, and I doubt not but in the use of these means you will sooner arrive to the knowledge of Christ than of a Trade. But for thee, O hardened sinner, that wilt make thy excuses that thou hast not time nor abilities to get knowledge, and to sit still without it, I pronounce unto thee that thou shalt surely perish: And I challenge thee to tell me, if thou canst, how thou wilt answer it before the most High God when he shall sit in Judgment upon thee, that thou wouldest be contented to undergo a seven years Apprentiship to learn how to get thy living, and that thou mightest have got the knowledge of the principles of Religion in half the time, but thou wouldest not beat thy head about it.

Many are swallowed up in mere prosaneness: Alas! that there should be any such in a place of such means and mercy•...! but it cannot be concealed. Many of them proclaim the•...r sin like *Sodom,* and carry their deadly •...prosie in their for•...-heads. I am ashamed to think that in *T•...unton* there should be so many Ale-house-haun•...ers and Tiplers, so many lewd Gamesters, and Rioters and debauched livers; so many black mouthed Swearers, who have Oaths and Curses for their common language, so many Raylers at Godliness, and Prcfane Scoffers, so many liars and deceitful Dealers, and unclean and wanton Wretches. O what a long list will these and such like make up, if put together: it saddens me to mention such as these. O how crimsen is their guilt! how often have you been warned, and yet are still unreformed, yea loose and profane. Yet one warning more have I sent after you from the Lord to repent. Return, O sinners, what! will you run into everlasting burnings with your eyes open?

Repent, O Drunkards, or else you shall be shut out of the Kingdom of Heaven, 1 *Cor.* 6. 9, 10. Repent, O swearers, else you shall fall into condemnation, *James* 5. 12. Repent, O liars, put away lying, and speak everyone truth to his neighbor; else you shall have your part in the Lake that burneth with fire and brimstone, *Rev.* 20. 8. Repent, O companykeepers, forsake the foolish and live, but a Companion of the wicked shall be destroyed, *Prov.* 13. 20. Repent you Deceivers of your unrighteous dealings, or else you shall have no Inheritance in the Kingdom of God, 1 *Cor.* 6. 9, 10. The Lord that made us, knows my earnest desire for your conversion and Salvation, and that I speak not this to you out of any evil will toward you, for I will lie at your feet to do you good, but out of a sense of your deplorable estate, while you remain in your sins. I know there is mercy for you if you do soundly repent and reform, and bow to the Righteousness and Government of the Lord Christ: but if you go on, and say, you shall yet have peace, I pronounce unto you, that there is no escape, but the Lord will make his wrath to smoke against you, he will wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his Trespasses.

Others have escaped the gross pollutions of the world, but stick in the form of Godliness, and content themselves with a negative Righteousness, that they are no Drunkards, nor Swearers, *&c.* or at best with an outward conformity to the duties of Religion, or some common workings, instead of a saving. O I am jealous for you that you should not lose the things that you have wrought, and miss you reward for want of sincerity: for the Lord's sake put on, and beware of perishing in the Suburbs of the City of Refuge: beg of God to make through-work with you, and be jealous for yourselves; get a right understanding of the difference between a Hypocrite and a sincere Christian, and try you estates much, but only with those marks, that you are sure from the Scripture will abide God's trial.

But for you that fear the Lord in sincerity, I have nothing but good and comfortable words: I have proclaimed your happiness in the last Token I sent to the Town: I mean the abstract for the Covenant of Grace, upon the Privileges, comforts, mercies there summed up, and set before you. May your souls ever live; what condition can you devise wherein there will not be abundance of comfort, and matter of joy unspeakable, to you. O Beloved, know your own happiness, and live in that holy admiring, commending, adoring, praisings of your gracious God, that becomes the people of his praise. I have been long, yet methinks I have not emptied half my heart unto you: *I* trespass much, *I* fear, upon the Bearer, therefore in haste I commend you to God. The good will of him that dwelt in the Bush be with you all. The Lord Create a defense upon you, and Deliverance for you: the Lord cover you all the day, and make you to dwell between his shoulders; I desire your constant, instant, earnest Prayers for me, and rest,

From the common Goale in Juelchester, July 4th. 1663.

A willing Labourer, and thankful Sufferer for you, JOS. ALLEINE.

LETTER. V. [Trust God, and be sincere.] ***To my most endeared Friends, the Servants of Christ in*** **Taunton,** ***Grace and Peace.***

Most dearly Beloved and longed for, my Joy and Crown:

MY hearts desire and prayer to God for you is, that yo•... may be saved. I know that you are the But of men's rage and malice: but you may satisfy yourselves as *Dapid* in his patient sustaining of *Shimei*'s sury and curses: It may be the Lord will look upon our aff•...ction, and require good for their cursing this day. But however it be for that, be sure to hold on your way: your name indeed is cast forth as evil, and you are hated of all men for Christ's-sake, for your profession of his Gospel, and cleaving to his ways and servants: but let not this discourage you, for you are now more than ever blessed: only hold fast, that no man take your Crown. Let not any that have begun in the Spirit, end in the flesh. Do not forsake God, till he forsake you; he that endureth to the end shall be saved: The Promise is to him that overcometh; therefore think not of looking back: Now you have set your hands to Christ's Pow, though you labor hard, and suffer long, the Crop will pay for all: now the Lord is trying what credit he hath in the World, and who they be that will trust him. The unbelieving World are all for present pay; they must have ready money, something in hand, and will not follow the Lord when there is like to be any great hazard and hardship in his service. But now is the time for you, my Beloved, to prove yourselves Believers, when there is nothing visible but present hazard and expense, and difficulty in your Makers service. Now it will be seen who can trust the Lord, and who trusts him not: Now, my Brethren, bear you up, stand fast in the Faith, quit you like men, be strong: now give glory to God by believing. If you can trust in his Promises for your reward now, when nothing appears but the displeasure of Rulers, and Bonds, and losses, and tribulation on every side, this will be somewhat like Believers. Brethren, I beseech you to reckon upon no other but crosses here. Let none of you dream of an Earthly Paradise, or flatter yourselves with dreams of sleeping in your ease, and temporal Prosperity, and carrying Heaven too. Think not to keep your Estates, and liberties and consciences too: Count not upon rest till you come to the Land of Promise. Not that I would have any of you to run upon hazards uncalled: No, we shall meet them soon enough in the way of our duty, without we will balk it, and shamefully turn aside: but I would have you cast overboard your Worldly hopes, and count not upon an earthly felicity, but be content to wait till you come on the other side the Grave. Is it not enough to have a whole eternity of happiness yet behind? If God do throw in the comforts of this life too into the bargain; I would not have you throw them back again, or despise the goodness of the Lord: but I would, my Brethren, that you should use this World, as not abusing it, that you should be crucified to the world, and the world to you; that you should declare plainly that you seek a Country, a better Country, which is an Heavenly. Ah! my dear Brethren, I beseech you carry it like Pilgrims an strangers, I beseech you abstain from fleshly lusts, which war against your Souls; for what have we to do with the customs and courses and fashions of this world, who are strangers in it! Be contented with Travelers lots: know you not that you are in a strange Land? all is well as long as it is well at home; I pray you, Brethren, daily and srequently to consider your condition and station: do you not remember that you are in an Inn; and what though your be but poorly attended, and meanly accommodated? though you •...are hard, and lie hard? Is this a strange thing? what should Travelers look sor else? will you set forth in a Journey, and promise yourselves nothing but sair way and fair weather? Shall a man put forth to Sea and reckon upon nothing but the calm? If you were of the World, the World would love his own. But now God hath chosen you, and called you out of the world, therefore

the World hateth you: But remember, my Brethren, it is your duty to love them, even while they hate you; and to pray for mercy for them that will show no mercy, nor do no Justice for us. This I desire you to observe as a great duty of the present times: And let not any so far forget their duty and pattern, as to wish evil to them that do evil to us, or to please themselves with the thoughts of being even with them. Let us commit ourselves to him that judgeth righthously, and show ourselves the children of the most High, who doth good to his Enemies, and is kind to the unkind and unthankful: And what though they do hate us? Their love and good-will were much more to be feared, than their hatred, and a far worse sign. Brethren, keep yourselves in the love of God; here is Wisdom. O happy souls, that are his Favorites! For the Lord's sake look to this, make sure of something: look to your sincerity above all things in the World: let not any of you conclude, that because you are of the suffering party, therefore all is well: Look to the Foundation, that your hearts be soundly taken off from every sin, and set upon God above as your Blessedness: Beware that none of you have only a name to love, and be no more than almost Christians. For the love of your Souls, make a diligent search, and try upon what ground you stand, for it heartily pities me to think that any of you should be in so deep, and hazard so much as these must do that will now cleave to the hated ways of the people of God, and yet lose all at last for want of being thorough and sound in the main work, I mean conversion and Regeneration. None so miserable in all the world as an unsound Professor of Religion now is, for he shall be hated and persecuted of the World, because he takes up a Profession, and yet rejected of God too, because he sticks in a Profession: but when once you bear the marks of God's favor, you need not fear the Worlds frowns: Cheer up therefore, Brethren, be strong in the Lord, and of good courage under the Worlds usage: Fear not, in our Fathers House there is bread enough, and room enough; this is sufficient to comfort us under all the inconveniences of the way, that we have so happy a Home, so worthy a Portion, so ready a Father, so goodly an Heritage, so sure a Tenure. Oh, comfort one another with these words: let God see that you can trust in his Word: let the world see that you can live upon a God. I shall share my Prayers and loves among you all, and commit you to the Almighty God: the Keeper of Israel that never flumbereth nor sleepeth, be your Watchman and Keeper to the end, Farewell. I am

From the common Goal at Juelchester, July 24. 1663.

A fervent well-wisher of your Temporal and Eternal Happiness, Joseph Alleine.

LETTER. VI. [Look out of your Graves upon the World.] ***To my most dearly Beloved Friends, the chosen of God in*** **Taunton,** ***Grace and Peace.***

Most endeared Christian,

MY heart is with you, though I am Absent, as to my Bodily presence from you, and therefore as I have often already, so I have now written to you to stir up your pure minds by way of Remembrance, and to call upon you for your steadfast continuing, and vigorous proceeding in the ways of God. Dear Friends, and fellow Soldiers under Christ the Captain of our Salvation, consider your calling and Station, and approve yourselves as good Soldiers of Jesus Christ, as men of resolution and courage, be discouraged with no difficulties of your

present Warfare. As for human affairs, it would have you to be as you are, *Men of Peace.* I would have you *Armed not for resisting,* God forbid, but for *Suffering only,* as the Apostle hints: You should resist, even to the uttermost, striving against Sin. Here you must give no quarter, for if you spare but one *Agag,* the life of your Souls must go for the life of your sins: you must make no Peace; for God will not smile on that Soul that smiles on Sin, nor have any Peace with him, that is at peace with his Enemy. Other Enemies you must forgive, and love, and pray for (which I again desire you to mind as one special duty of the times) but for these Spiritual Enemies, all your affections, and all your Prayers must be engaged against them; yea, you must admit no Parley: It's dangerous to dispute with Temptations. Remember what *Eve* lost by Parleying with Satan: you must fly from Temptations, and put them off at first with a Peremptory denial. If you will but hear the Devils Arguments, and the Fleshes Pleas, and fair Pretences, it is an hundred to one but you are ensnared by his Sophistry. And for this present evil World, the Lord deliver you from its Snares. Surely you had need watch and be sober, and use your spiritual Weapons dexterously a•...d diligently, or else this *World* is like to undo you, and destroy yo•.... I have often warned you not to build upon an External happiness. and that you should promise yo•...r selves nothing but hardship here: Oh still remember your station; Soldiers must not count upon Rest, and Fulness, but Hunger, and Hardness. Labor to get right appreh•...sions of the World. Do not think these things necessary; one thing is need•...ul: You may be happy in the want of all outward comf•...s. Do not think yourselves undone, if brought to Want or Poverty: study Eternity, and you will see it to be little material to you, whether you are Poor or Rich; and that you may have never such an opportunity for your advantage in all your lives, as when you put all to hazard, and seem to run the Vessel upon the Rocks. Set your enemies one against the other: Death against the World; no such way to get above the World, as to put yourselves into the possession of Death.

Look often upon your Dust that you shall be reduced to, and imagine you saw your bones tumbled out of your Graves, as they are like shortly to be, and men handling your Skulls, and enquiring whose is this. Tell me of what account will the World be then, what good will it do you: put yourselves often into your Graves, and look out from thence upon the World, and see what Judgment you have of it then. Must not you shortly be forgot among the Dead? your places will know you no more, and your Memory will be no more among men, and then what will it profit you to have lived in fashion and repute, and to have been Men of esteem? one serious walk over a Church-yard, *as one speaks,* might make a man mor•...ified to the World. Think upon how many you Tread, but you know them not: no doubt they had their Estates, their Friends, their Trades, their businesses, and kept as much stir in the World as others do now. But alas, what are they the better for any, for all this? know you not that this must be your own case very shortly: Oh the unhappiness of deceived man! how miserably is he bewitched, and befooled, that he should expend himself for that which he knows shall forever leave him. Brethren, I beseech you lay no stress upon these perishing things, but labor to be at a Holy indifferency about them: Is it for one that is in his wits to sell his God, his conscience, his soul, for thi•...gs that he is not sure to keep a week, nor a day, and which he is sure after a •...ew sleepings and wakings more, to leave behind him forever? go and talk

with dying men, and see what apprehensions they have of the World? if any should come •...o such as these, and tell them here is such and such pr•...ferments for you, you shall have such titles of honor and delights, if you will now disown Religion, or subscribe to iniquity; do you think such a motion would be embraced? Brethren, why should we not be wise in time! why should we not now be of the mind of which we know we shall be all shortly! woe to them that will not be wise till it be to no purpose! woe to them whose eyes nothing but Death and Judgment, will open! woe to them that though they have been warned by others, and have heard the Worlds greatest Darlings in Death to cry out of its vanity, worthlessness and deceitfulness, and have been told where and how it would leave them; yet would take no warning, but only must serve themselves to, for warnings to others. Ah my Beloved, beware there be no worldly Professors among you, that will part rather with their part in Paradise, than their part in *Paris;* that will rather part with their Consciences, than with their Estates; that have secret reserves in hearts to save themselves whole, when •...t comes to the pinch; and not to be of the Religion that will undo them in the World. Beware that none of you have your hearts where your Feet should be, and love your *Mammon* before your Maker. It is time for you to learn with *Paul,* to be Crucified to the World.

But it is time for me to remember that 'tis a Letter, and contain myself within my limits. The God of all Grace, stablish, strengthen, and settle you in these shaking times, and raise your hearts above the fears of the worlds threats, and above the ambition of its favors. My dearest loves to you all, with my servant desire of your Prayers May the Lord of Hosts be with you, and the God of *Jacob* your refuge. Farewell my dear Brethren, Farewell, and be strong in the Lord, I am

From the common Gaole at Juelchester, June 31. 1663.

Yours to serve you in the Gospel, whether by Doing or Suffering. JOS. ALLEINE.

LETTER VII. [First, Christian Marks: 2. Duties.] ***To the Beloved, my most endearing, and endeared Friends, the Flock of Christ in*** **Taunton,** ***Salvation.***

Most dearly Beloved and longed for, my Joy and Crown:

I Must say of you as *David* did of *Jonathan,* Very pleasant have you been unto me, and your love to me is wonderful. And as I have formerly taken great content in that my Lot was cast among you, so through grace I rejoice in my present Lot, that I am called to approve my love to you by suffering for you; for you, I say: for you know that I have not sought yours but you; and that for doing my duty to your souls, I am here in these Bonds, which I do cheerfully accept through the grace of God that strengtheneth me. Oh! that your Souls might be quickened and enlarged by these my Bonds! that your hands might be strengthened, and your hearts encouraged in the Lord your God by our sufferings! See to it, my dearly Beloved, that you stand fast in the power of the Holy Doctrine which we have Preached from the Pulpit; preached at the Bar; preached from the Prison to you: It is a Gospel worth the suffering for: see that you follow after holiness, without which no man shall see God: Oh! the madness of the blind World, that they should put from them the only Plank upon which they can scape to Heaven. Surely the Enemies of Holiness are their own Enemies. Alas for them!

they know not what they do. What would not these foolish Virgins do at last, when it is too late for a little of the Oil of the wise; Oh, for one dram of that Grace which they have scorned and despised. But let not any of you, my dear People, be wise too late: Look diligently lest any man fail of the Grace of God. Beware that none of you be cheated through the subtlety of Satan and deceitfulness of your hearts with counterfeit gr•.... There is never a grace but hath its counterfeit: and there is nothing in all the World that is more common or more easy, than to mistake common and counterfeit Grace for true and saving: and remember you are undone for evermore, if you should die in such a mistake: Not that I would shake the confidence of any sound Believer, who upon often and through searce into the Scripture and his own heart, and putting himself upon God's trial, hath gotten good evidence that his Graces are of the right kind: Build your confidenee sure: See that you get the knowledge of the certain and infallible marks of Salvation, and make sure by great observing your own hearts that these marks be in you, and then you cannot be too confident. But as you love your souls take heed of a groundless confidence. Take heed of •...ing confident before you have tried. Dear Brethren, I would fain have you all secured against the day of Judgment; I would that the state of your souls were all well settled: Oh how comfortably might you think of any troubles, if you were but sure of your pardons! Were your Salvation out of doubt, no matter though other things were in hazard. I beseech you, whatever you neglect, look to this: I am afraid there are among you that have not made your peace with God yet; that are not yet acquainted with that great work of Conversion: such I would warn and charge before the living God to speed into Christ, and without anymore disputes or delays to put away their iniquities, and to come in and deliver up themselves to Jesus Christ, that they may be saved. It is not your Profession, nor performing external duties, nor partaking of external Privileges that will save you: No, no, you must be converted or condemned. It is not enough that you have some love and liking to God's ways and people, and are willing to venture something for them; all this will not prove you sound Christians: have your hearts been changed? have you been soundly convinced of your sins? of your da•...nable and undone condition in yourselves? and your utter ina•...lity to lick yourselves whole again by your own duties? have you been brought at least to such a sight and sense of sin, as that there is no sin, though agreeable to your constitution, though a support to your gain but you do heartily abhor it, and utterly disallow of it? are you brought to such a sense of the beauty of holiness, and of the Laws and ways of God, as that you do desire to know the whole mind of God, and would not excuse yourselves by ignorance from any duty, and that you do not allow yourselves in the ordinary neglect of anything that conscience charges upon you as a duty? are your very hearts set upon the glorifying and enjoying of God, as your greatest happiness, which you desire more than Corn and Wine, and Oil? had you rather be the holiest than the richest and greatest in the world? and is your greatest delight (ordinarily, and when you are yourselves) in the thoughts of God, and in your conversings with God in Holy Exercises? Is Christ more precious than all the world to you? and are you willing upon the through consideration of the strictness and holiness, and self-denyiṅg nature of his Laws, yet to take them all for the rule of your thoughts, words, and actions? and though Religion may be dear, do you resolve if God will assist you by his Grace, to go through with it, let the cost be what it will? happy the man that is in such a case. This is a Christian indeed, and whatever you be

and do short of this, all is unsound. But you that bear in your souls the marks of the Lord Jesus above mentioned, upon you I should lay no other burden, but to hold fast, and make good your ground and to press forward towards the mark. Thankfully acknowledge the distinguishing grace God to your souls: and live rejoycingly in the hopes of the glory of God, the hopes that shall never make you ashamed: live daily in the praises of your Redeemer: be much in admiring God, and study the worthiness, excellency, and glory of his Attributes: let your souls be much taken up in contemplating and commending his glorious perfection, and blessing yourselves, in the goodly portion you have in him: live like those that have a God, and then be disconsolate if you can: If there be not more in an infinite God to comfort you, than in a Prison, or poverty, or other affliction to deject you, our Preaching is vain, and your Faith is vain. Let the thoughts of God be your daily repast: and never be satisfied till your heart•... run out as freely, naturally, constantly, unweariedly after God, as others do after the World: a little force upon your hearts for a while to turn them into this holy Channel, may quickly come so to habituate your minds to holiness, that they may na•...urally run that way. But it is time to shut up: Farewell; my dear Brethren, the Lord God Almighty be a protection to you, and your exceeding great reward: Farewell in the Lord I am

Yours in the Bowels of the Lord Jesus, JOS. ALLEINE

From the common Goale at Juelchester, Sept. 11. 1663.

Just now I received your melting Letter, to which I am not able now to return an answer, but shall with speed: your very great affections for me cannot but move me, and make me ready to repeat again the first words of my letter above. The Lord enable me to return something to you for your great loves; I am sensible I have come very short of my duty to you: but I must needs tell you, my Bowels are moved with your loves, which I hope I shall greatly prize: once more Farewell.

My dear Brother *Norman* remembers you with much love, desiring that you may be blameless and harmless, the Sons of God without rebuke in the midst of a crooked and perverse Nation, among whom ye should snine as lights in the World.

LETTER VIII. [How to show love to Ministers, and live joyfully.] ***To the most Loving and dearly Beloved, my Christian Friends in*** **Taunton,** ***Grace, Mercy, and Peace from God our Father, and from the Lord Jesus Christ.***

Most endeared Brethren,

I Have received your moving melting letter, and could not look over *such* tender expressions of your working affections, without some commotions in my own: I may confidently say, I spent more Tears upon those lines, than ever you did Ink: your deep sense of my labors in the Ministry, I cannot but thankfully acknowledge, and take notice of: yet withal, heartily and unseingedly consessing, that all was but the duty which I did owe to your precious and immortal Souls: which God knows, are very much short of my duty. The omissions, imperfections, defects, deadness, that accompanied my duties I do own, I must and will own; and the Lord humble me for them. But all that was of God (and that was all that was good) be

sure that you give to God alone. To him I humbly ascribe both the Will, and the Deed, to whom alone be Glory forever.

My dear Brethren, my business as I have often told you, is not to gain your hearts, or turn your eyes towards me, but to Jesus Christ: his Spokesman I am, will you give your hearts to him? will you give your hands, your names to him? will you subscribe to his Laws, and consent to his Offices, and be at through defiance with all his Enemies? This do, and I have my Errant. Who will follow Christ's Colours? who will come under his Banner? this shall be the man that shall be my Friend; this is he that will oblige me forever. Do these Letters come to none that are yet unsanctified? to no loose sinner? to no ignorant finner? to no unsound professor? Oh that there were none such indeed! oh that I had left no such behind me! but would they do me a kindness as I believe they would, oh then let them come away to Jesus Christ at this call! lie no longer O sinner, in thy swill, be no more in love with darkness! stick no longer in the skirts and outside of Religion, demure no longer, dispute not, and waver no more, halt no further, but strike in thoroughly with Jesus Christ, except nothing, reserve nothing, but come off thoroughly to the Lord, and follow him fully. And then happy man that thou shalt be, for thou will be made forever; and joyful man that I shall be, for I shall save a Soul from death. The earnest and pitiful beggings of a poor Prisoner, do use to move some Bowels: hear O Friends, will you do nothing for a Minister of Christ? Nothing for a Prisoner of Jesus Christ? methinks I hear you answer, [yea, rather what will we not do, he shall never want while we have it; he shall need no office of Love, but we will run and ride to do it.] Yea, but this is not that I beg of you; will you gratify me indeed? then come in, kiss the Son, bow to the Name of Jesus; not in a Complement, with Cap and Knee, but let your Souls bow, let all your Powers bend Sail, and do him homage. Let that Sacred Name be Graven into •...he substance of your hearts, and lie as a bundle of Mirth between your Breasts. Let me freely speak for him, for he is worthy for whom you shall do this thing; worthy to be beloved of you; worthy to have your ve•...y hearts, worthy to be admired, adored, praised, served, glorified to the uttermost by you, and every Creature; worthy for whom you should lay down all, leave all: Can anything be too much for him? can anything be too good for him? Or too great for him? come give up all, Resign all, lay it at the Feet of Christ Jesus, offer all as a Sacrifice to him, see that you be universally the Lord's; keep nothing from him: I know through the goodness of God, that with many of you this work is not yet to do: but this set solemn resignation to the Lord is to be done more than once; and to be followed with an answerable practice when it is done: See that you walk worthy of the Lord? but how? in the *fear of the Lord,* and in the *comfort of the Holy Ghost;* let these two go together. So shall you adorn the Doctrine of God our Savior: and experience, the Heavenly felicity of a Christians life: While Holiness is made the But of others Persecution, do you make it the white, the *mark* of your prosecution; that you *live it* up, as much as others *cry it down.* O watch and keep your Garments about you; the plain, but comely clothing of humility, the seamless Coat of Christian unity, the strait and close Garment of strictness, mortification and self-denial, the warm Winter-garment of love and charity, this Garment will keep you warm in the Winter: love will not be quenched by the Waters, nor cooled by the nipping Frosts of persecution and opposition. Cleave fast to Christ, never let go your hold; cling the faster, because so many are

laboring to knock off your fingers, and loosed your hold. Hold fast your Profession, hold fast your Integrity, hold •...ast the beginning of your confidence steadfast to the end: If you do but keep your hold, and make goud your ground, and keep your way; all that the World can do, and all that the powers of darkness can do, can never do you harm. Keep your own Vineyard with constant care and watchfulness, and be sure that there be no Inroad made upon your consciences, that the, Enemy do not get between you and home, between your souls and God; and then let who or what will assail you without, you need not fear: let this be your daily exercise, to keep your consciences void of offense: keep fair weather at home, however it be abroad. But I would not only that you should walk *holily,* but that you should walk *comfortably:* But I need say the less to this, because the fear of the Lord, and the comfort of the Holy Ghost, do lie together. On the provision God hath made for your continual joy and comfort: dear Brethren, do but understand your own blessedness, happy men that you are, if you did but know and consider it; who would count himself poor and miserable that hath all the fullness of the Godhead for his: sound in this deep: can you find any bottom? take the heighth of the Divine Perfections if you can, till then you cannot tell your own felicity. Take a servey of Immensity, tell me the longitude or latitude of infinite goodness and mercy, of the Eternal Diety: if you can do this, you may guess at your own happiness. Oh Christians! live like yourselves, live worthy of your Portion, of your Privilege, and your glorious prerogatives. I am in haste, and it is time for me to end; however, that you may walk worthy of your glorious hopes, and may live answerably to the mercies you have received from above, is the great desire of

From the Prison at Juelchester, September 18. 1663.

Your Souls fervent well wisher in the bonds of affliction and tribulation. JOS. ALLEINE.

LETTER. IX. [Easie Sufferings.] ***To the most Loving and Beloved, my Christian Friends at•...aunton, Salvation.***

DEarly Beloved and longed for, my Joy and Crown, for whom I am an Ambassador in Bonds: what thanks to render to God in your behalf, I know not, for your fervent charity towards me, and all the servants of my Lord, for all your labors of love, for all your diligence, and bold•...ess, and resolution, in owning the despised way, and hared ser•...ants of the Lord Jesus, in an evil day. The Lord is not unrighteous to forget this: Is not this upon record with him and •...aled up among his Treasures? surely the Lord will have mercy upon *Tauntou:* I have no doubt but that the God of •...our Mercies hath yet a choice blessing in store for you; be not weakened by my Bonds. Glory be to God in the Highest, that he hath accounted me worthy not only to Preach the Gospel to you, but also to confirm it by the pa•...ing with my much valued liberty, so dear a People, so swee•... Relations, comforts, conveniencies, which I enjoyed in all a•...dance when I was with you. When I look back upon all the circumstances of the late Providence, I must say as they of Christ upon his Miracles, *He hath done all things well;* it is all as I would have it, I am fully satisfied in my Fathers good pleasure. Verily there is no little honor and happiness, no little peace and privilege in these Bonds. Verily all is true that I have told you of the All-sufficiency of God, of the fullness of Christ, of the satisfactoriness of the promises of the peace, tranquility, content, and security, that is to be had in a life of

Faith. Surely methinks I should be content to seal to these things at a much dearer rate than this; but my gracious Father will not put me to the hardest Les•...on at first: oh what reason have I to speak good of his name! what else should I do all my days, but love, and fear, and preach, and praise, so good a God? when I look back upon the gentle dealings of God with me, I often think he hath brought me up as indulgently as *David* did *Adoni•...ah,* of whom it is said, *His Father had not displeased him.* I have received nothing but good at the hands of the Lord all my days; and now he doth begin to afflict, I see so much Mercy in this very Goal, that I must be more thankful for this than for my prosperity. Surely the name of the place is, *The Lord is here:* Surely it may be called *Peniel.* Be strong in the Lord, my Bre•...hren, be patient, stablish your hearts, for the coming of the Lord draws nigh. In nothing be terrified by your adversaries. Now let those that fear the Lord be often speaking one to another. I hear that Satan is practicing to send more of you after me: I desire and pray for your liberty: but if any of you be sorced hither for the testimony of the Gospel, I shall embrace you with both arms Fare you well, my most dearly Beloved: be perfect, and be of good comfort, be of one mind, live in peace, and the God of Love and Peace shall be with you. My Brethren in Bonds salute you with much affection, rejoicing to behold your order and the stedfastness of your Faith in Christ: share my heart among you, and know that I am

The willing Servant of your Faith and Joy, JOS. ALLEINE.

From the common Gaole at Juelchester, Sept. 28. 1663.

LETTER. X. [The Love of Christ.] *To my Beloved in the Lord, the Flock of Christ in*] Taunton, *Grace and Peace.*

Most Loving and best Beloved,

MY heart is with you, my affections are espoused to you. And methinks I could even say with the Apostle, (*you are in my heart, to live and die with you:*) and who can but love where they have received so much love (and continually do) as I have from you! the Lord requi•...e your love which is great (and if compared with his, but little) with his which is infinite; this is a love worthy of your ambition, worthy of your adoration and admiration. This is the Womb that bore you from eternity, and out of which have burst forth all the Mercies, Spiritual and Temporal, that you enjoy. This was the love that chose you, when less Offenders, and those that being converted, might have been a hundred sold more serviceable to their Makers Glory, are l•...ft to perish in their sins: May your souls be filled with the sense of this love. But it may be you will say, how shall I know if I am an object of Electing love? least an unbelieving thought should damp your joy; know in snort, that if you have chosen God, he hath certainly chosen you. Have you taken him for your blessedness? and do you more highly prize, and more diligently seek after conformity to him, a•...d the fru•...tion of him than any, than all the goods of this World? If so, theu away with doubts, for you could not have loved, and have chosen him, unless he had loved you first. Now may my Beloved dwell continually in the thoughts, the views, the tastes of the love. Get you: down under its shadows, and taste its pleasant fruits. Oh the Provisions that love hath made for you, before the Foundation of the World! Ah silly dust, that ever thou shouldest be thought upon so long

before thou wast: that the contrivances of the infinite Wisdom, should be taken up about thee! that such a Crawling thing, such a Mite, a Flea, should have the consultations of the Eternal Diety exercised about thee! verily his love to thee is wonderful. Lord what is man! thou tellest us he is *Dust and Vanity, a Worm, nothing less than nothing;* how then dost thou love him! oh wonderful! be astonished yea Heavens at this: be moved ye strong foundation of the Earth. Fall down yea•... Elders, strike up ye Heavenly Quires, and sing yet again, *Glory to God in the highest:* for all *our* strings would crack to reach the Notes of love, praise, and admiration that this love doth call for. Oh that ever emptiness and vanity, should be thus prized! that *Jehovah* should make account of so worthless, so useless a thing as man! that ever baseness should be thu•... preferred! that ever nothing should be thus dignified! tha•... ever rottenness should be thus advanced, a Clod, a shadow Potsheard, should be thus glorified! Oh Brethren, study beseech you, not to require or retaliate (there's impossibility, and blasphemy in such a thought) but to admire and im•...tate his love. Let love constrain you, let love put you upo•... doing, and prepare you for suffering; forget not a love s•... memorable, undervalue not a love so invaluable; I would have you all the captives of love: may the cords of love dra•... you towards, and knit you to your Redeemer? may the •...vided streams be united in him. Alas, that our souls are s•... narrow, that the Waters are so shallow with us! how little how very little would our love be, if he had it all, infinite•... less than the Glow-worm to the Suu, or the Attome to the Universe? and have we any of this little to spare for him oh that we might love him with our little Ah! that all o•... little powers were engaged for him! Brethren, here is no ex•...cess: oh love the Lord ye his Saints! he is worthy for who•... you shall do this. Do but think what love hath done for yo•... and think if you can, what it means to do for you. This is th•... love that yarned upon you, when in your Blood no eye pitying you. This is the love that took you up when you wer•... robbed and wounded, and left for dead, and poured in Win•... and Oil into your wounds. This is that love that reprieved and spared, and pardoned, when the Law had condemn•... you, and Justice would have had you delivered up; an•... your Self-condemning consciences gave up all for lost, co•...cluding there was no hope. This is the love, the expensiv•... love that bought you from the power of darkness, from the eternal burnings, the devouring fire in which you must otherwise have dwelt. Do you not remember how you were hungry, and it fed you, naked and it clothed you, strangers and it took you in, sick and it visited you, in Prison and it came unto you? you were dead and are alive, you were lost and are found. And me thinks I see how love runs to meet you, and falls upon your necks, and kisseth the Lips that deserve to be loathed, and rejoices over you, and makes a Festival, and as it were a Holiday in Heaven to you, inviting Angels to rejoice. And if the friends do rejoice, how much more doth the father? for saith he, *These my Sons were dead and are alive, were lost and are sound.* Oh melting love! ah Brethren, how strange is this, that our recovery should be Heavens triumph, the joy of God and Angels. That this love should feast us, and feast over us, and our Birth-day should be kept in Heaven: that this should be the round at Heavens Table, and the burden of the Song above: [*For this my Son was dead, and is alive,*] and well, what remains but that you should be another manner of People, than ever yet you have been, more holy, more humble, more even, more resolved, more lively, more active? where is your Zeal for the Lord of Hosts? will slender returns suffice you in answer to such a love? God forbid. But necessity calls me off from going any

further. May the love that chose you, and redeemed you, forever dwell in you, and overshaddow you, and bear you safe to the Kingdom. In the Holy Arms of Divine Love I desire to leave you. May you live under its daily Influences, and be melted and overcome with its warming Beams, with its quickening, piercing, powerful Rays. My most dear love, to you all. See that you live not in a dull, fruitless, lifeless course. Be patient, be watchful, instant in Prayer, fervent in Spirit, serving the Lord: I am very healthful and cheerful through grace. See that none of these things move you that befall us. Fare you well my dear Brethren, farewell in the Lord, I am

From the Prison at Juelchester, October 25. 1663.

Yours in the strongest Bonds of Affection, and Affliction. Joseph Alleine.

LETTER XI. [Remember Christ Crucified, and crucify Sin.] ***To the Faithful and Well-beloved People, the servants of Christ in*** **Taunton,** ***Salvation.***

Most dear Christians,

I Am by Office a Remembrancer, the Lord's Remembrancer for you and your Remembrancer in the behalf of Christ. My business is, with the Apostle, to stir up your pure minds by way of Remembrance. And what or whom should I remember you of, but your mindful Friend, your Intercessor with the Father, who hath you always in remembrance, appearing in the presence of God for you? May his memory ever live in our hearts, though mine should die: Oh remember his Love more than Wine, remember in what a case he found you, and yet nothing could annihilate his heart, nor divert the purpose of his Love from you: He loathed not your Rags nor your Rottenness: he found you in a loathsome vomit and filthiness, in a nasty and verminous tatters, (think not these expressions too odious: no Pen can describe, no heart can imagine the odiousness of sin in his sight, in which you lay and rolled yourselves as the filthy Swine in the mire) yet he pitied you, his Bowels were moved, and his Compassions were kindled, when one would have thought his wrath should have boiled and his indignation have burned down to Hell against you: he loathed not but loved you, and washed you from your sins in his own Blood: Ah monstrous and polluted Captives? ah vile and putrid Carkases? that ever the holy Jesus should take the hands of you, and shou•...d his own self wash you, and wrinse you! merh•...nks I see him weeping over you; and yet it was a more costly Bath by which he cleansed you. Ah Sinners! look upon the streaming Blood flowing out warm from his blessed Body, to setch out the ingrained filthiness that you by sin had contracted. Alas! what a horrid filthiness in sin, that nothing but the blood of the Covenant could wash away! and what a love is Christ's, than when no Sope nor Nitre could suffice to cleanse us, when a whole Ocean could not wash nor purify us, would open every vein of his heart to do the work! look upon your crucified Lord: do you not see a sacred stream flowing out of every Member? ah, how those holy hands, those unerring Feet do run a stream to purge us! Alas, how that innocent Back doth bleed with cruel scourgings to save ours! how the great drops of blood fall to the ground from his sacred Face in his miraculous sweat, in his bitter and bloody Agony, to wash and beautify ours! how his wounded hearts and side twice pierced, first with love and pity; and then with Soldiers cruelty do pour out

their healthful and saving Flouds upon us? Lord, how do we make a shift to forget such a love as this? ah mirrors or rather monsters of ingratitude, that can be unmindful of su•...h a Friend: do we thus requite him: is this our kindness to such an obliging friend! Christians, where are you affections? to what use do you put your faculties? what have you memories for: but to remember him! what have you the power of loving for, but that you should love him? wherefore serves joy or desire, but to long for him and delightfully to embrace him? may your souls and all their Powers be taken up with him: may all the little doors of your souls be set open to him. Here •...ix your thoughts, he•...e terminate your desire; here you may light your Candle and kindle your fire when almost out. Rub and chafe your hearts well with the deep consideration of the love of Christ, and it is a wonder if they do not get foam warmth. The Lord shed abroad his love in your hearts by the H. Ghost: Oh, that this love might constrain you! Brethren what will you do now for Jesus Christ. Have you never a Sacrifice to lay upon his Altar? come, and I will show you what you shall do, let your hands be in the blood of your sins, fall foul with them, search them out with diligence, search your hearts and your houses; whatever iniquit•...es you find there, out with them, put them far from your Tabernacles; if you crucify them not, you are not Jesus his Friends. Godforbid that there should be a lying Tongue, or any way of deceit in your Shops. That his service should give place to the World in your Families. Far be it from any of you, my Brethr•...n, that you should be careful to teach your children and servants the way of your Trades and Callings, and negl•...t to instruct them in the way of Life. Is weekly Ca•...echising up in everyone of your Families? The Lord convince any of you that may be guilty of this neglect: Oh, set up God in your Houses; and see that you be not slovenly in Closet performances: beware of serving the Lord negligently; serve not the Lord with that which cost you nothing: look to it that you content not yourselves with a cheap and easy Religio•.... Put your flesh to it: be well assured that the Religion that costs you nothing will yield you nothing: keep up the life of Religion in your Family and Closet duties. Fear nothing like a customary and careless performance of God's service. Judge your own selves whether lazy wishes, idie complaints, and yawning Prayers are like to carry you through the mighty difficulties that you must get through if ever you come to Heaven. When you find yourselves going on in a liftless, lifeless, heartless course, and have no mind to your work, ask yourselves, is this to take the Kingdom of Heaven by violence, or can I hope to win it without? see that you sacrifice yourselves to the Lord, that you deliver up yourselves to him, that now you live to Christ himself As Christ hath made over his life and death to you, so let it be your care to live and die to him: labor to forget yourselves and look upon all your enjoyments as Christ's goods; upon your time, parts, strength, as his Talents: look upon yourselves only in the quality of Servants and Stewards that are to husband all these for your Lord's advantage, and as those that must give an account. And pray for me that I may take the Counsel that I give. I •...ss the Lord, I want nothing but the opportunity of being •...ceable unto you, and to enjoy you: but I hope the Lord will make my bonds for you to be useful to your edification; that is the White I aim at, if I may glorify God, and serve your Souls best by being here, I shall never wish to come out, though I confess liberty of its self is very precious.

Finally, Brethren, Farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of Love and Peace shall be with you, I

The ready Servant of your Faith and Joy, JOS. ALLEINE.

From the Prison at Juelchester, Octob. 14. 1663.

My dear Brother *Norman* salutes you tenderly, desiring you to be patient, to stablish your hearts, for the coming of the Lord draweth nigh.

LETTER XII. [For daily Self-Examination.] ***To the most Beloved People, the Flock of Christ in*** **Taunton,** ***Salvation.***

Most dear Brethren:

I Would my time were as long as my heart, that I might open myself to you; but I was not without some discontent diverted, when I was setting myself to have Written at large to you. Now I am pinched, however I could not leave my dear charge altogether unvisited, but must needs salute you in a few Lines. Brethren, how stands it with you? doth the main work go on? do your souls prosper? This is my care, beware that you Flag not, that you faint not now in the evil day. I understand that your dangers grow upon you, may your Faith and courage and resolution grow accordingly, and much more abundantly to overtop them. Some of your enemies I hear are in great hopes to satisfy their lusts upon you: well, be not discouraged my dear Brethren, but bless the Lord who of his abundant Mercy, hath so remarkably preserved you so long beyond all expectation. Let it not be a strange thing to you, if the Lord do now call you to some difficulty: forsake not the Assembling of yourselves together, as the manner of some is. I plainly see the Coal of Religion will soon go out, unless it have some better helps to cherish it, then a Carnal Ministry, and lifeless Administration. Dear Brethren, now is the time for you that fear the Lord, to speak often one to another: manage your duties with what prudence you •...an, but away with that Carnal prudence, that will decline duty to avoid danger. Is the Communion of Saints worth the venturing for? Shut not up your doors against Godly Meetings. I am told that it is become a hard matter, when a Minister is willing to take pains with you to get place: •...ar be this from you my Brethren. What, shut out the Wor d! suppose there be somewhat more danger to him that gives the Minister entertainment? Is there not much more advantage accordingly? did not *O•...ed Edom,* and his House get the blessing by entertaining the Ark there? or do you think God hath never a blessing for those that shall with much Self-denial entertain his Messengers, his Sain•...s, his Worship? are you believers, and yet are afraid you shall be losers by Christ? do you indeed not know that he that runs most hazard for Christ, doth express most love to Christ, and shall receive the greatest reward; away with that unbelief, that prefers the present safety, before the future glory.

I left you some helps for daily Examination, I am jealous least you should grow slack, and slight, and car•...less in that duty. Let me ask you in the name of the Lord, doth never a day pass you, but you do solemnly and seriously call yourselves to an account, what your •...arriage hath been to God and Men? speak conscience, Is there never an one within the

hearing of this Letter, that is a neglecter of this duty? dot•... everyone of your Consciences acquit you? Oh that they did! oh that they could! tell me, would not some of you be put shrewdly to it, if I should ask you when you read or thought over the questions that were given you for your help? and would you not be put to a blush, to give me an answer? and will you not be much more ashamed, that God and conscience should find you tardy? not that I would necessarily bind you up to that very Method, only till you have found a way more profitable: I would desire you, yea, methinks I cannot but deeply charge you, to make daily use of that. Awake conscience, and do thou fall upon that Soul that thou findest careless in this work, and never let him be at rest till thou canst witness for him, that he is a *d•...ily and strict observer of himself,* and doth live in the constant practice of this duty. What shall neither God's charge, nor your promise, nor profit hold you to your work? yet I may not doubt, but some of you do daily perform this duty. The Lord encourage you in it: yet give me leave to ask you what you have gained? are you grown more universally consci•...ncious, more strict, more humble, and more sensible of your many and great defects, then you were before? If so, blessed are you of the Lord; if otherwise, this duty hath been performed but slightly by you. What can you say to this question? doth your care of your ways abate, or doth it incr•..., by the constant use of this duty? If it abate, remember from whence you are fallen, and repent; as good not do it at all, as not to the purpose.

My Pen is apt to run, when I am writing unto you. I beseech you, that my Letters may not be as so much waste Paper to you; may they be provocations to your duty, and Medicines to any corruptions that they m•...et with; Oh that they might find out men's sins, and excite their graces! I have run much farther than I thought I should have done, but now I am called upon, and must shur up. The Lord God be a Sun and a Shield to you. My most dear Love to you all, fare you well in the Lord, I am

Your Embassador in Bonds, JOS. ALLEINE.

From the common Goal at Juelchester, Octob. 20. 1668.

LETTER XIII. [Motives and Marks of Growth.] ***To the most Loving, and best Beloved, the servants of Christ in•...aunton, Grace and Peace:***

Most dear and tender Friends,

WHose I am, and whom under God I desire to serve; to build you up in Holiness, and comforts hath been through grace my great ambition. This is that which I labored for; this is that which I suffer for: and in short the end of all my applications to you, and to God for you. How do your souls prosper? are they in a thriving case? what progress do you make in Sanctification? doth the House of *Saul* grew weaker and weaker, and the house of *David* stronger and stronger? beloved, I desire to be jealous of you with a Godly jealousy, lest any of you should lose your ground in these declining times: and therefore cannot but be often calling upon you to look to your standing, and to watch and hold fast, that no man take your Crown. Ah! how su•...ely shall you reap in the end if you faint not! take heed therefore that you lose not the things you have wrought, but as you have begun well, so go on in the

strength of Christ. and give diligence to the full assurance of hope to the end, 'tis your thriving, I tell you, I drive at.

Do you need Motives?] 1. *How much are you behind-band?* Oh, the fair advantages that we have lost! what time, what Sabbaths, Sermons, Sacraments, are upon the matter lost? how much work have we yet to do? are you sure of Heaven yet? are you fit to die yet? surely they that are in so much Poverty, under so many great wants, had need to set upon some more thriving courses.

Secondly, *Consider what others have gained, whilst we it may be sit down by the loss:* Have we not met many Vessels richly laden, while our Souls are empty? Oh, the rich Booties, the golden Prizes that some have won? while we have folded the hands to sleep! have not many of our own standing in Religion left us far behind them?

Thirdly, *Consider what a spending time there is coming:* Affliction and Tribulation seem to be not far from you: had you not need to be well stocked against such a day? go to the *Ant* thou sluggard, she layeth up her meat in the Summer. Happy man that can say to his Soul on good grounds, what he vainly spake, *Thou hast much good laid up for many years:* Who will not Victual the Castle against the Siege? and the Ship against the Voyage?

Fourthly, *Consider you will find all little enough when you come to die:* the Wise among the Virgins have no Oil to spare at the coming of the Bridegroom; distress and temptations, and death will put all your Graces to it. How much ado have many poor Saints had at last to put into this harbor? *David* cties for respite till he had recovered a little more strength.

Fifthly, *Consider how little it will avail you to thrive in your Estates, and not thrive i•... your Souls:* Poor *Gehazi!* what did he get by it when he gained *Naaman's* Talents, and came off with his Leprosy?

Sixthly, *Consider how short your time for gathering in probability is:* the Israelites gathered twice so much Manna against the Sabbath as they did at other times, because at that time there was no Manna fell. Brethren you know not how long you have to lay in for.

Seventhly, *Consider God's expectations are great from you:* he hath been lopping and pruning you, and now he looks for *more fruit:* he hath had you for some time under his more severer Discipline, and therefore expects you should be better proficience: he hath tried new means with you, and is come to you with a Rod; and he will be angry with a witness if he do not find you now to mend. Times of Afflictions use to be gaining times to God's People; God forbid that you alone should be losers.

Do you ask for marks how you may know your souls to be in a thriving case?

First, If your appetites be more strong. Do you thirst after God, and after grace, more than heretofore? do your cares for and desire after the World abate? and do you hunger and thirst after righteousness! whereas you were wont to come with an ill-will to holy duties, do you come to them as a hungry stomach to its meats?

Secondly, If pour Pulses beat more even. Are you still off and on, hot and cold. Or is the a more even spun thread of holiness through your whole course? do you make good the ground from which you were formerly often beaten off?

Thirdly, If your natural heat do grow more vigorous, and your digestion more quick. Do you take more notice of God in everything, than heretofore? and let none of his works, nor words pass without some careful attention, and observation? do you ponder upon, and pray over his Word, and his Providences?

Fourthly, If you do look more to the Compass, and latitude of Religion, and mind more than ever, the carrying on together the d•...s of both Tables. Do you not only look to the keeping if your own Vineyards, but do you begin to look more abroad, and to lay out yourselves for the good of others, and are filled with zealous desires for their conversation, and salvation? do you manage your talk and your Trade, by the rules of Religion?

Do you ear and sleep by rule? doth Religion form, and mould, and direct your carriage towards Husband, Wife, Parents, Children, Masters, Servants! do you grow more universally conscientious? Is piety more diffusive than ever with you, doth it come more abroad with you, out of your Clossets into your Houses, your Shops, your Fields? doth it journey with you, and buy and sell for you? hath it the casting voice in all you do?

Fifthly, If the duties of R•...ligion be more easy, sweet, and delightful to you. Do you take more delinht in the Word than ever? are you more in love with secret Prayer, and more abundant in it? cannot you be content with your ordinary Seasons, but are ever and anon making extraordinary visits to Heaven? and upon all occasions turning aside to talk with God in some short Ejaculations? are you o•...en darting up your souls Heaven-wards? Is it meat and drink for you, to do the Will of God? do you come off more freely with God, and answer his Calls, and open at his knocks, with more Alacrity and readiness of mind?

Sixthly, If you are more abundant in those duties which are most displeasing to the Flesh. Are you more earnest upon the duty of Mortification? are you more strict and severe than ever in the duty of daily Self-examination, and holy Meditation? do you hold the Reigns harder upon the Flesh than ever? do you keep a stricter watch upon your Appetites? do you set a stro•...r guard upon your Tongues? have you a more jeal•...s eye upon your hearts?

Seventhly, If you grow more vi•...e in your own eyes. Pride is such a choking Weed, that nothing will prosper near it. Do you grow more out of love with men's esteem, and set less by it? are you not marvelous tender of being slighted? can you rejoice to see oth•...rs preferred before you? can you heartily value, and love them that think meanly of you?

Eighthly, If you grow more quick of sense, more tender of sining, more sensi•... of Divine influences, or withdrawings. Are you more afraid of sin than ever? are your sins a greater pain to you than heretofore? are your very infirmities, your great afflictions? and the daily workings of corruption a continual grief of mind to you?

Ninthly, If you are acted more by love to God and Faith in these Promises. Fear is a slavish principle: do you find that you are acted less by fear, and more by love? do you look more frequently to

the things not seen than ever? and doth the World abate in your esteem? do you go more out of yourselves? do you live upon Christ as the Spring of your life, and make more use of him upon all occasions than ever? do you prize the Promise more, and hug and embrace them with grea•...er dearness, and live more upon them.

Tenthly, If you grow of a more publisk Spirit. A selfish spirit is unworthy of a Christian: are the common concernments of God's Glory, and the prosperity of the Church, much upon your hearts? will it no way content you to dwell in plenty, peace, and safety yourselves, except you may see peace upon *Israel?* do the wounds in God's Name and Glory go deep into you? are the sins of others your sorrows?

Time, and room, and strength fails to add means too, as I inteuded. I have trespassed in length already, may these be helps to you to put you forward, and to help you in discerning your growth. I must conclude abruptly, and commend you to God with my dear loves to you all, I take leave, and can only tell you that I am,

Yours in the Lord Jesus, JOS. ALLEINE

From the common Goale at Juelchester, Octo. 31. 1663.

LETTER XV. [Perswasion to Sinners, and comfort to Saints,] ***To my dearly Beloved, the Inhabitants of the Town of*** **Taunton,** ***Grace, Mercy, and Peace from God our Father, and the Lord Jesus Christ.***

Most dearly Beloved,

I Have been through mercy many years with you, and should be willingly so many years a Prisoner for you, so I might eminently and effectually further your salvation. I must again, yea again, and again thank you for your abundant and entire affections to me, which I value as a great mercy not in order to myself, if I know my own heart, but in order to your benefit, and I may thereby be a more likely Instrument to further your good. Surely, so much as I do value your love, which is not a little, yet had I rather (if I am not unacquainted with myself) be forgotten and forsaken of you all, and buried in oblivion, So that your eyes and hearts might be hereby fixed on Christ, and sincerely engaged to him. Brethren, I have not be spoken your affections for myself: O that I might win your hearts universally to Jesus Christ, though I had lost them forever! O that I might be instrumental to convert you to him though you were diverted from me. I am persuaded that I should much rather choose to be hated of all, so this might be the means to have Christ honored, and set up savingly in the hearts of you all. And indeed there is nothing great but in order to God; nothing is much material or considerable as it is terminated in us: It matters not whether we are in Riches or poverty, in sickness or health, in honor or disgrace, so Christ may be by us, magnified in the condition we are in. Welcome Prison and poverty, welcome scorn and envy, welcome pains or contempt, if by these God's glory may be most promoted. What are we for but for God? what doth the Creature signify separated from his God? why just so much as the Cypher separated from the Figure, or the letter from the Syllable, we are nothing or nothing worth, but in reference to God and his ends. Better were it that we had never been, than that we should

not be to him. Better that we were dead than we should live, and not to him. Better that we had no understandings than that we should not know him. Better that we were Blocks and Bruis than that we should not use our reason for him. What are our Interests unless as they may be subservient to his Interest? or our esteem or reputation, unless we may hereby glorify him? do you love me? I know you do; but who is there that will leave his sins for me? I mean at my requests: with whom shall I prevail to give up himself in strictnese and self-denial to the Lord? who will be entreated by me to set upon neglected duties, or reform accustomed sins? O wherein may you rejoice me? in this, in this, my Brethren, in this you shall befriend me, if you obey the voice of God by me, if you be prevailed with to give yourselves up thoroughly to the Lord? would you lighten my burden; would you loosen my bonds? would you make glad my heart? let me hear of your owning the ways and servants of the Lord in adversity, of your coming in, of your abiding and patient continuing in the ways of holiness. O that I could but hear that the prayerless Souls, the prayerless families among you, were now given to prayer! that the profane sinner would be awakened, and be induced by the Preaching of these Bonds, which heretofore would not be prevailed with, to leave their drunkenness their loose company, their lying and deceit, and Wantonness, by all the threatenings of God that could be pronounced against them, nor all the beseechings, wooings, and entreaties that I was able to use with them! will you not be made clean? when shall it once be? how long shall the patience of God wait for you? how long shall the Lord Jesus stretch out his hands toward you? O sinners, cast yourselves into his Arm? Why should you die? why will you forsake your own mercy? will you perish when mercy woos you? confess and forsake your sins, and you shall find mercy: will you part with Christ, and sell your souls to perdition for a little ease and delight to your flesh? or a little of the gain of unrighteousness? or a little Ale or vain mirth, or loose company? why these are the things that part between sinners and Christ.

I know many are spun with a finer thread, and are not so far from the Kingdom of God, as the prayerless, ignorant, Sabbath-breaking, intemperate sort are. But I must once again warn you of staying in the suburbs of the City of Refuge. O what pity is it that any should perish at the Gates! that any should escape the pollutions of the world and do many things yea, and suffer it may be too, and yet should fall short of the glory of God, for want of a through work of grace! Oh you halting Christians, that halt between Christ and the World, that are as *Ephraim* like a Cake not turned, dow-baked, Professors, that have Lamps without Oil, that cry, Lord, Lotd, but do not the will of our Father which is in Heaven! how long will you stay in the place of the breaking forth of Children? and stick between the womb and the World? your Religion will carry you among the profane despisers of Godliness, but do own the people of the Lord, and do love the Ministers and ordinances, therefore all is well. I tell you, Godliness is a heart-work, it goes deep, and spreads far: unless the frame of your hearts, and the drifts of your course be changed, unless you be universally conscientious, and unreservedly delivered up to the Lord for all times, and conditions whatever be the cost, you are none of Christ's, how far soever you go in common workings and external performances. Hear then, O people, and let not profaneness swallow you up: let not an almost Christianity deceive you, or ignorance carry you blindfold to perdition. Oh the thousands, and ten

thousands that have been undone by one of these! Ah how often have you been warned against them, least you should split against these dangerous Rocks. O *Jerusalem, Jerusalem,* said Christ, and O *Taunton, Taunton,* may I say from him, 〈...〉 ? who can tell how often, would God's 〈...〉 •...thered you, and you would not? many, very many 〈...〉 would not. But will you now? will you *yet* come in? I 〈...〉 forbear once more, even out of the Prison to 〈...〉 or sinners, and make one tender of mercy more. O 〈...〉 to the waters of Life, wash you, make you clean; read 〈...〉 diligent observation, the melting passages, *Prov.* 1. 22. *to the end, Isa.* 1. 16, 21. *Isa.* 55. 6, 10. Oh obdurate sinners, if none of these things move you!

But for you, whose very hearts are set against every sin, and are deliberately resolved for God and Holiness •...re all the worlds delight; you that have experience of a thorough change, and are brought to have respect to all God's Commandments, who will have none but God for your happiness, none but Christ for your Treasure, that must and will have him, come what will come, blessed are you of the Lord: O happy Souls rejoice in the Lord, and again. I say, Rejoice: let your souls magnify the Lord, and your spirits rejoice in God your Savior. Live you a life of praise, you are highly favored of the Lord, your Lines are fallen in a pleasant place: only stick you fast to your choice: Beware lest any man beguile you of your reward: watch and keep your garments about you, lest you walk naked, and men see your shame. Many will be plucking to pull you out of Christ's hands; but the harder they pluck, the harder do you cling, and cleave to him, and the better hold fast do you take of him: blessed is he that overcometh.

And now the God of Heaven fill you all with himself, and make all Grace to abound in you, and toward you, and that he may be a Sun to comfort you, and a Shild of protection to you, and shine with his happy Beams of Grace and Glory on you all: Farewell in the Lord, I am

Yours in the Bonds of the Gospel, JOS. ALLEINE

August, 28. 1663.

LETTER. XVI. [How to live to God.] ***To the Beloved People, the Inhabitants of the Town of*** **Taunton,** ***Grace and Peace.***

Most endeared Christians,

TO tell you I love and long for you, seems somewhat needless. I cannot doubt of your confidence that you have a deep share in my tenderest affections: for this let my labors among you, and the hazards for you speak, rather that I myself. Beloved, I am, without a Complement the devoted servant of your souls prosperity, and the interest of Christ in you: way the Lord Jesus be set up higher in your hearts; may his name ever live in you, and be magnified by you, and I have what I ask. If this work be not promoted among you, I shall account all my letters but waste Paper, and all my pains but lost labor. Brethren, I beseech you, that none of you live to yourselves, for this were directly to cross the very end of Christ's death: for therefore he died that you should not live to yourselves, 2 *Cor.* 5. 15. Oh live to him that died for you! live to him that is the God of your life! live to him that bought

your lives with the expense of his own! To him that bought you from destruction; and not only so, but bought your names into the eternal Inheritance, reserved in the Heavens for you. Will a man be easily persuaded to lose his life? how infinitely tender are men here! And yet in the worst sense the most of men do lose their lives, yea, lose them for nothing. Beloved, consider, I beseech you, that life is lost, that is not lived unto God. If you would not loss your lives that you live, see to him who is the end of your lives. Oh remember this, and reckon that day lost which you have not lived unto God! Brethren how great a part of our lives have we really, alas! to too really lost? I beseech you take heed: here you are careful about many things, but beware that other things do not put out this which should be the main of your cares, to wit, the spendin your days and strength for him that made you. Would it not be dreadful for a man to find at last when he comes to his account with God, that his whole life, or at least the main of it had been but damnable self-seeking. That a man should have so many years allowed him by God, and he should at last be found to have been but a false and wicked servant that had set up for himself with his Masters stock, and alienated his goods, and turned them to his own use? Well, that you may thoroughly learn the grand lesson of living unto God, take these Counsels:

First, *Settle it upon your heart that it is the sum of all your business and blessedness to live unto God:* 'Tis your *business,* for his pleasure you are and were created: what have you else to do but to serve your Maker in your general and particular Callings? what was the Candle made for (saith one) but to be burnt? beloved, what else have you strength for, but for God? doth he maintain servants, and shall not he look for their work; Would you endure it that the servants that you find with meat and wages should set up for themselves, that they should eat your bread and all the while do their own work? beloved, God's service is your business, and he made you and keeps you for no other end; and it is your blessedness too. Labor to be under the rooted conviction of this principle, that your very happiness lies in pleasing and honoring of God. Let the sense of this live fresh upon your hearts, and it will regulate your whole course.

Secondly, *Remember what a dangerous, yea, damnable thing it is to live to yourselves:* To make it our main care and business to please and gratify ourselves, or to have applause from and reputation with others, or to grow rich in the world, and greaten ourselves and posterity, is the certain evidence of a graceless heart. And though the Godly do make God their principle end in general, yet they must know, that for so much of their lives ar is spent besides, this end (which is too too much) they shall suffer loss.

Thirdly, *Labor to keep alive upon yourselves a deep sense of your strong obligations to God.* Often think with yourselves what a righteous, what a reasonable thing it is, that you should with all that you have serve the Lord. Beloved, sha I not the Vessel be for the use of the Potter that made it? Shall not the servant Trade for his Master with whose goods he is entrusted? do yot not fetch all your bread from God's door? Is not he the Rock that begat you? the Author of your being and well-being? is not this he that can crucify you or release you? can save you or damn you at his pleasure? Is it not from him that you fetch every breath? your interest obliges you to please him. Why should *Beltshazzars* charge be against you? that the

God in whose hand your breach is, and whose are all your ways, you have not glorified, *Dan.* 5. 23.

Fourthly, *Do not only intend God as the general end of your course, but in every solemn action actually mind your end.* Though a man need not, cannot think of his Journeys-end at every step, yet with care he might come to this in every solemn action, particularly and expressly to mind his end: a man cannot (nor need he) think at every bit that he puts into his mouth, I will eat this for God: yet he might every time he sits down to his Table, remember to eat and drink, not to gratify his flesh, but to glorify God, by getting strength for his work, you cannot think of it in every step in your Journey; but without intending some glory to God by serving his will in your place and station? and so in your visits and labors.

Fifthly, *Every morning let this be your first and firm resolution, I will set forth this day in the Name of God.* Your first and last thoughts are of greatest consequence; and therefore I advise you to begin and end with this: when ever you lie down, say in yourselves, I will make use of my Bed as an ordinance of God, that a servant of his may be refreshed and fitted for his work: when ever you rise up, think I will spend this day for God, and follow the business of my calling, because I am so appointed by God, *Zech.* 10. 12. And *they shall walk up and down in his Name, saith the Lord, &c.*

Beloved, I design the sweetness and comforts, as well as strictness of your lives. Live to God as you are directed, and you shall marvelously prosper in both. I am not sure yet, whether or no I shall see you at the Assizes, which I earnestly desire to do I leave all things to our Fathers wise disposal, and commending you to God, I divide my loves among you, and so rest

From the Prison at Juelchester, Nov. 14. 1663.

Yours in the bonds of the Lord Jesus, JOS. ALLEINE.

LETTER XVII. [Motives to set ourselves to please God.] ***To the most Loving, and best Beloved, the servants of Christ in*** **Taunton,** ***Grace and Peace:***

Most dear Christians,

YOur Prisoner in the Lord saluteth you with all dearness: your are the care of my heart, the desire of my Eyes, the joy of my Bonds, and the sweet of my liberty. I am much satisfied in the wise disposal of our Heavenly Father, whether he see it good for me to be a Bond-man, or a Freeman, so I may but serve your souls to the greatest advantage. Methinks I begin to feel in myself, more than ever the benefit of your Prayers; the influences of Heaven, through the riches of Free-grace (to which alone be the Praise) being more fully sensible, and sweet upon me. I hope the Lord will restore us one to another in his time, much better than we parted; in the mean time, see that you stand fast in the hope of the Gospel. The Lord taketh infinite care for you, see that it be your care, the care of your very hearts, to please the Lord: Set your hearts to it as the business of your lives, and the very end of your beings, to walk worthy of the Lord unto all well-pleasing. Set home on your selyes such considerations as these.

First, *It is the very business you were made for, and sent into the world for, to please your Maker.* For his pleasure you are, and were Created. Why should the Lord repent that he had made you? *Gen.* 6. 6 What treacherous and damnable falsehood is this, that when the Lord hath given us Breath and Being, and sent us into the World on purpose on his service, we should like false and wicked servants, set up for ourselves? why should your Creator say, he hath made you in vain?

Secondly, *If you set your hearts to please the Lord, you are sure you shall please him.* It is not so with men, all the care in the World will not suffice to please some men. How often do Princes forsake their greatest Favorites? so that if you set to please men, you are not sure to attain your end at last; yea, rather you are sure not to attain it. But if the Lord doth see your very hearts be set to please him, he will accept you, though you come short, 2 *Cor.* 8. 12. Read that sweet passage, 2 *Chron.* 6. 75.

Thirdly, *It will be a certain sign of your sincerity, when the pleasing of the Lord is your greatest business, Phil.* 1. 20. To such the Promise runs, *Isa.* 56. 4. 5. It is a distinguishing evidence truly to seek and prize God's favor, more then Corn, Wine, *Psal.* 4. 6. 7.

Fourthly, *This will set all in order, and bring all your business to a Head, when you have set down this as the one thing necessary, that you are resolved to please the Lord, this will regulate your whole lives, and bring all your business into a little compass.* A Christian hath but one thing to do in all conditions, and that is to carry it so in his present state, as that he may please God. A man-pleaser: *O how many hath he to please!* what an endless work hath such an one to do?

Fifthly, *Consider but how careful the Man-pleasing Parafite, and time serving Hypocrite is to please m•...:* and shall not we take as much care to please our God? oh how doth the flattering Courtier study the humor of his Prince? be you as careful to study, and to be acquainted with the mind of God. What will not men do to screw themselves into the favor of the Mighty? oh that you were but as diligent, and urwearied, and punctual in your endeavors, to get and to keep the favor of the Almighty?

Sixthly, *Consider whose favor or displeasure is of that consequence to you, as the Lord's is of.* What if men should be angry with you, have they the Keys of Hell, and of Death? no, no, fear them not. Can they undo your Souls? can they send you to Hell? Alas they cannot. See that you dread his displeasure that can. Alas what will their favor avail you? if they be pleased, can they stand between the wrath of God and you? can they pardon your sins? save your souls? secure your Eternal concernments? where is all their favor or good will, when they or you come to die? It will not be worth a Rush when most needed. Therefore beloved Brethren, whatever you do keep in with God. Resolve upon it, *He must* be pleased, though all the World be displeased. Let it be enough to you to have his good will: let this be the *One thing* that you bend yourselves to seek, and if you set to seek it, you may be sure to find it. The Messenger stays for me, and so I must here shut up my Letter, as *Jude* doth his. *Ye Beloved, building up yourselves in your most holy Faith, Praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto Eternal life.* Unto his Grace I commend you all, and shall add nothing but to share my loves among, and so rest,

Your Embassador in Bonds, JOS. ALLEINE.

Juelchester, November 22. 1663.

LETTER, XVIII. [The Worth of Holiness,] *To the Beloved People the Flock of God in* Taunton, *Grace and Peace.*

Most dear Friends, and Brethren,

I Am now a Prisoner of the Lord for you *Gentiles,* and therefore have sent these few Lines, to beseech you by these Bonds which I gladly endure for your sakes, to hold forth, and hold fast the profession of your Faith without wavering. The Lord make you steadfast in the Holy Doctrine wherein you have been taught. I have not shunned to declare unto you the whole Counsel of God. O remember that by the space of eight years, I ceased not to warn you everyone, and kept back nothing that was profitable unto you, but have taught you publicly, and from House to House, warning every man, and teaching every man that I might present every man perfect in Christ Jesus. Oh that Impenitent sinners would yet remember the Invitations, and the obsecrations, and the obtestations, that they have had! have they not been sought unto? have they not been entreated? have they not been followed from the Public, to their own Houses? hath not the Word been brought to their Doors? Hath not Mercy wooed them? have they uot been called under the Wings of Mercy? And yet they would not. Oh that they would consider it now in the latter days? *Jer.* 23. 20. Oh that they would remember, and repent, that there might be yet an after Harvest? That they would yet come in and live! Are you yet willing to turn? hear how Wisdom calls after you, *Prov.* 11. *How long ye simple ones will you love simplicity, and fools hate knowledge: turn you at my reproof.* But if they will not hear, good were it for them that they had never been born: It shall be more, and better fought *Sodom* and *Gomorrah,* then for them.

But for you that have taken upon you the Profession of strict Godliness, I shall only press you to follow on, and press towards the Mark. You have much work yet to do, and God hath given you no time to Loyter in. I beseech you to put on. That Person that sits down when he hath gotten to that pitch that he thinks will bring him to Heaven, is never like to come thither; Grace is one of those things that saith, *It never hath enough.* Let me urge upon you the Apostles Counsel, *Heb.* 12. 14. *Follow after Holiness.*

First, Holiness is the choicest Ornament: it is an adorning in the sight of God, of great prize. It is the Glory of God, and will you count it your shame? *Exod.* 15. God is glorious in Holiness, and Grace is called Glory, 2 *Cor.* 3. 18. But we may now cry out as the *Psalmist,* in his complaint, *O ye sons of men, how long will ye turn my Glory into shame? Ps.* 4. 2. But be of good comfort, the shame of Holiness is real Glory: how confidently doth *Paul* shake his Chain? *Acts* 28. 20. We read of some that did glory in their shame in a sad sense, that is in that which was real ground of shame, to wit, their sin, *Phil.* 3. 19. But we meet with others that in a happy sense, did glory in their shame; that is in the shame of Religion, which is indeed a Crown of Glory. So did *Peter* and *John, Acts* 5. 41.

Secondly, Holiness is the safest Muniment: Grace is not only for Ornament, but for Use. Righteousness is a Brestplate that keeps the Vitals, and is a sure defense from any mortal wounds, *Ephes.* 6. 14. When the Politicians have done their best with all their politick fetches, it is he *that walketh uprightly,* that *walketh surely, Prov.* 10. 19. *Let integrity and uprightness preserve me,* saith *David, Psal.* 25. Last. I desire no other Protection than Innocency. *I* desire to be no longer safe than these can preserve me; when *I* must let go my Integrity or my safety, I will choose the danger rather than the sin:and yet will never doubt but my Integrity will save me harmless, and prevent me forever coming off a Loser. Never persuade me that that man doth choose wisely or will consult in his own safety, that runs upon the displeasure of the infinite God, who is a devouring fire, to fly the danger of man's displeasure. Did you ever read or hear of a man so mad as to run upon the Swords point, to avoid the scratch of a Pin? or to run upon a roaring Canon, rather than danger his being wetshod? why this is the best wisdom of the distracted World, who will sin rather than suffer, and to save themselves harmless in the World, will run upon God, even upon his neck, and the thick Bosses of his Buckler, *Job* 15. 25. 26.

Thirdly, Holiness will be found to be your real happiness: Eat of this Tree, and you shall be indeed as God. Godliness is God's likeness. The beauty of Holiness is this very Image; Sin is the disease of which Holiness is the Cure. Pride is the Timpany, passion the Feavour of the mind, how restlesly raging is the mind where they reign? holiness, humility, meekness, are a present ease, a present Cure, if the Patient can take but enough. O what peace and tranquility doth Holiness work in the Mind! *Great peace have they that love thy Commandments and nothing shall offend them, Psalm* 19. 165. Read *Isa* 48. 18. 22. and 26. 3. and 32. 17. holiness w•...ll be a treasure of Riches, *Jam.* 2. 5. and a Crown of honor. *Acts* 17. 11. A Paradise of pleasure to you, *Prov.* 3 〈...〉 a word, Holiness is the perfection of man's nature, 〈...〉 〈...〉 . The Communication of the Divine Nature, 2 *Pet.* 1. 4 The earnest of Glory, *Mat.* 5. 8. And the very entrance of Heaven, *Phil.* 3. 20.

Let me say now to everyone of you, as our Savior to *Martha, John* 11. 26. *Believed thou this?* If you do, live like Believers, and do you follow after Holiness as others follow their Trades or Studies. Let Religion be your business, and not a thing by the by with you: follow as hard upon the pursuit of Grace, as if you did indeed believe riches and honor were in it. Count yourselves well, as long as you keep within the line of your duty. Let holiness sit in your Lips, and season all your Speech with grace. Profess it, own it, plead stoutly and resolve for it, be you Advocates for Holiness, in an Adulterous and wicked Generation, wear it as a Robe of honor, when the spightful World cast the dung of their Reproaches at you for it: let it dwell in your hearts: Let it adorn your Houses: let it be your Companion in your Closets: Let it Travel with you in your Journies: let it lie down and rise up with you: let it close your eyes in the Evening, and call you out of your Beds in the Morning. Be you the votaries of Holiness: keep her, and she shall keep you.

I shall close with my loves to you all, only because I know you love to hear of my well-fare: I must tell you that goodness and mercy do follow me perpetually every day, and every night, Glory to God in the highest. Dear Brethren, Fare you well in the Lord, I am

Your Devoted Servant in the Gospel, whether a Bond-man, or a Free, JOS. ALLEINE.

From the common Gaole at Juelchester, December 3. 1663.

Most Dearly Beloved,

This was intended for you a Week sooner then it comes to be communicated. I purposely write in the middle of the Week, that if any Opportunity be suddenly offered, I may have somewhat ready for you: but last week I failed of a Conveyance, I shall not add anything further now, but that I shall follow my Counsels with my Prayers, and shall be an humble Intercessor night and day before God for you: to him I commend you, and to the Word of his Grace,

Remaining Yours while I am, J. A.

LETTER XIX. [1. Try. 2. Rejoice.] ***To the most loving, and best beloved, the Flock of Christ in*** **Taunton,** ***Grace and Peace.***

Most endeared Friends,

MY heart is solicitous for you: your Spiritual and Eternal welfare is the matter of my desires and designs. Let not my Beloved think they were forgotten by me, because you heard not from me the last Week: sleep departed from my eyes to write to you at large; but in the morning I concluded it best, to defer the imparting of it to you for a season, that you might have it a better way. Can a woman forget her Child, that she should not have compassion on the Son of her Womb? yea, they may forget, but Christ will earnestly remember you still. Natural Parents may be so far unnatural; spiritual Parents may be so far carnal, as to forget their own Children: I would have you count nothing as certain but Christ's love and care. This you may build upon: You need not fear lest time and distance should wear out the remembrance of you with him: your names are in•...olled in the everlasting Decrees of Heaven, and a whole Eternity hath not been able to wear them out. Do any of you question whether you are so happy as to have your names recorded above? I shall bring it to a speedy issue: Do •...ou question whether Christ hath taken your names? whether you are upon his heart? Let me ask you, Is *Heaven upon your Hearts?* Is the Name of Jesus deeply engraven upon your Souls? Is his Image and Superscription there? If you can find that Heaven is the main of your cares, that your hearts are set upon it as your home and your Country; and that it is your great business to seek it and secure it, then never doubt, if your Hearts be chiefly upon Heaven, your Names are unquestionable written in Heaven. Again, hath Christ recorded his name in your Hearts? Is the Name of Jesus the Beloved name with you? precious above all; next to your hearts? Is there no other Name under heaven so dear and sweet to you? What room •...ath Christ in you? If anything be deeper in your hearts than he is, you are unsound. As the Father hath given him, so do your hearts give him a Name above every Name: Is Christ uppermost with you in your estimations and affection? Then rejoice and leap for joy, your Names are most p•...ecious with Christ, if his Name be above all dear to you. Once more, hath Christ drawn out his own similitude upon You! Is Christ within you? doth he dwell in your Hearts? Then be sure you have a room in his heart: The Image of

Christ is in holiness. Is this that which your very hearts are set upon? Do you thirst for Holiness? Do you follow after Holiness? Do you prize it above all prosperity and worldly greatness? Do you hate every sin and long to be rid of it as your most irksome burden? and use all God's means against it as far as you know them? If it be thus with you, Christ hath set his stamp upon your hearts, and so you may be sure he hath set you as a Seal upon his heart.

Rejoice then, O Christians, and bless yourselves in the happy privilege that you have, in being under Christ's care. Fear not little Flock; Stronger is he that is with you, than he that is against you: What though Satan should raise all his Militia against you, adhere to Christ in a patient doing & suffering his pleasure and he shall secure you: The Lord will not forsake you, because it hath pleased the Lord to make you his people: God hath entrusted you with his Son: You are his Care and his Charge: Many will be lif•...ing at you, many will be plucking at you, but fear not, you shall not be moved, none shali pluck you out of Christ's hand, he hath all power, *Mat.* 28. 8. Can Omnipotence secure you? He is all Treasures, *Col.* 2. 3. Can unsearchable Riches suffice you? In a word, he is all fullness, *Col.* 1. 21. Can all content you? Can Fulness fill you? if so, you are blessed and shall be blesied.

Beloved, We loose unutterably for want of considering, for want of viewing our own Privileges, and Blessedness. O Man, is Christ thine, and yet dost thou live at a low rate and Comfort? Is thy Name written in heaven, and yet dost thou not rejoice? Shall the Children of the Kingdom, the Candidates of Glory, the chosen Generation, the Royal Priesthood, be like other men? O Christians, Remember who and whence you are, consider your Obligations, put on a better pace; •...stir yourselves, run and wrestle, and be strong for the Lord of Hosts (and earnestly, yet peaceably) contend for the Faith once delivered to his Saints; What shall we make nothing of all that God hath said and done for us? O Christians, shall he that hath gotten an enriching Office boast of his Booty? or he that hath obtained the Kings Patent for an Earldom, glory in his Riches and Honor? And shall the Grant of Heaven signify little with thee? Or Christ's Patent for thy Son-ship and Partnership with himself be like a Cypher? Shall *Hamon* come home from the Banquet with a glad heart, and glorying in the greatness of his Riches, the multitude of his Children, and all the things wherein the King had promoted him above the Princes? And shall we turn over our Bibles and read the Promises, and find it under God's own hand, that he intends the Kingdom for us, that he will be a Father to us, that he gives and grants all his infinite perfections to us, and yet not be moved? Beloved Christians, live like yourselves, let the Word see that the Promises of God, and Privileges of the Gospel are not empty sounds, or a mere Crack. Let the Heavenly cheerfulness and the restless diligence, and the holy raisedness of your Conversations prove the reality, excellency, and beauty of your Religion to the World. Forget not your Prisoner. Labor earnestly for me in your Prayers, who am night and day laboring and suffering for you. *I* can never bless God enough for his most tender & indulgent care for you, which appears so wonderfully in his Fatherly Protection, and his Fatherly Provision. See that you receive not the Crace of God in vain. Remember with trembling, that of our Lord, *To whom much is given of him much shall be required.* With my most dear loves to you all, I commend you to your Father and my Father, your God and my God, remaining

Yours in all manner of Obligations, JOS. ALLEINE.

From the common Goal at Juelchester, January 20. 1663.

LETTER XX. [The Felicity of Believers.] ***To the most beloved People, the servants of God in*** **Taunton,** ***Salvation.***

Most endeared Christians,

I Have longed and waited for a little breathing time, wherein I might write unto you, but I have been oppressed hitherto with so many cares, and such a throng of business, that till now (and scarcely now) I have had no time of respiration, wherein I might sufficiently re•...lect on you, or myself. But although so great a part of *Taunton* be translated to *Juelchester* with me, yet I may not, I cannot forget you that are behind.

Alas poor *Taunton,* how should I bewail thee! did I look upon thee only with the Eye of sense, Alas! for thy wonted liberties, for thy former plenty, and variety wherewith the Lord hath blessed thee? he had spread a Table for thee in the midst of thine Enemies; Bread hath been given thee, and thy Waters have been sure: B•...t now a Famine seems to threaten thee, and the Comforters that should relieve thy Soul are far from thee. Thy Shepherds are removed. Thou seest not thy Signs, nor thy Prophets, and thy wont•... helpers are now disabled from giving thee supplies, Alas, how do thine enemies triumph, and thy Teachers and thine Inhabitants are become their Captives! and how great is the cry of thy poor, and thine oppressed!

Such would be the language of sense, if that were suffered to be the Speaker. But faith will speak in another Dialect. And therefore amongst my other Counsels, that I shall send you, this shall be the first.

Judge not of the present Providences, by the conduct of sense, but by the eye of Faith. Faith will see that we are then-most honored, when we are most vilified, and reproached, and set at naught for the sake of *Christ;* and that we are then most happy, when the World hath done its worst to make us miserable. Faith will tell you, that GOD is a very present help, when you seem quite to fail of help; and will show you the Well of water, that is near, when the Water in the Bottle is spent. What though you seem to have lost Ministers, Husbands, Friends for a Season? Faith will tell you, that they are well bestowed, and that it will be both your, and their advantage, in the Day of Retribution.

Brethren, what are you for? are you for the present world or for that that to come? are you for your temporal enjoyments, or do you seek for Glory, Honor, and Immortality? If you are for this World, you have made a very imprudent choice, in taking up the Profession of Godliness and cleaving to and owning the hated ways of the Lord; But if you are for Glory, and for Eternity, then be of good cheer, all these things do make for us. You are witnesses how often I have told you of these things, and I can say with the Apostle, I believe therefore have I spoken, and therefore I am nothing moved with all these things, nor with the things that do yet further betide me. I believe, and therefore. I told you, that you should never be losers by *Jesus Christ.* Nay do I say I told it you, you know the Lord Jesus Christ hath shown

you, that the persecuted are doubtly blessed; that such should rejoice, and leap for joy, because great is their reward in Heaven Hath not God said, that if we suffer with him we shall also Reign with him; and that these light afflictions work for us a weight of Glory? And if this be true, I pray you, tell me whether GOD hath not dealt well with us in counting us worthy of this little Tribulation for his Name? Indeed the Sufferings is but little; but verily the Reward will not be little. I know whom I have trusted: I am well assured the Glass is turned up, and every hour reckoned of our Imprisonment, and every Scorn and Reproach of our Enemies is kept in Black and White. *I* believe, therefore do *I* speak; GOD is infinitely tender of us, my Brethren, though a Poor and despicable Generation. *I* value not the Pot gun threats of a frowning world; 'tis well with us, we are GOD'S Favorites. Come my Beloved, let us sit down under his Shadow: Here is safety, and rest, if God be for us, who can be against us? Verily he Bottles all our Tears, and tells all our wanderings: He numbers all our hairs, whosoever toucheth us shall not be Innocent. Know you not that we are the Apple of his Eye? Hath not he reproved the greatest for his Peoples sakes, saying reproach not mine anointed? And so we forget how he loved us. Are not we his Jewels? Doth he not own us for his Members, for his Children?

Ah what a Block doth Unbelief make of man? What, do you think that all this doth signify nothing? Can you forget your Children? Will you suffer your Jewels to lie in the Dirt, or make no reckoning of them whether they are lost?

Verily *I* write not this without shaming reflections upon my own stupidity. What, Beloved of God, adopted by God! What, a Member of Christ Jesus! A Vessel of Mercy! An heir of Glory? What, and not yet swallowed up in the sense of God's infinite love! Blush, Oh my Soul, and be cofounded before the most high, & cover thy face with shame.

I remember what the Heathen *Seneca* writes, observing the expressions of God's love to man in his common Providence; *Verum est, usque in delicias Amamur,* That is, it is a very truth, we are Beloved of God even as his darlings.

My Brethren, Have Faith in God. Believe his Promises: Walk in the sense of his love. Comfort yourselves in God's love towards you, under all the hatred and envy of men, and the contradiction of sinners that you meet with. Be strong and of a good Courage, God is for you. Be assured that he that walketh uprightly, walketh surely: Forsake not the assembling of yourselves together. Now see that you speak often to one another, and build up each other in the holy Faith. God knows *I* cannot do for you, as *I* would; *I* would have been larger to you, but *I* cannot. My most dear loves *I* desire you to share among you. *I* am greatly Yours. The Peace that passeth all Understanding keep your hearts and minds. *I* am

Yours to serve you and for you with all readiness of mind. JOS. ALLEINE.

From the Prison at Juelchester, July 28th. 1665.

LETTER, XXI. [What do you more than others?] ***To the most dearly Beloved, the Servants in*** **Taunton,** ***Grace and Peace.***

Most loving and entirely Beloved,

YOu are a great Joy to me. *I* know not what thanks to render to the Lord for you, when *I* hear of your Constancy, and Fidelity, and Zeal, in adhering to him, and his ways, even in such a time as this, you are highly favored, Blessed be the Lord God of *Israel,* that he hath regard ed the low Estates of his Servants: That he should ever Indulge you as he hath, and hover over you, even as the Eagle stirteth up her Nest, and fluttereth over her Young, spreadeth abroad her Wings, taketh them, beareth them on her Wings, for so hath the Lord your God dealt with you: He hath kept you as the Apple of his Eye, and since the Streams of *Cherith* were dried up, yet to this day he hath not suffered the handful of Meal to wast, nor the Oil in the Cruse to fail, but (though you have no certainty to trust to) hath continually provided for you to the full. How should I love and bless the Lord for this his great Grace towards you, while I live? Now I beseech you my Brethren, that you consider the Kindness of the Lord; for the Lord your God is he that careh for you, and that you love the Lord your God, and fear him forever, for he is your Life, and the Length of your Daies. And as *Job* had a holy fear of his Children, least they should have offended: So my most dearly Beloved, I am jealous of you with a Godly jealousy, lest any of you should receive this Grace of God in vain. *I* must not cease to put you in mind, that God doth look from no small matter from you. Remember my most endeared Charge, that the Lord doth look for singular things from you, that there be not a barren Tree nor a Dwarf Christian among you; where the Lord doth strow much, he looks to gather much; and where he soweth much, he expects to reap accordingly. Whose account my Beloved, is like to be so great as yours? O look about you, and think of the Master coming to Reckon with you for his Talents; when he will expect no small increase. Beloved, what can you do? How much are you grown? What spoil have you made upon your Corruptions? What progress in Grace?

Suppose Christ should put the awakening question to you, What do you more than others? Beloved, God doth expect more of his People, than of any others in the world besides: And well he may. For

First, *He hath beftowed more on them than on others:* Now where much is given, much shall be required: Can you think of that without trembling? He hath bestowed on them singular Love more than on others; *Thou only have I known of all the Families on Earth.* He hath a distinguishing Love and favor for his People, and he looks that his love should, be a constraining Argument to Obedience. Again he hath laid out a singular care on his People, more than on others: He cares for no man, for nothing in all the World, in comparison of them. He reproveth Kings for their sakes. He will give Nations, and Kingdoms for their Ransom. So precious are they in his sight, and so dearly Beloved, that he will give men for them, and People for their Life. He withdraweth not his Eyes from the Righteous, he will not endure them out of his sight. The Eyes of the Lord are upon the Righteous, and first the eye of his more accurate Observation: God can wink at others as it were, and overlook what they do with little notice, but he hath a most eurious Eye upon his People, he marketh their steps, & booketh their words, he weigheth their Actions, and pondereth all their goings. And should they not walk more cautiously, and charily, than any alive, that are under so exact and curious an Eye? Secondly the Eye of special Care, and Protection. Behold the Eye of the Lord is upon them that fear him. I will guide thee with mine Eye: And should not they be

infinitely tender and careful how to please the Lord, who have his singular Care laid out on them? In short, God hath bestowed on them singular Privileges, more than others: These are a peculiar Treasure to him above all People, a Kingdom of Priests, an holy Nation, a singular separated People, they dwell alone, they are diverse from all People: When the whole world lies in wickedness, these are Called and Chosen, and Faithful, Washed, and Justified, and Sanctified in the name of the Lord Jesus, and by the Spirit of our God. The rest are the Refuse: These the Jewels: These are taken, and they are left. Shall not God's Priests be Cloathed with Righteousness, and shall not Princes Live above the rate of Peasants?

Secondly, *He hath entrusted them with more then others;* Not only with the Talents of his Grace (for the increase whereof they must give a strict account) but also with the Jewel of his Glory. How tenderly should they walk, that are entrusted with such a Jewell? Remember, your makers Glory is bound up in your fruitful walking.

Thirdly, *He hath qualified them more than others.* He hath put into them a Principle of Life, having quickened them together with Christ. He hath set up a light in their Minds, when others lie in Darkness. He hath given them other Aids, than others have, even his Spirit to help their Infirmities, when others lie like Vessels that are Windbound, and cannot stir.

Fourthly, *He hath provided for them other manner of things than for others.* These are the little Flock to whom it is his good pleasure to give the Kingdom; great are the preparations for them. The Father hath prepared the Kingdom for them from the foundations of the World: the Son is gone to Heaven on purpose to prepare a place for them: The Spirit is preparing them, and making them meet to be partakers of the Inheritance of the Saints in Light: and should these be like other People?

Brethren beloved, God and Men do expect you should do more then others, see that that you be indeed singular. For

1. If you do no more for God than others, he will do more against you then others: *You only have I known, therefore will I punish you.* The barren Tree in the Vineyard must down, whereas had he been in the Common he might have stood much longer. God looked for Grapes from his Vineyard, on which he had bestowed such care and cost more than ordinary, but when they bring forth wild Grapes, he will lay them waste in a worse manner than the Forest When Christ came to the Fig-tree seeking fruit, and met with none, he cursed it from the root, whereas had it been a Thorn or Bramble, it might have stood as before..

2. If you do no more than others, you must look for no more than others: If you should put off God with a common obedience, you must expect to be put off with common mercies.

3. Except you do more than others, God will be dishonored more by you than others.

I have been too long with you, but I am earnestly desirous you should be sensible of God's extraordinary expectations from you. And truly, as God looks for more from his own than others, so he looks for more from you than others, even of his own, because that he hath done more: See that you be shining Christians, that you be strong in the grace of God, that

you press towards the mark. But I must conclude; I give my loves among you all, being able to add no more, but that I am

Yours in fervent Loves and Longings, JOS. ALLEINE.

From the Prison at Juelchester, Jan. 2. 1663.

LETTER XXII. [Christian Care, Faith, Self-denial.] ***To the most Beloved People, the Servants of God in*** **Taunton,** ***Salvation.***

Most endeared Christians,

THe reason why my Letters have not of late come so thick as formerly to you, is not because I forgot to love you, and to care for you; but because I have been busily taken up in other labors of sundry kinds for you. I am yours, and love to be so, being ambitious not to have dominion over your faith, but to be a helper of your Joy. Christ's Officers are so your Rulers in the Lord, as yet to Preach not themselves, but the Lord Jesus Christ, and themselves your servants for Jesus sake. I have no greater felicity under God, than to serve the good of souls. Brethren beloved, how fares it with your souls? are they in health? do they prosper? I wish your temporal prosperity. It it a joy to me to hear when your trade doth flourish: but these are but very little things if we look into Eternity. Brethren, my ambition for you is, that you should be Cedars among the Shrubs, that from you should sound out the Word of the Lord, and that in every place your Faith to Godward should be spread abroad. That *Taunton* should be as a field that the Lord hath blessed: that you should not only have the Name, but the Spirit, Life, Power, Heat, Growth, Vigour of Christianity among you. Let not *Taunton* only have the name to live, and be noted for the profession of Religion, but see to it my Brethren, that the Kingdom of God be with you: Oh that everyone of your. souls might be a Temple of God! Oh that everyone of your Families might be a Church of God! Beloved, look to it, that everyone that nameth the name of Christ among you do depart from Iniquity, secret as well as open, of the heart as as well as of the life. Let no man think that to make an out-cry upon the *Wickedness of the times,* and to be of the *Professing Party,* will serve his turn; many go to Hell in the company of the wise Virgins. That no man may be a *Self-deceiver,* let every man be a *Self-searcher.* He that keeps no Day-book in his Shop, and no Account, no Record in his Conscience, his Estate and his Soul will thrive both alike. Beloved, I would that you should remember whither you are a going. If a man be after a few Months to be Transported into another Country, never to return more, he will send over whatever he can, and make the best Provision that he may against he comes into another Country. Dear Brethren, you are Strangers and Pilgrims here, and have but a few Months abode in this Country, see that you Traffique much with Heaven. Christ is our Common Factor, O send over to him what possible you can. Give Alms plentifully, pray continually, be much in Meditation and Consideration; Reckon with yourselves daily: Walk with God in your Callings: do all the duties of your Relations as unto God: live not one day to yourselves, but unto Christ: Set forth continually in his Name, so shall you be continually Transporting into another World, and laying up Treasure in Heaven: And O the blessed store that you shall find there after a few Years diligence in such a holy course! Beloved, while you are here in this World, You are but like a

Merchants Ship in a strange Port, the day for your return is set, and you are to stay no longer then till your Fraight is ready. Be wise, know your season, improve you time, you are made or marred forever, as you speed in this one Voyage. There is no returning again to this Country to mend a bad Market, God will call in all his Talents, time shall be no longer. Oh, come in, come and buy now while the Market is open, that you that want may have grace and you that have may have it more abundantly. Go and plead with the Lord Jesus, that he hath bid you *come, buy and eat* without Money, and without Price; that he hath counseled you to come buy of him Gold, Raiment, and Eyesalve; tell him you are come according to his call, and wait upon him for Grace, for Righteousness, for Light and Instruction: Lay hold on his Word, plead it, live upon it; he is worthy to be believed, worthy to be trusted, go out of yourselves to him, unlearn yourselves. There is a threefold Foot that ca•...all-self stands upon, our own *Wisdom,* our own *Righteousness,* our own *Strength,* these three Feet must be cut off, and we must learn to have no subsistence in ourselves but only in Christ, and to stand only on his bottom. Study the excellent Lesson of Self-denial, Self-annihilation, A true Christian is like a Vine that cannot stand of itself, but is wholly supported by the Prop it leans on. It is no small thing to know ourselves to be nothing, of no might, of no worth, of no understanding, nor reality; to look upon ourselves as helpless, worthless, foolish empty shadows. This holy littleness is a great matter; when we find that all our Inventory amounts to nothing but folly, weakness, and beggary; when we set down ourselves for Cyphers, our gain for loss, our excellencies for very vanities, then we shall learn to live like Believers. A true Saint is like a Glass without a Foot, that set him where you will, is ready to fall every way till you set him to a Prop: Let Christ be the only support you lean unto. When you are thoroughly emptied and nullified, and see all comeliness to be but as a withered Flower, dead, dried, and past recovery, then you will be put upon the happy necessity of going out to Christ for all.

The Messengers haste forceth me Abruptly to end here: I can add no more, but my Prayers to my Counsels, and so commending you to God, and the Word of his Grace, I rest

The fervent Well-willen of your Souls, JOS. ALLEINE.

From the Prison at Juelchester, Ap'il 16. 1663.

LETTER XXIII. [Right Reasons in Suffering.] ***To the most loving, and best beloved, the Flock of Christ in*** **Taunton,** ***Grace and Peace.***

Most loving and dearly Beloved,

I Know not what thanks to render to you, nor to God for you, for all the unexpressable love which I have found in you towards me; and not terminatively to me, but to Christ in me; for I believe it is for his sake, as I am a Messenger and Embassador of his to you, that you have loved me and done so much every way for me; and I think I may say of *Taunton* as the Psalmist of *Jerusalem, If I forget thee, let my right hand forget her cunning, if I do not remember thee, let my tongue cleave to the roof of my mouth.* I would not, my dear Brethren, that you snould be dejected or discouraged at the late disappointments: for through the goodness of God I am not, but rather more satisfied than before: and this I can truly say, nothing doth

sadden me more than to see so much sadness in your faces. As on the contrary nothing doth comfort me so much as to see your cheer and courage. Therefore I beseech you, Brethren, faint not because of my Tribulation, nor of God's delays, but strengthen the hands, and the feeble knees. And the Lord bolster up your hands, as they did the hands of *Moses,* that they may not fall down till *Israel* do prevail. Let us fear lest there be some evil among us, that God being angry with us, doth send this farther trial upon us. Pray earnestly for me lest the eye of the most jealous God should discern that in me which should render me unfit for the mercy you desire. And let everyone of you search his heart, and search his house to see if there be not cause there: Let not these disappointments make you to be nevertheless in love with Prayers, but the more out of love with sin. Let us humble ourselves under the mighty hand of God, and he shall exalt us in due time. And for the enemies of God, you must know also that their foot shall slide in due time. Let the Servants of God encourage themselves in their God: for in the things wherein they deal proudly, he is above them: therefore fret not yourselves because of evil doers; commit your cause to him that judgeth righteously. Remember that you are bid if you see oppression of the poor, and violent perverting of Judgment and Justice in a Province, not to marvel at the matter: verily, there is a God that judgeth in the Earth: and you have the liberty of appeals: rest in the Lord, and wait patiently for him, and fret not yourselves, because of the men that bring wicked devises to pass: take heed that none of you do with *Peter* begin to sink, now you see the waters rough, and the winds boisterous: these things must not weaken your Faith, nor cool your Zeal: for they are great arguments for the strengthening of it. What clearer evidence can there be for the future judgment and perdition of the ungodly, and Coronation of the Just in another life, than the most unjust proceedings that are here upon Earth: shall not the Judge of all the Earth see right to be done? We lee here nothing but confusion and disorder, the wicked receiveth according to the work of the righteous, and the Innocent according to the work of the wicked. The Godly perish and the wicked flourish; these do prosper, and they do suffer. What, can it be ever thus! no doubtless, there must be a day when God will Judge the world in righteousness, and rectify the present disorders, and reverse the unrighteous Sentences that have been passed against his servants. And this evidence is so clear, that many of the Heathen Philosephers have from this very Argument (I mean the unrighteous usage of the good) concluded that there must certainly be rewards and punishments adjudged by God in another World.

Nor yet lose your Zeal: now is the time that the love of many doth wax cold: but I bless God it is not so with you: I am sure your love to me is, as true Friends should be, like the *Chimneys,* warmest in the Winter of Adversity: and I hope your love to God is much more, and I would that You should abound yet more and more. Where else should you bestow your Loves? Love ye the Lord, ye his Saints, and cling about him the faster now ye see the world is striving to separate you from him. How many are they that go to knock off your fingers! O methinks, I see what tugging there is. The World is plucking, and the Devil is plucking: Oh, hold fast, I beseech you; hold fast, that no man take your Crown. Let the Water that is sprinkled, yea, rather poured upon your love, make it to flame up the more. Are you not betrothed unto Christ? Oh rcmember, remember your Marriage Covenant: did you not take

him for Richer for Poorer, for better for worse: now prove your love to Christ to have been a true conjugal love, in that you can love him when most slighted, despised, undervalued, blasphemed among men. Now acquit yourselves, not to have followed Christ for the Loaves, now confute the Accuser of the Brethren, who may be ready to suggest of the best of you, as he did of *Job, Doth he serve the Lord for naught?* And let it be seen that you loved Christ and holiness purely for their own sakes, that you can love a naked Christ when there is no hopes of worldly advantage, or promoting of self-interest in following him.

Yet beware that none of you do stick to the ways of Christ and Religion upon so carnal an account as this, because this is the way that you have *already taken up,* and you count it a *shame* to recede from *your Principles:* I am very jealous lest some Professors should miss of their reward for this: least they should be accounted Turn-coats and Hypocrites; therefore they will show a stoutness of spirit in going on, since they have once begun, and cannot with honor retreat. Would you chose holiness and strictness, if it were to do again? would you enter yourselves among God's poor people, if it were now first to do. Would you have taken up the Profession of Christ, though you had foreseen all this that is come and coming? This will do much to evidence your sincerity. But I forget •...hat I am writing a Letter, being prone to pass all bounds when I have thus to do with you. The Lord God remember and reward you and your labors of love. The Eternal God be your refuge, and put under you his everlasting Arms. The Peace of God that passeth all understanding keep your hearts. Christ's Legacy of Peace I leave with you, and rest, with my dear affections to you all,

Your Embassador in Bonds, JOS. ALLEINE.

LETTER XXIV. [Council for Salvation.] ***To the most beloved People, the servants of God in*** **Taunton,** ***Salvation.***

Most endeared Christians,

MY continual solicitude for your State, will not suffer me to pass in quiet one week without Writing to you, unless I am extraordinarily hindered. Your sincerity, stedfastness, and proficiency in the grace of God, is the matter of my earnest desire, and that which I should account myself happy in. I have a longing desire to see the Faces of you all, and (besides mine expectation) shall (I trust) speedily have the opportunity to see you at the approaching Assizes, which I shall greatly rejoice in, notwithstanding our coming may be otherwise attended with many Inconveniencies. In the mean time I send you a few Prison Counsels. As,

1. *To improve for Eternity, the Advantages of your present State.* Though you are at many disadvantages with respect to the public Ordinances, yet you have many wondrous and most happy Privilege, which Spiritual Wisdom would make no small improvement of. Oh what a mercy have you that you may serve God while you will in your Families! That you may be as much as you will with God in secret Prayer, and holy Meditation, and Self-examination! I beseech you consider what a Blessing you have above others, that have your Health, and a Competency of the Comforts of this life, and are free from those continual pains, or Heart-eating Cares, that others are disabled by, from looking after God and their Souls, as you may do. Oh consider what a blessed Seed-time you have for Eternity! Now be wise and improve

your happy Season, your day of Grace. Prepare for Death, make all sure: Press on towards the Mark, lay up in store for yourselves a good Foundation against the time to come. In the morning sow your Seed, and in the Evening withdraw not your Hand. Treasure up much in Heaven: What profit is it that you have more than others? more Liberty, more Comfort, more Health, more Wealth, than others? except you love God more, and serve him better than others. Now ply your Work, and dispatch your Business, so as that you may have nothing to trouble You upon your Death-Beds.

2. *To Consider also the Temptations, and Disadvantages of your State.* Study to know your own weaknesses, and where your danger lies that you may obviate Satan, and prevent your miscarrying: There is no Condition but hath its Snares. See that you acquaint yourselves with his Devices, least you be beguiled by him, and caught in his Trap through your own unwariness. You that are well Provided for in the World, had need to watch yourselves, least you fall in love with present things, least you be lifted up, least you trust in those Carnal props, and put confidence in the Creatures, least you warp, and decline, and baulk your duties through Carnal fear, and the desire of preserving your Estates. You that have little in the World, are not without your temptations neither: Oh take heed of Envying others Prosperity, of murmuring and discontent, of diffidence and distrustfullness, of using indirect means to help yourselves: Be sure You make not the Worlds pressures upon you, an excuse from your daily serving of God in your Families, and in secret. Set this down as your Rule, and unchangeable Resolution, that God and your Souls and your Families shall be looked duly and continually after, go the world which way it will. Consider what sins your Tempers, Relations, Callings, do most expose you to. Be not strangers to yourselves. Prove yourselves upright in keeping from your Iniquities.

3. *To Converse often with your Dust.* Brethren we are going, we are going, the Grave waiteth for us: Oh forget not that Corruption is your Father, and the Worm your Mother, and your Sister. These are your poor kindred that you must shortly dwell with, when you come to your long home: Remember the days of Darkness which shall be many. Take every day some serious turns with Death. Think where you shall be a few days and nights hence, happy he that knew what tomorrow meant for twenty Years together. Believe it, you will find it no little thing to die. Think often how you are provided, how you should receive the Sentence of Death. Were you never within sight of Death? How did it look? What did you wish for most at that time? What did then trouble you most? Oh mark these things, and live according. Often ask your hearts, What if God should this night require my Soul?

4. *To serve your Generation with your might while you have time.* You have but a very little time to bring God any Glory here, or to do your Friends any good; now up and be doing. Now or never live in the deep and constant sense of the very little time that you have for this world, and the great work you have to do. You are going whence You shall not return. There's no After-Game to be plaid. What! But one cast for Eternity, and will you not be careful to throw that well?

Most dearly Beloved, I covet after your furtherance in Mortification, and growth in Grace. And Oh that *I* could but represent Death to you, as shortly it will show itself: Or could but

open a Window into Eternity to You: How effectually would this do the work. Then the Cripple would fling away his Crutches, and betake himself to his Legs: Then the slothful would pluck his Hand out of his Bosom, and shake off his Excuses, and be night and day at his work. Then the *Laodicean* would be recovered from his benumed frame; then we should have no Halving in Religion, no lazy wishing and complaining; but men would ply the Oars to purpose, and sweat at their work.

But Oh unhappy man, how powerfully hath the world bewitched thee! How miserably hath Sin unnmaned thee. that thou shouldst look no far•...her than thou canst see, and to be taken up with present things, and forget so momentous concernments as are before thee?

But you my Brethren, lift up yourselves above the objects of sense: may you be men for eternity, and carry it like these that seek for glory, honor, and immortality. I am apt to be too long with you: I commend you to Divine Grace: my dearest loves among you, I am

Yours in the Bonds of the Gospel of our Lord Jesus, JOS. ALLEINE.

From the common Goale at Juelchester, March 5. 1665.

LETTER. XXV. ***To the loving and most beloved People, the Servants of God in*** **Taunton,** ***Grace and Peace.***

Most dearly Beloved,

ALthough I am forced at the present, to be at a distance from you, yet I would not have you ignorant, that the dear remembrance of you is always fresh with me, and the care of your eternal welfare is always living upon my heart. Therefore as my beloved Friends I warn you, and cease not to stir you up by way of remembrance, being jealous for you with a Godly jealou•...ie, that no man take your Crown. My dearly Beloved, I know you have many enemies, and above all, I fear your bosom Enemies: and as the Watchman of the Lord, I give you careful warning, and exhort you all not to be high-minded, but fear. Blessed is the man that feareth always. Look diligently, lest any of you fail of the Grace of God. You have made much and long Profession of the Name of Jesus Christ: Oh look to your foundations, see upon what ground you stand. Look to your sincerity. You must everyone of you stand shortly before the Judgment Seat of Christ, and be tried for your lives: Oh, try yourselves thoroughly first. 'Tis easy to mistake Education for Regeneration, and common Conviction and Illumination for Conversion, and a partial Re•...ormation and external Obedience, •...or true Sanctification. Therefore I beseech you everyone, to examine whether you are in the Faith. Prove your own selves. Tell not me, you hope you are sincere, you hope you shall go to Heaven: Never put it off with hopes, but pray, and try, and search, till you are able to say, yea, and know you are passed from death to life, and that you know you have a Building, not made with hands, eternal in the Heavens.

Suppose I should ask you one by one, where are your Evidences for Heaven? Could you make out your claim? can you bring me Scripture-proof? can you show me the marks of the Lord Jesus? what m•...n you to live at uncertainties? Brethren, it is an intolerable ignorance for any of you in these days of glorious light, not to be able to tell the distinguishing marks of a

sound believer. And it is intolerable carelessness of your everlasting welfare, if you do not bring yourselves to the Trial by these marks. What are your hands filled with Books, and your ears filled with Sermons, that tell you so plainly from the Word of God, how you shall know whether you are in Christ, and are you still to seek? Oh, stir up your own selves. Take heed, lest a Promise being left of entering into his rest, any of you fall short of it at last by unbelief. You are a professing People, you pray, and you hear, and you run upon some Adventures for Jesus Christ: But, O look to your since•...ity. Look to your Principles, look to your ends, else you may lose all at last. Examine, not only what is done, but whence 'tis done, look to the root as well as to the Fruit. Eye not only your Actions, but your aims. Remember what a strict and severy eye you are under. The Lord Jesus makes strict observation upon all your works and ways. He observes who of you be fruitful, and who be barren and unprofitable. He knows who of you be thriving and who be declining. He observes who be warm, and who lukewarm: who be sound Christians, and who of you have only a name to live.

Return, O backsliding Christians, you have lost your former convictions, and lost your former Affections. You are grown remiss in your watch, and your Zeal is turned into a kind of indifferency, and your diligence into negligence. Your care is turned into security, and your tenderness into senselessness. Oh, your case is dangerous. The Lord Jesus hath a great controversy with you. Oh, remember whence you are fallen, and repent, and do your first works. Strengthen the things that remain, and are ready to die. Oh, rub and chafe your swooning souls, and ply them with warm applications, and rousing considerations, till they recover their former heat. And know ye from the Lord, that the backsliders in heart shall be filled with his own ways.

Oh ye barren and fruitless trees: behold the Axe is lifted up to fell you to the ground, except you bring forth fruits, and those worthy of Repentance. May not Christ say to some among you, *Behold these three years have I come, seeking fruit, and findig none?* How is it then that you read not the Sentence passed on the fruitless Tree? O sleepy Professors, how long will you drive on in this heavy course? how long will you continue in an unprofitable and customary profession? would you be the joy of our Lord, why know ye, that the thriving Plant is the Masters praise, and his hearts delight. Christians, put on, press towards the Mark, be adding to your Faith, Virtue; and to virtue, knowledge, *&c.* See that you grow extensively, in being abundant in all sorts of good works. Be pitiful, be courteous, gentle, easily to be entrea•...ed. Be slow to anger, soon reconciled. Be patient, be ye t•...mperate, be ye cheerful. Study not everyone only his own things, but the good of his Neighbor. Think it not enough to look to your own souls, but watch for other souls Pray for them, warn them, be kind to them, study to oblige them, that by any means you may win them, and gain their souls.

Labor to grow intensively, to do better the things that you did before, to be more servant in Prayer, more free and willing in all the ways of the Lord, to hear with more profit, to examine yourselves more thoroughly, to mind Heaven more frequently than heretofore.

And you, O carnal and unsound Professors, that reckon your •...elves to be in Christ, but are not new Creatures; that because you have the good opinion of the Godly, and are

outwardly conformable to the ways of God, persuade yourselves you are in a good condition, although your hearts have not yet to this day been renewed: O repent speedily. Repent, and be converted. What though we cannot distinguish the Tares from the Wheat? yet the Lord of the Harvest can. Christ will find you out, and condemn you for rotten and unsound, unless you be soundly renewed by repentance, and effectually changed by converting Grace.

Brethren, I fervently wish your Salvation, and to this, while I am able, I shall bend my ardent endeavors, I am now taking advice for my health, and hope in some few Weeks to be restored to you. In the mean time I commend me to your Prayers, and you to the grace of God, remaining.

Yours in the Lord Jesus, JOS. ALLEINE.

Dorchester, July 7th. 1666.

LETTER XXVI. [The Character and privileges of true Believers.] ***To the loving and most beloved People, the Servants of God in*** **Taunton,** ***Grace and Peace.***

Most Dearly Beloved,

I Longed to hear of your Welfare, but by reason of the Carryers intermitting his journeys, could not till now obtain my desires, neither had I opportunity till the last week of writing to you. I rejoice to hear by Mr. *Ford,* of God's continual goodness towards you; he is your Shepherd, and therefore it is that you do not want. Me you have not always, but he is ever with you, his Rod and his Staff shall comfort you; Nay, more then all this, you may hence conclude comfortably for all times, yea, for the whole Eternity to come. Surely Goodness and Mercy shall follow you all the days of your lives, and you shall dwell in the House of the Lord forever.

In this, my dear Brethren, in this rejoice, and again I say rejoice, that God is engaged in so near and so sweet relation to you. Doubtless your Souls shall lodge in goodness, and be provided for carefully, and lie down in everlasting safety, that have the Almighty for our Shepherd. Blessed are the Flock of his hands, and the Sheep of his Pasture, happy is the People that is in such a case.

But who are Christ's Sheep?

Not all Professors, *I* beseech you take heed how you rest in Profession. It is not *Profession,* but *Conversion* that turns a man from a Swine to a Sheep. Let none of you be deceived, nor flatter yourselves, that because you bear the name of Christians, and do many things, and have escaped the open gross pollutions of the World, therefore you are surely among the number of Christ's true Sheep. All this you may attain to, and yet be but washed Swine; here must be an inward deep and thorough and universal Change upon your Natures, Dispositions, Inclinations, or else you are not Christ's Sheep.

In a word, If you will be put out of doubt whether you are his sheep or not, you must try it by this certain Mark that Christ sets upon all his Sheep, even your *Sanctification,* you that will

stand to the trial, answer me truly and deliberately to these Questions. Do you hate every sin as the sheep doth the Mire? Do you regard no Iniquity in your hearts? Do you strive against, and oppose all sin, though it may seem never so necessary, never so natural to you, or have you not your secret haunts of evil? For every Swine will have his swill. Do you abstain from sin out of fear, or out of dislike? Are you at peace with no sin, or do you not hide some iniquity as a sweet morsel under your Tongue? Is there not some practice that you are not willing to know is a sin for fear you should be forced to leave it? Do you love the Commandment that forbids your sin, or do you not wish it ou•... of the Bible, as that evil man wished God had never made the Seventh Commandment? Again, how do you stand affected towards Holiness? Do you love it? Do you choose it? Do you h•...nger and thirst after it, & desire it more than any Temporal good? Have you chosen the way of God's Precepts, and had rather live holily than be allowed to live in your sins? Do You in your very hearts prefer a Godly strict Life in communion with and conformity to God, before the greatest prosperity of the World? do you chose Holiness, not out of bare necessity, because you cannot go to Heaven without it, but out of *love* to it, and from a deep sense that you have of the surpassing excellency, and loveliness, and beauty of it? If it be thus with you, you are the persons that the Lord Jesus hath marked for his Sheep.

And now, come ye blessed, all that have this mark upon you, come and understand your happiness; you are marked out for preservation, and let it go how it will with the rest; that I know, it shall go well with you that fear the Lord, that fear before him. You are the separated ones, the sealed ones, upon whom the Angel hath set the Seal of the Living God; and so you are redeemed unto God from among men, being the first fruits unto God, and unto the Lamb, and have your Fathers Name written in your Fore-heads.

Hear, O beloved Flock, I may give you the salutation of the Angels, *Hail, you are highly favored of the Lord, Blessed •...re you among men;* though you are but poor and despised, and like little *Benjamin* among the thousands of *Judah;* you carry away the blessing and the privilege from all the rest. God hath done more for the least of you than for the whole World of Mankind besides, put all their mercies together. *Fear not little Flock, it is your Fathers good pleasure to give you the Kingdom. Blessed are you of the Lord, for yours is the Kingdom of Heaven.* All that the Scripture speaks of that Kingdom of Glory, that Kingdom of Peace, of Righteousness, that Everlasting Kingdom, It speaks it all to you. Behold your Inheritance, see that you believe. What know you not your own selves? you are the Sons of God, Inheritours of the Kingdom of Heaven, Joint Heirs with Christ the Lord of Glory. Do you believe this? Take heed you make not God a Lyar: his Word is nigh you: have you no•... the Writings in your hands? Do I speak anything but what God hath spoken? Shall I tell you of the thing which shall be hereafter? Why thus it shall be. The Son of man shall come in his Glory, and all his holy Angels with him: Then shall he sit upon the Throne of his Glory, and he shall separate you as a Shepherd divideth the Sheep from the Goats, and he •...hall set you at his own right hand, Then shall the King say, *Come ye blessed of my Father, inherit the Kingdom prepared for you.*

Do you believe yet? Do you thoroughly believe? If so, then my work is done, then I need not bid you *Rejoice,* no•...bid you be *Thankful,* only *believe.* Do this and do all. *Belie•...* and joy *will*

rejoice with joy unspeakable, and full of glor•...*Believe* and you will be *fruitful,* and show your Faith by yo•... works. *Believe* and you will *Love,* for Faith worketh by lov•... In a word, keep these things upon your hearts by daily an•... lively consideration, and this will bring Heaven into yo•... souls, and engage you to all manner of holy conversation, an•... Godliness. This will mor•...ifie you to the World, the gra•... enemy which I advise, nay, I charge you to beware of. Whe•...*Saul* had gotten his Kingdom, he left off taking care for th•... Asses. O remember yours is the Kingdom: what are yo•... the better that you have all this in your Bibles, if you do no•... weigh it by frequent and serious consideration, and pond•... these sayings in your hearts. Beloved, I have written th•... things to *you* that your joy may be full. And now Peace leave with *you,* I am Christ's Embassador to you, an Embas•...dor of Peace; his Peace I pronounce unto you; In hi•... Name I bless you. Farewell in the Lord, I am

The fervent Well-willer of your So•... JOS. ALLEINE

Devises, June 29. 1666.

LETTER XXVII. [O•... the Second coming of Christ.] ***To the Faithful, and Beloved, the Servants of God i•...*** **Taunton,** ***Grace and Peace.***

Loving and most dearly Beloved,

THough I trust my Bonds do preach to you, yet methink that doth not suffice me, but the conscience of my duty, and the workings of my heart towards you, are still calling upon me to stir you up by way of remembrance, notwithstanding you know and be established in the present Truth. And if *Paul* do call upon so great an Evangelist as *Timothy,* to *Remember that Jesus was raised from the dead according to the Gospel,* why should not I be often calling upon myself, and upon you, my dearly Beloved, to remembe•... and meditate upon, and closely apply the great and weighty Truths of the Gospel, which you have already received? and in truth, I perceive in *myself and you* another manner of heat and warmth in the insisting upon the *plainest principles* of Christianity, and the setting *them* home upon *mine own heart and yours,* than in dwelling upon anymore *abstruse Speculations,* in the clearest handling of which, the Preacher may seem to be too much like the winter nights, very brigh•..., but very cold.

But now, my Brethren, I shall not with *Paul* call upon you so much to remember the resurrection of Christ, as the *Return* of Christ: *Behold, He cometh in the Clouds, and every E•...e shall see him;* Your eyes and mine eyes: and all the Tribes of the Earth shall mourn because of him: But we shall lift up our heads, because the Day of our Redemption draweth nigh: this is the day I look for, and wait for, and have laid up all my hopes in. If the Lord return not, I profess myself undone, my Preaching is vain, and my suffering is vain, and the bottom in which I have entrusted all my hope•... is forever miscarried. But I know whom I have trusted: We are built upon the foundation of that sure Word, we are not built upon the sand of Mortality. Nor do we run so as uncertainly, but the Word of the Lord abideth forever, upon which Word do we hope; How fully doth this Word assure us that this same Jesus that is gone up into Heaven shall so return, and that he shall appear the second time unto Salvation, to them that look for him. Oh, how sure is the thing! how near is the time! how glorious will his appearing be!

The thing is sure, the Day is set, God hath appointed a day wherein he will judge the World by that man whom he hath ordained; the manner of it is revealed, *Behold the Lord cometh with ten thousand of his Saints:* The Attendants are appointed and nominated. *The So•... of Man shall come in his Glory, and all his holy Angels with him.* The thing you see is established, and every circumstance is determined. How sweet are the words that dropped from the precious Lips of our departing Lord! What generous Cordials hath he left us in his parting Sermons, and his last Prayer! and yet of all the rest those are the sweetest, *I will come again and receive you to myself, that where I am, there you may be also.* What need you any further witness: you have heard him yourselves, assuring you of his return. Doubtless he cannot deceive you, you have not only known, but seen and felt the truth of his promises.

And will he come? tremble then ye sinners, triumph y•... Saints, clap your hands all ye that look for the consolation of *Israel.* O sinners, where will you then appear? how will you look upon him whom you have pierced; whom you have persecuted? whose great Salvation you have neglected and despised? Woe unto you that ever you were born, unless you should then be found to be *New-born.*

But you, O Children of the most high, how will you forget your travel, and be melted into joy. This is he in whom you have believed; whom having not seen ye loved. But how will love and joy be working (if I may so speak) with pangs unutterable, when you shall see him, and hear his sweet voice commending, applauding, approving of you, and owning you by name before all the World. Brethren, thus it must be, the Lord hath spoken it. See that you stagger not at the Promise, but give Glory to God by believing.

Again, the time is near, *Yet a little while, and he that shall come will come. Behold, I come quickly,* saith he: And again, *The Lord is at hand:* Sure you are, that death cannot be far off. O Christian, thou dost not know but the next year, nay, possibly the next week, thou mayest be in Heaven. Christ will not long endure thine absence, but will have thee up to him till the time of his general appearing; when he will take us up altogether, and so we shall be ever with the Lord.

Soul, believest thou this? If thou dost indeed, what remains but that thou shouldest live a life of love and praise; studying to do all the good thou canst till thou come to Heaven; and waiting all the days of thine appointed time till thy change shall come. O my Soul, look out and long. O my Brethren, be you as the Mother of *Sisera,* looking out at the Windows, and watching at the Latices, saying, why are his Chariot-wheels so long a coming. Though the time till you shall see him be but very short, yet love and longing make it seem tedious.

My Beloved, comfort your hearts with these Words: look upon these things as the greatest reallities, and let your affections be answerable to your expectations. I would not have told you these things, unless I had believed them: for it is for this hope that I am bound with this Chain. The blessing of the Holy Trinity be upon you, I am yours and will be. The God of Peace be with you, I rest

Your Embassador in Bonds, JOS. ALLEINE.

From the Prison at Juelchester, August 5. 1663.

LETTER XXVIII. [Of the Love of Christ.] ***To his most endeared Friends, the servants of God in*** **Taunton,** ***Salvation.***

Most dearly Beloved,

MEthinks my Breasts are not easy, unless I do let them forth unto you. Methings there is something still to do, and my Weeks work is not ended, unless I have given my Soul vent, and imparted something to the Beloved flock that I have left behind And Oh, that my Letters in my absence might be useful to you! Assuredly it is my joy to serve you, and my love to you is without dissimulation: witness my twice lost liberties, and my impaired health, all which I might have preserved, had it not been for my readiness to minister to you.

But what do I speak of my love? it is the sense of the infinite love of God your Father that I would have to dwell upon you. Forget me, so you remember him. Let me be very little, so he be very lovely in your eyes. Let him be as the Bucket that goes up, though I be as the Bucket that goes down. Bury me, so that you do but set the Lord always before you. Let my name be written in the dust, so his Name be written deep up all your Souls

O Lord, I am thy Servant, truly I am thy servant, Glorify thine own Name by me, and thou shalt have my hand to it, that I will be content to be hid in obscurity, and to disappear through the overcoming luster and brightness of thy Glory.

Brethren, understand mine Office, I Preach not myself, but the Lord Jesus Christ, and myself your Servant for Jesus sake. Give him your hearts, and I have my Errand I am but the Friend of the Bridegroom, and my business is, but to give you to understand his love, and to gain your hearts unto him. He is an Object worthy of my Commendations, and of your affections. His Love is worth the writing of, and worth the thinking of, and worth the speaking of. O my Brethren, never forge•..., *I* beseech you, how he loveth you. He is in Heaven, and you are on Earth; he is in Glory and you in Rags; he is in the shining Throne, a•...d you in dirty flesh, and yet he loveth you. His heart is infinitely tender of you, even now while he is at the right hand of the Majesty on High. How feelingly doth he cry out at the hurt of his poor Members on Earth? *Saul, Saul, why persecutest thou me!* Oh, of what quick sense is the sense of our dear Lord unto us! when we are touched on Earth he feels it in Heaven.

Brethren, Christ is real in all that he speaks unto you: He is not like a flourishing Lover, who fills up his Letters with Rhetoric, and hath more care of the dress of his Speech, than of the Truth. Who ever gave demonstration of the reality of his love at so dear a rate as Christ hath done? Men do not use to die in jest: Who will impoverish himself to enrich his Friend? and divest himself of his honor to advance him? and debase himself to admiration below his own degree to contract affinity with him? and all this but to make him believe that he loves him.

Brethren, possess your very hearts with this, that Christ's love doth go out with infinite dearness towards you. Even now while he is in all his Glory, he earnestly remembers you still. This is the High Priest that now is entered into the Holy of Holies, doth bear your names particularly, remembering every poor believer by name. He bears your names, but where?

upon his Brest-plate, upon his heart, saith the Text, *Exod.* 28. 29. Ah Christians, I may salute you as the Angel did *Mary, Hail you that are highly favored: Bless•...d are you among men.* Sure your Lot is fallen in an happy place; what in the bosom of Christ? yea, and verily you may believe, and doubt not. I may apply that of *Gabriel, O Daniel, though•... art greatly beloved,* unto you; you are beloved indeed, to have your Names written upon the very heart of Christ now he is in Glory.

Oh, let his *Name* be written then on *your* hearts. Do not write his Name in the Sand, when he hath written yours upon his *own Brest!* Do not forget him who hath taken such care, that while he is, he may never forget you, having recorded your names not only on his *Book,* but on his *Flesh,* and set you as a Seal upon his heart. He hath you upon his heart, but why? For a memorial before the Lord continually, so saith the Text. Beloved, your Lord is so far from forgetting you in all his Greatness and Glory, that he is gone into Heaven on purpose, there to present you before the Lord, that you may be always in remembrance before him O Beloved, Glory, yea, and Triumph in his love; Doubtless it must go well with us. Who shall condemn? It is Christ that died, and rose again, and is now making Intercession. His interest is potent. He is always present. Our Advocate is never out of Court. Never did cause miscarry in his hand. Trust you safely in him. Happy is that man for whom he shall undertake to speak.

Oh, the Riches of Christ's love! he did not think it enough to die for you. His love and care doth not end with his natural life on Earth, but he ever liveth to make Intercession for us. His love is like his life, ever, ever: knowing no remission in degree, nor intermission of time, no cessation of working, but is ever, ever, in motion towards us.

But when shall I end, if I suffer my soul to run out its length, and my running Pen te enlarge according to the dimensions of this boundless Field of Divine Love? If the Pens of all the World were employed to write Volumes of love, if the tongues of all the living were exercised in nothing else but talking of this love; If all the Hearts that be were made up of love; and all the powers and affections of the mind were turned into one, to wit the power of love, yet this were no less than infinitely too little, either to conceive, or to express the greatness of Christ's love.

O my dearly beloved, may your souls be swallowed up in this love. Think, and think while you will, you can never think how much you are beloved. See that ye love again by way of *Gratitude,* though not of *Requital:* what though your souls be but narrow, and your powers but little, yet love him with all you have. Love him with all your hearts, and all your strength. To the Meditations, and to the Embraces of Divine love I leave you, thinking it now not worth while to tell you of my Love, Remaining

Yours in the bonds of your most dear Lord Jesus, JOS. ALLEINE.

August 11. 1665.

LETTER. XXIX. [Warning t•... Professors of their Danger.] ***To the Beloved •...ople, the Inhabitants of the Town of 〈...〉 , Grace and Peace.***

Most dear 〈...〉 .

MY 〈...〉 my beloved is mine and I am his: but 〈...〉 •...ave no joy so great as that you are mine and I 〈...〉 •...ou are Christ's. My Relation to Christ is abo•... 〈...〉 life and my peace, my riches, and my righteo•... 〈...〉 my hope and my strength, and mine Inheritance, 〈...〉 •...ycing: In him will I please myself forever, and 〈...〉 will I glory. I esteem myself most happy and rich, and safe in him, though of myself I am nothing. In him I may boast without Pride, and glory without vanity. Here is no danger of being over much *pleased;* neither can the Christian exceed his bounds in overvaluing his own riches, and happiness in Christ. I am greatly pleased with the Lot that is fallen to me: the Lord hath dealt bountifully with me, and none shall stop this my confidence of boasting in Christ. But as my lot in him is above all, so I will assure you, it is no small content to me, that my lot is fallen with you. And though many difficulties have fallen to my lot among you (for I have broken my health and lost my liberty once and again, for your sakes) yet none of these things move me. I wish nothing more then to spend and to be spent upon the service of your Faith. I bless the Lord for it as an invalnable mercy, that ever he called me to be an Embassador of the Lord Jesus Christ to you-wards. In this station I desire to approve myself to him, and that I am withdrawn from my Work for a season, it is but that I may return to you refreshed, and enabled for my work among you. You may not think that I have forgotten you, and consulted my own ease and pleasure: but if God prosper my intentions, I shall be found to have been daily serving you in this retirement. I will assure you, I am very tender of preserving all that little strength that God doth add to me entirely for your sakes: being resolved not so much as once to broach the Vessel till I draw forth to you. I bless the Lord, I am in great tranquility here in this Town, and walk up & down the Corporation without any Questioning me. Only it hath pleased the Lord to add to my Affliction since my coming, by taking away my dear Father, the day of whose glorious Translation was the day after my arriving here. But I bless the Lord, I do believe and expect the return of the Redeemer with all his Saints, and the most glorious Resurrection of my own dead Body with all Believers: and this makes me to rest in Hope, and fills me with unspeakle more Joy than the death of myself or any other Saint can with grief. And now *I* make it my business to be rendered serviceable to you; and do by this, return you my hearty thanks for your earnest Prayers and Intercessions to God in my behalf, for it is he that must do the Cure: I seem to myself to be retired to this place, as a Vessel rent and shattered and torn in the Service, that it come to recruit in the *Harbour:* And here *I* am as it were rigging, and repairing, and Victualling to put forth again in the Service: which I shall do with the first Wind, as soon as I am ready. What is my life u•...less *I* am serviceable? And though I must for the present forbear my wonted Labor, yet *I* shall not cease to exhort you, and call upon you while I am absent from you, to stand sast, and to grow up in your holy Faith.

Be warned, my dearly Beloved, that you fall not upon those dangerous Rocks upon which so many Professors have been split.

There are three things which I beseech you carefully to beware of.

First, Lest while Christ is in your mouths, the world run away with your hearts: There is many a seeming Professor that will be found a mere Idolater? Many a Soul goes down to *Hell* in this sin, in the midst of his Profession, and never discerns it till it be too late. Remember, I beseech You, that the *Oxen,* the Farm, Wife, Merchandize, all of them lawful Comforts, did effectually keep men from a sound and saving closing with Christ, as the vilest lusts of the worst of men. Whatever you find your hearts very much *pleased* in, and in love with, among these earthly Comfo•...ts, set a mark upon that thing, and remember that there lies your greatest dan•...r. What you love most, you must fear most; and think of•...en wi•...h yourselves, This, if anything is like to be my 〈...〉 multitudes of Professors that perish forever, by 〈...〉 •...and of this mortal Enemy, *I* mean the overval•...ing of Earthly things. The hearers compared to the thorn•... Ground, did not openly fall away and cast off their Profession, as the stony ground did; but while others withered away, the blade of Profession was as green and fresh as ever; and yet their inordinate a•...ection to the things of this life, did secretly undo all at last. Little do most Professors think of this, while they please themselves in their estates, while they delight themselves so freely in their Children, in their Wives, in their habitations and possessions; that these be the things that •...re like to undo them forever. How little is that Scripture thought of, which speaks so dreadfully to worldly Professors; *Love not the World, for if any man love the World, the Love of the Father is not in him.* Are there not many among us, who though they do keep up Prayer, and other holy Duties; yet the strength and vigor of their hearts goeth out after earthly things? And these are their chief care and their chief joy. Such must know, that they are none of Christ's, and they were better to understand it now, and seek to be renewed by Repentance, then hereafter when there shall be no place for Repentance.

2. *Lest while Iniquity doth abound, your love to Christ doth wax cold.* Remember what an Abomination *Laodicea* was to Christ because she grew so luke-warm; and what a controversy he had with *Ephesus,* a sound Church, because she did but flacken and grow more remiss in her love. A friend is born for adversity; and now is, the time, if you will prove the sincerity of your love and friendship to Jesus Christ, by following him zealously, resolvedly, sully, now he is more rejected and opposed.

Thirdly, *Lest you keep up a barren and fruit•...ss Profession, with•...ut Progression:* See to it my Brethren, that you be not only Professors, but proficience: Many Professors think all is well because they keep on in the exercises of Religion; but alas! You may keep on praying, a•...d hearing all the Week long, and yet be not one jot the further. Many there are that kee•... going, but it is like the Horse in the Mill, that is going all day, but yet is no further than when he first began. Nay, it oft times happens in the Trade of Religion, as it doth in trading in the World, where many keep on in trading still, till for want of care and caution, and examining their accounts whether they go forward or backward, they trade themselves out of all. Oh, look to it my Brethren, that none of you rest in the doing of duties, but examine what comes of them. Otherwise as you may trade yourselves into Poverty, so you may hear and pray yourselves into hardness of heart, and desperate security, and formality. This was the very case of wretched *Laodicia,* who kept up the trade of religious duties, and verily thought that all was well, because the trade still went on, and that she was increased in

spiritual goods, and in a gaining way: but when her accounts were cast up at last, all comes to nothing, and ends in wretchedness, poverty, and nakedness. Most dear Brethren, I wish and pray for the prosperity of you all: but above all, I wish your Souls prosperity, with which, after my most dear Loves to you all, having already exceeded the bounds of an Epistle, I commend you to the living God, Remaining

Your fervent well wisher and Embassador in Christ, JOS. ALLEINE

Devises, June 22. 1666.

LETTER. XXX. [An Admiration of the Love of God.] ***To the most Loving, and best Beloved, the servants of God in*** **Taunton,** ***Salvation.***

My most dear Friends,

I Love you, and long for you in the Lord, and I am weary with forbearing that good and blessed work that the Lerd hath committed to me, for the surtherance of your Salvation. How long Lord, how long shall I dwell in silen•...! How long shall my Tongue cleave to the Roo•... of my Mouth! When will God open my Lips, that I may stand up and praise him? But it is my Fathers good pleasure yet to keep me in a total disability of publishing his Name among you; unto him my Soul shall patiently subscribe. *I* may not, *I* cannot complain that he is hard to me, or useth me with Rigour: *I* am full of the Mercies of the Lord, yea, Brimful and running over, And shall I complain? Far be it from me.

But though I may not murmur, me•...hinks *I* may mourn a little, and sit down and wish, O if I may not have a Tongue to speak, would I had but Hands to Write, that I might from my Pen drop some heavenly Councils to my Beloved People. Methinks my feeble Fingers do even Itch to Write unto you, but it cannot be, alas my right-hand seems to have forgot her cunning, and hath much ado with trembling to lift the Bread unto my Mouth. Do you think you should have had so little to show under my Hand, to bear Witness of my Care for You, and love to you if God had not shock my Pen as it were out of my Hand? Bu•... all that he doth is done well, and wisely, and therefore I submit. I have purposed to borrow Hands wherewith to write unto my Beloved, rather then to be silent any longer.

But where shall I begin, or when should I end? If *I* think to speak of the Mercies of God towards me, or mine enlarged affections towards you, methinks I feel already how strait this Paper is like to be, and how insignificant my Expressions will be found, and how insufficient all that I can say will prove at last to utter what I have to tell you; but shall I say nothing because I cannot utter all, this must not be neither.

Come then all ye that fear the Lord, come and I well tell you what he hath done for my Soul. O help me to love that precious Name of his, which is above all my Praises. O love the Lord all ye his Saints, and fear before him! magnify the Lord with me, and let us exalt his Name together! he hath remembered my low estate, because his Mercy endureth forever. O blessed be you of the Lord, my dearly Beloved, O thrice blessed may you be for all your remembrances of me before the Lord, you have wrestled with the Lord for me, you have wrestled me out of the very Jaws of Death itself: O the strength of Prayer! Surely it is

stronger than death. See that you even honor the power and Prevalen•... of Prayer: Oh be in love with Prayer, and have high and venerable thoughts of it. What distresses, diseases. Deathts can stand before it? Surely I live by Prayer, Prayer hath given a Resurrection •...o this Body of mine, when Physicians, and friends had given up their hopes.

Ah my dearly Beloved, methinks it delights me to tell the story of your love, how much more of the love of God towards me. I have not forgotten, O my dearly Beloved, I have not forgotten your tender love in all my distresses. I remember your kindness to me in my Bonds, when once and again I was delivered up to a Prison for your sakes. I remember with much delight, how you refreshed and comforted me in my Tribulations, how open your hearts were, and your hands were not straightened neither, for I was in want of nothing I may not, I must not forget what painful Journies you took to visit me, when in places remote the hand of the Lord had touched me, and though my long sickness almost incredible expensive to me, yet your Supplies did not a little lighten my Burthen.

And though I put it last, yet I do not mind it least, that you have been so ready in returning Praises to God in my behalf, your thanksgiving to God, my dear Brethren, do administer abundant cause to me of my giving thanks unto you.

And now my heart methinks is big to tell you a little of my love to you surely you are dear unto me; but though it be sweet to tell the story of love, yet in this I will restrain my s•...lf For I fear least as the wise man saith of the beginning of strife, so I should find of the beginning of love, that it is like the letting forth of the Water; and the rather I do •...orbear, because I hope you have better Testimonies than Words, to bear witness here unto you.

But if I sing the song of love, O let Divine Love overcarry the praise; I found myself in straights when I began to speak of the natural love between my dear people, and an unworthy Minister of Christ to them; and it seemed that all that I have said was much too little, but now I have to speak of the love God, it seems to be by far too much.

O infinite love never to be Comprehended, but ever to be admired, magnified, and adored by every Creature! O let my heart be filled, let my Mouth be filled, let my papers be filled ever, ever filled with the thankful Commemoration of this matchless love. O turn your eyes from other objects! O bury me in forgetfulness, and let my love be no more mentioned nor had in remembrance among you, so that you may be thoroughly possessed and inflamed with the love of God. This, my Beloved, this is that love which is ever to be commended, and extolled by you. See that you study this love, fill your souls with wonder, and feast your souls with joy, and be ravished with rich contentment in this Divine Love: Take your daily walk, and lose yourselves in the Field of Love: Drink, O Friends, yea drink abundantly, O Beloved, fear no excess. O that your souls may be drenched and drowned in the love of Christ, till you can everyone say with the ravished Spouse, *I am sick of love.* Marvel not that I wander here, and seem to forget the bounds of a Letter, this love obligeth me, yea, rather constraineth me. Who in all the Earth should admire and commend this love if I should not? I feel it, I taste it, the sweet savor thereof reviveth my soul, it is light to mine eyes, and life to mine heart; the warm Beams of this blessed Sun, O how have they comsorted me, ravished, and refreshed me

both in Body and Soul! my benumbed Limbs, my withered hands, my feeble knees, my bones quite naked of flesh do yet again revive through the quickening, healing, and raising influence of Divine Grace and Love. Now my own hands can feed me, and my own seet can bear me, my appetite is quick, my sleep comfortable, and God is pleased to give some increase continually though by insensible Degrees; and shall not I praise that love and grace that hath done all this for me? yea, what is this to all I have to tell you? My heart is enlarged, but I told you Paper could not hold what I have to speak of the goodness of the AllGracious God, in which I live. I am forced to end, least you should not bear my length. My dearly Beloved, I send my heart unto you, divide my love amongst you all, and particularly tender it to your Reverend and Faithful Pastor, whose presence with you, and painfulness, and watchfulness over you, and Zeal and courage for you in so dangerous a time, is matter of my great Joy and Thanksgivings unto God. The grace of our Lord Jesus be with you all. Fare you well in the Lord, I remain

Your unworthy Minister and servant Well-wisher in the Lor•..., JOS. ALLEINE.

LETTER XXXI. ***To the most Beloved People, the Servants of God in*** **Taunton,** ***Salvation.***

Most dearly Beloved and longed for, my Joy and Crown,

MY hearts desire and Prayer for you is, that you may be saved. This is that which I have been Praying and studying, and Preaching for these many *Years:* and this is the end of my Venturing, and Suffering, and Writing at this present time. God that knoweth all things, he knoweth that this is my wish; Oh that I could but come at their Souls! And that this is the prize and the gain that I run for, that I might win souls. I seek not other gifts, give me your hearts, let me but part between your sins and you; suffer me but to save you; give me leave to carry you over to Jesus Christ, and I will not ask you anymore. I will serve you gladly, I will suffer for you thankfully, so I may but save you. Do not wonder why I follow you so pressingly, why I call upon you so frequently; let not my importunity be grievous to you, all this is but to save you. Christ did not bethink his Blood, and shall I think my Breath, or Ink, too dear in order to your salvation? what pity is it, that any of you should miscarry at last, under the power of Ignorance, or by a profane negligence, or a formal and lifeless profession of strict Godliness.

Beloved, I am afraid of you lest (as to many of you) I have run in vain. I cannot but most thankfully acknowledge, that (considering the paucity of those that are saved) there are not a few of you who are the joy of your Ministers, and the Glory of Christ. But it cannot be dissembled, that far the greater number give little ground to hope, that they are in the state of Salvation. And must not this be a pinching thought to a compassionate Teacher, to think, that he cannot for his heart persuade men, but that the most of them will willfully throw away themselves? Is it not a wosul sight, to behold the Devils driving a great part of our miserable Flocks (as they did once the Herd of Swine, the Keepers themselves amazed looking on.) I say, driving them violently down the hill, till they be choked in the Water, and drowned irrecoverably in the Gulf of endless Perdition? Ah mserable spectacle! What through the willful blindness of some, what through the loseness and sensuality of others,

what through the halving, and Cold, and customary Religion of others, how great a number of our poor Flocks, is Satan like to carry utterly away from us, after all that hath been done to save them?

Yet I cannot but call after them. Hearken unto me, O ye Children. How long will ye love Vanity, and follow after leasing, and trust in lying Words? As the Lord liveth you are lost, except you turn: Wherefore turn yourselves and live ye. Ah how Mercy wooeth you! How it waiteth to be gracious to you? Hear, O sinners, hear. See you not how the merciful Savior of the World stretcheth forth his hands all the day long, and spreadeth forth his Wings, and calleth you as a Hen doth her Chickens! hear you not the soundings of his Bowels? He had no need of you; Yet how do his compassions melt over perishing sinners? his heart is turned within him, and shall not this turn your hearts? his repentings are kindled together; and shall not this lead you to repentance? Behold, he standeth at the door and knocketh. O man wilt thou keep •...esus at the door, and lodge *Barabbas* in thy bosom? and prefer thy cruel Lusts before thy Compassionate Lord? Oh his melting love to sinners! He calleth after them, *Isa.* 55. 1. He weepeth over them, *Luke* 19. 41, 42. He crieth to them, *Prov.* 1. 21, 22, 23. How long ye simple ones, will you love simplicity? Will you not be made clean? When shall it once be? Why will you die? Turn you at my Reproof: Behold, I will pour out my Spirit upon you. Sinner, art thou not yet melted? Oh come in at his loving Calls, Come out from thy sins: Touch the Scepter of Grace and live: Why shouldest thou be dashed in pieces by his Iron Rod? Kiss the Son: Why shouldst thou perish in the way? Set up Jesus as thy King, lest he count thee sor •...is Enemy, because thou wouldst not that he should Reign over thee, and so thou be called forth and slain before him. Oh how dreadful will this Case be, to perish under the pitiful Eyes of his Mercy, and to die by the hand of a Savior! Oh double hell, to have thy Redeemer become thine Executioner! And the hand that was so long stretched forth to save thee, to be now stretched forth to slay thee! And the merciful heart of Christ himself hardened against thee, so as that he should call thee forth, and with his own hand hew thee in pieces, (as *Samuel* did *Agag* before the Lord.)

But *I* have been too too long in prefacing to what I intended forthwith to have fallen upon: Indeed *I* am apt to run out in matters that do so nearly touch upon your greatest Concernments.

Beloved, I despair of ever bringing you to Salvation, without Sanctification: Or possessing You with Happiness, without persuading you to Holiness. God knows *I* have not the least hope ever to see one of your Faces in Heaven, except You be Converted and Sanctified, and exercise yourselves unto Godliness. This is that I drive at. *I* beseech you study to further *Personal Godliness,* and *Family Godliness.*

1. *Personal Godliness.* Let it be your first care to set up Christ in your Hearts. See that you make all your worldly Interests to stoop to him, that You be entirely and unreservedly devoted unto him. If You willfully, and deliberately, and ordinarily harbor any sin, You are undone. See that You unfeignedly take the Laws of Christ, as the rule of your words, thoughts, and actions; and subject •...our whole man, members and mind faithfully to him. If You ha•...e a true respect to all God's Commandments, you are sound at heart. Oh study to

get the Image and impress of Christ upon you within. Begin with your hearts, else you build without a foundation. Labor to get a saving change within, or else all external performances will be to no purpose. And then study to show forth the power of Godliness in the life. Let Piety be your first and great business. 'Tis the highest point of Justice, to give God his due. Beware that none of you be a Prayerless person: sor that is a most certain discovery of a Christless, and a graceless person, of one that is a very stranger to the fear of God. Suffer not your Bibles to gather dust. See that you converse daily with the Word. That man can never lay claim to Blessedness, whose delight is not in the Law of the Lord. Let •...editation and self-examination be your daily exercise, else the Papists, yea the Pagans, will condemn us. That the short questions, which I have given you as a help to self-examination, may be daily perused by you, is the matter of my passionate request unto you. If ever you come to any growth in Holiness, without the constant use of •...his practice, I am grossly deceived. And therefore *I* would beseech, yea, even charge you, by the Lord, that you would daily examine yourselves by these questions, till you have found a better help to this duty.

But Piety, without Charity, is but the half of Christia•...y, or rather impious Hypocrisy, We may not divide the Tables. See therefore that you do justly, and love mercy, and let Equity, and Charity run like an even Thred, throughout all your dealings. Be you temperate in all things, and let Chastity, and and Sobriety, be your undivided Companions. Let truth and Purity, Seriousness and modesty, Heavenliness and gravity be the constant ornaments of your speech. Let patience and humility, simplicity & sincerity shine out in all the parts of your conversations. See that you sorget & sorgive wrongs, and requi•...e them with kindness as you would be found children of the most high. Be merciful in your Censures, and put the most favorable construction upon our Brethren's carriage that their actions will reasonably bear. •...e slow in promising. punctual in fulfilling. Let meekness and in•...ocency, Affableness, Yieldingness, and Curt•...sie, come•...end your conversations to all men. Let none of your Relations want that love and loyalty, that reverence and duty, that tenderness, care, and vigilancy, which their several places and capacities call for. This is throughout Godliness. I charge you before the most high God, that none of you be found a swearer, or a Lyar, a lover of evil company, or a scoffer, or malicious, or covetous, or a drunkard, or a glutton, unrighteous in his dealing, unclean in his living, •...r a quarreller, or a thief, or backbiter, or a railer: for *I* denounce unto you from the living God, that destruction and damnation is the end of all such, *Prov.* 13. 20. *Jam.* 5. 12. *Rev.* 21. 8. 1 *Cor.* 6. 9, 10. *Gal.* 5. 19, 20, 21.

2. Family Godliness. He that hath set up Christ in his heart, will be sure to study to set him up in his house. Let every family with you be a Christian Church; every house, a house of Prayer; every household a household of saith. Let every householder say, with *Joshua, I, with my House will serve the Lord,* and resolve with *David, Psalm* 121. 2. *I will walk within my house, with a perfect heart.* Let me press upon you a few duties, which *I* have been long harping upon, but Alas (*I* speak it to your shame) with many (too too many) of you, to little purpose in general.

First, Let Religion be in your Families, not as a matter by the by, (to be minded at leisure, when the world will give you leave) but the standing business of the house. Let them have your prayers as duly as their meals, is there any of your family•..., but have time for their taking food? wretched man! canst thou find time to eat in, and not time to Pray in?

Secondly, Settle it upon your Hearts, that your Souls are bound up in the Souls of your Family. They are committed unto you, and (if they be lost through your neglect) will be required at your hands; Sirs, if you do not, you shall know that the charge of Souls is a heavy charge, and that the Blood of Souls is a heavy guilt. O man, hast thou a charge of Souls to answer for, and dost thou not yet bestir thyself for them, that their Blood be not found in thy Skirts? Wilt thou do no more for immortal Souls, than thou wilt do for thy Beasts that perish? What dost thou do for thy Children, and Servants? Thou providest Meat and Drink for them, agreeable to their Natures, and dost thou not the same for thy Beasts? Thou givest them Medicines, and cherishest them when they be sick, and dost thou not so much for thy Swine? More particularly.

1. Let the solemn Reading of the Word, *Isa.* 34. 16. *John* 5. 31. *and singing of Psalms, be your Family Exercises, Psalm* 118. 15. See Christ singing with his Family, *viz.* his Disciples, *Mat.* 26. 30. *Luke* 9. 18.

2. *Let every p•...rson in your Families be duly called to an account of their profiting by the word h•...rd or read, as they be about doing your own* 〈...〉 . This is a duty of consequence unspeakable, and would be a means to bring those under your Charge, to remember and prosit by what they receive. See Chirsts Example in calling •...is Family to an account. *Mat.* 16. 11. 13. 15.

33. *Often take an account of the Souls under your care concerning their Spiritual estates* Herein you must be Followers of Christ, *Mat.* 13. 10, 36, 51. *Mar•...* 4. 10, 11. Make enquiry into their conditions, insist much upon the sinfulness and misery of their natural estate, a•...d upon the necessity of Regeneration and Conversion in order to their Salvation. Admonish them gravely of their sins, encourage beginnings. Follow them earnestly, and let them have no quiet for you, till you see them in a saving change. This is a duty of high consequence, but (*I* am afraid) fearfully neglected by some that are Godly. Doth not Conscience say, Thou art the man?

4. *Look to the strict sanct•...fying of the Sa•...bath, by all of your H•...holds, Exod.* 20. 10. *Lev.* 23. 3. Many poor Families have little time else. O improve but your *Sabbath-days* as diligently in laboring for knowledge, and doing your Makers work, as You do the other days in doing your own work, and I doubt not, but you may come to some proficiencie.

5. *Let the Morning and Evening Sacrifice of s•...lemn Prayer, be daily offered up. in all your Families. Psal.* 92. 1, 2. *Exod.* 30. 7, 8. *•...L•...ke* 1. 9, 10. Beware they be not found among the Families that call not upon God's Name; sor why should there be wrath from the Lord upon your Families? *Jer.* 10. 25. O miserable Families without God in the World, that are without Family Prayer! What have you so many Family fins, Family wants, Family Mercies, what and yet no Family Prayers? How do you pray with all *Prayer* and *Supplication,* if You do not with Family

Prayer? Say not, I have no time. What hast thou all thy time on purpose to serve God, and save thy Soul, and is this that for which thou canst find no time. Find but a heart, and I will find time. Pinch out of your meals and sleep, rather then want for Prayer. Say not my business will not give leave. This is thy grea•...est business, to save thyself, and the Souls committed to thee. Besides a whet will be no let. In a word, the blessing of all is to be got by Prayer, *Jer.* 29. 11, 12. 2 *Sam.* 7. 29. And what is thy business without God's Blessing? Say not, *I* am not able. Use thy one Talent, and God will increase it, *Mat.* 25. 24. *&c.* Helps are to be had till thou art better able. But if there be no other remedy, thou mayest join with thine abler Neighbor. God hath special regard to joint Praye•..., *Jam.* 5. 14. *to* 19. *Acts* 12. 5. *to* 12. 2 *Cor.* 1. 11. and therefore you must improve Family advantages for the performing of it

6. Put everyone in your Families upon private Prayer. Observe whether they do perform it. Get them the help of a form, if they need it, till they are able to go without. Direct them how to Pray, by minding them of their sins, w•...nts, and mercies, the materials of Prayer. This was the practice of *John,* and of *Jesus, Luke* 11. 1, 2.

7. Set up Cathechizing in your Families, at the least once every Week. It was my parting, dying request, that you would set up and maintain this duty in your Families. Have You done it all accordingly? Cannot your consciences witness, cannot your families witness you have not? Well, *I* thought my parting words would have done something with you: *I* hoped the fervent request of a dying Minister, would have prevailed for such a small matter with You. What, to this day without solemn C•...techising in your houses? Ah, what a discouragement to your Teacher is this? Brethren, shall *I* yet prevail with you? Will you reject me now also? O let me persuade you, before you take off your eyes from these Lines, to resolve to set upon the constant exercise of this Duty. Surely *I* have done and suffered more for you then this comes to: will you deny me? *I* beseech you, let me find, if ever God do bring me again to visit your houses, that the •...ords of a suffering Minister have some power with you. *I* have sent you an help on purpose: what shall all my persuasions be but speaking in the wind? and all my pains but laboring in the fire? Beloved you have no dread of the Almighty's Charge, That you should *teach these things diligently to your Children, and talk of them as you sit in your hou•..., &c. Deut.* 6. 6, 7, 8, 9. *and* 4. 9, 10 *and* 11. 18, 19, 20. *& train them up in the way they should go, Prov.* 22. 6. *the Margin.* Hath God so commended *Abraham,* that he would teach *his children and his household, Gen.* 18. 19. and that he had so many 〈...〉 *servants, Gen.* 14. 14. *the Margin* hath given such a promise to him thereupon, and wlll not you put in for a share, neither in the praise, nor the Promise? Hath Christ honored Cathechising with his presence, *Luke* 2. 46. and will not you own it with your practice? Say not, they are careless, and will not learn. What have you your Authority for, if not to use it for God, and the good of their Souls? You will call them up, and force them to do your work; and should you not, at least be as zealous in put•...ing them upon God's work? Say not, they are dull and are not capable If they be dull, God requires of you the more pains and patience, but so dull as they are, you will make them learn how to work; and can they not learn as well how to live! Are they capable of the mysteries of your trade, and are they not capable of the plain principles of Religion? well as ever you would see the growth of Religion, the cure of ignorance, the remedy of profaneness, the downfall of error, fulfill you my joy in going through with this duty.

I have been too long already, and yet I am afraid my Letter will be ended before my work be done, how l•...th am I to leave you, before *I* have prevailed with you to set to the work, to which you are here directed, will you pass your promise, will you give me your hands? Oh that you would! you cannot do me a greater pleasure. Ask what you will of me; See if I will not do as much for you. Oh that your Families might be a joy to me, as that twice noble Ladies to *John;* who professes he had no greater joy, then to find her Children walking in the truth! Beloved why should you not give the hand one to another, and mutually engage each to other, for more vigorous and diligent endeavors, in promoting Family Godliness. *I* must tell you, God looks •...or more than ordinary from you, in such a day as this. He expects that you should do, both in your hearts, and in your houses, somewhat more that ever, under these his extraordinary dispensations. My most dearly beloved minc own bowels in the Lord, will you satisfy the longings of a travelling Minister? will you answer the calls of Divine Providence? would you remove the Incumbent, or prevent the impending Calamities? would you plant Nurseries for the Church of God? would you that God should build your Houses, and bless your substance? would you that your children should bless you? that your Father should bless you? Oh, then set up piety in your Families as ever you would be blessed, or be a blessing, let your hearts and your Houses be the Temples of the living God, in which •...is worship (according to all the forementioned directions) may be, with constancy reverently performed. Pardon my pro•...xity and importunity in so earnest pursuing of you; I am yet afraid I have done too soon, and shall end without my Errand. The Lord God persuade you To him I turn me, for I am well assured, he can prevail with you:

O Father of Spirit, that hath set me over thy Flock to match for their Souls, as one that must give an account. I have long studied thy Will, and taught in thy Name, and do unfeignedly bless thee; that any have believed my Report. I have given unto them the Words which thou gavest me, and they have received them. I have manifested thy Name unto them, and they have kept thy Word. And now I am no more with them, but I come unto thee: Holy Father keep them through thine own Name; for they are thine. As they have kept the Word of thy Patience, so keep thou them in the hour of Temptation. They are but a flock a little and a helpless flock: but thou art their Shepherd, suffer them not to want. Do thou feed them, and fold them. Let thy Rod and thy Staff comfort them, and let not the Beasts of prey fall upon them, to the spoiling of their Souls.

But what shall I do for them that will not be gathered. I have called after them, but they would not answer; I have charged them in thy Name, but they would not hear; I have studied to speak persuasively to them, but I cannot prevail. Then I said, I have labored in vain; I have spent my strength for naught, and in vain, yet I cannot give them over, much less may I give thee over Lord persuade *Japheth,* to dwell in the Tents of *Shem.* Lord compel them to come in, and lay the hanas of mercy upon them, as thou didst on lingering *Lot,* and bring them forth, that they may escape for their lives and not be consumed. Lord, I pray thee open their eyes that they may see, and lay hold upon their hearts by thy Omnipotent Grace. Do thou turn them, and they shall be turned: O bring back the miserable Captives, and suffer not the enemy of mankind to drive away the most of the flock before mine eyes, and to deride the fruitless endeavors of thy Laborers, and boast over them, that he can do•...e with them,

though he seek to ruin them, than all the beseechings, counsels, and charges of thy Servants that seek to save them. Lord, if I could find out anything that would pierce them, that would make its way into their hearts, thou knowest I would use it. But I have been many years pleading thy cause in vain. O let not these endeavors also be lost. O God, find out every ignorant, every profane sinner, every prayerless Soul, and every prayerless family, and convince them of their miserable condition, while without thee in the World. Set thy Image upon their Souls, set up thy Worship in their Families. Let not pride, ignorance, or slothfulness, keep them in neglect of the means of knowledge. Let thine eyes be over the place of my desires for good, from one end of the year to the other end thereof. Let every House therein be a Seminary of Religion, and let those that cast their eyes upon these lines, find thee sliding in by the secr•...t influence of thy Grace into their hearts, and irresistibly engaging them to do thy pleasure. *Amen, Amen.*

LETTER. XXXII. [He that endureth to the end shall be saved.] ***To the most loving, and best beloved, the Serv•...ts of Christ in*** **Huntington,** ***Grace and Peace.***

Most dear Christians,

I Do thankfully acknowledge, both to God and you, that I am many ways obliged to love, and serve you; and surely, when the Lord shall turn our Captivi•...y, I will (through his Grace) endeavor to show myself thankful, wherein I may unto you. I am the more sensible of your great love, because I cannot be insensible, how little I have deserved such a Mercy, and how little *I* have been able to do, to oblige you. Able, I say, for I am sure. I have been willing to be much more serviceable to you: But now, Letters and Prayers are all that I have for you; of these I shall be ready to be prodigal. Your love to me hath been very bountiful: I may not forget the liberal Supplies that you have sent, many of you, even out of your poverty to me; and not to me only, but to the whole Family of my Brethren, and FellowPrisoners, who do all bless you, and send by these with me, their thankful respects unto you. I fervently pray, and do not doubt to speed, that you may reap in Grace and Glory, what you have sown to us in bounty. *Verily, there is a reward for the Righteous.* Ah, how sure is it! And how great and how near is it? Come on, my dear Brethren, and Fellow-Travelers Stir up yourselves, and set to your race. See that you loiter not, but speed apace in your holy course. What •...ire by the way, or think of looking back, when Heaven is the prize? God forbid. To him that soweth righteousness •...here shall be a sure reward. What though it should seem sl•...w? As long as it is so sure, and so great, never be discoura•...ed: In the end you shall reap, if you faint not. Wait b•... a while, and you shall have a blessed harvest. The Lord speaks 〈...〉 the Christian, as he to his Creditor in another case. Have pa•...ence with me, and I will pay thee all. Oh now •...or Faith and Patience! How safely, how sweetly would these •...arry us to our home and harbor, through all difficul•...s. Brethren beloved, be ye followers of them, who through •...th and Patience inherit the Promises. It is want of patience •...hat undoes the world. Patience, I mean, not so much 〈...〉 the bearing the inflicted evil, as in waiting for the de•...erred good. If the reward of Religion would be presently in hand, who would not be Religious? Who but the deceitsul world count it doubtful and distant; and they are all for something in hand, and so take up with a present felicity. The L•...ord deals all upon trust, and upon that

account is but little dea•...t with. You must have patient, and be content to plow and sow, and wait for the return of all at the harvest, when this life is ended They that like not Religion upon these terms, may see where they can mend their Markets. But you, my Brethren, be steadfast, immovable, abounding in the work of the Lord, for as much as you know your labor shall not be in vain in the Lord. Wait a little, there is but a short life between you, and the blessed inheritance of the endless Glory. Ah wretched unbelievers! how worthy are you to be shut forever out of the Kingdom, that did so undervalue all the Glory, that God had promised, as not to count to sufficient to pay them for a little waiting? Beloved, lift. up your eyes and behold your Inheritance, the good Land that is beyond the *Jordan,* and that goodly Mountain. The Promises are a Map of Heaven. Do but view it believingly and considerately, as it is darkly drawn there, and tell me, what think you of that worthy portion, that goodly Heritage? will not all this make you amends for your stay? Why then act like Believers. Never bethink the pains, nor expenses of Religion. Let no man fear he shall come off a loser. What though you are much upon the spending hand? I might tell you, God is beforehand with you however: but I would have you principally to look forward. It is much that God hath [laid out] upon you; but who can tell what he hath [laid up] for them that fear him? And will you miss of all, for want of patience? God sorbid. Behold the Husbandman waiteth for the precious fruits of the Earth, and hath long patience, till he receive the early and later rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh. What shall the Husbandman have more patience for the fruits of the Earth, than you for the precious fruits of your Faith? The Husbandman hath no such certainty as you: he hath but a probability of an harvest, and yet he hath p•...ience; he is content to venture. He is at great pains, and much cost, he is still laying out, and hath nothing coming in, and yet he is content to wait for his rei•...bursement, till the Corn be grown. But your harvest is most sure, as sure as the irrevocable Decree, the infallible promise, the immuta•...le Oath of a God, a God that cannot lie, that knows no place for Repentance, can make it. Again, the Husbandman hath no such increase to look for as you. Oh, if he were but sure, that every Corn would bear a Crown with what exaltation and joy, rather than patience, would he go through all his cost and labor. Why, Brethren, such is a Believers increase. Every Grain shall produce a Crown; and every Tear shall bring forth a Pearl; and every minute in pains or Prayers, an age of Joy and Glory. Besides, the Husbandman hath long patience, and will not you have a little patience? It is not long patience th•...t God doth expect of you: for behold, the coming of the Lord draweth nigh. Will the Garrison yield when relief is at hand? Or the Merchant sit down and give up his hopes, when within sight of the Harbour? Or will the Husband man despond, and give up all for lost, when he sees the Fields even white for the Harvest? Or shall he do more for a crop of Corn, than you will do for a crop of Glory? far be it. Behold the Judge is even at Door. The Lord is at hand. He cometh quickly, and his reward is with him. He comes with the Crown in his hand, to set upon the head of patience. Therefore cast not away your confidence, which hath great recompense of reward. The Prisoners of the Lord, your Brethren in the patience of Jesus, can tell you, it is good suffering for such a Master. We must tell you, as they said to our Lord in another case, He is worthy for whom you should do this. God is beyond measure gracious to us h•...re. He shines bright into our prison, blessed be his Name. He waters us from Heaven,

and Earth. As we trust, you forgot not the poor Prisoners, when you pray, so we would that many thanksgivings should abound in our behalf. And Prayer being the only Key that can open our Prisons, we trust that you will not slack, nor let your hands be heavy, but pray and not faint: and doubtless Prayer will do it. But I am apt to pass the bounds of a Letter, yet I promise myself now an easy pardon for so loving a trespass. With my dear Loves to you all, I commend you to God, and the Word of his Grace. Though I have done writing, yet not praying. I will promise, where my Letter ends, my Prayers shall begin. Farewell dear Brethren: Fare you well in the Lord, I am

An unworthy Embassador of Jesus in Bond, JOS. ALLEINE.

From the Prison at Juelchester, Octob. 29. 1663.

LETTER XXXIII. [For Perseverance.] ***To my dear Friends the Servants of Christ in* Luppit, *Salvation.***

Beloved Christians,

HAving taken up a Resolution to Write to, and to endeavor to confirm all the Places, where I have gone up and down Preaching the Kingdom of God, You were by no means to be omitted. You were the People that were last upon-my heart, before my taking up, and had I not been made a Prisoner, I think I had in a few hours after the time of my Apprehension been with you. Now I can no way but by Prayers, Letters, and Councils visit you; and so have sent these, to let you know, that you are upon my Heart, and that your Welfare is dear unto me. *I* bless the Lord to hear that his Work doth not cease among you. It is the Joy of our Bonds, Beloved, to hear that the Word is not bound, and that Satan hath not his design upon the People of God, who doubtless intended by these Sufferings to have struck Terror into them, and to have made their Hands weak. Know, dear Christians, that the Bonds of the Gospel are not tedious through Grace unto us, that Christ is a Master worth a suffering for, that there is really enough in Religion to defray all our Charges, to quit all the Cost and Expence you can be at in or upon it; That you may Build upon it that you can never be losers by Jesus Christ, that Christ's Prison is better than the Worlds Paradise, that the Divine Attributes are alone an All-sufficient Livelihood, that the Influences of Heaven, and shines of God's Countenance are sufficient to lighten the darksomest Dungeon, and to perfume and sweeten the noisomest Prison to a poor Believer; that if you can bring Faith and Patience, and the Assurance of the Divine Favor with you to a Prison, you will live comfortably in spite of Earth & Hell. These are Truths that the Prisoners of Christ can in a measure Seal unto; and I would have you to be more soundly assured of, and established in. Brethren we are of the same mind in a Prison, that we were os in the Pulpit; that there is no life to a life of Holiness; that Christ, and his Yoak, and his Cross, are worthy of all acceptation; that it is the best, and wisest, and safest and gainfulllest course in the World to stick close to Christ and his Ways, and to adhere to them in all hazards. Come on, Beloved Christians, come on, stack not your pace, but give diligence to the full assurance of Hope unto the end, and be ye followers of them who through Faith and Patience inherit the Promises. Strengthen the hands that hang down, and the feeble knees. If you faint in the day of Adversity, your strength is small. Chear

up, my Brethren, look what a Crown, what a Kingdom here is; What say you? Is not here a worthy Portion, a goodly Heritage? Were it not pity to lose all this for want of Diligence and Patience? Come, dear Christians, and fellow Travelers, *I* pray you, let us put on: Pluck up the weary Limbs, our Home is within sight. Lift up your Eyes from the *Pisga* of the Promises: You may see the Land of Rest. Will any of you think of returning into *Egypt?* God forbid: A little patience, and Christ will come. Behold, the Husbandman waiteth for the precious fruits of the Earth, and hath long patience till he receive the early and later Rain: Be ye also patient, stablish your Hearts, for the coming of the Lord draweth nigh. He is not a Christian indeed, that cannot be content to tarry for his Preferment in another World. Cast upon it, my Brethren, that your Kingdom is not of this World; that here you must have Tribulations, and that all is well as long as we are secured for Eternity. Exhort one another daily: strive together in Prayer, unite your strength therein, and pull a main: Mercy will come sooner or later, however we will be content to wait till the coming of our Lord Jesus Christ. Ah how surely will he come! He will render Tribulation to them that trouble us, and to us that are troubled, rest with him. Only believe and wait: What not watch with him one hour? Why the Judge is even at the door! And how blessed will you be if you do but continue and hold fast till he come! Watch therefore, and stand fast, quit you like men, be Zealous, and let your hearts be strong: God is your Friend, and you may trust him. He is able to bear you out, and bear you up: faint not therefore, but be steadfast, immovable, abounding in the works of the Lord. Speak often one to another, provoke to love, and to good Works. Let the Bay of opposition against Godliness, make the Torrent of your Zeal break over with the more violence. But it's time to end, I have been bold to call upon you, you see; and to stir you up by way of remembrance. May the Spirit of the most high God excite you, encourage you, enflame you: may these poor lines be some quickening to you: may the good-will of him that dwelt in the Bush dwell with you. My dear loves to you all, pray sor the Prisoners. Farewell dear Brethren, farewell in the Lord, I am

Yours in the Bonds of the Lord Jesus, JOS. ALLEINE.

Octob. 11. 1665.

LETTER XXXIV. [To a Back-sliding Fellow Student.]

Sir,

WHom this will find you, or when, or where, I know not; but I have shot this arrow at a venture. Once you were an Associate with me in *Corpus Christi,* where I remember your blameless Conversation, and your zealous affection for, and adhesion to the ways and people of God. May you be still found in the same paths of holiness, without which no man shall see God. The vows of God are upon me (which, I confess, I have been to slack to pay) that I would put you in remembrance, and in all Brotherly tenderness advise you, to remember from whence you are sallen. I was informed, before your leaving of *England,* of many unhappy miscarriages, which the great reproach of your holy profession, you had been too manifestly guilty of, I am not without some hope, that the Lord may have since recalled you, and brought you back to himself: and yet not without more fear, lest, if the power of corruption

were so strong, as to precipitate you with such violence, at such a time as that was, and in such a place as *England,* as *Oxford* where you had so many encouragements, and inducements, examples, and faithful friendly, watchful observers, you may now much more be carried away, in such a place, and among such company, as now you may be likely to be in. Sir, I beseech you to be assured, that nothing but the conscience of my duty hath engaged me, now you have been so many years a stranger to me, and are at so many thousand miles distance from me, to write notwithstanding to you. And I beseech you, bear a little with me. Is it wisdom after you have begun in the Spirit, to end in the flesh? you did run well, who hath hindered you? I remember your strict walkings, your holy converse, your many tears: will you-lose the things that you have wrought? have you found out another, a nearer way to Heaven? do you hope to get in at the wide Gate, in the broad way? need I to mind you, that it had been better for you never to have known the way of Life, then after you have known it, to turn aside from the Holy Commandment? can you ever enter into God's Hill, without you be of clean hands, and a pure heart? I know, you are not ignorant, *That strait is the gate, and narrow is the way that leadeth unto Life, and few there be that find it:* and will you yet do as the most, and decline the way of strictness, and whole self-denial, and give the flesh the reins? what, when God, that cannot lie, hath said, *If you live after the flesh, you shall die?* Do you not know that you do in vain name the name of the Lord Jesus Christ, except you depart from iniquity? I am sure you know it: Oh Sir, consider it, improve it. Oh, have you so learnt Christ, as to think, •...at the way of carnal liberty and looseness, the way of evil company and fleshliness, is the way to eternal life? I am not for tying up Salvation to this, or that Opinion: but certainly, let men be of what opinion they will, without str•...ess, self-denial, and holy diligence, they cannot be saved, *Mat.* 16. 42. *Mat.* 11. 12. 1 *Pet.* 15, 16. Once you could say with 〈...〉 *, I am companion to all them that* 〈...〉 is it so now? O Sir, let not the wicked entice you. Hath not God said, *A Companion of fools shall be destroyed, Prov.* 13. 20. That you must forfake the foolish, if you desire to live, *Prov.* 9. 6. Sir, I have no more hopes ever to meet you more on Earth: O that I might meet you in Heaven! let us tread the same path of Holiness, and then we shall doubtless meet there. But surely you must deeply, and timely repent of, and return from your grievous backslidings, or else I desire never to meet in your Heaven. But why should not we, that have so often met in serious and holy Prayer together, we that have so often met at the Lord's Table together, we that have so often eat together, and fasted together, meet in glory together? I beseech your dear Sir, if the Lord hath not already smitten you to the dust, and broken you, and reduced to the ways of holiness, now consider your ways, and turn your •...eet to his Testimonies Oh remember that, *The back-slider in heart shall be filled with his own ways.* God hath said it, and who shall reverse it? *If any man draw back my Soul shall have no pleasure in him.* And once again, *when the righteous turneth away from his righteousness, and committeth iniquity, shall he live? In his Trespass that he hath trespassed, shall he not di•...?* I know Prayers can reach you, though at so vast a distance; I shall add to them these Counsels, and commit you to God, remaining

Yours real Friend in Christ, JOS. ALLEINE.

Juelchester, May 18th. 1664.

LETTER XXXV. [Good Counsel to his Wise.]

My most dear Theodosia,

THou seemest to have been long from me: let nothing any longer detain thee, but my Sisters necessity, or Fathers Authority. I am very sorry that thou should lose two Sacraments. I am in a comfortable state of health, through Divine goodness, to which be glory forever. See that thou love and admire that Fountain of our life, and peace; and be ever mindful that 'tis all thy business to love, and serve, and praise thy Creator and Redeemer. I have no other business but this to write to thee about: but this is all our business What be use to call business is but vanity and pastime and some by matter in comparison of this. Remember and forget not that 'tis thy chief end to glorify God, and enjoy him forever. Learn well that Lesson, and know that it is the only thing necessary. Every morning remember that thy serving and pleasing of God, is the whole business of that day, and therefore set out accordingly with an express design and intention to please God in thy eating, drinking, visiting, conversing, calling, and duties of thy Relations throughout the day. My most dear heart, I have nothing in the world that doth concern thee, or me so much to write of to thee, as this is. Oh that thou mayst still be laying up in Heaven! still furthering thy account; still adding to the heap, and increasing thy glorious reward! nothing is done for God, but thou shalt hear of it again. Whatever is not done for God, is but so much lost. Those things which others do being led by their natural affections and desires, those things do thou do with holy aims, for spiritual ends, and then God will put it on the account, as so much done for him. So it is my dearest, God keeps a true account. See that thou believe it, and so plow in hope, and sow in hope, pray and hear with an eye to the sure reward. Let thy hopes be strong and lively, and then thy hands will be strong, and thy resolutions and affections will be strong. My time is very precious, and I would not lose any inch of it. See thou to it, that my time in writing this letter be not lost time. Love God the more, and set thine heart the straighter towards him, and do but practice this one thing, in every solemn action to look to thy ends, and then I have got well, and thou better by these Counsels. My dearest, I love thee in truth and tenderness, but my love signifies little, unless it serve thine eternal good,

I rest thine own, JOS. ALLEINE.

LETTER. XXXVI. [To his Wife, Desires after Heaven.]

My dear Heart,

MY heart is now a little at rest to write to thee. I have been these three days much disturbed, and set out of frame. Strong solicitations I have had from several hands, to accept very honorable preferment in several kinds, some friends making a Journey on purpose to propound it, but I have not found the invitations (though I confess very honorable, and such as are or will be suddenly embraced by men of far greater worth and eminency) to suit with the inclinations of my own heart, as I was confident they would not with thine. I have sent away my friends satisfied with the reasons of my refusal, and am now ready with joy to say with *David. Soul return unto thy rest.* But alas, that such things should disturb me, I would live above this lower region, that no passages or providence whatsoever might put me out of

frame, nor disquiet my soul, and unsettle me from my desirest rest. I would have my heart fixed upon God, so as no occurrences might disturb my tranquility, but I might be still in the same quiet and even frame. Well, though I am apt to be unsettled, and quickly set off the hinges, yet methinks I am like a Bird out of the nest, I am never quiet till I am in my old way of Communion with God, like the needle in the Compass that is restless, till it be turned towards the Pole. I can say through grace with the Church, with my soul have I desired thee in the night, and with my Spirit within me have I sought thee early, my heart is early and late with God, and 'tis the business and delight of my life to seek him. But alas, how long shall I be a seeking? how long shall I spend my days in wishing and desiring, when my glorified Brethren spend theirs in rejoicing and enjoying? look as the poor imprisoned captive sighs under the burdensome clog of his Irons and can only pear through the Grace, and think of, and long for the sweetness of that liberty which he sees others enjoy: such methinks is my condition: I can only look through the Grate of this Prison my flesh, I see *Abraham,* and *Isaac,* and *J•...ob,* sitting down in the Kingdom of God, but alas, I myself must stand without longing, striving, fighting, running, praying, waiting, for what they are enjoying. Oh happy, thrice happy pouls! when shall these Fetters of mine be knocked off? when shall I be set at liberty from this Prison of my body? you are clothed with glory, when I am clothed with dust. I dwell in flesh, in a House of Clay, when you dwell with God in a House not made with hands, eternal in the Heavens. I must be continually clogged with the cumbersome burden of this Dung-hill Body, that had it not a soul dwelling in it like Salt as it were to preserve, it would soon turn to pu•...faction and corruption, and be as odious and loathsome as the filthiest Carrion, when you have put on incorruption and immortality. What continual molestation am I subject to by reason of this flesh? What pains doth it cost me to keep this earthen vessel from breaking, it must be fed, it must be clothed, it must be exercised, recreated, and which is worst of all cherished with time-devouring •...ep, so that I live but little of the short time I have allotted me here: but oh blessed souls, you are swallowed up of immortality and life, your race is run, and you have received your Crown How •••rious must I be•...to keep me from dangers, how apt am I to be troubled with the cares and fears of this life, molesting myself with the thoughts of what I shall eat, and what I shall put on, and wherewithal I shall provide for myself and mine, when your souls are taken with nothing but God and Christ, and 'tis your work to be still contemplating, and admiring that love that redeemed you from all this. Alas, how am I encompassed with infirmities, and still carry about me Death in my bosom, what pains and cost must I be at to repair the rotten and ruinous building of this earthly Tabernacle, which when I have done I am sure will shortly fall about my ears; when you are got far above mortality, and are made equal with the Angels. Oh I groan earnestly to be clothed upon with my house which is from Heaven, being willing rather to be absent from the body, and present with the Lord: Oh, when shall I come and appear before him. When shall I receive the purchase of my Savior, the fruit of my prayers, the harvest of my labors, the end of my Faith, the Salvation of my soul? Alas, what do I here? this is not my resting place. My treasure is in Heaven, and my heart is in Heaven, Oh when shall I be where my heart is? woe is me that I sojour in *Mesech,* and dwell in the Tents of *K•...dar.* Oh that I had wings like a Dove, that I might fly away and be at rest. Then would I hasten my escape from the windy storm and tempest, and be out of the reach of

fears, disturbances, and distractions. How long shall I live at such a distance from my God, at such a distance from my Country? Alas, how can I be merry, how can I sing the Lord Song in a strange Land; no, I will hang my Harp upon the Willows, and sit down and weep when I remember *Zion.* But yet my flesh •...hall rest in hope, and I will daily bath my soul in the sweet thoughts of my blessed home. I will rejoice in hopes of what I do not yet enjoy, and content myself with the taste of what I shall shortly have my fill of. But stay this Pen runs not beyoud thy Commission. Alas, now I •...ceive what *I* have gotten, I perceive I have set down what I would be rather than what *I* am, and wrote more of my dears heart than my own penning, rather a Copy for myself, than a Copy of myself. Well, I thank God I have got some heat by it for all, the Lord grant thou mayst get a thousand times more. The Lord grant the request I daily pour out before him, and make us helps and furtherances to each others soul, that we may quicken and promote and forward one another in his ways. Help me by thy Prayers as thou dost always. The God of all peace and comfort be with thee my sweet love, Farewell,

Thine beyond Expression, JOS. ALLEINE.

LETTER XXXVII. [God is a satisfying Portion.]

My most dear *Pylades,*

HAd not my right hand long since forgot her cunning, and the Almighty shook the Pen out of my hand. I should long ere this have been writing to thee: but it is a wonder of Divine Power and goodness that my soul had not before this time dwelt in silence, and that death had not put the long period to all my writing and converse.

O my *Pylades,* what shall I say unto thee now I begin to write, where shall I begin, when shall I end? methinks I am as a full Bottle quite inverted, where the forward pressing of the overhasty liquor makes the evacuatin more flow, and my thoughts are like a thronging crowd sticking in the door.

Long is the song of love that I have to tell thee, I rejoice in the constancy of thy love, that the waters of so long a silence, and so great a distance have not yet quenched it, but thy desires are towards me, and thy heart is with me, though providence hath hindered me from thy much desired company. I will assure thee it hath been a pleasure to my heart a good part of this summer to hope that I should come one half of the way to give thee a meeting; but such is my weakness hitherto, that I am forced to put off those hopes till the Spring, when, if God give me strength to ride, I intend to see thee before mine own Home. I thank thee for all the dear expressions of thy fervent love: Methinks I see it, and feel how it runs through all the veins of every •...etter, nay, every Line? I needed not so chargeable a Testomony as thy golden Token, with which I was something displeased, because *I* thought thou needest more than myself: but the love thereby expressed is most dearly welcome to me. What thou talkest of Retribution, and of Justice, doth not so well relish with me, because the Phrases seem improper to the love professed between us, *I* never looked for any return from thee but love, which is the paying of all thy Debts: my expenses have indeed been vast and almost incredible; but surely goodness, and mercy hath followed me, and do follow me in every

place, and in every change of my condition; so that as to temporals I have lack of nothing, and as for spirituals I abound and superabound, and the streams of my comforts have been full and running over; the joy of the Lord hath been my strength at weakest, and in the multitude of my thoughts within me, his comforts have refresh'd my Soul, I have found God a satisfying portion to me, and have sat down under his shadow with full delights, and his fruit is most sweet to my taste: he is my strength and my Song, for I will talk of him, and write of him with perpetual pleasure. Through grace, *I* can say, methinks *I* am now in my Element, since I have begun to make mention of him, I am rich in him, and happy in him, and my soul saith unto him with *Divid,* Thou hast made me most Blessed for evermore, and happy is the hour that ever I was born to be made partaker of so blisful a Treasure, so endless a felicity, so Angelical Prerogatives, as *I* have in him; O sweet are his converses, how delightful it is to Triumph in his Love!

Suffer me to be free with thee, where should I pour out my Soul, if not into thy bosom? did the poor woman call upon her friends and neighbors to rejoice together with her at the finding of a lost Groat? and shall not I tell to thee the keeper of the Secrets of my Soul, & the friend of my inmost Bosom, what a friend is the Lord to me, though an unworthy sinner, shall not I run and tell thee what a treasure I have found. And here methinks the story of the Lepers comes not unaptly to thy mind, who said one to another when they had eat and drunk, a•...d carried away silver and gold, and raiment, and went and hid it, *We do not well, this day is a day of good tidings and we hold our peace.* It is sit that *I* should be clothed with shame; *I* acknowledge before God, who trieth the hearts, *I* am unworthy, everlastingly unworthy, but it is not fit that he should lose his praise, nay rather, let him be the more adored, and magnifi'd, and admired forever and ever, and let my Secrets say, *Amen.* Bless the Lord, O my Soul bless the Lord, O my Friend, let us exhalt his Name together, he is my solace in my solitude, he is my standing comforter, my tried friend, my sure refuge, my safe retreat, he is my Paradise, he is my Heaven; and my heart is at rest in him: and *I* will sit and sing under his shadow, as a Bird among the Branches; and whither should *I* go but unto him? Shall *I* leave the fa•...ness of the Olive, and sweetness of the Fig-tree, and of the Vine, and go and put my trust under the shadow of the Bramble? No, *I* have made my everlasting choice: this is my rest forever, he is my well Beloved in whom *I* am well pleased. Suffer me to boast a little here, *I* may Glory without Vanity, and *I* can praise him without end or measure, but *I* have nothing to say of myself: *I* find thou dost overvalue me, and magnify me above my measure; set the Crown upon the head of Christ, let nothing be great with thee but him, give him the glory: but thy love pleaseth me, only *I* have this exception, that thou art in love with thine own Idol, as *Austin* somewhere speaks to a friend of his that did too much magnify him, and magnifiest a Creature of thine own fancy, and not thy poor *Orestes:* God that knoweth all things, knoweth my poverty, how little, how low, and how mean *I* am, and how short *I* come of the attainments of the Saints, who yet do themselves come so exceedingly short of the Rule that God hath set before us: *I* often think of the Complaint of the devout *Monsier* [*I* feel myself very poor this week, and very defective in the love of God; if you would know wherein you may pleasure me, love God more; that what is wanting in me, may be made up in the abundance of your love:] in this, my *Pylades,* in this thou mayest most highly pleasure

me; love God a little the better, praise him a little the more for my sake; let me have this to please myself in, that God is alittle the better loved sor me, and that *I* have blowed up, if it be but one flash, nay, but one spark of Divine Love in the bosom of my dearest friend towards him.

But why, my *Pylades,* why is thy style towards me changed? why hast thou lost the old and wonted strain of our former pleasing familiarity? this I could not but observe with some disgust, is it because thy heart is changed; but this is a question in which I cannot ask any resolution; I am satisfied and at rest in thy love, but what this alterations means, I know not; art thou willing by degrees to grow strange; it cannot be, thou seest however that I cannot change my voice.

Besides, I find some jealous passages in thy last lines unto us; but canst thou think that *T. B.* can be put into the balance against my old friend, my own, my Covenant *Pylades,* or can a friend of words come into any competition or comparison with thine experienced love? I cannot entertain the thoughts of this without some disdain.

But thy needful cautions are acceptable to me, I desire to foresee and provide for manifold changes and storms; I know I am not yet in the harbor; O pray with me that I enter not into Temptation, for I am very weak in Spirit, as well as in body, God knoweth. But there is no end with me, somewhere or other I must break off, and thou wilt say it is time to shut up; for once only know, that I am thy daily Orator, and will be whilst I am: and yet once more I must have room to add my thankful acknowledgement of thine and thy costly kindness; and so with our most dear affections to you both, I commend you to the God of love, still abiding

Thy fast and sure ORESTES.

Bath, Octob. 12. 1668.

LETTER XXXVII. [To a person of Quality to be constant.]

Most Honoured Sir,

MAny charges have passed over both you and myself, since my last Writing to you, but I am glad to hear that in that great change of your condition, you have made so wise and happy a choice. Mine unfeigned desire to God is for your Temporal and Spiritual prosperity; and that the blessings of both Worlds may be heaped up upon you. Yet I should desire you not to expect too much here, nor to count it a strange thing, if you meet with disappointments. Is it enough if you have the Lord for your portion, and Heaven for your Inheritance; though the World should not answer your expectations. I doubt not but you will be likely, as well as we, to meet with manifold temptations: the Lord make you, when you have done all to stand. Hold out a while in faith, patience, and self-denial, and you shall be as sure as God can make you of the Crown. Now arise and shine, and hold forth the power of holiness in all your converse. We have lived in times when Religion was the way to credit and esteem, and then it was more difficult to discern sincerity of ones profession, because men might be drawn to it upon worldly ends. But now is the time when God will prove us, if we will appear for him, and own his ways, when they are the common scorn of the World. Oh Sir, think it not hard if

God do call you forth to own him in such a time as this, when few of your rank and quality will bear you company: but look upon it as a special advantage to prove your sincerity, and your fidelity to the Lord your Maker. The holy and blessed life of that noble Marquess *Galeacius,* I should much commend to your reading and imitation. Court not the World nor its preserments, *Moses* his self-denying choice. which the World would have branded for unparalled folly, when he voluntarily left all the Court-preferments and pleasures, the wisest Judge commends for the great•... wisdom. If Religion will make you vile, resolve with tha•...•...yal Worthy, that you will be yet more vile. Remember who accounted the reproaches of Christ greater riches, than the Treasures of *Egypt.* Verily it is a greater honor to you to be vilified for Christ, than to be •...ignified with the highest Titles that the greatest on Earth can conser: and to be called *Puritan* or *Phanatique,* for the bold and constant owning of the power of Christianity, than to have whole Pages filled up with the honorable offices and marks of Dignity, that Earthly Princes can bestow. Now then is your time to get the true honor. Few of your places and dignity, will take this way to get it: But he that can but use the prospective os Faith, and look as far as the approaching Judgment, will easily see the vanity of the worlds riches and flattering preferments, and the everlasting glory and honor wherewith the despised Saints shall surely be Crowned. Fix your eyes and Meditations here, and that will set you above the worlds temptations, when by its offers or threatenings it would make you to warp, and to let go your hold-fast of Eternal life. Now is the time for you to make Heaven sure, and when that is done, you are prepared for the worst that can come. I desire you to accept of my service and respects, and my Wives, which I do hereby present unto you, and to your most deserving yoke-fellow, whom I unfeignedly honor though I never saw her, not so much for her noble blood, which yet calls sor great respects, as for her far more noble qualifications, and privileges of her second birth. Pardon my boldness with you, in troubling you so long, I am Sir,

Your most Oblidged Friend, and Servant, JOS. ALLEINE.

Feb. 26. 1661.

LETTER XXXVII.

Dear Cousin,

THough I have been in the valley of the shadow of death, though I have had more than one foot in the Grave, and have been in deaths often, yet the love and remembrance of you, ever liveth on my heart: I have long had neither feet to walk nor hands to write, yet I have borrowed hands as you see, rather than I would stay any longer from warning and admonishing of you. Dear Couzin, that soul of yours, that precious-immortal soul is of no light value with me! I pray hard for its Salvation: I have a Godly fear for you, lest your soul should miscarry in a crowd of worldly business, and of earthly cares Ah, my dear Niece, it comforts me that you are so settled for this world, and are in want of nothing, I bless the Lord for this, but me thinks this doth not satisfy me. Oh, that I could be sure that you were once safe settled in Christ; though you are, I trust comfortably furnished with earthly things, yet in this you are but half provided for: have you a Treasure in Heaven? have you laid hold

on eternal life? have you made sure work for everlasting? have you past the straits of the New-Birth? do you bear upon you the marks of the Lord Jesus?

If you shall pass by a sumptuous Fabric, and a great Lordship, and should lay claim to all as your inheritance, and please yourself with the hopes of enjoying all this, when you had nothing to show, no Writing, no Evidence to produce, as a ground for any such hop•..., would not everyone say, this were a piece of strange vanity and imprudence; much greater folly is it to promise ourselves a part in Paradise, and rest satisfied in a mere persuasion that we are the Heirs of Heaven, when we cannot prove our Title from the Book of God, nor produce from within ourselves, the sure and certain marks of the children of God.

Ah, dear Couzin, rouse up yourself make conscience, to deal plainly and freely with your soul, say within yourself, I have hopes for Heaven? but where are my grounds and my Evidences? do I not build without a foundation? do I venture my Salvation upon mere uncertainties? What have I, what do I more than others? I pray, I hear, I read, but may not a mere Hypocrite do all this? I run not with others into the wretched practice of Lying, and Couzening, Whoredom, and the like; but what is this more than a Pharisee may have to say for himself? can I prove by Scripture my claim to Heaven? can I produce Chapter and Verse to justify myself?

Oh Couzin, fear, least a Promise being left of entering into rest, you should by any mistakes, or self-deceits fall short through unbelief; fear lest you should take Count•...•...old, or some common workings for saving Grace. Oh, there is a world of counterfeit Coin going, multitudes perish by mistake, and wake in Hell, whilst they dreamt they were in Heaven: the temp•...er is very subtle, and will sure deceive if he can: your heart is deceitful above all things, and is willing to cheat you if it can. Therefore am I engaged so earnestly to call upon you, as one that watcheth for your soul, to arise speedily and to set roundly to your work. Oh, consider your danger, and work out your Salvation with fear and trembling: away with these lazy Prayers, away with these cold and heartless Professions, away with this drowsy, lifeless, •...less Religion; bestir yourself to purpose for your soul before it be too late, search your conscience as with Candles, be jealous of yourself; consider, now is your time, what you do you must do quickly, the patience of God is waiting, Christ is knocking, the Spirit of God is striving, and death is at the door: Oh now take your opportunity, and take heed lest a •...thful heart, and the cares of this World, or a presumptuous confidence that all is well and safe already, should at last shut you out of the Kingdom of God.

I cannot write distinctly to your Husband, but I beseech you to call upon him to set his heart to these Counsels which I havee written to you; I earnestly entreat him to make Religion his business, and to look heedfully to it, that the gain of the World prove not the loss of his soul. I desire him that Closer and Family Prayers, and weekly Catechising of his Household, and strict sanctifying of the Sabbath, and reading of the Scriptures singing of Psalms, repeating of Sermons, and diligent attendance upon powerful Preaching may be his continual exercises; that so his house may be a little Church, and God may delight to dwell in his Family: pray give me to understand what is done of these things, for I have a zeal for your welfare, and that you and your household should serve the Lord, that you may enter into his

rest, and carry children, and servants, and friends, and all to Heaven with you- As to my own estate, I have lost all my limbs, and about this twelve Months useless, and been aga•...•...nd again under the sentence of death; but was brought in 〈...〉 •...-litter to *Bath,* where God hath wonderfully restored me, so that I can feed myself, and go alone, and speak with a little more freedom. Oh, love the Lord, praise the Lord for me; notwithstanding I continue weak, and have not strength to write, yet I could not tell how to die in silence from you; but have made use of a friendly hand to send these counsels and calls after you, which I beseech you to accept in the fear of God, for it is not unlike that they may be my last to you that ever you may receive: I now commend you to the Lord, and with mide own and my dear Wivet love to you both, Rest,

Your loving and careful Uncle, JOS. ALLEINE.

Octob. 21. 1668.

LETTER. XXXV. [The Concernments of our Souls especially to be regarded.]

Dear Cousin,

YOu may think you are forgotten with me, because you have not heard so long a time from me; but this may let you know, That though God hath taken away your Father; and suffered your Mother to be helpless to you; Yet you have one friend on earth that careth for you. The welfare of your immortal soul is dear to me, and is the matter of my sollicitons care and prayer. *Dear Cousin,* methinks I feel a Godly jealousy of you within my heart, lest you should lose your soul amongst a crowd of worldly cares and business. O remember the story of him in the Book of the *Kings,* who relates that he had a Soldier committed to his keeping, upon condition that he should lose his life if he did let him go: *But while thy servant went hither and thither, the man escaped.* But the King replies presently, *Even so shall thy judgment be; thy life shall go for his life.* Ah *Cousin,* take earnest heed, lest while you are going hither and thither, minding many things, 〈...〉 in a hurry of worldly affairs, the enemy run not away with your soul. Oh beware that the World doth not secretly steal away your heart. Consider, that whatever your business be, you must and will have an eating time, and a sleeping time. Oh be as solicitous every day to keep your praying times, which are a thousand times more necessary than a time to eat in, or sleep. Be sure that there doth not a morning or evening pass over your head, in which you have not perfumed your Closer with solemn and fervent prayer. And take heed, it you love your salvation, lest Saran beguile you with the bare outward performance of duties a•...d ou•...ward acts of Religion. See to it, that you do not rest in a Worldly Religion; to give God your knee, while the World carries away your heart. You may pra•..., hear, and read, and all to no purpose, except your very Soul be employed and engaged in these duties; and the •...ife, vigor, and strength of your affections be found to go after God in them. If therefore you will have Christ and Heaven, see that you renounce the world. You must cast overboard your worldly hopes, and take up with God, with a naked Christ, as your wh•... happiness, both for this life, and that which is to come. There is no hopes of your Salvation, without a sound mortification to the world; you must be mortified to your worldly expectations: look not for much from the world; promise not yourself much

from the world; seek not great things for yourself: say unto God, So I may have thee for my portion, and thy Kingdom for my inheritance, give or deny me what thou wilt, poverty or riches, anything or nothing, I will be contented with my Lot. Say unto your soul, So I may but have Christ, so I may but carry it for the other world, let this world go which way it will: I must be converted or condemned; I must be born again, or else would I had never been born: but of this present world there is no such necessity; I may be poor, and yet happy: but woe unto me if I remain unsanctified: I must have grace, or perish forever. *Dear Cousin,* if I live, you shall find me a friend to your worldly prosperity; but whether I live or die, I charge you by the Lord, that you be infinitely tender of your immortal souls everlasting concernments. Will you not spin a fair thread of it, if while you are pursuing after earthly things, you lose your soul in the throng? While I live, I shall pray and care for you. Farewell in the Lord. I am

Your truly loving and careful uncle, JOS. ALLEINE.

LETTER. XXXVI. [Godly Counsels.]

Dear Cousin,

THE welcome tidings of your safe arrival at *Barbadoes,* is come to my ears; as also the News of your escape from a perilous sickness, for which *I* bless the Lord, and desire to be thankful with you: for *I* am not without a care for your well being, but do look upon myself as really concerned in you. *I* have considered, that God hath be•...est you of a careful Father, and that your Mother takes but little care for you; so that you have none nearer than myself to watch for your Soul, and to charge and admonish you in the Lord, and to take care of you. But yet, *Dear Cousin,* be not discouraged by these things, but look to Heaven, fly unto Jesus, put away every known sin, set upon the conscientious performance of every known duty; make Christ your choice, embrace him upon his own terms; deliver up yourself, body and soul to him; see that you have no reserves nor limitations in your choice of him; give him your very heart; cast away your worldly hopes and expectations, make Religon your very business. O Cousin, these things do, and you shall be sure of a friend in Heaven to take the care of you; and, if I may be any comfort to you, you shall not fail, while I live, to have one friend on earth to take care for you. You are gone far from me, even to the uttermost parts of the Earth; but I have sent these Lettters to call even thither after you; yea, not only to call, but to cry-in your Ears, O what is like to become of your Soul! Where is that immortal Soul of yours like to be lodged forever? Amongst Devils, or Angels? Upon a Bed of Flames, or in the joys of Paradise? Dear Cousin, go aside by yourself in secret, retire from the noise of the World, and say to yourself, *Oh my Soul! whither art thou going? do not I know in my very heart that I must be converted or condemned? That I must be Sanctified, or I can never be Saved?* Oh my Soul! what seekest thou! what designs do I drive at? what is my chief care? which way do *I* bend my course? Is it for this World, or the World to-come? Do I first seek the Kingdom of Heaven, and the Righteousness thereof? Do I think Heaven will drop into my mouth? that Glory and immortality will be got with a wet finger, with cold Prayers, and heartless wishes, while the World carries the main of my heart? Do I think to be Crowned, and yet never fight? to get the race, and never run? to enter at the strait gate, and never strive? to overcome

Principalities and Powers, and never wrestle? No, no; say within yourself, Oh my Soul, either lay by the hopes of Heaven forever, or else rouse up thyself, put forth thy strength in seeking after God and Glory; either lay by thy Worldly hopes, or thy hopes of immortality; away with thy sins, or thou must let Christ go forever; think not to have Christ and the World too, to serve God and Mammon, it cannot be: If thou follow the World as thy chief desire and delight; if thou live after the flesh, thou must die, count upon it, the Lord hath spoken it, and all the World can never reverse it. Thus reason the case with your own Soul, and give not rest to yourself night nor day, till you are gotten off from the World, broken off from the will•...ull practice of every known sin, and gotten safe into Christ. Dear Cousin, I charge you by the Lord, to observe these things; pray over them, weep over them, read them again and again; do not pass them over as slight and ordinary things: your Soul is at stake, it is your Salvation is concerned in them; think not I am in jest with you. Ah Cousin, I travel in birth with you, till Christ be formed in you. Why should you die? Oh repent and live, lay hold on eternal life, win Christ, and you win all. O be thankful to the Lord, that now you are fatherless and friendless, yet you have one Remembrancer to warn you to fly from the wrath to come. God forbid that I should find you at last in the place of Torments, for your not embracing the Godly Counsels. To conclude, in short, I charge you as a Minister, as a Father to you, Take heed of these three things:

- 1. *Lest the gain of the World prove the loss of your Soul:*
- 2. *Lest the snare of evil company withdraw you from God, and so prove your final ruin.*
- 3. *L•...t a lofty and a worldly heart should thrust you out of the Kingdom of Heaven.*

God abhors that the proud should come near him: Oh labor, whatever you do, for an humble heart; be little, be vile in your own eyes; seek not after great things; be poor in Spirit; without this, Heaven will be no place for you, God will be no friend to you. Dear Cousin, your lot is fallen, as I fear, in a place of great wickedness, where your Soul is in much danger, where your temptations are many, and your helps for Heaveu but few; where Godly examples are rare, and many will entice you to sin and vanity. O! if you love me, or love your Soul, look about you, consider your danger, fear lest you should miscarry forever by worldly loss and vain company, which proves to so many the fearful cause of their eternal perdition. *I* can but warn you, and pray for you: but though you have none to oversee you, remember the strict and severe eye of God is upon you, to observe all your actions, and that he will surely bring all your practices into his Judgment. Your Aunt, with myself, commend our dear love to you; and I commend you to the Lord, and remain,

Your loving and careful Uncle, JOS. ALLEINE,

August, 19. 1668.

LETTER XXXVII.

Dear Cousins,

THough you are removed far from me, out of my sight, and the Seas as a great Gulf are fixed betwixt you and me; yet my Prayers follow you, and my good wishes for your present and everlasting welfare, like the wings of a Dove, take speedy flight. I look upon myself, now God hath removed my Brother, to be as in the room of a Father to you, yea and of a Mother too; for I know you have but little help from her.

My Dear Neece, my heart is careful for you; and therefore *I* cannot cease, while I am in being in this World, to warn and admonish you, as my Children, and to call upon you in the Name of the Eternal God, to awaken yourselves with all Godly fear and holy diligence, lest by any means you should come short of the glory of God.

Let me mind you, dear Cousins, of the dangerous place your stand in, and look about you with trembling. Methinks I see Satan watching for your Souls, as the Dragon did for the Seed of the Woman, waiting to devour it as soon as she should be delivered. Know you not, that you must wrestle with Principalities and Powers? Methinks *I* see Temptations surrounding you, and belaguering you, as the enemy about the Walls of the Treacherous party within you, *I* mean carnal affections and corruptions, complo•...tinge how to deliver up the Castle. Know you not, that your fleshly Lusts do war against your Souls? and that your own hearts are not true to you, but deceitful above all things? Lord, what need have you to bestir yourselves, and to fly unto Jesus! to distrust yourselves, and to trust only in him and his Righteousness! Oh work your Salvation with •...ear and trembling: Do you ever think to escape these mighty enemies, to conquer the power, and avoid the plots and snares of those potent adversaries, without most painful diligence? O cry to Heaven for help; watch and pray; fear, lest a promise being left of entering into rest, either of you should come short of it.

My dear Neeces, you have many do watch for your souls, to devoor them; but I doubt too few, except myself, do watch for your Souls, to save them: therefore I look upon myself, who am now upon the matter your only Monitor, to be the more concerned to awaken myself to your help, and to look after you, and to watch for you, left by any means you should miscarry by the deceits and temptations wherewith you are encompassed. *I* would not have you over-careful for the things of this lise, though *I* commend your laudable care and diligence, that you may not be burdensome to any man; but *I* commend to you a better a•...d more necessary care, and that is that which the Apos•...le speaks of, the Virgins care; *The unmarried* (saith he) *careth for the things of the Lord.* Ah, let this be your ear; seek first the Kingdom of God, and the Righteousness thereof, and then all these things shall be added; you have God's sure promise for it: If the Lord give me to live and prosper, you shall see and know, that *I* am not a friend only in words to you; but however that shall be, see that you embrace the Counsels of God from me. Oh make sure of Heaven betimes, walk humbly with God, beware of a proud heart and a lofty spirit; abhor yourselves, else God will not be pleased with you; condemn yourselves, that God may acquit you. The leaven of pride will sour the whole lump, and mar all your Profession and Religion, and render your Persons, and Prayers, and all, an abomination to the Lord, if it prevail in you. Oh therefore be not high minded, but fear; and by prayer and watchfulness restrain and root up this wretched

corruption of pride, which is a sin so natural to you, that you had need to use an infinite care and caution to keep it under.

As to myself, these may acquaint you, That I have been often at the very gates of death: I have lost all my limbs; but prayer hath redeemed me from my extremities, and God hath blessed the use of the *Bath* to me. Oh praise the Lord, praise him for my sake, and give glory to the God of my Life. Love him, honor and glorify him, whose favor and friendship hath filled my Soul with comfort, and given a resurection to my body. I can now walk alone, and feed myself, but am altogether unable to write, which is the reason why these come to you in another hand. Dear Cousin, you may think me too tedious; but you must pardon me, if *I* err in my love and zeal for your welfare: And now I shall trespass no more, but with my own and dear Wives love to you, I commend you to God, and rest,

Your loving and careful uncle, JOS. ALLEINE

LETTER XXXVIII. [Do all in reference to God and his Glory.]

Dear Friend,

I Have received yours of the *19th.* of *September,* but it came to me in the time of my sickness, in which I was much a stranger to writing; it con•...nued upon me five months, and to this day so much weakness remains in my arms, that I am not able to put off or on my own clothes. Your Letter was exceeding welcome to me, not only as reviving the remembrance of our old friendship, but also, as bringing me news of some spiritual good that you received by me, which is the best tidings that I can receive: for what do I live for, but to be useful to souls in my generation? I desire to know no other business than to please and honor my God, and serve my generation in that short allowance of time that I have here, before I go hence, and shall be seen no more. Shall I commend to you the Lesson that I am about to learn? But why should I doubt of your acceptance, who have so readily embraced me in all our converses?

The Lesson is, *To be entirely devoted unto the Lord, that I may be able to say after the Apostle, To me to live is Christ.* I would not be serving God only for a day in the week, or an hour or two in the day; but every day, and all the day. I am ambitious to come up towards that of our Lord and Master, *To do always those things that please God.* I plainly see, that self-seeking is self-undoing; and that then we do promote ourselves best, when we please God most. I find, that when I have done all, if God be not pleased, I have done nothing; and if I can but approve myself to God, my work is done: I reckon I do not live that time I do not live unto God.

I am •...ain to cut off so many hours from my days, and so many years from my life (so short as it is) as I have lived unto myself. I find no enemy so dangerous as myself, and O that others might take warning by my hurt! O that I had lived wholly unto God! then had every day and every hour that I have spent, been found upon my account at that great day of our appearing before God: then I had been rich indeed, in treasure laid up there, whither I am apace removing; then I had been every day and hour adding to the heap, and increasing the reward which God of his mere grace hath promised, even to the meanest work that is done to him, *Col.* 3. 24. I verily perceive I am an external loser by acting no more as for God; for

what is done to myself, is lost; but what is done for God, is done forever, and shall receive an everlasting reward. Verily, if there be another world to come, and an eternal state after this short life, it is our only wisdom to be removing, and, as it were, transplanting and transporting what we can, from hence, into that Country to which we are shortly to be removed, that what we are now doing, we may be reaping the fruit of forever more. The world think themselves wise; but I will pawn my soul upon it, that this is the true wisdom.

Well, let us be wholly swallowed up in the concerns of Religion, and know no other interest but Jesus Christ's. I cannot say, I have already attained; but this is that my heart is set to learn, That in all that I do, whether sacred or civil actions, still I may be doing but one work, and driving on one design, *That God may be pleased by me, and he glorified in me;* that not only my Praying, Preaching, Alms, *&c.* may be found upon my account; but even my eating, drinking, sleeping, visits, discourses, because they are all done as unto God. Too often do I take a wrong aim, and miss my mark; but I will tell you what be the rules I set myself, and do strictly impose upon myself from day today: *Never to lie down, but in the Name of God;* not barely for natural refreshment, but that a wearied servant of Christ may be recruited and fitted to serve him better the next day. *Never to rise up but with this r•...solution, Well, I will go forth this day in the Name of God, and will make Religion my business, and spend the d•...y for Eternity. Never to enter upon my calling, but first thinking, I will do these things as unto God,* because he requireth these things at my hands in the place and station he hath put me into. *Never to sit down to the Table, but resolving, I will not eat merely to please my appetite, but to strengthen myself for my Masters work. Never to make a visit, but upon some holy design, resolving to leave something of God where I go; and in every company to leave some good savor behind.* This is that which I have been for some time a learning, and am pressing hard after; and if I strive not to walk by these Rules, let this Paper be a witness against me.

I am not now in my former public capacity, such things being required of me to say and subscribe, as I could by no means yield to, without open lying and dissembling with God and Men: yet, that I am unuseful, I cannot say; but rather think, that possibly I may be of more use than heretofore. I thank the Lord, I have not known what it is to want a tongue to speak, but in my sickness; nor a people to hear; but so, as that we both, follow the things that make for peace.

I perceive you are otherwise persuaded in some things, than I am: but however, I trust we meet in our end. Since you are in, may it be your whole study to gain souls, and to build them up in holiness, which is with too many the least of their cares. One duty (miserably neglected) I shall be bold to commend to you from my own experience, and that is, the visiting your whole Flock from house to house, and enquiring into their spiritual estates particularly, and dealing plainly and truly with them about their conversion to God: to the usefulness of this great work, I can set my *Probatum est.*

I hear you have two Parsonages: O tremble to think how many precious souls you have to look to! and let it be seen, however others aim at the Fleece, you aim at the Flock; and that you have indeed *Curam animarum.*

You see how free I am with you; but I know your candor.

I rejoice in your happy Yoke-fellow: salute her from your old Friend, and accept the unfeigned respects of him who is, Sir,

Your real and faithful Friend; JOS. ALLEINE.

LETTER. XXXIX. PRISON COMFORTS. [To a Minister in Prison.]

worthy Sir,

I Owe you a Letter, and more than a Letter, for your particular respects to me, your brotherly sympathy, your multiplied and earnest prayers, your tenderness of my health, your welcome Jewel in M. *Ruths* Letters, from which I trust my soul and others may reap no small benefit. Much more do I owe you for your common respects to the people of my desires; and not only to them, but to the whole Church of God; and in all whose concernments, I see, you are concerned. Your indefatigable labors with us, we do with all thankfulness accept, as the undoubted evidence of your great love: For all which may he requi•...e you, who will shortly say, *Inasmuch as thou didst it unto the least of these my Brethren, thou didst it unto me.*

It was but a little after my release from my own confinement, but I heard of yours; and now write to you, as one that hath taken a higher degree than ever, and more truly honorable, being commenced Prisoner of Christ. I was once affected with the Picture of a devout man, to whom a voice came down from Heaven, saying, *Quid vis fieri pro te,* To which he answered, *Nihil domine nisi pati ac contemni pro•...e.* Undoubtedly, Sir, it is our real glory to be throughout conformed to Jesus Christ, not only in his sanctity, but in his sufferings. *Paul* counted all things but dung for this, that he might win Christ, *&c.* and know the fellowship of his sufferings, and be made conformable to his death. I doubt not but your consolations in Christ do much more then superabound in all your tribulations for him: Yet let me add this one Cordial, That now you have a whole shoal of Promises come in to you, which you had not before; I mean, all the Promises to suffering Saints, in which they have not so immediate, but only a remoter right, unless in a suffering state: And doubtless he hath gotten well, that hath gotten such a number of exceeding great and precious Promises. If the men of the world do so rejoice when such or such an Estate is fallen to them? should not you much more, that have such a Treasure of Promises fallen to you?

I can tell you little good of myself; but this I can tell you, That the Primises of God were never so sweet in this world to me, as in and since my imprisoned state. Oh the bottomless riches of the Covenant of Grace! It shames me that I have let such a Treasure lie by so long, and have made so little use of it. Never did my soul know the Heaven of a Believers life, till I learnt to live a life of praise; and by more frequent consideration to set home the unspeakable riches of the Divine Promises, to which, I trust, through grace I am made an heir. I verily perceive, that all our work were done at once, if we could but prevail with ourselves and others to live like Believers; to tell all the world by ourselves and others to live like Believers; to tell all the world by our course and carriage, that there is such pleasantness

in Christ's wars, such beauty in holiness, such reward to obedience, as we profess to believe. May ours and our people's conversations but preach this aloud to the world, that there is a reality in what God hath promised; that Heaven is worth the venturing for; that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us!

Verily, Sir, it is but a very little while that Prisons shall hold us, or that we shall dwell in dirty flesh. *Porphyry* tells us of *Photinus,* that he was ashamed to see himself in the body; to see a Divine and immortal soul in a Prison of flesh, (for so they held the body to be;) but the worst shackles are those of sin. Well, they must shortly off all together; our Lord doth not long intend us for this lower Region: Surely he is gone to prepare a place for us: Doubtless it is so; yea, and he will come again, and receive us to himself, that where he is, we may be also. And what have we to do, but to believe, and wait, and love, and long, and look out for his coming, in which is all our hope? 'Twill be time enough for us to be preferred then. We know before hand who shall then be uppermost. Our Lord hath shown us where our place shall be, even at his own right hand; and w•...at he will say to us, *Come ye Blessed, &c.* Surely we shall stand in his Judgment: He hath promised to stand our Friend: Let us look for the joyful day: As sure as there is a God, this day will come, and then it shall go well with us. What if Bonds and Banishments abide us for a season? This is nothing but what our Lord hath told us, *The •...ld shall rejoice, but ye shall weep and lament: You shall be sorrowful, but your sorrow shall be tu•...ned into joy.* Oh how reviving are his words! *I will see you again, and your heart shall rejoice, and your joy no man taketh away from you.*

If that miserable wretch leapt cheerfully off the Ladder, saying, *I shall be a Queen in Hell:* With that joy should we do and suffer for God, who have his Truth in pawn, that we shall be Crown'd in Heaven? Verily, they are wonderful Preparations that are making for us: The Lord prepare us ap•...e, and make us meet to be Partakers. It was the highest Commendation that ever that worthy *R. Baxter* received, which fell from the Pen of his scoffing Adversary *Tilenus,* who saith of him, *T•...tum Puritanismum totus spirat.* Oh that this may be true of us and ours.

Let your true Yoke-fellow, and my Christian Friends with you in the Bonds of the Gospel, have my hearty Commendations: And these Counsels, *I* pray You, give them from me, for the improving of their present state.

1. *To habituate themselves, both as to their thoughts and discourses, more thoroughly than ever unto Holiness.* Brethren, I would teach you the Lesson that *I* resolve to learn with you, That your minds and tongues may as naturally run on the things of Heaven, as others on the things of this World. Why should it not be thus? *I* am sure God and heaven do as well deserve to be thought on, and talked of by us, as fro•...h and vanity can deserve of the World. There are many that have in a great measure learnt this Lesson, and why should not we be some of them? What if it be hard at first? Every thing is so to a beginner. Besides, is not ours a Religion of self denial? Further, if we do but force ourselves a while to holy Thoughts, and Heavenly Discourse, it will •...row habitual to us, and then it will be most natural, familiar, and Heavenly sweet. Oh what gainers will you be, if you do but learn this Lesson?

Verily, 'tis the shame of Religion, that Christians are so unlike themselves, unless upon their knees. Sirs, our lives and language should tell the world what we are, and whether we are going. Christians, let little things content you in the world, but aspire after great things in the grace of God. Many real Christians do little think what high frames of holiness they might grow up to, even in this life, with pains and diligence. Sirs, be you men of great designs: think it not enough if you have wherewith to bear your charges to Heaven; but aspire with an holy ambition to be great in the Court of Heaven, favorites of the most High, of tall growth, great experience, singular communion, that you may burn and shine in your place, and convince the world; that you may savor of Heaven where ever you come, and that there may be an even-spun thread of Holiness running through your whole course. 'Tis the disgrace of Profession, that there is so little difference to be seen in the ordinary conversation of Believers from other men: It is not a shame, that when we are in company with others, this should be all the difference that is to be seen, only that we will not curse and swear, as do the worst of men? Christians, if you will honor the Gospel, bring forth your Religion out of your Closets (the world canit see what you do there) into your Shops, Trades, Visits, *&c* and exemplify the rules of Religion in the management of all your Relations, and in your ordinary converse. Let there be no place or company that you come into, in which you do not drop something of God: this will be the glory of Religion, and we shall never convince the world till we come to this. May you come my Brethren, out of your Prisons with your faces shining, having your minds seasoned, and your tongues tipped with holiness: may your mouths be as a Well of Life, from whence may flow the holy Streams of edifying discourse: may you ever remember, as you are sitting in your houses, going by the way, lying down, rising up, what the Lord doth then require of you, *Deut.* 6. 7.

2. *To improve their present retirements from the World, for the settling of their spiritual Estates.* 'Tis a common complaint amongst Christians, that they want assurance. Oh, if any of you that wanted assurance when you came to Prison, may carry that blessing our, what hap•...y gainers would you be! Now you are called more than ever to self-searching. Now bring your Graces to the Touchstone. Be much in self observation. See what your hearts do with most love and delight, go out unto: what are your greatest hopes, and your chief designs. See whether God's Intrest be uppermost in you: prove this, and prove all. Rest not in probable hopes. Think not that is enough that you can say, you hope 'tis well. God looks for extraordinary dispensation. Be restless till you can say, that you know 'tis well? that you know you are passed from death to life.

Think not that this is a privilege that only a few may expect. Observe but these three things:

- 1. *To acquaint yourselves thoroughly with the condition of Life, and take heed of laying the marks of Salvation either too high or too low.*
- 2. *To be much in observing the frame, and bent, and workings of your own hearts.*
- 3. *To universally conscientious, and to be constant in even and close walkings,*

and then I doubt not but you will grow up speedily to a settled assurance, nad know and feel that peace of God that passeth all understanding: and this will be somewhat worth your carrying out of Prison.

But I return to yourself. But what shall I say? I have more need to receive from you, than ability to give; only I will tell you my wishes for you: I wish that your body may prosper, as your soul also prospereth. I wish, that you may see the travel of your Soul; that you may find your people thriving under your hands iu all manner of holy conversation and godliness, that whosoever converses with them, may see and hear by them, *that God is in them of a Truth.* I wish your enlargement from your bonds, and your enlargement in them: that your Prison may be but the Lanthorn through which your Graces, Experiences, Communion, and Prisonartainments, may shine most brightly to all beholders. I wish your Prison may be a Paradise of Peace, and a *Patmos* of Divine discoveries. *Lord Jesus set to thy* Amen. *I* am, Sir,

Your unworthy Brother and Companion in the Kingdom and patience of Jesus, JO•.... ALLEINE.

Jan. 10. 1664.

LETTER. XL. [Directions to the Ministers of *Somersetshire* and *Wiltshire,* for the instructing of Families by way of Catechising.]

Sir,

THis Letter cometh to you, like the men of *Macedonia* to *Paul,* crying to you, *Come and help us.* O how insufficient do we find ourselves for the praises of God! what reason have we to call upon ourselves, and to call upon all our Friends! and yet we foresee that all will be too little a Sacrifice at last, and to slender a return to the most High God, God, who hath made us such wonders of Mercy, and such signal instances of his Divine Power and rich Grace. You are not ignorant of our Estate, how the Sentence of death had passed upon us; how our flesh and our hearts failed, and friends an Physicians gave up their hopes: but God, that raised the Dead, was pleased to make us the Monuments of his wondrous mercy. O that the same God would make us the special instruments of his praise and glory. Of a Truth Sir, we perceive our hearts are too little, our Tongues are too short, our expressions are too low, either to conceive or utter what we owe to the great God. O help! help! bless the Lord, O our souls: bless the Lord, O our friends: O that all that have wrestled with God for us, might join hand in hand to make some suitable returns to the God of our lives, and may bring in everyone his Sacrifice, and all contribute to make one common stock of Praises, that many thanksgivings may abound to God on our behalfs. O what hath Prayer done for us! while we live we must honor Prayer, and admire the power of Prayer, we owe our limbs and our lives to prayer. O that a goodly crop of praise may grow up unto God as a return for his Mercies: that the seed of prayers, and showers of tears, may procure sheaves of joy, and songs of deliverance.

But O what shall we render? wherewithal shall we come before the Lord, or bow ourselves to the most high God? O where shall we find a fitting sacrifice? Verily we will give ourselves and our all to him. But alas, what are we, and what is this little that we call *our All?* Therefore

have we found in our hearts to write to you and others, that we might excite you to the Divine praises with us. And O that the Lord might be loved the better, and glorified the more for our sakes: Will you tell us wherein we may show our love to him? wherein we may best please and serve him? O that you would! herein assuredly you would most highly gratify us. O that we might do some singular thing for God; for certainly they are not common things that he hath done for us. We pray you call upon those that fear the Lord, to help us in celebrating his loving kindness. O how it pleaseth our very hearts to think that God should be loved and honored the better for us: that we may be instruments, if it be but for the blowing up of one flash, nay, the kindling of one spark of Divine love in the heart of his Children towards him! Sir, you cannot pleasure us in anything so much as in th•...s, to love and admire God, and spread his praise more and more; that what is wanting through our weakness, may be made up in your abundance. But we have need to crave your pardon for our length; but the love of Christ constraineth us, and we hope you will pass by an error of love.

While we have been devising what to do for our God, we thought we could no way better him, than by providing such as you are to set up his great Name with us. We love and honor you, not only as you are a Member, but a Minister of Christ Jesus our Lord, and therefore deserve to be doubly dear unto us: And because we could think of no more pleasing a Sacrifice of Thanksgiving, we have stirred up ourselves and friends with us, to send to you a Prophet in the name of a Prophet, this poor token of love, which though but small, yet we trust will be a sweet savor unto God, and will be accepted with you, being our two Mites cast into God's Treasury. But look not upon yourself as obliged to us hereby: but put it upon the account of Christ, to whose precious Name we dedicate, and from whom (although he be so much already before hand with us, yet) we expect a recompense at the Resurrection of the Just.

And being further desirous to promote the work of God in our low and slender capacities, we have been bold to provoke yourself, with other our Fathers and Brethren in the Ministry, to set about that necessary and much neglected work of Catechising; not a little pleasing ourselves in the sweet hope, that by your means we may be instrumental to spread the sweet savor of the knowledge of our God, in every place: and being well persuaded of your readiness to forward so blessed a work, we have stirred up ourselves and our friends to expend a considerable sum of money to furnish Ministers with Catechisms, a hundred whereof we have sent unto you, beseeching you to use your best prudence and utmost diligence for the spreading of them, and for others improvement by them, that our labor and charge in so good a work, prove not at last of no effect.

Sir, we shall humbly propose unto you, but not impose upon you. But let us be bold with you in Christ, to lay our requests before you as touching this concernment, they being indeed what judicious friends and brethren have thought fit to propound.

1. That that people be publicly and privately instructed about the high necessity and great usefulness of this duty.

2. That the Catechisms be freely given to all that will promise to use them.

3. That you would be pleased to acquaint yourself with all the Schools that are within your Verge; and that you would do your utmost to engage the Teachers thereof to teach their Scholars this Catechism; and that you would furnish all their Scholars that are capable and willing to learn.

4. That you will endeavor from house to house to engage the Master or Mistress of every Family, for the forwardsng of this work.

5. That you will appoint set-times wherein to take an account of the proficiency of all such as have promised to learn; and that, if it may be, they may be engaged to learn weekly a proportion, according to their Capacities.

6. That you would favor us so far, as to let us know as speedily as you may, of the receipt of these lines; and, if we may presume so far upon you, we pray you to indulge us some assurance under your hand, that you will to your power promote this happy design, and that by our *Lady-day* next you will acquaint Mr. *Bernard* what progress is made.

Sir, our souls will even travel in Birth for the success of this undertaking; and therefore we request you for the love of God, and by the respect which we are persuaded you bare to us, that you will labor to comfort and encourage us in our endeavors for God, which you can no way in the World do so well, as by letting us see, that there is some blessed fruit of our cost and pains; and that we have not run in vain, nor labored in vain. If there be any of these Catechisms remaining in your hands that you cannot dispose of by our *Lady-day,* be pleased to send them to Mr. *Bernard,* or to Mr. *Rositer* in *Taunton.* If you should need anymore, give us speedy notice, and you shall not fail to be furnished with what number you desire.

Thus upon the bended knees of our thankful souls, we commend our poor sacrifices, together with yourself, to the eternal God, and remain,

Christ's devoted Servants, and your Friends, JOS. BERNARD. *and* JOS. ALLEINE.

FINIS.

P-JA1-6. Divers practical cases of conscience satisfactorily resolved ... to which are added some counsels & cordials - Alleine, Joseph, 1634-1668.

DIVERS Practical Cases OF CONSCIENCE Satisfactorily Resolved.

- *I.* Wherein should Christians be singular in their obedience? or what may they, and must they do more than others?
- *II.* What may and must a Christian be and do that he may please God?
- *III.* Whether any man is able in this life to come up to the example of Christ in this, to do always those things that please God?
- *IV.* What weariness in, and unwillingness to duties may stand with grace, and what not?

To which are Added some Counsels & Cordials.

By *Joseph Alleine,* late Minister of the Gospel at *Taunton* in *Somersetshire.*

London, *Printed for* Nevill Simmons *at the* Princes Arms *in* Paul's Church-yard, 1672.

CHAP. I.

The singular Duties of Christians.

I. Case of Conscience on Mat. 5. 45.

What do you more then others?

Q. I. WHerein should Christians be singular in their obedience? Or what may they, and must they do more then others?

A. Take the Answer in these 16 *Rules* containing the Character and Compass of a Christian.—

Rule I. *Heartily to love them that slight you,* and to wish *and seek the good of those that hate you, and seek to hurt you:* This is the very thing urged in the Text: *If you salute your brethren only and love them that love you, do not even the Publicans the same?* Matth. 5. 44, 46. To love them that do respect and value us, this everyone can do: but to love them truly that *think meanly of us,* and have prejudices and hard thoughts against us, and to speak well of them that speak evil of us, (as the sweet spirited *Calvin, [Let* Luther *call me Dog or Devil, I will say of him nevertheless, he is a precious servant of Christ Jesus.]* This is to do more then others. Thus the Martyr *Cranmer,* of whom it was a Proverb, [*Do the Bishop of* Canterbury *a displeasure, and you shall ever have him your friend.*] Thus that Holy Man in his much to be admired parting words [*I had never any greater pleasure in all my life then to forget and forgive injuries, and to show kindness to them that sought evil to me.*] Study who have offended you, and disobliged you, and slighted you, and keep up good thoughts of them (if the case will bear it) and speak nothing but good of them, and think what kindness you may show them: *pray for them; wish well to them; so shall you be the children of your Father which is in Heaven,* Mat. 5. 45.

Rule II. *To swim against the stream of the multitude:* The *dead fish* will swim *with,* but the *living against* the stream: Many will turn *Jews* when their interest will carry it in the world: when religion is the fashion everyone will be in it: But to bear head against the current of the times, and to be for strict Godliness in all your ways, when the stream runs quite against it, to bear it down, and to resolve as *David* did, *to be yet more vile,* this is to be, and do more then others. The *Samaritans* will needs be *Jews,* when *Alexander* favors and helps them, but when *Antiochus* bloodily rages against them (as in the time of the *Maccabees*) then they will be none of the kin, but pretend themselves to be of another stock: (Which by the way, was the reason of the deadly hatred afterward between the *Jews* and them). But to be singular in your good choice and resolutions with *Joshua,* though all should vote against you with one consent, and with *Noah* to be *perfect in our generations* when never so wicked and so adulterous; and *to walk with God* when all flesh have corrupted their way, and tread a contrary course; this is to do more then others. Thus the three Children (or rather the three Champions) who would not fear the flouts of the multitude, nor the frowns of the great ones, nor the charge of singularity, but when all the Princes, Governors, Captains, Counselors, Sheriffs, and all the People, Nations and Languages fell down and worshipped, they stood by themselves and would not sinfully comply, *Dan.* 3. 3, 7, 18.

Rule III. *To take most care of that which is most out of sight.* A Christians eye is most on the things least seen; first *upon his heart,* herein he doth exceed the righteousness of the *Pharisees,* whose great care was to keep all fair and clean that came to view, but looked no farther: Make great conscience of your carriage in secret, and let your main guard be upon your hearts, and this will be more then others reach to. This was *Paul*'s care to keep his conscience, his inside clean and undefiled, *Acts* 24. 16. And *Job's* care that though all the world did reproach him, he might not put a reproach into the mouth of his conscience, *Job* 27. 6. and *David*'s care that his heart might be clean. 2. *Upon his hope.* Others look to the things *seen,* things in *hand.* but the true believer eyes his *hopes,* walks by *faith,* not by sight; and lives quite a different life from any others in the world besides; As living upon the hopes of Heaven, doth differ from living on the pleasures, profits, and honors of this world.

Rule IV. *To be merciful to others failings, and very severe to our own.* The noble Roman *Cato* could more easily forgive any then himself: To aggravate our *own evils,* and to have an *excuse* ready for our brothers; to censure ourselves freely, and to come with the mantle behind us to cover our *brother;* this is to do more than others. The hypocrite is a severe censurer abroad: he is like the eye that can see anything but itself: he can discern a moat in his brothers eye, but not a beam in his own. But the servant of God rebukes others with meekness, but falls out *easily* and bitterly with himself.

Rule V. *To suffer rather then to sin:* This was *Moses* choice: But the hypocrites is quite contrary: he chooseth iniquity rather then affliction: To go so far with Christ as our way lies together, is to do no more then an unsound Professor may reach to: The trial is when Christ's interest and ours do cross; and we must either baulk our duty or our safety and advantage. The famous Martyr under *Julian,* would not give one half-penny towards the building of the Idols Temple, though he was offered his life by the Emperor on those terms. The godly High Priest

Eleazer when the Nobles persuaded him to eat *other meat under color of swine's flesh,* and they would persuade the King *Antiochus* that he had eaten swine's flesh, would die rather then stain his profession with the appearance of evil. When a man shall lie in outward misery and have a door of deliverance open, if he will but sin, and yet he will not accept it, as those worthies in *Paul*'s Martyrology; this is to do more then others, *Heb.* 11. 36.

Rule VI. *To rejoice in losses for Christ, and glory in the Cross:* When others be discouraged at the news of hardship; as that forward and seemingly resolved Disciple; or shall be offended as soon as the Sun of persecution is up. We shall *take pleasure in infirmities,* in *tribulations,* and *rejoice* that we are *counted worthy* to *suffer* shame for the name of Christ; This is to do more then others. When the servants of God shall not only *patiently,* but *triumphantly* undergo the Crosses, that crack the brains, and break the hearts of others, and shall shake off the Viper without receiving any hurt; when *Paul* and *Silas* shall *sing in the stocks,* and the resolved *Martyrs* shall embrace the Faggots & kiss the Stake: When the Valiant *Philpot* shall say of his Prison [*In the judgment of the world we are in Hell, but I find in it the sweet consolations of Heaven:*] and the Holy *Bradford [My Prison is sweeter to me then any Parlour, then any pleasure I have had in all my life.]* This is indeed to exceed others.

Rule VII. *To be good when we shall be evil spoken of for our labor.* A *Pharisee* will do those duties that will gain applause with men, but to take up with despised duties, disgraceful duties, and with *David* to be religious, when it will render him *Vile,* this is to do more then others. The *Philosopher* could say, *It is noble indeed for a man to do well when he knows he shall hear ill for it.* To take up Religion when everyone kicks it off: to stand up alone with *Luther* for the truth, when the whole world is gone a wandering after the Whore. To have his hand against every man, and to be for Christ with *Athanasius* against the whole Universe, this is indeed to do some singular thing.

Rule VIII. *To strike in with God's interest when it is falling.* To join ourselves to the Lord's people when its the weakest side: To espouse their interest with *Moses,* when they were in deep affliction, *Heb.* 11. 25, 26. To own ourselves to be some of them, undauntedly, when *this way is everywhere spoken against;* this is to tread Antipodes to the course of this world.

Rule IX. *To be most cruel to the sin that is naturally most dear.* The hypocrite hides his sweet morsels under his tongue: he spares as it were the fattest of the Cattel: he saith, *The Lord pardon his servant concerning this thing:* But when a man shall *off with his right hand, out with the right eye,* serve his *Absalom* as *Joab* did, when he took three darts, and thrust thorough his heart, this is to do more then others. The sincere Christian is most angry with the sin of his temper, against this he aims the arrows of all his prayers: he *keeps him from his iniquity:* he drives the whole herd of sin before him, but especially shoots at and singles out this to run it down.

Rule X. *To live upon the divine promises when others live upon their possessions.* Others are all for what is *in hand,* with them words are but wind; they cannot live upon them: the promises are to them *a barren heath and dry breasts:* but when we make the *promises* our *heritage,* the staff of

our life, the life of our hearts, when the promises are the bottle we run to in all our faintings; and while others hope in their *Wealth,* our hope is in the *Word,* this is to do more then others.

Rule XI. *To love that best and choose it soonest, which doth cross the flesh most?* The godly man's rule is, *to take the self-denying side,* so he be sure it be *safe:* when others study is *to please themselves,* his is to *curb himself:* the life of others is a *flesh-pleasing,* his a *self-denying* life: others joy is, when they can *gratify themselves,* his when he can get *victory over himself.*

Rule XII. *To be most hot in that wherein self is least concerned. Paul* is meek as a lamb under personal injuries, 1 *Cor. 4. 12. Acts* 17. 16. but how is his spirit stirred when God is dishonored? A man of understanding is of a cool spirit, that is, in his *own concerns:* but *Moses* the meek waxes hot with indignation at the sight of the calf. To be hot and forward in those duties where the fleshes interest is concerned, is to do no more then a *Jehu, 2 Kings* 10. 16, 30.

Rule XIII. *To make true conscience of the least sins, but most conscience of the greatest.* In one of these will the hyhocrite be found tardy: It may be he will fly from open sins and startle at gross staring sins; but of *little* sins he makes little conscience, This he allows of and connives at. Or else he will be very tender of *little things,* scruple the picking the ears of corn on the *Sabbath day,* or the curing of the sick, and strain at the gnat; when he will in other things swallow a camel; devour widows houses. The sincere will indulge no sin; grieves for, groans under, cries out feelingly against his very infirmities, but *most* dreads what God most hates.—

Rule XIV. *To allow yourselves in the neglect of no duty, but to reserve your zeal for the duties of most weight.* To tythe mint, and cummin, and neglect judgment, mercy and faith; to be zealous for human Ceremonies, Ordinances, and men's Traditions, and omit the weightier matters of the Law, is right the *Pharisees* guise, *Matth. 23. 23. Matth.* 15. 2. To eye both the Tables, to join sweetly together morality and piety, to be punctual with Men, but not careless of God; to give to *Caesar* the things that be *Caesar's,* but first to give to God the things that be God's, this is to do more then others. The sincere Christian hath respect to all God's Commandments, walks in all his Statutes; he is throughout with God, but he is most zealous in those things that lie next the heart of religion.

Rule XV. *To love your Reprovers.* Herein *David* doth more then *Ahab,* see their contrary frames, 1 *Kings 22. 8. Psal.* 141. 5.

Rule XVI. *To subject all your worldly interest to your Makers glory,* and perform holy duties with holy ends, and while others do their best actions with carnal aims; you must do your common and civil actions with heavenly aims.

Q. How we may know whether we be, and do more then others that are unsound?

I shall answer this Question by propounding eight Questions to you, beseeching you to retire to the most solemn and strict examination, and make conscience to give a clear answer to these few Interrogatories, and that will resolve the Case.

Q. I. *When others do pick and choose, have you respect to all God's Commandments?*—The hypocrite may have great respect to the *comforts,* but he hath little to the *commands* of Religion: He is much for the privileges and promises: little for the *Precepts* and Duties: He is partial in the Law: he will take but here and there where he likes, and where God's commands will serve his interest: or at least will not pinch too hard upon the flesh. The sound Christian sets all God's commands before him: He eyes all his copy; and heartily designs and studies a throughout conformity: He hath no starting holes, nor *contrived haunts;* nor doth he halt between the Lord and *Baal;* nor serve two Masters: He doth not fear the Lord and serve other God's; nor divides his service between God and Mammon, but he is all for uniformity and entirely devoted to God's service, and fear alone: He hath a good conscience, willing in all things to live honestly, and doth truly, though not perfectly, forsake all his sins and keep all God's statutes that are known to him: Let me therefore ask you two questions. (1.) When others divide the Tables, do you sweetly conjoin them in your practice? The hypocrite it may be is *just* and *square* towards men, but follow him to his family or closet; you shall find but little of God: His family is neglected, his soul is neglected: Or it may be he is a forward first-Table man, but you shall find him tardy in the second: He will make *many prayers,* and *long prayers,* yet make no conscience of devouring widows houses: He is a great pretender to piety, but mean while neglects judgment, and mercy: The sincere join altogether: He is so far careful of justice with men, that mean while he will not neglect the first and great part of justice, *viz.* to give God his due: He doth justly, he loves mercy, but withal walks humbly with God: He walketh *soberly,* with respect to himself; *righteously* towards his neighbor, and *godly* towards his Maker: He is not of those that are good only on their knees, but you shall find him everywhere conscientious: you shall have *temperance* at his table, *chastity* and *modesty* in his behavior; *grace* and *truth* in his words; *charity* in his deeds, *faithfulness* in his trust *justice* in his dealings. He doth not only *seem* to be religious, but bridleth his tongue: He is not only a *good Christian,* but a *good Neighbor,* not only a *good Man,* but a good *Husband,* a good *Master,* a *dutiful Child,* a *diligent* and *faithful Servant,* a good *Subject.* In a word, he makes great conscience of discharging the duties of his relations among men.] (2.) When others stick in *externals,* do you look to the *spiritual* part of every command, and principally mind the inwards and vitals of Religion? Do you not only make conscience of performing duties, but do you carefully look to the *manner* of performing of them, and the *ends* for which you do perform them? Do you not only make conscience of *open* but of *secret* sins? Do you abound above all in *secret* duties? Do you keep a watch upon your hearts, and make conscience, not only of the gross acts of sin, but even of sinful thoughts, inclinations, and desires? And are grieved even with your very infirmities and the corrupt disposition of your natures, which you cannot help though you would?—

Q. II. *When others have their reserves in closing with Christ,* do you *give up all to him entirely?* Have you taken Christ not hand over head, but deliberately, understandingly, sitting down first, and counting the cost? Have you not secret reserves for your own ease, safety, estates, esteem on some beloved sin? Have you upon solemn consideration accepted Christ as the Lord your righteousness, for better for worse, for all changes of times and conditions? to run all hazards with him, and to take your lot with him fall as it will?—

Q. III. *When others are for a little of religion by the by, do you make religion your business?* Do you not put off God with the worlds leavings? and serve him when you are at leisure? Must not God stand by while the world is first served? and are not your souls the least of your cares? and put off with some by *scraps,* and *ends* of your time? Is Religion your Trade, and your *conversation in Heaven?* do you *walk with God?* or have you only now and then a turn with him? When you have ended your prayers, is there an end of your religion till you come to them again? or do you carry on a design of religion throughout your whole course? Have you only a list of religion at the outside the piece? or is the woof of religion woven into the whole cloth? into heart and life? into your discourse and trades and tables? do you *first seek the kingdom of God and the righteousness thereof?* Is it the chief care of your lives, that God be served, and your souls be saved? and is this the one thing necessary with you, that you chiefly mind, and are most solicitous about? Do your very hearts say with *David, one thing have I desired of the Lord, that I will seek after,* &c.—

Q. IV. *When others are for the wages of religion, are you for the work?* Can you say with *David, I have chosen thy precepts?* do your hearts come off freely in this choice? Had you rather be *holy,* than otherwise, if you were at your choice? had you rather be God's servants and live at his command, then at your own lusts? Do you count the Laws of Christ your heritage, or rather do you not count them your bondage? Do you choose not only the *wages* of righteousness, but the *ways* of righteousness? Are God's Commandments your *delight?* and are the *sweetest hours* of your lives, the hours you spend with him? Do you never enjoy yourselves so much as when you most enjoy God? Is his service the greatest comfort, and is it meat and drink to you to do his will, (unless when you are not yourselves in the time of temptation or desertion.) Do you make use of holy duties only as men do of Physic, when they are ill at ease, when conscience lasheth or affliction stings, as it were, to conjure down the frightful furies? or to pacify God, that he may not hurt you? or else do you use them as your daily bread, the very staff of your life, and means of your comforts?

Q. V. *When others are for the cheap and easy religion, are you for self-denial?* When others are for the religion that will serve *them best,* are you for that which will serve *God best?* When others are all upon the sparing hand, and will spare what may be spared, and study how they may best save charges in going to heaven, are you of Princely spirits, to resolve not to serve the Lord with that which will cost you nothing? Is your course of religion such as doth put your flesh to it, and cross and curb its desires? Or do you love to give it what it craves, and suffer it to take its own way? Have you no enemy you dread so much as self? Do you pamper and please it and make provision for it? or do you pray and watch against it, and grieve for its unhappy infirmities in your actions? and had rather then all the world that this enemy were under your feet:—

Q. VI. *When others are for no more of religion then needs must, are you for the height of religion?* The hypocrite (as one well) is very inquisitive what is the lowest pitch that a man may have, and go to heaven; and upon this design, if he could find but this, he would look no further: but the sincere Christian though satisfied that his state is safe, will rest in no attainments in grace; but reaches forward and presses on, if it were possible to attain to the resurrection of

the dead. He that doth not *desire and design and endeavor perfection, never yet came up to sincerity.* A true believer desires *holiness for holiness* sake, and therefore is set upon *perfecting holiness;* Others desire it only for heavens sake, and therefore are only for so much as will bear their charges thither; others make use of holiness only as a bridge to Heaven, and therefore are for no more then will just serve their turn. The true believer hath a *holy nature,* and therefore holiness is his element and natural employment; and he must needs desire holiness in its height, because every nature reaches after perfection in its kind: The godly desires not holiness only because it is the way to Heaven, but he loves Heaven the better for the holy way that leads to it, and for the perfect holiness which is there.

Q. VII. *When others are all for the Salvation of Christ, are you as truly for Sanctification by Christ?* Do you take Christ as God offers him with all his offices, and benefits, to be both a Prince and a Savior, to give you repentance as well as remission of sins? Are you willing of the *dominion* of Christ, as well as *deliverance by Christ?* Do you close with his burden, as well as his benefits? do you count his laws your liberty? his government, not your bondage but your privilege? his service your freedom? Do you go in Christ's ways, as in jives or fetters? or do you run with enlargement of heart, delight or real willingness?

Q. VIII. *When others do make self their end, do you set up God above all as your highest end?* The hypocrite doth the *same duties* with the godly, but with different ends: He eats for himself and fasts for himself, and prays with no better then self ends, and therefore is rejected. Now is it your great design in your whole course to glorify God and enjoy God? Do you count this your whole business and blessedness? do you make other business to stoop to this? other interest to yield to this? Do your souls breath after this above all worldly good, that Christ may be magnified in you? Do you count your *name* and your *estate* as *loss,* and the delights of sense but *puddle-water* in comparison of Christ? If conscience give in a comfortable and clear answer to these Questions, Go in peace, Blessed are you of the Lord: God is your Friend. Heaven is your Heritage: The Promises are your Portion: Christ is yours, all is yours; For he that doth these things shall never be moved, *Psal.* 15. 5.

A Necessary Case on 1 Thess. 4. 1.

Q. WHat may, and must a Christian be, and do, that he may please God?

A. To your pleasing of God something is necessary as to your persons or estates, and something as to your performances and acts?

First, As to your *persons* or *estates,* it is necessary in general that you be in a *state of reconciliation with God:* If you would walk worthy of the Lord unto *all pleasing,* you must first be *friends with him:* for *how can two walk together except they be agreed?* Get the controversy taken up between God and thee, and then shalt thou with *Levi, walk with God in peace.* Labor to get the breaches made up, to have the enmity slain, to have divine displeasure removed: till thy pardon be obtained, and thy peace made, nothing thou canst do will please God: he will be angry with thy person, and angry with thy prayers: What a tart Message is that to impenitent sinners, *Malachi.* 1. 10. God cannot take pleasure in their persons: *I have no pleasure in you, saith the Lord of Hosts*] nor in any of their performances; *neither will I accept an*

offering at your hand.] He professeth that his soul had no delight in them, and tells them they are unto him *as a Vessel wherein there is no pleasure,* Gen. 22. 28. It's the modest expression of that Vessel into which Nature empties itself. Come in then, and touch the golden Scepter; yield to mercy; kiss the Son; resign to Christ: accept of the peace tendered you in the Word of Reconciliation, and then God will be friends. More particularly, that you may be in a state of reconciliation, and so in a capacity of pleasing God, you must follow these directions.

1. *Put off every sin:* It is your iniquity that separateth between you and your God: this is the make-bate. If thou wouldst have God pleased, turn every sin out of doors, pluck it out, cast it from thee: *If thou regard iniquity in thy heart, God will not hear thee, nor regard thee,* Psal. 66. 8. If thou art of them that have *pleasure in unrighteousness,* the Lord hath no *pleasure in thee.* He is not a God that hath pleasure in wickedness; evil shall not dwell with him: the foolish shall not stand in his sight: he hateth all the workers of iniquity. See that thou abandon every sin that thou knowest; spare not one *Agag;* not a right eye, not an *Herodias;* for then God will not spare thee: Give the Darling of thy bosom a Bill of divorce: say to all thy Idols, *get thee hence.* God will not *look to that man* that looks pleasantly upon any sin: The Jealous God will not endure to see thee hankering on the Harlots lips; embracing any sin with delight: He will not bear it, to see thee smile upon any sin: He holds thee for a Traitor to his Crown, if thou willingly harbor his Enemy: Though thou be very diligent in God's Service, and presentest him with multitude of Sacrifices, and many Prayers, he will be pleased with nothing, but hide his Face, and stop his Ears, whilst thou keepest thine iniquities in thine hands, *Isa.* 1. 16, 17, 18. God will not amicably treat with them that will not put away the evil of their doings. O look into thy hands! look into thy heart! look into thy house! into thy shop! thy trade! thy calling! see if there be not some *way of wickedness,* that thou art found in. Thou canst not have peace with God, nor he pleasure in thee till this be removed; put off therefore the old Man with his deeds.

2. *Put on the Lord Jesus Christ,* Rom. 13.]

First, *The red Robe of his Righteousness for Justification:* The Lord will never give thee a good look, nor a good word but in Christ: He is a revenging, a consuming fire out of Christ: but get on his robes, & he will be well pleased. *Enoch* had this testimony that he pleased God: but Christ had much more that God was well-pleased with sinners, in and for him. Away with these rags, and with these fig-leaves. How can the righteous soul of God but abhor you, whilst in the menstruous clothes of your own righteousness? Dare not to come to God but with Christ in your Arms? Approach him not but in the garments of your elder Brother, lest you carry away the curse. *Joshua*'s filthy garments must be put off, and Christ's Rayment put on: or else there is no standing before the bright and burning eyes of infinite holiness. Put on the Lord Jesus in believing; that is, accept of him in all his Offices, with all his inconveniencies, and deliver up thyself to him; and this will entitle thee to his merits, and righteousness: Without this nothing will avail. If thy head were waters, and thine eyes a fountain of tears, if thou shouldst wear thy tongue to the roots with praying, if thou shouldst weep an Ocean, and wash thyself in thine own brine; all could not get out one spot: nothing

can be accepted while thou art out of Christ; and therefore in the first place apply thyself to him. God will accept of no Gift but off his Altar.

Secondly, *The white Robe of his grace of Sanctification,* Rev. 5. 11. Thou that art in the *flesh,* that is, unrenewed, unsanctified, *canst not please* God, *Rom.* 8. 8. Never think to make up the matter by a little *mending* and *reforming* particular Acts: Man thy *heart* must be *renewed;* thy state must be *clean altered;* or God cannot be pleased, *Matth.* 7. 16, 17, 18. The Tree must be made *good;* the Fountain must be healed, or else the Stream will be salt and the Fruit sour. If Christ be once formed in thee, that is, his image in his grace: Likeness is the ground of Love: Similitude and suitableness of nature, is the loadstone of Affection. God cannot but love his own likeness, wouldst thou have his Favor? wouldst thou be his Delight? then conform to his pleasure, study to be like him, purify thyself as he is pure. The righteous Lord loveth righteousness: he desireth truth in the inward parts, and takes infinite complacency in the graces of his people. These are the Spikenard and the Saffron, the Spices, the Beds of Lilies; the sweet Ointments that Christ is so taken up with: These are the Cinamon and the Trees of Frankincense, the Calamus and the Camphire; the Myrrh and the Aloes: the Chains of the neck, and the precious Pearls that he is so ravished withal, and doth so superlatively commend, *Cant.* 4. 9. This is the Rayment of Needlework, and Gold of Ophir, wherein the Queen is presented to her Royal Husband, *Psal.* 45. 9, 13. Therefore as the Elect of God holy and beloved, *Col.* 5. 12, 13. Put ye on *bowels of mercy, kindness:* put off all *these, anger, wrath, malice, filthy communication, and put on the new Man,* Col. 3. 9, 10. Particularly, let me commend to you some special graces which God doth manifest himself to be wonderfully pleased withal. As ever you would please God get on these:

I. *Be clothed with Humility,* 1 Pet. 5. 5. This is a Garment which must be put on, or else you cannot be accepted or saved, *Matth.* 18. 3. Here is the dress that you must come to God in. He must be *served in humility of mind, Acts* 20. 14. You must humble yourselves to walk with him, *Mich.* 6. 8. Humility is a plain, but yet a comely garment. This grace doth eminently honor God; and therefore God doth put a peculiar honor upon, and manifest a most special delight in this. Of all the men in the world this is the man that God will lock unto; even he that is poor and of a contrite spirit that trembleth at his Word, *Isa.* 66. 2. Though he be the high and lofty One, who inhabiteth Eternity, whose Name is Holy, (from whence the trembling soul is ready to conclude, that surely such a fearful Majesty, cannot but despise him; such sin hating purity cannot but abhor him; yet he will lay (*Isa.* 47. 15.) aside his Majesty and bear with man's impurity, and condescend to most familiar and constant communion and cohabitation with his poor dust, when contrite at his feet, and prostrate in humility. If thou wouldst be accepted of God, come as *Benhadad's* servants to the King of *Israel* with a rope about thy neck, and ashes on thy head, 1 *King.* 20. 32. think meanly of thyself, and God will honor thee, 1 *Sam.* 2. 30. Put thyself in the lowest room, and God will set thee higher. Be little in thine own eyes, and thou shalt be high in his. A proud heart and a proud look is with God the first-born of abomination. As ever thou wouldst have God well-pleased with thee, be thoroughly displeased with thyself: If thou dost thoroughly loath thyself, God doth love thee: If thou abhorrest thyself, God delighteth in thee. Be angry with thyself, and the Almighty will turn away his anger from thee: Condemn thyself and God will acquit thee. In no wise

extenuate thy sins, nor justify thyself. Think the worse of thyself, and be willing that others should think meanly of thee, and heartily love them that slight thee. This is the frame in which God is well-pleased: pass sentence on thyself, and God will absolve thee: Set thyself at his footstool, and he will lift thee up into the Throne, *Rev.* 2.

II. *Labor for sincerity:* This is not a distinct grace from the rest; yet for Doctrines sake I speak to it distinctly. *Uprightness* is the great thing that God looks after, and covenants for, *Gen.* 17. 1. It renders all our persons and performances acceptable before God, *Prov.* 15. 8. Such as are upright in the way are God's delight, *Prov.* 11. 20. To these are all the promises of peace, Salvation, Pardon, preservation, Blessedness, *Psal.* 87. 10. In a word, there is *no good thing* God will *with-hold from them that walk uprightly, Prov.* 28. 10. This was *Noah*'s praise that *he was upright in his generation:* This was that set off *Job* at such a rate that God doth so extol him for, and as it were make his boast of him, the singular sincerity and integrity of his heart. Study to be upright: See that the main bent of your hearts be to please God, and honor him: That God's interest be uppermost with you: That he hath the chief share in you, and the eye of the soul be principally to him; for in this sincerity doth consist, as to your main state. Let your great care be of your hearts: Here is a Christians great work. The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh to the heart: see therefore that thou look to it: Let thine eye be chiefly there where God's eye is: He looketh not so much what thou dost as with what a heart: Go then and do likewise: yet be not satisfied in this that you are upright as to your states, but labor to approve yourselves in uprightness to God in your particular actions: Do common as well as spiritual actions with holy ends: Much of our lives are lost for want of this: So much as is done for God, of his strange grace he accounts himself our debtor. But what *is done* for no higher end then *self,* is lost from our account.

III. *Put on a spirit of zeal and activity.* How wonderfully is God pleased with *Phineas* zeal, *Numb.* 25. 11, 12, 13. What a great approbation doth he manifest of him? What an attestation doth he give to him? he is so greatly pleased with his zealous appearance for him, that he turns away his displeasure from the whole congregation of *Israel,* and overlooks their crimson provocations against him. On the contrary, there is nothing that God is more displeased with then the remissness, and lifelessness, and indifferency in Religion. The luke-warm water is not a greater offense to the stomach, then the luke-warm Professor is to God; and therefore he will spew such a one out of his mouth, *Rev.* 3. 16. Christians, where is your zeal for the Lord of Hosts? Christ's redeemed must be zealous of good works: *Tit.* 2. 14. not slothful in business but fervent in spirit serving the Lord, *Acts 18. 25. Rom. 12. 11. Acts* 26. 6, 7. instantly night and day for the hope of the promise: do not only that which is right in the sight of the Lord, but do it with all your heart: The Lord loveth a willing servant: Bestir yourselves for the Lord. Be ye followers of Christ who went up and down doing good. Every Christian should be a common blessing. A public good. This is to be the children of your Father which is in Heaven, who is good unto all, and his tender mercies are over all his works: And be sure the Father doth best love that child that is most like him: A private narrow spirit is a low and a base spirit; unworthy of a Christian. A Catholic communicative spirit, full of great desires, and great designs. A large heart, set upon doing good, whose fire though ever hottest within,

will be breaking forth of his breast and provoking others: whose love will not be *confined to a party;* but gladly and thankfully owneth Christ where ever he sees him. This *Catholic spirit,* I say, is the *glory of Religion;* the *Churches blessing,* and *God's delight.*

IV. *Live by faith,* Heb. 10. 38. This is a precious grace in God's account, 2 *Pet. 1. 1. 1 Pet.* 1. 7. It giveth glory to God; and therefore God taketh no small pleasure in it. By faith *Enoch* obtains that testimony that he *pleased* God, *Rom. 4. 20. Heb. 11. 5. 2 Cor. 4. 18. Heb. 11. 39. Matth.* 8. 10. If you would so walk as to please God, you must walk by faith. Christians must look to the things unseen; they must not live at the common rate: Christ must be their life and breath, their prayers and their promises, their daily bread. By faith did the Elders obtain that good report: 'twas Faith that Christ was so greatly taken with in the Centurion, which made him to commend him for a none-such. This was that which won such a singular praise and approbation from our Savior to the woman of *Canaan;* even her victorious faith, *Matth.* 15. 28. Thou hast taken away my heart, my Sister, my Spouse, thou hast taken away my heart with one of thine eyes, *Cant.* 4. 9. that is, with thy *faith.* Live in the power of faith, and thou wilt please him to the heart: Give glory to him by believing. Let the life thou now livest in the flesh be by faith of the Son of God.

Live by faith in *prosperity,* though thou hast the world about thee, let it not be above thee: Keep it at thy feet; use it as thy servant: Be much in the views of glory, and contemplation of Eternity: Buy as though thou possessed not, rejoice as though thou rejoycedst not, love as though thou lovedst not, use this world as not abusing it, it is but a *fashion* not a *substance,* and that which it is passeth away, 1 *Cor.* 7. 30, 31. Use it therefore with mortified affections, and prove the sincerity of your faith by the victory over your inordinate content and delight in, and desires after, and cares for the things of this world, 1 *John* 5. 4.

Live *by faith in adversity:* Weep as though you wept not; enduring the cross and despising the shame, as looking unto Jesus, *Heb. 12. 2. Heb.* 11. 26. accounting Christ's reproaches your riches, his shame your glory, *Acts* 5. 41. Compare these light afflictions with the weight of glory, 2 *Cor. 4. 17. Rom.* 8. 18. Ply your hearts with the Promises. Count if you can the riches that are laid up in them. Roll yourselves upon the Lord, *Psal.* 37. 5. and know that your heavenly Father hath no greater delight, then to see his Children trust him with confidence, when all visible helps are out of sight, and he seems to be their enemy, *Job* 13. 15.

V. *Put on the ornament of a meek and quiet spirit,* this is in the *sight of God of great price. 1 Pet.* 3. 4. Study to be like your Father, slow to anger, ready to forgive, *Psal.* 130. 1. 8. forgetting injuries, loving enemies, requiting ill-will with kindness, ill words with courtesies, neglects with benefits; and if any wrong you, do him a kindness the sooner: so shall you bear his likeness and be his delight. And know ye that are of unmortified passions and unbridled tongues God hath an especial hatred and displeasure against, a *froward heart* and a *froward tongue, Prov.* 3. 32. 11, 20. 1. 12. 8. 12. Oh seek meekness: How can the holy Dove rest in a wrathful heart. Christ is a Lamb of meekness: how can he take pleasure in an unquiet contentious spirit: Verily with the froward he will show himself froward, *Psal.* 18. 26. If you will not forgive others he will not forgive you. Art thou hard to be pleased, a froward wife, a

froward master, a cross and willful servant? surely God will not be pleased with thee: he will mete to you as you measure to others, *Matth.* 16. 24.

VI. *Get a spirit of self-denial.* God is then pleased best when self is displeased most: When we can be content to be emptied, content to be abased, that God may be honored; and with the Holy Baptist, are wiling to be eclipsed by Christ; willing to decrease that he may increase: counting ourselves no losers whilst his interest is a gainer: *John.* 3. 29, 30. rejoicing that we are made low for Christ's advancement: This is well-pleasing unto God: How greatly was he pleased with *Solomon*'s self-denying choice, and gives him his asking, throwing in riches, and honors into the bargain? 1 *Kings* 3. 10, 11, 12. Strange was *Abraham*'s self-denial. What! to sacrifice with his own hand, the whole hope of his Family! the Heir of Promise! the Child of his Years! a Son! an only Son! when his life was bound up in the lads life! Was ever mortal thus put to it? But *Abraham* shall not be a loser. God gives him a testimony from Heaven: blesses him, blesses his Seed: blesses all Nations in him, *Gen.* 22. 15, 16, 17, 18. Wonderful was *Moses his self-denial;* but more wonderful was his acceptation and reward, *Heb.* 11. 24. none like *Moses, Deut.* 34. 10. God preferred him in another manner then *Pharaoh* could. He must speak with him face to face as a man with his friend: His word shall be as it were a Law with God: Speak for whom he will, they shall be spared though they seemed to be devoted to destruction. But speak against him who durst, he shall be sure to bear his iniquity, *Numb.* 12. 8. Forget self: Renounce thine own wisdom; thine own worthiness; thine own will; Bite in thy passions: Curb thine appetite: Bridle thy tongue: This do and thou shalt be greatly accepted: and shalt find that God's favor will infinitely reward thee, for all the murmuring oppositions and discontents of thy flesh, which will be ready to be impatient to have the reins held so hard.

VII. *Maintain a spirit of resolution and constancy in the ways of God,* Heb. 10. 38. This was the renown of the three Worthies, *Dan.* 3. They feared not the fierceness of *Nebuchadnezzar's* rage, nor the fire of the furnace: all the world could not make them bow: and how gloriously did God own them, and miraculously evidence his pleasure in them: Stand your ground: Resolve to live and die by substantial godliness: cleave to the Lord with full purpose of heart: Let no difficulties make you change your station, then shall you be an honor and a pleasure to the God that made you.

Well then, would you know what frame of heart is pleasing to God? why this *humble, sincere, zealous, active, frame,* this *believing, meek, self-denying, resolved* frame; this is the frame that is well pleasing in the sight of God?

Secondly, *As to your performances,* more briefly that those may please God, you must heedfully look to these five things.

1. *That they be done by the right Rule;* which is *God's Word;* You must not follow the imaginations of your own hearts, *Numb.* 15. 39. you must not do that which is right in your own eyes: In all sacred actions you must have God's command to warrant you: you may not offer to God of that, of which you are not able to say, *Thou requirest these things at our hands, Isa.* 1. 12. In all civil actions you must have God's allowance: Be sure he will never accept that

which his Word condemns; under pains of God's displeasure, dare not to set your hands to what the *Word forbids.*

2. *That they be done to the right end,* which is God's glory: How damnably did the Pharisees err! How miserably did *Jehu* miscarry! and both in acts for the *matter commanded,* for want of aiming at this end.

3. *That they proceed from right Principles.* (1.) *Faith,* without which it is impossible to please God: Prayer will not avail except it be the prayer of Faith, *Heb.* 11. 6. We believe, and therefore we speak. (2.) *Love:* If we should give our goods to the poor, and bodies to the fire, and not from Love, it would profit us nothing. Where the slavish fear of hell only, or of the lashes of conscience, or the love of man's praise, carries men to duties, or where any other carnal principle is *predominant* in the act, it cannot please God. (3.) *Fear:* we cannot serve God *acceptably,* without *reverence and godly* fear (not *slavish* fear.) The Lord *taketh pleasure in them that fear him,* in them that hope in his *mercy.* Observe the happy mixture, where these two are conjoined; that is, a true filial fear and faith. Saith *David I will come into thy House in the multitude of thy mercy* (Behold his *faith) and in thy fear will I worship towards thy holy Temple* (there is his *fear* with faith) *Faith without fear* were bold presumption: Fear without faith is sinful despair: join them together and God is well-pleased.

4. *That they be done in a right manner: Preparedly,* not *rashly* and inconsiderately in the presence of so dreadful a Majesty: *prudently,* for lawful acts may be spoiled, and be done unlawfully without consideration had to the offense that may (in some cases attend them): yea holy Duties as well as common Actions may be turned into sins, by being ill-timed, and for want of a due *attending* the present circumstances: *Holily,* not rashly, uttering anything with our mouths before God; but behaving ourselves as in his sight: Heartily, not feignedly: with our lips going, when our minds are gadding.

5. *That they be directed through the right means, that is, Jesus Christ the only way to the Father:* Bring all thy Sacrifices to the High Priest, offer all upon this Altar, else all is lost: not that it is enough to say (*Through our Lord Jesus Christ, Amen)* at the end; but in every duty you must come with lively dependence on him for righteousness and strength, for assistance and acceptance. Remember to do *all in the name of the Lord Jesus:* to come leaning upon his hand, without this all your services will be rejected at last.

CHAP. II.

A third Case of Conscience grounded upon the words of our Savior.

John 8. 29. For I do always those things that please him.

Qu. I. Is any man able in this life to come up to the Example of Christ in this, To do always those things that please God?

Ans. In regard there is none that doth good and finneth not, and God is not, nor can be pleased with sin, no not in his own people, but most of all hates it in them, it cannot be that any man in this life should *fully* come up to Christ's Example in this: yet may we come so far

on towards it, as that not only in our immediate addresses to God, but in the general course of our lives, we may come to *please God.* Thus *Enoch and Noah walked with God: i. e.* in their general course they walked so as to *please God,* and approve themselves in his sight. Thus the meanest of actions if done by us as unto the Lord, as the Servants of Christ, have a promise of acceptance and reward, *Col.* 3. 22, 23, 24.

Q. II. How may we come in our measure to be followers of Christ in this, to do always those things that *please God?*

Answ. In order to this there is something necessary with reference 1. To our Persons: 2. To our Principles: 3. To our Practices, with reference to our Persons: *and here it is necessary 1. That there be an alteration of* our natures *by* renewing grace: *for* they that are in the flesh cannot please God, *Rom.* 8. 8.

These *wild Vines* must needs bring forth *sour grapes, Isa.* 5. 4. The fruit that they bear (how specious and fair soever to the eye) is *evil fruit, Matth.* 7. 17. Where there is not a *good treasure* of grace in the *heart,* a man cannot in his actions *bring forth good things,* Matth. 12. 36.

Many enlightened sinners think by reading, and praying; forsaking some conscience-wasting sins, to pacify God, and set all right: Mistaken souls, let me undeceive you: you begin at the wrong end, your first and greatest care must be, to get *your hearts and natures changed and renewed by the power of converting grace:* you labor in vain at the streams, while the fountain of corruption in the heart remains in its strength. You must not think it is with you as it is with a ruinous house, where the mending of here and there a little will make up all again; no, but the old building must be quite book down, and the foundation stone laid anew, in a *sound repentance from dead works,* and *through conversion unto God.* Till this be done you must know that God hath *no pleasure in you,* neither will accept an offering at your hand, *Mal.* 1. 10. as he doth from those that are his friends.

2. *That there be the Acceptation of your persons through faith in Christ Jesus:* For in him alone it is that God will be well-pleased, *Matth.* 3. last, so that *without faith,* interessing us in him, *it is impossible to please God,* Heb. 11. 6.

For the better understanding both these Particulars, know that there are two Attributes of God to which you must bear a conformity, or else you cannot please him.

1. *The holiness of God:* for he is not a God that hath pleasure in iniquity; He heareth not sinners: The foolish shall not stand in his sight; He hateth all the workers of iniquity, *Psal. 5. 4, 5. John* 9. 31. God can no more take pleasure in the unsanctified, then we in swine or serpents.

2. *The Justice of God:* for he will by no means clear the guilty, *Exod.* 34. 7. Could we have inherent holiness in us in our unpardoned state, yet *justice* could not but be infinitely offended while guilt lieth unremoved: as you may see in Christ. For though he were *perfectly holy,* yet being under the guilt of our sins imputed to him, the severity of God's justice broke out against him.

Now man being naturally an offense both to the *holiness* and *justice* of God, there must of necessity pass upon him in order to his *pleasing God,* this twofold change.

1. The *real change of Sanctification:* I call this a real change, because by this there is a real change infusing of new qualities and dispositions, making him of proud humble, of carnal spiritual, and heavenly, *&c.*

2. The *relative change of Justification:* I call this a *relative* change, because this is not a change *in a man's nature,* but in his *condition,* making him to stand in a new relation to the *Law,* with reference to which he was before guilty and condemned: but now the Law pronounces the same man clear and acquitted; and this is not for any righteousness *infused* into him, but for the *satisfaction* and *payment* of another laid down for him: satisfaction there must be, and a righteousness must be tendered, or else God cannot be at peace. We have *nothing to pay, Luke* 7. 42. Oh sinner! away to Christ for it, Hide thee in the Clifts of that Rock; Run to the Fountain opened for sin and for uncleanness. Appear not before God but in the Robes of Christ's Righteousness. He sends you to Jesus, as he did them to *Job,* Chap. 42. the last. *Go to my servant* Job, *he shall pray for you, him will I accept:* Get out of yourselves: fly to Christ, labor to be found in him; else all your endeavors in wrinsing and washing yourselves will be to no effect.

2. *With reference to our Principles.* And here it is necessary that some *corrupt principles* be *unlearnt,* and some *holy principles.* be *received* and retained.

Some *corrupt Principles* must be *unlearnt.* As 1. That *it is enough if we serve God on the Lord's day, and we may serve ourselves all the rest of the week.* Though God hath reserved one day in seven wholly for his immediate service, which is therefore in a peculiar sense called the Lord's day, yet we must know that *every day* is his, and that he hath not allowed us one hour nor inch of time, but only for his service. Indeed he hath service of *more sorts then one:* but we must know that the business of our ordinary affairs, if rightly done, is a *serving of the Lord Christ,* Col. 3. 24. God is as truly served by you in the *working* days labor, as the *Sabbath days rest,* if you do it in a right manner and to holy ends.

There are a generation whose Religion is but a *Sundays Religion,* which they put on and off with their Sundays Cloaths; and then they think God is fairly served for the week: although God knows, that little they do then, is but poorly done neither. Never think God will accept it at thy hands when thou livest six days to the world and thyself, for *one* that thou spendest for him. This shows thee to be under the unmortified power of self-love and not to be the Lord's: for none of *his,* liveth to *himself, Rom.* 14. 7. You must remember that you are but to *learn,* upon the *Sabbath,* how to serve God all the *week,* and not think when the Lord's day is ended his work is done.

2. *That if God be served morning and evening it is enough,* though we serve ourselves the rest of the day: God must be served *every day* and *all the day Prov.* 23. 17. You must be serving him not only in your *Fasts,* but at your *Meals;* not only on your *Knees,* but in your *Callings.*

Some think that if they keep up *religious duties* they may do what they list at other times: that if they be *intermperate, lascivious, unrighteous,* it is but to make even again with God at night, and all will be well. Like the whore in the *Proverbs,* that having made her offering was presently ready for new wickedness, *Prov.* 7. 14. as if she had paid off the old score, and might now boldly run upon a new. These are not the Children of God, but of *Belial.*

Others think that though they may not serve the *Devil* at any time, yet giving God his dues *morning and evening* they may *serve themselves* the rest of the time. But in vain do they lay claim to God, who live more to themselves then they do to him. This will be found horrible sacrilege to put off God but with the tenth. God is to be eyed, and served in all that you do; and this is that I drive at, that we may not *divide ourselves* between God and the world; between his service and our own ends, and so put off him with a partial service, but that we may do all in obedience to him, and we may be *entirely* the Lord's. That he *in all things may be glorified by us,* and we may not *lose our Reward.*

2. Some holy Principles must be received and retained. As

Pr. 1. *That the pleasing of God is our only Business, and our highest Blessedness.* First our *only Business:* what is it that we call or count our *Business?* 1. That is a man's *Business* which his *livelihood* and *subsistence* depends upon. The *Lawyer* counts the *Law* his *Business:* And the *Tradesman* counts his Trade his *Business;* because upon this their *livelihood* and *subsistence* depends. Brethren, our *whole* depends upon the *pleasing of God:* Do this and do all: miss in this, and you mar all: please him and you are made forever: if he be not pleased you are undone forever. How careful is the *selfish* Courtier to please his Prince? how will he crouch and flatter? and if he can but divine what will gratify and please him, he thinks himself happy: And why? but because all his *dependence* is upon his Princes favor: Much more do we depend upon the favor of God. Blessed is the man *whom he chooseth,* Psal. 65. 4. *In his favor is life,* Psal. 30. 5. But woe to them that have God against them: these are perfectly miserable: *Reprobate silver shall men call them, because the Lord hath rejected them,* Jer. 6. 30. If the Lord do but say to a man as he did to *Moses, Thou hast found grace in my sight, and I know thee by name,* Happy is that man. But if he thus say, *I have no pleasure in thee,* you may cover the face of that man, as they did *Haman's,* and carry him away: miserable must his end be if he so continue.

2. *That is a man's Business which he hath his Stock and Talents for:* If a Man be entrusted as a Steward or a Factour, his *Business* is to buy in the Commodities that are useful. Beloved, all our Time, Parts, Interests, Food, Rayment, and whatever Mercies spiritual or temporal, are the Stock wherewith God hath entrusted us, and all for his own use and service. And is it not a sad and fearful case, that God should have so great a Stock going, as lies in the hands of all the Sons of Men, and yet have, (if I may so so speak) so little profit of it? I mean so little glory by it: That he should sow so much and reap so little; strew so much and gather so little? Is it not sad that men should have so much in vain? Hast thou health or wealth, and dost not use in for God, it is all in vain. Hast thou understanding, and yet improvest it but for contriving thine own affairs, and worldly designs, thy reason and understanding are become, in vain. Oh how wilt thou answer it, that thou hast had so great a stock in thine hands, and made so little improvement of it? It had been good for some men if they had

never had a foot of Land, or an hours ease, if they had never had the understanding of men, because they have not used their Talents for God, and for the ends for which they were put into their hands.

3. *That is a man's Business which his capacities do call for:* It is a man's *Business* if in the capacity of a *Judge,* to do justice; or of a Servant to do his Masters will. Brethren, all your *capacities* do evidence it to be your *business to please God:* you are his *Friends,* you are his *Servants,* therefore must *please him well in all things,* Titus 2. 9. His *children,* And therefore must set yourselves to *honor him, Malachi.* 1. 6. his *Spouse,* and therefore it is your *business to please your Husband,* 1 Cor. 7. 34.

4. *That is a man's Business which he hath his maintenance for:* If a man be maintained in the place of a Schoolmaster, it is his Business to teach: if of a *Soldier,* it is his Business to fight. Beloved, do you not know at whose *finding* you are? And do you think God keeps so many servants to be idle, or to mind their own designs and pleasures? God hath cut you out everyone his work: every man his hands full: So much work is to be done *within door,* and so much *without door;* so much *towards God, towards your Neighbor, towards your own selves:* that you have no time to be idle in. And you shall dearly reckon for it, if you will eat his Bread and will not do his work: And as pleasing God is our chiefest Business,

Secondly, So it is also our *highest Blessedness:* For man's *happiness* lies in *God's favor, Psal.* 4. 6. Our happiness is in attaining the *end of our being;* and therefore the great quaery amongst the Philosophers still was, *What was the end; or the happiness of man.* Now the *true end* of our Being is, that we may *please God: for his pleasure we are and were created,* Rev. 4. 11. And for this end also we were *new created* that we should yield ourselves unto God, *Rom.* 6. 13. and being *built up a spiritual house, should offer up to him spiritual sacrifice,* 〈*1 page duplicate*〉 〈*1 page duplicate*〉 〈*1 page duplicate*〉 〈*1 page duplicate*〉 *acceptable through, Christ,* 1 Pet. 2. 5. This is the end of our *Redemption* that we should serve not *ourselves but him,* in *holiness and righteousness all the days of our lives,* Luke 1. 75. And *that we should not henceforth live to ourselves but to him that died for us,* 2. Cor. 5. 15. 'Tis the end likewise of our *Justification,* that our *consciences* being purged we should *acceptably* serve the living God. In a word, 'tis the end of our *Glorification,* that being translated into *Heaven* we should *perfectly please* God, and serve him *night and day is his Temple,* Rev. 7. 15. and 22. 3. So that the *pleasing of God* is the *whole end* or *whole happiness of Man,* Eccles. 12. 13. And this will be clear, because *We do then promote ourselves most when we please God best:* For by this you shall have this twofold advantage.

First, *You shall be the favorites of God.* O glorious promotion! *Haman* thought himself no little man when he was *Abasuerus* his right hand; and yet he was at length but preferred to the Gallows, *Esther* 5. 11. and 7. 10. But what shall be done to the man whom God delights to honor? Oh blessed is that man! woe to him that toucheth him: *It had been better for him that a millstone had been hanged about his neck, and he drowned in the midst of the sea* then that he should offend such a one, *Luke* 17. 2. God is infinitely chary of his *favorites.* The apple of his eye is touched when they are injured, *Zechariah 2. 8. Whosoever toucheth them shall not be innocent,* Psal. 107. 15. God hath a blessing for those that show them a kindness, *Gen.* 12. 3. He

will render vengeance upon the ungodly for every *hard speech* they utter against them, *Jude* 15.

O man doth not thy soul say, *Happy is the people that is in such a case:* will not thy condition be most Blessed when God shall be thus infinitely tender of thee, to take all the kindnesses done to thee as done to himself? *Matth.* 25. 45. and all the injuries done to thee as affronts to himself? *Acts* 9. 4. This is the happy Case of his Favorites.

Secondly, *Every thing you do shall be found upon your account with God.* Brethren, are you Believers, or are you not? Do you believe the Immortality of the Soul, and the Life to come, or do you not? The ways of the most do declare them to be real Infidels, though professed Christians. If you think there be an eternal State to come, will it not be your highest wisdom to be providing for it, and laying up what possibly you can, that you may inherit it in the other world? Will not every wise man that knows he is shortly to be removed into another Country be careful to transport all that he can, that he may enjoy it at his coming? Beloved, if you do believe indeed that you must be forever in another world, will it not be your best course to be *doing* that, the fruit whereof you shall enjoy forever? Were not he a mad man that having but a very short term upon a Living, should yet go to building and planting there when he had Land of Inheritance to build upon? Infinite is the mischief that comes of *self-seeking* and *self-pleasing.* You are *eternal* losers by it: God will say, *you have your reward,* Matth. 6. 5. Something you may have in hand, but the *eternal reward* is lost. Brethren, I am ambitious for you, that what you do, you should do forever: that all you do should meet you in the other world, and that there you should reap the everlasting fruit of what you are a doing now. A wise Builder will build forever, and not only that which shall last for a day or for a year. O that you would be wise Builders! Do all for God, and you shall have eternal advantage. Learn but this Lesson, *to set yourselves in all things to please God, and you will be promoting and advancing yourselves in all that ever you do,* always laying up a treasure in heaven still adding to the heap. And O what riches will you come to, when by every day, and every hour, and every action you are gainers? For God will not let the least thing that is done for him, no not a cup of cold water go without an everlasting reward, *Matth.* 10. 42. not your labor be in vain, 1 *Cor.* 15. 58.

Pr. 3. *That when you have done all, if God be not pleased you have done nothing.* Settle it upon your hearts, That all is in vain that is not done for God: when you do not *please God* you do not profit yourselves. When men offer never so richly, and freely, if not in such a manner as is *pleasing to God,* all is but a vain oblation, *Isa.* 1. 13. If men will do more then *ever* God *required,* and be zealous in things that God hath not *commanded,* it is but *in vain that they worship him,* Matth. 15. 9. Beloved, so much time as you have lived to yourselves you have lived in vain; because it was quite besides your end. O it is a heart-cutting consideration to a tender Christian to think of this; that when his life is so short, and time so little in all, yet he must be fain to cut off so much! why man, so many hours must thou cut off from thy days, and so many years from thy life, as thou hast lived not to God but to thyself; They are all lost as to the ends of life and time. If on repentance thou be forgiven, thou art not *rewarded* for them.

Beloved, You must count that you have lived no longer then you have *lived unto God,* Phil. 1. 21. *To me to live is Christ.* I should account I did *not live,* if I did not live to him: 'Tis the only employment of my life to serve him. I should not tell what to do with my life unless it were to spend it for him.

Christian, Thus thou must reckon; so much time as I have lived to Christ, so much have I lived; and so much as I have lived to myself, so much I have lost. 'Tis not the *Man* but the *Beast* that lives, while we live below our reason, which distinguishes the *human life* from that of *Bruits.* Now while we live not to God, we live utterly below our *reason itself;* which is sufficiently discovered in that God is the Author and End of Man. Doth not *reason* dictate that God should have the glory of his *own work,* and the Vessel should be to the Potters use? Doth any plant a Vineyard, or keep a Flock and not expect the Fruit or the Milk? 1 *Cor.* 9. 7. God hath made thee, O man, *for himself, Prov.* 16. 4. And hast thou the face of a man and dost not blush at this, to think that God should make and maintain thee in vain? If thou hast one grain of ingenuity thou wilt abhor the thought of this, that thou shouldst *be in vain.* Why, so much as thou art for thyself thou art for nothing. It may be thou livest a very busy life: but if thou actest not for *God* thou art all this while but busily doing nothing. Thou mayst sit down in the evening, and say, I have been all this day doing nothing. Thou wilt find a blank in God's Book for that day, nothing upon thine account: on this sad record, such a day spent and nothing done: God hath his Day-book and takes notice of all your carriages, how you rise and how you go forth to your labors, how you speak, how you eat, and whether you eye him and his glory in all, or look no higher then yourselves. *Luke 5. 5. We have been toiling all night and caught nothing.* May not this be the sad complaint of many a man? I have been toiling all my life and yet I have done nothing; because what I did was not done unto the Lord. How would you take it of your servants, if coming home in the evening, you should find everyone of them minding their own business, and pleasure, and your work left undone? Is it not, sad, sirs, that so many hours and days should pass over us, and we no nearer our end then ever we were before? Your little *Children* are busy from morning to night, and yet all the while have been doing nothing: And so are *you* when you are but seeking your carnal selves, and not serving and pleasing God in what you undertake.

Pr. 4. *That the favor all of the world can nothing stead you if God be not pleased with you, and by you.* If there were any that could save you from his wrath, you need not be so solicitous to *please him:* but if he be not pleased we are all undone. *Thou, even thou art to be feared and who shall stand when once thou art angry?* Psal. 76. 7. Isa. 43. 13. When men have slight thoughts of God's anger, and the fear and dread of him is not upon their hearts, no wonder if they be not careful to *please him:* you must be convinced, that the *displeasure* of God is the most formidable thing in the world, or else you will never learn this great Lesson. Beloved, if you should please men, and all the world should be on your side, what would this avail while *God* is your enemy? If all men should bless you and speak well of you, what would this profit when God should rise up in judgment against you and condemn you? It is not at man's Bar, but God's that you must stand: It is not at men's Votes that you must be cast or quitted. It will not go by most voices, but God himself is the Judge, *Psal.* 75. 7. In *his Breast* it is whether you shall live or die. If a man were upon a trial for his life, what would it avail him that all

his fellow prisoners, and the whole crowd about him were for him, when the whole Bench and Jury were against him? If your Lives and Estates were in question, to whom would you go to make your friend? the *Judge* or the *People?* Sirs, be convinced that if God be against, you, tis as bad as if God and all the world were against you. For *all* signifies *nothing* without him. Oh, whatever you do, study to get in and keep in with him. I tell you, the time is coming when the breath of men will signify nothing: when their Commendation will do you no good. O man! though all the world should give thee their hands, and subscribe thy Certificate, it would signify nothing in God's account, or his Court. Many build their hopes for Heaven upon the good opinion that others have of them: But I tell thee man, though thou couldst carry Letters of commendation with thee when thou diest, and all the Ministers of the Gospel should give thee their *Bene discessit,* all would be no more then a blank paper; and he would not save thee a jot the sooner, if he should find thee to have been but a secret hypocrite, a rotten-hearted Professor all the while.

Pr. 5. *That God would not be pleased with you* in anything, except *you make it your care to please him well in everything.* You will be one *day ashamed,* except you have *respect to all God's Commandments,* Psal. 119. 6. you have not a *good conscience,* except it be your care *in all things to live honestly,* Heb. 13. 18. If *Naaman* must be excused in *one thing,* to bow in the house of *Rimmon* that he might not displease his Master, this is enough to spoil everything, 2 *Kings* 5. 18. Some will needs keep God's good will and the worlds too, and so will give both their turns; They will serve God at home, and conform to the world abroad; and it shall be a great thing indeed that they will not swallow, rather then lose the good will of men, especially great men. These men have two faces, and two tongues; the one for the good, and the other for the bad company that they come into. Some held two *first principles,* the one the common Fountain of all good (which is God,) and the other the cause of all evil, and they worshipped both the *good principle* for *love,* and the *evil for fear:* Just such a Religion are many among us now of. But let them know whoever they are, that while they grasp all, they lose all: For God will never own time-servers, nor men-pleasers for the Servants of Christ, *Ephes. 6. 6. Gal.* 1. 10.

3. *With reference to your practices.* And here as ever you desire to come up to this blessed life of *doing always those things that please God,* you must carefully follow these six Rules.

Rule 1. *Look round about you to the whole latitude and compass of your duty.* Great is the latitude of Christianity. The *Commandment is exceeding broad,* Psal. 119. 96. And many Professors do scarce look more then one way: but while they intensly mind one thing, they neglect another. It may be while they are taken up with the care of *religious* duties, they forget *relative* duties: Or they are careful of *personal duties,* but very remiss in the duties that they owe to the souls of their *families;* Or they complain and mourn over their *own sins,* but lay not to heart *others* sins: It may be they are more punctual in their more immediate duties towards God, but are very negligent in their duties towards *men;* or they will spend much time for their souls, but do little lay to heart the case of the *Church,* and the misery of perishing souls that are round about them. Possible they keep the *Sabbath* strictly, and pray, and hear, and fear an oath: but in the mean time make little conscience of breaking their

promises; passing hasty and uncharitable *censures; spending time vainly,* being *unprofitable* in their *discourse, Close handed* to godly uses; suffering sin to go unreproved; letting out their *passions* at every petty cross: Many will mind their duty to them that are within, and in the mean time are very short in their duties to them that are without. This is too common a case. Where is the Christian almost that seriously bethinks himself, what might I do to win souls? It may be you will go into the company of the godly, where you may be edified, but when do you go to your poor neighbors, whom you see to live in a sinful state, and tell him of his danger, and labor to gain him unto Christ? yea, so much is this great duty neglected, and out of fashion, that I am afraid many question whether it be a *duty* or no. As if you might let sin lie upon the soul of your Brother and yet be innocent, *Levite.* 19. 17. If it were but his Ox or his Ass that lay ready to perish, you would make no question but it were your duty to help him out of the ditch: And do you think in earnest, that you owe more to these, then you do to his *soul?* Is it to *Ministers* only, or to all Believers that Scripture belongs, Prov. 11. 30. *The fruit of the righteous is a tree of life, and be that winneth souls is wise?* Surely the lives of too many Christians do speak the same language that *Cain* spake with his mouth, *Am I my Brothers keeper?* Gen. 4. 9. 'Tis true, God will have you keep everyone within the bounds of your proper stations, but so as to take occasions, yea to seek occasions as you are able to be doing good to others. Do you not know how to get within your poor neighbors? Carry an alms with you, do him a kindness, oblige him by your courteous and winning carriage. Then I shall look to see the Kingdom of Christ flourish gloriously, when everyone that professeth godliness, shall arise and take hold of the skirt of his neighbor. Oh see your neglects in this, Do not think it enough to keep your own Vineyard: Let your Friends and Neighbors have no quiet for you, till you see them setting in good earnest to seek after Heaven. Oh if you might bring in but everyone *his man* to Christ, what a blessed thing were this! I lose myself in this Argument, but I am content to do so, this duty being so miserably neglected.

Too many live as if Religion lay all in *praying* and *hearing holy conference,* and the like; forgetting that *pure Religion and undefiled is this, to visit the Fatherless and the Widow in their affliction,* Jam. 1. 27. The other should be so done, as that this should not be left undone. You make conscience of being just and true, and faithful; but do you not forget to win upon others by your kindness and affableness? as if it were not written in your Bibles; *be pitiful, be courteous, having compassion one of another,* 1 Pet. 3. 8. Say not, It is not my nature; What doth grace serve for, but to correct the evils of your temper? Is not ours a Religion of self-denial? Do not the Rules of our Religion enjoin us, to be followers of whatsoever is lovely, and of good report, and may render Religion amiable to the world? *Phil.* 4. 8.

Rule 2: *Use a wise forecast, that every duty may fall in in its time and order; and every work may have its room.* It is not enough *to do* God's work, but it must be done in *his order.* That which in itself is good and necessary, may be so ill timed, as to become a sin. It is a duty to tell your Brother of his sin: but to rip it up in your passion, or to be retorting upon him when he is christianly admonishing you is a sin. Your worldly business must not shut out Religion, nor religious Duties take you so up, as to neglect your callings. But every duty must have its place. But for the doing all in God's order, Take these Five *Directions.*

Direct. 1. *Begin at home in provoking to good:* Why should God plead with you? *Thou that teachest another teachest thou not thyself?* Rom. 2. 21. Be an *example* of thine *own rule,* else the hypocrites charge will come in against thee. *Mat.* 23. 4. *They bind heavy burdens, but will not touch them with one of their fingers.* Observe God's order, *Deut. 6. 6, 7. These words which I command thee shall be in thine heart.* That must be our *first care.* And then having got our Lesson well ourselves, we must then Teach it to others: *And thou shalt teach them diligently to thy children, and tell of them when thou,* &c. At least if thou hast not already attained it, be sure to learn with the first: and when thou pressest a duty, intend thyself first, and speak most to thine own heart.

2. *In reproving evil:* Otherwise thou wilt be branded for an hypocrite; *Matth. 7. 5. First cast the beam out of thine own eye.* We may not think as many do mistakingly, that we must not reprove another when we are guilty of the same sin. But we must in such a case be sure to cast the first stone at ourselves. Be *soonest angry* with thyself, and *more severe* to thine own sins, then any others. 'Tis strange to see the great *censoriousness of Professors to others,* and how tender they are of their own corruptions, and impatient of reproof: Reader, fear and avoid this sin.

Direct. 2. *Let God be first served.* Let God have the *first* of thy *thoughts,* the first of the *day,* the first of thy *strength:* How heavily is God displeased with the profane Priests, because they will serve *themselves first* with the Sacrifices before him, 1 *Sam.* 2. 15, 16. And it is the holy Counsel that one gives: *Hold the door of thy heart fast against the world in the morning, till thy heart hath been first in Heaven, and seasoned and fortified from thence against the Temptations that thou art like to meet with as soon as thou comest down below.* Indeed all must be done as God's service: but so as that his *immediate* service must be done *first.* It is the counsel of several Heathens, *That all our undertakeings should be begun with prayer.* Saith *Aratus, Let us begin with God:* And the very *Mohammedans* begin their Books always as men do use to do their Wills, *In the Name of God.*

Direct. 3. *First cleanse the inside.* Matth. 23. 26. *Cleanse first that which is within the Cup.* Though they are much out that live as if *all* their work did lie within door, yet remember that it lies *chiefly* here. Its a most preposterous course in religion to begin first with the outside. Jer. 4. 14. *O Jerusalem wash thine heart!* when once this is done, reformation will soon follow in the life, but not otherwise. Many are careful that all that appears to men should be beautiful, but their hearts are neglected: These carry upon them the marks of the hypocrite, *Matth.* 23. 27, 28. And what will it profit thee, O vain man, to have all kept secret from men, since God knows and detests thee? And hath appointed a day when he will rip open all thy pack, and anatomize thy heart, before the world, 1 *Cor. 4. 5. Eccles. 12. 14. Rom.* 2. 16.

Direct. 4. *Eye those duties most that are of most importance,* Matth. 23. 23. The hypocrite is very punctual in *lesser* matters, but neglects the weightiest things of the Law, Judgment, and Mercy, and Faith: He is for a religion that will *cost him little:* and therefore *words* being *good cheap,* he will be as forward in talk as any; mighty zealous in the *circumstantials* of Religion, and marvelous *censorious* of others that come not up to this mind, as men of *wide principles* and *large consciences:* But in the mean time, he is very negligent is secret duties, a great

stranger to *self-denial,* and *walking humbly with God.* He *strains wonderfully at a Ceremony;* but it may be he can swallow the *gains of unrighteousness,* or the baits of intemperance fast enough: It may be he will *decry Superstition,* and never wants a stone to fling at a *profane Church-man:* But in the mean time *walks loosely* in his *Family,* makes little conscience of his *dealings;* or will take up his *Cups* as freely as another so he be not drunk: Or if he will not take a penny of his neighbors *estate,* he is most unmerciful to his *good name,* and will *take up any report that is going.* Brethren you must make conscience of the least sin, and of the least duty. But it is a fearful sign when men are zealous against *lesser sins,* and yet *connive at greater* (as these are,) *Matth.* 23. 24.

Direct. 5. *Take the first opportunity when God gives a fit season for any duty:* Let not Satan beguile you, by telling you of *another* or a better time. It may be thou hast a purpose to reprove thy brother for his sin, but how long wilt thou be a *purposing? Now* God gives thee an opportuity, it may be thy backward heart saith, [*not now, but another time.*] And so it is *put off,* till he or thyself are removed, or he is hardened, or at least thou art guilty of the sin that he commits in the mean while: because thou hast *not done thy duty* to prevent it. It is in thine heart to deal with thine unconverted friend or neighbor about his spiritual estate, but it may be while thou *art delaying,* death comes and snatches him away in his sins, or takes thee off, and so farewell forever to any opportunity for doing the soul of thy Brother any good. How often are our closet-duties hindered, or miserably disturbed for want of care to lay hold on the first opportunity? we think another hour in the day may do as well: but then one thing or another unexpectedly falls in, that nothing in done, or nothing to purpose. Therefore beware of this cheat. A man can scarce peep into the world but one brier and thorn or another will catch him. Therefore take opportunity by the fore-top. Our Savior would take his *season* for prayer before day, when his other work was pressing, *Mark* 1. 35.

Rule 3. *Do nothing of things Sacred without God's command: nothing in things Civil without God's allowance;* Offer not with strange fire. In God's worship you must see you be well able to answer that question, *Who hath required these things at your hands?* Here the command must be observed without adding or diminishing. *Deut.* 12. 32. yet understand this with two Cautions.

1. *Though men may not stamp their invented Ceremonies with a moral signification, nor impose nor use them, though with good intentions of edifying the people by devised means.* Matth. 15. 9. As if Christ had not sufficiently provided for the edifying of his people without their devices: And though nothing may be used as a *part of worship* that God hath not commanded, *Col.* 2. 23. (for it is enough to make anything rejected by the Lord (of divine worship) if he shall say [*I commanded it not, spake it not, neither came it into my mind.*] Jer. 7. 31. and 19. 5. Yet nevertheless those things that are *merely circumstantial,* and are in their *general kind* necessary, and not intended as any *part* or means of worship, may be *determined of by human prudence* according to the *general Rules of the Word,* which must always be observed, 1 *Cor.* 14. 26. 40. And for want of understanding, many have ignorantly condemned *preaching by an Hour-glass,* in a *high Place,* in *Churches,* by way of *Doctrine* and *Use,* &c. running from one extreme to another.

2. We may not think that God's Ordinances remaining for substance his, may be *forsaken,* because of *some faults* of *the administratours,* or in the *way of their administration.* The *administering* of *God's Ordinances* belongs not to the *People,* but to the *Minister:* And if *he fail in his duty by administering them in a way that is not fit,* and is *less edifying,* it is *my grief,* but *his sin. Hophni* and *Phineas* were corrupt in their lives, and brought in much corruption and rudeness into the service of God: yet *Elkanah* and *Hannah* with others of the Godly, did nevertheless attend God's Worship and Sanctuary, 1 *Sam.* 1. 2. Much corruption was crept in both into the Doctrine and Worship, and Lives of the Administratours in the Church of the *Jews:* yet our Savior (though he still cried down the Corruptions, and would not join in them) never prohibited Communion with them in God's Worship, but enjoins it, *Matth. 5. 24. Mark 1. 40. Luke* 5. 14. and practices it, both he, his Parents, and Apostles, *Luke 2. 21, 22, 24, 39, 41, 42, 46. Acts* 21. 23, 24, 26.

But now in *things Civil,* it is sufficient that you have the *allowance* of the Word, though not the command: always provided that the *general Rules* be here observed, *to do all to the glory of God,* 1 *Cor.* 10. 31. And not to abuse our *lawful liberty* to the offense of others, *Rom.* 14. 21. Now your actions being thus justifiable as to the *matter* of them (without which it is impossible, had you never so good intentions, of *please God)* the influence and verture of *holy Ends* into them will be so effectual, as to turn all into *religious Duties;* as the touch of the Philosophers Stone turns the baser Mettal into Gold.

Rule 4. *In every action let God be uppermost; but in religious Actions let God be all.* Let *none* of your actions *terminate in yourselves,* but labor to be able in sincerity to give this account of anything you set about, that this you do *because it is pleasing unto God, because this is his will* concerning you. Set a mark upon this Caution. Beware in those Actions wherein *self* may bear a part, lest it should sweep Stakes and carry all. You may in your *common actions* have an eye to your *outward commodity,* and *comfortable being* in the world: but this must not be the *chief thing* much less *the all* that you design herein: for by looking no higher then *self* you incur this double mischief. 1. You lose so much from your own account. 2. You usurp upon the great Prerogatives of God. I fear we are not aware of the fearful evil that is in *self-seeking;* It is no less then justling God beside the Throne, and setting ourselves in his room. It is God's great Prerogative, and the proper Worship that is due to him as God, that he should be the *last end of all the operations of us his Creatures,* and that all our motions should terminate in him. Now when we eye our *own commodity* and *not God;* or look to *this more* then unto God, we arrogate the divine Prerogative to ourselves, and set ourselves above him, which is no less then heinous Idolatry: And if it be such a heinous sin to bow down to an Image, which is but the giving God's *outward worship* to the Creature, how much more to seek and honor ourselves before God? which is to give his *inward worship,* which of all is the principal, to the Creature. Oh how many that pass for good Christians will be found heinous Idolaters! because they have sought their own carnal ends more then God and his glory. And many real Christians, though they mainly design God and his glory, yet in many particular actions contract great guilt by looking no higher then themselves in what they do. I know you cannot be always thinking of God: yet I would have you never to forget what you have been taught, In the entrance of every solemn action to remember God and make him *your end, Lie*

down in the Name of God every *Evening:* Go forth in his Name *every Morning,* resolving to undertake all for him. When you enter upon your Callings, sit down to your Meals, make any Journey, or visit, do it as unto the Lord, with a design to *please him therein.* This you may come to with care and watchfulness.

Again, In *religious actions* let *God be all.* Here *self (I mean carnal self,)* must be shut out: otherwise this dead Fly will spoil the Box of most precious Ointment. 'Tis true, *self* will be crowding in, but you must knock it down carefully: otherwise if this be the predominant ingredient, all your duties will be but lost labor. What more pleasing to God then *prayer?* This is as *incense* before him, *Psal.* 141. 2. what more delightful then *alms?* This is a sacrifice acceptable and well-pleasing unto him. *Phil.* 4. 18. How happy a Testimony had *Cornelius, Thy Prayers and Alms are come up as a memorial before God!* Acts 10. 4. Yet when *self* is predominant in those Duties, *Prayers, Alms,* &c. all are lost, *Matth.* 6. 7. and 23. 5.

Rule 5. *When you have done all, be careful to deny all, Luke* 17. 10. not denying *God's mercy* in enabling and assisting you: This must be with all thankfulness observed: But attributing nothing to yourselves, and giving God all the glory. Take the pattern of holy *David,* 1 Chron. 29. 14. *But who am I, and what is my people, that we should offer so willingly? of thine own have we given thee.*] And of Blessed *Paul,* 1 Cor. 15. 10. *Not I, but the grace of God which was with me.*] And of good *Nehemiah,* who when he had done most eminent service for God, flies at last to pardoning mercy, *Nehe.* 13. 22. *Remember me, O God, concerning this also; and spare me according to the greatness of thy mercy.*

Rule 6. *Do all in the Name of the Lord Jesus, Col.* 3. 17. Having carefully set out for God in the morning, and directed your common actions to *him* as *your end,* throughout the day, doing all as in his sight, and with a desire to please him therein, bring all to *Christ in the evening,* and present all unto God by him, confidently expecting God's acceptance and reward for all that you have done. For this he hath promised, be your actions never so mean, because they were *done as his service, Col. 3. 22, 23, 24. Ephes.* 6. 6, 7, 8. If you neglect this, you lose all at last: For God will accept of no Sacrifice but from the hand of the *Priest:* and therefore you must look for no acceptance with God, nor any reward from him, but only through Christ, 1 *Pet. 2. 5. John* 14. 6. You must be sure therefore not only to make a formal mention of Christ's Name, but to build all your hope of success only upon him, and to come to GOD with an Actual and Lively dependence upon him:—

Thus I have resolved the Case propounded. I will but Answer an Objection, and briefly press your Duty by some Motives, and so conclude.

Object. You bind heavy burdens: what must we be always in the traces? surely this severity of Religion is more then needs.

Answ. 1. Burden man! why, it is thy Happiness: If Holiness and pleasing God be a burden, Health is a burden; Heaven and Happiness are burdens.

Answ. 2. This is no other burden then what *God himself* hath bound upon your consciences; *Rom. 9. 20. Who art thou, O man, that repliest against God!* Have I put upon you a devised and

unnecessary strictness? or bound that burden upon you which I will not touch with one of my fingers? 1 Cor. 9. 8. *Say I this as a man, or saith not the Law the same also?* I pray you whose word is this? *Be thou in the fear of the Lord all the day long,* Prov. 23. 17. *Do all to the glory of God,* 1 Cor. 10. 31. *Exercise thyself unto godliness,* 1 Tim. 4. 7. What have I pressed but what the Saints have practiced? Phil. 3. 13, 14. *One thing I do, I press towards the mark,* Psal. 27. 4. *One thing have I desired of the Lord, that I will seek after.* And *Psal.* 119. 38. *Thy servant that is devoted to thy fear.* Gen. 5. 22. *Enoch walked with God three hundred years.* What is this but what the Scripture hath foretold shall be? *They shall walk up and down in the Name of the Lord,* Zech. 10. 12. *There shall be upon the Bells of the Horses, and every Pet in* Jerusalem *Holniess to the Lord,* Zech. 14. 20, 21. Dispute not against God, but up and be doing. It's an ill sign when the heart rises against the strictness of the duty: you utterly mistake in thinking this life of strictness to be a bondage. Who have joy unspeakable and full of glory? Who do know the peace that passeth all understanding, if not those that do thus walk with God?

Now, my Brethren, let me beseech you to be the conscientious Practitioners of this great Lesson. Study to do always those things that are *pleasing unto God.* Oh that I knew but how to engage you; that I could but get you to set these Rules before you all the days of your lives for your practice! 'Tis not enough that you give the hearing, and like the Preacher, and approve the Doctrine. But Sirs, what will you do? Too many of my Hearers are like *Ezekiel*'s, Chap. 33. 32. What say you Brethren, will you learn with me? O that I might lead you on to a through acquaintance with the strictness and power of Religion, and to that holy frame that will be *God's delight* and your *felicity.* Brethren, what seek I for? God knows this is my ambition, that I may but help you on in the way of holiness: I would not that you should be such bad Proficients, as to be always of the lower form, and to keep on merely in a dull and barren course. My desire for you is, that you should not be Shrubs, but Cedars, of tall growth, choice Experience, singular Communion, walking with God, shining to the conviction of the world. Will you let me but prevail with you in so good a Design? why should you mourn at the last, and say, *How have I hated Instruction, and my heart despised Reproof! I have not obeyed the voice of my Teachers, nor inclined my ear to them that instructed me,* Prov. 5. 11, 12, 13. That I may incite you to this holy course, Consider,

1. *It is very possible:* for first, *God is very easy to be pleased:* He is not like a froward Master that cannot, that will not be pleased: If you do but make it your *study* and your *care* to *please him,* and thoroughly set your hearts to it, your willing mind shall be accepted, 2 *Cor.* 8. 12. And though you should not go through with the work, God will say, *thou didst well that it was in thine heart,* 2 *Chron.* 6. 8. when the *heart is set* to please the Lord, and we do unfeignedly put to it, though there by very many failings, God will overlook them, 2 *Chron.* 30. 18, 19, 20.

Secondly, God hath *told you what will please him,* and hath cut out your work to your hand. You need not say, *Wherewith shall we come before the Lord? he hath shown you what is good, and what he requireth of you,* Micah 6. 6, 7, 8. You need not say, *Who shall ascend into Heaven to bring down the mind of God from Heaven?* No, *the word is nigh you,* Rom. 10. 6, 7, 8. God hath set before you in his Law as in a Table, on one side the things that *please,* on the other, those that displease him: oh that you may be found among those that *choose the things that please him,*

Isa. 56. 4, 5. Otherwise since *you know your Masters will, and yet do it not,* you will be found worthy of *many stripes,* Luke 12. 47.

Thirdly, *God hath given particular Rules for the doing of all your work in that manner, that will please him.* Had God told you only *what must be done,* and not *how* it must be done; you might have been at a loss: but he hath prescribed the very *manner,* how everything must be done, that you might have full direction, *Rom. 12. 8. 1 Pet.* 4. 11. He hath shown you how you must pray, and hear, and give alms: how you must carry it in all your relations: he hath told you not only how you must fast, but how you must eat, to wit, with watchfulness, and temperance; not as those who have nothing to do, but to fill their paunches; but with an eye to his glory, as those that are feeding and relieving the servants of Jesus Christ. He hath shown you, not only how you should *rest on the Lord's Day,* but how you must follow your Calling on the rest, to wit, with diligence and discretion, minding him as your end, as those that herein serve the Lord Christ. He hath told you how you must manage your dealings, with equity and charity, doing the very same to others, that your consciences tell you you would have them in the like case to do unto you: how you must *sleep,* even as those that know he *compasseth* your *path and your lying down;* and how you must wake; to wit, so as to *be still with him.*

Fourthly, *God hath given you special helps to this end:* You *have the mind of Christ,* 1 Cor. 2. 16. and you have the *Spirit of Christ,* 1 Cor. 2. 12. Indeed *they that are in the flesh cannot please God:* but *you are not in the flesh, but in the spirit,* Rom. 8. 8, 9. You that are Believers have not the Law only in your Bibles, but in *your hearts,* Heb. 8. 10.

II. *It is very profitable: Glorious advantages shall you have by this course.* First, this is the most speedy and certain way to *assurance:* for want of which many of you complain; but henceforth you must complain no more: For either you *will follow* this course, and then you will have it: or you *will not,* and then cease your hypocritical complaints, when it is through your own willful, disobedience that you are without it. When once you are habituated to this course, and do find it to be the chief of your care, and that which your very hearts are set upon above all things else, to *glorify and please God, and approve yourselves in his sight,* you cannot want assurance, unless through your own ignorance: For this is the most undoubted evidence in the world, that you are the children of God, whatever unallowed failings you may be guilty of.

Secondly, Hereby you shall be certain of God's gracious and favorable presence always with you. *See the Text,* He that sent me is with me; for I do always those things that please him.

Thirdly, *By this means you shall be always laying up a Treasure in Heaven:* Brethren, *what are you for?* Are you men for Eternity, or are you for present things? Is your *design* for Glory, Honor and Immortality? Are you for riches in the other world? or of dunghill spirits, preferring your part in *Paris* before a part in *Paradise?* If you are for true riches, here is your way; By this you shall be daily and hourly increasing the stock of your own glory: my vehemency is only, that fruit may abound to your account; that all you do might meet you in Heaven, and

Christ may show your good works another day, as the Widows did *Dorcas* her Garments, *Acts* 9. 39.

CHAP. III.

A Fourth Case of Conscience.

WHat weariness in, and unwillingness to duties may stand with grace, and what not?

For the resolving this, some Distinctions must be premised, and then some Conclusions elicited.

Distinct. This *weariness* and *unwillingness* must be distinguished, 1. According to the *degrees* of it, and so it is either *partial* and *gradual,* or else *prevalent* and *plenary.* 2. According to the *subject* of it: and so this *weariness* is either of the *Members,* or else of the *mind:* 3. According to the *prevalency* of it, and so it is either *transient* and *occasional,* or else *settled* and *habitual.* 4. According to the *sense* we have of it, and so it is either matter of *Allowance* to us, or matter of *annoyance.* 5. According to the *cause* of it, and so it is either from a *fixed dislike of the food,* or else from an *Accidental distemper* of the stomach. 6. According to the *effects* of it: for either it is *victorious* and makes us give over duties, or else *abhorred* and repulsed by grace, the Christian still holding on in the way of Duty.

Conclu. 1. Where the weariness is *only* in the *Members* (or at least *chiefly*) but there is still a *willingness* of the *mind,* this is no matter of questioning our Estates: where the *mind* out-goes and out-does the *body,* and the *appetite* to duties continues in vigor, though there be a languishing of the *natural strength,* and weariness of the *bodily organs,* this is not our sin but affliction. But too commonly the *body* hath so much influence upon the *mind,* and causeth a listlesness and sluggishness there, and makes it negligent in its office: Yet when this doth proceed from the failing of the spirits tired with bodily labor and exercise, and from the distemper of the parts, our most pitiful Father considers our frame, and remembers we are but dust: and our merciful High Priest that is not untouched with the sense of our infirmities is ready to frame our excuse, *that the spirit is willing but the flesh is weak.*

2. Where our *weariness* in and *unwillingness* to duties, is only *gradual* and *partial,* not *plenary* and *prevalent,* it is not sufficient to conclude ourselves graceless: While the twins are together in the womb, and two Nations within our bowels, there will be contrary inclinations. The flesh will never say *Amen,* to a good motion as such, but will be lusting against the spirit, and will hang back when the spirit puts forwards, and pull down when the spirit bends upwards: So that while corruption remaineth, there will be always a *dissenting* party, and continual conflicts: from whence it is no wonder there should arise some weariness: yet the *spirit* is the *prevailing interest,* and though ofttimes *failed,* yet hath *mostly* the mastery in the combat, and carries it against the flesh, though not without much resistance and reluctancy from the rebel opponent.

3. Where this *weariness* is only *transient,* during the present temptation or defection, which as soon as the tired soul can get out of, it returns to its former temper and pleasure in holy duties, there is only matter of *humiliation.* But when it is the *settled permanent* and *babitual*

frame of the mind, it is matter of questioning our conditions. The holy Psalmist under a dissertion was even almost persuaded to give over with Religion; but when he is *himself* nothing is so sweet, nothing so lovely and desirable to him as the duties of holiness. But for them who have in their ordinary settled course and frame, *no mind* to duties, but are *halled* to them by conscience, or engaged by *company* or custom, or the like, their case is fearful in that measure that duty is unpleasing and not loved.

4. Where this *weariness* of, and *unwillingness* to Duties is *paniful* and *grievous,* as a sore in the eye, as a sickness in the heart, the state is good: But where it is *naturally allowed,* and meets with little or no resistance, it is a black mark: for this argues there is nothing but flesh, that there is no contrary principle in such a heart. For if there were, the spirit would at least make opposition: This was the very frame of those unsanctified sinners that counted the Sabbaths and Service of God an unprofitable burden, a very *weariness,* a *bondage* not to be born, *Mal.* 1. 13. A gracious heart when under such a distemper, as that God's service seems a *weariness,* is even weary of himself: while *this* is *burdensome* he is a *burden to himself:* he cannot enjoy himself, while in such a frame wherein he cannot enjoy God: and if this be the Case, our State is good though the frame be bad.

5. Where this *weariness* and *unwillingness* is, not from a *rooted dislike* of the food, but an *accidental* and *preter natural indisposition* of the stomach, or being disappointed of God's presence in duties, the main state is safe. You know under a distemper the appetite may disgust, and nauseate the food that a man doth love above all other meats when he is well: and so it is here: Do you when you are yourselves, relish more sweetness in God's service then in your Meats and Drinks? are no sweets so delightful to you as fellowship and communion with God when you can attain to it in duties? Do you come away discontented because you cannot meet with God? Is the ground why your countenances fall, and your hearts be discouraged, because you have (with them) toiled and spread the net, and have not caught what you went for; because you have no answer nor income from God? If it be thus, it is a sign your hearts be set upon God, and that you place the happiness and comfort of your lives in God, and so that your state is safe: Otherwise when there is a *fixed antipathy* to duties, and an *habitual dislike* of them and *contrariety* to them, the Case is very sad.

6. Where our *weariness* and *unwillingness* is such as makes us to *give over* our *duties,* so as to live in the *ordinary neglect* of them, it is a fearful sign: but where notwithstanding present discouragements, we hold on in the performance of our duties, and a humble waiting upon God for removal of our difficulties till we are brought to a better frame, this argues well. The Church herself may be greatly deserted: but then she gives not over duties, but seeks after her beloved, and makes diligent enquiring, and will not be at rest until she hath found him. But the hypocrite gives up and will not wait upon the Lord any longer. Not but that a deserted soul, may under the violence of temptations omit duties for a time: But his condition this while is most *painful, restless* and *grievous* to him, and he quickly returns-again, and never comes to live in a quiet, and ordinary omission of known duties.

Conclu. 7. When our *weariness* and *unwillingness* is such as makes us *fall out* with the service of Christ, and willing to ease ourselves of his yoke, and to throw off his burden: This is a bad

sign. But when we fall out with *ourselves;* and justify and approve Christ's Ways and Service, it is well. Thus it was with *Paul:* he doth not quarrel with the Law as too strict, and too severe, nor think of breaking off his bonds, and taking his liberty, but he pleads for the Law, and greatly approves it, and commends it, and condemns the backwardness of his own nature, *Rom.* 7. 12. 25. When men are more willing to be rid of Christ's burden, then of the distemper that makes it grievous, and cast about for ease, by widening their bonds, and not by bringing their minds to them, it is a woeful discovery of an unsound heart. And thus much for this Case.

Awakening Questions propounded to the VNCONVERTED:

And Counsels to the CONVERTED.

THat I may reach every Mans Case, I shall speak something to the Unconverted, and something to the Converted.

For the *Unconverted,* there are these Six *Questions* which I would advise them daily to put to their Souls.

Q. I. *What estate did my Soul come into the world in?* Was it not in a state of *Death, Ephes.* 2. 1. An estate of *Wrath? Verse* 3. Sirs, awake and bethink yourselves where you are, and whither you are going. While you are in your natural unconverted unbelieving state, all your sins are unpardoned, and the wrath of God abideth on you, *Acts 3. 19. John* 3. 36. Suppose you saw a poor creature hanging over a burning fiery furnace by nothing but a twine-thread like to break every moment, would not your hearts shake for such a one? Sirs, it is your very case, you hang over the infernal burnings by nothing but the small thread of your lives, which you know not but it may crack the next moment, and then where are you? Is this a Case for you to go on merrily, and contentedly in?

Q. II. *What condition is my soul now in?* Am I changed and renewed by conversion, or am I not? Speak Conscience, hath this man, this woman man been soundly and savingly changed both in heart and life? where are your evidences? Can you show the marks of the Lord Jesus upon your souls? Let your conscience answer: where was the place? what was the means? when was the time, that thy soul was thoroughly renewed? At least if you cannot show the *time, place,* nor *means,* can you prove the *thing?* Can you say with him [one thing I know, that whereas I was blind I now see.] Sirs, be not deceived, I tell you whatever you be, and whatever you do, nothing will avail you to salvation except you be *new creatures,* Gal. 6. 15.

Q. III. *What if I should lose my soul? What fair work should I make of it then?* This is very possible, *Matth.* 16. 26. Yea it is the case of the most: There are but few, few of the children of men that do escape safe to Heaven, *Matth.* 7. 14. Sirs, be aware of your danger, and fear lest a promise being left of entering into Rest, any of you should at last come short of it, *Heb.* 4. 1. Suppose a man were to travel through some perilous Wood or Wilderness, having but one Jewel in all the world, in which his *All* was bound up, and should see some stand on one hand and some on the other, and hear one company in this place and another in that, crying out under the hands of some cruel Robbers: Oh in what fear would this Traveler go least he

should lose this Jewel, and be Robbed of all at once? Why thou art the man. This Traveler is thyself; This Jewel is thy Soul; This Wilderness or Wood is this World thou art to Travel through. Swarms of sins, Legions of Devils, a whole world of Temptations, these are the Robbers that lie in wait for thy Soul: and if all that these can do can keep thee out of Heaven thou shalt never come there. Oh what if thy Pride, or worldliness, thy delays, and triflings in Religion, should at last betray thy Soul into the Robbers hands? Other losses may be repaired; But thy Soul being once lost, God is lost, Christ is lost, Heaven, all lost for evermore.

Q. IV. *What do I do for my Soul?* What have I a Soul and immortal Soul to care for, and look no better after it, nor bestow no more of my time, nor pains upon it, no more of my thoughts about it? When *Augustus* the Emperor saw the out-Landish Women carrying *Apes,* and such kind of strange Creatures in the Streets in their Arms, he asked what! have the Women in these Countries no children? So it may be said of many among us, that are early and late at their worldly business, but let the care of Religion lie by neglected; what have these men no Souls? why man hast thou a *Soul,* and yet dost so little in thy Closet, so little in thy Family, from day today for it? what meanest thou O sleeper? Arise, call upon thy God, that thou perish not, *Jonah* 1. 6. what will become of thy Soul, it thou lookest to it only at this careless rate?

Q. V. *What if God should this night require thy Soul? where would death land thee?* Luke 12. 19, 20. There was one that promised himself many *merry days,* and *years,* as it is like thou doest, but that same night God called for his Soul. Sirs are you in your postures? are you fit to die? oh dare not to live in such a case, nor in that course in which you would not dare to die?

Q. VI. *What a happy case were I in if I had but secured my Soul?* oh if this were but once done, how sweetly mightest thou live! Then thou mightest eat thy bread, and drink thy wine with a merry heart, when assured that God accepteth thee and thy work, *Eccle.* 9. 7. Then thou mightest lie down in peace, and rise up in peace; go out and come in in peace: then thou mightest look death in the face, thou mightest look dangers in the face, yea, look Devils in the face, and never be afraid. Oh Sirs if there be any ensurance office for Souls in all the world, one would think you should be seeking to it. And thus much for the *Questions,* which though of use to all, yet were intended chiefly for unconverted impenitent Souls.

Counsels and Cordials for the CONVERTED.

The Counsels are These

Coun. I. *THat you put hard to it to get that by these hazardous opportunities that may quit all your Cost.* What pity is it that you should adventure much and yet gain but little? How sad would it be if you should at last suffer deeply for your Conscientious attendance upon God in such seasons, and when you come into a Prison or into Banishment, should find that you had not *got that by them* that would bear you out.

Coun. II. *That you value no mercy barely as it serves in content to your flesh; but as it stands in order to Eternity; and may serve to the furthering of your Makers Glory.* God hath *preserved* your

liberties, and hath restored mine: But what of all this? unless we improve our liberties for Eternity, what are we better then those that are in Prison? If this be all the advantage we have, a little more content to our flesh. The Cypher put to the Figure is of great consideration, but put by itself it signifies nothing at all. These Creature comforts separated from their respect to God, and Eternity, are of no value: but in order to these ends, they signify much. We have ease and fullness, when many others are in pains, and in poverty; And we have much the start of them if we be wise to improve our health in laying in apace against a wet day, and preparing apace for Eternity: and if we serve the Lord with the more abundant diligence, and cheerfulness, and gladness of heart, in the abundance of all things. But if this be all we have by it, that our bones do lie a little softer, and our pallats are tickled with a little the more delight, what profit have we by our health, or our estates? If they that be sick, or poor do love the Lord as well, or serve the Lord as much as we, they have the advantage of us; and better were it for us to be poor and sick as they be.

Coun. III. *Rest not in probabilities for Heaven, but labor for certainties. Beloved, certainty may be had: or else the counsel of God to make our Calling and Election sure were in vain,* 2 Pet. 1. 10. Else the experience of the Saints were but a delusion, who tell us they know they are passed from death to life, 1 *John 3. 14. 2 Cor. 5. 1. Job* 19. 25. 26. else the power of self-reflection were to no purpose, and the spirit which is in man should not know the things of the man, 1 *Cor.* 2. 11. Now if a *certainty may be had,* will you not put in for it, and turn every stone but that you will get it? Sirs, now if ever, you have need to put hard to it to get assurance: We are at miserable uncertainties for all outward enjoyments; we know not how soon we may be called to part with them all: Christians, what do you mean? will you be content to have *nothing* sure? will you not settle your everlasting conditions, now you are so unsettled as to your outward condition? What will you do in the day of visitation, when extremity comes upon you, if you have not assurance that God will receive you? It would make ones heart tremble to think of being put upon such a fearful temptation to part with all for Christ, and not to be sure of him neither? O man, what an advantage will the tempter now have upon thee, when he shall suggest [wilt thoube such a fool as to let go all at once? Thou seest Heaven is not sure, Christ is not sure, therefore keep the world while thou hast it, and hold what thou hast sure:] Beloved, what a fearful slighting of God and contempt of Heaven and Glory and all the Promises doth this argue, that you can be content to be at uncertainties, whether they be yours or not? How many of you be there that do not know whether you be going to Heaven or to Hell? and what desperate carelessness doth this argue, to go on from week to week in such a case? Some hopes you have that you shall do well, but put not me off with hopes, never be satisfied till you are able to say, not only, I *hope* I *shall be saved, but I know I am passed from death to life; I know that when the earthly house of this Tabernacle shall be dissolved, I have a building not made with hands,* &c. 2 Cor. 5. 1.

Coun. IV. *Be not satisfied with the truth of Grace, but reach after the Growth.* Do not think all is done when you have attained the evidence of Grace; but put on hard towards the increase. That person that doth not desire and design perfection, never came up to Sincerity. He that desires Grace truly, desires it not barely as a Bridge to Heaven, and so to seek no more then will just bear his charges thither: but he desires it for its *own* sake; And therefore desires the

height of it. That person that desires Grace only for Heavens sake, and inquires what is the lowest measure of Grace that any one may have and come to Heaven (by which he meaneth but to be saved from misery) upon this design, that if he could but come to that pitch he would desire no more, that person is rotten at the heart. Christians, the Lord doth expect of you, that you should not be Babes and Dwarfs, He looks now especially that you should make some progress: What do you more then heretofore? What! do you feel his spurs in your sides, and his whip at your backs; And yet never mend your pace in Religion, nor stir one jot the faster? Let me commend to you *Paul's* study *Phil.* 3. 12. 13. 14. It argues a base and unworthy spirit to content ourselves with little things in Religion.

Coun. V. *Labor that Holiness may become your nature, and Religion your business.* Then you are come to somewhat indeed in Religion, when the work of God is become your *natural,* and beloved employment, your Meat and Drink, your Work and Wages. When your Tongues and Hearts do as *naturally* run on God, as others on and of the world: much of that may be attained by constant care and prayer. Brethren let God's work be done by you, not by the by, but as your greatest business: *Seek first the Kingdom of God* Matth. 6. 33. And so wherever you be, you may be able to give that account of yourselves, that our Savior did when they inquired of him, *That you are about your Fathers business,* Luke 2. 59.

Coun. VI. *Confine not your Religion to your knees, but carry on an even spun thread of Holiness through your whole Course.* Brethren, 'tis the disgrace of Religion that Christians are so unlike themselves, unless it be when they are in holy duties. This wounds Religion to the quick, when it shall be said of Professors, these men indeed will pray like *Angels,* but for ought we can see they are as *Peevish,* and as *Touchy* as any other men, and they are as *Hard* in their *Dealings,* and make as little Conscience of their *Words* as others do. Beloved, think not Religion lies only or chiefly in *Praying, Hearing, Reading.* No you must be throughout Religous. Sirs, bring forth your Religion out of your Closets into your ordinary Course. Let there not be a life of Holiness on the outside of the Cloth: But Let Holiness be woven into the whole of your Conversations. Here lies the excellency & difficulty of Religion: when you have the baits of *intemperance* before you, then to hold the Reins hard, and deny your flesh: when you have *provocation* before you, then to bite in your passions, and bridle the unruly member? When you have *dealings* with *others,* then to proceed by that golden rule of Equity and Charity, *To do to others as your Consciences tell you, you would have them do in the like case to you.* When you are called upon in your several relations, then to behave yourselves with that tenderness and love, with that reverence and obedience, with that courtesy and condescension, and kindness that becomes you in your various capacities; In this I say lies the Excellency of *Religion.*

Coun. VII. *Ever walk with your End in your Eye.* It is true, according to the usual and useful similitude, The Traveler thinks not of his Journeyes end every step, nor need he: yet there is no Traveler but thinks of it at his setting out: Brethren, there is nothing hinders but that with Prayer and Watchfulness you might come to this, in *every solemn action to mind God as your End:* Impose this upon yourselves as your daily rule to walk by, never to lie down but with these thoughts [*Well I will make use of my Bed as an Ordinance of God for my natural*

refreshment, that a weary Servant of his may be fitted for his work.] Never to rise up but with these thoughts *I will set forth this day in the Name of the Lord, and make it my business this day throughout to please him:*] Never to set to your callings but in the entrance to think thus [*I will set about my employment in obedience to God, because this is his will, that I should walk with him in my place and station.*] Never to sit down to your Tables but thinking [*I will now Eat and Drink not merely to feed my flesh, but to cherish a Servant of Christ Jesus, that he may have strength for his service:*] Charge this upon yourselves, and examine in the evening, how you have minded it, and check yourselves wherein you come short. Once learn this, and you are come up to something: and you shall have the undoubted evidence of your sincerity, and shall know the inside of that blessed mistery of walking with God.

Coun. VIII. *Be and do more then ordinary in your Familys, and Closets now in the defects of the more Public Ordinances.*

1. In your *Closets:* See that your Consciences be able to bear you witness, that under God's extraordinary providences, you do more then ever in answer thereunto. It may be you Prayed twice in the day heretofore; why should you not at such a time as this is, make one visit more then ordinary to Heaven, daily to represent before God the calamites of his Church. This be sure of, that somewhat more then heretofore must now be done, else God will look upon himself as intollerably slighted; and upon his Church as most unnaturally neglected, if we do not now put to it. Be more then ever in self-examination. God doth look that when he is trying of us, we should be much in the trial of ourselves. And here let me put it to your Consciences: How are your rules for daily examination looked after? Do you try yourselves by them from day today? Ah wretched negligence! what have you given your approbation and passed your promise, and yet even in such a day as this so much forget your duty? God expects it of you, that now you see him angry, you should with more jealous fear and tender circumspecton and holy watchfulness and self-denial walk before him; else you will greatly incense his indignation, when he shall see that you slight his anger.

2. In your *Families:* Christians, now the Lord calls aloud upon you to set your houses in order. Oh see what is amiss in them, and strive to cast out that which may be a provocation. Three things I advise you to with reference to your Families.

1. *That you set up the Solemn exercise of Catechising weekly among them:* Methinks I would not question but that in every Godly Family there is a care of the *Catechism.* But when Governors do only impose it in general upon their Families; and occasionally take an account, I find but little progress is made: and therefore I beseech you, to make it a *Solemn, standing, and constant exercise;* and to expect of your children and servants as due an account weekly of what they have learnt in the Principles of Religion, as of any business of your own. Oh the incredible benefit that would speedily come of this, if I could but persuade and prevail with my hearers in so small a request as this!

2. *That you be often enquiring into their spiritual estates;* Follow them close, and let them have no quiet till you see they seriously mind and seek spiritual things. Put them upon secret Prayer: Provide helps for them till they are able to go without them: Shew them often the necessity

of Regeneration, and Conversion, and the nature thereof. Put them in mind of the fearful misery of an unregenerate estate. Ask them often whether they are Converted or not. Shew them the danger of delaying in such a case. Beloved, 'tis too sadly evident that as the Ordinances are now somwhere managed, there is little of Conversion work like to be done. Oh you Governors of Families, do but your duty in your several places, and I doubt not but many Souls will nevertheless be Born to Christ, even in such a day as this.

3. *Call them to an account of their proficiency by every opportunity.* If there be but a Sermon, or a Chapter read, let them give you some account of it. Thus our Savior, when the Disciples (his Family) were in private, he was asking them whether they did understand, and profit by what they heard in public.—*Mat.* 13. 1.

Coun. IX. *Be not discouraged by the present Difficulties of Religion, but rather rejoice in the opportunity to show your Love and Loyalty to your Lord.* Do not think God hath dealt hardly with you now your Religion is like to cost you something, and presently think of shrinking, and drawing back to preserve your safety: If you do love the Lord Jesus you should Rejoice, and be exceeding glad in the opportunity to show it. Brethren, what hath your Religion cost you hitherto? And for shame suffer not your shrinking, and withdrawing to tell the world that you have not Love enough to Christ to engage you to run any hazard for him. Do you indeed Love the Lord? oh then now rejoice and be exceeding glad, for never had you such an opportunity in all your lives to show your Love as now; For never were you called to adventure so for him, and his service, as now you be. Now resolve, that if Religion will make you Vile, you will be yet more Vile; and let your Zeal and resolution for God be intended and heightened by the opposition.

The Cordials follow, which are Sacracrament-Cordials.

Most Dearly Beloved Brethren,

THis holy Sacrament is appointed as a Sealing Ordinance between Christ and you. The Covenants are made, the terms agreed to on both sides; God is willing to be yours to all intents and purposes; your Shield and exceeding great Reward, your Refuge and your Rest, your God, and your Guide. While Christ hath it you shall never want; and what God is to him, that he (in your order) will be to you.

You again (through grace) are willing to be his: His in his own way, and on his own terms: willing to serve him; willing to fashion yourselves after him, willing to be betrothed to him and to be commanded by him; to use his remedies, to follow his counsels, and to acquiesce in him as your Blessedness: Thus all are agreed; the Articles are drawn; The Covenants both on God's part and yours are ready written: And here you are come to put all past controversy, and mutually to seal and subscribe: Oh happy and blessed meeting! Christians, do not forget your errand, Remember where you are, and what you are come for, and know that you are upon the solemnest transaction that ever passed between the Creator and the Creature: It is God's admirable condescension that he will be tied to us, and enter into bonds to us, to bless us, and reward us. And because our *Faith* is weak he hath brought his *Surety* with him, the Lord Jesus Christ, who is a Surety on *his part,* as well as *ours,* to undertake for the fulfilling of

the promises. And he hath brought the visible signs and pledges by which all shall be firmly past and ratified before your eyes. *This is the New Testament in my Blood,* Luke 22. 20. Written in my Blood: Ratified in my blood. Oh Sirs, this is that which God doth here reach forth unto you with his own hand this day; *The New Testament in Christ's Blood.* Christians, prepare your Ears; And rouse up your Faith, and now believe and hear some of the blessed Articles of that Covenant that God doth here Sign and Seal to you: I shall mention only Nine, which I advise you to lay next your hearts while you have a day to live. And you shall find the virtue of these Cordials strong and operative in all conditions.

Arti. I. *That he will fulfil to you the place of all Relations* 2 Cor. 6. 18. *I will be a Father to you, and ye shall be my Sons and Daughters.* Whatever Children may expect from a Father, that you may look for from me: I will find you Meat, be not thoughtful, *I know that you have need of all these things,* Matth. 26. 31, 32. You shall be Clothed out of my Ward-robe, *Matth.* 6. 28, 29, 30. and wear my Livery: And when you have need of Correction, I will Remember to do it in mercy, and you shall find, *that as a man chastneth his Son, so the Lord your God chasteneth you,* Deut. 8. 5.

I will be a Husband to you and will betroth you unto me forever, Hosea. 2. 19. You shall not need to fear, your Maker is your Husband: I will give you my choice Love: I will give you my heart.

I *will be a Lord and Sovereign to you:* The Lord is your *Judge:* The Lord is your *Lawgiver:* The Lord is your *King:* Fear not the unrighteousness of men; I will judge your cause, I will defend your Rights, you shall not stand or fall at man's Bar; you shall not be cast at their Votes: Let them Curse, I will Bless: Let them Condemn, I will Justify: Who shall accuse, when I shall acquit you? Who shall lay anything to your charge, when I do discharge you? When you come upon trial for your life to have your eternal state decided, you shall see your Friend, your Father on the Bench: And you shall surely stand in judgment, and be found at the right hand among the sheep and hear the King say, *Come ye Blessed.*

I *will be a Shepherd to you,* fear no evil, for I am with you, you shall not want for I will feed you: you shall not wander to be lost, for I will restore you: I will cause you to lie down in green Pastures, and lead you beside the still waters: if my Officers be careless, I will do it myself: As for you O my flock, thus saith the Lord God, I will judge between Cattel and Cattel, I will feed my flock, saith the Lord God, and cause them to lie down. I will seek that which is lost, and bring again that which is driven away, and bind up that which is broken, and strengthen that which is sick; but I will destroy the Fat, and the strong, and will feed them with judgment.

I will be a Physician to you. I will heal your backslidings, and cure all your diseases, fear not, never did soul miscarry that left itself in my hands and would but follow my prescriptions.

Well this is one of the Articles that God here sealeth to, that he will be to you in the place of all Relations. Silence thou quarreling unbelief, methinks I hear thy whispers, that this is too good to be true, that it were presumption in us to count upon all this. What shall they that must say to corruption, thou art my father, be able to say to the incorruptible God, thou art my Father; Shall they that must say to the worm thou art my mother, and my sister, be able to say to the Angels of Light, ye are my fellow Servants? And to the King of Glory, Thou art

my Brother, and my Kinsman? Shall Majesty espouse himself to misery, and the worms meat be married to Immortallity and life, How can these things be?

Nay but O heart of Infidelity, who art thou that repliest against God? Dost thou, under a sly pretence of humility, question with thy Maker and call his Veracity into doubt? Is not this his Word, his Promise, his Covenant? and is not here his Seal? why then dost thou doubt O thou of little Faith?

Art. II. *That he will entitle you to all the Divine Persons and Perfections,* Gen. 17. 7. *I will be a God unto thee;* mark, God gives away *himself;* and he gives his *Son* to you, *Isa. 42. 6. I will give thee for a Covenant of the people.* This is the Churches triumph, *Isa. 9. 6. unto us a Son is given.* And he gives his *Spirit* to you, *John* 14. 16. *He shall give you another Comforter.* And Believers acknowledge the Receipt, 1 *Cor. 2. 12. We have received the Spirit which is of God.* Thus you see all the *Persons* of the God-head are made over to you; and so are all the *Perfections* of the God-head; for so the Covenant runs, *Gen. 17. 1. I am the All-mighty God, or the All-sufficient God, walk before me and be upright:* these are the terms between God and a believer, Be thou upright before me, and I will be All-sufficient to thee: The All-sufficiency of God is the comprehension of all his *Perfections.* Truth without Power, or Power without Wisdom, or both without Goodness, would not be *All-sufficiency:* All-sufficiency takes in all that is in God (it we may speak of God's most simple Essence according to the shallow reach of our present capacity) yea it comprehends infinitely more then can be said or thought. Why now this is the Covenant of grace which God establishes with you this day, that he will be a *God All-sufficient to you.*

Christians rouse up your Faith: Now appropriate and apply the Promises: Now believe strongly, and steadfastly, and believing will fill you with joy unspeakable, and full of glory. I do not wonder if your Faith be put to it in so high and great a mistery; To draw nigh to the infinite Majesty, and consideringly, and without hesitancy to say, *Thou art mine and all that thou hast,* this is no easy thing. But thou mayst not dare to doubt it. Canst thou question him who is the Truth? can the strength of *Israel* lie, or his word deceive thee? But the soul is ready to reply, oh the thing is too high, and too great for me to presume to believe, and is ready with *Peter,* astonied to cry out, *Depart Lord, for I am a sinful man.* But why doth thine hand tremble, and thy heart fail thee, and thy feet (with *Peters* when walking on the waters) begin to sink? What doest thou stick at? Is it at the truth of the Promise? No saith the trembling soul, but sure so much can never belong to me so sinful, I am afraid it is not mine, why, what saith the Promise? *only be upright.* What though thou hast an hundred failings, yet thy heart is *upright:* the bent of thy heart is *mainly for God and Holiness;* thou makest conscience of all sin, little as well as great, secret as well as open, and doest not deliberately allow thyself in any: thou doest in the settled frame of thy heart prefer the pleasing of God, and value his favor, and fellowship above all worldly good, therefore thou art *upright,* these marks are infalliable. What, doest thou object thy failings? Art thou under a Covenant of *works?* Do you think God now stands upon Perfection? The Covenant is plain: God conditions but for *uprightness,* and God *hath wrought* in thee the *condition* that he requirts of thee. What can be plainer? wilt thou suffer the Devil and unbelief to catch the Bread out of thy hand,

when God tells thee it is thine? wilt thou be against thyself, and refuse thine own peace, when God is come to Seal thee up to the day of Redemption: This is that which the Lord here Seals to thee, *That he will be God All-sufficient to thee.* O believe, and be thankful, and rejoice in thine own blessedness: O happy, thrice happy souls, whom the living God thus Signeth and Sealeth to, and Assigns over all his infinite Perfections as its everlasting possession.

Art. III. *That he will discharge you from all your Debts.* Heb. 8. 10, 12. *This is the Covenant, I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more,* Isa. 1. 18. *Though your sins be as scarlet they shall be as white as Snow.* Believest thou this? Come near beloved Christian, approach believingly, and here thou shalt see the Lord Crossing our all thy Debts, taking away the hand writing that is against thee, declaring that he hath received a Ransom and is satisfied, Content, and Paid. Oh happy man that shall leave all thy sins behind thee, why this is the very thing that the faithful God doth here Seal unto thee. Thy Pardon is written in this Sacred blood, which is here shed for the remission of sins. So that thou mayest triumph with the Apostle, *Who is he that condemneth, it is Christ that died,* Rom. 8. 34.

Art. IV. *That he will save you from all your enemies,* not from the *Combat,* but from the *Conquest.* The victory shall *be sure,* so far God is engaged. So the Covenant runs in its first discovery, That *the Seed of the Woman should break the Serpents head, though he should bruise his heel,* Gen. 3. 15. by the *Seed of the Woman,* understand not *Christ only,* but *all Believers:* by the Serpent understand not *Satan only,* but all *his party,* the ungodly persecuting world, which are his Children; and all our Tyrannous Lusts which are his brood, his works. By his *bruising our heel,* understand his molesting, and wounding of us, but not mortally. By our *breaking his head,* understand the total and final victory which we shall most certainly obtain over him and all his party at last. Christians, what should you fear! Death? The Covenant here Sealed makes over *Death* as a Legacy to you, and behold it brings you the head of your conquered enemy in a Charger. 1 *Cor.* 3. 22. *Death is yours:* O blessed and most grateful present. *Satan?* The Covenant assures you God will *bruise him under your feet shortly,* Rom. 16. 20. *The World? Be of good cheer, Christ hath overcome the World,* John. 16. 33. *Hell? There is no Condemnation to them that are in Christ Jesus,* Rom. 8. 1. *Sin?* This indeed is to be dreaded, but with a *watchful* and *cautious* fear: not with a *fainting discouraging* fear: *sin shall not have dominion over you,* Rom. 6. 13, 14.

Christians, here now is meat for your Faith, What do all these holy Promises nothing move you? or carry little savor, or relish with them? What, shall the All-mighty God give it to thee under his own hands that thou art a freeman, and thou make little account of it? shall he give thee thy protection, and thou lay it by as a useless paper that signifies little? O sirs, when your hearts are ready to faint because of the Sons of *Anak* that be in the way, when you see the black guard gaping upon you, and the King of Terrors levelling at you, and a wicked World armed with rage against you, and full of malice, and the thieves and conspiratours in the bosom watching their opportunity to betray all to them, yet let not this discourage you: These were enough indeed to make a considering man's heart to melt, and die within him, but that the Covenant of Grace yields such ample relief against all. Oh be ever mindful of the

Covenant: Remember what hath past this day between the Living God and your Souls: Watch O Christian, and stand fast, quit thee like a man. The Conquest is sure: Who would not fight with courage that hath assurance of the Victory.

Art. V. *That he will befriend you in all conditions.* He will be a fast friend to you in every change, and turn all things to your good, even when you are ready to say unbelievingly with *Jacob, All these things are against me,* Rom. 8. 28. Gen. 42. 36. If he brings you into the Wilderness, *There he will speak comfortably to you,* Hosea 2. 14. *In the fire, And in the water he will be with you,* Isaiah 43. 2. *He will be a strength to the poor, a strength to the needy in his distress, a refuge from the storm, and a shadow from the heat, when the blast of the terrible ones is as a storm against the wall,* Isa. 25. 4.

Beloved, here the Lord is come to Seal all these Promises to you: Oh go home and bless yourselves in the sweet security of your estate. God hath promised you that what ever condition you be in, you shall have succor, and support from him, and enjoy his presence with you; and see his Finger in all your troubles, sweetly turning all to the best: Go away and live like Believers. Be not afraid of suffering, but show that you believe what God hath promised, that afflictions shall not hurt you. The next time any trouble comes upon you, Remember what a Promise God hath passed unto you this day, and wait on him believingly for the happy issue and and event of every trial that shall befall you.

Art. VI. *That he will take upon him the care of all your Concernments.* You must be *Carefull in nothing,* Phil. 4. 6. *He careth for you,* 1 Pet. 5. 7. *Take no thought what you shall eat or drink, neither be of doubtful mind,* but rather *seek you the Kingdom of God, and all these things shall be added to you,* Luke 12. 29, 31. Come you to this holy Ordinance in any distress or trouble? Methinks you should go from it as *Hannah,* and your countenance be no more sad. God will *number your hairs,* and will take care that *nothing be lost,* John 6. 39. Luke 12. 7. He will take care of your *names,* and bring *forth your Righteousness as the Light,* Psalm 37. 5, 6. of your *subsistence,* He will *give meat to them that fear him, and be ever mindful of his Covenant,* Psalm 111. 5. of your *seed,* for he will be a God unto them, and will entail the blessing upon them, *Gen.* 17. 7. He commands that your Widows and Fatherless Children should be left on him. He is by Covenant to look after their concerns, you need not be solicitous. He is tender of you when he seems most to neglect you, as *Moses* sister that was secretly watching behind the Bush, and wistly looking on, to see what was done to the Child, though to the Finders it seemed exposed to Famine, and Death in the Flags.

Art. VII. *That he will give you, or be himself to you instead of all Comforts. He will be a Sun and a shield, and will give Grace and Glory, and no good theing will he withhold from them that walk uprightly,* Psalm 84. 11. Oh the treasure in these words. *I am thy Shield and exceeding great Reward!* I will undertake both for thy Protection and Provision: When any evil assailes thee I will be a Shield to thee: When any good is wanting I will be a Supply. Thou shalt have Children, or I will be better to thee then ten Children. Thou shalt have *Riches,* or I will be thy Store. Thou shalt have *Friends* if best for thee, or else I will be thy *Comforter* in thy solitude, thy Counselor in thy distress. My Secrets, my Ear, and my Door shall be ever open to thee, *Mark 10. 30. He shall receive an hundred fold now in this time:* Though he have not the things

themselves, yet he shall have all these, and more then all in me: I will be *House,* and *Friend,* and *Father* to him all in one. If you should have an hundred Candles burning in a Room, and should put out everyone, and open the window and let in the Sun, this would be better then the hundred lights that were put out: So here, though thou shouldst be called to forsake all, 'twill be but as the letting the Cistern run and open to thee the Fountain.

Arti. VIII. *That he will maintain you all your days in his service.* He will be your *Guide* even *unto Death,* Psalm 48. 14. Christians, whilst you have a day to live, God will stand by you: *He will never leave you nor forsake you,* Heb. 13. 5. *Surely goodness and mercy shall follow you all the days of your lives,* Psalm 23. 6. *And the Lord will never turn away from you to do you good,* Jer. 32. 40. Oh happy Covenant that the Lord Sealeth to you.

Art. IX. *That when you come to Age he will give the Kingdom to you.* God saith to the Believer *here: Thine is the Kingdom:* What ever is promised in the Covenant, is Sealed in the Sacrament, *Luke 12. 32. It is your Fathers good pleasure to give you the Kingdom,* Luke 22. 29. *I appoint unto you a Kingdom,* mark the promise is pregnant with a *Kingdom.* 'Tis no less then a *Crown,* a *Kingdom,* that is here delivered to you, *Luke 19. 12. A certain noble man went into a far Country to receive to himself a Kingdom and to return:* This is the business you are come for hither, *to receive to yourselves a Kingdom* and so to return. Oh methinks you should forget what ground you go upon, as you are going home, to think what you have received here: methinks you should go forth as *Haman* from the Banquet joyful and with a glad heart. Sirs, do you know *what you are doing?* why the Lord doth by these signs give you *the Kingdom* as a man by the delivering to you a *Turf* or a *Key* gives possession of an *House, or Land.* Brethren, have you ever read of the *Kingdom of joy,* of the *Crown of life,* of the *Robes of Righteousness,* of the Thrones of Glory? Why all this God here makes over to you: I tell you Sirs, these are not big words, nor cunningly devised fables. God All-mighty is here come to certify you of the reality of his promises. As sure as you do now sit on your seats, you shall shortly sit on your Thrones. As sure as you are now clothed with flesh, so surely shall you be clothed with Glory. Are you sure that you are now on Earth? so surely shall you be shortly in Heaven. The Lord intendeth you but for a very little while in this lower Region, you must dwell above; where Christ is, there you must be also. As sure as you now see a Crucified Christ, so sure shall you shortly see a Glorified Christ. The Lord Jesus doth anticipate his sentence here, and calls to you, Guests, *Come ye Blessed, inherit the Kingdom.* Take the writing, behold the Seals, here are the Conveyances of the Kingdom: The donation is sure and full, unalterable, irrevocable.

Christians, do you believe? If you do, methinks you should be ravished: methinks you should be filled with joy unspeakable and full of Glory! But do you stagger at the promise through unbelief? Do you sey, oh it is too much, and too great? why how can that be? What! too great for God to make good? thou darest not think so: But it is too great for me to count upon. Why but man, dost thou not bear upon thee the *marks of the Lord Jesus; Whose Image and Superscription is this?* Doth not your very heart prize Christ above all the world? Hast thou not made a deliberate choice of him, for thy Head and Husband? Hast not thou entered into a solemn contract with him, to be his for all times and conditions, and to love, honor and obey him, before all others to the death? And doth not thy heart stand to this choice? Hast

not thou taken him with his Yoke, and with his Cross? And dost not thou in thy practice first seek the Kingdom of God, and the Righteousness thereof? And hast not thou chosen the way of the Kingdom? Art not thou in love with Holiness, and desirest grace more then Gold? Dost not thou prefer a holy and spiritual life, before all the grandeur of the world, and pleasure of the flesh? And all this not only for a fit or a flash, but in the settled frame and disposition of thy heart? surely thou must wrong God and thyself, if thou deniest it to be thus with thee. Why these are the *marks of the Lord Jesus* upon thee, the sure marks: fear not, these cannot deceive thee, They evidence that thou art born of God, that thou art a Son, and so an Heir; and therefore mayest lay claim to the inheritance.

Come then Beloved Christians be of good comfort, why shouldst thou doubt? Thou hast the mark of the sheep, And therefore thy portion shall be at the Right hand, and thy Sentence among the Blessed. Well then, receive this Holy Sacrament as the pledge of all this. Go home and look over all these blessed Promises, and count them thine: Do not read them (as too often heretofore) as if they did not concern thee: Remember what God hath here promised under hand and Seal to thee, and let not all be left behind thee, when thou goest hence; but let the remembrance, the fruit and sweet of this, abide upon thee whilst thou hast a day to live, Never forget what the Lord hath here spoken to thy Soul: make more of the Promises then ever in thy life before: Bless thyself in them: Remember how the Lord *delivered thee* the Promises: how he *Sealed* to the several Articles: how he sprinkled the blood upon the Book of the Covenant and gave it to thee, and said, *This is the New Testament in my Blood:* Oh live henceforth a life of joy, and Faith, as a man that is elevated above the world. Do not live at thy old, dull, and slothful rate, carry it like a Believer, and in a word, walk as one that doth indeed take all for Truth that the Lord hath spoken to thee this day. Let that of the *Apostle* be a close to all, 2 *Cor. 7. 1. Having therefore these Promises dearly beloved, let us Cleanse ourselves from all filthiness of flesh, and spirit, perfecting Holiness in the fear of God.*

FINIS.

These Books following are Published by Mr. Richard Baxter, and Printed for Nevill Simmons, at the Princes-Arms in St. Paul's Church-yard.

1. THE Aphorisms.

2. The Saints everlasting rest, in *quarto.*

3. Plain Scripture proof of Infant Church-membership and Baptism, in *quarto.*

4. The right Method for a settled Peace of Conscience and Spiritual Comforts in thirty two Directions, in *octave.*

5. Chistian Concord: or the Agreement of the Associated Pastors and Churches of *Worcester shire,* in *quarto.*

6. True Christianity, or Christ's Absolute Dominion, *&c.* In two Assize Sermons, Preacht at *Worcester,* in *twelves.*

7. A Sermon of Judgment preached at *Paul's, London, Decemb.* 17. 1654. and now enlarged, in *twelves.*

8. Making light of Christ and salvation, too oft the issue of Gospel-Invitations, manifested in a Sermon Preached at *Laurence Jury,* in *London,* in *octave.*

9. The Agreement of divers Ministers of Christ in the County of *Worcester,* for Catechizing, or Personal Instructing all in their several Parishes that will consent thereunto; containing 1. The Articles of our Agreement. 2. An Exhortation to the People to submit to this necessary work. 3. The Profession of Faith and Catechism, in *octavo.*

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11. Certain Disputations of Right to Sacraments, and the true nature of visible Christianity, in *quarto.*

12. Of Justification: four Disputations clearing and amicably defending the Truth, against the unnecessary oppositions of divers Learned and Reverend Brethren, in *quarto.*

13. A Treatise of Conversion, preached and now published for the use of those that are strangers to a true Conversion, *&c.* in *quarto.*

14. One sheet for the Ministry against the Malignants of all sorts.

15. A Winding-sheet for Popery.

16. One sheet against the *Quakers.*

17. A second sheet for the Ministry, *&c.*

18. Directions to Justices of the Peace especially in Corporations, to the discharge of their duty to God, *&c.*

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58. A defense of the principles of Love, which are necessary to the Unity and Concord of Christians; and are delivered in a Book called the Cure of Church Divisions, in *octavo.*

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REMAINES OF That Excellent Minister Of *JESUS CHRIST,* Mr. *Joseph Alleine.*

BEING A Collection of Sundry Directions, Sermons, Sacrament-Speeches, and Letters, not heretofore Published.

All tending to promote Real Piety.

LONDON, Printed for *Peter Parker,* at the *Leg* and *Star* in *Cornhill,* over against the *Royal-Exchange,* 1674.

The Epistle.

READER.

THere needs no more to commend this Book (*Remains of Mr. Joseph Alleine*) to thee, but to assure thee that it is his own, and though a Posthumous, yet no spurious birth. Though some parcels come to thee with this disadvantage, only as they were taken from his mouth as he preached, yet much of it was written with his own hand. If thou hast tasted that divine and warm spirit, which run through his other Writings already published, it will sure set thee a thirsting after what else hath drop'd from the same holy lips or hands. The labors of a man of God, so mighty in the Sriptures, and in the power of God, will not be either unuseful, or unacceptable: though what thou hast here, be but fragments, yet thou wilt find them to be of the same bread, with those loves which have been already dealt out to thee, by the same hand The Publisher hath gathered up these fragments, it being pity they should be lost. For my part, I have not had the time to read through the whole Book since it came to my hands, but have so far looked into it, that I Judge it to be singularly useful, for the engaging thee in, and directing and quickening thee to that even, spiritual, active life, which will be both thy beauty and thy comfort.

That the spirit of the living God, which so eminently furnished the head, fired the heart, and filled up the life of this holy man, may so animate these holy lines, that they may become effectual to the forming their very Image upon thy soul and life, is the prayer of,

Thy Friend in Christ, Richard Alleine.

June 11th. 1674.

A Table of the several Treatises contained in this Book.

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- II. *A discourse about self-Examination, on Psal.* 4. 4. pag. 1

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The Art of Dying well.

Luk. 12. 19, 20.

Soul thou hast much goods laid up for many years — But God said, Thou fool this night shall thy soul be required of thee.

Qu. *SInce no man hath one days certainty of his life, what may we do to be secured from being surprised by death?*

1. *Sit loose from the world, that you may be able to packup •...nd be gone upon sudden warning.* Here was the folly and misery of this rich man, that he had set his heart upon the world, his mind did run upon his Barns, and upon his Belly; his Goods, were his God's, he wi•...hes no other felicity, than to eat and be merry: If you would be sit for your great Journey to your long home, you must *lay aside every weight,* and in special, the incumbring and intangling, and insnaring clog and burden of worldly affections; you must *take heed to yourselves, least at any time your hearts be over-charged with surfeiting, and drunkenness, and the cares of this life;* if you would not have that day come upon you unawares. It is said, there is a 〈◊〉 whose heart is in his Belly; would there were no such Monsters among men. Certainly, that man whose heart is in his Belly, or on his Cosfer, that Idolizes his friends, or his reputation; is no more fit for the assaults of Death, than the unhappy *Trojans* buried in Sleep and Wine, for the Invasion of the well-appointed *Greeks:* or the secure *Laish* for the subtle *Danites:* or the *Shechamites* when sore and unwieldy, for the Sons of violence, and Instruments of cruelty. Study to be Crucifyed to the world, to use all earthly comforts in a mortifyed manner, as those that are taking their long leave, and let Death find you dead besorehand; and then let it come when it will, and do its worst.

2. *Intrench not on God's Prerogative, in carving out the future time.* Reckon not upon hereafter; this was the unhappiness of this rich fool, he counts upon many years; God had given him much goods, and now he is so bold, as to cast upon many merry days to spend them; but God is angry at his usur pation, and since he would presume to be his own carver, God rebukes his boldness, and will show his Prerogative, and will cut him short enough, *this night shall thy soul be required.* Remember your times are in God's hands, improve with all possible diligence your present allowance; he gives you wealth to lay up for hereafter, but he keeps your time in his own hands; so that you shall not know one day whether you shall ever have another, or be allowed to live till the n•...xt; cast not upon tomorrow. Live this day well. When shall we learn to practice the received Lesson, to live every day as if it were our last? Blessed men that we should be, if we would but live up to this short rule. Christians, why are our lives so far wide of our rules, and principles? Doth Conscience witness that you live up to this? If the rule be good, why do you not da•...lie study to consorm to it? is it not a shame, that a heathen should teach you? think, saith he, every morning when thou risest, I may never lie down again; and every night thou liest down, it may be I may never rise again; when thou goest out, I may never return; when thou comest in, I may never more go out. Christian, let it be thy serious thought every morning, I will spend this day for eternity.

3. *Store up in Heaven •...pace, and see that you be rich towards God.* It was the want of this, that made this rich worldling to be branded for a fool. Give Alms plentifully, and provide for yourselves Bags, that wax not old; be sparing as to yourselves, but lay out, and spare not upon the Service of God. Give yourselves unto prayer, let reading the Word, Meditation•..., Self-examination, be your daily exercises, do good to all men, serve your generation with diligence, study to be useful, sill up your relations with duties, and when you have done all, go out of your selves, look wholly unto Jesus, and live by faith, this do, and you shall have treasure in Heaven; and let death come, when it will, it will but set you in possession of

glory. But woe to them that have laid up nothing on the other side the Grave; Death will break them forever, and will prove their eternal undoing.

4. *Be the death of your sins,* that they may not fasten like Hell-hounds upon you, when you are most helpless. Mortify your corruptions, and then the bitterness of Death is past. *Sin is the sting of Death,* that makes it dreadful, that makes it hurtful; O do not arm your enemy against you, death cannot hurt you, but by the weapons that you put into its hands by your sins; if Sin be dead, death is conquered. This is the top of misery, when sin and death shall sly upon a poor creature together, when death, as the unclean Spirit, *taking with him seven other Spirits worse than himself,* shall set a man's Sins all upon him, and besides the terror of its own apaling looks, shall show him the more ghastly, and affrighting faces of those Fiends and Furies, his unpardoned sins; this is the sting of death, and makes that the *King of terrors.*

5. *Observe the approaches of your enemy daily, and remember that you are for ought you know, more than half dead already.* Let not gray hairs be here and there upon you, and you know it not; observe all the warnings of death, and consider in all your pains and insirmities, that these are but twitches, and items from death. How often is death knocking at your doors? Death hath a great part of you already in possession; whatsoever is past, is death's; and how little, how very little is to come, God knows; sure I am, nothing is yours but the present time. Christians, shall Death get ground upon you every day, and be marching up towards you, and will not you provide accordingly, and make preparations for it every day? as Death comes daily towards you, do you labor to make it good against Death. Let your fortifications go on daily, let some breach be made up; let somewhat be mended every day, forget not that holy Counsel to meditate every evening, that seeing thy days are numbered, there is one more of thy number spent, and thou art now nearer to thy end by a day.

6. *Dare not to live in such a case or course, that you would not dare to die in.* How know you but your next step may be into the grave? and would you be found in your sins? how do you know, but death may meet you at the next turning? and O how unwelcome a meeting will it be, if you be found by it laden with the gains of unrighteousness, or with lusts, and pleasures! would you have Death to find you out of your harnesses? would you meet your enemy, without a weapon? or be found by him in a careless, secure, and sleeping posture? If not, how dare you live at such a rate? are you at an agreement with Death.

7. *Be always in your Fathers business,* that Death may not be able to find you doing evil, or doing nothing; the holy *Calvin* would not sorhear his labors in his dying Sickness; but, when persuaded to give over, replied, what shall my Lord come and find me idle? it was said of the laborious *Willet,* who was always very early at his work, that he was half way on his journey before others did set out. Blessed is that Servant whom his Lord when he cometh, shall find so doing. Remember in what you undertake, that Death may overtakq you before you have ended: therefore see that you do noth•...ng without God's warrant, carry this with you, and you need not fear Death's surprisal. Woe unto you if Death find you, with your work to do. How holily, how happily, ended that Blessed Saint Mr. *Lovo,* who could dare to say in his last Prayer, *Father, I have glorified the•... on Earth, I have sinished the work which thou gavest st•...ma to do, and now, O Father glorify me withthy own self?* Surely the end of that man was peace. The last

words that ever he spake, were Blessed be God for *Jesus Christ.* Blessed be God for peace of Conscience. He lived a life of exemplary diligence, and the comfort of his death, answered the holy painfulness of his life. This was *Paul*'s joy, *I have fought a good sight, I have sinished my course, I have kept the faith, henceforth is laid up for me t•...e Crown of life.*

8. *Get Conscience to be your friend,* least that should set Death upon you, to worry you, when yóu come to die. Beware you mistake not the slumber of Conscience, for a settled peace; the Serpent may be but frozen in your bosoms, when you think him dead. Death will rouse the sleeping Lyon, and then Oh fearful work that he will make! his roaring will shake the heart of Rock, and apale the countenance of Kings, and loose their joints, and break all their bones. If you be wise, get and keep a good Conscience; carry it to the fountain opened for sin, and for uncleanness, get it sprinkled with the blood of Christ. *Exercise yourselves to keep a Conscience void of osfence towards Go•... ⟨◊⟩ towards all men.* In all your undertakings, let Conscience have the casting voice, ask counsel of it diligently, hear its rebukes patiently, thankfully, as a precious balm that will not break your heads; make it to give in its judgment about your Estates: If it be confident, be sure it be upon Scripture evidence; if it be doubtful, get it well settled in time; if it condemn you, away with speed to your Redeemer; sue out your pardon, get it purified, and pacified. Follow after peace and holiness, but accept of no peace but of God's speaking. Please Conscience, rather than all the world; keep her, and she shall keep you; they that are careless of defending Conscience, are preparing for their own torment at death.

9. *Remember your Sick-bed resolutions, and set a mark upon those things that did make death look most ghastly.* Woe to you if Sickness find you again in the same sins which formerly stung you. what will you say to Conscience, or how will you look Death in the face, if you be found at last to have been false to your Sick-bed vows? *Alphonsus* King of *Aragon,* sent to the Bishop, to know how he should do to become a good man; he answered, he should be the man he promised to be, when last sick of the Gout.

10. *Keep no long Reckonings, but let Conscience bring you in the accounts every day before you sleep.* Keep a Day book in your own hearts, speedily make up any controversies that may fall out between God and your Souls, 'twil be sad to find old things to reckon for, when you come to die: you cannot imagine the torment that one sin unrepented of, or unhumbled for, may cost you; study to keep all clear, and even daily within: This made dying *Oecolampadias* clap his hand upon his Breast, saying, *hic sat est Lucis,* 'tis all light within; daily selfexamination will make you to live holily, and die comfortably; but if you let things run long, you will be all at a loss.

11. *Set your houses in order that you may not have your estates in the world to settle, when God requires your Souls:* Make your wills in your health and vigor, and therein be sure so to settle your estates, as that God and good uses be not shut out, nor forgotten. Wretched men that have so many hundreds to settle upon their Children, can scarce find in their hearts to settle one in the hundred upon God's special Service.

12. *Look often into your Coffins, and behold your bones and dust, as shortly others shall, when turned out of your Graves:* Be not stràngers to the thoughts of death; expect it, *wait all the days of your appointed time when your change shall come;* familiarize the thoughts of Death to yourselves, that you may be always safe, you must never be secure; you must pray, and set a watch, and be always upon your guard; walk every day some serious turns with Death, let it never come unlook'd for; God forbid Death should come upon you, and you say, I did not think of it: You must daily think of it, and look for it. How holy and happy a man was he, that could say, I have not known what tomorrow meant this twenty years? *Consider your latter end, learn to number your days:* God doth number them, why should not you? if the man of the house had known what hour of the night the Thief would have come, he would have watched, and not have suffered his House to be broken up; but it is too late to think of it, when the House is risled: Be not of them that put far off the evil day; he that remembers not his end, remembers nothing as he should: It is the remembrance of Death puts life into our Prayers, into our Graces, and all our motions. He that puts off the thoughts of Death, gives his enemy unspeakable advantages: Death comes upon the sleeping and secure sinner, as *Jael* upon *Sisera,* and strikes the fatal nail through his temples, and fastens him to the earth: or as *David* upon the *Amalckites,* when he and his mighty men came upon them, chafed in their minds, as a Bear robbed of her Whelps, when *they found them spread abroad upon the earth, eating, drinking, dancing, and smote them from the twilight to the evening of the day.*

13. *Above all speed to the City of refuge.*

- First, *Get into it, close soundly with Jesus Christ.* O dreadful work that Death makes with those, that are not found in him; it tears the body and soul asunder, it drags the soul to Hell, and locks up the dust in Prison, till the terrible Judgment, it puts an eternal end to all comforts, and enters the sinner upon unchangeable misery, and delivers over the Prisoners to the tormentors; but if you give up yourselves entirely, beforehand, and accept Christ by believing, on his own terms; this will secure you in him, then the danger of this is over. Look to this, whatsoever you neglect, once in Christ, and youhave the victory; you may send a challenge to Death, and with *Paul* triumph before the Battle, and make the Bonfires, and ring out the Bells, as sure of the conquest, and go with shouts of joy, and palms of victory, and garments of salvation to encounter with, or rather to make spoil upon your already conquered enemy.

- 2. *Keep you in it, when you have received Christ Jesus the Lord, you must walk in him;* wander from him, and you betray your safety; O look to it that death find you not venturing out of your refuge, by loose walking. God bespeaks you here as *Solomon* did *Shimei,* 1 *Kings* 2. 36, 37. *And the King sent for Shimei, and said unto him, build thee an house in Jerusalem, and dwell there, and go not forth thence any whither, for on the day thou goest out thou shalt know for certain thou shalt surely die.*

14. *Lay in a stock of promises now in time against the assaults of Death;* that come when it will, thou mayst have a Cordial ready, and be provided with an Antidote. Delight thy soul in

meditating on the 6th of *John,* and 1 *Cor.* Chap. 15. and the fifth Chapter of the second Epistle of the *Corinthians.*

15. My last, but not my least advice is, *that you suffer not the state of your immortal souls to lie any longer at uncertainties.* Put to it with all your might for assurance, try an hundred times, and make diligent search into the state of your hearts. What blessed helps have you in Mr. *Baxter*'s Works, Mr. *Richard Alleines,* and others, to put all out of doubt? there you have sure marks, ply your hearts with them, be diligent observers of the workings of your souls; lie at God's door night and day, and put yourselves on God's trial; if all this will not do it, apply yourselves to some faithful and experienced Minister, and above all close with Christ anew, solemnly engage yourselves in Covenant with him, according to the Directions in Mr. *Richard Alleine*'s Book *Vindication of Godliness,* to this purpose; how can you live one day, or die without some evidence that it shall be well with you forever? Ah the woeful case that the poor trembling Soul must needs be in, when it thrusts out into the Ocean of Eternity, not knowing whither it is going, whether it shall be landed in the Region on of eternal darkness, or the Land of light, when it must go forth it knows not whether into the Arms of Angels, or the teeth and talons of cursed Fiends and Harpies; my soul hath often relented at the thoughts of that pathetick moan of dying *Adrian,* who thus bespeaks his anxious soul, when ready to be delivered up (I cannot but spoil it by Englishing it) ah my poor, little, trembling, wandering Soul, whether art thou going, into I know not what rough and horrid places? and it is a heart piercing complaint of poor *Beringarius,* who was one of the first lights in the time of the thickest AntiChristian darkness; who having often dallyed with Conscience, recanting over and over to avoid Death (though he did afterwards still return to the Preaching, Pro•...ssion, and Practice of the truth, has bemoaned himself on his death bed: Now I am going to appear before my Judge, not knowing whether I shall be saved, as I hope; or damned, as I fear. Brethren, if you would not be surprised by Death, with these uncertainties put all out of question now, without delay in your health and strength.

PSAL. 4. 4.

Commune with your own heart upon your Bed.

Doct *THat it is the great duty of every man, to be often conferring with, and taking an account of his own heart,* 2 Cor. 13. 5, *Examine yourselves, prove yourselves; know you not your own selves?* It is the duty of a man not to take the Report of his heart, but he must *search his heart,* he must be often putting questions to his heart. The heart cannot be easily found out. *The Reasons* of the point *are these two.*

First, *Reas.* 1. *Is taken from the dissiculty of coming to know our own hearts.* Therefore 'tis a necessary duty, because it is so hard to know our own hearts. Now this appears,

First, *Because men are so generally mistaken in their own hearts:* and that both *bad* men, and *good* men. *Bad men,* how osten do they boast of their good hearts? And though our *Savior* tells us that out of the heart proceed evil thoughts, *&c.* yet all this while they think their hearts are good, they see nothing of these things in their hearts.

When *Hazael* heard of his heart, he w•... dred that he should have such a heart. 〈◊〉 would not believe that there was such 〈◊◊〉 nature in his heart. He thought it w•... 〈◊〉 *Dogs,* and *Tigers* to do this: and yet a•... wards he did all this. And so for *Good m•...;* how did *Peter* fail in this, that he would 〈◊〉 for him? And Christ could scarce put him out of this conceit. And it is like that he did intend what he spake, yea, he did try sarther than the rest did, sor he only did draw his sword. And who would have thought that there was that swearing, and cursing in his heart as there was? And so of *David*'s Adultery, 2 *Sam.* 12.

Secondly, *It appears in that it hath cos•... men so dear to know their h•...ts.* (1) *It hath cost them sharp trials.* Deut. 8. 2. *God led thee these forty years in the Wilderness, to know what was in thine heart.* That is, to make you to know, One would have thought that they had never been guilty of such horrid unbelief to distrust God, when they did feed upon, and weared miracles. (2) *It hath cost them many sad falls to know them.* 2 Chron. 32. 31. *Hezekiah* nor nobody else would have thought that there could have been that in his heart, after God had wrought a miracle for him; And yet God left him that he might try what was in his heart. Brethren take heed that you be not too sure of your own hearts, be often fearful of your own hearts. (3) *It hath cost them many tears* and *Prayers to know them.* Though some of God•... people have been *Students* of their own hearts twenty or forty years, yet after all this, they do find, sometimes, their hearts be too hard for them.

Thirdly, The difficulty of this appears, *Because the Saints have called in the special help of God, without which they could not come to know it.* So did *David* Psal. 139. 23. *Search me O God,* &c. Our own hearts are too hard for us unless we take God'*s special assistance* with us. Our hearts will deal with us, without this, as a bad neighbor will do when we come to search for our Goods, they will not let you in, except you come with the Kings Officer. Now the difficulty of this lies (1) *In that the heart of man is so deep,* Eccl. 7. 24. *That which is exceeding deep who can find it out?* Now so is the heart of man; for so *Psal.* 64. 6. *And the heart is deep.* The heart of man is deep as earth, yea, as Hell. *•...m.* 3. that is, the hell that is in the heart. •...2) *The heart is very dark.* Eph. 4. 18. *Having the understanding darkened,* &c. There •...ou have two parts of the misery of man in his natural estate. 1. *He is a stranger to God;* 2. *To Himself.* He cannot see a jot into his own heart, till the Lord do spring into the soul with a new light; as he did into the Prison, they cannot see what there is in the heart. And we need not any further evidence for this, than that common good opinion that men have of their hearts. Though their hearts are full of odious poison, and the like, yet they cannot see it till God open their eyes by conversion; and then they can see it: But yet it is but *candle-light* that the best of us have here of our hearts. (3.) *Because the heart is very deceitful, above all things.* There have been great deceits in the world; yet put all together, none in the world is so cunning as the heart, there is no comparison. You would think if a man were told beforehand, there is a known Cheater come to deal with him therefore he should take heed of dealing wit•... him, such a man would think sure that h•... should not be too hard for him; but yet th•... Saints have known this, that the heart is so de ceitful; and they have been twenty or fort•... years learning it; yet their hearts are too har•... for them.

Reas. 2. Secondly, *Because the knowledge of the heart is so exceeding necessary.* If a ma•... turn over all the Books in the world, and b•... not learned in his own heart, it is nothing.

Use. The use is to *stir us up to know o•... own •...rts.* I beseech you what ever you n•... lect, neglect not this duty.

Now there be sundry ways of Communing with our own hearts. Sometimes by way of *Consolation. Return to thy Rest O my Soul,* &c. Psal. 116. 7. Sometimes by way of *expostulation.* Why *art thou cast down O my soul,* &c. Ps. 42. Sometimes by way of *Exhortation,* to quicken and excite our hearts. *Psal.* 62. 5. *My soul wait thou only upon God.* Here he stirs up his heart in *believing* in God. So *awake, up my Glory.* that is, my heart or soul. The soul of man, that is his honor, *Gen.* 49. 6. And see how *David* doth exhort his soul: up my heart, my Glory. He found his heart, it may be, somewhat dead and dull, and therefore he stirs it up, sometimes by way of *Instruction,* Psal. 16. 2. 7.

But sometimes by way of *Examination* and *Inquiry,* that is the principal on which all the rest do depend, and therefore I intend to insist on that; and I beseech you to stir up yourselves to this duty. My Brethren, you should be often questioning with your own hearts; It is sad to think how *Papists,* yea *Pagans* do outpass us in this, and what a shame is it that we should be such strangers to this duty? After we have been told of it, and have confessed that it is a duty!

Now you must know there is a *double Communication. Ordinary,* and *Extraordinary. Ordinary,* and that is either *Transient,* or *more solemn.* The first we should be in continually, every hour in the day. The want of this is the reason that we are such strangers to our own hearts, Christian, Remember this and step in often into thy own heart and thoughts, the heart of man is always talking to itself; and you should often step in and see what it is that they are talking of, see if they are well employed; and if they be not, set them a Task, especially *before, in,* and *after duties;* especially after duties to search what evil we have committed in the duty, or else we shall not find matter for examination of our hearts in the evening; we should take notes of our hearts all the day, & read them over in the evening. And then besides this, there must be a *solemn Examination.* And here I should beseech you Christians, every evening to spend some time for this work; a quarter, or half an hour. I speak of the *Evening* because the *Scripture* speaks so much of this time; and the practice of good men have been in this time: A very *Heathen* could do this, and you shall find this was *David*'s practice. *Psal.* 16. 7. *My Reins instruct me in the Night-season.* Well then, I would advise thee Christian, to take this advice.

Every Evening before you sleep, set some time apart, more or less, from the world, and set thy heart as in the presence of God, and charge it before God, to answer to these interrogatories.

First. With reference to your *Duties.*

First. Did *not God find me on my bed when he looked for me on my knees?* This question might be a shaming question, and I cannot without indignation speak of this, that many 〈◊〉 us should be so willing to please ourselves 〈◊〉 a little case, when we should enjoy those pleasant

hours with God! How do you think that God will take this at your hands? there be many persons that do spend many hours in their *beds,* that they might enjoy Communion with God in, and then they are fain to 〈◊〉 up their duties in a co•...ner, I beseech you that this may be left off. It may be, many of you have not so much to do in the world as others, they have not the business that others have, and therefore they need not rise so soon, but lie longer than others. Ah Christian! do not make that use of it, thou hast no more time for *sloth* than others. I tell thee from God, he hath not given thee any time to be idle in. I am afraid that many of you do not know what it is to *sleep by Rule* If thou dost not, this is a shame to thee, a Christian should do nothing but by Rule. It may be some will say, what Rule must we use? *Ans.* We must have respect to our Bodies, what may be for one man, may not be for another; but for *healthy bodies* six or seven h•...urs is enough in conscience; let every man give his body no more than his body will require. And remember this general Rule, to be sure that you do use some *Self-denial* about your *sleep:* That general Rule should be observed, though the particular Rule cannot be given. That excellent servant of God, *Mr. Jordan,* that kept assurance of God's love thirty years, did up at three or four a clock every morning, and if he did not, he did bewail it; O that it were thus with you!

Secondly. *Have I not prayed to no purpose, or let Roving thoughts eat out my Duty?* Take an account every Evening what you have gained by that days Prayers, if we did so, this would be brave; then we should grow apace. But this is our great loss, that we content ourselves with the duty done, and do not look to the manner of performance, or the doing of the Duty; therefore if thou wouldst gain by thy duties, see HOW as well as WHAT thou didst pray. How did I pray! was my heart lively or dull? Let it not be enough that your hearts do acquit you in this, that you have not *neglected* duty, but whether you have not been *slack* in the duty. And because vain thoughts are our great enemies here, look that these do not eat up thy Sacrifice; we have been often complaining of these, but we are not eased of them: And what is the reason? because we do not take our hearts to Task about it, for our vain thoughts in duty every day; if we did but ask our hearts this every Evening, our hearts would be ashamed to be found guilty every day.

Thirdly. *Have I not neglected, or been very overly in the Reading of God's holy Word?* I am afraid that many of us do neglect this duty, doth not there pass over our heads many a day wherein we Read not a *Chapter?* And yet I fear more of the *manner* how you Read. Did you begin with Prayer, and observe what *promises,* or *Commands,* or *Threatenings,* or *Examples* were there for you to *Imitate,* or to *fear* and *avoid?* And did you turn it into *Prayer* afterwards? That I would advise you to, to turn some of the Chapter into prayer afterward. O that we should slight the word, that the Saints of God have set such a price upon! The word! why 'tis the word of God, and when we see the hand of God to it, this should affect us.

Fourthly. *Have I digested the Sermon I heard last?* Have I prayed it over, and Repeated it over? Brethren, would you know why we are such Dwarfs in Christianity, why we grow so little? Here is one grand Reason, we *take* in much and *digest* but little; it may be thou art greedy of taking opportunities, there cannot be a Sermon but thou must be at it, or else it is not well; but dost thou Pray it over, and Repeat it over again? The want of this is the reason that we

grow no better, therefore content not thyself that thou hast heard such a Sermon; it is never well till God hear of it, in Confession, Prayer, and praise for such mercies as were discovered to thee. This is the way to thrive, and you will never Thrive till you come to this. The Reason why there have been so much sowing and so little fruit, is because the seed hath not been *covered* by *Meditation,* and *watered* by *prayer,* the Devil or evil thoughts come and steal away the seed.

Fifthly, *Was there not more of custom and Fashion in my Family-Duties, than of Conscience?* Brethren, if my observation fail not, Christians are more apt to be formal in these Duties than in others. Now this should be a cause of shame to us, this is a very great evil, we are very formal in such duties as do come ordinarily, especially if we are not the Speaker, but do join with others: whereas, if thou didst but make this use of it, thankfully to prize, and gladly improve such opportunities, thou wouldest thrive more abundanly. Say with thyself, now I have an opportunity to worship God in the Family. You that are Heads of Families it is a great mercy that you have, that you can lead your Families into the presence of God: and you that are members of the Family, have a great mercy that you live in a Family where you can come twice a day, at least, to God beyond many others, and do you labor to improve it.

Sixthly, *Wherein have I denied myself today for God?* Brethren, you have not lived like Christians this day, if so be you have not used some self-denial today; If thou hast not denied thy *flesh,* but hast given it so much case as it would have: and thy *Appetite,* but hast let it have so much as it would, and thy *tongue,* but let it go out whither it would; thou hast not lived as a Christian.

Seventhly. *Have I redeemed my time from too long and needless visits,* Idle *imaginations* fruitless *Discourses,* unnnecessary *Sleep,* morethan needs of the *world?* It is a duty incum bent upon every Christian to redeem his time, this hath sate heavy upon the best of God's servants, that they have no more redeemed time; now if you would redeem your time, there be these *time-Robbers* and devourers that must be watched.

First. *Too long and needless visits.* Many men are so *LONG* in their visits, that they loose much time of their own, and others too; whom they go to visit. Ask thy heart have not I been *too long* in such a visit, and so steal away others time as well as my own? And so for *NEEDLESS* visits, when there is no need; be sparing and short in your visits or else *you* will loose your time, and make *others* to loose their time also.

Secondly. *Idle imaginations.* These steal away our time, and we think not of it; If this were looked to how might we grow in grace? When a man is on his *Journey,* how might he have good thoughts, whereas our hearts are talking of vanity; and so in our *Shops.*

Thirdly. *Fruitless Discourse.* Ask thy heart whether thou hast not failed in this duty? what a shame is this that many Christians do come together and scarce anything of *God* in their mouths while they be together!

Fourthly. *Unnecessary Sleep.* There is much evil in this, when persons do take up so much time in their sleep, that there is scarce time left for Religious Duties.

Fifthly. *More than needs of the World.* Men must be very watchful of this or else the world will Rob them of their time, if a man will not use some self-denial about his worldly occasions, but serve God no more than the world will give him leave, he shall serve God but little.

Eighthly. *Have I done anything more than ordinary, for the Church of God, in a time extraordinary?* Brethren, we shall never be able to stand before our own Consciences in the evil day, if our hearts cannot acquit us in this, that we have put ourselves to it more than ordinary for the *Church of God.* You know the troubles of the Church at this day, and we should everyone of us run with his Bucket, and put out this fire. God is crying to us, as *Moses* to *Aaron, Num.* 16. 46. *Take a Censer — and go quickly unto the Congregation, and make an atonement for them; for there is wrath gone out from the Lord, the Plague is begun.* O let us run for the Tokens of his displeasure are in the land! 〈◊〉 your tears that must quench these flames that the Bush, the Church is burning in. How is it that we do not weep over the Church? we sit here at ease through God's blessing, but how is it with the Church of God abroad in the land? How far are our hearts from the temper of God's worthies heretofore? It was said of *One,* that when there was any •...ad news, concerning the Church, they were fain to conceal it from her, least her heart should be overwhelmed with the news of it.

If we had some certain news that our *Estates* were at undoing, how would we break our sleep? and yet how is it that we are so careless of the Church of God! How is it that others are so wounded and sick, and ready to die with grief, and yet we take so little notice of it? It was the saying of *One* to me, I wonder how any can laugh (*said she*) when God's Church is in such distress. I beseech you take some more time with God than you were wont to heretofore, for the Church of God. What if thou didst pray *twice a day* heretofore, and now thou doest pray *three times* a day, once a day the more though but a quarter of an hour. to seek to God for the Church, and sometimes a whole day; it will come in upon thy account, when the troubles come upon the Church, that thou didst labor with thy Bucket, if it were possible, to put out the fire.

Ninthly. *Have I took care of my Company?* Many times many of us are very great Loosers by this, by vain company; to be sure if they do us no other harm, they Rob us of our *Time,* and that is no small hurt; and therefore fly from their Company as from a Plague-fore. Or if sometimes thy *Calling* do call thee to them, yet do not go among them, before thou hast Prayed to be delivered from the evil of their Company.

Tenthly. *Have not I neglected some Relative Duty today, as of Husband, Wife, Pa rent, Child, Master, Servant.*

Secondly, *for your sins.*

First. *Doth not Sin sit light?* This is 〈◊〉 cause of no small mischief to our souls, this is the cause why *Christ* is no more 〈◊〉 , and the promises no more sweet; 〈◊◊〉 sits so light: why we can hear the 〈◊◊〉 a common lovely thing, and be but 〈◊◊〉 fected with it? If thou couldst but 〈◊〉 a 〈◊〉 sense of sin upon thy spirit, this would be a speedy course of preventing sin; this is a cutting down of a great limb of sin. When a man cuts down a Limb of

the Tree, a great deal of brush will come down with it; and so if thou dost but cut down this Limb, let sin sit heavy, down comes self, and pride, and many sins will come down with it. How is it that *Paul* could say, O wretched man that I am *&c.* and we are no more distressed with the sense of sin?

Secondly. *Am I a Mourner for the sins of the Land?* My Brethren, we have great reason, I doubt, to check ourselves sharply here, that when God hath made it so plainly a duty to us, and yet we are so little affected with the sins of the Land, when God doth set a mark upon them (only) for preservation, that Cry for all the abominations that are done in the midst of the Land; yet we remain insensible! Can our hearts acquit us now in this thing? O let us never leave our hearts, but be checking of them for this. If thy name were but wounded, it would break thy heart almost; and yet how is it that we can hear of God's name to be dishonored and yet not break for it! Can our hearts witness for us that we do never hear of the blasphemy that is in the land, and of the Superstition and Idolatry of the land, but God doth hear of it again by us, before we sleep, by Prayer? This should be for a lamentation to us, that the wounds that are given to God are no more upon our hearts. We may say of the glory of God as they of *David.* 2 *Sam.* 18. 3. *'Tis worth ten thousand of us.* Our estates, and names, and all that is dear to us, yea, our very souls are not so much worth as the honor of God. And how is it then that we can see God dishonored, and we cannot mourn sor it? God's glory is his Crown that is upon his head; and shall we see his Crown trodden, down in the dirt and not be affected with it? we are far from the disposition of God's Saints and servants heretofore. When *Moses* saw the *Idolatry* of the people, he was so zealous, that he overturned the *Tables* that God wrote with his own finger. And *Ezra* when the people had taken strange wives he sate down and ⟨◊⟩ *his clothes. Ezr.* 9. Brethren how may we blush to hear and read this, and to think how far our hearts are from this frame! It may be you do think it enough that you did cry out upon it when you hear•... the Blasphemy, so that you are free from ⟨◊⟩ yourselves, but this is your sin, if you do no•... mourn over it. (1 *Cor.* 5. 2. 7. No doubt the godly *Corinthians* did detest this sin, but the *Apostle* tells them that is not enough, whil•... they did not mourn over it:) When wic•...ness doth reign, as if it were the time of ⟨◊⟩ Devils incarnation; as if Hell itself were •...ken loose upon us to Act its part ⟨◊⟩ ground, and we not mourning ov•...r it

Thirdly. *Do not I live in* ⟨◊⟩ *that I know or fear to be a Sin?* If I do thus, there is no peace with *God* or *Con•...* to be h•... sor you. *Psal.* 66. 18. *If I* ⟨ω⟩ *in my heart, God will not hear my Prayers.* It is a sign that God doth not regard thee, if thou art one that dost live in the practice or allowance of any sin; and he will not own thee for this. *Rom.* 6. 16. If thou dost *yield up thyself* to any sin willingly, that is a manifest sign that thou art none of God's.

Thirdly, *For your hearts.* Ask several questions.

First. *Have I been much in holy ejaculation?* Thus we ought to *Pray continually;* not only at our set and solemn times, but upon all occasions, to step aside and speak a word or two with God; in our Journeys, and Occupations, this is *walking with God* indeed; when we do not only take a turn or two with him in the *morning,* and so in the *evening,* but all the day long. It is

said of *Mr. Dod,* that he never got up his *Horse,* but he prayed before he came off. Thus did *Nehemiah,* while the King was talking with him, he was praying to God. *Nehem.* 2. 4. *So I prayed to the God of Heaven,* this was a Heavenly ejaculation; this would keep your hearts a praying all the day long. When the hearts of men do naturally bend to God, as the sparks fly upward this is a good thing indeed; when we cannot go by the door, but we must step in and have a turn with God; you will take it as a great kindness for a man not only to come on set times to visit you, but when he comes in every time he comes by the door to see you; And when thy heart is thus wont to turn into God, this will be an 〈◊〉 to thee that thy heart is used to converse with God.

Secondly. *Hath not God been out of mind, Heaven out of sight?* put that question to thy heart. My Brethren, this is our great sin, and should be our great shame, that the thoughts of God are such strangers to our souls; that we are so little in heaven in the day, as we are. O what a loser is God by this in his glory! what losers are we by this in our graces and comforts! O were our hearts on all occasions thus *thinking of God* how holy a frame should we quickly grow into? Why should not our hearts be as much with God, as the hearts of the Worldlings be with the Creature? Doth not God deserve it as much as the Creature? His heart is always talking with the World: If he come to hear, his heart is talking with the world. If he come to pray, his heart is always with the World. Why should not our hearts be talking with God while our hands are employed about this world? It was a Heavenly breathing of a *gracious spirit,* a confounding passage, that I met with; *Lord as formerly I lived without thee in the world, so now let me* 〈◊〉 *without the world in thee. If we did but love God as well as a worldly man doth love his wealth and riches, we should be so taken up with the love of God as quite to forget the world. For the world makes them forget God, that he is not always in their thoughts. Yea, says he, we should be taken up always with God.*

My Brethren, what shall we say for this! How shall we excuse this, that we should be so unmindful of God, while the Worldling is so mindful of the world? O what a shame is this! For shame, be ashamed at yourselves before we go away hence. I profess Christians, I have wondered 〈◊〉 God will throw away his kingdom upon some that do care so little for it as we do. O shame thyself out of this evil frame! Brethren, why do not we carry it towards the world, as the world doth towards us? The world doth carry it towards us as 〈◊〉; and we know not what it will do to us. Why should not we carry it more strangely towards it? O never leave, till the thoughts of Heaven be thy *natural thoughts,* O check thy heart ronndly in the Evening for this sin, if 〈∞〉 find thy heart faulty here; and never leave till thou ha•... brought it into a right frame.

Thirdly. *Have I been often looking into my* 〈◊〉, *& made conscience even of vian thoughts?* you know your Rule, *Keep thy heart with all* 〈◊〉, 〈∞〉 *of it are the Issues of life.* Now hast thou been keeping thy heart with all diligence? Brethren, you may be sure your work will go but badly on, unless you look to your hearts, and keep your hearts. Examine then in the Evening, how hath my heart been employed today, hath it not been a thorough-fare of vain thoughts? of evil imaginations? I fear that many of us do make little con•... of this. It may be thou dost

make conscience of vain thoughts *in duty:* but I fear that few ⟨◊⟩ do make conscience of vain thoughts at *other times.* Ah Brethren, you ⟨◊⟩ not known what it is to live the life of Christianity, if you do not look to this. This must be mended. Brethren, what a blessed thing would this be, if we had but once attained this frame! If our hearts did but naturally run in a hollow Channel? This is attainable, and many of the Christians have attained to it. And if it be attainable, ⟨◊⟩ we should never be quiet till we have attained it. Why, Christian, take this Rule, force thy heart a while to it; keep thy heart for a while in this Tract, set it some holy Subject, some good Task, and make it to ply its work; and when thou hast got to this, then by degrees it will be sweet to thee. It is not enough to say, what hurt is there in such vain thoughts? It is enough that there is no good in them, that there is no profit in them; yea, there is a great deal of hurt in letting thy thoughts to run abroad. My Brethren, you do, I believe, everyone of you that are Christians indeed, complain of the burden of your vain thoughts. I believe, that this is the greatest trouble of many Christians here, for the vanity of their thoughts in holy duties. And what is the reason of this? Because they do let out their hearts at other times; this is the reason that we have no more command of our hearts in holy duties, because we do not keep them in at other times. God complains of *Jerusalem, Jer.* 4. 14. (and may he not complain so of us?) *O Jerusalem, how long shall vain thoughts lodge within thee?* Have not we, many of us, been complaining these seven or twice seven years of vain thoughts, and yet they are lodging in us? And if you take this course with your hearts, you will find more benefit in it, than ever you did in anything that you have tried hitherto.

But I know what the flesh will say here, what to be *always* taken up with holy things? this will be an intolerable burden. O but do not hearken to the evil report, that the flesh will bring upon the ways of God. Indeed I confess it will bring some dissiculty, yet I trust, you will be willing to be at some pain for so great a good as this is, but after a little while you will find it easy. There is nothing that is easy to a Learner, but if it be a Trade or such a Tongue ⟨◊⟩ a little while that he is used to it, it is his d•...light. And so will this be the sweetest thing in the world to thee, if thou dost but keep thy heart to it a while. And therefore never leave watching and praying, till thou hast got thy heart into this frame.

Fourthly. *Have not I given way to the working of pride or passion today?* My Brethren, the Spirit of God is a holy Dove that will not rest in an unquiet and froward heart. It was a passage os a very *Holy man, Whatsoever you do, take* ⟨◊⟩ *of passion.* 2 *King.* 3. 15. *Elijah* was sain to call for a *Minstrel* before he could allay his passion; I beseech you to watch your hearts when there is a temptation to pride, and a provocation to passion before you, or else you will grieve the good spirit of God, and make him to withdraw himself from you. It is a saying of *Mr. Baxter,* when there is a temptation to pride before me, I am fain to watch my heart as narrowly as I would do the Thatch of my house, when fire is put to it; and presently to throw on it the water of •...testation, Resolution, and recourse to God. And so must you do if ever you mean to attain to a heavenly heart. I remember it is written in the Life of a *Holy man,* that he did fear and tremble more when he did hear his commendation, than when it never so dreadfully thundered; and this frame should be in thee. O fear temptations to pride, I

beseech you take•... heed of pride, that your hearts do not grow haughty. If you do not take good heed, you are like to fall, That Servant is never like to do much for God that is puffed up with pride, If thou hast got down thyself, and trod upon the neck of pride, then thou art become a great Victor indeed. This is the reason why God doth not employ us in his service more, because he sees that there is such an evil heart in 〈◊〉, that we would make his mercies fuel for our pride and Lust. Let it be your daily practice to get the victory over this enemy, the pride of your heart. It was a very exemplary pattern that is set before us in that *holy man;* Says he, concerning himself, Methinks I am broken all in pieces before God when I speak to him, as when I tread upon an Egg and trample it all to pieces. It was a passage in one of his Letters writing to comfort another, I pray God make use of me a poor Rush, to do you some good. Let us lay this pattern before us. But more especially, look to our holy and humble *Jesus;* and *you shall find rest to your souls.* Follow your pride and passion thus with observation and detestation every day, and this will weary it out at last.

Fourthly, *For your tongues.* Ask these questions.

First, *Have I bridled my tongue, and forced it in?* This is a very necessary question that must be inquired into. I tell thee if thou hast no measure to bridle thy tongue, thou art no Christian. *Jam.* 1. 26. On the other side if thou hast once got this skill to govern thy tongue, thou art a grown Christian, *Jam.* 3. 2. He that can govern his tongue, hath attained to some good growth and good perfection in grace. Ah Brethren, you had need to set up *David's* resolution daily, *Psal.* 39. 1. *I said I will take heed to my ways, that I offend not with my tongue, Psal.* 17. 3. *I am purposed that my mouth shall not transgress.* And distrusting his own strength you may see how he runs to God for strength, *Psal.* 14. 1. 3. *Set a watch (O Lord) before my mouth: keep the door of my lips.*

Secondly, Have I spoke evil of no man? This is an express charge of the *Apostle, Tit.* 3. 1, 2. *Put them in mind to speak evil of no man.* And the Apostle *Peter* chargeth us that if we will grow in grace, to put away the evil of evil speaking. This is a great and universal sin among us; that we are apt to speak evil of others. When we do hear of anything that is evil in any one, how do we speak of it to our friends? See that you have good ends & a lawful call to tell, before you tell of another's evil. Brethren, this cannot be sussiciently bewailed, that there should be so great an evil among us, that we should be so backward to speak of our brothers evil to himself, and so prone to publish it to those that we should not.

Thirdly, *Hath the law of God been in my mouth, as I sate in my house, went by the way, lying down, rising up?* How great is the charge of God given us! And how great is our negligence in this work! *Deut.* 6. 7. *Thou* 〈◊〉 *teach them diligently unto thy Children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou* 〈◊〉 *up.* Christian can thy heart acquit thee here now? Can thy family acquit thee; that this is thy work when thou art sitting by the fire with them? Can thy yoke-fellow witness for thee, that the word of God is in thy mouth when thou liest down, and risest up? Can thy fellow-traveler say that these are thy talks when though•... walkest? *Deut.* 11. 8. What benefit would this be to others, if thou didst but do this? When wilt thou come to the full resolution

of them? Well, set this resolution with thyself, that thou wilt not let thy Conscience alone till thou dost come to this.

Fourthly, *Have I come into no Company but I have dropped something of God there, and left some good savor behind?* O what a shame is it that Christians should be so unlike themselves! that when they come into company, it cannot be seen who is the Christian, and who is not! O how should we be ashamed of this, that we should be ashamed of our God! O That thou wouldst make conscience of this, not to come •...nto any company, but to drop something of God there.

Fifthly, *For your Tables.*

First, *Did not I sit down with no higher end than a beast, merely to please my appetite?* Did I eat, and drink for the glory of God? you cannot know what it is to be a Christian, till you come to do all things by Rule. Make conscience of this, to set your ends right when you sit down to your Tables.

Is it not a shame, that a Christian, should sit down with no higher end than a beast to his meat? Beasts do eat and drink to satisfy their hunger. Remember that thou sit down with an eye upon God. This will make thy table to be sanctified to thee.

Secondly, *Did I not rise from my table without dropping something of God there?* Christian, how often dost thou contradict the example of thy *Savior?* You shall find his discourse when he sate at the table still that he was always speaking of God. And is it not a shame that thou should st imitate thy Savior no better?

Thirdly, *Was not my appetite too hard for me?* Brethren, I doubt many of us are little skilled in the duty of *temperance.* It may be many of us do think, we may eat as long as it is pleasing to our appetites. This is a great, though I fear a common evil: that as *Juae* says they *feast without fear.* Here, observe this general rule, never to sit down to your tables but to use some *Self-denia.* And for an exact rule; we cannot give an exact rule to every one; but this, for healthy bodies to eat so at one meal, that we may be hungry at the next I am verily afraid that this sin of *gluttony* is a very common sin: Therefore Christian set a special watch upon thy appetite.

There are two sorts of *intemperance* that we should beware of; either with respect to the *Quantity,* or to the *Quallity* of what we eat. We offend in the *first* when we eat more than we can digest. In the other, when a man gives himself to eat that which the *Physician* tells him is not fit for him. And what a shame is this that neither reason nor grace, should keep a person from breaking out into intemperance.

Fourthly, *Did I not mock with God when I pretended to crave a blessing and return thanks?* If I may judge by my own experience, I think that we are more formal in this than in any other thing. Well let this be amended by us, It is a sad thing that we should *mock God* when we pretend to serve him.

Sixthly, *For your callings.* Four questions here.

First, *Have I been diligent in the duties of my Calling?*

Secondly, *Have I defrauded no man?* Have I observed that golden rule of justice in my dealings this day, that I have done no otherwise to any man than I would be done unto? When I have considered it, I find that there is more of Christianity in our *moral duties* than we are aware of. This is not to be a Christian, to be so only in prayer, and hearing, *&c.* but to be a Christian in your Shops, and fields, *&c.* If thou art no *second table-man* thou art no *Christian.* Remember that, this is to be a reproach to Religion.

Thirdly, *Have I dropped never a lie in my shop or trade?* You that have dealings in the world you had need to look to this every hour. I beseech you Christians look to this: this is a fearful sin, and it is a sign that there is nothing of Christianity in thee if this prevail. Therefore set a guard upon thy mouth; and beg of God to keep thy mouth, that there may nothing but truth come from it. And in the evening examine how thou hast kept thy charge in this respect.

Fourthly, *Did not I rashly make or safly break some promise?* There is a great and reigning evil in this respect among those that trade in the world. Be very *wary* and very sparing in making a promise; and when thou hast made it, be sure to perform it. I wonder how you can read that Scripture, *Psal.* 15. Of those that shall enter into the holy hill of the Lord, *That he sweareth to his own hurt and performeth it.*

And thus I have given you *materials* for the examining of your own hearts. Now my further business to you is to know how you resolve to perform this? will you not content yourselves with the approving of these rules only? But will you set it forth in practice? I beseech you do not 〈◊〉 in ba•...e resolution and intention, but resolve that never a day shall pass before these things be done by you.

To stir you up hereunto let me give you these three motives.

First, Consider, that there will be no such *means* in the world for you to get *a sound and thorough conquest over your corruptions.* You have been striving a great while with your corruptions: some with vain thoughts, some with pride, some with passion, and it may be you have got but little victory: And what is the reason? Because you have not followed it with constancy. If thou didst but take thy heart to task every day about it thou wouldst surely get the victory over it. As a *holy man* much experienced in this did use that comparison: Thou must watch thy corruptions (says *he*) as a cat doth her prey; either it must keep in, or else she hath it. If thou didst thus, thou wouldst quickly find the theif, & so wouldst bring it to the bar before hand, & have execution done upon it. We must be daily in the pursuit of our corruptions, we must never give it over, not in one prayer or one day, and then we are like to get the victory over it.

Secondly, *Consider this is a ready way to Assurance,* Brethren, the great reason why Christians are without assurance, is for want of self-examination: for want of pain and diligence in observing their own heart. But now if you set upon this duty you will be skil'd in your own hearts. I doubt this work of self-examination is seldom done by many Christians, except it be upon some *special* occasion.

Thirdly, Consider hereby *you shall come to a thorough acquaintance with your own hearts,* 2 *Cor.* 13. 5. *Prove yourselves,* and then follows, *know you yourselves?* he that proves himself oft, shall know himself at length.

DEUTERONOMY 32. 46.

And he said unto them, set your hearts unto all the words which I testisie among you this day.

THe words foregoing my *Text* are called the *Song of Moses,* what is storied of the *Swan* is made good in the Saints; they sing sweetest when they are about to die. It is said of *Christ,* that *never man spake like to him,* and he never spake more like himself than a little before his passion. What tender words, what yearning, melting bowels, what endearedness of affection doth he express to his poor sorrowful Disciples in the 15, 16, 17. Chapters of *John?* There is (saith *One* of the *Ancients*) more worth in these three Chapters than in all the Books in the world. *Moses,* that famous servant of God, *Israel's* guide, Prophet, Governor, Father, Husband, being about to take his leave of that perverse, stiff-necked people, begins to sing of *Mercy* and *Judgment.* And he sings sweetly in the ears of God, but dolefully, I doubt in the ears of *Israel.* Having ended his Song, he doth enforce both it and the Counsels given in the 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 foregoing *Chapter* with this vehement exhortation in the words of my Text. Set your hearts *&c.*

By [*All these words*] we are to understand not only the mercies and judgments spoken of in this *Chapter,* but the precepts laid down in the foregoing *Chapter,* and therefore he adds in the next words after my text, [*which you shall command your Children to observe to do, all the words of this law,*] I shall not stand any longer upon the words but presently give you this Doctrine.

Doct. *That when God hath-discovered any duty to his people, he looks that they should set their hearts to it.*

In the prosecution of this *Doctrine* I shall speak to these *three things.* (First) show you *what it is to set your heart to any duty,* and shall speak particularly to that duty that God hath lately laid open to us, from those words. *Commune with your own hearts.* (Secondly,) I shall propound some *motives* to stir up those to it that have not yet begun, & to stir up those that *have begun* to go on in it. (Thirdly,) I shall prescribe some *directions* for the conscionable, constant, easy performance of the duty.

First, What 'tis to *set the heart to any duty.* This carries in it. First, *Remembrance.* Secondly, *Serious consideration.* Thirdly, *Resolution.* Fourthly, *Love.* Fifthly, *Life.* Sixthly, *Labor.* Seventhly, *Care.* Eighthly, *Constancy.*

First, *Remembrance,* or a minding of our duty. *Heb.* 2. 1. *Give the more earnest heed to the things that you have heard, lest at any time you let them slip.* The memory of man is a leaking vessel, apt to let out as fast as God pours in. It is like a grate in the water-course; still the trash doth

stick by us; but the pure water, the things of God and of another world are soon out and gone. Beloved, it is very strange, and yet very true, those things that we are most affected with, which are most fresh in our minds, that our thoughts do most naturally run upon, in a few weeks or months, the savor of them die, and the things are buried in oblivion: and perhaps scarce ever come to mind again. Concerning this excellent course that we have been directed to, I pray God that I may never live to see it dead and buried: and thus I pray for you all. I confess, I am afraid of myself, lest time should wearout the sense or remembrance of so great a duty: but the Lord be better to me than my fears, and to all others whose fear this is. Neither is it implied only that we should never forget this duty, or think upon it only nowand then, but that our thoughts should run upon it. That which a man sets his heart upon, he will often mind. The voluptuous man sets his heart upon his pleasure, and therefore will mind his pleasure. The Covetous man sets his heart upon his riches, and therefore minds his riches. Their thoughts are so taken up with those things that they scarce think upon anything else. So it should be with us. When we are sitting at our tables, lying down, rising up, alone, in company, going to any duty, inour shops, about our callings, we should remember this course. We should be as well able to *forget to eat* as to forget the *rule by which we should eat.* We should be as well able to forget to *sleep* and *speak,* and follow our callings, as to forget the *rule* by which we should do it. I shall shut up this particular with the prayer of *David,* so full to this purpose, 1 *Chron.* 29. 18. *O Lord God of* Abraham, Isaac, *and Israel our fathers, keep this forever in the imagnations of the thoughts of the heart of thy people, and prepare their heart unto thee.*

Secondly, *Serious Consideration,* or a pondering of the duty in our heart; as the expression in *Luke is,* chap. 2. 19. Now there are these three things that we are to consider when God doth discover any duty to us. (First,) *What have I done?* Hath not this command of God been neglected by me? Have not I been a mere stranger to the duty now laid open? or, is not this the duty, that the minister and my conscience hath pressed upon me from time to time, and yet I have neglected it. (Secondly,) *What must I do?* Is not this the command of God? And dare I do otherwise than obey it! Is it not the God of heaven that speaks unto me? examine thyself; commune with thy own heart. Is this God to be slighted? His authority to be despised? darest thou, O my Soul, to say the God of heaven nay! (Thirdly,) *What shall I do?* What will become of me in t•...e day of visitation, and in the day of judgem•...nt, if I daily neglect this known duty, this weighty duty, this necessary duty? When trobles shall come slowing in upon me like the waves of the Sea, one upon the neck of another how shall I be able to stand under them? If I think to go to God for refuge, Conscience will fly in my face, and tell me this is the God, that thou hast despised, whose voice thou hast not hearkened to. How shall I stand in the day of judgment. and look God in the face, if I am *contentious and will not obey the truth?* What can I expectbut *tribulation, and anguish, and wrath, Rom.* 2. 8, 9. A Scripture which me thinks may be as a thunder-bolt in the hearts of any that hath a secret purpose in himself to neglect this duty. If we are careless in this duty, what can we expect but tribulation, and anguish, and wrath?

Thirdly, *Resolution,* A settled, fixed purpose of heart to do what God commands. When God tells us this is my command, thus and thus you must do; our hearts should answer the will of

God we will obey: thus and thus we will do. Thus did *David, The Lord said seek my face;* and *my heart answered, thy face Lordwill I seek.* Beloved, we hear our duties, and read our duties many a time; and we are apt to acknowledge that this should be done, and to pray too, that it might be done; but for want of adding of resolution, many a time our convictions and prayers come to nothing. Concerning this duty let us not dispute but determine: let us not stand reasoning shall I, shall I, but resolve upon it.

Fourthly, *Love to the duty,* Christians should not only receive the truths of God, but receive them *in love.* The commands of God, like meat that pleaseth the pallat, must go down sweetly, duties must not be so much our *task* as our *choice:* that which we would rather do than neglect, were we left to our liberty. Beloved, let us not only take up this course as *necessary* only, but let *us* love it *as* an *excellent* course. Let *us* not go to this work *as* a sick man goes to take down a loathsome potion, but *as* a sound healthy man goes to his ordinary meal.

Fisthly, *Life,* That which a man sets his heart upon he will be *lively* in, and do it to purpose. *Rom.* 12. 11. *Not slothful in business; but fervent in spirit serving the Lord.* Standing water is not wholesome; and wine that hath lost its spirit, is not pleasant. *God is a spirit, and they that worship him; must worship him in spirit.* He is a most *pure act:* and he will be served with *activity.* God would not accept a blind, torn, lame sacrifice under the law; and will he accept of a *dead* sacrifice under the Gospel? He would not have, the *Ass* offered to him, because it was a dull *sluggish* creature. Nor the *Snail,* because a slow *lingering* creature. We must not come to duties with dead hearts: with dull, drowsy, sleepy souls. When we are going to our work of communing with our hearts, we should stir up our hearts, call in our thoughts, compose our affections, rub our memories and consciences, till we have fetched life into them. Every faculty of the soul should act its part in this work: And here let me tell you that 'tis no fit time to set about this work, when we are between sleeping and waking: when the spirits are so far spent, and the senses tired, that we can scare, see the question, or to hear the answer that conscience gives. It will be good for everyone to observe the temper of his body for this work, that so drowsiness may not detain him from it, or make him slight and over•...lie in it.

Sixthly, *Labor,* we must take pains in duty, *Eccl.* 9. 10. *What soever thy hand findeth to do, do it with all thy might.* There must be labor *before* the duty, to break thorough difficulties and to bring the heart to it. There must be labor *in* the duty to keep the heart close to it. The heart will be unwilling to come to it, and therefore must be compelled. It is apt to wander, and therefore must be restrained and held in. We must not only do well, but be *patient in well-doing.* The flesh must be crossed: carnal ease and contentment must be denied, when they stand in the way of our duty, or would steal away the heart from God. God required that the *Male* should be offered up to him in sacrifice, because that was *stronger* than the other: to signify to us that we must take pains and lay out our *strength* in duty. Beloved, wheresoever you are when you should se•... about this work, say to your souls as *Christ* to the disciples, *Arise, let us go hence.* If the heart be backward, lay the cord of God's command upon it; and by this cord hale it to the duty. Tell it, that the work must be done and shall be done. When thou art come to the work, bind thy heart to the good behavior. When thou art in it, often call upon thy heart to mind the work that it is about. When it would give thee the slip, hold

it fast. When it would run from any question before it hath given any determination to it, pull it back: adjure it before the living God, in whose presence thou art, and whose honor is concerned in it, to speak out the truth concerning this matter: whether thou art guilty or not guilty.

Seventhly, *Care,* That duty is well done, that is carefully done.

Eighthly, *Constancy,* That which a man's heart is set upon, he will be hardly taken off from it. We must be *constant* in duties as well as *fervent* in them, *Rev.* 2. 3. Beloved, the work that I am now pressing you to, is not to be done once a week, or a month, or every other day; but every day. Every evening, conscience being mounted upon its tribunal, you are to give accompt of all the things that have passed that day. And remember this, that you never take any excuse for the omitting of this duty, at any time, but what you dare plead before God in the great day of accompt. It is to be performed every day: as sure as the night follows the day. Neither is this the work of a week, or a month, or a year, or of an evil time only, while the rod of God *is* upon your backs; no, it *is* the work of your life: it *is* a duty that you must live and die in.

We should not take up this course, *as* the traveler takes up his cloak, which he wears in a storm, but throws off when the Sun shines. This *is* a duty *as* well in prosperity, *as* in adversity. It *is* Summer-fruit *as* well *as* winter-fruit. And I pray God, that neither summers heat, may be able to blast, nor winters cold be able to kill those good beginnings os reformation, that are now, to be found among *us.* I am afraid, that when God hath broken off one yoke from our necks, we shall cast away another. When God shall break off the cords of the *wicked* from *us,* we shall cast away the cord of *duty* from *us.* I pray God, that when we come into *Canaan,* we may not forget nor cast osf what we promised in the wilderness. Remember it *is* for your life. I shall press this upon you in the words of the *Apostle,* 1 *Cor.* 15. 58. *Therefore my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord,* &c.

Objection. It is a hard work, a painful duty; a heavy yoke. Now there are several things that I shall speak, to *answer* this very briefly.

First, This complaint doth argue a very careless, loose heart. Ah Christian, didst thou keep a strict hand over thyself in the day, thou wouldst not find thy evening work so difficult. And hast thou a careless spirit? the more need there *is* that thou shouldst set upon this work, that thou mightest bring it into a better government.

Secondly, Wouldst thou neglect this duty because it *is* painful? upon the same account thou mayst cast of other duties. Thou canit not pray, nor hear, *as* thou shouldest without pain.

Give way to this objection, and for ought I know, in a little time, thou mayst bid farwel to all thy Religion: thou mayst cast off every duty. Thou canst not imagine what a plague it may be to thee, if thou shouldest give way to this objection. Give Satan an inch and he will take an ell: forbear one duty because of difficulty, and he will easily persuade men to forbear others.

Thirdly, Consider who it is that buzzes this in thine ear. Certainly it *is* the devil, the grand enemy of thy soul. God says, *Commune with thy own heart:* Satan says, no, it is too painful. Why, who wilt thou be ruled by, God or Satan? thy best friend, or thy worst enemy? Christian, in these outward concernments, thou wilt not advise with thy mortal enemy in things that concern thy life: And why wilt thou be such a fool in the matters of thy soul?

Fourthly, What dost thou cry out of pain? It is thy very calling and profession to t•...ke pain. What mean those expressions in Scripture else whereby the life of a Christian is set forth by *striving, wrestling, fighting, pressing* toward the mark? To take pain is essential to Christianity, and without this thou canst not be a Christian. To leave any duty because it is painful is a contradiction to thy profession thou dost herein deny thyself to be a Christian.

•...ifthly, The more difficult the work is, the more profitable thou wilt find it. That duty that cost's us nothing, will yield us nothing: and that duty that cost's *us* much pain, will yield *us* much peace and comfort.

Sixthly, Consider, *is* not grace worth the taking pains for? What wilt thou take pain for, if not for grace? Look about in the world: see how the men of the world run and ride, sweat and tire themselves for toys and trisles. What pains then shouldst thou take for grace, one dram of which is more worth than a world. By this means, thou mayst grow in grace more in one month than in some years before.

And let me tell thee I have not Charity enough to think thee a Christian indeed, if thou dost not think grace worth any labor or pain that thou canst possible be at in the getting of it.

Seventhly, Consider Christian, what pain Christ did take, and what misery he did undergo for thee. Thy soul was dearer to him than his own glory: and thy salvation, than his own life and blood. And shall not his glory, his commands be dearer to thee, Christian, than a little carnal ease? Think upon it, if thou hast any spark of ingenuity this consideration will prevail upon thee to set about this work.

I come now to propound some *motives* to stir up those that have not begun this work, to set about it. And those that have begun, to go on in this work.

First, Consider *it is the command of God.* It is not the voice of man, but of God. It is God that speaks to thee, *Commune with thy own hearts: Examine thyself.* Christian, I urge the command of God upon thy Conscience, wilt thou obey or w•...lt thou not? darest thou to set thyself against God! and set thy will above the will of God! O think upon it.

Secondly, Consider the *time when,* and the *manner how* you consented to set to the performance of this duty. It was in a *time of love;* at a *feast of love;* and after a *Song of love.* Consider what a rich mercy God hath bestowed upon you, in giving you liberty to draw nigh to him in such an ordinance *as* you lately sate under. It was but a little while ago, beloved, that you thought that you should drink *no more of the fruit of the vine, till you drank it in your fathers kingdom.* And behold contrary to your expectations, the King hath sent to you, saying, *come and sup with me:* come and sit at my table.

Hath God dealt so with any people? He hath feasted you in a time of famine: and spread a table for you in a *howling wild•...rness.* Doth not this extraordinary providence think you, call upon you for some extraordinary duty? And do not you think in your consciences that it is this duty? Why else hath God propounded it to you, and urged it upon you, in such a time as this is? If you neglect it, it may cause God to take away the *Cor•... and wine* from you; and to *break the stasf of* 〈◊〉 .

Thirdly, What do you know but God put it into the heart of his servant, to press this duty at that time, to *try whether you were real in that love and loyalty* which you did then prosess to him? I suppose you all understand the transactions that passed there between God and you: that God did put his seal to the Covenant, that he would make good all the mercy promised: and that you did put your seal, thereby binding yourselves to the performance of all the duties required.

Fourthly, Consider when *another such opportunity* is offered to you how will you be able *to look God in the face?* Methinks that man should not dare to come to the Sacrament, and again put his seal to the Covenant, that hath knowingly and willingly broken his last engagement.

Fifthly, Doth not your own looseness, and the *enemies profaneness,* and the *present dispensations* that you are under, call upon you for more than ordinary *strictness* in your lives and conversations? The Lord have mercy upon us, what prejudice have we brought to the Gospel by our carnal, careless conversations! What pitch of profaneness are the enemies of God risen to! They are not afraid to bid him defiance at his face! In what a doleful case are many of our brethren abroad in the world, and how sad is it like to be with us? The glory of God is gone from the public to your houses, and are you not afraid? I am sure there is reason enough to think, that it will take its flight from thence too. And doth not all this call upon us aloud in the language of the prophet, *Lam.* 3. 40. *Let us search and try our ways and turn unto the Lord.* If we look behind us, and see what we have been: If about us, and see how devilish men are: And above us, to see the black clouds that hang over our heads; we cannot but see that it is time to take another course, to live more like Christians, And what course so likely to effect this, as daily self-examination? serious consideration is the best way to sound and thorough reformation.

Sixthly, Consider the *excellent advantages* that will come to thee by taking this course. Christian, wouldst thou have peace of conscience? The sense of God's love shed abroad upon thy heart! wouldst thou live in heaven? wouldst thou walk in the light of God's countenance, grow in grace, have thy corruptions overcome and subdued? Behold a most excellent receipt: the best that ever was prescribed.

Seventhly, Consider with what face wilt thou be *able to go to God* and beg of him to subdue thy corruptions, and to strengthen thy graces when thou wilt not use the means? Think upon it with what face wilt thou be able to look up to God and put up such a petition?

Eighthly, How wilt thou be able to excuse thyself *from hypocrisy,* if thou neglect this duty? When thou dost hear it laid down as a Character of sincerity, not to live in the neglect of any known duty.

Ninthly, Consider what base *ingratitude* you will be guilty of, both to God in sending *his servant* among you: and to his servant for all the care and pains that he hath taken for your souls?

Tenthly, Consider what *answer* will you be *able to make to God,* or how you will be able to look his servant in the face another day; when he and you must stand together and give up your accompt: he of his *doctrine,* and you of your *obedience* to it.

Eleventhly, Consider how *conscience will sting* thee for this neglect when thou comest to die. Ah Christian, when thou shalt be ready to leap into eternity, and shalt want assurance, not knowing whether thy lot shall fall either in heaven or hell. And conscience shall tell thee if thou hadst taken such a course thou mightest have had assurance: when thou shalt with grief of soul remember this and the other miscarriage, and that if thou hadst taken this course, thou mightest have prevented this trouble; O how will this add to thy sorrow and break thy heart!

I come now to give some *directions* for the constant, conscionable, easy performance of this duty

First. *Set about this course speedily.* The longer thou dost delay the work, the more difficult thou wilt find it. What is said of repentance is true here, he that is not fit today will be less fit tomorrow.

Secondly. Be *deeply humbled* that thou hast *neglected* such a duty so long. Hath it been out of *ignorance?* bewail thy ignorance. Hath it been out of *laziness?* bewail that when men would make the building strong, they will lay the foundation low. It is a good way to be constant and successful in any duty, to begin with sorrow and humiliation.

Thirdly, Do it out of *a principle of conscience* in obedience to God's command: because it is thy duty, and God commands it.

Fourthly. *Bless God for making known this duty,* and prescribing to thee so easy away for the performing of it. Bless God for making known the duty, a•...d God will bless thee in the doing of it.

Fisthly. When you come together let this duty be *the matter of your conference;* or at least, be osten speaking one to another of it. Doubtless, it will be good for the carrying on of this work to choose out a Christian friend, and for these to agree together, and unbosom themselves each to other, what doth hinder the work; and what benefit they find *&c.* and engage one another to take up this course, and be constant in it whatsoever times may come.

Sixthly, *Take heed of formality,* or keeping on a round in the duty without a due regard of the end of the duty. Take some time once in a week, or fortnight, and call thy heart to an accompt how thou hast sped, what thou hast got.

Seventhly, *Take heed of resting in the duty.* If thou do 〈◊〉 make an *Idol* of the duty God will make nothing of it: God will curse the work and blast thy design.

Eighthly, Be careful to *live up to those Rules* by which thou hast engaged to *examine thy self*? As *he* said of prayer, If thy praying do not make thee leave off sinning, thy sinning will make thee leave off praying. So here, if thy examining thyself, do not make thee to leave off thy remissness; thy remissnesse will certainly make thee leave off thyself-examination. When a man hath been careless in the day, and come to read over these questions, and conscience shall answer guilty in most of these things, this will make the work so tedious, that thou wilt never long bear the trouble of it. Unless thou art able to live up to these rules, thou wilt never be able to hold on in it long. And therefore remember this, if at any time you find that you have been careless •...n the day foregoing, be sure in the next morning to set up a *new resolution* to stick close to these rules. Undo all that you have done before, as it were, and begin again. Try in the strength of God what you can do this day; how exact you can be this day.

Ninthly, Let us set about the work *with some shore ejaculation to God* for his *Assistance* in it, and his *blessing* upon it.

Tenthly, *Solemnly engage to God* that you will *take up this course* and *be constant* in it, and never lay it down what ever times may come, and temptations may assault you. When God doth enjoin any duty, he requires all the means that tend to the performing of that duty. Now this is the best means that can be thought upon for everyone to engage to God, that he will set upon it and be constant in it. I know that the deceitful heart will be very backward, they are very shy of such engagements. But if they are, remember this, that there is something in the bottom which you will do well to look out: And when you have found it out, to cast it forth with indignation. Why should we be backward to do that between God and our selves, which we have done publicly before many witnesses, and I believe shall be called to do again. To set about this work is no more than you have done already, when you sate under that great ordinance and set your seals that you would perform all the duties of the new Covenant. And did you except this? You will find this engagement a great help to the work. Let us this night before we sleep put this direction in practice; engage yourselves to God in some such words as these,

O eternal God, thou that searchest the heart, and wilt not hold them guiltless that take thy name in vain, especially in solemn Covenants made with thyself, I do here solemnly promise, that I will set upon this duty of daily self-examination, and in this practice to live and die. Such engagements God is well pleased with, *Jerem.* 30. 21, *Who is this that engageth his heart to draw nigh to me?* As if the Lord had said, come thou art welcome, I take this kindly from thee.

A serious call to Christians, to *win Souls* to Christ with *helps* thereunto.

Prov. 11. 30.

And he that winneth Souls is wise.

IN this verse we have set forth unto us the excellency of a *Righteous* man: and that in *two* things. First, *He* is more *useful* than others. Secondly, *He* is more *skilful* than others.

First. He is more *useful* than others. *The fruit of the Righteous is a tree of life.* The Righteous is not a *barren tree;* but he is a *fruitful bough,* as *Joseph* was. And he doth not bring forth his fruit *unto himself.* His fruit is *a tree of life.* As the tree of life would give life to them that should eat thereof: so the fruit of the Righteous is such, that those th•...t will hearken to his Counsel, shall partake with him of eternal life. When others are as *thorns* and *brambles,* fruitless, unuseful, of no value in God's world? the Righteous is a fruitful tree, and as *a tree of life* in the midst of the world.

Secondly, He is more *skilful* and *•...wise* than others; And would you know wherein his *wisdom* lies? It is in winning of Souls.

Doct. *That it is a chief part of a Believers, duty, and the chief point of a Believers wisdom to gain Souls unto God.*

First, 'Tis the [duty] of a Believer to gain Souls. Though he must *begin* at home, with his own soul, yet he must not *Terminate* there; but he must look abroad after *others* Souls. He must not be as a *tree* that bringeth forth fruit to himself alone: but he must be a tree *of life,* that whosoever plucketh of his fruit, to make use thereof, shall live.

And then Secondly, 'tis his [*wisdom.*] As in the text, so *Daniel.* 12. 3. *And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.* They be the *wisemen* that turn *others* to Righteousness.

Here I shall show you. (First,) *That 'tis* ⟨◊⟩ *chief part of his duty.* (Secondly,) *That* ⟨◊⟩ *a chief point of his wisdom to gain Souls.*

Firstly, *That 'tis a chief part of his duty* and this appears,

First, Because this is one chief point of ⟨◊⟩ *love to Jesus Christ.* Wherein did *Paul* discover his love to Jesus Christ in anything, as ⟨◊⟩ this, in his *zeal* and *industry* to save Souls? *Rom.* 9. 1, 2, 3. And thus doth *Moses* evidence his love. *Exo.* 32. 31, 32. If you would show your Love to Jesus Christ, this is the best way in all the world to evidence it. *Math.* 25. You may see how carefully *Christ* takes notice of any kindness done to the *bodies* of his elect: but O how much more will he take notice of the love to the *Souls* of his Elect?

(Secondly,) Because this is the chief point of our *love to our Brethren.* You know that *Christ* tells us that all the Law and the *•...phets* hang upon this, *thou shalt love the Lord thy God with all thy heart,* &c. *And thy Neighbor as thyself.* If the *Law* doth bind thee to preserve the *Chastity* and *estate* of thy Neighbor, how much more doth God require of thee that thou preserve the *Soul* of thy Neighbor? This is the principal point of love. *Jam.* 5. 20. *He that converteth a sinner from*

the error of his ways shall save a Soul from death, and shall hide a multitude of sins, If God requires that thou help thy Neighbors Ox and his *Ass,* how much more must thou help thy Neighbors *Soul* from hell?

(Thirdly,) Because this is the principal means *of bringing glory to Christ.* Every soul that is brought in to *Christ* is a *Jewel* put into the *Crown* of *Christ.* And wouldest thou not be ambitious of such a service as this? Every soul thou bringest into *Christ* is an eternal *Monument,* set up by thee to the *name of Jesus Christ.* Wouldest thou have much service done for Jesus Christ? O then labor to bring in *Souls* to him, that may do his work here in the world. Wouldest thou have much *praise* to the name of *Christ?* O then labor to bring in *Souls* to Jesus Christ. Every Soul brought in to Jesus Christ is a Trumpet of his praise. The glory of a King is in the *multitude* of his subjects. And so 'tis of Christ. This is the great way wherein we are capable to further the *glory of Christ* in the world, to bring in many Souls to Jesus Christ.

(Fourthly,) Because this is a principal *subject of our prayers.* This is one grand petition. *Thy Kingdom come.* In which *petition* we pray, that the Kingdom of grace may be advanced, ourselves and others brought into it, and kept in it. Now 'tis a great part of a Christians business to live suitable to his prayers.

Secondly, That 'tis the chief point of a Christians wisdom to gain Souls unto Christ. This appears,

(First,) Because *Souls* are the goodly pearls that *are of great price* with Christ. O there is no *Merchandise* like to that of *Souls.* No gain like to the gain of Souls. One Soul is of more worth than all the world. You may see of how great price *Souls* are with Jesus Christ, by the great price that he laid down for *Souls.* Did Christ spend, his *blood* for *Souls;* and wilt thou not spend thy *breath* for *Souls?* This is a principal part of wisdom, to deal like *wise Merchants,* in goodly pearls. A wise man will not spend his time for trifles, that is Childish; but his wisdom doth appear in the weight of those things that he lays out his time and pains upon. Oh if you would appear to be wise, lay out your time and strength for *Souls!* If thou couldest gain but one *Soul,* what a happy gain would that be?

(Secondly,) Because *Souls will be the most glorious Crown in the day of Christ.* No Crown like to this, the Crown of *Souls.* The time is coming, when a *Crown of Soul•...* will be found to be of another manner of value than a *Crown of gold.* What was the Crown that *Paul* wishes for? It was for the Souls that he had converted. 1 *Thes.* 1. 19. *What is our hope,* or *joy,* or *Crown of rejoicing! are not even ye in the presence of the Lord Jesus Christ at his coming?* Why were these *Paul's* Crown? because he had *converted* them by his *Ministry,* upon the same account he calls the *Phillipians* (*Phil.* 4. 1.) *My joy and Crown of rejoicing.*

Thirdly. Because we shall most effectually *promote the good of our own Souls by endeavoring to gain others Souls.* By teaching of *others* thou shalt teach *thyself.* By exhorting *others,* thou shalt excite and stir up *thyself.* And nothing will redound to thy advantage so much as thy laboring to gain *Souls;* though Israel be not gathered, yet shall I be glorified.

(Fourthly,) Because this will be *an evidence of our own sound conversion,* if we lay out our strength and time to convert others. In *John* 1. 41. We shall see those *young converts,* when they were but touched, they labor to bring in *others* presently. So that if thou wouldest evidence thine own sincerity to thy *Soul,* thou shouldest lay out thy endeavor for the good of others *Souls.*

First *Use,* Is it so that 'tis a chief part of a Christians duty, anda chief point of a Christians *Wisdom,* to gain *Souls* to Christ? Then here is matter of *Reproof;* to reprove those that profess the name of Christ; that lay out their zeal no more this way. That lay not out their strength to gain *Souls.* Yea that do not long for, nor endeavor after the conversion of *Souls.* Surely, this speaks sadly to those that *wholly neglect* this duty. But how exceedingly are many of the *people of God* themselves to be blamed for their Negligence in this? doth not thy heart know that there is a brother of thine doth live in such a sin; and yet thou never tell him of it? What a great evil is this! and unsuitable to the pattern of the Lord Jesus Christ? How did he go up and down *doing good?* and so taken up with *Souls,* that he could scarce spare time to *eat his bread:* insomuch that his carnal friends began to take hold of him, and thought that he had been *beside himself.* O how far art thou from this, that thy friends may *live* in their sins, and die in their sins, before thou wilt labor to save their *Souls?* The devil he laboreth to destroy *Souls;* and how few be there that do labor to save *Souls?* He may carry away the poor soul, and none labors to take the soul from him. We should be watchful and vigilant for *souls;* for our own *souls.* and others *souls:* because this enemy is always taking opportunities to destroy *souls.* Sure it argues that you have very little *Lov•...* to *Jesus Christ,* that you do no more for *souls.* That you have little *zeal* for Jesus Christ, and that you have little *Love* for your *Brethren,* that you take no more care for their *souls.* It may be you are careful for the *bodies* of those that are under your charge; but how little do you for their *souls?* How many live without the *worshi of God* in their Families? Without *Catechizing* their Children or instructing them? And think they have done well if they provide for their *bodies.* Oh, but man God will find out thy neglects: it was their *souls* that was thy charge also. If you look only after their bodies, this you will do for your swine. And will you do no more for your *Children's souls* than for your *swine?* many are ready to say as *Cain,* am *I my Brothers keeper?* If this be not the language of thy *tongue,* is not this the language of thy Life? What dost thou do for thy brother to save his soul from death?

Second *Use,* is of *exhortation.* To stir you up to perform this *duty* to labor to be *skilful* in this duty, to win *souls* to *Christ.* Brethren, if you would be wise indeed, and if you will gain indeed, labor to gain *souls.* Oh look upon the woeful condition of perishing souls! How few of thy friends and acquaintance hast thou good grou•...ds to think they have a share in Jesus Christ? What wilt thou have no compassion of thy Brothers soul? Thou wouldst have compassion on the body of thy Neighbor: If thou sawest the house on fire about them, and they asleep, wouldest thou not be stirred up, and with zeal forget thyself, and labor to call upon them and awake them? O how many of our carnal friends do remain in a carnal state, and we sit stilland let them alone! I beseech you stir up your *souls* to relieve the *souls* of others. This is the best Charity and best pleasing to Christ.

It may be many of you have not wherewith to show your Charity to the bodies of your brethren: but this way thou mayst show it, in showing kindness to their *souls. Exhort* them, and *strengthen* them in their duty: *comfort* them, *support* them. If thou canst not give them an *alms,* give them an *exhortation.*

But you will say what should we do, or what *means* must we make use of to *do good to to souls?*

I answer, you must do it.

First, *By Scripture demonstration.* When thou goest to deal with *souls,* be sure to make use of *God's weapons.* Bring the *word of God* with thee. Go forth in the *name of God.* Pour out thy supplication to *God* to prosper the work. And then show thy brother the *Scripture,* to convince him out of the Scripture, as *Apollos* did. Thou canst never throw down the devils strong holds, but by the use of *God's* own weapons. No Cannon but this will batter down the strong holds of sin and Satan. Therefore bring the Scripture with thee to him.

Secondly, *By earnest supplication.* This was *Paul's* course who did so earnestly *thirst* for the salvation of his brethren. He strove mightily with *God* in *prayer* for them. *Rom.* 10. 1. *My hearts desire and prayer is, that Israel may be saved.* Carry thy friends to *God,* and go to *God* by *prayer,* and weep over their carnal and unsanctified state. Bring thy dead Husband and child &c. to *God,* and put up thy Request to *God* for them, as *Abraham did Ishmael. O That they might live before thee!* How did the *prophet* prevail l y his prayers for the restoring the *dead child?* As the *prophet* did pray in life into the *dead child,* so thou shouldest strive with *God* in prayer for *dead souls.* If thou didst but wrestle with *God* for thy dead wife, or child, or neighbor What dost thou know what *God* might do for them? *What knowest thou O man, but thou mayest save thy Wife?* &c. Thus we are taught by *our Lord* in that great petition *Thy Kingdom come.* Thus if thou strive by the *word of God and prayer,* then thou mayest be like to prevail mightily for the good of souls, thou dost converse with.

3. *By kind Obligation.* This is another way by which thou shouldest labor to gain souls. Observe that great rule of the *Apostle* be *pitiful,* be *courteous,* tis the *Rule* that he gives. Labor by *kindness* and *courtesy* to gain upon all thou dost converse with, that thou mayst get within him, that thou mayst be in a capacity to do good to his soul. *Sh•...wing all meekness to all men. And when thou art thu•...* kind to all men, this will be a means to do good to them by what thou dost. If they be such as stand in need of thy *Charity,* open thy *hand* to relieve their necessity, and that will be a way to open their hearts to thee to receive in thy counsel.

Fourthly, *By faithful reprehensions. Lev.* 19. 17. *Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy Neighbor, and not suffer sin to rest upon him.* Observe that 'tis; quite contrary to *Christian Lovo* to suffer sin to lie upon him: for 'tis c•...lled *hating of him.* Oh Brethren, show your *Love* to the *souls* that you are among by this, by the faithful rebuking of their sins that they fall into. Manifest it not as a token of *your displeasure,* but as an *ordinance of God.* Deal with him in all *gentleness* and *meekness.* Not gentle with their sins; you must be plain and saithful with their *souls.* You must show them the danger of such a way: but you must do it with such tenderness *to them* as may make this bitter pill to go down. How do many *souls* miscarry to all eternity for want of professors faithful dealing with them? Oh is it

not enough that we have the guilt of *our own* sins upon us, but must we needs have the guilt of our *Neighbors* sin upon us too? Ah *Brethren,* this is enough to convince us that we have little *Love* to our Brethren's souls, in that we have so little care to reprove their sins.

Fifthly, *By your convincing conversations.* Live before all thou dost converse with, in the *convincing* power of a *holy Life.* This is the way to convince them, 1 *Pet.* 3. 1, 2. *Likewise you wives be in subjection to your own husband, that if any obey not the word, they also may without the word, be won by the conversations of the wives: while thy behold your chaste conversation coupled with fear.*

Observe here. (First,) That even those that be weakest, and seemingly out of a capacity to win souls, may by their *Godly conversations* win *souls.* Women, who more weak than they? Do not you think that this belongs only to *Ministers* to win *souls:* this belongs to all.

(Secondly,) Observe that a careful and tender walking in the duties of our *Relations* towards men, with a conjunction with the duties of piety towards God, is a most powerful means to convert souls. When wives shall be strict in their profession, and yet not be in subjection to their husbands, this will offend the men, and not work upon them. Your profession and practice must one answer the other: and then you are like to gain others, I beseech you take this course to gain *souls* to Christ, let there be a suteableness in all the parts of your conversation, be the same *at home* that you are abroad: and bring forth your Religion into your Shops, and Trades, and Fields: That whosoever converse with you may see the power of Godliness in you.

Sixthly. *By your frequent exhortations. Hebrews.* 3. 13. *But exhort one another daily, while 'tis called today, lest any be hardened through the deceitfulness of sin.* Observe it, 'tis not the duty of *Ministers* only to abound in *exhortations,* but 'tis the work of you all. Everyone must look to his Neighbors Soul: and that daily. There must be *instancy* and *frequency* in this work: and the reason, is, *lest he be hardened.* Dost thou see such a Neighbor fall into sin? go to him. It may be thou wilt do it hereafter: why it may be the man may be hardened. It may be the man may die: or thou mayest not have the opportunity: or you may be removed from one another; and the work may be forever cut off, if thou Neglect it.

Seventhly. *By your careful observation,* of all those advantages that God hath put into your hands for the dealing with your Brothers Soul. Consider and study with thyself, what advantages thou hast upon him.

(First,) Take the advantage of affliction. It may be he is taken down by affliction Now go and warn him of his sin. It may be now he will hearken to thee. *Job* 36. 8. 9. 10.

(Secondly,) Make use of *thy Relation.* It may be thou art some near Relation in the flesh to him: take that advantage to be dealing with him, for his eternal good.

(Thirdly,) Make use of his *dependence* upon thee. It may be he is such a one as is concerned in thy good-will to him: it may be he *works* for thee, or depends upon thy *Charity* for his livelihood: take this advantage upon him: it may be he will hearken to thee.

(Fourthly,) Make use of *thy interest* in him. It may be he hath some *affection* for thee: make use of it for God. And this may be a means to win him to Christ.

Rev. 3. 1.

I know thy works, that thou hast a name, that thou livest and art dead.

THese words are part of *Christ's* Epistle from heaven to the Church of *Sardis,* wherein he shrewdly checks her hypocrisy and formality, and throughout gives counsels and directions, for her recovery out of that sad estate; from the words we have given you this observation.

Doct. *That the Lord Jesus Christ, doth take special notice of, and makes strict observation upon the works and ways of his professed people.* He takes notice of their works! for the *matter* of them, for the *quantity,* for the *quality* of them; as hath been shown.

We gave you the *Reasons for confirmation,* and made entrance into the *Application,* and have applied it as to the two first branches; to wit, the *matter,* and the *quantity* of our works. To come now to the Application of the third thing, namely, *the quality of them.*

Use. Is it so that the Lord Jesus Christ doth take such notice of our works for the *quality* of them? then this may be useful by way of *Reprehension* and *Exhortation.*

First. For *Reprehension,* this reproves us that we rest so much in the work done, and do so little enquire into the quality of our works as to the sincerity and soundness of them. O my Brethren! how often do we pray, and never examine how we have prayed? and hear, and never enquire, how we have carried it, while we have been hearing? O how many a man's bosom am I now in? Brethren, this is a great evil among men. Yea, I fear among God's own people, that there is not that care to look into their duties, *how* they are performed. Brethren, if the *Lord Jesus Christ* did as you, look no farther than the outside of your duties, and the work done, then you may rest in that; O but Jesus Christ he looks into the *inside* of them, and he labors to see what there is of soundness and sincerity in them: And seeing the Lord Jesus Christ looks so narrowly into them, should not you? This is the cause of many sins and mischiefs among Prosessors.

First. This is the cause of much undoing *Self-deceit,* when persons rest in the work done, and do not carefully examine, what *principles* they did act by, and *ends* they did act for; this doth cause many souls to be undone to their destruction. This was the reason why *Sardis* was so miserably out, and *Laodicea,* that she was so much mistaken, they kept on the trade of Religious duties, and because the thing was done, and the duty performed with con•...tancy, they thought they were in a good state. You know the speech of that Church, *I am rich* &c. you are to understand it of spiritual Riches, she thought herself upon the growing hand. O but when *Jesus Christ* comes and sees how little sincerity there was in them, he disrellisheth them, and shows them that their works were not perfect before him. And thus it is with many Professors in these days, that because they keep on in Familyprayer and good duties, they think all is well, and for want of looking into the Spring of their duties, and their ends in them, they are undone by them. O what a miserable deceit is this! when a poor creature

shall reckon that he hath so much gold, so much treasure laid up in heaven, and when it comes to be tried, all his *Gold* shall prove but *Counters!* O consider what a miserable estate that will be, when you shall come with them, Lord, Lord, we have been a praying people, and have owned and followed thee; and he shall say, away you Hypocrites, you shall have the reward of Hypocrites, there was not the soundness of Religion in you; O what a miserable disappointment will this be! *Jam.* 1. 26. He speaks there of some, that did but [*seem] to be religious, and deceive their own souls.* There be some men, their Religion will serve for no other end but to deceive their own souls; to undo them, because they are unsound in their Religion. There are many Professors, that when they come to receive the reward of their du•...ies they will receive another manner of reward than they thought of; they think to receive the reward of their prayers, and keeping the Sabbath and the like; but he that taketh notice of the heart, knoweth their prayers were, but a taking of his name in vain. When they think to have eternal life for their reward, God will say, I will give you the reward of your works. I sound your works to be but hypocrisy, and you shall have the reward of Hypocrites. O Brethren, I beseech you consider it! It is an awakening truth, but deserves your consideration; there are many that will not only be undone by their swearing, and deceiving, and the like; but many will be undone by their praying and hearing, I mean they will be undone by them, by making them the matter of their righteousness before God; and by their confidence and trust, and leaning to their duties. There be many persons, whose prayers and good duties will serve for no other end, but to blind them, and harden them to their own destruction. If you perform religious duties, and do not look into the *manner* of performing them, and take care that you be upright, you may come to blind, and harden yourselves by them. O there are multitudes of Professors in Hell this day for wanting care to enquire into this, what ingredients there were in their duties; whether they sprang from principles of grace, or, but from common convictions; whether they were done *for,* and *from themselves,* more than *from* and *for God,* This made *Luther* say that he was afraid more of his good works, than of his sins, for his good works were apt to lift him up, but his sins did keep him humble. O Brethren! you had need to look about you, Satan can make a snare of your good duties, to catch your souls by. There are two ways whereby men may be undone by their duties, (1) when they make them as a *supposed righteousness,* when men do perform Religious duties, and expect that these should obtain the favor of God, and remission of sins, or, at least, should help with the merits of Jesus, to make up a righteousness for them, on which they may climb up to heaven, and stand before God. Thus those *carnal Jews,* though they were zealous of their duties required by the Law, yet they were lost by going about to establish those as a righteousness of their own. *Rom.* 10. 3 (2) when they make them as a mistaken evidence. There are many persons (I conceive) that are so far convinced of the sinfulness of their duties, that they do not lean to these as their Righteousness before God, that those should obtain God's favor, and their pardon; yet they do conclude that this is an evidence that they have an interest in Christ; and hereby they deceive their own souls-

Object. *But you will say, are not our good duties signs of our right to Christ? doth not the Scripture say,* [*he that doth Righteousness is righteous?*] I *answer,* good works are indeed a good sign of faith: but then you must look to this, that they be sincerely good. But •...ow many do

conclude, because the work is done, that therefore they are in *Christ,* when as they do not look into the bottom of their duties, whether they be done in sincerity or hypocrisy, and so do but deceive their own souls by trusting to them; because their duties are not sincere. O my Brethren, how effectually are many Professors undone by this! That are so hardened in their estate, that it is more hard to bring them into Jesus Christ, than those that are openly profane. Thus it was observed in our Savior's ministry, that it was more hard to bring in the *Self-justisying Pharisees,* than the *Self-condemning Publicans.*

Secondly, Another mischief of this, is, this is *the cause of so much pride and self-confidence in duty.* Had *Laodicea* but made a due search into her duties, you should have heard another manner of speech from her. *O my poverty! Hypocrisy! Deadness! Formality! Lord pity my woeful state!* this would have been the language you would have heard from her: but now because she did not search into the bottom, this did lift her up; and made her think so well of her case. The reason why we are so well persuaded of ourselves, is, because we do not see into ourselves. Did we but thoroughly reflect upon, and search into our duties, when they are performed, we should run to God for pardoning grace. As *Neh. last 22. Remember me O my God, for good.* He did thus after his great zeal for God, and work of *Reformation.* He slies to God to pardon the sins of his duties, O Christian! if thou didst look into thy duties, thou wouldst see enough to make thee ashamed of them, thou wouldst be ready to cross what thou hast written, and to cut out thy work, and pick it out stitch by stitch. But now persons not searching into their duties, this makes them stick, and be confident in them.

Thirdly. This is the cause of so much *barrenness & in prosiciency in the ways of God,* did the Christian but duly examine his own duties and espy the defects of the *present* duty, and be sure to amend *that* the next time, that was am•...ss now, this would make him, in a little time, come to a wonderful *prosiciency* in godliness. But when men go on in a *customary* course, and do not find out their errors, it is no wonder they go on in their errors, in one tract, duty after duty, yea one year after another: A Christian that is careless in the examining of his duties, that doth not observe the failings of his duties, to amend at one time what was amiss before, he will be but a Bungler in Religion all his days. But he that is careful to examine it. that he may amend what was amiss, this man will soon come to be his *Crafts-master* in his Trade.

Fourthly, This is the cause of so much *ignorance of our own estate;* It is no wonder that so many Professors are at a loss about their condition; it is for want of looking into their Religion. They do not know whether they be sound or unsound, whether they be going forward, or going backward, all this is from want of care, to examine and enquire into their duties.

For want of this men do not know whether they be sound or unsound, for how doth a man know the tree but by the fruit? When all is done, 'tis men's actual obedience that is the great evidence, that their estates must be tried by. Whatsoever seeming principles of grace and life, and love, may seem to be within, and good resolutions, yet if all this, be not strong enough to bring forth the fruits of obedience, in a holy, self-denying, and flesh displeasing godliness, all is unsound. But then we m•... not look *only* to the outside of our obedience, we

must not take the Carkass without the soul. Now when persons do not look into their duties, but rest in the work done, how can they make any judgment into their estate by them.

So many that are sound Christians, do not know whether they are *decaying* or *increasing* for want of this, because they do not look into their duties how they perform them. Christians, how do you perform your duties? Do you more look into them, how sweet they are to you? whether it is better than it was? Christians, you must look to this, are you more extensive. and intensive in your duties? Are you more extensive? Heretofore you looked only at home, to do *yourselves* good; do you do good now *to others?* Heretofore, Religion was consined to your *knees,* but now do you bring it forth into your *Shops,* and *Callings?* Here•...osore, you were for *personal* godliness, but are you now for *Relative* godliness? Heretofore, you were for duties of the first Table only, but now do you put both Tables together? this would be a good sign, but for want of men's searching into this, they are at a loss; they do not know whether they are better or worse, declining or increasing.

Fifthly. This is the cause of so much 〈◊◊〉 *in duty.* When a 〈◊◊〉 know that there will be a strict 〈◊◊〉 into him, his preparation will be 〈◊◊〉 : but when he fears not that, he 〈◊〉 the more remiss. So 'tis here, If we 〈◊〉 a strict examination into our hearts, then they will be the more careful to ply the work the more, when they know they shall be looked after. But when they know they shall not be looked into, they will do the work thereafter. Beloved, if we would do the work of Religion to purpose, we must deal by our hearts, as we would by trewantly servants, if you would have anything done, you must keep your eye upon them, If you keep yourselves to this course constantly, to enquire into your duties, how they were done, then your hearts will be careful to make thorough work of it. And indeed this enquiring into your duties, is not only a means to make your hearts sincere in duty, but it is a great part of sincerity. That man that makes no enquiry into his heart, that man is an hypoerite, there is no soundness in that man. And the less care thou hast in looking into thy heart, the less there is of Christianity in thee.

Sixthly. This is that, that *puts Christ so much out of use.* O Brethren! would you know the Reason, why Christ is so little set by? Why, it is because we are not thoroughly acquainted with our defects. Were we much searching into our duties, then we should fly to our Advocate, and make use of him. And after the performing of our duties, fly to him for a covering of our nakedness and shame.

Second *Use of exhortation.* Let us do likewise, if Christ take such notice of our duties, O be much in observing your own duties. How your hearts carry it in your duties. If I could but persuade myself and my hearers to the observing of these two Directions, we should make another manner of progress in Religion. O That you would be but persuaded!

First, *In the entrance of your duties, set before you your rule fo•...•...hat duty;* as. the Scholar doth his coppy, and do your work by rule You know the Mason will lay the line before he will lay the stone in the foundation, or else he may commit many errors, and the building may come to nothing. So when you come to perform your duties, set your rule before you. Suppose you come to pray, have some thoughts of it, what be the rules you are to pray by. Consider you

are not to come in your own names but in Christ's. Take heed that you come not in your own Rignteousness, but Christ's. And go out to Christ for strength. Remember that God calls for faith and life induty. And so when you come to hear, consider what rules have I to hear by. And so in giving your Alms. And then your work is like to be done to purpose.

Secondly, *Reflect upon your rule in the close of your duty,* and examine whether your work hath been done by rule or no. Observe what graces have been acting in your duty, and thankfully take notice of the influences of your graces. Take notice what *corruptions* have been working in your duty, and take the shame of it before God that you should thus miscar•...y. If these *two rules* were but observed by us, we should come to another manner of proficiency in Religion than we do. But more particularly let me give you three directions for your duties.

First, *Take special notice of the ends of your duties.* O How many do miscarry for want of a Right understanding in this? *Come see my zeal for the Lord of hosts,* said *John.* And all this while he was •...t Acting for *himself.* And because he did God's work for such *carnal ends,* God accounts the blood that he had shed to be so much murder and requires it afterwards at his hands, *Hos.* 1. 4. The *Pharisees* were a very strict generation in the performance of their duties. Much in *Alms,* and much and long in *prayer,* and yet all rejected, because they did it for *carnal ends, Math.* 23. 5. Therefore I beseech you as you *Love* your *souls,* look to your *ends* in praying. When you come to prayer Consider what *end* do I propound in this duty? Is not this done out of custom, because 'tis the custom of my family to pray morning and evening? When you go to visit the sick, is it only a civil custom that I am going about? or am I going to visit Jesus Christ in a sick servant of his? And so of our Alms. If a man set out with never so much diligence in the morning, and it be to a wrong point, he is all the while out of his way. Although a man cannot in every motion of the day mind his end, yet in every *solemn action* (as I have shown you formerly) with care and pains taking with your hearts, you may come to mind your end, and the rule for that particular action. As for example, When you go to your callings, or to pray, or to eat, and the like; in these solemn actions of the day you may come particularly to renew your intentions in your work. And this will manifest your sincerity, and you will come to have the comfort and Joy of your work. And if this be not well looked to, all your duties may serve at last for nothing, but to harden, and blind, and deceive you, rather than to save you.

Secondly, *Look well to your principles in duty,* What principles you acted by and from. There may be many good things that may be done, that may be good for the matter, but yet because they do not act from a principle of Grace, God will reject them. There is no external duty of Religion, but an hypocrite, an unsound professor may do it (for ought I know) as well as a Godly man; only they differ in their principles and ends. Therefore consider that thy duties come from a renewed heart. Examine, art thou acquainted with the new birth? Hast thou been acquainted with God's converting grace? renewing thy heart! If it be not thus, all thy duties without this will do thee no good.

Thirdly, *Look to what affections are stirring in your duties.* O how was Christ out with *Laodicea* for this! That because, though much were done, yet there was not much warmth in duty; there was no Life in them. It is observed that the *artisicial breath* is a cold breath but a living breath

is a warm breath. As ever you would have the comfort of your duties, you must look to the warmth of your duties. My soul followeth hard after thee, said the Psalmist *Psalm.* 63. 8. *and thy right hand upholdeth me.*

Ten parting Counsels.

First, *COunsel. Observe the degrees of God's departing, and mourning after a departing God.* The Lord, seems to me, to take his leave of us by degrees. And because it is by such insensible degrees, I am afraid we are apt to take the less notice of it. God hath not thought good to take his farewell of us all at once. We thought, God had intended to take all from us at first. You know ministers were excluded from their public labors, and then God lengthened out their liberty in private. And since an *Act* hath passed against our private meetings, so that we have had our liberties with the more difficulty. And now an Act hath passed whereby your Ministers are to be removed farther from you. However the Ministers of Christ are sinful poor men of themselves as others: but yet considering the capacity of their office, they are the great representatives of Jesus Christ. And when the Ministry is removed, this is a degree, and a great degree of God's removal. You see God hath removed Ministers by degrees, farther and farther; and what will be the next remove! Me thinks the glory seems to be departing by degrees from the nation, as it was in the time of the prophet *Ezekiel* in the 10, 11, 12 chap. If we are left without the powerful preaching of the gospel, and the likely means of conversion, what will it signify though God should give this nation never so much outward plenty? If God should make this nation to wash their steps in butter, and fill our *bellies with his hid Treasures,* what will all this be, if our generations should go down to the pit of destruction by the thousands? If there be preaching, yet if there be not a powerful preaching, that will save *souls,* what will it be? And this great mercy God hath deprived us of by degrees. Oh mourn after a departing God! Take heed that you be affected with this providence of God. How will God take it of you, if you do not stir up yourselves to take hold of God, now he is departing? *Woe to them when I shall depart from them:* Woe to this nation, and this place when God departs.

Second *Counsel. Take heed that when the public bellows are broken, the fire of Religion go not out.* The Ministers of Christ are as the common bellows to blow up this sacred fire. And now God seems to have broken these bellows; Oh take heed lest now Religion should die away! and the heat and warmth thereof should decay, and by insensible degrees should go out. Weare too too much like green wood, the fire keeps no longer in, than while we are blowing the bellows I fear lest you shall see professors too too much like Christ's disciples, who when Christ was taken went everyone to his home: so weak their faith, and prevalent their infidelity, that they went their way, as if their work had been done. Take heed lest the like Apostasy creep in among you, that when these helps do fail, you go back again and remit your zeal. Oh Brethren! what ever you let go, be sure you do not let go your hold in Christ; do not let go your hold in Religion. Do but keep your ground there, and no matter what becomes of any other interest.

Third *Counsel. When God takes down the common sun, take the more earnest heed to the light that he sets up within.* The ministry of the Gospel, and preaching of the word is like the public light of

the *common Sun.* And this light seems much to fail, and the *shadows of the evening are stretched out:* and the Sun is like to set upon the *Churches.* Well then if it be so take the more earnest heed to the directions of *Conscience.* You know when the Sun is down every man kindles his candle, and takes heed to that. *The spirit of man is the candle of the Lord.* Conscience, is the light in every m•...ns boso•...e. Not that the light within, (as some do talk of) is sufficient without the direction of *God's word,* to guide a man into the ways of Life: But yet a well informed Conscience, instructed in the Scriptures, and well studied in the mind of God, and acquainted with the nature and principles of Religion, may be a great help to a Christian to guide him in his common course. My Brethren, if God deprive you of the *preacher in the Palpit* take the more earnest heed to the *preacher in your bosom.* Set Conscience faithfully on work. This is the preacher in the bosom that tells every man of his duty and of his sins. Hearken now to the instructions of Conscience, to the reproofs and rebukes of Conscience. See and hear what Conscience will speak and direct. What that will touch on, why God hath brought on us these judgments. Oh, take heed! that what ever preacher be silenced; that this preacher be not silenced. Oh! take heed, how you stop the mouth of Conscience. How you desile and harden your Conscience. If Conscience be faithful and free, and you take earnest heed unto him, it may be a standing blessing to you, when the preachers in the Pulpit are removed from you.

Fourth *Counsel. Be sure that none of those extraordinary providences do drive you from God, but that they drive you to God.* I fear le•...t this may be the issue of these providences to many, that they may be driven off from God, that they will give over their diligence and zeal; and give up all for lost and gone. O this will be sad indeed! If these providences drive you from God, this will be a sad sign of reprobation; take heed that these drive you nearer *to God.* Be sure that the more frowning the providences of God are to you, the more do you cleave to him, the more tenderly do you walk before him. 'Tis a fearful sign of an unsound heart, never savoured, and seasoned with true grace, when afflicting providences do drive men farther and farther off from God. God doth intend by his Rod to whip his children home to him, to make them walk more tenderly; to caution them against sin, that he corrects them for. But now if any of you should make this use of his providences, that after all, you should go farther from God, oh how sad would this be! This is to be like *King Ahaz.* 2 *Chron.* 28. 22. O let these Chastisements from God, drive you everyone the nearer to God. And cause you everyone to enquire into his way, and the iniquity that is in his hand, that he may reform.

Fifth *Counsel. Let your own eyes be your Overseers, when God deprives you of your public Overseers.* The Ministers of Christ, they are termed *Seers,* and *Overseers;* Now God is like to deprive you of these, oh take the more careful Oversight everyone of yourselves; be the more strict in your inspection into your own ways, in the examining of, and inquiring into your own hearts. Beloved it is a duty that I have some time since pressed upon you, and I hope you do yet make conscience of it, daily to examine your hearts and ways by those questions; which we gave you sor this end, as a great help to this duty: I beseech you whatever you intermit, constantly to keep up, and maintain *that duty.* And now especially when God deprives you of your public Overseers, you should take care of yourselves. I have never any hopes that you will come to any proficiency in the ways of God, unless you come up to the strict observation

of these *Rules,* that so you may become sensible of your errors, that one days *humiliation,* may be the matter of the next days *Reformation.*

Sixth *Counsel. Whatever become of your other Trade, be sure that you keep up the Trade of Religion.* Beloved, though God see it good to impo•...erish you and undo you in this world yet 'tis all well; if you keep on in Religion. That is a happy man that hath a thriving and flourishing soul, though he is declining in his estate; but if you go back in grace, though you should get all the world, you are miserable losers. Therefore be sure of this, how ever God do frown upon you in the world, that you do not go behind in grace. Oh, you may sadly fall and go behind hand, before you think of it, if you do not take heed to it; though there be no total falling away from grace for a Believer, yet there may be sad degrees of falling, and God may let you fall so, that you may besadly wounded & you may break all your bones; and be a common scandal to Religion all your days Therefore look to this, that however God deal with you in other things, account it happy with you if your souls be thriving: & whatever prosperity God gives you, yet if these do not thrive, let none of these things content you. Many persons while they are blessing themselves in their outward increase, are declining in grace. Oh poor Soul! I should pity thy gain, that addest to thy gain in the world, the loss of thy soul to all eternity.

Seventh *Counsel. Take heed whom and what you hear.* I fear lest after the departure of Ministers, *wolves should enter not sparing the s•...ock.* And I am afraid least any should be found among you of itching ears, hearkening after novelties, and heap up Teachers to yourselves. Labor to know what Doctrine they bring you before you hear them. Take heed lest men of corrupt principles and dangerous doctrines should make a harvest of you, and draw Disciples after them; and *overthrow* the *faith of some.* And I cannot be faithful to you without warning you of this miserable danger; you are to take heed to the Call of God. Beware *whom* and *what* you hear, hearken to those that are the sent Ministers of Christ. It is like enough that Seducers may take the advantage of the present time, that under pretence of further courage and boldness than Ministers have, may seem to alienate the people from their Ministers, as flying from their flocks as hirelings.

Eighth *Counsel. Maintain with constancy and frequency the Communion of Saints.* Now is the time my Brethren for those that fear the Lord, *to speak often one to another.* Now you are deprived of your public Overseers, take the more careful oversight one over another, rebuke one another, admonishone another, provoke one another to love and to good works, now if ever, there will be special need of this. If you forsake the *Assembling of yourselves together,* we shall see Religion dying as the coal that is put in the middle of the Room by itself.

Ninth *Counsel. Walk together in the order and unity of the Gospel.* Take heed of any *dividing principles, mark them that cause Divisions, and avoid them.* Those that are not for peace be not you for them, what ever pretence they may have to *purity* attend them not, unless they are men that are for peace. If once the ranks be broken, the Army is quickly routed, and if once the unity of Christians be broken, then Satan hath got his advantage; and is like to have his will. O take heed that you keep together in the unity and peace of the Gospel, that your *Ministers* and that *Jesus Christ* may rejoice to *behold your order and your stedfastness in Christ.*

Tenth *Counsel. Keep up the Life and pow•...r of Religion.* Be so much the more vigorous in your *Families,* by how much the more you are deprived of your *public helps.* Christians, be advised by me, and let Satan be disappointed in this design. He thinks to break the Churches of Christ: Oh but now let every Family be a Church, and let every Master be a Priest and Prophet to teach their Family. Praise and pray for them, and do so much the more in your Families, by how much the more God hath deprived you of your Preachers.

Brethren, so it is that the preaching of the Gospel is like to be scarce, and the means of Conversion is like to be at a stand; and what shall be done for the Conversion of souls? Oh be dealing with them, and never leave them, till you see they mind their souls and Religion. Put them upon secret prayer, and the Catechism, and Repeating the Principles of Religion, oh that I may prevail with you to set up this duty of *Catechising* in your Families in this evil time! And if so be you would but try the use of that help, that I have caused to be printed on purpose for that end, I do not doubt but you would find it a happy means, for the letting in the light into their souls.

Psalm. 74. 1.

O God why hast thou cast us off forever? why doth thine anger smoke against the sheep of thy pasture?

THis *Psalm,* and particularly *these words,* do contain the Churches sad *lamentation* over her deep affliction; together with her earnest *expostulation* with God about the cause. Two things there are, that the Church in these words doth plead with God. First, *The greatness of her Affliction.* Secondly, *The nearness of her Relation.*

First, The *greatness of her Affliction.* And there were three things in her asfliction that did make it lie very heavy upon her. First, The *root of this affliction,* and that was God's [*anger] why doth thine ANGER smoke?* &c. (Secondly,) The *height of this affliction.* God was not only angry, but he did [*smoke] in his anger.* (Thirdly,) The *length of this affliction.* It was so long that God did seem to cast them off *for* [*ever.*]

Secondly, The *ne•...rness of her Relation.* Against [*the sheep of thy pasture*] as if they should have said, Lord, if thou hadst done this against thine enemies it had been no wonder. If thou hadst poured out thy wrath, against the vessels of wrath, it had not been so much. But what, wilt thou draw out thy sword against *the sheep of thy pasture!* It were no wonder that thou shouldst take the fat and the strong, and pour out thy judgments upon them; but wilt thou do it to thy sheep! There be several doctrines that I may raise from the words, as

First *Doct.* That God's people are his sheep.

Second *Doct.* That God may be sorely angry with his own people. With his own sheep.

Third *Doct.* That when God is angry with his people, it becomes them carefully to enquire into the Cause.

Fourth *Doct.* That when God's people are under affliction, they ought to take notice of, and be much affected with his anger from which they do proceed.

Fifth Doct. That God's people under affliction, are, or should be more affected with his anger, than with their smart. This is that the Church doth complain of: Not that the Church did so smart, but that God was so displeased and angry. That did most affect her.

Six *Doct.* That God's people are apt to have misgiving thoughts of God, when they are under sore afflictions. God was angry with his people, and their hearts did misgive them, as if God did cast of his people.

Seventh *Doct.* That God may be angry with with his people so sore, and so long, that in the judgment of sense, it may seem, that they are forever cast off.

Eight *Doct.* That though the people of God may not murmur against his proceedings; yet they may humbly expostulate with him about the cause. Why doth thine anger smoke against the sheep of thy pasture? I have spoken heretofore to the *first* of these doctrines, I shall speak now to the *second.* To wit.

Doct. *That God may be angry, and sorely angry with his own people.* I have already in the audience of some proved this point. And answered several questions. As (first) How *anger* may be ascribed to God? (secondly) *How far* he may be angry with his own people. (Thirdly,) What is the *difference* between God's being Angry with his own *people,* & with *the wicked* I shall not respeak anything of what I have spoken, but proceed to a fourthquestion.

Fourth *Question.* By what signs and *evidences* may we come to know whether God be *angry?* and here I shall first premise four Propositions: & then answer the question in six *Conclusions.* First, I shall premise these 4 propositions.

First Proposition. That a person or people may verily think themselves to be in God's favor, when they are indeed under his anger and displeasure.

Second Prop. That neither God's favor, nor his anger can be known [merely] by his outward dispensations.

Third Prop. That God's anger or favor must be judged of, rather by our carriage toward him, than by his carriage towards us.

Fourth Prop. That for the discovering of God's favor or anger, we must consult rather the book of Conscience, and of Scripture, than the book of providence.

First Proposition. That a person or people may verily think themselves to be in God's favor when they are indeed under his anger and displeasure. This is an awakening consideration, and therefore should be duly laid to heart. A *Church* may think herself in a very good and safe condition, and yet *Jesus Christ* may loath it, and be ready to spew her out of his mouth. As of the Church of the *Laodiceans.* Men may cry to themselves *peace and safety, when sudden destruction may come upon them.* And may say, *Is not the Lord among us? No evil can come unto us;* and yet be upon the very brink of destruction. Men may have great *hopes* of the *presence* of God with

them, and yet *evidences* of God's departing from them. And may cry *the temple of the Lord,* when God is even casting them out of his sight. We read of some that had a great deal of confidence of God's favor; they would still *lean on the Lord,* and were consident that he had favor for them; and yet the Lord was ready to break out upon them to their destruction, *Micah* 3. 11, 12. *They build up Zion with blood, and Jerusalem with iniquity* &c. *Yet will they lean upon the Lord, and say, is not the Lord among us? None evil can come upon us. Therefore shall Zion for your sakes be ploughed as a field.* They may think that because the ordinances of God are among them, that God is among them; when God may be turning them up as a field that is ploughed. This ought to startle and awaken men. Sirs, it is not your *Confidence,* but your *evidence* that will carry it. Many times there are none so confident of God's favor, as those that are marked out for the objects of his eternal wrath and displeasure. The carnal *Jews,* they would not be beaten out of their carnal confidence. And though the prophet told them of the wrath of God that was coming against them, yet they would not hear him, till wrath came upon them, and *there was no remedy.*

Second Prop. That neither God's favor nor his anger can be known, [merely] by his outward dispensations. No man knoweth either Love or hatred by the things that are before him. Men have very shrewdly erred by judging of God's favor, or wrath by his outward dispensations. When the *Psalmist* took his mark by this, how sorely was his faith shaken, and *his feet almost gone?* When he beheld the Godly in affliction and under suppression; and the wicked prospering in their wickedness. The 73 Psalm gives you a true account, what a sad bout he had by this. He observed they had *no bonds in their death, and they were not plagued like other men. Their eyes stand out with fatness, they have more than heart could wish.* They were very wicked and yet very prosperous. Full of sin, and yet full of pleasure, and riches and all outward accommodation. Whereas on the other side, he observed that he was •...fflicted, and other of the Godly with him. And was tempted from this, that God did regard the wicked so much, or more than he did the Godly. And therefore 'tis a very dangerous mistake among the multitude. Many think on the one side, that because God doth prosper them, and bless them as he doth, that therefore they are in the favor of God: for if they were not, he would never deliver them, and carry them through so many troubles as he doth, if he did not love them. This is a dangerous mistake. And so some on the other hand, because God doth afflict them here, that therefore he hath mercy for them hereafter. They have their hell here, and therefore they shall not go to hell hereafter. Alas man! thou mayst have thy hell begun here, and lengthened out hereafter to all eternity. Thou canst not say from this, that thou shalt escape the torments of hell: but notwithstanding all this, thou mayst hear God say to thee at last as to *Dives, Son remember that thou in thy Life-time receivedst thy good things: but now thou art tormented.*

Third Prop. God's favor or anger must be judged of rather from our carriage towards him, than from his carriage towards us. If our walk be according to *God's rule,* we may be sure that *peace shall be upon us. Gal.* 6. 16. If we are such as *fear God and work Righteousness, then we may be certain that we are accepted with God. Acts.* 10. 35. *If we do well, we shall be accepted. They that by patient contim•...nce in well-doing, seek for glory, honor, and immortality, shall have eternal life.* They are under promise *Rom.* 2. 6, 7. But on the contrary, *tribulation and anguish upon every soul that doth evil.* Those that walk disorderly, and in disobedience to the will of God, however God

may prosper them in their ways, as they may seem, yet they must know that God's anger is against them. They may know that his anger is against them, because they walk against him: against the flat command of his word. *For these things cometh the wrath of God upon the Children of disobedience, Eph.* 5. 6. *The wrath of God is revealed from heaven, against all ungodliness, and unright cousness of men, Rom.* 1. 18. So they that walk in ways of unrighteousness, and ungodliness, they may know by this that they are under the wrath of God; however *God* may seem to carry it towards them. Men may not conclude that because *God* doth not presently smite, that therefore he is not angry with them. *God* may speak never a word, neither strike a blow; and yet may treasure up wrath against them at the last, and they never think of it. Many a poor wretch thinks, that *God,* because he is silent that he approves of them, *Psal.* 50. 21. *These things hast thou done and I kept silence. Thou thoughtest that I was altogether such a one as thyself; but I will reprove thee and set them in order before thine eyes. God* would make them know, that though for the present he spake nothing, and did not show his anger; yet he would make it known against them. If our carriage be dutiful, and humble toward *God,* what ever his carriage be towards us, we may be sure that his love is towards us. *God* doth many times carry it as if he were angry, for the trial of his people, to see whether they will trust him, and walk *by faith* and not *by sense.* Whether they will believe though it be against their own feeling. He will many times put his Children upon this exercise, not in anger, but in Love. As the tender Nurse doth the Child. So on the other hand, *God* may let men alone, and let them prosper in the world, though he be dreadfully angry with them.

Fourth Prop, That the favor or anger of God, is rather to be gathered from the book of Scripture, and of conscience, than from the book of providence. Many times the book of providence is very dark, and seems to speak that *God* favors those men; whereas if we look into the *Scripture,* we shall see that they are the vessels of his wrath. And the book of providence may seem to tell us, that such a people are the objects of his wrath, which if we look into Scripture we shall find, that they are the people of his love. Therefore the *Psalmist,* when he could not know by the book of providence, he went to the Scripture, to the Sanctuary, to the oracles, and had those things opened there. This book was a key to open those riddles that he could not understand before. He sees that those men that did prosper thus, were the objects of his wrath. And on the other hand, that the poor and afflicted were the only beloved of *God.* Though this was against his mind before, *Psal.* 77. 13. *Thy way O God is in the Sanctuary.* That is, in the place where thy word is preached, and explained, there is thy way, the meaning and sense of thy providence is discovered. Those that have the Scripture against them, these are they that bear the marks of *God's* anger upon them. And those that have the *Scripture* for them, what ever others judgments be, these be the men of his delight. Therefore let the word of God be your judge. And with the book of *Scripture,* compare the book of *Conscience.* For, saith the *Apostle if our hearts condemn us not, than have we confidence towards God. But if our hearts condemn us, God is greater then our hearts and knoweth all things* Let conscience be consulted with, when thou art trying thy case, whether thou art in the favor or under the anger of *God.* And that will be able, comparing thy state with the *Scripture* to give a great guess to this, whether *God* have favor for thee or be against thee.

Now I must add six *Conclusions,* in which the question shall be resolved. How it may be known that *God is angry* with any people.

First Conclusion. The Raign and dominion of sin is a most certain evidence, that any person or people, are under God's anger. Where sin is reigning, and abounding, gross and heinous sins abounding in any nation or place, you need not any other evidence that God is angry with that people. Especially, when those Iniquities are tolerated by *Magistrates,* or found in persons that are in a public place, then they are fearful signs of *God's* anger: then you may know there is great misery for such people, though he may seem at present to prosper them. And so for any *particular person,* whether the sin be gross or close, if thou art under the power of any one unmortified sin, thou mayst be sure thou art under the anger and wrath of God, *Eph.* 6. 5. *For these things cometh the wrath of God upon the Children of disobedience. Rom.* 2. 8, 9. *But to them that are contentious, and obey not the truth indignation and wrath, tribulation and anguish unto every soul that doth evil.* Art thou yet in thy Natural unconverted state, unrenewed? thou mayst go away with sadness; thou goest up and down with *Cain,* with certain marks of *God's* displeasure upon thee; for we are *by Nature Children of wrath.* If thou art in the estate thou wert in by Nature, thou art surely under the wrath of *God.* If thou remainest in thy old unbelief, thou needest no more dispute about this matter, the wrath of *God* abideth on thee: The whole book of *God,* and the threatenings of *God,* do rise up with open mouth to condemn thee that livest in any unmortified sin. Now sin is unmortified, when persons go on in a purpose of sinning, and in a willingness to practice sin. *Rom.* 6. 16. *Know ye not, that to whom you yield yourselves servants to obey, his servants you are to whom you obey? whether of sin unto death, or of obedience unto Righteousness.* To whom you [*yield*] yourselves servants to obey. The servant of God is taken [*captive*] by his sin under a temptation; but if you yield yourselves servants to them, you are the servants of sin. Yield yourselves servants to [*obey*] whom do you ordinarily [*obey*]? If the devil can do more with you to draw you from God, than *God* can to keep you to him; if he can do more with you to make you neglect prayer, than *God* can to keep you to it; or if he can prevail with you to commit any sin, more then *God* can to keep you from it, you are under the wrath of *God.* There is a *twofold anger, a stated anger,* and *occasional anger* or *temporal anger.* Occasional and temporal anger, and so the Children of *God* may fall under his anger: but by their application to him in Christ that anger may be taken off again. But there is a •...ate of anger, and that is with the wicked. And this thou art under, who dost live in unmortified sin. Thou art in a state of anger, in a state of wrath.

Second Con When the threats and menaces of God's Word are against men, this is a sure evidence of his anger. You know we may discern the anger of men by their *Rebukes,* and *threats,* and the like. If the word of *God* be against thee, be sure the anger of *God* is against thee. Therefore consult the *Scripture.* If the *Scripture* do speak sadly of thy state, that is an undeniable evidence of *God's* anger, *Zeph.* 2. 5. *Woe to the inhabitants of the Sea coast, the word of the Lord is against you.* O woe to them that the word of the Lord is against! There is wrath from the Lord against that man. Therefore if the Lord do speak against thee, Make thy peace with speed. Do as *Haman,* when he saw the King rise up in hast: he stood up to make request for his life to

the Queen. *Est. 7, 7,* So if thou dost find that there is evil intended against thee by thy sins, O fall down upon thy knees and make up thy peace.

Third Con. Public calamities, except when they come upon a people for Righteousness sake, are the evident tokens of God's anger. When *God* doth strike a nation or a people with war, or with pestilence, or with famine, or the like this is a manifest token of *God's* anger with such a nation or people. This you may see throughout the book of *Judges.* Still it was when the people had sinned, and *God* was angry, that these public calamities were brought upon them, *Judge.* 2. 13, 14, 19, 20, 21. and 3. 7, 8. and 10. 6. There you may see that public calamities did proceed from the sins that were among them. And if sin be a sign of *God's* anger, you may easily make application. Should not we fear and tremble? should not we humble ourselves in the dust, and clothe ourselves with sackcloth? God hath sent all his three greatplagues togetherupon our nation, *Famine, Sword,* and *War.* O apply this, and see that you be sadly affected with God's displeasure against our Nation.

But here I put in an exception [*When they come upon a people for Righteousness sake*] then though the calamities be common and public. Yet it is not a sign of *God's* anger. In the *primitive times,* the Christians were fearfully persecuted everywhere, and were killed by the thousands, and therefore this was rather *Martyrdom,* then *signs of God's anger.*

Here two things must be considered: whether these afflictions did find them *cleaving* to the Lord in their duty: Or, going off from him, and *declining* their duty. Now if they do find them decaying and remitting their zeal and diligence, then those evils, though they do come upon them for Righteousness sake, yet they come for God's anger too. And so though they should rejoice in them as coming from wicked men, yet they should be humbled, and take notice too of the hand of Godagainst them in correcting their vices.

Fourth Con. When God doth suffer men to prosper in an evil way, this is a fearful sign of God's anger. Prosperity is so far from being a sign of God's favor, that when prosperity doth attend men, and follow them in an evil way, it is one of the most dreadfullest marks in the world against a person or people. *Whom the Lord loves he rebukes, and chastens,* that is, if they wander and go out of his way. And *we are judged of the Lord, that we should not be condemned with the world, Cor.* 11. 32. So when the Lord lets men go on in their evil ways unpunished, it is a sign he intends they shall be condemned with the world. Brethren, be jealous of yourselves, if *God* let a person go on in a way of wickedness, it is a fearful sign. *Hos. 4. 14. I will not punish your daughters when they commit whoredom* &c. *Therefore the people that doth not understand shall fall.* It is a sign that he intends higher displeasure against a person, when he lets them go on in a way of sin, and will not stop them, but let them take their swinge in sin. Those whom he intends love to, shall be corrected here, and stopped: but others shall have the gibbet kept for them at last.

Fifth Con. Spiritual judgments are ever to be taken as sore evidence of God's anger. Many times God doth inflict temporal judgments with an intention to reform them, and amend a people: but when he gives up a person or people to Spiritual judgments, this is a token of his highest displeasure. God doth threaten as one of the sorest evidences of his displeasure [*a Famine of*

the word] So *Psal.* 78. 59, 60. *When God heard this he was wrath, and greatly abhorred Israel: so that he forsook the tabernacle of Shiloh the tent which he had placed among men.* When God forsook the tabernacle, and deprived them of the former tokens of his presence in their ordinances, this was a sign that he abhorred *Israel.* So our *Savior* as his tokens of his displeasure against the Church threatens that he would *remove his Candlestick.* He would unchurch them as one of his most fearful threatenings, *Rev. 2. 5. Rom.* 1. 23, 24, 28. The *Apostle* speaks of some that were under the fearful token of God's wrath in this. This was a fearful token of God's wrath against them indeed, when God should give them up to such spiritual judgments. *Psal.* 81. 10, 11. *My people would not hearken to my voice: so I gave them up to their own hearts lusts.* O this was dreadful indeed! This was the sorest expression of *God's* anger that could be against that people, so 2 *Thes.* 2. 11, 12. *God shall send them strong delusions,* &c. *Rom.* 11. 7. 8. *The elect hath obtained it; but the rest were blinded,* &c. O do you see any such souls thus delivered up? O let your hearts tremble for such persons This is a shrewd evidence, that they are persons given up to great judgments.

Six Con. Temporal afflictions, when they find the people of God straying, and wandering, and declining from him, are evident tokens of God's anger. They are not always tokens of his anger. When they find us keeping close to God, they are for trial, and not signs of God's displeasure? *Job* was highly commended by the Lord when the affliction was upon him. Therefore we must consult conscience whether it was not for such a sin that *God* is now afflicting thee. And if thou dost find it was for sin, thou hadst need run quickly and make the atonement. But if otherwise, you may conclude it is but for proof and trial and exercising those graces that *God* hath given you.

A Discourse made by Mr. *Joseph Alleine* on a night of solemn *Thanksgiving,* which he held with his people in *Taunton,* some days before the five-mile-Act came in force, by virtue of which he was then to leave them.

MOst dearly beloved Brethren, with no little Joy and Thankfulness have I thought of this time, when I should once more see your faces together: and be so truly glad, with so heart contenting a mercy, as to *rejoice with the Joy of God's people and to glory with his inheritance.*

It is a time, that to some, may seem unseasonable to set up Thanksgivings when our calamities are so near approaching. But surely, if I had never hopes to enjoy one day with you more, the last day should be *a day of praise.* And if I were sure that we were now to take our farwell of Christians and Ministers, and of all our former liberties, I should exhort you that we might join once more in lifting up hearts and hands in bl•...ssing *God* for all the mercies that we have met with together. Your Condition is never such but your mercies are infinitely greater, and more then your afflictions. Neither may the sense of misery at any time surprise you, so as to drown the Thankful acknowledgement of God's mercies. God that hath been always good to you, hath never been better then since you have had affliction. *Elijah* was never so happily fed at a full Table as when it was a time of great Famine: when God sent him every bit of bread and flesh by the mouth of a Raven. Oh how sweetly do you think that every bit of this bread did relish with the *man of God?* when he saw that he received it immediately out of *God's own hand?*

Brethren, though it hath been a time of great calamity, yet God hath herein heightened his mercy to you; you have seen the *Bush of God* burning and yet not consumed. The portion of God's Children hath been taken away, and yet our cheeks have been fat. We have been cast with *Daniel* into the Lions den: but God hath sent his angel and shut the Lions mouth, and we have not been destroyed but are here together to praise the Lord.

Methinks there are several *periods* of time, •...ine the time of our calamities, wherein God hath appeared to us, when we thought all had been gone. One period was when your Ministers were shut out of public by the *Act of Uniformity.* Another when we were cast out of our private Meetings, by the *Act made against •...ditious Conventicles.* So called by the iniquity of the times. Another by this *Act* that doth now cast Ministers out of their *Habitations.* And me thinks every period should end with praise. We read, that when they removed the *Ark,* that when they had passed such a number of paces then they *slew a sacrifice:* so me thinks as we pass thief periods of time, at the end of every period we should *offer pr•...ise.* What though God hath separated your preachers from you, ye as he said, if the Soldier dies fighting, and the preacher preaching, and the swan singing, then the Saints should part praising. Oh Christians this is the spirit that should be in you, that what ever God doth with you for the time to come, you should resolve to end in his praise for the mercies past. If it were the last day we should have together, surely methinks we should end in praise. And since the Alarm hath been sounded, by the late *unhappy Act,* that saying of *Sampson* hath run often in my mind, *let me die with the Philistines:* so methinks I would say, let me die with praise. And now O God, let my hands and heart be lifted up with thy praise: that I may touch their hearts; that every heart of theirs, may sound forth thy heavenly praise. But 'tis easy to be lost in praise, the mercies of God are a deep that cannot be fathomed. Where shall I begin or end? How shall I reach to the top? or when shall I come to the bottom? however I will not say nothing, because I cannot say all. Let me touch a little of the mercies of God: a little this Evening to show the mercy of *God* to you. And let it live upon your hearts as long as you live. Consider now what great things *God* hath done for you, whether you are the people *of God in general;* or *people of Taunton in particular.* How great are the mercies of *God* to you!

First, As *you are the people of God in general.* This is the top of all your mercies. In this says our Savior *rejoice, not that the spirits are made subject to you: but in this that your names are written in heaven.* Brethren we have many mercies to praise the Lord for: but this is that should most affect us, *God's* peculiar mercy to us, as we are his chosen generation, and peculiar people. Consider now what the Lord hath done for you. Let me open it to you in six or seven particulars.

(First.) *You are the Election of Grace.* (Secondly,) *You are the first born of God.* (Thirdly,) *You are the first fruits of the Creation.* (Fourthly,) *You are the Remnant of escape.* (Fifly,) *You are the Burgesses of heaven.* (Sixthly,) *You are the Members of Christ.* (Seventhly,) *You are the living stones of the Temple.* Blessed is the man, you will say, whose happiness this is. But this damps my Joy and comfort, lest I should not be the man. Now lest this should damp thy Joy, let me give thee two *Characters,* by which thou mayst come to know whether this be thy case. Thou

mayst know it by the *Transactions* that have *passed* between Christ and thy Soul: and by the *Treasure* that hath been made *choice* of by thee.

First, By the *Transactions* that have passed between Christ and thee. Hast thou passed under the *Bond of his Covenant?* as Christ hath offered himself to thee, hast thou again delivered up thyself to him? hast thou renounced all thy known sins? And took the Lord Jesus Christ for •...hy Head and Husband, to love, honor, obey him above all? hast thou considered the conditions of Christ, and accepted of them all? and sayest as my Lord saith, so I will do. Doth thy heart close with the selfdenying laws of Christ, and art resolved not to allow thyself in any known sin; but to rise again by repentance? If so, thou art the man I am speaking of.

Secondly, Thou mayst know it by the *Treasure* that hath been made *choice of by thee.* Every man is known by what he pitcheth his heart upon for his Treasure. What is it, man, that carrieth thy heart? The things *seen,* or the things *unseen?* Who hath most of thy heart, *God* or the world? Which way stands the bent of thy heart? a godly manmust not judge of himself by what he is at worst, under a prevalent Temptation: Nor others by what they are at best in a fit: but where is thy constant bent? What is thy chiefest care and delight? Is it to converse with *God?* And be like to God? What doth please thee best, when thou art contriving thy happiness? Doth this, that *God* is thine? Or is it something here below? What is thy care? Is it to please *God?* If it be thus, thou art the man that I am speaking to. And now you that are thus, that have passed under the bond of *God's* Covenant; and have made choice of him for your happiness, know and understand.

First, *That you are the election of Grace. The election h•...th obtained it,* saith the *Apostle, but the rest were blinded.* You are the handful that God hath taken out but the heap are left. Oh Christians, the great Transaction of God from all eternity hath been about you. And the great transactions of God in time have been about you. The Lord did from all eternity enter into a league with his Son for you: and did give him to you. God was laying the foundation of your *happiness* before he laid the foundation of the *world.* God was making provision for you from all eternity. Our Savior is often speaking of this gift in *John* 17. so *John* 10. 29. *My father which gave them me is greater then all, John.* 6. 39. *And this is the Fathers will that of all that he hath given me I should loose nothing.* And so, *All that the Father hath given me shall come unto me.* Oh Christian, doth not this assect thy heart? that the eternal Counsel of the great God should be taken up about thee? that God should be bargaining and agreeing with his Son about thee! that thou shouldst be mentioned *by name* from all eternity? *Christ knows his sheep by name.* And he bids such *rejoice, because their names are written in heaven.* O man, did God design thee from all eternity by name! How should this affect thy heart? what did God build all this world for? It was that Christ might have a seed. And why do he continue the world? 'tis because Christ might have the elect sinished, when the elect are numbered the Trumpet shall sound, and away he comes togather his elect. Christ's coming, what was it for? that he might ransom his sheep. And his second coming, what is it sor, but that he might receive his elect? *John* 14. 3. *I will come again and receive you to myself, that where I am ye may be also, Math.* 24, 31. *He shall send his angels, with a great sound of a Trumpet, and they shall gather together his elect from the four winds, from one end of the heavens to the other.* What was the end of Christ's

low Humiliation, even to death, but to *save his people from their sins? Math.* 1. 21. And what is the end of Christ's glorious exaltation, to all power and greatness? it was all for the elect, *John* 17. 2. Christ hath all power in heaven and earth delivered to him for your sakes; for the elect. *That he might give eternal life to the elect.* Oh man, what a heart hast thou, if all this cannot move thee! if thou hadst stood by, when he laid the foundation of the fabric of this world, wouldst thou not have said surely 'tis for some great end? if thou hadst stood by when Christ was Crucisied, and known the mistery, wouldst thou not have said, surely this is for some great end? why all this was for thee.

Secondly, *You are the first born of God, Heb.* 12. 23. *you are come to the general Assembly, the Church of the first born which are written in heaven,* The *Apostle* speaks of our privileges as if we were come to heaven already. You [*are] come* &c. you are God's *Israel;* and beside, you areadmitted to have fellow ship with Jesus Christ, and by faith are made one with him. Now Christ is God's first born, and we being joined to him are made one with him. We are *joint heirs with Christ.* Now the first born had many privileges, As.

(First,) The first-born had the *dearest affestion, Zach.* 12. 10. *They shall be in bitterness as one for his* first-*born.* There is the great sorrow, because there run out the great stream of affection, in this respect you are the firstborn of God: you are they that have his dearaffection, *Eph.* 5. 1. You are called the *dear children of God.* O the dear *expressions,* that he useth to you, and the dear *affections* that he hath for you! you are called the *dearly beloved of his soul.* O what drops of love doth God drop in these sacred leaves of this book? how full is the book of the *Canticles? My love, My dove, My undesiled.* God doth out bid the love of all the parents in the world. Can *a woman forget her sucking child?* sho may; but *I will not forget thee, saith the Lord.* The dearest mother when she lets her child out of her hands may forget it, but you are never out of my hands: you are engraven there. O what rolling bowels are there in those words, *Jer.* 31. 20. *Is Ephraim my Son? is he a pleasant child? For since I spake against him I do earnestly remember him still: therefore My bowels are troubled for him, I will surely have mercy upon him saith the Lord.* Oh man dost thou consider that all this is spoken to thee? All this love, God hath in his heart for thee; yea beyond all expression dear art thou to God.

(Secondly,) The first-born do carry *the inheritance.* This is your case, the inheritance is for you. Though a man have many Sons, yet not many *heirs:* 'tis his first-born is his heir, though a King hath many Sons, yet but one King: 'tis the first-born that is King after him. In this refpect God's children are the first-born: for they are all heirs, you are all Kings, you that are begotten again, you are begotten to *an inheritance,* to *a heavenly, that fadeth no•... away.*

(Thirdly,) The first-born had a *special blessing. Gen.* 27. 19. *I am Esau thy first-born.* And you know when *Esau* knew that *Jacob* had got the blessing of the first-born, he accounted himself undone: and he *lifted up his voice and wept.* Brethren, you have the blessing. Let others glory in their wealth and riches; whoever have these benefits 'tis you have the blessing. Beloved, you are the *Jacob's,* when others are the *Esau's:* you carry the blessing of the first-born. Nay and God ratisies the blessing on you as that upon *Jacob. I have blessed him and he shall be blessed. Balaam* was sensible of this; *He hath blessed and I cannot reverse it.* You that are God's

firstborn, God hath made you unchangeably happy, you are unalterably blessed, God hath blessed you and it cannot be reversed.

(Fourthly,) The first-born did carry *the honor,* and were accounted the excellency and strength of the f•...ily. *Gen.* 49. 3. *Reuben, thou art first-born, my might and the beginning of my strength, the excellency of dignity, and the excellency of power.* And God says of his first born as *Jacob* of his. Thou art the excellency of dignity. So God says of you: I will make of you *an eternal excellency.* You know if a Knight have m•...ny Sons, there is but one Knight. And so of a *Lord* 'tis the first-born is *Lord* after him: he carries the honor of the family. So you my Brethren, you carry the honor: you are the only honorable persons in God's account. *Since thou hast been precious in my sight thou hast been honorable.* And, *those that honor me I will honor.* Brethren, put this together, and see if there be not reason to lift up the praise of God on high: and to say *Now I will l•...t up thine horn on high.* Surely God hath listed up your horn on high.

Thirdly, *You are the first sruits of the Creation. Jam.* 1. 18. *Of his own will beg at he us with his word of truth that we should be a kind of first fruits of his Creatures.* Now there were several things observable in the *first-fruits,* As.

(First,) The fir•...t fruits, they were the *choice of the fruits.* And therefore God, that did ever require them to bring the best, would require them to bring the fir•...t-fruits of the Creatures. Believers are the first fruits of God's works. And God sets more value upon this workmanship then upon anything else beside. Other things they show some footsteps of God: but the new cre•...ture th•...t hath the very Image of God, and so is the fir•...t fruit of all. The first fruits are of a more higher price and esteem than any other. So are you: you are those that he calls his excellent ones. Those whom he binds up amongst •...s Jewels. The Saints are the desire of his eyes, and the joy of his heart. Christians, I speak this to you and you must apply it. You are the desire of Christ *Psal.* 4. 5. 11. He asks no other portion but you, *Psal.* 2. 8. And you are his *delight* as well as his *desire. Prov.* 8. The wisdom of the Father from all eternity, had *his delight in the habitable part of the earth. Isaiah* 53. *He shall see his seed, and he shall see of the Travail of his soul and be satisfied.* You are his seed, you are the Travail of his soul. Christ is content and satisfied to have this portion. And as the woman forgets her sorrow when she sees her seed, that a man child is born: so Christ forgets all his pain and trouble, when he sees his seed the travail of his soul.

(Secondly,) The first fruits were but *few in number,* in comparison of the full number and harvest. So 'tis here, the *Saints* are but few *Thou art the fewest in number of all people,* saith *Moses* to *Israel:* so may I say to you, you are as *two or three Olives upon the uppermost boughs, or four or five upon the outmost branches.* God's first fruits are but few. Ah Christian, stand still and admire free grace, that thou shouldst be one of this few. Christ doth manifest himself *to you, and not to the world.* He prays *for you,* and *not for the world,* you are a peculiar people to him. O what a little flock of kids hath Christ, in comparison of the herds and droves, and swarms that *Satan* drives before him to destruction! and art thou one of that number that stand with the lamb upon mount *Zion?* O how shouldst thou cause the praises of the Lord to be heard? they are but few of the number of mankind that are admitted into this grace

wherein you stand. Therefore as you have special favor from God, engage in the praise of God.

(Thirdly,) The first fruits were *holy to the Lord.* These God did reserve for himself, as it were, for his own eating. As you know, the first fruits are preserved for to be presented to Kings at their table for their eating. So are you. Thou art a holy people unto the Lord thy God, *Psal.* 4, 〈◊〉 . *Know ye that the man that is Godly, God hath set apart for himself. God* says as it were, set this man by for me. *God* says of his first fruits, these shall be set aside for me. These shall be mine, *Mal.* 3. 17. As God would put a special honor upon the *Sabbath day* above all other days, because upon this day he rested from his Labor: so you are the honor of all the Creation: because you are a people that God hath set apart for himself. Ah Brethren, here is your dignity and privilege above all people, that you are separate to the Lord: that you have special relation to him. This makes you to be above all other people, because the *Sun* of God's favor shines peculiarly upon you.

(Fourthly,) The first fruits were to be *gathered into the Sanctuary, Deut.* 26. *God* had in his Temple, the Chambers into which was to be gathered the first fruits, as peculiarly dedicated unto God. So we read, in *Neh.* 12. 44. Thus you are God's first fruits. And God will gather his first fruits into his Chambers, into his glory shortly. He shall gather *his wheat into his garner, Math.* 3. 12. *Math.* 13. 30. The husbandman there, (who is no other than God himself) he speaks to his servants, that they should let alone the tares for a season, and *in the time of harvest I will say to the reapers, gather you together first the Tares, and bind them in bundles, and burn them but gather the wheat into my Barn.* This harvest is the end of the world: and the angels are the reapers; and heaven is the barn; and you are the fruits, and God will send shortly, and gather you into his barn; when the wicked shall be turned into hell in bundles, they shall be cast into *Tophet;* but you shall be gathered into God's barn; into his glory. God do but stay awhile till the fruits be ripe and ready, and then you shall be all brought safe into his Treasury.

(Fifthly,) The first fruits were to be set before the Lord *as a monument of his faithfulness, Deut.* 26. 1. &c. Where you may observe these particulars. First, The first fruits, they were to be presented before the Lord as a *thank-offering,* so you. Secondly, The first fruits were to be brought *to the priest,* though you are the first fruits, yet you can expect nothing of God but at the hands of the priest, the Lord Jesus Christ. Thirdly, They were to be offered up *with a thankful acknowledgement of God's mercy,* and their former misery, the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God; and thou shalt speak and say, *A Syrian ready to perish was my Father, and he went down into Egypt and sojourned there with a few, and became there a Nation great, mighty, and populous.* Fourthly, They were to be set before the Lord *as a monument* of his faithfulness: thus believers, my Brethren, they shall be taken by Christ, and presented by him unto God as a monument of his faithfulness. *And thou shall profess before the Lord thy God, I am indeed come unto the Country concerning which the Lord sware unto me:* surely the Lord is faithful in all that he hath promised: and there hath not one word failed of all that he hath said by the mouth of all his prophets.

Fourthly, *You are the remnant of escape,* 'tis *Ezrahs* phrase. Brethren, you know that all mankind was interested in *Adam:* all in one common bottom. *Adam* miscarryed and so all mankind is shipwracked at once. And O how few are the number of those that escape! and art thou one of them? O how should you bless the Lord! methinks, you that God hath taken out of all the kindreds of the earth, you should run to God, as the several messengers to *Job, Thy Sons and thy Daughters were eating and drinking wine, and the house fell upon them, and they are dead; and I only am escaped to tell thee.* So should you say, oh so many of the *Tribes* of the earth are famished, and I am lest alone to tell thee: to praise thee. O methinks so should the redeemed of the Lord compass him about. O methinks I should see you in the posture of those redeemed, lifting up your voices together as the voice of many waters. Oh Christians, look back to your former bondage. Do not forget the *Egypt* that you were in bondage in: and the bonds of your lu•...s, that you were held Captive in. O look back to the house *of bondage* and to the *Iron furnace,* the cruelty and tyranny from whence y•... have made your escape, and now lift up the praise of your Redeemer. How should you stand upon the brink and look down into the horrible pit from which God hath plucked you! Brethren, you all suffered in that common shipwreck; yet, as in the voyage of *Paul,* they all escaped safe to land, so God hath ordered you, that all that were with Jesus Christ are escaped. O methinks you are like the world full of corn, and in comes *Satan,* and mows down whole swarfs, and you are left as a single ear here and there upon a ridge. O remember •...ire and brimstone is coming down upon the world, and God hath laid his hand upyou and made you escape, and provided a *Zoar* for you. O while you see the *Egyptians* drowned upon the shore and you escaped, how should you be much in praising the Lord? the deluge is coming down upon the world, and but one Ark of men shall be saved. And are you the men that God hath purposed to save? are you the men that God hath put forth his hand and took in? O •...less the Lord for this mercy.

Fifthly, *You are the Burgesses of heaven. Heb.* 12. 23. *To the general assembly and Church of the first born, which are written in heaven.* We read of a City that hath foundations; whose builder and maker is God, of that City art thou a Denizen. Thou art no more a stranger and forreigner but a fellow Citizen, and of the household of God: though heaven and earth are so distant in place, yet there is a real communio•... the Saints here are free burgesses of heaven. Christian, thou art the man, that art made free of heaven: and who art born free.

Sixthly, *You are the members of Christ,* we are *members of his body; of his flesh and bone.* Consider Christian, beleivest thou this? if thou dost, thou needest not be called u•...on to praise. O what to be a real member of Christ's living body! yet so 'tis. If thou be touched 'tis Christ suffers wrong. *Saul, Saul, why* ⟨◊⟩ *thou me?* He is as tender of you as of a member of his own body: and as dear doth he love you. And as sure as he carried the members of his body into heaven, so sure will he carry thee. And as sure as the members of his natural body are glorified in heaven, so surely will he glorisie thee.

Seventhly, *You are the living stones of the Temple,* 1 *Pet.* 2. 5. *Thou* art cut out of the common quarry with others, as rugged a stone as the rest: but thee hath God pitched upon and chosen to be a polished stone for his own building. When God hath left others he hath

pitched on thee. Christian, it little mat•...rs though thou art undervalued of men; yet herein God hath honored thee, those that men rejected God hath made the chief of the building.

Now put all this together and see whether God hath not done much for you, you are the election of grace, the first born of God, the first fruits of the Creation, the remnant of escape, the Burgesses of heaven, the members of Christ, the living stones of the Temple. O whence should God have praise if not from you? who should lift up his name if not you? but,

Secondly, Consider what God hath done for you *as you are the inhabitants of Taunton in p•...rticular.* Though the former should ever ring loudest and carry the principal part in your praise; yet the other may not be forgot•...n.

Now will I sing a song to my well-beloved, touching his vineyard, Isa. 5. 1. The vineyard of the Lord of hosts is the Town of *Tau•...ton,* and the inhabitants thereof his pleasant plant. And now I will tell you what God hath done sor his vineyard. He hath plucked up the fence thereof, and yet it is not eaten up. Her hedges are broken down; yet they that pass by the way do not pluck her, nor the wild Boars of the sorrest eat her: nor the beasts of the sield devour her. She is burnt with fire; and yet is not burnt up. O what hath God done for his vineyard here? O remember now, O people what the enemy consulted, and what the Lord answered; they said come let us curse *Taunton* and let us defy the people of *God:* But *who shall curse whom the Lord hath not cursed?* And 〈◊〉 whom the Lord hath not defied? *God* hath blessed, and who shall reverse it? happy art thou O people: who is like thee *O Taunton,* saved by the Lord the shield of thy power, the sword of this excellency? The *archers have shot at thee, yet they have not hurt thee.*

Shall I particularize the mercies of *God* to *Taunton?* why, consider he hath been a *Savior* to you: a *shepherd* to you: a *keeper* to you.

1. He hath been a *Savior* to you. He hath saved your throats from the *sword,* your habitations from the *flames,* your lives from the *plague* your persons from the *prison.* (1.) He hath saved your Throat from the sword, have you forgotten that you were a people devoted to destruction, by the sons of violence? but *God* disappointed them and gave you your lives for a prey.

(2.) Your *habitations* from the flames. The flames have been set in Ambush against you, and yet your habitations are not burnt down to this day.

(3.) Your *lives* from the plague. It hath been devoured by the plague heretofore, and yet it hath not devoured you. How eminently hath God preserved you in this place in the time of common calamity that hath been among others. O think not that it was because those were greater sinners than are in *Taunton:* No, but because God hath a peculiar intention of saving you. Yet I say to you as *Christ•...*o them, *think not that those upon whom the* Tower *in Siloam fell, were greater sinners than any in Jerusalem. I tell you nay, but except you repent ye shall all likewise perish.* We have had the same sins, and yet God hath preserved us.

(4.) Your persons from the prison. How often hath God preserved you? he hath been like the cloud upon Israel: and *upon all the glory there hath been a defense.* Once indeed some of you have tasted of a prison: but what a mercy was it, that it was but once? I might tell you what a mercy 'tis to you, that you have not been troubled with the *prelates Courts.* but,

Secondly, God hath been *a shepherd* to you. Therefore you have not wanted. Who is it that drives you by the still waters, though you are *as a lamb in a large place,* 'tis because God is your shepherd Whence is it that you lie down in green pastures? 'tis because God is your shepherd. How hath God provided for you formerly and of late?

Thirdly, God hath been *a keeper* to you. When you were sent to prison God did keep you. O do not forget the mercies of a prison. I believe, that of all the passages of our lives, many of us have no such experience of God's mercy as in a prison. O the provision that God did make for us there! O the constant meals, the sweet meals that God did make for us there.

Brethren now let us thankfully *commemorate* all these mercies. Let me call upon you as the Psalmist, *rejoice in the Lord, ye righteous;* and again *rejoice O ye people,* let your voice be heard on high. Let us *worship and fall down before the Lord our maker.* Let it be said, *praise waiteth for thee a God in Taunton.* Well might praise wait for God in *Taunton,* for God hath waited to be gracious to us. There was the place that he chose to put his name there. *There break* ⟨◊⟩ *the Arrows and the spear.* Who is like our God who rideth on the Heaven for our help, and on the sky for our aid? Blessed is the people that heareth the *joyful sound,* they shall rejoice in thee O Lord. *The Lord is our deliverance, and the holy one of Israel is our King.* Shout therefore, O inhabitants of *Taunton,* for great is the work of the Lord with you. And now, O Lord, Bless them, and accept the work of their hands, and lift them up: and let them lift thee up forever.

A *Sermon* preached in order to the *Sacrament,* on a Sacramental day.

Luke. 2. 10, 11.

And the angel said unto them, •...ear not: for behold, I bring you good tidings, of great joy, which shall be to all people.

For unto you is born this day in the City of David, a Savior which is Christ the Lord.

MY Brethren, good tidings, I know must needs be welcome to you at such a time as this. Now God hath sent me to you with the most blessed news that ever came to man: that is, that *to you is born a Savior.*

You have here the History of our *Savior's birth.* The shepherds, they were abroad in the fields watching over their flocks by night, *v.* 8. and while they were thus diligent in *attending their slocks,* then the angel brought this news to them. From whence observe by the way, *how good it is to be following our lawful callings.* The fruits of these tidings was *great fear,* that fell upon the shepherds when they saw the angel. And against this fear, the angel bid them *be of good comfort.* Then you have here, the news, *behold I bring you good tidings* &c. where you have observable. First, Th•...e *•...senger;* the *Angel.* Secondly, The fruits of it; *great joy to all people.*

Thirdly, The *matter* of this news; *That to them was born a Savior.* From the words observe this *Doctrine.*

Doct. That it is the blessedest news that ever came to the ears of man, news worthy of angels from God to be the Messengers of it, that unto us is come a Savior.

Brethren, I must needs commend the Grace of God to me this day, in making me the messenger of such news to you as this is. I am unworthy to bring you this news, it is for angels to bring this news, they were sent with this message, as you see; yet *God* hath been pleased to send me as a Messenger with these tidings to you. Now I shall show you that this is the best news that ever came to the ears of man, and that.

First, If you consider the *deplorable condition* that he found man in.

Secondly, If you consider what *a great salvation* he hath wrought for man.

First, If you consider *the deplorable condition* that he found us in, we were all gone out of the way: we had fallen among thieves; and between sin and Satan, we were robbed and wounded: and this *Samaritan* found us, and he cured us, and it cost him no less than his own blood. So desperate a disease is sin, that nothing will cure us, but the death of Christ. He found us shut up in sin, and were not able to get out; and then he roll'd away the stone for us, and knocked off our fetters, and wrought deliverance for us. This was the misery of man's condition, that he was in a helpless condition, *Rom.* 5. 6. There was no possibility for us ever to recover ourselves. Neither was there help in any other, beside Christ, *Act.* 4. 12. Heaven nor earth could not find out a way to deliver man, till God found out a way. And because heaven and earth could not find out a way, God and man must come together; and as he was God he must satisfy; and as he was man he must suffer; and so we must come out. He found us stinking in our grave as he did *Lazarus.* The stinking carrion doth not stink more than we did when Christ found us.

Secondly, If you consider what a *great salvation* he hath wrought for us. This will appear, if you consider *from what* he hath saved us; and *how* he hath saved us.

First, *From what he hath saved us.*

First, From the *Roaring-Lion.*

Secondly, From our *raging-lusts.*

Thirdly, From the *•...ming furnace.*

Fourthly, From the *King of terrors.*

First, *From the roaring Lion.* So is our *adversary,* the Devil called, 1 *Pet.* 5. 8. This is he that Christ hath delivered us from. We were all in the Paw of this lion, and Christ came and delivered us from him. This is the *D•...vid* that slew the lion, and the bear, and saved us, when we were like to be destroyed. When Satan did think to triumph over Christ, then did Christ triumph over him. *Col.* 2. 15. All the powers of hell did combine together, and labored to give

Christ the overthrow; they had brought him to the cross, and there triumph over him, and thought that then they had done all; and yet then did he overthrow them. Oh! what a mercy is this, to be delivered (not only from the bondage of *Egypt,* but) from the *spiritual Egypt! Col.* 1. 13. *Who hath deliveed us from the power of darkness* &c. My Brethren, we were fast shut up in prison, in the prison of which Satan was the Jailor: and there was no possibility of getting loose from him. We were laid up as slaves under him, and were led *captive by him at his will.* Now what praise do we owe to him, that hath delivered us from such a Tyrant as this! this is our deliverance, (*Act.* 26. 18.) to be turned *from the power of Satan unto God.* This hath Christ done for us: he hath delivered us from the power of *Satan.* We were once in his family, and did his work, *Eph.* 2. 2, 3. *Eph.* 6. 12. *They are called the rulers of the darkness of this world.* That is, poor ignorant souls, that were lying in our ignorance. And that not some of us only, but all of us.

Secondly, *From our raging lusts.* As from the slavery of Satan, so from the dominion of sin. *Rom.* 6. 14. By Christ we are freed from the dominion of sin. My brethren, Christ doth not only free us from the *damnation,* but from the, *dominion* of sin. To be the servant of sin, is a most miserable slavery. What a mercy is it to be delivered from a master, whose work is *drudgery;* and whose wages is *destruction!* such a one is Satan. Would it not have pitied us to have seen the *poor man in the Gospel,* going up and down among the tombs, and doing nothing but cutting and wounding himself? such a one is every unsanctified person: they go up and down wounding of themselves. And though they feel not their wounds that sin gives them, yet there is a day coming, when (conscience being awakened) they will seel it. Do you know, my brethren, what the work is that sin sets us upon? it is to destroy ourselves, *John* 8. the *Jews,* they plead that they were *free;* and what did our *Savior* tell them of making them sree? Oh! but they were servants to their lusts, which was the greatest slavery, my brethren, to be under the power of a man's lusts, is a most perfect slavery. Do but look upon a sinner that hath an enlightened conscience, and see how he rends and tears, and is in a worse condition than the most woofull galley-slave that is in the world. And then he vows and covenants against his sin, and then his sin eggs him on again, and then to his conscience falls upon him. Oh, this is a sad condition! now this Christ hath delivered us from. Sin will *be in us,* but Christ hath promised that it shall not *reign in us.* And this is the blessed deliverance he hath wrought in us; and this he will perfect at the last day. And by the way, you may see and try whether you have any part in Christ or no. Why how may we know it? are you delivered from your sins? though sin be in you, is it there against your consent? if so, you are they whom Christ died for. But if it be in you in its dominion, you have no part nor portion in this matter. A man were better be the most perfect galleyslave in the world, than to be under the power of sin. Now this Christ hath delivered you from.

Thirdly, *From the slaming furnace.* This is another thing that Christ hath delivered you from. If the furnace heated to show the terribleness of *Nebuchadnezzar's* rage was so hot, that it burnt up those that cast in the three children; how hot is the surnace of the *Almighty God,* that is kindled by him, great *rivers of brimstone* running out into it, and the *breath of the Lord doth kindle it?* Oh, you know not what 'tis to be damned! you may know what 'tis to be sick or the like; but you know not what this word *DAMNATION* means. 2 *Thes.* 1. 8, 9. *In* ⟨◊⟩ *fire, taking*

vengeance on them that know not God, &c. *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* When we see wicked men under the *Terrors of conscience,* how do they wish for death, that they might know what their torment is? as *Spira,* and *William Rogers.* Oh, can you tell what this terrible furnace is? this is that which Christ, hath delivered us from. When I consider what this gul•... is, I c•...not but wonder at my own and others stupidity, that we are not ever! ever, praising the Lord! if the terror of the Lord be so great, that when he doth let out but a drop of it upon a poor creature, how terrible is all that wrath, the treasure of that wrath that is laid up for the ungodly! *Rom.* 2. 5. 8. 9. *Jam.* 5. 3. Those wicked rich men, there, they had, as they thought, heaped up treasures of riches by oppressing the poor: but the *Apostle* tells them they heaped up *treasures of wrath.* And this we were all born to, had not Christ cut off the entail. O man, woman, canst think of burning forever in the fire of the Lord's wrath, and not be praising the Lord that thou art yet out of hell? O bless the Lord, that delivered thee from so great a death: and hath endured such torments that thou mayst be set free. He did bear the rod of *God's* wrath that thou mayst be saved to all eternity. If Christ had not been, where had we been! as the Son of God, coming among the three children, saved them from burning; so 'tis here: 'tis Christ's coming hath said us from burning in this 〈◊〉 surnace. How terrible this furnace is, you may see, *Rev.* 14. 10. *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of h•... indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb: and the smoke of their torment ascendeth up forever and ever. And they have no rest day nor night.* O methinks the very sight of this surnace at a distance should startle our Souls, and make us list up our hands, and eyes, and souls and praise the Lord. O methinks we that are the redeemed of the Lord, we should stand together about the pit, and look down, and list up our hearts and praise the Lord.

Fourthly, *From the King of terrors.* He hath saved you, as from the *Devil,* so from *Death.* You know death is the mortal enemy of man, 'tis his great and last enemy: and now this enemy hath Christ destroyed, and delivered us from. And that both from the *sting* and *victory* of it.

(First,) *From the sting of death.* He hath not delivered us from the *stroke* of death, but he hath from the *sting* of death. When the sting is out, the serpent may *hiss,* but he cannot *sting.* Death will put you into the possession of that which Christ hath provided for you: so that death now is become desirable, now there is beauty in it. There is no friend can do that for you, that death can do. It will at once deliver you from sin and Satan, and give you a possession in heaven. The *Apostle,* looking upon death through Christ, longs for death: *having a desire to depart* &c. *Phil.* 1. 23. This great robber, through Christ is become our greatest gain. That which would have mar'd us for ever, will now make us forever. O that this *King of terrors* should become desirable, what a mercy is this! O my beloved, did you know what the terrors of death be to an enlightened sinner, you would account it a great privilege to be sree from the sting of death. When all his comforts are taking their everlasting farewell of him, you would account it a great salvation then. When he shall feel death putting in his cold hands, and pulling out his heart, when he s•...ail see his house of his body falling down about his ears, and he cannot stay there any longer: and he sees the hell-hounds stand about him

and waiting upon him to carry him to Hell, O what horror doth this work upon his heart! this hath Christ delivered us from. Death hath lest its sting in Christ, it can hurt us no longer.

(Secondly,) *From the victory of death.* It is true we must lie in the grave for some time; yet Christ will fetch us thence, in *John.* 6. He promiseth no less than four *times, I will raise them up at the last day.* And this is the fruit of his purchase, 1 *Thes.* 4. 14. Christ's resurrection is a certain pledge of ours, so 1 *Cor.* 15. Therefore let us not fear death, but embrace it with comfort: for death cannot touch our souls: it cannot deliver us over into the *second death. He that overcometh, shall not be hurt of the second death.* Therefore let us not fear death, but let our *flesh rest in hope.* When we die, we may commit our bodies to the dust with comfort: it cannot hurt our souls; and it shall keep our bodies but a little while neither. God will receive our souls immediately; & our bodies after a little while. How doth *Job* comfort himself in this? *I know that my redeemer liveth; and though after my skin worms destroy this body, yet in my flesh shall I see God,* &c. Thus may we triumph over death, that in this flesh we shall see God. And though death for the present do make such work upon us, and cast us into the grave, yet the earth will be but the mould wherein we shall receive a glorious body, so that death shall conduce to our great advantage. This is no little victory, to be able to triumph with the *Apostle. O death, where is thy victory?* This is no small privilege. Bless your redeemer for this privilege. What a privilege well this be, when all the Sons and daughters of God shall be brought forth and made to stand up before him? then it shall appear that the grave was not able to hold them. Then will they triumph, and sing songs of salvation, when they shall set their feet upon their last enemy, death.

Secondly, It will appear what blessed news this is, if you consider, *how he hath saved you.* He hath saved you two ways, by *might,* and by *merit.*

•...irst, *By merit,* Brethren, your salvation cost your redeemer dear, no less a price than his own invaluable blood. O believer, look upon thyself, art not thou a worthless thing to be redeemed with the price of Christ's blood? O how should we admire the goodness of Christ here? we are not worthy that Christ 〈◊〉 s•...end one of his *thoughts* upon us, much less that he should spend his *blood* for us.

Seconly, *By might,* my brethren, it was absolutely requisite for our salvation, that our redeemer. as he should be of infinite *merit,* so of infinite *might.* If he had not been of infinite *merit,* he could never have been purchaser of heaven for us. The soul of one man is more worth than a whole world: and then what worth or value must that be of, that is able to buy a world of souls? and yet this purchaser must be able to buy heaven too: and this hath Christ done for us. Could heaven and earth have done this? no, no, it would have broken them all if they had done it. But now Christ hath done all for us: and therefore he must be of insinite merit. And not infinite in merit only but might too: for he was to bear all the wrath of God, and to bring us off with victory. If the wrath of God's finger be so intolerable, that it makes poor creatures to cry out under it, what is the wrath of his loins? and if the wrath of God against one man is so great, what is his wrath against so many men?

When the price was laid down, the devil would not yield up his hold, till Christ must come and cast him down, and pluck us from him. And therefore it was necessary that our redeemer should be of infinite power. *He hath destroyed him that had the power of death, that is the devil.* Ah brethren, we may behold the Lord Jesus Christ upon the cross, bowing himself as *Sampson* did, and pulling down the house about his enemies, and carrying away the posts and all, and setting us free. This is our *Sampson* that hath carried all away, and destroyed our enemies for us. The price was sufficient to satisfy the justice of God for us: but when the price was paid, and paid to God; then Satan would not let us go: and therefore he must be overcome too.

First *Use,* Is it such blessed news that to us is born a Savior? then my brethren, let this stir you up to *Joy and thankfulness* for this salvation. O let me hear you say with *Mary, my soul doth magnify the Lord, my Spirit hath rejoiced in God my Savior, Luke* 1. 46. Brethren, methinks you should now meet your redeemer with songs of salvation. Methinks you should come forth to meet him, as they did *Saul* and *David,* when they returned from their victory, *the women came out, singing and dancing* &c. *and they answered one another as they played, saying,* Saul *hath slain his thousands, and* David *his ten thousands.* Thus should you meet your Redeemer. You should go forth to meet him as *Miriam* and the women with her with timbrels and with dancings, *and sing unto the Lord, Exod.* 15. 20. 21. Oh brethren, with what joyful heart should you welcome Jesus Christ your Savior! this is glad •...idings to all them that are saved by him. Blessed be God that giveth us cause to triumph in him. 'Tis true, in many other things it goes sad with us: but here is cause always for us to •...o triumph in Christ, for the Spiritual deliverance that he hath wrought for you; which is a sure pledge that Christ will deliver you in outward respects. How blessed a time was the year of *Jubile* to the slaves that were in bondage how did they reckon every day and week till it came? how glad was that *sound* that sounded their deliverance? methinks I see the prison doors open, and the prisoners running out and crying, *salvation to our God.* O methinks nothing but the songs of salvation should be heard in your tabernacles. O let not complaining be heard for outward calamities. What are those outward flea-bitings to that which our Savior hath delivered us from? go home and bless the Lord: and what ever ill news you hear, let this comfort your heart that Christ hath made such a deliverance for you.

Second *Use,* Is it such blessed news &c. then this *reproves our unthankfulness for Christ,* and the news of Christ in the Gospel. Oh brethren, how is it that the praise of our redeemer is no more in our hearts, and no more heard in our mouths? how is it that we can be so unmindful of, and •...thankful for this Savior? hath God sent us•... Savior, and shall not we be thankful for him? It is a great sin to be unthankful for his *creatures;* but how much more to be unthankful for his *Christ?* he hath given you Christ, and what can he give you more? how is it that you are so seldom in blessing the Lord for this mercy? *bless the Lord, O my soul,* (saith *David) and forget not all his benefits:* that is, none of his benefits. If God had given you all this worlds goods, and had not given you *Christ,* what would it have done for you? what had it been, but a smooth and pleasant way to hell? what if the Lord had given you honor, and made your brethren's sheaf to bow before yours, and had not given you Christ; what good would it have done you? if a man were condemned at *London,* to be hanged drawn and

quartered, and were to be brought down into the Country to be executed, and all his way should be strowed with rushes, and he attended with Musicians, what would all this have done him? O what should we have done, if Christ had had not step'd in and s•...ved us! none could have redeemed man but Christ. Heaven and Hell, and the Earth and the Sea would have said it is not in me: all the things in the world could never have satisfied for our sins. Wilt thou look to thy brethren? wilt thou look to the angels; they could not do it. The Spirits of just men made perfect could not save themselves: none could do it but Christ: and can you be unmindful of this? the Heavens and the Earth will be astonished at this, if you are not thankful for it.

There are two things that will heighten this •...in.

First, Because Christ hath given you *so many helps* to it.

Secondly, Because thankfulness is *all that he expects* from us.

First, Because he hath *given us so many helps.* All the calls and invitations of the Gospel are as so many helps to this duty. But more than these, he hath appointed a *special day,* and a *special ordinance.*

First, A *special day.* The *Sabbath day.* Wherefore was this day changed? but that you may be mindful of this mercy?

(Secondly,) A *special Ordinance.* The *Sa•... of the Supper* is appointed upon this account that we might remember this mercy to our souls.

Secondly, It is much aggravated by this, because *this is all that he expects* from you, for all that he hath suffered for you. Christ hath done and suffered beyond all you can conceive, or I can express to you: and what Homage doth he now expect from you? nothing but that you should be thankful to him. And will you be unthankful now for this mercy? This is that he expects by way of requital and return, that you be thankful, Had the Lord required some great thing of you, or some hard condition, if he would have died for you and redeemed you, would you not have done it? and how much more, now he hath done it, and and requires no more but this, that you be thankful? had you lain but one million of years in hell, with what gladness would you have heard that sound, that he would have redeemed you? would you have stood upon the terms? no, no, any terms then should have served.

Third *Use,* Then prepare *to receive your Savior.* Oh if he be come, take heed that you receive him in. Let him not complain of you as he did of his native Country-men the *Jews, that he came unto his own,* and *his own received him not.* When this news come, that there was *a Savior born,* one would have thought that all the world should have received him with triumph: but there was no room for him in all the world, but he was thrust out in the m•...nger. Let it not be so with you.

Question, But *how shall we receive him?* I shall show you *whither* and *how.*

First. *Whither you shall receive him.* receive him *into your hearts;* not in your stal, as he was at first, but into your parlor, into your hearts. Your parlor, is but a stable. Thou mayst wonder that Christ will accept of thy heart, send the key of your hearts to Christ, let him take his choice where to lie: give him the upper room in your hearts.

Secondly, *How,* or *after what manner* you should *receive* him.

(First,) As the *Centurion* did, *humbly. I am not worthy that thou shouldest come under my roof.* So should you receive him, with a deep sense of your everlasting unworthiness. Receive him with a lively sense of your sins, that you have wronged him. This is a right receiving of Christ, when he is received penitently. Thus did that woman entertain him: and Christ liked better of this, than of the *Pharisce. Luke* 7. She received Christ in her heart. This is the entertainment, that he is well pleased with: receive him thus, and this will be acceptable to him. Though thou hast nothing at all in thee, but the sense of thy nothingness, Christ will be sure to accept of this.

(Secondly,) Receive him, as *•...cheus* did, *Joyfully,* When Christ called him down from the tree, and told him that salvation was come to his house, how glad was the man's heart? *Luke* 19. O methinks I see with what unspeakable joy he received him. He thought not of *Christ's* coming to his house: his highest ambition was that he might have a sight of *Christ:* and *Christ* sees and takes notice of it, and tells him that *Salvation was come to his house.* O methinks, I should see thee looking as he did, when *Christ* will come this way where thou art. Why, now he is come in his ordinances, now receive him joyfully, take him into thy heart. Let thy joy break out, as the waters of *Jordan* did; or as when the Lord broke up the fountain of the great deep. Brethren, one would think, that one should need no arguments to persuade miserable captives to receive a *Savior.* O how welcome would such offers be to them that are in captivity? Brethren, if ever you have seen your lost condition without *Christ,* you cannot but receive him when he is offered to you. O methinks this Name of *JESUS* should be marrow to your bones, and wine to your hearts, and Music to your ears. Oh as God hath, so do you. give him *a name above every name.* This blessed name, the name of *Jesus,* methinks it should be as oynment poured forth upon you, giving a sweet smell.

Thirdly. Receive him as old *Simeon* did, *believingly.* You must clasp the arms of your faith about him. O how sweetly did old *Simeon* clasp him in his arms? but you must think that he did clasp him more gladly in his heart. If you will but entertain him, Christ and Salvation come to everyone in this house.

Fourthly, Take him *submissively.* So as to be subject to him. He hath wrought out Salvation for you; therefore let him rule over you.

A Thanksgiving Sermon, preached on the 10th. of *July,* 1665. at Mr. *R. M*'s by Mr. *Joseph Alleine,* &c.

Psalm 147. 20.

He hath not dealt so with any Nation — praise ye the Lord.

THe sweet *Psalmist* of *Israel,* a man skilful in praises, doth begin and end this *Psalm* with *Allelujah.* In the body of the psalm he doth set forth the *mercy* of God, both toward all *creatures* in general in his *common providence;* and towards his *Church* in particular. So in this close of the psalm: He *showeth his word unto* Jacob, *and his statutes to Israel He hath not dealt so with any nation.* In the *original,* 'tis he hath not dealt so with *every nation.* That is, with ⟨◊⟩ nation.

In the *Text* you may observe a *position,* and *a conclusion. A position.* And that is, that God deals in a *singular way of mercy* with his people above all other people. And then the *Conclusion, praise ye the Lord.*

Doct. *That God deals in a singular way of mercy with his people, and therefore expects singular praises from his people.*

God expects of his people, return of *praise* according to the *mercy* that they have received. ⟨◊⟩, was a man not altogether forgetful of the mercy of God; yet he *rendered not according to the benefit* he had received from God. *Christ* expects that (*Math.* 5. 47.) his disciples should *do more than others:* that seeing they do *receive* more from him in a way of *mercy* they should *return* him the more *praise* and *glory.*

The *Application* (*my Brethren*) is unto you. If *God* do expect that his people should do more than others, see that you do accordingly. Let this be a provocation to you, my Brethren, to lift up your *hearts* and *voices* in the praises of the Lord. What people doth the *Lord* expect such returns from, as from this people? he hath not dealt so with any people, therefore he expects praises from you more than from any other people. Therefore consider with me what the *Lord* hath done for you more than *for any others.* If we look upon ourselves *as common members of the nation,* and so God hath done more for us than for any others. Or if we look upon ourselves *with reference to the particular place to which we belong,* and so God hath done more for us than he hath done sor others, or, if we look upon ourselves *as to our particular persons,* God hath dealt with us so, as he hath not dealt with any other people.

First, Let us look upon the mercies of God *to us and the nation in common.* Surely we may say with the *Psalmist, he hath not dealt so with any nation.* This is a land which he hath *set his heart upon,* and *watch•... over it from one end of the year to the other.* I will not speak of the *outward mercies* of this *nation,* though we have a *Land slowing with milk and* ⟨◊⟩. I will speak to *spiritual* blessings. Oh, let it be remembered by us what spiritual mercies we have had! how soon did the *Lord plant* the *Gospel* with us? and how long hath it continued to us? what would the world have been without the *Gospel?* what is the world without the *Sun,* but the beginning of Hell as it were? I may say of you *blessed are your eyes, for they see: and blessed are your ears, for they hear. Psa.* 89. 15. *Blessed are the people that hear the joyful sound, they shall walk in the light of his countenance, and in his name shall they rejoice.* None can tell what a blessing the *Gospel* is. Blessed be *God* who hath *brought to light immortality through the Gospel.* Oh! think upon our fathers who went into the land of forgetfulness by thousand's and had none to teach them. And *how long* hath the *Gospel* continned here? we have it from good *History,* that in the *primitive* times the *Gospel* was planted here. And when the *Gospel* was again *clouded* by

the invasion of the bloody *Saxons,* that were *heathens,* God was pl•... to send Ministers again to propagate the Gospel, which was about 600 years after *Christ,* when *Austin* was sent over from *Rome.* 〈◊〉 after, *God* raised up famous *preachers* of the Gospel.

And though *God* was pleased to suffer another *cloud* to cover the Gospel, when *Antichrist* prevailed; *God* raised up from one time to another, some to *testify* against him, and to *seal* it with their blood.

But I 〈◊〉 more particularly speak of these 〈◊〉 mercies of *God* to our *nation. God* hath made this nation *signal* in mercy. First, In the *multitude of her converts.* Secondly, In the *honor of her* 〈◊〉. Thirdly, In the *Crown of* 〈◊〉. Fourthly, The *glory of her Ministers.* Fifthly, Her *singular and choice deliverances.*

〈◊〉, *In the* 〈◊〉 *of her converts.* Herein *God* hath blessed this n•...tion above other n•...tions, an•... herein we have cause to bless the *Lord.* There is but little of the profession of Godliness in other nations, to what there is in this n•...tion, 〈◊〉 a great glory to any place or people to have a *multitude* of *converts* born to *God* out of it. This was the commendation of those places, *that this, and that man was born there, Ps•...lm* 87. 4, 5, 6. This is cause of singular joy and praise which they were wont to sing to the Lord in those days with instruments of *Music.*

Secondly, *In the honor of her Sabbaths.* This is that, my Brethren, where in the *Lord* hath vouchsafed *singular* favor to *this nation* Oh, bless *God* for honoring this nation with his *Sabbaths* as he hath done: that they should be so sa•...ctisied as they be. *Nehemiah* reckoneth this as a singular mercy of *God* to them. So *Isaiah* 58. 13. *Thou shalt call the Sabbath a delight, and shalt honor it.* If you honor *them,* they will be an honor and blessing *to you.*

Thirdly, *In the Crown of her Martyrs.* Ah Brethren, this is the Crown of glory upon the head of *England,* that God should raise up so many *Martyrs* in this kingdom, of our flesh, and kindred: that there should be so many caught up like *Elijah* in *siery Chariots* to heaven. Who can tell of what effect their prayers and blood hath been for our good? so that according to that holy prophesic of *Latimer,* when going to the stake, *God* hath lighted up such a light by this as shall never be put out.

Fourthly, *In the glory of her ministers.* Brethren, I confess myself not worthy to speak to you of the worth of this mercy. However vain men have accounted them the *off-scouring of the world,* &c. yet you whose hearts are touched with the sense of spiritual blessings, you must needs know and understand, the *Ministers of Christ* not only to be the glory of the nation, but are so far honored as to be said to be the *glory of Christ,* 2 *Cor.* 8. 23. Oh, bless the *Lord* this day, that he hath blessed *this nation* with such an unspea•... bl•...ssing. Do not undervalue such a mercy. Tis a *Cov•...ant-gift* of *Christ* to his *Church. He gave some Apostles some Pastors and Teachers.* And 'tis part of the grand *Legacy* that *Christ* hath bequeathed to believers in the Gospel; 〈◊〉 *Paul or Apollo* all *are yours.* And though *God* hath now observed this mercy ye we may not forget former mercies. Neither hath *God* l•...t them unuseful, you know, neither to your nor others souls. In this respect I may boldly say, *God* hath *not dealt so with any* 〈◊〉. Those that have had experience intravelling other Countries have sadly bewailed this, how

little heat and vigor there is in the labor of the *Ministers abroad,* in other nations for the most part.

Fifthly, *In her singular and choice deliverances.* Herein hath *God* dealt with us *signally.* I would that all those mercies might be remembered by us this day to *our forefathers:* for they were our mercies though not in our days. Oh, what a mercy was it that God did deliver us from the *Spanish invasion;* This mercy was our mercy and therefore we may not forget it. And then when they thought to do that by *plot,* what they could not do by *force* in the *powder-plot,* when they were like to cut o•... the ⟨◊⟩ of our nation at one *blow. God* was pleased you know to prevent it just at the nick of time, and bring it upon their own heads Oh, what cause have we to bless the *Lord,* who saved us from so cruel a bondage, as neither we nor our fathers were able to bear? Oh forget not such a mercy wherein *God* hath *broken the yoke* and brought in that light that h•... hath commanded into the nation.

Secondly, If we come *nearer,* & look upon the *Place of our desires,* you shall find that he hath not dealt so with *any other place.* If you consider it, in the *long* ⟨◊⟩ *of your Ministry.* The *powerful success of the Gospel.* In the *peace and unity of its professors.* In the *plenty and variety of its provision.* In the *strange preservation of your liberty.* In *s•...ving you by your enemies Counsel.* In *emin•...nt and gracious returns of your prayers.* in *keeping you from the Ecclesiastical Courts.* In *your glorious Salvations and deliverances.* Put these nine things together, and tell me whether God ⟨◊⟩ dealt so with any place as with this place.

First, *In the long continuance* ⟨◊⟩ *your Ministry. Forty years* was *God* striving with *Isracl,* but many *more* years hath God been striving with *Taunton* i•... the powerful preaching of the Gospel. We read of God's coming the *first* and *s•...cond* year, and ⟨◊⟩ no f•...uit, would have cut it down the *third,* had not ⟨◊⟩ *dressor* prayed sor it. But 'tis not *three years,* but *threescore years* that *God* hath come waiting on *Taunton,* notwithstanding all their praying, and their great unprositableness for the greatest part of them. I beseech you think of it. Is it a little mercy? there are many of you that have been *born* and *bred* under the powerful preaching of the Gospel. Look upon many other places, and how many may you see left to *blind guides?* Oh, bless God that you have not been bred up under such Ministers, and in such places. It was the lot of many, and it might have been your lot to have been brought up there.

How many places may you look upon again, where there have been excellent *Ministers,* and they have been flocked to from all about: but *God* hath put out those lights, and now if you come there, you shall scarce find the very *foot steps* of Religion. And *God* might have done so to you, but *God* hath sent you one Minister after another, one out of one Country, another out of another for you. Oh bless the *Lord* for it.

Secondly, *In the powerful success of the Gospel.* True it is, and sadly to be bewailed, the Gospel hath not had so desired an efficacy: but however, we must not forget God's signal and singular mercy to this place, in that he hath brought *so many* to the profession of his Gospel. Oh, how many Parishes are there where professors are so thin, that they are for *signs* and *wonders,* to be pointed at? Oh bless the *Lord* that he hath cast *your lines* in that place, where

there are so many to strengthen your hands. How doth *David* bemoan himself in the want of this mercy, that he dwelt in the tents of *Kedar!* you might have lived out in those places and Parishes where you might have had none to help you.

Thirdly, *In the peace and unity of its professors.* Here in *God* hath been singular in his mercy. This is a mercy not slightly to be valued. Do but look abroad into other Cities and *Towns,* and see what work there hath been by the breaches that have been made one upon another. Oh, do but consider the mischief of *strife* and *contention,* and you will be raised to praise, *Jam.* 3. 16. *Where envying and strife is, there is every evil work.* Oh bless the Lord that the hearts of believers have been made one in this place, *Psal.* 133. 1. *How good and beautiful is it to see Brethren dwell together in unity?* bless the *Lord* you his people, because the *Lord* hath *blessed his people with peace.*

Fourthly, *In the plenty and variety of its provision.* Oh remember this this day, and forget not how *God* hath provided for you all along: and that at that day, when you did account that all was cut off. How little did we dream of such a mercy? had any told us then of these things, we should have replied as that Lord did, *behold if the Lord would make windows in heaven might this thing be?* Ah Brethren, should it have been told you beforehand that for so many years after that *fatal day* you should spend so many *Sabbaths* in the worship of *God,* and so many *Sermons* in one Sabbath and so many *Ministers* sent to you, and so many *Sacraments* to feed you as you have had, you would have been ready to say, *if the Lord should open windows in heaven could this thing be?* and yet all this *God* hath done for you. Oh bless the Lord for this mercy.

Fifthly, *In the strange preservation of your Liberty.* Herein hath *God* been singular in his mercy to you; hath not *Christ* fulfilled his word to you, *he that loseth his life for my sake,* (so he that loseth his liberty for my sake) *shall* ⟨◊⟩ *it?* you have hazarded your liberties and have •...ept them. Many have declined their *duty* to preserve their *liberty:* but blessed be *God* that you have adventured your liberty and *God* hath kept you in *safety.* Indeed, I can give you no time of your liberty: but I can assure you that if you lose it sor him, you shall ⟨◊⟩ by your loss. Methinks *Christ* says to us as to his disciples, *wh•... I s•...nt you forth without shoes or scrip,* ⟨◊⟩ *ye anything? and they said, nothing:* so here, when you have gone forth adventuring your liberties for *Christ,* have you lost them? you ⟨◊⟩ say, no.

Sixthly, *I•... s•...rving you by your* ⟨◊⟩ *Counsel.•...*ow visibly hath *God* turned what the enemy intended sor *•...vil,* to be *good* to us? so we may say as *Joseph* to his *Br•...thren, as for you you th•...ght •...vil to me, but God meant it for good.* You know how they have despitefully removed the *Magistracy* of the place, but behold how much the *Lord* hath turned it for your good! had they set up a *Magistracy,* it had been the loss of your liberty. They had a spightful eye upon you; and it was thought that ⟨◊⟩ long agone would have been too hot for her inhabitants; & yet behold what freedom and liberty we have lived in! behold, *men curse,* but *God hath blessed us the more.* Oh, how strange a thing is this that you should eat and drink in peace! and go forth and come in in peace! that you should attend the ordinances *in peace.*

Seventhly, *In eminent and gracious returns to your prayers.* Brethren, this is not to be forgotten this day. Returns of *prayer,* do certainly call for great returns of *praise.* It hath been observed by those that have been longer with you, than I, that they never remember that *God* was *earnestly* sought unto sor any *particular mercy* in this place but he did s•...d a visible return; except once, when if *God* had sent you an answer according to your prayer, it had been the hazzarding of the people of *God* in this place. So that I may say to you, what people is *like to you, who have God so near unto you in all that you have* ⟨◊⟩ *upon him sor?*

Eighthly, *In keeping you •...om the •...astical Courts.* This is a mercy that we should be mindful os. Indeed all along the *Churchmalignant,* have been one os the persecuting enemies of the *Church o•... God.* Witness the *Scribes* and *Pharisees.* Witness the ⟨◊⟩, who were all a long the stirrers up os men against the *Church.* And so in divers ⟨◊⟩ men of late. Nay, and at this day, through the rigor of these *Courts,* especially in óther Counties, many stand excommunicated: many are threatened with *Writs,* and some taken and cast into prison for term life, unless God raise some unexpected means. Now of all places one would have thought that we should have been dragged to prison by them. And yet you see how God hath preserved us.

Ninthly, *In your glorious Salvations and d•...liverances.* Oh, my Brethren remember and forget not the dealings of *God* with *this place.* Let *God* hear of it throughout your praises now •...his day, what he hath done for you, in saving youwith such *wonderful Salvation.* The Sword, and Famine, and Plague, and Fire have been upon you to consume you; and yet you are here to bless the Lord at this day, methinks the *Lord* calls upon you as in *Micah.* 6. 5. *O my people, remember now what* Balaak *King of* Moab *consulted, and what* Balaam *the Son of* Beor *answered him, from* Shittim *unto* Gilgal, *that you might know the rightcousness of the Lord.* Such is the Language of the *Lord* to you. Remember now what thine enemies consulted against thee: howthey had gathered themselves against thee and besieged thee, and did resolve to devour thee with thy children, and not to leave thee one stone upon another. O remember my people when your houses were on fire, and the Plague in the street, and the widows crying, and the children fatherless crying. Ah! pitiful condition. O remember now how I have helped thee, that thou mightest know that *I am the Lord thy Savior.*

Thirdly, If we come yet *nearer,* and look upon ourselves with reference to our *particular persons,* as we are *Christians,* and so *God* hath done more for us than he hath don for any others beside, therefore praise you the *Lord.*

And here I am in such a field that I know not the way out, you are the members of *Christ,* the children of your father which is in heaven: what hath *God* done for you! *O you that fear the Lord, praise the Lord.* You may stand amazed to see what the *Lord* hath wrought •...or your souls. This is the Life of all, when you can remember the everlasting loving kindness of God to you. O friends consider now, you that are the *Lord's peculiar people;* consider what *God* hath done for *you* above all other people.

Consider he hath made you, *the people of his choice. The pillars of his name. The vessels of his glory. The Temples of his presence. The Trumpets of his praise. The men of his Counsel. The Jewels of*

his Crown. The Inheritors of his Kingdom. Herein *God* hath done more for you then for others: and should not you do more than others? look upon these things, and see then whether you should not do more for *God* than others.

First, *You are the people of his choice,* when others are but the *refuge.* You are the *pillars* of his *name,* when others are but broken and useless *pot-sheards.* You are the *vessels* of his *glory,* when others are the *vessels* of his *wrath.* You are the *Temples* of his *presence,* when others are the *styes of uncleanness.* You are the *Trumpets* of his *praise,* when others are the instruments of *unrighteousness.* You are the men of his *Counsel,* when others are strangers and *Aliens.* You are the *Jewels* of his *Crown,* when others are but the *dross* and lumber. You are the *Inheritors* of his Kingdom, whe•... others are the Sons of *perdition.* Look over these things, and see what *God* hath done for you more than he hath done for others.

But methinks, I see something that will spoil and damp all. Oh, says the poor soul, I am afraid that this is not *my right.* I should bless •...he *Lord* indeed were I sure that all this were mine. How shall I know that this is my condition?

Now lest *unbeleif* and distrust should damp your Joy, and spoil your work of praise, let me show you to whom I speak: and let you know, how you may know that you are those that I speak to. Let me show you in two marks, whereby you may come certainly to know it: you may know it by your *Car•...,* and by your *Comforts.* What is your chief care and your chief comfort? look upon yourselves and judge of yourselves by these two marks.

First, *By your Cares.* Brethren, what is the chief care of your heart? what is it that lies with most weight upon your heart? or that you do prosecute with most care in your life? you are the people of God if this be your great care, to *please God, eschew sin,* and *save yourselves.* If this be your great care, then you are the men. Methinks this should not be so hard to be discerned. Dost thou not know what is the *main scope* and drift of thy life?

First, *To please God.* If this be your great endeavor whether you are present or absent, alone or in company, that you may please God, this is the true disposition of God's servants. Do you study to watch over your hearts as in God's sight? and carry it in your lives as of sincerity and in the sight of God? 2 *Cor.* 1. 12. and 2. 17. Is your labor of love, and work of saith (that is, working faith) and your patience of hope (in bearing the Cross) not in vain-glory but in sincerity? do you study so to walk as to approve your hearts to God, that you endeavor to please him? that you might do those things that are pleasing in his sight? then know and be assured that you are the people to whom this doth belong. If God say well done, you have your hearts desire, let the world say what they will to you.

Secondly, *To •...chew sin.* This was *Jobs* character, that he was a man *fearing God and •...chewing sin, Job* 1. 8. This was *David's* mark, that he did *not regard iniquity in his heart Psalm* 66. 8. This was that did comfort *Paul,* as the sure evidence of his sincerity, though he did evil many times, being overtaken with temptation, yet *he allowed it not, Rom.* 7. 18. Brethren, what is your greatest fear? do you study *duty* more than *safety?* do you fear *sin* more than *danger?* do you keep up a constant watch against sin, all sin, little sins, secret sins, heart sins, especially

are you afraid of your *constitution*-sin, your sweet sin? And do you prosecute against this with double diligence?

Thirdly, *To save your souls.* This was *Paul's* care, 1 *Cor.* 9. latter end. *I therefore so run, not as uncertainly: so fight I, not as one that be•...eth the Air: but I keep under my body and bring it into subjection lest that by any means when I have preached to others I myself should be a cast away.* He was one that was in good carnest he did run as one in a race: and fight as one for his life: and all lest he should come short of that salvation, that he had preached to others. So *Phil.* 3. 13, 14. *One thing I do — I press toward the mark for the price of the high-calling.* His eye was upon the Crown of Life. And this is so far from *sinful mercenariness,* that 'tis made the condition of eternal Life: that they are such who *by patient continua•...ce in well doing, seek for glory honor, immortality; eternal Life, Rom.* 2. 7. Now Brethren, what say you to this? what is your great care, and what is your great enquiry that you enquire after? Is it what shall I do to be rich or great? Is it with the carnal company, *who will show us any good?* any outward good, a good bargain or the like, or with him, *Lord lift thou up the light of thy countenance upon us.* And with the convert in the *Acts, Sir, what must I do to be saved?* howshall I secure my soul? what can you say to this! *Do you first and above all seek the Kingdom of God?*

Secondly, As you may know it by your cares. so *by your comforts.* Is it the great comfort of your lives to *converse with God?* and is he your portion and treasure? a man's treasure may be known by his heart. Is it that that doth yield the sweetest comfort and content to your hearts? are your sweetest hours, the hours that you spend with *God?* do you never more enjoy yourselves, than when you most enjoy *God.* And is this your ordinary frame, except in a time of temptation, or under desertion? and when 'tis otherwise are you out of your center, and cannot be quiet till you be otherwise? Is *God* your refuge and riches, your portion, your principal choice, your Treasure? and do you bless yourselves in him? can you say there is more gladness in your hearts, in the favor and enjoyment of God, than when *the Corn and Wine and Oil increaseth?* do you indeed prefer *a day in his Courts,* before *a thousand* in the pleasures of the wicked, *and tents of wickedness?* If it be thus with you *habitually,* then you bear upon you the certain characters of God's people. And rejoice you with *joy unspeakable and full of glory,* and boast yourselves in him: for all the things that I shall speak of, belong to you. And now if you find it thus with you, then apply to yourselves these following comforts. And bless yourselves in your God, he hath done more for you, than for any others.

First, *You are the people of his choice,* when others are but the *refuse.* O my Brethren, I may say to you, as *God* said to *Israel* by *Moses, Deut.* 7. 6. *For thou art a holy people unto the Lord thy God, the Lord thy God hath chosen thee to be a special people to himself, above all people of the earth.* This is your case, I beseech you Christians, erect you faith, and let not your consideration be idle. Hear him speaking thus to you, as in *Exod.* 19. 5. *You shall be a peculiar treasure unto me above* all *people, for* all *the earth is mine.* Ah, beloved I must call upon you to rejoice in the Lord: and again must I call upon you to rejoice: and lift up your heads before the Lord; you are the chosen vessels of the Lord. What! will you hear these things with low Affections and common hearts. Do you believe or do you not? If you do not, why are you called *Christians?* If you do, Oh what an ecstacy of Joy should your hearts be raised too? Oh look upon the

miserable condition of the perishing world, the reprobate world! look down, and see what burnings do betide them! better for them that they had never been born. And shall it but a little affect you that *God* hath separated *you* from them all? I may say of you, as the *Apostle* doth with thankfulness of his *Thessalonians,* 2 *Thess.* 2. 13. *We are bound to give thanks to God for you Brethren, beloved of the Lord, because God hath from the beginning chosen you to Salvation.* Oh how should you bless the Lord for his *eternal purpose,* which he purposed toward you, *Eph.* 1. 4. O let sree grace now be exalted, hath *God* made you. (I mean believers) to be the choice of his heart, and will you hear this with little and low affections, as if it did but little concern you, when you are the people of God's choice? Oh how did *Christ* bless the Lord for you! and should not you for your s•...lves? he was transported with Joy for this, *•...ke.* 10. 21. *He rejoiced in spirit and said Father I thank thee that thou hast hid these things from the wise and prudent and h•...st made them known to babes.* And he calls upon his Disciples to rejoice in this: *rejoice not in this that the devils are made subject to you: but rejoice in that your names are written in heaven.* Your names are written in the lambs book of life, while others are written in the •...rth. What! are there, but *few* chosen in the world, and are you *some* of those few? and will you not rejoice in this? Oh rejoice in this. God speaks of your privileges as if they were already come, *Heb.* 12. 22. *But you are come to* ⟨◊⟩ *Zion, to the Church of th•... living God, the heavenly* Jerusalem, *and to an* ⟨◊⟩ *company of* ⟨◊⟩*, to the general assembly, and Church of the* ⟨◊⟩ - ⟨◊⟩*, which* ⟨◊⟩ *written in heaven, and to God the judge of* ⟨◊⟩*, and to the spirits of just •...en •...ade perfect, and to Jesus the mediator of the New Cove•....*

Secondly, You are *the pill•...rs of his name,* when others are but broken, useless *pot sheards.* My brethren, *God* hath raised you up for quite another end, than he hath others. You know what the *Lord* speak of *Pharaoh, Exod.* 9. 16. *And in every deed for this cause have I raised thee up, to show in thee my power, that my name may be declared throughout all the earth.* That God might show in him the power of his wrath and severity. But now beloved, you are raised up for another end, that you may bear up the name of God, and be the instruments of the glory of God before all men. *God* hath no active glory from the rest of the world. But you are the people whom *God* hath raised up on purpose for his name and for his glory, *•...S•....* 18. 18. *Absalom,* we read had taken and reared a pillar for himself: and he called the pillar after his own name. Thus hath the Lord God erected you as pillars to keep up ⟨◊⟩ *name in remembrance.* For the unreasonable Creatures they cannot, but by dumb and silent ⟨◊⟩ to man, praise their Creator. For the ungodly, they do the contrary, they dishonor his name. And were it not for you, the *name of God* would not be kept up in the world. God would be cast out, and the very remembrance of him out of his own world. Oh my brethren, I may say of you, of everyone of you that are believers, as God speak concerning *Paul, Act.* 9. 15. *You are chosen vessels to bear God's name before the world.* Alas! for others! of how little use are they in the world? this is a miserable case to be of no use; better to have *no being* than to be of *no use.* How contemptible doth the *Lord* speak of that wicked King *Coniah?* he calls him a *despised broken Idol.* Such a kind of one is every unsanctified person, they are but as broken useless pot-sheards: let them be so great as they will, yea they are worse than for no purpose, they are for bad purposes. Oh, what cause have you then to bless the Lord, that you are the people that must bear up his name?

Thirdly, You are *the vessels of his glory,* when others are the vessels of his *wrath,* you are not as others, vessels of wood and stone; but you are all vessels of *gold and silver:* vessels not to *dishonor,* but to *honor.* Vessels *sanctified, and made meet for the Masters use, and prepared for every good work,* 2 *Tim.* 2. 20, 21. Ah brethren, read (and rejoice with trembling) what is written, *Rom.* 9. 18. onward, where the Apostle lively sets forth this great distinction. *H•... hath mercy on whom he will have mercy, and whom he will he hardeneth. Hath not the potter power over the clay to make one vessel to honor and another to dishonor? What if God willing to show his wrath and to make his power known, endured with much long suffering the vessels of wrath sitted to destruction: and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory?* Ah brethren, when others are vessels of wrath sitted to destruction, you are vessels of mercy, vessels of glory made for this blessed use and service that you may be the instruments of *God's* glory and mercy before the world: that *God* may take you and single you out at the great day, when you shall be severed as a man severeth the *sheep from the goats. God* shall take you and single you out before the world, and tell the world, what a *God* can do for a *poor* creature: to make you the monuments of his magnificence and bounty, to show how he could exalt the dust of the earth. This is the use you serve for in the world. Do not live as if you were made for little things, and for little use: you are made for this use, that you should be vessels prepared to have the infinite fullness of God pouring into you, as vessels standing by for the same purpose, and running over to all eternity. When you shall be ever full and running over with the glory of *God.* When the *Al-sufficiency of God* shall be forever emptying itself into you. How is it that *God* hears no more of you? hath he done so for any other? no, he hath prepared them for vessels of wrath on whom he will be pouring out his wrath to a•...l eternity. Both of these vessels were made of one sort of clay; and yet see what difference here is that *free grace* hath made.

Fourthly, You are *the Temples of his presence,* when others are the *styes* of uncleanness, *God* doth *live in you, and walk in you:* this is the *honor* that *God* doth put upon you. The *Apostle* tells you, that you are *God's hou•...e, Heb.* 3. And *God* says of you his *spiritual* house, as he did of the *Typical* house, (for the sense belongs more to the thing typified, then to the house,) 1 *Kings* 9. 3. *God* says of every believer as of that house, *I have hallowed this house to put my name there forever. And mine eyes and my heart shall be there perpetually.* Thus doth God for th•...e believer, that art his house. Or as it is in, 2 *Kings* 21. 7. *In this house and in Jerusalem which I have chosen out of* all *the Tribes of* Israel *will I put my name forever.* That was but a *typical* Temple, you are the *real* Temples of the holy Ghost, 1 *Cor.* 6. 19. *What, know you not that your body is the Temple of the holy Ghost which is in you, which ye have of God, and ye are not your own?* every believer, is a *real Temple* wherein God is especially present, so 1 *Cor.* 3. 16. *Know you not that you are the Temple of God? and that the spirit of God dwelleth in you?* Brethren, if you indeed believe, methinks this privilege should be matter of unspeakable Joy to you. What! art thou of no meaner use then this to be a *habitation of God through the spirit?* What! art thou a Temple for God to dwell in? will God make of this Soul a Temple, where all manner of lusts have dwelt? and say of thy soul, here will I dwell forever, this is my rest for I have desired it? Oh, adore the riches of God's condescending grace! others are the vessels of uncleanness, the coffins of rottenness, in whom *Satan* hath set up his throne, 'tis true of every wicked man, what God

says of *Coniah, Jer.* 22. 28. *He is a vessel wherein is no pleasure,* He is a vessel of the most noisome filthyness in the world.

Fifthly, You are *the trumpets of his praise,* when others are the instruments of *unrighteousness.* O what base use are the others put too, in their bonds of wickedness? to the worst of drudgery. They are the vessels of sin, and slaves of Satan, *Rom.* 6. 16. a miserable service! this is a miserable Master indeed! none have such miserable lives as those who have the work of sin to do•... Why, would it not pity ones heart to see a company of poor Creatures laboring and toiling for their own ruin? to see them tugging and sweating hard at, it were to carry together faggots for their own burning. This is that the wicked are doing, they are but treasuring up the wrath of God against themselves at the last day, they are but carrying together faggots and fuel for their own burning.

They labor and sweat all their days to pile up faggots and fuel, pile upon pile, to fill *Tophet* for their own burning. But you are not of this use, you are to be the Trumpets of God's praise. Oh blessed employment! your work is the work of Angels, whiles others are doing the work of *Devils. Isaiah* 61. 3. *That they might be called trees of renown, the planting of the Lord, that he might be glorified.* And so in another place, *this people have I formed for myself, that they may be for my praise. Isa.* 43. 7. *I have created him for my glory, I have formed him, yea I have made him.* When others shall be venting their malice and blasphemy against God, you shall be the silver Trumpets that shall be ever sounding forth the praises of the Lord.

Sixthly, *You are the men of his Counsel,* when others are *strangers* and aliens. You are no more foreigners and strangers, but fellow Citizens and of the household of God. You are the attendants of his person, you are of his privy Counsel. You are the friends of God. This was *Abraham's* privilege, *Jam.* 2. That he was called the *friend of God.* Brethren, all the long and magnificent titles of all the Monarchs of the Earth do not signify half so much as this that I am speaking to you. Now this is your prerogative. Henceforth I call you not servants but friends: and why so? because you are the men of his Counsel. The servant knoweth not what his Lord doth, but whatsoever I have heard of the Father that have I declared unto you. Herein *Christ* hath put a marvelous distinction between you and the men of the world, I may say of you as *Christ* of them, *blessed are your eyes for they see, and your ears for they hear. The secret of the Lord is with them that fear him. So Psa.* 147. *He showeth his word unto* Jacob, *& his statutes unto* Israel. *He hath not dealt so with any Nation.*

Seventhly, *You are the Jewels of his Crown,* when others are but the *dross* and lumber. *And they shall be mine saith the Lord of hosts in the day when I make up my Jewels, Mal.* 3. 17. Beloved, you that are believers, you are the very glory of *Christ.* Every believer is as a pearl put into the Crown of *Jesus Christ.* The *Apostle* speaks of believers, of his converts, that they were a great Crown to him. He calls them *his Joy and Crown of rejoicing, Phil.* 4. 1. But this is but little that you should be your Ministers Crown: I tell you, you are *Christ*'s *Crown and glory, Isa.* 62. 3. *Thou shalt also be a Crown of glory, in the hand of the Lord, and a Royal diadem in the hand of thy God.*

Eighthly, *You are the inheritors of the Kingdom,* when others are the *sons of perdition, Luk.* 12. 32. *Fear not little flock 'tis your Fathers good pleasure to give you the Kingdom, So come ye blessed of my*

Father inherit the Kingdom prepared for you. Who can utter the sweetness of that promise? 'tis our Saviors parting promise to his disciples at his last supper, *Luke* 22. 28. 29, 30. *You are they which have continued with me in my Temptations and I appoint unto you a Kingdom, as my Father hath appointed unto me, that you may eat and drink at my Table in my Kingdom, and sit upon thrones, judging the twelve Tribes of Israel.* Oh how sweet are these words. Lay the mouth of Faith at these promises, and suck the sweetness of them. Look upon it as a reality, that God prepared for you a Kingdom, 'tis so, why should God go to deceive you? and you may lay your claim to it boldly: God delights to see your humble boldness. *The spirit beareth witness with our spirits that we are the sons of God, and if Sons, then heirs; joint heirs with Christ: Heirs of his Kingdom.*

Fourthly, If you look upon yourselves *as prisoners,* and so God hath done more for you then he hath for others. Ah Christians, this is the meaning of this day that you might celebrate the kindness of God to you in prison. O remember and forget not how signally God hath owned you. Brethren, 'tis your privilege and mercy that God hath given you hearts to own him in times of danger. And blessed be God he is not behind hand with you; he that owned you in your prison state. Brethren how hath God owned you in clearing your cause for which you are suffering here? If the Kingdom of heaven be promised to them that suffer for righteousness sake, then sure it is promised to you: for you are suffering here upon that account. And then for your call: how sweetly and joyfully did we come hither? though God knows we had not inquired into what we entended, as to our subsistence here; yet God sent us all hither joyfully together; and I hope God will send us home as joyfully again.

But let me show you, in some particulars wherein God hath done more for you then for others, as you are prisoners.

First, You are *better fed* then others. Who do live upon the bounty of God's extraordinary providence like you? may not God almighty speak to you, as the *Apostie* to them, 1 *Cor.* 9, 7. *Who of you goeth a warfare at his own charges?* When our Savior sent forth his disciples without scrip or shoes, says he, *lacked ye anything?* they answered, *nothing.* May not we say so? if he say to us, lacked you anything? we must say no, he hath poured out his kindness upon us. O how sweetly did the holy prophet, think you, relish every bit of meat when God provided every bit so extraordinarily for him, 1 *Kings.* 17. 6. *And the Ravon brought him bread and flesh in the morning, and bread and flesh in the evening, God* doth not send it to us by a Raven; but by friends: but all he sends: bread and flesh in the morning and bread and flesh in the evening without our care. And is not God to be observed in this? you know there is a kind of a Famine abroad, but God will not have it a Famine here. Who ever wants, God will be sure that his prisoners shall not want. As the King took care of *Jeremiah, Jer.* 37. 21. *Then Zedekiah the King commanded, that they should commit Jeremiah to the Court of the prison, and that they should give him daily a piece of bread out of the Bakers-street until all the bread in the City was spent.* When *Jeremiah* was in prison, God would be sure that he should not want as long as there was any bread to be had in the City. So God commands concerning his prisoners; though there be a kind of Famine abroad, God will not suffer his prisoners to want.

Secondly, *You are better taught* than others. Who is like to you O people, about whose tents the *Manna* raineth, not every morning only, but morning and evening: week days, and Sabbath days, God doth open his door to you, and make every day as a Sabbath to you.

Thirdly, *You have more promises* than others. Now there are come in to us a whole shoal of of promises, that we would not not so properly claim before, 1 *Pet.* 2. 20. *If when you do well and suffer for it, you take it patiently, this is acceptable with God,* 1 *Pet.* 4. 13. 14. *Rejoice in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding Joy. If you be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you, Jam.* 1. 12. *Blessed is the man that endureth Temptation; for when he is tried he shall receive the Crown of life, which the Lord hath promised to them that love him. If you suffer with him you shall also reign with him,* 2 *Tim.* 2. 12. *Blessed are they that suffer for righteousness sake: for theirs is the Kingdom of heaven. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my name sake, rejoice and be exceeding glad for great is your reward in heaven, Math.* 5. 10, 11, 12. Time would fail me to go over all those promises that are come in now upon us all at once. Oh we are an unthankful people, if all these promises do not raise our faith and joy. Is it a light thing my brethren, that you should be heirs of the promises?

Fourthly, *God hath hath honored you more* than others. To others with you 'tis given to believe; but to you 'tis given to suffer for his sake; which the Apostle reckons up as a step higher than others attain to, *Philip.* 1. 29.

Fifthly, *God hath entrusted you with his honor* more than others. God hath put more into your hands, than into the hands of any other. God's glory is trusted morewith the sufferers of Christ than with any others. O be infinitely tender of God's honor! O see that you love him more than others: praise him more than others.

A *Sacramental speech* grounded on

Psalm. 40. 7.

Lo I come.

IT is my purpose to speak to you of the *coming of the Son, Lo I come.*

Now concerning this *coming,* I shall show you. First, *Who* it is that is come. Secondly, *How* he is come. Thirdly, *Whence* he is come. Fourthly, *Why* he is come.

First, *Who it is that is come.* This is the first thing that I shall desire you to consider with reference to the coming of Christ.

(First,) *The bridegroom is come.* God sends his Ministers to you with that cry *Math.* 25. 6. *Behold the bridegroom cometh.* O with what joy doth the Bride receive her Bridgegroom? so should believers receive Christ. Arise you Virgins then and come away. Awake you virgins this is the call of your Bridegroom, *Cant.* 2. 8. *The voice of my beloved! behold he cometh,* &c. And what was

this voice of her beloved, that doth so ravish her heart? see *verse* 10. *arise my love; my fair one, and come away,* and so *ver.* 13. Christ calls again and again; and you should come away.

(Secondly,) *Your King is come.* God sends his Ministers to you with that glad news, that he put in the Prophets mouth, *Zach.* 9. 9. *rejoice greatly O daughter of Zion, behold thy King cometh.* Brethren, this is that which should cause you to rejoice and shout for joy, that your King is come. And great reason have: for he is a great King and hath salvation with him, *Luke* 19. 9. *This day is salvation come to this house.*

(Thirdly,) *The deliver is come, Rom.* 11. 26. Brethren, I know good news must needs be welcome to you at such a time as this: why hear you then the blesseds news that ever came to the ears of man, *Luke* 2. 10. *Behold I bring you good tidings of great joy, which shall be to all people for unto you is born — a Savior, which is Christ the Lord.* Ah Brethren! that the Savior is come, the deliverer is come this is the blessedst news that ever man heard. Hear what the Lord saith with reference to this, in that of the Prophet, *Isa.* 62. 10. 11. He calls upon his people to *cast up and prepare the way,* &c. *say ye to the daughter of Zion, behold thy salvation cometh,* &c. Ah brethren, this is good news for Zion, and this is the news God hath sent me with: behold the deliverer, the Savior is come. O with what a welcome should such as this be received when he comes? how welcome was the news to the captives, that brought the news of their liberty? why, such should be the welcome, that you should give to the news the Gospel brings you of a deliverer. Now is your Jubilee, blessed are the people that hear the *joyful sound Psa.* 89. 15. He alludes to the sound of the Trumpets, in the time of the *Jubilee:* but it is to be understood of the joyful sound of the Gospel. It is blessed news that Christ the deliver is come.

Secondly, I am to show you, *how he is come,* There is a twofold coming of Christ: his *gracious,* and his *glorious* coming. His *glorious* coming is not till hereafter, at the *last day.* This is the coming that he speaks of, *Rev.* 1. 7. He speaks of it as if it were present: because 'tis as certain as if it were present. *Every eye shall see him.* But then there is his gracious coming, and that is twofold *corporal,* or *spiritual.* His *corporal* coming, in his admirable *Incarnation:* his *spiritual* coming in the Gospel *Invitation.*

(First,) *His corporal coming in his admirable incarnation.* And this is blessed news to the world, at this his coming there were a quire of angels to celebrate his praise, *Luke* 2. 13, 14. *And suddenly, there was with the angel a multitude of the heavenly host; praising God & saying, glory to Godin the highest, and on Earth peace, good will towards men.* We read that the great and glorious works of God, they are celebrated by the angels. And there are these four great works celebrated by them.

First, *The work of Creation.* So that 〈◊〉 *Job.* 38. 7. *When the morning stars sang together, and all the sons of God shouted for Joy.* It is spoken with reference to the Creation, the angels did list up their voices, and sang the praise of their Creator.

Secondly, *The work, of conversion, Luke* 15. 10. *There is joy in the presence of the angels of God over one sinner that repenteth.* The work of conversion is a great and admirable work: and therefore celebrated by angels.

Thirdly, *At Christ's incarnation,* so *Luke* 2. 10, 11.

Fourthly, *At the resurrection.* Then all the angels of God shall appear, then shall be a most glorious and general appearance of the angels to celebrate that work, heaven shall empty itself of all its glorious inhabitants.

(Secondly,) There is the *spiritual coming of Christ:* and this is in his *Ordinances.* This is his Chariot wherein he rides on conquering, *Psa.* 45. 3, 4. *Gird thy sword upon thy thigh, and in thy Majesty ride prosperously.* This is to be understood of Christ's going forth in the sound of the Gospel, which is his sword, whereby he rides on to conquer the world. Now in this respect Christ is come, exhibiting himself in the voice of the Gospel: there Christ doth show himself, and impart himself to his people.

Thirdly. I am to show you *whence* he is come. He is come *from the throne of his glory.* From the *court of his Angels.* From the *hosome of his Father.*

(First,) *From the Throne of his glory.* O what a wonderful descent was this! that he should come from the Throne of his glory, to the manger among the beasts? from the company of the angels, to be crucified among the thieves! he came among the beasts; the world would not receive him, but he was thrust out among the beasts. Man by his Apostasy had brought himself among the beasts; and hither did Christ come to find him. But he was humbled more yet; from the throne to the cross. From the height of his glory, to the extremity of *shame.* O how should we think of the strange abasure of Christ, that he that was heir to the Crown of glory, should become man, and viler then any of the Sons of men, in some respect! this should have your great admiration.

(Secondly,) *From the Court of his angels.* The Lord Jesus Christ, he was the brightness of his Fathers glory, the express image of his person, that made his angels spirits and his Ministers a flaming fire. All the angels you must know were his Messengers. And what abasure was here, that he should come from the company of angels to be contemned by the basest of men!

(Thirdly,) *From the bosom of his Father.* The Lord Jesus Christ, he was the Son of God's delight: his darling; the beloved object of his soul, *Math.* 11. 27. Christ is he that lies in the bosom of the Father; and he alone is able to reveal the secrets of the Lord to the world, so *John* 1. 18. Now that the Lord Jesus Christ should come from the bosom of God, to the belly of hell, that he should leave the glory of heaven, for the torments of hell, and all for our sakes; what a strange wonder of Love was this! hence was it that Christ came for us. This is *the bread* that came down from heaven, that a man may eat of and not die.

Fourthly, I shall show you *why* he is come. And that is *To seek and to Save.*

(First,) *To seek.* That is one end of his coming, so *Luke* 19. 10. And who do you think that he is come to seek? It is us that were lost. *All we like sheep have gone astray,* now Christ is that great & good sheapherd that came to seek and to save that which was lost, in *Luke* 15 you read of the lost *groat,* the lost *sheep,* and the lost *Son:* and who do you think this was; this was the lost sinner, *ver.* 32. who was it, think you, that sought us, and found us when we were lost? It was Jesus Christ: it was he that sought us. We had never found him, had not he sought us. *I am found of them that sought me not,* 〈◊〉. 65. 1. If Christ had stayed for us till we sought him, our salvation had never been wrought. The Lord Jesus Christ he sought us not, and laid hold on us. *He took not hold of angels, but of the seed of Abraham.* In effectual calling, there he takes hold of the sinner, he is fain to run after them and stop them, or else they would run into perdition.

(Secondly,) *He is come to save,* so the Apostle to Timothy, 1 *Tim.* 15. *This is a faithful saying and worthy of all acceptation that Christ came into the world to save sinners, of whom I am chief.* He puts in for one. Oh brethren, this is that should make the coming of Christ welcome to you, he came to seek and save you. O therefore welcome him at his coming.

Use. Is it so, that Christ is come? then *go you forth to meet him. Math.* 25. 6. That was the cry there, this is that which God sends his Messengers to call upon you for, that you may go forth to meet him.

But how should you go forth to meet him? First, as a *Bride* doth her bridegroom. Secondly, as redeemed *Captives* do their deliverer. Thirdly, as dutiful *subjects* do their King.

First, *As a Bride doth her Bridegroom.* This I shall open to you in three particulars. First, Put off the raiment of your captivity. Secondly, put on the wedding Garment. Thirdly, trim up all your Lamps.

First, *Put off the raiment of your Captivity.* If the poor Captive woman were to *shave her head, and pair ber nails, and put off the raiment of her captivity,* &c. (*Deut.* 21. 13.) before she was to be married to any one of the Tribes of Israel: how much more should you put off the old man and your sinful deeds, that are to be married to Christ? If so be the Children of Israel were to wash and sanctify themselves, and wash their clothes, when the Lord was to come down upon Mount *Sinai, Exod.* 19. how much more should you, when the Lord 〈◊〉 comes down to you? you know that Children may not come at their fathers Table with unwashed hands: neither must you to eat of the dainties spread in the Gospel.

(Secondly,) *You must put on the wedding garment.* You will say, what is this? it is a *conjugal love* to Jesus Christ. And this is compared to a garment: for we are bid to *put on charity,* or love. And its set forth as the best part of the Christian raiment: and *above all things put on Charity;* for what more fits a marriage than a conjugal affection? you should bring forth your most strong and ardent affections and love to him, you should meet him with songs, and what songs? such as the Psalmist doth *Ps.* 45. title. *A song of Loves,* let your eyes be fixed upon Christ in the Gospel, till your eyes affect your heart: and while your heart is musing, the fire will be kindling; where will you bestow your love, but where the bridgroom is so lovely?

(Thirdly,) *You should trim up all your Lamps,* you should snu•...f all your lights, and trim up all your lamps, to go forth to meet him, And receive him and feed upon him when he is offered: he is held out to you on purpose, in the Gospel, for you to take and receive him. *Gal.* 3. 1. *Foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been ardently set forth crucified among you.* But you will say was Christ 〈◊〉 in *Galatia?* he was in the preaching of the word: he was crucified among them.

Secondly, You must meet him *as redeemed captives do their deliverer,* would you know how this is? it is with *palms of victory* in your hands with *garments of salvation;* with *songs of deliverance.* These are the three things wherein this stands. you have all together, in *Rev.* 7, 9, 10. *They were in white robes,* the garments of Salvation: and *palms* of victory, and they had the *songs of salvation* too, *ver.* 10. Oh Brethren, if you have any sense of your spiritual bondage and captivity, to be the servants of sin, under the fear of death, under the King of terrors; then be glad in your redeemer meet him with songs of praise. O how should the high praises of God be heard in your mouths? you should meet him as the virgins did *David* at his return from his victory, 1 *Sam.* 18. 6. with *singing and dancing — with joy,* &c. Thus should you meet your deliverer, you should *compass him with songs of praise.* O my Brethren, you that are the redeemed of the Lord, look down into the horrible pit, and then look up and sing songs to the Lord. O it is a glorious salvation that Christ hath wrought for us. How welcome was he to good old *Simeon?* how sweetly doth he hug Christ in his arms? (and much more, you must think in his heart) *now lettest thou thy servant depart in peace: for mine eyes have seen thy salvation.* This we have seen, we have seen Christ coming to us in the Gospel. We have seen him like *Sampson,* pulling down the house about our enemies, and carrying away the posts, and setting them up as Trophies of his victory. It was he that was condemned, that you might be freed. O let your lips praise him, and the *souls which he hath redeemed,* let me call upon with the Psalmist, *Psalm* 98. A psalm on purpose to Jews and Gentiles to sing to the Lord for their deliverance, *verse•...* 3. *He hath remembered his mercy and truth toward the house of* Israel: *all the ends of the earth have seen the salvation of our God.* And what use doth the Psalmist make of this? *verse.* 4. *make a joyful noise unto the Lord all the earth,* &c. He goes on calling upon all the Creatures to praise God for this. If the *Sea must roar,* and *the floods clap their •...nds,* how much more should you do it, that are the redeemed of the Lord.

Thirdly, Meet him *as dutiful subjects do their King.* This is the news sent to Zion, *behold thy King cometh.* Then meet him as a King, receive him with acclamation and praise, as they did when *Solomon* was proclaimed King, 1 *Kings* 1. 39, 40. *They blew the Trumpet, and all the p•...oplt said God save the King. And the people piped with pipes and returned with great joy, so that the earth rent with the sound of them.* O if they met *King* Solomon with such joy, how should you meet *Christ?* It is another manner of King that comes to you than *Solomon* was, you should say to Christ as they did to *Gideon, Judge* 8. 22. *Rule thou over us: for thou hast delivered us from the hand of Midian.* Thus should you say to Christ, rule thou over us: for he hath delivered you, not from the hand of *Midian,* but from *Satan.* But how should we meet our King? *prepare the way, bow the knee.*

(First,) *Prepare the way, Math.* 3. 3. Christ had his fore-runner going before him, that was *John,* saying, *prepare you the way of the Lord, make his paths straight.* How must the way of the Lord be prepared? *every Mountain must be brought low* &c. every Mountain of pride and opposition that are in our hearts must be laid low. O if there be such preparing for the King, where he is to lodge and go, how much more should you for the King of glory where he is to lodge!

(Secondly,) *Bow the knee,* we read of *Joseph,* (and you know he was a type of Christ.) that when *Pharaoh* had exalted him from the prison to such dignity, he prepares some to go before him, and cry, *bow the knee.* So God hath set up Christ and exalted him, and given him a *name above every name;* now let me call upon you (and myself with you) that you bow the knee to him. I speak not of the bodily knee: it is more than your cap and knee that he requireth. He will have you to bow before him. O then see that you bow before him, see that you do him homage. Now your King is set up in another manner than he was upon the Cross, *behold your King.* That is the duty that I would persuade you to now: behold your King and look that you bow to him. Let your souls and all that is within you bow to him. Let your understandings bow to him, by a right apprehension of him, by a right conceiving of him, as worthy to be loved and feared. Let your wills bow, by an utter rejection of your sins: and a most ardent desire to receive Christ. Let all your affections come in and bow, and not dare to stir more than his commands give you leave. In a word let all that is within you bow before him, and give place to Jesus Christ. Now down with the world, out with your lusts, and make ready for Christ. Let all your worldly business bow before him, and give place to Jesus Christ, away with this foolish deceitful world; let all be at the seet of Christ: and let all your souls be in subjection to him. This will be an acceptable meeting with him, if you so meet him.

A *SACRAMENTAL Speech* grounded on,

Isaiah. 9. 6.

And his name shall be called wonderful.

Quest. WHy is it that Christ hath given to him this name of *wonderful.*

Answ. There are so many wonders that meet together in Christ, that tis no wonder at all, that he should have this name, *wonderful.* Christ was every way *wonderful.* He was wonderful in his *Person;* wonderful in his *Passion.* Wonderful in his *Conception,* being conceived by the power of the holy Ghost: wonderful in his *Birth,* being born of a pure virgin: wonderful in his *Life;* wonderful in his *death,* and the effects of it: wonderful in his *Resurrection,* that a dead person should be raised and that by his own power: wonderful in his *Ascension.* In a word he was every way wonderful: wonderful in his *Humiliation* and *Exaltation.*

Ah Christians if you would see a wonder, look upon Christ, and here see a wonder, here is a wonder, above all that the world can show. There are two *sorts of wonders* that God hath to show, the wonder of *his power;* and the wonder of *his grace.*

First, The *wonder of his Power.* What a wonder is it, to see such a fabric as heaven and earth, all come out of nothing by the power of God. Christians 'tis a great evil in us that we do no

more wonder at this great power. What a wonder is the Sun, in its bigness and brightness, flying many Millions of miles in a minute of an hour!

Secondly, But all these wonders are nothing to what his *wonder of grace* is. In Christ you may see all these wonders swallowed up. Let me show you a little of this wonder. In Christ are to be seen these following wonders. 1. *God manifest in the flesh.* 2, *God suffering in the flesh.* 3. *Justice and mercy sweetly r•...conciled.* 4. *The greatest good coming out of the womb of the greatest evil.* 5. *Perfect justice raging against perfect innocence.* 6 *Infinite wisdom at cost upon me•...r worthlessness.* 7. *The Son of the blessing made to be a curse.* 8. *The Father of mercy forgetting his bowels to his own Son.*

•...irst, *God manifest in the flesh, John* 1. 14. *And the word was made flesh and dwelt among us, and we beheld his glory,* &c. O brethren, this is a wonder indeed. The *Apostle* tells you, that *without controversy this is a great Mystery,* that *God* should be manifest *in the flesh.* Here we may cry out deservedly, with wonder and astonishment, God is come down to us in the likeness of man. *God manifest in the flesh!* why, what is flesh? all *flesh is grass,* that is, fading, withering, dying. What! *the word made flesh!* shall the immortal put on mortality? and incorruption, put on corruption? O what a wonder is this! O behold and wonder; see if Christ do not deserve the name of *wonderful.* Holy *Abraham,* was ashamed of his meanness in this respect, when he came before God, because he was but *dust and ashes. Behold, I have taken upon me to speak to the great God, who am but dust and ashes.* O then how is it to see God clothed with the flesh of man? This was the wonder of angels. O how did they wonder to see their maker clothed with flesh! O come to the cross of Christ, to the cratch of Christ, and there bow and worship. Let not the Humble abasure of Christ, hinder you from adoring him in his greatness. The wisemen found Christ in poverty & meanness; yet they knew what glory was veiled under this meanness: and fell down and offered *gold, frankincense, myrrh,* &c. go ye and do likewise.

Secondly, *God suffering in the flesh,* well may he have his name *wonderful* upon this account. 'tis said that the *Philosopher,* observing the *unnatural cclipse of the Sun* at the suffering of Christ, cried out, *either the God of nature is suffering, or the world is at an end.* When Christ was suffering, it was God that suffered, though he did not suffer in the Godhead, but in the Manhood. Beloved, if you should have seen the judgment, that befell, *Korah, Dathan,* and *Abiram,* would you not have been astonished at such a sight as this was? much more if hell should have opened, and you have seen the torments of the damned, would you not have been astonished, and wonder at this? but in this that God should suffer, is more then if all the men in the world should have suffered to all eternity. O how did the angels stand by the Cross, wondering, to see him whom they adored and worshipped, to be mocked and Crucified.

Thirdly, *Justice and mercy sweetly reconciled.* The Justice and mercy of God, seemed to be, as it were, at a controversy about fallen man.

Darius, you know, had made a decree, that *he that did offer any petition to any God or man, except to himself,* within such a time, *should be cast into the den of Lions. Daniel* comes within the danger of this decree: and what must be done now? either *Daniel* must be spared; and then,

what would become of the Laws of the *Medes* and *Persians?* or, else *Daniel* must be devoured; and then the King would have been cruel to himself. Yet providence did so order it, that the Law was executed and *Daniel* spared.

So here, man had sinned; and God said that he should die, and now either man must die, or God must be false of his word. Now what shall be done? The *wisdom* of God steps in, and finds out a person that should die, and so God's *truth* be saved, and his *mercy* magnified. But where shall this person be found? the *Angels* could not do it: nor *man* could not do it. But God would take the human nature upon him, and that should suffer, that God and man might be reconciled. *Mercy and truth are met together; righteousness and peace have kissed each other.*

Mercy and truth are met together, how can this be? it seems they were at a great distance, & could not be brought together. Truth said, that man should die: & mercy said that man should be saved. Truth said, if he die not, I am a liar; and where then is the honor of my truth? but mercy pleaded, if he die, where is the honor of my Grace and mercy? Why now, wisdom puts in a surety, and that •...oes for the principal.

Righteousness and peace have kissed each other. How can this be? God's justice and righteousness did require that man should give satisfaction: but this is all reconciled in Christ, he reconciled God and man together.

Fourthly, *The greatest good coming out of the womb of the greatest evil.* Sin, is the mother of all evil. You will say, can any good come out of such a womb as this? It is true, it cannot *naturally* come; but God did so order it, that it should be the occasion of it. Were it not a wonder, to see grapes come of thorns? and Olives of thistles? such a wonder you may see in Christ. You may see, out of the sin of man, comes *great glory to God, and good to man.*

First, *Great glory to God:* for had not man sinned, neither God's *justice* nor *mercy* had been so magnified. His *justice* had not been seen at all, in a manner, in punishing the offenders; but 'tis eminently seen in punishing of Christ, who died for sinners. This is a louder demon. stration of the Justice of God, than if God had turned all heaven and earth into confusion upon the sin of man.

Again, hereby is way made for magnifying God's *mercy.* The sin of man, as God hath ordered it, hath given way to God in the demonstration of his mercy in forgiving, and his justice in punishing It could not have been thought, that God had been of so gracious a nature, able to put up such great affronts as man had given him, had not sin given him occasion to magni•... his mercy.

Secondly, Again, as the sin of man hath given occasion to the advancing of God's glory, so *for the promoting of man's good.* By this man is raised to a higher state of happiness and felicity than ever he should have been. Now there is a nearer conjunction between God and man, than ever was before the fall, or ever should have been had it not been for the sin and fall of man. Before it was said, that man was made a little lower than the angels: but now it may be truly said, that he is so much higher than the Angels: more nearly joined to God. Had man continued in innocence, he had had only a lengthening out of his temporal life in paradise

but now by his sin Christ hath opened the door of heaven to him. O then wonder at the power of Christ!

Fifthly, *Perfect justice, raging against perfect innocence.* You know that God is perfect in his Righteousness and justice. *A God of truth and without iniquity, just and right is he.* And yet notwithstanding, his perfect Justice was set against his own son, in whom there was nothing but perfect innocence. He was the *Lamb of God:* a lamb without spot and blemish; *full of grace and truth. No guile was sound in his mouth;* and yet you know how the wrath of God brake out upon him. It brake out upon him to the very uttermost: that if he would but put himself into the room of man, he must die for it, though Justice itself said I find no fault in him, yet he must dy: all could not save him: but if he will stand between God & offending man, and take our sins upon himself, though he had none of his own, yet justice takes hold of him. Let me say as the *Apostle behold the goodness & severity of God. Goodness* to thee, but *severity* unto Christ. O what had come upon you, if you had been to bear the blow! you see how Justice runs upon the Son of God, and falls upon him, and tears him to the ground, and lets out his *blood,* and would not spare him, though he were the only belovedSon of God. O consider, *how fearful a thing it is to fall into the hands of the living God!*

You read, how when *Daniel's* enemies were cast into the Lions den, that they brake all their bones before they came to the bottom of the den. O how wouldst thou have been torn, had the Justice of God taken hold of thee!

Sixthly, *Insinite wisdom at cost upon mere worthlessenesse. God* expects the *blood* of his own Son, which was of insinite value, to redeem worthless man. Would you not wonder to see a wise man to be changing *Pearls* for *pebbles?* yet here it is a greater wonder: the wise God, redeeming by the death of his own Son, sinful man out of the hands of his own justice. Why what is man? are not *all the nations of the world as nothing before him?* and yet upon this nothing, this vanity, is God's insinite wisdom at this cost, that he might save us from eternal death.

Seventhly, *The Son of the Blessing made to be a curse, Gal.* 3. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us.* Observe it, 'tis not said he was *ACCURSED* for us, but a *CURSE for us. Christ hath delivered us from the curse:* but how? *by taking the curse upon himself.* You know the curses of the Law that were denounced against sinners: all these curses met together upon one Jesus Christ. How is the book of God's word full from one end to the other with Curses against sinners! what a load then was there upon the back of Christ, when all these curses met together upon him? what a wonder is it that God should be cursing of his own Son! to hear God say, all my curses shall meet upon thee: cursed *shalt thou be in thy body; and cursed shalt thou be in thy soul.* To hear the great God speaking thus to his own Son, *go thou Cursed,* I will engage my Justice and wrath against thee, to torment thee and put thee to death. O what a sight was this! yet thus it was with Jesus Christ. He had as many *torments as members:* and all the torments that he endured had the curse of God in them.

Eighthly, *The Father of mercy forgetting his Bowels to his own Son.* We read of a very strange thing that was done by the *King of Moab,* 2 *Kings* 3. 27. *When he saw that the Battle was too sore*

for him, &c. he took his own Son that should have reigned in his stead, and osfered him for a burnt offering, what a strange sight was this? yet there is a greater wonder than this to be seen in Christ: to see God sacrificing his own Son, and offering him up for a burnt-offering, to appease his wrath against sinful man: O shall not your hearts stand a wondering at this! to see, he that was a God of mercy to have no mercy for his own son? he that had bowels of pity for you, to have no pity for his Son; O behold and wonder. By this time I hope you are convinced that Christ is *wonderful.*

A *SACRAMENTAL Speech* grounded on

Eph. 3. 19.

And to know the love of Christ, which passeth knowledge.

Quest. WHerein doth the *Love of Christ* appear to be a *surpassing love?* This appears in his putting *himself* into our *Nature.* His putting *himself* into our *room.* Putting *our lives* into his *purchase,* putting *his name* into our *bond.* Putting *our names* into his *will.* Putting *his spirit* into our *hearts.* Putting *his glory* into our *hands.*

First, It appears in *putting himself into our nature.* What admirable love and condescension was this? as we were *Creatures* there was an infinite distance between us and Christ: much more as we are *sinners,* but this infinite condescension was nothing to the love of Christ. He stepped from the Court of his angels, to the reproaches of men at one step. O what a step was this! for Christ to take our nature upon him, is more than for an Emperor to become a beggar. Yea there is no comparison that can express it. This was love indeed; surpassing love, that the Lord Jesus Christ should have such a love to man: that he should become of 〈◊〉 to sinners: flesh of our flesh, and bone of our bone; here is matchless unparalleled love.

Secondly, It appears in *putting himself in our room.* Christ did not only become man with us, he doth not only take the rags of our *Nature* upon him, but our *condition* upon him, the pain, shame, curse that was due to us upon him. He was content to be in our stead: to su•...er, dy for us: herein is love, *Christ* knew, before hand, what it would cost him if he would become surety for us: he knew the death we had deserved, the wrath that was our portion; and yet he was content to put himself into our room, that we might be exempted and excused, *Christ* hath put in himself for us, not to be bound for us for a time: but did engage himself, resolving to pay for us that we might be excused. It was much that *Christ* did become man for us: but now that he should not only take our nature upon him, but *our curse* upon him too, and become sin for us, and a curse sor us, this makes it more wonderful. It is strange that *Christ* should take our nature upon him; but if you consider the *end why* he did it, this would be more wonderful: it was that he might be miserable, and become capable to be accursed for us! that he might be cursed and killed by the wrath of God! He had not become man, had it not been for this end. Now that he should become man for this end, how great was this? and yet this was his end. When Justice must have *blood,* that he would take his *blood* and give it for us: and that he might, he would take himself a human body and soul.

Thirdly, It appears *in putting our lives into his purchase.* This is another strange expression of the love of *Christ.* O if *Christ* had died for others and not for us: if he had put in others names and not ours, then we might have passed our days with sorrow: and gone into the Mountains, and pined away in sadness. But now that he should leave out any others names and put in ours, O here is distinguishing love! did you ever hear of a man that took in a beggar from the door to be his heir? but suppose such a thing might be done: did you ever hear of a man that took in his enemy to be his heir, and made over all that he hath to him? thus hath *Christ* done for us. Ah Brethren, how may we stand astonished at this love, and say, as he, *John* 14. *Lord whence is it that thou dost manifest thyself to us and not to the world?* That thou hast put in our names and not others? surely here is great grace. O the free grace of God to us! though *Christ* hath died, yet you know the greatest part of the world shall be never the better for his death. Though he hath died for man, yet the most of men, through the obstinacy and hardness of their hearts do resist him: but he hath overcom the obstinacy of our hearts and hath made us partakers of his death.

Fourthly, It appears *in putting his name into our bonds.* Herein is the love of *Christ* manifested, in that he should become surety and bound for us. You know that the surety is to set his name to the bond. Now a man will be very wary sor whom he is bound; the man is not a man that is insufficient. Did you ever hear of a man that bound himself for one, that he knew that he should pay it himself? thus hath *Christ* done for us: he knew that all our debts would come upon him; and yet notwithstanding he did engage himself for us. Beloved, the debt of sin is a very *formidable debt:* it is such a debt as if so be, the debt of the least sin had been laid upon all the Saints and Angels in glory to give satisfaction for it, they had been drowned in everlasting perdition. But now *Christ* undertook to pay for all out of his own stock, though he knew what it would cost him, if he did become bound for us, O what love is 〈◊〉 !

Fifthly, It appears *in putting our names into his will.* Brethren, herein is the love of *Christ* seen towards his people, in that he hath distinguished between them and others. When he made his last Will and Testament, he put in believers names and left out the rest, *Rev.* 21. 27. *There shall in no wise enter anything that* 〈◊〉, &c. *But they which are written in the •...mbs book of Life.* This is a privilege indeed to have your names written in his book, upon his will. Our Savior bid his disclples *rejoice in this that their names were written in heaven,* in Christ's book, and upon his will: this is matter of joy. But how shall we know whether our names are written in heaven? who shall ascend up into heaven to fetch it down from thence? I answer; we have the copy of his will here upon earth: *This word is the copy of his will* that is in heaven. If our names be in *this book,* our names are in *his heart.* Now let us go to the Law and Testimony, what saith that? that saith, if thou *believe thou shalt be saved.* If thou *repent and be converted, thy sins shall be blotted out Act.* 3. 19

Sixthly, *It appears in putting his spirit into our hearts, Ezek.* 36. 27. *And I will put my spirit within you.* Brethren, herein is the infinite goodness and love of Christ seen, that he should bestow so great a gift upon so unworthy a receiver. O what love is this, that those hearts that have been the stables of unclean 〈◊〉, that Christ should take up his abode there! here is strange love indeed. Is it true indeed, *will God dwell on earth,* 1 Kings 8. 27. And if it were matter of

wonder to *Solomon,* that God should show some Token of his presence in so excellent a fabric as that was; what matter of wonder is it that he should come, and make show of his presence in our hearts!

Seventhly, *In putting his glory into our hands.* This is the greatest trust that can possibly be ⟨◊⟩ into our hands, this is more worth than all the world: for all the world was made for this end, to promote God's glory. Yea, it is better than the *blood of Christ:* for the end is better than the means. Now the blood of Christ was shed to this end, for the glory of God. Now then what a great trust is this, that is entrusted with you in your hands? surely he loves you well, that trusts his glory with you. Your unworthy walking will more dishonor Christ, than anything in the world beside. None can honor *Christ* as you; and none can dishonor him as you: let me put in that by the way. They that have such a Jewel put into their hands, had need be careful. I hope by this time you are fully convinced that the love of *Christ* is a surpassing love.

Use, There are two things that I shall hence press you to. 1. *To Remember.* 2. *Answer* and *imitate this* love of *Christ.*

First, *To Remember this Love.* O Christians, be sure that you never forget such love *as this, Cant.* 1. 4. *We will remember thy love more than Wine: this is* the duty that I am pressing you to, thus to remember Christ's love. Brethren, methinks it should be impossible for you to forget such love *as this.* Methinks it should be needless to bid you remember *this* love. Let my right hand forget her cunning rather than I should forget the love of Christ. Let my tongue forget to speak, rather than not to speak of this love. We should sooner forget to eat than for get *Christ.* And yet how apt are we notwithstanding, though we have to•... much reason to remember him, to have the memory of Christ and his love out of our minds! the memory of *Christ* should be written upon us in Marble and Brasse, never to be blotted out. Consider *this* love *is a mindful,* and a *memorable* love.

First, *A mindful love.* Never had persons so mindful a friend *a•...* we have in *Christ:* our names are ever before him, they are engraven upon the palms of his hands. He can *as* soon forget himself *as* forget *us:* he can *as* soon forget *his* heart *as* forget *us. Exod.* 28. 29. *And Aaron shall bear the names of the Children in the breast-place of Judgment, upon his heart, when he goeth in unto the holy place for a memorial before the Lord continually.* Here you may see what a mindful friend *Christ* is, for these things were typical of *Christ.* Observe•..., (1.) The *place* where the names were to be written; upon the *breast-place* of judgment upon his heart. (2.) *The* ⟨◊⟩ why they were written there: For a *memorial* before the Lord. He hath your names there that he might never forget you. (3.) Observe the *•...petuity* of *this;* for a memorial before the Lord *continually.* And observe, these were to be carried by the high priest before *God* when he went into the high place. *Christ* hath not forgotten our names, now he *is* gone into the high place. You know how it was with the *Butler* when he was gone into *Pharaoh's* presence, he forgot *Joseph and all his afflictions.* But *Christ,* he remembers *Joseph and his afflictions* all the while, though he be in heaven.

(Secondly,) It is *a memorable Love.* As *Moses* spake of the night of Israel's deliverance, *it is a night much to be remembered:* so say I of *this* love of *Christ;* it *is* a love never to be forgotten. If *Christ* do bear your names upon *his* heart, methinks that you should ever bear *his* name upon you hearts. The love of *Christ* is worthy to be for a perpetual memorial upon our hearts. And therefore I may say to you of Christ, as they of him, *he is worthy for whom thou shouldest do this.*

Quest. But what *kind of remembrance* should we have of this love?

Answ. It must be a *feeling,* and a *lasting* remembrance.

First, A *feeling remembrance,* it should not be a bare *Historical* remembrance of *Christ,* but all your affections should be drawn out after *Christ.* He did not only remember you, *his* remembrance of you was an *affectionate* remembrance; he hath made it to appear with a witness. Such should our remembrance of Christ be.

(Secondly,) *A lasting remembrance,* it should not be at the quickening of a Sermon or the like, but an abiding remembrance of him. Brethren, our remembrance of *Christ* should be a living remembrance. It should be with *us as* with a loving husband that hath lost his wife; it seems that where ever he *is,* she should be with him: thus it should be with *us,* we should have *Christ* ever with *us.* What *Solomon* speaks of the *Law* of *Christ* we should say of the *remembrance of Christ. When we go it should lead us, when we awake it should talk with us, Prov.* 26. 22. So *Cant.* 1. 13. *A bundle of Myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts.* That *is,* say the *Dutch Divines,* the love of my beloved, especially of his death and sufferings, shall continucially be upon my heart; and I will keep it close with me, to be my *Nose-gay:* and the like. He shall lie between my breasts; that is, I will keep the remembrance of his love upon my heart to comfort me.

Secondly, As you should remember, so you should be careful to *imitate and answer his love.* Beloved, *as* the *Apostle* says of God's love to you; *what manner of love is this,* &c. So it should be said of your love to *Christ,* what manner of love *is this* that you bear to *Christ?* It should be such a love, *as* that people may be forced to say, what manner of love *is this* that they bear to *Christ?* Labor to have such a love to *Christ,* so great a love, as that all other things may be nothing to you in comparison of the love of Christ. And when you have loved *Christ as* much *as* you can, *weep* that you can love him no more.

A *SACRAMENTAL Speech,* grounded on

Eph. V. 2.

But walk in love as Christ also hath loved us, and given himself for us, an offering and a sacrifice unto God.

MY beloved, this subject, of the *love of Christ* to sinners, *is* indeed an inconceivable Subject. I have been backward to medle with it, for how shall I speak of that which I do not know? For *the love of Christ passeth all knowledge.* Yet I shall a little open it to you, and shall make it

appear that the love of Christ *is* great to his people: though I cannot comprehend it in the length and breadth, and height and depth of it, yet this we may know, that he hath a very tender love to us, *Rev.* 1. 5. *To him that loved us, and washed us from our sins in his own blood. Christ* hath *loved us:* and would you have a proof of his love to us? he hath loved us *and washed us.* He found us in our sins as swine in the mire; and yet he loved *us* and washed *us,* when he was fain to stop his breath as it were and hold his nostrils, yet he would come and wash *us:* yea he would make a bath of his *own blood. Christ* commended *Mary,* that she washed his feet with her tears: but how *is* the love of *Christ* commended in that he hath washed *us in his blood? Christ* hath our names down upon his book, *Rev.* 21. 27. *There shall in no wise enter into it anything that desileth,* &c. *But they that are written in the book of life.* Mark, *Christ* keeps his book for you, lest you should be forgotten, or there should be any mistake. It is a *metaphor* taken from men that keep their books, because they will not let anything be mistaken or forgotten. Yea, but *books* may be mislaid: therefore *Christ* hath your names written *on his breast.* The *High priest* was to have the names of the twelve Tribes upon his breast. So doth *Christ,* he hath you, for remembrance sake, engraven upon his hands, *Isaiah* 4. 9. 15. *Can a woman sorget her sucking child,* &c. *She may forget: but I have engraven thee upon my hands:* yea he hath you upon *his heart.* He challengeth all the world for his love to you. He tells you that a woman may forget her child, but he will not forget you. A woman cannot choose, but have a very tender respect for her child: for this child (saith she) have I born many a bitter throw and pain: now, for you did *Christ* travail, *Isaiah* 53. 11. And so the *Apostle Peter,* speaking of the Resurrection of *Christ* (*Acts* 2.) he tells *us,* that he being freed from *the pains of death,* it being impossible he should be holden of them. The word in the *Greek* signifies *birth-pains.* Believers, they did as it were, come forth of the womb of his love. There *is* the very picture of a believer upon the heart of *Christ.* So that he cannot look upon his hands or *his* heart but he must be put in mind of us: so dear was was *his* love to us. What characters of love be there that cannot be found in *Christ? Love covereth a multitude of faults.* And O how may this be seen in *Christ?* we have may sins; and yet *Christ* passeth by them all. *Thou art all fair, there is no spot in thee, Cant.* 4. 7. Again *Love is strong as death.* And so it was in Christ, his love was stronger than death: he under went death itself for us. He was not afraid to pass under the pangs of death that he might redeem us. Again, love fills the heart with love to the person beloved what a dear respect hath *Christ* for his spouse! everything of theirs *is* sweet to him. *Come my Love that art in the clefts of the Rock, in the secrets places of the stairs, let me see thy Countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely, Cant.* 2. 14. The Church says she *is black* but Christ says she *is comely.* But more *particularly,* I shall show you some evidences of the greatness of *Christ's* love. His letters, are letters of Love. His *lips,* they are lips of Love. His *Tokens,* are the *tokens* of Love. His *Test•...meant, is* the evidence of Love. His *Blood is* a stream of Love.

1. *His letters are the letters of Love,* the Gospel, *is* the book sent down from heaven, wherein every *chapter is* a letter of love. Thou art ready to faint sometimes, Christian, and unbelief *is* ready to prevail: here thou mayst read the promises under *Christ's* own hand, sent down srom heaven to thee. Here thou mayst read how love did care sor thee, when thou wast in thy *blood;* he said *Live.* Here thou mayst read what expressions of love there was between

Christ and thee, when he was *wooing* of thee: here are the letters of *his* love. Here thou mayst read those loving, melting passages of *his,* whereby he *woo•...d* thee and prevailed with thee. Here he shows, though he be absent for a while, yet he will come again. Here he hath set the time and the day when thou shalt be married to him: even when the body of *Christ is* complete. O how canst thou hear these letters of love, and not be in love with *Christ* again?

Secondly, *His lips are lips of love,* the *kisses of his mouth are sweeter than wine;* the words of *his* mouth are better *than life. His lips drop as the Honey-comb. Never man spake like this man:* all *that heard him bare him witness, and wondered at the gracious words that proceeded out of his mouth.* Well did *Mary* choose to sit at the seet of *Christ,* rather than at the feast: she found more sweet in the Honeycomb of *Christ's lips,* than at the feast. Let *us* but look over the last sermon of *Christ,* and the last prayer of *Christ,* and how may this set *us* a loving of *Christ.*

Look over his last sermon, *John* 14. 15 and 16. *chapters,* how lovingly doth he dispute down the unbelieving fears of our hearts? *Let not your heart be troubled.* And he propounds loving arguments: though he be gone, he will send us *the comforter:* and he will not be long from *us* neither, and then we shall be in no worse a case or place than he himself. And in the mean time, *his* going from *us is* out of love to *us:* not because he wanted love for *us,* but because he *went to prepare a place for us.*

Look into his last prayer, and how lovingly doth he carry *us* in *his* arms to *his* Father, when he was going out of the world, begging *his* Fathat he would sancti•...ie *us,* and keep *us* from the evil of the world, and that he would at length bring *us* to enjoy *his* glory.

Thirdly, *His tokens are tokens of love. As* a woman will be often looking over her tokens, because in these she sees the heart of her beloved; so if you would be in love with *Christ* be often looking over the love-tokens of *Christ.* Thou canst not turn thy eye but thou must see his tokens. But there are three or four tokens especially that you should be looking into.

(First,) He hath sent thee *a pardon for thy sins.* O what a blessed token *is this? Psa.* 32. 1, 2. *Blessed is the man whose sin is for given,* &c. He *is* blessed and blessed again: over and over blessed; he *is* a thrice happy man that hath got *his* pardon, why, *this is* the token that *Christ* hath sent thee that art a believer. O look after thy pardon, and thou shalt find that thy pardon *is* written in the blood of *Christ:* for it was *his blood* that made satisfaction. He loved thee, and therefore washed thee from thy sins in *his blood.* O with what joy and sweetness shouldest thou look over thy pardon, Christian! it *is* that which must carry thee through all thy dissiculties. Doth the Devil assault thee? do but show thy pardon and this will worst him. Doth the Lord frown upon thee? show him thy pardon, this will silence him. Doth thy Conscience accuse thee? show it thy pardon, and that will quiet it.

(Secondly,) He hath sent thee a *Patent for heaven,* this hath Christ given you that are believers: he hath made over to you in *his* Gospel a sirm conveyance of heaven. So that I may say a believer hath *as* true a right to heaven *as Christ* can make him; yea *as* Christ hath himself. *You are they that have endured in my temptations, and I appoint unto you a Kingdom as my Father hath appointed me,* &c. Now believers, can you tell the worth of *this* token? can you cast

up the worth of endless glory? can you tell what God and heaven *is* worth? then you may tell me what this token *is* worth; never was there such a token sent *as this is?*

(Thirdly,) He hath sent thee the golden chain of the *Jewels and bracelets of thy graces.* As when the servant of *Abraham,* went to take *Rebekah* for wife to *Isaac* he gave her bracelets, &c. So hath *Christ* to you: he hath given you the chain of all the graces. These are the Jewels he hath adorned you with. Dost thou find any faith, love, &c. in thee? though it be like a grain of Mustard-seed, and like a spark on the hearth? O bless the Lord Christ upon the bended knees of thy soul, that he hath given thee this. He hath done more for thee in this, than he hath done for all the world beside. O how thankful should you be, that have received such a token from him? Christian, when ever thou dost feel the operation of the spirit of Christ within thee, let this mind thee of the love of him that hath sent thee all this.

(Fourthly,) He hath sent thee the *seal and testimony of his spirit.* Hast thou received the spirit of adoption teaching thee to cry *Abba Father?* It was he that sent it. Hast thou so sure a guide, as the sweet compassionate spirit? so loving a Counselor as the spirit of Christ in thee? O take notice of the love of Christ's in sending him to thee.

Fourthly, *His testament is the evidence of love,* beloved, it is impossible for me to utter, or you to conceive the riches of Christ's love expressed to you in *his* testament, *his* Covenant: herein, Christian, thou mightest read the strange love of Christ to thee, in that he hath given thee his testament, and delivered it to thee *as* his act and deed, sealed with his own blood. O how much did *David* make of *this?* It was the last words of that sweet singer of *Israel. Although my house be not so with God, yet be hath made with me an everlasting Covenant, ordered in all things and sure and this is all my sa'vation and all my desire,* 2 *Sam.* 23. He had all that heart could wish sor in this Covenant. O Christian, hath Christ given thee his covenant? O make much of this covenant, 'tis a sweet token indeed. O the great privileges and sweet immunities that are conveyed to believers here! freedom from sin; from the guilt and power of sin. Freedom from misery; from the wrath of God, the curse of the law, from the sting of death, from the evil of the world, from the danger of hell. And beside all this, what legacies hath he given thee in the covenant? God for thy Father, himself for thy Savior, his spirit for thy comforter and sanctifier, his Ministers for thy teachers, his ordinances for thy furtherance in grace: there he hath given thee thy adoption and assurance for heaven. Do but look over this, and say if thou canst, that *Christ* hath not loved thee.

Fifthly, *His Blood is a stream of love,* dost thou doubt of the love of Christ? do but look upon him on his cross, how his feet and hands and heart are pierced: thou mayst see the love of Christ flowing out of every part.

Use, Now since Christ hath so loved you, you that are his people do you love *him again* O where should you bestow your love, place your affections, fix your hearts but here? I shall give you two motives. He *desires* your love: and he *deserves* your love.

First, *Consider he desires your love.* You have seen a little how Christ doth love you; and what doth he expect, but that you should love him again? and can there be anything less that he could require! O methinks thou shouldest give up thy heart to *Christ.* This is all that he

expects for this love, that you should love him again. This *Christ* will accept, and nothing short of this will he accept. Love cannot be satisfied, but by love again. It must be paid in its own coin, *Cant.* 8. 7. *If a man would give all the substance of his house for love, it would be utterly contemned.* As no Treasure in the world can buy love, purchase love; so no sufficiency in the world will be sufficient for love, unless, you give love your love again, 1 *Cor.* 13. 3. Now Christian, be persuaded then to give away thy heart out of hand to *Christ.* O bestow thy love upon him, wherehast thou such a thing in thee, but that thou shouldst love *Christ?* doth any man plant a vineyard, and not expect to eat of the fruit of it? hath he put love into thee, and doth not he expect that thou shouldest love him?

Secondly, *He deserves your love.* I may say of him as they of the *Centurion: he is worthy thou shouldst do this thing for him; for he loveth our nation. Worthy is the lamb that was slain to receive honor and strength,* &c. He is worthy to receive all, that you can give unto him. If there were anything else that were worthy of your love, there might be some excuse that you did not bestow it upon *Christ.* But alas there is nothing here that doth deserve your love. As *Paul* said, *was Paul Crucified for you,* &c. so may I say were these things crucified for you? but Christ was crucified for you: he hath deserved your love. This is he that came in to the world *to seek and to save.* That came and found you naked and dead and wounded: and then let out his blood and cured you. This is he that when he came, you spit upon him, and refused him; yet he would not be put off from you so, but he would do you good. How often hath he come and refreshed you with the refreshings of his love? how often hath he taken you into his galleries and filled you with his secrets? you that are believers may remember the places where he hath given you visits, and made you taste of the powers of the world to come.

A *SACRAMENTAL Speech,* grounded on

Math. 15. 28.

O woman, great is thy faith.

WE have read many noted and remarkable stories of sundry great exploits, that have been done by the renowned worthies of the world: but there are no exploits nor achievements, so renowned as those that been done by *faith.*

The Scripture give us many instances of this kind; and shows us how greatly the Lord Jesus Christ was pleased with the lively actings of his people's faith. Faith is of great price with, and shall obtain great praise from the Lord Jesus Christ.

In this *chapter,* you have a most notable victory that was obtained by a poor woman, by the power and strength of her faith, Here a poor weak woman by the strength of her faith wrestling with Jesus Christ, obtains the victory; that he could no longer hold but grants her request. Her faith did notably discover itself in putting her upon *saing to Christ.* Nature will send men in their distresses to *natural helps;* but faith will send them to Christ, to seek their help in him. And then her faith discovers itself in putting her upon *pursuing of Christ.* Christ seems to give a repulse to her faith, *he answereth her not a word;* he was resolved

to put her faith to it: that he might exercise her faith. Yea when the *Disciples* came to speak for her; he answered, *I am not sent but to the lost sheep of the house of Israel.* But she makes another onset upon *Christ.* Then came she, and *worshipped, saying, Lord help me.* Well, but he gives her another repulse, he seems to put her off with a check; 'tis not meet to give the *Children's bread to dogs.* But behold the importunity of faith; she pursues the victory still, she confesses that she was but a dog, but she pleads that she might have the privilege of a dog: even the *dogs have the crumbs that fall from their masters table,* and though I be a dog, yet let me have the crumbs. Well now, he could no longer hold, but, as *Joseph* he breaks out in the praise of this woman's faith. *O woman great is thy faith.*

In *Luke* 5. you have the *sick of the Palsy* suing to Christ for cure and observe how earnest he is, when they could not find which way to come to Christ, they *went to the house top and let him down in the midst before Jesus.* Here was a lively faith indeed, it could by no means be kept off from Christ, and how greatly was Christ pleased with this? *Be of good cheer, thy sins are forgiven thee.* O this was the voice that faith would have had: this was the word that faith looked for. As Christ *is* pleased with faith, so he gratifies it, and gives it the answer that it would have, what word can be so sweet to faith, *as Son thy sins are forgiven thee?*

Quest. But why is *Christ* so greatly *pleased with his people's faith.*

Answ. First, Because this is the *great thing commanded by him. Christ* lays more stress upon this command than upon all the rest: to wit the command of believing, *John* 6. 29. *This is the work of God, that ye believe on him whom he hath sent. This is THE work of God.* THE work with an emphasis, none to this; This is the great command, 1 *John* 3. 23. *This is his command, that we should believe on the name of his Son Jesus Christ.* There are many other commands, but this is the great command of all. And therefore 'tis that Christ doth so generally please himself in, his people's faith: becauses this is the great thing that he requires of us.

Secondly, Because this is that which doth *set so great esteem upon him. Christ* prizes faith, for faith above all things prizes Christ, and gives glory to Christ. Christ is not magnified and glorified in anything so much, as by his people's faith. Faith empties *us* of ourselves, and gives all the glory to Jesus: makes *us* vile in our own eyes, and magnifies Christ in our eyes, 1 *Pet.* 2. 7. *Unto you therefore that believe he is precious.* Faith and Christ they are mutually precious one to another. O the sweet embraces there are between these two friends when they meet! O precious faith, faith *Christ,* 2. *P•...t.* 〈◊〉 . 〈◊〉 . And O precious Christ, saith faith. O precious Savior, saith faith, and O precious servant, saith Christ. •...aith saith, *none but Christ;* and *Christ* saith, *none but faith: only believe.* Since therefore *Christ* is so precious unto faith, no wonder that faith is so precious unto Christ.

Now then beloved, stir up your faith; abound in the lively exercise of your faith: and thereby you may be very pleasing to Jesus *Christ* nothing will please him like this. If thou art a believer, I know it is in thine heart to please thy Lord. If thou knewest what would please him, woulst thou not do it? How is the church pleased, to think how she would please Jesus Christ? *Cant.* 1. 12. *While the King fitteth at his Table, my* 〈◊〉 *sendeth forth the smell thereof.* It gave her great content, to think how she would please Jesus Christ. Would you know how to

please Jesus Christ? here you are directed: be much in believing, learn the skil of believing; be much in the exercise of your faith. As *David danced befo•...e the Ark with all his might,* so put forth your faith with vigor and activity. In this above all things you will be pleasing to Jesus Christ. We read how *H•...rod* was pleased with *Herodias* daughter when she danced before him, *Mar.* 6. 22. insomuch that *he sware to her, to give her what she should ask, even to the half of his Kingdom.* Thus do thou put forth thy faith in a lively activity, and he will be pleased infinitely with this, that he will swear to thee thou shalt have thy asking. Now for a lively faith, to lay hold of Christ. Where is thy faith, Christian, try now what thy faith can do.

Quest. But wherein should your faith act so vigorously, that you may please Jesus Christ?

Answ. First, *In a way of Anmhilation.* Or emptying yourselves of yourselves. This was the way, the *Centurious* faith did please Christ so much, making him so little in his own eyes. And this was the way the *woman of Canaan* did please Christ with her faith. Faith is a grace that will exceedingly little us, and abase us, it will make thee that art as big as a Camel, to be little enough to go through an eye of a needle. It will make thee seem less and worse then nothing. It will make thee not only to cease admiring thyself, but to abhor thyself, and repent in dust and ashes. It will show thee what *Christ* is; and seeing him by thee, thou shalt disappear, and see nothing in thyself but unworthiness. The glow-worm shines in the night; but when the day Springs it cannot so much as be seen. When this Orient Sun *Christ* ariseth, to the eye of faith, then self will not be seen, it will not appear. Faith will lay thee where thou shouldst be, in the dust And then *Christ* will be where he should be, in the Throne. When man stands for a Cypher th•...n Christ signifies somewhat indeed. When man sets down himself for a Bankrupt, then he s•...es out for the *unsearchable riches of Christ.* O be much in exercising thy faith, and that will empty thee to purpose. This is the language of faith, Lord I am undone, do thou set me up, I am a Bankrupt, do thou pay my debt. Lord, my rig•...ousness is but rags: my beau•...y, is but rottenness: my pedigree, is but baseness: my portion, mere poverty: my power, mere infirmity: Lord, here is work for thee: help Lord! This is the language of faith: and therefore it is, that Christ and faith do fit so well together. Faith hath need of everything that Christ hath, and Christ hath a supply for every want that Faith hath. As for unbelievers, they make light of Christ, they are rich, and need not his gold: they are well, and have no need of his salve. But now faith, that empties and humbles the man, and makes him to sue out to Christ: faith will fetch out all that is in Christ. Lord, here is a beggar for thy bounty Here is a *Lazarus,* for thy cure. Here is a palsy hand, a blind eye, here is a wound for thy salve. Christ, he comes as an open fountain, and faith brings an empty vessel. Christ comes with a full purse, and faith with an empty hand. Christ comes with an open hand, and faith with an open mou•.... Christ comes giving, and faith comes gaping. Faith comes, Lord, here is a belly for thee to fill: here is a back for thee to cover. I am poor and am robbed of all, I have not a penny left, and none can help me but thee, I starve unless thou help. Thus faith comes as a hungry child fixes his ey upon the eye of his Father, earnestly looking upon him, when some relief will come to him: so doth faith upon Christ, looking when somewhat will come to him.

Secondly, *By way of acceptation,* receiving of Christ, *To as many as received him, to them gave he power to become the Sons •...od even to them that believe on his name, John* 1. 12. Faith sits like the *cripple* at the beautiful gate of the *Temple* to receive an alms. Beloved, the Gospel is the great Mart, and your Souls are the ship, and faith is the receiver, to take in the lading. O let your faith be active, that you may go away greatly loaden. As Christ said, *receive you the holy Ghost,* so do you receive Christ: accept of Christ, while he tenders himself to you. While he is tendering himself to you, let your Souls answer, Lord, with my whole heart do I accept thee, I take thee at thy word to all intents and purposes. I take thee not only to receive thy pay, but to fight under thy banner: not only to be justified by thy righteousness, but to be governed by thy laws. This is the great and vital act of faith, that is of absolute necessity to salvation. The Lord Jesus Christ is offered to you. In the name of the eternal God I offer him to you all; see that you take him by faith. O saith faith Lord I accept thee, you will all say we will have Christ, we must perish else: but consider it, be not rash, know the manner of your husband: if you will have Christ, you must not live as you list: you must be under government, and strict government, you must not have him and the world too; you must cast your worldly hopes over board. You must take him upon his own conditions. His condition is very low sometimes in the world, sometimes he hath a bed, and sometimes he hath none: you must run all hazards with him; you must *suffer with him if you* ⟨◊⟩ *reign with him.* Now what saith your faith to this? O saith faith, I will take him with all my heart. Faith saith as *Ruth* to *Naomi, Ruth* 1. 16. *whither thou goest, I will go; and where thou lodgest, I will lodge, thy people shall be my people, and thy God my God*

But how must your faith accept of Christ?

(First,) *Accept the person of Christ.* The Lord Jesus Christ is offered in a marriage covenant to you in the Gospel: and a marriage, is not between a *person* and *patrimony;* but *person* and *person:* true faith is not only for the *benefits* of Christ but the *person* of Christ. There is great difference between the *sick man,* and the *sick spouses* taking the *physician:* the sick man takes him for his *skill,* but the spouse for his *person.* The sick man takes him till the cure be done, and than values not the physician: but the spouse for hers in all conditions forever; she takes his person. Thus must your faith do; you must choose the Lord Jesus Christ, not for the *salvation* only that he brings, but the *excellency* that is in him. As Christ will not be contented with anything of yours, but you: so should you do, be contented with nothing of Christ, but himself.

Secondly, You *must accept the pardon of Christ.* Christ, with his person doth offer you all his ⟨◊⟩. And as 'tis in marriage that then, and then only, and not otherwise shall the wife have the State. So take Christ and you have all the benefits that come by him. He comes with his pardon in his hand, and if you will accept him, you shall have his pardon by him.

(Thirdly,) *The promises of Christ.* All the *promises are in him yea, and in him Amen.* Take Christ and you may lay hold of all the promises as yours.

(Fourthly,) *The purchase of Christ.* 'tis a Kingdom that is offered to you all, in the Gospel: take Christ, and you shall be heirs of a Kingdom. Lay hold of Christ, and you do at the same time *lay hold of ettrnal life.*

Thirdly, *By way of exultation,* rejoicing in Christ, triumphing in Christ, 2 *Cor.* 2. 14. *Thanks be to God, that giveth us always cause to triumph in Christ.* Your faith should be triumphing, you should triumph in the victory, mercy, merit, promises, riches, kingdom of Christ. O you that are believers, you have cause indeed always to triumph in Christ. what! have you received the Lord Jesus Christ? are you married to such a Husband? O how sho•...ld you boast of him, O how should you please him? how should you glory in the booty that you have got? you have got a prize indeed. Thou that hast got Christ, hast a husband indeed: let your hearts rejoice in him Thou art a believer, thou are really espoused to Jesus Christ: thou mayst make as real a claim to the Lord Jesus Christ, as a wife to her Husband. And thou mayest make as real a claim to the purchase of Jesus Christ, as a wife to the state and goods of her Husband. These are not vain and empty words: no, no, there is the greatest reality in the world in this; 'tis as true as anything in the world can be true. Thou hast a real interest in the Lord Jesus Christ, and mayest boldly make thy claim to him as thine own Husband: do I speak anything but what the Lord hath spoken? *you are married unto Christ that was raised from the dead, that you might bring fruit unto God, Rom.* 7. 4. mark, 'tis not my word, 'tis God's word. Take heed thou dost not blaspheme: dost thou think that God doth go to deceive thee? far be it from thy thoughts. Believer, 'tis so: of a truth Christ is thine; thy husband, and thou mayst boldly lay claim to him. Consider what a husband Christ is: is not he the King of the Kings of the earth? This is he unto whom Angels, and authorities and powers are made subject: This is he whom all the Angels of God do worship: Heaven and earth are at his beck: he is exalted above all heavens, and hath a name above every name that is named: this is thy beloved and friend. O should not thy faith triumph in him?

Fourthly, *By way of resignation,* in giving up yourselves to Jesus Christ. Faith, as it takes Christ, so it delivers up the soul to Christ. Faith makes a happy exchange for us, giving away the man to Christ, and receiving Christ for us. Thus, between Christ and a believer, there is a mutual delivery of themselves over to one another. As faith receives Christ, so it gives up the soul to Christ, and all that it hath; Lord, saith faith, I here resign to thee: I quit all claim to myself, I am not my own: and will own it henceforth, that I have no right to myself. I give up soul and body to thee: I will hold back no part of the price. And as faith takes first the *person* of Christ, and then the *benefits* of Christ: so it gives away the *person* of the man to Christ, and then with the person it gives *all the rest;* the estate, interest, *and* all to Jesus Christ, thus you should be exercising your faith.

Fifthly, *By way of Adoration,* thus saith should put forth its self upon Christ: casting our *Crowns* before him: setting up the Lord Jesus Christ in the throne of his own excellency, and we should admire nothing but him, breaking in pieces all our Idols, and pulling them down, that Christ alone may be exalted.

Sixthly, *By way of Appreciation,* prizing and esteeming of Christ, debasing self and all other excellencies in comparison of Christ: accounting all things but dung for Christ, such was *Paul's* faith.

Seventhly, By way of *Appropriation,* so your faith should put forth itself. It should not only put forth itself in a way of *Affiance* only, leaning upon Christ: but in a way of *assurance.* You should labor to come up to this, not only to believe that Christ died for his people in general; but to believe his death was intended for you in particular to appropriate him to yourself. Thus faith acts upon Christ. This was *Thomas,* his faith when once it was stirred up. *My Lord,* and *my God.* Applying Christ to himself as his. Lord, saith faith, I am weak, but thou art my strength. I am a sinner, but thou art my righteousness, I am unclean, but thou art my sanctification. I am miserable, but thou art my redemption.

A *SACRAMENTAL Speech* grounded on,

Mark 1. 15.

Repent ye, and believe the Gospel.

MY dearly beloved brethren, you have often heard our Savior preaching to you by his Ambassadors: but now he is come to preach to you, as it were, in his own person. What was said of *Abel* is true of Christ, *he being dead yet speaketh.* Christ being dead yet preacheth to you.

But what doth Christ preach to you, now he is dead?

Why, he preacheth no other thing to you, now he is dead, than he did in his life: Repent, and believe the Gospel. That, Christ preacheth to you, faith and repentance, repentance towards God, and faith in the Lord Jesus Christ.

First, *Repentance towards God,* see here Christian what thy sins hath done. Now is a time to have your hearts filled with sorrow, and your faces with shame, to see what you •...ave brought upon Jesus Christ. Look upon him, every wound in his body, and thorn in his head, calls upon the to repent. The wounds in his side, and the blood that flowed from thence, calls upon thee to repent. Now let thy repentance by stirring, seeing he calls thee to repentance, what shall stir thee up to repent, if this shall not? here you may see the Lord's severe wrath against sin. See it here in the beloved Son of God, who is slain before your eyes for your sins. Ah, Christian, if thou hadst stood with *Abraham,* and seen the fire of *Sodom.* Or with *Adam,* and seen God commanding, and then thrusting them out of the garden. If thou hadst been in heaven, and seen what the wrath of God did there, what work it made when the *Angels* sinned. Or if thou hadst been in hell, and seen and heard the damned there, how wouldst thou look upon thy sin? O see here, more than all this; God's wrath burning against his own Son, for thy sin.

O see here the love of Christ! in vain were all thy tears and sorrow, had not Christ made way for thee. O see him, and hear him speaking from the cross, my wounds shall heal thy soul, if

thou wilt but repent. These hands shall work out thy salvation, if thou wilt but return and repent. Ah sinner! what is not thy soul melted yet? methinks I should hear thee making thy submission, and return to the Lord, as one that melteth at the word of his Lord. Lord is thy mind thus? shall I have all this if I will but repent? behold, I cover my head with sackcloth. I am the offender, as for this lamb what hath he done? O Lord it repenteth me of my rebellions: I lay down my w pons: I swear, I will be a resolved enemy against sin, as long as I live.

Secondly, *Another thing that Christ in his costly death preacheth to you, is faith.* Faith in our Lord Jesus Christ, he calls upon you to believe now he is upon his cross. Methin 〈◊〉 hear him calling upon you from the cross. Believe the reality and greatness of my love. Believe the infiniteness of my power. The full expiation of all thy sins. The truth of all God's threatenings. The certainty of all my promises. Thy unquestionable right and title to the Kingdom of glory.

First, *Believe the reality and greatness of my love.* Methinks he speaks thus to thee, O man, what should I have done more to testisic my love to thee than I have done? read all the Antiquities, and see whether there was any love like mine! thou canst not believe, but that thy parents love thee, when they take ear of thee: but whose love is like mine? did these ever suffer for thee or do for thee what I have done? what are all these sufferings that I have suffered for thee? did I despise my fathers glory, and leave it for th•..., & did not love 〈◊〉 ? O slow of heart to believe all that I have done and suffered for thee! if I did not love thee, what should move me to die for thee? did anything in thee? no, did any profit from thee move me? no, I knew that man is not profitable to God. Was it any returns from thee? no, I knew how thou wouldst be: how unkind thou wouldst be to me. O Christian, doubt not of my love to thee. Doubt not of my help, dost thou think that I would give myself for thee, and will not give my hand for thee? do not doubt that I will cast thee off, dost thou think that I have su•...ered all this for thee, and that I will cast thee off at last? no, no.

Secondly, *Believe the infiniteness of my power.* This is the language of Christ from his cross, believe the exceeding greatness of my power. He speaks thus: O man, what if thou shouldst have no friend but I, cannot I uphold thee? These shoulders, that did bear up under all that Hell could invent against me, shall not they uphold thee? fear not to commit thyself with confidence to me. See, I am able to keep what thou committest to my trust.

Thirdly, *Believe the full expiation of all thy sins.* I am here a satisfaction for thy sin. Fear not, I am thy atonement, thy peace, thy propitiation of thy sins, what though thou art empty? behold the fullness of my satisfaction, what am I here for? I am cut off, but not for myself, 'tis for thee. This is my meaning in my death: this is the end why I am upon the cross, to make expiation for sin, and bring in everlasting righteousness. All you like sheep are gone•... astray, and God hath laid on me the iniquities os you all. Believe it, God will not require the debt of the principal and surety too Doth 〈◊〉 trouble thee at any time? sprink•... it but with this blood, and it will be at peace. Art thou afraid to come into the pre•... of God? do but carry me with thee, and thou shalt be safe.

Fourthly, *Believe the truth of all God's threatenings:* here thou seest all the threatenings of God executed upon me. See here, and believe what God will do to those that go on in their trespasses. If he laid so much on me, what will he do to them? believe also his threatenings of correcting you, 〈◊〉 you sin: for he will punish your sins with rods, and your iniquities with chastisements.

Fifthly, *Believe the certainty os all my promises,* this is another word that Christ's cross and death speaks to you, what 〈◊〉 the meaning of this death of mine, and of this blood and satisfaction of mine, but that the covenant might be ratified, and all the promises sealed, and nothing diminished, but all my Testament and covenant might he ratified forever? Behold, this blood that flows from my wounds is sprinkled upon the people for the purifying of them. All is as sure as my death and blood can make them. Here thou seest all ratisied in my blood. Man, thinkest thou that I would die with a lie in my mouth? dost thou think that I would suffer all this for thee, is I meant not to do thee good?

Sixthly, *Believe thy unquestionable right and title to the Kingdom of glory.* Why here thou dost see the price and ransom, the money paid down: and what meaneth all this thinkest thou, but to buy in thy name into the inheritance?

Now Christians, where is your faith? O methinks your sails should be up. Methinks you should be triumphing, though you are here in the world. As *Paul, Who is he that condemns? it is Christ that died.* Why? what objections can be made? what can unbelief say, that cannot be answered here in the death of Christ? shall I muster up all its force, & tell you what the death of Christ doth speak to it? give me leave to touch upon some of them.

First, methinks I hear unbelief objecting from the *terribleness of God's threatenings.* O says the soul, my heart melteth within me, while I hear the wrath of God threatened against sin, methinks I come lately from Mount *Sinai,* where I heard the Law given withthe Trumpet, & a shout, and a curse pronounced upon all that kept not the words of this Law. O how can my soul bear up against all these curses?

But now how sweetly doth the cross of Christ, and death of Christ answer thy fears? Hear thy Saviors language.

O soul be not afraid, do not thou fear and flag: all these threatenings were intended against me; all wer fulsilled upon me. Justice hath nothing to say to thee: all the curses are met together upon me. That is the meaning of it: that thou mayst be free, though I take in the wrath of the Lord into my own body. Oh! behold me, behold me: see how full I am of the wrath of God in body and soul: *my soul is exceeding sorrowful even unto death.*

Methinks I should hear thee say, now Lord, I see my liberty, in thy bonds. My salvation, in thy torment and pain. I have seen thy sorrow and out-cry, and understood the meaning and intent of all: that it was to remove the curse from me. Now arise O my soul and inherit the blessing. Therefore was Christ *made a curse that the blessing of Abraham might come upon the Gentiles.* What was the blessing of *Abraham? I will bless thee, and make thee a blessing. I will bless them that bless thee, and curse them that curse thee.* And again, *I establish my Covenant between me*

and thee. Rejoice, O my soul rejoice, and let my soul rejoice in God my Savior. O my soul, God hath blessed thee, and shall bless thee. Fe•...r not, now the mouth of the Law is forever stopped thou shalt never hear one curse more of the flaming mouth of the Law. O soul, what canst thou wish for that is not laid up in the everlasting covenant? he hath said, he will be a God to thee. Canst thou be able to know the immensity of his covenant? all is made over to thee.

Second, *Object.* But sin begins to rise up. The soul begins to cry out of his sins: O the *multitude, multitude of my sins!* they are gone over my head, and I am sore afraid, I have nothing to pay my debt.

But hear now what Christ speaks to thee. This is the language of his death and wounds, fear not sin. *Have I been so long with thee and dost thou not know me, Philip?* so saith he to thy soul, what! been here so long with me, and conversed with me so long, and dost thou not know me yet? are thy sins infinite, and are not my merci•...s infinite? are thy sins great, and am not I God above all, equal with the father? O look unto me, and rest in the fullness of my satisfaction: I am thy surety. All thy debts be upon me: all thy wants are upon me, what if thou hast nothing to pay? I have enough for me and thee. I am the *Scape-goat* that have carried away thy sin into a land of *forgetfulness,* I have slain the enmity of sin upon the cross, and have reconciled you to my Father. Here is redemption, full redemption, plentiful redemption, behold, my blood speaketh peace to you. Wilt thou not believe the voice of my death and blood to thee? thus Christ's death can speak sufficiently to all that thy sins can say' against thee.

Now doth not thy faith stand upright yet, Christian? methinks I should hear thee say, Lord 'tis enough, thou hast laid down thy life for a ransom: I see my cure in thy wounds. I doubt not butthy blood is sufficient to cleanse me from all my sins.

And who now shall appear-against me? Ah Justice, once a terrible word, now I can see thy face with comfort. Once Justice was so terrible, as never was the face of a judge more terrible to the prisoner at the bar, than that to me, but now 'tis pleasing to me. Once, I had rather have fallen into the lions mouth, than to come to it. O how did my soul grow pale, and my heart ready to die like *Nabal's* within me, when I saw the *balance* held up in one hand, and the *sword* in the *other!* but now, I see, that the death of Christ and his blood shall be put into the balance with me, I am not afraid. Here now see a great wonder: the pure holiness of God taking pleasure in a sinner: and the strictest justice shaking hands with the off•...nder, now the justice of God is become my friend.

Third, *Object.* O but unbelief seems yet to object from the *multitude, and strength, and policy of the enemy.* Methinks I see the trembling soul in the posture of the prophets man, who beheld the mountain beset with Charriots and Horses, and crying out *O Master! what shall we do?* If it were but flesh and blood it were not altogether so much: but 'tis principalities, and powers; who can break thorough the *host of these Philistines?* But Christian, look to this cross: look to a dying *Christ,* look what his death speaks to thee, wherefore art thou ready to fall with these fears, and ready to sink under them? methinks, I see him taking thee by the hand as he did

Peter, O thou of little faith, why didst thou doubt? look here by my cross, and see all thine enemies lie slain by my death: and what wilt thou be afraid, that thy slain-enemies will rise again, and pursue thee? methinks, soul, I should hear thee triumphing and crying out, what can you do, O my enemies? I have seen *captivity led Captive:* and for whom did he overcome but for me? as for me, now I will throw out the gantlet, and bid defiance to my enemies. Who *is he that condemns? It is Christ that died, who shall separate us from the love* (or death) *of Christ? shall tribulation, or distress,* &c. *Nay in all these things we are more than conquerors* &c. *For I am persuaded, that neither death, nor life,* &c. *shall be able to separate us from the love of God which is in Christ Jesus our Lord.* I see now all overcome in the death of Christ. Devils, I fear you not; I behold all your legions in chains, and made captives by Christ. Death, I fear thee not; for I know that thou art slain, by him that had the power of death and devils. I know that thy commission is altered, and thou comest, not with authority to *arrest* me; but with an invitation, to *invite* me to feast with the Lord. And *thanks be to God who hath given us the victory.*

To the most beloved people the flock of Christ in *Taunton,* Salvation.

Loving and most dearly beloved,

I have lately received your affectionate *letter;* and though I never question your affections to me, and need no verbal testimony; yet I cannot but take it thankfully, and read it delightfully, when I see it attested under your own hands. And I cannot but tell you, you are the people of my cares, the desire of my eyes, the people of my delights, & of my prayers. My labors with you for many years, though some time attended with difficulty, and danger, yet were not tedious; but my time passed like *Jacob's,* when he served for *Rachel* and my sufferings for you are not irksome, through grace, because I trust they are for your edisication, and are *a seal* of my love to you, and more especially of the doctrine of our *Lord Jesus Christ,* which I have long preached among you. The Lord God teach me, with humility, and thankfulness to bear such honor, that I should be set *for the defense, and consirmation of the Gospel.* And now, my dearly beloved, (though you should not be insensible of God's great visitation upon you, yet) I would not have you inordinately disquieted, that I am removed from you to a prison for a season; but rather imitate the Heroic virtue of that most gracious *mother,* in the *Martyrologie;* who, when the Son of her bowels came, not to a prison, but to a stake to be sacrificed in the flames for Christ, fell down on her knees, and blessed the Lord, that ever she should be so happy, as to have a Son to suffer for Jesus Christ. Ah my dear flock! how glad should 〈◊〉 be, if God would send me forthwith among you again, to feed you as in the days of old, and to go in and out before you, that you might *find pasture?* yet be not dismayed, *fear not little flock;* though you are little, and despised, and *hated of all men for Christ's name sake;* Christ's relation to you, and tenderness of you is such, that you cannot miscarry. He liveth, and his care liveth. The Godly wife of that worthy *Cornish* Divine Mr. *Vincent,* being left in great want, with many little Children, would often answer them, when t•...y came crying about her for bread, and she had none to give, with this gracious expression, *be quiet, children, our God* 〈◊〉. And surely, that, my brethren, may be a quieting, comforting consideration, both for you and me, though the bread do 〈◊〉 fail. But at length

this gracious *woe•...,* being left quite destitute, and her children calling upon her, when she had neither bread nor money, breaks out into a bitter weeping, which one of the littleones observing, he comes, and pulls his mother by the Apron, saying, Mother why do you weep thus? *Is God dead now?* such a rebuke did the Lord send her, by the mouth of a poor babe. Brethren be not dismayed, Christ liveth, and therefore let your *hopes* live, let your *courage* live, let your *faith* live also. Christ liveth ever, therefore *let your hearts live forever, Psal.* 22. 26. He liveth to make intercession sor you, and from his living, you may be assured of life, *John* 14. 19. of your Jastification, *Rom.* 8. 34. Of your Salvation, *Rom.* 5. 10.

Beloved, do but seriously think of *Christ's relation* to you, and you cannot want comfort. Why, *he is not ashamed to call you Brethren.* Even when he was entered upon his state of exaltation, risen from the dead, far above the state of mortals, he owned poor weak believers for his brethren, *John* 20. 17. *Go to my Brethren. Math.* 28. 10. *Go tell my Brethren.* Yea when he cometh with all his holy Angels with him, and sits upon the throne of his glory, he will own the very least, and lowest among poor believers, before all the world, for his Brethren, *Math.* 25. 31. with *ver.* 40. keep this, my beloved, as a Cordial at your heart, that Christ stands related to you as your *Brother.* Ah what consolation is here for a considering Christian! for, First, *This may give you boldness with him,* and that, both *in your coming to him. and at his coming to you.* I say *in your coming to him.* It may make you come with *boldness to the throne of grace,* that you have such a friend in court, that can have what he will, that is indeed all and in all in heaven: that you have a kinsman, a Brother there, a man like unto yourselves, of the same race, and nature, and so sensible of human infirmity, *Heb.* 4. 15, 16. Christ's human nature, by which he is a Brother to us, may make us come boldly and with full assurance, *Heb.* 10. 19, 20, 22. We might tremble to approach God's terrible Majesty, to come near the consuming fire, but that we have a brother like unto us, a days-man, a Mediator, the man Christ Jesus, between God and us. Again, it may give us boldness *at his coming to us.* Let not the Terror he will come with affright us Christians; for he is our brother, flesh of our flesh, and bone of our bone. Had even *Dives* himself a regard of his *Brethren,* that they might not come into that place of torment? and shall we think, *Christ* will send his brethren thither? How secure would he be whose life or estate were in controversy; if the matter were put into the hand of his own brother? Secondly, *Then you may presume upon your interest in him.* You may have boldness to speak and confidence to speed. You may make use of him, on all occasions, for yourselves, and for your friends. You cannot stretch your interest. He upbraideth not that you make too bold, or come too often, or ask too much. Thirdly, Then you may *d•...d* upon it that *he will help in extremity.* ⟨ꝏ⟩ *friend loves at all times, and a brother is born for adversity, Pro.* 17. 17. He is not such a brother as *David's* were *Psa.* 69. 8. Or as *Jobs* were, *Job* 6. 14, 15, 16, 17. He will own and delight in his, in their afflictions, *Canticles* 2. 14. 4. *you may not question his affection.* Love is the Natural duty, between Brethren, 1 *Pet.* 3. 8. Christ hath not only the *name* but the *heart* of a brother. He is not such a brother as *Cain,* that said, *am I my brothers keeper,* that hated his brother in his heart. Nor as *Jacob,* that took his brother by the heel, a *supplanter,* that deceived him of the birth-right. But such a brother as *Joseph* was, who was all along his eminent type. 1. *Josep•...* Received great unkindnesses, and wretched usage from his Brethren. They conspired against his life, they sold him and pitied him not, when they saw

the anguish of his soul. And is not the blood of Christ to be found upon the skirts of his Brethren? Touch him, and the body will bleed upon you. Look upon his mangled body: why, *these are the wounds that he hath received in the house of his friends,* by the hands of his brethren: I mean by their sins. *Isa.* 53. 5. 2dly. He shown melting affections to his brethren after their unkindness to him. He weeped aloud over them, *Gen.* 45. 1, 2. to wit with tears of love, and joy. His bowels yearned over his brother, and he *seeks where to weep, Gen.* 43. 30. But there are no bowels to *Christ's.* No yearnings like to his. How unkindly had his brethren dealt with him? One sold him, another denied him, all forsook him. Yet when one would have expected a Message of d•...iance he sends them a message of peace. The sweetest tidings that ever were sent; *John* 20. 17. Thirdly, *Joseph* was sent before to provide for his brethren, *Gen.* 45. 5. So is Christ. It is his business in heaven to prepare, and provide for his brethren. The provision you have for soul and body is from him: but all this is but as the corn to keep you alive upon the way. What is the store, that *Joseph* hath laid up in *Egypt?* the preparations that Christ hath made in heaven! Fourthly, *Joseph* saved the lives of his brethren, that sought his, *Gen.* 45. 7. And hath not Christ saved them that had their hands in his death? Fifthly, *Joseph* when he frowned with greatest severity, had his heart full of yearnings, and tenderness to his brethren. He spake roughly but could not forbear to turn about, and weep. *Gen.* 42. 24. So it is with Christ. He seems to repulse the *woman of Canaan,* and to put her off: but you know what was all the while in his heart. When he speaks hard sayings, and writes bitter things, and uses us roughly, his thoughts are *thoughts of peace, and not of evil;* peace is in his heart; He doth it but for your trial. When he seems to have forsaken you, he is but a withdrawing behind the curtain. He seems to have exposed you to perish, as *Moses* among the flags; but you see not how he stands like *Moses his Sister* behind the bush, wistly looking, what was done with her brother, the chil•.... Sixthly, God so over ruled the wickedness of *Joseph* his brethren, that it tends greatly, to their good and his preferment. So that God made, that horrid sin in slaying Christ to be for our salvation, & his exaltation, *Phil.* 2. 〈◊〉 , 9, 10. And the Lord hath preferred him as *Pharaoh* did *Joseph, Gen.* 41. 41, 42, 43, 44. Seventhly, *Joseph* provided for his brethren the fat, and the best of all the land. *Gen.* 47. 11. He bid, •...y, and make ready when his brethren were to be with him. *Gen.* 43. 16. And doth not Christ *mingle hiswine, and kill his Oxen, and his* 〈◊〉 , and think nothing is to good? *Prov. 9. Math.* 22. He calls for the *best robe, and fatted calf, Luke* 15. He prepares for you a *Goshen,* the good land, the inheritance of the Saints in light. *Luke* 22. 28, 29, 30. Eighthly, *Joseph* was never satisfied, though he had all the glory of *Egypt,* till he had his brethren down to him. As *Haman,* in another case; boasted of the glory of his riches, and all the things wherein the King had promoted him, above the Princes and servants of the King; and *•...t,* says he, *all this avails me nothing,* &c. so all the glory to which Christ is exalted, far above all principalities, and powers, wi•...l not content him till he hath his brethren with him; in no worse a place, and no worse a case then himself. *John* 17. 24. Ninthly, *Joseph* presents his brethren unto *Ph•...oh,* and leads them into his presence *Gen.* 47. 2. so doth *Christ* for believers. He leads them to the father, *John* 14. 6. *Josephs* brethren, who would otherwise have been an abomination (being herdsmen) yet were treated kindly for *Josephs* sake, *Gen.* 47. And so doth God to us for our brothers sake. To conclude, what affliction is there, wherein *Christ's* relation to you will not yield abundant consolation? But I have exceeded, pardon me: it is for two weeks: having

been necessarily diverted from writing to you the week foregoing. The Lord teach you to live upon these cordials, in these sorrowful days. Fare you well, dear brethren: farewell in the Lord.

I am yours in the bonds of the Lord Jesus Christ.

To the much beloved, the flock of Christ in *Taunton;*grace, and peace.

Most Loving, and beloved.

YOur prisoner in the Lord hath sent these lines to salute you, and to call upon you, or rather to beseech you, *to walk worthy of the high calling in which you, re called in Jesus Christ.* Beloved, our word with you hath not been *yea, and nay,* uncertain and unstedfast. The prison sounds forth to you the same doctrine, that the pulpit ever did: the Lord give you to hear; and receive from the *prisoner,* that which was not so thoroughly embraced from the *preacher.* But what doth the prison preach? it preaches *repentance* to you. God hath called to you from the pulpit often, and now he sendeth to you from the prison, that you should repent. Who is so deaf, as not to hear the louds calls of the living God to *England,* that they should repent? you have long had *Moses* and *the Prophets;* but now the Lord hath sent you; as it were, what *Dives* asked; that one should come to you *from the dead* and testify to you that you should repent. From the dead, I say for you know, that in the sense of the *Law,* your Ministers are dead. But being dead we yet speak; yea our death; our removal, our silence doth speak; and all speaks the same thing, that you should repent. O that I could lift up my voice to you; that your streets, your houses, your ears, your hearts might be filed with this cry, repent O *Taunton;* repent and turn. Repent O profane, or else your iniquities will be your ruin. Repent O professors or else the Lord will not repent of the evil that he is about to bring upon us. The Lord now ringeth that thundering peal in your ears: *Cleanse your hands ye sinners, purify your hearts ye double-minded, Draw nigh unto God and he will draw nigh unto you. Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into heaviness. Humble yourselves in the sight os the Lord, and he shall list you up.* O hear the voice of the Lord. *He that hath an ear to hear let him hear.* Repent, O *back sliding* Children, or else the Lord will *fill you with your own ways.* Speedily make up the breach, and endeavor to repair your decays, to regain your ground, and recover your first love. O at last bethink yourselves, *from whence you are fallen, and repent, and do your first works.* Repent O *sluggard; when wilt thou awake out of thy sleep?* what hath God kindled a fire in his Church, ready to devour us all, and wilt thou sleep with the house on fire about thine ears? What? wilt thou not ply thy bucket, and settle to thy work to purpose? wilt thou lie still and see the Tide coming in upon the? what•...ot *pluck thy handout of thy Bosom, nor rise out of thy bed-sloth,* when the Almighty thunders from heaven, and scaters his lightning, and and sends abroad the tokens of his displeasure? repent *O Laodicean.* The Lord calleth to thee to be *zealous and repent.* Away with this lukewarm profession. Away with this heartless, listlesse, lifeless Religion. The Lord hates this halting and halving in Religion. As good not at all, as not to purpose. Never dream that lazy wishes and idle complaints, and key cold prayers, will carry it.

Judge in your own selves; *is this* the seeking, knocking, striving, fighting, running, wrestling, that the *Scripture* everywhere requires, as necessary to all that would be saved: but especially necessary at such a day of rebuke *as this is?* O quicken yourselves, call up all your powers, and put you every man his strength to the rope. Cry mightily *as Nineveh* did. Humble yourselves greatly before the Lord *as Manasseh* did. Let prayer be made *without ceasing night and day,* if ever you mean to pray open the prisons, and recover your spiritual privileges. Repent O thou of *Sardis,* that *hast a name to live but ar•... dead.* The name may serve to deceive thyself, and to deceive others, but *God will not be* ⟨◊⟩ *ed:* he searcheth the heart. O prepare for *•...is* search and for *his* scrutiny. Woe unto th•..., is he pronounce of thee, and write against thee as against *•...elshazzar; thou art weighed in the balance and sound wanting.* Hear the voice of the living God; hear and live. *Remember what you have received, and heard, and hold fast, and repent: and be watchful, and strengthen the things that remain and are ready to die,* lest the Lord come upon you as an enemy at unawares. Repent *O worldly* professor, that hast Christ in thy mouth and *Mammon* in thy heart. Ah what a *Demas* wilt thou quickly show thyself, except thou repent! howsadly will the fears of loosing thy estate betray thee! How surely will the cares of *this* world choke thee! how surely will the prevailing love of earthly things undo thee! except thou repent, O study the vanity and vexation of the Creatures; the emptiness, insufficiency, transitorinesse of present enjoyments; the superlative excellency of Jesus Christ, and his exceeding great reward, till thy very heart do breath with the *Martyr; none but Christ;* and with *Paul, doubtless I account all things but loss,* &c. O sinner pray over, and study over these things, till thy heart be brought to a low esteem of perishing things. Walk so osten with death, till thou art dead to the world, and canst look upon it, *as* a man would, that should peep out of his grave. Repent, *O sleeper,* that livest in carnal security, and layest not to heart the asflictions of *Joseph.* Doth the whole world ring of God's Judgments upon *England,* and dost not thou awake yet, and call upon thy God? *is* the *Church* afflicted, and tossed with tempests, and not comforted, and yet art not thou roused up? *is* the ship even filled with water, and the disciples crying; *Master save us, we perish,* and all in jeopardy, and yet art thou unasfected? *is* our Lord ready to be betrayed into the hands of Sinners, and *wilt thou sleep on now?* art thou not yet come to thy senses? Alas, that there should be such a disease as security going now, at such a time *as this!* now methinks the dumb should speak, and the dead should wake. Was the tongue of King *Croesus* his son, dumb from his birth, loosed when he saw his *Father* about to be murdered? and shall the Children of *Zion* see the knife even at the throat or heart of their mother; and yet be silent and unmoved? but what do I dwell on particulars? the Lord calleth on all men everywhere to repent. Repent, *O ossicers,* that you have not been so vigilant in the *ossices* which you have born, and in fulfilling the *oaths* that you have taken, in repressing of abounding sins *as* you should have been. This guilt will lie heavy at many doors, without repentance. Repent, *O Masters,* of your unnecessary hardness, and rigor to the bodies; but especially of your cruelty to the souls of your servants. Have you been *as* careful to train them up in the knowledge of *their C•...eator, as* in the knowledge of *your trades?* have you taught them how to *pray, as* well *as* how to *work?* and instructed them in the mystery of their salvation, *as* much *as* in the mystery of their callings? have you looked for *as* good an account of the principles of Religion, or or of the Sermon of them, *as* of the task you have set them? and the work in which you have employed them? O that you

had! repent, O you •*...usbands,* of your harshness, bitterness, not dwelling with your wives *as men of knowledge.* Repent, you *Parents,* of your fond indulgence to Children, sparing their sins, neglecting their souls. Repent you *wives,* of your willfulness, and frowardness, and disrespectfulnesse to them, towards whom the Almighty calls sor your reverence and obedience. Repent, *O Children* of your fearful ingratitude, in slighting and disobeying your Parents, a sin under which the earth do groan. Repent you *Servants,* of your slothsulness, wastfulnesse, unfaithfulneesse, and eye-service, and disobedience, that all families almost are filled with the complaint of. O that there might be some way to recover the credit of Religion from the wounds, that it hath received, by the neglect of relative duties: well let every man resolve to mend one. O see what hath been amiss in your hearts, and in your houses, and set upon repenting, and reforming. Without this our prayers will return upon our own heads without an Answer. Never think the storm will cease, till the *Jonas* be thrown over. Beloved, this *is* that, that God doth wait for. Throw over the head of *Sheba* and the 〈◊〉 will be soon broken up.

I am apt to transgress. I shall conclude my Counsels, with my prayers, that a spirit of Repentance and Reformation may be poured out upon you, and so rest,

yours in all manner of obligations to serve you and to suffer for you. Joseph Alleine.

To the dearly beloved the flock of Christ in *Taunton,* Salvation.

Most loving and dearly beloved,

THE care of you *is* continually upon me. I desire no other felicity than to serve the glory of Christ in you: and to enjoy him with you. And blessed be *his* hame he *is* no stranger, neither to us, nor you. Let all his prisoners praise him: let all his people praise him. Now *is* the sweetness, beauty, excellency of Christ to be seen. Now may we learn the suavity of his communion, the worth of *his* promises, the all-sufficiency of *his* fullness. Now taste and see. Sit you down under the safest, sweetest shadow of *his* protection, and eat of his fruit. *The tree is good for food, and pleasant to the eyes,* (except fully blind) *And a tree to be desired to make one wise.* Take of the fruit thereof and eat, not *as Jonathan,* who tasted but a little of the honey upon the top of *his* rod, but *eat abundantly.* This *is* no forbidden fruit. Here *is* no surfeiting. You must live upon him every day, and in every duty. May everyone of you be able to say *as Paul, to me to live is Christ:* then you live like Christians when Christ *is* the staff of your life. When Christ *is* both its *Spring* and its *end.* When you take *root* in him, and *grow up* into him. May everyone of you be a *tree of Righteousness,* whose roots may spread into him, whose aspiring top may be still shooting upward, reaching out toward him: live *as* those that have *no life* but *in him.* And study to be able to say *as Paul,* that it *is* not you that live, *but Christ living in you.* You live in vain while you live not for him: without Christ you are dead while you live. You are *of him,* and *through him,* and *for him.* From whom shall he have glory, if not from you? the inanim•...te & unreasonable Creatures, cannot praise him, unless in a dumb and silent manner, *as* they are the occasion and incentives of our praising him. The devils and ungodly will not praise him. The silver Trumpet of *his* praise *is* found only in the hands of a few poor believers. Ah! sound you forth *his* praise in the world; let your lips sing, let

your light shine. Let your lives be at last *as* a can•...le wasted and burnt out in holding forth the light. Now beloved, study that you may go out with comfort, that you may have your hearts *as* full *as* they can hold, with joy; to think when you are ready to breath forth your last, well my days are run out for Christ, and my strength *is* exhausted in the service of Christ. My time *is* gone, and my labor done, but my Oil *is* wasted in the work of God. I have spent my Fathers allowance in my Fathers business. This will make you to arise and say, I will go to my Father, with boldness and confidence: and not *as* the *Prodigal,* (when he had spent the portion of goods which his Father had allotted him) with diffidence, and fears of his being rejected. You know my business is but to bespeak you for Christ. I have four requests to present you for him. Thus are my requests, but his Commands.

First, *Let the balance be turned by Christ.* Let Christ and his interest turn the scale against all the world. Let him be the Pearl, and the world the dung. Let Jesus be King, and Mammon *as* a despised broken Idol, or *as* the stamped Calf. Let Christ be the prize, & the rest but loss. Let gain give way to godliness. Let credit crack rather than Conscience stretch, be nobody with the world rather than dishonor Christ, to keep up your reputation with men. Let all the flowers of pleasures wither, the paint fall off this harlots face, when set by Christ. Let the silver shrines and great *Diana* be *as Nehushtan.* 2. *Kings* 18. 4. And the crown fall from the head of honor, and the great Idol to come down into the dust before Jesus Christ, and lie like *Dagon* before the Ark, with head and hands broken off upon the threshold. Keep the world *at your feet as a servant,* or rather *underfoot as an enemy.* But if it hath the heart you are undone. Where Christ hath not the swaying-interest all *is* rotten at the bottom.

Secondly, *Let the Bias of your wills be set towards Christ.* The *needle of the will* was at first touched with a *magnetick* verttue, which turned it towards God, *as* the needle *is* turned towards the pole: but now by the fall it hath quite lost its virtue: and will stand anywhere, but where it should. But God by fanctifying grace doth new-touch this needle. & though it may (by an accidental violence) be too too easily shakenyet it will *never rest* at a wrong point, but be unquiet and in continual restlessness and agitation till it stand direct towards Christ. If anything but Christ would content you, you are none of his. Can you acquiesse nowhere but in him? do your wills cleave to him? *is* he your settled, resolved choice against all competitors? if so, doubtless it *is* well between you and him. Thus it must be, Christ must have your *assent & consent.* The judgment must *prize* him and the will must *choose* him *as* the chief good.

Thirdly, *Let the bent of your affections be to Jesus Christ.* Look upon the height of his stature, and the goodliness of his countenance, and you will say surely he *is* worthy. Surely this *is* the *Lord's anointed.* Frequently, and thoroughly view his excellencies, till your eye affect your heart. Let me set him among the other objects, like *Saul* among the people. and I must say to you *as Samuel, see you him whom the Lord hath c•...osen. There is none like him.* O let all your affections, be moved at the sight of him, and shout with the joyful people, let the King live, let Christ have all. Let *Sorrow* sit with the melting penitent, weeping at her Savior's feet. Let your strongest •...urning *love* be kindled, when you do but think of *Christ,* and fire your hearts, and so bring them forth *as* a flaming sacrifice to welcome him. Let *fear* make her

obeisance, and with humble reverence and lowliest veneration bow the knee of the soul to Zion's King. Let *Joy* be triumphant when you meditate on *Christ.* And call upon the daughters of Music to praise and celebrate his excellency. Let *desire* be upon the wing, and spread the hands, and open the mouth wide, and pant for him. Let the most lively and pregnant *hope* sit by the way and look for him, and wait for his coming. And get up in every Ordinance like *Zacchaeus* on the *Sycamore-tree* that he might see Jesus *as* he passeth by; and big with earnest expectation of enjoying him. In a word, you must see to it that *Christ* be *chief* in your affections; That he be your *chief desire;* Your *chief joy:* And this will evidence you to be his: and without this all is unsound.

Fourthly, *Let the Butt of all your Actions be no other but Christ. Whatsoever you do, do all in the name of the Lord Jesus Christ.* Here take your aim. Here let all your designs meet. Hither let all your motions tend. That *Christ may be magnified in you, Phil.* 1. 20. This *is* a mark undeniable. But he that hath more eye to the pleasing of men, his own advantage, or any worldly good, than to the pleasing and honoring of *Christ, is* no better than a Hypocrite.

I must do *as* much *as* I can in a little time, 'tis time now to close. I have given you together in these four heads the highest duties and surest characters of every true believer. I must add nothing farther, but only to send my prayers after my papers, and to let you know the Lord's prison *is* not without his presence, and most refreshing influence. And that your prisoner *is* yours

in all Bonds Joseph Alleine.

To the most endearing and beloved people, the servants of Christ in *Taunton,*Salvation.

Most loving and best beloved,

YOur late most affectionate lines are now in my hands, your hearts cannot but be a most grateful and welcome present to me, I return you mine, not willingly, but thankfully, rejoicing to be yours; while the Lord will your preacher; and while the Lord will your prisoner; still yours. I acknowledge I am not my own. If I have any interest in heaven, it *is* yours, to be improved for you. If I have any talents of goods they are consessedly yours, your claim, your stock. *By the grace of God I am what I am.* I have nothing, but what I have received from above; and I have received for your use. I love to think how much I am yours. Make your claim with freedom; nothing can please me m•...re. My •...rength *is* yours; my labor, my liberty, my losses yours: *Ultimately* Christ's, but nextly yours. I accept with all thankfullness your manifold respects. May whatever honor you put on me re•...lect upon Christ, whose I am, and whom I serve. He is all, and therefore I must needs be nothing. Let no man set me above my place. I am too to sel•...ish (to my shame and grief I acknowledge it; may your prayers be the cure of it) yet surely, I should choose to be lower, so Christ might sit the higher in all your hearts, I am only the friend of the Bridegroom. My soul rejoiceth to hear how fast you stand, how close you cleave to him; my Joy is now fulfilled. *What greater joy to the friend of the Bridegroom, than to hear the Bridegrooms voice,* how sweetly he converses with his Bride, and she with him, and to see the sweet passages of love between them, when he hath been a means to bring them together? This is my joy, it refreshes me; I am full of

consolation, to hear how tender he is of you; to see him spreading the skirts of his love, the wing of his power and care over you. Happy thou! *Who is like unto thee O people? A people saved of the Lord, the shield of thy strength, the sword of thine excellency.* My dearly beloved, let the name of Jesus be more sweet and precious than ever to you. Verily, I am but his spokesman. Forget me, neglect me, anything if you will but love him, and adore him, and admire him the more. I rejoice, as to hear the sweet voice of the Bridegroom to you, so to hear of your love and ⟨◊⟩ to him. Surely, the Lord hath a singular blessing for you. A•... poor and despised d•...spised, the Butt of human malice, the eye-sor•... of thy potent enemies! *The Archers have shot sorely at thee,* the Hunters have made thee the deer of the Chase, singled from the rest of the ⟨◊⟩, and designed for the Game, for the prey of the •...ungry pursuers, quick upo•... the scent, following upon the scent, with full cry; and yet *the beloved of the Lord* ⟨◊⟩ *in sasety by him,* ⟨◊⟩, ⟨◊⟩ *cov•...reth thee all the day long: thou dwellest between his shoulders.* O people of desires, hear the •...rauld of God: (glorious office! Lord how unworthy am I of this strange grace, who am *not worthy to stoop down and unloose the latchet of thy shoes!*) yet here me as an ⟨◊⟩ of God; unto you O people, it is commanded that you *kiss the Son.* That you sall down and worship, not the human Idol, but him whom Jehovah hath set up, and sworn that *every k•...e shall bow, and every tongue confess to him,* or be cast into the burning siery surnace os his tormenting wrath, seventimes hotter, yea seventy times seven than ⟨◊⟩ was. Unto you it is commanded that you receive his mark in your foreheads, by open and bold profession; in your hands, your right hands by suitable works, in a holy diligent, active conversation; above all in your hearts, there he must be set as a seal (as well as write upon the palms of •...our ⟨◊⟩) by most vehement servant affection. Let everyone of your hearts be all on fire with strongest burning love to the name of Jesus, and offered as a flaming sacri•... to him.

Beloved, I am afraid almost to tell you what Christ looks for from you. I think of his mercies to you with fear and great joy. Know my beloved, and remember, that he Looks for great things from you; you have received much, and God will ⟨◊⟩ much. I beseech you be not as other people. *My mouth is open to you, my heart is enlarged,* but my time is very straight. Sleep hath departed from my eyes to write a few lines unto you: but I am upon your service when you know it not; yet I cannot end, without telling you that you had need look to it, that you be in all things more than ordinary, because the Lord looks for extraordinary prosiciency from you.

Brethren let your hearts be entire with God; be abundant in secret Duties, Prayer, Meditation, Self-examination, Watchfullness, Self-denial. Let none of you be another thing in your Families or Closets, from what he is in the Assembly, and the open profession that he makes. Look to the heartwork, See that you be truly, thoroughly and unreservedly the Lord's. Beware lest with any of you a secret root of Hypocrisy, should spoil a forward and goodly profession. Care above all things in the world, to approve your hearts to the piercing eye of the •...lous God. Let your good works shine before men, but reckon yourselves to be no more, than what you are in secret. Maintain a holy jealousy of yourselves, till upon much prayer, and trial, and self-observation, you have found out by Scripture-marks the certainty

of your state. But I intrench on other things to wade thus far. To my keeper I commend you, and with dearest loves to you all in the Bowels of our Lord, I remain

Your Ambassador in Bonds. Joseph Alleine.

My dear father and brother *Norman* remembers you tenderly, desiring you to hold fast what you have received and heard, and that you be holy, harmless, exemplary, and without offense in the midst of a crooked and perverse generation.

A Practical *CASE* on

Phil. 3. 13, 14.

This ONE thing I do, I press toward the Mark.

Q. HOw may we come to make Religion our business?

Rule. 1. You must thoroughly acquaint yourselves with the rule and the compass that Religion steers by. Unless the Mariner know every point of his Compass, he is like to make but foul work of it. The word is a believers Compass, *Gal.* 6. 16. *As many as walk according to This rule,* &c. A believer walks by Rule, and by this Rule, the Rule of the word; you can never manage the business of Religion, except you do thoroughly know, and often eye your Rule, and put the rule to your work. How can you trade religiously unless you know the Rules you are to deal by? Or pray rightly, if ignorant of the Rules you are to pray by? Beloved, the commandment is exceeding broad, and prescribes you Rules for your whole Man, and sor the right behaving of yourselves in every part of your conversation; Oh hide the word in your hearts! lay up the Rules you are to work by; and the Rules that you are to give by; the Rules that you are to speak by; and the Rules that you are to hear by; and the Rules that you are to examine yourselves by: Be sure there be no part of your conversation, but that you have some Rules that you do set to yourselves about it.

How can you carry yourselves Religiously in your Relations, unless you do conscientiously observe the Rules that you are to carry yourselves by? If wives do not know their Rules, and husbands their Rules, and servants their Rules, and children their Rules, how can you bring your profession to anything? beloved as ever you would make anything of Religion, know the Rules of your places, set it down with yourselves, you husbands, you wives, you children, you servants; these be the Rules that I will walk by, and wherein I sail of these Rules I will see my error, and study to come up to what is lacking.

Resp. 2. You must have the whole lump of the heart leavened and seasoned with Religion, *Matth.* 13. 33. *The Kingdom of Heaven is like unto leaven which a woman hid, &c.* The word is this leaven, The heart is this lump in which this leaven is hid: now when the whole lump is thoroughly seasoned, then their will be such a suitableness between the heart and the work, that Religion will become a pleasure. A true Christian hath the law of the Spirit of Life within him, he hath a transcript of the word in his soul. Now where the law of Religion is in the heart, there will be a love of, delight in, and propensity to the work of Religion, *Rom.* 8. 2.

Heb. 8. 10. *I delight to do thy will, thy law is within my heart, Psal.* 40. 8. *who naturally careth for your state, Phil.* 2. 20. where Religion hath taken deep root in the heart, the concerns of Christ will become its natural care. Now that which is natural is delightful, and when a man loves his work, he will be much in it. Again, that which is natural is constant, so that when the heart is naturalized and habituated to Religion, the man will constantly follow it. To a heart thoroughly sanctified, Religion is the very Element it lives in, whereas a carnal heart in holy exercises is like a fish out of the water, it cannot away with the strictness of a holy self-denying life, when the heart is renewed, and made spiritual, twill naturally mind the things of the Spirit, *Rom.* 8. 5. *Joh.* 3. 6.

Rule. 3. You must have these six Principles inwrought and deeply engraven into your souls.

Prin. 1. That Religion is the very end of your being, that you were made and maintained for. This is the end and use of all your powers and faculties, That you may serve and glorisie the God that made you, He made you for himself, *Prov.* 16. 4. *For his pleasure you are and were created, Rev.* 4. 11. Oh man look upon thyself; think whence thou art, and for what a little while since thou wast not, how camest thou to be? hath not the hand of God framed thee? Think with thyself, wherefore serve all these powers and faculties? To what end were they given me? what to eat, and drink, and sleep, and sport? If I had been a brute, I could have done this, why should it repent the Lord that he hath made me a man, that he hath given me an understanding soul? wherefore have I reason above the rest of the Creatures? but that I should understand the Law of my Creation, and the end of my being, and know my makers ends, and do his pleasure? Better I had never been born, than not to answer my end. Better I had been a Brute, than a Man, unless I glorify God with my understanding and employ my powers and faculties in his service.

Oh let these thoughts live daily upon your hearts, fix it upon yourselves that you are of no use nor worth in the world, except you serve your makers ends: that he is the Potter, and you the Clay; and that you are good for nothing, except you are for the use of him that formed you: think with yourselves; Is it not pity so excellent a piece of God's workmanship, as man is, should be all in vain? That God should lay out so much of his power and wisdom, and grace upon thee, and loose his end at last? That he should furnish Man completely for the end he was made for, and send him into the world to dispatch his business, and Man should forget his errand, and neglect the very end of his being?

Beloved, the reason why men do mind Religion no more, is beause they do mistake their business. And is it not pity, that when Man only of all the vissible Creatures hath an understanding to know his end, he only should mistake and miss his end?

Prin. 2. That look as you do manage the business of Religion, so are you made or marred to all Eternity, settle it upon your hearts, that if this business doth miscarry, you are undone for evermore; you may miscarry in any other business, and yet do well enough at last; your goods may be wreck'd, your friends disengaged, your times spilled, and yet you may be happy; but if you do not go through with the business of Religion you are undone men. This made *Paul* to ply the Oars, and follow it with such diligence, 1 *Cor.* 9. 26, 27. *So run I, so fight I,*

&c. This made him engage with might and main, and put forth every limb in the race, because his Eternal undoing lay upon it: He runs through fire and water, he doth not beat the Air, and brandish his sword like a vapouring coward; he is not like the Fencers that strike as if they could kill each other at every blow, but mean one another no hurt: no, he is earnest, he fights as for the precious Life, least otherwise after all his Preaching and pains he should prove a Castaway, 1 *Cor.* 9. 27. Sirs, you had need look how you do carry it now, Immortallity, Eternity hangs upon it, your patient continuance in well doing, will bring forth Eternal life; but you miss all, if you do not keep doing, and doing well, and patiently continue so doing; If you come short of this, your portion is indignation and wrath.

Sirs, consider where you are, and look about you. Oh you careless sinners, you remiss and Luke-warm Christians, consider what is before you. The furnace is ready heat for you, if you go not through with your work. The Crown is ready prepared, if you hold out in your race; you are speeding on to Eternity, as fast as the wings of time can carry you; and that is more swiftly, than the Eagle flying in the Air.

Believe it, Religion is no trisling matterIf thou be careless and idle, and remiss here, thou art a damned Man. If a Man be upon trial for his Life, I warrant you will find him serious here. If a man have a business that will prove his utter ruin, if it miscarry, depending; be sure he will stretch his wits, and engage his interest, and turn every stone. Beloved the reason why Religion is minded with so little care, is because Men do not consider the consequence of Religion. Sirs, can you die, can you burn? If not, take heed of trisling in Religion, and selling Heaven for want of a little Pains-taking. Oh where ever you be unserious, be sure you be serious and in earnest in the business of Religion, and that you may be so, let this ever dwell upon your hearts, that halving and trisling will undo all.

Prin. 3. That nothing is well done except it be Religiously done. *Do all in the name of the Lord Jesus. Whatever you do, do all to the glory of God,* 1 *Cor.* 10. 31. *Col.* 3. 17. Remember, that the rules of Religion do not only reach your praying, hearing, almesgiving, &c. but your eating, drinking, trading, marrying. You must not think to put off God with an hour in the morning, and an hour in the evening; you must be serving him throughout the day, managing your callings, visits, discourses, according to his rules. Count that arrow lost, that is not levelled at some Religious end; that hour lost that is not spent Religiously, that visit lost, in which you have not promoted the ends of Religion in yourselves and friends. Count that you eat amiss, unless you eat Religiously. So much of Religion as there is in your actions, so much there is of true gold, so much as there is of self and carnal ends, so much embasing mettle is mingled therewith; your lying down, and rising up must be managed Religiously, or else they are not well managed; and you must impose it upon yourselves, to be serving God not only on your knees, but in your shops, at your Tables, in your journeys, that God may be glory•...ied by you in all things.

Prin. 4. That the Trade of Religion of all others, yields the sweetest pleasure, and surest gain. A true Christian is a Merchant Man that dealeth in no small matters, but for goodly Pearls, *Mat.* 13. 45. A holy Life is a spiritual trading, *Mat.* 25. 16. Now there is no Trade to this. A Believer Trades for Grace and Glory: Oh how glorious is the prize, and how excellent and

unvalluable is the income of Religion! *Wisdom is more precious than Rubies, all the things thou canst desire are not to be compared to her,* Read *Prov.* 8. 11. & *Prov.* 3. to the 19. They that come from the *Indies* laden with Gold and Spices, with Pearls and Diamonds, have but a poor Trade in comparison of a Christian: follow the work of Religion to purpose, and you will find the true Riches flowing in upon you; your faith will grow exceedingly, and your love will abound, and as riches increase, your hearts will be set upon them, and your gains will increase your diligence. Every man will be dealing in that commodity, that yields great profit. The reason why Men have so little heart for Religion is because they have secretly an oppinion that there is little to be got by it. They reckon an hour spent in Religion, to be an hour lost. They say in their hearts. *It is in v•...in to serve God, Mal.* 3. 14. *And what profit should we have if we pray to him? Job* 21. 15. But when a man tastes the pleasure, and sin•...s the gain of Religion, then he will set to it to purpose, and like the wise Merchant employ all his stock here, *Mat.* 13. 44, 46.

Beloved, as ever you would go through with the work of Religion, you must have your hearts thoroughly possessed with the advantage and profit that comes in by Religion. when a man doth think he can benefit himself more other where, he will have little heart to follow after Christ, but when he knows not where to be better, then he will stick resolvedly to him, *John.* 6. 66, 67, 68. There are two great Pillars upon which Religion stands; The one is a belief that God is, and the other *that he is a rewarder of them that diligently seek him, Heb.* 11. 6. Well let this dwell upon you then, that you cannot better your state, nor promote your happiness any way in all the world, so much as by Religion. No pleasure, nor profit to that of Religion, *Riches and honor are with her, all her ways are pleasantness, she is a tree of Life to them that lay hold upon her, and happy is he that retaineth her, Prov.* 3. 17, 18. *Here is true delight, Psal.* 40. 8. *Rom.* 7. 22. Here is meat and drink, *John* 4. 34. work and wages, *Psal.* 19. 11.

Pr. 5. That your time is short, and your work great, and must be done now or never. Our Savior made Religion his business, *Luke* 2. 49. And Oh how busy was he! *He went up and down doing good;* and so much was he taken up with his work, that he had not time to take his bread; yea his carnal friends, seeing how earnest he was, said he was besides himself, and began to lay hold on him, *Act.* 10. 38. *Mark* 3. 20, 21. And what did put him upon this earnest diligence? The sense of the shortness of his time, *John.* 9. 4. Oh Sirs remember with him, that now you have a day to work in, and you have but a day, and the night is hasting upon you, when there is no work to be done: no more praying, no more hearing, no more exhorting, nor admonishing. Now serve your generation, now exhort one another daily; do good with your Estates; call upon your friends daily, for it must be now or never, let it ever dwell upon you, *That there is no work, nor device, nor knowledge, nor wisdom in the gr•...ve whither thou art going,* and that will put you upon doing the work of Religion with all your might. Be convinced of the weight of your work, and that will make you answer intervening disturbance that would take you off, as *Nehemiah* did, *Chap.* 6. 3. Then remember of what dreadful consequence tis, your salvation is at stake, and therefore you must work it out with fear and trembling.

Prin. 6. That except you make it your business, all your Religion is in vain. While you halt and halve it in Religion, you come but half way to heaven. Settle it upon your hearts, that except you are throughout Religious, you are Religious to no purpose. Be sure you shall never come to heaven except you seek it in God's order, *Mat.* 6. 33. *First seek,* &c. It were not suitable to the wisdom of God, so to undervalue his Christ and glory, as to throw them away on those that account other matters better worth their pains and care.

Rule. 4. You must have the love of God and Religion, lying next your hearts; Love is a busy Grace, 1 *Thes.* 1. 3. *Your labor of Love.* We may say of Love, as *Solomon* of the virtuous woman, she layeth her hands *to the spindle, and her hands hold the distaff, she eateth not the bread of idleness, she worketh willingly with her hands, Prov.* 31. Love will constrain you, and put you upon a willing and dilligent keeping God's commandments, 2 *Cor.* 5. 14. 1 *John.* 5. 3. Get your hearts in love with the Laws and Waies of God: who more busy than *David?* Morning, evening, and noon, he was praying and praising, yea talking and thinking of God and his ways, all the day, and all from his love to them, *Psal.* 55. 17. & 119. 147. & 118. & 71. 24. *Oh how I love thy Law! Psal.* 119. 97. *Lord I have loved the habitation of thy house, Psal.* 26. 8.

You must beware of taking too much of the world into your hands. When a man's heart and head is full as it can hold of worldly care and businesses, and he cannot tell which way to turn himself, in a crowd and throng of worldly affairs, how can the care of Religion live in such a ones heart? *Luke* 10. 41, 42. If *Martha* will trouble herself about many things, the *ONE THING* needful shall be neglected. You must buy, and marry, and weep, and rejoice, and trade, and care for these things, as if you did it not; not laying too much stress upon these things, nor engaging too eagerly in seeking after them, or else you will neglect the better things, and learn to pray, and hear, and read, as if you did it not, 1 *Cor.* 7. 30. Tis true that the work of your callings is part of your business for Heaven; but then you must be sure to keep your affairs so at command, as that you may have so much room for daily Prayer and Meditation, and self-reflection, as may season your worldly business with Religion, and sanctisie it to you, that it may become a help, and not a snare.

Rule 6. You must always work as under your Masters eye. When the Masters eye is known to look on, there is as much work done in an hour, as many times is done in two, when the sense of his oversight doth not quicken the workman, *Psal.* 16. 8. *I have set the Lord always before me.*

Rule 7. You must ever carry your eye upon your mark. So did *Paul* in the text, *I press towards the Mark, for the prize of the high-calling of God in Christ,* The mark that a Believer ay•...s at, is God's Glory, and his own, that God may be glorified in him, and he with God. This glorious prize will animate you to your work, and swallow up the sense of labor and difficulty, and make you for the joy set before you, *to endure the Cross, and despise the shame, Heb.* 12. 2. *Paul* carried the Crown incorruptible in his eye, and that made him with patience invincible to run, and fight, and keep under his body, 1 *Cor.* 9. 25, 26, 27. All the afflictions, and reproaches that attended God's poor people and ways, in the time of their thralldom, could not discourage *Moses,* when he eyed the *recompense of reward, Heb.* 11. 25. 26. Keep heaven in sight, and your work will go on with pleasure, and all your difficulties will seem light and

easy, and not worthy once to enter into comparison with the expected bliss, 2 *Cor.* 4. 17 18. *Rom.* 8. 18.

Rule 8. You must at the entrance of every action, remember the Rules that you are to act by. Else in vain do you receive and lay up Rules, if when occasion is, you do not apply them to the particular Case. To what purpose have you rules for prayer, if you do not remember and use them when you come to prayer? To what purpose have you rules to examine yourselves by, if you do not observe them in examining yourselves accordingly? As ever you desire to make anything of your Religion, remember when you come to your tables, the rules that you are to eat by; when you go to your callings, make visits, read, or hear the word, be sure you think on the rules that you are to read by, or discourse by, or hear by, &c. You cannot think of God in every motion, but with a little pains, watchfulness, and prayer, you may come to this, to mind your rule and your end at the entrance of every solemn action. And this I desire you to enjoin upon yourselves, and take a daily account of yourselves, how tis performed. This would be indeed to keep up the power of Christianity. Oh be at the pains to put to this, and you will know what it is to walk with God, and to be in the fear of the Lord all the day long, and will have learnt that happy •...sson, To walk up and down in the name of the Lord, *Prov.* 23. 17. *Zech.* 10. 12.

Rule. 9. Be sure every morning to set out to a right point of the Compass. If a Man takes a wrong turning and misseth his way at setting forth, he goes miserably out, it may be, a great part of the day, cut out your business in the moning, and let your aim be well; Set the hand of your watch to a right point, and wind it up carefully, and that will be a means to keep it right •...oughout the day. Never rise from your beds but with some such thoughts as these. I will set forth this day in the name of God. Religion shall be my business this day. I will surely spend this day for Eternity, *David* would begin with God, *Ps•...l.* 139. *ver.* 18. & 5. 3.

Rule 10. Let the present days practice be still the me•...ding of the past days errors. If you would go through with the work of Religion, you must take this course. Every evening strictly to examine yourselves about your whole carriage that day with reference to your Duties, Sins, Hearts, Tongues, Tables, Callings, as I have otherwhere directed you; and when you find yourselves tardy in anything this day, be sure to amend it the next day. Was the Appetite too much indulged? when you sit at meat the next day remember the error, and hold the reins faster then. Do you find that you were not heavenly in your discourse? be sure that you be not caught in the same fault again the next day. Have you let loose your Passions, or given your tongues the reins? be humbled, and be sure that you be not caught again the next day in the same fault; else to what purpose are all yourself-examinations? *Psal.* 119. 59. In vain do we think on our ways, except we turn our feet to God's Testimonies.

Rule 11. You must deny yourselves, and keep under your carnal lusts and affections. Where self bears the sway, that will set you on work, and you shall have enough to do to follow its carnal designs. If you ⟨◊⟩ your lusts and earnal assections to command you, to be sure they will find you work enough, you then will have little room, and little leisure, but these will be all the day long calling upon you to gratify. One while the appetite will be calling, and there must be time to give to that what it craves, another while revenge will be calling, and

employing you to contrive how to vent it, and give it satisfaction; another while pride will set you on work to satisfy that: and then lust will be calling that you must gratify; and then covetousness will be chiding that you have neglected it, and be putting you on satisfying that. Thus your lusts will find you business night and day; and your employment will be to make *provision for the flesh, Rom.* 13. 14. Get these therefore under, or else the business of R•...ligion will never, can never go on.

Psalm 144. 3.

Lord, what is man, that thou takest knowledge of him? or the son of man, that thou makest account of him?

THe Psalmist in the foregoing words, had eminently set forth the strange goodness and Grace of God towards him, upon which he breaks out into admirat•...n of him, that ever God should look upon him. *What is man,* &c.

Hence observe.

Doct. *That it is a wonder above all wonders, that ever the great God should make such account of such a thing as man.*

This I shall open to you in these three generals.

- 1. *It will appear if you consider what a great God the Lord is.*
- 2. *What a poor thing Man is.*
- 3. *What a great account the great God hath of this poor thing Man.*

First, *If you consider what a great God the Lord is.* And here I may be confounded, to think that I can speak no more of his greatness. When I am studying to speak to you of his greatness, that comes to my mind, *canst thou by searching find out God?* Alas, we may all complain as *Jobs* friends did, *Job* 8. 9. *We are but of yesterday and know nothing,* yet notwithstanding, though we are not able to comprehend, much less to express the greatness of God; yet something we may see, and accordingly should conceive of it, and should labor to set it out to others.

It is seen *in his Works, and Word.*

1. *In his Works.* Herein God doth discover to us his wonderful greatness, *Job* 36. 24. 25. *Remember that thou Magnisie his work which men behold. Every man may see it, man may behold it afar off.* Man may see afar off if he d•... but cast his eye as he runs, what a great God that is that made all the world. If we do but cast our eyes upon the Fabric of the world that he hath made; if we look down-ward, and see how every creature serveth its end that it was made for: if we see how the earth hangs upon nothing; if we are in our wits what should we do but praise whatever we are doing? whether plowing, or eating, &c. this Hymn is to be sung to him, *It was he that gave me strength to work, and appetite to eat, Psal.* 19. 1, 2. *The heavens declare the glory of God, and the firmament showeth his handy work; day unto day uttereth speech, &c.* Every

day cloth preach to us this Doctrine, what a great, wise, good, glorious God he is, who doth order every season, and their occurrences, *Rom.* 1. 20. Dost thou find thy heart begin to be listed up with pride? Do•...t thou begin to forget thy maker? Do but behold his Works; see if thou canst do any such thing: say, *let there be light,* and see whether there will be light. Try whether thou canst bring forth such a thing as this. This doth God demand of *Job,* Chap. 38. But if man cannot come near any of these works of God, then let him adore his power and greatness, and subject himself to him.

2. *In his word.* What glorious descriptions do we find made of him in the Scriptures? *Psal.* 104. 1. *O Lord thou art very great, &c. Job.* 25. 4, 5, 6. Man, in comparison of God, is but a worm, a vile worm, as the word signifies; such a thing is man. A worm that is bred in flesh, which is the wor•...t of all. Now is it not a wonder of all wonders that God should look upon such a one as man? That God that humbles himself to behold the things that are done in heaven, that this great God should look upon us? or take any pleasure or delight in us? O how should we admire this Grace!

Secondly. *If you consider what man is.* What a *Vain,* what a *Vile thing* he is.

1. What a *vain thing* he is. His vanity appears,

1. *By God's testimony of him.* 2. *By man's own hand subscribing to it.*

(1.) *By God's testimony of him, Isa* 40. 15, 16, 17. *All natious before him are as vanity. They are as the drop of a* 〈◊〉 *, and as the small dust of the balance, &c.*

(2) You shall see *man's own hand subscribing to it.* If you will but look into other places of Scripture, you shall see man setting his own hand to it, *Psal.* 39. 11. *Surely, every man is vanity,* mark, *every man.* Men of all Ranks and conditions, *Psal.* 62. 9. *Surely men of low degree are vanity, and men of high degree are alye: to be laid in the balance, they are altogether lighter than vanity.* The *Psalmist* doth not speak it rashly, but as one that had trial of what man was; and yet he g•...ves this as the result of his experience and trial, that if man were put into one balance, and vanity in the other, it would weigh•... him down. So *Psal.* 39. 5. *Verily every man at his best state is altogether vanity:* Not *vain,* but *vanity* itself: yea *every,* yea *altogether,* yea *at his best state,* he is *altogether vanity. Job* 11. 11. *For he knoweth vain men.* That is the proper Epethite that belongs to man. Man is a *vain* thing, and that in two particulars. He is *Worthless,* and *Useless.*

1. *He is a worthless thing, Job* 11. 12. *For vain man would be wise.* In the original 'tis *Empty man.* Man is by Nature *empty* of every good thing. So the Apostle, *in me, that is in my flesh dwelleth no good thing.* There is nothing that is spiritually good left; all is lost by man's Apostasy from God. Yea, man is not only nothing worth, but worse than nothing. We use to say that a man that is over head and ears in debt, is many thousands (it may be) worse than nothing: so is man, he is insinitely in his makers debt, and cannot come out, as we acknowledge in that petition *forgive our debts;* where we acknowledge two things. (1) *That we are in debt to God.* (2) *That we cannot pay him.* This is the condition of man, he is infinitely in God's debt, & he cannot pay anything: he hath nothing to pay.

2. *He is a useless thing.* Able to do the Lord no service, *Eph.* 2. 1. Yea when he is recovered by grace, 'tis very poor service, that he can do for his maker. And therefore our Savior teacheth his disciples to say they are unprofitable servants when they have done their duty. Yea we are so far from doing him any acceptable service, that we cannot but sin against him, and offend him. Now put these things together, and doth it not appear to be *a wonder that God should make such account of man?* Is he a *vain thing, Worthless* and *Useless,* and yet will God set his heart upon him? what a wonder is this!

2. *Man is a vile thing.* If he were only empty of good, this were something; but now he is not only empty of all that is good, but he is full of all that is displeasing to God, *Job* 15. *ver.* 16. *Man drinketh in iniquity like water.* This is the condition of man, he drinketh in sin as the fish drinks in water: Sin is his proper Element. The filthy carcase lying before us is not more loathsome to us than we are to God in our sins. Man, before God in himself is like a carcase lying in its crawling worms. Now is it not strange that so *vain,* yea, so *vile* a thing as man have any room in God's heart? How should we cry out with the *Psamist* here in the text, *Lord what is man,* &c.

Thirdly. This will appear by considering *What great account this great God hath of this poor thing man.*

What great account God hath of him, will appear (1) In what he hath laid out upon him. (2) In what he hath *laid up for him.* (3) By the *near union he hath taken him into, with himself.* (4.) By his *near relation to him.* (5) By his *entertaining such familiar communion with man.*

First. If you consider what God hath laid out upon him. The *care,* and the *cost.*

1. The *care.* Ah brethren, this is strange grace, that the infinite God should lay out his care, his thoughts upon such a thing as man is, yet thus he doth, 1 *Pet.* 5. 7. *For he careth for you.* Now this will appear worthy of your admiration, if you consider what this care is. 'Tis a *Paternal* care, a *Personal* care, a *Perpetual* care.

1. *It is a Paternal care. A Fatherly care. As a father pitieth his children, so the Lord pitieth them that fear him.* So *Mal.* 3. 17. God calls them his *Jewels.* Now if a man's house be on fire, he will be sure to save his Jewels. But if a man's children be in the house, he will rather loose his Jewels than his children. And if he saveth any Child, then that that is the dutiful child. *So God will spare them as a son that serveth him.*

Now this Paternal care is, upon that account, *Natural, Constant, Vigorous.*

(1) *It is a natural care which is in fathers,* and this is in God. This the *Apostle* commend ed *Timothy* for, *Phil.* 2. 20. *That he ⟨◊⟩ rally cared for their state.* That which is n•...tural is delightful: so is God's care of his people; he takes pleasure in it, in his projects and designs to bring his people to glory. Yea God is so Ambitious (as we may so speak,) that he is angry when we will not cast our cares upon him. He would have us be careful for nothing.

(2) Upon this account, *it is also constant and uninterupted.* That whis is Natural is constant. As the fire doth naturally give heat, therefore it always doth so. But that which is contrary to

Nature is quickly gone: As if you heat water over the fire, the heat is quickly gone again; because it is against nature. Now God's care is Natural, and therefore Constant.

(3) That which is Natural *is vigorous.* That which is done against Nature is done slowly. As when you cast a stone upward. Now God's care is a *Natural* care, and therefore a *vigorous* care.

2. *It is a Personal care.* God will look to us himself, *Isa.* 66. 2. It is true God doth put others to look to us, but he will not trust us with these, but he will look to us himself.

3. *It is a perpetual care.* As when *Daniel* was to be cast into the Lions Den, *Dan.* 6. 14. *The king set his heart upon Daniel to deliver him, &c.* So God's heart is set upon us. He is bent for our good, he is still designing for us, *Psal.* 40. 5. *Many O Lord — are thy thoughts to us ward,* &c.

2. As it appears by the *care,* so *by the cost that God hath laid out upon man.* (1) *The Riches of his love.* (2) *The gold of his grace.*

1. *The riches of his love.* The free grace, favor and love of God is called *Riches* in Scripture, *Ephes.* 1. 7. The Apostle speaking of the *Riches* of Christ shows how unsearchable they are, *Ephes.* 3. 8. So *Rom.* 11. 33. *O the depth of the Riches both of the wisdom and knowledge of God.* Now all these were laid out to determine man's deliverance. They are glorious Riches that God doth lay out upon his sons and servants, *Rom.* 2. 7. And well may these be called *Riches.* There must be two things to make Riches, there must be (1) *Plenty.* (2) *Preciousness.*

First. There must be *Plenty.* For a little of never so good, will never make a man Rich.

Secondly, There *must be Preciousness,* for abundance of that which is worthless will never make a man Rich. Now both of these are in God's Mercy, there is *plenty,* and *'tis precious.* The Mercy and Grace of God is very precious. *David* sought most for this, when others set their hearts upon other things, *Psal.* 4. And as 'tis of great worth, so 'tis of great plenty. It is abundance of grace that God doth put forth in repairing man's Nature, and making him a New Creature.

But this great cost of God upon us will further appear, in that he hath laid out upon us. (1) *His Creatures.* (2) *His Christ.*

1. *His Creatures upon us.* That he should lay out all these Creatures upon us, These Heavens, and this Earth to be for the comfort of man, Oh how doth this discover God's goodness to man! This made *David* admire him, *Psal.* 8. 5, 6, 7, 8. Here you may see what an account God doth make of man, in that he should make him a little god among the Creatures; that their sheaf should bow to his sheaf; that they must spend and be spent for man: yea, the invisible Creatures, the Angels, they must be ministering spirits, *for them who are the heirs of Salvation, Heb.* 1. *ult.*

2. *In that he hath laid out his Christ upon us.* This was a costly gift indeed. It is much that God should give his Creatures to die for us, to give us food: but oh that he should give us his *Christ* to die for us, Oh how incredibly hath the Lord advanced man in this! In this he hath

abundantly shown how man was esteemed by him. This shows that he had a great regard to us. We were redeemed by the blood of Christ, which was the blood of God himself, *Act.* 20. 28. Now is it not an admirable thing, that so mean a purchase should be made with so great a price? This was that which God did commend his strange love with, (1 *Joh.* 3. 16.) that he laid down his life for us. Look into thyself man, what hast thou that thou shouldest have this great purchase to be laid out for thee? Oh How should man be continually in the prais•... of God!

2. *In the gold of his grace, that God hath la•...d out upon m•...n.* Grace is called the true Riches, and this hath been laid out upon man, *Rev.* 3. 18. It is called gold, yea 'tis much more precious than gold. When you see the Qu•...n attired in Gold, *Psal.* 45. all this is to set forth the Grace that is upon the Saints of God. I tell thee Christian, thou that hast but one dram of Grace, he hath give•... thee more than if he had given thee a whole world. In the Creation there were some footsteps of God upon other Creatures; but upon man there was his Image. And now that God should distinguish thee from others by one dram of Grace, this is admirable!

Secondly. It appears what great account this great God hath of this poor thing, Man, *in what he hath laid up for him.* This makes the *Psalmist* to cry out as one overcome with admiration, *Psal.* 31. 19. *O How great is thy goodness, which thou hast laid up for them that fear thee!* It is much that God hath laid out for us, but more that he hath laid up •...or us. The *Psalmist* could not express it, he could but 〈◊〉 it only, 1 *Cor.* 2. 9. *Eye hath not seen, nor* 〈◊〉 *heard, neither have entered into the h•...rt of man, the things which God hath prepared for them that love him. Eye hath no•... seen.* The eye of man hath seen much; especially those that have travailed in other Countries. But the eye of man hath not seen anything that may be compared with this that God hath prepared. Nor *ear heard.* We have heard o•... more than we have seen; We have heard of gold Mines and the like, that are in other parts o•... the world; but the ear hath not heard of anything like this. And though the eye hath seen much, and the ear hath heard more; yet the heart of man can conceive of more again; yet *the heart of man cannot conceive* of what God hath laid up for them that love him.

Now lay these two together, what God hath laid out upon man, and what he hath laid up for him, and will it not appear that the great God makes a great account of man? How can you choose but cry out in the words of the *Psalmist, What is man, &c.* But,

Thirdly. This will appear by *that near union that he hath taken him up into, with himself.* Oh how wonderfully hath God dignified man in this? By uniting his Nature to the nature of man, as 'tis in the second person of the Trinity, *Joh.* 1. 14. *And the word was made flesh and dwelt among us,* or, *in us.* That God should take up the nature of man into personal union with himself, what an unspeakable dignity is this! So the Apostle, *he took not upon him the nature of Angels, but the seed of Abraham, Heb.* 2. 16. Herein is man dignified above the Angels of glory, in the near union between God and man in the Godhead. This is that *which the Angels do desire to pry into:* well may the Apostle say, *great is the mystery of godliness:* and this is the top of it, *God manifest in the flesh.* Greatly hath God dignified man in these two things, that Man should be *partaker of the Divine Nature;* and that *God should partake of the Humane Nature.*

1. *That Man should partake of the Divine Nature,* 2 *Pet.* 1. 4. Oh this is a great privilege that we should bear the Image of God. Let the world scorn at holiness; yet I tell thee, Man, that hast one dram of grace, he hath done more for thee, than he hath done for all the world. How ever this is out of fashion in world, I am sure 'tis not in heaven. O glory in this, you that are made partakers of God's Nature.

2. *In his taking upon him our Humane Nature.* In this, man's Nature is more exalted yet. The Nature of Man in Christ is lifted up *far above all Principalities and Powers,* 1 *Pet.* 3. *ult. Angels, and Authorities, and Powers being made subject unto him.* This is spoken of Christ, not only in his Divine Nature, but his Humane Nature, for his Divine Nature was there before: therefore it must be understood of his Humane Nature. And he hath all power of Angels and Authorities, and he sends them forth to Minister at his people's need, *Heb.* 1. 〈◊〉, *Ephes.* 1, 20, 21, 22. *Which he wrought in Christ when he raised him from the dead, and set him a•... his own right hand in the heavenly places, far above all Principality, and power, and might, and dominion- And hath put all things under his feet, and gave him to be head over all things to the Church.* Mark, the Man Jesus Christ is head and Lord over all things: for it is spoken of Christ as to his Humane Nature (as I told you before) for 'tis spoken of him as *raised from the dead,* which was his Humane Nature. So that you see how wonderfully man's Nature is exalted in Christ.

Fourthly. *It appears by his near Relation to him.* This is another way by which God hath signified what a great account he hath of man, that he will take him near to himself. You know 'tis a great honor to be next to the King. Now what a great honor is it for a man to be next to God? now he hath taken man near to him. (1) *As a husband.* (2) *As a father.* (3) *As a friend.*

1. *As a Husband. They twain shall be one flesh.* God hath owned man in this Relation, *Isa.* 54. 5. *Thy Maker is thy husband, the Lord of hosts is his name.* O what a thing is this that he should not be ashamed to own us in that Relation! *Jer.* 3. 14. *I am married unto you, Eph.* 5. 30. We are flesh of his flesh, and bone of his bone, *Hos.* 2. 19. *I will betroth thee unto me forever.* 2 *Cor.* 11. 2. *I have •...spoused you unto one husband.* O what a great exaltation is this, that we should become the *bride* of Christ, the *wife* and *spouse* of Christ! what honor hath the Bride, the Lambs wife! A believer is espoused to Christ: and therefore the Apostle propounds the example of Christ to his Church, unto men towards their wives, to imitate his example in the performance of their duties to them. Now what a wonder is this that such beggars as we are •...hold be taken from the dunghill & be made a bride prepared for him!

2. *As a Father.* So he is nearly related to us. This is an astonishing consideration, 1 *Joh.* 3. 1. O what a wonder is this, that he should take such a thing as man, so near to himself as to make him become his son! That he should take him from the dunghill of sin, From the dungeon of darkness, The family of Satan, The furnace of hell.

There be two dignities conferred upon man here. (1) *He is taken into his family.* (2) *Admitted to sit at his Table.*

(1) *He is taken into his family, Ephes.* 3. 15. *Of whom the whole family in heaven and earth is named.* Mark, the Lord is a great *house-keeper,* and all believers are his *family.* And though these be in

different degrees and orders, some glorified in heaven, and some here on carth; yet we are all but one family; so that we are taken into the same family and household that the Saints in glory be in. And what a dignity is this! *Ephes.* 2. 19. *Now therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God.* We that were sometimes *strangers,* are now by our Adoption become of *God's household.* You may think they shall not want good keeping, 1 *Tim.* 5. 8. *He that provides not for those of his own house, is worse than an infidel.* God will be sure to provide for those that be of his own house. Now we that are his children, shall thus be provided for. O how doth *David* commend their state that shall be admitted to dwell in God's house? He prefers it above all the honor of Princes dignity, *Psal.* 84. This is our privilege. We are in God's house, of his family. If the Queen of *Sheba* did think the servants of *Solomon* blessed, how much more blessed are they that are the servants of Jesus Christ? *Happy* (said she) *are those thy servants,* &c. but how much more may this be said of God's children.

(2) *We are admitted to sit at his Table.* God doth admit his children to his own Table. This is the children's portion; and when he hath fed them a while at his table here, he will translate them to an upper-table in the other world, *Luk.* 23. 28, 29, 30. *Ye are they which have continued with me in my Temptations. And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my Table.* This is the privilege of God's children, O what a dignity is this, to sit and eat and drink with Christ at his Table! This is in part given us here, and shall be perfected upon us hereafter. God says to believers as *David* said to *Mephibosheth,* 2 *Sam.* 9. 7. *I will surely show thee kindness, &c. and thou shalt eat bread at my Table continually.* And therefore since we are admitted to this privilege to eat and drink at God's Table, let us do as he, and say with him, *verse.* 8. *And he bowed himself and said, what is thy servant, that thou shouldest look upon such a dead dog as I am?* When *Nathan* would express the tenderness of the poor man to his 〈◊〉, he doth it by this, (2 *Sam.* 12. 3.) *That it did eat of his own meat, and drink of his own cup, and lay in his bosom:* This is the privilege that Christ vouchsases us, to eat of his own bread, and drink of his own cup, and be as his children.

3. *The Relation of a friend.* This you know is a very familiar and loving relation. Among•...t others there may be some strangeness, but this is a most familiar relation. *Abraham* was called the friend of God. It is the Epithite that Christ gives his Disciples, *I call you friends.* Friends, you know, do unbo some their secrets one to another. Thus it is with God and believers. The Lord opens his secrets to them; and they rip op•...n their hearts to God. *The secrets of the Lord are with them that sear him.*

Fifthly. It appears that God makes a great account of man, *in that he doth ente•...tain such •...amiliar communion with man.* O how wonderfully doth Go! condescend to man on this account! How familiarly doth he treat with us? He doth open all his mi•...d to us. *Joh.* 14. 2. *In my fathers house are many Mansions, if it were* 〈◊〉 *so, I would have told you.* Intimating that he would keep back nothing from them that would be sor their good. He tells all his heart and mind to believers. And this account he gives to his father when he leaves the world; he shows his father that he had taught them, and opened his mind to them, *Joh.* 17. 6 8, 14. Christ doth open and reveal the fathers mind and will to believers. And as he is pleased to

converse familiarly with us, so he doth let us converse with him. My Brethren it is an unspeakable dignity that God doth admit man to, in that he will speak with him. Herein *Moses* did commend the people of *Isr•...l,* in that there was no Nation like to them, *that God should speak to them, and they spea•... unto God.* This is a glorious privilege that God will speak to man; especially that he will speak to him by his Son, *Heb.* 1. 1. This is more than for God to speak to him out of the fire. This is a great condes•...ention on God's part, and exaltation on man's part. And then not only that God should speak to man, but that man should speak to God. Ah brethren, this is that should make us stand amazed, that we should be admitted to speak to the great God. This did astonish *Abraham, Gen.* 18. 27. *Behold now, I have taken upon me to speak unto the Lord, which am but dust and Ashes.* He wondered at this great dignity •...hat the great God should let him converse with him. That his ear should be open to us, and we should come and knock at his door, and have admission, O what a privilege is this! what an honor is this, that we should have the honor to speak with the King, let him be in what company he w•...ll, and be carried into his bed-chamber! And yet thus it is. Oh admire this rich grace of God, and cry out with the *Psalmist* in the text, *Lord, what is man, that thou takest knowledge of him? or the son of man that thou makest account of him?*

Luk. 15. 23, 24.

Bring hither the fatted Cals, and kill it, and let us eat, and be merry. For this my Son was dead, and is alive again; he was lost, and is found.

MY beloved this text is so full of mercy, on God's part, and so full of comfort for us, that methinks I may close the book, and have done as soon as I have begun: methinks the text might be a Sermon of itself. In it you have set before you the joy and triumph of heaven for the recovery of poor, dead, lost sinners.

1. *You have heavens joy and triumph for them. Bring hither the fatted calf, and kill it and let us eat, and be merry.* Under this is signified the Joy that is in heaven over one returning sinner. The Angels of *God,* yea, the *God* of the Angels, do rejoice in the conversion of one lost sinner.

2. *You have the cause of this Joy,* and that was from that blessed and happy change that had passed upon this prodigal. And there is a twofold change that we find upon him, *In his heart,* and *in his state.*

1. *In his Heart.* That you have in the verses above. *When he came to himself, he said, how mauy hired servants of my fathers, have bread enough, and to spare, and I perish with hunger?* Here is a great change wrought upon his heart, he is now come to his sense•...s again. An impenitent finner is beside himself: none in the world is so distracted as he is. All the madness in the world is nothing to this. He that throws fire-brands at his head, is not in so bad a ⟨◊⟩ as he that throws fire-brands at God. Well, the man is now come to his senses: and what was the effect.

- (1) *He was sensible of his misery, I perish with hunger.* This is one of the first things that God doth for his people, when he brings them home, to make them sensible of their misery.
- (2) *He was sensible of his sin too. Father, I have sinned against heaven and before thee.* Not only misery, but the sense of sin must be set home upon the heart of a poor sinner, or else the conversion will not be true.
- (3) *You have his confession and conversion: His confession, Father I have Sinned.* And his conversion, *he returned home to his Father.*

2. *A change in his State.* When he comes to his father, you shall see what an Alteration it made in his Father.

- (1) *From Nakedness to Clothing,* ver. 22. *But the father said to his servants, bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.* He was now new clothed from top to toe: yea, not onelyfor necessity, but for ornament, a ring on his hand. O what a change was here! from Rags to Robes. And no other but the best Robes.
- (2) *From Penury, to Plenty. Bring hither the fatted calf.* Alas! the poor starveling would have been glad but a little before, to have eat of the husks that he fed the swine with, but he could not have them. But now the *fatted calf must be fetched out and killed for him.*
- (3) *From being lost, to be found. He was lost, and is found.*
- (4) *From being dead, to be alive again.*

There are four Observations that I shall commend to you from the words.

1. Observ. *That a Sinner in his Natural condition, is not only diseased, but dead: not only strayed, but lost.*

2. Obs. *That there is a possibility even for dead Sinners to be raised, for lost sinners to be recovered.* Consider this you that are here, that are touched with the sense of your misery. If any souls are touched with the sense of their misery and undone condition, consider this that you may be found. It hath been thus with all the saints of *God.* They were *dead and lost;* and yet are *alive and are found:* and why may not you as well as they? Oh pray and use the means: Why should not you be turned too?

3. Obs. *That it is a most glorious and blessed change that God doth work in the state of a believer when he bringeth him to himself, from the state that he was in; no less than from being dead to be alive; from being lost to be found.*

4. Obs. *That it is mateer of Heavens joy and triumph, when poor dead Sinners are revived; and lost Sinners are recovered. Bring hither the f•...ted calf, &c.* and why so? *This my son was dead and is alive again; was lost, and is found.*

It is the third of these Observations that I intend to insist upon. *That it is a most blessed and glorious change that God doth work in the state of a believer, &c.* I shall open this in its several parts. It is a great change that *God* doth work.

(1) *From being dead to be alive.* Regeneration is not such a change as doth consist in performing such a duty, or leaving such a sin that thou couldest not well live in. It is pitiful to think, how many take the leaving of one sin to be the new birth; No, it is no less than from being dead to be alive again.

(2) *It is such a change, as from being lost to be found.* A sinner, in his Natural state is a *lost* man, in a lost condition: but when he is recovered by conversion he is *found* again. *The Son of man is come to seek and save that which was lost.* And so in this *Luke* 15. What was this *lost sheep,* and *lost groat,* and *lost Son?* What was the meaning of all this, but the *recovering of lost Souls?* So that its a great change, a coming from death to life; from being lost to be found. *If our gospel be hid, 'tis hid to those that are lost:* (that is, for the present they are lost,) but when they are converted, then, of lost they are found.

Use. Is it so blessed and glorious a change, that *God* doth work in the condition of a believer, when he bringeth him to himself; no less than from being dead to be alive, from being lost to be found? *Then you that are believers rejoice in, and be thankful for that blessed and happy condition that God hath translated you into.* Ah brethren, how may you look one upon another, and consider what *God* hath done for you?

1. *How that you were dead, and are alive again;* You were diseased, yea dead creatures. diseased, full of all that may render you miserable: all diseases are met together in a poor sinner. Now that *God* hath recovered thy diseased soul, yea, thy dead soul, and brought thee to life again, Oh what matter of joy is this! How should you wonder at so great a change as this? We read that at the Miracles that our Savior did upon the diseased, there was great astonishment among the people; they were amazed at this, but here are more miraculous cures than those; the cure of dead souls is more than the cure of dead bodies. O Brethren, if all the diseased that Christ had cured should have conferred together, what strange stories would they have told? One would have said, I was born deaf; and he said *Ephatha,* and my ears were opened. Another I was born blind and he anointed mine eyes, & I washed and received my sight. Another, I was thirty eight years under a disease, and by a word of his mouth I was healed. Another, I was eighteen years in a sad condition, and by a touch of his garment I was cured. And so of the rest. Ah brethren, you were not only diseased, but dead; and Christ hath recovered you. O! what matter of thankfulness is here? You that are believers, should not look one upon another without wondering. What should move you to wonder if not this? It will be a strange change when we shall see all the sons of *Adam* come forth at last out of their graves; when we shall see those that were buried in the great deep, brought forth by the power of Christ; and made all appear together, this will be a strange change. But the change of dead bodies is not so great as the change of dead souls. O how should you praise *God* that hath raised you from so great a death as this! How is it that we are taken up no more with wonderment for this that he hath done for our souls? God doth rejoice over it; it is heavens

joy when a lost sinner is found. And doth *God* and Angels take notice of it, and rejoice, and do you not take notice of it? O what ingratitude is this!

This should excite sinners to •...eed their return to *God;* for this will rejoice heaven and earth. Shall I leave my wine (saith the Vine) whereby I make glad the heart of *God* and man? I may say truly, the recovery of a sinner makes glad the heart of God and man; not only will Christians and Ministers rejoice over thee when thou turnest to God: but God himself will rejoice over thee, when thou returnest: he will call for *the fatted Calf, &c.* O the Mirror of unthankfulness, that is upon our hearts, that we should be no more moved with any work that God hath done upon our souls! You that are converted and wrought upon by Sanctification, one would think that you should be able to enter upon no other talk than this, to tell what God hath done for your Souls. My brethren, if while we are here together, we should see our dead friends, that have been dead ten, or twenty, or thirty years ago, to eat and drink, and walk, and talk, and converse with us, how should we be astonished at it? And how would they wonder one at another? One that died at such a time; and another, that died at such a time and here they live again, and talk again. But now here is a greater wonder than this; here are dead souls, and they are brought together and live again, and talk again. O! me thinks you should wonder to see one another restored from so great a death.

Obj. But you will say, how shall I know that I am recovered from death to life?

Ans. I shall give together the Characters, and the privileges of you that are recovered from death to life, that so your evidence and comfort may be promoted together.

And there are these four that belong to you First. *He hath raised you from a state of corruption and rottenness, to a state of health, and holiness.* You know a state of death is a state of corruption: the grave is a place of rottenness and putrifaction. You that lie in your old lusts still, certainly you have no portion or part in this matter. But you that are changed are brought from this state: a state of *sin,* is a state of *corruption.* The Scripture everywhere speaks of sin by the Metaphor that carries in it the highest pitch of filthiness, *Psal.* 14. 3. *They are altogether become silthy,* or *stinking.* And so in *Job* 15. 16. *How much more abominable and silthy is man, which drinketh in iniquity like water?* Man in his natural state is a most silthy creature: no comparison is ⟨◊⟩ to set forth the odiousness of his condition, before he is sanctified by grace; and the reason is, because he *drinketh in iniquity like water.* As the fish doth swim in, and take in water naturally: so sin is his very element wherein he doth naturally live as it were. Thus the *Apostle, Rom.* 3. 13. *Their throat is an open Sepulcher.* And so our Savior compares the Pharisees to to *whited Sepulchers.* But now you that are believers, God hath raised you from a state of *Rottenness* to a state of *health and holiness.* Grace is the health of the soul; Holiness is the soundness of the soul. An upright heart, is a sound heart. O beloved, what a privilege is this to be translated from a state of corruption, to a state of holiness? O what cause have you of thankfulness, that can find the stamp of God again upon your souls? you are highly favored indeed whom God hath privileged with this. There is all that is desirable in grace and holiness; Riches, Wealth, beauty, all. How often do we read of the *beauty* of *Holiness?* And so of its *Riches* too; *I counsel thee to buy of me gold, that thou mayest*

be Rich, Rev. 3. 18. 'Tis the true Riches. And so it is *Health* and *Soundness* too, *Prov.* 3. 8. *It shall be health to thy Navel, and marrow to thy bones.*

Secondly, *From a state of darkness, to a Land of Light.* You know the grave is a place of darkness; and death, a state of darkness. Thus is it in the Spiritual death. Dead souls are all in darkness, under the power of darkness, *Act.* 26. 18. The grave for our dead bodies is a place of darkness: but the grave for dead souls, is a place of utter darkness, of everlasting darkness. The grave is Formidable, and deep. You know when a body is dead, it must be buried, that it may not annoy us. God hath provided a grave to bury dead souls in out of his sight; and where do you think that this grave is? Why Hell is the grave for dead souls. The rich man was dead, and was buried, but where was he buried? His soul was in Hell, so some translate this place, *And being buried, in Hell he lift up his eyes, Luke,* 16. 22, 23. Hell is a place of darkness, and thick darkness. O that is horrible indeed, that is reserved for poor impenitent sinners; *the blackness of darkness forever, Jude* 13. He doth not only say *darkness,* but *blackness of darkness forever.* Ah brethren, this is that which Christ hath recovered you from, from death to life. If you go down into the grave, and see how the dead do lie in darkness, and silence, how formidable is that! But oh how will it be, to see the grave of hell where dead souls are buried! This was your place before you were sanctified. Ah brethren, what manner of praise, what 〈◊〉 of deliverance should you compass the throne of God's grace withal, who have such a change wrought upon you?

Thirdly. *From a* 〈◊〉 *of Impotence, to a state of power.* A natural state is an impotent state, *Rom.* 5. 6. *When we were yet without strength, in due time, Christ died for the ungodly.* As a dead man is not able to move a finger to put off the worms that crawl upon his body and face: So a dead soul cannot get the victory over his flesh, and lusts. He is under an impossibility of doing anything acceptable before God. But now God hath given you strength, that you should *leap and walk,* 〈◊〉 *praise God.* God did put strength into thy feet when he recovered thee from death to life, that though•... should•... be able to go thorough dissiculties for his names sake. Brethren, those that are altogether without strength were certainly never brought to a true and spiritual life. If thou art brought from death to life, thou hast some strength. it may be it is but a little strength; But every Saint hath a little strength, so that he doth not live in the wilsul practice of any sin. If thou hast not thus much thou art dead in thy sins.

Fourthly, *From a state of Insensibleness, to a state of Sense.* A Dead man is without sense; He hath Eyes, but he seeth not; and Ears, but he heareth not: And thus it is with a dead soul. But now you that are believers, you are raised from this miserable state. I may say to you, Blessed are your Eyes, for you see; and your Ears, for you hear. O what a change hath he wrought upon you!

1. He hath opened your eyes, when others are in blindness. Brethren! what a change is this? How many do you see that live where the Gospel is Preached, and yet remain ignorant? O! what thankfulness should this provoke you to? You are restored to your spiritual sense. Before, you thought it the smallest matter in the world to sin against God: Now, you look upon it after another manner. O how should you bless God in those words of our Savior, *I thank thee,*

O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. O! How many be there of the wise men, & great men of the world that have their eyes closed? God hath hid these things from them that they cannot see them: But your eyes see, give God the glory.

2. *He hath bored your Ears, when others are in deafness.* When others are like the deaf Adder, he hath given you the hearing Ear, the obedient Ear; O! consider this, and be thankful. Thou hast of thyself a heart as obstinate as any other heart i•... the world. Now if God hath given thee ears to hear, O bless his Name! How often may we call upon a Dead man, and he never hear? so we may call upon dead souls, and they hear not, with their souls at least, though they hear with their ears.

3. *God hath loosed your Tongues, when others are dumb and silent.* O what mercy is this? Beloved, you could not breath before God your Prayers and Requests with lise and fervor as you do, unless God did unlose your tongues, and open your mouths. Man's lips are locked up, and his tongue tied up, that he cannot utter himself be•...ore God; or at least, not with that fervency that others can: O bless the Lord that he hath loosed your tongues.

4. *He hath given you Appetites, when others relish not the things of God.* Dost thou find any *hungerings* and *thirstings* after Christ, and his Righteousness? Is this that which thou dost pant after, to be made more conformable to the Lord? Dost thou pant after Christ, as others pant after the world? O bless God that hath put such a difference between thee and others. When others relish not the things of God, they ar•... sapless things; yea, many times they seem burdenfome things to them, God hath given thee such an appetite, that thou findest a relish in them, that nothing goes down so sweetly, as the service of God.

5. *He hath given you your feeling, when some others are past feeling.* We read of some that were *past feeling,* Eph. 4. 19. You know a dead man hath no sense or feeling; if you lay a Mountain upon him, he feels it not: So it is with a dead soul, he feels not the burden of his si•...s, he complains not for his sins: Now canst thou say, that thy sins be the greatest trouble to thee in all the world? O bless the Lord for this! It is a great privilege; you that are Believers do groan under this burden, and 'tis your duty so to do; yet under this there is some life, or else you would not feel your corruptions as you do.

And now to close all, let me renew the Exhortation, *Rejoice* and be *Thankful;* that though *you were lost, you are found again.* O remember what a condition you were in when you were lost! Do you not remember what bitterness did seize upon you? How many times did you give up your souls, and did believe that you should never be found, or restored? And did God find you when you were lost? O consider who it was that found you. Christ came from Heaven to Earth to take thee up, poor lost sheep, upon his shoulders, to carry thee to Heaven; O be not forgetful, •...ut *Rejoice,* and be *Thankful.*

A Letter sent by him to an Intimate Friend.

NOw will I make known to my dearest Friend, some of the thoughts of my heart this morning, before I begin to write to thee; There was once a poor soul imprisoned in 〈◊〉 ,

and clogged with the Iron fetters of corruption, that retired within itself, and would needs take a view of the best and worst sight i•...aginable at once. Well, he sets open the Floodgates, and in he dives into the fathomless depths of an evil heart, but there he could sinned no bottom; Then up he springs, and begins to take the Dimentions, and view the Massy weight of the Crown incorruptible: His heart grew hot within him, and while he was musing, the fire burned, and on a sudden he pathetically smites on his breast, and out he breaks into this Language,

Ah wretch, what a sight is here! methinks my heart is like the Chambers of Imagery, I can turn me no way, but the loathsome sight and silthy stench of my Corruptions comes up into my Eyes and Nostrils, my pollutions are so •...oul, that I cannot tell how to look upon them, and yet so common, so universal, that I cannot look besides them: which way soever I look into myself, I can cast my eye on nothing but the loathsome sight of some filthy Ulcer, which makes me filthy in my own eyes, and how much more to the pure eyes of my spotless maker; when I turn my eye inward, and go about from Cell to Cell, I pass from one to the other, and am fain to write, *Lord have mercy upon me* on every door: Every faculty is as a cage of unclean Birds, and O the noisome lusts that lodge and live within them! I looked into my memory, and O what a Magazine of wickedness was there! weak I find it, and slippery when any good is committed to it: Alas, methinks I am like a narrow mouthed bottle, that takes in but drops when the bounty of Heaven pours down by showers. Though the dew of Heaven distill as the rain, yet how little do I take in? how much is spilled besides? but yet this is not all, there is a leak in my Vessel that lets all that is good run out, only the dregs are left behind. 'Tis little good that I take in amongst a world of evil, and presently my Rudder lets go the good corn, and the chaff is kept behind: Capacious it is to receive, faithful to retain what should be forgotten: well thought I, I will shut up this, but I heard the voice, as to the Prophet of old, speaking to me, *turn thine Eyes, and thou shalt see yet greater Abominations then these.* Look into thine understanding. But good Lo•...d, what a sight have I here? why it is all overspread with *Egyptian* darkness; yea, much more intolerable, it being not my plague only, but my sin: Alas, how do I grope about in blindness and ignorance, and wander in the path of error, and though the light shine in darkness; yet the darkness comprehendeth it not: How mean and shallow is my capacity? so dull that I cannot conceive, nor apprehend the mysteries of Godliness, but am ready to ask with unskillful *Nicodemus,* what do these things mean? what Riddles are many Gospel truths to my soul? I am apt rather to dispute them, than to believe them; as if I had rather judge of things by the light of reasons candle, than God's Sun: O fool that I am, and slow of heart to believe, how is my understanding tied to my senses, that I am apt to believe little but what I see? what poor low conceptions have I of God, how little a portion do I know of him? he goeth by me, and I see him not; he passeth on, and I perceive him not; how little is it that my understanding will reach too? and how grossly do I apprehend and conceive that little? Although Christ hath anointed my eyes, yet my imperfect sight of the things of the Gospel is like his we read of, who saw men walking as trees. But you, O Blessed Souls who are now in Glory, you see face to face what I see in a glass darkly; your Sun is risen, you see by the clearest Meridian light, what I am fain to grope for in the dark; those mi•...s of darkness and ignorance are dispelled from your understandings,

and you have the blessedness to see, what I have scarce faith to believe; Thrice happy Souls, your day ends not, your Sun sets not, you have perfect day, no clouds overcast you; you have perfect knowledge, no scruples molest you; you are perfect light, and perfect life: The mysteries hid from us, are made known to you, your light is increased, your capacities are enlarged, your veil removed, and *you are filled with all the fullness of God:* mysterious Providences are all unravelled to you, you see the glorious contexture of every piece, and all the art and contrivances of that curious Tapestry, of which I can see but here an arm, and there a leg, and know not how to put passages together, nor what to make of them. O when shall that which is in part be done away? when shall the day dawn, and the day star arise in my heart? my soul waits for the Lord, more than they that wait for the morning, yea, more than they that wait for the morning. Alas, how doth my spirit sink oftentimes, when I consider the imperfections of my understanding? how I am at every turn baffled and posed in my own thoughts, and perplexed in a labyrinth of difficulties, out of which I cannot extricate myself. Oh when will the time come that I shall see as I am seen; and that I shall have all my objections answered, my doubts resolved, my difficulties removed? Ah this cloud of flesh, what glory dost thou keep from shining in upon me? how can I see through all this dirt? well but in thy light Lord I shall see light: In the mean while I should be contented, if I could walk up to that dim light I have; but alas: I have so stubborn, so headstrong a will, that it will not use the light I have; my understanding is backward in assenting to the truths propounded, but how much more backward is my will in consenting and practicing? so that I am even like them in the Prophet, *Brutish in my knowledge.* Who would believe, did they see my coldness, and deadness•... in •...oly Duties, how remiss I am, when begging pardon of sin, for mortifying and quickening grace, that I were begging for my life? who would think by my negligence in the ways of God, and that wretched indifferency that is in my heart, that I did believe the *Kingdom of Heaven was to be taken by violence, and that the gate was so strait, and the way so narrow that leads to life.* Oh Hypocrisy! I preach up diligence, and I live in sloth; I preach up humility, and live in pride; I speak of the vanity of the creature, yet I idolize it; of the sinfulness of sin, yet I cherish it; of the lise of faith, yet am a stranger to it. I believe that sin is the greatest evil, and that God's wrath is the greatest Curse; but alas! how strangely do I live below these principles! how am I apt and ready notwithstanding, to choose sin, rather than affliction, and venture the displeasure of the Almighty, to gain credit and applause amongst men? If it be hard to believe, how much harder is it to practice? I know but little, and yet how little do I of what I know? The flesh is still lusting against the spirit, so that I cannot do the things that I would; yet though my strength be but weak, how short do I come of doing all I can? and what a secret Antipathy is there in my heart against the truths of God, and the ways of God? though my understanding be over-poured with the evidence of truth; yet I do not receive it in the love of it. O the deep enmity that there is in my heart against Christ, notwithstanding all the personal excellencies that I know to be in him, and all the benefits I have received from him! he shed his heartblood for me, and yet I do begrudge any service for him. Oh how willingly did he bear the Cross for me! Yea, was exceedingly straitened till that Baptism was accomplished, *I delight* (saith he) *to do thy will O God,* and yet he tells us this was the will of his Father, that he should lay down his life for his Sheep; yet do I murmur to bear anything from or for him. Alas, he did far more readily part with his life

for me, than I do with a lust for him; Yea, those sins that were my Savior's Murderers, do I entertain and cherish in my heart, and yet I say I love him; but how can I love two Masters? so much of the love of sin as there is in my heart, so much enmity is there against Christ; and O how much is there then in my heart? to this day I flatter myself that I love him, but alas! where is my tenderness of his honor, my care to please him, my zeal for him, my delight in him, my longing after him: Ah where are these fruits of my love to him? Alas! what a stranger am I to these things! well may he reply upon me, as she upon *Sampson, How canst thou say thou lovest me, when thy heart is not with me?* I can see him pouring out his Soul on the Cross for me, praying, sweating, bleeding for me, conflicting with the Torments of Hell for me, and wrestling with the wrath of the infinite God for me, that I might be delivered; and yet, O Rock of Adamant that I am, I bleed not, I melt not, I mourn not, I can read the story of his Loveletters to my soul, and view all the passages of his love to me, his compassions towards me, his care of me, his provision for me, upholding, protecting, strengthening, deliveri•...g me; yet nothing moves me: Ah how I read the story of his bitter death and passion, with dry eyes, and a hard heart! and all passes away like a Tale that is told; sometimes it may be my heart may be warmed, and my affections will seem to be in a flame, and O then what I will do, how I will live, how zealously I will act, and how cheerfully I will suffer for Christ, *I will spend and be spent for him,* not a lust shall be spared, not a duty that shall be baulked; but alas! *my Righteousness is like the morning dew, and like the ea•...lie cloud that vanisheth away.* 'Tis strange to see how soon my fire is out, and my affections congealed, upon a sudden I am all over ice again, and O what a rubbing and a chafing must I use, to keep alive a little heat, a little warmth! and all is scarce enough neither, when will the blessed time come, when shall I be swallowed up in Love? Oh Blessed are you who are now with Christ, that live continually in the sweet embraces of those blessed Arms, you are all the Beloved Disciples, and have the privilege to lean on his Breast; you are always in the Lap, and are warmed continually in his bosom, when my affections freeze with cold, you feel the beatings of his heart, and see the tender workings within, the warm influence whereof melts you into the like affection; and thus are you forever Blessed, receiving, and returning love; when my wretched heart to this day retains abundance of enmity against him, who loved me, and gave himself for me. A great misery it is not to have a return of love, but my misery is not to return love for love. Ah wretched heart, who can but be out of love with such a heart, as will not be in love with such a Savior? Oh it troubles me, not so much that I receive no more Love Tokens from him, but that I can send him no more. I beg not so much to be beloved by him, as that I may love him: I could be content to have fewer expressions of love from him, so I might have more love wrought in my heart towards him: well, but the time will come when my spark shall be all in a flame, and I shall be all love, when I shall forever dwell in God, and dwell in Love. I shall shortly be where no nipping winter shall cool the heat of my affections, where no waters shall be able to quench my flame, no, my fire shall never go out more; But I shall be continually taken up in loving and admiring, and my soul shall be forever possessed with perfect Love: I shall then need no pains to warm, no Sermons to quicken me, no faith to raise me; but mine eye shall affect my heart, and my foul shall make me as the Chariots of *Aminadab.* I hear of him now by the hearing of the Ear, at a great distance, but then my Eye shall see him; yea, with these eyes shall I see God, with these

Arms shall I embrace him; then shall I see the wounds in his side, and in his heart, and put my singer into the print of the nails, and be no more faithless, but believing; O blessed time, when he shall take me by the hand, and own me before Men and Angels, me unworthy wretch, when I shall hear that ravishing Sentence from his blessed mouth, *Come thou blessed of my Father, come inherit the Kingdom that I have prepared for thee,* that I have purchased for thee: Surely then I shall not need to be bid to love him, when *David* had made an end of speaking, it is said, *The heart of Jonathan was knit with the heart of David, and he loved him as his own Soul:* So surely will it be with me, when I have heard that blessed sentence; no jarring then between my understanding and my will; between my will and my affections; between myself and my brethren, but a sweet and perfect Harmony. Star-light shall, then become perfect day, and my affections and life perfectly consonant, and I shall forever join with that blessed Choir praising, and admiring that love, that now I have so much ado to believe, sing out the high praises of our God, and of the Lamb, who hath loved us, and washed us from our sins in his own blood. O will it not be a welcome time? I know you begin to cry out, *how long Lord, how long;* why this is thy portion, embrace it, count upon it; let us lift up our heads, the day of our redemption draws nigh; *yet a little while, and he that shall come, will come, and will not tarry.*

I would have my Friend inflamed by this, though all this while I have scarce gotten myself into any heat. Well, I conclude with the Martyr, pray, pray, pray; I know you do, but be importunate; I know you are, but continue to be, and the Lord fill you with himself, and cherish you in the secrets of his presence; Farewell,

Christ's and Yours Joseph Alleine.

FINIS.

P-JA1-8. The way to true happiness in a serious treatise - Alleine, Joseph, 1634-1668., R. A. (Richard Alleine), 1611-1681., Baxter, Richard, 1615-1691.

THE WAY TO True HAPPINESS In a Serious TREATISE, SHEWING

- I. What Conversion is not, and correcting some Mistakes about it.
- II. What Conversion is, and wherein it consisteth.
- III. The Necessity of Conversion.
- IV. The Marks of the Unconverted.
- V. The Miseries of the Unconverted.
- VI. Directions for Conversion.
- VII. Motives to Conversion.

By *Joseph Alleine,* late Preacher of the Gospel at *Taunton* in *Somersetshire.*

LONDON, Printed, and are to be sold by *Nevill Simmons* at the *Princes Arms* in St. *Paul's Church-yard,* 1678.

TO THE READER.

He that hath an Ear to hear let him hear.

Precious Souls,

THere is that *Life* and *Light* and *Love* in every *true Believer,* but especially in every *Faithful Minister* of Christ, which engageth them to long and labor for your Salvation. *Life* is communicative and active. It maketh us sensible that Faith is not a Fantasie, nor true Religion a Stage-play, nor our hopes of our Eternal Happiness a Dream. And as we desire nothing more for ourselves, than to have more of the Holy Life whic•• we have, alas in so small a measure; so what is it that we should more desire for others? With the eye of an infallible (though too weak) faith, *we see* the Heaven which you neglect, and the blessed Souls in Glory with Christ, whose companions you might be forever: we see the multitudes of Souls in Hell, who came thither by the same way that you are going in: who are shut out of the glorious presence of God, and are now among those Devils that deceived them, remembering that they had their good things here, *Luk. 16. 25.* And how they spent the Day of their Visitation, and how light they once set by God, by Christ, by Heaven, by Mercy, whilst Mercy was an earnest solicitour for their Hearts: And with our bodily eyes we see at the same time, abundance of poor sinners living about us, as if there were no God, no Christ, no Heaven, no Hell, no Judgment, no nor Death to be expected; as if a man were but a master beact, to rule the rest, and feed upon them, and perish with them. And if it were your own case, to see what Souls do in Heaven and Hell, and at once to see how unbelievingly, carelessly and senselessly most men live on earth, as if there were no such difference in

another World, would it not seem a pitiful sight to you? If you had once seen the five Brethren of *Dives* on Earth, eating, drinking, laughing and merry, clothed and faring daily with the best, and at the same time seen their Brothers Soul in Hell, begging in vain for a little •ase, and wishing in vain that one from the dead might go warn his Brethren, that they come not to that place of Torment, would it not seem to you a pitiful sight? would not pity have made you think, *[Is there no way to open these Gentlemens eyes? No way to acquaint t•em what is become of their Brother, and where* Lazarus *is, and whither they themselves are going? No one driveth or forceth them to Hell, and will they go thither of themselves? and is there no way to stop them or keep them back?]* Did you but see yourselves what we see by faith (believing God) and at once beheld the Saints in Heaven, the lost despairing Souls in Hell, and the senseless sensual sinners on earth, that yet will lay none of this to heart, sure it would make you wonder at the stupidity of mankind. Would you not say, O what a deceiver is the Devil that can thus lead on souls to their own damnation? Oh what a cheater is this transitory World, that can make men so forget the World where they must live forever! O what an enemy is this flesh, that thus draweth down men's Souls from God! O what a besotting thing is sin that turneth a reasonable soul into worse than a beast! what a bedlam is this wicked world, when thousands are so busily laboring to undo themselves and others, and gratifying• the Devil, against the God and Savior, who would give them everlasting blessed life.

And as we have such a sight as this by Faith to make us pity you, so have we so much *taste* of the *goodness* of God, the *sweetness* of his ways, and the *happiness* of believers, as must needs make us wish that you had but once tried the same delights, which would turn the pleasures of sin into detestation. God knoweth that we desire nothing more for *ourselves,* than the *Perfection* and *Eternity* of this *Holiness and Happiness* which we *believe and taste.* And should we not desire the same for you?

And being thus moved with necessary pity, we ask of God, what he would have us to do for your Salvation. And he hath told us in Scripture that the preaching of his Gospel, to acquaint you plainly• with the truth, and earnestly and frequently entreat you to turn from the Flesh and World to God by Jesus Christ, is the means with which his grace is ready to concur for your Salvation; when obstinate resistance causeth the Holy Spirit to forsake the Sinner and leave him to himself, to follow his own Counsels, Lusts and Wills.

In this hope we undertook the Sacred Ministry, and gave up ourselves to this great and most important work: in the great sense of our unworthiness, but yet in the sense of your Souls Necessity. We were not such Fools at our first setting out, as not to know it muct be a life of labor, self-denial and patience, and the Devil would do his worst to hinder us, and that all sorts of his instruments would be ready to serve him against our Labors, and against your Souls. *Christ* our *Captain* saved us by *Patient Conquest,* and so must we save *••r selves and you:* And so must *you save your •••ives* under Christ, if ever you be saved. It was no strange thing to *Paul* that bonds and afflictions did everywhere abide him, nor did he account his life dear that he might finish his course with joy, and the Ministry committed to him by the Lord, *Acts 20. 23, 24.* It was no strange thing to him to be *forbidden to preach to the Gentiles that they might be saved,* by such as were *filling up the measure of their sins,* and were under God's *uttermost*

wrath on Earth, *1 Thes. 2. 15, 16.* Devils and Pharisees, and most where they came, both high and low, were against the Apostles preaching of the Gospel, and yet they would not sacrilegiously and cruelly break their Covenant with Christ, and perfidiously desert the Souls of Men, even as their Lord for the Love of Souls, did call *Peter Satan,* that would have tempted him to save his life and flesh, instead of making it • sacrifice for our sins, *Mat. 16. 23.*

What think you should move us to undertake a calling so contrary to our fleshly ease and interests? Do we *not know* the way of *Ease* and *Honor;* of *Wealth* and *Pleasures,* as well as others? and have we not *flesh* as well as others? Could we not be content that the Cup of reproach and scorn and slander and poverty and labors, might pass from us, if it were not for the will of God and your salvation? Why should we love to be the lowest, and trodden down by malignant Pride, and counted as the filth of the World and the Off-scouring of all things, and represented to Rulers, wh•m w• honor, as scismaticks, disobedient, turbulent, unruly, by every Church-usurper, whom we refuse to make a God of? Why give you not over this preaching of the Gospel, at the will of Satan, that is for the everlasting *suffering* of *your souls,* under the pretence of making *us suffer?* Is not all this that you may be converted and saved? If we be herein besides ourselves, it is for you. Could the words of the ignorant or proud, have persuaded us, that either your wants and dangers are so inconsiderable, or your other supplies and helps sufficient, that our labors had been unnecessary to you, God knoweth we should have readily obeyed the *silencing sorts of Pastors,* and have betaken us to some other land where our service had been more necessary. Let shame be the hypocrites reward, who taketh not the saving of souls, and the pleasing of God, for a sufficient reward, without Ecclesiastical Dignities, preferments, or worldly wealth.

I have told you our *motives:* I have told you our *business* and• the terms of our undertaking. It is God and you *sinners* that next must tell us what our entertainment and success shall be. Shall it be still neglect, and unthankful contempt, and turning away your ear and heart, and saying, we have somewhat else to mind? Will you still be cheated by this deceiving World? And spend all your days in pampering your guts, and providing for your flesh that must lie rotting very shortly in a Grave? Were you made for no better work than this? May not we bring you to some sober thoughts of your condition, nor one hour seriously to think whither you are going? What! not to *one awakened look* into the World where you must be forever? Nor one heart-raising thought of the everlasting Glory? Not one heart-piercing thought of all your Savior's love, nor one •ear for all your sinful lives? O God forbid: Let not our labor be so despised. Let not your God, your Savior, and your souls be set so light by. O let there be no profane person among you like *Esau,* who for one morsel sold his birth-right.

Poor sinners! We talk not to you as on a stage, in customary words, and because that talking thus is our trade. We are in as good earnest with you as if we saw you all murdering yourselves, and we are persuading you to save your lives. Can any man be in jest with you who believeth God? who by Faith foreseeth whither you are going, and what you lose, and where the game of sin will end? It is little better to jest with you now in Pulpit or in private, than to stand jesting over your departing souls, when at death you are breathing out your l•st.

Alas, with shame and grief• we do confess, that we never, speak to you of these things as their truth and weight deserve, nor with the skill and wisdom, the affection and fervency which beseemeth men engaged in the saving of poor souls. But yet you may perceive that we are in good sadness with you. (For God is so.) What else do we study for, labor for, suffer for, live for? Why else do we so much trouble ourselves, and trouble you with all this ado, and anger them that would have had us silent? For my own part, I will make my free Confession to you to my shame: that I never grow cold and dull and pittiless to the Souls of others, till I first grow too cold and careless of my own (unless when *weakness* or *speculative studies* cool me, which I must confess they often do.) We never cease pitying you, till we are growing too like you, and so have need of pity ourselves.

When through the mercy of my Lord, the prospect of th••••rld of souls which I am going to, hath any po•••full operation on myself. O then I could spend and be spent for others. No words are too earnest, no labor too great, no cost too dear, the frowns and wrath of malignant opposers of the preaching of Christ's Gospel are nothing to me. But when the World of Spirits do disappear, or my Soul is clouded, and receiveth not the *vi•all illuminating* influences of Heaven, I grow cold first to myself, and then to others.

Come then poor sinners, and help us who are willing at any rate to be your helpers. As we first crave God's help, so we next crave yours. Help us, for we cannot save you against your wills, nor save you without your consent and help. God himself will not save you without you; and how should we? know that the Devil is against us, and will do his worst to hinder us; and so will all his Ministers by what names or titles soever dignified or distinguished. But all this is nothing, if you will but take our parts yourselves: I mean if you will take Christ's part, and your own, and will not be against yourselves. Men and Devils cannot either help or hinder us in saving you as you may do yourselves. If *God* and *you* be for us, who shall be against us?

And if *you will help us,* give over striving against God, and Conscience, give over fighting against Christ and his Spirit: take part no more with the World and the flesh which in your Baptism you renounced: set your hearts to the message which we bring you. Allow it your *manlike sober thoughts;* search the Scriptures, and see whether the things which we speak be so or no. We offer you nothing but what we have resolvedly c•••en ourselves: and that after the most serious d•••ation that we can make. We have many a tim• looked round about us, to know what is the happiness of man: And had we found better for *ourselves,* we had offered better to *you.* If the World would have served *our turns,* it should have served yours also; and we would not have troubled you with the talk of *another world;* but it will not; I am sure it will not serve your turns, to make you happy, nor shall you long make that sorry self-deceiving shift with it as now you do.

But if you will not *think* of these things; if you will not use the reason of men, alas what can we do to save your souls? O pity them Lord, that they may pity themselves. Have mercy on them, that they may have some more mercy on themselves. Help them that they may help themselves and us. If you still r•fuse, will not *your* loss be more than *ours:* If we lose our Labor (which to ourselves we shall not;) if we lose our hopes of your Salvation: what is this to

your everlasting loss of Salvation itself? And what is our suffering for your sakes, in comparison of your endless sufferings.

But, O, this is it that breaketh our hearts, that we leave you under more guilt than we found you; and when we have laid out life and labor to save you, the impenitent souls must have their pains increased, for the refusing of these Calls. And that it will be part of your Hell, to think forever how madly you refused our Counsel, and what pains and cost and patience were used to have saved you, and all in vain. It will be so: it must needs be so: Christ saith *it shall be easier for Sodom and Gomorrah in the day of Judgment than for the* rejectors of his Gospel-calls. The Nature of the *thing,* and the nature of *Justice* certainly tell you, that it must be so.

O turn not our complaints to God against you: Turn us not from beseeching you to be reconciled to God, to tell him you will not be reconciled. Force us not to say, that we earnestly invited you to the Heavenly Feast, and you would not come. Force us not to bear this Witness against you, *Lord, we could have born all our labor and sufferings for them, much easilier, if they would but have yielded to thy grace. But it was they themselves that broke our hearts, that lost our labor, that made us preach and entreat in vain: It was easier to preach without maintenance, than without success. It was they that were worse to us than all the Persecutors in the World. How oft would we have gathered them, but they would not, but are ungathered still?* How many Holy, Faithful Ministers have I known these eleven years last past, who have lived in pining poverty and want, and hardly by Charity got Bread and Clothing; and yet if they could but have truly said [Lord the Sermons, which I preach privately and in danger, have won many Souls to thee] it would have made all this burden easy. But I tell thee senseless and impenitent Sinner, thou that deniedst God thy Heart, and thou that deniedst them thy Conversion, which was the end of all their labors hast dealt much more cruelly with them, than they that denied the *Levites* Bread.

Poor Sinners! I know that I am speaking all this to those that are *dead in sin:* but it is a *death* consisting with a *natural life,* which hath a *capacity* of *spiritual life:* Or else I would no more speak to you than to a stone. And I know that you are *blind* in sin: but it is a *blindness* consisting with a *reasonable* faculty, which is capable of spiritual *illumination:* Or else I would no more persuade you than I would do a beast. And I know that you are in the fetters of your own lusts: your *wills,* your *love,* your *hearts* are turned away from God, and strongly bewitched with the dreams and dalliances with the flesh and world: But your wills are not *forced* to this Captivity: Surely those *wills* may be changed by God's Grace, when you clearly see sufficient reason for to change them: Else I would as soon preach (were I capable) to Devils and damned souls. Your case is not yet desperate, O make it not desperate: There is just the same hope of your *Salvation* as there is of your *Conversion* and *perseverance,* and no more. Without it there is no hope: and with it you are safe, and have no cause to doubt and fear. Heaven may be yet yours if *you will.* Nothing but your own Wills, refusing Christ and a holy life, can keep you out. And shall that do it? Shall Hell be your own choice? And *will* you, I say *will* you not be saved.

O think better what you do! God's terms are reasonable: His Word and Ways are *good* and *equal:* Christ's Yoke is easy and his Burden light, and his Commandments are not grievous to

any, but so far as blindness and a bad and backward heart doth make them so. You have no true reason to be *unwilling:* God and Conscience shall one• day tell you and all the World that you had no reason for it. You may as wisely pretend reason to cut your throats, to torment yourselves, as plead reason against a true Conversion unto God. Were I persuading you not to kill yourselves, I would make no question, but you would be persuaded. And yet must I be hopeless when I persuade you from everlasting misery, and not to prefer the world and flesh before your Savior and your God, and before a sure everlasting joy? God forbid!

Reader, I take it for a great mercy of God, that before my head lieth down in the duct, and I go to give up my account unto my Judge, I have this opportunity once more, earnestly to bespeak thee for thy own Salvation. I beg it of thee, as one that must shortly be called away, and speak to thee no more, till we come unto our endless state, that thou wouldst but sometimes retire into thyself, and use the reason of a man, and look *before* thee whither thou art going; and look behind thee how thou hast lived, and what thou hast been doing in the World till now; and look *within* thee, what a case thy soul is in, and whether it be ready to enter upon Eternity, and look *above* thee what a Heaven of Glory thou dost neglect, and what a *God* thou hast to be thine everlasting *Friend* or *Enemy,* as thou *choosest* and as thou *livest,* and that thou art always in his sight: *Yea* and look *below thee,* and think where they are, that died unconverted. And when thou hast soberly thought of all these things, then do as *God* and true *Reason* shall direct thee. And is this an unreasonable request? I appeal to God, and to all Wise Men, and to thy own Conscience when it shall be awakened. If I speak *against thee,* or if all this be not for *thy good,* or if it be not *true* and *sure,* then regard not what I say: If I speak not that message which God hath commanded his Ministers to speak, then let it be refused as contemptuously as thou wilt. But if I do but in Christ's name and stead, beseech thee to be reconciled to God, 2 Cor. 5. 19, 20. refuse it at thy peril: And if God's beseeching thee shall not prevail against thy sloth, thy lust, thy appetite, against the desires of thy flesh, against the dust and shadows of the World, remember it when with fruitless cries and horror, thou art *beseeching him* too late.

I know, poor Sinner, that *Flesh* is brutish, and lust and appetite have no reason: But I know that *thou* hast reason thyself which was given thee to over-rule them; and that he that will not be a *Man* cannot be a *Saint,* nor a *Happy man.* I know that thou livest in a *tempting* and a *wicked* world, where *things* or *persons* will be daily hindering this. But I know that this is no more to a man, that by *Faith* seeth *Heaven* and *Hell* before him, than a Grain of Sand is to a Kingdom, or a blast of Wind, to one that is fighting or flying for his life, *Luke 12. 4.* O man! that thou didst but know the difference between that which the Devil and sin will give thee, if thou wilt sell thy soul and Heaven, and that which God hath promised and sworn to give thee, if thou wilt heartily give up thyself to him.

I know that thou mayest possibly fall into Company (at least among some sots and drunkards) that will tell thee, all this is but troublesome preciseness, and making more ado than needs: But I know withal what that Man deserveth, who will believe a Fool before his Maker: (for he can be no better than a Miserable Fool, that will contradict and revile the Word of God, even the Word of Grace that would save Men's Souls.)

And, alas, it is possible thou mayest hear some of the Tribe of *Levi,* (or rather of *Cain,*) deriding this *Serious Godliness* as mere *Hypocrisy,* and *Fanaticism,* and *Self-conceitedness:* As if you must *be no better* than the Devils slaves, lest you be *Proud* in *thinking* that you are *better than they;* That is, you must go with them to Hell, lest in Heaven you be *Proud Hypocrites* for *thinking* yourselves *happier* than they.

It may be they will tell you, that this talk of *Conversion* is fitter for *Pagans* and Infidels to hear, than Christians and Protestants. Because such men's big Looks or Coats may make the poison the easilier taken down, I will entreat thee but as before God to answer these following questions, or to get them answered, and then judge whether it be *they or we* that would deceive thee? and whether as men use to talk against *Learning* that have *none themselves,* so such men prate not against *Conversion* and the *Spirit* of God, because they have no such thing themselves?

Quest. 1. I pray ask these men, whether it be a Puritan or Fanatick Opinion that men *must die?* and what all the Pomp, and Wealth, and Pleasure of the World will signify to a departing Soul? Ask them whether they will live on Earth forever, and their merry hours, and Lordly looks will have no end? And whether it be but the conceit of Hypocrites and Schismatics, that their Carcases must be rotting in a dark-some Grave?

Quest. 2. Ask them whether man have not an *Immortal Soul,* and a longer life to live when this is ended? *Luke 12. 41.*

Quest. 3. Ask them whether reason require not every man, to think more seriously of the place or state where he must be forever, than of that where he must be for a little while, and from whence he is posting day and night. And whether it be not wiser to lay up our treasure where we must stay, than where we must not stay, but daily look to be called away and never more to be seen on earth? *Mat. 6. 19, 20. 2 Cor. 4. 16, 17, 18. and 5. 1, 2, 3, 6, 7, 8.*

Quest. 4. Ask them whether God should not be loved with all our heart, and soul, and might? *Mat. 22. 27.* And whether it be not the mark of an ungodly miscreant, to be a lover of pleasure more than God, *2 Tim. 3. 4.* and a *lover* of this World above him? *1 Joh. 2. 15, 16.* And whether we must not *seek first God's Kingdom* and his *Righteousness,* Mat. *6. 33.* and *labor most* for the meat *that never perisheth,* John. *6. 27.* and strive to enter in at the strait gate, *Luke 13. 24.* and *give all diligence to make* our *calling and election sure? 2 Pet. 1. 10.*

Quest. 5. Ask them whether without. Holiness any shall see God? *Heb. 12. 14 Mat. 5. 8. Tit. 2. 14.* And whether the carnal mind is not enmity to God, and to be carnally minded is not death, and to be spiritually minded, life and peace? And whether if you live after the flesh you shall not die, and be condemned? and they shall live and be saved that walk after the spirit? and whether any man be Christ's that hath not his spirit. *Rom. 8. 1, 5, 6, 7, 8, 9, 13.*

Quest. 6. Ask them whether any man have a *Treasure* in Heaven, whose heart is not there? *Mat. 6. 21.* And whether this be not the difference between the *wicked* and the *Godly,* that the first do make *their bellies their God's,* and mind earthly things, and are *Enemies* to the *Cross of Christ* (though perhaps not his name•) and the latter have *their conversation* in *Heaven,* and

being risen with Christ do *seek* and *set their affections on things above, and not on the things that are on earth, to which they are as dead, and their life is hid* (or out of sight,) *with Christ in God, till Christ appear,* and *then they shall appear,* (eve• openly to all the world) *with him in Glory.* Phil. *3. 18, 19, 20.* Col. *4. 1, 2, 3• 4. 5.*

Quest. 7. Ask them whether it be cre••ble or suitable to God's word or workings• that he that will not give th•m the fruits of the earth without their labor, nor feed and clothe them without themselves; will yet bring them to Heaven without any care, desire, or labor of their own? When he hath bid him•*Care not* for th• one, and called for their greatest diligence for the other, *Mat. 6. 25. 33. Joh. 6• 27.* Yea, ask them whether these be not the two first articles of all *Faith* and *Religion, 1. That God is; 2. That he is the rewarder of them that diligently seek him,* Heb. *11. 6.*

Quest. 8. Ask them, yea ask your eyes, your ears, your daily experience in the World, whether *all* or *most* that call themselves Christians, do in good sadness thus live to God in the Spirit, and mortify the flesh with its affections and iusts, and seek first God's Kingdom and Righteousness, and love him above all, and lay up treasure and heart in Heaven? or rather whether most be not lovers of the World, and lovers of pleasure more than God, and live not after the flesh, and mind not most the things of the flesh? I mention not now the drunkards, the flesh pleasing Gentlemen, that live in *Pride, Fulness* and *Idleness,* and *Sport,* and *Play* away their precious time; nor the filthy Fornicator nor the merciless Oppressors• nor the malignant Haters of a Godly life, nor the perjured and perfidious betrayers of men's souls and of the Gospel or their Countries Good; nor such other men of seared Conscience, whose misery none questioneth, but such as are as blind and miserable. It's not these only I am speaking of; but the common, worldly, fleshly and ungodly ones.

Quest. 9. Ask them whether the *name* of a *Christian* will save any of these *ungodly* persons? And whether God will like men the better for lying and calling themselves Christians when they are none indeed? and whether they dare preach to the people that a Christian Drunkard, or a Christian Fornicator, or Oppressor, or a Christian worldling, needeth no Conversion?

Quest. 10. Ask them whether they say not themselves that Hypocrisy is a great aggravation of all other sin? and whether God hath not made the *Hypocrites* and *Unbelievers* to be the standards in *Hell? Luke 25. 51.* And whether seeking to abuse God by a Mock Religion, do make such false Christians better than the poor Heathens and Infidels, or much worse? and whether he be not an Hypocrite that professeth to be a Christian, and a servant of God, when he is none, nor will be? And whether he that knoweth his Masters will and doth it not, shall not have the sorest stripes, or punishment. *Luke 12. 47.*

Quest. 11, Ask them whether in their baptism (which is their Christening, as a Covenant,) they did not renounce the flesh, the World, and the Devil, and vow and deliver up themselves to God, their Father, their Savior and their Sanctifier? And whether all or most men perform this vow? And whether a perjured Covenant-breaker against God, is fitter for Salvation, than one that never was baptized.

Quest. 12. Ask them whether the *holy nature* of *God* be not so contrary to sin, as that it is blasphemy to say that he will take into Heav•n, and into the bosom of his eternal delights, any unholy unrenewed Soul, *1 Pet. 1. 15, 16.*

Quest. 13. Ask them why it was that Christ came into the World? whether it was not to save his people from their sins, *Mat. 1. 21.* And to destroy the works of the Devil, *1 Joh. 3. 8.* and to purify to himself, a peculiar people zealous of good works, *Tit. 2. 14.* And to bring home straying souls to God, *Luk. 15.* and to be the way to the Father, *John 14. 6.* And whether Christ save that soul that is not converted by him and saved from his sins? Or whether it be the *dead Image* only of a *Crucified Jesus,* that is *all their Savior,* while they will have no more of him?

Quest. 14. Ask them why they believe, and were baptized into the *Holy Ghost,* and whether a man can enter into the Kingdom of Heaven, that is not born of the *Spirit* as well as of *Water, Joh. 3. 3, 5, 6.* and that is not converted, and begins not the world as it were anew, in a teachable, tractable newness of life, like a little child? *Mat. 18. 3.* And whether it be not a certain truth; that, *If any man have not the spirit of Christ the same is none of his,* Rom. *8. 9.*

Quest. 15. Ask them why Christ gave the world so many warnings of the damnableness of the *Pharisees Hypocrisy;* if *Hypocritical Christians* may be saved. And what were these *Pharisees?* They were the *Masters* of the Jewish Church? The *Rabbies* that must have *high places, high titles,* and *ceremonies, formal garments,* and must be reverenced of all: That gave God lip-service without the heart, and made void his commands, and worshipped him in vain, teaching for doctrines the commandments of men, and strictly ••the Mint & Cumin, while love mercy, and Justice were past by? Who worshipped God with abundance of Ceremonies and built the Tombs, and garnished the Sepulchers of the Saints; while they killed and persecuted those that did imitate them, and hated the living Saints, and honored the dead. They were the bitterest enemies and murderers of Christ, on pretence that he was a blasphemer, and a seditious enemy to *Caesar* and the common peace, and one that spake against the Temple: They were the greatest Enemies of the Apostles. And silencers of those that preached Christ's Gospel, and persecuted them that called on his name. And had these no need of *Conversion,* because they could say, God is our Father (when the Devil was their Father, *Joh. 8. 44.*) and that they were *Abraham's* Seed? and are not Hypocritical Christians, Drunken Christians, Fornicating Christians, Carnal, Worldly, Infidel-Christians, (the contradiction is your own) Persecuting Christians, Falsenamed Hypocritical Christians, as bad, yea worse, as they abuse a more excellent profession? *Mat. 15. 7, 8.* and *23.* and *22. 18.* and *6. 2. &c. Luke 12. 1.*

Quest. 16. Doth not the *Holy* State of Heaven require Holiness in all that shall possess it? Can an unholy soul there *see* and *love* and *praise* and *delight* in God forever, and in the holy society and employment of the Saints? *Rev. 21. 27.* Is he not liker a Mehometan than a Christian, that looketh for a sensual and unholy Heaven?

Quest. 17. What is the difference between the *Church* and the *World?* Is not the Church a holy Society of regenerate souls? Yea the *Church* visible, is only those that in baptism *vow Holiness*

and *profess* it. Look those hypocrites in the face and see whether they do not blush, when they repeat in the Creed, *I believe in the Holy Ghost, I believe in the Holy Catholic Church, and the communion of Saints,* who shall have the *forgiveness of sins, and live ever-lasting.* Ask them whether they mean, *Holy Adulterers, holy worldlings, holy perjured persons?* Ask them whether they mean a *Communion of Saints* in a Tavern, in a Play-house, in a Gaming-house, in a Whore-house •or a jesting, canting stage-play Communion? If the Church *be holy,* be holy if you will be of the Church: If it be a Communion of Saints, make it not a Communion of Swine, and make not Saints and their Communion seem odious either for their infirmities, or their crossness to your carnal interests or conceits.

Quest. 18. Ask them whether there be a *Heaven* and a *Hell,* or not? If not, why are they pretended Christians? If there be, will God send one man to *Heaven,* and another to *Hell,* to so vast, so amazing a difference of states, if there be no great difference between them here? If *Holiness* no more differenced Christians from others, than *saying a Sermon,* or *saying over a Prayer,* doth difference one from an Infidel, where were the *Justice of God* in saving some and damning others? and what were *Christianity* better than the Religion of *Antonine, Plato, Socrates, Seneca, Cicero, Plutarch,* if not much worse? Go into *London streets,* and when you have talked with *living prudent men,* then go to the *Painters* shop and see a *comely picture,* and to the *Looking*-glass and see the *appearances* of each passenger in a Glass, and to the Periwig-shops, and set a *wodden-head with a periwig* upon the Bulk, and you have seen somewhat like the difference of a *Holy Soul,* and of a *dead* and *dressed formal hypocrite, Psal. 23. 27.*

Quest. 19. Ask them whether *Kings* and *all men* make not a great difference between man and man; the loyal and perfidious, the obedient and the disobedient? And whether they difference not themselves between a friend and a soe, one that loveth them, and one that robbeth, beateth, or would kill them. And shall not the most Holy God more difference between the righteous and the wicked? *Mal. 3. 17, 18.*

Quest. 20. But if they are deaed in every point save carnal interests, ask them why they are *Preachers* or *Priests?* And if Conversion and holiness be a needless thing, what use they themselves are of? and why the Country must be troubled with them, and pay them Tythes, and owe them reverence? When these twenty Questions are well answered, conclude that you may be saved without Conversion.

But if poor soul, thou art fully convinced, and askest, *What should I do to be Converted?* The Lord make thee willing and save thee from hypocrisy and I will quickly tell thee in a few words.

- 1. Give not over sober thinking of these things, *till thy heart be changed,* Psal. 119. 59.
- *2. Come to Christ,* and take him for thy Savior, thy *Teacher,* thy *King,* and he will pardon all that's past and save thee, *Joh. 1. 12.* and *3. 16.* and *5. 40. 1 Joh. 5. 11, 12.*
- 3. Believe *God's love,* and the *pardon of sin,* and the *everlasting Joys of Heaven,* that thou mayest feel that all the pleasures of the World and flesh, are dung in comparison of

the *Heavenly delights,* of *Faith* and *Hope,* and holy *Love,* and peace of Conscience and sincere obedience.

- 4. Sin no more willfully, *but forbear that which thou mayest forbear,* Isa. 55. 7.
- *5. Away from temptations,* occasions of sinand *evil company,* and be a companion of the humble, holy, heavenly, and sincere, *Psal. 119. 115, 63.*
- *6. Wait on God's spirit in the diligent, constant use of his own means,* Read, hear, meditate, pray: Pray hard for that grace that must convert thee: wait thus, and thou shalt not wait in vain, *Psal. 25. and 37. 34. and 69. 6.*

Pity O Lord and persuade these Souls: Let not Christ's Blood, his Doctrine, his Example, his Spirit, be lost unto them, and they lost forever. Let not Heaven be as no Heaven to them, while they dream and dote on the shadows in this world. And O save this Land from the greater dectruction, than all our late plagues, and flames, and divisions, which our sins and thy threatenings, make us f•ar. O Lord in thee have we trusted, Let us never be confounded.

Having thus contributed my endeavor in this Preface to the furtherance of the design of this excellent Book. I must tell thee, Reader, that I take it for an honor to commend so masculine a birth unto the World: The Midwife of *Alexander* or *Aristotle* need not be ashamed of her office. Who the Author of this Treatise was, how h• preached, how he lived, how he suffered (and for what) and how he died, his Life and Letters lately printed fully tell you: and I earnestly commend the reading of them to all, but especially to Ministers, not to tell them what men have been here forbidden to preach Christ's Gospel, and for what, nor what men they are that so many years have done it: but to tell you what men Christ's Ministers should be: But say not he killed himself with excessive Labor, and therefore I will take warning, and take my ease. For, 1. He lived in perfect health all his days, notwithstanding his labors, till after his hard and long imprisonment. 2. It was not the greatest labors of his times of liberty that hurt him, but his preaching 6 or 7 or 8 times a weak after that he was silenced, because he could not speak to all his people at once. O make not an ill use of so excellent an example. Say not like *Judas, what needs this waste?* His labor, his life, his sufferings, his death were not in vain. The ages to come that read his Life, and read this little popular treatise, and his *Call to Archippus* shall say, they were not in vain. And though he was cut off in the midst of his age, and his longer labors, and more elaborate writings thus prevented, take thank fully this small but methodical, warm, and serious tractate: Read it seriously, and it cannot be but it must do thee good.

I am one that have looked into Books and Sciences, and Speculations of many sorts, and seriously tell thee as a dying man, that after all my searches and experience, I have found that *Philosophical enquiries* into the *Divine Artifices* and the *Nature of things,* hath among a greater number of uncertainties, a great many pretty pleasant probabilities, which a holy Soul can make good use of in admiring God, and may find us a lawful kind of sport; but in the moralities which Atheists count uncertainties, the *knowledge of God,* and *our duty,* and *our hopes,* the *doctrine and practice* of *Holiness, Temperance,* and *Charity,* and *Justice,* and the *diligent*

seeking and *joyful hopes of life everlasting,* is all the true *Wisdom,* the *goodness,* the *Rest* and *Comfort* of a soul: whatever be our *plea,* this is the *satisfying certainty,* the *Business,* and the *beautifying* improvement of our lives.

I have done, when I have sought to remove a little scandal, which I foresaw; that I should myself write the Preface to his life, where himself and two of his friends make such a mention of my name, which I cannot own; which will seem a praising him for praising me. I confess it looketh ill favouredly in me: But I had not the power of other men's writings, and durst not therefore forbear that which was his due. Had I directed their pens they should have gone a middle way, and only esteemed me [a very unworthy servant of Christ, who yet longs to see the peace and prosperity of his Church] and should have forborne their undeserved praise, as other men should have done their slanderous libels. But if the Reader get no harm by it, I assure him the use I made of it was, to lament that I am really *so much worse* than they esteemed me; and fear lest I should prove yet *worse than* I discern myself, who see so much sin and weakness, in my betters, and much more in myself, as to make it the *constant sentiment* of my soul, that PRIDE of men's GREATNESS, WISDOM, and GOODNESS, is the first part of the DEVILS IMAGE on man's soul, and DARKNESS is the second, and MALIGNITY the third.

Richard Baxter.

READER,

HOW well were it if there were no more Unconverted ones among us, than those to whom this is directed? Unconverted *persons* how many are there, but how few Unconverted *Readers* especially of such Books as this before thee? A Play or a Romance better suits the lusts, and therefore must have more of the eye of such; what will *cherish* the evil heart is only grateful, not what will *change* it.

How many are there to whom this is directed, who will not know, that *they are the men?* and how little hope is there that this *Excellent Treatise* should reach its end, with those who apprehend not themselves concerned in it? Art not thou one of them? Art thou a Convert, or art thou yet in thy Sins? What is Sin? What is Conversion? It may be, thou canst tell me neither, and yet a Convert thou sayst thou art. But to what purpose is it then like to be, for the Servant of God to treat with thee about this matter? Let him bid thee believe, thou art a believer already; let him bid thee repent and turn to the Lord, that work thou sayst is not now to do. What can there be said to this man, that's like to b•ing him to good? Friend, know thyself better, or thou perishest without remedy. Thou mayest pray, but what hope is there in thy praying? Thou mayest read, but what hope is there in thy reading. Yet read on, this little hope there is; in this Book there's *Eye-Salve* that may heal thee of thy blindness. In this Book there is a *Glass* that will show thee thy face. Dost thou know thine own face when thou seest it? Behold thy very Image in those marks that are given of an Unconverted Person; Read and consider them, and then say, if thou be not the man.

Be willing to know thyself, and to know the worst of thy case? wink not at the light, hide not thyself from thine own soul. Wilt thou never know thy disease, till it be past remedy.

Much of our hardest Work would be over, if we could see the sinners to whom we are sent, to be *convinced sinners.* If we could but open the blind eyes, there were hope we should shortly raise the dead.

Sinner, of a truth, thou art in evil case whether thou know it or not; thou art among the dead, and there is but a step betwixt thee and Hell. Thou wilt not believe it though it be told thee, yet once again let me beseech thee, come to the Glass that is here presented to thee, and narrowly observe whether the very marks of the dead be not found upon thee.

If there be a miscarriage in this first work, if thou wilt not understand thy misery and thy danger, there's an end of all hopes concerning thee. Whilst self-ignorance abides upon thee, all the Counsels, that are necessary to a man in thy case, will do thee no good; they are never like to prosper with thee, because thou wilt not count them proper for thee. Who will be persuaded to do that, which he believes is already done? Who will take the Counsel of the Physician that does not think himself sick? The man of God may spare his pains of persuading thee to Conversion, whilst thou art confident thou art converted already. Who will be at the pains of repentance that concludes he hath repented? Who will bear the labor and the pangs of the new birth that is confident he is already passed from death to life?

But Friend, let me a little reason with thee; thou art confident it is well with thee, yet why wilt thou not yield to thus much at least, to put it to the question, *am I not mistaken?* Thou art worse than mad, if thou thinkest such a question may not be put. Dost thou know that thy heart is false and deceitful, and yet because it speaks *good* concerning thee, must it not be questioned whether it speak *truth* or no? Be so wise as to conclude *I may be mistaken,* and thus come to the trial whether thou art mistaken or not.

And if upon trial by the marks that are before thee, thou come to be undeceived, and see thyself wrapped up in that misery which hitherto thou wouldst not suspect, the next news I expect to hear from thee is, *What must I do to be saved?* O were it come to that once! Then thou hast an answer at hand in those *Means* thou wilt find prescribed thee: And because they are such as thou wilt hardly be persuaded to use, take in the *Motives* that follow, and these will help down the means. Consider both the one and the other, and if thou dost not find the Means proper, and the Motives weighty, I think I shall do thee no wrong if I tell thee, thou art still of a blind mind, and an harder heart.

Friend, the matter which this little Book comes to treat with thee about, is of highest importance; 'tis a matter of Life or Death. If thou sayest, The Terms upon which Life is offered, are hard; consider, is it not harder to die? He is worthy to die who will lose his Soul to save his Labor. If thou couldest step down into the Deep, and take a turn or two with those Damned Souls, who are drench'd with Fire and Brimstone, and bound in Everlasting Chains of Vengeance, and should ask them, *Now what do you think of the terms upon which life was offered? Now what think you of that Repentance, of that Obedience, of that Circumspection, Self-denial, and the greatest Severity which by the Gospel were imposed upon you? if you might once again have the same terms granted you for your Redemption from this place of Torment, would you yet say, hard terms! Let me rather die this death forever, than live such a life! let me broil in this Furnace,*

rather than escape with such difficulty! shouldst thou ask them thus that have felt what 'tis to be damned, what answer dost thou think they would make? O friend, never again groan under the difficulties of Conversion, till thou believe them to be worse than Hell. But I will not farther anticipate my worthy Author.

Nor is there much need I should commend either himself or his works; for the Author himself, thou mayest at a small charge get ••quaintance with him in that History of his life and death, which is extant; concerning which I shall only say,

Sic mihi contingat vivere sicque mori.

And for this work of his, what commendation I shall give of it, would be needed no longer than till thou hast read it over. Thou wilt find such wine in it as needs no Bush. This only I shall say, as far as my credit will go, it is exceedingly well worth thy most serious perusal. O mayest thou hear that voice, (such a voice from Heaven there is whether thou hear it or no) *Tolle & lege, take up and read.* Read Friend, and read over again. Read and understand, understand and pray, pray and consider, and consent unto him, who by the Pen of his servant calls to thee from Heaven, *Why wilt thou die? Turn and live.* O suffer this word of instruction and exhortation, to open thy blind eyes, to turn thee from darkness to light, from the power of Satan unto God, that thou mayest receive forgiveness of sins, and an inheritance among them that are sanctified. *Et cum tal•s fueris memento mei.* When it is thus with thee, then pray for

The Friend and Servant of thy Soul, *Richard Alleine.*

Mr. JOSEPH ALLEINE'S CALL TO THE UNCONVERTED.

DEarly Beloved, and longed for, I gladly acknowledge myself a debtor to you all, and am concerned, as I would be found a good steward to the Household of God, to give to everyone his Portion. But the Physician is most solicitous for those Patients, whose case is most doubtful and hazardous, and the Fathers bowels are especially turned towards his dying child. The numbers of the unconverted souls among you, call for my most earnest compassions, and hasty diligence to pluck them out of the burning, *Iud.* 23. and therefore to these first I shall apply myself in these lines.

But whence shall I fetch my arguments, or how shall I choose my words? Lord, wherewith shall I woo them? whereby shall I win them? Oh that I could but tell! I would write unto them in tears, I would weep out every argument, I would empty my veins for Ink, I would petition them on my knees; verily (were I able) I would, (O how thankfully I would!) if they would be prevailed with to repent and turn.

How long have I travelled in birth with you? how frequently have I made suit to you? how often would I have gathered you? how instant have I been with you? this is that I have prayed for, and studied for, for many years, that I might bring you to God: O that I might but do it! Will you yet be entreated? O what a happy man might you make me, if you would but hearken to me, and suffer me to carry you over to Jesus Christ.

But, Lord, how insufficient am I for this work! I have been many a year woing for thee, but the Damsel would not go with me. Lord, what a task hast thou set me to do! Alas, wherewith shall I pierce the scales of Leviathan, or make the heart to feel that is hard as a stone; hard as a piece of the nether millstone! Shall I go and lay my mouth to the grave, and look when the dead will obey me and come forth? shall I make an Oration to the Rocks? or declaim to the Mountains, and think to move them with arguments? shall I give the blind to see? From the beginning of the world was it not heard that a man opened the eyes of the blind. But thou, O Lord, canst pierce the scales, and prick the heart of the Sinner. I can but shoot at rovers and draw the •ow at a venture, and do thou direct the arrow between the joints of the harness, and kill the sin, and save the Soul of the sinner, that casts hi• eyes into these labors.

But I must apply myself to you, to whom I am sent: yet I am at a great loss. Would to God I knew how to go to work with you! would I stick at the pains? God knoweth, you yourselves are my witnesses, how I have followed you in private, as well as in public, and have brought the Gospel to your doors, testifying to you the necessity of the new birth, and persuading you to look in time after a sound and through change. Beloved, I have not acted a part among you, to serve my own advantage; our Gospel is not yea, and nay. Have not you heard the same truths, from the Pulpit, by public labors, and by private letters, by personal instructions? Brethren, I am of the same mind as ever, that holiness is the best choice, that there is no entering into Heaven, but by the straight passages of the second birth: that without holiness you shall never see God, *Heb.* 12. 14. Ah my beloved! refresh my bowels in the Lord. *If there be any consolation in Christ, any comfort of love, any fellowship of the spirit, any bowels and mercies, fulfil you my joy.* Now give yourselves unto the Lord: 2 *Cor.* 8. 5. Now set your faces to seek him. Now set up the Lord Jesus in your hearts, and set him up in your houses. Now come in and kiss the Son, *Psal.* 2. 12. and embrace the tenders of his mercy. Touch his Scepter, and live: why will you die? I beg not for myself; but fain I would have you happy: This is the prize I run for, and the white I aim at• My souls desire and prayer for you is, that you may be saved, *Rom.* 10. 1.

The famous *Lycurgus,* having instituted most strict and whole••m L•ws for his people, told them he was necessitated to go a journey from them, and got them to bind themselves in an oath, that his laws should be observed, till his return. This done, he went into a voluntary banishment, and never returned more, that they might, by virtue of their oath, be engaged to the perpetual observing of his laws. Methinks I should be glad of the hard conditions which he endured (though I love you tenderly) so I might but hereby engage you througly to the Lord Jesus Christ

Dearly beloved, would you rejoice the heart of your Minister? Why then, embrace the counsels of the Lord by me: forgo your sins: set to prayer: up with the worship of God in your families: keep at a distance from the corruptions of the times. What greater joy to a Minister, than to hear of souls born unto Christ by him, and that his Children walk in the truth? 2 *John* 4.

Brethren, I beseech you suffer a friendly plainness and freedom with you in your deepest concernments. I am not playing the orator, to make a learned speech to you, nor dressing

my dish with eloquence, wherewith to please you. These lines are upon a weighty errand indeed, *viz.* to convince, and convert, and save you. I am not baiting my hook with Rhetoric, nor fishing for your applause, b•t for your souls. My work is not to please you, but to save you; nor is my business with your fancies, but your hearts. If I have not your hearts, I have nothing. If I were to please your ears, I could sing another song. If I were to preach myself, I would steer another course; I could then tell you a smoother tale: I would make you pillows, and speak you peace; for how can *Ahab* love this *Micaiah,* that always prophesies •vil concerning him? 1 *Kings* 22. 8. But how much better are the woun•s of a Friend, than the fair speeches of the Ha•lot, who flattereth with her lips, till the Dart strike through the liver, and hunteth for the precious life? *Prov.* 7. 21, 22, 23. and *Prov.* 6. 26. If I were to quiet a crying Infant, I might sing him to a pleasant mood, or rock him asleep: but when the child is fallen into the Fire, the parent takes another course; he will not now go to still him with a song or trifle. I know, if we speed not with you, you are lost: if we cannot get your consent to arise, and come away, you perish forever. No Conversion, and no Salvation: I must get your good will, or leave you miserable.

But here the difficulty of my work again recurs upon me. Lord choose my stones out of the rock. *1 Sam. 17. 40, 45.* I come in the name of the Lord of Hosts, the God of the Armies of *Israel.* I come forth like the stripling against *Goliath,* to wrestle not with flesh and blood, but with Principalities and Powers, and the Rulers of the darkness of this World. *Eph. 6. 12.* This day let the Lord smite the Philistine, and spoil the strong man of his Armor, and give me to fetch off the captives out of his hand. Lord choose my words, choose my weapons for me, and when I put my hand into the bag, and take thence a stone, and sling it, do thou carry it to the mark and make it sink, not into the forehead, *1 Sam. 17. 40.* but the heart of the unconverted sinner, and smite him to the ground, with *Saul* in his so happy fall, *Acts 9. 4.* Thou hast sent me, as *Abraham* did *Eliezer,* to take a wife unto my master thy son. *Gen. 24. 4.* But my discouraged soul is ready to fear, the woman will not be willing to follow me. O Lord God of my Master, I pray thee send me good speed this day, and show kindness to my Master, and send thine Angel before me and prosper my way, that I may take a wife unto thy son, *Gen. 24. 12.* That as the servant rested not, till he had brought *Isaac* and *Rebekah* together, so I may be succesful to bring Christ and the souls of my people together, before we part

But I turn me unto you. Some of you do not know what I mean by conversion, and in vain shall I persuade you to that which you do not understand; and therefore for your sakes, I shall show *what this Conversion is.* Others do cherish secret hopes of mercy, though they continue as they be; and for them I must show *the necessity of Conversion.* Others are like to harden themselves with a vain conceit, that they are converted already; unto them I must show *the marks of the Unconverted.* Others, because they feel no harm, fear none, and so sleep upon the top of the mast; to them I shall show *the misery of the unconverted.* Others sit still, because they see not their way out; to them I shall show *the means of Conversion.* And finally for the quickening of all, I shall close with *the motives of Conversion.*

CHAP. I. Showing the Negative, what Conversion is not, and correcting some mistakes about it.

LEt the blind *Samaritans* worship they know not what, *John.* 4. 22. Let the Heathen *Athenians* superscribe their Altar to the unknown God, *Acts* 17. 23. Let the guileful *Papists* commend the mother of destruction, *Hos.* 4. 6. for the mother of devotion: they that know man's constitution, and the nature of the reasonable souls operation, cannot but know, that the understanding having the Empire in the Soul, he that will go rationally to work, must labor to let in the light here. *Ignorantis non est consensus.* And therefore that you may not mistake me, I shall show you what I mean by the conversion I persuade you to endeavor after.

It is storied, that when *Jupiter* let down the golden Chaplets from Heaven, all of them but one were stolen: Whereupon (lest they should lose a relique of so great esteem) they made five others so like it, that if any were so wickedly minded, as to steal that also, they should not be able to discern which was it. And truly my beloved the Devil hath made many counterfeits of this Conversion, and cheats one with this, and another with that; and such a craft and artifice he hath, in this mystery of deceits, that (if it were possible) he would deceive the very Elect. Now that I may cure the damnable mistakes of some, who think they are converted when they are not; as well as remove the troubles, and fears of others, that think they are not converted, when they are; I shall show you the nature of conversion, both negatively, or what it is not; and positively, what it is.

We will begin with the negative.

1. *It is not the taking on us the Profession of Christianity.* Doubtless Christianity is more than a name. If we will hear *Paul,* it lies not in word, but in power, 1 *Cor.* 4. 20. If to cease to be Jews and Pagans, and to put on the Christian profession had been true conversion, (as this is all, that some would have to be understood by it) who better Christians than they of *Sardis* and *Laodicea?* These were all Christians by profession, and had a name to live, but because they had but a name, are condemned by Christ, and threatened to be spewed out, *Rev.* 3. 1, 16. Are there not many that name the name of the Lord Jesus, that yet depart not from iniquity? 2 *Tim.* 2. 19. and profess they know God, but in works deny him? *Tim.* 1. 16. And will God receive these for true converts, because turned to the Christian Religion? What, converts from sin, when yet they do live in sin! 'Tis a visible contradiction. Surely if the lamp of profession would have served the turn, the foolish Virgins had never been shut out, *Mat.* 25. 3, 12. We find not only professors but Preachers of Christ, and Wonder-workers turned off, because evil workers, *Mat.* 7. 22. 23.

2. *It is not the being washed in the laver of Regeneration,* or putting on the badge of Christ in baptism. Many take the press-money, and wear the Livery of Christ, that yet never stand to their colors, nor follow their leader. *Ananias* and *Sapphira,* and *Magus* were baptized as well as the rest. How fondly do many mistake here, deceiving, and being deceived! dreaming, that effectual grace is necessarily tied to the external administration of Baptsim, (which what is it, but to revive the Popish •enent, of the Sacraments working grace, *ex opere operato?*) and so every Infant should be regenerated, not only *(Sacramento tenens)* sacramentally, but really and properly. Hence men do fancy, that being regenerated already, when baptized, they need no further work.

But if this were so, then all that were baptized (in their infancy) must necessarily be saved: because the promise of pardon and salvation is made to conversion and regeneration. *Acts* 3. 19. 1 *Pet.* 1. 3, 4. *Mat.* 19. 28. Our Calling, Sanctification, (as to the beginnings of it) or Conversion (which are but the same thing, under different conceptions and expressions;) is but a middle link in the golden chain, fastened to election at the one end, and glorification at the other, *Rom.* 8. 30. 2 *Thes.* 2. 13. 1 *Pet.* 1. 2. The silver cord may not be broken, nor the connection between Sanctification and Salvation, between grace and glory, impiously violated, *Mat.* 5. 8. If we are indeed begotten again, it is to an inheritance incorruptible reserved in Heaven for us, and the divine power is engaged to keep us for it, 1 *Pet.* 1. 5. And if the very regenerate may perish at last in their sins. we will no more say, that he that is born of God, his seed remaineth in him, and that he cannot sin, 1 *John.* 3 9. *i.e.* unto death, now that it is impossible to deceive the very elect, *Mat.* 24. 24.

And indeed were this true, then we need look no farther to see our names written in Heaven, than only to search the Register, and see whether we were baptized: then I would keep the certificate of my baptism, as my fairest evidence for Heaven, and should come by assurance of my gracious state, with a wet finger: then men should do well to carry but a certificate of their baptism under the Registers hand, when they died (as the Philosopher would be buried with the bishops bond in his hand, which he had given him for the receiving his alms in another world:) and upon sight of this, there were no doubt of their admission into Heaven.

In short, if there be no more necessary to conversion or regeneration, than to be turned to the Christian Religion, or to be baptized in infancy, this will fly directly in the face of that Scripture, *Mat.* 7. 14. as well as multitudes of others. For first, we will then no more say, *strait is the gate and narrow is the way:* for if all that are baptized, and of the true Religion, are saved, the door is become heavenly wide, and we will henceforth say, wide is the gate, and broad is the way, that leadeth unto life; for if this be true, whole Parishes, yea whole Countries, and whole Kingdoms may go in a breast, and we will no more teach, that the righteous is scarcely saved, or that there is need of such a stir in taking the Kingdom of Heaven by violence and striving to enter in. Surely if the way be so easy as many make it, that there is little more necessary, than to be regenerated in our baptism, and cry God mercy, and be absolved by the Minister at our end, 'tis more ado than needs, to put ourselves to such running, and seeking, and knocking, and fighting, and wrestling, as the word requires, as necessary to salvation. Secondly, if this be true, we will no more say, *few there be that find it:* yea we will rather say, *few there be that miss it:* we will no more say, that of the many that are called, *but few are chosen Mat.* 22. 14. and that even of the professing *Israel, but a remnant shall be saved, Rom.* 11. 5. If this Doctrine be true, we will not say anymore with the Disciples, *Who then shall be saved?* but rather who then shall not be saved? Then if a man be called a brother (that is, a Christian) and be baptized, though he be a fornicator, or a railer, or covetous, or a drunkard, yet he shall inherit the Kingdom of God, 1 *Cor.* 5. 11. 1 *Cor.* 6. 9, 10.

But the *Arminian* will reply; such as these though they did receive regenerating grace in Baptism, are since fallen away, and must be renewed again, or else they cannot be saved.

I answer, 1. That there is an infallible connection between regeneration and salvation, as we have already shown, and I itch to be farther evidencing, but that 'tis against designed brevity. 2. Then men must be again born again, which carries a great deal of absurdity in its very face. And why may not men be twice born in nature, as well as in grace? Why not as great an absurdity to be twice regenerated as to be twice generated? But 3. and above all, This grants however the thing I contend for, that whatever men do, or pretend to receive in baptism, if they be found afterwards to be grossly ignorant or profane, or formal, without the power of godliness, they must be born again, or else be shut out of the Kingdom of God. So then, they must have more to plead for themselves, than their baptismal regeneration.

Well, in this you see all are agreed, that be it more or less that is received in baptism, if (when men come to years) they are evidently unsanctified, they must be renewed again by a through and powerful change, or else they cannot escape the damnation of Hell: Friends and Brethren be not deceived, God is not mocked; *Gal.* 6. 7. Whether it be your baptism or what ever else that you pretend, I tell you from the living God, that if any of you be a prayerless person, *Job.* 15. 14. or unclean, or malicious, or covetous, or riotous, or a scoffer, or a lover of evil company, *Prov.* 13. 20. In a word, if you are not holy, strict, and self-denying Christians, *Heb.* 12. 14. *Mat.* 16. 24. you cannot be saved, except you be transformed by a further work upon you, and renewed again by repentance.

Thus I have shown, that it is not enough to evidence a man to be regenerate, that he hath been baptized; effectual grace not necessarily accompanying baptism, as some have vainly asserted. But I must answer one Objection before I pass.

Obj. The Sacraments do certainly attain their ends, where man doth not *ponere obicem,* or lay some obstruction, which Infants do not.

Sol. I answer, it is not the end of Baptism to regenerate, 1. Because then there would be no reason, why it should be confined only to the seed of Believers: for both the law of God, and the nature of Charity, requires us to use the means of conversion for all, as far as we can have opportunity. Were this true, no such charity as to catch the children of Turks and Heathens, and baptize them, and dispatch them to Heaven out of hand; like the bloody Wretches, that made the poor Protestants (to save their lives) to swear they would come to Mass, and that they would never depart from it, and then put them forthwith to death, saying, *They would hang them while in a good mind.* 2. Because it presupposeth regeneration, and therefore cannot be intended to confer it. In all the express instances in Scripture, we find that baptism doth suppose their repenting, believing, receiving the Holy Ghost, *Acts* 8. 37. *Acts* 2. 38. *Acts* 10. 47. *Mark* 16. 16. And to imagine, that baptism was instituted for an end of which not one of the first subjects was capable (for they were all adult persons and supposed to have faith and repentance according as they professed, and their children were not baptized till after them, in their right,) were no little absurdity. Were this Doctrine true, baptism would make Disciples, but we find it doth bespeak them such before hand, *Mat.* 28. 19. 3. Because Baptism, being but a Seal of the Covenant, cannot convey the benefits, but according to the tenor of the Covenant, to which it is set. Now the Covenant is conditional, therefere the Seal conveys conditionally. The Covenant requires faith and

repentance, as the condition of the grand benefits, pardon, and life, *Act.* 16. 31. *Acts* 3. 19. And what the Covenant doth not convey but upon these conditions, the Seal cannot. So that Baptism doth presuppose faith and repentance in the subject, without which it neither doth, nor can convey the saving benefits: otherwise the Seal should convey contrary to the tenor of the Covenant to which it is affixed.

3. *It lies not in a moral righteousness.* This exceeds not the righteousness of the Scribes and Pharisees, and therefore cannot bring us to the Kingdom of God, *Mat.* 5. 20. *Paul,* while unconverted, was touching the righteousness which is in the Law blameless, *Phil.* 3. 6. None could say black is thine eye. The selfjusticiary could say, *I am no Extortioner, Adulterer, Unjust,* &c. *Luke* 18. 11. Thou must have something more than all this to show, or else (however thou mayest justify thyself) God will condemn thee. I condemn not morality, but warn you not to rest here. Piety includes morality, as Christianity doth humanity, and grace reason. But we must not divide the tables.

4. *It consists not in an external conformity to the rules of Piety.* 'Tis too manifest, men may have a form of godliness, without the power, 2 *Tim.* 3. 5. Men may pray long, *Mat.* 23. 14. and fast often, *Luke* 18. 12. and hear gladly *Mat.* 12. 20. and be very forward in the service of God, though costly and expensive, *Isaiah* 1. 11. and yet be strangers to Conversion. They must have more to plead for themselves, than that they keep their Church, and give alms, and make use of prayer, to prove themselves sound Converts. No outward service but an hypocrite may do it; even to the giving all his goods to the poor, and his members to the fire, 1 *Cor.* 13. 3.

5. *It lies not in the chaining up of corruption, by education, human laws, or the force of incumbent affliction.* 'Tis too common and easy, to mistake education for grace; but if this were enough, who a better man than *Iehoasb?* While *Iehojadah* his uncle lived, he was very forward in God's service, and calls upon him to repair the house of the Lord, 2 *Kings* 12. 2, 7. But here was nothing more than good education all this while: for when his good Tutor was taken out of the way, he appears to have been but a wolf chained up; and falls off to Idolatry.

6. *In short, it consists only in illumination, or conviction, in a superficial change, or partial reformation.* An *Apostate* may be a man enlightened, *Heb.* 6. 4. and a *Felix* tremble under convictions, *Acts* 24. 23. and a *Herod* amend many things, •*ar.* 6. 20. 'Tis one thing to have sin alarmed only by convictions, and another to have it captivated and crucified by converting grace. Many, because they have been troubled in conscience for their sins, think well of their case; miserably mistaking conviction for Conversion. With these *Cain* might have passed for a Convert, who ran up and down the World, like a man distracted under the rage of a guilty conscience, till with building and business he had worn it away, *Gen.* 4. 13, 14. Others think, that because they have given off their riotous courses, and are broken off from evil company, or some particular lust, and reduced to sobriety and civility, they are now no other than real Converts; forgetting that there is a vast difference between being sanctified, and civilized; and that many seek to enter into the Kingdom of Heaven, *Luke* 13. 24. and are not far from it, *Mark* 12. 34. and arrive to the *almost* of Christianity, *Acts* 26. 28. and yet fall short at last. While conscience holds the whip over them, many will pray, hear, read, and

forbear their delightful sins: but no sooner is this Lyon asleep, but they are at their vomit again. Who more religious than the Jews, when God's hand was upon them? *Psal.* 78. 34, 35. but no sooner was the affliction over, but they forgot God, and shown their Religion to be but a fit, *v.* 36, 37. Thou mayest have disgorged a troublesome sin, that will not sit in thy stomach, and have escaped the gross pollutions of the World, and yet not have changed thy swinish nature all the while 2 *Pet.* 2. 20, 22.

You may cast the lead, out of the rude mass, into the more comely proportion of a plant, and then into the shape of a beast, and thence into the form and features of a man: but all the while it is but lead still. So a man may pass through divers transmutations, from ignorance to knowledge, from profaneness to civility, thence to a form of Religion, and all this while he is but carnal and unregenerate, while his nature remains unchanged.

Application. Hear then, O sinners hear; as you would live, so come and hear; Isaiah. 55. 3. Why would you so willfully deceive yourselves, or build your hopes upon the sand? I know he shall find hard work of it, that goes to pluck away your hopes. It cannot but be ungrateful to you, and truly it is not pleasing to me. I set about it, as a Surgeon, when to cut off a pu•rified Member from his well-beloved friend; which of force he must do, but with an aking heart, a pitiful eye, a trembling hand. But understand me, Brethren, I am only taking down the ruinous house, (which will otherwise speedily fall of itself, and bury you in the rubbish,) that I may build fair, and strong and firm forever. The hope of the wicked shall perish, if God be true of his word. *Prov.* 11. 7. And wert not thou better, O sinner, to let the word convince thee now in time, and let go thy false and self-deluding hopes, than to have death too late to open thine eyes, and find thyself in hell, before thou art awa•e? I should be a false and faithless Shepherd, if I should not tell you, that you who have built your hopes upon no better grounds, 〈◊〉 these •orementioned, are yet in your 〈◊〉 . Let your conscience speak; what is it, that you have to plead for yourselves? Is it that you wear Christ's livery? that you bear his name? that you are of the visible Church? that you have knowledge in the points of Relig••, are civilized, perform religious duties, are just in your dealings, have been troubled in conscience for your sins? I tell you from the Lord, these pleas will never be accepted at God's Bar. All this though good in itself, will not prove you converted, and so will not suffice to your salvation. Oh look about you, and bethink yourselves of turning speedily and soundly. Set to praying and to reading, and studying your own hearts; rest not, till God hath made through work with you: for you must be other men, or else you are lost men.

But if these be short of Conversion, what shall I say of the profane sinner? It may be, he will scarce cast his eyes, or lend his ears to this discourse: but if there be any such reading, or within hearing, he must know from the Lord that made him, that he is far from the Kingdom of God. May a man be civilized and not converted, where then shall the Drunkard, and Glutton appear? May a man keep company with the wise Virgins, and yet be shut out? Shall not a companion of fools much more be destroyed? *Prov.* 13. 20. May a man be true and just in his dealing, and yet not be justified of God? What then will become of thee, O wretched man, whose conscience tells thee thou art false in thy trade, and false of thy word, and makest thine advantage by a lying tongue? If men may be enlightened, and brought to the

performance of holy duties, and yet go down to perdition, for resting in them, and sitting down on this side of Conversion: what will become of you, O miserable families, that live as without God in the World? And of you, O wretchless sinners, with whom God is scarce in all your thoughts: that are so ignorant, that you cannot, or so careless, that you will not pray? O repent and be converted; break off your sins by righteousness: away to Christ for pardoning and renewing grace: give up yourselves to him, to walk with him in holiness, or else you shall never see God. Oh that you would take the warnings of God! In his name I once more admonish you. Turn you at my reproof. *Prov.* 1. 2. 3. Forsake the foolish and live, *Prov.* 9. 6. Be sober, righteous, godly. *Tit.* 2. 12. Wash your hands you sinners, purify your hearts ye double minded. *James* 4. 8. Cease to do evil, learn to do well, *Isaiah.* 1. 16, 17. But if you will on, you must die. *Ezek.* 33. 11.

CHAP. II. Showing positively what Conversion is.

I May not leave you with your eyes half open, as he that saw men as trees walking. *Mar.* 8. 24. The word is profitable for doctrine, as well as reproof; 2 *Tim.* 3. 16. And therefore having thus far conducted you by the shelves and rocks of so many dangerous mistakes, I would guide you at length into the harbor of truth.

Conversion then (in short) lies, in the thorough change both of the heart, and life. I shall briefly describe it in its nature and causes.

1. *The author it is the spirit of God;* and therefore it is called, the sanctification of the spirit; 2 *Thes.* 213. and the renewing of the holy Ghost. *Tit.* 3. 5. Yet not excluding the other persons in the Trinity: For the Apostle teacheth us, to bless the Father of our Lord Jesus Christ, for that he hath begotten us again: 1 *Pet.* 1. 3. and Christ is said to give repentance to *Israel; Acts* 5. 31. and is called the everlasting Father, *Isaiah.* 9. 6. and we his seed, and the Children which God hath given him, *Heb.* 2. 13. *Isaiah.* 53. 10. O blessed birth! Seven Cities coutended for the birth of *Homer:* but the whole Trinity Fathers the new creature. Yet is this work principally ascribed to the Holy Ghost, and so we are said to be born of the spirit. *John.* 3. 8.

So then it is a work above man's power. We are born, not of the will of the flesh, nor of the will of man; but of God. *John* 1. 31. Never think thou canst convert thyself. If ever thou wouldst be savingly converted, thou must despair of doing it in thine own strength. *Ier.* 31. 18. It is a Resurrection from the dead, *Rev.* 20. 5. *Eph.* 1. 2. a new creation, *Gal.* 6. 15. *Eph.* 2. 10. a work of absolute omnipotency: *Eph.* 1. 19. Are these out of the reach of human power? If thou hast no more than thou hadst by thy first birth, a good nature, a meek and chaste temper, &c. thou art a very stranger to true conversion. This is a supernatural work.

2. The moving cause is Internal, or External.

The Internal mover is only free grace. Not by works of righteousness which we have done: but of his own mercy he saved us—by the renewing of the Holy Ghost, *Tit.* 3. 5. Of his own will begat he us, *I am.* 1. We are chosen and called unto Sanctification, not for it. *Eph.* 1. 4.

God finds nothing in man to turn his heart, but to turn his stomach: enough to provoke his loathing, nothing to provoke his love. Look back upon thyself, O Christian. Take up thy

verminous rags: Look upon thyself in thy blood. *Ez.* 16. 6. O reflect upon thy swinish nature, thy filthy swill, thy once beloved mire. 2 *Pet.* 2. Canst thou think without loathing of thy trough and draugh? Open thy sepulcher, *Mat.* 23. 27. Art not thou almost struck dead with the hellish damp? behold thy putrid soul, thy loathsome members. O stench unsufferable, if thou dost but sense thine own putrifaction! *Psal.* 14. 3. Behold thy ghastly vissage, thy crawling lusts, thy slime and corruption. Do not thine own clothes abhor thee? *Job.* 9. 31. How then should holiness and purity love thee. Be astonished O Heavens at this, be moved O Earth. *Ier.* 2. 12. Who but must needs cry. Grace! Grace! *Zech* 4. 7. Hear and blush you Children of the most high. O you unthankful generation! that free grace is no more in your mouths, in your thoughts; no more adored, admired, commended by such as you. One would think you should be nothing but praising and admiring God, whatever you are. How can you make a shift to forget such grace, or to pass it over with a slight and seldom mention? What but free grace should move God to love you, unless enmity could do it, or deformity could do it, unless vomit, or rottonness could do it? How affectionately doth *Peter* lift up his hands? *Blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again.* 1 Pet. 1. 3. How feelingly doth *Paul* magnify the free mercy of God in it? *God who is rich in mer•• for his great love wherewith he loved us; hath quickened us together with Christ; by Grace are ye saved, Eph.* 2. 4, 5.

The external mover is the merit and intercession of the blessed Jesus. He hath obtained gifts for the rebe••ious; *Psal* 68. 18. and through him it is, that God worketh in us, what is well pleasing in his sight, *Heb.* 13. 21. Through him are all spiritual blessings bestowed upon us in •••venly things, *Eph.* 1. 3. He intercedeth for the Elect, that believe not. *John.* 17. 20. Every Convert is the fruit of his travel. *Isaiah,* 53. 11. O never was infant born into the world with that difficulty, that Christ endured for us. How emphatically he groaneth in his travel? All the pains that he suffered on his Cross they were our birth pains, *Act.* 2. 24. 〈 in non-Latin alphabet 〉 the pulls and throws that Christ endured for us. He is made sanctification to us, 1 *Cor.* 1. 30. He sanctified himself (that is set apart himself as a sacrifice) that we may be sanctified. *John* 17. 19. We are sanctified through the offering of his body once for all, *Heb.* 10. 10.

'Tis nothing then without his own bowels, but the merit and intercession of Christ, that prevails with God to bestow upon us converting grace. If thou art a new creature, thou knowest to whom thou owest it, to Christ's pangs and prayers. Hence the natural affection of a believer to Christ. The •oal doth not more naturally run after the Dam, nor the suckling to the dugs, than a believer to Jesus Christ. And whither else shouldst thou go? If any in the World can show that for thy heart, that Christ can, let them carry it. Doth Satan put in, doth the World court thee, doth sin sue for thy heart? Why, were these crucified for thee? 1 *Cor.* 1. 13. O Christian, love and serve the Lord while thou hast a being. Do not even the Publicans love those that love them? And show kindness to them that are kind to them? *Mat.* 5. 46, 47.

3. The Instrument is either Personal, or Real.

The personal is the Ministry. *I have begotten you to Christ through the Gospel,* 1 *Cor.* 4. 15. Christ's Ministers are they that are sent to open men's eyes, and to turn them to God. *Acts* 26. 18.

O unthankful World, little do you know what you are doing, while you are persecuting the Messengers of the Lord. These are they whose business is (under Christ) to save you. Whom have you reproached and blasphemed? Against whom have you exalted your voice, and lifted your eyes on high? *Isaiah.* 37. 23. These are the servants of the most high God, that show unto you the way of salvation, *Acts* 16. 17. and do you thus requite them, O foolish and unwise? *Deut.* 32. 6. O sons of ingratitude, against whom do you sport yourselves? against whom make ye a wide mouth, and draw out the tongue? *Isaiah.* 57. 3. These are the Instruments that God useth to convert and save you: and do you spit in the face of your Physicians, and throw your Pilots overboard? Father forgive them, for they know not what they do.

The Instrument Real is the word. We were begotten by the word of truth. This is it that enlightens the eyes, that converteth the soul, *Psa,* 19. 7, 8. that maketh wise to salvation, 2 *Tim.* 3. 15. This is the incorruptible seed, by which we are born again. 1 *Pet.* 1. 33. If we are washed, 'tis by the word, *Eph.* 5. 26. •f we are sanctified, 'tis through the truth, *John.* 17. 17. This generates faith, and regenerates us. *Rom.* 10. 17. *I am.* 1. 18.

O ye Saints, how should you love the word? for by this you have been converted. O ye sinners, how should you ply the word? for by this you must be converted. No other ordinary means but this. You that have felt its renewing power, make much of it while you live, be forever thankful for it. Tie it about your necks, write it upon your hands, lay it in your bosoms. *Prov.* 6. 21, 22. When you go let it lead you, when you sleep let it keep you, when you wake let it talk with you. Say with holy *David,* I will never forget thy precepts, for by them hast thou quickened me. *Psal.* 119, 93. You that are unconverted, read the word with diligence, flock to it, where powerfully preached; fill the porches, as the multitude of the impotent, blind, halt, withered, waiting for the moving of the water. *John* 5. 3. Pray for the coming of the spirit in the word. Come off thy knees to the sermon: and come to thy knees from the sermon. The seed doth not prosper because not warred by prayers and tears, nor covered by meditation.

4. *The final cause is man's salvation, and God's glory.* We are chosen through sanctification to Salvation, 2 *Thes.* 2. 13. Called that we might be glorified, *Rom.* 8. 30. but especially, that God might be glorified, *Isaiah.* 60. 21. that we should show forth his praises, 1 *Pet.* 2. 9. and be fruitful in good works, *Col.* 1. 10.

O Christian, do not forget the end of thy calling, let thy light shine, *Mat.* 5. 16. Let thy Lamp burn, let thy Fruits be good, and many, and in season, *Psal.* 1. 3. Let all thy designs fall in with God's, that he may be magnified in thee, *Phil.* 1. 20. Why should God repent that he hath made thee a Christian, as in the time of the old world, that he made them men? *Gen.* 6. 6. Why shouldst thou be an eye sore in his Orchard, *Luk.* 7. by thy unfruitfulness? or a son that causeth shame, as it were a grief to thy father, and a bitterness to her that bare thee, *Prov.*

17. 25. *Prov.* 10. 5. O let the womb bless thee that bare thee, *Prov.* 17. 21. He that begets a fool doth it to his sorrow; and the father of a fool hath no joy.

5. *The subject is the elect sinner, and that in all his parts and powers, members and mind.* Whom God predestinates, them only he calls. *Rom.* 8. 30, None are drawn to Christ by their calling, nor come to him by believing, but his sheep, those whom the father hath given him, 1 *John* 6. 37, 44. Effectual calling runs parallel with eternal election. 2 *Pet.* 1. 10.

Thou beginnest at the wrong end, if thou disputest first about thine election. Prove thy conversion, and then never doubt of thine election. Or canst thou not yet prove it? Set upon a present and thorough turning. Whatever God's purposes be (which are secret) I am sure his promises are plain. How desperately do rebels argue? If I am elected I shall be saved, do what I will: If not, I shall be damned, do what I can. Perverse sinner, wilt thou begin where thou shouldest end? Is not the word before thee? What saith it? *Repent and be converted, that your sins may be blotted out, Acts.* 3. 19. *If you mortify the deeds of the body, you shall live, Rom.* 8. 13. *Believe and be saved, Act.* 16. 31. What can be plainer? Do not stand still, disputing about thine election, but set to repenting and believing. Cry to God for converting grace. Revealed things belong to thee, in these busy thyself. 'Tis just (as one well) that they that will not feed on the plain food of the word, should be choked with the bones. What ever God's purposes be, I am sure his promises be true. Whatever the decrees of Heaven be, I am sure, that if I repent and believe I shall be saved; and that if I repent not, I shall be damned. Is not here plain ground for thee: and wilt thou yet run upon the rocks.

More particularly, this change of conversion passes throughout in the whole subject. A carnal person may have some shreds of good morality, a little near the list, but he is never good throughont the whole cloth, the whole body of Holiness and Christianity; Feel him a little further near the ridge, and you shall see him to be but a deceitful piece. Conversion is not a repairing of the old building, but it takes all down and erects a new structure: it is not the putting in a patch or sowing on a list of holiness; but with the true convert, holiness is woven into all his powers, principles, and practice. The sincere Christian is quite a new fabric, from the foundation to the top-stone all fire-new. He is a new man, *Eph.* 4. 24. a new creature. All things are become new, 2 *Cor.* 5. 17. Conversion is a deep work, a heart work; *Acts* 2. 37, and 16. 14. it turns all upside down, and makes a man begin a new world. It goes *throughout* with men, *throughout* the Mind, *throughout* the Members, *throughout* the motions of the whole life.

1. *Throughout the mind.* It makes an universal change within. First it turns the balance of the judgment, so that God and his Glory do weigh down all carnal and worldly interests. *Acts* 20. 24. *Phil.* 1. 20. *Psal.* 73. 25. It opens the eye of the mind, and makes the scales of its native ignorance to fall off, and turns men from darkness to light. *Acts* 26. 18. *Eph.* 5. 8. 1 *Pet.* 2. 9. The man that before saw no danger in his condition, now concludes himself lost, and forever undone, *Acts* 2. 37. except renewed by the power of Grace. He that formerly thought there was little hurt in sin, now comes to see it to be the chief of evils; he sees the unreasonableness, unrighteousness, the deformity and the filthiness that is in sin, so that he is affrighted with it, loathes it, dreads it, flies it, and even abhors himself for it, *Rom.* 7. 15.

Job 42. 6. *Ezek.* 36. 31. He that could see little sin in himself, and could find no matter for confession (as it was said of that learned Ignoramus *Bellarmine* (who it seems while he knew so much abroad, was a miserable stranger to himself,) that when he was to be confessed by the Priest, could not remember anything to confess but was fain to run back to the sins of his youth) I say he that could not find matter for confession, unless it were some few gross and staring evils, now sin reviveth with him, *Rom.* 7. 9. he sees the rottenness of his heart, and desperate and deep pollution of his whole nature: he cries, unclean, unclean, *Lev.* 13. 4. 5. Lord purge me with Hyssop, wash me thoroughly, create in me a new heart, *Psal.* 51. 2, 7, 10. He sees himself altogether become filthy, *Psal.* 14. 3. corrupt both root and tree, *Mat.* 7. 17, 18. he writes *unclean* upon all his parts, and powers, and performances, *Isaiah.* 63. 6. *Rom.* 7. 18. He discovers the nasty corners that he was never aware of, and sees the blasphemy, and theft, and murder, and adultery that is in his heart, which before he was ignorant of. Heretofore he saw no form nor comeliness in Christ, no beauty that he should desire him; but now he finds the hid treasure, and will sell all to buy this field. Christ is the pearl he seeks, sin the puddle he loathes.

Now according to this new light, the man is of another mind, another judgment, than before he was: Now God is all with him: he hath none in Heaven nor in Earth like him, *Ps.* 73. 25. He prefers him truly before all the World: his favor is his life: the light of his Countenance is more than Corn and Wine and Oil, (the good that he formerly inquired after, and set his heart upon, *Psal.* 4. 6, 7.) Now let all the World be set on one side, and God alone on the other? Let the Harlot put on her paint, and gallantry, and present herself to the soul (as when Satan would have tempted our Savior with her) in all the glory of her Kingdoms, yet the soul will not fall down and worship her; but will prefer a naked, yea a crucified, persecuted Christ before her, *Phil.* 3. 8. 1 *Cor,* 22. Not but that a Hypocrite may come to yield a general assent to this, that God is the chief good: yea the wiser Heathens (some few of them) have at last stumbled upon this: but there is a difference between the absolute, and comparative judgment of the understanding. No Hypocrite comes so far, as to look upon God, as the most desirable and suitable good to him, and thereupon to acquiesce in him. This was the converts voice; *The Lord is my portion saith my soul Whom have I in Heaven but thee? and there is none upon earth, that I desire besides thee. God is the strength of my heart and my portion forever, Psal.* 73. 25, 26. *Lam.* 3. 24.

Secondly, it turns the bias of the Will, both as to means and end (1.) *The intension of the wist is altered, Ezek.* 36. 26. *Ier.* 31. 33. *Isaiah* 26. 8, 9. Now the man hath new ends and designs. Now he intends God above all, and desires and designs nothing in all the world so much, as that Christ may be magnified in him, *Phil.* 1. 20. He accounts himself more happy in this, than in all that the earth could yield, that he may be serviceable to Christ, and bring him glory in his generation. This is the Mark he aims at, that the name of Jesus may be great in the world, and that all the sheaves of his brethren may bow to this sheaf.

Reader, dost thou view this and never ask thyself, whether it be thus with thee? Pause a while, and breathe on this great concernment.

2. *The election also is changed,* so that he chooses another way, *Psal.* 119. 30. He pitches upon •od as his blessedness, and upon Christ as the principal, and holiness as the subordinate means, to bring him to God. *John.* 14. 6. *Rom.* 2. 7. He chooses Jesus for his Lord. *Col.* 2. 6. He is not merely forced into Christ by the storm, nor doth he take Christ for bare necessity, as the man begged from the gallows, when he takes the wife, rather than the halter: but he comes off freely in the choice. This match is not made in a fright, as with the terrified conscience, or dying sinner, that will seemingly do anything for Christ, but doth only take Christ, rather than hell: but he deliberately resolves, that Christ is his best choice, *Phil.* 1. 23. and would rather have him to choose, than all the good of this world, might he enjoy it while he would. Again, he takes holiness for his path. He doth not out of mere necessity submit to it: but he likes and loves it. *I have chosen the way of thy Precepts, Psal.* 119. 173. He takes God's testimonies not as his bondage, but as his heritage, yea his heritage forever: *v.* 111. he counts them not his burden, but his bliss, not his cords but his cordials. 1 *John.* 5. 3. *Psal.* 119. 14, 16, 47. He doth not only bear, but take up Christ's yoke. He takes not holiness, as the stomach doth the loathed potion, (which it will down with rather than die) but as the hungry doth his beloved food. No time passes so sweetly with him (when he is himself) as that he spends in the exercises of holiness; these are both his aliment, and his element, the desire of his eyes, and the joy of his heart. *Job.* 23. 12. *Psal.* 119. 82, 131, 162, 174. *Psal.* 63. 5.

Put thy conscience to it as thou goest, whether thou art the man. O hapy man, if this be thy case! But see thou be thorough and partial in the search.

Thirdly, it turns the bent of the affection. 2. *Cor.* 7. 11. These run all in a new channel. The *Jordan* is now driven back, and the water runs upward against its natural course.

Christ is his *Hope,* 1 *Tim.* 1. 1. this is his prize *Phil.* 3. 8. here his eye is, here his heart is. He is contented to cast all over board (as the merchant in the storm, ready to perish) so he may but keep this Jewel.

The thirst of his *Desires* is, not after gold, but grace, *Phil.* 3. 13. He hungers after it, he seeks it as silver, he digs for it as for hid treasure: he had rather be gracious, than be great; he had rather be the holiest man on earth, than the most learned, the most famous, most prosperous. While carnal, he said: Oh! If I were but in great esteem, and rolled in wealth, and swim'd in pleasure, if my debts were paid, and I and mine provided for, then I were a happy man: but now the tune is changed. Oh, saith the Convert, if I had but my corruptions subdued; if I had such measures of grace, such fellowship with God, though I were poor and despised, I should not care, I should account myself a blessed man. Reader, is this the language of thy soul?

His *Joys* are changed. He rejoiceth in the ways of God's testimonies, as much as in all riches, *Psa.* 119. 14. He delights in the Law of the Lord, wherein once he had little favor. He hath no such Joy, as in the thoughts of Christ, the fruition of his company, the prospirity of his people.

His *Cares* are quite altered. He was once set for the World, and any scraps of by-time, nothing (too often) was enough for his soul. Now he gives over caring for the Asses, and sets his heart

on the Kingdom. Now all the cry is, *What shall I do to be saved? Acts.* 16. 30. His great solicitude is, how to secure his soul. Oh! how he would bless you, if you could but put him out of doubt of this!

His *Fears* are not so much of suffering, but of sinning, *Heb.* 11. 25, 27. Once he was afraid of nothing so much as the loss of his estate, or esteem, the displeasure of friends, the srowns of the great: nothing sounded so terrible to him, as pain, or poverty, or disgrace. Now these are little to him, in comparison of God's dishonor, or displeasure. How warily doth he walk, left he should tread on a snare? He feareth always, he looks before and behind; he hath his eye upon his heart, and is often casting over his shoulder, left he should be •vertaken with sin, *Psal.* 39. 1. *Prov.* 28. 14. *Eccles.* 2. 14. It kills his heart to think of losing God's favor; this he dreads as his only undoing, *Psal.* 51. 11, 12. *Psal.* 119. 8. No thought in the world doth pinch him and pain him so much, as to think of parting with Christ.

His *Love* runs a new course. My Love was crucified (said holy *Ignatius*) that is, my Christ. This is my beloved, saith the Spouse *Cant.* 5. 16. How doth *Augustine* often pour his loves upon Christ.

He can find no words sweet enough. Let me see thee, O Light of mine eyes. Come, O thou joy of my spirit; Let me behold thee, O the gladness of my heart. Let me love thee, O life of my soul. Appear unto me, O my great delight, my sweet comfort, O my God, my life, and the whole glory of my soul. Let me find thee, O desire of my heart: Let me hold thee, O love of my soul. Let me embrace thee, O heavenly Bridegroom. Let me possess thee, O eternal blessedness, &c.

His *Sorrows* have now a new vent. 2 *Cor.* 7. 9. 10. The view of his sins, the sight of a Christ crucified, that would scarce stir him before, now how much do they affect his heart?

His *Hatred* boils, his Anger burns against sin, *Psal.* 119. 104. He hath no patience with himself: he calls himself fool, and beast, and thinks any name too good for himself, when his indignation is stirred up against sin, *Psal.* 73. 22. *Prov.* 30. 2. He could once swill in it, with too much pleasure; now he loathes the thought of returning to it, as much as of licking up the filthiest vomit.

Commune then with thine own heart, and attend the common and general current of thine affections, whether it be towards God in Christ, above all other concernments. Indeed sudden and strong commotions of the affections and sensitive part, are ofttimes found in hypocrites; especially where the natural constitution leads thereunto: and contrariwise, the sanctified themselves are many times without sensible stirrings of the affections, where the temper is more slow, dry and dull. The great inquiry is, whether the judgment and will be standingly determined for God, above all other good, real or apparent: and if the affections do sincerely follow their choice, and conduct, though it be not so strongly and sensibly, as is to be desired, there is no doubt, but the change is saving.

2. *Thorowout the Members.* These that were before the instruments of sin, are now become the holy utensils of Christ's living Temple, *Rom.* 6. 16. 1 *Cor.* 3. 16. He that before made, as it were,

a band or a barrel of his body, now possesseth his vessel in sanctification, and honor, in temperance, chastity, and sobriety, as dedicated to the Lord, 1 *Thes.* 44. *Gal.* 5. 22, 23. 1 *Cor.* 6. 19, 20.

The *Eye* that was once a wandering eye, a wanton eye, a haughty, a covetous eye, is now employed, as *Mary,* in weeping over her sins, *Luk.* 7. 38. in beholding God in his works *Psal.* 8. 3. in reading his word, *Acts* 8. 30. in looking up and down for objects of mercy, and opportunities for his service.

The *Ear* that was once open to Satan's call, and that (like a vitiated palat) did relish nothing so much as filthy, or at least frothy talk, and the fools laughter, is now bored to the door of Christ's house, and open to his discipline. It saith, *speak Lord for thy servant heareth.* It cries with him, *veniat verbum Domini,* and waits for his word as the rain, and relishes them more than the appointed food, *Job* 23. 12. than the honey and the honey comb, *Psal.* 19. 10.

The *Head,* that was the shop of worldly, designs, is now filled with other matters, and set on the study of God's will, *Psal.* 1. 2. *Psal.* 119. 97. and the man beats his head, not so much about his gain, but about his duty. The *thoughts* and *cares* that now •ill his head are principally, how he may please God, and fly sin.

His *Heart,* that was a sty of filthy Insts, is now become an altar of Incense, where the fire of divine love is ever kept in, and whence the daily sacrifice of prayer and praises, and sweet incense of holy desires, ejaculations, and anhelations are continually ascending, *Psal.* 108. 1. 〈1 page duplicate〉 〈1 page duplicate〉 *Psal.* 119. 20. *Psal.* 139. 17, 18.

The *Mouth* is become a well of life, his *Tongue* as choice silver, and his *Lips* feed many: Now the salt of grace hath seasoned his speech, and eat out the corruption, *Col.* 4. 6. and cleanseth the man from his filthy communication, flattery, boasting, railing, lying, swearing, backbiting, that once came like the flashes proceeding from the hell that was in the heart. *James* 3. 6. 7. The *Throat,* that was once an open sepulcher, *Rom.* 3. 13. now sends forth the sweet breath of prayer, and holy discourse, and the man speaks in another Tongue, in the Language of *Canaan,* and is never so well, as when talking of God, and Christ, and the matters of another World. His *Mouth* bringeth forth wisdom, his *Tongue* is become the silver Trumpet of his makers praise, his glory and the best member that he hath.

Now here you shall have the hypocrite halting. He speaks it may be like an Angel, but he hath a covetous eye, or the gain of unrighteousness in his hand. Or the hand is white, but his heart is full of rottenness, *Mat.* 13. 27. full of unmortified cares, a very oven of lust, a shop of pride, the seat of malice. It may be with *Nebuchadnezzar's* Image, he hath a Golden head, a great deal of knowledge: but he hath feet of clay, his affections are worldly, he minds earthly things, and his way and walk are sensual, and carnal, you may trace him in his secret haunts, and his footsteps will be found in some by-paths of sin. The work is throughout with him.

3. *Thorowout the motives, or the life, and practice.* The new man takes a new course, *Eph.* 2. 2, 3. His Conversation is in Heaven, *Phil.* 3. 20. No sooner doth Christ call by effectual grace, but he strait way becomes a follower of him, *Mat.* 4. 20. When God hath given the new heart and

writ his law in his mind, he forthwith walks in his statutes and keeps his judgments, *Ezek.* 36. 26, 27.

Though sin may dwell (God knows a wearisome and unwelcome guest) in him, yet it hath no more dominion over him. *Rom.* 6. 14, 7. He hath his fruit unto holiness, *Rom.* 6. 22. and though he makes many a blot, yet the law and life of Jesus is that he eyes, as his copy, *Psal.* 119. 30. *Heb.* 12. 2. and hath an unfeigned respect to all God's commandments, *Ps.* 119. 6. He makes conscience even of little sins & little duties, *Psal.* 119. 113. His very infirmities which he cannot help, though he would, are his souls burden, and are like the dust in a man's eye, which though but little, yet are not a little troublesome. [O man, Dost thou read this, and never turn in upon thy soul by self-examination?] The sincere Convert is not one man at Church, and another at home: he is not a Saint on his knees, and a Cheat in his shop: he will not tithe mint and cummin, and neglect mercy and judgment, and the weighty matters of the Law: he doth not pretend piety and neglect morality, *Mat.* 23. 14. but he turns from all his sins and keeps all God's Statutes, *Ezek.* 18. 21. though not perfectly (except in desire and endeavor) yet sincerely, not allowing himself in the breach of any, *Rom.* 7. 15, Now he delights in thy word, and sets himself to prayer, and opens his hand, (if able) and draws out his soul to the hungry, *Rom.* 7. 22. *Psal.* 109. 4 *Isaiah.* 58. 10. He breaketh off his sins by righteousness, and his iniquities by showing mercy to the poor, *Dan.* 4. 27. and hath a good conscience willing in all things to live honestly, *H•b.* 13. 18. and to keep without offense towards God and men.

Here again you shall find the unsoundness of many professors, that take themselves for good Christians. They are partial in the law, *Mat.* 2. 9. and take up with the cheap and easy duties of religion, but they go not thorough with the work. They are as a cake not turned, half roasted, and half raw. It may be you shall have them exact in their words, punctual in their dealings, but then they do not exercise themselves unto godliness; and for examining themselves, and governing their hearts, to this they are strangers. You may have them duly at the Church, but follow them to their families, and there you shall see little but the world minded, or if they have a road of family duties, follow them to their closets, and there you shall find their souls are little looked after. It may be they seem otherwise religious, but bridle not their tongues, and so all their religion is in vain, *I am.* 1. 26. It may be they come up to closet and family prayer; but follow them to their shops, and there you shall find them in a trade of lying, or some covert and cleanly way of deceit. Thus the hypocrite goes not throughout in the course of his obedience.

And thus much for the subject of Conversion.

6. The terms are either from which, or to which.

1. The terms from which we turn in this motion of Conversion, *are* sin, Satan, *the* world, *and* our own righteousness.

first, *Sin.* When a man is converted, he is forever out with sin: yea with all sin. *Psal.* 119. 128. but most of all with his own sins, and especially with his bosom sin, *Psal.* 18. 23. Sin is now the But of his indignation, 2 *Cor.* 7. 11. he thirsts to bathe his hands in the blood of his sins.

His sins set abroach in sorrows. It is sin that pierces him and wounds him: he feels it like a thorn in his side, like a prick in his eyes, he groans and struggles under it, and not formally, but feelingly cries out, *O wretched man:* he is not impatient of any burden so much as of his sin, *Psal.* 40. 12. If God should give him his choice, he would choose any affliction, so he might be rid of sin. He feels it like the cutting gravel in his shoes, pricking, and paining him as he goes.

Before Conversion he had light thoughts of sin: he cherished it in his bosom, as *Uriah* his lamb: he nourished it up, and it grew up together with him; it did eat as it were of his own meat, and drank of his own cup, and lay in his bosom, and was to him as a daughter: but when God opens his eyes by conversion, he throws it away with abhorrence, *Isaiah.* 30. 22. as a man would a loathsome toad, which in the dark he had hugged fast in his bosom, and thought it had been some pretty and harmless bird. When a man is savingly changed, he is not only deeply converted of the danger, but defilement of sin: and O how earnest is he with God to be purified? He loathes himself for his sins, *Ezek.* 36. 31. He runs to Christ, and casts himself into the fountain opened for sin and for uncleanness, *Zec•.* 13. 31. If he fall what a stir is there to get all clean again? He flies to the word, and washes, and rubs, and rinches, laboring to cleanse himself from all filthiness both of flesh and spirit: He abhors his once beloved sin, *Psal.* 18. 23. as a cleanly nature doth the trough, and mire, wherein he sees the swine delight.

The sound Convert is heartily engaged against sin. He wrestles with it, he wars against it. He is too often foiled, but he never yields the cause, nor lays down the weapons; but he will up, and to it again, while he hath breath in his body. He will never give quiet possession, he will make no peace; he will give no quarter, he falls upon it, and fires upon it, and is still disquieting of it with continual alarms. He can forgive his other enemies; he can pity them, and pray for them, *Acts* 7. 60. but here he is implacable, here he is set upon revenge: he hunteth, as it were, for the precious life; his eye shall not pity, his hand shall not spare, though it be a right hand or a right eye: Be it a gainful sin, most delightful to his nature, a support to his esteem with carnal friends; yet he will rather throw his gain down the kennel, see his credit fall, or the flower of pleasure whither in his hand, than he will allow himself in any known way of sin, *Luke* 19. 8. He will grant no indulgence, he will give no toleration, but he draws upon sin where ever he meets it, and frowns upon it with his unwelcome salute, *Have I found thee, O mine enemy!*

Reader, hath conscience been at work, while thou hast been looking over these lines? Hast thou pondered these things in thine heart? Hast thou searched the book within, to see if these things be so? If not, read it again, and make thy conscience to speak whether or no it be thus with thee.

Hast thou crucified thy flesh with its affections and lusts; and not only confessed, but forsaken thy sins; all sin in thy servant desires, and the ordinary practice of every deliberate and willful sin in thy life? If not, thou art yet unconverted. Doth not conscience fly in thy face, as thou readest, and tell thee that thou livest in away of lying for thy advantage, that

thou usest deceit in thy calling, that there is some way of secret wantonness that thou livest in? why then, do not deceive thyself, thou art in the gall of bitterness, and bond of iniquity.

Doth not thy unbridled tongue, thy brutish intemperance, thy wicked company, thy neglect of prayer, of hearing and reading the word, now witness against the, and say, *We are thy works and we will follow thee?* Or if I have not hit the right, doth not the bird within tell them, there is such or such a way, that thou knowest to be evil, that yet for some carnal respect thou dost tolerate thyself in, and art willing to spare? If this be the case, thou art to this day unregenerate, and must be changed or condemned.

Secondly, *Satan.* Conversion binds the strong man, spoils his armor, casts out his goods, turns men from the power of Satan unto God, *Acts* 26. 18. Before, the Devil could no sooner hold up his finger to the sinner, to call him to his wicked company, sinful games, filthy delights, but presently he follows, like an Ox to the slaughter, and a fool to the correction of the stocks, as the bird that hasteth to the prey, and koweth not that it is for his life. No sooner could Satan bid him lie, but presently he had it upon the top of his tongue, *Act.* 5. 3. no sooner could Satan offer a wanton object, but he was stung with lust. The Devil could do more with him than God could. If the Devil say, away with these family duties, be sure they shall be rarely enough performed in his house. If the Devil say, away with this strictness, this preciseness, he will keep far enough from it. If he tells him there's no need of these closet duties, he shall go from day today and scarce perform them. But now he is converted, he serves another master, and takes quite another course, 1 *Pet.* 4. 4. he goes and comes at Christ's beck. *Col.* 3. 24. Satan may sometimes catch his foot in his trap; but he will no longer be a willing captive. He watches against the snares and baits of Satan, and studies to be acquainted with his devices. He is very suspicious of his plots, and is very jealous, in what comes athwart him, lest Satan should have some design upon him. He wrestles against principalities and powers, *Eph.* 6. He entertains the messenger of Satan as men do the messenger of death. He keeps his eye upon his enemy. 1 *Pet.* 5. 8. and watches in his duties, lest Satan should put in his foot.

Thirdly, the *World.* Before sound faith, a man is overcome of the world. Either he bows down to *Mammon,* or idolizes his reputation, or is a lover of pleasure, more than a lover of God, 2 *Tim.* 3. 4. Here's the root of man's misery by the fall; he is turned aside to the creature, instead of God, and gives that esteem, confidence, affection to the creature, that is due to him alone, *Rom.* 1. 25. *Mat.* 10. 37. *Prov.* 18. 11. *Ier.* 17. 5.

O miserable man! What a deformed monster hath sin made thee. God made thee little lower than the Angels, sin little better than the devils, *John.* 6. 70. and 8. 44. a monster that hath his head and heart, where his feet should be, and his feet kicking against Heaven, and everything out of place, the world, that was formed to serve thee, is come to rule thee; and the deceitful harlot hath bewitched thee with her enchantments, and made thee bow down and serve her.

But converting grace sets all in order again, and puts God in the Throne, and the world at his footstool, *Psal.* 73. 25. Christ in the heart, and the world under feet, *Eph.* 3. 17. *Rev.* 12. 1. So

Paul, I am crucified to the world, and the world to me, Gal. 6. 14. Before this change all the cry was *who will show us any (worldly) good:* but now he sings another tune. *Lord lift thou up the light of thy countenance upon me,* and take the corn and wine whose will, *Psal.* 4. 6. 7. Before, his hearts delight and content was in the world; then the Song was, *Soul take thine ease, eat, drink and be merry, thou hast much goods laid up for many years:* but now all this is withered, and there is no comeliness that he should desire it, and he tunes up with the sweet Psalmist of *Israel, The Lord is the portion of mine inheritance; the lines are fallen to me in a fair place, and I have a goodly heritage.* He blesses himself, and boasts himself in God, *Psal.* 34. 2. *Lam.* 3. 24. nothing else can give him content. He hath written vanity and vexation upon all his worldly enjoyments, *Ec.* 1. 2. and loss and dung upon all human excellencies, *Phil.* 3. 7, 8. He hath life and immortality now in chase, *Rom.* 2. 7. he trades for grace and glory, and hath the Crown incorruptible in pursuit, 1 *Cor.* 9. 25. His heart is set in him to seek the Lord, 1 *Chron.* 22. 19. and 2 *Chron.* 15. 15. He first seeks the Kingdom of Heaven and the righteousness thereof, and religion is no longer a matter by the by with him, but the main of his care, *Mat.* 6. 33. *Psal.* 27. 4. Now the gaudy idol is become *Nehushtan;* 2 *Kings* 18. 4. and he up and treads upon it, as *Diogenes* trampling on *Plato's* hangings, and saying *Calco Platonis fastum.* Before the world had the swaying interest with him: He would do more for gain than godliness, 1 *Tim.* 6. 5. more to pleasure his friend, or his flesh, than to please the God that made him, and God must stand by till the world were first served; but now all must stand by: he hates father and mother and life and all in comparison of Christ, *Luke* 14. 26.

Well then, pause a little, and look within. Doth not this nearly concern thee? Thou pretendest for Christ; but doth not the world sway thee? Dost thou not take more real delight and content in the world, than in him? Dost not thou find thyself better at case when the World goes to thy mind, and thou art encompassed with carnal delights, than when retired to prayer and meditation in thy closet, or attending upon God's Word and Worship? No surer evidence of an unconverted estate, than to have the things of the world uppermost in our aims, love, and estimations, *John.* 2. 15. *I am.* 4. 4.

With the sound convert Christ hath the supremacy. How dear is this name to him? How precious is its savor? *Cant.* 1. 3. *Psal.* 45. 8. The name of Jesus is engraven upon his heart, *Gal.* 4. 19. and lies as a bundle of mirth between his breasts, *Cant.* 1. 13. 14. Honor is but air, and laughter is but madness, and *Mammon* is fallen like *Dagon* before the Ark, with hands and head broken off on the threshold, when once Christ is savingly revealed. Here is the pearl of great price to the true Convert; here is his treasure, here is his hope, *Mat.* 13. 44. 45. This is his glory: My beloved is mine, and I am his, *Gal.* 6. 14. *Cant.* 2. 16. O 'tis sweeter to him to be able to say, Christ is mine, than if he could say, the Kingdom is mine, the *Indies* are mine.

Fourthly, *your own Righteousness.* Before conversion, man seeks to cover himself with his own sig-leaves, *Phil.* 3. 6, 7. and to lick himself whole with his own duties, *Mic.* 6. 6, 7. He is apt to trust in himself, *Luk.* 16. 15. and 18. 9. and set his own righteousness, and to reckon his Counters for Gold, and not submit to the righteousness of God, *Rom.* 10. 3. But Conversion changes his mind; now he casts away his filthy rags, and counts his own righteousness, but a menstruous cloth: he casts it off, as a man would the verminous tatters of a nasty beggar,

Isaiah. 64. 6. Now he is brought to poverty of spirit. *Mat.* 5. 3. complains of and condemns himself, *Rom.* 7. and all his inventory is, *poor, and miserable, and wretched, and blind, and naked, Rev.* 3. 17. he sees a world of iniquity in his holy things, & calls his once idolized righteousness, but flesh, and loss, and dogsmeat, and would not for a thousand worlds be found in himself, *Phil.* 3. 4, 7, 8, 9. His finger is ever upon his sores, *Psal.* 51. 3. his sins, his wants. Now he begins to set a high price upon Christ's righteousness: he sees the need of a Christ in every duty, to justify his person, and justify his performances: he cannot live without him, he cannot pray without him; Christ must go with him, or else he cannot come into the presence of God; he leans upon the hand of Christ and so he bows himself in the house of his God. He sets himself down for a lost undone man without him. His life is hid in Christ, as the life of a man in the heart. He is fixed in Christ, as the roots of the tree spread in the earth for stability and nutriment. Before, the news of a Christ was a stale and sapless thing: but now how sweet is a Christ? *Augustine* could not relish his before so much admired *Cicero,* because he could not find the name of Christ, How pathetically cries he? *Dulcissime, amantisbenignis. Caris. &c. quando te videbo? quando satiabor de pulcritudine tua? Medit. c.* 37. *O most sweet, most loving, most kind, most dear, most precious, most desired, most lovely, most fair, &c.* all in a breath, when he speaks of and to his Christ. In a word, the voice of the Convert is, with the Martyr, *None but Christ.*

2. The terms which *are either* Ultimate, *or* Subordinate *and* Mediate.

The *Ultimate* is God the Father, Son, and Holy Ghost, whom the true Convert takes, as his All-sufficient and eternal blessedness. A man is never truly sanctified, till his very heart be in truth set upon God, above all things, as his portion and chief good. These are the natural breathings of a believers heart, *Thou art my portion O Lord, Psal.* 1. 9. 57. *My soul shall make her boast in the Lord, Psal.* 34. 2. *My expectation is from him: he only is my rock, and my salvation, he is my defense: in God is my salvation, and my glory, the rock my strength, and my refuge is in God, Psal.* 62. 1, 2, 5, 6, 7. *Psal.* 18. 1, 2.

Would you put it to an issue, whether you be converted or not, now then let thy soul and all that is within thee attend.

Hast thou taken God for thy happiness? Where doth the content of thy heart lie? Whence doth thy choicest comfort come in? Come then, and with *Abraham* lift up thine eyes, Eastward, and Westward, and Northward, and Southward, and cast about thee what it is, that thou wouldst have in Heaven or earth to make thee happy. If God should give thee thy choice, as he did to *Solomon,* or should say to thee, as *Ahasuerus* to *Esther, What is thy petition, and what is thy request, and it shall be granted thee; Esther* 5. 3. What wouldst thou ask? go into the gardens of pleasure, and gather all the fragrant flowers from thence: would these content thee? Go to the treasures of *Mammon,* suppose thou mightest lade thyself, while thou wouldst from hence: go to the towers, to the trophies of honor; what thinkest thou of being a man of renown, and having a name like the name of the great men of the earth? Would any of this, all this suffice thee, and make thee count thyself a happy man, if so then certainly thou art carnal and unconverted. If not, go further; wade into the divine excellencies, the store of his mercies, the hiding of his power, the deeps unfathomable of his All-sufficiency.

Doth this suit thee best, and please thee most? Dost thou say, *'Tis good to be here. Mat.* 17. 4. *Here I will pitch, here I will live and die?* Wilt thou let all the world go, rather than this? Then 'tis well between God and thee: Happy art thou, O man, happy art thou, that ever thou wast born. If a God can make thee happy, thou must needs be happy: for thou hast avouched the Lord to be thy God, *Deut.* 26. 17. Dost thou say to Christ, as he to us, *Thy father shall be my father, and thy God my God, John.* 20. 17. Here is the turning point. An unsound professor never takes up his rest in God; but converting grace does the work, and so cures the fatal misery of the fall, by turning the heart from its idols, to the living God, 1 *Thes.* 1. 9. Now says the soul, *Lord, whither should I go? Thou hast the words of eternal life, John.* 6. 68. Here he centers, here he settles. Oh 'tis as the entrance of Heaven to him, to see his interest in God. When he discovers this, he saith, *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. Psal.* 116. 7. and it is even ready to breath out *Simeons* song, *Lord, now lettest thou thy servant depart in peace, Luke* 2. 29. and saith, with *Jacob,* when his old heart revived at the welcome tidings, *It is enough, Gen.* 45. 28. When he sees he hath a God in Covenant to go to; *this is all his salvation and all his desire,* 2 *Sam.* 23. 5.

Man, is this thy case? Hast thou experienced this? Why, then blessed art thou of the Lord. God hath been at work with thee, he hath laid hold on thine heart by the power of converting grace, or else thou couldst never have done this.

The *Mediate* term of Conversion is either *Principal,* or *less Principal.*

The *Principal* is Christ, the only mediator between God and Man, 1 *Tim.* 2. 5. His work is to bring us to God, 1 *Pet.* 3. 18. he is the way to the Father, *John.* 14. 6. the only plank on which we may escape, the only door by which we may enter, *John.* 10. 9. Conversion brings over the soul to Christ, to accept of him, *Col.* 2. 6. as the only means to life, as the only way, the only name given under Heaven, *Acts* 4. 12. He looks not for salvation in any other, but him; nor in any other with him; but throws himself on Christ alone; as one that should cast himself with spread arms upon the Sea.

Here *(saith the convinced sinner)* here I will venture, and if I perish, I perish: If I die, I will die here. But Lord suffer me not to perish under the pitiful eyes of thy mercy. Intreat me not to leave thee, or to turn away from following after thee, *Ruth 1. 16.* Here I will throw myself. If thou kick me, if thou kill me, *Job 13. 15.* I will not go from thy door.

Thus the poor soul doth venture on Christ, and resolvedly adhere to him. Before Conversion, the man made light of Christ, minded the Farm, Friends, Merchandise, more than Christ: *Mat.* 22. 5. now Christ is to him as his necessary food, his daily bread, the life of his heart, the staff of his life, *Phil.* 3. 9. His great desig• is, that Christ may be magnified in him, *Phil•* 1. 20. His heart once said, as they to the Spouse, *What is thy beloved, more than another? Cant.* 5. 9. He found more sweetness in his merry company, wicked g•mes, earthly delights, than in Christ. He took Religion for a fancy, and the talk of great enjoyments for an idle dream. But now to him to live is Christ. He sets light by all that he accounted precious for the excellency of the knowledge of Christ, *Phil.* 3. 8.

All of Christ is accepted by the sincere Convert. He loves not only the wages, but work of Christ, *Rom.* 7. 22. not only the benefits, but the burden of Christ. He is willing not only to tread out t•e corn, but to draw under the yoke: he takes up the commands of Christ, yea and the Cross of Christ, *Mat.* 11. *Mat.* 16. 24.

The unsound closes by the halves with Christ: he is all for the salvation of Christ, but he is not for sanctification: he is for the privileges, but appretiates not the person of Christ. He divides the offices and benefits of Christ. This is an error in the foundation. Who so loveth life, let him beware here. 'Tis an undoing mistake, of which you have been often warned, and yet none more common. Jesus is a sweet name, but men love not the Lord Jesus in sincerity, *Eph.* 6. 24. They will not have him, as God offers, *To be a Prince and a Savior, Acts* 5. 3•. They divide what God hath joined, the King, and the Priest. Yea they will not accept the salvation of Christ, as he intends it; they divide here. Every man's vo•e is for salvation from suffering; but they desire not to be saved from sinning. They would have their lives saved; but withal they would have their l••ts saved. Yea many divide here again, they would be content to have some of their sins destroyed; but they cannot leave the lap of *Delilah,* or divorce the beloved *Herodias.* They cannot be cruel to the right eye, or right hand: the Lord must pardon them in this thing, 2 *Kings* 5. 18. Oh be infinitely tender here: your souls lie upon it. The sound Convert takes a whole Christ, and takes him for all intents and purposes, without exceptions, without limitations, without reserves. He is willing to have Christ, upon his terms, upon any terms. He is willing of the dominion of Christ, as well as deliverance by Christ; he saith with *Paul, Lord what wilt thou have me to do? Acts* 9. 6. Any thing Lord. He sends the blank to Christ to set down his own Conditions, *Acts* 2. 37. *Acts* 16. 30.

The *less Principal* is the *Laws, Ordinances,* and *ways of Christ.* The heart that was once set against these, and could not endure the strictness of these bonds, the severity of these ways, now falls in love with them, and chooses them as its rule and guide forever, *Psal.* 119. 111, 112.

Four things (I observe) God doth work in every sound Convert, with reference to the Laws and ways of Christ, by which you may come to know your estates, if you will be faithful to your own souls; and therefore keep your eyes upon your hearts, as you go along.

1. *The Judgment is brought to approve of them, and subscribe to them, as most righteous, and most reasonable, Psal.* 119. 128, 137, 138. The mind is brought to like the ways of God, and the corrupt prejudices that were once against them, as unreasonable, and intolerable, are now removed. The understanding assents to them all, as holy, just, and good. *Rom.* 7. 12. How is *David* taken up with the excellencies of God's Laws? How Doth he expatiate in their praises, both from their inherent qualities, and admirable effects, *Psal.* 19. 8, 9, 10, &c.

There is a twofold judgment of the understanding, *Iudicum absolutum, & comparatum.* The absolute judgment is, when a man thinks such a course best in the general, but not for him, or not under the present circumstances he is in, *pro hic & nunc.* Now a Godly man's judgment is for the ways of God, and that not only the absolute, but comparative judgment: he thinks them not only best in general, but best for him. He looks upon the rules of Religion, not only

as tolerable, but desirable, yea more desirable than gold, fine gold, yea much fine gold, *Psal.* 19. 10. His judgment is settledly determined, that 'tis best to be holy, that 'tis best to be strict: that it is in itself the most eligible course; and that 'tis for him the wisest and most rational, and desirable choice. Hear the godly man's Judgment; *I know O Lord that thy judgments are right. I love thy Commandments above Gold, Yea above fine gold. I esteem all thy precepts concerning all things to be right, and I hate every false way, Psal.* 119. 127, 128. Mark, he did approve of all that God required, and disallowed of all that he forbad, *Righteous are thou O Lord, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous, and very faithful. Thy word is true from the beginning; and everyone of thy righteous judgments endureth forever, Psal.* 119. 86. 160. 102, 163. See how readily and fully he •ubcribes; he declares his assent, and consent to it, and all and everything therein contained.

2. *The desire of the heart is to know the whole mind of Christ, Psal.* 119. 125. 124. 169. *Psal.* 25. 4, 5. He would not have one sin discovered, nor be ignorant of one duty required. 'Tis the natural and earnest breathing of a sanctified heart, *Lord if there be any way of wickedness in me, do thou discover it. What I know not, teach thou me, and if I have done iniquity, I will do it no more.* The unsound is • willingly ignorant, 2 *Pet.* 3. 5. loves not to come to the light, *John.* 3. 20. He is willing to keep such or such a sin, and therefore is loath to know it to be a sin, and will not let in the light at that Window. Now the gracious heart is willing to know the whole latitude and compass of his makers Law. *Psal.* 119. 18, 19, 27, 33, 64, 66, 68, 73, 108, 124• He receives with all acceptation the word that convinceth him of any duty that he knew not, or minded not before; or discovereth any sin that lay hid before, *Psal.* 19. 11.

3. *The free and resolved choice of the will is determined for the ways of Christ, before all the pleasures of sin and prosperity of the World, Psal.* 119. 127, 103, 162. His consent is not extorted by some extremity of anguish, nor is it only a sudden and hasty resolve: but he is deliberately purposed, and comes off freely in the choice, *Psal.* 17. 3. *Psal.* 119. 30. True, the flesh will rebel, yet the prevailing part of his Will is for Christ's Laws and Government; so that he takes them not up as his toil or burden, but his bliss, 1 *John* 5. 3. *Psal.* 119. 60, 72. When the unsanctified goes in Christ's ways, as in Gy•es and Fetters, he doth them naturally, *Psal.* 40. 8. *Ier.* 31. 33. and counts Christ's Law, his liberty, *Psal.* 119. 32, 45. *James* 1. 25. *He is willing in the beauties of holiness, Psal.* 110. 3. and hath this inseparable mark, *That he had rather (if he might have his choice) live a strict and holy life, than the most prosperous and flourishing life in the world,* 1 *Sam.* 10. 26. *There went with* Saul *a band of men whose hearts God had touched.* When God touches the hearts of his chosen, they presently follow Christ, *Mat.* 4. 22. and (though drawn) do freely run after him, *Can.* 1. 4. and willingly offer themselves to the service of the Lord, 2 *Chron.* 7. 16. seeking him with their whole desire. 2 *Chron.* 15. 15. Fear hath its use, but this is not the main spring of motion with a sanctified heart. Christ keeps not his subjects in by •orce, but is King of a willing people. They are (through his grace) freely resolved for his service, and do it out of choice, not as slaves, but as the Son or Spouse, from a spring of love, and a loyal mind. In a Word, the laws of Christ are the Converts love. *Psal.* 119. 159, 163, 167. desire, *v.* 5, 20, 40. delight, *v.* 77• 92, 103, 111, 143. and continual study, *v.* 99. 79. *Psal.* 2. 2.

4. *The bent of his course is directed to keep God's Statutes, Psal.* 119. 4, 8, 167, 168. 'Tis the daily care of his life to walk with God. He seeks great things: he hath noble designs, though he fall too short. He aims at nothing less than perfection; he desires it, he reaches after it, he would not rest in any pitch of grace, till he were quite rid of sin, and had perfected holiness, *Phil.* 3. 11, 12, 13, 14.

Here the hypocrites rottenness may be discovered. He desires holiness (as one well) only as a Bridge to Heaven, and enquires earnestly, what is the least that will serve his turn; and if he can get but so much as may just bring him to Heaven, this is all he cares for. But the sound Convert desires holiness for holiness sake, *Psal.* 119. 97. *Matt.* 5. 6. and not only for Heaven sake. He would not be satisfied with so much as might save him from Hell; but desires the highest pitch. Yet desires are not enough. What is thy way and thy course? Is the drift and scope of thy life altered? Is holiness thy trade, and religion thy business, *Rom.* 8. 1. *Mat.* 25. 16. *Phil.* 3. 20. If not, thou art short of sound Conversion.

Application. And is this, that we have described, the Conversion that is of absolute necessity to salvation? then be informed, 1. That strait is the gate, and narrow the way that leadeth unto life. 2. That there be but few that find it. 3. That there is need of a Divine power savingly to convert a sinner to Jesus Christ.

Again, then be exhorted, O man, that readest, to turn in upon thine own self. What saith conscience? Doth it not begin to bite? Doth it not twitch thee as thou goest? Is this thy judgment, and this thy choice, and this thy way? that we have described? If so, then 'tis well. But doth not thy heart condemn thee, and tell thee, there is such a sin thou livest in against thy Conscience? Doth it not tell thee, there is such and such a secret way of wickedness, that thou makest no bones of? Such or such a duty, that thou makest no conscience of?

Doth not conscience carry thee to thy closet, and tell thee how seldom prayer, and reading is performed there? Doth it not carry thee to thy family, and show thee the charge of God, and the souls of thy children and servants, that be neglected there? Doth not conscience lead thee to thy shop, thy trade, and tell thee of some mistery of iniquity there? Doth it not carry thee to the Ale-shop, or to the Sack-shop, and round thee in thine ear for the loose company thou keepest there, the precious time thou mispendest there, for the talents of God which thou throwest down this sink, for thy gaming, and thy swilling, &c. Doth it not carry thee into the secret chamber, and read thee a Curtain Lecture?

O Conscience do thy duty. In the name of the living God I command thee, discharge thine office. Lay hold upon this sinner. Fall upon him, arrest him, apprehend him, undeceive him. What, wilt thou slatter and sooth him, while he lives in his sins? Awake, O conscience: What meanest thou, O sleeper? What hast thou never a reproof in thy mouth? What, shall this soul die in his careless neglect of God and eternity, and thou altogether hold thy peace? What, shall he go on still in his trespasses, and yet have peace? O rouse up thyself: and do thy work. Now let the Preacher in the bosom speak. Cry aloud and spare not, lift up thy voice like a Trumpet; let not the blood of this soul be required at thy hands.

CHAP. III. Of the Necessity of Conversion.

IT may be you are ready to say, what meaneth this stir? And are apt to wonder, why I follow you with such earnestness, still ringing one lesson in your ears, *That you should repent and be converted, Acts* 3. 19. But I must say unto you, as *Ruth* to *Naomi, entreat me not to leave you, nor to turn aside from following after you, Ruth* 1. 16. Were it a matter of indifferency, I would never keep so much ado. Might you be saved as you be, I would gladly let you alone. But would you not have me solicitous for you? when I see you ready to perish? As the Lord liveth, before whom I am, I have not the least hopes to see ever a one of your faces in Heaven, except you be converted. I utterly despair of your salvation, except you will be prevailed with to turn thoroughly, and give up yourselves to God in holiness and newness of life. Hath God said, *Except you be born again, you cannot see the Kingdom of God, John* 3. 3. and yet do you wonder, why your Ministers do so painfully travel in birth with you? Think it not strange, that I am earnest with you to follow after holiness, and long to see the Image of God upon you. Never did any, nor shall any enter into Heaven, by any other way but this. The Conversion described, is not an high pitch of some taller Christians, but every soul, that is saved, passes this universal change.

It was a passage of the Noble Roman, when he was hasting with Corn to the City in the ⟨◊⟩ mine, and the Mariners were loath to set sail in the foul weather, *Necessarium est navigare, non est necessarium vivere.* Our voyage is of more necessity than our lives. What is it that thou dost account necessary? Is thy Bread necessary? Is thy breath necessary? Then thy Conve•sion is much more necessary. Indeed, this is the *Vnum necessarium,* the one thing necessary. Thine estate is not necessary: thou mayest sell all for the Pearl of great price, and yet be a gainer by the purchase. *Mat.* 13. 45. Thy life is not necessary: thou mayest part with it for Christ to infinite advantage. Thine esteem is not necessary: thou mayest be reproached for the name of Christ, and yet happy, yea much more happy in reproach, than in repute. 1 *Pet.* 4. 4. *Mat.* 5. 10, 11. But thy Conversion is necessary, thy damnation lies upon it, and is it not needful in so important a case to look about? Upon this one point depends thy making, or marring to all eternity.

But I shall more particularly show the necessity of Conversion in five things: for without this,

1. *Thy being is in vain.* Is it not pity thou shouldst be good for nothing, an unprofitable burden of the earth, a wart, or wen in the body of the universe. Thus thou art, while unconverted, for thou canst not answer the end of thy being. Is it not for the divine pleasure thou art and wert created, *Rev.* 4. 11. Did not he make thee for himself, *Prov.* 16. 4. Art thou a man, and hast thou reason? Why then bethink thyself, why, and whence thy being is. Behold God's workmanship in thy body, and ask thyself, to what end did God rear this fabric? Consider the noble faculties of thy Heaven-born soul: to what end did God bestow these excellencies? To no other, than that thou shouldst please thyself, and gratify thy senses. Did God send men like the swallows, into the world, only to gather a few sticks and dirt, and build their nests, and breed up their young, and then away? The very heathens could see further than this. Art thou so fearfully and wonderfully made, *Psal.* 139. 14. and dost thou not yet think with thyself, surely it was for some noble and raised end?

O man, set thy reason a little in the chair. Is it not pity such a goodly fabric should be raised in vain? Verily thou art in vain, except thou art for God. Better thou hadst no being, than not be for him. Wouldst thou serve thy end? Thou must repent, and be converted.

without this thou art to *no purpose,* yea to *bad purpose.*

First, to *No purpose.* Man unconverted, is like a choice instrument, that hath every string broke, or out of tune. The spirit of the living God must repair, and tun• it, by the grace of regeneration, and sweetly move it by the power of actuating grace, or else thy prayers will be but howlings• and all thy services will make no music in the ears of the most holy. *Eph.* 2. 10. *Phil.* 2. 13. *Hos.* 7. 14. *Isaiah.* 1. 15. All thy powers and faculties are so corrupt in thy natural state, that except thou be purged from dead works, thou canst not serve the living God, *Heb.* 9. 14. *Tit.* 1. 15.

An unsanctified man, cannot work the work of God. 1. *He hath no skill in it.* He is altogether as unskillful in the work, as in the word of righteousness, *Heb.* 5. 13. There are great mysteries as well in the practices, as principles of godliness: now the unregenerate knoweth not the mysteries of the Kingdom of Heaven, *Mat.* 13. 11. 1 *Tim.* 3. 10. You may as well expect him that never learned the Alphabet to read, or look for goodly music on the Lute, from one that never set his hand to an instrument, as that a natural man should do the Lord any pleasing service. He must be first taught of God, *John.* 6. 45. taught to pray, *Luk.* 11. 1. taught to profit, *Isaiah* 48. 17. taught to go, *Hos.* 11. •. or else he will be utterly at a loss.] 2. *He hath no strength for it.* How weak is his heart? *Ezek.* 16. 30. He is presently tired: the Sabbath• what a weariness it it? *Mal.* 1. 13. He is without strength, *Rom.* 5. 6. yea stark dead in sin, *Eph.* 2. 5.] 3. *He hath no mind to it:* he desires not the knowledge of God's ways, *Job* 21. 14. He doth not know them, and he doth not care to know them, *Psal.* 82. 5. He knows not, neither will he understand.] 4. *He hath neither due instruments, nor materials for it.* A man may as well hew the marble without tools; or limn without colors or instruments, or build without mat•rials, as perform any acceptable service without the graces of the Spirit, which are both the materials, and instruments in the work. Alms-giving is not a service of God, but of vain glory, unless dealt forth by the hand of divine love. What is the prayer of the lips, without grace in the heart, but the carcass without the life? What are all our con•essions, unless they be the exercises of godly sorrow and unfeigned repentance? What our petitions, unless animated all along with holy desires, and faith in the divine attributes and promises? What our praises and thanks-givings, unless from the Love of God, and a holy gratitude, and sense of God's mercies in the heart? So that a man may as well expect the trees should speak, or look for Logic from the bruits, or motion from the dead, as for any service holy and acceptable to God, from the unconverted. When the tree is evil, how can the fruit be good? *Mat.* 7. 18.

Secondly, *to bad purpose.* The unconverted soul is a very cage of unclean birds, *Rev.* 18. 2. a sepulcher full of corruption and rottenness, *Mat.* 23. 27. a loathsome carcase full of crawling worms, and sending forth a hellish and most noisome savor in the nostrils of God. *Psal.* 14. 3. O dreadful case! Dost thou not yet see a change to be needful? Would it not have grieved one, to have seen the golden conseciated Vessels of God's Temple turned into quaffing bowls for drunkenness, and polluted with the idols service, *Dan.* 5. 2, 3. Was it such

an abomination to the Jews, when *An•us* set up the picture of a swine at the entrance of the Temple? How much more abominable then would it have been, to have had the very Temple itself turned into a stable, or a stye, and to have the holy of holies served like the house of *Baal,* to have the Image of God taken down, and be turned into a draught-house, 2 *Kings* 10. 27. This is the very case of the unregenerate: all thy members are turned into instruments of unrighteousness, *Rom.* 6. 19. servants of Satan; and thy inmost powers into the receptacles of uncleanness, *Eph.* 2. 2. *Tit.* 2. 15. You may see the goodly guests within, by what comes out. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, &c.* This black guard discovers what a Hell there is therein.

Oh abuse unsufferable! to see a heavenborn soul abased to the filthiest drudgery, to see the glory of God's creation, the chief of the ways of God, the Lord of the Universe, a lapping with the prodigal at the trough, or licking up with greediness the most loathsome vomit. Was it such a lamentation to see those that did feed delicately, to sit desolate in the streets? and the precious sons of Zion comparable to fine gold, to be esteemed as earthen pitchers; and those that were clothed in scarlet to embrace dunghills? *Lam.* 4. 2, 5. And is it not fearful much more, to see the only thing that hath immortality in this lower world, and carried the stamp of God, to become as a vessel wherein there is no pleasure? (which is but the modest expression of the vessel, men put to the most sordid use.) Oh indignity intolerable! Better thou wert dashed in a thousand pieces, than continue to be abused to so filthy a service.

II. *Not only man, but the whole visible creation is in vain, without this.* Beloved, God hath made all the visible creatures in Heaven and earth for the service of man, *Ier.* 22. 28. and man only is the spokesman for all the rest. Man is in the universe, like the tongue in the body, (which speaks for all the members.) The other creatures cannot praise their maker, but by dumb signs and hints to man, that he should speak for them. Man is, as it were, the High Priest of God's creation, to offer the Sacrifice of praise, for all his fellow creatures, *Psal.* 147, and 148. and 150. The Lord God expecteth a tribute of praise from all his works, *Psal.* 10•. 22. now all the rest do bring in their tributo to man, and pay it in by his hand. So then, if man be false, and faithless, and selfish, God is wronged of all, and shall have no active glory from his works.

Oh dreadful thought to think of! That God should build such a world as this, and lay out such infinite power, and wisdom and goodness thereupon, and all in vain; and man should be guilty at last, of robbing, and spoiling him of the glory of all. Oh think of this, while thou art unconverted, all the offices of the creatures to thee are in vain: thy meat nourishes thee in vain, the Sun holds forth his light to thee in vain, the Stars, that serve thee in their courses by their most powerful, though hidden influence, *Judges* 5. 20. *Hos.* 2. 21, 22. do it in vain; thy Cloaths warm thee in vain; thy Beast carries thee in vain: in a word, the labor unwearied, and continual travel of the whole creation (as to thee) is in vain. The service of all the creatures, that drudge for thee, and yield forth their strength unto thee (that therewith thou shouldst serve their maker) is all but lost labor. Hence the whole Creation groaneth under the abuse of the unsanctified world, *Rom.* 8. 22. that pervert them to the service of their lusts, quite contrary to the very end of their being.

III. *Without this thy Religion is in vain.* Jam. 1. 26. All thy religious performances will be but lost; for they can neither *please God,* Rom. 8. 8. nor *save thy soul,* 1 *Cor.* 13. 2, 3. which are the very ends of Religion. Be thy services never so specious, yet God hath no pleasure in them. *Isaiah.* 1. 14. *Mal.* 1. 10. Is not that man's case dreadful, whose Sacrifices are as murder, and whose prayers are a breath of abomination? *Isaiah* 66. 3. *Prov.* 28. 9. Many under convictions think they will set upon mending, and that a few prayers and alms will salve all again: but alas, sirs, while your hearts remain unsanctified, your duties will not pass. How punctual was *Jehu?* and yet all was rejected, because his heart was not upright, 2 *Kings* 10. with *Hos.* 1. 4. How blameless was *Paul?* and yet being unconverted all was but loss, *Phil.* 3. 6, 7. Men think they do much in attending God's service, and are ready to twit him with it, *Isaiah* 58. 3. *Mat.* 7. 22. and set him down so much their debtor, when as their persons being unsanctified) their duties cannot be accepted.

O soul, do not think when thy sins pursue thee, a little praying and reforming thy course will pacify God: thou must begin with thine heart: if that be not renewed, thou canst no more please God, than one that having unspeakably offended thee, should bring thee his vomit in a dish to pacify thee, or having fallen into the mire, should think with his loathed embraces to reconcile thee.

It is a great misery to labor in the fire. The Poets could not invent a worser Hell for *Sys•phus* than to be getting the barrel still up the hill, and then that it should presently fall down again and renew his labor. God threatens it, as the greatest of temporal judgments, that they should build and not inhabit, plant and not gather, and their labors shall be eat up by strangers, *Deut.* 28. 30, 38, 39, 41. Is it so great a misery to lose our common labors, to •ow•• in vain, and build in vain? how much more to• lose our pains in Religion, to pray, and hear, and fast in vain? This is an undoing and eternal loss. Be not deceived, if thou goest on in thy sinful estate, though thou shouldst spread forth thine hands, God will hide his eyes; though thou make many prayers, he will not hear, *Isaiah* 1. 15. If a man without skill, set about our work, and m•rr it in the doing, though he take much pains, we give him but small thanks. God will be worshipped after the due order, 1 *Chron.* 15. 13. If a servant do our work, but quite contrary to our order, he shall have rather stripes than praise. God's work must be done according to God's mind, or he will not be pleased; and this cannot be, except it be done with a holy heart, 2 *Chron.* 25. 2.

IV. Without this, thy hopes are in vain, *Job 8. 12, 13.* The Lord hath rejected thy confidence, Ier. *2. 37.*

First, thy hopes of comfort here are in vain. 'Tis not only necessary to the safety, but comfort of your condition, that you be converted. Without this, you shall •ot know peace, *Isaiah* 49. 8. Without the fear of God, •ou cannot have the comforts of the Holy Ghost. *Acts* 9. 31. God speaks peace only to his people, and to his Saints, *Psal.* 85. 8. If you have a false peace, continuing in your sins, 'tis not of God's speaking; and then you may guess the Author. Sin is a real Sickness, *Isaiah* 1. 5. yea the worst of sickness, tis a leprosy in the head, *Levite.* 13. 44. the plague in the heart, 1 *Kings* 8. 32. 'tis brokenness in the bones, *Psal.* 51. 8. it pierceth, it

woundeth, it racketh, it tormenteth, 1 *Tim.* 6. 10. A man may as well expect ease, when his diseases are in their strength, or his bones out of joint, as true comfort, while in his sins.

O wretched man, that canst have no •ase in this case, but what comes from the deadliness of thy disease! You shall have the poor sick man, saying in his lightness, he is well; when you see death in his face. He will needs up and about his business, when the very next step is like to be into the grave. The unsanctified often feel nothing amiss, they think themselves whole, and cry not out for the Physician, but this shows the danger of their case.

Sin doth naturally breed distempers and disturbance in the soul. What a continual tempest and commotion is there in a discontented mind? What an eating evil is inordinate care? What is passion, but a very fever in the mind? What is lust but a fire in the bones? What is Pride, but a deadly tympany? or covetousness, but an unsatiabl• and unsufferable thirst? or malice and envy, but venom in the very heart? spiritual sloth is but a scurvy in the mind, and carnal security a mortal lethargy; and how can that soul have true comfort that is under so many diseases? But converting grace cures, and so eases the mind, and prepares the soul for a settled, standing, immortal peace. *Great peace have they that love thy commandments, and nothing shall offend them,* Psal. 119. 165. They are the ways of wisdom that afford pleasure and peace. *Prov.* 3. 17. *David* had infinitely more pleasure in the word, than in all the delights of his Court, *Psal.* 119. 103, 127. The Conscience cannot be truly pacified, till soundly purified. *Heb.* 10. 22. Cursed is that peace, that is maintained in a way of sin, *Deut.* 29. 19, 20. Two sorts of peace are more to be dreaded, than all the troubles in the world; peace with sin, and peace in sin.

Secondly, Thy hopes of Salvation hereafter are in vain: yea worse than in vain, they are most injurious to God, most pernicious to thyself; there is death, desperation, blasphemy in the bowels of this hope. 1. *T• is death in it. Thy confidence shall be rooted out of thy tabernacles,* (God will up with it root and branch) *it shall bring thee to the King of terrors, Job* 18. 14. Though thou mayest lean upon this house it will not stand, *Job* 8. 15. but will prove like a ruinous building, which when a man trusts to, it falls down about his ears. 2. *There is desperation in it. Where is the hope of the hypocrite, when God takes away his soul? Job* 27. 8. Then there is an end forever of his hope. Indeed, the hope of the righteous hath an end, but then 'tis not a destructive, but a perfective end; his hope ends in •ruition, others in frustration, *Prov.* 10. 28. The godly must say at death, *it is finished;* but the wicked, *it is perished;* and in too sad earnest bemoan himself, (as he in a mistake) *Where now is my hope? He hath destroyed me, I am gone, and my hope is removed like a tree, Job 19. The righteous hath hope in his death, Prov.* 14. 32. When nature is dying, his hopes are living: when his body is languishing, his hopes are flourishing, his hope is a living hope, 1 *Pet.* 1. 3. 〈in non-Latin alphabet〉, but others are dying, yea a damning, soul-undoing hope. *When a wicked man dieth his expectation shall perish; and the hope of unjust men perisheth, Prov. 11. 7. It shall be cut off,* and prove *like the spiders web, Job* 8. 14. which he spins out of his own bowels, but then comes death with the broom, and takes down all, and so there is an eternal end of his confidence, wherein he trusted. *For the eyes of the wicked shall sail, and their hope sh••• be as the giving up of the Ghost; Job* 11. 2. •cked men are settled in their carnal hope and will not be beaten out of it. They hold it fast, they will not let

it go. Yea but death will knock off their fingers. Though we cannot undeceive them, death and judgment will. When death strikes his dart through thy liver, it will let out thy soul, and thy hopes together. The unsanctified have hope only in this life, 1 *Cor.* 15. 19. and therefore are of all men most miserable. When death comes, it lets them out into the amazing gulf of endless desperation. 3. *There is blasphemy in it.* To hope we shall be saved, though continuing unconverted, is to hope, we shall prove God a liar. He hath told you, that so merciful and pitiful as he is, he will never save you notwithstanding, if you go on in ignorance, or a course of unrighteousness, *Esa. 27. 11. 1 Cor.* 6. 9. in a word, he hath told you, that whatever you be, or do, nothing shall avail you to salvation, without you be new creatures, *Gal.* 6. 15. Now to say, God is merciful, and we hope he will save us nevertheless, is to say in effect, we hope God will not do as he saith. We may not set God's attributes at variance. God is resolved to glorify mercy, but not with the prejudice of truth, as the presumptuous sinner will find to his everlasting sorrow.

Object. Why, but we hope in Jesus Christ, we put our whole trust in God, and therefore doubt not, but we shall be saved.

Answ. 1. *This is not to hope in Christ, but against Christ.* To hope to see the Kingdom of God, without being born again, to hope to find eternal life in the broad way, is to hope Christ will prove a false Prophet. 'Tis *David's* plea, *I hope in thy word,* Psal. 119. 81. but this hope is against the word. Shew me a word of Christ for thy hope, that he will save thee in thine ignorance, or profane neglects of his service, and I will never go to shake thy confidence.

2. *God doth with abhorrency reject this hope.* Those condemned in the Prophet, went on in their sins, yet (saith the Text) they will lean upon the Lord, *Mic.* 3. 11. God will not endure to be made a prop to men in their sins. The Lord rejects those presumpt•ous sinners, that went• on still in their tresposses, and yet would stay themselves upon the God of *Israel, Isaiah* 48. 1, 2. as a man would shake off the briars (as one well) that cleave to his garment.

3. *If thy hope were anything worth, it would purify thee from thy sins,* 1 *John.* 3. 3. but cursed is that hope, which doth cherish men in their sins.

Obj. Would you have us to despair?

Ans. You must despair of ever coming to Heaven as you are, *Act.* 2. 37. that is, while you remain unconverted. You must despair ever to see the face of God without holiness: but you must by no means despair of finding mercy, upon your thorough repentance and conversion: neither may you despair of attaining to repentance and conversion, in the use of God's means.

V. *Without this all that Christ hath done and suffered will be (as to you) in vain; John.* 13. 8. *Tit.* 2. 14. that is, it will no way avail to your salvation. Many urge this as sufficient ground for their hopes, that Christ died for sinners: but I must tell you, Christ never died to save impenitent and unconverted sinners (so continuing.) 2 *Tim.* 2. 19. A great divine was wont, in his private dealings with souls, to ask two questions, 1. What hath Christ done for you? 2. What hath Christ wrought in you? Without the application of the spirit in Regeneration, we can have no

saving interest in the benefits of Redemption. I tell you from the Lord, Christ himself cannot save you, if you go on in this estate.

I. *It were against his trust.* The Mediator is the servant of the Father, *Isaiah* 42. 1. shows his commission from him, acts in his name, and pleads his command for his justification: *John* 10. 18, 36. *John* 6. 38, 40. And God hath committed all things to him, entrusted his own glory, and the salvation of his elect with him, *Mat.* 11. 27. *John.* 17. 2. Accordingly, Christ gives his Father an account of both parts of his trust, before he leaves the world. *John.* 17. 4, 6, 12. Now Christ should quite cross his fathers glory, his greatest trust, if he should save men in their sins; for this were to overturn all his counsels, and offer violence to all his attributes.

First, *To overturn all his counsels;* of which this is the order, that men should be brought through sanctification, to salvation, 2 *Thes.* 2. 13. He hath chosen them that they should be holy. *Eph.* 1. 4. They are elected to pardon and life, through sanctification, 1 *Pet.* 1. 2. If thou canst repeal the Law of God's immutable counsel, or corrupt him, whom the Father hath sealed, to go directly against his Commission, then, and not otherwise, mayest thou get to Heaven in this condition. To hope that Christ will save thee while unconverted, is to hope that Christ will falsify his trust. He never did, nor will, save one soul, but whom the Father had given him in election, and drawn to him in effectual calling, *John* 6. 37, 44. Be assured, Christ will save none, in a way contrary to his Fathers will, who came on purpose to do his will, *John* 6. 38.

Secondly, *To offer violence to all his attributes* 1. *To his Justice.* For the righteousness of God's Judgment lies, in rendering to all according to their work, *Rom.* 2. 5, 6. Now, should men sow to the flesh, and yet of the spirit reap everlasting life, *Gal.* 6. 7, 8. where were the glory of Divine Justice, since it should be given to the wicked, according to the work of the righteous? 2. *To his holiness.* If God should not only save sinners, but save them in their sins, his most pure and strict holiness would be exceedingly defaced. The unsanctified, is in the eyes of God's holiness, worse than a swine or viper, *Mat.* 23. 33. 2 *Pet.* 2. 22. Now what cleanly nature could endure to have the filthy swine bed and board with him in his parlor, or bed chamber? It would offer extremest violence to the infinite purity of the divine nature, to have such to dwell with him. They cannot stand in his judgment, they cannot abide in his presence, *Psal.* 1. 5. *Psal.* 5. 4, 5. If holy *David* would not endure such in his house, no nor in his sight, *Psal.* 101. 3, 7. shall we think God will? Should he take men as they be, from the trough to the table, from the Harlots lips, from the stye and draught to the glory of Heaven, the world would think God were at no such a distance from sin, nor had such dislike of it, as we are told he hath: they would conclude, God were altogether such a one as themselves (as they wickedly did, but from the very forbearance of God, *Psal.* 50. 21.) 3. *To his veracity.* For God hath declared from Heaven, *That if any shall say they shall have peace, though he should go on in the imagination of his heart: his wrath shall smoke against that man, Deut.* 29. 19, 20. *That they (only,) that confess, and for sake their sins, shall find mercy,* Prov. 28. 13. *That they that shall enter into his hill, must be of clean hands, and a pure heart,* Psal. 24. 3, 4. Where were God's truth, if notwithstanding all this, he should bring men to salvation without Conversion? O desperate sinner, that darest to hope, that Christ will put the lie upon his Father, and nullify his word

to save thee! 4. *To his wisdom.* For this were to throw away the choicest mercies, on them that would not value them, nor were any way suited to them. *First,* they would not value them. The unsanctified sinner puts but little price upon God's great Salvation, *Mat.* 22. 5. He sets no more by Christ, than the whole by the Physician, *Mat.* 9. 12. he prises not his balm, values not his cure, tramples upon his blood, *Heb.* 10. 29. Now, would it stand with wisdom, to force pardon and life, upon them that would give him no thanks for them? Will the all-wise God (when he hath forbidden us to do it) throw his holy things to dogs, and his pearls to swine, that would (as it were) but turn again and rent him, *Mat.* 7. 6. This would make mercy to be despised indeed. Wisdom requires, that life be given, in a way suitable to God's honor; and that God provide for the securing his own glory, as well as man's felicity. It would be dishonorable to God, to set his Jewels in the snouts of swine (continuing such) and to bestow his choicest riches on them, that have more pleasure in their swill, than the Heavenly delights that he doth offer. God should lose the praise and glory of his grace, if he should cast it away on them, that were not only unworthy, but unwilling. *Secondly,* they are no way suited to them. The Divine Wisdom is seen in suiting things each to other, the means to the end, the object to the faculty, the quality of the gift to the capacity of the receiver Now, if Christ should bring the unregenerate sinner to Heaven, he could take no more felicity there, than a Beast if you should bring him into a beautiful room, to the society of learned men, and a well furnished table; when as the poor thing had much rather be grazing with his fellow bruits. Alas, what should an unsanctified creature do in Heaven! He could take no content, because nothing suits him. The place doth not suit him, he would be but *piscis in arido,* quite out of his element, as a swine in the parlor, or a fish out of water. The company doth not suit him. What communion hath darkness with light, corruption with perfection? Filth and rottenness, with glory and immortality? The employment doth not suit him. The anthems of Heaven fit not his mouth, suit not his ear. Canst thou charm thy Beast with Music? or wilt thou bring him to thy Organ, and expect that he should make thee melody, or keep time with the skilful Choir? Or had he skill, he would have no will, and so could find no pleasure, no more than the nauseous stomach in the meat, on which it hath newly sur•eited. Spread thy table with delicates before a languishing patient, and it will be but a very offense. Alas, if the poor man think a Sermon long, and say of a Sabbath, *What a weariness is it? Mal.* 1. 13. how miserable would he think it, to be held to it to all eternity? 5. *To his Immutability, or else to his Omnisciency, or Omnipotency.* For this is enacted in the Conclave of Heaven, and enrolled in the degrees of the Court above, that none but *the pure in heart shall ever see God, Mat.* 5. 8. This is laid up with him, and sealed among his treasures. Now if Christ, yet, bring any to Heaven unconverted, either he must get them in without his Fathers knowledge, and then where is his Omnisciency? or against his will, and then where were his Omnipotency? or he must change his will, and then where were his Immutability?

Sinner, wilt thou not yet give up thy vain hope of being saved in this condition? Saith *Bildad, shall the earth be forsaken for thee? or the rocks removed out of their place? Job* 18. 4. May not I much more reason so with thee? Shall the Laws of Heaven be reversed for thee? Shall the everlasting foundations be overturned for thee? Shall Christ put out the eye of his Fathers Omnisciency, or shorten the arm of his eternal power for thee? Shall divine justice be

violated for thee? or the brightness of the glory of his holiness be blemished for thee? Oh the impossibility, absurdity, blasphemy, that is in such a confidence! To think Christ will ever save thee in this condition, is to make thy Savior to become a sinner, and to do more wrong to the infinite Majesty, than all the Wicked on Earth, or Devils in Hell ever did, or could. And yet wilt thou not give up such a blasphemous hope?

II. *Against his Word.* We need not say, *who shall ascend into Heaven to bring down Christ from above? Or who shall descend into the deep to bring up Christ from beneath? The word is nigh us. Rom.* 10. 6, 7, 8. Are you agreed, that Christ shall end the controversy? Hear then his own words: *Except you be converted you s•all in no wise enter into the Kingdom of Heaven,* Mat. 18. 3. *You must be born again, John. 3. 7. If I wash thee not thou hast no part in me, John. 13. 8. Repent or perish, Luk.* 13. 3. One word, one would think, were enough from Christ; but how often and earnestly doth he reiterate it, verily, verily, verily, verily except a man be born again he shall not see the Kingdom of God, *John.* 3. 3, 5. Yea he doth not only assert, but prove the necessity of the new birth, *viz.* from the fleshliness and filthiness of man's first birth, *John.* 3. 6. by reason of which, man is no more fit for Heaven than the beast is for the Chamber of the Kings presence. And wilt thou yet believe thine own presumptuous confidence, directly against Christ's word? He must go quite against the Law of his Kingdom, and Rule of his Judgment, to save thee in this estate.

III. *Against his Oath.* He hath lifted up his hand to Heaven, he hath sworn, that those that remain in unbelief, and know not his ways (that is, are ignorant of them, or disobedient to them) shall not enter into his rest, *Psal. 95. 11. Heb.* 3. 18. and wilt thou not yet believe, O sinner, that he is in earnest? Canst thou hope he will be forsworn for thee? The Covenant of Grace is confirmed by an oath, and sealed by blood, *Heb.* 6. 17. *Heb.* 9. 16, 18, 19. *Mat.* 26. 28. But all must be made void, and another way to Heaven found out, if thou be saved, living and dying unsanctified. God is come to his lowest and last terms with man, and hath condescended as far as with honor he could, hath set up his pillars, 〈◊〉 a *Ne plus ultra.* Men cannot be saved, while unconverted, except they could get another Covenant made, and the whole frame of the Gospel (which was established forever, with such dreadful solemnities) quite altered, and would not this be a distracted hope?

IV. *Against his Honor.* Christ will so show his love to the sinner, as withal to show his hatred to sin. Therefore he that names the name of Jesus must depart from iniquity, 2 *Tim.* 2. 19. and deny all ungodliness; and he that hath hope of life by Christ must purify himself as he is pure, 1 *John.* 3. 3. *Tit.* 2. 12. otherwise Christ would be thought a fautor of sin. The Lord Jesus would have all the world to know, though he pardon sin, he will not protect it. If holy *David* shall say, *depart from me all you workers of iniquity, Psal.* 6. 8. and shall shut the doors against them, *Psal.* 101. 7. shall not such much more expect it from Christ's holiness? Would it be for his honor, to have the dogs to the table? or to lodge the swine with his children? or to have *Abraham's* bosom, to be a nest of Vipers.

V. *Against his Offices.* God hath exalted him to be a *Prince and a Savior, Acts.* 5. 31. he should act against both, should he save men in their sins. It is the Office of a King.

Parcere subjectis, & d•bellare sup•rbos.

To be a terror to evil doers, and a praise to them that do well, Rom. 13. 3, 4. *He is a Minister of God, a revenger to •ecute wrath on him that doth evil.* Now should Christ favor the ungodly (so continuing) and take those to reign with him, that would not that he should reign over them, *Luke* 19. 27. this were quite against his office. He therefore reigns, that he may put his enemies under his feet: 1 *Cor.* 15. 25. now should he lay them in his bosom he should cross the end of his regal power. It belongs to Christ, as King, to subdue the hearts, and slay the lusts of his chosen, *Psal.* 45. 5. *Psal.* 110. 3. What King would take the rebels, in open hostility, into his Court? What were this but to betray Life, Kingdom, Government and all together? If Christ be a King, he must have homage, honor, subjection, &c. *Mal.* 1. 6. now to save men while in their natural enmity, were to obscure his dignity, lose his authority, bring contempt on his Government, and sell his dear-bought rights for naught.

Again, as Christ should not be a Prince, so neither a Savior, if he should do this. For his Salvation is spiritual, he is called Jesus, because he saves his people *from* their sins, *Mat.* 1. 21. So that should he save them *in* their sins, he should be neither Lord nor Jesus. To save men from the punishment, and not from the power of sin, were to do his work by halves, and be an imperfect Savior. His office, as the *Deliverer,* is, *to turn away ungodliness from* Jacob, *Rom.* 11. 26. *He is sent to bless men in turning form them their iniquities, Acts* 3. 26. *to make an end of sin, Dan.* 9. 24. so that he should destroy his own designs, and nullify his offices, to save men abiding in their unconverted estate.

Application. Arise then, what meanest thou O sleeper? Awake, O secure sinner, left thou be consumed in thine iniquities. Say as the Lepers, *if we sit here we shall die,* 2 *King.* 7. 3, 4. Verily, it is not more certain thou art now out of hell, than that thou shalt speedily be in it, except thou repent and be converted: there is but this one door for thee to escape by. Arise then, O sluggard, and shake off thine excuses. How long wilt thou slumber, and fold thine hands to sleep? *Prov.* 6. 10, 11. Wilt thou lie down in the midst of the Sea, or sleep on the top of the mast, *Prov.* 23. 24. There is no remedy; but thou must either turn or burn. There is an unchangeable necessity of the change of thy condition, except thou art resolved to bide the worst of it, and try it out with the Almighty. If thou lovest thy life, O man, arise, and come away. Methinks I see the Lord Jesus laying the merciful hands of an holy violence upon thee: methinks he carries it like the Angels to *Lot, Gen.* 19. 15. *&c. Then the Angels hastened* Lot, *saying arise, lest thou be consumed. And while he lingered, the men laid hold upon his hand, the Lord being merciful unto him, and they brought him without the City and said, Escape for thy life, stay not in all the plain, escape to the mountain, lest thou be consumed.*

Oh how willful will thy destruction be, if thou shouldest yet harden thyself in thy sinful state! But none of you can say, but you have had fair warning. Yet methinks I cannot tell how to leave you so. It is not enough to me to have delivered my own soul. What, shall I go away without my errand? Will none of you arise, and follow me? Have I been all this while speaking in the wind? Have I been charming the deaf adder, or allaying the tumbling Ocean with arguments? Do I speak to the trees or rocks, or to men? to the tombs and monuments of the dead, or to a living auditory? If you be men, and not senseless stocks, stand still, and

consider whither you be going, If you have the reason and understanding of men, dare not to run into the flames, and fall into hell with your eyes open: but bethink yourselves, and set to the work of repentance. What, men, and yet run into the pit, when the very beasts will not be forced in! What, endowed with reason, and yet dally with death and hell, and the vengeance of the Almighty! Are men herein distinguished from the very bruits, that they have no foresight of, and a care to provide for the things to come; and will you not hasten your escape from eternal torments? O show yourselves men, and let reason prevail with you: is it a reasonable thing for you to contend against the Lord your maker? *Isaiah* 45. 9. or to harden yourselves against his word? *Job* 9. 4. as though the strength of *Israel* would lie? 1 *Sam.* 15. 29. Is it reasonable that an understanding creature should lose, yea live quiet against the very end of his being, and be as a broken pitcher, only fit for the dunghill? Is it tolerable, that the only thing in this world that God hath made capable of knowing his will, and bringing him glory, should yet live in ignorance of his maker, and be unserviceable to his use, yea should be engaged against him, and spit his venom in the face of his creator? Hear, O Heavens, and give ear, O earth, and let the creatures without sense be judge, if this be reason, that man, when God hath nourished and brought him up, should rebel agninst him, *Isaiah.* 1. 2. Judge in your own selves: Is it a reasonable undertaking, for briars and thorns, to set themselves in battle against the devouring fire? *Isaiah* 27. 4. or for the potsherd of the earth to strive with his maker? If you will say, this is reason, surely the eye of reason is quite put out. And, If this be not reason, then there is no reason that you should continue as you be, but 'tis all the reason in the world, you should forth with repent a•d turn.

What shall I say; I could spend myself in this argument. Oh that you would but hearken to me! that you would presently set upon a new course! will you not be made clean? When shall it once be? What, will nobody be persuaded? Reader, shall I prevail with thee for one? Wilt thou sit down and consider the forementioned arguments, and debate it, whether it be not best to turn? Come and let us reason together. Is it good for thee to be here? Wilt thou sit still, till the tide come in upon thee? Is it good for thee to try whether God will be so good as his word? and to harden thyself in a conceit, that all is well with thee, while thou remainest unsanctified?

But I know you will not be persuaded, but the greatest part will be as they have been, and do as they have done. I know the drunkard will to his vomit again, and the deceiver will to his deceit again, and the lustful wanton to his dalliance again. Alas, that I must leave you where you were! in your ignorance or looseness, or in your lifeless formality and customary devotions! However, I will sit down and bemoan my fruitless labors, and spend some sighs over my perishing hearers.

O distracted sinners! What will their end be? What will they do in the day of visitation? *Whither will they flee for help? Where will they leave their glory? Isaiah,* 10. 3. How powerfully hath sin bewitched them? How effectually hath the God of this world blinded them? How strong is their delusion? How uncircumcised their ears? How obdurate their hearts? Satan hath them at his beck: but how long may I call, and can get no answer? I may dispute with them year

after year, and they will give me the hearing, and that is all. They must and will have their sins, say what I will. Though I tell them there is death in the cup, yet they will take it up. Though I tell them 'tis the broad way and endeth in destruction, yet they will on in it. I warn them, yet cannot win them. Sometimes I think, the mercies of God will melt them, and his winning invitations will overcome them: but I find them as they were. Sometimes that the terror of the Lord will persuade them: yet neither this will do it. They will approve the word, like the Sermo•, commend the Preacher: but they will yet live as they did. They will not deny me, yet they will not obey me. They will flock to the word of God, and sit before me as his people, and hear my words: but they will not do them. They value and will plead for Ministers; and I am to them as the lovely song of one that hath a pleasant voice: yet I cannot get them to come under Christ's yoke. They love me, and will be ready to say they will do anything for me: but for my life I cannot persuade them to leave their sins, to forgo their evil company, their intemperance, their unjust gains, &c. I cannot prevail with them, to set up prayer in their families and closets: yet they will promise me, like the forward son, that said, *I go sir, but went not, Mat.* 21. 30. I cannot persuade them to learn the principles of Religion, though else *they will die without knowledge, Job* 36. 12. I tell them their misery; but they will not believe, but 'tis well enough. If I tell them particularly, I fear for such reasons their state is bad, they will judge me censorious: or, if they be at present a little awakened, are quickly lull'd asleep by Satan again, and have lost the sense of all.

Alas for my poor hearers! Must they perish at last by the hundreds, when Ministers would so fain save them? What course shall I use with them that I have not tried? What shall I do for the daughter of my people? *Jer. 9. 7.* O Lord God help. Alas, shall I leave them thus! If they will not hear me, yet do thou hear me. Oh that they might yet live in thy sight! Lord save them, or else they perish. My heart would melt to see their houses on fire about their ears, when they were fast in their beds: and shall not my soul be moved within me to see them falling into endless perdition? Lord have compassion, and save them out of the burning. Put forth thy divine power, and the work will be done: but as for me, I canit prevail.

CHAP. IV. Showing the Marks of the Unconverted.

WHile we keep aloof in generals, there is little fruit to be expected. It is the hand-fight that does execution. *David.* is not awakened by the Prophets hovering at a distance, in parabolical insinuations: he is forced to close with him, and tell him home, *Thou art the man.* Few will in words deny the necessity of the new birth; but they have a self deluding confidence, that the work is not now to do. And because they know themselves free from that gross hypocrisy, that doth take up Religion merely for a color to deceive others, and for the covering of wicked designs, they are confident of their sincerity, and suspect not that more close hypocrisy (where the greatest danger lies) by which man deceiveth his own soul, *James* 1. 26. But man's deceitful heart is such a matchless cheat, and self delusion so reigning and so fatal a disease, that I know not whether be the greater, the difficulty, or the displicency, or the necessity of the undeceiving work that I am now upon. Alas for my unconverted hearers! They must be undeceived, or undone. But how shall this be effected? *Hic labor, hoc opus est.*

Help, O all searching light, and let thy discerning eye discover the rotten foundation of the selfdeceiver; and lead me, O Lord God, as thou didst thy Prophet, into the chambers of Imagery, and dig through the wall of sinners hearts, and discover the hidden abominations that are lurking out, of sight in the dark. O send thine Angel before me; to open the sundry Wards of their hearts, as thou didst before *Peter,* and make even the Iron gates to fly open of their own accord. And as *Jonathan* no sooner tasted the Honey, but his eyes were enlightened: so grant, O Lord, that when the poor deceived souls, with whom I have to do, shall cast their eyes into these lines, their minds may be illuminated, and their consciences convinced and awakened, that they may see with their eyes, and hear with their ears, and be converted, and thou mayest heal them.

This must be premised, before we proceed to the discovery, that it is most certain men may have a confident persuasion, that their hearts and states be good, and yet be unsound. Hear the Truth himself, who shows in *Laodicea's* case, that men may be wretched and miserable, and poor, and blind, and naked, and yet know it not; yea they may be confident they are rich and increased in grace. *Rev.* 3. 17. *There is a generation that is pure in their own eyes, and yet is not washed from their filthiness, Prov.* 30. 12. who better persuaded of his case, than *Paul,* while yet he remained unconverted? *Rom.* 7. 9. So that they are miserably deceived, that take a strong confidence, for a sufficient evidence. They that have no better proof, than barely a strong persuasion, that they are converted, are certainly, as yet, strangers to Conversion.

But to come more close: as it was said of the adherents of Antichrist, so here; some of the unconverted carry their marks in their foreheads, more openly; and some in their hands, more covertly. The Apostle reckons up some, upon whom he writes the sentence of death, as in these dreadful catalogues, which I beseech you to attend with all diligence, Eph. *5. 5, 6.* For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath an inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience, *Rev. 21. 8.* But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death, *1 Cor. 6. 9, 10.* Know you not, that the unrighteous shall not inherit the Kingdom of God? be not deceived, neither fornicators, nor idolators, and adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, or extortioners, shall inherit the Kingdom of God. *See* Gall. *5. 19, 20, 21. Woe to them that have their names written in these bedrolls: such may know, as certainly, as if God had told it them from Heaven, that they are unsanctified, and under an impossibility of being saved in this condition.*

There are then these several sorts, that, past all dispute, are unconverted, they carry their marks in their foreheads.

- 1. *The unclean.* These are ever reckoned among the goats, and have their names, whoever be left out, in all the fore-mentioned catalogues, *Eph.* 5. 5. *Rev.* 21. 8. 1. *Cor.* 5. 9, 10.

- 2. *The Covetous.* These are ever branded for idolaters, and the doors of the Kingdom are shut against them by name. *Eph.* 5. 5. *Col.* 3. 5. 1 *Cor.* 6. 9, 10.
- 3. *Drunkards,* not only such as drink away their reason, but withal, yea above all, such as are too strong for strong drink. The Lord fills his mouth with woes against these, and declares them to have no inheritance in the Kingdom of God, *Isaiah.* 5. 11, 12, 22. *Gal.* 5. 21.
- 4. *Liars.* The God that cannot lie hath told them, that there is no place for them in his Kingdom, no entrance into his hill; but their portion is with the Father of lies (whose children they are) in the lake of burnings, *Psal.* 15.1, 2, *Rev.* 21. 8, 27. *John.* 8. 44. *Prov.* 6. 17.
- 5. *Swearers.* The end of these men without deep and speedy repentance, is swift destruction, and most certain and unavoidable condemnation, *I am.* 5. 12. *Zech.* 5. 1, 2, 3.

Railers and Back-biters, that love to take up a reproach against their Neighbor, and fling all the dirt they can in his face, or else wound him secretly behind his back; *Psal.* 15. 1. 3. 1 *Cor.* 6. 10. 1 *Cor.* 5. 11.

- 7. *Thieves,* Extortioners, Oppressors, that grind the poor, over-reach their brethren, when they have them at an advantage, these must know, that *God is the avenger of all such,* 1 *Thes.* 4. 6. Hear O ye false and purloining and wasteful servants: Hear, O ye deceitful tradesmen, hear your sentence. God will certainly hold his door against you, and turn your treasures of unrighteousness into treasures of wrath, and make your ill-gotten• silver and gold, to torment you like burning Metal in your bowels, 1 *Cor.* 6. 9, 10. *I am.* 5. 2, 3.
- 8. *All that do ordinarily live in the profane neglect of God's worship,* that hear not his word, that call not on his name, that restrain prayer before God, that mind not their own nor their families souls, but live without God in the world, *John.* 8. 47. *Job.* 15. 4. *Psal.* 14. 4. *Psal.* 79. 6. *Eph.* 2. 12. & 4. 18.
- 9. *Those that are frequenters and lovers of evil company.* God hath declared, he will be the destruction of all such, and that they shall never enter into the hill of his rest, *Prov.* 13. 20. *Psal.* 15. 4. *Prov.* 9. 6.
- 10. *Scoffers at Religion,* that make a scorn of precise walking, and mock at the messengers and diligent servants of the Lord, and at their holy profession, and make themselves merry with the weaknesses and failings of professors. Hear ye despisers, hear your dreadful doom, *Prov.* 19. 29. 2 *Chron.* 36. 16. *Prov.* 3. 34.

Sinner, consider diligently, whether thou art not to be found in one of these ranks: for if this be thy case, thou art in the gall of bitterness and bond of iniquity; for all these do carry their marks in their foreheads, and are undoubtedly the sons of death.

And if so, the Lord pity our poor Congregations; Oh how little a number will be left, when these ten sorts are set out! Alas on how many doors, on how many faces must we write, Lord have mercy upon us! Sirs, what shift do you make to keep up your confidence of your good estate, when God from heaven declares against you, and pronounces, you in a state of damnation? I would reason with you, as God with them; *How canst thou say I am not polluted?* Ier. 2. 23. *See thy way in the valley, know what thou hast done.* Man, is not thy conscience privy to thy tricks of deceit, to thy chamber pranks, to thy way of lying? Yea are not thy friends, thy family, thy neighbors, witnesses to thy profane neglects of God's worship, to thy covetous practices, to thy envious and malicious carriage? may not they point at thee as thou goest, there goes a gaming Prodigal; there goes a drunken *Nabal,* a companion of evildoers; there goes a railer, or a scoffer, a loose liver? Beloved, God hath written it as with a Sun beam, in the book out of which you must be judged, that these are not the spots of his Children, and that none such (except renewed by converting grace) shall ever escape the damnation of Hell.

Oh that such of you would now be persuaded to repent and turn from all your transgressions, or else iniquity will be your ruin! *Ezek.* 18. 30. Alas for poor hardened sinners! Must I leave you at last where you were? Must I leave the tipler still at the Ale-bench? Must I leave the wanton still at his dalliance? Must I leave the malicious still in his venom? And the drunkard still at his vomit? However you must know, that you have been warned, and that I am clear of your blood. And whether men will hear, or whether they will forbear, I will leave these three scriptures with them, either as thunderbolts to awaken them, or as •earing Irons to harden them to a reprobate sense, *Psal.* 68. 21. *God shall wound the head of his enemies, and the hairy scalp of such an one, as goeth on still in his trespasses, Prov.* 29. 1. *He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy, Prov.* 1. 24, *&c. Because I have called, and ye refused, I have stretched out my hand, and no man regarded. &c. I will mock at your calamity —when your destruction cometh as a whirlwind.*

And now I imagine, many will begin to bless themselves, and think all is well, because they cannot be spotted with the grosser evils above mentioned. But I must further tell you, that there are another sort of unsanctified persons, that carry not their marks in their foreheads, but more secretly and covertly in their hands. These do frequently deceive themselves and others, and pass for good Christians, when they are all the while unsound at bottom. Many pass undiscovered, till death and judgment bring all to light. Those self-deceivers seem to come even to Heaven gate with confidence of their admission• and yet are turned off at last, *Mat.* 7. 22. Brethren, Beloved, I beseech you deeply to lay to heart, and firmly to retain this awakening consideration: *That Multitudes miscarry by the hand of some secret sin, that is not only hidden from others, but (for want of observing their own hearts) even from themselves.* A man may be free from open pollutions, and yet die at last by the fatal hand of some unobserved iniquity: And there be these eleven hidden sins, by which souls go down by numbers into the chambers of death. These you must search carefully for, and take them as black marks (wherever they be found) discovering a graceless and unconverted estate. As you love your lives read them carefully, with a holy jealousy of yourselves, lest you should be the persons concerned.

1. *Gross Ignorance.* Ah how many poor souls doth this sin kill in the dark, *Hos.* 4. 6. while they think verily they have good hearts, and are in the ready way to Heaven! This is the murderer that dispatches thousands in a silent manner, when (poor hearts!) they suspect nothing, and see not the hand that mischiefs them. You shall find whatever excuses you have for ignorance, that 'tis a soul• undoing evil, *Isaiah.* 27. 11. 2 *Thes.* 1. 8. 2 *Cor.* 4. 3. Ah would it not have pitied a man's heart to have seen that woeful spectacle, when the poor Pro•estants were shut up a multitude together in a b•rn, and a butcher comes with his inhumane hands warm in human blood, and leads them one by one blindfold to a block, where he slew them (poor Innocents!) one after another by the scores in cold blood? But how much more should our hearts bleed, to think of the hundreds in great Congregations, that ignorance doth butcher in secret, and lead them blindfold to the block? Beware this be none of your case. Make no pleas for ignorance. If you spare that sin, know that that will not spare you. Will a man keep a murderer in his bosom?

2. *Secret reserves in closing with Christ.* To forsake all for Christ, to hate father and mother, yea and a man's own life for him, this is a hard saying, *Luk.* 14. 26. Some will do much, but they will not be of the religion that will undo them; they never come to be entirely devoted to Christ, nor fully to resign to him. They must have the sweet sin. They mean to do themselves no harm. They have secret exceptions for life, liberty, or estate. Many take Christ thus hand over head, and never consider his self-denying terms, nor cast up the cost; and this error in the foundation mars all, and secretly ruins them forever, *Luk.* 14. 28. *Mat.* 13. 21.

3. *Formality in Religion.* Many stick in the bark, and rest in the outside of Religion, and in the external performances of holy duties; *Mat.* 23. 25. and this ofttimes doth most effectually deceive men, and doth more certainly undo them, than open looseness; as it was in the Pharisees case, *Mat.* 21. 31. They hear, they fast, they pray, they give alms, and therefore will not believe but their case is good, *Luk.* 18. 11. whereas resting in the work done, and coming short of the heart-work, and the inward power and vitals of Religion, they f•ll at last into the burning, from the flattering hopes, and confident persuasions, of their being in the ready way to Heaven, *Matth.* 7. 22, 23. Oh dreadful case, when a man's Religion shall serve only to harden him, and effectually to delude and deceive his own Soul!

4. *The prevalency of false ends in holy duties. Mat* 23. 25. This was the bane of the Pharisees Oh how many a poor soul is undone by this, and drops into hell, before he discerns his mistake! He performs good duties, and so thinks all is well, and perceives not that he is acted by carnal motives all the while. It is too true, that even with the truly sanctified, many carnal ends will oft times creep in; but they are the matter of his hatred and humiliation, and never come to be habitually prevalent with him, and to bear the greatest sway, *Rom.* 14. 7. But now when the main thing that doth ordinarily carry a man out to religious duties, shall be some carnal end, as to satisfy his conscience, to get the repute of being religious, to be seen of men, to show his own gifts and parts, to avoid the reproach of a profane and irreligious person, or the like, this discovers an un•ound heart, *Hos.* 10. 1. *Zech.* 7. 5, 6. O Christians, if you would avoid self-deceit, see that you mind, not only your acts, but withal, yea above all, your ends,

5. *Trusting on their own righteousness,* Luke 18. 9. This is a soul undoing mischief, *Rom.* 10. 3. When men do trust in their own righteousness, they do indeed reject Christ's. Beloved, you had need be watchful on every hand, for not only your sins, but your duties may undo you. It may be you never thought of this, but so it is, that a man may as certainly miscarry by his seeming righteousness, and supposed graces, as by gross sins; and that is, when a man doth trust to these as his righteousness before God, for the satisfying his justice, appeasing his wrath, procuring his favor, and obtaining of his own pardon: for this is to put Christ out of office and make a Savior of our own duties and graces. Beware of this, O professors; you are much in duties, but this one fly will spoil all the ointment. When you have done most, and best, be sure to go out of yourselves to Christ, reckon your own righteousness but rags, *Psal.* 143. 2. *Phil.* 3. 8. *Isaiah* 64. 6. *Neh.* 13. 22.

6. *A secret enmity against the strictness of religion.* Many moral persons, punctual in their formal devotion, have yet a bitter enmity against preciseness, and hate the life and power of religion, *Phil.* 3. 6. compared with *Act.* 9. 1. They like not this forwardness, nor that men should keep such a stir in religion. They condemn the strictness of Religion, as singularity, indiscretion, and intemperate zeal; and with them a lively preacher, or lively Christian, is but a heady fellow. These men love not holiness, as holiness, (for then they would love the height of holiness) and therefore are undoubtedly rotten at heart, whatever good opinion they have of themselves.

7. *The resting in a certain pitch of Religion.* When they have so much as will save them (as they suppose,) they look no further, and so show themselves short of true Grace, which will ever put men upon aspiring to further perfection. *Phil.* 3. 12, 13. *Prov.* 4. 18.

8. *The predominant love of the World.* This is the sure evidence of an unsanctified heart. *Mar.* 10. 37. 1 *John.* 2. 15. But how close doth this sin lurk ofttimes under a fair covert of forward profession? *Luke* 8. 14. Yea such a power of deceit is there in this sin, that many times when everybody else can see the man's worldliness and covetousness, he cannot see it himself, but hath so many colors, and excuses, and pretences for his eagerness on the world, that he doth blind his own eyes, and perish in his self deceit. How many professors be there, with whom the world hath more of their heart and affections than Christ? Who mind earthly things, and thereby are evidently after the flesh, and like to end in destruction? *Rom.* 8. 25.. *Phil.* 3. 19. Yet ask these men; and they will tell you confidently, they prize Christ above all, God forbid else! and see not their own earthly mindedness for want of a narrow observation of the workings of their own hearts. Did they but carefully search, they would quickly find that their greatest content is in the world, *Luke* 12. 19. and their greatest care and main endeavor to get and secure the world, which are the certain discoveries of an unconverted sinner. May the professing part of the world take earnest heed, that they perish not by the hand of this sin unobserved. Men may be and often are kept off from Christ, as effectually by the inordinate love of lawful comforts, as by the most unlawful courses, *Mat.* 22. 5. *Luke* 14. 18, 19, 20, 24.

9. *Reigning malice and envy against those that disrespect them, or are injurious to them, 1 John.* 2. 9, 11. O how do many that seem to be religious remember injuries, and carry grudges, and will

return men as good as they bring, rendering evil for evil, loving to take revenge, wishing evil to them that wrong them, directly against the rule of the Gospel, the pattern of Christ, and the nature of God, *Rom.* 12. 14, 17. 1 *Pet.* 2. 21, 23. *Neh.* 6. 17. Doubtless where this evil is kept boiling in the heart, and is not hated, resisted, mortified, but doth habitually prevail, that person is in the very gall of bitterness, and in a state of death. *Mat.* 18. 34, 35. 1 *John* 3. 14, 15.

Reader doth nothing of this touch thee? art thou in none of the forementioned ranks? O search, and search again; take thy heart solemnly to task. Woe unto thee, if after all thy profession, thou shouldest be found under the power of ignorance, lost in formality, drowned in earthly mindedness, envenomed with malice, exalted in an opinion of thine own righteousness, leavened with hypocrisy, and carnal ends in God's service, imbittered against strictness: this would be a sad discovery that all thy Religion were in vain. But I must proceed.

10. *Unmortified Pride.* When men love the praise of men, more than the praise of God; and set their hearts upon men's esteem, applause and approbation, it is most certain, they are yet in their sins, and strangers to true conversion. *John* 12. 43. *Gal.* 1. 10. When men see not, nor complain of, nor groan under the pride of their own hearts, it's a sign they are stark dead in sin. O how secretly doth this sin live and reign in many hearts, and they know it not, but are very strangers to themselves! *John.* 9. 40.

11. *The prevailing love of pleasure,* 2 *Tim.* 3. 4. This is a black mark. When men give the flesh the liberty that it craves, and pamper, and please it, and do not deny and restrain it: when their great delight is in gratifying their bellies, and pleasing their senses; whatever appearance they may have of Religion, all is un•ound. *Rom.* 16. 18. *Tit.* 3. 3. A flesh-pleasing life cannot be pleasing to God, *They that are Christ's, have crucified the flesh,* and are careful to cross it, and keep it under, as their enemy, *Gal.* 5. 24. 1 *Cor.* 9. 25. 26, 27.

12. *Carnal se••rity, or a presumptuous and ungrounded confidence, that their condition is already good. Rev.* 3. 17. Many cry peace and safety, when sudden destruction is coming upon them, 1 *Thes.* 5. 3. This was that which kept the foolish Virgins sleeping, when they should have been working; upon their beds, when they should have been at the markets. *Mat.* 25. 5, 10. *Prov.* 10. 5. They perceived not their want of Oil, till the bridegroom was come; and while they went to buy, the door was shut. And oh that these foolish Virgins had no successors! where is the place, yea where is the house almost, where these do not dwell? Men are willing to cherish in themselves, upon never so s•ght grounds, a hope that their condition is good, and so look not out after a change, and by this means perish in their sins. Are you at peace? Shew me upon what grounds your peace is maintained. Is it a Scripture peace? Can you show the distinguishing marks of a sound believer? Can you evidence that you have something more than any Hypocrite in the world ever had? If not, fear this peace, more than any trouble; and know, that a carnal peace doth commonly prove the most mortal enemy of the poor soul, and while it smiles and kisses, and speaks it fair, doth fatally smite it as it were under the fifth rib.

By this time methinks I hear my reader crying out with the Disciples, who then shall be saved? Set out from among our Congregations all those ten ranks of the profane on the one hand; and then besides take out all these twelve sorts of close and self-deceiving Hypocrites on the other hand, and tell me then whether it be not a remnant that shall be saved. How few will be the sheep that shall be left, when all these shall be separated, and set among the Goats? For my part, of all my numerous hearers, I have no hope to see any of them in Heaven, that are to be found among these two and twenty sorts that are here mentioned, except by found conversion they be brought into another condition.

Application. And now Conscience do thine office. Speak out, and speak home to him that heareth or readeth these lines. If thou find any of these marks upon him, thou must pronounce him utterly unclean. *Levite.* 13. 44. Take not up a lie into thy mouth: speak not peace to him, to whom God speaks no peace. Let not lust bribe thee, or self-love, or carnal prejudice blind thee. I *subpoena* thee from the Court of Heaven, to come and give in evidence. I require thee in the name of God to go with me to the search of the suspected house. As thou wilt answer it at thy peril, give in a true report of the state and case of him that readeth this book. Conscience wilt thou altogether hold thy peace at such a time as this? I adjure thee by the living God, that thou tell us the truth. *Mat.* 26. 63. Is the man converted or is he not? Doth he allow himself in any way of sin, or doth he not? Doth he truly love, and please, and prize and delight in God above all other things, or not? Come, put it to an issue. How long shall this soul lie at uncertainties? Oh Conscience bring in th• verdict. Is this man a new man, or is he •jot? How dost thou find it? hath there passed a through and mighty change upon him, or not? When was the time, where was the place, or what was the means, by which this through change of the new birth was wrought in this soul? Speak Conscience. Or if thou canst not tell time and place, Canst thou show scripture evidence, that the work is done? Hath the man been ever taken off from his false bottom, from the false hopes, and false peace wherein once he trusted? Hath he been deeply convinced of sin, and of his lost and undone condition, and brought out of himself, and off from his sins, to give up himself entirely to Jesus Christ? Or dost thou not find him to this day under the power of ignorance, or in the mire of profaneness? Hast not thou taken upon him the gains of unrighteousness? Dost not thou find him a stranger to prayer, a neglecter of the word, a lover of this present world? Dost not thou often catch him in a lie? Dost not thou find his heart fermented with malice, or burning with lust, or going after his covetousness? Speak plainly to all the forementioned particulars: canst thou acquit this man, this woman, from being any of the two and twenty sorts here described? If he be found with any of them, set him aside, his portion is not with the Saints. He must be converted and made a new creature, or else he cannot enter into the Kingdom of God.

Beloved, be not your own betrayers, do not deceive your own hearts, nor set your hands to your own ruin, by a willful blinding of yourselves. Set up a tribunal in your own breasts. Bring the word and conscience together. *To the Law and to the Testimony. Isa.* 8. 20. Hear what the word concludes of your estates. O follow the search, till you have found how the case stands. Mistake here, and perish. And such is the treachery of the Heart, the subtlety of the temper, and the deceitfulness of sin, *Ier.* 17. 9. 2 *Cor.* 11. 3. *Heb.* 3. 13. all conspire to fla••er

and deceive the poor soul, and withal so common and easy it is to be mistaken, that it's a thousand to one, but you will be deceived, unless you be very careful, and thorough, and impartial in the enquiry into your spiritual conditions. Oh therefore ply your work: go to the bottom: search as with candles: weigh you in the balance; come to the standard of the Sanctuary: bring your coin to the touch stone. You have the archest cheats in the world to deal with: a world of counterfeit Coin is going: happy is he, that takes no Counters for Gold. Satan is master of deceits: he can draw to the life: he is perfect in the trade: there is nothing but he can imitate. You cannot wish for any Grace, but he can fit you to a hair with a Counterfeit. Trade warily: look on every piece you take: be jealous: trust not so much as your own hearts. Run to God to search you and try you, to examine you and prove your reins. *Psal.* 26. 2. *Psal.* 139. 23, 24. If other helps suffice not to bring all to an issue, but you are still at a loss, open your cases faithfully to some Godly and faithful Minister. *Mal.* 2. 7. Rest not, till you have put the business of your eternal welfare out of question. *Pet.* 2. 10. *O searcher of hearts, put thou this soul upon and help him in the search.*

CHAP. V. Showing the Miseries of the Unconverted.

SO unspeakably dreadful is the case of every unconverted soul, that I have sometimes thought, if we could but convince men, that they are yet unregenerate, the work were upon the mattter done. But I sadly experience, that such a spirit of sloth and slumber (*Rom.* 11. 8. *Mat.* 13. 15) possesses the unsanctified, that though they be convinced, that they are yet unconverted; yet they ofttimes carelessly sit still: and what through the avocation of sensual pleasures, or hurry of worldly business, or noise and clamour of earthly cares, and lusts, and affections, *Luke* 8. 14. the voice of Conscience is drowned, and men go no farther than some cold wishes, and general purposes of repenting and amending. *Acts* 24. 25.

It's therefore of high necessity, that I do not only convince men that they are unconverted; but that I also endeavor, to bring them to a sense of the fearful misery of this estate.

But here I find myself aground at first putting forth. What Tongue can tell the heirs of Hell sufficiently of their misery, unless 'twere *Dives* his that was tormented in that flame? *Luke* 16. 24. Where is the ready Writer, whose pen can decipher their misery, that are without God in the world? *Eph.* 2. 12. This cannot fully be done, unless we knew the infinite ocean of that bliss and perfection which is in that God, which a state of sin doth exclude men from. Who knoweth (saith *Moses*) the power of thine anger? *Psal.* 90. 11. And how shall I tell men, that which I do not know? Yet so much we know, as one would think would shake the heart of that man, that had the least degree of spiritual life and sense.

But this is yet the more posing difficulty, that I am to speak to them that are without sense. Alas, this is not the least part of man's misery upon him, that he is dead, stark dead in trespasses and sins. *Eph.* 2. 1.

Could I bring Paradise into view, or represent the Kingdom of Heaven to as much advantage, as the tempter did the Kingdoms of the world and all the glory thereof to our Savior: or could I uncover the face of the deep and devouring gulf of Tophet in all its terrors, and open the gates of the infernal furnace, alas he hath no eyes to see it, *Mat.* 13. 14, 15. Could I paint

out the beauties of holiness, or glory of the Gospel to the life; or could I bring above• board the more than diabolical deformity and ugliness of sin, he can no more judge of the loveliness and beauty of the one, nor the filthiness and hatefulness of the other, than the blind of colors. He is alienated from the life of God through the ignorance that is in him, because of the blindness of his heart. *Eph.* 4. 18. He neither doth nor can know the things of God, because they are spiritually discerned. 1 *Cor.* 2. 14. His eyes cannot be savingly opened, but by converting grace, *Acts* 26. 18. he is a child of darkness, and walks in darkness, 1 *John* 1. 6. yea the light in him is darkness. *Mat.* 6. 2, 3.

Shall I ring his knell, or read his sentence, or sound in his ear, the terrible trump of God's judgments, that one would think should make both his ears to tingle, and strike him into *Belshazer's* fit, even to appall his countenance, and loose his joints, and make his knees smite one against another? Yet alas! he perceives me not: he hath no ears to hear. Or shall I call up all the daughters of music, and sing the song of *Moses,* and of the Lamb• yet he will not be stirred. Shall I allure him with the joyful sound, and the lovely song and glad-tidings of the Gospel? with the most sweet and inviting calls, comforts, cordials, of the divine promises, so exceeding great and precious? it will not affect him savingly, unless I could find him ears, *Mat.* 13. 15. as well as tell him the news.

Shall I set before him the feast of fat things, the wine of wisdom, the bread of God, the tree of life, the hidden *Manna?* he hath no appetite for them, no mind to them. 1 *Cor.* 2. 14. *Mat.* 22. 5. Should I press the choicest grapes, the heavenly closters of Gospel-privileges, and drink to him in the richest wine of God's own cellar, yea of his own side, of set before him the delicious honey-comb of God's Testimonies, *Psal.* 19. 10. alas he hath no taste to discern them. Shall I invite the dead to arise and eat the banquet of their funerals? No more can the dead in sin, savor the holy food wherewith the Lord of life hath spread his table.

What then shall I do? shall I burn the brimstone of hell at his nostrils? or shall I open the box of Spikenard, very precious, that filleth the whole house of this universe with its perfume, *Mark* 14. 3. *John.* 12. 8. and hope that the savor of Christ's ointments, and the smell of his garments will attract him? *Psal.* 45. 8. Alas! dead sinners are like the dumb Idols, they have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not, neither speak they through their throat. *Psal.* 1. 5, 6, 7. They are destitute of all spiritual sense and motion.

But let me try the sense that doth last leave us, and draw the Sword of the word: yet lay at him while I will, yea though I choose mine arrows out of God's quiver, and direct them to the heart, nevertheless he feeleth it not; for how should he, being past feeling? *Eph.* 4. 19. So that though the wrath of God abideth on him, and the mountainous weight of so many thousand sins, yet he goes up and down as light, as if nothing ailed him. *Rom.* 7. 9. In a word, he carries a dead soul in a living body, and his flesh is but the walking Cossin of a corrupted mind, this is twice dead, *Jude* 12. rotting in the slime and putre•action of noisome lusts, *Mat* 23. 27, 28.

Which way then shall I come at the miserable objects that I have to deal with? who shall make the heart of stone to relent, *Zech.* 7. 12. or the lifeless carcase to feel and move? That God that is able of Stones to raise up Children unto *Abraham, Mat.* 3. 9. that raiseth the Dead, 2 *Cor.* 1. 9. and melteth the Mountains, *Nah.* 1. 5. and strikes water out of the flints, *Deut.* 8. 15. that loves to work like himself, beyond the hopes and belief of man, that peopleth his Church with dry bones, and planteth his Orchard with dry sticks; he is able to do this. Therefore I bow my knee to the most high God, *Eph.* 3. 14. and as our Savior prayed at the Sepulcher of *Lazarus, John.* 11. 38, 41. and the Shunamite ran to the man of God, for her dead Child, 2 *Kings* 4. 25. so doth your mourning Minister kneel about your graves, and carry you in the arms of prayer to that God, in whom your help is found.

Oh thou all powerful Jehovah, that workest, and none can let thee; that hath the keys of hell and of death, pity thou the dead souls that lie here intombed, and roll away the grave-stone, and say, as to Lazarus when already stinking, Come forth. Lighten thou this darkness, O inaccessible light, and let the day spring from on high, visit the darksome region of the dead to whom I speak: for thou canst open the eyes that death itself hath closed. Thou that formedst the ear, canst restore the hearing. Say thou to these ears, Ephatah, and they shall be opened. Give thou eyes to see thine excellencies; a taste that may relish thy sweetness; a scent that may savor thine ointments; a feeling that may sense the privilege of thy favor, the burden of thy wrat•, the weight intolerable of unpardoned sin: and give thy servant command to prophesy to the dry bones, and let the effect of t•is prophesy be, as of thy Prophet, when he prophesied the valley of dry bones into a living army, exceeding great, *Ezek. 37. 1.* &c. The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley, which was full of bones. He said unto me, prophesy upon these bones, and say unto them; O ye dry bones, hear the word of the Lord: Thus saith the Lord God unto these bones; Behold I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up fles• upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise and behold a shaking, and the bones came together bone to his bone. And when I beheld, Loe the sinews and the flesh came up upon them, and covered them above, but there was no breath in them. Then said he unto me; prophesy unto the wind, prophesi• son of man, and say to the wind: thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

But I must proceed, as I am able, to unfold that misery, which I confess no tongue can unfold, no heart can sufficiently comprehend. Know therefore, that while thou art unconverted.

1. The infinite God is engaged against thee.

It is no small part of thy misery, that thou *art without God. Eph.* 2. 12. How doth *Micah* run crying after the *Danites, You have taken away my God's, and what have I more? Judges.* 18. 23, 24. O what a mourning then must thou lift up, that art without God, that canst lay no claim to him, without daring usurpation! Thou must say of God, as *Sheba* of *David; We have no part in*

David, *neither have we inheritance in the son of* Jesse. 2 *Sam.* 20. 1. How pitiful and piercing a moan is that of *Saul* in his extremity; *The Philistians are upon me, and God is departed from me?* 1 *Sam.* 28. 15. Sinners what will you do in the day of your visitation? whither will you flee for help? where will you leave your glory? *Isaiah* 10. 3. What will you do when the *Philistines* are upon you? When the World shall take its eternal leave of you, when you must bid your friends, houses, lands, farewell for evermore? What will you do then, I say, that have never a God to go to? Will you call on him, will you cry to him for help? alas he will not own you, *Prov.* 1. 28, 29. he will not take any knowledge of you, but send you packing, with an *I never knew you. Mat.* 7. 23. They that know what 'tis to have a God to go to, a God to live upon, they know a little what a fearful misery it is to be without God. This made that holy man cry out, *Let me have a God, or nothing. Let me know him and his will, and what will please him, and how I may come to enjoy him, or would I had never had an understanding to know anything, &c.*

But thou art not only without God, but *God is against thee, Ezek.* 5. 8, 9. *Nah.* 2. 13. Oh if God will but stand a neuter, though he did not own, nor help the poor sinner, his case were not so deeply miserable. Though God should give up the poor creature to the will of all his enemies, to do their worst with him; though he should deliver him over to the tormentors, *Mat.* 18. 34. that devils should tear and torture him to their utmost power and skill; yet this were not half so fearful. But God himself will set against the sinner; and believe it, *'tis a fearful thing to fall into the hands of the living God. Heb.* 10. 31. There's no friend like him, no enemy like him. As much as Heaven is above the Earth, Omnipotency above Impotency, Infinity above Nullity, so much more horrible is it, to fall into the hands of the living God, than into the paws of Bears, or Lions, yea furies, or devils. God himself will be thy tormentor; thy destruction shall come from the presence of the Lord. 2 *Thes.* 1. 9. *Tophet is deep and large, and the wrath of the Lord like a river of brimstone doth kindle it. Isaiah* 30. 33. If God be against thee, who shall be for thee; *If one man sin against another, the Judge shall Judge him: but if a man sin against the Lord, who shall entreat for him? 1 Sam. 2. 25. Thou, even thou, art to be feared; and who shall stand in thy sight, when ••ce thou art angry? Psal.* 76. 7. Who is that God, that shall deliver you out of his hands? *Dan.* 3. 15. Can *Mammon? Riches profit not in the day of wrath, Prov* 11. 14. Can Kings, or Warriours? No, they shall *cry to the Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand? Rev.* 6. 15, 16, 17.

Sinner, methinks this should go like a dagger to thine heart, to know that God is thine enemy. Oh whither wilt thou go, where wilt thou shelter thee? There is no hope for thee unless thou lay down thy weapons, and sue out thy pardon, and get Christ to stand thy friend, and make thy peace. If it were not for this, thou mightest go into some howling wilderness, and there pine in sorrow, and run mad for anguish of heart and horrible despair. But in Christ there is a possibility of mercy for thee, yea a proffer of mercy to thee, that thou mayest have God to be more for thee, than he is now against thee. But if thou wilt not forsake thy sins, nor turn thoroughly and to purpose unto God, by a sound Conversion, the wrath of God abideth on thee, and he proclaims himself to be against thee, as in the Prophet *Ezek.* 5. 8. *Therefore thus saith the Lord God, Behold, I even I am against thee.*

I. *His face is against thee, Psal.* 34. 16. *The face of the Lord is against them that do evil, to cut off the remembrance of them.* Woe unto them whom God shall set his face against. When he did but look upon the host of the Egyptians, how terrible was the consequence? *Ezek.* 14. 8. *I will set my face against that man, and will make him a sign, and a proverb, and will cut him off from the midst of my people, and you shall know that I am the Lord.* 2. *His heart is against thee: He hateth all the workers of iniquity.* Man, doth not thine heart tremble to think of thy being an object of God's hatred? *Ier.* 15. 1. *Though Moses and Samuel stood before me, yet my mind could not be towards this people, cast them out of my sight. Zech.* 7. 8. *My soul loathed them, and their souls also abhorred me.* 3. *His hand is against thee.* 1 *Sam.* 12. 14, 15. *All his attributes are against thee.*

First, *His Justice is like a flaming sword unsheathed against thee. If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine adversaries, and will reward them that hate me. I will make mine arrows drunk with blood, &c. Deut.* 32. 40, 41. So exact is Justice, that 'twill *by no means clear the guilty, Exod.* 34. 7. God will not discharge thee, he will not hold thee guiltless, *Exod.* 20. 7. but will require the whole debt in person of thee, unless thou canst make a Scripture claim to Christ and his satisfaction. When the enlightened sinner looks on justice, and sees the balance in which he must be weighed, and the sword by which he must be executed, he feels an earth quake in his breast. But Satan keeps this out of sight, and persuades the soul while he can; that the Lord is all made up of mercy, and so •ulls it asleep in sin. Divine Justice is very strict; it must have satisfaction to the utmost farthing; it denounceth *indignation and wrath, tribulation and anguish, to every soul that doth evil, Rom.* 2. 8, 9. It curseth everyone that continueth not in everything that is written in the law to do it. *Gal.* 3. 19. The justice of God to the unpardoned sinner, that hath a sense of his misery, is more terrible, than the sight of the Bailiff or creditor to the bank•rupt debtor, or than the sight of the Judge and Bench to the robber, or of the Irons and gibbet to the guilty murderer. When justice sits upon life and death, Oh what dreadful work doth it make with the wretched sinner? *Bind him hand and foot, cast him into outer darkness, there shall be weeping and gnashing of teeth. Mat.* 22. 13. *Depart from me ye cursed into everlasting fire. Mat.* 25. 41. This is the terrible sentence that justice pronounceth. Why sinner, by this severe justice must thou be tried; and as God liveth, this killing sentence shalt thou hear, unless thou repent and be converted.

Secondly, *The holiness of God is full of antipathy against thee. Psal.* 5. 4, 5. He is not only angry with thee (so he may be with his own children) but he hath a fixed, rooted, habitual displeasure against thee: he loathes thee, *Zech.* 11. 8. and what is done by thee, though for substance commanded by him: *Isaiah.* 1. 14. *Mal.* 1. 10. As if a man should give his servant never so good meat to dress; yet if he should mingle filth, or poison with it, he would not touch it. God's nature is infinitely contrary to sin, and so he cannot but hate a sinner out of Christ.

O what a misery is this, to be out of the favor, yea under the hatred of God! *Eccles.* 5. 4. *Hos.* 9. 15. that God can as easily lay aside his nature and cease to be God, as not to be contrary to thee, and detest thee, except thou be changed and renewed by grace! O sinner, how darest thou to think of the bright and radiant Sun of purity, upon the beauties, the glory of holiness

that is in God! *The Stars are not pure in thy sight; Job* 25. *He humbleth himself to behold the things that are done in Heaven. Psal.* 113. Oh those light and sparkling eyes of his! What do they espy in thee? and thou hast no interest in Christ neither, that he should plead for thee. Methinks I should hear thee crying out astonished, with the Bethshemites, *Who shall stand before this holy Lord God?* 1 *Sam.* 6. 20.

Thirdly, *The power of God is mounted like a mighty Cannon against thee.* The glory of God's power is to be displayed, in the wonderful confusion and destruction of them that obey not the Gospel. 2 *Thes.* 1. 8, 9. He will make his power known in them, *Rom.* 9. 22. How mightily he can torment them. For this end he raiseth them up, *that he might make his power known. Rom.* 9. 17. O man, art thou able to make thy party good with thy maker? No more than a silly reed, against the Cedars of God, or a little cock-boat, against the tumbling ocean; or the children's bubbles, against the blustering winds. Sinner, the power of God's anger is against thee: *Psal.* 90. 11. and power and anger together, make fearful work. 'Twere better thou hadst all the world in arms against thee, than to have thee power of God against thee. There is no escaping his hands, no breaking his prison. *The thunder of his power who can understand? Job* 26. 14. Unhappy man that shall understand it by feeling it! *If he will contend with him, he cannot answer him one of a thousand. He is wise in heart, and mighty in strength; who hath hardened himself against him, and prospered? Which removeth the Mountains and they know it not, which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the Sun, and it riseth not; and sealeth up the stars. Behold he taketh away, who can hinder him? who will say unto him, what dost thou? If God will not withdraw his anger, the proud helpers do stoop under him. Job 9. 3, 4, 5, 6. &c.* And art thou a fit match for such an antagonist? Oh *consider this, you that forget God, lest he tear you in pieces, and there be none to deliver you. Ps.* 50. 22. Submit to mercy. Let not dust and stubble stand it out against the Almighty. Set not briars and thorns against him in battle, lest he go through them, and consume them together: but *lay hold on his strength, that you may make peace with him, Isaiah* 27. 4, 5. *We to him that striveth with his maker. Isaiah* 45. 9.

Fourthly, *The wisdom of God is set to ruin thee.* He hath ordained his arrows and prepared the instruments of death and made all things ready. *Psal.* 11. 12, 13. His counsels are against thee, to contrive thy destruction. *Ier.* 18. 11. He laughs in himself, to see, how thou wilt be taken and ensnared in the evil day. *Ps. 37. 13. The Lord shall la•gh at him, for he seeth that his day is coming.* He sees how thou wilt come down mightily in a moment; how thou wilt wring t••ne hands, and tear thine hair, and eat thy flesh, and gnas• thy teeth for anguish and astonishment of heart, when thou seest how thou art fallen remedilessly into the pit of destruction.

Fifthly, *The truth of God is sworn against thee. Psal.* 95. 11. If he be true and faithful, thou must perish if thou goest on. *Luk.* 13. 3. Unl•ss he be false of his word, thou must die, except thou repent. *Ezek.* 33. 11. *If we believe not yet, he abideth faithful, he cannot deny himself.* 2 *Tim.* 2. 13. That is, he is faithful to his threatenings; as well as promises, and will show his faithfulness in our confusion, if we believe not. God hath told thee, as plain as it can be spoken, *That if he wash thee not, thou hast no part in him. John* 13. 8. *that if thou livest after the flesh, thou shalt die,*

Rom. 8. 13. *That, except thou be converted thou shalt in no wise enter into the Kingdom of Heaven; Mat.* 18. 3. and he abideth faithful, he cannot deny himself. Beloved, as the immutable faithfulness of God in his promise and oath, afford believers strong consolation; *Heb.* 6. 18. so they are to unbelievers, for strong consternation and co•fusion. O sinner tell me what shift dost thou make to think of all the threatenings of God's word, that stand upon record against thee? Dost thou believe their truth, or not? If not, thou art a wretched in•idel, and not a Christian; and therefore give over the name and hopes of a Christian. But if thou dost believe them, O heart of steel that thou hast, that canst walk up and down in quiet, when the truth and Faithfulness of God is engaged to destroy thee: that if God Almighty can do it, thou shalt surely perish, and be damned. Why man, the whole book of God doth testify against thee, while thou remainest unsanctified: it condemns thee in every leaf, and is to thee, like *Ezekiel's* roll, written within and without with lamentation, and mourning, and woe: *Ezek.* 2. 10. and all this shall surely come upon thee and overtake thee, *Deut.* 28. 15. except thou repent. *Heaven and earth shall pass away, but one jot, or tittle of this word shall never pass away. Mat.* 5. 18.

Now put all this together, and tell me, if the case of the Unconverted be not deplorably miserable. As we read of some persons, that had bound themselves in an oath, and in a curse to kill *Paul:* so thou must know, O sinner, to thy terror, that all the attributes of the infinite God are bound in an oath to destroy thee, *Heb.* 3. 18. O man what wilt thou do? whither wilt thou fly? If God's omnisciency can find thee, thou shalt not escape. If the true and faithful God will save his oath, perish thou must, except thou believe and repent. If the Almighty hath power to torment thee, thou shalt be perfectly miserable in soul and body to all eternity, unless it be prevented by thy speedy Conversion.

II. *The whole creation of God is against thee. The whole creation* (*saith* Paul) *groaneth and travelleth in pain. Rom.* 8. 22. But what is it that the creation groaneth under? why, the fearful abuse that it is subject to, in serving the lusts of unsanctified men. And what is it that the creation groaneth for? why, for freedom and liberty from this abuse; for *the creature is very unwillingly subject to this bondage. Rom.* 8. 19, 20, 21. If the unreasonable and inanimate creatures had speech and reason, they would cry out under it, as bondage unsufferable, to be abused by the ungodly, contrary to their natures, and the ends that the great Creator made them for. It is a passage of an eminent Divine; The liquor that the drunkard drinketh, if it had reason as well as a man, to know how shamefully 'tis abused and spoiled, it would groan in the barrels against him, it would groan in the Cup against him, it would groan in his throat, in his belly against him. It would fly in his face, if it could speak. And if God should open the mouth of the Creatures, as he did the mouth o•*Balaam's* Ass, the proud man's garments on his back would groan again•d him. There is never a creature but if it h• reason to know how 'tis abused, till a man • converted, it would groan against him. This land would groan to bear him, the air would groan to give him breathing, their houses would groan to lodge them, their beds would groan to ease them, their food to nourish them, their clothes to cover them, and the creature would groan to give them any help and comfort, so long as they live in sin against God. Thus far he. Methinks this should be a terror to an unconverted soul, to think that he is a burden to the Creation. *Luke* 13. 7. *Cut it down why cumbreth it the Ground.* If

the poor inanimate creatures could but speak, they would say to the ungodly, as *Moses* to *Israel; Must we fetch you water out of the rock, ye rebels? Numb.* 2. 10. Thy food would say, *Lord, must I nourish such a wretch as this, and yield forth my strength for him, to dishonor thee withal? No, I will choke him rather, if thou wilt give me commission:* The very air will say, *Lord, Must I give this man breath, to set his tongue against He•ven, and scorn thy people, and vent his pride and wrath, and filthy communication, and belch out oaths and blasphemy against thee? No, if thou but say the word: he shall be breathless for me.* His poor beast would say, *Lord, must I carry him upon his wicked designs? No, I will break his bones, I will end his days rather, if I may have but leave from thee.* A wicked man the earth groans under him, and Hell groans for him, till death satisfies both, and unburdens the earth, and stops the mouth of Hell with him. While the Lord of Hosts is against thee, be sure the Hosts of the Lord are against thee, and all the creatures as it were up in arms, till upon a man's conversion, the controversy being taken up between God and him, he makes a covenant of peace with the creatures for him. *Job* 5. 22, 23, 24. *Hos.* 2. 18, 19, 20.

III. *The roaring Lion hath his full power upon thee,* 1 *Pet.* 5. 8. Thou art fast in the paw of that Lion, that is greedy to devour; *in the snare of the Devil, led captive by him at his will,* 2 *Tim.* 2. 26. *This is the spirit that worketh in the children of disobedience, Eph.* 2. 2. His drudges they are, and his lusts they do. He is the ruler of the darkness of this world: *Eph.* 6. 12. that is of ignorant sinners, that live in darkness. You pity the poor *Indians,* that worship the Devil for their God, but little think that 'tis your own case. Why, 'tis the common misery of all the unsanctified, that the Devil is their God. 2 *Cor.* 4. 4. Not that they do intend to do him homage and worship, they will be ready to defy him, and him that should say so by them; but all this while they serve him, and come and go at his beck, and live under his Government. His servants you are, to whom you yield yourselves to obey. *Rom.* 6. 16. O how many then will be found the real servants of the Devil, that take themselves for no other than the children of God? he can no sooner offer a sinful delight or opportunity for your unlawful advantage, but you embrace it. If he suggest a lie, or prompt you to revenge, you readily obey. If he forbid you to read, or pray, you hearken to him, and therefore his servants you are. Indeed he lies behind the curtain, he acts in the dark and sinners see not who setteth them on work: but all the while he leads them in a string. Doubtless the liar intends not a service to Satan but his own advantage: yet 'tis he that stands in the corner unobserved, and putteth the thing into his heart. *Act.* 5. 3. *John* 8. 44. Questionless *Judas* when he sold his Master for money, and the *Chaldeans* and *Sabaeans* when they plundered *Job,* intended not to do the Devil a pleasure, but to satisfy their own covetous thirst: yet 'twas he that acted them in their wickedness. *John.* 13. 27. *Job* 1. 12, 15, 17. Men may be very slaves and common drudges for the Devil, and never know it, nay they may please themselves in the thoughts of a happy liberty, 2 *Pet.* 2. 19.

Art thou yet in ignorance, and not turned from darkness to light? why thou art under the power of Satan. *Act.* 26. 18. Dost thou live in the ordinary and willful practice of any known sin? Know that thou art of the Devil. 1 *John* 3. 8. Dost thou live in strife, or envy, or malice? verily he is thy Father. *John.* 8. 40, 41. O dreadful case! How ever Satan may provide his slaves with divers pleasures, *Tit.* 3. 3. yet it is but to toll them into endless perdition. The Serpent comes with the apple in his mouth, O but (with *Eve*) thou seest not the deadly sting in his

tail. He that is now thy tempter, will be one day thy tormentor. O that I could but give thee to see how black a master thou servest, how filthy a drudgery thou dost, how merciless a Tyrant thou gratifiest, all whose pleasure is, to set thee on work to make thy perdition and damnation sure, and to heat the furnace hotter and hotter, in which thou must burn for millions of millions of ages.

IV. *The guilt of all thy sins lies like a mountain upon thee.* Poor soul! Thou feelest it not, but this is that which seals thy misery upon thee. While unconverted, none of thy sins are blotted out: *Act.* 3. 19. they are all upon the score against thee. Regeneration and remission are never separated: the unsanctified are unquestionably unjustified, and unpardoned. 1 *Cor.* 6. 11. •*Pet.* 1. 2. *Heb.* 9. 14. Beloved, it's a fearful thing to be in debt, but above all in God's debt: for there is no arrest so formidable as his, no prison so horrible as his. Look upon an enlightened sinner, who feels the weight of his own guilt, and oh how frightful are his looks, how fearful are his complaints! His comforts are turned into wormwood, and his moisture into drought, and his sleep departeth from his eyes. He is a terror to himself and all that are about him, and is ready to envy the very stones that lie in the street, because they are senseless, and feel not his misery; and wishes he had been a dog, or a toad, or serpent rather than a man, because then death had put an end to his misery, whereas now it will be but the biginning of that which will know no ending.

How light soever you may make of it now, you will one day find the guilt of unpardoned sin to be a heavy burden. This is a millstone that whosoever falleth upon it shall be broken, but upon whomsoever it shall fall, it shall grind him to powder. *Mat.* 21. 44. What work did it make with our Savior? It pressed the very blood (to a wonder) out of his veins, and broke all his bones: and if it did this in the green tree, what will it do in the dry?

Oh think of thy case in time. Canst thou think of that threat without trembling, *Ye shall die in your sins, John.* 8. 24. Oh better were it for thee to die in a goal, die in a ditch, in a dungeon, than die in thy sins. If death, as it will take away all thy other comforts, would take away thy sins too, it were some mitigation. But thy sins will follow thee, when thy friends leave thee, and all worldly enjoyments shake hands with thee. Thy sins will not die with thee, 2 *Cor.* 5. 10. *Rev.* 20. 12. as a prisoners others debts will; but they will to judgment with thee, there to be thine accusers; and they will to hell with thee, there to be thy tormentors. Better to have so many fiends and furies about thee, than thy sins to fall upon thee and fasten in thee. Oh the work thot these will make with thee! Oh look over thy debts in time! How much art thou in the books of everyone of God's laws? How is everyone of God's commandments ready to arrest thee, and take thee by the throat for innumerable bonds that it hath upon thee? What wilt thou then do, when they shall altogether lay it in against thee? Hold open the eyes of conscience to consider this, that thou mayest despair of thyself, and be driven to Christ, and fly for refuge, to lay hold upon the hope that is set before thee. *Heb.* 6. 18.

V. *Thy raginglusts do miserably enslave thee.* While unconverted, thou art a very servant to sin: it reigns over thee, and holds thee under its dominion, till thou art brought within the bond of God's covenant. *John* 8. 34, 36. *Tit.* 3. 3. *Rom.* 6. 12, 14. *Rom.* 6. 16, 17. Now there's no such Tyrant as sin. Oh the filthy and fearful work, that it doth engage its servants in! would it not

pierce a man's heart to see a company of poor creatures drudging and toiling, and all to carry together faggots and fuel for their own burning? Why, this is the employment of sins drudges. Even while they bless themselves in their unrighteous gains, while they sing and swill in pleasures, they are but treasuring up wrath and vengeance for their eternal burning; they are but laying in powder and bullets, and adding to the pile of *Tophet,* and flinging in Oil to make the flame rage the fiercer. Who would serve such a master, whose work is drudgery, and whose wages is death? *Rom.* 6. 23.

What a woeful spectacle was that poor wretch possessed with the legion? Would it not have pitied thine heart to have seen him among the tombs, cutting, and wounding of himself? *Mark* 5. 5. This is thy case, such is thy work. Every stroke is a thrust at thine heart. 1 *Tim.* 6. 10. Conscience indeed is now asleep; but when death and judgment shall bring thee to thy senses, then thou wilt feel the raging smart and anguish of every wound. The convinced sinner is a sensible instance of the miserable bondage of sin. Conscience flies upon him, and tells him what the end of these things will be• and yet such a slave is he to his lusts, that on he must, though he see it will be his endless perdition: and when the temptation comes, lust gets the bit in his mouth, breaks all the cords of his vows and promises, and carries him head-long to his own destruction.

VI. *The furnace of eternal Vengeance is heated ready for thee. Isaiah.* 30. 33. Hell and destruction open their mouths upon thee, they gape for thee, they groan for thee, *Isaiah.* 5. 14. waiting as it were with a greedy eye, as thou standest upon the brink, when thou wilt drop in. If the wrath of a man may be, *as the roaring of a Lion, Prov.* 19. 12. *more heavy than the sand; Prov.* 27. 3. What is the wrath of the infinite God? If the burning furnace heated in *Nebuchadnezars* fiery rage, when he commanded it to be made yet seven times hotter, were so fierce as to burn up even those that drew near it, to throw the three children in: *Dan.* 3. 19, 22. How hot is that burning oven of the Almighty's fury? *Mal.* 4. 1. Surely this is seventy times seven more fierce. What thinkest thou, O man, of being a faggot in hell to all eternity? *Can thine heart endure, or can thine hands be strong in the day that I shall deal with thee, saith the Lord of hosts? Ezek.* 22. 14. Canst thou dwell with everlasting burnings? Canst thou abide the consuming fire? *Isaiah.* 33. 4. When thou shalt be as a glowing Iron in hell, and thy whole body and soul shall be as perfectly possessed by God's burning vengeance, as the fiery sparkling iron, when heated in the fiercest forge? Thou canst not bear God's whip: how then wilt thou endure his scorpions? Thou art even crushed, and ready to wish thyself dead, under the weight of his finger: how then wilt thou bear the Weight of his loins? The most patient man that ever was, did curse the day that ever he was born, *Job* 3. 1. and even woo death to come and end his misery, *Job* 7. 15, 16. when God did but let out one little drop of his wrath. How then wilt thou endure, when God shall pour out all his vials, and set himself against thee to torment thee? when he shall make thy conscience the tunnel, by which he will be pouring his burning wrath into thy soul forever; and when he shall fill all thy powers as full of torment, as they be now full of sin? When immortality shall be thy misery, and to die the death of a brute, and be swallowed into the gulf of annihilation, shall be such a felicity, as a whole eternity of wishes, and an Ocean of tears shall never purchase? Now thou canst put off the evil day, and canst laugh and be merry, and forget the terror of the Lord, 2 *Cor* 5. 11. but how

wilt thou hold out, or hold up, when God shall cast thee into a bed of torments, *Rev.* 2. 22. and make thee to lie down in sorrows? *Isaiah.* 50. 11. When roarings and blasphemy shalt be thine only music, and the wine of the wrath of God, which is poured out without mixture into the Cup of his indignation, shall be thine only drink? *Rev.* 14. 10. When thou shalt draw in flames for thy breath, and the horrid stench of sulphur shall be thine only perfume? In a word, when the smoke of thy torment shall ascend forever and ever, and thou shalt have no rest night nor day, no rest in thy conscience, no ease in thy bones, but thou shalt be an execration, and an astonishment, and a curse, and a reproach for evermore? *Ier.* 42. 18.

O sinner, stop here; and consider. If thou art a man, and not a senseless block, consider. Bethink thyself where thou standest: why upon the very brim of this furnace. As the Lord liveth and thy soul liveth, there is but a step between thee and this, 1 *Sam.* 20. 3. Thou knowest not, when thou liest down, but thou mayest be in before the morning: thou knowest not when thou risest, but thou mayest drop in before the night. Darest thou make light of this? Wilt thou go on in such a dreadful condition, as if nothing ailed thee? If thou putt•st it off, and sayest, this doth not belong to thee; look again over the foregoing Chapter, and tell me the truth, are none of those black marks found upon thee? Do not blind thine eyes, do not deceive thyself: see thy misery while thou mayest prevent it. Think what 'tis to be a vile cast-out, a damned reprobate, a vessel of wrath, into which the Lord will be pouring out his tormenting fury, while he hath a being, *Rom.* 9. 22.

Divine wrath is a fierce, *Deut.* 32. 22. devouring, *Isaiah* 33. 14. everlasting, *Mat.* 25. 41. unquenchable fire; *Mat.* 3. 12. and thy soul and body must be the fuel upon which it will be feeding forever, unless thou consider thy ways, and speedily turn to the Lord by a found conversion. They that have been only singed by this fire, and had no more but the smell thereof passing upon them; Oh what amazing spectacles have they been. Whose heart would not have melted, to have heard *Spira's* outcries, to have seen *Chaloner* that monument of Justice, worn to skin and bones, blaspheming the God of Heaven, cursing himself, and continually crying out, *O torture, torture, torture, O torture, torture,* as if the flames of wrath had already took hold on him? To have heard *Rogers* crying out, *I have had a li•tle pleasure, and now I must to Hell for evermore;* wishing but for this mitigation, that God would but let him lie burning forever behind the bac• of that fire (on the hearth) and bringing in this sad conclusion still, at the end of whatever was spoken to him, to afford him some hope, *I must to Hell, I must to the furnace of Hell, for millions of millions of Ages. O* If the fears and forethoughts of the wrath to come be so terrible, so intolerable, what is the feeling of it!

Sinner, tis but in vain to flatter you: this would be but to toll you into the unquenchable fire: know ye from the living God, that here you must lie, with these burnings must you dwell, till immortality die, and immutability change, till Eternity run out, and omnipotency is no longer able to torment, except you be in good earnest renewed throughout by sanctifying grace.

VII. *The Law dischargeth all its threats and curses at thee. Gal.* 3. 10. *Rom.* 7. Oh how dreadfully doth it thunder? It spits fire and brimstone in thy face. Its words are as drawn swords, and as the sharp arrows of the mighty, it demands satisfaction to the uttermost, and cries, Justice,

Justice. It speaks blood, and war, and wounds, and death against thee. Oh the execrations, and plagues and deaths, that this murdering• piece is loaded with (read *Deut.* 28. 15, 16. *&c.*) and thou art the mark at which this shot is levelled. Oh man, away to the strong hold, *Zech.* 9. 12. away from thy sins: haste to the sanctuary, the City of refuge, *Heb.* 6. 18. even the Lord Jesus Christ; hide thee in him, or else thou art lost without any hope of recovery.

VIII. *The Gospel itself binds the sentence of eternal damnation upon thee. Mark* 16. 16. If thou continuest in thine impenitent and unconverted estate, know that the Gospel denounceth a much sorer condemnation, than ever *would have been for the transgression only of the first Covenant. Is it not a dreadful case, to have the Gospel itself fill its mouth with threat• and thunder, and damnation? To have the Lord to* roar from Mount Zion against thee? Joel *3. 16. Hear the terror of the Lord.* He that believeth not shall be damned. Except ye repent, ye shall all perish. *Luke 13. 3.* This is the condemnation that light is come into the world, and men love darkness rather than light. *John 3. 19.* He that believeth not, the wrath of God abideth on him, *Joh. 3. 36.* If the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompense of reward: how shall we escape, if we neglect so great salvation? Heb. *2. 2, 3.* He that despised *Moses* law, died without mercy: Of how much sorer punishment shall he be thought worthy• that hath trampled underfoot the sons of God•*Heb. 10. 28, 29.*

Application. And is it true indeed? Is this thy misery? yea 'tis as true as God is. Better open thine eyes and see it now, while thou mayest remedy it, than blind and harden thyself, till to thine eternal sorrow, thou shalt feel what thou wouldst not believe: and if it be true, what dost thou mean to loiter, and linger in such a case as this?

Alas for thee poor man, how effectually hath sin undone thee, and depraved thee, and despoiled thee even of the reason to look after thine own everlasting good! Oh miserable Caitiff, what stupidity and senselesness hath surprised thee! Oh let me knock up and awake this sleeper. Who dwells within the walls of this flash? Is there ever a soul here, a rational understanding soul? Or art thou only a walking Ghost, a senseless lump? Art thou a reasonable foul, and yet so far brutified, as to forget thyself immortal, and to think thyself to be as the beasts that perish? Art thou turned into flesh, that thou favourest nothing but gratifying the sense, and making provision for the flesh? Or else having reason to understand the eternity of thy future state, dost thou yet make light of being everlastingly miserable? which is to be so much below a brute, as it is worse to act against reason, than to act without it. O unhappy soul, that wast the glory of man, the mate of Angels, and the image of God! that wast God's representative in the world, and hadst the supremacy amongst the creatures, and the dominion over thy makers works! Art thou now become a slave to sense, a servant to so base an Idol, as thy belly? for no higher felicity, than to fill thee with the wind of man's applause, or heaping together a little refined earth, no more suitable to thy spiritual, immortal nature, than the dirt, and sticks? Oh why dost thou not bethink thee where thou shalt be forever? Death is at hand, *the Judge is even at the door. I am.* 5. 9. Yet a little whil•, and *time shall be no longer. Rev.* 10. 5, 6. And wilt thou run the hazard of continuing in such a state, in which if thou be overtaken, thou art irrecoverably miserable.

Come then, arise, and intend thy nearest concernments. Tell me whither art thou going? What, wilt thou live in such a course, wherein every act is a step to perdition? And thou dost not know, but the next night, thou mayest make thy bed in hell? Oh! If thou hast a spark of reason, consider, and turn, and hearken to thy very friend, who would therefore show thee thy present misery, that thou mightest in time make thine escape, and be eternally happy.

Hear what the Lord *saith; Fear ye not m• saith the Lord? Will ye not tremble at my presence? Ier.* 5. 22. O sinners, do you make light *of the wrath to come? Mat.* 3. 7. I am sure there is a time coming, when you will not make light of it. Why, the very *Devils do believe and tremble, James* 2. 19. What, you more hardened than they? Will you run upon the edge of the Rock? will you play at the hole of the Asp! will you put your hand upon the Cockatrice den? Will you dance about the fire, till you are burnt? or dally with devouring wrath, as if you were at a point of indifferency, whether you did escape it, or endure it? O madness of folly! *Solomon's* mad man, that casteth fire-brands, and arrows and death, and saith, am I not in jest? *Prov.* 26. 18. is nothing so distracted as the willful sinner, *Luke* 15. 17. that goeth on in his unconverted estate without sense, as if nothing ailed him. The man that runs on the cannons mouth, that sports with his blood, or lets out his life in a frolic, is sensible, sober, and serious, to him that goeth on still in his trespasses. *Psal* 68. 21. *For he stretcheth out his hand against God, and strengtheneth himself against the ALMIGHTY. He runneth upon him, even upon his neck, upon the thick bosses of his Buckler.* Job 15. 25, 26. Is it wisdom to delay with the second death, or to venture into the lake that burneth with fire and brimstone, *Rev.* 21. 8. as if thou wert but going to wash thee or swim for thy recreation? Wilt thou as it were fetch thy vieze, and jump into eternal flames, as the children through the bonfire? What shall I say? I can find out no expression, no comparison whereby to set forth the dreadful distraction of that soul, that shall go on in sin.

Awake, awake, *Eph.* 5. 14. Oh sinner, arise and take thy flight. There is but one door that thou mayest fly by, and that is the strait door of conversion and the new birth. Unless thou turn unfeignedly from all thy sins, and come into Jesus Christ, and take him for the Lord thy righteousness, and walk in him in Holiness and newness of life, as the Lord liveth, it is not more certain that thou art now out of Hell, than that thou shalt without fail be in it, but a few days and nights from hence. Oh set thine heart to think of thy case• Is not thine everlasting misery or welfare that which doth deserve a little consideration? Look again over the miseries of the unconverted. If the Lord hath not spoken by me, regard me not, But if it be the very word of God, that all this misery lies upon thee, what a case art thou in? Is it for one that hath his senses to live in such a condition, and not to make all possible expedition for preventing his utter ruin? O man, who hath bewitched thee, *Gal.* 3. 1. that in the matters of the present life thou shouldest be wise enough to forecast thy business, foresee thy danger, and prevent the mischief; but in matters of everlasting consequence should be slight and careless, as if they little concerned thee? Why is it nothing to thee to have all the attributes of God engaged against thee? Canst thou do well without his favor? Canst thou escape his hands, or endure his vengeance? Dost thou hear the creation groaning under thee, and hell groaning for thee, and yet think thy case good enough? Art thou in the

paw of the Lion, under the power of corruption, in the dark and noisesome prison, fettered with thy lusts, working out thine own damnation, and is not this worth the considering? Wilt thou make light of all the terrors of the law, of all its curses, and thunderbolts, as if they were but the report of the Children's pot-guns, or thou wert to war with their paper pellets? dost thou laugh at hell and destruction, or canst drink the envenomed cup of the Almighty's fury, as if it were but a common potion?

Gird up now thy loins like a man, for I will demand of thee, and answer thou me. *Job* 40. 7. Art thou such a *Leviathan,* as that the scales of thy pride should keep thee from thy makers coming at thee? Wilt thou esteem his arrows as straw, and the instruments of death as rotten wood? Art thou chief of all the children of pride, even that thou shouldst count his darts as stubble, and laugh at the shaking of his spear? Art thou made without fear, and contemnest his barbed irons? *Job* 41. Art thou like the horse, that paweth in the valley, and rejoiceth in his strength: he goeth out to meet the armed men? Dost thou mock at fear and art not affrighted, neither turnest back from God's sword? When his quiver rattleth against thee, the glittering Spear and the shield? *Job* 39. 21, 22, 23. Well, if the threats and calls of the word will not fear thee, nor awaken thee, I am sure death and judgment will. Oh what wilt thou do when the Lord cometh forth against thee, and in his fury falleth upon thee, and thou shalt feel what thou readest? If when *Daniel's* enemies were cast into the den of Lions both they and their wives and their children, the Lions had the Mastery of them, and brake all their bones in pieces, ere ever they came at the bottom of the den, *Dan.* 6. 24. what shall be done with thee, when thou fallest into the hands of the living God? When he shall gripe thee in his Iron arms, and grind and crush thee to a thousand pieces in his wrath?

Oh do not then contend with God. Repent and be converted, so none of this shall come upon thee. *Isaiah.* 55. 6, 7. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy on him, and to our God for he will abundantly pardon.

CHAP VI. Containing DIRECTIONS for Conversion.

Mark 10. 17. And there came one, and kneeled to him, and asked him; Good Master, what shall I do, that I may inherit eternal life?

BEfore thou readest these Directions, I advise thee, yea I charge thee before God, and his holy Angels, to resolve to follow them, (as far as conscience shall be convinced of their agreeableness to God's word, and thy estate,) and call in his assistance, and blessing that they may succeed. And as I have sought the Lord, and consuited his oracles, what advice to give thee; so must thou entertain it, with that awe, reverence, and purpose of obedience, that the word of the living God doth require.

Now then attend. *Set thine heart unto all that I shall testify unto thee this day; for it is not a vain thing, it is your life, Deut.* 32. 4. 6. This is the end of all that hath been spoken hitherto, to bring you to set upon turning, and making use of God's means for your Conversion. I would not trouble you, nor torment you before the time with the forethoughts of your eternal misery,

but in order to your making your escape. Were you shut up under your present misery, without remedy, it were but mercy (as one speaks) to let you alone, that you might take in that little poor comfort, that you are capable of, here in this world. But you may yet be happy: if you do not willfully refuse the means of your recovery. Behold, I hold open the door unto you: arise and take your flight. I set the way of life before you, walk in it, and you shall live, and not die. *Deut.* 30. 19. *Ier.* 9. 16. It pities me to think, you should be your own murderers, and throw yourselves headlong, when God and men cry out to you, as *Peter* in another case to his master, *Spare thyself.* A noble Virgin, that attended the Court of *Spain,* was wickedly ravished by the King; and hereupon exciting the Duke her Father to revenge, he called in the Moors to his help, who when they had executed his design, miserably wasted and spoiled the Country: which this Virgin laying so exceedingly to heart, shut herself up in a Tower belonging to her Fathers house, and desired her Father and Mother might be called forth: and bewailing to them her own wretchedness, that she should have occasioned so much misery and desolation to her Country, for the satisfying of her revenge, she told them she was resolved to be avenged upon herself. Her Father and Mother besought her to pity herself and them: but nothing would prevail, but she took her leave of them, and threw herself off the battlements, and so perished before their faces.

Just thus is the willful destruction of ungodly men. The God that made them beseecheth them, and crieth out to them, as *Paul* to the distracted Jailor, when about to murder himself, *Do thyself no harm.* The Ministers of Christ forewarn them and follow them, and fain would hold them back. But alas! No expostulations, nor obtestations will prevail; but men will hurl themselves into perdition, while pity itself looketh on.

What shall I say? Would it not grieve a person of any humanity, if in the time of a reigning plague he should have a receipt (as one well) that would infallibly cure all the Country, and recover the most hopeless patients, and yet his friends and neighbors should die by the hundreds about him, because they would not use it? Men and Brethren, though you carry the certain symptoms of death in your faces, yet I have a receipt that will cure you all, that will cure infallibly. Follow but these few directions, and if you do not then win Heaven, I will be content to lose it.

Hear then, Oh sinner, and as ever thou wouldst be converted and saved, embrace this following counsel.

Dir. I. *Set it down with thyself as an undoubted truth, that it is impossible for thee ever to get to Heaven, in this thine unconverted state.* Can any other but Christ save thee? And he tells thee he will never do it, except thou be regenerated and converted. *Mat.* 18. 3. *John* 3. 3. Doth he not keep the keys of Heaven? And canst thou get in without his leave, as thou must, if ever thou comest thither in thy natural condition, without a sound and through renovation?

Dir. II. *Labor to get a thorough sight and lively sense and feeling of thy sins.* Till men are weary and heavy laden, and pricked at the heart, and stark sick of sin, they will not come to Christ in his way, for ease and cure, nor to purpose enquire, *What shall we do? Mat.* 11. 28. *Acts* 2. 37. *Mat.* 9. 12. They must set themselves down for dead men, before they will come unto Christ,

that they may have life, *John* 5. 40. Labor therefore to set all thy sins in order before thee. Never be afraid to look upon them, but let thy spirit make diligent search, *Psal.* 77. 6. Enquire into thine heart, and into thy life, Enter into a thorough examination of thyself, and of all thy ways, *Psal.* 119. 59. that thou mayest make a full discovery; and call in the help of God's spirit, in the sense of thine own inability hereunto: for it is his proper work to convince of sin. *John* 16. 8. Spread all before the face of thy conscience, till thine heart and eyes be set abroach. Leave not striving with God, and thine own soul, till it cry out under the sense of thy sins, as the enlightened Jailor, *What must I do to be saved? Acts* 16. 30. To this porpose

Meditate of the numerousness of thy sins. David's heart failed when he thought of this, and considered that he had more sins than hairs, *Ps.* 40. 12. This made him to cry out upon the multitudes of God's tender-mercies. *Psal.* 51. 1. The loathsome carcase doth not more hatefully swarm with crawling worms, than an unsanctified soul with filthy lusts. They fill the head, the heart, the eyes and mouth of him. Look backward, where was ever the place, what was ever the time, in which thou didst not sin? Look inward, what part or power canst thou find in soul or body, but it is poisoned with sin? What duty dost thou ever perform into which this poison is not shed? Oh how great is the sum of thy debts, who hast been all thy life long running upon the hooks, and never didst, nor canst pay off one penny? Look over the sin of thy nature, and all its cursed brood, the sins of thy life. Call to mind thy Omissions, Commissions, the sins of thy thoughts, of thy words, of thine actions; the sins of thy youth, the sins of thy years, *&c.* Be not like a desperate Bankrupt, that is afraid to look over his books. Read the records of conscience carefully. These books must be opened sooner, or later. *Rev.* 20. 12.

Meditate upon the aggravations of thy sin, as they are the grand enemies against the God of thy life, against the life of thy soul; in a word they are the public enemies of all mankind. How do *David, Ezra, Daniel* and the good *Levites* aggravate their sins, from the consideration of their injuriousness to God, their opposition to his good and righteous Laws, the mercies, the warnings that they were committed against. *Nehem.* 9. *Dan.* 9. *Ezra.* 9. O the work that sin hath made in the world! This is the enemy that hath brought in death, that hath robbed and enslaved man, that hath blacked the devil, that hath digged hell; *Rom.* 5. 12. 2 *Pet. 2. 4. John* 8. 34. This is the enemy that hath turned the creation upside down, and sown dissension between man and the creatures, between man and man, yea between man and himself, setting the sensitive part against the rational, will against judgment, lust against conscience? yea worst of all, between God and man, making the lapsed sinner, both hateful to God, and a hater of him. *Zec.* 11. 8. O man, how canst thou make so light of sin? This is the traitor that sucked the blood of the Son of God, that sold him, that mocked him, that scourged him, that spat in his face, that digged his hands, that pierced his side, that pressed his soul, that mangled his body, that never left, till it had bound him, condemned him, nailed him, crucified him, and put him to open shame. *Isaiah.* 53. 4, 5, 6. This is that deadly poison, so powerful of operation, as that one drop of it, shed upon the root of mankind, hath corrupted, spoiled, and poisoned, and undone his whole race at once. *Rom.* 5. 18, 19. This is the common butcher, the bloody executioner, that hath killed the Prophets, that hath burnt the Martyrs, that hath murdered all the Apostles, all the Patriarchs, all the Kings and Potentates, that hath destroyed Cities,

swallowed Empires, butchered and devoured whole Nations. What ever was the weapon that 'twas done by, sin was it that did the execution. *Rom.* 6. 23. dost thou yet think it but a small thing? If *Adam* and all his children could be digged out of their graves, and their bodies piled up to Heaven, and an inquest were made, what matchless murderer were guilty of all this blood: it would be all found in the skirts of sin. Study the nature of sin, till thy heart be brought to fear and loath it. And meditate on the aggravations of thy particular sins, how thou hast sinned against all God's warnings, against thine own prayers, against mercies, against corrections, against clearest light, against freest love, against thine own resolutions, against promises, vows, covenants of better obedience, *&c.* charge thy heart home with these things, till it blush for shame, and be brought out of all good opinion of itself, *Ezra.* 9. 6.

Meditate upon the desert of sin. It crieth up to Heaven: It calls for vengeance, *Gen.* 18. 24. Its due wages is death, damnation. It pulls the curse of God upon the soul and body. *Gal.* 3. 10. *Deut.* 28. The least sinful word or thought, •aies thee under the infinite wrath of God Almighty, *Rom.* 2. 8, 9. *Mat.* 12. 36. Oh what a load of wrath, what a weight of curses, what treasure of vengeance have all the millions of thy sins then deserved! *Rom.* 2. 5. *John.* 3. 36. Oh judge thyself that the Lord may not judge thee. 1 *Cor.* 11. 31.

Meditate upon the deformity, and defilement of sin, 'Tis as black as hell, the very image and likeness of the Devil drawn upon thy soul, 1 *John* 3. 8, 10. It would more affright thee, to see thyself the hateful deformity of thy nature, than to see the devil. There is no mire so unclean, no vomit so loathsome, no carcase or carrion so offensive, no plague or leprosy so noisome as sin, in which thou art all enrolled, and covered with its odious filth, whereby thou art rendered more displeasing to the pure and holy nature of the glorious God, than the most filthy object, composed of whatever is hateful to all thy senses, can be to thee. *Job* 15. 15, 16. Couldst thou take up a toad into thy bosom? Couldst thou cherish it and take delight in it? Why, thou art as contrary to the pure and perfect holiness of the divine nature, and as loathsome as that is to thee, *Mat.* 23. 33. till thou art purified by the blood of Jesus, and the power of renewing grace.

Above all other sins, fix the eye of Consideration on these two. 1. *The sin of thy nature.* 'Tis to little purpose to lop the branches, while the root of original corruption remains untouched. In vain do men lave out the streams, when the fountain is running, that fills up all again. Let the axe of thy repentance (with *David's*) go to the root of sin, *Psal.* 51. 5. Study how deep, how close, how permanent it is, thy natural pollution; how universal it is, till thou dost cry out with *Paul's* feeling, upon thy body of death. *Rom.* 7. 24. Look into all thy parts and powers, and see what u•clean vessels, what styes, what dunghills, what sinks they are become. *Heu miser, quid sum? vas sterquilinii, concha putredinis; plenus faetore & horrore. August. Solil. c.* 2. The heart is never soundly broken, till thoroughly convinced of the heynousness of original sin. Here fix thy thoughts. This is that that makes thee backward to all good, prone to all evil; *Rom.* 7. 15. that sheds blindness, pride, prejudices, unbelief into thy mind; enmity, inconstancy, obstinacy, into thy will; inordinate heats and colds into thy affectious; insensibleness, benumbedness, unfaithfulness into thy conscience, slipperiness into thy memory, and in a word, hath put every wheel of thy soul out of order, and made it of an

habitation of holiness, to become a very hell of iniquity. *James* 3. 6. This is that that hath defiled, corrupted, perverted all thy members, and turned them into weapons of unrighteousness, and servants of sin; *Rom.* 6. 19. that hath filled the head with carnal and corrupt designs, *Mic.* 2. 1. the hands with sinful practices, *Isaiah* 1. 15. the eyes with wandering and wantonness, 2 *Pet.* 2. 14. the tongue with deadly poison; *I am.* 3. 8. that hath opened the ears to tales, flattery, and filthy communication, and shut them against the instruction of life; *Zech.* 7. 11, 12. and hath rendered thy heart a very mint and forge of sin, and the cursed womb of all deadly conceptions; *Mat.* 15. 16. So that it poureth forth its wickedness without ceasing, 2 *Pet.* 2. 14. even as naturally freely, unweariedly, as a fountain doth pour forth its waters, *Ier.* 6. 7. or the raging Sea doth cast forth mire and dirt. *Isaiah* 57. 20. And wilt thou yet be in love with thyself, and tell us any longer of thy good heart? O never leave meditating on this desperate contagion of original corruption, till with *Ephraim* thou bemoan thyself, *Ier.* 31. 8. & with deepest shame and sorrow smite on thy breast as the Publican, *Luke* 18. 13. and with *Job* abhor thyself and repent in dust and ashes, *Job* 42. 6, 2. The particular evil that thou art most addicted to. Find out all its aggravations. Set home upon thy heart all God's threatenings against it. Repentance drives before it the whole herd, but especially sticks the arrow in the beloved sin, and singles this out, above the rest, to run it down, *Psal.* 18. 23. O labor 〈◊〉 make this sin odious to thy soul, and double thy guards, and thy resolutions against it, because this hath, and doth, most dishonor God, and endanger thee.

Dir. III. *Strive to affect thy heart with deep sense of thy present misery.* Read over the foregoing Chapter again and again, and get it out of the book into thine heart. Remember when thou liest down, that for ought thou knowest, thou mayest awake in flames, and when thou risest up, that by the next night thou mayest make thy bed in hell. Is it a just matter to live in such a fearful ease? to stand tottering upon the brink of the bottomless pit, and to live at the mercy of every disease, that if it will but fall upon thee; will send thee forthwith into the burnings? Suppose thou sawest a condemned wretch hanging over *Nebuchadne•ar's* burning fiery furnace, by nothing but a twine thread, which were ready to break every moment, would not thine heart tremble for such an one? Why thou art the man. This is thy very case, O man, woman, that readest this, if thou be yet unconverted. What if the thread of thy life should break? (Why, thou knowest not but it may be the next night, yea the next moment) where wouldst thou be then? whither wouldst thou drop? Verily, upon the crack but of this thread, thou fallest into the lake, that burneth with fire and Brimstone, where thou must lie scalding and sweltering in a fiery Ocean, while God hath a being, if thou die in thy present case. And doth not thy soul tremble as thou readest? Do not thy tears bedew the paper, and thy heart throb in thy bosom? Dost thou not yet begin to smite on thy breast, and bethink thyself what need thou hast of a change? O what is thy heart made of! Hast thou not only lost all regard to God, but art without any love and pity to thyself?

Oh study thy misery, till thy heart do cry out for Christ, as earnestly, as ever a drowning man did for a boat, or the wounded for a Chirurgeon. Men must come to see the danger, and feel the smart of their deadly sores and sickness, or else Christ will be to them a Physician of no value, *Mat.* 9. 12. Then the manslayer hastens to the City of r•fuge, when pursued by the

avenger of blood. Men must be even forced, and fired out of themselves, or else they will not come to Christ. 'Twas distress and extremity, that made the Prodigal think of returning, *Luke* 15. 16, 17. While *Laodicea* thinks herself rich, increased in goods, in need of nothing, there is little hope. She must be deeply convinced of her wretchedness, blindness, poverty, nakedness, before she will come to Christ for his Gold, raiment, eyesalve, *Rev.* 3. 17, 18. Therefore hold the eyes of conscience open, amplify thy misery, as much as possible. Do not fly the sight of it, for fear it should fill thee with terror. The sense of thy misery is but as it were the suppuration of the wound, which is necessary to the cure. Better fear the torments that abide thee now, than feel them hereafter.

Dir. IV. *Settle it upon thine heart, that thou ar• under an everlasting inability ever to recover thyself.* Never think thy praying, reading, hearing, confessing, amending will do the cure. These must be attended; bu• thou art undone if thou restest in them, *Rom.* 10. 3. Thou art a lost man, if thou hopest to escape drowning upon any other plank, but Jesus Christ, *Act.* 4. 1•. Thou must unlearn thyself, and renounce thine own wisdom, thine own righteousness; thine own strength, and throw thyself wholly upon Christ, as a man that swimmeth casteth himself upon the water, or else thou canst not •scape. While men trust in themselves, and establish their own righteousness, and have confidence in the flesh• they will not come savingly to Christ, *Luke* 18. 19. *Phil.* 3. 3. Thou must know thy gain to be but loss and dung, thy strength but weakness, thy right•ousness rag's and rotteness, before 〈◊〉 will be on effectual closure between Christ and •he, *Phil.* 3. 7, 8, 9. 2 *Cor.* 3. 5. *Isaiah.* 64 6. Can the lifeless carcase shake off his grave cloths, and loose the bonds of death? Then mayest thou recover thyself, who 〈◊〉 dead in trespasses and sins, and under an impossibility of serving thy maker (acceptably) in this condition, *Rom.* 8. 8. *Heb.* 11. 6. Therefore, when thou goest to pray, or meditate, or to do any of the duties, to which thou art here directed: go out of thyself, call in the help of the spirit, as despairing to do anything pleasing to God, in thine own strength. Yet neglect not thy duty, but lie at the pool, and wait in the way of the spirit. While the *Eunuch* was reading, then the Holy Ghost sent *Philip* to him, *Act.* 8. 28, 29. when the Disciples were praying, *Act.* 4. 31. when *Cornelius* and his friends were hearing, *Acts* 10. 44. then the Holy Ghost fell upon them, and filled them all. Strive to give up thyself to Christ. Strive to pray, strive to meditate, strive an hundred and an hundred times, try to do it as well as thou canst, and while thou art endeavoring in the way of thy duty, the Spirit of the Lord will come upon thee, and help thee to do, what of thyself thou art utterly unable unto, *Prov.* 1. 23.

Dir. V. *Forthwith renounce all thy sins.* If thou yield thyself to the contrary practice of any sin, thou art undone, *Rom.* 6. 16. In vain dost thou hope for life by Christ, except thou depart from iniquity, 2 *Tim.* 2. 19. Forsake thy sins, or else thou canst not find mercy: *Prov.* 28. 13. Thou canst not be married to Christ, except divorsed from sin. Give up the traitor, or you can have no peace with Heaven. Cast the head of *Sheba* over the wall. Keep not *Delilah*• in thy lap. Thou must part with thy sins, or with thy soul. Spare but one sin, and God will not spare thee. Never make excuses: thy sins must die, or thou must die for them, *Psal.* 68. 21. If thou allow of one sin, though but a little, a secret one, though thou mayest plead necessity, and

have a hundred shifts and excuses, for it, the life of thy soul must go for the life of that sin; *Ezek.* 18. 21. and will it not be dearly bought?

Oh sinner, hear and consider. If thou wilt part with thy sins, God will give thee his Christ: Is not this a fair exchange? I testify unto thee this day, that if thou perish, it is not because there was never a Savior provided, nor life tendered: but because thou preferredst (with the Jews) the Murderer before thy Savior, sin before Christ, and lovedst darkness rather than light, *John* 3. 19. Search thy heart therefore with candles, as the Jews did their houses for Leven, before the Pass-over: Labor to find out thy sins. Enter into thy Closet, and consider, what evil have I lived in? what duty have I neglected towards God! what sin have I lived in against my brother? and now strike the darts through the heart of thy sin, as *Joab* did through *Absalom's,* 2 *Sam.* 18. 14. Never stand looking upon thy sin, nor rolling the morsel under thy tongue, *Job* 20. 12. but spit it out as poison, with fear and detestation. Alas, what will thy sins do for thee, that thou shouldst stick at parting with them? They will flatter thee, but they will undo thee, and cut thy throat while they smile upon thee, and poison thee while they please thee, and arm the justice and wrath of the infinite God against thee. They will open hell for thee, and pile up fuel to burn thee. Behold the gibbet that they have prepared for thee. Oh serve them like *Haman,* and do upon them the execution, they would else have done upon thee. Away with them, crucify them, and let Christ only be Lord over thee.

Dir. VI. *Make a solemn choice of God for thy portion and blessedness, Deut.* 26. 17. With all possible devotion and veneration avouch the Lord for thy God. Set the world with all its glory, and paint, and gallantry, with all its pleasures and promotions on the one hand, and set God with all his infinite excellencies and perfections on the other, and see that thou do deliberately make thy choice, *Josh.* 24. 15. Take up thy rest in God, *John.* 6. 68. Set thee down under his shadow, *Cant.* 2. 3. Let his promises and perfections turn the scale against all the world. Settle it upon thy heart, that the Lord is an all-sufficient portion, that thou canst not be miserable, while thou hast a God to live upon. Take him for thy shield and exceeding great reward. God alone is more than all the world. Content thyself with him. Let others carry the preferments and glory of the world, place thou thy happiness in his favor, and the light of his countenance, *Psal.* 5. 6, 7.

Poor sinner, thou art fallen off from God, and hast engaged his power, and wrath against thee. Yet know that of his abundant grace, he doth offer to be thy God again in Christ. 2 *Cor.* 6. 17, 18. What sayest thou man? Wilt thou have the Lord for thy God? Why take this counsel, and thou shalt have him. Come to him by his Christ, *John.* 14. 6. Renounce the idols of thine own pleasure, gain, Reputation • 1 *Thes.* 1. 9. Let these be pulled out of the Throne, and set God's interest upermost in thine heart. Take him as God, to be chief in thine affection, estimations, intentions; for he will not endure to have any set above him, *Rom.* 1. 25. *Psal.* 73. 25. In a word, thou must take him in all his *Personal relations,* and in all his *essential perfections.*

First, In all his personal relations. *God the Father must be taken for thy Father,* Ier. *3. 4. 19. 22. O come to him with the Prodigal,* Father, I have sinned against Heaven, and in thy sight, and am not worthy to be called thy Son: but since of thy wonderful mercy, thou art pleased to take

me, that am of myself a dog, a swine, a devil, to be thy child, I solemnly take thee for my Father, I commend myself to thy care, and trust to thy providence, and cast my burden on thy shoulders. I depend on thy provision, and submit to thy corrections, and trust under the shadow of thy wings, and hide in thy chambers, and fly to thy name. I renounce all confidence in myself, I repose my confidence in thee, I depose my concernments with thee. I will be with thee, and for no other. *Again, God the Son must be taken for thy Savior, for thy redeemer, and righteousness,* John *1. 2. He must be accepted, as the only way to the Father, and the only means of life,* Heb. *7. 25. O then put off the raiment of thy captivity, on with the wedding garment, and go and marry thyself to Jesus Christ.* Lord I am thine, and all that I have, my body, my soul, my name, my estate. I send a bill of divorse to my other lovers, I give my heart to thee. I will be •hine undividedly, thine everlastingly. I will set thy name on all I have, and use it only as thy goods, as thy loan, during thy leave, resigning all to thee. I will have no King but thee: reign thou over me. Other Lord's have had dominion over me: but now I will make mention of thy name only, and do here take an oath of fealty to thee, promising and vowing to serve, and love, and fear thee, above all competitors. I disavow mine own righteousness, and despair of ever being pardoned and saved for mine own duties, or graces, and lean only on thine all-sufficient sacrifice and intercession, for pardon, and life, and acceptance before God. I take thee for mine only guid and instruction, resolving to be led and directed by thee, and to wait for thy counsel, and that thine, shall be the casting voice with me. *Lastly, God the Spirit must be taken for thy sanctifier,* Rom. *8. 9, 14.* Gal. *5. 16, 18. for thine Advocate, thy Counselor, thy Comforter, the teacher of thine ignorance, the pledge and earnest of thine inheritance,* Rom. *8. 26.* Psal. *73. 24.* John *14. 16.* Eph. *1. 14.* John *14. 26.* Eph. *4. 30.* Awake thou North wind, and come thou South, and blow upon my Garden, Cant. *4. 16.* Come thou Spirit of the most high; here is a house for thee, here is a Temple for thee. Here do thou rest forever; dwell here, and rest here. Lo I give up the poss•ssion to thee, full possession. I send thee the keys of my heart, that all may be for thy use, that thou mayest put thy goods thy graces into every room. I give up the use of all to thee, that every faculty, and every member may be thine instrument, to work righteousness, and do the will of my Father, which is in Heaven.

Secondly, *In all his essential perfections.* Consider how the Lord hath revealed himself to you in his word: will you take him as such a God? O sinner, here's the blessedst news that ever came to the sons of men. The Lord will be thy God, *Gen.* 7. 17. *Rev.* 21. 3. if thou wilt but close with him in his excellencies. Wilt thou have the merciful, the gracious, the sinpardoning God, to be thy God? O yes (saith the sinner) I am undone else. But he further tells thee, I am the holy, and sin-hating God. If thou wilt be owned as one of my people, thou must be holy, 1 *Pet.* 1. 16. holy in heart, holy in life. Thou must put away all thine iniquities, be they never so near, never so natural, never so necessary to the maintaining thy fleshly interest. Unless thou wilt be at defiance with sin, I cannot be thy God. Cast out the leaven: put away the evil of thy doings: cease to do evil, learn to do well, or else I can have nothing to do with thee, *Isaiah.* 1. 16, 17, 18. Bring forth mine enemies, or there is no peace to be had with me. What doth thine heart answer? *Lord, I desire to have thee as such a God. I desire to be holy, as thou are holy, to be made partaker of thy holiness. I love thee, not only for thy goodness and mercy, but for thy holiness and thy purity. I take thy holiness for my happiness. Oh! be to me a fountain of holiness: set on me the*

stamp and impress of thy holiness. I will thankfully part with all my sins at thy command. My willful sins I do forthwith forsake; and for my infirmities, that I cannot get rid of, though I would, I will strive against them in the use of thy means. I detest them, and will pray and war against them, and never let them have quiet rest in my soul. Beloved, whosoever of you will thus accept the Lord for his God, he shall have him.

Again, he tells you; I am the All-sufficient God, *Gen.* 17. 1. Will you lay all at my feet, and give it up to my dispose, and take me for your only portion? Will you own and honor mine All-sufficiency? Will you take me as your happiness and Treasure, your hope and bliss? I am a Sun and Shield, all in one: will you have me for your all? *Gen.* 1. 15. *Psal.* 84. 11. Now what dost thou say to this? Doth thy mouth water after the onions and flesh-pots of *Egypt?* art thou loath to exchange thy earthly happiness, for a part in God: and though thou wouldest be glad to have God and the world too, yet thou canst not think of having him, and nothing but him, but hadst rather take up with the earth below, if God would but let thee keep it, as long as thou wouldst? This is a fearful sign. But now if thou art willing to sell all for the Pearl of great price; *Mat.* 12. 46. If thine heart answer, *Lord I desire no other portion but thee. Take the Corn, and the Wine, and the Oil whoso will, so I may have the light of thy countenance. I pitch upon thee for my happiness. I gladly venture myself on thee, and trust myself with thee. I set my hopes in thee, I take up my rest with thee. Let me hear thee say, I am thy God, thy salvation, and I have enough, all I wish for. I will make no terms with thee, but for thyself. Let me but have thee sure, let me be able to make my claim, and see my title to thyself, and for other things, I leave them to thee. Give me more, or less, anything or nothing, I will be satisfied in my God.* Take him thus and he is thine own.

Again, he tells you; I am the Sovereign Lord. If you will have me for your God, you must give me the supremacy, *Mat.* 6. 24. I will not be an underling. You must not make me a second to sin, or any worldly interest. If you will be my people, I must have the rule over you. You must not live at your own list. Will you come under my yoke? Will you bow to my Government? Will you submit to my discipline? to my word, to my rod? Sinner, what sayest thou to this? *Lord I had rather be at thy command, than live at mine own list. I had rather have thy will to be done, than mine. I approve of and consent to thy laws, and account it my privilege to lie under them. And though the flesh rebel, and often break over bounds, I am resolved to take no other Lord but thee. I willingly take the Oath of thy supremacy and acknowledge thee for my liege Sovereign, and resolve all my days to pay the tribute of worship, obedience, and love, and service to thee, and to live to thee as the end of my life.* This is a right accepting of God.

To be short, he tells you; I am the true and faithful God. If you will have me for your God, you must be content to trust me, 2 *Tim.* 1. 12. *Prov.* 3. 5. Will you venture yourselves upon my word, & depend on my faithfulness, and take my bond for your security? Will you be content to follow me, in poverty, & reproach, and affliction here, and to see much going out, and little coming in, and to tarry till the next world for your preferment? *Mat.* 9. 21. I deal much upon trust, will you be content to labor, and suffer, and to tarry for your returns till the Resurrection of the just? *Luke* 14. 14. The womb of my Promise will not presently bring forth; will you have the patience to wait? *Heb.* 10. 36. Now beloved, what say you to this? Will you have this God for your God? Will you be content to live by faith, and trust him for an unseen

happiness, an unseen Heaven, an unseen Glory? Do your hearts answer, *Lord, we will venture our souls upon thee, we commit ourselves to thee: we roll upon thee, we know whom we have trusted: we are willing to take thy word: we will prefer thy promises, before our own possessions; and the hopes of Heaven, before all the enjoyments of the Earth. We will wait thy leisure. What thou wilt here, so that we may have but thy faithful promise for Heaven hereafter?* If you can in truth, and upon deliberation, thus accept of God, he will be yours. Thus there must be, in a right Conversion to God, a closing with him suitable to his excellencies. But when men close with his mercy, but not with his sinhating holiness and purity; or will take him for their benefactor, but not for their Sovereign; or for their Patron, but not for their Portion, this is no thorough, and so no sound Conversion.

Dir. VII. *Accept of the Lord Jesus, in all his Offices, with all his inconveniences, as thine.* Upon these terms Christ may be had. Sinner, thou hast und one thyself, and art plunged into the ditch of most deplorable misery, out of which thou art never able to climb up. But Jesus Christ is able and ready to help thee, and he freely tenders himself to thee, *Heb.* 7. 25. *John.* 7. 37. Be thy sins never so many, never so great, of never so long continuance, yet thou shalt be most certainly pardoned and saved, if thou dost not wretchedly neglect the offer, that in the name of God is here made unto thee. The Lord Jesus calleth to thee, to look unto him and be saved, *Isaiah* 45. 22. to come unto him, a•d he will in no wise cast thee out, *John* 6. 37. Yea he is a suitor to thee, and beseecheth thee to be reconciled, 2 *Cor.* 5. 20. he crieth in the streets, he knocketh at thy door, he wooeth thee to except of him, and live with him: *Prov.* 1. 20. *Rev.* 3. 20. if thou diest, 'tis because thou wouldst not come to him for life, *John* 5. 40. Now accept of an offered Christ, and thou art made forever. Now give up thy consent to him, and the match is made, all the world cannot hinder. Do not stand off because of thine unworthiness. Man, I tell thee, nothing in all the world can undo thee, but thine unwillingness. Speak man, art thou willing of the match? Wilt thou have Christ in all his relations to be thine; thy King, thy Priest, thy Prophet? Wilt thou have him with all his inconveniences? Take not Christ hand over head, but sit down first, and count the cost. Wilt thou lay all at his feet? Wilt thou be content to run all hazards with him? Wilt thou take thy lot with him, fall where it will? Wilt thou deny thyself, take up thy Cross, and follow him? Art thou deliberately, understandingly, freely, fixedly, determined to cleave to him in all times, and conditions? If so, my soul for thine, thou shalt never perish, *John* 3. 16. but art passed from death to life. Here lies the main point of thy salvation, that thou be found in thy covenant-closure with Jesus Christ, and therefore if thou love thy life, see that thou be faithful to God and thy soul here.

Dir. VIII. Resign up all thy powers and faculties, and thy whole interest to be his. They gave their own selves unto the Lord, *2* Cor. *8. 5.* Present your bodies as a living Sacrifice, Rom. *12. 1. The Lord seeks not yours, But you. Resign therefore thy body with all its members to him, and thy soul with all its powers, that he may be glorified in thy body and in thy spirit, which are his, 1* Cor. *6. 20. In a right closure with Christ, all the faculties give up to him. The Judgment subscribes,* Lord thou art worthy of all acceptation, chief of ten thousand. Happy is the man that find•th the•. All the things that are to be desired, are not to be compared with thee, Prov. *3. 13, 14, 15. The understanding lays aside •s corrupt reasonings and cavils, and its projudices against Christ and his*

ways. It is now past questioning and disputing, and casts it for Christ against all the World. It concludes, it's good to be here, and sees such a treasure in this field, such value in this pearl, as is worth all. Mat. *13. 44.* Oh here's the richest bargain that ever I made: here's the richest prize that ever man was offered: here's the soveraignst remedy that ever mercy prepared: he is worthy of my esteem, worthy of my choice, worthy of my love, worthy to be embraced, adored, admired for evermore, Rev. *5. 12.* I approve of his Articles: his terms are righteous and reasonable, full of equity and mercy. *Again, the will resigns. It stands no longer wavering, nor wishing and woulding, but is pe•emptorily determined.* Lord, thy love hath overcome me: thou hast won me, and thou shalt have me. Come in Lord, to thee I freely open, I consent to be saved in thine own way, thou shalt have anything, thou shalt have all, let me have but thee. *The memory gives up to Christ:* Lord, here is a storehouse for thee. Out with this trash; lay in thy treasure. Let me be a granary, a repository of thy truths, thy promises, thy Providences, *The Conscience comes in;* Lord I will ever side with thee. I will be thy faithful register. I will warn when the sinner is tempted, and smite when thou art offended. I will witness for thee, and judge for thee, and guide into thy ways, and will never let sin have quiet in this soul. *The affections also come in to Christ. O faith Love,* I am sick of thee. *O saith Desire,* now I have my longing. Here's the satisfastion I sought for. Here's the desire of nations. Here's bread for me, and balm for me, all that I want. *Fear bows the knee with awe and veneration.* Welcome Lord, to thee will I pay my homage. Thy word and thy rod shall command my motions. Thee will I reverence and adore, before thee will I fall down and worship. *Grief likewise puts in,* Lord thy displeasure and thy dishonor, people's calamities, and mine own iniquities shall be that, that shall set me abroach. I will mourn when thou art offended, I will weep when thy cause is wounded. *Anger likewise comes in for Christ:* Lord nothing so enrages me, as my folly against thee, that I should be so befooled and bewitched, as to hearken to the flatteries of sin, and temptations of Satan against thee. *Hatred too will side with Christ.* I protest mortal enmity with thine enemies, that I will never be friends with thy foes. I vow an immortal quarrel with every sin. I will give no quarter, I will make no peace. *Thus let all thy powers give up to Jesus Christ.*

Again, thou must give up thy whole interest to him. If there be anything, that thou keepest back from Christ, it will be thine undoing. *Luke* 14. 33. Unless thou wilt forsake all (in preparation and resolution of thy heart) thou canst not be his Disciple. Thou must hate Father and Mother, yea and thine own life also in comparison of him, and as far as it stands in competition with him, *Mat.* 10. 37. *Luke* 14. 26, 27, *&c.* In a word, thou must give him thyself, and all that thou hast, without reservation, or else thou canst have no part in him.

Dir. IX. *Make choice of the Laws of Christ as the rule of thy words, thoughts and actions,* Psal. 119. 30. This is the true Converts choice. But here remember these three rules. 1. *Thou must choose them all.* There is no coming to Heaven by a partial obedience. Read *Psal.* 119. 6, 128, 160. *Ezek,* 18. 21. None may think it enough to take up with the cheap and easy part of Religion, and let alone the duties that are costly, and self-denying, and grate upon the interest of the flesh. You must take all, or none. A sincere Convert, though he makes most conscience of the greatest sins and weightiest duties; yet he makes true conscience of little sins, and of all duties, *Psal.* 119. 6. 113. *Mat.* 23. 23. 2. *For all times,* for prosperity, and for adversity; whether

it rain, or shine. A true Convert is resolved in his way: he will stand to his choice, and will not set his back to wind, and be of the religion of the times. *I have stuck to thy testimonies, I have inclined my heart to perform thy statutes always, even to the end. Thy testimonies have I taken, as an heritage forever, Psal.* 119. 31, 111, 117, 44, 93. *I will have respect unto thy statutes continually.* 3. *This must be done, not hand over head, but deliberately and understandingly.* That disobedient son said, *I go sir, but he went not Mat.* 24. 30. How fairly did they promise: *All that the Lord our God shall speak unto thee, we will do it;* and it's like they speak as they meant, but when it came to trial, it was found that there was not such a heart in them, as to do what they had promised, *Deut.* 5. 27, 29. If you would be sincere in closing with the laws and ways of Christ, *First, Study the meaning, and the latitude and compass of them.* Remember, that they are very spiritual: they reach the very thoughts and inclinations of the heart; so that if you will walk by this rule, your very thoughts, and inward motions must be under government. Again, that they are very strict and self-denying, quite contrary to the grain of your natural inclinations, *Mat.* 16. 24. You must take the strait gate, the narrow way, and be content to have the flesh curbed from the liberty that it desires, *Mat.* 7. 14. In a word, that they are very large: for *the Commandment is exceeding broad,* Psal. 119. 66. Secondly, *rest not in generals,* (for there's much deceit in that) *but bring down thy heart to the particular commands of Christ.* Those Jews in the Prophet seemed as well resolved as any in the world, and call God to witness, that they meant, as they said. But they stuck in generals. When God's command crosses their inclination, they will not obey, *Ier.* 42. 1, 2, 3, 4, 5, 6. compared with ch. 43. *v.* 2. Take the Assemblies larger Ca•echism, and see their excellent and most compendious exposition of the commandments, and put thy heart to it. Art thou resolved, in the strength of Christ, to set upon the conscientious practice of every duty that thou findest to be there required of thee, and to set against every sin that thou findest there forbidden? This is the way to be sound in God's statutes, that thou mayest never be ashamed, *Psal.* 119. 80. Thirdly, *Observe the special duties that thy heart is most against, and the special sins that 'tis most inclined unto and see whether it be truly resolved to perform the one. and forego the other.* What sayest thou to thy bosom sin, thy gainful sin? What sayest thou to costly and hazardous and flesh displeasing duties? If thou hal•est here, and dost not resolve by the grace of God to cross thy flesh, and put to it, thou art unsound, *Psal.* 18. 23. *Psal.* 119. 6.

Dir. X. *Let all this be completed in a solemn Covenant between God and thy soul.* Psal. 119. 106. *Neh.* 10. 29. For thy better help therein, take these few directions.

First, set apart some time, more than once to be spent in secret before the Lord.

- 1. In seeking earnestly his special assistance, and gracious acceptance of thee.
- 2. In considering distinctly all the terms or conditions of the Covenant, expressed in the form hereafter proposed.
- 3. In searching thine heart, whether thou art sincerely willing to forsake all thy sins, and to resign up thyself, body and soul unto God, and his service, to serve him in holiness and righteousness all the days of thy life

Secondly, Compose thy Spirit into the most serious frame possible, suitable to transaction of so high importance.

Thirdly, Lay hold on the Covenant of God, and rely upon his promise of giving grace and strength, whereby thou mayest be enabled to perform thy promise. Trust not to thine own strength to, the strength of thine own resolutions, but take hold on his strength.

Fourthly, Resolve to he faithful, having engaged thine heart, opened thy mouth, and subscribed with thy hand unto the Lord, resolve in his strength never to go back.

Lastly, Being thus prepared, on some convenient time set apart for the purpose, set upon the work, and in the most solemn manner possible, as if the Lord were visibly present before thine eyes, fall down on thy knees, and spreading forth thine hands toward Heaven, open thine heart to the Lord in these, or the like words.

O Most dreadful God, for the Passion of thy Son, I beseech thee accept of thy poor Prodigal now prostrating himself at thy Door: I have fallen from thee by mine iniquity, and am by Nature a Son of Death, and a thousandfold more the Child of Hell by my wicked practice: But of thine infinite Grace thou hast promised Mercy to me in Christ, if I will but turn to Thee with all my Heart: Therefore upon the Call of thy Gospel, I am now come in, and throwing down my weapons, submit myself to thy Mercy.

And because thou requirest, as the Condition of my Peace with Thee, that I should put away mine Idols and be at defiance with all thine Enemies, which I acknowledge I have wickedly sided with against Thee, I here from the bottom of my heart renounce them all, firmly Covenanting with thee, not to allow myself in any known sin, but conscientiously to use all the means that I know thou hast prescribed, for the death and utter destruction of all my corruptions. And whereas I have formerly inordinately and idolatrously let out my affections upon the World, I do here resign up my heart to Thee that madst it, humbly protesting before thy Glorious Majesty, that is the firm resolution of my heart, and that I do unfeignedly desire Grace from Thee, that when thou shalt call me hereunto, I may practice this my resolution through thy assistance, to forsake all that is dear unto me in this world, rather than to turn from thee to the ways of sin; and that I will watch against all its temptations, whether of Prosperity, or Adversity, lest they should withdraw my heart from thee: beseeching thee also to help me against the temptations of Satan, to whose wicked Suggestions I resolve by thy grace never to yield myself a Servant. And because my own righteousness is but menstruous rags, I renounce all confidence therein, and acknowledge that I am of myself a hopeless, helpless, undone creature, without righteousness or strength.

And forasmuch as thou hast of thy bottomless Mercy offered most graciously to me wretched sinner, to be again my God through Christ, if I would accept of thee: I call Heaven and Earth to record this day, that I do here solemnly avouch the for the Lord my God and with all possible veneration, bowing the neck of thy Soul under the feet of thy most Sacred Majesty, I do here take thy the Lord *Jehovah,* Father, Son, and Holy Ghost, for my portion,

and chief good, and do give up *myself,* Body and Soul for *thy Servant,* promising and vowing to serve thee in Holiness and Righteousness all the days of my life.

And since thou hast appointed the Lord Jesus Christ, the only means of coming unto thee, I do here upon the bended knees of my Soul accept of him as the only new and living way, by which sinners may have access to thee, and do here solemnly join myself in a Marriage Covenant to him.

O blessed Jesus, I come to thee hungry and hardly bestead, poor and wretched, and miserable, and blind, and naked; a most loathsome polluted wretch, a guilty condemned Malefactor unworthy forever to wash the feet of the servants of my Lord, much more to be solemnly married to the King of Glory: but 〈◊〉 such is thine unparallell'd love, I do here with all my power accept thee, and do take thee for my Head and Husband, for better, for worse, for richer, for poorer, for all times and conditions, to love, and honor, and obey thee before all others, and this to the death. I embrace thee in all thine Offices: I renounce mine own worthiness, and do here avow thee to be the Lord my Righteousness: I renounce mine own wisdom, and do here take thee for mine only Guide: I renounce mine own Will; and take thy Will for my Law.

And since thou hast told me that I must suffer if I will reign, I do here Covenant with thee to take my Lot, as it falls, with thee, and by thy Grace assisting to run all hazards with thee, verily supposing that neither life nor death shall part between thee and me.

And because thou hast been pleased to give me thy Holy Laws, as the rule of my Life, and the way in which I should walk to thy Kingdom, I do here willingly put my Neck under thy Yoak, and set my shoulder to thy burden; and subscribing to all thy Laws, as holy, just, and good, I solemnly take them as the rule of my words, thoughts and actions; promising that though my flesh contradict and rebel, yet I will endeavor to order and govern my whole life according to thy direction; and will not allow myself in the neglect of anything that I know to be my duty.

Only because through the frailty of my flesh, I am subject to many failings; I am bold humbly to protest, That unallowed miscarriages, contrary to the settled bent and resolution of my heart, shall not make void this Covenant, for so thou hast said.

Now Almighty God, searcher of hearts, thou knowest that I make this Covenant with thee this day, without any known guile, or reservation, beseeching thee, that if thou espiest any flaw or falsehood therein, thou wouldst discover it to me, and help me to do it aright.

And now Glory be to thee, O God the Father, whom I shall be bold from this day forward, to look upon as my God and Father; that ever thou shouldst find out such a way for the recovery of undone sinners. Glory be to thee, O God the Son, who hast loved me and washed me from my sins in thine own Blood, and art now become my Savior and Redeemer: Glory be to thee O God the Holy Ghost, who by the finger of thine Almighty Power hast turned about my Heart from Sin to God.

O dreadful *Jehovah,* the Lord God Omnipotent, Father, Son, and Holy Ghost, thou art now become my Covenant-friend, and I through thine infinite Grace, am become thy Covenant-servant, *Amen,* So be it. And the Covenant which I have made on Earth, let it be ratified in Heaven.

The Authors advice.

THis Covenant I advise you to make, not only in Heart, but in Word; not only in Word, but in Writing; and that you would with all possible reverence spread the Writing before the Lord, as if you would present it to him as your Act and Deed. And when you have done this, set your hand to it. Keep it as a Memorial of the Solemn Transactions that have passed between God and you, that you may have recourse to it in Doubts and Temptations.

Dir. XI. *Take heed of delaying thy Conversion, and set upon a speedy and present turning. I made haste, and delayed not, Psal.* 119. 59. Remember, and tremble at the sad instance of the foolish Virgins, that came not till the door of mercy was shut; *Mat.* 25. and of a convinced *Felix;* that put of *Paul,* to another season, and we never find that he had such a season more, *Acts* 24. 25. O come in while it's called today, le•t thou shouldst be hardened through the deceitfulness of sin; lest thy day of Grace should be over, and the things that belong to thy peace should be hid from thine eyes. Now mercy is wooing of thee: Now Christ is waiting to be gracious to thee, and the Spirit of God is striving with th•e. Now Ministers are calling: now Conscience is stirring; now the Market is open, and Oil may be had, thou hast opportunity for the buying. Now Christ is to be had for the taking. Oh! strike in with the offers of Grace. Oh! now, or never. If thou make light of this offer, God may swear in his wrath, thou shalt never taste of his Supper, *Luk.* 14. 24.

Dir. XII. *Attend conscientiously upon the word as the means appointed for thy Conversion,* James 1. 18, 19. 1 *Cor.* 4. 15. Attend, I say, not customarily, but conscientiously; with this desire design, hope and expectation, that thou mayest be converted by it. Every Sermon thou hearest, come with this thought: *Oh, I hope God will now come in. I hope this day may be the time, this may be the man by whom God will bring me home.* When thou art coming to the Ordinances, lift up thine heart thus to God: *Lord let this be the Sabbath, let this be the season wherein I may receive renewing Grace. Oh let it be said, that today such a one was born unto thee.*

Object. Thou wilt say, I have been long a hearer of the word, and yet it hath not been effectual to my conversion. *Ans.* Yea, but thou hast not attended upon it in this manner, as a means of thy Conversion, nor with this design, nor praying for, and expecting of this happy effect of it

Dir. XIII. *Strike in with the Spirit, when he begins to work upon thy heart.* When he works convictions, O do not stifle them, but join in with him, and beg the Lord to carry on convictions to Conversion. Quench not the Spirit: do not out-strive him: do not resist him. Beware of putting out convictions by evil company, or worldly business. When thou findest any troubles for sin, and fears about thine eternal State, b•g of God, that they may never leave thee till, they have wrought off thy heart thoroughly from sin, and wrought it over to Jesus Christ. Say to him, *Strike home Lord: leave not the work in the midst. If thou seest, that I am*

not yet wounded enough, that I am not troubled enough, wound me yet deeper, Lord. O go to the bottom of my corruptions: let out the life blood of my sins, Thus yield up thyself to the workings of the Spirit, and hoise thy sails to his gusts.

Dir. XIV. *Set upon the constant and diligent use of serious and fervent prayer.* He that neglects prayer, is a profane and unsanctified sinner, *Job.* 15. 4. He that is not constant in prayer, is but an hypocrite, *Job* 27. 10. (unless the omission be contrary to his ordinary course, under the force of some instant temptation.) This is one of the first things Conversion appears in, that it sets men on praying, *Acts* 9. 11. Therefore set to this duty. Let never a day pass over thee, wherein thou hast not morning and evening set apart some time for set and solemn prayer in secret. Call thy family also together daily and duly, to worship God with thee. Woe be unto thee if thine be found amongst the families that call not on God's name, *Ier.* 10. 25. But cold and lifeless devotions will not reach half way to Heaven. Be servant, and importunate. Importunity will carry it. But without violence the Kingdom of Heaven will not be taken, *Mat.* 11. 12. Thou must strive to enter, *Luke* 13. 24. and wrestle with tears and supplications, as *Jacob,* if thou meanest to carry the blessing, *Gen.* 32. 24. comp. with *Hos.* 12. 4. Thou art undone forever without grace: and therefore thou must put to it, and resolve to take no denial. That man that is fixed in this resolution, *Well I must have Grace, and I will never give over, till I have a grace, and I wi•• never leave seeking, and waiting, and striving with God, and mine own heart, till he do renew me by the power of his Grace;* this man is in the likeliest way to win Grace.

Obj. But God heareth not sinners: their prayer is an abomination.

Ans. Distinguish between sinners: 1. There are *resolved sinners:* their prayers God abhors. 2 *returning sinners:* these God will come forth to, and meet with mercy though yet afar off, *Luke* 15. 20. Though the prayers of the unsanctified cannot have full acceptance; yet God hath done much at the request of such, as at *Ahab's* humiliation, and *Ninevehs fast, 1• Kings 21. 26. Jonah* 3. •, 9, 10. Surely thou mayest go as far as these• though thou hast no Grace: and how dost thou know but thou mayest speed in thy suit, as they did in theirs? Yea, is he not far more likely to Grant thee, than them; since thou askest in the name of Christ, and that not for temporal blessings: as they; but for things much more pleasing to him, *viz.* for *Christ, Grace, Pardon, that thou mayest be justified, sanctified, renewed, and fitted to serve him?* Turn to those soul encouraging Scriptures, *Prov.* 2. 1. *to* 6. *Luke.* 11. 9, 10, 11, 12, 13. *Prov.* 8. 34, 35.

Is it not good comfort, that he calleth thee? *Mark* 10. 49. Doth he set thee on the use of means, and dost thou think he will mock thee? Doubtless, he will not fail thee, if thou be not wanting to thyself. O pray and faint not, *Luke* 18. 1. A person of great Quality, having offended the Duke of *Buckingham,* the King's great Favorite, being admitted into her presence after long waiting, prostrates himself at his feet, saying, I am resolved never to •is• more, till I have obtained your Grace's favor, with which carriage he did overcome him. With such a resolution do thou throw thyself at thee feet of God. 'Tis for thy life and therefore follow him, and give not over. Resolve thou wilt not be put off with bones, with common mercies. What though God do not presently open to thee? Is not grace worth the waiting for? Knock, and wait, and no doubt but sooner or later, mercy will come.

And this know, that thou hast the very same encouragement to seek and wait, that the Saints now in glory once had: for they were once in thy very case. And have they sped so well, and wilt thou not go to the same door, and wait upon God in the same course?

Dir. XV. *Forsake thy evil company, Prov. 9. 6. and forbear the occasions of sin, Prov.* 23. 31. Thou wilt never be turned from sin, till thou wilt decline and forgo the temptations to sin.

I never expect thy Conversion from sin, unless thou art brought to some self-denial, as to fly the occasions. If thou wilt be nibling at the bait, and playing on the brink, and tampering and meddling with the share, thy soul will surely be taken. Where God doth expose men in his providence, unavovidably, to temptations, and the occasions are such as we cannot remove, we may expect special assistance in the use of his means. But when we tempt God by running into danger, he will not engage to support us, when we are tempted. And of all temptation, one of the most fatal and perniclous, is evil company. Oh what hopeful beginnings have these often stisled! Oh the souls, the estates, the families, the Towns, that these have ruined! How many a poor sinner hath been enlightened, and convinced, and hath been just ready to give the Devil the slip, and hath even escaped his snare, and yet wicked company have pulled him back at last, and made him sevenfold more the child of Hell. In one word, I have no hopes of thee, except thou wilt snake off thy evil company. Christ speaketh to thee, as to them, in another case. *If thou seek me, then let these go their way, Job.* 18. 8. Thy life lies upon it: Forsake these, or else thou canst not live, *Prov.* 9. 6. Wilt thou be worse than the beast, to run on, when thou seest the Lord with a drawn sword in thy way? *Num.* 22. 33. Let this sentence be written in Capitals upon thy conscience, A COMPANION OF FOOLS SHALL BE DESTROYED, *Pro.* 13. 20. The Lord hath spoken it, and who shall reverse it? And wilt thou run upon destruction, when God himself doth forwarn thee? If God do ever change thy heart, it will appear in the change of thy company. Oh fear, and fly this Gulf, by which so many thousand souls have been swallowed into perdition. It will be hard for thee indeed, to make thine escape. Thy Companions will be mocking thee out of thy Religion, and will study to fill thee with prejudices against strictness, as ridiculous and comfortless. They will be flattering thee, and alluring thee; but remember the warnings of the Holy Ghost, *My son, if sinners entice thee, consent thou not. If they say, come with us: cast in thy lot among us: Walk not thou in the way with them, re•rain thy foot from their path. Avoid it, pass not by it, turn from it, and pass away. For the way of the wicked is as darkness, they know not at what they stumble. They lay wait for their own blood; they lurk privily for their own lives, Prov.* 1. 10. *to the* 18. *Prov.* 4. 14. *to the* 19. My soul is moved within me, to see how many of my hearers a•e like to perish, both they, and their houses, by this wretched mischief, even the haunting of such places, and company, whereby they are drawn into sin. Once more I admonish you, as *Moses* did *Israel, Num.* 16. 26. *And he spake unto the Congregation, saying, Depart, I pray you, from the Tents of these wicked men.* Oh! fly them as you would those that had the Plague sores running in their foreheads. These are the Devils Panders, and decoys; and if thou dost not make thine escape, they will toll thee into perdition, and will prove thine eternal ruin.

Dir. XVI. Lastly, *Set apart a day to humble thy soul in secret, by fasting and prayer, and to work the sense of thy sins and miseries upon thy heart.* Read over the Assemblies Exposition of the

Commandments, and write down the duties omitted, and sins committed by thee against every Commandment, and so make a Catalogue of thy sins, and with shame and sorrow spread them before the Lord. And if thy heart be truly willing to the terms, join thyself solemnly to the Lord in that Covenant set down in the 9. Direction, and the Lord grant thee mercy in his sight.

Thus I have told thee, what thou must do to be saved. Wilt thou not now obey the voice of the Lord? Wilt thou arise and set to thy work? Oh man, what answer wilt thou m•ke, what excuse wilt thou have, if thou should••st perish at last through very willfulness, when thou hast known the way of life? I do not fear thy miscarrying, if thine own idleness do not at last undo thee, in neglecting the use of the means, that are so plainly here prescribed. Rouze up oh sluggard and ply thy work. Be doing and the Lord will be with thee.

A short Soliloqui for an unregenerate sinner.

Ah wretched man that I am! what a condition have I brought myself into by sin! Oh! I see my heart hath but deceived me all this while, in flattering me, that my condition was good. I see, I see, I am but a lost, and undone man; forever undone, unless the Lord help me out of this condition. My sins! My sins! Lord, what an unclean, polluted wretch and I! more loathsome and odious to thee, than the most hateful Venome, or noisome carcass, can be to me. Oh! what a Hell of sin is in this heart of mine, which I have flattered myself to be a good heart? Lord, how universally am I corrupted, in all my parts, powers, performances? All the imaginations of the thoughts of my heart, are only evil, continually. I am under an inability to, averseness from, and enmity against anything that is good; and am prone to all that is evil. My heart is a very sink of all sin: and oh the innumerable hosts, and swarms of sinful thoughts, words, and actions, that have flown from thence! Oh the load of guilt that is on my soul! my head is 〈◊〉 and my heart full; my mind and my mem•ers, they are all full of sin. Oh my sins! How do they stare upon me! How do they witness against me! Woe is me, my Creditors are upon me: every commandment taketh hold upon me, for more than ten thousand Talents, yea ten thousand times ten thousand. How endless then is the sum of all my debts! If this whole world were filled up from earth to Heaven with paper, and all this paper written over within and without by Arithmeticians: yet when all were cast up together, it would come inconceivably short of what I owe to the least of God's Commandments. Woe unto me for my debts are infinite, and my sins are increased. They are wrongs to an infinite Majesty: and if he that committeth Treason against a silken mortal, is worthy to be tacked, drawn and quartered: what have I deserved, that have so often lifted up my hand against Heaven, and have struck at the Crown and dignity of the Almighty?

Oh my sins! my sins! Behold a troop cometh! Multitudes! multitudes! there is no number of their Armies. Innumerable evils have compassed me about; mine iniquities have taken hold upon me; they have set themselves in array against me. Oh! it were better to have all the Regiments of Hell come against me, than to have my sins to fall upon me, to the spoiling of my Soul. Lord, how am I surrounded! How many are they that rise up against me! They have beset me behind and before: they swarm within me and without me: they have possessed all

my powers, and have •ortified mine unhappy soul, as a Garrison, which this brood of Hell doth man, and maintain, against the God that made me.

And they are as mighty, as they be many. The sands are many, but then they are not great: the mountains great, but then they are not many. But woe is me, my sins are as many as the sands, sand as mighty as the Mountains. Their weight is greater than their number. It were better that the Rocks and the Mountains should fall upon them, than the crushing and unsupportable load of my own sins. Lord, I am heavy loaden: let mercy help, or I am gone. Unload me of this heavy guilt, this sinking load, or I am crushed without hope, and must be pressed down to Hell. If my grief were thoroughly weighed, and my sins laid in the balances together, they would be heavier than the sand of the Sea, therefore my words are swallowed up: they would weigh down all the rocks and the hills, and turn the balance against all the Isles of the Earth. O Lord, thou knowest my manifold transgressions, and my mighty sins.

Ah my soul! Alas my Glory! Whither art thou humdled! Once the Glory of the Creation, and the Image of God: now, a lump of filthiness, a Coffin of rottenness, replenished with stench and loathsomeness. Oh what wor• hath sin made with thee! Thou shalt be term•*Forsaken,* and all the rooms of thy faculties ••*solate,* and the name that thou shalt be called 〈◊〉 is *Icabod,* or where is the Glory? How 〈◊〉 thou come down mightily! My beauty is turned into deformity, and my Glory into shame Lord, what a loathsome Leper am I! The ulcerous bodies of *Job* or *Lazarus* were not more offensive to the eyes and nostrils of men, than I must needs be to the most holy •od, whose eyes cannot behold Iniquity.

And what misery hath my sins brought upon me! Lord, what a case am I in! Sold under sin, cast out of God's favor, accursed from the Lord, cursed in my body, cursed in my soul, cursed in my name, in my estate, my relations, and all that I have. My sins are unpardoned, and my soul within a step of death. Alas! what shall I do? Whither shall I go? Which way shall I look? God is frowning on me from above? Hell gaping for me beneath; Conscience imiting me within, temptations and dangers surrounding me without. Oh, whither shall I fly? What place can hide me from Omnisciency? What power can secure me from Omnipotency?

What meanest thou O my soul to go on thus? Art thou in league with Hell? Hast thou made a Covenant with death? Art thou in love with thy misery? Is it good for thee to be here? Alas what shall I do! Sh•ll I go on in my sinful ways? Why then certain damnation will be mine end: and shall I be so besotted and bemadded, as to go and sell my soul to the flames, for a little Ale, and a littl• ease; for a little pleasure, or gain, or content to my flesh? shall I linger any longer in this wretched estate? No: If I tarry here, I shall die. What then, is there no help? no hope? None, except I turn. Why, but is there any remedy for such woeful misery? any mercy, after such provoking iniquity? Yes, as sure as God's Oath is true, I shall have pardon, and mercy, yet, if I presently, unfeignedly, and unreservedly turn by Christ to him.

Why then ••hank thee upon the bended knees of my soul, O most merciful *Jehovah,* that thy patience hath waited for me hitherto: for hadst thou took me away in this estate, I had perished forever. And now I adore thy Grace, and accept the offers of thy mercy. I renounce

all my sins and resolve by thy grace to set myself against them, and to follow thee in holiness and righteousness all the days of my life,

Who am I, Lord, that I should make any claim unto thee, or have any part or portion in thee, who am not worthy to lick up the dust of thy feet? Yet since thou holdest forth the golden Scepter, I am bold to come, and touch. To despair, would be to disparage thy mercy; and to stand off when thou biddest me come, would be at once to undo myself, and rebel against thee, under pretence of humility. Therefore I bow my soul unto thee, and with all possible thankfulness accept thee, as mine, and give up myself to thee, as thine. Thou shalt be Sovereign over me, my King, and my God. Thou shalt be in the Throne, and all my powers shall bow to thee, they shall come, and worship before thy feet. Thou shalt be my portion, O Lord, and I will rest in thee.

Thou callest for my heart. Oh that it were any way fit for thine acceptance! I am unworthy, O Lord, everlastingly unworthy to be thine. But since thou wilt have it so, I freely give up my heart to thee. Take it, it is thine. Oh that it were better! But Lord, I put it into thine hand, who alone canst mend it. Mould it after thine own heart; make it as thou wouldst have it, holy, humble, heavenly, soft, tender, flexible, and write thy Law upon it.

Come, Lord Jesus, come quickly: enter in triumphantly: take me up for thyself forever. I give up to thee, I come to thee, as the only way to the Father, as the only Mediator, the means ordained to bring me to God. I have dostroyed myself, but in thee is my help. Save, Lord, or else I perish. I come to thee, with the rope about my neck. I am worthy to die, and to be damned. Never was the hire more due to the servant, never was penny more due to the laborer, than Death and Hell, my j•st wages, is due to me for my sins. But I fly to the merits; I trust alone to the value and virtue of thy Sacrifice; and prevalency of thine intercession. I submit to thy teaching, I make choice of thy Government. Stand open ye everlasting doors, that the King of Glory may come in.

O thou spirit of the most high, the comforter and sanctifier of thy chosen; come in with all thy glorious train, all thy Courtly attendants, thy fruits, and graces. Let me be thine habitation. I can give thee, but what is thine own already: but here with the poor Widow, I cast my two mites, my soul, and my body, in to thy treasury; fully resigning them up to thee, to be sanctified by thee, to be servants to thee, They shall be thy patients; cure thou their maladies: they shall be thy agents; govern thou their motions. Too long have I served the world; too long have I hearkened to Satan: but now I renounce them all, and will be ruled by thy dictates, and directions, and guided by thy counsel.

O blessed Trinity, O glorious Unity, I deliver up myself to thee: receive me: write thy name, O Lord, upon me, and upon all that I have, as thy proper goods. Set thy mark upon me, upon every member of my body, and every faculty of my soul. I have chosen thy precepts. Thy Law will I lay before me: this shall be the copy, which I will keep in my eye, and study to write after. According to this rule do I resolve, by thy Grace, to walk: after this law shall my whole man be governed. And though I cannot per•ectly keep one of thy Commandments, yet I will allow myself in the breach of none. I know my flesh will hang back: but I resolve, in the

power of thy Grace, to cleave to thee, and thy holy ways, what ever it cost me. I am sure I cannot come off a loser by thee: and therefore I will be content with reproach, and difficulties and hardships here, and will deny myself, and take up my Cross, and follow thee. Lord Jesus thy Yoke is easy, thy Cross is welcome, as it is the way to thee. I lay aside all hopes of a worldly happiness. I will be content to tarry till I come to thee. Let me be poor and low, little and despised here, so I may but be admitted to live, and reign with thee hereafter. Lord, thou hast my heart and hand to this agreement. Be it as the laws of the *Medes* and *Persians,* never to be reversed. To this I will stand: in this resolution, by Grace, I will live and die. I have sworn, and will perform it, that I will keep thy righteous judgments. I have given my free consent, I have made my everlasting choice. Lord, Jesus confirm the contract.

Amen.

CHAP. VII. Containing the Motives to Conversion.

THough what is already said of the Necessity of Conversion, and of the Miseries of the unconverted, might be sufficient to induce any considering mind to resolve upon a present turning, or Conversion unto God: yet knowing what a piece of desperate obstinacy and untractableness the heart of man naturally is, I have thought it necessary, to add to the means of Conversion, and Directions for a Covenant-closure with God in Christ, some *Motives* to persuade you hereunto.

O Lord, fail me not now at my last attempts. If any soul hath read hitherto, and be yet untouched, now Lord fasten in him, and do thy work: Now take him by the heart, overcome him, persuade him, till he say, Thou hast prevailed, for thou wast stronger than I Lord, didst thou not make me a fisher of men? And have I toiled all this while and caught nothing? Alas, that I should have spent my strength for naught! And now I am casting my last: Lord Jesus stand thou upon the shore, and direct, how, and where I shall spread my net; and let me so enclose with arguments the souls I seek for, that they may not be able to get out. Now Lord for a multitude of souls! now for a full draught! O Lord God, remember me I pray thee, and strengthen me this once, O God.

But I turn me unto you.

Men and Brethren, Heaven and Earth do call upon you, yea Hell itself doth preach the Doctrine of repentance unto you. The Angels of the Churches travel with you, *Gal.* 4. 19. the Angels of Heaven wait for you, for your repenting and turning unto God. O sinner, why should the Devils make merry with thee? why shouldst thou be a morsel for that devouring *Leviathan?* Why should harpies and hell-hounds tear thee, and make a feast upon thee, and when they have got thee into the snare, and have fastened their talons in thee, laugh at thy destruction, and deride thy misery, and sport themselves with thy damnable folly? This must be thy case, except thou turn. And were it not better thou shouldst be a joy to Angels, than a laughing-stock and sport for devils? Verily if thou wouldst but come in, the Heavenly Host would take up their anthems, and sing, *Glory be to God in the highest;* the morning Stars would sing together, and all the sons of God shout for joy, and celebrate this new creation as they did the first. Thy repentance would as it were make holy-day in heaven, and the

glorious spirits would rejoice, in that there is a new brother added to their society *Rev.* 22. 9. another heir born to their Lord, and the lost son received safe and sound. The true penitents tears are indeed the wine that cheereth both God and man.

If it be little, that men and Angels would rejoice at thy Conversion, know that God himself would rejoice over thee, even with singing, and rest in his love, *Luke* 15. 9. *Isaiah.* 62. 5. Never did old *Jacob* with such joy weep over the neck of his *Joseph,* as thy heavenly Father would rejoice over thee, upon thy coming in to him. Look over the story of the *Prodigal.* Methinks I see how the aged Fathers lays aside his state, and forgets his years: behold how he runneth! *Luke* 15. 20. Oh the hast that mercy makes! The sinner makes not half that speed. Methinks I see how his bowels turn, how his compassions yearn. (How quick sighted is love!) Mercy spies him a great way off, forgets his rigorous courses, unnatural rebellion, horrid unthankfulness, debauched practices, (not a word of those) but receives him with open arms, clasps about his neck, forgets the nastiness of his rags, kisses the lips that deserve to be loathed, the lips that had been joined to harlots, that had been commoners with the swine, calls for the fatted Calf, the best Robe, the ring, the shoos, the best cheer in Heavens store, the best attire in Heavens Wardrobe, *&c.* yea the joy cannot be held in one breast; *Luke* 15. 6, 9, 23. others must be called to participate, the friends must meet and make merry. Angels must wait, but the *Prodigal* must be set at the Table under his Fathers wing. He is the joy of the feast: he is the sweet subject of the Fathers delight. The friends sympathize, but none knows the felicity the father takes in his new born son; whom he hath received from the dead. Methinks I hear the music and the dancing, at a distance. Oh the melody of the Heavenly Choristers! I cannot learn the song, *Rev.* 14. 3. but methinks I over-hear the burden, at which all the harmonious quire with one consent strikes sweetly in, for thus goes the round at Heavens table, *For this my son was dead, and is alive again; was lost and is found, Luke* 15. 23, 24, 32. I need not farther explain the parable. God is the Father, Christ the cheer, his righteousness the robe, his graces the ornaments, Ministers, Saints, Angels the friends and servants, and thou that readest (if thou wilt but unfeignedly repent and turn) the welcome *Prodigal,* the happy instance of all this grace, and the blessed subject of this joy and love.

Oh Rock! Oh Adamant! What not moved yet! not yet resolved to turn forthwith and to close with mercy! I will try thee yet once again: If one were sent to thee from the dead, wouldst thou be persuaded? Why hear the voice from the dead, from the damned, crying to thee that thou shouldst repent. *I pray thee that thou wouldst send him to my fathers house: for I have five brethren, that he may testify unto them, lest they also come into this place of torment. If one went unto them from the dead, they will repent, Luke* 16. 27, 28. *&c.* Hear O man, thy Predecessors in impenitence Preach to thee from the infernal gibbets, from the flames, from the rack, that thou shouldst repent. O look down into the bottomless pit. Seest thou how the smoke of their torment ascendeth forever and ever, *Rev.* 14. 11. How black are the •iends? How furious are their torments? 'Tis their only music to hear how their miserable patients roar, to hear their bones crack. 'Tis their meat and drink, to see how their flesh frieth and their fat droppeth, to drench them with burning metal, and to rip open their bodies, and to pour in the fierce burning brass into their bowels, and the recesses and ventricles of their hearts.

What thinkest thou of those chains of darkness, of those instruments of cruelty? Canst thou be content to burn? Seest thou how the worm gnaweth, how the oven gloweth? how the fire rageth? what sayest thou to that river of brimstone, that dark and horrible vault, that gulf of perdition? wilt thou take up thine habitation here? O lay thine •ar to the door of Hell. Hearest thou the curses and the blasphemies, the weepings and the wailings, how they lament their folly, and curse their day? *Mat.* 22. 13. *Rev.* 16. 9. How do they roar and yell, and gnash their teeth? how deep are their groans? how feeling are their moans? how unconceivable their miseries? If the shrieks of *Corah, Dathan* and *Abiram,* were so terrible (when the earth clave asunder, and opened her mouth, and swallowed them up, and all that appertained to them,) that all *Israel*•led at the cry of them, *Numb.* 16. 33, 34. Oh how fearful would the cry be, if God should take off the covering from the month of hell, and let the cry of the damned ascend in all its terror among the children of men? And of all their moans and miseries, this is the piercing, killing •mphasis and burden, *forever, forever.* Why, as God liveth, that made thy soul, thou art but a few hours distant from all this, except thou repent and be converted.

Oh! I am even lost and swallowed up in the ab••dance of those arguments that I might suggest. If there be any point of wisdom in all the world, it is to repent and come in: if there be anything righteous, anything reasonable, this is it. If there be anything in the world that may be called madness, and folly, anything that may be counted sottish, absurd, brutish, unreasonable, it is this, to go on in thine unconverted estate. Let me beg thee, as thou wouldst not willfully destroy thyself, to sit down and weigh, besides what hath been said, these following *Motives,* and let conscience speak, if it be not reason, that thou shouldst repent and turn.

1. The God that made thee doth most graciously invite thee.

First, his most sweet and merciful nature doth invite thee; Oh the kindness of God, his working bowels, his tender mercies! they are infinitely above our thoughts, higher than Heaven, what can we do? deeper than hell, what can we know? *Job* 11. 7, 8, 9. *He is full of compassion, and gracious, long suffering, and plenteous in mercy, Psal.* 86. 15. This is a great argument to persuade sinners to come in. *Turn unto the Lord your God, for he is gracious, and merciful, slow to anger, of great kindness, and repenteth him of the evil.* If God would not repent of the evil, it were some discouragement to us, why we should not repent. If there were no hope of mercy, it were no such wonder if the rebel did stand out: but never had subjects such a gracious Prince, such Piety, patience, clemency, pity to deal with, as you have. *Who is a God like unto thee that pardoneth iniquity &c. Mic.* 7. 18. Oh sinners! see what a God you have to deal with; if you will but turn. *He will turn again, and have compassion upon you, he will subdue your iniquities, and cast all your sins into the depths of the Sea, v.* 19. *Return unto me, saith the Lord of Hosts, and I will return unto you, Mal•* 3. 7. *Zech.* 1. 3. Sinners do not fail in that they have too high thoughts of God's mercies, but in that 1. *They overlook his justice.* 2. *They promise themselves mercy out of God's way.* His mercy is beyond all imagination, *Isaiah.* 55. 9. great mercies, 1 *Chron.* 21. 13. manifold mercies, *Neh.* 9. 19. tender mercies, *Psal.* 25. 6. sure mercies, *Isaiah.* 55. 3. everlasting mercies, *Psal.* 103. 17. *Isaiah.* 54. 8. and all *thine own,* if thou wilt but turn. Art thou willing to

come in? Why the Lord hath laid aside his terror, er•cted a Throne of Grace, holds forth the golden Scepter: Touch and live. Would a merciful man slay his enemy, when prostrate at his feet, acknowledging his wrong, begging pardon, and offering to enter with him into a Covenant of peace? Much less will the merciful God. Study his name, *Exod.* 34. 7. Read their experience, *Neh.* 9. 17.

Secondly, his soul-encouraging calls and promises do invite thee. *Ah what an earnest suitor is mercy to thee! how lovingly, how instantly it calleth after thee! how passionately it wooeth thee!* Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity. Turn O backsliding children, saith the Lord, for I am married unto you: return and I will heal your backslidings. Thou hast plaid the harlot with many lovers, yet return unto me saith the Lord, *Jer. 3. 11, 12, 13, 14, 22.* As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel? Ezek. 33. 11. If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done shall •e live. Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, and make you a clean heart, and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye, *Ezek. 18. 21, 23, 30, 31, 32.*

Oh melting gracious words! The voice of a God and not of a man! This is not the manner of men, for the offended Sovereign, to sue to the offending traitorous varlet. Oh how doth mercy follow thee, and plead with thee! Is not thy heart broken yet? Oh that today ye would hear his voice!

2. *The doors of heaven are thrown open to thee. The everlasting gates are set wide for thee, and an abundant entrance into the Kingdom of Heaven administered to thee.* Christ now bespeaks thee, (as she her husband) *Arise and take possession, 1 Kings* 21. 15. View the glory of the other world as set forth in the map of the Gospel. Get thee up into the *Pisgah* of the Promises, and lift up thine eyes westward, and northward, and southward, and eastward, and see the good land that is beyond *Jordan,* and that goodly mountain. Behold the Paradise of God, watered with the streams of glory. Arise and walk through the land, in the length of it, and in the breadth of it, for all the land which thou seest; the Lord will give it to thee forever, if thou wilt but return, *Gen.* 13. 14, 15, 17. Let me say to thee as *Paul* to *Agrippa, Believest thou the Prophets?* If thou believest indeed, do but view what glorious things are spoken of the City of God; *Psal.* 87. 3. and know, that all this is here tendered in the name of God to thee. As verily as God is true it shall be forever thine, if thou wilt but thoroughly turn.

Behold the City of pure transparent Gold, whose foundations are garnished with all manner of precious stones, whose gates are pearls, whose light is glory, whose temple is God. Believest thou this? If thou dost, art thou not worse than distracted, that wilt not take

possession, when the gates are flung open to thee, and thou art bid to enter? O ye sons of •olly, will ye embrace the dunghills, and refuse the Kingdom? Behold, the Lord God t•keth you up into the mountain, shows you the Kingdom of Heaven, and all the glory thereof, and tells you, *All this will I give you, if you will fall down and worship me* • If you will submit to mercy, accept my Son, and serve me in righteousness ness and holiness. *O fools, and slow of heart believe,* will you court the harlot, will you seek and serve the world, and neglect the eternal glory? What not enter into Paradise, when the flaming sword, that was once set to keep you out, is now used to drive you in? But you will say, I am uncharitable, to think you infidels and unbelievers. Why, what shall I think you? either you are desperate unbelievers, that do not credit it, or stark distracted, that you know and believe the excellency and eternity of his glory, and yet do so fearfully neglect it. Surely you have no faith, or no reason; and I had almost said, conscience should tell you so, before I leave you.

Do but attend what is offered you, Oh blessed Kingdom! A Kingdom of glory. 1 *Thes.* 2. 12. a Kingdom of righteousness, 2 *Pet.* 3. 13. a Kingdom of peace, *Rom.* 14. 17. an everlasting Kingdom. 2 *Pet.* 1. 11. Here thou sha•t dwell, here thou sha•t •eign forever: and the Lord shall set thee in a throne of glory, *Mat.* 19. 28. and with his own hand shall set the Royal Diad•m upon thine head, and give thee a Crown, not of thorns (for there shall be no s•nning, nor suffering there. *Rev.* 21. 27. 22. 3, 4, 5.) not of Gold, (for this shall be viler than the dirt in that day) but a Crown of life, *James* 1. 12. a Crown of righteousness, 2 *Tim.* 4. 8. a Crown of glory. 1 *Pet.* 5. 4. Yea thou shalt put on glory as a robe, 1 *Cor.* 15. 53. and shale shine like the Sun in the •irmament in the glory of thy Father, *Mat.* 13. 43. Look now upon thy dirty flesh, thy clay, thy worms-meat: this very flesh, this lump, this carcase shall be brighter than the Stars, *Dan.* 12. 3. In short, thou shalt be made like unto the Angels of God, *Luke* 20. 36. and behold his face in righteousness, *Psal.* 17. 15. Look in now and tell me: dost thou yet believe? If not, conscience must pronounce thee an infidel, for it is the very word of God that I speak.

But if thou say, thou believest, let me next know thy resolutions. Wilt thou embrace this for thy happiness? Wilt thou forgo thy sinful gains, thy forbidden pleasures? Wilt thou trample on the worlds esteem, and spit in the harlots face, and stop thine ears at her flareries, and wrest thee out of her embraces? Wilt thou be content to take up with present reproach and poverty, if it lie in thy way to Heaven, and to follow the Lord with humble self-denial, in a mortified and flesh-displeasing life? if so, all is thine, and that forever. And art not thou fairly offered? Is it not pity but he should be damned, that will needs go on and perish, when all this may be had for the taking? In a word, wilt thou now close with these proffers? Wilt thou take God at his word? Wilt thou let go thy hold-fast of the world, and rid thy hands of thy sins, and lay hold on eternal life? If not, let conscience tell thee, whether thou •rt not distracted, or bewitched, that thou shouldest neglect so happy a choice, by which thou mightest be made forever.

3. God will settle unspeakable privileges at present upon thee. *1 Cor. 3. 22.* Heb. *12. 22, 23, 24.* Though the full of your blessedness shall be deferred, till hereafter, yet God will give you no little thing• in hand.

He will redeem you from your thralldom. *John* 8. 36. He will pluck you from the paw of the Lyon, *Col.* 1. 13. the serpent shall bruise your heel, but you shall bruise his head. *Gen.* 3. 15. He shall deliver you from the present evil world. *Gal.* 1. 4. Prosperity shall not destroy you, adversity shall not separate between him and you. *Rom.* 8. 35, 37, 38. He will redeem you from the power of the grave, *Psal.* 49. 15. and make the King of terrors a messenger of peace to you. He will take out the curse from the Cross, *Psal.* 119. 71. and make affliction the fining-pot, the fan, the physic, to blow off the choff, purify the metal, and purge the mind, *Dan.* 12. 10. *Isaiah.* 27. 9. He will save you from the arrests of the Law, and turn the curse into a blessing to you, *Rom.* 6. 14. *Gal.* 3. 14. He hath the keys of hell and death, and shutteth that no man openeth, *Rev.* 3. 7. & 1. 18. and he will shut its mouth, as once he did the Lions, *Dan.* 6. 22. that you shall not be hurt of the second death, *Rev.* 2. 11.

But he will not only save you from misery, but install you into unspeakable Prerogatives. He will bestow himself upon you, he will be a friend unto you, and a father to you: 2 *Cor.* 6. 18. he will be a Sun, and a shield to you: *Psal.* 84. 11. in a word, he will be a God to you, *Gen.* 17. 7. and what can be said more? What you may expect that a God should do for you, and be to you, that he will be, that he will do. She that marries a Prince, expects he should do for her like a Prince, that she may live in suitable state, and have an answerable dowry. He that hath a King for his Father, or friend, expects that he should do for him like a King. Alas, the Kings and Monarchs of the earth, so much above you, are but like the painted butterflies amongst the rest of their kind, or the fair coloured Palmer-worm amongst the rest of worms, if compared with God. As he doth infinitely exceed, the glory and power of his glittering dust, so he will beyond all proportion exceed, in doing for his favorites, what ever Princes can do for their•. He will give you grace and glory, and withhold no good thing from you, *Psal.* 84. 11. He will take you for his sons and daughters, and make you heirs of his promises, *Heb.* 6. 17. and establish his everlasting Covenant with you, *Ier.* 32. 40. He will justify you from all that Law, Conscience, Satan, can charge upon you, *Rom.* 8. 33, 34. he will give you free access into his presence, and accept your persons, and receive your prayers, *Eph.* 3. 12. *Eph.* 1. 6. 1. *John.* 5. 14. He will abide in you, and make you the men of his secrets, and hold a constant and friendly communion with you, *John* 14. 23. *John.* 15. 15. 1 *John.* 1. 3. His ear shall be open, his door open, his store open at all times to you. His blessing shall rest upon you, and he will make your enemies to serve you, and work about all things for good unto you. *Psal.* 115. 13. *Rom.* 8. 28.

4. *The terms of mercy are brought as low, as possible, to you.* God hath stooped as low to sinners, as with honor he can. He will not be thought a fautor of sin, nor stain the glory of his holiness: and whither could he come lower than he hath, unless he should do this? He hath abated the impossible terms of the first Covenant. *Ier.* 3. 13. *Mark* 5. 36. *Acts* 16. 31. *Acts* 3. 19. *Prov.* 28. 13. He doth not impose anything unreasonable, or impossible, as a condition of life upon you. Two things were necessary to be done, according to the tenor of the first Covenant by you. 1. *That you should fully satisfy the demands of Justice for past offenses. 2. That you should perform personally, perfectly, and perpetually the whole Law for the time to come.* Both these are to us impossible, *Rom.* 8. 3. But behold God's gracious abatement in both. He doth not stand upon satisfaction: he is content to take of the surety (and he of his own providing

too) what he might have exacted from you. 2 *Cor.* 5. 19. he declares himself to have received a ranson, *Io•* 33. 24. 1 *Tim.* 2. 6. and that he expects nothing, but that you should accept his Son, and he shall be righteousness and redemption to you. *John.* 1. 12. 1 *Cor.* 1. 30. And for the future obedience, here he is content to yield to your weakness, and to remit the rigor. He doth not stand upon perfection (as a condition of life, though he still insists upon it as due,) but is content to accept of sincerity. *Gen.* 17. 1. *Prov.* 11. 20. Though you cannot pay the full debt he will accept you according to that which you have, and will take willing for doing, and the purpose for the performance: 2 *Cor.* 8. 12. 2 Chron. 6. 8. *Heb.* 11. 17. and if you come in his Christ, and set your hearts to please him, and make it the chief of your cares, he will approve and reward you, though the vessel be marred in your hands.

Oh consider your makers condescension. Let me say to you, as *Naaman's* servant to him; *My father, if the Prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, when he saith unto thee, wash and be clean?* 2 *Kings* 5. 13. If God had demanded some terrible, some severe and rigorous thing of you, to escape eternal damnation, would you not have done it? suppose it had been to spend all your days in sorrow in some howling Wilderness, or pine yourselves with famine, or to offer the fruit of your bodies for the sin of your souls, would you not have thankfully accepted eternal redemption, though these had been the conditions? Yea further, if God should have told you, you should have fryed in the fire for millions of ages, or been tormented so long in Hell, would you not have gladly accepted it? Alas, all these are not so much as one sand in the glass of eternity. If your offended Creator should have held you but one year upon the rack, and then come and bid you take your choice, whether you would renounce your sins, accept his Christ, and serve him a few years in self-denial, or lie in this case forever and ever: do you think you should have stuck at the offer, and disputed the terms, and have been unresolved, whether you were best to accept of the motion? O sinner return and live; why shouldest thou die, when life is to be had for the taking, and mercy should be beholding to thee (as it were) to be saved? Couldst thou say indeed, *Lord I knew that thou wast an hard man, Mat.* 25. 24. thou hadst some little excuse; but when the God of heaven hath stooped so low, and bated so far, if now thou shouldest stand off, who shall plead for thee?

Obj. Notwithstanding all these abatements, I am no more able to perform those conditions, (in themselves so easy) of faith and repentance, and sincere obedience, than to satisfy and fulfil the Law.

Answ. These you may perform by God's grace enabling, whereas the other are naturally impossible, in this state, even to believers themselves. But let the next consideration serve for a fuller answer.

5. *Wherein you are impotent, God doth offer grace to enable you. I have stretched out my hand and no man regarded, Prov.* 1. 24. What though you are plunged into the ditch of that misery, from which you can never get out? Christ offereth to help you out; he stretcheth forth his hand to you, and if you perish, it is for refusing his help. *Behold I stand at the door, and knock: if any man open to me, I will come in. Rev.* 3. 20. What though you are poor, and wretch•d, and blind, and naked, Christ offereth a cure for your blindness, a cover for your nakedness, a remedy for

your poverty, he tendereth you his righteousness, his graces. *I couns•l thee to buy of me gold that thou mayest be rich, and white •aiment that thou mayest be clothed and anoint thine eyes with eye-salve, that thou mayest see,* Rev. 3. 17, 18. Do you say, the condition is impossible, for I have not wherewith to buy? You must know, that this buying is without money and without price. *Isaiah.* 55. 1. This buying is by begging, and seeking with diligence and constancy in the use of God's means. *Prov.* 2. 3, 4. God commandeth thee to know him, and to fear him. Dost thou say, yea but my mind is blinded and my heart is hardened from his fear? I answer, God doth offer to enlighten thy mind, and to teach thee his fear: that is presented to thy choice. *Prov.* 1. 29. *For that they hated knowledge, and did not choose the fear of the Lord,* So that now if men live in ignorance and estrangement from the Lord, it is because *they will not understand, and desire not the knowledge of his ways. Job* 21. 14. *If thou criest after knowledge, if thou seekest her as Silver,* &c. *Then shalt thou understand the fear of the Lord, and find the knowledge of God. Prov.* 2. 3, 4, 5. *Is not here a fair offer? Turn you at my reproof: Behold I will pour out my spirit unto you. Prov.* 1. 23. Though of yourselves you can do nothing, yet you may do all things through his spirit enabling you, and he doth offer his assistance to you. God bids you, *wash you and make you clean: Isaiah.* 1. 16. you say you are unable as much as the Leopard to wash out his spots: *Ier.* 13. 23. yea but the Lord doth offer to purge you, so that if you be filthy still, 'tis through your own willfulness. *Eze,* 24. 13. *I have purged thee, and thou wast not purged.* Jer. 13. 27. *O* Jerusalem, *wilt thou not be made clean? when shall it once be?* God doth wait when you will be made clean, when you will yield to his motions and accept of his offers, and let him do for and in you, what you cannot do of yourselves. You do not know how much God will do, upon your importunity if you will but be restless and instant with him. *Luke* 11. 8. *and* 18. 5.

If God hath not bound himself by express promise to wicked men, to give them Grace in the diligent use of the means: yet he hath given them abundant encouragement to expect it from him, if they seek it earnestly in his way. His most gracious nature is abundant encouragement. If a rich and most bountiful man should see thee in misery, and bid thee come to his door, wouldst thou not with confidence expect, at thy coming to find some relief? Thou art not able to believe, nor repent; God appoints thee to use such and such means, in order to thy obtaining •aith and repentance: doth not this argue, that God will bestow these upon thee, if thou dost ply him diligently in prayer, meditation, reading, hearing, self-examination, and the rest of his means? Otherwise, God should but mock his poor creatures, to put them upon these self denying endeavors, and then when they have put hard to it, and continued waiting upon him for grace, deny them at last. Surely if a sweet-natured man would not deal thus, much less will the most merciful and gracious God.

I intended to have added many other arguments: but these have swoln under my hands, and I hope the judicious reader, will rather look upon the weight, than the number.

The Conclusion of the whole.

And now my brethren let me know your minds. What do you intend to do? Will you go on and die, or will you set upon a thorough and speedy conversion, and hold on eternal life? how long will you linger in *Sodom?* how long will you halt between two opinions? 1 *King.* 18. 21. Are you not yet resolved whether Christ or *Barabbas,* whether bliss or torment, whether

the land *Cabul, 1 Kings* 9. 13. or the Paradise of God, be the better choice? Is it a disputable case, whether the *Abana* and *Pharphar* of *Damascus,* be better than all the streams of *Eden?* or whether the vile puddle of sin, be to be preferred before the water of life, clear as Crystal, proceeding out of the throne of God and of the Lamb? Can the world in good earnest do that for you, that Christ can? Will it stand by you to eternity? will pleasures, titles, lands, treasures, descend with you, *Psal.* 49. 17. 1 *Tim.* 6. 7. If not, had you not need look after somewhat that will? What mean you to stand wavering, to be off and on? Foolish Children! how long will you stick between the womb and the world? Shall I leave you at last no farther than *Agrippa,* but *almost* persuaded? Why, you are forever lost, if left here. As good not at all, as not altogether Christians. You are half of the mind to give over your former negligent life, and to set to a strict and holy course: you could wish that you were as some others be, and could do as they can do. How long will you rest in idle wishes, and fruitless purposes? when will you come to a fixed, full, and firm resolve? Do not you see how Satan gulls you, by tempting you to delays? How long hath he tolled you on in the way of perdition? how many years have you been purposing to amend what if God should have taken you off this while?

Well, put me not off with a dilatory answer. Tell not me of *hereafter.* I must have your present consent. If you be not now resolved, while the Lord is treating with you, and woing of you, much less are you like to be hereafter, when these impressions are worn out, and you are hardened through the deceitfulness of sin. Will you give me your hands? Will you set open the doors, and give the Lord Jesus the full and present possession? Will you put in your names into his Covenant? Will you subscribe? What do you resolve upon? If you are still upon your delays, my labor is lost, and all is like to come to nothing. Fain I would, that you should now put in your adventures. Come, cast in your lot, make your choice. *Now is the accepted time, now is the day of salvation: today if you will hear his voice.* Why should not this be the day from whence thou shouldest be able to date thine happiness? why shouldest thou venture a day longer, in this dangerous and dreadful condition? What if God should this night require thy soul? *O that thou mightest know, in this thy day, the things that belong unto thy peace, before they be hid from thine eyes! Luke* 16. 42. This is thy day, and 'tis but a day. *John* 9. 4. Others have had their day, and have received their doom; and now art thou brought upon the stage of this world, here to act thy part, for a whole eternity Remember, thou art now upon thy good behavior for everlasting. If thou make not a wise choice now, thou art undone forever. Look what thy present choice is, such must thine eternal condition be. *Luke* 10. 42. *Luke* 16. 25. *Prov.* 1. 27, 28, 29.

And is it true indeed? is life and death at thy choice? yea, 'tis as true as truth is. *Deut.* 30. 19. why then, what hinders but that thou shouldest be happy? Nothing doth or can hinder, but thine own willful neglect, or refusal. It was the passage of the *Eunuch* to *Philip: See here is water, what doth hinder me to be baptized?* So I may say to thee: see, here is Christ, here is mercy, pardon, life, what hinders but that thou shouldst be pardoned, and saved? One of the Martyrs as he was praying at the stake, had his pardon set by in a box (which indeed he refused, deservedly, because upon unworthy terms.) But here the terms are most honorable and easy: O sinner, wilt thou burn with thy pardon by? Why do but forthwith give up thy consent to Christ, renounce thy sins, deny thyself, take up the Yoak, and the Cross, and thou

carriest the day; Christ is thine, pardon, peace, life, blessedness, all are thine: and is not this an offer worth the embracing; Why shouldst thou hesitate, or doubtfully dispute about the case? Is it not past controversy, whether God be better than sin, and glory better than vanity? Why shouldst thou forsake thine own mercy, and sin against thine own life? When wilt thou sh•ke off thy sloth, and lay by thine excuses? *Boast not thyself of tomorrow:* thou knowest not where this night may lodge thee. *Prov.* 27. 1.

Beloved, now the holy Spirit is striving with you. He will not always strive. Hast thou not felt thy heart warmed by the word, and been almost persuaded to leave off thy sins, and come in to God? Hast thou not felt some good motions in thy mind, wherein thou hast been warned of thy danger, and told what thy careless course would end in? It may be thou art like young *Samuel,* who when the Lord called once and again, he knew not the voice of the Lord: 1 *Sam.* 3. 6, 7. but these motions and items are the offers, and essays, and the calls and strivings of the spirit. O take the advantage of the tide, and know the day of thy visitation.

Now the Lord Jesus stretcheth wide his arms to receive you. He beseecheth you by us. How movingly, how meltingly, how pitifully, how passionately he calleth! The Church is put into a sudden ecstacy upon the sound of his voice, *The voice of my beloved! Cant.* 2. 8. O wilt thou turn a deaf ear to his voice! it is not the voice that breaketh the Ceders, and maketh the mountains to skip like a Calf, that shaketh the Wilderness and divideth the flames of fire, it is not *Sinai's* Thunder; but the soft and still voice. It is not the voice of Mount *Ebal,* a voice of cursing, and terror; but the voice of Mount *Gerizim,* the voice of blessing, and of glad tidings of good things. It is not the voice of the Trumpet, nor the noise of War, but a message of peace from the King of peace, *Eph. 6. 15. 2. Cor.* 5. 18, 20. Methinks it should be with thee as with the spouse; *My soul failed when he spake, Cant.* 5. 6. I may say to thee, O sinner, as *Martha* to her sister, *The Master is come, and he calleth for thee, John.* 11. 28. Oh now, with *Mary,* arise quickly, and come unto him. How sweet are his invitations! He crieth in the open concourse. *If any man thirst let him come unto me and drink. John. 7. 37. Prov.* 1. 21. He broacheth his own body for thee. Oh come and lay thy mouth to his side. How free is he! he excludeth none. *Whosoever with, let him come and take the water of life freely,* Rev. 22. 17. *Whoso is simple, let him turn in hith•r. Come, eat of my bread, drink of the wine which • have mingled. For sake the foolish, and live,* Prov. 9. 4, 5. 6. *Come unto me, &c. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls. Mat. 11. 28, 29. Him that cometh to me, I will in no wise cast out.* Joh. 6. 37. How doth he bemoan the obstinate refuser? O Jerusalem, Jerusalem, *how often would I have gathered thy Children, as a Hen guthereth her Chickens under hot wings, and ye would not.* Mat. 23. 37. *Behold me, behold me: I have stretched out my hands all the day to a rebellious people.* Isaiah. 65. 1, 2. O be persuaded now at last, to throw yourselves into the arms of love.

Behold, O ye sons of men, the Lord Jes•s hath thrown open the prisons, and now he cometh to you (as the Magistrates once to them *Acts* 16. 39.) and b••ee•heth you to come out. If it were from a Palace, or a Paradise that Christ did call you, it were no wonder if you were unwilling (and yet how easily was *Adam* tolled from hence?) but it is from your prison, sirs, from your chains, from the dungeon, from the darkness that he calleth you? *Isaiah.* 42. 6, 7. and, yet will you not come? He calleth you unto liberty. *Gal.* 5. 13. and yet will you not

hearken? His yoke is easy, his Laws are Liberty, his service freedom: *Mat. 11. 30. James 1. 25. 1 Cor.* 7. 22. and (Whatever prejudices you have against his ways) if a God may be believed, you shall find them all pleasure and peace, and shall taste sweetness and joy unutterable, and take infinite delight and felicity in them. *Prov. 3. 17. Psal. 110. 165. 1 Pet. 1. 1. Psal.* 119. 103. 111.

Beloved, I am loath to leave you. I cannot tell how to give you over. I am now ready to shut up, but fain I would drive this bargain between Christ and you, before I end. What, shall I leave you as I found you at last? Have you read hitherto, and are not yet resolved upon a present abandoning all your sins, and closing with Jesus Christ? Alas, what shall I say? what shall I do? Will you turn off all my importunity? Have I run in vain? Have I used so many arguments, and spent so much time to persuade you, and yet must sit down at last in disappointment? But it is a small matter that you turn off me: you put a slight upon the God that made you, you reject the bowels and beseechings of a Savior, and will be found resisters of the Holy Ghost. *Acts* 7. 51. if you will not now be prevailed with, to repent and be converted.

Well, though I have called long and ye have refused, I shall yet this once more lift up my voice like a Trumpet, and cry from the highest places of the City, before I conclude with a miserable *Conclamatum est.* Once more I shall call after regardless sinners, that, if it be possible, I may awaken them. *O earth, earth, earth, hear the word of the Lord, Ier.* 22. 29. Unless you be resolved to die, lend your ears to the last calls of mercy. Behold, in the name of God, I make open proclamation to you. *Hearken unto me, O ye Children. Hear instruction, and be wise, and refuse it not,* Prov. 8. 32, 33.

Ho, everyone that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money and without price. Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come ye unto me, hear and your soul shall live, and I Will make an everlasting covenant with you, even the sure mercies of David. *Isaiah 55. 1, 2, 3.*

Ho, everyone that is sick of any manner of disease or torment, *Mat.* 4. 23, 24. or is possessed with an evil spirit, whether of pride, or fury, or lust, or covetousness, come ye to the Physician; bring away your sick. Loe here is he that *healeth all manner of sickness, and all manner of disease among the people.*

Ho, everyone that is in debt, and everyone that is in dist•ess, and everyone that is discontented, gather yourselves unto Christ and he will become a Captain over you. He will be your protection from the arrests of the Law; He will save you from the hand of Justice. Behold, he is an open sanctuary to you, he is a known refuge, *Heb.* 6. 18. *Psal.* 48. 3. Away with your sins, and come in unto him, lest the avenger of blood seize you, lest devouring wrath overtake you.

Ho, every ignorant sinner, come and buy eyesalve that thou mayest see, *Rev.* 3. 18. Away with thine excuses; thou art forever lost, if thou continuest in this estate, 2 *Cor.* 4. 3. But accept of Christ for thy Prophet and he will be a light unto thee, *Isaiah.* 42. 6. *Eph* 5. 14. Cry unto him

for knowledge, study his word, take pains about the principles of Religion, humble thyself before him, and he will teach thee his way, and make thee wise unto salvation, *Mat.* 13. 36. *Luke* 8. 9. *John* 5. 39. *Psal.* 25. 9. But if thou wilt not follow him, in the painful use of his means but sit down, because thou hast but one talent, he will condemn thee for a wicked and slothful servant, *Mat.* 25. 24, 26.

Ho, every profane sinner, come in and live. Return unto the Lord and he will have mercy upon thee. Be entreated, Oh *return, come:* Thou that hast filled thy mouth with oaths, and execrations, all manner of sins and blasphemies shall be forgiven thee, *Mark* 3. 28. if thou wilt but thoroughly turn unto Christ, and come in. Though thou wast as unclean as *Magdalene;* yet *put away thy Whoredoms out of thy sight, and thine adulteries from between thy breasts,* and give up thyself unto Christ, as a vessel of holiness, alone for his use, and then, *though thy sins be as scarlet, they shall be as wool, and though they be as crimson, they shall be as white snow, Luke* 7. 37. *Hos.* 2. 2. 1 *Thes.* 4. 4. *Isaiah.* 1. 18.

Hear O ye drunkards, *How long will you be drunken? put away your wine,* 1 *Sam.* 1. 14. Though you have rolled in the vomit of your sin, take the vomit of repentance, and heartily disgorge your beloved lusts, and the Lord will receive you. 2. *Cor.* 6. 17. Give up yourselves unto Christ, to live soberly, righteously, and godly; embrace his righteousness; accept his government; and though you have been swine he will wash you, *Rev.* 36.

Hear O ye loose companions, whose delight is in vain and wicked society, to sport away your time in carnal mirth and jollity with them, come in at wisdoms call, and choose her, and her ways, and forsake the foolish, and you shall live, *Prov.* 9. 5, 6.

Hear O ye scorners, hear the word of the Lord. Though you have made a sport of godliness, and the professors thereof; though you have made a scorn of Christ, and of his ways; yet, even to you doth he call, to gather you under the wings of his mercy, *Prov.* 1. 22, 33. In a word, though you should be sound among. the worst of that black roll, 1 *Cor.* 6. 9, 10. yet, upon your through Conversion, you shall be washed, you shall be justified, you shall be sanctified, in the name of the Lord Jesus, and by the spirit of ou• God, *ver.* 11.

Ho, every formal professor, that art but a luke-warm and dough-baked Christian, and restest in the form of godliness, give over thy halving, and thy halting; be a throughout Christian, and be zealous and repent, and then though thou hast been an offense to Christ's stomach, thou shalt be the joy of his heart, *Rev.* 3. 16, 19, 20.

And now bear witness, that mercy hath been offered you. *I call Heaven and Earth to record against you this day, that I have set before you life and death, blessing and cursing, therefore choose life, that you may live, Deut.* 30. 19. I can but woo you, and warn you: I cannot compel you to be happy: if I could, I would. What answer will you send me with to my Master? Let me speak unto you as *Abraham's* servant to them; *and now if you will deal kindly and truly with my Master, tell me, Gen.* 24. 49. Oh for such a happy answer, as *Rebekah* gave to them! *Gen.* 24. 57, 58. *And they said, we will call the dams•l, and enquire at her mouth. And they called* Rebekah, *and said unto her. Wilt thou go with this man? and she said, I will go.* Oh that I had but thus much from you! Why should I be your accuser, *Mat.* 10. 14, 15. who thirst for your salvation? Why should the

passionate pleadings and wooings of mercy be turned into the horrid ag•avations of your obstinancy and additions to your misery. Judge in yourselves: Do you not think their condemnation will be doubly dreadful, that shall still go on in their sins, after all endeavors to recall them? Doubtless, *it shall be more tolerable for* Tire *and* Sydon, *yea for* Sodom and Gomorrah, *in the day of Judgment, than for you, Mat.* 11. 22, 24.

Beloved, if you have any pity for your perishing souls, close with the present offers of mercy. If you would not continue and increase the pains of your travelling Ministers, do not stick in the birth. If the God that made you have any authority with you, obey his command and come in. If you are not the despisers of grace, and would not shut up the doors of mercy against yourselves, repent and be converted. Let not Heaven stand open for you in vain. Let not the Lord Jesus open his wares, and bid you buy without money and without price, in vain. Let not his Ministers and his Spirit, strive with you in vain, and leave you now at last unperswaded; lest the sentence go forth against you, *The Bellows are burnt, the Lead is consumed of the fire, the Founder melteth in vain. Reprobate Silver shall men call them, because the Lord hath rejected them, Ier.* 6. 29, 30.

Father of Spirits, take the heart in hand that is too hard for my weakness. Do not thou have ended, though I have done. Half a word from thine effectual power, will do the work. O thou that hast the key of *David,* that openest when no man shutteth, open thou his heart as thou didst *Lydia's* and let the King of glory enter in; and make this soul thy happy captive. Let not the Tempter harden him in delays. Let him not stir from this place, nor take his eyes from these lines till he be resolved to forg• his sins, and to accept of life upon thyself-denying terms. In thy name O Lord God did I go forth to these Labors, in thy name do I shut them up. Let not all the time they have lost; be but lost hours, let not all the thoughts of heart, and all the pains that have been about them, be but lost labor. Lord put in thine hand into the heart of this Reader, and send thy spirit, as once thou didst *Philip,* to join himself to the Chariot of the Eunuch, while he was reading thy word. And though I should never know it while I live, yet I beseech thee Lord God let it be found at that day, that some souls are converted by these labors: and let some be able to stand forth and say, that by these persuasions, they were woe• unto thee.

Amen. Amen. Let him that readeth say *Amen.*

FINIS.

Reading Mr. Joseph Allein Book, entitled An Alarm to the unconverted.

REader, who ere thou art dost chance to look,

Bless God directed thee to such a Book:

Be serious when thou readest, 'tis no droul,

But that which aimeth to convert thy soul.

What mad besotted desperado can

Take prejudice against this holy man?
Who did sincerely nothing else desire,
But to prevent thy leaping in the fire;
And penned this Book out of a true endeavor
To keep thee from that lake which burns for
I do beseech you read it over; why ever.
Will you be obstinate and choose to die?
Know you what Heaven is, or can you tell
The torments of those damned souls in Hell?
Now read and pray, O pray that God will give
A true repentance, that your soul may live:
This Book needs no *Commendum,* for no doubt
You will commend it, if you read it out:
What did I care, so sinners understood,
If each word were a tear or drop of blood?

Richard Allestree, 1619-1681

P-RA-1. A defense and continuation of the Discourse concerning the period of human life being a reply to a late answer, entitled A letter to a gentleman, &c. : to which is added, an appendix wherein several objections urged in private are considered, and Mr. Gales severe, but groundless charge is examined. - Allestree, Richard, 1619-1681.

A DEFENCE AND CONTINUATION Of the Discourse concerning the PERIOD OF *HVMANE LIFE.*

BEING A Reply to a late Answer, Entituled, *A Letter to a Gentleman,* &c.

To which is added, *AN APPENDIX,* Wherein several Objections urged in private, are considered, and Mr. *Gales* severe, but groundless Charge is Examined.

LONDON, Printed, and are to be sold by *Enoch Wyer,* at the *White Hart* in St. *Paul's* Church-Yard, 1678.

THE PREFACE.

READER,

IF Custom had not made it common to prefix Epistles to Books, I had freely permitted thee to read the following Discourse without the trouble of a preliminary Salutation: but the truth is, I like not to be either Singular or Uncivil:

And yet, I confess I have but very little to acquaint thee with: for as I intend not to court your kind acceptance of the following Discourse, so neither do I design to disparage it, or discourage thee from perusing it.

Only if I can prevail, I heartily wish thou wouldest read without prejudice, and with that Candor that becomes an impartial and discreet Reader: and then, either give, or deny it entertainment as you think fit; for I assure thee The Author desires to impose nothing upon thy faith, but what is able to abide the test. If he has erred, he is only ambitious to have no followers.

When I gave way to the publishing of the former Discourse, I expected not to have met with so many Enemies. But I see the old saying holds good, *veritas odium parit.* As for those severe censures some men have urged, I have endeavored to remove them in the following Discourse, especially in the *Appendix.* For personal reflections (the only weapons others have made use of; although they be as Ignorant who I am, as I desire they should be,) these I may very rationally contemn, without the fear of censure from the strictest *Zoilus.*

I confess next to no adversary, a fair and ingenuous one is the most desirable; but whether it has been my Good fortune (or if you please to say Fate) to be blessed with such, after thou hast perused both what they and I say thou wilt be able to judge.

And upon this account (though not only) I heartily wish thou wouldest be pleased to compare the *Reply* and *Answer,* and both with the *First Discourse,* which accidentally (I assure

thee not designedly) gave birth to them; in doing of which if thou reapest no advantage thyself, yet I am sure thou shalt oblige the *Booksellers* to give thee thanks.

FAREWEL.

A DEFENCE OF THE BOOK, ENTITULED, A Discourse concerning the Period of HUMANE LIFE.

THere never was any age in which the itching humor of writing many Books was more truly visible, than in the present: we may now with the Poet regrate, that, *Scribimus indocti doctique,* every man thinks himself fit enough to spin out a discourse for the Press; hence is it, that the World is even ready to complain of the Burden. I know it is usual to pretend the importunity of necessity, a very fair and specious pretext, but I much doubt, if it be always real and true.

BUT least I seem accessory to the fault I so much condemn, I here enter my solemn protest; that as it was no piece of vanity that engaged me to write the former discourse, so neither am I now acted by that principle to defend it: If it had been any unworthy motive that did first animate me, I should now have appeared in Sackcloth, with a free and ingenuous confession of the crime.

BUT having in the Preface to that discourse already satisfied the World concerning the design, both of the Author, and of the Book: I shall now forbear to give a more tedious account.

AND because I promised if the judicious should dislike anything in the Book, either to satisfy them, or yield to the force of their clearer discoveries: I am now come to tell them, that I will keep my promise; and stand to that engagement.

MUCH has been said in private Cabals against both Author and Book: that the Author is an *Arminian,* is but a modest censure, which I assure them does not in the least offend me. As for their more severe thunderings, in condemning the Book to the flames, and the Author to the Pillory; it is good their power is not able to effect what they please. I see if they cannot answer the Book, they are resolved to make both it and the Author odious enough. But all the slanders that malice can invent, shall never discourage me from defense of the Truth.

IF the great Captain of our Salvation was said to be a *Samaritan,* and to have a Devil: It is but a small matter that I should meet with disingenuous men, who yet brand me with more gentile crimes. If my own familiar friends should carry themselves demurely towards me, this is no harder measure than what better men than I have experienced. It is an old, but true saying, *Veritas odium parit.* The great Apostle of the Gentiles did find it so, *Am I become your Enemy because I tell you the truth?* And since this is also my lot, I shall bear those various censures very patiently, not intending to render reviling for reviling, but Blessing for Cursing: *Lord, forgive them, for they know not what they do.*

BUT that I may not be further tedious, I shall pass by all private censures, and now only consider an Answer, which was sent me by the Gentleman who published my former Books, with the following Letter.

SIR,

BEing informed that there was an Answer to your late *discourse concerning the Period of Humane Life,* intended for the Press; I ceased not 'till I had spoke with the person that had it: And although I had but small acquaintance with him, yet his ingenuity was such, that I obtained a sight of it; but finding it so long that I could not then peruse it, I earnestly desired to know if he had the confidence to trust me with it; freely adding, that I knew how to communicate it to you (not telling who you were,) at first he seemed to refuse, but after I had shown him the reasonableness of my desire, he condescended. *Sir,* The Answer is thought to be no ways despicable; therefore if your affairs of greater concern can allow, I assure you your speedy answer to; and return of these Papers, will be very acceptable to;

SIR,

Your obliged Servant.

I have here set down this Letter, that men may know by what means I obtained a sight of the answer before it was Printed.

The REPLY.

SIR,

SOME few days ago I received yours, with the bundle of Paper. I heartily thank you for the pains you have taken in that particular. I have now perused those Papers, which I find are bespattered with very much Gall and bitterness; it is a severe challenge, *that I have fallen upon very bad principles, and maintain a position contrary both to the Doctrine of our Church, and of all sober and Orthodox Divines.* If this were true as it is false, the Author might be excused for his over much zeal▪ but since the censure is altogether void of truth, he must pardon me to say, that the calumny is inexcusable: but I love not to fling Dirt upon those, who take the liberty to bespatter me with it; it were easy to recriminate, but our great Master never taught any such lesson.

BUT as I do not know of what Church the Author is a Member, (for it may be, I oppose, that Doctrine that is hotly taught in some particular Churches) so neither do I know what Divines may be Orthodox in his account: Sure I am, that both the best and most learned Writers of this and former ages, have maintained the sentiments I have embraced.

WHETHER the Authors opinion or mine does best *agree with the humors of bad men,* needs but very little judgment to determine. Pray, how can it gratify any wicked man to tell him, that he may prolong his days (a thing the most vicious and aptest to wish) if he would obey the Laws of Heaven? And upon the other hand, that his days shall be shortened (a heavy and unpleasant message to bad men, who have no other heaven but what they enjoy upon Earth)

if he continues in his wickedness? Methinks this principle is so far from encouraging men to sin, that it quite opposeth it; affording men most excellent encouragements to promote piety, and to shun all manner of vices, *which lead down to the Chambers of Death.*

BUT if we now enquire how the Doctrine of absolute and irresistible decrees do encourage men to be holy, we shall weary ourselves e're we find one reason to prove it. There can be no Doctrine more pleasing to bad men, for indeed hereby they labor to excuse themselves, telling us, that God has from Eternity absolutely determined everything they should do, and therefore they cannot help it. O how luscious is the high relish of this Doctrine to bad men!

FROM all this it may appear, that the Gentleman might have very well spared that Pathetick Query. *Shall we let it abroad to infect men, without ever discovering the danger of it?* No sure Sir, that were a great fault; pray involve not yourself (by a sinful silence) in so much guilt: But alas! if I should put the Author to tell me wherein lies the danger, I could hazard ten to one that he should be puzzled to tell. But this must pass for current Coin, and be as strongly believed, as if it were proved by ten thousand *Mathematical* Demonstrations; else we will be called credulous, and not having so much Faith, as a Grain of Mustard-Seed.

I CONFESS the Author pretends to be very unwilling, *to engage in the nice speculations of controversial Divinity;* but yet it seems he is of so good and condescending a nature, that he cannot resist the great importunity of a noble Friend; he will rather hazard one single look into *things that* (as he says) *are hid,* than disoblige his Friend, or (and indeed this is a strong reason) suffer the *good cause* to be ruined by his silence. And thus we see that by his gracious condescension, he luckily bestows a couple of favors, one upon his friend, and the other upon truth. Sure never was there any man more fortunately happy; but I forgot it was his fate to do so, and no thanks to him for all this.

THE Gentleman needed not, I think, have troubled himself much with the state of the controversy, since I had done it plainly enough; and I leave you to guess if the Author has done it more clearly.

BUT passing lesser circumstances, I come now to examine the Arguments he brings, to prove, *that the Period of every man's life is unalterably fixed by the Divine Decree:* this is the grand point he maintains; a Doctrine long since introduced by the *Stoics,* and of a later date, espoused by *Mahomet* and his followers.

AND yet if we will believe the Author, this Doctrine is every whit consonant to Scripture, and undoubtedly proved by reason: Well then, let us follow the Author in his search, and see whether such an uncouth notion has a favorable aspect from either of the two.

AS for Scripture, 1. he tells us, *there are many plain Texts which do upon that account, express a kind of propriety, that men may claim in this last Period.* O wonderful subtle disputer! I know no man could argue so profoundly if not a Disciple of *Voetius:* but let us consider the Texts of Scripture he brings to prove this; the first is *Eccl. 9. 12. Man also knoweth not his time.* Now the Author makes this to be the import of the words: *The Period* (says he) *of man's life is fixed by one absolute Decree, and therefore he may call it* [his time.] This is indeed a very ingenious

Comment, only it is faulty in that it is singular; for I dare promise, few men ever thought this was the meaning of the Text: If I had been in the Pulpit I had readily raised this Doctrine; *that the time of our Dying is very uncertain,* and I had proved it by *Solomon*'s words, *man also knoweth not his time. Another* Text he brings, is *Psal. 39. 5. Lord, make me to know mine end, and the measure of my days.* But I remember I have already shown how strangely this Text is brought to confirm a Doctrine it is utterly unacquainted with; see *The Period of Humane Life, pag. 109. Edit.* 1. by this brief reply the Author may easily guess what strength is in these or the like Phrases to confirm his opinion.

THE next argument he urgeth is every whit as impertinent; for it is an old and true saying, *Omnis similitudo claudicat:* this the Author seems to smell; but he pretends that he is so wise, as to press them no farther than the scope of the comparisons lead him; but whether this be so or not, I shall briefly examine. First, *Scripture* (he says) *frequently compares the life of man to the Grass; the flourishing and decaying of which, is fixed and determined. Answ.* It will trouble the Author to prove, that all Grass doth flourish in the Morning, and decays in the Evening. But I shall grant that there are some Flowers that do; yet this can never prove that the Period of Humane Life is fatally determined. If I remember well, Commentators say, such similitudes are made use of to denote the brevity of man's life. I shall instance but one sacred Text, to prove this is the import of the similitude; the place is *Job 14. 1, 2. Man that is born of a Woman, is of few days and full of trouble, he cometh forth as a Flower, and is cut down. Secondly,* He tells us, that *the life of man is compared to a Race,* Heb. 12. 1. *Answ.* It is so, and that very aptly; but not because the bounds are unalterably fixed, but because of the noble price that is appointed for those who obey the Divine Precepts, and who do not faint in well doing; and the only intent of the comparison is, that if we expect that Heavenly reward, we must persevere in well doing; as those who run in a Race do not faint and give over, if they expect to obtain the price. *Thirdly, The life of man* (says he) *is compared to a shadow. Answ.* I know it is, but sure not because it hath determined limits, but because of its duration; for as a shadow quickly passeth away, so the days of man are but few. Hence *Job* tells us, *He fleeth as a shadow. cap. 14. 2.* and the Psalmist speaking of himself says, *I am gone like a shadow when it declineth.* But I have insisted too long in answering such trivial arguments. I will now view if the plain (as he calls them, implying that the former were not) Texts of Scripture he brings, be urged to any better purpose.

THE first plain Text is *Job 14. 5. Seeing his days are determined,* &c. this is indeed the most remarkable place of Scripture we have seemingly standing against us; but in my former discourse I have fully shewn, that it does no way contradict any position I defend. I shall therefore now only consider what he urges against what I there replied, and judge you which of us does succumb.

I cannot (says he) *but admire the Author's impudence in making this Text the Basis of his discourse.* Good Sir, is this the effect of a mild and gentle Spirit? but i'll pardon this, since may be it is the result of your holy zeal; but if you be not resolved to be an admirer, I will endeavor to cure that distemper. The reason then why I made choice of that Text was, because I judged it the main place urged in defense of the opinion you maintain; and if this were well

cleared and duly explained, and made to make nothing for you, I easily foresaw how little difficulty there would be in answering other Texts.

LET us now view how artificially he draws *Job*'s words in a Syllogystick fear, *If God* (says he) *has so determined man's days, that he cannot pass those prefixed bounds, then the Period of Humane Life is not mutable; but the first is unquestionable.* Ergo. *Answ.* If the Author had but remembered how he had stated the case, he had never made use of this argument▪ for he grants, that both he and I may maintain, that the Period of Humane Life is both mutable and immutable. I did not deny but our days are determined, see *pag.* 81. and the Author must know, that all the debate is concerning the 〈 in non-Latin alphabet 〉 .

But (says the Author) *I am heartily glad that he acknowledgeth the infinity of the Divine knowledge.* When I first did read this, I thought the Author had forgot himself, for he is but seldom in so good an humor; but when I again viewed what follows, I saw all was spoken *Ironice;* which will make me ever afterwards suspect his Complements: And if he kiss again, I shall be upon my Guard that he do not betray.

HOW the Divine knowledge is not conjectural, although it be not founded on an absolute Decree, has been briefly manifested in the first Discourse. But because I must follow the Author, I shall forbear to speak of it here, because it comes afterwards to be considered.

A SECOND plain Text of Scripture is *Psal. 90. 3. Thou turnest man to destruction, and sayest, return ye Children of men.* I am the most deceived, if this Text proves what it is brought for: Sure the only intent of the Royal Psalmist here is to show, that God is the supreme Lord and Master of the Universe; who exerciseth an uncontrolable Dominion, and who can according to his pleasure either shorten or prolong the days of man; but there is not one word here of any absolute Decree.

A THIRD plain Text equivalent to the former is *Psal. 68. 20. Unto God the Lord belong the passage to Death.* Now let us hear the Author's Comment, *that is* (says he) *the Period of every man's life is in the hand of God.* Now this is indeed very well said; but he sees better than his Neighbors; who says it is spoken to the purpose. But further, what if he and *Voetius* have given a bad Translation of the Text, if I might hazard to our *English,* (which I think is one of the best Translations) I dare say it is so; for there we read, *Unto God the Lord belong the [issues from] Death.*

THE last plain Text is *Act. 17. 26. He hath determined the bounds of our Habitation.* Strange! the Author can never find the word *determine,* but he instantly concludes, that we are to understand an absolute and irrespective Decree. He knows well enough that I grant that the Period of Humane life is determined, why then does he urge these Texts against me?

IN the next place, the Author brings a great many instances to prove the Period of those men's lives, who die a casual and violent Death, is fixed and determined; but he needed not to have put himself to so much trouble, since I never maintained, that the World is left to its own casual revolutions. If he had pleased, he might have viewed *pag.* 76. where he will find, I

grant, *that the most seemingly usual periods of men, are ordered by an infinite Wisdom, and fall under the Divine Rule and Dominion.*

NEITHER needs the Author redouble his *NOW, NOW we have the Author yielding;* because I said, *we never doubted, but the great Governor of the World may make what reserved cases he pleases from the general Rule, and the ordinary course of things, pag.* 111. This methinks is a very plain Truth; but that I may do all I can to satisfy the Author, I shall add, that the reason why some men's lives may be unalterably determined, and yet the Period of other men's may for ordinary be left mutable, is, because the supreme Governor of the World thinks fit it should be so. If this will not suffice the Author, let him choose as he thinks best.

BUT to proceed, *since the first step* (says he) *and moment of our Beings is determined, it is but reasonable to think that the last is also fixed. Answ.* It is extremely reasonable, only we must take heed that we do not wrest Scripture: to patronize our own self-chosen opinions: Now the Text brought to prove that the first moment of our Being is determined, is *Psal.* 139. 16. which is a very odd Paraphrase of the Author's, for the Psalmist there is not speaking of the Divine Decrees, but of the infinity of the Divine knowledge, which is a depth he confesses he cannot Fathom. Now that God doth know both the first and last moments of our life, is a Truth I am as ready to defend as the Author.

BUT I see the Author is resolved to dispute with me, as if I were an enemy to a particular Divine Providence; else to what purpose does he bring his following troop of Arguments? As

1. *All the actions and works, all the ways and steps of man, are ordered by God. Answ.* All this is confessed by me; if he urgeth them against any other, let those concerned make answer.

2. *All other animate Beings* (says he) *are determined. Answ.* To what and how are they determined? I know they have a Being, and that they are all dependent Creatures. But do you seriously think that God from Eternity did by an absolute Decree determine the Period of every Creature? Can you without a certain reluctancy say, that the supreme and adorable Being of whom we ought to entertain noble and becoming thoughts, did by an absolute Decree determine the particular Period of every Flea? Pray consider, Sir, what you say.

3. *Inanimate Beings* (says he) *are also limited. Answ.* When God first Created the World, he put everything in a fit and convenient Station; and so exactly ordered every piece of the Creation, that it should be subservient to the whole. Hence he set bounds to the Waters, and appointed the Sun, Moon, and Stars, to be for Signs, and for Seasons, and for Days, and Years; and according to the Primitive Precept, everything (Angels and Men excepted) stands according as he ordered. But yet these inanimate things are not so fixed, as that upon extraordinary occasions he cannot alter their course.

4. *Do we not* (says he) *read of the determined Period of Kings and Kingdoms? Answ.* Undoubtedly we do, but what then? Do you imagine that God by an absolute Decree did determine the Periods of particular Kings and Kingdoms? Pray consider what the Majesty of Heaven hath said, 1 *Kings 9. 4,* 5, 6, &c. *If thou wilt keep my Statutes and Iudgments, then I will Establish the*

Throne of thy Kingdom upon Israel *forever; but if you will not keep my Commandments and my Statutes, then will I cut off* Israel, *&c.* Surely the most High ruleth in the Kingdom of men, he putteth down one, and setteth up another, and according as men obey his Statutes, so he dispenseth his favors to them.

5. *It is a dangerous thing* (says he) *to grant, that the most inconsiderable thing is exempted from the Hand of Divine Providence. Answ.* I am very far from thinking, that the Author is an Enemy to the Divine Providence; but truly of the two opinions, that which he maintains seems to enervate it more than mine; for if God has from Eternity absolutely decreed everything, then a particular providence whereby he superintends and governs all things, seems not to have any place; but the opinion I maintain puts all things in the hands of God, who may do in Heaven and in Earth as he thinks fit. He may shorten or prolong my life, he may do with me as he pleaseth, for he is our Maker, and we the work of his own hands. This encourageth me to wait and depend upon him, because I know he is the Governor of the World, and has so absolute a Dominion, that none can stay his hand, or say unto him, what dost thou?

HENCE not only those things which sustain and uphold men in Being, but also the Period of every man's life depends upon God: As he may either give or deny those necessary things, so may he also shorten or prolong our life. And thus there is no need of running to the absolute Decree.

6. *It is* (says he) *an old and unquestionable Maxim of Philosophers, cujusque contradictionis altera pars determinate vera est, altera falsa. Answ.* The Maxim is very true, but not very pertinently applied. For supposing there had never been a World, and so no Decree concerning anything future; yet this had been true, *both parts of a contradiction cannot be true.* But now if the Author means, that the operations of free Agents are all absolutely determined; this he must prove by some other *medium* than that Philosophick Maxim, which only infers that one part of the contradiction is true, but leaves us ignorant which of the two.

AFTER all this he comes at length to Catechize me most severely. *Will ye* (says he) *have your recourse to a Stoical fate, or Turkish necessity?* No, good Sir, I assure you I will not, but I am afraid some others may. *Will ye plead* (says he) *from the fortuitous concourse of Epicurean Atoms? Or*—Pray Sir hold, for it is so long since I was last examined, that I have almost forgot the trick of answering. If I should permit you to proceed, I could only say *No* to all your Questions; and I believe you knew well enough that I was as much an Enemy to all these as yourself.

BUT I see what you have yet said are but slender attempts, and only in order to a more noble and grand design. It is well your small Shot, discharged in these light Skirmishes, have not hurt us. Come let us proceed, and see the event of the fight.

If God (says he) *has not by an absolute Decree determined the Period of every man's life; how can the certainty of the Divine foreknowledge be defended? Answ.* Could the Author be contented with it as the Scriptures leave it, there need be little debate in the case. The Gentleman is pleased to say, that I seem to be like a Ship tossed with a great Storm; but he might have more truly said, that I think that it is a bold enquiry which concerns not us to know, the depths of the

Divine Wisdom are too profound for Mortals to measure; and since Sacred Writ calls it a depth, I am sure it is safest to break out into that ecstacy of admiration with the Apostle, *Rom. 11. 33. O the depth of the Riches, both of the Wisdom and Knowledge of God! how unsearchable are his Iudgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his Counselor?*

IF God had ever designed that we should know those secrets, he had certainly disclosed them in his revealed Word; but since Scripture is silent, it is our Wisdom to forbear a curious search into things which he hath reserved within his own peculiar Jurisdiction.

BUT I see this will not serve the Author's turn, he will have the very manner of God's knowledge of future things determined; and if I cannot tell, yet he can unfold this Secret, by saying, *that God has from Eternity absolutely Decreed everything, therefore he certainly knows everything.* And now because this is the grand Doctrine he always repeats, I shall without being very tedious, first show him, that we have no ground to believe that every future action is absolutely decreed. And secondly, I shall endeavor to show, that the Divine knowledge is notwithstanding certain and infallible.

1. WE have no ground to believe, that every future action is absolutely decreed, because God does certainly know all sinful and criminal actions, and yet we cannot rationally conclude that he has absolutely decreed those actions, for this doth neither agree with the justice nor goodness of God. Do you think that a just and good God (who is the Judge of all the Earth) would punish men with everlasting Torments, if he had by an absolute decree determined that they should commit all these Sins? Methinks if this were the case of these miscreants, they might reasonably excuse themselves before their Judge, by alleging, that they could not do otherwise. But truly there is no ground for this plea, for he hath left men inexcusable, and doth not tempt any man to Sin.

BUT I remember the Author distinguisheth between *an effective* and *permissive decree. Answ.* I could never yet well understand what they mean by a *permissive decree:* If they say, God only permits Sin, they say right; but from thence they can expect no sanctuary, for this cannot according to them be a ground to infer any certain knowledge; for to permit Sin, is in this case only a not hindering of men in their wicked courses and ways. If you yet add, that in that permissive decree, the will of man, with all the circumstances of time and place are included. I Answer, that the decree is not then absolute but respective; since both persons and their qualifications are considered: And I must confess this is very agreeable with several phrases of Scripture, particularly with that *Rom. 8. 29. For whom he did foreknow, them also he did predestinate.* So that if we even run up to the knotty point of predestination, we shall find that the Decrees, both of election and reprobation consider the qualifications of persons, and that foreknowledge preceeds any Decree▪ and indeed this was the opinion of all learned men before S. *Augustine*'s time. *Scriptores veteres* (saith *Melancthon,* cited by *Episcopius,* in his second Epistle to *Bererovicius) omnes preter unum* Augustinum, *putarunt aliquam causam electionis in nobis esse.*

2. WE have clear evidences from Scripture informing us, that God did certainly know many things which should have been really future, if the conditions upon which their futurition depended had been placed. Our Savior Christ tells us, that if the mighty works which were done in *Chorazin* and *Bethsaida,* had been done in *Tyre* and *Sidon,* they had repented. God knew that if *Cain* had done well, he should have been accepted. The whole tenor of the Scriptures abounds with many such like instances. If *Nineveh* had not repented, God knew that they should have been destroyed. It is not absurd to think that God would have threatened to inflict that punishment which he did not know; as certainly he would not, if their Doctrine concerning the absolute Decrees be true. But I remember I have in the former discourse insisted upon this argument; I shall therefore only now consider what the Author answers to the Texts of Scripture there cited.

THE first Text is 1 *Sam. 23. 11,* 12. which plainly shows, that God did certainly know, that if *David* had not departed from *Keilah,* the *Keilites* had delivered him into the hands of *Saul.* To this he answers, *That* David *was not curiously inquisitive concerning the Divine Will, for that was a Secret*▪ *Reply.* This is a strange fancy, for is it not as certain as anything can be, that *David* inquired of the Lord whether *Saul* was come to *Keilah,* and if the *Keilites* would deliver him up; which *David* had not known ('till it may be, too late) if God had not revealed both. But he says, *there was no prediction of anything which should be. Answ.* It's true, *Saul* did not come to *Keilah,* but certainly he should have come, if *David* had remained. And thus the prediction is of what should have happened, if *David* had not left *Keilah.* And do you think that God would have foretold anything but what he certainly knew? Again he adds, *that the prediction was not concerning* David'*s being delivered up, but concerning the inclinations of the people. Answ.* The Text speaks nothing of the inclinations of the people, but of a thing future; *They will deliver you up, viz.* if you stay with them: and so *David* does not inquire if *Saul* intends to come up, neither does the Answer he receives imply any such thing.

THE other Text is 2 *King. 13. 19.* where the Prophet is angry with the King of *Israel,* for smiting upon the ground but thrice; telling him, that if he had smitten five or six times, he had smitten *Syria,* till he had consumed it. To this he answers, *that is is altogether groundless to imagine, that God had decreed that* Joash *should smite the Ground more that thrice. Answ.* We do not say that God had absolutely decreed how oft he should smite the Ground. Scripture makes no mention of any Decree, only this he tells us, that if *Joash* had smitten five or six times, he had totally subdued *Syria.* And truly, since we find the Prophet angry with him because he only smote thrice; we may rationally suppose that God had not absolutely decreed that he should smite no oftener. To suppose that the Revelation was general, is only a may be; and we may more warrantably say, what if it was not general?

3. LET us now come to examine the dangerous effects of this Doctrine of this absolute and unconditional Decrees, and the bad consequences which naturally proceed from it. 1. I have shown that it destroys the freedom of Humane nature. And 2. That it makes all lawful means unnecessary; see *the Period of Humane Life, pag.* 103. 3. It leaves no place for praise to the learned Physician, nor for dispraise to the unskillful Empyrick, *pag.* 105. And 4. If this

Doctrine be pursued to the uttermost, it engages men to expose themselves like fools or mad men to any danger.

BUT 2. Although God has not absolutely Decreed every future action, yet he hath an universal and certain cognizance of everything. For 1. That I may argue (as they speak) *ad hominem,* I hope the Author will not deny that God knows everything that is possible, and yet no man ever said, that God decrees what things are possible, and what not. God knew how to raise up Children unto *Abraham* out of the Stones, and yet I think there was no Decree concerning this. 2. God knows whatsoever is true, but all future actions are true; if it be true that *Titius* died this day, in such a place, and of such a malady; this was from Eternity true, that he should die this day, and in such a place. *But ye say,* an action is not future, but because it is decreed. *Answ.* That I may quickly dispatch this, I shall now freely impart what has fully for a long time satisfied me.

THE great and wise Creator, out of his mere pleasure, freely Created this World, and furnished it with varieties of Creatures, of different natures; amongst those, Man made after the Image of his Maker, was created a free Agent. Now since the Eternal Wisdom thought it expedient, that there should be such a Creature as Man; we must not take from him that free principle bestowed upon him in his Creation: And since it is the good pleasure of Heaven, that Man in all his actions should act freely and without constraint, what reason have we to think that there is any absolute Decree which is inconsistent with this freedom? *And thus,* that there ever was such a Creature as Man, this is the mere result of the Divine Will; that Man acts freely and without constraint, this is also the effect of Divine Goodness: and thus all things depend upon the Divine Will. And because the Divine Knowledge is infinite, he therefore knows everything that Man is to act; for whatsoever he acts is true, and so consequentially was from Eternity true. This methinks is a plain and easy way, to secure both the certainty of the Divine Knowledge, and the freedom of Humane Nature.

HAVING thus dispatched these two things I proposed, I now return to the Author; where first we find him fighting lustily with *Molina* and *Fonseca,* and Cursing their Bastard (begotten, he says, in the dark, pardon this innocent piece of Drollery) *Scientia media,* with *Job*'s imprecation

ALTHOUGH it be a digression to discourse of this, yet since the Author thinks he has thereby ruined and undermined all I have said, I shall follow the Author, and briefly examine his arguments he urges against this Doctrine.

THE first assault he makes, is, *That I have recourse to the* Jesuitical *Port. Answ.* He having before compared me to a Ship tossed with a great Storm, it is no wonder though I be glad to get to any safe Haven; if it belongs to the *Jesuits,* the business is not great, since the Port is secure. And I am sure the Author's Doctrine of *Physical predetermination* is the invention of the *Dominicans; jam sumus ergo pares.*

BUT are there no *Protestant* Divines, who own and maintain, that God knows that many things should have been future, if such and such conditions had been placed? Does the Author know, that *Gomarus, Waleus,* and many other Foreign *Theologs,* have recourse to

Scientia media: And at home, how many learned Doctors do defend it? Nay indeed your own D. *Twisse,* who seems to be one of the greatest Enemies to it, yet maintains a notion every whit as unconcieveable (as you are pleased to call this) his *Decretum generale de ciendis Creaturas agere, congruenter ipsarum naturis,* is, may be, not much different from this.

BUT if the opinion be true, it matters not much who defends it. Let us now hear what he Objects. *I shall* (says he) *only in a word or two manifest the unconcieveableness of this position. Answ.* I dare hazard for all this promise, he shall have *thirdly beloved,* 'ere he has done. His first word is, *Since antecedently to the Decree all things are purely possible, how can God know that such things are either absolutely or conditionally future? Answ.* 1. I confess God always knows things as they are, so that if there be nothing future, he could not know them to be future. 2. I grant that it is only the result of the Divine Goodness, that there was ever such a Creature as man. Yet 3. Since God did make man a free Agent, and gave him power to act without constraint; not Physically predetermining his Will, nor by any absolute Decree fatally overpowering his inclinations, leaving him no liberty for choice: Hence it is, that all and every act that man elicits, is certainly fore-known, although not absolutely determined. For by virtue of that Primitive Precept, men act as freely, as rational Agents act necessarily.

AND thus that grand Objection does not militate against us. For we grant that antecedently to the Decree, Man, and all his future actions were only possible; but after Almighty God had decreed or purposed to make Man, all his future actions, although not absolutely determined, were yet certainly known: and the reason of both, is, because Man being made a free Agent, there can be no absolute Decree everting and overthrowing his nature; and since he was to elect such and such actions, an infinite understanding behooved to know them.

HIS second argument is, *That all knowledge depending upon conditions, is first suspended, and secondly conjectural. Answ.* We do not say that Divine Knowledge does depend upon conditions; all that we claim, is, that God knows that many things should have been future, if the conditions had been placed: And this we judge is altogether agreeable to Sacred Writ. So that it is only the futurition of things, and not the Divine Knowledge, that depends upon conditions.

'TIS true, man being a free Agent, he may either act or not act, even then when all things requisite for acting are placed: but yet it must be granted, that the Will cannot always hang in an *aequilibrio;* since it is a self-determining principle, it must either will or *nill* the doing of such a thing, and this an infinite intellect doth certainly know.

3. HE Objects, *There is nothing conditionally future in respect of God: For either the Condition is to be placed, and so it becomes absolutely future; or else it is never to be placed, and so it is only possible. Answ.* I have frequently heard this argument urged, as if it were unanswerable; but I must confess, if my judgment be any ways regardable, it is the only result of ignorance. For first, those who urge it, seem to mistake what is meant, when men distinguish betwixt things absolutely and conditionally future. Things *absolutely future,* are those things which do not depend upon any condition: but things *conditionally future,* are such things as are really

future, if the conditions be placed; and should not have been future, if they had not been placed.

NOW although the condition be not placed, yet they differ hugly from things which are merely possible; for the things merely possible, are not future upon the placing of whatsoever condition: but things conditionally future, should have been really future, if the conditions had been placed.

BUT the Author adds, *That all conditions are included in the absolute Decree. Answ.* If there be any conditions included in the Decree, it ceaseth to be absolute, as every man's reason will easily teach him.

AFTER all this the Author tells me, *it is not in his power to reconcile me with myself.* Strange! what an unknown quarrel is this? alas! have I been so unwary as to contradict what I had formerly said; and is the Author willing, but unable to take up the difference? Since he pretends he is not, I will essay what may be done. First, *We have no ground to think that God decrees every future action.* And the reason I said so, was, because there are many sinful actions which the Majesty of Heaven forbids, and therefore does not absolutely Decree them: And yet I grant, *that the most contingent actions depend immediately upon the Divine Will:* Because the reason why Man was made a free Agent, and acts without constraint, is, because God did Will both.

AND thus I have examined what the Author brings in defense of his own opinion. I come now to survey what he answers to what I urge against it. And▪

1. *I TOLD,* That this Doctrine is a good plea for wicked men. *To this he Answers,* that in the Schools they speak of a twofold Decree, the one effective, the other permissive. Reply. *I have already discovered the insufficiency of this Answer, and therefore shall not repeat.*

2. I TOLD, *That it is inconsistent with the freedom of Humane nature.* In Answer to this, he alledgeth, *That the decree does not hinder, but helps Men to act freely. Reply.* Let us examine if it be so; you affirm that God has by an absolute Decree, determined the Period of *Titius* his Life, and that he has also as absolutely decreed everything that he shall do; now I desire to know of *Titius,* who is a free Agent, that can do any other thing but what is decreed, or if he can do otherwise? If you say he cannot, then pray how is he left a free agent, since he must do all that is decreed, and can do no other thing.

BUT he says, *All kinds of necessity are not inconsistent with liberty. Answ.* What then, is there no kind of necessity inconsistent with it? And is not Man become a necessary Agent, if he cannot but act so and so? Is there any resisting of the decree? But he adds, *We only plead for a determination of events. Answ.* The Will is then left free, and God only determins the thing, but not the Will. Pray how absurd is this in this Authors own judgment.

3. I TOLD, *That this opinion leaves no place for praise to the learned Physician, nor for dispraise to the unskillful Empyrick.* He Answers, *That the Physicians deserve praise, because they act as freely as if there were no Decree. Reply.* The Author had done well if he had made this plain, for that which

he alledgeth is all along denied by us; and the reason we gave, was, because if the Physician does only prescribe those Medicaments, he was absolutely decreed to ordain; and if he can prescribe no other, then he deserveth no praise, since he does no more but what he could not but do.

4. I TOLD, *That this opinion by a genuine consequence induceth men to expose themselves to any danger:* For if the *Terminus vitae est immobilis;* what need men fear to run upon the mouth of the roaring Cannon; if it be their fate to die, they cannot by all their Art and Skill evite death; if it be not fatally determined, then let us face any danger, we have good enough proof against it. To this he answers, *That it is just like that argument which Satan propounds to our Lord Christ,* Matth. 4. 6. *Reply.* I am not advising any Man to cast himself upon those dangers, only I tell what is the consequence of this Doctrine. Now our blessed Master is justly offended with Satan, because of his malicious design in urging that argument. But there is no question but the argument was strong, and this Christ does not challenge.

But (says he) *we must not make the secret determinations of the Divine Council our rule. Reply.* If they be secret Councils, we cannot make them our rule: But sure they can no more be said to be secret, since so many Men pretend to know, that God has absolutely determined everything.

I HAVE quickly dispatched his Answers, because they are indeed slight and inconsiderable. Now▪ let us hear how he vindicates his opinion from that unjust (as he calls it) imputation I have cast upon it; namely, that I say, *it is only the opinion of the* Stoics, *dressed up in better apparel: The word* Fate *is* hateful (says he) *in the Christian Schools. Reply.* May be the Author will find himself to be in a mistake here: I shall only recommend to him an Author, with whom he seems to be intimately enough acquainted; and that is, *Voetius de vitae termino;* in Answer to Object. 6. *Apud Philosophos* (says he) *variae occurrunt fati explicationes, quarum aliquae à veritate & pictate nihil alienum sonant.—Nec desunt inter antiquos et recentiores veri Docti qui Stoicorum placitum in dextram partem interpretentur.*

AND indeed any man that compares the two opinions, will find them to be upon the matter the same: the difference that the Author gives betwixt the two, is the very same that I mentioned and told him of. But it is needless to insist here, for the thing is palpable and cannot be denied.

IN the last place the Author comes to answer those arguments I urged in defense of the *mutability* of the Period of Humane life. *My first argument was,* upon the observance of the Divine Laws, there are many promises in Scripture assuring us of length of days; and on the other side, there are many threatenings of cutting short the days of the Wicked. *In Answer to this, the Author alledgeth many things.*

1. HE tells us, *The words prolong, shorten,* &c. *do not properly signify to make longer or shorter, but only imply length or shortness of days. Reply.* I confess I do not well understand this distinction; but suppose the words were to be understood as the Author takes them, yet all we plead for stands firm: for those that obey the Statutes shall live long, which (with the Author's leave) is the same with having their days prolonged.

2. *In these promises* (says he) *God deals with Men, as Parents use to deal with their sick Children: They promise them many things, rather to encourage them to take the bitter potion prescribed, than out of a real intention to bestow such things. Reply.* This Answer is indeed unworthy to be considered, since it so much reflects upon the Divine wisdom and goodness, of which we and all men ought to entertain generous and becoming thoughts: His promises and threatenings too, are real and serious. It is not to allure or flatter Men to live holily, that he promiseth to lengthen their days; when he well knows he had absolutely fixed the Period of their life.

3. HE says, *A good life is a long life, and that* Abraham *died in a good old age, because he was a good Man. Reply.* I know not whether I should smile at the wit and ingenuity of this Answer, or commend the Author for his happy invention: But it matters not which of them we admire.

4. *The wicked* (says he) *are said not to live out half their days, because according to the ordinary course of nature, the date of their lives might have been longer. Reply.* But if the Period of their lives be absolutely determined, this supervenient Decree takes away that supposed possibility of their living longer. 2. This Answer is so slight and inconsiderable as to the end for which it is produced, that it does not in the least agree with the words of the Text; for in this sense, many godly Men may be said not to live out half their days. But the Psalmist by such a phrase holds out, that the impiety of the wicked is the cause that their days are shortened; which he could not have said, if their days had been absolutely determined.

5. HE says, *The wicked may be said not to live out half their days, in respect of their hopes and expectations. Reply.* The sacred Text makes no mention of the hopes and expectations of the wicked; nor does this Paraphrase any ways agree with the Psalmists intention.

1. THE Psalmists intention was to show, that wickedness is the reason and cause of Men's short lives. Now if he had only meant their hopes and expectation, he needed not have made any mention of the wicked; for this might have been applicable to the most part of Men, both good and bad.

2. IT agrees not with the Text, for if their days be determined, they live out their whole time, let them die whensoever: So that he could never have said, *They shall not live out half their days.* And indeed this had been no great punishment inflicted upon the wicked for their Sins, if it mean only their hopes; for good Men may thereby be as well included: and the wicked are not a whit more unhappy than others, if the case be so.

THE Author is angry with me, because I said, *That if we consult experience, we shall find the Religious and Virtuous Men enjoy ordinarily far the longest lives.* Truly I see no reason to repent what I said, nor does the wise Man's Observation any ways contradict this; for all that he aims at there, is to show, that a good Man's Righteousness will not be able to defend him from the malice and cruelty of the Wicked, and that Wicked Men may pass on in their Sins without control.

THAT the Divine promises are notable encouragements to live holy and devoutly, is very plain and undoubtable: But yet it may be questioned whether, according to some Men's principles, they be useful for the foresaid end.

A SECOND argument I did urge, was taken *from the pious and devout Prayers of the Righteous, and their turning from their Sins by an hearty Repentance.* To this he Answers, *That the Divine Statutes, although they be irrepealable, yet do not exclude the use of Prayer, because it is included in the Decree. Reply.* I have already told if there be any condition, the Decree is not absolute: But because I find the Author has always recourse to this fancy, I shall briefly evidence, that the Author cannot make use of such an evasion. *Prayer and Repentance* (says the Author) *are conditions absolutely decreed, and therefore they are necessary. Reply.* The *Stoics* may have recourse to this, as well as you: For Prayer and Repentance are hereby made necessary, not because Men elicit those acts as parts of their duty, but because they cannot do otherwise. And thus the Prophet *Daniel* could not but pray, that God's anger should be removed from his people *Israel;* because it was absolutely before decreed. The like was *David*'s case, and others, mentioned by the Author.

BUT by this means, the promises of Scripture can be of no use to induce us to live holily, for they are not conditional: Thus, if you obey the Divine Statutes, ye shall live long; and if ye rebel, ye shall be punished. But you shall obey the Divine precepts, and live long; and you shall live wickedly, and have your days shortened.

THAT Prayer and Repentance have been the means of prolonging many Men's lives, is obvious to experience; some few instances to confirm so plain a truth, I laid down in the first discourse. I shall therefore now only examine the Author's Answer.

THE first instance was concerning the case of *Nineveh,* where I told, *That their Repentance did prevent the Execution of the threatened Judgment.* To this he answers; 1. *That Prayer and Repentance do not move God to change his Decree. Reply.* We do not say that they do, only we say, there was no absolute, but conditional Decree in the case. 2. He says, *That their Repentance was from Eternity decreed. Reply.* How then could the threatening be serious? Do you think that a holy, wise, and just God would threaten to inflict a Judgment upon a people, when he had absolutely decreed that such a Judgment should not be inflicted? To this, which he could not but take notice of, he answers, *That such threatenings only imply, that the nature of the crime deserved to be punished with this Judgment. Reply.* I know the merit of every Sin is death, but this is no Answer to the difficulty, for the threatening not only implies the demerit of the offense, but also expressly declares, that the Judgment threatened should be inflicted, if they did not by their Prayers and Repentance prevent the Execution of it.

A SECOND instance I urged, was *Hezekiah's recovery, &c.* To this he Answers, 1. *That we must distinguish between the threatenings and decrees of God. Reply.* Well, we shall observe this caution, but upon this proviso, that the Author will not make the threatening inconsistent with the Decree: for if God had absolutely decreed that *Hezekiah* should not die 'till the fifteen years were expired, then how could the threatening, *Thou shalt surely die and not live,* be serious? But that the first was not absolutely decreed appears to be plain; for otherwise, how could the fifteen years be said to have been *added to his life?*

2. HE says, *The denunciation of death was a conditional commination absolutely propounded, inducing* Hezekiah *to Repentance, having no respect to the absolute Decree. Reply.* This Answer is

not conformed nor agreeable to the Author's principles, for he alledgeth that both the threatening and Repentance are absolutely decreed: now if the threatening had been an argument to engage *Hezekiah* to Repentance, we must suppose that Repentance was not absolutely decreed, but a thing depending upon *Hezekiah*'s will; otherwise both the threatening and Repentance were slight, and of no force: Nay indeed, since the commination was only a Moral act, it might have been an inefficacious motive. But since it had (as the Author will say) its efficacy from the internal operation of the holy Spirit, hence is it, that Repentance can be no condition required on Man's part, since it is not in his power not to Repent when God works it in him. And truly this makes the threatening ridiculous, for how can it be a motive to induce to Repentance, since Repentance is absolutely decreed, and in time by a Physical predetermining act wrought in Man nill he will he.

HOW the Author will be able to absolve himself from having any respect to the two dangerous opinions, he says we must by all means avoid, I wish he would seriously consider.

I DO not well understand the meaning of one phrase the Author useth, *viz. That God did not Will that* Hezekiah *should die when he threatened him; only he willed that there should be such a threatening.* This is indeed pretty subtle, but I know not for what end it was brought: Sure it is not very pertinently alleged, if he thinks hereby to prove, that there is no opposition between the Decree and the threatening; as may appear by what I have already said.

3. WE must *distinguish* (says he) *between the conjectural certainty of death, inferred from the fatal events which frequently accompany dangerous Diseases; and the infallible certainty of death, inferred from the Decree. Reply.* The distinction is without controversy good, and it is but reason we believe it; but I assure the Author's application is not always allowable. I shall make this out by considering how he applies this distinction. *In respect of the first* (says he) Hezekiah'*s death might have been said to be certain. Reply.* We are not to debate what *might* have been, but what really was. Now that denunciation, *Thou shalt certainly die and not live;* was no conjecture taken from the danger of the disease, but a prediction or prophecy revealed by God to his servant *Isaiah.*

ANOTHER instance I urged, was *Ier.* 18. 7, 8. where we have a lively proof of the virtue and efficacy of Prayer and Repentance. To this he repeats his old answer, *That they are therefore efficacious because included in the Decree. Reply.* If they be indeed as absolutely decreed as the end, then they are truly efficacious, but not as conditions required of us to perform, but because they cannot but be efficacious, because▪ decreed: And thus all things come to pass fatally.

A THIRD argument to prove that our lives may be extended or shortened, I urged from the use of Medicaments. To this he Answers, *That it is a precarious principle to separate the means from the end, since the Decree is of both. Reply.* If the Decree including both be absolute, then both the means and the end must be: But then, as I already told, the means are placed not in reference to the end, but because they could not but be placed. There were but two consequences which we have always alternatively urged; namely, if the Period of Humane life be absolutely determined, then either Humane care and industry is needless, since all

the Medicaments of the World cannot prolong our life one moment beyond the Divine decree; nor the neglect thereof shorten our life: Or else those Medicaments we must use are likewise absolutely decreed, and then we must of necessity use them: And thus all care and choice, all consultation and deliberation is quite destroyed. The skillful Physician upon this account deserves no praise, nor the ignorant any challenge; for the necessity that is placed excludes both.

NOW if the opinion the Author maintains does not condemn the use of Medicaments, yet it introduceth a fatal necessity, which is every whit as repugnant as the former, and inconsistent with the principles of Reason and Religion.

AND thus *Abraham* could not neglect the care of his Son *Isaac;* and *Hezekiah* could not but use the means, notwithstanding he knew fifteen years should be added to his life: for in the Author's judgment both were absolutely decreed.

4. I TOLD, *Nothing is more evident, than that there are several things which have a Physical efficacy, both in the prolonging and shortening of our lives.* He Answers, 1. *That God does not hinder second causes from acting, according to that power he hath implanted in them. Reply.* Although this be no Answer to the argument, yet I shall take notice of it, as I have done of many things which did not much deserve to be regarded. And 1. That God does not for ordinary hinder second causes from acting, according to that power implanted in them in their Creation, is true: But yet in extraordinary cases, the supreme Governor of the World may overpower the Wills of the free Agents, and hinder them from acting what their Wills are bent to commit, and he may impede natural Agents in acting what naturally they are determined to do. But 2. How can the Author imagine this to be reconcilable with his opinion? For it is the nature of a free Agent to elicit actions freely; but if God has from the out-goings of Eternity absolutely decreed everything they shall do, they are no more left at liberty to dod or not do, but they most of necessity elicit the act they are determined to. But the Author adds, *That all things which conduce, either to the prolonging or shortening of our life, are included in the Decree. Reply.* If they be indeed included in the Decree, then it is not absolute but conditional, and upon fore-sight of men's being placed in those circumstances; but if he say that all circumstances are absolutely decreed, then I again tell him that he must show us how all things come not to pass by a Fatal necessity.

THE last argument I urged, was, *That many Men had lived longer, if they had not foolishly exposed themselves to danger.* To this he Answers, *That Men's exposing themselves to danger was included in the Decree. Reply.* If the Author means that God did foresee all the circumstances which Men are placed in, in time, and then decreed the Period of their life; he may indeed say, that Men's exposing of themselves to danger is included in the Decree: But if he thinks that God did decree that Men should be exposed to those dangers which put a Period to their lives; then he entertains unbecoming thoughts of God; and wherever he learned this Doctrine, I am sure it hath no Foundation in Scripture. See this more fully cleared, *Period of Humane Life,* pag. 133, 134.

THERE remains no more now, but that I conclude with my earnest entreaty, that Men would heartily comply with the last words of the Author's discourse; namely, *That it is our wisdom and advantage to live as those, who know that e're long a Period shall be put to their Beings.* If the Author be offended that I have considered his Answer, I hope I shall please him by saying,

Non equidem vellem, sed me mea Fata trahebant.

FINIS.

AN APPENDIX.

WHEREIN SEVERAL OBJECTIONS, URGED In private Conferences, are examined. TOGETHER WITH A Survey of Mr. GALE'S severe, but groundless charge.

THE great desire I have to clear all doubts which can be urged against the opinion I defend, has engaged me in several private conferences to try what arguments men of better judgment than myself can produce.

But the truth is, instead of arguments, all I could hear urged was odious censures, which as I have always accounted unquestionable evidences of a bad cause, so do I apprehend that method very incongruous, either to convince others, or to find out the truth.

And although I have no great desire to put my hand into a Hornets Nest, yet because I now intend to put a close to this debate, I shall briefly examine all those particular charges I have met with, hoping that henceforth men will show more candor and ingenuity, and not rashly and inconsiderately calumniate an Author they know not, nor condemn an opinion with hard words, when they can urge nothing of reason against it.

The first heavy charge I met with, is, that the opinion I defend is not *Orthodox,* and that the Author is an *Arminian;* this censure I have in part already considered, I shall therefore now only desire to know by what rule they measure an opinion to be true or false? If they will make Scripture judge, I am sure their charge is false; see *Period of Humane Life,* pag. 118, 119, *&c.* Nay, if they will but stand to the determination of reason, they will find themselves at a loss; but if they run from Scripture and reason, and make their own crooked fancy the rule, I cannot help the matter.

Common experience convinceth us, that the most uncouth notion is judged *Orthodox* by some men, and that the best opinion has not had the good hap to be entertained by all men; but the odious censures of men is not enough to make a good opinion bad, otherwise we should be continual seekers, but never find one Truth.

I confess they are but little acquainted with the Writings of *Orthodox* Divines, who say they oppose the mutability of the Period of Humane Life; for my own part I could never find any condemn it but the *Stoics* of old and of late Mr. *Hobbes,* and his Disciples, and those who run up to the absolute decrees of Election and Reprobation. And although it be rejected and disallowed by such, yet I hope they are not the only *Orthodox* Divines.

The present age (God be thanked) is wiser than to be affrighted with the word *Arminian;* those who use such Objections may please themselves to dispute with Children; but if they combat with Men, they will be but jeered and contemned. I confess some few years since it was scandal enough to be called an *Arminian;* but those dark days are gone, and I hope in after ages that which some men account an opprobrious charge, shall be esteemed Honorable.

Notwithstanding all this, I do not say that I am an *Arminian,* nor am I offended at others who call themselves *Calvinists:* But methinks it were more Christian like to reject all such names which keep up differences amongst us, than to say, *I am of* Paul, and *I of* Apollo, and a third distinct from both, *I am of* Cephas.

2. Some men have told me, if the shortening or lengthening out of our life doth depend upon our use, or neglect of the means, then God's particular providence in Governing the World is enervated, if not quite destroyed.

Answ. I have been far rather induced to believe, that the Antithesis of the opinion we defend, opposeth the Divine providence; for truly if all things are fatally fixed from Eternity by an absolute Decree, whether there be any providence or not, things must come to pass according to that sempiternal series and concatenation of causes; but by maintaining the mutability of the Period of Human Life, the Divine providence doth most conspicuously appear, sometimes in removing those things which should have put a Period to our Being; sometimes permitting us to be exposed to unseen and unexpected dangers. O how wonderful, wise, and mysterious are the ways of God! His Providence is universal, and extending to the most inconsiderable actions. But yet we must not foolishly imagine, men are acted like mere Machins. The Divine providence doth not destroy the innate freedom of Human natures. It is indeed evident by the light of nature, that the great Creator of the World should order and govern it. No Parent is so regardless of his Children as to expose them to the dangers of the World. The very Brutes by a natural instinct guard, secure, and take care of their young. And can we think that our kind Creator who has implanted these principles of Care and Kindness in his Creatures towards their off spring, shall be less regardless of his own Creatures.

We then heartily accord that the Divine providence is vigilant and universal, and the opinion we maintain gives us all the encouragements that can be, to entertain so noble and generous thoughts of that adorable Being, who upholds us in Being. How frequently had a Period been put to our lives, if his watchful eye and careful providence had not red us from imminent dangers.

When I consider that the Period of my life is not immutably and absolutely fixed, but may be Millions of ways shortened, this encourages me to cast myself upon the Divine ear and providence. But for others who are of a contrary opinion, I confess I cannot see how they have any motive to do so, for they being once confirmed in that opinion, that their days can neither be extended nor shortened, they need use no diligence for their safety; they cannot

be encouraged to address themselves to their Heavenly Father by Prayer, since all Care, Diligence, Prayer, *&c.* are ineffectual, and cannot alter the determination.

3. Others have told me, that I make the Creature independent.

Answ. They may as well say, I make the Creature the Creator, for both are equally false. I confess it is not in my power to keep men from deducing illegal consequences, and leading an opinion with inferences it is utterly unacquainted with: yet, since they are pleased to observe this method, I will first vindicate my own opinion, and then examine whether theires can be more justly condemned.

First, then altho I grant that the Period of Humane Life, is for Ordinary, Mutable; yet, I constantly affirm, That God is the Supreme Moderator and Governer of the world, and is this to make the Creator independent? nay, Almighty God not only adhibets a general concourse, but he also in a more special and particular providence, either affords or withdraws occasions of Safety: It is in his power to Shorten or Prolong our lives, and this he does many different ways, which because they are sometimes ordinary and common, we but seldom regard them, but when by an extraordinary providence he affords us unexpected deliverances, we are then more Sensible that his hand brought us help; And is all this a deifying of the Creature?

That Man, Created a free agent should be absolutely and Physically predetermined to act, is a harsh notion, quite contradictory to the common sentiments of mankind, and yet by opposing this Predetermining influx, I do not make man an independent Creature; for an independent Creature is a plain contradiction; but it is evident enough, that it implied no contradiction, for God to Create a free agent, who shall not stand in need to be Physically predetermined to every act. Now this once being admitted, it may easily appear, that the Period of Humane Life is not immutably fixed; for since man acts freely, he may either choose or reject, this or the other means▪ upon which the extension, or abbreviation, of his Life consists.

And yet Man is not hereby made an independent being; for as God hath set bounds to him, over which he cannot pass, *It being appointed for all men once to die;* So hath he also absolute rule of him, and may say, *return ye Children of men.* And thus although man is made a free agent, yet he is not exempted from the Divine Providence.

But, Those who defend the contrary opinion, although they grant that man does in all his actions depend upon God, yet, they of necessity must deny that he immediately depends upon him: for, besides the Divine eternal Volition, they more over add a Physical predetermining influx, efficaciously and irresistibly moving the will, which must necessarily mediate between the Creator and Man.

And thus, although God has not absolutely decreed the Period of every Mans Life, nor does by a Physical predetermining impulse move him to act, which should make him rather a Machin than a Man, yet Man is not independent in acting, but depends immediately upon the Divine Will, as I have already explained.

Indeed he who thinks the Creature is independent, if it be not Physically predetermined to act, entertains a strang notion of independency: for it is certain that the Humane Will is not thus predetermined to sinful acts, and I also desire to know if necessary agents be thus acted: methinks such a superadded determination is very needless since that natural propention, which the great Creator endued them with, is fixed and permanent and sufficient enough to determine them to act: for instance the Fire, by it's natural determination, necessary burns the wood, and it needs no impulse, or superadded motion to determine it, and yet neither the Human Will nor free agent are independent beings.

But not to insist in the refutation of such trivial censures, which the Authors can never form in mode and figure against what I have laid down in that discourse, I shall now in the close examine Mr. *Gales* severe charge laid down in his Court of the *Gentiles* part 3. page.

As an Appendix (Says he) to natural Philosophy, we may add Medicine which has had a powerful influence upon Atheism in this regard, because these proud Naturalists observing by long experience many excellent qualities, virtues and Medicinal influencies, in several Minerals, Stones, Plants, Animals, *&c.* hence would fain persuade themselves and the World, the term of Mans Life was not fixed but variable and determinable by their art and Medicaments, which piece of Atheism continues to this very day very common.

Methinkes Mr. *Gale* if he had been so good natured, might have very well spared this Scandalous language and not have treated those Learned men so contemptuously; but I see it is his humor to make everything have an influence upon Atheism, and to quarrel with all Philosophy but his own Reformed Scheme: and yet it is ten to one if some ill natured Inquisitive men find not out some vanity, and malignity in his own, which whether it may arise from the vanity and malignity of the object. Or 2. From the vanity and malignity of the subject. Or, 3. from the curse of God or both, is an Enquiry I shall not determine in, till I better understand what sense these phrases can admit.

But methinks it is a strange thing why he is so much offended with Pagan Philosophers, since he alleadges as a prime cause of vain Philosophy, the innate, congenite darkness or the native ignorance of the understanding; now how unreasonable is it to challenge men for erring if ignorance be congenite or native to the understanding? He may as well be angry with them because they had not these clear revelations of the Divine mind we are now blessed with.

And yet, although there were many errors in their Philosophy, we must not therefore condemn natural Philosophy nor reject all those arts and sciences which have errors necessary (in this imperfect state) annexed to them; if we do so we must reject all arts and sciences and even his (I had almost mistaken and said) *own* reformed Philosophy. That Idolatry, Atheism, *&c.* are the effects of natural Philosophy, is a dangerous position of the Authors; for by the dark light of nature men may know that there is a God and that Divine worship and adoration is only to be given to that Supreme and Adorable Being, and if natural Philosophy be rejected how shall we be able to dispute with Atheists who wickedly deride Sacred Writ.

But as natural Philosophy hath no powerful influence upon Atheism, so neither hath Medicine, which he adds as an appendix to the former, however the Authors unbounded Zeal transports him beyond the just bounds of civility and moderation.

And now, that I may more particularly examine this censure, I shall first show that Mr. *Gales* memory is as weak as his judgment▪ and that he has quite forgot that he makes this piece of Atheism the effect of Pagan Philosophy. Secondly, I shall make it evident that those proud (as he imprudently and with more arrogance calls them) Naturalists were neither proud in there observations he contemns, nor proud in the inference deduced from thence: and Thirdly, I shall make it plain that Mr. *Gale* may be justly charged with maintaining more dangerous opinions.

I begin with the First, to show that Mr. *Gale* elsewhere seems to condemn himself for saying, that it is the effect of Pagan Philosophy to say, the Period of Humane Life is variable; to make out this I shall only desire him to review part 4, page 455. Where he will find himself saying *I am not ignorant* (the words are Mr. *Gales) how much some of late, as well Divines as Physicians, have essayed to exempt the Period or term of Humane Life from the immutable determination of Divine providence; but how much this hypothesis contradicts both Pagan and Sacred Philosophy, will be more fully evident, by what follows.*

Now, methinkes the Author took too much pains to note, that an effect of Pagan Philosophy, which he confesseth, is contradicted by it: but not to take anymore notice of the Authors fighting with himself: I shall proceed to the Second; Namely, that Physicians were neither Arrogant in there observations▪ he is pleased to mention none yet in that inference deduced from hence.

First they were nor proud in their observations; for to take notice of the excellent qualities and virtues of Herbs, Minerals, Animals, *&c.* is so far from being discommended and reprehended, that it is rather to be regrated, that men of learning and abilities should want encouragements to proceed in such enquiries: and truly those who lay out there time in such a commendable study, will unquestionably be celebrated by posterity, when the names of those who discourage them shall be unsavory if not extinguished.

Can it be questioned by any, who pretends reason, that there are excellent noble and specific virtues in some Plants, Animals, and Minerals against several destempers? if this be doubted common experirience will abundantly attest it; but since this is so plain and evident is it not lawful from hence to infer that the Period of Human Life, is not absolutely fixed: for if this were true it were needless to search out the virtues and effects of those things, which can be used to no purpose.

But the great charge is, that to affirm the term of Men's lives is mutable, is *a piece of Atheism.*

To prevent such calumnies there is no help but according to the old saying *si accusasse sat esset quis foret innocens?* And I am sure the Scriptures teach us another lesson and right reason too; as for Pagan Philosophy I confess I am not so much concerned to examine it. I Know he has the Stoic Philosophers Patronizing his notion, while in health, but I doubt if

sickness does not alter there judgments. It is indeed good company to see the most strict Stoic and those of that persuasion, post away messingers for the Pysician when under diseases; which is evidence enough that they do not believe the truth of what they maintain.

That the Hypothesis we defend contradicts neither natural nor Sacred Philosophy, has been plainly enough demonstrated in our former discourse, neither doth Mr. *Gale* for all his promise, urge it with any argument, but instead of doing so he himself seems to be guilty of that which he injuriously blames in others: And thus I am led to the third thing proposed to be discussed; namely, that Mr. *Gale* may be justly charged with maintaining more dangerous opinions; and to make good this charge I shall only (because of the intended brevity) mention two particulars.

The first is laid down in the Court of the *Gentiles* page 367. where distinguishing God's Justice in Absolute and Ordinative he adds, *that God by his absolute justice and dominion can inflict the greatest torments even of Hell itself on the most innocent Creature.* This is indeed a morsel which sober men cannot well swallow; it being so quite contrary to that common notion which all mankind entertain of God, and to those excellent attributes of his glorious nature; by which he has discovered himself to the world both by his word and works.

That Almighty God is to be admired for his excellent power and works of wonder, no sober man ever doubted, but to admit an unlimited power incompatible with the principle attributes and perfections of his Glorious nature, such as his Goodness, Holiness, Mercy and Justice, this were instead of exalting his excellent power, a denying of a Deity or at least a making him, who is altogether Holy, merciful and Good, seem (it is horrid to speak it) Savage and Cruel. The Divine goodness, truth and sanctity assure us that he can do nothing that is unbecoming his Glorious nature nor repugnant to his chief perfections displayed in his Sacred Word and daily evident by his Works.

Let us here appeal to judicious Mr. Calvin *lib. de Etern. Dei predest.* Sorbonicum illud dogma in quo sibi plaudunt Papales Theologastri detestor, quod potentiam absolutam Deo affingit: Solis enim lucem à calore evellere facilius erit, quam Dei potentiam separare à justia *and page* 191. facessant ergo procul à pijs mentibus, monstrosoe illoe Speculationes, plus aliquid Deum posse quam conveniat, veleum sine modo ac ration quicquam agere, *&c.*

Surely if to distroy the righteous with the wicked temporally was rejected by *Abraham* as a piece of injustice, unbecoming the Divine goodness. *Gen. 18 25. That be far from thee to slay the righteous with the wicked,* Shall not the Judge of all the Earth do right: how much rather may we say so, when men tell us that God can inflict the greatest torments even of Hell itself on the most innocent Creature; it were easy to answer all the silly instances brought in defense of this horrid Doctrine, but I have said enough in the passing against it, only I must add that this is a most dangerous opinion inclining men to entertain unworthy conceptions of a Deity. Plutarch lib. *de Superst.* discoursing of the folly of the Pagans, to pacify there offended God's Sacrificed men and women to them, adds that *Diagoras,* and his Followers more reasonably maintained the Being of such God's than those who confessed a God, and believed they could be appeased by such Savage cruelty.

The Second particular I shall instance, is laid down pag 483. and frequently else where, *God* (says he) *is the prime efficient cause of the material entitive act of Sin.* I know some others have undertaken the defense of this infamous Tenet, but patronize it who will, it is an uncouth opinion and chargeth the Holy Lord, who is not a God that hath pleasure in wickedness, with Men's Sins.

I confess, I could never yet understand what more was asserted by those blasphemous Heretics, who boldly affirmed that God was the Author of Sin; for which pious antiquity did jointly condemn them; for if the evil or obliquity of Sin be (as they say) either privation or relation, it is evident that they necessarily result from the placing of such actions and cannot but follow their acts.

It is indeed pity, that our Reformed Divines should be all blamed for the faults only of a few who have imbibed this *Dominican* venom, and I have often regrated to see the *Jesuits* so miserably baffle men, maintaining this odd and uncouth notion, and yet it is but unhandsom dealing to charge that notion upon all reformed *Churches,* which has been always condemned by the most Judicious Writers we have.

But to dispatch this as quickly as I can, I shall only desire a satisfactory Answer to the few following Queries.

First, If God be the prime efficient cause of the material entitive act (that I may use his phrase) of Sin, does not God necessitate the Will to Sin? since Man is hereby made the Instrumental cause and God the principal overruling efficient cause; and do you think that the Instrumental cause, can resist when the principle cause irresistibly determins it to act?

Secondly, Is not the act prescinded from the object? A mere fancy and notion: Can there be either Love or hatred when their is no object to terminate them upon?

Thirdly, If the material act of Sin be Good, is not every sinful act Morally Good as well as Morally Evil.

Fourthly, When we enquire if there be anything in the hatred of God that is good, do we not Speak of a particular act terminat upon its object, and not of a Chimerical act which can have no being?

Fifthly, Is not that Sinful which is prohibited? but the act itself is forbidden Men, or forbidden to do such and such things, and their doing or acting makes them liable to punishment. Do not Men by doing or omitting that which the Divine precepts forbid, become guilty? Is not Sin a transgression of the Law, and do not men transgress and violate the Divine precepts when they either commit or omit the forbidden action? Hence is it that very many Learned Men rationally conclude that Sin is not a privation, but a positive thing, since the act is always forbidden, and therefore it must be formally evil; and I confess it is a hard matter to conjecture what can be the foundation of that privation; or if the act be placed, how the obliquity does not necessarily result.

Sixthly, To permit is properly a not hindering or impeding Men to act; therefore the act is permitted, for what can be hindered cannot be properly said to be permitted, but the obliquity is such.

Seventhly, If it were the obliquity and not the act that is permitted, then neither Devils nor Men could tempt us to Sin, for they cannot do anymore but Intice and Allure us to the committing or omitting of the Acts, which being placed, the obliquity does necessarily result.

Eigthly, Are Man any other ways said to be hindered from Sinning, but because they are impeded from commiting the Act; how then can the Holy Lord, be the prime efficient cause of the substrate matter, or material entitative Act of Sin?

I have indeed seen an excellent *M. S S.* where this odious opinion, which has made our *Church* is solidly rejected; till such time as that become public, these few Arguments I have pitched upon, may be of use to convince us that Mr. *Gale* is in a mistake.

I should now have proceeded to the consideration of those Arguments he brings in defense of his opinion, but I find this will be more pertinent afterwards, when a more fit occasion may offer.

Now to conclude, it is my hearty desire that we may not, while we are disputing about the Period of our Lives, forget our Mortality. Ere it be long a Period will be put to our beings; and is it not our greatest concernment to mind this in time, that when this Life is ended we may be admitted into that glorious assembly of the Saints above, who Live, but can die no more?

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THE INTRODUCTION.

M*An* in his original condition, when he first came out of the hands of his Maker, was a very noble and venerable Creature, adorned with many peculiar excellencies; and as the Psalmist observes, *Only made a little lower than glorious Angels:* But of all his perfections, *Holiness,* as it was the principal and most oriental, so did it also give a beauty and luster to the rest; It made his Authority and Power lovely and desirable, his Wisdom and Knowledge venerable, and every other attribute, which without this is terrible and dreadful, to be comely and praise-worthy. *This* was that single perfection that raised Man above the beasts

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'Tis, indeed, matter of great sadness to consider the lofty and intolerable affronts that are now cast upon Holiness; how men are arrived at that pitch of impiety, to scorn and deride

Religion, which former ages were at some pains to advance; as if Holiness were inconsistent with the principles of Generosity, and only becoming mean and morose spirits.

How transcendent a folly and madness this is, will easily appear by what I shall afterwards lay down. Me thinks the naked representation of Holiness, should be motive enough (if not to court it, yet) to engage men to correct their unreasonable prejudices they entertain against it; and even force its greatest Antagonists to become its Advocates. But alas! vice hath cast such a dark shadow upon men's Judgments, that they are become as unfit Judges of its beauty, as blind men are of colors; otherwise we might yet expect to see contemned Virtue much more in vogue than ever Vice was.

To excite our desires, Scripture has represented it under the most comely dress, has discovered its beauty and excellency, and recommended it by the most endearing motives which are apt to work both upon our hope and fear: *Upon our hope,* by proposing an infinitely-valuable reward to the righteous, besides the present advantages that attend it. *Upon our fear,* by opening to our view *the powers of the world to come,* and discovering the insupportable misery that the damned suffer *day and night*; so that if men would but so far actuate their Reason, as soberly to consult their own interest and happiness, I doubt not but this alone should be motive enough to excite them to the practice of Holiness, and scare them from those ways of sin *that lead down to the chambers of death.*

It would make (one would think) the greatest Sensualist to relinquish the momentary pleasures he enjoys here, to be possessed of those eternal joys that the pure in spirit shall reap *in the Kingdom of their Father:* and the most hardened and impregnable sinner tremble, to think of *dwelling with devouring flames.*

Now the only infallible way to attain those coelestial felicities, and to evite the miserable consequences of vice, and those pains and tortures that it exposeth its votaries to, is to abandon every lust, be it never so impetuous, and to *cleanse ourselves* (as the Apostle adviseth us) *from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God.*

For the better directing our present inquisition, I shall *first* briefly represent the *nature* of true *Holiness,* and show the *beauty* and excellency of it. *Secondly,* I shall discourse of its *rule,* and more particularly discover the several branches of *Holiness. Thirdly,* I shall propound several *motives* and *inducements* to engage men to the practice of *Holiness*; and indeed this is what I chiefly intend to insist upon. *Fourthly,* I shall remove all those *Cavils* and *Objections* that are urged against *Holiness.* And *Lastly,* conclude with some short *Reflections* and Inferences.

CHAP. I. Of the nature of Holiness.

I Intend not here to descend to the consideration of every particular branch of *holiness,* but to discourse of it in the general, as it is the *combination of all Christian virtues:* and as it is thus considered, I need not, I think, in the description of it, accurately study all those Logical rules Philosophers require in a good definition For my part, it fully enough satisfies me to

know, that *holiness* is *a conformity to the Divine Law,* and *a hearty and sincere compliance with those original dictates of human nature, and the Commands revealed in sacred Writ.*

So long as man remained obedient to the Laws of his Maker, his *holiness* was untainted, and his Beauty and primitive congenite comeliness continued; but by his woeful apostasy he lost that noble embellishment of his nature, which did indeed give a grace to all his other accomplishments, and is now become ugly and deformed. *Holiness* and *purity of Spirit* are different words, but of the same signification, and are promiscuously used in Scripture to express the same 〈2 pages missing〉 present state, expects not more from us than we are able to perform. He is not so rigorous a Lord to require *Brick where there is no Straw:* the terms of the Gospel are accommodated to our capacities, and only require a *holiness* which is possible for the Creature to attain; at least it exacts and expects no more, but that we endeavor sincerely and unfeignedly to obey all those precepts he has enjoined; that we habituate ourselves to perform good actions; that the general propension and inclination of our wills and appetites be towards the doing of what is imposed upon us, and abstaining from all kind of evil.

By what hath been said, it may appear, that *holiness* consists not in Speculation, but in Practice: 'Tis not the knowledge of duty, but the actual performance of it that entitles men to be holy; and that too, not superficially, or in a good mode, and rarely performed; but sincerely, and throughout the whole course of our lives. For men to know their duty and not perform it, is to inhance their own misery, and to secure to themselves double stripes: and to perform some good actions, and abstain from the grosser pollutions of the world, and yet to be vicious in the general course of their lives, this is such a holiness that will never profit any man. The *rule of holiness,* to which we must heartily study an actual conformity, does not dispense, no not with the commission of the least sin, nor omission of the smallest duty.

But because general descriptions of things are frequently overlooked, I shall not think it unnecessary to descend to a more particular survey, and consider *Holiness* in its several branches, as they are plainly described by the Christian rule of Holiness.

CHAP. II. Of the Rule of Holiness.

ALthough the whole *Canon* of Scripture is useful to instruct us in our duty; yet because many things, if not approved, yet dispensed with under the old dispensation, are now quite antiquated and abrogate, I shall therefore at present confine my discourse to the Gospel-Economy, and by the *rule* discover wherein the Nature of true *Holiness,* and undefiled Religion before God consists.

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touch. 'Tis an odd and strange operation, that streams of Love only meet with contempt and disdain.

Sure I am, there is a concurrence of all sorts of motives and arguments to engage us to love God; and those indeed so charming and endearing, that it is strange anybody should fail in it.

Methinks the work itself is so sweet and delectable, so ravishing and lovely, that men need not be courted to it by persuasion. O what a great deal of satisfaction, of ineffable delight, does the devout soul find in those actings of love towards God! And if the Voluptuous and Sensualist would but abandon those sinful delights he now finds so charming and bewitching, and betake himself to the practice of holiness: If he would change the object of his love, and place it where it ought to be; I doubt not but he should quickly perceive there is more pleasure, more contentment and satisfaction in the love of God, than in the enjoyment of all carnal pleasures.

That man that shall make a just estimate of things, shall be easily convinced there is nothing worthy of love in comparison of God. Alas! the pleasures of this world are but shadows and fancies, which will soon disappear! Its beauty and splendor is but gilded and delusory: and is it reasonable, nay, is it not extreme madness to place the strength of our affections on such uncertain and quickly-removed vanities?

The usual arguments of love amongst men, are Relation, Interest, or the Beauty and Excellency of the Object. Now all these lay much stronger obligatios upon us to love God. For Relation, is he not our Lord and Maker, who gave us life and being, who as a tender Father kindly compassionates our condition, and in our low estate has carefully minded us, when our other Relations have accounted us aliens and strangers? This the Royal Psalmist experimented; and I make no question but many good men have been, and are living instances of this truth.

And indeed, that man that consults his own interest, cannot but be strongly excited to love that God who is the best benefactor, and equally willing and able to bestow favors upon him. It is an argument of a very base and mean spirit, to despise our benefactors: but thus have we requited God, who daily loadeth us with mercies, and reneweth his blessings every morning: we have, God knows, most insolently carried ourselves, even then, when he has been displaying a banner of love over us.

As for Beauty and Excellency, what in the world can compete with him, *who is glorious in holiness,* and *whose Name is excellent in all the earth?* How quickly are all created beauties winked into darkness? At the best they are but streams derived from this glorious being; and is it not hugely reasonable, that he who is the original of these, should be the chief object of our love, and make us with the Psalmist say, *Whom have I in the heaven but thee; and there is none upon the earth I desire besides thee?*

I know there is no man would take it well, nay who would not be highly incensed, and think himself much wronged, to have his Love called in question; but God knows how little reason the far greater part of Mankind have to pretend love, who stand not to break his Laws, to cast behind them, and lightly esteem his precepts, the obedience of which is made the best and surest character of Love.

Would God it were as easy to persuade as it is to propose our duty. But how hard is it to convince men of the folly, the extreme and strange madness, of being *lovers of pleasures more than lovers of God?* But the truth is, there is such a mire and puddle of pollution in our hearts,

that it quite choaks and extinguisheth all sparks of Love, makes us violate the principles of humanity, and become more ungueate than the beasts who have no understanding.

But if this Divine flame be kindled in our Hearts, if it be sincere and superlative as it ought to be, it will easily employ all the faculties of our soul in his service; it will engage, and enable us too, to perform the several Duties of Piety the Laws of Christianity enjoin; which because they are some of the particular branches of *Holiness,* I shall briefly mention, with their encouragements; and for method and order reduce to four Heads. *First,* it will instruct and enable us to trust and depend upon God. *Secondly,* to submit and obey his Will. *Thirdly,* to honor and reverence his great and sacred Name. And *Lastly,* to worship and adore him according to the method he hath himself prescribed.

I begin with the first, namely, That Love where it is sincere, is a noble and generous 〈2 pages missing〉 (says our Lord) *I say unto you, Take no thought for your life, what you shall eat, or what you shall drink; neither for your body, what ye shall put on: Is not the life more than meat? and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?* &c. *Matth.* 6.25, 26. 'Tis rejected and condemned as a Pagan and Heathnish sin, to be querulous and solicitous of *what we shall eat, or what we shall drink, or wherewithal we shall be clothed: for after all these things do the Gentiles seek,* v. 31, 32.

I confess, as I cannot sufficiently enough pity the madness of some men, who will trust God with their Souls, but not with their secular Concerns; so could I never yet project what may be the reason why better men than the former are so apt to distrust God in times of danger and want. I wish such men would consider how shrewd a presumption this is of Atheism, at least of establishing the Epicurean notion of a Deity who is quite unconcerned about inferior beings, and sequestrated from the care of sublunary affairs. For if we did indeed think that he takes notice of us, we could not but confidently rely upon his care.

Secondly, we are by the perfect rule of Piety and Holiness instructed to submit to the divine Will, and comply with the Gospel-precepts, which concerning all things are right. Perhaps the lot infinite Wisdom has carved out to us, is no ways relishing to flesh and blood. Whilst others are walking amongst roses, enjoy all secular advantages, and are placed in the sunshine of prosperity; may be we are forced *to hang our harps upon the willows,* and spend our few days in sorrow and grief. However, let us, not even under these sad circumstances, *charge God foolishly,* or be impatient under the severity of his correction; for this is no argument of the hatred of a Father. Let us rather in this case view the unspeakable reward, and the divine promises, which are sufficient arguments to revive our fainting and most languishing hopes, and able to form our souls to true patience.

Philosophers, if ever they attained to a perfection in any virtue, it was in their patience under the instability of worldly things; and yet their grounds and motives to patience were sandy and ineffectual, and no ways comparable to the arguments 〈2 pages missing〉 habit and custom, while this is the very thing that enhances their guilt: neither will it, I think, a whit lessen the crime, that Great persons have given it such a vogue in the world.

The Name of God is a sacred thing, which must not be appealed to, but in the most weighty and serious cases: *Thou shalt swear* (says the Prophet) *that the Lord liveth, in truth, justice, and judgment.* If we either affirm or promise anything by oath, it must be after mature deliberation, after we have ascertained ourselves of the truth and lawfulness of it: this the very Poet could dictate,

Nec Deus intersit, nisi dignus vindice nodus

Inciderit—

It were to be wished, that the Hectors of this age would learn of the very Heathens more reverence; and that those men that pretend to good breeding, would be so civil, even sometimes for the companies sake, as to forbear those Oaths that tender ears cannot hear without offense.

In the last place, the divine Love, if scattered in our Hearts, will excite us to worship God after the method himself hath prescribed: It will direct us to the rule of Piety, where we shall find everything that relates to our immediate intercourse with God in divine Ordinances and Worship exactly ordered. I confess, the Heathen-world, as they were confused in their notions of a Deity, and almost quite ignorant of the eternal reward; so were they superstitious in their Worship, and sometimes ignorantly erected Altars to *an unknown God.* Their Worship was attended with a great deal of external pomp, was very grateful to their external senses; but it reached not the Heart. But the Christian rule instructs us to worship God in Spirit, and prescribes the best method of devotion: It requires that *We worship and bow before the Lord our maker,* with all possible humility and reverence; that we possess our Hearts with the greatness and glory of that Majesty we adore; that we be intent in our devotion, and not suffer secular concerns to intrude and interrupt us; that we act faith upon him, and believe that he *is a rewarder of those that diligently seek him*; and that we approach the throne of grace *in the Name of the Lord Jesus Christ.*

If Devotion were not a duty, yet methinks the advantages thereof should invite 〈2 pages missing〉 and that which finally excludes from the Kingdom of Heaven, where nothing that pollutes can enter, 2 *Cor.* 6.9. *Rev.* 21.27.

'Tis indeed not wonder though the Religion of the Gentiles, which contained a prodigious mixture of vanity and impiety, gratified the inclinations of uncleanness: for if we consult their writings, we shall observe, that the most abominable vice wanted not a Deity to patronize it amongst them; which upon the matter was *an establishing iniquity by Law,* and an argument more sufficient to encourage than to correct vice: And although the Writings of some Philosophers have been more refined, yet the Lives even of such were full of the foulest actions. Nay, the rules which the best Masters of Morality amongst them prescribed, never reached to the purifying of the Heart.

I confess, that man that shall take notice (and who, having eyes in his head, can evite this, when men proclaim their sin like *Sodom?)* of the prodigious uncleanness this profane age has arrived at, shall be strongly tempted to suspect the purity of the Christian Rule, if he make

no farther enquiry than to the practices of most that are called Christians. We may indeed very aptly write to the professors of this age, as the great Apostle did to the Church of *Corinth: It is reported commonly that there is fornication among you, and such fornication as is not so much as named amongst the Gentiles,* 1 Cor. 5.1. And I am a little afraid, if the Church should strictly observe that charge that the Apostle gives there, and excommunicate all such wicked persons, that our Church should not need to brag much of the number of Christians.

'Tis indeed matter of great sadness, to consider how much the Christian Religion has suffered, upon the account of the scandalous practices of Titular Christians; and I make no doubt but this age has been at more pains than any that precedes it, to increase the scandal: but sure 'tis but a silly artifice to challenge the exactness of the *Rule,* and with *Celsus* impudently allege that the Christian Religion encourageth men to the practice of immorality and vice, since of all Religions, the Christian only can produce the strictest Laws against *all filthiness of flesh and spirit.* 'Tis *a Doctrine,* as blessed Apostle tells us, *according to godliness,* and lays undispensible obligations upon its followers, both to think upon, and to do, 〈2 pages missing〉 dearing a quality, and so noble an embelishment of our nature, that where this is wanting, all other advantages are little regarded; and not only men, but the great God also *resists the proud,* it being a vice which, besides Christianity, Morality also-condemns, as universally unbecoming to Humane nature; and that which not only disturbs ones self, but also disquiets whole societies: But *God gives grace to the humble*; he takes such persons into favor, as being more pliable to receive the impress of his love.

And as a humble, so also a *meek* and quiet spirit *is in the sight of God of great price.* And can there be a more convincing motive than this, to recommend meekness to Christians? And indeed we cannot pretend to be the Disciples of holy Jesus, if we refuse to learn that lesson he hath copied out to us, *Matth.* 11.29. *Learn of me, for I am meek and lowly in heart.*

Although a calm and quiet spirit is a reward to itself, as every virtue is; yet it wants not a claim to a temporal felicity also, *Matth.* 5.5. *Blessed are the meek; for they shall inherit the earth.* These be the persons to whom by right of promise this stately Fabric of earth belongs. And if we now view that unpleasant vice of *Anger* opposite to it, this will yet add more to its luster, and help to recommend it the more effectually. *Anger* being such an unpleasant humor, that it makes those men it possesses unfit for human society, it being not unfitly defined by the Poet to be *a short madness*; which indeed agrees very well with the Wise man's verdict of it, *Eccl. Anger rests in the bosom of fools.* If then men would but compare the calm and happy serenity of Meekness, with that inward and outward trouble and disquietment that is the effect of Anger, they could not but esteem the one, and declaim against the other.

In the next place, our *Christian rule* recommends *contentment* as the most precious Jewel in the Saints Diadem; 'tis that noble ingredient that makes the most bitter cup sweet and pleasant: it renders things, otherwise unsavory and burthensome, to be indeed relishing and easy. This is it that seasons the meanest meal; makes a dish of herbs a feast, and a cup of cold Water please the palate: This is that virtue which makes men in the midst of storms represent a calm, and in the saddest circumstances to sing sweetly. He 〈2 pages missing〉

us in those duties that concern our *selves*; so it also teacheth us how to carry towards others. And in the first place, it recommends the *Royal Law of love,* as the spring and source of all other duties, *Rom.* 13.9. *If there be any other commandment, 'tis briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.* This, for its excellency and comprehensiveness, is said to be *the fulfilling of the Law,* as those who neglect it are said *to sin against the Law.*

Now if this rule of Charity were well observed, it would help to correct, first, all undue Thoughts and Wishes. Secondly, all injurious Words and Speeches. And thirdly, all unjust Actions and Dealings towards our Neighbors.

First, it would very much conduce to the regulating of our *wishes,* and to the keeping of our minds in a meek and peaceable temper towards others. Charity, if sincere, is a noble and generous virtue, which believeth and hopeth the best of all men: *It thinketh no evil,* as the Apostle amongst many of its other good properties observeth, 2 *Cor.* 13.5. It eradicates and supplants all censorious thoughts, and is incompatible with those tormenting passions of Malice and Revenge, which, as the Wise man describes, *suffer not men to sleep except they have done mischief,* Prov. 4.16.

And indeed this is but the least part of a Christians duty, 'tis but an evidence of the lowest degree of Charity, to retrench those irregular and undue wishes, which oftentimes do more prejudice to ourselves than others: If it be sincere, it will have a further and more important influence; it will help us to govern our tongues also that we may, as the great Apostle adviseth us, *speak evil of no man,* Tit. 3.2. to *lay aside all malice, and all guile and hypocrisy, and evil speaking,* 1 Pet. 2.1. and according to this precept did primitive Christians walk.

But alas! we have degenerated in nothing more conspicuously from their practice than in this: In place of their love, we have substituted an industrious search into the iniquities of others, *Psal.* 64.4. and have fully verified the Apostles description of the tongue, *Jam.* 3.8. that it is *an unruly evil which no man can tame, a world of iniquity that sets the whole creation on fire.*

Neither Majesty nor innocence can now guard against its darts; its malignity 〈2 pages missing〉 blessings, *v.* 10. and it is noted as an evidence that *the love of God dwelleth not in those persons,* who *having this worlds goods, shut up their bowels of compassion from those that have need,* 1 Joh 3.17. Alas! little do men know how quickly the balance may change; how soon the richest may be in poverty, and stand in need of that supply that they now in the days of their plenty deny others the instances to prove this, are more numerous than that they can be doubted or need to be related.

Indeed the performance of this duty passeth not without a temporal reward God, who accounts it a lending to himself, hath promised to repay it; and sure there cannot be better security than his promise. And I question not but all ages can attest the truth of what the Wise man observeth, *Prov.* 11.24. *There is that scattereth, and yet increaseth; and there is that witholdeth more than is meet, but it tendeth to poverty.*

I confess, I know no virtue more becoming a Christian than Charity, and scarce anymore scandalously neglected; and I am sorry to think that those good men who compassionate the wants of the indigent, should be so unworthily scandalized, as if they were but lukewarm Protestants, and established the Popish Merit: but this is a piece of madness I shall rather pity than inveigh against; and although I be no friend to merit, yet I cannot but speak honourably of those whose charity and good works make them lovely in the sight of God, who has accounted it *pure religion and undefiled, to visit the fatherless and widows in their affliction,* Jam. 1.27.

In the next place, the *Christian rule* requires *Justice* in our intercourse and commerce, and that in our dealings we be exactly conscientious, according to that great rule of equity, *Matth.* 7.12. *All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.* Injustice is a vice so mean and ignoble, th•t I cannot but admire how great men should court it: and if men would but actuate their Reasons, I am sure they should never become guilty of that which, if charged with, they cannot patiently endure, nor be reconciled with the persons which freely reprove them. There is no man, I think, that would be satisfied to be called a Cheat; and is it not unreasonable to think they shall evite this character who practice injustice?

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were easy to show how miserably they failed. The famous Peripatetick pleaded for the revenging of Injuries: The divine *Plato* allowed the community of Wives: The strict *Stoics* patronized the lawfulness of Self-murder; and thus *professing themselves to be wise, they became fools.*

And yet (to the shame of Christians) how conspicuous was the moral gallantry of the *Romans!* how famous and glorious are they esteemed for their Justice and Constancy in friendship by all succeeding ages! their virtue did conquer respect and esteem from their Enemies, and made them beloved by those who feared their power. And here I cannot but take notice of St. *Augustine*'s commendation of the old *Romans: Because God* (says he) *would not bestow Heaven upon the* Romans, *they being Pagans, he bestowed the Empire of the world upon them, because they were virtuous.*

And yet the best rules those Illustrious Hero's and Law-givers taught, are not comparable to the Laws of Christianity, upon these three accounts. *First,* the Pagan Law is deficient in many things, and many particular Laws mightily tend to the promoting of vice; their Law-givers being ignorant of the introduction of sin, never made any precepts against the first motions to forbidden objects. *Secondly,* those good Laws they taught, are more clearly revealed in the Gospel, *Which hath brought life and immortality to light.* As the Gospel commands only such things that are good, and forbids only vice; so it more conspicuously manifests what is good, that we may do it, and what is evil, that we may evite it. The good Laws that *Epaminondas* in *Thebes, Lycurgus* in *Lacedemon,* and *Aristides* in *Athens* taught, are in the Gospel-Economy more excellently confirmed; and we are now undoubtedly secured, that we do well in observing what is commanded, and in abstaining from what is prohibited;

which *Numa Pompilius, Marcus Antonius,* and all the Law-givers either of *Greece* or *Rome,* could never be fully ascertained of. *Thirdly,* we have better encouragements and inducements to obey the Gospel-precepts than any other Religion prescribes. The best motive to virtue amongst the Heathens was, that *virtue is a reward to itself*; that it is the means to be celebrated by after-ages, and such like; which were but insignificant encouragements, if compared with the eternal and 〈2 pages missing〉 gives of the Gospel, *Rom.* 1.16. *That it is the power of God to salvation.*

CHAP. III. Motives and inducements to the practice of Holiness.

AS the naked proposal and representation of an excellent and beautiful object, is motive enough to excite our love, and draw out our affections to it: so methinks *Holiness,* which of all, things is the most noble, most excellent, and the most lovely, should, even abstracted from the considerations of its utility and advantages, conquer our esteem. But God knows how much our depraved natures in this lapsed estate stand in need of encouragements to excite us to our duty; and I wish common experience did not make it too certain, that all motives are little enough to form us to Holiness.

In the former Chapters I have only laid a foundation to this: for I thought it fit to tell men what I understand by *Holiness,* before I should excite them to it. In this dark age of the world we want not instances (God knows, too many) of men's too frequent mistaking vice for virtue; to prevent which error, it was thought necessary to show men their duty; and having done this, the next thing I proposed, was to lay down several motives and inducements to engage men to the practice of Holiness, founded solely upon this, that all those endearing arguments that prevail with us to perform any duty or action relating to our secular concerns, do more powerfully oblige us to be holy.

This is, I confess, a subject which for its nobleness deserves a better judgment, a more clear wit, and a more enlivened and quick fancy to handle it than I can pretend to: yet if I can but prevail with others to perfect what I have begun, I shall not think I have much mis-employed my time in writing this Discourse.

This Chapter is like to be somewhat disproportionable to the rest in length, it being at first the only designed subject to be discoursed on; I shall therefore divide it into several Sections.

SECT. 1. The noble pattern of Holiness.

The great inclination of Mankind to Imitation, gave ground (I doubt not)

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And now, seeing Examples, have so much force, methinks I hear the Captain of our salvation saying, as *Abimelek* said to the men that were with him, *Judge.* 9.48. *Make haste, and do as I have done.* Christ Jesus hath by his example taught us our duty, 1 *Pet.* 1.15, 16. *As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy as I am holy.* Upon which account we are seriously exhorted in Scripture to look unto Jesus, and to

walk as he walked; and can any consideration more abundantly serve to inspirit and excite us to live holy, than this? Methinks our having so brave an example should provoke us to follow his footsteps, *who did no sin, neither was guile found in his mouth.*

There are two chief reasons that greatly prevail with us to imitate other examples. *First,* the dignity and greatness of the person. *Secondly,* Interest and advantage. Now both these motives should most powerfully prevail with us to make Christ the copy of our lives: For *first,* if we consider the *dignity* and worth of his person, is he not the Son of the living God, who in the days of his humiliation *thought it no robbery to be called equal with God?* He was not a person of a mean and low extraction, how meanly soever he lived here, but one of extraordinary worth, who by partaking of human nature elevated it to the highest degree of honor: He was not only *the chiefest amongst ten thousands,* but the delight of Heaven and Earth, before whom the Princes of the Earth must appear, and the great men, to give him an account of their works. And as for *Interest,* I shall afterwards make it plain, that we in nothing more cross our advantage, than in walking contrary to Christ.

But alas! how little are we moved by this noble president to mind Holiness? how seldom do we express in our actions the virtues of our spiritual King? although there is nothing more rational, more equitable and just, than to follow his footsteps who hath called us to his Kingdom and Glory; nothing more honorable, nor can advance our happiness more than to be *conform to the image of Christ*; yet in opposition to the most endearing encouragements, we have as much set at naught his example, as *Herod* and his men of war did his person, *Luke* 23.11. Alas! what tears are sufficient to express and set forth this exceeding great madness and insolency?

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us to learn meekness and humility of him, *Mat.* 11.29. *Learn of me, for I am meek and lowly in heart.* Throughout the whole course of his life he did evidence a spirit full of calmness and quietness. If we trace his footsteps from the Cradle to the Cross, we shall not find him either by his words or actions discovering the least expression of wrath, or revenge; but the most admirable disposition of gentleness and meekness, even then when his insulting Enemies endeavored to cast upon him the most ignominious affronts. We read, *Numb.* 12.3. of *Moses* his great meekness; but how was he once and again transported with passion! but never did our meek Jesus, by the most insufferable abuses he received, ever discover a discomposed spirit. *Isa.* 53.7. *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.* He did indeed frequently meet with extraordinary provocations to anger; but yet how sweet were his reproofs? when the *Samaritans* refused to receive him, *Luke* 9.53. he did not treat them with contumelious speeches, nor revenge himself upon them, although he could have done it with ease; but being desired by his exasperated Disciples *to call for fire from Heaven to consume them,* he rebuked their revengeful motion with *The Son of man is not come to destroy men's lives, but to save them.* It would be too prolix a business to instance the several examples of his Gentleness and Meekness; only let us view the last scene of his life, where we shall behold lively instances to confirm this. When he did find his three Disciples, whom he had

commanded to watch, sleeping, he did not upbraid them for their negligence, but gently asks them, *What, could not ye watch with me one hour?* and when he was treacherously accoasted by his own Disciple, who became leader to a great multitude who came out with Swords and Staves to apprehend him, with what astonishing mildness did he entertain this Traitor, who had the impudence to betray him with a kiss? *Friend, wherefore art thou come?* Mat. 26.50. or, as another of the Evangelists expresseth it, *Judas, betrayest thou the Son of man with a kiss?* This was all the hard language he treated him with. And after he was apprehended, with what horrid contumelies and affronts did his barbarous Enemies entertain him? they did spit in his face, and buffet him; (the highest affronts imaginable) they stripped him of his ordinary clothes, and put upon him a fools robe and a Crown of Thorns; and being thus disguised, they expose him to the mockery and contempt of the Spectators: Notwithstanding of all which, he *opened not his mouth*; but with a most sedate and serene temper he received all these abuses, as the Apostle *Peter* expresseth it, 1 *Pet.* 2.23. *When he was reviled he reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously.*

Meekness, I confess, is so noble a virtue, accompanied with so many admirable and charming advantages, that it needs (as one would think) but few words to recommend it to men; but no argument is like to prevail more with generous minds, then the example of so excellent and perfect a Pattern. Sure I am, it is the most unaccountable thing imaginable, for the Disciples of so meek a Master to be of a disposition and temper quite opposite to his.

But as his meekness, so is his *humility* also recommended to our imitation: As he was of a meek, so also of a lowly spirit. His first appearance upon earth was but mean and despicable; he was born (as the Scripture informs us) in a low estate, more fit for the meanest of his Disciples, than for so great a Prince. He was not brought forth in some stately Palace, nor born in a Chamber curiously decked, but in a vile Stable where the brute beasts had their residence. Nay, after he had discovered himself by his Illustrious works to be a great Prophet, the *true Messiah who enlighteneth everyone that cometh into the world,* yet how humbly did he walk! his Companions he did choose were but mean Fishermen; his Occupation and Employment was no ways honorable; and his Revenues were but small, as he himself did testify, *The foxes have holes, and the birds of the air nests; but the Son of man hath not where he may lay his head.*

Although his descent and extraction was incomparably great, yet he rather endeavored to conceal than to brag of it; and so humble was he, that he chose rather to attribute the praise of his admired works to his Father, than take the honor of them to himself, *Joh.* 8.28. *I do nothing of myself, but as my Father hath taught me I speak these things.*

He was not ambitious of Rule and Government, but modestly refused to be a Ruler and Judge. Nay, when the multitude thought to make him a King, he shunned their society by an invisible removal, it being quite contrary to his design in coming into the world, (as he tells us, *Matth.* 20.28.) *he came not to be ministered unto, but to minister.* And to correct the insolent pride and ambition of his followers, how did he stoop to wash his Disciples feet! a most admirable evidence of his lowliness of spirit.

And now since our great Lord and Master did so wonderfully debase himself to the form of a Servant; since in all his actions he did manifest that he was meek and lowly, how prodigiously incongruous is it for those who profess themselves to be his Disciples to be proud and lofty?

I confess, Humility is a grace well becoming our state as creatures; we are but dependent beings, having life and motion, and all those endowments we are proud of, *from the Father of spirits, from whom every good gifts cometh.* The fresh communications of his love we constantly participate of, are freely bestowed; which he may therefore, when he thinks fit, with an equal freedom and ease remove, without being guilty of injuring us.

Humility is that peculiar grace that qualifies and fits us to receive the divine aid and assistance; as the Apostle St. *James* tells us, *he gives grace to the humble.* Upon which account we may with the Wise man well conclude: *Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud,* Prov. 16.19.

I doubt not but every considering man will find his own Reason suggest a sufficient store of arguments to confute the imperious assaults of Pride and Ambition: but methinks none can more powerfully prevail with ingenuous spirits, than the consideration of Christ's humility: with this how effectually may he repel every temptation to pride, by saying, Was my Master lowly of spirit, and does it become me to be proud?

Thirdly, Christ is also set forth as our Pattern in his sufferings: *If when ye do well* (saith the Apostle) *and suffer for it ye take it patiently, this is acceptable with God; for even hitherto were ye called: for Christ also suffered for us, leaving us an example, that we should follow his* 〈2 pages missing〉 there than allays the distemper, though it augments the degrees of our trouble, and disenables us to bear the stroke of Adversity; yet we will not be persuaded to a calm and quiet submission to the divine Will. Though impatience exasperates the pain, yet we think we do well to be angry. If we meet with injuries, our appetite of revenge is stirred up; *flesh* and *blood* we say cannot *endure* such *affronts*; we imagine it stains our Reputation and Honor in the world, and is degenerous and servile.

Thus do we sew Fig-leaves to cover our nakedness; but the all-seeing God knows that all these repinings are arrows directed against his providence; otherwise we should with the Royal Psalmist say, *I will not open my mouth, for thou didst it.* To this impregnable Fortress he had his recourse, when causelessly cursed and reviled by *Shimei:* it was this that silenced old *Eli, It is the Lord, let him do what seemeth him good:* he durst not quarrel at the message, but quietly he submits. There is a secret providence which doth overrule the most terrible accidents, and is not accountable to human Reason. All those calamities and sufferings we undergo, are ordered by infinite Counsel; and in repining at such dispensations, we indirectly blame Almighty Goodness and Wisdom.

Is it fit and congruous that God should take measures from men in his Economy of the World? is it reasonable that the whole course of things should be put out of order, to satisfy every private man's humor? can there be any greater madness, than to prescribe rules of

Government to infinite Wisdom? Why then are we dissatisfied with our adverse state? why do we repine and complain?

If we did indeed compare our Mercies with our Sufferings, our Receipts with our Merits, or our Condition with that of some others, we could not but be convinced of our folly: but we still pore upon the sore; all our thoughts are taken up and in exercise about our affliction: if we would deal rationally, let us view the sufferings of our blessed Redeemer, and see if we dare make a contrary conclusion to that of the Apostle, 1 *Pet.* 4.1. *Forasmuch then as Christ hath suffered for us in flesh,* let us *arm* our *selves likewise with the same mind:* He suffered patiently and calmly for us; and it is but reasonable that Servants imitate their Master, and suffer the disasters they meet 〈2 pages missing〉 our rule, yet how ready are we to despise it, if in the least it cross our humors or carnal interest? Alas! little do we consider, that obedience is essentially necessary in order to our supreme happiness; and that torments, as severe and intolerable as they are lasting, are the lot of the disobedient.

It were to be wished that the rebellious posterity of *Adam* would but seriously ponder what they will be able to say in the great day of Audit. Sure I am, the whole Contexture and Harmony of the divine Precepts and Doctrines are equitable and just, and therefore call for our hearty compliance with them. The wise God never issued out any Command which could not be obeyed; he is not like the *Egyptian Task-masters,* to require *Brick while there is no Straw.* Nay indeed our duty and interest are coupled together so closely, that if we disobey and rebel, we may thank ourselves for the misery we have chosen. .

And as his Obedience is set before us for imitation, so is his *Love, Charity,* and *Compassion* also. His whole life was spent in *doing good* to men: how transcendent is his love in pitying us in our degenerate and forlorn estate? when we were at odds with Heaven, and incapable to help ourselves, then, even then, did he commiserate our case, and by his *own Blood* reconciled us to the Father. It is the greatest demonstration of love imaginable, for *a man to lay down his life for his friend,* Joh. 15.13. and yet more wonderful was the love of our Redeemer in passing through so many cruel sufferings for us, who were but Rebels and Enenemies. O how should the remembrance of his boundless compassions transport and ravish us with love? how strange is it, that the highest endearments of Love have not inflamed our spirits, and made Love mutual and reciprocal?

Love is a most excellent affection, of a noble original, by which we resemble the best of beings; the great God being by the beloved Disciple described to be *Love:* and indeed well does this description suit with his dealings with men. But alas! how unlike are we to God in this? there is scarce any duty more frequently inculcated by our Savior than *Love,* John 15.12. *This is my commandment, that ye love one another as I have loved you:* and yet how little efficacy has either his precept or example with us?

Blessed Redeemer! how unworthy do 〈2 pages missing〉 since it hath produced so little love in us to himself. But however, I need not take much pains to prove that hereby we demonstrate ourselves to be of all men the most ungrate, and justly liable to the severest punishment ever inflicted upon the greatest criminal.

It would be too prolix to enumerate the several instances wherein Christ is set forth as our *Pattern:* sure I am, he hath by his example taught us the exercise of all virtues; and I may say (as himself said in another case) *If we know these things, happy are we if we do them.*

To sum up this Section, it will not be amiss to obviate an Objection, which is indeed but very trivial, although it be too commonly urged: the Objection is, *How is it possible for men to conform to Christ, and be holy as he is holy? Ans.* I have already told, that it is not expected that we should imitate our blessed Redeemer in all and every of those actions he performed: but in all those moral duties which he hath enjoined by his righteous precepts, and encouraged us by his example to perform, these we must by no means neglect: and to manifest the possibility of doing these, we may satisfy ourselves by viewing the pious and devout lives of primitive Christians. It is a great mistake to think we are commanded to a rigorous and strict conversation which cannot be attained; the faithful in former ages have run the same race that is set before us; they have fully enough cleared the possibility of our duty: *Wherefore seeing we also* (as the Apostle argues) *are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us,* Heb. 12.1. For shame, let us rather imitate the excellent holiness of primitive Christians, than the impure practices of those *who are strangers from the sacred Covenant.*

O the perfect love and imitable kindness of the first professors of the Gospel! what purity, what integrity and innocence appeared in their lives? how ravishing and splendant were their virtues and graces; their Patience in suffering, their Courage and Magnanimity in death, their Temperance and Moderation, their Charity and Compassion, their Equality and Justice, and their Contempt of this World and all earthly concerns for the sake and honor of their Master? These were the virtues they were adorned with, which

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There is nothing more certain, than that only holy souls are in a capacity of participating of that future felicity; and these may without the least charge of presumption claim an interest in it: But for those vicious wretches, who are wholly polluted, who have devoted themselves to commit sin with greediness, and take pleasure in doing evil; how utterly incapable are they (if they continue such) to dwell in his presence, *who is not a God that taketh pleasure in wickedness?*

And now seeing there is such an inseparable connection between Happiness and Holiness, it cannot be amiss if we take a short view of the excellency of this coelestial felicity, that it may more plainly appear what a notable encouragement and motive it is to holiness.

There be two things that forcibly recommend the excellency of that future state of bliss. *First,* A perfect freedom and immunity from all evils. And *Secondly,* a perpetual enjoyment of the chief good.

First, it is a blessedness wholly exempt from evils whether of sense or loss; 'tis a happiness attended with no inconveniencies, nor dismal circumstances, as the happiest state here is:

we now walk in the midst of perplexing doubts and fears; temptations increase our inquietudes, and dangers our continual fears: our complaints are by far more numerous than our joys; nay, what is our whole life, but a scene where sorrow and fears act their parts! *Man that is born of a woman is of few days, and full of evil.*

But our future blessedness quite excludes all those evils; there is nothing admitted to embitter that pleasant state, *Rev.* 21.4. *And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be anymore pain; for the former things are passed away.* The holy soul shall then no more complain of any dolorous hours; the heavenly *Jerusalem* is a place unacquainted with everything that is uneasy and troublesome.

And yet this is but the least part of the Saints felicity: for as they shall enjoy a perfect freedom from evil, so shall they also be advanced to the fullest fruition of that God, where all the streams of goodness do finally empty themselves: *Blessed are the pure in spirit, for they shall see God,* Matth. 5.8. They shall see him, not as now *through a Glass darkly,* but then *face to face,* 1 Cor. 13.12. they shall, as the *Angels in heaven, always behold the face of their Father,* Matth. 18.10. in whose *presence* (as the Psalmist assures us) *is fullness of joy, and at whose right hand are pleasures for evermore,* Psal. 16.11. O the unspeakable delectability of the Saints future state! where the most blessed God shines forth in his Glory, where the beams of beauty ravish the beholders, who stand continually in his presence receiving the manifestations of his Glory!

Sure if the faint expectation of enjoying the company of virtuous men in their fancied *Elyzium,* did instigate some Heathens to imitate their virtues; how much more persuasive should the heavenly *Jerusalem,* and the City of the living God be? where the holy Soul shall be admitted to converse with an innumerable company of holy Angels, and taken into the blessed Society and Church of the first-born; where all those imperfections that embitter our communion here, are removed; where the holy Soul shall see *Jesus the* blessed *Mediator of the new Covenant, Heb.* 12. who suffered so much for sinners, now sitting in glory and majesty; not crowned (as once he was) with *thorns,* nor wearing a *purple robe*; but having on his head the most transplendent Diadem, and clothed with Majesty and Beauty. Methinks the thoughts of beholding this glory, and participating of so much felicity, should excite the most lazy to follow Holiness, and to walk worthy of him who hath called us to his Kingdom and glory.

But I confess I am not able to express half of the glory of that future felicity: The blessed Apostle seems to intimate, that all Hyperbolical expressions fall short in describing it, 2 *Cor.* 4.17. where he stiles it, *A far more exceeding and eternal weight of glory:* and 1 *Cor.* 2.9. he tells us, *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath pepared for those that love him.* For although we may be assured that the reward is of infinite value, and that *the righteous shall shine forth as the sun in the kingdom of their Father:* yet the most glorious part is hid from the eyes of viators; 'tis only those who taste the Honey-comb that can best discover its sweetness.

And yet it is prodigiously strange that the imperfect glance of future Glory that men may here behold, is so ineffectual to form them to Holiness; that men who know they may be

forever happy, if they would study and endeavor to be holy in all manner of conversation, yet live as if they thought such a happy state not worthy to be noticed.

I confess, if the faithful and true God had not promised this state of blessedness, and discovered by revelation the truth and reality of it, we could never have dreamed of partaking of so much happiness. The Heathen world could never be ascertained (by Natures dim light) that the Soul is beyond all doubt immortal, and that there is a future state of rewards and punishments. The wisest of their Philosophers, by their most laborious search, were exceedingly confused in their thoughts about it, and could at the most only entertain some probable guesses and conjectures, founded upon moral arguments, which could never perfectly conquer their doubts: They did indeed think it was very reasonable to believe that God (who is holy, just, and good) would in another life (since he did it not in this) reward good men, and punish the bad; but they could not be, beyond all doubt, ascertained that it would be so. The most celebrated *Socrates,* who parted with this life in expectation of a better, plainly told his Friends, it was God only who knew whether there were a future felicity or not; much less could either he or any other, without revelation, discover the nature and quality of the blessedness of that future state. And indeed, although they entertained some imperfect notions of a future life of bliss for the Soul, yet they never thought of the resurrection of the Body: although 'tis true, the felicity they formed, was more congruous by far to satisfy sensual appetites than rational Soul: the Poets *Elyzium* being much of the same nature with the *Mahometan Paradise,* exactly accommodated to their flesh and senses.

In these thick clouds of darkness and ignorance did the wisest of the Heathens walk: Exceedingly perplexed they were what to think, their doubts being greater than their hopes. But the arising of the *Sunshine of Righteousness* hath wholly dispelled all that darkness; the Gospel hath *brought life and immortality to light,* 2 Tim. 1.10. and hath undoubtedly assured us that there is a reward for the Righteous, and that Holiness shall be crowned with Happiness.

SECT. 3. Holiness the only safe way to escape the wrath to come.

Fear is a passion so extremely violent, and repugnant to Humane nature, that nothing imaginable is of more force to conquer the unruly wills of men to duty. Hence is it, that even human Laws are much more secured by punishments than rewards: Therefore if the promise of Heaven be not forcible enough to work upon our rebellious Wills, we have a Map of eternal and intolerable torments to excite our fear, and to affright us from the commission of those sins *that lead down to the chambers of death*; and that drawn so exactly, that it is the greatest miracle, that men will notwithstanding slight *Holiness,* which is the only means to evite these lasting tortures.

In sacred Writ, the torments of the damned are represented by such terrifying expressions, that it is a wonder they impress not a fear and terror upon the most daring sinner. The Apostle St. *Jude* describing Hell, calls it, *The vengeance of eternal fire,* and *the blackness of darkness forever,* Jude 7, 13. And the Apostle St. *John* calls it, *A lake of fire and brimstone,* Rev. 20.10, 15. Our Savior more emphatically describes it to be *A fire that can never be quenched, and*

where the worm dieth not, Mark 9.46. All which phrases do most significantly express the severity and intolerableness of the torments: for what punishment is so terrible as that of *Fire?* and how unspeakably does it inhance the misery, in that it is *eternal?* and that too, as inflicted by an offended God, who is executing his vengeance upon sinners.

Would God sinners would seriously consider whether they are able to endure the eternal pains of a gnawing Conscience? or can patiently dwell with devouring Flames? Whether the momentary pleasures of sin, are to be balanced with those furious reflections, those horrid stings and intolerable tortures the damned suffer day and night, where nothing of life remains but the sense of pain? Alas! will no argument prevail with men? how amazing is it to think that the everlasting God has used all the methods of love to excite men to Holiness, and to reclaim them from sin, and all to no purpose? May I not well say to such men, as St. *Paul* said to the *Galatians, Vnwise sinners, who hath bewitched you?*

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they endure, we may also add that celestial felicity they are forever excluded from. How tormenting will it be to think of an everlasting separation from the divine Presence, and instead of a holy Society, to keep a continual correspondency with impure Spirits?

Would God that this brief discovery of the powers of the world to come, might prevail with men to be holy in all manner of conversation.

But methinks I hear the over-zealous Professor too ignorantly objecting▪ that it is servile, mercenary, and legal, to be holy for love of Heaven, or fear of Hell. Truly if it were so as these men teach, I know not what can be the intent and design of all the promises and threatenings of the Gospel. And although I question not but it is a generous and Christian principle, to serve God out of pure love; yet I can never be induced to think, that to be holy for love of Heaven and fear of Hell, can be separate from that principle of love to God.

God knows how much in need men stand, both of arguments to work upon their *hope* and *fear,* to excite them to *duty.* And since he who knows our natures, has used promises to allure us, and threatenings to awaken us, we must not pretend to be wiser than God, and reject those motives he has thought fit to prescribe: and indeed, if it were not for the fear of evil, and the hope of good, 'tis to be feared, the pressing of other motives should be but a mere beating of the Air.

But that this is not servile and mercenary, needs no other argument to prove it, but our Savior's enduring the Cross, and despising the Shame, *for the joy that was set before him*; a Scripture sufficient enough to stop the mouths of all opponents.

SECT. 4. Holiness the main design of the Gospel, and the end of all Christ's sufferings.

Subjects who know the intent and design of those Laws issued forth by their Prince, will be loath to contemn his Authority, especially when the whole intent of these is to make them by their obedience the more happy; and sure 'tis the most unaccountable thing that can be, if they notwithstanding despise his Laws, and quite counter-act his design.

Now the main design of the Christian 〈2 pages missing〉 help himself, our blessed Lord redeemed us from our captivity, by offering up himself a ransom to satisfy divine Justice; and all this, that we might walk in newness of life. And now what ingratitude is it to despise so much love? Sure, *If he that despised Moses law died without mercy, of how much sorer punishment shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the Blood of the Covenant wherewith he was sanctified an unholy thing?* Heb. 10.28, 29.

He must certainly be of a very base and disingenuous spirit, who takes pleasure in sin, when he considers how dearly Christ paid for it. Hath he been at so much pains, undergone such dismal sufferings to purchase our peace, and will we notwithstanding frustrate his design? how strange to astonishment is this, that men should prefer captivity to freedom?

Alas! is it not enough that our blessed Master was so barbarously and despitefully used by the Jews and Roman Soldiers, but must we be also Actors in the Tragedy, and by our sins crucify him again?

Did he not die that we might live? and shall we spend our life in offering despite unto him? Strange, that so much madness should lodge in the breasts of any into whom God hath breathed the breath of life!

I might here also add, that it is a contemning, and offering of the greatest despite to the *Holy Spirit,* to despise Holiness: for upon this account is the third person of the blessed Trinity called *the Holy Ghost,* because his peculiar office is to enable us to perform holy actions: now if we continue in our rebellion, if we reject the offers of grace, and the internal motions of the Spirit to Holiness, we do hereby become guilty of quenching the Spirit of God, and offering despite unto him; which is so horrid a piece of villainy, that Heaven threatens it with the severest torments.

SECT. 5. Holiness the most proper and effectual means for attaining length of days.

Of all outward and temporal blessings, *length of days* hath justly the precedency, since without this all others can afford little or no comfort: The possession and enjoyment of other mercies, can bestow no satisfaction to men lying on their beds 〈2 pages missing〉 Prov. 23.29, 30. *Who hath woe? who hath sorrow? who hath wounds without cause? they that tarry long at the wine,* &c. Holiness is repugnant and inconsistent with excess, which naturally puts a period to the lives of men: It forbids all manner of vice, which *leads down to the chambers of death*; and keeps men within due bounds in their eating and drinking.

Before mankind had corrupted themselves by their notorious and impudent vitiousness, we read of their great length of days; but the increase of sin multiplied diseases, which hurry men to untimely deaths.

I deny not but the great Lord and Master of the Universe may, for holy and wise ends known unto himself, cut short the lives of the righteous; yet surely if we consult either Experience or Reason, we shall find it certain beyond doubt, that virtuous men enjoy, for ordinary, far the longest lives.

Some good men may be naturally of a brittle constitution, yet how strangely has their life been protracted by their moderation and sobriety? and how many strong men have had their days shortened by their intemperance and excess?

Indeed, he that considers this well, shall find, that Holiness is the most effectual means to promote long life, both upon a moral and natural account. Upon a *moral* account, long life is the reward which the divine promises do secure to such men; and on the contrary, wickedness is threatened with shortness of days. Upon a *natural* account, the fire doth not more naturally produce heat, than Holiness does procure health and length of days; and there is nothing more evident, than that the most of vices have a physical efficacy in the shortening of human life. That this is the necessary product and genuine effect of intemperance and lasciviousness, needs no other argument to prove it, but the daily examples of multitudes, whom those sins have hurried to their graves. And truly there is not any vice which does not like fire in men's bosoms torture and consume them; and so disorders and discomposes them, that they even neglect the necessary means of their health. See *Period of Humane life,* pag. 111, 124. Edit. 2.

SECT. 6. Holiness that which makes men honorable; vice rendering men mean and ignoble.

Honor is an ornament so noble and venerable, that he is but very sottish, if not quite brutish, who doth not court and caress it. Upon this account it is nothing strange, that ancient Philosophers, who wanted the assistance of revelation, placed man's happiness in it.

How many brave and gallant actions have been performed, which if they had wanted the bait of Honor had never been attempted! Gallant souls, who despise all other rewards, have been hereby excited to undergo the greatest dangers.

Now, since honor is so highly esteemed, especially by those who pretend to generositie; I shall, to encourage such to befriend Holiness, endeavor to prove, that the most effectual means to procure Honor, and to be in esteem both with God and man, is *to live* (as the Apostle adviseth men) *soberly, righteoously, and godly.*

Only before I proceed to prove this, I shall premise one Caution, namely, that by *Honor* I do not chiefly understand one dignified with any extrinsical honor arising either from his Birth or Office; though both these are to be highly esteemed, and must not be denied that external respect due unto them: but by *Honor* I understand that esteem and reputation that the best and wisest men do give to any whose Moral honor is conspicuous; and under this notion the Stoic-Moralists hath very well expressed it,

Nobilitas sola est atque unica virtus.

which upon the matter disagrees not much from that sacred position of the Wise man, *Prov.* 22.1 *A good name is rather to be chosen than great riches.*

Having premised this, I come now to prove that Holiness is the path-way to Honor. And indeed, this is so plainly asserted in Scripture, that it is needless to insist. The God of Heaven

hath assured us, that those that *Honor him, he will honor; and those that despise him shall be lightly esteemed,* 1 Sam. 2.30. Much like to this, is that inducement to Holiness urged by our Lord Christ, *Joh.* 12.26. *If any man serve me, him will my Father honor.* Now men cannot honor God more, than by being holy: for the word is comprehensive, and includes all those duties that God hath enjoined; but every vice is a despising of his sacred Authority. If then holy men are those only whom God will honor, and vicious men those whom he will contemn, we may easily conclude, who are the honorable, and who are the base and ignoble. Sure those men must be honorable, whom the Fountain of Honor esteems such.

'Tis upon this account that the Saints are called (in Scripture) *the excellent of the earth,* and *the worthies of the world,* (how meanly soever men esteem them) *of whom the world is not worthy:* And the righteous is said to be *more excellent than his neighbor.* And indeed, Holiness doth not only promote the honor and esteem of private persons, but of public Communities and Kingdoms also, *Prov.* 14.34. *Righteousness exalteth a nation; but sin is a reproach to any people.*

This is a truth which the wisest of the Heathens, who yet wanted Revelation, constantly taught, namely, That *Honor is the reward of virtue.* Hence the large Lectures they have written in the commendation thereof: it would be too tedious to transcribe even the Elogies that they have written in the praise of Virtue; and indeed it is well worthy of our observation, that as they have illustrated Virtue by their large Encomiums of it, so Virtue (which they courted) hath made them venerable to posterity, and transmitted to us their memories under the most amiable Encomiums imaginable: And however their birth was but mean and almost regardless, yet their virtues have made them more famous than Princes and Emperors. The virtues of *Aristides, Socrates, Seneca, Marcus Regulus,* and many others, have made their renown glorious; whileas many Emperors and great men have had their names buried in silence.

Let a man be as rich as ever any of *Adam*'s posterity was, or (that I may extend it farther) as high as his ambitious thoughts can wish; let him be wise as *Solomon,* and endued with all other perfections and advantages; yet if he want virtue, how insipid will his Name be to posterity? It is Virtue alone that conduceth to fame. 'Tis true, some wicked men (called in Scripture vile, notwithstanding their authority) have been set in high places, and honored for fear, when alive; yet they never received that honor which hath in all ages accompanied the Righteous. They have had the external, (which is indeed due to men by virtue of their Descent or Office) but wanted that internal reverence and honor which is only due to good men: and I doubt not to say, that there is nothing more incongruous and unsuitable, than to see Honor given to such men. *As snow in summer, and as rain in harvest; so honor is not seemly for a fool,* Prov. 26.1.

Vice is in the judgment of all considering men so mean and base, that it casts a stain and reproach upon men; makes their names unsavory, and stink in the nostrils of after-ages: but Holiness forces a veneration from men, and makes posterity raise Elogies in their memory; *but the memory of the wicked shall be forgotten.*

Virtue was that alone whereby many Kingdoms and Empires have been raised; was that which made them so flourishing and potent, and prevailed more to their establishment and advancement, than Strength or Policy. Thus it was with the old *Romans,* (for their virtues are a shame to the present state of that Empire) their Clemency and Justice conquered Kingdoms, and made *Rome* renowned and glorious beyond all other Kingdoms and Commonwealths: and as Virtue hath raised *Kingdoms,* so hath it also particular *Persons*; whileas Vice hath cast Emperors from their Thrones, and made them as unfortunate as they were wicked.

Many of the primitive Martyrs, who were renowned by Kingdoms and Commonwealths (who keep Festivals in honor of their memories) were but of an inferior degree, and had nothing to recommend them to posterity but their Holiness and Sanctity; and indeed, any man that consults Reason, will easily find himself constrained to reverence and esteem virtuous men.

'Tis a wonder that any man who pretends to generosity should be vicious, there being nothing so mean and base as Vice, which like to cowards always lurketh, and dares not approach the light. I doubt not but this present age hath arrived at as high a confidence in proclaiming their sins as *Sodom,* as ever any former age acquired; and it may (to the reproach of it) be said, as ever any is like to reach to: yet till men cast quite off humanity, it cannot be expected that Vice shall have Advocates to plead in its defense. 'Tis a noble saying of the great Moralist *Seneca; Licet Deus nesciret nec homo puniret peccatum, non tamen peccarem ob peccati vilitatem.*

'Tis no wonder then though Vice appear (as the Devil in *Samuel*'s mantle) under the cloak of Virtue; though Lust mask itself with the pretence of Love, and Cruelty of Zeal: but by this means it proclaims its timorousness, not daring to own publicly what it really is.

It were a large field, to descend to the consideration of every particular virtue and vice, and show that there is not any virtue but tends to the advancement of a man's honor and fame, and no vice which is not ungentile, mean, and base: But the brevity I have designed will not allow me to enlarge; only in brief I shall demonstrate the truth of this by some few Instances.

Justice is so gallant a virtue, that it advanced the renown of those whom it adorned, beyond what riches or preferment could ever bestow. The *Romans* were more famous, and (where they were Enemies) more formidable for their Justice than their Power: it was this virtue which in a peculiar manner made Scepters and Kingdoms submit to their Government. But *Injustice* is so base and contemptible a vice, that it hath made those who are captivated by it, despised as the unworthiest of men, not deserving to be taken into friendship, but to be excluded from human Societies. How unsavory hath the name of unjust Judges been to posterity, while everyone is ready to strew some Elogies in honor of the just!

To this I may annex *Constancy in friendship,* as a virtue as noble as amiable: For who will not admire and celebrate the man who remains fixed to his friend, whatever alterations or changes there may be in his condition? And sure whosoever fails in his friendship, lays

himself open to the most merciless condition, and needs expect to be left to befriend himself when the wheel of Providence lays him below those he thought unworthy of his favor.

Of all virtues, Liberality, Charity, and Compassion are so noble, that common speech adapts this Elogie to them by way of emphasis; and indeed, I think I need not say much to raise an estimate of these: for no man can be so base as to despise those who bestow favors upon him. Sure there is no virtue that makes men more famous, that wins the hearts and affections of people more, than Liberality: but *Avarice* is ungentile and sordid; and so odious a vice, that it ever lessens all other virtues, and makes those it possesses the most hateful of men.

Charity is an obliging virtue; and as it hath its original from, so doth it also necessarily produce Love, and esteem too: he who prefers the necessities of others before his own superfluities, and who does supply the wants of others, does so cheer the languishing hearts of the needy, that nothing can be more generous, nor generally meets with a greater recompense of honor and esteem.

To compassionate the case of the Fatherless, of the Poor and Needy, is so noble a virtue, that the Apostle makes this qualification alone the evidence of *pure and undefiled religion.* It is a most unnatural and more than brutish sin, to slight and forget such.

Meekness and *Humility* are such noble embellishments of human nature, as I have formerly shown, that none but proud and insolent spirits, who have been always condemned as insufferable, durst ever disesteem them.

To these I may join *Affability* or *Courtesie,* as a virtue near allied to Humility and Meekness; which being noble in its causes and effects, cannot but denominate the person it illustrates both noble, and amiable, and lovely: 'Tis indeed an evidence of a very base and abject spirit, to be sullen and morose. Persons of a noble education and original, are frequently known by their condescending and obliging behavior; and I am sure Reputation and Esteem are the apparent effects of Courtesie.

Temperance and *Moderation* are virtues more noble than that they need eloquence to advance their value, as its contraries are too mean and beastly to be inveighed against. How brutish and contemptible is a drunken man, who is rather an object of pity, (as mad-men are) than reproach; who being a more apt resemblance of a beast than a man, deserves as little Honor, as he is ignorant what Honor means?

SECT. 7. Holiness attended with the most solid and real pleasures.

In all things that concern practice, there is scarce any motive more forcible than Pleasure; and of all pleasures, those that entertain the Soul are the most excellent. We indeed need no argument but experience, to demonstrate how ravishing sensual pleasures and delights are, how much they are caressed and courted, till men be glutted and filled with them. But alas! how inconsiderable are all sensitive delights? the enjoyment of these cannot raise us above *the beasts that perish*; but those pleasures which are fitted for the rational nature, are noble

and lasting; and such are all those delights that arise from a holy conversation; no joy, without this, being able to make a man's life pleasant and delightful.

There is in Holiness an internal delectability, that is better felt, than it can be expressed; but how loathsome and odious is Vice? it is compared in Scripture to the most ugly and unpleasant things: But Holiness is so comely, so delightful, and ravishing, that it is very fitly (according to the Scripture-Epithet of it) called, *the Beauty of Holiness.* It is this alone that produces a calm and serene Conscience; from which necessarily results acquiescence and delight: and indeed, this is no fantastick and imaginary joy, (as the Atheists of this Age would make men believe) but a true and real one, affording much more complacency and satisfaction, than all the pleasures of sense. To the truth of which, I doubt not but those men who question it should assent, if they would but make the experiment; and till they do this, they give us too evident an instance of their folly, in denying the reality of those raptures of joy resulting from a holy conversation.

But besides Experience, this truth is likewise confirmed by Reason: For who is in more probable circumstances to participate of pleasures, than he who is Master of his Passions, who hath subdued his appetites, and freed himself from those imperious Lord's, who denied him the liberty of tasting and relishing pleasures? The pious Soul may have no large allowance of temporal mercies; yet having Contentment, he is richer than the wicked man whose coffers are full.

But we need not doubt of the reality of those pleasures; the Wise man hath long since put this out of question, *Prov.* 3.17. *Her ways are ways of pleasantness.* There is here a concurrence of all those circumstances that contribute to make anything delectable: 'tis a way pleasant for its plainness, and desirable for its end. There is not indeed anything wanting in it, that usually draws out men's delight.

All beauty falls inconceivably short of this; it being Holiness alone, that makes the righteous *shine forth as the sun in the Kingdom of their Father:* without this, all natural comeliness is imperfect, and, as the Wise man expresses it, *is deceitful and vain,* Prov. 3•.30.

And yet what an universal Empress is external beauty become? nothing being of equal force to attract the eye of beholders as it doth. How hath she conquered the mighty, and made the Nobles of the Earth Vassals to lacquey after her? There is an almost irresistible power and force in her charmings, which conquereth the hearts of men insensibly.

Now if Beauty mixed with so much deformity, accompanied with so much attendance and slavery, be so enchanting and attractive; how much more powerfully should the Beauty of Holiness, which is every whit perfect and unspotted, and attended with no dismal accidents, raise our admiration, and make us say (as *David* of *Goliath*'s Sword) *There is none like it?*

Alas! all earthly beauty will be quickly laid in the dust! a little time will deface the fairest face, and make its beauty consume like a Moth: an unexpected accident may disfigure it, and mar the most lovely features; and there is no doubt but old Age, which draws on apace, will make wrinkles in the smoothest face, and make it wither as a flower: But the Beauty of

Holiness is lasting; it fades not with time, nor can it be impaired by the most loathsome and nauseating disease.

Since then Pleasure is so ready to excite our affections, and draw out our complacency, 'tis pity that the noblest, the most satisfying, and most lasting should be so much contemned. *Eccl.* 5.10. *He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase.* All the caresses of this World are unable to satisfy the Soul; but how ravishing are the joys of a holy conversation? The pleasures of this world are short and momentary, are only (as the Apostle phraseth them) for a *season,* which quickly passeth; but the joy of the Holy Ghost is as lasting as unspeakble; and *this joy* (saith Christ to his Disciples) *no man shall take from you.* It is without the reach of the malice of men and Devils too.

Alas! how dimunitive does it make the pleasures of the wicked, to say they are short? how exceedingly does this one circumstance diminish them? But indeed this were not so very considerable, if there were a concurrence of no worse circumstances; but that which mostly is an allay and damp to temporal pleasures, is the consequence, a painful and lasting eternity of the severest punishments. 'Tis this life that puts a period and conclusion to the joys of wicked men; whileas the pious have Rivers of pleasures for evermore to delight and ravish them: 'tis at Death that they *enter into joy of their Lord.*

This is a subject so ravishing and pleasant, that I cannot without reluctancy conclude it. O how unsatisfactory are all the delights of Sense, if compared with those Spiritual Joys the holy Soul partakes of! The delights that the Drunkard hath in his Cups and Companions, the Covetous in his Riches, the Ambitious in his Preferments, *&c.* fall all incomparable short of that joy that is the lot of the righteous.

The delights that the holy man enjoys do upon a double account far over-poise the transitory pleasures of the wicked. *First,* the present satisfaction that the holy Soul tastes of in this valley of tears, is incomparably greater than the delights that arise from sense. The soul that hath once tasted of the love of God, finds more pleasure in the very acts of mutual love, than in all the feasts of delight that sense is capable to enjoy. Food is indeed sweet to the hungry, and drink to those who are languishing with thirst: the taste does without doubt find some meats sweet and relishing, even where there is no extremity of hunger, much more where it is: for, *to the hungry every bitter thing is sweet.* Beauteous Sights ravish the Eye, melodious Music the Ear, and Odoriferous things please the Smell: But alas! how far beyond these is the delight which the devout soul receives in Ordinances! the antipasts of joy which their Heavenly Father bestows upon them, are more delightful than the concurrence of all sensual pleasures. The soul that is in trouble can fetch more consolation from the promises of the Word, than the carnal man can from his pleasures: *Unless thy Law had been my delight* (saith the Psalmist) *I had perished in my affliction.* Other things could not avail him, they could afford no relief: but to have access to God in prayer, and to pour out our complaints to our willing God, this is more ravishing than I can express. And I am sure there is no man who hath tasted these joys, who would part with them for sensual pleasures; and no man dare inveigh against those spiritual delights, but *strangers who intermeddle not with this joy.*

The very Heathens have taught us, that *Virtue is a reward to itself*; they experimented more real satisfaction in moderation and temperance, than in Drinking and Whoring. But Christianity gives us more uncontrolable evidences of the reality of that joy that good men even in this state of absence taste of. Into what a rapture and inexpressible ecstacy of joy did the abundance of revelation St. *Paul* met with put him! and the Apostle St. *Peter* was so transported with joy when he did see Christ in his Transfiguration, that he could not forbear crying, *Master, it is good being here.* How full of joy have Martyrs been in the midst of the flames? what comforts have they even then expressed? And is not all this evidence, that the joy of holy men is more real, more sweet and ravishing, than the transitory pleasures of the wicked, which in several seasons can afford no delight? a little pain or disease is such an allay and damp to their pleasures, that it quite extirps them.

But besides those foretastes of joy that the holy Soul experiments here, which, as I have shown, infinitely overwhelms all trouble and pain; that which contributes most to advance the joy of good men, are those felicities above, which are prepared for them; and to these wicked men can lay no claim, their farthest prospect being confined to temporal delights.

What abundance of delights and inexpressible pleasures are laid up for the holy Soul above! How delectable will it be, to be constant residents in the Heavenly *Jerusalem,* whose Streets are pure Gold, and whose Gates are Pearl? how ravishing will it be, to be always in his presence, where there are Streams and Rivers of perpetual pleasures? How sweet will it be, to be a member of that blessed Society of the first-born in Heaven, where there is a perfect concord and agreement? But I confess, I am not able to express half the joy of this future felicity: *Eye hath not seen, nor ear heard, neither hath it entered into the hearts of men to conceive,* what a store of happiness God hath laid up in Heaven for those who are *holy in all manner of conversation.*

SECT. 8. Holiness accompanied with Peace.

There is nothing more suitable to, and agreeable with Humane nature, that Peace; as those who endure trouble and vexation can fully attest: Amongst earthly blessings it deserves not the last place, it being a mercy which crowns all others, and without which, the fullest fruition could not prove satisfactory.

Those languishing, and much to be pitied, Kingdoms, which now lie bathed in blood, can attest the evils and mischiefs of War, much more pathetically than words can express. How sweet and acceptable would Peace (a word always sounding sweetly) be to them?

Now the Apostle St. *James* hath given us a brief, but unquestionably true, account of the real causes of Wars and Fightings, *Jam.* 4.1. *From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?* From these sinful causes have all the disorders and jars in Kingdoms and private Societies had their real (I speak not of their pretended) original. How impetuous are the lusts of turbulent spirits! like the raging waves of the Sea, they are still in motion, casting forth filth and dirt. *Ambition* is so unquiet and restless a passion, that no man is ignorant what desolations it hath wrought in the earth: How many famous Kingdoms hath it ruined and destroyed? what inquietudes and disorders

are occasioned by *discontentment?* All these are things so evident, that I need not enlarge upon them: but how repugnant are these vices to Holiness? and can it be rationally imagined that their genuine and proper effects can be more reconcilable with it?

I confess, Religion hath too frequently been pretended as a Cloak to cover the greatest Villanies, Confusions, and Rebellions: but sure I am, nothing imaginable contains a greater contradiction, than to say these impieties have a warrant from the sacred Laws of the Gospel, the combination of which is the rule of Holiness, as I have formerly explained. Is not Christ called *the Prince of Peace,* and the Gospel, *the Gospel of Peace?* and it is certain, if men would be ruled by the Laws of so peaceable a Prince, they should be of a calm and quiet spirit: then should we indeed see *Righteousness and Peace kissing each other.*

When ever therefore we read in ancient prophesies of the great peace that shall be in the *Messiahs* reign, we must thereby understand, that the nature of the Gospel and its precepts are such, that if men would conform their lives to them, there should be an universal Peace. How strictly are all the causes of Envy, Contention, Ambition, and Rebellion, prohibited? and sure if these causes were removed, their effect should have no place: Then should the *Bow* be *broken,* and the *Spear* cut in sunder: *Swords* should be turned into *Plough shares,* and the Instruments of War into more necessary uses: *War should cease unto the ends of the earth,* and *Peace should be within each wall.*

By this it is apparent how much holiness conduceth to the establishment of public peace. But that which I would more especially take notice of, is, the internal serenity and calmness of Conscience, which is the only effect of holiness: and truly upon this account *there is no peace to the wicked.*

I might here appeal to every man's breast, whether Holiness does not calm and quiet the Consciences of men; whileas a natural horror results from the commission of vice, more heavy than the severest lashes ever inflicted by *Ceditius* or *Rhadamanthus.* What unspeakable peace and ease does attend holiness of life! there is no jar nor contention, no check of Conscience, nor wound of spirit, to disturb the inward repose of the Righteous: but that remorse that results from the commission of sin, even after men have acquired what they sinfully lusted after, is like that hand-writing, *Dan.* 5.5. which made the stout heart of *Belshazzar* to tremble, and his knees to smite one against another: It troubles the thoughts of the most daring sinner, and makes him a terror to himself. There is no imaginable torment that can equal the terrors of an awakened guilty Conscience; it hath put men to choose strangling and death rather than life: all which is fully verified by the Word of truth: *The spirit of a man can sustain his infirmity; but a wounded spirit who can bear?*

O the secret pangs and fears that possess the spirits of wicked men! the severe checks and lashes of Conscience that seize upon transgressors, which all imaginable divertisements cannot quite stifle and suppress! All the attendance of the most dear Relations cannot give ease and comfort to them. How dismal and inconsolable was *Spira*'s condition? how amazing are the very thoughts of those gnawings and horrors of Conscience he suffered? The fears and apprehensions of a future misery, mar all the joy and mirth of carnal men. In their most

flourishing state it continually haunts them, and so fills them with horror and inquietude, that they cannot quietly enjoy themselves. Whilst the Soul acts within the Body, it cannot but present those horrid and disquieting reflections.

Hi sunt qui trepidant & ad omnia fulgora pallent.

These are the men who in the midst of outward felicity are amazed with tormenting fears, which cannot be eradicated but by a sincere repentance.

But the holy Soul, in the extremity of outward troubles, enjoys an internal calmness and quiet of mind: the very Pagan, who could not be beyond doubt assured of the certainty of a future reward, could yet say,

— Hic murus ahenaeus esto,

Nil conscire sibi, nulla palescere culpa.

But the Word of truth hath made this more unquestionably sure: *Psal.* 119.165. *Great peace have they that love thy Law, and nothing shall offend them.*

SECT. 9. Holiness the best evidence of true Wisdom, and real Worth, and Courage.

Wisdom and *Courage* having their rise and source from nobler Principles than external helps, have therefore in all Ages been esteemed excellent and venerable virtues; and much preferable to those others which depend upon external advantages. *Wisdom is* (as the Wise man speaks) *the principal thing,* Prov. 4.7. It is that virtue which in a peculiar manner raiseth the Humane nature above that of Bruits, who act without consideration and counsel. And *Courage* is that which subdueth that ignoble passion of fear, which hindereth men from attempting a•tions praise-worthy. Hence it is, that to be called a Fool, or Coward, are such reproachful denominations, that nothing imaginable is more shameful.

That Holiness is an infallible evidence of true Wisdom, is more plain than it can be doubted. In sacred Writ, *Wisdom* and *Religion* are used as convertible terms, as words expressing the same thing. *And unto man he said, Behold, the fear of the Lord, that is wisdom, and to depart from evil, that is understanding,* Job 28.28. Hence the impious and wicked are frequently called *Fools,* and men void of understanding and wisdom. And however this profane Age of ours hath accounted those men great *wits,* who have cast off all Religion, and who Burlesque Scripture; who think it the greatest folly to be kept in awe by the fears of future danger, and to be kept in thralldom by the apprehension of an invisible being: yet men who consider things aright, have in all ages accounted those Atheists both fools and mad-men.

Fools, in condemning that which all wise men have assented too. But 'tis no wonder, since sin is that which overclouds and stupifies the judgment, and deprives them of those intellectual abilities whereby men acquire a right judgment of things. Alas! why should such be accounted wise, who cast themselves in the dirt and puddle, who contaminate and pollute their Souls, who prefer a temporal to an eternal felicity, who blindly and inconsiderately

expose themselves to the wrath of a God revenging sin? Sure the greatest Idiots are not comparably so unwise as these men, who venture their Souls upon such hazards.

There is nothing that doth so much debase Humane nature, as sin: the Psalmist, who but upon a surprisal vented his impatience and envy, yet characterizeth himself a fool for doing so, *Psal.* 73.22. *So foolish was I, and ignorant: I was as a beast before thee.* 'Tis Religion alone that is the most certain and uncontrovertable difference betwixt men and bruits. The very Pagan Satirist could say,

— Separat haec nos

A grege brutorum —

Reason will easily convince every man that will but take pains to consider, that those men who neglect their greatest interest, can never shun to be esteemed fools. Now to be serious and careful about the Soul, to be ascertained how it shall go with us in the other world, this is the greatest concern of man, about which the greatest care and diligence possible is little enough: and sure those men who design happiness (a thing implanted in the natures of men) must either make use of the right means in order to their acquiring of it, otherwise they too plainly proclaim their folly: but the holy Soul makes Religion its whole business; he knows that it is his greatest interest to be holy, and that without this he can never expect to be happy hereafter. And indeed, whatever may be the present apprehensions and thoughts of men, yet they shall ere long pass this verdict of circumspect walkers, That they were the only wise men: and the God of wisdom, who can give the best judgment in the case, does account the Saints to be wise men. Let us then hearken to the Apostles advice, *Eph.* 5.15. *See that ye walk circumspectly, not as fools, but as wise.*

But as Holiness doth thus entitle men to *wisdom,* so doth it also promote true *valor*; it mightily conduceth to inspirit men with courage and magnanimity: *The righteous are bold like a lyon; but the wicked flee when no man pursueth.* And the reason of both is plain: the one hath secured his future state; but the other expects no better inheritance. And however wicked men may be very daring, yet they cannot be said to be truly valiant; for this is always rational and deliberate: but if wicked men should soberly consider the unspeakable hazard they run upon, they durst not be so daring; for what considering man would thus expose himself to danger to be esteemed gallant, who knows if he miscarry he is everlastingly miserable? If this merits the Encomium of courage, why may not those mad-men who inconsiderately expose themselves to danger, be also accounted valiant? Nay, the Horse that undauntedly, but inconsiderately, runs so many dangers, encounters so many perils in battle, may be as truly said to be valiant, as those men: But this is to mistake quite the true notion of courage.

That man that is affrighted with a small danger because it is present, but nothing amazed with a future danger which is certain and intolerable, is certainly both Fool and Coward. A *Fool,* in judging so badly, and mistaking his own interest and well-being: A *Coward,* in being afraid for a danger because it is present. He who runs from his Colours in time of Battle, proclaims himself to be a coward, although thereby he exposeth himself to a greater danger

if he be apprehended, even the severe Sentence of the Martial Law justly inflicted upon Fugitives. How then can those men be accounted valiant, who for fear of some small danger they may run the hazard of here for Holiness, expose themselves to those vials of fury which is the portion of ungodly men hereafter?

SECT. 10. Holiness universally profitable, and above all things most advantageous.

In all secular affairs that concern practice, Gain and Advantage is the great argument and attracting inducement that prevails upon men; it is like oil to the wheel, making its motion more easy and swift. There is no danger so terrifying, but men have hazarded on, who have had this motive to animate them: this is it that prompts the Mariner to expose himself to the dangers of the merciless Ocean, that excites Servants to toil so industriously, and encourageth Soldiers to fight battles.

That men may also be inspirited and allured to court Holiness upon the account of its utility and profit, I shall (abstracting from those advantages I have already instanced) now briefly discover, that Holiness is, *first,* profitable to men in every condition and state. *Secondly,* that it is attended with all outward blessings, and wants not a claim to a temporal felicity. *Thirdly,* That without it all other mercies are useless, and unable to quiet the Soul. *Fourthly,* That it is the most incomparable blessing, and frees the Soul from the worst of evils. *Fifthly,* That it is the best evidence of our being in favor with God, and of our adoption to God's Family. And *Lastly,* That it is the best cordial against the fears of death, and affords the greatest satisfaction to men lying on their beds of languishing.

That Holiness is profitable and advantageous

That Holiness is profitable and advantageous to men in every condition and state, seems to be clearly enough asserted by the Apostle, when he says, *Godliness is profitable for all things.* But besides Scripture, Experience and Reason do jointly agree in the proof of this. That man that is advanced above others in riches, has no ground to expect honor and reverence from men, if he walk not according to the rule of Holiness; that is, if he be not moderate and compassionate, if he restrains not his ambition and pride: And sure, without this love and reverence from others, his condition is not very happy, he lies exposed to infinite dangers.

Again, if a man be exposed to a mean and adverse estate, is environed with an infinite number of perplexing difficulties; yet this case is not altogether hopeless: for if he be not vicious, but on the contrary religious, besides the divine aid that is engaged for his relief, the circumstances he is stated in are apt motives to stir up bowels of compassion towards such a person.

Unless the Magistrate, who is invested with Supreme Power and Authority, imitate God in goodness as well as in greatness, his Authority will produce fear rather than love. The very Moralist could say, *Sine bonitate nulla majestas.* Those who will be at the pains to consult Experience, shall find that good Princes have always been in the greatest esteem; and sure it is the most unpardonable villainy to attempt any evil against religious Kings.

Holiness is also profitable for Subjects to teach them obedience, and to submit, not merely upon the account of wrath, but for Conscience sake; which is certainly the only safe expedient to secure the obedience of Subjects: And, I confess, I know not how that man can be a true Subject to his earthly Prince, who stands not to offend the God of Heaven. I know some who have pretended to much Holiness, have been the greatest villains; but this proves not that the rule of Holiness gives a Supersedeas or allowance to any to disobey Authority.

Art thou *a Parent?* the rule of Holiness (to which holy men conform) will instruct thee to be gentle and tender to thy Children, and not to *provoke them to wrath,* which is the only thing that lessens their affection. Art thou *a Child?* it will teach thee to reverence and honor thy parents; in doing of which, thou entitlest thyself to the promise annexed to the fifth Commandment. In a word, it is profitable to make all manner of Relations live in quietness and peace, and to bestow mutual offices of love upon each other. It instructs men to be faithful in every calling and employment: and certainly the good man is to be trusted far rather than the wicked; for Religion lays an awe and restraint upon the one, but the other pretends no such motive to engage him to fidelity, especially if he may deceive and not be noticed. To this purpose *Plutarch* hath a notable saying: *Pietate* (saith he; *Nat. Deor.* lib. 1.) *sublata sides etiam & Societas humanae generis, & una excellentissima virtus justitia tollitur.*

There are several things useful for some men, but altogether unprofitable for others; but Holiness is equally profitable for all; there are none exempt from tasting its utility, but those who exclude themselves by a vicious conversation.

Secondly, Holiness is attended with all outward blessings, and wants not a claim to a temporal felicity, *Matth.* 6.33. *Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you.* The promise of inheriting the Earth (by which all temporal felicity is meant) is made to the meek: *Matth.* 5.8. *Blessed are the meek; for they shall inherit the earth.* And indeed, we find this blessing even promised to the posterity of those that fear the Lord, *Psal.* 25.13. And to put this beyond all doubt, we find the Psalmist repeating this five times in one Psalm, *Psal.* 37.9, 11, 22, 29, 34. And the great Apostle tells us, that it is *Godliness* that *hath the promise of the life that now is, and of that which is to come,* 1 Tim. 4.8. The God of Heaven hath also assured us, that he will *withhold no good thing from them that walk uprightly.* Upon this account well might Wisdom say, *Prov.* 8.18. *Riches and honor are with me:* a plain instance of which, we have in *Solomon,* who because of his asking Wisdom to govern his Subjects, when he might as freely have asked Riches and Honor, he receives this answer from God, *I have also given thee both riches and honor,* 1 King. 3.13.

But however this discriminating providence doth not so discernedly appear here, yet there is no man but can attest Vice hath impoverished thousands; there being several sins that have a natural tendency to poverty. *By means of a whorish woman, a man is brought to a piece of bread,* Prov. 6.26. The like we may truly enough say of several other sins. *I have seen* (saith the Psalmist) *the wicked great in power, and spreading himself like a green bay-tree; yet he passed away, and lo, he was not: yea, I sought him, but he could not be found,* Psal. 37.35, 36. I confess, good men may be reduced to great wants, may be destitute of necessary provisions; nay, how

frequently is this the lot of the most excellent and gallant Souls? yet this may be safely said, *That a little that a righteous man hath, is better than the riches of many wicked.*

But then those things that best deserve the name of riches, because of their enriching the Soul, which being more excellent than the Body, must upon that account be of greater value than these things that only respect the Body, these are only peculiar to holy men: and such are the graces of the Holy Spirit, the combination of Christian virtues, the price of which is above that of Rubies. These are riches which are of a more lasting nature than those which the ignoble of the world call riches; they are not subject to the casualties which Gold and Silver and precious Stones are; which upon that account cannot be called a man's own, as Pagan Moralists have largely and excellently confirmed: And if we will not dispute with God, and contest his determination, we shall find one single virtue receiving a more ample commendation than ever riches did; 1 *Pet.* 3.4. *The ornament of a meek and quiet spirit is in the sight of God of great price.*

Although the holy and devout Soul may be reduced to our Savior's straits, *not to have where to lay his head*; yet how can he be said to be poor, since he possesses him who is All? The most adverse chances that befall such a Soul, cannot denominate it poor; there is a Crown and Princely Inheritance which belongs to it. Nay, besides that glorious reversion, we have express promises that such Souls shall not be altogether destitute of necessaries to sustain and support them in this their pilgrimage.

I have already shown, that Honor and Pleasures are the attendants of Holiness: What in the world is more glorious, than for a man to conquer those lusts and inordinate appetites that seek the mastery over him? what pleasure is able to contest with those ravishing joys which result from a holy conversation? There is nothing imaginable that so exhilarates and revives men, as a calm and quiet Conscience. But I pass this.

In the next place I come to show, that the enjoyment of all other blessings can never profit that man that wants Holiness. This is plainly attested by our Savior, saying, *What hath a man profited if he should gain the whole world, and lose his own soul?* To have an affluence of temporal mercies, cannot so much as contribute to a present felicity, where the forementioned qualification is lacking. Outward favors, not attended and chained with real Holiness, contribute only to enhance the misery of their possessor; they being proper fuel to increase the flame of inquietude and restlessness, but unfit to allay it. The greatest plenty of riches cannot satisfy the covetous mind, which like the Grave cries, *Give, give.* The whole world could not satisfy *Alexander*'s insatiable ambition; but, as the Poet speaks,

Aestuat infoelix angusto limite mundi.

'Tis indeed impossible for a man to enjoy that earthly felicity he designs, if he want Holiness: For, suppose he be possessed of it, yet the secret acknowledgement of a superior power, impairs the delights that do arise from such a state, and makes him in the height of his fancied felicity startle and quake. Conscience, upon the apprehension of guilt, and the vengeance due to it, recoils upon the sinner, and disturbs his quiet enjoyment of the

pleasures he might otherwise freely enough delight in. O how does it molest and torment him

Nocte dieque suum gestare in pectore testem.

to have an inward principle of Fear haunting the sinner in his most retired enjoyment of pleasures, which cannot be silenced by his utmost endeavors! This, this is it that torments him with anguish and confusion, that allays the imaginary pleasure of the most charming Lust, and *in the midst of laughter makes his heart heavy:* which fully verifies the truth of what I said; that the enjoyment of all other blessings can never free a man from torment, nor a whit profit him that is destitute of Holiness.

Fourthly, Holiness is the most incomparable blessing, and frees and Soul from the worst of evils. What *David* said of *Goliath's* Sword, I may more safely say of Holiness, *There is none like it*; nothing in the world so apt to remove those disasters and turmoiling fears that inwardly work upon and damp the minds of men with severe checks and lashes, as Holiness, which being diametrically opposite to sin, which is the worst of evils, must therefore by a necessary consequence be the best of blessings.

Now seeing contraries placed near to other are the more discernible, I shall therefore take a short view of the evil and malignity of sin, that hereby the beauty and excellency of Holiness may appear the brighter, and have the greater force to conquer our affections.

To express the evil and malignity of sin, Scripture represents it by the most ugly and abominable things, by the most dangerous and terrible Diseases: Nay, the great Apostle seems to want language and comparisons too, to express the evil of it, when he calls it *exceedingly evil,* as if he had said, it infinitely transcends all other evils; the malignity of which, no Pen can fully delineate and describe, either in its nature or consequences.

In its *Nature*; the Scripture-character of it is, it is *an enmity against God*; a *transgression* and voluntary violation of his most holy and righteous Law; a disobedience of his Authority, and a wicked contempt of all the divine Attributes: 'tis the woeful stain and blemish of our Natures, the disease of our Souls, and the reproach of our Reason.

The consequences of sin are fearful and fatal. So bad a cause can never fail to produce the worst effects; for besides all the temporal calamities and mischiefs that befall Mankind, those unspeakable miseries and extreme torments that accompany men to the other world, are also the dreadful and sad effects of sin. I have already shown, that every vice is naturally attended with some particular punishment: but that indeed which is most terrible, which should mightily amaze and startle the sinner, are the dreadful miseries of another world: Alas! how dismal is the condition of those men who have lost the divine Image, and consequently his love and favor, and are liable to his fury and wrath? who are possessed with a *legion* of impure lusts, which lead them captive, and hurry them headlong to perdition, where they must have their everlasting abode with impure spirits and devouring flames.

How impossible is it to give a just List and Catalogue of the sad and dreadful consequences of sin, or fully describe the evil and malignity of it! But yet this imperfect glance may in part satisfy and inform us, that a holy and virtuous life, which excludes all those mischiefs and inconveniencies which both in this and the next life attend sin, is the best of blessings, and frees us from the worst of evils.

Fifthly, Holiness is the best evidence of our being in *favor* with God, and of our *adoption* to God's Family. How sedulous and inquisitive are many good Christians to understand their spiritual state and condition, that they may know into which of the two regions of the other world they shall be stated after death? This is certainly a matter of the greatest consequence, and deserves every man's most serious consideration; a mistake here being so exceedingly dangerous, like a wound in the vital parts, it proves mortal and incurable if continued in. Now the most infallible mark and character of our being in favor with God, and that which comprehends all others, is that which the beloved Apostle sets down, 1 *Joh.* 3.7, 8, 9, 10. *Little children, let no man deceive you: he that doth righteousness is righteous. (And everyone that doth righteousness is born of God,* Chap. 2.29.) *He that committeth sin is of the Devil— Whosoever is born of God doth not commit sin— In this the children of God are manifest, and the children of the Devil: Whosoever doth not righteousness, is not of God.* Let men pretend what they will, if they be destitute of righteousness, they are of their Father the Devil, and can claim no interest in God as their Father; seeing it is purity of Spirit that gives us a title to be the Children of the most high; 2 *Cor.* 6.17, 18. *Be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* The whole tenor of the Scripture abounds with so many such instances, that I shall supersede a tedious citation of texts.

This then being so infallible and certain a character, methinks every rational man may quickly come to the knowledge of his spiritual estate. A bad man may certainly enough know whether he breaks the divine Laws, and goes in a continued course of sin; and a good man may sufficiently know whether he obeys the divine Laws, and is sincere in his actions. These are things so plain and undeniable, that all doubts of this kind are ridiculous. Now 'tis no difficulty to draw these plain inferences: *I break the divine Laws,* therefore *I am not of God:* or, *I obey them,* therefore *I am a Child of God.* And this every considering man, who impartially considers, and exactly examines his life and actions, may be fully enough ascertained whether he be a Child of God or not. Alas! how useless and dangerous is it to ascend unto Heaven to search the secret and eternal Decrees of God, which belong not to us to pry into, that we may know whether our Names be written in the Book of Life or not? He that doth righteousness needs not fear any latent Decree concerning his reprobation; and it is the vainest thing imaginable, for impenitent and obstinate sinners to dream that God hath from eternity elected them to life. The pure nature of God is so perfectly opposite to sin, that it is quite impossible there can be any agreement betwixt him and sinners, no more than there can be betwixt light and darkness. The Psalmist acquaints us, *That he is not a God that hath pleasure in wickedness.* And the Apostle hath told us, *That the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men.* But yet *the righteous Lord loveth the*

righteous: These are the men whom he esteems his Children, to whom the promises of eternal life belong.

In the last place, there is nothing in the world that will prove so effectual to comfort men at the hour of death, as the sweet thoughts of their being separated from the pollutions of the world. How unspeakably comfortable is it for men, when they are just stepping into the other world, to reflect upon the good life they have led, and that they carry in their bosoms Consciences void of offense both toward God and towards man? This is indeed that noble and Sovereign Cordial that revives the spirits of good men, *in their passage through the valley and shadow of death,* and makes their comforts abound and overflow.

Death is not so small a matter as some men think; in Scripture it is not unfitly called *the King of terrors:* Now nothing can free men from the terror of it, but a good Conscience; and this cannot be had without Holiness, which makes all calm and serene within. It will afford men little pleasure when they come to die, to reflect upon the earthly pleasures they have enjoyed: these things profit not *in the day of wrath*; but the Conscience of well doing makes men salute death without dread and astonishment, and lift up their heads with joy, because *the day of their redemption approacheth.*

But with the ungodly and wicked it is not so; then their sins stare them in their face, and so terrify and affright them, that no wonder though in the extremity of their agony they prefer strangling and death to life. If holy *Job* doth so heavily complain of the terrors of God, how much more terrifying shall the apprehensions of a severe and terrible judgment be to the unsanctified and polluted? To think how shortly he must be everlastingly separate from the good things he enjoyed here, and be cast into utter darkness, to have his portion with the damned in devouring Flames, to be an everlasting resident in the Lake of fire and brimstone, where he shall be continually tormented with that gnawing worm that never dies: These are the amazing thoughts that will seize upon the sinner: his Conscience then will not sleep; nothing will be able to allay those Storms and Tempests that are raised by the fearful expectation of the reward due to sin. At death, men are generally wiser than at other times; then they begin to consider what they have been doing, and call themselves fool a thousand times for their disobedience and wickedness. The smoke of worldly cares that formerly blinded their eyes, are now dispelled; they see their folly, when it is too late to mend it; and if they do no more, yet *Balaam*-like, they will cry, *O that I might die the death of the righteous!*

CHAP. IV. Frivolous Cavils and Objections removed.

THe former Chapters having discovered the *Beauty of Holiness,* and the mighty power and force of Arguments that excite to the practice of it; one who weighs all this by the measures of equity, cannot (as any man would think) but look upon it as the strangest prodigy, that so just a Cause should raiss of its effect, and find the sons of men, who pretend to be such Masters of Reason, so monstrously foolish in rejecting it upon the account of some frivolous and very fallacious cavils: But the truth is, resolute Impiety is set upon the bench and made Judge; and no wonder though it pass an unjust sentence, and condemn Holiness because of its opposition to Vice.

The common imputations and prejudices which wicked men load Holiness with, I shall reduce to the four following Heads. *First,* Holiness lays upon men heavy burdens, and grievous to be born, which makes human life joyless and uneasy, they being so inconsistent, first, with Peace; and secondly, with Pleasure and Satisfaction.

Secondly, Experience informs us, that wicked men enjoy pleasure and satisfaction in their ways, there being no men so jovial and merry as they; and that men who pretend to Holiness are fullen and melancholy, and are exposed to heavy sufferings and trials.

Thirdly, 'Tis singularity and ambition that prevail more with men than any other motive to be holy.

Fourthly, 'Tis the greatest piece of folly, ignorance, and impudence, for men to quit with present pleasures for mere uncertainties.

The first being the most material Objection, I shall therefore more largely and distinctly examine it; and in doing of this, I shall desire these four things may be considered. *First,* that the divine Laws are not grievous and uneasy. *Secondly,* that Vice is much more troublesome and difficult than Virtue. *Thirdly,* that Holiness conduceth both to the Peace and Happiness of human Societies, and to the temporal Advantage of private persons. And *Fourthly,* that there is a great deal of more pleasure in the ways of Holiness, than in the commission of sin.

That the divine Laws are not grievous and uneasy, but extremely reasonable and wise, is a truth I have already made plain, when I discoursed of *the rule of Holiness.* The whole tenor of the Laws of Christianity being so exceedingly suitable to the very nature of men, it cannot be rationally supposed that they can be grievous to them. St. *Paul* to the *Philippians,* gives us a brief and compendious, but very full and comprehensive, account of what things the Laws of our Christianity enjoin, *viz. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report:* all which are so agreeable to Reason, that even the light of Nature prompts men to the doing of them, and fully discovers itself to be an irreconcilable Enemy to all kind of vices.

'Tis not then Reason, but the impetuous Lusts of men, that determines a holy Law to be grievous and uneasy: and indeed, no wonder though this unjust Judge make Holiness appear formidable, and represent it as grievous to Mankind; it being so much the interest of this partial Judge to condemn it as criminal, and to decrie it as a yoke intolerable and grievous to be born. 'Tis not probable that the most innocent shall pass uncondemned, when an Enemy is set up in the Judgment-seat to pass Sentence: our blessed *Savior* must be pronounced guilty by *Pilate,* although even this unjust Judge openly professed, *he found no fault in him.* And seeing our great Law-giver met with so severe a sentence, who can expect anymore upright verdicts should pass upon his Laws?

But that the divine Laws are not indeed grievous to be born, may easily appear from plain Texts of Scripture (which is the only infallible rule.) Our great Lord hath himself taught his Disciples, *That his yoke is easy, and his burden light.* And one of his inspired Disciples has

assured us, *that his commands are not grievous:* two Texts sufficient methinks to remove all those prejudices that are cast upon a holy life, as if it were full of fatigue and trouble.

But besides Scripture, Reason and Experience too, come in to witness this truth. *First, Reason* bears witness that the divine Commands are extremely reasonable and natural; and is it not against the common vote of Mankind, to say, What is natural, is uneasy and difficult? Men who impose hard and grievous tasks upon others, are by all men condemned as unreasonable; which certainly implies, that whatever is reasonable, is not grievous and difficult. 'Tis true, sinners, who by their many-repeated acts of disobedience have contracted a habit of sin, do indeed commit it with less trouble than those who first engage to this Tyranny; as Slaves, who by custom look upon that as easy, which at their first entrance upon such a slavery was very difficult and grievous: And yet whatever ease the most daring sinner may pretend is to be found in the acts of sin, I durst appeal to his own breast, whether he might not with a great deal of more ease, and less fatigue, have kept the divine Laws, than he met with in breaking of them.

I confess, the Laws of Christianity are not natural in a strict and confined sense; but only in so far as they correspond with, and are suitable to, the nature of Mankind: hence some sins are said to be *unnatural*; not because all sins may not adopt to themselves that title, but because upon a more peculiar and special account, all men are sensible that they are brutish, and unbecoming any who carry in their bosom a rational Soul. There is not any vice, but it infests and prejudges Nature. *Anger* is a degree of Madness, that violently transports men, and quite mars their inward ease and repose. *Revenge,* a more lasting and deliberate fury, preys upon the Soul where it resides, and so distracts and hurries it with inquietude and restlessness, that nothing imaginable can be supposed a greater Enemy to Nature, how sweet soever and luscious it may seem to depraved nature. *Intemperance,* and *Uncleanness,* are sins which debase Humane nature below that of beasts, and are the cause of many intolerable pains and Diseases, which make Humane life but an uneasy burden. But besides all these troubles, we may add that horror of Conscience that haunts the sinner with fear and astonishment. All which contribute to clear the truth of what I assert.

Again, Reason tells a man, that it cannot be grievous to him to perform that which is so much his interest and advantage. Men in their secular concerns find no difficulties in any undertaking wherein their interest is concerned; and sure it is man's greatest interest to keep the divine Precepts, as I have already at some length discovered. 'Tis an excellent saying, of as excellent an Author: *Reason* (says he) *must first cease to be Reason, and commence* Phrenzie, *before 'tis possible it can set itself in defiance of those Laws of Christ, which are accommodated to its greatest interest.* Causes of the decay of Christian Piety, *Chap.* 5.

But besides Reason, Experience bears also witness to this truth, that the divine Laws are not grievous. But before I proceed to prove this, I shall premise two Cautions: *First,* when I say that Experience makes it plain, that the Laws of Christianity are not grievous; I do not mean that a sinner when he first forsaketh his sins, and betakes himself to a holy and virtuous life, shall encounter with no difficulties; no sure, this cannot reasonably be expected: for his former habit in sin will at the first give him work enough; he has an old custom to oppose

and struggle with, which will cost him no small pains to overcome. *Secondly,* far less must we fondly imagine that the Law of Christianity is so easy, as supersedes and gives a discharge to human industry, vigilancy, and care: they are but strangers to a holy life, and never knew what it is to obey God's Commands, who never were at any pains, nay who are not very industrious and careful to observe them. When our Savior says, *his yoke is easy,* he does not hereby intend to persuade men to be like *Solomon's* sluggard; sure Heaven was never designed for loiterers in God's Vineyard: but his intent there, is to remove a common prejudice men were like to entertain against Christianity, as if it were an intolerable yoke, and insupportable task: now this Christ forewarns his Disciples is not true.

These two things being premised, I now appeal to Experience (which often corrects error in speculation) whether the Laws of Heaven or Hell are most grievous. And to condescend as far as possible, I shall not here call in the Experiences of good men, who all unanimously assent that there is more ease and less fatigue in obeying, than in breaking the divine Laws; but I shall submit to the sinners own testimony, when he is in his most sober state; I mean, when he is under the extremity of some pain inflicted by his sins, or when he lies upon his death-bed: at other times, when he is in the pursuit of some Lust, no wonder though he pass as unjust a sentence as sick men do of tastes, who having their palates infected with some venomous and filthy humor, judge everything, be it really never so pleasant, to be bitter and harsh.

Go then to sinners when they come to themselves (as it is said of the Prodigal, *He came to himself,* as if he had been before mad or distracted) and ask them whether they find more trouble in their doing or omitting of sin? Ask the Drunkard, who by his intemperance lies smarting under the tormenting pains of the Gout, whether he had been wiser, and suffered less trouble, if he had been temperate, and abstained from excess? Nay, besides the diseases that many, if not most of vices bring upon men; there are some sins that make men sensibly in the time find pain and trouble. Go to the Lascivious and Wanton person who is tormented with the Pox, and ask whether his sin be grievous to him or not? There are few sins which are not attended with grievous concomitants. But I shall not insist.

I confess, no men's Experiences are so likely to demonstrate this truth, nor are more pertinently appealed to, as theirs who have once experimented the pleasures and pains of both states: Ask therefore those who were once Drunkards and Adulterers, but are now sanctified and settled in a course of Holiness; and I am sure they shall verily testify, that it is only Satan's Yoak that is uneasy and burthensome.

But granting that there is some difficulty in the exact observation of the Laws of Christianity, (as sure any man who consults the corruption of his own nature, and the depraved inclinations thereof, against which they are levelled, will never deny) yet if this shall be judged a good Argument to cancel the Laws of Christianity, all Laws whatsoever shall be quite dashed out, and banished the world; for who shall be guilty, if he may have the liberty to use this for a relevant excuse?

This being then so unreasonable to imagine, (and if it should be admitted, should yet never a whit excuse the sinner, who to his experience finds sin to be so uneasy and troublesome) yet I shall add two Considerations that demonstrate, the Laws of Christianity are more easy than any other Laws that ever were invented; and that they are not (as carnal men represent them) *hard sayings which none can bear.* First, the Author of the Gospel-precepts hath offered to us an assistance, able to conquer all the difficulties that can be supposed to attend the keeping of his Mandates. 'Tis true, if Christ had enjoined his followers to obey a Law which could not possibly be kept; I confess, in that case, his Commands had been grievous, and his Yoak insupportable: Or if he had been satisfied with no less than perfect innocence, and unsinning obedience, I do not see how this prejudice and cavil could have been removed. But he who prescribed those Precepts, considered the frailties of our nature, and the weakness of man in this lapsed estate; and therefore he has provided help for us, if we will but be at the pains seriously to implore it; *For he giveth his Spirit to them that ask it.* And upon this account the beloved Apostle encourageth Christians to obey the precepts of the Gospel, because *Greater is he that is in you, than he that is in the world.*

Secondly, The excellency of the Reward that is promised to the obedient, is a most noble consideration to make men (as the Psalmist speaks) run the way of God's Commandments. The promissory part of the Gospel, renders the preceptive part easy. Methinks the holy Soul should with comfort thus express itself, when the greatest difficulties offer: Good God! shall I be discouraged to obey the hardest (if anything proceeding from infinite Wisdom and Goodness can be said to be difficult) of thy Commandments, when so glorious a prize is the reward thereof? If a terrene and temporal felicity animates others to encounter the most Giant-difficulties, how much more unconcernedly should I slight all hazards, and contemn by a fearless courage all dangers, for that *blessed hope that is set before me?* Can I remember there is a Kingdom promised, and yet be terrified from it by supposed difficulties, or complain that the way is inaccessible? Do I really know that it is indeed a good Land, and am yet discouraged to attempt the taking of it, because it will require some violence? Shall I, like the *Reubenites* and *Gadites,* set up my rest on this side of *Jordan,* notwithstanding this proposal of *Canaan?* No sure, eternal Life is too noble a prize to be lost, for fear of fighting the Good sight. I regard no difficulties while I eye the Crown; I cannot think those Precepts grievous, that are enforced by so many excellent promises. So great a recompense of reward should, methinks, inspire the dullest Heart, and sweeten the hardest Service; should make any one willing and content to sacrifice his most beloved lusts, to cut off the right Hand, and pluck out the right eye, which stand in the way, and hinder him from entering into Heaven.

Having thus endeavored to explain upon what account the Laws of Christianity are not grievous, I hope I shall not need to insist long upon the following particulars. At first sight it seems plain, that since the case is so, Vice must certainly be more troublesome than Virtue; and that it is easier for men to live holily, than wickedly: and yet, I know not by what strange artifice, Holiness has had the bad luck to be represented as being extremely difficult. I confess, I intend not to inveigh against the sacred Tribe of *Levi,* who have represented Heaven almost as unaccessible, as the Israelitish *Spies* did the good Land of *Canaan*; knowing they thereby only design to raise men's endeavors: although I could have wished that they

had considered better, how readily men of corrupt minds and vicious practices lay aside all care of God's Commandments, upon this suggestion, that they are grievous; and are deterred from a holy and virtuous life.

But that Vice is more troublesome and uneasy than Virtue, will (besides what I have formerly said) appear to be so, from the following Considerations. *First,* Sacred Records represent sinners as men who *weary themselves with sin*; and the Prophet *Isaiah* describes their trouble by a very apt similitude, *Isa.* 57.20. *The wicked is like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.* The ways of sin are frequently called *crooked paths,* and wicked men are said *to walk astray*; whileas the way of Holiness and Virtue is said to be a *straight* and *high way:* All which Phrases plainly enough imply, that the former is full of intricacy and perplexities, and the latter plain and easy.

Experiences to prove this, are every day so multiplied, that they may abundantly serve to silence all doubts. The *Drunkard* can experimentally tell the costliness of his sin, and the tormenting diseases that are frequently the effect of an overcharged Stomach; the uneasy belchings and overturnings within, the grievous pains of Head and Joynts. The *Wanton* and *Lascivious* can produce his painful boils and sores, to witness the uneasiness of Lust; at best, he can only produce an hectic Body. But besides those loathsome diseases that are the effects of Lasciviousness, how restless and uneasy is the condition of such persons? But how impossible is it to give a just list of those miseries that Wantonness and Intemperance hurry men to? To what a multitude of amazing difficulties does *Pride* expose men! what mischiefs, jarrs and contests does it raise? *Envy* and *Revenge* torment men's spirits, and so disquiet and perturb them, that men may as well take fire into their bosom, and pretend they perceive no torment, as lodge those horrid lusts in their breasts without the sense of their extreme misery and pain. The *Covetous* mind is never at rest, but is ever craving and desirous of more. But to show how troublesome the practice of every sin is, requires a larger discourse than I can well allow.

But how easy is Virtue, if compared with Vice? At what trouble and pains are men, to invent a lie? and when they have contrived it, they cannot but be afraid lest it be discovered. But how easy is it to speak the truth? With how much art and pains do men trouble themselves to conceal their vices? The Adulterer is wearied with watching convenient opportunities, and afraid lest he be discovered; whileas the chaste person enjoys himself quietly, & is troubled with no such attender. The *covetous Miser* is cruciate and tormented with a desire of what he cannot expect; is extremely tormented by an incessant care, lest he lose what he hath, and ever toiling to acquire more; whileas the virtuous Soul is contented with what he enjoyeth, and grudgeth not to bestow a part of what is his to others.

There is no man who is not quite given up to commit all manner of wickedness, and whose conscience is not seared as with a hot Iron, but can tell by his experience, how perplexing and uneasy Vice is. And to make this yet more plain, I shall add these few following Reasons. *First,* the nature of Vice is so reproachful, that men are even troubled to coin shifts to avoid the owning it; and sure this cannot but be uneasy to men. *Secondly,* the most viciously inclined persons, who will not practice, yet are force for their interest to pretend Virtue,

and usually indeed become greater Zealots than those who are really virtuous: But this cannot but be exceedingly troublesome to them, it being against their inclinations, and contradictory to the internal sentiments of their minds. And besides, at what pains are they to make other men believe that they are real in what they only pretend? *Thirdly,* Vice is very perplexing and difficult, upon the account that it requires hard, if not impossible performances: the Covetous mind is prompted to attempt many difficulties to obtain what it craves, and after all is disappointed. Nay, indeed, Covetousness is a vice so uneasy and troublesome, that it proposeth what can never be acquired: for after it hath got what is designed, it is restless, and as ready to say *Give, give,* as ever. But *Lastly,* that which contributes most to render Vice uneasy, are those after-pangs of Conscience which fill the Soul with horror and amazement; the consciousness of guilt stings and torments it, and makes the sinner a terror to himself. 'Tis impossible either to *gag* or corrupt Conscience, that it shall never give any check. But now how quieting and solacing is Virtue? no man ever yet complained that terrors haunted him for living holily. O how do the thoughts of a virtuous life refresh men in the midst of greatest dangers? Let us go to sinners on their deathbed, and then we shall find this truth preached to the full; an evidence valid enough to condemn sin as the uneasiest thing imaginable.

And thus we have seen how many difficulties attend sin, both before, and after it is committed. And now what reason can any man allege for the pretended easiness of sin? I confess, I know not anything, except it be *custom,* that can be pertinently adduced; but how weak is this Plea? for although Custom, which is a second nature, may contribute very much to stupefy the Judgment, and harden the Conscience, and so consequently make Vice the more easy; ye• we can hardly suppose that ever Humane nature will so far assimilate the nature of mere Animals, as to be deprived of Reason and Conscience: And sure, so long as any of these remain, Vice must needs meet with opposition. But *Secondly,* if men will compare the easiness of Virtue and Vice, they must put them in equal circumstances; and then I doubt not but Vice shall stand condemned, as the great troubler of peace and quietness. For instance, let us suppose that a man is accustomed to a holy life, and is habituate to live soberly, righteously, and godly; in this case, let any man make but the experiment, and I am sure he shall ingenuously acknowledge, that a good life affords more tranquility and peace, than Vice dares lay claim to.

And yet, I know not by what bad luck, Holiness has been represented as opposite to men's present welfare, and hurtful to their peace and tranquility. How groundless this prejudice is, I have already endeavored to show. I shall therefore now only in a few words make it plain, that Holiness is the most effectual method that can be taken, to exalt the public peace and happiness of a Nation. And *Secondly,* that it infinitely conduceth to the happiness, peace, and tranquility of particular persons; and that nothing is so inconsistent with, and hurtful to both, as sin.

How much Holiness tends to the advancement of public peace in a Kingdom and Nation, appears very plainly from the Wise man's observation, *Prov.* 14.34. *Righteousness exalteth a nation; but sin is the reproach of any people.* And the Apostle St. *James* gives us a true account of

the causes of public jars, *Jam.* 4.1. *From whence come wars and sightings amongst you? are they not hence, even from your lusts that war in your members?* If mankind had not corrupted their ways, and degenerated from their pristine purity, how peaceable and happy had human societies been? but in this lapsed state, Ambition, Pride, and Injustice act their tragical parts, and so tend to the destruction of human societies, that if there did not remain some sparks and remainders of Religion, 'tis not possible that human society could evite an utter ruin. And he that well ponders the settled course of divine Providence, shall easily assent, that in all Ages Righteousness and Virtue have been rewarded with a temporal tranquility and happiness; and that *fruitful lands have been turned into barrenness, for the wickedness of them that dwell therein.* And indeed 'tis very reasonable to think that the divine Justice will reward a righteous Nation, and punish a rebellious People. 'Tis true, he may defer his Judgments for a while, yet his Justice will not always give place to mercy and forbearance; but a Nation that continueth and increaseth its provocations, must expect to be punished in this world, (which is the only proper place) as a righteous Land may expect a present reward.

That Holiness doth also conduce to the peace and quietness of particular persons, is nothing less evident from Scripture: *Psal.* 119.165. *Great peace have they that love thy Law, and nothing shall offend them:* but *the wicked is like the troubled sea when it cannot rest, whose waters cast up mire and dirt,* Isa. 57.20. I have once and again shown, that there can be no inward tranquility and peace, where Holiness is wanting: the very thoughts of God, which above all things are most sweet, are notwithstanding troublesome to wicked men. But because Humane nature is in this degenerate state extremely sunk down into Sense, and more apt to be wrought upon by temporal advantages, than what only concern the Soul, and have a prospect to things that are future; I have also in the former part of this Discourse endeavored to make plain, how advantageous Holiness is upon the foresaid account; and *that length of days are in her right hand, and in her left hand riches and honor:* That *her ways are ways of pleasantness, and all her paths peace:* That *Godliness is great gain, having the promises of the life that now is, as well as of that which is to come.* And indeed, any man, who considers the nature and reason of the thing, cannot but be inclined to think it must be so: For how can that man be exposed to trouble and disquietment, who hath gotten the mastery over his Passions? And I dare appeal to the sinners own experience, whether vices have not been prejudicial to his health, macerated his Body, and filled him with tortures and pains? whether some sins have not brought him to poverty and disgrace, ruined both his estate and fame? Can any man produce any good effect that ever sin caused? sure, if men would speak impartially, they should acknowledge all this to be true.

That there is a great deal of more pleasure in the ways of Holiness than in the commission of sin, (which is the fourth thing proposed to be considered) needs not puzzle any man to prove it. How delightful are all acts of Piety and Virtue? how inexpressible is that comfort that the devout Soul finds in conversing with God? Well might the Psalmist say, *Light is sown for the righteous, and gladness for the upright in heart,* Psal. 97.11. he often experienced that sweetness and satisfaction that is the result of obedience; whileas *Solomon,* who could pass the best verdict of sensual pleasures, yet concludes them to be but *vanity and vexation of spirit.*

There be two things that allay the pleasures of sin: *First,* the unruliness of immoderate passions, which fret and vex the minds of men, and hinder the sinner from tasting its pleasure. *Secondly,* the fear of an invisible being, armed to punish them for their misdemeanors: Conscience, upon the apprehension of guilt, recoils upon the sinner, and mars all the pleasure he promised himself to enjoy: This made *Belshazzar,* a King, and environed with his Nobles, tremble and quake in the midst of his cups. But supposing vices did bring as much pleasure along with them as they pretend, yet upon two accounts they are not half so delicious as the pleasure that spring from a good life. *First,* the pleasures of sin are so interrupted, of a short duration, or, as the Apostle expresseth them, they are but *for a season:* how quickly will a period be put to all these pleasures, which now make so much noise? They are very fitly compared by *Solomon,* to *the crackling of thorns under a pot,* which are scarce sooner in a blaze, than they vanish; but the joys that spring from a good conversation, are at their lowest ebb here: they do indeed continue, *for no man taketh away this joy*; but Heaven is the designed place for the good Soul to feed upon those *Rivers of pleasures that are at God's right hand for evermore. Secondly,* sensual pleasures do soon cloy men's appetites: we cannot enjoy long any sensual delight, but we are quickly weary of it: but it is not so with spiritual delights; 'tis only the absence of them, when suspended for our sins, that troubles and molests us. 'Tis impossible that sensual pleasures can satisfy the soul of man, which was never framed for a Mahometan Paradise; nor can it be rationally expected, that he who is conscious to himself of guilt, should be free from fear; which being so tormenting, can never permit men to enjoy pleasure freely.

But let us descend to sensual pleasures, and we shall find, that he who is temperate and moderate, is more likely to relish the pleasantness of Meat, Drink, and Pastime, than the intemperate and immoderate. He who relieves the Poor, and refresheth the Needy, cannot but find more real sweetness and satisfaction in doing so, than he who drinks away his Estate. He who speaks the truth, finds not those tormenting checks of Conscience which are the just reward of lying. But all this will more plainly appear, by the Solution of the next Objection.

The second Imputation is brought from Experience; namely, that wicked men are for ordinary very jovial and cheerful, and enjoy a great deal of satisfaction in their ways; whereas men who pretend to Piety and Holiness, are very sad and disconsolate.

To this I answer; That the Question is not whether wicked men have some pleasure in their sins, or not? but, whether that pleasure that ariseth from a good life, be not infinitely preferable to these? Alas! the most promising sensual pleasure (supposing it to be lawful) is much inferior to the satisfaction and comfort that springs from a good Conscience. How much more inconsiderable must sinful pleasures be, which are attended with so black and dismal consequences? *Indignation and wrath, tribulation and anguish upon every soul of man that doth evil.* Sinful pleasures are at the best but short; and sure this consideration contributes very much to lessen their value: But that which makes them so mean, and not worth the enjoying, is the painful Eternity that succeeds to them.

However then the wicked may appear jovial and merry, yet their inward thoughts (if we could discover them) cannot be at quiet and ease: Whatever pleasure they may reap in the present act, yet they cannot afterwards look unto themselves without horror and amazement: The after-stings of sin are so painful, that he buys those present pleasures at a rate no reasonable man would purchase them.

But that wicked men cannot really enjoy that pleasure and contentment they pretend to, seems very plain from Reason. For *first,* How can any man be satisfied with those actions which are so cross to his very nature, and opposite to Reason, as every sin is? Can a man find pleasure in doing that which he knows he ought not to do? sure the reboundings of Conscience, upon the apprehension of doing amiss, will soon rase out any pleasure that sin affords; and a sick man may more rationally expect rest, than those men pleasure and contentment. *Secondly,* it can afford little pleasure to men, to act quite contrary to their own interests; it is rather like the laughter of fools and mad men, than a real pleasure, that such men can pretend to. Now every sinner quite ruins his interest and happiness, while he runneth headlong to destruction; and for a present pleasure, which is only grateful to the sensual appetite, loseth those lasting Rivers of pleasure, which, though future, are yet certain, and which are calculated for the Soul. *Thirdly,* What pleasure can any man enjoy, who is sure to be eternally tormented? As *there is no peace,* so no pleasure *to the wicked,* who are at odds with God, *whose favor is better than life.*

But what reason have good men to be sad and disconsolate, since all the causes of grief are removed from them? *Light is sown for the righteous, and gladness for the upright in heart*; so that the Apostle had good reason to double that Exhortation, *Rejoice in the Lord, again I say rejoice.* O how satisfying and pleasant is it for men to act reasonably, and to be assured that they have done their duty, and have acted for their own interest! *Our rejoicing is this,* (saith the Apostle) *the testimony of our consciences, that in all simplicity and godly sincerity we have had our conversation in the world.*

Sure there was never any man who was troubled for living holily, there being no reason why any should: 'Tis true, good men may be of a melancholy disposition, and naturally inclined to sadness; but this can be no reflection on Holiness, as if it were the cause of that melancholy temper: nay, the best of men have their own failings, and no wonder though these breed some trouble and disquiet: But this is not to be disconsolate for being good, but for doing evil. And indeed, I may add, that the great abominations and profanity, the contempt of Religion, and dishonor that is done to God that abounds, may very rationally make good men with the Psalmist say, *Rivers of tears run down my eyes, because men observe not thy Law.*

And thus this imputation cast upon Holiness, is easily wiped off. Grief and sadness are not the effect of a good life; but of an imperfect obedience: And while our sins call for mourning and fasting, it were a piece of madness for men to be jovial and merry, and entertain themselves with those deceitful melodies, which will end *in weeping and gnashing of teeth.*

And yet the sorrow of truly good men is not so obvious to the eye of men, as it is to him who is *the searcher of the heart*; it is rather the artifice of the formal Penitent, and hypocritical Professor, than the character of the Righteous, to *disfigure their faces,* and appear sad and demure. A good man chooseth rather, with *David,* to mourn in secret, and when he appears in public to wash his face, than with those Hypocrites of whom *Isaiah* speaks, who *bow down their head like a bull-rush,* who have *chosen affliction rather than innocence.*

The next imputation cast upon Holiness is, that it is but a piece of *singularity,* and a vain ambition to walk alone. *Ans.* I am heartily sorry that the universal deluge of Impiety should make good men say as once *Elijah* did in another case, *I am only left:* the few number of good men, compared with the vast multitude and Armies of transgressors, makes them to be esteemed singular and precise; and brings upon them the wrath and fury of ungodly sinners, because *they will not run with them to the same excess of riot,* and wallow in the mire as they do. But truly this charge is not more rational, than if a company of mad men should call one a singular fool, because he does not comply with them in all their extravagant actings, which do really rather require pity and compassion than imitation.

I doubt not but Singularity in some cases is a very intolerable temper, and unbecoming any man who pretends wisdom: but yet, if it be universally condemned, and in no case admitted as reasonable, I do not see but the charge will rebound upon the sinner, who in this degenerate age thinks the worse of himself, if he exceed not others in wickedness.

But since Holiness is so conformable to Humane reason, so advantageous and beneficial to every man; what madness is it to condemn it as singular? Sure, he who intends to walk as a man who is *of a good understanding,* (as good men are said to be) who intends to mind his interest and happiness, will never be frighted from Holiness, because may be it is not in vogue, nor become the mode of the Kingdom. If a whole Kingdom (excepting a few) should rebel against their Prince, would it be any blot upon these few Loyal Subjects, that they affected Singularity?

But this cavil is so insignificant and silly, that I need not enlarge. Sure, since Holiness is the peculiar excellency and noble embellishment of Humane nature; since it is so venerable and lovely, and of all perfections the most excellent; he must be degenerate to the brutal nature, who condemns Singularity in Holiness; for this is in truth a condemning a man because he is *more excellent than his neighbor,* as the righteous is said to be in Scripture.

The last heavy Charge is, that it is folly and madness for men to quit with their present pleasures, and expose themselves to grievous troubles, for a future reward which is uncertain, and which nobody ever saw. To this I *Answer,* First, it is a great mistake to think that Holiness exposeth men to relinquish temporal and sensual pleasures, there being no men in the world so qualified to experiment the sweetness of these, none who live in so happy and flourishing condition, who are more healthful, and enjoy a greater measure of peace and quietness, than good men. The only inconveniency they are exposed to, is affliction upon the account of Religion; which when Christianity did commence, was no rare thing, but now is not so ordinary. But supposing good men were exposed to greater

afflictions than other men, yet there is a great deal of satisfaction in submitting to them, since they are but *light afflictions,* and *momentary* too, *which work for us a far more exceeeding and eternal weight of glory.* These small evils are rather to be endured, than lasting pains and torments. Sure, Of two evils, the least is to be chosen.

Secondly, Although the reward of Holiness be future, yet 'tis not uncertain. We have as great assurance that there will be a reward for the Righteous in another world, as the nature of the thing is capable of: and sure he is an unwise man that asks any other demonstration or proof. Now that there is a reward laid up for good men, which though unseen, is yet as certain as if it were obvious to sense, we have the greatest rational evidence, and the best moral arguments to confirm it. For *first,* if there be a God; *Secondly,* if the Scriptures be the Word of God, then there is not anything more certain, than that there is a state of rewards and punishments after this life. *First,* if there be a God, then we can have no reasonable scruple about the future reward: for since God is *holy* and *just* (perfections essential to a Deity) then certainly he will, as the great Governor of the World, reward Virtue, and punish Vice. But this doth not always fall out so here; therefore it is reasonable to conclude, that he hath reserved the wicked till that great day of wrath, and prepared a reward for the righteous. *Secondly,* If the Scripture be the Word of God, then he who runs may read this truth.

We have then the greatest moral assurance possible, that there is a future reward; which may sufficiently encourage men to hazard all they enjoy here, for the expectation of it. But I shall only suppose that the future reward is possible; (which I think few will deny, or can prove it to be impossible) yet even upon this supposition, good men who part with the transitory things of this life, prove a great deal wiser than those who condemn them: For if there be no life after this, all the loss a good man suffers, is that of temporal conveniency; he hath denied himself the enjoyment of sensual pleasures, so far as he judgeth them sinful; he is not so intemperate as other men, and perhaps is exposed to some hazards for his Religion; at the most, *all* that he is to hazard is but very small. But if there be a future reward, in what a dismal state are the wicked, who shall everlastingly be deprived of it, and be irrecoverably plunged into a state of lasting and severe torments?

But since we are assured of a future reward, and know certainly, that *the righteous shall shine forth as the sun in the Kingdom of their Father,* and that the wicked *shall be cast into utter darkness*; What folly and madness is it to be careful for the Body, and careless what becomes of the Soul; to provide for Time, and neglect Eternity? Sure 'tis no wonder though the Wise man does so frequently characterize the sinner a *fool,* and represents him as one that *lacketh understanding:* And indeed, we may rationally say, *This their way is their folly*; their foolish choice proclaims, *that those workers of iniquity have no knowledge.*

The Conclusion.

WE have now seen the Excellency and Beauty of Holiness, have discovered the absolute Perfection of its Nature, and the Compleatness of its Rule; have taken a view of its Allurements and powerful Motives, and have discovered the weakness of those Cavils that

are urged against it: and what remains, but that we set about this work with the greatest seriousness imaginable; that *we give no sleep to our eyes, nor slumber to our eye-lids,* till we forsake our sins, and enter upon a course of Holiness?

If God had imposed upon us a heavy and intolerable yoke; if he had commanded us to perform some grievous and uneasy service, had we not been obliged to have obeyed? But since he only commands us *to wash and be clean,* requires only our consent to what is so much our own interest, only exacts that we separate ourselves from those lusts that pollute and defile us, that vex and torments our minds, and which (if continued in) will certainly ruin and undo us; what fools and mad men are we if we refuse to hear his voice?

Almighty God has been drawing us with the Cords of Love; has presented to us the most charming motives to excite our love and esteem; has carried us (as it were) to the *Pinacle* of the *Temple,* and discovered to us *all the glory and beauty of this world*; has taken us to *Pisgah,* and given us a view of the good Land of *Canaan,* of *the City of the living God, of which glorious things are spoken*; and promised, that *all these things shall be ours,* if we will but *be holy in all manner of conversation:* And to excite our fear, he has opened to our view, *the powers of the world to come*; has plainly told us of the pains and torments that the damned suffer day and night, and that *indignation and wrath, tribulation and anguish,* remains as the due portion of those that do evil. And now may he not take up that same protestation that he used to his ancient People the Jews; *What more can I do for you?* But alas! we have in the most insolent manner despised all these charms of Love, and, like the mad man in the Gospel, have broken to pieces the strongest Fetters and Chains. We are, God knows, as deeply sunk into sensuality and bruitishness, as those to whom *the Grace of God that bringeth salvation* hath never appeared. 'Tis not credible, (I may say possible) that men could have been more wicked than they now are, supposing they had never heard of Heaven or Hell.

'Tis a wonder (as any one would think) that those very men who profess they believe in Christ, should so grossly and openly contradict his plain Precepts; that those who believe, that *without holiness no man shall see the Lord,* and *that the wrath of God is revealed from Heaven against all ungodliness,* yet persist in their abominable wickedness, and are neither awed with fears, nor animated with hopes. What is all this, but for men to expose themselves to the contempt rather than pity of discerning men?

We have surveyed the several advantages which attend Holiness; have discovered how much man's temporal as well as his eternal welfare and happiness depends upon it: We have explained how *in her right hand is length of days, and in her left hand are riches and honor:* that *her ways are ways of pleasantness, and all her paths peace:* And now may we not give the same testimony of it which *Joshua* and *Caleb* did of *Canaan,* Numb. 14. *The land which we passed through to search, it is an exceeding good land?* The Sons of *Anak* (I mean the pretended difficulties) are not so strong as some men represent them to be; we need not be discouraged to encounter with them; *greater is he that is in you, than he that is in the world.* Alas! what Objection can men possibly make against a Duty that is so excellent, useful, and necessary, that is founded upon such mighty motives, as may prevail with any who is not quite petrified in desperate Impiety? Good God! what stupid folly is this, that men *hide their hands*

in their bosom, and will not so much as stretch them out to this *tree of Life,* that they may eat of this fruit, *which is pleasant to the eye,* and profitable both to our present and future happiness.

'Tis indeed pity, that men should be thus permitted to run headlong to destruction. Alas! is perdition so lovely and desirable, that, like *Rachel,* a double servitude is *thought light for it?* and shall wise and discerning men be Eye-witnesses of the bad bargain those men make, and not warn them of their folly? I know this is a duty chiefly incumbent to our spiritual Watchmen to discharge; I doubt not but many of them stand upon their watch, and warn men of their danger. It were to be wished that all and every of them were thus faithful; but sure every man is in some manner concerned to be *his brothers keeper*; and he is highly criminal, who should see a mad man running upon danger, and not stop him in his course.

I wish some new-coined Doctrines had not an inauspicious influence upon the bad practices of many, had not too much countenanced and authorized vice: but my present design is so far from controversial, that I shall rather think myself concerned to inveigh against needless disputes, than start any. If I may speak from my own experience, I ingenuously confess, I find Disputes so insipid and fruitless, and in the review so unsatisfactory, that I am resolved henceforth to bid an eternal adieu to them, and to condemn them as the great underminers of Christian Piety: And if any shall after this fair warning assault any Doctrine I have elsewhere owned, I hope discerning men will neither esteem me nor the Cause the worse, that I draw not my Sword in its defense.

And now what shall I say more, but conclude with *Moses*'s passionate Exhortation, *Deut.* 32.46. *Set your hearts to the words which I testify to you this day: for it is not a vain thing, because it is your life.* Let us no longer delay and put off this duty; *while it is called today, let us not harden our hearts through the deceitfulness of sin*; but seriously *search and try our ways, and turn to the Lord:* this is the proper season for so necessary a work; ere long there will be no time left us to consider our ways: *O that in this our day we did understand the things that belong to our peace, before they be hid from our eyes!* If men would but be induced to imitate the Psalmists Example, *Psal.* 119.59. *I thought on my ways,* I doubt not but they should also imitate the course he did take, *I made haste and delayed not to keep thy commandments:* But men consider not what they are doing, and so no wonder though they perish, no wonder that they prefer darkness to light, and despise Holiness as a thing of no value. Let us therefore humbly and heartily invoke the Father of Lights to open the Eyes of men, whom the God of this world hath blinded, that they may *flee from the wrath to come,* by *cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

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Jan. 24. 1677.

A DISCOURSE Concerning the PERIOD OF Humane Life: Whether *Mutable* or *Immutable.*

By the Author of *The Duty of Man laid down in Express Words of Scripture.*

LONDON, Printed by *H. C.* for *Enoch Wyer,* at the *White Hart* in St. *Paul's* Church-yard, 1677.

To the Honorable *College* of *Physicians* at *London.*

Generous Gentlemen,

THat I presume to prefix your great Name to so mean a Book, proceeds not from any confidence I have of its value; but from the nature of the Discourse, which your excellent Profession is so much concerned in. For I must say, that since I could understand the Debate, I have thought their opinion, who maintain the Period of every man's Life to be unalterably fixed by an absolute Decree, does endanger your Profession so much, that the truth is, if it be true, you may seek out some new world for your practice; for here you should be only like the Idol-God's, who could neither do good nor evil.

This the excellent *Jo. Beverovicius* did prudently foresee, and partly endeavored to satisfy both himself and others, by asking the advice of the Learned men of his age.

But that the *Period of Humane Life* may be both extended and shortened, common experience does sufficiently attest. How many have 〈1 page duplicate〉 〈1 page duplicate〉 been hurried to their Graves by the unskillfulness of *Empericks;* and are there not multitudes also that can witness, you have been (under God) the cause their Lives have been prolonged.

Gentlemen, I know you can expect no Panagyrick from such an unfit person as I acknowledge myself to be. And methinks I also hear all men say, that that is a business only for a *Homer* to perform. If 〈◊〉 meanness of this Present be censured by some, yet I know you are more generous than to do so; especially since the bestowing of a more valuable and signal evidence of respect, is only impeded by the inability of,

Honoured Gentlemen, Your most devoted Servant, R. E.

The Preface.

Reader,

THE following Discourse is of so small bulk, that a *Preface* may seem as needless and ridiculous as an *Index.* In some few hours it may be perused, and then both the design of the Author and of the Book may be known. It may be thou desirest to know, what was the occasion of the following Discourse. But I know not if I be obliged to answer this and such like idle questions; yet to satisfy thy curiosity, know, that the Author was unhappily engaged to converse with a society of men, who frequently debated this and such like queries; and mostly he was opposed by the greater part, as maintaining an unreasonable position. Whether their charge be true or false, is a thing better determined by others unconcerned, than either by them or me. I know very well their clamorous calumnies and reproaches, which since I cannot shun, I shall endeavor to slight, as indeed unworthy to be regarded.

If men of good consideration dislike anything in the discourse, I promise them, upon Information I shall either endeavor to satisfy them, or to rest satisfied with what they say. Nay further, if there be any Line in it inconsistent with Piety and Religion, freely reject it; for I persuade thee (if the Author knew any such) he would burn the Book for its sake.

But I hope upon trial there shall be found no harsh notion in it to offend the most squeamish conscience. For the opinion I have rejected is, in my judgment inconsistent with the Divine Goodness and Holiness, repugnant to the freedom of Humane Nature, and destructive of all lawful means for the preservation of a man's life. While as that sentiment I embrace, begets in men's minds, noble and generous conceptions to promote real Piety and Religion, and to shun all manner of wickedness and intemperance; upon the account that Piety is the means to prolong our lives, and wickedness the cause of our short lives. And that this is no cheat or delusion, the wisest of men has left upon record, *Prov. 11. 19. As righteousness tendeth to life so he that pursueth evil, pursueth it to his own death.* This brings to my memory the Psalmists advice, with which I shall conclude; *Whatman is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good. Seek peace, and pursue it. But the wicked and deceitful man shall not live out half his days.*

OF THE PERIOD OF Humane Life.

Job xiiij. 5, 6.

Seeing his days are determined, the number of his months are with thee, that he cannot pass.

Turn from him, that he may rest, till he shall accomplish as an hireling his days.

THis excellent Book of *Job* represents to us a plain and unquestionable instance of the various successes all human actions are liable to, and of the promiscuous administration of Divine Providence to particular persons. Here we may read of *Job*'s happy and flourishing condition, that *he was the greatest of all the men of the East.* And of his low and afflicted state, poor even to a Proverb, and in a condition that only pleaded pity and compassion; and how again *the Lord blessed the latter end of Job more than his beginning.*

From this various administration of Providence, men have taken occasion to make divers inferences. The scoffing Atheist hath from thence wickedly concluded, that God hath no care of human affairs. If God (say these scoffers) had any care of this world, he would never suffer those men who have corrupted their ways by treachery and deceit, to prosper and enjoy an affluence of all worldly delights; whereas the virtuous and godly man, who takes heed to his ways, lest he sin, and who throughout the whole course of his life has carefully studied to *keep a conscience void of offense towards God and man,* is notwithstanding *a man of sorrow, and acquainted with grief;* as *plagued all the day long, and chastened every morning, and hath waters of a full Cup wrung out to him.* If God (say they) concerned himself with human affairs, he would never suffer *the Tabernacles of Robbers to prosper,* and the house of the upright to be ruined and destroyed.

This is without all contradiction a great stumbling-block and offense to the blind Atheist; and hath even been a sad trial to the best of God's people. *Wherefore does the way of the wickedprosper? wherefore are all they happy that deal very treacherously?* was a question *Jeremy* could hardly at first resolve. And we find *Job* and the Prophet *Habbakkuk* very much puzzled with it; and the *Psalmist* plainly consesseth, that *his feet were almost gone,* and that *his steps had well nigh slipped, when he saw the prosperity of the wicked,* Psal. 73.

To see bad men prospering in their wicked purposes and undertakings, and good men unsuccessful and frustrated in their just attempts, has been none of the least Topics the *Epicurean* Atheists have made use of, in their exempting this world from the Divine Rule and Dominion. It was this single consideration that made *Cato.* (who was once a Preacher of Providence; how orthodox, I enquire not) accuse the Dominion and Government of the God's, of instability and unjustness, that *Caesar* who tyrannically invaded the Rights of the Commonwealth of *Rome,* should be successful in so unjust attempts; and *Pompey* put to the worst, and overthrown in the lawful defense of his Country: this stumbled him exceedingly. 'Tis true, some few of the learned and sober Heathens did not thus rashly fall foul upon Providence; but very wisely inferred the being of a future state, where the virtuous shall be rewarded, and the vicious punished. And those holy men in Scripture, who did *fret because of the prosperity of the wicked,* quickly perceived their folly and error, and that the wicked were only fed like sheep for the slaughter; and as the Poet excellently expresseth it, *tolluntur in altum ut lapsu graviore ruant.*

Job's Friends, though they did not directly fall foul upon the Divine Providence, yet it is evident they were of opinion, that God would never have afflicted *Job* with such sad calamities, if he had been upright and sincere. *Remember* (saith *Eliphaz) whoever perished being innocent? or where were the righteous cut off?* ch. 4. 7. *Bildad* tells *Job, If thou wert pure and upright, surely now he would awake for thee,* ch. 8. 6. To both these *Zophar* succeeds, with a charge as grievous and bitter, *For thou hast said, my Doctrine is pure, and I am clean in thine eyes: But O that God would speak, and open his lips against thee,* ch. 11. v. 4, 5.

These were the Cordials *Job*'s Friends afforded him, while-as his afflicted condition pleaded pity from his friends. These accusations were heavy; but he saw it was needless to tell them, that God might destroy the perfect as well as the wicked; and altho he would not plead *not*

guilty, for then he confesseth *his own lips should prove him perverse;* yet he humbly conceived, that it was a dangerous principle to conclude love or hatred from any such outward dispensations.

Therefore finding all his entreaties rejected, and his plea's for his own defense slighted; he is at length forced to beg their silence, desiring far rather to plead his cause with his Maker, who could discern his sincerity; and therefore having ordered his cause, *ch.* 13. 18. and taken an exact and accurate examination of his former ways, he begins his pleadings for a mitigation of his present calamity, from *v.* 23, which he continues till interrupted by *Eliphas,* ch. 15. and amongst the many arguments he urgeth, that taken from the determined days, and unpassable bounds prefixed to men is not the smallest: *Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass. Turn from him that he may rest, till he shall accomplish as an hireling his day.*

These words being the ground of the following Discourse, it is but reasonable I should spend a little time in their explanation.

Seeing his days are determined, &c. The word which our Translators render *seeing,* is in the Original 〈 in non-Latin alphabet 〉 *if,* which some Expositors think is used by way of query, thus, *If his days be determined?* But the Context seems to warrant our Vulgar Translation, and there is no doubt, but it is very emphatick; for it contains an implicit affirmation, a phrase very ordinary, when the thing for its certainty is confessed and acknowledged. But let us suppose, that the words should be rendered by way of query, yet there are two doubts that must be removed, else their quarrelling with our Translation is vain and impertinent. 1. It seems to be very evident, that it has then been a received opinion, that the days of men are determined; else *Job* had never made use of this argument, in his pleadings for a cessation from trouble. 2. If *Job* had indeed doubted, that man's days were *determined,* it was no wise nor rational plea, especially since he was pleading with God, who knew whether it were so or not; and since he might have made use of indubitable Topics. But I pass by this debate as trivial.

His days, &c. It is debated by some, why *Job* makes use of the third person, and not of the first. The reason some give is this, because the third person used for the first, denotes contempt and modesty; and therefore *Job* in his low state is pleased thus to abase himself, especially since pleading with his Maker. But this conjecture is not fully satisfactory, for *Job* in several of his other pleas, makes use of the first person; which methinks he would not have done, if he had made use of the third person upon the account of the former consideration; therefore from the promiscuous usurpation of the persons, we may easily conjecture, that when the argument he brings does in a more peculiar manner reach his own private condition, then he makes use of the first person: an instance of this we have *ch.* 13. 23, 24, *&c.* But now this argument taken from the determined days, and unpassable bounds set to men, is a general one, which all men as well as he might plead; therefore he speaketh in the third person, yet always eying his own condition. The like instance we find in the beginning of this Chapter, *Man that is born of a woman, is of few days, and full of trouble.* Here he speaks in the third person, and not in the first; for to be of *few days,* and *full of*

trouble, is the character of every man. *Few and evil* (says *Jacob* to *Pharaoh) have the days of the years of my life been,* Gen. 47. 9.

Are determined, &c. This word in the Original properly signifieth to *dig,* or *cut thorough;* here it is to be understood metaphorically; because God doth as exactly know the number of men's days, as if the most accurate search were made. 'Tis true, in all human determinations, it is reasonable that consultation precede. Some space must intervene betwixt their knowing of a thing and their determinations about it. I confess, it is disputed, whether the Humane Will be of itself a knowing faculty? or if it must follow in its choice the dictates of the intellect? I will not dispute this now; but there is truth in that general Maxim, *ignoti nulla cupido.* But to fancy that there is any such priority between the Divine knowledge and volition, is a gross mistake, irreconcilable with the Infinite and Eternal perfections of God: who *uno actu & ictu,* (as they speak) comprehendeth and willeth all future Events.

The number of his Months are with thee, &c. This Phrase holds out these two things: *First,* the Exactness and Infiniteness of the Divine knowledge; and *Secondly* the Divine rule and dominion. *First,* it holds out the Divine knowledge to be Infinite and Exact, *The number of his months are with thee.* That is, thou art a God whose knowledge reacheth the smallest portion of our time, even to months and days; thou alone knowest all those circumstances; and to know the particular portion of days allowed to every man, does certainly require an infinite and exact knowledge. I will not curiously enquire, what truth there is in the pretended diabolical predictions of future Events; and whether Stargazers from the Conjunctions, and contrary Aspects of Celestial Bodies, can foretell the future number of the days and months of terrestial and inferior Sublunary beings: a passing view of this I will have occasion to take afterwards; at present we rest satisfied with this; that an exact and comprehensive knowledge of our days and months; is only the prerogative of him who holds our lives in being; the pretended knowledge any Creature boasteth of, is conjectural and uncertain, if not (as frequently it is) fictitious, unless when the Divine wisdom for some secret, and to us unknown ends, reveals to his creatures such future Events. But *Secondly,* the Phrase holds out the Divine Rule and Dominion, *The number of his months are with thee:* that is, they are in thy power, thou mayest either prolong or shorten the days of Men: and I think the meaning of this whole verse is comprehended under these two heads, which I shall afterwards discourse of at more length.

Thou hast appointed his bounds, &c. It is not Fate or Fortune, but the wise God who appoints to every Man his time; now the bounds set to Men may be considered under a twofold notion. *First,* As it signifies that common and ordinary Period which the God of Nature has settled, which Men by the common course of Nature may fulfill, if no accidental circumstance hinder: and it seems the Psalmist only understands this common term of Humane Life, *Psal.* 90. 10. *The days of our years are Threescore years and Ten, and if by reason of Strength they be fourscore;* &c. or *Secondly,* It may be understood in a more strict sense, as it is taken for the last moment of every individual and particular person; and of both these I shall more fully discourse afterwards and show, that the words seem to refer to the common term of

Humane Life; or if they mean this particular term, in what sense they are to be understood *determined, appointed,* &c.

These and such like condescending Phrases, have been most unhappily used, and sadly misunderstood in the Schools. Some men no sooner read in Scripture of God's determining or appointing, but they instantly conclude a physical previous necessitating act, which inevitably and irresistibly determines Men: and this kind of determination they plead for in all cases: so that Men even in their vicious actions are irresistibly determined to do so. I know no opinion which has rendered the reformed Church more odious than this: would to God I could say the Censure is causeless, and that I were forced to apologize, for saying our Divines have erred in this case. But alas the opinion is grown strong, and not long since it was not much less than Heresy to condemn it: and even to this day it is the study of some Teachers, to instill it into the hearts of their Hearers. For the correcting of this sour opinion, I shall have occasion to add some things in this following discourse; now I shall desire it to be considered, that while we speak of the Divine determinations, appointment, &c. we speak of things our knowledge cannot reach, the best conceptions we can frame to ourselves of the Divine volitions, are dangerous and imperfect; our capacities in this lapsed state are more narrow than we are aware of: and altho they were raised to a higher pitch, yet we can never comprehend his way of working, who in all his ways is unsearchable. 'Tis truly sad to see the contending World so serious and restless in digging those deeps that are unfathomable; it were to be wished that Men did not found their pretended knowledge of the Divine volitions, on the basis of their own silly volitions and did not argue from what we find in ourselves to be the same in God. 'Tis true the holy Spirit hath condescended to express things suitable to our Understanding & mean capacities, therefore we read in Scripture of the Divine determinations, appointments, *&c.* but yet to abuse such condescending expressions, and to imagine that there were really such purposes, and volitions in God as these we perceive in ourselves: this were a heinous crime, pray let us satisfy ourselves with this, that God in an eminent and transcending manner doth these things, which we cannot do without willing, decreeing, *&c.*

That he cannot pass, or as others render it, *and he shall not pass;* which Phrase is not to be understood, as if the particular Period of every Mans life were so fatally fixed that he can neither shorten nor prolong it, for this is contrary to many clear Texts of Scripture, as shall afterwards fully appear: but by this Phrase, we are to understand the common term of Humane Life, which is not mutable as the particular term is, and yet is not so fixed, that it cannot be altered; for God has still reserved in his own power the shortening and prolonging of it. And further we must not apprehend that the particular term of Humane Beings is so mutable, that God knows them not, and cannot foretell the precise Period of every man's life, or that the Divine Counsel concerning things Future is mutable; no sure, God has declared the contrary, *I am God, and there is none like me,* (saith the Almighty) *declaring the End from the Beginning, and from ancient time the things that are not yet done; saying, my Cousenl must stand, and I will do all my pleasure, Isa.* 46. 9. Two things there be which occasion men to change their purposes and resolutions. 1. Their want of Power to execute them. 2. their finite and shallow Knowledge, which cannot foresee those future

circumstances which render their Designs ineffectual. But now there is no difficulty that can pose the Almighty; *with him all things are possible,* it is the Prophets argument, *the Lord of Hosts hath purposed, who shall disannul it? his hand is stretched out, and who shall turn it back? Isa.* 24. 17. And further there is no circumstance or condition that lies in the dark, and unseen to him, whose knowledge is infinite, and who equally comprehends things past, present and to come. Therefore is it that men cannot pass these bounds prefixed by the Divine foreknowledge: But of this afterwards.

Turn from him, &c. it is queryed whether *Job* here petitioneth a withdrawing of God's supporting presence, and a cessation by death, or a cessation from the affliction and trouble he lay under. There be three things that plead for the former Interpretation. 1. Because the word 〈 in non-Latin alphabet 〉 placed absolutely, signifieth to cease by death, 1. *Sam.* 2. 5. *and they that were hungry ceased, i. e.* died. 2. Because the supporting hand of Providence being removed, men return to the Dust. *Thou hidest thy face they are troubled, thou takest away their Breath, they die, and return to their dust, Psal.* 104. 29. 3. It is not inconsistent with *Jobs* former desires, *Chap.* 3. and 6. *Why died I not from the Womb? why did I not give up the Ghost when I came out of the belly? for now should I have lien [still] and been [quiet;] I should have [sleept,] then had I been at [rest*]: *O that I might have my request, even that it would please God to destroy me!*

That the phrase can never admit the former gloss evidently appears from the words immediately following, for if *Job* had been pleading for death, why is that reason added, *that he might accomplish his day?* It is only then a cessation from his grievous affliction that he so earnestly entreateth; as if he had said, Lord, thy afflicting hand is heavy, and what am I but weak dust, not able to bear thy heavy Chastisments? my Soul is overburdened with grief, and wilt thou set thy terrors before me to afright me? hath not poor man in this lapsed state, Troops of miseries attending him, from which he may expect no freedom till Mortality be swallowed up in Life? and are not his few days labor and sorrow, pain and affliction? and wilt thou to those inseparable evils, superadd a burden of pain more grievous and insufferable? O do not measure out so dismal a Condition to thy silly Creature! make me not the object of thy direful vengeance, but in the midst of wrath remember mercy. Art thou not Goodness itself, and far more compassionate than the most tender parent? and shall it be said thou hast measured out so acute torments to vex thy poor Creatures? I confess Perfection is not the thing I plead; yet may not I say, it is not for my iniquity, nor for my sin, that thou hast afflicted me? and let this Consideration also prevail with thee, that my untender friends sadly mistake thy design in afflicting me; they conclude it is for some secret heinous crime, that thy judgments are upon me: O that thou wouldst turn from thy wrath, that I may enjoy some rest, before I go whence I shall not return?

This phrase *turn from him,* is sometimes taken in a very bad sense. Thus we find the wicked sadly characterized, as a people who desire God to depart from them; but as it is uttered by the people of God under the pressure of afflictions, it implies no more but a serious desire that God would be pleased to remove that burden. Now in such innocent petitions there appeareth no crime, for it is certain, that afflictions *simply* considered, are grievous even to the best of Mankind: *there is no affliction* (saith the Apostle) *for the present that is joyous but*

grievous. 'Tis true impatience under affliction is an excess which no excuse whatsoever can pardon: there are some persons of such hasty complexions, that they rise in passion against God if they meet with the least affliction; just like that wretched man who said, *this evil is of the Lord why should we wait any longer upon him?* But those petitions of the Faithful in holy writ, altho at the first view they seem to be peremptory and absolute, yet they are truly qualified and submissive; and at the most, only express the harmless resentments of innocent nature, that cannot but express how contrary afflictions are to it.

That he may rest; ut quiescat sc. paululum, that his affliction being removed he may yet enjoy a little space to solace himself, till he accomplish his day. I will purposely decline the answer of that querie, Whether it is lawful to wish death when our condition is charged with a surplusage of calamity; for the brevity I design will not suffer me to survey the difficulties of that case, only in the general I shall add two things. 1. If the affliction be violent, fierce, and seemingly durable, rendering us uncapable of exercising any duty; I question not but common reason will suggest to every sober man, that in that case Death is more eligible than Life. Yet 2. since we are ignorant what God designs to us, by sending us such afflicti-ons, it is our part to submit to the Lord's will, and say, *Good is the will of the Lord.* Thus altho we may comparatively and submissively wish Death upon the account of some acute trials, yet it is never lawful to be peremptory and absolute in such desires; for frequently the happy event makes men conclude that *it was good for them they were afflicted.*

Rest, &c. Methinks the very sound of this word is full of ravishing sweetness and pleasure, and yet to those who are stated in a condition of Woe and Misery, it is bitter and harsh; as the most ravishing and pleasant Music is in the Ear of him who is sad: those who never tasted the honeycomb, know not its sweetness: the men who have been always drudges and slaves, have no discerning what Liberty is; and those who from their birth have been accustomed to pain, know not their misery so sensibly. But to have once enjoyed blessings, and on a sudden to be deprived of them, not only the unexpected change, but also their former happiness, adds to their misery, and makes their condition more unsufferable. If man had been created to toil and labor, *his eating of bread in the sweat of his face,* had been no curse: but to have been placed in a blessed and happy state, and by his folly to be hurled into a state of misery and pain, that completes his calamity, and makes him sensible, how miserable a thing it is to have been happy.

This single consideration seems to add very much to *Jobs* misery, his condition was once more than ordinary happy; and the amission of the comforts he formerly enjoyed, makes him pathetically cry out, *O that I were as in months past, as in the days when God preserved me; but now* (as he sadly complains) *they that are younger than I, have me in derision.*

If *Job* in this state of woe had been persuaded of the certain change of his condition, *and that his latter end should be more blessed than his beginning,* the expected hopes of this had served to allay and mitigate his sorrow, and to render his case more sufferable and easy. It is the hops of rest, that puts strength in the wearied traveler; it was the expected reward and assurance of a future blessedness and better resurrection, which made those Worthies *Heb.* 11. so cheerfully undergo suffering. What the happiness of the Saints rest is, I am not able to

represent, it being so far above anything we can in this imperfect state conceive or imagine. The advantages that attend our present tranquility and rest, are many and great, which to enumerate would be prolix and tedious: but if from that, we should frame to ourselves an *Idea* of that Celestial Rest, how imperfect would it be? any Rest we enjoy here, is uncertain: an unthought-of causality may impair it, but the Rest that remains for the people of God is everlasting, there is no fear of losing it: Heaven is a place free from trouble, and there is nothing that can embitter that pleasant state.

Philosophers have a saying, *that the end of Motion is Rest;* this is indeed true of all those motions and trials the servants of God meet with; the way to the Kingdom is spread over with thistles; *thorough many tribulations we must enter into the Kingdom of Heaven:* but those Waves of affliction will quickly over; and when the day breaks, these shadows will flee away. This Winter will soon be past; and *the singing of the Birds will come;* and Christians, who by saith and patience continue in well-doing, shall ere be long be placed in those mansions of Rest, that are in *Emanuels* land.

Alas, how insensible do we remain under the enjoyment of our outward comforts! when we are blessed with food, liberty and health, we are but sensibly stupid and ignorant, what is the value of those mercies: but if hunger and want begin to pinch us, if our former liberty be hedged in, if sickness and pain seize upon us, then we begin to gather some sense, and we accuse ourselves for our ingratitude to God.

Till he shall accomplish as an Hireling his day: for the better understanding of this similitude, I shall in four particulars compare the days of man with the days of an Hierling, and in each of them make application to *Jobs* case. 1. The days of an Hierling, denotes a time, set, prefixed and limited for the performance of some particular piece of service; and are not the days of man also allotted him for to do his masters business? We were not born to be idle and negligent, sure God had some greater design in the Creation of man than this: now this particular quadrates very well with *Jobs* case, and seems to make the meaning of *Jobs* words to run thus; Lord, thou hast given me a being, and appointed me a work to accomplish: but alas while I am thus excruciated with horror and pain, I am unfitted for thy service, the surplusage of misery measured out to me, disinables me to go about thy work, be entreated therefore O merciful father to turn from thy displeasure, remove the present heavy calamity I am overburdened with; that I may yet accomplish the remainder of my time in thy work and service. 2. This set and fixed day of the Hireling is full of pain, labor and toil; he is (poor wretch) both late and early at work, and seldom has he any interwals of rest, unless his master be more than ordinary gentle and benign; and when he is thus indulged a little ease, he must not with the sluggard say, *O si hoc esset laborare,* he must to his work again, for upon this depends his payment; no wages is the result of not working; and in some cases stripes and whipping is the fruit of negligence. And what is man's life? at the best state it is but sorrow and trouble, till mortality be swallowed up in life. Our pleasures (upon which we put the highest value) are either purchased, or accompanied with pain and labor. If we be in a prosperous state, our minds are either distracted with care to make it more prosperous; or with fears puzzled and perplexed, lest it be overcleuded, and if we be in a low and adverse

state, we grieve and repine; nay knowledge, the most excellent of earthly pleasures, is yet in the judgment of the wisest of men, but vexation of spirit; *for in much Wisdom there is much grief, and he that increaseth Knowledge increaseth Sorrow.* The life of man is not unfitly compared to *Ezekiel's* Roll, which was full of woes. If one misery or woe passeth, behold another cometh, as one wave succeeds another. And by all these calamities we may learn what an evil Sin is, the fruit of which are all those calamities we meet with; *in the sweat of thy face shalt thou eat thy bread till thou return unto the ground.* And upon this account *Job* may be supposed to plead with God thus; Lord, is not my time at best but lamentable and miserable? and wilt thou superadd to this inevitable misery, a surplusage of pain and affliction? O deal kindly with thy servant who is devoted to thy fear, *turn from me that I may rest till I shall accomplish as an Hireling my day. Thirdly,* True it is that the Hirelings day is but Labor and Pain; yet the brevity and shortness thereof makes him regard it the less. It is but a day, and that will quickly be over and gone; and what is the life of man? it is but as a hand-breadth of a small extension; or like to a passing shadow, which we scarce sooner perceive than it vanisheth. *Man that is born of a Woman is of few days, he cometh forth like a Flower and is cut down:* his decaying is within some few minuts of his budding; as the Poet speaketh of Roses, *& dum nascuntur consenuisseRosas.* Now from this reason *Job* may be supposed to argue thus; Lord, thou knowest how frail and brittle I am, and if thou contend thus with me, how quickly shall I return to the dust. I beseech thee consider that my time is however but short, and let thy Goodness appear in removing thy stroke away from me, for I am consumed by the blow of thine hand; *O spare me that I may recover strength, before I go hence and be no more. Fourthly,* Therest and wages the Hireling expecteth, makes the accomplishing of his day more easy and tolerable. The word rendered accomplish, signifieth to will and delight in a thing earnestly; *donec optata veniat dies.* 'Tis a day wished and longed for, and much delighted in when it comes. And indeed the strength of the comparison seems to lie in this, which makes the meaning of *Jobs* words to be this; Lord, now my trouble and pain excruciats and torments me, and my life is more wearisome to me than the Hirelings day can be to him; therefore turn away thy wrath from me, that in the finishing of my course I may be as jovial and cheerful, as the Hiereling is when his day is accomplished: and thus I have done with the Explanation of these words.

The next thing I designed in this undertaking, is to enquire how the days of every man's life may be said to be determined; and whether the Period of every man's life were so fixed and bounded, that by his care, good managery, and use of the means, it cannot be extended; nor shortened by his negligence, intemperance, or exposing of himself to Famine, Sword, or Plague, it is very certain from this plain text of Scripture, that the days of every man's life are determined; but the manner how, is left unexplained: and this we do not learn from Scripture. And it were to be wished that our curiosity would forbear any enquiry into things that are hid: but alas our inclinations are so wicked and perverse, that *nitimur in vetitum,* we are always bent and eager in our enquiries after things of a mysterious alloy; and God knows how miserably some men have mistaken in their enquiries after a solution of the present doubt: and if I could promise to myself to rectify those huge mistakes some men have fallen into, this would be a sufficient justification of my present undertaking.

But in order to the unfolding of this doubt, I shall premise four things which will contribute to the better understanding of it.

First, There is no doubt that every man's life hath a Period. *It is appointed for all men once to die;* this is a warfare from which there is no discharge: *what man is he that liveth and shall not see death?* as to this, the Prince and Peasant stand upon even terms, and as the wise-man tells us, the rich & poor meet together: there is no justling in the Grave for precedency. I confess it were not worth the pains to consider the trivial instances, taken from the translation of *Euoch* and *Elias,* to infringe this position. For first, we are not to debate what God may do, he has a Sovereignty over his Creatures, and must not be called to give a reason of his actions; all whose ways are tracts of wisdom and goodness. *Secondly,* We know nothing of the manner of their translation: he who will positively say, that they did not undergo that which is equivalent to death, will say more than he can prove. I am apt to believe that no sober man will say, that they entered their Heavenly habitation with their unrefined bodies; no more than those who rise at the sound of the last Trumpet, in the twinkling of an eye, are carried into Heaven without any change.

Secondly, It is also unquestionable, that Sin introduced this Period to every man's life; the primitive threatening runs thus, *in the day thou eats thou shalt die.* And the Apostle hath as plainly expressed it as it can be, *wherefore as by one man sin entered into the World, and death by sin, and so death passed upon all men for that all have sinned, Rom.* 5. 12. where it is plain, that Death is a punishment inflicted for Sin, so that if man had never sinned, we have no reason to think he should have died. I confess without Revelation, we could never have guessed this to be the cause of Death. The Heathen Philosophers were exceedingly confused in their notions concerning the origin of Sin, and the cause of Death: many of them thought that Death was a natural accident, originally appurtenant to Humane Nature. And indeed if Revelation had not declared the contrary, I had been fully satisfied, that Death had been no other thing but such a natural accident; but it is strange that any man that has conversed with sacred writ, should be of this opinion. And yet we find, the *Pelagians* of old were great sticklers for it: hence is it that the ancient Fathers and Councils have condemned it with a Curse. In the *Milevitan* Council *Can.* 2. we read thus *Placuit, ut quicunque dicit,* Adam *primum hominem mortalemsactum, ita ut sive peccaret, sive non peccaret, moreretur in corpore, hoc est, de corpore exiret, non peccati meri•o sed necessitate naturae, anathema sit.* In after-ages the *Scotists* (the most subtle of all Scholastic writers) inclined much to this opinion, against whom the *Thomists* (their irreconcilable Enemies) took up the cudgels: amongst modern writers the seemingly rational *Socinians,* have owned this groundless conceit. But I cannot stay to debate this at length, only in brief, if Death had been natural to man in the state of Innocency, it behooved to have been because of these following reasons.

1. Because *Adams* natural constitution implied mortality; the Materials of his constitution were not so amicable as to entertain a lasting amity and friendship. 2. It was the primitive precept, *be fruitful and multiply;* now it is plain that procreation includes mortality in its notion; and farther it seems to be unconceivable how this little Map of Earth should have contained a numerous multiplying and never-dying offspring. 3. Humane Nature in the state

of Innocency did stand in need of Meat and Drink, as is plain from *Gen.* 1. 19. now the end of eating and drinking is not only to hold up, but to repair the decays of our Bodies, which would sudenly return to dust, if they were not this renewed & strengthened. 4. If Death were only the effect of Sin, and the Devil were called a Murderer from the beginning, because of his tempting our first parents to eat of the forbidden Fruit, it will follow, that since Christ came to take away the sins of the World, and to destroy the works of the Devil, that he also took away the wages of sin, which is Death; than which nothing is more contrary to daily experience. 5. Immortality seems to be entailed only to the state of future Glory, *where Corruption shall put on Incorruption, and Mortality shall be swallowed up in life:* and then *there shall be no more death, Rev.* 21. 4. These are the most material reasons I can find for the proof of this opinion, in answer to which I shall desire the Five following considerations may be weighed.

Consid. 1. It is not to be doubted that the Eternal wisdom, furnished our first parents with all these accomplishments their specific nature could suffer: the signatures of Wisdom and Goodness were legible in the lowest & least regarded piece of the creation; but in Man in a more eminent manner conspicuous. It is almost impossible for us in this fallen state, to conceive what those endowments 〈2 pages missing〉 is taken Conditionally: and so under various considerations it may be attributed either, *First,* To perfected Saints who are stated in Glory, where the primitive Image lost by man's fall, is renewed and perfected; and of those our Savior in the Gospel of *Luke* tells us, *that they can die no more, Luke* 20. 36. or *Secondly,* to our first parents in the State of Innocency. For so long as they remained obedient to the Laws of Heaven, Immortality was entailed upon their nature: for the tenor of the primitive threatening is, *in the day thou eatest thereof thou shalt die:* where temporal Death seems to be threatened, which had been idle and vain if men had died altho they had never eaten the forbidden Fruit. I know some men think that Sin only laid a necessary obligation upon men to die; and provoked God to remove that Supernatural and Superadded quality and gift, which preserved them from Death. With such sort of men I have no great quarrel, altho I think that God could as easily have made man's constitution so lasting, and the constituent parts of his fabric so harmonious, that he should have never died if he had not sinned, as to create a superadded being to preserve him safe. For reason would plead, that that superadded gift required another, and so *in infinitum.*

But farther, 'tis very unreasonable to infer man's corruption from that precept, *be fruitful and multiply;* for altho in some sense *generatio unius est alterius corruptio,* yet the state of being, even since the fall, (to which that axiom has only respect) is not so brittle, as that the production of the Child infers the destruction of the Parent.

Neither doth that curious query concerning the place for that supposed numerous offspring, carry with it more reason; for *First,* It is not to be doubted, but the Wise Creator who gave being to man, knew well enough how to provide an habitation for his offspring. *Secondly,* the precept *be Fruitful and Multiply,* carries with it a Limitation, *and replenish the Earth;* so that we can never well conclude from it, that Generation should have continued after the replenishing of the Earth. But *Thirdly,* What suppose this little Map of Earth had not been

able to contain so numerous an offspring could not God have translated man after he had lived some space upon the Earth to some better habitation, as he did with *Enoch* and *Elijah?*

Consid. 3. Though man in the state of Innocency stood in need of Meat and Drink, yet his nutriment was not noxious and hurtful to him, as now it is. It was for man's disobedience that a Curse was upon the ground, before which there was no fear of hurt from the Fruit of the Trees, and the Herbs of the Field: (which were the only things granted to men for food in that state.) And indeed if we but consider that even in this fallen state, there is a huge difference between the lives of those who live upon wholesome food, and observe a moderate diet; and of those who are careless in their diet, and feed upon husks; we cannot but think the former consideration reasonable, especially since that blessed state excluded all manner of excess.

Consid. 4. Great and Manifold are the blessed benefits that are conferred upon Mankind, upon the account of his Redeemer: now Man▪ who was at odds with his Maker upon the account of his Rebellion, is again taken into favor; and the disobedient World is reconciled unto God. And altho the being of sin is not quite abolished, yet the Curse is removed; and Death is not properly now a punishment.

Consid. 5. Immortality conjoined with a state of perfect felicity, is reserved for Heavens favorites: in the state of Innocency our first parents were liable to Death if they rebelled, but the Saints above are confirmed in their blessed state: and as our Lord Christ tells us, *they can die no more.* But this much may suffice for the removing the former doubts.

The *Third* thing I premise is, that 'tis very usual in Scripture, as it is in all Languages, to put the Whole sometimes for the Part: thus Man is said to die, to cease, to be mortal, because the Body is liable to Corruption, and not that the whole Man, or all the Essential constituent parts cease. And thus when we dispute concerning the Period of every Mans life, we must not foolishly fancy that a Period is put to the being of the Soul, but only that its union with the body is dissolved: otherwise a dismal stroke would be given to our Religion, and what would become of the virtuous? I confess it is very hard and difficult to demonstrate the immortality of our Souls by natural reason: 'tis true, by reason I may prove that our Natures are spiritual, and that we elicit acts which are beyond the power of matter; but yet we could never be fully ascertained that there is a Life after this; if Revelation had not plainly discovered it. The Heathen Philosophers very wisely entertained some hopes of a life after this; upon moral arguments taken from the goodness of God, and his justice in distributing Rewards and Punishments: but alas how doubtful were their hopes, and with how much hesitation did they discourse of it! But by the help of Revelation, these doubts are fully removed, and we now know that there is a Resurrection from the dead, and that the Souls of Believers at death go immediately into glory.

Fourthly, Because the explication of terms is very necessary for the unfolding of doubts; I shall consider the twofold notion and acception, the Period of Humane Life is liable to. 1. Sometimes it is taken in a large sense, for that common and ordinary Period which the Author of our natures hath settled, which Men by the common course of nature arrive at:

now many learned men upon good grounds think that this is the determined bounds mentioned in Scripture. 2. Sometimes it is taken for the last moment of every man's life at whatever time it happeneth; whether 1. in the beginning of man's days; or 2. in the midst of his days; thus the Psalmist prays, that *God would not cut him off in the midst of his days.* or 3. When men come to be of a good old age and full of years, as it is said of *Abraham, he died in a good old age, an old man and full of years, Gen.* 25. 8.

That there is such a common Period of Humane life seems to be certain and indubitable: we evidently enough perceive that men in the age and place wherein we live, exceed not (unless rarely) the bounds fixed upon *Psal.* 90. 10. *The days of our years are threescore years and ten, and if by reason of more strength they be fourscore years, &c.* and if we shall descend to the consideration of other Animals and Vegetables, we will find it true enough that the individuals of every specific nature, have a common Period which doth not sensibly alter; but where there is a manifest difference of the climate, temperature, and soil. Again it is very unquestionable that this common Period hath not been equally extended in all ages and places. 'Tis true for many hundred years by-past it hath suffered very little alteration, but sure from the beginning it was not so, nor can we upon any good ground be ascertained that it will continue the same that it is now, till the end of all flesh come. Tho I will not positive affirm that men's lives will be insensibly shortened, till they become uncapable for procreation.

But to determine what hath been the common Period of Humane Life in by past-ages of the World, is a *Theme* very difficult and hard: for 1. Altho from *Abraham's* time till this present age it hath altered but little or nothing, as we may collect from *Gen.* 15. 13, and 16. where a generation is equalled to an Hundred years (as the verses collated make it evident); yet before the Flood and in some few ages following it, this common Term was not concluded within the short bounds it is now; although then it was indeed exceedingly mutable. Before the fatal Flood we read not of any who lived not above seven hundred years, (unless *Abel* who was murdered, and *Enoch* whom God took to himself): nor of any who exceeded nine Hundred sixty and nine years. Now the common Period not being so denominated from some few particular instances, but from what happens to the most of Mankind in every age who die a natural death, we may suppose that Eight Hundred years was the common Period before the Flood. But then after the Flood, the mutability of this common Period is conspicuous; for in the next age after the Flood, it was cut short two hundred years; and in the next three succeeding generations it was abridged to four hundred years; and in the three succeeding ages to the former it was reduced to two hundred years; and in *Abraham's* time it seems not to have been extended to an hundred years.

In reducing the Life of Mankind into shorter bounds now than it was in the infancy of the World, the Divine wisdom and goodness do very plainly appear: for 1. Altho it is true that Sin was the cause of Misery, yet it is manifest that as Men began to multiply, so they became more corrupted; and as the Earth was replenished with Men, so with multiplied Miseries; and those not only particular but common. War and bloodshed, slavery and toil, pains and deseases, were in the first ages of the World very rare and singular; now these are ordinary

and common: and is it not then a great mercy that the days of our life are few, since so full of evils? But 2. If Men lived as long now as in the first ages of the World, a Land would not be able to contain its inhabitants: and this is a far greater inconvenience and disadvantage, than the shortening the lease of our beings can be supposed to be. In the first ages of the World, the lives of Men were extended, that the earth might be replenished; and it is very plain, that this common Period was shortened according as Man miultplyed. I confess God threatens to destroy the inhabitants of a Land for their transgressions; it was because Men had corrupted themselves, that God brought a Flood of waters upon the World: and yet the Divine Justice was accompanied with astonishing goodness; for he did not (as justly he might have) instantly cut off that perverse generation, but he gave them the space of an Hundred and Twenty years to repent. *Yet* (saith God) *his days shall be an Hundred and Twenty years, Gen.* 6. 3. That is, altough this be a perverse and corrupt geueration, yet because Man is but flesh, I will give him this time to repent of his wickedness; and if notwithstanding he will not after such warning mend his manners, I will destroy him. I know many learned Men think that God here only threatens to shorten the common Period of Men's lives, and that it should be contracted within the bounds of an Hundred and twenty years: but this exposition is not agreeable to the experiences of some ages next following the Flood, in which Men lived much longer than an Hundred and Twenty years.

But they say, God uses not toanticipate his time in bringing judgments upon a nation or people: to which I answer, it is very true; but methinks men have no ground to think, that in the present case God anticipates the time in bringing judgments upon them; for we cannot think that *Noah* was complete five Hundred years old, when God threatened to destroy the World. And indeed any Man who is but a little acquainted with the Jewish custom of reckoning of years, knows how usual it is with them, to name the greater part of anything for the whole. *St. Austin* is so clear in this, I will rather set it down in his words than my own: *Intelligendum est hoc Deum dixisse, cum circa finem quing entorum annorum esset* Noah. i. e. *quadragintos octoginta vitae annos agere•, quos more suo Scriptura quingentos vocat; nomine totius maximam partem plerum{que} significans.* Aug. de Civ. Dei, lib. 15. c. 24.

Thus much I have spoken of the common Period of Humane Life, in respect of the ages of the World. I shall now add a little concerning its changeableness, in respect of places: and I confess in this case it is so variable, that it is a hard matter to pitch upon particulars; only in the general it is certain, that this common Period is not the same in all places: in a temperat climate this common term is extended; but where there is an excess of heat, or an inconstancy of the weather, in those places this common Period is shortened.

But passing this I come now to consider the particular Period of every man's life: there be two ways it is commonly taken. 1. As it implies the disunion of the parts, by reason of the excess of someone quality or other: or 2. as it implies the Period of Humane Life whatever way it is occasioned, without any relation either to the defect, or excess of any quality: and thus the learned *Episcopius* states the case in his first Epistle to *Jo. Beverovicius.* But to make this yet more plain, I shall consider that text, 1. *Sam.* 26. 10. *As the Lord liveth theLord shall smite him, or his day shall come to die, or he shall descend into battle and perish.* Tho *David* was

anointed King, yet he durst not stretch forth his hand against the Lord's anointed; neither would he permit *Abishai,* (who inconsiderately offered) to do it; knowing, none could do so and be guiltless. Therefore he comforts and solaces himself with this consideration, that God should rid him of *Saul* one of these three ways: 1. By *smiteing him* with some disease; and now to what a numberless number of diseases are our frail natures incident? variety of maladies prey upon frail man, and millions of miseries attend him; *the Pestilence walketh at noon-day,* and the Air which he breaths may blow out the spark of his life. 2. *Or his day will come;* that is, or he will die a natural Death: now *Saul* was well-stricken in years, and he knew that by the course of nature he could not live long. 3, *Or he shall descend into battle and perish:* That is, if some disease cut him not off, or if his day come not, yet he shall be exposed to a violent Death, *or he shall descend into battle.* Sometimes a violent Death is purely casual; thus it was with *those eighteen upon whom the Tower in* Siloam *fell, Luke* 13. 4. Sometimes it is only improperly casual, as when one of two equally exposed to danger is only killed: and sometimes it is only and properly violent, such was *Saul's* death, such was *Ahithophel's* and *Haman's.*

The way to this discourse in hand being thus far cleared, I shall now prosecute the design of it in this method. 1. I shall set down those erroneous opinions into which some men have unhappily fallen in their enquiry for satisfaction in the present case. 2. I shall lay down the two common opinions that offer fairest for solving this doubt. 3. I shall attempt a full and satisfactory answer: and lastly I shall conclude with some reflections upon the whole discourse.

I begin with the first to give an account of those erroneous sentiments some men have unhappily embraced in their inquiry for satisfaction in this matter. And that I may shun tediousness, I shall reduce them to the two following heads. 1. Some have foolishly imagined that the Period of Humane Life is fatal and necessary. 2. Others upon the contrary extreme, have as groundlessly thought, that it is altogether fortuitous and casual.

Amongst those who ascribe everything to the dispensation of a sure and inevitable destiny, the *Stoics* have been been always reckoned the chiefest combatants. It is well known that those stupid and senseless Philosophers did teach, that all effects were necessarily produced by the natural order and *series* of causes, which were from the outgoings of Eternity inseparably chained together; so that neither Humane industry, nor the Divine power could alter what such a conjunction of causes was to produce.

That human Industry, care, and good menagery, cannot alter the decree of Fate, the *Stoic* moralist *Seneca* very fairly confesseth.

Fatis agimur, cedite fatis:

Non solicitae possunt curae

Mutare rati stamina fusi.

Seneca in Oedip.

The same *Seneca* also affirms that the supreme being is so strictly tyeh to the *Sempeternal series* and order of Causes, that he must follow, but cannot gain-say what is thus established. *Quicquid est quod nos sic vivere jussit, sic mori, eadem necessitate Deos alligat, irrevocabilis humana ac Divina pariter cursus vehit.* Sen. lib. de provid. 5.

There are two very dangerous Authors of great name and fame, who amongst many other bad opinions, have recalled this Stoical dream, which was long since rejected; the one is the famous Mr. *Hobs;* the other the subtle author of that Book, entitled *Tractatus Theologico policitus:* Both which I may perhaps have occasion to examine more particularly.

But if all things were thus established by a fatal necessity, sound reason would suggest to sober Men, that it were a needless thing for the sick to call for the Physicians aid. And indeed *Cicero* very ingeniously confesseth this: *Si fatum tibi est ex hoc morbo convalescere, sive tu medicum adhibueris, sive non adhibueris, convalesces.—Si fatum tibi est non convalescere, sive medicum adhibueris, sive non non convalesces, & alterutrum fatum est, medicum ergo ad hibere nihil valet.* Cic. lib. de fato. And altho *Seneca* thinks he has fallen upon a very good answer, yet it is truly never a whit better. *Cum sanitas* (inquit) *videatur de fato debetur et medico, quia ad nos beneficium fati per hujus manus venit,* lib. 2. nat. cap. 35. By which means the Physician is as fatally determined to prescribe the cure, as the sick man's recovery is destinated.

The ages in which these Men lived being dark and blind, we ought as much to pity their case, as correct and reprehend them. It is our happiness that we are not left to the conduct of natural reason; and would God our thankful acknowledgments were answerable to the greatness of this blessing. I shall not need to stand in rejecting this Dream, I think the hazards this speculation hath exposed some of its favorites to, will be forcible enough to afright others from embracing it. I remember I have read of some whom this conceit had so far distracted, that they did cast away their Swords and other weapons when their Enemies approached: saying, If it be our Fate to die to keep our weapons will never preserve us from Death. 'Tis also reported of the deluded *Mohammedans,* that in battle they take courage from this, that they are no sooner born than fate seals upon their foreheads, how long they shall live, and what death they shall die. Alas who would not pity Men thus infatuated and bewitched! surely, as St. *Augustine* excellently speaks *Si cor tuum non esset fatuum, non crederes fatum,* Tract. 37. in Joh.

Next the *Stoic* stand the Stargazers and Astrologers, who attribute the shortness or extension of our lives to the bad or benign Aspect and Conjunction of the Stars in the time of our Nativity. Now although I deny not that the Heavens have an influence upon inferior things, yet surely this secret and occult dominion Stargazers plead for, is so manifestly cross to reason and daily experiences, that no man in his wit will affirm it. The Prophet hath long since advised us, *not to be dismayed at the signs of Heaven;* adding, *the Heathen they are dismayed at them, Ier.* 10. 2. As if it had been only peculiar to the Heathen part of the World, who were ignorant of God's Providence, to believe the vain predictions of Astrologers. *Babylon* was upbraided for her trusting Astrologers, Stargazers, and monthly prognosticators. *Isa.* 47. 13. These men confidently presumed to foretell the time of Men's Death, and the easlly deceived multitude gave a ready assent to whatever they speak: so easy a matter it is to impose

anything upon the belief of the vulgar. The *Palmaster* as foolishly pretendeth, that God hath sealed upon every man's hand how long he shall live, and that observing men (as they would have us believe they are) can understand this by the lines and draughts in the palm of the hand. And or proof of this they aledg. *Job* 37. 7. where it is said, *he sealeth up the hand of every man; that all men may know his work.* But from this place no such thing can be collected: for *Elihu* is there taken up in expressing the greatness of God's works, and the Divine power in commanding the Snow and the Rain, small and great, to be on the Earth; and he addeth, *he sealeth up the hand of every man.* That is, when Snow and Rain are upon the Earth, men cannot labor and toil; their hand is sealed up, they cannot work.

Epicurus and his followers could never be reconciled to this opinion, but yet the account they give of this matter is every whit as extravagant and irrational: they being equally unhappy in the account they give of the beginning and Period of beings.

The account these men give of the original of beings is so incredible, that no rational man can have any temptation to believe it; but this belongs not to the present discourse. I shall therefore only consider what they say of the Period of beings; and briefly their opinion is, that it is no more but the casual and fortuitous separation of those particles of Matter that were united by a happy chance and hit.

This error is of an old date, and had long ere now past prescription, if it had not been so suitable to the humors of bad men. The *Sadducees,* whose Religigion it was to contradict the *Pharisees,* were very great sticklers for this dream: some men have confined the Divine providence to the Stars, and plucked our sublunary beings from his immediate Rule and Dominion. *Cicero* could not be persuaded that God had any knowledge of things contingently future. Some to mend the matter, confess God may know the *general kinds* of things, but they will not allow that he knows every particular. For this they think is inconsistent with the immutability of the Deity: But others have been more illiberal in their concessions, thinking it enough if they grant that God hath a care of Mankind, altho he never regard lesser matters: and that,

Curat magna Deus, fortunae parva relinquit.

By means of these wild conceits this Error has proceeded from bad to worse, yet very few of the old Philosophers, or any other rank of men; (Atheists those Anomalus births excepted) had ever that confidence in impiety, to say with the *Epicureans,* that the World is perfectly left to its own fortuitous and casual resolutions, or that I may express it in their Poets own phrase.

Sive nihil positum est, sed sors incerta vagatur,

Fert{que} refert{que} vices, & habent mortalia casum.

That the Period of every man's life is not so casual and fortuitous as these men imagine, may be made evident by clear testimonies from Scripture concerning the particular Providence whereby God takes care of every particular thing in the World. But because I will have occasion to consider this afterwards, I shall now add only an instance or two from Scripture,

whereby it may appear that the most seemingly casual Periods of men are ordered by an infinite Wisdom, and fall under the Divine Rule and Dominion. And first the man-slayer, who killeth his Neighbor unawars, seems to be as casual a business as can be: and yet we may read how far the Divine providence is concerned in this particular, *Exod.* 21. 13. But farther, one of *Epicurus* Discples would readily conclude that *Ahab's* death was a piece of chance, and governed by no Supreme power. It was but an Archer's drawing his Bow at a venture, which by chance killed *Ahab.* But the word of truth informs us, that by this means the prophecy 1 *Kings,* 21. 19. was fulfilled: and that it came not to pass without the Divine providence, who rules among the children of Men.

And now I have done with the two erroneous extremes which some men have inconsiderately run to for shelter: the next thing I premised was to lay down the two common opinions that offer fair for removing the difficulty; but I must say (for the thing is palpable,) that I am now only to give the two former rejected opinions of the *Stoics* and *Epicureans* dressed up in better apparel, and much refined from the impure dregs of Heathenism: as,

- 1. Some run to the absolute and inconditionate Decrees of God, and tell us, that from the outgoings of Eternity, previous to the Divine consideration of circumstances in which men are to be placed, God has so absolutely determined the Period of every man's life, that it can neither be lengthened nor extended by care and diligence; nor shortened by intemperance, Sword or Plague.
- 2. Others who see the inconveniencies and absurdities that follow upon the granting that opinion to be true, are induced to believe that the Period of every man's life is ordinarily mutable; and may be both extended & shortened: yet still they grant that God may, as it seems good to him, either extend or shorten it.

There are four very considerable particulars that seem to strengthen the first opinion. *First,* There are many plain places of Scripture that conclude the days of every man to be bounded by the Divine determination. *Secondly,* There are many examples in Scripture which show that the Period of every Mans Life is from the out-goings of Eternity, set and bounded in by the Divine will. *Thirdly,* It is a common opinion that the futurition of all things depends upon the Divine will, antecedently to which, things are only possible: and therefore, *Fourthly,* we can never give a rational and satisfying account, how the Divine knowledge concerning the Period of Humane Life is infallible and certain, if it be not founded upon the *Basis* of the sure absolute Decree.

Upon the other hand those who plead for the mutability of the Period of every Mans Life, endeavor to remove the fore-named doubt, and to show the great inconveniences it is liable to: That it quite evacuates the use of the means, and encourages men to expose themselves to any danger; *&c.* as I shall endeavor to make appear afterwards.

And now I come to the chief thing I aimed at in this undertaking. *viz.* To attempt a satisfying answer of the present doubt, in the prosecution of which intendment I shall observe this

Method. *First,* I shall endeavor to show how the Period of every Mans Life may be said to be determined. *Secondly,* I shall show in what sense it is not determined: and *Thirdly,* how it is mutable and may be extended or shortened. I begin with the first, how the Period of every Mans Life may be said to be determined: and I shall endeavor to do this in the two following particulars.

1. The Period of every man's Life is so far determined that it is not without a Period. To determine, signifieth properly to set bounds or limits to anything. Now since *it is appointed for all men once to die,* every man's life is enclosed and bounded within a certain number of years. And I must add, that if I be not very much mistaken, this is the genuin sense of the most, if not of all, those places of Scripture that express the determination of Mans days: and indeed *Jobs* words *seeing his days are determined, &c.* seem to mean no other thing but this; and in this sense it is unquestionable that God has *appointed our bounds which we cannot pass.*

But 2. the Period of every particular Mans Life is determined in respect of the Divine prescience. Now because this is a very considerable particular, and, as I told in the explaining of the text, that which was intended by *Job* when he says, *the number of his months is with thee;* I shall therefore endeavor to make out this truth by the plainest and most convincing evidence that can be.

In order to this I shall show that God hath a perfect comprehension of all things, past, present, or to come; and by consequence fore-knows the Period of every Mans Life. *Secondly,* I shall prove this by plain evidence from Scriptural Examples. *Thirdly,* I shall make it appear, that it is solely the prerogative of our Maker to know the Period of every Mans Life. And *lastly,* I shall answer the most Material objections and doubts that are brought agaist it. *First,* that God hath a perfect comprehension of all things past, present, and to come, is so reasonable a principle of natural Religion, that it hath been generally owned by the wisest and most learned Heathen. And those impious wretches who at every turn take the name of God in vain, in attesting him in the truth of what sometimes themselves know is false, sufficiently imply that they believe God's Infinite knowledge. Besides the truth of this is plainly held out in Scripture; it was to this city of refuge *Peter* did flee when his love was seemingly called in question; *Lord* (says he) *Thou knowest all things, John.* 21. 17. And the Author of the Epistle to the *Hebrews* makes use of this Topick to induce us to circumspection, *all things are naked and open to the eyes of him with whom we have to do. Heb.* 4. 13. And God himself appeals to the infinity of his knowledge in the demonstration of his Deity, and challengeth the Idol-God's *to produce their cause; and show what shall happen that the latter end of things may be known, Isa.* 41. 21, 22. The Psalmist upbraids the Idol God's, in that they have eyes and see not: but he always comforts himself with this consideration, that the God in whom he trusts does behold his condition; all which instances make it undoubtable that God hath an infinite cognizance, and that nothing can be hid from his eyes, who equally beholds things past, present, and to come.

Now if it be so plain and evident that God hath such an Infinite knowledge, no man can reasonably doubt that God knows the Period of every Mans Life; but if any shall ask how is it that God knows certainly the Period of Humane Life, I answer, that it is a very bold and

fruitless enquiry, which concerns not us to know; his understanding is infinite, and shall silly Man think to comprehend and measure it by his finite knowledge? The Psalmist modestly acknowledgeth that *such knowledge is too wonderful for him, it is high* (says he) *I cannot attain unto it, Psal.* 139. 6. and elsewhere he tells us, it is only bold Atheists who ask, *How doth God know, and is there knowledge in the most high?*

I confess the Schoolmen (as they are called) weary themselves with such vain Disputes, and they are as peremptory in determining the the manner of God's knowledge of future things, as if they had proved their assertions with Mathematical demonstrations. Some of them tell us, that things future are really present with God in Eternity; which methinks is a very noble Paradox. Others run to the Divine decree, and make it the *Basis* of the Divine knowledge. Others tell us that God in contemplating his own essence sees all the representations and *Ideas* of future things; and therefore knows them certainly. We might add many other conjectures, but these may let us know how vainly curious such wits are: but that which may satisfy any sober enquirer is this, that God is Infinite in knowledge, and therefore knows certainly the Period of every Mans Life, it being truly future.

The Second thing I premised was to prove that God knows the Period of Humane Life by examples from Scripture. Now I think this will need but little proof, since the predictions concerning the Period of persons are so many and plain; so many Hundred years foretold, and so punctually fulfilled without a failure in a tittle. The death of *Eli*'s two Sons, *Hophni* and *Phineas* was foretold, 1 *Sam,* 2. 24. and punctually fulfilled, as we may read, *chap.* 4. 11. both the mannet and place of *Jezebels* death was foretold, *and the Dogs shall eat Jezebel in the Portion of Jezreel, and there shall be none to bury her,* 2 *King.* 9. 10. which prediction was fulfilled without a failure in any circumstances, as we read in the close of that Chapter. But the most remarkable instances are those manifold predictions concerning the death of Holy Jesus. *All the Prophets* (as the Apostle observeth *Act.* 3) *have foretold that Christ should suffer;* they have condescended upon the manner of his suffering, upon the time, and upon the circumstances relating to it. The Psalmist in a figurative speech, (a very usual way of expressing things amongst the Prophets) speaks of his being pierced: so doth the Prophet *Zechariah, and they shall look upon me whom they have pierced, Zech.* 12. 10. *Daniel* did punctually speak of the time. *And after threescore and two weeks shall Messiah be cut off, but not for himself, Dan* 9. 26.

But farther God doth not only know the actual, but also the possible bounds of every Mans Life; that is, God doth know that a Period should have been put to the days of many Men, if they had not by their hearty repentance and devoute prayers prevented its lash. It was King *Hezekia's* prayer to God that extended his life fifteen years, for the message which God did send to *Hezekiah* was this; *Set thine house in order, for thou shalt die and notlive.* But he having prayed to God gets this return; *I have heard thy prayer, I have seen thy tears, behold I will add unto thy days fifteen years. Isa.* 38. 5. from which it is plain, that God knew that a Period should have been then put to his days, if his prayer had not prevented it. It was the people of *Nineves* repentance that prevented the threatened judgment that should have put a Period to their lives. Which Method if the old World had observed, they had prevented that Fatal Flood in which they were drowned.

Thirdly, That it is only the prerogative of God Almighty to know the Period of every Mans Life will be easily granted. For those who deny God's universal cognizance, will never attribute it to any creature: and those who do acknowledge the infinity of the Divine knowledge, will never say it belongs to the creature. The only thing that we are to consider are these pretensions to a foreknowledge of things which the Heathen world bragged of, but this Plea is easily removed. For 1. in those dark ages of the World it was an easy thing to impose upon the faith of the vulgar, who in all ages have been very credulous and apt to be thus deceived. *Secondly,* It is well known that there pretended predictions were very *enigmatical* and dubious. *Aio te Aeacida Romanos vincere posse,* was a Problem, rather than a Prophecy, which might have concluded both ways. *Thirdly,* The most part of their pretended predictions were only guesses and conjectures, which for the most part were false and groundless; yet *Fourthly*▪ I do not deny but God may for ends known to himself reveal the Period of particular persons, when, and to whom he thinks fit. It is therefore singly the property of God Almighty who grasps all times, and who can never be impeached for giving a wrong divination, to know the Period of every Mans Life.

In the last place I come to consider those Material doubts and objectione this principls may be urged with. As 1. It is hardly credible that God doth certainly know the Period of Humane Life, it being only contingently future: this objection *Cicero* could not answer, therefore being persuaded that some things were contingently future, he thought God could not know such things. But the difficulty is not so great as to make us deny God hath perfect knowledge of things contingently future. For 1. The light of nature may teach us that we must 〈1 page duplicate〉 〈1 page duplicate〉 not reject what is plain, because we cannot comprehend what is obscure. That there is in man a rational Soul is beyond doubt; and yet how irreconcilable are the opinions of learned men about its original, whether it be by seminal production, or by immediate creation. Again the union of Soul and Body is a very mysterious riddle, and the most ingenious *hypothesis* has been confessed to be unsatisfactory; and yet no man was ever so far infatuated as to deny that in man there is a Soul and Body. In like manner, what altho Humane Reason cannot reconcile the Divine knowledge with the contingency of actions? yet may it not rest satisfied with this, that God knows all contingencies because his understanding is infinite. And indeed the predictions in Scripture are so remarkable and plain evidences that God knows all things, that now it cannot be reasonably questioned. But suppose Revelation had taught us nothing of this, yet we might by natural principles know that God is the most perfect being that can be imagined, and therefore of Infinite comprehension; that he is our Maker, and therefore must know all the intrigues of his creatures.

But *Secondly,* the Divine foreknowledge is not the cause of things (for otherwise criminal actions which do not escape his eye, should be caused by him who cannot tempt any man to sin) which is impossible: if God should reveal to me that *Titius* were certainly to do such a thing the next day, my foreknowledge does not necessitate *Titius* to do that act: so that upon the one hand as the foreknowledge of it hath no influence upon the manner of its production, nor crosseth the Humane liberty; for the Divine foreknowledge is not the cause

why things exist, but it supposeth the existence of things: so upon the other hand the contingency of the Period of Humane Life does not inser, that it cannot be certainly known by an infinite understanding who grasps all things and seasons.

But the great difficulty is, how the Divine foreknowledge can be reconciled with the Divine promises, commands, comminations and prohibitions: how it can consist with the Divine Wisdom and Goodness, to threaten men with shortness of life if they continue wicked and rebellious; and to pramise length of days if men will obey his commandments, while-as he well knows that the wicked man will continue in his wickedness, and be filthy still, and that the virtuous and good man will persevere in well doing.

I confess, this is a very great difficulty, and hath induced many learned men to doubt if God knows things contingently future, not that they would impeach any of the Divine perfections, or derogate from the infinity of his knowledge; but only they think that the nature of things contingently future, is such that they cannot be known; as it is no diminution from Omnipotency, to say things impossible, or which imply a contradiction; fall not under its object.

But yet since Scripture hath so clearly revealed to us the Divine foreknowledge of future actions, methinks he is very rash and inconsiderate that doubts it: it is a remarkable sentence of *Tertullian*'s, *Praescientia Dei tantos habet testes, quantos fecit prophetas.* Hence the learned *Episcopius* tells us, that his Religion and the reverence he had to the Divine Majesty would never suffer him to admit this argument, which reflected so much upon the truth of Divine Predictions.

But I answer more particularly, that God's promises and threatenings are serious, because altho God knows that some men who are threatened will continue in their wickedness; yet it being in their power to turn from their Sins, and the Divine threatening being an argument which should prevail upon men; no man can doubt but God is serious with sinners in such cases. If a parent did certainly know that his Son were to commit a criminal act, would any man think that that Parents threatening of his Son, if he did commit that act, were void of sincerity. But 2. As God knows that some wicked men, notwithstanding of the severest threatening, will continue in their sins: yet 1. He knows that even such obdurate persons may do otherwise▪ and 2. He knows that many men would have continued in their sins, if they had not been threatened with punishments. We have no reason to think that the people of *Ninevie* would have turned unto God if they had never been threatened. Now though God knew that *Ninevie* when threatened would repent, yet since he also knew that if they had not been threatened they should have continued in their wickedness; therefore no man can question the seriousness of the Divine threatenings.

And thus I have dispatched the first particular, how the Period of every Mans Life may be said to be determined. I come in the next place to enquire in what sense it is not determined. Now because I have already rejected the *Stoical* Fate all that I shall speak concerning this head may be comprehended in this following particulars: *viz.*

The Period of every Mans Life is not fatally limited and bounded by any absolute or inconditionate decree of God Almighty. Now because many learned men violently urge, that God hath from the outgoings of Eternity absolutely decreed the bounds of every Mans Life, without any consideration of those circumstances in which they are to be placed; so that men, do what they please, can neither extend nor shorten the lease of their life: I shall therefore endeavor to make this assertion plain, and remove those objections that it may seem liable to; and the rather, because in such kind of assertions as are besides the common opinion, men will be ready to suspect some sinisturous design.

That the Period of every Mans Life is not Fatally determined by any secret inconditional decree, will appear from the arguments we shall make use of in proving the inobility of the Period of every Mans Life. Now I shall only consider those absurdities and inconveniencies that follow upon the admission of the contrary opinion. As *first,* if the Period of Humane Life were Fatally determined, then those wretched miscreants who with their own hands put a Period to their Lives, may easily excuse themselves before their Judge: for since it is supposed that they are physically predetermined to do so, how can it be imagined that they could do otherwise? is there any resisting of the Divine decree? alas, it was not in their power to help it, & how then can they be condemned for it. It is a known Maxim, *Nemopeccatin eo quod vitare non potest:* the necessity they are placed in, seems to excuse their sin, but if notwithstanding we shall suppose that such brutish actions are really criminal, we run ourselves upon another absurdity, and that is, we reflect upon the Divine holiness and goodness; for if God has truly determined those brutish actions by a previous, secret, and unalterable decree, if he hath before irrevocably determined, and so entangled in such a train of causes as should necessarily make them offer violence to themselves; how can we vindicate the Divine Sancty from the blot of being the author of sin? alas, daily experience shows us, how apt men are to make use of this argument for their own vindication, when they do what is criminal; they tell us they were fatally determined by an external power in acting them. And with this consideration they solace themselves, as if they were as innocent as Fools or Mad-Men.

But let no man deceive himself in arguing so foolishly, the Apostle St. *James,* very forcibly rejects this opinion. *Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed* Jam. 2. 13, 14. The wiseman in his sense, after the certainty of things, concludes his *7th* Chapter of the Book of *Ecclesiastes* thus, *Lo, this only have I found, that God hath made man upright: but they have sought out many inventions.* Pray then let us reject every opinion that teacheth God does necessitate men to sin, for nothing can be more injurious to God▪ than this. To think to palliat the business by saying God is under no law, is but a lawless and unreasonable pretext; for the everlasting rectitude of his spotless nature, is more than any external Law: and pray, what can truth & justice do, but what holy is and just? The distinction between the act and the pravity of the act, the former of which God determins man to; but not to the latter, is as vain and frivolous. For the pravity of every wicked act is inseparable from it. And farther, the Divine commands particularly prohibit the act, and I think upon no other ground, but because the formality of Sin consists in the

act itself. It is indeed strange to consider those Platonic and imaginary notions some men run to: but I think it needless to take a particular view of such dreams.

But as this Opinion sadly reflects upon the Holiness of God, so it is highly inconsistent with the liberty of Man's Will in the choice of the means. That there is a free Principle in Man, is so plain, that he who denies this, must engage himself against Experience and Reason. There is no Man who does wickedly, but he perceives he may do otherwise: the sick man is not constrained to neglect the means for his recovery; neither is the Physician forced to prescribe this and no other remedy: Men act not as Machines, but they have a Free Principle, whereby they may choose what they think is best and most convenient: It's true, the Will, since *Adam*'s Fall, is corrupted, and mostly inclined to that which is evil; but yet the Fall did not destroy Man's Freedom, it made no Physical change, only the Faculties of the Soul are morally vitiated and corrupted.

But if the Will were Physically (as they speak) determined *ad unum,* it were unreasonable to think that the sick person, who neglects the means, could do otherwise. And alas! doth not Experience convince us, that men of this Perswasion neglect the use of lawful means which God hath appointed, only because they dream that if God has decreed that they shall die, then it is needless to use the means; and if God has determined that they shall live, whether they use or neglect the means, they shall live.

But you will say, God doth not only Decree the *End,* but also the *Means.* I answer, This Plea doth not a whit diminish or remove the difficulty, since they suppose that the Means are as absolutely decreed as the End: which quite destroys the liberty of Man's Will, and leaveth no place for any choice.

Thirdly, This Opinion leaves no place for praise to the Learned Physician, nor for dispraise to the unskillful Empyrick. First, The skilful Physician can claim no praise; for altho it be granted that he hath wisely considered the condition of the sick, and the nature of the Disease; though he hath prescribed apt Remedies, & in allthings behaved well, yet since he did no other thing but what he was determined to do by an external force, who can think he merits any praise, if he could have done otherwise but would not, then he might in reason claim it; but the case according to the present *Hypothesis* is quite opposite. But, Secondly, neither can we in reason blame the unskillful *Quack-Doctor,* who neither knows the nature of the Disease, nor of those Medicines he prescribeth. Alas! poor man does no more than what he was forced to do, and he could not do otherwise; why then should he be blamed for any failure or mistake he commits.

Fourthly, The natural and genuine Consequence of this Doctrine, is, to make men like Fools or Mad-men, expose themselves to any danger: For instance, What need we be afraid to run upon any Precipice, if God hath determined the period of every man's life, there is no fear to encounter with any seeming danger; men may safely enough leap into the fire, or cast themselves into the deep, for there is no fear that they shall be hurt or perish, unless▪ the Almighty hath determined it; and if this be, they may persuade themselves they could not do otherwise, for the Decree is unalterable, and cannot be repealed.

Nor is this true only in Theory and Speculation, but it may appear to have such bad effects, by the sad experience of poor deluded Creatures. Alas! do we not hear the Vulgar frequently comfort any who are in trouble with this consideration, that God hath decreed it should be so, if these persons did only mean that God exerciseth a special Providence in the world, and ruleth among the Children of men, nobody had ever blamed them: but this is not their meaning, for they plainly declare by such kind of speech, that all things come to pass farally. I have heard some wretched Sinners, who had committed great and scandalous sins, excuse themselves, by saying, they were decreed to do so, and God's will must be accomplished,

It were very easy to multiply many Absurdities which flow from this Doctrine by a natural Consequence; but these few I have named. may abundantly satisfy every considering man, and show him how pernicious and dangerous it is; but before I conclude, I shall consider, the four Arguments I mentioned before, which I said, seemed to strengthen and confirm this Opinion, as

First, *There are many places of Scripture which seem to conclude, That the Period of every Man's Life is determined.* I shall mention some of the most remarkable Texts of Scripture brought to defend this, as first, *Psal.* 31. 15. *My times are in thy hand, deliver me from the hand of mine Enemies.* From hence some draw this unexpected Conclusion, That God hath absolutely decreed the Period of every Man's Life. Now I think no considering man should ever have guessed this to be the Psalmist's meaning; for the Text only holds out the Divine care and Providence, whereby he does superintend and continue every individual thing in the world in their Beings, and therefore is it that *David* makes his application to God, that he would deliver him from the hand of his Enemy; which methinks had been a needless Petition, if he had imagined that God had absolutely determined the period of his life. Secondly, *Psal.* 39. 5. *Lord, make me to know mine end, and the measure of my days what it is, that I may know how frail I am,* This place is strangely brought to confirm the former Opinion: For the Psalmist doth not desire the knowledge of the Period of his life; he does not ask when he shall die, only he begs the Divine aid and assistance, that he may wisely improve the short time he hath to live. I cannot stand to consider such Texts of Scripture as these, which are no ways acquainted with the Doctrine they are brought to defend. There is only one Text that seems to favor this Opinion, *viz.* Job 14. 5▪ *Seeing his Days are determined, the number of his Months are with thee, thou hast appointed his bounds that he cannot pass.* But I have considered this all along in this Discourse. I confess, some in return to this say, that all *Job*'s words are not approved of God, therefore it is hard to conclude anything from them; but this is a very insufficient answer. That which satisfieth me is this, that *Job* here only says that our days are determined, but he speaks nothing how they are determined; now in what sense the Period of every Man's life may be said to be determined, I have already considered,

Secondly, *There are many Examplesin Scripture, which show that the Period of every Man's Life is bounded and limited by an absolute Decree.* The most remarkable is, that *Act.* 4. 28, *Both* Herod *and* Pontius Pilate, *with the Gentiles and the people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done:* The Scribes and Pharisees frequently stirred up the multitude *to lay hands upon Christ,* but their endeavors were always

to no purpose; and the account the Scripture gives for this, is, *because his* hour *was not come.* In return to this, I shall desire it may be considered, that when we say the Period of every Man's Life may be extended or shortened, the meaning is not, that it is impossible that it can be otherwise: we never doubted but the great Governor of the World may make what reserved Cases he pleases from the ordinary course of things; and no wonder though the present Case, which is upon all accounts so extraordinary, be exempt from the general Rule; and for such exempt Cases, to which there ought to be allowance made, no reasonable man can think they do any prejudice to the thing I have been proving.

Thirdly, *It is a common opinion, that the futurition of things depend only upon the Divine will; antecedently to which things are only possible.* In answer to which, I easily grant, that there is nothing that comes to pass contrary to the Divine will; the most criminal actions are ordered by his Infinite Wisdom; and permitted to be. But yet we have no ground to think that he decrees every future action. Else it were hard to vindecate the holiness of God; upon which consideration many Learned Men have been induced to deny God's immediate concurring with the Creature in all its operations; & yet we need not run ourselves upon this Rock; for we may safely enough maintain that the Divine will is immediately efficatious; for God who created man with a freedom of will, designed that he should act without constraint, and the reason why man acts freeiy, is because God wills men to act so; which plainly discovers, that the most contingent actions depend immediately upon the Divine will.

Fourthly, *We can never give a rational nor satisfying account how the Divine knowledge concerning the Period of Humane Life is infallible and certain, if it be not founded upon the sure* Basis *of an absolute decree.* This objection I have partly removed already, while I shown that God knows whatso ever is true, because his cognizance is Infinite; wherefore it is unreasonable to think that God could not have a perfect comprehension of things; if he had not decreed them absolutely. Now to make this yet more plain, I shall prove by instances from Scripture, that God hath a certain knowledge of those things which he never decreed: as absolutely future. And *First,* It is a very remarkable instance which we have, 1. *Sam.* 23. 11, 12. where *David* hearing that *Saul* was to come to *Keilah,* he earnestly beseecheth God to tell him, if the men of *Keilah* will deliver him and his men into the hand of *Saul;* and if Saul will come down. To both which he gets this answer, *That Saul will come down;* and that *the Keilites will deliver him up.* And yet though Event shows that none of those came to pass, because the fulfilling of both did depend upon *David's* staying in *Keilah.* And yet God certainly knew, that it *David* had not departed from *Keilah,* they should have delivered him into the hands of *Saul.* And farther it is very evident, that *David* was not inquiring what were the present propensions, and inclinations of the *Keilites;* but what should be the event of his staying, and accordingly he receives an answer from God. Another Instance we have 2 *Kings,* 13. 19. where *Elisha* the Prophet is very wroth with *Joash* King of *Israel,* because he did not smite upon the ground five or six times; and the reason the Prophet adds, is, *for then hadst thou smitten Syria till thou hadst consumed it.* Which makes it as evident as anything can be▪ that God foreknew that *Joash* should have smitten *Syria* till he had consumed it, if he had smitten upon the ground five or six times. It were no difficult task to prove this by a multitude of instances from Scripture, but I think I need add no more for the satisfaction of considering Men; and for

others, a Million of demonstrations will be urged to no purpose. And thus I have done with the Second thing I proposed, that God hath not by any absolute or inconditionate Decree fatally determined the Period of every Mans Life.

I proceed to the Third thing proposed, namely, whether the Period of every Mans Life be mutable. And before I prove it to be so, I must premise two cautions. *First,* when we say the Period of every Mans Life is mutable, we mean no more but that it may be shortened by our intemperance, or neglect of the means; and be extended by our good managery and religious manner of living. *Secondly,* When I say the Period of every Mans Life is moveable, the meaning is not that it is necessarily so, and that it cannot be otherwise; for this would not be consistent with our dependent condition; therefore there is allowance to be made to extraordinary cases. The acts of Divine providence in the government of Humane affairs, are sometimes extraordinary, and therefore it must be left to his Infinite Wisdom & Goodness, to make what reserved cases he thinks fit from the general rule. Yet for ordinary the Period of Humane Life is mutable; and God doth not exclude the power of second causes in governing the World.

These things being premised, I doubt not but to offer such arguments for the proof of the mutability of the Period of every Mans Life, as shall be sufficient for the conviction of any man who is not blinded by prejudice, or prepossessed with some contrary notion. And

First, Upon the observance of the Divine laws, there are many promises in Scripture assuring us of length of days; & on the other side, there are many threatenings of cuting short the days of the wicked. Thus God promises length of days to obedient Children. *Exod.* 20. 12. *Honor thy Father and Mother, that thy days may be long upon the land, which the Lord thy God giveth thee. Deut.* 4. 40. *Thou shalt keep therefore his Statutes and his Commandments which I command thee this day, that it may go well with thee, and with thy Children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee.* And particularly the Lord tells *Solomon.* 1 *King.* 3. 4. *If thou will▪ walk in my ways to keep my Statutes and my Commandments, as thy father* David *did walk, then I will lengthen thy d•ys.* The Psalmist encourageth men to consider the case of the poor upon this Motive. *Psal* 42. 1, 2. *Blessed is he that considereth the Poor, the Lord will preserve him and keep him alive, &c.* And upon this acount the Wise-Man also persuadeth men to observe and keep God's laws. *Prov.* 3. 1, 2. *My Son forget not my law, but let thine heart keep my Commandments: for length of days, and long life, and peace shall they add to thee.*

How much the observance of the duties of Religion conduce to our health, is a thing daily experience attests; and therefore the Apostle very excellently exhorts *Timothy, to exercise himself unto Godliness, for it is profitable unto all things,having promise of the Life that now is, and of that which is to come,* 1 Tim. 4. 8. Religion is as a bridle to keep men within due bounds in their eating and drinking; it forbids all manner of excess which impares our bodily health, and obliges men to make use of lawful means for their preservation and recovery. If we consult experience, we shall find these to be the men who for ordinary enjoy the longest lives: it is true some good men may be naturally of a brittle constitution, and others God may remove for secret ends known to himself; yet for ordinary, the Godly man, whose natural temper is

strong, hath the advantage of the wicked man; and certainly Religion in its due tendency prescribes the best rules for long life.

As Righteousness tendeth to life, so he that pursueth evil (as the Wise-Man tells us) *pursueth it to his own death,* Prov. 11. 19. We have a large Catalogue of the Punishments inflicted for sin, *Exod.* 26. Where more particularly *v.* 16. the Lord threatens to *appoint over those who obey not his Laws, terror, consumption, and the burning ague:* & that Men may not foolishly think all these are but threatenings which God intends not to inflict upon poor Man, the Prophet *Isaiah* tells us, *if ye refuse and rebel, ye shall be devoured with the Sword,* for the Mouth of the Lord hath spoken it. *Isa.* 1. 20. And the wise-man concluds it as certain, *Prov.* 10. 27. *The years of the wicked shall be shortened:* and to conclude, the Psalmist also tells us, *bloody and deceitful men shall not live out half their days. Psal.* 55. 23. which the Poet very well expresseth,

Ad Generum Cereris, sine caede ac sanguine pauci,

Descendant Reges, et sicca morte Tyranni.

And the truth of this may be evident likewise from common Experience, by which it will appear, that no men are so obnoxious to Diseases as the wicked, who spend their time *in chambering and wantonness, in riot and excesss. Who hath woe? who hath sorrow? who hath wounds without cause? they that tarry long at the wine,* Prov. 23. 29, 30. What the Wiseman says of one kind of Vice, may be said of all, *They lead down to the Chambers of death,* Prov. 7. 27. But these things are so obvious, that I need not to enlarge upon them. I shall conclude this Argument with this consideration, that since God Almighty promises to extend and lengthen out, or prolong their life, who walk piously and observe his Statutes, and threatens to shorten the days of the wicked, who refuse to obey his Laws, it cannot be rationally imagined that the Period of every Man's Life is absolutely determined.

Another Argument to confirm our Assertion, may be taken from the pious & devout prayers of the righteous, and their turning from their sins by an hearty repentance, both which conduce to the lengthening out of their days. I put Repentance and Prayer together, because of their near affinity to one another. Now that both these may be the Moral Cause of extending our Lives, may appear to be true from common Experience, besides the many Assertions and Promises in Scripture to this purpose. First, The truth of this may be evident from Experience, by which it will appear, that if Men had hearkened to *Noah*'s Doctrine, if they had repented of their wickedness within the space allowed to them, they had not perished in the Deluge of Water. Of repenting *Nineveh* we read▪ *That God saw their works, that they turned from their evil way, and God repented of the evil he had said that he would do unto them, and he did it not,* Jonah 3. 10. It was *Hezekiah*'s Prayers and Tears that prolonged his life. *Go* (saith the Lord to his Prophet *Isaiah) and say to Hezekiah, Thus saith the Lord, the God of David thy Father, I have heard thy prayer, I have seen thy tears, behold I will add unto thy days fifteen years,* Isa. 38. 5. And if Prayer were of no force, to what purpose were men so earnest in their sickness, to beg the prayers of others on their behalf. I confess if the Period of every Mans Life were fatally determined, our Prayers should be very needless. For can we be so senseless

as to imagine, that our Prayers can move God to change his unalterable Statutes and Decrees.

But besides common experience, the truth of this is likewise attested by plain evidences from Scripture. *At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: If that Nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant. I shall speak concerning a kingdom to plant it; If it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them, Ier.* 18▪ 7, 8, 9, 10. Methinks this is so plain an evidence of the efficacy of repentance, that no reasonable man can have any doubt concerning it. But alas, if God had from the outgoings of Eternity fatally determined the destruction of Nations and Kingdoms by an absolute and inconditionate decree, Repentance could never alter the determination.

It is the Apostles advice *Jam.* 5. 14. *Is any sick among you? let him call for the Elders of the Church, and let them pray over him.* I know there are other means to be made use of in order to the procuring of health than repentance and prayer, and of these we shall speak anon: but yet this I think may be truly said, that sometimes, when all other remedies have been either ineffectual or not to be had, repentance and prayer have done the business, and completed the cure. And surely these are duties profitable at all times.

I know the Church of *Rome* tell us many extravagant Stories of the wonders and miracles that have been performed by the prayers of Holy Men: those I shall not now mention, only I shall say, that altho it is not credible that the Prayers of Saints upon the Earth, do either mitigate and alleviate the pains of those that are in Hell; or free them from that miserable state, (as some men have confidently enough reported:) yet it is sufficiently credible that *the effectual fervem prayer of the righteous availeth much,* Jam. 5. 16.

A *Third* Argument to prove that our lives may be extended or shortened, may be taken from the use of medicaments. Common reason will teach Men, that it is needless to prescribe any Medicine to those that are dead; and truly the case would be much alike, if the Period of every Mans Life were determined by an inconditionate Decree. For altho men might then make use of medicaments, yet I think I may truly say that their operation should be very ineffectual. But that men may to good purpose employ the Physician when they are sick, and expect by the blessing of God, benefit by the use of Medicaments applied by the art of Physic, no reasonable man can doubt.

That the lives of many have been lengthened and prolonged by the excellent remedies, applied by the expert and skillful Physician, is a truth so obvious to common experience, that I need not enlarge upon it. And on the other side, how many have died before their time, only by their employing ignorant Physicians! It is a famous instance that we have recorded of one *Manes,* the Father of the *Manichees,* who having returned into *Persia* at that time when the Kings Son lay sick of a dangerous disease, he amongst many other Physicians was present: all the others plainly declared that the disease was dangerous; but *Manes,* who was only a pretended Physician, confidently desired that they might be all removed, and he

would take care of the Kings Son, & withal promised to restore him to health in a short space: but the event was quite contrary, for within a short time the Kings Son died; which did so provoke the King of *Persia,* that he instantly caused *Manes* to be put to a miserable Death. What mischief has been done by unskillful Physicians, too many sad examples do daily attest; but yet if the Period of every Mans Life were determined by an, absolute and inconditionate decree, no man could blame the ignorant Physician, nor needs any person be troubled if they neglect the means; for God had determined they should do so. Which indeed makes *Marthas* speech to our Lord Christ to be ridiculous, *if thou hadst been here my Brother had not died.*

That *Naaman* the *Syrian* should wash himself in the River of *Jordan* seven, times and then be clean of his Leprosy, was indeed miraculous: But yet it is plain, that if he had not done so, his Leprosy had remained.

Whether that custom in the primitive Christian Church of anointing the sick with Oil was miraculous, or not, I shall not dispute; but this is certain, that it was then a mean used for the recovery of the Sick.

There is one objection which some men very impertinently urge against what I have been speaking, and that is, *Asa* his going to the Physicians, which the Scripture seems to disallow. To this I answer, that King *Asa* is not therefore reprehended, because he asked advice of the Physicians, but because he trusted only in them, and *sought not the Lord:* as it is very plain from 2 *Chron.* 16. 12. And sure no reasonable man will have any doubt but this was a very culpable neglect in *Asa.*

Fourthly, Nothing is more evident than that there are several things which have a Physical efficacy in the shortening of Men's lives; as all kinds of excess, namely immoderate eating and drinking; all inordinate passions of mind, *&c.* as also the bad and unwholesome constitution of a Kingdom. And on the other side, there are many things which effectually conduce to the lengthning of our days; namely all kind of moderation and temperance; the wholsomness of the region wherein we live, and our good managery. What kind of persons are those who for ordinary live longest? are they not those who carefully moderate their sensual appetites, and who govern their passions, and who live in the wholesomest places? We commonly say that Men who live in a Populous City are shorter-lived than those who live in the Country. I have already shown how some vices in their proper tendency shorten Men's Lives, and that in some Nations and Kingdoms men live much longer than in others: all which methinks plainly tells us the Period of every Mans Life is not Fatal but Mutable, according as men are careful or negligent of themselves.

I shall only add another condesirable argument, and so draw this discourse to a conclusion. And that is, do not we evidently perceive that many men had lived longer if they had notwretchedly▪ and unreasonably exposed themselves to danger; and is it not evident that many Millions who have died in battle would have had their days prolonged if they had never descended into battle? That God hath from the outgoings of Eternity by an absolute and inconditionate decree determined both the time and manner of every man's death, this

is more than we can learn from Revelation; and me thinks it is very inconsistent and irreconcilable with those many plain texts that show it is lawful in time of eminent danger to flee for our safety, in time of Famine, and when any egregious contagion, such as the Pestilence, spreadeth in any place. How many Hundreds prolonged their lives by their flight from battle? If *David* and his Men had remained in *Keilah* it is certain they should have been delivered up into the hands of *Saul;* and what the Event▪ should have been we may easily conjecture, if God by a special providence had not interposed for their safety. But besides the many instances we might produce, we have a positive precept to flee from any eminent danger, *Mat.* 10. 23. *When they persecute you in this City flee into another.* Which plainly shows that this is a lawful means of prolonging our lives in such cases. It is a notable instance we have, *Jer.* 27. 18 *Thus saith the Lord, behold I set before you the way of life, and the way of death: he that abideth in this City shall die by the Sword, and by the Famine, and by the Pestilence: but he that goeth out and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.* Which place plainly shows, that God had not decreed the Period of their Lives by any inconditionate decree; for the means both of prolonging and of cutting short their Lives, are put in their choice. And this is all that I shall say to the *Third* thing I proposed to speak, concerning the mutability of the Period of every Mans Life for ordinary.

All that now remains is to conclude with some practical reflections upon what hath been said. And *first,* whatever debates there may be concerning the Period of every Mans Life, yet there is no doubt but Mans Life hath a Period. *It is appointed for all men once to die,* and from this warfare there is no discharge. Pray what is become of all those who lived in former ages? have they not gone the way of all living? and shall we think to shun the approach of this last Enemy may not the multiplied experiences we have of other Men's frailty & mortality, convince us that we are brittle, and must return to the dust? we are of the like constitution that they were of, and we cannot expect to be otherwise dealt with. *What man is he that liveth and shall not see death?* and yet many men live as unconcerned as if they had the perpetuity of their beings ensured to them, and had *concluded an agreement with Death,* and had *secret intelligence with the Grave.*

It is truly a business worthy to be regrated that men who are living, as it were in the House of mourning, daily visited with pains and diseases, and have no promise, at least, for one moments security, yet live unconcerned and never mind those pleasures. It was indeed a praise worthy and commendable custom amongst the *Jews,* to build their Sepulchers in their Gardens (as we may guess from *Joh.* 19. 4•.) that so in the midst of their pleasures, they might behold Monuments of their mortality.

Truly if we did frequently meditate upon our latter end, we should live more like Christians than we now do. The *end* hath hath a very great influence upon men's endeavors; hence is that general *Maxim, Finis ultimus praescrib at regulas totius vitae.* And it seems that the Psalmist upon this account prays, *Lord make me know mine end, and the measure of my days, that I may know how frail I am.* It is not to be doubted but we should order our conversation aright, if we had this consideration in our view. We should have but low and contemptible thoughts of

the perishing pleasures which we now so much delight in. Then we should be argued out of our folly in spending our years as a tale that is told.

It is threatened as a sad Plague to the oppressor, *that the number of his years are hidden from him,* Job. 15. 20. He is a person that never considers that his appointed time approacheth, and that God will bring him into the Grave, the place appointed for all living: and it is laid down as the cause why *Jerusalem came down wonderfully,* that *she remembered not her last end.* I am. 1. 9. And truly it may be also reckoned as the cause why Christians live so contrary to the commendable rules of the Gospel they profess. If we did but entertain somewhat more familiar thoughts of our appointed time, we could not but rectify those abuses we are guilty of. But alas, all the passages of our time are filled up with cares about things that perish: we can walk to the Grave with our friends, whom we once loved as entirely as our own lives, and reap as little advantage by their death as if we had never been acquainted with them, never remembering, *that we must go to them but they cannot return to us.*

But *Secondly,* although the Period of every Mans Life is fixed in respect of the Divine foreknowledge, yet to us it is uncertain; we know not when this Enemy may surprise us. Of this we may say what our Lord Christ saith of the day of judgment, *but of that day and hour we know not.* When we least suspect its approach it may call us to go hence and be no more. How many millions of strange and unexpected accidents attend us? *the Pestilence walketh in darkness, and Destruction wasteth at noon-day,* astonishing dispensations may allarm us by night, and the devouring Arrow fleeth by day, *Psal.* 91. 5. 6. When we go abroad, we cannot promise to ourselves a safe return, and at home when we put off our cloths, we cannot tell if we shall ever put them on again: the Grave is always ready for us. What strange kind of unknown diseases doth our age produce, from which we cannot promise to ourselves any exemption? We live amongst cruel and mad Men, and do we know but those Beasts of prey may devour us? When we look for peace, destruction may come. This was the Rich Mans Fate, who while he was promising himself rest for many days, *that same night his Soul was required of him.* We are always apt to put the thoughts of this day fat from us; when we enjoy health we never think of any change, and that sickness may seir upon us and put a Period to our lives. We live indeed at a great deal of uncertainty; *man also knoweth not his time, as the Fishes that are taken in an evil Net, and as the Birds that are caught in the snare: so are the sons of men snared in an evil time, when it falleth suddenly upon them,* Eccl. 9. 12. We look upon Death as the unfaithful Servant did upon his Masters coming, we think Death doth *delay its coming;* but if we were not fools we should always realize the quickness of its approach. May be we are young and strong, how many such have been called away in the morning of their ago? *Go too now* (saith the Apostle *James) ye that say today or tomorrow we will go into such a ••y and continue there a year, and buy and sell and get gain; whereas ye know not what shall be on the morrow,* Jam. 4. 13. 14. Alas our days at best are but labor and sorrow, for they are soon cut off, and we flee away. When a few years are gone, we must go the way of all flesh: and yet upon the happy improvment of this depends our everlasting happiness or misery; *for there is no work, nor device, nor knowledge, nor wisdom, in the Grave whither we are going,* Eccl. 9. 10.

FINIS.

P-RA-4. A sermon preached before the King, Decemb. 31, 1665, at Christ-Church in Oxford by R. Allestree - Allestree, Richard, 1619-1681.

Imprimatur,

ROBERTUS SAY, VICE-CANCELLARIUS OXON.

A SERMON PREACH'D BEFORE THE KING Decemb. 31. 1665.

AT CHRIST-CHURCH IN OXFORD.

By *R. ALLESTREE,* D. D. one of the Canons of that Church.

Publish'd by His Majesty's Command.

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II. *Chap.* of St. *Luke,* part of the 34. *verse.*

Behold this Child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against.

***A**ND Simeon Blessed them, and said,* &c. A *Benediction* sure of a most strange importance: If to bring forth one that is to be a large destruction, if to be delivered of a Child that must be for the *fall of many,* and the killing of the Mother's self, be *blessed;* if Swords and Ruines be comforts, then my Text is full of these: But if this be to *Bless,* what is it to *forespeak* and *abode ill?* Yet however ominous and fatal the words are; they give us the *event,* and, the *design* too of the Blessed Incarnation of the Son of God, the Child of this Text and of this Season: a short view of *God's Counsel* in it; and the *Effects* of it. The *Effects* in these particulars.

- 1. *This Child is for the fall of many.*
- 2. *For the rising again of many.*
- 3. *For a sign:* with the quality of that sign, he is *for a sign that shall be spoken against.*

2. The *Counsel* and *Design* of this is signified in the word here 〈 in non-Latin alphabet 〉 : he is *set,* and preordain'd to be all this.

First of the first effect, *This Child is for the fall of many.*

And here I shall but only name that way whereby many men set this Child for their own fall, while they make his holy Time to be but a more solemn opportunity of sinning: We know many celebrate this great Festival with Surfeits & Excesses usual appendages of Feasting; Oaths and Curses the ingredients of Gaming; Dallyance and Lasciviousness the attendants of sporting, of all which this seems as it were the *Anniversary,* a set time for their return. Thus indeed the *Israelites* did solemnize the Birth of their *Idol-Calf, They sate down to Eat and Drink, and rose up toplay.* And must we celebrate *this Child* too like that *Calf,* because he was born

among *Brutes?* And must his Votaries also be of the *Heard?* And he live and be worshipped always in a *Stable?* Because *God* became *man,* must *men* therefore become *beasts?* Is it fit to honor that Child with Iniquity and Looseness, that did come into the World upon designs of Holiness, to settle a most strict Religion? Nothing can be more incongruous then this; and certainly there is nothing of God's Counsel in it. But to you whose time seems nothing else but a constant Festival, always hath the Leisure, and the Plenties, and the Sports of one, who as to these things keep a *Christmas* all their life, this season as it does not seem to challenge those things to itself peculiarly, so I shall not now insist on them; but proceed to those ways by which *Simeon* did Prophecy, *This Child would be for the fall of many in Israel.* And they are three,

1. *This Child* whom I but now declared *God had prepared to be the Glory of his PeopleIsrael,* yet his Birth was so inglorious, and his Life answerable to it, shall be so mean and poor, and his Death so full of shame and curse, that these shall prove a *scandal* to his people, who shall be *offended* at them, and being prepossessed with prejudices of a Pompous Royal *Messiah,* they will not believe in this, but reject a Savior that comes upon those disadvantages, which will therefore prove occasions of falling to them.

That it was so is expressly said, *Behold, I lay in Zion a chief corner stone, a stone of stumbling,and a rock of offense.* And that it was so upon this account is clear, The great ones cry out of him, *This fellow we know not whence he is:* They that seemed to know whence did upbraid him with it, *Is not this the Carpenter?* And therefore with a deal of scorn they question, *Do any of the Rulers or the Pharisees believein him?* Yea, *Christ* himself knew this would be so great a scandal that in the 11 *Chapter* of St. *Matthew,* in the close of many Miracles which he wrought on purpose to demonstrate he was the *Messiah* he adds *verse.* 6. *and Blessed is he that shall not be offended in me.* As if he thought his mean condition would prove a greater argument against him then his mighty works were for him: and it were a vaster Prodigy to see the *Savior* of the world, the promised *Messiah,* poor and abject, then to see one *cure the Blind,* and *heal the Lame* and *raise the Dead;* and they might think they had a stranger Miracle to confirm their unbelief, then any he would work to make them believe in him.

And really, that the *Kingdom* of the *Messiah,* which the *Prophets* did express in terms as high as their own Extasies and Raptures, in transported words, as if it Vied with *God's* Dominion, both for extent and for duration, should prove at last an Empire only over *twelve poor Fishermen* and *Publicans,* and one of them a *Traitor* too: And that He that was born this *King,* should be born in a *Stable,* while he lived that he should not have an *hole to put his Head in,* nor his *Corps* in when he *died,* but his *Grave* too must be *Charity,* this would startle any that did wait for the *Redemption of Israel* in those glorious expresses which the Prophets tract it out in. To you indeed that are Votaries to *this Child,* are confirmed Christians, these seeming disadvantages can give no prejudice: However mean and abject his condition were, that cannot make you to despise him, who from that must needs reflect how dear you were to God, when for your sakes merely he became so mean and abject. *He became poor,* saith St. *Paul, that you through his poverty mightbe made rich:* He was made the *Child* of *Man,* that you might be made *Sons* of *God;* it was to pay the price of your Redemption that he so *emptied*

himself; thus he valued you; and men do not despise merely *because,* and *by those measures* that, they are esteemed, these are not there turns of love, its passionate, obliging, ravishing effects do not use to be thus requited, this his great descent cannot occasion your fall, who know he descended only to assume you up to glory. But 'tis worth inquiry, why, since it was certain, that for this, *this Child* should be *the fall of Israel;* that for this they would reject him, and the meanness of his condition would prove an unremovable obstruction to their belief, as it is to this day; Why yet he would choose to be born in a condition so in the utmost extreme to his own nature, so all contradiction to his Divinity, and so seemingly opposite to the very end of his coming.

The *Jew* indeed, will find no excuse for his infidelity from this condition: for what ever that were, yet those *Miracles* that made the *Devils* to *confess* him, brought conviction enough to make *Jews inexcusable.* And it was obvious to observe, that He who *fed five thousand with five loaves and two fishes,* till they left more then was set before them, needed not to be in a condition of want or meanness, if it were not otherwise more needful he should not abound. *God,* that when *He brought this first begotten Son into the world,* said, *Let all the Angels of God worship him,* might have put him into an estate which all *mankind* most readily would have done *Homage* too: as easily have dressed his *Person* with a *blaze* of *Pomp* and *Splendor,* as his *Birth-day* with a *Star,* If there had not been necessity it should be otherwise. And such there was. For *when the fullness* both of *time* and *iniquity was come,* when Vice could grow no further, but did even cry for Reformation, and when the Doctrine that must come to give the rules of this Reformation, was not only to wage War with *flesh* and *blood,* with those desires which *constitution* gives, but which *perpetual universal custom* had confirmed, and which their *God's* also, as well as *inclinations,* did contribute to, which their *Original sin,* and their *Religion* equally fomented; for *Vice* was then the *Worship* of the world, *Sins* had their *Temples, Theft* its *Deity,* and *Drunkenness* its *God, Adultery* had *many,* and to *prostitute their bodies* was most *sacred,* and their very *Altar-fires* did *kindle* these *foul heats,* whence *Uncleanness* is so often called *Idolatry* in Scripture: And besides all this, all the *Philosophy,* and all the *power* of the world engaged in the belief and practice of this, and resolved with all their *wit* and *force* to keep it so. When it was thus, the Doctrine that must come to oppose, control, reform, all this must come either armed with *fire* and *sword,* design to settle it self by *conquest,* or come in a way of *meekness* and of *suffering:* The first of these *Religion* cannot possibly design, because it cannot aim to settle that by *violence,* which cannot be *forced,* and where 'tis *force,* is not *Religion.* One may as well invade, and hope to get a *conquest* over *thoughts,* and put a *mind* in *chains,* and *force* a man to *will against his will.* All such motives are incompetent to demonstrate Doctrines, for how ever successful their force proves, yet it cannot prove the Doctrines true; for by that Argument it proves that Religion that it *settles* true, it proves that it *destroys* was true before, while it prevailed and had the power. Had *this Child* come so, he had only given such a testimony to to the truth of *Christianity,* as *Heathenism* had before, and *Turkism* hath since: He might indeed, have drowned the wicked world again in another deluge, of their own blood: but sure, never had reformed it thus. Therefore, That Religion, that must oppose the Customs, and the Powers of the world, upon Principles of Reason and Religion, must do it by *Innocence* and *Patience,* by *doing good,* and (which was necessary, then by consequence, as

the world stood,) by *suffering evil:* parting with all, not only the advantages, but necessaries of this life, and life its self too, where they stood in competition, and were inconsistent with men's duties, and their expectations: and by this means they must show the world that their Religion did *bringin a better hope,* then that which all the profits, pleasures, glories of this world can entertain and flatter.

Thus they did, and thus they did prevail for the first ages of the Church, were but so many centuries of men, that entertained Christianity with the contempt of the world, and life itself. They, knew to put themselves into *Christ's* Service and Religion, was the same thing, as to set themselves aside for spoil and rapine, dedicate themselves to poverty and scorn, to racks and tortures, and to Butchery itself. Yet they entered into it; did not only renounce the pomps and vanities of the world in their Baptism, when they were new born to God; quench their affections to them, in those waters, but renounced them, even to the death; drowned their affections to them, in their own heart blood: ran from the world into flames, and fled faster from the satisfactions and delights of earth, then those flames mounted to their Element and Sphere: In fine, they became *Christians* so, as if they had been *Candidates of Death,* and only made themselves *Apprentises of Martyrdom.* Now, if it were not possible, it should be otherwise then thus, as the world stood, then it was necessary that the *Captaineof Salvation,* should lead on, go before, this *noble Army of Martyrs;* if it were necessary that they must *leave all who followed Him,* then it was not possible that He should be here in a state of Plenty, Splendor, and Magnificence, but of Poverty, and Meanness; giving an example to his followers, whose condition could not but be such. To give which example, was it seems, of more necessity, then by being born in Royal Purple, to prevent the *fall of many in Israel,* who for his condition despised him.

I am not so vain, as to hope to persuade any from this great Example here, to be in love with Poverty, and with a low condition, by telling them, this Birth hath consecrated meanness, that we must not scorn those things, in which our *God* did choose to be *install'd,* that *humility* is, it seems, the proper dress for *Divinity* to show itself in. But when we consider, if this Child had been born in a condition of Wealth and Greatness, the whole Nation of the *Jews* would have received him; whereas that he chose, proved an occasion of *falling* to them: Yet, that *God* should think it much more necessary, to give us an example of Humility and Poverty below expression; then it was necessary that that whole Nation should believe on him. When of all the Virgins of that People, which God had to choose one out to *overshadow,* and impregnate with the *Son of God,* He chose one of the *meanest,* (for *he hath regarded the lowestate of his Handmaiden,* said she,) and one of the poorest too, for she had not a *Lamb* to *offer,* but was *purifyed, in formâ pauperis.* When he would reveal this *Birth* also, that was to be *the joy of the whole Earth,* he did it to none of that Nation, but a few *poor shepherds,* who were laboring with midnight-watches over their Flocks; none of all the great ones, that were then at ease, and lay in softs, was thought worthy to have notice of it: Lastly, when the *Angels* make that *poverty* a sign to know the *Savior* by. *This shall be a sign unto you, You shallfind the Babe wrapped in swaddling clothes, and lay'd in a Manger:* as if the *Manger* were sufficient testimony to the *Christ,* and this great meanness were an evidence 'twas the *Messiah.* From all these together, we may easily discover what the *temper* is of *Christianity.* You see here the *institution* of your

Order: the *First-born* of the Sons of *God,* born but to *such* an *Estate.* And what is so *Original* to the Religion, what was *born* and *bred* with it, cannot easily be divided from it. *Generatio Christi generatio populi Christiani,natalis Capitis natalis Corporis.* The body and the head have the same kind of birth, and to that which *Christ* is born to, *Christianity* itself is born. Neither can it ever otherwise be entertained in the heart of any man, but with *poverty of spirit,* with neglect of all the *scorns,* and the *calamities,* yea, and all the *gaudy glories* of this world, with that *unconcernedness* for it, that *indifference* and *simple innocence* that is in *children. He that receivethnot the Kingdom of Heaven as a little Child, cannot enter thereinto,* saith Christ: True indeed, when the *Son of God* must become a *little child,* that he may *open the Kingdom of Heaven to Believers.* Would you see what *humility* and *lowliness* becomes a Christian? see the *God* of Christians on his *Royal Birth-day.* A *person of the Trinity,* that he may take upon him our Religion, takes upon him the *form ofa Servant;* and *He* that was *equal with God,* must *make himself of no Reputation,* if he mean to settle and be the Example of our profession. And then, when will our *high spirits*▪ those that value an *huffe* of *Reputation* more then their own *souls,* and set it above *God* himself, when will these become *Christians?* Is there anymore uncouth or detestable thing in the whole world, then to see the *great Lord of Heaven* become *a little one,* and *man* that's less then nothing *magnify* himself? to see Divinity *empty itself,* and him that is a worm, *swell* and be *puffed* up: to see the *Son of God* descend from Heaven, and the *sons of Earth* climbing on heaps of wealth, which they pile up, as the *old Giants* did *hills upon hills,* as if they would invade that Throne which He came down from: and as if *they* also were *set for the fall of many,* throwing everybody down that but stands near them, either in their *way* or *prospect.* Would you see how little value all those interests that recommend this world, are of to Christians? see the *Founder* of them choose the opposite extreme: not only to discover to us, these are no accessions to felicity, *This Child* was the *Son of God* without them: but to let us see that we must make the same choice too, when ever any of those interests affront a duty, or solicit a good Conscience, whensoever indeed they are not reconcilable with *innocence, sincerity,* and *ingenuity.* It was the want of this disposition and temper that did make the *Jews* reject our *Savior.* They could not endure to think of a Religion that would not promise them to *fill their basket,* and to *set them high aboveall Nations of the Earth,* and whose appearance was not great and splendid, but looked thin and maigre, and whose *Principles* and *Promises* showed like the *Curses* of their Law,*called* for *sufferings,* and did *promise persecution,* therefore they rejected him that brought it, and so *this Child was for the fall of many in Israel.*

2. *This Child* is *for the fall of many* by the *holiness* of his *Religion:* while the *strictness* of the *Doctrine* which he brings, by reason of men's great *propensions* to *wickedness,* and their *inability* to *resolve against their Vices,* will make them *set themselves against it,* both by *word* and *deed:* for they will *contradict* and *speak ill of,* yea, they will openly *renounce,* and *fall away* from *it* and *him.*

1. For that reason they will *contradict, speak ill of* Him and of his Doctrines: This is said expressly in the last words of my Text, *He is for a sign that shall be spoken against;* that is, *that very holiness both of his Life and Doctrine, that shall make him signal, it shall make him be derided and blaspheme'd.* As if his being a 〈 in non-Latin alphabet 〉 for an *Ensign lifted up,* a *Standard* for all Nations, were not for them to *betake themselves to,* but to *level* all their

batteries against. Accordingly we find they called him *Beelzebub,* because he *cast out Devils.* And all this was foretold: for although he were *fairer then the children of men,* Psal. 45. yet *Isa.* 53. It is said, *He hath no form nor comeliness, when we shall see him, there is no beauty in him, that we should desire him, he is despised and rejected of men.* Surely, because his *holiness* did cloud and darken all his *graces. Devotion* in a countenance does *writh* and *discompose* it, prints *deformity* upon it, and eyes *lifted up* with ardency, look as bad as eyes *distorted,* set *awry.* Nay *Majesty,* when it was most *severe* and *pious,* never yet could guard Religion from these *scorns. David,* that *great* and *holy King,* says of himself,*I wept and chasten'd myself with fasting, and that was turned to my reproof,* as if *Repentance* were among his *crimes,* and he must be *corrected* for his *discipline. I put on Sack-cloth also, and they jested upon me, they that sat in the gate spake aegainst me, and the Drunkards made Songs upon me.* Sure these jolly men are not companions to those *Angels, in whose presencethere is joy over one sinner that repenteth;* that his virtue should be a *rejoicing,* and a *song* to them too. Certainly the penitent man's *tears* do not fill their *cheerful bowls,* nor his *groans* make those *airs* which they set their *drunken catches* to. But that we may be sure it never will be otherwise, St. *Peter* tells us, *That in the lastdays there shall come scoffers, walking after their own lusts.* Now the men of our *days* have the luck to obey Scripture thus far as to make that Prophecy to come to pass; for those *scoffers* are come in *power and great glory.* The *Psalmist* tells us of a *chair of scorners,* as if these were the only men that speak *ex cathedra:* and sure *scoffs* and *taunts at Religion* are the only things that may be talked *with confidence a loud:* They imprint an Authority on what is said, and conversations that are most insipied on all other scores, get accompt as they come up towards this practice: hence they *gain degrees, commence ingenious* as they border on these *Atheistical* and *irreligious blasphemies;* and when it is *pure scorn,* then it is in the *Chair.*

But it stays not there; For 2. Upon the same account of strictness of Religion, men will *fall off from,* and *openly renounce* both *Christ and his Religion.* This is that our *Savior* himself found, *Light* (saith he) *is come into the world, and men loved darkness rather than the light, because their deeds were evil.* And he said of the *Pharisees, They repented not thatthey might believe,* as knowing it impossible that they could venture to believe that Doctrine which condemned those courses they would not repent of.

And if I should affirm, that it is nothing else but men's *unwillingness to be obliged* to those things, which if there be a *God,* and a *Religion* which this *Child* was set to institute, they must account themselves *obliged* to; nothing else but this, which makes them so *unwilling to believe a God or Christ;* yea, openly *renounce* them both, and their Religion, I should have for this, not only the late instance of a Na•ion in the *Indies,* which by institution of the*Portugals,* was easily persuaded to embrace the Christian Creed, and was Baptiz'd into our Faith; but when they were required to lead their lives according to *Christ's* Precepts, and renounce their *Heathen Licences,* they chose rather to renounce their *Creed* and *Savior,* and returned instantly to their indulgent *Heathenism.* But to this experience, give me leave to add this reason, that it is not the *difficulty* of the *mysteries of faith,* and their being above our *comprehension,* which makes them not to be received, because there are as great difficulties in *things that we are certain of.* For in the very *sphere of Reason,* within the *lines* and *measures* of her own *infallability,* in things of which she does assure herself by *diagrams* and *sense,* yet she is as much amazed as at those

objects in the *highest* and *remotest Regions of faith,* and *Mathematics* hath her *Paradoxes* that stand in as great danger of a contradiction as any of *Religions mysteries,* while reason cannot *cape* what she *demonstrates,* but is to seek how those things can be *possible* which she proves *most certain,* and they are *incomprehensible* to her, even when they are most *evident:* and then sure if we can think there is a *God,* we must needs think *He* can do things we cannot *comprehend,* when it is plain our *reason* cannot *comprehend* what *she herself* does *find out* and *create.* It is not therefore contradiction to *Reason,* but to *Appetite,* that makes things of *Religion* so *incredible,* which I thus demonstrate to the *Atheist.*

Those very difficulties, to avoid which, he *denies* a *God;* to wit, *Those of an Eternal Being that is of himself;* these very things he *must* and *does acknowledge* in the being of the *world,* if that either be it *self* Eternal (as the *Atheist* of the *Peripatetick* Tribe will have it) or else if its *atoms,* out of which it was concreted, were: (as those of *Epicurus* heard assert.) In a word, if they say the *world* or its *materials* were made, they grant a *God* that made it; If they say they were *not made,* they assert then an *Eternal Being of its self;* that is, They *allow* those difficulties for which they pretend to *deny* a *God.*

There being therefore the same difficulties, (Greater I could prove them, from the diverse natures of corporeal, and spiritual beings, for we are sure, in *bodies* that are still in *motion,* and so subject to *succession,* those things are impossible, but if there be a *Being* that is *not in motion,* & by consequence, not subject to the *laws* of *our time,* all these knots untie themselves, those difficulties vanish & have no place: But to say no more then I have showed, *there being the same difficulties,*) in the *Atheists hypothesis* as in the *other,* 'tis apparent, not the *difficulties* of *belief,* but *practice,* make him fix upon his own against the *common notions* of the world. So, that 'tis not his *understanding,* but his *appetite* frames his *hypothesis,* & without figure, tis his *will* that he *believes* with. And it is most evident, that because men do not love the *precepts* of *Religion,* would not have them be their *duty,* therefore they would have the *Doctrines* of it not be *truths;* and in this they are the Disciples only of their lusts, & because they cannot resolve to be otherwise, therefore they resolve not to be *Christ*'s *Disciples,* but reject him for his holy Doctrines sake: and so *this Child is for the fall of many.*

But it were strange if upon this account, *Christ* should be for the fall of any of us; who have learnt a trick to reconcile his *severe Doctrines,* and our *Sins* together. Where Vice most abounds, though it be willful, and men persevere in it, they are so far from finding any reason to *fall off from him,* or from his *Gospel* for this, that they therefore take the *faster hold of it,* rely upon Him with the *bolder, stronger confidence.* As if good old *Simeon* were mistaken, when he thought, because men would not leave those sins which Christ so threatened, therefore they would leave him: because they could not bear those his hard sayings, to *pull out* the *lust* and the *Eye too: cast away* the *treasures* of *unrighteousness,* and the *right hand* that receives them also; therefore they would cast off *him,* for, for this reason they betake themselves to him more eagerly, devolve and cast themselves upon him with assurance. 'Tis possible indeed that the new Christian'd *Indians,* might believe themselves obliged to lead their lives according to the vow that they had made in Baptism, knew not how to live a contradiction to be *Christian Pagans;* therefore thought it absolutely necessary, to renounce

the one, and to reject Christ and his *strict Religion was easier* they thought. Our *Savior* also might suppose, that when he brought *light* into the world, men would not receive that *light,* because their deeds were evil: But our modern wickednesses that are of the true Eagle kind, are educated, bred up to *endure,* and to *defy* the light: our deeds of night have learned to face both *Sun* and *Men,* yea and face the *Sun of Righteousness,* and the *light* of those *flames that are to receive them.* Our *Savior* told the *Pharisees* indeed, that *that they repented not, that they might believe,* for thinking it impossible they could *assent* to what he did *affirm,* except they would *consent* to what he did *command,* He therefore thought they were *not able* to *believe,* because they would not *purpose to amend.* But there is nothing difficult in this to us, who at the same time, are so perfectly resolved that every threat of Gospel is so *divine truth,* as that we assure ourselves, that we could be content to *die 'Martyrs* to the truth of them, rather then renounce one tittle of them; yet even then are *Martyrs* to those *lusts* and *passions* which those threats belong to: Who, at once, believe this Book of God, that says, *except ye repent ye shall all perish;* and believe also, that notwithstanding we do not repent, yet by *Believing* we shall *scape,* not perish, but be saved. And is not this directly to believe ourselves into *damnation?* the *third* and the *great fall,* which *this Child is set for.*

3. *This Child is for the fall of many,* to wit, of all those, who on these, or any other grounds do *not believe in,* or do *not obey him,* who shall therefore *fall into Eternal ruin.*

This our *Savior* does affirm, St. *John* 3. 19. *This is the condemnation that light came into the world,* &c. This does aggravate the guilt, and sentence. We were fallen before indeed in *Adam:* and I dare not undertake to be so learned to say *whether;* to determine with some of them, that was but a fall from *Paradise* into the *grave,* and we were forfeit to *death only:* But I may adventure to affirm, that in the *second Adam,* sinners finally impenitent shall fall much farther then we did in the *first Adam.* Now their *pit* shall have *no bottom,* but *thislight that came to lighten them,* shall be to them *consuming fire, and everlasting burnings.* And all reason in the world. For, upon that fall of ours in *Adam,* help was offered us: an easy way, not only to repair those ruins, but to better infinitely that estate which we were fallen from; and a way that cost God dear to purchase, cost him, not this *Incarnation* only, but the *Death* and *Passion* of *his Son,* and diverse other blessed methods Salvation: Now if we *refuse* the mercy of all this, and *scorn* these miracles of condescending goodness, and *defy* those methods, that he makes use of, to raise us from our fall, it is apparent we *provoke* and *choose deeper ruin;* this refusal hath in it such desperate malignity, as to poison this great mercy of the *Incarnataion,* and all the rest. 'Tis but a small thing to say, that they who *Stumble at this Rock of their Salvation,* spurning at it by their willful disobedience, that these make an infinite mass of loving-kindness to be lost upon them, so as that *Salvation cannot save them;* for alas *Salvatio ruins* them the *deeper,* & *this Child is for their fall.* The condition they were forfeit to before by reason of their breach of the first *covenant* was advantage, comfortable in comparison of that which Christ dos put them in: *This is the Condemnation,* that he came into the world: and it had been infinitely better for them that *this child too, had never been born.* The unreform'd have the least reason in the world to solemnize this festival, they do but celebrate the *birth of their own ruin,* bowdown, and do reverence to their *fall:* had it not been for this, they had not gone to so severe an Hell. So that they do but entertain the great occasion of their

greater condemnation. Such it proves to them, & that it might be so, *He was fore-ordained for it:* 〈 in non-Latin alphabet 〉 , *This Child is set for the fall of many,* which dos lead me to *God's Council in all this:* my next part.

This Child is set for the fall of many, even *by God's direct appointment,* for saith *Grotius,Accedo iis qui putant non nudum eventum sed & consilium Dei significari. I am of their opinion, who understand not the success alone, but the design of this Childs coming, and God's counsel in it is intended here.* And without disputing of God's *antecedent* will, and *consequent,* this is safely said: *God* designed this Child should be such an one, that they who had no inclinations for *Virtue,* would not entertain the *love* of it, but counted it a *mean pedantick* thing, and all its *Rules & Laws, unreasonable servitude,* these loose men would certainly *reject Him* and his *Dsctrines,* which were so *severe* and *strict.* Those that did pretend *friendship* for *Virtue,* and a *service* for *Religion,* but withal must be allowed to maintain correspondence with the *world,* seek the *honors* and *advantages* of *Earth,* and will *trespass* on *Religion* where it enterfers with *these, break* with *Virtue* when their *interests* cannot consist with it, these *false hipocritical pretenders,* should be *offended* with the *mean condition* of this *Child,* and of his *followers* in this world, and with the *poor spirited principles* of his *Religion.* In sum, they that upon these, or any other grounds *finally disbelieve,* or *disobey* him, *God* designed *this Child* to be a means of bringing *sorer punishments,* even to *everlasting ruin* upon such.

A *black decree* this one would think. He that had so much *kindness* for mankind, to give away the *only Son,* both of his *Nature,* his *Affections,* and his *Bosom* to them; could he then *design* that *gift* to be the ruin of the *greatest part of men? This Child, Simeon* said but just before my Text, *is God's Salvation, which he had prepared before all people,* and does he now say *God* hath *set him for their fall?* The *Angels* preached this was a Birth that *brought glad tidings of great joy that should be to all people,* and is there so much *comfort* in *destruction,* that most men should *rejoice* at that which is ordained to be the *great occasion of it to them?*

But we have no reason to complain: tis not unkind to *deny Mercy* to them that *refuse* the *offers* of it, that will not *accept Salvation,* when their *God himself* does come to bring it to them: tenders it upon *condition* of *accepting* and *amending:* which if they *despise,* and prefer *Hell* before *Repentance,* choose *sin* rather then *God's blessed retributions,* 'tis but reason to deny them what they *will not have,* and let them take their *chosen ruin; will* their judgment which they *will themselves, set* and *ordain* Him to be *that* to them, which themselves do *ordain,* and make him to be to themselves. So St *Peter* says expressly: *He is a Stone of stumbling and a Rock of offenceto them who being disobedient stumble at the word, whereunto they were appointed. Disobedience* where it is *obdurate,* alters so the temper of our *God,* that it makes Him who *swears he would not have the sinner die,* yet *set out* his *son* to make *such sinners fall into eternal death.* Makes *judgment* triumph over *mercy,* even in the *great contrivances* and *executions* of that *mercy;* and while *God* was plotting an *Incarnation* for the *everlasting safety* of mankind, prevails with him to *decree ruins* by the means of that *salvation,* to decree even in the midst of all those *strivings* of his *mercies,* that that *Issue of* his *kindness should* be *for the fall* of such as *they.* Oh! let such consider, whether they are likely to escape that which is *set* and *ordain'd* for them by *God?* Whether they can hope for a *redemption,* when the only *great Redeemer* is

appointed for the *Instrument* of their *destruction;* and *God* is so *bent on their ruin,* that to purchase it he *gives this Child his Son.* Yea, when he did look down upon *this Son* in *Agonies,* and on the *Cross,* in the midst of that sad prospect, yet the *ruin of such sinners,* which he there beheld in his Sons blood, was a *delight* to him, that also was a *sacrifice,* and a *sacrifice* of a *sweet smell* to him. For Saint *Paul* says, *We are unto God a sweet savor of Christ in them that perish,* because *we are the savourof death unto death to them:* As if their *brimstone* did ascend like *Incense,* shed a *perfume* up to *God,* and their *everlasting burnings* were his *Altar-fires, kindled* his *holocausts;* and He may well be *pleased* with it, for He *ordain'd* it.

'Tis true indeed, *this Child riding* as in *Triumph,* in the midst of his *Hosannas,* when he saw one City, whose *fall* he was *set* for on this very accompt; He was so far from being pleased with it, that He *wept over it* in pity. But alas, that only more declares the most *deplor'd* and *desperate* condition of such sinners. *Blessed Savior!* Hadst thou no *blood* to shed for them? *nothing* but *tears?* or didst thou *weep* to think thy very *bloodshed* does but make their *guilt* more *crimson,* who refuse the mercy of that *bloodshed* all the time that is offered? *Sad* is their state that can find no *pity* in the *tears of God,* and *remediless* their condition for whom all that the *Son of God* could do, was to *weep* over them, all that he did do for them, *was to be their fall;* Too sad a part indeed for *Festival Solemnity,* very improper for a *Benedictus* and *Magnificat.* To celebrate the greatest act of kindness the *Almighty* could design only by the *miseries* it did occasion, to magnify the vast descent of *God,* from *Heaven* down to *Earth,* only by reason of the *fall* of man into the *lowest Hell* of which that was the cause. My Text hath better things in view: the greatness of that *fall* does but add height to that *Resurrection* which He also is the cause of: For, *Behold this Child is set for the rising again of many:* my remaining part.

Rising again, does not particularly and only refer to the *foregoing fall* here in the Text, which *this Child* did occasion, as I showed you, but to the state wherein all mankind, both in its *nature* and its *customs,* lay ingulf'd, the *state* of *ignorance* and *sin:* a *state* from which *recovery* is properly 〈in non-Latin alphabet〉, a *resurrection* and a *reviving* in this life, and so called in Scripture often; as *Ephes.* 5. 14. *Wherefore he saith, A wake thou that sleepest* 〈in non-Latin alphabet〉 *and arise from the dead.* And *Rom.* 6. 13. *Yield not your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead.* Now to raise us from the death of sin, into the life of *Righteousness* by the amendment of our own lives, to *recover* us into a *state of virtue,* is the thing *this Child* is said here to be *set* for. This was that which *God* thought worth an *Incarnation:* neither was there any greater thing in the prospect of his *everlasting Counsel,* when He did decree his Son into the world, then that 〈in non-Latin alphabet〉, He is *set for this.* The *Word was made flesh,* to *teach, practice,* and *persuade* to Virtue: To make men *reform* their lives, was valued at the price of a *person of the Trinity. Piety* and his *exinanttion,* yea, his *blood* and *life,* were set at the same rates, *All* of Him given for our *recovery.*

The time would fail me if I should attempt only to name the various methods He makes use of to effect this. How *this Child* that was the *brightness of his Fathers glory,* came to lighten us, shining in his *Doctrine* and *Example:* how he sent more light, The *fieryTongues,* Illuminations of the *Holy Ghost* to guide us in the ways of piety: how he suffered *Agonies* and *Death* for sin to

appale and fright us from it. How He *rose again* to confirm *Judgment* to us, to demonstrate the *rewards of immortality* to them that will repent, and leave their sins, and *everlasting torments* to those that refuse this Grace; Grace *purchased* with the *blood of God,* to enable them to repent and leave. Besides all these, The *Arts* and *Mesnage* of his Providence, in *preventing* and *following* us by *Mercies* and by *Judgments, importuning* us, and *timeing* all his blessed Methods of Salvation to our most advantage. Arts, God knows, too many, if they serve us only to *resist,* and turn to *wantonness* and *aggravation;* if we make no other use of *Grace* but this, to *sin against,* and *overcome* all Grace, and make it *bolster Vice,* by teaching it to be an encouragement to go on in it; from some hopes we entertain by reason of *this Child,* instead of doing that which he was *set, decreed* to make us *do.*

And really I would be glad to see this *everlasting Counsel* of the Lord had had some good effects, some, though never so little happy execution of this *great decree,* and that which God *ordain'd from all Eternity,* upon such glorious and magnificent terms, were come to pass in any kind; Now, certainly there are no evident signs of any great *recovery* this *Child* hath wrought among us in the world that's now called *Christian.* After those omnipotent inforcives to a virtuous life, which he did work out, if we take a prospect of both *worlds,* it would be hard to know which were the *Heathen;* and there would appear scarce any other notice of a *Christ* among us, but that we *blaspheme* Him or *deride* Him. Sure I am, there are no footsteps of Him in the lives of the community of men: and I am certain that you cannot show me any *Heathen* age outgoing ours, either in *loosenesses* and *foul effeminacies,* or in *sordidness* and *base injustice,* or in *frauds* and *falseness,* or *malignity, hypocrisy* or *treachery,* or to name no more, even in the *lowest,* most *ignoble, disingenious* sorts of Vice. In fine, men are now as *Earthy, Sensual,* yea, and *Devilish,* as when *Sins* and *Devils* were their *God's.*

Yea, I must needs say, that those times of *dark* and *Heathen* ignorance, were in many times of *shining* virtue; and the little spark of *light* within them, brake out through all obstructions into a *glory of goodness,* to the *wonder* and *confusion* of most Christians: 'Tis true, we are prity well revenged on them for setting us Examples so reproachful to us; calling their Heroic actions, *splendida peccata,* only *beauteous sins,* and *well fac'd wickednesses,* and we have a reason for it, because they never heard of *Christ;* whose *Name* and *Merit,* 'tis most certain, is the only thing that can give *value* and *acceptance* to men's best performances: while, on the other side, we *Christians* comfort and secure ourselves in our transgressions from *this Child,* and from his Name. But if *this Child* were set to *raise* us up from *sin,* and to establish *stronger arguments* for a *good life* then the *Heathen* ever heard of, more *especial Divine engagements* to virtue; then if their *virtues* were, because they never heard of these engagements to them, sins, what censure will be past upon their actions that *know* all those engagements and *despise* them? unless to *defy knowledge,* and *provoke* against all Divine obligations, all that *God* could lay, shall prove more tolerable then to labor to obey *without them, without knowing why.* 'Tis true, they had not heard it may be of that Name, then which *there is no other Name under Heaven given unto men wherebythey may be saved.* Yet they endeavor'd in some measure to do that, which He that owns that Name, and wrought the Covenant of those Salvations, does require. We know that Name, and have it called upon us, and know too, That *he that names that Name,* (that calls himself a Christian, owns the being a retainer to the *Holy Jesus) must departfrom*

Iniquity, otherwise it is no name of Salvation to him, yet we never mind the doing that; and then which hath the better Plea? The *Heathens* sure were better, though he were *not virtuous.*

And if so, give me leave to tell you, how not only *this Child,* but *this Resurrection* too is for our *fall.*

In the first *Chapter* to the *Romans,* we shall find those *Heathens,* when they did neglect to follow the direction of that light within them, by which they were able to discover in some measure, *the invisible things of God,* when they did no longer *care to retain God in their knowledge;* then they quickly left off to be men: and when they ceased to hearken to their reason, they soon fell into a *reprobate sense.* What was it else to change *God* into *stocks* and *stones,* and *Worship* into most *abominable wickedness?* to make the Vilest creatures *Deities,* and the foulest actions *Religion:* to turn a *disease* into a *God,* and a *sin* into *Devotion:* a stupidity, which nothing else but *God's* desertion and reasons too, could have betrayed them to, and made them guilty of.

And then, if by how much *greater* light and means we have resisted, we shall be proportionably *more vile* in the consequents of doing so, keep at equal rates of distance from those *Heathens,* that the aggravations of our guilt stand at from theirs, Whether, *alas!* are we like to fall?

'Tis an amazing reflection, one would tremble to consider, how the *Christian* world does seem to hasten into that condition which St *Paul* does there decipher: You would think that Chapter were our *Character:* but that we have reason to expect we shall fall *lower* into much more *vile affections* then those Heathens did, as having fallen down from a *greater height* then they.

Consider whether men do not declare *they like not to retain God in their thoughts,* when they endeavor to *dispute* and to *deride* him too out of the *World!* 'Tis true, they have not set up any *sins* or *monsters* in their *Temples* yet, as they did: but if they can empty them of *God* and *Christ,* and their *Religion,* and make room, we may imagine easily *whose* Votaries they will be, that live as if they thought themselves *unhappy* that they had not lived in those *good Pagan* days, when they might have *sinned* with *devotion,* been most *wickedlyReligious,* and most *God-like* in *unchastities* and other *vilanies;* I dare say none of our *fine Gentlemen,* or our *great Wits,* would have been *Atheists* or *irreligious* then.

Think whether those are not already in that *reprobate sense* St. *Paul* does speak of, who have cast off all *discriminating notions,* of *good* or *evil,* who *say in their hearts,* & *affirm openly,* there are none such in *truth* and *nature:* and if we should try by those effects, *verse* 29, 30, 31. or by that essential signature, 32. *verse,* they not only *comit such things, but have pleasure in them that do them;* which because they cannot have from those commissions, when they do not commit them, therefore their debauched minds must be satisfied there is no evil in those doings, and must reap the pleasure only of such satisfactions: that is, have the *satisfactions* and *pleasures* only of a *reprobate sense.* In fine, (because I dare not prosecute the character) Men sink so fast, as if they were resolved to *fall* as far below *humanity,* as *this Child* did below his *Divinity.*

O do not you thus *break decrees, frustrate* and *overthrow* the *everlasting counsel* of God's will for good to you. He *set, ordained* this Child for your *rising again:* do not throw yourselves down into ruin in despite of his *Predestinations.* He hath *carried up* your nature into Heaven, placed *Flesh* in an union with *Divinity,* set it there at the *right hand of God* in Glory: do not you *debase* and *drag* it down again to Earth and Hell by *worldliness* and *carnal sensuality.* Make appear this Child hath *raised* you up, already made a *resurrection* of your *souls* and your *affections;* they converse, and trade in Heaven: and that you do not degenerate from that nature of yours that is there. Then *this Child* who is Himself *the Resurrection and the Life,* will raise up your Bodies too, and make them *like his glorious body, by the working of his mighty power,by which he is able to subdue all things to himself.* To *whom* with the *Father,* and the *H. Ghost* be all *Blessing, Power* and *Praise, Dominion* and *Glory* for Evermore.

FINIS.

P-RA-5. A sermon preached at Hampton-court on the 29th of May, 1662 being the anniversary of His Sacred Majesty's most happy return - Allestree, Richard, 1619-1681.

A SERMON PREACHED AT HAMPTON-COURT On the 29th of *May* 1662.

BEING The Anniversary of His Sacred Majesty's most happy Return.

BY RICHARD ALLESTRY, D. D. and Chaplain to His MAJESTY.

LONDON, Printed by *I. Flesher* for *John Martin, James Allestry,* and *Thomas Dicas,* at the Bell in S. *Paul's* Church-yard. MDCLXII.

TO The Right Honorable EDWARD Earl of Clarendon, Lord high Chancellor of England, and Chancellor of the University of Oxford.

My Lord,

TO vouch your Lordships commands for the publishing this Discourse, I might reasonably think, would be to *libel your judgment;* and the prefixing your *Name* to it, and this mean address, would look rather like *revenge* then *homage* or *obedience:* if I did not know that *low* performances are due to the transcendency of such a *subject* as I then discoursed upon, and such a *Patron* as I now dedicate to: So I lie *prostrate* under my *great Arguments,* here *insufficiency* is *Art* and *Rhetoric.* And the truth is, my Lord, it was not this which made me so solicitous to avoid your injunctions, but apprehensions of the unusefulness of the Discourse itself.

When God's most signal methods of all sorts do not seem to have wrought much conviction; when neither our own dismal guilts, nor miseries, nor most express miracles of deliverance have made us sensible, but after the equally stupendous 30th *of January* and 29th *of May,* and the black time that interven'd, we are still the same *perverse intractable* people; when *luxury* is the retribution made for *plenty, license* for *liberty,* and *Atheism* for *Religion,* whilst *miracles* of *mercy* are acknowledged only by *prodigies* of *ingrateful disobedience:* and on the other side, when *factious* humors swell against all *Laws,* as they would either *over-flow* those mounds, or make them *yield* and *give way* to them; when *Declarations* and *Decrees,* which were *infallible* when they came only from a *party* of a *part* of a *Parliament,* are neither of *force* nor *esteem* when they have all solemnity and obligation that *just* and *full authority* can give; alas, what hopes of doing anything can a weak Harangue entertain? But, my Lord, since you are pleased to command, I give up both *it* and my *understanding* to your Lordship, and the weaker the Discourse is, so much the more pregnant testimony is it of the *obsequiousness* of

My Lord,

Your Lordships most devoted and most humble servant *RICHARD ALLESTRY.*

HOSEA 3. 5.

Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his goodness.

HE had said in the words before, that *the children of Israel shall abide many days without a King and without a Prince, without a sacrifice and without an image* or *altar, and without an Ephod and without Teraphim.* Now when they shall have been for many years in such a state of helpless desolation, shall have *no King* under whose shadow *they,* their *laws* and *rights* might hope for shelter; *no Prince* to guard them from the sad calamities of wild confusion or usurping violence; shall have *no exercises of religion* to allay and soften those calamities, and give them comfort in the bearing of them; *no Altar* to lay hold on for security against them, or to stretch out their hands towards, for deprecation of them; *no* nor a *God* to put an end to this sad state; nor any *means of direction* what to do under it, *no Ephod* to ask counsel at; nor yet the *pageantry,* the *fallacy* of these, *no Teraphim* for *Ephods,* nor *Image* for a *God;* the same destruction having seized *these* and their *worshippers,* the *people* and their *Idols* going into Captivity together, and the *only true God* having forsaken them: Now when the *Prophet* had denounced this state of Woe, which was to dwell with them so long as that their very expectations of deliverance should be dying, having continued *threescore* years and *ten,* a longer and more wearisome age of *patience* then *life,* he then proceeds to sweeten all by telling them of a *return,* and what things they shall do in it; and they are three.

First, *Seek the Lord their God,* apply themselves to his Worship and Obedience, and cleave to him; for so the word is rendered 〈 in non-Latin alphabet 〉 *Lev.* 19. 31. and *Jeremiah* repeating this c. 30. 9. words it, *shall serve the Lord their God, and David their King:*

Which is the *second* thing they were to do. As the *Ecclesiastical* state was to be settled, so the *secular* too upon its just foundations: *Religion* and *Loaylty* both running in their ancient current.

Thirdly, *They shall fear the Lord and his goodness:* not only tremble before him, who is the *Lord,* that did exert his power in their destruction; but shall much more revere his *goodness,* that did flow out in such plentiful miraculous expresses of deliverance,

Now these being not only *prophecy* what in that juncture they would do, nor only *duties* what they were to do, but also *counsels* and *directions* immediately from *God* what they were best to do, the only prudent and safe course according to the policies of heaven; the direct view of these particulars in reference to that state of theirs is not an unconcerning prospect at this season, which is the *Anniversary* of an equal return; and therefore I shall lay them so before you, and the reflection on them in our practice shall make the application.

1. *They shall seek the Lord their God* is my first part, and the Lord's prime direction for the repairing of a broken Nation. Neither indeed can any other course be taken; for till we have found him, while he does *hide his face,* nothing but *darkness* dwells upon the land; or if any *light* do break out, 'tis but the *kindlings* of his anger: so he expresses, *Deut.* 31. 17. *This people will forsake me and break my Covenant; then my anger shall be kindled against them, and I will forsake them, and hide my face from them, and they shall be devoured, and many evils and troubles*

shall befall them, so that they will say in that day, Are not these evils come upon us because our God is not amongst us? This absence is only another word for *desolation: Be thou instructed, ô Jerusalem,* saith God by *Jeremiah,* c. 6. 8. *lest my sold depart from thee, and I make thee desolate, a land not inhabited:* As if without him there were nothing else but solitude in Cities and in Courts, and all were desert where he does not dwell. Yea there is something beyond desolation, *Hos.* 9. 11, 12. *As for Ephraim, their glory shall flee away like a bird from the birth and from the womb, and from the conception: though they bring up their children, yet will I bereave them that there shall not be a man,* 〈*in non-Latin alphabet*〉 *yea woe also to them when I depart from them.* And it must needs be so; for let our state be never so calamitous, if *God* be *not departed,* there is *comfort* in it, and a *deliverer* at hand: If we are *in the place of dragons,* his presence will make *heaven* there; and although we be *covered with the shadow of death,* if the light of his Countenance break in, we are in *glory;* and the brightness of that will soon damp and shine out the *fiery trial.* But if the *Lord depart,* then there is no redemption possible: *God hath forsaken him, persecute him and take him, for there is none to deliver him,* Psa. 71. 11. But if there were deliverance some other way, yet the want of *God's presence* is an evil, such as nothing in the whole world can make good: the presence of an *angel* in his stead does not. When the Lord said to *Israel, I will not go up in the midst of thee, but I will send an Angel with thee, and drive out the Amorite, the Hittite,* &c. *yet when the people heard these evil tidings, they mourned, and no man did put on his Ornaments,* Exod. 33. 4. Nay more, I shall not speak a *contradiction* if I shall say, that the most intimate presence of the *Godhead* does not supply God's absence; and such a small withdrawing of himself as may consist with being *united hypostatically,* was too much for him to bear who was *Immanuel,* when he complained *God was not with him:* I mean our *Savior* on the Cross. *He,* who although he did beseech against his cup with fervencies that did breath out in heats of *bloody sweat,* with *agonies* of *prayer;* yet when he fell down under it, did cheerfully submit to it, saying, *Not my will, but thy will be done;* yet when *God hides* himself, he does expostulate with him, crying out, *My God, my God, why hast thou forsaken me? His God* could no more *forsake him,* then *himself* could be *not himself:* and yet the apprehension of that which could not be was even insufferable to him, to whom nothing could be insufferable. He seems to feel a very contradiction while he but seems to feel the want of the *Lord's presence.*

Such is the sad importance of *God's not being with us;* and this same instance tells us what drives him away. 'Twas *sin* that he withdrew from then: *Christ* did but take on him our guilt, and upon that the *Lord forsook* him: God could no more endure to behold wickedness in him, then the Sun could to see God suffer; Iniquity eclipsed them both, and sin did separate betwixt him and himself, and made that person who was *God* cry out, *My God, my God, why hast thou forsaken me?* And it will do the same betwixt God and a people. Isa. 59. 1, 2. *Behold, the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.* His *face* is clothed with *light,* we know; but when Wickedness over-spreads a people, those *deeds of darkness* put out the *light of his countenance.* His *hand* although it be not *shortened,* yet it *contracts* and *shuts* itself, not only to grasp and withhold his mercies from them, but to smite: Iniquity builds such a *wall of separation* as does shut out *omnipresence,* and makes him who is everywhere, not be with such a people; not be in hearing of their needs;

for when their sins do cry, no prayers can be hearkened to; *he will not hear you,* saith the Prophet. And that gives us the very 〈in non-Latin alphabet〉 of the Lord's departure from a people, and the manner of it.

He is taking away his peace and mercies from a Nation when he will *hear no prayers* for it; and He declares that he will hear no prayers when he withdraws once from his *house of prayer,* and makes his offices to cease. The place appointed for these offices, the *Sanctuary,* he calls, we know, the *tabernacle ofmeeting,* that is, where he would*meet* his votaries, and hear and bless them; calls it his*house,* his*dwelling-place,* his *court,* his*presence,* and his*throne:* and if so, when he is not to be found in these, when he no longer *dwells* nor *meets* in them, we may be sure that he hath left the land. The Psalmist, when he does complain men had *done evil in the* [4] *Sanctuary, the adversaries roared in the midst of the Congregations, and set up their banners* [6] *there for trophies; they broke down all the carved work thereof with axes and hammers, and had defiled the dwelling places of God's nameeven to the ground, and burnt up all the houses of God in the land;* he does suppose that God was then *departed* when they had left him *no abiding place:* and therefore he cries out, *O God,wherefore art thou absent from us so long? Remember Zion where thou hast dwelt.* [2] But 'tis not only upon these *Analogies* I build this method of departure; we shall find exactly in *Ezekiel*'s Vision of that case to which my Text refers: it begins chap. 9. 3. *And the glory of the God of Isreal* (i.e. the *shining cloud,* the token of his *presence* in the *Sanctuary,) went up from the Cherub whereupon he was, to the threshold of the House,* as going out; and then ver. 8. he does refuse to be entreated for the land: after that ch. 10. 18. *The glory went from off the threshold to the midst of the City;* and chap. 11. 23. it *went* from thence *to the mountain without the City,* and so away: And then nothing but desolation dwelt upon the land, until the counsel of my Text was followed, and they did *seek the Lord their God:* for then the *glory* did return into the Sanctuary just as it went away, as you may find it ch. 43.

And having seen *when* and *how* God forsakes a people, and *for what,* that does direct us *how* to *seek him,* and it is thus; When men forsake those paths in which they did not only *err* and *go astray,* but did *walk contrary to God,* so that they did forsake each other; and do *return, walk in his ways,* the *ways of his Commandments,* and return also to his *Church,* and seek him in his *house,* fall low before his *footstool,* beg of him to meet in his *tabernacle,* renew his *Worship,* and all invitations of him to return into his *dwelling-place.* For sure as it is in vain to seek him but in his *own ways,* nor can we hope to meet him but in his *Tabernacle of meeting;* so also Scripture calls both these to *seek the Lord,* and promises to both the *finding him.* To the first, *Deut.* 4. 29, 30. *If from thy tribulation thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul, if thou turn to the Lord thy God, and shalt be obedient unto his voice.* And to the second, *Ier.* 29. 12. speaking of this sad state to which my Text relates, *Then shall ye call upon me, and ye shall go and pray unto me; and I will hearken unto you, and I will be found of you, saith the Lord, and I will turn away your captivity.* I could produce you instances of *Asa* making *all his people swear to seek the Lord:* but because my Text speaks of *David,* he shall be the great *explication,* as he was the *practice* of this duty in both senses. In the former, 119. Psal. *I have sought thy Commandments above gold or precious stone;* more then that which does *make* and does *adorn* my *Crown,* then that which furnishes all the *necessities* and all the *pomps* of *Royalty.* And for the other, Psal. 63. 1, 2. *O God, thou art my God, early will I*

seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is: To see thy power and thy glory, as I have seen thee in the Sanctuary. His very *words* do seem to *labor* too, and he does *seek expressions* to tell us *how* he *seeks.* The *hot fits* of a thirsty palate that call so oft and so impetuously are in his *soul;* it hath a *pious fever,* which cannot be allay'd but by *pouring out of his soul* to God in the Temple, by *breathing* out its heats in his *devotion offices.* Nay more, *he longs,* hath that I know not whether *appetite,* or *passion,* which is not to be *understood,* but only *suffered;* to which all the *unreasonable violences* which passion can be heated into, all the *defaillances* nature can be oppressed into, are *natural;* it is the *bodies Extasie.* Now this he had towards the *worship* of the *Sanctuary;* his very *flesh* found rapture in those exercises, and when he was in *a barren and dry land,* was driven from the *plenties* of a Court, and from the *glories* of a throne into a *desert solitude,* he found no other wants but of *God's house;* did *mind, pant,* and *long after* nothing else, did neither thirst for his *necessities,* nor long for his *own Crown,* but for the *Tabernacle* only. And besides the *Religion* of this, he had *reason of State* too to be thus affected; this was the best means to engage his Subjects to him and secure his Throne. He knew, if by *establishing God's worship* and by *going with the multitude,* as he did use, to the exercises of it; if by *royal example* and *encouragements* of virtue, and by *discountenancing* and *chastising* impiety, by doing as he did profess to do Ps. 101. (that *directory for a Court*) he could people his *land* with *holy living,* and his *Temple* with *holy-Worship;* he knew he should then have good Subjects, *loyal* to him and *at peace* with themselves. If they will *seek their God,* then they will *seek their King.* The Lord saw this dependence, and therefore counseled this course should be taken. The *Master of our Politicks* discerned it too, and therefore does advise that the first and chiefest public cares should be about *things of Religion,* that and the same profession of it being 〈in non-Latin alphabet〉, *the cement of Communities, and the very foundation of all legislative, and indeed all power* in the Magistrate: and in the people 〈in non-Latin alphabet〉, *'tis a most efficacious philtre, a charm, a Gordian knot of kindness.* And as a *Jew* observed of their own Nation, 〈in non-Latin alphabet〉, *To have one and the same opinions of God, and not to differ in their rites from one another, breeds the best harmony in men's affections.* When on the other side no obligations, though the most *signal* and *divine,* will hold them in obedience and peace, if their *ambitions* or *interests* look another way: and if at any time *present advantage,* or an *expectation,* or some *passion* do incline them to *seek David their King;* yet the appearance of a *change* of Interest, that expectation *defeated,* or a *cross animosity* will burst those bonds, unless *Religion* and *Communion in Worship* help to twist them. *David* had had experience of this.

Abner knew of *God's oath* to *David* that after *Saul* he should be *King over all Israel;* but he was otherwise concerned, and therefore he made *Ishbosheth* King, maintained a long and a sore war even against what he knew God was engaged to bring about, and *made himself strong for the house of Saul,* 2 *Sam.* 2, 3. ch. But when a *quarrel* happened betwixt *Ishbosheth* and *him,* then, *So do God to Abner and more also, except as the Lord hath sworn to David, even so I do to him, to set up the throne of David over Israel and over Judah. And he sent Messengers to him saying, Whose is the land? make but thy league with me.* c. 3. 9, 10, 11, 12. Do but look forward, and you find when *Abner* was cut off, and *Ishbosheth* was slain, and *Israel* had no leader, then they *came to David, saying, Behold, we are thy bone and thy flesh, and the Lord said to thee, Thou shalt feed my*

people Israel, c. 5. 1, 2. They knew all that before, yet would not let him do it, till they had no other leader. Nay, when they had done that, by *Absalom*'s insinuations (who in a way of treacherous pity did instill dislikes against the government, and did remonstrate in *good wishes,* as some men do in *prayers,* c. 15. 3, 4) they were all drawn into rebellion against this *David,* and made him fly out of the land, and became Subjects to that *Absalom.* When he was dead indeed they speak of *bringing back the King,* c. 19. 10. and when his own *Judah* had done it, quarrel'd ver. 43. because that *their advice was not first had:* and though *Judah* had nothing but their service, for, *Have we eaten at all of the Kings cost, or hath he given us any gift?* say they, ver. 42. yet *Israel* is angry, because he came not back upon their score, for they forsooth *have ten parts in him,* v. 43. and yet the next day every man of *Israel* went after him that said, *We have no part in David, Sheba a man of Belial,* ch. 20. 1. Thus no allegiance, no tie however sacred and divine will hold them who follow not upon God's score. Nay at the last, because that *Rehoboam* would not ease their taxes, all *Israel* cry out, *What portion have we in David? see to thine own house, David.* And to make this secession perpetual (which all the former did not prove) *Jeroboam* did use no other policy, but to *change the Worship and the Priests:* He knew he should divide their hearts and Nations forever, when he had altered once the Service and the Officers; and if he could but keep them from *seeking God* at *Jerusalem,* he was secure they would *not seek David their King.* And so it proved. Now the Lord to prevent divisions had provided so far *Uniformity* in his worship, that he required a single *Unity;* and that it might be but in *one manner,* he let it be but in *one place.*

And truly, when men once depart from Uniformity, what measures can they set themselves of changing? what shall confine or put shores to them? what principle can they proceed upon which shall engage them to stay anywhere? and why may not divisions be as infinite as men's fancies? And though, when those are but in circumstantial things, those who are strong, and know them to be such, are no otherwise concerned to contend for them then on *Authorities* behalf, (to which every change is a *Convulsion fit,*) and on the account of decency, and of compliance with the universal Church: yet when others do *dogmatize,* and put *conscience* in the *not doing* them, and stand at such a distance from them as to choose *Schism, Disobedience,* and *Sedition* rather, and therefore must needs look upon *damnation* in them; these differences make as great a *gulf* and *chasme* as that which does divide*Dives* from *Abraham*'s bosom. It is *one God, one Faith, one Worship* makes *hearts one.* Hands lifted up together in the Temple they will join and clasp: and so *Religion* does fulfill its name *à religando,* binds Prince and Subjects all together; and they who thus do *seek the Lord their God,* will also *seek David their King,* God's next direction, and my second part.

2. And here three things offer themselves, *a King, their King,* and *David their King.*

I am not here to read a Lecture of State policy upon a vie of Governments; why seek *a King,* not any other sort of Government; and why *their King,* one that already was so by the right of *Succession,* not whom *addresses* or *election* should make so. And though I think 'twere easy to demonstrate only Monarchy had ever a *divine* or *natural* original, and that *elective Monarchy* is most *unsafe* and *burthensome,* full of dangerous and uneasy consequences, and this so much to sight, that choice for the most part bounds itself, proves but a *ceremony* of *Succession:* yet

this I need not do, for I am dealing with the Jews, who had God's judgment in the case, and his appointment too; and to me that is argument enough. And when God hath declared,*for the transgressions of a land many are the Princes thereof;* many *at once,* as in a *Commonwealth,* or many *several families* successively, for so God reckons also one or many; 'tis still, we see, *David their King,* while 'tis in *David*'s *line,* and so the *King* does truly *never die,* while his race lives. If either of these *many* be God's punishment, for the sins of a land, I will not say that they who love the *many Princes* love the *transgressions* which God plagues so; but I will say, they who do *choose* that which God calls his *plague,* that *quarrel* for his *vengeance,* and with great strife and hazard *take his indignation by force,* I can but pity them in their own options and enjoyments: but, *O my soul, enter not thou into their counsels.*

As for *seeking their King,* I shall content myself with that which *Calvin* says upon the words; *Nam alitervere & ex animo Deum quaerere non potuit, quin se etiam subjiceret legitimo imperio cui subjectus erat: For they could not otherwise truly and with all their heart seek God, except they did subject themselves to his Government to whom they did of right belong as Subjects.* And I shall add that they who do *forsake their King,* will soon *forsake their God.* The Rabbin's say it more severely of *Israel,* that *they at once rejected three things, the Kingdom of the house of David, and the Kingdom of Heaven, and the Sanctuary.* And truly, if we do consult that State from the beginning, we shall find that when they were *without their King,* they always were *without their God.*

Moses was the first *King in Ieshurun,* and he was only gone into the Mount for forty days, and they set up a *golden Calf;* they make themselves a God if they want him whom the Lord makes so, as he does the Magistrate: if they have not a *Prince,* that 〈in non-Latin alphabet〉, *living Image of God,* then they must have an *Idol.* When *Moses* his next successor was dead, we read that the man *Micah had an house of God's, and consecrated one of his sons to be his Priest:* and truly he might make his *Priest* who made his *Deities.* And the account of this is given, *In those days there was no King in Israel, Iud.* 17. 5, 6. The very same is said ch. 18. 1. to preface the Idolatry of the Tribe of *Dan.* There was *no heir of restraint,* as it is worded ver. 7. It seems, to curb impiety is the Princes Inheritance, which till it be suppressed, he hath not what he is heir to. But Vice will know no boundaries if there be no King, whose sword is the only mound and fence against it: for if we read on there, 19, 20, 21 ch. we shall find those dismal tragedies of *Lust* and *War,* the one of which did sin to death the Levites wife; the other, besides 40000. slain of them who had a righteous cause, and whom God did bid fight, destroyed also a Tribe in *Israel:* these all sprang from the same occasion, for so the story closes it, *In those days there was no King in Israel,* ch. 21. 25.

Just upon this, when God in their necessities did raise them *Judges,* that is, *Kings,* read all their story, you will find to almost every several Judge there did succeed a several Idolatry: God still complaining,*the children of Israel did evil again after the death* of such an one, till he raised them another. Those 450. years being divided all betwixt their *Princes* and their *Idols.* After them *Jeroboam,* he that made the great secession of that people from their Prince, hath got no other character from God but this, the*Man that did make Israel to sin,* at once against God and against their King. Yea upon this account they are reckoned by God to sin after both

their *Idolatry* and *State* were ended, when their *calves* and their *Kingdom* were destroyed. *Ezek.* 4. 4, 5. the Lord does bid the Prophet *lie on his left side* 390. *days, to bear the iniquity of Israel according to the number of the years of their iniquity.* But this was more then the years of their *State,* which were only 255. 390 years indeed there were betwixt the *falling off* of the ten Tribes, and the destruction of *Jerusalem* by the King of *Babel;* but those ten Tribes were gone, their Kingdom perfectly destroyed above 130. years before: but their *iniquity* was not, it seems, that does *outlive* their State, so long as that *God's Temple,* that *King's house* did stand from which they did divide. As if *Seditious* and *Schismatics* sin *longer* then they are, even *while* they are whom they do sin against in separating from.

'Tis true, there was an *Ahaz* and *Manasseh* in the house of *David,* but *Hezekiah* and *Josiah* did succeed. Mischief did not appear *entailed* on *Monarchy,* as 'tis upon *rebellion* and having *no King.* It does appear their Kings were *guards* also to *God* and his *Religion,* the great *defendors of his Faith* and *Worship.* God and the Prince for the most part *stood* and *fell* together: Therefore S. *Paul* did afterwards advise *to pray for Kings,that we might live in godliness and honesty;* and still they were the same who sought the *Lord their God, and David the King.*

But why *David their King?* for could his Kingdom disappear and be to seek, of whom the Lord had said, *I have sworn once by my Holiness,I will not fail David?* Psal. 89. And his Throne therefore was as *sure* as God is *holy.* But yet the Lord had said to the people of *Israel,If ye do wickedly, ye shall be destroyed both you and your King.* There are other sins besides *Rebellion* and *Treason* that *murder* Kings and Governments. Those that support their Ills by their dependencies, and use great shadows for a shelter to rapacity, oppression, or licences, or any crying wickedness; these prove Traitors to *Majesty* and *themselves,* strike at the root of that under which they took covert, fell that and crush themselves. *National* vices have all *Treason* in them, and every *combination* in such sins is a *Conspiracy.* If universal practice palliate them, we do not see their stain, it may be, think them slight; but their complexion is *purple: Common blood* is not deep enough to color them, they die themselves in that that's *sacred.* Nay these do seem to spread contagion to *God,* as if they would not let the Lord be *holy,* nor suffer that to be which he *swore* by his holiness should be: for the *Psalmist* cries out, *Where are thy old loving kindnesses which thou swarest unto David?* But sure *some* of God's oaths will stand; if not those of his *kindness,* those will by which he swears the *ruin* of such sinners, and *God that is holy will be sanctified in judgment upon them.* Yea, upon *more* then the offenders, for the guilty themselves are not a sacrifice *equal* to such piacular offenses. Innocent Majesty must bleed for them too; *If you do wickedly, you shall be destroyed both you and your King.* Thus when God would *remove Judah out of his sight,* good *Josiah* must fall; and the same makes them be to *seek David their King.*

But how *David their King,* when 'twas *Zerubbabel?* for with *Theophylact* and *others* I conclude he must be meant in the first literal importance of the words.

It was the custom of most Nations from some great eminent Prince to name all the Succession, so at once to suggest his Excellencies to his followers, and to make his glory live. Now without doubt *David* was *Heroe* enough for this, and his valor alone sufficient to ground the like practice upon. And though we do not find that done, yet we do find his *piety* and his

uprightness made the *standard* by which that of his Successors is meted. Of one 'tis said *he walked in the ways of David his father;* of another, *he did that which was right in the sight of the Lord,but not like unto David his father.* And because *David* went aside, and was *upright* with an *Exception,* once therefore it is said,*The Lord was with Jehoshaphat, because he walked in the first ways of his father David.* But besides this, his very name is given to two, *Zerubbabel,* and the *Messiah;* both which were to be the *restorers* of their people: the one from *Sin* and *Hell,* to reestablish the *Kingdom of heaven* itself; the other to deliver his people from *Babel,* and to repair a *broken Nation* and *demolish'd Temple.* And for this work God bids them *seek David their King.*

The ways from *Babel* to *Jerusalem,* from the *Confusion* of a people to a *City that is at unity in itself,the City of God where he appears in perfect beauty,* and *where the throne of the house of David is,* must be the *first ways of David:* in those he walked to *Zion,* and did invest his people in *God's promises,* the whole *land of Canaan.* In those *Zerubbabel* brought them back to that *land* and *Zion.* And in these our *Messiah* leads us to *Mount Zion that is above,* to the *celestial Jerusalem;* does build an *universal Church* and *heaven itself.* And all that have the like to do must walk in those *first ways,* fulfill that part of *David,* and must copy *Christ.* Such the repairers of great breaches must be: these are the ways to settle Thrones, the only ways in which we may find the *goodness of the Lord;* which to *fear* is the third direction, and my last part.

They shall fear the Lord and his goodness. 3. That *Israel* who came but now out of the *furnace* should fear the Lord whose wrath did *kindle* it, whose *justice* they had found such a *consuming fire* as to make the *Temple* itself a *Sacrifice,* and the whole *Nation* a *burnt-offering,* is reasonable to expect: but when his *goodness* had *repair'd* all this, to require them to *fear* that, does seem hard. That that *goodness,* which when it is once apprehended does commit a rape upon our faculties, and being tasted melts the heart, and causes dissolution of soul through swoons of complacency, that this should be received with *dread* and *trembling,* is most strange. Indeed the Psalmist says,*There is mercy with God that he may be feared;* for were there not, we should grow *desperate:* but *how* to fear those mercies is not easy. 'Tis true, when God made his *goodness* pass before *Moses,* shown him the *glory* of it, as he says, in those most comfortable attributes, the sight of which is *beatifick Vision,* Exod. 34. 6, &c. *The Lord, the Lord God merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin;* if that which follows there be part of it, *forgiving sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation;* if this be one *ray* of the *glory* of goodness, if it dart out such beams, alas, 'tis as *devouring* as the *lake of fire,* his very *goodness stabs* whole successions at once, and the guilty may tremble at it for themselves and their posterity. But if those words do mean as we translate those very words,*Ier.* 46. 28. *I will not leave thee altogether unpunish'd, yet will not utterly cut off,* not make a *full end* of the guilty, when I visit iniquities upon the children, but will leave them a *remnant* still; then there is nothing dreadful in it, but those very visitations have kindness in them, and his rod comforts, and this issue of his goodness also is not terrible but lovely. To *fear God's goodness* therefore is to *revere* it, to entertain it with a *pious astonishment,* acknowledging themselves unworthy of the crumbs of it, especially not daring to provoke it by *surfeiting,* or by *presuming* on it, or by *abusing* it to serve *ill ends,* or

any *other* then God sent it for, those of *piety* and *obedience:* not to comply with which, is to *defeat* God's kindness, and the designs of it. If when they *sought* the Lord, he was *found* of them, and came to his dwelling-place only to be *forced* thence again by their abominations; if when his goodness had restored all to them, they had *David their King* but to *conspire* against, an *Altar* only to *pollute,* and a *Temple* to *separate* from, as *Manasseh* the Priest, *Sanballat*'s son in law, with his accomplices did do; this were both to *affront* and to *renounce* that goodness, which above all things they must dread the doing: for if this be offended too, ruin is irreversible; there is no other attribute in God a sinner can fly to with any hope. His *Holiness* cannot *behold iniquity,* his *Justice* speaks nothing but *condemnation* to guilt, his *Power* without kindness is but *omnipotent destruction;* but if we have his *Goodness* on our side, we have an *Advocate* in his own bosom that will bear up against the rest, for *his mercy is over all* his *attributes* as well as *works:* but if this also be exasperated, and kindness grow severe, there is no refuge in the Lord, no shadow of him to take Sanctuary under; for there is nothing to allay the *anger* of his *Compassion* and *Bounty.* This sure is the extremest terror we are to dread, his kindness *more* then his severity and wrath; we have an antidote, a buckler against these, but none against the other if it be provoked; and if the *heats of love* take *fire* and rise into indignation, 'tis *unquenchable flame* and *everlasting burning.* Therefore when God hath done all things that he can do or they can wish, then most of all they must *fear the Lord and his goodness.*

My *Text* and I have spoke all this while to the *Jews:* nor do I know whether I need to address any other way, all this did so directly point at us. The glories of *this day* need not the foil of those calamities from which this day redeemed, to set them off: Or you may read them in my *Prophet* here, and our own guilts will make too sad a Comment on his Text, who were more barbarous *Assyrians* to ourselves. We also were *without a Prince and without Sacrifice,* had neither *King,* nor *Church,* nor *Offices,* because *we ourselves* had destroyed them, and that we might not have them had *engaged* or *covenanted* against them; *tied* to our miseries so, that without perjury we could neither *be without them,* nor yet *have them.* As we had broke through all our sacred oaths to *invade* and *usurp* calamity and guilt, so neither could we *repent* without breach of Vows. If this were not enough to make us be *without a God* too, then to drive him away we had *defiled his dwelling places to the ground,* and by his ancient gists of remove he was certainly gone. There was indeed exceeding much Religion among us, yet, God knows, almost none at all, while Christianity was crumbled into so many, so minute professions, that 'twas divided into little nothings, and even lost in a crowd of itself; while each man was a *Church,* every single professor was a whole *multitude of Sects.* And in this *tumult,* this *riot* of faiths, if the *son of Man should* have *come,* could he have *found any faith in the land?* Virtue was out of countenance and practice, while prosperous and happy Villany usurp'd its name, while Loyalty, and conscience of oaths, and duty were most unpardonable crimes, to which nothing but ruin was an equal punishment; and all those guilts that make the *last times perilous, Blasphemy, disobedience, truce-breakings* and *Treasons, Schisms* and *Rebellions,* with all their dismal consequences and appendages, (for these are not *single, personal crimes,* these have a *politick capacity*) all these did not only walk in the dress of piety, and under holy Masks, but were themselves the very *form of Godliness,* by which 'twas

constituted and *distinguished,* the *Signature* of a party of *Saints,* the *Constellation* of their *graces:* And on the other side, the detestation of such hypocrisy made others *Libertines* and *Atheists;* while seeing men such holy counterfeits, so violent in acting, and equally engaged for every false Religion, made them conclude there was none true, or in earnest. And all this was because we were *without our King;* for 'twas the only Interest of all those *usurpations* that were to contrive and preserve it thus. And when we had *roll'd* thus through every form of Government, *addrest* to each, moved every stone, and raised each stone to the top of the Mount, but everyone still tumbled down again, and ours like *Sisyphus*'s labor was like to have no end, only restless and various Calamity; Necessity then counsel'd us, and we applied to God's directions in the Text, I know not whether in his method, but it is plain we did *seek David our King.* And *my heart is towards the Governors of Israel,that offered themselves willingly among the people: bless ye the Lord:* yea, *Thou, ô Lord, bless them.* May all the blessings which *this* was the *birth-day* of, all that my Text encloses, all the *goodness of the Lord,* be the sure portion of them and their Families; may they *see the King in his beauty,* and *peace upon Israel,* and may their Names be blest in their posterities for evermore. We sought him with the violent impatiences of necessitous and furious desires, and our eyes, that had even failed with looking *for him,* did even fail with looking *on him,* as impotent and as unsatisfied in our fruitions as expectations; and he was entertained with as many tears as prayed for; as one whom not our *Interests* alone, but our *guilts* had endeared to us, and our tears: he was as necessary to us as *repentance,* as without whom it was impossible for us to repent and return from those impieties to him, of *usurping his rights,* of *exiling,* of *murthering* him by *wants,* because we could not do it by the *Axe* or *Sword;* without him 'twas impossible for us to give over the committing these; and the *tears* that did welcome him were one of our best *lavers* to wash off that blood that we had pulled upon ourselves. One endeared also to us by God's most miraculous preservations of him for us: We cannot look upon his life but as the issue of prodigious bounty, snatched by immediate Providence out of the gaping jaws of tyrannous, usurping, murderous malice, merely to *keep* him for *our needs,* and for *this day:* One whom God had train'd up and managed for us, just as he did prepare *David their King,* at *thirty* years of age to take possession of that *Crown* which God had given him by *Samuel* about *twelve* years before; and in those years to prepare him for *Canaan* by a *Wilderness,* to *harden* him with discipline, that so the luxuries and the effeminacies of a Court might not *emasculate* and *melt* him; by constant Watches, cares and business, to make him equal for, habituated to, careful of, and affected with the business of a Kingdom; and by *constraining* him to *dwell in Mesech,* with Aliens to his Religion, to teach him to be constant to his *own,* and to *love Zion.* And hath he not prepared *our David* so for us? and we hope hath prepared for him too the *first days of David,* having no *Sheba* in the Field, nor *Achitophel* in the Council, nor an *Abiathar* in the Temple, not in that Temple which himself hath raised, God having made him instrument of that which he would not let *David* do, *building* his *house,* and *furnishing* it with all its *Offices,* and making it fit for *God* to *meet* us in, when we do *seek him* also, which was the other perquisite of our Condition.

There never was so much pretence of *seeking God* as in those late days of his absence from us; and it should seem indeed we knew not where to *find* him, we took such several ways to *seek*

him. But if God did look down from heaven then as he did *Psal.* 14. to *see if any did understand and seek after God,* should he not then have found it *here* as *there?They are altogether gone out of the way;their throat is an open sepulcher, with their tongues have they deceived, the poison of asps is under their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood: destruction and unhappiness is in their ways, and the way of peace have they not known; there is no fear of God before their eyes: They eat up my people as it were bread;* and, which is worse in *these* then *them, they even then call upon God,* as if they *craved a blessing* from the Lord upon that *meal* that did *devour his people;* and when they did *seek God,* they meant to *find a prey.* Yet where were any *others* that did seek him? or that do cleave to him now? The *Schismatic* does not *seek* God, who shuns the place where he *appears,* and *meets,* and *dwells;* nor does he *cleave* to God who *tears* himself off from the Lord's body.*Mark such as cause divisions,* saith S. *Paul,* and *avoid them:* and if all Christians must *avoid* them, then I am sure *God is not with them.* The *other Schismatics* that divide from the World by cutting off the World from them; do they seek *God* that are diverted by so many *Saints* and *Angels?* that terminate divinest Worship in a *creature?* or do they cleave to *God,* when their devotion embraceth *stocks* and *stones?* or did they *seek God* for the purpose of my Text, who did not *seek David their King,* but did apply themselves to several *foreign Princes,* and to others which they hoped would set up their *Golden calf? Incendiaries,* that make fires and raise commotions, these are far from God; for *the Lord was not in the fire, or in the Earth-quake,* but in the *still small voice,* in the soft whispers of peace and love. The *Atheist,* he that *says in his heart there is no God,* will not seek God, you may be sure: nor does he care to *seek David his King,* who is equally well under all Governments that will allow his licences, and who hath no Religion to tie him to any. If he at all dislik'd the former, it was upon reasons of *burden,* or of *pride,* or *Libertinism:* so much Religion though counterfeit was a reproach to him, and the face of such strictness was uneasy to him. These are so far from seeking God, that God says *these did drive him out of Israel,* Ezek. 9. 9. And then when that hath so long been the *Wit,* that 'tis now the *Complexion* of the Age, and they who thought fit to show their not being hypocrites by *license,* and (to give it an easy word) by *drollery in sacred things,* have now made nothing to be sacred to them; how shall the Lord dwell among such? they are enough to *exorcise* God out of a Nation. The *Hypocrite* also, for all his *Fasts* and *Prayers,* never did seek God, for he is but a *whited Sepulcher,* our Savior says. Now who would seek the *living God* among the *dead?* the *Lord* of *life* sure is not to be found in *graves. Golgotha* was a place to *crucify* him in, not *worship* him: he takes not in the air of funeral Vaults for *incense;* 'twas a *Demoniac* that used to be among the *Tombs.* The *subtle, false* and *faithless* men that walk in mazes, never shall meet God; these are the *windings* and the *tracts* of the old *Serpent,* and they lead only to his habitation. They that do *climb* as if they meant to find God on his own Throne, that follow Christ up *to a pinnacle* of *the Temple,* or to the *top* of that exceeding high *Mount,* whence they can overlook the glories of the World, and pick and choose, these do not go to seek Christ there: It is the *Devil* that does carry up thither, upon his own designs. Nor is it possible to seek the *Lord* in the ways that lead to the *strange Woman's house,* for *her house is the way to hell, Solomon* says, (and he did know;) nay more, *her steps take hold on hell,* seise on those everlasting burnings which her foul heats *kindle* and *begin.* In a word, they that *seek their own,* that turn all merely to their advantage, they cannot seek God too, he will not be *joint God* with *Mammon.* And then where are the men

that sought him? that did retrive him to us? or with whom does he dwell? If he be not among us, we do in vain flatter ourselves in our prosperity and peace, gawd it in all our bright appearances. Have we not seen the Sun rise with the glory of a day about him, and mounting in his strength chase away all the little receptacles and recesses of the night, not leave a cloud to shelter the least relics of her darkness, or any spot to checquer or to fleck the countenance of day? when strait a small handful of vapor raised by that Sun itself did creep upon his face, and by little and little getting strength bedasht his shine, and poured out as full streams of storm as he had done of light; till it even put out the day, and shed a night upon the Earth in spite of him. So may prosperity itself, if the Lord and his blessing be not in it, raise that which will soon overcast and benight the most glorious condition of a Nation. That *wine* which now makes your hearts glad, may prove like that which did commit the *Centaures* and the *Lapithae,* first kindle *Lusts,* then *Wars,* and at last only fill a *Cup of trembling* and *astonishment;* and that *oil* that does make you *cheerful countenances,* may make your *paths slippery,* and nourish *flames* that will devour and ruin all.

But God,*who is found of them that seek him not,* nay who himself *sought* the *lost sheep* and *carried* him, when with his straying he was wearied into impossibility of a return, has also *sought,* and *found,* and *brought together us* and our *great Shepherd:* for *this is the Lord's doing, and it is marvelous in our eyes;* these *ways* of his also are so *past finding out,* that we may well conclude they are the mere footsteps of his incomprehensible goodness, and we have only now *to fear that goodness.*

But give me leave to say, those that *despise* his goodness do not *fear* it; and they whom it does *not lead to repentance,* do *despise* it, S. *Paul* says, *Rom.* 2. 4. *Despisest thou the riches of his goodness and forbearance and long-sufferance, not knowing that the goodness of the Lord leads thee to repentance?*

And now, ô Lord, what sort of men among us hath thy goodness *wrought* upon, and made *repent?* Those whom it was directed to convince, and came on purpose to, to prove by their own only argument they had of *providential Miracles,* they were not in the right, but that *destruction and misery were in their ways;* yet these choose rather to *deny their own conclusions,* and *resist God's goodness,* then to be *convinced* and *repent:* for we have seen them as bold *Martyrs* to their *Sin* as ever any to *Religion,* signalize their resolved impenitence with cheerful suffering, as if the *fire* they were condemned to were that *triumphal Chariot* in which the Prophet mounted up to heaven. Others that did not go so far in condemnation nor guilt as they, and therefore think they have no reason to repent of that, do they repent of what they did *contribute* to it? Of those that lifted up their hands to *swear* and *fight,* how many are there that have made them fall, and *smite their own thigh,saying, What have I done?* Do not all rather justify as far as they themselves proceeded? and if all that were well, why do not we repent of our Allegiance and Loyalty? if all that were well, what hath thy goodness done, ô Lord, that hath reversed it all? And for the rest, those that do not partake the plenties of thy goodness, murmur and repine at it; are discontent at having what they *prayed for,* what they *would have died for:* those that have been partakers of it, have *turned it into wantonness,* have made it furnish them for base unworthy practices. Such as have not the generosity of vice,

have not a noble, manly wickedness, are *poltron sins;* have made it raise a cry on the *faithfullest party,* the *best Cause,* and the *purest Church* in the World. While we have debauched God's own best Attribute, made his Goodness procure for our most wicked or self-ends: and the face of things is so vicious in every *order* and *degree* and *sex,* that—But the *Confession* is only fit for *Litanies,* and we have need to make the *burden* of ours be, *Lord, give us some afflictions again,* send out thy *Indignation,* for we do fear thy *goodness,* it hath almost undone us: and truly, where it does not better, 'tis the most fearful of God's *Attributes* or *plagues,* for it does *harden* there. S. *Paul* says so in the fore-cited place; and *Origen* does prove this very thing did *harden Pharaoh*'s heart, *indulgence* was his *induration.* Now *induration* is the being put in *Hell upon the Earth:* there is the same *impenitence* in both, and *Judgment* is pronounced already on the hardened, and the life they lead is but the *interval* betwixt the *Sentence* and the *Execution,* and all their Sun-shine of Prosperity is but *kindled brimstone,* only without the *stench.* And then to make the treasures of God's bounty be *treasures of wrath* to us, to make his *kindness,* his *longsuffering,* that is, S. *Peter* says, *salvation, condemn* us, his very *goodness* be *hell* to us! But sure so great a goodness as this we have tasted cannot have such deadly issues; and it was great indeed, so perfectly miraculous in such strange and continued successes, resisting our *contrivances* and our *sins* too, overcoming all opposition of our *vices* and our own *policies,* that do not *comport* with it, and in despite of all still doing us good; it was *fatality of goodness.* Now sure that which is so victorious will not be worsted by us. But *oh!* have we not reason so much more to fear the goodness? The greater and more undeserv'd it is, the more *suspicious* it is: as if it were the *last blaze* of the candle of the Lord when its *light gasps,* its *flash* of shine before it do *go out,* the *dying struggles* and *extreme efforts* of goodness, to see if at the last anything can be wrought by it. And if we did consider how some men menage the present goodness, make use of this time of it, and rake, and catch, we would believe they did fear the departure of it: but yet 'tis in our power to fixe it here. If we repent, *God's gifts* then *are without repentance,* but one of us must change: bring Piety and Virtue into countenance and fashion, and God will dwell among us. Nay S. *Paul* says,*Goodness to thee if thou continue in his goodness.* If we ourselves do not *forsake* it and *renounce* it, not *fear* it so as to *fly* from it, but with the fears of *sinking men,* that *catch,* and *grasp, lay fast dead hold* upon it; if, as God promises, *he so put his fear in our hearts, that we never depart* from it, *fear* that hath *love* in it, and is as *unitive* as that, then it shall never depart from us; but we shall *see the goodness of the Lord in the land of the living,* and shall be taken thence to the eternal fullness of it. This day shall be the *birth-day* of *immortal life,* the entering on a *Kingdom that cannot be moved.* A Crown thus beautify'd is a *Crown of glory* here, and shall add weight and splendor to the Crown hereafter: A Church thus furnished is a *Church triumphant* in this World, and such a Government is the *Kingdom of heaven upon Earth;* and then we shall all reign with him who *is the King of Kings,* and *who washed us in his blood to make us Kings and Priests to God and his Father,to whom be glory and dominion forever.* Amen.

FINIS.

Errata.

Pag. 9. line 8. after build place the semicolon; after departure in the line following blot it out.

Pag. 16. line 18. for far *Uniformity* read for *Uniformity.*

Pag. 23. line 9. for *David the King,* read *David their King.*

P-RA-6. A sermon preached before the King at White Hall on Sunday Nov. 17, 1667 by Richard Allestree - Allestree, Richard, 1619-1681.

A SERMON Preached before THE KING AT *WHITE HALL* On Sunday *Nov.* 17. 1667. BY *RICHARD ALLESTREE,* D. D. Chaplain then in Attendance. Published by His Majesty's Command.

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S. JAMES IV. 7.

Resist the Devil, and he will flee from you.

THESE words are easily resolved into two parts: the *first,* a Duty; and the *second,* to encourage the performance, an assurance of an happy issue in the doing it. The 1. the Duty in these words, *Resist the Devil;* the happy issue in those other, *he will flee from you.*

For the more practical and useful handling of these parts, I shall endeavor to do these three things.

1. View the Enemy we are to resist, *the Devil;* fee his Strengths, and what are his chief Engines, his main instruments of battery, whereby he shakes, and does endeavor to demolish the whole frame of Virtue in men's lives, shatters and throws down all Religious, holy Resolutions, and subjects men to himself and Sin.

2. See what we are to do in opposition to all this; and how and by what means we must *resist.*

3. Prove to them that do *resist,* the happy issue which the Text here promiseth.

First of the first.

Though no man can be *tempted,* (so as to be foiled by the temptation) but *he that is drawn away by his own Lust, and enticed,* James I. 14. and all the blandishments of this world, all the wiles and artifices of the *Prince* and *God* of it, the *Devil,* are not able to betray one into sin, till his *ownLust conceive* that sin, and *bring it forth;* Man must be *taken* first *in his own nets,* and *fall into that pit himself hath dig'd,* before he can become the *Devil's prey:* yet Satan hath so great an hand in this affair, that *the Tempter* is his *name* and *office,* Matt. IV. 3. and the war which is now before us is so purely his, that we are said to fight, *not against flesh and blood,* (those nests and fortresses of our own Lusts) *but against Principalities and Powers, against the Rulers of the darkness of this world, against spiritual wickednesses in high places;* that is, against the Enemy here in the Text, the *Devil.*

Now to bring about his ends upon us he hath several means. The first that I shall name is

Infidelity. With this he began in Paradise, and succeeded by it; for he had no sooner told the woman that she should*not surely die,* and so made her *doubt of,* not *believe,* and consequently not *fear,* that which *God* had threatened, but *she took of the forbidden fruit, and she did eat, and*

gave it to her husband too, *and he did eat.* Now if a Serpent siding with her inclination could so quickly stagger and quite overthrow her Faith; if she, because she *sees* and *likes* a pleasing Object, can, in mere defiance of her own assured conviction, when the *Revelation* looked her in the face, and *God* himself was scarce gone out of sight, straight give credit to a *Snake,* that comes and confidently gives the lie to *God* her *Maker,* offers her no proof at all of what he says, but only flatters her desires with promises and expectations of she knows not what, *Ye shall not die, but ye shall be as God's;* if in spite of Knowledge she turn Infidel so soon and easily: 'tis no great wonder if that Serpent do, at this distance from Revelation, prevail on men, whose conversation being most with Sense, (their satisfactions also consequently gratifying of their Sense) they do not willingly assent to anything but that which brings immediate evidence and attestation of the Senses, which the objects of our Faith do not, (especially if it give check to and restrain those satisfactions, as those do;) on such men, I say, that do not care, nor use, in things that are against their mind, to apply the Understanding close and strongly to reflect on those considerations which should move assent, and work belief. Considerations which I dare affirm, if with sincerity adverted to, (if there be no improbity within to trash their efficacy, no fensual inclination cherished that must hinder their admittance, as not being able to endure to lodge in the same breast with those persuasions,) would make Disbelief appear not only most *imprudent,* but a thing next to *impossible.* But in those that give themselves no leisure, have no will thus to advert, 'tis not strange if, *through Satan's arts,* in things of this remote kind they have only *languid opinions,* which sink quickly into *doubts,* and by degrees into flat *Infidelity.*

S. *Paul* does fetch the rise of unbelief of Christianity from hence, II Cor. IV. 3, 4. *If our Gospel be hid, it is hid to them that are lost; In whom the God of this world hath blinded their minds:* that is, If the Christian Doctrine do not appear to be the truth of God to any, 'tis to obstinate persons only, whom the Devil hath besotted so with the advantages and pleasures of this world, that their affections to these will not let the other be admitted. For,

That Carnal prejudice can cast a mist before the mind, or that a bright and glittering Temptation of this world may dazzle it so as that it cannot see that which is most illustriously visible, we have this demonstration.

Those *Works* which *Christ* and his *Apostles* wrought, which made the whole *World,* that was *Heathen* then, so many *Millions* of such distant Nations as could never meet together to conspire an universal change in their *Religions,* made them yet agree to lay aside their *dear God's* and their *dearer Vices,* and do that to embrace a *Crucified Deity,* a *God* put to a vile ignominious death, as one *worse* then the *worst of men,* and a *Religion* that was as much *hated,* counted as *accursed* as that *God* of it, *He* and his *Doctrine* crucified a like, and a *Religion* too that had as great severities in its *Commands* as in its *Persecutions,* that did itself *enjoin* as hard and cruel things to flesh and blood as they that hated it *inflicted,* the *duties* and the *punishments* equally seem *executed* on its followers, and a *Religion,* whose performances had no retributions *here* but *fatal* ones, no otherwise *rewarded* but with *fire* and *faggot,* and whose *after-promises* were most *incredible:* Those *Works* that could produce all this had certainly *omnipotent conviction* in them; sure we are there must be *prodigy* of *Miracle* either in the

causes, or in the *effect.* And yet the *Scribes* and *Pharisees* are not wrought on by them. Their carnal Prejudices would not be removed, not by the *Finger of God:* the mean and despicable, and, as to all their worldly expectations and affections, the unsatisfying condition of our *Savior,* had so clouded all his works, and their own pride so blinded them, that they could see no *argument* in *Miracle.*

Now 'tis the *Devil,* that *God of the World,* that hath the *power* of its *Glories,* and the *managery* of its *temptations,* who, by raising these affections, dazzles so and blinds the minds of men, that they should not believe. S. *Paul* affirms it: and 'tis plain that *Vnbelief* is no one's *Interest* but *Satan*'s. For it is not *Man*'s. Not the *Virtuous* man's certainly: He's concerned as much as Happiness amounts to, to believe there is a *God,* whose *Cares* and *Providence watch* over him, whose *Ears* and *Arms* are *open* to him, whose *Bowells yearn* for him, whose *Blood* did *purchase* him, whose everlasting Blessednesses do await him. 'Tis *his* Interest to trust that *Virtue,* which the World so scorns or pities, was yet worthy *God* should be *incarnated* to *teach* it, *die* to *purify* us into it, and will *raise* us up again to *cro•n* it. Neither is this Unbelief *Man's real Interest,* abstracting from these prejudices of Religion. For if it were *Man's real Interest,* then it were every man's wisest course to pursue that Interest. But if every man did so, and should persuade himself into *Infidelity,* and that Religion and a Deity were but *dreams* or artifices, and so arrive so far as to have *no fear of God,* nor *sense of Honesty* or *Virtue,* the whole world must needs return into the first confusions of its *Chaos: Villany* and *Rapine* would have *right.* When those Mounds are thrown down, there is nothing that can hinder but that *every* man may lawfully *break in upon* and *invade everything.* There is no fence to guard thy *Coffers* nor thy *Bed,* no nor thy very *Breast:* rather indeed there can be *nothing* thine. This is, 'tis true, *Leviathan*'s *state of Nature;* and 'tis so indeed with the *Leviathans* of Sea and Land, the wild Beasts of the Deep and of the Desert. But to prevent the necessary and essential mischiefs of this state amongst us Men, He will have Nature to have taught us to make *Pacts* and *Oaths:* but if there's no such thing as *Virtue* or *Religion,* then there is no obligation to *keep* Pacts or Oaths. And *why* should he observe them that can *safely* break them? *Here* it is indeed that Doctrine *ends;* to *this* their *Infidelity* does tend. And therefore 'tis no Interest of *States* or *Princes.* This the *Atheist* will confess; *God's* and *Religions* were invented for the mere *necessities* of Governors, who could not be *secure* without those higher Obligations, and these after-fears. And are they not *kind. Subjects* then who, by promoting Atheism, labor to break down that fence which *themselves* account *necessary?* Or are they not good rational Discoursers too, who labor to throw out a thing as *false* and *vain,* because 'tis *necessary?* So necessary sure, that they who weaken these bonds of *Religion,* quite dissolve those of *Allegiance,* all whose Sinews are made of those Sacred Ties, which if you untwist, the other Cords are burst as easily as *threads of Cobweb.* Nay these Doctrines lay Principles that justify *Rebellion* and *King-killing.* For if there's no such thing as *Virtue* or *Religion,* then those are no *Crimes.* And it is no wonder *Treason* hath been loved, when *Blasphemy* hath been so. They that hear men *droll* on *God Almighty, raille* their *Maker,* and *buffoon* with *Him,* will quickly learn to speak with little reverence of their *Superiors.* There's no *Kingdom* but the *Devil*'s that can have support from *Infidelity;* 'tis the Interest of *that* indeed. His work goes more securely on, when there are no religious apprehensions to check it: *allowed Vice* cannot be at ease if it but think those things

are true. It is the infinite concern of *Wickedness,* that the Laws of Virtue and Religion should be only *Spiders webs,* Snares for *innocent* and *lesser* flies, while *venimous Spiders* can pass safely through them, and the *Wasps* can burst them; are Entanglements only for the *weak,* the *Phlegmatick* and *Hypochondriack:* and that there should be *no God* that can bring them to an after-reckoning. They that *flatter* and *betray,* that *hug,* and then *trip up,* or that plot *villainies* and *ruins* under *fair* and *godly vizards;* must needs be unwilling to believe that there is one who*tries the reins,* and *sea••hes hearts,* and *that will render everyone according to his works.* The *Drunkard,* who nor must nor can keep the *remembrance* of his Cups, cannot endure to apprehend he must be called to an *account* of them. The man whose Lust prevents the Grave, that putrefies alive, and drops by piecemeal into rotten dust ere he return to earth, must needs be loath that there should be a Resurrection, to collect the scattered, the foul atoms of his Sin and his Disease, and show them at that dread Tribunal, before *God,* his *Holy Angels,* and *Mankind.* Such as these are the only men that are *concerned* against Religion. Here we see whose Interest such promote who promote Infidelity. And truly 'tis so much the Devil's Interest, that by those very measures that he weakens Faith, he strengthens every sort of Wickedness: by the steps and degrees of Infidelity men ascend towards the heights of Sin: and when they have surmounted all Religious apprehensions, then they are upon the Precipice of Vice. When the Flood-gates are removed, the Torrent must break impetuously. For what is there that can hinder? Nothing certainly, if *present Interest* be not able: But 'tis plain that *Thieves,* and *Murderers,* and *Rebells,* in fine, everyone whom we *call Sinners,* do pursue that which they account their *present Interest:* that therefore, if there were no other, would not be sufficient, since the Devil does make use of that to work with under Infidelity. *This* indeed he *batters,* makes his *spreading ruins* with: therefore S. *Paul* calls him 〈in non-Latin alphabet〉, *the spirit that works* in filiis diffidentiae, saith the Vulgar: in the *unbelievers,* so it bears: in filiis insuasibilitatis, *in the menthat will not be persuaded to believe.* In these 〈in non-Latin alphabet〉 they are his 〈in non-Latin alphabet〉, *Possest* and *agitated* by *him:* 'tis *he spirits* what *they* do: *their* actions are *his* incitations and motions: In sum, as to wickedness, they are mere *Demoniacks.* This therefore is his chief and the first Engine.

2. The second Instrument by which he does demolish whatsoever hopes of Virtue we are built up to is *Want of Employment:* and in order to this, he hath so far prevailed on the opinions of the world, that they believe some states of men not only have no obligation to be busied, but to have *no Calling* is essential to their *condition;* which is made more eminent upon this account that they have *no business.* Wealth, how great soever, if with an employment or profession, makes a man only a more *gentile Mechanic:* But Riches and nothing to do make a *Person of quality.* As if God had made that state of men, far the most generous part of the whole kind, and best appointed for the noblest uses of the world, to serve no other ends but what the *Grashoppers* and *Locusts* do, to sing and dance among the Plants and Branches, and devour the fruits; and Providence had furnished them with all advantages of plenty for no better purposes. Such persons think not only to reverse *God*'s *Curse,* and *In the sweat of others faces eat their bread,* but reverse *Nature* too; for *Job* saith,*Man is born to labor, as the sparks fly upwards;* in his making hath a principle to which *Activity* is as essential as it is to fire to *mount;* from which nothing else but force can hinder it: As if man

did *do violence* to his making when he did *do nothing;* and it were his hardest work and pressure, not to be employ'd; it were like making *flame go downwards.* I am sure, it is one of the busiest ways of doing *Satan*'s work. Our Savior in a Parable in the XII. Ch. of S. *Matt.* from the 43. v. saith, *When the unclean spirit is gone out of a man, he goeth through dry places, seeking rest, and findeth none:Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty,swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked then himself, and they enter in and dwell there.* Where, under the Similitude of a man cast out of his habitation, who, while he wanders through none but desert places seeking for a dwelling, he is sure to meet with none; but if he find an house that's empty, swept and garnish'd, he hath found out not a receptacle only, but an invitation, an house dressed on purpose to call in and to detain inhabitants: He signifies, that when a Temptation of the Devil is repel'd, and himself, upon some working occasion, by a resolute act of holy courage thrown out of the heart; as he finds no rest in this condition, every place is *desert* to him, but the Heart of man is indeed *Hell* to him, for he calls it *torment* to be cast out thence, yea he accounts himself bound up in his eternal chains of darkness, when he is restrained from working and engaging man to sin; so, while he goeth to and fro, seeking an opportunity to put in somewhere, if he find that heart from which he was cast out, or any other heart, 〈 in non-Latin alphabet 〉 , (so the word is,) idling, not employ'd or busied, (so it signifies,) such an heart is *empty, swept,* and *garnish'd* for him, 'tis a dwelling that's dressed properly to *tempt* the Devil, fitted to receive *him* and *his forces* too, prepared for him to *garrison,* and make a *strong hold* of, whence he cannot be removed; *for he takes unto him seven other spirits more wicked then himself, and they enter in and dwell there.* No doubt they are the *Patron-Guardian spirits* of the seven deadly sins, their *Tutelary Devils.* Some of those good qualities that are the attendants of Idleness you may find decypher'd in the Scripture. S. *Paul* says, when people *learn to be idle,* they *grow tattlers, busy-bodies, speaking things which they ought not.* 'Tis strange that Idleness should make men and women *busy-bodies,* yet it does most certainly in other folks affairs. *Faction,* then which nothing in the world can be more restless, is nursed by it. Where are States so censured, so new-model'd, as at certain of our *Refectories,* places that are made merely for men to spend their time in which they know not what to do with? At those Tables our Superiors are dissected; Calumny and Treason are the common, are indeed the more peculiar entertainments of the places. In fine, where persons have no other employment for their time but *talking,* and either have not so much Virtue as to find delight in talking good things, or not so much skill as to speak innocent recreation, there they *talk of others, censure,* and *back-bite,* and *scoff.* This is indeed the only *picquant* conversation; *Gall* is *sauce* to all their entertainments: and that you may know these things proceed from that *old Serpent,* they do nothing else but *hiss* and *bite.* 'Tis the*poison of Asps that is under their lips* which gives *relish* to their discourses; 'tis the *sting* that makes them *grateful, veni ne* that they are *condited* with.

More of the brood of this want of Employment you may find at *Sodom;* namely, *Pride* and *Luxury:* for saith *Ezekiel,This was the iniquity of Sodom; Pride, fullness of bread, and abundance of Idleness, was in her and in her daughters.* And indeed the idle person could not possibly know how to pass his hours, if he had not *Delicacies* to *sweeten* some, *Wine* to *lay* some *asleep,* and

the solicitous deckings of *Pride* to take up others: But the studious gorgings of the inside, and the elaborate trimmings of the outside, help him well away with them.

Good God! that for so many hours my morning eyes should be *lift up* to nothing but a *Looking-glass!* that that thin *Shadow* of myself should be my *Idol,* be my *God* indeed, to which I pay all the devotions I perform! And when with so much care and time I have array'd and marshall'd myself, that I should spend as much more too in the complacencies of viewing this! with eager eyes and appetite surveying every part, as if I had set out, exposed them to myself alone, and only dressed a prospect for my own sight! and since Nature, to my grief, hath given me no eyes behind; that I should fetch reliefs from Art, and get vicarious sight, and set my back parts too before my face, that so I may enjoy the whole scene of myself! And why all this? for nothing but to serve vain *Ostentation,* or negotiate for *Lust,* to dress a *Temptation,* and start *Concupiscence.* And that the half of each day should be spent thus! the best part of a reasonable creature's and a Christian's life be laid out upon purposes so far from Christian or reasonable!

And truly *Luxury* will easily eat the remainder up, that sure companion of Idleness. For when the *Israelites* were in the Wilderness, where they could not *eat* but by *Miracle,* and the *Rock* must give them *drink;* yet, having no employment, they *made Feasls:They sate down to eat and drink, and rose up to play.* Nor would eating to the uses of their *nature* serve them, but they must have entertainments for their wantonness. Had they been employ'd to get their bread, their labor would have made their morsels sweet: but since *God,* as the Wiseman says, *sent them from Heaven bread prepared without their labor,* they must have varieties to sweeten it; they require *him* to*prepare a Table* also *in the wilderness,* and furnish them with choice. And although they had the *food of Angels,able to content every man's delight, and agreeing to every taste, and serving to the appetite of the eater, it tempered itself to every man's liking,* and what could they fancy more? the latitude of creatures, the whole Universe of Luxury could do nothing else; in every single morsel they had sorts, Variety, all choice; as if that *Desert* had been *Paradise,* that *Wilderness* the *Garden of the Lord:* Yet so coy is Idleness, so apt to nauseate, that they abhor the constancy of being pleased. And though they were not sated neither,*he that gathered much had nothing over,* only *to his eating,* God as well providing for their *Health* and *Virtue,* as *necessity,* and dieting their *Temperance* as he did their *hunger:* yet their very *liking* does grow *loathsome* to them. When their bodies were thus excellently well provided for, having no employment, nothing to take up their *minds* and entertain their *Souls,* they require 〈 in non-Latin alphabet 〉 *meat for their Souls,* meat not to serve the uses of their *bodies,* but to feed their *fancies,* their extravagant *minds.* Thus *Idleness* requires to be *dieted.* And all this but to pamper and feed high men's inclinations, so to make Temptations *irresistible,* and by consequence *Vice necessary.*

It were easy to recount more of those ways by which the Devil does make use of men's *want of Employment* to debauch their lives, and ruin all the hopes of Virtue in them. S. *Jude* finds more of its effects at *Sodom:They gave themselves over to Fornication, and went after other flesh, and are set forth for a• example, suffering the vengeance of eternal fire.* Indeed these are most certain consequents of not being employ'd: *Quaeritur Aegysthus*—is too known an instance:

and*great, Holy David* is another. But its dire influence is sufficiently visible in that which it rain'd down upon those Cities. Since it did fulfill the guilt of *Sodom,* and made *Heaven* furnish *Hell* for it, and *God* himself turn Executioner of *fire* and *brimstone* to revenge it; this shall serve to prove it is one of the Devil's Master-pieces.

3. Next succeed his*fiery darts,* as S. *Paul* calls them, namely, *Persecutions,* or *Calamities* of any kind: which he manageth either by inflicting pressures; and he was so confident of the force of those, that he did tell *God* he would make*Job curse him to his face* with them: or if he find men in necessities and pressures, then by tempting them to get from under them by methods which he shall direct; and he had such assurance of the strength of this Temptation, that by it he tried our Savior, to find out whether he were the*Son of God* or no, believing none but he that was so would be able to resist it.

Indeed the trials are severe which this Temptation does present, to draw men from their Duty, and to overcome their Constancy: whether it solicit by inflicting punishment, (as on the Mother and her Children, II *Maccab.* VII.) or by offering to withdraw it, if they will submit to their unlawful terms, (and so they tried her youngest son there, ver. 24.) or at leastwise by some feigned act, some ambiguous words or practices, will pretend compliance, (so they dealt with *Eleazar,* Chap. VI. 21. whom they would have had to bring flesh of his own provision, such as he might use without offense, and so only seem to eat forbidden meat.) Each of which is as great a trial also, and to stand against them reckoned up amongst as vigorous acts of Faith, as those that held out in the greatest tortures persecuting malice could invent: *Heb.* XI. 37. *They were ston'd, sawn asunder, were tempted.*

Now to fetch an instance of the sad success of these, I shall not need to go so far as to those Persecutions of *Antiochus:* nor those of the *primitive times of Christianity;* when they had no other choices but these, to deliver up their *Bibles* or their *Lives;* either to *sacrifice* to *Idols,* or at least procure a *Ticket* which should certify that they had done it, or to be themselves an *Holocaust,* and give those Idols a *Burnt-offering* with their *martyr-flames.* Which made the *Traditores, Lapsi,* the *Thurificati* and the *Libellatici* to be so numerous. Through God's blessed mercy there is no use of such instances, as there is no fear of such a trial; 'tis not death to be a Christian now: For if the *Son of man* or *Satan's* self should come to try us at those rates, 'twere a great doubt whether the one or other would*find Faith upon the earth;* whether they would sacrifice a *life* to our Religion, who are not content to sacrifice a little *interest* or *pleasure* to it; whether they are likely to*resist unto blood fighting against sin,* who will not resist to *tears* nor *sober resolutions.* Alas! what Religion should we be of, if God should raise a *Diocletian,* come to tempt us with the *fiery trial? Martyrs* as we are to nothing but our *Passions* and our *Lusts!* Nor shall I produce more known and near experiences, when, by reason of such *storms* of Persecution, men *ma•e shipwreck,* if not *of their Faith,* yet of good Conscience. When by order or permissions of Providence they were brought to such a straight, that either they must let go their *possessions* or their *honesty,* acting against Principles, and conscience of Duty; I shall not remember, how, when *God* did shake his angry hand thus over them, they fled to the *Devil*'s kindness, and made *Hell* their refuge, to save them from their *Father's rod:* how they grew so *Atheistical,* as to believe a Perjury or other crime greater

security, that would preserve their selves and their condition better then all God had promise'd; were such *infidels,* that they did rather trust their being here to the commission of a sin, then to the Providence and the Engagements of the Almighty. For indeed what need I instance in these greater cases, where the trial was so sharp, as not to offer any easier choice then this, either to part with *Conscience* or with *all they had?* God knows, we find less Interests will do: The Devil by no more then this, driving the *Gadarenes swine* into the Sea, was able to drive *Christ* out of their coasts. You have the story VIII. *Matt.* from the 28 ver. A legion of those evil spirits did possess two men; and finding *Christ* would cast them out, and by that Miracle so far show forth his power, that in probability the whole Country would believe on him, they fall upon this project to prevent it; they besought him, if he would cast them out, to suffer them to go into an herd of swine there feeding; hoping by destroying them to incense the owners against *Christ:* and, to try them, he permitted this. The possessed swine ran violently down into the Lake, and perished. Now a man would think the virulency of these Devils, which were so destructive when they were at liberty and not restrained, would have endeared the mercy that had cast them out of the poor men, and came to dispossess the Country of them; and that their astonishment at so great a Miracle would possess them all with reverence and belief of him; and that they would therefore seise and possess him also, and not let the mercy go: But, on the contrary, the whole City and Country came out to meet *Jesus,* and, in consideration of the loss of their swine, desire him to depart out of their coasts. Lo here an equal enemy to *Christ* and all his Miracles, that was indeed too hard for them. The Senate of Hell had no project to keep out Religion like to this, to make Religion thwart an Interest. Rather no Christianity then lose an Earthly satisfaction by it: *Rather have the swine then Christ himself.*

4. But if he chance to fail in this Assault, (as by our Savior he was beaten off) he hath yet a Reserve, in which he places his last, strongest confidence; with which he ventured to charge *Christ,* when it is probable he knew He was the *Son of God.He takes him up into an high mountain, and shows him all the Kingdoms of the earth in the twinkling of an eye, and the glory of them, and says, All these things will I give thee.* He thought it was impossible for such a prospect not to make impression on the appetite, raise some desire, or stir one Covetous or Ambitious thought: which if it could but do, he made no scruple then to clog the Gift with such conditions as that there, *All these things will I give thee, if thou wilt fall down and worship me.* 'Tis said indeed, the*Covetous man is an Idolater:* and here we see the *God* he does do *homage* to, and *worship.* The *Devil* does require, that those whom he gives wealth to, (now 'tis *he* that gives it to the *Covetous,* to all indeed that get it with *injustice* or with *greediness;*) he requires, I say, that these should pay all their Religion to Himself: and the *Ambitious,* in however high a place he sets them, must *fall down to him.* And truly these two dispositions can give worship to no other God but such an one as is*Abaddon,* the Destroyer of Mankind. For all the great Commotions of the world, all those Convulsions that tear Provinces and Empires, all Seditions and Rebellions, with those armies of iniquities that attend them, and that wage their designs, which are upheld by legions of villainies as well as men, all the Disturbances of States and Church, are but attempts of Covetous and Ambitious spirits, men that are unsatisfied with their condition, and desire a change, and care not how they compass it: they

can charge through seas of blood and sin, over the face of men and Conscience, to get out of that condition, which they therefore are not well content with, because something they like better beckons their ambitious and their covetous desires. Would you see what one of these will venture at? When *Christ* our Savior was to be betrayed, when a Person of the Godhead was to be delivered up and crucified, the Devil had no passion to employ on that design so fit as the *desire of getting money;* and when that desire was once entertained, we see he enters*really* in *person,* and *possesses* such a soul; and when he is there, he designs no farther but to warm and stir that passion: 'tis sufficient fruit of his *possession,* he hath done enough in such an heart wherein he *dwells,* if he but keep alive that desire of money: for he knows that will make the man adventure upon any guilt; for it made *Judas* undertake to betray *Christ.* And as for the other passion which the Devil did design the glories of his prospect to give fire to, though he could not stir it in our Savior, yet he knew it vanquished him himself when he was *Angel.* What height is there which *Ambition* will not fly at, since it made this Spirit aim at an equality with the *Most High?* Heaven itself was not sufficient to content him, while there was a God above him in it. And since this affection peopled Hell with *Devils,* 'tis no wonder if it people Earth with *Miseries* and *Vices.*

5. The remaining Trial with which Satan did assault our Savior, when he tempted him with *Scripture* and *God's Promises,* and sought to *ruin* him with his *own Privileges:* with that also

6. His being a *lying spirit in the mouth of all the Prophets;* by which long ago he did destroy an *Ahab,* in the I *Kings* XXII. 22. But since by sad experience we know, he ruined the best *King,* purest *Church,* and most flourishing *State,* by the same stratageme. But these, with those other which S. *Paul* does call his*wiles,* I must omit; sufficient hath been said already to enforce the necessity of *resisting,* which is the *Duty,* and the next considerable.

Resist the Devil: that is, do not you consent to his Temptations: for there is no more required of us, but this only, not to be willing to be*taken,* and *led captive by him.* For let him *suggest, incite, assault* and *storm* us, no impression can be made upon us till we *yield,* and till we *give consent* no hurt is done. It is not here as in our other wars: In those no resolution can secure the victory, but notwithstanding all resistence possible, we may be vanquished; yea, sometime men are overprest and die with conquering, and the Victor only gains a Monument, is but buried in the heaps of his slain Trophies. But in these wars with the *Devil,* whosoever is *unwilling* to be vanquished, *never can* be: for he must first *give consent* to it, and *will* the ruin: for men do not sin *against their wills.* Only here we must distinguish betwixt *Will,* and then *Velleity* and *Woulding.* For let no man think when he commits deliberate iniquity with averseness and reluctancy of mind, allows not what he does, but does the evil that he would not, what he hates that he does; that this is not to be imputed to the Will, that in this case he is not willing, but here the *spirit is willing, but the flesh is weak,* and yields through mere infirmity: For, on the contrary, the Devil finds the flesh so strong in this case, that with it alone he does assault the mind, and breaks through its reluctancies and aversations, bears down all its resolutions, triumphs over all that does pretend to *God* or *Virtue* in him. Where 'tis thus, let no man flatter or persuade himself he *does what he would not,* when it is plain he does impetuously *will the doing it.* Let him not think that he *allows not,*

but *hates* that which he does; when it is certain, in that moment that he does commit, not to *allow* that which he does *resolve* and *pitch upon* and *choose,* to *hate* what with *complacency he acts,* or to *do* that *unwillingly* which he is wrought on by his own *concupiscence* to do, and by his *inward incitations,* by the mutiny of his *own affections,* which the Devil raises, and when it is the mere *height* and *prevalency of his appetite* that does make him do it, (as it must be where there is reluctancy before he do it, his desires and affections there are evidently too strong for him,) or at last, to *hate* the *doing* that which 'tis his *too much love* to that makes him *do;* are all impossibilities, the s•me things as to *will against the will, desire against appetite.* But do but keep thyself sincerely and in truth from being willing, and thou must be safe: For God expects no more but that we should not voluntarily yield to our undoing. He hath furnished us with his own complete armor for no farther uses of a war, but to encourage us to *stand.Take unto you the whole armor of God, that ye may be able to stand against the wiles of the Devil:* and again, *Put ye on the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.* There is no need to do more then this, not to be willing and consent to fall; for no man can be beaten down but he that will fall.

It were very easy for me to prescribe you how to fortify against those Engines of the Devil's battery which I produced to you. But that I may not stay upon particulars, directing those whom he prevails upon through *want of employment* to find out honest occasions not to be idle; (and here it is the most unhappy thing in the whole world, for any man to be necessitated to be vicio as by his having nothing else to do, and because, while the world accounts it a *Pedantick* thing to be brought up by rules and under discipline, he cannot learn how to employ himself to his advantage) to pass by these, I say, the universal strength against this enemy is *Faith.Your adversary the Devil, like a roaring Lion, goeth up and down seeking whom he may devour; whom resist steadfast in the Faith.* And that not only as it frustrates all that he attempts by means of *Infidelity,* but it also*quenches all his fiery darts;* whatsoever bright Temptation he presents to draw us from our Duty, or whatever fiery trial he makes use of to affright and martyr with. For the man whose Faith does give him*evidence* and *eye-sight* of those blessed Promises *eye hath not seen,* and gives*substance, present solid being* to his *after hopes,* and, whose heart hath swallowed down those happy expectations which *have never entered in the heart of man to comprehend;* what is there that can *tempt* or *fright* him from his station? To make all that which Satan gave the prospect of prevail on such a Soul, the *Kingdoms of the earth* must out-vie *God*'s *Kingdom,* and their *Gauds* outshine his *Glory,* and the *twinkling of an eye* seem longer then *Eternity:* for nothing less then these will serve his turn, all these are in his expectations. Or what can fright the man whose heart is set above the sphere of terrors? who knows calamity, how great soever, can inflict but a more sudden and more glorious blessedness upon him; and the most despiteful cruel usage can but persecute him into Heaven. 'Tis easy to demonstrate that a Faith and expectation of the *things on earth,* built upon weaker grounds then any man may have for his belief of *things above,* hath charged much greater hazards, overcome more difficulties then the Devil does assault us with. For sure none is so *Scepticall,* but he will grant that we have firmer grounds to think there is *another world* in Heaven, then *Columbus* (if he were the first Discoverer) had to think there was *another Earth;* and that there are far richer hopes laid up there in that other world,

for those that do deny themselves the sinful profits and the jollities of this, and force them from their inclinations, then those Sea-men could expect who first adventur'd with him thither. For they could not think to gain much for themselves, but only to take seisin of the Land (if any such there were) for others covetous cruelty; cold get little else but only *richer graves,* and to lie *buried* in their *yellow earth.* Nor are we assaulted in our voyage with such hazards, as they knew they must encounter with; the *path of Virtue* and the *way to Heaven* is not so beset with difficulties as theirs was; when they must cut it out themselves through an unknown new world of Ocean, where they could see nothing else but swelling gaping Death, from an abyss of which they were but weakly guarded, and removed few inches only: and as if the dangerousest shipwrecks were on shore, they found a Land more savage and more monstrous then that Sea. Yet all this they vanquished for such slender *hopes,* and upon so uncertain a *belief.* A weak Faith therefore can do mighty works; greater then any that we stand in need of to encounter with our enemy: It can remove these mountains too; the golden ones that Covetousness and Ambition do cast up; yea more, it can remove the *Devil* also, for if you *resist* him *steadfast in the faith,* he *flies,* which is the *happy Issue,* and my last part.

Resist the Devil, and he will fly from you. And yet it cannot be denied but that sometimes when the *messenger of Satan* comes to *buffet,* though S. *Paul resist* him with the strength of *Prayer,* (which when *Moses* managed he was able to prevail on *God* himself, and the *Lord* articled with him, that he might be*let alone,*) yet he could not beat off this assailant, II *Cor.* XII. 7, 8, 9. When God, either for prevention, as 'twas there, *v.* 7. or for exercising or illustrating of Graces, or some other of his blessed ends, gives a man up to the assaults of Satan, he is often pleased to continue the temptation long; but in that case he does never fail to send assistences and aids enough against it. *My grace is sufficient for thee,* saith he to S. *Paul* there. And when he will have us tempted for his uses, (if we be not failing to ourselves) he does prevent our being overcome; so that there is no danger on those Trials from their stay. But yet it must not be denied but that the Devil does prevail sometimes by importunacy, and by continuance of Temptation; so that *Resistence* is not always a *Repulse,* at least not such an one as to *make him draw off* and *fly.* It is not strange to find him siding with a *natural inclination,* with the *bent of Constitution,* still presenting Objects, laying Opportunities, throwing in Examples, and all sorts of invitation, always pressing so, that when a man hath struggled long he does grow weary of the service, not enduring to be thus upon his guard perpetually, watching a weak heart which strong inclinations, busy Devils do lay siege to; and so growing slack and careless, he is presently surpris'd: or else, despairing that he shall be always able to hold out, lays hold upon a tempting opportunity, and yields; by the most unreasonable and basest cowardice that can be, yields, for fear of yielding; lest he should not hold out, he will not, but gives up; and puts himself into that very mischief which he would avoid, merely for fear of coming into it. For which fear there is no reason neither: for 'tis not here as in our other Sieges, where, if it be close, continuance must reduce men to necessity of yielding, strengths and ammunitions will decay, provisions fail, and, if the Enemy cannot, their own hunger will break through their walls, make avenues for conquest, time alone will take them; but in these Spiritual Sieges, one Repulse enables for another, and the more we

have resisted, the Temptation is not only so much slatter, and more weak and baffled, but the inward man is stronger; Victory does give new forces, and is sure to get in fresh and still sufficient supplies. For *God giveth more grace,* saith S. *Ja•es:* and, *they shall have abundance,* saith our Savior. So that where the Devil after several repulses still comes on with fresh assaults, we may be sure he does discern there is some treacherous inclination that sides with him: and although the man refuse himself the satisfaction of the sin, he sees he hath a mind to it, his refusalls are but saint, not hearty; though he seem afraid to come within the quarters of the Vice, he keeps, it may be, correspondence with the incentives to it, entertains the opportunities, plays with the objects, or at best he does not fortify against him. Now this gives the Tempter hopes, and invites his assaults, and does expose the person to be taken by him.

But where he sees he is resisted heartily, his offers are received with an abhorrency, discerns men are in earnest, watch to avoid all opportunities and occasions, and prepare, and fortify, and arm against him, there he will not stay to be the *triumph of their Virtue.* We may know this by his *Agents,* those that work *under the Devil,* whom he hath instructed in the *mysteries of waging his Temptations.* Where they are not like to speed; (and as to this they have *discerning spirits,*) they *avoid,* and *hate,* and *come not near,* but study *spite* and *mischief* only there. The intemperate men are most *uneasy* with a person whom they are not able to engage in the debauch; the *rudeness* and *brutality* of their excesses are not so offensive to the sober man, as his *stayed Virtue* is to them; they do not more avoid the crude egestions, shameful spewings of their overtaken fellows riot, then they do the shame and the reproach that such a man's strict conversation casts on them, which does in earnest make them look more foul and nasty to themselves. In fine, every sinner shuns the company of those whom he believes Religious in earnest; 'tis an awe and check to them; they are afraid, and out at it, as their *Great Master* also is, who when he is resisted must be overcome: and as they that are beaten have their own *fears* also for their enemies, which are sure to charge close, put to flight, chase and pursue them; so it seems he also is afraid of a sincere and hearty Christian, for he flies him: so he did from *Christ,* IV. *Matt.* ver. 11. and so the Text assures, If you *resist* him, *he will fly from you.*

And now, although we all did once *renounce the Devil and his works,* were listed Soldiers against him, took a *Sacrament* upon it, and our Souls, the immortality of life or misery, depend upon our being true and faithful to ourselves and oaths, or otherwise; nor is there more required of us but *resolution* and *fidelity,* only not to be *consenting* to our Enemies conquest of us, not to will captivity and servitude. Yet as if, in mere defiance of our vows and interests, we not only *willed* the ruin, but would *fight for it,* we may find, instead of this *resisting* of the *Devil,* most men do*resist the Holy Ghost; quench* not *thefiery darts of Satan,* but the *Spirit* and his flames, by which he would enkindle love of God and Virtue in them. If he take advantage of some warm occasion to inflame their courage against former fol•ies, heat them into resolutions of a change; as soon as that occasion goes off, they put out those flames, and choke these heats until they die. If he come in his *soft whispers,* speak close to the heart, suggest, and call them to those joys of which himself is *earnest;* to all these they shut their ears, can hear no whispers, are not sensible of any sounds of things at such a distance, *sounds*

to which they give no more regard, then to things of the same extravagance with the *Music of the Spheres.* Nay, if he come with his more active methods, as the *Angels* came to *Lot,* send *mercy* to allure and*take them by the hand,* as they did, to invite and lead them out of *Sodom;* if that will not, *judgments* then to *thrust them out,* as they did also, come with *fire* and *brimstone* to affright them; they not only, like the men of *Sodom,* do attempt a *violence and rape upon those very Angels,* but they really debauch the mercies, and profane the judgments, having blinded *their own eyes,* that they might see no *hand of God* in either: using thus unkindly all his blessed methods of reclaiming them, till they have*grieved him* so that he forsake and leave them utterly. As if they had not heard that when the *Holy Spirit* is thus forced away, the *evil spirit* takes his place, I *Sam.* XVI. 14. As if they knew not that to those who *close their eyes* and *stop their ears* against the Holy Spirit's motions, till they are grown *dull of hearing* and *blind* to them, God does send a *spirit of slumber, that they should not see nor hear;* and that for this dire reason, *that they may not be converted, nor be saved.* Five times he affirms it in the *Scripture.* Yea, once more, in words of a *sad Emphasis,* II Thes. II. 12, 13. *He sends them strong delusionsthat they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness:* and that, *because they received not the love of the truth, that they might be saved.* Blessed God! Is it so easy for such sinners to *believe* and be *converted,* that thyself shouldst interpose to hinder it, and hide the possibilities of mercy from their eyes, that they may never see them, nor recover! What can then become of those for whom God does contrive that they shall not escape? when instead of those bowels that did make him*swear he would not have the sinner die, but would have him return and live,* he puts on so much indignation at such sinners, as to take an order they shall not repent, and take an order that they shall be damned.

And yet all this is only to those men, who, being *dull of hearing* the suggestions of the Spirit, and not willing to give entertainment to his holy motions, *grieve* him so, that they repel and drive him quite away; and so by *consequence* only make way for the Devil: Whereas there are others that *directly call* him, *force* him to them, *ravish* and *invade* occasions to serve him. Some there are that *study* how to *disbelieve,* and with great labor and contrivance *work* out *arguments* and *motives* to persuade themselves to *Atheism:* Others *practice, discipline,* and *exercise* themselves to be engaged in *Vice.* Some *dress* so as to *lay baits, snares,* to *entrap Temptation,* that they may be sure it may not pass them: Others *feed high,* to *invite,* and *entertain* the *Tempter,* do all that is possible to make him come, and to assure him that he must prevail, when they have made it most impossible for themselves to stand and to *resist.*

Some there are indeed whom he does not overcome so easily, but is put to *compound* with them, takes them upon *Articles:* for when he would engage them to a sin to which he sees they have great *inclinations,* with some *fears,* he is fain to persuade them to *repent* when they have done; to lay hold upon the present opportunity, and not let the satisfaction escape them, but be forry after, and amend. For where these resolutions of Repentance usher in transgression, there we may be sure it is the Devil that suggests those resolutions. But if he can get admittance once thus, by prevailing with a person to receive him upon purposes of *after-Penitence;* he is sure to prosper still in his attempts upon the same condition: for Repentance will wash out another sin, if he commit it; and so on. And it is evident that by

this very train he does draw most men on through the whole course of sin and life: for never do they, till they see themselves at the last stage, begin repenting. When they are to grapple with *Death's forces,* then they are to set upon *resisting of the Devil:* and when they are grown so weak that their whole soul must be employed to muster all its spirits, all their strength, but to beat off one little spot of phlegm, that does besiege the *avenues of breath,* the *parts of life,* and *sally* at it, and *assault* it, *once, again,* and a *third, many times,* and yet with all the fury of its might cannot break through, nor beat off that little clot of spittle; when it is thus, yet then are they to*wrestle* with, and conquer *Principalities and Powers, all the Rulers of the utter darkness*, *pull down the strong holds of* sin within, *cast down imaginations, and every high thing that did exalt itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ;* and with those feeble hands that they are scarcely able to lift up in a short wish, or prayer, they must do *all this, resist the Devil,* and take Heaven by force.

Now sure to put it off to such a fatal season is a purpose of a desperate concern. In God's Name let us set upon the doing it while there is something left of *Principle* and vigor in us, ere we have so *grieved God's Spirit,* that he do resolve to leave us utterly, and before the Devil have so broke us to his yoke, that we become content and pleased to do his drudgery. We deceive ourselves if we think to do it with more ease when Constitution is grown weaker; as if then Temptations would not be so strong: for the Habits will be then *confirmed,* Vice grown *Heroicall,* and we wholly in the*power of Satan,* dead and senseless under it, not so much as stirring to get out. But if we strive before he have us in his clutches, we have an enemy that can vanquish none but those who consent to, and comply and confederate with him, those that will be overcome: so that if *we resist,* he must be conquered; and Temptation must be conquered too, for *He will fly,* and then by consequence must cease to trouble and molest us. This is the sure way to be rid of Temptations, to put to flight the great *Artificer* and *Prince* of them, subdue and overcome *Him* and *ourselves: Tohim that over cometh thus Christ will grant to sit with him on his Throne, as He also overcame, and sat down with his Father on his Throne.* To which, &c.

FINIS.

P-RA-7. A sermon preached before the King at White-hall, October the 12th 1662 by Richard Allestrey - Allestree, Richard, 1619-1681.

Imprimatur.

Geo. Stradling Rever. in Christo Pat. Gill. Epis. Lond. a Sac. Domest.

Ex Aed. Sab. 7. November. 1662.

A SERMON PREACHED before the KING AT WHITE-HALL, *October* the 12th 1662.

BY RICHARD ALLESTREY, D. D. Chaplain then in Attendance.

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JOHN XV. 14.

Ye are my friends, if ye do whatsoever I command you.

THE words are a conditional assertion of *Christ*'s concerning his *Apostles,* and in them *all Christians*: and they do easily divide themselves into *two* parts. The

First is a *positive* part, wherein there is a state of great and Blessed advantage, which they are declared to be in present possession of: in these words, *Ye are my friends.*

In which there are *two* things that make up that advantage, 1. a relation, 2. the person related to. *Friends,* and *My* friends. The

Second is a *Conditional* part, wherein there are the *terms,* upon which that possession is made over, and which preserve the Right and Title to them: in these words, *If ye do whatsoever I command you*: in which there are *two* things required as *Conditions.*

I. Obedience, *If ye do what I command you.*

II. That Obedience Universal; *If ye do whatsoever I command you.*

The *first* thing that offers itself to our consideration, is the Relation, *Friends*

It is a known common-place truth, that a Friend is the most useful thing that is in whatsoever state we are: it is the Soul of life, and of content. If I be in prosperity: We know abundance not enjoy'd, is but like *Jewels* in the *Cabinet,* useless while they are there: it is indeed nothing but the *opinion of prosperity.* But tis not possible to *enjoy* abundance otherwise then by *Communicating* it: a man *possesseth* plenty only *in his friends,* and hath *fruition* of it merely by *bestowing* it. If I be in *adversity*; to have a person whom I may intrust a trouble to, whose bosom is as open, and as faithful to me, as tis to his own thoughts, to which I may commit a swelling secret; this is in a good measure to *unlade,* and to *pour out* my sorrow from

me; thus I divide my greivances, which would be insupportable, if I did not disburthen myself of some part of them: now there is no bosom so safe as that where *friendship* lodges: take *God's* opinion in the case, *Deut.* xiii. 6. *If thy brother the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend that is as thine own soul.* This is the highest step in the Gradation. And there is all the reason in the world: for though *Parent,* and *Child,* are as near one to other as anything can be to part of itself; *Husband* and *Wife* are but two different names of the same one, yet these may become bitter and unkind: a *Parent* may grow *cross,* or a *Child refractory,* a *Mother* may be like the *Ostrich* in the Wilderness, throw off her *bowels* with her *burden*; and an ungracious Son is *constant pangs* and *travail* to his Mother, his *whole life* gives her *after-throws* which are most deadly: Dislikes also may rest within the *Marriage bed,* and lay their heads upon two wedded Pillow's; but none of these unkindnesses can untie the relation; that ends not where the bitterness begins, he is a *Parent* still though froward, and a *Child* though stubborn; but a *true friend* can be nothing but *kind*: it does include a *deerness* in its essence, which is so inseparable from it, that they begin and end together: a man may be an *Husband* without *loving,* but cannot be a *lover,* that is a *friend,* without *loving.*

And sure to have no one *friend* in this life, no one that is concerned in any of my interests or me myself, none that hath any cares or so much as good wishes for me, is a state of a most uncomfortable prospect. The *Plague* that keeps friends at a distance from me while I live, out of the sphere of my infection, and after gives me death, hath yet less of Malignity then this; that leaves me the compassions, the Prayers, all the solitary comforts, all indeed but the outward entertainments of my friends: that, though it shut the Door against all company, yet, puts a *Lord have Mercy* on the Door: But this I now described hath none of that, hath no good wishes, nothing else but hate, is worse then a *perpetual Pistelence.*

Yet neither is this State so comfortless, in respect of this life, as not to have a friend in the concernments of the Life to come: none that hath so much kindness for my *Soul* as every man hath for his *Enemies beast,* which if he see fallen in a Ditch he will at least give notice that it may be helped out thence: No one, that when a Sin, like to that *Falling Sickness* in the Gospel (and it is such indeed without a Parable) is *casting me into the Water,* quenching my parts, my reason, and the Immortal spark within me, or *throwing me into the Fire,* raising Lascivious heats within, which after will break out into Hell Fires; none yet that will stretch out his hand to catch me, or to pull me out: None that does care to see me Perish to eternity, or that values my Soul, which yet did cost the blood of GOD, at a words speaking: This is to be like *Dives* in the Flames, to whom they would not lend *the help of thetip of a finger,* or give the kindness of *a drop of Water*: I am as it were on the other side the *Gulf* already. Here is the use of friendship, the only noble one, that's worthy of that blessed quality: when I have one that will be an *assistant Conscience* to me, who, when that within me *sleeps,* or is *benumbed,* will *watch* over my actions; will *testify* them to my Face, will be as *faithful* to me as the *Conscience* should be, hold a Glass to my Soul, show me the stains, and the proud tumours, the foul Ulcers that are there, and then will fret, and rub, or prick, lance, and corrode, to cure those tumours, and do oft those spots, such an one is a *familiar Angel-Guardian,* is truly of that blessed heavenly rank, and only less then the *friend* in the *Text,* the *person* related to, and my *next* part.

My Friends. There are *three* things from which men use to take the measures of a *friend.*

First, From the good things he bestows on them: He that thinks to keep friendship alive only with air, that gives good words, but parts with nothing, that entertains only with garbs, and civilities, is but the *pageant* of a friend: They that own having but *one soul,* and seem to clasp as if they would have but *one body* too, cannot keep such *distinct* and *separate proprieties* in other little things, as not to have communication one from the other. And,

Secondly, The *friendship* of these benefits is rated by the measures of our *need* of them. When *Midas* was ready to dy for hunger, his God was kinder to him in a little bread, then in making all that he touched turn into gold: great things engage but little where there is but little use of them: and all these,

Thirdly, Are endeered by the *Affection* they are given with. Good turns done with design, what need soever I have of them, are *hire,* and not *friendship*; it is the kindness only that obligeth, the gift without the love does but upbraid and scorn my want.

Now to measure the *friend* here in the *Text,* by these, were an impossible undertaking, taking, whose friendship did exceed all bounds and measures. I shall do no more towards it, but read the words before my text, which were the occasion of it, *Greater love bath no man then this, that a man lay down his life for his friends,* and then it follows, *ye are my friends.* The *token* therefore of his friendship, the *gift* he gave them was his *life,* rather that was the least he gave: He gave his *glory* first, that so he might be qualified to give his life: for 〈in non-Latin alphabet〉 *Phil.* ii. 7. He *lessened himself* from the condition of being Lord of all, into that of a servant, 〈in non-Latin alphabet〉, *Heb.* ii. 9. being *diminished made lower, meaner* then his creatures *for the suffering of death.* Now with the price of such divine essential glory to buy only a life, rather only a possibility of death, that after he might give that life for us, and with his death purchase us an immortal life, is such a gift as no *Romance* of friendship ever fancied or did aim at: we may have heard of two companions that would dy for one another, that never quarrel'd in their lives, but for this, who should suffer first to save the other, and strave only for Execution: But for a person of the *Trinity* to leave his heaven to come down to us; to dwell with agonies that he might be at one with us; and be tied to the cross, that he might be united to us; this is a friendship fit for *Ecstasies* of *apprehension.* Of all the things that court thy kindness here below, that spread snares, and lay baits for thy friendship, if any bid so fair, so temptingly, if any will give such a price, in God's name let it have thy love, I shall not blame him that engageth his affection there: But sure *Heaven* cannot give a greater gift then this; for what can *God* give *greater* then *himself?* Yea I may say *God* could not give so much, for he must be *man* too, to give his *life,* and this, saith he, *he gave for his friends,* even in our stead, who must have perished else eternally, which intimates the *second* thing, the *need* we had of this.

A need great as the gift, necessity invincible, that could break into *heaven,* rifle the *Trinity,* to serve its self, throw death into those regions of immortality, and which would not be satisfied but with the *blood* of *God.*

And now is not the kindness, and the condescension of friendship in his expressions too, when he saith, *greater love then this hath no man?* which was the *third* endearement.

There never were such *wounds* of loves as those that tore this heart: never such meltings of affection as dissolved this lover into *sweates of blood.* There was no motive to all this, but his mere love: for all this he designed to us *before we were,* and therefore sure *before we were deserving,* and O our God! thou that from all eternity didst lay contrivances to give thy life for us, so to redeem, and then to glorify us, what were we then that thou shouldst do his for us? what *were* we then when we *were not?* and yet that thou from the abyss of everlastingness, shouldst think thoughts of such kindness to us, and such blessedness for us, who then *were not,* and *deserved nothing*; and who since we were, have *deserved nothing but damnation.*

And as there was no other motive to all this design but *love,* so neither was there anything but *love* in the fulfilling. Look on your *Savior* in the *garden,* and upon *Mount Calvary,* and you shall find him there in as great agonies of *affection* as *torment,* and hanging down his head upon the Cross with languishments of *kindness,* more then *weakness.* His arms stretched out and Rackit, as if on purpose to the posture of *receiving you to his embraces*; and his side opened not only to *shed Blood* for you, but to make you a *passage to his very Heart.* Look on *him* offering up his Tears, his Prayers, and his Soul for Sin, and in the midst of all, projecting happyness to you, as it were praying, O my Father, here I charge myself with all the guilt of those my friends, I thy only Son God, one with thee, am content to suffer Torments that they all may be acquitted, Here I lay down my Life that they may have eternal Life, let me be Crucified, so they be Glorified. Which was the purchase and the gift of this his Passion to all his *friends,* even to those *that do what he commands*; which is the *first* condition that entitles to his friendship, and my *next* part.

Ye are my friends if ye do what I command you.

I shall not urge, that Great men upon earth will not take any to their Friendship but upon these terms; nor will I plead the reasonableness of this in *Christ,* there being no cause why he should be a friend to any that will daily disoblige him and dishonor him: nor will I press the whole Economy of *Scripture,* which says, all the advantages Christ ever gave or meant us, and all the Acts of friendship that he ever did for us were with this design. He gave his *grace that brings salvation* to save us into an estate of sober virtue. *Tit.* ii. *v.* 11.12. he *gave himself* also to Ransom us from our own evil doings, and to redeem us into his obedience. *Tit.* ii. *v.* 14. without which no dependence on him will avail. *Mat.* vii. 21. He will own no acquaintance with, nor services from them who have friendship with sin: though *they have cast out Devils in his name,* if they retain their vices; though they *do miracles,* if they *do wickedly,* he will bid them *depart,* profess *he never knew them,* v. 22.23. He will not let such have a bare *relation* to his *Name,* nor have the *friendship of a title.* 2 *Tim.* ii. 19. All his rewards also that he will give are promised to none other, but them that *do what he commands, Apocal.* xxii. 14. that is, *do Evangelically, heartily and faithfully endeavor it,* and do this with all diligence expressed by words, that import all strife imaginable, as *running, wrestling, fighting, warring.* And persevere also *by patient continuance in well doing, Rom.* ii. 7. and he hath nothing else but *vengeance* for

all others. 2 *Thes.* 1.8. and we have neither *Christ,* nor *Gospel,* nor *Religion,* but with these terms.

But I shall wave all this, and bound myself within the present words. *Greater love hath no man then this, that a man lay down his life for his friend. Ye are my friends if ye do what I command you.* When *Christ* is *boasting* of his *love,* making *comparisons,* and *vying friendships* with mankind, nay more, contriving *heights* and *depths of mercy,* such as man hath no comprehension, nor Fathom for; when he was preparing to do an act of compassion on almost *equal to his Divinity,* when he had resolutions of so much kindness as to give his life that he might show kindness. Yet could he not then find in his heart to offer or declare one jot of kindness to the men that *will not do what he commands,* but in the midst of such *agonies* of *compassion,* he thought of nothing but *infinite indignation* and *eternal vengeance* to the disobedient. *I have but now given my body and my blood even to the Traitour* Judas *to one who is aDevil: I am going to give my life even for myenemies, for theworld: but I will give no love to any, have no friendship with any, but the virtuous: no,* though they be my *own Disciples, ye are my friends, ye* my *companions* and *Apostles are my friends,* only on this condition, *if ye do what I command you.*

And then is it not matter of Astonishment, to see men fancy they have a right in all Christ's actions and sufferings, presume upon his favor and their own happy condition, though they do nothing, or but very little towards this, and the main of their life be disobedience, as if all *Christ's commands,* appointed them to *do no commands,* and *Christianity* were but a *liberty* from *virtue.* To pass by those that do nothing but evil, that which the Devil does suggest, or their flesh dictate, and to consider the demurer sort of *Christians,* that pretend a respect to *Christ,* and to Religion, and see what they will do.

Why sometimes you may find them *troubled* at their Vices, and themselves; and those troubles breath out in *Sighs,* and in *warm-wishes* that they could do that which *Christ* prescribes: to *will is* sometimes strongly *present with them,* but to *perform* they *know not how.* Alas *Christ* does not tell you that you are *his friends* if you *wish well* to *him,* and *his commands,* but he requires that you shall *do them.* These are but *vapors* of a troubled soul, which howsoever they may chance rise warm, cath a strong sudden heat, breath up in flashing thoughts. They are but *meteors,* little shooting flames that only do *catch fire* and *fall* and *dy*; show fair, but they warm nothing: and so these thoughts do never heat the heart into *devotions* and *holy resolutions,* the fire is not strong, nor does it live enough, to *melt* and *work away* the filthynesses of the soul: No, though they grow to *aversations*: for you may find such men, when wearied with the pursuit of their sins *hating* their customs, and the engagements to the practice of them: complaing thus, *I know 'tis ill, and 'tis against my heart, that I obey the motions of my passions or lusts: The incitations of my appetite, the usance of the world, the obligations of civility or mistaken honor do indeed prevail upon me, but 'tis with great reluctancy of mind that I yield to them, but I cannot avoid it.* There are not few that satisfy themselves with this condition. Now sure *Christ* does not say, *Ye cannot be my friends* except you *sin against me and against your Knowledge,* and *your Conscience* too. 'Tis strange that men should think the Heathen instance of a Witch that cried

—Video meliora, proboque,

Deteriora sequor—

I know, and do approve of better things, but cannot choose but follow these that are the worser: strange, that this *fury* that had the *Devil for familiar,* should make *Christ a friend*; that this should be the state of *Gospel Saints,* and of *God's favorites.* 'Tis possible some therefore go yet further to good purposes towards *Obedience,* and have *holy intentions,* but this is not sufficient neither, if to *do his commands* be necessary: for to *purpose* and *intend to do them,* is not certainly to *do them.* Yet where are any, that do aim at doing anymore; and there is none of these but does presume upon his interest in *Christ,* and satisfies himself and is secure.

Yet is it hard to find a ground of this their confidence, unless it rise from the unhappy use they make of *God's preserving mercies,* and his kindness to them in the concernments of this life. They see without their cares, and upon very weak entreaties indeed against all provocations both of God and danger; yet his protections secure them all, though they neither mind the asking them, nor mind the walking worthy of them. The man whose *sins,* not *p•ayers,* prepare him for his bed, he sleeps well; perhaps, more soundly then he who at his bed-side throws himself on his face into God's arms, and there *bequeaths* himself to the *securities* of the *Almighty*: And he, whose Sleeps only refresh him for returns to sin, does often live as long, as safely, and as merrily, as he that daily, most religiously does beg protections from above. And others that afford the *Lord* some *little homages,* themselves some *prayers* when their *pleasures* or *occasions* permit, God hath a *care* of them, and their *desires flow* into them, all does *succeed well* with them. Now they take confidence hence to conclude, these are the *tokens* of *God's friendship,* and *all his mercies* will come in at the *like easy rates*; that *such a short petition* as committed them to the *refreshments of the night,* and after which they *wakit* into *renewed* strengths and pleasures, *such another* shall lay them down in safety, to the sleeps of that *long night,* that afterwards will break in *happy resurrection*: for why! God will not sure fail his *own mercies,* but be as friendly to their *souls* as he is to their *bodies.*

And thus God's preservations here, in mere defiance of our provocations, which are the *arts of his long suffering* his *strivings of Compassion,* merely to give us *opportunities* of being reconciled to him, and to *invite* us to be so, while we make them occasions of *carelessness* and *security,* they are so far from being *pledges* of his *friendship,* that they have all the aggravations of *affronted goodness,* become *temptations* and *degrees* of ruin. 'Twere fine indeed if *Christ's* eternal preparations for his friends, would come in to us, without care or doing anything, as an accession to our pleasures; if when we had lived many years in a *Garden,* our days all *Flower'd* with delight; we might expire into *Paradise,* and in soft airs of *Music* breath into *Hallelujah*'s. But alas! the smooth *easy way* leads *down the Hill,* and he must *strive* and *pant* that will get *up* into the *Mansions* and the *Bosom* of his Savior, and whosoever will be *his friend,* must *do what he commands.*

But is there nothing less indeed will qualify? The *Scripture saith, that* Abraham *believed God, and it was imputed to him for righteousness, and he was called the friend of God, James* ii. 23. and then, is *Christ* more *inaccessible,* and *harder* to be made a *friend?*

Why, truly *God* and *Christ* both are so much *friends* to all *true believers,* that the life of Christ was given for them; *for, God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. John* iii. 16. nor are there any qualities more signally peculiar to friendship, more engaging then *confidence* and *trust, dependence* and *relying, embosoming* myself in him: now *these* are but the *exercise of Faith*; and tis most certain if we heartily endeavor to do what he commands, there is employment then for all this *work of Faith,* place for its *applications* and *assurances.* My *Text* does make this good. But when his friendship is made over on *conditions,* as tis not only in these words, but everywhere in Scriptures; (there being not one promise absolute that does concern *God's favor, justification,* and *eternal life*: he does not once offer remission of sins, but to those that amend their lives; nay, does express as if he *could not give* it otherwise, *peradventure they will repent that I may forgive them, Jeremy* xxxvi. 3) The promises therefore being conditional, Faith must be answerable to the promises that it does rest on and apply; and at the most, can be but *an assurance, that you shall be partaker of what's promised,* that is to say, partaker of the *favor* and the *life of Christ, if ye do his commands.* But then if I perform not this condition, to *trust* upon his friendship which I am *not qualified* for; to think by *faith* to *receive a pardon,* which in that case I am, was *never offered* me; to apply to myself promises which were *never made me,* for none were ever made to them that do *not do*; and to *assure* myself, *Christ* will transgress his everlasting Covenant for my *Vices* sake, merely to give me leave to enjoy my sins; will do that which *God may not do, forgive* one that *will not repent*: If I *believe* thus against *promise,* and against *decree,* am *confident* whether *Christ will or no,* and *will rely* upon him *in despite of him,* if such a faith will make us friends, *affronts* do reconcile. This is indeed *to lay violent hands on his favor,* and to *invade* his *friendship,* and without metaphor, *take Heaven by force.*

But sure I am, that this is not the faith made *Abraham* be called *the friend of God* in that place of Saint *James,* but a *faith that was perfected by doing,* v. 22. of that Chapter, a faith that made him *offer up his only Son upon the Altar,* v. 21. 'Tis true, *he did in hope believe against all hope, Rom* iv. 18. So that his faith was stronger then a contradiction, but yet his resolutions of obedience seem stronger then his faith; for he did that even to the cutting off the grounds of all his Faith, and hope. He trusted God would make his promise good to him, make *all the Nations of the Earth be blessed in the seed of* Isaac; though *Isaac* had no seed, nor could have, if he should be slain: And he resolved at God's command himself to slay that *Isaac,* so to make him have no seed. His Faith indeed did no *dispute* the great impossibility; but his obedience *caused* it. He did not question, how can God perform with me when I have offered up my son? I cannot look that a *large Progeny* should rise out of the *Ashes* on the Altar; nor will those Flames that *devour* all my seed at once, may my *seed numerous, lasting,* and *glorious as the Stars in Heaven,* which he promised me: but much less did he question, why should I obey in this? He that does his commands, can but expect what he hath promise'd: but if I should do this command and slay my Son, I make his promise void, and detroy my own expectations: and if I disobey I can but suffer what he bids me do; my own obedience will execute all that his indignation would threaten to my Disobedience. Though *Abraham* had *three days* time and journey to the Altar, that *Nature* might have leisure the mean while to *reason* with the *precept*

thus, and his *affection* might struggle with his *duty*; yet he goes on, resolves to tear out his own bowels, and cut of his hopes, will Sacrifice his *only Son,* and Sacrifice *God's promise* to his *commands.*

And then, He that will trust to *Abraham*'s example of *believing,* yet will not follow him at all in *doing,* will obey no commands; that is so far from offering up an *only Son,* he will not slay an *only evil custom,* nor part with *one* out of the *herd* of all his vicious habits; will not give up the satisfaction to any of his *carnal, worldly,* or *ambitious* appetites; not Sacrifice a *passion,* or a *lust* to all the Obligations, that *God* and *Christ* can urge him with, he hath, nor *faith,* nor *friendship,* no, nor *fore-head.* 'Tis true indeed, he that hath *Abraham's faith,* may well assure himself he is *Christ's friend*; but tis only on this account, because he that believes as *Abraham* believed, he will not stick to *do whatever Christ commands*; which is that *universality* of obedience, that is the *next* condition that entitles to Christ's friendship, and my *last* part.

Ye are my friends if ye do whatsoever I command you.

There is no quality so necessary to a friend, or so appropriate to friendship, as *sincerity.* They that have but *one soul,* they can have no *reserves* from one another: But disobedience to *one* precept, is inconsistent with sincerity, that hath *respect unto all the commandments*; and he that will not do whatever *Christ* prescribes, hath reserves of affection for some *darling* sin, and is false to his Savior. He is an *enemy* indeed, so that there is no friendship on either side. Saint *Paul* says so of any of one kind; *the minding of the flesh,* saith he, whether it be providing for the belly, or any other of the organs of carnality, is *desperate, incurable rebellion*: Now such a rebel, is, we know, the worst of enemies. Saint *James* does say as much of any of those vicious affections that are set on the world: *Whosoever will be a friend of the world, is an enemy of God. James* iv. 4. and he calls them *adultereses* and *adulterers,* who think to join great strict Religion to some little by-love of an honor, or a profit of this world? Such men are like a wife, that not contented with the partner of her takes in another now and then, she must not count herself her husbands friend, though she give him the *greatest share* in her affections, no, she is but a *bosom enemy*: and so any one vice allowed is a *paramour,* sin is whoredom against *Christ,* and our pretended friendship to him in all *other obediences,* is but the *kindness* and the *caresses* of an *adulteress,* the mere *hypocrisy* and *treachery* of love. If it be necessary to the gaining of *Christ's friendship* that thou *do his commands,* 'tis necessary that thou *do them all,* that thou divorce thyself from thy beloved sin, as well as any *other*: because, his friendship does no more require *other* obedience then it does *that,* but is as inconsistent with thy *own peculiar* vice as with the rest. Indeed it is impossible that it should bear with any, they being all his murderers. If thou canst find *one* sin that had no hand in putting *Christ* to death, *one* vice that did not come into the *garden,* nor upon *mount Calvary,* that did not help to *assassin* thy Savior, even take thy fill of *that*: but if each had a stab at him, if *no one* of thy vices could have been *forgiven,* had not thy *Jesus died* for it, canst thou expect he should have *kindness* for his agony, or *friendship,* for the man that entertains his *Crucifiers* in his heart: if *worldly cares* which he calls *thorns,* fill thy head with contrivances of Wealth and Greatness, of filling Coffers, and of platting Coronets for thee, as the *Thorns* did make him a *Crown* too, wouldest thou have him receive *thee* and *these* in his bosom, to gore his *Heart* as

they did pierce his *Head*? If thou delight in that *intemperance,* which filled his deadly *Cup,* which Vomited *Gall* into it, can he delight in thee? That *Cup* which made him fall upon his Face to *deprecate,* will he *partake* in as the *pledge* of mutual Love? He that sunk under, could not bear this *load* of thine, when it was in his *Cross* upon his *shoulders,* will he bear it and thee on his *arms,* when thou fall'st under it? When thou wilt *cast a shameful spewing on his glory* too, if he own *such* a friend? Thou that art so *familiar* with his *name,* as thou werit more his *friend* then any in the world, whose Oaths and imprecations, *Moses* says *strike through* that name, which they so often call upon, thou mayst as well think his heart did attract the *Spear* that pierced it, and the wound close upon its head with unions of Love, as that he hath kindness for thee. If *Christ* may make friendship with him, that does allow himself a Sin, he may have *fellowship with Belial*: for him to dwell in any heart that cherisheth a vice, were *to descend to Hell again.* But as far as those Regions of darkness are from his habitation of Glory, and the black spirits of that place from being any of his guard of holy myriads; so far is He from *dwelling with,* or *being friend* to him, that is a friend to any wickedness, to him that *will not do whatever he commands.*

And now if these conditions seem *hard,* if any do not care to be his friend upon these terms, they may betake themselves to others. Let such make themselves friends of the *Mammon of unrighteousness*: A friend indeed that hath not so much of the *insincerities* as many great ones have: for this will furnish them with all that *heart* or *lust* can wish for, all that *necessities* or *wantonness* proposeth to itself to dress out *pomp* or *vice*: But yet when with enjoyment the affections grow, and become so unquiet, work them so, as not to let their thoughts or actions rest, make them, quicken themselves, and like the motions of all things that go downwards tending to the Earth, increase by the continuance, grow stronger, and more violent towards the end, then when they are most passionate, it fails them: and having filled their life with most unsatisfied tormenting cares, it leaves them *nothing* but the *guilt of all*: when their great wealth shall shrink into a *single sheet,* no more of it be left, but a *thin shroud,* and all their vast inheritances, but *six foot* of earth, be gone, yet the *iniquity of all* will stick close to them: and this *false friend,* that does itself forsake them, will neither *goalong, nor will let its pomp follow them,* raises a *cry* on them as high as *God's tribunal*: the *cry* of all the *blood,* all the *oppressed rights* that *bribery* till then had stifled, the groans of all those *poor* that *greatness, covetousness,* or *extortion* had grown'd and crushit: the yellings of those *souls* that were *starved* for want of the bread of life, which yet they *paid for,* and the *price* of it made those *heaps* which will that day appear against their *friends* and *masters,* and prove their *adversaries to eternal death.*

Let others joy in friends that *wine* does get them: such as have no qualification to endear them, but this, that they will not refuse to *sin* and to be *sick* with their companions: men that do only *drink* in their affections, as full of *friendship* as of *liquor,* and probably they do *unload* themselves of *both at once,* part with their *dearness* and their *drink together,* and alike. I know not whether it be *heats* of *mutual kindness* that inflame these *draughts,* and the *desires* of them, so as if they did drink thirst; but sure I am, that these *hot draughts* begin the *lake of fire.*

Let others please themselves in an affection that *carnality* cements. These are *warm* friendships I confess, but *Solomon* will tell us *whence* they have their *heat.* Her house, saith

he, *does open intoHell,* and *Brimstone* kindles those libidinous flames. There are *strait bands, fetters* in those affections indeed; for the same wise man says, *The closets of that sinner are the chambers of death: thatnone that go unto her return again, or take hold of the paths of life*; it seems she is a *friend* that takes most *irreversible dead hold,* she is not only as *insatiate,* but as *inexorable* as the grave, and the *eternal chains of fate* are in those her *embraces.* But God keep us from making such strict *Covenants with death*; from being at *friendship with Hell*; or in a word, that I say all at once, with any that are *good companions* only in *sinning.* Such men having no virtue in themselves, must needs hate it in others, as being a reproach to them, and therefore they are still besieging it, using all arts and Stratagems to undermine it: and having nothing else to recommend them into men's affections, but their *managery of vice,* no way to merit but by *serving iniquity,* they not only *comply* with our own evil inclinations, that so they may be *grateful,* and *insinuate* into us, but they *provoke* too and *inflame* those tendencies that they may be *more useful* to us, having no other means to work their ends. And then such friends by the same reason, must be *false* and *treacherous,* and all that we *declaime* at, and *abhor* in *enemies,* when that shall be the way to serve their ends; because they have no virtue to engage them to be otherwise: and to be such, is to be constant to their own *designs,* their *dispositions* and *usances.* These are the *pests* of all Societies, they speak and live *infection,* and *friendship* with them is to couple with the *Plague.* These do *complete* and *perfect* what the *Devil* but *began* in *Eden*: Nurse up *Original sin,* chafe inclination into *appetite* and *habit,* suggest and raise desires, and then feed them into *constitution* and *nature*: in a word, are a *brood* of those *serpents, one* of which was enough to destroy *paradise,* and *innocence.* Tis true, a man would think these were our friends indeed, that venture to *Gehenna* for us: Alas they are but more *familiar devils,* work under *Satan* to bring us to torments, and differ nothing from him, but that they *draw us into* them, and he *inflicts* them. And when sinful contents come home in ruin, and pleasures dy into damnation; then men will understand these treacherous loves, and find such friends are but *projectours* for the *Devil*; then they will hate them as they do their own damnation, discerning these are but the kindnesses of *Hell.* Nay, it is possible, I may slander that place in speaking so ill of it. *Dives* will let us see there are affections of a *kinder* and more *blessed* strain in *Hell Luke* xvi. from the twentyseventh verse; you find he did make truce with torments, that he might contrive and beg only a message of repentance for his brethren; he did not mind at all his own dire Agonies, he minded so the reformation of his friends. Good God! when I reflect upon these *pieties* of the *damned* together with the *practices* of those who have given their names in to *Religion,* when I see *fiends* in *Hell* do study how to make men *virtuous,* and *Christians* upon *earth* with all their art debauch them into *vice* and *ruin,* I cannot choose but pray, *Grant me such friends as are in Hell.* Rather grant us all the *friendship* in the *Text.* But then, we must have none with any vice. Friendship with that engageth into enmity with *God* and *Christ* I showed you. And to pass over all those after-retributions of vengeance *Christ* hath studied for his enemies, when he, that now courts us to be our friend, and we will make our *adversary,* must be our *Judge*: For were there none of this, and should we look no further then this life; yet sure, we of this Nation know, what it is to have *God* our *enemy*; who for so many years, lay under such inflictions, as had much of the character of his *last executions*; they had the *blasphemies* and the *confusion,* the *dire guilts,* and the *black calamities,* and almost the *despair* and

irrecoverableness of those in *Hell.* And though He be at *peace* with us at present, at least there is a truce; yet I beseech you in the presence and the fear of God, to think in earnest, whether the present provocations of this Nation do not *equal* those that twenty years ago engaged him into Arms against us, and made him dash us so in pieces: whether those Actions of the *Clergy* be reformed, that made the people to abhor their *function* and their *service,* the *Offerings* and *Ministers* of the Lord, and made God himself spew them out. 'Twere endless to go on to the *profaneness,* to the *loose impieties* and the bold *Atheismes* of the *Laity,* especially of the *better-sort*; in short what one degree, or state or Sex is better? Sure I am, if we are not better, we are worse beyond expression or recovery: who have resisted every method, and conquerd all God's arts of doing good upon us, been too hard for his *judgments* and his *mercies* both.

'Tis true, when we lay gasping under his severe revenges, we then pretended to be humbled, *beg'd* to be reconciled and be at peace with him, and *vowed* to his conditions, promising obedience, and *aliened* ourselves from our old sins, his foes. But then, when *Christ* came to *confirm* this amity, came dressed with all his courtships, brought all the invitations of Love along, Our *Prince* and our *Religion,* our *Church* and *State, Righteousness* and *Peace,* and the *Beauty of Holyness,* everything that might make us be an happy and a pious nation, thus he did tempt, and labor to engage that friendship which we offered him and vowed to him: And we no sooner seized all this, but we break *resolutions* as well as *duty,* to get loose from him; and laden with the spoils of our defeated Savior's goodness, we join hands with his enemies, resume our old acquaintance-sins, enrich and serve them with his bounties, make appear that we only drew him in, to work such miracles, but to assist our *Worldlyness, Ambitions* and *Lusts,* to be our opportunities of vice, and provocation of him. And being thus affronted and refused, his enemy prefer'd, *not this God but Barabbas,* any the vilest thing for friend, rather then *Christ,* must he not needs be more our enemy then heretofore? And if he be, that question will concerns us, *Are we stronger then God?* It should behove us not to fall out with him till we are. See how he does prepare himself for the encounter. *Wisdom* v. *Taking his jealousy for armor,putting on Justice,* severe and vindicative Justice, *as a breast plate*; and, *his wrath sharpening as a sword*; and, *arming all the creatures* for auxiliaries. Alas! when *omnipotence* does express itself as *scarcely,* strong enough for execution, but *Almightyness* will be *armed* also for *vengeance,* will assume *Weapons,*call in *aides* for fury, who shall stand it? Will our *friends* think you keep it off us, and secure us? did we consider how *uneasy* God accounts himself, till he begin the storm, while he keeps off his *plagues* from overrunning such a land, we would expect them every moment, and they must come. *Ah,* says he, *I will ease me of mine adversaries, and avenge me of mine enemies*; and then, in what condition are we if God can have *no ease* but in *our ruin,* if he does *hunger* and *thirst* after it, go to his vengeance, as to a feast. And if you read the xxv. Chapter of *Isaiah,* you will find there a rich bill of *fare,* which his revenge upon his enemies does make, view the sixth verse. He that enjoys his morsels, that lays out his contrivances, and studies on his dishes so as if he meant to *cramm* his *Soul,* let him know what delight soe're he finds, when he hath spoiled the elements of their inhabitants, to furnish his own belly, and not content with *natures* delicacies neither, hath given them *forced* fatnesses, changing the very *flesh* into a *marrow,* suppling the *bones* almost

into that *oil* that they were made to *keep*; all this delight the Lord by his expressions does seem to take in his dread executions on his *enemies,* a *sinful people.*

And if the vicious friendships of the *world* have so much more attractive then *Christ's* love and favor, and the happy consequences of it, as to counterpoise all the danger of such enmity, you may join hands with them: but if *his* be the safer and more advantageous, then hearken to his *propositions* and *beseechings*; for He does beg it of you: as he treated this reconciliation in his *blood,* so he does in *Petitious* too. For saith Saint *Paul, We are Ambassadors for Christ, as if God did beseech you by us, we pray you in Christ's stead, Be you reconciled,* and then be Generous towards your GOD and *Savior*; and having brought him as it were *upon his knees,* reduced him to *entreaties,* be *friends,* and condescend to *him* and your own *happiness.* If *He be for you,* take no care then, *who can be against you.* His friendship will secure you not only from your *enemies* but from *Hostility* itself; for, *when a man's ways please the Lord he will make even his enemies to be at peace with him. Prov.* xvi. 7. He will reconcile all but Vices. And afterwards see what a blessed throng of friends, we shall be all initiated into. *Heb.* xii. 23. *To an innumerable company of Angels, to the general assembly, and Church of the first-born that are written in Heaven, to God the Judge of all, and to the spirits of Just men made perfect, and to Jesus the Mediator of the new Covenant.* &c. And of this blest *Corona,* we ourselves shall be a noble and a glorious part, inflamed all with that mutual Love, that kindles *Seraphims,* and that streams out into an *heavenly glory,* filling that *Region* of immortal *love* and *blessedness*; and being *friends,* that is, *made one* with *Father, Son,* and *Holy Ghost,* that *Trinity* of *Love,* we shall *enjoy,* what we do now desire to *ascribe* to them, *All Honor, Glory, Power, Majesty, and Dominion, for evermore.*

Amen.

FINIS.

ERRATA.

Page 5. l. 5. r. *pestilence.* p. 10. l. 8. r. *love.* p. 13. l. 19. r. *friends.* p. 17. l. ult. r. *them, although.* p. 19. l. 20. r. *as in a garden.* p. 26. l. 6. r. *paramour-sin,* p. 27. l. 21. r. *in his arms.* p. 29. l. 2. r. *necessity.* p. 30. l. 2. r. *groun'd.*

P-RA-8. A sermon preached in St. Peter's Westminster on Sunday, Jan. 6, 1660 at the consecration of the Right Reverend Fathers in God, Gilbert, Lord Bishop of Bristol, Edward, Lord Bishop of Norwich, Nicholas, Lord Bishop of Hereford, William, Lord Bishop of Gloucester by Richard Allestry - Allestree, Richard, 1619-1681.

A SERMON PREACHED In S[t]. *Peter*'s *Westminster* on Sunday *Jan.* 6. 1660. at the Consecration of the Right Reverend *Fathers* in God,

GILBERT *Lord Bishop of* Bristol,

EDWARD *Lord Bishop of* Norwich,

NICHOLAS *Lord Bishop of* Hereford,

WILLIAM *Lord Bishop of* Gloucester.

BY *RICHARD ALLESTRY D. D. Canon of Christ Church in Oxford, and one of his Majesty's Chaplains.*

LONDON, Printed for *Jo. Mar* 〈...〉 *Allestry,* and *Tho. Dicas,* at the Bell in Saint 〈◊〉 Church-yard 1660.

TO THE *Right Reverend Father in* GOD, GILBERT LORD *Bishop of* LONDON, *and Dean of His Majesty's Chapel Royal.*

My Lord,

WHEN I consider with what *reluctancies* I appear thus in public; I have all reason to suspect and fear, least this *offering,* which like an *unwilling Sacrifice* was dragged to the *Altar,* and which hath great *defects* too, will be far from *propitiating* either for *its self* or for the *votary.* But I must crave leave to add, that how averse soever I was to the *publishing* this rude *Discourse,* I make the *Dedication* with all possible *zeal,* and *ready cheerfulness.* For I expect your *Lordship* to be a *Patron* not only to my *Sermon,* but to my *Subject.* Such a separate eminence of *virtue* and of *sweetness* mixed together may hope to ingratiate Your *Function* to a *Generation* of men that will not yet know their own good, but resist mercy, and are not content to be happy. And for *myself,* Your *Lordships* great goodness and obligingness hath encourag'd me, not only to hope that You will pardon all the miscarriages of what I now present, but also to presume to shelter *it* and *myself* under your *Lordships Name* and *Command,* and to honor myself before the world by this address, and by assuming the relation of.

My Lord,

Your Lordships most humbly devoted and most faithful Servant, RICH. ALLESTRY.

Imprimatur.

Geo. Stradling, Reverendi in Christo Patris *Gilberti* Episcopy Londinensis Sacellanus domesticus.

Ex Aedibus Sabaudianis, Feb. 2. Anno Salutis 1660.

Acts 13. 2.

—The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

***A**ND as they ministered to the Lord and fasted, the Holy Ghost said,—*

Although that *ministering* to God by *prayer* and *fasting,* be the indicted and appropriate acts to preface such Solemnities as *this;* and that not *Sermons,* but *Litanies,* and *intercessions,* are the peculiar adherents of *Embers,* and of *Consecrations;* and those vigorous strivings with Almighty God by Prayer are the *birth-pangs* in which *Fathers* are *born* unto the Church: Yet since that now this *Sacred Office* is itself opposed, and even the *Mission* of *Preachers* preached against, and the *Authority* that *sends* despised as *Antichristian,* whilst *separation* and *pretence* unto the *Holy Ghost* set up themselves against the strict injunction of the Holy Ghost *to separate;* the *Pulpit,* that otherwhiles hath fought against it, must now atone its errors, by attending on the *Altar,* and the bold ungrounded claims of *Inspiration* that false teachers have usurp'd, be superseded by the voice of the *Holy Ghost* himself, who in this case becomes the *Preacher,* and *says, Separate me Barnabas and Saul for the work whereunto I have called them.*

My Text is a *Commission parole* from Heaven; in it you have

First, the Person that sends it out; 〈 in non-Latin alphabet 〉 , *The Holy Ghost said.*

Secondly, the Persons to whom it is directed; implied in the verb 〈 in non-Latin alphabet 〉 *separate,* more particularly expressed in the foregoing words.

Thirdly, the thing to which they were impower'd by the Commission, or which was required of them; set down in the remaining words of the Text, wherein you have

- 1. The Act enjoin'd; 〈 in non-Latin alphabet 〉 , *separate.*
- 2. The Object; 〈 in non-Latin alphabet 〉 , *Separate me Barnabas and Saul.*
- 3. The End for what; 〈 in non-Latin alphabet 〉 , *for a work.*
- 4. The Determination of that work; 〈 in non-Latin alphabet 〉 , *for the work whereunto I have called them.*

Of these in their Order: and first,

The Holy Ghost said.

Of those *five* things, for want of which the *second Jewish Temple* sunk below the *first,* and its glory seemed faint in the comparison, the Chiefest was the *Holy Ghost;* who became silent, his Oracles ceased then, and he spake no more by the Prophets. A thing not only confessed by the *Thalmudists,* (who say our *Rabbins* have delivered to us, that from the time of *Haggai, Zechary* and *Malachi,* 〈 in non-Latin alphabet 〉 *The Holy Ghost was taken away from Israel)* but

so notorious in experience, that when S. *Paul* meets *Disciples at Ephesus,* Acts 19. 1. and asks them *if they have received the Holy Ghost,* whether at their Baptism the *Spirit* came down upon them as He did then on others; they answer ver. 2. *We have not so much as heard whether there be any Holy Ghost,* any extraordinary effusions of the Spirit, whether he do come down in Gifts and Afflations, such as we know were usual in the first Jewish Temple, but have not been for a long time, and we have not yet heard they are restored, (for of this pouring out of the *Holy Ghost* they must needs mean it, not of himself, of whom they could not doubt, nothing was more known in the *Jewish Church.)*

But as our *Savior* did supply the other *four* with all advantage, and so *fulfilled* the *Prophecy,* and made the *glory of that Temple greater:* so for the fifth, the *Spirit,* he was restored in kind with infinite improvement; that of *Joel* fulfilled, *I will pour out my Spirit upon all flesh,* for they were all *baptized with the Holy Ghost; baptized* in *rivers of living waters, which did flow out of the belly of themselves, for this he spake of the Spirit, which all that believed on him should receive, Joh.* 7. 39. so that *Joel* did scarce feel or foresee enough to *prophesy* of this *abundance,* but the *inundations* were almost like *Christ*'s receivings, *without measure.* Nor were his *Inspirations* as of old, dark and mysterious oracles, direction in rapture, where ••e Message itself was to have another revelation, and it must 〈◊〉 prophecy to understand as well as utter: But in the *Gospel* his effusions run clear, and transparent as the *water* that expresseth them, revealing even all the *unknown languages* that were the *conduits* and *conveighances;* all plain express direction, such as that of the *Text.*

Now amongst all the several uses of the Holy Ghost for which he was poured out in this abundance, amongst all the designs he did engage himself in, and advance, He does not seem to have a greater agency, nor to interess himself more in any, then in *qualifying for,* and *separating to Church-offices.* This seems to be his great work: and indeed how can he choose but be particularly concerned in those *offices* which are his own 〈in non-Latin alphabet〉, *his gifts? Timothy*'s is expressly called so, in each of his *Epistles,* 1 Tim. 4. 14. 2 Tim. 1. 6. and when *our Savior,* Ephes. 4. 8. is said to *give* the *gifts* of the *Holy Ghost to men,* it is added *how, ver.* 11. *He gave some Apostles, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry,* namely because *those gifts* enabled for those *offices;* and all the reason in the world that he should have a special hand in giving, where himself is to be received. *Receive the Holy Ghost,* that was from the beginning, and is yet the installation to them: And if we take them from their divine original, from that *great Pastor and Bishop of our sonls,* who was the maker of them too, *Thus he* was *consecrated; The spirit of the Lord is upon me, therefore he hath anointed me to preach the Gospel,* Luk. 4. 18. And when he comes to ordain succession, he says, *as my Father sent me, so send I you: and he breathed upon them, and said, Receive the Holy Ghost,* Joh. 20. 21. and after bids them *tarry at Jerusalem till they should be endued with power from above,* Luk. 24. 47. that is, endued with the *Holy Spirit,* Act. 1. The present *Barnabas and Saul* were sent by *his Commission* in the *Text;* and v. 4. Saint *Paul* tells the *Elders* of the *Churches of Asia, the Holy Ghost made them overseers,* 〈in non-Latin alphabet〉, Act. 20. 28. *Timothy* had his office 〈in non-Latin alphabet〉, by *immediate designation of the Holy Ghost,* 1 Tim. 4. 14. *Clemens Romanus* saith, *the Apostles out of those they had converted, did*

ordain Bishops and Deacons, 〈 in non-Latin alphabet 〉 , *having first tried them by the Holy Ghost, and so taught by his revetation who should be the men.* And *Clemens Alexandrinus* says, *John after his return to Asia, ordained throughout all the regions about,* 〈 in non-Latin alphabet 〉 , *such as were signified and designed by the Holy Ghost.* So that *Oecumenius* pronounces in the general, 〈 in non-Latin alphabet 〉 , *The Bishops that were made, they made not inconsiderately on their own heads, but such whom the Spirit did command. Chrysostom* said as much before, and *Theophylact.* Nor can we doubt that he maintains his interest in this affair even at this day: But that our *Veni CreatorSpiritus, Come Holy Ghost eternal God,* does call him to *preside* in these so concerning solemnities; For *Christ,* when he commissioned his *Apostles,* assuring them, *Behold I am with you even to the end of the world;* which promise he performs only *vicariâ Spiritûs praesentiâ, by the presence of the Holy Ghost, who is his Vicar,* as *Tertullian* expresses; nor can the *Spirit* be with them *till then,* but by *making them be till then;* which being done by *Ordination,* that *Ecclesiastical procreation,* (for so they derive themselves to *the worlds end;)* upon the strength of that promise, we may assure ourselves he does assist as *truly,* though not so *visibly,* as when he *said* here, *Separate.*

The *Holy Ghost*'s concernment being thus secured, I have this one thing only to suggest; that they who set themselves against all *separation* to these *offices* and *Orders, in* and *for which* the *Holy Ghost* hath so appeared, (what they be I dispute not now) they fight against the *Holy Ghost,* and thrust him out of that in which he hath most signally interess'd himself. And they that do entitle the *Spirit* to this opposition, do not only make *God's Kingdom divided against itself,* or raise a *faction* in the *Trinity,* and stir up division betwixt those *Three One Persons;* but they set the *same Person* against *himself,* and make the *Holy Spirit* resist the *Holy Ghost.* You know the inference pressed upon them that did this but *interpretatively* in the *Devils Kingdom,* and did make *Satan cast out Satan:* and is it not here of force? And they who make the *Spirit* cast out the *Holy Ghost,* contrive as much as in them lies *God's Kingdom shall not stand.* I will not parallel the guilts. Those *Pharisees* blasphemed the *Holy Spirit* in his *Miracles,* ascribing that to *Beelzebub* which was the *immediate work of the Holy Ghost:* (and such indeed do sin *unpardonably,* because they sin *irrecoverably;* for *Miracles* being the utmost and most manifest express wherein the *Holy Ghost* exerts himself, they who can harden their understandings against them have left themselves no means of conviction, and *cannot be forgiven,* because they *cannot be rectified* or *reclaimed:) These others* do *blaspheme* the *Spirit* in his *immediate inspirations* and 〈 in non-Latin alphabet 〉 , ascribing to the *spirit* of *Antichrist* all those *Offices* and *Orders,* which these gifts of the *Holy Ghost* were pour'd from Heaven immediately to *qualify for,* and *separate to; things* in which he hath as signally appeared as in his *Miracles:* and as he made these *means* to convince the world, so he made those the *Officers* of doing it, and set them to *out-last the other.* Now in the same nearness that these two guilts come up one towards the other, just to the same degree these *sin the sin against the Holy Ghost.* For the *Holy Ghost said, Separate.*

So I pass to the *second,* to those whom this injunction is directed to. And thence I do observe in general, that

Notwithstanding all the *interest* and *office* that the *Holy Ghost* assumes in these same *separations,* yet there is something left besides for *man* to do. Although he *superintend,* they have a *work* in it: He is the *Uncti••,* but it must be applied by *laying on of hands. I have called them,* saith *he* in the *Text;* and yet *to them* that *ministered,* the *Holy Ghost said, Do ye separate.* I do not now examine what *degree* and *order* of men they were whom the *Holy Ghost* here commissions for this *Office.* The Judgment of the *Antient Church* in this affair is enough known, by the condemnation of *Arius,* and by the Fate of *Ischyras* and *Colluthus:* and for the *present instance,* in which they are called *Doctors* that are bid to do it, there hath enough been said to prove 〈 in non-Latin alphabet 〉 a Title of a *Bishop:* to which I shall only add, that it was a *variation of Name* that stuck by them until *Bede*'s age, in which, what *Bishop* signified does come under no question; for he does say, that *Austin called together to the Conference, Episcopos sive Doctors, the Bishops or the Doctor, of the Province.* Besides that there was then in *Antioch* a *Bishop,* 〈 in non-Latin alphabet 〉 , *In the time of Claudius Emperor of Rome, and of Euodius, whom the Apostle Peter had ordained at Antioch, those that before were called Nazarenes and Galil•ans, were called Christians:* a thing which happened a *little before this separation* in the *Text,* as you find ch. 11. 26. But who they were that used to *separate* for every Execution of these *holy Offices,* will appear from the instances that I shall make to prove the present observation, that, besides that of the *Holy Ghost,* there was an *outward Call:* And whomsoever the *Spirit sent,* he commanded that they should have *Commission* from *Men.* And all my former *Testimonies* for the *Holy Ghost,* bear witness for *this* too. The *Text* is positive; here was a *Conge d'eslire* for *Barnabas* & *Saul. Timothy* had his office 〈 in non-Latin alphabet 〉 , *by designation of the Spirit,* 1 Tim. 4. 14. yet 〈 in non-Latin alphabet 〉 , *with laying on of hands,* ibid. yea 〈 in non-Latin alphabet 〉 , *by the laying on of my hands,* 2 Tim. 1. 6. And *Timothy* was placed at *Ephesus,* as *Titus* also left at *Crete,* to *ordain* others in the same manner; St. *Paul* providing for the *succession* of the *Rite* and *Ceremony* as well as of the *Office.* And in St. *Clement*'s Testimony, 〈 in non-Latin alphabet 〉 ; *the Spirit tried, but the Apostles constituted.* And down as low as *Trajan*'s time, when St. *John*'s date was almost out, his life and his Commission expiring, and the *Churches* of *Asia* to be provided with succession, the Men were 〈 in non-Latin alphabet 〉 , *signified by the Holy Ghost:* But the *Chron. Alex.* saith, 〈 in non-Latin alphabet 〉 , *that he went clean throughout Asia and the adjacent Regions, constituting* not only *Bishops,* but *others of inferior Clergy:* and even in the *lowest* thus it was; when the first *Deacons* were to be made, Men *full of the Holy Ghost* and *Wisdom* were to be looked out, *Act.* 6. 3. But yet that did not autorize them, the *Holy Ghost and wisdom* did not make a *Deacon:* for besides that, *the Apostles will appoint them over their business, ibid.* and they are *brought to them, and they do lay their hands upon them,* verse 6. Thus it was in those times of full effusion of the *Holy Ghost: Men* always had to do in giving that *Commission:* so that whoever pleads an *Order* of the *Spirit* for his Office, (although such a *Commission* of the *Spirit,* if he had it, would evidence itself, and if it were, it would appear, for *'twas the manifestation of the Spirit that was given to every man toprofit withal;* yet) if we yield him his pretensions, and let his own *incitations* pass for *inspirements,* and his *strong fancy* for the *Holy Ghost,* if the *Holy Ghost* did *call him,* who did *separate* him? whom the *Holy Ghost calls,* he sends to his *officers* to empower; they *both* work; *He says,* do *ye separate.*

And here a Consideration offers itself unto those *holy Fathers,* whom the *Spirit* makes his *Associates* in *separating* men to *sacred offices;* that when they *set apart* even to the *lowest stalls* of the *Church,* they labor to perform it so that the Holy Ghost may be *engaged,* and *act along* with them in the performance: *Separate* such as they may presume the *Spirit* hath *called,* and will own. *He* does not call the *ignorant,* or appoint *blind eyes* for *the body of Christ,* or make men *Seers* to *lead into the pit.* The *Holy Spirit* calls not the *Unclean,* or the *Intemperate;* we know it was another sort of *spirit* that went into the *swine:* nor does he ever say, *Separate me* those who *separatethemselves,* the *Schismatics:* the *Spirit* calls not such as break the *unity of the Spirit;* nor sets into the rank of higher members in *Christ's body* those who *tear* that *body,* and *themselves* from it: the *factious,* those that *will not be bound* neither in bonds of *peace* nor of *obedience,* but break all holy tyes, that make *commotions,* and *rave* and *foam,* sure 'tis the *Legion* that sends them, and not the *Holy Ghost.* He whom the *Spirit* will call, must not be under the reputation of a Vice, but should be *of a good report, lest he fall into reproach, and so into the snare of the Devil,* 1 *Tim.* 3. 7. i. e. lest he fall into reproach, and then his teaching do so too, and men learn to slight or not heed the doctrines of such a one as is under scandal for his life, and so the Devil get advantage over them, and do ensnare them. 〈 in non-Latin alphabet 〉 . *For to be to any an occasion of falling, is to be the Devils snare.* Now *Christ'sFishers of men,* those whom the *Holy Ghost* appoints to spread nets for the catching Souls to God, their lives must not lay *snares for the Devil,* and entangle Souls in the toils of perdition. Those also that come to you out of *Ambition* or of *greediness* of *gain,* the *Spirit* calls not neither: He calls we see 〈 in non-Latin alphabet 〉 , *to a work;* so that they who seek more then they can well attend the labor of, or are qualified for the work of, they are not of his sending. But of all men the *Holy Ghost* will least deal with the *Simoniacal,* that come not to a *work,* but to a *market,* that contract with *Patrons* for the *Spirits call,* or, worse then their master *Simon,* would hire the *Holy Spirit* himself to say, *Separate me them:* The *Successors* of the *Apostles* have a *Canonical* return to these, *Your moneyperish with you.* They whom the *Holy Ghost* does call must have his gifts and temper; Saint *Paul* hath set all down to *Timothy* and *Titus;* and those who minister in this employment, if they will be what he hath made them, *joint Commissioners* with him, and his *Co-workers,* they must order it so that he may *work* and *act,* which he does not but where he *calls,* nor does he call but those whom he hath *qualified:* And 'tis of those only whom he hath *called,* that he says, 〈 in non-Latin alphabet 〉 , *Separate,*

The third particular, the thing enjoin'd; *And the Holy Ghost said, Separate.*

The *separateness* of the Functions of the *Clergy,* the *incommunicableness* of their *Offices* to persons not *separated* for them, is so express a doctrine both of the letter of the *Text,* and of the *Holy Ghost,* that sure I need not to say more, though several heads of Probation offer themselves: As first the *condition* of the callings, which does divide from the *Community,* and sets them up above it; And here I might tell you of *bearing rule,* of *thrones,* of *stars* and *Angels,* and other words of as high sense, and yet not go out of the *Scripture* bounds, although the *dignity* did not die with the *Scripture* age, or expire with the *Apostles:* The age as low as *Photios* words it thus, 〈 in non-Latin alphabet 〉 〈 in non-Latin alphabet 〉 . *That Apostolical and Divine Dignity, which the chief Priests are acknowledged to be possessed of by right of Succession.*

Styles which I could derive yet lower, and they are of a *prouder* sound then those the modest humble ears of this our age are so offended with. But these *heights* it may be would give *Ombrages;* although 'tis strange that men should envy them to those, who are only exalted to them, that they may with the more advantage take them by the hands to lift them up to *Heaven.* Those neernesses to things above do but more qualify them to be 〈in non-Latin alphabet〉, in *Theoph.* and to *draw near to God* on your behalf, that *those* your *Angels* also *may see the face of your father which is in heaven,* and those *stars* are therefore set in *Christ's right hand,* that they may shed a blessing influence on you from thence.

2. The 〈in non-Latin alphabet〉 and the 〈in non-Latin alphabet〉, The *Work* and *labor* of the work, (the one is the *Text*'s, and the other Saint *Paul*'s word) require a *whole* man, and therefore a man *separate:* and if Saint *Paul,* one of our *separated* persons here, who had the fullness of the *Spirit,* and the fullness of *Learning* too, that was brought up in the *Schools,* and brought up in *Paradise,* taught by the *Doctors,* and taught by the mouth of the *Lord* in the *third heaven,* snatched from the feet of *Gamaliel* to the *presence of God,* to have a *beatifical Vision* of the *Gospel,* if after all this he cry out, *who is sufficientfor these things?* sure they are not sufficient, who in those little intervals which their *trades* and *necessities* afford them, fall into *fits* and *frensies* of Religion, have a sharp *Paroxysm* of *irregular convuls'd Divinity,* as if they were its 〈in non-Latin alphabet〉, *possessed* with their *Theology* till their *weariness,* and *not knowing what to say* do *exorcise* them.

But not to speak only to the wild fancies of this Age, the *Scripture* says of the men of these callings, they are *taken from among Men, andordain'd for Men in things pertaining to God.* And such *discriminations* are evinced by all the expressions of a *Church* in *Scripture.* 'Tis called the *body of Christ:* Now the parts of a body, as where they are so separate that they divide from one another, they do not make a *body,* but are an *Execution;* so where they are not separate in a diversity of organs, for several faculties and operations, it may be a dead Element, as similar bodies are, but cannot be that body which Saint *Paul* describes 1 Cor. 12. *which is not one member, but many,* verse. 14. *And if they were all one member, where were the body?* verse. 19. and indeed all that Chapter is inspired for this Argument. In *Christ*'s *Church* 'tis as impossible that everyone can be 〈in non-Latin alphabet〉 an *Overseer,* as that every part in the body can be an *Eye:* and the whole frame of man may be nothing else but a *Tongue,* as well as every *Christian* may be a *Preacher:* And if it might, *where indeed were the Hearing?* as Saint *Paul* does ask. The Church is also called a *building,* and *God's house:* Now it is true that every Christian is by Saint *Peter* called a *lively stone,* and all of them *built up a Spiritual house, an holy Priesthood,* 1 Pet. 2. 5. and they all are *a Royal Priesthood, an holy Nation, a peculiar,* separate *people,* ver. 9. Yet all this is no more of privilege then is affirmed in the very same words of the *Jewish Nation,* Exod. 19. 6. where yet God had his *separated Levites, Priests* and *High-Priests* too. But sure 'tis manifest enough that in this building, as in others, stones have their *separate* places and *distinct;* everyone cannot bear up the *Corner,* or be a *pillar* and *foundation-stone;* much less can everyone place itself in the *Ephod,* assume to be of the *Urim* and the *Thummim stones,* and there break out in *Oracles,* and give *responses;* and every rubbish stone set itself in the *Mitre,* and shine in the head ornaments, as if it were of *the precious*

stones of Zion. In fine, (to speak now out of *Metaphor,)* not only the transactions of the *Text,* which is a precedent for men to commission such and such, but also all Scripture rules direct a *Choice;* and where there is *Election,* there is also *dereliction,* and both evince a *separation.* And if all the Nations in the World have had their *distinct officers* for Religion, and, as it were, to signalize the *separateness* of their function, in many nations they did live apart from Men: The *Priests* had their *adyta* as well as the *Deities;* dark solitary Groves were made choice of, not so much for the *God,* as for his *Officer's retirement;* so that every appearance of him also was a *Vision,* and the *Priest* was *revealed* as well as the *Oracle;* and all this at the first to make a kind of sacred Pomp for the solemnity of awfulnes, (though afterwards it often proved but opportunity for foul performances.) And if to this uniform practice of the World *God's* attestation be set, who ordered it in his own government; nor that as a *Levitical* or *Jewish* administration, but it was practice'd amongst his own from the beginning, and when dominions were but greater families, there were still *distinct* persons for the employments of Religion; that was the *office* and the *privilege* of the *first-born: Esau* was called *profane* for selling that birthright of his: (And the word in the Text here, 〈 in non-Latin alphabet 〉 *separate,* is the same which God does word the *sanctifying* the *first-born* for him with, *Exod.* 13. 2.) 'Twere easy to deduce all this out of all ancient Jewish Records. And when the practice ever sinee hath been the same in *Christ's* Religion: after all this, sure nothing else but absolute defection of the *Notions* of *Mankind,* and blotting out all the impressions of *Universal Nature* and *Universal Religion,* or else an absolute *Command* from *Heaven,* could alter this Establishment; from which command we are so far, that 'tis the *Holy Ghost* himself that *said* expressly, 〈 in non-Latin alphabet 〉 *separate.*

Now this 〈 in non-Latin alphabet 〉 , this Separateness in *Function,* does infer upon us a separateness in *Life* and *Conversation,* and they who are thus *set apart from the world,* must keep themselves *unspotted from the World.* To *separate* and *Consecrate* are but two words for the same thing: *Separate three Cities* is the Command in *Deut.* 19. 2. & *they sanctified three, josh.* 20. 7. Our *Offices* assume them both, and all are *holy Orders.* Now *separate* and *pure* are both so primitive, and so essential notions of *holy,* that truly I cannot determine which of them is *original,* and which *secondary:* Our *Consecration* does challenge both; and as we will be separate in our calling, so we must be separate in our lives, not *conforming ourselves to the World,* for *Ihave chosen you out of the World,* saith *Christ.* A torrent license of an Age must not carry us along; an Universal Custom of the World must be no precedent, and can be no excuse for us to do what is irregular. We are 〈 in non-Latin alphabet 〉 *separate;* and that the *world* does such things is no more a plea for us to do so, then that because the *World* is Common ground, therefore the *Church* is so too, fit to be put to all the uses of the field, or of worse places. Were it a reasonable Argument; because I see that the whole *Country*'s tilled, why should not I break up the *holy places,* and plow the *Temple?* Why, so we are *enclos'd* for *God,* and *separated* for the uses of Religion, and to preserve ourselves *pure* for them. Our *Savior* says that the Community of Christians is a *City upon an Hill;* and then sure the *consecrated Persons* are the *Temples* of that *City,* the *separate places* of it; and then as they are most in sight (the *Church* is ordinarily the most *visible building)* so truly he that sees one of them, it should be as if he saw an *open Church,* where there is nothing else but *holy duty,* as if his life were *Liturgy,* public

Service and Worship of *God.* Hath your zeal never rose, at least your indignation, at the profane fury of this age, which never made a stop in violation of things sacred; when to its heap of other *Sacriledges,* it added most contemptuous defilements of *God's Houses;* making the place that *Angels* met us in to worship, and *Goddwelt in* to *bless us* there, the place appointed for the Divinest *Mysteries* of our *Redemption,* for the Celebration of *Christ's Agonies,* for the Commemoration of the *blessed Sacrifice,* the place for nothing but *Christ's blood,* then to become the place of a most odious and insolent uncleanness? If I had worded this more aggravatingly, it had been only to infer that then to see a *consecrated person* to pollute himself with those black *foulnesses* that made *Hell* and made *Fiends,* is sure a sadder and a more unhappy spectacle. If an *Apostle* become wicked, he is in our *Savior's* Character a *Devil; Have I not chosen Twelve, and one of you is a Devil?* Yea if the good Saint *Peter* do become a scandal, tempt to that which is not good; *Get thee behind me, Satan. Christ* calls his nearest Officers *Stars;* Emblems of a great *separateness* those, that teach them how far their Conversation should be removed from Earth: for they are of another Orbe, *Heaven is* the *Region* of *Stars.* But they are *Emblems* of a greater *purity;* there's nothing in the World so clean as light, 'tis not possible so much as to sully shine; it may irradiate dung-hills, but they do not defile it; you may eclipse a star but cannot spot it; you may put out the light, you cannot stain it. 'Tis a word for *God*'s purity: only his light is glory; and as his holiness is so separate that it is incommunicable, so his *Light is inaccessible;* Yet sure they that are *stars in Christ's righthand,* they do come near, and mix their light with his; and they of all men must be pure and holy, whom the *Spirit* calls to that place, as he does all whom he calls to that separation that he did *Barnabas* and *Saul,* the Persons and the next Part; *Separate me Barnabas and Saul.*

I intend not to make particular reflections upon these persons, although the Character of *Barnabas* be registered the 11. Chap. ver. 24. *He was a good man, full of Faith and of the Holy Ghost;* and the good influence that that had upon the people follows; *and much people was added to the Church.* And as for *Saul;* though he *began* the Christian persecution, and was *baptized* in the *first Martyr-blood,* and *breathed out threatenings,* so that nothing but *thunder* could out-voice him, and at last was born as an 〈 in non-Latin alphabet 〉 , as an *untimely birth,* aborting through those wounds which his own hands had made in the *Church,* and making himself a birth with ripping up her bowels; yet this *Abortive* proved the *strongest birth,* and 'twas a *Miscarriage* into the *chiefest Apostle.* As he began the after-sufferings of Christ in *Stephen;* so he *fulfilled* the 〈 in non-Latin alphabet 〉 , and *made up all that was behind,* in himself, being in *deaths* more then those he inflicted. The sound of his *preaching* was louder then that at his *Conversion,* out-voic'd the *thunder;* for this went out into all lands, as if himself alone meant to execute the whole Commission, *preach the Gospel to every creature:* which he did almost, not only preaching to those places *where Christ was not named,without* the other Apostles *line;* but even where the rest employ'd themselves, he wrought as much as they, in *Asia* as Saint *John,* at *Antioch* as *Peter;* yea and at *Rome* too, having as much to do in their foundation: If I had said more, I could have brought the *Popes* own *Seal* for evidence; where not only both are, but Saint *Paul* hath the *right hand:* And truly if they had had the luck to think at first of founding all their pretensions on Saint *Paul,* his *care of all the Churches* would have born them out, as well as *feed my Lambs* does now. But these considerations I

pass; though they would give a Man that hath done mischief in the Church a pattern for the measures of his future Service to the Church. The thing I shall concern myself in, is the solemn *separation* here of those who were *before separated* to the work of the Gospel; *Barnabas* sent by the Church of *Jerusalem* to *Antioch, Act.* 11. 22. and *Paul* not only *separated from his Mothers womb,* Gal. 1. 15. but *chosen* by express *Revelation,* and by the laying on of *Ananias* hands, to go *preach the Gospel to the Gentiles and to Kings,* and qualified for it by *receiving of the Holy Ghost, Act.* 9. from 15. In which work both of them had for some years exercised themselves. Yet here is a new *consecration,* and they are taken up to a condition more *separate,* and *distinct* from what they were before. And all those vast advantages in which these persons did excel; the one of *faith* and *fullness of the Holy Ghost,* the other, besides those, of express and immediate mission from Heaven; and the most strange success their labors had been blest with, all these, I say, did not qualify them to *assume* these *powers* which the *Holy Ghost* commands *another Separation* to enstall them in: and 'twas this *Call* that called *Paul* to be an *Apostle, Rom.* 1. 1. (as from this time he is always called *Paul,* not sooner). Nor do we find any least footsteps of their being Apostles before; though *Barnabas* were sent to *Antioch,* yet he does not undertake what *Peter* and *John* did at *Samaria* in the very same case; for they *confirm* and *give the Holy Ghost, Act.* 8. 15, 17. but *Barnabas* does nothing but *Exhort, Act.* 11. 23. and *he* and *Paul* together *preached the Word* abroad, but we find nothing else they enterpriz'd: but from this time they *exercise Jurisdiction, settle Churches,* and *ordain them Elders in the Churches, Ch.* 14. 22, 23. and (as it does appear) *singly* derived these powers to others, to be exercised by them *singly.* To *Titus* most expressly, *Tit.* 1. 5. the like also to *Timothy,* with all the other acts of *Jurisdiction,* (of which their Epistles are the *Records)* particularly that of *Censures,* which *Paul* himself had inflicted on offenders in the *Churches* he had planted. *Powers these,* which by such *steps* and by *degrees* of separation an *Apostle* himself receives, and does not execute till he ascend the *highest,* that which they have a *new* solemnity ordained from *Heaven* to enstate them in, by a *new laying on of hands,* and the *Holy Ghost* himself commanding, *Separate.*

The *separateness* of this *highest order* in the *Church* is a doctrine handed down to us both by the *writings* of all ages and the *practices;* (two things, which as they scarcely do concur in such a visible degree in any other things in our Religion, so also when they do concur, they make and secure *tradition* beyond all contradiction, give it sufficient *infallibility:* and truly he that does refuse the evidence which such tradition gives to all the motives of believing *Christianity,* if he be not a *Socinian,* he must be an *Enthusiast,* and can receive his Religion only from *Revelation.)* Now the matter of fact of this *tradition* is a subject for *Volumes,* not for a discourse, and it hath filled so many, that there is nothing left unsaid, or to be said against, as to the main: And they that pick some little sayings seeming against this order out of those *Ancients* which were themselves of it, and wrote much expressly for it, and think by those means to confute it, do the same thing, with that *Romanist,* who tore some little shreds, that look as if they favored some opinions of the *Romanists,* out of the books of *Protestants,* most of which were directly writ against the *Church of Rome,* and putting those together went about by them to convince the world there never were any such things as *Protestants,* but they that did profess to be so were all *Papists.*

But I will say no more then my *Text* hath done, which evidences it not a separation only of *degree,* but *Order,* by a *new Ceremony,* and commissionating to *new powers.* If I would stay on words, 'tis expressed here by one that speaks very great distances, 〈in non-Latin alphabet〉, *separate,* which does in *Scripture* word the distances that the *Censures* of the Church do make; *Luk.* 6. 22. and still in the *Greek Liturgies,* when absolution is given, 'tis said to be 〈in non-Latin alphabet〉, to free them *from all curse and separation;* as if to pass into the bounds of this *uncall'd,* were such a thing as to leap over the *Censures* of the *Church,* over the *Line of Excommunication;* and to break through this *wall of separation,* were to break through *Anathema's and Curses:* Yea, 'tis used to express the distance betwixt the *Lord's two hands,* his *right* hand and his *left,* at the day of Doom, *Mat.* 25. 32. betwixt which hands there is a 〈in non-Latin alphabet〉, a most insuperable gulf.

But these I shall not urge. Indeed the *Fathers* of the *Church* have been in these last days counted 〈in non-Latin alphabet〉 *separate* in the severest sense, cast out as the *dung of the Earth;* and the *calling* itself was under *reprobation,* as if it separated only to the *left hand of God:* but so it was with their Predecessors in the *Text.* Saint *Paul* says of himself and the rest of his *Order,* that they were counted 〈in non-Latin alphabet〉 and 〈in non-Latin alphabet〉, *as the filth of the world, and the off-scouring of all things,* 1 *Cor.* 4. 13. and as if they were *called* only to *ruin,* and *consecrated* for a *sacrifice,* he says, the *Lord hath set us forth as men appointed to death,* verse. 9. Indeed *God* hath pleased to own *you* as his *Churches Angels,* we are not troubled if some have counted *you* as the *off-scouring of the Earth,* while we know *Angels* do relate to *Heaven:* and let them consider how they will *reprobate* those to the *left hand of God,* whom *Christ* calls *stars in his right hand,* and *he is at the right hand of his Father;* and while *you* were accounted so *you* did but follow them that went before in *sufferings* as well as *office;* and to do so was part of the 〈in non-Latin alphabet〉, *the work* that they were *separated to;* which is the next part *For the work.*

I shall but run this over, and reflect upon it as I pass, according as it is of present Concernment; and

First, Saint *Paul*'s work was to *preach the Gospel,* and we find him doing it from this time forward to his End. The *high Priest* of the *Jews* was called *the Angel of the Lord of Hosts;* of which name an *Heathen* does give this account, that he was called so, because he was, 〈in non-Latin alphabet〉, *the Angel* or *the Messenger of God's commands:* so *Diodorus Siculus.* And *Malachi* gives the same reason, *Mal.* 2. 7. he was the Substitute to him upon *Mount Sinai,* and *gave the Law* also, only *without the thunder.* Our *Governors* succeed into the Name, they are the *Churches Angels;* and when we hear the word from them, we have it as it were from heaven again, and we receive our Law too 〈in non-Latin alphabet〉, *by the disposition of Angels.* Indeed the Case now is not like Saint *Paul*'s, the *Gospel* then was to be *first revealed* to all the World, and by continual inculcating secured against the depravations which all the malice of the *Devil* and the *world* sought to *infuse,* and the unskillfulness of *infant Christians* did make them apt to *entertain;* But now we are all confirmed *Christians:* Yet truly the time is *now* such as did give occasion for Saint *Paul*'s charge to *Timothy,* 2 Tim. 4. 1, 2, 3. *a time wherein they will*

not endure sound doctrine, but after their own lusts shall they heap to themselves teachers. He therefore that is in *Timothy*'s place, must heap up *Reproofs* and *Exhortations;* or he must heap *good sound dispensers* of them: Such as will *feed the Lambs* with *sincere milk,* not *chaf'd* and *heated* with *commotion* and *busy restless faction;* not *embitter'd* with the overflowings of a too-full *gall;* not *sour'd* with eager sharpnesses of a *malicious* or a *dissatisfied* mind; not *empoisoned* with the soul tinctures of a *scandalous life,* nor the Corrosive infusions of *Schismatical* and *turbulent opinions.* He that caters thus for his flock, and provides such as by doctrine and by practice do instruct them *to live quiet and peaceable lives in all godliness and honesty;* He, like the *Angel* on Mount *Sinai,* gives the *Law* to a *Nation* together, preaches to his whole *Diocese* at *once, Continually.*

The *second* work was *praying for,* and *blessing* them: *This* does *begin,* and *close* every *Epistle;that* he asserts of himself constantly, and 'tis well known the 〈in non-Latin alphabet〉 *gifts* of those times inspired for this *Work.* Now thus our *Angels* also are *Angels of Incense,* The *High Priests* Office in especial: Those that did *daily minister* performed a service of *Incense* too, that did accompany the prayers of the people, and sent them up in *perfume;* but the *High Priests Incense* was part of the *Expiation,* and was the *Cloud* that covered the transgressions of the people when he came with them all about him before the Mercy-seat. And they who shall consider that the prayer of *Moses* (Now *Moses & Aaron* were among the Priests, *Psal.* 99. 6. and He was the chief Priest) did withhold the arm of *God* when it was stretched forth in fury to destroy, and did commit a *violence* upon the *Lord,* such as he could not grapple with, but seems to deprecate, and would fain avoid, and says, *Let me alone, that I may destroy them, Exod.* 32. 10. If thou wilt permit me, my fury shall prevail upon them, faith the *Arabic,* but if thou pray it cannot; therefore *let go thy prayer,* saith the *Chaldee.* and *let me alone.* And they who shall confider also that *His* prayer did *maintain a breach against the Lord,* when He had made one, and was coming to enter in a storm of indignation, then this made head against him, and repulsit him, *Psal.* 106. 23. They that consider these effects, will certainly desire the *Prayers* and *Benedictions* of those *God's chiefest Officers of blessing,* those that are consecrated *to bless in the Name of the Lord;* and will *have them in love for this works sake.*

Their *Third* work is *Government,* which may be some do look upon as *privilege* and not as *work;* the expectation and delight of their ambitions, and not the fear and burden of their shoulders. But ambition may as rationally fly at *Miracles* as *Government,* and as hopefully gape after *diversity* of *Tongues,* as at *presiding in the Church;* the powers of each did come alike from Heaven, and were the mere gifts of the *Holy Ghost,* 1 *Cor.* 12. 28. It was so in the Law; when God went to divide part of *Moses* burden of Government amongst the Lxx, *he came down and took of the Spirit that was upon him, and gave it to the Lxx, Num.* 11. 25. A *work* this that may have reason to supersede much of that which I *first* mentioned: For notwithstanding all Saint *Paul*'s assistances of Spirit, he does reckon that *care that came upon him daily from the Churches* amongst his *persecutions,* and it *sums up* his Catalogue of *sufferings:* 2 *Cor.* 11. Such various Necessities there are by which *Government* is *distracted,* and knows not how to temper itself to them. For sometimes it must *condescend: Paul* notwithstanding *Apostolical decrees* made in full *Council* that abrogated *Circumcision, (as the Holy Ghost had declared it void before,)* yet is fain to comport so far with the violent humors of a party as to *Circumcise Timothy,* at the very

same time when he delivered those decrees to the *Churches* to keep, *Act.* 16. 3, 4: yet asterwards when *Circumcision* was looked on as *Engagement to the wholeLaw,* and to grant them that one thing, was but to teach them to ask more, and to be able to deny them nothing; then he *suffers not Titus to be circumcised, nor gave place to them by submission, no not for an hour, Gal.* 2. 3, 5. Thus the *Spirit of Government* is sometimes a *Spirit of meekness,* does its work by *soft yieldings,* and breaks the Adamant with *Cushions* which *Anvils* would not do: The *Ocean* with daily billows and tides, helped on with storms of violence, and hurried by tempests of roaring fury, assaults a rock for many ages; and yet makes not the least impression on it, but is beat back, and made retire in empty foam, in insignificant passion: when a few single drops that distill gently down upon a rock though of Marble, or a small trickle of water that only wets and glides over the stone, insinuate themselves into it, and soften it so as to steal themselves a passage through it. And yet *Government* hath a *rod* too, which like *Moses*'s can *break the rock,* and fetch a stream out of the heart of quarre; and which must be used also: the *Holy Spirit* himself *breathed tempest* when he came, blew in a *mighty boisterous wind:* nor does he always whisper soft things, he came down first in *a sound from heaven,* and spoke *thunder;* nor did it want *lightning,* the *tongue was double flame.* Of *some we know we must have a Compassion, but others must be saved with terror, Jude* 22, 23. which drives me on to the last piece of their work,

The Censures of the Church, the burden of the *Keys;* which (passing by the private use of them in voluntary penitences, and discipline upon the sick) as they signify *public exclusion out of the Church* for scandalous Enormities, and *re-admission into it* upon repentance, have been sufficiently evinced to belong to the *Governors of the Church.* The Exercise of these is so much their *work* that Saint *Paul* calls them *the Weapons of their spiritual Warfare, by which they do cast down imaginations and every high thing that exalteth itself against the Knowledge of God, and bring into captivity every thought to the obedience of Christ,* 2 Cor. 10. 4, 5: a *blessed victory* even for the *Conquered;* and these the only *Weapons* to achieve it with. If those who sin scandalously, and will not hear the admonitions of the *Church,* were cast out of the *Church;* if not *Religion, Reputation* would restrain them somewhat: not to be thought *fit company for Christians* would surely make them *proud* against their Vices. *Shame,* the designed Effect of these *Censures,* hath great pungencies, the fear of it does goad men into actions of the greatest hazard, and the most unacceptable; such as have nothing lovely in them, but are wholly distasteful. There is a Sin whose face is *bloody dismal;* and yet because tis countenanc'd by the *Roysting Ruffian* part of the world, men will defy *Reason* and *Conscience, Man's* and *God's Law,* venture the ruin of all that is beloved and dear to them in this world, and assault *death,* and charge and take *Hell* by violence; rather then be *ashamed* before those *valiant sinners, Satan's Hectors:* and, they must never come into such Company if they do not go boldly on upon the sin, is of more force with them then all the indearments of this world, then all their fear of *God,* and *death,* and *that which follows.* Now if *Religion* could but get such Countenance by the *Censures of the Church;* and every open sinner had this certain fear, I shall be turned out of all Christian company, shall be avoided as unfit for Conversation; would it not have in some degree the like effect? and if the motive be as much exactly, would not men be *chaste* or *sober* or *obedient* for that very reason for which they will now be *killed* and be *damned?* Without all question

Saint *Peter's Censure* on the *intemperate,* 1 Cor. 5. must needs be reformation to him: Tis such a sentence to the drunkard, *Not to company with* him, whose vice is nothing but the *sauce of Company;* and who does sin against his *body* and against his *faculties* and against his *Conscience,* is *sick,* and is a *Sott,* and goes to *Hell* merely for *Societies sake.* Now the infliction of these *Censures* is so much the *work* to which *Church-governors* are called by the *Holy Ghost,* that they are equally called by him to *it* and to *Himself;* both are alike bestowed upon them: *Receive the Holy Ghost, whose sins ye retain they are retained,* John 20. 22. And in the first derivations of this office, it was performed with *severities,* such as this age I doubt will not believe; and when they had no *temporal* sword to be auxiliary to these *Spiritual weapons.*

And now to make reflections on this is not for me to undertake, in such a state of the Church as ours is; wherein the very *faults* of some do give them an *Indemnity,* who having drawn themselves *out of the Church,* from under its authority, are also got *out of the power of its Censures:* So children that do run away from their *Fathers house,* they do escape the *Rod;* but they do not consider that withal they run away from the *inheritance:* and many times in those that do not do so, but stay within the family; long intermission of the *Rod,* and *indulged license* makes them too big and heady to be brought under *discipline.* And is it not so with us? Among many of those that stay within the *Church,* (I know not whether I do well to say so, when of these I mean there is little other Evidence of their doing so but this, that they will *swear* and *drink* of the *Churches side;* Blessed *Sons* of a *demolished Church,* who think to raise their *Mother* a *temple* by *throwing stones at her:)* by reason of the late overthrow of *government* and *discipline,* and the *consequent licences, Vice* hath been so nursed up; not only by an universal, barefac'd, uncorrected practice; but by *principles* of liberty, that can dispute down all *Ecclesiastical restraints,* and have set up the *Religion of Licence:* that now sin is grown so outrageous, as to be too strong for *discipline;* nay rather then it should be set up, tis to be feared they would endeavor to renverse all in the *Church,* and enterprise as much in their *vices* quarrel, as others have done for *mistaken Religion.* And indeed to what purpose were the *Censures,* whose *first* and *medicinal* effect is *shame,* amongst men, where tis in very many instances the *only shameful* thing *not to be vicious;* where men stand *candidates* for the reputation of *glorious sinners,* take to themselves *sins* they have *not committed,* that are *not theirs,* and *usurp* Vice; *sins* and *damnations hypocrites?* What work is here for *discipline?* But this state wants not precedents; the *censures* of *the Church* were not only lay'd aside in the Vastations of the *Arian* heresy and persecution; when the *weapons of the Churches warfare* were too weak to make defense against all their cruelties and impieties: and before that in *Diocletian*'s days against the *Lapsi:* But we find also that Saint *Paul* is forced to break out only in a passionate wish, 〈in non-Latin alphabet〉, *I would they were even cut off that trouble you (by excommunication* he means) *Gal.* 5. 12. When he saw the ill humors were too spreading, and too tough also; *Sedition* and *Schism* wide and obstinate; so that neither his authority could reach, nor his methods cure, but were more likely to exasperate them: then he does *excommunicate* them only in *desire.* And again, 2 Cor. 10. 6. *and having in a readiness to revenge all disobedience when your obedience is fulfil'd.* It becomes therefore everyone that hath *good Will for Zion,* to labor to fulfill his own obedience, that so the *Church* may be empower'd to use *Christ's Methods* for reforming of the rest. And they that will not do so must know they shall

not only answer for their *sins,* but for *refusing tobe saved* from them, that they *resist* all medicine, as men resolved that nothing shall be done towards their Cure, as men that rather choose to perish, and prefer destruction. And for the *seasons* and *degrees* of putting this *work* into Execution, Wisdom must be implor'd from that *Spirit of Wisdom* that *calls* unto this work: The last Part; *Whereunto I have called them.*

The Nature of the *calling of the Holy Ghost* is a Subject that would bear a full discourse. But waving those pretensions which *Necessity,* and *inward incitation* do make to be the *Calls of the Holy Ghost;* I shall positively set down that the *call* of *God* and of the *Holy Ghost* to any *work* or *office,* (for I enquire not of his calling to a *privilege* or *state of favor,)* is his *giving abilities* and *gifts* qualifying for that *work* or *office:* The call *immediate* when the gifts were *so;* but *mediate* and *ordinary,* when the abilities are given in his *blessing* on our *ordinary labors.* 'Tis so in every sort of things, Exod. 31. 2. *See I have called Bezaleel, and I have filled him with the Spirit of God in Wisdom, and in understanding, and in knowledge, and in all manner of Workmanship, to devise cunning works, and to work in all manner of Workmanship; and behold I have given him Aholiab, and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee:* and he repeates the same again, *Chap.* 35. 30. adding that *he hath put in his heart that he may teach, both He and Aholiab;* so that giving this skill to *work* and *teach* is named *God's calling.* So in another case, the *Lord* does say of *Cyrus, I have called him,* Isaiah 48. 15. which he explains in the 49. I have *holden him by my right hand to subdue nations before him, to loose the loins of Kings, I have girded him.* So when *Isaiah* saith, *the Lord hath called me from the Womb,* or rather says that of our *Savior,* Isa. 49. 1. he tells you how, *ver.* 5. *he formed me* and prepared me *from the Womb to be his servant, to bring Jacob to him.* And throughout the *New Testament,* as his *Call* to a *privilege* is 〈in non-Latin alphabet〉, *his grace,* in allowing such a state of favor; so his *calls* to a *Work* are his 〈in non-Latin alphabet〉, *his gifts* enabling for it.

The Gifts of *these Apostles* by which they were enabled for their *Office,* and which made up their *call,* are set down: those of *Barnabas* in the fore-cited 11 *Act. He was a good man, full of faith, and of the Holy Ghost;* and *Paul*'s *call* was a little *Extraordinary.* If we look into times, we shall find reason to believe those revelations in 2 *Cor.* 12. were given to *Paul* a little before this *Consecration* of him in the Text. That Epistle was writ, saith *Baronius,* in the second year of *Nero,* and this separation was in the second of *Claudius,* as may be gathered also in some measure from the *famine* mentioned in the 28. verse of the 11. chap: betwixt these two were *fourteen years:* now saith Saint *Paul* when he wrote that, *he had his revelation somewhat above* 14. *years before;* a little therefore before this solemnity. Here was a *call* indeed, called up to the *third heaven* to receive instructions for his office, and for ought he did know, called out of his own body too, that he might be the fitter for it; *whether in the body or out of the body, I cannot tell, God knows,* verse 2. and that again, verse 3. They whom *God's Spirit* qualifies for *Consecration* to *separate* to these diviner offices may be stilled *Angels* well, when they are called from all regards or notices of anybody that belongs to them; their gifts and graces set them above the consideration of flesh: In the entertainment of these qualifications the Soul is swallowed up so, that it cannot take cognizance whether it have a body of its own, and is not sensible of that deer partner of itself, it is so only sensible of this Employment. 'Tis not

for an *Apostle* (or for his *Successor)* to think of things below with much complacency: When these have all their Uses, all their glories on, they but make pomp to dress the body; which an *Apostle* does not design for, nor knows whether he be concerned at all in. He becomes something *without a body,* and *above the Earth,* who for a preparative must be *taken up* to *Paradise,* and *called* from all *commerce* and all *intelligence with his own body.* Saint *Paul* was *called from heaven* to preach the Gospel; but he was called *to heaven* to qualify him for this *higher separation,* to an *Apostle* and *Church-Governor.*

And now *you see your calling,* Holy Fathers: and to pass by such obvious unconcerning observations as at first sight follow, that those who are not qualified are not called; I shall only take notice hence of the *counter-part* of this call, the *charge God* takes upon him, when he calls to this charge; and that is, he *owns* and will *protect* whom himself *calls.* 'Twas that he promised to the *Founder* and *God* of your *Order; I the Lord have called thee, and I will hold thine hand, and I will keep thee, Isai.* 42. 6. And when he said of *Cyrus, I have called him,* he said also, *he shall make his way prosperous, Isai.* 48. 15. And so he shall be the way what it will; for thus he said to *Jacob, I have called thee; when thou goest through the water I am with thee, and through the rivers they shall not overflow thee, Isai.* 43. 1, 2. There was Experience of all this in one of the *chief Princes* of your Order; when the *Apostles* were scarce safe *within their ship,* they were so tossed with waves and fears, yet if our *Lord* will *call* him, *Peter* is confident he shall be safe even *in the sea; Lord, if it be thou, bid me come unto thee on the Water,* saith he; and the *Lord* did but call him, and he went down and *walked on thewater* safely: as if the swelling billows did only lift themselves to meet his steps, and raise him up from sinking. And when his own doubts, which alone could, were near drowning him, and he but *called the Lord; immediately he stretch'dout his hand and caught him:* He answers *his* call, if we answer *ours;* if we *obey* when he says *come,* then will he come and save when we call to him. And so *Peter* received no hurt, but a rebuke; *O thou of little faith, why didst thou doubt?* couldst thou imagine I would not sustein stein thee in the doing what I bid thee do? in answering my call. But why seek we experience of so old a date? There is a more encouraging miracle in *these late calls themselves.* Had God sustein'd the *Order* in its *offices* and *dignities* amidst those waves that wrack'd the *Church* of late, it had been prodigy of undeserved Compassion to our Nation: but whenas all was *sunk,* to bid the sea *give up* what it had *swallowed* and *consumed;* this is more then to catch a *sinking Peter,* or to save a *falling Church.* The work of *Resurrection* is emphatically called the *working of God's mighty power,* and does out-sound that of his *ordinary conservation.* And truly 'twas almost as easy to imagination how the *scattered Atoms* of men's dust should *order* themselves, and *reunite,* and *close* into *one flesh;* as that the *parcels* of our *Discipline* and *Service* that were lost in such a wild confusion, and the *Offices buried* in the rubbish of the demolisht Churches, should *rise again* in so much *order* and *beauty. Stantia non poterant tecta probare Deum.* This *calling* of the *Spirit* is like that when the Spirit moved upon the face of the *abyss,* and called all things out of their *no seeds* there; or like the call of the *last Trump.* Thus by the miraculous mercies of these calls *God* hath provided for our *hopes,* and warranted our *faith* of his protections: yet he hath also sent us more security, hath given us a *Constantine,* if his own be not a *greater Name,* and more deserving of the *Church;* for which (it is well known to some) he did *contrive* and *order,* when he could neither *plot* nor *hope* for his own *Kingdom;* & did

with passion labor a *succession* in your *Order,* when he did not know how to lay designs for the *succession* of *himself* or *any of his Fathers* house to his own *Crown* and *dignity.* Nor is the Secular arm all your security: *God* himself hath set yet more guards about his *consecrated* ones, he hath severe things for the violaters of them: *Moses,* the *meekest man upon the Earth,* that in his life was never angry, but once at the *rebellious;* seems very passionate in calling Vengeance on those that stir against these *holy Offices. Smite through the loins of all that rise against them, and of them that hate them, thatthey rise not again:* the *loins* ⟨◊⟩ we know) are the *nest of posterity;* so that, ⟨◊⟩ *through the loins,* is, stab the *succession,* ⟨◊⟩ at once all the *posterity* of them that we •••ut off *this Tribe,* and hinder its *successior.* Nor was this *Legal Spirit; Gospel* is as severe. Those in ⟨◊⟩ *Jude* that *despise these Governors,* tha• ⟨◊⟩ ⟨◊⟩ *Corah* and his Complices did, (who *g•••ered themselves against Moses and Aaron, and said, You take too much upon you, ye sons of Levi,since all the Congregation is holy, everyone of them, and the Lord is among them, wherefore then lift you up yourselves above the Congregation of the Lord?* words these that we are well acquainted with, and which it seems St. *Jude* looks on as sins under the Gospel:) these *perish in the gainsaying of Core;* whom *God* would not prepare for punishment by *death,* but he and his accomplices went *quick* into it; He would not let them stay to dy, but the *Lord made a new thing,* to show his detestation of this sin, and the *Earth swallowed* it in the Commission, and *all that were alli'd and appertain'd to them* that had an hand in it. And truly they may well expect strange recompenses, who do attempt so strange a *Sacrilege,* as to pull *stars* out of *Christ's own right hand:* from whence, we have his word, *that no man shall be able to pluck any;* but if they shine thence, on their *Orbs* below, and *convert many to Righteousness,* their *light* shall blaze out into *glory,* and they shall ever dwell at *his right hand,* To which right hand *He thatbrought again from the dead the Lord Jesus, that great Shepherd and Bishop of the sheep,* and set him there: He also bring you our *Pastors,* and us your *flock* with *you;* and set us with his *sheep onhis right hand.* To *whom,* with the same *Jesus* and the *Holy Ghost,* be ascribed all *blessing, honor, glory,* and *power,* from henceforth *forever,*

Amen.

FINIS.

P-RA-9. Eighteen sermons whereof fifteen preached the King, the rest upon public occasions - Allestree, Richard, 1619-1681.

EIGHTEEN SERMONS, *Whereof* Fifteen Preached before the KING. *The rest* Upon Public Occasions.

BY *RICHARD ALLESTRY* D. D. AND CHAPLAINE To His *MAJESTY.*

LONDON, Printed by *Tho. Roycroft,* for *James Allestry* at the *Rose* and *Crown* in S. *Paul's Church-yard.* M DC L X I X.

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SERMON I. WHITE-HALL. *January* 27. 1660.

1 PET. IV. 1.

He that hath suffered in the Flesh, hath ceased from Sin.

SO great a flatterer is Man of himself, that from all kind of Events, how various soever, [A] ever, he will adventure to conclude himself in the right way to *Blessedness;* and rather than want Argument, contradictions shall conspire to make him happy: If he prosper, then *God allows his doings;* and the success of actions is his *mark* and *Seal,* that they are acceptable and dear to him: And if this Argument be good, The *Tribe* of *Benjamin while it conquered* (as they did *Conquer* those that fought *God's Battles;* and that by his immediate *commission:)* yet all that while, those [B] *Sodomites* and *foul Adulterers,* the men of *Gibeah* were *Saints;* But when calamity does take away this Argument, then on the other side the *Gibbet;* though the punishment of *Villany,* is only execution of that Decree, whereby *God* hath *predestined* them, *To be conformed to the Image of his Son.* As if they died most like Christ, who died with the most *Guilt* about them, and they will needs be *Martyrs* when they suffer for [A] their vices; and, if this Argument be good, *Egypt* was *blest* with all her *Plagues,* and the *consuming fire* that ran upon the ground, was the *light of God's countenance* upon them. Yet both these Arguments have been made use of lately, by each several party of us, in the variety of God's dispensations to us: now this each could not do of *right.* Some parties of us made *false* and *unjust* pleas to them both. Now to decide which did so, not *à priori,* from the *cause;* though that alone does guild prosperity, and *that alone too makes the Martyr, not the sufferings.* But men will never be agreed of that, while whatsoever [B] happens (whether their cause prosper or be oppressed) still proves them in the *right.* But I shall do it from a plain *notorious* effect: nor do I know what else can be more seasonable than while some men seem to stand *candidates* for sufferings, and choose *Sedition* and *Schism,* rather than lose the reputation of not being *afflicted* with their party; and while others plead the merits of *affliction,* and Trumpet out their having *suffered,* as a pretence for the *ambition* and the *covetousness,* the *luxuries* and *intemperance,* and all the other vices of *prosperity,* which their late *sufferings* have before hand expiated; while [C] it is thus on each side, to give both a 〈 in non-Latin

alphabet 〉 whereby to judge the Case, which my Text here presents; for, *He that hath suffered in the Flesh, hath ceased from Sin.*

The words make a single *Proposition,* and therefore cannot well be taken asunder, nor indeed need they; the Terms being very well understood. The Subject everyone is willing to assume to himself; no one I believe that hears me, but will say he *hath suffered in the Flesh.* Therefore we have no more to do, but to see whether the other Term agree as universally, which certainly it must, if our Proposition here hold good, [D] if *He that hath suffered in the Flesh, hath ceased from Sin.*

Therefore in order to this, I shall offer at Three things.

First; Discourse of the truth of the *Proposition* in General, and see if we can discern how necessary, and how effectual this Instrument of *Reformation* is, whether it be such as may build a confidence of asserting; That *He who hath suffered, hath ceased from Sin.*

Secondly; Because discoursing in General, is not so *practical* and *useful,* I shall endeavor to discover in particular, By what Artifice of method the *Flesh* engageth men [E] into courses of *sin,* and how it works them up to the *height* of it, and then see how *sufferings* blast that method, and make the *Arts* of the *flesh* either unpracticable, or too weak.

Thirdly, I will attempt to view our own concerns in all [A] this; propose to consideration, Whether this method hath had this effect on us; or, Whether indeed it be as easy to confute God's *Word* as to break his *Commandments,* and contrive that his *truth* shall no more stand than his *will* does; but notwithstanding Scriptures bold affirmation here, yet *they that have suffered have not ceased from Sin.:* and if so, then to propose the danger and infer Christ's Application that at least we begin to cease, *and sin no more least a worse thing come unto us.*

I. *He that hath suffered in the flesh hath ceased from Sin: None but He,* and *He certainly:* [B]

When it appeared that *Eden* had too much of Garden for *innocence* to dwell in, and although man were made *upright,* yet amidst such delights he could not be so a whole day, but of the many *inventions* he found out the first was to *destroy* himself immediately, and under the shadow of the Tree of *life* he wrought out *death,* and made the Walks of *Paradise* lead him towards Hell: God saw himself concerned to take another course: He sets a guard of *fire* about *Eden,* about the place of *pleasure,* as well as in the place of *torments;* and there was as much need of *flame* to keep man out of *Paradise,* as [C] *flame* to fright him from Hell. He makes the Earth not spring with Garden anymore, but bring forth *thorns* and *briars,* that might scratch and tear man in the pursuit of things below, which, if the Soul should *cleave* and *cling* unto the Earth, might gore and stab it in the embrace; Nothing but *sufferings* will do us good: The Earth was most accurst to man when it was *all Paradise,* nothing but the *malediction* could make it safe and bless it to us; our happiness must be *inflicted executed* on us, and we must be *goaded* into *blessedness:* and therefore God hath put *afflictions* into every dispensation since the first. [D] Among the *Jews* sin did receive immediate punishment by the tenor of the *Covenant,* and though the retributions of our *Covenant* be set at distance, as far remote as *Hell,* yet Christ has *dressed* his very *promises in sackcloth and in ashes, tears and*

trouble: when he would recompense *heroic* virtue, he says it shall receive *an hundred fold with persecution, Mar.* 10. 30. and he does *grant us sufferings; to you it is given in the behalf of Christ to suffer: Phil.* 1. 29. so that the *sting* of the *Serpent* is now the *tempter;* his biteings and his venom moving us to *obedience,* as much as his lying tongue did our first [E] Parents to *rebellion,* and when he does fulfill God's threat and *wound the heel,* he only drives us faster away from him, and makes us haste to him that *flies* to meet us *with healing under his wings.* This method God hath always used, and the experience [A] confirmed by the blood of all ages, even from the blood of *righteous Abel* to the blood of *this season:* of all the *Prophets* that went before us, and the *Apostles* that came after them, as if those were men *inspired for ruin,* and what ever Judgment they denouncit it was their own *burden;* and as if these were men chosen out *for,* and delegated *to* persecution, men *appointed unto death* as St. *Paul* expounds their office, none escapit: and the next succeeding times of Primitive Christianity were but *Centuries of Martyrdom,* so many years of Fire and Faggot, and *worse* tortures. This method hath not *past by* any Grandeur, but of those great ones that have [B] been eminently good, their *afflictions* have vy'd with their *Majesty,* the *Calendar* hath had as much share of them as the *Chronicle,* the *Martyrology* as the *Annals,* and their *blood,* not their *Purple* put them in the *Rubric.* God's Furnace made Crowns splendid, gave them a Majesty of *shine* and an *Imperial* glory, and so all our Crowns indeed must be prepared in the *Furnace;* he that told us we must be *Baptiz'd with fire* saw there was something in us that the Christians water will not cleanse; Baptism may wash *sullays* but not *dross* away, That must be washed in flame, and nothing else but *fire* will [C] take away our base alloy; And it cannot be otherwise, never was there any other way to Glory: *for when God was to bring many Sons to glory, he sanctified the very Captain of our salvation through sufferings.* Heb. 2. 10. *Who though he were a Son,* and that the Son of God, *yet learned he obedience by the things that he suffered,* Heb. 5. 8. This therefore is the only and most *effectual* way of teaching it, when God speaks in *Judgment:* and indeed he counts all other of his voices but as *silence* in comparison of this; and though he gave his Law in *Thunder,* and sent his Prophets daily to denounce wrath to [D] *transgression,* yet he reckons of all this as if he had said nothing till he speak *Plagues* and commands *afflictions; Psal.* 50. 21. after a Catalogue of *sins* he tells the man, *these things hast thou done and I kept silence;* though my Law did warn thee, and my *Messengers* called to thee, yet I hardly expect that thou shouldst hear those whispers, with all those voices I did scarce break silence, but *now I will reprove thee,* and *thou shalthear the rod* or *hear thy own groans under it:* For that we may be sure to hear this voice, God does by it *open the ear, Job* 33. 14, 15, 16. *God speaks once, yea twice, yet man perceiveth* [E] *it not, in a dream and in a vision, then he opens the ears of men by Chastisements,* as it follows in four verses full of them 19, 20, 21, 22. *and sealeth his instruction that he may withdraw Man from his purpose, i. e.* that he may make him *cease from sin.* It seems the *place of Dragons* is God's chiefest [A] *School of Repentance;* and we may have a clearer sight of him in the *dimness of anguish,* than *Vision* itself does give. When men did not perceive that, saith *Job,* yet this opened the Ear, and so God *sealeth the Instruction:* And truly when the Soul dissolves in Tears, and when, as *David* words it, *The heart in the midst of the body is even like melting wax,* then only 'tis susceptible of *Impression,* then is the time for *sealing the Instruction.* Nor does Chastisement open the *Ear* only, but the *understanding* also; *I will give her trouble* 〈 in non-Latin alphabet 〉 , I will take her into the Wilderness 〈 in non-Latin alphabet 〉 saith he, and *speak* [B] *unto*

her Heart; There is convincing Experience of all this. *Pharaoh* that was an Atheist in Prosperity, does beg for prayers in Adversity; before he suffers, *Pharaoh* says, *Who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go. Exod.* 5. 2. but yet Thunder preaches obedience into him, and *Pharaoh sent and called for* Moses *and* Aaron *and said, I have sinned, the Lord is righteous, and I and my People are wicked, entreat the Lord that there be no more mighty Thundrings* (no more *Voices of God,* the Hebrew words it) *and I will let you go. Exod,* 9. 27. And in the Book of *Judges* [C] you will find that whole Age was nothing but a vicissitude of *sinning* and *suffering,* divided betwixt *Idolatry* and *Calamity.* When God's hand was not on them they ran after other God's, as if to be freed from Oppression had been to be set free from God's Worship and Service; but when he did return to *slay them,* then *they sought him, and they returned to enquire early after God, and they remembered that God was their Rock, and the high God was their Redeemer. Psal.* 78. 34, 35. So that from such induction the Prophet might pronounce, that *when God's Judgments are in the Earth, the Inhabitants of* [D] *the world will learn righteousness, Isaiah* 26. 9. and S. *Peter* in the Text, *they that have suffered in the flesh, have ceased from sin.* Which calls me to my second Task;

2. To show first, by what arts the flesh engages men into courses of sin, and by what methods it does work them up to the heights of it. That I may Secondly declare how sufferings blast those methods, and make all the arts of flesh either unpracticable or too weak.

1. That the carnal appetite should reach after, and give up [E] itself to sensual delights is so far from strange, that it is its nature; 'tis the law of the members, the very signature of flesh, an inclination imprinted into it, of which it can no more devest itself, than the heated Deer can restrain itself from *thirsting and panting after water brooks:* But when Reason and [A] Religion have set bounds to this appetite for it to scorn these mounds; for that *Law in the members* to fight with and prevail against the *Law in the mind,* those original dictates born in it, and Christian Principles infused into it, this is the Fleshes aim and sin. Now this it does by exciting to ill actions, as being sauc'd with pleasures and contents, and by indisposing to good actions, as being troublesome or not at all delightful to the sense, and as for all other delights it hath no apprehension of, but indisposeth for them perfectly. So that this it does, it engages too much in Pleasures here, and [B] it takes off all cares or thoughts of any joys hereafter; both these I will show you, and thus it works;

1. It prevails with us to indulge ourselves the fall use of lawful pleasures, and for this the Flesh will urge, it is the end of their Creation, to do otherwise were to evacuate God's purpose in the making; Did he give us good things not to enjoy them?

Thus every sort of sin insinuates itself at first: Youth will not deny itself converses with temptations, although he have reason to fear they will commit a rape upon his warmer passions, [C] which are chafit by such encounters. But God has not forbid him Conversation; and why should he be an *Anchoret* and recluse in the throngs of Cities and of Courts. Another that would not by any means be luxurious or intemperate, yet goes as near them as he can, and contrives to enjoy all those delights that do indeed but sauce Intemperance, and make Excess palatable: And truly why should he restrain himself from meats and drinks, and be a

Jew again? All these believe they live righteously, soberly, and Godly enough. This resolution works in every recreation, pleasure, honor, and advantage of this World, men are content [D] to make as near approaches to the sin as they can; and indeed believe they have no reason to be morose unto themselves; I will deny myself nothing that God hath not denied me, but enjoy as far as possibly and lawfully I may: But then, by doing thus it

Secondly, does oft take in somewhat of the immoderate and unlawful, which cannot be avoided, both because it is hard to set the exact bounds and limits of what is lawful: The 〈 in non-Latin alphabet 〉 , the Line that meers out Virtue from its neighbor [E] Vice is not so plain in every place as to chalk out exactly to this point thou mayst come, and no farther; hence the man sometimes mistakes himself into a fault; however the extremity of lawful is, we know the confines and very edge of vice: And then to him that plays upon the brink of sin, it [A] is a very easy step into it, and indeed unavoidable, when a man is rusht and hurried on, not only by his inward stings and incitations, but by the practice of the World, which makes use of that holy Name of Friendship, to bring vice into our acquaintance, and to befriend us into everlasting Death (of such Friends I can have legions in Hell; and the God of this World will serve me, upon this account, to procure for my Sin and my Destruction:) but howsoever when the Appetite is heated, they are not to be denied. [B]

Thirdly, this happening therefore sometimes proves a Snare and bait still to go on, both as it takes away the horror and the a versation of the sins which at the first seem uncouth, till a man be experienced in them; and also as it smoothes the way, for such beginnings do nurse up an Habit and prepare a Custom, and make vice very easy, which at first it is not, while the Appetite is modest and not able to digest full Doses, till use enlarge and stretch it.

And now the *Mind,* which by these means tastes diverse Pleasures, and the Degrees of them, and finds a gust in [C] them, yet not being satisfied in any one (as 'tis impossible it should be) stirs up the Appetite to vary and proceed; that that contentment which single pleasures could not afford, diversified might make up; Wretched Nature using that as an Attractive, which should repel; for who would hug a Cloud? embrace that which does not, cannot satisfy? but only Flesh which for that very reason, hunts on and follows the scent: And by doing so a while, it brings upon itself,

Fourthly, Something like a necessity of doing so: Thus Continence would be some men's Disease, and the Intemperate [D] cannot live without his Vice, but gapes as much as Thirst and Feavour do, and if he have not satisfaction, suffers as many qualms and pangs as his riot used to cause in the Apprentisage of his sin; so that there is a kind of necessity of the practice, and he wisely seeming to make a virtue of necessity, begins to think them the only happiness, at least of this life, freely without reluctancy embracing them. [E]

And now the Flesh is *Callous,* and if you doubt how it could so harden itself, as not to be pervious to any stings of Conscience, but Proof against all Pricks, though Experiment may persuade you; yet I will show you the Method.

As all Appetite you know is blind, so the Guides also [A] of Carnal appetite; The senses are very short sighted, they cannot look forward to the next Life, to the hopes of Heaven, or the pains of Hell, to bring them into the balance with the present pleasure, and see which does over weigh: The Flesh only lives *extempore,* looks but upon that which is before it, scarce on that: We have sufficient experience of this, for when one vice will not look forwards a year or two to the penury and rottenness some courses do pull down: And when another vice, as if it had learnt to fulfill our Savior's command, and *take no care for the morrow,* will [B] not think of the next mornings pains and Headach; Nay, when the ambitious Usurper will not look just before him, to see where he does place his steps, on Precipices and Sword points, to note how the Pyramids he does climb are made slippery with blood; Pyramids, did I say? pointed Reeds rather, things that have not strength to bear, but only sharpness to stab; and where the man's own weight makes his Upholders fail and wound him both together, at once sink under him and pierce him thorough. Nay, we see many whose sins inflict themselves, who may be truly said [C] to *bear their Iniquities,* yet choose those sins that bring their Plagues along with them; for we see men with most excessive difficulty practice a vice only that they may have the vice, swallow sickness, drink Convulsions and dead Paralyses, foaming Epilepfies, only that all this may be easy to them: And this is but one instance of the many that might be made; just as the King of *Pontus,* that ate Poison that so he might be used to it: Strange! that a man should torture himself with all those deadly symptoms that Poison racks the body with, only that he might eat Poison; yet just such is the Sinners [D] Design, and all the ease and pleasure he acquires at last in sinning, is but familiarity of Poison, custom of Danger, and acquaintance of Ruin. Good God! that men should train and exercise themselves so for perdition! that they should go through a discipline of torments to get an Habit of destroying themselves! that they should work out their own condemnation with hardships and agonies! that as if 'twere too easy to go down the hill to Hell, the descent shall be made craggy, and they force breaches into it, and great headlong Precipices to make the way more painful, and [E] more dangerous, to make the fall more wounding and more irrecoverable! And what shall give a check where difficulty does provoke, and torments do ingratiate?

Well: But though Flesh be so short sighted and inconsiderate, the mind might trash it by suggesting other sorts of punishments that do await transgression. Why truly if [A] rude unmannerly Conscience do sometimes thrust in the thoughts of Hell, the Flesh, which I told you, is not terrified with anything but what it feels (now Conscience presents Hell as a thing of hereafter, not till Death be past) it satisfies Conscience with a Repentance of Hereafter, *before Death come I will be sorry for my sins, and God is merciful.* Conscience being thus quieted, and both Raines and Spur given to the Flesh, it takes its full carier, and leaves behind all thoughts of Repentance, and indeed, of God, or Heaven; the hope and joys of which, are the only possible [B] method that is left to take off the Man from his eager pursuit, or to divert him in his course. But as to that also, that I may show you the next heat.

The *Mind* that is immersed in body, and hath been long accustomed to taste no pleasure but the carnal ones, its fancy filled with those *Ideas,* it does imbibe such a tincture of sensuality, receives such an infusion of Flesh, and is so impregnated with the fumes of Carnality, which

clog the Spirit, that its complexion and temper is quite altered, it is diluted and deprest, and so grown stupid and unactive to all higher [C] things: Heaven and all after things, it may be, are the prejudice of such persons, not their persuasions; some thin conceptions of such things have been thrown into them, but never were improved; for their Mind hath otherwise been employed, and they can have no appetite to them, because they have never had any taste or relish of anything but sensual: And indeed that both longings after, and thoughts of a better Life should be altogether dead in the carnal man, is but a natural and necessary effect of the verge of his Delights. For what motive is there in Heaven to stir up his [D] appetite, to whom Heaven itself would not be a place of Joy? For I am verily persuaded, were the Carnal man in those Eternal Mansions compassed with streams of Glory, it were impossible for him to take delight in them, and he would grope for Paradise in the midst of Heaven: As much impossible as for the most unlearned Ideot to satisfy himself with the pleasures of a Mathematical demonstration: Let him have the *Hecatombe,* and let *Pythagor as* be an Epicure on the *dimensions of a Triangle,* the other hath no palate for these pleasures; and indeed how could the unclean lascivious [E] person please himself in the enjoyment of those Felicities that have no Sex, *Where they neither Marry, nor are given in Marriage?* Or how the Riotous, that Eats to eat, eats to hunger and provoke, not satisfy; how will he content [A] himself there where their happiness is, they *shall neither hunger nor thirst,* or the Incendiaries that love to set all on fire, what should they do there where there are no flames but such as kindle *Seraphim;* so that *flesh* and *blood,* not only *shall not,* but *cannot enjoy the Kingdom of God:* And why then should they long after, or think of it? Nay, I would this unhappy Age, and an unlucky *axiom* of *Aristotle's* did not convince that they do think there are no such things; *Sensual pleasures, are corruptive of Principles,* saith he; and indeed where Damnation is the conclusion, 'tis a much quieter and more easy thing for Men of Wit and Understanding [B] to deny the Principles, than granting them, to lie under the torture of being liable to such an inference; they therefore that resolve to love this Life and all the sinful pleasures of it, at the next step resolve there is no other Life. And now this pamper'd and puffed Flesh is got into the *Psalmists* Chair, *the Chair of Scorners;* and 'tis one of the Luxuries of their life to scoff at them who are so foolish as to be Religious, and to deny their flesh its present appetites and pleasures on such thin after-hopes; here their *Wit* also is an *Epicure,* and Feasts and Triumphs, distates, [C] and professes in that chair; 〈 in non-Latin alphabet 〉 , in *the Chair of Pestilences,* as the *LXX* translate, and very truly, for such men shed a Sphere of Contagion about them, and their Discourses are *effluvia* of the Plague, and the breath of Pestilence: But how to get Flesh down out of this Chair, that's the difficulty; yet that my Text will tell us, for all this progress of the Flesh is trasht and checked by Sufferings, for, *He that hath suffered hath ceased from Sin.* Which how, I will briefly show you.

The Fleshes first art was by immersing itself in the full [D] Lawfull use of Pleasures, and by consequence, in the immoderate; to prevail with the Soul to find a gust in them, and from a continued enjoyment to conclude them necessary; and so from the importunities of a perpetual tem•...d an accustomed satisfaction to think of nothing 〈◊〉 this life. Now it is plain Affliction made this Art unpracticable, for that it did do so, was every ones complaint; it robbed them of the immoderate, and even of the lawful use of Pleasures, it took off those

customary Delights by which the mind was habituated and glued to them, by not allowing [E] them; and made them so far from being necessary, that they were not acquirable; Thus by denying us even the Lawful use of them, it stabs the Flesh in its first onset: Indeed it does that for us which every man in every state [A] of life in his most plentiful prosperity must sometimes do for himself; that is, Deny himself what he desires, and might enjoy without offense: Which he that does not do, but constantly gives his Appetite every sort and degree of lawful thing it asks, does teach it to crave on, and be importunate, and insolent, and not endure to be resisted, when it did always find him to be so obsequious to it. If *David* never checked *Adonijah,* did not at any time displease him, saying, *Why hast thou done so?* he easily takes confidence to say *I will be King,* and step into the Throne. 1 *Kings* 1. 5. 6. But he that mortifies sometimes, that does [B] acquaint even his most innocent desires with a denial, how can unlawful ones assault him? For can my Appetite hope to betray me into superfluities, who have taught myself not to wish for necessaries? Will he be tempted with Excesses, or hearken to the invitations of Luxury, that will not hear his bowels when they croak for bread? Or he gape for intemperate satisfactions, who will not let thirst call, but shuts his mouth against it? Why should he covet more that hath learnt to give away, and want that which he hath? Now Sufferings inflict this temper on us, and acquaints [C] us with the necessity of all this, and in a while with the liking of it, teach us Content without Lawful Delights; yea, by degrees make that content appear better than an assured enjoyment; for were I offered the choice either of an *uninterrupted Health,* or of a *certain Cure* in all Diseases, sure I had rather *never need a Potion* than drink *Antidote* and *Health* itself. And even so the lawful good things of this life are at the best but *Remedies* and *Reliefs,* never good but upon supposition: Therefore while Affliction taught us to want, it hath destroyed this art [D] of the Flesh.

As for the Second, Then the lulling asleep all sense or thoughts of any Life hereafter, neither minding the fear of one, or hopes of the other; Affliction surely met with this too: For Sufferings bring both the *hereafters* to remembrance, the Sad one while every Punishment was an Essay and taste of that which is prepared for those that live after the Flesh, and the more insupportable our *Firey Trial* was, the more it caution'd us to beware of *that Fire which is never quenched.* And for the other Life, surely when [E] our Condition was such, that if we looked unto the Earth, behold nothing but *Darkness and dimness of Anguish, and darkness as of the shadow of Death,* we could not choose but turn away our Eyes and lift them up to Heaven. When [A] the Soul is thrown down by Oppression, it mounts by a resiliency, and with the force of pressure is crush'd Upwards; or if the Load be heavy, so as to make it grovel and lie prostrate, it is but pressed into the posture of Devotion: When she's disseised of all, turned out of every possession, then she begins to think of an *abiding City, and eternal Mansions.* For the Soul that is restless, when it sees nothing here below to stay upon, but all is hurried from her, roams about for some hold to rest on, and being able in that case to find nothing but God, there she does grasp and cling; [B] and when the storms splits all enjoyments, and devours Friends which make enjoyments comfortable, all perish in one wrack, then she sees she must catch at him that sits above the Water-Floods. I told you out of *Job,* Affliction did discover better than Revelation, and in the dimnesse of Anguish we might see more than by

Vision; and truly of two Visions which our Savior gave to his most intimate Apostles *Peter, James,* and *John,* the one of Glory on Mount *Tabor,* the other of Sufferings in *Gethsemane;* showing in the one *Heaven* and *Himself transfigured,* a glimpse of [C] beatifical vision; and in the other *Hell transfigured,* and a sad Scene of all its Agonies, he thought this a more concerning sight, for when they fell asleep at both, at his Transfiguration, *Luke* 9. 32. *Peter, and they that were with him, were heavy with sleep;* yet he does not rouse them up to behold his Glory, when they did awake, indeed they saw a glimpse of it, but *straight a Cloud did overshadow it. verse* 34. But at his Passion he bids them *Watch with him, Mat.* 28. 38. and when he findeth them asleep, he says, *What, could ye not watch with me one hour? v.* 40. and bids them *watch* [D] again, *v.* 41. and comes again *a third time* and upbraids their drowsiness, *v.* 45. So much more necessary was it to behold his *Agonies,* than to see his *Felicities:* Glory does not discover or invite to Heaven, so much as Sufferings drive to it; and we are more concerned to take a view of that *Garden in Gethsemane, than that of Paradise,* and the going down from the *Mount* of *Olives* does more advantage us in climbing the Eternal hills, than all *Mount Tabors* height. Nor do Afflictions only drive us toward heaven, but they beget an *hope* of it. *Knowing that Tribulation worketh Patience,* [E] *Patience Experience, and Experience Hope. Rom.* 5. 3. 4. And *I will give them the Valley of Achor for a door of Hope, Hos.* 2. 14. As if Dispaire oppressed them into Hope, and that low troublous Valley opened into the highest Firmament. Now he that rides at *Anchor of this Hope* though his Anchor lie [A] buried under Waves, yet those rolling Hills of Sea, swelled by storms of Affliction, and raised too by his Tears, do without *Hyperbole* mount him to Heaven: He that hath entertained these Expectations in earnest, how will he slight temptations here below? What will he not sacrifice to *Christ's* Command? See, *Abraham* that did but hope for *Canaan,* and that far off too, to be possessed by the Posterity of his Son *Isaac,* yet when God commands him to flay *Isaac* before he had any posterity, and so to dash all his own Promises, and quite cut off the very motive to *Abraham's* Obedience, [B] yet he hopes and obeys even to a contradiction, *Does both against hope:* And had we but the shadow of his hope, as he had but the shadow of our promises, how would we sacrifice a sin at his Command, and think a Fleshly lust a good exchange for the hope of Heaven, which Tribulation worketh? and *he that had suffered in the Flesh would certainly cease from sin.*

And now my last work is to view our own Concern in this, and surely that must be all Exultation and Triumph, and this not so much that our *sufferings are ceased,* as that our [C] *sins* are so; not that our Enemies are sunk, but that our flesh is vanquished, that *sub hoc signo ninces* is thus also come to pass, with the Standard of the Cross, that Cross on which ourselves were Crucified, we have overcome; and with this Christian banner we have put to flight the Armies of our Heathen Vices. For thus it must be, if my Text be true; and sure it is not possible it should be otherwise: For look upon the Muster-roll of these our Foes which S. *Paul* does produce, *Gal.* 5. 19. 20, 21. and see which of them could escape; it runs thus, *Adultery, Fornication, uncleanness, lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations,* [D] *Wrath, Strife, Seditions, Heresies, Envyings, Murder, Drunkenness, Revelings.*

To begin with the great Commanders, those that lead the Van and bring up the Reare, *Uncleanness,* and *Revelings;* They that consider how they not only suffered *for,* but *by* these Vices, which did misplace men's watches and attendances; sins that were not only like

Achan's in our Army, and ruined it by bringing the accursed thing into it, but were like *Hannibal's Numidians* in the *Roman* Army, that did at once [E] betray to, and inflict Ruin; sins that did merit and effect Destruction, and made as well as provoked, overthrows; and sins that by God's goodness did cut off themselves, whilethey did bring men into a condition that would not bear such Vices: These are the guilts of Wealth and Splendor, [A] that do attend Felicity and Pomp; it is not only hopeful that men did resolve to be revenged on these great workers of their mischief, and will no more resett such traitors in their bosoms; but sure these sins are ceased that did put out themselves.

Then for *Seditions;* They who consider when they broke the *Scepter,* they left us nothing but the *Rod of God* instead of it; a Rod that turned straight into a *Serpent,* that changed our *Seas* into *Blood,* or rather made *new Seas* of our own *blood;* that brought *Locusts* over the Earth, and *Frogs* into [B] the *Temple* also, to croak there; that struck *Lights* here worse than *Egyptian Darkness,* and *destroyed all the first born* of the Nation, all the Nobles of the Land, these will easily believe that we have felt this Rod too much to seize upon it hastily again; the *Scepter* is restored, and this *Rod* like to that in *Israel,* laid up, I hope, within the *Ark* together with the *Tables of the Law,* never to be disjoyn'd from God's Commands, nor taken thence against them.

Next for *Heresies;* Truly we have left us none to revive, [C] or to make new; the mischief both of them and their Cause, the want of Government in the Church, is now discerned and remedied: And for *Divisions* and *Schisms,* they who reflect on the sad issues of them, how well meaning soever all their Causes were, will certainly avoid them: To see how while we quarelled for the Fringes of Religion, we tore the seameless Coat of Christ to pieces; yea, and the body too: How when we first dislikt a Liturgy, the daily Sacrifice of Prayer was made to cease, and then the House of Prayer was demolisht; next, *Christ's,* our *Lord's Prayer* was rejected, that Liturgy of his own framing, thrown away [D] in the Rubbish of his Temple, and then it was a sin to pray at all. His Table we must have removed, and then his *Supper* was so too; and that Great Mystery of our Religion, the *Sacrament* of our Redemption, was buried in the Ruines of his Altar. To see how thus out of heats of Religion we destroyed all Religion, because that some adjacent Circumstances did not please us, and fetched a Coal from the Altar to set fire to and burn down the Temple, because the building of some out-court was, we thought, irregular; is [E] Document enough not to attempt this anymore for Religions sake: For now it would be in despite of Christ, who hath almost verified the *Jewish* accusation of him, *Destroy this Temple also, and in three days he will build it up again;* and hath built it up we hope, as he did that of his own Body, never to fall again by us: Surely we will not kill this [A] Body of his out of Love to him, and make his *Temple* his *burnt Offering.* When God hath set our sins in order thus before our eyes, shown them us in their sad effects, there is no fear that we should fall in love with them.

But where it is not thus, where God's last and most working Method hath been able to produce no good, I must, to keep my word,

Apply the Danger: In that case what remains but the *Curse of the ground, Heb.* 6. 8. which, if after all the Husband-man's methods of Care and Art, it bring forth only *thorns* [B] and

briars, it is *rejected* by him, he will bestow no more labor on it, but can hardly forbear cursing such an ill piece of ground, and *its end is to be burnt:* So we after God's Husbandry of Afflictions, when the *Plowers plowed upon our backs and made long furrows,* and the Iron teeth of Oppressors as it were harrowed us; if we bring forth only the fruits of the Flesh, we are rejected, reprobated, God will bestow no more arts on us, we are not far from his curse, and there *remains only a fearful looking for of Judgment and ficry Indignation.* If any did continue refractory to the [C] Rod, sin'd under and against Judgment, and did commit with an high hand even while the Lord's hand was stretched out against them, what shall reform, what can express their guilt? To have beheld that tragical iniquity we read of *Lions,* where when the City was so visited with the Pestilence that scarce any were free, that the Dead without a figure buried their dead, falling down one upon another, each being at once a Carcass and a grave; the Soldiers of the Cittadel would daily issue forth and deflour Virgins now giving up the ghost, defile Matrons even already dead, [D] committing with the dust, warming the grave with sinful heats, and coupling with the Plague and Death; would not this have seemed the Landskip of Hell to us, when they suffer and sin together? yet when a Church and State were on their death-beds, God's tokens on them, visited with the treasures of his Plagues, and ourselves sinking in that our Ruin, if any went a whoring after their own flesh, still fulfilling the lusts thereof, and in the midst of Deaths searching for sins; what was this but to do the same things whose story [E] does affright us, while the actions please? and in this case what method will be useful? do we think ourselves of that generous kind that will do nothing by compulsion, but will for kindness, and though we would not be chained, yet we will be drawn to Virtue by the cords of Love; and now God [A] hath shewn mercy on us, we will return him service out of gratitude. Truly I make no question but most of us have promised some such things to God, how if he would but *save us from our Enemies* that we might *serve him without fear,* that we would do it *in holiness and Righteousness before him:* And if he would restore his opportunities of Worship, how we would use them. Thus we did labor to tempt God, and draw him in to have compassion; and this was *Ephraim's* Imagination just, *I heard* Ephraim *bemoaning himself,* saith the Prophet *as a Bullock unaccustomed to the yoke, turn thou* [B] *me and I shall be turned;* turn my Captivity, and I will turn my life: But this was as a Bullock unaccustomed to the yoke, that did not like the straitness and pressure of it, and would promise anything to get it off, thought it more easy to reform than bear Affliction: But is this hopeful think you? The Soldiers of *Lions* that would ravish Death, and break into the Grave for Lust, it may be would have been modest, and retired from the fair Palaces that are prepared to tempt and entertain that vice: Cold and insensible of all those heats that Health and Beauty kindle; but remember it was the *taking off God's Hand* that *hardened* Pharaohs *heart,* and a [C] *release from punishment* was his *Reprobation.*

And as for those that were humbled under the Rod, and when God had retrencht from their enjoyments, did put restraints upon themselves, gave over sinning; I have a word of Caution for them, that they examine well and take a care it be a ceasing from fin like that in the Text, a *dying* to it, that *they no longer live the rest of their time in the flesh to the lusts of men:* For if this Old Man be only cold and stiff, not mortified by the calm and sunshine of peace, likely to be warmed into a recovery, if thou owe all thy Innocence [D] to thy Pressure, wert only

plunder'd of thy sins, and thy Virtue and Poverty hand in hand as they were born, so they will die together, thy Vices and Revenues come in at once: What is this but to invite new Desolations, which God in kindness must send to take away the opportunities and foments of our ruining sins? 'tis true, when God has wrought such most astonishing miracles of mercy for us, when he did make Calamity contribute to our Happiness; when we were Shipwrackt to the Haven and the Shore; when rains did advance us and we fell upwards; it is an hopeful [E] argument God would not do such mighty works on purpose to undo them, we have good ground of confidence that he will preserve his own mercies, and will not throw away the issues of his goodness in which his bounty hath so great an [A] interest and share. But yet if we debauch Salvation, and make it serve our undoing, if we order these opportunities of mercy so, that they only help us to fill up the measure of our sins, if we teach God's long suffering only to work out our eternal sufferings, these Mercies will prove very cruel to us, and far from giving any color for our hopes: When the Prodigal was received into his Fathers house and arms, had a *Ring* put on him, and the *fatted Calf* killed for him, if he should strait have invited the companions of his former riot to that *fatted Calf,* and join'd his *Harlot* to [B] him with that *Ring,* he had deserved then to be disinheritated both from his Fathers house and pity, who would have had no farther entertainment, nor no bowels for him. To prevent such a fate, let us make no relapses, but quite cease from sin; which if we do not do, a little Logic will draw an unhappy inference from this Text; if *he that hath suffered hath ceased from sin,* then *he that hath not ceased* from sinning *hath not suffered,* and then what is all this that we have felt and so layn under? what is it if it be not *suffering?* If this be but preparative, then what is the full potion, the Cup of [C] Indignation, when all his Violls shall be poured into it? If such have been the beginnings of sufferings, what shall the issues be? If the morning dew of the day of punishment have been so full of blood, what shall the Storm and Tempest be? the deluge and inundation of Fury? Take heed of making God relapse, 'tis in your power to prevent it, your Reformation will be his preservative and Antidote: That is the way to keep all whole; to settle Government and Religion both; at once to establish the *Kings Throne and Christ's:* For notwithstanding men's pretensions, these Thrones are not at all inconsistent: For that there must be [D] *no King* but *Christ,* that there cannot be a Kingdom here of this world, because there is a Kingdom that is not of this world is such another Argument, as that there cannot be an Earth because there is an Heaven. Indeed if we fulfill my Text, then we shall reconcile these Kingdoms, and bring down Heaven into us; for that's a state where there is neither sin, nor suffering, where there shall be no tears because no guilt to merit them, and no calamity to make them: Now Reformation does work this here in some degree, and afterwards [E] our comforts that are checker'd with some sufferings, and our piety which is soiled with spots, shall change into Immortal and unsullied Glories; to the Throne of which Glories, he prepare us all *Who washed us from our sins in his own Blood, and by his sufferings hath made us Kings* [A] *and Priests to God and his Father, to whom be Glory and Dominion forever and ever,*

Amen.

SERMON II. WHITE-HALL. *October* 20. 1661.

PSALM LXXIII. 1.

Truly God is good to Israel, even *to such as are of a Clean Heart.*

'**T**was a false Confidence the *Jews* did nourish, That they should dwell securely in their [A] Land, notwithstanding their provocations, because the Worship and the House of God was in it: They did but *trust on lying words,* the Prophet says, when they did trust upon *The Temple of the Lord, the Temple of the Lord;* As if the *Temple* were a *Sanctuary* for those that did profane it, and the *horns of the Altar* would secure them, when 'twas *the blood upon the Altar* called for Vengeance. Nor was that after-plea of theirs more valid, We are the chosen *Israel* of God, *We have Abraham to our Father;* As if [B] when by their works they had adopted to themselves another Parent, were *of their Father the Devil,* they could claim any but their present Fathers interest, or have the blessings of forsaken *Abraham.* Now if it be no otherwise with us, but [A] because in *our Judah God is known, his Name great in our Israel, with us in Salem,* that is, in peace, *he hath his Tabernacle now, and his dwelling in Zion:* And so much knowledge, such pretences to the Name of God, and to his Worship, are not with other Nations, nor have they such advantages to know his Law: If as each party of us does assume these Privileges to itself, so each do also rest in them, although their Lives answer not these advantages. If while they judge themselves Christ's chosen Flock, boast Covenants and Alliances with God, although they violate all [B] those Relations, they yet trust those will secure them: For why? the being of such a party and persuasion is the signature and Amulet that will preserve them in God's favor, the charm through which *he will not see Iniquity in Jacob, nor perverseness in Israel.* Lastly, if we that wear the distinctive Character of *Israel,* that of a *Ransom'd, Purchas'd People* (for sure our Rescues rise unto the number and the rate of those which brought the *Sons of Jacob* from the *House of Bondage)* if we, as they, presume and surfeit upon goodness, and think *these gifts of God too are without Repentance,* believe our being his Redeemed, his Church; conceit [C] our Orthodox Profession (as once we thought our righteous Cause should do) will shield us from the danger of our *Enemies,* and of our *vices* too, and neither let *our soes* nor *ourselves* ruin us, with such my Text and my intentions prepare to meet, least we should fill the Parallel; and as we equal *Israel* in our Deliverances, and imitate their practices, we do transcribe the fatal pattern too in the most full resemblance, and repletion of an entire excision; for although God be truly loving to his Church, yet *the ungodly does his soul abhor;* however in a signal manner he be [D] *good to Israel,* yet this his kindness does confine itself *to such as are of a clean heart.*

The words need not much explication; By *Israel* is meant the Church of God, and by his *goodness* to it, all his external mercies also and protections, as the Psalm evinces; and by *such as are of a clean heart,* those that to the profession of Religion and Holiness of outward conversation, do add internal purity and sincerity; for some translate it, *such as are of a clean heart,* some, *such as are true-hearted and sincere:* And it signifies both. [E]

The words thus explicated give me these Subjects of Discourse. First, a general Proposition, *Truly God is good to Israel,* to his Church. Secondly, an assignation of Conditions under which that general Proposition holds, *All are not Israel that are of Israel,* it holds *only in such as are of a*

[A] *clean heart.* And in this we have, first, a quality appropriate to the Church, *Cleanness.* Secondly, with its subject, *the Heart;* and there I shall enquire why that alone is mentioned; whether the cleanness of the Heart suffice, and having answered that, shall proceed, Thirdly, to consider them together, in both the given senses as they mean, *a sincere heart,* and a *pure undefiled heart:* In each of which Considerations, because the latter part of my Text is a limitation of the former, showing where that general Proposition is of force, where it is not; I shall as I proceed, view all the several [B] guilts opposed to either notion of Cleanness, and see how far each of them does remove from any interest in the Lord's goodness to his Church, which is the natural Application of each part, and shall be mine.

1. *Truly God is good to Israel,* his Church. And sure this Proposition is evident to us by its own light, to whom God proved his goodness to astonishment, by exercising it to Miracle; while he at once wrought prodigies of kindness and conviction; to which we have only this proof to add, That God hath been so plentiful in Bounties, that we [C] are weary of the very mention of them, and have so surfeited on Goodness that we do nauseate the acknowledgment. So that his kindness in sustaining his Compassions does vie with that which did effect them, who as he will not be provoked not to be good by such prodigious unthankfulness, so neither will he by the most exasperating use of his Favors: God did complain of *Israel,Thou hast taken thy fair Jewels of my Gold and my Silver which I had given thee, and madest to thyself Images: My meat also which I gave thee, my fine flour, mine Oil, and Honey wherewith I fed* [D] *thee, and hast even set it before them for a sweet savor.* And if men now do offer things, in which God hath the same propriety, to baser Idols, to their vices; if they do sauce his meat, which he hath given them, to sacrifice to Luxury, take his silver and gold to serve in the Idolatry of Covetousness, and use his Jewels to dress Images also for sowlest adorations. If Atheism grow against Miracle and Goodness too, and men do most deny God now when he hath given greatest evidences of his kind Providence; I know [E] not by what argument encouraged, unless his in the Poet,

—Factum quod se dum negal hoc videt beatum,

because they see they fare best now, though they deny him [A] most; teaching his *goodness* to confute his *being.* If they do look upon the wondrous restitution of God's Service as but a shifting of the Scene of Worship, only another and more gaudy draught and Landskip of Religion shot on the Stage; and do accordingly esteem it as a variety and entertainment for their senses only; for nothing higher is engaged, I doubt me, in those offices: If they assist in them not out of Principle, but mere indifference to all, and therefore these at present; It is not *halting betwixt God and Baal this,* it is the bowing of the knee to both, which they can do to each alike, [B] when either is the uppermost, and truly count them Deities alike, I fear. Nay, when the only Ordinance, the *Sermon,* is but a prize within the Temple, the Preacher but *Rhetor dicturus ad aram,* that comes to do his Exercise before the Altar, in which men are concerned no farther than to hear and judge, not to be sentencit by: If God endure all this, and do continue still his Church, his Worship, and his other Mercies, then I may well conclude that *Truly God is good to Israel.*

But I will not be this fastidious Remembrancer: These [C] arguments may prove his goodness, but sure these qualities will not preserve it to us, the *limitation,* my next part, must suggest them; which tells us who they are God is good to: *Even to such as are of a clean Heart.*

1. *Clean.* Clean, Pure, and Holy, are so essential attributes of the *Israel* or Church of God, that though I must not say the Church does take in none but such: For there are *tares* unwholesome *poppy* too, and *darnel* with *the Wheat,* yet I must say that 〈 in non-Latin alphabet 〉 , the Church is but a Congregation of such as are *called to be Saints,* 1 *Cor.* 1. 2.

In the first *Israel* almost the whole Discipline of their Religion [D] was *purity in type,* and all the Ceremonies of their Worship were but *figures,* rather *Doctrines* of *Cleanness,* when they came first to enter Covenant with God at *Horeb,* and to receive their Law, they were to *sanctify themselves and wash their clothes.* What purity do those Commandments require, which they must not hear with anything that was unclean about them? which they must wash all to receive? and indeed nothing with them was enterprized without it; they were to cleanse themselves from the impurities of [E] mere Contingency; yea, they were bound to wash their Dreams and purify their very sleeps, and all this is expounded by the Prophet *Isaiah,* 1. 16. 17. *Wash ye, make ye clean, put away the evil of your doings, cease to do evil, learn to do well.*

And in our *Israel* by our Covenant there is as much of this required, for we were all initiated into our profession by [A] Washing, *regenerated in a Lavet,* and *born again of Water,* becoming so *Tertullian's Sanctitatis designati,* set aside for Holiness, consecrated to cleanness, and made the votaries of purity: How clean a thing then must a Christian be who must be washed into the Name? nor is he thus washed only in the Font, there was a more inestimable *fountain opened for sin and for uncleanness. Apoc.* 11. 5. *Jesus Christ hath washed us in his own blood;* And *Heb.* 9. 14. *The Blood of Christ did purge our Consciences from dead works to serve the living God:* How great is our necessity of being clean, when to provide a [B] means to make us so, God opens his Sons side, and our Laver is drawn out of the Heart of Christ: Yet we have more effusions to contribute to it. 1 *Cor.* 6. 11. *But ye are washed, but ye are sanctified by the Spirit of our God,* and we must *be Baptized with the Holy Ghost and with fire.* A Laver of flame also, to wash away our Scurfe as well as sullages, and beyond all these, some of us have been purged too with the *fiery trial,* and molten in the *furnace of Affliction,* to separate our dross and purify us from alloy, that we may be clean and refined too; may become Christians of the highest [C] *Carrect.*

Such, among others, are the obligations, such the instruments of cleanness in a Christian: Let us inquire next into the importance of the quality, and the degree that is exacted.

And here I need not say that it stands in direct opposition to the licentīous practices of vice; this Scripture calls *corruption and pollution.* 2 *Pet.* 2. 19, 20. and the sinner is there styled *the servant of corruption;* sure a worthy relation this, a Servant is we know, meaner than whom he serves, at least [D] he is in that consideration as he serves; and then I pray you, in what rank of things is Re or she who is below and baser then Corruption? *David* does also call such *open Sepulchers;* things all whose horror does not lie in this that they enclose rottenness and

putrefaction, but open Sepulchers are gaping frightful noysomness; and they do also shed a killing stench; a man that is engaged in conversations with impure sinners, is in a like condition with him who hath no air to draw into him, but that of Funeral Vaults, and does suck in only the breath of Pestilence. [E]

But it is a small thing to say the cleanness of a Christian does abhor such licentious impurities, for it is such that though it may consist with those little stains that come by slips and failings of infirmity (these are the *spots of Children)* and [A] also with some single fouler acts, into which the man may be surprised, provided they be suddenly washed off in tears: Yet can it not consist with continuance in a known sin, though it be but a breach of a single Commandment: And though the man be strict in other things, yet if he do allow himself one vice, he is of the number of the *unclean;* for partial obedience does imply also partial disobedience, and to the worst and foulest mixture; therefore no purity. *Herod feared John the Baptist, knowing that he was a just man and an holy, and observed him, and when he heard him he did* [B] *many things, and heard him gladly, Mar.* 6. 20. Could you but pardon him one crime, he were a most Religious person, but that indulged makes him the *wicked Herod: The matter of Uriah* threw dirt, perpetual sticking dirt, into the Character of *David,* that *man after God's heart.* There are few persons but some sin or other finds a particular engagement on, and does insinuate especially above all others into them; the *vice of Constitution,* the Crime of my Bosom, 'tis my *own flesh and blood,* I cannot tear that from me: Or else another sin does get into my *Coffers,* the profits of it [C] *bribe* me to make much on•t, and it brings such a reward with it I cannot be unkind to it; Or else the custom of a vice hath made it *my acquaintance* and *my friend,* and then it is so jointed into me that there is no divulsion of it; now when a vice hath got any of these relations to me, rather then use a violence upon myself, I must find out some salve how to quiet Conscience, and yet keep the vice. And truly if it be but one thing that a man transgresses in, he is apt to be gentle to himself, and finds plump grounds to be so. The best man hath his fault, and this is his, only *in this the Good* [D] *Lord pardon him,* in other things he will be strict, but this is his particular infirmity, to which his very making did dispose him, having been poisoned by its Principles without his fault or conspiration.

'Tis true, indeed, men have someone or other sinful inclination, which is a weight and violence upon them, and which they did derive from *Adam,* whose sin like an infection taken in by divers men, breaks out in several Diseases, according to variety of Constitutions: But truly *Adam* gave them no *ill Customs,* and they have no *original habits,* [E] themselves did *educate* their inclinations into *vices;* and for those inclinations that are derived into them, the water of their Baptism was therefore poured upon them to cool those inbred heats, and quench those flashings out of Nature, wash away those soul innate tendencies in that Laver of Regeneration; which therefore they who spare and are tender [A] to, because they are original and natural, they spare them for that very reason, for which they there engaged to ruin them, and do •enounce their Baptism, as to the aims and uses of it. There thou didst List thyself a Soldier to fight against the *Devil, World,* and *Flesh;* now whichsoere of these gets most into thee, wilt thou think fit to spare thy Enemy because he is thy bosom one? the Risque is greatest when thy Foe is Rebel and Traitor too, is got in thy own Quarters, shuffled

with thy own Forces, entered thy Holds and thy Defences, and mixes in thy Counsells, does counterfeit [B] thy Guard, so that thou but command'st, and leadst on thy own ruin. Sure here is need of strictest cares to rid thyself of so much treacherous danger; so far is it from a defense to say, this is the single force and bent of Nature in me, that if I do not therefore most resist it, I am perjuriously confederate with my Destruction; and howsoever pure I keep myself from other vices, I am not clean. *David* will tell me when I am, *Psal.* 18. 23. *I was uncorrupt before him, and es•hewed my own wickedness.* God hath not given us Authority to pick and choose our duties; observe him where [C] we like, and leave the rest; and when in the severe contritions of Repentance we come to judge our Lives, we have no leave to spare a vice because custom hath made it our Companion and Iutimate, or 'tis as •ear to us as the close inclinations of our hearts. He that does so, although he live a careful life in other things, yet all his Innocence is only this, he hath a mind to but one sin; and those he does not care for he forbears, but that which pleaseth him, that he commits. And sure God is beholding to him that there is but one way of provoking which does take him, and therefore [D] must allow him what he hath an inclination to, and pardon him because he does abstain from those he does not like. I shall now only add that in this case S. *James's* Aphorism holds, that *Whosoever shall keep the whole Law, and yet offend in one point only, he is guilty of all;* he that allows himself to break one Precept, does keep none, but shall be reckoned guilty of those things which he does not commit. *For whosoever keepeth the whole Law, and yet* thus *offendeth in one point, is guilty of all.* [E]

And then I need not prove such have no title to the *goodness* of the Text, but may conclude if God be good to *Israel,* it is to *such as are of a Clean Heart;* And so I fall upon the subject, *Heart.*

And here I must first caution not to think the Heart is set [A] as if it were the entire and only Principle by which a judgment might be past upon our doings; as if our Actions so wholly derived denomination from it, that they were pure which came from a clean upright heart: In opposition to which, I shall not doubt to put, That the external actions may have guilts peculiar to themselves, such as are truly their own, not shed into them by an evil mind; and a man may be wicked in the uprightness of his heart, when he does not intend any such thing, but rather the clean contrary. Our Savior tells his Apostles, *The time will come that whosoever* [B] *killeth you will think he doth God service. Joh.* 16. 2. 〈 in non-Latin alphabet 〉 , that he does offer an *Oblation* or *Worship,* shall think his Murder *Sacrifice;* that that would *propitiate* for other faults; his Crime should seem *Religion* and *atonement* to him. (We have seen guilts put on such colors too:) and yet by these same actions which their hearts pursued with Holy aims, out of a Zeal to God, as S. *Paul* says, *Rom.* 10. 2. they sacrificed themselves and their Nation to God's Vengeance. Once more S. *Paul* does find reason to call himself the *chief of Sinners.* 1 *Tim.* 1. 15. for the commissions of that time of which he says that *he served* [C] *God with a pure Conscience. v.* 3. did what he was persuaded in his heart he ought to do, pursued sincere intentions; and after says, *he had lived in all good conscience before God until that day, Acts* 23. 1. So that here was enough of the *clean heart,* a *good* and a *pure conscience,* and could his fiery persecutions by virtue of that flame within be Christian'd Holy Zeal? Could his Pure Conscience make his Bloody hands undefiled? Oh no! 'twas *blasphemy,* and *persecution,* and *injury,* for all 'twas *Conscience;* for all his heart was clean from such

intentions: *I was before a Blasphemer, and a Persecuter,* [D] *and Injurious. v.* 13. We may not think to shroud foul actions under handsome Meanings and an Innocent mind; a Conscientious man may yet be chief of sinners; S. *Paul* was so, he says, and a clean Heart will not suffice alone: Therefore *Heart* is put here accumulatively as that whose cleanness must be added to the purity of Conversation to complete it; and it implies what elsewhere he does set down more expressly *Clean Hands,* and *a Pure Heart,* all which a clean Heart may be set to signify, because under God's Holy Spirit it is the principal and only safe agent [E] in the effecting of the rest, as that which only can make the other real, valuable, and lasting.

When a Disease hath once insinuated itself into the Vitals, spread through the Marrow, and seized the gatrisons of Life, [A] the Souls strong holds, and after sallyes out into the outer parts in little pustles and unhandsome ulcers; they who make application only to those outward ulcers, may perchance smooth and cure the skin, make the unhandsomness remove and shift its seat, but all that while the man decays, the Forts of Life are undermin'd and sink, the vitals putrefie, and the whole Skin becomes but the fair Monument of its own rotten Inwards: Just so we have a 〈in non-Latin alphabet〉 an inward deep infusion, a bed or seedplot of malignity, which sometimes shows itself in outward gross commissions; but if we only use the Lance or corrosive to these, we may [B] perchance make a man shift a sin (thus it is possible that the *profane* may alter into *Factious,* or contrary, the *profuse* Proud man turn *Covetous)* but till the ground of these be purged away the man's not cured, but only the Disease is changed, and he is as unsound as ever: God's severe Judgments that did lie so long so close upon us, like strong repercussives, may have stricken back the breakings out of former sins or inclinations: But then no care being taken of the Heart, the first heat sent them out again, and Mercy made a restauration of Vices too. But if the Heart once [C] entertain a real and sincere sense of Religion, if it consent to thorough resolutions of Piety, as far as the man discerns, so far the Cure is perfected, and such are fitted for God's goodness; for *truly God is good to Israel, even to those that are of such a clean Heart;* And so I fall upon them both together, first in the former sense proposed.

That *Clean heart* signifies sincere true-hearted men, I have not only the assurance of Translations, and among them the *Syriac,* but the Text itself does evince it, because such only are indeed of *Israel;* for so our Savior says, *Behold* [D] *an Israelite indeed in whom is no guile. Joh.* 1. 47. One like the Father of them 〈in non-Latin alphabet〉 . *Gen.* 25. 27. a man unfeigned, that did seem nothing he was not, all *Heart.* And such each *Israelite,* each man that does expect an interest in that goodness which the Lord hath for *Israel,* must be, *sincere* and *without guile.*

1. *In his Conversation with Men:*

I am not here to say, Sincerity is much, most *generous,* when it looks like a disingenuous fear to be afraid of my own mind, when my Heart dares not look into my Face, or speak [E] in my tongue, but must lurk under a disguise of words, or countenance, that are assumed and not its own. Nor is it Secondly, my business to say it is the greatest *prudence,* or as we call it *policy,* and that not only because it hath most [A] reason to attend and to expect God's

Blessing, which other false acts cannot; but because though bold open Truth breeds Anger frequently, yet insincerity breeds hatred and contempt, there being no so ignominious thing as Reputation of Falsness, which yet is unavoidable, for events must discover insincerity, and then how piteous a thing he is when he must turn and wind still in more Mazes, till he be quite lost in his own shifts, and having no clue for his own Labyrinths, betrays himself more by his not knowing where he is; and men must needs be much more angry at pretences [B] when they find them, than they were at unpleasing truth at first; when they discern their wants and expectations too deceived, themselves refused and mocked, find nothing but a Vizard for a Friend; nay, find an Enemy indeed, for so is the Dissembler to mankind. Grent Casuists do tell us, that the moral obligations to speak truth depend upon a right that each man hath who is a member of human society; Man being a sociable Creature merely by virtue of his Speech: But speech could not contribute to cement Society if there were not an obligation to speak truth; hence [C] they conclude, that Children, Fools, and Madmen who are not truly members of Humane society, and also open enemies with whom we are in a state of War, and have broke that society as to all things but laws and articles of War; all these and these alone we may deceive, and then surely the false insincere man either esteems all others Fools and Madmen, or holds himself in a state of war with all Mankind, out of all Laws and obligations of Humane society, and is an Enemy to the World; a Creature by himself, but that there are so many of them. But to pass by such arguments, [D] God's Precepts of not *lying to one another,* oblige us and all those that require *faithfulness* and his Command that *Love should be without Dissimulation;* that while we speak gently, we should not be hard hearted, give melting language soft as the airs of Flattery, but yet have crusted inwards, that cannot yearn nor stretch into compassion, *Jacob's voice* but *Esau's* rough red *hands:* Besides God's reasons do enforce this, *Putting away lying, speak everyone truth to his Neighbor, for we are members one of another:* So that Dissimulation is as great a Treachery as for the Eyes to seek [E] traps to ensnare the Feet, the Hands to sauce stones for a Meale, which may perchance delight the Palate with a tran sient gust of that they are condited with, but cannot be digested into Nourishment: Go prepare for your hungry stomachs only festival Smells, which may encourage fainting [A] Appetite, but do but mock its emptiness; go warm a cold part with a painted light, cover a naked member with a shadow; when your own parts would take it well from one another to be thus insincerely dealt with, then, not till then, will it be tolerable to Dissemble. *For we are members one of another;* all fellow-members of *Christ's Body* the *Church;* this *Israel* to which the Text says *God is truly good,* not in presence or color only, he hath not the hypocrisies of kindness: Now such a true good God he will not be to them who are but counterfeit and mock-parts of this *Israel,* for [B] what is there in such a man that he can be good to? To the good kind well-spoken part? Alas that is but shape and varnish, 'tis not the man that speaks, 'tis all a motion and artifice, he puts it on, and then it vanisheth and dies, is not a subject for God's kindness, or to the heart, but that is hard and is not qualified for his Goodness, our true good God being only such to those as are of a *clean, true, and sincere heart towards their brethren.*

2. And much more, Secondly, is he such only to them that *are sincere in their Religion to him.* Christ hath nothing but [C] woes for Hypocrites; the 23 Chap. of S. *Mat.* is made up of them;

when he would word God's Vengeance to finners, he says, *he shall give them their portion withHypocrites andUnbelievers.* Things strangely coupled sure, that they whose Life does seem all Faith, all Godliness, should be only fit Company in *Tophet* for the unbelievers, rankit and condemned with them; that all their strong belief cannot remove them from an Infidel, Sure they are far enough from the goodness of the Lord, when *the portion of Hypocrites* is Rhetoric for *Hell,* is its Torments expressed with art. [D]

They whose heart is not clean to God in their Pieties, but let their strictnesses take in some temporal aim besides, as Reputation with their party, or getting Praise, or Wealth; they serve Mammon or Fame with God's Religion, and make the very Worship of the Lord be the Idolatry of Covetousness or of Honor. If *Jehu* in his Executions on *Ahab* and his Family intend the cutting off the *Regal Live* as well as *Baals worship,* and with their Blood to purple his own Royalty, though God did bid him shed that blood, yet does it stain his Soul with crimson guilt; and God will punish him for his obedience, *I will visit the blood of Jezreel upon the* [E] *House of Jehu, Hos.* 1. 4. But he that lets a vicious aim mix with his virtue, and does good to an ill end, addresses *God's Religion* to the *Devil,* and makes *Christ* minister to *Belial;* he does sin multipliedly, both in his vicious intention, and in [A] debauching Virtue to serve vice, and he might much more innocently not have been Pious: Neither is that Virtue or Heart sincere whose intentions are not purely and merely virtuous, but intend to compass some Religious end by means that are not lawful: For such intentions are not clean but mixed with vice; and 'tis sure I cannot please God with such kind of holy meanings; If *Saul* will sacrifice with Sheep and Oxen he was bid destroy, his very worship loseth him the Throne of *Israel:* Nor can I serve God with such pieties, God never does require an action which he sees I cannot compass without [B] sin, for he requires no man to sin, for that were to command me to break his Commands, and I were bound to disobey him in obedience to him, *Shall I speak wickedly for God,* saith *Job?* and then shall I do so? Such Religious intentions, the justice of those ends, will never qualify me for God's goodness, when it but makes Damnation just to me, for so S. *Paul* affirms, *Rom.* 3. 5, 6, 7, 8. In fine if there be any wickedness in the heart, it gives so foul a tincture to whatever pious actions we perform, that they become sin to us. 'Tis true, *Prayer is as the Incense, David* says, *and the lifting* [C] *up of our hands is like the Evening Sacrifice;* but if the heart of him that Prayes have any heats of Malice in it, truly that man does light his Incense with *strange fire,* kindles his sacrifice with the *flames of Hell,* for so S. *James* does call those heats. He that gives God any of his performances, and hath a naughty Heart, like *Nadab* and *Abihu,* he presents his offering in an unhallowed Censer, and all his holy worship will get nothing else from Heaven for him but a consuming fire as theirs did. He that will offer anything to God, must take a care it be not tainted with such mixtures, which spoil all the Religion, making it not *sincere,* and also spoil the Heart [D] by making it not *clean,* and *undefiled.* The last remaining sense,

A Clean and undefiled Heart.

Of those things which our Savior says *defile* the man, some are merely sins of the Heart, such as may be consummated within the Soul; and for the perpetration of which a spirit is sufficient to itself; such are *Pride,* especially *spiritual pride,* the sin of those that think none

holy as themselves, and cast the black doom of Reprobation upon all that do not [E] comply with their opinions and interests: such also are *uncontentednesse with our estates, inward repinings at the dispositions of Providence concerning us,* black *malice,* bitter *envyings.* Now in these as the mind does need no outward members to consummate them, requires no accessory organs to work them out; so neither does it require any outward [A] accessory guilt to make them liable to condemnation: we know 'twas one sin of the spirit only that made Angels Devils. If a foul body be abominable to the Lord, shall a foul spirit be less odious? he that defiles his Soul offends God in a much nearer concern of his, because that speaks nearer relation to him then the body: this was only his workmanship, made out of Earth, the Spirit was created out of himself; a foul body is but filthy Clay, but he that does pollute his Soul does putrefie the Breath of God, and stains a beam of the Divinity. [B]

The other sort of things that are said to come from the Heart, and to Defile, are those which S. *Paul* calls works of the Flesh, such as if they be committed must be committed outwardly, *Murders, Drunkenness, Revelings, Revenge, Wrath and Contentions, Seditions, Factions, Schisms, all Uncleannesses, &c.* In these indeed the Heart can be but partial Actor, the utmost it can do, is to desire and to intend them, and to contrive and manage the designs of compassing them, which yet Providence or the Innocence of others [C] may put out of the reach of man's power, or his own temporal fears may make him not dare to set upon them, though he do cherish the desires. Now if they beobstructed from committing, most men use to conclude gently of their guilts while they do keep within the Heart; the Execution of them is the only thing that does look mortal; and till the *sin be perfected there is no death in it.* And truly I confess that, as it happens many times, on a sudden surprise of soul, when a bright gilded temptation strikes the heart, and dazzles the mind, we see that the Will rushes on it instantly, consents and wishes heartily; yet within a while the Spirit does recover [D] out of the surprise, puts by the thrusts of fancy, and the stabs of the temptation, and that Will languishes and dies like a *velleity,* as if it had been nothing but a woulding; and now the man would not by any means consent to the commission: In this case though there be a guilt to be repented of, and cleansed with many tears, yet this is Innocence in the comparison; but if the Will purpose, contrive, and do its utmost, it is the same to the man as if he had committed. Twere easy to demonstrate this, that whatsoever evil thing a man intends and does fixedly resolve, he is guilty of, though he [E] do nothing, or though the thing he chance to do be never so much lawful. Those sayings of S. *Paul, I know, and am persuaded by the Lord Jesus, that there is no meat unclean of itself, but to him that esteemeth anything unclean, to him it is unclean,* [A] *Rom.* 14. 14. and *he that doubteth is damned if he eat. v. 23.* These could have no truth in them, unless the heart by choosing and pursuing to the utmost anything that it does judge unlawful, incur'd the guilt of that unlawfulness, even to Damnation; and all that merely by itself without the Action, which in that case had nothing sinful in it A weight that is upheld by a man's hand, and otherwise would rush down to the earth, does surely gravitate as much, it is as heavy though it do not fall quite down, as if it did, and, were it let alone, it would: A settled tendency, a resolved [B] inclination to sin, that presseth with its utmost agitation is that weight, which though it may perchance be stopped in its career, yet it tends to the *Abyss, its center,* and will not rest but in that Pit that hath nor rest nor bottom;

the Heart in this case is as liable as it can be, because here it hath done its worst, and such a will shall be imputed to itself.

And now I need not tell those who are still designing sin, or mischief in the heart, although it never dares come out of those recesses, how far they are removed from the *goodness of God to Israel.* A Father finds a way to prove such souls have larger doses of God's Vengeance, who when he had [C] asserted that the soul does not die with the body, and then was asked what it did in that long interval, for sure it is not reasonable that it should be affected with any anticipations of the future Judgment, because the business of the day of Judgment should be reserved to its own day, without all prelibation of the sentence; and the restitution of the Flesh is to be waited for, that so both soul and body may go hand in hand in their Recompences as they did in their demerits, joint partners in the Wages as they were in the Works: To this he answers; The Soul does not divide all its operations [D] with the Body, some things it acts alone, and if there were no other cause it were most just the Soul should there receive without the Body the dues of that which here it did commit without the Body: That's for the former sort of sins, those merely of the Heart: And for the latter sort, the Soul is first engaged in the commission, that does conceive the sin, lays the design of compassing, and does contrive and carry on the machination; and then why should not that be first in Punishment, which is the first in the Offence? [E]

Go now and reckon that thy outward gross transgressions are the only dangerous and guilty ones and slight thy sins of Heart; but know that while thy flesh is sleeping in the quiet Grave at rest and ease, thy Spirit then's in Torments for [A] thy Fleshes sins, and feels a far severer Worm than that which gnaws thy Body: Poor Soul! Eternity of Hell from Resurrection to For-ever, is not enough to punish it, all that while it must suffer with the Body, but it must have an age of Vengeance besides particularly for itself, to plague it for those things it could not execute, and punish it for what it did not really enjoy; only because it did allow itself to desire and contrive them; and it must be tormented for those unsatisfied desires: And though indeed desires where they are violent, if they be not allayed by satisfaction, are but [B] so much agony, yet do they merit and pull on them more; these torments shall be plagued, and the soul suffer for its very passion, even from Death to the last Judgment; and 'tis but just that being it usurpit upon the pleasures and the sins of Flesh, it should also seize on and take possession of the Vengeance appointed for those sins, it should invade and should usurp their condemnation.

But why do I stand pressing aggravations against uncleanness of Heart in an Age, when God knows Vice hath not so much modesty or fear to keep within those close and dark [C] restraints? Instead of that same Cleanness which the Text requires, we may find Purity indeed of several sorts, but 'tis either *pure Fraud,* or *pure Impiety;* the one of these does make a strange expression very proper, *pure Corruption,* for so it is, sincere and without mixture, nothing but itself, no spots of Clean to chequer it, but all stain: The other is pure white indeed, but it is that of *whited Sepulchers;* a Life as clean as Light, a bright pure Conversation, but it shines with that light only which *Satan* does put on *when he transforms himself into an Angel of light,* and it is but a [D] *glory* about a *fiend.* But yet this shines however, whereas

others do stand Candidates of Vice, and would be glorious in wickedness; and that is such a splendor as if *Satan* should dress himself with the shine of his own flaming Brimstone, and make himself a glory with the streamings of his Lake of Fire. And yet thus is the world, we do not only see men serve someone peculiar vicious inclination, and cherish their own wickedness, but they make every vice their own, as if the Root of bitterness branchit out in each sort of Impiety in them, such fertile soyls of sin they are, here insincerity were to be wisht; and where there is not *cleanness* that [E] there were a *Mask,* that there were the *Religion of Hypocrisy.* We may remember God was good to *Israel* of old by obligation and performance; the one a• great as he could enter, the other great to miracle and astonishment; when after [A] seventy years Captivity and Desolation, he did rebuild a Temple where there was no monument of its Ruines, and raised a Nation and Government of which there was no Relics. And yet at last when the Religion of some turned into *Faction,* of others into *Prophanenesse;* when the strictest Sect of them, the *Pharisees,* became most holy out wardly, to have the better means 〈 in non-Latin alphabet 〉 , *to mischief those that were not of their party,* and got a great opinion of Sanctity, 〈 in non-Latin alphabet 〉 , *so as to be believed in whatsoever they did speak against the King or chief Priests;* and that so far as to be able openly to practice [B] against both, and raise commotions. They are *Josephus* words of them; and when another Sect, the Zealots, the most pernicious of all, saith *Bertram,* did commit Murders, Sacrilege, Prophanations, and all kind of Villanies, 〈 in non-Latin alphabet 〉 , *with good Intentions,* saith the same *Josephus;* and when those who did not separate into Sects, but were the *Church of Israel,* became lukewarm, supine, and negligent in their Profession, yea, and licentious and Profane, fit only to be joined with *Publicans,* in *Christ's* [C] expressions; when sin grewgenerally Impudent; when they did live as if they would be *Scandalous* as well as *vicious,* as if they loved the *guilt* as much as the *delights* of sin, and cared not to be *wicked to themselves,* but must *debauch,* as if they did *enjoy the ruin* of other persons, sinning just as the *Devil* does, who does not taste the sin, but feasts upon the Sinners Condemnation: Then did God execute a Vengeance whose prediction was fit to be mistaken for that of the Day of Judgment, and whose event almost fulfil'd the terrors of that day.

I need not draw resemblances, show how God's goodness [D] to our *Israel* does equal that to them; applying to ourselves their Raptures; how *when the Lord turned the Captivity of our Zion, we also were like them that dream,* surprised with Mercy. Indeed as in a Dream; *Ideas* are not always well connected, there is no chain or thread of fancies, and the thoughts are not jointed regular and even; but there are breaches and disorder in them still, the Images of sleep being like *Nebuchadnezzar's,* made of such things as do not well unite. So there is something I confess, like this in our condition, for with our *gold* and *silver,* our precious things [E] that are restored, there is *Iron* and *Clay,* not only meaner mixtures, but such things as will not close, or be soder'd, but do incline to part asunder, and would molder and tend towards dissolution; and just as in a Dream, the composure of things is not so undisturb'd, but that there is some confusedness; [A] neither our affections nor practices do perfectly cement; but yet I hope it is no *dream of mercy,* 'tis not a *Phantasm* or an *Apparition of God's kindness,* but the Lord will be truly good to us.

Yet if we do proceed as *Israel,* and equal it in provocations:—

But I will make no parallels, public clamors do that too loud; these do display the factions of iniquity among us, and muster up the several parties of our vices too; and each man is as perfect in the guilts of all sides that he is not of, as [B] if their memories were the books that shall be opened at the Day of Judgment; some men can point you out our *Pharisees* and *Zealots;* others can show you our *profane licentious Professors,* Lay and Clergy both; and indeed we need not go far to seek any or all of these, nor do we want our *Sadducees.* Now if all this be true, then as those were the signs of the Son of Man's coming to them in Judgment, so we may fear they are his Harbingers to us. If they be, I am sure the only way to make his coming good to us, is to prepare for it by cleansing from all filthiness and insincerity; then though he come clothed with a Glory of flaming Vengeance, [C] yet will those streams of Fire find nothing to consume or wash away in us; but through that flame the *pure in heart shall see God,* so as that that sight shall be the Beatick Vision: Yea, *they shall see the Goodness of the Lord in the Land of the Living, they shall see Jerusalem in prosperity all their life long, and Peace* here *upon Israel,* and *in his light they shall see light* hereafter in the *Jerusalem that is above.* To the state of which glorious Light He bring us all, who is the *brightness of his Fathers Glory: To whom be Glory, and Dominion forever and ever.* [D]

Amen.

SERMON III. WHITE-HALL. ***Second Wednesday in Lent.***

LEVIT. 16. 31.

Ye shall Afflict your Souls by a Statute forever.

THe words are one Single Precept concerning one part of the Celebration [A] of a Day: I shall not take the Precept asunder into parts, for it hath none; but shall frame my Discourse to Answer three Enquiries that naturally offer themselves to be considered from these words: And they are,

1. What the Importance of the thing commanded is? what is required in this Injunction *Te shall Afflict your Souls?* [B]

2. What Usefulness and Efficacy this Duty had upon that time in which it was prescribed? what the *Afflicting of the Soul* contributed to the work of that Day? that it should be made so indispensable an ingredient of its performances, tied [A] to it *by a Statute forever?*

3. Whether that *forever* do reach us? which is the Application, and brings all home to us.

First, What the Import of the thing commanded, *the Afflicting of the Soul is?*

The *Arab.* and *Targum of Jerusalem* Translate it *Fasting;* yea, and a Learned *Rabbine* says, that wheresoever these two words are put together, that is meant. And indeed they are often joined in Scripture to express it, *Psal.* 35. 13. *I afflicted my Soul with Fasting.* And the Prophet *Isaiah* [B] speaking of this Day in my Text, says, *Is it such a Fast that I have chosen? A day for a*

man to Afflict his Soul? Isa. 58. 5. Somewhat a strange expression it is; for Fasting does afflict the Body properly, and yet we find the like too in the other Extream: We read of *pampering the Soul, Psa•.* 78. 18. *They required* 〈 in non-Latin alphabet 〉 *meat for their Souls;* not to supply the Hunger of their Body, that they had before; but to indulge the Lusts of their mind; they did not want food, but variety; Festival diet, and a Table furnished they would have; and this luxuriancy and wantonness of Meat the [C] Scripture calls *meat for the Soul:* Such as God says in other places *the Soul lusteth after.* Indeed forced meats, and things that please merely by being rare and dear, or by being extravagant, these do not feed the Appetite but opinion, and the mind; it is the Soul only that hungers after these: Thus when I look after Wine in the glass, and make my Eye a Critique of its accidents, and by the mode and fashion of it teach it to please or displease my judgment, I do not here thirst after the cool moisture of it, but the sparkling flame, and do not drink the wine, but the flavour and color, and this is all but notion. Now certainly these are not proper [D] objects for our appetites, *meat for the Body,* says the Scripture, and it is the Stomack and not the Imagination that is hungry; nor is it Fancy or the Soul that thirsts, but 'tis the Palate, so that these are unnatural and monstrous satisfactions and appetites.

And yet to bring men's selves to this, is one of the great masteries of Wit and Art, to force themselves to find a relish in these things, and then contrive them is a piece of skill which the advantages of parts and fortune are desireable [E] mostly, as they are useful to: And a well studied Epicure, one expert in the mysteries of Eating, is a singularly qualified and most grateful person.

It were in vain to ask what else such men can be good for? that being their Profession, they are out at most other things: [A] Indeed the Soul that dwells in Dishes, and is stew'd in its own Luxuries, grows loose and does dissolve, its sinews melt, all its firmness of mind forsakes it, the man is strong for nothing but for Lusts, his faculties are choke'd and stifled, they stagnate and are mir'd within him, and there corrupt and putrefie. And then what Cranes will force out thence, and wind up such a Soul into the practices and expectations of Plety? will make it mind and entertain the hopes and Duties of Religion? what macerations, what Chymistry will defecate a Spirit so incarnated, and rectify it into such a fineness [B] as befits that state where all their blessedness have no sensual relish, but are sublimed into Divine and purely Spiritual.

Lord God! that thou shouldst shed a Rational Angelic Soul into us, a thing next to the Being of thy Self, and We make it employ it self to animate only the organs of Intemperance, and Gluttony, and their appendant lusts: Only inspire us how to be but more Sagacious, indeed but more luxurious Bruits, when thou hast set us here to train and discipline ourselves for a condition of such glorious Joyes as are fit to entertain Souls of Reason [C] with, and to make them blessed; which to enter upon, our Bodies must drop from us, our Souls must be clarified from Flesh, and Flesh itself re fined into a Spirit; that we should make ourselves Antipodes to this, walk contrary to all, and so debase our spirits as that they are qualified for no other satisfaction, but those of dull sense and carnality.

Adam fell his great Fall by Eating, but ever since men fall further by riotous intemperate Eating. He fell from Paradise, and they from Reason; the Man sinks into Beast, and the Soul falls into very Flesh, and hath no other faculties or appetites but fleshly ones. [D]

Such people of all others are not to be raised up by Religion; their fullness gives no place to that, but does exclude it. God did complain of this of old, 32. *Deut.* 15. *Je surun waxed fat and kicked;* that we may see they want no brutish quality, who do allow themselves the appetite of Bruits; they that *pamper themselves like to fed Horses,* will also *neigh* like them and *kick* even him that fed them; *thou art waxen fat, thou art covered with fatness; then he forsook God that made him, and lightly esteemed the Rock of his Salvation.* When they came once where they did *suck honey* [E] *out of the Rock, and Oil out of the flinty Rock,* they could not mind *the Rock of their Salvation.*

Indeed this sensuality as it consumes Estates, eats Time, and all the faculties of the Mind, so it devours all Religion [A] too, it hath not only a particular opposition to someone duty as the other Vices have, but by a direct influence it destroys the whole foundation of Virtue and obedience to God; I mean subordination of the lower appetite to Reason and Religion, which it renverses quite, and breeds an universal cachexy of the Soul as well as Body.

For ever since *Adam* did eat of the forbidden Fruit, *the carnal mind* we know *is neither subject to the Law of God, neither indeed can be,* as S. *Paul* says, *Rom.* 8. 7. because God's Commands are restraints upon those things which Flesh desires [B] eagerly. Now therefore while that Mind is unsubdued, it must needs lust against the Spirit for those things that are forbidden, nor endure to be limited; which he that feeds it, is so far from working towards, that he does give it still more provocation and more power, and makes the Flesh more absolute; for it is clear that Plenty does increase all its desires and their unruliness; it ministers both vigor to it by which it is enabled to fulfil its lusts, and it ministers aptness and incitation also, both by custom of satisfaction, and by adding heat which makes it more prone to rebel, and more [C] impossible to be kept under. The progress of this is apparent in the Scripture, *Exod.* 32. 6. *The People sate down to Eat and Drink and rose up to Play:Lusum non denotasset nisi impudicum;* he means, *to play the wantons.* But *Jeremy* is plainer, *ch.* 5. 7. 8. *How shall I pardon thee for this? thy Children have forsaken me, when I had fed them to the full, they then committed Adultery, and assembled themselves by troops in Harlots houses:* Nor stays it there, but does increase as well as feed to an Excess; we may discern that by the Wisemans Prayer 23. of *Ecclesiast.* 6. *O Lord, Father and God of my* [D] *Life, let not the greediness of the Belly, nor the lust of the Flesh, take hold of me, and give not over me thy Servant to an impudent mind. Giant-like* he had called it in the verse before; and sure the Wiseman in the *Proverbs* apprehended it as such, and dreaded it accordingly, as if Bellies full gorg'd were those Mountains which the Giants cast up to storm Heaven on: He looked upon this Vice as that which would bid defiance to *God,* and out *him,* and therefore thinks it necessary to beseech the Lord not to afford him so much as would furnish Plenty, *Prov.* 30. 8. *Give me not Riches, feed me with food* [E] *convenient for me;* 〈 in non-Latin alphabet 〉 with an Allowance, with no more than is sufficient for me, *least I be full and deny thee, and say who is the Lord.* It seems such persons know no other God besides their Belly; nor is it any wonder if a *Soul made Flesh* cannot well apprehend a *Deity that is a Spirit,* or

believe it, but thinks all notions of such beings to be contradiction, [A] when once by the suffusions of Carnality all the impressions of a Spirit are wrought out of itself: And truly this is the most natural and certain way to become Atheists.

Whether this time that hath been almost always set aside for strict Severities, and to work out Repentance (and if it be not so intended now, I know not what pretence did call us hither) (for though there be some relaxation of the severer Dyet of this time, sure there is no indulgence of that Penitence which the strictness of this time designed) and let [B] some men talk what they please of the Intention of their Statutes, yet these Assemblies certainly were not intended for the increase of Cattle, and advance of Fishing; these were for higher aims of Piety: Now whether we employ it so much towards this as *to afflict our Souls,* i. e. *our Appetites,* and to revenge our superfluities upon ourselves, and to teach our desires to be denied: Or whether we do teach the Dyet of this season to be but a variety of Luxury, and if the Law did not command it, and so make it Pressure by [C] giving it the inconvenience and the uneasiness of being duty and obedience; ourselves could make it be one of the changes of our Vice, only another course, a diverse service of the same Riot, and so defeat the Law by our obedience to it: Or whether we do break the Law outright, and to our superfluities add disobedience to Authority, whether we do the one or other is not for me to say. But if the Nation and we ourselves have any sins to be repented of, and we design this season for that use (as sure some season must be so employed, and why not this as well, rather indeed than any other;) if we be not of those that would be glad to see [D] all thrown again into Confusion; glad to see a return of the same Vengeance, as indeed a return of the same sins, and the abuse of Mercies seem to call for it, while men do live as if they thought God had wrought all these Miracles merely to give them opportunity to serve their Vices or their other ends, to put them in a way to get Places, Estates, and Dignities; and by uncharitable gains, hard hearted griping, yea by false unworthy treacherous arts, to heap up Wealth, to raise their Families, or feed their lusts: These, these cry [E] out to God to renew his Commission to the Sword, to pass through all the Land again, and embowel itself in Church and State; these call for it as loud as the harangueing prayers of Seditious Men; and the Lord knows there are too many hands that would unsheath it, if God do not interpose to [A] hinder, and well we have deserved he should. But if we would endeavor to engage him by Repentance, that will require the Afflicting of the Soul by some severities. Do not mistake yourselves; Repentance, as it cannot be wrought out amidst our courses, that were contradiction to return, and yet go on; so also it will not be wrought out amidst the Comforts, as we call the jollities, of life.

Tertullian is very pleasant with those who did dislike that in their Penitencies, they were by the Church prescribed to put off Mirth and put on Sackcloth, and take Ashes for [B] Bread; *Come,* says he, *reach that Bodkin there to braid my Hair, and help me now to practice all those Arts that are in Mode to attire it; give me the washes of that Glass, the blushes of that Paper, the foils which that Box hath to beautify and dress my Cheeks; come and set out and dress my Table too, let me have Fowl with costly forced and not a natural Fat; or let me have cramb'd Fish, and cramme my Dishes also; get me cheerful Wines too: and if any one ask why I do thus indulge myself? why I will tell him, I have sin'd against my God, and am in danger of Perdition, and therefore I am in great trouble; I*

macerate (do you not see the signs of it?) and excruciate my [C] self, I take these fearful careful ways that I may reconcile God to me whom I have offended.

Alas to *humble* ones self thus in *fullness,* and to *afflict the Soul in cheerful plenties,* is such a thing as none but he that sinks under the surfeit of those Plenties understands. I am sure the Lord, when he required his People to repent, required them then to discipline, and use severities upon themselves; they were to *fast* or *die:* God took the execution, *for whatsoever Soul it be that shall not be Afflicted that same day shall be cut off from among his People,* 23. *Levite.* 29. Even [D] cut off by God himself.

And I do verily persuade myself, that one great cause, why men that have sometimes thoughts to reform their lives, and do resolve against their Courses, yet repent of their Repentance, their resolutions untwist, and become frail as threads of Cobweb, the first assault of a temptation does break through them, is, they do not use mortifications to work their aversations high and strong against their sins, and fix their resolutions. The universal sense of the whole Primitive Church does give me confidence in this persuasion, [E] who for that very reason in their penitential Excommunications did inflict such severities, as 'tis almost incredible that Christians would submit to; yet they begged to be censured into; and those had S. *Paul* for their precedent. But now [A] Repentances are but dislikes, little short unkindnesses at our sins, and wouldings to do better: On some moving occasion if God's hand or his Spirit lash, it may be Tears will gush out of the Wound, and we in angry sadness do intend against our vices; but when that fit is over, and the Flesh by indulgences prepared to make or answer a temptation, we fall again, and then it may be shake the head and curse the sin; but yet again commit it, if the invitation be fair: And then are very sorry, account ourselves unhappy, who lie under such a violent infirmity, but act it still. Now if we consider [B] how it comes to pass that we go round like men enchanted, in a Circle of Repenting and of Sinning, we shall find it is for want of Discipline upon ourselves; for had we strove to make our humiliations more low and full of pungent sorrow, the Soul would start and fly at the first glance of that which cost it so much anguish; but who would fear to act that sin which puts him to so little trouble to repent of? as a sad thought, a sigh, a wish, and a loose purpose, thin intention, and thats all.

Do not complain of the Infirmity of the Flesh for this, [C] and say thou wouldst live Spiritually, but the frailty of thy sensual part betrays thee; its stings and incitations make thee start from duty, and goad and force thee into actions which otherwise thou neither shouldst or wouldst commit. 'Tis thou thyself that arm'st thy Flesh with all its stings; thou givest it strengths, whereby it does subdue the Spirit; thou waterest thy desires with Wines; thou feedest them with strong meat and teachest them to crave; thou cocker'st them with thy indulgence, and thou dost treat Temptations to sin, dost invite wickedness, and nourish the occasions of Ruin; and then it is no wonder if thy resolutions be not strong [D] enough, there is no way but by Austerities to mortify all inclinations that stir against the Spirit, and by denying satisfactions to thy Appetite, to calm and moderate thy affections to everything below, and then Temptations will have neither Aid nor Avenue.

But Secondly, *You shall Afflict your Souls,* cannot be meant only *that ye shall Afflict your Bodies;* the *Spirit* also must be troubled, and we must *rent the Heart as well as Garments;* that is indeed a Sacrifice fit for a Propitiation day, for it is such a one as God will not despise, *Psal.* 51. 17. and [E] without which all others are but vain Oblations.

God may call *safting* the *Afflicting of the Soul,* because it is the most appropriate and natural means to work it; but when he calls it so he does intend it should produce it. Austerities [A] are *humilificandi hominis disciplina,* as *Tertull*▪ says, *Humiliation discipline;* but yet they have not always that effect. The *Pharisee* that fasted twice a week did not mortify at all, but his Humiliation made him lofty, his emptiness filled him with wind, and puffed him up, and the *Publican* was *more justified* than he. And late experiences have taught us, that Fasting does not always humble, when it did gape for Sovereignty, and did afflict them into Power only, when there attended it a *sacra fames,* an hunger after Holy things, and such as all the relicts of old Sacrilege [B] could not allay, but it devoured Church and State, and yet crav'd still: And *the throat* of these fasting men *was an open Sepulcher indeed;* open to bury, and that could no more be satisfied than the Grave.

But 'tis not only these demure impieties, and those that are devont in wickedness, and act it in Religion and the Fear of God, I have to speak against:

But in the general, If Fasting do not humble, and those severities that wear the Flesh break not the heart too and make it contrite, then they are lost upon us, and do not profit us. All these strictnesses of *bodily* and outward *exercise,* [C] as S. *Paul* calls it, are acts of discipline prescribed to make the Sorrowes of Repentance more severe and operative, and so to be the Correctives of the distempers of the Soul, to quell the risings of the Appetite and Passions, and bring the sensual part of us under obedience to Reason and Religion; to make all calm and even in us, and put us in the frame of Men and Christians, of Rational and Pious Creatures. And if they do not work this in us, if the Soul do not meet in the performances, they are not acceptable in themselves at all: These are only the *mint anise* and *cummin* of our Pieties; [D] and as *Origen* says, the *condimenta actuum* the sauces of Religion, not the main standing parts of it, which he therefore that offers solitary gives God *a Sacrifice of Sallads,* and thinks that will be a Sin-Offering. They do mistake themselves who cherish any hope from having spent a day, or *Lent* of abstinence; if the Excesses of their vices be not made over, and evacuated by it; if they continue still full gorg'd with their iniquity; or who think all is well, they have atton'd by having bowed down the head like a bulrush; if the Soul were not also humbled in them; for as S. *Paul* [E] does say, *I may give all my goods to feed the poor, yet have no Charity,* and *I may give my body to be burnt,* yet in those *Martyr-fires* there may be no heats of Love to God, and then all these profit me nothing, 1 *Cor.* 13. 3. So I may chasten myself too, and yet not receive correction or be discipline'd, and [A] then God's punishments are still due to me.

That Church indeed which hath found out the easy expiation of Indulgences, that hath the treasure of Christ's merits and all the supererogations of the Saints at her dispose, and by Commission can issue them at pleasure out, and apply those merits to men's uses not by *Sacraments,* but by a *Bull* or *Brief,* and not require *Gospel conditions* of *Faith* and *Repentance* in

the persons that receive them, but *visiting a Church in* Rome, *ascending the steps in such a Chapel in the* [B] *Lateran* on such a day, shall give a plenary remission from sin and punishment; the saying of such a Prayer over daily shall do it for fourscore thousand years (could they but make a lease for men to live and sin out the indulgence too, that would get them good store of chapmen) that Church I say: may give encouragement to hope that God may be compounded with at easy rates; that for a Surfet I may give a Meal and God will pardon it, and let me have Wine too into the bargain (for they allow afflicting of our Souls in Wine) that some weeks change of Dyet may go for a change [C] of Life, for indeed these come up somewhat nearer the just value than some of their prices. But though there be all the reason in the world they should let men out of Purgatory on what condition they please, when themselves only put them in, and make the breath of a few *Pater noster's* quite blow out those flames which burn nowhere but in their Doctrines: Yet when without any commission from Christ they make *Attrition* able to secure men from *Hell,* and an *Indu•gence* able to release them out of *Purgatory;* when they make *new conditions of Pardon,* that is *new Gospel, new ways of application of Christ's Merits,* and though our *Savior God* when [D] he found in his heart to die for us, yet in the Agonies of his Compassion could not find in his heart to give us easier terms of life than such as do require *Contrition, Humiliation,* and *Amendment,* which they commute so cheaply with his Vicar: We justly stand astonished at such usurpation on *Christ's Blood and Merits,* that does assign them at these rates.

I make no question but these easy expiations get them many Converts. *Rome* from its first foundation grew from being an *Asylum* to the dissolute, but they that go away upon [E] such hopes, 'tis to be feared that easinesle betrays them into sins from which those Expiations cannot rescue them, and at once makes them *Proselytes* to *Rome* and *Hell.* Nor are our trusts much more secure, if we rely upon our *op•s operatum* too, our little outward strictnesses, unless the soul be engaged, [A] & except there be inward life of religion, all those will not avail: If I deny myself my *meals,* & give myself my sins, that is so far from expiation that it aggravates, I am an argument against myself that my crimes are incorrigible, when I will have them though I cut off the instruments & foments of them, and though I meddle not with the temptations, yet I seize the sins.

What S. *Austin* does say of Alms, *In meliùs vita mutanda, & per eleemosynas de peccatis praeteritis propitiandus est Deus; non ad hoc emendus quodammodo ut semper liceat impune peccare:* This is applicable to these performances also, our lives must [B] be Reformed, and so on that Repentance and these strictnesses God will be reconciled, and our offenses done away; but he will not be brib'd by these to let us alone in them; he is not gratified by such performances so as to wink at vices for their sakes, and suffer us in our rebellions upon such compositions as these; take a Reward to spare the Guilt: Nor is he such a soft and easy God as to take them for payment of that infinite Debt we owe; that which he bought off with the *Blood of God* shall not be ours at such unworthy prices. The Prophet *Micah* seeking for a present to appease [C] him with, rejects all the *Jewish rites* though *God* prescribed them, as insufficient; & in them all things of the like external kind. *Mic.* 6. 6, 7. *Wherewith shall I come before the Lord, and bow myself before the most high God? shall I come before him with burnt-offerings, with Calves of a year old? Will the Lord be pleased with thousands of Rams, or with ten*

thousand Rivers of Oil? shall I give my first-born for my Transgression, the fruit of my body for the sin of my soul? If I do offer up whole *Hecatombs* to God, will that atone for having offered up too plentifully to my Genius? Or if I do remove my Riots from my table to the Altar, and change my few extravagant Dishes into whole Herds [D] of thousand Sacrifices, shall I by doing so remove the guilt too of my Luxuries? If I give God ten thousand Rivers for my overflowing Cups, will the Intemperance be washed away in those? Or shall I think to expiate an adultery with a Child? and for that momentary and unclean delight give up the lovely and first issue of my lawful Bed? (And who will be content to be his own Priest in such manner? to pay such Sacrifices for his sins? but yet that will not do, as *it cost more to Redeem Souls,* which not Rivers of Oil can cleanse, but streams must flow out of the Heart of [E] Christ to do it; nor the fruit of Mans body make a satisfaction for, but the eternally begotten Son of the Divinity, and none but the first born of God alone, for thus expiation of sins was wrought: Even so to make that expiation mine, besides reliance on it, I must transcribe the [A] Copy of the Sufferings of that Son, transplant the Garden of *Gethsemane* into my breast. If *his Soul be sorrowful even unto Death,* my *Soul must be Afflicted* too; Humiliations must prostrate me upon my face to deprecate that Fire and Brimstone, burning Tempest that is the *portion of the Sinners cup* saith *David: O my Father let this Cup pass from me!* The lustful feavers of my blood must excern themselves in cold sweat of fear and grief, in agonies of Penitence; and my excessive draughts not only make me [B] to cry out *I thirst,* but give me *Vinegar and Gall to drink;* sorrow as bitter as my riotous egestions have been; my Oaths that have struck through the Name of God, must pierce my Soul with grief as pungent as his Thorns and Nayles. In a word, I must so *Afflict my Soul* as to *crucify the body of sin,* and nail it to his Cross. And this is that which in its own proportion was required of the *Jews* this Day here in the Text, to the work of which Day how the *Afflicting of the Soul* in both the given senses does contribute, was my Second and the next Enquiry. [C]

Secondly, What this Day was the Verse before the Text informs us, it was their Day of Expiation or Atonement. Now that the *Jews* esteem Fasting and Humiliation expiatory Sacrifices, appears from a Form of Prayer which even yet they use on such a day where he that fasted says, *O Lord the Governor of all the World, I have now finished my Fast before thee, thou knowest that when we had a Temple standing, the man that sinned was bound to expiate it by a Sacrifice, the Blood of which was poured out, and the Altar consumed the Fat to make amends for his Offence; but now by reason of our many wickednesses, we have neither a Temple,* [D] *Altar, or Priest to make Atonement for us; I beseech thee therefore* O Lord my God the God of my Fathers, *to accept of that little portion of my own Flesh and Blood which this days Fasting hath torn from me, in lieu of a Sin-offering, and be thou reconciled unto me for thy mercies sake.* Thus when he cannot give a Lamb for his Transgression, he gives some of himself, he offers *Hunger* for *Shewbread,* and *Thirst* for a *Drink offering,* he consecrates a *Meal* instead of a *Beast,* and sheds a *sower fasting sigh* for *Incense;* and this he hopes God will accept as Sacrifice. And truly [E] the Text says no day of Expiation could be kept without it. No• does the Scripture want great instances of its effect towards Atonements of God's wrath: How when Judgment was given on a Nation or Person, and Execution going out against them, yet this rever'st the Sentence; [A] *Ahab* is a great proof of this, 1 *King.* 21. 27. *And it came to pass when Ahab heard those words,*

that he rent his Clothes, and put Sackcloth upon his flesh, and Fasted, and lay in Sackcloth and went softly: And the Word of the Lord came unto Elijah the Tishbite saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me I will not bring the evil in his days. One Fasting-day secured a Life; the weaknesses it brought upon the body, upheld it against all God's threats; Vengeance pronouncit and coming out against him falls to ground if *Ahab* humble [B] and *Afflict his Soul.* God's stretched out Arm will not strike Sackcloth, nor wound through Fasting Garments: One fit of it removes his Judgments a whole Age; and had it been sincere and persevering, how had it wipit them out to everlastingness?

Nineveh is another instance of the practice and success of this even among the *Heathens.*

Nor should it seem to have less Efficacy among Christians: The Primitive Fathers call these severities *Satisfaction for sin,* and *Compensations,* the *Price with which* [C] *they are bought off,* the *things thatcover them,* and *blot them out,* and which *Propitiate and appease God for them;* not in their sense who force up these Expressions to a strange height of meaning; and yet have quite beat down the Practice as to the public wholesome use of them out of the Church. But though these sayings assign not the Power and just Efficacy of that discipline in itself, yet they do the acceptance and effect of it by virtue of Christ's Satisfaction: A Fainting Body cannot bear indeed the weight of our iniquities, nor will lowest prostrations in the [D] dust bury them in the dust, or Tears alone blot out our Guilt; but Christ having done that which is effectual to all this, and requiring no more of thee to make that thine (as he does everywhere most solemnly avow) but faithful humbling of thyself in an afflictive sorrow for what's past, and so to mortify as to work out Repentance; the doing this is doing what he does require, and consequently will accept: These satisfy the *Command,* and therefore *God,* though not by a *condignity of performance,* yet as *Conditions* [E] which his *Covenant of Grace hath set us,* which when they are fulfilled then God is satisfied, thy sins are expiated, and thou art pardoned: And so in this lower sense these are thy Satisfactions with which God is well pleased.

And thus these self Afflictions of the Sinner supply God's [A] Indignation and divert it; *They leave no place nor business for it, and by these short severities upon himself he does make void, he does expunge the Sentence of eternal Torments,* saith *Tertullian: As thou becomest severe against thyself, so will the Lord abate of his severities, and he will spare, and he will pity thee in that he sees thou wilt not spare thyself.* How can he choose but be appeased towards thee when he shall see thee executing his Sentence even upon thy own self? and punishing his Enemies although they be thy Members? so that by this means thou dost censure thyself into God's [B] Absolutions, afflict thyself into his Pardons, and dost condemn thyself into eternal Life.

Our Church says the same thing; *That in the Primitive Church there was a Godly Discipline; that at the beginning of Lent such persons as were notorious sinners, were put to open Penance, and punished in this world, that their Souls might be saved in the Day of the Lord;* and *she does wish* (if her wishes be of any force and value when her Orders and Constitutions are not:) *that Discipline could be restored.* But this I shall not press; if all those whom the Primitive Church [C] Condemned, or S. *Paul* sentenced were so used, if every Schismatic that lies tearing himself and others off from the Lord's Body were rejected, and if the Fornicator that joins himself to his unclean

Accomplice were disjoined from Christ, and not suffered to make *his members be the members of an Harlot;* if every scandalous debauching offender that lies corrupting Christ's Body, spreading contagion, thrusting the gangrene forward, were *cut off,* and these and all the rest *delivered up to Satan,* alas what part would Christ have left of his own Body? *Sed illos defendit numerus junctaeque umbone* [D] *phalanges,* and that I fear too in more senses than the Poet means. Therefore I shall not urge the Churches Wish, but only see whether the Statute in the Text says anything to this, and whether the *forever* do reach us: Which is my third and last Enquiry.

Thirdly, Divers of the *Jews* Rites are said to be, and be prescribed *forever* although those very Rites and the whole economy of their Covenant were to be changed and cease; among other reasons, *as the Fathers say,* because they foresignifie and point at things in the new Covenant, which were to last till Covenants and Rites shall be no more, and [E] so their meaning and signification was to be forever.

Now truly that their Expiation Performances, those which I am upon, did so, the whole Epistle to the *Hebrews* is employed to prove; the Margent of your Bibles in this [A] Chapter so refer you to the places, that I shall not need to make it out. Christ did fulfill the Temple and the Altar part, yea and the refuse outcast part of the Atonement, satisfied the Religion and the contempt of that days offices, He was the whole true Expiation.

Now does this Expiation as theirs did, require afflicting of the Soul in its attendance, or was that but a Ceremony of their Rite? and though a *Jew* must mourn and Fast to see his sin killing a Beast, and when he does behold his wickedness eating up a Goat for a Sin offering, he must deny himself [B] his daily bread, and suffer thirst if his Iniquities drink but the blood of Bullocks; yet when we behold ours embrew themselves in the Blood of the Son of God, not only lay hands and confessions on his head, but drive Thorns into it, make him cry out, almost despair and Dye; we need not be concerned so much as to do ought of that either in order to the better Celebration of that Expiation, or on the very day of it.

Indeed if we consider most men's practices, it would appear most probable that if we were to expiate our sins as the *Jews* [C] did by sacrificing of our Flocks not of our *Jesus,* those satisfactions would more afflict our Souls, and more restrain our vices than that which was made for us by the Death of Christ, and how can this be rectified, unless by some severities upon ourselves, we give ourselves a piercing sense of what our sin deserves, and grateful apprehensions of what our Surety suffered for us? When in sad private earnest I have thought fit to Afflict my Soul with some austere mortifications, and when my fainting Spirits are scarce able to sustain my Body that sinks under the load of itself, then I may have some [D] tender apprehensions of that weight that sunk the Son of God, and 'twas my weight that he fell under. But he that cannot think fit to revenge a year of follies and of vices with a few weeks severer life, sure thinks his Savior suffered much in vain; *quorsum perditio haec?* why must the Blood of God be paid for sin, when I cannot afford a little self-denial for it? Why such great Agonies of the Holy *Jesus,* when I cannot find in my heart to bear a little strictness for it?

But I could easily deduce (were I not to suppose it done before) that sure as if the Church had thought a Statute [E] had annexed these two forever, they have been join'd from the beginnings of our Christianity; it was the Fast that did attend our Savior's sufferings that in part caused the Contest about Easter, which *Polycarp* S. *John's* Disciple managed; and then there was a Fast so soon: and he that [A] tells us this, *Irenaeus,* Scholar to that *Polycarp,* says some observed it *many days,* some *forty days* also, if we can take the Antient *Ruffinus*'s authority but for a Comma. And if the Antient Fathers do expound aright, Christ himself thought that men were interested so much in his Death, that they would Fast by reason of it; *When the Bridegroom is taken from them, then shall they Fast in those days:* Upon which words they say *the Season was determined to this Duty by the Gospel.*

But they may say so, who knew how to persuade men to [B] take up restraints of strictest discipline and of severest Piety. But we cannot engage them into order or from Scandal; they made them *fast,* we cannot make them *temperate. Blessed Savior!* what kind of Christians didst thou hope for thy Disciples, of whom thou werit so confident they would so concern themselves in thy Passion as to Fast because of it? when in our times Christians will not be kept from their Excesses by it? not in those days of Fasting which thy Primitive followers did Celebrate with abstinences, that did almost mortify indeed and slay the Body of Flesh as well as [C] Sin, and we in imitation of them, in answer of thy confidences, will not abate a *Meal,* nor an *intemperance,* will *eat* and *Riot* too, and make *a Lent of Bacchanals:* Thus we prepare load for thy Day of *Passion,* sin on to add weight to thy Cross, and yet we ourselves will not be humbled under them. It is in vain to tell men thou expectest they should mortify, that it will spirit their Repentance, for they will have no kind of Penitence for sin, but such as will let them return to sin again, suffer no discipline with which their vices too cannot consist, for they can scarce live if they make not themselves cheerful with them, even in this time [D] of Sadness, and in sight of the Memorial of thy sufferings for them.

Indeed when I consider how this Season is hedge'd in from Vice by all God's Indignation, *threatened* at *first, suffered* at *last*▪ pronouncit in *Commination,* executed in *Passion: Ash-wednesday* gave us all God's Curses against Sinners, all which *Good Friday* shows inflicted on our Savior. Thus we began, *Cursed are the Unmerciful, the Fornicators, and Adulterers, the Covetous persons, Worshippers of Images, Slanderers, Drunkards and Extortioners;* and we shall see *the Son of God* [E] *made this Curse* for them; yea we ourselves said *Amen* to all, as testifying that that Curse is due to all. When I consider this I say, I cannot choose but be astonishit to behold how men can break through all *God's Curses* and *their own* to get [A] at Vice, first seal God's Maledictions, then provoke and incur them instantly, as if they loved and would commit a Rape upon Perdition; as if because men have so long in *Oaths begged God to damn them,* and he hath not done it yet, they would now do it in their *Prayers* too; make their *Devotions* as well as *Imprecations* consign them to the wrath of God. He that does *love cursing* thus in the *Passive sense,* surely as *David* says, *it shall come unto him, it shall be unto him as the Garment that covereth him, it shall enter into his bowels like Water, and like Oil into his Bones, Psal.* 109. 17, 18, [B] 19. And truly amongst those things which we did Curse, there are that will fulfill all that most literally; the Ryots of thy gaudy bravery that make thee gripe, extort, spend thy own wealth and other men's, undo thyself and Creditors, be sordid and in Debt,

merely to furnish trappings to dress thyself for others eyes and, may be, sins these bring a Curse to cover thee as does thy Garment, yea and they gird it to thee. The draughts of thy Intemperance carry the malediction down into the Bowells like Water, yea like Wine into the very Spirits: There is another of them too that will convey [C] the Curse like Oil into the Bones, till it eat out the marrow, and leave nothing but itself to dwell within them, yea till it putrefie the bones, till it prevent the Grave and Judgment too, while the living sinner invades the rottenness of the one, and torments of the other; and then the *Lents* and *abstinencies* that the *sin* prescribes shall be observed exactly, only to qualify them for more sin and condemnation, may be, at the best but to recover them from what it hath inflicted; when yet alas! they are too soft and tender, the Lord knows, to endure any severities to work out their [D] Repentance and Atonement: And yet sure these the sinner does go through have nothing to commend them which these other do not much more abound with. If those are not grievous to thee because they are so wholesome, and though it be a miserable thing to go through all their painful squalid methods, yet, how disgustful so-ere, by the benefit of their cure they excuse their offensivenesse, and ingratiate the present injury they do the Flesh, by the succeeding health they help thee to, and by the Death they do secure thee from: Why sure (to omit, that the other have all these advantages, [E] none have so calm and so established health as the abstemious and continent, and their mind is still serene, their temper never clouded, but besides this) the Christians bitter po•ions do purge away that sickness that would end in death eternal, his *fastings* starve that *worm* that otherwise would gnaw the [A] Soul immortally; his *weepings* quench the *everlasting burnings,* yea there is cheerful Pleasure in the midst of these severities, when God breaks in in Comforts into them: *The Glory of the Lord* appears in *that Cloud* too that is upon the penitent sad heart; when he is drenched in *tears* the *Holy Ghost the Comforter* does *move upon those waters,* and breaths Life and Salvation into them; and he who is the *Unction* pours *Oil* into those *wounds of the Spirit;* and we are never nearer Heaven than when we are thus prostrate in the lowest dust, and when our Belly cleaveth unto the ground in humble penitence, then we are at the very Throne of Grace: And [B] this our light *Afflicting of the Soul which is but for a moment, does work for us a far more exceeding and eternal weight of Glory.* To which, *&c.*

SERMON IV. WHITE-HALL. *October* 12. 1662.

JOHN XV. 14.

Ye are my Friends, if ye do whatsoever I Command you.

THe words are a conditional Assertion of [A] *Christ's* concerning his *Apostles,* and in them *all Christians:* And they do easily divide themselves into two parts. The First is a *positive* part, wherein there is a state of great and Blessed advantage, which they are declared to be in present possession of: In these words, *Ye are my friends.*

In which there are *two* things that make up that advantage, 1. a Relation, 2. the Person related to. *Friends,* and [B] *My* friends. The

Second is a *Conditional* part, wherein there are the *terms,* upon which that possession is made over, and which preserve the Right and Title to them: in these words, *If ye do whatsoever I command you:* in which there are *two* things required as *Conditions.* [A]

- I. Obedience, *If ye do what I command you.*
- II. That Obedience Universal; *If ye do whatsoever I command you.*

The first thing that offers itself to our consideration, is the Relation, *Friends.*

It is a known common-place truth, that a Friend is the most useful thing that is in whatsoever state we are: It is the Soul of life, and of content. If I be in prosperity: We know abundance not enjoy'd, is but like *Jewels* in the *Cabinet,* useless while they are there: It is indeed nothing [B] but the *opinion of Prosperity.* But 'tis not possible to enjoy abundance otherwise than by *communicating* it: a man *possesseth* plenty only *in his Friends,* and hath *fruition* of it merely by *bestowing* it. If I be in *adversity;* to have a person whom I may intrust a trouble to, whose bosom is as open and as faithful to me, as 'tis to his own thoughts, to which I may commit a swelling secret; this is in a good measure to *unlade,* and to *pour out* my sorrow from me; thus I divide my grievances which would be insupportable, if I did not disburthen [C] myself of some part of them: Now there is no bosom so safe as that where *friendship* lodges; take God's opinion in the case, *Deut.* 13. 6. *If thy Brother the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy bosom, or thy Friend that is as thine own Soul.* This is the highest step in the Gradation. And there is all the reason in the world; for though *Parent* and *Child,* are as near one to other as anything can be to part of itself; *Husband* and *Wife* are but two different names of the same one, yet these may become bitter and unkind: A *Parent* may grow *cross,* or a *Child refractory,* a *Mother* may be like the *Ostrich* in [D] the Wilderness, throw off her *bowels* with her *burden;* and an ungracious Son is *constant pangs* and *travail* to his *Mother,* his whole life gives her *after-throws* which are most deadly: Dislikes also may rest within the *Marriage-Bed,* and lay their heads upon two wedded Pillows; but none of these unkindnesses can untie the Relation; that ends not where the bitterness begins, he is a *Parent* still though froward, and a *Child* though stubborn; but a *true Friend* can be nothing but *kind;* it does include a *deerness* in its essence, [E] which is so inseparable from it, that they begin and end together: A man may be an *Husband* without *loving,* but cannot be a *lover,* that is a *Friend,* without *loving.*

And sure to have no one *friend* in this Life, no one that is concerned in any of my interests or me myself, none that [A] hath any cares or so much as good wishes for me, is a state of a most uncomfortable prospect. The *Plague* that keeps Friends at a distance from me while I live, out of the sphere of my infection, and after gives me Death, hath yet less of Malignity than this; that leaves me the Compassions, the Prayers, all the solitary comforts, all indeed but the outward entertainments of my Friends; that, though it shut the Door against all company, yet, puts a *Lord have Mercy* on the Door: But this I now described hath none of that, hath no good wishes, nothing else but hate, is worse than a [B] *perpetual Pestilence.*

Yet neither is this state so comfortless, in respect of this life, as not to have a Friend in the concernments of the Life to come; none that hath so much kindness for my *Soul* as every man hath for his *Enemies Beast,* which if he see fallen in a Ditch he will at least give notice that it may be helped out thence: No one, that when a sin, like to that *Falling sickness* in the Gospel (and it is such indeed without a Parable) is *casting me into the Water,* quenching my parts, my Reason, and the Immortal spark within me; or *throwing me* [C] *into the Fire,* raising Lascivious heats within, which after will break out into Hell fires; none yet that will stretch out his hand to catch me, or to pull me out: None that does care to see me perish-to Eternity, or that values my Soul, which yet did cost the Blood of *God,* at a word speaking: This is to be like *Dives* in the Flames, to whom they would not lend *the help of thetip of a finger,* or give the kindness of *a drop of Water:* I am as it were on the other side the *Gulf* already. Here is the use of Friendship, the only noble one, that's worthy of that blessed quality: When I have [D] one that will be an *assistant Conscience* to me, who, when that within me *sleeps,* or is *benumbed,* will *watch* over my actions; will *testify* them to my Face, will be as faithful to me as the *Conscience* should be, hold a Glass to my Soul, show me the stains and the proud tumours, the foul Ulcers that are there, and then will fret, and rub, or prick, lance, and corrode, to cure those tumours, and do off those spots, such an one is a *familiar Angel Guardian,* is truly of that blessed Heavenly rank, and only less than the *Friend* in the Text, the *Person* related to, and my *next* part. [E]

My Friends. There are *three* things from which men use to take the measures of a *Friend.*

First, From the good things he bestows on them: He that thinks to keep friendship alive only with air, that gives good words, but parts with nothing, that entertains only [A] with Garbs and Civilities, is but the *pageant* of a Friend: They that own having but *one Soul,* and seem to clasp as if they would have but *one Body* too, cannot keep such *distinct* and *separate proprieties* in other little things, as not to have communication one from the other. And,

Secondly, The *friendship* of these benefits is rated by the measures of our *need* of them. When *Midas* was ready to die for hunger, his God was kinder to him in a little bread, than in making all that he touchit turn into Gold: Great things engage but little where there is but little use of them: [B] And all these,

Thirdly, Are endeered by the *Affection* they are given with. Good turns done with design, what need soever I have of them, are *hire,* and not *friendship;* it is the kindness only that obligeth, the gift without the love does but upbraid and scorn my want.

Now to measure the *Friend* here in the Text, by these, were an impossible undertaking, whose Friendship did exceed all bounds and measures. I shall do no more towards it but read the words before my Text, which were the occasion of [C] it, *Greater love hath no man than this, that a man lay down his life for his Friends,* and then it follows, *Ye are my Friends.* The *token* therefore of his Friendship, the *gift* he gave them was his *life,* rather that was the least he gave: He gave his *glory* first, that so he might be qualified to give his life, for 〈 in non-Latin alphabet 〉 *Phil.* 2. 7. He *lessened himself* from the condition of being Lord of all, into that of a Servant, 〈 in non-Latin alphabet 〉 , *Heb.* 2. 9. being *diminished, made lower, meaner* than his

Creatures *for the suffering of Death.* Now with the price of such Divine essential glory to buy only a life, rather only a possibility of Death, that after he might give that [D] life for us, and with his Death purchase us an immortal life, is such a gift as no *Romance* of friendship ever fancied or did aim at: We may have heard of two Companions that would die for one another, that never quarrelled in their lives, but for this, who should suffer first to save the other, and strave only for Execution: But for a Person of the *Trinity* to leave his Heaven to come down to us; to dwell with agonies that he might be at one with us; and be tied to the Cross, that he might be united to us; this is a friendship fit for *Ecstasies* of *apprehension.* Of all the things that [E] court thy kindness here below, that spread snares, and lay baits for thy friendship, if any bid so fair, so temptingly, if any will give such a price, in God's name let it have thy love, I shall not blame him that engageth his Affection there: But [A] sure *Heaven* cannot give a greater gift than this; for what can God give greater than himself? Yea I may say God could not give so much, for he must be *Man* too, to give his *life,* and this, saith he, *he gave for his Friends,* even in our stead, who must have perished else eternally, which intimates the second thing, the *need* we had of this.

A need great as the gift, necessity invincible, that could break into Heaven, rifle the *Trinity* to serve itself, throw Death into those Regions of Immortality, and which would not be satisfied but with the *Blood of God.* [B]

And now is not the kindness and the condescension of Friendship in his expressions too, when he saith, *greater love than this hath no man?* which was the third endearment.

There never were such *wounds* of Love as those that tore this Heart; never such meltings of Affection as dissolved this Lover into *sweats of Blood.* There was no motive to all this, but his mere love: For all this he designed to us *before we were,* and therefore sure *before we were deserving:* And O our God! thou that from all Eternity didst lay Contrivances [C] to give thy Life for us, so to redeem, and then to glorify us; what were we then that thou shouldst do this for us? what were we then when we were not? and yet that thou from the Abyss of Everlastingness, shouldst think thoughts of such kindness to us, and such blessedness for us, who then *were not,* and *deserved nothing;* and who since we were, have *deserved nothing but Damnation.*

And as there was no other motive to all this design but *love,* so neither was there anything but *love* in the fulfilling. Look on your *Savior* in the *Garden,* and upon Mount *Calvary,* [D] and you shall find him there in as great agonies of *Affection* as *Torment,* and hanging down his head upon the Cross with languishments of *kindness* more than *weakness.* His Arms stretched out and rackit, as if on purpose to the posture of *receiving you to his embraces,* and his side opened not only to *shed Blood* for you, but to make you a *passage to his very Heart.* Look on him offering up his Tears, his Prayers, and his Soul for Sin, and in the midst of all, projecting happiness to you, as it were praying, O my Father, here I charge myself with all the guilt of those my Friends, I thy only Son God, one with thee, am content to suffer Torments that they [E] all may be acquitted; Here I lay down my Life that they may have eternal Life, let me be Crucified, so they be Glorified. Which was the purchase and the gift of this his

Passion to all his *Friends,* even to those *that do what he Commands;* [A] which is the first Condition that entitles to his friendship, and my next part.

Ye are my Friends if ye do what I command you.

I shall not urge, that Great-men upon Earth will not take any to their Friendship but upon these terms; nor will I plead the reasonableness of this in *Christ,* there being no cause why he should be a Friend to any that will daily disoblige him and dishonor him: Nor will I press the whole Economy of Scripture, which says, all the advantages Christ ever gave or meant us, and all the acts of Friendship that he [B] ever did for us were with this design. He gave his grace that brings salvation to save us into an estate of sober virtue. *Tit.* 2. *v.* 11, 12. *He gave himself* also to Ransom us from our own evil doings, and to redeem us into his obedience, *Tit.* 2. *v.* 14. Without which no dependence on him will avail. *Mat.* 7. 21. He will own no acquaintance with, nor services from them who have friendship with sin; though *they have cast out Devils in his Name,* if they retain their vices; though they *do miracles,* if they do wickedly, he will bid them *depart,* profess *he never knew them, v.* 22. 23. He will not [C] let such have a bare *relation* to his Name, nor have the *friendship of a Title,* 2 *Tim.* 2. 19. All his Rewards also that he will give are promised to none other, but them that *do what he commands, Apoc.* 22. 14. that is, *do Evangellically, heartily and faithfully endeavor it,* and do this with all diligence expressed by words, that import all strife imaginable, as *Running, Wrestling, Fighting, Warring.* And persevere also by *patient continuance in well doing, Rom.* 2. 7. and he hath nothing else but vengeance for all others. 2 *Thes.* 1. 8. and we have neither *Christ,* nor *Gospel,* nor *Religion,* but [D] with these terms.

But I shall wave all this, and bound myself within the present words, *Greater love hath no man than this, that a man lay down his Life for his Friends. Ye are my Friends if ye do what I command you.* When Christ is boasting of his *love,* making *comparisons,* and *vying friendships* with mankind, nay more, contriving heights and depths of Mercy, such as Man hath no comprehension, nor fathom for; when he was preparing to do an act of compassion almost *equal to his Divinity,* when he had resolutions of so much kindness as to give [E] his life that he might show kindness. Yet could he not then find in his heart to offer or declare one jot of kindness to the men that *will not do what he commands,* but in the midst of such agonies of *compassion,* he thought of nothing but *infinite indignation* and *eternal vengeance* to the disobedient. *I have* [A] *but now given my Body and my Blood even to the Traitor* Judas *to one who is aDevil: I am going to give my life even for myEnemies, for theWorld: But I will give no love to any, have no friendship with any but the virtuous:* no, though they be my own Disciples, *ye are my Friends, ye* my *companions* and *Apostles are my Friends,* only on this condition, *if ye do what I command you.*

And then is it not matter of Astonishment, to see men fancy they have a right in all Christ's Actions and Sufferings, presume upon his favor and their own happy condition, [B] though they do nothing, or but very little towards this, and the main of their life be disobedience, as if all *Christ's commands,* appointed them to do *no commands,* and *Christianity* were but a *liberty* from *virtue.* To pass by those that do nothing but Evil, that which the Devil does suggest, or

their flesh dictate, and to consider the Demurer sort of Christians, that pretend a respect to Christ, and to Religion, and see what they will do.

Why sometimes you may find them troubled at their vices and themselves; and those troubles breath out in *Sighs,* [C] and in *warm wishes* that they could do that which Christ prescribes; to *will* is sometimes strongly present with them, but to *perform* they know not how. Alas Christ does not tell you that you are his *Friends* if you *wish well* to him, and his *Commands,* but he requires that you shall *do them.* These are but vapors of a troubled Soul, which howsoever they may chance rise warm, catch a strong sudden heat, breath up in flashing thoughts. They are but *meteors,* little shooting flames that only do *catch fire* and *fall* and *die;* show fair, but they warm nothing: And so these thoughts do never heat the heart into *Devotions* and *holy resolutions,* [D] the fire is not strong nor does it live enough, to melt and work away the filthiness of the Soul: No, though they grow to *aversations;* For you may find such men, when wearied with the pursuit of their sins, *hating* their customs, and the engagements to the practice of them; complaining thus, *I know 'tis ill, and 'tis against my heart, that I obey the motions of my passions or Lusts: The incitations of my Appetite, the usance of the World, the obligations of civility or mistaken honor do indeed prevail upon me, but 'tis with* [E] *great reluctancy of mind that I yield to them, but I cannot avoid it.* There are not few that satisfy themselves with this condition. Now sure Christ does not say *Ye cannot be my Friends* except you *sin against me and against your Knowledge,* and your *Conscience* too. 'Tis strange that men should think the Heathen instance of a Witch that cried. [A]

—Video meliora, proboque, Deteriora sequor—

I know, and do approve of better things, but cannot choose but follow these that are the worser; strange, that this *Fury* that had the *Devil for Familiar,* should make *Christ a friend;* that this should be the state of *Gospel Saints,* and of *God's favorites.* 'Tis possible some therefore go yet further to good purposes towards *Obedience,* and have *holy Intentions,* [B] but this is not sufficient neither, if to *do* his Commands be necessary: for to purpose and intend to do them, is not certainly to do them. Yet where are any that do aim at doing anymore? and there is none of these but does presume upon his interest in Christ, and satisfies himself and is secure.

Yet is it hard to find a ground of this their confidence, unless it rise from the unhappy use they make of God's *preserving Mercies,* and his kindness to them in the concernments of this life. They see without their cares, and upon very [C] weak entreaties indeed against all provocations both of God and danger; yet his protections secure them, although they neither mind the asking them, nor mind the walking worthy of them. The man whose Sins, not Prayers, prepare him for his Bed, he sleeps well; perhaps more soundly than he who at his Bedside throws himself on his face into God's arms, and there bequeaths himself to the Securities of the Almighty: And he, whose Sleeps only refresh him for returns to Sin, does often live as long, as safely, and as merrily, as he that daily most Religiously does beg Protections from above. [D] And others that afford the Lord some *little homages,* themselves some *Prayers* when their pleasures or occasions permit, God hath a care of them, and their *desires flow* into them, all does succeed well with them. Now they take confidence hence to

conclude, these are the tokens of God's *friendship,* and all his mercies will come in at the like easy rates; that such *a short▪ petition* as committed them to the refreshments of the *night,* and after which they wakit into renewed strengths and pleasures, *such another* shall lay them [E] down in safety, to the sleeps of that *long night,* that afterwards will break in *happy Resurrection:* For why? God will not sure fail his own mercies, but be as friendly to their Souls as he is to their Bodies.

And thus God's Preservations here, in mere defiance of [A] our provocations, which are the *arts of his long suffering,* his *strivings* of Compassion, merely to give us opportunities of being reconciled to him, and to *invite* us to be so, while we make them occasions of carelessness and security, they are so far from being pledges of his *Friendship,* that they have all the aggravations of affronted goodness, become *temptations* and degrees of Ruin. 'Twere fine indeed if Christ's eternal preparations for his Friends, would come in to us, without care or doing anything, as an accession to our pleasures; if when we had lived many years as in a *Garden,* our [B] days all *flower'd* with delight; we might expire into *Paradise,* and in soft airs of Music breath into *Hallelujah's.* But alas! the smooth *easy way* leads *down the Hill,* and the must strive and *pant* that will get *up* into the Mansions and the Bosom of his Savior, and whosoever will be *his Friend,* must *do what he commands.*

But is there nothing less indeed will qualify? The Scripture saith, *that Abraham believed God, and it was imputed to him for Righteousness, and he was called the Friend of God, James* 2. 23. and then, is Christ more inaccessible, and *harder* to be made a *Friend?* [C]

Why, truly *God* and *Christ* both are so much *Friends* to all *true Believers,* that the Life of Christ was given for them, *for, God so loved the World that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John* 3. 16. Nor are there any qualities more signally peculiar to *friendship,* more engaging than confidence and trust, dependence and relying, embosoming myself in him: Now these are but the excercise of Faith; and 'tis most certain if we heartily endeavor to do what he commands, there is employment then for all this work of *Faith,* [D] place for its applications and assurances. My Text does make this good. But when his friendship is made over on Conditions, as 'tis not only in these words, but everywhere in Scripture; (there being not one promise absolute that does concern *God's favor, justification,* and *eternal Life:* he does not once offer Remission of sins, but to those that amend their lives; nay, does express as if he could not give it otherwise, *peradventure they will repent that I may forgive them, Jer.* 36. 3.) The promises therefore being conditionali, Faith must be answerable to the Promises that it does [E] rest on and apply; and at the most, can be but *an assurance that you shall be partaker of what's promised,* that is to say, partaker of the *favor* and the *life of Christ, if ye do his commands.* But then if I perform not this condition, to [A] trust upon his friendship which I am not qualified for; to think by Faith to receive a Pardon, which in that case I am, was never offered me; to apply to myself promises which were never made me, for none were ever made to them that do *not do;* and to assure myself Christ will transgress his everlasting Covenant for my Vices sake, merely to give me leave to enjoy my sins; will do that which *God may not do, forgive* one that *will not repent:* If I believe thus against promise, and against Decree, am confident whether Christ *will or no,* and will

rely upon him in *despite of him,* if such [B] a faith will make us friends, affronts do reconcile. This is indeed *to lay violent hands on his favor,* and to invade his friendship, and without metaphor, *take Heaven by force.*

But sure I am, that this is not the Faith made *Abraham* be called the *friend of God* in that place of S. *James,* but *a Faith that was perfected by doing, v.* 22. of that Chapter, a Faith that made him *offer up his only Son upon the Altar, v.* 21. 'Tis true, *he did in hope believe against all hope, Rom.* 4. 18. So that his faith was stronger than a contradiction, [C] but yet his resolutions of obedience seem stronger than his faith; for he did that even to the cutting off the grounds of all his faith, and hope. He trusted God would make his promise good to him, make *all the Nations of the Earth be blessed in the seed of Isaac;* though *Isaac* had no seed, nor could have, if he should be slain: And he resolved at God's command himself to slay that *Isaac,* so to make him have no seed. His Faith indeed did not dispute the great impossibility; but his obedience caused it. He did not question, how can God perform with me when I have offered [D] up my Son? I cannot look that a large *Progeny* should rise out of the Ashes on the Altar; nor will those Flames that devour all my Seed at once, make my *seed numerous, lasting,* and *glorious as the Stars in Heaven,* which he promised me: But much less did he question, why should I obey in this? He that does his commands, can but expect what he hath promised; but if I should do this Command and slay my Son, I make his Promise void, and destroy my own expectations: And if I disobey I can but suffer what he bids me do; my own obedience will execute all that his Indignation would [E] threaten to my disobedience. Though *Abraham* had *three days time* and journey to the Altar, that Nature might have leisure the mean while to reason with the Precept thus, and his Affection might struggle with his Duty; yet he goes on, resolves to tear out his own Bowels, and cut off his hopes, [A] will Sacrifice his *only Son,* and Sacrifice *God's Promises to his Commands.*

And then, he that will trust to *Abraham*'s example of *believing,* yet will not follow him at all in *doing,* will obey no Commands; that is so far from offering up an *only Son,* he will not slay an *only evil Custom,* nor part with *one* out of the *herd* of all his vicious habits; will not give up the satisfaction to any of his *carnal, worldly,* or *ambitious* appetites; not Sacrifice a passion or a lust to all the Obligations that *God* and *Christ* can urge him with, he hath, nor *faith,* nor [B] *friendship,* no, nor *forehead.* 'Tis true indeed, he that hath *Abraham's faith* may well assure himself he is *Christ's Friend;* but 'tis only on this account, because he that believes as *Abraham* believed, he will not stick to *do whatever Christ commands;* which is that universality of obedience, that is the *next* condition that entitles to Christ's friendship, and my *last* part.

Ye are my Friends if ye do whatsoever I Command you.

There is no quality so necessary to a Friend, or so appropriate [C] to friendship, as *sincerity.* They that have but one Soul, they can have no reserves from one another: But disobedience to one Precept, is inconsistent with sincerity, that hath *respect unto all the Commandments;* and he that will not do whatever Christ prescribes, hath reserves of affection for some *darling sin,* and is false to his Savior. He is an *Enemy* indeed, so that there is no friendship on either side. S. *Paul* says so of any of one kind; *the minding of the flesh,* saith he, whether it be providing for the Belly, or any other of the organs of Carnality, is *desperate, incurable*

Rebellion: Now such a Rebel, is, we know, the worst of [D] Enemies. S. *James* does say as much of any of those vicious affections that are set on the world: *Whosoever will be a Friend of the World, is an Enemy of God, James* 4. 4. And he calls them *Adulteresses* and *Adulterers,* who think to join great strict Religion to some little by love of an Honor, or a profit of this world? Such men are like a Wife, that not contented with the partner of her Bed, takes in another now and then, she must not count herself her Husbands Friend, though she give him the greatest share in [E] her affections; no, she is but a *bosom Enemy:* And so any one vice allowed is a *paramour sin,* is whoredom against Christ, and our pretended friendship to him in all other *obediences,* is but the *kindness* and the *caresses* of an *Adulteress,* the mere hypocrisy and treachery of love. If it be necessary [A] to the gaining of Christ's *friendship,* that thou *do his commands,* 'tis necessary that thou *do them all,* that thou divorce thyself from thy beloved sin, as well as any other: Because his Friendship does no more require other obedience than it does that, but is as inconsistent with thy own peculiar vice as with the rest. Indeed it is impossible that it should bear with any, they being all his murderers. If thou canst find one sin that had no hand in putting Christ to Death, *one* vice that did not come into the *garden,* nor upon *Mount Calvary,* that did not help to *assassin* thy Savior, even take thy fill [B] of *that:* But if each had a stab at him, if *no one* of thy vices could have been *forgiven,* had not thy *Jesus died* for it, canst thou expect he should have kindness for his Agony, or friendship for the man that entertains his *Crucifiers* in his heart? If *worldly cares* which he calls *Thorns,* fill thy head with Contrivances of Wealth and Greatness, of filling Coffers, and of platting Coronets for thee, as the *thorns* did make him a *Crown* too, wouldst thou have him receive *thee* and *these* in his bosom, to gore his Heart as they did pierce his Head? If thou delight in that intemperance, which [C] filled his deadly *Cup,* which Vomited *Gall* into it, can he delight in thee? That *Cup* which made him fall upon his face to deprecate, will he partake in as the pledge of mutual love? He that sunk under, could not bear this *load* of thine, when it was in his *Cross* upon his *shoulders,* will he bear it and thee in his arms, when thou fallest under it? When thou wilt *cast a shameful spewing on his glory* too, if he own *such* a Friend? Thou that art so familiar with his Name, as thou werit more his Friend than any in the world, whose Oaths and imprecations, *Moses* says, *strike through that Name,* which they so often call upon, thou mayst as well [D] think his heart did attract the Spear that pierced it, and the Wound close upon its head with unions of Love, as that he hath kindness for thee. If Christ may make Friendship with him, that does allow himself a sin, he may have *fellowship with Belial:* For him to dwell in any heart that cherisheth a vice, were to *descend to Hell again.* But as far as those Regions of Darkness are from his Habitation of Glory, and the Black Spirits of that place from being any of his Guard of holy Myriads; so far is he from *dwelling with,* or being [E] *friend* to him, that is a friend to any wickedness, to him that *will not do whatever he commands.*

And now if these conditions seem *hard,* if any do not care to be his Friend upon these terms, they may betake themselves to others. Let such make themselves friends [A] of the *Mammon of unrighteousness:* A Friend indeed that hath not so much of the *insincerities* as many great ones have: For this will furnish them with all that *heart* or *lust* can wish for, all that *necessity* or *wantonness* proposeth to itself to dress out *pomp* or *vice:* But yet when with enjoyment the affections grow, and become so unquiet, work them so, as not to let their thoughts or actions

rest, make them quicken themselves, and like the motions of all things that go downwards tending to the Earth, increase by the continuance, grow stronger, and more violent towards the end, [B] then when they are most passionate, it fails them: And having filled their life with most unsatisfied tormenting cares, it leaves them *nothing* but the *guilt of all:* When their great Wealth shall shrink into a *single sheet,* no more of it be left, but a thin shroud, and all their vast Inheritances but *six foot* of earth, be gone, yet the *iniquity of all* will stick close to them; and this false Friend, that does it Self forsake them, will neither *goalong, nor will let its pomp follow them,* raises a *cry* on them as high as *God's Tribunal;* the *cry* of all the *Blood,* all the *oppressed rights* that bribery till then [C] had stifled, the groans of all those *Poor* that *greatness, covetousness,* or *extortion* had groun'd and crushit; the yellings of those *Souls* that were *starv'd* for want of the Bread of life, which yet they paid for, and the price of it made those heaps which will that day appear against their *Friends* and *Masters,* and prove their *Adversaries to eternal Death.*

Let others joy in Friends that Wine does get them; such as have no qualification to endear them, but this, that they will not refuse to sin and to be sick with their Companions: [D] Men that do only drink in their affections, as full of *friendship* as of *liquor,* and probably they do unload themselves of *both at once,* part with their *dearness* and their *drink together* and alike. I know not whether it be heats of mutual kindness that inflame these draughts, and the desires of them, so as if they did drink thirst; but sure I am, that these *hot draughts* begin the *Lake of fire.*

Let others please themselves in an affection that *Carnality* cements. These are warm friendships I confess, but *Solomon* will tell us *whence* they have their *heat.* Her house, saith he, *doth open intoHell,* and *Brimstone* kindles those libidinous [E] flames. There are *strait bands, fetters* in those affections indeed; for the same Wiseman says, *The Closets of that sinner are the Chambers of Death: Thatnone that go unto her return again, or take hold of the paths of life;* [A] it seems she is a friend that takes most *irreversible dead hold,* she is not only as *insatiate,* but as *inexorable* as the *Grave,* and the Eternal Chains of *Fate* are in those her *embraces.* But God keep us from making such strict *Covenants with Death;* from being at *friendship with Hell;* or in a word, that I say all at once, with any that are *good Companions* only in *sinning.* Such men having no virtue in themselves, must needs hate it in others, as being a reproach to them, and therefore they are still besieging it, using all arts and stratagems to undermine it: and having nothing else to recommend [B] them into men's affections, but their *managery of vice,* no way to Merit but by serving *iniquity,* they not only comply with our own evil Inclinations, that so they may be grateful, and insinuate into us, but they provoke too and inflame those tendencies that they may be more useful to us, having no other means to work their ends. And then such friends by the same reason, must be *false* and *treacherous,* and all that we declaime at, and abhor in Enemies, when that shall be the way to serve their ends; because they have no virtue to engage them to be otherwise: And to be such, is [C] to be constant to their own designs, their dispositions and usances. These are the *Pests* of all Societies, they speak and live *infection,* and friendship with them is to couple with the *Plague.* These do *complete* and *perfect* what the *Devil* but *began* in *Eden:* Nurse up *Original sin,* chafe inclination into appetite and habit, suggest and raise desires, and then feed them into Constitution and

Nature: In a word, are a *brood* of those *Serpents,* one of which was enough to destroy Paradise and Innocence. 'Tis true, a man would think these were our Friends indeed, that venture to *Gehenna* for us: [D] Alas they are but more *familiar devils,* work under Satan to bring us to Torments, and differ nothing from him, but that they draw us into them, and he inflicts them. And when sinful contents come home in Ruin, and pleasures dy into Damnation; then men will understand these treacherous loves, and find such Friends are but *projectours* for the Devil; then they will hate them as they do their own Damnation, discerning these are but the kindnesses of Hell. Nay it is possible, I may slander that place in speaking so ill of it. *Dives* will let us see there are affections of a kinder and [E] more blessed strain in Hell, *Luke* 16. from the twenty seventh verse; you find he did make truce with Torments, that he might contrive and beg only a message of Repentance for his Brethren; he did not mind at all his own dire Agonies, he minded so the reformation of his Friends. Good God! [A] when I reflect upon these *pieties* of the Damn'd, together with the practices of those who have given their names in to *Religion,* when I see Fiends in Hell do study how to make Men *virtuous,* and *Christians* upon Earth with all their art debauch them into *vice* and ruin; I cannot choose but pray, *Grant me such Friends as are in Hell.* Rather grant us all the *Friendship* in the Text. But then, we must have none with any vice. Friendship with that, engageth into enmity with *God* and *Christ* I showed you. And to pass over all those after retributions of Vengeance Christ hath studied [B] for his Enemies, when he, that now courts us to be our friend and we will make our *Adversary,* must be our *Judge:* For were there none of this, and should we look no further than this life; yet sure we of this Nation know, what it is to have God our Enemy; who for so many years lay under such inflictions, as had much of the character of his *last executions;* they had the *Blasphemies* and the *Confusion,* the *dire Guilts,* and the *black Calamities,* and almost the *Despair* and *Irrecoverableness* of those in *Hell.* And though He be at Peace with us at present, at least there is a Truce; yet I beseech [C] you in the presence and the fear of God, to think in earnest, whether the present provocations of this Nation do not *equal* those that twenty years ago engaged him into Arms against us, and made him dash us so in pieces: Whether those Actions of the Clergy be reformed, that made the People to abhor their *Function* and their *Service,* the *Offerings* and *Ministers* of the Lord, and made God himself spew them out. 'Twere endless to go on to the *prophanness,* to the *loose impieties* and the bold *Atheismes* of the *Laity,* especially of the *better sort;* in short, what one degree, or state or Sex is better? Sure I am, if we are not better, we [D] are worse beyond expression or recovery; who have resisted every method, and conquered all God's arts of doing good upon us, been too hard for his Judgments and his Mercies both.

'Tis true, when we lay gasping under his severe revenges, we then pretended to be humbled, beg'd to be reconciled and be at peace with him, and vowed to his conditions, promising obedience, and aliened ourselves from our old sins, his Foes. But then, when Christ came to confirm this amity, came dressed with all his courtships brought all the invitations [E] of Love along, our *Prince* and our *Religion,* our *Church* and *State, Righteousness* and *Peace,* and the *Beauty of Holynesse,* everything that might make us be an Happy and a Pious Nation, thus he did tempt and labor to engage [A] that Friendship which we offered him and vowed to him: And we no sooner seized all this, but we break resolutions as well as duty, to get loose from

him; and laden with the spoils of our defeated Savior's goodness, we join hands with his Enemies, resume our old acquaintance-sins, enrich and serve them with his Bounties, make appear that we only drew him in, to work such miracles, but to assist our *Worldlyness, Ambitions* and *Lusts,* to be our opportunities of vice and provocation of him. And being thus affronted and refused, his Enemy prefer'd, *not this God, but Barrabbas,* any [B] the vilest thing for Friend, rather than Christ, must he not needs be more our Enemy than heretofore? And if he be, that question will concern us, *Are we stronger than God?* It should behove us not to fall out with him till we are. See how he does prepare himself for the encounter, *Wisd.* 5. *Taking his Jealousy for Armor, putting on Justice,* severe and vindicative Justice, *as a Breastplate;* and, *his Wrath sharpening as a Sword;* and, *arming all the Creatures* for Auxiliaries. Alas! when *Omnipotence* does express itself as scarcely strong enough for Execution, but *Almightyness* will be armed [C] also for Vengeance, will assume *Weapons,* call in *Aids* for fury, who shall stand it? Will our Friends, think you, keep it off us, and secure us? did we consider how uneasy God accounts himself, till he begin the Storm, while he keeps off his *Plagues* from overrunning such a Land, we would expect them every moment, and they must come. *Ah,* says he, *I will ease me of mine Adversaries, and avenge me of mine Enemies;* and then in what condition are we if God can have *no ease* but in our *rnine,* if he does hunger and thirst after it, go to his Vengeance as to a Feast? And if you read the 25. [D] Chapter of *Isaiah,* you will find there a rich Bill of *Fare,* which his Revenge upon his Enemies does make; view the sixth verse. He that enjoys his morsels, that lays out his Contrivances, and studies on his Dishes so as if he meant to cramm his Soul, let him know what delight soe're he finds, when he hath spoiled the Elements of their inhabitants, to furnish his own Belly, and not content with Natures Delicacies neither, hath given them forced Fatnesses, changing the very *flesh* into a *marrow,* suppling the *Bones* almost into that Oil that they were made to keep; all this delight the Lord by his expressions does seem to take in his dread executions [E] on his Enemies, *a sinful People.*

And if the vicious Friendships of the World have so much more attractive than Christ's love and favor, and the happy consequences of it, as to counterpoise all the danger of such enmity, you may join hands with them: But if His be the [A] safer and more advantageous, then hearken to his Propositions and beseechings; for He does beg it of you: As he treated this reconciliation in his *Blood,* so he does in *Petitions* too. For saith S. *Paul,We are Ambassadors for Christ, as if God did beseech you by us, we pray you in Christ's stead, Be you reconciled,* and then be Generous towards your *GOD* and *Savior;* and having brought him as it were upon *his knees,* reduced him to *entreaties,* be *friends,* and condescend to *him* and your own *Happiness.* If *He be for you,* take no care then, *who can be against you.* His Friendship [B] will secure you not only from your Enemies but from Hostility itself; for, *when a man's ways please the Lord he will make even his Enemies to be at peace with him. Prov.* 16. 7. He will reconcile all but Vices. And afterwards see what a blessed throng of Friends, we shall be all initiated into, *Heb.* 12. 23. *To an innumerable company of Angels, to the general Assembly, and Church of the First-born that are written in Heaven, to God the Judge of all, and to the Spirits of Just men made perfect, and to Jesus the Mediator of the new Covenant,* [C] *&c.* And of this blest *Corona,* we ourselves shall be a noble and a glorious part, inflamed all with that mutual love, that kindles *Seraphims,* and that

streams out into an *heavenly* glory, filling that Region of immortal *love* and *blessedness;* and being *Friends,* that is, made *one* with *Father, Son,* and *Holy Ghost,* that *Trinity of Love,* we shall *enjoy,* what we do now desire to *ascribe* to them, *All Honor, Glory, Power, Majesty, and Dominion, for evermore.*

Amen.

SERMON V. WHITE-HALL. *Third Wednesday in* LEN.

EZECH. XXXIII. 11.

Why will ye Dye?

THe Words are part of a Debate which God had with the sinful House of *Israel,* [A] in which there are *three* things offer themselves to be considered.

First, The Sinners *Fate* and *choice:* He will *Dye;* That's his End, yea, 'tis his Resolution, he will *die.*

Secondly; God's inquiry for the Ground of this, he seems astonished at the Resolution, and therefore reasons with them about this their so mad choice, and questions *Why will ye die?* Which words are also, [B]

Thirdly, The debate of his Affections, the reasoning of his Bowels, and a most passionate Expostulation with them on account of that their Resolution, *Why will ye die?* Which as it is adrest by God directly to the House of *Israel,* so it would fit a Nation perverse, as that; which Mutinies [A] against Miracles and Mercies, is false to God, Religion, and their own Interests; led by a Spirit of *giddyness* and *srenzy,* unsteddy in all things but resolutions of Ruin, that would tear open their old Wounds, to let out Life, and they will die. And though the Lord be pleased to work new prodigies of mercy for us, and to say unto us in despite of all our Enemies both Forreign and Domestic, *Live:* The use we make of all is only to debauch the Miracles, and make God's Mercies help to fill the measure of our Judgment; live as if we would try all the ways to Ruin; and since [B] God will *thus deliver* us from dangers, we would call for them some other way. But to prescribe to these is above the attempt of my endeavors: May the blessed Spirit of Wisdom and Understanding, the Spirit of Holynesse and Peace, and Order, breath on their Counsels whom this is committed to. I shall bend my Discourse to the Conviction of Sinners in particular, and treat upon the words as if they had been spoke to us under the Gospel.

The first thing which my Text and God supposeth, is the Sinners Fate and Choyce: He *will die.* Even the *second* [C] *Death,* for *it is appointed for all men once to die, and then cometh the Judgment* which shall sentence him to another death that is immortal, in which he and his misery must live forever; that is, he must die Everlastingly: Such is first his *fate.*

That *Sin* and *Death* are of so *near,* so complicated a relation, as that though they were Twins, the birth and Issue of one Womb and moment, yet they are also one another's Ofspring, and

beget each other, while *Sin bringeth forth Death,* as S. *James* saith, and is the Parent of Perdition, and [D] yet the *Man of Sin* is the *Son of Perdition,* as S. *Paul* saith, and Iniquity is but destruction's birth, only itself derived. And that this Death and Perdition is Eternal in the most sad sense of the word there are a thousand Texts that say. This is the Message of God in the mouth and Blood of his Son, who useth all the artifice of Words affirmative, and negative, to tell us so, as if on purpose to preclude all doubt and *subtersuge,* calls it *Eternal fire,* and *Eternal punishment,where their worm dieth not, their fire is not quenched, Torment forever and ever,* and the like. Your [E] Faith and certainty of which is as strong as your Christianity, and therefore by attempting any farther proof of this, to imply there is reason and necessity for doing so, were to suppose my Hearers infidels.

But then this being granted that such is the sinners *fate* to [A] lay down positively that it is his *Choyce,* and that he doth resolve for Death, is to suppose them worse than Infidels, more than irrational and brutish; Beasts cannot so desire against the possibilities of appetite, break all the forces and instincts of Nature, as to *will destruction,* and *choose misery.* Yet that the sinner does so is the ground of God's Expostulation here, *Why will you die? David* inquires as if it were a prodigy to find, *What man is he that lusteth to Live?* And sure the *vicious* man does not, for *Wisdom* that is *Virtue,* says, *He that sinneth against me woundeth his own Soul, and all they that hate me love* [B] *death, Prov.* 8. 36. And 'tis most evident, that they who eagerly, and out of vehement affection pursue and seize those things to which they know destruction is annexed inseparably, they love and choose destruction, though not for itself, yet for the sake of that to which it clings. He that is certain such a Potion, howsoever sweetened and made palatable, is compounded with the juice of deadly Nightshade, if notwithstanding he will have the Poysonous draught, it is apparent he resolves to die.

And that I may evince this is a settled obstinate incorrigible [C] resolution in him, and by what ways and steps it comes to be so, I will lay before you the violent courses he does take to break through difficulties, and obstructions that would trash and hinder him: And when the avenues to Death are strongly guarded, how he storms and forces them, overcomes all resistance possible that he may seize on Sin and Death.

And First, When such persons have entered the Profession of Christianity in Baptism, and by early engagements tied themselves to the observation of its duties, if principles of probity in Nature, fomented by others, instill'd with Education, [D] have made impressions of duty on the mind, and wrought a reverence and awe of God and of Religion, which is a fence about them, and does keep off Vice, by making it seem strange, uncouth and difficult, while these fears and aversations are rooted in them; why then the first thing that they do, as soon as Youth and the Temptations do stir within them, is to poison these their own Principles by evil Conversation, and from that and Example take infusions, which shall impregnate them with humors of being in the [E] fashion of the World: Thus they labor to strangle the *then* troublesome modesties of Nature and of Virtuous breeding; thus they look out ill Company to infect themselves: And surely they that seek the Plague and run into infection, we have cause to fear they have a *Resolution to die.* But, [A]

Secondly, If notwithstanding this in the first practices of Vice, their former Principles stir, and ferment within, and fret the Conscience, set that on working; why then if the sin sting gently, do but prick the heart, and make an out-let for a little gush of Sorrow, then in spite of *Scripture,* they do teach themselves to think that grief Repentance, and by the help of that conceit this sorrow cools, and doth allay the swelling of the mind, washes away the guilt and thought of the commission, *they have been sad,* and they believe, *repented;* as if those stings opened *the fountain for transgression,* [B] and those little wounds did flow with Balsom for themselves: And by this means that sting of the old Serpent fin, while it pretends to *cure* by hurting thus, proves indeed the *Tempter* to *go on.* For if this be all, why should a man renounce all the Contents and satisfactions of his Inclinations, and mortify and break his nature to avoid a thing which is so easily repented for? No, if it be no worse they can receive this Serpent in their bosom, dare meet his sting, and run upon these wounds, and they do so till the frequent pungencies, and cicatrices have made the Conscience callous [C] and insensible, the heart hardened.

But if their first essays of sin were made unfortunate by *Notoreitie,* or some unhappy circumstance, and so the wound were deep, and the Conscience troublesome and restless, because this is very uneasy, these inward groans make discord in their cheerful airs, make their life harsh, they therefore find it necessary to confront the shame with Courage of iniquity, go boldly on that so they may outlook it, sear their own Conscience that its wounds may not bleed. And as those Fiends of Men who Sacrific'd their Children in the fire to *Moloch,* [D] that they might not hear their Infants shreek, nor their own Bowels croke, had noyses made with Timbrels to out-voice them: So these to drown the cries and howlings of their wounded mind, put themselves in perpetual hurry of divertisement and vice, make *Tophet* about themselves, and with the noise of Ryots overcome all other, because they will not hearken to those groans that call for the Physician of Souls, and then sure these *resolve to die.*

Nay if this will not keep them quiet, you may see them [E] sometimes ruffle with their own Consciences, defy present Convictions in the very instant of Commission, men so set on Death, that they *Condemn themselves in that which they allow.* And though a man would think there should be little satisfaction in those pleasures which Condemnation thrusts itself [A] into, and which have an alloy of so sad apprehensions; yet such are it seems the satisfactions of sin: For while it stabs and gashes, He brave *Hero* of Iniquity, can charge the wounds and take the Vice.

Yea Thirdly, though the Lord himself appear, and take part in the Quarrel, join with our Principles and Conscience against the fin, and with importunate calls alarm us, give us no rest, ordain a Function of men by whom he does beseech us, dresses their Messages with Promises of that which God is blessed in, and arms them too with Terrors such as Devils [B] tremble at, and joins his *Holy Spirit* too, that *Power of the Highest,* sends him in Tongues of Fire, that he also may Preach this to our very Hearts, and fright us with more flame: And yet the sinner breaks these strengths, and vanquishes the Arts and strivings of Divine Compassion. If these Ambassadors speak Charms, it is but what God tells our Prophet in this Chapter *v.* 32. *And lo thou art unto them as a very lovely Song of one that hath a pleasant voice, and*

can play well on an Instrument. And it does die like that, as it there follows, *They hear thy words but they do them* [C] *not.* And if they flash in Hell against their vices, in torrents of threatening Scripture, they concern themselves no more than they would in the story of a new Eruption of Mount *AEtna* or *Vesuvius.* Yea they do *quench the Spirit* and *his fires,* do not *like the deaf Adder, stop their ears* against his whisperings, and the charms of Heaven (that were a weaker and less valiant guilt) but are Religious in hearing them, curious that they may be spoke with all advantages to make it harder not to yield and *live,* that so they may express more resolution to perish, and with more courage and solemnity [D] may sin and die.

Nay more, when God hath found an Art to draw themselves into a *League and Combination against their vices,* bound them in *Sacraments* to *Virtue;* made them enter a *Covenant of Piety,* and *seal* it in the *Blood of God,* and by that foederall Rite with hands lift up, and seizing on Christ's Body, and with holy Vows oblige themselves to the *performances,* or to the *Threats* of Gospel, which they see executed in that Sacrament before their eyes, see there *death is the wages of iniquity,* they show themselves its damned consequences, while they behold it *tear Christ's Body, spill his Blood,* and *Crucify* [E] *the Son of God;* yet neither will this frightful spectacle, nor their own *ties* hold them from sin and ruin, they break these bonds asunder to get at them.

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The Wiseman says that *wicked men seek death* and *make* [A] *a Covenant with it,* and so it seems: But sure they are strange willful men, that seek it at *God's Table* in the *Bread of Life,* that will wade through an *Ocean of mercy* to get at Perdition, and find it in the *Blood of Christ,* will drink *Damnation* in the *Cup of Blessing;* men that *poison Salvation* to themselves: They that contract thus for Destruction, and tie it to them at the Altar, with such sacred Rites and Articles, are sure *resolved and love to die.*

Fourthly, God had provided other Guards to secure men from sin and Death, the *Censures of the Church;* of which [B] *this Time* was the great Season, and the discipline of abstinence we now use is a piteous relique, all that the world will bear it seems: But as the Lord appointed them they were so close a sense, that our Savior calls them *Keys of the Kingdom of Heaven,* as if they locked us in the Path of Piety and Life; and we must pick or break all that the *Key of Heavin* can make fast, burst *Locks* as well as *Vows* before we can get out, have liberty to sin. God having bounded in the Christians race as that among the Grecians was, which had a River on one side, and Swords points all along the other, [C] so that Destruction dwelt about it on the borders: And God hath mounded ours with the River of Hell the Lake of Fire, and with these spiritual Swords (as S. *Cyprian* and S. *Jerome* call the Censures.) But yet a Mound too weak alas! to stand the Resolution and assaults of Vices nowadays; which do not only make great breaches in the Fence, but have quite thrown it down, and *slighted* it; and the Church dares not set it up again, should she attempt it they would *scoff* it down. Men will endure no bar in the way to Perdition; they will have *liberty of Ruin;* will not be guarded [D] from it; so far from brooking *Censures* they will suffer no *Reproof,* nor *Admonition,* not suffer one word betwixt them and death eternal.

But Fifthly, Though we will not let Almighty God restrain us with his *Censures,* yet he will do it with his *Rod,* and set the sharp stakes of *Affliction* in our walk, to keep us in; thus he makes sins sometimes inflict themselves, and then we straight resolve to break off from them; and while we suffer shame, and feel destruction in the vice we shrink and uncling: And now the sinner *would not die,* especially if his Precipitance have thrown him to the consines of the grave; [E] and while he took his full careers of Vice, the fury of his course did drive him to the ports of Ruin, and Death seemed to make close and most astonishing approaches, when standing on the brink of the Abyss, he takes a prospect of the [A] dismal state that must receive him and his Vices, then he trembles and flies, his apprehensions swoon, his Soul hath dying qualins, caused as much by the Nausea of sin as by the fear of Hell; he is in agonies of passion and of prayer both against his former courses, he never will come near them more; and now sure God hath catchit him, and his will is wholly bent another way, now he will live the *new life* if God will grant him any: But alas! have we never seen when God hath done this for him, stretchit out his Arm of Power, hal'd him from the brow of the Pit, and set [B] him further off, how he does turn and drive on furiously in the very same path that leads to the same Ruin, and he recovers into death eternal?

And now this Will is grown too strong for the Almighty's powerful methods, and frustrates the whole Counsel of God for his Salvation, neglects his Calls and Importunacies whereby he warns him to consult his safety, to make use of Grace in *time,* not to harden his heart against his own mercies, and perish in despite of mercy. And when he can reject God's Graces and his Judgments thus, defy his Conscience [C] and his own Experience too, there is but one thing left wherein this Resolution can show its courage, and that is,

Sixthly, *His own present Interests;* All which the sinner can break through and despise, to get at Death. It is so usual to see any of the gross wasting Vices when it is once espoused, murder the Reputation, and all those great concerns that do depend upon a man's Esteem, eat out his Wealth and Understanding, make him pursue pernicious ways and Counsells, besot him, and enslave him, fill his [D] life with disquiet, shame and needinesse, and the sad consequents of that, Contempt, and all that's Miserable and unpittied in this Life; and yet the sin with all these disadvantages is lovely, not to be divorcit nor torn off from him, that I were vain should I attempt to prove a thing so obvious. I shall give but one instance of the power of the Will, the violence and fury of its inclimations to ruin.

The man who for another's inadvertency, possibly such as their own rules of Honor will not judge affront, yea sometimes without any shadow of a provocation, merely [E] because he will be rude, does that upon which they must call *one another to account,* and to their *last account* indeed at God's dread Judgment feat; whither when he hath sacrificed two Families, it may be all their hopes and comforts [A] in this Life; two Souls which cost the Blood of God, having assaulted Death when it was a•m'd and at his heart, and charged Damnation to take Hell by Violence; he comes with his own and his Brother's blood upon his Soul to seize his Sentence, *Go ye Cursed into everlasting Fire:* 'Tis plain against all Interests of this World and the World to come, this man *will die.* And yet this is one of the laudable and generous Customs of the Age. Neither doth this man stand alone, the *desperate Rebel* would come into the

Induction, that without any hopes sets all on fire, [B] to consume all here, and to begin his Flames hereafter.

But I have said enough to prove the *Resoluteness of a Sinners Will,* which is so great indeed that it is this especially which does enhance the guilt of sin into the merit of an endless punishment, this persevering obstinacy does deserve Hell and make it just.

For whatsoever inequality there is betwixt the short lived pleasures of a sin, which die while they are tasted, and put out themselves, and those eternal never dying retributions [C] of Vengeance, (As sure there is also betwixt *the life of Man,* and several of those *petty felonies* that *forfeit* it) yet the Law *does* not *murder* when it *Executes.* (I might have instancit in the *gathering sticks upon the Sabbath day in Israel.)* For since the preservation of public safety and propriety is valuable with the lives of many men, and to secure that and affright the Violation, it was necessary to affix such punishments to such offenses; they that know the penalty, and willfully, merely to feed their other vices, run upon it, justly suffer it: So that Man [D] might not rob himself of that immortal Glory which God had ordained him when he did see it absolutely necessary, thus to hedge Vice with Eternal Death: And as he set Angels and Flaming Swords to keep him out of *Paradise,* so to set Fiends and Flames to guard Hell from him, and to entail those Torments on Man's sin, which he had prepared for the Devil, and sealed the Deed in the Blood of his Son. If notwithstanding men renounce the blessedness, and against all their Interests and Obligations, in spite of all the arts and Powers of Heaven, they will have the Torments; and, (what they never would attempt for Paradise) [E] invade those flames to get to Hell, 'tis very just that God should let them have it; should not break his Decrees, dispence with Holy Laws so confirmed, merely to gratify those that are obstinate for ruin, and against his [A] whole Gospel quench Hell fires because men are resolved to run into them. *This Will* does, as it were, *even the Scales* betwixt the *Sin* and the *Damnation,* equal the *pleasure* to the *punishment,* and fill the distance from a *moment* to *Eternity.*

But though this *Will* do clear God's, Justice, yet it does not satisfy his Reason, he seems astonished at the choice; God himself cannot find a Ground for such a Resolution; and therefore does enquire, *Why will ye die?* Which is God's question, and my second part.

Is it the present pleasure sin does tempt your sensuality [B] withal, whose agitations are so quick and strong that they surprise or break the forces of your Reason, and your Principles, put the Mind in disorder, and then seize it with such violence as to lead it captive to the Law of Sin and Death? 'Tis true indeed thus both of them had their original, so they prevailed in Paradise, for *when the Woman saw the Tree was good for food, and pleasant to the eye, and a Tree to be desired to make one wise, she took thereof and she did eat,* although she knew that God had said, *In the day that thou eatest thereof thou shalt surely die, Gen.* 3. But there was generous pleasure [C] here, such as tempted the Soul, assaulted it with the appearances of Wisdom, and divine Knowledge: *Te shall be as God's. Gen.* 3. 5. And sure 'tis no great wonder if the proper pleasures of the mind engage it, therefore when God would give a Precept liable to a Temptation of being broke, he laid it in the sphere of those things that delight the *Soul,* of *Knowledge;* but far be it that those of sensuality should ever have prevailed; Man may yield to

the pleasure of being *like God,* but for pleasure to *make himself a Beast* is contradiction to Nature. For pleasure is but satisfaction of our appetites, and the more natural the inclination [D] is, the higher and more powerful that nature, and the desire eagerer, so much the more delightful is the satisfaction. Now it is certain that the reasonable faculty, the Soul or Spirit is the highest and most proper nature of a man: In all the rest he's not a step removed from Beasts, unless it be in shape, but in the accurateness of his senses is below them far; and therefore must be so in sensual satisfactions; but in his Soul he borders upon Angels, and does come towards God. [E]

Now then that Soul being man's peculiar nature, the highest part of him, It follows its delights, Spiritual reasonable Joyes must needs be the most natural and most proper for it, most conformed to it, and therefore the most taking with it. This may be cleared most irrefragably. [A]

A Beast hath several ingredients of Nature in his making, he is an heavy body, and a Vegetable, and he hath also sense which is his highest nature. Now though the only inclination of heavy bodies be to fall down to the Earth, and this be also natural to a Beast, we do not find that 'tis his greatest pleasure, sure he had rather feed than tumble in the Pasture; his chief delight lies in the satisfaction of his chiefest faculties wherein he does excel, his *Senses;* and as Beasts differ and transcend in these, so do their pleasures also differ [B] and exceed. A man also, as *Aristotle* says, does live a threefold Life: At first he is but a *Plant-man,* a growing span of living Creature, and he's born only into Animality, a Life of Sense, and at last *Educated* into *reasonable.* Now the delights of his first Stages, whilst only Vegetation and Sense live, although proportioned to those states, yet have no savor to the mind; he grows through Nuts and Rattles to the use of Reason, and the pleasures of it also; these must keep even with the growing faculties and become higher, rational, and manly: Which if they do not, but the man still dwell upon the satisfactions of sense, he does confound [C] the Stages, contradict the progresses of Nature; he hath the age and strength of Reason but to play the Child with, to exert it in those things that are but a Man's Rattles; hath the sagacity of an Intelligence merely to find out how to be a brute with greater luxury and relish.

Come therefore, show me now the sins which the delights of Reason do betray you to, and I will admit the plea: But if you live your own *reverse* that you may die; renounce all your own pleasures first, that so you may renounce the joys of God and Heaven; and fall from Nature that you may [D] fall into Hell, this case hath no pretence; those pleasures cannot *toll man* on to death, which till the man be dead, and the brute only live within him cannot be his pleasures; and it is plain they are not pleasures to a Sober man that lives the life of *Reason,* not to say of *Grace:* Nor are they such to any man till he have train'd and exercised himself into an habit of enduring them, and by a discipline of Torment made himself experiencit for Vice and for Damnation. Nor is there ever any pleasure in some vices, what is there in the [E] dismal Wishes of man's imprecating passion? there cannot be music in those harsh horrors, and yet these sinners *will destruction* so as that they *call to God* to pour it on them, and tear it down from Heaven, so that Pain and Disease seem to sauce those delights, and

Death to be the tempter to the pleasure; [A] 'tis evident men's reasons and their Practises must be first debauchit, that they may count them Pleasures, and therefore pleasure cannot be the first mover in the sinners race to Death.

But I will grant, that the Spirit and Flesh of Man by their so strait alliance and perpetual converse, may grow to have the same likes and dislikes, have but one appetite, and this alas! be that of flesh, to whose only satisfactions the man useth himself, by long Custom of which, the Soul doth so imbibe the Inclinations of the Body, that nothing of another kind [B] can possibly be relisht: In this case sensuality hath pleasures, yet such as cannot answer God's inquiry; for do but consult man's other Choyces and you find a present satisfaction cannot work his Resolutions to forgo great after-hopes, or run upon a foreseen ruin. Who will exchange his right to the Reversion of a Crown, which from his Father he shall certainly inherit and succeed to if he do out live him, for a present Scene of Royalty, and choose a painted Coronet, the pomps and adorations of a Stage, and the applauses of a Groud before the real Glories of his Kingdom, the love and the obedience [C] of his Subjects? And yet my Soul, the disproportion of the sinners terms is infinitely greater; and there is no hazard, which to make his choice of present things more flattering, the others hopes are liable to: For that Heir of the Crown may die before the Crown fall to him; but it is impossible that we should miss of ours except we put ourselves by, by such choyces; except we change it thus. And on the other side we know, men will adventure the Sentence of the Law by Robberies and murders to provide for lusts while they hope to be undiscovered: But sure a Prison made delightful by all arts of pleasure, and all plenties of it, will not hire [D] a man to own those actions which shall forfeit him to certain shameful Execution the next Sessions, and yet this is the sinners state exactly, he is ti'd and bound in the chain of his sins, they are it may be chains of Gold and softened with delices, but they reserve him to the Judgment of the great Assise: And yet he chooses these and puts them on as ensigns of delight and honor.

Once more; Do not men choose a present Agony to keep off an after evil, they tear their bowels with a Vomit to prevent [E] a Surfeit, they cup and scarify, and with all artifice of pain upon themselves kill a Disease, yea they are well content to prolong torment so they may but prolong life; and though the preservation of it prove only continued pangs, and all they can effect is only this, that they are longer [A] dying, yet they are glad to be so in all cases, except where the prescription is *virtue,* and the *death* prescribed against *Eternal.*

Now why do you choose thus only in Sin and Hell? 'Tis clear the very pleasure you change Heaven for, cannot invite you from this Life, and then you that will suffer anything rather than you will die, *Why* against all resistance *will you die forever?*

Is it Secondly, because you know not what it is to die the second Death? at least your notions of it are so slight and [B] easy, that they cannot fright you from a pleasure or cope with a temptation to it; and so though present satisfactions are not able to engage you upon present ruin they can upon the after-death.

Indeed the Sinner would have reason if it meant no more than hath been taught of late by one that hath gained many Proselytes among the *Virtuosi* of Religion; *After the Resurrection*

the Reprobates shall be, saith he, *in the state that Adam and his Posterity were in after his Sin* (i. e.) *the state we are now in, Live as we do, Marry and give in Marriage,* [C] *and cease to be when they have got some heirs to succeed them in Tophet.* Poor unhappy Souls these! that never had any sin to merit being there, nor any Sentence to condemn them thither but this man's: Who must put them there succssively one after other, to find employment for Everlasting-fire. A Doctrine such as had an Angel Preacht from Heaven by S. *Paul's* award he must have been *Anathema;* when the Devil made Religions, and Theology came from the bottomless Pit, he never found out such an Engine to convey men into it as this pleasant notion of the punishment of sin therein; [D] as if *Leviathan were made to take his pastime in that Lake also,* by such interpretations, which surely were contrived to make out the Assertion of that *Romish* Priest, who says, *that those in Hell love to be there;* nay more, that *'twas impossible for God to do a kinder thing for them than to put them there.* Doctrines to be abhor'd as Hell itself; and yet upon these grounds he builds their Church by demonstration, so strong as that *the Gates of Hell cannot prevail against it;* and in truth they have no reason to assault it on these terms. But to pass by such dolages and frenzies, you will [E] be able sure to check all those presumptions which grow from *sleight impressions* of the second Death, if you but take that prospect of it which the close of this time gives; look forward through this season, which is designed for you to *prepare the way of the Lord to his passion* in; and you shall see the [A] Death that does await iniquity.

If you behold him coming to *Jerusalem* with *Hosannas* and *Palms* about him, as if Death were his *Triumph,* his Passion so desirable, that he rode to meet it, which he never did at any other time; and then complaining he was *straitened until it were accomplisht;* as he had throws of Longing after it, and *singing* when he went out to it, you would believe the sinner never chose his death, sweetened by his most pleasant sin, with a more cheerful eagerness: But then open the Garden and you see his apprehensions of it *throw him on* [B] *his Face to pray against it.* See how he sweats and begs, his very Prayer is a Passion, the zeal of it is agony! and canst thou choose that he so dreads and deprecates? and when he durst not meet the apprehensions, wilt thou stand the storm? see what a *sting death* hath, when it makes outlets for such clots and globes of blood, and stings the Soul so too, that it pours out itself in Sweat. And then he sinks again under the deprecation of it, and prays that *that Cup may pass from him.* Blessed Savior! when thou hadst just now made thy Death thy Legacy, thy Sacrament, dost thou entreat to scape this [C] death? if *this Cup pass from thee,* what will the *Cup of Blessing* profit us? thou hadst but now bequeathed a Cup to us which was *the New Testament in thy Blood,* and now wilt thou not shed that Blood? But dost thou refuse thy Cup? Oh 'twas *a Cup of deadly Wine,* red with God's Indignation, poison'd with Sin! And can the sinner thirst for the Abyss of this, the Lake that hath no bottom? and when *he goes again, and prays the same words the third time,* be yet not only so supine as not ask to scape it, seldom and very sleight in any prayer or wish against it, but also so resolved to have it, as to gape that he may swill it down to everlastingness? Follow him from [D] that Garden and you see him even dying under his Cross, he cannot bear that when it is laden with sin, who yet *upholdeth all things by the word of his power.* 'Tis said the time will come when the sinner will cry out to the *Hills to fall on him,* any weight but that of iniquity, the burden of that is intolerable, 'tis easier

for him to bear a mountain than a vice, and yet Christ saith *he hath a beam in his Eye,* and can he shrink at any weight whose part, that is most sensible, tender to an expression, can bear that which shoulders must fall under, only Pillars can sustain? Oh yes; that which did sink [E] the shoulders of Omnipotence: Then the *Mountains* rather *and the Rocks to cover;* but in vain, they will not cover, for thy very Groans will rent them: Christ's were so sad that his did, *they tore the Rocks,* and that which is much more inflexible, [A] the *Monuments:* Death started at them, and the bonds of the Grave loosened, and the Dust was frighted into Resurrection; and more, the Hypostatick Union seemed rent by them, the God to have forsaken his own person. And can the sinner hope to stand this shock? will the courage of his Iniquity make his heart harder than those Rocks, more insensible than the Grave, and better able to endure than he that was a God? and will you die into this state eternally? which it was necessary for him to have the assistance of Divinity in his person, that he might be able to endure one [B] day, and which yet notwithstanding made one day intolerable.

The sum is this, a person so desiring death and yet so dreading it, and sinking under the essayes of it, and this person the Son of God, and that dread merely because there was sin in the Death, (for if this were not in the cause, no Martyr but had born death with more courage but that Son of God) all this as it does leave no Reason for the sinners choice of death Eternal, so neither doth it leave a possibility of bearing it: And if so, give me leave in God's Name to Expostulate, [C] the last employment of these words, *Why will ye die?*

After this killing prospect, while the damp of it is on you, let my Bowells debate with you, which yearn more over you than they did over my Beloved Son in whom I was well pleased; when I have sent my only Son, God, one with my own Self, to be made Man, that he might suffer what was necessary to be suffered to preserve you from eternal sufferings; when I have laid on *him that was brought up with me from everlasting, and that was daily my Delight,* all your Iniquities and my own Indignation, that so you might be freed from [D] both: When I have found out, made an Expiation, with which I am more pleased than ever your transgressions offended me, which hath quite blotted out your sins and my Displeasure; when your Redemption from death is made, the Ransom paid, the Price is in my hand, why do you then refuse yourselves, your own Eternal Blessedness which was thus dearly purchased and is ready for you? Why will you seize that Indignation which you are redeemed from, and force those sufferings on yourselves, which have been laid already and inflicted on another? 'Tis a small thing that you refuse me, the return of my Expence, that which I gave my [E] Son for; but do you renounce Happiness because my Love and Blood is in it? and will you die because you may, and I desire you should live? when my Son went from the essential felicities of my bosom to embrace Agonies, and died for [A] you; why will you also die? as you have slain his Person, will you Crucify his Kindnesse too? and crucify yourselves rather than have it? and having used him most despitefully, will you therefore use his favors so? and not let his Death and Passion do you any good? contemn his methods of Salvation, his divine Acts of making you forever Blessed? is your Savior and Life itself so hateful to you? and after such Redemption of your persons is there no redemption of your Will from perishing? nothing of value that can bribe your choice against it? nothing that can betroth you into [B] a desire of Life, and take you off from your resolves to die? had I set no

advantage on the other side, if sin had sweetened misery to your palate, it had been no such great despite and contradiction to Appetite; but when Heaven and the Joyes of God are in the Scale against it, to *prefer Misery* is Wretchless beyond aggravation. *Oh why will you rather die?* Those very things that tempt your Wills were they abstracted from the death they do inveigle you into, were they sincere and innocent, if they were set against that Life, that blessed life, immortal Life, would vanish quite in the comparison [C] when you should see they are but frolicks of delight, that never take you but when you are tun'd up to them, in moods and fits; and the complacencies you take in them are but starts of Appetite, that swells and breaks out to them and then falls again, and so the pleasures die even in the birth, and therefore cannot satisfy; indeed do but disquiet an immortal appetite such as man's is, so that it were impossible to choose a life, these rather, although there were no misery annexit to them, if you considered: For it were to resolve that a few drops were more than an immence Ocean [D] of Delight, a Moment longer than Eternity, a Part were bigger than the Whole, an Atom greater than an Infinite. Now there is nothing then that can prefer these to your choice but the Death only; and *Oh will ye without and against all Temptation, Will ye die?*

O thou *my Soul!* take other Resolutions, thou feest the things that men with so much care and sin provide to make their lives delightful here, although success answer their care, are vain and helpless things, and life itself as vain, and I must die, and drop from them; and therefore be thou sure to take a care their treacherous comforts do not make [E] me die into the everlasting want of them and of all comforts.

The Artificial pleasures of the Palate whether in meats or drinks, forced taste's, that do at once satisfy and provoke [A] the Appetite, will relish ill when I begin to swallow down my spittle; but sure I am, I am invited to the *Supper of the Lamb, to drink new Wine with Christ in my Father's Kingdom;* The *fatted Calf* is dressing for my Entertainment, and shall I choose to be a while a Glutton with the Swine, rather than the eternal Guest of my Father's Table and Bosom? and refuse these for a few sick Excesses which would end in qualms, and gall, and vomits, if there were no guilt to rejolt too, and which will kindle a perpetual Feaver? The Honors and the Glories of this Life will loose their [B] shine when I am going to make my Bed in the Dark, in a black lonely desolate hole of Earth; my Gayeties must die, when I *must say to Corruption, thou art my Father, and to the Worm thou art my Mother and my Sister:* And if there were pride or ambition in them, their Worm will never die, that Pride will make me fall as low as *Lucifer,* that Glory will go out into *utter darkness,* and that Ambition change my Honor into everlasting Shame, Envy, and Torment: But sure I am that there are Glorious Robes, and Thrones, and Scepters in God's promises; and let thy gayety, [C] *my Soul!* be in the Robe of Immortality, the Throne of thy Ambition that of Glory.

When I shall lie tortured or languishing in my last Bed, Palaces and Possessions will no more relieve me, than the Landskip of them in the Hangings can do it. And if there were Covetousness, Bribery, Sacrilege, or Injustice in them, I shall be carried out of these, and have no other Habitation assigned me, but with the Devil and his Angels, shall inherit and possess nothing but the Almighty's Indignation forever. [D]

But *in my Father's House are many Mansions,* Places prepared for me, and an Inheritance as wide as Heaven, as Endless and Incorruptible as Eternity, and God Himself: And sure if I may choose, there I will live where there is neither *Will* nor *possibility to die;* where there is *Life, fullness of Joy, Pleasures for Evermore.* To which, *&c.* [E]

SERMON VI. WHITE-HALL.

PSALM LXXIII. 25. *v.*

Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee:

MY Text is the result of the Pious man's [A] Audit, the foot of the account in summing up his whole that he hath either in Possession or Desire; and instead of nice Division of the Words I shall observe in them these Subjects of Discourse.

First, the different tenure, or condition of Estates in the two different Countries we relate to, this here is a Land only of *desires,* the other is a place of *enjoyments, Have in Heaven, Desire on Earth.* Yea [B]

Secondly, Though our estate here in this Earth be present, and that other seem removed far off, yet the possessions of that are present and in hand, but the most native satisfactions of the Earth are still at distance, only the object of our aims and expectations *I have, now I have in Heaven, on* [A] *the Earth I but desire.*

Thirdly, Here is the matter of both these desires and enjoyments to the Pious man; *No Person* or *nothing* (for so it bears also) *but God: There is nothing upon Earth that I desire besides thee.* And as to *Heaven* the negation is expressed emphatically by a Question, *Whom have I in Heaven but thee?*

Yet least this Question should look like an Expostulation, and he that asks it seem unsatisfied with his portion, we will therefore, [B]

Lastly, see the Importance of it to the Christian, since our *Savior* is gone up into Heaven, see whom the Christian hath there: And if the Psalmist could find none but *God,* and *David* (if he were the Author) could not see the *Son of David* there, yet since *Christ is set at the Right hand of God,* the Christians present Interest in Heaven is such, that looking with contempt on all that worldly men applaud themselves in the enjoyment of, rejecting all but *thee O Christ,* he justly triumphs in resolving of this question to himself, and being satisfied in *having thee,* he does renounce even the *desiring anything but thee.* [C]

Of these in their order beginning here on Earth, where our tenure even of earthly things is but *desire,* this World does give no satisfactions in hand, but still they are only the objects of our Expectations and wishes.

When God hath given Man an erect Countenance, Eyes that do naturally look towards him, and the very frame of him is such, that Heaven is his constant object; it were no wonder if his looks and thoughts were always there, since both the duty and necessity of that does

seem imprest upon him in his making, and to *desire things above,* is, as it were, *the* [D] *Law in his members.*

But when he swims in delicacies here upon the Earth, is immersed in the plenties of all kinds, that these should give him nothing but *desires of themselves,* that the delights should not be present to him, but he should still pursue and need that which he is encompassed with, that while with open mouth and in a most intemperate current he swills down the pleasures, yet his open mouth should gape only with thirst, and he be sensible of nothing but the want of these, is strange [E] even to astonishment: Yet such it seems the nature of them is. When S. *John* would enumerate all that is in the World the particular that he gives in is thus, 1 *Joh.* 2. 16. *All that is in the world, the lust of the Flesh, the lust of the Eyes, and the Pride of Life.* He does not say, the objects of these Lusts [A] that are to serve and satisfy them, for there's no such thing as satisfaction, but only lust; and if we make enquiry into the particulars we shall find it.

To begin with that of the Eyes, *Covetousness,* or *the love of Money:* 'Tis evident that where an object is not useful to the faculty, it cannot satisfy, for satisfaction is fulfilling of our needs and uses, but money is not useful to the sight, nor indeed does it prove useful to, or serve any of the Covetous man's occasions or faculties; rather the contrary in every kind, he does bereave himself of good because he hath it: [B] He is in agonies of trouble and solicitude, least he should need, and not have that, which when he hath acquired he will still need, and will not have enjoyment of. Nor is it possible it should be otherwise, for since there is no natural original or cause of this his Appetite, for 'tis not emptiness that makes him hungry, who is more ravenous the more full he is, whose most empty bowels shrink and cling together, as having learnt not to expect repast, while his bags and desires stretch, and are enlarged by being stuff'd.

Nor is it fear of future want that makes him eager to [C] provide so, for why should he be so unsatisfied in his providing against want, that will want more the more he is provided?

And since as there is no natural cause, so there is also no natural measure for this Appetite of his; for Natures measure is our real uses of the object. But this man heaps up useful things that he does never mean to use: Since therefore it hath neither bound nor cause in Nature, 'tis monstrous, and must needs be an unlimited lust, uncapable of satisfaction: And all this man's Wealth does purchase nothing for him but *desires,* and is not the *content* but the *Lust of his* [D] *Eye.*

And the same reasoning will conclude the next, *the Pride of life,* which is the Lust of a Sense as wholly unconcerned in all the Pomps and garnishes of Pride, as the Eye is in Wealth: 'tis a Lust of the Eare, all is but the man's passion to hear himself, his trappings, or condition commended. The Learned man that's proud, does think of no return for all his toyles and watches, all the present racks and tortures of his mind, and all the after-ones that he does [E] pull upon his body, but to be spoken well of: He fasts, mortifies, and denies himself more than the Covetous man can do, merely to fill himself with wind; he reconciles the *Babel* of all Languages, and Sciences too in his own head but for a word, only to hear an *Euge,* and this

with such solicitude [A] that if the breath of men's Applause should fail him he would straight expire, as if his Soul *breathed* only at his *Ear.* If my pride lies in gayeties, all Natures Wardrobe must be rifled, the beauties of the Universe deflowered, the Art and Sweat too of all Nations employed to attire my person, or to dress my Room, rather indeed to dress the tongues and furnish out the talk of other persons, who must entertain mine ears with the discourse of my own splendors? which is all the use I can make of it; the Eastern Rocks must send me Diamonds, merely to dart a line of light into another's [B] eyes, which may return to me in a report that I have such fine Jewels, and I have nothing else of all my sumptuous glories but the mere *Echo* of their shine, which is reflected and beat back to me in commendations. With so much expense anxiety and sin, I do provide only for other men's discourses, or, it may be, envyes. Now these are none of my enjoyments, and therefore I have nothing of them but the *Lust* and the *desire.*

As for *those of the flesh,* the third remaining kind, they seem indeed to be exempted from this reasoning; the sensual person [C] gorges his desires, and in *Solomon's* phrase *makes his Soul enjoy good:* Yet the same *Solomon* salves that appearance too, in saying *when provisions increase, they are increased that eat them,and what good is there to the owners thereof, saving the beholding of them with their eyes?* My broad and my cramb'd tables do not more enlarge or serve my appetite, give me no satisfaction but only that of seeing many Dishes full, and many men consuming them, as if *Luxury* also were *a lust of the Eye.* It hath been said indeed, that the Eye is the Gluttons most unsatisfied and greedy part, and it must needs [D] be so if its lust lie to all that other men devour, and if it crave not only for the man's own stomach, but for throngs of clients, parasites, and attendants. And 'tis too plain the other Twin *Intemperance* lusts by the same rules and laws: It does not only claim its seat in the *Eye,* which makes itself a Judge of Liquors for the palate, and does not choose them by the uses of their moisture, but by their body, by their *air,* and by the *mode,* and other *Rules of the authentic standard Drinkers;* as if men thirsted in the fashion only: But this Eye also, as the Ryotous man's did, gapes for company, [E] and thirsts to see the Vice go round, it drinks in nothing with so much delight as the Wine, when a weaker Companion returns it back again in Vomit, at that foul horrid spectacle it sparkles and triumphs. Now 'twere in vain to ask *Solomon's* question, *What good is there in this?* or what enjoyment? [A] to urge that meats and drinks cannot give satisfaction to the Eye that hath no palate, and then cry out *Oh Prodigy* that it should Lust thus! As for the other kind of Ryots, where with arts of Epicurism men contrive to feast and entertain their private Appetites, and put a Patrimony into sauce for their own palates, men sordidly Luxurious. 'Tis evident that these are studied to provoke, men choose such Wines as they may ••gest drink, and with elaborate condiments make forced *hunger* as well as *dishes,* so that the Ryotous *design only to Lust,* and the whole mystery of Luxury is to *create* [B] *desires.*

Lastly, for that one that hath ingrost the name of *Lust,* it gives in a full Evidence against itself. For the *Adulterer,* much more irrational than the most *greedy Miser;* is insatiate in *desiring* what he *hath,* and his Lust will not use his remedy, least so it should allay and quench the Lust: And whilst with so much fever of desire, he courts nothing else but the *change,* and values that alone equal with all the discontents of this life, all the miseries of

that to come, and will *go to the Devil* merely for *variety,* as it is plain: Adultery [C] hath nothing *proper* to itself but the *desire,* is a mere looseness of the Fancy, which ranges in wild lusts, and which hath no enjoyment that's peculiar to it but the lusting only; so 'tis also plain that this Lust must be endless, for that principle of Change which gives it all its incitation must never let it rest; for then 'tis not variety. S. *John* said therefore most expressively, *All that is in the World is Lust;* men only can *desire here,* pursuing their *desires* just as they do their shadows, no eagerness or hast can bring them nearer, still they only pursue, yea like him that would hug and force [D] a Cloud, his empty arms return upon his breast with strokes; and while they seek to catch the object wound his bosom: And thus it must be till we fix our passion there, where only there is satisfaction even on *God;* the object of the pious man's desire, and my next part.

Nothing besides thee,* or *with thee:* so it signifies also, *There is nothing upon Earth that I desire with thee.

Had he said, *Nothing without thee,* the emptiness of everything below which the Lord and his Blessing is not in, had made this his determination just and necessary: But sure when God hath put other needs in my making, and hath [E] provided supplies for them, those also are as just and necessary objects of desire, while they are with and under him: But yet, he that had brought all his affections into *David's* frame, might well say he desired nothing upon Earth *besides,* [A] nothing *with God;* for he had weaned his very Flesh and all the craving appetites of sense from their own objects, and had fixed them upon God in all their strength and vigor. *My Soul,* saith he, *thirsteth for thee,* (elsewhere, *my Soul gaspeth unto thee, even as a thirsty Land,) and my flesh also longeth after thee, Psal.* 63. 1. How! My Soul thirsteth for thee? *with thee indeed is the Well of Life:* But Thirst is an Appetite, gasping a consequent defailance and impatience of the Body; to both which the Soul is a mere stranger, as it is also to the ways by which the Body does desire; for [B] the Soul is drawn by moral engagements, by persuasions and motives, there is place for deliberation and Choyce in her Desires, she can demur in her pursuits, divert her Inclinations, and quench a Desire with a Consideration; but the Flesh pursues in a more impulsive manner, is drawn and spur'd on by such impetuous propensions as are founded in matter: You can no more persuade a thirsty Palate not to thirst, than you can woo a falling Stone to stay its hast, or invite it to turn aside from its direction to the Center. Yea but the Soul also exerts itself in all these appetites of flesh [C] and matter, and with all their violence when it looks on God, when we have once had a taste, or when indeed we but discern our needs of him, whether our Temporal, or Spiritual, those of the Soul or Flesh, all the desires of both then fly at him, and with a tendency most close and uncontrollable, then nothing besides him. For all the appetites of Body crowd into the Soul that they may catch at God, that *Thirsts* and *Gaspes.* And the Soul does put on the violent impetuous agitations of the Bodys Appetites; *My Soul thirsteth for thee,* and *my Flesh also longeth after thee.* What [D] *Longing* is, whether an Appetite or Passion of the Flesh or Mind, whose signatures are more express indeed upon the Flesh than those of any other, yet whose impulses are so quick and so surprizing, as they were Spirit; I shall not now enquire: but sure if the Flesh long it should be for some carnal object, for that is proportioned to it; Flesh and the Creature use to close indeed, and they imbibe each other as if they knew to fill and

satisfy each other; yea some there are that have brought down their Souls to the propensions of Flesh, have given to their very Spirits an infusion of carnality, for *they mind only fleshly things.* But by the rates [E] of *David's* practice it should seem the pious man does the just contrary; sublimes his *Flesh* into a *Soul,* drains all the carnal Appetites out of it, weans it from all its own desires, and teacheth it those of the Spirit only, makes it *long for* [A] *God.* Now he whose flesh is defaecated thus, and as it were inur'd to the condition which it shall put on, when it awakes from its corruption, as if it were already in that place, whose happiness and desires have no use of Body, and were in that state where their Bodies *neither hunger or thirst,* for these he hath translated from his flesh; 'tis *his Soul only thirsts,* and that *for God:* As if he were indeed *like Angels now,* how can this man *desire anything on Earth besides thee Lord,* who is and does already what they are and do in Heaven, *where we have nothing but thee?* [B]

But notwithstanding this *exalted temper,* though we should arrive at this *Seraphick constitution of desires,* and though God hath now made himself to us the proper object of these appetites, for since God struck the Rock for us *which Rock was Christ;* since the *true Bread came down from Heaven,* if our *Flesh long for God* there is a satisfaction ready, he hath made *his Flesh be meat indeed;* if our *Soul thirsts for God,* he can furnish *drink for a Soul, the Blood of God.*

But yet while this Soul so journs in this earthly tabernacle, the man will still want other supplies, and may be not desire them; or can he choose indeed? For they that tell us stories [C] of some men, whose hungers and thirsts after God as they devoured all other desires in them, so also gave themselves no other satisfaction but *panem Dominum,* that 〈 in non-Latin alphabet 〉 *Supersubstantial daily Bread, the Lord;* these men I say, would find it hard to make out how bare *Species* could nourish and sustain a bodily life. Yea Christ himself when he was upon the Earth did hunger, and although it *was his meat to do his Father's Will,* yet when he was an hungered *Angels came and ministered unto him,* and then may not our earthly needs desire something besides him? [D]

That while we are upon the Earth all those necessities are in our constitution is certain; but that we need not desire for them, or anything besides Him, is as certain: Because to them that desire him *all these things shall be added,* they are annexed by Promise, *Matt.* 6. 33. it is for such to be solicitous who would have something they must have *alone;* something that cannot come *along with God.* But if I be assured that all my needs shall be supply'd in him, I need *desire nothing besides him;* now this Promise he must perform; for he that when he put Man in a state of Immortality in Paradise, [E] provided him a Tree of Life that might forever furnish and sustain him: For that Age also that he does design a man a being for his Service here upon the Earth, he must allow him necessaries for his being and his Service, otherwise [A] he can nor serve, nor be: And then if they be certain what need he desire them? 〈 in non-Latin alphabet 〉 saith S. *Chrysostom;* These are not objects for our careful wishes, but our trusts and confidences, we may assure ourselves of these if we have him, these are his Appendages, and then why should I put them with him into my Devotions? when my Soul lies gasping towards God in Prayer, my desires seizing on his Blessednesses, to take them off from him, and to make my desires turn aside to little earthly things and fix [B] them there,

is to affront not my *God* only, but my *Prayer* too; and when these things are sure, seems to betray a mind too Earthly and too apprehensive of these needs: Surely I were most strangely necessitous, or strangely greedy, if both *God* and *that which shall be added to him* were not enough for me: More wretched, or else more unsatisfied than Hell, if the Almighty were not sufficient for me; if he be my provision, than I need desire nothing besides him.

But yet Necessities will crave; Hunger does croak aloud, Thirst makes the insensate Earth to gasp; as if with open [C] mouth it gap'd not only to receive but beg God's showers, and God expects to be entreated for these things: *He feeds* but *those young Ravens that do call upon him,* and *the young Lions roar to him and seek their meat at God:The Eyes of all things wait on him* for that; yea, this our Psalmist in this very Psalm desires other things; and Christ himself hath put into his little Summary these needs and these desires, *Give us this day our daily bread;* and my Text does but regulate not exclude these desires, if we shall read it in the old Translation, *there is none upon Earth that I desire in comparison of* [D] *thee* 〈 in non-Latin alphabet 〉 There's none or nothing that I desire or delight in *equally with thee, like thee,* so we translate the same word, *v.* 5. I shall not doubt to beg what my needs crave: But if God, and any the most signal earthly advantage stand in competion, and I cannot have one with the other, his Providence, or his Commands have made them inconsistent, that I will not desire *with him,* then he shall be my Choyce alone: Rather Obedience and my God than any satisfaction how desirable soever!

This is the Touchstone of a Pious man's desires; 'tis not unusual for inclinations to things below, more to possess our [E] thoughts, employ our faculties than any other, and we are far more sensible of their impressions, more busy in the pursuit, and more tender in our cares of them: But if upon contest betwixt God and our Inclinations, upon debate betwixt [A] a Pleasure and Command, we can decree for God and for Obedience, pass Sentence with the Precept, we are safe, here the desire is not inordinate. 'Tis a known instance, and you may have seen, a tender Mother spending almost her whole time in caressing her little Infant, you would think she had Eyes for no uses but to view it, and that she had her Arms and Breasts but to embrace and suckle it, to whom these are so wholly given up as if they had no part for any other, as the Husband, had no share in her entertains and caresses of whom are far more sleight and not so pressing: [B] But should it come to this pinch once, that she must straight resolve to part with one of these, however close her Arms would grasp her Child to rescue him (to force whom thence were like the tearing of her bowels from her) yet would she give those bowels to redeem her bosom guest, & the husband would be the Choyce; so that although the other inclinations were more expressive, these are the stronger and the better settled. So it may happen, we may be more sensibly affected to some dear things here below, our thoughts, and Eyes, and our embraces cling and fasten more to these; but if it come to [C] this that we must leave one, break with the Duty or the Passion; if we resolve however not to part with God, but lay hold there and let the other go, then our affections are not only regular when we *desire nothing in comparison with him,* but our *desires* are *enjoyments, seize and take possession* of him, and *we have him:* So my Text implies here, *Whom have I in Heaven but thee?* importing that *we have him:* Which brings me to the other parts that yet remain to be discourst of.

Three things are here to be considered: [D]

1. That *Heaven is the place of Possessions* in opposition to this Land of *Desires.* 2. That *God is the possession there.* 3. That *the Pious man hath this possession in present.*

The first of these is so much common place, I shall not stay upon it; those only qualities that make this World to be a Land of Desires, have no place there, to wit, the *instability* and *emptiness* of all things in it, he that lays hold on them does but grasp *Mercury,* which the more he clasps the more he forces it to slip away, and he retains only the soil and the defilement of it, like Lightning which but passes by, [E] stays not to cherish, only dazels, and, it may be, scorches: So the shine of Earthly glories startles the mind, amuses us, inflames desires of them, and goes out. But then above the tenure is Eternity, and that assures immutability; yea, if it be *nunc stance,* an indivisible Infinity of permanent duration, [A] whose every point does coexist to every point, *a perfect and entire possession, all at once, of an interminable life that never can be all possessed;* then nothing can pass by us, or cease from us, but we shall always every moment have, what we shall have in every any moment: Our enjoyment also being like him that we enjoy, *all in the whole and all in every part;* being not only endless in the mass, but every moment of it is immortal: And then there can be nothing but enjoyment; no place for desire there, where there is nothing absent, where all past and all futurity is always [B] present; and where also the Infinite and all sufficient God is the Possession; which is my next Proposition, and that God himself affirms.

Gen. 15. 1. *I am thy shield and thy exceeding great reward.* Yea, this he *hath present possession of,* which my third Proposition and my Text asserts, in saying, *Whom have I in Heaven but thee?* importing *thee I have.*

The things we call most our possessions here both personal and real, are our *portions* and *inheritances:* Now *David* claims God under both these dues, *Thou art my portion O* [C] *Lord and the lot of mine Inheritance;* as other men maintain themselves by these, so I live upon thee: And that we may not think that God is such but in *Reversion,* those are *present* possessions which men reap the uses of *in present* to themselves.

Now what is there of God the Pious man hath not the present uses off? *His Eyes are over him,* and *his Ears are open to his Prayers,* watch to attend each motion of his heart, and *underneath him are the everlasting Arms* to carry and sustain him, his *right hand* wears him as his *signet,* and his [D] left hand pours down Blessings on him; his *wings are spread* for him to nestle in that warm security, and hide him in the *shadow* of; his *bowelssound and turn within him* with compassion over him, and *himself is about his Bed and about all his paths;* not so much to spy out his ways, as to preserve him in them all, and *he waits that he may be gracious.* In a word, all the Securitys that God's Preserving Mercies signify, the watches of his Providence, the Blessings that fulfil his Attributes of goodness, all are exerted upon his occasions, are made the present objects and the satisfactions of his nearest [E] senses, and he may *taste and see how gracious God is.*

And then give me O Lord! seizin of this the Pious man's Estate, I shall not envy other men's possessions; though one lay House to House, and Land to Land till he become the [A] Lord of

his Horizon, and his Eyes cannot travel out of his Demesne: For notwithstanding that we may have known ill Courses or ill Accidents consume all this, or Force throw him out of all, and that great Lord have no House but a Goal, nor Land enough to make a Grave: But sure I am, that I shall be provided for in all necessities, unless there happen such a one for which there's no relief in God; nor can I be disseis'd, they must void Heaven e're they can disfurnish me: *For thee I have in Heaven.*

But yet, though chance nor violence cannot put me out, yet [B] I may forfeit this Possession too; for *sin* will *separate betwixt me and my God,* cast me out of his presence and enjoyments, as sure as it did *Ada•* out of Paradise. And then alas! if I had none but him in Heaven, he is now become my Adversary, holds possession against me, as he did that of Paradise with flames; so he does *Rain s•ares, fire and brimstone thence,* and *this is all the Sinner's portion, Psal.* 11. All that I am like to get, unless I have a person that will arbitrate the cause, or mediate, there is no hopes of a recovery for me if I have *none in Heaven but thee.* [C]

Now here my last Consideration will come in.

If while my Soul lies groveling under fearful Apprehensions of its Forfeiture, casting about for help and finding none upon the Earth, if it look upwards and enquire *Whom have I in Heaven?* have I none there but my offended Adversary God? it may resolve itself with comfort he hath other interests there. For,

First, I have an *Intercessor* there, *Rom.* 8. 34. a Master of Requests, one that will not only hand in my Petitions, get access for my Prayers and my tears to God, but will make them effectual: For saith S. *Paul, Seeing we have a great* [D] *High Priest that's passed into the Heavens, let us come boldly to the Throne of Grace, that we may obtain Mercy and find Grace in time of need, Heb.* 4. 14. 16. For though my supplications have not strength nor ardour that can mount them into Heaven, and are too impure, however washed in my repenting Tears, to draw nigh to the Lord, yet being put into the High Priests Censor with the Altar coals to give them holy flame, and wrapped up in his Cloud and Smoak of Incense that will cover all the failings of my Prayers, they may get access [E] into his Ears and his Compassions. Indeed how can they choose when Christ does join his Intercessions? for my requests will go where the High Priests do go; he carrys them, now He himself doth *sit at the right hand of God:* The intercessions that are made for me are made upon the Throne, [A] and therefore cannot be repulst from thence, and such desires command and they create, effects.

But should my Prayers fail, and should God *hide himself from my Petitions,* withdraw himself and *hide his face* from them, although they be even before his face. Yet

Secondly, I have an *Advocate* there too, 1 *Joh.* 2. 1, 2. *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the propitiation for our sins;* one that not only *pleads* for me, but brings the *satisfaction* of my Forfeiture in his hands, makes the *just value plead;* appears [B] there with his Blood, and proves a recompense.

'Tis *Jesus Christ the righteous Advocate,* that does *propitiate* and *atone* for, what he *pleads* for; *purchase* what he begs. 'Tis true, that poor Worm, saith he, hath provoked thee often Lord!

but thou didst *smite the Man that is thy fellow* for it; Behold my Hands, and look into my Sides, see there thy Recompence; wilt thou refuse that Satisfaction thyself didst contrive, and thy beloved Son did make? why did a Person of the blessed Trinity descend from Heaven and Divinity to be made Sin and be a Curse; but to Redeem him [C] from the Curse and Sin, and to entitle him again to the possession of Heaven and God? Why was I Crucified but that thou mightest be aton'd and he be pardoned? Thus he solicits for us there, presents himself in our stead, as our Attorney. He was not a public person only on the Cross, but he is so at the right hand of God; as he was there our Representative and bore our sins, so he is here our Representative and bears our wants; was there our Proxey to the Wrath of God, is here our Proxey to his Mercies and Compassions. He looks upon himself as in our case, whose [D] Cause and Persons he supplies, and so is prompted to desire and beg for our poor sakes, and he looks upon us as on himself, and so obtains as for his own beloved sake, pleads as ourselves, and then as to himself he does decree Sentence and grant: For

Thirdly, I have there a *Judge,* and this is he, *who sits at the right hand of God to Judge the quick and dead;* I might have said a *Savior,* for he was exalted to a *Savior to give Remission of Sins:* But my *Judge* is as kind a word. For however there be some will cry for *Rocks and Hills to hide them* from his Face, yet this they are afraid of is the Face [E] but of the *Lamb, Apoc.* 6. 16.

And it is strange that they who can look upon Hell, and charge Fiends in a sin, should tremble at a Lamb, and fly him so: But to the Faithful and sincere endeavoring [A] Christian though he sins, as his *Advocate* is his *propitiation,* so his *Judge* is his *Sacrifice;* is that *Lamb that does take away the sins of the World,* is his *sin-offering,* his *expiation* only removed off from the *Altar* to the *Judgment-Seat;* indeed the *Mercy-Seat,* the Throne of his Atonement and his Absolution: Where his Judge notwithstanding that his Forfeit shall Decree Possession to him, *Come ye blessed of my Father inherit the Kingdom prepared for you.*

Lastly, we have our *first fruits,* for so S. *Paul* does call our *Savior;* and then in whatsoever sense that which is [B] done to the first Fruits is applicable to the Harvest (all this being hallowed in their Consecration) in that sense we ourselves are raised to the right hand of God together with this our first Fruits. And now O Lord! *whom have I in Heaven but thee?* I have *myself* in *pledge* and *earnest* there.

And then they that rather than have these Interests, these Heavenly possessions in present, will have only desires here on Earth, are certainly of a perverse and Reprobate choice. Sure it would make Consideration sick to think of the comparison betwixt the after-expectations of a Pious man, and those things which our worldly persons call present Enjoyments; [C] how for the little spangles of their pride, they are so taken with its rustling Pomp, they reject Glory that can never wither, fade, or sully; forfeit the being clothed upon with Immortality. How they lose all that everlasting Heaven means, for little things that go by in a Whirlwind; come in storm and so they pass away; refuse immortal *Hallelujahs* for a Song, cast away solid Joyes, and an Eternal weight of Blessedness for froth, for the shadow of smoke. Perchance this may be said for them, the nearness of the object does impose upon them, they choose something in present [D] rather than dry future hopes. But then when that advantage too lies on the other side, their Choyce hath no Temptation; when the Pious

man's possessions are in hand, the others only in desire; in view indeed they may be, he does catch at and pursue them still: But the hinder Wheel of the Chariot that presses and with larger turns and rowlings hastens after, may as soon hope to overtake the first, as that man reach a satisfaction; still it removes, and he does only heat his appetite in posting after it, only get more desire. Now 'tis prodigious that these great Men of Sense should be [E] men of such Faith and Expectation as to trust and hope in things that have so constantly, so daily mocked their confidences and desires, yet be not only Infidels to all God's blessed preparations which they have nor reason nor Experience [A] against, but also have no sense nor relish of himself in present: *Not taste nor see how gracious the Lord is.*

'Tis said, that the desires of Earthly sensual things do make the greatest part of the Torments of Hell: Now though this Doctrine be false and pernicious, yet 'tis plain that Torment must attend strong passions, and most infinite desires which are radicated in the Sinner's heart, and which he carries hence and cannot there deposit, and to which yet satisfactions are impossible, against his knowledge to be mad, to have what he knows all the world cannot make it possible [B] for him to have, this tears his Soul. Affections, these that may be said in some sense to fulfil some of the expressions of the Torments of that place, their Envy makes the *gnashing of their teeth,* and their *Desires* are their *Uultures.* Thus *Tantalus's* riotous hunger that does gnaw his bowels, is his *Worm that never dyes;* and his intemperate thirst his *everlasting burnings;* and his Water that he cannot reach or taste of, is his *Lake of fire* without Metaphor; So that desire alone without its satisfaction, is so much of Hell, and yet this is the worldly sensual man's estate exactly here on Earth; for he [C] hath nothing but *desires* and *lusts;* and his condition is not easier at all, for how is *Tantalus* more wretched than a *Midas,* or than any covetous wretch, who in the midst of affluence and heaps, hungers as much as *Midas* did for *meat* and for *Gold* too, and can touch neither for his uses? so that the Worlds delights are very like the miserys of Hell, and men with so much eager and impatient pursuit do but anticipate their torments, and invade Damnation here.

And if the case be so, sure there is no great self-denial in our *Psalmist* here, when he resolves to *desire nothing upon* [D] *Earth in comparison of his God:* 'Tis no such glorious conquest of my Appetite to make it not pursue a present Hell, and an eternal one annexed to it before a Savior: Yet the world does so.

Some there are that desire Money rather; and although when *Judas* did so, this desire could not bear itself, but cast all back again; and though it did disgorge, it burst him too; the Sin itself supply'd the Law, and his guilt was his Execution. Yet this will not terrify, men will do the like, betray a *Master,* and a *Savior,* and a *God;* only not for so little money peradventure. Others, when the *Lord* paid his own [E] Blood for their Redemption, yet if their wrath thirsts for his Blood that does offend them, their revenge makes their Enemies the sweeter blood, though their own Soul bleed to death in his stream. To others the deservings of the partner of an unclean moment, are much greater than all that the [A] Lord *Jesus* knew to merit at their hands or purchase for them. And it is no wonder they are so ungrateful to their Savior, when they are so barbarous to themselves, as to choose not to have present Divine Possessions rather than not suffer the vengeance of their own Appetites; choose merely to

desire here, though that be to do what they do in *Hell,* rather than *have in Heaven.* O thou *my Soul!* if thou wilt needs desire, propose at least some satisfaction to thy Appetite, do not *covet* only *needs thirst* for a *fever,* and *desire* merely to *inflame* [B] *desire* and *Torments:* But seek there where all thy wants will find an infinite happy supply, even in thy Savior; covet the *riches of his Grace and Goodness,* thirst for the *fountain opened for transgression,* for the *waters of the well of Life,* desire him that is *the desire of all Nations;* yet why should we desire even him? when *we have him in Heaven;* and we have nothing upon Earth left to desire, but that *God who hath exalted him unto his Kingdom in Heaven, would* in his due time *exalt us also to the same place, whither our Savior Christ is gone before.* To whom, *&c.* [C]

SERMON VII. WHITE-HALL. *Third Wednesday in* LENT. 1663/4.

MARK I. 3.

Prepare ye the way of the Lord.

I Shall not break this single short Command asunder into Parts, but shall instead of [A] doing that observe *three Advents* of our Savior in this Life, before that last to Judgment: For each of which as it must concern us, there must be preparation made by us. In pressing which I do not mean to urge you to do that which none but God can do, *It is not in man to direct his own ways,* much less the *Lord's;The very preparations of the Heart are from Him.* [B] Therefore supposing the preventings of his Graces, I shall subjoin, that the Comporting with those graces, the using [A] of his strengths to the rooting out of ourselves all aversation to Virtue, and all love of Vice; and planting other inclinations, even Resolutions of good life, is the only thing that can make way for Christ and for his benefits.

Now of those Advents, the

First was, when he came Commission'd by God to reveal his Will, to propose the Gospel to our belief, the coming of *Christ* as a *Prophet,* which particularly is intended in the Text. *The beginning of the Gospel of Jesus Christ, as it is written, prepareye the way of the Lord.* The [B]

Second was, that coming which the Prophet *Isaiah* did foresee, and in the astonishment of Vision asked, *Who is this that comes from Edom? with died garments from Bozrah, travelling in the greatness of his Strength? Why is he red in his Apparrel, and his garments like him that treadeth in the Winefat?* And it was the prospect of him when he came to tread the *Wine press of the Wrath of God,* to Sacrifice himself for us upon the Cross, his coming as a *Priest.* The

Third is, when he comes to visit for Iniquity, coming coercively as a *King* with his *Iron Rod,* to execute his threats on [C] the rebellious; those *that will not have him reign over them:* This coming also was considered in my Text; for in the parallel place of S. *Matth.* it is said, *Repent, for the Kingdom of Heaven is at hand, for this is he of whom it was spoken by the Prophet Isaiah saying, the Voice of one crying in the Wilderness, prepare ye the way of the Lord.*

For each of these in order, I shall show you what prepares his way, beginning with the first, His coming as a *Prophet,* appearing in the World to reveal his Father's Will, the Gospel. [D]

Now the Preparative for this Appearance is discovered easily; we find both in this Chapter, and the parallel places, that *John* came to make way for it by the *Baptism and Preaching of Repentance;* and it was Prophecied of him, *that he should go before him in the Spirit and power of Elias, to turn the hearts of the Fathers with the Children, and the Disobedient to the Wisdom of the Just,* (to the minding of just things) *so to make ready a people prepared for the Lord, Luke* 1. 17. And this is a preparative so necessary, that the Nation of the *Jews* affirm, it is merely for the want of this that he does yet defer his coming: And though the appointed time for it be past, [E] yet because of their sinfulness and impenitence he does not appear; adding *If Israel Repent but one day presently the Messias cometh.* And it is thus far true, that though it hindered not his coming, yet it hindered his receiving; although it did [A] not make him stay, it made him be refused. I may lay all down in this Proposition.

Where there is not the preparation of Repentance, where there are not inclinations and desires for Virtue; if Christ come with the glad tidings of the Gospel, He is sure to be rejected, his Religion disbeliev'd.

If the Word of the Son of God might be taken in his own case, this would be soon evincit, for when *He came unto his own,* they were so far from *preparing his way,* that *they received him not,* but did reject and would not entertain him as [B] one sent from God; of all this he only gives this account, that he found no other opposition but from vicious humors, *Joh.* 8, 43, 44, 45. *Why do ye not understand my speech? even because ye cannot bear my Word: Ye are of your father the Devil, and the lusts of your father ye will do; and because I tell you the truth ye believe •ne not.* As if he should have said, the reason why you do not regard me or my Doctrine, but reject us both; is not because my Doctrine hath not means to convince your understandings, but itis not agreeable to your inclinations: The Works that I have done to make my person [C] be received, and my Words credible, are such as no heart how hard or blind soever can withstand; but the Doctrine I bring along is most unwelcome, ye cannot abide to hear it. Now as he that 〈◊〉 his Eyes, or turns away his Face because he hates to look upon an object, may not see it though it be all clothed with day; as visible as Sun-shine; so your blindness proceeds hence that *ye hate the light because your deeds are evil.* Neither do you love to hear that which you have no mind to practice; and you will not be persuaded to believe that is your necessary duty, which you are not willing to perform; but will rather choose to think [D] I do my Works by a confederacy with *B••lzebub the Prince of Devils;* although it be apparent that those Lusts which you will do, and which my Works and Doctrine come to drive out of the World, they are *Lusts of the Devil;* and *I, because I tell you the truth,* truth I confess somewhat severe, and not so agreeable, *therefore you will not believe me.*

And is it not strange when nothing can be acceptable to the Understanding but as it hath appearance of Truth, and [E] when truth comes with evidence and demonstration, though it be but speculative useless truth, yet it does seize and force assent, that yet Christ's truths, which did not want conviction, for they came to them with that infallibility which Miracles can give, should be therefore not believed because [A] they were truths? not strange at all; for his truths were not for their turns, nor humors.

And therefore he says to them, *Matth.* 21. 32. *Ye repented not that ye might believe* them. As if they assented not with their Understandings but their Appetites: And we ourselves have seen too much unhappy evidence of men, whom *Libertinism* hath made *Antimonians,* whom a desire of being *loose from duty* hath made *Solifidians,* of them whom *sensuality* hath made *Atheists;* men that become Proselytes to: their Lusts, the converts of their base affections. [B]

And we cannot expect it should be otherwise. For certainly that men who are averse to the dutys of Christianity, and cannot bend their minds to the observance of that which Christ commands, should not care to believe they are his Precepts or their duty is but very natural, they were unwise should they do otherwise, it being far more reasonable to deny the duty and obligation, than granting both, to trample on that obligation which they do acknowledge, and to renounce that Duty which they do confess. Is it not far more prudent to believe that there is not a God that does regard our foolish actions here below, (which are not more [C] worthy or more likely to enter into his considerations, than the buzzings of flies into the notices and observations of a Statesman;) then if we do believe one does severely mark, will take a strict account of, execute a vengeance for them, yet not incline our minds to leave them? if we did suffer this belief to creep into our minds, to lie close unto our hearts, sure it would fret off our averseness to Piety and inclinations to sin; we durst not entertain them both together, these thoughts would prove very ill company; they would distract and tear the mind, our Souls would tremble and disjoynt, and we be [D] sure to put one of them off.

Covetous and Adulterous *Felix* when he began to think that S. *Paul's* Sermon of a *Judgment to come* might be true, straight he began to *shake,* and then immediately to turn the Sermon off, *bid S. Paul depart till another time.* Nor can there any other reason be assigned for this; for in the System of Christ's Religion there is not anything but is so suited to the very Constitution of a rational being, that the Soul would instantly embrace and suck in, if the prepossessions of vices, which the mind will not resolve to part with and repent of, [E] did not infect, taint the palate with prejudices, did not keep out the belief. For the morality which it enjoins did long before the birth of this Religion make its way into the Tenants and the Faith of every Sect of whole Mankind, it broke [A] through all the oppositions of corrupted Nature and depraved habits; nor could all the Devils arts (who then governed the World) stifle or quench the Light of Reason, which through all that darkness did discover such deformity in Vice, such strict agreement betwixt that which we call Virtue, and a rational Creature, that they accounted it, and truly, the essential duty of his nature; he that was wicked was reputed false to his own being; as great an aberration from, and contradiction to Nature, as an *Animal* that were *insensible,* or as *cold fire.* [B]

In this all the most distant Factions conspir'd in despite of Principles. The *Stoic,* who by fettering all Events, all Consultations and Designs in the lines of inexorable Destiny does seem to make all Virtue worthless, all endeavors towards it useless, yet requires it with a strict necessity as his Fate prescribes with; his reasons are as ineluctable as her Laws. Nay he does seem to break his *Adamantine Chain,* to make way for this *Chain of Virtues,* though his *Jupiter* were bound by that, yet for the sake of these he leaves 〈 in non-Latin alphabet 〉 ,

our appetites, and actions in our power, 〈 in non-Latin alphabet 〉 , [C] that so there may be place for doing well while it is in our choice, and we are free to do it. And on the other side, the greatest enemies to their necessity and to choice too, the Sect that made all actions and things in the whole world to be, not effects of any Agent that intended them, but merely *sports of Chance and matter;* who taught that their own souls were but the concretion of some Atoms casually met together without any direction and to no end; yet the great Master of it in his *Ethics* would not suffer any of this blind Contingency to have to do in Humane actions, [D] regulating them by strictest Rules and Laws, and in plain contradiction to his tenets (from which our Age derives the most of their impiety) although he held there was no God looked on, nor after-life attended, none that did see, or would reward or punish any of his actions, yet requires highest Virtue, yea, and lived such too they say. In a word, many of them raised Morality to such a pitch, as if it had arrived at the same heights from whence our Christian Revelation did pretend to come. And there is nothing so peculiar to Christ's Doctrine in the points of Morality, but you may find it recommended [E] by the Heathen as a thing which no external obligation did impose, but the Law of their making did prescribe, which they read in themselves, and Christian Morality is but a fairer and more perfect Copy of the impressions of Reason on our Soul, cleared from the blurs and defects [A] which they had been tainted with; but *Naturales Tabulae* Natures Decalogue, wrote by the Finger of the Lord: So that to quarrel with Christ for requiring it, is the same thing as to be angry with our Savior because *the nature of the Fire is such as does require that it should burn.* Nay many of them were so sensible of the unhappy state of their Corruption, sound so great pressures in themselves from the weights of their vicious inclinations, discerned so perfect an antipathy betwixt their being and their actions, that when with all the arts of Reason and the practice of their Philosophy [B] they could not ease themselves, they went to *Sorcery* and *Magic* for a Cure, received Catharticks, and a discipline of purity from Hell, the Region of uncleanness; the Devil making them believe he would assist in casting out himself: Such were the stress, the restlessness, the groans, the cry of Nature to be rid of its impurity. These poor Souls were mistaken in their Method; but if the Devil by those worships of his which they were used to, had not stopped the avenues, sure one would judge they had *prepared the way for Christianity;* there being no obstruction to it, nothing that can hinder its [C] acceptance, but the low esteem and aversation of Virtue: For if men believe the Moral truths, they have no reason in the world to doubt the Supernatural, these being intended for the most part as encouragements to those other, as God's last attempts to kindle in us love of Virtue by such strong incentives; that, that wherein *Philosophy* was *ignorant,* and the *Law weak,* as having neither Promises nor Terrors equal to the force of our Corruptions, that the *Gospel* might effect, as having both to the utmost possibility of Divine Contrivance: Now this requires us to believe those Supernaturals mostly [D] for this reason, by believing them to make us perform what it enjoins. And it is apparent that because men would not do this, therefore they will not believe those. Shew me but any one that is sincere and strict in Christian duties that does doubt the Principles; if there be such an one he cannot doubt them long, not only for *Christ's* Promise sake, *If any man will do my Will, he shall know of the Doctrine whether it be of God,* he will soon know that Doctrine is from God that does prescribe such Godlike lives; nor only for the *Churches* judgment, which did make *Synesius* a Christian Bishop before he did

believe the Resurrection, upon that confidence they had of [E] him by reason of his Piety: But in reason why should he that does embrace the Piety, disbelieve that which was proposed to his belief only to urge him to embrace, only to crown that Piety? Indeed he that accounts his Vices but [A] sleight tricks of wit, or folly; only pleasant satisfactions to the desires of his Nature; (for he understands no nature but his carnal one) he hath no reason to believe there was a Passion of the Son of God, *by making him a Sacrifice for sin so to to condemn sin in the flesh;* is not prepared to think that there is an Eternal weight of Indignation due and ready for it. He that hath but mean thoughts of Virtue, counts it only *pedantry,* or as it were the *Flatus of the Mind,* making the *Soul Hypocondriack,* it is impossible that he should think *God* was *Incarnated* and *died* to teach it by his Doctrine and Example, [B] and to purchase graces to enable us to live it; or that there is a Resurrection to reward it, a Trinity engaged in working out Salvation for it. I must confess I would believe, that men persuade themselves that the reason of their disbelief is only this, that these things are not testified sufficiently; because I find *the Man in Hell would have one sent to his Brethren from the Dead, to testify unto them of that place of Torments, Luc.* 16. 28. as if those Truths did want witnessing. But this is not because enough hath not been done for their conviction in the truth of Christ's Religion; for there is hardly anything besides in the whole world that men believe, but they believe [C] upon less grounds. The whole World was convinced in such a manner, as that millions chose to die rather than not confess it; that many Ages proved but Centuries of Martyrdom unto that Truth; all Torments were more eligible than the disbelief of this Religion, which was confirmed so, that against all arts and power of Opposition, against the Wit and Fury of the World, though all the Subtlety, and and all the Strength of Earth resisted it, yet it overspread the Universe. Besides it is most prudent to believe it too, for *if there be another World what then?* There was enough done therefore; [D] but Corruptions suffer them not to attend to that which hath been done. And 'tis no wonder they should do so at this distance, for they contrasted with Christ's Miracles when present; and they were so uneasy under the conviction of them, that rather than be pressed so by the mighty power of his Works, they did design to rid themselves of him that wrought them, *Joh.* 11. 47. you may find them struggling with his demonstrations to keep off the Evidence, *What do we? for this man doeth many Miracles.* Yea, they do conspire against the Miracles themselves, and would put *Lazarus* also [E] to *death,* because he was *raised from the dead;* they could not let the Evidence and the Conviction live, but they must murder that too. Nay more, as if the pertinency of their prejudices could do mightier Works than Christ, and could control, [A] and were above the power of his Miracles, it is said to have bound his hands, and *he could do no mighty Works at Nazareth because of it, Mar.* 6. 6. At least as saith *Theophylact,* 〈 in non-Latin alphabet 〉 , he could not do them where men were not capable they should be done. So that Christ did pronounce from Reason and Experience, *If they believe not Moses and the Prophets, neither will they be persuaded though one rose from the dead.* Such an amazing argument might probably astonish, but would not convince, unless it met with honest inclinations; for after the surprise of it were [B] over and had vanished, then the corruption that Bosom Sophister, would stir, and goad, and urge incessantly; so that to ease himself, the Man must find out some cross Scruple to weaken the force of that Evidence, and the *Conviction* would vanish like the *Ghost.* And if we should examine the Experience of ourselves and others, we should

find that just according to the rate of virtuous inclinations and dispositions of heart to part with sin, so are men prepared for the belief of Christ; so are their oars and regards of his Religion: He that is honestly inclined opens his Soul to Christianity, for [C] it speaks to his heart, 'tis right to the grain of his Soul, he looks upon the Promises as made to him, and lays them up as God's encouragements of his inclinations, everything in the Gospel fits the temper of his mind. And he that is but pretty well disposed, that loves Virtue for the most part, but does allow himself someone corruption, he always hearkens to Religion where it sets itself against those Vices which he hates, but as to his own particular evil inclination there he is a little Infidel, cannot persuade himself that God will be so stern against a single pleasure, that one petty indulgence [D] should be so considerable, that it should provoke to those extremities the Bible threatens; and can by no means believe S. *James,that he that offends in one point thus, is guilty of all.* And they upon whose constitutions there are weights and Plummets, that incline them to some vicious courses, and by loose Education have those pronenesses of temper pamper'd; and by having their inclinations followed and indulged taught them to crave, then to get head and to command; and then by conversation with others that mind nothing but satisfaction of those bents of the Bruit part, that allow themselves all the desires of constitution, are come to swill [E] the pleasures, profits, and the Honors that do wait on those practices: Or whosoever by whatever steps arrive at an habit of doing thus, and a great liking of them, and so to improbity of Heart, to utter aversations of the strictnesses of [A] Piety, all which they have lived so out of: 'Tis known that not enduring to be bound up in those narrow paths of Piety and Virtue, they burst all the obligations to them; seek little things to cavil at, or to deride, hopeing with those their poison'd Arrows, through the skirts and the Extreamer parts to send a Wound into the very Vitals of Religion; for they aim at the Heart, when they pretend to strike only the out Lap of its Garments; and to say all at once, grow down right *Atheists.* And though as once at *Corinth,* now again *the World by Wisdom knows no* [B] *God;* there being Skill and Manage in this Mystery of Infidelity, and it requires Study, Wit, and Parts; yet they proceed just by the Method of King *David's Fool,* first, *he says in his heart there is no God,* before he say it in his thoughts and opinions: He *wishes* it, and so comes to *believe* it, the *Atheism* is rooted *in the Seat of the Affections,* and it branches thence into the *Mind,* at least into the *Mouth,* and finding Hell the greatest check to their Delights, which they cannot determine with themselves to leave and to repent of; therefore because they will not *quench* it with their *tears,* [C] they study how to put it out with *Arguments:* And merely for this reason, that they will not live like Men, they resolve therefore to believe that they shall die like Beasts. But alas! they must live forever with the *Devil and his Angels,* if that *Christ,* whom they reject, does not lay hold on them, and rescue them from thence as he is in his passage to his *Cross,* the *next Way we must prepare for him;* and my *next part.*

The Solemn days approaching will discover to you this Way, namely, the Passage *from the Garden in Gethsemane to Golgotha;* There you will see he does begin his Journey [D] with the Amazements of an Agony, and ended it in something like the horrors and the outcries of Despair; he travailed under such a load as made his life gush out through all the parts of his whole Body, the weight of it did make his Soul faint by the way; and when he was upon the

Tree, crushed it out, made it expire sooner than the stress of Nature would have done, and forced it to burst out away *in Prayers and strong Cries,* that so he might sooner escape from under that sad pressure. And then do but consider and look on [E] him under that representation which S. *Paul* does show of him, how all that time that he was creeping under that dire burden in that dolorous way, he was merely pressing on with all the hast he could to overtake us in our course, and rescue us from Ruin. For that *Journey* was a *Race,* and *we* [A] the *prize.* 〈 in non-Latin alphabet 〉 , *I have been laid hold on,* saith he, *Phil.* 3. 12. laid hold on in the *Agonistick* sense, as in a *Race,* he so expresses it: And that he was laid hold on by these sufferings, the Epistle to the *Hebrews* does evince; 〈 in non-Latin alphabet 〉 saith *Chrysostom,* in that Way he pursued me till he catched me; his Agony was but his strife to overtake me, his Sweat the issue of his Race: When he came down from Godhead in his Incarnation, he pursued us then into our *nature* he laid hold of our *Flesh,* and followed us from Heaven to the *lowest parts of the Earth.* But when he went thus to his Cross here, he pursued us then into our *guilts,* he laid hold of [B] our *sins,* and *took them up and bore them on the Tree,* then *he descended into Hell* to follow us. This as it was formally done once for all, so in its virtue, influence, and blest effects, 'tis still in doing, as to thee, and me, and all of us; and the approaching Season is to represent it so. Now sure we need no motives to prepare the way for him *who runs that he may obtain our Salvation,* who though he labored under such a dismal burden, yet still presses on to catch us, so to rescue us from sin and Hell: If he think fit, and can [C] endure to strive thus, I will make all ready, and stand fair to have my guilt seized from me, and to be laid hold on for my Blessedness, to be the Prize, the Crown of all Christ's Agonies, that which he thinks worthy with so much struggling to contend for.

Now the same Preparation is required here, that made way for his other coming, that is, Repentance, in one word, a disposition and sincere desire of heart to part with every evil and corrupt affection, to quit every sin. Sin lying in the way made it so dreadful, God *laid upon him the iniquity of us all,* and that weight threw him prostrate on the Earth, [D] and sunk him into 〈 in non-Latin alphabet 〉 : And yet if any were more galling, 'twas the weight of those that were clogged with Impenitence, this was more heavy, more afflictive to him than his Cross. To bewail this and the issues of it he left off to consider his own Sufferings and required others also to do so, *Weep not for me, weep for yourselves.* And sure it was for want of such Tears to dilute and temper his sad Potion that his Cup was so amazing to him: It was for this the Angel that came from God's presence to comfort him, left him still in Agonies, could not do it, because the [E] joys and comforts of that presence are at sinners that Repent, *Luc.* 15. 10. And God himself in *Hoseah* seeing *Ephraim* would not reform cries out, 〈 in non-Latin alphabet 〉 . *Consolatio abscondita est ab occulis meis:Comfort is hidden from mine Eyes;* so [A] the *LXX* also. Now they that refuse to do themselves this Honor that the Angel could not do, to comfort their God in his Agony, how will he *ease himself on them?How will he laugh at their Calamity?* be comforted in their Destruction at his coming as a King in Executions? the next *Way* that we must *prepare,* and my last Part.

A Progress this, I confess, that is not usual to our King, nor is according to the Method of his Government: God called it his *strange Work* under the Law, and much more is it so under the

Gospel, when he Governs by the [B] Law of Faith: For *Faith being the evidence of things not seen,* shows us Rewards and Punishments not present, but at distance, out of sight, in the World to come, to keep us in our Duty. And then why should the *Ax be now Laid to the Root of the Tree?* when as there is to be an universal Conflagration, *where every Tree that beareth not good Fruit shall be cast in?* And upon this we see events do not discriminate deservings, things happen to the good and bad alike; we may have *seen the Wicked in great Power, spreading himself like a green Bay-tree;* like a triumphal Garland, as he were [C] all Ensign of Victory, all verdant spreading Conquest, Yea, and when *the Ax is at the Root of the Tree,* we know not whether it designs it for the *Temple* or the *Kitchen,* to make a *Fire,* or to make a *God.* The Day that cometh shall declare all, when the delay both of Rewards and Punishments shall be compensated with interest: And it does scarce seem equal to inflict them twice. But yet *O Lord!* in days when *Scoffers* appear, *that walk after their own lusts, and say, where is the promise of his coming?* For except that the Fathers fell asleep, some men are dead and others risen in their place, all things else continue as they [D] were from the beginning, there always were vicissitudes of Flourish and Decay in every Nation, and in these things there are no footsteps of a Providence or Judgment: In days when men resist and deny thy Hand because they do not feel it; and since thy Judgments are removed out of their sight, defy Thee too, and dash thyself out of the world; in such days 'tis but just that thou shouldst come to their conviction, and confute them with thy Judgments into Ruin. And truly since it must be horrid provocation [E] that makes him come beyond the compass of his Covenant to Revenge, the executions are mostly very fatal, as if they were what they seem to prevent, the last Day, and the final Doom upon such Nations. For to the *Jews* they look as if they had fulfilled all that the Prophecy was mistaken to foretell, [A] and were as irreversible and utter as the Sentence of the Day of Judgment.

Now to prepare for such Approaches of the Lord our King, there is one only means, that is, resolving Fealty and Allegiance to him, and that not formal only, or but idle Homage, but renouncing all Confederacy with his Enemies, Sin, and the Devil, and serving him with all the heart and all the strength. For he is that King in the 19. of *S. Luke,* who did not only cause his contumacious Enemies, *such as would not have him to reign over them* to be slain [B] before him, *v.* 27. making his way over their Necks whose Hearts he could not set up his Throne in; nor did only cause those Servants who were so far from preparing his Way, that upon confidence *he delay'd his coming they smote their fellow Servants, and did eat and drink with the drunken;* were unjust to others, and indulged themselves in all licentious living, cause them to be *cut asunder, and to have their portion in the Region of weeping,* where these intemperate should have only tears to drink, and for their ryots only gnashing of teeth, Teeth ready to revenge their [C] former Luxuries on themselves, gnashing as to devour one another, *Matth.* 24. 48. But he is that King too that Executed *Sloth* as well as *Treason,* in *Matth.* 25. 30. who having given one a Talent, trusted him with abilities of doing service in the station he had put him, which for his not endeavoring to do, though he corrupted not his faculties, because he buried them and did not use them, but indulged to idleness, condemned him therefore to *utter darkness,* to the proper Mansion of the slothful, all whose time can be nothing but *night,*

since his whole Life is but as [D] sleep. But in a word, S. *Matthew* hath said all, *Repent, for the Kingdom of Heaven is at hand; as it is written, prepare ye the way of the Lord.*

And here to stop, and to reflect at once upon ourselves and this which hath been said: And first, on this *last way* by which he comes as a *King* in Executions.

Here I cannot but take notice, that we have some that do design and act among us as if they were *this King's Harbingers,* his *Pioneers* rather, to prepare the way for his invasion on us; or were his *forlorn hope* sent out to give the onset of [E] his Executions, and were sure of *Him* in the *reserve* to second them: Truly their Threats and their Attempts are big and Insolent, and most men's expectations are not very comfortable.

To say with some, this Confidence of theirs is built on [A] the non-execution of the Laws (which seems sleighter than in the old Comparison of Cobwebs) for notwithstanding their fine close contexture, there are holes left for spiders to creep through; and not the great Flies only, every rufling and befriended sinner whether by his Money or Relations, but the lesser too, now they have learnt to fly in Swarms, break through, to say that were a Complaint out of my sphere.

And truly when I think on the temper of their fury, how it is hardened in the fire of Execution, charges Death not [B] only in the Field, but on the Scaffold too; I must needs think it hath some stronger Ingredients, and there is something of Religion in it.

Now really there can be nothing else of that but an opinion of the great defection of Virtue in their Enemies: Open Profaneness, public Licence, living without fear of God or Man, makes them look upon them as men designed for excision. *Achior* is said to give this counsel to the Captain of the Host of *Babel,* when he went against *Judea.* [C]

My Lord and Governor, If there be any Error in thisPeople, and they sin against their God, let us consider that this shall be their Ruin, and let us go up and we shall overcome them: But if there be no iniquity in the Nation, let now my Lord pass by, least the Lord defend them, and their God be for them, and we become a Reproach before all the World. And sure that they who when they were a formidable Body, furnished with Principles as bad as now they can be, and with Weapons too; and flesht with Victories and mischief, should at once depart from these advantages, quietly lay them down and all their Interests; and now when they are scattered and [D] disfurnisht, destitute of every strength but what ourselves afford them, that they should make Attempts which no Courage can sustain, nor Reason countenance; all this I say, admits of no account but this, that they who were amazed at God's exertings of himself, when they saw him appear so visibly on our behalf, and looked upon us as a party purified in the Furnace of Affliction, and the dross and scum gone out of us; (for we had some Reputation then:) Now seeing the return we make to God, as we had been *delivered to commit Abominations,* they are grown confident God is [E] engaged against us, that we have filled up our measure, have been Fatted for a Sacrifice and are ripe to bleed: And if our supineness give them Weapons, and our iniquities give them Courage, there are enough will count our slaughter an [A] *Oblation to the Lord.* O! give me leave to contradict the Counsel of my Text, *prepare Not this way of the Lord,* do not thus make ready for his coming by provoking him to

hasten it in Fury; rather Block up all Passages and stop his March; you have wherewith at hand; The dutys you are now practicing, those of this Season, *Humiliation* and *Amendment,* are Barricadoes strong enough against him, he cannot break through them. He had sent out his Executions against *Israel,* and *Ahab* did but Fast and put on Sackcloth and they straight retired, were beat off for a whole Life, [B] *Seest thou how Ahab humbleth himself? because he humbleth himself I will not bring the evil in his days.* The habit of Repentance, if Piety and Virtue get but Countenance, it will divert him in his March; and it must needs, for it *prepares* his *other way,* that to the place of *Expiations:* to *the Throne of Grace,* his *Cross;* the Second thing.

And should we not prepare his Way to that by our Repentance, we were false to our own actions that pretend to do it, unjust to the time that calls for it, but most unkind to Christ and to our Souls. [C]

When in that fatal race, and under all that load he did stretch and press on so to lay hold upon us, to seize our sins and Sacrifice them in himself, that then we should retain them, should not let him have them, but cling to them still; that when he was upon the Cross with naked Breast and open Arms, as it were ready to receive all wounds sin could inflict, and every wickedness of ours had a stab at his Heart, that we should still reserve the envenom'd Ponyard, keep the malice of the wickedness to Crucisie Him to ourselves afresh, and kill ourselves also forever! That we should suffer him to [D] swoon and Dye under the burden of our guilt, yet we ourselves resolve to keep and not to quit the guilt! For do not you deceive yourselves, Christ did not take away the guilt of any one sin, from any man that does not part with it, but still retains the sin; that would imply a contradiction: Such men are so far from preparing the Lord's way to his Cross, that that whole Journey was to them in vain: They will not let him have their sins to bear upon the Tree, deny their Priest a Sacrifice for them when he was going to the Altar. [E]

Indeed they that come to the Celebration of his Passion thus disposed, plant troubles in his way to his Cross, and make it more grievous; yea they obstruct his passage thither even when they wait upon him to it: Those that come with indevotion to attend that sad Procession, such as they usually [A] go to their Prayers with; these are so far from making his Way smooth and easy, that 'tis they that throw him in that Journey prostrate on his Face, and cast him into Agonies of Prayer, so to expiate and instruct their little sense of that to which such Sufferings were due, and which must have such deprecations. They that come thither with their swelling scornful Pride's and their Ambitions, lay Hills in his way, and when he is so heavy laden and so weak; they make him climb up Precipices, whence their Scorns too throw him down again with his Cross and Incumbrances upon him. [B] All these heights must be level'd and *the Mountains be brought low,* if we prepare the way for him. The Gaudy people, they that spend the severe hours of this sad Season, and of preparation for that Passion in the Arts and labors of Attire, that mortify and punish themselves only in cares and in Contrivances to make and dress up Beautys, and the study of these enters with, thrusts out the grand concerns of their own Souls, and the employments of this time, even which they are about: These doubtless are attir'd in Funeral conformity to wait upon him to his Cross, on which he had [C] no other dress but the rags of his own Skin▪ Come they not

rather to expose his nakedness, and shame him from themselves, that so he may go by and not take notice of them in his passage, nor be concerned for them in his Sufferings? The Hypocrites either to God or to their Brethren, that have only the Ceremonies, the Civilities of Honesty or Religion, make show of both, but yet are false to God, and insincere with Man, cruelly betraying or deluding, yea enraging those necessities which with fair speeches they pretend to smooth and salve; they act over again the treacherous malice of his Persecutors, who under the kindness of [D] the Cup of Consolation which was given to them that were Condemn'd to Dye, namely, *Wine mingled with Myrrh* to cheer the Heart and cloud the Understanding, and so lessen sense of Suffering, in scorn and mischief gave him *Vinegar and Gall,* which though it counterfeit the other taste, serves only to prolong life for more future Torment. The Swearer stabs him all along his Journey; and the Men of Black Designs and Malice, they pour Venime in those wounds.

But why stand I thus to enumerate particulars? All such [E] come not to the Redemption of the Day, but only to the Scene: Amidst other like Entertainments of this Holy severe Time which the Theater affords, they come also to see the *Tragedy of Jesus,* to behold the dead march to *Golgotha,* indifferent and unconcerned in that (as in the rest) whether [A] there were such a procession in earnest, or whether he did come at all indeed; which casts me on his other coming, the last thing, his coming in the first Revealing of the Gospel.

And here I hope I shall have no reflections to make as to preparing for this coming. Christ certainly did find his Way prepared so to this Nation, that we believe he was more early entertained in it, than almost anywhere in the whole *Gentile World:* And ever since his cares for it were so particular, that they, who would fulfil the Revelation in this Church, seem to err with some reason, when as his regards [B] were so peculiar for this, as if he had not concerned himself in any other. And sure none other ever had so long, such opportunities and advantages; so that I cannot press you to *prepare the Lord's Way,* since *he is among us. Righteous art thou O Lord!* and *wonderful in thy Mercies! yet if I might plead with Thee concerning them,* I would enquire what hast thou done here all this while after thy so long abode among us? what are we the better? The last attempt of God to reclaim Man, when he had shown the world all other means were fruitless, was by *Thee His Son!* by whom he did convey [C] all the full measures of his Graces; and now what effect of these is there in us? Shew me how all this care and cost hath made *us* be *more just, sober,* or *chaste;* in any way *more virtuous* than those *Heathens* whose *Religion came from Hell?* We find Thee saying, *I beheld Satan as Lightning fall from Heaven,* his Power vanishing like that which does but flash and perish, never can be recollected. But alas! that falling flash hath kindled foul heats that will break out into Fire and Brimstone. *Idolatry* 'tis true, is profligated hence; the *Devil* is not worshipped as he was with a Religion [D] of Impieties, Uncleannesses, Drunkeness, and the like: But yet the same things are now made to consist with thy Religion, as well as with that of the Devil, and we can do all those things and be Christians. Some, as if their Profession were a Charm which made them shot-free from God's threats do they what they will, they will adventure any the most desperate Impiety and choose Damnation in a sin, and yet believe, be confident, and so secure. On others it does work indeed the *Form of Godliness,* makes them such perfect *Pageants of Religion,* that they oft fall in love with [E] their own *Vizour,* and please themselves as if

their *dress* were *Nature,* while yet under that *form* there are the greatest falsnesses, and black treacherous designs, the most unjust and Bloody practices that even make the *Form of Godliness* [A] look dismal; and yet all this joined with so much *superciliousnesse,* with such *difference to Christ,* that you would say the *Pharisees* were now all of *Christ's side.* And i• this all the Lord came hither for? to be a *Sanctuary* for the *profane, a Cloak for Hypocrites?* Give me leave to relate a Story I have read *of four or five Vessels of* Portugals *who were Shipwrackt to the drowning of almost five hundred men, only fifty three escaped, and they were left naked and hurt upon an Island Desolate,* as the *Israelites* Wilderness, which needed the same Miracle to sustain them, and found the like: For God as it [B] were *rained Fish upon them;* and so did that which kept them alive, *till at last they espied a large Boat of* Chineses *making to the shore to take in Water in that Island, and the people coming all to Land for their refreshment; which they seeing, resolved to make themselves the Masters of their Boat and Goods, and go away in it:* A man would have thought their own sad state in that Land of Desolation should have taught them Compassion; at least God's Mercies to them should have taught them Justice to others. But when men have received great signal instances of God's Protecting mercies, they think then that they are his Favorites, and then they may do any [C] thing•: *They therefore get into a Wood near the Shore and Boat, and it was ordered among them, that whom the Captain should pronounce* Jesus *three times, then they should run out of the Wood and seize the Vessel.*

Lord! would not such a word be a Spell and Charm against unmerciful, inhumane, and unjust Designs? would it not exorcize all impious Contrivances? It is no new thing to preface mischief with an holy Name, and bring in Jesus in the Prologue to Iniquity; to talk of God and act the Devil. *They seized it, and driving from the Land, left the true* [D] *Owners of the Vessel to possess their misery; Being secure, they searched and found no person in it but a Child of thirteen years of age, and they fell to what Victuals, they met, and having eatex, with hands lifted up they praised God solemnly, and then proceeded to cut out and shore the Silks and Riches of the Vessel: The Boy seeing all this, and drowned in Tears would not be comforted by them, who promised him all friendly usage; but he desired rather to go Dye with his Father than live with such wicked people:* Being reprehended for that speech, *Would you know,* said he, *why I said it? Because I saw you when you had filled* [E] *your Bellies praise your God with hands lift up, and yet for all that, like Hypocrites, never care for making resti•ntion of what you have stolen, but be you sure that after Death you shall feel the rigorous Chastisement of the Lord Almighty.* The Captain admiring [A] would needs persuade him to be a Christian: Whereunto earnestly beholding him, he answered; *I understand not what you mean, declare it first, and you shall know my mind: And being told by them of the blessed Author and the purity of our Religion,* what God did to Redeem us from our sins, and what holy Laws he hath left us: *With Eyes and Hands lift up, he weeping, said; Blessed be thy Power O Lord! that permits such people to live on the Earth that speak so well of Thee, and yet so ill observe thy Law as these blinded Miscreants do, who think that Robbing and Preaching are things that can be acceptable to* [B] *thee: And so returned to his Tears and obstinacy.*

To see the strictness of the Christians obligations, and the looseness of their Lives, to see their Practises dash against their Professions! 'Tis such a thing as makes them be the Scorn of honest Heathen Children. And is this all that men are required to *prepare the way of the Lord for?* Is this all he can do after so many Centuries of the abode of him and his Religion

among us? While there is no more of his influence appears, I must suspect he is not here, *the Lord is not among us,* but is gone. And certainly if it be possible to drive him [C] out, if there be any Art of doing that, we have Professors of that Mystery, and the *Drolls* are *they.* That men should sin against him by transgressing of his Laws is no wonder, for there is invitation to it in the Blood: That some did count him an Impostor is not strange, they had not met it may be, with means of Conviction, or were prepossessed with prejudice; but while men own his Person and Religion, to have a *God* only to make them *sport,* as it hath no temptation, so it hath no measures of its guilt: *Atheism* is an honest refuge from this Vice; it being much more sober and rational to [D] think there is no God, than 'tis to make a mock of him whom they profess to be so. This is indeed to prepare his way to his Cross, for so the *Jews* and Soldiers did, they put a *Scepter in his hand* only to take it out and smite him with his Scepter, they *bowed the knee and cried Hail King,* and so humbly spit in his Face, and they *put a Crown,* but 'twas of *Thorns,* on his Head; thus they *Worshipt* him *in scorn* and *Crucified* him with his *Dignities.* And so we serve *Religion:* When we would have a Scene of Mirth, that must be put in a ridiculous disguise to laugh at, the *Son of God* must enter *Travesty,* and our Discourse is nothing but the *Gospel in Burlesque.* [E] And is it not time for him to retire? But O *prepare not this path* for him to *go away in.* The Heathens thought it much more possible to Chain their Deity, than to be safe if he were gone, Any the strangest contradiction is more [A] easy, than Security without him. Now if you but make up S. *Peter's* Chain, that will hold your God sure: *Add to Faith* (that's the first Link that unites us to him,) *Virtue, and to Virtue Temperance,* and the other Graces named there. If he were going; yet *Return unto me, and I will return unto you saith the Lord:* I• you do but prepare to meet him in the Dutys of this Season, you are sure to find him at his Cross: and if we do but lay hold on him there, and by the mortifications of a true Repentance partake in his Death; He that is *the Way and the Life* will through that dust and ashes from [B] that Death, make a way for us to his eternal Life.

To which, *&c.*

SERMON VIII. WHITE-HALL. *October* 9. 1664.

1 JOHN V. 4.

This is the Victory which overcometh the World, even our Faith.

THese Words, though they explicitly make [A] only one single Proposition, yet they imply several.

First, That *the State of Christianity is a state of Warfare;* He that is born of God must fight we see, for *he must overcome;* Which is the [B]

Second; In this War he must not satisfy himself with being on his Guard, defensive, looking to secure himself, but he must Assault and Conquer, nothing else will serve his turn but Victory.

Thirdly, *The Enemy* which he must have no Peace with, [A] but must vanquish, *is the World.*

Fourthly, *Faith is sufficient forces to assist him in his Conquest.*

Fifthly, *Faith where it is rightly made use of is a certain Victory.*

But I shall not handle these in *Thesi* thus, but for the more practical treating of them shall make and answer three Enquiries.

First, What the way is that the World does wage War in? where its Strength lies? and how it manages that force [B] so as to get advantage over men? and how it does improve each such advantage till it gets a perfect Conquest?

Secondly, what the strengths of Faith are? how it charges, breaks the forces of the World, and does enable the Believer to overcome?

Thirdly, how far the Believer must pursue his Conquest? what must be the measures of his Victory? that he may know how to vanquish it so as that the World may not rebel again; not do like *Joash* smite three times, then leave, but Smite until he make an end of danger: Having answered [C] these, I shall endeavor to apply all to ourselves.

Now for the better handling of the first of these, I must show you how the Will of Man may be attaqued and taken.

To which purpose I observe, that whatsoever liberty there is in human choice, yet every appetite seems in some sense determined in its tendencies to fix on that which appears simply best for it, for that instant which it chooseth in; I do not say that whensoever Reason peremptorily concludes a thing is best that the Will is determined instantly to that; for by a too unhappy evidence we know, that if the lower Soul [D] does but beckon the *Will* another way, she can suspend and stop her prosecutions, and too oft finds cause to go along with that against the dictates of the Mind: But this I say, that in her last Executive Determinations she always tends to that which hath the fairest and most vigorous appearances of being best for her at that present time. If it seem strange how, since the Understanding can account the certain expectations of an happy everlastingness much better for the present, than a momentary worldly satisfaction; (for we have our Rules and our proportions by which we rate and choose Reversions rather than Possessions, and those of the [E] other World exceed these beyond all the measures of proportion, and the Understanding does inform impartially of this:) How then if the *Will* can let those go and take these it can be said always to choose the better for the present? [A] if it may be said to do so though it let those go, then by what wash or Chymick Artifices does she blanch or paint these so as to make them look better for the present? Now we may discover how these both may be, if we only reflect upon the manner of the actings of our own Souls. Where the things that stand in competition for our choice are both of the same kind, and have one common measure of their good or ill; (as for example, are both painful, or both profitable, or delightful) and no consideration of any other motive comes into the Ballance; here the *Will* must needs choose the [B] best, refuse the worst. For merely out of aversation to pain to run into the stronger Pain, avoid the less; or out of Covetousness to refuse greater Wealth; or for delights sake only to prefer that which is less delightful; are practical contradictions. Where the objects are of different

kinds. one for example, profitable or delightful, but not without sin; and the other Virtuous, and spiteful Reason taking Virtues part, suggests the motives to it, God's Commands, his Promises, and Threats; here, though the inferior faculties prostitute all their baits, they cannot equal those proposals to the *Will* 'tis true; yet by their importunacies still [C] pressing her, goading her by their stings, they can and do prevail with her to call the Understanding off from her attention to those other motives, and employ the thoughts upon the present object that does importune her so, and which by the agitations it does cause within the sensual part, puts the mind in disorder presently, distracts the thoughts, then seizes them; so that the Understanding being now intent to this, the better motives are let go and sink, and then the only ones in view are those of sense, which straight the *Will* rushes into the embraces of, and the other being vanished and [D] no better than appearing, 'tis plain in those she fixes on the best. But if the mind will not be taken off, but Conscience fly in the Man's Face and will not let him rest, nor his *Will* fix, why then in this unquietness of hers she sets the thoughts: on work and will not let them fix till they find out some *salvo* that can satisfy Carnality and Conscience too, that will let the Man have the sin and not deprive him of God's favor: And if either *application of God's Decrees* and *Promises without Condition* absolutely to himself, and *the assurances of Faith and trust* will do it, (as we may know it will in some) or if [E] not that, then if *hopes of mercy, resolutions of repenting afterwards* and *leaving off* the sin, (as this does do with most) then it is evident in choosing to obey his inclinations, with such *salvo* the man chooseth that which does appear best for [A] the present. But if the mind unsatisfied with these, and not daring to trust such rotten planks against the very face of storm, object the uncertainty, at least, of these Principles, and the unsafeness of those after hopes, not fit to be security against God's Threats, and would convince the man that conscience of resisting a temptation, and by that keeping himself free from the clutches of the Devil, and the fears of Hell, together with present assurance of God's favor, are more satisfying at the present than the pleasures of the sin: Yet those pleasant apprehensions of the Conscience of resisting [B] re-encountering with the seeming impossibility of resisting always that which presses so, and will sometime or other seize upon him, and finding the temptation to have sharper stings than his Religious fears of things which are not present, and of which he hath had no experience: And besides, he having never had any great sense of God's favor and rewards, the Landskip of them is but dim and faint upon the mind like those representations blind men have of Beauty (to whom if you discourse of exact features, perfect harmony of colors, of a graceful presence, cheerful air, and a good [C] mine, and all those other know not whats, that being seen commit a Rape upon men's faculties, yet his conceptions of them are but very dark, who never hath had any notices of these but such as his Ears give) and though the Understanding chance to be positive and resolute in its determinations concerning them, yet still the apprehensions of them are not clear; futurity, which is one sort of distance, making objects, as all things afar of do, look but confused, and their *Ideas* not distinct, nor bright or brisk, therefore they move the *Will* but very coldly: Whereas the other pleasure being [D] known, the apprehensions of it are more vigourous, the draught is strong and lusty on the Fancy, there is force in every line, the very image of it lives, and therefore is more efficacious, and by that prevails, that looking fairest and most tempting at that present, so that from this experience of ourselves in every sort of instance

thus deducit, the *Will* does seem always to fix on that which appears simply best for it, for that instant which it chooseth in; the man still takes what he likes better at that present, and he likes better that which looks better for that present: And things are made to look better by these arts which I have shown [E] you.

This being now the temper and the disposition of the *Will,* and such the method of her actings, this is the thing the world makes use of, here's its strength, namely, in making [A] things look better for the present. Which how it manages so as thereby to get advantages upon us, how it does improve each such advantage till it get a perfect Conquest, I shall give you in few words; by showing you how the World gets first possession of our Souls, and there raises in us passionate desires that expect present satisfaction, which it hath at hand to serve them with, which by these arts are made look better than any other expectations.

It was observed by the Philosopher most truly, that a Child is born only an *Animal,* is to be *Educated, and brought* [B] *up into a Man:* His reason is the birth of time and institution, for a while nothing but sense does live in him. Now all that while he is incapable of being affected with any other things, but such as strike the senses, things of this present world; and by that means only such possess his mind and inclinations too, the uses and advantages of everything about him are those he is first sensible of, and those alone: and so the world does make the first impressions on our Souls, it does prevent all other in our inclinations, hath our first love and enjoys our first embraces, from which it must be with great [C] reluctancy that we are torn; and whereas these impressions should be weakened and defacit by the infusion of other notions and Principles, and the Soul should be weaned from too great liking of these sensitive satisfactions by the cares of those which should be as *assistant souls* to us, denying us everything that was not very requisite or very moderate, that we might learn to want them, and be taught not to desire them. The contrary alas! is practice'd every way, as soon as ere the mind is capable of being trained into the World's snares we betray it into them, we teach it how to understand and be affected with the bait, and those pomps which we but just [D] before made them renounce, we make them before any things know, and be pleased with; and the first blossom of the mind wherein the Soul exerts itself for the most part is Pride: And for the rest the old complaint is true, *ante palatum eorum quàm os instituimus,* we teach their Palates sooner than their Tongues, and they can cry for what they cannot name; and yet among their first half words they can name Day•ties; and what will he not lust for when he is grown up, that is taught to desire provocatives ere he can [E] chew them? Thus we teach the gayeties and the delights of the World how to insinuate into and take the heart; we water and keep warm the seeds of Worldly Inclinations that are there, make them sprout and cherish them, nurse up original propensions into temper: And as Understanding grows [A] up, we impregnate it with Principles and arts of serving them, turn Reason into a sagacity and skill of catering for those Inclinations, making them live *Aristotle's* observation backwards, educating them into Creatures of mere sense, teaching them to be *rational understanding Bruits.* Yet the world thinks *sic fiunt homines,* this is called *making them Men betimes:* And when they are thus made, when the age of satisfying all their inclinations is come, and when temptations are understood, and multiply by Conversation, and the World hath objects for them all at hand; objects, that what every way they turn their

Eyes are still before them and thrust [B] themselves into the mind and the advantages that do attend them, and by constant importunacy stir and work desires and serve them too; then we are in that state in which the World hath those advantages I told you of, whereby it does not only war against the Principles of Reason and Religion in us, but it also leads the Will into Captivity, and enslaves her to itself. For it is plain the world hath got possession of the heart, and hath a strong party of heady passions, which whensoever a temptation does alarm them, presently are up, raise a mutiny, and with the heat of Fancy [C] and commotion of affections they disorder the Understanding so, that it cannot rally up considerations against the assault, but either it concludes, or disputes very faintly: If it do make an effort and struggle, it is but with a slender company of thin weak notions of things afar off, which the man hath had no proof of, nor hath any great confidence in; which while it is in recollecting and enforcing, the world hath its powers ready, seizes on the Will by the means of a corrupted fancy that does give it earnest, foretaste, even the possession of the well-known pleasures that it does invite [D] to, and so melts him down into the sin. Now while the present Profits, Pleasures, Honors that I have from the World fill me, while they feed and clothe me, and provide me all that my necessity or wantonness can wish, and furnish me in hand with whatsoever any of my natural or my forced Appetites does gape for, and lull me with that constant variety of those delights which it procures, the use of which hath so drunk up my Spirits, and my Soul hath so imbib'd the joys that I know not how to retrench from them, nor from that which is to furnish them. Must I leave all these for things [E] that I have had no taste nor relish of? leave all in present for some future hopes which I have no great confidence of compassing if I should try? and which I also see that very few venture for? Whereas Mankind is swallowed up in the pursuit [A] of these, and to be stored with them does not only serve my needs and Luxuries, but it is the only state of Reputation and Honor. 'Tis not from a rich stock of virtuous qualifications, nor from great and glorious Actions that Esteem and Dignities do generally grow, but from worldly advantages, these constitute conditions, and these are their only Characters. And being it is so, they that are in a Sphere above the ordinary ranks of people, must contrive those things that are become essential to their condition; and they must have worldly Pomps although with the expense [B] of Piety, or Charity, and Justice, yea, of every Christian Duty; of Morality indeed, and Heathen virtue, of Humanity itself: They will extort, be ravenous and cruel, will be false and treacherous, cheat and betray to get, and purchase at the price of the most difingenious, sneaking and unmanly sins: To undermine another they will dig to Hell, as if they meant to give fire to their Mine with the flames of that place whence they have the malice and the arts to do it: And as if they did not care to sink him thither who stands in their way to stop their rise; they are content to die their [C] purple with their own most guilty blushes, and the blood of any one that is their Rival or Competitor.

Add to this, that when these pretences of condition have got footing in the heart, besides those passionate desires which they stir for themselves, they work out most unquiet Emulations, Envyes, Discontents at others. In whatsoever any other does exceed me, his Abundance is my want, straight I am in necessity, not from my own needs, but from his possessions, and I suffer his enjoyments; I labor, fret, and sink under the burden of his

Honors, and his greatness is inflicted on me. Nor can I ever be at rest till I am got from [D] under the sad pressure of that deep necessity of having what I see another have. And thus it will be, till Ambition have no further object, till there be no greater heights to mount: And now this Lust is in its pride, and the victorious World in its Triumphal Chariot. Not that I dare pretend that I have shown you all the Chains by which it drags captive Souls after it, or all the Arts of Tyranny that it does execute: I could name many more, but he alone is able to discover all, that *in the twinkling of an Eye did once show all the Kingdoms of the World, and all the beauty* [E] *of them, and who promised to bestow them all* for *but one single act of Worship,* and whose gift the Glorys of it are for the most part, and purchased by those very means. My business is to pull it down from this great height, and show you how to triumph over these Conquests; which my Text [A] says is done by *Faith, for this is the Victory that over cometh the World even our Faith:* Which how it does, is my second next Enquiry.

It seems a prejudice to this Assertion of my Text, that the great pretenders to Faith, the men that lay the whole stress of their Everlasting Being on believing only, have been branded to be very Worldly; and the Factions of Godliness were the mysteries and arts of Thriveing; as if their *Faith* laid hold *indeed upon the Promises of that Life;* and if it *over came the World,* it was for them to *seize* and be [B] *possessours of.* But this is not the Victory my Text seeures, a Conquest for the Faith only of *Ma•o•et* to make: And while Christian Votaries do only mind such Conquests, and are candidates of *Turkism,* do they not call it in, and make way for their Sword and their Religion? But the Faith that lays hold on Christ's Promises cannot confist with any such affections. For since Christ's Promises are made only to those that overcome all such desires, and that do it to the end, and none other can be safe; It is impossible for him [C] that does not overcome to trust upon those Promises, and to apply them to himself by Faith: For at once to believe I shall be saved, and yet believe those sayings which affirm none such can be saved, these are most inconsistent. It being then as easy to make contradictions be at peace, as *Faith* and *Worldlinesse,* they cannot suffer one the other; it follows: He that hath this Faith in sincerity must needs overcome the World. And to show you in a word how it is done, you need not but to consider, that Faith is as S. *Paul* saith, *the substance of things hoped for, and the evidence of things not seen, Heb.* 11. 1. Which as the *Syriach* translates, does say, [D] that Faith is such a certainty of those things that we hope for, as if we actually had them; and it is the revelation of those things are not seen, it hath so strong a confidence in God, that the Believer assures himself of all God's Promises and Threats, as much as if they were in fight; and though *we see them through a glass but darkly,* yet we see them by it, 1 *Cor.* 13. 12. it being 〈in non-Latin alphabet〉. It represents the things of which we have no demonstration from sense or human reasoning, as convincingly to the mind as if [E] they were before our eyes: And it is 〈in non-Latin alphabet〉, the substance, the subsistence and the very being of things that are not yet in being, but in hope: So that the Eye of Faith, like that of God, does see those things that are invisible, and futurity is present to it. Now by this alone it is of force to break [A] the powers of the World, which as we saw while the things of the other World were looked upon as at a great distance, afar off, taking advantage of their absence storm'd the mind with present forces, and had supplies at hand for fresh assaults, so overcame it. Whereas, had the powers of the World to come been present (now

by Faith they are made so we see) the other which are so inferior that there is no more comparison than of immensity to a point, a moment to Eternity, could not stand before them. 'Tis too notorious that this is the case: For should a man cry fire in the [B] House, how it had seized the strengths of it, were blotting out the glories of it in thick Smoak, devouring all their shine in flame, we would leave our Devotions, our most eager pleasures to prevent this, and no speed were swift enough to serve our cares and fears. But though a Prophet of the Lord cry *Tophet is prepared, the pile thereof is Fire and much Wood, and the Breath of the Lord like a stream of Brimstone kindling it,* and do this till his Lungs crack, not one heart is moved, nor brings a drop of tear to quench the flame, because these fires are not present as the other, neither [C] have men any sense of them, were they alike convincing, alike present to the apprehension, 'twere impossible according to what we have demonstrated (that the Will in her choyces and her aversations, where the objects are of alike kind and have one common measure of their good and evil, is determined to avoid or take that which appears the greatest always; 'twere I say impossible) not to fly these which the *Devils do believe and tremble at,* with greater dread wherever they appear: Now a strong lively Faith must paint them out and show them in each fin the World ensnares into. Neither would any of those rotten planks, which, [D] while the Will does fluctuate betwixt her worldly inclinations and these fears, and is tost about, offer themselves, as I declared to you, for her to escape upon, though she does dash herself upon God's Threats choosing the present sin; such as the *application of Decrees or Promises made absolutely to himself without any condition, confidence in God's Mercies, hopes of Pardon;* none of these would be security to one that were convinced in earnest. He that did believe and as it were discern that height which his ambition goads him to [E] aspire to, were upon the brink of the bottomless Pit, whither when he arrived, that very sin that tempts him with the glories of the prospect, would then tumble him down headlong into that Abyss, he would no more dare to ascend it by such false and guilty steps upon such hopes of mercy, [A] trusts on Promises or Decrees, than he would dare to throw himself off from a Pinacle in confidence God was *Almighty* and *Almerciful, able* enough, and *kind* enough to stretch out his right hand and catch him in the fall, or trusting to that Promise, *He will give his Angels charge concerning thee, and in their hands they shall bear thee up, least at any time thou dash thy foot against a stone:* Or leaning upon any such Decree as makes the term of life *immovable* and fatal; neither to be hastened or retarded; none of these will make him mad enough to break his neck, neither would the same presumptions [B] encourage him to cast away his Soul, had he but equal apprehensions of the danger. And it is plain, all the temptations of the World, and all these false encouragements cannot work upon a man, when Death once looks him in the Face; and the great Champions of Prophanenesse are tame then, not that God's Threatenings are more true, or made more evident to sense or reason than they were before, but their Faith is active, and they apprehend more strongly then.

To see myself trampled upon by pride and malice, or worse yet, begging of him whom my blood it may be helped [C] to streams of plenty, begging like *Lazarus* the portion of his *Dogs,* Dogs that are taught to *snarl* and *bite, and make more sores, not lick them;* this is a state more killing than my want, able almost to tempt a man to any courses. But then if with the Eye of

Faith I do but look beyond the gulf, and there behold the Rich man in his flames begging for water, and although it be the Region of eternal weeping, yet not able to procure one drop of his own tears to cool his Tongue. O then I see 'tis better to be *Lazarus* although there were *no Abraham's bosom!* But if my Faith look [D] through that bosom also into that of God, and there behold the *Son of God* leaving all the essential felicities of that Bosom to come live a life of Virtue here on Earth, and to teach us to do so; choosing to do this also in a state of the extremist poverty, consecrating want and nakedness, contempt and scorn, making them thus the ensigns of a divine Royalty.

And to encourage us not to sink under any of the Worlds assaults, he hath proposed Rewards of Virtue, such as God is blessed in; did my Faith give me but a constant view of [E] all this, sure the paint and varnish of these little things below, the twinkling exhalations of the glories of this World could not dazzle my mind and captivate my Soul, I should burst these entanglements to catch at those. 'Tis evident, and 'tis acknowledged, that when our belief shall be all vision, and our expectation possession, when our understanding [A] shall become all sense in Heaven; and we see and taste and have those glories, then we cannot sin, cannot be tempted from them: And therefore by the measures of the nearness of these objects, of our sight, and of our interest, so are our strengths to stand and overcome temptations. Now Faith is *sight, gives presence* we have seen, and it *gives interest* too, *He that believes is born of God,* saith the Apostle, and therefore hath a right: Now to be born of one is to receive from him a principle of life: He then that hath received from God a Principle of life such as he can [B] derive, life like his own, such as is led in Heaven; when he does consider his original and looks upon himself as *born of God,* and consequently *heir of God's possessions,* which his Faith gives him a prospect of, how will he look down on the tempting glories of this World, on all that makes it grateful and desirable, as upon abject things, and sleight and undervalue whatsoever worldly men, poor Souls! do fear or hope, or long for, and pursue? The Mathematics say that the whole Globe of Earth to one that looks upon it from the Firmament is but as a point, and sure it is demonstrable [C] it must be so: And then how low and how contemptible must it needs seem to him that looks on it as from the Region of the Blessed, from God's Mansion? and when his Soul having defecated and freed itself from all earthy, muddy, gross affections, and become expedite and light, expatiates through those unbounded, unfathom'd extensions of Heaven and glory, and looks upon all as his own, that he is very shortly to come take the full enjoyment of, and hath already seisin of it by his Faith, how will he despise those narrow, those ridiculous bounds which the great ones of this [D] World with Fire and Sword contend for? when he sees this little point half covered with the Sea, almost as much too hid from us and not to be discovered by our arts or industry; of that which is, much Desert, some parts Frozen, some burnt up, and not inhabited; and then the little remnant of this point to be the strife and the vexation of Mankind, while multitudes of Nations tear one another's bowels, spill the Blood and Souls of Myriads for some little patch or other of it; and those that are not doing so, yet in their sphere too they oppress, deceive, do anything to get; and all the [E] rest are in perpetual hurry of vexatious employments, or of toylsome pleasures, or of ruining vices: Will he not look on this more unconcerned than we do on the busy labors of a little World of Ants about a Mole-hill, which

Philosophers [A] compare us to? The spectacle is much more to be pitied indeed; the crowds and Squadrons of those Ants, though they should have as many traverses and walks as men have, they have not Soul enough to have their guilt: Probably had they Humane understandings, they would then divide their Mole-hill into Empires, would be false and treacherous to one another, Cheat, Defraud, Oppresse, and Murder one another for the greater share; and had they Reason, they would be more Bruits, than now they are but Pismires: For Beasts have less folly too because [B] they are not Men. But he whose Faith mounts him to Heaven his Birth-place, where he nestles in the secret Bosom of his Father, he needs not be concerned in any of the carriages of this World, he is above them all, without the sphere of their attraction or magnetisme, without the dangers of temptations from them: The World is but as his slave, and it hath no command upon him, he treads it all under his feet, and therefore certainly hath overcome it; the *Condition* and *degree* of which Victory is the next and last thing we are to enquire into. [C]

If you ask the *Stoic* who is this great Conqueror that overcomes the World, he will answer somewhat to this purpose. It is not any of those great successful Robbers that with Armies forage Nations; it is not he that people's the whole Sea, filling it with his Navyes; nor he that sets his Confines on the remotest parts of the Inhabited World, that can call all his own that the Sun views, so that it shines not out of his Dominions: But the Man that hath conquered his own Inclinations to the things below; he that hath raised his mind above the Crosses or Contents of this [D] World, that can march among them both dreadlesse and unconfus'd; the man whose Soul is nothing dazzled by the brightness of Wealth, it shall not blind his Eyes, but through the varnish or the glory that the shine of it does shed, he can discover and will hate an evil action; he that can severely look on all those blandishments that Prosperity furnishes and decks out pleasure in, and can sit continent and abstemious in the midst of its delights, that when it is all Halcyon day with him, nothing but Sunshine, and he swims in the calm streams of flowing Plenty, is not [E] melted by one or other, does not become loose and dissolute at all; the man also that is not shaken by the tumults of adversity, when like an Earthquake she renverses all, his mind then stands unmov'd, that does not so much suffer, as receive and welcome all that happens, as if he would not [A] have it happen otherwise: In a word, it is the man that hath raised his mind above all casualties, the man that does but remember that he is a Man, that is, considers if he do abound, and the world prostitute itself to his Delights, that this cannot continue long; or if the World conspire to make him miserable, remembers that he is not so, except he think he is so, a man greater than his perils, stronger than his desires: And thus far the *Stoic's Wiseman* is victorious. *Christ's Believer* goes a little farther: That man hath the World *Subject* to him; but the Christian does not stay [B] at that, he must not treat it as a *Subject,* but a *Traitor,* one whose Service is Conspiracy, that does attend on us only to watch and to betray us, to know our weak part, and to storm us there. Therefore as the Lord commanded *Israel* concerning *Amalek,* that did by them as the World doth with us in our journey to *Canaan,* comes upon advantages and smites the feeble, *Deut.* 25. 17, 18, 19. *Therefore said the Lord, remember what Amalek did to thee by the way, how he met thee by the way and smote the hindmost of thee, even all that were feeble behind thee, when thou wast* [C] *faint and weary, therefore thou shalt blot out the remembrance of Amalek from under*

Heaven, &c. So must we also with the World, put all to death, not spare the best and goodliest as *Saul* did; yea more, put all to the pomps and cruelties of Death as *Gideon* used the men of *Succoth,tear their flesh with thorns and briars;* or as *David* used the *Ammonites,put them under Sawes and Iron Harrows;* so the Christian must serve the World: What ever instruments of tyranny that used upon his Savior on the Cross, those he most exercise on it again, those *Thorns,* those *Nayles,* [D] that *Spear* he must employ like *Gideon's Briars,* and like *David's iron Harrows,* it must be *Crucified,* and then he is a glorious Conqueror, *Gal.* 6. 14. *God forbid that I should glory save in the Cross of our Lord Jesus Christ, whereby the World is Crucified to me and I unto the World.* He that does march under the Banner of the Cross that *Conquering Ensign,* as he thereby declares himself upon such terms of enmity with the World that he does look upon himself as one despised by it, counted as an accursed thing, for so was that that was Crucified, as it is written, *Cursed is* [E] *everyone that hangeth on the Tree:* So also he does look upon his Standard as the instrument of Execution to the World, on which *it must be Crucified unto him,* and so it is: He is so taken off from finding any stirring delights in the glories of it, that he accounts it a dead thing, that hath [A] no more attraits than a Carcasse; yea, he does look upon this World as on a detestable and accursed thing, as it was indeed; whose Thorns and Briars do not only scratch and tear, and do it most when we embrace it most, but also are a Refuge for the cursed Serpent to lurk in, and add his Stings to their sharps, that *Devil Serpent* that was doom'd into it, and is always in it, and then *most* when it is *most Paradise.* Now he that hath thus used the World, he that hath nail'd it to the Cross of Christ hath *overcome the World.* [B]

Should we now cast an eye at once upon ourselves and that which hath been thus deducit tracing all back again; then First, it would appear so evident that I were vain, if I should stay to prove that those which have such desires to any of the profits, heights or pomps, or any dear thing else whatever of this World, as that they are impatient if they miscarry in them, and full of strange complacencies if they do answer their desires, these have not *overcome the World* to any such degree. For had I overcome and Crucified it, sure I should not be so affectionate as to desire, court, and pursue what I had Executed; I should as soon [C] adore the Paintings of my Enemies Tomb, embrace and make love to his Carcasse: And were *I Crucified to it,* had I but one Thorn of my Savior's Crown struck through my head, but one Nail in my Foot of those that nailed him to his Tree; were my Soul fastened to a Cross, how were it possible I should run gadding after the gay follies of the World, hasty in my desires of it: Nor could I be impatient if the World do not answer my desires and expectations, disquieted and discompos'd, if I be disappointed, when anything in it is not subservient to my [D] heights, and I miss of those respects I looked for; were the World vanquished, Crucified to me, should I look for services from my dead Enemy whom I had slain? or be troubled if the person on the Cross did not do fitting reverences to me? or be impatient if I had not respects and the Attendances of Pomp from one upon the Gibbet? or if *I were Crucified to it,* certainly these heats would not warm the dead; these are none of the troubles of an Executed person when he is racked upon that instrument of Death, he is not grieved because the Nayles were not of Silver, [E] the Spears head not bright, or the Cross was not hung with Arras: And suppose it were, sure I were very weak if I should please myself with

that, and let Such poor contents thrust out all the just sadness of my Sentence and [A] demerit: And yet it is as strange to find delights in having any of the Worlds advantages, and pride myself in the possession if *I be Crucified to it.* But much less is it Crucified to them that will do actions of injustice for the sake of any of the pomps or profits of the World; there are that grind, and screw, and rack all that they have to deal with; others that deceive and rob in Vizours, plunder in the disguises of fair words and of false arts; Some that dress their Pomps in none of their own trappings, such as they never mean to have a right to, because [B] they never mean to satisfy for them if they can avoid it; they furnish the grandeur of their own condition with the goods of others which they never care to make their own by any recompense, at least not in such ways and seasons as the needs of those that owned them, and the rules of Justice do require; they cramme and sauce their Dishes with the vital Blood indeed of those who starve for want of, and who own all that which does provide them their excesses. Now would a man do this to entertain, and feed, and dress the Carcasse of his vanquished, his dead Enemy? would [C] he be so vain, so guilty to provide to deck the Cross on which he Crucified his Foe? least of all would he retrench from the proportions of Charity or Piety, deny the calls of Mercy and compassion or Religion for his profits sake, or to furnish out the trains of Pomp, take *the Lord's portion* to serve the dead World with? If it were *overcome and Crucified,* they would not feed it with *hallowed things* (and the Poor's portion is such,) nor rob the Altar to give it excesses, take Consecrated things to make a cursed Carcasse gay and proud, strip Christ's Body, starve their Savior (so [D] He does interpret to deny a portion to the naked and hungry) to make pomps and Ryots for an Executed World. In any of these cases he is far from being overcome: And if so, the

Second Proposition will apply itself to such, and must conclude they have no *Faith;* for if they had that were *a victory;* and however goodly they pretend, they are but Infidels: But it may be they will boldly own the Consequence, for nowadays it is not gentile to believe anything of *Christ's Religion.* And sure 'tis for the Reputation of the [E] gallantry and courage of our love unto this World, that when the covetousness of the *Gadarenes* would not suffer *Christ* in their *Coasts,* and for their *Swines* sake drove him out, when that of *Judas* would not let him be upon the *Earth,* but for thirty Silver pieces did betray him up to Death; [A] that of this Age proceeds, and will not let him be in *Heaven* neither, but it *scoffs him thence,* and his *Faith from the Earth:* And because they like this World so well, they will not suffer there should be any other. It is not my part to Combat these; I undertook only to show a way to *overcome the World,* if they will not use it let them enjoy their Bondage. And yet without all doubt these candidates of Infidelity and Atheism have faith enough to do the work in good degree; for certainly there's none of them but does believe but he shall die, and it is easy for his Faith to look [B] through that *thin vapor* which our life is styled by, to the end of that *small span,* and there see a *Bed,* though gay now and soft as the sleep and sins it entertains, then with the Curtains close, the gayety all clowded in a darkness, such as does begin the desolatenesse of the Grave; if you draw the Curtain to his Faith it sees a languishing sad Corps which nothing in the world can help or ease, foreshrowded in his own dead hue, himself preluding to his winding-sheet, in which within a little while he shall be cast from the society and sight of men, and shall have nothing else of all his Wealth and [C] Pomp: To see all this is no great

monstrous difficulty for his Faith. Now though while he is in his prosperity and health, and the world serves every of his desires, and if I should tell him all his superfluities, all that is beyond a mere convenience are but empty things, mere shadows of delight, that only mock his fancy; should I tell him that the silver furnitures of his Tables, and those more wealthy shining ones those in his Cabinet, and the Silken ones of his Rooms, and the more exquisite pieces of rich Art which people must have skill to understand the pomp of, must have been the [D] Disciples of the Pensil to discern how they do serve Pride; tell him these are phantasmes, only dreams of pomp, advantages nowhere but in imagination, I shall not persuade him, but he will despise me. But then if he will ask his Faith how all these will look to him in the state which is now before his thoughts, what his opinion of them will be then? he knows he may as well go to his pictures now, and entertain his Mirth and Luxuries with them, and hearken to their painted sounds, and dine upon the images of Feasts, as hope in that sad hour from all his Wealth to find content or ease, though his hand sweat under the weight of winter jewells [E] they will not heal one a king joint: His plate the greatest Ryot of his Table will not make one morsel taste savory; yea more, he knows that then all the worldly uses of these superfluities such as *satisfying curiosity,* and *emulation,* and [A] the *estimation of the World, to be the talk of people,* and the like; these will appear most evidently to be insipid things, mere conceits of delights; things of which there can be no real enjoyment or advantage any time. And if it then appear evidently that in themselves they are so, then they are so always; and a constant Contemplation of that time will make them always seem so. So that a Faith that cannot see into another World, that will but look through this, must needs take off our hearts from the entanglements of those advantages, when it appears how small a thing can [B] dash them all so as that we cannot enjoy them while we have them, and that the enjoyment of them while we do is but imaginary.

And really when we consider how unquiet and disturbed a thing man is, except he raise himself above the power of all these, how till the mind escape out of the whirl and circuit of the Worlds allurements, it cannot but be in perpetual agitations; at every ebb or flow of things without, there is a tide within of swelling or sinking affections; every change abroad does make a change of thoughts [C] and of designs, cross Accidents have cross Passions, and I am as much an Universe of various thwarting contradictious affections, as the world is of motions.

How the Beasts are free, serene and quiet Creatures in comparison, for they not understanding many objects, consequently have few inclinations, and their satisfactions very obvious; whereas the Comprehensive mind of Man that looks into a world of things, and out of them creats a world of temptations, finds out varieties of Pleasures or of Profits, and then starts as many eager affections in himself to pursue them; his copious understanding does but procure [D] him various lusts, and his reason does but make him sagacious in searching out occasions of disquiet. Nor is it possible it should be otherwise, for while my inclinations are chain'd to those external movements, and my slavish mind attends upon those inclinations, I must needs suffer as many servitudes as the world hath changes of temptation: And then putting these two Considerations together, how unsatisfying and how uneasy too it is to be engaged in the Advantages of this World, which are merely Dreams of [

E] good things that disturb our rest and make our sleep unquiet, with the working of Imagination, yet do but delude the Appetite, and we find we have had nothing when we awake; sure if I thought there were no other World, yet would I not be greedy after the great things of this, when [A] 'tis more easy far to want them; here would I indulge myself the sensuality of a Contented mind, the luxury of an ataraxie, of an indifference as to all these things, of being quiet and untroubled by not having them, free from the hurry and disorder of them. The *Moralists* did so account it certainly, when they called this living according to our Nature, as if all the other were a Violence upon us; and upon the same ground they accounted it not hard to overcome the Alurements of this World, it was only not to invade and use a force upon themselves and vanquish their own natures: And sure we that are *Christians,* and are so no [B] farther than as we have *this Faith* here in the Text, we must not count it hard; we who have the Revelations and Example of the *blessed Jesus,* all that he hath done to make it easy, now saith he. 〈 in non-Latin alphabet 〉 Courage, for I have overcome the World: They are but broken forces we are to resist, we have the Strengths of Heaven on our side, and therefore sure we may adventure to encounter them; and if we do begin to faint, we have an *Almighty Captain of Salvation,* and if we have but Faith to lay hold on him, and be not false to our own selves, but keep our [C] hold, if we be foiled, Christ must be vanquished too, and we may fear impossibilities as well. When those poor Heathen marcht on naked, had none of our weapons to assault the World, or to defend themselves, had neither *Shield of Faith,* nor *Helmet of Salvation,* no *Sword of the Spirit* the *Word of God,* and yet master'd it in great degrees, shall we that are *harnessed turn ourselves back in the day of Battle?* and confute this Scripture; and make good that *they do overcome the World most easily who never heard that Jesus was the Son of God?* 'Tis not only base for us to faint most [D] who have most advantage, but it is a contradiction for them to be overcome that have the Victory: Now *this is the Victory that overcometh the World even our Faith;* the Victory that overcomes both Worlds indeed; it tramples upon this, and lays hold upon that to come, out-doing what S *Paul* sings of it in his 〈 in non-Latin alphabet 〉 , *Heb.* 11. His Heroes *through Faith subdu'd earthly* Kingdoms, but by Faith we overthrow the Kingdom of the *Prince and God of this World,* and the Kingdom too of the Almighty suffers violence from it, and our *Faith takes that by force, forces* even a *right* to it: By [E] it *they stopped the mouth of Lions in the Wilderness;* by it *we stop that roaring Lyon's mouth that compasses the Earth seeking whom he may devour;* by it they *quenched the violence of Fire,* we the *Everlasting burnings;* by that *Women received their* [A] *dead raised to life again;* by it we *shall rise to Immortality of Life and blessedness,* receive all that we do believe, more than we can comprehend, receive the *end of our Faith the salvation of our Souls:* Which God of his Mercy state us all in for the sake of *Jesus Christ the Author and the Finisher of our Faith, and the Captain of our Salvation:*

To whom with the Father, *&c.*

SERMON IX. WHITE-HALL, *Sixth Wednesday in* LENT. 1664/5.

GAL. 11. 20.

I am Crucified with Christ.

THE Ancient Observation of this Time would justify my choice, make the Text [A] Seasonable in the most severe sense it can put on, when in their *Exomologeses* they ate only the Bread of Sorrow, and tears were their Drink day and night, so as that in the Agonies of their Repentance they did *Crucify* without a Metaphor, and *m•rtifie* the Body of *Flesh* as well as *Sin.* But it seems to have happened in our Sins as in our great Diseases, men are grown more skillful, and have found out much more grateful ways of Cure, there is no need of going through a discipline of Torments, a [B] whole course of Medicinal Cruelty, but they can heal, at [A] least palliate with more ease and speed. Besides that, Christianity is now of a more delicate and tender make, and cannot bear austerities, neither come I here to call for them, or to provoke their Constitutions; if they have found a softer and more pleasant way to Heaven, on God's Name let them walk in it; only in our walk we are now coming within ken of *the Cross of Christ,* and we can bear commemorations of his Passion; they make the closing Ceremony of this Season, which was set aside on purpose by the preparations of Humiliation to fit us for the performances [B] and expiations of that Day, by Repentance to *to put off our Old Man, the whole B•dy of Sin,* that we may hang it on his Cross as we go by. That is the only use of this time, and the only application of that Day. Which I crave leave to show you how to make at once: And without this that Ceremony howsoever solemn, will be me•rly pageantry, not Worship; the observation but dramatick; and we shall have no part in the Atonement, only in the Scene of that days Tragedy, rather than Sacrifice: He only Celebrates that Passion, only he partakes that Offering, who [C] can say with S. *Paul, I am Crucified with Christ.*

In which words we shall first endeavor to discover what this person is, *I.*

Secondly, what the Nature is of that Condition and estate which S. *Paul* does affirm here of that person; and that

First, in itself, *Crucified; I am Crucified.*

Secondly, in its adjunct; *with Christ,* Which because it cannot signify conjunction in time, he is not now upon the Cross, that I might say, now *I am Crucified with him,* nor when *He* was, was *I,* that I might say then, *I am Crucifi•d* [D] *with Christ;* but we shall find it hath other importances. First it implies a likeness to Christ's Passion, I am Crucified *as he was,* so it means through the whole *Rom.* 6. and the being *crucified with Christ* is what S. *Paul* elsewhere expresses by the being *made conformable to his death.*

Secondly, it imports more, even Communication and partaking with him in his Passion, *being planted together in the likeness of his death, Rom.* 6. 5. and *I am Crucified with Christ,* does mean *I have a fellowship of his Sufferings,* as he [E] words it, *Phil.* 3. 10.

Thirdly, it means also a conjunction of causal relation, that there is a Virtue and Efficacy in the Cross of Christ to work the Sinner into Crucifying of his sin, so the particle must needs import, *Ephes.* 2. 6. 〈 in non-Latin alphabet 〉 *he hath set* [A] *us together with him in heavenly places in Christ Jesus.* Where we are neither in conformity, nor fellowship, but only in our

head and in our cause; so *I am Crucified with Christ* does mean his Passion hath an influence to Crucify and cause in me the death of Sin.

Of these in order; and

First, *what* this person is? I say not *who?* we know it was S. *Paul,* but *what?* And the reason of the Enquiry is because we find indeed elsewhere *crucifying the Flesh with theAffections and Lusts* required, and we are also bid to *mortify* [B] *our members that are on the Earth; such as Fornication and Uncleanness, Covetousness,* and the like. But these are not *I,* how am I mortified in these? Is it because it may be they are grown so dear to me, that I am Crucified in their destruction? and long practice and acquaintance hath riveted them into my very heart? Now the Wen we know though an excrescent tumour, but an accessory bag of noxious humors, yet if it lay hold on any noble part, take in some Nerve or Artery, then he must cut the thread of Life that cuts it off: So he must rent my heart indeed that tears [C] my pleasures from me; Life itself does seem to have so little satisfaction without them, that it is a death to me to part with them. Or else hath the *Old Man* no Soul? is he all Flesh? and hath Iniquity debas'd the whole of him, so that his very Spirit is become *Body of Sin,* so as that Wickedness should be our very Being, be all one with us, and *I,* and my *corruptions* prove denominations of one importance, signify the very same? so it is indeed: Besides the carnal part that is *sold under sin,* and consequently does deserve the *Cross,* that punishment of *Slaves,* the part also that is in [D] the quite opposite extreme, that *lusts against the flesh,* that must be made away. *Be ye transformed by the renewing of your mind, Rom.* 12. 2. And if there be any sublimer and more defaecated part in that, it must submit to the same Fate, *Be ye renewed in the spirit of your mind Ephes.* 4. 23. Corruption hath invaded that: 〈 in non-Latin alphabet 〉 the diviner ruling part, is grown a slave to the Beast part of him, it hath debauched its notions whereby it should discriminate good from evil, so that now it can discern no natural difference between them, but does measure [E] both merely by his present inclinations and concerns, and the eternal Laws of Honesty are blotted out, and principles of interest and irreligion raised there in the place and buttress'd by false reasonings and discourses. Now all these Fortresses of Vice that maintain and secure a man in sin must [A] be demolisht, all such *imaginations cast down, and every high thing that exalteth itself against the knowledge of God, andevery thought brought into Captivity to the obedience of Christ:* That Spirit of the mind must be destroyed, and we transformed into persons of new notions and reasonings. But above all the remaining part of man, his own Will must be mortified, which besides its natural 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉 , by perverse inclinings to solicitations of flesh is most corrupted, and most dangerous, in that which way soever it inclines, it draws the whole Man after it: If anything in us be crucified [B] in a Conformity to Christ, it must be this; for in that death wherein Christ offered up himself upon the Cross (where although the Divine Nature gave the value, 'twas only the Humane Nature made the Offering) there it was the *crucifying his own Will* that above all other the ingredients made his Death a Sacrifice, and the price of our Redemption. God that had given him his Blood and Life, might call for it again when and how he saw good, and being due, it was not properly a price that could be given him for sin; but his free voluntary choice, his being willing [C] to

endure the Agonies and Contempts of the Cross, his stabbing his own natural desires with a resolute determination, *Not my will, but thine be done:* This his own Will was his own offering; and such is ours, *if we be Crucified with Christ, made conformable to his death; if we present ourselves a Sacrifice acceptable to the Lord;* for our will is not given up to him, till it do perfectly comport with his; but that it cannot do, till we renounce our own desires, till we have brought ourselves to an indifference in outward things, to such a resignation as she is storied to have had, who being [D] in her Sickness bid to choose whether she rather would have Health or Death, made answer, *Vehementissime desidero ut non facias voluntatem meam Domine,* this above all I desire that thou wilt not do my will, I would have thee not do what I desire and would have. So that 〈 in non-Latin alphabet 〉 , the whole of us, *the Spirit, Soul and Flesh,* go to make up this person; and the *body of Sin is the Old man entire. I, whole I* am nothing but a mass of guilts, my Senses are the bands of wickedness, that procure for my evil inclinations, my members are the weapons of unrighteousness, my Body is a body of Sin and Death, and the affections of my Soul are [E] Lusts its faculties are the powers of Sin, yea, and the Spirit of my mind, that Breath of God is putrefied; that 〈 in non-Latin alphabet 〉 , that Angel-part of me is fallen and turned Apostate; and however I be partly Son of Man, and partly Son [A] of God, yet I am wholly Child of Wrath, and so fit to be *Crucified.*

Which calls me to the next Enquiry, to the nature of the duty here intended, I am *Crucified.*

What is designed by it S. *Paul* does perfectly declare *Rom.* 6. 6. *Our old man is crucified with Christ that the body of Sin might be destroyed, that we should no longer serve sin:* So that it means a through Repentance, and abandoning of former evil Courses: A Duty which there are few men but in some instants of their life think absolutely necessary, [B] and persuade themselves they do perform it. At some time or other they are forced to recollect and grow displeased and angry at their sins, and have some sad reflections on them, beg for mercy and forgiveness, and do think of leaving them; and when they have returned to them again, they shake the head, and chafe, and curse at their own weakness, and renew their purposes it may be; and do this as oft as such a Season as this is, or other like occasions suggest it to or move them: And with this they satisfy themselves, and hope if God do please to take them hence in [C] some such muddy, gloomy fit of their Repentance, all's well. Now shall we call this being Crucified? are there Racks and Tortures in this discipline? hath a Spear pricked them to the heart, and no blood nor no water, no tears gush out thence? hath it made no issue for some hearty Sorrow to purle out?

Indeed I must confess, the Scripture does sometimes word the performance of this duty in expressions that are not so sower, but of an easier importance; as first, *put off the Old Man,* as if all were but *Garment;* put it off I say, not as [D] they stripped our Savior in order to his Scourgings and his Cross, but intimating to us what an easy thing it is to cast off Sin for them, who do begin with it betimes, before it get too close to the heart. 〈 in non-Latin alphabet 〉 &c. saith *Theophyl.* even as easy as putting off thy Cloaths, and thy Repentance is but as thy Shift, thy change of life like changing thy Apparel.

But alas! for all the easienesse which this expression hints, where the sins also lie in the Attire, as besides emulation, pride, vainglory, great uncharitableness and inhumanity, [E] cruel injustice and oppression often do, when many are undone through want of those dues which do furnish other men with the excesses of this kind: when the sins therefore lie in the attire, and they may *put them off* without a Metaphor, yet it is so hard that it cannot be done; sometimes [A] the worth of a whole Province hangs upon a slender thread about a neck, a Patrimony thrust upon one joint of one least finger, and these warts of a Rock or a Shell-fish with the appendages eat out Estates and starve poor Creditors; for whom indeed they should command *these stones to be made bread;* but that's Miracle too stubborn for their Virtue. And then how will they proceed to the next expression of this duty? *Circumcise yourselves to the Lord, and take away the foreskin of your hearts, Jer.* 4. 4. These are harder and more bloody words, they differ in the pain and anguish that they put us to, as much as to *uncloath* and *flea* [B] would do. It appears indeed this punishment of fleaing often went before the Cross. 〈 in non-Latin alphabet 〉 saith *Ctesi•s* of one, *having his Skin pulled off he was Crucified:* And the *scourges* in some measure did inflict this on our Savior, when they put off his Cloaths they stripped his Skin also, left him no covering but some rags of that which whipping had torn from his flesh. Yet this expression sounds harsher, when it bids us *circumcise the foreskin of our hearts,* and tear it from thence, flea that: When long conversation with the pleasures of a sin hath not only [C] given them Regallias, but hath made them necessary to us, so as that we cannot be without them; when Custom craves with greater fever than our thirst; when if we want it, we have qualms, faintings of Soul, as if the *life* were in that *blood of the grape,* when men can part as easily with their own *bowels,* as the *Luxuries* that feed them; if you take away their *dishes,* then you take their *souls which dwell in them;* when the sins of the *Bed* are as needful and refreshing as the *sleeps* of it; when to bid a man *not look,* not satisfy his lustful eye, is every jot as cruel as that other, *If thine eye* [D] *offend thee pluck it out:* For if he must no more find pleasure in his sight, he hath no use of it; yea if this be indeed a kindness not to leave him Eyes to be to him the same as *Appetite* to *Tantalus,* that which he must not satsifie, and is his hell: 'Tis easy if the lust be got no further than the Eye to pull them out together; but if through that it shoot into the Blood and Spirits, mix heats with those, if it enwrap the heart, twist with its strings, and warm the Soul with its desires; so that it Spirit all the motions, all the thoughts and wishes of the heart; when it is thus, to make the heart to [E] stifle its own motions, stab its thoughts, and strangle all its wishes; to untwist and disentangle and to tear it thence, if this be *to be Circumcised with the Circumcision of Christ,* and he that hath not the sign of this, *the Seal of the New Covenant,* as [A] he that in the Old had not the other, was, must be *cut off;* our long habituated hardened Sinners must not think that there is anything of true Repentance in their easy, perfunctory, sleight performances; there is something like Death in the Duty, which yet is required of us farther under variety of more severe expressions; for we are bid thirdly to *slay the Body of Sin, Rom.* 6. 6. *to mortify our members, Col.* 3. 5. and to *crucyfie, Gal.* 6. 14. which how it may be done, the next consideration of S. *Paul's* condition in the Text, and my next part declare. *I am Crucified with Christ,* [B] that is, first *as he was,* by being *made conformable to his Death.*

And truly should we trace him through all the stages of his Passion, we should hardly find one passage but is made to be transcribed by us in dealing with our sins.

First he began it with *Agony;* when *his Soul was exceeding heavy,* for it labor'd with such weight of indignation as did make the Son of God to sink under the mere apprehension: And he was *sorrowful unto Death,* so as that his whole body did weep blood. The Sinners passion, his Repentance is [C] exactly like it, it begins always with grief and sense of weight, whoever is regenerate was conceived in sorrow, and brought forth with pangs, and *the Child of God* too is *born weeping.* And for loads, the Church when she does call us to show forth this Death of Christ, as if she did prescribe that very Agony, requires that we should find that *Garden* at the *Altar,* makes us say *we are heartily sorry for our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable.* So that the *Sinner's Soul* must be *exceeding heavy* too. [D]

Secondly, There he is betrayed by his own domestic, sold for the poorest price imaginable, as a *Slave* for *thirty pieces of silver.* I shall not mind you what unworthy things the love of Money does engage men to; to sell a *Christ,* a *Savior,* and a *God!* and rather than stand out, at such a base rate, as we scorn to buy a *sin* at; every single act's engagement to Damnation, costs more than the Ransom of the world is sold for; and the Blood of God is purchased cheaper than any one opportunity of vice does stand us in! But I only mind you here, that he shall have a better hire that [E] will but be a *Judas* to his own iniquities; do but betray thy Regent sins, deliver them up and thou shalt have everlasting Heaven.

Thirdly, we find him next carried before the *High Priest.* And the strictest times of Christianity would serve their sins [A] so, to receive his doom upon them, to be excommunicated into reformation: But I shall not urge how we can discover to a *Physician* our shames, all our most putrid guilts as well as Ulcers, and make him our *Confessor* in our most secret sins; neither will I be inquisitive why the *Physicians of our souls* are balk'd; but will pass this part of the Conformity, and follow *Christ* to *Pontins Pilate.* And for this part we ourselves are Fitted, the whole furniture of a Judicial Court, all that makes up both Bench and Barr is born within us. God hath given us a *Conscience* whereby *we are a Law to ourselves, Rom.* 2. We have 〈 in non-Latin alphabet 〉 which [B] the *Jews* did want; *such evidence as is sufficient to condemn us;* the same Conscience that is privy to our doings, and stands by our thoughts, and sees through our intentions, is a *thousand witnesses:* And that there may be a *Prosecutor, our own thoughts accuse us* saith S. *Paul;* and if we will give them way will aggravate each Circumstance of guilt and danger, bark, and howl and cry as loud against us, as the *Jews* did against *Christ,* for Sin is of so murthering a guilt it will be sure to slay itself; and that he may not want his deserved Ruin the Sinner makes his own *Indictement,* yea, [C] and his own *Sentence* too, for *our own heart condemns us,* saith S. *John:* And when ever it does so, Oh that we would follow it through all the gradations that brought Christ to Death! and use our wickedness as he was used, *strip* it from its Cloaths, bare it from its fair pretexts it useth to be dressed in! Lay our *anger* naked from all those excuses which our provocations, that either wrath or humor will be sure to think intolerable, do make for it! strip our *pride* and *vanity* from those paints and dresses which the Custom of the Age, that does require and

warrant strange things, dawbs [D] the sin with! use our *Luxuries* and *Intemperances* so, and the other greater and more *thirsty dropsy* that of Wealth, and of unjust unworthy gains, which there are richer Luxuries in too! And there are none of these but have their pleas, their colors which they set themselves out in, to please the Appetite and to deceive the Mind, all which we must strip off; and then when we have laid them naked, *spit upon them,* vomit all our spleen and contumelious despite at that which hath made us so ugly in God's sight; *scourge* it with Austerities, and *buffet* it as they did Christ, and S. *Paul* [E] did *himself,* 1 *Cor.* 19. 27. And when the Body of Sin is thus tamed and weakened, it will be easy then to *lead it out and crucify it.* A Crucifiction this that does make our Good-Friday be a day of Expiation and Atonement to us: [A] A sight which next to that of his own Son upon the Cross, is the most acceptable to the Lord; when he does see us execute his Enemies although they be ourselves, and Crucify the dear Affections of our bosom as God did. This is indeed to *be conformed unto the death of Christ.*

If I might have leave to go before you and to let you into the Example, draw the Curtain from before the Passion, I would call my Sins out, drag them to behold that prospect, hale them into the Garden, show them how he was used there. You my *Extravagancies of my youth,* my mad follies [B] and wild jollities, come see my Savior yonder, how he swoons when guilt began to make approaches towards him! and can I make myself merry with nothing else but that which made him die? tickle, cheer, and heighten myself with Agonies? You my *intemperate Draughts,* my full bowles and the riotous Evenings I have past, look yonder what a sad night do these make Christ pass! look what a Cup he holds, which makes him fall lower to deprecate, than ever my Excesses made me lie! You my *lazy Luxuries, Fullness of Bread, and Idleness,* whereby I have control'd [C] God's Curse, and only in the Sweat of others Faces eat my Bread, and in that dew drank up the Spirits of those multitudes that toil to faintings to maintain my dissolute life, see how he is forced to bear the whole curse for me! how the *Thorns* grow on his head, and how he *Sweats* all over! You my *supine Devotions* which do scarce afford my God a knee, and less an heart, not when I deprecating an eternity of all those Torments which killed Christ! look yonder how he prays, behold him on his Face petitioning, see there how he sweats and begs! You my little *Malices* and my vexatious [D] *Angers,* that are hot and quick as Fire itself, and that do fly as high too, that are up at Heaven strait for the least wrong on Earth! look how he bears his, how his patience seems wounded only in a wound that fell upon his persecutors! and when one that came to apprehend him wrongfully was hurt, as if the Sword of his defense had injured him, he threatened and forever curs'd the black deeds of that angry Weapon, and made restitution of what he had not taken, made his adversary whole whom he had not hurt! See how with his cruel Judges he is as a *Sheep,* that not *before his shearers* [E] only, but before his *Butcher too is dumb!* You my *Scorns,* and my *high Stomach* that will take no satisfaction but Blood and Soul for the faults of inadvertency, for such as not the *wrong,* but *humor* makes offenses! look how they use him, they *buffet,* and *revile and spit upon* him. Ye my [A] *dreadful Oaths* and bitter *imprecations* which I use to lace my speeches with, or belch out against any one that does offend me in the least, making the *Wounds* and *Blood of God,* and other such sad words, either my foolish modes of speaking, or the spittings of my peevishness. There you may see what

'tis I play with so, you may behold the Life of Christ pouring out at those wounds which I speak so idly of, and what I mingle with my sportive talk is Agony, such as they *that beheld afar off struck their breasts at,* and to see them only was a passion. Ye my *Atheismes* and my *Irreligion*— [B] but alas you have no prospect yonder, its but faint before you who out-do the Example; whatsoever *Judas* and the rest did to the *Man Christ Jesus,* you attempt on *God,* you invade Heaven, *Sentence, Crucify Divinity itself.*

And now having shown my Sins this Copy of themselves, what they are in their own demerits, when my bowels do begin to turn within me at that miserable usage which Christ underwent, it will be a time to execute an act of Indignation at myself, who have resetted in my bosom all these Traitors to my Savior; made those things the joy [C] and entertainment of my life which had their hands in the Blood of my God; and what a stupid senseless Soul have I, that was never troubled heartily at that, which did make him almost out of hope? and if this be the effect of sin, then it is time for me to throw it off, *O my Jesu!* sure I am, I am not able to support the weight of that thou didst sink under. Thou didst come *to bear our sins in thy own Body on the Tree,* therefore in thy Body they were nailed to the Cross, and then certainly I will not force and tear them thence: No, there I leave them, and will never reassume [D] them more; which resolution is the effect of that *virtue* and *efficacy* which is in *the Cross of Christ* to the *crucifying of sin,* which is the second sense in which the Christian does profess with S. *Paul, I am Crucified with Christ.*

There are some Learned Men, that when they would assign reasons sufficient to move Cod to lay the punishment of our iniquities upon his Son, and execute that Indignation that was due to us on the most innocent, most *Holy Jesus,* give this only, that this was the highest and most signal way imaginable to discover God's most infinite displeasure against Sin, and by consequence to terrify men from the practice of [E] it: For if anything in Heaven or in Earth could *make us fear, and from henceforth commit no such evil,* it was surely this, to see Sin sporting in the Agonies of Christ, Iniquity triumphing in the Blood of God: To see those dire instances [A] of the deservings of a Sinner, those amazing prelusions to his expectations; and consider it was easier for God to execute all this upon his Son than suffer sin to go unpunisht. Indeed they make all that is real in the whole account they give of satisfaction made to God for sin to consist in this, that *the temporal Death of Christ* (which God by virtue of his absolute Dominion may inflict on the most innocent, taking away that which himself had given, especially since Christ who had that right over his own life, which none else had, did of his own accord submit to it; and he *laid down his life,* [B] *who had a power to do so.)* That Death I say, *might justly be ordained by God for an Example of his Wrath and Hatredagainst Sin, and then might be accepted in the stead of their death, who were warned by that example; and affrighted from committing sin.* And truly there is color for it, for all satisfaction seems either of a loss sustained, which is acquired by compensation, or the satisfaction of our anger, which is commonly appeased by the sufferings of the injurious party; or else the satisfaction of our fears and doubts, that we may be secure not to sustain the like again, which is most [C] likely to be best provided for by punishment: For sure one will not venture upon that which he must suffer for the doing.

Now of all these the first, the satisfaction of *compensation,* as it cannot properly be made to God who could sustain no real diminution by Man's sin: For *though thy wickedness* saith *Job, may hurt a man as thou art, yet if thou sinnestwhat doest thou against God? or if thy transgressions be multiplied, what doest thou to him?* but only as the *breaking of his law does* in S. *Paul's* expression *dishonor him* amongst men, [D] so also it were easy to demonstrate that this one example does exalt more of God's attributes, and to a greater height, than either if his Law had been obeyed or executed, if that either were our business, or if this sort of satisfaction did not properly belong only to the offended party, not the supreme Judge or Governor as such, under which notion God is here to be considered. As neither does the second satisfaction, that of *anger,* the Judge being to be like his Law, that hath no passions or affections. And truly since the things that do satisfy our angers and revenges are no real goods, the satisfactions [E] of them are unnatural, and therefore surely not Divine: Monstrous appetite that hath learnt to desire mischief, hath also taught us to delight in misery, and be satisfied with the griefs of others, which being nothing to us cannot be our good: And although we are stilled Children of Wrath, as [A] if our portion were to be only plagues, our inheritance perdition, and the fearful issues of God's Fury: Yet since to be angry signifies in God no more than this, to testify what great abhorrency he hath to sin, how contrary to him, how not to be indur'd it is: It was impossible for God when he had once resolved to pardon sin, to testify that more than by resolving not to pardon it without such an example; so that it did satisfy his anger perfectly. But all true satisfaction lies in the *provision that is made by punishment against future offenses.* [B]

This is that which the *Magistrate* and *Law* requires, *nec enim irascitur, sed cavet;* for by Punishment they cannot call back the offenses that are past, undo or make them not have been: but they can make men not to dare to do them again, nor others by their example.

This is the end why they annex Penalties to their Laws, expressly said so *Deut.* 19. 20. Which end therefore when they attain by Punishment, the *Law* and *Magistrate* is *satisfied.* For it is not so much the Death of the Offender that is satisfaction of the Law, as the Example of Terror that it [C] gives; and therefore human Lawgivers have oft thought fit to change the Penalty; and where Death was appointed, to assign other sufferings that consist with Life, and prolong Misery and Terror, as Proscription, and the Gallies *&c.* Accordingly to propose an Example of Terror to us, God laid all the severe inflictions of the Passion-day upon his own Son. Now it is evident that the example of a Man suffering for the breach of Laws does certainly hedge in those Laws, keep them more safe from violence; therefore we see those Laws are best observed which the Magistrate's Sword does most guard; and Experience would quickly [D] make it good, a Land would prove but a mere Shambles, and a Man's life cheaper than a Beast's, if *Murderers* and *Duellists* shall get impunity more easily than he that *steals an Horse* or *Sheep.* When on the other side, that Nation from whom we most receive the *fashions* of our *vices* also, whom the *honor of that sin* is most peculiar to; though they seemed to value it above Estate, and Life, and Family, and Soul, yet we know could be beaten from it by some sharp examples. And then when our Lawgiver, as he spoke his Laws at first with [E] Thunder and with Lightning, as if they brought their Sentence along with them, and the very promulgation was a copy and example of their Execution: So also he did write those

Laws in Blood, to let us see what does await transgression, how he that spared not his own dear Son, will certainly [A] not spare any impenitent, this could not choose but have some influence, if 'twere considered. Should we call to mind the kindness God had at this time to lost Man, how he so longed to pity him, that he resolved not to pity himself; how yet in all those turnings of his bowels within him, his repentings over Man, when his Compassion was at such an height as to give his well beloved Son to satisfy for our transgressions; in the midst of all those inclinations to us, at that very time how yet he did so hate our sins, that nothing else could satisfy him, but *the Blood of God:* How he made [B] the Son of God *empty himself* of his Divinity and of his Soul, and all to raise a sum only to purchase one example of that Indignation that attends a Sinner; it will be easy then to recollect how insupportable that Wrath will be to the impenitent in the Day of his fierce Anger; when he shall have no kindness left for them, but the Omnipotence of Mercy will become Almighty Fury: Who shall be able to avoid or to endure the issues of it? shall I think to scape them when he spared not his Son? or shall I venture upon bearing that to all Eternity which that Son was not able to support [C] some hours? Thus as S. *Paul* expresses, *God sending his own Son in the likeness of sinful flesh,* a Sacrifice *for sin, condemned sin in the flesh,* that is he shown what did await iniquity, that men by so great an example of his Wrath, might be frighted from the practice. *Et si quis morte Christi admonitus paniteat, iste per mortem Christi peccato mort••s esse dicitur,* saith *Origen* on *Rom.* 6. 1. He who seeing that example of Christ Crucified for sin is warned by it into Repentance, he is *crucified with Christ.* God dealing with us as Men do with a young Prince, that must be discipline'd by the correction of [D] another for his faults; and in this sense also, our chastisement was upon Christ, and by his stripes we are cured.

And now though I propose not this as if I thought this Reason were sufficient of itself, which seems to give no good account how any could be ransomed e're Christ suffered: (which yet certainly they were, the virtue of his Death extending to all former Ages, as is proved most evidently *Heb.* 9. 25. a place which *Crellius* himself does give no satisfaction to) if the satisfaction of his Death consisted only in its being an Example, it could no more satisfy for the sins of former [E] Ages, than it could be an Example e're it was in being: If that Death were accepted in the stead of their death, who by that Example are frighted into Repentance, what was accepted for their sins, who had no such vision of it, as that it could or did affright them, yet repented. Yet to them [A] that have beheld it in its vigor, they that can control this check to vice, and when to show us an Example it cost God the life of his own Son, after the prospect of whose Cross he hath not any Terror to propose, this being the contrivance of the Divine mind, and the stress of all his most Almighty Attributes conjoin'd in one compounded Miracle, can yet make all this vain and fruitless and have no effect, are nor feared nor warned by it; but as if it signified no peril to their sins, they can come once a year to entertain themselves with the Example and go from the Agonies unconcerned [B] to the sins that inflicted them, and that show forth themselves in them: Who act as if those were the only soft and pleasant things that crushed his Blood and Soul out, as if those which did make the Son of God cry out as if he did almost despair, were the only fit things to make men jolly: And do thus as they did it in despite to this great method of Salvation, as if they did *enjoy the indignation and the wrath of God,* as if those *Agonies* like the other *difficulties* of

their sins did more provoke to them, or like the *Paschal bitter herbs* that typified them, were as *sauce* to the [C] Ryots of their vices. These certainly are men of a most desperate appetite and courage. But 'tis much more to be lamented that the Law of God does not seem better guarded by this dire example than it was of old among the *Jews,* when it showed the Sinner his deservings only by the dying of his Beast, and had no other fence nor satisfaction than the *blood of Bulls and Goats:* It is not very visible that it hath wrought upon consideration so as to make us *more fear and beware;* nay, we may question whether the example of my *Bullock dying for my sin* would not restrain and terrify me more than that of *Jesus Crucified* for it: If I were to expiate [D] the Blood with which I word my *anger* and my *oaths,* with the blood of my own Flocks, if that *Luxury* which plunders every Element and brings a little Universe at once upon my Table to treat itself withal, were but to kill one *Heifer for the Temple,* and I to expiate each *surfeit* by one such *Religious Ry•t:* Were I to quench the feavers of an *Intemperance* with a *drink-offering,* 'tis possible I should not be so prone to sacrifice to my *Genius,* if I must sacrifice to *God* for doing so, and I should be more tender of my *Beasts* than I [E] am of my *Savior.* Now how comes this to pass? It is impossible that we should be so apprehensive of our own demerits, should we see them represented in the sufferings of a *Beast,* as when they are shown to us in those of *the Son of God.* What is it then? should we account *ourselves* to suffer [A] in *our Beast?* His Death were our own *loss* and *punishment:* And had we no *communion* in this *Death of Christ?* was not that *our own?* or account we our concern and share in that *less valuable* than in that of our *Beast?* Far be this from us, we are no further *Christians* than we can affirm with S. *Paul* (who challengeth *a fellowship in all Christ's sufferings,* and boasts it, saying) *I am Crucified with Christ.* Which brings me to the last sense of the words; *I have a share and am a partner in that Cross, and all the satisfactions that were wrought upon it.* [B]

This is that 〈 in non-Latin alphabet 〉 *Phil.* 3. 10. *a partaking in Christ's Passion,* having *his Sufferings communicated to us, made our own, as if we had been crucified with him:* as much as he that offered a peace offering was said to be 〈 in non-Latin alphabet 〉 1 *Cor.* 10. 18. *to communicate with the Altar,* and *partake the Sacrifice* which he really did. We read indeed there in the *sixteenth ve•se,* that in the Sacrament there is 〈 in non-Latin alphabet 〉 *the shedding of Christ's Blood* is there *communicated, reckoned to us,* but it is communicated *in a Cup of Blessing.*

And is this to be a partner in his Crucifixion, to partake [C] only the *Sacrament of Crucifixion?* not to receive the wounds and torments, but the benefits, the pledge of the satisfactions of the Cross, the seal of the Remissions that he purchased on it? *Blessed Jesu!* we should have born thy pangs, and all the dire things thou didst suffer ought to have been ours eternally, that Agony which an Angels comfort could not calm, that dreadful Terror which expressed itself in the cold Sweat of clotted Blood: that greater Terror which came so near Despair as to make thee cry out, *My God, my God, why hast thou forsaken me?* all should have been our portion to everlastingness, and spent their fury on [D] our Souls: And wilt thou have us *bear no more* of this than the *remembrance?* all our *Mount Olivet* and *Golgotha* be only *the Lord's Table* and *his Entertainment?* dost thou, *communicate thy Agonies in Eucharistick wine?* and is this to *be Crucified with Christ?* so he does account it seems. He that by virtue *of the Cross of Christ hath crucified his body of Sin,* Christ's satisfactions are accounted to him, he is esteemed to have a

fellowship in all the sufferings, to have had an hand in all that was done for man on the Cross, they are all [E] reckoned his: And as Christ bore the *guilt* of all our doings on the Tree, so he will have us bear the *name,* and *merit,* and *reward* of his; for as S. *Paul* does express, *Rom.* 6. 5. *We are planted together in the likeness of his death,* by being made conformable to that in crucifying of our sins, we are [A] inoculated as it were, and both together engraffed in into the Cross, and so there is derived to us the virtue of that Stem, that Root of Expiation and Atonement; and by this insertion being as the same S. *Paul* says, *Phil.* 3. 9. *found in him, we have his righteousness.* That poor Soul that does throw himself down in the strict humiliations of Repentance at the footstool of the Cross, and there beholds his Savior dying for him, and that is himself by Penitence incorporated into him, graffed into his Death, and planted in his very Passion, as *Origen* and *Thomas* interpret, He may take confidence to say, *Behold Lord, if the satisfactions of thy eternal Justice be acceptable to* [B] *thee, if the blood of God that is offered up without spot be a well pleasing Sacrifice, look down at once on thy Messiah and on my poor Soul! turn not thy face from me, for whatever my guilts are, I have an equal Sacrifice, those are my satisfactions, and that blood my offering, the Passion and propitiation of the Cross are mine. I am crucified with Christ.*

We have gone through all the Parts, all the Considerations of this expression, and have no more now to take notice of but this, that all of them must go together, that they never are fulfilled asunder, but he only whom the efficacy of the [C] Cross of Christ hath wrought on to the Crucifying of sin, he only hath the satisfactions of the Cross imputed to him, he is planted with, engraffed into Christ: For *if any man be in Christ, he is a new creature, old things are done away,* 2 *Cor.* 5. 17. Whosoever is not such he hath no interest in the *Jesus* of that day. He may perchance in someone of those easy Savior's which these times afford, wherein Opinions called *holy,* or a *sanctifi'd Faction* give such interests, and to *be in a party* is to *be in Christ;* or else he may *depend* upon that Christ, that may be had with mere *Dependance,* [D] that *is ours if we persuade ourselves he is so.* Now sure, he that is persuaded he is Christ's, is either truly so persuaded or else falsely; if but falsely, that will not advantage him, for God will never save a man for believing a lie; but that he should truly be persuaded so without this duty is impossible, for *he that is Christ's hath crucified the Flesh with the Affections and Lusts:* therefore by good Logic *he that hath not crucified them is not Christ's,* and evidently *whosoever is not crucified at all,* he *is not crucified with Christ.* [E]

And sure I need not put you in remembrance, that the man in whom sin reigns, and whensoere his Lusts and Passions bid him go he goeth, or come he cometh, or do this he doeth it, that *the body of sin is not crucified in him;* that which were nailed and settel'd on the Cross and slain there could [A] not command and rule him so.

Or if sins dominion be not so absolute but God hath got some footing, so as that his Law hath power in the man's mind so as to make him make resistances against his sin, and he dislikes it but alas commits it still, yet what he does allows not, but returns to do it at the next temptation, afterwârds would fa•• be good yet does not find how to perform, something governs in his members, *leading that Law in his mind into captivity to the law of sin,* this man although he hath *the body of death,* yet 'tis not *crucified and slain;* for it does *live* and [B]

exercise the greatest tyranny upon him, forces him to serve and to obey against his mind, it overcomes his own heart, and all inclinations to good, and conquers God within him: Till men have left off the custom of the works of sin, and all gross deeds of the flesh it were as vain to prove *they are not crucified,* as that *he is alive that walks and eats.* Those works they are the *fruits of the flesh,* the of-spring of its lusts, and were that crucified, and we by likeness to Christ's death planted into the Cross, we could no more produce them, than that *dead Tree* the Cross *could bear fruit,* or then [C] a Carcasse could have heat to generate, or the grave become a womb, the dust bring forth.

Secondly, Yea more, they perform not the outward actions of life who have but the image of death on them; and a man asleep works not, yet is alive, his fancy and his inwards work; and if sin be only kept from breaking out, and men commit not gross deeds of the flesh, but yet indulge to these things in imagination and the heart, cherish them in fancy, and design, and wish, only restrain the practice, or indulge to spiritual wickednesses; you may as well say that a [D] man is dead because he does not walk abroad, because he keeps within doors, and lives only in his Closet or his Bed-Chamber, as say that sin is crucified, which while it *stirs but in the heart, it is not dead.*

Thirdly, Once more, we part from all acquaintance with the dead, the Corps of one that had the same Soul with us; howsoever we may have some throws of grief to leave it, yet we put it from us, we admit it to no more embraces; but if 'twere the loathsome Carcasse of a Villain Traitor that was Executed, we turn from the sight as from a siend; it is a detestable [E] and accursed spectacle. And so he that hath put his Body of sin to death would have great aversations to it, yea how dear soever it had been, he would no more endure the least acquaintance with it, then he would go seek for his old conversations in the Chambers of Death; he would shun [A] the sight of any the most bosom custom, as he would the Ghost of his dead Friend, he would abandon it as a most ghastly dreadful spectacle; he would also *bury these his dead out of his sight.* Thus he must needs be disposed that hath *crucified his Old man.*

And they that are thus *dead with Christ shall also live with him,* yea those that are thus *crucified with him, he hath* already *raised up together, and hath made them sit together in Heavenly places in Christ Jesus.* There already in their cause, and in their right and pledge, and there hereafter in effect and full [B] enjoyment.

SERMON X. CHRIST-CHURCH IN OXFORD. *Novemb.* 5. 1665.

LUKE IX. 55.

Ye know not what manner of Spirit ye are of.

THE state of that great controversy which [A] the words suppose between the *Jews* and the *Samaritans* as it then stood, seems briefly thus: Those that were planted in the Regions of *Samaria* by *Salmaneser,* however great Idolaters at first; having admitted in a while, the *God* of *Israel* among their God's, and after having an *High Priest* of *Aaron's* Line, a *Temple* too built on

that place where *Abraham* and the *Fathers* of the *Hebrews, friends of God,* did choose to offer Sacrifice; and on that very place where God himself [B] enjoin'd the Law and all the Blessings of it to be published [A] to the People, on Mount *Gerizim;* which therefore seems to have pretences to vye with Mount *Zion* for *there* also *the Lord commanded the Blessing.* An *Altar* too, saith *Benjamin* in his *Itinerary* made of the *same stones that God commanded to be taken out ofJordan and set up for a memorial of his Peoples passage through it:* And besides all this having the *Law of Moses* too; when they had all these pretensions to the *God of Israel,* they clave to him alone, and wholly threw off their Idolatry. So *Epiphanius* does affirm expressly. And *their country being* as *Josephus* says, *the receptacle of all discontented fugitive Jews,* a great part of it too planted [B] with them by *Alexander,* they espoused the Worship of the *Jews,* and came to differ very little either in the Doctrine or the practice of Religion 〈 in non-Latin alphabet 〉 , *having all things as it were the very same,* the only distance seems to be betwixt their *Temples,* 〈 in non-Latin alphabet 〉 , just as the Woman states it to our Savior, 4. *Joh. Our Fathers Worshipped in this Mountain, but ye say that in Jerusalem is the place where men ought to Worship:* So that if we audit the account of the *Samaritan* guilt, *they separated from the place of Worship which God had appointed, and set up another;* in a [C] word, they were *Schismatics.*

Whether this be such a guilt as should make those terms equivalent *He is a Samaritan and hath a Devil,* I shall not say; but it is such as makes our Savior say somewhat exclusively, *Salvation is of the Jews.* All the Blessings and Salvations of the Law did indeed hover on Mount *Gerizim,* were given thence, that was the place of them; but they were *cut away* when *Schism* came: The *Church* is not a *place of blessing* when 'tis built *against the Church;* The *Altar* hath no Horns to lay hold on for refuge, but to push [D] and gore only, when it is set up *against the Altar;* and *Gerizim* is *Ebal* when it stands in competition with *Mount Zion.* Well; this only thing does breed the greatest distances imaginable in the Nations, nothing more divides than *Separation* and *Schism;* and then these *Samaritans* as all *Separatists* do, grew such Opiniastres and so violent in their way, as to deny humanity to those that would not join with them; they would not grant the Civilities of Passage to one that intended for *Jerusalem* to Worship: They refuse it to our Savior, here *because his Face was thitherward, v.* 53. A [E] Schismatic will reject a Christ if his Face be fromward their new Establishment, if he but look towards the Antient Worship: At this the *Sons of Zebedee* are offended, zealous for their Master, as being most particularly concerned in him, [A] two of his nearest intimates; and their zeal would needs break out into flame. And why not? a rudeness to *Eli jah* was revenged by him with Fire from Heaven, which consumed twice fifty Soldiers and their Captain, though they came to do the King's Command: And shall these hated Schismatics be rude to Thee? and reject the Messiah, and yet go unpunished? *Lord, shall we command fire to come down from Heaven to consume them, even as Elias did?* Which our Savior answers with this sharp rebuke, *Ye know not what manner of Spirit ye are of.* [B]

Not to divide but to explain my Text, and so instead of parts present you with some Subjects of Discourse.

By *Spirit* here is meant that disposition and complexure of Christian Piety and Virtues, that course and Method of Religion which the Spirit does prescribe to Christ's Disciples, and does

guide them in; or in a word, *the temper of the Gospel* is so called: And this in opposition to *the Law,* the difference of these being expressed by a diverse manner of *Spirit;* the one is called *Spirit of Bondage,* the other *Spirit of Adoption;* so here *Ye know not of what Spirit ye are,* ye [C] do not judge aright, if you believe the temper of the Gospel is like that of the Law: The course that I prescribe to my Disciples differs much from that of Prophets under the Old Testament, you must be guided by another Spirit than *Elija's* was in calling for Fire, if my Spirit dwell in you, For *I came not to destroy ••ens lives* on any such account. In this sense it affords these propositions.

First, To destroy Men's lives, or other temporal rights on this account merely, because they are *Apostates, Schismatics,* or otherwise *reject the true Religion,* or *Christ himself,* is inconsistent with the temper of the Gospel. This is that which [D] Christ reproves here, telling them that would do so, *Ye know not what manner of Spirit ye are of.*

Secondly, Because the *Spirit of Elias,* which the *Gospel Christian Spirit* here is set in opposition to, opposed the *Magistrate,* destroyed those that came commissioned from the Prince, and Christ designedly does say ye must not do now what *Elias* did, therefore, to attempt upon or against the Magistrate, on the account of *Christ,* or of *Religion,* is inconsistent with the *Spirit of the Gospel.* [E]

First, of the first that to destroy men's lives, *&c.*

But here I must observe, that since these fiery Disciples that did give occasion for our Savior's rebuke, here were no Magistrates, nor did Christ himself that gave the rebuke assume, but renounce openly all such Authority; therefore [A] no observation grounded on these words can control the Magistrates just power in punishing offenses done against his Laws, although pretences of Religion and Conscience give color to those offenses; the Gospel does diminish no rights of the secular Powers: Now Supreme Magistrates, though as such they have no right to *judge in Articles of Faith,* to define what is true Religion, what not; for then the Pagan Princes who had never heard of Christ, and yet are as much Magistrates as any, would have right to judge what Doctrines Christ delivered down to be believed. [B]

But certainly when Christ Commission'd his Faith to run through all the World not only independently from all the powers of it but in perfect opposition to them, they can have no right to judge in that, which whatsoever they shall Judge we are a like bound to receive (the Faith of Christ) without any the least difference to their judgment. But though they have no right to judge of this, they have *Authority to determine what Faith shall have the privileges of their State and what shall not; which shall be publicly professed,* [C] *and which they will inhibit with Penalties:* For sure the Privileges of the State and power of Penalties are the proper rights of the Supreme Power, and therefore none but that can judge and determine of them. In a word, since it is most evident that the tranquility of a State does depend upon nothing more than the profession and priviledging of Religion; it follows that those Powers to whose Judgment and Decrees the care and Tranquility of the State is committed, must have the power to judge and to determine what Faith shall be publicly professed and privilege'd by [

D] the State: In which Judgment and administration if they err, and privilege a false Faith and inhibit the true; they use their Powerill, and are responsible to God for doing so, but they do not invade or usurp a Power that is not their own. Rather 'tis most certain if the Principles of any Sect, or else if not they, yet the pursuance of any Principles do tend directly towards, or are found to work Commotions and Treasonable enterprises, the Supreme Power hath as much right to restrain, yea and Punish them, although with Death according to their several merits, as he hath to punish those effects in any other instances wherein they do express [E] themselves.

Nor must Religion secure those practices which it cannot *sanctify,* but does *envenome.* For by putting an everlasting concern into men's opinions and actions their undertakings [A] are made by it more desperate and unreclaimable. What wounds and what Massacres must the State expect from them that stab and murder it with the same Zeal that the *Priest* kills a *Sacrifice?* that go to act their Villanies with *Devotion,* and go to their own *Execution* as to *Martyrdom?*

'Twere easy for me to deduce the practice of this Power from the best Magistrates in the best times, if that were my business; who had only this temptation to say thus much, that I might not seem to clash with the Magistrates Power of coercion in Religious causes when I did affirm, [B] that *to destroy men's Lives or other temporal Rights on this account merely because they are Apostates, Schismatics, or otherwise reject the true Religion, or Christ himself, is inconsistent with the temper of the Gospel.*

If you would discover what the temper of the Gospel is, you may see it in its Prophecy and Picture in the Prophet *Isaiah,The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, the sucking Child shall play on the hole of the Asp, and the weaned Child shall put his hand on the Cockatrice den, and the Serpent shall eat the dust.* Whatever [C] mischief these have in themselves, there's nothing of devouring, or of hurt to one another in this state; 'tis like *Paradise restored,* the prospect of the Garden of the Lord. Rather whereas *there* these Creatures only *met, here* they *lie down* and *dwell together:* And the *Asp* and *Serpent* that could poison *Paradise* itself, have now no venomous tooth to *bite,* no not the *heel,* nor spightful tongue to *hiss.*

But to speak out of figure, the Gospel in itself requires not the Life of any for transgression against its self, it calls all into it, and waits their coming; those that sin against it, it [D] useth methods to reform, hath its Spiritual Penalties indeed, whereby it would inflict amendment and Salvation on offenders: But because final impenitence and unbelief are the only *breaches* of the *Covenant* of this Religion, therefore it does wait till life and possibilities of Repentance are run out: and then its Punishments indeed come home with interest, but not till then. The Law 'tis true was of another temper, it required the *life* of an *Apostate* to *Idolatry,* whether twe•e a single person, or a City, 13. *Deut.* To the *Jew* that was a *Child,* as S. *Paul* says, and so not to be kept in awe by threats of future abdication, things beyond the [E] prospect of his care, but must have present punishments the Rod still in his eye; and was a refractory Child that seemed to have the *Amorite* and *Hivite* derived into him, a tincture of Idolatry in his Constitution, that was as ready to run back [A] into the *superstitions* as the

Land of Egypt, as eager for their *Deities* as their *Onyons,* and had the same appetite to the *Calf* and to the *fleshpots,* to make the one a *God* the other a *Meale;* to such a People Death, that was the only probable restraint, was put into the Law by *God* who was himself *Supreme Magistrate* in that *Theocraty,* against whom 'twas exact Rebellion and Treason to take *another God,* and therefore was by him punished with Death. But the Spirit whom Christ sends breaths no such threats, for he can come on no Designs but such as Christ can join in, but saith Christ, *I came* [B] *not to destroy men's lives.*

Secondly, The temper of the Gospel is discovered in its Precepts. I shall name but one, *Mat.* 5. 43, 44. *Ye have heard that it hath been said, Thou shalt love thy Neighbor and hate thine Enemy: But I say unto you love your Enemies,* &c. Where if *Enemy* did not mean the man whom private quarrel had made such, and Him it could not mean, it being said to them that they must *love that Enemy, Exod.* 23. 4, 5. But, as the *Jews neighbor* was *everyone of his Religion,* and he lived near him that lived in the same Covenant with him, [C] so *enemy* being opposed to that, must signify one *not of his Religion;* an *Alien,* an Idolater, with any of which they were indeed to have no exercise of love or friendship, no commerce; and to some Enemies, the *Canaanites,* no mercy, but they were to hate them to destruction, *Deut.* 7. If so, then our Savior's addition here, *But I say unto you love your Enemies,* does say that *we must love even these;* the *Christian* hath no *Canaanites,* but the most profligated adversaries of his Religion he must love, and pray for them although they persecute him: (Which makes appear it does at least include [D] Enemies of Religion, for Persecutions seldom were on any other ground, and Religion which should have nothing else but Heaven in it, as if it had the malice and the Flames of Hell, breaths nothing else but Fire and Faggot to all those that differ in it.) But whether it be an addition and mean thus or no, since it is sure that both they and we are bound to *love the Neighbor,* and Christ hath proved, *Luc.* 10. that the *Samaritan,* he whom our two Disciples would consume, that *Schismatic* and *rejecter of Christ* is yet a *Neighbor,* therefore *him* also we must *love* and *pray for.* Now 'tis a strange way of affection to destroy them, to *love* them *thus* [E] *to the death,* to get admission to their *hearts* with a *Swords point,* to *pray for them* by *calling for Fire down from Heaven* to consume them. S. *Greg. Nazian*▪ calls the founder of that Faction that began this practice in the Church, 〈 in non-Latin alphabet 〉 , [A] and if so, we know well of what Spirit he is that does call for fire to devour those that differ from him in Religion; 'tis sure one of this Legion, or it rather is the leader of them, that did dwell in Tombs, and does in flames, things which he loves so to inflict; one that was the first Rebell too, which leads me to my second observation: That

Secondly, *To attempt upon, or against the Prince on the account of Christ, or of Religion, is most inconsistent with the Spirit of the Gospel.* For it was the Spirit of *Elias* who destroyed those whom the Magistrate did send, that Christ [B] opposes here the Spirit of the Gospel to, in this severe rebuke, *ye know not what manner of Spirit ye are of.*

The other warm Apostle meets a greater check in the like case, S. *Peter's* zeal that they say made him *chief of the Apostles,* as it made him promptest to *confess* the Lord, so it did heat him to be readiest to *defend* him; as fiery to use his *Sword* as his *Tongue* for his Master: But his Master will not let a Sword be drawn in his own cause, *put up again thy Sword into his place:*

The God of our Religion will not be defended from Treason, and from Murder by the wounding [C] of another, nor will his Religion suffer a Sword out of the sheath against the Power of the Magistrate, no not in behalf of *Christ himself;* but goes beyond its proper bounds to threaten things that are not Gospel punishments, even excision in this life, to them that do attempt it, *They that take the Sword, shall perish with the Sword.* Here the *Gospel* becomes *Law,* and turns *zealot* for the Magistrate though persecuting *Christ himself.* Our Savior does not think it sharp enough to tell S. *Peter* that he *did not know what Spirit he was of,* for when this Disciple would have kept these sufferings from his Master only by his counsel, he replies to him, [D] *get thee behind me Satan:* He was then of that manner of Spirit; therefore now that he does so much worse, when he attempts to keep them from him with a Sword, and drawn against the Power, as if Christ did not know how to word *what Spirit* such attempts did favor of, he does not check and rebuke now, but threaten and denounce. And 'tis obvious to observe, that this same *Peter* who would needs be fighting for his Master, in few hours with most cursed imprecations forswears him: And so irregular illegal violences [E] for Religion usually flame out into direct opposition to that they are so zealous for; fly in the face of that Religion they pretend to strive for; to let us see they do not rise from Divine Zeal, and from true Piety, but from Hypocrisy, Ambition, Revenge, or Interest; and that *warm* shine [A] that kindles there pretended *Angels of Light,* is but a *flash of Hell, a glory about a fiend.* Therefore afterwards none was more forward than S. *Peter* was to press submission to the Magistrate, though most unjustly persecuting for Religion; talks of no Fire but the *fiery trial* then, in *Epist.* 1. *Cap.* 4. and *If ye suffer for the Name of Christ the Spirit of glory and of God resteth upon you,* he knows *what manner of Spirit such are of:* When they are *in the place of Dragons,* then the *Holy Ghost* and *God* is *with them;* when *the darkness of the shadow of death* is on their Souls, even then the *Spirit of glory* [B] *resteth on them.* Accordingly the after-Fathers urge the same not only towards Heathen Emperors, but relapst Heretics and Apostates: As *Julian,* and *Constantius,Valens,Valentinian;* and upon the same account S. *Ambrose* says, *Spiritus Sanctus id locutus est in vobis, Rogamus, Auguste, non Pugnamus: The Holy Spirit spake these words in you, we beg O Valentinian, we oppose not.* And S. *Greg. Nazianzen* says, to do so was *the Christian Law most excellently ordained by the Spirit of God, who knew best to temper his Law with the mixture of what is profitable to us, and honest in itself.* They [C] knew what *manner of Spirit* that of Christianity was: It does assume no power to inflict itself: 'Tis not commissioned to plant itself with violence, or destroy those that refuse or oppose it. It wages War indeed with vices, not with men: And in the Camp of our Religion as once in *Israel,there is no Sword found but with Saul and Jonathan his Son,* only the Princes Sword. Our *Spirit* is the *Dove,* no Bird of prey that, nor indeed of gall or passion: If Christian Religion be to be writ in Blood, 'tis in that of its own confessors only; if men's false Opinions make no parties nor mischiess in the State, we are not to make them Martyrs to their false [D] opinions; and if they be not so happy as to be Orthodox send them down to Hell directly; tear out one another's Souls to tear out that which we think an error. Sure they must not root out *smutted Corn* that must not root out *Poppy;* we may let that which is a little blasted grow, if we must let the *Tares* and *Darnel* grow. The Soldiers would not *crucify Christ's Coat,* nor make a *rent* there where they could find no *seam:* But now men strive so for the *Coat,* that they do rent his *Flesh* to catch it, and to gain an inclosure of [E] the *name* of Christians tear all other *members* from the Body of Christ; care

not to sacrifice a Nation to a supposed Error; will attempt to purge away what they call dross in a Furnace of consuming flame: The Christian Spirit's fiery tongues must kindle no such heats, but his *effusions* called *Rivers,* [A] came to quench such fires: *Effusions* that were mistaken for *new wine* indeed, but never looked like *Blood.* Nor are they that retain to this Spirit, those that have him called down on them in their Consecration, impowered for such uses. When Christ sent his Disciples to convert the World, *Behold saith he, I send you forth as Lambs among Wolves:* And sure that does not sound like giving a Commission to tear and worry those that would not come into the Flock: The Sheep were not by that impowered to devour the Wolves. Our Lord's directions to his Apostles when a City [B] would not receive their Doctrine was *shake off the dust of your feet;* let nothing of theirs cleave to you, have no more to do with them; cast off the very dust that settled on your Sandals as you past their Streets. And surely then we must be far from animating to give ruin to, and seize the Sword, the Scepter, and the Thrones of Kings, if they refuse to receive Christ or his Kingdom, or his Reformation, or his Vicar. If I must not have the dust of any such upon my feet, I must not have their Land in my possession, their Crowns on my head, their Wealth in my Coffers, their Blood upon my [C] hands, nor their Souls upon my Sword. It will be ill appearing so when we come to give an account how we have executed our Commission; and shall be asked, did I send you to inflict the Cross, or preach it? to save men's Souls or to destroy their lives, yea and Souls too? And when in those Myriads of Souls that have perished in the desolations which such occasions have wrought their Blood shall cry from under the Altar, as being sacrificed to that duty and Religion which was the utmost that they understood (it so be that there were no Treason to discolour it) and they that did inflict all this appear but *Christian Dioclesians,* and stand at [D] that sad day in the train of the Persecutions, on the same hand: O then those Fires which these Boutefeus called for and kindled shall blaze out into everlasting burnings!

And now it may seem strange that they who most of all pretend the *Spirit of Christ,* are yet of the most distant temper in the world from that of *Gospel;* always endeavoring to do that which our Savior here checks his Disciples for proposing, and did threaten *Peter* for attempting. [E] There are among ourselves that seem to live by Inspiration, that look and speak as in the frame of the Gospel, as if every motion were impulse from Heaven: and yet as if Christ had fulfilled his promise to them without metaphor, *baptized them with the Holy Ghost and fire,* only that they might kindle [A] fire, and *the unction of the Spirit* did but add oil to those flames; as if *the cloven Tongues* of fire in which the *Spirit did descend,* were made to be the Emblems of Division, and to call for fire; these men's *life,* their *garb,* their very *piety* is *faction;* they *pray, rebel,* and *murder,* and all *by the Spirit.* 'Tis true indeed they plead now what we seem to say, that they should not be persecuted for not being satisfied in their Conscience; so they mince their breaking of the Laws for which they suffer. But do these know themselves *what manner of Spirit they are of?* or are we bound not to remember [B] when they had the Power how they persecuted all that would not do at once against their *King,* their *Conscience,* and the *Law?* And we do thus far know *what Spirit they are of,* that if they have not yet repented of all that, then it is plain if they can get an opportunity they will do it all again, nay they must by *their Spirit* think themselves obliged to do it.

But these are not all: those that above all the World pretend to the Infallible assistance of the Spirit, our Church is bold in her offices of this day to say, *do turn Religion into* [C] *Rebellion;* she said it more severely heretofore, and the attempts of this day warrant the saying, when not like our Disciples that would call for *fire from Heaven* on the Village that rejected Christ, these will raise up *fire from Hell* to consume their *own Prince* and his *Progeny,* the *whole line of Royalty,* the *Church* and *Nation* also in their representative; and all this only for refusing him that calls himself *Christ's Vicar.* There are, I must confess, among them that renounce the practice, and say *'twas the devise only of some few desperatemale contents, wicked Catholics, and designed by the Devil:* And [D] they will allow their Father *Garnett* to have had no other guilt, but that he did not discover it having received it in Confession. And this gives me occasion to propose a story to your patience and conjectures.

Not long before the time of this attempt, a Priest of the *Society of Jesus* in a Book he published, does propose this case of Conscience, *Whether a Priest may make use of what he hath learnt in Confession to ave•t great impendent mischiefs to the Government? as for Example,One confesses that himself or some other had laid Gun powder, and other things under such* [E] *an House, and if they be not taken thence the House will be burnt, the Prince must perish, all that pass throughout the City will be either certainly destroyed or in great peril;* and resolves it thus, *'Tisthe most probable and safe opinion, and the more suitable to Religion, and to that reverence which is due to the Sacrament* [A] *of Confession, that it is not lawful to make use of this his knowledge to that end. That his Holiness* Clement *the* 8. *had just before by a Bull sent to the Superiors of the Regulars commanded most studiously to beware they make not use of anything which they come to know by Confession to the benefit of the secular Government.* He adds, that *in cases of Confession the Priest must not reveal though death be threatened to him, but may say he knows it not, nor ever heard it,quia rever à non scit nec andivit ut homo, seu pars reipub. Tea he may swear all this if he but mentally reserve,* so as to tell you. 'Tis *Del Rio* in *6th.* Book [B] of his *Mag. dis.* 1. *Cap. Sec.* 2. It seems 'tis safer to break all the obligations to *Allegiance* and to *truth,* his *duty* and his *oaths,* the *Princes* and *God's* bonds, than the *Seal of Confession.*

But I did not mention this to let you see the kindness these men have to Princes and their Government: I shall avoid producing any the opinions of particular persons howsoever horrid in my arguments this day; but I only ask whether it be not very probable this instance was the thing to be attempted on this day? Whether the resolution was [C] not published, the Pope's Bull if not made yet producit at least to caution any Priest that should receive it in Confession, and should be so honest as to abhor the Fact, yet from betraying it and hindering the Execution of it. If it were the case, this was not then any rash attempt of some few desperate malecontents; but a long contrivance and of many heads, and its taking, its effect was the great care of their Church.

Well they are even with us yet, and lay as horrid Projects to the charge of *Protestants.* Among our other Controversies [D] this is one, whether are the worse Subjects? bloody sayings are producit from Authors on both sides; yea there is the *Image of both Churches, Babel and Jerusalem,* drawn by a Catholic Pen, and then you may be sure all *Babel's* divisions and confusions make the draught of *ours,* and are said to be the issue of the *Protestant Doctrines:*

Whereas such things though countenancit by some particular Authors of their Church, were never owned by any *public Act,* or Doctrine of a *general Council* to which they provoke us. I must needs confess our Calendar can show a *thirtieth of January,* as well [E] as a *fifth of November.* There are indeed that say, *the Romanists hatched that days guilt,* and challenge any man to call them to account for saying so. But whether so or not; which Churches Doctrines such things are more suited to, I will now put to trial, that we may know *what Spirit each is of:* And I will try it by the *public Acts and most* [A] *established Doctrines of the Churches,* and here undertake to show the *Church of England most expressly does declare against all practices against the Prince for the cause of Religion.* But the *Romish* in those *acts* wherein she hath most reason to expect *infallibility of Spirit,* also in the *public Acts of the Church representative,* in *General Counsels* does abett the doing them, not only for *Religion,* but for the *cause of Holy Church.*

First, If the Church of *Rome* have reason to expect infallible assistance of the Spirit in any case, it is as much in *Canonizing of a Saint* as in any other, it being as unhappy to [B] determine a false Object for Religious Worship to their Church as a false Article of Faith; there is as much need that there should be an infallible proposal of the one as other; for when she does Decree by the Authority of the Omnipotent God such a one is a Saint, received in Glory, and so renders him the object of their Worship, if he should chance to be a Reprobate; to cause the People to fall prostrate to the Shrine of one that's damned, and call his flames to warm God's Altar and the Votaries breast, to make the whole Church worship one that is in Hell, is liable to greater aggravations [C] of impiety than an erroneous opinion in very many of their points of Faith can be.

But it is known their Church hath Canoniz'd one of this Nation, *Becket,* who though he was indeed illegally and barbarously Murthered, yet *'tis not the Suffering, but the Cause that makes the Martyr,* now he did not fall a Sacrifice for his Religion, but was slain because he did disturb the State by suspending all the Bishops that upheld the Kings just cause against him, so that neither King nor State could live in peace for him; for opposing also those Laws which [D] himself had sworn to, Laws that were not only truly Sovereign Rights, but are maintained even unto this day as *Privileges by the Gallican Church,* and they not branded for so doing: In a word, he was slain for those actions which his own Bishops condemned him for, as a perjur'd man and a Traitour: And for persisting in them to the death he was Sainted.

Now whatever the estate of this man be in the next [A] World, (I meddle not with that;) Yet for disobedience and Rebellion to place one in Heaven, whence for those things *Lucifer* did fall; does seem to show *what Spirit they are of* that Canonize such Saints: For the Church to pray to Christ that *by the wounds of this Saint he would remit their sins,* does express what rate their Church does set upon the merits of resisting Princes, and disturbing States in the behalf of Holy Church: When such actions make men fit to be *joint purchasers with Christ in the Redemption of the World.* But when the *French* Histories say *'twas* [B] *disputed long after in* Paris *whether he were Damn'd or Sav'd,* that the *Church in her public Offices should prayto go thither where he is gone to have his Society;* though it express their most infallible assurance of the condition of those men, who for their sakes resist the Secular Powers, yet *O my Soul! enter not thou into their counsels in this world, neither say a Confederacy to whom they say a Confederacy:*

Much less pray to be in their Society, who *by resisting* S. *Paul* says, *do receive unto themselves Damnation.*

Secondly, It is notorious that in their first *General Counsel* [C] *at Lions, Anno* 1245. the Emperor *Frederick the second,* by the Sentence of the Pope and the whole Council after long deliberation and producing several Arguments which they say are not sleight, but effectual to prove the suspicion of Heresy, is *deprived of his Empire all his Subjects are absolved from their oath of Allegiance, and by Apostolical Authority forbidden to obey him:* Therefore that such things may be done in the cases of Religion hath the Authority of a *General Council,* 'twas *that Council that DecreedRed Hats to Cardinals:* Hats red it seems not only with the Royal [D] *Purple,* but with the *Blood* of *Kings* and of *Royalty* itself.

Thirdly, I should have urged the well known Canon of the [A] *General Council of* Lateran, (the greatest their Church ever boasted of) which says, *That if the temporal Lord shall neglect to purge his Territories from such as the Church there declares Heretics, he shall be Excommunicated by the Metropolitan, & if he do not mend within a year complained of to the Pope,that so he may declare his Subjects absolved from their Allegiance, & expose his Lands to be seized by Catholics; who shall exterminate the Heretics, saving the right of the chief Lord:Provided he give no impediment to this. But the same law shall be observed to those that have no chief Lord's;* that is, who are themselves Supreme. [B]

This I should urge, but that some say that penal Statutes, which are *leges odiosae, tantum disponunt, quantum loquuntur:* Therefore this Canon since it does not name Kings, it does not they say concern them, although 'tis plain it do sufficiently enough. But that there may be therefore no evasion,

Fourthly, In the *General Council of Constance,* that part of it I mean that is approved by their whole Church. The Pope and Council join together in commanding all Arch-Bishops, Bishops, and Inquisitors to pronounce all such Excommunicate as are declared Heretics in such and such Articles [C] (and that of *Transubstantiation,half-Communion, and thePope's Supremacy* are among them) or that favor or defend them, or that Communicate with them in public or in private, whether in sacred offices or otherwise; *•tiamsiPatriarchali, Archiepiscopali, Episcopali, Regali, Reginali Ducali, aut aliâ quâvis Ecclesiasticâ, aut mundanâ prae•u•geant dignitate:* And Commands them also to *proceed to Interdicts, and deprivation of Dignities, and Goods, and whatsoev•r other Penalties, vias & modos.* Thus that Council though it took away the Peoples right to the *Blood of Christ, denying them the Cup in the Sacramc•t,* gave them in exchange [D] *the Blood of th•ir own Kings,* making them a right to that.

And that they extend the force of these Canons to the most absolute Princes, even to him that pleads exemption most, to the *King of France* is plain, because when *Sixtus the fifth* thundered out his Bulls against the then King of [A] *Navarre* afterwards King *Henry* the fourth of *France,* and the Prince of *Condé,* depriving them not only of their Lands and Dignities, but their Succession also to the Crown of *France,* absolving their Subjects from their Oaths, forbidding them to obey them, he declared he did it to them as to *relapsed Heretics, favorers and defenders of them, and as such fallen under the Censures of theCanons of the*

Church. Now there are no other Canons that do take in *Kings* but these which can touch him, for that of *Boniface the eighth* which says the Pope hath power to judge all temporal powers, [B] is declared not to extend to *France. Cap. mer•it. de privilege. in extravag communibus.*

Thus by the *public Acts of their Church,* and by the *Canons of their General Councils* we have found in causes of Religion *Deprivation of Princes, Wars* and *Bloodshed,* and the other confequent Miseries are established; *Rebellion* encouraged by a *Law:* And if *Rebellion he as the sin of Witchcrast* then *we know what manner of Spirit they are of* that do encourage it; sure *witches* have no *spirit* but the *Devil* for familiar.

But the *Church of England* on the other side, in her public [C] Doctrine set down in the *Book of Homilies,* established in the 39. *Articles* of her Religion, says in express words that *it is not lawful for Inferiors and Subjects in any case to resist and stand against the Superior Powers: that we must indeed believe undoubtedly that we may not obey Kings, Magistrates, or any other, if they would command us to do anything contrary to God's Commands. In such a case we ought to say with the Apostle we must rather obey God than Man. But nevertheless in that case we may not in any wise withstand violently, or rebel against Rulers, or make any Insurrection, Sedition, or Tumults, either by force of Arms or otherwise, against the Anointed of the* [D] *Lord, or any of his Officers,* 1 Book of Hom. 2 part of Serm. of Obed. *Not for Reformation of Religion; for what a Religion 'tis that such men by such means would restore, may easily be judged, even as good a Religion surely as Rebells be good men, and obedient Subjects,* 2 Book of Hom. 4. part of the *Serm. against will full rebellion.* The very same thing is defined in the first of the Constitutions and Canons Ecclesiastical of the year 1640. *for Subjects to bear Arms against their King, offensive, or defensive, upon any pretence whatever, is at least to resist the Powers which are ord•in'd of God: and though they do not invade but only resist,* [E] *S.* Paul *tells them plainly, he that resists receives unto himself damnation.* This was the Doctrine of the Church in those her Constitutions; & although there was no Parl. then sitting to enact these *Canons* into *Laws,* yet since that time the Law of [A] *England* is declared to say the same; and we obliged by it to acknowledge, *that it is not Lawful upon any pretence whatsoever, to take up Arms against the King,* by this Parliament, whose memory shall be forever blessed.

And now it is not hard to know *what manner of Spirit* our Church is of, even that *Spirit* that *anoynts the Lord's Anoynted,* that is, which *Commissions them, God's Spirit,* as we find it phras'd in Scripture: And 'tis obvious to each eye that there is much more resemblance betwixt present *Rome,* and the Image of *Babylon,* as S. *John* hath drawn it in [B] the *Revelations,* than there is of *Babel* and the *Church of England,* as to those Confusions which seditious Doctrines make, as the Romanists pourtrai'd her.

But far be it from me to conclude hence that all of their Communion do allow their Doctrines: Though they stand on the same bottom that their Faith of *half Communion,* and *Transubstantiation* do; even *Acts of the same Counsels,* yet I doubt not multitudes of loyal Souls of this our Nation do abhor the Tenants, by what Rule of theirs I know not I confess. Nor shall I enquire what *Security* a Prince can have [C] of the *Allegiance* of those, who by the most infallible Rules of their Religion can be loyal only on Condition, by the leave of those who are his Enemies, on whose will and power all their *Oaths* and *duty* are *depending.* If the most

essential interest of Princes will not move them to consider this, sure I am I shall not undertake it: But I shall take the confidence out of the premises to infer, that *no Religion in the World does more provide for the security of Kings, than the Christian as it is professed in our Church does.* And when we see the Interest of the *Crown* and *Church* were twisted by God in the preservations of this day, nor could be separated [D] in the late dismal Confusions, but died and revived together in the resurrection, they that hate the execrable mischiefs of those times, or love the Crown, or do not come to mock God when they come to give him thanks for his great glories of this day, cannot choose but have *good will for our Zion,* cannot have an unconcernedness for this Religion, a cold indifference to it or any other; which where-ere it is, alas I fear betrays too openly *indifference* and *unconcernednesse* for *Religion itself.* For if I should appeal to our most Sceptic Statists, and not beg one Principle of a Religion, [E] but take their own: *Religion was contrived,* they say, *by pretending to engage a God to uphold his Vicegerent, and by putting after, everlasting punishments before men's fears,* (for they saw present ones restrained not Treason) was contrived [A] I say, *to uphold States:* Then that must be the *best* with them that *best upholds,* and then I have evincit the *Christian* is secure, as 'tis *professed by our Church.* But then shame to those who to gratify their lusts merely, labor to persuade themselves and others there is no such thing in earnest as a *Resurrection to punishments:* who by public raillery in sacred things, and turning all to merriment, endeavor to take off the sense of all Religion, and have done it in great measure; and so thrown down the best Basis on which Government subsists: which they themselves confess was necessary to be [B] framed on purpose for it. For *if there be no after fears, he that is stronger than to need to fear the present may rebel, kill Kings.*

These *Atheists* are *Fanatics,* I am sure in Politicks; more traiterous than our mad *Enthusiasts,* or than the *Canons of the Popish Councils:* To these Sadducees in Christianity we may say *ye know not what spirit ye are of,* who know not *whether there be any Spirit.* But it is indeed because they are all flesh themselves: But then *if the works of the flesh bemanifest, adultery, fornication, seditions, heresies, murders,* [C] *drunkenness, &c.* we know *what manner of Spirit they are of;* even the *spirit* that did *enter into the Swine,* the *Legion* indeed *of Spirits,* one Spirit is not Devil enough to animate the flesh into so many of those works. But *the fruits of the Spirit* that Gospel Spirit which we Christians are of, are *love, peace, longsuffering, gentleness goodness, faith, meekness, temperance, joyin the Holy Ghost;* and they that do bring forth such fruits are *baptized* indeed *with the Holy Ghost;* and if *with fire, fire that came down from Heaven* too, 'twas only to consume their dross that they may be pure metal, fit as for the *King's Inscription, meek Christians, good Subjects,* so for *God's Image* to be [D] stamped upon, that is, *renewed in Kighteousnesse and true Holynesse. Fire* this that will sublime our very flesh into spiritual body, that we may begin here that *incorruptible* which our *corruptible must put on, when our vile Bodies shall be made like to the glorious Body of our Savior:* To which state that *Spirit which raised up Jesus from the dead* bring us, *by quickening our mortal Bodies.*

To whom, *&c.* [E]

SERMON XI. CHRIST-CHURCH IN OXFORD. *Novemb.* 8. 1665. *Being the Monthly Fast-day for the Plague.*

LUKE XVI. 30. 31.

Nay Father Abraham, but if one went unto them from the dead, they will repent.—

And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.

THat *God* who purchased for us the possibilities [A] of Repentance with the Son of his Bosom, and requires nothing more in exchange of the Blood and Life of Christ, but some unfeigned tears and reformation of our lives, that *He* should be contriving methods to bring men to Repentance is nothing strange; for this is but to take care that all that ever he hath done for them be not in vain and lost: But that in *Hell,* a place which nothing but Repentance [A] can destroy; there should be such designs seems strange, yet not if we consider the condition of the place, whose Torments are not only of so dire a nature, that he that is condemned to them would be alone in them, but were made so dire on purpose that they might be preservatives against themselves; nothing being judged more effectual to terrify men from those pains, than the exceeding greatness of those pains, which he that feels thinks the relation alone will do, for he said, *Nay Father Abraham, but if one went unto them from the dead they will repent, &c.* [B]

The words do willingly suggest occasion for several Inquiries, and some of those of the nicer and more curious kind, but truly I shall not attend to those suggestions, but shall choose to handle a few of the most obvious and popular Considerations that the words break into, and they are three.

First, the Rich man's Charity to his Brethren, his unsatisfied desire and care that they may be brought to Repentance, expressed in these words, *Nay Father Abraham,* though *they have Moses and Prophets,* yet let them have *one method* [C] *more.*

Secondly, we have here his choice of that *method,* that which he thought would do though nothing else would; in these words, *If one went unto them from the dead they will repent.* In the handling of which, we shall examine what the grounds were upon which this Rich man was so confident that that would work upon them; and here we find he chose with several advantages.

First, *One from the dead;*

Secondly, That one *Lazarus;* and he [D]

First, One *out of Abraham's Bosom:*

Secondly, One that had seen him also in his Torments and could *testify* of them, *v.* 27.

Thirdly, We have here these fancied hopes all dashit in *Abraham's* answer, *And he said unto him, if they believe not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*

First of the first, the Charitable, careful contrivances this Rich man in Hell had for his Brethren upon Earth: *Nay Father Abraham, &c.* [E]

It is commonly reported of men who know themselves infected by the Plague, that they desire to infect as many others as they can; they contrive to spread the Contagion, and love society of Ruin; and we are sure it is so in that Plague of the Soul, *Sin.* This humor did not content it [A] self to debauch *Heaven,* and unpeople *Paradise,* but all the Ages of the world make up its Triumph, and every sin that ever was, and misery that shall be, is its issue. *Lucifer's* pride would have a train of *Angels* and *Mankind* to wait upon him in destruction: And in such an attendance, though to his everlasting cost, he does still pride himself; he feeds upon that envy that devours him, and cheers himself with adding fuel to his flames that do torment him; and upon this account *enjoys* his *own Agonies* and *God's Indignation:* And then it is no wonder if his Agents upon Earth enjoy [B] the sport; and if the Devil does not more please himself to see his Dominions enlarged and the business of Hell go forward, than wicked men do in having others become like themselves; as if they did derive to themselves, and possess the pleasure; as they do the guilt of those whom they draw in; and the delight like the sin, were *all in all, and all in every part* of the whole Company that join in wickedness. But it should seem 'tis otherwise with the Sinners in Hell. Our Rich man here when he saw his own estate remediless, so vast a *gulf* betwixt him and the Bosom of Comfort, that [C] not the least drop of refreshment, no not the hopes nor wishes of it could pass thence to him; but Torment sealed upon him by an irreversible Decree; he begins then to contrive for his Brethren, how their falling into the like estate with him might be prevented, *v.* 27, 28. Nor satisfied with this, when *Abraham* replies, they are provided well enough, *they have Moses and the Prophets,* the one Preaching the Law to them, whose *Rules* they have made as familiar to them as their *dress,* they *put on* daily God's Commandments, and their duty; make his Precepts their *frontlets* and their *wristbands.* And the other the *Prophets,* are [D] Commissioned from God to lay before their eyes the issue of transgression, give them a *vision* of the Judgments that await their sins, and come to them burdned with the fore-knowledge of the sinners expectations; so that except they will resolve to choose destruction willfully to assault their own perdition, there is no fear they should come thither; those tell them as much as any from the dead can do: Ah! but thinks he, all those methods I had, yet I am here; and then let them have one other; for as now after this little taste of [E] Torments were I to live again, I should most certainly avoid this place, and lead another kind of life than that which does expire into this *Tophet;* So if one went to tell them how it is with me, sure then they would repent and not come hither; therefore I pray thee send, *Nay Father Abraham,* [A] *&c.*

I cannot here assent to Cardinal *Cajetan's* account that all this earnestness was only pride in our Rich man, and a desire to have the glory of his Family advance'd; which as he labored to raise here by Wealth, so now finding by sad experience that was but a weak foundation to build a lasting House upon, and that all the shine of it was but false treacherous light, such as did end in flame with him; and having made discovery of other greater glories, that *Abraham* and *Lazarus* possessed, he would have his Family as high [B] and bright as they; and this their Repentance, which he took such care for, was but in order to that exaltation.

If it were so, truly it is the first pride I ever read of that would content itself with no meaner a dress than the Robes of Immortality, and was ambitious of the Throne of Glory. I have heard I confess of a proud lowliness, where the humility is but the manage and the art of being lofty, is only assumed condescension whereby men but descend to be extol'd, and stoop to take advantage for their mount: But never heard of any pride that aimed to raise itself by [C] the humiliations of Repentance, that laid its groundwork in that dust and ashes, clothed itself in the sackcloth and neglected rudnesses of a pious penitent sorrow: The prides of this side Hell are of a different garb I am sure, if theirs be such; if they design by those just means to settle the inheritance of Heaven in their familys, sure the *vices of Hell* may be fit patterns for our *Religious performances,* and 'twere to be desired that all Christians had this man's ardencies and flames in their affections to their houses.

Yet neither can I from this one particular instance draw [D] any general proposition concerning the kindness of that place to sinners upon Earth, although all those that make this History not Parable would give me color for it: But waving that, since Christ hath so framed the 〈 in non-Latin alphabet 〉, (which is a relation of such words as they would have spoke had they spoke on this occasion) I shall take that as ground enough to apply it to the conviction of those who are so far from these Charitable designs to the Souls of others, that they contrive nothing more than how to have the company of their friends in those ways that lead to this place of Torment; prevail with them to join in sinning, and show a [E] vice how to insinuate into them.

The kindnesses of our man here in the flames were divine God-like Charities compared to these. Our Savior says, *Take heed that ye despise not one of these little ones, for I say* [A] *unto you that in Heaven their Angels do always behold the Face of my Father which is in Heaven, Mat.* 18. 10. Which one expounds, *if we neglect to do what shall be in our power to preserve the meanest Christians from vice, and sleight their sinning, their Tutelary Angels that have continual recourse to God, and are high in his favor, will make complaints of us in their behalf,* at least they will if we *offend them,* and any action of ours prove an *occasion of their sins.* And if a favourite of Heaven shall accuse us to the Lord for that, Then how will he complain of us when we *tempt?* when [B] he shall have to say against us, that we have ensnared and drawn such a Soul into a Custom that will ruin it eternally; and when he shall bring against us an instance out of *Hell* here, and the kindnesses of one among the Devils shall come in Judgment against us; where we see the Rich man thought not of his own condemnation so much he thought of the averting that of his Brethren. We might suppose a man in his condition could not consider anything but his own Tortures. O yes, to preserve others from them; yet, when the man in Hell does so, the men on Earth do think of nothing more than to entice others into them. [C] And is it not a strange Age then! when to tempt is the only mode of kindness, and men do scarcely know how to express themselves civil to their Friends but by pressing them to sin and so be sick with them? as if this were the gentile use of Societies, to season Youth into good Company, and bring the Fashionable Vices into their acquaintance.

And 'tis well if they stay there; it happens so that Parts and Wit, Faculties and Acquisitions do ingratiate men into these treacherous kindnesses, and qualify them for the desires [D]

and friendships of such persons as entertain them by softening them into *looseness* and then into *profaneness;* debauch their *manners,* and then their *Principles;* teach them to sport themselves with *Vice,* and then with *Holy things,* and after with *Religion itself;* which is a greater *Luxury* than that their Ryots treat their Appetites withal, the *Luxury of wit.* And thus they educate them into *Atheism,* and these familiar Devils are called Acquaintances and Friends: And indeed the Companions in sin a man would think should be dear friends, such as pour an heart into one another in their [E] common Cups, shed Souls in their Lusts, are friends to one another even into ruin, and love to their own Condemnation, are kind beyond the *Altar-flames,* even to those *everlasting fires;* such communications certainly cement affections so that nothing can divide them: And let them do so, [A] but *Lord send me the kindness of Hell rather,* one that will be a friend like this man in his Torments, that with unsatisfied cares minded the reformation of his Friends, *Nay Father Abraham, but if one went unto them from the dead they will repent;* which brings me to the *Choice,* the second part.

If a Ghost should indeed appear to any of us in the midst of our Commissions, it would certainly hurry us from our enjoyments; and there are no such tyes and unions by which the advantages of sin do hold us fixed and jointed to them, but the shake and tremble we should then be in, would [B] loosen and dissolve them all, and make us uncling from them, if we may believe discourses that tell us such a sight is able to startle a man however he be fixed by his most close Devotions; for what the *Jews* were wont to say, *we shall die because we have seen an Angel of the Lord from Heaven,* most men do fear if they should see the *Spirit of a dead man from the Earth.* Indeed the affrights which men do usually conceive at the mere apprehension of such an apparition, do probably arise from a surprise, in being minded hastily of such a state for which they are not then prepared so as they [C] would wish or hope to be, to which they think that is a call, for *we shall die* said the *Jews.*

But not to ask the reason of this now, but find the reason why our Rich man thinks when *Moses and the Prophets* cannot make a man repent, such a *Ghost* should: We have it *v.* 28. they do but *discourse* to us, but one from the dead could *testify,* he could bear witness that it is so as they say, speak his own sight and knowledge, and therefore though *they hear not Moses and the Prophets, yet if one went unto them from the dead they will repent.* For [D]

First, one from the Dead could testify that *when we die we do not cease to be;* and he would make appear that our departing hence is not annihilation, and so would dash the hopes of *Epicures,* such as I was, and I may fear they are; who as they live like Beasts do think to die so too; and who are *rational* in this alone that they desire to be but *Animal.* And all the rest of men whether worldly or sensual, that enclose their desires and enjoyments within this life, and above all the *Atheist* that dares not look beyond it, all these would be convinced by such an evidence. Indeed [E] this would take away the main encouragement of all ungodliness, which upon little reasonings how thin soever, that there's no life after this does quicken and secure itself, *Wisd.* 2. and therefore every Sect of men that did prescribe [A] Morality did teach an after life, nothing was more believed among the Heathen; Their Tribunal below, where three most severe Judges were appointed, meant the same thing with our *last Assize,* and their *Elizian fields* were but *Poetical Paradise,* their *Phlegethon,* River of Fire, was set to

express our *stream of Brimstone flame:* Thus *Resurrection in fable made them virtuous;* the guess at it made *Socrates* die cheerful, and though his hopes had *faint* weak Principles they had *Heroic* almost *Martyr resolutions.*

And on the other side, of those that among them denied [B] an after life, though we are told that *Epicurus* was a virtuous man, yet his Sect did give name to Vice; and is still the expression for it, and all that did espouse the Tenants of it, did the vices too; the *Sadducees* among the *Jews* are called *Epicures,* not only for opinions sake, because they did make *God a body,* and totally *denied hisProvidence,* as *Zakuth* says, but *Epicures* also for their *practice* sake,: For they used to scoff at the *Pharisees* for afflicting themselves by Fasting and Austerities in this life, 〈 in non-Latin alphabet 〉 *when there is nothing at all of recompense for them* [C] *in any life to come.* Yea and *Josephus* says of them *theywere the worst of all Sects, living like savage Beasts towards one another, and uncourteous to their own Sect us to strangers; and this,* says he, *was but a natural effect of their Opinion,which wholly denied the Immortality of the Soul, and all Rewards and Punishments after this Life;* which Principle one coming from the dead would rectify, and so contribute to Repentance. Especially if.

Secondly, that one were *Lazarus,* if he that at the *Supper of the Lamb* sits next the *Father of the faithful,* and *the* [D] *Friend of God,* in one of the higher Seats of *Paradise,* in *Abraham's Bosom;* if he would go and speak his knowledge of the Pleasures of that Bosom which he tastes, and of the glories of that place, and but compare them with the little gayeties of my Fathers House; show them the difference betwixt their *Structures* and *that Foundation whose builder and maker God is,* betwixt the entertainments of their riotous Palates, and the Festivals of the Blessed Trinity, then sure they would disrellish those, and catch at these, which do exceed them by a whole Infinity, and will out-live them an Eternity. [E] And here should I attempt, what he would have had *Lazarus* perform, to dash out the blessedness of that place, making the *first draught* of them with notions of delight, not such as the understanding cannot apprehend, but such as seize the heart with pleasure in this Life, and that give it the strongest agitations here; and sweetening that by those [A] transendencies which I could fill it up with, and should I *raise* it then with *shadow,* evince that reason, though it cannot fathom, can yet by sure Discourse conclude the greatness of those glories, which I would leave for your expectations to loose themselves into; should I attempt all this I were an insolent undertaker. Yet were it very easy to describe them so as that viewing them with the things below, these would vanish in the comparison. And to do so much was the utmost that our Rich man could design by sending [B] *Lazarus,* who if he could have been believed might probably have done the work; for if *Faith* did but do what *Lazarus* did, *look into Abraham's Bosom,* were it but turned into a little *vision,* and but as clear *an evidence of things not seen* as *eye-sight* hath of its temptations, had the *spiritual* object but that advantage the *carnal* hath of being *present,* (now it is the work of *Faith* to give it that advantage) sure it would be impossible for the sensitive objects, the pleasures are the Profits of this world, which are so far inferior to the other in desireableness, and only make advantage of their being present, when the other is so far of, 'twould be [C] impossible for them to gain our wills consent at any time; and therefore when those glories shall be present to the Soul, 'twill be impossible for any other object to steal, or ravish, any way to engage one thought away from them: In

Heaven they cannot wish to sin. Nay the flash alone of that glory fascinates the heart; *Peter, and James, and John,* saw but a *glimpse* of it, and that *transfigur'd* too, (only the other way that *Moses* and *Elias* were, for the glory suffered an *exinanition)* and they but wak'd into the sight of it, so that 'twas but an *apparition of Heaven;* and yet they [D] never would have left the place which it once lightened, *Master it is good for us to be here,* let us go down no more, never converse with anything beneath *Mount Tabor, but let us build three Booths,* such *Tents* would be like that which *He* hath *spread,* and such *Booths* be some of the *many Mansions of his House, who spreadeth out the Heavens for a Tent* for himself to dwell in. But the truth is while men do only hear of Joyes above, and have but thin neglected notions of them, and on the other side a sense of present profits, pleasures, honors which the world affords, they will not [E] be affected with the future dry hopes of those as with all these in present, will not have as effectual a taste of the *Supper of the Lamb,* as of their own *delicious daily fare,* nor be as much wrought upon by the Promises of being *Cloath'd* [A] *upon* with the white Robe of *Immortality,* and by the mentions of a *Crown,* although of *Glory,* as they are pleased with their own *Royal Purples,* they have much surer Conviction of the delights of present things, than of those far removed futurities; but now if *Lazarus* would go from *Abraham's Bosom,* he might Convince them from his own Experience, and then *they would Repent.* Especially

Thirdly, because *Lazarus hath seen me in my Torments,* and can give account of them, wherefore *I pray thee Father* [B] *Abraham send him,* for if *such an one* went unto them from the Dead, one that could testify of this place, he would tell them such sad stories of my condition here, how in lieu of all my *sumptuous fare* I have nothing now but *gnashing of teeth, streams* indeed *of Brimstone,* and a *lake of fire,* but *everlasting fever of thirst* for my delicious intemperate Palate; my short-lived sins turned to eternal Agonies; sure this would prevail with them to cut off their sins by Repentance, before Death cut off their sin and them together; and so they might prevent the coming hither. And [C] very probably it might have taken; for upon such Conviction 'tis hard not to resolve to change, for who is he that can resolve thus with himself, *well I will now content myself with everlasting Condemnation and this sin, for I see they are consequent, now this I cannot leave therefore let the other come;* they that were once affected with the apprehensions of the greatness and the certainty of that Damnation cannot resolve thus, and therefore we see fewer men adventure to transgress *Man's Law,* whose Punishment is near and most assured, than *God's Commandments.* And when their fears of the Lord's [D] Judgments stare them in the face, they quickly tremble into the terrors and the agonies of Penitence. For who dares sin, and who does not repent upon his Death-bed? he sinks at the remembrance of his former draughts, when he does apprehend his next is like to be in the Infernal Lake, he hath the frost of the Grave on him when he but thinks of his lascivious heats, and does think too that his hot lustful Bed will turn him off strait into *Tophet:* And then if *Lazarus* could raise these apprehensions in them, *sure they would repent.* 'Tis plain these were the grounds our Rich [E] man built this his request upon, I do not lay them as infallible, I make no question but that men are able to defy their knowledge, and charge through their own belief to sin and to destruction; but commonly men do not lay things deep enough to their heart to be thoroughly convinced in earnest, [A] and thus he believed; for had *Abraham* granted his desire, and *sent Lazarus* to *testify* the Glories he had

tasted in himself, and the Torments he had seen their Brother in, all he could hope from this was but to make them more believe the one and other; therefore he thought for want of this they would miscarry, and this alone would do it; so that we may conclude, that in the judgment of one that died without Repentance, having resisted all God's Methods, and knew upon what score he did it, and suffered the deserved pains of so doing; the reason why men do not repent, is because they are not sufficiently convinced of the [B] next Life, and of its two Eternities of Joy and Torment, they do not credit them, but notwithstanding all that God hath done his truths want witnessing, for *if one went unto them from the Dead,* one that could *testify, they would Repent.*

I should now make reflections on this and ourselves together, and truly all this would bespatter foully such as go on in a vice, for it does conclude concerning them that they do not believe God's Truths, but in the midst of their professions of Religion are Infidels; 'tis plain they are so in the [C] acknowledgments of one of their own tribe, who in the anguish of his Torments does confess this of them from his own experience: But worse things will appear when we have seen that God hath done all this to us with more advantage than this man in Hell did think sufficient, or indeed desire; which was my next undertaking, and I shall manage it in the same order.

First, *If one went unto them from the dead,* says he, *they will Repent.* And now to answer that, *Christ is come from the dead;* an Article this is that made its way through all [D] the Swords, and all the Racks, and torturing Engines that the powerful witty malice of a whole World could find out and execute: And shall it find its death among the softs and glories of its own victorious profession? when it was instant Ruin to acknowledge the belief of it, then myriads ran into the flames, at once to own and to partake *Christ's Resurrection:* but now they that profess it are so well here in this Life, that in defiance of their own profession, they will not think there is another Life. [E]

It is not out of Principle they doubt (as it were easy to demonstrate) but out of improbity: They have an aversion to severe Piety, and are uneasy under anything that does engage to it, and must therefore work themselves out; and here they storm; Unkind men to themselves! not only in [A] imprudence, who adventure all upon such hazards; but in disparaging themselves, who being men of reason, and that set it up to such an height as to make it contend with God, and dispute out his Power of raising them again, yet can think such a reasoning Soul was given them for no other end but to procure for, and to animate the organs of their sensuality. But this is dashed if *Christ be risen,* because *His Resurrection did make Faith that he would Judge the World in Righteousness, on purpose to make them Repent; Acts* 17. 30, 31. So that this his first expectation is most fully answered [B] to us.

But Secondly, if *Lazarus* would go, one out of *Abraham's Bosom* then *they would Repent.* And hath there not a *greater* than *Lazarus* been with us? one not out of *Abraham's* but *God's Bosom?* even the Son of his Bosom, one that himself prepared those Joyes for them that would believe him and obey him; one that from all Eternity *enjoyed* them in the Bosom of the Divinity. And who could better reveal them to us than the Author and the God of them? who knew them more than he that did create them and possess them? Yea when this Son of God

would be Incarnate [C] and take Flesh, and was to carry it through all the Miseries that Sin deserved and God's Wrath could inflict, he thought these Joyes encouragement enough to do it willingly, these Pleasures were worth agonies which none but a God could suffer, *Heb.* 12. 2. Now sure he that prepared these Joyes did understand them, and he that is the *Word of God* knew best how to reveal them too. And now how poor a wish was that of our Rich man? Let *Lazarus* go tell them: why a *Person of the Trinity* hath told us; indeed how could God [D] do more than come himself to reveal the truth of them, and himself dy for them to reveal the greatness of them? Good God! that nobody could serve thy turn to tell us of the pleasures of thy Bosom but the Son of thy Bosom! that thou shouldst think it worth an Incarnation to reveal them, and we not think it worth a little Reformation to have them; that he should part with Blood and give his Life for those Joyes, and we not be content to forsake a Custom, to give away the pleasures of a Lust, the neither pleasures nor profits of an Oath, the sick delights of an Excess, nor the vexations of a Passion [E] in exchange for them! what will *Hell* say to us when one there said, if *Lazarus will go they will repent?* If

Lazarus, Thirdly, one that saw me in *Hell,* and so can *testify* the Torments of this place, yet God hath out-done this too. Our *Creed* will tell us who *descended into Hell,* and the *Psalmist* saying concerning him, *God should not leave* [A] *his Soul in Hell.* S. *Austin* asks, *Quis ergo nisi infidelis negaverit fuisse Christum apud inferos?* 'Twere easy for me to produce enough besides that say so. *Clem. Alex. Origen. Hier. Greg. Naz. Fulgent. Euseb. Emissenus. Caesarius. Anastas. Jobius. Damascenus. Oecumenius &c.* But because we are not agreed what he did there, I will take a surer *medium.* That no *Lazarus* can decipher the condition of a Sinner after the pleasures of his iniquity have left him to the recompenses of it, so well as *Christ* who not only did *prepare* the Plagues, and therefore can describe them, but also himself *bore* the [B] pains, and found a few hours bearing them to be too heavy for him, is most evident. His *Agonies* will give you a relation beyond the skill of *Lazarus* that saw the Torments, or of *all* that *suffer* them. Look but into the *Garden,* and see if you do not behold there a more dismal Landshape than that which *Lazarus* had beyond the Gulf, and was desired to give account of? there you shall find Christ at the first approaches saying *my soul is exceeding sorrowful unto death, Mat.* 26. 38. As if the only apprehension of his sufferings had inflicted them, and he could not live under the thoughts of them: [C] and then *he went a little farther and fell upon his face and prays saying, O my Father if it be possible let this Cup pass from me.* And what was there in this Cup which so empoyson'd it as to make it dreadful to the Son of God? Oh 'tis the Sinners potion that he must swill to everlastingness, and when he was in this condition *there oppeared an Angel from Heaven strengthening him, Luc.* 22. 43. yet *v.* the 44. we find him *still in an Agony.* Angels cannot comfort one that is sensible of the guilt of sin upon him; and *he prays more earnestly in* that same place, *Abba Father all things are possible with thee,* [D] *take away this Cup from me.* He does not leave an Attribute unattempted, he does adore the *Majesty,* for he falls upon his Face and Prayes: A Person of the Trinity prostrated in the dust to deprecate those pains; he woos him to it *Abba Father,* canst thou deny thy well-beloved, only begotten Son, thy Son that is thyself, when he comes to thee with such tender compellations of kindness? with words of so much bowels? *Abba Father:* he takes hold too of his *Omnipotence, all things are possible with thee;* and he does it with all the earnestness possible to such a person: for saith [E] S. *Luke*

there, *he does it more earnestly, and his sweat was as it were great drops of Blood falling to the ground,* and what Agony is there in the torment, when there is agony in the deprecation of them? such a passion could not be [A] prayed against with earnestness enough, but that that very earnestness will prove a passion: Yea and he *goes again the third time and prays the same words,* as if, if nothing else, importunity should prevail, and when we shall consider that the Person doing this is the Son of God, to whom nothing could be truly insupportable, yet that he should not be able to bear sin; the weight of that we see makes him cry out *My God, my God, why host thou forsaken me?* as if God could forsake that person in whom the Godhead was of his Person: Or indeed as if the condition did even separate between [B] him and himself.

And now could any *from the dead* have given us such a frighting account? is there not as much warning in this prospect, as if ourselves had tasted all of it? for is it not more that these Torments should be so terrible to him than that they should be insupportable to us? Blessed Savior! if the first apprehensions did assault thee with such killing fury, can we resolve to stand the storm? if we do not resolve that, then if all this will not scare us, but notwithstanding all these fears we will have our delightful, yea and our tormenting [C] sins, what other method will be able to reclaim us? *they that hear not Moses and the Prophets,* not yet *Christ, neither will they be persuaded sure though any other come unto them from the dead.* And so I fall on my last part in these words.

If they hear not Moses and the Prophets neither will they be persuaded though one rose from the dead. Here the expression should be first taken notice of: For that is changed, it should go regularly thus, as in the proposal, *Nay Father Abraham, but if one went unto them from the dead they will repent,* so in his answer, *if they repent not for Moses and the Prophets, neither will they repent though one rose from the dead.* [D] But here 'tis otherwise; as if to *repent* and be *persuaded,* yea and to *hear Moses and the Prophets* were the same things. And if it were our Age had got a fair pretence for bringing all Religion to the *Ear;* but sure Repentance costs the *eyes* and heart more than it does that part, and yet the Scripture useth oft the like expression: So in 1 *Tim.* 4. 16. it is said of *Timothy,* that *by continuing in his Doctrine he should save them that hear him.* So also 1 *Cor.* 15. 2. *by which ye are saved if ye keep in memory the things which I have Preacht unto you.* [E] Tis pity when the *Ear* and *Memory* are so privilege'd, that the *Tongue* hath not the like advantage; but *not everyone that saith Lord Lord shall enter into the Kingdom of Heaven;* yet to *know* hath as great, for *this is Life eternal to know thee the only true God and Jesus Christ whom thou hast sent. Joh.* [A] 17. 3. Which Life eternal, and the being saved, or justified, we may not think are so attributed to these, as if to *hear,* or to *remember,* or to be *persuaded,* that is *to believe* or *know,* any or all of these alone, shall be rewarded so; or that these necessarily do produce all the rest that is necessary to attain those ends: But only that it is so reasonable that they should produce them, that the Scripture does presume they will; and therefore affirms, *He that says he knows God and keeps not his Commandments is a Lyar.* 1 *John* 2. 4. *and he that sinneth hath not seen him neither known him,* 1 *Joh.* 3. 6. [B] Nor *heard* of him it seems by the Text here: For it is so i• national that they who have had notice of the advantages of serving God, and the sad issues of Iniquity, should not reform; that the Scripture does not suppose them guilty of it, but does choose to word it thus, *they hear not:* A sharp rebuke for them all whose Religion is much hearing without doing; the men whose

Soul dwells in their *Ear,* and that dwells by the *Pulpit,* that these should be adjudged as men that *never heard;* and so they shall in every respect indeed, but in the innocence of not having heard, that they do hear [C] so much shall aggravate their Sentence; and yet their Crime is that *they hear not Moses and the Prophets* and then *neither will they be persuaded though one rose from the dead.*

Where I note Secondly, that our Savior does not intend here to commit *Prophecy* and *Miracles,* and set them one against the other, to show which were most efficacious in begetting Faith; for predictions being God's exerting of his *Omniscience,* as *raising from dead* is the exerting of his *Omnipotence,* the one a miracle of *Knowledge,* as the other [D] is of *Power, Prophecy* therefore is not to be opposed to *Miracle,* because it works merely as one; indeed it is a miracle in *Expectation,* or at *distance,* and the other *present:* Nor are they to be made to vie, since both conspire, and both are best in different cases: Besides our Savior is not talking here of *begetting Faith,* but *making men repent,* and the whole meaning of the words is briefly this. Thy Brethren being *Jews* have *Moses and the Prophets,* those contain all the *motives of Repentance,* God's *Commands,* his *Promises,* and *Threats;* even *Heaven* and *Hell* as themselves confess, all these have been confirmed already by great Miracles, and as such have [E] been long since received by the whole *Jewish* Church, with so immovable an opinion of the truth of them, that there needs no new Miracle to give accession of credit to them. And then what can one coming from the dead persuade? [A] new motives he can bring them none; Man's nature is not capable of any other kinds, for he can act but from his *affections,* or his *Reason;* all which are baited to the height by those *motives* they have; the Understanding and the appetite whether it *love,* or *hate,* or *hope,* or *fear,* (which set on work whatever we perform) all these I say *Heaven* and *Hell* are object for even to the utmost possibility of motion; If he can bring no new ones, those they have when they are once truly believed then they have all the vigor they can have; *belief being the application of those active motives to* [B] *their work,* but all the *strength* to act being in those *motives themselves; all* I mean in opposition to the *miracle.* I know that there are other strengths of *Grace,* but those do help as well the Miracle as Motive; those have influence on the believing too, by their *exciting* and *assisting:* (But this strength which may be common to both is not to be considered when one vies with the other:) What therefore shall he go for who can give no new motives nor strength to those they have. If any should not be confirmed enough in that which *Moses and the Prophets say,* how shall they [C] be convinced that this Ghost is of more credit than they were? but if he should be so far heeded, as to add new Confirmation to them, yet if improbity hath been able to dead the force of the activity of all that *Moses* says, although acknowledged with that veneration which the *Jews* receive *Moses* with, *whose credit* they themselves do say *no Miracle can be wrought so great as to be able to add to, or diminish from:* why then that same improbity within a while will with more ease work off the force of this new confirmation, so that it will be vain. Indeed 'tis possible that the surprise of such a Miracle just as any other sudden [D] and amazing accident may make a man consider, what though he did afore believe, yet he did not *mind* nor *lay to heart;* yet when the astonishment of that is over, the motives then are left to their own strength, and can work only by their own activity, which we see hath been able to do nothing; so that a miracle at most can be but *a more a•full remembrancer.*

Now sure to bring this to ourselves, we want none such, nor do they prove much useful: Occasions of astonishment and such *fatal remembrancers* have come and taken up their habitation in our Land, and make approaches towards, hover [E] over every place. *Long Bills of mortality,* and *sad knells,* and *dreadful passing-bells,* these are all *messengers from the dead,* that come posting to us swift a *God's Arrows:* And one would think we should take notice of their message, [A] hear them when they pass so near us, when they seem to call out to ourselves, *when a thousand do fall besides us, and ten thousand at our right hand;* wherefore should not *an Army of such Carcasses* become as moving as one *Ghost?* should *Lazarus* come forth with all *his sores,* they would not be so terrible as these *carbuncles* and *ulcers of the Plague:* And the *destroying Angel* out of *Heaven* with his Sword drawn, one would expect, should be as efficacious as a *Preacher out of Abraham's Bosom.* And yet men do not seem to hearken anymore to these than they do to us, when we either Preach, [B] or which they think much less, when we read Scripture to them, that is, when *they hear Moses and the Prophets.* Men have the same security as to their sins which they had in the freest times, whatever fears possess them, they are not the fears of God, *those that make men depart from evil,* none of those that fright into Repentance; we have no Religious cares upon us now more than at other times, but Vice as if that also had a Sanctuary under *the Lord's wings,* and might retire *under his feathers to be safe,* dreads no *Terrors of the Night,* nor *Arrows of the Day,* but walks as open and as unconcerned [C] as ever. And now should we behold a mad man on his death-bed spending his only one remaining minute in execrations; the paleness of a shroud upon his face, but Blood and crimson Sins upon his tongue; the frost of the Grave over all his parts, but a lascivious heat in his discourse; in fine, one that had nothing left alive of him but his Iniquity; would not an horror seize you at that sight? and the same frost possess you but to hear him? and yet his madness is his excuse, and his disease his Innocence. Should we see one that had no other madness, no other sickness but his [D] sin do thus, would it not be more horrid? and is it not the same to see a Nation as it were upon its Death-bed, visited with all the treasures of God's Plagues, his tokens on it, and every place and man in fearful expectations, and yet no allay of Vice? Wickedness as outrageous as ever? while it is thus, with what face can we beg of God to *keep from us this Plague and grievous sickness?* when we do only mean to make this use of such indulgence, to cherish another Plague in our own hearts? What can we say to prove it would not be a mercy to us to be suddenly cut off, even in the midst of our iniquity? when by our [E] going on in sin in the midst of Destruction, we make appear if he should let us live, yet we would only live to finish our iniquities: And longer time would have no other use but to fill up a greater measure of sin. What [A] answer do we make to all these Messengers of Death that come so thick about us? what do we that may justify God's care in sending us so many warnings? But 'tis no Wonder if the only neighbourhood of Death have not been able to prevail upon us; have you not seen one whom his own iniquity, or God's immediate Hand, hath by a Sickness, or by some sad Accident cast to the very brink of Death, so as the Grave seemed to begin to take possession of him? and all his hopes sickned and died? so, that recovery from that condition may be well, as [B] 'tis in Scripture often called a Rising? have you not seen him in that state, when he supposed that sinning was now done with him, and the next thing was Judgment, when God's Tribunal seemed to be within his view, and Hell to gape for him as wide as the Grave, both opening to

receive their parts of him at the same time, and himself ready to divide himself into those two sad Habirations? With what effectual Sermon will he then Preach to himself against his sins? and that you may be sure shall work upon him; he instantly resolves against his [C] Vices, he will not carry them along with him out of this Life, but cast them off as too sad dangerous Company, nor yet if God shall lend him life will he retain them, but it shall be a New Life which he will lead: And yet when God hath raised him up, after a while he returns to his vomit, his Sins recover with his Body; he owes his Innocence but to his Weakness, nor is it more long lived; his holy purposes decay as his strength grows, and die as soon as settled health does come: And he who never would commit the Sin again when he was Dying, mends into it again: And then what hopes is [D] there in this mistaken Method? when we see men come themselves from the Dead unto themselves, yet cannot make themselves Repent. But if we are not all concerned in this, take a more spreading and more visible experiment. If ever one came from the Dead, this *Church* and *State* came thence: And by as great a Miracle of *Resurrection.* But where is the Repentance such a Miracle may have flattered our Expectations with, as I am confident the resolutions of it did in that sad dying state? [E] are not some men as violent in those *wicked practices* that *merited* our former Ruin? and others in those cursed *Principles* that did *inflict* it, as they ever were? 'tis said by many that *have evil will at Zion* (and it is our concern to take a care they speak not truth) that in the Church some that are [A] risen up again have still the *silence of the Grave upon them,* and are as dumb, as if their mouth were yet full of their monument Earth: And yet as if it were not full of Earth, nor had been satisfied with it in the Sepulcher, they gape still like the Grave that never can be satisfied. And we see others who as if this Resurrection were but a start out of a sleep, or lucid interval of former madness, have their hands ready not only to tear off the hair, the unessential accessory beauties of the Body of the Church and State, but to scratch the Face, pull out the Eyes, and tear open those Wounds [B] which their last fit of Fury did inflict, so to let Life out again. And as for the Community of the Nation, 'tis true we are as it were risen from the Grave, but have we not brought up with us the Plague sores? are not the Spots upon us still? the venom, ulcer, and infection about us? Yea more contracted Stench and Putresaction? such as Death and the Grave do add? and coming from the dead we will not yet part with these, but dress ourselves in those infected and defiled grave-clothes, and *rise into corruption,* and so confute God's Method of a Refurrection. 'twere happier [C] if we would so far confute the Text, that coming ourselves from the dead, we would renounce communion with all Deaths adherencies; begin the *incorruptible,* which shall be consummated when we shall rise again a Church triumphant: when *Death shall be swallowed up in Victory,* and neither *Sin* nor *Repentance* shall be anymore, but Holiness, and Life, and Glory too shall be Immortal and unchangeable.

To which, *&c.*

SERMON XII. CHRIST-CHURCH IN OXFORD. *Decemb.* 31. 1665.

LUKE II. part of the 34. verse.

Behold this Child is set for the Fall and Rising again of many in Israel, and for a sign which shall be spoken against.

***A**ND Simeon Blessed them, and said,* &c. [A] A *Benediction* sure of a most strange importance: If to bring forth one that is to be a large Destruction, if to be delivered of a Child that must be for the *Fall of many,* and the killing of the Mother's self, be *blessed;* if Swords and Ruins be Comforts, then my Text is full of these: But if this be to *Bless,* what is it to *forespeak* and *abode ill?* Yet however ominous and fatal the words are, they give us the *event* and the *design* too of the Blessed Incarnation of the [B] Son of God, the Child of this Text and of this Season: A short view of God's *Counsel* in it; and the *Effects* of it. The *Effects* in these particulars.

- 1. *This Child is for the Fall of many.* [A]
- 2. *For the Rising again of many.*
- 3. *For a Sign:* With the quality of that sign; he is *for a sign that shall be spoken against.*

2. The *Counsel* and *Design* of this is signified in the word here 〈 in non-Latin alphabet 〉 : he is *set,* and preordain'd to be all this.

First of the first Effect, *This Child is for the Fall of many.*

And here I shall but only name that way whereby many men set this Child for their own Fall, while they make his holy Time to be but a more solemn opportunity of sinning: We know many celebrate this great Festival with Surfeits [B] and Excesses, the usual appendages of Feasting; Oaths and Curses the ingredients of Gaming; Dallyance and Lasciviousnesse the attendants of Sporting; of all which this seems as it were the *Anniversary,* a set time for their return. Thus indeed the *Israelites* did solemnize the Birth of their *Idol-Calf, They sate down to Eat and Drink, and rose up to Play.* And must we celebrate *this Child* too like that *Calf,* because he was born among *Brutes?* And must his Votaries also be of the *Herd?* And he live and be worshipped always in a *Stable?* Because *God* became *Man,* must *Men* therefore become [C] *Beasts?* Is it fit to honor that Child with Iniquity and Loosnesse, that did come into the World upon designs of Holiness, to settle a most strict Religion? Nothing can be more incongruous than this; and certainly there is nothing of God's Counsel in it. But to you whose time seems nothing else but a constant Festival, always hath the Leisure, and the Plenties, and the Sports of one, who as to these things keep a *Christmass* all your life, this Season as it does not seem to challenge those things to itself peculiarly, so I shall not now insist on them; but proceed to those ways by which *Simeon* [D] did Prophecy, *This Child would be for the fall of many in Israel.* And they are three,

1. *This Child* whom I but now declared *God had prepar'dto be the Glory of his People Israel,* yet his Birth was so inglorious, and his Life answerable to it shall be so mean and poor, and his Death so full of shame and curse, that these shall prove a *scandal* to his People, who shall be *offended* at them; and being prepossessed with prejudices of a Pompous Royal *Messiah,* they will not believe in this, but reject a Savior that comes upon those disadvantages, which will [E] therefore prove occasions of falling to them.

That it was so is expressly said, *Behold, I lay in Zion a Chief Corner-stone, a stone of stumbling, and a Rock of offense.* And that it was so upon this account is clear, the Great [A] ones cry out of him, *This fellow we know not whence he is:* They that seemed to know whence did upbraid him with it, *Is not this the Carpenter?* And therefore with a deal of scorn they question, *Do any of the Rulers or the Pharisees believe in him?* Yea Christ himself knew this would be so great, a Scandal, that in the 11 *Chapter* of S. *Matthew,* in the close of many Miracles which he wrought on purpose to demonstrate he was the *Messiah,* he adds *verse.* 6. *and blessed is he that shall not be offended in me.* As if he thought his mean condition would prove a greater argument against him than [B] his mighty Works were for him: And it were a vaster Prodigy to see the *Savior* of the World, the promised *Messiah,* poor and abject; than to see one *cure the Blind,* and *heal the Lame,* and *raise the Dead;* and they might think they had a stranger Miracle to confirm their unbelief, than any he would work to make them believe in him.

And really, that the Kingdom of the *Messiah,* which the *Prophets* did express in terms as high as their own Extasies and Raptures, in transported words, as if it vied with God's Dominion, both for extent and for duration, should prove [C] at last an Empire only over *twelve poor Fishermen and Publicans,* and one of them a *Traitor* too: And that *He* that was born this *King,* should be born in a *Stable;* while he lived that he should not have an *hole to put his Head in,* nor his *Corps* in when he *died,* but his *Grave* too must be *Charity;* this would startle any that did wait for the *Redemption of Israel* in those glorious expresses which the Prophets tracit it out in. To you indeed that are Votaries to *this Child,* are confirmed Christians, these seeming disadvantages can give no prejudice: However mean and abject his condition were, that cannot make you to despise him, who from that must needs [D] reflect how dear you were to God, when for your sakes meorly he became so mean and abject. *He became poor,* saith S. *Paul, that you through his poverty might be made rich:* He was made the *Child of Man,* that you might be made *Sons of God;* it was to pay the price of your Redemption that he so *emptied himself;* thus he valued you; and men do not despise merely *because,* and *by those measures* that, they are esteemed, these are not the returns of love; its passionate, obliging, ravishing effects do not use to be thus requited; this his great descent cannot occasion your fall, who know [E] he descended only to assume you up to glory. But 'tis worth inquiry, why, since it was certain that for this *this Child* should be *the fall of Israel,* that for this they would reject him; and the meanness of his condition would prove an [A] unremovable obstruction to their belief, as it is to this day; Why yet he would choose to be born in a condition so in the utmost extreme to his own nature, so all contradiction to his Divinity, and so seemingly opposite to the very end of his coming.

The *Jew* indeed will find no excuse for his Infidelity from this condition: For whatever that were, yet those *Miracles* that made the *Devils* to *confess* him, brought conviction enough to make *Jews inexcusable.* And it was obvious to observe, that He who *fed five thousand with five Loaves and two Fishes,* till they left more than was set before them, [B] needed not to be in a condition of want or meanness, if it were not otherwise more needful he should not abound. *God,* that when *be brought this first begotten Son into the World,* said, *Let all the Angels of God worship him,* might have put him into an estate which all Mankind most readily would have done homage to: As easily have dressed his *Person* with a *blaze* of *Pomp* and *Splendor,* as his

Birthday with a *Star;* if there had not been necessity it should be otherwise. And such there was. For *when the fullness* both of *Time* and *Iniquity was come,* when Vice could grow no further, but did [C] even cry for Reformation, and when the Doctrine that must come to give the Rules of this Reformation, was not only to wage War with *Flesh* and *Blood,* with those desires which *Constitution* gives, but which *perpetual universal Custom* had confirmed; and which their God's also, as well as Inclinations did contribute to; which their *Original sin,* and their *Religion* equally fomented; for *Vice* was then the *Worship* of the world, *Sins* had their *Temples, Theft* its *Deity,* and *Drunkenness* its *God, Adultery* had *many,* and to *prostitute their bodies* was most *sacred,* and their very *Altar-fires* did [D] kindle these foul heats, whence Uncleanness is so often called *Idolatry* in Scripture: And besides all this, when all the *Philosophy,* and all the power of the world were engaged in the belief and practice of this, and resolved with all their wit and force to keep it so. When it was thus, the Doctrine that must come to oppose, control, reform all this, must come either armed with *Fire* and *Sword,* design to settle itself by *Conquest,* or come in a way of *Meekness* and of *suffering:* The first of these *Religion* cannot possibly design, because it cannot aim to settle that by *violence,* which cannot [E] be *forced;* and where 'tis *force,* is not *Religion.* One may as well invade, and hope to get a Conquest over *thoughts,* and put a *Mind* in *Chains,* and *force* a man to *will against his will.* All such motives are incompetent to demonstrate [A] Doctrines; for however successful their force proves, yet it cannot prove the Doctrines true; for by that Argument it proves that Religion that it *settles* true, it proves that which it destroys was true before, while it prevailed and had the Power. Had *this Child* come so, he had only given such a testimony to the truth of *Christianity,* as *Heatbenifave* had before, and *Turkism* hath since: He might indeed, have drowned the wicked World again in another Deluge of their own Blood: But sure, never had reformed it thus. Therefore that Religion, that must oppose the [B] Customs and the Powers of the World, upon Principles of Reason and Religion, must do it by *Innocence* and *Patience,* by *doing good,* (and which was necessary, then by consequence as the world stood,) by *suffering evil:* parting with all, not only the Advantages but the Necessaries of this life, and life itself too, where they stood in competition, and were inconsistent with men's duties, and their expectations: And by this means they must show the world that their Religion did *bring in a better hope* than that, which all the profits, pleasures, glories of this World can entertain and flatter. [C]

Thus they did, and thus they did prevail. For the first Ages of the Church, were but so many Centuries of Men, that entertained Christianity with the Contempt of the World, and Life itself. They knew that to put themselves into *Christ's* Service and Religion, was the same thing as to set themselves aside for spoil and Rapine, dedicate themselves to Poverty and Scorn, to Racks, and Tortures, and to Butchery itself. Yet they entered into it; did not only renounce the Pomps and Vanities of the World in their [D] Baptism, when they were new born to God; quench their affections to them in those waters; but renounced them even to the death; drowned their affections to them in their own heart blood: ran from the world into flames, and fled faster from the satisfactions and delights of Earth, than those flames mounted to their own Element and Sphere: In fine, they became *Christians* so, as if they had been *Candidates of death,* and only made themselves *Apprentises of Martyrdom.* Now if it were

not possible it should be otherwise than thus, as the world stood, then it was necessary that the *Captain of Salvation* [E] should lead on, go before this *noble Army of Martyrs;* if it were necessary that they must *leave all who followed him,* then it was not possible that he should be here in a state of Plenty, Splendor, and Magnificence; but of Poverty, and Meannesse; giving an Example to his followers, whose condition [A] could not but be such. To give which Example was, it seems, of more necessity, than by being born in Royal Purple, to prevent the *fall of many in Israel,* who for his condition despised him.

I am not so vain as to hope to persuade any from this great Example here to be in love with Poverty, and with a low condition, by telling them this Birth hath consecrated meanness, that we must not scorn those things in which our *God* did choose to be install'd; that *Humility* is, it seems, the proper dress for *Divinity* to show itself in. But when we consider, if this Child had been born in a condition of Wealth [B] and Greatness, the whole Nation of the *Jews* would have received him; whereas that he chose proved an occasion of *falling* to them: Yet that God should think it much more necessary to give us an Example of Humility and Poverty below expression; then it was necessary that that whole Nation should believe on him. When of all the Virgins of that People, which God had to choose one out to *overshadow,* and impregnate with the *Son of God,* he chose one of the *meanest,* (for *he hath regarded the low estate of his Handmaiden,* said she,) and one of the poorest too, for she had [C] not a *Lamb* to *offer,* but was *purifyed, in formâ pauperis.* When he would reveal this *Birth* also, that was to be *the joy of the whole Earth,* he did it to none of that Nation, but a few *poor Shepherds,* who were laboring with midnight watches over their Flocks; none of all the great ones, that were then at ease, and lay in softs, was thought worthy to have notice of it: Lastly, when the Angels make that *poverty* 2 sign to know the *Savior* by. *This shall be a sign unto you, You shall find the Babe wrapped in swaddling clothes, and laid in aManger:* As if the *Manger* were sufficient testimony to the [D] *Christ,* and this great meanness were an evidence 'twas the *Messiah.* From all these together, we may easily discover what the *temper* is of *Christianity.* You see here the *Institution* of your Order: the *First born* of the Sons of God, born but to *such* and *Fstate.* And what is so original to the Religion, what was *born* and *bred* with it, cannot easily be divided from it. *Generatio Christi generatio populi Christiani,natalis Capitis, natalis Corports.* The Body and the Head have the same kind of Birth, and to that which *Christ* is born to, *Christianity* itself is born. Neither can it ever [E] otherwise be entertained in the heart of any man, but with *poverty of spirit,* with neglect of all the *scorns,* and the *Calamities,* yea, and all the *gaudy glories* of this World, with that *unconcernednesse* for it, that *indifference* and simple *innocence* [A] that is in *Children. He that receiveth not the Kingdom of Heaven as a little Child, cannot enter thereinto,* saith Christ: True indeed, when the Son of God must become *a little Child,* that he may *open the Kingdom of Heaven to Believers.* Would you see what Humility and lowliness becomes a Christian? see the *God* of Christians on his *Royal Birth day.* A *Person of the Trinity,* that he may take upon him our Religion, takes upon him *the form of a Servant;* and *He* that was *equal with God,* must *make himself of no Reputation,* if he mean to settle and be the Example of our Profession. And then, when will our high spirits, those that [B] value an huff of Reputation more then their own Souls, and set it above God himself, when will these become Christian? Is there anymore uncouth or detestable thing in the whole world, then to

see the *great Lord of Heaven* become a *litte one,* and *Man* that's less then nothing *magnify* himself? to see Divinity *empty itself,* and him that is a worm, swell and be puffed up? to see the *Son of God* descend from Heaven, and the *Sons of Earth* climbing on heaps of Wealth, which they pile up, as the old Giants did Hills upon Hills, as if they would invade that Throne [C] which he came down from? and as if *they* also were *set for the fall of many,* throwing everybody down that but stands near them, either in their way or prospect? Would you see how little value all those interests that recommend this World, are of to Christians? see the Founder of them choose the opposite extreme: Not only to discover to us that these are no accessions to felicity, *This Child* was the *Son of God* without them: But to let us see that we must make the same choice too, when ever any of those interests affront a duty, or solicit a good Conscience; [D] whensoever indeed they are not reconcilable with *Innocence, Sincerity,* and *Ingenuity.* It was the want of this disposition and temper that did make the *Jews* reject our Savior. They could not endure to think of a Religion that would not promise them to *fill their basket,* and to *setthem high above all Nations of the Earth,* and whose appearance was not great and splendid, but looked thin and maigre, and whose *Principles* and *Promises* showed like the *Curses* of their Law, *called for sufferings,* and did *promise persecution;* therefore they rejected him that brought it, and so *this Child* [E] *was for the fall of many in Israel.*

2. *This Child is for the fall of many* by the *holiness* of his *Religion:* while the strictness of the Doctrine which he brings, by reason of men's great propensions to wickedness, [A] and their inability to resolve against their Viees, will make them set themselves against it, both by Word and Deed: For they will contradict and speak: ill of, yea, they will openly renounce, and fall away from it and him.

1. For that reason they will *contradict, speak ill* of him and of his Doctrines: This is said expressly in the last words of my Text, *He is for a sign that shall be spoken against;* that is, *that very holiness both of his Life and Doctrine, that shall make him signal, it shall make him be derided and blasphemed.* [B] As if his being a 〈 in non-Latin alphabet 〉 for an *Ensign lifted up, a Standard* for all Nations; were not for them to *betake themselvesto,* but to level all their batteries against. Accordingly we find they called him *Beelzebub,* because *he cast outDevils.* And all this was foretold: For although he were *fairer than the Children of men, Psal.* 45. Yet *Isai.* 53. It is said, *He hath no form nor comliness, when we shall see him, there is no beauty in him, that we should desire him, he is despised and rejected of men.* Surely because his *holiness* did cloud and darken all his Graces. *Devotion* in a [C] Countenance does writh and discompose it, prints Deformity upon it; and Eyes lifted up with •rdency, look as bad as eyes distorted, set awry. Nay *Majesty,* when it was most severe and pious, never yet could guard Religion from these *scorns. David,* that great and holy King, says of himself, *I wept and chastened myself with fasting, and that was turned to my reproof;* as if Repentance were among his Crimes, and he must be Corrected for his Discipline. *I put on Sackcleath also, and they jested upon me, they that sate in the gate spake against me, and the Drunkards* [D] *made Songs upon me.* Sure these jolly men are not companions to those Angels, *in whose presence there is joy over one sinner that repenteth;* that his virtue should be a *rejoicing,* and a *song* to them too: Certainly the penitent man's tears do not fill their Cheerful bowls, nor his groans make those airs which they set their drunken Catches to. But that we may be sure it never will be otherwise, S. *Peter* tells us, *That in the last*

days there shall come scoffers, walking after their own lusts. Now the men of our days have the luck to obey Scripture thus far as to make [E] that Prophecy to come to pass; for those *scoffers* are come in *power and great glory.* The Psalmist tells us of a *Chair of Scorners,* as if these were the only men that speak *ex cathedra:* And sure *scoffs* and *taunts* at *Religion* are the only things that may be talked with *confidence,* [A] *aloud:* They imprint an Authority on what is said, and conversations that are most insipied on all other scores, get accompt as they come up towards this, practice: Hence they *gain degrees; commence ingenious* as they border on these Atheistical and irreligious Blasphemies; and when it is pure *scorn,* then it is in the Chair.

But it stays not there; For Secondly, Upon the same account of strictness of Religion, men will fall off from and openly renounce both Christ and his Religion. This is that our Savior himself found, *Light,* saith he, *is come* [B] *into the World, and men loved Darkness rather than the Light, because their deeds were evil.* And he said of the *Pharisees, They repented not that they might believe,* as knowing it impossible that they could venture to believe that Doctrine which condemned those courses that they would not repent of.

And if I should affirm, that it is nothing else but men's unwillingness to be obliged to those things, which if there be a *God,* and a *Religion* which this *Child* was set to institute, they must account themselves obliged to; nothing [C] else I say but this, which makes them so *unwilling to believe a God or Christ;* yea, openly renounce them both, and their Religion; I should have for proof of this, not only the late instance of a Nation in the *Indies;* which, by institution of the *Portugals,* was easily persuaded to embrace the Christian Creed, and was Baptized into our Faith; but when they were required to lead their lives according to Christ's Precepts, and renounce their *Heathen Licences,* they chose rather to renounce their *Creed* and *Savior,* and returned instantly to their indulgent *Heathenism.* But to this experience, give me leave to add this Reason, that it [D] is not the Difficulty of the *Mysteries of Faith,* and their being above our Comprehension, which makes them not to be received; because there are as great difficulties in things that we are certain of. For in the very *Sphere* of *Reason,* within the lines and measures of her own *Infallibility,* in things of which she does assure herself by *diagrams* and *sense,* yet she is as much amazed, as at those objects in the highest and remotest Regions of *Faith;* and *Mathematics* hath her *Paradoxes* that stand in as great danger of a contradiction [E] as any of *Religions* Mysteries; while Reason cannot cape what she demonstrates, but is to seek how those things can be possible which she proves most *certain;* and they are *incomprehensible* to her, even when they are most evident: And then sure if we can think there is a *God,* we must [A] needs think *He* can do things which we cannot comprehend, when it is plain our Reason cannot comprehend what she herself does find out and creat. It is not therefore contradiction to *Reason,* but to *Appetite,* that makes things of *Religion* so *incredible;* which I thus demonstrate to the *Atheist.*

Those very difficulties, to avoid which he *denies* a *God;* to wit, *Those of an Eternal Being that is of himself;* those very things he *must* and *does acknowledge* in the being of the *World,* if that either be it *self* Eternal (as the *Atheist* of the *Peripatetick* Tribe will have it) or else if its *atoms,* [B] out of which it was concreted, were: (As those of *Epicurus* herd assert.) In a word, if they say the

World or its *materials* were made, they grant a *God* that made it; If they say they were *not made,* they assert then an *Eternal Being of its self;* that is, they allow those difficulties for which they pretend to *deny a God.*

There being therefore the same difficulties, (Greater I could prove them, from the diverse natures of corporeal and spiritual beings; for we are sure, in *bodies* that are still in *motion,* and so subject to *succession,* those things [C] are impossible; but if there be a *Being* that is *not in motion,* and by consequence, not subject to the *laws* of *our time,* all these knots untie themselves, those difficulties vanish and have no place: But to say no more than I have shown, *there being the same Difficulties,)* in the *Atheist's hypothesis* as in the *other,* 'tis apparent, not the *difficulties* of *belief,* but *practice,* make him fix upon his own against the *common notions* of the World. So that 'tis not his *understanding,* but his *Appetite* frames his *hypothesis;* and without figure, 'tis his *Will* that he believes with. And it is most [D] evident, that because men do not love the Precepts of Religion would not have them be their *duty,* therefore they would have the *Doctrines* of it not be *truths;* and in this they are the Disciples only of their Lusts, and because they cannot resolve to be otherwise, therefore they resolve not to be *Christ's Disciples,* but reject him for his holy Doctrines sake: And so *this Child is for the fall of many.*

But it were strange if upon this account, Christ should be for the fall of any of us; who have learnt a trick to [E] reconcile his *severe Doctrines* and our *Sins* together. Where Vice most abounds, though it be willful, and men persevere in it, they are so far from finding any reason to *fall off from him,* or from his *Gospel* for this, that they therefore take [A] the *faster hold of it,* rely upon Him with the *bolder, stronger confidence.* As if good old *Simeon* were mistaken, when he thought, because men would not leave those sins which Christ so threatened, therefore they would leave him: Because they could not bear those his hard sayings, to *pull out* the *lust* and the *Eye too; cast away the treasures of unrighteousness,* and the *right hand* that receives them also; therefore they would cast off him: For, for this reason they betake themselves to him more eagerly, devolve and cast themselves upon him with assurance. Tis possible indeed [B] that the new Christian'd *Indians* might believe themselves obliged to lead their lives according to the Vow that they had made in Baptism, knew not how to live a contradiction, to be *Christian Pagans;* therefore they thought it absolutely necessary to renounce the one; and to reject *Christ and his strict Religion was easier* they thought. Our Savior also might suppose, that when he brought *Light* into the World, men would not receive that *Light,* because their deeds were evil: But our modern wickednesses that are of the true Eagle kind, are educated, bred up to *endure,* and to *defy* the Light: Our deeds of Night have [C] learnt to face both Sun and Men, yea and face the *Sun of Righteousness,* and the *light* of those *flames that are to receive them.* Our Savior told the *Pharisees* indeed, *that they repented not, that they might believe;* for thinking it impossible they could assent to what he did affirm, except they would consent to what he did Command, He therefore thought they were not able to Believe, because they would not purpose to amend. But there is nothing difficult in this to us, who at the same time, are so perfectly resolved that every threat of Gospel is so *Divine truth,* as [D] that we assure ourselves, that we could be content to *die Martyrs* to the truth of them, rather than renounce one tittle of them; yet

even then are *Martyrs* to those *Lusts* and *Passions* which those Threats belong to: Who, at once, believe this Book of God, that says, *except ye repent ye shall all perish;* and believe also, that notwithstanding we do not Repent, yet by *Believing* we shall *scape;* not perish, but be saved, And is not this directly to believe ourselves into *Damnation?* the *third* and the *great fall,* which *his Child is set for.* [E]

3. *This Child is for the fall of many,* to wit, of all those who on these, or any other grounds do *not believe in,* or do *not obey him;* who shall therefore *fall into Eternal Ruin.*

This our Savior does affirm, S. *John* 3. 19. *This is the Condemnation that Light came into the World,* &c. This [A] does aggravate the guilt, and Sentence. We were fallen before indeed in *Adam:* And I dare not undertake to be so learned to say *whether;* to determine with some *men* that was but a fall from *Paradise* into the *Grave,* and we were forfeit to *Death only:* But I may adventure to affirm, that in the *second Adam,* sinners finally impenitent shall fall much farther than we did in the *first Adam:* Now their *pit* shall have *no bottom,* but *this light that came to lighten them,* shall be to them *consuming fire and everlastingburnings.* And all reason in the world. For, upon that [B] fall of ours in *Adam,* help was offered us: an easy way not only to repair those ruins, but to better infinitely that estate which we were fallen from; and a way that cost God dear to purchase; cost him, not this *Incarnation* only, but the *Death and Passion of his Son,* and diverse other blessed methods of Salvation: Now if we *refuse* the mercy of all this, and scorn these miracles of condescending goodness, and defy those methods, that he makes use of to raise us from our Fall, it is apparent we provoke and *choose deeper ruin;* this refusal hath in it such desperate [C] malignity, as to poison this great mercy of the *Incarnation,* and all the rest. 'Tis but a small thing to say, that they who *Stumble at this Rock of their Salvation,* spurning at it by their willful disobedience, that these make an infinite mass of loving-kindness to be lost upon them, so as that *Salvation cannot save them;* for alas *Salvation ruins* them the *deeper,* and *this Child is for their fall.* The condition they were forfeit to before by reason of their breach of the first *Covenant* was advantage, comfortable in comparison of that which Christ does put them [D] in: *This is the Condemnation* that he came into the world: And it had been infinitely beter for them, that *this Child too had never been born.* The unreformed have the least reason in the world to solemnize this Festival, they do but celebrate the *birth of their own Ruin;* bow down, and do reverence to their *Fall:* Had it not been for this, they had not gone to so severe an Hell. So that they do but entertain the great occasion of their greater Condemnation. Such it proves to them, and that it might be so, *He was foreordained for it:* 〈 in non-Latin alphabet 〉 , *This Child is set for the fall of* [E] *many,* which does lead me to *God's Council in all this:* My next part.

This Child is set for the fall of many, even *by God's direct appointment;* for saith *Grotius, Accedo ii• qui* 〈◊〉 *non nudum* [A] *eventum sed & consilium Dei signify•••. I am of their opinion, who understand not the success alone, but the designof this Childs coming, and God's Counsel in it i• intended here.* And without disputing of God's *antecedent* will, and *consequent,* this is safely said: God designed this Child should be such an one, that they who had no inclinations for *Virtue,* would not entertain the *love* of it, but counted it a *mean pedautick* thing, and all its Rules and Laws unreasonable servitude, these loose men would certainly *reject Him* and his

Doctrines, which were so severe and strict, [B] That those who did pretend: *friendship* for Virtue, and a service for Religion, but withal must be allowed to maintain correspondence with the World, seek the Honors and advantages of Earth, and will trespass on Religion where it enterferes with these, break with Virtue when their interests cannot consist with it, that these false *hypocritical pretenders,* should be *offended* with the *mean conditions* of *this Child,* and of his followers in this World, and with the *poor spirited Principles* of his Religion. In sum, they that upon these, or any other grounds ⟨◊⟩ *disbelieve,* or *disobey* him. God designed *this Child* to be a means [C] of bringing *sorer Punishments* even to everlasting ruin upon such.

A *black Decree* this, one would think. He that had so much *kindness* for Mankind, to give away the *only Son* both of his *Nature,* his *Affections,* and his *Bosom* to them; could he then design that Gift to be the Ruin of the *greatest part of men? This Child, Simeon* said but just before my Text, *is God's Salvation, which he had prepared before all people;* and does he now say God hath *set him for their* [D] *fall?* The *Angels* preached this was a Birth that *brought glad tidings of great joy that should be to all people;* and is there so much *comfort* in *destruction,* that most men should rejoice at that which is ordained to be the *great occasion of it to them?*

But we have no reason to complain: 'Tis not unkind to *deny Mercy* to them that *refuse* the *offers* of it; that will not *accept Salvation,* when their *God himself* does come to bring it to them: tenders it upon condition of *accepting* and *amending:* Which if they despise, and prefer [E] *Hell* before *Repentance,* choose *sin* rather than *God's blessed retributions,* 'tis but reason to deny them what they will *not have,* and let them take their *chosen Ruin;* to *will* their Judgment which they *will themselves; set* and ordain Him to be *that* to them, which themselves do *ordain,* and make [A] him to be to themselves. So S. *Peter* says expressly: *He is a Stone of stumbling and a Rock of offense to them who beingdisobedient stumble at the Word, whereunto they were appointed. Disobedience,* where it is obdurate, alters so the temper of our God, that it makes Him who *swears he would not have the Sinner die,* yet *set out* his *Son* to make *such sinners fall into eternal Death.* Makes *Judgment* triumph over *Mercy,* even in the *great contrivances* and *executions* of that *Mercy;* and while God was plotting an *Incarnation* for the everlasting Safety of Mankind, prevails with him to *decree Ruins* by the means of that *Salvation;* to Decree even [B] in the midst of all those strivings of his *Mercies,* that that *Issue* of his kindness should be for the *fall* of such as they. Oh! let such consider, whether they are likely to escape that which is set and ordain'd for them by God? Whether they can hope for a *Redemption,* when the only great *Redeemer* is appointed for the *Instrument* of their *Destruction;* and God is so *bent on their rui•e,* that to purchase it he gives *this Child his Son.* Yea, when he did look down upon this *Son* in *Agonies,* and on the *Cross,* in the midst of that sad prospect, yet the *Ruin of such sinners,* which he there beheld [C] in his Sons Blood, was a delight to him, that also was a *Sacrifice,* and a *sacrifice* of a *sweet smell* to him. For S. *Paul* says, *We are unto God a sweet savor of Christ in them that perish,* because *we are the savor of Death untodeath to them:* As if their *Brimstone* did ascend like *Incense,* shed a *persume* up to God, and their *everlasting burnings* were his *Altar-fires, kindled* his *holocausts;* and he may well be *pleased* with it, for *he ordain'd* it.

'Tis true indeed, *This Child riding* as in *Triumph,* in the midst of his *Hosannas,* when he saw one City whose *fall* he [D] was *set* for on this very accompt; He was so far from being pleased with

it, that he *wept over it* in pity. But alas, that only more declares the most *deplored* and *desperate* condition of such sinners. *Blessed Savior!* hadst thou no *Blood* to shed for them? *nothing* but *Tears?* or didst thou weep to think thy very *Bloodshed* does but make their *guilt* more *crimson,* who refuse the mercy of that *Bloodshed* all the time that is offered? Sad is their state that can find no *pity* in the *Tears of God,* and remediless their Condition for whom all that the *Son of God* could do, was to *weep* over [E] them, all that he did do for them, *was to be for their fall;* too sad a part indeed for *Festival Solemnity,* very improper for a *Benedictus* and *Magnificat.* To celebrate the greatest act of kindness the *Almighty* could design only by the *miseries* it [A] did occasion; to magnify the vast descent of God from *Heaven* down to *Earth,* only by reason of the *fall* of Man into the *lowest Hell* of which that was the cause. My Text hath better things in view: The greatness of that *fall* does but add height to that *Resurrection* which He also is the cause of: For, *Behold this Child is set for the rising again of many:* My remaining part.

Rising again, does not particularly and only refer to the fore-going *fall* here in the Text, which *this Child* did occasion, as I shown you; but to the state wherein all Mankind, both in its [B] *nature* and its *Customs,* lay ingulf•d, the state of *Ignorance* and *sin:* A *state* from which recovery is properly 〈in non-Latin alphabet〉, a *resurrection* and a *reviving* in this Life, and so called in Scripture often; as *Ephes.* 5. 14. *Wherefore he saith, Awake thou that sleepest* 〈in non-Latin alphabet〉 *and arise from the dead.* And *Rom.* 6. 13. *Yield not your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead.* Now to raise us from the death of sin into the life of Righteousness, by the amendment of our own lives, to recover us into a state of [C] Virtue, is the thing *this Child* is said here to be *set* for. This was that which God thought worth an *Incarnation:* Neither was there any greater thing in the prospect of his *everlasting Counsel,* when he did decree his Son into the World, than that 〈in non-Latin alphabet〉, He is *set for this.* The *Word was made Flesh,* to *teach, practice,* and persuade to Virtue: To make men *Reform* their lives, was valued at the price of a *Person of the Trinity. Piety* and his *Exi•anition,* yea his *Blood* and *Life,* were set at the same rates; *All* of him given for our *recovery.* [D]

The time would fail me if I should attempt only to name the various methods he makes use of to effect this. How *this Child* that was the *brightness of his Fathers Glory,* came to lighten us; shining in his *Doctrine* and *Example:* How he sent more light, The *fiery Tongues,* Illuminations of the *Holy Ghost* to guid us in the ways of *Piety:* How he suffered *Agonies* and *Death* for sin to appale and fright us from it. How he *Rose again* to confirm *Judgment* to us, to demonstrate the *rewards of Immortality* to them that will repent and leave their sins, and *everlasting Torments* to those that [E] refuse this Grace; Grace *purchased* with the *Blood of God,* to enable them to repent and leave. Besides all these, the *Arts* and *Mesnage* of his Providence, in preventing and following us by *Mercies* and by *Judgments, importuning* us, and *timeing* all his blessed Methods of Salvation to our [A] most advantage. Arts, God knows, too many, if they serve us only to *resist,* and turn to *wantonness* and *aggravation;* if we make no other use of Grace but this, to *sin against,* and overcome all Grace, and make it *bolster Vice;* by teaching it to be an

encouragement to go on in it, from some hopes we entertain by reason of *this Child,* instead of doing that which he was *set, Decreed* to make us *do.*

And really I would be glad to see this *everlasting Counsel* of the Lord had had some good effects, some, though never so little, happy execution of this *great Decree,* and [B] that that which God *ordain'd from all Eternity,* upon such glorious and magnificent terms, were come to pass in any kind. Now, certainly there are no evident signs of any great *recovery this Child* hath wrought among us, in the World that's now called *Christian.* After those Omnipotent inforcives to a virtuous life, which he did work out, if we take a prospect of both Worlds, it would be hard to know which were the *Heathen;* and there would appear scarce any other notice of a *Christ* among us, but that we *blaspheme* Him or *deride* Him. Sure I am, there are [C] no Footsteps of him in the lives of the community of Men: And I am certain that you cannot show me any *Heathen* Age outgoing ours, either in *looseness* and *foul Esseminacies,* or in *sordidnesse* and *base injustice,* or in *frauds* and *falseness,* or *Malignity, hypocrisy,* or *treachery,* or to name no more, even in the *lowest,* most *ignoble, disingenious* sorts of Vice. In fine, men are now as *Earthy, Sensual,* yea and *Devilish,* as when *Sins* and *Devils* were their *God's.*

Yea, I must needs say, that those times of *dark* and [D] *Heathen* Ignorance, were in many men times of *shining* Virtue; and the little spark of *Light* within them, brake out through all obstructions into a *glory of Goodness,* to the wonder and Confusion of most Christians: 'Tis true, we are prity well revenged on them for setting us Examples so reproachful to us; calling their Heroic Actions, *splendida peccata,* only *beauteous sins,* and *well-fac'd wickednesses;* and we have a reason for it; because they never heard of Christ, whose *Name* and *Merit* 'tis most certain, is the only thing that can give *value* and *acceptance* to [E] men's best performances: While on the other side, we *Christians* comfort and secure ourselves in our transgressions from *this Child,* and from his Name. But if *this Child* were *set* to raise us up from *sin,* and to establish *stronger arguments* for a *good life* than the *Heathen* ever heard of, [A] more *especial Divine engagements* to virtue; then if their Virtues were, because they never heard of these engagements to them, sins; what censure will be past upon their Actions that *know* all those engagements and *despise* them? a sharper certainly unless to *defy knowledge,* and *provoke* against all Divine obligations, all that God could lay, shall prove more tolerable than to labor to obey *without them, without knowing why.* 'Tis true, they had not heard it may be of that Name, than which *there is no other Name under Heaven given unto men whereby they may be saved.* [B] Yet they endeavored in some measure to do that, which He that owns that Name, and wrought the Covenant of those Salvations, does require. We know that Name, and have it called upon us, and know too, that *be that names that Name,* (that calls himself a Christian, owns the being a retainer to the *Holy Jesus) must depart frominiquity,* otherwise it is no Name of Salvation to him, yet we never mind the doing that; and then which hath the better Plea? the *Heathen's* sure were better, though he were *not virtuous.* [C]

And if so, give me leave to tell you, how not only *this Child,* but this *Resurrection* too is for our *fall.*

In the first Chapter to the *Romans* we shall find, those *Heathens,* when they did neglect to follow the direction of that Light within them, by which they were able to discover in some

measure *the invisible things of God;* when they did no longer *care to retain God in their knowledge;* then they quickly left off to be Men: And when they ceased to hearken to their Reason, they soon fell into a *reprobate sense.* What was it else to change *God* into *stocks* and *stones?* and *Worship* into most *abominable wickedness?* [D] to make the Vilest creatures *Deities?* and the foulest actions *Religion?* to turn a *disease* into a *God,* and a *sin* into *Devotion?* a stupidity, which nothing else but *God's* desertion and reasons too, could have betrayed them to, and made them guilty of.

And then, if by how much greater Light and means we have resisted, we shall be proportionably *more vile* in the consequents of doing so; keep at equal rates of distance from those *Heathens,* that the aggravations of our guilt stand at [E] from theirs; Whether, *alas!* are we like to fall?

'Tis an amazing reflection, one would tremble to consider, how the *Christian* World does seem to hasten into that condition which S. *Paul* does there decipher: You would think that Chapter were our Character: But that [A] we have reason to expect we shall fall *lower,* into much more *vile affections* then those Heathens did, as having fallen down from a *greater height* then they.

Consider whether men do not declare *they like not to retain God in their thoughts,* when they endeavor to *dispute* and to *deride* him too out of the World! 'Tis true, they have not set up any *sins* or *monsters* in their *Temples* yet, as they did: But if they can empty them of God and Christ, and their Religion, and make room, we may imagine easily *whose* Votaries they will be, that live as if [B] they thought themselves unhappy that they had not lived in those *good Pagan days,* when they might have *sinned* with *devotion,* been most wickedly Religious, and most *God-like* in *unchastities* and other Villanies; I dare say none of our *fine Gentlemen,* or our *great Wits,* would have been *Atheists* or *irreligious* then.

Think whether those are not already in that *reprobate sense* S: *Paul* does speak of, who have cast off all *discriminating notions* of *good* or *evil,* who say in their hearts, and affirm openly, there are none such in *truth* and *nature:* It [C] would appear they were if we should try by those effects, *verse* 29, 30, 31. or by that essential signature, 32 *verse.* they not only *commit such things, but have pleasure in them that do them;* which because they cannot have from those commissions when they do not commit them, therefore their debauched minds must be satisfied there is no evil in those doings. and must reap the pleasure only of such satisfactions: That is, have the satisfactions and pleasures only of a Reprobate sense. In fine, (because I dare not prosecute the Character) Men sink so fast, as if they were [D] resolved to *fall* as far below *Humanity,* as *this Child* did below his *Divinity.*

O do not you thus *break Decrees, frustrate* and *overthrow* the *everlasting Counsel* of God's will for good to you. He *set, ordained this Child* for your *rising again:* Do not throw yourselves down into Ruin in despite of his *Predestinations.* He hath *carried up* your nature into Heaven, placed *Flesh* in an union with *Divinity,* set it there at the *Right hand of God in Glory:* Do not you *debase* and *drag* it down again to Earth and Hell by *Worldlynesse* and *Carnal sensuality.* [E] Make appear this *Child* hath *raised* you up, already made a *Resurrection* of your *Souls* and your

affections; they converse, and trade in Heaven: And that you do not degenerate from that nature of yours that is there. Then *this Child* who is Himself *the Resurrection and* [A] *the Life,* will raise up your Bodies too, and make them *like his glorious Body, by the working of his mighty Power, by whichhe is able to subdue all things to himself.* To whom with the *Father,* and the *Holy Ghost* be all *Blessing, Power* and *Praise, Dominion* and *Glory* for Evermore.

SERMON XIII. WHITE-HALL. *Novemb.* 17. 1667.

St. JAMES IV. 7.

Resist the Devil, and he will flee from you.

THese Words are easily resolved into two parts: The *first,* a Duty; and the *second,* [A] to encourage the performance, an assurance of an happy issue in the doing it.

The First, the Duty in these words, *Resist the Devil;* the happy issue in those other, *he will flee from you.*

For the more practical and useful handling of these parts, I shall endeavor to do these three things.

1. View the Enemy we are to resist, *the Devil;* see his Strengths, and what are his chief Engines, his main Instruments [B] of Battery, whereby he shakes, and does endeavor to demolish the whole frame of Virtue in men's lives, shatters and throws down all Religious, holy Resolutions, and subjects men to himself and Sin.

2. See what we are to do in opposition to all this; and how and by what means we must *resist.*

3. Prove to them that do *resist,* the happy issue which the [A] Text here promiseth.

First of the first.

Though no man can be *tempted* (so as to be soil'd by the temptation) but *he that is drawn away by his own Lust, and enticed, James* 1. 14. and all the blandishments of this World, all the wiles and artifices of the *Prince* and *God* of it, the *Devil,* are not able to betray one into sin, till his *ownLust conceive* that sin, and *bring it forth;* Man must be taken first in his own Nets, and *fall into that pit himself hath digged,* before he can become the *Devil's* prey: Yet Satan hath so great an hand in this affair, that *the Tempter* is [B] his Name and Office, *Mat.* 4. 3. And the War which is now before us is so purely his, that we are said to fight, *not against flesh and blood* (those nests and fortresses of our own Lusts) *but against Principalities and Powers, against the Rulers of the darkness of this World, against spiritual wickednesses in high places*• that is, against the Enemy here in the Text, the *Devil.*

Now to bring about his ends upon us he hath several means. The first that I shall name is

Infidelity. With this he began in Paradise, and succeeded [C] by it; for he had no sooner told the Woman that she should *not surely die,* and so made her *doubt of,* not *believe,* and consequently not *fear,* that which God had threatened, but *she took of the forbidden fruit, and*

she did eat, and gave it to her Husband too, *and he did eat.* Now if a Serpent siding with her inclination could so quickly stagger and quite overthrow her Faith; if she, because she *sees* and *likes* a pleasing Object, can, in mere defiance of her own assured Conviction, when the *Revelation* looked her in the face, and *God* himself was scarce gone out of sight, straight give credit [D] to a *Snake,* that comes and confidently gives the lie to *God* her *Maker,* offers •er no proof at all of what he says, but only flatters her desires with promises and expectations of she knows not what *Te shall not die, but ye shall be as God's;* if in spite of Knowledge she turn Infidel so soon and easily: 'Tis no great wonder if that Serpent do, at this distance from Revelation, prevail on men, whose conversation being most with Sense (their satisfactions also consequently gratifying of their Sense) they do not willingly assent to anything but that which brings immediate evidence [E] and attestation of the Senses, which the objects of our Faith do not (especially if it give check to and restrain those satisfactions, as those do) on such men, I say, that do not care, nor use, in things that are against their mind, to apply the [A] Understanding close and strongly to reflect on those considerations which should move assent, and work belief. Considerations which I dare affirm, if with sincerity adverted to (if there be no improbity within to trash their efficacy, no sensual inclination cherished that must hinder their admittance, as not being able to endure to lodge in the same breast with those persuasions) would make disbelief appear not only most *imprudent,* but a thing next to impossible. But in those that give themselves no leisure, have no will thus to advert, 'tis not strange if, *through Satan's arts,* in things of this remote kind they have only *languid opinions,* which [B] sink quickly into *doubts,* and by degrees into flat *Infidelity.*

S. *Paul* does setch the rise of unbelief of Christianity from hence, 2 *Cor.* 4. 3, 4. *If our Gospel be hid, it is hid to them that are lost; In whom the God of this World hath blinded their minds:* That is, if the Christian Doctrine do not appear to be the truth of God to any, 'tis to obstinate persons only, whom the Devil hath besotted so with the advantages and pleasures of this World, that their affections to these will not let the other be admitted. For, [C]

That Carnal prejudice can cast a mist before the mind, or that a bright and glittering Temptation of this World may dazzle it so as that it cannot see that which is most illustriously visible, we have this demonstration.

Those Works which Christ and his Apostles wrought, which made the whole World that was *Heathen* then, so many Millions of such distant Nations as could never meet together to conspire an universal change in their Religions, made them yet agree to lay aside their *dear gods* and their dearer Vices, and do that to embrace a *Crucified Deity,* a [D] God put to a vile ignominious death, as one *worse* than the *worst of men;* and a Religion that was as much *hated,* counted as *accursed* as that God of it, *He* and his *Doctrine* crucified alike; and a Religion too that had as great severities in its Commands as in its Persecutions, that did itself enjoin as hard and cruel things to flesh and blood as they that hated it inflicted, the *duties* and the *punishments* equally seem executed on its followers; and a Religion whose performances had no retributions here but fatal ones, no otherwise rewarded but with *fire* and *faggot,* and whose after-promises were [E] most incredible: Those *Works* that could produce all this, had certainly *Omnipotent conviction* in them; sure we are there must be prodigy of *Miracle* either

in the *causes,* or in the *effect.* And yet the *Scribes* and *Pharisees* are not wrought [A] on by them. Their carnal Prejudices would not be removed, not by the *Finger of God:* The mean and despicable, and, as to all their worldly expectations and affections, the unsatisfying condition of our *Savior,* had so clouded all his Works, and their own pride so blinded them, that they could see no *argument* in *Miracle.*

Now 'tis the Devil, that *God of the World,* that hath the power of its Glories, and the managery of its temptations, who, by raising these affections, dazzles so and blinds the minds of men, that they should not believe. S. *Paul* affirms [B] it: And 'tis plain that *unbelief* is no one's Interest but Satan's. For it is not Man's. Not the virtuous man's certainly: He's concerned as much as Happiness amounts to, to believe there is a *God,* whose *Cares* and *Providence watch* over him, whose Ears and Arms are *open* to him, whose *Bowels yearn* for him, whose *Blood* did *purchase* him, whose everlasting Blessednesses do await him. 'Tis his Interest to trust that *Virtue,* which the World so scorns or pities, was yet worthy God should be *Incarnated* to teach it, *die* to purify us into it, and will *raise* us up again to *crown* it. Neither [C] is this Unbelief *Man's real Interest,* abstracting from these prejudices of Religion. For if it were *Man's real Interest,* then it were every man's wisest course to pursue that Interest. But if every man did so, and should persuade himself into *Infidelity,* and that Religion and a Deity were but *dreams* or artifices, and so arrive so far as to have *no fear of God,* nor *sense of Honesty* or *Virtue,* the whole world must needs return into the first confusions of its *Chaos: Villany* and *Rapine* would have *right.* When those Mounds are thrown down, there is nothing that can hinder but that every [D] man may lawfully *break in upon* and *invade everything.* There is no fence to guard thy Coffers nor thy Bed, no nor thy very Breast: Rather indeed there can be nothing thine. This is, 'tis true, *Leviathan's state of Nature;* and 'tis so indeed with the *Leviathans* of Sea and Land, the wild Beasts of the Deep and of the Desert. But to prevent the necessary and essential mischiefs of this state amongst us Men, he will have Nature to have taught us to make *Pacts* and *Oaths:* But if there's no such thing as *Virtue* or *Religion,* then there is no obligation to *keep* Pacts or Oaths. And [E] why should he observe them that can safely break them? *Here* it is indeed that *Doctrine ends;* to this their *Infidelity* does tend. And therefore 'tis no Interest of *States* or *Princes.* This the *Atheist* will confess; *God's* and *Religions* he says, were invented for the meet *necessities* of Governors, who could not be secure without those higher Obligations, [A] and these after-fears. And are they not *kind Subjects* then who, by promoting Atheism, labor to break down that fence which themselves account *necessary?* Or are they not good rational Discoursers too, who labor to throw out a thing as *false* and *vain,* because 'tis *necessary?* So necessary sure, that they who weaken these bonds of *Religion,* quite dissolve those of *Allegiance,* all whose Sinews are made of those Sacred Ties, which if you untwist, the other Cords are burst as easily as *threads of Cobweb.* Nay these Doctrines lay Principles that justify *Rebellion* and *King-killing.* [B] For if there's no such thing as *Virtue* or *Religion,* then those are no Crimes. And it is no wonder *Treason* hath been loved, when *Blasphemy* hath been so. They that hear men *droll* on *God Almighty, raille* their *Maker,* and *buffoon* with *Him,* will quickly learn to speak with little reverence of their *Superiors.* There's no Kingdom but the *Devil's* that can have support from *Infidelity;* 'tis the Interest of that indeed. His work goes more securely on•, when there are no Religious apprehensions to check it: *Allow'd Vice*

cannot be at ease if it but think those things are true. It is the infinite concern [C] of *wickedness,* that the Laws of Virtue and Religion should be only *Spiders webbs,* Snares for innocent and lesser *Flies,* while *venimous Spiders* can pass safely through them, and the *Wasps* can burst them; are Entanglements only for the *Weak,* the *Pblegmatick,* and *Hypochondriack:* and that there should be *no God* that can bring them to an after-reckoning. They that *flatter* and *betray,* that hug and then trip up, or that *plot villainies* and *ruins* under fair and *godly vizards;* must needs be unwilling to believe that there is one who *tries the reins,* and *searches hearts,* and *that* [D] *will render everyone according to his works.* The *Drunkard,* who nor must nor can keep the remembrance of his Cups, cannot endure to apprehend he must be called to an *account* of them. The man whose Lust prevents the Grave, that putrefies alive, and drops by piece meal into rotten dust ere he return to earth, must needs be loath that there should be a Resurrection, to collect the scattered, the foul atoms of his Sin and his Disease, and show them at that dread Tribunal, before *God,* his holy *Angels,* and *Mankind.* Such as these are the only men that are concerned against [E] Religion. Here we see whose Interest such promote who promote *Infidelity.* And truly 'tis so much the Devil's Interest, that by those very measures that he weakens Faith, he strengthens every sort of Wickedness: By the steps and [A] degrees of *Infidelity* men ascend towards the heights of sin: And when they have surmounted all Religious apprehensions, then they are upon the Precipice of Vice. When the Flood-gates are removed, the Torrent must break in impetuously. For what is there that can hinder? nothing certainly, if *present Interest* be not able: But 'tis plain that *Thieves,* and *Murderers,* and *Rebells,* in fine, everyone whom we call *Sinners,* do pursue that which they account their *present Interest:* That therefore if there were no other, would not be sufficient, since the Devil does make use of that to work with under *Infidelity. This* indeed he *batters,* makes [B] his spreading *ruins* with: Therefore S. *Paul* calls him 〈 in non-Latin alphabet 〉 , *the spirit that works in filiis diffidentiae,* saith the Vulgar: In the *unbelievers,* so it bears: *in filiis insuasibilitatis, in the men that will not be persuaded tobelieue.* In these 〈 in non-Latin alphabet 〉 they are his 〈 in non-Latin alphabet 〉 , *Possest* and *agitated by him;* 'tis *he spirits* what they do: *their* actions are *his* incitations and motions: In sum, as to wickedness, they are mere *Demoniacks.* This therefore is his chief and the first Engine. [C]

2 The second Instrument by which he does demolish whatsoever hopes of Virtue we are built up to is *Want of Employment:* And in order to this, he hath so far prevailed on the opinions of the World, that they believe some states of men not only have no obligation to be busied, but to have *no Calling* is essential to their condition; which is made more eminent upon this account that they have *no business.* Wealth, how great soever, it with an employment or Profession, makes a man only a more *gentile Mechanic:* But Riches and nothing to do make a *Person of quality.* As if God had made that state of men, far the most generous [D] part of the whole kind, and best appointed for the noblest uses of the world, to serve no other ends but what the *Grashoppers* and *Locusts* do, to sing and dance among the Plants and Branches, and devour the Fruits; and Providence had furnished them with all advantages of plenty for no better purposes. Such persons think not only to reverse *God's Curse,* and *In the sweat of others faces eat their bread,* but reverse *Nature* too; for *Job* saith, *Man is born to labor as the sparks fly upwards;* in his making hath a Principle to which *Activity* is as essential as it is to fire to

mount; from [E] which nothing else but force can hinder it: As if man did *do violence* to his making when he did do *nothing;* and it were his hardest work and pressure, not to be employed; it were like making *flame go downwards.* I am sure it is one [A] of the busiest ways of doing *Satan's* work. Our Savior in a Parable in the 12 *chap.* of S. *Matt.* from the 43. *v.* saith, *When the unclean spirit is gone out of a man, he goeth through dry places, seeking rest, and findeth none: Then he saith, Iwill return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there.* Where, under the similitude of a man cast out of his habitation, who, while he wanders through none but desert places seeking for [B] a dwelling, he is sure to meet with none; but if he find an House that's empty, swept and garnished, he hath found out not a receptacle only, but an invitation, an house dressed on purpose to call in and to detain Inhabitants: He signifies, that when a Temptation of the Devil is repel'd, and himself, upon some working occasion, by a resolute act of holy courage thrown out of the heart, as he finds no rest in this condition, every place is *desert* to him but the heart of man, is indeed *Hell* to him, for he calls it *torment* to be cast out thence; yea he accounts himself bound up in [C] his eternal Chains of darkness; when he is restrained from working and engaging man to sin; so, while he goeth to and fro, seeking an opportunity to put in somewhere, if he find that heart from which he was cast out, or any other heart, 〈in non-Latin alphabet〉, (so the word is) idling, not employ'd or busied (so it signifies) such an heart is *empty, swept,* and *garnish'd* for him, 'tis a dwelling that's dressed properly to *tempt* the Devil, fitted to receive him and his forces too, prepared for him to Garrison, and make a strong hold of, whence he cannot be removed; *for he takes unto him seven other spirits more wicked than himself, and they enter in and* [D] *dwell there.* No doubt they are the *Patron Guardian spirits* of the seven deadly Sins, their *Tutelary Devils.* Some of those good qualities that are the attendants of Idleness you may find decypher'd in the Scripture. S. *Paul* says, when people *learn to be idle,* they *grow tattlers, busy bodies, speaking things which they ought not.* 'Tis strange that Idleness should make men and women *busy bodies,* yet it does most certainly in other folks affairs. *Faction,* than which nothing in the world can be more restless, is nursed by it. Where [E] are States so censured, so new model'd, as at certain of our *Refectories,* places that are made merely for men to spend their time in which they know not what to do with? At those Tables our Superiors are dissected; Calumny and Treason are the common, are indeed the more peculiar entertainments of the places. In fine, where persons have no [A] other employment for their time but *talking,* and either have not so much Virtue as to find delight in talking good things, or not so much skill as to speak innocent recreation, there they *talk of others, censure,* and *back bite,* and *scoff.* This is indeed the only *picquant* conversation; *Gall* is *sauce* to all their Entertainments: And that you may know these things proceed from that *old Serpent,* they do nothing else but *hiss* and *bite.* Tis the *poison of Asps that is under their lips* which gives relish to their Discourses; 'tis the *sting* [B] that makes them *grateful, venom* that they are condited with.

More of the brood of this want of Employment you may find at *Sodom;* namely, *Pride* and *Luxury:* For saith *EzekielThis was the Iniquity of Sodom; Pride, fullness of bread, and abundance of Idleness was in her and in her daughters.* And indeed the Idle person could not possibly know

how to pass his hours, if he had not Delicacies to sweeten some, Wine to lay some asleep, and the solicitous deckings of Pride to take up others: But the studious gorgings of the inside, [C] and the elaborate trimmings of the outside, help him well away with them.

Good God! that for so many hours my morning eyes should be *lift up* to nothing but a *Looking-glass!* that that thin shadow of myself should be my *Idol,* be my *God* indeed, to which I pay all the devotions I perform! And when with so much care and time I have arrayed and marshall'd myself, that I should spend as much more too in the complacencies of viewing this! with eager eyes and appetite surveying every part, as if I had set out, exposed them to myself alone, and only dressed a prospect for my own [D] sight! and since Nature, to my grief, hath given me no eyes behind; that I should fetch reliefs from Art, and get vicarious sight, and set my back parts too before my face, that so I may enjoy the whole Scene of myself! And why all this? for nothing but to serve vain Ostentation, or negotiate for Lust, to dress a Temptation, and start Concupiscence. And that the half of each day should be spent thus! the best part of a reasonable Creatures and a Christians life, be laid out upon purposes so far from Christian or reasonable! [E]

And truly *Luxury* will easily eat the remainder up, that sure Companion of Idleness. For when the *Israelites* were in the Wilderness, where they could not eat but by *Miracle,* and the *Rock* must give them *drink;* yet, having no Employment, [A] they made *Feasts:They sate down to eat and drink and rose up to play.* Nor would eating to the uses of their nature serve them, but they must have entertainments for their wantonness. Had they been employed to get their Bread, their labor would have made their morsels sweet: But since God, as the Wiseman says, *sent them from Heaven bread prepared without their labor,* they must have varieties to sweeten it; they require *him* to *prepare a Table* also *in the Wilderness,* and furnish them with choice. And although they had the *food of Angels,able to content every man's delight,* [B] *and agreeing to every taste, and serving to the appetite of the eater, it tempered itself to every man's liking,* and what could they fancy more? The latitude of Creatures, the whole Universe of Luxury could do nothing else; in every single morsel they had sorts, Variety, all choice; as if that *Desert* had been *Paradise,* that *Wilderness* the *Garden of the Lord:* Yet so coy is Idleness, so apt to nauseate, that they abhor the constancy of being pleased. And though they were not sated neither, *he that gathered much had nothing over,* only to *his eating,* God as well providing for their *Health* [C] and *Virtue,* as *Necessity,* and dieting their *Temperance* as he did their *Hunger:* Yet their very *liking* does grow *loathsome* to them. When their Bodies were thus excellently well provided for, having no employment, nothing to take up their Minds and Entertain their *Souls,* they require 〈 in non-Latin alphabet 〉 *meat for their Souls,* meat not to serve the uses of their *bodies,* but to feed their *fancies,* their extravagant *minds.* Thus *Idleness* requires to be *dieted.* And all this but to pamper and feed high men's inclinations, so to make Temptations *irresistible,* and by consequence *Vice* [D] *necessary.*

It were easy to recount more of those ways by which the Devil does make use of men's *want of Employment* to debauch their lives, and ruin all the hopes of Virtue in them. S. *J•de* finds more of its effects at *Sodom:They gave themselves over to Fornication, and went after other flesh, and are set forth for an Example, suffering the vengeance of Eternal fire.* Indeed these are most

certain consequents of not being employed: *Quaerit•r AEgysthus*—is too known an instance: and *great holy David* is another. But its dire [E] influence is sufficiently visible in that which it rain'd down upon those Cities. Since it did fulfil the guilt of *Sodom,* and made *Heaven* furnish *Hell* for it, and God himself turn Executioner of *fire* and *brimstone* to revenge it; this shall serve to prove it is one of the Devil's Masterpieces. [A]

3. Next succeed his *fiery d•rts,* as S. *Paul* calls them, namely, *Persecutions,* or *Calamities* of any kind: Which he manageth either by inflicting pressures; and he was so confident of the force of these, that he did tell God he would make *Job curse him to his face* with them: Or if he find men in necessities and pressures, then by tempting them to get from under them by methods which he shall direct; and he had such affurance of the strength of this Temptation, that by it he tried our Savior, to find out whether [B] he were the *Son of God* or no, believing none but he that was so would be able to resist it.

Indeed the trials are severe which this Temptation does present, to draw men from their Duty, and to overcome their Constancy: Whether it solicit by inflicting punishment (as on the mother and her Children, 2 *Maccab.* 7.) or by offering to withdraw it, if they will submit to their unlawful terms (and so they tried her youngest Son there, *verse.* 24.) or at leastwise by some feigned act, some ambiguous words or practices, will pretend compliance; (so they [C] dealt with *Eleazar, Chap.* 6. 21. whom they would have had to bring flesh of his own provision, such as he might use without offense, and so only seem to eat forbidden meat.) Each of which is as great a trial also, and to stand against them reckoned up amongst as vigorous acts of Faith, as those that held out in the greatest tortures persecuting malice could invent: *Heb.* 11. 37. *They were stoned, sawn asunder, were tempted.*

Now to fetch an instance of the sad success of these, I shall not need to go so far as to those Persecutions of *Antiochus,* nor those of the *primitive times of christianity;* when [D] they had no other choices but these, to deliver up their *Bibles* or their *Lives;* either to *sacrifice* to *Idols,* or at least procure a *Ticket* which should certify that they had done it, or to be themselves an *Holocaust,* and give those *Idols a Burnt-offering* with their *martyr-flames.* Which made the *Traditores, Lapsi,* the *Thurificati* and the *Libellatici* to be so numerous. Through God's blessed mercy there is no use of such instances, as there is no fear of such a trial; 'tis not death to be a Christian now: For if the *Son of Man* or *Satan's* self should come to try us at those rates, 'twere [E] a great doubt whetherthe one or other would *find Faith upon the Earth;* whether they would sacrifice a *life* to our Religion, who are not content to sacrifice a little *interest or pleasure* to it; whether they are likely to *resist unto blood* [A] *fighting against sin,* who will not resist to *tears* nor *sober resolutions.* Alas! what Religion should we be of, if God should raise a *Di•clesian,* come to tempt us with the *fiery trial? Martyrs* as we are to nothing but our *Passions* and our *lusts!* Nor shall I produce more known and near experiences, when, by reason of such *storms* of Persecution, men *made shipwreck,* if not of *their Faith,* yet of good Conscience. When by order or permissions of Providence they were brought to such a straight, that either they must let go their *possessions* or their *honesty,* acting against [B] Principles, and Conscience of Duty; I shall not remember, how, when God did shake his angry hand thus over them, they fled to the Devils kindness, and made *Hell* their refuge, to save

them from their *Fathers rod:* how they grew so *Atheistical,* as to believe a Perjury or other crime greater security, that would preserve their selves and their condition better than all God had promise'd; were such *Infidels,* that they did rather trust their being here to the commission of a sin, than to the Providence and the Engagements of the Almighty. For indeed what need I instance [C] in these greater cases, where the trial was so sharp, as not to offer any easier choice than this, either to part with *Conscience* or with *all they had?* God knows, we find less Interests will do: The Devil by no more than this, driving the *Gadarenes swine* into the Sea, was able to drive *Christ* out of their Coasts. You have the story *Mat.* 8. from the 28. *verse.* A legion of those evil spirits did possess two men; and finding *Christ* would cast them out, and by that Miracle so far show forth his power, that in probability the whole Country would believe on him, they fall upon this project to prevent it; they besought him, if he would cast them [D] out, to suffer them to go into an herd of Swine there feeding; hoping by destroying them to incense the owners against *Christ:* And, to try them, he permitted this. The possessed Swine ran violently down into the Lake, and perished. Now a man would think the virulency of these Devils, which were so destructive when they were at liberty and not restrained, would have endeared the mercy that had cast them out of the poor men, and came to dispossess the Country of them; and that their astonishment at so great a [E] miracle would possess them all with Reverence and belief of him; and that they would therefore seise and possess him also, and not let the mercy go: But, on the contrary, the whole City and Country came out to meet *Jesus,* and in consideration of the loss of their swine, desire him to depart cut of their Coast. [A] Lo here an equal Enemy to Christ and all his Miracles, that was indeed too hard for them. The Senate of Hell had no project to keep out Religion like to this, to make Religon thwart an Interest. Rather no Christianity than lose an Earthly satisfaction by it: *Rather have the Swine than Christ himself.*

4. But if he chance to fail in this Assault (as by our Savior he was beaten off) he hath yet a reserve in which he places his last, strongest confidence; with which he ventured to charge Christ, when it is probable he knew he was the *Son of God.He takes him up into an high mountain, and shows him all the Kingdoms of the Earth in the twinkling* [B] *of an eye, and the glory of them, and says, All these things will I give thee.* He thought it was impossible for such a prospect not to make impression on the appetite, raise some desire, or stir one Covetous or Ambitious thought: which if it could but do, he made no scruple then to clog the Gift with such conditions as that there, *All these things will I give thee, if thou wilt fall down and worship me.* 'Tis said indeed, the *Covetous man is an Idolater:* And here we see the God he does do *homage* to, and *worship.* The Devil does [C] require, that those whom he gives wealth to (now 'tis *he* that gives it to the *Covetous,* to all indeed that get it with *injustice* or with *greediness;)* he requires, I say, that these should pay all their Religion to Himself: And the *Ambitious,* in however high a place he sets them, must *fall down to him.* And truly these two dispositions can give worship to no other God but such an one as is *Abaddon,* the Destroyer of Mankind. For all the great Commotions of the World, all those Convulsions that tear Provinces and Empires, all Seditions and Rebellions, with those armies of iniquities that attend them, and that wage their designs, which [D] are upheld by legions of villainies as well as men, all the Disturbances of States and Church, are but attempts of Covetous and Ambitious spirits, men

that are unsatisfied with their condition, and desire a change, and care not how they compass it: They can charge through seas of Blood and Sin, over the face of men and Conscience, to get out of that condition, which they therefore are not well content with, because something they like better beckons their ambitious and their covetous desires. Would you see what one of these will venture at? When Christ our Savior [E] was to be betrayed, when a Person of the Godhead was to be delivered up and Crucified, the Devil had no passion to employ on that design so fit as the *desire of getting money;* and when that desire was once entertained, we see he enters [A] *really* in *person,* and *possesses* such a Soul; and when he is there, he designs no farther but to warm and stir that passion: 'Tis sufficient fruit of his possession, he hath done enough in such an heart wherein he *dwells,* if he but keep alive that desire of Money: For he knows that will make the man adventure upon any guilt; for it made *Judas* undertake to betray *Christ.* And as for the other passion which the Devil did design the glories of his prospect to give fire to, though he could not stir it in our Savior, yet he knew it vanquished him himself when he was *Angel.* What [B] height is there which *Amibtion* will not fly at, since it made this spirit aim at an equality with the *Most High?* Heaven itself was not sufficient to content him, while there was a God above him in it. And since this affection peopled Hell with Devils, 'tis no wonder if it people Earth with *Miseries* and *Vices.*

5. The remaining Trial with which Satan did assault our Savior, when he tempted him with *Scripture* and *God's Promises,* and sought to *ruin* him with his *own privileges:* with that also [C]

6. His being a *lying spirit in the mouth of all the Prophets;* by which long ago he did destroy an *Ahah,* in the 1 *Kings* 22. 22. But fince by sad experience we know, he ruined the *best King,* purest *Church,* and most flourishing *State,* by the same Strategem. But these, with those other which S. *Paul* does call his *wiles,* I must omit; sufficient hath been said already to enforce the necessity of *resisting,* which is the *Duty,* and the next confiderable.

Resist the Devil: That is, do not you consent to his Temptations: for there is no more required of us, but [D] this only, not to be willing to be *taken* and *led captive by him.* For let him *suggest, incite, assault* and *storm* us, no impression can be made upon us till we yield, and till we *give consent* no hurt is done. It is not here as in our other wars: In those no resolution can secure the Victory, but notwithstanding all resistance possible, we may be vanquished; yea, sometime men are overprest and die with Conquering, and the Victor only gains a Monument, is but buried in the heaps of his slain Trophies. But in these wars with the Devil, whosoever is *unwilling* to be vanquished, *never can* be: [E] For he must first *give consent* to it, and *will* the ruin; for men do not sin against their *wills.* Only here we must distinguish betwixt *Will* and thin *Velleity* and *Woulding.* For let no man think when he commits deliberate iniquity with averseness and reluctancy of mind, allows not what [A] he does, but does the evil that he would not, what he hates that he does; that this is not to be imputed to the Will; that in this case he is not willing, but here the *spirit is willing, but the flesh is weak,* and yields through mere infirmity: For, on the contrary, the Devil finds the Flesh so strong in this case, that with it alone he does assault the mind, and breaks through its reluctancies and aversations, bears down all its resolutions, triumphs over all that does pretend to *God* or

Virtue in him. Where 'tis thus, let no man flatter or persuade himself he *does what he would not,* when it is plain he does impetuously *will the doing it.* Let him not [B] think that he *allows not,* but *hates* that which he does; when it is certain, in that moment that he does commit, not to *allow* that which he does *resolve* and *pitch upon* and *choose;* to *hate* what with *complacency he acts;* or to do that *unwillingly* which he is wrought on by his *own Concupiscence* to do, and by his *inward incitations,* by the mutiny of his *own affections* which the Devil raises, and when it is the mere *height* and *prevailency of his appetite* that does make him do it (as it must be where there is reluctancy before he do it, his desires and affections there are evidently too strong for him) [C] or at last, to *hate the doing* that which 'tis his too much *love* to that makes him *do,* are all impossibilities; the same things as to *will against the will, desire against appetite.* But do but keep thyself sincerely and in truth from being willing, and thou must be safe: For God expects no more but that we should not voluntarily yield to our undoing. He hath furnished us with his own complete Armor for no farther uses of a War, but to encourage us to *stand.Take unto you the whole. Armor of God, that ye may be able to stand against the wiles of the Devil:* And again, *Put ye on the* [D] *whole Armor of God, that ye may be able to withstand inthe evil day, and having done all, to stand.* There is no need to do more than this, not to be willing and consent to fall; for no man can be beaten down but he that will fall.

It were very easy for me to prescribe you how to fortify against those Engines of the Devils battery which I produced to you. But that I may not stay upon particulars, directing those whom he prevails upon through *want of Employment* to find out honest occasions not to be idle (and sure it is [E] the most unhappy thing in the world, for any man to be necessitated to be vicious by his having nothing else to do, and because, while the world accounts it a *Pedantick* thing to be brought up by Rules and under discipline, he cannbe [A] learn how to employ himself to his advantage) to pass by these, I say, the universal strength against this Enemy is *Faith!Tour adversary the Devil, like a roaring Lion, goeth up and down seeking whom he may devour; whom resist steadfast* ⟨◊⟩ *the Faith.* And that not only as it frustrates all that the attempts by means of *Infidelity,* but it also *quenchis all his fiery darts;* whatsoever bright Temptation he presents to draw us from our Duty, or whatever fiery trial he makes use of to affright and martyr with: For the man whose Faith does give him *evidence* and *eye-sight* of those blessed Promises [B] *eye hath not seen,* and gives *substance, present solid being* to his *after-hopes,* and whose heart hath swallowed down those happy expectations which *have never entered in the heart of man to comprehend;* what is there that can *tempt* or *fright* him from his station? To make all that which Satan gave the prospect of prevail on such a Soul, *the Kingdoms of the Earth* must out-vie *God's Kingdom,* and their *Gauds* out shine his *Glory,* and the *twinkling of an eye* seem longer than *Eternity:* For nothing less than these will serve his turn, all these are in his expectations; Or [C] what can fright the man whose heart is set above the sphere of terrors? who knows calamity, how great soever, can inflict but a more sudden and more glorious blessedness upon him; and the most despiteful cruel usage can but persecute him into Heaven. 'Tis easy to demonstrate that a Faith and Expectation of the things *on Earth,* built upon weaker grounds than any man may have for his belief of *things above,* hath charged much greater hazards, overcome more difficulties than the Devil does assault us with. For sure none is so *Sceptical,* but he will grant that we have firmer grounds to think

there is another World in Heaven, [D] than *Columbus* (if he were the first Discoverer) had to think there was *another Earth;* and that there are for richer hopes laid up there in that other World, for those that do deny themselves the sinful profies and the jollities of this, and force them from their inclinations, than those Sea-men could expect who first adventur'd with him thither. For they could not think to gain much for themselves, but only to take seisin of the Land (if any such there were) for others covetous Cruelty; could get little else but only [E] *richer Graves,* and to lie *buried* in their *yellow Earth* Nor are we assaulted in our voyage with such hazards, as they knew they must encounter with; the *path of Virtue* and the *way to Heaven* is not so beset with difficulties as theirs was; when they must cut it out themselves through an unknown [A] new World of Ocean, where they could see nothing else but swelling gaping Death, from an Abyss of which they were but weakly guarded, and removed few inches only▪ And as if the dangerousest shipwrecks were on shore, they found a Land more savage and more monstrous than that Sea. Yet all this they vanquished for such slender *hopes,* and upon so uncertain a *belief.* A weak Faith therefore can do mighty works; greater than any that we stand in need of to encounter with our Enemy: It can remove these mountains too; the golden ones that Covetousness and Ambition do [B] east ùp: Yea more, it can remove the *Devil* also, for if you *resist* him *steadfast in the Faith,* he *flies;* which is the *happy issue,* and my last part.

Resist the Devil, and he will Fly from you. And yet it cannot be denied but that sometimes when the *messenger of Satan* comes to *buffet,* though S. *Paul resist* him with the strength of *Prayer* (which when *Moses* managed he was able to prevail on *God* himself, and the Lord articled with him, that he might be *let alone)* yet he could not beat off this assailant, 2 *Cor.* 12. 7, 8, 9. When God, either for [C] prevention, as 'twas there, *v.* 7. or for exercising or illustrating of Graces, or some other of his blessed ends, gives a man up to the affaults of Satan, he is often pleased to continue the temptation long; but in that case he does never fail to send assistances and aids enough against it. *My grace is sufficient for thee,* saith he to S. *Paul* there. And when he will have us tempted for his uses (if we be not failing to ourselves) he does prevent our being overcome; so that there is no danger in those Trials from their stay. But yet it must not be denied but that the Devil does prevail [D] sometimes by importunacy, and by continuance of Temptation; so that *Resistance* is not always a *Repulse,* at least not such an one as to make him draw off and fly. It is not strange to find him fiding with a *natural Inclination,* with the *bent of Constitution,* still presenting Objects, laying Opportunities, throwing in Examples, and all sorts of Invitation, always pressing so, that when a man hath struggled long he does grow weary of the service, not enduring to be thus upon his guard perpetually, watching a weak heart which strong inclinations, busy Devils do lay fiege [E] to; and so growing slack and careless, he is presently surprised: Or else, despairing that he shall be always able to hold out, lays hold upon a tempting opportunity, and yields; by the most unreasonable and basest cowardice that can be, yields, for fear of yielding; lest he should not [A] hold out, he will not, but gives up; and puts himself into that very Mischief which he would avoid, merely for fear of coming into it. For which fear there is no reason neither: For 'tis not here as in our other Sieges, where, if it be close, continuance most reduce men to necessity of yielding, Strengths and Amunitions will decay, Provisions fail, and, if the Enemy

cannot, their own Hunger will break through their Walls, and make avenues for Conquest, time alone will take them; but in these Spiritual Sieges, one Repulse enables for another; and the more we have resisted, the Temptation is not only so [B] much flatter, and more weak and baffled, but the inward Man is stronger: Victory does give new forces, and is sure to get in fresh and still sufficient supplies. For *God giveth more grace,* saith S. *James:* And, *they shall have abundance,* saith our Savior. So that where the Devil after several repulses still comes on with fresh assaults, we may be sure he does discern there is some treacherous inclination that sides with him: And although the man refuse himself the satisfaction of the sin, the Devil sees he hath a mind to it, his refusals are but faint, not [C] hearty; though he seem afraid to come within the quarters of the Vice, he keeps, it may be, correspondence with the incentives to it, entertains the opportunities, plays with the objects, or at best he does not fortify against him. Now this gives the Tempter hopes, and invites his assaults, and does expose the person to be taken by him.

But where he sees he is resisted heartily, his offers are received with an abhorrency, discerns Men are in earnest, watch to avoid all opportunities and occasions, and prepare, [D] and fortify, and arm against him, there he will not stay to be the *triumph of their Virtue.* We may know this by his *Agents,* those that work *under the Devil,* whom he hath instructed in the *mysteries of waging his Temptations.* Where they are not like to speed (and as to this they have *discerning spirits)* they *avoid,* and *hate,* and *come not near,* but study *spite* and *mischief* only there. The intemperate men are most uneasy with a person whom they are not able to engage in the debauch; the *rudeness* and *brutality* of their excesses are not so offensive to the sober [E] man, as his *staid Virtue* is to them; they do not more avoid the crude egestions, shameful spewings of their overtaken fellows Riot, than they do the shame and the reproach that such a man's strict Conversation casts on them, which [A] does in earnest make them look more foul and nasty to themselves. In fine, every Sinner shuns the Company of those whom he believes Religious in earnest; 'tis an awe and check to them; they are afraid, and out at it, as their *Great Master* also is, who when he is resisted must be overcome: And as they that are beaten have their own *fears* also for their Enemies, which are sure to charge close, put to flight, chase and pursue them; so it seems he also is afraid of a sincere and hearty Christian, for he flies him: So he did from *Christ,* 4. *Mat. verse.* 11. and so the Text assures, If you *resist* him, *he will fly from* [B] *you.*

And now, although we all did once *renounce the Devil and his works,* were listed Soldiers against him, took a *Sacrament* upon it, and our Souls, the immortality of life or misery, depend upon our being true and faithful to ourselves and oaths, or otherwise; nor is there more required of us but *resolution* and *fidelity,* only not to be *consenting* to our Enemies Conquest of us, not to will Captivity and Servitude: Yet as if, in mere defiance of our [C] Vows and Interests, we not only *willed* the ruin, but would *fight for it,* we may find, instead of this *resisting of the Devil,* most men do *resist the Holy Ghost; quench* not *thefiery darts of Satan,* but the *Spirit* and his flames, by which he would enkindle love of God and Virtue in them. If he take advantage of some warm occasion to inflame their courage against former follies, heat them into resolutions of a change; as soon as that ocasion goes off, they put out those flames, and choke these heats until they die. If he come in his *soft whispers,* speak close to [D]

the heart, suggest, and call them to those joys of which himself is *earnest;* to all these they shut their ears, can hear no whispers, are not sensible of any sounds of things at such a distance, *sounds* to which they give no more regard, than to things of the same extravagance with the *Music of the Spheres.* Nay, if he come with his more active methods, as the *Angels* came to *Lot,* send *mercy* to allure and *take them by the hand,* as they did, to invite and lead them out of *Sodom;* if that will not, *Judgments* then to *thrust them out,* as they did also, come with *fire* and *brimstone* to affright them; they not only like the men [E] of *Sodom,* do attempt a *violence and Rape upon those very Angels,* but they really debauch the mercies, and profane the Judgments, having blinded their own Eyes, that they might see no *hand of God in either:* using thus unkindly [A] all his blessed methods of reclaiming them, till they have *grieved him* so that he forsake and leave them utterly. As if they had not heard that when the *Holy Spirit* is thus forced away, the *evil spirit* takes his place, 1 *Sam.* 16. 14. As if they knew not that to those who *close their eyes* and *stop their ears* against the Holy Spirit's motions, till they are grown *dull of hearing* and *blind* to them, God does send a *spirit of slumber, that they should not see nor bear;* and that for this dire reason, *that they may not be converted, nor be saved.* Five times he affirms it in the Scripture. Yea, once more in words of a sad Emphasis, 2 *Thess.* 2. 12, [B] 13. *He sends them strong delusions that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness:* And that, *because they received not the love of the truth, that they might be saved.* Blessed God! Is it so easy for such sinners to *believe* and be *converted,* that thyself shouldst interpose to hinder it, and hide the possibilities of mercy from their eyes, that they may never see them, nor recover! What can then become of those for whom God does contrive that they shall not escape? when instead of those bowels that did make him [C] *swear he would not have the sinner die, but would have him return and live,* he puts on so much indignation at such sinners, as to take an order they shall not repent, and take an order that they shall be damned.

And yet all this is only to those men, who, being *dull of hearing* the suggestions of the Spirit, and not willing to give entertainment to his holy motions, *grieve* him so, that they repel and drive him quite away; and so by *consequence* only make way for the Devil: Whereas there are others that *directly call him, force* him to them, *ravish* and *invade* [D] occasions to serve him. Some there are that *study* how to *disbelieve,* and with great labor and contrivance *work* out *arguments* and *motives* to persuade themselves to *Atheism:* Others *practice, discipline,* and *exercise* themselves to be engaged in *Vice.* Some *dress* so as to *lay baits, snares,* to *entrap Temptation,* that they may be sure it may not pass them: Others *feed high to invite and entertain the Tempter,* do all that is possible to make him come, and to assure him that he must prevail, when they have made it most impossible for themselves to stand and to *resist.* [E]

Some there are indeed whom he does not overcome so easily, but is put to *compound* with them, takes them upon *Articles:* for when he would engage them to a sin to which he sees they have great *inclinations,* with some *fears,* he is [A] fain to persuade them to *repent* when they have done; to lay hold upon the present opportunity, and not let the satisfaction escape them, but be sorry after, and amend. For where these resolutions of Repentance usher in transgression, there we may be sure it is the Devil that suggests those resolutions. But if he can get admittance once thus, by prevailing with a person to receive him upon purposes of

after Penitence; he is sure to prosper still in his attempts upon the same condition: For Repentance will wash out another sin, if he commit it; and so on. And it is evident that by this very train he does draw most men on through the whole [B] course of sin and life: For never do they till they see themselves at the last stage, begin repenting. When they are to grapple with *Death's forces,* then they are to set upon *resisting of the Devil:* And when they are grown so weak that their whole Soul must be employed to muster all its spirits, all their strength, but to beat off one little spot of phlegm, that does befiege the *avenues of breath, the ports of life,* and *sally at it,* and *assault it, once, again,* and a *third, many times,* and yet with all the fury of its might cannot [C] break through, nor beat off that little clot of spittle; when it is thus, yet then are they to *wrestle* with, and Conquer *Principalities and Powers, all the Rulers of the utter darknessepull down the strong holds of sin* within, *cast down imaginations, and every high thing that did exalt itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ;* and with those seeble hands that they are scarcely able to lift up in a short wish, or prayer, they must do *all this; resist the Devil,* and take Heaven by force. [D]

Now sure to put it off to such a fatal season is a purpose of a desperate concern. In God's Name let us set upon the doing it while there is something left of *Principle* and vigor in us, ere we have so *grieved God's Spirit,* that he do resolve to leave us utterly; and before the Devil have so broke us to his yoke, that we become content and pleased to do his drudgery. We deceive ourselves if we think to do it with more ease when Constitution is grown weaker; as if then Temptations would not be so strong: For the Habits will be then *confirmed, Vice* grown *Heroical,* and we wholly in the [E] *power of Satan,* dead and senseless under it, not so much as stirring to get out. But if we strive before he have us in his clutches, we have an Enemy that can vanquish none but those who consent to, and comply and confederate with him, those that will be overcome: So that if we *resist,* he must [A] be *Conquer'd;* and Temptation must be conquered too, for *he will fly,* and then by consequence must cease to trouble and molest us. This is the sure way to be rid of Temptations, to put to flight the great *Artificer* and *Prince* of them, subdue and overcome *him* and *ourselves:* And *tohim that overcometh thus Christ will grant to sit with him on his Throne, as He also overcame, and sate down with his Father on his Throne.*

To which, &c.

SERMON XIV. WHITE-HALL. *Last Wednesday in* LENT. 1667/8.

PHILIPP. III. 18.

For many walk of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Cross of Christ.

THough many *by the Cross of Christ* here understand any sort of Suffering for the [A] sake of Christ or Religion (it being usual with the Scripture to entitle *Christ* to every evil that befalls a man for doing of his duty,) yet others looking on it *properly* as that on which *Christ* himself suffered, by the *Enemies of the Cross* understand those that set themselves against the whole design and influence of *Christ's* Death upon it.

Now to name that in few words, the Cross of Christ [B] not only is one of the greatest Props on which our Faith of the whole Gospel leans, which it establisheth the truth of as Christ's Blood shed upon it was the sanction of the Covenant on God's part, who by that federal Rite of shedding Blood engaged himself; and we may certainly assure [A] ourselves, he cannot fail to make good whatsoever he hath promised in that Covenant, who would give the blood of his own only Son, who was so holy, and who was himself to Seal that Covenant; and his Blood is therefore called *the Blood of the Everlasting Covenant.*

But besides this extrinsic influence of it, all the blessed Mercies also of the Gospel, are the Purchase of this Cross, and all the main essential duties of the Gospel are not only Doctrines of the Cross, such as it directs and does enforce, but the Cross also hath an immediate efficacy in the working of them in us: For S. *Paul* saith *by theCrosse of Christ* [B] *the World is Crucified to me and I unto the World.* On it *the Flesh* is also *crucified with the Affections and Lusts:* And to say all that comprehensive Duty of the Gospel, *Self denial,* is but another word for *taking up the Cross:* And then as for the Mercies of the Gospel on the Cross the satisfaction for our sins was made, the Price of our Redemption paid, and that effected: There was wrought our Reconciliation with our God; Lastly that was the consideration upon which Grace was bestowed whereby we are enabled to perform our duty: With good reason [C] therefore S. *Paul* calls the Gospel 〈in non-Latin alphabet〉, the *word or Doctrine of the Cross;* so that the Enemies of *the Cross of Christ* are in a word the Enemies of *Christianity,* and so the blessed *Polycarp* in his Epistle to these same *Philippians* seems to understand it: And they that *walk as Enemies* to it, are such as do not only hate the Duties of the Gospel, those especially which the Cross directly does enforce; but their course of life is ordered so as to break the very Frame and Power of Christianity, they set themselves against all that Christ came to do upon and by the *Cross,* resist, and [D] wage War with the *Doctrines,* and by consequence oppose the *mercies* of it.

The words being thus explained, I have no more to do but only answer two Enquiries which they give occasion for.

The first is, What sort of men those are that *walk as Enemies to the Cross,* and wherein their hostility does express itself?

The second is, What the danger and the sadness is of that condition, that they should make S. *Paul* think it necessary [E] frequently to warn them of it, and to do it now with so much passion? *For many walk,* saith he, *of whom I have told you often, and now tell you even weeping, &c.*

First for the first. And here I shall not strive to give you [A] in a perfect list of all that walk as Enemies to the Cross, but shall take that which S. *Paul* hath made ready to my hands in the next words.

And first the Enemies which he brings up in the front, are the Sensualists, the *Men whose God is their Belly.*

Secondly, *they whose glory is in their shame.*

Thirdly, *who mind Earthly things,* to which as being their consederates, and near allyes I shall add

Fourthly, those that he reckons up in the 1 *Cor.* 1. *the wise* [B] *men of this world.*

First the *Sensualists.*

That Men who diligently mind the serving of their appetite in meats and drinks, that study and contrive its pleasures, and with industry have learnt, and practice arts of Luxury, and in those have set up their delights, that these should be accounted Enemies of the Cross of Christ there is but too much reason. For their course of life is perfect opposition to that *Cross,* and to the whole *design of Christianity.* and to the very *being* of all *virtue.* For since *Virtue* is but moderation and restraint of Appetites and Passions, [C] and since sensuality indulges, and does raise and heat them: since the whole *design of Christianity,* is to *mortify the deeds of the Body,* those *our members upon earth,* that *Body of Sin* and *Death;* and since Voluptuousness quickens, pampers and does make them vigorous; lastly, since the Doctrines and the Influences of *the Cross of Christ* do aim at *Crucifying the flesh with its Affections and Lusts,* and Luxuries do gorge and make them ramping, sure the enmity is too apparent to be proved. [D]

It is the business of Religion to instruct and frame men into reasonable Creatures: God himself chose to die upon the Cross that we might live like Men here, and then afterwards die into Sons of God, and become equal to the Angels.

He suffered on the Tree, that we might be renewed into that constitution which the Tree of Knowledge did disorder and debauch. Before Man ate of that, his lower Soul was in perfect subordination to his mind, and every motion of his appetite did attend the dictates of his reason, and [E] obey them with that resignation and ready willingness which our outward faculties do execute the Wills commands with; then anything, however grateful to the senses, was no otherwise desired than as it served the regular and proper ends and uses of his making; there was a rational harmony in [A] all the tendencies of all his parts, and that directed, modulated by the rules and hand of God that made them: In fine, *then Grace was Nature, Virtue Constitution.*

Now to reduce us to this state as near as possible is the business of Religion (as it had been in some kind the attempt also of Philosophy.) But this it can in no degree effect, but as it does again establish the subordination of the sensual to the reasonable part within us: That is, till by denying satisfactions to the Appetite (which is now irregular and disorderly in its desires) we have taught it how [B] to want them, and to be content without them, and by that means have subdu'd its inclinations; or by taking down the Body have abated of its powers and its provocations; and where it is stubborn, heady, and rebellious, there by cutting off provisions from the flesh, and by sharp methods vanquished and reducit it into a condition of obedience; and (whenever that is also necessary) weakens so that insolent untamed part of ourselves, that we make it lie fainting, groveling at our feet (these are the Doctrines of the Cross, and this the method of its Discipline:) And withal by [C] those rational and divine heavenly encouragements which above all Doctrines in the world our Christianity suggests

and furnisheth with infinite advantage, have so fortified the mind that it resumes its principality, governs, and carries on the lower Soul in its obedience to Duty easily without resistance, as they say the higher Heaven moves the inferior Orbs along with it although their proper tendencies are contrary: At leastwise if impressions from without or inbred inclinations stir, raise passions, and mutinies, yet the mind keeps so much power that they shall not beat it off, and force it from its prosecutions of good; nor shall, [D] unless by a surprise, engage its consent in the pursuit of evil. This is that which Religion aims at, thus to make us men, teach us to live according to our nature, to put Reason in the Throne, and vindicate the spirit from the tyranny of its own vassal flesh.

But sensuality is most perfect opposition to this whole design; for it renverses that subordination without which there is no possibility of virtue as I showed you; and it puts that whether Lust or Passion in the Throne, which either constitution, conversation, or whatever accident, did give [E] possession of our inclinations to: And makes the strangest prodigy of *Centaure* where the *Beast is uppermost and rides the man;* where the *beast is God* indeed; for the sensual man acknowledges no other *God* but his own *belly,* so S. [A] *Paul* does character him here. And truly if we look on the attendances, and careful services he gives it, and how studiously and wholly he does consecrate himself to please it, one would think it most impossible he should have any other God; but if we number the *drink offerings,* and *meat-offerings,* the whole *Hecatombs* he gives it, and whereas other Deities had only some peculiar appropriate Creatures for their Sacrifices, how this votary rifles the Universe, goes through the whole latitude of beings for oblations, one would think he did out-number all the Heathen Legions in his God's; [B] and yet all this is only for his Belly. Now he that deifies his Appetite, and that is so attent and so solicitous in its service, he that sets up such an *Antigod* as this to Christ, appears a scornful insolent Enemy to *Him,* his *Cross* and his *Religion,* near the state of those men whom the Wiseman couples with the sensual, persons *of an impudent mind,* the very disposition of those Enemies of the Cross of Christ whom S. *Paul* brings up in the *second* place,

Those that glory in their shame.

Amongst the uses of the Cross of Christ, one chiefly [C] meant, was by the ignominy of that most accursed infamous punishment to represent the vileness of Iniquity; to which shame and confusion were so due, that there were to be Contumelies as well as Agonies in the Death that was to expiate it: And it seems not sufficient that *the Blood of God* be shed for it, but that Blood must be stained too with the *imputation of a Malefactor:* Christ was to suffer the insulting scorns and vilifyings of his Crucifiers, his Honor must be sacrificed as well as his Life, *Barabbas* must be prefer'd even before that *Person of the Trinity* to whom sin was to be imputed, and who was to bear the just shame of [D] it, such infinite debasement and contempt being a most essential ingredient in the wages of Iniquity, of which this Cross of Christ was the express.

And then how is it possible for men to wage a more professed hostility against the Cross of Christ, than by endeavoring to put *Reputation* on the thing on which that Cross was set to throw *Disgrace?* by raising *Trophies* to themselves for that which raised a *Gibbet* to their

Savior? giving themselves a *value* for the thing which hath such infinite diminution in it, [E] that it made the *Son of God* esteemed worse than *Barabbas?*

These men are two successful Enemies of the Cross that thus triumph over it, and when it was erected as an Ensign to display the vileness of iniquity, and to shame sin out of the lives of mankind, vindicate and rescue sin from that [A] contempt, and throw the Cross and shame upon Religion itself; while they exult in their commissions as in commendable things, and too truly verifying the Apostles aggravations against willful sinners, *Crucify to themselves the Son of God afresh and put him to an open shame,* while they put scorns on that contempt he suffered: For the Agonies and Contumelies he endured on that account of sin must needs be most ridiculous to them who count Sin gay and Honorable. Thus they trample and insult upon his Passion, thus tread underfoot the Son of God even on his Cross, and [B] upon that footstool they exalt themselves by putting sin in countenance and credit with the Age. For it is plain it is so when men once can *glory* in it: For our actions raise a glorying in us only in relation to the sentiments of others, that growing from a confidence of having praise and value for them in the world. So that they must assure themselves that most men or the most considerable will applaud their vices; otherwise they could not glory in them, but would be ashamed. And such a judgment we may safely pass upon an Age or Nation, where great Crimes not only have [C] impunity but Reputation; and men glory in them. Had it been so in the Heathen World when Christ and his Cross first appeared there, Christianity had wanted one of its convincing pleas. *Tertullian* in his Apology for our Religion to them that blasted it with all imaginable imputations of impiety discourses thus:

Omne malum aut timore aut pudore Natura perfudit: Nature hath dashed every vice with fear or shame; all Malefactors labor to lie hid, and if they are laid hold upon they tremble, and deny when they are accused, hardly confess it to the Rack; and when they are found guilty [D] they bewail, upbraid themselves, and aggravate confessions of their Crimes. *Christianus vero quid simile?* but what does the Christian like this? None of us is ashamed of his Religion, or repents, except it be because he was not sooner of it: If he be branded for it he rejoiceth, if you accuse him of it he does own it, triumphs in it; if he be condemned for it he calls his Execution his Martyrdom, his sufferings his Crown. *Quid hoc mali est quod naturalia mali non habet?* Now what strange kind of impiety is this that hath none of the natural affections of it? not the shame nor [E] fear, tergiversations or repentance, or deplorings of it? *Quid hoc mali est cujus reus gaudet, cujus accusatio votum est, & poena foelicitas?* What a kind of evil's this, which he that is found guilty of is glad? to be accused of it is his ambition? [A] to suffer for it is his happiness?

Alas the world hath taught vice nowadays to use this plea with a much greater confidence, and he that would apply this argument to our experiences might plead thus for the Religion of sin. For now they are but pitteous puisny sinners who feel those things which in *Tertullian's* days were natural and essential to sin, *to blush,* and *be ashamed,* and *have regrets.* Men do not only own it as those primitive persons did their Christianity, but they out-vie the Martyrs heats; for they accuse themselves, and boast of their performances [B] in villainy,

yea falsify, bely themselves in sin, and usurp Vice, steal the glorious Reputation of exceeding sinfulness, as if the impiety were meritorious.

And truly as that Christian Confidence and Magnanimity brought in the world as Proselytes to the Cross, so this other confidence brings Sholes of Votaries to Vice: For when once there is no need to be ashamed of it, there are but very few but will venture to commit it. And indeed this sort of men do manage their hostility so dexterously, as to use those very weapons Christianity was successful with, [C] against itself. 'Twas by a *discipline of shame* (for that was the great strength of the *Church Censures)* that our Religion did at first prevail almost to the exterminating Vice out of the World: The temporal Sword was never so victorious as this *weapon of our Spiritual Warfare was,* which yet in those times drew no blood, unless it were into the face, *in blushes.* But since men have found or made pretexts to glory in iniquity, and several Crimes are become honorable; Virtues are dressed up as mean, poor spirited, sneaking qualities; some look *melancholic, sad,* are *hypocondriacke,* [D] some *pedantick,* some *unmanly,* some *irrational,* and worse; so that men are now ashamed of Duty, 'tis a disparagement to own the doing it: Thus they have as it were *excommunicated Religion.* It is accounted a contemptible, or at best foolish thing; which is the very sentence of the *third* sort of Enemies the *Wise men of this World,* those 〈 in non-Latin alphabet 〉 , *that mind earthly things* (the fourth sort) in which all their wisdom lies. Which two last sorts of Enemies I shall attaque together.

The Cross of Christ amongst its other ends was set to [E] be an instrument *whereby the World is to be Crucified to us, and we unto the World;* to be the means whereby we are enabled to prevail upon and overcome our worldly lusts and inclinations; and to sleight, yea and detest all the temptations of its Wealth, Delights, and Heights, when they attempt to draw us into sin or take us off from Duty. Now [A] to this it works by these three steps.

First, showing us *the Author and the finisher of our Faith* nailed himself to that Cross; his joints racked on it, his whole Body stripped, and nothing else but Vinegar and bitter potions allowed his thirst; and thus convincing us that *if we will be his Disciples we must take up his Cross and follow him,* at leastwise we must have preparedness of mind to take it up when ever it is fixed to Duty; to renounce all profits, honors, and delights of this World that are not consistent with [B] our Christian profession: This is the Doctrine of the Cross of Christ; it being otherwise impossible to be Disciples of a Crucifyed Master. And when this great *Captain of our Salvation* was himself *consecrated by his sufferings,* and had for his Standard his own Body lifted up upon the Cross, we that are listed under him, and with that very badge the Cross too, *crucis Consecranei,* Votaries and fellow Soldiers of that Order, if we shall avoid our duty when it is attended with a Cross, or straitened any ways, and the provisions of this World are cut off from it, and betake [C] ourselves rather to the contents of Earth; we do not only shamefully fly from our Colours; fugitives, and cowards, Poltrons in the Spiritual warfare; but are renegadoes, false and traitors to ourselves too, such as basely ran away not only from our Officer, but from Salvation, which he is the Captain of; and which we cannot possibly attain, except we be resolved to follow him, and charge through whatsoever disadvantages attend Religion, vanquishing all those temptations with which the World

assaults us in our course of Duty. Thus the Cross of Christ first shows us the *necessity* we have to renounce and *Crucify the* [D] *World.*

But to encourage and enable us to do so, it does also show us

Secondly, the *certainty of a good issue* in the doing it, assures us, that those who deny themselves forbidden satisfactions here, that will be virtuous maugre all the baits and threats of Earth, will embrace duty when it is laden with a Cross, although so heavy as to crush out life, and kill the body; assures us that those lose not, but exchange their lives, shall save their Souls, and that there is another World wherein [E] their losses shall be made up to them, and repaired with all advantage. To the truth of this the Cross of Christ is a most pregnant and infallible testimony. For as by multitudes of Miracles Christ sought to satisfy the world that [A] he was sent from God to promise all this, and justified his Power to perform it by experiment, raising some up from the dead; so when they said he did his Miracles by *Beelzebub,* he justified it further with his Life; affirming that he was the Son of God (now 'tis impossible but he must know whether he were or no) and consequently sent and able to do all he promised, and resolved to do it also for our more assurance in himself, that he would raise himself up from the dead within three days; and saying this when he was sure he should be Crucified for saying so, and sure that if he did not do according to his words, he must within three days [B] appear a mere Impostor to the world, and his Religion never be received.

Now 'tis impossible for him that must needs know whether all this were true or no to give a greater testimony to it than his Life. For this that Blood and Water that flowed from his wounded side upon the Cross, which did assure his Death, is justly said to bear witness to his being the Son of God, and consequently to the truth of all this, equal to the testimony of the Spirit (whether that which the Spirit gave when he came from Heaven down upon him in [C] his Baptism, or the testimony which he gave by Miracle;) for *there are three that bear witness upon Earth, the Spirit,the Water and the Blood:* Thus by his Death Christ did bring Life and Immortality to light; his choosing to lay down his own life for asserting of the truth of all this, was as great an argument to prove it as his raising others from the dead: and *Lazarus•• empty* Monument, and walking grave-clothes were not better evidence than this *Cross of Christ.*

3. Once more, this Cross not only proves the certainty of a future state, but does demonstrate the advantage of [D] it; and assures us that it is infinitely much more eligible to have our portion in the life to come than in this life: That to part with everything that is desirable in this World rather than to fail of those joys that are laid up in the other, that to be poor here or to be a spoil, to renounce or to disperse my wealth, that so I may lay up treasures for myself in Heaven, and may be rich to God; never to taste any one of these puddle transient delights, rather than to be put from that right hand where there are pleasures forever more; to be thrown down from every height on Earth, if [E] so I may ascend those everlasting Hills, and mount Zion that is above; that this is beyond all proportion the wisest course it does demonstrate; since it shows us him who is the *Son of God,* who did create all these advantages of Earth, and prepare [A] those in Heaven, and

does therefore know them both: Who also is the *Wisdom of the Father,* and does therefore know to value them, yet *for the joys that were set before him choosing to endure the Cross and despising the shame.* On that Beam he weighed them, and by that his choice declared the Pomps of this World far too light that *exceeding and eternal weight of Glory;* that the whole Earth was but as the dust upon the Ballance and despised it; and to make us do so, is both the Design and direct influence of the Cross of Christ. [B]

But as at first the *Wise men of this World* did count the *Preaching of the Cross mere folly,* to give up themselves to the belief and the obedience of a man that was most infamously Crucifyed, and for the sake of such an one to renounce all the satisfactions, suffer all the dire things of this Life, and in lieu of all this only expect some after Blessednesses and Salvations from a man that they thought could not save himself, seemed to them most ridiculous: So truly it does still appear so to the carnal reasonings of that sort of men, who have the same objections to the Cross of Christ, as it would [C] crucify the World to them, and them to it; as it would strip them of all present rich contents, and give them certain evils, with some promises of after good things, which they have no taste for, nor assurance of.

Now this being in their account folly, then the contrary to this they must think wisdom; as it is indeed *the Wisdom of this World;* which Wisdom since it does design no further than this World, and hath no higher ends than Earth and its Felicities, it must needs put men upon minding the acquist and the enjoyment of these Earthly things, for that is only [D] to pursue and to achieve their ends, to catch at and lay hold on their felicity; and accordingly we see it does immerse them wholly in those cares. So that it is no wonder if their God and Religion can get no attendance from them, it being most impossible they should, when Mammon hath engaged them in the superstitious services of Idolatry; and when they sacrifice their whole selves to pleasure and make their bodies the burnt offerings of their Lusts, and when Ambition, even while it makes them stretch and climb and mount, causes them also to fall low, prostrate, make their temper, nature stoop, lie down to every humor, and to every vice they [E] think themselves concerned to court and please.

And though a man would think these so great boundless cares are very vain and foolish upon several accounts; for common sense as well as Scripture does assure 〈◊〉 that *this life* [A] and the Contents of it do *not consist in the abundance of the things that we possess;* that it is all one whether my draught come out of a small Bottle or an Hogshead 〈◊〉 the one of these indeed may serve excess, and sickness better, but the other serves my appetite as well; the one may drown my Virtue, but the other quenches thirst alike. And every days experience also does convince us, that the least cross accident, pain or affliction on our persons or some other that is seated near our hearts, or the least vexation or cross passion will so sour all those advantages, that we cannot possibly enjoy them while we have them; sickness makes [B] the richest plenty only a more nauseous trouble, a more costly loathing; then the poorest Soul that is in health is that great rich man's envy.

And there's no man also but does see so far into futurity as to satisfy himself that he shall die, and then the shadow of death will cloud and put out all these glories. And universal

reason also does tell every man that to deny himself or want his present satisfactions of this helpless dying kind, and suffer present evils, is in prudence to be chosen for avoiding [C] of a future evil or achieving of a good to come which do transcend those other infinitely, and to all Eternity continue. Sure as no man pities the poor Infant in the Womb because he lies imbrued in Blood, hath no inheritance there at all, is fettered, coffin'd as it were in that dark cell; if he be to be born to an Estate, to live a full age here in gaiety of mind, and health of body, in Reputation, and all plenty of delights, we never are concerned or troubled at his other nine months dungeon. So if this life be to the next as the Womb is to this; and if our hopes be no more on the Earth than in the Belly; and we have no inheritance or [D] abiding place here, as we had not there; although the waters of affliction, and to be in our blood should be as natural to us as to the Child, yet if we thus press forward to the other birth, to be delivered into immortality of joys, this state were not to be lamented, but endeavored for with all our powers. Lastly, the same reason does assure us, that if those futurities (which are most certain) were but only possible, yet to part with everything, and suffer anything here to prevent miscarriage in relation to those two Eternities is certainly the safest course, and then by consequence [E] the wisest. And this does appear a truth to all men when they go to die: And if it be the truth then, 'tis always so.

Yet notwithstanding all this, he that minds these earthly [A] things, whose heart is set upon them, whose desires the World serves, provides to satisfy every imagination of delight: His heart is so entangled in affections to them, and in prejudices for them, and hath so imbib'd the impressions of them, that he hath no taste for any other, and by consequence no satisfying notions of them: And if he hath not then it is not possible that he should really and from his heart, out of conviction and inward sense value these beyond the earthly ones; and it is plain we see he does not; and if he do not, to deprive himself of all the sweet contentments of his life, and tear out his own bowels that yearn after them, and [B] cling to them; and instead of those embrace a Cross, and do this for things which he cannot value more, and counts uncertain, he must needs think a mad folly: Consequently to contrive and seize the present to the best most plentiful advantage is the wisest course; and therefore they that by whatever arts do thrive, advance themselves, live high and in delights, they are Wise men; because they do attain their ends, by means appropriate to those ends.

And now the enmity betwixt *the Cross of Christ* and the *wisdom of the World* appears; *first,* their *designs* are most [C] directly opposite; the cross designs to take us up from earth and from its satisfactions, which have also *thorns* and *briars* in them, that *Eartbs Curse,* things that pierce and wound as fatally as the *Nayles* and *Thorns* and other cruelties of *Christ's Cross;* and to lift us towards Heaven, to direct our hearts and our affections thither as our harbingers, to take possession for us of those joys the Cross did purchase for us, but no cross can ever trouble. But the Wisdom of this World designs to lay out all its cares and its contrivances within this World, minds nothing else but earthly things, [D] and does not lift an eye or thought to any other.

Secondly, their *Principles* wage war: For earthly good things being the design, the main end of this worldly wisdom, consequently that does justify all courses without which men cannot

gain those ends, by which they do, though they be never so unlawful by the Rules of that which we call Virtue and Religion; it does justify, I say, all such as prudent. But the Principles of the Doctrines of the Cross of Christ are positive, that we must renounce all earthly satisfactions, when they cannot be enjoyed without transgressing [E] Christ's Commands, and embrace duty even when it executes itself upon us.

But Thirdly, there's no enmity so fatal to the Cross of Christ as is the *practice* of those men who minding Earthly [A] things, and all their wisdom lying as to them, they therefore think themselves concerned to represent the Doctrines of the Cross, which does so contradict their wisdom, as mere madness, and the Cross itself as the ensign of folly; And accordingly they do, treat it *en ridicul;* and make the proper Doctrines of it, the strict duties of Religion, matter for their jests, and bitter scof•s: They character religion as a worship that befits a God whose shape the Primitive persecutors painted Christ in, *Deus Onochaetes,* as if Christianity were proper Homage only to an *Asses person,* as *Tertullian* [B] words it; And the votaries transformed by this their service and made like the God they worship, were what they were called then *Asinarii* creatures only fit for burden, to bear, what they magnify, a Cross and scorns. No persecutions are so mortal as those that Murder the reputation of a thing or person; not so much because when that is fallen once then they cannot hope to stand, as because those *murder after death,* and *poison memory, killing to immortality.* They were much more kind to Religion and more innocent that clothed the Christians in the *skins of Bears and Tigers,* that [C] so they might be *worried into Martyrdom;* Then they that clothe their Christianity in a *fools Coat,* that so it may be *laughed to death,* go out in ignom•ny and into contempt. If to sport with things of sacred and Eternal consequence were to be forgiven, yet to do it with the cross of Christ: Thus to set that out as *foolishness* which is the greatest mystery the *Divine wisdom* hath contrived to make *mercy and truth meet together, righteousness and peace kiss each other,* to make sin be punished, yet the sinner pardoned: Thus to play and sin upon those dire expresses of God's indignation against sin, are things of such 〈◊〉 and dangerous concern, that S. *Paul* could [D] not give a caution against them but with tears, *For many walk saith he, of whom I have told you often and now tell you even weeping, &c.* Which calls me to my *last* consideration.

Indeed the cross of Christ does represent Almighty God in so severe a shape, and gives the lineaments of so fierce displeasures against sin, as do exceed all comprehension. There was a passion in Christ's Prayer to prevent his passion, when he deprecated it with strong cries and tears, yea when his [E] whole body wept tears as of blood to deprecate it; and yet he cried more dreadfully when he did suffer it; The nails that bor'd his hands, the spear that piercit his heart and made out-lets for his blood and Spirits, did not wound him as, that sting of death and torments, sin did, which made [A] out-lets for God to forsake him, and which drove away the Lord that was himself out of him. Neither did his God forsake him only, but his most Almighty attributes were engaged against him: God's Holiness and Justice were resolved to make Christ an example of the sad demerit of Iniquity, and his hatred of it: Demerit so great, as was valuable with the everlasting punishment of the World, fallen Angels and fallen Men; for to that did it make them liable. Now that God might appear to hate it at the rate of its deservings, it was very necessary that it should be punished, if not by

the execution of that sentence on Mankind as on the [B] Devils, yet by something that might be proportionable to it, so to let us see the measures God abhors it by, to what degrees the Lord is just and holy by those torments, torments answerable to those attributes.

Now truly when we do reflect on this we cannot wonder if the Sinner be an enemy to the Cross, and hate the prospect of it, which does give him such a perfect copy of his expectations, when our Savior's draught which he so trembled at shall be the *everlasting portion of his Cup:* For if God did [C] so plague the *imputation* of Iniquity, how will he torment the *willful and impenitent commission* of it?

But then when we consider those torments were the satisfaction for the sins of man, methinks the sinner should be otherwise affected to them: Christ by bearing the Cross gave God such satisfaction, as did move him in consideration thereof to dispence with that strict Law, which having broken we were forfeit to eternal death, and to publish an act of grace whereby he does admit all to pardon of sins past, and to a right to everlasting Life that will believe on him, for sake their sins and live true Christians. He there appears the *Lamb of God that* [D] *taketh away the sins of the World,* for that he does as being a *Lamb slain,* then he was our *Sacrifice,* and that Cross the *Altar.* And the humbled sinner that repents (for, notwithstanding satisfaction, God will not acept a Sinner that goes on; by all those Agonies his holiness would not be justified, if when he had forsaken and tormented his own Son for taking sin upon him, he should yet receive into his favor and his Heaven, sinners that will not let go, but will retain their sins: but the penitent) may plead this expiation: Lo here I poor Soul prostrate at the footstool of [E] the Cross lay hold upon the Altar, here's my Sacrifice on which my sins are to be charged, and not on me, although so foul I am, I cannot pour out tears sufficient to cleanse me, yet *behold Lord and see if there ever were any Sorrow* [A] *like the sorrow of thy Son wherewith thou didst afflict him* for these sins of mine: And here is Blood also, his Blood to wash me in: and that Blood is within the Vail too now and that my offering taken from the Cross up to thy Throne, thou hast accepted, it, and canst not refuse it now my *Advocate* does plead it, and claims for me the advantage of the Cross.

Now that men should be Enemies to this, and when they are forseit to eternal Ruin, hate that which is to redeem the forfeiture; that they should trample on the [B] Cross whereon their satisfactions were wrought; tread down the Altar which they have but to lay hold on and be safe; wage war with, beat off, and pursue a Lamb, that *Lamb of God* that comes to *take away their sins;* and make a spoil and slaughter of their Sacrifice; hostilely spill upon the ground that Blood, that was appointed for their Blood upon the Altar, for their *blood of sprinkling,* and was to appear in Heaven for them. It men resolve to be on *terms of Duel* with their *God,* and scorn that *Satisfaction* shall be made for them by any other way than by *defiance;* and although their God do make the [C] satisfactions for them to himself, yet not endure it, but choose quarrel rather; this is so perverse and fatal an hostility as no tears are sufficient to bewail.

But possibly men sleight these satisfactions because some terms are put upon them which they know not how to comport with; the merits of the Cross must not be accounted to them but upon conditions which they are not able to perform; they are required to master all their

wicked Customs, their untamed appetites, and settled habits, to keep under their Concupiscence, to calm their [D] inclinations and their passions: Now on such severe articles friendship with the Cross they think is too hard bought.

But therefore *Secondly,* that Cross was the consideration upon which Grace is offered us, whereby we are enabled to perform all this; the *power to will* and *strength to do,* all necessary aids from Heaven are granted to us as Christ merited them for us by his Sufferings; and that Blood he shed upon the Cross it is the Fountain, 'tis the [E] Ocean of all grace: And if temptations storm thee, lay hold on that Cross, it is the Anchor of Salvation thou hast hold on; tell thy God although thou art not able to resist and stand, thou hast the price of strength, that which did purchase it was paid down for thee on the Cross, [A] and is at his right hand, he hath it; give me therefore grace for it, let me have the value of that Blood, the *Blood of God* in spiritual succors, which may make me able to resist thy Enemies, and do thy will. Now God will never be unjust to deny any man those aids that were so dearly purchased for him, and for which he hath received the price.

And then that men should be Enemies of the Cross which is their Magazine of strength against their Enemies! As men that do resist the having grace, least it should change [B] their inclinations! as men that will not be impowered against Vice, but will oppose the Aids of Heaven, fight against the succors that are given them, and destroy their own forces, least with them they should be able to encounter sin and overcome it! Thus willfully to run against and charge their Anchor of Salvation; to poison to themselves the Fountain the whole Ocean of their graces, is the state of them only that do resolve and that had rather perish.

Once more, on that Cross was wrought *a reconciliation* [C] *betwixt God and Man;* and that upon such terms of honor to us Men, that God does seem to condescend as far in this his Treaty, as in coming down from Godhead into Flesh; there is Exinanition in his yieldings and compliance. He sent his Son to move us to be reconciled, as if he did acknowledge us the offended party; and as if he meant to give us satisfaction, in his Blood, he dyes upon the Cross to effect that reconciliation. When our Savior would magnify a love he thus expresses it, *Greater love than this hath no man, that a man lay down his life for his friend:* But behold here is greater love, for *Christ commended* [D] *his love to us in that when we were Enemies he died for us,* only out of hopes to make us friends; *Love strong as death* indeed, that brought him to the grave who could not die. 〈 in non-Latin alphabet 〉 , affection violent as Hell, that brought God to 〈 in non-Latin alphabet 〉 , and made him *descend to Hell:* For so low he stoopt; thus he humbled himself to persuade us to be reconciled, and to prevail with us to be at peace with God.

And is a Reconciliation with the Lord so hateful to us, that we will be Enemies to the Cross that works it? are [E] we so assured of worsting God Almighty, that we will resist whatever makes towards a peace with him? are the sinners expectations so tempting? do we look for such advantage from the *Covenant we have made with Death,* and the *agreement we are at with Hell,* that we will have the [A] League defensive and offensive? will be foes to their foes? and

will have War with God because he is their Enemy? are we thus resolved to be revenged upon the Triumphs of the Cross? and because our Savior *spoiled Principalities and Powers, triumphing over them on it;* therefore set ourselves against that Trophee of his Victories over our friends the Devil and his Fiends? is the love of Christ so injurious to us that we will be Enemies to the Expresses of it? and when his affection threw him down so low for our sakes, [B] humbled him to Hell to beg and to procure our friendship, will we go to trample on him there rather than not go thither, and rather than we will not be forever there?

Was it not for this *O blessed Savior!* that thou didst pray against thy Cup so earnestly, because of Man's ingrateful enmity to it? because thou wast to suffer God Almightys Indignation in it, and the Sinners hatred for it? because it was the Cup of the Lord's fury, and Man's also? God squeezed into it all the dregs of his Wrath, and man scornfully spits into it? and when the one will make thee [C] drink it up, the other throws it in thy face? was it not because thou wert to take a Cross up which thou couldst not bear the Torments of, and Man will not endure the Blessings of? but most despitefully treads down that Cross while thou art sinking under it laden with their weight? This is alas, a state so sad that neither S. *Paul's tears,* nor *Christ's Blood* hath sufficient compassion for.

And yet though one *wept* the other *died* for them, these men have neither tears nor pity for themselves. Yet one would think this were a subject worthy of them: 'Tis storied of *Xerxes* that when he took a view of his vast [D] Army which he went to Conquer *Greece* with (an Army such as the Sun never saw, and it could scarce see that, which the Historian says did *Coelo minitari tenebras,* as it covered and drank up the Sea, and took up and devoured the Earth, so it did seem to darken Heaven too: An Army which consisted saith *Herodotus,* when mustered at *Thermopylae* of Five Millions, two hundred eighty three thousand, two hundred and twenty Men, besides Laundresses, Harlots, and Horses; and it had Twelve hundred [E] Gallies for Sea fight, besides Twenty hundred Ships for carriage.) when upon this view he had for a while gloried in his happiness to behold and Command so many Nations, and so Powerful a Fleet and Army: notwithstanding on a sudden he burst into Tears on this Consideration, [A] that in one Hundred years there should not one survive of that great marvelous multitude: (And truly through his folly in one hundred weeks scarce any one but was the prey of Enemies, and Death and Infamy.) But 'tis a sadder Contemplation to reflect on the far greater Army of the Enemies of the Cross, who, if they do not end that quarrel, will in fewer years be all dead and in Hell. I know not whether such a sad reflection called out S. *Paul's* Tears, but sure I am it does deserve their own: And there is nothing will avail in their behalf without their tears. It may [B] be tears are piteous things for such brave Sinners: But then what will these insulting Enemies of the Cross do, when they shall see *that Sign of the Son of Man coming in the Clouds of Heaven?* When this Cross shall usher in the great Assize? When they shall *look on him that they have pierced and Crucified upon it?* And when that Crucified offended Enemy shall come there to be their Judge? That takes himself to be offended much more in his kindness, than his Person; and will judge this more severely that we would not let his Cross and [C] Passion do us any good, than that we Crucified him on it.

Let us then be caution'd in the fear of God to be no longer Enemies to that which is to reconcile our Judge to us. If we have his Friendship on the Cross, we may be sure to have it on the Judgment Seat. He that on the Cross parted with Godhead and with Life for us, will on the Bench adjudge us that Inheritance which his Cross did purchase for us. He sits there to pronounce Happiness upon all faithful sincere Christians to proclaim [D] *Come ye blessed of my Father inherit the Kingdom prepared for you.*

To which, *&c.*

SERMON XV. WHITE-HALL. *Novemb.* 15. 1668.

MARKE X. 15.

Verily I say unto you, whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein.

THE *Kingdom of God,* especially as it [A] concerns the forepart of the Text, signifies nothing else but that of the *Messiah,* or in one word, *Christianity;* and that both as to the profession and the practice, the Doctrine and the life of it: For so the 〈 in non-Latin alphabet 〉 , by which *Theophylact* expounds the words, the Preaching of the Doctrine is itself called the *Kingdom of God* by our Savior, *Mat.* 21. 42. 'Tis not delivering of a message only in weak empty words, 'tis Jurisdiction and exercise of Sovereignty: And the Commission [B] that authoriz'd to it was the delegation of the Powers of Omnipotence: *All Power,* saith our Lord, *is given to me both in Heaven and in Earth, and* (which the *Syriac* adds in that place also) *as my Father sent me, so send I you, go ye therefore and teach all Nations, teaching them to observe whatsoever I have Commanded you.* As if this were execution [A] of the greatest and most Kingly Power, and every Doctrine had the force of Proclamation, every denunciation were Sentence; as it will be certainly to them that do not give obedience to it.

Which *obedience* is Secondly, and that most properly entitled the *Kingdom of God; Rom.* 14. 17. for by that he Reigns; without this our great universal Lord were a *Prince* of *no Subjects,* had a *Kingdom* but of *Rebells* only: So that *to receive the Kingdom of God* is by the obedience of Faith to submit to the Gospel, to receive the Doctrines of [B] is by believing, and the Precepts by obeying them: The duty which our Savior here directs, and which with such severity he threatens non-performance of, even with exclusion from that blessed Immortality of Joyes which *the Kingdom of God* imports, which is that sense it bears in the last words of my Text. In which we must consider,

First, the object both of the Duty and the Threat *a Kingdom,* and that *the Kingdom of God.*

Secondly, our concern and duty in relation to that Kingdom we have only *to receive it. Whosoever shall not receive* [C] *the Kingdom of God.*

Whatever bustle men are well content to make to get possession of any Earthly Dignity or Power, sometimes to wage war with their Conscience and all obligations, violate all Rights both Humane and Divine, and assault greatest difficulties and yet greater guilts, to invade

men's Crowns, and other rights, there's no such need in this; we have no more to do but *let this Kingdom come,* and not resist the having it. For therefore also

Thirdly, the manner we are by our Savior here prescribed [D] to receive this Kingdom in is, *as a little Child. Whosoever shall not receive the Kingdom of God as a little Child,* as one that cannot stand against the power of a Kingdom when it comes; that hath nor strength nor malice, neither force nor will to oppose; which they that do must needs keep themselves out of it: Which is

Fourthly, the thing threatened, *they shall not enter therein;* there being neither reason nor indeed a possibility men should possess that which they will not receive. [E]

Lastly, Christ's asseveration is added to all this, *Verily I say unto you whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein.*

But because the main thing Christ intended in the Text (which he so oft repeated upon several occasions) was, by the [A] significative emblem of *a little Child,* visibly to inform us of some dispositions that are absolutely necessary to the entertaining Christianity, either in our minds by Faith or in our lives by practice; I shall therefore wholly attend that design of his in the words, and handle them particularly as they seem here to be spoken in relation to the Doctrine of it. This being most of use now in an age when men not only tear Religion with disputes, but aim to baffle it with reproaches quite out of the world: Now against such the text is positive, *Whosoever shall not receive the Kingdom of God,* the Doctrine [B] of Christianity *as a little Child he cannot enter therein,* neither into the possession of the Promises of Christianity, nor indeed into the profession of it.

And here I need not labor much to find that in a child which Christ requires of those that come to be disciples in Religion; for it is plain that children being impotent, unable to sustain or to direct themselves, they give themselves up to the aids and the directions of others, those especially whom they are committed to, and with whose cares of them they are acquainted; to whose guidance they resign themselves entirely, [C] laying hold on them in any dangerous appearance, and not trusting to themselves at all: And when their age first makes them capable of having anything infus'd into them, being empty and unseason'd vessels they will easily receive all and sincerely without taint: And being neither filled before hand with prejudicate opinions, nor with windy vain conceits of their own skill or knowledge, they must needs take in without any let or hindrance what ever is infus'd, and submit themselves to be directed wholly by their teachers, without contradiction or dispute, for they Judge not, nor examine, but [D] receive. Now such a resignation seems the proper disposition which our Savior expects in a disciple. It is plain that his pretended Vicar and that Church expect it, that men shall submit their Faith entirely to the Church, believe whatever *she proposeth as revealed by God merely on that account as she proposeth it,* for otherwise it is not a right faith: Yea, she requires that men give their assent to the determinations of her head, the *Pope,* in *matters of fact* also, where they are as competent to Judge as he; And though with all their industry, and using the same means, they cannot find the fact to be as [E] he determines, yet they are obliged in conscience to that superior to

depart from their own Judgment, and to *yield* and *sign their assent* to his determinations, Witness the matter of *Jansen.* Yea their great *Cardinal* is positive that *If the Pope could err so far as to call evil good, good evil, to* [A] *prohibit virtues or command vices, the Church were bound in conscience to believe those vices good and honest, and those virtues evil.* So far he.

Indeed if that Church be the *Mother and Nurse of all Christians,* 'tis from her breasts only they must seek the *sinceremilk of the word:* Now that she is so, they must take her word, as Children do their Parents words that they are so. And indeed this is properly to receive the Doctrine *as a little Child,* not judge, nor reason, nor examine, but believe it. And such *legendary doctrines* as well as *Histories,* which they deliver, are [B] most fit to be received by such as Children. Yet as if this had been the proper method among Christians always, in S. *Austin's* time we find the *Manichees* derided Christianity, *that discipline of Faith,* because by *that men were commanded to believe and were not taught how to distinguish truth from falsehood by clear reason,* and again, that *itrequires us to assent before we have a reason for it.* And long before that *Celsus* did advise the Christians *to receive no doctrines but on the account of reason, credulity being the inlet to deceit,* saying, *they that without grounds believe are like those that admire and are satisfied with* [C] *juglers, and take appearances and sleight of hand for truth,* adding many of the Christians, *neither would receive, nor give a reason of their faith but used to say* 〈 in non-Latin alphabet 〉 *do not you examine, but believe, 'tis your faith shall save you;* and as if from the beginning it were so we cannot but have heard the story of that man that reading *Genesis* where *Moses* says, *In the beginning God created the Heaven and the Earth. And he said let there be light and there was light, &c.* Swore at him, saying, *this Barbarian only asserted boldly but proved nothing.* As if argument and reason never had place in the Jewish or the [D] Christian Religion, only those who were the institutors of each Religion, did deliver it; others had no more to do but to believe it, that is, *to receive it as a little Child.*

Whether these reproaches, and the oath of these known enemies may go for proofs that it was so, I shall not now enquire. But it is certain on the other side S. *Paul* requires of his new Christian *Corinthians, that they be not children in understanding, that they be in malice Children, but in understanding Men.* Now a man and a child differ not in this that the one hath an understanding reasonable soul, and the other hath not; but in [E] that the one cannot use his understanding or his reason, and the other where he acts as man does: So that our Religion in requiring that we *be in understanding men,* does require of us that we use our reason in it.

And since assenting to a thing as truth is an act of the highest [A] faculty of the soul of man as it is properly and truly reasonable, namely as it *understands and judges,* it is not possible a man should really believe a thing unless he fatisfie himself that he hath reason for so doing. Yea, whether that be true or not which many men so eagerly contend for, that the will though free is bound, and cannot choose but will that which appears best at that time it wills, yet it is sure that he who with his understanding, which is not free in her apprehensions and judgments, but must necessarily embrace that which hath most evidence of truth: He I say who really assents to any [B] proposition does satisfy himself that he hath better and more cogent reasons for that then the contrary: And therefore it is impossible

that any man can verily believe a thing which he is thoroughly convinced is contrary to clear and evident right reason, for he cannot have a better reason for the thing that is so; And were it possible for any man to believe so, there could be neither grounds nor rules for such a ones belief; for there is nothing in the world, so false and so absur'd although he were assured it were so, but he might assent to it, for whatever demonstrations could be offered why he should not, yet [C] it seems he might believe against acknowledged evident truth and reason, but this were only *wish* or *fancy* and *imagination,* not *belief.* And to prevent such childish weak credulity was the great work and care of Christ, so far is he from requiring we should be *as Children* in this kind. For *when he was ascended* up to heaven *he gave some Apostles, some Evangelists, some Pastors and Teachers,* he shed down the Holy Spirit and his gifts, *that we might not be as Children tossed to and fro, and carried about with every wind of Doctrine; Eph.* 4. 14. [D]

First, For want of rational grounds instable in our Faith as Children are in body, and in judgment also, taking all appearances for truths. If men were only to believe, there must needs be as great variety of Religions as of teachers. And though God hath appointed that some Church should be as perfectly *infallible* as that of *Rome* pretends to be; yet since there are so many Churches, and the true one therefore could be known no otherwise then by some marks, there must be disquisition before Faith; and men must reason and examine ere they can believe upon good grounds; for were they to receive Religion *as a little Child,* be nursed up with the [E] *Doctrine* as with *milk,* a Child we know may suck infection from the poison'd breast of an unwholesome mother, or some other person, for it knows not to distinguish; And so may be nursed to death. A soul like theirs that is but *rasa tabula* white paper is as fitted to receive the *mark of the beast,* as the *inscription* [A] *of the living God,* just as the first hand shall impress. Therefore we are bid *not to believe every Spirit,* not every Teacher though he come with gifts, pretend and seem to be inspired, *but try them;* and our *Savior forewarn'd the Jews of false Christ's that should come with signs and wonders.* Something therefore must be known first and secured, before the understanding can be thus obliged to give up its assent; And *Captivate every thought into obedience,* as S. *Paul* directs. Now what that was here to the hearers in the Text is easily collected, [B] namely that *he was the Christ that does require it:* And S. *Paul* expresses it in the forecited place; where he says, *we must bring into captivity every thought to the obedience of Christ,* to wit, of *that Christ,* who as he does himself profess that *if he had not done among them the works which no other had done, they had not had sin: John* 15. 24. If his demonstrations had not convinced them it had been no fault not to believe: So when he had made appear he was that person whom their prophesies had pointed out, the *Messiah,* the *Son of the living God,* and this not only his *Disciples* had acknowledged, but the *multitudes;* [C] yea, when his miracles had made one of the *Pharisees* confess, *Rabbi we know thou art a Teacher come from God; for no man can do these miracles, except God be with him.* Then if the *Pharisees* dispute against his Doctrine of Divorce, urge the authority of *Moses* and God's Law; and the Disciples press the inconveniences that will happen, *If the case of a man be such with his wife;* he may answer them: He that will not receive my Doctrines without dispute, that is to say, *He that will not receive the Kingdom of God as a little Child shall not enter therein.* This *King that cometh in the name of the Lord* may [D] well determine *how* we shall *receive the*

Kingdom of God. If he propose strange precepts to our practice, It appears that he is *sent from God,* and God's commands are not to be disputed but obeyed; if his revelations present dark unintelligible Mysteries to our faith, his promises offer seeming impossibilities to our hope, why yet he hath made proof he comes from God; and surely we are not so insolent as to doubt that God can discover things above our understanding, and do things above the comprehension of our reason. Therefore since we *are as Children* to all these, it is but just we should *receive them even as little Children:* With a perfect resignation of our understandings [E] and of our whole souls. Here 'tis most true what S. *Austin* says, *Those are not Christians who deny that Christ is to be believed, unless there be some other certain reason of the thing besides his saying: Si Christo etiam credendum negant nisi indubitata ratio reddita fuerit Christiani non sunt.* For to them [A] that are convinced of that, 'tis such a reason that he is the Christ.

There is indeed no other name now under heaven, to whom we are obliged to give such deference, for however the modern Doctrines dare assert, that *Christ hath given the very same infallibility which himself had to all* S. *Peters succcessors as often as they speak ex Cathedrâ;* And that in matters both of right and of particular fact; yet not to countenance this monster by admitting combat with it, nor to put myself into the circle which these men commit who talk of the *Authority of the* [B] *Church,* to which they require us to resign our Faith. I shall not stay to rack them on that their own wheel: This I dare affirm, it is impossible for any person or assembly to produce a delegation of authority in more ample terms then the great Council of the Jews could show, signed both by *God* and *Christ. According to the sentence of the Law which they shall teach thee, and according to the Judgment which they shall tell thee thou shalt do; thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left,* saith God, *Deut.* 17. 11. compared with 2 *Chron.* 19. 8, 9, 10, 11. And our Savior says, *They sit in Moses Chair, all therefore whatsoever* [C] *they bid you observe, that observe and do, Mat.* 23. 2. Let them of Rome produce a better and more large commission. Yet did not this suppose that Council was infallible either in the interpreting the Law, or in attesting of tradition, or in judging of a Prophet, or that the Jews were blindly to give up their assent and their obedience to their sentence; God did not mean the people should imagine that when he prescribed *a Sacrifice for expiation of their errors in their Judgment when they found it out. Lev.* 4 13. As their own Doctors do expound it: Therefore God supposed that they might err, and we [D] know that their Traditions did *evacuate the Law. Mat.* 23. 15. They *judged and slew true Prophets, v.* 37. They declared *the Messiah an impostor, Mat.* 27. 63. *and blasphemer, and for that condem'd him, Mat.* 26. 65. and *decreed what the Apostles told them they must not obey, Act.* 5. 25.

But though there be no such Authority that's absolute▪ over the Faith of Men now upon Earth; yet if this *Jesus* did acquire such by his Works; if by the Miracles he wrought, his raising others from the dead, his own Death and his Resurrection, he sufficiently justified the Divinity of his Doctrine: [E] (And if those Miracles were true, they were no doubt sufficient) and if those that did pretend they were eye-witnesses and ministers of all this, his Apostles and the Seventy Disciples, and those others that accompanied him, who conversed with him continually, and could not therefore be deceived [A] if they profess they heard and saw all this, and Preacht it in the face of those that would have contradicted if they could, and rather than their lives have proved all false; yea *Preacht it everywhere, the*

Lord working with them, and confirming the Word with signs following. If they consign'd that Word in Writing also which they Preacht, to be a measure and a Standard of that Doctrine to futurity; which Word so Preacht and Written by agreeing, would in aftertimes give mutual illustrious evidence to one another; and if any *Heterodoxies* should at any time creep by degrees into [B] the Articles or the external practice of the Church, they might be easily discovered by those Records.

And if the multitudes that heard, and saw, and did receive all this, and which were grown extremely numerous almost in every Nation of the then known World, while those Apostles and Disciples lived, if these delivered what they must needs know whether 'twere true or not, delivered both that Doctrine and those Books of it as most certain truth, by Preaching, and by Writing, and by Living to it, and by Dying for it, and engaging their Posterity to do so; and they [C] also did that to all Ages; if all this, I say, be true, then it is easy to conclude that we are to receive the *Doctrine* of that *Jesus,* and *this Book* the Records of it, with the resignation of a little Child, and absolutely to submit our Faith to them.

But that it was thus; first as sure as any of us here, who have not seen the thing can be, that *Christianity is now professed, the Bible now received* in all the Regions round about us throughout *Europe,* or indeed that there are such Regions and places, so sure we may be, for we have the testimony of [D] the World, that for example, in the days of *Dioclesian* 'twas over the World professed both with their mouths and lives; owned in despite of Spoyl, of Torments, and of Death; and they did value the Records of this Doctrine so much dearer than their Lives or their Estates, that in prosecution of those Edicts, wherein the *Christians were required to deliver up their Bibles to be burnt,* in one Month 17000. were put to death: And the Persecution lasted at that rate for ten years time; so that in *Egypt* only it is said there were slain 144000, and 70000 banished. *(The Laity it seems were allowed Bibles* [E] *then.)* Or put the case higher in *Adrian*'s, or *Trajan*'s time, who both lived within an hundred years of *Christ,* who Martyred them till weariness slackned the Execution, and they gave off only as it were that so they might cease to persecute themselves; and we have the Officers engaged attesting [A] this, all which must needs be as notorious as the Light.

Now Secondly, 'tis most impossible those so vast multitudes of every Nation should have met together, forged a Code of Doctrines, and agreed so uniformly in professing a Religion, and in dying for it; for we may as easily believe that there were never any men before this Age we live in but that these began the king, as that those of that Age began the Christian Religion.

Thirdly, 'tis as impossible that their immediate Ancestors who lived in the Apostles Age, who heard their Preaching, [B] received their Writings, saw the Miracles they did, if they did any, and many of them must have seen Christ also after he was risen if it were so; yea multitudes of them were themselves parties in the gifts of Tongues and Miracles, if there were any, and so could not be imposed on, but must necessarily know whether they were truths or forgeries: It is as impossible I say, so many should agree together to betray all their Posterity into the profession of a Religion from which they could look for no advantage but the certain total Ruin of themselves and their posterity; it was not possible they [C] could

have done this if they had not thought all this was true; and since they did know whether it were true or not, if they thought it was true, they did know it was, and if they knew it was, then it is certain that it was so; and these Scriptures, and the Doctrines Christians deliver (so far as they have not varied since that time from these Authentical Records) they have the *Seal of God,* Miracles to attest they come from God.

I might have urged completion of Prophecies to prove the same. First those in the *Old Testament* of the *Messiah,* [D] which so eminently came to pass in *Christ,* that they sufficiently clear those Books to be Divine: Next *Christ's* predictions in the New, particularly those about *Jerusalem,* which saith *Eusebius,He that will compare with what Josephus an eyewitnesse and no Christian, writes of it* (or what ourselves know of that Nation and that place indeed) *he must acknowledgethe Divinity of his words.* But enough hath been said to prove they *come from God,* and therefore we must so receive them as the *Word of God,* with perfect resignation of our Souls, and submission of our judgments, denying every apprehension [E] that would start aside from and not captivate itself to that prime truth which cannot be deceived nor lie; and renounce all discourses Reason offers that resist such abnegation of itself and all our other faculties, that is, *receive this Word of the Kingdom as a little Child.*

I do not here affirm, by saying this, that our Religion does [A] disdain, or keep at distance from the services of any of Mans faculties, for it sometimes admits them not as Ministers only, but as Judges: 'Tis plain the senses were the first, I do not say conveyance only, but, Foundation of Faith, which was built on the first Believers eyes and ears; they heard the Doctrine, saw the Miracles, were sure they saw and heard them, and so, supposing the signs sufficient to confirm the Doctrine to have come from God, were certain of their truth, without any Authority of a Church to influence that faith into [B] divine: And S. *John* therefore does not only call in, and admit, and urge their testimony, *That which we have heard, which we have seen with our Eyes, which we have looks upon, and our hands have handled of the Word of Life, that declare we unto you;* But our Savior in the highest point of Faith appeals directly to their Judgment: *Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing:* And S. *Austin* also gives them the decision of a point of Doctrine which of all others now troubles the Church most; for speaking [C] of the *Eucharist,* he says, *that which you see is Bread, and 'tis a Cup, it is that very thing which your eyes tell you 'tis.Tertullian* also long before that had appealed to them in that very cause. And in an instance where their sentence passes, 'tis not strange if Reason also take the Chair, and do pretend to Judge. And truly when the Scripture that does call those Elements *Christ's Body* and *his Blood,* does also call them after Consecration *Bread* and *Wine;* and since they must be called one of them by a figure, for they cannot be in Substance both; and since that Scripture hath not told us [D] where the Figure lies, hath not expressly said, 'tis this but in resemblance, that in Substance: Here if *Reason* that hath Principles by which to judge of Bodies, which are exposed to all the notices and trials of our several faculties, and to which a Trope is not a stranger, it can judge of figurative speeches; when it therefore finds if it admit the figure in that form *This is my Body,* 'Tis but just the same which was in the *Jews* Sacrament the *Paschal Lamb:* which they called the *Body of the Passever,* though it were but the memorial, a figure which was always usual in Sacraments, and is indeed

essential to Sacraments: And which is used in all things that are [E] given by exhibitive signs. But if it should resolve it to be *Bread* & *Wine* only in a *figure,* besides a most impossible acknowledged Consequence, that a man can be nourished by them, which the *Romamsts* dare not deny; nor yet dare grant that men can *feed* upon a *trope,* be *nourishit* with a *figure;* besides this, [A] if Reason shall resolve that, it must judge against all Rules it hath of judging by, and judge in contradiction to known Principles, and trample on all Laws of sense and understanding, which (especially when the Scripture hath nowhere defined expressly) must be most unreasonable; yea most impossible, to judge that true (that is to say, believe that thing) which it sees is most irreconcilable with known truths. Here therefore Reason is not insolent if it give verdict by its proper evidences; men are not bound to swallow *contradictions* as they do the *Wafer,* or *receive as a little Child,* that *discerns* [B] *the Lord's Body,* no more then it does the repugnancies that are consequent to their Hypothesis concerning it.

Or to make another instance, when the Scripture says, *God is a Spirit,* yet does also give him *hands,* and *eyes,* and *ears,* and *wings,* and these of strange prodigious dimensions; neither tells us which of these is *proper* and which *figure:* Here if Reason that can prove God cannot be a Body, and cannot endure his God should be a monster, shall be called in to pass sentence; they that make Philosophy interpret Holy Writ in this case, and give the last resort to Reason, do no more usurp or trespass on Religion, then they that make use [C] of Authors, or a Dictionary judge of the sense of any *Greek* or *Hebrew* word in Scripture.

But notwithstanding this we may not think the mysteries of Faith are to be measured by the Rules of natural Reason, so to stand or fall as they approve themselves to its discourse or Principles: For though it be impossible that any Revelation can contradict right Reason (truth cannot be inconsistent with truth:) yet it is very possible God can reveal those truths which we have neither faculties analogal, nor [D] principles or notions proportioned to, nor any natural ways of judging or examining. And if those faculties which are not capable of cognizance will judge; and judge of things removed from all our notices; (such as Spiritual, Infinite, Eternal being is) and do it by principles gathered from the information of our Senses, and by analogy with things of another kind; corporeal finite things that are about us; reason need not be informed how liable such judgments must be to mistakes; and how that which we call repugnancy in one may have no place in the other. Here therefore to submit [E] our understandings, and believe is but modest justice, and to *receive as Children what our Heavenly Father says.*

And therefore they that will presume to comprehend whatere they are commanded to believe, and those that will believe nothing but what they are able to comprehend, are alike [A] insolent, if not pernicious. Tis true God by the Gospel hath revealed and brought to light many things which before appeared only as he himself did in the Temple, *in a Cloud;* namely concerning the *Divine nature, Persons, Properties, and the Eternal being,* and the *Incarnation of his Son;* but still, as God himself is said to do, these also *dwell in Light, that no man can approach unto.* Which he that will needs gaze and pry too near to, must be dazzled into blindness, and be only so much more in the dark. But he that proudly does conceit his little [B] spark of

Reason can bear up with that Divinity of brightness, and enlighten him to look through all those inaccessible discoveries, with *Lucifers* assuming he hath reason to expect *his* fall. The one of these that will needs clear all mysteries, the other will take them all away; the one that with his Pencil will presume to figure him *who is the brightness of God's glory,* and trace out the lineaments by which that everlasting Father did impress *the character, and express Image of his person on him,* and the other that with a bold hand dashes out the Person from the Nature; the one that will [C] untie the knots of the Hypostatick union; and the other that will cut them and the union too asunder; the one that will needs prove by Reason whatsoever is in Scripture, and the other that speaking of Christ satisfaction, saith, *for my part if it were not only once* ⟨◊⟩ *oftentimes set down in holy Scripture, yet would not I therefore believe it,* because forsooth it was against his reasonings: Neither the one or other of these sure *receive revelation as a little Child,* not like young *Samuel, Speak Lord for thy Servant heareth.*

But these, as all extravagance is wont, are profited into [D] much worse: The one that would be proving, making reasons for, the mysteries, often God knows framed only shadows, and the other by their light of Reason being able to dispel and make those shadows vanish, that so easy victory encouraged them to frame reasons against, and to attaque the Mysteries themselves; and then others finding there was something that was taken to be Reason not agreeing with some chief heads of Religion, as they had been still received; took occasion thence to conclude against the whole Religion; and by scruples at some Articles taught themselves [E] to dispute all the Creed; and now a difficulty in one Doctrine makes the rest suspected, and regarded only as things made to amuse, and the unusual wording of a Command is thought ground enough to turn all Christian duty into Raillery. [A]

For instance; If Christ intending by prescribing patience, to teach men how to escape not only from the guilt, and present torture that a Spirit which will needs return each sleight offense is subject to, but also from the future and eternal recompenses of revenge, shall in phrasing his in junctions but bid them *turn the other cheek,* no Gentleman can be of his Religion; and that is cause enough I hope not only to renounce, but scorn it. If in mere compassion meaning only to make virtue easy, by advising us against the snares and [B] the occasions of Vice, he word his counsel in prescriptions to *pull out the right eye, cut off the right hand:* His Religion is a much worse Tyranny then the Covenant *Nahash* offered to the men of *Jabesh Gilead,* and they think themselves as much concerned to make parties against it: In fine, if that he might at once instruct us how to pull up *the root of all evil,* he forbid us *to lay up treasures upon the Earth,* and tell us *that our treasures should be laid up in Heaven,* and say *it isimpossible for arich man to enter into heaven;* here they cry out mainly he supposeth us, and treats us just as Children: This Command [C] requires indeed that they who do receive it should be Children, whom we use to cheat of gold by the same methods, telling them it is not good for them at present, that it shall be laid up for them; and therefore when Religion does attempt to deal with men so, 'tis concluded it designs to cozen them, as they think it does indeed, and is a cheat, and all that minister about it are mere fourbes: And truly if we racked the Consciences of dying men, and if so be they would give so much to this Cloyster or that Order promised them remission of their sins, and worse than *Judas,* sold the purchase of Christ's [D] Blood at those base rates, and betrayed the Redemption so, on God's name let

them so account us; but if we do attempt on nothing but men's vices, and would only steal their Souls from Hell, and cheat them into piety and blessedness, these we hope are very unreproachful frauds. But alas! to talk to them of these after things, of Heaven and Hell is altogether as much liable to their contempt as the commands are. If we tell them of a Resurrection to Judgment, and of everlasting fire to punish wicked men, because their reason cannot comprehend how flame can hurt a Soul; or for the Body how devouring [E] fire can repair the food it preys upon, that it may keep alive and nourish torment to eternity; or how each man's peculiar dust that is digested into several men's being, and so become no one man's peculiar, when it shall be also blended with the ashes of the Universe, can be singled out and parted to its proper [A] owner, when there are so many own it, because their reason cannot comprehend all this, therefore *Scriptures lake of fire* must be no more then the *Poets Acheron;* and Resu•rection was framed (as the apparition of a Ghost is wont to do) to fright men merely; and however 'tis attested Christ did never rise, but all is fable: Thus from such premises as these our rational disputing men conclude.

And here I shall not ask how these men dare presume, that if there be a God who hath declared that he will bring such things to pass, yet he must be unable to affect them, if they [B] cannot comprehend the manner how he does them; or be confident they can look through those h *leams that come out of his hand, in which the hiding of his Power is:* But this I shall say to our men of reason, theirs is the most unreasonable way of arguing in the world; to dispute against plain matters of fact, the *being and the Works of such and such so many ages since,* and witnessed by a greater testimony then the world can show for any other thing; And ever since appearing in their visible and vast effects, *as the Conversion, Suffering, Faith,* of the whole Earth almost. Now to attempt the confutation [C] of such matter of fact by reasonings drawn from difficulties in some things which those men are witnessed to have delivered, or to conclude, that there can never have been any such persons in the world, because they cannot understand all that those persons taught, or possibly because they can take some occasions to buffoone on what they taught, is most ridiculous. Thus History must have been false, and several known places not have been, because the story hath been turned into *Burlesque:* Thus he that with the Ancients cannot comprehend how it is possible that there should be *Antipodes,* [D] or the earth can be anything but a plain flat, otherwise he thinks the inhabitants must fall down to Heaven; may as rationally despise all the discoveries of the earth, assure himself our constant Navigations which persuade us 'tis a Globe inhabited on both sides, bring home from the *Indies* nothing else but false relations, and that indeed there are no *Indies.*

I need not urge how Christianity approves itself even to the reasoning of the sober part of mankind; and the morality of it had the suffrage of the world before itself appeared: for while the evidence stands good, if the matter of fact be [E] true, the doctrine must be true, and the commands obeyed: and to use such arguings to refell such matter of fact is just like that which *Zeno* did attempt, namely, by subtleties to prove it was impossible there could be any motion, while another did disturb his lecture by his motion up and down the Schools; it [A] is the same thing as to take a *bowle* to *cut* with, or the *vessels of the Danaid's to carry water* in: for such reasonings are alike improper for that work.

And indeed these arguings are not the exceptions of reason, but the strugglings of men's vices against Religion. And it must be impossible so many thousands would give up their *bodies,* rather then their *Bibles* to the fire in *Dioclesian*'s days, because it is a book which they can find no other pleasure in but that of railling it, or helping them with subjects to be profane upon. It must be false that *Christ* did feed 5000 with 5 *loaves* [B] *and* 2 *small fishes, till* 12 *baskets full of broken pieces did remain;* yet not so much because they know not how their *eating* could *nourish the victuals* so, and *make it grow;* as because they are angry with the worker of the miracle, who forbids and upbraids the excesses of their luxury, which can easily, and does daily consume the price of that that would suffice 5000, without miracle on 5 single persons; and all that when 'tis dressed according to the modern mode of eating well, dissolved, turned into juyces, and exalted into the Elixir of the Epicure, shall leave, alas! no broken pieces for the alms-basket: this is [C] the quarrel; this does make the miracle impossible. And yet methinks upon the same account they should allow, that at a feast he turned so many *pots of water into wine,* because that seems to gratify the thirsts of their intemperance. In fine, we do not live as men prepared or willing to be called to an account of all our doings, therefore we have no mind to rise again to give it: when we are thus minded, it is not hard to meet with difficulties that encourage the opinion that we shall not rise. Which difficulties when we look into, we cannot find how it is possible we can be raised, and 'tis easy then to think [D] we cannot, that it is impossible, especially when it is our will and interest to think so; and then it must be false whatever is in Scripture that we shall. These are the processes of those that reason against Christianity, such the grounds that they dispute upon: but their reasons are but Sophisms of lust and interest, which will guild and paint whatever they are much in love with, and it is no wonder they find colors for it, and can think them reasons, for they always did so against present evident conviction. When *Moses* by his miracles endeavored to let *Pharaoh* know who was the Lord, and to persuade him to [E] let Israel go; while *God* permitted the *Magicians* to counterfeit those miracles, it looked like reasonable indeed that *Pharaoh* should not be convinced; but when they could not imitate, but did confess *the finger of the Lord,* and *themselves Suffered those plagues which they could not either conjure up or down;* then [A] if *Pharaoh* will not be persuaded, 'tis plain nothing but his interests, not the wonders which were wrought by the Magicians, were the reasons that prevailed with him; for those were not reasons against more and greater miracles; yet they were effectual with him to the destruction of himself and his nation. Again when they who knew the mighty works *Christ* did, and were forewarned by him *of false Christ's and false Prophets, that would come with signs and lying wonders;* God allowing Satan leave to struggle at his last gasp, and to make a blaze when he was to *fall from Heaven as lightning,* but far beneath [B] *the glory of his only begotten Son:* when they who knew both these, chose yet to follow a *Barchocab,* a false falling Meteor, who came indeed with greater show, and not with such strict mortifying Doctrines, nor only with the thin encouragement of after-expectations as *Christ* did, for he gave them hopes of present temporal enjoyments; but he did no wonder besides *spitting fire* (S. *Jerome* says) and *throwing great stonesfrom his knee as from an engine,* say his followers; which yet could not scare the Soldiers, neither did the Roman Eagles [C] (which were true-bred) fear those flames he spate, but destroyed some millions of them. Now 'tis evident by the comparison of the several signs that *Christ*

and this *Barchocab* wrought, the only reasons that gave efficacy to that sleight imposture, and did make it over-power *Christ's* mighty works, was their earthly desires and affections which *Christ's* severe Doctrines could not gratify, and therefore *they receiving not the love of the truth, but having pleasure in unrighteousness, gave themselves up to delusions to believe a lie;* yet still those delusions went for reason with them. Once more *Tertullian* challenging [D] the Heathen says, *Produce before your judgment s•atssome, whom you will, of those who are inspired by any of your God's, when gaping ore the Altar they have in its fumes (according to their custom) taken in the Deity till they are great with it* & ructando conantur, *while they are in travel with him, as it were, have belching throws, that they burst almost, till they are delivered of the inspiration: while it is thus, let but any Christian adjure them by the name of Christ, and if the spirits that they are possessed with do not presently confess that they are devils,* ibidem illius Christiani procacissimi sanguinem fundite, *let the saucy petulant Christian lose his life.* He speaks of this as a known frequent trial. And *Minutius* [E] *Felix* says, their chiefest God's have been forced out of their Votaries, and acknowledged they were evil spirits. Now here was reason and experience; the miracle was so evident, that *Tertullian* bragging says, *do not believe it if your eyes and ears can suffer you;* and the reason was more pressing then the fact: [A] Nec enim Divinitas deputanda est quae subdita est homini, *it being most impossible that that should be a God which a man could rule and triumph over,* so imperiously manage him, as with a bare command to force him from his hold, and make him shame himself so villainously before both his adorers and his enemies, as to say, *He was a Devil.* Yet the Heathens still found colors to do out all this conviction; and their old acquaintance with their God's, together with the custom of their vicious worships, had more force with them then miracle and reason. And while the Christian disposest their Deities, he was [B] himself turned out of all his own possessions; and although he made their God confess himself a Devil, yet still poor he was made to suffer as a malefactor.

And 'tis not strange if men now stick as closely to their *vices,* as those did to the *God's* that patronized them, and it be as hard to exorcise the Devil out of their affections and practices, as it was then out of Heathen Votaries or Temples. They are as fierce against the Christian Religion for their lusts sake, as those for their *Venus,* and the very same account that made those Heathen customs, or the lying wonders of false Christ's, [C] or *Pharaoh*'s Magicians signs, be more persuasive then the other more real miracles; namely, because they sided with their inclinations and interests. This very account makes little difficulties (which Almighty God hath left in our Religion, as he suffered signs and lying wonders heretofore, for trials) yea, makes cavils, mere exceptions, pass for reasons most invincible, be disputed, urged with great concern and passion, against all those methods of conviction which God hath afforded Christianity.

Now if this be to *receive Religion as a little Child,* 'tis with the *frowardness of Children,* when they are displeased or ill [D] at ease; who resist and quarrel with the thing that is to make them well or please them, and return the Parents cares to ease and quiet them with little outrages and vexing. And *do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee? Hath he not made thee and established thee? Ask thy Father and he will show thee, thy Elders and they will tell thee. De•t.* 32. 6, 7. Now have Children any other way to know their Parents, then to let their Father show them, and their Elders tell them? Or should we cast off

the relation and tenounce all the obedience due to it, because [E] we are not sure of it ourselves? For ought we know those may not be our Parents, we have only testimony for it: Thus we serve our God on that account; and yet *Hath he not made thee and established thee?* As he began us, so did he not nurse and bear us in his arms, and carry us in all our weaknesses and difficulties, till he brought us up to a full strength? Till by a miraculous [A] and signal providence he had established, settled us? and after all these cares bestowed upon us, do we prove a generation of vipers only, such as do requite the bowels that did bear and nourish them, by preying on them and consuming them? Or like the of-spring of a Spider, who, when he hath spent himself with weaving nets and working of them into labyrinths, to be the granaries and the defences of his brood, to catch them prey, and to secure them; then the strongest of his young ones, when he is by these his cares established and grown [B] ripe to destroy, makes those threads fatal to his parent, which he spun out of his bowels to be thread of life to him. And shall we be such children to our Father that established us? make all his plenties turn to poison in us, and invenome us against himself? make his miraculous mercies furnish us for the abuse and provocation of him? his blest Providence serve only to afford us arguments against itself; help to confute itself because it hath so prospered, doth still suffer us? But after all this, *is he not thy Father that hath bought thee?* who to all his [C] titles to us, his endearing obligations, notwithstanding our despites and provocations of them; yet did give the life of his own Son to purchase over again the same relation to us, that we might have right to the inheritance of his Kingdom: And then however we have hitherto affronted, let us be content now to be bought and hir'd, *to receive that Kingdom of God as his children;for if children, then heirs; heirs of God, and joint heirs with Christ,* who died to make us Kings and Priests to God and his Father.

To whom be glory, &c.

A SERMON PREACHED IN S. *PETERS WESTMINSTER* ON Sunday *Jan.* 6. 1660. at the Consecration of the Right Reverend *Fathers* in God, GILBERT *Lord Bishop of* Bristol, EDWARD *Lord Bishop of* Norwich, NICHOLAS *Lord Bishop of* Hereford, WILLIAM *Lord Bishop of* Gloucester.

BY *RICHARD ALLESTRY D. D.* Canon of Christ Church in *Oxford,* and one of His Majesty's Chaplains.

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TO THE Right Reverend Father in GOD, GILBERT LORD *Bishop of* LONDON, and Dean of His Majesty's Chapel Royal.

My LORD,

WHEN I consider with what *reluctancies* I appear thus in public; I have all reason to suspect and fear, lest this *offering,* which like an *unwilling Sacrifice* was dragged to the *Altar,* and which hath great *defects* too, will be far from *propitiating* either for *its self* or for the *votary.* But I must crave leave to add, that how averse soever I was to the *publishing* this rude *Discourse,* I make the *Dedication* with all possible *zeal,* and *ready cheerfulness.* For I expect your

Lordship to be a *Patron,* not only to my *Sermon,* but to my *Subject.* Such a separate eminence of *virtue* and of *sweetness* mixed together may hope to ingratiate Your *Function,* to a *Generation* of men that will not yet know their own good, but resist mercy, and are not content to be happy. And for *myself,* Your *Lordships* great goodness and obligingness hath encourag'd me, not only to hope that you will pardon all the miscarriages of what I now present, but also to presume to shelter *it* and *myself* under your *Lordships Name* and *Command,* and to honor myself before the world by this address, and by assuming the relation of

My Lord,

Your Lordships most humbly devoted and most faithful Servant, *RICH. ALLESTRY.*

SERMON XVI. IN St. *PETERS WEST MINSTER. January* 6. 1660.

ACTS XIII. 2.

The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

***A**ND as they ministered to the Lord and fasted, the holy Ghost said,—* [A]

Although that *ministering* to God by *prayer* and *fasting,* be the indicted and appropriate acts to preface such Solemnities as *this;* and that not *Sermons,* but *Litanies* and *intercessions,* are the peculiar adherents of *Embers,* and of *Consecrations;* and those vigorous strivings with Almighty God by Prayer are the *birth-pangs* in which *Fathers* are *born* unto the Church: Yet since that now this *Sacred Office* is itself opposed, and even the *Mission* of *Preachers* [B] preached against, and the *Authority* that *sends* despised as *Antichristian,* whilst *separation* and *pretence* unto the *Holy Ghost* set up themselves against the strict injunction of the [A] Holy Ghost *to separate;* the *Pulpit,* that otherwhiles hath fought against it, must now atone its errors, by attending on the *Altar,* and the bold ungrounded claims of *Inspiration,* that false teachers have usurp'd, be superseded by the voice of the *Holy Ghost* himself, who in this case becomes the *Preacher,* and *says, Separate me Barnabas and Saul for the work whereunto I have called them.*

My Text is a *Commission parole* from Heaven, in it you have,

First, the Person that sends it out; 〈 in non-Latin alphabet 〉 , [B] *The Holy Ghost said.*

Secondly, the Persons to whom it is directed; implied in the verb 〈 in non-Latin alphabet 〉 *separate,* more particularly expressed in the foregoing words.

Thirdly, the thing to which they were impowr'd by the Commission, or which was required of them; set down in the remaining words of the Text, wherein you have

- 1. The Act enjoin'd; 〈 in non-Latin alphabet 〉 , *separate.*
- 2. The Object; 〈 in non-Latin alphabet 〉 , *Separate me Barnabas and Saul.* [C]

- 3. The End for what; 〈 in non-Latin alphabet 〉 , *for a work.*
- 4. The Determination of that work; 〈 in non-Latin alphabet 〉 , *for the work whereunto I have called them.*

Of these in their Order: and first,

The Holy Ghost said.

Of those *five* things, for want of which the *second Jewish Temple* sunk below the *first,* and its Glory seemed faint in the comparison, the Chiefest was the *Holy Ghost;* who became silent, his Oracles ceased then, and he spake no [D] more by the Prophets. A thing not only confessed by the *Thalmudists,* (who say our *Rabbins* have delivered to us, that from the time of *Haggai, Zechary* and *Malachi,* 〈 in non-Latin alphabet 〉 , *The Holy Ghost was taken away from Israel)* but so notorious in experience, that when St. *Paul* meets *Disciples at Ephesus,* Acts 19. 1. and asks them *if they have received the Holy Ghost,* whether at their Baptism the *Spirit* came down upon them as He did then on others; they answer ver. 2. *We have not so much as heard whether [E] there be any Holy Ghost,* any extraordinary effusions of the [A] Spirit, whether he do come down in Gifts and Afflations, such as we know were usual in the first Jewish Temple, but have not been for a long time, and we have not yet heard they are restored, (for of this pouring out of the *Holy Ghost* they must needs mean it, not of himself, of whom they could not doubt, nothing was more known in the *Jewish Church.)*

But as our *Savior* did supply the other *four* with all advantage, and so *fulfilled* the *Prophecy,* and made the *glory of that Temple greater:* so for the fifth, the *spirit,* he [B] was restored in kind with infinite improvement; that of *Joel* fulfilled, *I will pour out my spirit upon all flesh,* for they were all *baptized with the Holy Ghost; baptized* in *rivers of living waters, which did flow out of the belly of themselves, for this he spake of the Spirit, which all that believed on him should receive, Joh.* 7. 39. so that *Joel* did scarce feel or foresee enough to *prophesy* of this *abundance,* but the *inundations* were almost like *Christ*'s receivings, *without measure.* Nor were his *Inspirations* as of old, dark and mysterious oracles, direction in rapture; where the Message [C] itself was to have another revelation, and it must be prophecy to understand as well as utter: But in the *Gospel* his effusions run clear, and transparent as the *Water* that expresseth them, revealing even all the *unknown languages* that were the *conduits* and *conveighances;* all plain express direction, such as that of the *Text.*

Now amongst all the several uses of the Holy Ghost for which he was poured out in this abundance, amongst all the designs he did engage himself in, and advance, He does not seem to have a greater agency nor to interess himself more in any, than in *qualifying for,* and *separating* [D] *to Church-offices.* This seems to be his great work: and indeed how can he choose but be particularly concerned in those *offices* which are his own 〈 in non-Latin alphabet 〉 , *his gifts? Timothy*'s is expressly called so, in each of his *Epistles,* 1 Tim. 4. 14. 2 Tim. 1. 6. And when *our Savior,* Ephes. 4, 8. is said to *give* the *gifts* of the *Holy Ghost to men,* it is added *how, ver.* 11. *He gave some Apostles, some Evangelists, some Pastors and Teathers, for the perfecting of the Saints, for the work of the Ministry,* namely because [E] *those gifts* enabled for

those *offices,* and all the reason in the world that he should have a special hand in giving, where himself is to be received. *Receive the Holy Ghost,* that was from the beginning, and is yet the installation [A] to them: And if we take them from their divine original, from that *great Pastor and Bishop of our souls,* who was the maker of them too, *Thus he* was *consecrated; the spirit of the Lord is upon me, therefore he hath anointed me to preach the Gospel,* Luk. 4. 18. And when he comes to ordain succession, he says, *as my Father sent me, so send I you: and he breathed upon them, and said, Receive the Holy Ghost,* Joh. 20. 21. And after bids them *tarry at Jerusalem till they should be endued with power from above,* Luk. 24. 47. That is, endued with the *Holy Spirit,* Act. 1. The [B] present *Barnabas and Saul* were sent by *his Commission* in the *Text;* and v. 4. And Saint *Paul* tells the *Elders* of the *Churches of Asia, the Holy Ghost made them overseers,* 〈 in non-Latin alphabet 〉 , Act. 20. 28. *Timothy* had his Office, 〈 in non-Latin alphabet 〉 , by *immediate designation of the Holy Ghost,* 1 Tim. 4. 14. *Clemens Romanus* saith, *the Apostles out of those they had converted, did o•dain Bishops and Deacons,* 〈 in non-Latin alphabet 〉 , *having first tried them by the Holy Ghost, and so taught by his revelation who should be the men.* And *Clemens Alexandrinus* says, *John after his return to Asia,* [C] *ordained throughout all the regions about,* 〈 in non-Latin alphabet 〉 , *such as were signified and designed by the Holy Ghost:* So that *Oecumenius* pronounces in the general, 〈 in non-Latin alphabet 〉 , *The Bishops that were made, they made not inconsiderately on their own heads, but such whom the Spirit did command. Chrysostom* said as much before, and *Theophylact.* Nor can we doubt that he maintains his interest in this affair even at this day: But that our *Veni Creator Spiritus, Come Holy Ghost eternal God,* does call him to *preside* in these [D] so concerning Solemnities; For *Christ,* when he commissioned his *Apostles,* assuring them, *Behold I am with youeven to the end of the world;* which promise he performs only *vicariâ Spiritús praesentiâ, by the presence of the Holy Ghost, who is his Vican,* as *Tertullian* expresses; not can the *Spirit* be with them *till then,* but by *making them be till then;* which being done by *Ordination,* that *Ecclesiastical procreation,* (for so they derive themselves to *the Worlds end;)* upon the strength of that promise we may assure ourselves he does assist as *truly,* though not so *visibly,* as when [E] he *said* here, *Separate.*

The *Holy Ghost*'s concernment being thus secured, I have this one thing only to suggest; that they who set themselves against all *separation* to these *Offices* and *Orders,* [A] *in* and *for which* the *Holy Ghost* hath so appeared, (what they be I dispute not now) they fight against the *Holy Ghost,* and thrust him out of that in which he hath almost signally interested himself. And they that do entitle the *Spirit* to this opposition, do not only make *God's Kingdom divided against itself,* or raise a *faction* in the *Trinity,* and stir up division betwixt those *Three One Persons;* but they set the *same Person* against *himself* and make the *Holy Spirit* resist the *Holy Ghost.* You know the inference pressed upon them that did this but *interpretatively* in the *Devils Kingdom,* and did make *Satan cast out Satan:* and [B] is it not here of force? And they who make the *Spirit* cast out the *Holy Ghost,* contrive as much as in them lies *God's Kingdom shall not stand.* I will not parallel the guilts. Those *Pharisees* b•asphemed the *Holy Spirit* in his *Miracles,* ascribing that to *Beelzebub* which was the *immediate work of the Holy Ghost:* (and such indeed do sin *unpardonably,* because they sin *irrecoverably;* for *Miracles* being the utmost and most manifest express wherein the *Holy Ghost* exerts himself, they who can harden their

understandings against them have left themselves no means [C] of conviction, and *cannot be forgiven,* because they *cannot be rectified* or *reclaimed) These others* do *blaspheme* the *Spirit* in his *immediate inspirations* and 〈 in non-Latin alphabet 〉 , ascribing to the *spirit* of *Antichrist* all those *Offices* and *Orders,* which these gifts of the *Holy Ghost* were pour'd from Heaven immediately to *qualify for,* and *separate to; things* in which he hath as signally appeared as in his *Miracles:* and as he made these *means* to convince the world, so he made those the *Officers* of doing it, and set them to *out-last the other.* Now in the same nearness that, these [D] two guilts come up one towards the other, just to the same degree these *sin the sin against the Holy Ghost.* For the *Holy Ghost said, Separate.*

So I pass to the *second,* to those whom this injunction is directed to. And thence I do observe in general, that

Notwithstanding all the *interest* and *office* that the *Holy Ghost* assumes in these same *separations,* yet there is something left besides for *Man* to do. Although he *superintend,* they have a *work* in it: He is the *Unction,* [E] but it must be applied by *laying on of hands. I havecall'd them,* saith *he* in the *Text;* and yet *to them* that *ministered,* the *Holy Ghost said, Do ye separate.* I do not [A] now examine what *degree* and *order* of men they were whom the *Holy Ghost* here commissions for this *Office.* The Judgment of the *Antient Church* in this affair is enough known, by the condemnation of *Arius,* and by the Fate of *Ischyras* and *Colluthus:* and for the *present instance,* in which they are called *Doctors* that are bid to do it, there hath enough been said to prove 〈 in non-Latin alphabet 〉 a Title of a *Bishop:* to which I shall only add, that it was a *variation of Name* that stuck by them until *Bede*'s age, in which, what *Bishop* signified does come [B] under no question; for he does say, that *Austin called together to the Conference, Episcopas sive Doctors, the Bishops or the Doctors of the Province.* Besides that there was then in *Antioch* a *Bishop,* 〈 in non-Latin alphabet 〉 , *In the time of Claudius Emperor of Rome, and of Euodius, whom the Apostle Peter had ordained at Antioch, those that before were called Nazarenes and Galileans, were called Christians:* a thing which happened a *little before this separation* in the *Text,* as you find [C] Chap. 11. 26. But who they were that used to *separate* for every Execution of these *holy Offices,* will appear from the Instances that I shall make to prove the present Observation, that, besides that of the *Holy Ghost* there was an *outward call:* And whomsoever the *Spirit sent,* he commanded that they should have *Commission* from *Men.* And all my former *Testimonies* for the *Holy Ghost,* bear witness for this too. The *Text* is positive; here was a *Conge d'eslire* for *Barnabas* and *Saul. Timothy* had his office 〈 in non-Latin alphabet 〉 , *by designation of the* [D] *Spirit,* 1 Tim. 4. 14. yet 〈 in non-Latin alphabet 〉 , *with laying on of hands,* ibid. yea 〈 in non-Latin alphabet 〉 , *by the laying on of my hands,* 2 •im. 1. 6. And *Timothy* was placed at *Ephesus,* as *Titus* also left at *Crete,* to *ordain* others in the same manner; St. *Paul* providing for the *succession* of the *Rite* and *Ceremony* as well as of the *Office.* And in St. *Clement*'s Testimony, 〈 in non-Latin alphabet 〉 ; *the Spirit tried, but the Apostles constituted.* And down as low as *Trajan*'s time, when St. *John*'s date was almost [E] out, his life and his Commission expiring, and the *Churches* of *Asia* to be provided with succession, the Men were 〈 in non-Latin alphabet 〉 , *signified by the Holy Ghost:* But the *Chron. Alex.* saith, 〈 in non-Latin alphabet 〉 , [A] *that he went clean throughout Asia and the adjacent Regions, constituting*

not only *Bishops,* but *others of inferior Clergic:* and even in the *lowest* thus it was; when the first *Deacons* were to be made, Men *full of the Holy Ghost* and *Wisdom* were to be looked out, *Act.* 6. 3. But yet that did not autorize them, the *Holy Ghost* and *wisdom* did not make a *Deacon:* for besides that, *the Apostles will appoint them over their business, ibid.* and they are *brought to them, and they do lay their hands upon them,* verse 6. Thus it was [B] in those times of full effusion of the *Holy Ghost: Men* always had to do in giving that *Commission:* so that whoever pleads an *Order* of the *Spirit* for his Office, (although such a *Commission* of the *Spirit,* if he had it, would evidence itself, and if it were, it would appear, for *'twas the manifestation of the Spirit that was given to every man toprofit withal;* yet) if we yield him his pretensions, and let his own *incitations* pass for *inspirements,* and his *strong fancy* for the *Holy Ghost,* if the *Holy Ghost* did *call him,* who did *separate* him? whom the *Holy Ghost calls,* he sends to his *officers* to empower; they *both* work, *He says,* do *ye* [C] *separate.*

And here a Consideration offers itself unto those *holy Fathers,* whom the *Spirit* makes his *Associates* in *separating* men to *sacred offices;* that when they *set apart* even to the *lowest stalls* of the *Church,* they labor to perform it so that the Holy Ghost may be *engaged,* and *act along* with them in the performance: *Separate* such as they may presume the *Spirit* hath *called,* and will own. He does not call the *ignorant,* or appoint *blind eyes* for *the Body of Christ,* or make men *Seers* to *lead into the pit.* The *Holy Spirit* [D] calls not the *unclean,* or the *intemperate;* we know it was another sort of *spirit* that went into the *s•ine:* nor does he ever say, *Separate me* those who *separate themselves,* the *Schismatics:* the *Spirit* calls not such as break the *unity of the Spirit;* nor sets into the rank of higher members in *Christ's body* those who *tear* that *body,* and *themselves* from it: the *factious,* those that *will not be bound* neither in bonds of *peace* nor of *obedience,* but break all holy tyes, that make *commotions,* and *rave* and *foam,* suit 'tis the *Legion* that sends them, and not the *Holy Ghost.* He [E] whom the *spirit* will call, must not be under the reputation of a Vice, but should be *of a good report, lest he fall into reproach, and so into the snare of the Devil,* 1 *Tim.* 3. 7. [A] i. e. lest he fall into reproach, and then his teaching do so too, and men learn to slight or not heed the doctrines of such a one as is under scandal for his life, and so the Devil get advantage over them, and do ensnare them. 〈 in non-Latin alphabet 〉 . *For to be to any an occasion of falling, is to be the Devils snare.* Now *Christ'sFishers of men,* those whom the *Holy Ghost* appoints to spread nets for the catching Souls to God, their lives must not lay *snares for the Devil,* and entangle Souls in the toils of perdition. Those also that come to [B] you out of *Ambition* or of *greediness* of *gain,* the *spirit* calls not neither: He calls we see 〈 in non-Latin alphabet 〉 , *to a work;* so that they who feek more then they can well attend the labor of, or are qualified for the work of, they are not of his sending. But of all men the *Holy Ghost* will least deal with the *Simoniacal,* that come not to a *work,* but to a *market,* that contract with *Patrons* for the *spirits call,* or, worse than their master *Simon,* would hire the *Holy Spirit* himself to say, *Separate me them:* The *Successors* of the *Apostles* have a *Canonical* return to these, *Your money perish* [C] *with you.* They whom the *Holy Ghost* does call must have his gifts and temper; St. *Paul* hath set all down to *Timothy* and *Titus,* and those who minister in this employment, if they will be what he hath made them, *joint Commissioners* with him, and his *Co-workers,* they must order it so that he may *work* and *act,*

which he does not but where he *calls,* nor does he call but those whom he hath *qualified:* And 'tis of those only whom he hath *called,* that he says, 〈 in non-Latin alphabet 〉 , *Scparate.*

The third particular, the thing enjoin'd; *And the Holy* [D] *Ghost said, scparate.*

The *separateness* of the Functions of the *Clergy,* the *incommunicableness* of their *offices* to persons not *separated* for them, is so express a doctrinc both of the letter of the *Text,* and of the *Holy Ghost,* that sure I need not to say more, though several heads of Probation offer themselves: As first the *condition* of the callings, which does divide from the *Community,* and sets them up above it; And here I might tell you of *bearing rule,* of *thrones,* of *stars* and *Angels,* and other words of as high [E] sense, and yet not go out of the *Scripture* bounds, although the *dignity* did not die with the *Scripture* age, or expire with the *Apostles:* the age as low as *Photios* words it thus, 〈 in non-Latin alphabet 〉 . [A] *That Apostolical and Divine Dignity, which the chief Priests are acknowledged to be possessed of by right of Succession. Styles* which I could derive yet lower, and they are of a *prouder* sound than those the modest humble ears of this our age are so offended with. But these *heights* it may be would give *Ombrages;* although 'tis strange that men should envy them to those, who are only exalted to them, that they may with the more advantage take them by the hands to lift them up to *Heaven.* Those neernesses to things above do but [B] more qualify them to be 〈 in non-Latin alphabet 〉 , in *Theoph.* and to *draw near to God* on your behalf, that *those* your *Angels* also *may see the face of your father which is in heaven,* and those *stars* are therefore set in *Christ's right hand,* that they may shed a blessing influence on you from thence.

2. The 〈 in non-Latin alphabet 〉 and the 〈 in non-Latin alphabet 〉 , The *Work* and *labor* of the work, (the one is the *Text*'s, and the other Saint *Paul*'s word) require a whole man, and therefore a man *separate:* and if Saint *Paul,* one of our *separated* persons here, who had [C] the fullness of the *Spirit,* and the fullness of *Learning* too, that was brought up in the *Schools,* and brought up in *Paradise,* taught by the *Doctors,* and taught by the mouth of the *Lord* in the *third heaven,* snatched from the feet of *Gamaliel* to the *presence of God,* to have a *beatifical Vision* of the *Gospel,* if after all this he cry out, *who is sufficient for these things?* sure they are not sufficient, who in those little intervals which their *trades* and *necessities* afford them, fall into *fits* and *frensies* of Religion, have a sharp *Paroxysm* of *irregular convuls'd Divinity,* as if they were its 〈 in non-Latin alphabet 〉 , *possessed* with their *Theology* till [D] their *weariness,* and *not knowing what to say* do *exorcise* t•em.

But not to speak only to the wild fancies of this Age, the *Scripture* says of the men of these callings, they are *taken from among Men, and ordained for Men in thingspertaining to God.* And such *discriminations* are evinced by all the expressions of a *Church* in *Scripture.* 'Tis called the *body of Christ:* Now the parts of a body, as where they are so separate that they divide from one another, they do not make a *body,* but are an *Execution;* so where they are not separate in a diversity of Organs, for several faculties and operations, it may be a dead Element, as [E] similar bodies are, but cannot be that body which Saint *Paul* describes, 1 Cor. 12. *Which is not one member; but many,* verse. 14. *And if they were all one member, where* [A] *were the body?* verse 19. and indeed all that Chapter is inspired for this Argument. In *Christ's Church* 'tis as

impossible that everyone can be 〈 in non-Latin alphabet 〉 an *Overseer,* as that every part in the body can be an *Eye:* and the whole frame of Man may be nothing else but a *Tongue,* as well as every *Christian* may be a *Preacher:* And if it might, *where indeed were the hearing?* as Saint *Paul* does ask. The Church is also called a *building,* and *God's house:* Now it is true that every Christian is by Saint *Peter* called a *lively stone,* and all of them *built up* [B] *a Spiritual house, an holy Priest-hood,* 1 Pet. 2. 5. and they all are *a Royal Priest-hood, an holy Nation, a peculiar,* separate *people,* verse. 9. Yet all this is no more of privilege than is affirmed in the very same words of the *Jewish Nation,* Exod. 19. 6. Where yet God had his *separated Levites, Priests* and *High-priests* too. But sure 'tis manifest enough that in this building, as in others, stones have their *separate* places and *distinct;* everyone cannot beat up the *Corner,* or be a *pillar* and *foundation-stone;* much less can everyone place itself in the *Ephod,* assume to be [C] one of the *Vrim* and the *Thummim-stones,* and there break out in *Oracles,* and give *responses;* and every rubbish stone set itself in the *Mitre,* and shine in the head ornaments, as if it were one of *the precious stones of Zion.* In fine, (to speak now out of *Metaphor,)* not only the transactions of the *Text,* which is a precedent for men to commission such and such, but also all Scripture rules direct a *Choice;* and where there is *Election,* there is also *dereliction,* and both evince a *separation,* And if all the Nations in the World have had their *distinct Officers* for Religion, [D] and, as it were, to signalize the *separateness* of their function, in many Nations they did live apart from Men: The *Priests* had their *adyta* as well as the *Deities;* dark solitary Groves were made choice of, not so much for the *God,* as for his *Officers retirement;* so that every appearance of him also was a *Vision,* and the *Priest* was *revealed* as well as the *Oracle;* and all this at the first to make a kind of sacred Pomp for the solemnity of awfulness, (though afterwards it often proved but opportunity for foul performances.) And if to this uniform practice of the World *God's* attestation be set, who ordered it in his own [E] government; not that as a *Levitical* or *Jewish* administration, but it was practiced amongst his own from the beginning, and when dominions were but greater families, [A] there were still *distinct* persons for the employments of Religion; that was the *office* and the *privilege* of the *first-born: Esau* was called *profane* for selling that birth-right of his: (And the word in the Text here, 〈 in non-Latin alphabet 〉 *separate,* is the same which God does word the *sanctifying* the *first-born* for him with, *Exod.* 13. 2.) 'twere easy to deduce all this out of all ancient Jewish Records. And when the practice ever since hath been the same in *Christ's* Religion; after all this, sure nothing else but absolute defection of the *Notions* of *Mankind,* and blotting [B] out all the impressions of *Universal Nature* and *Universal Religion,* or else an absolute *Command* from *Heaven,* could alter this Establishment; from which command we are so far, that 'tis the *Holy Ghost* himself that *said* expressly 〈 in non-Latin alphabet 〉 *separate.*

Now this 〈 in non-Latin alphabet 〉 , this Separateness in *Function,* does infer upon us a separateness in *Life* and *Conversation,* and they who are thus *set apart from the World,* must keep themselves *unspotted from the World.* To *separate* and *Consecrate* are but two words for the same thing: *Separatethree Cities* is the Command in *Deut.* 19. 2. and *they sanctified* [C] *three Josh.* 20. 7. Our *Offices* assume them both, and all are *holy Orders.* Now *separate* and *pure* are both so primitive, and so essential notions of *holy,* that truly I cannot determine which of them is *original,* and which *secondary:* Our *Consecration* does challenge both; and as we will be

separate in our calling; so we must be separate in our lives, not *conforming ourselves to the World,* for *Ihave chosen you out of the World,* saith *Christ.* A torrent license of an Age must not carry us along; an Universal Custom of the World must be no precedent, [D] and can be no excuse for us to do what is irregular. We are 〈 in non-Latin alphabet 〉 *separate;* and that the *world* does such things is no more a plea for us to do so, than that because the *world* is Common ground, therefore the *Church* is so too, fit to be put to all the uses of the field, or of worse places. Were it a reasonable argument; because I see that the whole *Country*'s tilled, why should I not break up the *holy places,* and plow the *Temple?* Why, so we are *enclos'd* for *God,* and *separated* for the uses of Religion, and to preserve ourselves *pure* for them. Our *Savior* says that the [E] Community of Christians is a *City upon an Hill;* and then sure the *consecrated Persons* are the *Temples* of that *City,* the *separate places* of it; and then as they are most in fight [A] (the *Church* is ordinarily the most *visible building)* so truly he that sees one of them, it should be as if he saw an *open Church,* where there is nothing else but *holy duty,* as if his life were *Liturgy,* public Service and Worship of *God.* Hath your zeal never rose, at least your indignation, at the profane fury of this age, which never made a stop in violation of things sacred, when to its heap of other *Sacriledges,* it added most contemptuous defilements of *God*'s *Houses;* making the place that *Angels* met us in to worship, and *Goddwelt in* to *bless us* there, [B] the place appointed for the Divinest *Mysteries* of our *Redemption,* for the Celebration of *Christ's Agonies,* for the Commemoration of the *blessed Sacrifice,* the place for nothing but *Christ*'s *Blood,* then to become the place of a most odious and insolent uncleanness? If I had worded this more aggravatingly, it had been only to infer that then to see a *consecrated person* to pollute himself with those black *foulnesses* that made *Hell* and made *Fiends,* is sure a sadder and a more unhappy spectacle. If an *Apostle* become wicked, he is in our *Savior's* Character a *Devil;* [C] *have I not chosen Twelve, and one of you it a Devil?* Yea if the good Saint *Peter* do become a scandal, tempt to that which is not good; *Get thee behind me, Satan. Christ* calls his nearest Officers *Stars;* Emblems of a great *separateness* those, that teach them how far their Conversation should be removed from Earth; for they are of another Orbe, *Heaven is* the *Region* of *Stars:* But they are *Emblems* of a greater *purity;* there's nothing in the World so clean as light, 'tis not possible so much as to sully shine; it may irradiate dung-hills, but they do not defile [D] it; you may eclipse a Star but cannot spot it; you may put out the light, you cannot stain it. 'Tis a word for *God*'s purity: only his light is glory; and as his holiness is so separate that it is incommunicable, so his *Light is inaccessible;* Yet sure they that are *stars in Christ's righthand,* they do come near, and mix their light with his; and they of all men must be pure and holy, whom the *spirit* calls to that place, as he does all whom he calls to that separation that he did *Barnabas* and *Saul,* the Persons and the next Part; *Separate me Barnabas and Saul.* [E]

I intend not to make particular reflections upon these persons, although the Character of *Barnabas* be registered the 11. Chap. ver. 24. *He was a good man, full of Faith, and* [A] *of the* Holy Ghost, and the good influence that that had upon the people follows; *and much people was added to the Church.* And as for *Saul;* though he *began* the Christian persecution, and was *baptized* in the *first Martyr-blood,* and *breathed out threatenings,* so that nothing but *thunder* could out-voice him, and at last was born as an 〈 in non-Latin alphabet 〉 as an *untimely*

birth, aborting through those wounds which his own hands had made in the *Church,* and making himself a birth with ripping up her bowels; yet this *Abortive* proved the *strongest birth,* and 'twas a *Miscarriage* into the [B] *chiefest Apostle.* As he began the after-sufferings of Christ in *Stephen;* so he *fulfilled* the 〈 in non-Latin alphabet 〉 , and *made up all that was behind,* in himself, being in *deaths* more than those he inflicted. The sound of his *preaching* was loudee than that at his *Conversion,* out-voic'd the *thunder;* for this went out into all lands, as if himself alone meant to execute the whole Commission, *preach the Gospel to everycreature:* which he did almost, not only preaching to those places *where Christ was not named, with•••* the other Apostles *line;* but even where the rest employ'd themselves, [C] he wrought as much as they, in *Asia* as Saint *John,* at *Antioch* as *Peter;* yea and at *Rome* too, having as much to do in their foundation: If I had said more, I could have brought the *Popes* own *Seal* for evidence; where not only both are, but Saint *Paul* hath the *right hand:* And truly if they had had the luck to think at first of founding all their pretensions on Saint *Paul,* his *cars of all the Churches* would have born them out, as well as *feed my Lambs* does now. But these considerations I pass; though they would give a Man that hath done mischief in the Church [D] a pattern for the measures of his future Service to the Church. The thing I shall concern myself in, is the solemn *separation* here of those who were *before separated* to the work of the Gospel; *Barn•bas* sent by the Church of *Jerusalem* to *Antioch, Act.* 11. 22. and *Paul* not only *separated from his Mothers womb,* Gal. 1. 1•. but *chosen* by express *Revelation,* and by the laying on of *Anan•at* hands *that so he might receive the Holy Ghost,* qualified to *preach the Gospel to the Gentiles and to Kings.* In which work both of them had for some years exercised [E] themselves. Yet here is a new *cons•cration,* and they are taken up to a condition more *separate,* and *distinct* from what they were before. And all those vast advantages in which these persons did excel; the one of *faith* and *fullness* [A] *of the Holy Ghost,* the other, besides those, of express and immediate mission from Heaven; and the most strange success their labors had been blest with, all these I say, did not qualify them to *assume* these *powers* which the *Holy Ghost* commands *another Separation* to enstall them in: and 'twas this *Call* that called *Paul* to be an *Apostle, Rom.* 1. 1. (as from this time he is always called *Paul,* not sooner.) Nor do we find any least footsteps of their being Apostles before, though *Barnabas* were sent to *Antioch,* yet he does not undertake what *Peter* and *John* did [B] at *Samaria* in the very same case; for they *confirm* and *give the Holy Ghost, Act.* 8. 15. 17. but *Barnabas* does nothing but *Exhort, Act.* 11. 23. and *he* and *Paul* together *preached the Word* abroad, but we find nothing else they enterpriz'd: but from this time they *exercise Jurisdiction, settle Churches,* and *ordain them Elders in the Churches, Ch.* 14. 22, 23. and (as it does appear) *singly* derived these powers to others, to be exercised by them *singly.* To *Titus* most expressly, *Tit.* 1. 5. the like also to *Timothy,* with all the other acts of *Jurisdiction,* (of which their Epistles [C] are the *Records)* particularly that of *Censures,* which *Paul* himself had inflicted on offenders in the *Churches* he had planted. *Powers these,* which by such *steps* and by *degrees* of separation an *Apostle* himself receives, and does not execute till he ascend the *highest,* that which they have a *new* solemnity ordained from *Heaven* to enstare them in, by a *new laying on of hands,* and the *Holy Ghost* himself commanding; *Separate.*

The *separateness* of this *highest order* in the *Church* is a doctrine handed down to us both by the *writings* of all [D] ages and the *practices;* (two things, which as they scarcely do concur in

such a visible degree in any other things in our Religion, so also when they do concur, they make and secure *tradition* beyond all contradiction, give it sufficient *infallibility:* and truly he that does refuse the evidence which such tradition gives to all the motives of believing *Christianity,* if he be not a *Socinian,* he must be an *Enthusiast,* and can receive his Religion only from *Revelation.)* Now the matter of fact of this *tradition* is a subject for *Volumes,* not for a discourse, and it hath filled [E] so many, that there is nothing left unsaid, or to be said against, as to the main: And they that pick some little sayings seeming against this order out of those *Ancients* which were themselves of it, and wrote much expressly [A] for it, and think by those means to confute it, do the same thing with that *Romanist,* who tore some little shreds, that look as if they favored some opinions of the *Romanists,* out of the books of *Protestants,* most of which were directly writ against the *Church of Rome;* and putting those together went about by them to convince the world there never were any such things as *Protestants,* but they that did profess to be so were all *Papists.*

But I will say no more then my *Text* hath done, which evidences it not a separation only of *degree,* but *Order,* by a *new* [B] *Ceremony,* and commissionating to *new powers.* If I would stay on words, 'tis expressed here by one that speaks very great distances, 〈 in non-Latin alphabet 〉 , *separate,* which does in *Scripture* word the distances that the *censures* of the Church do make; *Luke* 6. 22. and still in the *Greek Liturgies,* when absolution is given, 'tis said to be 〈 in non-Latin alphabet 〉 , to free them *from all curse and separation;* as if to pass into the bounds of this *uncall'd,* were such a thing as to leap over the *Censures* of the *Church,* over the *Line of Excommunication;* and to break through this *wall of* [C] *separation,* were to break through *Anathema's and Curses:* Yea, 'tis used to express the distance betwixt the *Lord's two hands,* his *right hand* and his *left,* at the day of Doom, *Mat.* 25. 32. betwixt which hands there is a 〈 in non-Latin alphabet 〉 , a most insuperable gulf.

But these I shall not urge. Indeed the *Fathers* of the *Church* have been in these last days counted 〈 in non-Latin alphabet 〉 *separate* in the severest sense, cast out as the *dung of the Earth;* and the *calling* itself was under *reprobation,* as if it separated only to the *left hand of God:* but so it was with their Predecessors in the *Text,* Saint *Paul* says of [D] himself and the rest of his *Order,* that they were counted 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉 , *as the filth of the world, and the off-scouring of all things,* 1 Cor. 4. 13. and as if they were *called* only to *ruin,* and *consecrated* for a *sacrifice,* he says, the *Lord hath set us forth as men appointed to death,* verse. 9. Indeed since *God* hath pleased to own *you* as his Churches, *Angels,* we are not troubled if some have counted *you* as the *off-scouring of the Earth,* while we know *Angels* do relate to *Heaven:* and let them consider how they will *reprobate* those to the *left hand of God,* whom [E] Christ calls *stars in his right hand,* and *he is at the right hand of his Father;* and while *you* were accounted so *you* did but follow them that went before in *sufferings* as well [A] as *office;* and to do so was part of the 〈 in non-Latin alphabet 〉 , *the work* that they were *separated to;* which is the next part, *For the work.*

I shall but run this over, and reflect upon it as I pass, according as it is of present Concernment; and

First, Saint *Paul*'s work was to *preach the Gospel,* and we find him doing it from this time forward to his End. The *high Priest* of the *Je•s* was called *the Angel of the Lord of Hosts;* of which name an *Heathen* does give this account, that he was called so, because he was, 〈in non-Latin alphabet〉, [B] *the Angel* or *the Messenger of God's commands:* so *Diodorus Siculus.* And *Malachi* gives the same reason, *Mal.* 2. 7, he was the Substitute to him upon *Mount Sinai,* and *gave the Law* also, only *without the thunder.* Our *Governors* succeed into the Name, they are the *Churches Angels;* and when we hear the word from them, we have it as it were from Heaven again, and we receive our Law too 〈in non-Latin alphabet〉, *by the disposition of Angels.* Indeed the Case now is not like Saint *Paul*'s, the *Gospel* then was to be *first revealed* to all the World, [C] and by continual inculcating secured against the depravations which all the malice of the *Devil* and the World sought to *infuse,* and the unskillfulness of *infant Christians* did make them apt to *entertain;* But now we are all confirmed *Christians:* Yet truly the time is now such as did give occasion for Saint *Paul*'s charge to *Timothy,* 2 Tim. 4. 1, 2, 3. *a time wherein they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers.* He therefore that is in *Timothy*'s place, must heap up *Reproofs* and *Exhortations;* or he must heap *good sound dispensers* of [D] them: Such as will *feed the Lembs* with *sincere milk,* not *chafd* and *heated* with *commotion* and *busy restless faction;* not *embitter'd* with the overflowings of a too-full *gall;* not *sour'd* with eager sharpnesses of a *malicious* or a *dissatisfied* mind; not *empoisoned* with the foul tinctures of a *scandalous life,* nor the Corrosive infusions of *Schismat••all* and *turbulent opinions.* He that caters thus for his flock, and provides such as by doctrine and by practice do instruct them *to live quiet and peaceable lives in all godliness and honesty;* He, like the *Angel* on Mount *Sinai,* gives the *Law* to a *Nation* together, preaches to his whole *Diocese* at *once,* [E] *Continually.*

The *second* work was *praying for,* and *blessing* them: *This* does *begin,* and *close* every *Epistle;* that he asserts of [A] himself constantly, and 'tis well kno•vn the 〈in non-Latin alphabet〉, *gifts* of those times inspired for this *Work.* Now thus our *Angels* also are *Angels of Incense,* The *High Priests* Office in especial: Those that did *daily Minister* performed a service of *Incense* too, that did accompany the prayers of the people, and sent them up in *perfume;* but the *High Priests Incense* was part of the *Expiation,* and was the *cloud* that covered the transgressions of the people when he came with them all about him before the Mercy-seat. And they who snall consider that the [B] prayer of *Moses* (Now *Moses* and *Aaron* were among the Priests, *Psal.* 99. 6. and He was the chief Priest) did withhold the arm of *God* when it was stretched forth in fury to destroy, and did commit a *violence* upon the *Lord,* such as he could not grapple with, but seems to deprecate, and would fain avoid, and says, *Let me alone, that I may destroy them, Exod.* 32. 10. If thou wilt permit me, my fury shall prevail upon them, saith the *Arabic,* but if thou pray it cannot; therefore *let go thy prayer,* saith the *Chaldee* and *let me alone.* And they who shall consider also [C] that His prayer did *maintain a breach against the Lord,* when He had made one, and was coming to enter in a storm of indignation, then this made head against him, and repulsit him, *Psal.* 106. 23. They that consider these effects, will certainly desire the *Prayers* and *Benedictions* of those *God's chiefest Officers of blessing,* those that are consecrated *to bless in the Name of the Lord;* and will *have them in love for this works sake.*

Their *Third* work is *Government,* which may be some do look upon as *privilege* and not as work; the expectation [D] and delight of their ambitions, and not the fear and burden of their shoulders. But ambition may as rationally fly at *Miracles* as *Government,* and as hopefully gape after *diversity* of *Tongues,* as at *presiding in the Church,* the power; of each did come alike from Heaven, and were the mere gifts of the *Holy Ghost,* 1 Cor 12. 18. It was so in the Law; when God went to divid part of *Moses* burden of Government amongst the Lxx, *he came down and took of the Spirit that was upon him, and gave it to the Lxx, Num.* 11. 25. A work this that may have reason to supersede much of that which I *first* mentioned: [E] For notwithstanding all Saint *Paul's* assistances of Spirit, he does reckon that *care that came upon him daily from the Churches* amongst his *persecutions,* and it *sum•es* [A] *up* his Catalogue of *sufferings:* 2 Cor. 11. Such various Necessities there are by which *Government* is *distracted,* and knows not how to temper itself to them. For sometimes it must *condescend: Paul* notwithstanding *Apostotical decrees* made in full Council that abrogated Circumcision, *(as the Holy Ghost had declared it void before,)* yet is fain to comport so far with the violent humors of a party as to Circumcise *Timothy,* at the very same time when he delivered those decrees to the *Churches* to keep, *Act.* 16. 3, 4. yet afterwards when Circumcision was looked [B] on as *Engagement to the wholeLaw,* and to grant them that one thing, was but to teach them to ask more, and to be able to deny them nothing; then he *suffers not Titus to be circumcised, nor gave place to them by submission, no not for an hour, Gal.* 2. 3, 5. Thus the *Spirit of Government* is sometimes a *Spirit of meekness,* does its work by *soft yieldings,* and breaks the Adamant with *Cus•ions* which *Anvils* would not do: I he *Ocean* with daily billows and tides, helped on with storms of violence, and hurried by tempests of roaring fury, assaults a rock for many [C] ages; and yet makes not the least impression on it, but is beat back, and made retire in empty some, in insignificant passion: when a few single drops that distil gently down upon a rock though of Marble, or a small trickle of water that only wets and glides over the stone, insinuate themselves into it, and soften it so as to steal themselves a passage through it. And yet *Government* hath a *rod* too, which like *Moses*'s can break the *rock,* and fetch a stream out of the heart of quarre; and which must be used also: the *Holy Spirit* himself *breathed tempest* [D] vyhen he came, blew in a *mighty boisterous Wind:* nor does he always whisper soft things, he came down first in *a sound from heaven,* and spoke *thunder;* nor did it want *lightning,* the *tongue was double flame.* Of *some we know we must have a Compassion, but others must be saved with terror, Jude* 22, 23. which drives me on to the last piece of their work.

The Censures of the Church, the burden of the *Keys;* which (passing by the private use of them in voluntary penitences, and discipline upon the sick) as they signify *public exclusion out of the Church* for scandalous [E] Enormities, and *re-admission into it* upon repentance, have been sufficiently evinced to belong to the *Governors of the Church.* The Exercise of these is so much their *work* [A] that Saint *Paul* calls them *the Weapons of their spiritual Warfare, by which they do cast down imaginations and every high thing that exalteth itself against the Knowledge of God, and bring into captivity every thought to the obedience of Christ,* 2 Cor. 10 4, 5. a *blessed victory* even for the *Conquered;* and these the only *Weapons* to achieve it with. If those who sin scandalously, and will not heat the admonitions of the *Church,* were cast out of the *Church;* if not *Religion, Reputation* would restrain them somewhat: not to be thought *fit company for*

Christians would surely make [B] them *proud* against their Vices. Shame, the designed Effect of these *Censures,* hath great pungencies, the fear of it does goad men into actions of the greatest hazard, and the most unacceptable; such as have nothing lovely in them, but are wholly distasteful. There is a Sin whose face is *bloody dismal,* and yet because tis countenanc'd by the *Roysting Ruffian* part of the world, men will defy *Reason* and *Conscience, Man's* and *God's Law,* venture the ruin of all that is beloved and dear to them in this world, and assault *death,* and charge and take [C] *Hell* by violence; rather then be *ashamed* before those *valiant sinners, Satan's Hectors:* and, they must never come into such Company if they do not go boldly on upon the sin, is of more force with them than all the indearments of this World, than all their fear of *God,* and Death, and that which follows. Now if *Religion* could but get such Countenance by the *Censures* of the Church; and every open sinner had this certain fear, I should be turned out of all Christian company, shall be avoided as unfit for Conversation; would it not have in [D] some degree the like effect? and if the motive be as much exactly, would not men be *chaste* or *sober* or *obedient* for that very reason for which they will now be *killed* and be *damned?* Without all question Saint *Peter*'s *Censure* on the *intemperate,* 1 Cor. 5. must needs be reformation to him: 'Tis such a sentence to the drunkard, Not to company with him, whose Vice is nothing but the *sauce of Company;* and who does sin against his *Body* and against his *faculties* and against his *Conscience,* is *sick,* and is a *Sott,* and goes to *Hell* merely for *Societies sake.* [E] Now the infliction of these *censures* is so much the work to which Church governors are called by the *Holy Ghost,* that they are equally called by him to *it* and to *Himself;* both are alike bestowed upon them: *Receive the Holy* [A] *Ghost, whose sins ye retain they are retained,* John 20. 22. And in the first derivations of this office, it was performed with *severities,* such as this age I doubt will not believe; and when they had no *temporal* sword to be auxiliary to these *Spiritual weapons.*

And now to make reflections on this is not for me to undertake, in such a state of the Church as ours is; wherein the very *faults* of some do give them an *Indemnity,* who having drawn themselves *out of the Church,* from under its authority, are also got *out of the power of its Censures:* [B] So children that do run away from their *Fathers house,* they do escape the *Rod;* but they do not consider that withal they run away from the *inheritance:* and many times in those that do not do so, but stay within the family; long intermission of the *Rod,* and *indulged license* makes them too big and heady to be brought under *discipline.* And is it not so with us? Among many of those that stay within the *Church,* (I know not whether I do well to say so, when of these I mean there is little other Evidence of their doing so but this, that they will *s•ear* [C] and *drink* of the *Churches side;* Blessed *Sons* of a *demoli••ed Church,* who think to raise their *Mother* a *temple* by *throwing stones at her:)* by reason of the late overthrow of *government* and *discipline,* and the *consequent licenses: Vice* hath been so nursed up, not only by an universal, barefac'd, uncorrected practice; but by *principles* of liberty, that can dispute down all *Ecclesiastical restraints,* and have set up the *Religion of License:* that now sin is grown so outrageous, as to be too strong for *discipline;* nay rather than it should be set up, 'tis to be feared they would endeavor to renverse [D] all in the *Church,* and enterprise as much in their *vices* quarrel, as others have done for *mistaken Religion.* And indeed to what purpose were the *Censures,* w•ose *first* and *medicinal* effect is *shame,* amongst men, where 'tis in very

many instances the *only shameful* thing *not to be vicious;* where men stand *candidates* for the reputation of *glorious sinners,* take to themselves *sins* they have *not committed,* that are *not theirs,* and *usurp* Vice; *sins* and *damnations hypocrites?* What work is here for *discipline?* But this state wants not precedents; the *censures of the Church* were not only lay'd aside in the Vastations of t•e *Arian* [E] heresy and persecution; when the *weapons of the Churches warfare* were too weak to make defense against all their cruelties and impieties: and before that in *Diocletian*'s [A] days against the *Lapsi:* But we find also that Saint *Paul* is forced to break out only in a passionate with, 〈 in non-Latin alphabet 〉 , *I would they were even cut off that trouble you (cut off by excommunication* he means) *Gal.* 5. 12. When he saw the ill humors were too spreading, and too tough also; *Sedition* and *Schism* wide and obstinate; so that neither his authority could reach, nor his methods cure, but were more likely to exasperate them: then he does *excommunicate* them only in *desire.* And again, 2 Cor. 10. 6. *and having in a readiness to revenge all disobedience when your* [B] *obedience is fulfil'd.* It becomes therefore everyone that hath *good Will for Zion,* to labor to fulfill his own obedience, that so the *Church* may be empower'd to use *Christ's Method* for reforming of the rest. And they that will not do so, must know they shall not only answer for their *sins,* but for *refusing to be saved* from them, that they *resist* all medicine, as men resolved that nothing shall be done towards their Cure, as men that rather choose to perish; and prefer destruction. And for the *seasons* and *degrees* of putting this *work* into Execution, Wisdom must [C] be implor'd from that *Spirit of Wisdom* that *calls* unto this work: The last Part; *Whereunto I have called them.*

The Nature of the *calling of the Holy Ghost* is a Subject that would bear a full discourse. But waving those pretensions which *Necessity,* and *inward incitation* do make to be the *Calls of the Holy Ghost;* I shall positively set down that the *call* of *God* and of the *Holy Ghost* to any *Work* or *Office,* (for I enquire not of his calling, to a *privilege* or *state of favor,)* is his *giving abilities* and *gifts* qualifying for that *Work* or *Office:* he call *immediate* when the gifts were *so,* but *mediate* and *ordinary,* when the abilities are [D] given in his *blessing* on our *ordinary labors.* 'Tis so in every sort of things, Exod. 31. 2. *See I have called Bezaleel, and I have filled him with the Spirit of God in Wisdom, and in understanding, and in knowledge, and in all manner of Workmanship, to devise cunning works, and to work in all manner of Workmanship; and behold I have given him Aholiab, and in the hearts of all that are wise hearted I have put Wisdom, that they may make all that I have commanded thee:* And he repeats the same again, Chap. 35. 30. adding that *he hath put in his heart that he may teach,* [E] *both He and Aholiab;* so that giving this skill to *work* and *teach* is named *God's calling.* So in another case, the *Lord* does say of *Cyrus, I have called him,* Isaiah 48. 15. [A] which he explains in the 49. I have *holden him by my right hand to subdue Nations before him, to loose the loins of Kings, I have girded him.* So when *Isaiah saith, the Lord hath called me from the Womb,* or rather says that of our *Savior,* Isa. 49. 1. he tells you how, *ver.* 5. *he formed me* and prepared me *from the Womb to be his servant, to bring Jacob to him.* And throughout the *New Testament,* as his Call to a *privilege* is 〈 in non-Latin alphabet 〉 , *his grace,* in allowing such a state of favor; so his *calls* to a Work are his 〈 in non-Latin alphabet 〉 , his gifts enabling for it. [B]

The Gifts of these *Apostles* by which they were enabled for their *Office,* and which made up their *call,* are set down: those of *Barnabas* in the fore-cited 11 *Act. He was a good man, full of faith, and of the Holy Ghost;* and *Paul's call* was a little *Extraordinary.* If we look into times, we shall find reason to believe those revelations in 2 Cor. 12. were given to *Paul* a little before this *consecration* of him in the Text. That Epistle was writ, saith *Baronius,* in the second year of *Nero,* and this separation was in the second of *Claudius,* as may be gathered also in some measure from the *famine* mentioned in the 28. verse [C] of the 11. chap. betwixt these two were *fourteen years:* now saith Saint *Paul* when he wrote that, *he had his revelation somewhat above* 14. *years before;* a little therefore before this solemnity. Here was a *call* indeed, called up to the *third heaven* to receive instructions for his Office, and for ought he did know, called out of his own body too, that he might be the fitter for it; *whether in the body or out of the body, I cannot tell, God knows,* verse 2. and that again, verse 3. They whom *God's Spirit* [D] qualifies for *Consecration* to *separate* to these diviner Offices may be stilled *Angels* well, when they are called from all regards or notices of anybody that belongs to them; their gifts and graces set them above the consideration of flesh: In the entertainment of these qualifications the Soul is swallowed up so, that it cannot take cognizance whether it have a body of its own, and is not sensible of that deer partner of itself, it is so only sensible of this Employment. 'Tis not for an *Apostle* (or for his *Successor)* to think of things below with much complacency: When these have all their uses, all their glories on, they but [E] make pomp to dress the body; which an *Apostle* does not design for, nor knows whether he be concerned at all in. He becomes something *without a body,* and *above the* [A] *Earth,* who for a preparative must be *taken up* to *Paradise,* and *called* from all *commerce* and all *intelligence with his own body.* Saint *Paul* was *called from Heaven* to preach the Gospel; but he was *called to Heaven* to qualify him for this higher *separation,* to an *Apostle* and Church Governor.

And now *you see your calling,* Holy Fathers: and to pass by such obvious unconcerning observations as at first sight follow, that those who are not qualified are not called; I shall only take notice hence of the *counter-part* of this call, the charge *God* takes upon him, when he calls to [B] this charge; and that is, he *owns* and will *protect* whom himself *calls.* 'Twas that he promised to the *Pounder* and *•od* of your *Order; I the Lord have called thee, and I will hold thine hand, and I will keep thee, Isa•.* 42. 6. And when he said of *Cyrus, I have called him,* he said also, *he shall make his way prosperous, Isai.* 48. 15. And so he shall be the way what it will; for thus he said to *Jacob, I have called thee, when thou goest through the Water I am with thee, and through the rivers they shall not overflow* [C] *thee, Isai.* 43. 1, 2. There was Experience of all this in one of the chief *Princes* of your Order; when the *Apostles* were scarce safe within their *ship,* they were so tossed with waves and fears, yet if our *Lord* will *call* him, *Peter* is confident he shall be safe even *in the sea; Lord, if it be thou, bid me come unto thee on the Water,* saith he; and the *Lord* did but call him, and he went down and walked on the water safely: as if the swelling billows did only lift themselves to meet his steps, and raise him up from sinking. And when his own doubts, which alone could, [D] were near drowning him, and he but *called the Lord; immediately he stretched out his hand and caught him:* He answers his *call,* if we answer *ours;* if we *obey* when he says *come,* then will he come and save when we call to him. And so *Peter* received no hurt, but a rebuke; *Othou of little faith, why didst thou doubt?* couldst thou imagine

I would not sustein thee in the doing what I bid thee do? In answering my call: But why seek we experience of so old a date? There is a more encouraging miracle in *these late calls themselves.* Had God sustein'd the *Order* in its *Offices* and *dignities* amidst those waves that wrack'd [E] the Church of late, it had been prodigy of undeserved Compassion to our Nation: but whenas all was sunk, to bid the sea give up what it had *so allowed* and *consumed;* [A] this is more than to catch a *sinking Peter,* or to save a *falling Church.* The work of *Resurrection* is emphatically called the *working of God's mighty power,* and does out-sound that of his *ordinary conservation.* And truly 'twas almost as easy to imagination, how the *scattered Atoms* of men's dust should *order* themselves, and *reunite,* and *close* into *one flesh;* as that the *parcels* of our *Discipline* and *Service* that were lost in such a wild confusion, and the *Offices buried* in the rubbish of the demolisht Churches, should *rise again* in so much *order* and *beauty. Stantia non poterant tecta* [B] *probare Deum.* This *calling* of the *Spirit* is like that when the *Spirit* moved upon the face of the *abyss;* and called all things out of their *no-seeds* there; or like the call of the *last Trump.* Thus by the miraculous mercies of these calls *God* hath provided for our *hopes,* and warranted our *faith* of his protections! yet he hath also sent us more security, hath given us a *Constantine,* if his own be not a *greater Name,* and more deserving of the Church; for which (it is well known to some) he did *contrive* and *order,* when he could neither plot nor hope for his own *Kingdom;* [C] and did with passion labor a *succession* in your *Order,* when he did not know how to lay designs for the *succession* of *himself* or *any of his Fathers* house to his own *Crown* and *dignity.* Nor is the secular arm all your security: *God* himself hath set yet more guards about his *consecrated* ones, he hath severe things for the violaters of them: *Moses,* the *meekest man upon the Earth,* that in his life was never angry, but once at the *rebellious;* seems very passionate in calling. Vengeance on those that stir against these holy Offices. *Smite through the loins of all that rise* [D] *against them, and of them that hate them, that they rise notagain:* the *loins* (we know) are the *nest of posterity;* so that, strike through the *loins,* is, stab the *succession,* destroy at once all the *posterity* of them that would cut off this *Tribe,* and hinder its *succession.* Nor was this *Legal Spirit; Gospel* is as severe. Those in Saint *Judge* that despise these *Governors,* that do as *Corah* and his Complices did, (who *gathered themselves against Moses and Aaron, and said, You take too much upon you, ye sons of Levi, sinceall the Congregation is holy, everyone of them, and the Lord is among them, wherefore then lift you up yourselves above* [E] *the Congregation of the Lord?* words these that we are well acquainted with, and which it seems St. *Jude* looks on as sins under the Gospel:) these *perish in the gainsaying* [A] *of Core;* whom *God* would not prepare for punishment by *death,* but he and his accomplices went *quick* into it; He would not let them stay to dy, but the *Lord made a new thing,* to show his detestation of this sin, and the *Earth swallowed* it in the Commission, and *all that were alli'dand appertain'd to them* that had an hand in it. And truly they may well expect strange recompenses, who do attempt so strange a *Sacrilege,* as to pull *stars* out of *Christ's own right hand:* from whence, we have his word, *that no man shall be able to pluck any;* but if they shine thence, on their *Orbs* below, and *convert many to* [B] *righteousness,* their *light* shall blaze out into *glory,* and they shall ever dwell at *his right hand,* To which right hand *He that brought again from the dead the Lord Jesus, that greatShepheard and Bishop of the sheep,* and set him there: He also bring you our *Pastors,* and us your *flock* with *you;* and set us with his *sheep on his right*

hand. To *whom,* with the same *Jesus* and the *Holy Ghost,* be ascribed all *blessing, honor,glory,* and *power,* from henceforth *forever.*

Amen.

FINIS.

A SERMON PREACHED AT HAMPTON-COURT On the *29th.* of *May* 1662. Being the Anniversary of His Sacred Majesty's Most happy Return.

BY *RICHARD ALLESTRY D. D.* and Chaplain to His MAjESTY.

LONDON, Printed by *Thomas Roycroft* for *James Allestry* at the Rose and Crown in Saint *Paul*'s Church-yard. 1669.

TO The Right Honorable EDWARD Earl of *Clarendon,* Lord high Chancellor of *England,* and Chancellor of the University of *Oxford.*

My LORD;

TO vouch your Lordships commands for the publishing this Discourse, I might reasonably think, would be to *libel your judgment;* and the prefixing your *Name* to it, and this mean address, would look rather like *revenge* than *homage* or *obedience:* if I did not know that *low* performances are due to the transcendency of such a *subject* as I then discoursed upon, and such a *Patron* as I now dedicate to: So I lie *prostrate* under my *great Arguments,* here *insufficiency* is *Art* and *Rhetoric.* And the truth is, my Lord, it was not this which made me so solicitous to avoid your injunctions, but apprehensions of the unusefulness of the Discourse itself.

When God's most signal methods of all sorts do not seem to have wrought much conviction; when neither our own dismal guilts, nor miseries, nor most express miracles of deliverance have made us sensible, but after the equally stupendous 3 *Oth of January* and *29th of May,* and the black time that interven'd; we are still the same *perverse intractable* people; when *luxury* is the retribution made for *plenty, license* for *liberty,* and *Atheism* for *Religion,* whilst *miracles* of *mercy* are acknowledged only by *prodigies* of *ingrateful disobedience:* and on the other side, when *factious* humors swell against all *Laws,* as they would either *over-flow* those mounds, or make them *yield* and *give way* to them; when *Declarations* and *Decrees,* which were *infallible* when they came only from a *party* of a *part* of a *Parliament,* are neither of *force* nor *esteem* when they have all *solemnity* and obligation that *just* and *full authority* can give; alas, what hopes of doing anything can a weak Harangue entertain? But, my Lord, since you are pleased to command, I give up both *it* and my *understanding* to your Lordship, and the weaker the Discourse is, so much the more pregnant testimony is it of the *obsequiousness* of

My Lord,

Your Lordships most devoted and most humble Servant, *RICH. ALLESTRY.*

SERMON XVII. AT HAMPTON-COURT *May* 29. 1662.

HOSEA III. 5.

Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his goodness.

HE had said in the words before, that *the children of Israel shall abide many* [A] *days without a King and without a Prince, without a Sacrifice and without an Image* or *Altar, and without an Ephod and without Teraphim.* Now when they shall have been for many years in such a state of helpless desolation, shall have no *King* under whose shadow they, their Laws and Rights, might hope for shelter; no *Prince* to guard them from the sad calamities of wild confusion or usurping violence; shall have *no exercises of religion* to allay and soften those calamities, [B] and give them comfort in the bearing of them; *no Altar* to lay hold on for security against them, or to stretch [A] out their hands towards; for deprecation of them; *no* nor a *God* to put an end to this sad state; nor any *means of direction* what to do under it, *no Ephod* to ask connsel at; nor yet the *pageantry,* the *fallacy* of these, *no Teraphim* for *Ephods,* nor *Image* for a *God;* the same destruction having seized *these* and their *worshippers,* the *people* and their *Idols* going into Captivity together, and the *only true God* having forsaken them: Now when the *Prophet* had denounced this state of Woe, which was to dwell with them so long [B] as that their very expectations of deliverance should be dying, having continued *threescore* years and *ten,* a longer and more wearisome age of *patience* then *life;* he then proceeds to so eeten all by telling them of a *return,* and what things they shall do in it; and they are three.

First, *Seek the Lord their God,* apply themselves to his Worship and Odedience, and cleave to him; for so the word is rendered 〈 in non-Latin alphabet 〉 *Lev.* 19. 23. and *Jeremy* repeating this c. 30. 9. words it, *shall serve the Lord their God, and David their King:* [C]

Which is the *second* thing they were to do. As th•*Ecclesiastical* state was to be settled, so the *secular* too upon its just foundations: *Religion* and *Loyalty* both running in their ancient current.

Thirdly, *They shall fear the Lord and his goodness:* not only tremble before him, who is the *Lord,* that did exert his power in their destruction; but shall much more revere his *goodness,* that did flow out in such plentiful miraculous expresses of delivetance.

Now these being not only *prophecy* what in that juncture [D] they would do, nor only *duties* what they were to do, but also *counsels* and *directions immediately* from *God* what they were best to do, the only prudent and safe course according to the policies of heaven; the direct view of these particulars in reference to that state of theirs is not an unconcerning prospect at this season, which is the *Anniversary* of an equal return; and therefore I shall lay them so before you, and the reflection on them in our practice shall make the application.

1. *They shall seek the Lord their God* is my first part, and the Lord's prime direction for the repairing of a broken [E] Nation. Neither indeed can any other course be taken; for till we have found him, while he does *hide his face,* nothing but *darkness* dwells upon the land; or if any *light* do break out, 'tis But the *kindlings* of his anger: so he expresses, *Deut.* 31. 17. [A] *This*

people will forsake me and break my Covenant, then my anger shall be kindled against them, and I will forsake them, and hide▪ my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Arc not these evils come upon us because our God is not amongst us? This absence is only another word for *desolation: Be thou instructed, ô Jerusalem,* saith God by *Jeremiah,* c. 6. 8. *lest my soul depart from thee, and I make thee desolate, a land not inhabited:* As if without him there were nothing else but solitude in Cities and in Courts, and all were desert where he does not dwell. Yea [B] there is something beyond desolation, *Hos.* 9. 11, 12. *As for Ephraim, their glory shall flee away like a bird from the birth and from the womb, and from the conception: though they bring up their children, yet I will bereave them that there shall not be a man,* 〈 in non-Latin alphabet 〉 *yea woe also to them when I depart from them.* And it must needs be so; for let our state be never so calamitous, if God be *not departed,* there is *comfort* in it, and a *deliverer* at hand: If we are in the place of dragons, his presence will make heaven there; and although we be covered with the shadow of death, if the light of his Countenance break [C] in, we are in *glory;* and the brightness of that will soon damp and shine out the fiery trial. But if the *Lord* depart; then there is no redemption possible; *God hath forsaken him, persecute him and take him, for there is none to deliver him,* Psal. 71. 11. But if there were deliverance some other way; yet the want of *God's presence* is an evil, such as nothing in the whole world can make good: the presence of an *Angel* in his stead does not. When the Lord said to *Israel, I will not go up in the midst of thee, but I will send an Angel with thee, and drive out the Amorite, the Hittite,* &c. *yet when the people heard these evil* [D] *tidings, they mourned, and no man did put on his Ornaments;* Exod. 33. 4. Nay more, I shall not speak a *contradiction* if I shall say, that the most intimate presence of the *Godhead* does not supply God's absence; and such a small withdrawing of himself as may consist with being united hypostatically, was too much for him to bear, who was *Immanuel* when he complained God was not with him: I mean our *Savior* on the Cross. *He,* who although he did beseech against his cup with fervencies that did breath out in heats of bloody sweat, with *agonies* [E] *of prayer;* yet when he fell down under it, did cheerfully submit to it, saying, *Not my will, but thy will be done;* yet when God hides himself, he does expostulate with him, crying out, *My God, my God, why hast thou forsaken me? His God* could [A] no more *forsake him;* than *himself* could be *not himself:* and yet the apprehension of that which could not be was even insufferable to him, to whom nothing could be insufferable. He seems to feel a very contradiction while he but seems to feel the want of the *Lord's presence.*

Such is the sad importance of *God's not being with us;* and this same instant tells us what drives him away. 'Twas *sin* that he withdrew from then: *Christ* did but take on him our guilt, and upon that the *Lord forsook* him: God could no more endure to behold wickedness in him, than the Sun [B] could to see God suffer; Iniquity eclipsed them both, and sin did separate betwixt him and himself, and made that person who was *God* cry out, *My God, my God, why hast thouforsaken me?* And it will do the same betwixt God and apeople. Isaiah. 59. *1, 2. Behold, the Lord's hand is not shortened that it cannot save; nor his ear heavy that it cannot hear; but your iniquities have separted between you and your God, and your sins have hid his face from you, that he will not hear.* His *face* is clothed with *light,* we know; but when Wickedness over-spreads a people, those *deeds of darkness* put out the *light of his countenance.* [C] His *hand* although it be

not *shortened,* yet it *contracts* and *shuts* itself, not only to grasp and withhold his mercies from them, but to smite: Iniquity builds such a *wall of separation* as does shut out *omnipresence,* and makes him who is everywhere, not be with such a people; not be in hearing of their needs; for when their sins do cry, no prayers can be hearkened to; *he will not hear you,* saith the Prophet. And that gives us the very 〈 in non-Latin alphabet 〉 of the Lord's departure from a people, and the manner of it.

He is taking away his peace and mercies from a Nation [D] when he will *hear no prayers* for it; and he declares that he will hear no prayers when he withdraws once from his *house of prayer,* and makes his offices to cease. The place appointed for these offices, the *Sanctuary,* he calls, we know the *tabernacle ofmeeting,* that is, where he would *meet* his votaries, and hear and bless them; calls it his *house;* his *dwelling place,* his *court,* his *presence,* and his *throne:* and if so, when he is not to be found in these, when he no longer *dwells* nor *meets* in them, we may be sure that he hath left the land. The Psalmist, when he does complain men [E] had *done evil in the Sanctuary, the adversaries roared in the midst of the Congregations, and set up their banners there fortrophies; they broke down all the carved work thereof with axesand hammers, and had defiled the dwelling places of God's* 〈◊〉 [A] *even to the ground, and burnt up all the houses of God in the land;* he does suppose that God was then *departed* when they had left him *no abiding place:* and therefore cries out, *O God wherefore art thou absent from us so long? Remember S••• where thouhast dwelt.* But 'tis not only upon these *A••l•gies* I build; this method of departure we shall find exactly in *Ezekie••* Vision of that case to which my Text refers: it begins ch. 9. 3. *And the glory of the God of Israel* (i. e. the 〈◊〉 *cloud,* the token of his *presence* in the *Sanctuary,) went up from the Cherub whereupon he was, to the threshold of the ••nse,* as going out; and then ver. 8▪ he does refuse to be entreared for the [B] land: after that ch. 10. 18. *The glory went from off the threshold to the midst of the City;* and chap. 11. 23. it went from thence to the mountain without the City, and so away: and then nothing but desolation dwelt upon the land, until the counsel of my Text was followed, and they did *seek the Lord their God:* for then the *glory* did return into the Sanctuary just as it went away, as you may find it ch. 43.

And having seen when and how God forsakes a people, and for what, that does direct us how to seek him, and it is thus, When men forsake those paths in which they did not [C] only *err* and *go astray,* but did *walk contrary to God,* so that they did forsake each other; and do return, *walk in his ways,* the *ways of Commandments,* and return also to his Church, and seek him in his house, fall low before his *footstool,* beg of him to meet in his *tabernacle,* renew his worship, and all invitations of him to return into his *dwelling-place.* For sure as it is in vain to seek him but in his own ways, nor can we hope to meet him but in his *Tabernacle of meeting;* so also Scripture calls both these to *seek the Lord,* and promises [D] to both the *finding him.* To the first, *De•t.* 4 29, 30. *If from thy tribulation thou ••alt seek the Lord thy God, t•ou shalt find him, if thou seek him with all thy heart, and with all thy soul, if thou turn to the Lord thy God, and shalt be obedient unto his voice.* And to the second, *Jer.* 29. 12. speaking of this sad state to which my Text relates, *Then shall ye call upon me, and ye shall go and pray unto me; and I will hearken unto you, and I will be found of you, saith the Lord, and I will turn away your captivity.* I •old produce you instances of *Asa* making *all his people swear to seek the Lord:* but because my Text speaks of

David, he shall be the great *explication,* as he was the *practice* [E] of this duty in both senses. In the former, 119. Psal. *I have sought thy Commandments above gold or precious stone;* more than that which does make and does *adorn* my Crown, than that which furnishes all the *necessities* and all the *pomps* of [A] Royalty. And for the other, Psal. 63. 1, 2. *O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is: To see thy power and thy glory, as I have seen thee in the Sanctuary.* His very words do seem to *labor* too, and he does *seek expressions* to tell us how he seeks. The hot fits of a thirsty palate that call so oft and so impetuosly are in his *soul;* it hath a *pious fever,* which cannot be allay'd but by pouring out of his soul to God in the Temple, by breathing out its heats in his *devotion offices.* Nay more, he longs, hath that I know not [B] whether *appetite,* or *passion,* which is not to be *understood,* but only *suffered;* to which all the *unreasonable violences* which passion can be heated into, all the *defaillances* nature can be oppressed into, are *natural;* it is the *bodies Extasie.* Now this he had towards the worship of the Sanctuary; his very *flesh* found rapture in those exercises, and when he was in a barren and dry land, was driven from the *plenties* of a Court, and from the *glories* of a throne into a *desaert solitude,* he found no other wants but of *God's house;* did *mind, pant,* and *long after* nothing else, did neither thirst for his *necessities,* nor long [C] for his own Crown, but for the *Tabernacle* only. And besides the *Religion* of this, he had *reason of State* too to be thus affected; this was the best means to engage his Subjects to him and secure his Throne. He knew, if by establishing God's worship and by going with the multitude, as he did use, to the exercises of it; if by royal example and *encouragements* of virtue, and by *discountenanting* and *chastising* impiety, by doing as he did profess to do, Ps. 101. (that directory for a Court) he could people his *land* with holy living, and his *Temple* with [D] holy Worship; he knew he should then have good Subjects, loyal to him and *at peace* with themselves. If they will seek their God, then they will seek their King. The Lord saw this dependence, and therefore counseled this course should be taken. The *Master of our Politicks* discerned it too, and therefore does advise that the first and chiefest public cares should be about things of Religion, that and the same profession of it being 〈 in non-Latin alphabet 〉 , *the cement of Communities, and the very foundation of all legislative, and indeed all power* in the Magistrate: and in the people 〈 in non-Latin alphabet 〉 , *'tis a most efficacious* [E] *philtre, a charm, a Gordian knot of kindness.* And as a *Jew* observed of their own Nation, 〈 in non-Latin alphabet 〉 , 〈 in non-Latin alphabet 〉 , [A] *To have one and the same opinion's of God, and not to differ in their rites from one another, breeds the best harmony in men's affections.* When on the other side no obligations, though the most *signal* and *divine,* will hold them in obedience and peace, if their *ambitions* or *interests* look another way: and if at any time *present advantage,* or an *expectation,* or some *passion* do incline them to *seek David their King;* yet the appearance of a *change* of Interest, that expectation *defeated,* or a *cross animosity* will burst those bonds, unless *Religion* and *Communion in Worship* help to twist them. *David* had had experience of this. [B]

Abner knew of *God's oath* to *David* that after *Saul* he should be *King over all Israel;* but he was otherwise concerned, and therefore he made *Ishbosheth* King, maintained a long and a sore war even against what he knew God was engaged to bring about, and *made himself strong for the house of Saul,* 2 *Sam.* 2, 3, ch. But when a *quarrel* happened betwixt *Ishbosheth* and *him,*

then, *So do God to Abner and more also, except as the Lord hath sworn to David, even so I do to him, to set up the throne of David over Israel and over Judah. And he sent Messengers to him saying, Whose is the land? make but* [C] *thy league with me.* c. 3. 9, 10, 11, 12. Do but look forward, and you find when *Abner* was cut off, and *Ishbosheth* was slain, and *Israel* had no leader, then they *came to David, saying, Behold, we are thy bone and thy flesh, and the Lord said to thee, Thou shalt feed my people Israel,* c. 5. 1, 2. They knew all that before, yet would not let him do it, till they had no other leader. Nay, when they had done that, by *Absalom*'s insituations (who in a way of treacherous pity did instill dislikes against the government, and did remonstrate in *good wishes,* as some men do [D] in *prayers,* c. 15. 3, 4.) they were all drawn into rebellion against this *David,* and made him fly out of the land, and became Subjects to that *Absalom.* When he was dead indeed they spake of *bringing back the King,* c. 19. 10. and when his own *Judah* had done it, quarrel'd ver. 43. because that *their advice was not first had:* and though *Judah* had nothing but their service, for, *Have we eaten at all of the Kings cost, or hath he given us any gift?* say they, ver. 42. yet *Israel* is is angry, because he came not back upon their score, for they forsooth *have ten parts in him,* v. 43. and yet the next day every man of *Israel* went after him that said, *we have no part* [E] *in David, Sheba a man of Belial,* ch. 20. 1. Thus no allegiance, no tie however sacred and divine will hold them who follow not upon God's score. Nay at the last, because that [A] *Rehoboam* would not ease their taxes, all *Israel* cry out, *What portion have we in David? see to thi•e own house, David.* And to make this secession perpetual (which all the former did not prove) *Jeroboam* did use no other policy, but to *change the Worship and the Priests:* He knew he should divide their hearts and Nations forever, when he had altered once the Service and the Officers; and if he could but keep them from *seeking God* at *Jerusalem,* he was secure they would *not seek David their King.* And so it proved. Now the Lord to prevent divisions had provided so far for *Uniformity* [B] in his worship, that he required a single *Unity;* and that it might be but in *one manner,* he let it be but in *one place.*

And truly, when men once depart from Uniformity, what measures can they set themselves of changing? what shall confine or put shores to them? what principle can they proceed upon which shall engage them to stay anywhere? and why may not divisions be as infinite as men's fancies? And though, when those are but in circumstantial things, those who are strong, and know them to be such, are no otherwise concerned to contend for them than on *Authorities* behalf, (to which every change is a *Convulsion* [C] *fit,)* and on the account of decency, and of compliance with the universal Church: yet when others do *dogmatize,* and put *conscience* in the *not doing* them, and stand at such a distance from them as to choose *Schism, Disobedience,* and *Sedition* rather, and therefore must needs look upon *damnation* in them; these differences make as great a *gulf* and *ch•sme* as that which does divide *Dives* from *Abraham*'s bosom. It is *one God, one Faith, one Worship* makes *hearts one.* Hands lifted up together in the •emple [D] they will join and elasp: and so *Religion* does fulfill its name *à religando,* binds Prince and Subjects all together; and they who thus do *seek the Lord their God,* will also *seek David their King,* God's next direction, and my second part.

2. And here three things offer themselves, *a King, their King,* and *David their King.*

I am not here to read a Lecture of State policy upon a vie of Governments; why seek *a King,* not any other sort of Government; and why *their King,* one that already was so by the right of *Succession,* not whom *addresses* or *election* should make so. And though I think, twere easy to demonstrate [E] only Monarchy had ever a *divin•* or *natural* original, and that *elective Monarchy* is most *unsafe* and *burthensome,* full of dangerous and uneasy consequences; and this so much to sight, that choice for the most part bounds itself, proves but [A] a *ceremony* of *Succession:* yet this I need not do, for I am dealing with the Jews, who had God's judgment in the case, and his appointment too; and to me that is argument enough. And when God hath declard, *for the transgressionsof a land many are the Princes thereof;* many at once, as in a *Common-wealth,* or many *several families* successively, (for so God reckons also one or many; 'tis still, we see, *David their King,* while 'tis in *David*'s *line,* and so the King does truly *never die,* while his race lives.) If either of these *many* be God's punishment, for the sins of a land; I will not say that they [B] who love the *many Princes* love the *transgressions* which God plagues so; but I will say, they who do choose that which God calls his plague, that *quarrel* for his *vengeance,* and with great strife and hazard take his indignation by force, I can but pity them in their own opinions and enjoyments: but, *O my soul, enter not thou into their counsels.*

As for *seeking their King.* I shall content myself with that which *Calvin* says upon the words; *Nam aliter vere & ex animo Deum quaerere non potuit, quin seetiam subjiceret legitimo •mperio cu• subjectus erat: For they could not otherwise truly and* [C] *with all their heart seek God, except they did subject themselves to his Government to whom they did of right belong as Subjects.* And I shall add that they who do *forsake their King,* will soon *forsake their God.* The Rabbin's say it more severely of *Israel,* that *they at once rejected three things, the Kingdom of the house of David, and the Kingdom of Heaven, and the Sanctuary.* And truly, if we do consult that State from the beginning, we shall find that when they were *without their King,* they always were *without their God.* [D]

Moses was the first King *in Jeshurun,* and he was only gone into the Mount for forty days, and they set up a *golden Calf;* they make themselves a God if they want him whom the Lord makes so, as he does the Magistrate: if they have not a *Prince,* that 〈in non-Latin alphabet〉, *living Image of God,* then they must have an *Id•l.* When *Moses* his next successor was dead, we read that the man *Micah had an house of God's, and consecrated one of his sons to be his Priest:* and truly he might make his *Priest* who made his *Deities.* And the account of this is given, *In those days there was no King in Israel, Iud.* 17. 5, 6. The very same is said, ch. 18. 1. to preface the Idolatry [E] of the Tribe of *Dan:* There was no heir of restraint, as it is worded ver. 7. It seems, to curb impiety is the Princes Inheritance, which till it be suppressed, he hath not what he [A] is heir to. But Vice will know no boundaries if there be no King, whose sword is the only mound and fence against it: for if we read on there, 19, 20, 21. ch. we shall find those dismal tragedies of *Lust* and *War,* the one of which did sin to death the Levites wife; the other, besides 40000. slain of them who had a righteous cause; and whom God did bid fight, destroyed also a Tribe in *Israel:* these all spra•g from the same occasion, for so the story closes it, *In those days there was no King in Israel,* ch. 21. 25.

Just upon this, when God in their necessities did raise them [B] *Judges,* that is, *Kings,* read all their story, you will find to almost every several Judge there did succeed a several Idolatry: God still complaining, *the children of Israel did evil again after the death* of such an one, till he raised them another. Those 450. years being divided all betwixt their *Princes* and their *Idols.* After them *Jeroboam,* he that made the great secession of that people from their Prince, hath got no other character from God but this, the *(a) Man that did make Israel to sin,* at once against God and against their King. Yea upon this account they are reckoned by God to [C] sin after both their *Idolatry* and *State* were ended, when their *calves* and their *Kingdom* were destroyed. *Ezek.* 4. 4, 5. the Lord does bid the Prophet *lie on his left side* 390. *days, to bear the iniquity of Israel according to the number of the years of their iniquity.* But this was more then the years of their *State,* which were only 255. 390. years indeed there were betwixt the *falling off* of the ten Tribes, and the destruction of *Jerusalem* by the King of *Babel;* but those ten Tribes were gone, their Kingdom perfectly destroyed above 130. years before: but their *iniquity* was not, it seems, that does *outlive* their [D] State, so long as that *God's Temple,* that *King's house* did stand from which they did divide. As if *Seditious men* and *Schismatics* sin *longer* then they are, even *while* those are whom they do sin against in separating from.

'Tis true, there was an *Ahaz* and *Manasseh* in the house of *David,* but *Hezekiah* and *Josiah* did succeed. Mischief did not appear *entailed* on *Monarchy,* as 'tis upon *rebellion* and having *no* King. It does appear their Kings were *guards* also to *God* and his *Religion,* the great *defendors of his faith and worship.* God and the Prince for the most part *stood* and *fell* together: [E] Therefore St. *Paul* did afterwards advise *to pray for Kings, thatwe might live in godliness and honesty;* and still they were the same who sought the *Lord their God, and David their King.*

But why *David their King?* for could his Kingdom disappear [A] and be to seek, of whom the Lord had said, *I have sworn once by my Holiness, I will not fail David?* Psal. 89. And his Throne therefore was as *sure* as God is *holy.* But yet the Lord had said to the people of *Israel, If ye do wickedly; ye shall bedestroyed both you and your King.* There are other sins besides *Rebellion* and *Treason* that *murder* Kings and Governments: Those that support their Ills by their dependencies, and use great shadows for a s•elter to rapacity, oppression, or licences, or any crying wickedness; these prove Traitors to *Majesty* and *themselves,* strike at the root of that under which [B] they took covert, fell that and crush themselves. *National* vices have all *Treason* in them, and every *combination* in such sins is a *Conspiracy.* If universal practice palliate them, we do not see their stain it may be, think them slight; but their complexion is *purple: Common blood* is not deep enough to color them, they die themselves in that that's *sacred.* Nay these do seem to spread contagion to *God;* as if they would not let the Lord be *holy,* nor suffer that to be which he *swore* by his holiness should be: for the *Psalmist* cries out, *Whereare thy old loving kindnesses which thou swearest unto David?* [C] But sure *some* of God's oaths will stand; if not those of his *kindness,* those will by which he swears the *r•ine* of such sinners, and *God that is holy will be sanctified in judgment uponthem.* Yea, upon *more* then the offenders, for the guilty themselves are not a sacrifice *equal* to such piacular offenses. Innocent Majesty must bleed for them too; *If you do wickedly, you shall be destroyed both you and your King.* Thus when God would *remove Judah out of his sight,* good *Josiah* must fall; and the same makes them be to *seek David their King.*

But how *David their King,* when 'twas *Zerubbabel?* for with [D] *Theodoret* and *others* I conclude he must be meant in the first literal importance of the words.

It was the custom of most Nations from some great eminent prince to name all the Succession, so at once to suggest his Excellencies to his followers, and to make his glory live. Now without doubt *David* was *Heroe* enough for this, and his •lour alone sufficient to ground the like practice upon. And though we do not find that done, yet we do find his *piety* and his *uprightness* made the standard by which that of his Successors is meted. Of one 'tis said, *he walked* [E] *in the ways of David his father,* of another, *he did that whichwas right in the sight of the Lord, but not like unto David his father.* And because *David* went aside, and was *upright* with an *Exception,* once therefore it is said. *The Lord was with* [A] *Ieho•haphat, because he walked in the first • ayes of his father David.* But besides this, his very name is given to two, *Zerubbabel,* and the *Messiah;* both which were to be the *restorers* of their people: the one from *Sin* and *Hell,* to re-establish the *Kingdom of heaven* itself; the other to deliver his people from *Babel,* and to repair a *broken Nation* and *demolish'd Temple.* And for this work God bids them *seek David their King.*

The ways from *Babel* to *Jerusalem,* from the *Confusion* of a people to a *City that is at unity in itself, the City of God where heappears in perfect beauty,* and *where the throne of the house of David* [B] *is,* must be the first ways of *David:* in those he walked to *Zion,* and did invest his people in *God's promises,* the whole *land of Canaan.* In those *Zerubbabel* brought them back to that *land* and *Zion.* And in these our *Messiah* leads us to *Mount Zion* that is above, to the *celestial Jerusalem;* does build an *universal Church* and *Heaven itself.* And all that have the like to do must walk in those *first ways,* fulfill that part of *David,* and must copy Christ. Such the repairers of great breaches must be: these are the ways to settle Thrones; the only ways in which we may find the goodness of the *Lord;* which to *fear* [C] is the third direction, and my last part.

They shall fear the Lord and his goodness.

3. That *Israel* who came but now out of the *furnate* should fear the Lord whose wrath did kindle it, whose *justice* they had found such a *consuming fire* as to make the *Temple* itself a *Sacrifice,* and the whole *Nation* a *burnt-offering,* is reasonable to expect: but when his *goodness* had *repair'd* all this, to require them to *fear* that, does seem hard. That that *goodness* which when it is once apprehended does commit a rape upon our faculties, and being tasted melts the heart, and causes [D] dissolution of soul through swoons of complacency, that this should be received with *dread* and *tree•bling,* is most strange. Indeed the Psalmist says, *There is mercy with Godthat he may be feared;* for were there not, we should grow *desperate:* but how to fear those mercies is not easy. 'Tis true, when God made his *goodness* pass before *Moscs,* shown him the glory of it, as he says, in those most comfortable attributes, the sight of which is *beati•ick Vision,* Exod. 34. 6, &c. *The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression* [E] *and sin;* if that which follows there be part of it, *and that will by no means clear the guilty; visiting the iniquity of the fathers up on the children unto the third and fourth generation;* [A] if this be one ray of the glory of goodness, if it dart out such beams, alas, 'tis as *devouring*

as the *lake of fire,* his very *goodness stabs* whole successions at once, and the guilty may tremble at it for themselves and their posterity. But if those words do mean as we translate those very words, *Jer.* 46. 28. *I will not leave thee altogether unpunish'd, yet will not utterly cut off,* not make a *full end* of the guilty, when I visit iniquities upon the children, but will leave them a remnant still; then there is nothing dreadful in •t, but those very visitations have kindness in them, and his rod comforts, and [B] this issue of his goodness also is not terrible but lovely. To *fear God's goodness* therefore is to *revere* it, to entertain it with a *pious •stonishment,* acknowledging themselves unworthy of the crumbs of it, especially not daring to provoke it by *surfeiting,* or by *presuming* on it, or by *abusing* it to serve *ill ends,* or any *other* than God sent it for, those of *piety* and *obedience:* not to comply with which, is to *defeat* God's kindness, and the designs of it. If when they sought the Lord, he was found of them, and came to his dwelling place only to be *forced* thence again by their abominations; if when his goodness had restored all to them, they had *David* [C] *their King* but to *conspire* against, an *Altar* only to *pollute,* and a *Temple* to *separate* from, as *Manasseh* the Priest, *Sanballat*'s son in law, with his accomplices did do; this were both to *affront* and to *renounce* that goodness, which above all things they must dread the doing: for if this be offended too, ruin is irreversible; though•e is no other attribute in God a sinner can fly to with any hope. His *Holiness* cannot *behold iniquity;* his *Justice* speaks nothing but *condemnation* to guilt, his *Power* without kindness is but *omnipotent destruction;* but if we have [D] his *Goodness* on our side, we have an *Advocate* in his own bosom that will bear up against the rest, for his mercy is over all his attributes as well as works: but if this also be exasperated, and kindness grow severe, there is no refuge in the Lord, no shadow of him to take Sanctuary under; for there is nothing to allay the *anger* of his *Compassion* and *Bounty.* This sure is the extremist terror, we are to dread his kindness *more* than his severity and wrath; we have an antidote, a buckler against these, but none against the other if it be provoked; and if the heats of love take *fire* and rise into indignation, 'tis unquenchable [E] flame and everlasting burning. Therefore when God hath done all things that he can do or they can wish, then most of all they must *fear the Lord and his goodness.*

My *Text* and I have spoke all this while to the *Jews:* nor do [A] I know whether I need to address any other way, all this did so directly point at us. The glories of *this day* need not the foil of those calamities from which this day redeemed, to set them off; Or you may read them in my *Prophet* here, and our own guilts will make too sad a Comment on his Text, who were more barbarous *Assyrians* to ourselves. We also were *without a Prince and without Sacrifice,* had neither *King,* nor *Church,* nor *Offices,* because *we ourselves* had destroyed them, and that we might not have them had *engaged* or *covenanted* against them; *tied* to our miseries so, that without [B] perjury we could neither *be without them,* nor yet *have them.* As we had broke through all our sacred oaths to *invade* and *usurp* calamity and guilt, so neither could we *repent* without breach of Vows, If •• is were not enough to make us be *without a God* too, then to drive him away we had *defiled his dwelling places to the ground,* and by his ancient gists of remove he was certainly gone. There was indeed exceeding much Religion among us, yet, God knows, almost none at all, while Christianity was crumbled into so many, so minute professions, that 'twas divided into little nothings, and even lost [C] in a crowd of itself;

while each man was a *Church,* every single professor was a whole *multitude of Sects.* And in this *tumult,* this *riot* of faiths, if the *son of man should* have *come,* could he have *found any faith in the Land?* Virtue was out of countenance and practice, while prosperous and happy Villany usurped its name; while Loyalty, and conscience of oaths, and duty were most unpardonable crimes, to which nothing but ruin was an equal punishment; and all those guilts that make the *last times perilous, Blasphemy, disobedience, truce-breakings* and *Treasons, Schisms* and *Rebellions,* with all their dismal [D] consequences and appendages, (for these are not *single, personal crimes,* these have a *politick capacity)* all these did not only walk in the dress of piery, and under holy Masks, but were themselves the very *form of Godliness,* by which 'twas *constituted* and *distinguished,* the *Signature* of a party of *Saints,* the *Constellation* of their *graces:* And on the other side, the detestation of such hypocrisy made others *Libertines* and *Atheists;* while seeing men such holy counterfeits, so violent in acting, and equally engaged for every false religion, made them conclude there was none true, or in earnest. And all this was because we were *without our King;* for 'twas the [E] only interest of all those *usurpations* that were, to contrive and preserve it thus. And when we had *roll'd* thus through every form of Government, *addrest* to each, moved every [A] stone, and raised each stone to the top of the Mount, but everyone still tumbled down again, and ours like *Sisyphus*'s labor was like to have no end, only restless and various Calamity; Necessity then counsel'd us, and we applied to God's directions in the Text, I know not whether in his method, but it is plain we did *seek David our King.* And *my heart is towards the Governo•rs of Israel, thatoffer'd themselves willingly among the people: bless ye the Lord:* yea, *Thou, ô Lord, bless them.* May all the blessings which *this* was the *birth-day* of, all that my Text encloses, all the *goodness of the Lord,* be the sure portion of them and their [B] Families; may they *see the King in his beauty,* and *peace upon Israel,* and may their Names be blest in their posterities for evermore. We sought him with the violent impatiences of necessitous and furious desires, and our eyes, that had even failed with looking *for him,* did even fail with looking *on him,* as impotent and as unsatisfied in our fruitions as expectations; and he was entertained with as many tears as prayed for; as one whom not our *Interests* alone, but our *guilts* had endeared to us, and our tears: he was as necessary to us as *repentance,* as without whom it was impossible for [C] us to repent and return from those impieties to him, of *usurping his rights,* of *exiling,* of *murthering* him by *wants,* because we could not do it by the *Axe* or *Sword;* without him 'twas impossible for us to give over the committing these; and the *tears* that did welcome him were one of our best *lavers* to wash off that blood that we had pulled upon ourselves. One endeared also to us by God's most miraculous preservations of him for us: We cannot look upon his life but as the issue of prodigious bounty, snatched by immediate Providence out of the gaping jaws of tyrannous, [D] usurping, mutherous malice, merely to *keep* him for *our needs;* and for *this day:* One whom God had train'd up and managed for us, just as he did prepare *David theirKing,* at *thirty* years of age to take possession of that *Crown* which God had given him by *Samuel* about *twelve* years before; and in those years to prepare him for *Canaan* by a *Wilderness,* to *harden* him with discipline, that so the luxuries and the effeminacies of a Court might not *emaseclate* and *melt* him; by constant Watches, cares and business, to make him equal for, habituated to, careful of, [E] and affected with the business of a Kingdom; and by *constraining* him to *dwell in Mesech,* with Aliens to his Religion, to teach him to be constant to

his *own,* and to *love Zion.* And hath he not prepared *our David* so for us? and we [A] hope hath prepared for him too the *first days of David,* having no *Sheba* in the Field, nor *Achitophel* in the Council, nor an *Abiathar* in the Temple, not in that Temple which himself hath raised, God having made him instrument of that which he would not let *David* do, *building* his *house,* and *furnishing* it with all its *Offices,* and making it fit for *God* to *meet* us in, when we do *seek him* also, which was the other perquisite of our Condition.

There never was so much pretence of *seeking God* as in [B] those late days of his absence from us; and it should seem indeed we knew not where to *find* him, we took such several ways to *seek* him. But if God did look down from heaven then as he did *Psal.* 14. to *see if any did understand and seek after God,* should he not then have found it *here* as *there? They are altogether gone out of the way; their throat is anopen scpulchre, with their tongues have they deceived, the poison of asps is under their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood: destruction and unhappiness is in their ways, and the way of peace have they not known;* [C] *there is no fear of God before their eyes: They eat up my people as it were bread;* and, which is worse in *these* then *them, they even then call upon God;* as if they *craved a blessing* from the Lord upon that *meal* that did *devour his people,* and when they did *seek God,* they meant to *find a prey.* Yet where were any *others* that did seek him? or that do cleave to him now? The *Schtsmatick* does not *seek* God, who shuns the place where he *appears,* and *meets,* and *dwells;* nor does he *cleave* to God who *tears* himself off from the Lord's body. *Mark such as cause divisions,* saith S. *Paul,* and *avoid them:* [D] and if all Christians must *avoid* them, then I am sure *God is not with them.* The *other Schismatics* that divide from the World by cutting off the World from them: do they seek *God* that are diverted by so many *Saints* and *Angels?* that terminate divinest Worship in a *creature?* or do they cleave to *God,* when their devotion embraceth *stocks* and *stones?* or did they *seek God* for the purpose of my Text, who did not *seek David their King,* but did apply themselves to several *foreign Princes,* and to others which they hoped would setup their *Golden calf? Incendiaries,* that make [E] fires and raise commotions, these are far from God; for *the Lord was not in the fire, or in the Earth-quake,* but in the *stillsmall voice,* in the soft whispers of peace and love. The *Atheist,* he that *says in his heart there is no God,* will not seek God, you may be sure; nor does he care to *seek David h• King,* who is [A] equally well under all Governments that will allow his Licences, and who hath no *Religion* to tie him to any. If he at all disliked the former, it was upon reasons of Burthen, or of *Pride,* or *Libertinism:* So much Religion, though counterfe•t, was a reproach to him, and the face of such strictness was uneasy to him. These are so far from seeking God, that God says *these did drive him out of Israel, Ezek.* 9. 9. And then when that hath so long been the Wit, that it is now the Complexion of the Age, and they who thought fit to show their not being Hypocrites by License, and (•o [B] give it an easy word) by *drollery in sacred things,* have now made nothing to be sacred to them; how shall the Lord dwell among such? they are enough to exorcise God out of a Nation. The Hypocrite also, for all his *Fasts* and *Prayers* never did seek God, for he is but a whited *Sepulcher,* our Savior says. Now who would seek the *Living God among the dead?* the *Lord of Life* sure is not to be found in Graves. *Golgotha* was a plate to cruci•ie him in, not worship him: He takes not in the Ait of Funeral Vaults for Incense; it was a *Demoniac* that used to be among the *Tombs.* The [C] subtle, false, and faithless men that

walk in mazes, never shall meet God; these are the windings and the tracts of the Old Serpent and they lead only to his habitation. They that do climb as if they meant to find God on his own Throne, that follow Christ up *to a pinnacle of the Temple,* or to the top of that exceeding high Mount. whence they can overlook the glories of the World, and pick and choose, these do not go to seek Christ there: It is the Devil that does carry up •nither, upon his own designs. Not is it possible to seek the Lord in the wavs that lead to the *strange Woman's* [D] *House,* for *her House is the way to Hell, Solomon* says, (and he did know;) nay more, *Her steps take hold on Hell,* seise on those everlasting burnings which her foul heats kindle and begin. In a word, they that *seek their own,* that turn all merely to their advantage, they cannot seek God too, he will not be *joint God* with *Mammon.* And then where are the men that •ought him? that did retrive him to us? or with whom does he dwell? If he be not among us, we do in vain flatter ourselves in our prosperity and peace, gawd it in all our bright appearances. Have we not seen the Sun [E] rise with a glory of day about him, and mounting in his strength chase away all the little receptacles and recesses of the night, not leave a cloud to shelter the least relics of her [A] darkness, or any spot to checquer or to fleck the countenance of day? when strait a small handful of vapor raised by that Sun itself, did creep upon his face, and by little and little getting strength bedasht his shine, and poured out as full streams of storm as he had done of light; till it even put out the day, and shed a night upon the Earth in spite of him? So may prosperity itself, if the Lord and his blessing be not in it, raise that which will soon overcast and benight the most glorious condition of a Nation. That Wine which now makes your hearts glad, may prove like that which [B] did commit the *Centaures* and the *Lapithae,* first kindle *Lusts,* then *Wars,* and at last only fill a *Cup of trembling* and *astonishment;* and that oil that does make you cheerful countenances, may make your paths slippery, and nourish flames that will devour and ruin all.

But God, *who is found of them that seek him not,* nay who himself *sought* the *lost Sheep* and carried him, when with his straying he was wearied into impossibility of a return, has also *sought,* and *found,* and *brought together us* and our great Shepherd: For *this is the Lord's doing, and it is marvelous in our eyes.* These ways of his also are so *past finding out,* that we may well [C] conclude they are the mere footsteps of his incomprehensible goodness, and we have only now to fear that goodness.

But give me leave to say, Those that *despise* his goodness, do not *fear* it; and they whom it does *not lead to repentance,* do *despise* it. S. *Paul* says, *Rom.* 2. 4. *Despisest thou the riches of his goodness, and forbearance, and long-sufferance, not knowing that the goodness of the Lord leads thee to repentance?*

And now, O Lord, what sort of men among us hath thy goodness wrought upon, and made repent? Those [D] whom it was directed to convince, and came on purpose to, to prove by their own only argument they had of providential Miracles, they were not in the right, but that *destruction and misery were in their ways;* yet these choose rather to deny their own conclusions, and resist God's goodness, then to be convinced and repent: For we have seen them as bold *Martyrs* to their *Sin* as ever any to Religion, signalize their resolved impenitence with cheerful suffering, as if the fire they were condemned to were that

Triumphal Chariot, in which the Prophet mounted up to Heaven. Others that [E] did not go so far in condemnation nor guilt as they, and therefore think they have no reason to repent of that, do they repent of what they did contribute to it? Of those that lifted up their hands to swear and fight, how many are there that [A] have made them fall, and smite their own thigh, saying, *What have I done?* Do not all rather justify as far as they themselves proceeded? and if all that were well, why do not we repent of our Allegiance and Lovalty? if all that were well, what hath thy goodness done, O Lord, that hath reversed it all? And for the rest, those that do not partake the plenties of thy goodness, murmur and repine at it; are discontent at having what they prayed for, what they would have died for. Those that have been partakers of it, have *turned it into wantonness,* have made it furnish them for base unworthy [B] practices; such as have not the generosity of Vice, have not a noble, manly wickedness, are poltron sins; have made it raise a cry on the Faithfullest party, the best Cause, and the purest Church in the World. While we have debauched God's own best Attribute, made his goodness procure for our most wicked or self-ends; and the face of things is so vicious in every order and degree and sex, that—But the *Confession* is only fit for *Litanies,* and we have need to make the burden of ours be, *Lord, give us some afflictions again,* send out thy *Indignation,* for we do fear thy *goodness,* it hath almost undone [C] us; and truly, where it does not better, it is the most fearful of God's Attributes or Plagues, for it does harden there. S. *Paul* says so in the forecited place; and *Origen* does prove this very thing did harden *Phara•hs* heart, indulgence was his induration. Now *induration* is the being put in Hell upon the Earth: There is the same *impenitence* in both, and *judgment* is pronounced already on the hardened, and the life they lead is, but the interval betwixt the *Sentence* and the *Execution,* and all their sunshine of *Prosperity,* is but kindled *Brimstone,* only without the stench. And then to make the [D] treasures of God's bounty be *treasures of wrath to us!* to make his *kindness,* his *longsuffering;* that is S. *Peter* says, *salvation, condemn* us, his very *goodness* be *Hell* to us! But sure so great a goodness as this we have tasted, cannot have such deadly issues; and it was great indeed, so perfectly miraculous in such strange and continued successes, resisting our contrivances and our sins too, overcoming all opposition of our vices, and our own policies, that do not comport with it, and in despite of all still doing us good; it was *fatality of goodness.* Now sure that which is so victorious will not be worsted [E] by us. But Oh! have we not reason so much more to fear the goodness? The greater and more undeserved it is, the more suspicious it is: As if it were the last b•az• of the [A] Candle of the Lord, when its light gasps; its fl•sh of shine before it do go out, the *dying struggles* and *extreme efforts* of goodness, to see if at the last anything can be w•ough• by it. And if we did consider how some men menage the present goodness, make use of this time of it, and take, and catch, we would believe they did •ear the departure of it: But vet it is in our power to fix it here. If we repent, God's gifts then are wit• out *repentance,* but one of us must change: B•ing Piety and Virtue into countenance and fashion, and God will dwell among us. Nay S. *Paul* says, *Goodness to thee if thoucontinue in his goodness.* If we ourselves do not forsake it, and [B] renounce it, not fear it so a• to fl•• from it, but with the fears of sinking men, that catch an• grasp, lay fast dead hold upon it; if, as God prom•ses. *he so put his fear in our hearts that wenever depart from it, fear* that hath *love* in it, and is as *unitive* as that, then it sh•ll never depart from us; but we shall *see the goodness of the Lord in the Land of the Living,* and shall be

taken thence to the eternal fullness of it. This day shall be the Birthday of Immortal Life, the entering on a *Kingdom that cannot be moved.* A Crown t•us beautified, is a *Crown of glory* here, and shall add weight and splendor to the Crown hereafter: [C] A Church thus furnished, is a Church T•umphant in this World, and such a Government is the *Kingdom of Heaven upon Earth;* and then we shall all reign with him who *is the King of Kings,* and *who washed us in his Blood, to make us Kings andPriests to God and his Father. To whom be glory and dominion forever.*

Amen.

FINIS.

SERMON XVIII. AT CHRIST'S-CHURCH in _Oxford_ on St. _Steven's_ Day.

MATTH. V. 44.

But I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.

I Need no Artifice to tie this Subject and this Day together. The Saint [D] whose memory we celebrate was the *Martyr of this Text:* and 'tis impossible to keep the Feast but by a resolution of obeying these Commands, you being called together on this day to *beseech God to grant that you by the example of this first Martyr St.* Stephen, *who prayed for his Murderers, may* [E] *learn to love your Enemies, and pray for them that despitefully use you, and persecute you.*

A strange command in an age, in which we scarcely can find men that love their friends, nor anything but that [A] which serves their interests or pleasures, that indeed love nothing but themselves; nor is it only injury that works their hate and enmity, but difference in opinion divides hearts, and men are never to be reconciled that have not the same mind in everything; as if one Heaven should not hold them that have not one judgment in all things, we see that one Church cannot hold them, and they that have but *one same God, one Redeemer* and *Savior,* one *Holy Spirit* of Supplication, cannot agree yet in *one Prayer* to him, though they have but *one same thing* to pray for to him: will not meet in their Worship because [B] they do not in some Sentiments; and 'tis no wonder all Christ's reasonings and upbraidings, all the Advantages He does propose to them that love, the shames he casts on them that do not, by putting them out of his Train into the condemnation of Publicans; 'tis no wonder all this does not work with them whom their own sufferings and black Calamities will not convince. There is not one of us but knows that thus our miseries began but few years since, and yet we that have suffered for and by our Divisions, whose quarrels wounded the whole Nation [C] and ourselves, who have wept so much blood at once to vent and to bewail our differences, are still as full of the same animosities as ever, and want nothing but opportunity to confound all again, *Religion* and *ourselves:* And in the name of God what did *Christ* mean when He prescribed this Precept? when he disputed? pressed it thus? or what do *Christians* mean when they do break and tear this Precept and themselves? Though I be far from any hopes to reconcile our Parties, (as by God's help I [D] shall ever be from making any,) yet I will offer an Expedient to make them not so noxious; namely, if they will keep the

differences of their judgments from breaking out into their affections and actions. And though while meekness and obedience to Governors, and the whole constellation of Gospel-graces, do not seem to shine so fair as man's own reputation, or humor, or possibly some strict opinion which they have owned, and the show of holiness that glitters in it, while 'tis thus, I say, we cannot look any party will yield, all do or will believe themselves [E] to be in the right; Yet I will give them leave to think so, and my prescription shall concern them equally although they be; and by addressing my Discourse to them that are so really, I shall conclude more forcibly them [A] that are not, who ere they be; for sure I am none can be more in the right than those whom *Christ* lays this injunction upon, than his *Disciples* and *Apostles* as relating to those that would be their Enemies as such: yet 'tis to them he speaks here; *I say unto you, love your enemies,* &c.

The words contain a *Duty prescribed,* and the *Authority prescribing* it: the Prescription and the Authority in these words, *I say unto you,* the Duty in the rest: where it is set down 1. in general: *Love your enemies,* and that to be considered under a double prospect: 1. As it is plaoit in [B] opposition to something that was before indulged the *Jews,* or presumed so to be by them; signified here by the particle *But;* and then as it stands by itself, in its own positive importance: *love your enemies.* And secondly, this Duty is particularized in several exercises of the Act commanded, *love,* in relation to several sorts of the Objects of that Act▪ *enemies:* as 1. Those that *curse* you, you must *bless:* 2. Those that *hate* you, you must *do good* to: 3. Those that *use you despitefully and persecute you,* you must *pray for.* These I [C] shall treat of in their given order, beginning with the general Duty, and viewing that at once in both the lights that it doth stand in, that one may clear and fortify the other. *But I say unto you, Love your enemies.*

Of all the Points of Christian Religion those which did most stagger the faith of some, and check their acceptation of it, or adherence to it, (saith *Marcellinus* writing to St. *Austin)* were these 3; The *incarnation of our Lord:* The *meanness of his Miracles,* which they thought the works of *Apolloni•s* equal'd; and thirdly, the *prescriptions* [D] *in the Text,* It seems they looked upon these Duties as the mysteries of Practice; that spoke as loud a contradiction to their *active principles* and *inclinations,* as the other appeared to do so, those of *Speculation* and *Discourse,* a *God made flesh,* and *flesh and blood* made so lame and passive, sweetened so, being alike impossible to their belief: as if no flesh could certainly be so, except that of which God was made, and the *Word incarnate* only could fulfill, *these words* here in my Text: they looked upon this as a muchmore mighty work than any of his Miracles; as if 'twere easier to snatch one out of the arms of Fate from the embraces [E] of the Grave, than to receive an enemy into ones own: As if *Christ* had done more when he prayed for his Crucifiers then when he prayed *Lazarus* out of his grave: for their Magicians, they say, vied Miracles with him, but [A] none of their Religions or God's did ever aim at this Prescription, *ut quae sit propria bonit•s nostra;* saith *Tertullian;* this being a sort of Piety peculiar to the Christians. Nor did they only think it unpracticable, but unreasonable; as carrying opposition to all Government, to the prosperity and peace of every Polity; for he that does require that I shall have no return of injuries, but for a wrong, makes me in debt a kindness, not only supersedes judiciary proceedings, but does secure Rapine by Law, and encourage it by Reward; and truly if it were impossible for [

B] him that does affect a person to dislike his evil actions, and to desire he may have condign punishment, such as by Gospel-measures may be satisfaction equal to his fault, and warning to himself and others, these men had reason: but if a Father can at once love and correct his Child; if when I am with indignation displeased at my offenses against God, and by severities revenge them on myself, I do then love myself most passionately; and if I can pray with all the vigor of my soul for that false Traitor-bosom-enemy, my flesh, while it lies goading me to sin, & with temptation perfecuting [C] me to everlasting death, then no reason of State, or of my own Requires I should not do all these acts of kindness to my Adversary. In that thou hast an exact pattern for thy enmity to them that wrong thee, and *thou shalt hate thine enemy as thyself,* is a most perfect Gospel-Rule: that being most consistent with and directive of this Duty, *love your enemies.* But yet there is so great a difference indeed betwixt this Act here and its object (Enemy being constituted such by enmity, that is aversion and hate) that love, and that seem strangely coupled, things that can be put together [D] only for a contest, just as heat and cold, to weaken one another, that both the love and enmity may be refracted into a lukewarmness. Therefore I shall divide them, handling *Love* first by its self, viewing the import of that as it is sincere, lest the enemy appearing with it, make it shrink into a very slender Duty: and having done that, secondly, see whether an others enmity; and thirdly, whether enmity with that appropriation here, *your enemies,* can take off from the Obligation of that Duty, *Love.* [E]

Now Love shows fairest to our purposes in those dresses which S. *Paul* present her in, 1 *Cor.* 1. 13. and 1. 〈 in non-Latin alphabet 〉 *v.* 4. and 〈 in non-Latin alphabet 〉 ; *v.* 5. it *suffers long,* if not the damage, yet the malice of repeated injuries, as knowing it is [A] bound to forgive till 70 *times* 7 *times:* and 'tis not *easily provokeit,* not apt for sudden violent heats, instantly all on fire, quick as lightning. Such heats are from another passion; which though sometimes they do but flash and die, yet oft they have their Thunder-bolt, and most-what do forerun a storm: whereas the heats of Charity are calm as sun-shine, such as do not consume, but cherish: for 〈 in non-Latin alphabet 〉 , in the same verse, Love *is kind* and gracious, full of humanity: This Virtue is a kind of universal friendship, hath nothing of reserved, morose or sour an humor, that [B] makes solitude in the midst of Society, and makes men only their own company, their Rule, and soope; and such a person *Aristotle* says must be either a *God,* who can enjoy nothing beside himself, is his own blessed and immortal entertainment, or a *wild beast* whose nature is unsociable because 'tis savage, whereas Love is a pious complaisance to all, 'tis condescension too; for 〈 in non-Latin alphabet 〉 in the 5. *v. does not think anything unseemly,* how contemptible soever, nor unworthy of him, so he may do his Neighbor good; he will debase himself to meanest Offices to work a real kindness. Thus Christ, *because he loved his own, knowing the* [C] *Father had given all things into his hand, he took a Towel, and gir•ed himself, and put water in a Ba••n and washed his Disciples feet,* making the lowest act of servitude be his Expression, and our Example: that is but slender Charity that will keep State, *Heaven could not unite Majesty and Love:* but to exercise this, God did descend from Glory into the extremity of Meannesse. 'Tis Bowels that express compassion, and tender kindness: Now those we know of all parts of the Body are employed in the most low ignoble [D] Offices; and to such Love condescends, where 'tis true. Again, 〈 in non-Latin

alphabet 〉 , it *covers all;* the naked with a garment, and the deformed, the lepro•s Sinner with a covering too; for *Charity covers a multitude of sins,* hides his own wrong From his own eyes; this Love too like that in the Poets, cannot see, yea covers all that is not fit for light, suffers only the *graces* to be naked near him, and not to name all, which you may find there, 〈 in non-Latin alphabet 〉 , ver. 7. *believeth all things,* however incompatible *to love,* and to *be wise* have been accounted, yet this Love is 8. *James* his Wisdom that came down from Heaven, Cap. 3. 17. 〈 in non-Latin alphabet 〉 , *apt to* [E] *in•erpret anything to the most favorable sense;* and 〈 in non-Latin alphabet 〉 , *easy to be persuaded,* still believes the best, and where it cannot, yet 〈 in non-Latin alphabet 〉 , *hopes the best:* Affection while it [A] lives cannot despair, for then it must deposit its desires, which are only the warmth of Love, and till it die cool not, but if all do not answer hopes, yet 〈 in non-Latin alphabet 〉 , *he does wait for it,* is not discouraged with relapses and the repetitions of injuries, but still expects, and suffers all the contradictions of spite and wrong.

Now if all these acts and the many other there are essential to Love and all be under Obligation; and S. *Paul* says there, they are so much Duty, that without these performances all Faith and all Graces profit nothing: the preaching Rhetoric of *men and Angels* would be nothing [B] else but *tinkling,* and *working Miracles,* but showing tricks. It follows then these acts must necessarily have a certain object, there must be somebody that we are bound to love thus: and if that Object be our Neighbor (as that is most sure) 'tis clear my Neighbors injury, or hate or enmity to me, cannot take off nor yet diminish in the least that obligation I have to all those acts, but I must love him though he be mine enemy in every of those instances. For it is plain his having wronged me does not make him [C] cease to be my Neighbor; nay more, that en•ity does formally dispose and quallifie my Neighbor for the object of my love: and many of its acts cannot relate but to a man that injures me, it must be in respect to *provocations* that *love* is said to cool into such a temper as *is not easily provoked;* For men are not provoked with kindnesses. I cannot *suffer* anything but *wrong,* nor *suffer long* except there be *continuation* and *frequency* of wrongs. Nor is it possible I should *forgive* unless it be *offenses* done against me. And so for divers of the rest: Now it were strange [D] the Enemy should supersede the obligation of that Duty, which cannot be a Duty but in order to an Enemy; that injury should give me a release, from doing that which I can never have cause or occasion to do but in the case of injury; that I should have leave not to obey the Command for that mere reason which alone makes it possible to obey it, and which alone makes the Command: whereas indeed because I must needs love in these expresses, therefore he must needs be my Enemy whom I must love.

But if he be without all provocation very unjustly so, [E] if his hate be his sin, so that he hath offended God too in it, may I not then espouse God's quarrel thus far, not to love his Enemy if I must mine own, not to love the injurious, the sinner? Vice certainly is the most hateful [A] thing that is, and therefore it must needs render the subject not to be beloved; accordingly 'tis said, that *the ungodly and his ungodliness are both alike hateful unto God,* Wisd. 14. 9. and *David* does comply with God in this, *Psalm* 139. *Do not I hate them, O Lord, that hate Thee? yea,I hate them with perfect hatred, I count them mine enemies.* And when I reflect on mine

under this No•on, or if mine be such as set themselves against Religion and the peace and quietness of the Church, am I bound to love them? if so, then I may be allowed to do it with a little regret [B] sure. But yet if we consider how these in the Text are designated by that Appropriation, *your enemies,* which means those that hate *you, my Disciples,* those that in the last words of my Text, *will persecute you* even for your being mine; and yet those they are bid to love, we may conclude in the next place we may not hate our enemies as Sinners: nor yet does enmity with *God,* his *Church,* or his *Religion* qualify a person for our aversation or mischiefs. I except here *Apostasy* and utter *obduration in it;* a state that incapacitates for mercy, and by consequence for love and kindness. There is a sin which S. *John* would not [C] say that we should pray for, and the Church thought that there was such a sinner, *Julian,* but as to less degrees; they that are supposed *to persecute Disciples,* and in doing so *persecute Christ himself,* may well be granted *sinners, enemies* to *God* and *Christianity;* but yet says he, *I say unto you, love these your enemies. Tertullian* understood this so, and writing to the Governor of *Carthage* who threatened all the Christians of that Province with Excision, that he might persuade him from his purpose, thus began his Proposals: [D] *We do not write as fearing for ourselves, or dreading anything that we are like to suffer, for we did enter our Religion on the condition of suffering, we covenanted to endure, and staked our lives when we began our profession; but 'tis for you we fear, for you our enemies, whom our Religion does command us to love and to do good to.* And though we must hate Vice, and do our best to root out Infidelity and Atheism, destroy Profaneness, irreligion and Heresy and Schism: these are fit objects for the zeals of Hate, and for the feavers of our Passion, and if our enemies be such [E] we may meetly endeavor they may have appropriate restraints, yet not to exercise the acts of Charity and kindness to them we have no allowance: no sins can make it lawful for us to ruin, or not to do good to the Sinners. [A]

In fine, the only persons that the *Jews* pretended to have ground to hate were Enemies, and enemies indeed to their Religion, the Idolatrous Gentile-world, therefore that being now forbid to us, there is no sort of men, nor any man whom it is lawful for a Christian not to love; and all the reasons urged here by our Savior do prove that all mankind whether good or bad is the object of a Christians love: because God does good to all, his methods of Mercies are universal; he makes his Clouds drop fatness even [B] upon them that consume the increase on their Lusts, and sacrifice it to their Riots, making their belly be their God: he gives abundance of his good things unto those that love them only as they advantage Vanity and Sin, and that turn God's store into provision for Vice and for Destruction. He gives gold to them that make gold their Idol, and bestows large portions of earth on them that are Children of Hell, and them who for the pleasures of that Earth despise his Heaven. Yea, the whole order of things does teach us this, the Creatures do service to the whole [C] kind, they acknowledge the man, and not the Countreyman and Friend; but alike the rich and poor, the good and grateful, the wicked and ungrateful too. The Sun does not collect his Rays and shed more day to guild the gaudy and gay person whose Cloaths and Jewels will reflect his light, return him as much almost as he sends, and vie brightness with him, then he does to the poor dark, sordid rags that even damp his beams: he sheds the same unpall'd Day even on those men that draw such streams of blood as with their mists endeavor to put out [D] or

stain his shine: the Air gives breath to them that putrefy it, as well as those that send it out a Perfume. Yea the Creatures of sense and perception do not yet discriminate their Lord's, but with that same indifference serve all: *the Ox knows his Owner,* and *the Ass his Master,* not his *Religion,* nor his *Virtues;* and then as there is something in man as man which God is kind to, something in man as man for which the Creatures serve, so there is something in man as he is man which we must love, and consequently we must love every man. And till thou hast found one so [E] much a Monster that no Creature will fear or obey, and such a one as God will show no kindness to at all, will not let his Sun shine, or his Rain rain upon, but while as others are in *Goshen,* sets him in the storm and dark of *Egypt,* till then, [A] I say, thou hast not found a person whom thou mayst not love, no, though he be thine enemy in mind, and thought, in deed, for if he *Curse* thee, thou must bless, and must *do good* to him which *hates* thee, which are the particular expresses of the love in the Text, the first of which is,

Bless them that Curse you.

BLess being here opposed to *Curse,* must signify wish well to [B] them that wish you evil: though 〈 in non-Latin alphabet 〉 , also do import speak well of, as that is opposed to railing, 1 *Pet.* 3. 9. not *rendering railing for railing,* 〈 in non-Latin alphabet 〉 , *but contrariwise Blessing.* And both are the duty of this place, which does intend that all sorts of loving words should be the Christians returns to the offenses of the tongue, whether by Curse or contumely. And truly when I do consider how the other way, the rendering like for like, and giving him that does with or speak evil as good language as he brings, is so far from all shadow of compensation, that there is really a loss of honor in [C] those dismal imprecating words, the anger that does belch them out, does swell and stretch and rack the passion, blushes at itself, the malice drinks those spirits up which it lurks in, and the envy that Snake, sucks all the blood away, leaves nothing but its own pale venim in the stead: In a word, the very Essence of impatience is vexation and fret; and then that men should call that recompense for suffering which is itself a present agony, and hath no prospect of any after-good, that they should satisfy themselves in that does make that bold assertion of the *R•manist,* who says that those in Hell do will and love their being [D] there not strange at all, for indeed there is one and the same reason of both, that in the paroxysme of a passion, whensoever a man is seized by an affection with violence (as they in Hell are always, and those that speak evil are for the present,) He does for that time love, cherish and pursue the affection: and in good earnest, if so be that men can please themselves in the extreme impatience of a fruitless choler, it looks like demonstration, that the damned may please themselves in their damnation; as to that part of it, that which tears the Soul, the rage of its own passions when they are loose and unmuzzel'd, and the more because [E] we have good reason to believe theirs are the very passions we are now upon, *Envy,* and *Hate,* and *Shame;* and they do vent themselves in the same manner too, in *Blasphemy* and *Curses;* and differ nothing, but that their's are endless, and then let such men please themselves in the returns of calumny and imprecations, [A] we will allow them the delights of Hell in doing so, and they do taste those very only satisfactions that the fiends do in their torments, and much good may they do them. 'Tis true then what the Psalmist says, *that he who thus delights in Carsing,it shall enter into his bowels like water, and like oil into his bones;* like pleasure and

refreshment, like *water* to allay his passionate heats, and *oil* to make him cheerful after his vexation: for so indeed the venting of his Curses seems to do; but alas if to pour them out do make them *enter into him, into his bowels and* [B] *his bones,* his most substantial parts, and his most necessary inwards; if it leave nothing there but Curse, *poys•n* instead of *marrow,* in the bones, and in the bowels *fiery indignation* for *water,* if this be the effect, then if you do resolve not to obey the Text and will not *love your Enemy,* yet for your own sakes, out of self-love do not execute your Enemies ill wishes on yourselves, and in mere spite to him make all his maledictions come to pass upon you, but that blessing may not be far from you, *Bless them that Curse you, do good to them that hate you,* the next part. [C]

Do good. If to do good, mean only those acts of charity that are under general pr•cept, rel•eve necessities, help in needs, and the like; then it is plain another's hate to me takes not away my obligation, unless it take away his wants, and the wrongs he hath done me do not render me not bound to succor him, unless it put him in a state that needs no succor, *For if th•ne Enemy hunger, thou must feed him, if he thirst, give him drink,* Rom. 12. 20 Yea, though his hatred be to thy Religion: *Do good to all,* the Scripture says, and the Father *porrig at manum Jupiter & accipiet:* If the heathen Idols that [D] have mouths indeed, but as they cannot speak, so neither can they eat, if they, I say, could hunger, and did ask, I would feed them, and I would give their God, that is the Devil if he wanted. But if 〈 in non-Latin alphabet 〉 signify do *kindness* and *favors,* be *good,* as that means *bountiful* and *full* of courtesies and grace, be more then merciful by rule and general command, which the Gospel calls *righteous,* (and truly 〈 in non-Latin alphabet 〉 in 1 *Tim.* 3. 1. does mean a work of excellency, in a state of virtue without precept) and if it be so here too, enmity seems to have advantage above friendship in the Gospel, and brings kindness under [E] an obligation; graces and favors that in their notation and effence employ the being free, yet are not so to hatred, which hath by Christ's Law just pretences to them. I will not be too positive in my affirmings, yet from the words will offer this, that if a kindness lie before me, and I have no reason to deny it [A] a man, but this because he hates me, I must not deny it him, and if Christ's reasonings do enforce the other it will conclude this too. For if we must relieve the wants of them that hate us, that *we may be children of our Father* who does so, upon the same account we must be good and kind too to them, for he is, and he will scarce prove a true lawful issue of this Father, who is in this unlike to him that tries and owns his progeny by these resemblances. So that what ever strength of argument there is in one, the other hath it. And truly we have reason to believe that there is more then motive in it, when first Christ hath set [B] this principle both to himself and us, *with what measure you meet, it shall be measured to you again,* Matt. 7. 2. As if the Lord had brought himself into that law of Justice with us men, *whatsoever ye would that others should do to you, do you also to them:* and it be also, *whatsoever ye would that God should do unto you, do ye also to others;* and Secondly, when he practiseth just at the rates we do for with the froward God learns frowardness, and 〈 in non-Latin alphabet 〉 and is kind to the kind, so *Ps.* 18. 25. recalls a grace from him that would not do one, *Matt.* 18. from 23 nay thirdly, when he gives us leave to beg his kindnesses, but just in the proportion we do ours, *forgive as we forgive,* we ask no [C] more, and praying so, we undertake to have endeavored thus; assure God that we practice so, and upon that score beg. Now he that will forgive to the

bounds of necessity, but never into favor, there he will stay his hand, will so much serve his turn from God? And can he be content with such a portion? Take heed, O severe man, what thou dost ask, when thou dost put up this petition. As thou shouldest say, *I* knew that notwithstanding we offend God constantly, yet besides all the mercies of his Covenant, (and that's a Covenant of Grace) his kindness too is over all his works; he does not only furnish our necessities, [D] but serves our pleasures and our fancies, prevents us with the blessings of his goodness, and watches over us, and waits to be kind to us in the rescues of his providence, and beyond these gives us means of Salvation more than barely sufficient, the plenties of his grace, the five and ten Talents, the expresses of his temporal, spiritual and eternal favors towards them that provoke him, are as immense and as innumerable as their guilts, but all these I shall rather part with, then be good and do favors to him that is mine Enemy: I will never have [E] any kindness for that man that hates me, nor do I beg any of Thee, O Lord. And wouldest thou say all this to God, if it were put in words at length in thy petition? Or dost thou think thou dost not say as much in praying so? And thou that makest so ill requests for thy on self, how wilt thou pray for them that despitefully use thee & persecure thee? which is the last particular [A] command. *Pray for them that dispitefully use you and persecute you.*

As in this character of enemies, Christ hath not left out anything that does express h•stility, hating in heart, cursing in word, and persecution in deed, and which to some is more provoking than a persecution, despiteful usage: (for persecution may make them serious, and look at their demerits, the other only stirs their spl•en and gall) all which, all that an enemy canspeak, or wish, or do, must be no •ar to our affection: so to express the unfeignedness of that, he hath not left out any exercise of love, we must speak well of them, but that a crafty [B] passion may do, and blessing may be but more plausible and cunning hatred: we must therefore also do good to them, but this a generous pride may do, as knowing it more glorious to raise up a distressed adversary, th•n to trample on him when he is down, and to make him my creature rather then my footstool: All this I may do therefore yet love nothing but my vanity or my designs: but when I take my enemy into my Closer and into my heart, give him a share in the petitions of my soul, devide the a•ms and interests of my devotion to h•m, and make my prayers [C] concerned in the forgiveness of his sins as of my own, there's nothing but obedience to my Savior, and the love of my enemy can make a man do this: and truly tis a piece of kindness that is as necessary for ourselves, as those that injure us. For them it is very necessary for persecution, or despightful usage, offending God, as by a disobedience to his precept; so also by the suffering it does inflict on man, to forgive or require which that man hath right: God does not use to put the injured person by this right, or by his paramont Authority assume to pardon the man's part of the wrong, but does retain the sin till that either in deed [D] ordesire be satisfied for, or remitted, there being till then an obstruction to God's forgiveness for till then the man hath not repented; but when the sufferer does pray for him, in doing so he pleads that that obstruction is removed, that his part is remitted, and so leaves no bar in the way to that pardon which he begs for him of God, and which that bar being gone, the Lord is used to grant with all advantage, the prayers of our Martyr, in the seventh of the *Acts,* are a demonstration, to which the Fathers say the

Church did owe not only her deliverance from all the violent intentions of *Soul,* but all that Christianity which St. [E] *Paul* planted the dying voice of that petition, *Lord, lay not this sin to their charge,* was answered by that *voice from Heaven,* which converted *Saul* in his career of fury: one prayer for a persecutor, puts an end to persecution, & *si stephanus non orass et Ecclesia non habuisset Paulum. Jobs* miserable comforters, [A] whose visits proved afflictions to him, could not at one themselves to God by their burnt offerings, but *Job* must pray for them 42. *Chr.* 8., seven Bullocks and seven Rams cannot expiate, but one petition from the sufferer will do it; *for him I will accept,* saith God, and he accepted him, not for them only, but for himself for *the Lord turned the Captivity of* Job, *when he prayed for them.* verse 10. These intercessions speed sooner then direct supplications, and such a petition is heard to ourselves, when tis made for others. And reason good, for such requests lay the condition of our pardon before God, making evidence [B] of our performance, and they cry, *for we forgive,* and so call for pardon. And to encourage this procedure, our *Savior* before he did commend his own spirit into the hand of his Father, he commended his Executioners to the mercies of his Father: Our *Martyr* did not so indeed, but first prayed for himself *Lord Jesus receive my spirit,* Acts 7. 59. but though Heaven opening he *saw that Jesus standing at the right hand of God,* as ready to receive it, yet his spirit would not leave his body so, it made him live yet to endure more stoneing from his persecutors, for whom he had not prayed yet, but when he once fell [C] on his knees, not beaten down by their storm, but his Charity, and prayed, *Lord lay not this sin to their charge, when he had said so he fell asleep v.* 60. his spirit taken hence as it were •*sculo pacis,* though by the most violent death, and he lies down in a perpetual rest and peace, that thus lies down in love. These are requests to breath out a soul into Heaven in, and Heaven itself did open to receive that soul that came so wafted.

And now we are at the top of Christ's Mount, the highest and the steepest point of Christianity, which vies with that to which our Martyrs Spirit did ascend: for it makes *perfect as our* [D] *heavenly Father is perfect;* it sets our heads within in those higher and untroubled Regions, wherein there are no Meteor-fires, the flame of Passion cannot wing it thither, for he that is above the power of injury, discontent cannot look up to him, it is with him as in the upper Orbs, where there is only harmony and shine, all is Peace and Love, the state: of Heaven itself, Now as it does happen to them that look down from great heights, every Object below is dwarf'd: and if the distance of the Prospect be as great as that from Heaven to Earth, they tell us this whole Globe would be but like a spot, all being swallowed in it [E] self; so if from this great height of duty, we should look down upon the world of Christianity, would it no• almost wholly disappear and vanish? something like a dark spot of it you may perchance behold, stained and discolour'd with the Blood of Christians, which their constant quarrels shed: some [A] it may be die that Blood in colors of Religion, their animosity is Christened zeal; they kill only for Sacrifice, thus they interpret and fulfill Christ's precepts, this they call holy love, as if Christ when he bid his Disciples *take no Slaves with them,* meant they should carry *Swords;* as if the love he had commanded, we should have for them that are in error (if our enemies be so indeed) were but to murder them forsooth out of their errors. Next for the kindnesses that Christians do to those that hate them, or have disoblig'd them, they are God knows so little, that no perspective can show them from

this height we are upon: and [B] yet 'tis not for want of light we cannot see them, 'tis very rate men do those things in the dark; for if they do not blazon them themselves, the enemy whom they oblige, must do it. The distance also is too great to hear the prayers that are made for those that treat men with despiteful usage; perhaps it is because they are put up in secret; but then what means the yelling of those curses? That ill language that is banded to and fro? While none will be behind in the returns of these: how far soever we are off, like Thunder these are heard: and thence you may behold them also tearing Christ's wounds wider to mouth their [C] swelling passion: we may see their anger redden with his Blood, and themselves spitting out that Blood by imprecations at the face of him that did provoke them; we may see them raking Hell to word these prayers, sending themselves thither in wishes, that they may express them with more horror. The Hatreds and Revenges which men act on them that have offended them (hates that seldom ever die till themselves do, which the Frost of the Grave only cools, yea, many times they are rak'd up, and keep their heat in the ashes, live in the grave, and are as long lived as the families, which for the most part is more careful and renacious [D] of them then of their Inheritance.) The executions of these are often writ in characters legible at utmost distance; in this Mount of the Lord they may be seen, but where now are the Christians of my Text and of this day? There's no appearance of them in the face of the whole Globe of our Profession; nay worse, it is scarce possible they should appear, the duties of *loving enemies,* of *returning affro•ts with kindnesses,* these are banished thence; other virtues are practic'd down, but these are scorned and quarrel'd down. 'Tis become a base thing and not to be endured to be a Christian in these instances: See [E] pride and passions swoln up to an height, which Christ's Mount cannot reach, and which he must not level by his precepts: for since he was not pleased to consider how inconsistent in this last age of the World his rules would be with those of honor, and in making his Laws, •ook no care of the reputation of a Gentleman, 'tis fit his Laws should give way to the constitutions of some [A] *Hectors,* and he must •ear the violation of them: and all this must be reasonable too▪ Good God! what prodigy of age is this when Christ the Lo•d cannot be competent to judge either of right, of honor, • of reason? When to be *like God,* and to be *perfect as our Father: • Heaven is perfect,* is to be most sordid and unworthy of a Gentl••an? and in the name of God these men that are too great for v••ue, that brave out Religion, and will needs give rules to God, •hat rank do they intend to stand in at God's Judgment seat on •e last day? *Lord God! grant us to stand among the meek, on that ••nd with the Sheep, and* [B] *those that are too poor in spirit to defy their •nemies and thy commands:* for however *the meek maketh himse•• a prey,* and is so far from enjoying the promise of inheriting the ••th, that the virtue is scarce allowed to sojourn in the earth, as •it had breathed it's last in this our Martyrs prayer, took it's flight with his spirit, and those stones that slew him were the Mon••ent of loving enemies, of praying for those that persecure an murder; and such Charity were not to be found among us anymore, yet sure I am these charitable persons shall enjoy the friendship and the glories of *That Lover,* that did *Bless, Do good••, Pray,* and [C] *Dye for Enemies;* and these meek men shall reign *with the La•b, who was slain, and is worthy to receive power, and riches, and wi•dom,and strength, and honor, and glory, and blessing,* all which be ascribed to him, and to the Father of all mercies, the God of Consolation, and to the Spirit of Love; now and for evermore. [D]

FINIS. [E]

ERRATA.

PAge 1. *Line* 15. ••. Other side; the Gibbet. *p.* 4. *l.* 21. sullages. *p.* 10. *l.* 36. ten•ter. *p.* 15. *l.* 38. one ruin. *p.* 16. *l.* 3•. mortified; by the *l.* 42. ruins. *p.*•4. *l.*• so the. *p.* 28. *l.* 3. arts. *p.* 35. *l.* 25. beatifick. *p.* 39. *l.* 12. blessednesses. *l.* 27. •isfactions *p.* 46. *l. ult.* atone. *p.* 52. *l.* 32 those. *p.* 80. *l.* 1. may be, at l••t all. *p.* 84. *l.* 41. dotages. *p.* 86. *l.*••. *Then* that Son *p.* 87. *l.* 7. Arts. *l.* 1. betray. *l.* 29. leave out *a life. p.*•••. 21. he not desire. *p.* 97. *l.* 10. share it them. 101. *l* 10. •••its 〈◊〉 *p.* 107. *l.* 4. for *the* leg. *Some. p.* 121. *l.*• leg. *deference. p.* 12•. *l.*•• leg. any *other* things. *p.* 137. *l.* 23. leg. we de• also. *p.* 140. *l.*••. for *but,* that. • 148. *l.* 40. Bawds. *p.* 153. *l.* 28. leg. when. am de••••ing. *p.* 156. *l.* 37. leg. m•••*p.* 166. *l.* 18. leg. deference. *p.* 170. *l.*•. leg. these. *p.* 174. *l.* 8. leg. Councils. p. 175. *l.* 22. leg. Councils. *p.* 178 *l.* 16. leg. their. *l.* 18. leg. Councils with some others, *especially false pointings,* by R••son of the Authors absence.

Page 263. *l.* 31. •ter *Eph.* 4. 14. leg. that is for want of, and leave our First.

Errata.

PAge 1. Line. 15. Leg. other side; the Gibbet. p. 4. l. 21. *Sullages.* p. 10. l. 36. *tempter* p. 15. l. 38. *one* ruin. p. 16. l. 31. mortified; by the—l. 42. *ruins.* p. 24. l. 9. for *to* leg. *so.* p. 28. l. 3. *arts.* p. 35. l. 25. *beatifick* p. 39. l. 12. *blessednesses.* l. 27. *satisfactions.* p. 46. l. ult. *at one.* p. 52. l. 32. *those.* p. 80. l. 1. may be, *at least* all. p. 84. l. 41. *dotages.* p. 86. l. 18. *then* that son. p. 87. l. 7. *Arts.* l. 11. *betray.* l. 29. leave out *a life.* p. 95. l. 21 *be* leg. *be* p. 97. l. 10. leg. share in *them,* her entertains. p. 101. l. 10. fruits *there.* p. 107. l. 4. for *the* leg. *seme.* p. 121. l. 3. *deference.* p. 129. l. 33. any *other* things. p. 137. l. 23. we *deal* also. p. 140. l. 11. *that.* p. 148. l. 40. *Bawds,* p. 153. l. 28. when I *am* deprecating. p. 156. l. 37. *must.* p. 166. l. 18. *deference.* p. 170. l. 2. *these.* p. 174. l. 8. *Councils.* p. 175. l. 22. *Councils.* p. 178. l. 1. leg. these *Canons* into *municipal or Statute Laws,* l. 16. *these.* l. 18. *Councils.* p. 187. l. 45. *blessednesses.* p. 188. l. 20. or. p. 192. l. 43. *did.* p. 195. l. *ult.* l. *as.* p. 209. l. 42. *this.* p. 212. l. 40. *it* is offered. p. 223. l. 14. *loud.* p. 248. l. 25. *run.* p. 263. l. •0. after *Eph.* 4. 14. leg. that is for want of rational grounds leave out *first.* p. 270. l. 16. leg. other *that* will p. 272. l. 11. *effect.* p. 298. instance. p. 299. l. 25. *his* Commandments. p. 301. l. 29. *insinnations.* p. 303. l. 17. *Options.* p. 317. l. 35. l. do *to* those of. l. 36. *tame.* l. 39. leg. Except that which *that* God was. p. 321. l. 42. l. *meekly.* p. 323. l. 3. l. *and deed.* l. 27. leg. that *which* does. p. 325. l. 19. blot out *and* and *so* leg. and *he* recalls. l. 29. *know.* p. 326. l. 26. after necessary put. l. 38. after advantage put. l. 42. after planted put. p. 327. l. 32. blot out *in.*

P-RA-10. Forty sermons whereof twenty one are now first published, the greatest part preached before the King and on solemn occasions - Allestree, Richard, 1619-1681., Fell, John, 1625-1686.

[illustration]

FORTY SERMONS, WHEREOF *Twenty one are now first published,* The greatest part preached before THE KING AND ON SOLEMN OCCASIONS.

By RICHARD ALLESTREE D. D. *Kings Professor in the Chair of Divinity in the University of* OXFORD, *Provost of* ETON, *and Chaplain to his* MAJESTY.

To these is prefixt an account of the Author's Life.

[illustration]

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THE PREFACE.

IN all endeavors of persuasion, the credit of the Speaker being of as great moment as the inherent truth and evidence of what is spoke, it will be reasonable that there should go along with this large collection of Sermons, some account of the Person who was the Author of them; for if it be made out, that they came from one of integrity and knowledge, who neither would deceive others, nor was likely to be deceived himself; one who practic'd what he taught, and preached to his own soul what he delivered to his Auditory, his discourses must carry with them a proportionable weight and value. That this narrative may be the more satisfactory, by being entire and particular, it shall take the Author from his infancy, and bring him to his grave, without the vain additions of flattery and ostentation, which he abhor'd while alive, and therefore needs not being dead.

He was the Son of *Robert Allestree,* a Gentleman of an ancient family in *Darbyshire,* who being decai'd in his fortune by the profuseness of his Predecessors, retained unto S^{r}. *Richard Newport,* afterward created Lord *Newport* Baron of high *Arcol,* in the quality of his Steward; and being married, settled himself at *Uppington* near the *Wreken* in *Shropshire,* where *Richard Allestree,* the person of whom we write, was born, in March An. 1619. He being grown up to be capable of institution, was sent to a neighbouring country free Schole, and from thence to another somewhat more celebrated, at *Coventree,* where he remained till he became fit for the University. In the year 1636 he was brought to *Oxford* by his Father, and placed a Commoner in *Christ-Church,* having for his Tutor M^{r}. *Richard Busby,* who since is D^{r}. *Busby* the eminent Master of *Westminster* Schole, and Prebend of that Church. Six months after his settlement in the University, D^{r}. *Samuel Fell* the Dean observing his parts and industry, made him Student of the College, which title he really answered by great and happy application to study, wherein he made remarkable emprovements; as a testimony and encouragement of which, so soon as he had taken the degree of Bachelor of Arts, he was chose Moderator in

Philosophy, and had the employment renewed year by year, till the disturbances of the Kingdom interrupted the studies and repose of the University, putting them into Arms.

His Majesty in the year 1641 being by tumults driven from *London,* and issuing out his Commission of Aray into the several parts of the Nation, did also direct it to the University of *Oxford,* where it found an active and a ready obedience, as by the generality of the members of that place, so particularly by M^{r}. *Allestree,* who engaged in the service, and continued in it till S^{r}. *John Biron,* afterwards the Lord *Biron,* (who was sent with a party of horse to support and countenance the Scholars in arms there,) withdrew from thence; He after a short stay was called off to join with Prince *Rupert,* and by the assistance of the loial Gentlemen of *Worcestershire* was received into that City, where he was pressed by the Rebels forces; but the Prince came up seasonably to reinforce him, and thereupon followed the sharp fight in *Poyick* field near the aforesaid City, the unexpected success of which gave great consternation to the Rebels, who being Masters of the Mony, Forts and Magazeens of the Kingdom, hop'd to have carried all without a stroke. As many of the Scholars as could furnish themselves for a sudden march, went along with S^{r}. *John Biron* from *Oxford;* the others, among whom was M^{r}. *Allestree,* stayed behind, and returned to their Gowns and Studies.

Soon after this, the Lord *Say* with a party of the Rebels forces drew into *Oxford,* and plunder'd the Colleges of such plate as had not been before sent to his Majesty, making enquiry after those who had been forward to promote the King's service; on which occasion, and also a particular accident that then happened, M^{r}. *Allestree* was called in question. The occasion was this: at *Christ-Church* some of the Rebels attempted to break into the Treasury, and after a days labor forced a passage into it; but met with nothing, except a single groat and a halter in the bottom of a large iron chest: enrag'd with that disappointment, they went to the Deanery, where having ransackt what they thought fit, they put it altogether in a chamber, locked it up, and retired to their quarters, intending the next morning to return and dispose of their prize. But when they came, they found themselves defeated, and everything removed to their hand. Upon examination it was discovered that M^{r}. *Allestree* had a key of the Lodgings, the Dean and his family being withdrawn, and that M^{r}. *Allestree*'s key had been made use of in this enterprize: hereupon he was seized, and notwithstanding all the defense he could make, had been severely handled, but that the Earl of *Essex* called away the forces on the sudden, and so redeemed him from their fury.

In October following, the King having strengthened himself at *Shrewsbury* with the supplies that came from the *North,* and *Wales,* and the Loial Gentlemen of other parts of the Nation, began his march towards *London,* and was met by the army of the Rebels, commanded by the Earl of *Essex,* in *Keinton* field in *Warwickshire,* where both armies engaged: at this battle M^{r}. *Allestree* was present; after which, understanding that the King designed immediately to march to *Oxford,* and make his Court at the accustomed place, the Deanery at *Christ-Church,* which was in part left to his care in the absence of the Dean, hasting thither he was taken Prisoner by a party from *Broughton* house, which was garrison'd by the Lord *Say* for the

Parliament. His confinement here was very short, the Garrison surrendering itself to the King's forces, who summoned it in their passage.

The war being now formed, and the King being returned from the fight at *Brainford,* having made *Oxford* his head quarter, M^r^. *Allestree* settled himself again to his study, and in the next Spring took his degree of Master of Arts; after which he was in great hazard of his life, being seized by the pestilential disease which rag'd in the Garrison, and which was fatal to very many eminent men of all employments and conditions; and fell more severely upon him by reason of a relapse, which doubled the calamity and danger.

Having recovered a little strength, he was engaged to employ it in military service, the exigence of his Majesty's affairs calling for the aid of all his Loial Subjects, and in particular the Scholars: and accordingly a Regiment of them was raised, who served as Volunteers without any pay or reward, and performed all duties not only in the Garrison, and sallies for the defense of it in case of attacques and sieges; but were also commanded upon parties abroad, and endured the fatigue of marches, and ill treatment of mean quarters, differing in nothing from the poor mercenary Soldier, besides their civility and justice to the country people while they staid with them, and paying them at departure: things so unusual, that when at their going off from quarters they offered their Landlords money, they imagined it don in jest and abuse, and at last by finding it left with them, were convinced that it was don in earnest. In this Regiment M^r^. *Allestree,* though a Master of Arts and fellow of the College, thought it no disgrace to carry a musket, and perform all duties of a common Soldier, forward upon all occasions to put himself into action. And in this service he continued till the unhappy end of the war, gaining still what time was left from military duties, to the prosecution of his studies: nay joining both together, frequently holding his musket in one hand and book in the other, and making the watchings of a Soldier the lucubrations of a Student.

But then when carnal weapons proved frustrate, and Divine Providence called his servants to the more Christian exercises of prayers and tears for the defense of the King and the Church, M^r^. *Allestree* wholly betook himself to these, and put himself into that warfare, to which his former education had designed him: entering into Holy Orders, at a time when there was no prospect of temporal advantage; and his being in the service of God threatened no less danger, than his having been in the service of his Prince.

In that little interval of safety, which the Articles of *Oxford* gave, and was for some time continued, while the two factions of the Rebels were in contest who should divide the spoil of the Nation, and enjoy *the price of blood;* M^r^. *Allestree* with great sedulity addicted himself unto his studies, and became a Tutor of many young Gentlemen and other Students; which trust he discharged with great sufficiency, as he did also the office of Censor in the College: moreover he bore a part in the signal test of the Loialty of the University of *Oxford,* possibly the greatest that has been given by any society of men; I mean the passing of the solemn Decree and Judgment of theirs against the Covenant and Rebellion enflamed and fomented by it, performed in Convocation, when the City was held by a Garrison of the Rebels, whose swords were at the throats of those Confessors, and yet the decree was carried by a most

unanimous suffrage of the whole body, there being but one dissenter in that numerous Senate, and he a person who had absented himself from the University during the war, and taken part with the Rebels.

Soon after which great performance, the Visitors of the pretended Parliament being at last come with a second Commission to *kill and take possession,* having lost their first by outstaying in a long prayer and sermon the time assigned for the opening of it, began their enquiry, and did it not as one would have expected from men of Zeal and Godliness, with an inspection into vice and immorality, but set their whole affair upon the short issue of submitting to the Authority of the pretended Parliament; and they who could prostitute their allegiance to their Prince, and oaths to the University, and their local Visitors, and comply with the lust of these Usurpers, though never so flagitious, were immediately received to favor: all others, however meriting, were without farther regard proscrib'd, the method whereof was, to write the names of as many as they thought fit to sacrifice at once in paper, and affix it upon the door of St. *Mary's* Church, wherein 'twas signified, that the persons there named were by the Authority of the Visitors banished the University, and required to depart the precincts thereof within three days, upon pain of being taken for spies of war, and accordingly proceeded against. By which practice often repeated, the men of greatest hopes and merit in the University were spoiled of all things, and not suffered to breath the common air; so that within the compass of few weeks an almost general riddance was made of the loial University of *Oxford;* in whose room succeeded an illiterate rabble, swept up from the plough tail, from shops and grammar Schools, and the dregs of the neighbor University. Tho in that scandalous number, some few there were, who notwithstanding they had parts and learning, were preferred upon the account of their Relations; who merited a better title to the places they possessed, and have since proved useful men in the Church and State. Those of the ancient stock who were spared upon this trial, were afterwards cast off upon the second test of the engagement, till in the end there were left very few legitimate members in any of the Colleges.

In this diffusive ruin M^{r}. *Allestree* had an early share, being proscrib'd about the middle of July in the year 1648. And though he had the care of several persons of quality his Pupils, and accounts of his own and theirs to make up; he with difficulty obtained from the Governor of the town Lieut. Coll. *Kelsey* a little respite, for his settling his affairs, and doing justice to those for whom he was concerned; the Visitors utterly refusing his request, for this reason, as D^{r}. *Rogers,* one of their number was pleased to word it, *because he was an eminent man.*

M^{r}. *Allestree* being thus driven from *Oxford,* retired into *Shropshire,* and was entertained as Chaplain to the Honorable *Francis Newport* Esquire, now Viscount *Newport,* where he continu'd till such time as *Richard* Lord *Newport* the father died in *France,* whither he had some time before retired to avoid the insolence of the conquering Rebels. On this occasion M^{r}. *Allestree* was sent over to clear accounts, and see if anything could be preserved from the inhospitable pretence of the *droit d'Aubeine,* which pillages those Strangers who happen to die in the *French* Dominions. M^{r}. *Allestree* having dispatched this affair with good success,

came back to his employment, and continued in it till his Majesty's march into *England* with the *Scotch* Army, and his miraculous escape at *Worcester;* at which time the Managers of the King's affairs wanting an intelligent and faithful person to send over to his Majesty, desired Mr. *Allestree* to undertake the journey, which accordingly he did, and having attended the King at *Roan* and received his dispatches, he came back into *England.*

At his return he found his friends Mr. *Dolben* and Mr. *Fell,* the present Archbishop of *York* and Bishop of *Oxford,* who had likewise been banished the University, adventuring to sojourn privately there, and serve the uses of those who adher'd to the Church of *England* in performing Religious offices according to the order of the Church; whereupon he joined himself to their assistance, and continued with them till such time as Sr. *Antony Cope* a loial young Gentleman of considerable quality and fortune in the County of *Oxford,* prevailed upon him to live in his family; which he did for several years, having liberty to go or stay as his occasions required, whereby he was enabled to step aside without notice upon messages from the King's friends; which service he managed with great courage and dexterity.

After several difficult journeys successfully performed, in the Winter before his Majesty's happy restauration he was sent over into *Flanders,* from whence returning with letters, he upon his landing at *Dover,* was seized by a party of Soldiers, who waited for him. The Rebel's Spie, who was employed by them in his Majesty's Court, having given notice of his dispatch; and described particularly his person and his habit. But notwithstanding this diligence of the Rebels, Mr. *Allestree* had so much presence of mind, to secure his letters, and shift them into a faithful hand, who took care of them.

The Soldiers according to their orders guarded him to *London,* where he was examined by a Committee of the Council of Safety, and charged with having correspondence with the King, and having brought letters from him, which they backed with several circumstances of his journey, and threats of utmost severity in case he should persist in contumacy, and not confess the truth. But they not being able by questions to entrap, nor menaces to fright Mr. *Allestree* to betray either himself or others, he was sent Prisoner to *Lambeth* house, which was then made a goal for the King's friends, where by ill usage he contracted a sickness which was like to have cost him his life. After the durance of about six or eight weeks, his friends made means for his enlargement, which was the easier obtained, for that some of the Leaders of the Party, seeing things move towards his Majesty's restoration, were willing by kindnesses to recommend themselves in case of a revolution; among whom was the late Earl of *Shaftsbury,* who was used to value himself, that Mr. *Allestree* owed his preservation to him. Mr. *Allestree* having obtained liberty, returned to *Oxfordshire,* from whence after a short stay he went into *Shropshire* to see his Relations; in his return from thence designing in his way to visit his excellent friend Dr. *Hammond* at *Westwood* near *Worcester,* he at the gate met the body of that great man carrying to his burial; which circumstance is therefore mentioned, because that eminent Light of the *English* Church, at his death gave this testimony not only of his kindness to Mr. *Allestree,* but also of his esteem of his parts and learning, that he left to him his Library of books as a Legacy, well knowing that in his hands they would be useful weapons for the defense of that cause he had during life so vigorously asserted.

The King being happily returned, M^{r}. *Allestree* was soon after made Canon of *Christ-Church,* where he cheerfully concur'd to the attempt, which was set on foot there for the repairing of those decays and ruins which had been made by the late Usurpers; for however those Godly Robbers who had invaded that Church and College, suffered them both almost to drop upon their heads, and without shame sawed down for firing the timber work of the North side of the great Quadrangle: the legitimate Children were concerned first to cloth their Mother's nakedness, and not till that was provided for, consider their own.

M^{r}. *Allestree* at the same time undertook one of the Lectures of the City, thinking it might be a service to instill principles of Loialty there after the contrary infusions of schismatical rebel Teachers, which for so many years had been the Gospel of that place, discountenanc'd by none of the Parochial Ministers, besides M^{r}. *Lamplugh* the now Reverend Bishop of *Exeter,* who had the courage and loialty there to own the Doctrines of the Church of *England* in the worst of times. This Lecture M^{r}. *Allestree* continued for several years, never receiving any part of the Salary belonging to it, but ordering that it should be distributed among the poor.

While he employed himself in popular preaching, he was also called to the service of the Court being the King's Chaplain, and also to the severer studies of Scholastical Learning, in his exercise for the degree of Doctor, and Moderator-ship in Divinity in the College; and soon after upon the vacancy of the chair of that faculty, to the laborious employment of *Regius Professor* in the University.

In the year 1665 the Provost-ship of *Eton* falling void, that honorable and beneficial employment was by his Majesty's especial grace and favor confer'd upon him, to the acceptance whereof he was not without difficulty induced; and particularly the consideration that a great interest was made by a Lay man, who probably might succeed upon the advantage of his refusal, notwithstanding that the Provost there be actually the Parson of *Eton* Parish, and presented to the Cure, and instituted by the Bishop of *Lincoln* the Diocesan, as all other parish Priests are: so that as nothing could be more plainly sacrilegious and irregular in itself, than such an usurpation by a Lay person; so nothing could be a greater disservice to the Church, than by an unseasonable modesty to make way for it. Upon these motives it was, that D^{r}. *Allestree* became Provost of *Eton;* and for the same reason it was, that during his life he continued so, never hearkening to any offer of preferment, which might make a vacancy, and repete the former hazar•d. And it may be truly said that this was the greatest secular care that he carried with him into another world, it being his dying request unto his friends, to interpose with his sacred Majesty, that he might have a Successor lawfully capable, and who would promote the welfare of the College.

The Succession in the Chair he more timely secured, for finding his health, and particularly his eye sight exceedingly empair'd by the toil of that employment, he resigned it in the year 1679, and had the satisfaction to be succeeded by his friend D^{r}. *Jane,* of whose abilities he had perfect knowledge.

But diseases are not cured by the removal of the causes which first occasioned them, and though by the use of mineral waters in the Summer season, and the taking of journeys in the

Autumn, he for some time supported himself, the decay continued and encreast upon him, till it was formed into a Dropsy; the prevalence of which was so great and sudden, that his Physicians advised him by all means to come up to *London,* where he might be near their inspection and care; in compliance with whose desires more than from an expectation of cure, he went thither, and having taken a private lodging, submitted himself to the methods they proposed: in the mean time settling his little temporal concerns; but was more intent upon his everlasting interests, employing those vacancies which his sickness gave, in attending the offices of the Church constantly read to him, and his private devotions; and when he saw his end approaching, in receiving the great *Viaticum* of the holy Sacrament: in reference whereto having desired those friends of his who happened to be in Town to communicate with him, the present Lord Archishop of *York,* the Lord Bishop of *London,* the Lord Bishop of *Lincoln,* the Lord Bishop of *Exeter,* the Lord Bishop of St. *Asaph,* the Reverend D^{r}. *Busby,* M^{r}. *Fell* one of the Fellows of *Eton* who continued with him the whole time of his sickness: he afterwards took his last leave of them with great equanimity and constancy of mind, and waited for the hour of his release.

Having hitherto drawn together the series of actions and employments which made up our Authors life, it will not be amiss to set him in another light, and take a prospect of his mind and personal qualifications. As to his bodily appearance and outward features, as they are of less importance, so are they in recent memory, and by sculpture and other delineations are so generally known, that there will be no need they should be expressed by words.

His mind, that nobler part of him, was composed by an extraordinary indulgence of nature, those faculties which in others use to be single, and are thought necessarily to be so, as excluding each the other, were united in him. Memory, Phancy, Judgment, Elocution, great Modesty and no less Assurance, a comprehension of things, and fluency of words; an aptness for the pleasant, and sufficiency for the rugged parts of knowledge; a courage to encounter, and an industry to master all things, make up the Character of his happy genius. Which felicity of temper was seconded by the circumstances of the times in which he lived, which engaged him severally to exert and cultivate his faculties. Before the national calamity of the civil war, he had secured the foundations of the whole circle of learning, by his own indefatigable study, as also the indulgent care of his Tutor D^{r}. *Busby,* than whom no person is more happy in the Arts of transfusing his knowledge into others; and the particular encouragement of Dr *Fell* the Dean, who always looked upon him as a part of his family, and treated him with the same concern as his own children.

When the war broke out, he had the benefit of being, instead of one, in several Universities; *Oxford* was then an Epitome of the whole Nation, and all the business of it: there was here the Court, the Garrison, the Flower of the Nobility and Gentry, Lawyers and Divines of all *England.* And times of action have somewhat peculiar in them to ferment and envigorat the mind, which is enervated by the softness of peace. The calamitous times which succeeded, as they engaged him to the exercise of popular preaching, a talent which nothing besides necessity and practice can cultivate; so they led him out into foreign parts, entered him into the managery of business of greatest trust and hazard, and made him as well read in Men, as

in Books. After all this, it was no small advantage to be returned by the King's happy restauration to the University, and to the opportunities of reading and conversation with learned men, and in that conspicuous Theater, to have the obligation of a public employment to exert all his faculties, and with utmost endeavor to emprove and communicate his knowledge. And we may say it without envy, that few of his time had either a greater compass, or a deeper insight into all the parts of Learning; the modern and learned Languages, Rhetoric, Philosophy, Mathematics, History, Antiquity, Moral and Polemical Divinity, all which was not to be pumpt up, or ransackt out of common place books; but was ready at hand, digested for his own use, and communication in discourse to others.

From his first child-hood he had a strong impression of Piety, and the Duties owed to God and Men, which next to Divine Grace may be ascribed to the strict and severe education which he had from his Father; a blessing that cannot be sufficiently valued, and on which he often reflected with a great sense of gratitude. Hereby notwithstanding the license of war, and incitations of youth, he preserved his innocence, and love of God and virtue, till he made the more immediate service of them his profession. In his constitution he had a great deal of warmth and vigor, which made him apt to take fire upon provocation; but he was well aware of it, and kept a peculiar guard upon that weak part: so that his heat was reserved for the great concerns of the honor of God, and the service of his Prince and Country, wherein he was altogether indefatigable, and in the most dismal appearances of affairs would never desert them, nor despair of their restauration. There was not in the world a man of clearer Honesty and Courage; no temptation could bribe him to do a base thing, or terror affright him from the doing of a good one.

This made his friendships as lasting and inviolable as his life, without the dirty considerations of profit, or sly reserves of craft; not the pageantry of ceremonious address, or cold civility: much less the servile falseness of obsequious flattery. It was a solid and masculine kindness, a perfect coalition of affections and minds: so that there was nothing he possessed, but it was his friend's as absolutely as it was his own; and it became a general observation, that he and they had all things in common.

This temper of his directed him to live with great kindness with his Neighbors and acquaintance, so that *Eton* College, while he lived there, was but one family, his lodging being every Fellow's chamber, and they as much at home with him as in their own apartment: And in the University, though his station and parts might object him to envy, he had no competition or difference with any person; so that no man ever lived with a more universal good will of all that knew him, or died with a more general sorrow at his loss.

His conversation was always cheerful and entertaining, especially in the reception of his acquaintance at his table, and friendly visits; and in the evening after he had wearied himself with the studies of the day, which he generally continued till eight of the clock at night, during the many years he held the Chair, soon after which he was to be called away to the night prayers of the College; this short interval he made as easy as he could to himself and those that were with him: and he had great reason to relax his mind at this time with a

little cheerful discourse, there being no person who more literally verified the saying of the wise Man, that *much study was a weariness to the flesh.* After his days work he was used to be as faint and spent, as if he had been laboring all the time with the sithe or flail; and his intention of thought made such wast upon his spirits, that he was frequently in hazard, while at study, to fall into a swoun, and forced to rise from his seat, and walk about his room for some time, before he could recover himself.

To render secure from the inordination of intemperance, he frequently abstained from lawful satisfactions, by the stated returns of fasting and abstinence; and continuance in celibacy during his whole life. Nor had his singular abilities and endowments the usual effect to make him proud and contemtuous; all his discourses were with deference and respect, and were spoke with weight becoming a Professor, but the softness of a Learner.

In his conversation he was exceedingly tender of saying anything that might administer offense, or reflect upon any ones reputation; and most ready, in case of resentment, to give the person aggriev'd, whoever he happened to be, the utmost satisfaction. A remarkable proof hereof is his dealing with one who had taken part with the Rebels in the late war, and who was said to have don an act of cruelty therein, which D^{r}. *Allestree* in a private discourse had chanc'd to mention. The party concerned hearing hereof, wrote to the Doctor, professing his innocence, and charging him with uncharitableness in believing, and injustice in reporting such an untruth. Hereupon, notwithstanding that the matter of fact had for about thirty years gone on as common fame, and also had been charged in print, and that collateral evidence by a person now alive and a sufferer from the same hand, had been produced to enforce the probability, and that here nothing was asserted but on the credit of what had been formerly heard; yet D^{r}. *Allestree* by letter desired the said Complainant's pardon: who, without regard to the laws of civility, printed it as a vindication of his innocence, when indeed it was rather a proof of the Doctor's candor, and an evidence that the Complainant wanted better arguments for his defense. But it were to be wisht that they who were in their youth so unhappy to be engaged in an ill cause, would spend their old age, which God's and the King's mercy has given them, rather in repenting of what they have don amiss, than in contesting what they have not don; and would more busy themselves in humble retractations, than passionate Apologies.

His contempt of the world was very extraordinary, as in his large and constant charities, both by settled Pensions to indigent persons and families, and occasional Alms; so also his bounteous hospitality, which will need no attestation, being performed in so conspicuous a Scene as *Eton,* and in the view of *Windsor,* which for several years his Majesty has favored with his Court and Presence. Yet a higher instance hereof will be his giving away a fixed and constant revenue that he might have fairly retained, to the value of above three hundred pounds by the year; the particulars whereof are thus.

At his Majesty's return, as we have intimated, he was made Canon of *Christ-Church* in *Oxford,* and soon after King's Professor in the Chair of Divinity, to which employment a Canonry in the said Church, and the Rectory of *Ewe Elme* in the said County and Diocese are annexed, so that the profit of two Canonries and the Rectory belonged to him, and being earn'd with the

labor of that weighty charge, no one who made a just estimate of things, would have envied it to him; but he regretted it to himself, and for several years gave the whole profit of one of his Canonries to the repairs of the College: and afterwards being moved by the right reverend Father in God the Lord Bishop of *Winchester,* in the behalf of an ancient Student of the College, who was destitute of a suitable support, he entirely quitted the advantage of the aforesaid Canonry to him. And as to the Living, he never received a penny from it, but left it to a friend, whose circumstances required such an accession.

The revenue of *Eton* had a suitable disposal, the west side of the outward court of the College being built from the ground and finished at his single expense. And whereas at his coming to *Eton,* he found the Society dipt in a great debt, by an ill custom brought in by the pretended godly men of the late times, who at the year's end divided what ever money remained after the ordinary paiments were discharged, incidental ones and debts contracted being still thrown off to the future year; which in time grew to a bulk, that endanger'd the College's becoming bankrupt. To remedy this he by an exemplary retrenchment of his own dues, prevailed on the Society to do the like, so that within few years the College has paid above a thousand pound debt, expended above two thousand pound in repairs, and every day goes on to do things honorable and beneficial to the Society.

It may not here be omitted, though it be an instance of lesser moment, that the Edition of the first Volume of these Sermons was entirely upon an account of Charity. For his ingenious Kinsman M^{r}. *James Allestree* the Book-seller, from a plentiful fortune being by the fire of *London* reduced to great poverty, D^{r}. *Allestree,* besides other assistances, bestowed upon him the copies of eighteen of his Sermons, to make some reparation to his losses.

But the uncontrollable proof of contempt of the world, is the dying poor, and not to have collected anything against the hazards of fortune, and commonly pretended exigencies of old age and sickness; which was in a remarkable manner D^{r}. *Allestree*'s case, he having never during his life purchased an inch of ground, nor any annuity or lease to the value of a penny; nor did he take care to renew the patrimonial estate which he held by a lease for life, though it were the place of his birth, which generally gives an endearment, and a desire to continue the possession. Thereby, as the Author to the *Hebrews* expresses it, *sojourning in the earth as in a strange country, and showing plainly that he looked for a better one, and a city which has foundations whose builder and maker is God.*

His greatest treasure was his Library, which was indeed a considerable one, both for the number of Books and choice of them; but these he disposed of by deed before his death to the University of *Oxford* for the use of his Successors in the Chair. So that his Executors had only his personal estate to share among them, which he took to be so inconsiderable, that he thought it not worth the formality of a Will; but designing, after the distributing some little remembrances among his friends, that small pittance which remained to his Relations, conceived that the Law by an Administration would of course divide it among them. But being told by his Friend, to whom he communicated this purpose of his, that in this malicious world the dying intestate would be a thing of ill fame, and interpreted the product of an unwillingness to think of death, or part with what he had: and that what he so left

would come less obligingly to his Relations, and probably would occasion contention among them: he took the advice, and by Will disposed of such Legacies as he thought fit to leave to the poor and to his friends, and gave the remainder among his sisters and their children.

Tho he hung thus loose from the world, he neither was negligent in secular affairs, nor unskillful in the managery of them; which was made manifest by his dextrous discharge of the private trusts committed to him in behalf of his dead friends, and the administration of his public employments. He was for several years Tresurer of *Christ-Church,* in a busy time of their repairing of the ruins made by the entruding Usurpers; and amidst the necessary avocations of study, found leisure for a full discharge of that troublesome employment.

The College of *Eton,* as I intimated before, he found in a very ill condition as to its revenue and fabric, and what was no less a mischief, unstatutable and unreasonable grants of Leases; to all which, excepting one, whose reduction must be the work of time, he applied effectual remedies. The Schole he found in a low condition, but by his prudence in the choice of a learned, discreet and diligent Master; by his interest, in bringing young Gentlemen and Persons of Quality thither, and by his great kindness to them when there; and taking care for the building fit accommodation for their reception within the precincts of the College, in few years the Schole grew into that great reputation and credit which it yet maintains.

And here we may not pass by another considerable service don in behalf of the said Schole, and also *King's College* in *Cambridge,* whose Seminary it is: that whereas both those Societies were formerly under the discouragement, that the Fellowships of *Eton* were generally disposed of to persons of foreign education; by the vigorous interposition of D^{r}. *Allestree* added to the petition of the Provost and Fellows of *King's College,* his sacred Majesty was pleased to pass a grant under the broad Seal, that in all future times five of the seven Fellows should be such as had been bred in *Eton* Schole, and were Fellows of King's College, which has ever since took place, and will be a perpetual incitement to diligent study, and virtuous endeavor in both those roial foundations.

In the managery of the business of the Chair of Divinity, as he performed the Scholastic part with great sufficiency in exact and dextrous untying the knots of argument, and solid determination of controverted points, so that he was not oppressed by the fame of any of his most eminent Predecessors: his prudence was very remarkable in the choice of subjects to be treated on; for he wasted not time and opportunity in the barren insignificant parts of Schole Divinity, but insisted on the fundamental grounds of controversy, between the Church of *England,* and the most formidable Enemies thereof. With an equal steddiness he asserted the Gospel truth, against the usurpations of *Rome,* the innovations of *Geneva,* the blasphemies of *Cracow,* and the monsters of our own *Malmsbury,* never intermeddling with the un•athomable abyss of God's decrees, the indeterminable five points; which in all times and in all countries wherever they have happened to be debated, past from the Schools to the State, and shock'd the government and public peace. By his judicious care herein, though he found the University in a ferment, and a great part of its growing hopes sufficiently seasoned with ill prepossessions, he so brought it to pass, that during the whole tract of seventeen years that he held the Chair, there was no factious bandying of opinions,

nor petulant sidings on the account of them; which thing disturbed the peace of the last age, and helped forward to inflame those animosities, which ended in the execrable mischiefs of the civil war.

There is nothing at this day which learned men more desire or call for, than the publishing of those Lectures, which were heard, when first read, with the greatest satisfaction of the Auditory; it may therefore be fit to give some account of the reason why those expectations are defeated, which in short is this. D^r^. *Allestree* a little before his death having communicated to the Bishop of *Oxford* several particulars concerning his intentions for the disposal of his goods and papers, the Bishop observed that there was no mention made of his Lectures, and knowing how his modesty had during his life resisted all importunities for the publishing of them, suspected that the same motive might be more prevalent at his death; therefore he wrote to him thereupon, desiring him that his Lectures might be preserved, which had cost him so much study and labor, and would be useful proportionably to others. His answer by letter bearing date Jan. 19. 1680. was, that *having not had opportunity to revise what he had written, which was not everywhere consistent with his present imaginations, though in nothing material, yet in some particulars which he should have better examined; especially diverse of the Act Lectures, which being upon the same head, the thread of them was not right nor didactical, and* Nectarius*'s Penitentiary not expounded the same way in one place as in another, and the first blundering and not true:* therefore he adds, *that if the Bishop had not writ, and for that he himself would not go out of the world without satisfying him in everything, he had resolved to have sent for his papers and burnt them; but now he gave them up all to the Bishop upon this inviolable trust, that nothing of them should be published as a Scheme of his, but to be made use of to serve any other design the Bishop should think fit.* D^r^. *Allestree*'s words are here transcribed, for that the plainest account of things is always the most satisfactory.

His Sermons not lying under the same interdict, so many of them as were thought needful to make up a Volume, are here published. The variety of Auditors for whom they were first designed, makes them not to be all of the same finess of spinning and closeness of texture: but in them all there will appear the same spirit of persuasive Rhetoric and ardent piety, whereby *though dead he yet speaketh.*

Upon the 28th. day of January in the year 1680. this excellent person after a life spent in indefatigable studies, and faithful endeavors for his Religion, his King and Country, and after the patient sufferance of a long and painful sickness, with Christian resignation and full assurance, rendered his soul into the hands of God; and on the first of February was decently interr'd in the Chore of the Collegiat Church at *Eton,* where his Executors erected to his memory a Monument of white Marble with the following inscription.

H. S. I.

RICARDUS ALLESTREE

Cathedrae Theologicae in Universitate Oxoniensi

Professor Regius,

Ecclesiae Christi ibidem Praebendarius,

&

Collegii hujus Aetonensis Praepositus;

Muniis istis singulis ita par, ut & omnibus major.

In

Disputationibus irrefragabilis, Concionibus flexanimus,

Negotiis solers, Vita integer, Pietate sanctus.

Episcopales infulas eadem industria evitavit,

Qua alii ambiunt;

Cui rectius visum,

Ecclesiam defendere, instruere, ornare,

Quam regere.

Laboribus studiisque perpetuis exhaustus,

Morte, si quis alius, praematura,

Obiit Vir desideratissimus

Januarii XXVII. An. M.DC.LXXX.

Aetatis LX.

Nobile sibi monumentum,

Areae adjacentis latus occidentale,

Quod à fundamentis propriis impensis struxit,

Vivus sibi statuit.

Brevem hanc Tabellam Haeredes defuncto posuere.

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THE Divine Authority AND USEFULNESS OF THE Holy Scripture ASSERTED IN A SERMON

On the 2 Tim. 3. 15.

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ I•sus.

THE words are part of St. *Paul's* reasoning, by which he presseth *Timothy* to hold fast the truth he had received, and not let evil men, seducers, work him out of what he had been taught: urging to this end both the authority of the Teacher himself, who had secured the truth of his doctrine by infallible evidence; and beyond that, as if that were a more effectual enforcement, pressing him with his own education in the Scriptures; how he had been nursed up in that faith, sucked the Religion with his milk, that it was grown the very habit of his mind, that which would strengthen him into a perfect man in Christ, and make him *wise unto salvation* if he did continue in the faith and practice of it; which he proves in the remaining verses of the Chapter.

In the words read there are three things observable.

1. Here is a state supposed, *Salvation;* and put too as of such concernment, that attaining it is looked upon as wisdom; *wise unto salvation.*

Now since true wisdom must express itself both in the end that it proposeth, and the means it chooseth for that end to be pursued with and attained by, and take care both these have all conditions that can justify the undertaking, and secure the prudence of it, and this wisdom to salvation therefore must suppose both the•e; in order to them both we have here

2. That which with all divine advantage does propose this end, and also does prescribe most perfect means for the attaining it; and that is *Holy Scripture through faith which is in Christ Jesus. Thou hast known the holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus. Holy Scripture* probably of the Old Testament; for there was hardly any other *Timothy* could know from a child, scarce any other being written then. The faith of that then through the *faith which is in Christ Jesus,* that is, together with the faith of all things necessary to be known concerning Christ, is meant. Now since St. *John,* after the view of all that the other three Evangelists had wrote concerning Christ, adding his story also says, that Christ*did and spoke more than what is written,* yet affirms most positively that *those things were written that we might believe that Jesus is the Christ, the Son of God, and believing might have life through his name;* and so enough is written for that faith which is in Jesus that is necessary to eternal life: therefore the Holy Scripture of the Old Testament, together with the faith of what is written in the New, is that which St. *Paul* affirms is *able to make us wise unto Salvation.*

3. Here is the advantage *Timothy* had above others as to Faith in these, and consequently the far greater obligation to continue in it. *He had known them from a child. And that from a child thou hast known the holy Scripture, &c.*

The first thing that doth offer itself to our consideration is the state supposed, *Salvation.* But because my Text supposes it, I shall do so too, nor shall think it needful to prove here, that there is such a state, nor consequently that all those are stupid who propose not to themselves this everlasting safety for their main end, and by strict care in the duties of Religion and God's service aim at it: for if that state be granted, nay if it be but possible, it must be granted, that there can be no security but in doing so, nor consequently any wisdom without being *wise* thus *unto salvation.*

But then if this were granted, that the wisest thing man could propose to himself, were by strict care in all the duties of Religion to design God's honor and his own salvation; still, as to the other part of prudence which consists in the choice of means, we are to seek for that Religion we are to pursue this end by and attain it; since there are so many and so opposite Religions in the world, that tis not easier to reconcile them, then to make peace between enemies and contradictions. And it always was so; for excepting that mankind agreed still in the notion of the necessity of Religion, that all had apprehensions of invisible powers above us, and differ'd not much in the rules of Justice and Morality, in other things there was no nearness. Almost from the beginning there was more variety of God's then Nations, I had almost said then Worshippers. Beasts were their sacrifices and their Deities, and therefore their Votaries were certainly no better. Vices also were their worships; things which their Cities and their Camps would not endure, found Sanctuary in their Temples; and the actions which were whipt in the Judgment-hall, were their piety in the holy places. And though some wise men among them found good reason to decry this, yet they knew not what to take up in the stead. I need not add the present differences of the world, even that called Christian too, great part of which as heretofore they sealed their faith with their own blood, now seal it in the blood of all that differ from them; and by their persecutions hope to merit Heaven more, then those did hope to gain it by their Martyrdoms. But these I need not add to make up this into a demonstration, that it is impossible for lapsed men, so far as they are left to themselves, and have no other guide to follow but their reason, to find out what they are to believe of God, and how to serve him, and save themselves. The*Fathers* and *Philosophers* too, conclude that we can learn from none but God, what we must understand of God; who must be known only as he himself is pleased to revele himself. His worship also, how he will be served, and what observances he does require, or will admit, since it depends on his own good pleasure, therefore without his directions tis in vain to hope to please him with our Religious service whatever it be, and by consequence impossible without his guidance and assistance to acquire the end of all our Service and Religion, *the salvation of* our *souls.* So that how wise soever he be who does propose this blessed end to himself, if yet withal he be not some way from the Lord instructed by what means he must pursue that end, and do not make choice of, and use those means, it is impossible he can be *wise unto salvation.* Now for this St. *Paul* assures us most expressly, here we may be furnished: For he says, *The Holy Scriptures are able to make us wise unto salvation, through faith which is in Christ Jesus.* And he does assert this on the very ground we mentioned, for they are 〈in non-Latin alphabet〉, inspired by God; they come from him. All which must be made out in the next place.

That those Holy Scriptures which St. *Paul* first mentions, those of the Old Testament were so, and did contain sufficient revelation both of God, and of the way of worship of the Jews, that Nation did so perfectly believe, that neither Sufferings nor Miracles could persuade the contrary; neither the Roman persecutors that destroyed their worship, nor the Son of God that changed it, could yet take them off from *Moses* and his Scriptures. Now that this *Moses* led that Nation out of *Egypt* with an high hand, and made himself their Prince and Law-giver, multitudes of foreign Histories of the first times, and the best account assure us: whose relations we cannot question as derived from themselves, because they hated Jews beyond all possibility of such compliance. But the Scriptures also tell us, how in *Egypt* by strange wonders, (such as their Magicians could not imitate nor bear, who though they had permission to do some, it was that so they might appear to be outdon the more miraculously, themselves confessing God's hand in those prodigies) *Moses* wrought on the *Egyptians* to give leave the people should depart: and how when yet notwithstanding that leave given they were pursu'd, he made way for them through the Sea by Miracles, which was a rampart and defense to them, a ruin to their enemies: How they were fed for forty years with Manna raining down from Heaven in the wilderness: and that they might depend on Providence for their daily provision, when he forbad them to take care or gather for the morrow, whatsoe're their greediness or want of faith provided, strait bred worms and stank, except that on the Sabbath eve, to keep off such cares from the day of their Religion, they gathered double which corrupted not: How when they mutined for flesh, would have variety, Paradise in the desert, such great plenty of Quails flew to them as fed the whole Nation till their very lust was surfeited; and they had no more will then hunger to them; How *Moses* Rod did strike a living stream, a River that suffic'd that people and their cattle out of a Rock: How in the midst of lightning and thunder God himself promulgated his Law to the whole Nation audibly at once: How his glorious presence showed itself in all necessities upon the Ark, in which the Tables of the Law were laid up: How the waters of the river*Jordan* fled from that Ark both ways, flow'd upwards to give passage to the people into *Canaan:* How the walls of*Jericho* without any other battery, any other force but that the Ark was there, fell down before it.

But to name no more, If these be true; that power by which these were wrought, was great enough to give that Law, require obedience to it, and reward it, and to punish all transgression according to the tenor of these Scriptures: that is, it was God; and he that wrote those Scriptures must have had communication with, and been inspired from, God to write them. But,

2. whether they were true or no according as they are recorded in those Scriptures, that whole people from the greatest almost to the least must know; because they are recorded as all don, not only in the presence of them all, but as the objects and the entertainments of their senses, everyone; so that if they were forged, not one of the whole Nation could be ignorant of it. And then,

3. If they knew them forged all; that 600000. men, besides their wives and families, should endure this *Moses,* having brought them forth only into a wilderness, there to lay such a

heavy Law, and so severe a yoke upon them, with such penalties annexed to every least transgression, and adjure them to observe it on account of all those prodigies that had been wrought among them, and upbraid them with stiffneckedness, rebellion, and appeal to their own senses for the truth of all this, and record all to posterity in this Scripture, cause all to be read before them; and that they should bear all this from him they knew so impudent a deceiver, and convey that Scripture and the faith of it to their posterity, ground their so strict, so chargeable Religion on that book, which they were certain had no word of truth in it: this sure transcends belief and possibility.

Tis certain therefore, since the Jews of that age did perform the services required, and in performing them according as that book directs, did teach their children the great works that God had don in their sight, therefore they believed those Miracles and Scriptures. And since it was impossible that they should be deceived; if they believed them, they were true: & their posterity received from them the faith of this, and so derived it on, that neither God's dread judgments, nor man's cruelty can yet shake it. Now had they not been don, and on that account conveyed; when ever they were broacht, and that book first appeared, the men of that age must needs know their Fathers never had performed such services, had such a book read to them constantly, nor told them of such Miracles that had been wrought: and therefore it was impossible that they could have believed it had been so from *Moses,* if it had been true that it had first begun to be taught in their own time, or in theirs with whom they lived. And this discourse must be of force concerning every age, if we ascend until we come to that of *Moses* wherein all was effected. Yet besides this, they had also that perpetual Miracle in the High Priests Pectoral, the Oracle of *Vrim* and *Thummim,* that did keep alive their faith and strengthen it: and they had Prophets constantly foretelling, as from God, things that were sometimes suddenly to come to pass, and sometimes not till many ages after, the event of which depended often on the will of those that would not of some hundred years be born; others on God's own immediate will and hand: and therefore none but God could look into, foretell, and bring to pass all those events. Now such were *Jeremies* predictions of the taking of *Jerusalem,* and the captivity of the people, and the express number of years it would continue; *Esays* naming*Cyrus,* who was to release it, near two hundred years e're he was born; All *Daniel's* prophecies, particularly that must eminent one of the*Messiah* this *Christ Jesus,* of whose Scriptures we are next to speak.

That that *Jesus,* whom *Cornelius Tacitus* the heathen historian in the fifteenth book of his Annals, calls *Christiani dogmatis autorem,* the Author of the Christian Doctrine, did work Miracles, and prophesy, both Jews and learned Heathens do confess. But these Books tell us, when he first began to preach, he publicly cast out a Devil in the Synagogue on the Sabbath day; and at even, when the whole City was assembled, he healed all their sick, and cast out many Devils, which confessed before all, that *he was the Son ofGod.* Then he cast out a Legion of such mischievous malign Spirits, as having got license, drove two thousand Swine headlong into the Sea and choked them, which was known to the whole Country of the*Gadarenes.* Before the Pharisees and Doctors, that came out of all the Cities both of *Galilee,* and *Jewry,* and *Jerusalem,* and so great a crowd as forced them to unroof the house to come to him, he freed one from his palsy and his sins. A multitude was witness of the death of*Jairus*'s

daughter, and bewailing her laughed him to scorn that undertook to raise her, yet he called her into life. And on a feast day in the Temple, before all the people, he recovered one that had lain lame eight and thirty years: and when a widows son was carried to his funeral, and all the City followed him, he only touched the bier, and bid him live. With two fishes and five loaves he fed 5000 men besides women and children, and with what they left they filled twelve baskets, when one basket carried all before they ate; so that they were convinced, he was that Prophet that was to come into the world: and with seven loaves he filled 4000 afterwards and seven baskets. He commanded a dumb spirit out of him that had been Lunatic, vext with a Devil from his infancy, before the people and the Scribes, whom his Disciples could not cast out. And when *Lazarus* had been dead four days, and buried till he stank, yet at his call, altho bound hand and foot with grave clothes, he came forth, all the multitude beholding. From so many more I chose out these, because they are reported don before the people, and the Scribes, and Pharisees, and Doctors. I might name his Prophecies of the destruction of *Jerusalem,* and of the propagation and continuance of his Religion; even of the woman's box of Spikenard, which event hath made notorious to the world. But his death was so even at the present: when if the rending of the veil of the Temple was apparent Miracle to all *Jerusalem,* the suns prodigious Eclipse, when it was impossible by nature he should be eclipsed (it being then full moon,) was so to the whole Hemisphere. It serves the use I am to make of this, that 'tis here recorded, but withal Heathen Historians and Chronologes bear witness to it: for when they relate that in the 4th year of the 202 Olympiad, the year that is assigned to *Christ*'s death, there was such a great Eclipse as never had been, day at noon turned into night, t•e stars appearing, and earthquakes as far as *Bythyma,* since 'tis apparent by the motions of the Heavens and the calculations of Astronomy, there could be none such then according to the course of nature, it must be this the •ospel speaks of. But beyond all this, 'tis registered here, that according as he had foretold, he raised himself from death the 3d day; yea and many bodies of the Saints that had been buried, long it may be some of them, he raised with him. That notwithstanding all the art and treachery of the Cheif Priests to conceal it, yet that very day he appeared First to Mary Magdalene, 2dly the Women, 3dly Peter, 4thly to them that went to Emaus, last of all on that day to the eleven except Thomas, being seen and handled by and eating with them; 6thly eight days after to the same eleven with Thomas; 7thly at the sea of Galilee appearing in a miracle of fishes; 8thly to all his Disciples and 500 Brethren more in Galilee, then to James, then to all his Apostles, promising them the Holy Ghost; and lastly all of them beholding he ascended into Heaven, and ten days after as he promised sent the Holy Ghost upon them in the shape of fiery tongues, so as that they spoke all Languages immediately, to the amazement of the Jews of every Nation under Heaven to which they were scattered, that the Miracle might spread as far.

Now if all this be true, he that did these must have communication with a power above all that we account the powers of Nature; such an one most certainly as can perform whatsoever he in this book promises, inflict what e're he threatens; such as is Divine. And since he wrought all these, on purpose to evince he came commissioned from that Divine power, brought these Miracles as seals of that commission, that we might believe him,

therefore whatsoever he delivers must be embracit by us, as we hope for those blessed rewards that he proposeth, and on pain of those eternal torments if we do not; of both which it is not possible to doubt if these accounts be true.

2d[lie]. Since the most and greatest of these must be don but once; he could not be incarnated, and born, and live, and preach, and die, and rise again, and go to Heaven every day, of every age, in every place, to convince every man by his own senses; to all those that did not see the matter of fact, therefore faith of all these must be made by witnesses. And

3[dly], If we can be sure the witnesses that do assert a fact understand it exactly, if the things be palpable, and they must certainly know whether they were really don or no; and if we can be sure too, that they are sincere, will not affirm that which they do not know, and do not lie, their testimony of it must be most infallible: because it is impossible such witnesses can be deceived, or will deceive.

4[thly]. The witnesses in this case, the Apostles and the 70 Disciples (for I will name no more) must needs know most perfectly: for they not only saw the Miracles, but were instruments & parties in some of them; sent to cure diseases, cast out Devils, and knew whether all this were in earnest. And most certainly they saw (as all the Jews did too) Christ crucified, his heart pierced with a spear, and his body buried; and whether they did see him risen, handle him, eat with him they knew. And if they might mistake in his Ascension, yet the fiery tongues, if such did light on them, they must needs see; and whether they themselves, who spoke no Languages, could then speak Tongues, it cannot be but they must know. In these there is no possibility they could err, unless they did it willfully: but then 'tis as impossible that they could do it willfully, if they were sincere and honest, such as would not lie.

Now that they were such, I might urge their simplicity and openness, without disguise, not covering their own errors; men who seemed to live as well as preach against all artifice, and to have no design on anything but the amendment and salvation of mankind. For he that can suppose it possible that they were otherwise, men of art and finess, that they contrived the story, must needs know; First, that such would not seal their falsehood with their blood; design no recompense to all their travels but contempt, and hatred, persecutions, prisons, whippings, wounds and death, to be the scum and the off-scouring of the world; lay out their lives against their conscience to preach that *Jesus,* who did only call them out to be a*spectacle to all the world,* just such as Malefactors when exposed to fight with, and to be devoured of wild beasts. Their sufferings are too known to stay upon: S[t] *Paul's* own catalogue of his for five whole verses 2 *Cor.* 11. is such, that to sustain them only for this end, to put a cheat on mankind; count a so laborious, vext, torn, miserable life and an infamous death gain, so the fable might be beleiv'd: to think they could do this, is sure as great a madness as to do it. But yet I will suppose that possible; that those who wove the fable pleased themselves so infinitely with the expectations of imposing on mankind, as that those hopes could make misery and death itself look lovely to them. But

Then 2[dly] that all and every of them should be of that mind, that amongst so many that bare witness of Christ's Miracles and resurrection not a man should discover the cheat; that when

their persecutors did with arts of torment as it were examine them upon the rack, they should work not one single confession out of them; that no ones courage should be broke, nor have a qualm so far as to acknowledge how it was, disclose the plot, lay open the confederacy, the whole mystery and the contrivance of it: When of twelve Disciples one was so false to betray his Masters person at a vile rate, yet that all of them, and many more, in a feign'd story of his Miracles should be so true to one another, that no engin of man's cruelty ever could screw out the sacret, not one should betray the forgery and be a *Judas* where he ought to be: no not that *Judas,* whose concern it was, whose treason to his Master had been justified had he been an impostor: yet that he should stir no least suspicion of it, but should burst, choked with his grief because he had betrayed innocent blood: This, if he knew it had all been imposture, must be most stupendous.

But yet we will give them this too, that vainglorious hopes of drawing in the world to follow them, might make all of them obstinate in secresy against all attempts of cruelty; or if some weak brethren did perchance discover, we may not have heard of it. But

For them 3dly to begin their preaching at *Jerusalem* is yet more strange. To hope to draw men into a persuasion, and to bottom that persuasion upon Miracles, and a Resurrection don amongst them there; where if discovery were made it must be made, and where it could not but be made if there were fraud. For to relate and write those works with every circumstance of persons, place, and time, where they not only could examine every circumstance, but where they rather then their lives would find them false, if nothing else would, this must needs discover it. They preach them to the face of the whole multitude and of the *Pharisees,* and tell them they were don before their eyes, sometimes 500 and sometimes 5000 being by and the *chief Priests* and *Pharisees* and *Doctors:* so that 'twas most impossible they should not know if they were true or false, as sure as there was never a Jew in all the Land, but knew whether there were a darkness over all the land when Christ was crucified. Now if these were forged to hope to draw *Jews* out of their Religion with apparent forgeries, which they knew such, speaks these Apostles men so far from art to manage a design of changing the Religion of the world, that they were mad beyond recovery and president.

But let us give them that too. Yet 'tis certain 4thly that the Jews, if any such were wrought on by them, must be much more stupid to believe them upon the account of such things don in all the country, in their Cities, and the Temple, before all the Nation, when they could not choose but know they were not don, if they were not don, but were fain'd all. For what ever might be motive to Christ's Followers and his Apostles, with the certain danger of their lives to forge the cheat, what possible temptation could there be so great to incline *Jews,* the most stiffnecked people, the most stubborn in Religion in the world, to embrace a faith which nothing but the Cross and shame and misery attended, and which they must know false too? Had they so great lust to die, as for that to bid farewell to their *Moses,* their Religion and their Law? It is impossible had they not known the truth of those things, that in waters of affliction, in Jerusalem, *ipsis persecutionum fontibus,* in that Fountain, that spring-head of persecutions, as the Fathers call it, they would ever have been baptized into Christ.

Yet suddenly in one day at one sermon of S[t] *Peter* we read near 3000 were baptized *Acts* 2. at another strait 5000 *Acts* 4. and such beginnings, such sums are required to make good what the Governor of Palestine*Tiberianus* tells the Emperor, that he was not sufficient to put to death all those that confessed themselves Christians. All which must needs have either been, convinced those things were true, or else as well against their conscience as against the powers, thus embracit that faith and death together.

Neither was this a first surprise of Christianity, as it had seized men's minds at unawares; for it went on conquering till the world came into it, receiving the Religion with the loss of all that was dear to them in this world. For in one age from Christ's death, what with the Apostles sermons, miracles, and writings also to confirm and keep men in the truth, and to convey it better to posterity, and their Disciples after them, who went forth delivering those writings, preaching on, and doing wonders also, very many Nations are recorded by Historians as converted almost wholly. And the truth of it is evident, since nothing but almost whole Nations, nor yet they but as buoy'd up by the wonders and the graces of God's spirit, ever could be able to endure, or be sufficient to employ the Swords, the Flames, the Lions, and the other numberless tortures which the *Jews* and *Nero* and *Domitian,* and above all *Trajan* in that first age rag'd with, till they made their Cities, villages and provinces so desolate, that the Proconsul *Pliny,* being frighted with the multitude of murder'd Christians, did advise with him about relaxing his edicts, as he himself assures us.

It was the same the next age, when the power of Miracles yet lived, and those which Christ himself wrought were scarce all dead, (some lived till near that time, who rose up with him at his resurrection;) when these books, (writ by the will of God to be the pillar and foundation of men's faith in after ages, as saith*Irenaeus* in that age,) were also read in the assemblies weekly; when not only those that did assemble were by*Hadrian* martyr'd, but they put men to their oaths, to find out whether they were Christians, that they might massacre them.

And in the third it was the like, when Miracles they say were not yet ceased, yet sure the greatest was the constancy of Christians in adhering to this book and patience in suffering for it. For they report the sands on the sea shore almost as easy to be numbered as the Martyrs of that age; what by*Valerian, Decius, Maximinus* and *Severus,* but especially by*Dioclesian,* who put so many men to death for not delivering up their Bibles to be burnt, and refusing to Sacrifice to his God's, as if he meant to have depopulated the whole earth. And this is as notorious as that men do now profess that they are Christians, and that these are holy Scriptures. Therefore I shall need to go no further.

Now among so many myriads who on the account of all these Miracles (whate're they were) suffered themselves to be converted to the faith of Christ, and then as if they car'd for nothing but Religion and their Bibles, for them bore the loss of goods, and life itself, and engaged their posterity to do so also; that not one of these should know whether indeed any such miracles were wrought, if any were restored to life or no: (for if they knew, then they were true:) and that among so numberless a crowd of teachers, who by assuming to speak languages, raise the dead, work signs, drew in those Myriads to Religion and the stake, and

went before them, gave them an example both in faith and death; that not one of all those should believe either the Miracles or himself that did them: for if any one that did them did believe them, since he knew who did them, they must needs be certain: but not one of them to know it, sure is such a thing as neither could be don nor be imagined.

He therefore that requires strict evidence in things of faith which cannot bear it, he that calls for Mathematical demonstration, nor will believe on easier terms, yet is so credulous and so unwary, that he can believe so many things which by the nature and the disposition of mankind I have demonstrated not possible, which yet must be true, unless these Scriptures be from God: 'tis plain he does not seek for certainty, but for a pretence of not believing; would fain have his Infidelity and Atheism look more excusable, and is not fit to be disputed with but to be exploded.

But if these Scriptures be from God, then whatsoever they affirm (with modesty I may conclude) is true. And therefore when St *Luke Acts* 1. 1. declares his *former treatise contained all that Jesus began both to do and teach until the day in which he was taken up:* since Christ before he did ascend taught everything that was required to be believed and don in order to salvation, and more too; therefore if his Gospel did contain all that he taught, and did, since it did not contain all absolutely, it must needs mean it contained all that was necessary, or it must mean nothing. And since the same St *Luke* in the beginning of that Gospel does affirm he wrote it, that *Theophilus might know the certainty of those things wherein he had been instructed;* 'Tis plain he avers that the certain knowledge of all those things wherein the having been instructed made *Theophilus* a Christian, might be had out of the Gospel: and when St *Paul* says here, that *the Holy Scriptures are able to make us wise unto salvation through faith which is in Christ Jesus,* and St John in his 20 chap. v. 31. *that though he had not wrote all the things that Jesus did, yet those that he had wrote were written, that we might believe that Jesus was the Christ the son of God, and that believing we might have life through his name;* 'Tis evident the Scriptures say that what was written was sufficient to work that belief which was sufficient to life and salvation, as far as the *credenda* do concur to it. And when St *Paul* in that verse that succeeds my text, in most express particular words sets down the usefulness of Scripture in each several duty of a *man of God,* or Preacher of the Gospel, both for *Doctrine* of faith, for *reproof* or *correction* of manners, and *instruction unto righteousness,* and tells you God's express end in inspiring it, and consequently its ability when so inspired was, *that the man of God might be made perfect,* thoroughly *furnished unto every good work* that belongs to his whole office; 'tis most certain that what is sufficient for that office to *instruct, reprove, correct* and *teach* in, must needs be sufficient to *believe* and *practice* in for all men: *i. e.* what my text affirms, they *are able to make us wise unto salvation.*

I might call in Tradition universal to bear witness to this truth for holy Scriptures, if having once demonstrated that they are God's word, when that does affirm it, and bears witness to it, there were need of any other. And this I dare boldly say, that if the Scripture did say as expressly, that the Pope had a supremacy or sovereignty over the whole Church, or that he or the Roman Church were infallible; their definition, or the living voice of their present Church, a most sure rule of faith, as it doth say Scripture *is able to make us wise unto salvation,*

those Articles would suffer no dispute, it would be blasphemy or sacriledg to limit or explain them by distinctions, when those sayings of the perfectness of Scriptures are forced to bear many. Then we should have no complaints of the obscurity of those books; if those articles were either in the Greek or Hebrew, they would never say the Bible were not fit to be a Rule of Faith, because the Language were unknown to the unlearned, and they could not be infallibly secure of the Translation; were they there they would account them sure enough, who think them plain enough already there, and that we must believe them because, *Thou art Peter, Feed my sheep,* and *Tell the Church,* are there.

And for him that shall affirm, all necessaries that must make us *wise unto salvation* are not in the Scripture, 'tis impossible to give a rational account how it should come to pass that some are there, the rest are not.

It must be either on design, or else by chance. Now 1. That God should design, when very many things that were not necessary were to be written, that the main and fundamental ones should be omitted: and when of the necessaries most he did design for Scripture, then He should not suffer the Apostles to write the remainder of them: and yet what he would not suffer them to write, designed that the Trent Fathers (who I hope have perfected the Catalogue) should write all: of these since 'tis not possible to give a reason, 'tis not therefore rational to affirm it was upon design. But

2. If he shall say it only happened so by chance, he does affront both Scriptures and God's Holy Spirit, who, as they affirm, inspired them for this very end, to bring men to the faith and to salvation. But there is no place for chance in those things that are don in order to an end, by the design, impulse and motion of the infinite wisdom of God's Holy Spirit. He certainly does most unworthily reproach his Maker, who can think it possible, that what he did design expressly and on that account alone to attain such an end by (namely that men should believe and be saved) and inspire it for that purpose, should yet fail, not be sufficient for that purpose. And sure if it be sufficient it contains all necessaries, otherwise it were deficient in the main; yea so clearly also, as that they, for whose salvation they are intended, may with use of such methods, as are obvious and agreed upon by all men, understand them: for otherwise they could not be sufficient: if men could not be instructed by them in things necessary both to faith and life, they could not *make them wise unto salvation.*

I must confess the Scripture labors under a great prejudice against this doctrine, from the different sense and interpretations that are made of it, even in the most fundamental points, by them that grant it is the word of God; when yet all use the same means to find out the meaning, and no doubt they seek sincerely after it. But yet I think it evident this happens not from the obscurity of Scripture, since it is not only in the most express texts; but also if you should suppose the doctrines were as plain set down there as words can express them, yet there are such principles assumed into the faith of different sects, as must oblige them to interpret diversely the same plain words. I am not so vain as to imagine that no places are obscure in Scripture, and I know that learned men have arts by obscure places to confound the plainest, just as the Philosopher did motion. Neither am I so perverse and singular not to think that universal practice and profession of the Church does much assure and confirm

explications of Scriptures, whether obscure or plain. But this I say, that the diversities of explication come, as I now said, from the diversity of principles or rather prejudices, and that this only is the cause of it I thus demonstrate.

First in the *Socinian,* who interprets all those Scriptures, which the Catholic world hath still applied to the Divinity and satisfaction of Christ, that I name no more points, otherwise then the Church did always; and I affirm he does it, not because he thinks the words do favor his interpretation, but because his principle requires it; namely this, To admit nothing into his faith but what agrees with that which he counts reason, which in a *Socinians* faith is judge of all points in the last resort. And I mean reason upon natural principles, and thus I prove it. *Socinus* speaking of Christ's satisfaction, says the word is not in Scripture, yet if it were there very often I would not believe it, because it does not consist with right reason, that is, with the arguments that he had brought against it drawn from human principles. And therefore he there adds; those things which 'tis apparent cannot be, (*i. e.* that appear such to him who judges by the principles of natural reason, which yet cannot judge of supernatural and infinite beings,) though the Holy Scripture does expressly say they are, yet must not be admitted; & *idcirco sacra verba in alium sensum quam ipsa sonant per inusitatos etiam tropos quandoque explicantur:* and for this reason we make use of even unusual tropes, strain'd figures to explain the words of Holy writ to other senses then the words themselves import. And so he therefore serves that great variety of words by which the Scripture does express Christ's suffering *for our sins,* in our stead, as our sacrifice; against the universal notions of those words, not only which the Church of Christ, but which the Jews and which the heathen world had of them. And when his reason told him that Christ could not be *God one with his Father,* that he was so far from having any being from eternity, as that he was not at all, till he had a being from the Blessed Virgin; Therefore when the Scripture says directly*I and the Father are one,* he must strain it to this meaning, are of one mind, we agree in one: altho St *John* avert that, by distinguishing those two expressly. Yea worse, when to prove that Christ had a being e're the world was made, we urge from the first Chap. to the*Hebr.* what St *Paul* produces from the *Psalms,* and does apply to him most particularly. *Thou Lord in the beginning hast laid the foundation of the earth and the Heavens are the works of thine hands; they shall perish, but thou remainest, and they all shall wax old as does a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.* They explain it thus: that God by Christ will at last destroy these Heavens, and this Earth, and change them, according to that saying in the Psalms; which altho the Apostle produce at length, as it stood there, both concerning the *Creation* and *destruction* of the world, yet he intended only to apply this last to Christ. And though he say as well of the same Lord, *Thou Lord in the beginning didst lay the foundation of the earth, and the heavens are the works of thine hands,* as, *thou shalt change them;* yet he meant no more but that this change God would effect by Christ. It is not possible that the text can give any the least countenance to this interpretation. The different explication of this Scripture does not come from the obscurity of any words in it; for in the *Psalm* they and we understand the same words in the same sense exactly: therefore that we differ here, is not from anything in the words quoted, but is wholly from the Principle. And we may not wonder, for the plain sense will not suit with their Hypothesis.

There are no other that are instanc'd in as differing from us in points of faith but the Romanist. I know not whether they account those differences to be in things necessary to salvation. If that be true that they allow (for what cause they know best,) some that are reconciled to their Church to communicate with ours, that is, join in our worship, and by doing so own the profession of our faith in distinction to that of others, or at least espouse the scandal of the owning it; Then one would think they must account that there is nothing in our worship don that is unlawful, nor omitted that is necessary, nor anything Heretical professed, at least that there's no scandal in the owning that profession. For if there were, they did allow them only to profess and act gross sin, which certainly they would not do. So that poor Protestants when they are pleased to give leave may be no Heretics, and therefore there is nothing of itself in that profession faulty. But yet on the other side since we see they call us Heretics, and when they have no power over us, damn us to Hell fires, and when they have had power, damned us to the fire and fagot also; sure they think the differences to be in things necessary. But yet the account is easy, how not the obscurity of Scripture, but a Principle or prejudice does cause this. For we are bound in conscience to grant they believe their own Principles. Now 'tis a Principle with them, that their Church cannot err, and therefore that their present faith and consequent depending practice was their faith and practice always. That it may appear so, they must seek for countenance from Scripture: and if anything there seem to thwart their faith or practice, they must smooth and disguise it, that it may look friendly. And 'tis most certain if the Scripture should be never so express against them, whilst they think it is not possible that they can err, they cannot think it possible Scripture can mean what it pretends to speak. 'Twere easy to make instances. As first for invocation of the Saints departed, which with them is a point of faith,*Bellar.* and *Cochleus* produce that of the Psalms, *I will lift up mine eyes unto the hills from whence cometh my help.* Psalm 121. 1. and altho the text directs that looking up expressly to the *Lord that made heaven and earth.* v. 2. and though it be a Principle with them, that on those everlasting hills there were no Saints in *David's* time that could be invocated, they were all in *limbo* then they say; yet as I said, they would have countenance from Scripture, and for want of better they are therefore forced to interpret those words, *I will lift up mine eyes unto the Hills,* thus, *I will invocate* the Saints. Now will any say 'tis the obscurity of this Scripture that does hinder Protestants from seeing the bright evidence of this argument, and not rather that it is the weak foundation of this practice that does make the Romanists seek to build it on those mountains? So among those several texts which in the 2[d] Nicen general Council are producit for adoration of the images of Christ and of the Saints, and are expounded to evince it, none is plainer then that which I produced now from *Bellarmine.* I shall give one or two examples from the Psalms:*Thy face, Lord, will I seek:* and,*Lord, list thou up the light of thy countenance upon us:* and again,*the rich among the people shall entreat thy face:* therefore David thought the picture of Christ was to be adored. It is their own conclusion from these texts, and they have no better for it. Yet they saw the doctrine in these so apparently, as that with great opposition to great Councils, and more bood-shed I think then yet ever any doctrine hath been settled with, it was imposed. Yea more, the first experiment of the Popes power over Sovereign Princes was on the account of this same doctrine: when for opposing Image-worship *Gregory* the 26d excommunicated the Greek Emperor. Pope*Constantine* for the same

cause indeed had 14 years before don so to *Philippicus,* but he did not go much further, whereas *Gregory* absolved the Emperor's subjects in the Roman Duchy from their Allegiance; commanded them not to pay him any tribute, nor in any wise obey him; whereupon they killed their Governors, and swore obedience to the Pope. And this was the beginning of St Peters patrimony, and it was thus gotten by this doctrine, which they saw so clearly in these Scriptures; when they cannot see the contrary in those plain words, *Thou shalt not make to thyself any* whether *Graven image* or idol it matters not, since it follows, *nor the likeness of anything which is heaven above,* &c. nor in those where God takes care expressly that himself be not worshipit by an image *Deut.* 4. 15. and then judge if 'tis obscurity or plainness that makes them see or not see doctrines in the Scripture: rather if it be not merely the necessity of prejudice. So again we differ in the meaning of the 14th chap. of the 1. of *Cor.* where we think St *Paul* asserts and argues, yea and chides against all service in an unknown tongue in the public assemblies saying all must be don there so as it may be understood, and to edification. But that which is performed there in an unknown tongue does not edify says he there: yet to justify this practice they must make it have a different meaning, which no Fathers countenance, but which several expound as we do, yea and diverse of their own do so too, particularly their Pope*John 8th* in his 247th Epistle writing expressly on that Subject. Once more, so their half communion, that it may be reconciled with that express command*Drink ye all of it:* and *this do,* obliges them to find another meaning: *drink ye all* must be directed to them only as Apostles; and *do this* must signify consecrate the Elements, altho St *Paul* apply it most directly to the drinking, and the drinking to his lay Corinthians. Nor dare they say in truth it means the other, for St *Paul* when he does say *do this,* did not intend to make his *Lay Corinthians* male and female all priests, and give them power to consecrate. The words are plain, there's nothing in the text obscure that makes us differ, but the practice had by little and little grown upon them, till it became Universal, and so grew into their faith: and then since they believe they cannot err, they must expound Christ's words so as they may not contradict their practice; because that would overthrow their Principle.

But the Church that builds upon no Principle but God's word, can have no temptation to pervert or strain it, since what ever does appear to be the meaning of it, that their Principle must needs engage them to believe. And therefore if it say *This is my body,* we believe it; if it says too after consecration it is*bread,* we believe that also: and because it therefore says 'tis both, we so believe it one that it may be the other: which since both say it is impossible that it can be substantially, neither hath God in express words told us which it is substantially; therefore seeing when he calls it *body,* he is instituting his *Sacrament,* there's all reason in the world he should mean *Sacramentally;* since 'tis the most proper meaning: and by consequence 'tis bread *substantially,* as all ways of judging in the world assure us. Here's no stress on Scripture, as there is no Principle to serve; when as the other makes us differ, not in Scripture only, even where 'tis plainest; but tradition too. For the most express and evident sayings of the primitive Fathers are on every head of difference, as much the matter of contention as the texts of Scripture are; as it were easy to demonstrate if that were my business. So that it is mere deceit to lay our quarrels to defects in God's word, and

particularly to its obscurity, which a man would think were evident enough from this that *Children knew it.* The last thing I am to speak to.

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

I cannot pass this, that it is St *Chrysostom's* observation, that *Timothy* was nursed up in the Scriptures from his childhood. Yea and since his Father was an Heathen, he must have been taught them by his *Grandmother Lois,* and his *Mother Eunice,* whose faith St *Paul* speaks of 2 *Tim. 1. 5. Children* therefore then, and *Women,* and they sure are *Laics,* read the Bible. Yea and since they knew it, they must read it in a language which they understood: and we know where that is unlawful now. If we consider the first prohibition that appeared in that Church with Synodical authority against such men's having any Bibles in their own tongue, we shall find it was immediately upon the preaching of the *Waldenses,* one of whose doctrines it was,*that the Scripture was the rule to judge of faith by: so that whatsoever was not consonant to that must be refused.* This they preached in France and over Europe in the latter end of the twelf Century: and that Council which forbad their having of the Bible, we find lately put forth by the frier*D. Achery* as held at *Toulouse* in the beginning of the 13th Century. It seems they apprehended then their doctrines hardly would abide that touchstone: and they therefore had no surer, more compendious way for its security then to prevent such trial, taking care men should not know what was or what was not in Scripture. And it is not possible for me to give account why in their catechizing they leave out all that part of the commandments, *Thou shalt not make to thyself any graven image,* &c. but this only, that they dare not let the laity compare their doctrine and their practice with that Scripture. But though it is possible they might conceive some danger if the whole Scripture should be exposed, yet in those portions which the Church itself chose out for her own offices, the *little Lessons,* and *Epistles,* and *Gospels,* those sure one would think were safe: no, not their *Psalter, Breviary,* nor their *Hours of the Blessed Virgin* must they have translated in their own tongue; as that Council did determine. And truly when the Roman Missal was turned lately into French, and had been allowed to be so by the general Assembly of the Clergy in the year 1650. and when it was don it had the usual approbation of the Doctors and some Bishops, and then was printed at Paris with the license of the Vicars general of their Archbishop. Yet another general Assembly of the Clergy the year 1660, whereat there were 36 Bishops, upon pain of excommunication forbid any one to read it, and condemn not only that present traduction, but the thing in general as poisonous, in an Encyclical Epistle to all the Prelates of the Kingdom: and in another they say of him that did translate it, and the Vicars general that did defend him in it, that by doing so *they did take arms against the Church, attaquing their own Mother* (namely by that version) *at the Altar, in that sanctuary, that closet of her spouses mysteries to prostitute them:* and in another Epistle they beseech his Holiness Pope *Alexander* 7th to damn it not in France alone but the whole Church; which he then did by his Bull, forever interdicting that or any other Version of that book, forbidding all to read or keep it on severest pains; commanding any one that had it to deliver it immediately to the Inquisitor or Ordinary that it might be burnt forthwith. Now thus (whatever it be otherwise) the Mass is certainly a sacrifice when 'tis made a burnt offering to appease his Holiness's indignation: when that ver• Memorial of

Christ's passion again suffers, and their sacred offices are martyr'd. To see the difference of times; 'twas heretofore a *Pagan Dioclesian,* a strange prodigy of cruelty, who by his edict did command all Christians to deliver up their Bibles or their bodies to be burnt: 'Twas here his *Holiness, Christ's Vicar,* who by his Bull orders all to give up theirs, that is, all of it that they will allow them, and their prayers also, that they may be forthwith burnt, or themselves to be excommunicated, that is, their souls to be devoted to eternal flames. And whereas then those only that did give theirs up were excommunicate, all Christians shun'd them as they would the plague; and multitudes, whole regions rather gave themselves up to the fire to preserve their Bibles: now those only that have none, or that deliver up theirs, are the true obedient sons of that Church, and the thorough Catholics. I know men plead great danger in that book: it is represented as the source of monstrous doctrines and rebellions. I will not say these men are bold that take upon them to be wiser then Almighty God, and to see dangers he foresaw not, and to prevent them by such methods as thwart his appointments; but I will say that those who talk thus certainly despise their hearers; as if we knew not Heresies were hatched by those that understood the Bible untranslated: and as if we never heard there were rebellions among them that were forbid to read the Bible. For if there were a *Covenant* among them that had it in their own tongue, so there was an *Holy League* amongst those men that were denied it. While those that had the guidance of the subjects conscience were themselves subject to a foreign power, as all Priests of that communion are. How many Kings and Emperors have there been that did keep the Scriptures from their people, but yet could not keep their people from sedition, nor themselves from ruin by it? In fine when God himself for his own people caused his Scripture to be written in their own tongue, to be weekly read in public too, and day and night in private by the people; and when the Apostles by the inspiration of the *Holy Ghost* indited Scripture for the world, they did it in the language that was then most vulgar to the world: what *God* and the *Holy Spirit* thus appointed as the fittest means for the Salvation of the world, to define not expedient, as the Holy Fathers of *Trent* did, looks like blasphemy against *God* and the *Holy Spirit.* But blasphemies of this kind are not to be wondr'd at from that kind of men, that call the Scripture a *dumbjudg,a black Gospel, inken Divinity,written not that they should be the rule of our faith and Religion, but that they should be regulated by, submitted to our faith;* that *the authority of the Church hath given canonical authority to Scriptures, and those the chief, which otherwise they had not, neither from themselves nor from their authors;* and, *that if the Scriptures were not sustained by the authority of the Church they would be of no more value then Aesopsfables.* And lastly,*that the people are permitted to read the Bible was the invention of the Devil.*

But to leave the controversy and speak to the advantages which may be had from early institution in the Scripture; 'tis so evident that I need not observe how 'tis for want of principles imprest and wrought into the mind in Childhood, that our youth is so licentious. And 'tis not possible it can be otherwise, when they have nothing to oppose to constitution, when 'tis growing, and to all the temptations both of objects and example; no strict sense of duty planted in them, no such notions as would make resistance to the risings of their inclination, and seducements of ill company: and they therefore follow and indulge to all of them. And in God's name why do parents give their Children up to God in their first infancy,

deliver him so early a possession of them? as if they would have Religion to take seizure on them strait, as if by their baptizing them so soon, they meant to consecrate their whole lives to God's service, make them his as soon as they were theirs, as if they had been given them merely for God's uses? And they therefore enter them into a vow of Religion almost as soon as they have them: why all this? if accordingly they do not season and prepare them as they shall grow capable. Why when they are but newly born their children, do they take care they shall be regenerate and born again God's Children? if they do not furnish them with necessaries, educate them into all the qualities and hopes that appertain to the condition of God's children, as well as they do to that of their own. That parent which not only, like some delicate ones refuses her own breasts to her own infant, but provides no other to sustain it; that does only wash her babe from it's first blood and uncleanness to expose it the more handsome prey to wolves and tigers in the desert, is more savage then those tigers:*even the sea monsters draw out the breasts, they give suck to their young ones,* saith lamenting *Jeremy,* but he adds *the daughter of my people is cruel like the Ostrich in the wilderness,which leaveth her eggs in the earth, and forgetteth that the foot may crush them, or that the wild beast may break them, she is hardened against her young ones:* such are they who when their children are so born again to God, yet as they shall wax capable provide not that which St *Peter* calls the*sincere milk of the word that they may grow thereby:* but from their being washed so in the laver of regeneration, take no more care, but expose them forthwith to such lusts and conversations, as are much more wild and savage then those beasts in the comparison; to which they cannot choose but be a prey. They strive indeed, they say, to educate them into men betime, that is, make them conversible and bold: and since for that they must engage them into frequent company, where they see and hear men's follies, that I say no worse; by that means they come to have their understandings stored with nothing but the Modes, and sins of conversation; filled with froth and puddle; men betimes only thus, as they have forwarded their inclinations to, and got an early understanding and experience of, those vices, which one would think men only could be equal for. But by this means the mind, that only part that makes us be men, is not only not improved, but dwarft. They do not only still continue children in their understanding as to anything that's real and solid; but the hopes of reason are destroyed in them, and its growth killed, by turning all its nourishment to feed the beast part; and the Christian is quite starv'd. There needs no other cause be given for the most part, why so many men have no Religion, own being Liberti•es, and profess vice; for want of education they have nothing in them that does check this, for they had no principles of a Religion instill'd into them. And if at any time it comes to pass that they think it is their interest to take upon them the profession of some Religion, they therefore, since they have no Principles nor rules to judge by, are most apt to choose to profess that Religion, which is like to be most gentle to the courses they have steer'd, and are engaged in. Now that men hope to find such an one, (whether by its constitution I shall not enquire but,) by its practice is but too apparent. Accordingly when they go over to it, they carry with them, and preserve in it the vices of their no Religion; and by consequence they went not over seriously for Religion: and are therefore so much worse now then when they owned no Religion, that they do their wickednesses with certainty of easy absolution, and so hopes of salvation; and by this are likely to be made twofold more children of Hell then before: and let them triumph in

such conquests. There's nothing in the world that contributes so much to this as men's being not acquainted early with, instructed in, those Divine rules and obligations to piety and virtue, which this book the Bible does afford. If men had been seasoned first with the knowledge and the sense of duty, with the comforts that are in it, with the apprehensions of great blessings that attend it; and the mischiefs that are consequent, indeed essential to impiety and vice here▪ and their minds were furnished with examples of both, which this book abounds with; and their hearts too raised with expectations of far greater blessedness in a life hereafter, and with the belief that both that blessedness and life shall have no end: and were made sensible also of strange dreadful torments that await the breach of duty, which shall also last forever: if these impressions I say, did prevent all other, and take up the mind, and had in them the stamp and character of *God,* and so there were a reverence and awe of him wrought in them, and they looked upon him as concerned in all this; how it was his word that said it; and these sentiments were grown into the very habit of their mind; as it would not be easy to corrupt or soften such, so 'twould be much more difficult to shake them, since their faith is founded on *the rock of ages.* Besides the Holy Scriptures carry in them such an obligation of adhering to them, and to them alone, since they are sufficient *to make us wise unto salvation,* and are *God's word,* that men would not be apt to exchange them for Legends, pious forgeries, for things that can make good no certain title from the Lord: for let them show an equal derivation of it, bring it down through all the ages as we have don the Scripture's title to him. Otherwise it justly may provoke God's exclamation in the Prophet*Jeremy: Be astonished, O ye Heavens, and be horribly afraid, be ye very desolate; saith the Lord, for my people have committed two evils, they have forsaken me the fountain of living waters, and hew'd them out cisterns, broken cisterns that can hold no water:* cisterns therefore that may leave them in a state to want a drop of water, when their tongue shall be horribly tormented: whereas he that drinks that *living water* which Christ gives, his*word, shall never thirst,* but it shall be a well of water in him springing up to everlasting life.

A SERMON OF THE OBLIGATION OF BAPTISM.

Rom. 6. 3.

Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?

THE Ancient Severities of this season, by which men strove (as if they had designed a fellowship with him in sufferings) to celebrate Christ's death in mortifying Rigors and Austerities, at least to use the body of Sin as cruelly as his was used: these, I say, were not only for the discipline of Penitents, of Christians that had sinned against their solemn undertaking and profession, so to actuate their Repentance and to mortify their lusts and inclinations, and by that prepare them for an Absolution on Good-friday Eve: but they also were much earlier employed upon the Catechumens, that were Candidates of Christianity, as by which they did express their sorrow for, and detestation of their former lives, and so prepared themselves for Baptism on Easter Eve: for that was their most solemn time, as *Tertullian* do's assure us in the 2^{d} Century, just when that death and passion into which they

were baptized was celebrated, *Diem Baptismo solenniorem Pascha praestat, cum & Passio Domini in qua tinguimur odimpleta est*▪ And that they did prepare for it with watchings, fastings, weepings, and all rigid mortifying discipline: and before him *Justin M.* And they had in the Greek Church their forty days for these severities: and a while too in the Roman in St *Jerome's* time, and Pope*Siricius* it was so, but quickly sunk into this single weeks performances. But in all those times they had their scrutinies, their strict examinations to try whether their performances were real and sincere. So nice and so severe a thing they thought it to become a Christian. The man was to be mortifi'd and die into the very name. But now, God knows, as for the former discipline for Penitents one Church hath lost it, and the other hath debauched it into Pageantry, and taught it to countenance and bolster men's continuance in Sin, and minister to vice. So for the other discipline too, if that did import that Baptism hath such engagements in it, men in every Church live now as if they either never had been Christian'd, or had never known, or had perfectly forgot the obligations of that Sacrament; the thing which St *Paul* reproves here by his question, *Know you not* &c. And which therefore 'tis impossible there can be a more proper time to call to your Remembrance then this is, before you are to celebrate that death you were baptized into. Now to inform such he disputes here very closely. The sum is this: *They that are dead to Sin cannot live any longer in it.* Now as Christ's Death was a death to Sin, *for in that he died, he died unto Sin once* v. 10. i. e. there was an efficacy in that death of his to put an end to all the powers of Sin: which being so, it was impossible he could die more then once; but must be alive always afterwards to God. So in like manner whoever is baptized, he is baptized into the likeness of that death v. 5. namely into a death to Sin; inasmuch as by solemn profession and express undertaking he do's die to it, for he renounces it; and if he answer that his undertaking, do's so really: and really as Christ died once, so as to live always afterwards to God; engaging himself to keep God's holy will and commandments and to walk in the same all the days of his life. So that the words suggest these things to be discoursed of. 1. Christ's death was a death to Sin. 2lie They that are baptized are baptized into that death, namely into a death to Sin. 3lie They that are baptized into that death are to die as Christ did, i. e. to die to Sin once, so as to live always afterwards to God.

1. Christ's death was a death to Sin, i. e. there was an efficacy in Christ's death to put an end to all the powers of Sin. And here I mean not that extrinsic efficacy of his death, as it confirmed the Covenant of the Gospel, whose rewards and punishments engage us against all those powers; nor as his blood did also purchase grace whereby we are enabled to resist them, but the direct influence of that death tends to destroy all the power that the Devil, World, or Flesh had either to command us or condemn us. The Scripture tells us that *by Death he destroyed him that had the power of Death,* i. e. *the Devil Heb.* 2. 14. Christ tells us he hath *overcome the world* for us *John* 16. 23. and St *Paul* says by his Cross the *World is crucify'd to us,* and assures us that *God sending his own Son in the likeness of sinful flesh, and a Sacrifice for Sin condemned Sin in the flesh that the Righteousness of the Law might be fulfilled in us* Rom. 8. 3. Which place discovers how all was effected, namely as he was a Sacrifice for Sin: and that not only as that Sacrifice did consecrate him to, and install him in a power to pardon Sins upon Repentance, and so whomsoever by virtue of that motive he took off from serving Sin, from

them he took away the guilt of it: but as that Sacrifice did take away the guilt of Sin from us by *bearing it in his own body on the tree,* the direct consequence of which as to its tendency and efficacy is, that *we being dead to sin might live to righteousness.* And in both these manners*by his stripes we are healed.*

I do not mean to entertain you with the controversy that there is on the account of these two Schemes, concerning the effects and uses of the death of Christ. Only I cannot choose but wonder why it should be said to be unjust in God to lay upon him the iniquity of us all: so as that he bore death as the punishment due to sin by making satisfaction for us Sinners. For I would gladly know to whom the wrong were don in this, that makes the injustice, and on whose part it was unjust: not on his part that made the satisfaction sure. For whether it be wrong to force an innocent person without his consent to suffer for the guilty I shall not dispute. But here Christ *gave himself for us Tit.* 2. 14. and had *power* to do so *John* 10. 18. And having power to lay down his life, and power to take it up again, if he had so much love and pity for lost mankind, as to lay it down for three days to prevent their everlasting death and misery; no justice certainly, nay no self-love forbids this. Much less was there wrong don to them, for whom the satisfaction was made; unless eternal redemption and eternal blessedness purchased at such dear rates with such infinite kindness be accounted injuries. Nor yet was it unjust in him that did receive it: for none charge it upon that account. That death which all confess Christ did justly submit to, God most justly might accept; since he could so dispose it, as not only by it to work the Salvation of those whom it was undertaken for, but also the advancement of his human Nature, that did undergo it, to the highest pitch of glory, to *all power in heaven and earth* Phil. 2. 9. and withal thereby *declare his own Righteousness* Rom. 3. 26. and work the honor also of his other glorious attributes. And therefore if there had been no injustice (as they say) altho Sin had been pardoned without any Satisfaction; much less could the receiving this be a wrong to him. Indeed it seems as if there had been no right don him by it, because he furnished all that makes the satisfaction, and he could not receive it therefore, since he gave the value to it. And 'tis most true in compensation of rights of real possessions, and such as can be satisfy'd no otherwise then by that which we call restitution. As for example in a debt, be I never so willing, 'tis impossible I can truly restore or satisfy a debt in any part with what the creditor do's furnish me to do it with: for that is really his extinguishing and forgiving it, and not my payment. But 'tis not so in compensation of the rights of estimation, or of honor, which are satisfy'd by that which we call reparation. The man that had brought up a false report of me, and lessened my just reputation and esteem, but yet repents upon his death bed, and would fain repair my honor, sign a recantation, but hath nothing then to make it with, nor strength nor skill it may be to subscribe it: though I furnish paper pen and ink, write the form and hold and guide his hand to sign it, and explain the marks too of the witnesses, and publish it, which makes the very matter of the Satisfaction; yet he truly satisfy's. The case here also was a case of honor; there was no restitution to be made to God, from whom it was impossible we could take anything, or make him sustain any real loss: but we had don that which tended to his dishonor infinitely. For when God had made man in his Image, righteous, and Lord of all his creatures, built for immortality of happiness; and as in order to his Government of the whole Universe

he put rules into them to guide their workings, so he gave man laws to direct him how to use the other creatures regularly, and to steer himself in order to attaining his own ends of blessedness: so least he should transgress those laws, and so disorder and deprave himself, and the whole Government indeed, if there were neither check nor fear upon him; he did therefore add a Sanction to his Laws, decreed death the penalty of each transgression, and God knows that could not be but death eternal; for it was not possible we could recover and rescue ourselves out of it if dead once. Now if notwithstanding men did slight this mound, and broke out into all excess of licences, so as to discompose and vitiate the order, the whole frame of things, not only using other creatures to irregular ends, and so abusing them, but themselves also, disturbing the whole kind; their vices forced them to invade other men's proprieties and and liberty and life, and consequently to expose their own; no one thing could be safe, their coffers, and their beds, and their breasts too were broke into and thrown open, and having broke the Government thus far, they also set up other Governors, framed new God's, and forgot him that made them, and gave all their service to those forged usurping Deities, and worshipit them with villainy and vices; so far as that they lost the very rules of virtue, and the principles of honesty were quite debauchit. Things being thus, it is impossible that anything in the world can be more reproachful to one then this is to God: for what can so much tend to the disgrace of an Artificer, as that his workmanship should by no means serve those ends, which it was made for; but the direct contrary to all: designed to work the glory of their Maker, and their own Eternal happiness; and instead of that they work out nothing but their own destruction and eternal misery, and their Makers disservice: and what could more reproach the wisdom of the Maker? Or what can so much tend to the dishonor of a Supreme Governor, as to have his Authority slighted, his laws broken, trampled on, and for any trifling, least occasion, as if it were don contemtuosly, his threatenings all despised, his person libel'd, and before his face his homage, worship, Throne given to the meanest, vilest of his creatures, to his basest Rebels? If God suffer this and cannot help it, where is then his power? If he can, and will not, where his holiness? how do's it appear he is displeased at Sin, or do's indeed not like it? He is aware the Sinner cannot choose but make such Judgments of him, for he told him long since,*these things hast thou don, and I kept silence, and thou thoughtest wickedly, that I was such an one as thyself.* At least as St *Paul* asks the wicked Jew, *thro breaking the Law dishonorest thou God?* For so it is: *the name of God among the Gentiles is blasphemed thro you* that pretend to his service, but live wickedly, which makes them think your God is not a God that do's require good life. Now if he do not vindicate himself from these aspersions, and his laws from violation, his authority from contempt, how is he just to himself? or how a righteous Governor? 'Tis true he knows to vindicate himself, and make appear he is an holy God, a righteous Governor; namely if he but execute his laws. But then alas, mankind must perish for evermore, and so the whole design of the creation, (which was made for man to serve God with it, and to praise him for it, to be religious, and be happy,) had been lost, and still the wisdom of the Maker had been questioned. Hereupon the Son, who is the wisdom of the Father, is to take flesh, and be made man to teach virtue once more, and assure immortal blessed recompenses to it, and then suffer death, the dire expresses of God's detestation and abhorrence of Sin, what ever he should think fit for vindication of his laws and his authority, his righteousness and holiness;

and upon condition that he would receive to favor and to blessedness those that sincerely would believe, repent of all their evil deeds, renounce them heartily, and faithfully endeavor to obey him, he would fully satisfy for the dishonor man had don him.

And truly when he bore the sharp inflictions of the wrath God had for Sin, as certainly he did, for otherwise scarce any malefactor but did meet death with more alacrity and courage. The two Thieves, that suffered with him, did not entertain the apprehensions of it with such agonies, nor cry out so with the pain of it, nor so soon sink under it. It was the sense of this which made his blood run out in clots as it were flying from that sense: it was the apprehensions of the guilt imputed to him, and the wrath which he knew was due to it, and did apprehend must fall on him in such degrees and by such measures, as might show how God detested Sin; it was this that did make him apprehend his God, who was himself, was gone from him, since he left him so long lying under it, as if he had not yet expressed that detestation full enough. Now if we consider that it was the Son of God that did and suffered all this, we must see more of God's attributes exalted to a greater height of honor, then by mankind's either suffering or performing what the Law required. We see his Justice satiate itself in infinitely richer blood then man's, the blood of God: but we see Mercy triumph against Judgment in that very blood. He could have show'n his detestation of Sin otherwise, even in the Sinners punishment, and so demonstrated his holiness and justice; but it was impossible that he should otherwise show mercy at these rates, by crucifying his Son who was himself, that he might spare Sinners. Meer pardon had been no such kindness, as to let us see, that God would do all this and suffer so that he might pardon us. So that mankind forgiven and in glory had not been so great an evidence of his compassion, nor in torments so great an evidence of his holiness and detestation of iniquity. He had such compassion of us as inclined him to deliver up his Son to torment, that he might show mercy to us; yet all that compassion, though his bowels yern'd so over us that he would shed his blood for us, could not incline him to forgive Sin without such an instance of his detestation of it; nor yet with it but to such as will forsake their Sins. For how should he appear by those inflictions to detest Sin, if he should accept the Sinner that amends not? give his pardons and rewards to one that will not part with his iniquities? To such Christ's sufferings are the Copy of their expectations; he do's let them see how he detests, and will forever plague Sin unrepented of, who thus torments the imputation of it on the innocent the blessed Son of God. So that Christ's sufferings not only are a perfect vindication of the honor of God's person, and his Government as to Sins committed, but the most astonishing caution against committing them, that can be imagined. With us the Law is satisfied by the offenders suffering, sometimes in effigie, if we execute his picture, anything that by the fright of the example helps to guard the Law from being broken. But see here an example, which to make, cost God the life of his own Son, which to make dreadful he provided all the Agonies imaginable, to assure us, he that spared not his own Son, will not spare the guilty: neither can the Sinner possibly be able to endure that to Eternity, which his Son, the Son of God sunk under presently. 'Tis not a satisfaction that will give us leave to enjoy our vices, and atone for us; a price that will buy off the guilt of all our Sins, and let us have them. The satisfaction of this infinite value looks at vindication of God's Honor, and his Laws, and serves the ends of

Government, and assures the Sinner, which amends not, that he must forever perish. And thus this Sacrifice for Sin condemned Sin to death by his own death. Which death, that we would imitate, we did engage in Baptism: which brings me to the second thing, Whosoever *are baptized into Christ Jesus, are baptized into his death: (i. e.)* that which the efficacy of his death did work to, that by Baptism we did engage ourselves to. Now as to this.

1. Christ's death was, as we have now seen, undertaken for the death of Sin. Now Baptism imports the undertaking the same thing; it being as *Oecumenius* upon this place do's say, a Baptism unto that death 〈 in non-Latin alphabet 〉 *&c.* Because when we are baptized, we do most solemnly profess and undertake to die to Sin, renounce the Devil *&c.* and put upon ourselves the strictest obligations in the world to do this. That Baptism from its institution was administered with express engagements to this in the very form of it, I could prove out of that office in all ages that have any extant of it, in the rest out of express testimony of Fathers thro everyone to the Apostles. Which so universal practice makes St *Jerome's, Primas.* and others explication not seem strange, when they expound that good profession *Timothy professed before many witnesses 1 Tim.* 6. 12. to be that in Baptism. However 'tis sufficient evidence that St *Peter,* when he says that the*Baptism that saves us,* is the 〈 in non-Latin alphabet 〉 , the whether question in St *Cyprian,* or the *Answer* in *Tertullian;* or indeed the stipulation (which is both) *of a good conscience towards God,* do's as much as say there was in Baptism an obligation entered in that form of Law, that stipulation was, with questions an answers to them. For they were asked, and they did answer: Dost thou renounce? I do renounce. Dost thou forsake? I do, *&c.* And he that at Sacrament says that he do's this with a good, sincere, and upright Conscience, hath the Baptism that saves. But the importance of the Rite may be best known from them that used it first, and whence it was derived, even from the *Jews:* who when they did initiate a Proselyte into their Covenant, did it with that Ceremony in this manner; when any man desired to be of their Religion, and they had by several scrutinies examined what the motives were of his conversion, what his aims; if they were hopes of anything of this world, they refused him; least his conversion should die or change as quickly as his worldly hopes or desires. But if they saw all reason to believe he was sincere, then they expounded to him all the Commandments, laid before him the difficulty in keeping them: if this did not affright him, they explained to him the mysteries of their faith, and the Commandments again, together with the punishments that were allotted to transgression, the Rewards to them that did observe them. After all which if the man continued steadfast in his purpose, they circumcise'd him, sprinkling his own blood on him as a ceremony to affright him into the Observance. And one would think it were sufficient engagement to have signed his resolutions in his blood, and sealed to them with Circumcision, as the *Targum* words it 〈 in non-Latin alphabet 〉 , and carried the impression of his promise in his flesh to his life's end. But as if Baptism had obligation beyond that (and it hath most certainly with those that are baptized into the death of Christ; for there the blood of sprinkling is Christ's blood, the blood of God:) but with them also: after they had don this to the man, he was no sooner cured of the wound of his circumcision, but they put him (having by him three Witnesses) into the water, and as he was there in it, read to him once again all the Commandments, and if he did profess his resolutions still to

keep them, they baptized him, and he was admitted thus into their Covenant, the Conditions, and the Hopes of it. And by Baptism they did admit the children also, if the three Magistrates of the place would undertake for them, they should be brought up in the Jews Religion. And this lets us see 'tis the assuming to keep God's Commandments, to give over sinning, to die to that, and to live to righteousness, to all holiness and virtue. And with what strength of obligation this was understood to be performed by the Ancients, we may perceive in that, as if there either really were, or at least analogically, whatsoever gives solemnity or force in Law to an engagement, so as that it may become inviolable; that they word this with. They seem to think it was an oath; *Tertullian* calls the Answers *Verba Sacramenti.* So they might call a vow made with hands lift up, as that was. They were to do it before many Witnesses for more assurance, in the face of the whole Church. Yea that profession too was registered in the Church records always: and St *Austin* says it was in heaven too, *Deo & Angels ejus conscribentibus dixisti, Renuncio.* And though there were not really in fact, what*Vicecomes* dreamed, a signing and sealing this their compact with Almighty God meant, when*Cyril* says 〈 in non-Latin alphabet 〉 , and in*Tertullian's* ring *Signaculo lavacri—quo fidei pactionem interrogatus obsignat:* yet the mere allusion does assure us, they intended to convince us, that as in Covenants amongst men, when there's no one Ceremony wanting of all the formalities and ties of Law to make a compact sure and not to be rescinded or avoided, then performance of Conditions only will serve turn, and is necessary; so this Sacrament puts all the same necessities upon the baptized. And it is no wonder therefore if the same *Tertullian* word that men are *intinctione alligati,* tied from Sin by it. Nay more St *Paul* says, we are held from it by the bonds of Death, for here he says, *we are baptized into Death to Sin,* as if he did suppose us no more able to have any motion to it, then a carcass hath; yea shut up sequestered from the practice of it as it were in the grave, buried with Christ, or as Christ was in that Death.

'Tis plain this Scripture does suppose a baptized person dead to Sin, as truly as they are supposed dead, who are buried: for the Ceremony represents a burial upon that account, and signifies the bonds or obligations, that by Baptism are put upon a Christian to restrain him from Sin, are in moral speaking of like force as those bonds and swaths, in which they wind up dead men, grave-clothes that do bind them hand and foot in natural speaking, are of, to restrain from motion; and a Christian, that hath burst all these engagements, and walks in the way of Sinners, that courts pleasures, and embraces lusts, pursues the world, or runs to the excess of riots, is a great prodigy in manners, as a corps that had broke his coffin, thrust away his grave-stone, and that lapt up in his winding-sheet should yet come and converse, and practice all the offices of life, would be a prodigy in nature. And therefore 'tis not strange, if our Apostle press hard and suppose that they never do again return to live to Sin, to which they were already dead and buried with Christ, (for they that are baptized into the death of Christ, are:) they were so to die as Christ, that is, to die to Sin once, so as to live always afterwards to God, having engaged to keep God's holy will and commandments, and to walk in the same all the days of their life: the 3^{d} thing that I was to speak to,

That Baptism does bind us so to die to Sin, as that we never live to it again, *i. e.* be given up to it, so that it come to have dominion of us, and that we obey it in fulfilling of its lusts, and go

on in a known deliberate habit, in a course of its repeated acts, is the thing my text is brought to prove: for in the verse before he says, *We that are dead to Sin,* 〈 in non-Latin alphabet 〉 , *How shall we yet again live to it?* That cannot be: for they that are baptized, *are baptized into the death of Christ,* a death like his, *who in that he died to Sin, died but once,* v. 10. but ever afterwards *he lives to God,* and cannot die again: *So also reckon ye yourselves to be dead to Sin,* v. 11. He therefore that is truly dead to Sin, must be so dead as that he cannot live to it, for then there would be a necessity that he should die to it again, which can no more be, it should seem, by the importances of Baptism, then that Christ can die again. We read indeed of those that *crucify to themselves the Son of God afresh, Heb.* 6. 6. but he dies not for them again, *there remains no more sacrifice for sin;* which words being said of those who being once by Baptism enlightened fall away, and do not persevere to their lives end, makes it look fearfully, as if it were meant of everyone, that after having undertaken this in earnest do's relapse to Sin so far, as that it lives in him, and reigns over him again. In the race that is set before us he that runs with all his might and heart may stumble and fall, but 'tis impossible that he can willfully turn back again, walk contrary in full cariere. Our Savior seems to state the question perfectly *John 13. v.* 8, 9, 10. where he tells St *Peter* and the rest of the Apostles, that they *that were washed, were clean wholly, save their feet,* need only have them afterwards washed; but they had so much need of that, otherwise they *had no part in him.* The Traveler that had cleans'd himself, and had preserved his body carefully from all defilements, let him do his best, his journey yet must needs foul his feet, and therefore 'twas the custom always there to wash them. So in your Pilgrimage here, those that have by Baptism been cleans'd (for so the Author in St *Cyprian* expounds it, and *Tertullian* from this verse proves the Apostles had been baptized) and according to the vow there made renounced sincerely, rid themselves of all the gross unclean habitual courses of their life, yet their conversing with this Earth will certainly contract such sullages, that if that which is typ'd and meant here by *my washing of your feet,* be not don to them, however they have been baptized into me, they can have no part in me, no benefit from me. All of you, my Apostles, must be cleans'd from your ambitions, your contentious pride, which puts you upon frequent strifes *whi•h of you shall be greatest, Math. 20. &c.* Some of you from the fury of your passion and revengeful heats, that would needs *call for fire from heaven, Luke 9. 54. Peter* in one night (some think in this that he was washed) did also find there was occasion that his arrogant presumtion of his own strength, how *though all should be offended, he would not;* but *would die* for his Master *Math.* 26. 33. should be washed away: his negligence and carelessness in duty also, watching not even in temptation, when he saw his Master by him in an Agony, *v.* 40: his wrath so great as that it made him draw his sword and wound without authority: and beyond all, that evil temper of his mind, that made him thrice deny his Master, Savior, God, for fear of danger; all these must be washed away. In fine, whatever passions or affections to ill things, or single acts that do surprise men in their course, all these, though only he that washed us in his own blood, can wash away and cleanse us from; yet these evidently may be in the 〈 in non-Latin alphabet 〉 , in the baptized: but continuance, life, dominion cannot, he supposeth. If these be, the washing of the feet does not cleanse these, and there's no other after-washing: for *he that is washed must not need, save to have his feet washed.* So that he that is washed, however

carefully he walk, he will contract some dust and some foul spots it may be, but he will not roll himself, nor wallow in the mire. At least Christ seems to think they would not; he would not imagine men would live in constant opposition to such obligations of eternal consequence, and of their own assuming; and after they had tied themselves with their own vows, yet live most dissolutely, letting loose themselves to all the things they had so solemnly abjured: indeed pursuing them as if the vow were on the other side, as if they had renounced Religion and the God of it, and by their actions did all they could to exorcize and conjure out of them the holy Spirit and the whole Trinity, into whose possession they were given in their Baptism: As if indeed their bodies were sprinkled to those purposes the Heathens bodies were in the Solemnities of the infernal God's; to consecrate and devote them to those foul Fiends, and their fouler deeds. And where it is not thus, yet those divine engagements are not half so sacred with them as the promises of their debauched converses, or the assignations of their folly: they break them without any least reluctancy in sport, in the intemperances of their mirth they drown them; and with the least puff of scoffing or blaspheming breath blow of all those necessities this Sacrament does put upon them; and however St *Paul* call it *death* and *burial,* their Sin lives and conquers all God's obligations to piety, and triumphs over vows and oaths, and murders resurrection to new life. I must confess I know not what it is, but it is plain nowadays few men seem to consider there is such a binding sacredness in Baptism, such things they believe were promised in their names when they were Infants by their Sureties, who, they think, may be concerned to mind them that they take good courses: but sure this cannot be interpreted their own act so formally as to expose them to such dismal guilts, as breach of vows and perjury, with all aggravations possible, when e're they fail. They cannot think it the same thing as in the Christians of the first ages, who had first perfect conviction of the everlasting miserable state of Sinners, and that out of that there was no refuge but in Christianity, which not only offered to relieve, but make them blessed to Eternity, upon which assurance they repented, wept, and begged to be admitted into it, and took upon them all the Rules of it with all obligations to keep them; and this out of perfect understanding and deliberate choice, full resolution. Such was the case of the first Christians, but theirs does not look so sacredly.

Indeed if any do believe they can come off from all as from engagements put upon them under age, that those vows were but promises made for them in minority, and will not hold against them: then they might do well to be ingenuous and plead this, to renounce the renunciations that were made for them, cancel and disown all. So we read the men of *Congo* (when their land was first discovered by the *Portuguez*) were easily persuaded into Christianity, and baptized in great abundance; but when they found it did require some strictnesses, they had no mind to bear, that they must leave their Heathen practices, particularly their multitude of women, they came back to the Church, renounced what they had don, and returned back to their indulgent Heathenism. For why, they knew not how to reconcile the Christian vow with living in the open breach of it, they were too honest for such practices. Now such an obligation is most certainly Essential to Baptism in what age soever 'tis administered. For that being the rite of entering the new Covenant, and a Covenant being a mutual contract, something agreed on and contracted for on both the

parties that do covenant, of which that Sacrament is the Seal, it is impossible, but from the nature of the thing it must oblige them that receive it to the performance of all that the Covenant does require on their part. And this obligation was still entered even when Infants were admitted in the way of vow or solemn promise. 'Tis not St *Austin's* age alone which calls that custom ancient: but *Tertullian* in the second Century assures us, Infants promise'd by Sureties; and we saw the children of the Jewish Proselytes had undertakers. And evidently by God's own prescription children entered Covenant with him; for they were circumcise'd at eight days old, and that is called so *Gen.* 17. 14. and that by that rite they did undertake to keep their whole Law, is most certain: for St *Paul* assures us 5. *Gal. v. 3. I testify to every man that is circumcise'd, that he makes himself a debtor to do the whole Law.* So here the rite hath that importance; the Sureties do but answer what it stands for, and if the infant does not understand the vow at present, so he is not to perform it for the present, it is an obligation in relation to future life, then he will understand it, when he is to keep it. After the leisures of Nature, when the Age of temptation and knowledge are come, then it will be of force upon him when it is of use to him; but 'tis entered at the present.

And that none may think its being made for them by others in their name, and their consent not had, lessens the engagement, give me leave to call to your remembrance 2^lie^, how that was made up and supply'd with all solemnity of obligation possible in Confirmation. For as from the beginning upon those that were baptized when they were of Age, the Apostles, and then afterwards their Successors, by solemn laying on of hands and praying did invite, call down the H. Ghost, who hover'd there over the laver of Regeneration to hatch the new creature, as he once moved on the face of the waters to warm them into the first creation; that so his strengths and graces might be added to their vows: so when infants were baptized, this was defer'd for this end, as our Church declares, *that when they come to years of discretion, and have learnt what was promised for them in Baptism, they may themselves, with their own mouth and with their own consent, openly before the Church, ratify and confirm the same, and also promise, that by the grace of God they will evermore endeavor themselves faithfully to observe and keep them;* which they do there upon their knees: whereupon that grace is prayed for for them, and they blest by those, whom God hath appointed to bless in his name; that so they who just then are grown able to be taught all the debaucheries of youth, warmed into the desires and the strengths of vice, might have not only this check of their own vows fresh upon them, but the effusions of the H. Spirit, those living Rivers in the inwards, as St *John* expresses, that may quench and wash away those unclean heats.

3. To express more the inviolable Sacredness of those obligations, which in Baptism were entered, and to let us see they were baptized into the Death of Christ, from the first times, they did immediately make them, that were baptized, partakers of the Symbols of that Death. For from that Sacrament they proceeded directly to the other, the Lord's Supper: of those that were baptized after they were of age we can derive that practice quite from *Justin Martyr;* which being don so universally to them, no question gave occasion to the doing it to Infants after Baptism, and then they found a text for it, and made that universal also. But though that be justly changed, yet after Confirmation we proceed to that; and often we repeat the use of it: now that we renew in the Lord's Supper what we did engage in Baptism,

when we entered the new Covenant, is evident. Christ calls the cup there in St *Luke the new Covenant in his blood,* and in St *Mark, this is my blood* 〈 in non-Latin alphabet 〉 , that blood of the new Covenant. The words relate to those *Exod.* 24. 8. where it is also said this is *the blood of the Covenant;* for God dd seal his Covenants still with blood. *Whereupon neither was the first Covenant dedicated without blood. Heb.* 9. 18. that was its Sanction. Now the Sanction of a Covenant is some Rite, which being celebrated in the name of those that covenant, does oblige them to stand to, not to rescind the agreement; which that Rite was contrived to do (supposing that the most effectual way) by imprecating mischief on the person that did break it. The usual way was either killing of a beast, the blood of which they poured out, or in some Nations drank, or else they did dissect and tear the victime and either swear over, or pass thro between the parts; by one of these significative Ceremonies implying a severe commination, *So be it don to him that breaks this vow.* And all these the Heathen, who are full of the Examples, seem to have derived from God's own practice, who appointed *Abraham* to do so, when he went to make a Covenant with him *Gen.* 15. and his meaning in such Rites he hath reveled by *Jer. 34. 18, 19. the men that have transgressed my Covenant, even the Princes, Priests, and all the People that have past between the parts of the Calf* 〈 in non-Latin alphabet 〉 , I will make those men that Calf, or as that Calf, which they did cut in twain, and pass between the parts thereof, *i. e.* I will divide and separate them among the Nations. For the wishes of all this that Ceremony did import. But more expressly there in *Exod. 24. 6. And Moses took the half of the blood and put it in the Basins,* for the Peoples part, *and half of the blood he sprinkled on the Altar,* as on God's part, *and then he took the book of the Covenant,* v. 7. *and read it in the audience of the People.* Now that Book, especially in the four foregoing chapters said on God's part what he required of them and what he would do for them: and the People said on their part, *All that the Lord hath said we will do, and be obedient,* v. 7. Upon which undertaking on both sides *Moses took the blood and sprinkled both the book and all the people, Heb. 9. 19. saying, this is the blood of the Covenant, which the Lord hath made with you concerning these words* i. e. thus both parts of you oblige yourselves in figure to make good your Articles, In shedding this blood on the Book the Lord's indenture, he, for whom it is impossible to fail his word, yet condescends to use this rite, by which those men that covenant devote their own blood to be shed, if they should fail: and in its sprinkling on you all, you also wish, if you perform not your part, which you promise'd, that your own be so poured out. This is shed as your type, and 'tis your giving earnest that your own is forfeit, when you fail in your Conditions. For that these wishes were implied all in that Ceremony, and not only at the first sealing of the Covenant, but mere Repetition of it, when 'twas only read again before and to them and their children, *Moses* tells them; *All you are here this day* 〈 in non-Latin alphabet 〉 to *pass,* alluding to divided Sacrifices, *to pass, I say, into the Covenant* 〈 in non-Latin alphabet 〉 *and into the execratory oath,* into the imprecations which are signified in those divided Sacrifices and that Blood-shedding, the Sanctions of that Covenant.

Now what that Blood and those divided Sacrifices were to that Covenant, that Christ sacrificed, his body broken and his blood shed was to ours: and is therefore called, *Heb. c. 10. the Blood of the Covenant* (〈 in non-Latin alphabet 〉 , with which it was ratified and hallowed) God no more engaged in faint types, in the blood of goats and calves, but in the

blood of God, with that he ratified, hallowed the new Covenant. And when our Savior calls the Sacramental cup *the new Covenant in his blood,* and *the blood of the new Covenant,* it must have the like importance, the broken bread must be as the divided Sacrifice; the wine poured out, the Covenant Blood: by taking which we much more properly may be said to pass into the Covenant, and into the oath and curses of it, then the Jews were said by *Moses* to do so at the mere Repetition of theirs, or indeed at the first making. For that blood was not sprinkled on us as theirs was, but drunk in; we thus by our own act and deed devoting ourselves to those curses if we fail, yea taking earnest of them into us.

The sum is this: Our Saviors words of this cup being the very same with those in *Exodus,* demonstrate that this Sacrament is a renewing of our Gospel Covenant with Sacrifice. The doing that is the assuming to endeavor to observe all the conditions of that Covenant with a most solemn vow or oath, and under curses; the tenor of those curses is, Let that light on me if I fail, which was inflicted on the federal Sacrifice. Now that Sacrifice was Christ himself, the ceremony of it was his body torn and his blood poured out, in a word, all those bitter agonies which we there commemorate, and which that Sacrament does represent. It signifies therefore that we there renew our vow of Baptism, assume faithful Evangelical Obedience to all the Gospel do's require: which if we do not faithfully endeavor, and where we transgress repent, but fail willfully, we wish that all the agonies of Christ may be our portion. This is the Tenor of those our performances.

And now consider, I beseech you in the fear of God, with what strange multiplied arts of managery Almighty God pursu'd you thro all the stages of your life to seize on you, & scare you, that you might not be a prey to vice and to the Devil. How in your first Infancy he took early possession, and in the soft tenderness of that age (a temper the most capable of impression) set his seal upon you, marked you for his own, that so the first thing you should come to understand might be, that you already were engaged to him and to his service, not only *Sanctitatis designati* in *Tertullian,* designed and set apart for, consecrate to holiness; but in a solemn vow of it, sworn to Religion and the keeping of God's Commandments. So that the sense of these great obligations might prevent not only any first essays of vice, but even the first inclinations of the appetite or body. We know whose fault it is, if children be not seasoned in this manner. Now when by means of careful education pious principles have taken up their yet untainted understandings, when their minds are stored with images of good things, and their apprehensions wrought into an awe of God and reverence for Religion, and to an abhorrency of vice; least constitution ripening, curiosity inciting, edging it, example drawing in, encouraging, and conversation pushing forwards, Youth that is not settled steady, hath not firmness nor experience, might yield to, at least not break the first assaults, which for the most part are the most impetuous: that age was called upon to come, and solemnly upon their knees before the Congregation to renew their vows. Which could not but refresh the sense of all their obligations, and make new and strong impressions of their great concern of fearing God and being cautious of all Sin, and more and more excite and actuate their care in the performances of dutiful obedience. And truly besides those assistances and blessings we might hopefully expect to reap in that rite from the prayers and benedictions of God's Officers of blessing; besides this, at that time when the mind had not

been yet deflowered, the mere shame of violating what we had so publicly, so holily resolved and sworn, must needs be a strong curb to rein us in from evil. Our heart would have failed us, if we had attempted any; for our very blushes must have called away the blood from thence to rise against the thing we had so solemnly renounced and bid defiance to. Yet more to strengthen us we were thenceforwards yearly called upon at frequent solemn seasons to renew all in a more engaging Ceremony, in the Sacrament of the Lord's Supper, where with deliberated preparation in the most tremendous Symbols we again made oath,*that we would not deceive, wrong, or oppress any, bear false witness, kill, commit adultery, or steal, or covet:* and all this with the most astonishing circumstances possible, doing it in the blood of Christ that was shed for Sin, as it were showing to ourselves the cursed consequences of it, how it tore his body, spilled his blood, and could have no less expiation: so to make it look more dreadful to us. And having don so, taking in those pledges of that expiation into us, as it were expressing we received them on those terms we had resolved there; and no otherwise expected that they should be salutary to us, then as we endeavored to observe them. And to do thus hath been our constant practice, and this I must suppose we are designing now, preparing for, and the more to affect our own selves with a real intimate sense of all this, that Passion of our Savior must be represented to us; Christ crucified before our eyes. We consecrate a day to show ourselves that infinite indignation God Almighty hath to Sin, which could not express itself in softer easier ways, then in the Agonies and bloody sweat, the Cross and Passion of the Son of God: and show ourselves that infinite love of his to Sinners, that inclined him to do all this for, accept it in the stead of those that faithfully would cleave to him and leave their sins: and to give more pungency to all this, that it may touch livelier and pierce deeper, we intend to entertain the celebration with the humbling and afflicting of our own souls; and all this to actuate, give life and vigor to the resolutions that we are to take upon it. For while our hearts will be yet wreaking with the apprehensions, we intend in that blood to renew again our vows, and this we do from year to year, and mean to do now. Now sure we think we are in earnest when we do thus: we do not tie these sacred bonds upon ourselves, as *Samson* did teach *Delilah* to do on him, only to try our own strengths on them, and to serve us to break thro. And therefore in God's name that we would now begin to try in earnest whether we could keep them, and that whosoever vows thus would first set himself against that Sin, which constitution or his custom makes his sorest enemy, that if he chance to come near an occasion of it, he consider, I have deeply sworn against thee, I have made a Covenant with my God and with my eyes, and with my ears, and bound them from pursuing their careers over the invitations, that have hitherto crept in at them, and betrai'd me; and whensoever a temptation do's come towards thee, bethink thyself, that 'tis the Devils harbinger, and that he himself is not far off, but is there laying trains for thee, and however kind his address be, he hath a dagger at thy heart, and a chain at thy feet, which he is then come from below to get thee into out of all thy vows; and a dungeon in Hell for thee. Do not therefore treat with it, but call up all thy resolution and thy oaths; for otherwise thou dost betray thyself, and it is plain thou hast no mind to keep them, that thou didst not take them with that meaning. And truly any one would think so, that considered but men's vows and conversations: how they first vow cleanness in the Laver, which the Holy Ghost did hallow, and then make their whole lives to be but wallowing in uncleanness, and make that

filthy, which that vow had cleansed. And then they swear amendment at the Altar, dip those oaths in blood to make them solemn; and strait mind and contrive nothing else but how to vomit up those Oaths and that Blood. They seem before a Sacrament to have some sorrow, or at least some thoughtfulness about their Sins; but yet not resolving perfectly to part with them, they bring them with them to that Sacrament, set them at Christ's table, as it were to feed on that body which they crucified, make them imbrue their hands in that blood which they shed. And this is the return they make to that blood shed for them. They bring them and their vows against them both together to the Altar, and they leave their vows there, but they take their Sins back with them, and serve them still. Now does eternal ruin look so lovely to us, as that we will break thro all oaths to get at it? Isit worth the while to be at once false to God and our own blessedness? Do vows so straiten us, that we cannot endure the obligations to be happy? In God's name be at last more true to your own Souls: consider what I say, and the Lord give you understanding.

A SERMON OF THE PREROGATIVE OF MERCY, in being the best SACRIFICE.

Matth. 9. 13.

Go ye and learn what that meaneth, I will have mercy and not sacrifice.

THE words are part of a reply of our Saviors to a cavilling question of the *Scribes* and *Pharisees,* who seeing him converse familiarly, accept the friendship of an invitation, sit and eat with open noted Sinners, and (which was as bad a name amongst them) *Publicans,* ask his Disciples why they and their Master do what they know was forbidden and unlawful? To whom having answered, that he did converse with them only in order to their cure, (now a Physician, that goes to visit his sick Patients, is not therefore blam'd for going to them because they are sick,) he further justifies himself by an account of God's own mind and dealing set down in the Scripture, of whose meaning, if they had not taken notice hitherto, he bids them now go learn it. For God tells them by his Prophet *Hosea,* that he prefers acts of mercy, doing good to others, before any Ceremonies of his Worship, though himself ordained them, whether Sacrifices or whatever others. For *I will,* says he, *have mercy and not sacrifice.* Therefore Christ did but comply with God's own will, when he accepted of an invitation from such sinners, merely to have the better opportunity to invite them to repentance and to heaven; and in doing so did but prefer the acts of highest mercy in the world, the doing everlasting blessed good to souls, before obedience to such ritual precepts, as forbad converse with the unclean and sinful.

I need not here observe, that the negation is but comparative, and means, I will not have Sacrifice, but Mercy rather, yea I will have Mercy and not Sacrifice, where I cannot have both; or that by Sacrifice also is meant all Ceremonies of God's Worship, altho instituted by himself, and those not taken by themselves and merely external Acts and void of the inward zeal and devotion that should spirit them, but taken in their best states; yet God will have works of Mercy rather. And that doctrine is, it seems, worth learning and attending to: for so

in the text there is besides the proposition itself *I will have mercy and not sacrifice,* also the insinuation of its usefulness in those words, *go and learn what that means.*

I shall not break these into other parts, but raise some Propositions for the subjects of my discourse. And

First since God compares two sorts of things here in the text, and says he will have, or is pleased with one and not the other, which other yet 'tis plain that he was pleased with and would have, for he commanded them; 'tis evident he does imply, that as these, called here Sacrifices, were grateful to him, as they were obedience to his precepts; so the other therefore, which he does prefer to those, they must be good and acceptable to him in themselves, not only as they are commanded. Some actions therefore have an intrinsic honesty, are of themselves, in their own nature morally good and well-pleasing to God, as some also are the contrary.

2dly Of all that are so in that manner good, those of Mercy are in an especial manner such, *I will have mercy.*

3dly Of all acts of mercy those are best and most well-pleasing in God's sight, which are employed in reducing Sinners from their evil ways: those were such our Savior is here pleading for. And

4thly 'Tis only the opportunity and the design and hope of doing good to Sinners by reforming them, that can make familiar converse with them excusable and lawful: I mean, where no duty of a relation do's oblige to it. Christ himself had no other plea to justify his eating with them, but that he intended it as a mercy to them, as his opportunity to call them to repentance, All these we see flow naturally from the words.

First, some actions have an intrinsic honesty, are of themselves, in their own nature morally good and well-pleasing to God, as some are the contrary. When I say they have an intrinsic honesty and are in nature good, I mean the rule of them is intrinsic and essential to the agent, is indeed his nature, and by consequence their goodness is as universal and eternal as that nature. Now it is a doctrine that hath had Advocates as ancient as the great *Carneades* and the Sect of the *Pyrrhonians,* that in nature antecedent to all laws and constitutions there is no rule of unjust or just, good or evil, honest or dishonest; and that nothing of itself is one or other, but as our concerns or interests do make it to ourselves, to prosecute which is the only inclination and the only rule that nature gives us: or else, as the public interests incline superior powers to prescribe them, whom it is our interest also to obey. Accordingly we find •this saying in *Thucydides,* that to them that are in power 〈in non-Latin alphabet〉, *nothing is unreasonable that is useful.* And the *Athenians* being stronger tell the *Melii,* that by rules of human reason things are just in that degree that they are necessary. And then as necessities and interests do chance to vary, good and just must change into their contrary; and as different countries and persons cannot but have opposite rules and measures of necessity and usefulness, so they must of just and honest: thus the laws of Virtue serve, like Almanacks, but for such a latitude, and a different elevation of the Pole quite alters them,

and makes them good for nothing. A pleasant sort of good and honest this, which any wall or dike, that divides Provinces or Countries, can give boundaries, lines, and rules to, so as that it shall be virtue and right on one side, vice and error on the other: as if those principles of good and evil, which seem planted in us, and the world calls natural, were nothing else but prejudices taken in from early conversation; as dogs learn (they say) the skill of chase. And it were great pity, if this age, which so much needs the patronage of such a principle to give countenance to their licentious practices, had not also found out some, that reestablish and plead for this. But I shall not give you or myself the trouble to advert to them, but shall only briefly lay the grounds of the contrary truth, which is so plainly set down here in the text: for if God himself though he had constituted both the acts of Mercy and the acts of Worship, so that whatsoever goodness law or constitution (though divine) could give, both had, if yet he shall prefer, and will have one much, rather then the other, 'tis because there is some difference in the things themselves. For he that sees and judges as things are, if he shall judge one better, then it is so, and that by some rule antecedent to that judgment, that is, from the nature of the thing itself, which is the reason why he judges of them diversely, and constitutes, and wills them differently. So that God supposeth, that there are some actions of themselves, and in their own nature morally good; neither is it hard to prove it. And though, if we but viewed man's nature in itself, whether made by God or chance and atoms it matters not, we should see sufficient grounds to count his actions laudable or blame-worthy, as being morally good or bad, according as they are directed by, or deviate from that rule: yet in my first proposal of the thing, I shall make bold to take in God as the contriver of man's nature, and all other. Now when the great Creator of the Universe had made it up of infinite variety of beings in an excellent order, 'tis most certain that He being a most wise agent made each being for some end, which it was to attain, unless it were made in vain: but ends are not attainable but by operations suited and proportioned to those ends. The operations of a simple element will not reach the ends of life, or sense, or reason; as in artificial things we cannot use a ball to cut, or Coulander to carry water in, and therefore as it is the business of each art to take care, that their tools and all their productions be wrought so, that their very make may fit them to work out these uses they are made for: so in Nature, God's art, it was therefore necessary he should frame each several being so, as that the nature of it should be as it were a rule to it, to regulate the manner and the measures of its workings, that so they might tend orderly and constantly towards those ends, which he designed their operations to work out, and in their courses might comport with one another's motions; and by doing so contribute to the ends and uses of the whole. For if the nature of each being were not such a principle, causing some to move in one way, some another, fitting this for one use, that for others: or if in their motions, or their other actings they should deviate from the rule of nature, they could neither be said to be those beings, neither would they make a world, but Chaos, routing always and confounding one another. But while they do observe that rule, act and are moved according to their nature, and by doing so fulfil their uses, and work out the ends of their creation. So we see they are the preservation of the world, and consequently they must needs be truly, what God saw they were, when He had made them all, very good. Those of them indeed that are determined by their nature to one course, which they can neither err from, nor discern that they observe, not morally good;

because there is no place for virtue, since there is none for choice in such determinations. But then there is a creature that hath faculties to understand and choose, and which hath principles imprest upon him, that enable him for apprehension, judgment, and discourse of reason, and by consequence who is only able, as to understand himself, so also to find out the nature and the uses of the rest, and therefore who alone is capable and fit to be the Lord of them, and was made so, and hath therefore ends above the ends of all the rest; whose nature also, as the others were, (there being the same reason of them all) was a law to itself, to regulate his actings, even all his apprehensions, judgings, reasonings, and his choices. Now if he also do not turn aside from the line of direction, which his being do's incline him unto, in pursuance of the aims of a nature that is rational and was made for society, his actings must be good, that is, fit for the uses, which he was designed for, and it is not possible that they can fail his Makers ends, and consequently must be well pleasing to his great and wise and good Artificer, since so they justify the goodness of the workmanship. But yet if he neglect and violate the laws of his own being, and as he corrupts himself, so also being Lord of other creatures, if he employ them not to their own uses, but abuse them, make them serve irregular and vitiated purposes, this male-administration cannot but renverse the state of things. Thus acting he not only puts himself by those ends he was made for; but defeats God of his aims in the creation of the rest, by putting them to uses that despite him merely, stand in perfect opposition to his wisdom, holiness, and goodness, all his attributes, and work out nothing but disorder and destruction, and by consequence are bad and most displeasing to their Maker, and since these (as the other good ones were) are don discernedly and with deliberation and choice, they are therefore morally so. So that actions of men in themselves, and by the rules of nature, may be morally good and well pleasing in God's sight, or the contrary.

Yea which will follow from the premises, and which I only touched before, altho there were no law of a superior being, which required that man should live conformable to his own nature, and to those impressions and notices, which in his making have been stamped upon him, to direct and regulate his actings, yet his very nature, howsoever made or hapning, being such a rule to all his works, would have the reason of a law to him: for as with them that grant such a Superior and Creator, that very supreme being, though he be Almighty, can do all things, yet there are such things, that 'tis impossible for him to do, they are so bad, and all his actions are most infinitely good, not by reason of a conformity to the precepts or prohibitions of a law; for none such can be set to God, but merely as they are conformable to the most infinite perfection of his nature. So abstracting from all law of a superior being, and considering man in his own nature as a rational sociable creature, and relating to the place and station he fills in the Universe, his actions would be good or bad by disagreeing or conformity to that; and he that acts in opposition to it, is as mischeivous, yea as unnatural a thing as if one of the Elements of the world, or any chief ingredient of its making, should have changed its operations, and by consequence not be itself, but the disorder and the pest of all the other. We seem indeed astonished seeing heavy bodies to put off their nature and ascend, and we rack principles to find out causes: when the vicious man, that acts daily against his reason, is the same constant prodigy: the man, that pours down

streams of intemperance, until they mount into the throne of reason and quench the little spark that's seated there, is as unnatural a thing as a stream climbing up a wall, and every Sinner is as much a monster as a stone falling upwards, do's as much against his nature, reason; is indeed a greater monster. For when those other things do leave their nature, 'tis either from some violence in the efficient; if water mount, 'tis by the force of engine or some other pressure, or, as some say, from violent impulses of a final cause: 'tis for the preservation of the whole community of natures; for if it be to avoid vacuities, it is so, and it do's against its own inclination, only for the strong concern there is for the benefit of the Universe: but the wicked man, that lives against the dictates of right reason, his own nature, is urged to it by no violences but those of willfulness, is pushed on by no engine but a naughty heart, nor hath he any higher ends that make impulse upon him, but he is only passionate for unworthy ruin, violent for an unreasonable destruction.

The Heathens were so sensible of Natures obligation in man to live virtuously according to reason, that they called the doing so 〈in non-Latin alphabet〉, as if there had been an engagement to it in his very constitution and being: and his principles and frame did promise for him he should live so: and therefore*Arian* upon *Epict,* tells a man that did a thing injuriously or with passion and impetuosity, or but without consideration, or to gratify his lower appetites, 〈in non-Latin alphabet〉, *thou hast destroyed the man in thee in having not kept nature's word, but broke the promise, which thy very being made for thee.* As if man's nature undertook as solemnly he would be virtuous, as the fire's nature does assure that it will burn.

But we who profess also to believe, that God made man in his own image, consequently must needs grant, that so far as he imprest on him the likeness of that nature, whose perfections, as they are most infinite and immutable, so they are a necessary and unchangeable rule of goodness to those beings that are transcripts of his being, so far therefore he hath planted in us rules of good, which since they are derived from our supreme Lord and Creator, must have the force of law to us, and are that which the Scripture calls the *Law written in our hearts,* whose dictates (howsoever slightly vain men think of virtue, that it is but an empty name, or at the best but politic contrivance without any real grounds in nature) have yet their causes as eternal, are themselves as immutable, not only as man's nature, but as God's, of which man's is the draught and image, and are justly called participations of those form of goodness that are in God, of which they are the prints; and amongst them none more lively then the rule of Mercy, the thing that God do's prefer here, when he sais, *I will have Mercy and not Sacrifice.* Whence we observed, that amongst all those actions, which have an intrinsic honesty, and are of their own nature in themselves morally good, and well-pleasing to God, those of Mercy are in an especial manner such; the second thing I was to speak to, *for I will,* saith he, *have Mercy.*

The word here 〈in non-Latin alphabet〉 signifies benignity, and by it is meant all love and kindness, the exercise of the habit of mind, that disposeth a man to do all the good he can to every man, in what condition soever. Now to prove that human nature hath implanted in it principles of universal kindness, and propensions to have friendship to, have pity on, do

good to one another, I shall not urge what S[t] *Paul* saith, that *God made of one blood all the nations of the earth,* though certainly in that one kindred there be an obligation to the dear affections of near relatives. But if all would grant that one blood, it would, I fear, prevail not much, for nowadays nearness of kindred is not apt to make close friendships and concerns for one another, if an interest chance to interpose: however one blood, when it is divided so and scattered, hath not force to warm and spirit strong affections or to cement much.

But this I will take confidence to urge, that in the latitude of creatures none is born with so much need of mercy, as a man: none wants so many helps to be brought forth, none leaves the parent, that did bear it and should nourish it, in so weak and helpless a condition, (I speak as to the generality,) 'tis merely others pity and assistance that they live: and then if mercy, others help be the most pressing and the first necessity of human nature, the return of mercy, pitying and helping others is the first and the most pressing obligation on that nature. To go forward; as this state of infancy demonstrates nature did intend him for society, since without that 'tis not only most impossible that he can be that rational creature, ever can exert the faculties of speech and the discourse of reason, which yet 'tis plain nature hath fitted him for; but also most impossible that he can be brought up to be so, when he is so, 'tis society alone that still preserves him, and 'tis only mutual good offices that preserve society. *Nam quo alio tuti sumus quam quod mutuis juvamur officiis,* saith *Seneca l. 4. de Benef.* c. 18. and man's life subsists, is furnished and rose only by commerce of kindnesses, by helping one another: take him single, and what is he but the prey of any beast almost? *vilissimus & facillimus sanguis,* the cheapest blood and easiest to be spilled. Those creatures that are born in deserts, and born for them, are all armed, but nature gave no strength to man besides the kindness and assistances of other men; take away them, by which alone it do's subsist, and the whole kind must perish. But so far you labor to take them away, as you believe not to be good, kind, merciful, and assisting is not a thing of itself ill and unnatural, which it must needs be; and the contrary most natural, when as nature hath provided only that, as instrument of its security and preservation. So far is the accursed principle of self interest and of man's just right to do what e're he lists to others, howsoever mischeivous it be, if he conceive the doing of it useful to himself, from being any principle of nature, that the first voice of nature teacheth us the direct contrary. And whosoever he be that is, I will not say unjust to others, but not kind, friendly, and apt to do good to them; he that hath regard for only self, and measures all by his own inclinations and interests, is such a thing, if nature only judge of him, as ought to have been exposed when he was born, and to have no pity showed him, when in tears and in his blood he cri'd for it; he should be still abstained and separated from, as one whom Nature herself excommunicates, as one who is no part of human society, but the proper native and inhabitant of the desert. But he that is unrighteous, who by worng whether of violence or fraud or but of debt makes his own satisfactions, that to serve his uses and occasions dares take, or but detain from others what is due to them, and supports his pomp and plenty with that, which of right ought to cloth and feed others; and so eats the bread and drinks the tears, and, may be, blood of Creditors; he that is so unmerciful as to be thus cruel, though Almighty God were silent, even Nature would herself prosecute such a person with her out-cries, as we do fire,

when 'tis broke out and rages, for he is all one; fire also spreads and seises all it can come near, whether man's or God's house, to make fuel for itself and to increase its blaze: so that the other should be looked upon with the same dreads and abhorrency, for he is the same disorder in the frame of Nature, and in this the voice of Nature is the voice of God, which is our other medium to discover what is natural. Now since we have declared, that natural virtue is in man the imitation of God, is as it were the workings off of those forms of goodness that are in him, and the lines and rules of it are but the lineaments of his perfection, 〈◊〉 will be easy to evince, that the rule for mercy is a most important law of Nature, since the practice of it is so natural to God himself. Now to prove this, passing by all other methods of probation, I shall content myself with that one declaration of himself he made, when he proclaim'd himself*the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity transgression and sin, and that will by no means utterly cut off the guilty,* (so I understand it out of *Jer. 46. 28.) will not make a full end, a clear riddance of them, when I visit.* God seems here to have taken flesh in his expressions e're he was incarnate, that he might have words to phrase his goodness in: and he had bowels of mercy before he was made man, and yet all this, he says, are but the *back parts* of his goodness *Exod. 33. v. ult.* but that of it which we meet with in his dealings with the Sons of men, as we see it *à posteriori,* and in its effects here: but the face and glory of it was so bright and dazzling, that he tells his friend there *Moses,* that 'twas not possible for him *to see it and live.* Yet now St *Paul* saith, *God hath given us the light of the knowledge of the glory of God in the face of Jesus Christ,* 2 Cor. 4. 6. Indeed there was Divinity of mercy, and more too; humanity was taken in, that God Almighty might be able to bestow more then himself, and all that he might show compassion on us men. It seems, O Lord, thou wilt have *Mercy,* yea and *Sacrifice* too. If thou require such an offering, as the Sacrifice of thine own blood and of thine own Son, that thou mightest have mercy on us; and then let men dispute, that vindicative justice is essential to God, that sin and its punishment are annexed by as unchangeable necessity as God's Attributes are to his being, and that by the express exigence of his nature he no less necessarily executes it, then the fire burns: we may well be content it should be so, when this strict necessity, if such there were, did but make way for, was subservient to the ends of infinite Mercy, and by that demonstrates, that benignity, compassion and forgiveness are much more the inclinations of his nature, and if he intended man in anything his image, sure he did in mercy; therefore do's our Savior charge us, *be ye merciful as your heavenly Father is merciful,* who as he had no other reason to create the world, so 'tis most certain, that he had no other reason to redeem it. That Economy was intended as the means of mercy to poor Sinners in reducing them, which is the Mercy my third observation speaks of, which was this; that of all acts of Mercy those are best and most well-pleasing in God's sight, which are emploi'd in the conversion of Sinners: that was such, for which our Savior is here pleading, when he saith, *I will have Mercy.*

But here I mean not such conversions as they are emploi'd about, who compass sea and land, not so much to convert men from the evil of their ways, to the true real practice of Christianity, as to convert them to their Church: to which men would not go so fast, but that by the debauch of all good Christian discipline, there are such easy absolutions to be had,

though men be not converted from their evil ways; for it is impossible to find a Church or a Religion in the world, which men may sin so hopefully and comfortably in, as that of *Rome,* as it now stands. But these busy Agitators of conversion, besides that they convert not men to Catholic Christianity, but to a name, and indeed faction, have made *Catholic* a word of party: if they should multiply, we should soon find, they would have Sacrifice, not Mercy. I do not mean their Host, that *Sacrificium incruentum,* bloody Sacrifices, we know, are a main part of their doctrine and their practice, who have used to turn whole Nations into shambles for their Church's sake, and make bonfires with burnt-offerings of their fellow Christians. But waving these Conversions, those the proposition speaks of, are such, as reduce Sinners from their evil doings, to the universal faithful practice of all virtue and all piety.

Now of all acts of Mercy, that those, which endeavor this, are best, Nature herself would judge: since they do aim at reinstating man, the crown of all her workmanship, in the integrity and rectitude of Nature, which is his own true perfect state, and is therefore the most proper and best for him, as relating to that state. But God, who beyond that designed to make man, who had fallen from his own nature, to *partake of the Divine Nature,* as St *Peter* saith 2. *Pet.* 1. 4. and in order to it *called us to glory and virtue,* v. 3. cannot but account that kindness, which endeavors the recovery of Sinners from corruption and misery, to the state of virtue, and so on to glory, and to be partakers of his Nature, as a kindness that is in great degree Divine. And certainly, if acts of Mercy be, as we have seen, so well pleasing to God, 'tis certain, that the acts of greatest Mercy must be most well-pleasing; and it is as certain, that those Mercies are the greatest, which relieve from greatest miseries, and invest with highest blessedness: but the eternal happy preparations for the Penitent, and the as infinite and immortal torments, that await the Sinner, transcend all comparison with other things. Both of them indeed were proposed in Mercy, Hell itself was threatened merely in compassion, to affright our passage, and to make our entry inaccessible. 'Tis true it must be executed on the final impenitent, that God may be true; he is engaged in his veracity to inflict it, and yet he scarce knows how to do it, or to punish: *How shall I give thee up, O Ephraim? how shall I deliver thee, O Israel? My heart is turned within me, my repentings are kindled together,* Hos. 11. 8. Since thou wilt not do it, not turn, not repent, sure I must, for *how shall I give thee up?* Yea he does it till that he be *weary with repenting* Jer. 15. 6. till he be in passion, so as that with oaths he does expostulate*as I live, saith the Lord, I would not the death of the wicked,—turn ye, turn ye from your evil ways; for why will ye die:* yea more he sent his Son out of his bosom to prevent it. Would you know the value of that kindness, that endeavors to reform such Sinners, it was worth the Incarnation of the Son of God, *the Word was made flesh* purposely *to call such to repentance:* so my text saith, *I came to call Sinners to repentance.* But to call them to it, Lord! out of thine own mouth we will challenge more from thee; for thou didst answer to this very same reproach of being a guest to one that was a Sinner, *The Son of man came to seek and to save that which is lost* Luke 19. 10. not to call only, but to seek; and how, he shows you in the Parable, *chap. 15. v. 4, 5. What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? and when he hath found it, he layeth it on his shoulders rejoicing.*

The Sinner he hath straid into by paths, gone away from the Shepherd of his soul, is a lost sheep; but yet when he is gone his farthest, is in mazes, knows not which way to betake himself, then this good Shepherd do's not only call, invite to a return, or (as the Father in the Parable) run to meet him in his coming back, but goes himself to seek him, seems to mind the recovery of each single one that's lost, and contributes as carefully to his return, as if that one were all his charge, and the whole flock not dearer to him then that sheep, *he leaves the ninety and nine* to seek that one, and he seeks *till he finds it,* and then *lays it on his shoulders:* the wandering sheep it seems had strai'd till it was weary, and had tired itself with running from its Shepherd, so as that it neither could come nor be driven home; but that too is provided for, for therefore he is carried: that none, how far soever he hath gone away, may yet despair of coming back. This sheep had wandered to so great a distance, and to so much weariness, that he was fain to be born back, when he was found. Yea and the burden was most acceptable, for *he laid it on his shoulders rejoicing:* assure thyself he will refuse no burden for thy sake, who was willing to bear the Cross for thee; be but contented to be found by him, and he will carry thee with gladness, & the joy will spread itself to Heaven also, *v. 7. There is joy in heaven over one Sinner, that repenteth.* The kindness, that effects this, is worth a triumph in God's presence among all, God, Angels; it is worth a passion of the Son of God, it is fit to make a joy in Heaven, and fit to make the Lord of Heaven descend to earth, and to the grave for it. Nor yet content with having don all this himself, he gave his Spirit to ordain and qualify a state of men to agitate this only work to the worlds end. For saith St Paul, *we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.*

I know not whether the Ambassadors are likely to prevail, in what the Son himself hath failed; and whether God's beseeching us will do that, which his dying for us hath not yet been able to effect; or whether they that come with the same Ambassy, have not reason to expect the same unkind reception: for it is no wonder, if that Message, which did cause *Christ* to be crucifi'd and his Heralds martyr'd, which was so unwelcome, that they shed the blood of entire. Nations almost to extinguish it, and lay'd wast whole Regions to extirpate it, should not now be any whit more grateful: for without all doubt men love their vices now as well as ever, and indeed 'tis hard to love the men, that come to tear their bosom inclinations from their heart, whose words are corrosives and caustics, lances, sawes, and whatsoever other instruments, that serve to mortify and to cut off; men that design to sower all their satisfactions they have in the world, by throwing in the thoughts of present guilt and after torments, whom if they believe not, they must needs despise, and hate them for assuming so to check and censure, lay such black dooms on their actions; if they do believe them, they must needs be tortured by them, feel convulsions, wracks within at their discourses, and by consequence cannot much affect them. 'Tis hard not to be enemies to them, who, though they say they come to treat a reconciliation, are Ambassadors of war, and whose commission 'tis*to cry aloud, not spare, but lift up their voice like a trumpet* to proclaim defiance, sound a charge against them, and to *show the people their transgressions, and the house of Jacob their sins.* Now to be told of faults, to have ones bosom ripped up, and the guilt displai'd, was hardly ever acceptable; good counsel, admonitions and reproofs never have been welcome, and

then how should they be so, whose office 'tis to bring them, and who are, as the Wise Man saith, *Ordain'd to reproving.* But 'tis as unhappy sure, as 'tis unreasonable to dislike the greatest kindnesses for being such; if mercy shall be thought to merit hate, because it is the highest mercy, what then shall oblige? The poor man does not scorn the garment that is sent to cloth his nakedness, or the food that is bestowed upon his croaking, clinging bowels, though the very alms betoken and discover the necessity, he hath yet no malice to his Benefactor therefore: but the perishing naked soul thinks, he that labors to relieve her wants, upbraids her with them, and the invitations therefore to the *Supper of the Lamb,* the offers of the *wedding garment,* of the *robe of Immortality provoke her.* Men allow the Physician yet to tell them of those maladies, that have guilt in them, and receive prescriptions from him of such methods of severity and discipline, as few would go thro to Heaven, and all this endears the man: but he that shall attempt an application to the vice, which is the cause of all this, to remove which is the only possible way to secure from relapses, and the certain way to health and life eternal, he is judged a mortal enemy, as if there were nothing in the world so dear to men as their sins are, no kindnesses, but what are showed to those, are grateful; that were true love that would see them, let them perish everlastingly, and not speak to them to direct them; as if all benefaction to the soul were injury, and the mercies, that have in them Heaven and Eternity, were mere defiances.

But how irksome however such conversations are, as by admonitions, or whatever other methods aim at the recovery of Sinners, they are the only conversations with them that can be justified. For, which is the fourth and last thing that I am to speak to,

'Tis only the opportunity and the design and hope of doing good to Sinners, by reforming them, that can make familiar converse with them excusable and lawful; I mean where the duty of a Relation does not oblige to it.

And first, I will not give myself the trouble to find out a law of God among the *Jews* forbidding to converse at all with Heathens, and by consequence with open Sinners, which might give occasion to this question of the *Pharisees,* since St *Peter* tells *Cornelius Acts 10. 28. Ye know, that it is an unlawful thing for a man, that is a Jew, to keep company, or come unto one of another Nation:* and our Savior, when he would prescribe the distance, which his censures were to make men keep, from any refractory Sinner, words it, *let him be unto thee as an Heathen or a Publican,* as supposing they were not to company with those; and in the Text he also reckons the observance of that distance from all Sinners as a duty, calls it *Sacrifice,* and justifies his doing otherwise by this plea only, that he came to them *to call them to repentance.* But if a command be called for, we have several, 1 *Cor. 5. 11. Now I have written to you, not to company, if any man, that is called a brother, i. e.* professeth himself a Christian, *be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one no not to eat,* and the like: 2 *Thess. c. 3. v. 14. If any man obey not our word, note that man, and have no company with him;* adding *v. 15. Yet count him not as an enemy, but admonish him as a brother.* The Converse is therefore lawful only, as an opportunity of admonition. For

Secondly, if it be lawful otherwise, I might ask, for whom? not for the Clergy-man most certainly, whose calling it is to admonish, and he is false and treacherous to his office, as

well as his company, if he do not, who is set God's Watchman, to give notice of approaching dangers, & who is responsible for every soul that perisheth for want of warning; nor the Magistrate, who if he see vice, by his office is as much obliged to punish it, as the Clergy-man to preach against it. He also is *the Minister of God to execute wrath,* as the other is to denounce it, whose easiness is much more baneful then the others silence, and makes all those faults, which by not punishing it does encourage, and by that is more unmerciful to the community then arbitrary tyranny, and is guilty of that blood it does forbear to shed; and as not for these, so not for any one, since reproofs and admonitions have been the duty of every person from the beginnings of Religion *Lev. 19. 17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.* Silence then in God's esteem is enmity, not to reprove perfect hatred; and indeed to labor to preserve a man from perishing eternally does look like kindness: but if this kindness be too sower, and sullen for this present age that will not bear correption, and in opposition to God's judgment calls that hatred, looks upon it as a provocation and affront, and answers it with a defy, and with the retributions of a mortal injury; yet there are commands

Thirdly, which God hath made as fences merely to secure our virtue, charging both in general of Sinners: *My son, walk not thou in the way with them, refrain thy foot from their path* Prov. 1. 15. and also in particular of almost every sin: *Make no friendship with an angry man, and with a furious man thou shalt not go; least thou learn his ways, and get a snare to thy soul,* Prov. 22. 24, 25. and *look not upon the wine when it sparkles:* and *sit not by a woman* &c. so that merely to converse with these solicitations to sin is the breach of commands, which commands if they should be only methods of security, not rules of express duty, yet not to observe them is to slight the only Antidote God's wisdom could prescribe against contagion, and that man, that do's so, do's assume to guard himself, and so devests himself of the protection of God's Grace and Holy Spirit; and then, if he fall, he is not only guilty of the fault that he commits, but of willful contemtuous refusal of the means of preservation from it, of design indeed to make the sin unavoidably to himself: for such familiarities express, that he desires to be engaged in the necessity of sinning. For he that does invite the danger, and converse, and play with the temptation, can have no other ends, but to be ensnar'd and taken.

Now judge of yourselves, I pray you, whether he that do's require to pluck out the right eye, if it offend, and cut off the right hand and foot, that with such torment to ourselves we should bereave ourselves of those so useful organs, whether for the ornament or the necessities of our being, if we find that we shall be betrai'd by them, and who requires it on this penalty, that otherwise we shall be cast with both ours eyes, and hands, and feet into Hell fire; whether he be likely to excuse the conversation with those objects, that engage our eyes, and poison our souls thro them; or else will allow me, by thrusting myself thus into temptations, to lay violent hands upon sin and destruction, who commands me to cut off my hand rather then touch vice. Or else will he give me leave to run into the snare, who bids me cut my foot off rather then be taken; sure he supposed we would be willing of ourselves to divorce and tear ourselves from the allurements and occasions, who thought it unnecessary to prescribe such easy remedies as to avoid them, and requires of us, that when the allurements shall surprise, or force themselves upon our senses, we tear out the organ

rather then yield and be overcome. Or he thought at least, that altho the companions of my vices are grown dearer to me then mine own eyes, their converse more useful and more necessary to my satisfaction then my hand or foot is to me, yet to pluck out, cut off, and cast all from me.

But were I proof against temptation, and perfectly secure from the contagion of such conversation, yet 'tis

Fourthly, less excusable in respect to God's concern then any other. To sit and see virtue not only violated and deflour'd with loose unclean discourses, but like *Tamar* then thrust out of doors, despised, Religion scoft, and turned in ridicule; all that is Holy laugh'd at and profan'd, and God's Laws vilifi'd, his Word burlesqu'd and droll'd upon, his Name blaspheme'd and himself raill'd, cursed, renouncit, yea and denied a being; and hearing this, I do not say to find delight and entertainment in this sort of company; for none, but those that are of reprobate minds, can do that possibly, take pleasure in that which hath nothing in the world to recommend it, but the boldness of the villainy: but to sit patient without any least sense of resentment, as one that had not any least concern for God Almighty's honor or his being, is ingratitude to such a bulk and brutishness of guilt, as is beyond the power and art of aggravation, or indeed expression. It was not only death by God's Law to dishonor or blaspheme his Name, but at the hearing it, though but in repetition by a Witness, all the *Jews* that were in hearing were obliged to rent their garments, as their Laws assure us in their *Talmud.* Yea we find the Courtiers in *Isaiah* 36. 22. coming with their cloths rent to King *Hezekiah,* to report the words of *Rabshakeh* an Alien, who but in a message from his own King had spoken slightly of their God; and the High Priest, whom it was forbid to in most cases, in such did it. And one would think that it should rent our hearts, of which the other was but a Symbolic Ceremony, and implied that duty. To hear one slight though but by inadvertency a person, whom someone or other of the company hath the least relation, or but any little obligation to, requires that person by the laws of honor indispensably to call for reparation. To touch the reputation of a Mistress, or what's worse, and owned to be so, ought, they say, to be no otherwise then fatally resented: and these are accounted such just causes of men's indignation, that a man that's unconcerned, will take it for a glory to be second in them, and he that never had the honor to be drunk in the man's company, will venture to be killed and to be damned for him in such a quarrel: Therefore every man, unless he do design to quarrel purposely, does think himself bound to forbear offenses of such kind in company, where any one's obliged in honor, or by rules that men have set it, to take notice of it. Now though it were prodigious insolence to urge in parallel to this, that it should seem that God Almighty is not thought so much a friend to any, none have such relation to him, nor on any account have reason to be so concerned for him, or for his honor, that men should forbear him in their company: yet it seems dreadful after such plenties of his blessings, Miracles of kindness in stupendous rescues and deliverances; where, to pass by all those Mercies that concern Eternity, his temporal preservations have contested with our provocations, and overcom them, and so often that they have out numbered all our hours, and all other numbers, but our sins: that these endearments should not yet be able to oblige us so far, as to move us, when we hear his Laws or his Religion, or his Word and Name, or himself

dishonored, to desire them to forbear that God, that hath been so kind to us; or if that be judged unmannerly by the Sword-men, yet at leastwise by uneasiness and by withdrawing to assure them, that we cannot bear the hearing it. God did once say in a severe threatening determination,*Those that honor me I will honor, and they that despise me shall be lightly esteemed.* Go ye and learn, what that means; consider, I say, and *the Lord give you understanding in all things.*

SERMON IV. Of God's method in giving Deliverance.

Psalm 102. 13, 14.

Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof.

According to the version used in the Liturgy:

Thou shalt arise, and have mercy upon Zion: for it is time that thou have mercy upon her, yea the time is come. And why? thy servants think upon her stones, and it pitieth them to see her in the dust.

THE address of this text is not ordinary; they use to be directed to men for their instruction and practice: but this do's treat with God, seems to prescribe to and appoint him: and now not to excuse this by a plea, that since men have been deaf to all addresses from this place, that have been made unto them, 'tis time to change the method; and seeing we cannot persuade men, try if we can in that sense of St *Paul*'s words persuade God: but to say for ourselves when human wisdom cannot find expedients for us, and our distresses are beyond the succors of their power or their counsel, 'tis fit then to betake ourselves to God, to plead with the Lord, and never let him rest; and when the help of man is vain, to to cry out, *O be thou our help;* and with holy confidence, *thou shalt arise and have mercy upon Zion.*

Indeed addresses to God use to be made otherwise, in a petitionary form at least; and it would seem much more to become us, if we humbly begged, *Arise, O God, have mercy upon Zion:* yet this here in the Text is such a form as does need nothing else, but faith in the Petitioner to make it acceptable. There is some difference in the reading of the latter verse, the one version rendering, *for why? thy servants think upon her stones, and it pitieth them to see her in the dust:* the other thus, *for thy servants take pleasure in her stones, and favor the dust thereof:* yet this is easily reconciled, *they think upon her stones,* indeed with sorrow for, acknowledgments of their demerits, which did call down this calamitous condition, and being passionately thus affected with the sense of it, they willingly receive, contentedly and cheerfully accept this punishment of their iniquity, this return of their demerits 〈 in non-Latin alphabet 〉 : and since it is on their account, namely thro their demerit that she is so low, since they are sensible themselves did make her fall into the dust, they cannot choose but be more tender; love and pity her the more, and be more willing to do what they can to raise her up,*pulverem ejus evehere cupiunt.*

In the words there is an holy confidence, that God will grant the thing they long for, *mercy to Zion: thou shalt arise and have mercy upon Zion.*

2dly *A Reason of that Confidence;* for the time of showing favor, the appointed time for it is come.

3dy A ground for that, because *thy servants think upon her stones, and it pitieth them to see her in the dust.* In handling which I shall consider

1. The *Stones of Zion,* and those *in the dust,* or at least in great danger of impendent ruin.

2. That though God is not always minded to succor his own *Zion,* yet he hath set appointed times for that.

3. That when the Sons of *Zion* are affected towards her as the Text expresses, then is usually God's season for deliverance, his time of mercy and of showing favor, then the appointed time for it is come; and then we may take holy confidence, and in full assurance of faith say, *Thou shalt arise.*

First of the *Stones of Zion,* and those *in the dust. Zion* was, we know, either the City of the King, where there was the seat of *Judgment, the thrones of the house of David,* Psalm 122. 5. or else it was the mountain of the Lord's house; and so the stones of *Zion* are either the stones of the seat of Judgment, of the Throne in the dust, or the stones of the Lord's house, the Sanctuary there. Both these therefore might be treated of, and I shall speak to both, but more particularly to the later. And those stones may be either taken naturally, as they are the stones of a material Sanctuary; or else mystically, in that sense they often have in Scripture, which sais, *we as lively stones are all built up a Spiritual house.* 1 Pet. 2. 5.

1. The stones of *Zion* the material Sanctuary in the dust the Psalmist thought an object for so much pity, that some Psalms are but the Liturgies of his pious resentments upon that occasion. *Psalm* 74. is full herein, *Think upon Mount Zion, where thou hast dwelt; lift up thy feet, that thou mayest utterly destroy every Enimy, which hath don evil in thy Sanctuary, Thine Adversaries roar in the midst of thy Congregations, and set up their banners for tokens: they break down all the carved work thereof with axes and hammers, they have set fire upon thy holy Places, and have defiled the dwelling place of thy name even unto the ground; yea they said in their hearts, let us make havoc of them all together.* It is not many years since this was our complaint, concerning both the house of God and of the King, the Church and Monarchy, as if the life of one were bound up in the others life. We saw God's honor, at least the place where his honor dwelt, laid in the dust; nor was it suffered to stay there, the stones of *Zion* not allowed to find a place for burial in that dust, which is the common grave: the Church itself had not a Monument, nor the tombs a sepulcher; but the very ruins were disquieted, the rubbish troubled, and the stones and dust suffered a deportation, used as if men thought with them to build a Sanctuary for those Sins that demolisht them, and make a Refuge for their Sacrilege. 'Tis true, to many this seemed no sad spectacle, nor would it now to such, as think any occasional room, of the lowest name and usage, might do as well for the uses of God's service. Strange! when there was never a Religion in the world, that did acknowledge any

sort of God, but would allot some place peculiar to his worship: with them whose deities were Sicknesses, the Feaver had its Temple. Yea and stranger, in a world that does devote set rooms to every use of nature, of convenience, and of pleasure; the recreations have a place made for them, and the meanest instruments of sport have so; meals have one, and feasts have another, luxury hath its offices, State hath many; chambers, antichambers, and withdrawing places, merely because there may be so many rooms of which there is no use, for that is Pomp: if God should not have one too, for all uses that relate to him, to meet us in with all his train of Angels, and to bless us, and to entertain us with the food of heaven, with himself. But whether men desire it so again, yet so it lately was; and when his table was removed, his entertainment too was laid aside, and the Sacrament become as desolate as the Altar, God's houses & his mysteries too in the dust, *God did arise.* I cannot choose but see that we have no such object of resentment now, but how much farther off it is from being thus at this time, and how much less apposite to our condition at this present, the discourse is so much greater demonstration of what my Text affirms, that when God's honor is affronted thus, and his house vilified and ruined, then the time for favor, the appointed time is come; and when the stones of *Zion* are thrown down into the dust, his Servants humbled too into the dust with sorrow and resentments, then God *shall arise;* for so he did.

It was so also, if we look upon the Stones of *Zion* in their mystical and figurative sense. Now altho every sincere Christian, everyone in whom, on the foundation of a true sound faith, an holy life is superstructed, be not only in St *Peters* words a *lively stone,* but in St *Paul's* a *Temple,* yet more properly the whole community of Christians is in Scripture represented to us as the body of a building. St *Peter* tells them, *ye are built up a Spiritual house, 1 Pet.* 2. 5. and St *Paul* saith, *built upon the foundation of the Prophets and Apostles. Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth up a holy Temple in the Lord, in whom ye also are built up together for an habitation of God thro the Spirit. Eph.* 2. 20, 21, 22. The ends for which 'tis called so, seem indeed more lively represented in the parallel resemblance of a natural body *Rom. 12. 1 Cor.* 12. 12. and that body the body of Christ *Eph.* 1. 23. or that of which he is the head *Col.* 1. 18. from which all Christians do receive their life and motion, their increase and strength, no otherwise then as they are united and tied by joints and nerves to one another and that head *Eph.* 4. 16. and have all one Spirit also 1 *Cor.* 12. 13. Of all which expressions as one end is to enforce such unity in the profession of their faith, and communion in God's public worship among Christians, as there is unity and communion between the several parts of one same person, that their union in it should be so strict, that all their assemblies for it should make but one body with one spirit; so another end is to assure that as in one same body there are several parts for several uses, without which it could not be an organiz'd, complete animal body, so in the one body of Christ the Church too there are several ministries, offices, and powers, some more noble, others more inferior; and the whole body may as well be all eye, as each member in the Church a Seer, every part be tongue, as every man a Teacher: St *Paul* from that Analogy deducing a necessity of several parts, and their subordination also in that 1 *Cor. 12. v.* 28. and accordingly, saith he, God hath set several orders, *first Apostles, after Prophets, Teachers, helps* or ministerial offices, *and governments;* without which governments and which diversity 'tis as impossible it can

subsist, as for a body to see without an eye, or speak without a tongue, consult, direct and call itself without a brain or understanding. Yet this same is expressed all in the other body of a building, which my text relates to; for *Eph. 4. 11. Christ gave also some Apostles, and some Prophets, some Evangelists, some Pastors, and some Teachers, for the perfecting the Saints,* compacting & holding Christians together in assemblies for God's public worship; *for the work of the ministry, for the edifying,* or building up *of the body of Christ.* Now this emblem to the body of a building (as the other) is a type of Unity, but yet of several and subordinate stations in the Churches unity. For stones however excellently squar'd & fitted, are yet no parts of the structure, till they be cemented to the rest that lean on the foundation; the number possibly may make a heap, but not a frame until they be disposed and ordered in their several stations; for there are such in this body also, every hewn stone cannot be a pinnacle nor corner stone: so in the Church all are not capable of the same ministries, offices, or powers. And yet we may remember when it was so; all assumed all, seized the offices, usurpt the powers, executed all the ministries, all subordination was demolisht, order broken, Governments underfoot, *the stones of the Sanctuary poured out in the top of every street,* as*Jeremy* laments; the *Vrim* and the *Thummim,* stones that gave the heavenly Oracles, lost in ruins. Now then God to make good the promise'd method of his Providential mercies, when it was thus, when these stones of *Zion* were in the dust, the Ephod and the Priests thrown into it, and the Priesthood and the Fathers of it, the the whole life, with all its offices and powers dying, almost all that could continue it being laid in the dust, and *Zion's* Enimies expecting the expiring of the Order: then the appointed time was come, and God not only did himself arise, but made a resurrection of the Church too, and from the dust these stones were again most miraculously built into a Spiritual House.

I cannot but acknowledge that the breaches which this desolation made were not wholly made up, nor were well cemented, and as uncemented breaches use to do, decai'd more and more daily; what arts were used to keep them open, yea to widen them, by whom, for what ends too, is so evident I shall not touch it. But 'tis sure we had not much face, had no great appearance of the bodies, that the Scripture represents the Church by: for in those that were before broke off from her, there was no subordination, nor no order, nor no unity; every broken & divided piece of ruin took upon itself to be the entire building, the whole body; every Faction was Christ's Church, each Assembly was his flock, his Congregation, when indeed it was only a Spiritual riot. And when things were disposed thus, then at once to break down all the poor remainders, he that takes his place to whom Christ said,*Thou art Peter, and on this rock I will build my Church,* who yet, as not content to thrust Christ out from being the alone foundation, *then which none can lay another true one 1 Cor.* 3. 11. would be the *chief head stone in the corner* also, *on which whosoever should fall, shall be broken; but on whosoever it shall fall, it will grind him to powder* Matth. 21. 44. He, I say, in confifidence of that success attempts this on the Reformation, and particularly on this, as they thought, tottering Church, to lay her stones all in the dust. And truly such the instruments emploi'd are, that humanely speaking it must seem impossible to be avoided. For in God's name, under the Authority of Religion, with the greatest Sacredness that can be, they contrive the bloodiest, most irreligious, most inhumane murders, treasons & assassinations imaginable, make the

holy Eucharist the bond of their confederacy in those so tremendous villainies, Christ's blood becomes the very obligation both to commit, & not confess them; for which end they say and swear even at the point of death, and upon their Salvation proved and confessed falsehoods. Now what security or guard can mankind have against such, whom no ties of Religion or humanity have any force on? Whether these be the doctrines of their Church, though that be true in most part, yet it matters not to them who are to be massacred, if they be the constant practices, and if they have such guides of conscience as can satisfy, and thereupon engage the instruments that must effect them to those practices. How they do that, I must confess, seems strange; for they yet look upon those actions, as for which they would have absolution, therefore sins. For though there have been dispensations sent from *Rome,* permitting them to promise, swear, subscribe, and do what else should be required of them, so as in mind they did continue firm, and used their diligence to advance the *Roman* faith in secret; yet such dispensations might be intercepted, as those were in 1580. and brought to King *James* in *Scotland,* and so might discover plots if they were used to give them in all such occasions: besides that they would stare the head of that Church in the face, betray his being privy to, and abetting those designs of blood, which now, if they miscarry, they can cast at first upon some private Desperado's, and then after lie & laugh them out of men's belief. Such dispensations therefore being not to be expected still, they took other ways. For seven years after, *Sextus* V. offering by the Bishop of *Dunblain* to that King a marriage with the *Infanta* of *Spain,* if he would become a Catholic, as he called it, and join with them against the*English;* and this being mightily resisted by the then Lord Chancellor, which made that ineffectual, and who was their constant adversary, Father *William Chrichton,* who had sometime been the Rector of the *Jesuits* at *Lions* and came thither with *Dunblain,* solicited one *Bruce,* who also had been brought up by the *Jesuits,* and who was the *Spanish* Agent then imploi'd for ships there (which that Duke intended should be joined with, and assist in their Armada) solicited him very oft for money to procure the murder of the Chancellor, which he had contrived by several ways; but being still denied, at first because his money was not trusted to him for those purposes, he could not justify such disbursment; another time because, as to the sin, it was all one to kill a man with his own hands, or to give money to procure it; and that he for his part was a private person, and had no Authority over the life of any man, and less over that of the Chancellor, who was a chief man in the execution of the Justice of the Land: and afterwards because the question was about advancement of Christian Religion; now this, he thought, would ruinate the same, in as much as men went about to promote it by murder to the great scandal of all. But finding himself still importun'd more, he demanded of the Father, whether in good conscience he might consent to that enterprize, or whether he could dispense therewithal; to which the *Jesuit* repli'd, that he could not, but that the murder being committed, and he coming to confess himself unto him, he would absolve him of it. It seems they thought they had no further power then. Now *Bruce*'s answer, though not much concerning my part in this subject, yet it was so honest, and the consequence so strange, that I shall not pass it. He repli'd, since your Reverence acknowledgeth that I must confess myself of it, you also thereby acknowledge that I should commit a sin; and I for my part know not whether, when I have don it, God would give me grace and enable me to confess it: Besides I verily believe,

that the confession of a sin, which a man hath don of set purpose intending to confess himself thereof, and to have absolution for it, is not greatly available; and therefore the surest way for me is not to put myself into such hazard: so it ended. But he ran into another hazard; for the Duke of *Parma* dying, and the Count *Fuentes* Nephew to the Duke of *Alva* in his place, *Chrichton* accused *Bruce* before him, that he was a Traitor, because he would not disburse money to cause the Lord Chancellor to be slain, and the process had its course, he not denying the thing, and after fourteen months affliction was at last only releas'd, without repair of his good name or damages.

But passing by this, it seems they had no other snare to draw them in, could give them no assurance then, but in that hopes of after absolution, which proved insufficient; for they found themselves engaged in, and must willfully commit crimes at the point of death, of which they could not live to be absolved. I do not instance in the perjuries of Father *Garnet,* though with horrible execrations. He cried mercy after; saying, that he had not thought they could have proved the contrary: and he might have absolution. But *Tresham,* just when dying, did deny on his Salvation things concerning *Garnet,* which he had confessed before, and *Garnet* did himself confess too after, yea and several others of their own persuasion unexceptionable persons also swore. The same words are now current in the mouths of those that suffer, notwithstanding the express Oaths of their Complices: as if they thought the virtue of their Sacrament were such, as that when men confessed themselves of their intended villainies, it absolved them of them e're they did them, and of all the sins they should think needful to commit in the effecting them. Yea more, if they should discover or confess ought though dying, then that virtue of the Sacrament retired, the absolution became void & unuseful, the Sins recoil'd upon them, of which otherwise it made them innocent, which gives them confidence on their Salvation at the point of death to deny matters of known fact, which 'tis not imaginable that they could do on any other, save on that account. And that it is so, I have one irrefragable instance of one executed lately for a murder of that kind in *Ireland,* which is assured by persons of best credit in that Nation, who though upon flagrant evidence condemned, denied the fact at his death on his Salvation with deep execrations as he at the place of execution went to be turned off; but it pleased God that the rope brake presently, and he soon revived, but in the greatest horror in the world; for having with such desperate execrations denied his own deliberate fact, and renounced his Salvation, he openly acknowledged the falsity of his former asseverations, and owned his being really guilty of what was charged upon him; and blessing God for giving him those moments by so strange a way to disburthen himself of such deliberate willful perjury, declared that his Confessor, when he absolved him, told him, if he did discover it, that absolution would not profit him, & that he should be damned; but if he did not, then he was forgiven. Such monstrous practices are made good & sanctified, as they contribute to the laying our poor *Zion* in the dust; for we have ever been the mark of all their mischiefs. Since *Pius* the V. Bull, it was observed there never past four years all Queen *Elizabeth's* reign without a most pernicious plot for the subversion of the State and Church; and in the first years of King *James* not four months without Treason: & they go now by the same rules, & in the same methods, with the same Oaths, & the same Sacraments administered to the same

purposes. And just as they, sometimes designing open force, & sometimes private treasons & assassinations; sometimes trying by the softer pleas of Liberty of Conscience, toleration to do it, yea altho it be but partial, an Indulgence to our own Sects, anything that may contribute to the breaches of our *Zion,* & may keep them open: which 'tis said (whether in earnest or to color Blacker purposes, & hide designs more violent) is now spoken of, and they hope for, and hath still been pleaded for, as the birthright of each Christian, as instated on them in the very charter of their Christianity. But yet to speak to that too, I neither find the word in Scripture, nor the thing, as most men take it, for the Liberty of Action: and besides this, whatever Arguments there are that press it, they can be no Arguments for the Romanist, who never grants it; for either they conclude or they do not; if not, why do they urge them? if they do, why do they not allow them? if they can see no force in them, then they must not use them; if they can, they must be wrought on by them: unless to be the only men that may do wrong and resist reason, be their grant and Charter. But not to evade only, I allow

1. That Christ came down to settle his Religion, plant the Christian Faith without a grant from, or the leave of Secular Powers; when he commissioned his Apostles to convey the Gospel thro the world, they did expect or ask no Pass-port from the several Princes, but in opposition to the Magistrates and Governors and Kings, against whom he promise'd them to justify and bear them out, they preached it. I allow too

2. That he autoriz'd and gave right to Christians, as such, to assemble for God's Worship and Service according to the rule of his Religion, whatever prohibition, threats, or persecution they should meet from Secular powers on account of doing so. Accordingly the Apostles and their Converts did so, and St *Paul* gives it in charge to the *Hebrews* not to forbear doing so for any fear or suffering whatsoever,*not forsaking the assembling of yourselves together, as the manner of some is.* Now he that does require that they shall do so, notwithstanding any opposition from the Secular Powers, gives them right to do so, though in opposition to those Powers: for all must have a right to do their duty, and accordingly the Christians of the first Ages did meet for God's Worship against all the edicts, all the persecutions of the Heathen Emperors. But

3. Tho our Savior by this grant seems to pass by those Powers unregarded, or at least not taken notice of, when he gives their Subjects Privilege to meet in public full assemblies (such as those of Christians ought to be) without their leave, yea and against their orders, yet does not this grant diminish or intrench upon their safety in the least: because the only men he gives it to are such, as can design or do no hurt to any Government. For Christ confer'd this privilege merely on the account of that Religion which he instituted, and to men as his Disciples and Followers in it. Now himself so renounced all pretence to any Secular interest or power, practice•d such obedience to his Governors though most unjust, taught such subjection to all in Authority whether good or bad, Patrons or Enemies to the Religion, nursing Fathers to his Followers or Slaughtermen and Executioners; and hath made all this so much the temper and the constitution of Christianity, which condemns all enterprising upon any rights of others, and much more of Princes, that it is impossible that companies of

such men, that is, of such Christians, such to whom alone Christ gives the privilege of meeting, can create a danger or a jealousy in any State: men that must indeed assemble, but must not resist, act, or contrive against their Governors, but die, if they and laws will have it so, for that their meeting. So the Primitive Christians did: so 20000 in one day at *Nicomedia* for assembling. But men whose Principles or former practices upon their principles have anything that tends to sedition in them, especially if they have used such meetings to foment it; or though they did not that, the other also, till they can give such security as will satisfy the state, of which the State is to judge, can no more by their Christian birth-right, by Christ's whether grant or injunction of assembling for God's Worship, claim a privilege of such assemblies, then notoriously sinful, scandalous Christians, or then open Heretics can by virtue of that same injunction claim the privilege of the public Assemblies till they satisfy the Church: for the Church may excommunicate these, and the State may restrain those others, and they have no right or plea in conscience against it. The rights he gave were given to men so far, as they should follow the Religion which he instituted; he gave no more privilege to the seditious, then the scandalous. He did not by requiring such assemblies for religious Worship mean to weaken the security of Governments, which his Religion is above all other institutions framed to settle and establish: which therefore by the grant of Christ's Religion, as well as by a right inherent in their office, Governors may take care to provide for by restraints of that kind, not at all examining men's pretension, whether their Religion or their Principles be true or false; for that were endless and to no effect, every man's Religion and his Principles are true to himself; but only if they tend towards commotions, or give cause of jealousy, which still Governors must judge of. Which if they cannot satisfy, they can plead no Privilege, to which they have no further right, then as they free themselves from such suspicions. In fine they cannot claim this on account of Christianity, since Christianity admits of nothing, that is prejudicial or gives fear to Governments; but is the basis of Obedience, the cement of Society, Ecclesiastical and secular, it compacts all the Stones of *Zion,* of the House of God, and of the seat of *David,* of the Sanctuary, and the Throne.

And therefore in the 4th place *Romanists* (and 'tis the same of every other Sect of men, so far as they abet such Principles, or have ever showed themselves in prosecution of them,) but *Romanists* for instance at the present, who by all ways of assurance have convinced the world, the most destructive Tenets, to government most abhorrent from the state of Christianity, are their Principles, & their Faith; as namely by the general dictates of their Schole-men, their allowed Theology of their Canonists: their allowed Laws of a shole of particular Councils and some general their allowed Rule of Faith: of their Popes their infallible Judge; and what's worse by multitudes of practices the most inhumane that were ever heard of, and would never yet, however called on or accused, retract or sentence; but still justify and practice them. Since they therefore know themselves incapable of claming Toleration by the Laws of Christianity, we can interpret them to mean no other thing by claming and endeavoring it, but to get more opportunities to destroy the Government both of Church and State, to widen and to make more breaches in the gaping, tottering walls of *Zion,* tumble down her stones into the dust, and make their dust their grave. Nor need I discourse, how others turn these mercies into gall and bitterness; to contrive for parties and

widen their own interests, and the breaches of the Government; the outcry for liberty ending always in its denial of it to all besides themselves.

Such is our prospect of the stones of *Zion;* it looks fatal, but it hath this Argument of comfort in it, that when *Zion* is in this condition that it is usually God's time of mercy and of showing favor, then *the appointed time for it is come,* the next thing that I am to speak to.

That this is ordinarily God's time of appearing to show mercy, is notorious from *David's* challenging his aids elsewhere upon the same account *Psal. 119. 126. It is time for thee, Lord, to work,* or it is time for Thee to put to thine hand, *for they have made void thy Law.* And we shall find a reason for this way of working in that prayer of the same King *David,Help me O Lord my God; O save me according to thy mercies, that they may know that this is thy hand, and that thou, Lord, hast don it.* When our distresses are beyond the succors of means power and counsels, if deliverance come, we must needs know 'tis from above. The Prophet speaks of men, as apt to *sacrifice to their net, and burn incense to their drag* with which they catch, ascribing their successes to themselves. But when the Apostles use their net all night and can take nothing, then if one upon the shore, whom they know not, bid them cast in, and they do catch, strait one of them crieth out,*it is the Lord.* When out of a desperate condition of affairs we see hope drawn, we know it is the day spring from on high.

Whatever several of the late discoverers of the Popish conspiracy may have said or don to disparage their evidence, and the credit of what they testify; or men Popishly affected have contrived to make it be disbeliev'd; yet surely while the trial and the letters of the late apostate busy Factor for the party remain upon record, it will be manifest as the light, that there was a practice and endeavor to subvert the present establishment in Church and State, and introduce the superstition and tyranny of *Rome* among us. And that God will be further gracious in the sending forth his light to discover, and to disappoint their dire attempts, there is ground to hope, because it always was the ordinary method of his working, making the day of Extremity the day of Salvation.

1. In the *Jewish* Church and Nation. And here I shall not mention their deliverance from the *Egyptian* bondage, though it be a demonstration of my Proposition, but name that from the designs of *Haman,* who had satisfied the King, their Laws, and their Religion, and their Worship differ'd from those of all people, 〈in non-Latin alphabet〉, saith *Josephus,* and that were still occasions to embroile the State; that if he would give order they should be destroi'd, he would bring 10000 talents, near two millions of our money, into the Exchequer: whereupon the King allows him to make what declarations he shall please against them, and signs an Edict to his Governors and his Lieutenants for the massacring the whole Nation▪ which might easily be don, the *Jews* then being in captivity, and mixed among them. *Mordecai* adviseth *Ester* to present herself before the King, remonstrate the injustice of the fact: that being death to do, she would decline it; but as one acquainted with God's methods*Mordecai* does answer her, *think not with thyself, that thou shalt escape in the Kings house more then all the Jews; for if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place,* (here is a pregnant instance of the assurance of my text) *but thou and thy fathers house shall be destroi'd. And who knoweth whether thou art come*

to the Kingdom for such a time as this? Hereupon she and her Nation fast and pray, and she adventures, and God gives her favor with the King, and he reverses all; and the whole Nation on that very day it was to perish is secured, and the design returns upon their heads that plotted it, on all their Enimies. I need name no more, but there is one pregnant one, on which there lies an imputation from great men: I mean, when throout that Nation their Religion was so persecuted, that it was almost extinct, false Heathen worship planted in its place, possessed the Temple and the Sanctuary, and all was profan'd by *Antiochus Epiphanes:* the state so lively propheci'd of by the Prophet *Daniel.* Now when it was thus, & there was so universal a defection, as already had subverted the whole Government, Religion, and almost the whole Nation, God stirs up the Spirit of the *Maccabbees,* & on that day three years that all was profan'd, 'was again purified and they delivered. I instance so, least that which*Grotius* satih, that nothing can defend that action of the *Maccabbees,* besides extreme certain necessity; and what our*Thorndike* saith, 'tis manifest the Arms which they took up against their lawful Sovereign, are by God approved, and their Faith commended *Hebr.* 11. least these should misguide men, it may be seasonable to declare that it is plain *Antiochus Epiphanes,* altho he call that land his Kingdom, was not then their rightful King: for after *Alexanders* death, the first that got possession of it, was the King of *Egypt.* It was after violently taken indeed from him by the King of *Syria,* & the *Jews* gave up themselves to the protection of *Antiochus* the Great; but he gave it in dowry to the King of *Egypt* with his daughter, & so parted with all right; & whatever right the Kings of *Syria* could be supposed to have, *Antiochus Epiphanes* had none of that, as being not a lawful King of any place, usurping from his Nephew the right Heir: and with all injurious angry violence, when he was driven out of *Egypt,* the attaques *Jerusalem,* and enters it, and sets up all the Heathen Exercises and Religion, and forbids God's Worship; ravages and spoils and murders all refusers, till the *Maccabbees* opposed his fury, and till *Judas* three years after, as I said, restored all, having fought against a violent Aggressor, not his rightful Prince; and he is by *Grotius* made the very man, that typ'd out *Christ,* and was seen by the Prophet in *Isaiah 63. Who is he that cometh from Edom, with died garments from Bozra?* to which he makes *Judas Maccabeus* answer, I that defend God's Worship and the true Religion, against *Antiochus* and all his power, and to save my People cast myself upon extremest hazards.

Once more, when *Gaius* Emperor of *Rome* had sent *Petronius* into *Syria,* charging him to make war on the *Jews,* and by all utmost force to make thew condescend to let his image, the statue of himself I mean, be set up in their Temple at *Jerusalem:* the *Jews* when he came into *Syria* to their Country, met him several thousands, several times with supplications and entreaties to divert him, if they could from doing it. But he declaring his Commission to them, let them see it was not possible for him to contradict the Emperor; and they declared also, since he durst not transgress the commands of the Emperor, he must not think it strange, if they durst not transgress Almighty God's command, resolving to endure whatever should be inflicted on the, rather then violate that. Doing this often, and in multitudes, *Petronius* asked them whether they did mean on that account to fight with *Caesar,* and make war against him, they repli'd they would not fight, but they could die on that account, and prostrating themselves and offering their naked throats, showed their readiness to entertain their

death, and this for four days together, and neglected all their husbandry, resolving not to till their land or to provide for life, when they had once determined thus to die. Upon this *Petronius* undertakes to write to *Caesar,* and dissuade him from the enterprise; but *Gaius* answers that his letter with another, which commands *Petronius,* for the punishment of his not executing his commands, to kill himself, resolving also to exterminate the Nation: but before his letter came to *Syria* to *Petronius,* the notice of the death of *Gaius* came. Thus God did then preserve both him and them, though at that time a Nation guilty of the death of Christ; yet in a cause, wherein they were resolved to suffer anything rather then disobey God's Law so grossly, he was pleased to spare them, and continue to preserve them.

As for the Christians, I might instance in the care God took soon after most expressly and miraculously to call them all out of *Jerusalem,* when the *Romans* were preparing to sit down before it, and destroi'd it utterly, and in all the persecutions, particularly that of *Diocletian,* when that destruction that was leveled at, and falling on all Christianity, was in a trice returned upon the Designers and on Heathenism. It might be a more parallel instance to the genius of these later ages, should I name that of the *Arians,* men that were the first that ever drew the sword of persecution against their fellow Christians; 〈 in non-Latin alphabet 〉 was their petition to*Constantius,* a copy which the Church of *Rome* hath long writ after, with the blood of those that differ from them. And indeed the *Arian* persecutions were most barbarous; yet when had don all he could, had made the Universe, saith St *Jerome,* all *Arian* by having banished almost all the Catholic Bishops of the world, then very quickly God restores them, even by a *Julian* an Apostate: and then when shortly after *Valens* the same again, himself repenting of it, did revoke them, & lastly *Theodosius* restored them and established all. And though afterwards God let the *Goths* continue both the heresy, and sometimes the persecution, for above two Ages in our western world; yet since that, for the last thousand years, the name of *Arian* hath scarce been heard. But I have said enough to show, such is the ordinary method of God's Providential workings, when *Zion* is in that condition: provided that the Church have not depraved itself as 'tis a Church, model'd itself by worldly principles and powers, and adopted rules or doctrines which are not consistent with those of Christ. There are few instances to be produced, I think, where any Church hath been destroi'd, whole constitution hath preserved this temper, though her wicked and ungracious members may be cut off: at last, as St *Peter* tells, *after it hath suffered a while, he will strengthen, stablish, settle it.* And if we look upon the low condition of our *Zion* together with these instances of God's procedure, may we not take confidence to hope, that the appointed time is come? For is it not time for Thee to *arise,* O Lord, when thy resting place is destroying? And thou, O Christ, who art the Rock on which the Church is built, is it not time for thee to awake, to rise, rebuke the Tempests, break the waves that break into thy Church, and threaten as if they would swallow all that's built on Thee, the Rock of Ages? It is most certainly, provided we have those affections, which the text sets down here, as the diagnostics of that time; of which in the last place.

The first is this, *thy servants think upon her stones* with sorrow and sincere acknowledgment, that their demerits called this state upon her, and they therefore willingly receive, accept of God's dealing with them, 〈 in non-Latin alphabet 〉 *they take pleasure in it.* It is observed,

that this was the express condition, upon which God covenanted to show mercy on his People. *Levite.* 26. From *v.* 14. to the end we find, that if they should arrive at that height to abhor God's Statutes, break all his Commandments, merit all his curses, and he should inflict them, and yet they go on still to walk contrary to him, and he overtake them still with plagues, yea and this thro all the stages both of sin and punishment, and each stage of punishment seven times multiplied *v.* 18, 21, 24, 28. so as to leave no more place for access, yet if then they confess their iniquity, and *their uncircumcized hearts be humbled, if then 〈in non-Latin alphabet〉 they accpt of willingly,* contentedly receive *the punishment of their iniquity v. 41. I will not case them away, neither will I abhor them to destroy them utterly, and to break my Covenant with them, v. 44. but will remember my Covenant, and I will remember the Land, v.* 42. and remember *Zion* also, if we have the like sentiments for *Zion;* if her low condition, if her stones in the dust truly humble us into that dust, and make us from the heart acknowledge, *Thou, O Lord, art just in all that is come upon,* and hovers over us; *for thou hast don right, but we have don very wickedly:* for we have walked unworthy of the opportunities thou hast afforded us, have been unfruitful under the whole latitude of all thy working methods, the Kingdom of God hath had no Obedience, nothing but Rebellion from us, and tis just it should *be taken from us, be given to a Nation bringing forth the fruits thereof,* and have our *candlestic removed,* since we hate light, *our deeds are so evil.* 'Tis just that we, who heapt ourselves Teachers according to our factions and lusts, should be given up to strong delusions, have a lying Spirit in the mouth of our Prophets, Prophets that should daub with untemper'd mortar, such as never will cement the stones of *Zion,* or build up a Church; that we, who have debauched the Reformation, should quite loose it. The present time does certainly suggest the practice, which is set aside for great humiliation, and the occasion does require it; both the commands and the necessities too of the Church expect it; & God also calls for mourning, & for stricter applications to him on behalf of *Zion:* and then they that do not answer all these calls by doing something more then ordinary do not think upon the stones of *Zion,* neither does it pity them to see her in the dust, 'tis certainly not time for God to arise in their behalf, they are sufficient to divert his preparations for her. No O Lord, *we will put our hands upon our mouths, and our mouths into the dust, and acknowledge righteousness belongeth unto thee, but to us confusion of face, as at this day;* and we resolve to humble ourselves under thy correcting hand how sharp soever, and *take pleasure* in it too thus far, that dost show by thy castising us thou hast not given us over as incorrgible, but hast taken us into thy care, and discipline, and managery; and on that account thy rod comforts us, our correction is joyous, *we take pleasure in the stones of Zion, and we favor,* love *her dust;* the other Symtom.

They prize her relics, wht is standing of her; and since 'tis on their account, namely thro their demerit, that she is so low and weak, they are more tender, love, and pity her more in that condition which they brought her into; will do what they can to raise her, *pulverem ejus evehere cupiunt* in the *Tigurine* Translation.

'Tis true indeed the stones of *Zion in the dust* are apt to become *stones of stumbling and rocks of offense, as* St *Peter* saith of the *chief corner stone* of *Zion,* Christ hmself 1 *Pet.* 2. 8. whereat many stumble and fall. We had fatal experience how when once the building was disordered, the subordination broken, the Church offices and powers thrown down, on the one side *Zion*

strait became like *Babel,* everyone almost spoke a strange language, and so built by himself, built up, divided Faiths, and Churches, and Religions; on the other side that broken tottering State made many run away as from a falling Church, take shelter in another: and what the Cross of *Christ* was to the *Jews,* that the Cross of his Spouse too was to many pretended Christians, a ground to renounce her. They no sooner saw their Mother wounded, naked in the dust, but they concluded her fit to be buried, and ran from her as from the house of death; as if in the noblest way of sufferings to follow Christ could look like the mark of being Anti-Christian: and the yet unsettled state of it is made great use of for the same intents, her stones are laid on purpose to be stones of stumbling and to give occasion of falling. And truly 'tis to be confessed, that since the bonds of Government, which kept men under discipline, were unloos'd, and since the Churches Ministries and her Powers are cut so short, that they are not so effectual to the ends of their institution to work out a strict Christian life, as were to be wisht; and since men are divided so by claims of several Churches, and by fearful expectations also, both the Coversations and the Faiths of men too are grown loose and dissolute: and 'twas not the least Stratagem of our Adversaries to contrive men should be such as could, while they continue such, find Sanctuary nowhere but in their Church, at their Altars; whether they have but to come to be absolved of all. But truly 'tis extreme barbarity in us, when 'tis on our account, by our demerits, for our punishment, that she is distressed, that fears and dangers press upon her, then to sleight her: if when we see our Mother gasping, then to throw dirt at her, make her mouth her mouth be stopped with the reports of her ungodly offspring, the reproaches of a pointing Scorner, that shall cry, see how her Sons behave themselves, how little love or pity they have for her. He favors her stones that beautifies and guilds them with inscriptions of Religious actions; this, if anything, will raise them and repair her. And truly'tis to be expected from the men that do pretend to have the pity and the sorrow that is due to their Mother, whom the powers of Hell seem armed against to ruin her, so far as she's disabled, should themselves supply to themselves what is wanting: if her discipline be loosen'd, and she have no strong ties on men's actions, we should do her work upon us, put obligations, fetters on ourselves. 'Tis probable this very state of *Zion* in the text was that, which *Nehemiah* labor'd to repair, and see how he effected it *c.* 9. after a most solemn fasting and confession and bemoaning, rather of their guilts then sufferings, in the 10th himself, the Princes, and the Priests and Levites, and he rest of all the People with their Wives, their Sons and Daughters that were come to understanding, *entered into a curse and into an oath to walk in God's Law, and to observe and do all the Commandments of the Lord our God, his Judgments and his Statutes, v.* 29. Here was a cement would compact the Stones of *Zion,* the whole building against all assaults whatever, seat her in her perfect height and beauty. It is not he loves her, who curses them that laid her in the dust, but he who enters such a curse of serving God; 'tis not he favors her dust, who wishes, talks, or swears on the Churches side, but he that humbles himself daily in the dust in her confessions and Prayers, he who binds himself with such an obligation to worship and serve God faithfully, as she prescribes: this will help to raise her, make her visible in the lives of her Children; and when the dust of *Zion* shall have a more perfect Resurrection in this world, and this of Christ shall as his other body rise out of the earth, it will be comfortable to each one that put his hands to the repairs, that did but fit one stone to it, that would not let God

rest till he had established our *Jerusalem* again a praise in the Earth. Then God almighty would be importun'd, prevailed upon to put it in the hearts of those men, whose part 'tis to secure our *Zion* and repair her breaches, to build by a true line and level, make such an establishment as may be fitted not to the satisfying parties, factions, interests, or any human appetites, but the just obligations or Religion; not build weakly, fearing, as it were, the Churches strength should awe men in their practices, & that the weapons of her warfare should gall their vices, besides that their own strong holds may be still able to hold out, and not be beat down by her forces: for this were to model the structure of *Zion* to men's own, and to their sins convenience. But to build her up so, as that the profession and the practice of true Religion may be preserved safe, and God's Worship kept entire; that upon our one only foundation, the rock *Christ Jesus,* we may be built up with *a lively faith into an holy life,* all cemented by Charity, and all divisions be made up, and we may with one heart and one voice meet and join in giving Glory, Honor, *&c,*

SERMON V. OF THE EXERCISE OF CONSCIENCE, In the avoiding of Offence towards God and Men.

Acts 24. 16.

And herein do I exercise myself, to have always a conscience void of offense towards God and towards man.

MY text is the sum of a Christians practical duty; for as S[t] *Paul* had in the verse before set down his faith and hope, here he sets down his workings. In the words we have

1. The state of that duty expressed 〈 in non-Latin alphabet 〉 , *a onscience void of offense.*

2. That is brancht out into its several respects, 〈 in non-Latin alphabet 〉 *towards God,* 〈 in non-Latin alphabet 〉 *and towards man;* and those either

1. As the objects of that which a good conscience endeavors and means, an unblameable conversation in thos duties that look towards God, those of Devotion, Piety and Godliness; or of those duties that look towards man, those of Justice and Honesty, particularly so called. Or

2. God and Man here may be looked upon as having both to do in being the rule of Conscience, God's law, and man's also, that is, the just laws of lawful Superiors, both obliging it: and *a conscience void of offense towards God and towards man is such* an one as does not only not offend God nor man, in that which God commands to be don to himself and to the neighbor, but such also as doth not offend in what man, the lawful Governor, commands: for to these we must needs be subject, *not only for wrath, but conscience sake.*

3. Here are the seasons which this Conscience do's respect, and they are all seasons 〈 in non-Latin alphabet 〉 *always.*

4. The interest St *Paul* does seek after in this condition 〈 in non-Latin alphabet 〉 *in this Jexercise myself;* as on one side it is not fancying or opining, often hearing, no nor talking of conscience, but exercise and doing; for the Christians life is 〈 in non-Latin alphabet 〉 , a constant exercise, and that is at once his duty and profession here: so on the other side, it is not perfect possession of this state; there is no such thing as perfection in this life, but laboring towards it. In handling which parts I shall thus proceed.

1. Having in word explained 〈 in non-Latin alphabet 〉 , I shall enquire what are those offenses that must be removed in order to that state that's here described; and having cleared the conscience of those, 2dly view the latitude and extent of its obligation, see how it respects both God and man, both as the rules and objects of its acts, and as we go along, we shall direct the practice of that duty which St *Paul* did labor in, how we must exercise ourselves that we may be in such a state, which is the 3^{d} thing and the application of all. 〈 in non-Latin alphabet 〉 may be understood from the use of that word as 'tis taken either passively *Phil. 1. 10. that ye may be* 〈 in non-Latin alphabet 〉 *without offense,* not led into evil by mistakes of what is good, or any other color whatsoever; or else as 'tis taken actively 1 *Cor.* 10. 32. 〈 in non-Latin alphabet 〉 *give no offense to any man;* which as the context proves is but the same, and means, let nothing that you do be such as may induce another man to sin; lay not 〈 in non-Latin alphabet 〉 rocks of offense or stumbling blocks in any Christians course: and therefore in my text 〈 in non-Latin alphabet 〉 is such a conscience, as does not induce the man himself to any sin against God or man, and a life that is not led into it; a conversation that is according to such a conscience, is that which St *Paul* aims to have, and which that we may have, all such 〈 in non-Latin alphabet 〉 we must endeavor to remove, which what they are, I told you, was to be my first inquiry.

And the first is error of judgment, which makes an erring conscience; such a one as gives false information of duty, which either tells me that I may or must do that which God's law or some other law in force upon me says I must not do, or else tells me I must not do that which I may, or am perhaps bound to do. A rock of offense this, upon which many men do split, and make ship-wrack of a good conscience; and which is worse error of judgment, called by some new light, is such a light indeed, so placed between the rocks as must needs guide the Mariner upon them, make it necessary for him to be wreckt; for in this case sin lies on the right and the left hand, which way soever he does turn, he falls upon it. For first if this man act against his erring conscience, he sins, altho the Law of God do not make the act sin *Rom. 14. 14. to him that esteemeth anything unclean, to him it is unclean;* altho St *Paul* says there, he knew it was not in itself unclean, yet so it was to him, and that to such an height, that the man whose example wrought with any one to eat against the persuasion of his mind *destroyeth him* v. 15. 'Tis therefore a destroying sin to do a thing against the express judgment of the mind. And all the reason in the world; for since good or evil do not, nor can move the will as they are in themselves such, but as apprehended, and according to the notion we have of them in the mind: 'tis certain therefore every motion of the will to good or evil, consequently every good or evil action must be formally accounted such from good or evil things not in themselves, but in the apprehension of the mind; that is, according as

our consciences dictate to us they are good or evil. And indeed no law of God or man, no rule of duty can be appli'd to us but by the mediation of conscience; for till that tell me such a thing's commanded and my duty, it is to me as if there were no such command and it were not my duty, for till then I am not conscious it is, know nothing of it. This alone therefore does propose and apply duty to us; and consequently whether that which it proposeth be my real duty in itself or no, yet I must needs look on it as so, as having no direction in the world besides what to do or forbear, but what my conscience some way instructed tells me, God or my Governors require: while therefore that does absolutely tell me such a thing is unlawful whether it be so or no, while that persuasion lasts, the soul yet judges it unlawful, and consequently if the heart embrace it, then it does deliberately embrace unlawfulness, which though it be not in the thing, is yet in the choice. I like and follow that which in my judgment is vicious, and be it in itself what it will, 'tis so to me; 'tis evident the inclinations and actions pursue vice, when they pursue that which they cannot look upon but as vice. And therefore St *Paul* saith*whatsoever is not of faith,* whatsoever is contrary to the persuasion or judgment of lawfulness, *i. e.* in other words, what is against conscience *is sin.* Conscience therefore is the rule from which it is sin to recede.

But you will tell me, where the conscience errs, the rule is false and crooked, and so must not be followed; but the rule of this rule, God's Law, and not the conscience, must be obei'd. Good counsel if it could be followed; for certainly if the man know what God's Law does require of him, in that case his conscience does not err; if he do not know what God's Word requires, how then can he follow it against that which his conscience tells him God requires? and it is sure if the man should suspend his action, or have reason not to act according to his erring conscience, he never can have reason to act according to a conscience well informed: for it is plain his conscience does as much propose the error as his duty, as it does the truth; the man as really believes the one is to be don as the other, and hath no reason to make difference, and therefore if at any time he must follow his conscience, he always must, and t'will be sin to act against it, be it what it will.

But then you will hope it will excuse to act according to it. No alas, this is but the other rock, it is sin too to act according to it. The proofs are very pregnant *Gen. 12. 17. Because of Sara Abraham's wife the Lord plagu'd Pharaoh with great plagues and all his house,* namely those that had commended her before him *v.* 15. and so had contributed to the offense. On the same account he plagu'd *Abimelech* Gen. 20. 17. altho in the 6 *v.* God saith, *he knew Abimelech did it in the integrity of his heart,* and though *Abimelech* did plead the same to God, he did it innocently *v.* 5. yet in the 9. *v.* he expostulates with *Abraham, what have I offended thee, that thou hast brought on me and on my Kingdom a great sin.* Again St *Paul* affirms of his own nation *Rom.* 10. 2. that it was out of *zeal* to God and his Law they persevered in infidelity and opposition to Christ's doctrines, yet for that very opposition he affirms, that they were *hardened* and designed to everlasting perdition. And Christ saith of the same *Jews John* 16. 2. that *the time would come, when they that killed his Apostles* and Ministers *should think they did God service,* 〈 in non-Latin alphabet 〉 *think they offered an oblation.* The error was so strong, it made the sin look like Religion and Atonement, yet that zeal and conscience was plagu'd with *wrath that came upon them to the uttermost,* even to an utter extirpation: or to restrain ourselves to our

Apostle, he saith of himself *v.* 1. of the foregoing chapter, *I have lived in all good conscience before God until this day,* and therefore when against Christ's reformation he defended the *Mosaic* Law, and persecuted the opposers of it, he did all out of a good mind, according to the dictates of his conscience, sincerely what he was persuaded that he ought to do; and now if conscience could excuse, here was enough of that, a good Conscience, and could his fiery persecutions by virtue of that conscience be Christian'd holy Zeal? could his pure heart make his bloody hands undefiled? Oh no! 'twas *blasphemy, and persecution, and injury,* for all 'twas conscience. If this seem strange, that acting thus according to the conscience should make men such sinners, since all facts are estimated chiefly by the heart that they proceed from, by the good or bad mind they are don with, that is, by the conscience of the doer; we must know, that where the error is not the effect of any carnal prepossession or principle, but truly error, there the sinfulness in this case lies not altogether formally in acting so according to their conscience, unless first the conscience take up persuasions & give sentence without a sufficient inquisition, when there is the least appearance of a danger that 'tis plain such a persuasion may engage us in a state of sin, we must examine strictly, and this seems the case of *Pharaoh* and *Abimelech;* they were glad to think *Sarah* was *Abraham's* sister, therefore made no close inquiry, were content with his once saying so, and on that account, altho the one and afterwards the other took her in the innocence of their heart, the text saith, they committed a great sin, for which God did plague them. Especially *2dly* if men have been called on to consider, had the opportunity of means of conviction, such as God will judge sufficient in their circumstances, then retaining those persuasions, following such an error gives it that which is equivalent to willfulness, makes the guilt. This was the *Jews* case and St *Paul's,* though *Moses* Law were given by God himself, confirmed by wonders, and by such a constant series of God's most immediate dispensations, as might give them just cause to believe it was their certain duty to adhere to it, yet when God judged Christ's works together with the Prophecies that went of him, had given a sufficient testimony to his Reformation, the *Jews* resisting that, though out of zeal to God, and in obedience to his Law and to their Guides the Priests and Sanhedrim, were hardened to excision for it; or if, as 'tis most certain, they were leaven'd into aversation to Christ's doctrine by their expectation of a pompous *Messiah,* his Religion did not serve their sensual ends, 'tis to be feared the same do's influence the more sincere and erring party of the Church of *Rome;* yet St. *Paul* also, though out of a good conscience doing so, esteemed himself the*chief of sinners* for so doing. 'Tis the too hasty taking up, or the too obstinate retaining this erroneous conscience, makes the sin it does engage into be so exceeding sinful; therefore certainly whoever lets their conscience be surprised by prejudice, or warmth of mind, much more ambition, pride, revenge, or incidental discontents and disobligation, reputation of a party, interest, design, if these or any sensuality though but lurking indiscernably (*for the heart is deceitful above all things, who can know it?*) have given any tincture to the heart and puffed a passion into conscience, or if in the uprightness of their heart they took up their persuasions, yet if they retain them in the least on any such account, or else however if they do not hearken to, examine any calls or means, which God does either by his Providence or Ministers offer the opportunities of, for their conviction, specially if by seeing good and wise men do judge otherwise, they have any cause to doubt, and yet persist still, and retain the error, it is this

that spoils the Conscience, so that while it errs it does ensnare the man, entangles him in a necessity of sinning, leads him into such labyrinths of guilt that whatsoever he does, he offends: if he do what his erring conscience dictates to him, then he sins against God's Law, if he forbear, he sins then against God's Vicegerent, his own Conscience; there is the guilt of his deed, here the guilt of his heart, which does oblige a man to follow that which it is sin to follow, and which makes him, he must and ought to do that which he must not, ought not to do.

And then the only application to such a Conscience is to advise the laying it aside, to rectify the error; good counsel this indeed, but hardest to be taken in the world. For that a man may set himself to rectify, he must know himself in an error, and if he know that, he hath not an erring Conscience; this when it is such strongly, the man does not so much as doubt of his opinion, and while he does not doubt, what temptation can he have to think of rectifying? especially if men are persuaded that their Conscience is directed by such Guides as cannot err. We cannot but remember how the violation of all Laws and of all rights sacred and secular, sedition and rebellion, and such other dreadful consequents as we must not remember, being dictated by conscience, undertaken on account of Religion were esteemed the characteristics of a godly side; nor are we suffered to forget, how the same things undertaken on account of holy Church make Saints and Martyrs: for let not men pretend these are not Doctrines or directions of the Church of *Rome.* There is no one of the rebellious parties, but it may with much more truth and modesty affirm they are not theirs, since they have not declared them so authentically; and if we are not sure these are their doctrines, 'tis impossible to know that they have any, for none of their doctrines have a greater attestation. If some few declaring their opinion to the contrary, shall against the declarations of the Tenets of their Schools, and the directions of much greater numbers, their Casuists, the rules and practice of their whole law, the determinations of particular and general Councils, make them not to be their doctrine, then no Church hath any doctrines. Now, if as one side of these pretend some to a Divine Light within themselves, some to the Divine Spirit speaking in the Scriptures for their Guide, so the other plead the public Spirit of the Church speaking at least in the Assemblies of their general Council most infallibly, and consequently all of them must judge it is impossible their Guide can err; how is it possible to prescribe means to rectify the errors of such Consciences?

But should I pass these guilts of the first magnitude, to which 'tis wonderful a Conscience can be debauched, and err into them, should I mention one that's common to all of them, violating the Laws, disturbing the Peace of the Government, unhinging the constitution of it by illegal meetings to disseminate their principles, and make more errors, and more separation, wider breaches. I shall not tell these, that the Church nowhere gives a privilege to any to assemble not for God's own worship, from whose principles or practices the State hath reason to expect commotions or sedition, the diminishing their secular Powers, or endangering their persons, and on that account forbids them. Sure I am, there is no one word in the Gospel for it, and I leave all the mentioned parties, Popish or the other, to consider whether they have been so innocent as not to be suspected justly? and would only ask each party of them, whether it alone have right to act according to its conscience thus

and otherwise against the Laws, so that all others, what sincerity so'ere they act with, have no privilege? or whether it be the Christians birth-right, and due to all others? If any party say, that it alone hath right, besides that all the rest will never grant this, nor have reason for it, and so all must quarrel; yet if they do say so, sure there's nothing else but truth or confidence of having it, can make them judge so: but since every the most erring conscience does and must believe the truth is with him, he hath the same reason, so contentions must be endless, & this state of conscience is just the Leviathans state of war; besides that this pretence of any single party for itself makes war with the hypothesis itself of liberty of conscience. But if they grant all other Sects to have just right to act according to their conscience, then those that really believe the doctrine of their Church is true, their ways blameless, and the statutes which restrain the liberties of the Recusants and the Dissenters are all just, those of them also that have sworn obedience to these statutes, and those Magistrates and Governors too that are bound by oath to the execution of them, and to take care of the peace of their Subjects, and hold that, as 'tis, a duty and an obligation in conscience on them: these, I say, have just right too to act according to their conscience also, and by consequence to execute the Laws upon those others; and then, I am sure in conscience, and according to the very rules of all these men of liberty, those have a right to take away their wild and dangerous liberties, and by the very Principles of all these Dissenters are as much bound in conscience to restrain them, as they think themselves bound to use those liberties according to their conscience. Yea these are bound in conscience to suffer all their Governors to put restraints upon them; because to do so is for them to act according to their conscience, or if they think (as 'tis not strange if they think contradictions) that they have a right in conscience to contend for this with Governors, who yet they acknowledge to have a right too to restrain their liberties, (since all, as themselves have granted, have the same right,) there must needs be endless quarrels and contentions both with Governors and with themselves, and just of all sides, in which each hath right, which is another contradiction also; and so still this state of conscience will be the Leviathans state of war, and must dissolve all Government, as being inconsistent with it. Whether any consequents in prospect or design can make this state of things allowed and eligible, or how far Governments can properly secure themselves, if it be allowed, which yet 'tis certain that they have a right to do against the clamorous pretences of all conscience whatsoever as to Church Laws: yet how far they can, I say, secure themselves against such sorts of men 〈◊〉 side, who declare that their Government itself is sinful; or 〈◊〉 the other side a sort of men, who not only here in this Nation, after the most dire and hateful treason ever hatched or thought of, were not, nor are suffered by the Guides of their conscience, by their Pastors neither their Supreme one nor their particular Confessors, to give assurance of their civil obedience and allegiance to their own Prince. But in *France,* after the murder of two Kings by them, both of their Religion, when as *Lewis* the *13th* did design, and ask the advice of his Parliament, to make provision for his own safety and assurance of the Loialty of his Subjects by an Oath (a thing by God's own People, since 'twas a Kingdom, practic'd) all the Clergy, those Directors of the consciences of that Nation, were so far from suffering it, that they made the King to cause the Parliament to raze out what of it was drawn and registered in their Journals, professing to his face that they would excommunicate all as

Heretics that were against that Proposition, that the Pope could depose Kings. But 'tis not this, but how to secure Governments against it, to rectify the erring conscience I would speak to; and if the sense of any sacred obligations, if the calamities of Church or State, that cry aloud bemoaning the effects of conscience thus let loose, call upon him to consider, and at least suggest the duty of examining his conscience, then the 〈 in non-Latin alphabet 〉 here of the text, the exercises that are like to have an influence upon him, besides humble prayer to Almighty God for a right judgment in all things, together with a hearty resolution not to suffer any principle or interest so to engage him to a practice or opinion, but that, if God will please to show him light, he will follow it strait, and utterly forsake those paths, to which he was misguided by the error of his mind, and so begins to act accordingly as well as he can. Now such a resolution hath a promise,*If any man will do his will, he shall know of the doctrine, whether it be of God,* or not. Besides this, I say, let him thus exercise himself, when anything offers itself to practice, and gets this holy advocate of its side, brings conscience to plead, then I will search and examine strictly that same action, first undress it quite, see what it is naked by itself, and then ask not what fine motives, what good end it hath, but where the rule is for it. If it be in things merely Spiritual, then what Law of God; but if in other things, what Law of man, what just subordination to God's will is there for this action? For laws, not zeal do make the rules for Conscience: for Conscience being nothing but a full persuasion, judgment, dictate that a thing is either duty under obligation, is according to a Law that does command it, or else is unlawful, is against a Law. If Conscience shall tell me such a thing I am bound to do, but I have no Law of God or man for it; or else such a thing I must forbear, it is a sin, absolutely unlawful, but truly I can bring no Law in force against it, sure I shall easily reject the clamors of this Conscience, for it talks contradictions: for nothing can be unlawful, but what is against a Law. If, though there be not express Law to forbid or command, yet I see grounds that stagger me, and several hard things which incline to my opinion, this does not make the erring Conscience: for that is dogmatical and positive, and must have law, doctrines and grounds of probability; those only make a doubt, the next offense I mean to name.

An offense this, that whosoever stumbles at, does fall into the lowest pit, for *he that doubteth, is damned if he eat* Rom. 14. 23. Now the state of a doubting conscience is this, either the man in himself really believes the thing he does consult of is forbidden, but yet seeing the example of some man he hath esteem for, or else hearing some good probable grounds to the contrary, does entertain some doubt whether it be so bad, and upon that without being resolved, yea thinking still it is a sin, yet ventures on it: in this case though the man may have some hopes it may not be a sin, yet judging in himself it is, and choosing notwithstanding, it is plain he does not only venture at, but chooseth sin, and therefore sins. This was the very case of the weak Christians in relation to eating things offered to Idols, which St *Paul* there speaks of. Or secondly, if he do not absolutely in himself judge it a sin, yet really do's doubt it is, and without endeavoring to be truly satisfi'd by all appointed fit means, does it howsoever; this man does as much as resolve I know not what it is I am about to do, I doubt 'tis sin, but I resolve to do it, though it be so. Now this is a wicked resolution, and the consequent action must be so too: it is as much as saying, I resolve to venture God's

displeasure, rather then loose the satisfaction of that action; now whatsoever otherwise the action be, yet such a resolution stains it with a vicious tincture, by infusion of that wicked purpose.

To bring this to our own concerns, if my lawful Superior command a thing by an established law, which yet either by some obscure place of Scripture, or by the silence of Scripture, or some inference of my own from others having put that action to an evil use, or the infusion of some Teacher of whose holiness I have an opinion, I doubt whether I may do it or no, and cannot satisfy myself, in this case, if the man that doubts comply, without acquiring any satisfaction, do it merely too because he will not be obnoxious to the penalty of law, 'tis clear he does it with a doubting conscience, and so sins; but if he thus discourse, (which is the proper 〈in non-Latin alphabet〉 for such a conscience to remove this offense) I am sure God hath commanded me to obey the lawful commands of my lawful Superiors, now am I sure this is not lawful? No, that I am not, for I only doubt; why then I must needs also doubt it may be lawful, therefore I must needs doubt God hath commanded me to obey them in this, and then if I refuse I must needs do that with a doubting conscience; for if the thing be lawful, I am sure I sin in not obeying, and I doubt it may be so, and so not doing will have the same guilt, which by not doing I endeavor to avoid.

Now if whatever the action be, as long as I know not certainly whether it be lawful or unlawful in itself, I shall have equal guilt in the refusal (altho there be no scandal or contempt) as I can fancy to myself in doing; and if I cannot satisfy my doubt myself, since I have then no other way to seek for resolution, but from those whom God hath set over me, shall not the reasons and commands of my Superiors, the example of all those that are obedient, weigh as much with me as the opinion of some whom I think holy, or some little color which can only make me doubt? If I be not sure it is unlawful, and am perfectly assured of my duty to my Superiors, this certainly ought to suspend my other doubt, and in so doing I am sure, I take far the more probable and safer course; and he that does so, cannot have the guilt of a doubting conscience, for the resolution of that was clean another thing: I doubt there may be sin in it, however I will do it, whereas this man that he may take the safest course to avoid sin, resolveth thus, merely for fear there may be guilt in my refusal, I do that which otherwise truly I would not do.

I cannot pass by this reflection here, how there will come a time, when it shall be more tolerable for the erring or the doubting conscience, notwithstanding their sad consequences, than for those that *hold the truth in unrighteousness:* the one sort of these have some checks at sin, they doubt and they demur; the other sort sin merely because they would please God, and offend out of zeal; but the other sin because they will sin. If actions lawful otherwise will make up an indictment to our condemnation, don but with a doubting mind, what guilt and what damnation is there in those that are undertaken against known command and present full conviction? that muster up and recollect all the forementioned guilts, which when they were divided, did make actions so ruining; at once they defy God and their own heart: if *he that doubts is damned if he eat,* though what he eat were lawful to him, what will become of him that eats to surfeiting, and knows that such things call for condemnation? with what

face can he blast a deceived honest Heathen with his God's, who in the face of God, and of all Laws, in view of a believed hell, and in despite of heaven and of his own conscience that suggests all these to him, yet by frequent intemperances makes his belly his god, and by uncleanness that new testament idolatry, sets up as many idols, as his foul heats find objects, and by dishonesty and frauds serves covetousness, which is idolatry? They, who defy their conscience thus, are in the ready way to a reprobate sense, the last offense that I will name.

When the heart gives a false judgment of things,*calls evil good, and good evil* in the Prophets words, 'tis not uneasy to deduce how arrive at this. There is no pains bestowed upon the education of their childhood, they are made indeed to renounce the Devil, the evil Spirit is exorcis'd out of that hold he had of them on the account of being born children of wrath; but no provision for the Holy Spirit taken care of, rather all that's possible is don to grieve him thence, and so the evil one*returns, finds the house empty, and takes to him seven spirits worse than himself, and they dwell there;* or to speak out of parable, there are no principles of virtue planted in them, no labor used to make impressions of Religion and the fear of God, the sense of duty, aversation to all vice; but as far as conversation, with example of all lewdness, can have influence, they are bred and fitted for the Temter, and when they and temptations are grown up, it is no wonder if they taste, then swallow down the bait, and so are taken: then they get to themselves principles, that may stop the mouth of natural conscience; either Religion do's not mean so strictly, or against the strictness they oppose the custom of the age, or honor, or the like, and these together with the conversations of sin do clean take off the aversation, and so by degrees the sense, the mind first leaves to be afraid and startle at it, and then leaves to check at it, and having don this long, the custom stupifies the conscience, and makes the sins seem necessary to them, and they cannot be without them, and the absolute necessity makes them conceit them little sins, and in a while no sins at all: stick not to say, those terrors Clergy-men do talk of, are but Mormo's, but religious spectres. We have this daily experience, that looseness in practice quickly grows into irreligion in heart, that they who with all might and main do long resist the power of Godliness, do at last proceed to cast off even the very form, and they who would not receive the love of the truth, but did prefer the satisfaction of their humors, prejudices, passions, lusts before the doctrine of piety and virtue, though it came with the greatest evidence of reasonableness; that such, I say, are given over to *strong delusions to believe lies,* even lies of so eternal unhappy a consequence as this, that virtue and religion are but empty names, that conscience is but prejudice: such are those St *Paul* describes 1 *Tim.* 4. 2. 〈 in non-Latin alphabet 〉 , *men of branded consciences.* Now we use to account that person infamous that's branded only in his hand or forehead, but these are men of stigmatiz'd hearts, there is a brand upon their soul and conscience; and you will find some other characters upon them there, they *depart from the faith, they give heed to seducing Spirits,* lay out for a Religion that will give them hopes of safety though they sin on, and to *doctrines of Devils;* fit Scholars for such Tutors, seeds of a blessed education they have, that have such Instructors, and such they have whose consciences are branded: and the whole progress of their wickedness you will find *Rom.* 1. from *v. 18. because they hold the truth in unrighteousness,* joined impious lives with the profession of the true Religion, were vicious in despite of their own understandings, which

told them, they should not be so; upon which great proficiency in guilt *v.* 24. God withdrew his grace, left them to the pursuit of all their foul desires, permetted them to break out into all reproachful villainies, sins that were violences, contumelies to their nature; yea *v.* 28. because they acted perfectly against all notions they had of God, he gave them up to that abominable state of mind, to have no sense of guilt, to have a judgment so perverted, as not to think things of the most forbidden and most detestable nature to be foul, and then see what a shole of consequents break in: from *v.* 29. feind vices, things that do not only merit hell, but possess, enjoy, and make the place. These are the entertainments of those Regions, but none more essential than those *v.* 32. they *not only commit those things, but have pleasure in those that do them,* do not only favor themselves in the transgressions, (for to that men may have some temptation from the flesh) but to evince their understandings are debauched, their consciences corrupted, and that they are of a reprobate mind, they take pleasure in others committing them, from which they have no pleasure, can enjoy nothing but the villainy of being glad that others are debauched and vitiated, this recommends men to them. And truly now I have no words for them, they do outgo expression; I may apply that which the*Psalmist* saith of the fool, *in his heart there is no God.* I am sure there is none in theirs, that will not let his Deputy be there, not suffer conscience his Vicegerent to be within them; and it were well, if they could exclude it forever. But alas! when their sins and pleasures shall begin to die, then conscience will revive, and be their *worm that never dies;* however they have stupifi'd it here, then it will gnaw eternally, then oh that they could have no conscience, no sting, no lash: but it will be an immortal feind to them, and that which they so much trample on now, will then be their great hell.

And now I can prescribe no exercise will remove this offense, when the conscience is past feeling, then it is past cure. The only method is prevention here, the only 〈in non-Latin alphabet〉 to keep the conscience tender; then it will be sensible of every the least touch of guilt, check at whatever we shall do amiss. Conscience is the eye of the soul, now tenderness is a disposition very proper to the eye, it is the tenderest part of the whole body; and if the conscience be right, that is so of the soul: the smallest spill or mote is restless agony to the eye, it never leaves to force out tears, both to bewail the torment, and to wash away the cause. I am sure our Savior calls a sin of the least size or guilt 〈in non-Latin alphabet〉, *Matth.* 7. 3. things that should make the conscience as restless, fret into lamentings, prick passages for repenting sorrow. The conscience of Converts always does so, *Acts 2. 37. When they heard this, they were pricked in heart;* and indeed this is the necessary constitution of Soul for them that ever hope to have their conversation holy: he whose eye is not tender, 'tis not useful; if it be not sensible of spills that get into it, it cannot be sensible of objects, such a callum as will make it not feel, will make it not see; and when it cannot perceive pain, then it cannot direct or light: and so the conscience, if it feel no grievance from thy vices, it will never boggle at them; but when it is tender as the eye, then it will roll and weep, if anything disturb it, 'twill be restless till it free itself. Let other Souls be tickled, when they feel the pleasures of a sin; but, Lord, let my heart smite me, then the stroke and smart may make me fly the cause. Let sin, that and cruel Serpent, sting, stab, wound me thus; for then it will make outlets for its putrifaction, it will draw tears to cleanse me from itself: and sure after

the blood of Christ, there is no other laver to wash away the foulness of my sin, but that which gushes from those wounds of spirit, nothing else will quench the power of it. This tender conscience will preserve the whole conversation pure, if its respects be universal, if its cares reach to the whole latitude of its object, if it be *void of offense both towards God, and towards man,* which shows the extent of its obligation, and is my next consideration, of which in a few words.

Void of offense towards God and towards men, a conversation unblamable in all things that relate to God or man, both these must be joined: the Honesty without the Godliness is but Heathen Morality, and the Godliness without honesty but Pharisaical Hypocrisy. 'Tis just that which our Savior describes and sentences *Matt. 23. 14. Woe unto you Scribes and Pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation:* as if their long and earnest prayers pulled down nothing else but woes and condemnation on them, and their more religion gained them but more hell. The one of these for all his honesty, if he have not piety, he is without God in this world, nor shall have anything of his heaven in the other, whose life did not look thitherwards, but aimed no further than a conversation that was regular betwixt man and man. The other, the dishonest man, notwithstanding his Godliness, shall be without God in the world to come; for sure he is not fit to live with God in that, who is not fit to live with man in this: who will not behave himself honestly, must not think he can live religiously; nor can that help him towards God's rewards, that does but help him to the greater condemnation. So that they must be joined, and our conscience must be *void of offense towards God and towards men;* and that not only as the objects of our duty, but the rules.

That God's Law is the rule of conscience, that we are bound to do what he commands, I think I need not prove; in this I have only to wish, our practice were as orthodox as our opinions. But that man can oblige the conscience, that laws however just of our rightful Governors are a part of this rule, and we are bound in conscience to observe what they would have us do, many men doubt; there *been qui latuit, been vixit,* a close offender does not sin, and if they come not under the lash of the Law, they think the conscience hath no whip for these offenses; yet Scripture is express *Rom. 13. 5. Wherefore you must needs be subject, not only for wrath, but also for conscience sake.* again 1 *Pet. 2. 13, 15. submit yourselves to every ordinance of man for the Lord's sake, for so is the will of God.* I do not here set down that human Laws oblige the conscience immediately, it is enough for me they do it by God's constitution, that what we do so is for his sake, and 'tis his will that we should do it; and then he that does not obey, he breaks the will of God, and so does that which a good conscience must needs tell a man he must not do. I know some have found out a subterfuge, that only passive obedience is required in conscience, not active; and though this interpretation would secure the Magistrate, for men must not rebel against that rod, which they are bound to submit to: yet

1. 'Tis strange a man should not be bound in conscience to obey the Law, yet should be bound in conscience to suffer for the not obeying it. What reason for this difference? Sure if either, 'tis most reasonable to escape the punishment, if he can. But

2. What sense will they make St *Paul* speak, * *wherefore ye must needs be subject, not only for wrath;* if *wrath* mean punishment, as it certainly does, and *be subject* signify submit, not actively, but submit to punishment, as they will have it, then it means, therefore a man must submit to punishment not only for punishment, or for fear of being punished, but also because he is bound in conscience to bear the punishment: now 'tis indeed impossible that a man ought and is necessitated to submit to the penalty of the Law for fear of the penalty of the Law, be bound to suffer a thing for fear of suffering that very thing, or that he may escape that very suffering, which he is bound in conscience too to suffer. These are contradictions. But of the active obedience the sense is plain: we must obey their just Laws, not only that we may avoid their punishments which we shall suffer if we obey not, but because we are bound in conscience to obey. All the Apostles instances also being of active obedience, and the whole reasoning of the place evincing it, might serve for further evidence, but this shall suffice me for proof; and St *Paul* truly seems to take in these here in the text, for amongst several things laid to his charge, some against God himself, as *profanation of his temple* v. 6. he was accused of being also *pestilent,* a *mover of sedition* v. 5. to all which he answers in my text, that he was so far from profaneness in Religion and his duty towards God, and from sedition in the State, that he did exercise himself in this alone, in laboring to *have a conscience void of offense* in all things, by God or his Governors commanded.

And this president of our Apostle, everyone that hears me knows, the true sons of this Church always followed, both in doctrine and in practice, even to the Martyrdom not only of their persons, families, but of the Church itself. Not like those holy Church-men who account themselves exemt, no subjects to the secular powers; nor those others, who withdrawing their obedience in all things which they do not like, do seem to own no powers but themselves, are Subject only to their own minds.

Now he that does thus exercise himself *always,* (which is the only thing that I have left to speak to,) is in that state of Christian perfection, which the Travelers to Heaven, while they are upon the way, can arrive at: for that must needs be a good life, which is regulated by a good conscience; for if a conscience do its part, do neither err nor doubt, but is tender in all, in a word, if it inform truly in all duty, and thou doest accordingly, thou doest all thy duty: therefore all good life is called by the name of a *good conscience 1 Tim.* 1. 19. and plainer *Hebr. 13. 18. We trust we have a good conscience, willing in all things to live honestly,* sincere endeavors to obey in everything, a conscience that is right in everything, not boggling with it, accepting the persons of duty, (being very conscientious in some things, but taking liberty in others,) and being so 〈in non-Latin alphabet〉 *always,* not by fits, having only Paroxysmes of Religion, now and then very conscientious, otherwise loose enough, but to be so in all respect, and at all times: this was the sum of all St *Paul's* endeavor, he had no stricter aims, this was the height of his Religion, this his *exercise.*

Yet why should I call it his exercise, when it is his enjoyment? 'tis his ante past of heaven itself. The applauds of an honest undeceiving heart that is conscious to itself of this in earnest, they shed comforts into every state of life, beyond all that the earth can give, they shed the *peace of God that passeth understanding.* If my conscience be clear, let my condition be

never so overcast, I live in shine; let them be troubled with afflictions, or with sad expectations, who understand no delights but carnalities, whose souls are married to some little comforts of this world, adversity indeed sweeps all their joys away at once; but he that understands the comforts of a good conscience, and knows where to find them, and who hath a treasure of them in his breast, will soon be able to allay the other sadnesses. What can I want, if I have a continual feast, and such is a good conscience: let all the world look black upon me as long as I have light within me, and in that light can see a pleasantness upon God's face. Yea it is this indeed must make prosperity contentful, when to the candle of the Lord, the light of his countenance also does add its shine; when I have no ill remembrances, either as to the possession or to the enjoyment; when my heart assures me I did neither get it ill, nor use it ill, 'twas truly God's gift to me, and I strive to make it an instrument of my service to him. This is transfigur'd prosperity, but without this, for all the hurry of men's pleasures, something will now and then rejolt worse than surfeits, and come up bitterer than the gall of ejected riots, and they shall find their great provisions are but variety of nauseousness, only plentiful vexation, and a jolly restlessness, while they are here; and then when they but think of going hence, *O death! how bitter is the remembrance of thee to a man, that lives at rest in his possessions, to the man that hath nothing to molest him, hath hath prosperity in all things;* and if he have the sting of conscience to embitter it, which will be sure to stir at such a time, alas! how unconceivable a sadness must then dwell upon that soul, that can think nothing kinder to itself than hell. But he that can at such a time say with*Hezekiah, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have don that which is good in thy sight,* then if God do not send a message of fifteen years, yet he will add to him an everlastingness of years of joy; if his days do no return, nor the Sun mount back again to give him a more full noon light, he shall be taken to the fountain of eternal light. Oh let me have that light, that will enlighten the sad approaches of the dark grave; that, when I am going to make my house in a black lonely desolate hole of earth, will be like the day spring of immortality, like the dawn of heaven, and such glimpses will break in thro a clear conscience. 'Twas that which made the Martyrs run to the fires of execution as to fires triumph, and they looked upon their flames as on *Elijah*'s chariot's flames, that flew upwards, not with hast to their own Sphere, but the Sphere of Martyr's Heaven, and whose brightness did prelude and expire into Glory.

SERMON VI. Of the Blessedness of Mourners.

Matt. 5. 4.

Blessed are they that mourn, for they shall be comforted.

THE 〈 in non-Latin alphabet 〉 *shecina,* say the *Jewish* Doctors, will not rest upon a sad person, that is, God will not be especially with him, nor will his holy Spirit keep him company, that is, a solitary Mourner: and indeed we often find in Scripture, that when the Prophets would invite God's Spirit down upon they did heighten themselves with mirth; *but now,* saith Elisha, *bring me a Minstrel, and it came to pass while the Minstrel plai'd, the hand of the Lord came upon him. And he said, thus saith the Lord, 2 Kings* 3. 15. as if the Music had inspired

him, and his soul was tun'd into Enthusiasme; and so also 1 *Sam. 10. 5. thou shalt meet a company of Prophets coming down from the high place, with a Psaltery, and a Tabret, and a Pipe, and a Harp before them, and they shall prophecy: and the Spirit of the Lord will come upon thee.* Yea and as God would not dwell with them, so neither would he let them keep him company, they were not to appear before him sad *Deut. 12. 7. And there ye shall eat before the Lord your God, and ye shall rejoice:* and therefore God hath no worse expressions for unclean Sacrifices, than *the bread of Mourners, Hos. 9. 4. They shall not be pleasing unto him, but their Sacrifices shall be as the bread of Mourners,* and as the 〈in non-Latin alphabet〉 *those Sacrifices, for their carcases shall not come into the house of the Lord.* Yea he would not let those Melancholy people keep others company in his service, but there was *porta lugentium,* a gate for Mourners to enter by themselves into the Temple-service, as if the mirth were among their precepts, and to be sad were to be defiled and unclean. But it is not so with us in the Gospel, where *the* only *Sacrifice of God is a troubled spirit, a broken and contrite heart he will not despise;* but *the bread of Mourners* shall be the 〈in non-Latin alphabet〉, from which he will never turn away his face, and a few penitent tears are the scope and the fulfilling of all the *Jewish* purifyings, *and the Spirit of the Lord moveth upon the face of* these *waters;* 〈in non-Latin alphabet〉 he flutters and hovers over them, and as he did out of the first waters, so out of those tears he hatches a new creation, they being the very first effects and signs of life in the new creature and the new birth also, natural to both; Infants and the Child of God also are born weeping and crying, this being the very first throw in regeneration. Yea so far is this sorrow from displeasing God, that it is the great engagement to him to give us comfort both here and hereafter, and it is put amongst Christ's first beatitudes here, *Blessed are they that mourn, for they shall be comforted.*

The words present either a bare description of persons, or withal involve a duty, the being *Mourners.* Secondly import a designation of their condition, that they are *Blessed.* Thirdly they give the reason and the manner of that condition, *For they shall be comforted;* so that mourning may be doubly understood, either as a duty, or as an aphorism: in the later case *mourning* is taken not to be prescribed at all, but only Christ looking upon his Disciples who were in the worlds esteem in a sad low condition, he does encourage them, that notwithstanding their unequal estimate, yet they are in a blessed condition, for they shall be sure to be comforted. And thus first it may be as an appendage to the former aphorism, in that he had by the assurance of a reward encourag'd them in the entertainment of poverty and calamities, had advancit the lowly into heaven, and enrichit the patient poor with the inheritance of a Kingdom, those that were poor in Spirit, content with their condition; and then this follows, *blessed are those that mourn, for they shall be comforted;* as if it were after this manner: but what if our calamities do grow upon us, and we are not able to bear them with an even mind and a serene countenance, but they cast us down, we grieve and mourn under them and cannot be comforted? yet even for this condition there is promise, Christ is so far from breaking this *bruised reed,* that he confirms and strengthens it; the greivousness of our calamities shall not exclude all hope of ease, neither shall our weakness and infirmity exclude us from the number of the *blessed:* he will neither impute our want of courage, that groans and faints under the burden, provided that we be not heated by it into impatience at

his dispensations, nor chaft into wrath against them that lay it on us, though we do mourn, if we do not vex, we are *blessed;* neither will he suffer our calamities, when he hath tried and purged us by them, quite to oppress us, but how grievous soever they be, they shall find multitudes of comfort, even the comfort of mitigation, for to that God's faithfulness is engaged 1 *Cor. 10. 13. God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way also to escape, that ye may be able to bear it.* Secondly the internal comforts of God's grace 2 *Cor. 1. 3, 4. God the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations.* Thirdly the comfort of a joyful recompense, even here for the most part, *John 16. 20, 21. I say unto you ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish for joy that a man is born into the world.* Our afflictions may be throws, but they shall end in birth, and have the ease and joy of a delivery; and therefore our Savior said of himself 〈 in non-Latin alphabet 〉 *Luke 12. 50. how am I straitened?* as a woman in child to accomplish his Baptism, that Baptism of agony, sweat and blood; or certainly however an eternal recompense of joy hereafter, *everlasting consolations,* as St *Paul* saith 2 *Thess.* 2. 16. When instead of this hunger and thirst and tears *the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be anymore pain:* Rev. 7. 17. and 21. 4.

And first we learn hence the compassion of our Savior, who hath indulged us the infirmities of our nature: he hath not made our weak affections to be sins, but hath showed us a way to make them advantages towards blessedness; God that was made flesh remembers that we are but flesh, and does not require of us to be insensible, it is not a vice not to be a stock, such as the *Stoics* required their wise man should be, 〈 in non-Latin alphabet 〉 , no grief, nor no sense of any external calamity; though you thrust his hand into the fire, it must be no more to him, than if you burn his staff; for his body is but his organ, his instrument, no part at all of him: but Christ requires no such hard tasks of us. Had he denied us our tears, and forbid us the ease of mourning in afflictions, and made weeping to be cowardice and sin, it had been *a hard saying,* we had had reason to have thought ourselves severely dealt withal: but he gives us leave as it were to love the dear things of this world, a little to weep when they leave us, if we do not love them so as not to love our brother and our God, leaving them if the world leave us, and when by calamities our comforts are taken from us, by frettings and vexations throwing off our God from us, repining at him, and casting his commands away, of not envying, not returning, provided in our tears we have humble perfect submissions and resignations of ourselves, throwing ourselves down at his feet, and from our very souls saying,*it is the Lord, let him do what seemeth him good:* then Christ he yields to the tenderness of our nature, and provided we mixe no gall with our tears, no bitterness with our weepings, no murmurs nor no grumblings with our groans, he pardons all our weaknesses, and makes our mourning to be but as a call and invitation to him to come to comfort us.

Secondly from the diversity of comforts that belong to every great greiving calamity here, we learn the munificence of our Savior, who does with such infinite advantage return our afflictions; he did himself suffer so many sorrows, and found they were so hard to bear, that for every grief we patiently endure he renders a fourfold comfort, and of those some Divine, the last Eternal. Thus does he reward not our virtues only (for it is no command of ours to be greiv'd,) but our mischances, our inflictions: he recompenses thy enemy's malice to thee with multiplied and eternal consolations, yea he does thus reward thy ease; for such it is to mourn in crosses, our greifs boil out at our eyes, and ease their swellings by those eruptions of tears, yet this very ease does he comfort us for, and makes those tears, which for the present do refresh, to be the rivers of Paradise, the fountains of the waters of life; teaches us the constant vicissitudes of grief and joy; sorrow and gladness so receive one another constantly, that in this life they that *mourn shall be comforted,* they that*laugh shall weep.* Laughter hath in itself more than the tears of sadness, 〈in non-Latin alphabet〉 saith *Aristotle,* the hurries of delight even in the very wicked weary themselves into a dullness, and die into a sadness; the intemperances rejolt in bitter risings, and the more forced and violent the delight is, it is but like the raising the pendant weight, which by how much you lift it up one way, it drives itself so much on the other side; yea in the better sort of Christians the frollicks of these pleasures here below, though not sinful, do for the most part end in thoughtful sadnesses, careful regrets, not only in that such persons, when they come to themselves, find themselves estrang'd from God, and from devouter duty; a deadness is upon them, and they must take pains to wind themselves up again: but if with any conscionable care they look into themselves, they shall discern that little loosnesses and vanities and prides and such other companions have insinuated themselves, and crept in with the frollicks; matter for humiliation and sorrow, if they mean to recover the true inward Religious content which never springs with such a stream, as from these serious and retired reflections; they that so *mourn* shall find comfort. Thus the Aphorism also hath much truth in order to the two lives, that here and that hereafter.

2. This Aphorism also thus taken bears the full sense of that frequent saying, wherewith people used to comfort one another concerning these crosses, *you are happy you have your sufferings in this life;* which sentence, though it be not true in the full latitude, as thoevery man that suffered here had a crown therefore laid up for him; for afflictions may be vengeance for sins, which if they do not reduce us, as many are not bettered by their sufferings, why then they do increase their score, enhance their reckoning, and though they be the very beginning of Hell here, yet they do also heat Hell seven times more for them, and their very sufferings make them suffer more hereafter, than if they had not suffered here: because such sin against God's last method of reducing them. Tho this be too frequent truth, yet also there seeming some sufferings allotted to every man, as he that hath had no cross here, needs to look well to his tenure by which he holds his inheritance, since God hath said,*he chastens every son whom he receiveth; and if ye be without chastening, whereof all are partakers, then are ye bastards and not sons.* So also he that runs on in the race of Piety that is set before him, if he do meet with sharp stakes and stumbling blocks that hurt and gall him, yet if he starts up and goes on, he may look upon these as good evidences of his sonship, and

security that he hath drunk his cup, and the dregs are not reserved for him; and thus both from this text, *blessed are they that mourn,* especially in S[t] *Luke's* expressing it, *blessed are ye that weep now, for ye shall laugh; and woe unto you that laugh now, for ye shall mourn and weep,* Luke 6. 21, 25. and most clearly from *Abraham* to the rich man *Luke 16. 25. Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented,* or as 〈 in non-Latin alphabet 〉 may signify *rogatur, now thou Dives art the beggar, Lazarus is beg'd of;* where you see clearly a portion of good and evil things seeming appropriate to every man on earth, each hath his good and evil things, and he that hath received the one may well look for the other: this clearly points out a vicissitude of good and evil, of comfort and of torment.

We learn hence the unequitable mistake of those men, who expect and gape for all good things in both lives, *quadrigis caelum petimus,* they would go to heaven in triumphal chariots, and in smooth and broad ways sleep themselves into bliss, have two Paradises, all ease here and heaven hereafter: and even just such is that also of them, that make a calm prosperity here, to be a sign and seal to them that they are in the right way to heaven; thus *Turcism* shall commence the only true Religion, and *Mahomet* shall dethrone *Christ* from his own purchased right hand of God, for he hath the more purple sword; thus succesful iniquity shall advance into piety, and sin by growing predominant, by becoming powerfully and exceeding sinful, accumulate into virtue. No, my Brethren, the comfort is promise'd not to them that have it here, but to the *Mourners,* take heed least the *Blessings* you receive in this life be called *your good things,* or *your consolations,* as *Luke* 6. 24.

I shall give you one sign whereby men may be able in some measure to discern, whether they do esteem, and make them to themselves such; God gives the good things of this world for uses, not to terminate our desires, as things of themselves good: only He himself, who is the supreme, the last good, can be so; all other are designed for ends, that do at last look up to him, and are and ought to be subordinate to that last highest end. Health is given to enable us to employ ourselves in the actions of some honest calling, for our own maintenance, for the good of others, and for the service of God, and carrying on the works and ends of Providence: so wealth or the provisions we acquire and enjoy, and every other good thing of this life. Now he that thwarts this order or subordination, that lays out his desires on the things themselves, that minds them for their own sake only, and the satisfaction he himself receives from them without looking further, these are his ends apparently, and so his *good things* which he rests in; which if God permit him to enjoy, he therefore hath his *good things,* and hath no great reason to expect and look for other. Now how miserably does this man delude himself? for this is to prefer the present moment before the following eternity: it is as if the Embryo should wish for a fair spacious womb, and choose to spring and leap there for its nine months, rather than to live a pleasant age in a variety of full delights, and so it may but dance in the womb not care to be delivered into a dungeon, and born a fettered slave: it is to choose the riot of one meal, one good feast, and to starve the whole remainder of a man's life; yea it is worse, it is to love a pleasant moment more, than he fears eternal Hell, or loves as eternal Heaven. And this will be discerned, (and is by most of them that live in jollity) when they come to die; when they must bethink

themselves of going hence, and have not considered to provide a place, nay have all reason to believe they have no place provided, but that which God*prepared for the Devil and his Angels;* when they shall think in sad earnest, I have lived a pleasant life, and never have denied myself an appetite nor thwarted a design, nor yet hath God denied me anything, but Providence hath suffered everything to serve my inclinations, and to gorge my appetites; but I am going now where these unruly appetites, that I have so indulged, will infinitely grow, and where all satisfaction will be impossible, and my desires will be my endless torment.

3. This Aphorism also by pronouncing a present blessedness to the Mourners, lets us see the advantages they have above other men in their journey to Heaven. Delights for the most part they are but the baits and the sawces of sin: by these the Devil and the World and our own Flesh temts us to iniquities, and keeps us fast glew'd in them; this is every man's experience, yea the most innocent delights they are at the best avocations from Heaven, and from better things; they entertain and hold our thoughts upon fading objects, that will never profit us, if it happen that they do not utterly ruin us: whereas the causes of mourning, calamities, yea and the passion itself they beget virtues in us, a whole chain of them; for *tribulation worketh patience, patience experience, experience hope, Rom.* 5. 3, 4. yea indeed they *make us perfect and entire lacking nothing,* Jam. 1. 4. as if to be robbed and spoiled of all things were the sure way of wanting nothing, not a virtue certainly, these deep waters of affliction and these tears of ours, that raise the stream, they drive and waft us to our God,*when he smote them, then they sought him and enquir'd after God early;* a storm will make a Mariner pray, and when the tempest beats him down upon his knees he will lift up his hands to Heaven; the Heathen Seamen fled to the true *Jehovah,* when they were ready to suffer shipwreck *Jonah* 1. 14, 16. yea they do not only drive but woo us to God, they are temptations in the sense of bait also, *I will allure her and bring her into the wilderness,* saith God *Hos.* 2. 14. when I have made her solitary, put her as in the desert, brought her into the very place of dragons, this shall be my allurements, my enticing wooings of her: and not to loose the experience of this, St *Chrysostom* hath given it in the frequent example of men of most effeminate, loose, dissolute lives, yet by a cause of mourning, by the loss of a bosom wife, of a dear only heir they become (at least for that time of grief) strict and severe; how do they banish all soft delights, no curious provision for the flesh, but more than Philosophical abstinence almost to the pining of themselves, watches and silence, quiet and humble prostrations of themselves, unspeakable meekness, huge commiseration of all that are afflicted, these are their passions and their exercises; for a while they so contemn the world, think it so little worth their moiling for, that now it is not worth a wish; in that time should a fire seize on all they had, or a spoiler run away with all, it would scarce divert a thought or eye to it from their sad melancholy object, they look upon all guilded pomps and soft pleasures as clothed with the same dark sable that themselves have on, they are almost ready to betake themselves to the wives sepulcher, running to inhabit that chamber of death, and again to marry themselves in that cold bed the grave; so easily will mourning wean us. In this dimness of anguish, and darkness as of the shadow of death, we should not run to hug and embrace gloworms, but prostrate ourselves in this dust and ashes, and with sad serious

repentance set on mourning, which shall bring me to the consideration of the words as of a duty.

And first of the duty in general: now the mourning here being opposed to them that laugh in St *Luke,* the thing forbidden in the duty may be all foolish lightness in conversation and manners, all vanity, looseness and wantoness, all uncomely behaviors or jestings, all freer recreations that beget or are accompani'd with any of these; and the duty be in part the same with that in the *Phil.* 4. 8. 〈 in non-Latin alphabet 〉 , *if any things be grave, think on these things,* saith he there, gravity being the very garb of a Mourner. Not that I would have this duty to exclude all recreation, which also according to the persons with whom it is, may be innocently light; as with children serious toys are no sport for them. But

1. Recreation must be such as may cherish health and strength, and unbend the mind by diverting it; for to weary myself by my refreshment is to contradict the very aim of it, to make my recreation need another sport to refresh me after the toil of my laborious idleness: and therefore also

2. It must be moderate; otherwise it does exchange with my calling, and my refreshment becomes my employment: and

3. It must be innocent; I must not make it my sport to offend God; it is too dangerous a recreation to jest with and provoke the Almighty, to play with sin, and to sport away a virtue is of too ill consequence: and the duty of the text saith also it should be.

4. According to the condition of my person, somewhat grave, not so extremely light and vain; and if you would by these examine the usual delights, first all freer revelling, which if they be in pleasures of the taste, end frequently in intemperance, are accompanied with foolish discourses, very oft profane; and with swearings, idle and bitter jestings at those which are present, and detractions of those that are absent, whence proceed quarrels and the like: they are also full of apishness in the process of them below the gravity of common sense, much more of a Christian, a member of the Son of God: we should find these, I say, to jarr with more than one of the former requisites of recreation. Some other sorts are oft the instruments of infinite vanity, the great engines of lasciviousness and lust. Wanton Songs and unchaste books, these very things they put a fucus upon sin, and they dress iniquity with all the adulteries of possible art, that they may the more enticingly prostitute her: here are young souls ensnar'd by these, to whom the very description of sin is invitation and conquest. *Do not sit by a woman that is a Singer,* saith the wise Son of *Sirach;* and if innocent beauty be irresistible temptation, if it do at once assault both at the eyes and ears, charge the soul with charms at both those ports, how then shall the very pleasure of that temptation, the wantoness itself be resistible, when it comes dressed with harmony, when it do's melt the imagination into the soft looseness of its own smooth airs and gentle warblings? How shall they escape when they see sin clothed in all the flowers of Rhetoric as books present, when they see the example of men temting to it and learn the method, when they see it acted, and the delight of it expressed with all the advantages of sinful art, with very prurient words, and committing language. Some others, as great gamings, (not that I

condemn the thing in general) when they are used with much appetite, either of the sport itself or of the price, they become immoderate, too much time is spent upon them. And *Causinus* saith, did a man commit no other sin, but conversing a good part of his life with kings and knaves of cards, being invited to the conversation of Angels, yet were it no small offense. But besides that they are the nurses of anger, they dictate ill language, and they are the apprentiship of cursings, oaths, and blasphemy: so that if you put all these together, you shall find that by all these recreations we do but bait and temt our sins, we do the Devils work against ourselves; and we that know our strength is not miraculous, that find how oft and easily we fall, are bound in conscience to avoid those things which we find are occasions to us of sin: and if you would instead of those impressions, which the vain pleasures of those recreations do leave upon your desires, entertain and heighten these few considerations to yourselves, it might a little bridle.

1. A Christian is a mourner, my blacks, my dark sad veils are are spread over me; and should I see a woman in that habit, and, while it was new, go to revels, sing obscene catches, and spend much of her time in gamings, what would I think of that woman? Why even the same strumpet, lewd thing is my soul, that in the days of her mourning does thus luxuriate. And is it not a sad thing that a Christian, (a very serious name, that) a man, that hath the delights of heaven to refresh himself with, that hath God to converse with, should not yet know how to pass his time without these lighter vain follies, which yet he would be loath to do before a man of quality and discretion; yea that he cannot refresh himself without sinful delights, that he must go take a walk in Hell to divert himself for fear he nauseate upon Heaven?

2. All the holy Angels, that so great cloud of witnesses, they look upon me acting these my impertinent ridiculous follies, and it do's break off their melody; they mourn to see me, a Christian, a man that should be one of them, thus foolishly passing my irrevocable time, idly spending my hours of repentance, and vainly throwing away my possibilities of Heaven, and doing this so unseemly, destroying myself with lightness and to no purpose.

3. How many now do mourn in their state and expectation of miseries, and with sad yellings bewail their lost hours, and the sins which their lightnesses and recreations drew upon them, the curses and ill language of their gaming, the fornications of the lusts which their songs and dances did provoke them to, and the intemperance of their revels, and the idle words of all of them in general, of which yet our Savior saith we must give an account? and have I not reason to fear the same expectations and woes? and then had I not better be a little more serious and grave, put on the strictness and severity of a Christian here, unless I can resolve, so I may but sing wantonly here, not to care though I howl in hell eternally, so I may but revel and drink here, let the never-dying worm forever gnaw upon the very marrow of my soul, and God's fury drink up my spirits, and myself forever suffer the perpetual thirst of fever, *dwell with everlasting burnings,* and rather than I will put on black and be a mourner here, I will be thrust into the land of*utter darkness, where there is weeping and wailing and gnashing of teeth?*

But I will now descend to the particular exercises of this duty, of which I will name but two: the first is to bewail and mourn for the calamities that befall or are impendent on a Church

and State, or any member of it, either others or ourselves, without considering whether this be like to be our case or no; I only put it in the general as a duty, and a particular exercise of this in the text: whensoever any judgment do befall a Land, to be truly humbled and sadded by it, and to compassionate any one that is afflicted by it, and as St *Paul* bid us *Rom. 12. 15. to weep with them that weep.* Now to move us to this, he that is not affected, he declares plainly, that he is no fellow-member of him whose sufferings he does not partake in, nor a part of that Church in whose judgment he is not humbled; for saith St *Paulif one member be afflicted, all the rest suffer with it:* and experience saith it too, and then shall the body of our Head Christ, a whole Church be wounded and maim'd, have its last deathpangs upon it, lie struggling and gasping, and we unmov'd at this, have the same full delights, and taste them too, feel no gripes, no sympathy of convulsions, and shall we yet think ourselves members of that body of Christ? Oh no, we hold not of the Head our Savior, we have no communion with him; for if we had, we should have communion of sufferings, a fellow-sense. There is no such convincing sign as this in the world, this flowing from the very nature of grief; for grief cannot properly be but for an evil that is some way annexed and proper to ourselves, *de malo conjuncto;* for as appetite is implanted for the use of him in whom it is implanted, so it is not proper to it to have any aversation to evil, except it be some way evil to him whose appetite hath that aversation, and to grieve at misery I must some way conceive it to concern myself. Now then as he that does not conceive himself a member of a Church, nor a fellow member, nor any way relating to it, he cannot truly grieve; so he that does not grieve, declares no communion with it, he is another thing, a member quite cut off or dead, and so stupid and insensible. Such a judgment doest thou pass upon thyself whoever doest not mourn, outlawest and excommunicatest thyself, neither belongst to Church nor State, nor yet to Christ.

2. As thou hast no charity to thy Brother, nor to thy afflicted Mother; so neither hast thou any love to God, whose glory though it be asserted by the punishment of a sinful Land or Church, he is also still dishonored by the sins which do then reign, and to which he does permit for the most part the punishment of sin, and that power and authority or discipline which divisions in the Church cut short, hath for its consequent all unbridled looseness and profaneness, Blasphemy and Atheism; the calamities of a State are embitter'd by all sorts of licences that grow when Government is weakn'd: to see a whole Land mourn with the dark purple of its blood, all which blood as it is the punishment of that Nation, so it is the guilt also to see the wickedness of a Kingdom plagu'd with the ruin of many thousands of men's lives and thousands of souls too that fell in actual iniquity, and yet to think that this plague is the greatest wickedness of all, armed with the most crying sins that are, that the very punishment must call for punishment and revenge of itself, and help to make up the measure of judgment, that the sentence of desolation may be irreversible and utter, to see two inundations overflow the Land, two abysses of blood and guilt, and *one deep calling upon another* to meet and swallow us and bury us in their graves of sin and deep ruin; yea to see iniquity become impudent and sin triumphant, which is the great sign of utter ruin as it was to the *Jews,* an omen worse than Comets or Blazing-stars, & the dismal voice of 〈in non-Latin alphabet〉, yea and in this ruin too I do not see how any will well free themselves

from guilt; for if they be the ruiners they are the great spoilers, the sinners if the ruined; they have contributed to make those others the sinful inflicters: and if in all this there be not matter for a little mourning, if God dishonored, souls destroi'd, lives perishing, Church ruining, and nothing but sin flourishing, and ourselves not unguilty, and if this be not an object for our tears, we are the most uncharitable, most obdurate creatures in the world, *Niobe*'s stone is not fit to be our emblem, for that stone could sweat tears; we are more rock than that which *Moses* struck, whom the rod of God cannot make weep, we are next degree to *Lucifer* himself, for only Hell is sure at ease to see its company increase.

3. Lastly this not mourning in the judgment of a Nation is a sin which God does most heavily characterize and threaten, *Amos 6. 1, 6, 7, 8. Isaiah* 22. when the Prophet had described how it should be in the day of desolation *v.* 4, 5. then because they did not do it, see the judgment *v.* 12, 13, 14. yea this very thing, that men are insensible, is as it were the very last judgment on a Nation, and the sign of utter rejection, *Jer.* 16. 5, 6, 7.

But how can this duty of mourning consist with those so frequent Gospel-Commands to rejoice in utmost afflictions? *James 1. 2, 3. Count it all joy when ye fall into diverse temptations, knowing this, that the trying of your faith worketh patience:* and St *Paul* most often. 'Tis true indeed we are to rejoice in them, because they are God's methods of bettering us; by them he does purge ad cleanse us, *Isaiah* 4. 4, 5. and *c. 1. 25, 27. Redeem'd with judgment, even with the judgment that I shall execute upon them.* But then

1. What reason have we to mourn also that we are such foul sinners as to need such ways of purging, that Christ's death should not have motive enough in it to turn us from iniquity, that his blood should not be sufficient laver enough to wash us but our own must be poured out also, that our air should be so infected that nothing but an universal conflagration can purify, that we should be such refractory stubborn persons, whom nothing but wounding will do good upon, nothing but ruin will reduce? But then

2. How are we more to mourn that this very method should not be able to reduce us, that we will run upon lashes, swords and deaths to sin, that in the midst of judgments and against them too we commit iniquity, that every stripe does increase our reckoning, add to our iniquities, & no possible method left to reduce them whom correction will not make sensible; but our villainies grow up with our sufferings, and our sins are fatned by our blood, as the land is.

Yea lastly how are we to mourn that to the rest of our sins this also is added by us, of not mourning at our judgments, but using all possible means to prevent it, to lay a sleep the sense of any judgment that is upon the Nation, to be so far from bestowing one hour of sadness upon those so grand motives to it, that they do all they can to keep it from them; and if those judgments happen to some, they look upon it carelessly, as a thing that does not concern, rather as a matter only of rejoicing; if to others whom they wish well to, they search out wine and vice to quench and to divert the memory and thought of it, to drown sad news in sadder sin; this is to labor hard lest sadness and a virtue should creep upon me,

to search out means to assist me to keep God's last method from doing any good upon me: this is one cause of greatest judgment *Isaiah* 5. 11, 12, 13, 14.

The second and indeed the great exercise of this duty in the text, is to mourn for our sins; and

First for the infirmities of our nature, that stain that we were born with, that engagement to death that we brought into the world with us, and which is a clog and weight upon us throughout the whole course of our lives to disable us from doing our duty as we ought.

Secondly for the sins of our habits, whereby we have advancit those infirmities into customs, made a covenant with that death to which we were born engaged, and our whole practice is the exercise of those things whose wages is death eternal; or if we are not gone so far in vicious customs, yet for the gross foul acts which men sometimes commit, those unkind stabs and wounds to our own souls, those cruel self-murders, these all are to be daily mourn'd for. Now I shall only name a few reasons why we should mourn, and so stir us up to it.

1. Because only in this and in relation to this is grief of any use at all: God and Nature, they say, made nothing in vain; now if it were not for our sins grief would be almost in vain, a certain sign that this passion must be emploi'd upon our sins, *ut propter hujus tantum sublationem sit concessa,* saith St *Chrysostom.* For does any man loose a child? why if he grieve to death will his mourning raise him? Is thy Estate taken from thee? why thou art sad upon it, but will thy tears recover it? But hast thou sinned, and dost thou truly mourn and grieve for it? why thy tears do wash away thy sin and blot out thine offense. So that mourning being everywhere else preposterous and unprofitable, was clearly intended to be spent upon our sins.

2. What ingratitude is it to thy Savior not to find in thine heart to mourn for those sins for which he did die; the Son of God did sweat, and pray, and cry, and shed a torrent of blood and water, and suffer death for those very sins of thine and mine which we think so slightly of, that we will not shed a tear for them? O my Brethren, if there is in us any love of that our Jesus, or indeed of ourselves, we would now transplant the Agonies, and make them ours, and sweat out a few drops of sorrow to cure us of those feavors of our sins.

3. Yea it is a very trouble to our God that we do not grieve, he mourns to see that we will not mourn, *Hosea* 13. 14. when God had complained before of *Ephraim,* what a *foolish child* it was that it did not repent; he tells them there, that if they had don so, *I would have ransom'd them from the power of the grave,* (not I will, for the very next verse contradicts that) *I would have redeemed them from death, O death, I had been thy grave, O grave I had been thy destruction; but* comfort *is hid from mine eyes: (repentance* we read, but the word bears and the sense requires *comfort,*) as if the eyes of the Lord were therefore full of tears, because *Ephraim*'s were not, and he could not receive comfort, if *Ephraim* did not mourn: and if we do not mourn, God will comfort himself some other way concerning us to our grief, *Isaiah 1. 24. Therefore thus saith the Lord, the Lord of Hosts, the Mighty one of Israel, ah! I will ease me of mine adversaries,* 〈 in non-

Latin alphabet 〉 the very word before *I will be comforted by reason of mine adversaries;* how? *why I will avenge me of mine enemies.* Ah my Brethren when God is to be comforted by his vengeance upon us, when he can find no ease but in our ruin and destruction, and that he calls his comfort in relation to the non-mourning impenitent, where shall we find ease and comfort then?

And then methinks this should scare us into the use of this, fright us out of that stupid lethargy in sinning, which does so dull us in it, makes us so senseless of it and the danger we are in by reason of it, that we cannot bestow one day in weeping, mourning, and fasting, no nor indeed an hour of serious sadness upon an age of sin, a whole life of iniquity: the very next step of this into which we shall be sure to fall, is the greatest sin and judgment in the world, it is that spoken of as a character of the foulest Heathens, *Ephes. 4. 18. 19. Having their understandings darkened, being alienated from the life of God thro the ignorance that is in them, because of the blindness that is in their heart; who being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness:* rather because of the brawny hardness of their hearts, which are become callous, insensible of any admonitions, stings and grief, but dead to all sense of sin, and having put off all fear of it; and who these are he tells you in the next words 〈 in non-Latin alphabet 〉 , such as when they do the foulest acts, are not touched with any grief for having don them, but like dead members of the body that are forsaken by the vital spirits, if you lash or prick or lance them, they feel no pain: even so these whose consciences are retired & a sleep, they do not mourn for any of their foulest actions, which is the very height of impiety; for such do strait *give themselves over to all filthiness to work all uncleanness with greediness.* This is the effect of not mourning, and then how do they deserve and provoke this judgment, who if at any time their conscience begin to twinge them for any of their sins, they presently divert their thoughts, lest the mourning in the text should creep upon them, and they should grow sad? These men dread their virtue, they are afraid of becoming pious, and to avoid the way to heaven is their design and contrivance; they come not so near duty as the wicked in hell, have not so much repentance as the damned have; for there is sorrow for their sins, *weeping and wailing and gnashing of teeth.*

I should *2dly* encourage those that do thus mourn, but the text does that sufficiently, they are *blessed, and they shall be comforted.*

First they are *blest* for this mourning, it is the great effect and sign of this Spiritual life; that man's sickness hath not yet killed him, who is sensible of it, who greives by reason of the anguish of it, and he is not dead who feels the weight of it and mourns for it.

Secondly if it be true, it draws such a train of virtues after it, as it made St *Paul* rejoice that he had made the *Corinthians* sad, 2 *Cor.* 9, 10, 11. and then this very same verse will assure them of the comfort hereafter; for all the Gospel-promises are assured upon the terms of repentance, which this Godly sorrow is the first link of, and does draw after it: & then if there be any comfort in the company of myriads of Saints and Angels, if we dare take Christ's judgment, if he had any taste who suffered so many mourning fits, that lived a life of

tears here, that often wept but never laughed, yea a life of horrid suffering, and yet thought those comforts a full glorious recompense to him for all those sufferings, and therefore may well be to us for a few tears; if there be any joy in the beatifical vision and in heaven, they shall be comforted that mourn, when as I told you out of *Revelations, all tears shall be wiped from their eyes, there shall be no more trouble, nor sorrow, nor crying, nor pain.* And yet this is but the Negative part of their eternity of bliss, which to conceive is to be as God, and to enjoy is to be one with him.

And O thou Blessed Jesu, the eternal Lord of all those comforts, be favorable unto us thy servants, that turn to thee with weeping and with mourning, that do with hearty bewailing for our hardness desire thee to teach our souls with some compunction for those iniquities that did put thee to death and would ruin us, to break our rocky hearts, that they may stream out tears for those our sins which shed thy blood, and would cast us into eternal wailings; and as thou hast humbled us into the dust, and prostrated our very souls unto the ground, to grant unto us to sit down in that dust and to bewail our own demerits, which our very ruin can neither equal nor amend. O suffer us not to be so obdurate, as to prove immovable by all thy pressures, insensible of our own miseries and sufferings, and such as amidst the pains of sin do still retain the malice and the obstinacy, and then at last by these thy methods and our greifs recover us from the follies of our lives, close our eyes and withdraw our affections from the temting lightnesses and vanities of our conversations; and fix our thoughts and appetites upon thy serious comforts, those heavenly refreshments after so much sadness, that we being reckoned amongst them whom thou dost chasten, put into the number of thy mourners, whose share of sorrows are dispencit in this life, may have title to *the inheritance of Sons,* the joys of blessedness, and the portion of eternal consolations in the land of everlasting pleasures with thee *the Lamb that wert slain, and art therefore worthy to receive all honor, power, praise, might, majesty, and dominion with the Father and the Holy Ghost, now and for evermore.*

SERMON VII. OF THE CLEANSING POWER Of Christian HOPE.

1 John 3. 3.

Every man that hath this hope in him, purifieth himself as he is pure.

HOPE is of all others the most active passion, setting all the rest of them and the whole man on work; for who would ever do or desire anything, if he did not hope for some good by it? It is this hope alone that employs all the men and all the professions of the world: it is the wings of the Desires and Actions, carrying them thro the greatest difficulties with courage and alacrity, with Confidence and an unwearied Constancy, *Ad bonas spes pertinax animus est.* Never will a man leave so long as he does hope, and of all hopes that of the Christian should be the most active; because it aims at the highest good, in comparison of which all other good things are but shadows. For what are the pleasures of earth to the things of God, not worthy to be the expressions, no nor the foils of them? Now we see the greater the hopes, the more active men are in the pursuit of them; for who is there that will take so much pains

for a Cottage, as for a Crown? And is it not then a wonder, that of all Hopes yet this Hope of Heaven should be the least effectual in the minds of men; and of all pleasures those of God should least invite, and least employ us? For what one is there that does not with more eager and constant industry pursue the hopes of profit or the hopes of pleasure, than he does the hopes of Immortality and of Blessedness? How few are there that do not spend more time and more endeavors, take more and longer pains in their Sports than in their Religion? which could not certainly be, if they had not surer and greater hopes of joy from their sports, than from Heaven; for the greater hope would certainly set them the more on work. No, Heaven is a thing of no taste, carries no profit, no pleasure in the meaning of it; for if it did it would employ them in the gaining of it, and everyone that *had this hope, would purify himself as he is pure, Matth.* 5. 8.

If the inheritance of the Kingdom of God were, as some were upon earth, entailed, so that do they what they will, they could not be put by it, there were then some reason not to wonder, wherefore we see men live in the broad way to Hell and yet then hope to come to Heaven: and certainly nothing but such a persuasion as that can possibly lull men into such a wretchless security as they are possessed with, in a thing of this eternal consequence. For if we should examine them, the most sinful wretch of them all hath hopes to be saved, yea he would not be able to stand under the burden and the horror of his own killing thoughts, if he should but once despair of that: so that hope he will, and yet if he believe one jot of Scripture, it is impossible for him to hope it. For that bids him not*be deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.* So that he dares not not hope, and yet if he do but ask himself, he knows he cannot hope: and what then makes him do it? Certainly the opinion that such and such the inheritance is entailed upon, and be they what they will, they shall have Heaven. But alas! they are mistaken in the nature of the inheritance; we may read of many that were cast off, and the Heir must be a servant as long as he is a child, if he do not obey, no hopes of his arriving at his inheritance when he is come to age. St *John* here will dash all those vain hopes, and will tell them as they cannot justly hope, for none such as they can be possessed of that inheritance; and therefore 'tis to no purpose for them to hope it. So also that they do not indeed hope; for if they did ever expect to arrive at Heaven, they would not run on in a course, that leads a clean contrary way.

The Apostle here propounds five Arguments to exhort them to the study of Piety, to press after Holiness, and to leave off their courses of sin. I shall name them backwards. First in the tenth verse if we be Christians we not only will not, but *cannot sin.* Yea secondly we are indeed *Children of the Devil,* if we do *v.* 8. Neither thirdly have we any *Communion with Christ* possibly, or interest in his *Righteousness v.* 6, 7. Nay fourthly they destroy the very *end* of *Christ's coming into the world v.* 5. Lastly in the front of all these neither can they hope to enjoy any of those glorious promises, that God hath made to his Children, those of giving them glory and immortality; *For he that hath this hope in him, purifieth himself as he is pure.*

In the handling of these words I shall show you what it is to purify himself. Secondly what kind of purity he is to strive after, *as he is pure.* Thirdly what the Hope of a Christian is, *this Hope.* Fourthly how that Hope does set a man on purifying, *He that hath this Hope purifies himself.*

For the first what it is to purify I shall only name, it is to cleanse from all mixture of pollution, and how far it is to extend, is set down by St *Paul* upon the very same grounds with those in the Text, *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness both of the Flesh and Spirit:* and St *JamesCleanse your hands you sinners, and purify your hearts you double-minded:* and they both mean thus much; that for external actions, Christian purity though it will admit of slips and failings, yet it is not consistent with continuance in any known sin. And therefore *David* though he were said to be *a man after God's own heart,* and that he did that which was right in the sight of the Lord, (the very description of pure) yet it is added *save in the matter of Uriah.* For first it never does admit any filthiness of Flesh, but must be universal; and it is in this true what St *James* saith *c. 2. v. 10. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all:* God had before affirmed the same expressly *Ezek. 18. 10, 11, 12, 13. If he beget a son that is a robber, and that doth the like to any one of these things, and hath defiled his neighbors wife, hath oppressed the poor and needy* &c. *shall he then live? he shall not live, he hath don all these abominations, he shall surely die.* So that in God's sight he that hath don any one of these things, he hath don all these abominations: for it is plain, that those he had not don he abstained not from, because God had forbidden them; for then he had abstained from that which he had don, God had forbidden that; so that his abstinences are not innocence, but squeamishness or fear. Either he does not like them, or he dares not do them for some worldly reason; and he does not only let God see he can abstain for such considerations as these, but will not for his Promises or his authority. He values these below the mode or fashion of the world, or his respect to some other person, or any little interest or humor.

2. Neither does this purity admit any filthiness of the Spirit, we must purify our hearts; and for internal purity the rule is, that to abstain from outward actions of sin is not enough, but the heart must be cleansed also: this is proved already. And indeed to deny my flesh the pleasures of the flesh, and yet to let my mind dwell upon them and enjoy them; not to commit them, and yet suffer my soul to do it, is to transplant the sin, to make my soul act the deeds of the flesh, and my very spirit become carnal. This is at the best to give God the worst part of my services, and the Devil the best: my heart and soul the Devil enjoies; God hath nothing but a few outward abstinences. What a mixture is here, how far from purity; God and the Devil joined together, and the Devil having the upper hand, the better portion?

Thus in general, but to tell you what kind of purity we are to strive after, I shall touch at some few Scripture wordings of it.

1. *Holiness.* For *pure* and *holy* are often joined 2 *Cor. 7. 1. Having these promises, dearly beloved, let us cleanse ourselves from all filthiness both of flesh and spirit, perfecting holiness in the fear of the Lord.* Now the true notion of holiness consists in a setting apart, or discrimination from other things or persons. And therefore holiness of life is the observing that peculiar

different form of life, which God hath commanded those whom he hath called, not being conformed to the fashion of the world. As St *James* saith pure Religion, not to live after the common manner of men, common and holy being everywhere opposed: so that when God is said to call us to holiness, he requires us to consecrate our lives to his service, to look upon ourselves as things sacred. Hence Christians are called *living Sacrifices holy to God* Rom. 12. 1. *Temples of the Holy Ghost* 1 Cor. 6. 19. and all names of Holiness are set upon them to show how strict a necessity lies upon us to separate ourselves from all carnal worldly uses and defilements.

2. The *Pure* are expressed by *Virgins 2 Cor. 11. 2. For I am jealous over you with a Godly jealousy,* that is, as a strict careful Parent over his beloved maiden daughter, so *that I may present you as a chaste Virgin to Christ.* Every gross impurity deflowers the soul, and when it sins it plays the strumpet. And if a bride, that on her wedding day should play the harlot, and give away that Virginity which she had but then promised to her Husband, would certainly not dare to stand the wrath of her furious Bridegroom that should catch her in her villainy: how wilt thou meet the jealousy of thy Spouse, when as thou spread'st thyself to every temptation, committest perpetual whoredoms with the World and flesh, and doest continually act disloialty in the very eyes of his glory? Certainly the same jealous care and earnest desires that are emploi'd in seeking a wife that is not vitiated, this very expression of *Virgin* does direct us to make use of in watchfulness over ourselves, that sin do not devirginate us, that we do not present a strumpet to Christ for his Spouse; but that he may find us Virgins at the Marriage of the Lamb. Yea that we may see what kind of ones also, St *Paul* expresseth their Purity *Ephes. 5. 27. not having spot or wrinkle or any such thing, but holy and without blemish.* For as every gross Sin does deflowr the Soul, and make it no Virgin; so every lighter fault is a spot upon the cheek, a wrinkle in the forehead in Christ's eyes. And if chastity shall be severely guarded out of a respect to future hopes of marriages, which there is no hopes to be successful in, if that be blasted; if to please a Suitor the glass shall be consulted with, every stain shall be adorned, covered, made a beauty-spot; and all methods (sometimes more then honest) used to keep the forehead smooth, the cheek full and plain, not content with the Lord's workmanship upon them they will outdo their Maker, and create to themselves beauties that God and Nature never did intend them: if men do avoid wrinkles in a Bride, as they would do a Deaths-head or *memento mori* in their bridal bed, can we then think ourselves, whom every day bespots, and stains, every hour adds such wrinkles to, whose souls have more of those furrows than our lives have minutes, who are indeed only bundles of deformities, besides our gross whoredoms; can we, I say, think ourselves a fit Spouse for Christ? Is he the only Bridegroom to be thus provided for? Can we have confidence to present a Strumpet to him for a Bride, and care not that he find us Virgins at the Marriage of the Lamb? Or can we expect anything but an eternal divorce from him, whom we have thus used.

I have given you some expressions by which you may judge what kind of Purity we are to aim at: I shall come a little nearer that of the Text by one or two more.

3. *Purity* and *Holiness* are expressed in Scripture by *White Raiment, Revel.* 3. 18. a *White Robe, c.* 7. 9. for the*Fine Linnen is the Righteousness of the Saints,* as it there follows. Now the reason of this compellation is, it is called *Raiment* because it is to cover our nakedness and our shame; for our sins are accounted such. In God's eyes every wicked person is the same thing as a deformed creature with his nakedness shamefully uncover'd and prostituted. This is clear out of those places *Rev. 16. 15. least he walk naked, and they see his shame. Rev. 3. 18. Buy of me White Raiments, that thou mayest be clothed, and that the shame of thy nakedness do not appear.* For that it is called *Raiment,* and *White Linnen* because of the Purity. White is the purest color, the least spot or stain is immediately discerned upon it: and if it be upon Fine Linnen, makes it presently cast off by them, whose glory it is to be neat and clean, it shall no more come near them till the spots and stains be washed off. And Oh that we had but this pride for our souls, that we were but as ambitious to have our immortal Spirits neatly decked when we appear in God's sight, as our putrifying carcasses when we go in company: that when we slip or fall, and when a spot does stain this Linnen even of Righteousness, that we would instantly wash it in our tears and the blood of Christ, the laver that is prepared for this Linnen, for*they made their garments white in the blood of the Lamb:* and that for the time to come we would be but as careful of keeping it neat; of preserving it from stains, as we are of finer linen. And God himself makes use of our pride in that kind to be our exprobation *Jer. 2. 32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.* And sure I am, the expression of *Fine Linnen* aims at a great degree of Purity, when it calls that careful conscionable duty the*walking worthy of the Christian calling,* whereunto we are called, even the walking diligently in all the Commandments of God; calls I say, this Righteousness *fine linen clean and white:* for it is the very expression of that pure clothing that we shall be dressed in at our wedding with Christ, it is our spousal linen when we go to meet our Bridegroom *Rev. 19. 7, 8. The Marriage of the Lamb is come, and his wife hath made herself ready, and to her was granted that she should be arrayed in fine linen clean and white,* to teach us that we should be always as careful of our ways, always dressed in mind, and so prepared, as if we were to go and meet our Bridegroom. Yea it is the expression of that pure Clothing, which we shall be clothed in Heaven with, where we shall be *pure as God is pure,* perfectly holy: *Rev. 3. 4. Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white;* to let us see that this expression by which our Righteousness is called *white clothing,* requires us to have our conversation in Heaven, even while we are here; to make our lives here but as a preparation to that Marriage-feast, to be but the time of dressing ourselves before hand. For we must array ourselves in *fine linen,* the very same dress in which we must walk with Christ; for, *they shall walk with me in white,* saith he: yea 'tis his own dress also, for the garments of *Christ, Moses* and *Elias* in the Mount was*white shining Raiment.* Holiness is transfiguration upon earth: so that this compellation from our daily diligence in the cleansing and the keeping of our linen does direct us to the same diligence in neatness of our souls, and requires of us such a Purity as with which God is pure.

4. *Purity* it is called *light,* as also *sin* is called *darkness* Rom. 13. 12. *Put ye off the works of darkness and put ye on the armor of light:* and *Matth. 5. 16. Let your light so shine before men;* and that very fitly, because nothing so pure as light, so clear as shine and noon-day, it is the

most pure of all visible creatures, it is not possible so much as to sully shine or to spot the light; the foulest dung-hill that it can shine upon, does not at all defile it; you may put out the day, but you cannot stain it. And truly no expression comes near the Purity of Light, for it is so clean as it is set to express the very Holiness of God himself, 1 *John 1. 5. This then is the message which we have heard of him, and declare unto you, that God is Light, and in him is no darkness at all.* And therefore while our Piety is called *light,* it teaches us that we labor to be *pure as he is pure;* the kind of Purity, which how it is, St *James* hath set down *c.* 1. 17. where he explains this very expression, *Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning.* They are Astronomical expressions belonging to the Lights of Heaven: God is not like them that change oft; not like the Moon that hath its tides of light, now full, and then dark; nor is he like the Sun, he hath not any 〈in non-Latin alphabet〉 *Tropick,* who when he is come near to us and makes summer, then turns back again and goes fromward us: neither must our Light have any such, our Holiness must have no Solstice; our Devotion sometimes mounting with a bright and holy flame as it would breath up into Heaven itself, sometimes fainting and sinking as it would expire and die: now our endeavors strong and violent, we strive, pant and climb; afterwards we slacken and go backwards. Neither yet a waning Moon, Holiness ebbing and flowing, now increasing, then again decaying; which though it be sometimes glorious with a full shine, is yet otherwhile the darkest part of the whole Firmament. It must not be so with our Piety, sometimes at a Sermon, or before a Communion, or upon some sharp rebuke of God's in an affliction, cross, or other occasion very high and shining; but then again at another time like the New-Moon no light at all; the Devotion is sunk and extinct, and our vanities possess us wholly. No fits of Purity, Paroxysms of Piety, that come like the heats of agues now and then, but with great intervals between, will serve the turn; but it must give a constant shine. Devotion must be a fixed Light, such as is not variable and turning; and so this expression shows how we must purify *as he is pure,* with kind, I say, not with degree. For the Text does not mean that we should be as pure as he; to aim at such a virtue were Rebellion, and the hopes of such a Purity were *Lucifers* Ambition, and would throw us down to Hell. Neither yet pure as he is pure, without any mixture of spot or stain. For while we are made up of a mixed composition, we shall never be so pure, neither is any such exacted of us. All the meaning is, if we have hopes to be like God hereafter with glorious likeness, we must endeavor also to be like him here; and that is don by endeavoring after Purity, forasmuch as God is pure.

Here is then an efficacious motive for us to labor after Purity, it makes us like God. To be a Child or a Son in Scripture is the same thing as to be like, or do such works as the other does: *Ye are of your Father the Devil, and his works ye do,* John 8. 44. and what in one place is said*That ye may be the children of your Father which is in heaven,* in another place is, *that ye may be like you Father.* For whatever the Children of a Natural Father be, God's Children must be like him, or they are not his; and the way to be so is but to labor after Holiness, to be still amending by little and little, daily cleansing out some sin or other: he vouchsafes to call this *purifying as he is pure,* he calls such a person like him and his Child.

But secondly whose Children are they and like whom, who go on still in their courses of wickedness? and if they do not grow daily worse, as few there are that do not, yet they never think of growing better, if we should examine them by the expressions we have given.

And take them first to that of *Light,* by which we saw a holy Conversation was stilled, we shall in that see the sad condition of a wicked person, his life is all darkness: that sore Plague of *Egypt,* which three days made intolerable, is still upon the Sinners Soul, nothing but night about him. And indeed nothing else befits his deeds of darkness, as sins are called; which how glorious and splendid soever they seem to him, the only modes and gallantry, yet alas the splendor of them is but like the shine of lightning, full of horror in itself, and makes the darkness of the night also more irksome. And what can these men, that have no light, whose deeds are all the deeds of night and darkness; what can they expect but to be *cast* at last *into utter darkness, where there is only weeping, and wailing, and gnashing of teeth?*

2. If we take them to the other expression of *White Raiment,* how will they whose open exemplary sins do strip them and expose them naked, have reason to be ashamed, and to cover themselves with their own confusion, as with a clo•e? How wretchedly stupid is the heart of this People that glory in their shame, that count their sins the only gaudy bravery? when as poor souls *they are miserable, and poor, and naked,* Rev. 3. 17. There was no such disgraceful thing as to have the uncomely parts of the body laid open to public sight: so *Hanun* used *David's* Ambassadors, whom he thought Spies 2 *Sam.* 10. 4. which was occasion enough for a war upon them. And God expresses *Isaiah 20. 4. He shall lead away the Egyptians Prisoners, naked with their buttocks uncovered to the shame of Egypt.* And you may see what God threatens to adulterous *Israel, Isaiah 3. 16, &c.* and much more at large in *Ezek. 16, and 23. that she might be laugh'd to scorn, and had in derision,* and might be an infamous woman. And in one place he threatens to discover her by throwing her cloths over her head. Now I have showed you that Holiness is the only Virginity, and sin is the Souls whoredom; and the expression that I have in hand tells you that Holiness is the only garment, and the openest of sinning is the Souls nakedness; which if you put together, you will see, that a profane person, an open sinner is the same scorned thing, as a whore with her cloths over her head, a bare strumpet acting naked lewdness in high ways, with her inexpressible filthiness exposed in public to eyes and shame. And is such a thing as this fit to go to God, or to be a Spouse of Christ? No his Bride must be arrai'd in *fine white linen,* that is the *righteousness of the Saints,* and *without holiness no one shall see him: For he that hath that hope, must purify himself, as he is pure.*

This Hope. What Christian Hope is: it is a patient and a comfortable expectation of the performance of all God's Promises. Patient expectation it is *Rom. 8. 25. if we hope, then do we with Patience wait for it.* Comfortable it must needs be, because of the excellency of its object, God's Promises; all the comfort of the Scriptures are the very ground of it, *Rom. 15. 4. That we thro patience and comfort of the Scriptures might have hope:* and it is therefore called *Coloss. 1. 23. The hope of the Gospel.* Whatsoever mercy is included in the whole Gospel, Remission of sins, and everlasting Blessedness, all those rich and precious mercies which that does propose, and which God himself thought to be the most temting baits to allure us, even all these our Hope does fly at. You may find them everywhere scattered; the Resurrection from the dead

Acts 23. 6. I am accused of the hope and resurrection from the dead; and *c. 28. 20. For the hope of Israel I am bound with this chain.* Secondly Eternal Life, *Tit. 1. 2. In hope of Eternal Life, which God that cannot lie, promised before the world began.* Thirdly the Glory to come, *Rom. 5. 2. We rejoice in hope of the Glory of God:* and *Col.* 1. 27. it is called the *Hope of Glory.* Yea the being like God himself in the Text, *We know that when he shall appear, we shall be like him,* and then it follows, *and he that hath this hope purifieth himself as he is pure;* as also *Tit. 2. 13. That blessed hope, the glorious appearing of the great God, and our Savior Jesus Christ.* All these the Christian does with joy and confidence expect *Heb.* 3. 6.

And here you may see the price of your calling, whatsoever *good things God hath prepared for them that love him;* and they are such, as *neither eye hath seen, nor ear heard, neither can enter into the heart of man* to comprehend. Yea whatsoever good things he hath prepared for himself, his own glories, all these he hath set out to bait our hopes with; these are a Christians most assured expectations. Whosoever thou art, that art a careful Soul, and with strict Religion followest after Holiness, thou mayest securely give the Scoffers of the world and the wicked leave to call thee miserable, to deride thy strictnesses and thy austerities, to say thy mortifications do make thy life sad and uncomfortable: alas! they do not see the Hope that is laid before thee, such a Hope as made thy Savior*endure the cross and despise the shame.* They look upon thy strict performances, but they do not look upon thy expectations, they consider not the Crown of those performances: for if they did, they would not certainly think the present momentary pleasures of their sins could countervail that Crown. Be the hardship what it will, it is a comfortable Hope, and that sufficiently confirmed to us; full of assurance it leans upon the whole Trinity, 1 *Pet. 1. 21. That our hope might be in God.* and *Tim. 1. 1. Our Lord Jesus Christ our Hope. Rom. 5. 5. That we may abound in Hope thro the power of the Holy Ghost.* The Power of the whole God-head engaged both to secure and to support our Hope. *A blessed Hope* Tit. 2. 13. a Hope that is enjoyment. And if it be a blessed Hope, what will the possession be; if there be happiness in the expectation, what will there be in the fruition? O purify yourselves and come and see: which brings me to the last part, how this Hope does set a man on purifying; for *every man that hath this Hope, purifies himself.*

Now to declare and prove this to you I shall do two things. First prove that this is such a Hope, as hath in it motive enough to set a man on purifying. Secondly that he that does not purify, cannot have this Hope.

1. This Hope hath certainly motive enough to set a man on purifying: had we laid the hopes of heaven near our hearts, were our thoughts but once set and bent upon the joys above, we would easily persuade ourselves to set upon the mending of ourselves. What will not hope do? All the employments of the world do but serve this passion; *They that plow, plow in hope,* saith St *Paul,* because the heavens promise them a season of harvest; though they do frown in seed-time and storm against their labors with inundations of tempest, or freez the earth into an untamed hardness, till it become iron as their instruments, yet will they melt themselves or they will thaw those frosts, and toil as if they would vie drops with winter clouds, in showers of sweat as well as rain, merely because they hope to reap. And they that plow the sea are yet more slaves to Hope; for they outface death with all its terrors for the hopes of a

gainful venture, they do charge thro a shower, a deluge of waves that do assail them with foaming wrath, and sustain an inundation of billows that fall like God's swelling cataracts, as if they came from heaven out against them, and are fearless when they are but an inch removed from an Abyss of ruin that gapes like hell; men of confidence, hard as those rocks which they despise for hopes of a little profit. And what shall we say to the poor Soldier, who for hopes of rags and roots will charge fire, whom the promise of, God knows, a thin salary will make to run into as great a storm and tempest of flame, as the Seaman does of water, even into a shower of death? The most active of our passions either submit to Hopes, or owe their violence to an activity derived from them. Do not men bridle in all their desires, and the furies of their passions to the peevish will and liking, and become perfect compliance to the otherwise intolerable humors of one whom they hope to please, or from whom they hope for some inheritance or preferment? And the Tragedies of Ambition, which useth towade thro a sea of blood and sin, that does scorn Relations, defy God and its own Conscience, reverse States, and confound all rather than miss its aim, are but the issues of a most uncertain Hope. And then, my Brethren, would not the Hopes of Heaven be able to do something with us, when the Hopes of a little know not whats, will do all this? Would we not *sow to the Spirit,* where the harvest is Blessedness? Would we not *war against the Flesh,* when he that overcomes should have a *Crown immortal and incorruptible?* Would we not comply with Christ and please him to get his inheritance, and have some ambition for the Throne of God, if we did but hope for these, as we do for the other? Yes my Brethren. I will give an example of one, who slighted all the most glorious satisfactions of the most swelling earthly hopes, and when he had everything brought to him that ambition could gape for, yet threw off all upon these only Hopes, *Hebr. 11. 24, 25, 26, &c. When he was co•• to years,* when he came to the age of understanding the honors of a Court, and when his appetite was grown ripe for the delights that do attend one, and he fit for the enjoyment of them, and the opportunity of them thrown into his hands by being taken in Son of the Crown, and so Possessor of all the advantages of pleasure which such a Relation can afford: and when on the other side there was nothing in the other scale, but the sorrows of a low vassalage, and the afflictions of a hard slavery; nothing but a brickiln to be set against the Palace, and instead of the rich variety of earthly entertainments not so much as straw to make their brick of; that he should choose the afflictions; and as if his will were not alone engaged that way, but his understanding also led, that he should esteem that wanting, that contemptible condition, the *reproach* of Religion *to be greater riches than the treasures of Egypt.* And indeed the very reproach of Christ is greater riches, riches I shall carry with me to that great Tribunal at the dreadful day, that will be the great Kings Badge, his Livery upon me when I stand before his Throne, when all the spangles of your pomps shall be fallen off and look as gastly to the wicked as their own sad carcasses or sadder expectations: as if there were more shine and splendor in the dirt, which scorn does throw into the face of Piety, than in the Pomps of Wealth. Now this must sure be from some strange consideration. Why all was upon this score, *he had respect to the recompense of the reward,* he hop'd for *better things:* what's the Son of *Pharaoh*'s Daughter to the Son of God? or the succession to the Crown of *Egypt* in comparison with the possessing the Inheritance of Heaven? 'Tis true the treasures of that Crown may furnish me with the aims of all my appetites, what'ere my heart or what my lust

can wish that will get me the opportunity of having, it will allow me all those pleasures which all the world gapes after, riches to procure for them; whatever curiosity, or emulation, or sin does long for, they will prostitute before me. But what are all those satisfactions in comparison with the joys of God? Is there delight in the full affluence of those enjoyments? Hath God indulged pleasure to those things which he hath allowed to wicked *Egypt?* and shall I think he hath not provided greater pleasures for his own self, and for those he intends to make happy with him? Now let me have God's delights, Heaven I do assure myself hath the more advantages, and therefore there I choose. And so he chose rather the afflictions of this world, for he had an eye to the recompense of the reward; and by this we are sure, if we had hopes, we should make other choices than we do. If a sin come to temt me dressed with all its pleasures, and clothed with all the bewitching arts it can put on, or fancy paint it out with, if at the same time I can but look up to my Hopes, bethink myself of the rewards of Religion, and recollect that there are no such pleasures in the sin, as there are prepared for me, if I abstain from it, shall I not then reject and scorn the temptation, think it impertinent and foolish, and wonder it should be so unreasonable to desire, or think me so vain as to grant upon score of pleasure in the commission, when I am sure of greater if I do not commit it? Shall I not have reason to believe the sin very unkind to me, when it allures me with some little delight, and I must part with all blessedness for it? No surely nothing can withdraw him, whom a Christians Hopes do entertain. But because temptations are apt to prevail, where there is no appearance of danger, to come a little nearer to you, that you may with terror see that none can have this Hope but they that purify, which was the last thing, I shall only ask thee, whosoever thou art that hopest to have thy sins forgiven thee and to have Eternal Life, upon what grounds thou hopest it? We have no reason to hope for anything, but what God hath promise'd. Now hath God anywhere promise'd that thou particularly ••alt be saved? Certainly no. What then? why dost thou hope? if thou canst, answer me. Because he hath promise'd to the*Pure in heart, that they shall see God,* he hath given assurance to them that *repent* that they shall be forgiven; and I how sinful soever I have been, yet I am penitent, I endeavor to purge out that old leaven, to cleanse myself, I am resolved not to allow myself any of my vicious inclinations or my customs, I will strive against my petty sins, and my soul is humbled in me, and therefore have I Hope. If thou canst answer thus, thou hast indeed good grounds, thou hast proved that thou mayest hope: but withal thou hast proved also that thou dost purify, and upon that score dost hope. For if thou didst not repent, and amend, and purge thyself from thy filthy wickednesses, thou must then know, that the same God that sealed all his promises with the blood of his Son, did also represent and seal these threatenings in his suffering, *Without holiness no man shall see God.Except ye repent ye shall all perish.The axe is laid to the root of the tree; every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire.* s And, *Be not deceived, neither fornicator, nor adulterer, nor covetous person, nor rietous,* and the like, *hath any inheritance in the Kingdom of Christ or God;For without are dogs, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie:* and*They that live after the flesh shall die;* and Christ himself pronounced,*Go ye cursed into everlasting fire.* Now if thou goest on in a course of any of these sins, dost any of these deeds of the Flesh, I shall only ask thee, are not these threats as true, and as much to be believed as his promises? And if thou dost believe them,

how is it possible that thou that liv'st in any of those courses which these threats belong to, canst have any hope? When God hath so solemnly declared thou shalt have nothing but everlasting ruin, how darest thou, how canst thou hope for Heaven? This is the same thing as to think to anchor on the billows, or to lay foundations in a wave and on a storm; to hope in threats at least in opposition to all Scripture and to all promise, to wage war with the Gospel, and resolve to have them both against, and in despite of God: and that certainly will very little avail thee. No he that does not amend cannot hope; for he that hopes must needs purify himself.

And now should we apply this to the careless Sinner, if we consider first not only what sad character St *Paul* does give of men in that condition, how it is the description he gives of the Heathen, and he joins it with other most comfortless expressions, *Eph. 2. 12. without Christ, strangers from the Covenant of promise, having no hope, and without God in the world:* but also look upon the experience, how to be in a lost desperate condition in relation to so eternal a consequence as the world to come imports, is such a thing as none was ever able to stand under the consideration of it; one hours despair sinks them forever: we could not bear the weight of it. *Judas* did choose all the sad issues of it hereafter rather than the passion here, thought it easier to go meet God's fury than despair of mercy; and when he saw he had no hopes of pardon, he ran to damnation. No we are resolved we must hope to be saved.

2. Consider that it is impossible for the wicked man, while he continues such, to hope: he cannot choose but know that the promises concern him not, they are conditional, they are made only to them that repent and believe, and God knows that he hath not don yet; so that nothing but the threats belong to him. And then how shall we reconcile these considerations, if we put them both together in the Sinners mind? How shall they be at peace and not tear one another and the soul? It is impossible to endure not to hope, and yet 'tis impossible that man should hope; and if this contest happen when he goes to die, then his own thoughts will drag him down to the Abyss with more violence than the fiends. Sure 'tis a very sad consideration to think that men that know the wretchedness of being hopeless, that dare not not hope, will not yet industriously and piously set upon the performance of that condition on which they may hope, will not purify that they may have reason to expect the promises. And it is more sad to see that men, who never purge themselves from filthiness of Flesh or Spirit, but go on in their sinful courses, and consequently know, that while they are such they cannot hope, yet will in despite of that knowledge hope, and do notwithstanding all think to come to Heaven. Certainly while a man goes on to sin, to hope for mercy is presumtion in him, and so another sin added to the rest; yea 'tis a disbelieving of God's threatening, an affronting him in his veracity, an imputing falsehood to his menaces, and a putting himself almost out of the possibility of repenting. For he that do's hope for Salvation in the condition he is in, hath no temptation at all to change his condition, but is likely to go on confidently and hopingly to eternal perdition: it were a mercy to such a person to be struck into despair, that he may be taught the wretchedness of his condition and hurried out it, in which as long as he does hope, there's no reason to expect that he should leave it, but by becoming hopeless in it may be frighted from it, and the gates of hell is the only probable means to let that man into the way of

heaven. O the Christians Hope! it is the *hope of righteousness* Gal. 5. 5. Nothing else but holiness and righteousness can give a man ground for it. And certainly, my Brethren, it is such a Hope as would countervail the trouble and the pains of reforming ourselves. What will not a man undertake, which he can but hope to go thro, and is assured of a large recompense for doing? and surely Heaven is worth the endeavoring after, and that blessed Hope worth purifying ourselves for. For it was worth the death of the Son of God; Christ was content to be crucified to compass it, and cannot we be content to purify ourselves for it? Will you see what hope can persuade a man to do? See *Abraham* to whom God promise'd only the Land of *Canaan,* and that not to be enjoied by himself nor by his Son, but only by the Posterity of *Isaac* his Son, and his Promises were further off than Heaven; yet after that, before *Isaac* had any Posterity, when he was but a child, God commands him to go and sacrifice his *Isaac,* and go to cut off all hopes of ever enjoying it, yet*against hope he believed in hope,* saith St *Paul, and he that had received the promises* of God, *offered up his only begotten Son* Heb. 11. 17. *i. e.* having entertained and embraced the promise of a numerous seed and people that should spring from him, and having no other Son but this from whom they should spring, nor possibility in nature, nor promise above nature that he should have anymore children, but a plain affirmation that this People, to whom the Promises belonged, should come from *Isaac;* yet having once truly hop'd that God would perform his promise, he absolutely obei'd that command of God's resolving to kill the Son, on whom all those Promises depended. And now my Brethren, there is no such puzles in our Hope, nor no such hard thing required of us, no Sons to be sacrificed but only a few vices, no doubtful perplexed promise of a *Canaan* only, but plain assured Heaven: and then had we but the least degree of his hope, as we have infinitely greater reason, how would we sacrifice anything to Christ's command? how would we offer up a lust, and think a sin a good exchange for the hopes of Heaven? and he that had *this hope,* would certainly *purify himself as he is pure.*

It is but now the Church hath celebrated the Ascension of our Lord Christ, and the great Proposal of the Angels *Acts* 1. 11. to all those Disciples that beheld him going up to Heaven and gaz'd after him so wishly, was that *they should see him come again.* Now the particular comfort of that coming so again is, *when he shall appear, we shall be like him 1 John* 3. 2. and the hopes of being so St *John* thought a sufficient motive to set every man on purifying, and that himself: for this lustration cannot be performed by Proxy, and be remitted to another; for even our Saviors Righteousness will not be imputed unto those, who will have none besides; he redeems and saves none but them whom he has saved from their sins.

Reveal, O Blessed God, some of thy Glory which thou hast prepared for them that love thee, some of that blessed Hope of a Christian calling to our hearts, that it may stir our desires and longings, and heat them into hopes; and that we having the hopes of seeing thee, may purify, and may escape that day of fire, which shall melt the Heavens, and purge those glorious bodies which are not pure in thy sight. Behold, O God, we tremble with horror of thy dreadful Judgment. The Angels are not clean in thy sight, and the Seraphims cover their faces, what then shall become of us vile filthy Sinners, whose daily impurities have so defiled both our souls and bodies, that we are but one mass and heap of uncleanness. Blessed God, we know that as long as we continue such, we cannot hope to see thee in mercy; we know

that if we *repent not,* we *shall all perish;* we know that if we *live after the Flesh, we shall die* eternally; we know that *neither fornicators,* &c. *shall have any inheritance.* O let this knowledge apply itself to our hearts and consciences, that the terrors of it may fright us from the vain hopes that we do cherish of being happy, notwithstanding we go on in our sinful courses, for alas those hopes will perish with us; and that those terrors may so work on us to set upon amendment. Cleanse and wash, we pray thee, all our impurities in the blood of thy Son, bury them in his grave, never to rise hereafter, and melt our hearts into repentant tears, that so our hearts may become purer. O thou that didst cleanse us with thy blood, baptize us with thy *Holy Spirit and with fire,* that it may purge out our dross and filthiness, and be an earnest to us of that glorious Purity, which we shall have in Heaven, seeing thee as thou art, and becoming like thee, where we shall sin no more, but forever serve and praise thee.

SERMON VIII. OF THE HIDING PLACE From Indignation.

Isaiah 26. 20.

Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the Indignation be overpast.

UPON the Eve as it were and the Vigils to the day of Indignation, when we cannot but look upon it as ready to be poured out on us in a full stream, when we see destruction make close approaches to us, work round about us, and punishment like our sin lies at the very door, ready either to enter in upon us, or seize us if we offer to come out; to offer at a way to prevent all this, that should discover to you a safe retreat from those threats that pursue this Nation in general, open a shelter from the present storm, cannot choose but be seasonable; yet such a thing the Text do's venture at, and if God himself knew the best way to keep off his Indignation from us, then here it is; for he prescribes, *Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast.*

Before I do divide the Text, I shall tell you in what sense I interpret those words, *Enter thou into thy chamber and shut the doors about thee,* which if it be not according to the immediate and literal importance of them, is yet such as is justified by a parallel place of Scripture dictated by our Savior himself, and will afford us most wholesome observations. I take them in the sense they have *Matt. 6. 6. But thou, when thou prayest, enter into thy chamber and shut thy door,* so that here they will be the form of prescribing prayer: in dangerous and sad times, when if thou*look unto the earth, thou shalt behold nothing but trouble, and darkness, and dimness of anguish,* why then lift up thine eyes to Heaven, go to thy Prayers; in times of change when thou knowest not which way to betake thyself, go to the Closet of thy devotions, take off thy thoughts from these sad objects here below, and fix them on the comforts of Religion, divert thy thoughts from the occasions of discontent, and employ them in meditations upon God, in converses with him, in contemplations of his Promises and joys; in one word spend thy time in Prayers and Devotions.

That's the sense; the parts are 1. A persuading invitation, *come my people;* wherein are the persons invited, *my people,* secondly the invitation, *come.*

2. Here is that they are invited to, set down by way of counsel, and that hath several branches.

1. Enter thou into thy chambers.

2. Shut thy doors about thee.

3. *Hide thyself,* with the duration of it *as it were for a little moment;* and secondly the end of this and all the rest, that the Indignation may pass over them; *until the Indignation be overpast.*

In the handling of them I shall take this course, first from the first general I shall speak somewhat of the persons invited; that have this compellation *my people,* and giving you some reasons of it.

From the second I shall observe that in times of storm or any sadness the only way to withdraw ourselves from the violences of discontents and troubles, is to retire to prayers, and the only comfort then is in the Closet-exercises of Devotion.

3. From the next part, *hide thyself,* that Prayers are in sad days the only great security, and the devotion-chamber a sure hiding place from Indignation.

4. From the duration, that the sorrows of the afflictions, which God does suffer to fall upon his own devout People, they last but *for a little moment.*

5. From the last there is none of God's Indignation in them, all that overpasses them.

First of the compellation my People, *come my People.* Now God may speak to those here for two reasons; first to show us that in the times of storm and of the breakings out of indignation God invites none to courses of security, puts none upon ways of safety, do's not take care of any but those that are his People, and those in whom his People are concerned, as Kings, who are the nursing Fathers of his Church; as for others let them take their own courses, look to themselves, but come ye, *come my People. My People* is a word that includes relation, and wherein it do's consist you will find from the correlative set together with it in the very making of the Covenant, *I will be their God, and they shall be my People;* they who take God to be their Lord, and assume to become his obedient liege People, such have indeed a right and title to his Protections: to provide for and take care of them it is his office, he undertook it in his Covenant, and not to do it were to renounce his compact, which he bound himself to with an Oath, which 'tis impossible for him to do. But as for others, they have no plea to these. Can Rebels claim protection, and such who renounce relations, that put themselves off from being his People, expect that he should look after and take care of them, be their Guardian and Security? The different condition of these two sorts of People in relation to God's caring for them in time of judgment you will find *Mal* 3. 16, 17, 18. In the times of undisturb'd abundance and of full prosperity, when the God of this World is good to them that serve him, when the Lord lets men alone, and the ungodly thrive, then indeed his

protections are not much regarded, but wickedness & wealth seem the strongest security: but when God sends his Indignation abroad, and when his Judgments sweep away those confidences, then this will be a comfortable consideration, come what will come I have one that hath writ me in his note-book, in his *Book of Remembrance,* to put him in mind that he is to provide for me: and when the most flourishing ungodly shall be stripped of all his hopes and trusts, no least relief from them, nor can he look for any from the Lord, God hath not so much as directions for him here, he hath no part, not in his persuasions, is not invited to his Coun•else; then have I one that will make me up amongst his Jewels, have the same cares of me as of his peculiar precious treasures, and calls me to security, *Come my People.*

Or secondly *my People,* to let us see what arts of invitation God does use to persuade us to take good counsel; he gives us all the compellations of kindness, and speaks us as fair as possibly, not to do him a courtesy but to be kind to ourselves. In other places, when he hath no design upon them, then he cries to *Moses, thou* and *thy People* Exod. 32. 7. but when he would do good unto us, when he would entice us to be safe, then *come my People.* So he does elsewhere use all the titles of love, and cloths his invitations with the wordings of our most known Courtships, that that which useth to prevail with us, may do his work upon us. So in the *Canticles 5. 2. Open to me my love, my dove, my spouse, my undefiled;* and the whole book is but the Arts of Divine wooing. Strange that the heavenly Bridegroom must court so much to be received by his Spouse! Good God! that thou must be forced to give us good words to prevail with us to be good unto ourselves, that we must be sooth'd, tempted, and flatter'd into preservations and mercies, that we should refuse remedy and Antidote unless it be guilded; that to lie hid in times of Judgment, and to escape Indignation is not motive enough to us, but we must be woo'd to do so: safety itself must speak us fair or we will none of it, and God must flatter us into the places of security, *Come my People, enter into thy chambers,* the next.

Enter thou into thy chambers. Whence we did observe, that in times of storm and calamity the only way to withdraw ourselves from the violences of discontents and troubles, is to retire to Prayers and Closet exercises of Devotion. If I should go to prove this, I might read you the whole book of *Psalms,* the Psalter being but *David's* Liturgy in time of sadness, the service and the refreshments of his sorrows. To tell you that he says, *In my trouble I will go call upon the Lord* Psal. 18. 6. and *when I was in trouble I called upon the Lord* Psal. 120. 1. or again, *for the love that I bear unto them they take now my contrary part, but I give myself unto prayer* Psal. 109. 4. this would be to no purpose, for the whole book is but doing this. And indeed to do it, is the best counsel God himself do's give, 'tis that he do's invite us to in such a discourse, *come my people, enter.*

And for the comforts of it, I shall enclose them in the application, which shall pass by that strange mistake that is in some men, who seek to quench the sorrows of calamity by the entertainments of sin, to divert sad thoughts by vicious company, to refresh themselves with the jollities of iniquity, to choke the remembrance of their afflictions with riot, and drown it in excesses. Alas, 'tis not go abroad unto the open lodgings of intemperance and to the Inns of pleasure, but *come and enter thou into thy chambers.*

And secondly it shall omit that very near as great mistake of them, who in times of impending calamity busy themselves with the cares of the world, whose hearts are then especially set on thriving, and they immerse themselves in the ways of gain, looking on that as the thing that is to be their great security, and that they shall provide against all sad events by that. Strange! that in the time of pungent troubles, when they are encompassed with misery, to run into the thorns and briars, as our Savior calls them, should be our only hopeful refuge and retiring place, that men should be then most griping after that, the cares of keeping which, and the fears of loosing it are the only great things that make calamity grievous. He, who then makes himself Master of possessions, gives pledges to Affliction. Shall I then put myself further out into the world, when God's discretion bids me *enter thou into thy chambers.*

But thirdly I apply directly to the calamitous, however destitute and unhappy. When thou art brought at once low enough for pity, but so unhappy as to be scorned, ruined, and contemned too, come here, and pour out thy soul into the bosom of him, who thou art sure will not refuse thee, nor turn away his face from thee, but stands here to invite thee with all the compellations of love. Here thou mayst lay open thy case to him that had so much kindness to thee as to die for thee, and mingle thy own tears with the blood of God that was shed for thee. To have any friend whom to impart thy griefs to, is in good measure to unlade and empty thyself of them: thou hast here the most faithful bosom of thy Savior, whom thou mayst behold in the same postures of affliction that thou thyself art in, out of affection to thee and suffering for thee, in Agonies of one and the other, sweating as much with heats of love to thee as of pain for thee, hanging down his head upon the cross with languishments of kindness and of weakness, and his arms stretch'd into the posture of receiving thee to his embraces, and his side opened, not only to shed blood and water for thee, but to receive thy tears and give thee passage to his very heart. Come then my People, come to me; if thy sad expectations be like plummets at thy heart and weigh it down, yet lift up thy heart together with thy hands in assured confidence that that kindness, which did thus express itself, will never fail thee. If notwithstanding this, the pressure make thy thoughts to sink and thy soul to grovel, let it be but a bowing down in submission to my will, who certainly know what is best for thee: come then and give thyself up into my hands, as into the hands of a faithful Redeemer. Now the devout soul doing so, by often betaking himself to God upon these occasions, becomes acquainted with his Maker, and in all discontents he will strait run to his Acquaintance there to disburden himself; and in all fears thither he hasts for shelter with the very same complacencies that our Savior says the young one does to the wings of the hen at the approach of danger: there the soul nestles, and is hugely pleased with the apprehensions of its comfortable warm security. By frequent converses of this kind and other practices of Devotion, and Meditations on the mercies of his providence and his protecting kindnesses, besides the glories of his Preparations towards his future Estate, the soul mounts up to great degrees of confidence and familiarity with God: and God does use, when a heart does thus ply and follow him and become intimate with him, to reveal himself also to that heart in the midst of his devotions; when he is conversing with the Lord, he will breathe into him the inspirations of Heaven, and with soft whispers speak peace close to his

heart, break in upon him with flashes of joy, warm him with gleams of comfort which ravish the soul with delight in the employment. Hence grow strange intercourses betwixt them, the Lord pours in of his Holy Spirit, that bond and ligament of God and the soul, that maintains perpetual commerce between them; they do nothing but close and mingle as it were, till the heart mount up to those ecstasies that we read of in devout persons, that entertain themselves to miracle in the enjoyment of those Contemplations, which these exercises do afford them. The heart then melts no longer in the tears and sorrows of affliction, but with the dissolvings of love; when thro excess of complacency in God and in his joys, the soul hath a kind of impotency of Spirit, so as it cannot contain itself within itself, but as a liquid thing hath its overflowings, and is poured out into the bosom of the beloved, and by an outgoing faints from itself into an union with the Object of its affections. And the Soul that by the practices of Devotion is brought to be thus affected, hath not only fulfilled the counsel of the Text, retired into his chambers, but is also brought into God's chambers, so the Spouse in the *Canticles* expresses *c. 1. 4. The King hath brought me into his chambers,* and *c. 2. 4. He brought me into his banqueting house, and his banner over me was love;* and in *c.* 3. 10. she described the bed-chamber whether she was brought, *the midst whereof was pav'd with love:* and all this means but the entertainments of devout Contemplations. And Christ in the Parable concerning importunate continuance in Prayers saith it opens the bed-chamber door and gets in thither. And then, my Brethren, what need I be troubled how the world does go abroad, when I am entertained in God's banqueting house, and in his bed-chamber? It were easy for me to produce instances of them that were so taken up with the joys of Devotion, that they had scarce any thoughts for anything besides, they even forgot that which was most necessary to their being, it made all other passions to languish, they had no appetites for other things, at least there was no vigor in those appetites, only decayed desires from which the soul was quite retired, and minded nothing but the Object of their Prayers, being as it were in trance and swoons of Devotion. Neither is this any strange thing or without reason, that the Soul that loves should be so employed about and bent upon the Object of those desires, as to neglect all other of its offices, so impetuous in serving them that it abandons all its other business, attends no faculty but that which is engaged upon that Object, does not so much as lend itself to any outward organ, feeds and advances only that affection, but leaves the rest to decay and languish, and being destitute of soul to die. Just so, if the love of those Contemplations which Devotions afford take possession of the heart, it becomes heartless to all other functions, careless and languid to everything besides; the Soul is so wholly bent upon the Object of those impatient desires, that it does not animate any other inclinations, they have no spirit in them, but are weak and faint, neither can they employ the heart so as to make him mind them: but just as the enamour'd person, that may be called and waken'd into some other business, but let his thoughts alone, and they run to his desires, there they unite and center. And to a Soul that is thus taken up, what's the world, or the miscarriages that are therein? Are there fears abroad? They do but make me then withdraw into my chamber, where there are all these joys. Does judgment threaten an utter desolation, make solitude about us, and drive us into*the place of dragons,* in *David's* words? I will retire that way into God's bed-chamber. Is the dimness of anguish, and darkness as of *the shadow of death* coming upon the Land? yet I am sure, that in the little Oratory there is the light of God's

Countenance. Does Calamity rifle all, plunder the very bosom, breasts and bowels; the bosom of its dearest guest, the breasts of their dear burden, the bowels of their daily food, and rob necessity? Yea, but how stands my Prayer-chamber? It is not quite so ill, if they have left me the food of immortality, the Body and Blood of Christ; it cannot plunder me of my Devotions, and there is always blessed entertainment in God's banqueting house.

If these comforts do seem too subtle and too notional for any, though this do happen merely by being unacquainted with the things that give them, and I have showed you the way how you may certainly arrive at them, of which this is the sum. The devout Soul receives in times of discontent not only liberty, but invitation to go and bemoan his case to him that hath God-like compassions for him, so much love to him as to die for him, and to cast himself with confidence upon such a kindness, submitting to his all-wise, all-loving will. These submissions are secondly rewarded by him with the great contents of having God's will don upon him, with the comforts of finding that it is indeed best for him. And sure I am there are that have experience, that never any sad thing happened to them, but they found that it was for the best. Thirdly the custom of this repairing to God, and giving themselves up to his guidance, begets a great acquaintance, an intimacy with the Lord; he reveals himself and his comforts to that soul: it do's enjoy strange refreshings from enlightnings, breathings, inspirations, evidences, and assurances, even tastes of promises and preparations. Lastly the contemplations of these, and familiarity with God begets transcendencies of love and joy, which when they are once entertained, their desires languish to all other things, they seem low and of base alloy, and consequently they take no content in them, being swallowed up by the other.

Yet let others lower souls take the comfort of this consideration; when things are so, that if they look into the world they can see nothing round about them but the prospect of trouble, and if they go on, besides the loss of all the opportunities of Religion, the labors of their whole life will but serve the ruins of an hour, that they have provided only for spoil, heapit up for rapine, and gathered but a prey; when the affliction of such an hours consideration shall have made them forget all their prosperity, so that in the whole compass of things they cannot find one occasion of comfort: why then those hours they have spent or shall go and lay out on devotion and the service of God, they shall be sure will turn to their account, both here as to the preservation of those opportunities and of their Church; for sure if God be likely to be moved to the continuance of them, 'tis to those that will make use of them, and 'tis for them, (for what should others do with them, that do not value them nor use them?) and will also turn to their account hereafter. That Prayers and those other exercises go up for a memorial to God, as the Angel told devout *Cornelius,* and prepare them mansions there, when they shall be divested of all other habitations, and that with *Mary* here is the better part that cannot be taken from them, that when their Riches have forsaken them, taken the adverse party, and gone to their enemies, these will stick by them, go along with them even up to God's Tribunal, and take their part at the day of Judgment, when nothing dares appear for them but Christ and Piety. Oh my Brethren, when you or I have spent one hearty hour in humble zealous devotions, the hopes of the issues of that hour, the confidence that God hath heard your and my Prayers, and do's accept this our service, and will eternally reward it, if

we continue thus, though we be not able to raise ourselves up to those heights of joy and love and complacency before recited, yet those lower hopes and confidences have more comfort in them than all the hours of pleasure in my life; for what have I of that, when the frolic's over. I may as well look for the footsteps of an impression on the water whose gliding streams instantly smooth themselves, or search for the tracts of birds in the yielding air that shuts and closes up itself in a little moment, as seek for relicts of joy after the pleasure is past: alas the delight did vanish with the laughter, and the comfort died as soon as the smile, the very memorial of them is perished, and there is nothing of them left alive, but that now all is don, I am never the better for them. But the comforts of my devouter hours shall never die, but when I go to die myself, will be like life and immortality to me. O the strange acquiescencies of soul in the Consideration! the few hours that a man hath spent piously, how they will calm death, assist in agonies, and relieve from pains! how such a Soul anticipates his Heaven! The truth is, to such an one death is welcome, and life, though it have on it *the shadow of death,* is full of comfort. For when all the world about is *Egypt,* a devout man, though he have but his chamber to retire to, and his doors be shut upon him, he lives in *Goshen;* when the consuming fire did run upon the ground throughout the land, there was no storm in *Goshen Exod.* 9. 26. and when flashes of judgment do burst in upon other persons, 'tis calm in the Prayer-room. When the destroying Angel had overrun every house in *Egypt* with death, when there was nothing but carcasses and crying in each dwelling, there was not one sick in *Goshen Exod.* 12. 30. When a thick darkness dwelt upon the Nation, the *Israelites had lights in all their dwellings Exod.* 10. 23. and when a sad dark cloud does sit upon God's Countenance and pour down inundations of tempest on a people, yet then his face does shine in the Closets of devotion, there he breaks in and does reveal his comforts; God is so there, as his Angel was at that time, a Pillar of light to them, and of cloud to those others, *Exod.* 14. 20. and when in this their pilgrimage he takes off their chariot-wheels, *v.* 25. that they drive heavily, pressed with the weight of afflictions and the heavier incumbrances of the World, striving against the tide and torrent of troubles, encountering nothing but rubs and crosses, and having on no wheels, none of God's comforts to bear them up, they march heavily till at last the waters overwhelm them: when as to those others the waters were a wall on the right hand and on the left; and to the devout persons the troubles of their times, by making them retire into their chambers, prove an occasion of security, which brings on the next observation from the words, *hide thyself.*

Whence we draw, that Prayers and the exercises of Piety are in sad days the only great security, and the Devotion-chamber a sure hiding place from trouble. And indeed where else should we take shelter, but in our Sanctuary? Where should we seek for refuge, but at the horns of the Altar, where we offer up the incense of our Prayers, and the lifting up of our hands is as the evening Sacrifice? I have told you to retire thus into your chambers is to enter God's bed-chamber, and where is safety to be had, if it be not there? Is there not full quietness and calm in the Lord's withdrawing rooms? Not to tell you that *David* placit his Rock, his Fortress, his Castle, his every word of safety upon this foundation: not to reckon up an infinity of places besides *Psalm* 27. 5. and 61. 2, 3, 4, 5. I shall only say, that 'tis impossible for any Sermon to say better what I have to say for him that betakes himself to these secret

rooms and nestles there, nor more pertinent to a time of sickness and distress, than the 91. *Psalm* hath spoke *v. 1, 2, 3, 4, 5, 6, 7, 8, 9, &c.* and to which 'twere vanity, if not Tautology to add. Should I labor to evince this further, I could prove strangely to you, that good hearty devout Prayers are in time of danger a Security even to a Miracle. Security from the fury of men, when single Prayers did resist an Army, when *Moses*'s hand lifted up in his devotions slew more *Amalekites* than the armed hands of *Joshua* and all his Regiments stretched out; for *when Moses lifted up his hand, then Israel prevailed* Exod. 17. 11. Security against the storm of God's assault; for a Prayer of *Moses* is called a standing in the breach against the Lord, when he came to destroy the People by a plague, *Psalm* 106. 23. so God said *he would destroy them, had not Moses his chosen stood before him in the breach to turn away his wrathful indignation, least he should destroy them.* They are terms of war, and do express the desperatest act of Valour which war hath occasion for; when wall and rampart could not resist the storm of shot, but the Assault made its way thro stones and bulwarks, then must courage become the Rampart, maintain the breach, and repulse the Assailants. This is the danger and the glory of Valour, and this very expression do's Scripture make use of to declare the force and courage of a zealous Prayer. When God's indignation had storm'd the People, when it had made a gap, a breach to enter and overrun them in a moment, and the Angel with his sword drawn was assaulting, had began his deaths, in steps *Moses,* armed but with single Prayer maintains the breach, and turns away the Indignation. Neither was this all, for it did not only beat off his fury, but assail'd him also, as it were took God captive, and held him that he could not fall upon them. For in the 32. *Exod.* 9, 10. he cries to *Moses, it is a stiff-necked people, now therefore let me alone, that my wrath may wax hot against them, and that I may consume them in a moment:* let me alone Hebr. 〈 in non-Latin alphabet 〉 *dimitte me,* 〈 in non-Latin alphabet 〉 *permitte me ut invalescat,* Syr. *& nunc si permiseris mihi, invalescet,* Arab. *dimitte deprecationem tuam à facie mea,* Chaldee. Loose me, and let me go, suffer me, let me alone that I may destroy them; do not pray to me, thy strong desires are as bonds and cords upon me, loose me, and do not hold me: I can do nothing if thou pray, my arm of power, my stretched our arm is held in, it is restrained by thy strong cries, thy violent sighs they cool my wrath that it cannot wax hot against them, thy zeal it is irresistible; do not therefore make use of it, do not hinder me, do not pray now, let me alone, *and I will make of thee a greater Nation;* I will bribe thee to silence, because my fury will not withstand thy Prayers; if thou maintain the breach, I shall not take this People now by storm: be hir'd then to withdraw, *let me alone.* But *Moses* he would take no bribes from God, but he *besought the Lord his God,* as it follows there, and the sudden effect of his Prayer was, *the Lord repented of the evil which he thought to do unto his people.* Here's the power of a fervent Prayer, it hath a kind of force on the Almighty, a force that he does seem as it were afraid of, & would have prevented; and so does often, warning his Ministers the Prophets,*Pray not for this people,* I will not have you pray least you should prevail upon mine indignation and overcome my anger. And see then if you can find out such another security; many defences may be made which will hold out against the fury of men and their armed indignation, but notwithstanding those defenses they lie open still to Heaven, no walls or bulwarks to be made against that; upwards they are all gap and breach, and God may storm them where they have no works. If we be strong enough to keep out all our foes, we are not fortified to keep out plagues, have no guard against God's hand, his arrows fly over any

defences. But behold here defences against his Indignation, a line which he cannot enter; Prayers will keep him off, and in the chamber of thy devotions thou mayest hide thyself from the storms of Heaven: when God turned Engineer, this was the direction he gave to keep out himself, *Come my people enter into thy chamber, and shut thy doors about thee, hide thyself.*

I shall not stay to give you the qualifications of the Prayers that are likely to prevail, how first S[t] *James* saith*we must ask in faith nothing doubting,* not wavering in our purposes, praying for what we esteem the truth, but not resolved if things should otherwise succeed whether we should not comply with them; and how secondly when we are to pray we must be such, as God hath not resolved against, and so he will not hear us: but now returning to my subject.

Now briefly to apply this, and here I will not say this Counsel was indeed intended for days of persecution, & that not so much in regard of the malady, as in the nature of the prescription, when he that will go to his prayers must indeed enter into his chambers, and hide his devotions too as well as himself; if thou desirest at such a season to secure thyself, enter into thy Closet, being not permitted to go into the Church: but this I will say, that even then when the Altar is no Refuge, and the Temple wants a Sanctuary, and the Holy of Holies an Asylum, even then the Closet will give shelter. Devotions are a kind of Omnipotent Securities, they are shields against the arrows of the Almighty: if for want of prayers to make up the breach it come to pass that a people is destroyed, and God saith 'tis for that as much as for the demerits of their guilt *Ezek. 22. 29, 30, 31. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea they have oppressed the stranger wrongfully, and I sought for a man among them that should make up the hedge, and stand in the gap before me for the land that I should not destroy it, but I found none: therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath, their own way have I recompensed upon their heads, saith the Lord God:* if the performances of it be a making good the gap against his wrath, methinks it should a little move us in all our exigencies to stand upon our guard, to know our own strengths, and not lazily to suffer ourselves to perish, when we may contend and strive with God to save ourselves. Or if the line of destruction be stretched out upon our Nation, if it have filled up the measure to the height, that God have sworn though *Noah, Daniel,* and *Job* were among his people, yet should they save but their own lives, that is, their Prayers should not prevail with him for an impunity unto the land: however if we ourselves desire in that great spreading ruin yet to escape, to lurk so that the Angel of destruction may not find us out; here is a place of God's own choice to hide thee in. His fury will not search there for thee to destroy thee, where his own self did bid thee to retire for safety. He that commanded thee to enter into thy chambers, did not mean to come there to seek thee out to ruin thee; he that bid thee shut thy doors, intended that the indignation should not call in, but should pass by thee, which the Text do's tacitly promise in the last words, *until the indignation be overpast.* Some of the storm may fall upon a devout man notwithstanding all his careful Prayers, but there's no anger nor no fury in that storm; that he reserveth for the wicked, those who do take no care for the averting of his wrath, but resolve to enjoy their pleasures and their sins, till indignation overtake them, and sweep them and their delights away at once. To these indeed every affliction is vengeance and

judgment, and their fiery trials here are but tastes and prelusions of God's fearful wrath and fiery indignation; but to the careful devout souls they are but the strokes of love, chastisements of a father, there is no indignation in them;*I will take her into the wilderness,* saith God by the Prophet *Hosea, and I will speak comfortably unto her,* 〈 in non-Latin alphabet 〉 , I will speak unto her heart, in those desolate lonely places I will woo her, and those dark solitudes of affliction shall be my opportunities of courtship, *I will take her into the wilderness, and speak unto her heart, and give her the valley of Achor,* the vale of trouble, *for a door of hope.* 'Tis not his indignation this to them, but his way of love, his way of making jointures; he puts them in the *vale of Achor:* or if vengeance be gone out against the people, yet devotion in the chamber is like blood upon the *Israelites* door posts, the indignation does go by it, makes a *Passover,* it enters into the houses of the *Egyptians* only, but when it finds thy doors thus shut 〈 in non-Latin alphabet 〉 , the indignation does overpass, especially if it find such a 〈 in non-Latin alphabet 〉 as the blood of Christ. The Angel of destruction could not enter the doors, where but the type of it was dashed upon the door, the Paschal blood; how then will he fly the truth, the blood of Christ our Passover? *Come then my people, enter* &c.

SERMON IX. OF THE REST TO BE OBTAIN'D By them that labor and are heavy laden.

Matth. 11. 28.

Come unto me all ye that labor and are heavy laden, and I will give you rest.

WERE there no other difference betwixt Law and Gospel than what these words hold out unto us, yet had we abundant reason to rejoice and glory in our condition, who are invited to the news of Gospel-revelations. The way that God revealed himself by Law was by lightnings and thunders on Mount *Sinai,* the Pomp of it was a Mountain not to be come near unto, that burnt with tempests of fire, things that were not only mazes but omens, that typified those storms and tempests that were to be the portion of transgressors, that limn'd out that unquenchable brimstone, and denounced that dire thunder of *Go ye cursed into everlasting fire,* which is the sentence of the Law in its own rigor. Yea and besides that blackness and darkness too, so that notwithstanding all those lightnings and those revelations God was still in the thick cloud and in the dark, and Christ might well say in the verse before the Text, *No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him;* and when he comes to do that, he does it in another strain, with words of another nature, all invitation, *Come unto me all ye that labor.* The strain of Gospel is not to thunder us into obedience, but *I beseech you Brethren by the tender mercies of God;* and though there be laboring and burden in the words, yet those are the effects of Law, and there is ease and rest for that labor and those burdens in the words too, and to them it is the Gospel that invites us, and it is Christ that gives them; for it is he that saith, *Come unto me.*

These words the Church makes use of for her call unto the Sacrament of the Lord's body, and certainly it is impossible that they should signify with greater Emphasis than upon that occasion, when he does bid you come to him, that is, to the communication of his body and his blood; for *the bread which we break is the communion of the body of Christ.* You come to him

not only for the empty kindness of a visit there, but to partake of his body and his blood, all the redemtions, graces, mercies, which he purchased on the cross. If ever Christ do call with passion, it is sure when he pours out that blood for us and saith, *everyone that thirsteth come, Come unto me all ye that labor.*

The words are an invitation of Christ, in which we may observe

1. *The Persons invited,* All ye that labor and are heavy laden.

2. The invitation itself, *Come unto me.*

3. The entertainment at this invitation, Rest; *I will give you rest.*

In the handling of these I shall show, first who those persons invited are, who they are that are said here to *labor* and to be *heavy laden.*

2. What is meant by their invitation, *Come unto me.*

3. How those persons come to be qualified for this invitation, so as to be invited, and none other; how the laboring heavy laden persons are the only fit persons to come to Christ.

4. I shall touch the advantages those persons shall gain by coming. Of these, and

1. Who they are that are said to *labor* and be *heavy laden.* The words express extremity of burden and labor under it, and weariness by reason of that labor; they are translated, *fessi estis & bajulantes onera* Syr. *labor attriti & gravati onere* by the Arab. And indeed they signify pains such as to make us pant and blow 〈in non-Latin alphabet〉, yea thro weakness not be able to stand 〈in non-Latin alphabet〉, so as that the joints are loosed 〈in non-Latin alphabet〉, and the very soul fails and faints, and we become as it were in the *shadow of death* 〈in non-Latin alphabet〉, all this 〈in non-Latin alphabet〉 signifies. Now this excess of pains may denote two things.

1. Either the sinner under that notion as a sinner; sins themselves being in Scripture expressed by words that signify labor, trouble and weight, and therefore the word in the Text translates 〈in non-Latin alphabet〉, which means all those, especially iniquity, *Mich. 2. 1. Woe to them that devise iniquity,* 〈in non-Latin alphabet〉, that devise labors; and the very next words will warrant it, *and work evil:* it being a most familiar expression with the Prophet *David,* the Workers of Iniquity, not only because it is some men's employment and trade, here lies their skill, their managery, they are not Artists in anything besides; but the secrets of sin, the mysteries of filthiness, the Magisteries of Iniquity, these they are Professors of, in these chair-men: but also Workers of iniquity because it is their toil, they sweat under it, it is the vanity and vexation of their lives, which are racked in designing, contriving, and acting the sins of their complexions and ambitions. Will you see our Saviors sense of the vexing painfulness of sin: he calls your sins of the least size, *peccata levia,* as they are esteemed, motes in the eye *Matth. 7. 3. Why beholdest thou the mote that is in thy brothers eye?* that is, why dost thou look so severely on the light faults of others? Our escapes that we make slight of they are of such a nature in themselves, as to cause the anguish and fretting,

that dust and splinters do in the tenderest part, the eye. And if our souls were not all corneous, our consciences sear'd and dead, we should with the same impatience bear them as our eye does dust, with restlessness work against it, never quiet till it force out tears to wash away the dust. Yea worse than that, for the word which we translate *mote* 〈 in non-Latin alphabet 〉 signifies a spill of wood, a little shiver or splinter, a thing absolutely insuppportable to that part, which if suffered, does not only threaten it with intolerable pains, but with absolute extinction. And truly everyone of our slighter sins is 〈 in non-Latin alphabet 〉 a shiver in the eye; and then the grosser iniquities will bear both the words of the text, of labor and burden, and are in the same verse by our Savior entitled to an expression that hath enough of both, even a beam in the eye: *And considerest not the beam that is in thine own eye,* that is, thine own vaster crimes. Every designed and gross wickedness is 〈 in non-Latin alphabet 〉, a thing whose agony is as much beyond imagination as endurance. For how shall the eye bear that which the shoulders must sink under, which only pillars can support? Yet such is that burden; and therefore the expression is frequent of bearing iniquities; St *Peter* says it of Christ, *He himself bears our sins,* and the Prophet *Isaiah* said it before him *c. 53. 11. For he shall bear their iniquities* 〈 in non-Latin alphabet 〉, bear them as a great burden, as the word expresses, and as event did more express, a burden indeed which made the Son of God to sweat blood, and roar, and sink, and die. 'Tis true there are of those that do delight in life, only because it is the opportunity of sin, it hath no more pleasure in it than is spent in vanity or iniquity, without that 〈 in non-Latin alphabet 〉, that 〈 in non-Latin alphabet 〉 life would be a burden, they would labor under it; all their other time is wearisome and perisheth, and notwithstanding in our Saviors character they are the only drudges, yet in their own opinions they are the only light hearted creatures, the only persons whose life is but various ease and diversified pleasure. Yea and the only great prejudice they have against Religion is, it makes men heavy, sad, and melancholy, hangs plummets upon the soul, plucks down the thoughts and countenance, and does that which no burden can effect in them; whom weights do but exalt, elevate, and in their own expression a load of sin and drink, that sinks their bodies to the earth, doth but heighten imagination and delight. Alas these men do no more discern the true labor of their own sins, than they do the ease and the refreshments of the pious souls. They see his fasts and abstinences, but they discern not how he feeds upon *marrow and fatness,* as *David* saith, and finds all the words of their luxury in his religious performances, how he *tastes of the heavenly gift, and of the powers of the world to come,* Heb. 6. 4, 5. how he hath the antepasts of blessedness. These men do not consider that the pious man's weights are as the other bucket, which the heavier it is the faster it lifts that up that is against it: a burden theirs like that of wings, that does but poise their flight and help them up to Heaven, whereas their own lightness shall sink them into the deep of that pit that hath no bottom. 'Tis true indeed those very sins, that make our Savior style the man a laborer, are in other places called *sleep,* as if they had the ease of rest, as if to him that were wearied with duties of calling or devotion, to take vicissitudes of sinning would be a soft refreshment and a pleasant reward, as if a little return of iniquity would restore him, as sleep doth the weary laborer. And how shall we reconcile these expressions? Shall we attribute them to the unhappy contradictions

of this thing sin, which is at once ease and pressure, sleep and yet heavy labor? or rather shall we gather hence the extremely toilsome condition of the sinner, whose very rest is 〈 in non-Latin alphabet 〉 , and whose refreshments tire, and are most wearisome? where shall he look for ease, whose ease is misery and anxiety. Tho his life be all sleep, yet he is all that while one of the 〈 in non-Latin alphabet 〉 here in the Text. And so those very wickednesses, which are here called heavy burden, are in other places called our own body, ourselves. And what shall lighten him whose very self is weight? What shall disburden him who is his own immense pressure? Wretched men that we are, who shall deliver us from these burdens of ourselves? Burdens indeed with which the expressions seem to labor as well as the sinner, 〈 in non-Latin alphabet 〉 We have not words for them, the mineries, the Gallies, the Mill, or dungeon are words of ease to the service of sin. No such slavery in the world as his that is bound to serve his lusts and passions; he must adventure thro all black designs and blacker hazards to attend ambition or to wreak ones malice or some hasty choler; adventure upon rotteness, embrace a Purgatory but to please an itch; must be the Martyr of his lust, run upon quarrels, qualms, headache, hazard, desperate misfortunes to quench not thirst, but a little custom. If you would see the labor that is in sin, behold your Savior in the Garden; it made the Son of God to sweat like clots of blood, it squeez'd that very person who was 〈 in non-Latin alphabet 〉 , it made him faint, not able to stand under that tree on which he was to bear the Iniquity. At such hard rates man buyeth damnation, as if he envied himself ease in Ruin; 〈 in non-Latin alphabet 〉 he doth extremely labor, till he faint, to get to Hell. Have you read in Scripture the pains and anguishes of a man possessed by a Devil, how it speaks of such a one that was intolerably vext and tormented, how the spirit rent and tore him, & often cast him into the agonies of death, & from it did revive him still only to throw him back again into them? It were no hard matter to show that the Scripture does express every gross Sinner to be one of these Demoniacs, to be possessed and inhabited by a Devil, *Matth. 12. 43, 44. When the unclean spirit is gone out of a man, he Walketh thro dry places; then he saith, I will return to my house from whence I came out, and he enters in and dwells there.* And what doth all this mean, but describe a person that after seeming amendment returns back again to his courses of sin? Of such a one the Devil saith, *I will return.* A wicked person is the Devil's house, Satan dwells there, and is not his house Hell? And then are not all the miseries of *Tophet,* the torments of the vale of *Hinnom* in a Sinner? Yea experience is fair enough for this, that the habitually wicked person is a Demoniac. Look upon the wrathful angry furious man, and you would think the man possessed were but his picture: his passion swells and tears him, he stares and foams, he cries out and is not so innocent as to say,*what have I to do with thee, Jesus, thou Son of God;* for he hath to do with him in blaspheming him with oaths and execrations, and his spirit rends not himself only, but the wounds of that Holy one of God, and if his passion could speak plain, it would surely say his name also were *Legion.* The debauched Drunkards they have the Epilepsies, the falling sicknesses, the dead Apoplexies of men possessed, and there the Devil is again entered into swine. The lustful person may find also a spirit of uncleanness, and an unclean Devil in the Gospel. And thus our sins do treat us. And who then but wretched man would buy damnation at so hard rates? who would 〈 in non-Latin alphabet 〉 , extremely labor, tire himself till he

faint to get to hell? as if he envied himself ease because he is to go down the hill thither, that he may think he has an easy descent, *facilis descensus;* he will therefore load himself with a most heavy burden to make his passage the more troublesome. Of what a profligated choice are we, that refuse Heaven with ease, and choose Hell, though we must labor hard to get it.

Or secondly, letting the *heavy laden* stand as they do, in the sense we have now given, we cannot excuse the Sinner from that expression there 〈in non-Latin alphabet〉; those that labor may signify such as groan under the sense of that burden, such as labor to rid themselves of that weight, that pant and blow after a liberty and ease from that heavy pressure, under which they find themselves sinking into the horror of that deep, the very imaginations of which doth cause faintings of soul in them and Apoplexies of fear; that tire themselves to find out any way to escape from that eternal weight of torments that is prepared for them below, and the weight of indignation and vengeance that hangs over them above, and from that heavy burden, themselves, that sinks faster than either of the other, outvying God's threats with multiplied accumulated iniquities. The sweats of soul under the sense of the burden of sin, the labors of mortifying the flesh and crucifying the affections, of putting the body of sin to death, will justify this sense. The new Birth also hath its pangs, and the Child of God, as he is not engendered by weak purposes, faint resolutions, so neither is he brought forth in a sigh or wish of mercy, there is a labor in it. In this expression you may see the nature of repentance, the dawnings and first flashes of that Catholic Duty; 'tis not that easy thing to change my mind only, and begin to believe. That that is not the best course I have hitherto trod in, the way of Sinners not the safest and most pleasant path, though few of us will believe that: neither is it that easy wish, I would I had not don this act; for when the pleasure's gone and dead, the memory of it is so unsatisfying, if not loathsome, that a man can hardly not wish it. Nor yet is it that easy desire of mercy, that saying*Lord, Lord.* The Penitent they are the 〈in non-Latin alphabet〉; here they are such as even faint under a sense of the horror of their sins, whose hearts are broken and wounded with that heavy galling weight of them. If I should gather up the racks and tortures, the *Occultum quatiente animo tortore flagellum,* that self whip in the dark rooms and recesses of our thoughts, conscience dealing with us by the discipline of mad men, as knowing the sinner is not only *Solomon's* fool and *David's* man without understanding, but even St *Paul's* 〈in non-Latin alphabet〉 and 〈in non-Latin alphabet〉 mad-man, the *tacita sudant praecordia culpa,* which a Heathen can reckon up to us. And add to these the Scripture expressions, the 〈in non-Latin alphabet〉, the pains of travel, the labor of a woman in child-birth, the agony of the Cross, and the pangs of death; the word repentance would bear them all, and they would let us see that the Penitent is truly one that labors under a very heavy burden, and so is invited here by our Savior, *Come.*

Thirdly those that *labor and are heavy laden* may signify such as groan under a burden of afflictions, and look upon them not as chastisements only but inflictions, and are even wearied and affrighted by them. Thus those judgments which God did by his Prophets threaten to the Nations, are in those Prophets called the burden of those Nations; and the cross and calamities are often called 〈in non-Latin alphabet〉, the *labor* in the Text 1 *Tim.*

4. 10. and generally all the troubles and difficulties of this life, *Rev.* 14. 13. of which death is there made the rescue. And I need make no application of this interpretation, the words *labor and heavy laden* do in these days sufficiently apply themselves; I shall only tell you, that the whole sense of those words summed up make thus much, Those that are heavy burdened with sins, and the punishment of those sins, afflictions, and groan under the sense of both of them, laboring earnestly to be rid and be delivered from both, these are bid to come to Christ, which is the invitation, and what it means I am secondly to show.

Come unto me. And first in general the word used 〈in non-Latin alphabet〉 *Come* is not only a word of exhortation, but of great encouragement also in the doing, so often used,*Come and let us kill him, and then the inheritance shall be ours;* and 〈in non-Latin alphabet〉 ,*Come ye unto the wedding.* And indeed such is needful to the persons here spoken to, the laboring, heavy laden: for them to take a journey, if there be not the encouragement of some great advantage, it will not sound like an invitation, but an infliction; and therefore our Savior besides the *rest* he promises, used animating words even in the very call 〈in non-Latin alphabet〉 . Therefore the whole invitation *come unto me,* though it be used in the Gospel, and may very well signify come to me as to a Teacher and Instructer, so *Nicodemus* is said to come to Christ, and they are said to come to the light as that which was to reveal; yea and that place in *Isaiah* 55. 3. whither our Savior do's much reflect, when he useth this expression, seems to import but so, *Incline your ear and come unto me, hear* &c. yea and may so signify in this place, the words going before being *all things are given me of my father, and no man knoweth the father, but the son, and he to whom the son will reveal him,* it then follows *come to me;* as if he should say, therefore if you desire to be instructed in the way to life *come to me,* and though you do labor under the load of many sins, yet I will show you a way how you shall find ease and rest, and that way follows in the next verse, *take my yoke upon you and learn of me,* and ye shall be sure to find rest: this is very natural, yet because to give you rest is more than to show you a way to it, and so may seem a promise and a reward very apportioned to the duty, *rest* to *coming;* therefore it is most probable that *come* doth not only signify come to me to learn your duty, but that the *come* should be itself a duty, and so I shall consider it: and the expression *come to me* does in the Gospel signify a twofold duty.

1. It signifies to obey and serve. Thus very often most expressly in the Epistle to the *Hebrews* to come to God is to serve and worship him *c. 11. 6. For he that cometh to God must believe that God is, and that he is a rewarder of them that seek him:* and *c. 7. 25. He is able to save them that come to God by him,* that serve God as he commandeth and enableth: *c. 10. 1. The sacrifices which they offered year by year could not make the comers thereunto perfect,* could not perfectly cleanse them that served God by them, 〈in non-Latin alphabet〉 ; and the 22[d] verse there *Let us come with a true heart,* worship him with unfeigned piety and obedience. And the sense will be fully clear from the expressions that relate to it, *Seek the Lord, draw near to him,* and then *come to him.* To *seek him* is to enter upon such a course of life by which his favor is to be obtained, and what it is you will see *Isaiah* 55. where when he had bid them come to him, that they may do that he bids them, seek him *v. 6, 7. Seek the Lord while he may be found: let the wicked forsake his way, and the unrighteous man his thoughts, and let them return unto the Lord.* Deut. 4.

29, 30. *But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thine heart and with all thy soul, if thou turn to the Lord thy God, and shalt be obedient unto his voice.* Nor indeed can we seek God in any other path. The broad way, that goes down the hill, can never land us in God's Habitation, Heaven; and while we do go on in them it is not possible we should *draw near to God,* the second, which is but to go on in the same paths. And this expression is our own experience, it being the custom of those that are averse to one another to avoid the sight one of the other, but those that are friendly to seek each other, and delight in drawing near and in society. Thirdly then *to come to him* must needs be to proceed in those very ways wherein we sought him, till we are in his favor, and to walk with him is accordingly to please him: for so the LXX. renders *Enoch*'s walking with God, and the Author of the *Hebrews c. 11. v.* 5. expresses that testimony which the Scripture gives of *Enoch,* that *he walked with God,* and which the Chaldee words *he walked in the fear of God,* thus, *he received the testimony that he pleased God;* and that very walking is the same word with this coming 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉 , and here also made the same; for *v.* 6. of that chapter *Without faith it is impossible to please him, for he that cometh must believe,* that is certainly; for he that pleaseth him must believe, or else it doth not prove. *To walk with God* therefore in his Laws, in his fear, and in his favor it is but the progress and the life of this very thing, we are here exhorted to come unto him.

Now if this be to come to God, and coming to him be the end of duty, thither we drive in our whole Pilgrimage of life and piety, to arrive at our Country, to come to our Fathers house, to walk with God, to enjoy his society is the very business and delight of Heaven. Why then this duty of conversion and obedience, this piety of life seems like its own reward, crowns itself. This coming is like that they say of the moving of the Heavens, which being in its own place, though it be still in motion, is still *in termino,* every parcel of agitation is its own rest, and they have a most perfect acquiescency in that their turbination. And if to lead a good life be to walk with God, it is to be in heaven here; and piety is a translation upon earth.

But secondly there is yet another sense of the invitation *Come unto me,* and in that sense it is very often used by our Savior, even of believing in him *John 6. 35. I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.* Where *he that cometh shall never hunger* is he that eateth this bread that giveth life, and *he that believeth shall never thirst* is he that drin•eth, to let us see that eating him and drinking him, coming to him and believing on him are all the same. So in *v.* 40. and 44. *This is the will of him that sent me, that everyone that seeth the Son, and believeth on him, should have everlasting life, and I will raise him up at the last day. No man can come to me, except the Father which hath sent me draw him.* So *c. 7. 37, 38. If any man thirst, let him come unto me and drink: He that believes on me, out of his belly shall flow rivers of living water.* So that to come to Christ is to believe in him, yet so as to obey him, and to frame our lives according to his prescript and example. For to come to him doth comprehend the duty; we come to him to do, as also to believe in him must be to do that which we cannot but believe he requires. This is clear out of the forecited place, *I am the bread of life, he that cometh to me shall never hunger.* It is not coming to the bread that satisfies, for then would *Tantalus* no longer hunger or be thirsty, his hell would be his meal; but doing that which people that hunger and come to bread cannot but be supposed to do, even to eat.

Why the same is to believe; for if coming to him and believing on him be the same, and coming to him signify not only that, but doing that which they that come cannot but be supposed to come to do, then to believe must be besides believing the doing that also which they cannot but believe they ought to do. So that *come to me* here is believe me, devote yourselves to my obedience, and trust, and devolve yourselves on me.

And if this be to come to him, belief then is no longer expectation, but enjoyment; 'tis 〈 in non-Latin alphabet 〉 in the highest sense, the giving us the very substance of those things which we believe we shall receive: it seems more than the evidence of things not seen, even the arrival at them and vision of them. 'Tis, saith the Wise Man, 〈 in non-Latin alphabet 〉 *the beginning of our cleaving to him,* of our being glued and fixed upon him, *Ecclesiasticus* 25. 12. And by faith we may both *taste and see how gracious the Lord is,* how 〈 in non-Latin alphabet 〉 , the word following here, how sweet, how pleasant he is even to the eye and palate. If to believe be to arrive to eat and drink, Faith is now all sense, as verily as Christ is all enjoyment, all satisfaction, and happiness.

And to this happiness *they that labor and are heavy laden* are the only persons that are called; which is the third thing, to show how this laboring and heavy lading come to be the qualification for this Invitation, how it come to pass that they that are such, are the only fit ones to come to Christ.

And first, in the first sense as all those words do but signify the grievous Sinner. These sins may in one sense given by Christ be a qualification to this coming, because*the whole need not the Physician, but those that are sick.* Do not wounds require, and qualify for a Chirurgeon? The corrupt habitual Sinner is full of *wounds, and swellings, and putrefied sores.* Does not weariness and burdens dispose a man for ease and rest? The Sinner he is the tired laden man, he therefore hath the most need of this Invitation, which makes our Savior say, I came*to call Sinners;* which is no more than saying, I came to say *Come unto me all ye that labor and are heavy laden.*

And hence we learn the all-abundant kindness of our merciful Savior: he needs no other motive for his helping of us, but our want of help: thou dost fulfill his own direction, when thou makest a feast, invite not the rich, but the poor and needy. So here he makes the only cause of his invitation of us Sinners, our necessity. Except he do invite us, we are miserable, must sink under a perpetual burden, and therefore he will call us to give us rest. *David* was well acquainted with this Attribute, and therefore prays, *Help me, O Lord, for I am weak.* Our want is argument enough to those bowels, whose business is to extend and diffuse themselves. Yea the Gospel expresses in that manner also; the Ruler there saith*My daughter lies at the point of death,* 〈 in non-Latin alphabet 〉 , *that thou mayest come and lay thy hands on her,* as if our wants were nothing else but his opportunities. Yea Christ himself hath taught us ground for this confidence, in the very Prayer he hath taught us, 〈 in non-Latin alphabet 〉 , *Give us our bread:* if it be ours, what need we go to beg and pray for it? Why our bread? Why certainly because we are in extreme need of it, we cannot live without it, therefore we go to pray for it; so that want is possession in Christ's esteem, and when we are in need then

we may go to Christ and call it ours. He observes that himself here, when he makes our sinful misery the only motive to his Invitation, *Come unto me all ye that labor.*

But then secondly in the second sense of the words those that are affected with the sense of their sins, that groan under and are humbled and brought low with the weight of their iniquities, that discern them to be truly heavy loads, and to be the true cause of faintings and languishing of Soul, these are the only disposed persons to come to Christ in both the senses of that phrase of Coming. First as it signifies to turn from their evil ways and walk in those paths that lead to him. For as long as men apprehend no danger in their courses, how can we expect that they should leave them? While they only taste the sweets and pleasures of sin, whilst the Devil smoothes and strews their way, and makes one temptation receive another, and by the perpetuated vanity makes one sin a divertisement to another; so that none can clog, but each doth recreate, and one iniquity refresh him whom another hath wearied: how is it to be looked for, that these men should quarrel with their pleasures, and forsake these delights and advantages of iniquity? Nay alas we see, when iniquity is become so cruel as to punish itself, and sin is its own Executioner, as adultery, drunkeness, covetousness and ambition oft are so just as to severely torture them that serve them, if notwithstanding that we see men choose and embrace those sins that bring their Hell with them, are of such desperate appetites as to long for torments, how can we hope that any will forsake their sins before they find them toilsome burdens, before they begin to see them in their own deformed infernal shapes, to discern their hooks and prongs, their brimstone-flames and worm with which they will eternally torment us? They must be scar'd and mated, before ever they will forsake those things that flow with wanton delicacy and luxuriant delight; and therefore we see very few ever begin seriously to repent before their last death-beds, when *the evil day is come,* then that time is *in which thou shalt say I have no pleasure in them, when the keepers of the house shall tremble, i. e.* the hands shall shake with guilt or with infirmity, with palsy or with fear, thou wilt then hate their gripings, the bribery that they have been the instruments of: how will men contemn their former excesses, their full riots, and their draughts that overflowed like seas, that had their tides and refluxes, *when the grinders shall cease, because they are few,* when the mouth is toothless, as unable to chew as the stomach is to digest meat; *and the pitcher shall be broken at the fountain, and the wheel at the cistern,* the bladder ceases to do his office, stopped up by stranguries or leaky with diabetes: punishments that old age, and living faster than nature designed, bring along with it, very proportionate to that sin, if you understand it. Or how will they hate the foul inordinacies of unchaste beds, *when the grashopper shall be a burden, and desire shall fail,* rupture and hernias and ulcers shall seize the lower ventricle. But these are all expressions that belong to that last day, and made use of by the wise Preacher, that had tried the vanity and emtiness, and the vexation and burden of them, to make us take up a little sooner, *Ecclesiastes 12.* the 6 first verses. And *when those that look out of the windows shall be darkened,* when the curtains of thy bed and of thy eyes shall be drawn, and that utter darkness begin to represent itself with which our Savior paints the lower region, when Hell from below is removed at his approach opening her mouth wide to swallow him, whom the vast weight of his iniquity is ready to sink into it; O then his sin is his greatest sickness, and his horror doth more disjoint him

than death itself. O for a little life-time now to spend in piety, which before he counted the most unpleasant impertinency that could be, nor could be rectified till these apprehensions, which only sense will work in most too late, be wrought in him, there being no other way to make us leave and come, but by looking upon death in the iniquity, which certainly is there, that having been a murderer from the beginning. In the second sense as to come to Christ signifies to rest and devolve ourselves upon him, this laboring is a necessary preparative, it is the sense of our misery without him that must drive us to him: the weight of that Legal curse that lies upon us all that must make us run to him, that was *made a curse for us.* Who would either value or fly to a Savior, that is not first convinced that he wants help? Can you persuade the mad man in the fever to betake himself to the Physician? He thinks you have more need, that counsel him. It is the drowning man that clings and grasps, and when he sees himself ready to perish, rather than want something to catch hold of, his roming hand do's even catch that water that do's strangle him, and he do's grasp his own ruin. Any rest to a falling man: and we never truly and seriously can depend upon Christ, till we thus apprehend ourselves sinking, and find ourselves tired and fainting under the load of our iniquities.

No nor secondly on Christ's part, will he receive any that are not thus qualified. For will he, think you, forgive the sins of those that do as yet love those sins? or will he strive to ease them of their iniquities, that find no burden in them, but rather that of a full pleasure? No surely he will not envy them so much their delights, but let them enjoy their beloved ruin. Is it fit Christ should invite those men who do yet cherish those sins that slew him, or that he should receive into his bosom those iniquities that put him to death? No certainly, till we can hate those sins which he could die for, and till we find weight in those iniquities which he found death from, till we labor under that which he sunk under, we have no regard of his mercies to us, but renounce all relation to him, and close with his mortal enemy, and cannot then hope to be received by him. And thus you have the reason why these 〈in non-Latin alphabet〉 are the only fit persons to be invited by him, because till we are so, we cannot truly come unto him, depend upon him; and till we are so, we are not fit to be received by him.

And now for application. But what? cannot we truly come til we find ourselves to be *heavy laden,* till we *labor* and are tired and wearied with iniquity? We see the perverse conditions of man, whom nothing but misery can persuade to Heaven; Heaven is no bait, though it prostitute all its glories; Happiness is a word that hath no music in it; the pleasures with which God entertained himself from all eternity, have no temptation in them compared to those of sin: *Come unto me* is not an invitation till we labor; till we find ourselves perishing in our choice, ruined in those sins we have embraced, we never will uncling, nor come to Christ: we must have our happiness inflicted on us and be goaded into bliss. But then

2. Learn hence how willing Christ is to have us come to him, when he makes use of Hell, not to punish only them that will not come, but to drive us to come to him. Had it not been enough for him to set before us life and death, and bid us take our choice? No, he knows our blind and unadvised appetites would choose the guilt poison, the painted, the pleasant

death, and make a Covenant with Hell; and therefore he lets us feel part of that Hell to fright us, and yet then receives us. To force us to love ease he lets us travel under the burdens of our own desiring, and yet after that invites us to rest: he do's not only accept them whose choice he is not but refuge, when as he might reject us. You would none of me, but chose weight, load, and labor; go and look for ease thence. But alas! if I should bid you seek refreshment from your pleasant sins, what comfort would you find, when you are tired with those sins, and the pleasures of them do forsake you, and leave you nothing but the stings and horror of the after expectations? No no, come to me yet, I will receive you after all your refusals; and though you come to me but as to a last hold having nothing else to trust to, though you have already tri'd all other, and slighted me, you shall yet be welcome: my pierced side is yet open to receive all of you that will yet come, and let you into my very heart; my arms are yet as wide as on the Cross, at their full length to take you into their embraces. Ah my Brethren, Christ doth not send us back to our beloved miseries when we come to him, but he makes those miseries a part of his Rhetoric to invite us, uses our labor and weariness to persuade us to come, makes those burdens the indearment of, and provocation to his ease, and Hell itself a part of his wooing. And how will he receive and embrace us, who doth thus desire and court us? The story of the Prodigal is hugely evictive of this, and so indulgent, that it would almost invite a man to sin; but then it do's far more invite a man, that will repent him of his sin, to be secure of God's acceptance. He that had so villainously betrayed his Father's dearness to his own beastliness and ruin, to whom all kindness would seem lost, and to receive him in again and to assist him would be but to encourage him, and to furnish him for a return back to the prodigalities of sin and to the former riots of iniquity; yet when he do's repent, he do's obtain far more than he desires: he is received to feast and bosom, is entertained much more than the first born, and had he never gone away he had not been so dear. Do but consult the story *Luke* 15. When weary and fainting under the burden of himself, which his languishing spirits were scarce able to sustain, he came at last to himself, *v.* 17. and began to wonder that he chose to stay with husks, with famine, rather than to go to daily plenty, and chose to dwell in the unclean, uncomfortable company of swine before his Father's household, and then strait to think of leaving that condition and society, and to resolve on a return. When he began to put those resolutions into act, and his impotent starv'd limbs would scarce serve his desires, at least he was unable to make hast in the pursuit of his intentions, for he was yet a great way off *v.* 20. yet then his Father had compassion, and ran and fell on his neck and kissed him. His compassions did not keep state, or stand expecting till his ungracious son should come and humble himself, and deprecate and beg; but he ran to meet him, and made far greater hast to receive and entertain, than the other could do to be received; and as if the humiliations or weaknesses had been on his side, he fell, at least the impotencies of his affection did vie with those of the others condition, for he fell on his neck and kissed him. And whereas his repenting son did resolve to become prostrate, and low in condition as well as posture, *I will go to my Father, and say unto him, Father, I have sinned before heaven and against thee, and am no more worthy to be called thy son, make me as one of thy hired servants* v. 18, 19. I dare not hope for favor from any tie of nature which I have broken all; I do not beg thy kindness as the issue of thy Relation, but as the wages of my labor; I will serve for thy affections, and let me have it

as the hire of my repentance and endeavors: but 'twas enough it seems to have resolved thus lowly in earnest; for when he comes to act it *v.* 21. as he had said *I am unworthy to be called thy son,* his Father cuts him off, and calls for the best Robe, and for a Ring, and for the fatted Calf, will not let him so much as beg to be a servant, but if he once acknowledge himself unworthy for a son, he puts him strait in such an equipage as he may own him in with credit, in the best Robe; and he rejoices, quickens and sets out his joy with Feasts and Music. Now saith *Tertullian, Quis ill nobis intelligendus Pater?* What Father is this in the story? Why certainly 'tis God. No one so much a Father, no one so compassionate, if the Sinner once come to himself, as the prodigal son is said to do; for while he do's go on he is indeed beside himself and in a fit: and when he has collected sober thoughts about him, and do's compare his wanting husks with the full plenties of his Fathers house, the unsatisfying transient delights of sin, that have filthy toil and noisome drudgery in the gaining, and instantly when they are gained put out themselves, are gone, and leave nothing but snuff or stink behind, offense only and trouble of mind; compared those with the gladsome expectations of blessedness, with the comforts that are in all the promises of Christ, and the feasts of our Fathers mansion, God's entertainments, the glories he hath studied for those that love him, and being satisfied these are the better pleasure, resolves to leave the swine, his unclean beastly courses, and betake himself to his Father, he shall then find this fiction experience, and God outdoing all the Parables of himself. He will run to meet him that do's but set himself to come in earnest, not only, as the proposition says, accept his service, but prevent it; and however miserable, poor, and naked he do meet him, as the Sinner is *Rev.* 3. 17. he calls for the best Robe, even the Robe of Christ's Righteousness to put upon him, and puts a Ring upon his finger, he does espouse him to his Son, he kills the fatted calf, makes ready the supper of the Lamb for him, and it is the poor repenting Sinner's wedding supper with his Savior. It is a chapter full of comfort to the Penitent, and hath a greater advance for it than this story *v.* 3, 4. The Sinner he hath straied into by-paths, gone away from the Shepherd of his soul, is a lost sheep; but yet when he is gone his farthest, and is in his mazes, knows not which way to betake himself, then this good Shepherd do's not invite only to a return, or as the Father in the Parable run to meet him in his coming back, but he do's go himself to seek him, seems to mind the recovery of each single one that is lost, and contributes as carefully to his return, as if that one were all his charge, and the whole flock is not dearer to him than that one. He leaves the ninety and nine to seek that one, and he seeks till he finds it, and when he finds it he lays it on his shoulders. The wandering sheep was wearied it seems with straying, and had tired itself with running from its shepherd; but this too is provided for, he could not come home, therefore he is carried. It is not now, *Come unto me all ye that labor and are heavy laden,* I will not refuse you. Nay when you are so lost in Labyrinths of guilt out of which you can see no issue, when you have so labored in the paths of error that you are not able to come home, if you will but be found, I will seek you, yea and carry you home too. That no one, how far soever he have gone away, may yet despair of coming home, this sheep had wander'd to such a distance and to so much weariness, that he was fain to be born back when he was found. And he lays it on his shoulders rejoicing, was glad of such a burden. How willing is our Savior to find out a straied Sinner, when after such long errors he do's seek him till he finds him, and carries him, if he be weak and fainting; yea and rejoices in

that carriage, as if that rest he gives the Sinner were such ease and refreshment to himself, he joys in it! And that joy spreads itself to Heaven, for there is joy in Heaven at that sight, and *v. 10. There is joy in the presence of the Angels of God over one sinner that repents. Heus tu peccator, bono animo sis, vides ubi de tuo reditu gaudeatur:* Thou poor disconsolate Sinner, that liest groveling under the sense of the burden of thy sins, thy soul sinking under that heavy weight, and sinking also in the waters of thy fears, drowned in thy sorrow, be of good cheer. Dost thou not think there is some joy in this estate of thine, when it can make a joy in Heaven? Those tears assure thyself have comfort in them; for God, and Christ, and all the Angels do rejoice at sight of them. And do not dread thy burden, if thou dost truly labor under it, and dost but faithfully desire and endeavor to throw it off thee. Dost thou not see him that laid the lost sheep on his shoulders as ready to take thee up? He that would not reject thy Cross when it was loaden with thy guilt, will not reject thyself when thou art lighted from that guilt. He that would receive thee on his shoulders when thou wast fainting under the burden of thy sins, when that is cast away into the sea and buried in his grave, will certainly receive thee into his bosom. He that would carry thee to give thee ease when thou wert wearied with running from him, when thou dost come to him and faint into his arms, will give thee everlasting rest; a rest whose blessedness to understand were to enjoy it, and to be able to conceive were to be infinite as itself is; a blessedness which to behold is beatific. O cast away your burdens and *make hast, and come and see.*

Lastly learn hence the method you are to take in coming to him, how you are to begin your journey. The first advance is by this conviction of the burden and horror of sin, till this be in us we will never move a step towards him. The Church hath taught us, when she invites us to come to him in Sacrament, to make the first step this confession, *We be heartily sorry for these our transgressions, the remembrance of them is grievous unto us, the burden of them is intolerable.* And Christ hath told us here, that we must find the very same things in ourselves, an intolerable burden that tires and wearies us until we faint, before we come to him; we are otherwise no part of his invitation, will be no part of his retinue. And then whosoever thou art that art so far from finding them intolerable, that without them thy life is hardly tolerable, so far from burden, that thy very days are burdensome that are restrained from conversations of sin, that dost account them thy delight, not weariness, and art refreshed, not tired with them, and canst not think of parting with them: or if no very vicious company or custom hath brought thee to this necessity and height of sinning, yet thou look'st upon them as slight regardless things, mistakes and oversights that slip from thee, all whose repentance is but *Lord have mercy,* and never thinkest more of it, dost not apprehend that every such gross fault hath an eternal weight in it, and dost not humble thyself under that weight; bethink thyself whether thou art yet in the way to Christ, or whether thou indeed be called to come. Oh no, the 〈 in non-Latin alphabet 〉 are the men; for thou especially that takest pleasure in them, dost thou think Christ will call thee to do worse with him than the damned do in Hell? There they indeed nourish their sinful appetites, their lusts advance, but their lusts are their plague and torment them, and they extremely hate and curse those things which they do passionately desire. Now that habitual Sinner his sins they are his employment, his delight too, he longs as those other, but he satisfies also and finds pleasure

in them: and then, if those others be fit company for the Devils only, canst thou believe thyself fit company for Christ, that he should bid thee come to him? No, begin to act thy Hell a little sooner, account them here thy torments, hate them in time, perceive them to be burdens while they may be laid down, and then come unto Christ, *and he will give thee rest.*

And evermore, O Lord, give us of thy rest, a rest from sin here, and a rest from misery eternally. Yea, O Lord, give us to labor, and to find trouble under that intolerable burden of our guilt, that we may with eager hast fly to the refreshment, that we perverse obdurate Sinners, whom thy mercies cannot invite, our own miseries may force to be happy: and though our wickednesses are multiplied into an infinite mass and weight, yet despise us not, when we fall under them; for thou didst invite us to come, and bring all that load to thee: despise us not, though heavy laden; for thou thyself didst bear this weight, and didst die under it. And O thou, who didst thyself thus suffer by reason of this load, pity us that labor with it, ease us of the burden of our former guilt, free us from the slavery of our iniquity, from bearing any longer Satan's loads; then shall we at last sit down with thee in the Land of everlasting rest, delivered from all weights but that eternal weight of glory, and resting from all labors save that of praising thee, and ascribing all Honor, Power, Praise, Might, Majesty, and Dominion to Father, Son, and holy Ghost for evermore.

SERMON X. OF THE CHRISTIANS VICTORY Over Death, Sin, and the Law.

1 Cor. 15. 57.

Thanks be to God, which giveth us the victory thro our Lord Jesus Christ.

THE words are the close of an 〈 in non-Latin alphabet 〉, or Song of joy and triumph for a victory. Now a victory supposeth Enimies, and the verse before names them, and the Text shows us the means that they art conquered by, and who they are, that are partakers of the Victory. I shall declare and treat of both.

1. The Enimies here mentioned, and we may account them three, if that which gives both aid and strength to, fortifies our Enimy, be so; as sure it is. 1. Here is Death, which sin arms with a sting and do's envenome it. 2. Sin itself, empower'd and strengthened by the Law. 3. That Law also.

In the second place here are the means by which the Victory is gotten, and for whom—*us the victory thro Jesus.*

In handling all which I shall show

First, that the Law gives Sin all its strength, and how it do's so.

2lie That Sin is the sting of Death, and how it is so.

3lie That by Christ both the Law which is the strength of Sin is taken away, and Sin which is the sting of Death pulled out; and so both Sin and Death so weakened that they cannot hurt now; and they shall be swallowed up in perfect victory: and who they are all this is don for.

Of these all in this order, which I crave leave to speak to directly without any least diverting from the Text or Subject.

First I am to speak of the first preparations that are made against us in behalf of our Enimies; and that is to show you, that the Law gives all the strength to Sin which it hath, and how it do's so.

Sin hath its very being from Law, it being 〈in non-Latin alphabet〉, *the transgression of the Law 1 John* 3. 4. and *Sin is not imputed where there is no Law Rom.* 5. 13. yea *where there is no Law there is no transgression* c. 4. 15. But this is not all, for in the Law besides the Precepts there is also Sanction, and it lays a twofold obligation; first to duty, secondly upon transgression to punishment.

1. To duty, and that perfect and unsinning strict obedience; for the terms are these,*Cursed is he that continueth not in all things which are written in the book of the Law to do them.* And to this the whole man is obliged, the soul as well as body: *& caro & spiritus Dei res est,* saith *Tertull.* God made the soul as well as body, one's his creature as much as the other, and the one hath as much reason then to pay him honor and obedience as the other: if indeed the spirit hath not much more to obey him in its own motions and actings, than in those of the body, which are only under it, and guided by it. So that thoughts are criminal against this Law, as well as doings; by them the Soul fulfils its part of the transgression, more it may be than its own share, while it robs the Flesh, seizes its satisfactions, and makes them her own against her nature. And indeed whatever part the Law is broken and transgressed by, 'tis transgression and sin still, whether by the mind, for lust when it hath conceived only, sin is then begotten *James* 1. 15. or by the tongue, for *of every idle word we must give an account at the day of Judgment, Matth.* 12. 36. and *by thy words thou shalt be condemned.* Or lastly by the works. So that according to the Tenor of this strict and severe Law whatever we can do, or indeed whatever we do not is Sin: besides commissions that are sinful there is still defect, and so transgression in our thoughts, our words, and deeds even in the best; and in not doing also there's omission, and so failing. But besides this severe obligation of the Law to duty, upon this our faileur there is a severer obligation

2. To punishment; for every sin is cursed, as we saw. Upon this account *the Law,* saith St *Paul, worketh wrath, Rom.* 4. 15. we are *children of wrath, Eph.* 2. 3. whose inheritance is destruction, and who are of right to possess only the sad issues of God's indignation: for to this the Law condemns us all, by reason of our Sins; and upon that account *the Law* is said to be *the strength of Sin.* Because by force and virtue of this threatening of the Law, we that have sinned are therefore liable and obnoxious to the condemnation of it. And this I take to be the meaning of that place *Rom. 7. 7, 8, 9, 10. I had not known sin, but by the law; for I had not known concupiscence, except the law had said thou shalt not covet. But sin taking occasion by the commandment wrought in me all manner of concupiscence: for without the law sin was dead,—but when the commandment came, sin revived and I died, and the commandment which was ordained to life, I found to be unto death.* The Apostle's drift here is not to evince how the commandment begets sin, but how it makes sin condemning, begets death: and therefore I believe they are mistaken who expound, *sin taking occasion by the commandment wrought in me all manner of*

concupiscence, as if it meant the Law only prohibiting, but not quelling sin in me; the more it was restrained, the more it wrought all manner of concupiscence in me, especially since there was no punishment assigned to that sin in the Law; it took advantage thence more powerfully to engage me in the pursuit of all my lusts, since thence I might have hopit without any fear of punishment to pursue them. For this seems perfectly to thwart his aim, which was to show us how the Law wrought condemnation, and inflicted death by threatening it. It seems to mean, I had not only not known sin to be so dangerous, but I had not known some things to be sins, and by consequence condemning things, but by the Law: particularly I had not known concupiscence to be so, had not the Law said *thou shalt not covet.* The next words do not seem intended to declare how the Commandment work sin, that being brought in by the by, as it were thus, but sin the corruption of my nature 〈in non-Latin alphabet〉 had wrought in me all manner of concupiscence, all actual lusts and wickednesses 〈in non-Latin alphabet〉 got advantage over me or strength against me by the Law: which he there proves, for *without the law sin is dead;* not as to stirring in us by its sinful motions sure, corruption would not fail to do that and more if there were no check; but dead, had no strength nor power to condemn me. For it follows, *when the commandment came, sin revived,* got strength to do that, *and I died,* was sentenced to death by it, *and the commandment which was ordained to life* could I have obeyed it, *I found to be unto death* by condemning me to death for my transgression of it. For sin by the Commandment 〈in non-Latin alphabet〉 getting advantage over me slew me; not only made me liable to death, but by its guilt envenoming that death: for *the sting of death is sin,* which that it is, and how it is so, is the second thing I am to speak to.

Sin is the *sting of death,* which I could make appear two manner of ways in relation to two senses that may be given to the words, both pertinent, and the one but the Anticipation of the other. The first is this: Sin is the sting of death; 'tis Sin makes the thoughts of death pungent and stinging; the wicked man cannot think of his last dying day without horrors, the only imagination of a sickness stings him, because he is conscious to himself of sin, and he knows that *that after Death cometh the Judgment,* and he dares not think of beholding the face of his Judge with his guilt upon him.

To prove this to you I shall not need to fetch any heathen Testimonies, that call the Conscience of Sin a whip, a sting, a goad, a lancing knife, things that gash and prick, and gall and fret, all words of all kinds of terrifying punishment: but if there be any gross customary Sinner that now hears me, I shall need no other way of proof, but by appealing to his own conscience, whether, when he comes hot from his iniquity, he dares entertain the thought of dying. And why not? Alas he is too deep in arrears to venture upon account with so impartial a Judge; books must be laid open if he come there, the closet curtain sins, nay the bosom villainies must be displayed, and everyone receive his doom; he hath heard, that all the refuge of a deplored Sinner at that great and terrible Day of the Lord is but to fly unto the Mountains to cover him, and to the Rocks to hide him. A wretched hope; for how shall the Hills hide him, whose iniquities are like Mountains? or how shall the rocks cover him, whose rebellions are like *the great deep,* as the Scripture words it? To such a person Death and

Judgment are words of too dangerous a sense, and it's easier for him (as many do) to resolve there is no such thing as one of them, than to think of them, and go merrily on in sinning. For tell me, what is the design of that variety of iniquities in which thou dost ingulf thyself, that circle of sins wherein one relieves and succeeds another? Sure by such a perpetuity of diversified delights to stave off those severer thoughts, which if there were an intermission of sinning, or a nauseating of one sin for want of variety, would creep in, the noise of our riots is not to please the ear, but to drown the barking of our consciences. When the Sinner's candle is put out, if weariness in wickedness do not at once close up his eyes and thoughts, if the dark solitary night do but suggest some melancholy thoughts into him, how do's he tumble up and down, as if he thought to role away from his imagination? and he do's ransack his fancy, and call up the memory of his past sins about him to entertain himself with all, and keep out the torturing remembrance of that sad Day, which the Scripture calls*putting far from them the evil day:* for the truth is he dares not give it place, least it should happen to him, as to a man upon a pointed precipice, (as himself is indeed situated) to whom the apprehension would be as mortal as the danger, and he would tumble down for fear of falling. So here his sin adds such sharps to the imagination of death, that he dares not entertain the thought.

And if Sin be such a sting in the only thought of death, that the mere remembrance of it is insupportable, the use is very natural by the frequent calling of death to mind to stop the current of sin. For if the wicked cannot endure to think of death, he that does think on it, cannot well go on to be wicked. Remember thy latter end, and thou shalt not do amiss. I would give this counsel, Think thou art to die while doing it. The original of the *Turks* Turbant, which was but by continual wearing of his winding sheet, by wrapping his head in his grave-clothes to have always a shroud and death upon his thoughts; and the Philosophers defining their wisdom to be but *contemplatio mortis,* are not such pregnant inforcers of this use, as this practical apprehension of it. The man that lived among the Tombs, though he had a legion of Devils in him, yet *when he saw Jesus afar off, he ran and worshipped him,* Mark 5. 6. The sight of graves and conversation with monuments will make even Demoniacks Religious, and is so far from thrusting Prayers out of the Liturgy of Burial, that it brings the very Devils on their knees.

But there is yet another and a fuller sense of these words, which St *Paul* repeats out of the LXX. translation of *Hosea* 13. 14. though not *verbatim,* for there instead of 〈 in non-Latin alphabet 〉 is 〈 in non-Latin alphabet 〉 and signifies, *O Death, where is thy plea* by which thou didst attaint men before God's Tribunal? where is the right thou hadst over all men to seize and take possession of them? what's become of the sentence that was awarded thee, by which all of us were adjudg'd to be thy bond-slaves? where is that punishment which thou didst inflict upon us all, and by it ruin us? To all these rights Sin did entitle thee, O Death; or as it is here in the Text *Sin is thy sting,* whatsoever power thou hast of hurting man, as the Scorpion's venom lies in his sting, that power Sin hath given thee, and in that it lies: without Sin Death were no plague, and it is this that makes Death insupportable.

Now to prove this I need not urge more than what I have already said; for if Sin be a sting in the very thought of Death, much more pungent will it be, when Death itself approaches: when the Feaver shall lay hold upon the blood, not only to revenge the former heats of that lustful or that riotous blood, but to be dawnings of those eternal Burnings which do await the Sinners, and shall do more than represent unto thee the heats of that unquenchable brimstone which is to be thy lot, and which already doth begin to flash in upon thee. Which part of thee do's labor with the more intolerable Feaver, thy Body or thy Soul? Alas the frost of the Grave would seem to thee a Julip, a cool refreshment only, if Sin did not make thee look upon the grave as a downlet to that bottomless pit, which is the lake of fire that is not quenched. Nothing possibly can keep an unrepentant Sinner, that on his death-bed apprehends his guilt, from the horror of despair, from being his own Devil, and suffering his own Hell in his own bosom upon earth. I shall demonstrate this invincibly to you, that Sin do's, and nothing else do's make Death most insupportable, when it approaches.

Now to evince this, my Argument is none other than our Blessed Savior himself, in whose Passion the only imputation of guilt seems to have raised the greatest contradictions imaginable. If you look upon him preparing for his Passion, it seems his only and most pleasing design; as he came into the world for that end, so his whole life before it was but a Prologue to it, only a walk to mount *Calvary,* it was his extreme desire. *I have a baptism to be baptized with,* baptized indeed with fire and his own clotted sweat of blood, yet this Baptism *how am I streightened till, it be accomplished, Luke* 12. 50. He had longing throws after it, he did as much desire it as a woman to be delivered of her burden. Nay it was his contrivance, he did lay plots that he might not escape it; for when a glorious Miracle had broke from him, that did extort the confession of his Deity from Men and Devils, he charges these to hold their peace, and bids the other tell it no man: one reason of which was, least the knowing him to be the Son of God should hinder him from suffering. He gives it himself *Luke 9. 21, 22. he straitly charged and commanded them to tell no man that thing, saying the Son of man must suffer many things, and be rejected;* now should they know I were the Son of God,*they would not crucify the Son of glory.* You see what care he takes least he should not suffer: and just before his passion he come in triumph to *Jerusalem,* with songs and joy about him, as if Death were the only pleasant thing, and his passion so desirable, that he would go ride to meet it, which he never did at any other time. And add to all this that the person was the Son of God, to whom nothing could be truly insupportable; yet when this person comes to meet it, see how he entertain it, *his soul is exceeding sorrowful,* he fell on his face to pray against it, and while he was in this condition an Angel from Heaven came to *strenthen him,* yet he is still in an *agony and prays more earnestly, and his sweat was like drops of blood.* Now 'twas the sense of Sin upon him that made his blood run out in clotts, as it were flying from that sense; it was the apprehensions of the guilt imputed to him, and the wrath which he knew was due to it, did make him apprehend his God (who was himself) was gone from him, made him cry out,*My God, my God, why hast thou forsaken me?* Now to say that all this dread were from the mere apprehension of death, were horrid blasphemy; the meanest Martyr was never guilty of so much weakness. No 'twas from the sense of the iniquity that was upon it, 'twas because he was made sin for us; he was *a man of sorrows,* saith the Prophet *Isaiah,* because in

representation he was a man of sins, for *he bore our iniquities,* saith the same Prophet *c. 53. The Lord had laid upon him the iniquities of us all,* and therefore *he was oppressed.* And so I have made appear, that Sin is the sting of Death more than if yourselves did feel it by an experimental despair: for it is more that Sin should make Death terrible to the Son of God, than that it should make it insupportable to you. And therefore before Death seize you, and prostrate you into his dust, this consideration may humble you into the dust and ashes of Repentance; this I say, if Sin were a sting that made Death so insupportable to Christ, what will it be to us? If the apprehension of it, when it came armed only with the imputation of our guilt, (for he himself*knew no sin*) was so terrible to the Son of God, how shall we stand under it, when it brings all our own iniquities to seize upon us? If he that was a person of the Trinity could not bear the weight, how shall we sink under it? That which made our Jesus in an agony, as if he meant to pour out his soul in his sweat, and pray, and roar, and die, will certainly be to us most infinitely beyond sufferance. Alas! what then will be our hope? We have certainly none, except we can by Faith and Repentance rid ourselves of this Sin, which is the sting of Death, and makes it to be thus intolerable; which how it comes to pass I must now show.

2. Why, and how Sin is the sting of Death. Sin may seem very properly to be called a sting of Death, for it was the Serpent that brought Death into the World, and Sin was that by which he did inflict it; now a sting is a Serpent's proper instrument, and a venomous sting it was, that could blast Paradise, and shed destruction there where the Tree of life bore fruit. But that is not all the reason why it should be called the sting of Death because it makes us obnoxious to Death, but it is that which makes Death a miserable condition: as it is the sting of the Serpent that makes him a poisonous creature, so it is that which makes Death destructive. For were Death the expiration of that little spark in the moving of our heart, and if our spirit utterly vanished as the soft air, and were it as the Atheist in the Wise man says, *we are born at all adventure, and shall be hereafter as though we had never been;* Death would be so far from all sting, that it would be perfect rest, and the end of troubles: but Sin makes it only the beginning of sorrows, it changes the very nature of death, by making that which seems to be the cessation of sensible function, to be the very original of the sensibility of torments. Then the Sinner doth begin indeed to feel, when he dies. Death were but the term of a miserable life, did not Sin make it the birth of a more miserable life or death: I know not whether to call it; for it is of so strange a nature, that the very uniting of a Sinner's body and soul, which is the only thing we call life, God calls death, *Rev. 22. 13, 14. And the sea gave up the dead which were in it, and death and hell,* or the grave, *delivered up the dead which were in them,* that is, the bodies to be join'd to the souls, *and they were judged every man according to their works,* and in that case all are *cast into the lake of fire, this is the second death.* Sin makes Resurrection to be dying: and it must needs be so, because as afflictions are in this life called death, as St *Paul* saith*in Deaths often;* so much more then may those torments of hell be called death. So that in that death that Sin engages to, it is necessary to live always, that we may forever die: and it must be so, because this makes us liable to the eternal indignation of the offended God, which we were not capable of suffering, were it not a death of this nature. This is indeed death with a sting in it, and it is the sense of this approaching that wounds the dying soul; when it do's at once call to mind the wickedness of its past life and the wrath

that do's await it, when he recollects how sinful he hath been, and withal how hateful sin is to God, (so hateful that it was easier for God to send his Son to suffer death, than to suffer sin to go unpunish'd) then his own expectations sting and stab his very soul; for if God did thus use his own Son, how will he use me, that have both sin'd and trod underfoot the death of that Son by going on willfully in my sins? Would you then, my Brethren, find out a way to make death easy and familiar to you? you must pull out this sting. The *Jews* say if *Adam* had continued righteous he should not have died, but after a long happy life God would have taken up his soul to him with a kiss, which they call *osculum pacis,* he would have received that spirit which with his mouth he did inspire, a kiss of taking leave here to meet in Heaven. Wouldst thou have thy death to be the same thing? 'Tis but becoming righteous with the righteousness of Christ, thro whom we have this Victory here in the Text, the other part I am to speak to, *who giveth us the victory thro Jesus Christ our Lord's* where we have those that are partakers of the Victory, and the means *thro Jesus Christ our Lord,* and as to both these this I shall demonstrate over all those enemies in order, who the *us,* and how the *Victory* is gotten.

First the Law. Now that *Christ hath redeemed us from the curse of the Law,* is said expressly, and that by his *being made a curse for us, Gal.* 3. 13. and what that curse of the Law was, is set down in the tenth verse, *cursed is everyone that continueth not in all things, that are written in the book of the Law to do them;* which no man besides Christ did ever or can do, and consequently all mankind lay under that same dreadful curse, obnoxious to the wrath of God, and the effects of everlasting indignation: but Christ by undergoing that curse and by that means satisfying that strict Law, procured an easier to be set us upon gentler terms, not perfect and unsinning strict obedience, which was impossible, but instead thereof the Law of Faith, obsequious Faith that works by love, endeavors honestly and heartily, and where it fails repents, that is, grieves, and amends, and perseveres in doing so. For as St *Paul* assures us, *we are not under the Law, but under Grace, Rom.* 6. 14. though we be under the directions of it, the duty of it is most indispensable virtue always; yet we are not under those strict terms of it according to the tenor of that curse, but in a state of favor, under terms of grace, where there is mercy, pardon to be had upon repentance thro faith, and where there is encouragement and aid to work that faith and that amendment in us. And thus far the Victory accrues to all mankind; for all that will accept these terms of this remedying Law of grace, the other killing strict Law hath no power over them. For the Gospel was commanded to be preached to, and its terms offered every creature under heaven, all mankind: a victory this, that could not be obtained, but by Christ's blood; the grace and favor of these easier terms for our obedience valued equal with his life; for to take of this curse, *cursed is everyone that continueth not in all things, that are written in the book of the law to do it,* these strict terms, he himself was made a curse: and 'twill be certainly a most unkind return, if that which he thought worth the dying for to get us, we shall not think worth the accepting, slight these blessed terms, and do not care unless we can be free from all necessity of an endeavor, freed from virtue too as well as Law.

But secondly the Law being, as we have showed it is, the strength of Sin in giving it a power to condemn us, that Law being taken off, that power also cannot but be taken off from Sin,

and by that means the great strengths of that Enimy defeated. Accordingly St *Paul* do's tell the *Romans c. 6. v. 14. Sin shall not have dominion over you,* that is, it shall not have by virtue of the Law a power to condemn you; *for you are not under the Law but under grace,* are in that state where men are not condemned for every gross or heinous sin altho too long continued in, but there is pardon to be had for them that will but faithfully endeavor to amend, turn from their sins, return to Christ, receive him and his pardon: and where there is also help to do this, 'tis a true state of grace; so that unless men will resolve to force their own guards that are set about them to preserve them, and break thro the strengths of grace, and conquer all the strivings of Almighty God's compassion and goodness to them, and beat off the very victory that Christ hath gained for them, refuse all the kind offers of the Law of grace, and choose sin with damnation, they are safe; *There is now,* as St *Paul* saith, by the Law *no condemnation to them that are in Christ Jesus, to them who walk not after the Flesh, but after the Spirit,* Rom. 8. 1. in which words we have both an assurance that the strengths of Sin are broken, and the persons too are partakers of the Victory, *that are in Christ Jesus:* for as it is by him the Victory is gotten, so it is in him that we must get an interest in it. Now *to be in Christ,* if, as most certainly it doth, it mean here as in other places, where 'tis said of Churches, households, and of single persons, then it means the Christians: so in *Gal. 1. 22, the Churches of Judea that are in Christ, i. e.* that have received the Gospel and the Faith of Christ; *Rom. 16. 11. greet them that be of the household of Narcissus, that are in the Lord, i. e.* that are Christians; and the seventh verse, *who were in Christ before me, i. e.* were converted e're I was. But it means Christians not in judgment and opinion only, but in life and practice; such as *are in Christ* by St *Paul's* character and description of it in the 2 *Cor. 5. 17. If any man be in Christ he is a new creature,* he lives the life of Christ as a member does the life of that of which it is a member, and so he *walks not after the Flesh, but after the Spirit.* For as members live by the virtue of the influence of spirits from the head into them and walk after its directions, so those that are in Christ, his members, they must walk, live, act and practice by the Spirit of Christ, guided not by carnal appetite, the lusts and the desires of the Flesh, but by Christ's directions. Such they are who have this Victory, *to whom there is no condemnation.* For as he adds *Rom. 8. 2. The law of the Spirit of life that is in Christ Jesus, sets us free from the law of sin and death:* and so there is thro him a Victory over the third, last enemy Death: in which freedom from Sin and Death two things are intimated.

1. That Sin the sting of Death is taken away, which being once removed, Death is the softest thing that can be, 'tis but falling asleep; so it is called *v.* 18. of this chapter, *fallen asleep in Christ:* it is so far from being hurtful, that it is the first great happiness that does befall us.

2. That Death itself also shall be swallowed up in Victory, that we shall be recovered from its powers, and triumph over it in Immortality of blessed life. For if we be in Christ, his members, and so live the life of Christ; and consequently when we die, die in the Lord: then though the body be dead and corruptible, yet *if the Spirit of life that is in Jesus be in us, he that raised up Jesus from the dead shall also quicken our mortal bodies by his Spirit,* Rom. 8. 11. It is this life in him that verifies the saying of St *Paul* Eph. 2. 6. *He hath raised us up, and made us sit together in heavenly places in Christ,* as sure as if we were already there: for there we are already as his members in our head. And to the full and personal enjoyment of the blessings

of those heavenly places it is death that lets us in; that *vale of Achor is the door of hope* and *Canaan,* the grave the avenue to God's right hand: that death, 'tis but the Pascha in S[t] *Bernard,* 'tis our Passover, a repast of bitter herbs indeed, but at the going out of *Egypt* from the house of bondage. And though the body seem in death a piteous despicable thing, *sown in corruption & dishonor,* as S[t] *Paul* expresses, yet death gives that a relation too to Christ: the Prophet *Isaiah* brings in the Lord calling His dead 〈 in non-Latin alphabet 〉 *cadaver,* they *my dead body shall aris•,* saith he *c.* 26. 19. So that the corps of a good person is so far a member, that 'tis called the very body of his Savior, into such a title Death translates it; to such not to live only, but to die is Christ. And sure if they that die in him, did live in him, (as none can die there where they did not live at all) that is live as his members, they that die in Christ must die his members. But in the expression of the Prophet they do also die himself, and are Christ's own dead body. Death to such is as it were transfiguration, and do's not so much strip and make them naked, as clothe them, and that with glory; the shroud may seem but their white wedding linen, and their dress for the marriage of the Lamb. Whoever is a faithful sincere Christian, if Death seem to make approaches to him armed with all his instruments of cruelty and terror, charge him as assuredly as a Prophet could to set his house in order, for he must die; if he can say with *Hezekiah* in *Isaiah 38. 3. Remember now, O Lord, how I have walked before thee in truth and with a perfect heart and have don that which is good in thy sight,* then if he have not fifty years, yet he shall have a numberless Eternity added to his life; and notwithstanding the dark solitude of the Grave to which he is retiring, he shall have that which will accompany him to his infinite joy: when he is torn from friends, and all his dearest things do leave him▪ yet he shall not be alone, his faith and piety, his virtues all go along with him, and appear for him at that tribunal on the Judgment day. All his relations, even his bosom-guest, the other half of his own soul forsake him, bring him it may be to the grave, and though they carry blacks upon them to refresh and keep alive the memory of him, yet in a while take comfort and forget; yet the true conjugal affections of an untainted, undefiled bed shall go along, present the Soul white, as a Virgin that's unspotted. And after this 'tis in vain to say his riches will forsake him, they go not so far as the grave, afford nothing of themselves but the price of a sheet and coffin. But then Charities will mount, Alms will ascend as fast as the Spirit; the wealth one piously bestowed will meet him, he shall eternally possess that which he gave away, and though his place know him no more, they shall receive him into everlasting habitations.*Wherefore, my beloved Brethren, be ye steadfast, unmovable, always abounding in the work of the Lord,* which is the real way of giving thanks to God, *who giveth us the Victory.*

SERMON XI. OF THE CHRISTIAN'S BLESSEDNES In beholding God's Face.

Psalm 17. 15.

As for me I will behold thy face in righteousness: I shall be••atisfied when I awake with thy likeness.

Or as the other Rendring reads it, very little different from that.

But as for me I will behold thy presence in righteousness, and when I awake up after thy likeness, I shall be satisfied with it.

THE words import an express opposition between the satisfactions of the person in the Text, and those of them that are described before here in the context, ••amely of *the men of the world which have their portion in this life, and whose belly thou, O God, fillest with thy hid treasure, v.* 14. of whom he had also said *v. 10. they are enclosed in their own fat, their mouth speaketh proud things, i. e.* the satisfaction of these wordlings lies in this, that they are great and rich, abound with all things, that they and their children have their fill of their desires, & they leave plentiful remains to their posterity; these advantages of this life are the only good things which they value and seek after, they receive them as their portion, and the having them so plentifully makes them proud of the possession, insolent in the use: but as for my part I will serve thee faithfully, truly and justly, and with all sincerity and diligence in the performance of my duty; I will seek thy face, mercy and favor, and so doing wait till thou lift up the light of thy countenance upon me: and then whatsoever my condition be on this earth, where I would not *have my good things,* I expect other sort of portion from my Heavenly Father; yet when I awake out of the dust at thy appearance in thy glory, since*we know that when he shall appear we shall be like him,* then at my rising it will be impossible that anything which is to satisfy me, can be wanting to me: for my satisfactions cannot but be Glorious, Divine, Infinite, and Immortal, as thine are, if *I awake up in thy likeness.* So that we have here

1. The nature of that state, and the certain satisfactions of it, which King *David* did propose to, and assure himself of: *to awake up after God's likeness, and* he knows *he shall be satisfied with it.*

2. The sure means of arriving at this state, *beholding of God's face in righteousness.*

3. His peremtory resolution as to the use of these means, *I will behold.*

4. With the courage of resolution, which is taken up against the almost universal practice and the as great contradiction of the World, that generally minds far different satisfactions, I declare publicly and confess, *But as for me, I will.*

1. The nature and the certain satisfactions of that state, which holy *David* in the Spirit did propose to, and assure himself of. The state the Psalmist do's suppose expressly here: a state to which he shall awake out of the sleep of death. For however some expound his words another way; yet from his opposition of himself as to his own expectations, to the men of this world as to their enjoyments, and declaring of them that they have their portion in this life, 'tis plain he sets his not in this life; in that therefore which he says he shall awake to. That state also which St *Paul* assure us *Heb.* 11. all the Patriarchs did look for, & which all the Nation of the *Jews* had such a faith of, that the *Sadducees* were always from their first appearance counted Heretics for their denying it. That I say there is such a state now, after so much signal revelation, after so much miracle of Resurrections from death, is not to be made the argument of a discourse to Christians, who can be such no otherwise nor further than as they believe and are assured of it. And it seems altogether as absurd to undertake to treat upon the nature of that state, which St *Paul,* after he had a taste of it, says is

unspeakable and not possible to be uttered; which he was so far from knowing after he had been in it, that he knew not himself in it, knew not whether *he were in the body or out of it,* when he did enjoy that state: which S[t] *Peter* when he had a glimpse in our Saviors Transfiguration, & in the astonishment by reason of the light, attempted but to speak of it, it is said*he knew not what he said,* it put him so beside, out of himself. And 'tis no wonder if we cannot pertinently discourse of it, if, as Scripture says *it cannot enter into the heart of man to comprehend it,* while he is in this animal and mortal state. And indeed it were the same thing as to comprehend what is the Incomprehensible God himself; for 'tis the nature of that state that we *awake into his likeness,* the Text says, and S[t] *John* hath said the same more expressly 1 *John 3. 2. Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know that when he,* or *it shall appear, we shall be like him, for we shall see him as he is.* I do not find it said in Scripture of the Angels in what ever rank of Principality they stand, that they are like God; rather to be like the most High is believed that very ambition that destroyed all those that fell. But as when man was made out of the dust he was the only creature that was said to be made after God's own image and similitude; so after he is fallen again into that dust, when he awakes out of it, he is that only thing that is said*to bear the image* of the Lord from Heaven, to be like God. And 'tis not strange if that nature, which God did assume to himself, come at last to be glorified with some endowments which transcend all those of Angels; yet 'tis said of them, *they always see the face of our heavenly Father Matt.* 18. 10. To see God therefore as he is, do's seem more, than to see his face continually, and is such a sight as if it do not causally produce a likeness to God in us, which yet possibly it may, and the Schools think it do's, yet 'tis certain that it consequentially proves 'tis absolutely necessary that we shall be like him, otherwise it were impossible that we should *see him as he is.* Which evidently follows from the Argument of our Apostle, *we know we shall be like him, for we shall see him as he is;* so that such a sight of him is that which either makes us or concludes us like God: yea and that to such a degree that in S[t] *Peter*'s words we *are made partakers of the Divine nature, 2 Pet.* 1. 4. I shall not undertake to be interpreter to the Apostles as to this expression, or to give the meaning of those words; but whatsoever more it may imply, surely it signifies that those Attributes that are essentially natural to the Divinity, as the Omniscience of his understanding, perfect rectitude and purity of his will; and not to enumerate particulars, perpetual, blessed, infinite delight in the unwearied, uninterrupted exercise of his understanding in the utmost latitude of its comprehensions, and the undisturb'd enjoyment of his holy will in all things, all this unchangeable, because spiritual and immortal; of all these, so much as is communicable to a creature, man shall then partake of, be exalted into: yea so far partake in all of it, as he is exalted into an estate to *see God as he is.* And this is certainly enough to make good *David's* expectations, that when he *shall awake up after God's likeness, he shall be satisfied with it;* and truly 'twere great simplicity to go about to prove so far as any one is like to him, who is the Fountain of Eternal Blessedness: and so far as himself is happy and unchangeably is so, that he must needs be satisfied; for it imports a contradiction at once to be happy and unsatisfied, since so far as any person is unsatisfied, wants anything that he would have, so far he is uneasy and not happy; either sure unhappy in not having it, or else most certainly unhappy in desiring it, which cannot be in any one that *is like God.* But King *David* seems wary in his expression here, *when I awake up after thy likeness, I shall be*

satisfied with it; as if he did not count them satisfactions at the present, to the state and condition he was then in, or at least the apprehensions he then had. And indeed St *Paul,* who tasted the joys of it, says he knew not whether he were *in the body or no,* so that it seems that half of him was not concerned at all in those transports of those joys: and it is no wonder therefore if most men, that never had a taste of anything but what is sensual and worldly, have been entertained only with satisfactions of those appetites that rise from body, have no apprehensions, or at least no relish for those other, which not only to enjoy but understand, men must be spiritual to some degree; for*they are spiritually discerned,* saith the Apostle, and *the natural man* that hath no other guide but sense, or what is wholly founded upon sense and imagination, cannot taste or fancy them with any life at all. Yet notwithstanding this how dim soever and faint the images of those things were in *David*'s time, before *the Sun of Righteousness was risen,* and had brought to light that blessed Immortality and Glory of that state, the very expectation was so satisfying, that it could engage him to pursue them, & attempt to compass them: & that he might, after he should be awak'd from death, *see God as he is,* and by consequence be *like him,* he resolves he will *behold his face in righteousness* here in this life, as being satisfied that*in his presence there was fullness of joy, and at his right hand pleasures for evermore.* When alas after all the advantages, the force and beauty which the Gospel-revelations have enricht the draught of that state with, yet now men do not apprehend any such satisfaction in it, as can quicken an affection or endeavor after it; they will not move a step nor a desire towards it.

And here as to this I will neither wonder at, nor instance in the men whose minds the pomps, the gauderies, the heights, the state, and what do's furnish all, the wealth and riches of this world have seized; if such men be not taken off from the pursuit of these things by invisible Treasures, and by spiritual Thrones and Scepters; or if they whose souls have dwelt long in their dishes and their cups, who drink to create thirst, eat to hunger, are not pleased much with a state whose happiness is said to be, that men shall neither hunger nor thirst in it; or if they whom all the pleasures of the flesh sawc'd with variety have made loose and dissolute, will not be tempted to restrain themselves in those bounds that are set to chaste tongues, chaste eyes, or chaste bodies; or though they may be moved it may be to dismiss a while, yet cannot be made willing to divorce their lusts by notions of an happiness for Spirits that have no sex, where they *neither marry nor are given in marriage,* but are *like God.* I will not call in here for evidence that most men have no satisfying apprehensions of the Blessedness of that state, since altho they had, yet there are appetites in the constitution to those other satisfactions that are opposite to all these Blessednesses, and these appetites are hot and fierce, have been long pamper'd, and now will not be denied, being grown too strong for any notions of the understanding to make head against them. But here is one fatal instance that will certainly evince men have no pleasing sense of the condition of that after-state, they do not fancy it with any takingness at all, and it is this, that in those duties of Religion which have nothing opposite to any carnal appetite, which of themselves retrench not any of our sensual satisfactions, yet most men have all unwillingnesses to them, deadness in them. To name one of them, Prayer for example, which is rather privilege than duty, a most blessed, merciful indulgence, such as if God had not only not commanded but not given us leave for,

we must have thought ourselves most wretchedly unhappy, since 'tis but giving us leave to pour out all our wants into the bosom of our Father who is both Almighty and most Merciful, to beg those things which if we have not, we are miserable here and everlastingly, and which Christ's blood that purchased them does join in intercession with us, when we pray in earnest for them, and our sighs mixe with his agonies and the merit of his dying groans to his and our Father for us. Now there is not one appetite in our making that's adverse to praying, as there are many to strict virtues; 'tis not uneasy to the flesh, nor yet repugnant to its satisfactions; it is not possible to find a ground on which one can mislike it: and then to see men backward to it, languid and dead in it, weary of it, suffering little avocations to divert them at it, wandering, going from it while they are about it, engaged in it; glad to make quick end of it, seeking out occasions to pretermit it; yea more, out of an insensible stupidity long omitting, not at all performing it, as if that men had nothing at all to desire of God, or at least nothing they desired so much, that they will take the pains to ask in earnest for it. Now 'tis impossible to give an account of this, there's no imaginable reason but that men have no concern or value for, nor apprehensions of the things they pray for. 'Tis plain men perform cheerfully what tends to those things they affect and fancy, especially if it be not uneasy nor at all distasteful: they have no sense therefore of the things above, that should give life and heat and motion to their Prayers; those Blessednesses have no taste or relish to them, are so far from being matter of concernment, that the very asking for them seems to them an unkind interruption of their divertisments, any the least trifling thought of which is sufficient to call off their hearts from the desire of Heaven, from the object of their prayers; of so little regard it is to them, and so mean a satisfaction to be *like God. Mahomet* was aware this was the temper of the most of mankind, and he therefore baited his Religion with delights of their acquaintance, joys that should not need a revelation, miracles, or faith to make them apprehended pleasant; but he dressed his Paradise with immortal sensualities, strong and eternal lusts made up his heavenly delights; and then altho their pleasures are but in reversion (as the Christians are) after a life, yet his Proselytes grew upon Christianity, are still very numerous, and they bear restraints and practice that which Christians cannot be invited to, and what with love to their Religion and those expectations will charge fire, and run upon cannon to be shot into their Paradise; when after all that God hath don to prepare Blessednesses for a Christian, and all that Christ hath don to purchase and secure them to him, he finds no attractiveness in them.

I shall not bring the one and the other satisfactions to a vie, not only that I may not entertain you with a common place, but the comparison would be shameful, and indeed would serve no ends: not the conviction surely of a sensual person; for an Epicure that was born blind, and never had any notice of any of those beauties that surprise astonish, and transport men, but what their discourse can give him, is not certainly by that to be convinced the pleasures of the eye transcend those of the palate, 'tis a thing at least they cannot judge of: nor can they, whose souls are filled with all the images of the delights of sensuality, and who have no apprehensions of God's spiritual, blessed satisfactions, compare or judge between them, nor can therefore be convinced by our comparing of them: yet if these men would but reflect a little, this consideration here might serve to help, if not their

imagination, yet their faith of those joys. Namely that if we think God made these comforts here below, and fitted them just to our making, so as that we cannot fancy or imagine pleasures more appropriate to our present state, and we could think a long untroubled age of them great happiness; and if we think too, when these comforts and ourselves are dead, that he will raise us up into another life, a world in which he hath prepared rewards for those that lived here as they ought according to his will, that used the pleasures of this world by those rules and at those calm rates that he allows them: then we must conclude that it is certain he both can and will make some as good at least, and as appropriate to that condition in which he shall place us. He that can raise us up out of the dust of death, can he not also quicken joys and make a resurrection of delights, and as he alters the condition of our being, temper pleasures to it, as he fitted those here to our present state? What though you know not how to fancy satisfactions of another frame than those you now enjoy which you could like to change for? Think you the infant in the womb, while it enjoys ease and content in its close dark cell, can fancy the cheerfulness of a lightsom world, which the Sun guilds with comfortable shine? or that the child hath any notion of the strong contents of riper age? or can he possibly imagine there are any such delights as those his babies and rattles afford him? have any savor of the manly pleasures which mere reason gives, and human knowledge entertain us with? And so may not men grow past their babies? God hath we see proportioned satisfactions to each state of being, to their own degree still in an excellent order; and shall his knowledge or his power fail to do so, when we drop out of this life into another, and are born to spirituality & to immortality? or will he not be so good to his Select ones as he hath been to all mankind, yea to the beasts here; give us joys as great as those of sense are, which the beasts possess, or which is more, the wicked have in greatest affluence? He that will let these satisfactions stream upon the men he hates so, does he not know how, or can he not, or will he not provide greater for his beloved ones, for those which he hath studied happiness for? Would he give his own Son to die, shed his own blood to redeem us into a worse estate? or will he work a miracle of power, create a resurrection, that he may reward us to our loss? All this is most unreasonable to imagine, so that altho we cannot comprehend the blessedness of that state, we cannot paint the glory that we shall be clothed with, cannot fancy the delights God hath prepared; yet we are sure they must transcend most infinitely those of this life. The truth is all discourse is but reproach to them, if ever any person had been truly satisfied with any one or with all the enjoyments of this life. If there were ever any one of those, who in the transports of a passion that possesses their soul so entirely, that they cannot entertain themselves with any other thought, and really believe that their felicity is bound up in the possession of the object of it, that they cannot ever be content without it, so that they dare undertake to vow they never shall or can have other sentiments, in whom the passion when they had their wishes, did not grow more quiet and not so opinionative, and find some allay so far that they were forced to seek to be reliev'd sometimes from their felicity by variety of divertisments, and inconstancy of appetites: if so, it were not so intolerable that men should think they might be satisfied here, & should not much consider any other. But 'tis not sufferable to set satisfactions that do either go out suddenly or clog & become wearisome, that either die or we distaste them, or else are not fit for them, against the satisfactions of being *like God,* whom there is no one ever

did believe to be, but he assured himself he must be blessed forever; a state which made Angels venture to be Devils rather than they would not strive for it, and might therefore well temt *David* to resolve he would *behold God's face in righteousness,* the sure means to attain that state, and my next particular.

The very same means are insinuated by S[t] *John* in his first Epistle where he said, *we shall be like him, for we shall see him as he is;* add this, *Every man that hath this hope, purifieth himself as he is pure, doth righteousness,* in the words following, and so *is righteous even as he is righteous.* But that we may know what King *David* means by *beholding God's face in Righteousness,* we must know that first by *Righteousness* is meant uprightness and sincerity of a religious, holy, virtuous life: and as for the *beholding of God's face,* we may take notice that altho God saith he spoke to *Moses face to face,* yet he tells the same *Moses* that he *cannot see his face and live,* Exod. 33. 11, 10. so that *David's beholding of his face* is not seeing him as he did hope to do, when he did *awake up after God's likeness,* but

1. As for God to *lift up the light of his countenance,* Psalm 4. 6. and to *make his face to shine* upon a man *Psalm* 31. 16. is to be favorable to him; and to *hide* Psalm 30. 7. or *turn away his face 2 Chron.* 30. 9. is to withdraw his favor and to be displeased; so also to *seek his face 1 Chron.* 16. 11. is to endeavor to obtain his kindness, and accordingly to *see* or *behold his face* is to be in his favor, to be in a state of enjoying it. But besides this also

2. As those that are said to behold the face of Kings, are those that minister about them, do them service of the nearest admission, and that stand in their presence, and are ready still to execute whatever they command. So 2 *King. 25. 19. and he took five men of those that saw the King's face,* of those that served him in ordinary; and so very often *Ester 1. 14. &c.* And as secondly the Angels, that are ministering Spirits, sent forth by God to minister perpetually, are said to *see the face of God always,* Matt. 18. 10. so when *David* says of God, *thou settest me before thy face,* Psalm 41. 12. the *Jews* expound *set me,* that he might serve, minister unto him: for that is to stand before the face of one, 1 *Kings* 1. 2, 4. and *c.* 10. 8. and *c. 17. 1. &c.* as he had said, dost appoint me for thy service; and by consequence to *see his face* or to *behold his presence,* is to wait upon him in all duty and obedience to his commands whom they attend: accordingly to *walk before him,* or *walk with him in his presence,* is to serve him constantly with all uprightness *Gen.* 17. 1. and to please him *Heb. 11. 5. cum Gen.* 5. 24. But particularly in the acts of Worship and Religion, his House, the place that's dedicated to his Worship being called his *Court,* his *presence Psalm* 95. 2. and 100. 2, 4. because he sate upon and spoke from the Mercy-seat *Exod. 25. 22. Numb.* 7. 89. and the Ark is therefore his *presence* and his *face,* those that serve there are said to *minister before him in his presence,* those that come there to *appear before him* Psalm 42. 2. those that pray, *to seek his face* 2 Chron. 7. 14. and to *entreat the face of the Lord* 1 Kings 13. 6. and our King *David* did *desire one thing of the Lord, which,* says he, *I will require, even that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord, Psalm* 27. 4. So that *to behold God's face in righteousness* here does signify all this, I will serve thee truly, faithfully attend thy commands, and wait upon thee in a constant diligent performance of my duty, live as always in thy presence holily and righteously, especially in attendance on thy Worship, when I come to seek thy face, to put myself before

thee in thy presence; and so doing I make no doubt but that thou wilt *lift up the light of thy countenance* upon me, and I shall behold thy *face to shine* upon thy servant.

And indeed that this is the means, and that there is no other way to arrive at this state, is not difficult to prove; for *the righteous Lord loveth righteousness,* saith the same *David Psalm 11. 7. his countenance will behold the thing that is just,* whereas*without this no man shall see the Lord;* and thereupon the Prophet *Micah* after strict inquiry in the people's name what they were to do that they might find God's face look pleasingly upon them, and see his favorable countenance, *wherewithal shall I come before the Lord, and how myself before the most High God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams?* If his favor be to be bought, though at the greatest price, 'twill be abvisable to give it: and the dearest purchase would be a reasonable one. Or shall I give *ten thousand rivers of oil,* thereby to make his face to shine, and look upon me with a cheerful countenance? This sure were to be don. Or farther yet, *shall I give my first-born for my transgression, or the fruit of my body for the sin of my soul?* Time was indeed when men would do that; offer up their tender infants in the fire to *Moloch* to preserve themselves from those sins of the other *Tophet,* as if the burnt child were to expiate the foul heats that begat it. I know not whether men believe now such transgressions can deserve so severe atonements, that a sin of theirs is valuable at the life of their own first-born, though they take upon them to profess the faith, that they were valued at the life of the first-born of God: however there our Prophet shapes this answer to that question, *wherewithal shall I come before the Lord? He hath shown thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.* And truly if we come before the Lord to behold his presence in the duties of Religion, we must see his face in Righteousness; otherwise he will either turn away his Face, or else our prayers will but call his frowns upon us, and endanger us to perish at the rebuke of his countenance. The Prophet *Isaiah* speaking as from God to that vainglorious nation of the *Jews,* saith *c. 1. v. 12, &c. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations, incense is an abomination to me, it is iniquity, even your solemn meetings, Sabbaths, and your appointed feasts my soul hateth; they are a trouble unto me, I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea when ye make many prayers, I will not hear. Wash ye, make ye clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well, seek judgment, right the oppressed,* &c. And surely if men do not put away the evil of their doings from them, when they come before his face, how loud soever their petitions cry for mercy and remission, their crying sins will call as loud for vengeance: such Worship sure cannot possibly be grateful to him, we cannot think he will accept that which he nauseates, like that which his soul hates, and reward that which he cannot bear. Indeed such Worshippers do plainly rally him in praying to him. He that hath not faithfully endeavored to reform his manners, what does he in his confessions, but tell God Almighty solemnly that he is wicked, but in truth he shall continue so, as not at all as yet intending to be otherwise. He that begs God not to lead him into temptation, but goes on in impieties, minds not the keeping of himself out of the opportunities of it, but loves occasions, and converses with the provocations, plays upon the brink, does all that is to make it unavoidable for him to sin;

mocks God in praying that he will not lead into temptation him that leads himself into it. What use were it to him God should hear his prayers, and not do that to him which he does to himself? Or if he beseech God to grant, for example, he may live a sober life, yet never purposing to fail one assignation, not resolving to abate one meeting nor one draught, he is so pleasant with Almighty God to wish, if he wish anything when he is praying, that he may be as immoderate as ever, but that God would keep him sober, may have all the drink he went for, but not the drunkenness; this he desires God would preserve him from, and yet it may be not that neither, for that may be useful to him, but however for the rest let him do as he did. Now sure it is our interest God should not hear such prayers, and therefore though in all our actions we had need be careful, since God is always present, yet we should especially in our Religious Worship; *semper enim praesentamus & ostendimus nos quasi facie ad faciem cum Domino loquentes,* we present ourselves to him, and speak face to face with him. Now if we lay not down our sins, but bring our crimes thither with our Devotions, and so make our very Worship an abomination, to present our provocations to himself and to his face, is such an affront that will not easily be pardoned; no, if we will *behold God's face,* we must do it *in Righteousness.* Indeed the Psalmist's joining these in the expression does insinuate, that the only hopeful means to make men be Religious, not at their Devotions only, but in all their actions, to live holy, virtuous lives, is to live always as before God's face, *I will behold thy presence in Righteousness.* He that in everything he goes about would teach himself the custom to look up, to behold God's face, and see his eyes over him, he would be careful that there should be no unrighteousness in what he did. King *David* was acquainted with the influence of this, *Psalm 119. 168. I have kept thy precepts and thy testimonies; for all my ways are before thee.* Indeed the presence of whatever person we had reverence for, to behold his face towards us inspecting our actions, would make us wary and fearful of a vanity or folly, much more of a gross action. *Martials Lucretia* blusht, says he, laid his Epigrams aside when *Brutus* came in, *Brute, recede, leget,* but as soon as he was gone, she took them up and read them. Few vices hurry men with so impetuous a ferocity, but they can check themselves before a virtuous grave person. One of them that pretends to stings as sharp as any, would send off a boy, and though it be as impudent a sin as any, cannot suffer a spectator: and then would I but consider always, I were always in God's presence, shut my eyes and see his face intent upon me, marking not my actions only but my purposes and deliberations; I should start most certainly at the approaches of a sin, and no more dare to close with it, then a Cut-purse tempted by an opportunity which he was going to make use of, would proceed if he discerned the Judge upon the bench beheld him, saw his eye upon him watching him; 'tis such a guard this, nothing can be greater or securer. *I have set God always before me,* says King*David, therefore I shall not fall.* Nor would this contemplation only make us cautious, but it would excite, encourage our devotions: if we saw ourselves before him, we would be humble and attent, as people really concerned, they would be full of reverence and godly fear; indeed we would be righteous, just and upright in all our doings; our whole conversation seeing who is present, would not dare to be unclean or rude, it would not be vain or uncomely; in fine the business of our life would be to do that which is well pleasing in his sight, perfecting holiness in the fear of God, always looking up to him whose face is towards us. This must needs raise all our affections and our aims, and place them upon him, on

whom our eyes and thoughts are set, especially if there be resolution in the use of this means; most of all, if the resolution have the courage of King *David*'s in the Text, a resolution which was taken up against the almost universal practice and the as great contradiction of the world, which generally minds far different satisfactions, *But as for me I will behold,* both which considerations of the resolution and the courage of it I shall join in my last particular.

And indeed there's nothing else but such a resolution that can set itself against the practice of the world, will serve our turns: for, as *Seneca* says, vice is but common madness, and we see that very oft against their temper, inclinations and their principles, and the conviction of their heart and soul, men will do vile and shameful things, because they will be mad, if others be so; it seems so difficult a thing to endure to be singular in any company. And though to be so, singular I mean, in any the advantages of this world, either as to goods of mind, of body, or of fortune for the most part is more valued far than the advantages themselves, we would inclose and be alone in every such thing, and as if we thought an excellency lost its virtue if another had it, 'tis the rarity that takes with everybody; yet the advantages of Heaven, and the real true goods of the mind, Religion, Piety, and Virtue 'tis far otherwise, as to those there are none of those emulations in their practices and manners. Be the the consequence never so dreadful, men will do and be as others; 'tis impossible to resist the tide of custom, go against the torrent of a crowd and multitude, or bear the being singular. And there are two great obstructions to it, the solitude of singularity, and the censures, scoffings and disreputations that use to attend it. For example that I instance not, as well I might, in many of the great duties of our Christianity, which are scofft and ridicul'd, but in the very case that makes the opposition in the context here betwixt the Psalmist and the men of this world; their excessive, rich, full way of living. If I do not live up to the heights and vain pomps of condition or the mode, indeed though my condition will not bear it, if I be not as expensive, as luxurious as others; I am then concluded sordid, near, short handed, slighted by all those that do exceed me, and by all that judge by such appearances; so that here is disreputation lights upon me. And besides if I retrench, not superfluities alone, but all licentious conversation and the other evil uncomely entertainments of societies, retire out of them, allow myself none of these liberties, grow more severe than others, and consequently singular in my behavior; then I must keep company with nobody, must withdraw from every meeting, be a Recluse, as if the world were but a Cloyster, or rather Hermitage: so that here's uncomfortable solitude attends this. 'Twere very sad if only vicious conversation could cement societies or make acquaintances, and licentious folly sauce their meetings, give them relish. What comfort is there like to be in such companions that have nothing to endear themselves to one another, but that they will not refuse to sin, be sick or mad with one another? In truth it were no very eligible thing to be counted good, pleasant company, if to be so a man must hazard his sobriety or modesty, make bold with his Religion and good manners. Even common decency can scarce entertain without extravagance or detraction, either they must be ridiculous, or sharp and bitter. Now it is ill to be engaged by reputation, to play the Satirist, or to play the fool, and have no other recompense or satisfaction but to make others laugh. But God be thanked 'tis not thus, but men that have some little latent affections to their sins or follies, still frame these objections

against reformation of their evil customs; the age is not so vitiated, such ill conversation, unless it be by those that like and use it, is not everywhere to be found: but if it were, and so far as we meet it, *David's* resolution is most necessary. They may take their course; *but as for me* I will retire into God's presence, and *behold his face.* And what if by withdrawing thus I frequently deprive myself of the society that I was used to, & was friendly and delightful to me? 'Tis better by denying myself and reforming to make joy in Heaven in God's presence among Angels, than assist in making sport with such men; and 'twill be but little comfort to go merrily and with good company to my damnation. Let them enjoy themselves in such society, but as for me I will seek other, will live always in God's presence, *I will behold his face.*

As to the other obstacle, the scoffs and the disreputations that are cast upon those that are singular on this account, comply not with the modes and evil customs of the age according as St *Peter* tells his Proselytes 1 *Pet. 4. 3, 4. The time past of our life may suffice us to have wrought the will of the Gentile World, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings; wherein they think it strange, that you run not with them to the same excess of riot, speaking evil of you.* It cannot be denied but that the world do's put disreputation strangely upon things, and most unreasonably. Some virtues are the most reproachful things that can be: a man can scarce live under the disparagement of being guilty of obeying God, and on the other side one of the greatest and most sinful injuries in the whole world is, if not laudable, yet not blam'd in the man that does it, while the innocent sufferer of it is contemned, and is branded because he is wronged. Indeed if Christ's discipline were in force to censure every vicious person 〈in non-Latin alphabet〉, if every open contumacious Sinner were rendered as contemptible as a *Publican* was to the *Jews,* as Christ left order; disreputation then would lie where it ought, and the objection would have no force. But as the world is, singularity in good things, and in not comporting with modes and customs, though it may derive upon itself the scoffs of vain licentious men, cannot want esteem enough to bare it up against that. There is indeed no reputation like that of a discreet, well managed virtue; for many men that will not practice it, will yet commend it. For to pass the great things, and to name that which there is scarce any, that is, none sensible of, the instance which I made of this out of the context, where the Psalmist sets himself against the custom of those men, that pride themselves in ostentation of the plenties, and the gayeties, and the excess of this world; a mode which may be grown to such an height even in the lower ranks of people also, that they are so undervalued who comply not with it, that most cannot bear the shame of not having that which others have, though their condition will not bear the charge of it, and this is almost universal. But be it so, yet they that do not see thy pomps like others, thy estate spangle, glare about thee and thy rooms and thy retinue, do not see it spilled about thy table; if they see thee live up to thy own condition, only taking care not to exceed it, and resolving not to owe thy plenties to thy debts, that is, thy abundance to the needs of others, make their dues, their wants and nakedness to dress thy vanities; and if they see thee furnish those that need with what thou sparest: they cannot count this lower stricter sort of living Sordidness, but discreet, just, charitable Piety; & the others gaudiness proud lavishness, yea unjust, unchristian folly, which at last will fall, and that unpitied. But at once suppose to set ourselves against the evil customs of the world and to be singular in duty

should be likely to create us sleights and scoffs and disreputation; yet consider what our Savior says*Whosoever shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy Angels.* He couples these, and makes it the same guilt to be ashamed of him and of his words, ashamed of obedience to his word and ashamed of his person; to be afraid of, loath to do ones duty, because possibly some will speak meanly of it, is not only not to to dare to go to Heaven because some men laugh and scoff at those that do go thither, but 'tis reckoned the same thing as to be ashamed of the Son of God who required that duty, and think meanly of him, scorn to own that their elder Brother, God Almighty's First-born, as some do by their poor mean Relations: but this shame will be returned severely, when the *Son shall come in the glory of his Father with the holy Angels.* And then compare the disreputes, to be ashamed of virtue, because debauchees that are as far from knowing what is true repute as they are from being virtuous, will think meanly of me for it, or to have the Son of God in glory with all his Host of Heaven think contemtibly of me, when I shall be ashamed so as to call out to the mountains and the hills to cover my confusion at the valley of *Jehoshaphat* before all the world. Let them delight, and satisfy themselves with their choice of their commendable vices, sins that are in reputation, rejoice with glory in their shame; *But as for me I will behold thy face in Righteousness.*

And what remains but that we take up this resolution, and put on the courage of it, firmly purposing to do it, though by doing so we should go against the general customs of the world. To make a resolved, open, avowed profession of a good life, provided that we do it without ostentation or hypocrisy, is a great advantage towards living so, makes it much easier. For however some, it may be the prime ministers of hell, Satan's chiefest agents in temptations, such as cannot bear that any other should be virtuous, 'tis such a reproach to them, will the more endeavor to betray such, 'tis their luxury; yet generally speaking, most men will not offer it, but rather fear them, having an awe of them, and will themselves avoid the doing ill before them in some measure. Indeed since none can promise themselves that such will comply with them if they temt them, nor think it probable that they will; most men, however forward in assaulting innocence, will let them alone. Besides that such have put themselves, by having publicly professed, whatever the world does, they will live righteously, under a necessity of avoiding all their evil practices; and 'tis a happy and great advantage towards a good life, to be under a known obligation of well living, such as they themselves have taken on them out of perfect aversation to ill actions. Do not you think that most men miscarry out of want of that which resolution would be able to effect with its own strength? We see in other things it does attempt, it go's thro with much greater difficulties, than lie in the way to virtue; which is so known, so every day an object of men's eyes, that I should be ashamed to go about to prove it. But when this resolution secondly shall be taken up, and be avow'd against the open practice of the world out of a dislike and abhorrency to it; when it is made eager too by aversation, sharpened by much opposition and by being publicly professed and owned as a peculiar concern, since the very shame of being foiled in the contest, and proving false to ones own solemn resolution would have stings in point of honor to push it forwards, for to that shrine even Atheists are contented to pay homage: this

must prosper, & unless men have a mind to be conquered, think it easier to retreat, and sordidly desert their resolutions, they cannot fail. Especially thirdly if men consider all this is managed in God's presence, to his face; if they set the Lord always before them as the object and the end of all their resolutions and their actions, and do this with all sincerity, as seeing his eyes over them as witness and judge of their behavior, and behold his face too with all hope and confidence imaginable, knowing he looks over them to encourage their endeavors, to behold their needs of help, and to give them grace sufficient, and to crown their fidelity, then such resolutions cannot possibly miscarry. What success soever they may have in that war which the world here, that is at enmity with all that love and serve God, wages with them, and though it do not only frown on them, but humble them into the dust of death, yet keeping firm to their resolutions of *beholding God's face in Righteousness,* when they awake out of that dust *after his likeness, they shall be satisfied with it.*

SERMON XII. OF CHRIST'S BEING LORD and GOD.

John 20. 28.

My Lord and my God.

THAT which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, declare we unto you, saith St *John Epist. 1. c. 1. v.* 1. And truly these same senses did declare to *Thomas* the richest Article of the Christian Faith, the Resurrection, and helped him to conclude, that Christ was therefore *Lord and God.* For when he had beheld Christ's hands, and thrust his own hands into his side, he answered and said, *My Lord and my God.* We have another sense comes in to evidence, and makes the application; we have this day not only seen and handled, but also tasted the Bread, that is, this Lord; and if we have received it worthily, and being become one with him we may upon our own most sure and close experience cry out, *My Lord and my God.*

The Text, you see answers both the Solemnities of the day. The Resurrection evidenced him to be *Lord and God* to *Thomas,* and so also to us; and our faithful receiving him will evidence him to be our *Lord* and our *God,* and in order to both these I shall handle them: for there be in the words these parts.

1. A Compellation given to Christ upon his appearance at his being risen, *Lord* and *God.*

2. The Relation of these applied, *My Lord* and *my God.* I shall show

1. That the Resurrection did instal him to that title *Lord.*

2. Shew what that title does import,

1. By way of requiring, what kind of relation it hath to respect and homage.

2. By way of promise, what it holds out for hope. Then as to a word of application I will show how the Sacrament applies both those importances.

1. How it is an assurance to perform what that title requires.

2. How it does confer what the title does promise.

To the first, that the Resurrection did install Christ to the Title *Lord.* As Christ was God he had indeed all Power and Authority from everlasting; that comes not under our consideration. But as he was the person sent and commissioned by God to bring mankind to Salvation; he was first to die for them, then to rule over them; and first to be their Priest, and then their Lord. After his crucifying when he was risen again, then he says *All power is given to me both in heaven and earth,* Matt. 28. 18. or in more express words *Acts 2. 36. Let all the house of Israel know assuredly that God hath made that fame Jesus, whom they have crucified, both Lord and Christ.* His Cross was a step to his Throne, it merited that Authority for him, and was in part undertaken for it *Phil.* 2. 8, 9. And then for the importance of this Title as to that it does require is very obvious, *Lord* is a word of power and authority, it requires service and obedience. Nothing more frequent in the Prophets, than, when they have from God severely worded their commands, to add this sanction, *I am the Lord:* and as applied to Christ St *Paul* does say, *I serve the Lord Christ.* A servant is the necessary relative to a Lord, and truly doing what he doth command was the use he assigned of all that power he had given him, *teaching them to observe whatever I have commanded.* And truly if those Scriptures be remembered which secure his Authority thus, let us know that Power was the reward of his sufferings, and he endured them partly for the Title's sake; therefore says as much, and *Heb. 12. 2. For the joy that was set before him, he endured the cross, despising the shame, and is set down at the right hand of God;* did all this, that he might gain that place: or if that be not plain enough, then this is most express *Rom. 14. 9. For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and the living.* Verse 8. *That whether we live, we live unto the Lord: and whether we die, we die unto the Lord:* that is, that both our life might be consecrated to him, our lives spent on his service, and our deaths be at his command; and this was part of the end of his death. And then I appeal to your own hearts, for what end, think you, he did so desire, and obtain this power? Do you think, when he was set at the right hand of God, he was exalted only to a name, that by all those sufferings he did acquire but a bare title, to be called *Lord of Lord's,* as he is called *Rev.* 19. 16. but neither to look after our obedience, nor indeed to set us any law to obey, as some would have it? Was this power so dear to him, as that he would suffer all those torments to compass it, and yet when he hath it, that it should be so little regarded by him, as to suffer us to neglect & contemn it, to go on in a continued course of disobedience to all his precepts, to rebel against his Power, & never submit our appetites to it, but let every lording passion fly in his face, & every lust defy his Authority, let us be proud against that Lord, be higher than our duties and all the temper of virtues, and let every ebullition of our proud wrath trample on a statute backed with hell-fire, yea and so believe that his death should procure us an impunity in doing this? What a wretched mistake is this, to think his blood, which purchased him a power to command us, should purchase us a leave to disobey him? This is to make Christ's blood divided against itself, and to make it spill and dash itself. That we should go on in a course of iniquity, or allow ourselves some peevish vices, and stop our own consciences and a Preacher's mouth with saying Christ died for us, when as 'tis clear he died that he might be Lord, that is, that we

might live and dy to him, do both at his command; and canst thou think that that death will excuse thee for not obeying, which was undertaken for that very end, that thou mightest obey him? Christ died to be thy Lord, and thou wilt have that death a plea for thee, when thou obeyest sin and the Devil his greatest Enimies. His Cross was his very Ensign and Standard against these Enimies, his Passion was his grappling with them, and his death his Victory. And yet thou dost again submit to their authority, becomest a subject to their power, and settest them Lord over thee, and fetchest the justification of this thy defection from that death and victory; and that is the same thing as to make them of no authority nor power, yea the captivity and ruin of those Enimies to be the reason of thy obeying them, to excuse thy disservice to Christ by saying he is thy Lord, and for thy rebellion and waging war with him pretend thou dost it under his own standard. No certainly his Title claims Obedience, and does assure thee thou must serve. This is the first thing what thou must do.

The second what thou mayest expect from it, is easily discovered, that is wages: For *he will recompense every man according to his deeds, Rom. 2. 6. To them, who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life, v. 7. And glory, honor, and peace to every man that doth good, v.* 10. For he is the *Lord of glory,* the *Prince of peace,* and *Lord of life,* the Scripture saith: in a word to sum up both what his Title doth require, and what we may expect from it, it saith Service and it saith Wages, and both are set down in that to the *Heb. 5. 9. He is the Author of eternal salvation to all them that obey him;* and both here are applied to him who does in earnest own the relation to this Title, and can say in truth *My Lord:* the next part, and first of the applying what it does require, Service, as it is the assuring of performance.

My Lord. And truly had we not entered any voluntary obligation, and had we not contracted formally to take him for our Lord, and not only owned all that the relation does import to be due from us, but engaged also to render it; yet he is to us both

1. By an Original right: he made us, and there is not a workman in the world hath so much right to require the uses of his own handy-work, to dispose of that same utensil which himself shap'd or framed, as the Lord hath to require our service. Did I perchance furnish the Lord with some materials for myself, or did I find any piece towards my making, contribute any least thing to my being, then let me claim something for my share in myself, and by the rule of fellowship with God have some use of myself to myself, and as to that let him not be my Lord. But there is no such thing; he called me into being out of the infinite resistance of vacuity, and nothing. He gave me body, soul, and every power and faculty, and he upholds every motion and inclination of those faculties, and gives me opportunities and objects for them. There is no considerability of anything within me is from myself, but entirely owes its being from his store, and comes from the Almighty: and then what least imaginable pretence or plea can I have, why every motion and inclination both of soul and body should not be bound to look towards his service, and every action and thought acknowledge him *My Lord.* And

2. By purchased Title. He did redeem us from the service of those cruel Lord's, Sin and the Devil, whose service is unreasonable and unmanly slavery, and whose wages is eternal ruin;

and he bought the right and title to our service at a price, he became our Lord, *Ye are bought with a price, 1 Cor.* 7. 23. They that do not acknowledge this, are in the number of those men of whom St *Peter* speaks *Epist. 2. c. 2. v. 1. denying the Lord that bought them, and bring upon themselves swift destruction:* and you may judge what kind of Lord he ought to be by the price he paid for the Title, what service he expected by the rates at which he purchased them, even at the blood of God *Acts* 20. 28. He died, I told you, that he might be Lord. And now Lord, what is thy servant that thou shouldst thus value him, or what are his performances that thou shouldst buy them at these rates? And shall I give to Sin or Satan those services, which he thus values, and thus buys? No, if thou art content to purchase that so dear which was thy own just due before, surely now by all rights thou art *My Lord.* But

3. He is so also by my own most solemn contract and engagement. And to pass by all the rest, and to stick to that of this day only, we did contract so in the Sacrament of the Lord's Supper, and in receiving that we did most solemnly assume to do him faithful service, and took him for our Lord. And this would easily appear from hence, if Christ's blood be the price with which he bought the right to be thy Lord, and this day thou didst come and here didst take that blood to all those ends and uses it was given for, then in so doing thou didst ratify the contract, and take possession of the relation: but to do it more solemnly, and here I will not stand upon that proof which I have formerly made to you from the account that *Pliny* gave to *Trajan* the persecuting Emperor, though truly it be strange that a Heathen should discern this was the meaning of their Sacrament, and Christians will not believe it. He, when he was employed to persecute the Christians, tells him what he had found of them by racking some, and by confessions of others at their death, *Soliti stato die convenire, seque Sacramento obstringere, ne furta, ne latrocinia, ne adulteria committerent, &c.* to take an oath (they knew no other sense of the word Sacrament) to do what their Lord had commanded them. What have you don this day? Why Christ was sworn your Lord this day, and you have taken an oath of service, entered into a bond of duty and obedience; and if you willfully shall fail of doing this, your Worships will be brought against you, your Communions will come in as so many evidences that you have forfeited, so many oaths that you have broken. No sure, I will henceforwards tie myself to better performance; for I have hamper'd myself with obligations, entangled myself with one other engagement, I have again sworn at the Altar, Thou art *my Lord.* But I have a more solemn proof of this, that he who comes to the renewing of a Covenant with God (now Christ we know saith that that *cup is the new Covenant in his blood*) he does enter into *an oath of God, Deut.* 29. from verse 10. to 15. *Ye stand this day all of you before the Lord your God, your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water, that thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day; that he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob: neither with you only do I make this covenant and this oath, but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day.* Now out of this they who are not convinced that our first entering Covenant with God by Baptism is a vow, altho the Church require that we

should look upon it under that Solemnity, and though S[t] *Peter* call it 〈 in non-Latin alphabet 〉 a stipulation, or if they think it something like it, yet 'tis a vow but in the children's name, and so it does not strike those apprehensions of so sacred an engagement into them, themselves may see here at an entering Covenant little ones entering into an oath: and this was not the first giving of the Covenant, that so anything might be thought peculiar to that, but only a repeting of the Covenant in their presence, verse 1. and least that we should think their standing there in solemn manner, might imply something more than ordinary verse 14. 15. take us that stand here this day before the Lord our God, but also with him that shall be born hereafter. Many expositors, and the *Jerusalem* Exposition says with all the generations of you that are to come 〈 in non-Latin alphabet 〉, as if they stood with us this day. And the *Targum* of *Jon. Vziel* says, they do stand, that is, as to this intent and purpose, that as soon as they are admitted into Covenant by Circumcision, they are within this oath. Littles ones therefore that can be admitted into a Covenant by receiving of the sign of it, they then enter an oath of keeping it. And then, my Brethren, we have entered an oath to continue Christ's faithful Soldiers and Servants unto our lives end, and that is, thou, and I, and everyone have sworn he is *my Lord.* O my Savior I was baptized, and at that time did swear service, and then if I should fail thee now, I renounce my Allegiance, I go from my fealty, and I throw of my Covenant. Every evil action I deliberately commit, brands me with the dishonorable base style of one that slights his oaths; there is no hold of his vows, not his most sacred ones, those that he makes to God. Every vain or passionate oath, how true soever, speaks me perjured; the draughts of intemperance would wash off the water of my Christendom; every unclean lust, every impurity of Flesh or Spirit does as it were bemire and wipe out my contract with my Lord. For I covenanted to be pure and clean, for I was washed into the very name of his retainer. I could not have that title of that relation without being cleansed. There I did swear defiance against all his Enimies, the Devil, World, and Flesh, and all worldly and carnal lusts, that I would neither follow not be led by them; and if I should serve them now, I should be a Rebel and a Traitor to my Lord against my bond, and covenant, and oath. No, my Lord, I will not serve these, where death must be my wages, the Fiends my Comrades, and my Conquest Hell; I will not do homage to destruction, engage to be true and faithful to my own ruin, pay allegiance to my perdition. Thou hast my worship and my service by bargain and by oath, I have sworn Thou art *my Lord.* Now all this is of much more force in the Sacrament of the Lord's Supper, where I do formally and knowingly seal to this Covenant; and when we do this on our knees in the most solomn manner that is possible, this must needs be a more express entering into Christ's oath, than that there of the *Jewss* was the entering God's oath, which was in probability only coming and standing before the Lord to hear the Covenant, which God had struck with that nation before in *Horeb.* Or if it were performed with Sacrifice, which may seem probable in that it is expressed 〈 in non-Latin alphabet 〉, that *thou shouldest pass into the covenant.* So your Margent reads there verse the 12. alluding to their manner of confirming Covenants by dividing the beasts, and setting one half against the other, and passing betwixt the divisions: so we see *Jer.* 34. 18. This is passing into the Covenant, and therefore the LXX. read here *Deut. 29. 12. That thou shouldest enter into the Covenant of the Lord thy God,* 〈 in non-Latin alphabet 〉,

that rite of dividing and passing thro being only the Symbol of curses against them that shall break their Covenant, and imprecations in Hieroglyphicks: so that in *Jer.* 34. 18. 'tis most literally, if we translate the words 〈 in non-Latin alphabet 〉 according to their importance, *I will make those men, that have transgressed my Covenant, the calf,* or *as the calf,* as the *Syriac* reads; I will divide and separate them among the Nations, and give them to the sword, and cut them in pieces, the ceremony signifying to be don to him that does not stand to his Covenant. Now surely this is don to more advantage in the Sacrament, where Christ's body is torn, and his blood poured out no doubt with the like commination implied, that being the very meaning of pouring out blood in Covenants; so that we entered there the Lord's Covenant and imprecation, swearing that he shall be our Lord with a most threatening sense. And surely if we be not careful to observe our oath, we have vowed agonies to ourselves, and sworn our own condemnation, when there I curse myself with all the curses of the Covenant, if Christ be not *my Lord.*

And now it will be needless for me to go on and prove, that if we be not careful to fulfil the importance of this relation, *my Lord,* in order to what it requires, 'twill be in vain to expect the benefit of that relation, in what it does import. He that hath not don service as to his Lord, must not look*to enter into the joys of his Lord:* he that hath not don his will, 'twill be in vain for him to cry at the last day *Lord Lord,* altho he come with never so applying Titles, and cry *my Lord,* and though he call upon any other Title of his *Jesus. He died* indeed *for our sins, but he rose again for our justification.* His Resurrection did entitle him to be our Lord. If he be risen to thee, he is thy Lord. But these two make up the confession of a Christian *Rom. 10. 9. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved:* and look not for it from any other relation to him. Thy Priest may sacrifice for thee, but Christ thy Lord must pardon thee: thy Jesus on the Cross must pay thy ransom, but if *the Lord make you free, then are ye free indeed, John* 8. 36. Do not deceive thyself with looking no farther than to thy Jesus in his sufferings; thou must relate to him also in his Power and Authority, thou must depend upon thy Jesus dying and risen too; not only on thy Jesus on the Cross, but on thy Jesus on the Throne: thou must cry out My Savior, and thou must cry My Lord; and if thou canst in truth and in reality, he is the *Author of eternal salvation to all them that obey him;* that is, he is an everlasting Savior to them, to whom he is a Lord. His all Authority will be employed in thy deliverance, he will show himself a Lord to thee only in pardoning, saying and rewarding thee, and his all-power both in Heaven and Earth will be to thee Omnipotence of mercy: for he that is thy Lord, he is thy God also. The third thing, *My God.*

I must take the same method here that I used before. First see what the Resurrection did contribute towards this Title *God,* and what that Title does imply, both as to what it doth require, and as to what it imports by way of promise and encouragement.

Secondly see what the Sacrament contributed towards making the application, *My God,* and what that imports in order to both the other things.

1. Altho this Son of God according to his Divine Nature was Everlasting God, and, as the *Nicene* Creed expresses, *begotten of his Father before all worlds, God of God, Light of Light, very God*

of very God, and was called so in Scripture *John 1. 1. and the Word was God;* yet it is sure this person Jesus Christ was *declared to be the Son of God by the resurrection from the dead, Rom.* 1. 4. And this text is the first place in the New Testament, where this person is expressly called *God. Thomas* upon the evidence of this Resurrection crying out, I do acknowledge that thou art my very Lord, and that is a most certain argument to me that thou art the Omnipotent God of Heaven; and this his Resurrection did contribute to his Title *God.* Now I enquire what this implies, and that will be made clear from *Deut. 26. 16, 17, 18, 19. This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes and his commandments and his judgments, and to hearken unto his voice. And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments: And to make thee high above all nations which he hath made, in praise, and in name, and in honor, and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.* So that you have there the certain meaning of that mutual relation *My God* and *My People* as to what it requires: and so we see 'tis but the same engagement that the other Title did import, only with an higher inforcement and ground of obligation; and therefore God himself that by his Prophet *Malachi c.* 1. had used the other-argument of Master or Lord 〈in non-Latin alphabet〉 *v.* 6. and Governor *v. 8. Offer it now unto thy Governor, will he be pleased with thee or accept thy person?* makes use of the like climax and gradation; as if he had said, Had thy obedience to thy Ruler no more care nor endeavor in it, had thy services to thy Lord no more devotion nor zeal, were thy performances to thy Governor so slight and so regardless, so full of supine negligence, to say nothing of transgression and contempt; were thy presentments to thy Prince so unhandsom, slubber'd & heedless, so unchosen, unprepared & so trivial, would they be content with them? And must I? No surely, *Cursed be the deceiver* verse 14. that mocks me with his imperfect, lame, sick services, with outsides of attendance, yea with irreverence, with casting of my words behind him, with polluted offerings; *for I am a great King, saith the Lord.* But afterwards in case of an higher affront he breaks into an higher resentment *c. 3. 8. Will a man rob God?* This is such a thing as the Lord's Rhetoric could lay no greater aggravation on it, than by asking the question, whether any man could heat himself into such a mad impiety, and not be confounded at the thought of such an enterprise, to abuse his God. Now such an obligation of obedience to the Lord Christ he owns, that does acknowledge him his God, this it requires.

Now as to what the Title does import by way of promise; here to be the God of anybody signifies to be their Almighty Benefactor, him from whom that person may expect, and shall receive all good things, that the power of a God includes. So it is clear it does, when God proclaims himself the *God of Abraham, the God of Isaac, and the God of Jacob,* and says, *that is his name and his memorial to all generations, Exod.* 3. 15, 16. From whence our Savior concludes *Matt.* 22. 31, 32. that *Abraham* and the other must have a life after this; for otherwise how is he yet their God? How can he be a Benefactor to the dead? And in the tenor of the Covenant, where it is past, it means, I will bestow upon them all the mercies of the Covenant. So in the Old, that place of *Deut.* 26. 16, 17, 18, 19. so in the New *Heb.* 8. 10, 12. where 'tis explained, *I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more,*

So that *my God* does mean, first he that I vow all worship and service to, and secondly he from whom I claim and challenge all those glorious things that are contracted for us in Christ's Covenant, the happy issues of the whole chain of methods that he works for us, the designed mercies of his Predestination and the privileges that he calls us to, the comfortable condition in which his Justification does instate us, the graces of his Sanctification, and the incomprehensible blessedness of his Glorification: yea and all the preservations and mercies of this life, all these are challenged in this, *Thou art my God.* For so *Jer.* 31. 33, 34. which is repeated in the *Heb.* 8. 10, 11, 12. whatever both parts do contract for, man's duty and God's promises, is all summed up in this, *I will be their God, and they shall be my people.* By which words also he assures them all deliverances from evil, and enstates upon them the securings of his Providence, both to themselves and their posterity. And if God mean all this, when he does say *I will be their God;* then man he vows and claims all this, when he does say *my God.*

Now let us see how this days performance does both these. First how it vows and swears all duty, worship, and service, all that Christ requires by his Covenant, I have already shewn, so that that part is don; only we may take notice *Whose belly is his God,* in St *Paul's* words *Phil.* 3. 19. the man who does mind nothing but his sensual appeties, and notwithstanding Christ's commands contrives all satisfactions for that, and enjoys them: that either casts the body of Christ into a stomach filled with late surfeit and drowns his blood in such intemperate draughts as are yet unrepented of, or else within a few days after overlaies that body with some riot, or spews that blood out in the overflowings of his woeful draughts. These whatsoever they have don today, cannot yet say, *my God;* not only because they so defy his Worship which they vowed, but because they set up an Anti-God against him, and while they vow upon their knees he is their God, yet at that same time they adore their appetites. Nor if *Covetousness,* or rather inordinate lusting, as the word bears, *be Idolatry,* as St *Paul* oft expresses, and surely without taking in the Heathen uncleanesses in Religion: and it is ill for some persons of these days, that they had not the luck to be born Heathens, that so they might have been unclean devoutly, committed in obedience to their God's, presented their bodies living sacrifices to be kindled by the flames of lust, and whose whoredoms were their pieties; for many live now, as if they did not only wish, but almost think so. But abating this, there is sure more Idolatry in the courthips and the practice of that sin than any other. There is no other thing does cast a man into such base degenerate and unworthy submissions to achieve or to cover his transgression, lower than anything but the unclean commission itself. Now if this be Idolatry, the lustful person hath an Idol, and then he cannot say to Christ *my God.* And thus they *in whom the God of this world hath blinded their mind,* in St *Paul's* words 2 *Cor.* 4. 4. they who serve Satan by going on in any vicious custom of the World; or in a word, they that disobey Christ for this God of the World, *this Prince of the power of the air, the Spirit that works in the Children of disobedience, Ephes.* 2. 2. they cannot say to Christ *my God;* though they bow at his Altar, they obey the Devil, and he will not be a partner together with the Devil. So that everyone of these is perjur'd, when he says *my God;* much less can he plead the claim, *my God,* the last sense.

Now in that sense *My God* does challenge as a right and a peculiar all the Blessings temporal, Spiritual and Eternal, all that the promises of Christ do offer, or that the hopes and

expectations of a Christian fly at: all these, I told you, God included, when he said *I will be their God;* and therefore all these he does truly challenge, that can say *my God.* It is an huge Confidence that a poor soul may take, when he can go to God as *David* does *Psalm 119. 94. I am thine, save me;* secure thine own, O Lord, or else it will be thy loss what I shall suffer. For I am thine, vindicate thine own right, let neither Sin nor Devil rob thee of thy own peculiar. Behold I commit thine own charge with thee, and then take care of that. Shall that miscarry that is a part of thy custody and care, a part of thy possession and inheritance; for all this is implied in that challenge, *my God.* For they whose God he is, they are his People, that is the correlation. Now that means *a special People,* Deut. 7. 6. *a peculiar People,* 1 Pet. 2. 9. *a peculiar Treasure,* Exod. 19. 5. *his People of inheritance,* Deut. 4. 20. *his Jewels,* Mal. 3. 17. *the Jewels of his Crown,* Zach. 9. 16. If I am his, I am so under all these precious notions, and then how dear, how valuable am I to my God, who make up his inheritance, who do enrich his treasury, who give a luster to his Diadem of glory, and am a Jewel in his Crown? How secure may I be? For will God wretchlesly lose his inheritance, or will he not take care of his especial things, or will he throw away his treasure, or will he throw his own Crown to the ground so to dash off the Jewels of it? That place of *Malachi* expresses the different condition of those that are God's People from the others that have no relation to him, in respect of God's carings and protection, *Mal. 3. 14, 15, 16, 17, 18. Ye have said, it is in vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy: yea they that work wickedness are set up; yea they that temt God are even delivered. Then they that feared the Lord, spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.* In times of undisturbed abundance and of full prosperity, when the God of this World is good to them that serve him, when the Lord lets men alone, and the ungodly thrive; then indeed his protections are not much regarded, but wickedness and wealth do seem the strong securities. But when God sends his indignation abroad, and when his judgments sweep away those confidences, then this will be a comfortable consideration: Come what will come, I have one that will care for me, one that hath writ me in his note book, his book of remembrance to put him in mind, that he is to provide for me: and when the most flourishing ungodly man shall be stripped of all his hopes and trusts, so that there remains no least relief from them, nor can he look for any from the Lord, he is not of his People; then have I one that will make me up amongst his Jewels, have the same care of me as of his precious and peculiar treasures; I have a right and title to his protections, to provide for, and to take care of me: it is his office, he undertook it in his Covenant, and not to do it were to break his compact which he hath bound himself to with an oath. For I am his, therefore I can with confidence go to him. *I am thine, save me.* Therefore the words afford me greater grounds of confidence, when they give me authority to challenge him, and tell him, Thou art mine, *my God.* All the securities that his preserving mercies signify, all the watches of his providence, all the blessings that fulfil his Attributes, as goodness, they are all mine, for he is mine. Can I fear the malice of Adversaries? shall I doubt the fury of that

spoiler that even robs necessity, will rob me even to a perfect desolation? Ah my poor soul, *Nunquid sibi Christianum.* I am sure it cannot take all from me; it must void Heaven before it can disfurnish me of all, it must commit a rape upon my Jesus; for while they leave him, I have my God. Can I want anything for this life or the life to come, if there be a supply in Christ? I may be sure to have it, if his Divinity can effect it; I need not want, for I have right to him, he is *my God.* What one thought can afflict or trouble me long, unless it be such an one, for which there is no help for in God? If such a one indeed do seize me, there is danger; but till that happen *why art thou so troubled, O my soul, why art thou so disquieted within me? O put thy trust in God,* in Christ, for he is *my God.* Can I desire indeed, when I have him? Sure I am strangely greedy, if the Almighty be not enough for me, more unsatisfied than Hell if Christ, that is God, cannot suffice me, if I am not content when he is *my God.* O my soul, Christ never failed to pay his debts, he is a happy Creditor to whom he owes, especially where he owes that debt, and where he owes himself. Now if thou be a faithful and Religious Soul, he is thy debt, as due to thee as thy own portion. *Thou art my portion, O Lord,* saith *David;* thou hast as great a right to him as thy inheritance:*Thou art the lot of my inheritance,* saith he again, as St *Thomas* here *He is my God.*

But never hath a faithful Soul more right to lay this claim than at the Sacrament to both the claims that I have treated of.

1. To be his Treasure, his peculiar Treasure; for the Church tells us, *If with a penitent and true heart we receive that holy Sacrament, then we spiritually eat the flesh of Christ, and drink his blood, then we dwell in him and Christ in us, we be one with Christ and Christ with us;* an Union which fulfils what Christ hath prayed for *John 17. 21, 23. I in them and thou in me, that they may be made perfect in one, and as thou, Father, art in me and I in thee, that they also may be one with us.* Here's Unions and interests enough, and all cemented and assured by the worthy receiving of this Sacrament. I am certainly his, if I be made one with him, and dearer than his Jewels, and more peculiar to him than his Treasure; for I am him himself. And the same thing will prove that he is mine; for certainly if I have a title to him ascertain'd, if I be made one with him, I may well call that mine to which I am united. So when he dwells and is in me, then I may say He is my Christ, *my God.* And then, he that there faithfully performs worship and service to him, and so does take him for his God, then if his God be his inheritance, there he does make his entry: if his God be his portion, there he receives his portion. The Priest there gave thee, if thou wast a good Communicant, the Body and Blood of Christ, and his Body and his Blood is he himself. Therefore thou didst receive him as verily as thou didst those, and if the Sacramental food be thine, then Christ is thine, and thou mayest say *my God.*

My Brethren it was the Blood of Christ that purchased all the glorious mercies of the Gospel, all the blessed expectations of a Christian; that was the price of all the joys of Heaven, that reconciled God to us, bought us an interest in him, and the happy enjoyments of himself for us: and then if in the Sacrament Christ do give me his blood, when I can show God that, bring him the price of the remission of my sins, the value of those glories, even the blood of Jesus, come with the purchase-money in my hands that bought my interest in God, cannot I say those are mine, my Heaven and *my God?* Yea when I can say, O Lord Christ, whom I have

undertaken to obey, my God whom I have vowed to serve and worship, thou art even my flesh; for there I ate thy flesh, and thou becamest flesh of my flesh: *Thou art the portion of my cup,* when thy very blood doth fill full my cup, and so thou art my flesh and my blood, then surely I may say with *Thomas* here *my Lord and my God.*

O Holy and Eternal Savior, who art made both Lord and Christ, and by thy Resurrection didst manifest the Omnipotency of thy person, the truth of thy Promises, and open a way to the everlasting glory and salvation, which thou hast prepared for them that give themselves up to serve and worship thee their Lord and God; pour down that blessed influence of this thy Resurrection on our hearts, in raising us from the death of sin to the life of Righteousness. Be thou our Lord and Christ, ruling us by thy laws, saving us by thy grace, and by thy Spirit applying the mercies of thy death, and so making us partakers of thy Resurrection; therein turning us from our iniquities, hereafter in raising us to Glory. O Lord we have this day made a Covenant of this with thee, and signed the Articles of it in the blood of our God, swore to them at the Altar: give us grace, we beseech thee, to use the strictest care and watchfulness in our endeavors to perform with thee. Regard not how we have in times past only mock'd thee sacredly in these performances. O let it from this day be otherwise. We have been only on a stage of Religion, when we are at our devoutest performances; and having turned our backs unto the Church, turned them also to our duty, put off the vizards of Religion, and we untired ourselves of all our Piety almost as soon as the exercises of it were don; and howsoever we tied ourselves, our froward wills have been too strong for all our obligations, and burst out of them, broke all thy bonds asunder, and cast away thy cords from us: altho we tied them with all things that were most solemn and most sacred, vows and oaths, and tied them before the body of our crucified Lord and Savior, with the body and blood of Christ in our hands, as if we had no other desires, no other cares that should do us good, than as we were careful to keep those resolutions and vows; and yet. O Lord, we did let them instantly loosen and slack, pass by and fail. Yea we did break them willfully, and would not be held in by thine or our own bonds. O Lord, if thou look upon us in this guilt, sure thou wilt have no more to do with us, such false and perjured vow-breakers. But O look upon us in thine own blood, which thou hast bid us pour out still to establish and renew our Covenant with thee; and let this Covenant, wherein we have now taken thee to be our Lord and God, and taken thee who art so in us, remain inviolable: be there then with thy Power and Authority, subdue our hearts and our desires, and bring them under the obedience of thy laws. Thou that art God Almighty, that didst conquer Death and Satan, bring it to pass that none of them prevail against thee now in our Souls, where thou art: but use thy strength, O Lord, to drive their power thence, that thy servants and thy people may not be enslaved to corruption and ruin, nor thy Enimy gain souls from thee, which thou hast purchased with thy blood, that we having attained thee for our Lord and God, may claim the privileges of thy People here, have the watches, and cares, and securities that thou laiest out upon thy Treasures and the Jewels of thy Crown; and by thy body and thy blood being made one with thee, and thou being ours, all things may be ours, thy grace here and thy joys hereafter; thy Spirit may be ours, and thy Heaven ours; and we in thee and thou in us, may all enjoy thy Kingdom, Power and Glory forever.

SERMON XIII. THE BELIEVERS CONCERN to pray for Faith.

Mark 9. 24.

Lord, I believe, help thou my Vnbelief.

WHICH are the words of a poor parent passionately earnest and afflicted sadly for his child, that from his infancy had been tormented miserably by a Devil, for which having sought help every way, but finding none, no not from Christ's Disciples, at last he repairs to him himself, beseeching him to have compassion on him, and if he were able to relieve him. To whom Christ replies that if he could believe, then he could work the miracle, and help his child, all things being possible to be don for him that could believe, but nothing otherwise; whereupon strait way the father of the child cried out, and said with tears, *Lord, I believe, help thou my unbelief.*

In which words we have, first the necessary Qualification that is to make all that had ever heard of Christ capable of having any benefit from Christ, that is belief in him, *I believe.* And since Christ hath made this qualification absolutely necessary, and by consequence must be supposed to have provided means sufficient to work in us that belief that he requires so peremptorily, we shall then

In the second place enquire how it comes to pass that they so often fail; that men do either not believe, or their Faith is so weak that much unbelief do's mix with it, as in our Confessor here in the Text, who though he did profess he did believe, yet withal acknowledges his unbelief.

And thirdly to prevent and remedy all that, here is discovered whither we are to betake ourselves for help, and where alone 'tis possible to find it, and that is Christ himself, who alone is able to repair in us whatever degree of true belief is wanting in us, *Lord help thou my unbelief,* and how he do's repair it.

And fourthly when it is repair'd to that due height, what that degree is can make us capable of those benefits which he hath promise'd to bestow on true Believers; and whether such believers can say with our man here, *I believe,* yet say too, *Help my unbelief.*

First of the first, the qualification *believe;* which is absolutely necessary to make men capable of any benefits from Christ. For in all benefits of this kind the Text mentions, such as were to come by miracle, 'tis well known what St *Matthew* says of *Nazareth,* his own country, that *he did not many mighty works, there because of their unbelief, c. 13. 58. St Mark* expresses it, that *he could there do no mighty work, c.* 6. 5. that is, he could not be inclined to work them, so as that he could or would be willing to do any, *saving that he laid his hands upon a few sick folk, and healed them.* For though *signs are not,* as St *Paul* says, *for believers, but for them that believe not, 1. Cor.* 14. 22. so that infidelity seems rather prerequir'd to them than belief, since they are don on purpose to convince & work men to the Faith, on which account some were always wrought first where he was not known, to raise men's opinions and expectations concerning him which if they were heeded, so that they did work some but beginnings of Belief, he used

to add more to increase that Faith and confirm it. But where the first Essays were ineffectual, and got no credit, there he did forbear; for such rendered themselves unworthy of them altogether, Miracles were lost upon them, not attaining that end which they were intended for: which was not for compassion to their sick to to heal, or their dead to raise them, for then, as S[t] *Chrysostom* observes, he would have cured or raised them all; but was for their Conviction, to make faith of the Divinity of his Person and Doctrine, and prevail with them to give themselves up to him, as to the *Messiah:* and therefore all those who by the knowledge or the fame of his great works were drawn to come to him for help, he still requires profession of the faith they had concerning him, and just according to the measures of that faith so he dispenses aid. Thus *Matt.* 9. 28. the blind men that cried after him and followed him for sight, he asks, *believe ye that I am able to do this?* and when they affirmed, *yea Lord,* he yields no more but this, *according to your faith be it unto you, v.* 29. But when the *Canaanitish* woman did believe even to importunacy and trouble, and her faith was such as would neither be shaken nor receive repulse, but was full proof against Christ's arguments and his seeming reproaches, yea made use of his upbraidings, urged them to her own advantage, and in spite of all resistance persevered, Christ could not then contain, but cried, *O woman, great is thy faith, be it unto thee even as thou wilt, Matt.* 15. 28. And on the other side, as while *Peter's* courage seeing Christ his master walking towards them upon the water made him desire to meet him on the water too, accordingly it suited: while he did resolvedly obey his Master and rely on his assistance that commanded him, he was sustained, that confidence did buoy him up: but when a turbulent strong wind once shook his faith, when he began to fear and then to doubt, immediately he sunk, *Matt.* 14. 30. And all the reason in the world, that when he doubted whether Christ would or were able to uphold him in obeying him, though he had present experiment of both, he should be then left to himself; when in the height of the success and the securities of miracles he was afraid and stagger'd: since 'twas the whole design of miracles, and by consequence of that, to work faith, and it is the very essence also of faith to assure us of God's power and his readiness to perform whatever he hath promise'd howsoever difficult. It was this very faith that gave denomination and acceptance to the Father of the Faithful: for when *Abraham* was bid to offer up that Son in whom he had received the promises that he should be the Father of many Nations, that faith by which against hope he believed in hope, that it would come to pass, and staggering not, considered neither difficulty, rather natural impossibility of what was promise'd, 〈in non-Latin alphabet〉 nor was curious to satisfy himself, or indeed examine how it should or could be, as if he would model God's performances or his own expectation by the measuress of his comprehension of the means and method; but accounting *God was able,* if all other methods failed, *to raise him up from death,* altho he had no instance of that power, *Heb. 11. 19. and being fully persuaded that what he had promised, he was able also to perform, therefore it was imputed to him for righteousness, Rom.* 4. 21, 22. Now as this faith that God was able, was that faith which made *Abraham* approved; and the like faith in Christ we see was that which made them capable of his miraculous assistances: so (those cures and miracles being emblems, and indeed pledges of that greater cure, that far more comprehensive miracle he undertook, and came to work on mankind; the healing of their bodies not only shadowing out the healing of their souls, but also restitution of sight to the blind, movement to the lame, and the like

being partial essaies of that Resurrection which he promise'd, that was to restore all those to all, at once giving life to the dead) the like assurance of his power and readiness to do all this, together with a full trust in him, that whatever difficulties we encounter or imagine, yet in the performance of his promises he will never fail those who seek after, and pursue them in the ways that he hath chalk'd out to arrive at them. This faith, I say, is the first qualification that can make us capable of benefit by him: indeed as 'tis the first, so 'tis the most intimate, and only active Principle of all Obedience, Religion, and Virtue.

For when all impressions both of God himself, of good and evil, and their after-recompense were defac'd, and though the lineaments of these things were wrought into men in their making, and the study of Philosophy had refresh'd the dying images, yet an inundation of corruption and debauchery had overspread all, so far as that Almighty God did think it needful that his Son should be incarnated to revele again our duty and teach virtue, and to give us an example of it in his practice, even in the most severe and fatal instances, and after having suffered for it, and by that means ransom'd us from suffering for transgressing of our duty, then to rise again and ascend into Glory to assure the blessed recompenses of Religion and Obedience, and the infinitely miserable returns of impiety and vice; if after all we either shall so far abhor the duty, as that we renounce these glorious obligations to it, turn away from the very proposal of all those advantages that are to crown it, and defy that ransom paid for them, disbelieve all, count them dreams, cheats or illusions: or however, if we cannot satisfy ourselves that those rewards or punishments are possible or likely, certainly 'tis most impossible there can be a temptation of force to invite men to Religion or to any virtue: this method of proposal of such infinite after-recompenses to our faith demonstrated by such Miracles to evince the power and their certainty, being the most vigorous struggle of Divine Compassion towards man, the utmost attempt of mercy, which alone was hopeful since all others failed the trial, 'twas his greatest strength apportion'd to the full-grown wickedness of the World.

At first in one thousand six hundred years from innocence the whole World was grown so bad, that God could find out but one whole family to save alive; & he destroyed the rest for warning to all future generations: & yet in less than a quarter of that time immediately ensuing there was again only one family, that of *Abraham,* which out of all the World he could think fit to take into his favor & his care. In whose Posterity, altho he exercised them with strange prodigies of sufferings and reliefs, and in the midst of Miracles renewed his Law to them, train'd them up in that by all arts of punishments and rewards, kept them as it were in constant discipline with present visible returns of plagues and death for every act of disobedience; so that the whole sacred History is nothing but a recurrent Tide of God's mercy, and *Israel's* provocations, their sin and his punishing it. When famine, pestilence and war, all the separations which might be expected from the furnace of affliction, were utterly ineffectual, and the People were so settled on their lees, that all attempts to purify only fretted and disturbed, and it was necessary to rack them from those lees, and *empty them from vessel to vessel,* so that the Nation was carried captive into *Babylon.* Even this digestion of seventy years together had no more prosperous effect, than the preceeding frustrate methods; the return of the captivity brought also back the former disobedience and

infidelity. And *when the fullness of time was come,* that the *Messiah* should appear, *and restore all things, Matt.* 17. 11. he came, as the Baptist called it, to a *generation of vipers, Matt. 3. 7. When the light shone in darkness, the darkness comprehended it not. When he came unto his own, his own received him not, John* 1. 5, 11. So that, as St *Luke* expresses it, *When the Son of man came, he did not find faith in the earth.* Where the fairest steps were made to belief, 'twas exceedingly faint and imperfect; his very disciples were *of little faith,* as our Savior Complains *Matt.* 6. 30.—8. 26.—14. 31.—16. 8. Nor was this frailty superseded in the more established growth of Christianity. Tho we hear in the book of *Acts* of *multitudes of them that believed c.* 4. 32. yet we hear also of some that opposed themselves, *contradicted, and blasphemed, c.* 13. 45. others there were who *made shipwreck of the faith 1 Tim.* 1. 19. and of others that *doubted,* and were *wavering,* and *weak in faith, Rom.* 14. And so it is to this day: what St *Paul* said to the *Corinthians 1 Epist.* 3. 1, 2. every Preacher of the Gospel has to say unto the greatest part of his flock, *I, Brethren, could not speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able.* The Christian flock more partakes of the folly and weakness of sheep, than the innocence. The faces of both tend to the earth, intent on their pasture where they may range and feed with plenty and delight. In the greatest part of Professors with their faith there is mixed unbelief, so as sometimes to preponderate, for the most part to alloy and weaken it.

And here I promise not to prosecute those grounds of unbelief so far, as to show how they make men able to resist and conquer all Christ's methods, how they work them up into the confidence of professed infidelity and Atheism; that's not my design, but plainly and in brief to name some causes of it, not in this or the other party or persuasion, but in general, even in minds not ill disposed, but such as our Confessor here in the Text, who though he do's profess he did believe, yet withal acknowledges his unbelief, *Lord help my unbelief.*

Now though it should be granted that the motives and the means of Christian Faith are of themselves sufficient to convince the minds of men, that the Revelations of the Gospel are from God, so far as that there can remain no place for any reasonable doubt or scruple, nor by consequence plea for excusing them who give not up their faith to it; yet notwithstanding all this evidence arising from those means and motives, still many of the things to be believed are so inevident, for they are Mysteries, and are wrapped up in such obscurity that they astonish and affright apprehension, and while the mind is swallowed up in the abyss of such dark contemplations, whatever light strikes in from motives, yet the mind is maz'd so, that, if it assent, it cannot be without suspicion and some fear and tremulously: and difficulties often so distract the understanding, that it cannot settle, but is loose and wavering.

Now as in the contests that often happen in us betwixt the temporal interests and pleasures of this world and the eternal blessednesses of the next, in those that are sincerely satisfied of the real infinite disproportion betwixt them, yet if any present object that does flatter appetite with strong delight or other satisfaction, chance but to surprise a man so far as that his present whole attention be engaged upon it, and it be not called off, nor the will apply

the understanding to consider and compare the other interests, the everlasting ones, and weigh them both together, 'tis certain he will yield against his conscience to satisfy his sinful inclination; for to that his surpris'd appetite applied him, & that application did determine him; there being no way to resist the forcible assaults of present things that strike the mind with vigor, if the will (some way excited) do not frequently engage the understanding to contemplate on, advert to with intenseness, even with all its might those blessednesses which God's promises propose to our belief, that so the mind by reason of its constant conversation with them may not fail to call them up on all occasions, and bring them into the comparison, and vie with any present thing that do's allure, and then those will preponderate without fail. So in the other Objects of our Faith, the Mysteries, and generally in all Objects whatsoever, where the understanding do's not reach the nature, so as to discern and look into the truth of them, if there be arguments that make a fair show and flatter natural reason by complying with its principles, which opposes that truth, and with their difficulties maze and appale the understanding, its assent cannot be settled firmly on the truth, unless the will cause the understanding to busy and apply itself so to the arguments and motives of its credibility, that it find a principle whereon to bottom its persuasion, such as that it can compare with, and oppose to those objections, and find reason to adhere to it against them, such as this, *God hath said it:* so that altho on one side subtle reasonings seem to commit a rape upon my understanding, and against belief almost force my assent, yet on the other side God's own authority, of which I have no cause to doubt, (if I advert sincerely to the motives of its credibility, for we supposed that) is of strength sufficient to secure my faith, and will never suffer it to faint at such objections, as I know arise only from ignorance and want of principles to judge by, and from the incomprehensibility of the Object. Now if the will do constantly engage the understanding thus by frequent application to such principles, human reason, howsoever apt to be rebellious, will be easily subdu'd and brought into captivity to the obedience of faith and our belief, will be unshaken; so that the will is justly said to have a signal interest in, and influence on our faith. To make which good I might produce Councils and Schoolmen, but it shall suffice me that the Scripture says, that *with the heart man believeth unto righteousness, Rom.* 10. 10. and 'tis required that man *believe with all his heart, Acts* 8. 37. and it is called *an evil heart of unbelief in departing from the living God, Heb.* 3. 12. and for that reason to believe is amongst God's precepts, Faith is strictly commanded, and a great blessed reward proposed to it, and Infidelity is threatened with eternal torments. Now commands, rewards and punishments are such things as cannot be proposed but to the will, and are not at all made to move the understanding, which must needs assent exactly as it judges, and must judge according to appearances of objects; and you may as well desire a stone to fall up to heaven, or the Senses to perceive that which they have no sense of, as the understanding to believe against its judgment, or to judge in contradiction to what appears to it. Now this being granted, that the heart hath such a vital influence upon our Faith, and that the will contributes so much to believing, by prevailing with the understanding to contemplate on, and frequently converse with, and with great advertency attend to those Divine and Heavenly objects and the motives to believe them: it does therefore follow

Secondly that whatsoever does engage the heart and take the will off so, as that they do not cause this application of mind, that must needs weaken and enfeeble Faith;for it withdraws that that should nourish and give vigor to it, and makes way for unbelief. Now here alas, if I should only name the several impediments upon this account, the avocations of the heart, it would be endless. But to say nothing of particulars, whose state of life either thro the necessities of their condition or the troubles of it, or thro a disorderly uneasy temperament of body, or diseases, though all or each of these may keep the mind almost in a perpetual disturbance, or at least in great inaptitude to such Spiritual application, if there be not strict watch kept to seize all lucid intervals. But to pass these, and only touch at two Occasions in the general. And the

First is the understanding, which if it be apt to be religiously scrupulous in little things, as for the most part scruples rise about such only, whether thro weakness of judgment, credulity, and either little probabilities that work upon that, or the arts of seducing Teachers, or else especially which is most consequent upon any close affliction, scruples rise thro applications of God's judgments or interpretation of the incomprehensible procedures of his providence, if these scruples come to work the understanding, so as that it usually entertains the will with no proposals else, which happens very frequently, and if it does thus even till the will delight itself in these its self-tormentings, and engages the whole man in a continual converse with them; so that he comes to love to aggravate his fears against himself, and willfully retains them, and dwells on them, will not be diverted from such thoughts, which do not only with these their invenom'd darts stab and wound the mind perpetually, and the poison of them drinks up his spirits, but they wound his Faith. As when those scruples are in great measure and grown strong, they use to break out into blasphemies and desperation: so all less degrees also in their proportion raise doubts in men, not as to their own condition only, but God's Attributes, and works, and dealings with mankind, which corrupt and ulcerate and poison their belief, and it becomes languid, feeble and unsteady.

But secondly that which universally takes off the heart or will from causing this so necessary application to the objects and the motives of our Faith, is the lower appetite with its passions. For in man's life that is so perfectly dramatic, and in which the world is always shifting scenes, there happens such an infinite variety of either prosperous delightful, or cross sad accidents, which so goad and stimulate the affections, raise such ebullitions in the blood, and such impetuousness in the motions of the appetite, that the will is hurried along with them with a blind precipitation and a headlong fury; and by consequence it fares so with the faculties upon the satisfactions of those appetites. Now in this rout and confusion 'tis not possible the understanding can attend to Spiritual applications, and if this happen frequently, then thus it being frequently diverted, and its conversation with affairs of Faith much broken off, seldom reflecting on them, and so being very unaccustomed to those thoughts, all the impressions grow faint, languish and decay, the motives have no force, and consequently the belief itself is loose, and scarce hath the assurance of a thin opinion, if it were examined: and of all this the experience is so dreadful, that we daily see, if men go on so far as to indulge their appetites habitually, that their minds being thereby taken

altogether off from the other contemplations, they come to have no love to them, no regard at all, cannot well endure to think or hear of them; and are therefore given up by God's just judgment, such as was foretold long since 2 *Thess. 2. 10, 11. to strong delusions to believe a lie,* even a lie of that eternal dismal consequence that virtue and religion and the blessed expectation of it are mere trumpery, and renounce those truths whereby they should be saved.

But I promise'd not to prosecute this to that height; it sufficeth we having seen how the heart being by such means engaged, and ceasing to employ the understanding upon heavenly things and on the motives to believe them, and the faith of them do's come to lose all vigor, not to be recovered if there be not some assistance to the will, that may be able to take off that ravenous inclination which it hath to present satisfactions, and that gross torpid stupidity it labors under towards future things, and withal excite and inflame it with desires after that *far more exceeding and eternal weight of glory,* and besides remove all those other impediments of our belief which I have mentioned. Which assistance from what hand it is to be expected, and how it effects all that, I must declare in the third place from those words, *Lord, help thou my unbelief.*

Now that the birth and growth and strength of Faith (that Faith, I say, that is effectual to salvation) is all from God, from the preventing and assisting graces of his Spirit, is a Doctrine which the Scripture is abundant in. *It is the gift of God, S*[t] *Paul* saith *Eph.* 2. 8. and Christ says, *No man can come to me,* that is, believe in me, *except the Father which has sent me, draw him* John 6. 44. *i. e.* those preparations of the heart by which men are disposed to come at God's call and receive his Gospel, when as others whom 'tis equally proposed to, and who alike understand it, will not come, are the effects of his good grace; and in that respect such are said to be *drawn by the Father,* and to be *taught of God,* verse 45. and *v.* 64. speaking to his Followers, and telling them that *there are some of you that believe not,* though they had all the methods of conviction, having heard his preaching, seen his miracles as well as others; yet some of them notwithstanding not believing, he adds, *v. 65. therefore I said unto you, that no man can come unto me, except it be given him of my Father.* All the other means and motives, if alone, prevail not. *I have planted, Apollos watered; but 'tis God that giveth the increase, 1 Cor.* 3. 6. I need not say this is the Doctrine of the Church of *England,* 'tis so of the *Latin* and the *Greek* Church, and on this account of the necessity of Grace and the assistance of God's Spirit in believing, the whole Church of Christ hath universally maintained a war against *Pelagius* and his Followers. 'Tis more expedient to show what he doth, and how he does proceed in doing it, how he removes those hindrances of Faith I mentioned in each faculty both of the will and understanding.

First as to the understanding, that he doth enlighten and clear it into the discerning of those Heavenly truths, appears, since *David* therefore prays, *Open thou mine eyes, that I may behold the wondrous things of thy Law,* Psalm 119. 18. and the like *v. 27. Make me to understand the way of thy precepts.* It should seem he apprehended wonderful miraculous dispensations in God's discoveries of himself and of his will to man, besides those of his nature, his transcendent goodness also in the pardoning our sins, in giving us such excellent Precepts, in assisting us

to the performance, in accepting our imperfect Obedience, and in preparing everlasting blessed Glory to reward and crown it. Now that he might discern all these so sensibly as to be ravished and transported with them, so as that he might be wrought on to adore the blessed Donor of all these, and cling to him and them with the close and inseparable unions of Faith and love; he therefore prays that God would open his eyes, enlighten and remove all those degrees of darkness that remained within him, quicken and enliven all his faculties, give him a vital sense and relish of all those things, make him understand them, that believing them he might adhere to them. And since the Scripture says (I told you) that *with the heart man believeth unto righteousness,* so it also therefore says that God does *give an heart to understand, Deut.* 29. 4. and *the Lord opened Lydia's heart, that she attended to the things that were spoken,* Acts 16. 14. thus preventing unbelief, which comes for want of such advertency, as I showed you.

And as to the Will (which hath its influence, I proved to you) that *God works in us to will,* is express Scripture *Phil.* 2. 13. And if we should but only put the understanding in that case, wherein, as we before demonstrated, 'tis needful that the Will engage it to make applications to these Spiritual objects, when the man is not as yet biased or corrupted, but is only languid and indifferent and unconcerned, yet then there is an absolute necessity the Spirit cause it: for if the Will be itself a faculty indifferent and free, there must be some prevenient proposal, thought, or motion, that may determine or fix it; and to will what it ought, it therefore must have some good motion or proposal, such as will prevail with it. Now such proposals and motions come not from itself, the Will does not propose to itself, it cannot think or make the motion, and the Understanding, which, as the case is put, does need a resolution of the will thus to engage it, is not therefore qualified to make the motion sufficient and of force; for then it could and would apply itself without the Will's engaging of it: much less is it qualified, when the Will drawn in by the affections of the lower Appetite hath applied the Understanding, as I showed you, to converse with sensual objects, and by doing so 'tis altogether stein'd with their impressions and images, and hath few others to excite or entertain itself withal. In neither case, since neither Understanding nor the Will is able, there is nothing therefore but God's grace that do's it by presenting objects and occasions, and disposing circumstances so in soft and congruous seasons, as with the assistance of his overshadowing and incubating on them, may be sure to hatch some inclinations and desires that way in the Understanding and Will both. He does all by these means upon all occasions of Divine truth heard, or read, or meditated on, by his applying intimately to the mind the motives of believing, and to help the evidence by breaking in upon it with his own illuminations, which discover to the Soul the beauty of God's promises, make it see how infinitely advantageous they are to it. Thus he fills it with those beauteous images, then backs the thoughts with their allurements, so as that they love to hover and to dwell upon them; this animates them into cheerful practice of all performances that tend to them: then he scatters as it were some gleams of future glory, shedding flashes of it in the joys of Conscience arising from the sense both of God's encouragements and assistances to duty, and of the delights resulting from the faithful, sincere practice of it: and by this joy quieting the Conscience, if it either raise fears from the apprehension of God's dealings in

these outward things, or else if it be scrupulous in little things to the disturbance of his Faith, as I declared, convincing it that conscience is not to accuse or else excuse but by the measures of sincerity or insincerity in known real duty, not from the events or dispensations of God's providence on one side, nor on the other, in little things wherein there is no Law to guide us, and which only prejudice or seduction can make doubtful, assuring us *the Kingdom of God is not meat and drink,* indifferent rites, *but righteousness, and peace, and joy in the Holy Ghost,* Rom. 14. 17. Thus, as St *Paul* says *Heb. 6. 4. they that have tasted of the heavenly gift,* the comfort of the pardon of their sins, and consequent to that the peace of Conscience, and *v. 5. tasted of the good word of God, and of the powers of the world to come,* have intimate experimental relish of the Gospel-promises; those powers of heaven, those omnipotent forces God hath prepared *to cast down* every reasoning or *imagination* that should rise against the Christian Doctrine, and *bring every thought to the obedience* of it, 2 *Cor.* 10. 5. All which are said to be effected there in them who had been *made partakers of the Holy Ghost.*

By these means therefore he enflames the Will, sets it all on fire with ardent love to God and his rewards, and consequently to his service in all the works of Piety and Virtue, and endued with firm and settled resolutions of adhering to him in faithful constant practice of all this. And thus Christ by his Spirit, as he was the *Author,* the Beginner *of the faith,* by which he is stilled *Heb.* 12. 2. so by the same he is the *Finisher* and the completer of it.

He was the Author, as that Testimony which the Spirit gave by miracles, did evince the infallible certainty and the Divinity of the doctrine to the world; for the *Spirit* is said to *bear witness* to it by those signs and wonders *Heb.* 2. 3. and those signs are called the *demonstration of the Spirit, 1 Cor.* 2. 4. that which did irrefragably prove and demonstrate all the Doctrine of the Gospel, and make certain Faith of it; and in this sense it is that Faith is truly said to be resolved into the testimony of the Spirit. So also by the same he is the Finisher, by the graces, the preventings and excitings, overshadowings and assistings of that Spirit working in us, as we showed, a firm sincere adherence to that Faith, and the obedience of it; which when it is wrought, Faith hath attained that height, and in that degree, that is to make us capable of those benefits which Christ hath promise'd to bestow on true believers. The last thing I was to show, and withal whether such Believers in that true degree can say with our man here, *Lord, I believe,* yet say too, *help my unbelief.*

Faith, as the Son of *Sirach* does define it, is 〈 in non-Latin alphabet 〉 , the *principle of cleaving to God,* that which knits & joints us to him: and St *Paul* saith as much, when he makes the formality of an evil heart of unbelief to consist in *departing from the living God;* and to Faith *by which the just must live,* opposes *drawing back,* slinking away for fear of danger or affliction, *Heb.* 10. 38. So that according as that cleaving and adherency must be firm and indissoluble, so we are to judge of Faith.

But secondly 'tis certain this adherency must be without waverings, *James 1. 6, 7. But let him ask in faith, nothing wavering; for let not that man* (him that wavers) *think that he shall receive anything at the hands of God.* A firm and infallible assurance of God's promises, a confident expectation of a grant to his petitions, though the power of Prayer be almost omnipotent on that account, *What things soever ye desire, when ye pray, believe that ye receive them, and ye shall*

have them, Mark 11. 24. yet those are not meant by Faith here; for the person that is bid not to expect a grant is here supposed to think and to be confident he shall receive it, but the Prayer here spoken to is for wisdom, how to behave ones self in times of chance and danger or affliction for the truth's sake, in these *trials* of his *Faith, v.* 3. Now that he may obtain that wisdom, he is bid to *ask* for it of God, but he is also bid to *ask* it *in faith, nothing wavering, i. e.* he must come to God for it with firm adherence to him, with dependence on him only, and a mind resolved, whatever happens, to stick fast to him and his commands and methods, not to labor or accept deliverance on terms not allowed by God and a good Conscience, must not waver betwixt duty and security, nor be double minded, so as to apply now to Christ and Religion, now to worldly carnal politics. Such *double minded* men that have a mind to God and their duty, but a mind also to safety, interest, or some other satisfaction, *are unstable,* are divided betwixt two, not knowing which to turn to, now taking one, now the other, do not stick to God, they are not faithful. It is not sound Faith, where there is not a resolved and settled cleaving; such false-hearted wavering ulcerates and gangrenes all.

But then thirdly, where there is that firm, sincere adherency to God and duty with such a dependence on him, there is Faith that is effectual to the ends of Faith; for this is true Faith, that works and is consummated by love, and that begets an efficacious Hope, by that *hope* works out the *purifying of ourselves as God is pure,* and consequently does entitle us to *see God, i. e.* to the beatifick Vision.

I know there are some, who besides this certainty of *adherence* do require an absolute certainty of *evidence,* affirming there is no true Faith, but such as stands on a clear resolution into Principles more evident and certain, than those Propositions are which are made out to us by Demonstration, than any Principles of Sciences, which Principles since they are more necessary than that first one, *that which is, is,* and the contrary to them more impossible, than for the same thing that is to be and not to be at the same time while it is: by consequence they cannot but infuse greater necessity and certainty into our Faith, than there is in the knowledge of those Propositions; so that 'tis impossible for him, that is a true Believer, to say, *Lord, I believe, help thou my unbelief.*

I shall not put it to the question, whether the Rule of Faith be firm and immovable, or the Principle which true Belief must be resolved into, is most infallible and necessary: for all those which resolve their Faith into God's Revelation, and that make his Word the Rule, must needs assert all that; and where it is affirmed, that the motives laid in second Causes by God's Providence to persuade men to embrace the faith, must be such as of their own nature cannot fail to conclude points true, if they mean they cannot choose but be sufficient to conclude that they are such as ought to be believed, that is assented to as true, I shall allow it; yea so far and in that manner as God intended that they should conclude, that is by the assistant grace and influence of his Holy Spirit, so far in that manner I will grant they could not fail to be conclusive. But that God intended they should be conclusive to us themselves with the evidence of such Metaphysical necessity, so that by consequence they cannot but infuse a greater certainty and evidence into that assent that must be given to the points of Faith, than there is in the Science of those Propositions that are first in Science; and where

there is not such necessity, certainty and evidence raised by clear resolution into Principles more evident, certain and necessary than those are, there is not that Faith wich is alone, is true; and consequently that all true Faith must assent with the highest evidence, necessity and certainty. This, I say, may be granted, when it shall be made appear how it is possible that God can variously deal to men the measure of Faith, if every true Believer must needs have the greatest fullest measure; or how any man that hath Faith, and by consequence is certain most infallibly, can be weak in Faith, or have his Faith increase, so as that it may grow exceedingly and wax very strong, even till it come to full assurance and plerophory: how all this, I say, is not impossible, if all true Faith have essentially this plerophory, that highest, most infallible certainty and evidence. But it is certain that God variously deals *the measure of faith,* Rom. 12. 3. that there are those who have Faith, and yet are *weak in faith,* Rom. 4. 19.—14. 1. that have their *faith increased,* Luke 17. 5. so as that it does *grow exceedingly,* 2 Thess. 1. 3. *wax* very *strong,* Rom. 4. 20. even to *a full assurance,* Heb. 10. 22. Is it not therefore certain, but that he that hath true Faith may say here with our Confessor, *Lord, I believe, help thou my unbelief?*

Moreover if those Principles and motives blaz'd with such an evidence, so bright a luster, of so cogent a necessity, can any man believe that God would think it needful to arm that necessity with strict precepts, fortify it with the aids of his own Holy Spirit, and eternally reward Obedience to a most invincible necessity? Dare any man imagine God could be so sportive in commanding, as on pain of everlasting torment to engage us to believe, that that which is existent is existent, or that the Sun does shine at bright noon-day, when we behold it so as that we cannot see it, ('tis our Author's own instance?) or to assent to these must there be the graces and assistance of the Holy Ghost? or to believe the Sun shines, when it does, is that a Faith that is fit to be rewarded with eternal light and glory? In fine, since that the only certainty of Faith wich is effectual to the ends of Faith, is the certainty and firmness of adherency to God and Christ, and to our duty, without which all other certainty, however infallible, can but help towards our condemnation; and since where the Holy Spirit and his Graces intervene not, howsoever evident men fancy that their principles and motives are, their way of resolution demonstrative, there will be no true Faith; and where he works with his Graces, though they were not so infallible and bright, yet the adherency is firm, the Faith true and saving. Therefore there appears no evident necessity of such pompous principles and ways of resolution of our Faith. For I would only ask, for whose sake, and on whose account it is so needful that these motives, principles and ways of resolution should be so infallibly certain, evident and necessary? Those that do embrace the Faith sincerely and are saved, or those that do not give their hearts up to it, and so perish in their unbelief? As to these, since besides all arguments internal to the doctrine, outward testimony, (the only argument in matter of fact) and that in behalf of Christians, it is far greater and more pregnant than there is for any other fact that ever was, such as humanely speaking, is impossible not to be true; nor could there ever yet be found a rational exception or just ground of doubt against it: so that 'tis impossible but they must be convinced in reason, that 'tis most irrational not to assent. Those therefore that do willfully resist their understandings and their reason, and withal God's ordinary methods of conviction, and so

put a bar against his Graces and his Spirit, since much more than was enough was don for them, they are without excuse; and since they did defy what was more than sufficient in itself, and so resist God's methods also, there is no pretence or reason for more helps of evidence on their account. As for the other, those that give themselves up to the guidance of their light and reason and Almighty God's convictions, and are made Partakers of the Holy Ghost, 'tis most certain that his Holy Spirit will do all that is needful to complete their Faith, and make it certain to salvation; so that there is no need on their behalf of such self evidence of principles and motives to infuse such metaphysical certainty into their Faith. And yet this certainty of Faith not only is the ground on which alone is built Infallibility, wherever that is to be placed, for they are not agreed about it and indeed there were no great need to assure their Faith into such certainty; but besides poor we, because we do not take upon us to assert dogmatically the necessity of such most infallible certainty, not only are unchurch'd, but unchristen'd, concluded beyond all possibility of evasion, not to have true Faith, nor be truly Faithful. An heavy imputation: therefore I crave leave a little to consider it in one word, not desiring to reflect on others, but to justify ourselves; for in truth God knows, we would as willingly go to Heaven as our Neighbors, where we know we cannot be received without true Faith.

Now though it looks unlucky that we should be doom'd thus upon grounds, of which the Founder is himself under censure for them, and his books that laid them, damned even by his own Church, though we are by virtue of their Principles condemned as Heretics, because we come not into their Church which condemns the Founder of these very Principles on their account; yet since however anything does serve their turns, provided it condemns us, 'tis not therefore to be passed by. Now the ground not only of their Faith, but this their Confidence, whereby they so exalt themselves and censure us, is the absolute certainty of the living voice and practice of that Church, which resolves her Faith by this Rule or Principle, not to believe, or teach, or practice anything as of Faith but what they did receive from their immediate Forefathers as of Faith, and saw their practice of. For if this Principle were their Rule always, (and if it be now, it must, they say, have been so) then the Faith of each succeeding Age must needs have been the Faith of the preceding, and by consequence there having been no change, the Faith of this Age must needs be the same with that of Christ and his Apostles. Now since in the resolution of our Faith we proceed not by this Rule, upon this Principle we have no Rule of faith, nor certain resolution of it, and by consequence no Faith. Now it appears at first sight fully evident that this Rule of theirs does supersede and quite evacuate those Doctrines that maintain either the sayings of the Fathers, or Decrees of Councils, or the Definitions of the Popes, or the infallible Authority of the Church, whatever that Church signify, hath any part or interest in the Rule of faith, and very justly so: for Fathers are but eminent Members of the Church, Popes can pretend to be but Heads of that Church, Councils but the Representatives, and what infallible Authority soever can be in the Church, that Church being the Congregation of the Faithful, and those only being Faithful that hold the true Faith: therefore till it be known which is the true Faith, it cannot be known who are the ture Faithful, nor by consequence which is the Church, nor therefore which is Head, Member, or Representative of it, or hath that

Authority: and therefore before all, those men must have a Rule for their Faith, whereby they may try which is the true. But when we say we have God's own Revelation of his will what he would have to be believed, his Word, the Scriptures, they add that since we cannot know which is the Scripture but by the continued testimony of those that recommended it from the beginning, neither can that be the Rule, which needs another Rule to establish it; nor can that which is believed upon that other Principle of universal testimony be any part of the Rule, since what is believed is the Object of Faith, and so presupposes the Rule of Faith: and therefore we who make that to be the only Rule, have no Rule, no not a part, though the *Trent* Council do allow the Scriptures to go shares with Tradition.

'Tis easy to reply, that that which is the Object of that Faith, whereby we assent to it, as a book written by such inspired men, or as a true historical Narration, of which Testimony does assure us, may yet be the Rule of that Faith, whereby we assent to Doctrines as revealed from God, which we believe those are, that we find there recorded. And it were as easy to retort, that if this arguing were good, men could not know that the Doctrine which Christ and his Apostles orally delivered to them was from God, but by the testimony of the Miracles they taught; therefore neither could Christ's or the Apostles oral tradition, living voice, be a Rule of Faith to those Ages, since they were the Objects of belief, and presuppos'd those Miracles as the Rule by which men did believe what Doctrines came from God; nor can the Succession of Doctrine be the Rule, for we know not the whole Succession but by the living voice of the present Church, that does deliver Doctrine by the foresaid Rule or Principle. But not to reply to this Scholastically, but suppose for their sakes, that Scripture could be known to be the word of God no otherwise than by testimony, yet that it might be the Rule one short familiar instance shall evince irrefragably to the meanest understanding. We know the Books of Scripture are entitled Books of the Old and New Testament, both Scripture itself and Fathers giving cause for that expression. Now in making a man's testament, the Testator's last bequests, or that which he last of all wills, as to the disposal of his goods and possessions, is the primary rule, we know, by which they are to be disposed off: and when that disposition and will of his is put into writing, signed and sealed, that writing, or that Instrument is secundarily the rule by which Legacies must be demanded, and upon performance of conditions the Inheritance entered upon. Now possibly they that either demand Legacies, or the Executors, yea the Heir indeed himself it may be know not either hand or seal; however that the writing was in good deed honestly subscrib'd and sealed by the deceased party, none can know, but who were present, and saw or heard him declare and publish it: and if any are concerned to be assured whether it be a true will, neither forged nor altered or depraved, they can no otherwise be satisfied, than by their testimony. It is on that account that men give credit to that will, from thence it is of force, and afterwards continues to be so as to all ends and uses of a Will, by being witnessed and sworn to, that is, proved, and then enrolled and laid up in an Office for that purpose, and by that becomes a firm Record, and as such is there conserved. Now certainly no man is so far destitute of common sense to say either the Witnesses or their Testimony, or the Office that conserves the Instrument, or the Clerks and Registers or Judge of that Office is the Rule by which the man's goods must be distributed, or the Rule of those things that the Heir or the

Excecutors must perform: for the man's last Will, I showed you, was the prime Rule, that Will put into writing, signed and sealed, that is that Instrument the secondary Rule of all that; and the Testimony, Office, Clerks and Judge are but only means of bringing that Will to the knowledge of all such as are concerned, the way of assuring the truth and uncorruptness of the Instrument, and of conserving it entire for after uses.

The Application of this to Christ our Savior's Testament is easy. If by Penmen, which himself inspired, he caused his last Will in disposing the Inheritance of Heaven to be written, and what things he would have believed, what don, all which he sealed with his own, God's Seal, with Miracles: and if those Penmen and the other Witnesses, before whom he declared and published it, did attest it, and gave it to the Church to be conserv'd there, and her Pastors are perpetual successive Conservators of the integrity of these Records: 'tis plain our Lord's Will here is primarily the Rule of Faith and Action, and secondarily the Testament, that authentic Instrument is so: and the Testimony is no more that Rule here than in the man's Will, nor yet than the prerogative Office, nor the Pastors or the Head (if such an one there were) than the Clerks, the Judge of that Office; nor all, nor any of these are the Rule itself. The Testimony is but the means of conveying down to us the knowledge of that Testament, and of the uncorruptness of it; and as far as that Conveyance and that Testimony is assured and certain, so far they must grant the Faith we give, that that writing is the Rule, must be assured and certain. And since all the means and kinds of their Tradition make that very Testimony and Conveyance of that Book, therefore all that certainty and that infallibility their faith can have from those grounds, the same certainty and infallibility the faith we give to that Book must needs have too on their own grounds. But it hath more; for since the ground of all faith must be testimony, and by consequence none but Divine Testimony can be ground sufficient for Divine Faith, and that Testimony was, I showed you, Miracles, wrought by the Publisher to confirm the Doctrine, both which are in this Rule of ours. Therefore altho that universal Testimony, all their Tradition for it, which is merely human, may be a sufficient method of conveyance to derive all notice; as the first men's eyes and ears that saw the Miracles and heard Christ, though they be but human senses, were sufficient to them also, they suffice not yet to a Divine Belief, they cannot ground that Faith which must be given to Divine supernatural Doctrines upon a Divine Testimony, which Tradition is not, but our Rule hath. So that the resolution of our Faith is made by a Divine Rule, such as theirs pretends not to be made by; and the mere conveyance of that Rule to us hath all that certainty and that infallibility, that they pretend their Rule itself to have, and so we may have Faith, and may be Christians. But we are never the nearer however: for if the Rule of Faith, if true, must be a means to make our assent more infallible than Science upon Demonstration, and there can be no other such Rule besides the living voice and present practice of that Church, which does, and always did resolve her Faith into it by this Principle, not to believe or teach or practice anything as of Faith, but what they did receive from their immediate Forefathers as of Faith, and saw their practice of, which most undeniably renders their Faith impossible to be erroneous; therefore we that own neither such a resolution, rule or principle, can neither have true rule nor Faith.

But yet how fine soever and self-evident this Principle and Resolution appear to them as speculators, if it were practically enquir'd into, it would appear the weakest of all other. For first I might evince, that ever since the first beginnings of Religion and mankind, while either they had no other rule at all but this of oral, practical tradition, as in the first times before the Law was given and Scripture wrote, their faith and practice grew all false and diabolical; or when they had another rule, so far as they made use of this rule, thereby that they did make void their own Faith and God's Laws, as the *Pharisees* among the *Jews:* or lastly, when they had not an entire rule written, as in the first Age of Christianity, while the Scriptures were not spread amongst Believers, but they had the living and inspired voice of the Apostles to resolve their Faith into, and by that Rule and Principle of oral practical Tradition most perfectly, yet then the most execrable Heresies that ever infested the Church, had their rise and growth.

Secondly I might demonstrate their Church did not always so resolve their Faith, and by that Principle. Look thro their Councils all from the beginning, where their Church, sometimes the whole Church met together, either to confirm the true Faith, or confound the false, and you shall find no footsteps of this oral, practical Tradition, but of doctrinal enough. The Sayings of the Fathers, and Decrees of Former Councils, and the Texts of Scripture, these they call their Demonstrations.

Thirdly where there is most need still of a certain rule and resolution, there this is unpracticable wholly; namely in all great divisions of the Church in points of Faith. To instance in the *Arian* contentions, where the World was against St *Athanasius,* and St *Athanasius* against the World, and the Pope himself *Liberius* was then *Arian,* who could then hear and distinguish the living voice of the Church? When the whole East was so universally and bloodily divided in the matter of Images, one *Greek* Council defining against them, and another for it; and the West as much, the *French, Italian, German* Bishops presently in a great Synod declaring against them, and the *British* Church particularly. Now I will not ask how it was possible the greater parts of the whole Church should so at once have laid aside their infallible self-evident Rule, and chanc'd together to forget it, should not once bethink themselves whether they had seen their Forefathers practice that Worship or no, and heard them teaching that they had received it too from their Forefathers: nor ask how it was possible their Enimies should not mind them of it, if it were the Churches rule, and had been generally taught and practiced, and assure them by their Principle how impossible that it should be erroneous. But there is not a word of this in the whole two *Nicene* Councils, but some Texts of Scripture and some Sayings of the Fathers, which no more evince the practice, than *Tentordin* steeple does cause *Goodwin* Sands. But I will ask, how in the noise and the confusion of both States and Churches, while wars and Anathemas thunder'd in the quarrel, how it was possible poor souls could hear and distinguish what the living voice and present practice of that Age was, which was so extremely various and contradictory? Those that were then to be instructed in the Faith, what could they hearken to? How could they guide themselves by that Rule, when as in their Doctrines they condemned each other, in their practice murder'd one another? And when each party pleaded that theirs was the Faith delivered to them, which should they believe? The major party. How should they know

infallibly which was? How be assured the major party is required? Why truth must be on that side where the most are? What self-evident Rule had they to judge of these by? Surely none. Accordingly it was not by this Rule, but by being overpower'd they received that Faith and practice.

Fourthly that it may appear in no case useful in the calmest Sunshine of the Church, and when, if ever, they were all of one mind; namely before *Luther,* when if ever there were any Article that the *Latin* Church was possessed of an explicit belief of, it was that of Purgatory, as it is now held amongst them: there was all expresses of an oral practical Tradition for it, and if there were not, 'tis impossible to know when any Doctrine is received upon that Principle, so that the Rule is frivolous as to practice; yet, as if that Principle had ow'd the very Founder of it a great spite, he must go write a Book against that Purgatory, which stood by his own Principle, for which he is under censure by his own Church. But least this should seem only an Argument *ad hominem,* I will urge only one instance.

There was a time when the immaculate Conception of our Lady stood by oral practical Tradition, for in the public Liturgies of their Church it was expressly owned and celebrated. For in their Liturgy printed 1551. after a devout Prayer to the B. Virgin there is added *Ave, Hail Mary, full of grace* &c. *Blessed also be Saint Anne thy Mother, out of whom thy virgin flesh came without any stain, immaculate.* And again, *Hail* &c. *woman, blessed be thy Mother Anne, out of whom thou didst proceed a Virgin without any stain or sin.* Once more in another Prayer, *All hail thou most chaste Mother of God* &c. *and blessed be thy Parents Joachim and Anne, out of whom thy virgin flesh proceeded without stain, immaculate.* The same too was defin'd expressly in their Oecumenical Council at *Basil* in a session on purpose for it *c.* 36. after long debate decreeing that she never had Original or Actual sin, but was immaculate; and though the Pope for other reasons, and not this definition, would not confirm this Council, yet besides that by the way of oral practical Tradition his Holiness is declared to have but one vote and no negative; yet if his vote signify, *Alexander* VI. a little after gave ten thousand years of pardon for all mortal sins, twenty for venial *toties quoties* to all that said devoutly in that Worship of our Lady and St *Anne* the former Prayer, *Rubr.* Now if the Church did not believe what was thus in her public Prayers, in her definitions, which was the judgment of her Pastors, of the whole Church Representative, but if somewhat else must intervene to prove what is of Faith, the Rule is insignificant, it is impossible to know their Churches Faith at any time. But we are bound to think they would not in their Solemn Divine Worship own what they did not believe, and they could not believe anything by this Rule but what they did receive, and so their Faith and Practice consequent must have been always, and must be infallible. Yet we know that was defin'd the Doctrine taken up merely to countenance the Worship that had formerly been given to the Blessed Virgin in the celebrating her Conception. For since it always was the Churches Rule never to solemnize with a Festival but what they did account was Holy, according to that saying of St *Bernard, quo pacto festus habetur qui minime sanctus est?* And accordingly the present Church that does still celebrate it, also in her new Reformed Breviaries calls it *Sanctam Conceptionem;* having therefore entertained the Festival, they must needs entertain the Doctrine. And the forenamed Council does expressly own this in defining it *ut consonum cultui Ecclesiastico,* in that it was agreeable to that Worship which

the Church performed in the celebration of it. But if you would know how the Solemnity began, you may receive it from themselves thus. A Canon of a Church in *France* greatly devoted to the Blessed Virgin, returning home over the large mouth of the *Seine* in a vessel alone from the other side, where he had been committing Adultery with another man's wife, and as he sail'd singing the Hours of the Blessed Virgin, a great troop of Devils drown his vessel & himself in the deep, and his soul they dragged away to torments. On the third day, while they were tormenting him, the Mother of our Lord came thither with a train of Angels, asking why they did unjustly so torment the soul of her servant? Whom they answered that they had a just right to it, for it was taken in its being about their employment: she replies, if it ought to be theirs whose service it was in, then of right it is mine, for you seized it as he sung my Mattins, so that you are guilty. Upon which they fled and left it, and the Blessed Virgin brought his soul back to his body and himself alive to shore, where falling at her feet he said, *Dear Lady, what shall I render unto thee for so great benefits that thou hast don unto me?* she replies, *I desire that henceforward thou commit no more Adultery, least the later end be worse than the beginning; I desire moreover, that thou wouldest devoutly celebrate the Feast of my Conception yearly on the eighth day of December.* Good Lord! that singing Mattins to our Lady should atone for him whose Vespers had been offered up to a foul shrine, to his Paramour, celebrated in the vile Embraces of his Neighbor's Wife? That the Blessed Virgin should be so concerned for her own immaculate Conception, so indifferent, so easy, or indeed indulgent to the gross Adultery of others? However, as it well became him, he obeyed her and observed it: and upon two other such like visions so did several others. But the Worship by all this was only private men's particular devotions; therefore there was one more made to *Anselm,* who immediately began it in his Priory, and being made Archbishop afterwards of *Canterbury* made it public, and then *Innocent* the III. did so in *France,* and so the Worship became universal in their public Services; and to justify that Worship too, the Doctrine of immaculate Conception was received into those Services, and then defin'd in that great Council above mentioned. Had this but been in one of the dark Ages, it had certainly prevailed, but something checking with the doctrine of the whole world that was more awake then, the Popes afterward, altho they kept the Worship up, durst not vouch the Doctrine for a point of strict Faith, though sought to by two solemn Embassies from two Kings of *Spain, Philip* III. and IV. Now truly by the equipage, pursuit and carriage of the business one would think they came to crave an Audience for some new Faith, as they were wont for any extraordinary grant or dispensation: that at *Rome* they could decree Divinity as they did Acts of the Conclave, and give out Articles as they did Cardinals Caps, and make a new Creation for belief; for sure they did not send that Embassy to enquire whether their own immediate Forefathers had so taught them, and so forwards that there had been always a perpetual succession. But though that would not do, 'tis evident there was a doctrinal Point defin'd by the great Representative of their whole Church, and for some Ages received with the Devotions and the Worship of their whole Church, and by consequence into their Faith; for otherwise they gave Worship upon that account which they did not believe: and it is also evident to sight, how doctrines did come in into their Faith upon all least pretence of Visions, (the known way) some that were devout men began a practice, after other some in

power adopted and gave credit to it, and then gave authority; by this means the practice in a while grew universal, then became their Doctrine and their Faith.

Now I would know whether it was so, it came along to them by the way of oral practical Tradition. If it did, 'tis not a sure infallible Rule of conveying Faith; if it did not, then that Church did not still receive their Faith upon that Rule and Principle or by that method, though that they did so is their first great Principle: and the great Master of that Scheme assured his Holiness it was not possible to maintain their doctrine otherwise against the subtlety of the *English* Heretics. And truly they that make the greatest noise amongst us now, are fled to the last hold of it: but that indeed it does alone protest Infallibility whether of the Church or the Succession of their doctrine by that way of practical Tradition, and that is the infallible most necessary certainty of Faith. But I shall say no more to this than what the grand Abettor of the Principle hath said in answer to himself, objecting what was to be said to them that could not penetrate into his demonstrations, see the force and evidence of that Rule and Principle, and yet have that Faith that's necessary to Salvation, I shall give it you in his own words, as near as I can put them into *English.* He says, *there is a certainty derived into the understanding of these men out of their will; for since they think themselves assured these truths were brought down by the Church from Christ to them, & stand convinced of that act, this is sufficient to cause their wills firmly to adhere to them, and by that adherence to repel all difficulties and objections to which curious wits are subjects. And whether the man see that the Authority of the Church which he follows is of more force at least to him than particular objections in those truths; or whether he thinks nothing at all of it, but rests steadfast in that assent which his very ignorance caused, 'tis plain he hath a certainty of will, which in its way extends itself to the Government of his whole life answerably to that his persuasion, and by consequence he hath a certainty exclusive of all doubt, and such as moves him to direct his actions all to God, that is, there is in him that Faith which worketh by love.* So he. Now hence 'tis evident by his Concessions, first that there may be a saving Faith which hath not that infallible certainty arising from the motives, Guide, or Principle, or way of Resolution. And that secondly a Certainty derived into the Understanding from a Will that is piously disposed sufficeth. Thirdly, that there is this certainty, where the Will firmly cleaves and adheres to God, relying on him with a vigorous hope and trust, directing all the actions up to God and to his service, and persevering in it to the life's end. Now this is all that I am all this while contending for. It is not by self-evident or demonstrative methods, or by an infallible Guide that he provides against men's unbelief; but when with preparation, like our man here in the Text, in weeping earnestly we betake ourselves to him, crying out for help and direction, and applying our understanding meekly to attend his methods, he disposes piously the Will to entertain the gracious blessed Proposals of the Gospel with complacency and heartiness, and from conversing with the experience of them to prefer them before all worldly carnal things that used to bait our lusts, ravish our hearts, and carry us away from God and from our duty: and it is against this *unbelief,* in thus *departing from the living God,* that his assistances are mainly leveled, and our Prayers chiefly are to be directed. For 'tis most infinite madness to persuade and satisfy ourselves we are of the true Church, have the only true certain Faith, if yet our practices be such as set us at as great a distance from Almighty God, as Hell is from Heaven; and while we

do commit such things, 'tis as impossible we can adhere to God, as 'tis impossible for Christ to have communion with *Belial.* It is a Contradiction by ungodly actions to defy God and turn our backs upon, and depart from him, yet to cling and adhere to him; 'tis, as I say, a Contradiction to believe that we have Faith, while we do not cling to, and adhere, but depart from him. *Lord, help thou* this our *unbelief.* And if his grace but once dispose us to prefer the blessed expectations of a Christian, he does easily prevail with us to cling to them with such certain assurances, as will carry us thro all the stages of our life and duty, with all cheerfulness and constancy. This is that certainty of Faith by which the Martyrs cleav'd to, and embraced at once the Cross and their Religion, firm in dying as believing; and when with arts of torment they broke all their joints and their limbs piece-meal, scattered all their parts asunder, tore their souls out of their bodies, still they kept their Faith whole, and their Tormentors could not tear one Article of their belief or Christian practice from them: and when their Wills were once inflamed with the desires and expectations of God's preparations, then no other martyring flames could make them shrink. Those seemed to them but brighter Emblems of, and speedier Conveyances to that Eternal Light and Glory, which their Faith had given them the evidence and the first vision of: they knew by them they only did expire into Everlasting Life and Glory.

SERMON XIV. THE CHRISTIANS LIGHT is to shine before men.

Matt. 5. 16.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.

THE words have two parts, a command and a reason of it: the command, *Let your light shine before men;* the reason, *That they may see your good works* &c.

The command affords to us this instruction; the life of a Christian is to be fruitful and exemplary. Both these are commanded not only in the command itself, but proved in the reason, *That they may see your good works:* there must therefore be works, which are the fruits of virtue. Yea and fruitfulness is everywhere required by Christ, and if we look upon the current of Scripture and our duty, we shall find that it will not serve a Christian's turn not to bring forth ill fruit, to be only barren ground, not to have vices bud and sprout within us and grow with an increase of sin; but we must do good. In the Parable of the Sower *Matt. 13. 23. But he that received seed into the good ground is he that heareth the word and understandeth it, which also beareth fruit, and bringeth forth some an hundred fold. We are gods Husbandry, 1 Cor.* 3. 9. Now is any of you satisfied with his field, because it plows well and receives the seed most kindly, if it bring you no increase or crop, yield you no harvest? No, saith the Author to the *Hebrews c. 6. 8. such ground is nigh to cursing.* Why your works they are your crop, your harvest; and when God shall send forth his Reapers, the Angels, if they can find no returns of all God's cultivating you, but all his husbandry, his seedness, and his pains too have been lost upon you, no increase, but only barrenness, your end is to be burnt; or only tares, they are to be *cast into a furnace of fire, where there shall be weeping and gnashing of teeth,* Matt. 13. 42. And

in like manner by the Parable of fruit trees*John* Baptist, *Bring forth fruits meet for repentance; for the ax is laid to the root of the trees, therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.* And *David* describing his blessed man *Psalm* 1. does it, first by showing he does not bring forth ill fruit. But neither will that serve turn to hear and meditate and talk of the word of God, and not to do it. It is the very same thing as a wilderness upon the water side, a dead barren tree upon the River's bank. No his man is *like a tree planted by the rivers of waters, that brings forth his fruit in due season.* We are God's *Vineyard, Isaiah* 5. and he tells us there, what pains he hath bestowed upon us, *v. 2. He fenced it, and gathered out the stones thereof, and planted it with the choicest Vines* &c. *v. 4. What could have been don more to my Vineyard, that I have not don unto it?* Now if we do not bring forth grapes, *Go to,* saith God *v. 5, 6. I will tell you what I will do to my vineyard, I will take away the hedge thereof, and it shall be eaten up; break down the wall thereof, and it shall be trodden down. And I will lay it wast, it shall not be pruned nor digged, but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.* Yea God did not only lay wast his Vineyard in that *Isaiah* 5. because it brought forth sower and wild fruit, but our Savior in the Gospel cursed a Fig-tree, because it brought forth no fruit. And indeed that barren Fig-tree was the only thing upon the earth that ever Christ did curse, all his Miracles were mercies, but that. An unfruitful Christian is such a thing a Savior hath no mercy for; a mere negative virtue hath so little claim to Heaven, that it cannot escape the curse of a *Jesus.*

And shall we apply this, first to the conviction of their opinions, who think if they lie under no gross customs, if they be not tainted with any foul commissions, they are then in a safe condition? What if they forgive no wrong, why they will do none, and so who shall lay anything to their charge? Pardon they will not any minute offense, because they avoid the wanting it from others; and they will not hate nor malice, though they cannot have the bowels of of love, no fellowship of Christian kindness: they have no foul unclean heats, nor no devout ones; no ardencies of lust, nor yet of zeal: so they do not blaspheme God by daily oaths, make no matter of worshipping him by daily Prayers; and if his holy name be not in their execrations, 'tis well enough though he be not in their Petitions. No though they go a little further, and besides their doing no gross ills have great Professions of Religion, they have all the leaves and foliage of a Christian, they make a fair shell of Piety, take abundance of pains to do all those things that are to style them great Professors, plenty of hearing, and abundance of talking, but no doing: if you search the leaves you find no fruit, no constant tenor of good works in every kind of Christian duty; these are but too obvious stratagems of Satan and our deceitful hearts to make us satisfy ourselves, either with our condition, though our Piety look no further than to do no ill, and the positive part of Religion be altogether unregarded by us; or though we have no more of it, but the Profession. O my Brethren, as to these last remember that the cursed Fig-tree had leaves, had fair show enough to bait our Savior's hunger, and promise him refreshment, and temt him out of the way to it: and to the other, hath God authority only to forbid, can he command nothing from us? Are we content only to abstain from something for his sake, but will not do anything for his, nor Heaven's sake? Is not his Worship as dear to him as our lusts are hurtful to him, and hath he not as much reason to require that we should be devout and holy, as that we should

not be profance and filthy? Can all his mercies, all his rewards neither procure nor deserve more of us, than only not to serve the Devil? Surely, my Beloved, both these sorts of Christians shall find, that in the catalogue of sins to be accounted for, omissions shall be reckoned, when our Savior comes to pass his sentence at the dreadful day of Judgment. See the tenor of it,*Go ye cursed, for when I was hungry, ye gave me no meat.* 'Tis not ye shall be damned because ye stripped me, and because ye starved me, but because ye did not relieve me. And 'tis so in the other, not bringing forth fruit, not doing fills up the sentence of final malediction.

But the sadder conviction of this is for the practice of those that are nothing but commissions, whose vice is positive, men that cleanse themselves from holiness, and go on daily perfecting filthiness. If the man, *Matt.* 25. that received the one Talent, and laid it up safe in a Napkin, and did no ill with, yet because he did no good, was therefore cast into utter darkness, whither, think you, had he been cast, if he had made that Talent the instrument of his sin, if like the Prodigal he had spent it upon harlots, or upon excesses? And whither shall they be doom'd, who do so? If it be not enough to abstain from sin, what will become of them that do little else but act it? If not to do pass sentence, how will to commit condemn? and if the half righteous shall not be saved,*where shall the ungodly and sinner appear?* If the tree with leaves, that was green in foliage be cursed, shall not the dry and rotten one be burnt? Alas for these men, what a long stage of duty have they to go thro (if they do intend in this life ever to be better) who have not yet set forth, have entered upon any part; who have not *cast off the works of darkness,* which yet, when they have don, they have but half, they must *put on the armor of light,* such too as will shine: they must be fruitful and exemplary.

And this second quality is indeed the great design of this Text, which hath more force in it than that of a single command; for the verse is a conclusion following upon the three former. He tells them that they are *Salt,* and *Sun,* and a *City,* and a *Candle,* things that are visible or else diffusive of their virtues, and then concludes *Let your light,* or rather, So let your light, as a candle gives light unto all that are in the house; So do ye, *Let your light shine hefore men.*

Light is set here for Christian Holiness and Purity, as I shall show you; and that most fitly, because nothing so pure as Light, clear as shine and noon-day, nor nothing so diffusive, it shows itself to all: so that the thing meant by it, is an open visible Holiness of Conversation.

Or secondly more especially to represent the Purity of a Christian Life; Light is so clear, that it is set to express the very Holiness of God himself 1 *John 1. 5. This then is the message which we have heard of him and declare unto you, that God is Light, and in him is no darkness at all.* And indeed Light was the very first emanation of God in the Creation, he said first, *let there be light.* And it is the most spiritual and pure of all visible corporeal beings, its motions seem instantaneous, and by a kind of omnipresence it fills the medium, and appears entire in every part of it: yea farther, it is not liable to stain or sulliage, sun-shine is as bright upon a Cottage as a Palace, a dung-hill as a bed of Roses; you may extinguish light, but not defile it. No expression comes near the clearness of light, and this our Holiness is to strive after.

But thirdly, most of all to represent the open visibility of Christian virtue. Nothing is so easily seen as Light, for indeed nothing can be seen but by it: in a moment it will scatter itself over the whole Hemisphere; yea Heaven itself does not bound the Sun-shine, and it passes thro the Firmament. Even so diffusive should our Piety be, shining before men, and like the Sun's light too spreading into Heaven, shining before Angels, and making them rejoice. A Christian is not to suffer any man to walk in the dark either of ignorance or of sin, whom his knowledge or example may recover; he must instruct and enlighten the mind, he must reform and enlighten the will and the affections. His pious actions must be always shining in his eyes to guide and stir him up, and everyone must be Christ's star to lead to him. *They that be wise,* saith *Daniel c. 12. 3. shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.* Yea they are to shine so as they may turn many, that shining being both their glory and their duty. And St *Paul* tells how they are to shine *Phil. 2. 15. Be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse generation, among whom ye shine as lights in the world.* All men look upon you, and therefore you are to give them good example. They are as watch-towers upon the sea, that have lights placed in them to guide the Mariners into safe harbor, to teach them how to shun the rocks: and this they are to do both by their own practice and by reproof. *Eph. 5. 11, 13. Have no fellowship with the unfruitful works of darkness, but rather reprove them. But all things that are reproved, are made manifest by the light.* When those foul acts that are don of them in secret, are reproved by a man that hath this Divine Light in him, then it appears how foul and wicked they are, which the darkness of their souls would not let them see. *John* 3. 20. it is set down as the property of light to reprove evil deeds by discovering to them the ugliness of their courses, and showing the fair example of a contrary life, to turn them from the evil of their ways. This is to let their *light shine before men.*

Another expression is of a Candle *v.* 15. of which the ground is the same with that of the other, the Light of the world, only the Type sinks a little. The Light there had a larger Sphere; for the Sun gives shine to all the world, but the Candle here *gives light* but *unto all that are in the house,* as our Savior words it, or at least that are in the room. Now this Emblem was also very necessary: the greatest part of men are of a lower rank and employment than their example should have influence upon very many, or that their actions should be called Sunshine; the acts of their calling are low, and so are those of their Piety and Religion, not considerable enough to be viewed or looked upon by many others; they are not anything notably, and how then can they be exemplary in their lives? They are too much clouded both in their fortunes and their employments and their faculties to send forth any Raies, they cannot shine. Why yet for these our Savior hath a Type here in his Sermon, as also a great part of his life was the very practice of this exemplariness in a very low and ordinary condition. From the time that he disputed with the Doctors at twelve years old, the shine and glory of which action may seem enough to have tempted one to show forth his light in an eminent manner, to have presently undertaken employments, wherein he might have been seen; yet till the time that he was thirty years old he retired himself, and was subject to his Parents, living with, and serving them privately at *Nazareth Luke* 2. 51. who, God knows, were of a very mean condition, and consequently so was he, working with his hands in a

mean trade. Now all this while how did his *light shine before men,* when it was immur'd in a Carpenter's work-house? Why even then it did in exemplary humility, great obedience, pious carriage, and virtuous diligence, ordering his conversation in that very mean condition, so as that made him gracious in the sight of God and of men *v.* 52. So that from his behavior in that low estate men accounted him a very good person. And then, whosoever thou art, be thou never so low, Christ hath shown thee how to *shine before men,* as he did, though he were the Son of Righteousness. Thou canst not be too mean to be obedient, to be careful in thy service, to be harmless, never doing or speaking ill of anybody: thou canst not be too low to be abased, nor consequently to have occasion to show forth patience, meekness, and longsuffering, and gentleness, those glorious, however humble, virtues. And this is truly to *make thy light shine before men.* Tho thy example be not big enough to be looked upon by a whole Shire, nor yet a Parish, nor a Township, thou canst not be accounted the light of the world; yet be thou never so little, thou mayest shine forth as a Candle, give example to the Family in which thou art by those virtues of being harmless. If thou have not so much Piety, so much Light as will shine abroad and make a day, yet give a roomful of example, let none grope thro ignorance, or fall into sin in the house where thou dost dwell, if thy small light of knowledge can instruct, or thy good carriage and encouragements can persuade him. And this especially concerns them that are set out to be Lights to walk before them in knowledge: Husbands, Masters, Parents, or any others, whose employment is to instruct or govern, of whom whosoever he be that by any evil carriage of his own gives ill example to those he hath to deal with, if they follow it, (as 'tis not to be expected but they will) he multiplies his guilt, and derives on himself all the sins that are his imitations. The vices of all that follow him are all his retainers, his is a family of sins, and the imitations of his Children are to be imputed to him; he is Father of villainy, and hath a whole offspring of guilt too: and all the sins that are don by his example, will appear the same thing as the Devil at the day of Judgment, and claim their Father; there the brood of iniquity will come and challenge him, and there alike curse their Parent and the Devil to whom they equally, and as accursedly relate, as those that joined to beget their vices, that have destroyed them eternally, both Parents of their destruction. This is certain hence, for he that but puts out the Candle, is accessory to all the falls and hurts that the darkness causeth. Now thy good Example is the Candle, which if thou do not show forth, thou leavest them in the dark. And then if not to walk holily in all thy actions be a thing of so much guilt, it would be worth the sad serious consideration of every man, whom any others do but hear or look upon, especially if those whose age makes them capable of little else but imitation, to bethink themselves that every oath or curse of theirs may teach some others, every obscene word may stir up others lust, and instruct others what to learn hereafter: every passion, every drunkeness may make the ignorant believe those sins are not so foul, which are so customary with those that know more than they do, and by often seeing them may be invited to them; and so for other sins. And if they do, how many sins shall they have to answer for, besides their own, which, God knows, are an infinity, too many? What an invitation may one take for this from that happy consideration, that an innocent carriage, an holy Example does contribute to the blessedness of all the Souls that look upon me? Let others take delight to entertain the desires of those that keep them company with the

pleasures of sin or vanity, to furnish them with instruments of delightful folly; but let me be instrumental to their being happy to eternity: I had rather be a lover of their Souls, than of their mirth. Let me be useful to the glory of my God, and the Salvation of those that are about me; which certainly I am in a good measure, if I can but have a care of approving all my actions so, as may give others no occasions to sin, but may effectually attract them to my profession. Then I do cooperate with the Blood of Christ; for that was poured out to buy men from their vain conversation, from which if my Example will but help to reduce them, I shall save Souls, and in my Light they shall see a Light of everlasting Glory on themselves, and my Light also will shed Glory towards God; for so I *glorify my Father which is in heaven,* the reason of the precedent command.

And this is incumbent especially in a dark season, such as this to which we are condemned; wherein to say nothing of those mists of error in which the generality of us are lost, engaged in a confused crowd of Religions, tost up and down with a tumult of pretending opinions, and either wholly in the dark, or having only false lights that do misguide us, so that we know not which way to get out. Omitting these, there is a grosser darkness does inhabit with us, such as that which makes Hell the Region of utter darkness. 'Tis not ignorance but wickedness that dwells there, and that is the Region not of mistakes, but of impiety, and we go on in such a constancy of works of darkness, as does require an everlasting night to cover, and go on in such a fearlesness, as if that night could hide us from that God, who clothes himself with light. And what is the duty in relation to such a season? You have it *Phil. 2. 15, 16. That ye may be blameless and harmless, the Sons of God, without rebuke,* unblemish'd *in the midst of a crooked and perverse generation, among whom shine ye as lights in the world, holding forth the word of life.* A severe harsh injunction, that man must therefore have the stricter care that his life be blameless and unblemish'd, must therefore be more forward in devotions & holy performances, because most men about him are far otherwise, because he lives among loose people. The contrary indeed might prove a good encouragement to live a blameless life, because I live amongst harmless holy people; for then what provocation have I to be otherwise? Besides the shame of being otherwise among such would abundantly restrain me, when if I did commit any enormity I must be looked upon as a stain and blemish in the very beauty of Holiness, look like a Negro in the midst of glorious beauties, as a dash of Hell in the Landshape of Heaven: besides this, 'tis easier to be harmless among those that are so. If the generality of persons were truly pious, how could any one almost be otherwise among them that are so disposed, as neither to provoke, nor give admission to a sin, where everyone is so truly meek as to bear anything, and yet everyone so virtuously just as to offer nothing unfit; such humble patience as to entertain any cross, any vexation quietly, and yet such meek true-hearted charity as not to give any? Indeed if everybody that one hath occasion to converse or deal with were a full Christian, there could be no discontent at all, Heaven would be upon Earth: and then if I were in the midst of such a Nation or People, there were Argument enough to make me harmless, both because I should have no occasion to be otherwise, and because I must be so, that I might be unblemish'd. But a perverse and crooked Generation as it deserves no kind of dealing but its own, to return them the like is but just dealing one would think, and only recompense, not injury. So not to do is almost

impossible: perverseness is so great a goad, that *with the froward thou wilt show thyself froward,* saith *David* to the Lord *Psalm* 18. 26. and then to tell me I must be harmless, because I live in the midst of a perverse and crooked Generation, looks like a very unreasonable reason. This is the sense of men. But truly this is to discourse against Text, and perfectly to go against that duty which the Scripture does so strictly enjoin upon those very grounds for which they refuse it. This is so far from doing without disputing, that we would reason ourselves out of our obedience with those very reasons, for which God says we should obey. And truly very justly; for when is any use of light but in the dark? 'Tis then most time for us to shine, when there is nothing else but works of night about us. When thou art engaged in the conversation of those profane people, or by any occasion cast into the company of them; when either custom, or passion, or carnal inclinations make them without regard of God and Piety transgress or break one or more Commandments, if thou be a Christian, and consequently pretend to those things here which Christ says every Christian is, if thou be a Light, then God hath cast thee where there is some business, some employment for thy light; and truly that hath several things to do in such a case. One is to *reprove* Eph. 5. 11, 13. And truly as to this duty of reproving, that is if the persons offending be such, as either are my charge, or such; as preserving that respect that is due to Authority and distance, I may speak to freely, then clearly to reprehend them; or if they be otherwise, then by some humble gesture or other meek manner to give them to see that sense I have, and every Christian ought to have of their sins, and that though I respect their persons, yet I dislike and detest the crime, is such a piece of Piety, as if there were no other engagement to but that of Friendship, methinks it should prevail with me. For should I see my company that I pretend a kindness to, or any of them that I call friend, going to drink a cup of poison either heedlesly or in an humor, or stab himself in a frolic, when probably by speaking I might hinder it, at leastwise I may hope to do somewhat towards it, if I but beg them to be kinder to my friend, and not to stab or poison him that I have a kindness for, not to destroy my friendship; shall I think I have a friendship for him, if I would not so much as make essay to hinder it, but let him take this course of ruin? Shall I say, I have a kindness for him, when I would not so much as mind him of that precipice he stood upon the edge of, nor offer to desire him back? Or is it indeed more friendship to pledge him in the dagger or the poison, or when I see him at the brink of headlong destruction to thrust him forwards, and to throw myself down with him? This is indeed the way of the world's kindness, but God deliver me from such a friend, I can have legions of such as those in Hell: the Devil hath been showing me such kindness constantly ever since I did know what sin was, offering me the company and the delights of sin, urging me forwards to them. No sure I that should think that man had scarce affection for me, who would not tell me to prevent a little danger, or a mischief; or that should but see a great unhandsomness about my habit, or foul stain upon my face, which probably would make me laugh'd at by the company I was then going into, and should not care to give me warning, should much less think he loved me that would not tell me of a spot or deformity, which would render me hateful to God and all the holy Saints and Angels, nor come to keep me from eternal condemnation. I think he loves me most that labors heartily to do me most good, and he that endeavors to make me blessed, does that. And truly can you tell me what other very great use there is of friendship (which yet is one of the

greatest desirables in this world) besides this of having one that will heartily mind the making of me better, and so helping me forwards that which is infinitely and everlastingly my greatest concernment? All other uses may be had without it, but a faithful Monitor, a Reprover cannot be had without it. The benefit of such reproof, where it is followed, is the worthy issue of such an excellent thing as holy friendship, God-like love. And indeed the kindness of reproving befits well the most bosom-friendship, that it tied by the utmost engagements of this world. This where it did speed (and they that love in earnest will desire and labor that it may) would be sure to breed a kindness as lasting as their Souls, they need feel no decay of it, while there is an Heaven to reward the good success of such Reproofs. And a much greater kindness too 'twould be than any little carnal endearments, and the merits of mutual delights beget common interests, and common pleasures, and common children are not like common salvation; when one of these pairs shall look upon the other as the Angel that watches over him to keep him from from falling into evil, as *Lots* two Angels that took him by the hands to hurry and to force him out of *Sodom:* as one to whom he does not only owe his share of the comforts of this life, but the comforts of Religion and the Hope of Eternity. This must cement beyond all carnal Unions; and he that evermore hath a friend whom he dares trust, and hath no interest disjointed from his own, would give a commission, and desire that friend to reprehend him in whatever thing he sees amiss: however I may be passionate at the time, yet let this be your warrant; do it, I may think on it afterwards; do not let me be ruined, because in that hot moment I would be angry to be saved; if you love me, love my happiness, and not the satisfaction of an instantaneous passion, or the letting me enjoy that present folly. Rather than see me hot with anger, will you see me dwell with everlasting burnings? When I come to myself, the heat will change into devout, and into loving warmths; and if I do recover by it, both our Souls at last in one close Pyramid of zealous and affectionate Flame will mount to Heaven.

Now I have said all this, and do consider that by almost all the world reprehensions and kindnesses are thought two very distant things, I know not whether all this will signify much, nor may be would it more, if I should press this property of Light, this kind of shine that a Christian is bound to, reproof of whom them he sees sin from the reason of the Text, the glory that will accrue to God by it. When in a loose and vicious company a Sinner does run on in a full carrier, transgress without a rub, if there be no one there that is fit, and dares own Piety and the Lord of it, they are quite put out of countenance, and vice becomes creditable in that company; and accordingly you may see many that otherwise are not very apt to sin, yet then they will offer at little Atheistical beginnings of it: they will endeavor, because they will be in the fashion of the company. And this is one of Satan's advantageous seasons, when as we see if there be but one by of a sober and discreet virtue, that dares speak meek reason, or dares when they do swill their Souls in filthy folly of one or other sort, or are loud in the rants of vice by disliking gestures, let them know that such unclean entertainments are detestable to a sober person, or withdraws abruptly, & by such a departure shows, that he scorns to stay to behold or hear such impurities; this often does not only hinder those beginners, take them off that would have been dabbling, but does sometimes a little damp the progress of the most professed Sinner. It is a bridle to his neck,

he will not march so furiously in his carrier of oaths, or of obsceness, or whatever other sin; he does not indulge himself so full a license: and so by this means God gets some respect, and Religion a little repute, when they see it hath some followers, and God hath some that will not see him dishonored. And truly, my Brethren, do but consider what a storm it does use to raise in any man to hear an absent Friend or Relation abused, or evil spoken of. If we be in any degree of them the world calls Gentlemen, then nothing but the sword must make return to such a word, nothing but life and soul can answer, nothing but blood and death repair: and 'tis this resentment we, in whose company the disgrace was offered, think ourselves more concerned, than that Friend that was the subject of. And then methinks you should not think it strange, if there be some that do believe they have so much relation to God, and that he hath approved himself to be so much their Friend, they cannot but take it unkindly, and speak, when they hear him affronted, and see him dishonored. And methinks too it should not be unreasonable to expect this from all of us to whom God hath been Friend enough, that we should do this handsome, this noble glorious thing, as to right the Lord in companies where we are, and to credit our Maker; and not let vice exalt over him, where we shall chance to be. Truly, my Brethren, this is the least that God hath reason to expect from us, even the reproof of our words, that of our open holy lives, by which as the wicked say in *Wisdom 2. 12. The Righteous do reprove their thoughts, and upbraid them with their offending the Law, and object to their infamy their transgressions.* This is strictly and to an high degree required by God of everyone of us, that we may have influence upon others, to be open and exemplary, to *shine before men, that they may see our good works, and glorify our Father which is in Heaven,* which was the reason of the command, and the end of our very being. Now *to God the Father &c.*

SERMON XV. OF THE ACCEPTED TIME, the Day of Salvation.

2 Cor. 6. 2.

Behold now is the accepted time, behold now is the day of Salvation.

THE words foregoing, of which these I now read are the application, run thus: *for he saith, I have heard thee in a time accepted, and in the day of salvation I have succor'd thee;* which God saying in the *49th* of *Isaiah* 8. signified as in the type, & in relation to the Church and Nation of the *Jews* he had days of Salvation, fit and proper seasons to deliver them from their affictions and calamities, (for Salvation often signifies that) had his 〈in non-Latin alphabet〉, *tempus placentiae,* time of grace, wherein he was well pleased to hearken to their cries and wants, and in those he heard and succor'd them: so in the Antitype, and in relation of the Christian Church and all the Members of it (for of these St *Paul* here useth it expressly) he hath his accepted time, days not only for such temporal deliverance, of which some will have the Salvation meant here, but much more for Salvation Eternal. But then as Kings, when they publish acts of grace and oblivion, do not only set & appoint, but limit out the time for Subjects to come in, submit and return to their fidelity and allegiance, which if once elapst, they are incapable of benefit by any such grant, cannot at least plead it: so it seems God does too, and it is not sure that *whosoever,* at what time soever, *calls upon the name of the*

Lord shall be saved, Rom. 10. 13. but, as King *David* told him, *they shall make their prayer to thee in a time of finding Psalm* 32. 6. in *a time when his good pleasure it,* the very word here *Psalm* 69. 13. and this time St *Paul* restrains here to the present *now,* meaning not only in the general now in times while they are under grace, are in the Covenant of it, and when the day-spring from on high hath visited them, and while they had the Gospel, that word of this Salvation: for whilst men live under this gracious dispensation, they may let the opportunities of laying hold of it go by them; while the light of the Gospel shines upon them, yet the day of Salvation may be quite gone out, of which St *Paul* here seems solicitous for his *Corinthians* who had received the Gospel, least yet they may have *received that grace in vain,* and the Salvation should escape them. To prevent which, saith he, there is no other sure way but by seizing on the present, *Behold now is the accepted time, now is the day of salvation:* so that the words afford these subjects of discourse.

1. There is a *time* wherein we may be certainly accepted if we come to God, and there is *a day of Salvation* offered us.

2. This time is limited, 'tis *a day of salvation,* consequently we may possibly outstand it, and may suffer it to pass irrecoverably.

3. The only sure way to prevent that, is to lay hold on the present, to begin *now.*

1. There is a time wherein we may be certainly accepted if we come to God, and there is a *day of Salvation* offered us.

The Text does make sufficient proof of this, for if the *accepted time* be *now,* and if *now* be the *day of salvation,* then there is such a day and time, which our Lord commanded to be preached to every human creature in the world. Indeed the preaching of the Gospel is nothing else but publishing this truth, the Gospel being but a tender of Salvation upon pardon of whatever we have don amiss, and the accepting us, whenever we repent and truly turn to God, believing on him, and resolving to continue faithful to him, and all this assured to us by Covenant, such as God himself both made and ratified in the blood of Christ; and to prevent exception, since he gave command to have this Gospel *preached to every creature* Mark 16. 15. and our Church does teach us in her Articles, that we must *receive God's promises in such wise as they be generally set forth to us in Holy Scripture,* there is no pretence for controversy with a Preacher of the Gospel, who shall publish there is such an offer of Salvation made us all, a time wherein we may be sure to be accepted. Yea more, not only to ascertain but to work effectually this acceptance, howsoever wicked and rebellious we had been, he sent his Son, the Son of God to be incarnated to treat a Reconciliation; for so chapter 5. 19. 'tis said, *God was in Christ reconciling the world unto himself not imputing their trespasses.* For this he made him shed his blood upon the Cross, and die and live again; for *thus it behooved Christ to suffer and to rise from the dead, that Repentance and Remission of sins might be preached in his name to all Nations* Luke 24. 46, 47. Yea for that he gave this crucified Jesus all the Glory, Majesty and Power of Heaven; for *him hath God exalted to his right hand to be a Prince and Savior to give Repentance and Remission of sins,* Acts 5. 31. A wonderful Economy if we reflect upon it, and sufficient to astonish both our faith and apprehension also, that the

Great Creator and the only Lord of all things should make God man, and then ignominiously suffer a most cruel death that he might mediate and purchase for us terms of this acceptance and salvation, and make that ignominious sufferer, that dead man God, and give him all the Power of Heaven and Earth, that he might make us fit for, and bestow it on us. This strange transaction is no argument at all most surely, that to be at peace with us can be of any consequence to him, to whom felicity is most essential. *Lord, what is man that thou art thus mindful of him, and the son of man that thou so regardest him?* in whom, if we look thro him, we can find nothing in the world that's very notable, but only that he can defy his most Almighty Maker, so as nothing but the blood of such a Mediator could be fit to satisfy for, nothing but Eternal Hell fit to revenge; and can defy his own concerns and interests so far, as to make that Eternal Hell his choice, his most deliberate option. But however the Economy of this so strange a mediation, though it cannot prove God is concerned at all to have this Reconciliation wrought with us that we should be accepted and be saved; for*is it any pleasure to Almighty God that thou art just? or is it gain to him that thou makest thy ways perfect?If thou be righteous, what givest thou him; or what receiveth he of thine hand? If thou sinnest, what doest thou against him; or if thy wickedness be multiplied, what dost thou to him?* yet of how much the less consequence we are to God, it is so much the greater demonstration of his infinite benignity and goodness, who when he had no one motive in the world but pity to our lost condition, was so bountiful, that when all the compassion of Divinity would not serve our turn for the provision of a ransom, he took in Humanity, that God might give somewhat besides himself to purchase us a time of Grace, and a *day of salvation.*

Yet more, if we should trace him in his several ways of mercy which he constantly pursues those wretchless creatures, miserable us, in, that all that may be effectual and succeed to our Salvation, we should find he uses all means possible to engage us to accept of it: for not content with all his Son had don, he ordered a Succession of men to solicit the same suit to the world's end. What God was in Christ doing, that he hath committed to us the ministry of; *Now then we are Embassador•s for Christ, as if God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God, 2 Cor.* 5. 20. a little before my Text 〈in non-Latin alphabet〉, saith St *Chrysostom, when he that had obliged us infinitely, our Almighty Benefactor, and had been as infinitely affronted and provoked with all ingratitude imaginable* and all possible defiance, gave his own Son to be reconciled, and when they murder'd that Son when he came to mediate, and were so far from kearkning to him, that they crucified him, 〈in non-Latin alphabet〉, *one would think 'twere time to leave such to themselves,* and give them over as things hopeless and irreconcilable.

No, he sends others on the Embassy and will not let it fall; with all the soft and lowly arts of invitation they must pray you, and in Christ's name beg of you, and God does beseech you by them. Now did he please out only to expostulate it with us, why we will resolve to be at enmity with him and Salvation too, *why we will die* forever; it would argue a concern for us, the apprehension of which ought to be very comfortable to us: but when God descends to *beseech* us, (the expression looks uncouth indeed, but yet it is not strange he should entreat that which he died for, beg of us what he asked for not with importent weak tears, but with *strong cries* on the Cross, with the bloodshed of his own only-begotten Son;) when he thus

conveighs his importunate entreaties to us, that we would endure his kindness a 〈◊〉 own eternal Blessedness, would suffer ourselves to be saved, it is impossible there can be more assurance given he would have us be so, that 'tis offered us and we may be accepted. Nor did he send these his Ambassadors as bare petitioners with empty importunities and mere entreaties of this, but they strengthen these proposals with *exceeding great and precious promises,* as St *Peter* calls them *Epist.* 2. 1. 4. promises both *of the life that now is, and of that which is to come,* St *Paul* says 1 *Tim.* 4. 8. yea and these as sure as *that there is a God* that made them. Neither are they wanting to inform us of the dangers we most certainly incur if we refuse him, merely to affright us to him, to incline us to admit Salvation rather, and prefer it before everlasting misery: and all this by his express commission, they being set by God as *watch-men to give warning to the wicked from him,* as he tells *Ezekiel c.* 3. 17. And least their discourse should be too faint, and not have force to move us, God does frequently step in himself by providential acts; when unsubduable by Reason or Religion, deaf to our very interests we pursue our sinful satisfactions with ungovernable fierce carrier, he lays a Cross on us to trash us, or lets loose a fever at us so to bring us low and make us sensible; or else he suffers our own evil counsels to entangle us, we are catched in our own machinations and designs, he lets us taste the bitter fruit of our own doings, and our sins pull down calamities or mischiefs on us so far sometimes as to scare us with the landshape of their after expectations; having thrown us on the brink of destruction, laid us at the gates of the grave, at the very mouth of Hell, where if God had left us, we had been sealed up, determined to the irreversible retributions of our iniquities; but he interpos'd to snatch us thence and set us further off, so to enlarge our time to be accepted in, and to lengthen the *day of salvation* to us. I challenge every man's experience to attest this, there is no man but his heart heart witness to it; and to this too, how when we have thrown ourselves upon temptation, he is pleased to blunt or turn aside the edge of it: how often have we put ourselves into those circumstances, wherein thousands have miscarried as to all considerations both of this world and the other? And inevitably we had don so, but that he was pleased to temper the malignity of the occurrences and divert the mischief, merely that he might preserve us for his opportunities. It is for this he watches over us, as he tells *Jeremy* 31. 28. when as, God knows, we are so far from importuning him to do it that we think not of him nor of ourselves, do not so much as ask his cares, indeed neglect, affront them, yea deny them; yet he spares us for these blessed purposes, and *is longsuffering to u•-wards, not willing that any should perish 2 Pet.* 3. 9. Spares us that if possible he may find softer seasons wherein we may be more pliant, take impression more easily; therefore also he provides oft such a state of things as may be more effectual, more prevailing with us, as if indeed he waited for the time of our good pleasure, when himself should be acceptable to us, and his motions received by us. Yea and that they may be so, with these external methods there are also inward excitations and assistances afforded us. That he may both find and make these congruous seasons, he is either trying or soliciting and importuning frequently our very hearts, *Behold, I stand at the door, and knock,* saith he *Rev. 3. 20. if any man bear and open, I will come in to him.* 'Tis he, it seems, that waits to be admitted, and waits long too, 〈in non-Latin alphabet〉, *I have stood knocking,* and am there still doing so. Your hearts however bar'd against me by your contumacy, otherwise I that have the *key of David* and that *opened Lydia's heart,* could not be

kept out; but altho it be so, yet I do not pass by or stand at them unconcerned expecting whether you will open and admit me, but I knock importunately and unwearied, by disquieting men in their Lethargick state of inconsideration and insensibility, by exciting apprehension to reflect upon their duty and their practice that is so distant from it and the danger of that; I attempt to rouse their Conscience, if so be when that is waked and troubled and affrighted, it may possibly prevail with them to be content to let a Savior in. Nor is he satisfied with standing still so, and expecting; for God is that very Father in the Parable, who when the Prodigal had wasted among riotous men and harlots all his portion, all the obligations of his Father's kindness, but at last made sensible by the extremity of want and hunger, and not able to find any sustenance elsewhere, then resolves on returning and acknowledging his fault, *when he was yet a great way off, saw him and had compassion on him,* did not stay his coming, but *ran* out to meet him, and *fell on his neck to kiss him;* yea fell lower in his kindness than the Son in his humiliation and acknowledgments, accepted him to all the dearness that relation enhanc'd by the recovery of what was lost and hopeless could pretend to. He is that Shepherd who went out to seek that lost sheep that ran from him, and that thought not of returning, who sought *till be found it;* and when it was wearied so with willful straggling that it could not come back, carried it on his shoulders *rejoicing.* And now judge▪ I pray, between God and the Sinner, whether he have not Salvation offered him, and whether there be not a time wherein he may be certainly accepted if he come to God; when (in fum of that which hath been said) 'tis plain, to preach the Gospel to us Sinners is to proclaim this acceptable year of the Lord, it is to tender us Salvation purchased for us, and confirmed to us by the blood of the Son of God, which Son of his, God, was incarnate, crucified, raised, and exalted to be Lord of Heaven and Earth to work it out, and to bestow it on us; and to direct us in attaining it he keeps a standing Embassy of men commissionated to advise, premonish and solicit, to encourage to it, represent the dangers, if we follow other, our own counsels, and he suffers us to run ourselves into some of them, that the taste may make us sensible: and however we pass him by scornfully, and make no applications to his Providence, but despise his cares of us, yet he delivers us to give us more time that we may not perish, yea diverts temptations when we seek them, or defeats the mischief of them when we throw ourselves upon them and himself invites, beseeches, temts us, finds or else makes congruous seasons, and contrives such circumstances as may press, in fine, importunes, knocks and calls on us, and runs out to meet us, follows us, seeks till he finds us, carries us home to him. And what could have him don more to the Sinner, that he hath not don▪ And what we thus have seen him doing for particular persons, that he does much more unweariedly for Nations, in whose undisturb'd tranquility and good righteous Government the Godliness and honesty, as well as wealth and quiet of particular men, St *Paul* saith, is concerned: since in careless and loose Governments, and disturbed and broken ones men equally grow vicious, dishonest and ungodly; and in too great calms as well as tempests are apt to make shipwreck both of Faith and of good Conscience. Therefore God expresseth his concern for Nations in most passionate words, *He rejoiceth over them to do them good with his whole heart and with his whole soul* Jer. 32. 41. and when the importunity of crying National enormities, and that are so far from being punished, they are not discountenanc'd, enforce him that he can forbear no longer to endeavor by some chastening to reduce them, yet *in all their affliction he is*

afflicted Isaiah 63. 9. and though he correct them, yet he suffers, having all the bowels of a tender Parent to them, and cries out in most lamenting wishes, *O that my people would have hearkened unto me! for if Israel bad walked in my ways, I should soon have subdued their enemies, and turned my hand against their adversaries,* Psalm 81. 13, 14. And our Savior in like manner, *O Jerusalem, Jerusalem, that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings,* Matt. 23. 37. Altho thou wilt endure no Envoies from me, no reconciliation, but against all Laws of Nations, which men do observe to all men, murderest all those Ambassadors that come from me, thy God, to treat it with thee, yet how oft would I myself have saved thee at the approach of imminent dangers? God does beseech the liberty of doing it, however obstinate they are against it. *All the day long,* saith he, *I have stretched forth my hands unto a disobedient and gain-saying people,* as St *Paul* expresseth it *Rom.* 10. 21. and himself saith, *I have spread out my hands all the day to a rebellious people,* Isaiah 65. 2. spread them out in entreaties & assistances, to give them help and to beg of them they would receive it. We know when*Moses* stretched forth his hands for *Israel,* (in Prayer saith the *Chaldee*) God still heard, and *Israel* prevailed against their Enimies; and when his hands were heavy and he weary, yet while others held them up stretch'd forth to God, they still prevailed, he heard still. But when God spreads out his hands to them all day long, as beseeching them that they would accept of his deliverances they gain-say it, and continue disobedient. Yea altho they make him *serve* thus *with their sins, and weary him with their iniquities,* as he complains by the Prophet *Isaiah c.* 43. 24. yet by the same Prophet he assures them, *therefore will the Lord wait, that he may be gracious unto you, c.* 30. 18. and if all his waiting by their obstinate perverseness be made ineffectual, then he seems inconsolable. In *Hosea* 13. 14. he tells *Ephraim, I would have ransom'd thee from the power of the grave, I would have redeemed thee from death,* from those calamities and enemies that threaten ruin and extinction to the Nation, *O death, I would have been thy plague, O grave, I would have been thy destruction,* would have brought to nothing everything that did endanger or look fatal to thee; but now *consolatio abscondita est ab oculis meis, comfort is hidden from mine eyes,* and since there is no further application, remedy or help for thee, there is no consolation for me. As indeed comfort was hid from the eyes of Christ, and they were capable only of tears, he could not see *Jerusalem* but *he wept over it,* Luke 19. 41, 42. when once *the things that did belong to the peace* of that City *were hid from their eyes,* their day being ended, as he there tells them; for to that it may come, since this *accepted time* and *the day of salvation* being God's own chosen time and the day of his grace, it is also limited by him, we may outstand it, may suffer this day of Salvation to pass irrecoverably, the second thing I am to speak to.

I shall not undertake to prove 'tis limited, because 'tis here expressed but by a day, a very narrow scantling; yet our Savior so bespeaks *Jerusalem,* as if it had but that its day, when he spake to them, *O that thou hadst known in this thy day,* Luke 19. 42. and St *Paul* bids the *Hebrews c. 3. 13. exhort one another while it is called today.* Yea more, as if that day were limited to one point of it, here 'tis worded so as that *now is the time, now is the day;* as if it were only that point of time that stabs itself, that present instant which expires the same first moment that it is: and yet our Savior when he had told *Jerusalem* of that their day, as if that their day were

no longer than the Apostle's *now,* which as it now is, so now perisheth, even while it is; so did their day, for even in that their day, he tells them, *now they are hidden from thine eyes.* But passing these, that it is so both as to Nations and particular persons, Scripture will make evident. And my first instance shall be made in all the Nations of the Earth at once: God limited the time of his forbearance to the whole world, beyond which he resolved to be so far from using his endeavors to reclaim them, as that he would suffer them no longer *Gen. 6. 3. My Spirit shall not always strive with man, for that he is flesh; yet his days shall be an hundred and twenty years.* He was so wearied by their obstinacy, that he positively does determine that he would not still continue to be earnest with them, struggle to reduce them, since they were so stupid, wholly sensual, mere flesh. But before he would destroy them utterly he was content to try them yet so many years, and then he *brought the flood upon the world of the ungodly.* Again he tells*Abraham,* that his Posterity, however it should be afflicted many years in a strange Land, yet *in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full.* Four Ages therefore they had yet allowed them to return in, and prevent their ruin; but if they neglect that and go on to add sin still to sin, by then the measure will be heapt and the iniquity will be full. Again the *Jews,* God's own peculiar People, and *Jerusalem* his holy and beloved City had yet but its term, *Dan. 9. 24. Seventy weeks are determined upon thy people, and upon thy holy City to finish the transgression, and to make an end of sins,* to complete that which shall bring full ruin on thy nation: and of those weeks it should seem as if the day on which Christ weeping over them wished, *O that thou hadst known in this thy day,* was the last of them; for he says, *Now they are hidden from thine eyes.*

Once more, the City *Nineveh* was yet more straitened; *Yet forty days and Nineveh shall be destroyed,* Jonah 3. 4. 'Tis true this sentence was not executed, for the mere denouncing of it gave them such a true sense of their own condition, made them so consider how they had deserved it, that the Scripture says *they believed God,* heartily acknowledged it would be just dealing with them, that they could expect no other. Whereupon *they cried out mightily to God,* and put themselves into a state of such humiliation, as whether for the severity or the universality of it, 'tis possible the world hath never seen an instance like it. And if he that did command all this were King *Sardanapalus,* as most of the Learned do conclude, a man whose name alone was set to signify all sensuality beyond whatever other character, was the expression of it to a Proverb, if he became so sensible upon one Sermon to require and practice such Mortification and Repentance, it is no wonder if God would not execute his sentence upon them that so severely executed it on their sins and on themselves. And truly those few that allow it not *Sardanapalus,* and yet place the Prophet *Jonah* not long after him, must be put hard to it to find out then so great a City, as he tells you *Nineveh* then was, and so great a King of it. But he, altho (as men of his vice possibly are apt to be sometimes) a little tender hearted, easily affected on some sudden passionate occasion, yet that being, as it mostly is, a fit of penitence, returning to his old abominable practices, after a short Reign his Kingdom was quite rent in pieces, and the City utterly destroyed, himself beginning it. He had before inflamed it with his lust, then he set fire to it, and left nothing after him besides his Epitaph, a greater and more lively character of sensuality than his whole life had

been: and so that City, though it did lay hold upon the *time of acceptance,* seize the *day of salvation,* yet it quickly let it go again.

And as for persons I shall need to give one only instance, since 'tis of more than six hundred thousand men, and each in their personal capacity. All whom Males, able to go out to war God brought from *Egypt* with a mighty hand on purpose to conduct them to the Land of *Canaan,* and possess them of it; everyone of whom saw more of God's immediate presence and his Glory, had more express miracle of grace and favor and forbearance also, than yet ever any People in the world had: yet these had their time of favor limited, had their day for God's performance; which time while it lasted he endured their provocations of the highest measure, even when they made another God to lead them. But when that day came, and they were at the point to enter, and he bid them go in and possess it, and they would not make use of it, being scar'd with news of Enimies taller than they, and so distrusting God's help they repin'd they had not staid in *Egypt* rather; then *as I live,* saith God, *because all these men have seen my glory, and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, surely they shall not come into the Land concerning which I sware to make you dwell therein; neither shall any of them that provoked me, see it* Num. 14. 22, 23, 30. And of all that number but two only who provoked him not, *Joshua* and *Caleb,* entered it. This very instance, and the Prophe *David's* application of it also *Psalm* 95. to the *Jews* of his time, that they would not be as their Forefathers, stubborn and intractable to all God's methods, standing out against them till it was too late, but that today if they would hear his voice, they should be flexible and plaint: this, I say, St *Paul* in the third chapter to the *Hebrews* urges to the Christians, that they should also be so *while 'tis called today,* while that their *•odie,* their day that was allowed them lasted, least they should outstand it, and they also be excluded from the everlasting rest in the Heavenly *Canaan.* And he presses further in the sixth, how God do's finally withdraw his grace from those who in the day of it resist it, and makes no more tender of it to them; and illustrates this in the twelfth chapter with the history of *Esau,* who to satisfy a present appetite did sell his Birth-right, and the Privileges and the Blessing that of course attended it; and altho *he sought it* afterwards *he was rejected, and •ound no place of Repentance,* nothing that could make his Father change his mind, *altho he sought it carefully with tears:* and with the Parable of ground, which if when 'tis long watered with the dew of Heaven, and hath drank that fatness which the clouds drop down, it shall bring forth only briars, or continue barren, 'tis no longer cultivated, but rejected, reprobated, no more fit to be watered with the shours of Heaven, but burnt up with scorching heat. Our Savior's Parable about the Fig-tree too hath the same Apologue, which if with three years husbandry it bear no fruit, and in the fourth too, being manured more expressly, it fail also, *cut it down* then, *least it cumber the ground.*

Whether the term that limits this *accepted time* be meted out by years and months, so much time I will bear with them and expect, as the instance of the old world gives some color for; or whether it be not set to days and hours, but measured by their reckonings of iniquity, when they have made up and filled the Epha, their time shall be out, as the *Amorites* example and the *Israelites* in the wilderness would evince: or whether both ways, as *Jerusalem's* and *Ninivehs* seem plain for, 'tis not for me to determine. Each or any of them does assure us that

the time is bounded, beyond which there is no term, no day left if we do outstand that. *O that thou hadst known in this day,* saith he, but that being expired, then is the hour of darkness, *now they are hidden from thine eyes;* nor are they only hidden from their eyes, but God also shuts their eyes, sends them the spirit of slumber on them, that they may not see, not perceive, not understand, nor be converted, least he heal them. The Predeterminations that do limit out the Age of men's Repentance, seem much more unalterable than those are that bound the Age of Life. Good *Hezekiah's* tears and prayers got him fifteen years accession to his days, time did go back for him, and he lived part of his Age over again. But when the life that is allotted for the possibilities of Repentance is spun out, when the day of God's expectation is once gone, we have no instance to produce that he will call back, or protract it to us: death may let go its hold, but obstinacy in sin does not; marble Monuments have heard and been obedient, yielded up, but the stony hard heart will not. And indeed to be innexible arises from the very nature of that course and progress in sin that does weary out God's forbearances, outstands all his offers, wastes the whole *day of salvation.* For to pass by the instances of the old World and of the *Amorites,* of which we have no more account, but that these *Amorites* were given up so to unnatural sin and uncleanesses, that the*Land spewed them out;* in the other, that the Daughters of men had effac'd all the thoughts and knowledge of God out of the very Sons of God, that the wickedness of man was so great that*every imagination of the thoughts of his heart was only evil continually.* But in *Israel,* whom St *Paul* represents to us for caution, thus their state was; they had set their hearts on present satisfactions so eagerly and impotently, that whenever there was the least want of any, they repin'd that God had brought them out of *Egypt;* that their *Jehovah* should be at that distance from them as in Heaven, and their sustenance come thence too, quite discouraged them, broke all their confidence and faith: they must have their Provisions and their Deity too nearer, cry out for Flesh-pots and the Calf of *Egypt,* that their meat and God too may be present. And altho God always answered their complaints by satisfying of them, miracle sustained them constantly; yet, as *Moses* told them, *Deut. 29. 2, 3, 4. Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land, the great temptations which thine eyes have seen, the signs and those great miracles, yet ye had not an heart to understand, and eyes to see, and ears to hear unto this day:* they had no sense of them but what brute beasts were capable of having; only gaz'd as lookers on them; did not mind, consider, and much less discern how great he was that wrought those wonders, and how able, ready and desirous to supply whatever they could need or he had promise'd, and that whatsoever they might want 'twas sure they should not want a miracle to furnish, and by consequence had all obligation that could be imagined to believe in, trust upon him and his promises. But of this they were not sensible, made no such reasonings; but when ever anything they had a mind to was not present, or when any danger looked upon them, disbeliev'd and murmur'd still, flew in his very face, insomuch that God says *Num. 14. 11. How long will this people provoke me, and how long will it be ere they believe me?* Now after all those strong, most operative ways of making faith, they still persisting in their incredulity and most unreasonable and senseless doubtings, not believing him is but consequent they would not hearken to him, and be wrought on or persuaded by him; but resisted his will always, and, as it must follow, grew more and more stubborn and inflexible, that is, stiff-neck'd, as

God calls them, having their hearts hardened. For it is the nature of things hardened to be such intractables. And being so to that degree that Miracles, God's most effectual method, could make no impression on them, that he labored in vain with them, he must needs abandon them, and give them over as incorrigible: and so having worn out all his methods, and by consequence all his forbearance, he swore they should not enter in *Canaan;* and however he endured them to live forty years, their opportunity was dead and their day ended.

I might tell you how the same ill temper of that Nation, looking after present earthly satisfactions, consequently for a temporal *Messiah,* made them disbelieve, and hardened them against Christ's miracles and teachings, but that former instance serves my turn; and when St *Paul* proposes this Example to the Christians as a warning that they suffer not their day to pass them, least they be shut out of their eternal rest, their heavenly *Canaan,* he expressly cautions them against the same two things, that they *fall not by the same ensample of unbelief* Heb. 4. 11. and that *their hearts be not hardened by the deceitfulness of sin* Heb. 3. 13. Christ's Miracles, if they did not make faith of his person and commission, of the duties, promises and threats of the Gospel to the *Jews,* when present with them, we may fear their efficacy may be fainter in men at this distance: and if strong inclinations to the present, howsoever sinful satisfactions of their appetites, together with long practice and converse in them, have got a great love to them, 'tis most certain that this will not suffer them to receive the love of the Gospel; no not of its promises and blessednesses, all which are so averse and opposite to those satisfactions: and not loving it, it is impossible they can be willing to give credit to it. Yea those sensual affections blind the Understanding so that indeed it discerns not the truth of it, and engage the heart so that it gives no great heed to it; and then as Attention to it doth, the belief of it must decay. The man is only such a stupid Auditor of what is recorded in Scripture, as the *Jews* in the wilderness were Spectators of it, without faith or reflection; he considers not himself concerned much in whatever it proposes, whether by injunction, threat or invitation, whether it do promise blessedness or denounce judgment, and so grows insensible of his condition as to either: and then coming thus to have no sense of his condition, therefore neither hath he any fear by reason of it, *i. e.* so far his heart is hardened, and so going on continuing in that state, it is so perfectly. And what that is, *Pharaoh* can inform us. 'Tis such an heart as admits no compunction, though you let fly all God's arrows at it. No respect to God, what grounds soever of experienc'd goodness he have for it, softens it: if you beseech him on God's part, he is not moved, nor yields altho you threaten him; if God invite him by prosperity and kindness, he is ungrateful, and he grows more dissolute; but if he scourge him, he grows either senseless or else furious and desperate, shameless here, fearless of hereafter, of all human things regardless, of Divine contemtuous: all past things are most perfectly past to him, he remembers nothing of the good or evil, so as to consider or make use of either; and altho he throw away the present, yet as if the future would never arrive, altho you lay before him certain death and the ensuing two Eternities, it is not possible to move him to provide for that Futurity. And then, when neither present, past, nor future can work anything upon him, how is it possible to change him? Now 'tis no wonder if God give him over, when his state is thus unalterable.

Indeed as this condition when 'tis grown thus irreversible, makes the state of Hell here as to sinning, so it seems to make the state of it hereafter as to suffering, adding weight and in some sort Eternity to its torments; for with the other grounds that show it just for God to plague the little transient satisfactions of our sins with an immortal worm and everlasting burnings, this also is one, that the Sinner's appetite and resolution to sin is endless, and as much as in him lies eternal, and were he not cut off from the commission, his iniquity would be immortal. And it does appear so certainly, when if God set him out a time for his Repentance and their Reconciliation, and how great soever he have made his heaps, if he do not seal up the sum with this hard-heartedness and persevering obstinacy, if while there is yet any sand to run, he will consider and take up, then God will pass by all the rest, and cancel the whole reckoning; if yet he will refuse this mercy, will go on to fill his Ephah, and commits even while the life of his Repentance is breathing out its last, while the possibilities of mercy are upon their death-bed gasping, the *accepted time* and the *day of Salvation* just ending, there is no doubt, his will, his appetite and resolutions to it are immortal, and 'tis therefore also fit his worm should be so: and there is no security against this, but by laying hold upon the present; for *behold now is the day of Salvation,* the last thing I am to speak to.

I shall not press this from the common place of the uncertainty of this life, of which whatever we have past as death possesses, so the succeeding moments Judgment may lay hold of; we are sure of nothing but the present. But if we had not only the assurances which constancy of health and strength of constitution give but a lease of years, as *Hezekiah* had from God himself, we have no assurance of the time of acceptance. Many men, though they live fast, furiously spend the stock of Nature, sin yet with a much fiercer carrier, *as the horse,* in *Jeremies* expression, *rusheth into the battle,* and they spend the *day of Salvation* faster. Men may deceive themselves by reckoning to repent hereafter. We cannot conclude with reason we have space left for it while our life lasts, since those opportunities are not always, and perchance not frequently, commensurate with the life or being of a profligate man or Nation: and when they end together 'tis not that their whole life or being was allotted to those opportunities, but when these are forfeit or extinguished, God cuts off the other. Thus indeed he did destroy the old World, when the one hundred and twenty years for their repentance were expired; and several men are *cut down out of time,* as *Job* saith *c.* 22. 16. men that *shall not live out half their days,* as *David* saith of the *deceitful and the bloody men,* that drink their own Blood when they thirst for others; men whose time for their acceptance went not out while their life lasted, because when it went out God cut off their life. But 'tis not always so. Not first in Nations: four Generations filled the measure of the *Amorites* iniquity, but five were past before destruction made approaches to them. *Judah* had its sentence of excision in*Manasseh* reign, but its execution was suspended till the time of *Zedekiah* near a hundred years. And again the things that belonged to the peace of *Jerusalem* were taken from them when they killed the *Peace-maker,* their *day of Salvation* too was darkened at Christ's Crucifixion, but the City lived yet forty years. Nor secondly in persons: *Pharaohs* time was out at the sixth plague, but God at once upheld and hardened him until the tenth was past. And those six hundred thousand, that were doom'd for murmuring, were afterwards near forty years in dying, lived so long to rebel against more miracles. Now all that time the state

of all these, whether men or Nations, was irreversible, as to the doom past upon them. Did we know indeed our measure of iniquity, how many crimes we wanted to fill up our Ephah, make an end at once of sin and the *day of Salvation* also; 'twere no wonder if we did not think it necessary *now* to seize the opportunity, having yet so many sins good. But there are commissions of great bulk, few of which will do it; the men that sin post, soon arrive at the end of the race that is set before them. There are whose life is nothing else but perpetual variety of wickedness, and they will quickly make up their account; the constancy inflames the reckoning, and the sum does advance mightily: how know they but the next of any of these greater magnitudes may fill up the score? To such *now* only may be the *accepted time.* However

1. They that, whenever such considerations are suggested, will not at that present, even *now* resolve to attempt *to break their sins off by repentance,* it is plain they are entangled in them, love them so, that they resolve expressly not to part with them yet, though they are made to consider by the course of all God's several workings for them and their own provokings, that they may have wasted almost all the stock both of God's methods and their own opportunities, and will venture doing it completely, rather than forego their darling customs. Now such a love to sin, as it works induration, (as I showed you) hardens men's hearts; so it does betray it, and evince they are in some degree so. Such a resolution is sufficient not only to provoke God to contract the measure and cut short the account *Rom.* 9. 28. but itself bids fair to fill it up. The present therefore must be their *accepted time;* and they do all that in them is to put out the *day of Salvation,* who do thus put off from them this *Now.*

2. Of this that hath been said, whether Almighty God be now about to make the application, either as to what concerns the Nation or particular persons, is not may part to determine or debate;*It is not for us to know the times and seasons, which the Father hath put in his own power.* Many seem indeed to have uncomfortable expectations, great fears both as to the Nation; and I must say they have reason, we may justly fear those judgments which we have deserved most justly, and provoked most heinously, willfully, impudently; and great fears too as to Religion, nor without good cause, yet not because those men that earnestly desire a change talk of it as at hand with comfort. False, ungracious, treacherous Sons to their poor Mother, who do what they can to blast and weaken her, that they may have color to forsake her. But this they have talked oft with great confidence, and he that sits in Heaven always laughed their confidence to scorn, & we hope he will do so to the world's end. Sure I am there could be no fear of what they expect and wish so from comparison of the Religions; or if we would answer our Religion by our living. But there is great cause of fear we may provoke God to desert that reformation we deform so with our manners, and put out the Worship we unhallow. And inded a flood of Atheism and contempt of all Religion and Virtue, or the having a Religion that is next to that itself, looks like just dereliction of them, who would not let God be in their thoughts, nor Piety or Morality in their actions. Now if this be so, and by consequent these fears be reasonable & just, there can be no prevention but by closing now with the proposal of my Text by laying hold upon the present. Any least forbearance may make our state irreversible, and does certainly provoke God towards it; whereas, if now, when God shows us the rod, we would break off our sins, reform ourselves,

live up to our Religion, there would be no cause to fear destruction, since God's work were don, & whatever shall happen, all would work together for the everlasting good of those that did so. This, if earnest also, must preserve Religion to us. The certain and the only way to keep Religion is to practice it; it is impossible that they can take it from us while we live it, and without that no Religion, however current, can be useful to us. But this must secure our Faith here, and secure us of the end of our Faith, the Salvation of our Souls.

SERMON XVI. OF THE EVIDENCE of Faith.

2 Tim. 1. 12.

I know whom I have believed.

THE words do need no other explication than the reading the whole verse: it runs thus, *For which cause* (for the Gospel's sake) *I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.* Let those that suffer for ill doing be abashed and troubled at it, I am neither ashamed of the Gospel, nor the least discouraged by my sufferings, how great and ignominious soever for its sake, and for doing my duty in relation and obedience to it; for I trust and depend on one that will secure me, and will bless and crown my labors. That he wills and intends it I am sure, for he hath promise'd, and in what he hath promise'd I know he is faithful, and he is also able above all that I can ask or think; and consequently whatever in pursuance of his promise is entrusted to him, must be safe in his hands I am sure, *for I know whom I have believed.* So that the words direct us how to quiet and secure ourselves in what estate soever affairs, whether public or our own, are; namely in a close dependence upon God: and in the handling them I have but these three things to speak to.

1. Who this *I* is, *I know;* and in what respect qualified for such secure dependence.

2. What those cases are, wherein dependence do's admit such confident assurance, as is here expressed by the word know, *I know.*

3. Who this is on whom the person that is qualified thus does so depend, and upon what account, especially in relation to him, hath the man that does depend upon him such assurance that he can profess, *I know whom I believe:* to all which I shall make plain answers, and shall only give you God's word for them.

1. Who this *I* here is, *I know?* and in what respect, and how qualified? This *I* here is St *Paul,* whom I do not mean to speak of in that narrow notion as an Apostle, but as one in such circumstances as do make him fit to represent the state of any one that is qualified to commit all his concerns into God's hands with a perfect resignation and with full assurance. Now as to this, first it is certain every person is not qualified for such dependence, cannot trust on God, rely upon his promise, as not having any right that it should be fulfilled to him. No not where the promise being general, for example, made to the whole present body of a Nation, by consequence concerns most of the individual persons of that Nation, even there it may not be sure to them: and of this we have a pregnant instance *Num. 14. 30. Doubtless ye*

shall not come into the Land concerning which I sware to make you dwell therein, and ye shall know my breach of promise, v. 34. And that very justly, they first having broke with him: for there being some, at least tacit, condition still implied in all such promises as well as threatenings, therefore as to one and the other God sets this down as a general rule in his proceedings, and not only with particular persons but with Nations, *Jer.* 18. 7, 8, 9, 10. as *at what instant I shall speak concerning a Nation, or concerning a Kingdom to pluck up, and to pull down, and to destroy it, if that Nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them:* so *whenever I shall speak concerning a Nation, and concerning a Kingdom to build and to plant it, if it do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them,* that is will not do it. And accordingly the Prophet *Daniel,* though it be said *c. 9. 2. He understood by books the number of years, that God would after seventy years restore Jerusalem,* yet saith *Theodoret* 〈 in non-Latin alphabet 〉 , he did not stand still and expect the fulfilling of God's promise of it, but *v. 3. sets his face to the Lord God to seek by prayers and supplications, with fasting, and sackloth, and ashes,* as knowing 〈 in non-Latin alphabet 〉 , though he had promise'd it a thousand times, if we render ourselves unworthy of it, 〈 in non-Latin alphabet 〉 we put a bar against God's performance, do not suffer him to make it good: and in those solemn supplications and addresses to Almighty God thus he bespeaks him *v. 4. O Lord, the great and dreadful God, keeping covenant and mercy to them that love him, and to them that keep his commandments;* whereupon St *Jerome* saith, *non ergo quod pollicetur Deus statim futurum est, sed in eos sua promissa implet, qui custodiunt mandata illius;* what God does promise any, is not therefore sure to be fulfilled; those are they whom he performs with, who keep his Commandments. With the rest that do not but transgress, the Prophet *Zacharias* in an emblem shows God's way of dealing *c. 11. 10. And I took my staff, even beauty, and cut it asunder, that I might break my covenant which I had made with all the people:* and we see the real practice with that Nation for their wickednesses *Neh.* 9. from the 30th verse. Now this being thus in general declared that all men cannot trust God, we are therefore as to this particular person, this I here to find out how he was qualified for this dependence.

It is certain first that St *Paul* had been a great Sinner, a Blasphemer, Persecutor and injurious person: 'tis true he says 1 *Tim.* 1. 13. he was so *ignorantly, out of unbelief,* he knew not nor believed that he did ill in doing what he did; yea more, he said that he lived in all good Conscience before God all that time also, had don nothing which he was not persuaded in his conscience that he ought to do. But altho this good conscience might prepare him for a readier and more sound conversion, than profane, presumptuous, habitual Sinners are disposed for; (for the will of such a one is true to God and right already, and you have but to remove the ignorance of his Understanding, a little better information must reform him, and will turn his persecuting and whatever other factious or injurious heats into true zeal, holy devout warmths, as it did in him,) yet while he was mistaken, that his good but erring conscience could not possibly excuse, much less could it sanctify his actions; 'twas injury, 'twas blasphemy and persecution, though 'twas conscience, guilts these of a bloody and deep scarlet, and this very conscientious man found cause to call himself *the chief of Sinners v.* 15.

Howbeit secondly he tells us *v. 16. for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering for a pattern to them that should hereafter believe on him to life everlasting;* that in me the worst of men might have example and encouragement to depend upon him for eternal mercies, if they will but come in to him, he was pleased to show me mercy, call me in the very flagrancy and execution of my crimes.

Whereupon, as he says thirdly, he not only was not disobedient to the Heavenly Calling, but (as if by owning himself chief of Sinners he had set himself a standard for his service, put upon himself an obligation to be chief of all Christ's Votaries) he became more laborious in his duty than all others; and particularly so sincere, faithful, resolute and constant, as nothing could remove him, neither opposition stop him, nor temptation divert him. Now it is this faithfulness, this being honest-hearted to Almighty God; 'tis the firmness of this purpose to go thro with duty in a constant tenor of obedience in whatever circumstance we are placed, whatever happens not to be allured nor frighted, neither biass'd nor forced out of it, with the conscientious pursuance of this resolution that particularly qualifies for this secure dependence upon God for success, it does dispose a man for perfect resignation of himself and full assurance. It was St *Paul's* case here, *for this I suffer,* saith he, (and indeed he lived almost in constant martyrdom) yet all this does not in the least discourage me, but by God's gracious assistance I will do my duty, come what can come. Now discerning himself thus resolved and thus assisted, he concludes that he hath ground enough for trust, for he that is thus faithful to him may trust on him; then he says, *I know whom I have believed.*

And that we may not think this is an instance solitary, in the third of *Daniel,* when *Nebuchadnezzar* told the three Children, *If ye worship not the Image I have set up, ye shall be cast the same hour into the midst of a burning fiery furnace, and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego answered and said to the King, O Nebuchadnezzar, we are not careful to answer thee in this matter; if it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King: but if not, (i. e.* but if he would not) *be it known unto thee, O King, that we will not serve thy God's, nor worship the golden image which thou hast set up.* The being conscious to themselves that they were thus resolved in earnest not to offend against the Lord, but to obey how dear soever their obedience cost them, and so casting themselves on him to do what he would with them, gave them confidence, made them know and say he would deliver them; and so he did. It is according to the measures of discerning the integrity and faithfulness of our own hearts that *we assure our hearts before him,* as St *John* expresseth 1 *Epist.* 3. 19. and then tells us, *if our heart condemn us, God is greater than our heart, and knoweth all things, v.* 20. If we find not that sincerity within, if anything be false there, if our conscience accuse us, our own hearts condemn us, 'tis most certain God will do so too, because he knows all those things of us that we can know of ourselves. But if we truly cannot charge that insincerity upon ourselves, we need not fear that God will charge us with the things we are not guilty of. No surely, as he there goes on, *Beloved, if our heart condemn us not, then have we confidence towards God, v. 21. And this is the confidence that we have towards him, that if we ask anything according to his will, he heareth us; and if we know that he hears us, whatever we ask, we know that we have the petitions that we desired of him, c. 5. 14, 15. And whatsoever we ask, we receive of him, c.* 3. 22. Thus by assuring their own

hearts to God they know this, have this confidence towards him, *i. e.* have the trust and the dependence in the Text, which in what cases it admits this strong assurance, that is here expressed by the word *know,* is my next inquiry.

I know. Now by the last words it should seem as if in every case, in everything that he can want or does desire, the person that is qualified so, had a ground to trust with full assurance. *We know,* saith St *John, that whatsoever we ask we receive of him;* and accordingly in all the Spiritual needs of the *Thessalonians* both in particular and as the Church, St *Paul,* when he had blest them and prayed for them thus: *The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ, 1 Thess.* 5. 23. adds in the 24th•erse, *Faithful is he that calleth you, who also will do it.* And here in this Epistle of himself he says, *The Lord shall deliver me from every evil work, and will preserve me unto his Heavenly Kingdom, 2 Tim.* 4. 18. Nor did good men want this confidence as to the things of this life; for in times of public consternation, in the want of all things *Habbakuk* does thus assure himself *c. 3. 16, 17, 18. When I heard, my belly trembled, my lips quiver'd at the voice, rottenness entered into my bones, when he cometh up unto the people he will invade them with his troops;* but in that state he adds, *Altho the Fig-tree shall not blossom, neither shall fruit be in the Vines, the labor of the Olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.* The exstasy of trust, the rapture is too elegant and gay, too high and full of transport to admit of any descant. Holy *Job* went yet a little farther, *Tho he slay me, yet will I trust in him, c.* 13. 15. In a word at once, in whatsoever God hath promise'd, there the Faithful Christian hath a right to trust. I will not be so rude as to suppose my Auditors so unacquainted with the rich and precious Promises, those Christian Treasures, which God's Book is the Repository of, that I should need to mind them of them; and indeed to do it were to read a very great part of that Book. 'Tis sure in every case of every, whether public or particular, real just concern, whether in temporal, spiritual, or eternal things, in some indeed more absolutely than in others, but in all these there are promises; and promises were made to be believed, and every faithful Christian that trusts to them, does *know whom he hath believed.*

But yet it cannot be denied, since God hath threatened *Ezek.* 14. 13, 14, &c. *When a Land sinneth against him by transgressing grievously, then he will stretch out his hand against it; and if he say, sword, go thro the Land, and pour out fury upon it in blood, and break the staff of bread thereof;* he swears, *though Noah, Daniel, and Job were in it, they should but deliver their own souls:* then if we chance to see wickedness overspread a Nation, vice and profaneness grown so universal and habitual, that 'tis almost natural; when impunity hath made it safe and upon that account familiar, and then familiar practice made it necessary, yea and great examples made it honorable, and by this all virtue is made mean and contemptible, and insolently domineer'd over or derided petulantly; when a people looks so like the thing God threaten'd so: 'tis hard to apply the promises of safety to it, or with confidence rely upon God for its preservation. And yet there is the resolution of a case so like this in the Prophet *Micah c.* 7. as is able to revive a dying hope, and give it vigor and security: *Woe is me, for I am as when they have gathered the summer-fruits as the grape-gleanings of the Vintage, there is no cluster to eat: the*

good man is perished out of the Land, and there is none upright among men; they all lie in wait for blood, they hunt every every man his brother with a net. That they may do evil with both hands, the Prince asketh, and the Judge asketh for a reward, and the great man uttereth his mischievous desire, so they wrap it up. The best of them is as a briar, the most upright sharper than a thorn-hedge: and then he adds, *the day of visitation cometh, now shall be their perplexity;* but he recollects himself and says, *Therefore I will look unto the Lord, I will wait for the God of my salvation, my God will hear me. Rejoice not against me, O mine Enimy, when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me.* So that when we cannot hope well of the Commonwealth, yet we may hope in God still. And I pray you tell me whether way looks quieter and safer, hath more comfortable expectations, to confederate, make factions, lay plots, dark, sometimes illegal, and unjust contrivances, and sow the seeds of trouble and dissention, and think with these to carry all their own away, not enduring to submit to Providence, or be contented with God's dispensations, but will help him, as if he had need of such arts or instruments, and could not govern except his commands were broke: when 'tis certain such contrivances, if they do not thwart his counsels, (which if they comport not with, he laughs at and defeats,) yet they do his commands; and then he will punish them, however he may let them give a while some trouble. And then whether is this better, or to do our duty faithfully and trust God? when we are assured, if*one sparrow, two of which are worth yet but one farthing, fall not to the ground without our Heavenly Father,* a Church and State shall not fall without him. But yet 'tis certain Governments are sometimes broken or else fall in pieces, and while the fury of the sword does ravage all, the innocent as well as guilty suffer the same miseries, and the same carnage does devour the righteous with the wicked; yea Religion hath been swept away too by the inundation, and whole Churches have been quite un-Christian'd; and no doubt there was all reason in the world for this. Yet though I will not take upon me to mark out the lines by which God moves either in his ways of mercy or of judgment, nor to give the reasons of them; yet when plenty hath brought in all sorts of luxury and dissoluteness, and (as it must needs) that corrupts all, loosens all the bonds by which Societies and Government consist, the very bonds of common right and justice, those that either men's propriety or their security and lives depend on, and besots men so, as that they take no other rule or measure of their interests than as things serve the ends and satisfactions of luxurious appetites; and if Religion also, while 'tis trampled on, despised and scofft down by such sensual persons that have no Religion, and so not having countenance, being injured, and cut short by others, does decay; or else, if willing to comply and save itself, it grow itself debauched in some measure, learn by formalities to serve worldly purposes; yea possibly learns to adopt principles and consecrate some practices which are enemies to the very nature of Religion, wound, destroy Christianity, and dishonor the God of it: if everything does thus seem to provoke and call for present ruin, and God stir himself up, as he did in the Prophet, *Shall I not visit for these things, shall not my soul be avenged on such a nation as this;* yet in such a Nation if there be enough remaining of those that can stand in the gap and maintain the breach against him, as once *Moses* alone did, he will turn away his indignation, so as not to stir up his whole wrath; and, altho he leave them not altogether unpunisht, he will not destroy them utterly. Now he knows what the numbers are of faithful Christians, such as wrestle day and night with him and do not let him rest. If the hairs of our heads be

all numbered, sure the knees are, that cleave to the ground in humble adorations and petitions to him. Yea and so they are; for when *Elijah* brought his charge in against *Israel,* whose condition looked so desperate, that he thought there was no servant of God but himself, *I, even I only am left, 1 Kings* 19. 10. God tells him *v.* 18. he had *seven thousand knees in it that had never bowed to Baal:* and when those three *Noah, Daniel,* and *Job* are not able, seven thousand men yet may prevail. Indeed if once Religion grow so low, be so defiled that 'tis not worth preserving with all those corruptions that get into it, when not only the Professors of it are depraved, but its very constitution in its vitals, in the doctrines both of faith and manners vitiated; and it is hard to show where God did ever overthrow a Church and a Religion wholly, where it was not so; and then it was not he that did destroy it, it destroyed it self. If also in a state Judgment be turned into Wormwood, and you find oppression for Justice, and for Righteousness behold a crying; in a word, if a Church and State sink by such proportions as *Sodom* and the rest of the Cities of the Plain, when in all *Pentapolis* there was not ten Righteous, for whose sake five great Cities might be spared: in fine, when once they have wrought out the measure of God's mercies, and their iniquity is full, it is no wonder if the measure of their Judgment be full too, and itself irreversible and utter. But yet though in all these Judgments, whether partial or final, Innocent and Righteous persons suffer with the wicked, *All things come alike to all, there is one event to the clean and to the unclean, to him that sacrificeth and to him that sacrificeth not, as is the good so is the sinner, and he that sweareth as he that feareth an oath, Ecclesiastes* 9. 2. So as that it should seem the sincere Christian can no more depend than others, or if he do his trust will fail him; yet to omit the reasons of this dispensation of God's Providenc which are many very just ones, that alone sufficeth good men in the midst of all such Judgments to depend upon, which St *Paul* writes on the very account of such distresses and necessities *Rom. 8. 28. We know that all things work together for good to them that love God;* even those afflictions working for them *a far more exceeding and eternal weight of glory 2 Cor.* 4. 17. They are God's words, and so trusting and depending on them we *know whom we have believed,* namely God, the person, and my last part, wherein I am to enquire on what accounts especially he that does depend upon him in these cases hath assurance, such as that he can profess, *I know whom I have believed.*

Now there is scarce that Attribute in God which is not a firm ground for resignation of ourselves to, and of reliance on him. But to pass all those, which are everywhere in God's Book to be met with, and are urged with all advantage, and to name two other only. First 'tis certain that we may with the most comfortable hope and greatest confidence rely on him, who, when we have most need, is readiest to relieve. As we read in the Scripture of an accepted time, of the day of Salvation, to let us know that it is not to be catched in every season, as if whensoever we shall have a mind to be delivered and ask for it, God must hearken and command deliverances; no sure there are proper set times, and we must be unwearied in waiting for it: so also ordinarily that the time of greatest need is God's opportunity, and the day of extremity the day of Salvation, is obvious. All other times he tries us and does exercise our virtues, but when we are past all other help, then he relieves us. Therefore *David* is most peremtory with the Lord on that account *Psalm 102. 13, 14. Thou shalt arise, and have mercy upon Zion; for it is time that thou have mercy upon her, yea the time is*

come. And why? thy servants think upon her stones, and it pitieth them to see her in the dust: and *Psalm 9. 9. The Lord also will be a refuge* 〈 in non-Latin alphabet 〉 , LXXII. *in opportunitatibus, in tribulatione,* in the true opportunity, that is, when trouble comes. And we shall find a reason for this way of working in his Prayer *Psalm 109. 26, 27. O save me according to thy mercy, that they may know that this is thy hand, and that thou, Lord, hast don it.* When we are in such distress as is past man's aid, then if deliverance come we cannot choose but know the hand: when we are in darkness and dimness of anguish, *and if we look unto the earth behold nothing but darkness as of the shadow of death,* then if any light arise we know it is the *day-spring from on high that visits us.*

And if besides this reason and those Texts we but consult the Annals of God's actings, we shall find it always thus: and not to mention those that refer to particular persons, of which *Joseph's* single story is a manifold instance, which also gave birth to those great events which shall make up a demonstration that this is the way of God's procedure. In *Egypt* when the design was laid so, that the People of *Israel* could not have lasted longer than one Age, (for posterity was forbidden, and the Nation was to be murder'd by a prohibition of being born,) and when they could not to avoid this persecution get out thence, except the sea would at once make a passage for them, and a wall and rampart to secure that passage; and if it also should do so, it would but land them in a wilderness, and they but fled from water to perish for want of it, and escapt being drowned to die with thirst; a place too where unless the desert can bring forth the bread of Heaven, unless Flesh and Manna can grow there where nothing grew, they have but changed their fate, and brought themselves into a more unavoidable and speedy ruin: when this state of exigence was come, then God comes in by weak means, a stammering tongue and little rod works all deliverance.

And again afterwards in the captivity of that Nation, a state which *Jeremy* the Prophet when he had bewailed in sorrowful eloquence, in lamentations that live still, yet wished *his head had been a fountain of tears* to weep for it; when in seventy years the people was so mixed, incorporated with their Conquerors, as must needs be very hard to separate and tear them asunder; and as for their Temple it was ruined and despoil'd of all its holy furniture, which was not only robbed but desecrated and profan'd, so as not to be likely nor scarce fit to be returned, the vessels of the Sanctuary being made the utensils of their Idol-feasts and their own riots, and those holy bowls made up their drunkeness as well as sacrilege: yet when these conquering Robbers were enjoying their spoils and crimes, as if wine in those holy bowls did stupity men past all sense, they and the great *Babylon* are taken ere they knew it, and the *Jews* return strait followed.

Again, when *Cestius Gallus* had sate down before *Jerusalem* at the Feast of Tabernacles, when the Nation being obliged by their Religion was all in that City, and the Christians of the Land were there too, after several assaults, and when he might have taken it, he on a sudden raised the siege 〈 in non-Latin alphabet 〉 , saith *Josephus,* without any reason, nobody knows why, but only as God put it in his heart to do so to give way for the Christians to obey that voice, which the same *Josephus* saith was heard in the Temple at the Feast of Pentecost, 〈 in non-Latin alphabet 〉 , *let us go hence,* and upon it all the Christians went to *Pella,* not

one staid, but everyone escapt that ruin which *Titus* sitting down before that City, brought upon that People, (the great Enimies of his Church) to a final utter desolation.

Once more, when after the nine Persecutions, which like so many torrents of fire had swept away the Christians in flame, *Dioclesians* like a tenth wave came as if it meant to swallow not the relics only of Christ's Church, but also all the memory of the other cruelties; when in one small Province in a month he put to death one hundred and forty four thousand Christians; banished seven hundred thousand more, and proportionably so in other places thro the *Roman* world with such success, that he took confidence to write on his triumphal Arches, *Deleto nomine Christiano,* as he had blotted out the very name of Christians, then at the last gasp of his Church it pleased the Lord to raise up *Constantine,* and strait the whole face of the world was Christian, and *Dioclesian* himself lived to see it. I might have instanced in our own so fresh deliverance, but that it would not look like an encouragement, it may be, to rely and cast ourselves again upon him, if so soon we call upon ourselves the same needs by the same wretchless methods; and there are some, they say, that apprehend so. And God knows the ruin of the Reformation and our Church hath from its first beginning been still working by her restless indefatigable Enimies, and hath often been preserved only on the account I am now speaking, that when things are past all human help, then is God's set time for relief. I know the Churches Adversaries brag of multitudes, and they come up on every side close to her; yea and which is worse, we seem to labor to make God himself our Enimy, or at least provoke him to desert that Chutch and Reformation we pollute so, put out the Worship we unhallow and profane so by ill lives, make those that will have nothing of Religion but some forms it may be loose them too, and let them die for want of substance, and the show go out, not leave so much as the hypocrisy of piety. Indeed a flood of Atheism and contempt of all Religion and virtue looks like a just dereliction of them who would not let God be in their thoughts, nor Religion or Morality in their actions. Nay may it not look like a kindness to remove the Gospel which proves only the *savor of death unto death,* put out that light which men are but resolved to sin against? Or can there be a greater mercy than to refuse all the means of mercy to such men as only make them work out condemnation to them?*O Lord, to us indeed belongs confusion of face,* but notwithstanding *to the Lord our God belong mercies and forgivenesses, though we have rebelled against him;* and as he knows how to reserve the ungodly to the day of Judgment to be punished, he knows too how many thousand knees do bow to him in secret, reckons all those tears that are poured out in Religion's and the Churches cause; and how wicked soever the Professors of Religion, the Church Members may be, if the constitution of Religion and the Church themselves yet be not vitiated or defective, there is hope still. And truly whereas many blame the Reformation that it did not keep more hold upon the Consciences of the Community, did not retain some power, which altho not of Divine Institution, but things warily and by degrees brought in as seeming to work towards piety, and most certainly in human ways of judging serving to procure more veneration and outward security of the Church and Religion; to work out which the other consequential worldly interests we see the very scheme of some Professions, not their discipline only but their faith too is contrived: I think on the other side, if our Reformation instead of doing thus, as it consulted not at first with carnal Politicks, but Christ's institutions as the

Scripture and other primitive Records conveyed them, and designed no more to themselves than those bare naked Spiritual doctrines, rights and powers which Christ gave them, left to *Caesar* whatsoever was *Caesar's,* knowing God had promise'd Kings should be their Nursing-fathers; and to be so, is part of their Office: trusting therefore God and Governments with their protection, and defense of Church and Religion. So also if thro all succeeding times, whether of flourish or depression and calamity, Religion itself, whatever its Professors are, have retained always the same simplicity of principles, be itself untainted, not new model'd to serve ends or interests, then whenever men shall begin to clip it, I do not say in maintenance, seizing what their Father's sacrilege had left them, but I mean because ours did not so as other Churches, grasp some usurpt power to secure their own, shall therefore cut her Spiritual powers short, so that they cannot serve the ends of piety; because they know her Children will not, cannot by their principles resist, *i. e.* if they endeavor to destroy them for this reason, that they make men the best Subjects and of the most Christian Principles; that is, persecute their Christianity itself, and martyr that; I must profess that it will look like God's set *appointed time to arise and to have mercy upon Zion;* when it is exposed a naked Orphan, left to his protection only, then he cannot pass it by; but when he sees it *in its blood* thus, *he will say unto it, live:* and though he plague her wicked and ungracious Sons, and possibly take away many of the good ones from the evil to come, yet the Religion will not die. Let them believe it hopeless who desire a pretence to leave it, who do what they can to stab their Mother, and make it a reason to forsake her then, because she is so desperately wounded; and let them declare it, who design to betray men out of it. But whether is wiser to believe these, or the God from whom we have these promises, and these experiences, and the other grounds of trust? Sure we *know* better *whom we have believed,* especially since the very trust to him is an engagement to him not to fail us: that's my last ground.

'Tis itself a means prescribed us by himself, *Isaiah 50. 10. Who is he among you that feareth the Lord, that walketh in darkness & hath no light? Let him trust in the name of the Lord, & stay upon his God.* There is nothing in the world that more engages any man that is not profligately false, than trusting to him; and for God, there is no other piece of piety or virtue gives such honor to him & his Attributes, as sincere dependence on him do's. It does acknowledge his Omniscience, that he knows our needs, & be they never so perplexed & intricate, knows how to help them; his Omnipresence, that he is at hand on all occasions; his Omnipotence, how he is able above all our possibility of want; his Mercy, Goodness, & Benignity, in that he condescended to be willing to relieve us; his Faithfulness, & Truth, and Justice, in observing his good promises and never failing them, and his Immutability in all these and his other Attributes of loving kindness. Now truly as our miseries required all these, so our trust to him gives him the glory of all these; and therefore 'tis no wonder if some men made this reliance or dependence, trust or faith our whole condition of the Covenant. But though 'tis true the Covenant does require some disposition in us that we also may be trusted, for those that are not faithful to him, cannot have faith in him; for us he knows our needs, he knows our hearts too, and if they be false he sees it, and the trust is broken on both sides: such hearts cannot trust him, for it is impossible that one can trust upon another, if he know that other does discern that he is false to him▪ for he knows that he is not in condition to be dealt

with by the rules of trust. Yet the sincere and honest-hearted person may cast all his care there, Faith does his work, and he *knows* well *whom he hath believed.*

The sum is this, however grievous Sinner one hath been, if he return, and with entire submission to God's will become faithful to him, and assure his own heart towards him, he may commit himself and all his Spiritual and Eternal interests with all assurance absolutely into his hands, and his temporal so far as they shall be succesful in all cases, except those wherein God sees it necessary for his more advantage to determine otherwise. All his concerns too for Religion he may put into the same safe hands with all assurance; for God will never destroy his own Religion, if it do not change first, vitiate and put out itself. And in whatever Judgments God at any time shall bring upon the public, he may perfectly ass•re himself, that whatsoever happens, shall be for good to him; for how sad soever the necessity be, he knows both it and how to remedy it, and is able and hath said he will, he is true and just and faithful in his promises, it is his very Nature that he cannot change or fail him; and how desperate soever his condition seem here, that state is God's opportunity, and that time his set time, and depending on him is yet a further engagement to him.

Yet in all this I have said very little, all these grounds for trust & reliance the old Covenant afforded. Thus far the *Jew knew whom he had believed;* but sure the Christian knows more comfortably, hath more cause to trust on God as on the *Father of our Lord Jesus Christ.* And certainly we may rely upon that Father, that he will deny us nothing, who denied ns not his son. 'Tis St *Paul's* argument *Rom. 8. 32. He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things.* We may resign ourselves into his hands that loved us at these rates, and cannot but be confident as the Apostle was *v. 38, 39. that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God,* which he hath to us in and thro Christ our Lord and Savior▪ or shall hinder him from preserving and delivering us in and from the hopes and fears, the terrors and allurements of them all, the temptations that either fear of death or hope of life, or malice of the Devil and his Angels, or of Principalities or powers, whether earthly Potentates or infernal, or distresses present or to come, or heights of honor or depths of disgrace may assault us with. How can these hinder, when sin could not hinder? Or what possibly can separate, when God chose to be divided as it were from his own Son, rather than anything should separate him from the love of man? And then what may we not expect from this, the Eternal Son of God, who became one of us, that so he himself *suffering by being tempted might be able to succor them that are tempted?* Heb. 2. 18. *Able to succor?* Sure he could have don it ere he took upon him weak flesh, being God Almighty; he was not less able, when he was Omnipotent: yet being, when he was made man himself, afflicted, having the experience of our infirmities, in all points tempted like as we are, he is enabled to be much more sensibly compassionate and touched with the feeling of our weak condition, which himself felt: so the ability which he hath gained, is the Omnipotency of kindness. One would have thought indeed it had been large enough before, when to show mercy to us seemed more dear to him and more considerable than to enjoy Divinity, when he emtied himself of this, that he might be qualified for the other. How infinitely willing then was he to be compassionate to us, when

he takes flesh to learn to be compassionate? How desirous was he to succor us, who lays down Heaven and glory above, and life here below, that he might be able to succor us? To whom can we betake ourselves for mercy with such confidence, as him who made himself like one of us, that he might be a merciful High Priest to expiate and make reconciliation? We that are the sheep of his pasture, what hands can we possibly resign our Souls into with such assurance, as to those of this Bishop and Shepherd of our Souls, this good Shepherd who not only seeks the lost sheep that is run away, but who also *lays down his life for his sheep?* 10. 15. And what may not his poor Church depend upon him for, who *purchased to himself his Church with his own blood?* What design can he have to fail us possibly, who would be crucified for us? In a word, if one that for us men and for our Salvation would come down from Heaven, be incarnate and made man, a man of sorrows and afflictions, and would suffer want shame and reproaches, agonies, a Cross, a bitter passion and a cruel death for us; and who is sat down on the right hand of Majesty and Power, hath all power in Heaven and Earth, the keys of Death and Hell; in whom all the promises of God are *yea* and *Amen,* faithful and true, faithful to immutability, Jesus Christ yesterday, today, and the same forever: if, I say, he that is all this, can be trusted, *we know whom we have believed.*

And now I have no more to do but only ask, whether we are assured of any other whom on more or safer grounds we have or may believe? I will upbraid none with that Irony which *Eliphas* insults on *Job* with *c. 5. 1. Call now, see if there be any that will answer thee, and to which of the Saints wilt thou turn thee?* There are that do with all the evidence imaginable of a strong confidence and cheerful hopes to speed in doing so, pour out their needs, their whole Souls to a fancied, or it may be true Saint, whom they have adopted as the object of their invocation, which it seems they cannot do so feelingly, with such a close and intimate dependence, with such comfortable expectations upon Christ himself. Now I would only put the question of [f] S[t] *Paul* to such a one, was that Saint *crucified for thee,* that he should be more concerned for, and more sensible of thy condition, and that thou shouldest have a greater confidence of his good will, than of his that did and suffered all that for thee, that he might be merciful and faithful, touched with thy necessities, that I mention not the rest of those qualifications that do make one fit to be relied upon? 'Tis to be feared such persons do not know well *whom they have believed.* But I pass them. There are that trust their being here to Policy and Prudence, to their own contrivances, that is, trust to themselves, and give credit only to what interest or their ambition suggests, and accordingly design ends, and devise means, weave plots, spread their nets abroad with cords, and lay snares, and do all this with that confidence of success, as if they did believe they were fulfilling Prophecies, and moved by the directions of Heaven; for many times they seem to do this in the fear of God, and in subserviency to Religion: but whatever fair pretences some of them may have to wash or color their intentions, God, you may be sure, hath no hand there in those designs, where his Commandments are broken. Where you discern either as to particulars, treachery, or fraud, or falseness, undermining and supplanting to serve interests, or pride, or malice, or revenge; or as to public, interverting justice and the due course of Laws, or mutiny, sedition, raising discontents, and making breaches, 'tis not he on whom they have believed. And did they but consider what they see perpetually, how false interests are, and how unstable high place;

how this tumbles men down headlong, those change daily; and altho men thrive so that they wash their steps with butter, they are only so much more in slippery places, where God also leaves them, sometimes overturns them suddenly. Or did they consider who the great Patrons of interest and ambition are, *Mammon* the fomenter and encourager of almost all the mischiefs upon Earth, and *Lucifer* that was discontent in Heaven, had ambition to be greater there too, mutinied and stirred sedition up against God, and got by it to be chief of Devils only, Prince of Hell. Did these designers but reflect on these things, they would know then *whom they have believed,* a deceitful world, a false glistering light that mocks them, and a treacherous malicious Devil that hath been a Liar and a Murderer from the beginning.

I might ask the sensual person, whether he that hearkens to the cravings of the one or other of his inclinations, and is so persuaded, overcome by their insinuations, that whenever any of his appetites is high, he thinks there is no joy that is like the satisfaction of that appetite, and is mad till he have it; yet hath found himself betrayed, fool'd, cheated every time he served it, but still courts and embraces the false treacherous mischief, and will not be disenchanted, whether he considers *whom he hath believed,* whether he knows that he lets his horse ride him, and is guided, animated by, and believes the beast.

Once more, whether he knows *whom he hath believed,* that owns being an Infidel, any one of those that with great seeming gravity, or wit and railery declares dissatisfaction at the proof of those things, which the world for many hundred years continued so convinced of, that they chose to die rather than say that they did not believe them: when as for them, good Souls, they think they can believe nothing but upon demonstration; yet if a man consider but the men themselves, the method and the means of their conviction into that their unbelief, he would find that themselves are always vicious, and that they examine little but converse much, and keep company with them that in the heat and confidence of drink and vice swear 'tis impossible those things can be, and rally them that give heed to or profess them; and then themselves give easy credit to this and their own inclinations, that would have them all impossible; for it is their concern, they are eternally unhappy if they be not: so that we know whom they have believed, their debauched company and their evil inclinations; and these stupid Infidels are the most credulous, we see, on the least grounds of any in the world. It is not my employment at this time to make comparison betwixt the one and others grounds, the several motives of belief and infidelity; 'tis plain, Christ Judge'd the arguments and grounds of faith were so sufficient, that he positively gives his charge thus,*Go and preach the Gospel to the whole world, he that believeth is saved, and he that believeth not is damned.* And if his threats are as inviolable as his promises, 'twill be but ill knowing him, whom we would not believe; the conviction will be very fatal, when their unbelief will become vision. And this gives me yet occasion to ask, what temptation Sinners can have not to believe, to be willing to come in to Christ and be saved? They cannot choose but see all others whom they have believed, betrayed them and will fail them: all their satisfactions must go out, their expectations die and perish, and why will ye not take up here then, why will ye die forever? Is your case, think you, desperate, and have you gone too far to be received if you should turn? Why our Saint here, the person of the Text declares, he was the *chief of Sinners* that obtained mercy for encouragement to all that would believe and turn:

and if you did but know whom he believed, you must know one that went to meet the Prodigal in his return, when he was yet far off; that sought the lost sheep while he straied and ran away still, till he found him, and when he was gone so far that he could not return, he carried him. And will you neither be invited into life, nor carried into it? Why will ye die? Can ye not help it? Have your inclinations and customs, think you, so prevailed upon you, that to leave them looks impossible? Then 'tis plain you *know not whom you have believed.* Is anything impossible for him, that is Almighty, whose grace is sufficient? Or can he command too hard things, who enables to perform what he commands, who, as S[t] *Paul* saith, *worketh in us both to will and to do,* if we will suffer him? He never prayed and tried in earnest, watched, endeavored, and comported with God's workings, that complains thus. You cannot but believe indeed they are too hard while you hearken to the cravings of your lusts, your customs and your inclinations; but why will you believe them still? Why will you die? Is it not in fine worth while to strive against it, but e'en go on with the stream, abandon all consideration of concern for that life? Indeed if that which God thought worth the concern of all his Attributes, the contrivance of his Wisdom, the assistances of his Almightiness, the invitations of his Promises, the engagement of his Justice, Truth and Faithfulness; worth all the issues of his Goodness Mercy and Benignity, worth the Incarnation, Death and Passion of his Son, worth Christ's Blood to purchase, worth the giving him all Power in Heaven and Earth, exalting him to his own right hand a Prince and Savior to give us repentance and remission, that we might be capable of that life, and then to bestow it on us: if this be not worth the while to strive for, not in opposition to Hell eternal, then indeed we know not whom we have believed. Consider how it is this issue that such put it to, a most fatal issue, but the sure one of all those that will give credit to the suggestions of their flesh▪ and this world; Lord Christ, *we believe* thee, *help our unbelief.*

SERMON XVII. THE CHILDREN OF THIS WORLD are wiser than the Children of Light.

Luke 16. 8.

The Children of this world are in their Generation wiser than the Children of Light.

BY the *Children of this World* are meant those that look after and take care for only the advantages and satisfactions of this World, have no thought of, or at most design for any other: by the *Children of Light* all those that see farther, into one to come, and who look after that; accordingly all Christians are called so, 1 *Thess.* 5. 5. of whom howsoever some are more and some less Christian, all yet are supposed to have been *visited by that day-spring from on high,* enlightened in some measure by the Gospel, which *brought Life and Immortality to light.*

2. Those former are said here, *in their generation,* in their own affairs of this World, (which alone they busy and concern themselves in,) or in their contrivance for their Age or time in this life, to be *wiser* than those others. Now Wisdom, though it import many offices and of highest concernment, which have place in every serious action of our lives, it weighs interests and obligations, and considers circumstances, which do sometimes make necessities, and sometimes void them, and which cannot all fall under Rules and Precepts,

and are therefore left to the decisions of Prudence which does judge of them, and then accordingly direct and steer the actions; yet these offices of Wisdom do not come directly into this comparison of our Savior. Its main office in the general is 〈 in non-Latin alphabet 〉 , *to consult and counsel well and rightly,* which acts, since they cannot be emploi'd but about things that must be don in order to an end; therefore

1. The Wise man always looks at, and intends some end; and

2. He pitches on such means as seem most useful, and directly tending to that end: yea

3. Since this Wisdom is not speculative, but 〈 in non-Latin alphabet 〉 , is *Ratio agibilium,* deals in things that must be don; it therefore sets the man upon the use of those means in pursuit of that end, it applies him to it and guides him in the execution, and does all by Rules proper to each one of these Offices.

Now as to these three Offices of Wisdom, we will try to find out how far, and in what respect *the Children of this World are wiser than the Children of Light,* the Worldling than the Christian, than the most of them, yea than the best, and how this comes to pass; that so if men will not be wrought upon by any Rules, not by God's Precepts, nor by means examples, yet comparing themselves with themselves how much they fail of the observance of the Rules of Prudence that concern the next World in comparison of their observance of those very same Rules as to this World, they may shame themselves into discretion, and may learn to be a Rule and an Example to themselves, which I must first enforce by that property of Wisdom, which I mentioned in the first place, that the wise man always looks at, and intends some end.

I suppose this, and I may well do so; for the World allows the action that hath no end, to be to no purpose, vain and foolish. Now the worldly man, as such, proposes, as I told you, to himself the satisfactions of this world, either more particularly of someone kind, or else all in general; and the Child of Light, so far as he is so, designs especially the happiness of the world to come. But then if in relation to their aims, those men be wisest that propose the best end to themselves, the Child of Light is as much wiser than the worldling, as eternal Blessedness above is better than the little broken dying starts of satisfaction here below. And truly 'tis not in relation to their several ends in general that our Savior here compares them, but the one, saith he, *are wiser in their generation,* in their own concerns; and that first in relation to their ends.

For the worldly man is intent upon his end, his will is fixed to it, and his affections all concenter in it. We are most assured of this by the pains he takes to compass it, all which are carried on and sweetened and made easy merely by his aims and expectation, which his heart is therefore passionately set on; for men's actions will be cheerful, vigorous, and lively only by those measures that the Soul breaths spirit into them. If the will and outward faculties looked several ways, all his external motions would be force and violence, not nature; but since his pursuits are eager, his affections are in them. I should enter into an Abyss of matter and should find no end of the discourse, should I attempt to show this in the

several states of men of this World in relation to their several inclinations to this World's advantages. Some pour out and sell the blood and souls both of their own and other Nations, but to purchase some accession to their Territories, to enlarge their bounds and glory. And it is matter of astonishment how 'tis possible that human nature should attain to such a monstrous excess of barbarous & bloody villainy to acquire their ends, as *Sylla* and *Marius* practice'd. Yet neither should men wonder, and complain of these so much; for every little great man, that hath power, would be enterprising upon others, outing and supplanting, catching at more power, cutting short, diminishing the rights of others to extend their own: and altho these Aggressors be not bloody as the former, (which 'tis possible they would be, if they durst,) yet they are as unjust and false; and they that are not able to do so much, are not in a state to put a force on others, force themselves, break their own natures into soft compliances and servile attendances to reach their ends. 'Tis thus in all conditions, the Soldier charges and storms fire, and the Merchant storms the raging Sea and Tempests; and if the man's heart be once bent on getting wealth, he •ells his meals, his sleeps, his sweat, the whole employment of his life, and his anxieties for that which only brings him more care and more parsimony, and by consequence more want.

Now is there anything that is like this in those others who pretend to aim at Heaven and the Blessedness that God is happy in? Nay do they mind it cordially, when they stand before him in his house in order to it? Or is their heart upon it there, while they are praying for it? Whenever we discern religious performances are uneasy or unpleasing to us, we may then assure ourselves the mind is not intent upon the end of them. For 'tis impossible he should not busy, concern himself extremely in the things that his affections are engaged in, which possess him mainly, and which are his treasure. But 'tis as when God asked the question by the Prophet *Jeremy c. 2. 32. Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number.* He asks a gentler question by the Prophet *Isaiah c. 49. 15. Can a woman forget her sucking child, that she should not remember the fruit of her womb?* There is some object for an heart, that it should mind and pour out itself in tenderness to that dear part of its own breast and bowels; it is no wonder, if it be not with so sensible affection set on any of those remoter objects, such as God and Salvation in Heaven; but that they should be less considerable than attire, the Robe of Immortality not so much minded as a dress, that to be gay should challenge morning hours and cares, but to be blessed scarce engage a prayer, wish, or thought, is sad. The truth is, such is man's corruption, that there is scarce any inclination left in nature that desires, or is indeed content to be upon the way to Life Eternal. Before anything can be don for man, he must be made willing not to destroy himself; for St *Paul* tells us 'tis *God* that by his power *worketh in us both to will and to do.* We must not only be obliged by duty not to neglect and forsake our own mercies, but we must be wrought and made contented to receive them; all God's arts and methods used, the terrors of the Lord, and the promises of Heaven, and the strivings of the Holy Spirit, and the power of Grace employed to work in us to will, for it is God that *worketh in us to will.*

In this the men of this World have especial advantages over the generality of Christians, that they mind and are intent upon their aim. For the mere being so engages them to the observance of that Rule of Prudence, which above all others is to regulate the counsels and

the actions of all men in order to their several ends, if they mean to act wisely in relation to them, which is this, namely to be true to their own ends, still observing their main point. I say not they should never look off from it, mind no other; secondarily they must do that. For as in the wise Government of Nations Princes must take care, not only that their Subjects live in *Godliness and honesty* and keep all the Laws, but that they *may live,* as St *Paul* says, *peaceable and quiet lives,* secure as far as may be from the danger of their Enimies abroad or at home, in all tranquility and plenty; and the like in Oeconomical and Military Wisdom: So in Christian Prudence we are so to look at everlasting life hereafter, as not to neglect this here, but may contrive for the conveniences of this life, to avoid what may be dangerous or incommode us, provided we do nothing that's against the other. So St *Paul* was wise, when both the *Sadducees* and *Pharisees* conspir'd against his life, to break that their confederacy by throwing in the question of the Resurrection of the dead, which was certain to divide them, since the thing he said was true, and consequently since the means he used did not at all clash with his higher purposes: the Rule thus signifying, that wise men in order to whatever end their wisdom lies, must still be true to their own end, be careful to do nothing that may take them off from, or oppose their main aim, (for that were to destroy their own design) and must be certain never to avoid whatever tends most to attain their purposes.

Accordingly the Children of this World are used to stick at nothing that is likely to advance their ends. This was the case expressly of the Text, and thereupon our Savior pronounces they *are wiser.* The unjust Stewards aim was to provide what should maintain him and his ease and reputation the remainder of his life, a comfortable plentiful subsistence, when his office should be taken from him; and discerning no way to this, but to cheat his Master, and engage his Master's debtors in the wrong too, making them as false and wicked as himself, regards not the injustice, but pursues his mark. And so the Child of Light, so far as he is wise, in order to his aim, *the price of his high calling;* looks directly forward to it. If he cannot at once do his duty in relation to his great end, life eternal, and take care of the conveniences of this life, he will not for these let go the other, never will look after these, but when, and so far as they will consist; does not turn aside to any other ends that thwart that, is neither bias'd from his mark by any flattering considerations of whatever this World temts with, nor is forced from it by terrors or whatever sufferings. We have great instances of this in the second book of *Maccabees* the seventh chapter, the Mother and her seven Sons, who looking to obtain a blessed resurrection, as St *Paul* saith *Heb.* 11. 35. did in order to it resolve to die under God's Covenant of everlasting Life, would not therefore accept life here, and deliverance from most cruel torments on condition to transgress the Laws. Thus the three wise men in *Dan.* 3. 17, 18. told *Nebuchadnezzar, Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand. But if not, be it known unto thee, that we will not serve thy God's, nor worship the golden image which thou hast set up.* Thus *Eleazar 2 Macc.* 6. from *v.* 19. chose to die gloriously rather than to live stained with an abomination, as it behov'd them that are resolute, to stand out against such things as are not lawful to be tasted; though the penalty proposed were loss of life, and though the Officers that were his friends besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the Sacrifice, he began to consider

discreetly and as became his age and his most honest Education from a child, or rather the holy Law made and given by God. Therefore he willed them straitways to send him to the grave, *v.* 24, 25. For *it becometh not our age in any wise to dissemble, whereby many young persons might think that Eleazar were now gone to a strange Religion; and so they thro my hypocrisy and desire to live a little time should be deceived by me.*

'Tis said the Prince of *Condé* gave this answer to King *Charles* the IX. of *France,* who told him he must make his option either of going to Mass, or death, or to perpetual prison: for the first by God's help he would never choose it, in the other he submitted to his pleasure, but that God would certainly dispose of them as it seemed good to him. On the other side we have an instance,*Chilon,* one of the wise men of *Greece;* who, whatsoever his last aim was, here his end was to live justly and according to right reason, who upon his death-bed told his friends, it was not then a time for him to flatter & deceive himself, his thoughts did not suggest unto him anything he had don in his whole life that troubled him but one, that when he with two others was to sit in judgment on a man that was his great friend, who had broke the Law so heinously that it was necessary to condemn him, looking out for some means that might save his virtue and his friend too, he resolved on this, that since the suffrages were given so that none could know what sentence any one Judge in particular pronounced, he persuaded his Companions to absolve him and himself condemned him, thinking thus he salv'd his duty both as Judge and Friend: but when he came to die, he thought 'twas wicked and perfidious to draw others in to do that, which he held not just for him to do, he was not true to his own end, but was diverted by the calls of friendship to serve other, and in that he found his Wisdom failed him, and his Conscience condemned him. So that we have seen the Rule exemplified in all kinds.

Now by this Rule we may make experiment both of the truth of what our Savior here pronounces, and men's wisdom also of what kind it is, what the aim is, whether of this World or of the other, and which of the pursuers are the truer to their end, and so wiser.

There is scarce any one profession, dignity, or place of power, nor indeed condition or state of life, but is adapted so that it may serve ends, either of the *Child of this World* or the *Child of Light,* and contribute either to the advantages of this life or of that which is to come. To take a view of one or two of them: the man that gets into authority and place, may have for his end to serve God and his Country, if he intend it for an opportunity truly and indifferently to administer justice to the punishment of wickedness and vice, and to the maintenance of God's true Religion and virtue; by such *Sons of restraint,* as the Scripture calls them, vice may be discountenanc'd, goodness cherished, till *judgment run down like waters, and righteousness like a mighty stream,* and the Nation be taught to live in peace and honesty: or he may intend to serve himself, to gratify his pride or his ambition by getting into place and power, that so he may be over others, and his person more regarded, and his will observed, and himself be more uncontrolable in his words and actions, may be vices; or to gratify his covetous desires, if in the perquisites of his place he find an opportunity for bribes, a power to sell justice, or what's worse, impunity of wickedness, an office where men may buy off their duties, yea their crimes and punishments, at least a place of doing something like this as they find

occasion. Now whereas Authority finds good men often modest in the use of it as to its true ends of Religion and Justice, power will scarce give them countenance and courage for its executions, 'tis uneasy, or they are solicited or awe'd, and they look off, at least they seldom put themselves upon it as upon the prosecution of a thing they mainly aim at, or they seldom persevere so: on the other side in order to the other ends men struggle for them, buy the opportunities of selling, give bribes that they may have power to receive them, use all arts to compass offices to serve their worldly end with. This is more notorious if the Office be Ecclesiastical, the true end of whose Ministry is to gather Christ's Sheep that yet go astray, to carry on the Salvation of those Souls which God hath purchased with his own blood, to preserve his Children from Eternal Hell, to be applying to the wounds and the distempers of the body of Christ, to prepare his Spouse for the marriage of the Lamb, to be Dispensers and Stewards of his means of Grace and Glory; in fine, Fellow-workers with him to the Everlasting blessedness of those that are committed to their charge, and who is sufficient for, and does not tremble at these things? to all which yet they do solemnly in express words dedicate themselves and their faithful endeavors, and are consecrated to it by the Holy Spirit. Or the end of this Ministry may be to advance themselves, to reap the profits, to receive the fleece, enjoy the honors, no great care appearing of those other dreadful obligations, or concern that looks proportionable to them: and if men will purchase this charge too, as some say, we may be sure they do not buy the duty or those fearful obligations, and much less the Holy Spirit or his graces; but 'tis somewhat else they bargain for, which they break thro oaths to come at, some other end they aim at.

2. As for states of life I must be endless should I enter into them, to name but that which God himself did institute and first before all others, which he made to be the complement of the felicities of Paradise, to be mutual support in every state of life, give all the comforts of society with innocence, to preserve from vice in the most dangerous and fatal instances, and so assist in the recovery of lost Paradise; to fill earth, so as by their good education it might people Heaven, and repair its loss of fallen Angels. But some also may intend no more by it than dowry, or to serve the needs or interests of families, and to raise them; for as for other satisfactions, they intend to make them to themselves much otherwise, and design not this at all a bar to any, do not look upon it as God meant it for a remedy, because they would not be preserved from the transgression, only they purpose to have such posterity, it may be, as the Law will suffer to inherit what their vices leave, and their arts can secure from Creditors. Yet truly, since men learnt to disbelieve or not regard their own immortality, and then learn not to care for living after they are gone hence in a good name; it is not strange if they esteem not living in posterity, and however brutish they are, mind not yet that immortality which beasts endeavor towards, to live in successive Offspring: yea where such men have it, they so little mind the giving them good education, that their vices only seem to live in their descendants. Thus men convey ruin into all the future Ages of their own families, and all this the most certain consequent of depraving this Divine primary Institution which was of such absolute necessity and benefit to mankind as he judged, and of slighting his ends in it, drawing it aside, and so making it of no reputation to others.

By these few instances we may discern, that there is no profession place or state of life, but may be taught to serve ends either of the *Child of this World* or the *Child of Light.* It is not my part to affirm that most men make them minister to worldly purposes, that is not necessary to make good my Thesis, which says only that the *Children of this World* are truer to their own ends, more careful to do nothing that may call them off from, or oppose their purposes, more certain never to avoid what tends to the attaining them, and by consequence *are in their generation wiser.* Men's practice in those instances (and 'tis the like in others) look them in the face so, that it were a shame to prove it to them; and 'tis as easily discerned what kind men's wisdom is of, they need no marks to distinguish them. In a word, he that will act wisely in order to those ends and objects which the light of Christianity discovers and proposes, must in every serious action look before him and consider what he purposes and designs by it, and, not giving ear to the suggestions of his prejudices, interests or any passions, shutting out their counsels, think where and what his aims are in it; whether by what he is about to do, he can intend an act of justice, honesty, charity or religion; whether he can do it out of love of God and for his service: or else passing by that, whether it does look another way aside to something else, and then consider, since Almighty God is infinitely just, and will be sure to punish what is grossly don amiss, and eternally reward what is faithfully endeavored in his service, whether therefore by thy action thou art going to work towards, and ascertain thy felicity, or not. For if it be to gratify carnality or worldliness, to serve but any present inclination that will call thee off from, or will make thee worse disposed for duty, and will not comport with thy designs of Piety and Heaven, then thou art not true to thy own ends, run'st counter to thy own design and everlasting interest; but if thou canst really and in truth intend to do that thing for Heaven and God, on God's name do it, if I say, thou dost intend directly by just means, that being the second property of our wise man, that he pitches on such means as seem most useful and directly tending to his end, which I am next to speak to.

And as to this the *Child of Light* is furnished now with all, that he, who is the Wisdom of the Father and his Everlasting Word, could judge was necessary or conducing to his end, and would prescribe for the attaining it. For however in the state of Heathenism they were much in the dark, both as to vice and virtue, and to the rewards and punishments, and thro the prejudices of their education in a world corrupted wholly both in practices and principles; they sinned out of piety, and their Religion was their greatest crime: yet he that brought *life and immortality to light,* was himself*the way, the truth and the life,* the true living *way* to it, sent by his Father to trace out, and walk before us in that only true *way* that can bring us to that Life and immortality. Faith and Repentance make up the whole duty of man. To believe on him, to endeavor faithfully and with sincerity to obey him, and when 'ere we fail, to be humbled for it and amend, these are the true men's to attain eternal Life, as God hath by two most immutable things assured us, both by Promise and by Covenant, which he sealed to us in the blood of his own Son, which blood also purchased it. And his Word declares infallibly all the Rules of our duty, not in general only, but oft brought down to particular cases with their circumstances, and resolved in most familiar instances. So that as to this part of Wisdom, which consists in pitching upon good means, sure the *Child of Light* is prepared as

much better than the other, as the Wisdom of God exceeds that of men. 'Tis true the other hath the compass of all Arts, Professions, and all other human Inventions for his choice, but besides that they are human, how fantastically are most put upon their course of life as to this world? To some chance does appoint it, others are determined to it oft without considering their capacities, whether they can fulfil the obligations of the charge they undertake, are blindly set down; one for example for a Soldier, this a Merchant, one a Scholar, this for Law, that other for the Gospel *&c.* as if they thought God in the distribution of his faculties and abilities were bound to follow their rash inconsiderate appointments. But be the ways and means designed well, yet how insufficient they are for the most part for their ends is every man's complaint, who seldom can attain them with all industry imaginable,*The race is not to the swift, nor the battle to the strong,There is no King saved by the multitude of an host:* the ways to some too are false and slippery and on a precipice, the men that aim at high place often find it, men that build on air, as others do on water, on the waves, men whose means are most uncertain; so the paths in seas are also to the Merchant, and the winds and weather: some are dangerous too as shelves and tempests to them. So the Soldier's constant conversation is with death too, and *his life is* always *in his hand,* saith *David.* Yea many of the means men use are treacherous, false arts, exactions, frauds, injustices, and bribes breed rust and canker in the gold and silver which they get, and *eat the flesh like fire,* James 5. 2. And what is taken from the Altar hath a live coal in it. And as to the means men use in order to the plentiful enjoyments of their good things, the luxurious oft eats surfeit, the intemperate drinks fever, the incontinent embraces rotteness that eats out his marrow. So that certainly the worldly man that aims at satisfactions of this life by such means, makes the worse choice, and were wiser, if he sought them also by those means that tend to life hereafter, to Salvation even in the ways of piety; for as *David* and St *Peter* both prescribes, *he that loves life and would see good days, let him eschew evil and do good.*

But he hath a very obvious objection, it is the most concerning part of wise men in the choice of means to pitch on such as are within their power; for to deliberate about, and to intend impossibilities, is the most horrible instance of folly. Now the man of this world chooseth such means, as humanely speaking, seem within man's power. But the means whereby the Christian must attain his ends he thinks are not so, and he is glad to think so, 'tis Apology, and he had rather have the excuse of God's not giving grace to him, than have the virtue; and 'tis certain truth, that God must give it. *O God, from whom all holy desires, all good counsels, all just works do proceed,* saith our Church. All holy desires, for he prepares the heart that his ear may hearken thereto, his Spirit is the Spirit of supplication, he must intercede in us with groans unutterable, as if men need not set themselves to it, but were to wait for inspiration for it from that Spirit who blows where he listeth. All good counsels also and just works are from him; *For we are not able of ourselves to think a good thought, as of ourselves, all our sufficiency is of God, 2 Cor.* 3. 5. the very *preparations of the heart* are from him *Psalm* 10. 17. 'tis he that does *touch the heart, 1 Sam.* 10. 26. and *open* it, *Acts 16. 14. turn* it, *Jer.* 31. 18. he must *draw* us, *John* 6. 44. which if he do not, no man cometh to him; and must *give an heart to know him, Jer. 24. 7. give a new heart, Ezek.* 36. 26. and in all variety of expression, *a new spirit I will put within you, and will take away the stony heart out of your flesh, and cause you to*

walk in my statute, and ye shall keep my judgments and do them. In a word, he *worketh in us both to will and to do, Phil.* 2. 13. Now since he only does all this at his own pleasure, as St *Paul* affirms there, therefore 'tis not in man's power: *I know, O Lord,* saith *Jeremy c. 10. 23. that the way of man is not in himself, it is not in man that walketh to direct his steps,* no not to his main sovereign end. And in this the worldling thinks he has advantage; but does he not know that he must pray too, as well as labor for his own bread *Matt.* 6. 11. it is God produceth all in order to it; *He bringeth food out of the earth, and giveth wine that maketh man's heart glad, and bread which strengthens it,* Psalm 104. 14, 15. *He that watereth the hills from his chambers* v. 13. *and his clouds drop fatness, he prepares men corn,* Psalm 65. 9, 10. *&c.* 'Tis he that *gives us power to get* what we have, and he that does not know this, knows not God, *Deut. 8. 14, 17, 18. Beware that thou forget not the Lord thy God, and say in thy heart my power and the might of my hand hath gotten me this wealth; but thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth,* yea he gives it itself, whatever labor we bestow in getting it 1 *Chron. 29. 16. O Lord our God, all this store cometh of thine hand, and is all thine own; riches and honor come of thee v. 12. 'Tis I gave them corn, and wine, and oil, and multiplied her silver and her gold* [even that] whereof they did make *Baal,* made an Idol. And God is so jealous of his honor in this particular, that if men do not render this acknowledgment, he threatens to take all away: *Therefore will I return, and take away my corn in the time thereof and will recover my wool and my flax given to cover her nakedness,* Hos. 2. 8, 9. And if he do not take it, he must bless it, otherwise we shall not thrive, shall have no comfort in it; for *the blessing of the Lord it maketh rich, and he addeth no sorrow with it,* Prov. 10. 22. Without that, bread may stuff us but not nourish, we may have saturity but not have sustenance 1 Hag. 6. 9. *for I did blow upon it, saith the Lord.* So that for ought appears, if Scripture signify to the men of this world, as here they appeal to it, the means whereby they should attain their Ends seem no more in their power then the others. For as in the order of Grace those general rules to which he hath determined the conversion of a sinner, God must work with his means to make them effectual; so in the order of Nature those general rules by which all things in nature are effected; he must prepare the means, and bestow the power, and bless the endeavors, yea and himself give all too, otherwise they also cannot be effectual. Thus he hath in both appointed, that in one and the other we should live with constant application to, and with entire dependence on him in the faithful use of means both in the one and the other order. So that the objection is quite vanished. 'Tis true though sometimes God doth blast men's actions so, that do they what they can, they cannot prosper for some secret cause that's unaccountable to us, yet because for the most part in the sphere of Nature, so far as the men of this world diligently use the means, they attain their aims in some measure; therefore notwithstanding all the interest God pleads in these things, they make no doubt but they are sufficiently in their power; much more then those in the sphere of Grace are in that of the Christians, where they have express promises of not being disappointed, and are required by most strict and multiplied commands which represent the work of grace as duty. For though all good desires and Prayers, come from God's good Spirit, and from his preparing of the heart as we saw, yet*Before thou prayest, prepare thyself, and be not as one that temts God,* as one that waits for a particular inspiration to it, one that will not pray without a Miracle. Tho God is said *to open Lydia's heart;* yet Rev. 3. 20. *he dos only knock,* and we must open. He turns the heart, and

therefore Ephraim prays*turn thou me, O God:* yet by *Ezekiel* he says*turn yourselves from your transgressions,* and bids Judah*Return now everyone from his evil ways, and make your ways and your doings good.* He promises to *circumcise the heart* Deut. 30. 6. but yet he bids them *circumcise the foreskin of their hearts,* Deut. 10. 16. He dos engage to put a *new heart and a new spirit in them,* Ezek. 18. 31. In fine altho *he worketh in us both to will and to do* as S. Paul says, yet he therefore charges us, *Work out your own Salvation, For it is God that worketh in you.*

Now when the man of this world thinks all those expressions of God's workings in the course of Nature are such as yet leave all to him to do, so far, that he were a Fanatic as to worldly interests who without endeavoring in the use of means, should look that God would work out his ends for him, give bread without sowing, nourish without eating, notwithstanding that Scripture dos ascribe to God the entire efficacy: shall the like expressions in the order of grace, leave nothing for the Christian to do, especially when the same endeavors are commanded him too? I know not whether these expressions made to us to turn our felves &c. do make more Pelagians that deny all need of grace; or else ascribed to God, make more deny all need of our endeavors, even of our prayers, or of anything but more dependence, waiting for his season. Whereas indeed we are to work, because he works and gives means to enable us; and not to use the means he gives us is to temt him, 'tis to refuse Salvation by the ordinary methods of his workings, & expect new miracle, 'tis to be that fanatic that dos look to live without food. 'Tis gospel truth to say it is not the direction of God's laws can rule us, nor his promises allure us, nor his threats affright us; but *his Holy spirit must direct and rule our hearts.* Coll. 19. Sun. aft. Trin. and he must *write his laws there* Heb. 8. 10. and he must *give us a heart to love and dread him.* To affirm the other is heresy: and to say that a sinner can dispose himself for his conversion, or that the outward means can by their own moral efficacy turn a sinner, is an heresy against grace, but grace where it hath not been too far resisted, still accompanies the means. God's word is*the ministration of the Spirit* and of*rightousness,* and his word and Spirit go together *Acts* 7. 51. for to resist one is to resist the other. And if the heart be not by evil education, bad converse and example (great advancers these of reprobation) depraved, either hardened or made dissolute, or overgrown with principles that choke all God's good seed that can be sown in it, those means so assisted call attention, work some disposition to regard them. The ordinariest means are blest to that end. *Prov. 23. 14. thou shalt heal him with the rod and deliver his soul from hell.* Yea they do it, though the force of good education have been broken, when these gracious means find congruous soft seasons, lay hold on occasions of calamity or such like; and they move the inclinations, and so make soil prepared for God's husbandry. And since experience shows us mere Gentile breeding and converse, if there be but care and parts, can temper, take off, at least moderate all insolence and passion, make men generous, and meek and humble, decent as to all behavior towards God and man, not one ill vicious habit in their practice, but an universal probity upon the face of their whole life; why therefore may not those beginnings of God's workings, which he never fails to carry on for his part, do as much? And if they but keep off ill habits, and by constant practice weaken inclinations to them; here 'tis plain that God's means of grace find not so much resistance, and that which in another state of mind would not have been sufficient there becomes effectual; especially when with them that

work, he works, and as S. James says, *gives more grace* to them that use it, and diverts temptations, enables *to do all things thro Christ that strengthens.* O that the Christian would but try and strive to use his means as heartily as the Child of this world! It is because men are not so industrious for salvation, answer not the motions of God's Spirit, but neglect grace given, when the worldly man is indefatigable in, and therefore is wiser in order, to his end.

Yet in relation to their proper means in order to their several ends I must confess the worldling does observe the rules of prudence better; the true child of this world for the most part chooseth the prescribed known ways to his end, and do's use the general means and methods of the world, gets into a profession or a place in which if he use false arts, they are trades now, mysteries well taught and known; there are few adventure on untrodden paths: Projectors seldom thrive. But the generality of Christians who would gladly reconcile God and this world, life hereafter with the being well here, do not therefore acquiesce in God's means only, but make Principles, by-Rules of Conscience, which they guide themselves by on occasions, and have taught themselves to think they are safe ways, and such as do not lead them from salvation.

It is too well known what one sort of men have attempted in this case, how by new-raised principles of Probability and directing the intention, they have reconciled all villainy with Christian life, made it safe yea meritorious to lie, forswear, and bear malice, to defame, revenge by either force or treachery, rebel, massacre, drown whole Nations in their own blood, depose or murder Kings. But passing these as monsters in Religion & honest heathen humanity; there are pretenders to some tolerable regard of God and virtue, who on occasions, fit their conscience to their convenience. Besides S. Paul's *good Conscience void of offense to God and man,* there is one of gentility, of Politics, of Honor, of friendship, and a conscience for persons, times and places, one of compliance and one of the mode, one for the interests of a Profession, and the like. I might have named some quite the other way; the Conscience that is ruled by rolling changeable Principles, which▪ play fast and loose, now strains at Gnats, and now can swallow camels: or a Conscience of caprice, that sets itself strong sudden heats of nice observances sometimes in little things, sometimes in greater, but is firm in nothing. But waving these, and that for Politics too, which is governed wholly by reasons of State, which is too nice and high for my consideration; the man of honor makes himself a Principle which will allow him to require reparations for the least affront so called; for otherwise what Gentleman would be of Christ's Religion; he can right himself with sword and pistol and with a good Conscience. The conscience for friendship is like that of *Chilon,* whom I mentioned to you, hath a by-rule. And indeed who is there almost that hath the same sentiments or laws for equity and justice in his own cause or the cause of those he is most concerned for, as in others? They measure not by the same standard: do not think in conscience the same case is like when it makes against, as when it serves a turn. As for persons, so for times. We have one conscience for the time of health, and one for sickness. Things do not equally seem good or evil in their different seasons. And as for places, *ut vestitum, sic sententiam aliam domesticam, aliam forensem* saith the Orator. Men have their shifts of conscience as of clothes; their dress is carefuller, and their rules stricter much abroad in public, then when at home or out of sight. As for the conscience of compliance,

many do not only do things which they have dislike to, out of compliance, but satisfy themselves because they do them with reluctancy against their inclination, to avoid the being singular or offensive. For the mode too; Men learn to interpret God's laws also by the practice of the age, live and judge by imitation and example. The man's conscience though it boggle at first sight of dangerous uncomely liberties, yet conversation with them, as it takes away the horror of them, so he thinks it do's the danger and ill influence. And as fashion makes all dresses to be mode and not look uncomely; so the custom of these things makes them seem indifferent. A Conscience also for the interests of a Profession: as in trade for example, and in Corporations of it, it thinks their combinations for the better keeping up the Company fair and honest, and therewithal make tricks and exactions lawful. And in single traders such another principle makes Princes Laws be broken, & their dues stolen without any check of Conscience; and I verily believe that many think these are not inconsistent with a good mind. I might have instanc'd in other professions; particularly in that which satisfies itself in the defending manifestly wrongful, and in right causes, in protracting suits to men's great molestation and the ruin of just rights. But in truth this is paltry trifling with religion, having false weights and measures of what's lawful and unlawful, things that God abhors: and indeed these frauds will in the end return upon their authors, and the unhappy artist will most certainly deceive his own soul. For he never can arrive at life, whom he that is the way do's not lead thither, Christ and his rules only can introduce us into the mansions of Eternity. 'Tis true there may be doubts sometimes about the way of duty (for 'tis that I speak to) in applying general rules; for circumstances may perplex & vary cases, obligations seem to clash and quarrel, so that one may be uncertain which to follow, what means he should take to attain his great end.

2. Now in case of such uncertainty, as to the means, the Child of this world do's observe a Rule of Prudence better then the Christian, for he takes advice. For who intends to purchase an inheritance but he goes to Counsel, and if there be the least appearance of uncertainty in the Title, spares no charge to have it searched and to be sure? The least indisposition drives the man that aims at life to his Physician. In every difficulty of a voiage where there's any apprehension of a shelf or rock, the Merchant and the Master will consult the Pilot. But in the voiage towards heaven how many make shipwreck of a good conscience, because they will not commit themselves to any conduct? How often do they shake their Title to God's inheritance, because they will not take advice of him at whose mouth God commanded they should seek the Law? And who do's go to the Physician of Souls to prevent death Eternal? I do not say men should betake themselves to a director in each action of their lives; For who goes to a Doctor to know whether he should eat stones or poison; or who asks a Lawyer whether he should keep or burn his evidences? Now for the most part what I ought to do, what to forbear, is every jot as clear as those, except where circumstances trouble, or else seeming cross obligations a muse our judgment; and then for a man not to ask direction in his way to heaven, is unanswerable folly in a man that will inquire the way to the next village; 'tis nothing but a wretchless stupid carelessness in the Eternal interests of his own Soul. When he that takes the best directions he can get with this sincere intent that he may not transgress, may quiet his own mind in this that he hath don his utmost faithfully

towards duty, and in doing that with our good God shall be interpreted to have don his duty, if he also faithfully pursue the means directed, the 3d. property of Wisdom, which does set the man upon the use of those means which he must attain his end by; the last thing I am to speak too.

Now as to this I must confess the Child of this world wiser: and give up the cause. Whoever does resolvedly intend his profit, pleasure, honor, or whatever state in this life, 'tis the business of his parts, his study and his whole life to pursue it: and it is so while the appetite of any carnal end is eager in him, Anger, hate, revenge &c. And I cannot say it is so with the Christian as to his end. But the worldly man besides the zeal in using all means in pursuit of his end, he observs two Rules that wisdom dictates, with more carefulness; 1. Be *circumspect,* then *wary;* both prescribed us by St. Paul Ephes. 5. 15. *See that ye walk* 〈 in non-Latin alphabet 〉 *circumspectly, not as fools but wise,* as we translate it, and the Vulgar *caute* warily, with caution. Now the first of these two, Circumspection signifies the looking every way about him to discern, or if he can foresee whatever may obstruct him in his progress, give him any hindrance in whatever shape it is likely to attempt it; whether it do threaten with inconvenience, or do flatter with the deceitful appearances of being useful; come with treachery or open opposition, as a false Friend or a known Enemy: and the other, Caution sets him upon all the care he can make use of to avoi'd or rid himself of such impediments of what kind soever.

Now tis evident the man of this world in whatever occupation, trade, profession, or place he may be, from the lowest to the highest, who proposes any one thing to himself, and does not live *ex tempore* and follow ends and objects as the boy's do Crows, but hath at least someone design, so far as he does so, looks round him, that he may shun everything that would defeat, divert, or but disturb him in it, and endeavors to move every stone, which he may stumble at in his pursuit, whatever may be an impediment to his attainments.

Now the Child of Light hath warning given him by the wise man also, *My Son if thou come to serve the Lord, prepare thy soul for temptation.* There are those that will attempt to break his progress in pursuit of any such designment; His enemy *the Devil like a roaring Lyon,* his false friend the Flesh, and a third (that will assault him under both appearances) the World, sometimes by reproaches taunts and insolent scorn, by turning piety and virtue into raillery, discouraging men from the pursuit, sometimes by vexatious molesting, injuring, oppressing good men that they think will bear it, making a prey of the meek, patient and longsuffering, treading underfoot the humble; because they know their principles will make them suffer it: and sometimes by invading them with downright persecution, when duty and Religion are made crimes, true faith and a good Conscience mark men out for ruin. Sometimes on the other side it courts us, shows us all it's glory, it's places, powers, plenties, pomps and gayeties, and so kindles in us the desire of wealth, which is the only way to compass all those; which desire if it touch the heart once, if the world can charm us once with the *deceitfulness of riches* as our Savior words it Matth. 13. 22. we are quite betraid. For these deceitful riches, though they are and may be made great instruments of good, and most well minded men, when they are in the way of getting them, imagine they shall do more good

with more of them, when they have got them, they deceive them, prove occasions and foments of vices, do not only serve, but grow incentives to those Sins, which men have any inclinations too, yea many times betray them into those they before had no disposition towards, by putting them into their power, and by heightening for them. And however many that possess them, do make blessed use of them, yet those that seek them and endeavor their increase on the account of doing so, to make them help their entry into life, do in our Savior's judgment for the most part so *deceive themselves,* and are as sottish as a man that should get up upon a Camel, to ride thro the eye of a Needle. 'Tis our only wisdom to beware of all temptations. 'Twas Christ's last advice in that agony both of his Love and Sufferings. *Watch and pray that ye enter not into* them; Look about you, give no opportunities to them to approach you undiscerned, advert still that you may be either able to avoi'd them, or have time to fortify and call up all the succors Reason and Religion offer, and all those of Grace, which God is ready to bestow upon your prayers, that you may not be surprised and taken unprepar'd; and rather bear & suffer anything then yield. Whatever 'tis that is most precious to thee, serves thy greatest uses, contributes to thy most charming satisfactions, rather part with it then let it temt thee. 'Tis our Saviors charge, *if thy right Eye offend,* ensnare, *thee pluck it out and cast it from thee.* It is sad indeed when the Eye that should watch, the organ of Circumspection and with which we should discern the snare to shun it, should itself lead into it, and be it. But 'tis sadder when the snare is dear to men as the usefullest part and most delightful of their senses, when they can no more endure to withdraw from temptation, then to cut off their right hand, or pull out their right Eye, when they use those parts to look about for ruin, and lay violent hands upon the instruments of their Perdition; when they will loose any of those organs rather then not pursue what the temptation suggests, rather cut off a right hand and pull out a right Eye, then not satisfy the appetite it raises, give up all their own aims, and the worldlings also for that only; loose their Salvation, their God and their own Soul, spend wealth and strength and body, honor and understanding on one sin, that they may become their own ruins here in this life, and the type of their judgment in the life to come. Now these are such instances of folly that the men that practice them and call themselves Christians, are not to be put in the comparison with the children of this world, who in every part of wisdom are much wiser, in relation to their ends, and to the means they pitch upon, and to the use of those means in pursuit of their intentions: which I undertook to show.

And then when all their Wisdom is *foolishness with God,* and branded with the worst extremest names of it in Scripture; in what rank of folly stand most Christians? And truly to sum up all, 'tis a most astonishing contemplation how 'tis only in these everlasting interests that most men act without any consideration, as men wholly destitute of understanding, and that could not think. He that hath a journey or a voyage which he must make, and accordingly designs, he takes some thought of fit means of conveyance, and providing whatsoever else is at least necessary for it, never is so sottish as to choose and prepare a Ship for land, or a Coach for Sea, nor to hire and put himself in any one he meets by hazard, without minding whether it is going and will carry him. Now each man hath a journey to the other World, knows he must make it, and is going on it, and and pretends at least to be

assured there are two ways to that world; one that leads to felicities which never can die, and the other to as endless and immortal misery and torment: yet the one of these however dreadful, and the other how desireable soever never enter into his Consideration so as to weigh ought with him, and to incline him in the choice he makes of that way which he walks in all his life long. And though men know that they approach nearer to that terrible moment every day, and have for ought they know few paces more, but are to step immediately into one of these two Eternities; yet if you ask them why they go that way they march in, not another, whether they ever minded where that way will lead them: why alas they did not ask themselves that question, may be never yet reflected on it; but their inclinations and affections, the example of converse with others carried them along without consideration whither: these did guide them wholly, and from these they took their sentiments of things and actions, which they followed without ever giving heed too, or examining how they came by them, or what grounds of truth or goodness they have for them, but pursued them constantly, and doing so, that while those sentiments remain in them as judgments, and remaining long so and by that becoming prejudices, with them go for Principles; and if ever they be called on to reflect upon the way they walk in, being willing out of a desire that's natural to man, and is inbred in him, to justify themselves as much as may be in their inclinations and their actions, they seek reason or color of it to guild over and beautify the principles they took up so. Thus they come to have their maxims and rules, and so a Conscience which excuses or at least does not reprove their conduct; and so go on confidently, and acquiesce in those, and never take nor ask other direction. Yet these very men will hire a Tutor to direct their footings that they may be to the measures and the rules of Music; will be bountiful and docile & obedient to him, and spend time too in reflecting how to set their paces to the cadences of an air: so much more considerable 'tis to dance well then to live and die well. No guide in that science that must teach them how to be forever blessed; they march forwards in the way they fall into, in which provided all their appetites be entertained well, and themselves diverted, the good company submissive and complaisant, and let them have their will, and rule it, then they go on pleasantly not ever thinking what way they are in or whither going. Much less are they circumspect and wary, watching both their ways and steps; but rather love to walk amongst, break into snares; and so walking so entangled, their last fatal minute overtakes them: never till then sensible, but then made so by despair, when, as the wise man words it, they *repenting and groaning for anguish of spirit, shall say within themselves,The Righteous we had in derision and a proverb of reproach, we fools accounted his life madness; how is he numbered among the Children of God, and his lot is among the Saints. Therefore have we erred from the way of truth; we have wearied ourselves in the way of wickedness, yea we have gone thro deserts. Where there lay no way; but as for the way of the Lord we have not known it. What hath pride profited us, or what good hath riches with our vaunting brought us? All those things are passed away like a shadow. For the hope of the ungodly is like a thin froth that is driven away with the storm, but the Righteous live for evermore; the reward of them is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful Crown from the Lord's hand.* Which Crown God of his infinite mercy grant, &c.

SERMON XVIII. THE LIGHT OF THE BODY is the Eye.

Matt. 6. 22, 23.

The light of the body is the eye: if therefore thy eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

IN days that above all others so pretend to light, yet then in which the Church was scarcely ever more involved in darkness, wholly overspread with error and confusion, and these new lights prove but like those fires that do mislead them that are overtaken by the night; guide them only out of their way into dangers and precipices, and make them loose themselves in many wanderings; only Religious meteors: It cannot be unseasonable or needless to try what kind of light it is that Christ would have us follow; if all were true those others do pretend, 'twould give them but enlightened brains: but Christ's light here will give us shining lives, make our whole bodies full of light; and which light if men want, notwithstanding all their wild illuminations, they are still in the most amazing darkness. *For the light of the body is the eye. &c.*

The words are clearly the former part of a comparison, only hinting at, and leaving us to guess and to draw out the latter; which hath by divers been assigned diversely. In their direct view they say thus much, The Eye is the candle of the body: that is, as in the body of man the Eye is the director, do's that office to it that a lamp dos in the dark, shows it which way it should walk, what it should do, and by its guidance the body can discerningly set about its offices and perform its functions: and if the Eye be as it ought, pure and right, it directeth well; but if not, the body not being able to discern, not only cannot exercise its functions as it ought, but also may walk on in dangerous errors, and stumble upon precipices into ruin. So also it fares in our spiritual estate. But the particulars thereof are not by all agreed upon, and are very variously rendered. The single and the evil eye being expressed by such words as do assure us that a spiritual eye is here intended, yet leaves place for enquiry into what it is: and though several meanings have been pitchit upon, and but one was meant, yet each having either large authority or reasons, I know not why I may not apply it too, and treat of everyone: seeing each way afford's us true and good instructions. And first that which hath most generally been adhered to is that the singleness of the Eye should mean the singleness or simplicity of heart, & purity of intention. So *Abimelech* Gen. xx. 5, 6. when he had taken *Sarah* to him, pleads for himself he did it *in the simplicity of his heart,* and God acknowledges he did so; with an honest intention, meaning to make her his wife, not knowing that she was so to another man. And then the second part of the comparison says thus: So also if thy heart be single and sincere, thy intentions right to God, if in all thy actions thou intend his service and Glory, that thy good meaning will derive a goodness into all thy doings, *thy whole body will be full of light,* all thy actions holy; but if thy intentions be vitiated, if in the duties I named before, alms, prayer, fasts thou aim not at my

service, but the praise of men, if thy heart be impure, mudded with the desire of earthly things, which I did last forbid thee; thy actions must needs be dark and foul: yea indeed *how. great a* spiritual *darkness,* how much unholiness must needs dwell upon thy doings, if the only thing, that should give light, and shed an holiness into them, thy intentions be dark and evil? To this sense I shall first speak, and divide my text into subjects rather then parts.

1. The first shall be this, the lamp of the body is the eye, a good intention a well meaning must enlighten & direct every action to make it not reprovable.

2. I shall lay before you a single eye, show you what is required to make a Religious intention singly and purely so.

3. That from such a single eye the body shall be light, that such good hearty meanings do either break out into holy actions, or are accepted as such.

4. That such a single eye makes the whole body light, that by such pure religious intentions a man may sanctify all the actions of his life.

5. The remaining part of the text, *but if thine eye be evil &c.* being but the affirming all the contraries to these of the evil eye, the bad meaning, the intention that is not honest and pure, must needs be proved and pressed in pressing of the former part; and therefore that shall only furnish me with application.

First of the first, the candle of the body is the eye, a good intention; a well meaning must enlighten and direct every action to make it not reprovable. I mean in actions that are any way matter of duty▪ I know only an innocent harmless intention, if there be no other unhandsom circumstance, will serve to make the common actions of life innocent and not blameable; but without the Religious intention the action cannot be accounted duty, and upon this score 'tis in Religion reprovable.

Among all creatures here below man is the only one that hath a faculty to choose his ends, & consequently that can direct his intentions. Things without life are carried only to the makers ends, not to their own; the stone however by its own weight it hurry downwards to it's sphere of rest, and as it does approach goes faster still and faster, as if there were it's inclination, and that inclination were more sensible as it came nearer, and so increased upon it; yet 'tis determined to it's line, 'tis bound to move by plummet, and cannot possibly turn one point aside, not make the smallest crook to meet a nearer knob of earth that stretches up itself to give it soonest rest: and all it's hast is only weight not inclination, not choice, but natural violence as it were. Things that have life and sense, have inded aims, and these do prosecute those aims with eager strong intentions; but they also are limited, *determinantur ad unum,* as the Schools speak; their end is set to them, nor do they pick and choose upon comparative considerations; that which strikes their present sense with strongest relish, that they necessarily fix upon: and therefore *Buridan* tells us of an Ass that was so justly placed between two bottles of hay of so exact and equal sent and goodness, that neither of them being able to determine his appetite to the one more then the other, his inclinations stood divided equally betwixt those equal invitations, and being not able to prefer, nor

consequently choose any, he wanted both, and two bottles sterv'd him whom one would have preserved. But 'tis not so with man, for as there is as great a difference betwixt his ends as does distinguish Hell from heaven in obedience on one side, and transgression on the other; life and death, eternity of blessedness, and immortality of misery are set before his choice; one of these everlastingnesses sets out itself before every action of his that is not merely indifferent, and offers itself to be his aim. So also he hath (as it mostly proves) a most unhappy privilege, that he can choose his ruin: and as by the assistance of that Grace, which God does not deny, he can intend those actions that look directly towards happiness; so he can by the power of his will prosecute his own destruction. Now then as for him that can thus choose his ends, that can direct his intentions either to good or evil, to limit this his freedom to the choice of evil would be most unreasonable; God knows 'tis too much so for him to let the lawful delights of his senses according to their degrees and strengths fix and determine much of his intentions; and to employ his soul to spring and start such pleasures, and let his appetite still hover over them, and the fairest quarry always engage it in the pursuit, tied to that object that does strike his sense with greatest vigor of temptation: for this is to live merely a life of sense, 'tis to degenerate from man into the rank of lower creatures; for just these are their aims, and so they make their choices: and did God place an immortal and Angelic Spirit in a man only to make him be a more sagacious brute? But then much more then brutish would it be when as two objects court his choice, as different as Hell and Heaven in desireableness; for him to choose the terrors, to pursue that which carries with it inconsistency to all his happiness. The beasts cannot do so, they cannot choose the worse, but man will prefer misery, and make his choice of wretchedness. And truly thither every action of man does tend, that is not otherwise leveled and directed by honest intentions. It is the meaning that distinguisheth the deeds, and as the mind intends, so it alters the exterior action into good, bad or indifferent. If I do take a walk to the next town, whether I do it for fresh air and recreation, or else to make a charitable Christian visit, so to relieve or help a weak sick soul, or go to meet companions of my sin and to appoint or execute a vice, the walk is still the same, but those so different ends do make the action tend to consequences of an eternal difference. Nay the aim hath so great an influence upon the deeds, that though the action be an action of a virtue or Religion, yet according to the quality of the man's meaning that performs it, so it may either lose its virtue, or transmute into a vice, and the very Religion become sin. The first part of this chapter is all demonstration of this: 'tis lawful without question by all good human means to seek to advance my reputation, but he that does endeavor it by his devotions, though his life be all strictnesses, and he do spend himself in alms and fasts and prayers, by all these holy practices he does not purchase the reward of piety, but only praise of men; so that all that Religion ceaseth to be holy, and if it mainly aim at that, becomes hypocrisy. And all the reason in the world it should be so; for he that merely in order to his ends does choose and practice such means, 'tis certain he does love those means no otherwise then as they serve that end, and therefore though the means be virtue, he does not love the Religion of that virtue, but the convenience of it as it does contribute to his aim. Now if it be convenient to an ill end, 'tis an evil convenience, and so in choosing virtue he chooseth evil; if but to an indifferent end, 'tis an indifferent convenience; and so the Religion becomes insipid and

indifferent; and though there be honesty in the thing, yet 'tis by accident as to his mind, 'tis not for that he chooses it, but for its usefulness; and ordinarily 'tis not that males it convenient or useful for ends, or if it do, yet the appearance of it is as good as it is itself; and so 'tis clear, howsoever he choose virtue, yet the virtue hath no interest in his performance, not in his intention, nor election. Thus he that is charitable to one in distress on purpose to oblige him afterwards for some designs he hath in using him, he does contract, not give, and 'tis not alms, but commerce, 'tis rather earnest of wages, then a liberality. She that abstains from vicious and suspected company, and observes strictest chastity merely to avoid an ill name or worse consequences, does not fear God, but shame and being undone, and 'tis not virtue this but care of reputation: she's no more chaste as to the Religion of it, then she that does abstain from places suspected of diseases, that would spoil her face or do her other injury: she does avoid uncleanness, as she does small pox or breaking of her limbs; and she that will not lame or deform herself is every jot as virtuous. They that make long prayers for a pretence to cover their devouring widows houses, that their opinion of their Religion may palliate some other wickednesses they have; their prayers only pull down woes upon them *Matth.* 23.

They that go to the place of God's Worship and Service and to the exercises of devotion, intending there to offer up some eyes and thoughts to some object, which their vicious inclinations have service for, their very Religion is Idolatry; and truly they who do good actions to an ill intent, their wickedness is multiplied, they do not only sin in the intention, but they defile the means, they make Piety serve their vice, and Christ Minister unto Belial. Occasion enough to persuade us to look to our intentions, and have a care our meanings be purely and singly religious; which when they are I am now next to show you.

Now for this intentions may be considered either precisely in order to the end they aim at, without taking in the consideration of the means, by which I must prosecute that end; as for instance, from this time forward I intend strictly and duly to observe my private and the public hours of prayer; nothing but such an occasion, as God shall interpose, shall hinder me. Or I intend according to my ability to practice charity to the distressed. Or secondly the man considers also what means there are for him to pursue that intention, and chooseth what he thinks the most convenient, and by that means intends to compass his designs. So in order to my constant keeping prayers, I will be sure to rise so early, as that the hast of any business I shall have, shall not hurry me from my private morning devotions; I will be up timely enough for both: and I will so and so order my business of the day, and so cut off, or so dispose my pleasures as that they shall not enterfere with prayers, shall not intrench on my Religious hours, but doing so and so I will have void spaces left for them, that are so much more my concerns; and will not suffer trifles to detain me from them; or from any part, such as I may easily shake off, or defer for so much better interests then trifles, as the business of my prayers is; which yet truly 'tis to be doubted they do scarce believe, that let trifles turn them either from all or part, or slacken them in coming. And for my charity I do intend out of such my revenue, or my wages, or out of the superfluity of my expenses (from which I do discern I could spare something, and be never the worse) to lay aside constantly for the uses of that virtue. And so any man intends to set upon the serious practice of

sobriety and temperance or chastity; and then considers that 'tis necessary for him to avoid such and such engaging practices, or such and tempting companions, and occasions, and thereupon intends that too: where we see the means come in with the end to make up the intention; as where they do not, God knows the bare intention of the end is but imagination and fancy.

1. Now as to both these intentions: First for the precise intention of the end; that in religious aims that may be single and pure, I must 1. take heed that neither temporal nor vicious aims do mixe in any degree with my Religion in my thoughts, nor that the pious meaning do decline unto any such intention. For any either mixture or defilement, makes a thing not pure and single. Do not mistake me, temporal ends such as profit, recreations; reputation are not only lawful, but necessary for our intentions, provided they do not transgress their bounds of time ot measure, but they must not in any degree come into your obediences to God. To intend both in that, were to endeavor that which Christ says we cannot do, 'twere to serve God and Mammon, or God and pleasure, or the Lord and Honor: yea 'twere to serve them with the Lord's Religion, to make the very worship of my God be the Idolatry of my covetousness, 'tis one of the worst kinds of sacrilege to alienate his own service from him. Nay I must take a care that an intention piously begun, do not decline into any degree of such meanings. I may out of a real sense of my imperfections or detestation of some of my former practices begin a confession, and complaint against myself, and have the thoughts of emtyness and of humility of heart, when this intention springs within me, but if I then find some have a better opinion of me for it, and speak well of my modesty or my humility, and that opinion do begin to tickle me, that air to fill me (and I shall easily discover it, if there be anything of such an aim, for if I cannot well endure another should say that of me which I say myself, then it is sure that my confessions were either dissimulation, or fishing after praise:) here the humble intention declines, & now 'tis time to have a care and turn my thoughts from other men's opinions to my own guilty consciousness.

So for vice, if the same confessing man acknowledge sadly former loosnesses, or out of a good meaning tell some story to aggravate the vileness of such fault, and doing this before a female auditor makes her pleased with the expression of it, and as she begins to like the person for the story, so the contagion spreads, and the relator from such a liking (as it quickly will) contracts a mutual kindness, and refreshes decayed desires; here the good meaning is sunk and drowned in sin; *desinit in piscem,* 'tis but a Mermaid intention, the fair upper part, however beauteous, ends in monster, the Saint declines into a feind.

2. If none of this, yet if I can foresee some casual unconcerned evil accident will happen and come in; then I must either free my good intention from that, or change it. If I intend to reprove my Superior towards whom I have some office of so doing, for his vice, and do foresee that probably upon that his just respect and authority may decay with some others; I will then take some other way of doing it. If by aggravating the guilty heinousness of some practices of those that do profess the strictness of Religion, I can guess my doing so will cast a dash upon the profession of Religion itself in the esteem of some that hear me; I will

forbear a good of so ill consequence, except such aggravation be necessary upon some other score, as to take off the opinion of those that may be mislead by those persons into guilt.

If I foresee my laying open of a false opinion (provided that it be not fundamental as to practice) in a man of pious learning and of reverend esteem, may chance to stagger the beliefs of some that must receive their knowledge from instruction and cannot do it better then from such; and make them thinkalas from whom shall we learn truths, or what assurance have we that anything we have given credit to is so: sure my intention is more noxious then his false opinion and to be turned aside.

If by telling a true story intended for the disparagement of vice, I think aspersions may come upon a person (which are not at all necessary for my hearers avoiding of the vice,) yea though he be mine enemy, the story and my intentions would be much better spared.

A meaning then is purely good, when it hath nothing else but good in view of it; and that intention is not truly single, that hath two ends, altho but one be mine, and the other chances only; for if I foresee it, I some way adopt it, and do make it mine. So for the first intentions.

2. The entire intentions as they take in the means succeed into our consideration; and here I would be plain because I know it is the common plea and ground of most whereby they excuse actions otherwise very blameable by saying that they did it with a good intent: and this they think will stop the mouths of their impleaders and their conscience. On this score Phineas's zeal is grown a Christian principle (though the like zeal were blamed by Christ in his disciples) yea and that stretched now much beyond the original; such a zealous intention shall execute real murders, and all the bloody heinous consequences of a war undertaken upon no other appearing ground: when not upon a visible confessed Idolatry, and impudent whoredom, as that in Phineas case, but upon only controverted doubts, or indeed fancied stains in an established happy Church; their zealous intention must warrant them to let out those taint's together with the life, to blood them with the sword; and if they cannot call for fire from Heaven to purge away the dross, yet they will make the reformation with fire and faggot, prune the worship by cutting up both root and branch: *Tantum Religio potuit suadere malorum.* And Religion must persuade and warrant all these mischiefs.

A like good meaning shall engage men to defy the persons and authority of their most just Superiors, to both which they were bound by laws and oaths; but they are nothing to a good intention: and while they prosecute the ruin of their Governors, and desolation of their Nation, yet they can mean well to them both, and be still innocent.

So the ends of self-preservation, or which is much worse, preservation of a little wealth or dignity, shall justify perjury and doing things against the conscience: and those things looked upon as slight transgressions in order to that end, when the pride of an estate, or of a wife and family is in the intention.

I could make divers other instances in common actions of our lives, in which whatever men do practice, if they have a good meaning, they believe themselves excusable. Therefore

1. That an intention may be good, 'tis absolutely necessary, that it do not take in any forbidden means to bring about its end; for if it do, however the end were good, the intention will be sinful. The reasons clear, because that particular intention do's especially respect and include that particular means; which means is evil, that is to say, it do's especially respect and include evil, and consequently is so. Nay if I use ill means, though to advance an end of noblest Religion, yet in so intending that intention do's not do God service, nor obey his commands for it is impossible that the same action of the mind should in itself be both commanded and forbid by God.

Now as the intention takes in and pursues the evil means so 'tis forbid, and consequently is a sin, and therefore cannot be service to God nor obedience to his command. If that this reason will not do, example and command shall do it. *Saul* did intend to sacrifice when he did spare the fattest of the sheep and oxen: 'tis true he was commanded to slay all, but he intended to preserve the best for God, his meaning was Religion and worship; but yet that good intention of worship did condemn him, and he and his posterity lost the Kingdom for this Religion.

God do's not require any action, which he sees I cannot compass without sin; for the requires no man to sin, for that were to require that we should break his commands, and 'twere a strange obedience to the Lord to disobey him for his own sake; *shall I speak wickedly for God,* saith Job, Job. 13. 7. *and talk deceitfully for him? will ye accept his person?* and plainer yet S. Paul. *Rom. 3. 5, 6, 7, 8. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded thro my lie unto his glory; why also yet am I judged as a sinner? And not rather as we are slandrously reported, and as some affirm that we say, Let us do evil, that good may come: whose damnation is just.* The argumentation runs thus, If God's way of grace may be thus set out, and more illustriously seen by the sins of men; why should God thus punish their sins which so tend to his glory (Irecite the objection of some men) or if he do's, is it not injustice in him so to do? *v.* 7. For (say they) if the faithfulness, and mercifulness of God in performing his promises to *Abraham* giving the *Messiah* hath appeared more abundantly, and tended more to his glory by occasion of the Jews sins or infidelity, there will be then no reason why they that are guilty of such sins so much tending to God's honor should be complained of or proceeded with in judgment; but on the other side men might do well to commit such sins, from which so much good or glory to God might come. I recite, says the Apostle, a damnable doctrine, and in opposition say, that no one sin is to be committed, though in order to and contemplation of the greatest good, God's glory. And this is proof enough, and therefore

2. though an intention that sets it self an holy and Religious end, the glory of God, the purity of Religion, the peace and flourish of Jerusalem, nay Church and nation, or some particular service to God, while it looks only at the end is good and holy, yet when it comes to think of means in order to that end, if he can find there is only one within his compass, and that forbidden, as he is bound to renounce the means, so also he must desert the intention instantly: for if he go on to intend good, which he knows he cannot compass but by doing ill,

'tis clear he do's intend the doing ill; as he that know it is not possible, that he should shoot at such a mark, behind which a man stands, but he must kill the man, if he intend to shoot, he do's intend to kill. No, he may pray for such an end that God would find expedients to bring it about, but must not set wickedness on work to do it; God do's not need the aids of sin to promote his glory or service. And therefore

3. A truly Religious intention of a good end purely as it is good cannot suffer a man to choose an evil means of working towards it. It is not possible that he should do it; for he that do's choose a means unto an evil end, intends it only as 'tis useful to that end, and otherwise he could not like nor pitch upon it; but sin cannot be useful to a virtuous action as it is virtuous, but perfectly repugnant to it. I may exact, and gripe, oppress deceive, and many more such things, that so I may be rich, and have to give to them that want; but I cannot do those things truly intending the Religion of charity, because that would not suffer me to do them. Those actions are perfectly contradictions to its nature, they ruinate the very being of a virtue, as it is in obedience to God; for a man cannot disobey God in obedience to him, and therefore are not useful to it, as it is a virtue, nor chosen so but on some other motive. The man that heaps by fraud and by oppression intending to build hospitals, intends thereby to build himself a monument, and leave as great a name behind him, as he do's treasure may be, but if he truly had intended charity, he had not been uncharitable for charity.

The man that do's intend to be a daily constant person in the public exercises of Religion, and travail up and down to get the opportunities, if when he do's begin to think how he is to prosecute those intentions, and so considers that then he must neglect his calling greatly and impoverish, may be break himself and family, if he then set down with himself; I may allow myself some arts of thriving, take ways of getting greater gains in my commodities then are fit for others that do not give God so much of their time; or I will restrain my hand as to the poor; for if Religion to God take away so considerable a part of what I should gain, charity to the poor, hath no reason to have a great share too in what I have; and so leave off to be a doer, that he may be a hearer, or do that which is not justifiable, use some deceitful methods, or be not merciful (and these are no strange things they say) 'Tis clear this man do's not intend towards the real power of religion, for that would not allow him such ways to it, which are so far from useful to it, that they are perfect oppositions to its nature, but either the repute of a professor, or the being owned as of a party, or some such motive lurks under the visor of Religion; it may be undiscerned by him who minds that fair appearance of a good end, so intently as not to search, and try the whole intention, the means as well as aim. For such means, however they may contribute to the action of Religion and virtue in the general, yet they cannot be useful to the Religion, or the virtue of the action, nay do they not contribute sin more then their own to the intention? 'Tis a hard question; and though indeed it be apparent, that he that chooseth an ill way only to bring about a good intent; do's not like or choose that ill for itself, and would not embrace it if it were not dressed and varnisht with the adornments and the paint of a well meaning, and consequently is not so malicious, as they that choose sin barefacit in its own shape and colors; yet when to do so is so directly against the very nature of piety, against reason and command, and hath so harsh a sentence as S. *Paul* do's thunder out against them, that shall

entertain such a doctrine, that truly I do not know what to say to them, that notwithstanding that dare practice it. I'am sure the wise man saith *Eccles. 34. 20. He that bringeth an offering of the goods of the poor, doth as one that killeth the Son before the Fathers eyes;* an offense that to the Father, that hath more then his sons death in it, it strikes him also thro the eyes and would make his own sight his murderers, do's make it to be his torment; and defies his displeasure, choosing to spite him to his face: and some such aggravation it should seem vice carries in it, when it comes into Religion, as it do's, when it thrusts into our holy intentions, as means to pious ends. However it be, I'me sure I have said enough to prove that truly good intentions cannot take in evil means, and that such means when they are taken in, make the intention mixed and unholy, and therefore far from pure: and so have don the second thing, and let you know what is required to make a Religious intention singly & purely so. The third follows

3. That from such a single eye the body shall be light, that such good hearty meanings do make the actions good and holy, or are accepted as such actions. The former part, that actions regulated by intentions completely Religious are Religious, needs no proof; because our actions derive these guilt or their Religiousness from thence: there can be nothing there to blame; for when the end is good, and the means good, then all is so. But I would tell you such intentions have a privilege beyond this of making outward actions acceptable to the Lord: for where we do endeavor in pursuance of such intentions, and cannot bring them into act there those intentions are in God's sight as the actions themselves, he do's so value them, and so he will reward them. For God accepts the will for deed, *and if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not,* 2 Cor. 8. 4. Here thy good meaning if it put forth itself according to thy power is complete performance; here is a way the meanest soul may be an Heroe in Religion: there is no bounds that can be set to holy meanings. My actions may be fettered in, tied by impossibilities, that I cannot perform such holy deeds as others, but my intentions are free as Angels; I can mean heartily and intend to the utmost, and by such an art the poor widow, that gave nothing but the expression of the meanest poverty, did yet give more then they that bestowed treasures, because in two mites she meant to give her utmost; and at such rates God will reward them too.

Those good intentions that sincerely mind God's glory shall themselves reap glory, even before the action shall. From resurrection to eternity is time enough to reward holy actions, but before that, betwixt death and judgment, the soul shall be rewarded with the blessing of its intentions. As it did often do its part in piety without the body, so it shall have a crown before the body, shall forestal happiness, and for a while it shall alone be blessed, as oftentimes it hath been virtuous alone in good intentions, when it could not act.

4. But all this is not strange, that the great mercy of our God should so interpret to our advantage our designs of piety, as to impute good meanings to our glory as if they were good doings, and consequently where the intentions are holy, the actions must be holy, and where this eye is clear, the body must have light: but 'twill be very strange if a clear eye make the whole body full of light, illustrate those performances which have no relation to the soul.

Most of the actions of our life are common and indifferent, serve only the necessities or recreations of nature, and how can these be holy? Why yes, by pure Religious intentions a man may sanctify all the actions of his life, and if *thine eye be single, thy whole body shall be full of light.*

Whether you eat or drink or whatsoever you do, do all to the glory of God, saith S. *Paul* 1 Cor. 10. 31. Every therefore the most common action may be intended to God's glory, and then 'tis sanctified. That the Lord should look for honor from the devout performances of our strictest Religion, 'tis no wonder, for therefore he requires them: but that when in the meanest instance I do serve myself, in doing so I should be able to give glory to my God, is sure by virtue of some strange stratagem, some Divine elixar that will so transmute things: why a good meaning will do this. To show thee how, when thou goest about the employments of thy lawful calling, have but good thoughts about thee, good intentions in them, and the actions of thy calling are for the uses of grace, and thy necessities do prove thy virtue. As for instance, when thou laborest do but consider to what pains sin hath put thee, sells thee thy bread for sweat; for if man had not sinned, *Eden* had furnishit him with all the delicacies of Paradise, without his care or contribution, and he had had the fruits of the tree of life without the pains of planting anything: 'tis sin that gives thee all this toil; and then do but resolve to use this as an argument to thyself to make thee hate the cause of so much trouble: I will sure labor most against that, which hath so changed and debas'd my condition, and which do's aim to make me far more miserable to eternity. If I am weary of my work e're night, what shall I be of everlastingness of torment? If little thirsty heats and drops of sweat offend me, what will unquenchable feavors, and what a lake of brimstone? And think again upon the mercies of thy God, who offers thee at the rate of easier endeavors the food that lasteth to eternal life; the calling of a Christian being the least painful, and yet it brings the greatest fruits, the price of that high calling being blessedness, if thou but labor in it.

If thou be sustaining the necessities of nature in meat and drink, look up to him that do's provide for them, and resolve only not to use his blessings to his dishonor by excesses, not to spew his mercies out into his face again; but use them as assistances of nature to enable thee for such employments as his providence hath assigned to thee.

And in thy recreations also do but take notice thankfully how God hath provided for delights too, how he hath not only brought forth *bread to strengthen man,* but *wine to make his heart glad, and oil to make him a cheerful countenance,* and instruments of sport to delight him: and but acknowledge all these things to God, and intend with thyself to use them only to his ends. Thy calling either to provide for thy subsistence here, that thou mayest serve him, or to do good to others. Thy meals for preservation of that life which he hath lent thee for his uses; and recreations for refreshment and for health; and make no doubt if nothing do interpose to spoil these instances, that thou art serving God in all of these, that thy most secular actions are thus make spiritual employments by being dedicated so to God undertaken in his fear, and intended for the uses of his providence: so that if whensoever thou art going about anything, thou do but ask thyself, why thou doest set upon it, and canst

but make a good intention look towards it, and resolve only to let it serve such ends, resolve not to transgress in it the bounds that God hath set thee either of time or measure, and to make all subordinate and to assist towards piety some way or other; and then sometimes with eyes lift up, call for, and look for a blessing down upon thee in it: and by this means the action is sanctified, so thou dost consecrate thy deeds to God and he accepts thy meaning in it, as an offering to him, the action is adopted into the stock of Religion meant to God, and so thy whole life may be made pious by such good intentions, and thus thy single eye makes thy whole body full of light.

And this consideration alone might apply itself with pressingness upon us. Shall I think God not easy to be served when I may teach my recreations to serve him? Shall I think Heaven placed out of my possibilities, when I can learn my sports to wing me towards it? Religion sure is not so very difficult, when a good honest meaning can transmute every action of my life into Religion; and then who would not at such easy rates change his employments, which he must do, and his sports which he will do, into pieties; when it is don by putting good intentions into them, by good thoughts and ejaculations engaging God along in them? But the last words do urge an application which I promised in one word.

But if thine eye be evil, thy whole body is full of darkness. My brethren, if ill intentions have so destructive an influence upon our actions, that when the end is foolish, though the action I practice be a virtue, yet that aim do's defeat it of its vertuosness, it loseth all its taste of piety, and an ill enddo's debauch it into vice, as I have proved; and so for want of a good meaning I either lose my Religion, or my Religion becomes sin unto me: Unhappy I that when with such intentions I practice duty, I lose the pleasures or the profits of the sins I might have practice'd every jot as innocently, and much more usefully, as to those ends; and I lose the duty, and by the very duty I purchase condemnation; enjoy neither the vice I do omit, nor yet the piety I practice, nor anything, but the sad sentence of *they have their reward.*

And on the other side, if my ends be never so pious, if I intend to compass them by unlawful means, and do evil though that good may come thereof; what do's the justice of my ends do for me, but only make damnation just to me? Alas! then in one word what is their doom, who do by evil means intend to compass evil ends, whose intentions are entirely singly wicked, that design only the pleasures or the profits of iniquity, that level directly at sin both all the way and at the mark too, whose aims and whose contrivances are wickedness, thy purpose such an evil action, and care not by what means they compass it, so they acquire their ends? Our Savior had no way to express the condition fo these, but that of an admiring question: *If the light that is in thee be darkness, how great is that darkness?* The Sinner notwithstanding all his pomp of shine and splendor, that he thinks himself clothed with, dressed up with guilded profits or with a glory of pleasures; yet he is still in the dark, his life is all night, and that condition, which three days made intolerable to Egypt, is always on the Sinners soul; he is envelopit in thick *darkness* like theirs *that may be* felt by anything but by a soul of such stupidity as the sinners is; a darkness such as Christ had not a fit word for, nor did know how to phrase but by being astonishit at it. *How great is that darkness!* a state indeed that is most proper for his deeds and intentions of darkness that need a night to cover them: a darkness,

that do's border on the regions of utter darkness, that shall never have any dawn, but such as flaming brimstone strikes into it: and O *How great is that darkness?* O blessed Savior, who art the day spring from on high, that came to visit us, deliver us from those dark regions. O thou Eternal Sun of righteousness that camest to enlighten the darknesses of the world by thy example and by thy doctrine, and the illuminations of thy Holy Spirit, let these thy methods shine powerfully upon our souls to scatter all the clouds and mists that dwell upon our hearts; that we may have no misapprehensions of our duty, that our intentions may be clear, our affections pure, and all our actions regular and holy. We know, O Lord, we were created for thy glory, and our own eternal happiness: We beseech thee direct all the purposes of our minds, the inclinations of our hearts and actions of our lives unto these blessed ends. Teach us to mind thee in everything we do, that so whatever we shall do in our whole lives, may work towards our future happy life. Let no unholy aims mixe with any of our actions, no forbidden contrivances or purposes creep into, and make sinful our performancs. Let not self-ends of pride, vain-glory, gain, revenge, or any vice make our Religion hypocrisy of sin, nor any poor low ends of little pleasure or of profit rob the actions of our callings or recreations of that Religion, which a good intention may put into them: but make all our actions so orderly and temperate, and so subordinate to holy ends, that they may all turn into duty: make us heartily intent on our Religious performances in their seasons, and submitting all our other works to the occasions of Religion, and making them serve and assist towards it, and thereby become Religion; that so our whole lives may be consecrated unto thee, and our whole conversation become holy. And do thou prevent us in all our doings with thy most gracious favor, and further them with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy name, and after an age of doing so may be glorified with thee in thy Kingdom, thy power and thy glory forever &c.

SERMON XIX. THE LIGHT OF THE BODY is the Eye.

Matt. 6. 22, 23.

The light of the body is the eye: if therefore thy eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

WHat is observed of the lights of our days that they still abound in their senses; will appear true of the light in the Text: and indeed 'tis but proper, that it should have that most excellent quality of light still to communicate itself without decay, to pour out fresh streams every moment, and yet be still the same: one of the rivulets we have exhausted in the last days discourse; and we shall also find that in another sense *The light of the body is the eye.*

Amongst the divers things to which the Eye in the Text may have Analogy, and which may make Christ's Aphorism here true in the spiritual sense, as well as in the outward literal; the second and indeed in my apprehension much more proper then that I have already given,

though not so general, is *Conscience;* that Eye of the mind in order to practice, from which alone and nothing else in matters of Religion the actions have all their direction and guidance; and which so far as it is clear and well informed, the actions that are regulated by it are all full of light and Piety: and on the other side so far as the Conscience is amiss, so far the man's deeds must of necessity be dark and evil. And that I may now for all say, without discussing every minute particular Analogy, 'tis for this that the expressions of *blindness of mind, understanding darkened,* and *sins* being called *darkness;* and on the contrary holiness *light,* and the *Eye of the understanding enlightened,* are so frequent in the Scripture, to let us see the whole comparison is good. For to declare to you that the Conscience may be properly set out by the Analogy of an eye, I need but tell you this eye of the mind is in the little world the frame of man, the true deputy and Vicegerent of that universal and all seeing eye of Providence and inspection: for as that eye of inspection spies all our ways, watches over all a man's motions, inclinations and thoughts; and as the eye of Providence guides and directs everything to its ends; all this the Conscience do's in man: 'tis privy to every little rising of the appetite, it knows each bending of the will. There is not any closet, no recess in the whole heart, where the soul can retire to think of, wish, or design anything, but this same Eye of Conscience looks in, beholds it all, and lays it up. And Conscience also is the under-Eye of Providence in man, it prescribes to all our actions, it leads the will that *potentia caeca,* and gives directions to all that man attempts or do's in matter of Religion. *Thy word,* saith David, *is a lanthorn to my feet, and light to my paths,* and it is certain God's Commandments are the light we are to walk by, except we will walk on in darkness unto the land of utter darkness. But as a lanthorn is no guidance to the blind, and a light is of use only where there is an eye; so God's commandments can have no influence upon, nor give direction or assistance to our ways except this eye of the mind be enlightened by them; for it is Conscience that is the conveiance to all duty to the heart of man, that cannot set up obedience, but as the Conscience do's press it on it, that conveys the immediate obligation. My Conscience tells me this I must forbear, that I must practice. Yea where there was no law to give direction, the eye of Conscience looking over the frame of man, a creature reasonable in his making, could strait see a necessity of doing things agreeable to right reason; and viewing the materials of the pile saw he was built of Soul as well as body, of of an immortal Spirit, as well as a carnal part, knew that his life was to be ordered to the uses of the Spirit, as well as of the flesh: (and more indeed that being the better part) and easily could gather hence, that man was not to serve his lower brutish part the body, so as to discompose his soul, and when it did so did condemn him for the doing of it. And upon this S. Paul affirms. Rom. 2. 14, 15. *When the Gentiles that have not the Law, do by nature the things contained in the Law, they having not the Law, are a Law unto themselves, which show the work of the Law written on their hearts, their Conscience bearing them witness.* Which says that though the rest of the world had not the Revelation of God's will, and Law as the Jews had, yet from the dictates of their reason, and the notions of good and evil implanted in them, their conscience did oblige them unto the performance of such things as the Law required, and upon such performance or omission without any other Law did either excuse them, as men that did not culpably wander out of those paths, which the light and Eye that God had planted in them, did direct them in; or else accuse them as transgressors, and render them obnoxious to punishment. And so it did before the Law. So

Rom. 5. 13, 14. *For until the Law sin was in the world, but sin is not imputed where there is no Law, Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adams transgressions.* First after Adams time till Moses before the giving of the Law men fin'd, and though it be true that sin is not charged to punishment but where there is a Law to forbid it under that penalty, and therefore it might be thought that sin without the Law would not have brought death into the world, yet from *Adam* till *Moses* death reigned, men died that had not sin'd as *Adam* did against an express actual precept promulgated, as his was, and establishit with a positive threat of death: but died because they had sin'd against the laws of their nature, the principles of duty that were put into their making, which Conscience pressed upon their practice and whose guidance they would not follow, they pulled death upon themselves in the errors of their ways.

'Twas by the equity of this that when *the wickedness of men grew great in the earth,* the *flood* grew so too: an inundation of waters overspread it, when sin had once don so, and iniquity against the dictates of conscience struck all the world at once with death, except eight persons. Conscience therefore where there is law, and also where there is none, is the great director of our actions; and to this I shall apply our Saviors discourse dividing not the Text but Conscience, and in the several members verifying what our Savior he reaffirms.

1. Conscience either respecteth actions to be don, or actions already don. First as it respecteth actions to be don, telling us this we must do, that we must forbear, so first as it answers to the single Eye, it denotes the pure Conscience the enlightened *Eye of the mind* as S. *Paul* calls it, that is a truly well informed Conscience, a Conscience that judges according to its rule: and to this I shall first tell you what is the entire rule of conscience, and consequently when its dictates are right, when it informs me truly this I must do, that I must forbear.

2. Prove to you that all our actions that are regulated by such a well informed conscience are good and honest; so that if this eye be single, the whole body shall be full of light. If the conscience be pure, the man's holy, and so the first part of the text is proved.

2. As it answers to the evil eye, so it denotes an evil conscience, a conscience that do's not give true judgment of duty, ill informed. And this either First wholly so, and then *'tis reprobate sense,* such as that of them that *call good evil and evil good,* from which men are stilled 〈in non-Latin alphabet〉 1 Tim. 4. 2. or 〈in non-Latin alphabet〉, that is 〈in non-Latin alphabet〉, saith *Phavorinus,* Rom. 1. 31. Or secondly but in part, and then 'tis either first an erring conscience, or secondly a doubtful conscience, or thirdly a scrupulous conscience, to which also several others will fall in. And I shall show you how every of these do's mislead a man into the dark. The scrupulous raiseth clouds and mists about him, dark errors and discomforts too: the doubtful do's instead of guiding leave him so puzl'd, that he knows not which way to be-take himself; and the erring conscience lights him into the pit, takes him by the hand to thrust him down, guides him into a necessity of sin; and the no conscience, the reprobate sense, it is a darkness somewhat worse then that, the blackness of Hell here. All this I shall do in order.

Upon the other part conscience as it relates to actions already don, so it do's testify, and in so doing *either excuse or accuse* Rom. 2. 15. Now though conscience in the other former respect hath indeed the greater influence upon our practice, and so to it the text do's more directly answer: yet this latter having some also in order to the making future actions holy by repentance, (for when once the soul hath shipwreckit on a sin, and she is ready to sink and perish, there is no plank on which she can escape but repentance.) Now 'tis this Eye that must look out for that; 'tis an accusing conscience that must set him upon Repentance: this hurry's him about and will not let him rest, 'till he get upon the plank that's fastened to the Anchor, even the Anchor of hope, by which until it be secured, a good conscience never is at quiet. Because I intend to say but little to this, I shall dispatch it now. And that in order to its actions excusing and accusing.

And first if conscience be the Eye: then a clear single eye is a clear conscience; and then of that it must be true that it do's make the man full of light; and so it do's indeed as light do's signify joy and gladness, and so it often do's in Scripture *Psalm* 4. 6, 7. And truly the applauds of an honest undeceiving heart, that is conscious to itself of cordial endeavors after good, and knows it neither had ill ends nor ill means, they shed comforts beyond all that the earth can give, they shed *the peace of God that passeth understanding.* If my conscience be clear, let my condition be never so overcast, never so dark and cloudy, yet do I live in shine. This is the only thing that makes every estate gladsome: If my condition be low pressing adversity, yet if my conscience assure me 'tis not my fault that threw me down into it, my sin did not put out the light of God's candle of prosperity that before shone about me; but rather because I would hold fast my duty, and would not let go a good conscience, therefore I was thrown down with them into deep affliction, here my conscience assures me I am in a case which S. *James* bids me *count all joy* Jam. 1. 2. and which our Savior do's call *blessed* Matth. 5. 11. S. *Peter* tells me: *If ye be reproached for the name of Christ* (and 'tis so for all duty) *happy are ye; for the spirit of Glory and of God resteth on you,* 1 Pet. 14. 14. What if I be *in the place of Dragons,* my conscience do's assure me 'twas my duty not guilt did put me there, that is, God brought me thither, and he is with me there: *the Spirit of God resteth on you.* What if I be in darknesss and *dimness of anguish,* encompassed with the *shadow of death,* the *Spirit of Glory* resteth on me. And then sure a clear conscience makes the man full of light, when it makes him full of glory: when in his darkest solitudes there do's break in the light of God's countenance.

Let them be sadded with afflictions, who understand no delight but in carnalities, whose souls are married to some little comforts of this world. Adversity indeed sweeps all their joys away at once, a cross throws blacks upon them strait, their heart's in mourning instantly. But he that understands the comforts of a good conscience, and knows where to find them, and hath a treasure of them in his breast, will soon be able to allay the other sadnesses.

What can I want while I have *a continual feast,* for so'is a good conscience? It is not in the power of words to express the happiness of this blisful state. It is *the peace of God which passeth all understanding* Phil. 4. 7. and though felicity seems to be measured by our perception of it, here we are happy beyond the scanty limits of our narrow apprehensions,

do not take in the beatific object, but are ourselves enclos'd, and *enter into the joy of our Lord,* Matt. 25. 23.

2. In order to the second act, accusing; if conscience be an eye, then the well qualified eye is the tender conscience. I mean not in the modern sense, not only as it is accompanied with, but as 'tis but another word for a weak Judgment and a proud heart; sturdy opposing private opinion or fancy against public authority. And whereas conscience is said to be the eye of the soul, a tender conscience has the sme importance in this case, as when we call a blear or bloudshot, a tender eye. A gentle word for a troublesome malady. The innocent importance of the word is that which denotes, besides weakness in judging, quickness in perception; for conscience is the judgment of the mind concerning actions, and whatsoever is tender is weak; but a conscience which is such, as tender things are always, is sensible of every the least touch of guilt, checks at whatsoever we do amiss; the least thing we do is a wound to it. This is the tender conscience. Such a one as is deeply sensible of the majesty, and power, and justice of Almighty God, and the fatally provoking guilt of sin; fears always, doubts and trembles, foregoes lawful enjoyment, least they should prove to be unlawful, and flies from every not only approach, but even appearance of evil. This is an uneasy state, but the inconvenience is abundantly repaid by the safety it procures, whilst this flaming sword that turns every way, guards both our Paradise and us, and suspicions render us secure. But if my heart grow hard, not tender, and my conscience insensible, there is no hopes of cure.

I shall content myself with this one instance in answer to the evil eye as it relates to both these actions of accusing and excusing: though I might also name the conscience that accuseth to despair. This is an evil eye indeed that entertains itself with the terrors of utter darkness in their own shapes, that sees nothing but feinds, those spirits of the dark; nor will see any other. An eye that will not endure, but hates the least light of instruction or comfort. A darkness this, out of which the grave hath been counted an escape, the darks of death a refuge, yea to avoid the horror they have run into the shades of Hell. And oh! how great, how insupportable is this darkness?

But God knows in this age we see little cause to fear, nor reason to endeavor to prevent this. Some little beginnings of it would be mercies to most men, the danger now a days is in the insensibleness of conscience, the heart that never do's accuse of its commissions in earnest, nay rather do's find out excuses; it do's not check or sting them to the quick, but rather tickles them. Good God▪ the heathens had a much more tender constitution of soul. The Poet says of guilty souls

—ad omnia fulg•ra pallent,

Cum •onat exanimes primo quoque murmune coeli.

They that knew not there was an Hell to recompense iniquity, nor knew that God threaten'd it with plagues; yet when they heard it thunder, their guilt did strike them like the thunder-bolts, their souls did faint as it were the voice of God pronouncing wrath to their iniquities, as if its lightnings were the flashes of that brimstone in whose eternal burnings sin must dwell. This conscience did in them, when knowing Christians can stand unappal'd. We read

of men of *sear'd consciences* 1 Tim. 4. 2. and such indeed cannot be tender. Searing do's make insensible of pricks or little touches, that you may lance and gash, and it will not perceive. And so it seems are some men's consciences: and you will find there some other qualifications of such men, they *depart from the faith,* they *give heed to seducing spirits and doctrines of Devils;* and it will be no wonder if they desert the holy Christian faith, who have put themselves under the tutorage of Satan, and have imbib'd the *doctrine of Devils,* who with his institution, have received his flames, whose consciences are feared, that feel no stripes from their commissions, and are such whom sin do's not wound.

We read of a strange *evil eye* Matth. 7, 3. *seest not the beam that is in thine own eye.* A beam upon the eye must needs make all dark: but the insensibleness of such an eye, that do's not feel a beam is strange beyond imagination, yet 'twas but fit to word a conscience that was not sensible of the guilt of willful gross deliberate sins; 'tis like an eye that under the dead weight of a mighty beam yet rouls and feels no pressure. A much worse then feared conscience this. That which is seared though it will not shrink for a prick or gash, yet 'twill shrink under load; but this feels no degree of weight; but though it be that weak and tender part the eye, yet is this without feeling under that which the whole body cannot stand under, nothing but pillars can support.

The characters of such a conscience, and its dark consequence (to fit it to my text,) are given by S. Paul Eph. 4. 18, 19. You see here a *blind heart* like an evil eye creates a darkness such as makes them *aliens to the life of God;* for indeed they lead the life of feinds the inhabitants of darkness, and they do quickly grow to an estate *past feeling,* and then they commit evil *with greediness.*

And indeed 'twere very easy for me to show how this do's grow by deading the tenderness of conscience at the first, by fortifying against its checks and pricks, by seeking little excuses to allay and palliate the sores, either Christ do's not mean so strictly; or getting other principles to set against the strictness, as custom of the age, or honor, or the like; God knows things that will not be principles, nor be allowed in any lest degree, when he comes to examine, but in the mean time they do stop the mouth of conscience, and the doing so frequently, together with the conversations of sin, do clear take off the horror, and the aversation, and by degrees the sense• the mind first leaves to be afraid and startle at it, and then leaves to check for it. All this I could deduce at large, but that I hasten to the other remaining consideration of conscience, as it respecteth actions to be don, as it signifies the judgment of the mind informing us what we may or must do, or what we must forbear.

And so, I told you, as it answers to the single eye, so it denotes the pure Conscience, the enlightened eye of the mind, that is, a truly well informed conscience, a conscience that judges according to its rule. And to this I must (what I promised) tell you first, What is the entire Rule of conscience, that so we may know when conscience do's inform us truly this we must do, that not. For conscience being not itself supreme director, it hath a God above it, that conscience may be right, it must be according to its rule, therefore we must enquire of that; and

First 'tis certain that the Law of God in force (as all the law of Christ is to us Christians, particularly that of these Chapters that contain Christ's sermon on the Mount, Repentance, self-denial, Charity, forgiving injuries, humility &c.) is a rule of conscience. And here I will suppose that I do not speak to *Antinomians,* and that I need not to prove that we are obliged to do what God by his commands has enjoined, and that whether the mandate terminat in duty to himself, or to our fellow men, especially his Vicegerent upon earth the lawful Magistrate. There are some men I know who would acquit themselves to their Governors, if they are content to suffer in case of disobedience: but unless there were guilt in the neglect of active obedience, it would be very unjust to enforce passive, especially when 'tis plain that all the Apostles arguings Rom. 13. do prove an obligation to active duty. 1. Because the Magistrate hath Commission from God; and therefore he that will not yield active obedience to their lawful constitutions, will not obey the Lord's commission v. 2. and then 4. *he is the minister of God,* his officer; and he that do's refuse obedience to those Constitutions of an officer, which his superior hath impower'd him to make, he do's refuse it to that Superior. And out of these he then infers *Wherefore ye must needs be subject.*

Yea indeed if the just laws of such Governors do not oblige the conscience, neither can many of God's laws. To instance; God hath commanded me I shall not steal, and I think myself bound in conscience not to do it; but what is it to steal? To take that which of right is another man's against his will. And what do's give a right but human Law? 'Tis according to that, anything is thine or mine. Christ do's not interpose in settling rights; for when the man would have had him *speak* to his *Brother to divide the inheritance with him;* answers *Man who made me a Judge or a divider* amongst you, let the laws do it. That inheritance which here a Man do's claim as eldest, in other places of this very Nation the youngest should have only right too; where the tenure of Burrough English takes place. And again in other places each brother should have equal right to by Gavelkind. And in some other Nations, as in *Denmark* for example, no child of any second Wife hath any right, according to the example of *Abraham:* yet all these several ways of right are one as just as another, and in one place the one hath as true a right as the other hath in the other. Establishit laws therefore do give the only right, and by those human Laws thou hast a right in conscience to that which they make thine; for otherwise how can it be a sin against my conscience to take that from thee, which neither thou nor any man else hath a right in conscience to? Such human laws therefore do oblige the Conscience, or else God's eighth and tenth Commandments cannot.

3. There is yet another branch of the Rule of conscience, and that is the law of scandal. In things that both by God's and by man's law are free to me to do or not, if yet by doing any of them, or by not doing, I see others will be ensnared in sin, I am bound in conscience to avoid either such actions or omissions. 1 Cor. 8. from v. 8. Rom. 14.

And here I will not wonder how barefacit temptations to vice, and pressing sin upon a man with all the arts of friendship, or of treachery or force, should grow to be civilities and kindnesses; when an innocent lawful action is so ill character'd because it may prove a stumbling block: but I will only sum up what hath been said in one word: the Will of God is the Rule of conscience, I am bound in conscience to do what God will have; and so the law of

Christ, and the just laws of our just Governors (which that we should submit too, *is the will of God* saith S. *Peter*) and the law of scandal are the full and entire rule of conscience. Whatsoever they prescribe or forbid, that my conscience, if it be rightly informed, will tell me I must do or forbear; and if I act according to the dictates of a conscience so informed, my actions will be good and honest, and such a single eye makes my whole body full of light, which was the second thing.

Now this is proved in one word; that must needs be a good life, which is regulated by a good conscience, because all good life is called by the name of a *good conscience* 1 Tim. 1. 19. This was S. *Paul's* whole charge to Timothy *holding faith and a good conscience,* there's the belief and duty that's the whole. So 1 *Pet.* 3. 16. a good conscience is explained by *a good Conversation in Christ,* and plainer yet Heb. 13. 18. *We trust we have a good conscience willing in all things to live honestly.* Sincere endeavors to obey the conscience in everything, not boggling with it accepting the persons of duties, and being very conscientious in some things, but taking liberty in other, bribing my conscience to wink like an evil eye, and leave me in the dark as to some actions, this is not to be conscientious; he is so only that is *willing to live honestly in all things,* and to do so is matter for the Apostles confidence 〈in non-Latin alphabet〉. This also was the sum of all S. *Paul* himself endeavored after Acts 24. 16. *And herein do I exercise myself to have always a conscience void of offense towards God and towards man.* He had no stricter aims, here was the height of his Religion, these were his exercises. And the ancient Father *Clemens Alex. Strom.* 6. says 〈in non-Latin alphabet〉. And what would any man have more? Yea 'tis apparent from the very terms; for if thy conscience truly inform thee of all thy duty, and thou dost accordingly, then thou dost all thy duty, or which is all that we can do. So far as thy hearty endeavor is to this, so far is thy life good and acceptable.

And here I have an hint for application by conviction of those, who guide their conscience, and consequently their lives by humors and fancies, and not by the certain rules of conscience, the laws I have assigned. Some men will call that conscience which is their inclination, though they do not examine whence the inclination springs, from God, or from suggestion of an interest, or an affliction, and think they are bound to do, or may do that they have a mind to do. Some men's rash heats that have something like zeal, and it may be that have good intentions in them, are strait the dictates of their Conscience, and they must actuate those animosities and heats, for they are bound in conscience. Some men are advised by their fears, and that will look like conscience in a little time. Some men's imaginations promted by loose and libertine interpretations of Scripture or false infusions, are strait their conscience, and then their conscience tells them they must act accordingly. But where's the Law for these? Conscience was, I told you, God's Vicegerent, possessed his throne in man, and was his Deputy, prescribed to all man's actions and took cognizance of them; and accordingly did sentence: and will a man have humor give the Law to God's Vicegerent, or vain imaginations rule 〈in non-Latin alphabet〉 *that God within us,* as the ancients called it, set fancy on the Throne?

Or I might secondly complain of them that would divide the rule of conscience, and pick and choose and take but part of it; the immediate law of God they would think themselves bound

to, but for the law of scandal they regard it little. Who did make them the keepers of their brothers soul? If others by misunderstanding of their actions be drawn to sin, at their own peril be it; and at so little rates they value the salvation of that soul, which Christ thought worth his blood, that for their *meat or drink,* as S. *Paul* words it, *they will let their Brother perish, for whom Christ died,* do actions for their interest or security under a close and secret sense of their own, which being not understood by other weaker souls that look on their example with some Reverence, they are led to sin and to perdition.

But much less do they think a law of man a Rule for conscience. According to the Spartan method, to be found out was transgressing the law, the crafty performance was merit and virtue: and whereas only Almighty God has cognizance of the heart, his laws alone can reach designs and the obortive issues of the thought, or those reserved enormities that are committed in the dark, and without the privity of a witness.

Here were a subject for a sad complaint, but that I have occasion for a worse, and that is of the conscience, that answers to the evil eye, the other subject of the parable, that is, an evil conscience, a conscience that do's not give true judgment of duty, ill informed. And first that which is totally, or for the most so, and of that but a word for 'tis not pleasant sure to rake in such a sink.

We read in Scripture, of men given up to a *reprobate mind* or sense, Rom. 1. 28. *and to every good Work reprobate* Tim. 1. 16. men who against all the checks of conscience, and in despite of all its oppositions have chosen and pursued forbidden interests and pleasures so long, till custom of them hath made them a part not only of their family but themselves: and they do nothing now but prosecute them by contrivances and actions, and have don this till conscience is stupefied; and as pleasures are especially saith Aristotle, *corruptive of principles,* from the absolute necessity they have conceived of them they think them little sins, and from a long practice none at all, these men are so far in a reprobate ense, their hearts give a false judgment, as false indeed as Satan would have them give, and falser much then he can give himself of things of Religion, who believes and trembles. For they stick not to think those terrors Clergy men do talk of are but mormo's, vizards of fear, only Religious spectres, shades of terror; those strictnesses of virtue and of the means of practicing it, but the dreams of bigots, foolish self injuries, and those things we with so much eager zeal call sins, the only and not dangerous enjoyments.

'Tis the Apostles asseveration, and it is justified by every days unhappy experience, that *evil men and seducers wax worse and worse, deceiving and being deceived* 2 Tim. 3. 13. Habits of ill emprove gradually as those of virtue; only with this difference, that the grouth is more sudden and prosperous: like that of weeds and noxious plants in respect of those which are medicinal. There is no opinion, nor no practice so bad which men by degrees cannot make plausible; as custom renders vice necessary, so by familiarity it becomes acceptable; the first horrors are soon worn off; and as it fares in War; the enemy is made a servant, and after grows up to be a favorite, and is at length a master. The progress from bad to worse, is like that of heavy bodies downwards, the native weight, gains fresh accessions from the decent already made, and the motion being continued grows still more rapid and irresistible. That

fool who said in his heart there is no God, e're long emproves into a wit, and loudly says there neither is or can be one. Conscience galled with perpetual ill usage contracts a callows hardness, and becomes utterly insensible; and by these unhappy steps, ungodly men are dead, while they live 1 Tim. 5. 6. are *dead in trespasses and sins.* Eph. 2. 1.

O thou the day-spring from on high that cam'st to visit us, who sat in darkness and in the shadow of death, in ignorance and sin, and in the suburbs of eternal darkness, shed thy light in our hearts we beseech thee and by the Illuminations of thy Holy Spirit give us enlightened minds, and sanctified wills and affections. Thou hast placed conscience in thy stead within us, to do thy offices and to be thy Vicegerent, to lay thy laws to us for our direction, and to watch over all our actions, to teach us, to convince us, to correct, or comfort us. Furnish we beseech thee then this thy commissioner within us with all qualifications necessary for thy offices, endue it with the knowledge of all thy will, that we may have a right judgment in all things, and then endue us with obsequious hearts, that may be always ready to obey the dictates of our consciences, willing to live piously and honestly in all things, exercising ourselves always in this to have a conscience void of offense both towards God and towards man, and when the good Lord delivers us from this sad state and the occasions of it, and if at any time we do rebel against thy officer our conscience, Lord arm it with thy terrors that it may whip and lash us back again into our duty, and sting, and goad, and never let us rest till we return to our obedience and persevere therein unto the end, then shall we have the blessed comforts of a good conscience here, and the gladsome light of a clear heart in this world; and in the world to come light and Glory with the in thy Kingdom &c.

SERMON XX. THE LIGHT OF THE BODY is the Eye.

Matt. 6. 22, 23.

The light of the body is the eye: if therefore thy eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

I Have drawn you the parallel betwixt the Eye and the Conscience, to several of their objects and uses; showed you how the clear eye is not a better guide to a man's walks, nor finds more pleasure in the prospects of those beauties that are made to temt and entertain the sight, then a pure conscience do's find in looking over the landshape of a life led righteously, soberly, and Godly, which it must needs if it follow the guidance of this single eye, this well-informed conscience: I have lead you also to the confines of that more dismal prospect, the dark of that sad state, which an evil conscience do's lead into. This I have done in one, and that in the worst consideration, that of a sear'd reprobate conscience; there remain three that I proposed to consideration; the first that of an erring conscience, second doubtful, third scrupulous.

And now I am to show how each of these do's lead a man into the dark; the scrupulons raiseth a dust about him, leads into error and discomfort too; the doubtful do's instead of guiding him leave him so puzl'd that he knows not which way to betake himself; and the erring conscience lights him into the pit, and takes him by the hand only to thrust him down: if in any of these ways *the eye be evil, the whole body shall be full of darkness.* Of these in their order.

2. An erring conscience, a conscience that gives false information of duty, that either tells me I may or I must do that which either God's Law or some Law in force upon me tells me I must not do; or else tells I must not do that which I am bound to do, or at the least may do. Now that this is a light indeed like those deceitful ones that lead men over precipices into dark ruins; like such lights that were so placed between the rocks as to guide the mariner into a shipwreck, to make it necessary for him to be dashed against the one or the other, is most certain: for so it is here. There is scarce such another infelicity as that this man lies under, whose conscience tells him one thing, when God's Law, or that which is any way his duty do's require the contrary; for if he do according to the Law of God, he acts against his conscience, and so sins; and if he act according to his conscience, he sins against the Law of God. Poor soul! Sin lies on the right and on the left hand, which way soever he do's turn, it seizes on him, and all this I shall prove.

1. That if he act against his conscience he sins, (though the Law of God make it no sin) Scripture and reason shall make good. Rom. 14. 14. *I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself, but to him that esteemeth anything unclean, to him it is unclean.* God had once forbidden such and such meats under pain of sin to the *Jews* by *Moses* Law, and made them unclean, that is, unlawful to their use: Now Christ had taken off this obligation, and made all meats lawful for any man; S. *Paul* saith that he knew so. I am assured that Christ hath so removed all obligation to the Law of *Moses,* that to a Christian no meat is unlawful to be eaten: but yet for all this 'tis unlawful to him, who thinks it still prohibited, and if his erring conscience tell him he ought not eat it, though by Christ's certain Law he may, he sins if he do eat against his conscience, and that to such an height, that he whose example wrought with him to eat against the persuasion of his mind, destroyeth the man v. 15. *Destroy not him with thy meat for whom Christ died;* 'tis therefore a destroying sin to do a lawful thing against a man's conscience. The reason of all this is clear, because no Law of God or man, no rule of duty can be applied unto us, but by the mediation of conscience: for till my conscience lays it to my heart, and tells me such a thing is commanded and my duty, it is to me as if there were no such command, and it were not my duty, for till then I knew nothing of it; this alone therefore do's propose and apply duty to us, and consequently whether that which it proposes be my duty really in itself or no, yet I must needs look upon it as so, having no other direction imaginable what to do or forbear, but what my conscience some way instructed tells me God or my Governors have commanded or forbid me. So that if I am resolved in my mind of the sinfulness and obliquity of an action proposed, though really the thing be innocent, yet to me in my present circumstance 'twill be utterly unlawful, and though the action be innocent, the agent will be guilty.

2. That God hath placed the conscience in us as the only next and immediate rule of all our actions, according to which they are to be directed, which if they be not, they are faulty, as everything that swerves from its rule is not right: though what I have said will sufficiently prove, yet Scripture do's confirm; when it says Rom. 14. 23. *Whatsoever is not of faith is sin,* that is to say, whatsoever is contrary to the persuasion of lawfulness, that is in other words contrary to conscience, is sin; whatsoever he do's as long as he thinks in conscience he should not do it, he sins whether the thing be sin or no, as that was no sin of which he there spake. And reason good; for we are so far honest hearted lovers of God, as we embrace that which our hearts are really possessed is his service and our duty, and hate the contrary; that is, as we follow our conscience: conscience being nothing but the persuasion that this is duty, which if we go against 'tis sure we like and follow that which in our thoughts is vicious and wicked; be it what it will in itself, to us 'tis so: 'tis sure the inclinations and the actions pursue vice, when they pursue that which they cannot look upon but as vice. Conscience therefore is the rule from which 'tis sin to recede.

'Tis with fair pretence to reason said, that nothing can be a rule which is itself crooked and irregular. That which is strait is indeed said to be *index sui & obliqui,* and having justified its own rectitude, becomes qualified to be a test of right and wrong in others. For certainly if the man knew what God's Law do's require of him, in that case the conscience do's not err; if he do not know what God's word do's require, how can he follow it against that which his conscience tells him God requires? And it is certain if the man should suspend his action, and have not reason to act according to his erring conscience, he never can have reason to act according to a conscience well-informed, not when it tells him God is to be loved; for it is sure his conscience do's as much propose the error as his duty, as it do's the truth: the man as really believes the one is to be don as the other, and hath no reason to make difference, and therefore if at any time he must follow his conscience, he must always, and it will be sin to act against it, be it what it will.

But then you will hope it will excuse to act according to it. Oh no alas! for that's the second thing in this case of erring conscience: if a man act according to his conscience he sins too, *if he act against the Law of God.* Scripture will furnish me with several examples and proofs of this, and 'tis a doctrine worth the taking notice of, it having proved to so many persons a plea for actions otherwise abominable; they followed their conscience, 'twas, it may be, mistake in judgment, but 'twas uprightness of heart, sincerity of conscience. Now to take off this color, which I shall do with all imaginable plainness. Our Savior John 16. 2. foretells to his Disciples, *they shall put you out of their Synagogues yea the time will come that whosoever killeth you will think that he doth God service,* 〈 in non-Latin alphabet 〉 , *that he do's offer God an oblation or worship;* shall think it not only lawful but acceptable to God, and of the nature of a Sacrifice which propitiates for other offenses, to put you to death. See here a conscience bravely glos'd, when the error looked like Religion and Atonement, (a color not at all strange to our days in such another case,) and yet these *Jews* that did so (for of them he speaks) were given up to the direst punishments that ever any nation did groan under. Of the same *Jews* S. *Paul* says Rom. 10. 2. *I bear them record, that they have a zeal of God, but not according to knowledge;* that is, I must testify of them, that they are very many of them great zealots for

their Law, as that which is commanded them by God, and so in their way and heart zealous to have God obeyed, only for want of knowledge they are mistaken in their zeal. Here is strong conscience granted in these *Jews,* and that built up upon a Law of God, then indeed outdated, which yet thro a zealous earnestness they were ignorant of: but yet the following this zeal and conscience was plagued with total induration of of that people c. 11. 8, 9, 10.

Nor was this S. *Paul's* heat against that persecuting nation, but that Apostle do's more plainly yet and home to our matter say of himself, Acts 23. 1. *I have lived in all good conscience before God until this day:* I have all my life long, even when I was a defender of the *Mosaical* Law against Christ's reformation, acted sincerely and uprightly according to my conscience: and again 2 Tim. 1. 3. *I thank God, whom I serve from my forefathers with a pure conscience,* i. e. whom I have obeyed sincerely all my time, even when thro ignorance I persecuted the Christian faith, doing according to the dictate of my conscience, and as I was persuaded I ought to do. And now if conscience will excuse, there was enough of that, a *good conscience* and a *pure conscience;* and will his fiery persecutions n•w by virtue of his conscience be Christened holy zeal, shall the pure conscience make his bloody hands to be undefiled? Oh no: 'twas *Blasphemy,* and *injury,* and persecution, for all 'twas conscience, 1 Tim. 1. 13. *I was before a blasphemer,* &c. and notwithstanding I did it all in the uprightness and sincerity of my heart, I am *the chief of sinners, v.* 15. And let us not suppose these aggravations were laid on by S. *Paul* upon himself because of his unbelief, that that was the only thing that gave guilt to his actions, and that we thro faith and assurance shall escape, if we do such gross actions out of an erring conscience. For on the contrary S. *Paul* do's bring his unbelief not as the Aggravation, but the Apology of his crimes, he pleads that for himself *v.* 13. and he finds another occasion for God's remitting him not from his conscience, which might alleviate the faults, but by his being by the horror of his sins a greater instance of God's wonderful grace in forgiving, *v. 16. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe in him to life everlasting.* God dealt most mercifully with me, called me from heaven, whilst I was persecuting him, to be a prime object of his patience and longanimity, and in order of time the first that was so miraculously called, that so the wickedest of the Gentiles may in me have an example of hope of mercy, if they shall come in to Christ.

And will it now be fit, my Brethren, with this of S. *Paul,* who notwithstanding such true pleas of conscience is forced to seek out for such motives of forgiveness, and plead hard ignorance and unbelief, and yet confess himself the chief of sinners, with this I say to parallel some actions of our days, that under the pretence of conscience (which too hath no Law, as that of S. *Paul* had, though then outdated) will justify forbidden actions even against repentance, men will not ask forgiveness where they can pretend conscience: I could instance in a strange particular of one of my remembrance, and my knowledge of the person and the story sufficiently notorious, who because the Papists believing that to be Christ, which indeed is bread, worship it, therefore thought in his conscience all kneeling at the Sacrament Idolatry, and to that error adding the command *Deut.* 13. 6, 7, 8, 9. cut off his brother's and his mother's head: yea and when condemned to death by sentence of Law for the action, would not be beaten from his hold, but on the strength of that mistaken place

went as boldly with that blood on his hand and his soul to face the judgment seat, as he could have don, had he been washed in Christ's own blood; and of this resolute fury the Zealots of our neighbor country of *Scotland* have made many recent instances in their revived *Ravilliacs.* See the sad issue of an erring conscience, an action whose horror feinds would startle at, such a persuasion do's make meritorious, and yet God knows, that erring consciences have brought the Parent of a Nation (a thing of much direr guilt) to the same state; and yet that conscience must be admitted an excuse, when God knows jealousies and suspicions have been all the ground and all the rule for their determinations of conscience, and yet on that stock alone they could misjudge and censure, speak evil of and revile the actions of just Governors, and do that which I dare not say. When against all Laws both of God and man, all ties sacred and civil, obligations of oaths and duties, that it may be impossible to plead ignorance, men yet will act under the banner of such a thin conscience, that never could produce any Law of God for its direction or its quiet, and yet think themselves secure. When a confident persuasion of heart, God knows how taken up, shall quite annual that command of Christ, of taking up the Cross, and change that state which he calls blessed, *suffering for righteousness sake,* (if there were such a thing) change it into so great a curse, as men will rather embowel themselves in their brother's hearts, involve a Nation in blood and misery, in guilt and ruin, than not throw off the Cross from off their shoulders.

And now 'tis to no purpose to observe, that when perjury and sacriledg and breach of almost every Commandment in the Decalogue shall not only become tolerable, but be the only character of a godly side by virtue of a thing called conscience; surely S. *Paul* was a weak man, that when he had don some such things out of a good and pure conscience, yet calls himself the *chief of sinners.* In like manner in the Church new religious fancies are bold to take upon them the holy face of conscience, and then to quicken men into schisms, and all uncharitable separations and factions, withdrawing them from the obedience of them that have the spiritual rule over them, not at all *submitting themselves to them, who by God's appointment watch over their souls,* but rather flying in their faces, at once with open disobedience, loud reproaches, bitter censures, and severe condemnations. Others, *by having had men's persons in admiration,* and consequently their opinions, suffered their models to be stamped upon their conscience, and then that must justify Ecclesiastical parricides, destroying their own fathers that begot them to the Church, and at once cutting off the whole line of those progenitors, that can derive their race from Christ, a fairer stem and pedigree than most can show. But alas! my Brethren, if we shall grant that these opinions really possess their souls, and that in the uprightness of their heart they did pursue them, that neither interest nor faction, nor having been disoblig'd, or having suffered, hath puffed up a passion into conscience, but that 'tis all sincerity; yet we have seen that cannot bear us out in such commissions, 'tis but an erring conscience still that animates a man into any breach of duty, and if there be no other Law to warrant actions, the conscience is so far from being able to justify them, that while it errs, it but entangles a man in the necessity of sinning, leads him into such Labyrinths of guilt, that whatever he do's, he offends: on one side if he do what his erring conscience dictates to him, he sins against God's Law; on the

other side, if he forbear, he sins against God's Vicegerent, his own conscience; there is the guilt of his deed, here is the guilt of his heart, which do's oblige a man to follow that which it is sin to follow, and which makes him he must and ought to do that, which he must not nor ought to do.

And sure, my Brethren, the only application to such a conscience is to advise the laying it aside, to rectify the error. Good counsel that indeed, but the hardest to be taken in the world; for that a man may rectify, he must know himself in an error, and if he know that, then he hath not an erring conscience: this when it is strongly so, doth not so much as doubt of his opinion, and while he do's not doubt, what temptation hath he so much as to set upon the rectifying? I shall but name some means.

The first will be Prayer for Divine illumination; S. *James* has directed this, *if any man lacks wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not,* c. 1. 5. and our Savior has promise'd, that *he will give his Holy Spirit to them that ask him,* Luke 11. 13. whose office, we know, is *to lead us into all truth,* John 16. 13.

The second means will be, not to be wanting to ourselves, not to *shut our eyes against,* or *resist the truth,* Acts 28. 27. 2 Tim. 3. 8. nor by a wretchless unconcerndness take up with slight appearances, and receive a vulgar error for a sacred revelation, and *having men's persons in admiration,* Jude 16. *believe as doctrines* the devices or *commandments of men,* Matt. 15. 9. not to consider what this celebrated Teacher, or this Sect and Party say, but make our resort to the Law and to the Testament, what Law of God there is for, or against this action. For in this case it is most true, *There is one Law-giver, who can save and destroy,* James 4. 12. and if *sin be the transgression of a law,* 1 John 3. 4. it inevitably follows, that *where no law is, there is no transgression,* Rom. 4. 15. And yet 'tis strange to see, how men amuse and embarras themselves in things that have no bottom or foundation in Scripture, and in the mean time *omit the weighty matters of the law, judgment, mercy, and faith.*

Thirdly, if I have been engaged in any practices, of which by the contrary practices of other sober rational men, I see there may be reason, if not to doubt, yet to search into them; then I will take the same course in order to the settling, or the rectifying of my judgment; and especially if any obligations to the contrary have got possession of me, if obedience and meekness, and peace of the State or Church, or any sacred bond, in a word, if any commands of Superiors, or engagements to them seem strong for the other side, then nothing but clear Law of God or my Superiors shall fixe me.

Fourthly, where things are not absolutely convincing on either side, and there is no clear Law on neither, or else so much like Law on both sides; here, as I must suspend if possible my action, for these must needs make doubts, so if I be necessitated to act on one side or other, then if my conscience do mistake, according to the degree of my diligence in examining, so will be the degrees of my guilt. If I have searchit to my utmost, and so offend out of an ignorance I could not overcome, it is the constant doctrine of all, that the mercy of our God by the tenure of the Gospel will not impute the error to a person otherwise of holy life: but if there was a means of knowing, that either heat, or any other thing did hurry me

from a sufficient consideration thereof, according to my means so is my sin. *Abimelech* had a competent ground to think that *Sarah* was not *Abraham's* wife, when both herself, and he had told him so, and upon that he says, he took her to him *in the integrity of his heart,* his conscience reasonably well-informed telling him that he might do it; and yet God p•nisheth his hast: he determined too speedily, his desire was too quick, did not proceed by those slow steps, that a good careful conscience do's move with, that will examine with all strictness where he discerns there will be gross sin on the other side. The *Jews* had a strong prejudice against Christ's reformation of the Law, by those so many promises of Scripture that their sacrifices should be eternal, and when for many ages they had been brought up in a Religion so owned by God, and were so hardened in that Religion by all their Teachers, 'twas no wonder they rejected the Apostles preaching out of conscience of their own Religion, *Paul* himself had don so, and yet God gives them up to final induration for it; because they had sufficient means of knowing Christ was sent by God to reform their Religion, for *have they not heard?* Rom. 10. 18. Thy diligence therefore shall alleviate the fault, and where it is used in a good measure, probably will not suffer the conscience to be long positive and peremtory in a mistake, but at the most will let it only be a doubting conscience, which how far 'tis an evil eye, and how we are to guide ourselves out of that darkness it do's lead into, we must now show.

A doubting conscience may be either in things of very little moment, and also where there is very little light to guide it, and then we only call it scrupulous; or else in things of consequence, and of these we now treat; and the Position is, that he that acts according to a doubting conscience sins, and this evil eye leads into utter darkness. The Aphorism is a certain reveled pronuncit truth, *he that doubteth is damned if he eat,* Rom. 14. 23. However sacred the tribunal of conscience can be thought to be, it must not stand in competition with the Throne of Almighty God, and oblige us to do that which the Divine Command has interdicted, or to leave that undon, the doing of which he has expressly charged upon us. It was thought to be a tyrannous hardship which the *Egyptian* task-masters put upon the *Israelites,* that they should be beaten because they made not brick, when they had no straw to make it with: but it would seem a more tyrannous cruelty, to punish them if they made, and also to punish if they did not make it. But so it is; he who chooses to do that which his conscience suggests he ought to avoid as being ill, and resolves to omit that which he judges or believes he ought to do as being good, has all the inordination of mind that constitutes the most flagrant guilt; he pursues evil, and turns away from good apprehended to be such, and so has that depravation of mind that constitutes a Devil. But on the other side, our opinions cannot alter the real natures of things, nor will my belief that my act is laudable make it to be so, anymore than my fancy that Poisons are wholesome food, will free them from their noxious venim, and render them restoratives and cordials. In like manner, my adventuring on an action which I think is bad, upon the cold reserve of a possibility, that it may be otherwise, involves the desperate resolution of doing it howsoever; which differs very little from doing it, though I know it to be certainly unlawful. But a doubting conscience admits of a counterpoise from a contrary doubt, and there is fear of sin, as on the one, so also on the other part. I am uncertain whether I may not do ill in acting, and yet

whether I may not do worse in forbearing: or thus, I am not sure that what I enterprize is lawful, but yet I have no ground to believe it is unlawful. Now from this exigent thus declared I might deduce resolutions in many cases of our life. As

1. When there is no ground to build a certain judgment on of either side, but it is only probable the thing is not sin, and consequently I cannot be sure it is not, yet if upon that probability I act, this is clear different from the state of the doubting conscience: for though I may have some doubt 'tis possible the thing may not be good, yet having honestly examined it, I have no reason to think it not good, and I am sure of my own heart, that if I thought it were so, I would not do it; here is no choosing of a sin, not with the least degree of inclination. 'Tis this secures the Physician, who cannot possibly be assured there may not something lurk in his Patient's body, (for whose dark and unwholesome closets he hath no prospective,) to which the physic he prescribes may be pernicious; yet because God hath revel'd no certain grounds for guidance in this case, therefore he upon diligent search and grounds of art, which are the best God hath allowed us prescribing what he really believes will do him good, satisfies a good conscience. Upon the same account the Pilot satisfies himself, where he adventures his ship and fraight upon shelfs and shallows: and the Captain, when he leads his men upon he canon's mouth, and other desperate attempts of war.

Shall I make more familiar instances to you: some have doubted whether celebrating Christ's Nativity be not will-worship, because 'tis not commanded in Scripture; other have doubted of the use of Garments prescribed Ministers from the same ground, and from their being significant. Now as to these, not to show the unreasonableness of these doubts, though I could easily do it: for in God's name why is it to set apart a day to thank God for the Redemption of mankind will-worship, and yet to set apart a day for the deliverance of a Nation from a temporal plague not will-worship? Is the fifth of November in the Scripture anymore than the twenty fifth of December? Or is it the infinitely greater mercy of Christ's Birthday that makes it more unlawful than the Gunpowder-Treason day, and therefore 'tis not lawful because 'tis more fit? And for the Garments of the Clergy, I would they were all significant, but that that is an argument against them in these days. It is true Scripture prescribes them not, and by that rule they should wear none, for it prescribes none: but pray tell me, will not any of these doubting men seek a Pulpit to preach in, or now a days a bason to baptize with, never looking whether they have a warrant in Scripture to command it? Just so, rational and sensible men select a particular habit for a Priest, whereby his words and exhortations may be received with greater respect and authority, and this without any written precept: for as where Scripture commands, it renders everything necessary; so where it is silent, it renders nothing unlawful in such circumstantials.

So a prescribed way of Prayer is boggled at, and why that more unlawful than a limited way of praising God? They had effusions of those in the first times, why do not we as well pretend to the one as to the other? Or why should it be less faulty to have set forms of singing Psalms than have set forms of Liturgy, in which too people might communicate, as they do also join in praises? or indeed would that Rhyme and tune become unlawful, should the Magistrate command them too?

But passing over this, and to speak in short of the whole matter. If the man that doubts, bids his conscience stand aside, and because of legal penalties muffles himself, and resolvedly goes on, notwithstanding his speculative irresolution, with desperate boldness judging it better to trust God with his soul, than the Law with his estate or liberty: if he fears to consider or enquire, least he should get conviction, that suits not with his interest, and thinks it easier to doubt than to be certain, because he's certainly determined to do what is enjoined, though it be never so unlawful. This is a profligate state of mind, that wants nothing but occasion to engage upon the greatest villainies, and close with Apostasy itself, when recommended by impunity. But if this doubting makes another scheme of reasoning, and performs what is enjoind, because the Magistrate's command is certain, but its unlawfulness is only dubious, and the safest course is ever the most innocent, because it is the most prudent; then the obligation to suspend the going on to act in case of doubting, is superseded by another obligation, actually to obey the undoubted injunction of Superiors, and the good Subject will not fail to be a good Christian too.

But alas! why should I busy myself in picking cases which here, I hope, are not useful, when as upon this very Proposition we are now upon, other things do apply themselves to most men's hearts of a more strong concern, and of more daily practice. If an action otherwise lawful will make up an indictment to our condemnation, if don with a doubting conscience; what guilt and damnation is there in those actions that are don against present full persuasion of conscience. Truly, my Brethren, I have no aggravation for sins don against knowledge, that being the worst that can be said of sin; and I shall only add, that they who so defy their conscience, are in the ready way to have no conscience, the sad estate of whom my last did display to you; and in short, 'tis no wonder, if God's Vicegerent do depart, when he is so affronted. There is a great and sad example of this procedure Rom. 1. 18, 19, 20. *For the wrath of God is reveled from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God, is manifest in them, for God hath shown it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head, so that they are without excuse.* There is no plea for such, because they did not use their knowledge to his service, but sinned against it, and by their deeds of darkness put out that light, which was vouchsafed them by God, yea indeed did commit those deeds of darkness in the face of light.

I have to what I have already said, one word to add for the scrupulous conscience. Scruples are little suspicions in things of small concern or indifferency, and where there is but little ground; for otherwise they swell into that we call doubts, and which denominates a doubting conscience. Now scruples, which are small particles of dust, do indeed cast dust into the eyes, which dim the sight, and make the eyes to roll, and fret, and grieve; and so do these the mind: they disturb duty wonderfully, by taking up the heart, and making it restless and unquiet, and so quite discompos'd for duty; for the heart is still called aside, & wandering about that which troubles it. And indeed these quite take off the edge of the mind; for while scruples arise, I am unsatisfied in everything I do, and then with what heart can I do them? I am in fear of every performance, and such a fear exceedingly damps love, and quashes all endeavors. I have no cheerfulness in my actions, and consequently never can be eager and

forward, but cold and slack; for these do still put demurs, and nothing but discomfort dwells upon my spirit.

A dark and ill state this, and therefore 'tis no wonder if the Spirit of darkness sheds it, especially where he cannot draw in the soul to works of darkness; if he cannot quench the heats of their devotion, then he will strive to cool them by these arts, which like little dashings of water thrown into the fire, if they cannot put it out, yet at least they darken the flame, and change that which was pure and clear into thick fume and smother: so do these raise smoke and cloud in the soul. If the Devil cannot betray the heart to downright vice, but his suggestions are shut out, and temptations scorned, or at least avoided; then he will trouble them in their duties, he will suggest things that under the vizor of nicer and stricter Religious shall be let in, and when they are in, shall put the soul in little combustions, and disturb all its performances. Therefore these are to be combated with, and the heart to be fortified against them; as soon as ever we find these little spies and incendiaries of Satan stirring in the mind, let us strait seize them, and examine what they do there, what account they can give of themselves. Have they any ground or plea? when a thought checks me with a sudden motion of heart, least what I do may be amiss, I will question instantly, hath God said so anywhere, is there any Law that forbids it? If I cannot resolve myself, I will call in counsel; (for if I be not ashamed to whisper the unhandsomnesses of nature to a Physician, to betray uncomely infirmities, shall the cheerful quiet of my Soul, and the comfortable progress of my Religion be less considerable to me?) and if by these means I cannot find God hath forbid it any way, either directly or by consequence, why then shall I do Satan's work for him, help him to disquiet my own heart, make the semblance of Religion hinder my Religion, and with a pudder about duty keep myself from doing duty, much more of which I might perform with less trouble, than I do think of these things, and with infinitely more comfort? No sure, I will make no sins to myself that God hath not made, but in God's name with an upright heart set about my known duty, in full assurance of faith. But

Secondly it will become us, whosoever is at any time troubled with these, to consider with ourselves, when we find scruples arise about things of very small concern, to examine, am I thus wary and thus nice in every piece of known duty, have I as sharp checks there, and is my conscience as stirring in every circumstance of sure Religion; if a true object of charity pass by me, or I hear of such an one, whose real wants seem to call upon me for Christ's sake, and I instead of satisfying his needs, satisfy only the importunity of my own thoughts by some little excuse, I have not about me, or let others give that are more able, or why should I give to everyone that asks me? In this case now is my heart restless and scrupulous, least the real wants of the poor soul should make an alms duty, unsatisfied till I either know that, or till I do relieve him?

If when Prayers call, and at the same time either a trifle or something, which I had time enough before to prevent, and knew well enough the fit times of doing one and the other, yet seek to detain me; have I scruples here, and are they strong enough to throw aside the less concerns, and will not let my heart rest till it brings me honestly and zealously to my devotions? If some little slight injury, or it may be inadvertency of another fret my mind,

and begin to swell me into a passion, or thicken into a grudge, and I am in present heat of words, and remember him with a slight or a less esteem; do scruples rise as fast as these heats, and my heart become more troubled at itself, than at the little conceived injury, and never well at ease, till I am calm to him? If it be not thus, but we who strain at gnats and swallow camels, we whose eyes boggle at motes in the Sun, can wink, or suffer beams to hood-wink them; we that scruple at things indifferent, things of which we have no rule to judge them sins, and are not nice at all in things of certain duty, have no such scrupulous conscience in known faults, or at least in much more concerning matters, we may do well to consider, whether our nicest carefulness in these do not betray, that in such little things the main of our Religion lies, our hearts lay their greatest stress upon these. There are certain formalities of Religion, things that speak people Professors, distinctive characters of a Party professing Godliness, little things by which they are discriminated, as niceties in habits, or gestures, or modes, or tones of speaking, or forms of doing things in Religion, or some strict forbearances of things that all the world beside themselves never imagined hurt in. Now they that do make such to be the stamp and signature of a Professor, it is no wonder if they be nice and scrupulous in them; and truly to be scrupulous, especially in such indifferencies, do's dangerously look towards that: 'tis certain, where the greatest care and watchfulness is laid, there will the most and greatest scruples be apt to stir; so that if these be most in such indifferencies, either the heart hath entertained some end besides Religion, the seeming strict or a Professor; or else the heart hath been betrayed, and by being bred up to strict cares, especially in such things, it hath let itself be besotted by those strict and handsome appearances, and low spirited as it is, hath raised no higher, but set up his chief rest there; they think if they do these things, they are religious. There cannot be any other reason given of these different strictnesses, this scrupulosity in little things, and negligence in greater interests; and therefore 'tis worth the search in every heart, in which examination whosoever shall find his scruples to be universal, and proportioned to the duty, his heart watchful, especially where the concern is greatest, and there most careful where it most behooves him; let that heart take comfort, that quality is but the nicety, the quickness of a clear, pure eye, that can endure no dust, no soil upon it, and such an eye shall lead a person thro the paths of God's word, which is *a light to the feet, and a light unto the paths* here to the Land of everlasting light and glory, where in God's light he shall see light for evermore.

SERMON XXI. THE LIGHT OF THE BODY is the Eye.

Matt. 6. 22, 23.

The light of the body is the eye: if therefore thy eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

THE Kingdom of Heaven is like unto a treasure hid in a field, Matth. 13. 44. a field this much richer than it shows for, that provides for several uses of our life, that furnisheth with food and

wealth too, and is both granary and treasury; and just such is the word of the Kingdom also, it hath in it more than it promises to sight, there are still hidden treasures besides the food that grows before our eyes: if we search, we shall find still more and more furniture for life, more wealth yet in the bowels of it. These words give us experience of this, from which though we have had several spiritual entertainments, provisions for divers cases of our life, yet have we not exhausted them; for we shall find that yet in another sense *The light of the body is the eye,* &c.

To the two interpretations, I have given of these words, the first of which that by a single eye should be meant a single intention, an entire, honest meaning, an heart like that of *Jacob,* plain, simple, and upright, such as may therefore style a man *an Israelite indeed, in whom there is no guile,* no doubling, but such an one as lays always to itself good ends, and intends to take in no ill means to compass them, hath been generally adhered to by almost all Expositors. The second, that by the single eye should be meant the pure, clear, good conscience, which to me indeed seems much more proper than the other; to neither of them have I any objection but this, that they do not at all relate to the matter of the discourse, which our Savior hath in hand, and 'tis not imaginable why Christ should in the midst of a Paragraph concerning mortifying the desire and love of wealth, the beginning of which commands *laying up treasure in heaven,* and the end tells us we *cannot serve God and Mammon,* should interpose anything of conscience or intentions: and therefore, though what we have delivered of them be exactly consonant to the words, and built upon other certain Scripture, and be the sense of most men, yet we will view one other, which though it be assigned but by one Expositor, that I know of, yet being exactly pertinent to the matter in hand, and having a surer plea for its being the sense of the place, than any of the rest have, it shall not escape us, though no more have lighted upon it. Now the way of finding out the meaning was, not to consider what may be compared to a single eye or an evil eye, for possibly so many things may be; but by seeing what those words do constantly signify in Scripture, and so what light and darkness also do, and then put them together, and see whether they will so here: and we shall take those grounds.

1. Then what a single eye and evil eye do use to signify in Scripture: and for the evil eye, we find it often Prov. 23. 6, 7. *Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats; for as he thinketh in his heart so is he; eat and drink, saith he to thee, but his heart is not with thee:* which means, eat not the meat of him that is a niggard, who though he do invite thee to it, yet he do's grudge it thee, and grieves thou eatest it; his heart do's not speak in his invitations, but he had rather thou wouldest spare, and he computes thy morsels. So again Prov. 28. 22. *He that hasteth to be rich, hath an evil eye,* that is, is covetous; he envies every other man's prosperity, (so most Translations render it here) is troubled to see another flourish, and thinks their gain his loss. So Matt. 20. 15. *Is thine eye evil, because I am good?* he says to them, who though they had contracted for a penny by the day for labor, yet when they saw those that had wrought but a little part receive so much, strait entertained desires and hopes of more than they had bargain'd for, and when they saw they should have nothing but their due, they murmur'd; to whom the Master do's reply, *Friend, I do thee no wrong, didst thou not agree with me for a penny,* be thou content with that which comes to thy

share? This man that came last to work (it being not his fault that he came no sooner, but his not being sooner called, and he having labored honestly and cheerfully ever since he came) shall by me, who accept the will for the deed, be rewarded with the same reward that thou hast; and sure thou hast no reason to complain, that I dispose of my own as I see cause: what reason is there that my bounty to others should be matter of envy and discontent to thee? So that an evil eye signifies unsatisfiedness with ones own condition, and envy at another's, an eye that grieves to see anything go besides itself; in one word, an illiberal, covetous, envious mind. You have its perfect character Ecclesiasticus 14. from v. 3. to 10. *Riches are not comely for a niggard, and what should an envious man do with money? He that gathereth by defrauding his own soul, gathereth for others, that shall spend his goods riotously: he that is evil to himself, to whom will he be good? he shall not take pleasure in his goods. There is none worse than he that envieth himself, and if he doth good, he doth it unwillingly. The envious man hath a wicked eye, he turneth away his face, and despiseth men; a covetous man's eye is not satisfied with his portion, and the iniquity of the wicked dries up his soul: a wicked eye envieth his bread, and he is a niggard at his table.*

Next for the single eye, that certainly is set as opposite to the evil eye, as meaning liberality and cheerful bounty, and we shall see accordingly that singleness do's signify; for so our Bible almost always translates the word: 2 Cor. 8. 2. *Their deep poverty abounded unto the riches of their liberality,* the riches of their singleness it is in the Original. So chap. 9. 11. *being enriched in everything to all bountifulness,* to all singleness; again v. 13. *liberal distribution,* singleness of distribution the Greek do's say; and so in many places which others have observed; and Rom. 12. 8. *He that giveth, let him do it with simplicity* or singleness, for 'tis the same word still, and there our Margent tells you, that it means liberality. Single therefore do's in Scripture signify bountiful, and we shall find that coupled with the eye, Prov. 22. 9. *He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor.* And so we have the Scripture sense of these two words, the single eye do's signify a liberal mind, and the evil eye a niggardly, uncontented, envious disposition. And here let us stop a little, and say a word on these expressions, why these things to the eye? is that the chief seat of those qualities, is not the heart much rather? 'Tis true indeed that discontent and envy shed themselves into the eye, they dwell there in a cloud, the eye flags and is dull, and do's so certainly betray a niggard, envious heart, that we may see it grudges spirits to its own eyes, and do's restrain that current that is to feed them with a vigorous life: when bounty on the other side flows into the eyes in a cheerful stream of spirits, that make them full and bright. But this is not all the reason; 'tis not only the sign of these same inclinations that hangs out in the eye, but the lust itself do's lodge and dwell there. S. *John* calls covetousness *the lust of the eye,* 1 John 2. 16. and that not only because the eye of the covetous is never satisfied with wealth, but lusts still more and more; but there is reason why it should be the lust of the eye, for *when goods increase they are increased that eat them, and what good is there to the owners thereof saving the beholding them with their eyes?* Ecclesiasticus 5. 11. When plenty do's stream in upon us with a torrent, while we do lay it by and do not use it, then it is clear, that nothing but the eye enjoies it: when we do lay it out, if we dispose it to comply with fashions, or to serve pomp and ostentation, or to feed emulation, because I will not be without what any other hath, or

else to entertain sports and delights, it is clear that nothing but the eye is treated with the expense, and with the magnificence of these; neither the back nor belly hath the least relish of them, nor hath the soul any other organ to employ about them, but the organ of seeing. But if thy riches be expended in great provisions for the appetite, unless a man can stretch his belly as he do's his barns and his demesnes, and make all bigger, enlarge his stomach as he do's his table, pull out new sides of appetite, and multiply his hungers as he do's his dishes; the wealthy man himself devours but little more, than when he had not such abundance, only he sees more meat, and sees more eaters of it: so that muchness of wealth, what is beyond sufficient competency, nothing but the eye enjoies, and it is therefore said that that lusts after it; 'tis the eye desires riches, and with them we serve no other part.

And then, my Brethren, this expression of single eye or bountiful eye do s let us see, that liberality is no great pressure to a man, it do's require no inconveniences from him, it do's retrench from nothing but his eye; if we can but get this to be moderate in its objects, get but a single eye, an eye that is not covetous of everything it likes and that delights it, an eye that will be satisfied with competencies, and then a man will have no other uses for much wealth, but only those of doing good with it; for if thine eye be not always gaping after superfluities and daily novelties of entertainments, pursuing everything it fancies, or any other man possesses, and still ambitioning the heights of whatsoever it beholds that pleases it; if he can keep it from thirsting after everything that feeds its own pride, or another's envy: keep, I say, but the eye in bounds of moderation, and there is nothing else in man, that do's require much for its satisfaction. 'Tis nothing else but the unlimited, unwearied eye, that looks thro all the world for entertainments, and must have services from every part of the whole universe; the *Indians* must dive into the depths of the Abyss, and dig the rocks to get a Jewel that shall dash a little light into thine eye; the Mariner must pass throughout all the variety of climes, must cross the frozen and the torrid Zones to pick up those diversities of things that are to please thy sight, with a new garment for thyself or for thy chamber, or rather are to make a dress, not for thy back indeed or for thy room, but for thy eye, which is not well, except it see fine things; that must have furniture out of the bowels of the worms, and out of the bowels of the earth, have gold and silver utensils, and silken ornaments, and have I know not what: so also several nations must conspire to make up almost any one in the whole variety of sports, which yet do but pass by, and please the eye, and move away as quick as sight itself. It is the eye indeed that endears every excessive sin to us. The Scripture do's most properly express it, when it says the *Adulteries of the eye;* for its delights, those of variety I mean, for that too hath no other, serve nothing but the eye. So it is in the sin of pride, and covetousness, and pleasure: it is that part spends almost all the riots and intemperances, that drinks in objects minutely, and thirsts for all diversities, these consume. Do but teach that to be content, and there will be enough for charity. If God had bid us rob our bowels for to feed the hungry, divide necessity betwixt us, and deny nature's cravings to hear those of the poor, it had been hard; and though the Lord emtied himself for us, yet sure the croaking of our empty bowels would have sounded much like murmurings at such a precept: but when he bids us only spare a little of the provisions of our eye, which wants nothing at all of them, do but deny thy sight some little portion of its excesses, and lay out

some of its unnecessary objects on the Poor, and I will ask no more for charity. This sure is no hard duty. Get but a single eye, an eye that is not niggardly and covetous, that catches at and grasps at everything that likes it; do but moderate its desires and lusts, and all the rest of thee, thy back and belly will be easily contented, will spare enough for liberality: 'tis nothing but an evil eye that hinders. The pinching Miser he can deny all other appetites to gorge his eye, he crucifies his flesh, and almost starves his body to provide for his sight; 'tis this alone he cares for, to have wealth to behold, not use. Could he cure this Wolf, this canine appetite in his eye, that is so greedy to look on wealth, he might afford to give his heaps, for he do's nothing else with them, but see them. And 'tis the very same with them who are as covetous of pleasures for their sight, or things to furnish out the pomps of pride or ostentation of vanity; if their eye would abate in these, bounty would have provisions.

And sure, my Brethren, among the lovely changes that the eye delights in, this might come in for one handsome variety, to see such and so many souls live cheerfully thro the help of thy liberality, to see thy wealth, not only feed the instruments of thy delight, thy Dogs, it may be, or thy Hawks, but feed poor Christians, but feed the members of thy Savior; to see when with a great deal thou canst hardly furnish one room well, much less of it do's furnish such poor laboring families: furniture of a very comfortable prospect it will be at that day, I am sure, when all the other satisfactions of thy eyes are dead, or else dissolving in a flood of fire, then to behold those works which thy estate did help thee to perform; for they *shall follow* thee to Heaven, Rev. 14. 13. and to see that Christ upon the Throne, whom in his members thou hast oft reliev'd; an object that will comfort such a single eye with everlasting light. And so I pass to the second terms to be expounded, Light and Darkness.

1. Light in Scripture do's often signify Prosperity, as Darkness do's the contrary. I need not cite much Scripture for it, Psalm 18. 28. *For thou wilt light my canlde, the Lord my God will enlighten my darkness.* Job 21. 17. *How often is the candle of the wicked put out, and how oft cometh their destruction upon them? God distributeth sorrows in his anger to them.* Isaiah, *c.* 5. 30. do's express times of affliction thus, *and if one look unto the earth, behold darkness and distress, and the light is darkened in the heavens thereof.* So chap. 8. 22. *Behold trouble, and darkness, and dimness of anguish.* Now if it mean thus here, then the sense is, a single eye fills the body full of light; Charity makes a man prosperous in all his actions; but *if the eye be evil, the body shall be full of darkness,* he that either to furnish coffers, pride, or pleasures, or excesses do's retrench from bounty, however he advance these for a while, yet before long God will cut off the opportunities of these; he that will not put a good portion of what he hath to good uses, the time will come, when either he or his, however well provided for, shall not have for their own uses: if their eye be so evil as not to let their candle shed a light to any other but themselves, God will put out their canlde, and uncharitableness shall bring adversity upon them or upon their families; and if the verse mean thus, then it agrees with Solomon's Aphorism Prov. 11. 24. *There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to penury.* But to this I have spoke already; now I shall only say, this is a doctrine that we need not only trust on Christ for the truth of, a very Turk believes it, and not the Gospel only, but the Alcoran affirms it: saying, that which they lay out of their wealth in the way of God, in pious charitable uses, is like a grain that brings forth seven

stalks. Blessed harvest of Charity, increase more than an hundred fold! and I will add but one place of Scripture to it, which says over the Text in larger and more glorious words Isaiah, 58. 7, 8, 10, 11. *To deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh; then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, and the glory of the Lord shall be thy reward: and if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in droughts, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.* The expressions seem to grow upon the Prophet, first he says, *Thy light shall break forth as the morning,* by little slow degrees of increasing light, which peeps out first in a dawn, and so grows into day; and so shall thy prosperity, which dawns and brightens by degrees, as thou drawest out reliefs: but he corrects these words, and thinks this is not blessing quick enough for this virtue, whose return shall be more eminent, conspicuous, and notable; *thy light,* says he, *shall rise in obscurity,* shall have no creeping twilight for to usher it, but they very night shall break into Sun-shine, and in the midst of hopeless affliction the face of joy and gladness shall rise upon thee. Yea more as if the rising light were but weak, and too faint for his meaning, *Thy darkness shall be as the noon-day,* strong and hot brightness shall break in upon thy occasions of sadness, which shall both cherish and enlighten thee, thaw everything that did sit cold about thine heart, and make all pleasant shine about thee. But where, I pray you, are the Luminaries that are to shed this Noon? The Prophet hath them here, *thy Righteousness,* that is in Scripture dialect thy Alms, *shall go before thee, and the glory of the Lord shall be thy reward:* Light expressed not only in terms of overflowing blessedness, but terms of guard and strength; Light he shall have here that shall be glory to him, and shall be fortification to him; *the glory of the Lord shall be his reward,* as if the charitable man did also dwell in Light that were inaccessible, who is so guarded as to have righteousness in his van for his avantguard, and the glory of the Lord of hosts and victories for his rere-defense; which means in plain words this, that the Lord will make the righteousness of such a man appear, and will do good and glorious things for him in this life. And then let others please themselves to have their wealth break out in shining pomps of bravery about them, or flow in streams of plenty and of delicacy, or of pleasure; alas the spring of these will quickly fail. If any scorching weather come, any fiery trial, any persecution, yea any days of adversity, the wealth will go out that is to furnish them; or if there do not come such days, yet the too full streams will drain the fountain, and there will be no spring to feed the current; yea or however in a while these streams must grow unpleasant, and they will choke the soul that swims in them: but the charitable man, the man that deals his bread, and draws out his soul to the hungry in relief, while he hath the means, and in compassion and assistance while he hath not, whatever fail, the fountain of the glory of the Lord cannot be exhausted, he will have righteousness and glory still about him; the comfortable streams of which are of another relish than those carnal worldly delights which wealth provides, or else can give; of a more blessed goust, the inextinguishable shine of which is surely far more cherishing and gladsome, than the gauds of vanity or fading pleasures. The brightness of God's glory cannot die, cannot be taken from

thee, it is its own defense and shine: for righteousness shall go before thee, and the glory of the Lord shall be thy rereward, and then 'tis clearly proved, that such a single Eie shall make *the body full of light.*

2. Light do's signify holiness of life, deeds truly Christian; *walk as Lights in the Lord,* nothing more common in Scripture: and Darkness signifies a sinful and un-Christian life, a life that's full of deeds of darkness. And then the words mean thus; as the eye is the candle of the body, lightens and directs it well if it be as it ought, but otherwise very ill, and the man is in the dark, if his eye be ill, and do not serve him: so is the heart of man, as to the guidance and direction of his actions; if his eye be single, if he have an heart taken off from the world, a liberal, bountiful mind, not set upon the love and desire of the things of this world, his whole body will be full of light, his whole life will be very Christian, all his actions holy and heavenly, and to the making of them so, liberality of mind hath a very observable influence. It will incline a man wonderfully to pious courses, it is a leading virtue, as the eye is a leading part. But if the eye be evil, but if the heart be worldly set upon wealth, either for itself, or for those heights or fine things, or pleasures which wealth do's procure; if it be unsatisfied in these things for itself, or envious at others for them, the whole body will be full of darkness, the whole life will be very un-Christian; such a disposition of mind as that, quite draws a man off from the temper that Christ requires: the unsatisfied, the envious, and the covetous person can never serve God, but only Sin, those dispositions being the root of all evil. Now *if the light that is in thee be darkness,* if thy heart be un-Christian, and if thy leading virtue, that was to take thee off from all worldly inclinations, be extinct and dark in thee, *how great is that darkness?* what an un-Christian life will there be, and whatever light do's shine about thee of the Gospel, whatever light thou dost pretend of knowledge, or of whatsoever else, there is a deep darkness dwells upon thy heart, and is in all thy actions.

Now this sense we see connects what went before and that which follows after, drives on our Savior's design that he is pressing here, and to this sense Scripture always speaks in the expressions of single and of evil eye, of light and darkness; and therefore this was certainly the sense that was intended by our Savior, and to the prosecuting of it I shall show,

1. That to have a generous, liberal mind, an heart taken off from the self uses and advantages of wealth, is the great means, the great engine and instrument of making all the actions very Christian, the life holy.

2. This grace in the heart, bounty of mind, is a great evidence of a true Christian heart.

3. A worldly heart, loving and desiring wealth, troubled at its condition, envying others that are in better, and for the ends of any advantages to itself, straitening its liberality, is not only in itself an un-Christian temper, but such as is the root and cause of a life wholly un-Christian and unholy. Of these in their order.

1. To have a liberal mind &c. That the throwing of this earth out of the heart is a most hopeful way of making the man clean and pure, we have most pregnant Scripture, Luke 11. 39, 40, 41. *Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part in full of ravening and wickedness. Ye fools, did not be that made that which is without, make*

that which is within also? But rather give alms of such things as you have, and behold, all things are clean unto you: which bears this seen, ye hypocritical *Pharisees* wash yor selve as if a man should wash his vessels, the outside of them only, leaving the insides of them full of filthiness; for thus do ye wash your bodies, leaving your souls full of all uncleanness. This is an extreme folly; for it your outward washings were in obedience to God, you would cleanse the insides, your hearts and souls, as well as your bodies. The best way of purifying yourselves, your estates, your meats and drinks, *&c.* from all pollution cleaving to them, is by works of mercy and liberal alms gifts, and not by washing pots and vessels. Thy broken meats, thy scraps, thy charities shall cleanse thy platters more than washing them shall do, alms shall make all things clean. But how this? To cleanse hath two aspects, either on the guilt of past actions, or on the habits and dispositions to future commissions; and is to cleanse us from the evil that we have don, or to make us clean from those vices that were in us, and which would make us do more evil: the first of these is don by Repentance, not by Alms. Indeed the Wise man says, *the alms of a man is as a signet with the Lord, and he will keep the good deeds of a man as the apple of an eye, and give repentance to his sons and daughters,* Ecclesiasticus 17. 22. the happiest way of purchase for a family in the world. The give to children an estate perchance is but to give an instrument of vice, bestow the means of sining on them; at best 'tis but to leave them pomp and superfluity; but to give Repenetance to them is to give security of everlasting blessedness, this is as it were to entail Heaven on ones children. But this is not the thing we mean, we are to see how Alms should make us clean from vice. It is observed by a Reverend Expositor, that our Savior speaking *Syriac,* useth a word for alms, which in that language and *Arabic* signifies cleansing; that is, give Alms, which as it comes from a word that signifies to cleanse, so all shall be clean to you: and they give this reason of the notion, they derive Alams from a word that signifies to cleanse, *quod opes ab inquinamento, & animum ab avaritiae sordibus purgat,* because

1. Alms purgeth our wealth from the pollution and filthiness that adheres to it. As among the *Jews* it was not lawful for any man to use the increase of his own land or cattle, to eat part of his own harvest, nor feed on his own vineyard, or employ the profits of any one beast of his own herd or flock, till he had given up to God the first-born of that beast, offered the first fruits every year of his fruit-yards, and dedicated a first sheaf of his harvest: this must sanctify all the rest, which till then was unclean, not to be used by him; to this, it seems, our Savior do's look in his direction. There is an unclean tacke in everything that comes from earth, it do's derive a soil and tincture thence, and tastes of the place from whence it came, there is a kind of unsanctifiedness in wealth, which must be purged away. Our Savior do's imply this, when he says, *all things shall be clean to thee,* intimating, that without some such course be taken 〈 in non-Latin alphabet 〉 all our possessions are unclean to us; and S. *Paul* says expressly of meat, it must be sanctified. Now says he, the way to cleanse thy meats (and so for all thy wealth) is to give up part of thy meat to God by the now Christian way of sacrificing. Alms: this the truest way of blessing a meal, by engaging God a guest to it, who brings his blessings always with him, and he hath still a share in that meal that the poor partake in. This course is of so great importance to be taken in every sort of our wealth, that holy *Job* presses an imprecation on himself, if he have not don so, Job 31. 16, 17, 18, 19, 20, 22,

23. *If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; for from my youth he was brought up with me as with a father, and I have guided her from my mother's womb: if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep, then let my arm from my shoulder-blade, and mine arm be broken from the bone; for destruction from God was a terror to me, and by reason of his highness I could not endure.* So that Alms makes 〈in non-Latin alphabet〉, all our possessions, all our moderate enjoyments clean, if sanctifies them to our use.

But secondly, which is mre to our design, their second reason is, *animum ab avaritiae sordibus purgat,* it do's draw off the heart from worldly mindedness, and by that means from all unclean carnalities: but to not mistake me, Brethren, that a few, though perhaps noble acts of charity will necessarily take a man off from all vice; he may perchance be willing in some good humor to part with some wealth, that will not part with a lust or an ill custom, and his profuse and inconsiderate bounty may come in amongst his prodigalities, and be his vice, so far it will be from lceasing him from vice. But the thing is this, he that hath thus far conquered his heart, and unwrapt is out of the entanglements of riches, that he is perfectly disposed in mind, not once, but by a constant course to dedicate a good portion of what he hath for those compassionate uses, and is very well pleased to look upon such a share as not his own, but set aside and consecrated: 'tis certain that if this be hearty, he that can resolve to part with such a part of income for those uses, must also resolve to part with all worldly or carnal advantages of that income, such things as it procured him, and he cannot have without it. If I will cut off so much from my estate on that good consideration, then I must cut off such degrees of superfluity, I must abate such and such pomps and vanities, I must retrench excesses, and I must part with heights of pleasures, for these are virtually resolved in the other; I cannot have these if I give away the foment, the thing that is to feed and preserve them, these therefore I disposed of with that part of my revenue, nor shall I think them fit to vie with those necessities, that beg or Christ his sake, nay with those wants of Christ himself that begs in those poor men's request and needs, nor shall I for such things draw back or grudge my charities. I can much easier want some portions of those contents, than see so many souls want necessaries; compassion strikes me deeper than those satisfactions, and finds me much more pliant, and more sensible. Lo here a man already brought within the mediocrities of virtue, there too where virtue finds the greatest oppositions of temptation; those of intemperance, and pride, and pleasure, in all these he is moderate and calm, merely by virtue of his bountiful-mindedness: and if he be not so, 'tis certain that the person is not free-hearted, unless it be unto his sins or the companions of them. For if he love his pride, and heights, and honors, and all those pomps that are to serve them and his emulations; or love the superfluities of riots, or love immoderate delights, 'tis certain he loves wealth implicity, altho he take no notice of it, and he is covetous in his heart, though he do's not discover it; because he cannot but desire passionately that which is to furnish his eager desires, and love immoderately that without which he knows, if he consider what he do's, he cannot have that whicih he loves immoderately; and if he do resolve to serve those still, and yet do give away, 'tis out of inconsiderateness, not from

bounty; he is not liberal but rash and careless, will not weigh how the wealth serves the other ends, but still resolving upon thees, not minding what he do's, disposeth of the other. No he tha is truly compassionate and liberal, resolves to deprive himself of somewhat to relieve others wants, that is to say, if he consider what he do's, (and if he do not, 'tis not liberality of heart) to deny himself some of the advantages of his estate, (for to consideration those and his estate are all the same) pomps, profits, and pleasures to sustain those that need: and he that do's so, he hath plainly brought himself into the bounds of all virtues, and for the rest that concern men, 'tis sure he that is so fully disposed in heart, as to deny himself his own advantages merely to do good to others, cannot be inclined to do ill to others for his own advantage, these inclinations cannot dwell together; so that in one word, this bounty of heart engages into all Morality, he will be humble, sober, contented in himself, and live righteously and justly with other men. 'Tis such a leading quality, that merely by virtue of that disposition of mind, when it is seated there in earnest, the other parts of that which we call honesty, come in. And then for all Religion and Piety, if he that out of obedience to God and compassion to the afflicted have brought his heart to such a pass, that he can draw out his soul to the needy, 'tis certain that in doing so he *lays up treasures in heaven,* v. 20. and by the verse that follows he that lays his treasure there, he sets his heart there also; and he whose heart is set on heaven, I shall not fear to pronounce of him, his actions will drive him thitherwards with all religious violence. Do but think with yourselves how you pursue the things you hearts are set upon in earnest, what out-goings of soul you have to this rencounter of the object of its strong affections, no rest but in the labors that work towards it, no calm but in those violences. And much of this there must be in Religion, where the heart is set upon the hopes of it, on heaven. He must be eager in it, as the covetous is on his gains, the proud man on his pomps, the pleasurist on his sports, the Epicure on his excesses. It is not possible a man should have no heart to that on which his heart is set. He therefore that hath set his heart on heaven, must be religious and holy; and so it is concluded that the liberal-minded must needs be so. The progress of which proof is this, he whose heart is in heaven, his conversation will be there, his life will be Christian and holy: he whose treasure is in heaven, his heart is in heaven: he that hath taken off his heart from the world, and out of liberality of heart gives alms, he lays his treasure up in heaven, and then it is concluded that he is religious.

And this now may apply itself without my help to press it to you. Ah my Brethren choose and strive towards a virtue that will help you to all the rest, that will calm and moderate your affections to this world and the dying follies of it; and that will draw your hearts to heaven, and set them on the world to come. Who would not labor for one disposition of mind that comes with such a train of pieties, that hath all Christianity in its attendance, and brings all into the soul with it? Who would not give alms, if by doing so he give himself a shole of virtue? to whom is this man bountiful, but to himself indeed? Here is a ground for men to beg after the fashion of *Lombardy,* Be good to yourself, Sir, and bestow an alms upon me: for he indeed is good unto himself, who what he gives lays up in heaven as a treasure for eternity, and at the same time entertains the disposition to all piety in his heart, receives all virtue into him. I sahll not need to call in accessory proofs, fetch in auxiliary motives, tell

you that works of charity are called *good works* in Scripture, and the liberal man *good.* So Rom. 5. 7. the *good man* signifies, and Tit. 2. 5. where the women are commanded to be *good,* it is merciful; so works of mercy are called *good works,* Acts. 9. 36. *doing good,* Matt. 12. 12. Heb. 13. 16. *good fruits* James 3. 17. So to *work good* signifies Gal. 6. 9. and *every good work* 2 Cor. 9. 8. is works of mercy, as if he did engross all goodness, and that same virtue did fulfil the title. Nay I tell you more, that the *merciful man* and the *perfect man* are but two words for the same person, Matt. 5. 48. Luke 6. 36. all Christianity is so sure appendant to this disposition of the heart, (when it is in the soul I tell you, not when it is now and then in the actions) that this alone is perfectness, 'tis *entire lacking nothing.* And then here is a clear account, why at the last great trial nothing should come upon account but charity, that is the only thing the Judge takes cognizance of at the day of final doom; *When I was hungry, ye gave me meat:* the words of everlasting Judgment pass only in relation to this, nothing but charity do's come into that sentence, for all the rest is implied in this: and where the heart is liberal, the whole life will be Christian; this is an evidence will pass at God's Assise, stand before the Searcher of the heart and reins. And therefore it may well be a sign to us, and make proof, that this grace in the heart, bounty of mind is a great evidence of a truly Christian heart: the second Proposition.

Blessed Savior, thou that wert all bounty to us, that didst empty thyself to enrich us, and didst choose rather to die thyself than not relieve us when we were sick to everlasting death; give us grace to be like-minded, shed into our hearts this disposition of soul, that will make us so remember thee, a disposition that will make our affections even and moderate to things of this earth, which by teaching us to part with wealth contentedly, will work us out of the world, and teach us not to be enamored on the advantages of wealth, not to be passionate for pomps or pleasures, or for any superfluities which wealth procures, which will set our hearts in heaven, and lay up treasures for us there; which if it rob us of the pomps and the magnificences of this world, will give us for them pomps of piety, the whole train of virtues, a long attendance of graces; if it deprives us of some heights or some excess of pleasures, it will recompense with the satisfactions of relieving Christ in his members here, and reigning with him hereafter in Kingdom:

SERMON XXII. THE LIGHT OF THE BODY is the Eye.

Matt. 6. 22, 23.

The light of the body is the eye: if therefore thy eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

PHILOSOPHY do's say that all virtues are so annexed and tied together, that it is not possible for any man to have any one truly and complete, but he must needs have all; they are like pearls upon the necklace, from which if any violence pull one, the string is broke, and all are shattered and disordered. And S. *James* saith, c. 2. 10. *Whosoever shall offend in one point, is*

guilty of all; and sure the virtue of the Text makes good both these Positions: if liberality of heart be that one point, he that excludes it from his Soul, shuts out the rest at once. All the graces are as train to that leading virtue, are its such close attendants, that they must needs have the same fate, and either dwell together in the heart, or all together be thrust thence: for, *if thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness.* An envious discontent, uncharitable mind, makes the whole life un-Christian, and he that do's offend in that one point, must needs be guilty of all; and if Charity, that *bond of perfectness* in S. *Paul,* that tie of graces that do's unite them to itself, and with each other, if that be there, all graces must be there, and liberality of heart makes the life Christian; for *if thine eye be single, thy whole body shall be full of light.* But

I am now to show you that bounty in the heart is a great Sign of a true Christian heart, that that person who not out of easiness or modesty of constitution not knowing how to deny when he is asked, nor out of inconsideration or vanity bestows an alms, or else when importunities do's beg it; but he who out of real compassion to the wants of others, and hearty sense of their calamities, and out of sincere obedience to God resolves with himself to deny himself such and such advantages of his condition to such a good proportion of what God hath bestowed upon him, purposes in his heart to set aside such a portion from his own uses, knowing and considering that by so doing he do's part with such and such satisfactions which did accrue to him by that wealth, yet will do it for the relief of others necessities, that their souls may be comforted, and they may praise God in his behalf. This person hath in himself a great evidence of an heart truly and sincerely wrought upon by the Gospel, and wrought over into the realities of Christianity.

I shall prove this to you, and though I know there be many virtues which seem to have no connection with liberality, and many inclinations in the heart which bounty hath no direct influence upon, several evil tendencies of soul which it hath no formal opposition to, that it should thrust them out of the heart; yet that such a complexion of mind do's either directly or by consequence so oppose them, as not to endure them in the heart, I shall very briefly show you in gross, and by retail.

And first that in gross that is a sign of a true Christian heart, see Col. 3. 12. *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness;* it seems that bowels of compassion and bounty is a sign of being such full Christians, that the Apostle takes in all words to complete the Character, and do's it in words of a beloved sense: and let men take them in what sense they please, they do my work, whether as persons chosen out before all time; it seems then to be liberal is a sign of that, and they will have very little reason to conclude themselves elected an eternity before they were, who now they are, and are called and taught by God, do not find this disposition in their hearts: or to take them in their naked meaning, be liberal, as being God's choice and precious ones, (so it signifies, *elect, precious,* 1 Pet. 2. 6, and in other Scripture *elect* is the choicest, best,) such as are priz'd and valued by God: *as the elect of God, holy,* such as have his sanctifying Spirit poured out upon them; and such are beloved by him; as choice and precious things are always dear to us. Now then to be compassionate and bountiful is to be as thus, and liberality of heart is one mark of Election

and Holiness, and they that have it, are as God's choice, sanctified, dear ones. *Put on therefore, as the elect of God, holy and beloved, bowels of compassion* and bounty.

2. As it is a sign of our being the Elect of God, and the Inhabitation of the Holy Spirit, so it is also a sign of our being like minded with Christ. S. *Paul* do's urge his example as a motive to the *Corinthians* liberality, Ep. 2. c. 8. v. 9. *For ye know the grace* (or charity) *of our Lord Jesus Christ, that being rich, yet for your sakes became poor, that ye thro his poverty might be rich:* and therefore for us to do so is to follow his example, and to have our hearts set to it is to be *like minded,* and truly that is to be Christian enough. If that a person of the God-head *emtied bimself,* 〈 in non-Latin alphabet 〉 Phil. 2. 7. exhausted himself of Divinity to relieve us; if the God of all the pleasures of the earth and the joies of heaven became the Man of sorrows to rescue us, if that the Lord of everlasting blessedness made himself Prince of sufferings and calamities to ransom us, if this be a temptation to the inclinations of our heart to set us upon going to do likewise in some low weak measure after the rates of our abilities; then to do so considerately, to deprive myself of some advantages, to exhaust somewhat for the sakes of those that want, is to have the *like mind in us that was in Christ Jesus our Lord:* but because this may possibly evince us to be like-minded only in one thing, therefore

3. In particular, he that is thus minded hath a great evidence of his having overcome the World, a wide and a vast conquest; for, my Brethren, 'tis not only he that is a slave to money, whose heart and actions do importunately pursue the ways of getting or of hoarding that, whom the world overcomes; but he is a slave to the world, whose mind is impotently set upon any of the advantages of this world, the man whose heart do's in too great a proportion either of time or whatsoever else pursue anything which this World is to furnish with, that man's heart is entangled in the pursuit, and it is fettered to the World, which is his motive and pretence for that too eager inclination. And therefore in our Baptism when we renounce the World, we do not only bid defiance to the love of money, but we renounce the Pomps and vanities of this wicked World; whatsoever either too great pleasure or height, excess or ostentation, or pride that this World ministers unto. Now then, when a man do's not only now and then give little to them that ask and beg of him, (for so it go's away in such small instances, as will not evidence either much consideration of it, or any great work wrought upon him as to not loving of the World,) but in devout retirements resolves to deny himself in such a proportion, and cut off such a part, 'tis certain he do's cut off such degrees either of pomp or vanity, or plenties, or whatsoever other thing that part of his estate did serve. Now he that can do this resolvedly in his soul, not out of any heat, but from deliberate purpose of heart, 'tis certain he hath to so great a degree disentangled himself from the snares of the pleasures or other advantages of this World, he hath unloosed their fascinations, and weakened all their sorceries; 'tis clear he hath so far withdrawn his heart from the degrees of whatsoever he did love that this World served him in, that he resolves none of them shall engage him to their superfluities: for to prevent that he cuts off their foment, the streams of those contents, they shall not overflow his soul; for he will turn the spring, and make the current run another way. 'Tis evident he hath so torn all beloved earthly satisfactions from the embraces of his heart, as that he will not feed them, not with his own estate, if he cannot also to a virtuous degree feed the poor: he hath so far turned out

the love of pleasures, or of pomps, or whatsoever, as that he willingly do's part with those degrees of them, cannot be retained together with his liberality. And such a heart sure is without the vicious degree of worldly contents: for vicious inclinations to them use to pursue them as far as they are able, and set no bounds to themselves but those of possibility, will not be limited in their prosecutions by considerations of a virtue as this man's are, and therefore he is too strong for these temptations, and so hath overcome the world.

And now if we consider the advantages of this conquest either in gross, it is a victory over such Enemies as were in Christ's opinion almost invincible, such as did so block up all passages and avenues to blessedness, that he affirms and repetes *it is impossible for a rich man to enter into the Kingdom of Heaven.* Let men think what they will of those occasions of sin, which their dislikes of a low condition or of poverty makes them believe it do's abound with; but I tell you there are such ineluctable temptations to vice in an estate of plenty, as that without a greater measure of God's grace than is sufficient for any other state of life, a man will never overcome them. It is so insuperable a temptation to have that which will furnish him with all his heart or lust can wish for, to have everything that is in his desires put into his power, and so impossible to part with that which serves all his inclinations when God calls for it, as he do's when we cannot at once keep the estate and obey Christ, (which was the occasion of our Savior's words:) and wealth it do's so sauce and invite every vice, it do's so dress objects for lust, and feed with those full plenties, that heat men into it and strengthen for it, do's so pour in provocatives by idleness and excesses, it do's so fill with insolence, or pride, or ostentation and vain glory; it do's so swell and so puff up with heights and scorns, makes men contemn others and oppress them, think anything almost is lawful in their usage of them; yea become careless of Religion, and by degrees contemn it too, wax insolent with God, scoffers at piety, rude in profaneness, anything forsooth they may do; and a whole shole of other such like qualities are the almost certain appendages of men in estate, at least in some degree. In a word, it takes off the heart quite from the Love of God and those things that relate to him, it fixes them so to these worldly satisfactions: yea when it comes to such a pinch, that a man must either wound his conscience, do some great deliberate sin, or part with this so forsooth happy utensil, his estate; break with all the duty in the world rather than part with that which furnisheth him with such convenience of sins, that 'tis no wonder if it be impossible for a rich man to enter into the Kingdom of Heaven.

And then for a man to have overcome the General of this great Army of ruinous vices, the only leader that can draw them up against him, to have cut off the source that feeds this inundation of mischiefs, these overflowings of ungodliness from the heart, is a good strong evidence to a man's heart, that he is well resolved against the vices, when that he do's resolvedly deprive himself of the instrument of them, the thing that do's advance them, and hath perfectly divorc'd from them: he needs not doubt but that if it please God to bring him to straits, that he shall rather be content to part with a good portion of his estate, than part with a good conscience, who is content to give away good part of his estate merely to exercise a virtue in obedience to God. He will give it if Christ call for it, who gives it if the poor call for it. He is well secured from feeding pride, excesses, and the other sins of fullness with his plenty, who gives all superfluities away to feed the hungry, his wealth is otherwise

employed than in ministering to vice: and however 'tis certain his heart is taken off from the sins that are occasioned by riches, who heartily gives away the occasion of those sins; and though the gate of Heaven be as strait as any needle's eye, yet this wealthy Man, this Camel in one sense of the word as it do's signify a cable rope, when his wealth is divided thus and scattered, when the rope is separated into little threads, then it will go thro the straitest needle's eye, and this rich man enter inter into the Kingdom of Heaven.

And here were argument enough for the triumphs of comfort to an heart that can discern this sign of his Election, this fruit of the Holy Spirit, this instance of *like-mindedness* to Christ, this assurance of his conquest over that same Enemy, which is the Fleshes auxiliary, and the Devil's instrument, without which neither of them could much prevail upon us; for they do it by the aids the World do's bring, by the temptations and the baits which it do's minister. A consequent fit for Christ to glory in, *I have overcome the World,* saith he, Matt. 16. 33. and truly if any man, the religiously sincerely bountiful man hath don so to a great degree. He hath unglued his heart from it, they part with ease; you see how he distributes it, and throws it from him: and this is sure encouragement enough to set you upon searching whether you can find this Evidence within you, if it were not a certain sign also of more things, a sign of particular evidences and effects of having overcome the world.

For first, it is a sign of a perfect contentedness in ones condition; for apparently he is not unsatisfied with what he hath, who not only is content, but who contrives to have less, and gives away good part of what he hath. He cannot be discontented that he hath no more than he hath, who is resolved not to have so much, but searches for occasions to distribute what he hath. And if this be an infallible sign of a contented mind, (still I speak of the liberal heart, not only of a scattering hand,) it is an evidence of the greatest happiness in this world; for God hath prescribed one certain remedy for all the evils in the world, a contented heart. This is the only aim of all the arts and all the plenties of the world, it is for this alone men dig the mines of treasures, search the whole circuit of delights, run thro the hurry of an universe of pleasures, wherein, God knows, they seldom find it, but all intend only content. Whether they would be great or rich, or be luxurious, or everything, it is because they seek content in these things; which he that hath in whatsoever state he be, he hath the scope, the price of all the treasures in the world, he hath the sum and comprehension of its felicities, which therefore the liberal heart hath the sure sign of: yea in this he hath the certain evidence of S. *Paul's* temper that he so much exults in, Phil. 4. 11, 12, 13. *I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things thro Christ which strengtheneth me.*

Secondly he hath an evidence, that he is freed from envy, and those black disturbing passions that attend it. For certainly he do's not envy other men's greater condition, who willingly diminisheth his own. I am not troubled others coffers are more full than mine, when out of choice •empty mine, and rather choose to lay up my revenues in the bowels of the poor. I do not envy their richer furniture, when I give mine away to furnish needy laboring families, and change the clothings of my rooms into the clothing of the cold bare

Christians; and I can much more calmly see my chambers naked, than Christ's members. I have no emulations at the full plenties of other men's provisions; for why should I, when I send away my own provisions to cheer the hungry, to make the hearts of famishing souls rejoice? If I have not so many plenties in my dining Room, yet I make more feasts in the cottages, where every alms is a feast. 'Tis certain he that will not use what he hath to his own interests and advantages, but gives them to advantage others, cannot envy the advantages of others: so that he is free from envy, that rottenness of the bones, that consumtion of the soul and body too, that which makes every other man's prosperity his own torment, and though he have a kind of malice wheresoere he sees anything of flourish or of excellency, yet by all those malices he only strives to vex himself; from this the liberal heart is clear.

Thirdly from Covetousness also, and all the griping and injurious passions that are in its train: for it is certain he cannot be inclined to do ill to others for his own advantage, who out of choice parts with his own advantages, that he may do good to others. And indeed I need not prove this; for that a man should be bountiful-hearted and covetous-minded is a contradiction. So that we see the man hath a certain Evidence of being of a contented spirit, and being free from envy and from covetousness, which to be free from will appear to be the great ingredients of a Christian, when you shall see that those three qualities of discontent and envy and of covetousness are the fountains of all the most un-Christian vices of the soul; which was the last Proposition from the later part of the words, *For if thine eye be evil, thy whole body shall be full of darkness.* That, as I proved, do's signify, if thy heart be discontented and unsatisfied in its own condition, apt to envy another's prosperity, and covetous of greater things than it possesses, the whole life will be full of most un-Christian actions; they will betray the man, and fill him full of all iniquity. A subject this of a most vast extent, and truly worth considering and staying on: but I shall only point at things, and show you how they are so in a word; for I will dwell no longer on this Theme. First then discontent in ones condition is the Mother of many provocations of God: for

1. It seems with many murmurs and rebellions of heart against the dispositions of God's Providence. You must not think, Beloved, that a discontented Soul is only unwise, though truly so he be to great degrees. He whom a tempest storms in open field, on whom the rain beats and the wind, is sure a fool if he sit down and cry at it, and vex. What relief is it to him to vie shours of tears with those the clouds drop, to return the blasts of wind with sighs and murmurs, and storm at the tempest? Sure there is no one so unwise, but would make hast and seek for shelter rather, and not sit down to fret and weep at it. And yet that is the fashion of the discontented heart; if the least cross be upon their mind, their sad and troubled thoughts make it look very big, (as thick and misty air do's make all objects,) they fancy it insufferable, they look upon it as if God's *indignation did lie hard upon them, and he had vexed them with all his storms:* and in these storms why do they not fly to God for shelter, nor run under the shadow of his wings for refuge, but vex and cry at it, yea murmur and repine? And what an insolence is this to be angry at the Almighty, because he do's not govern the world as they would have him; to quarrel, because his Providence disposeth of events otherwise than they think is for their interests? Some are discontented when God takes from

them anything they did possess. Now since neither health, nor wealth, nor any other good is thine or from thyself, but only lent, vouchsafed during his pleasure and discretion, and whatsoever he takes from thee is only thy not enjoying any longer what is no way due to thee, when he in his wisdom and in his love also to discipline thee calls for what he lent thee. Is this occasion for a contest with the Lord? Must he lend thee his mercies, when his wisdom sees fit to do otherwise in order to the ends of Providence? What irreligious Rebellion is this, to have risings of heart against God's dispositions, to fall out with their Maker, if he will not lend them his mercies as long, and in as great degrees as they would have him? Others are discontented, because they are not in a better, higher, or more plentiful condition; and why do they not as well quarrel with God, because he did not make them Angels; for what they are is his mere gift, and more than their deservings? He was no more obliged to make thee what thou art, than he was bound to make thee a Cherubim or an Archangel: and must thou murmur at the Lord, because thou hast not the disposal of his gifts to lay them out in what degrees thou pleasest? It is the sin of both these discontents, that they do not submit their hearts cheerfully to God's disposals. They that do not so, S. *Peter* says, are proud, and such as God resists and fights against. And surely then the discontented is a strange person that is proud towards God, and an unhappy person whom God resists and fights against.

2. He renounces his own Prayers; he begs of God, *thy will be don,* and yet do's murmur that it is so: and what a strange Petitioner is this, who repines if he be heard, and is vext that God do's grant his Prayers, is angry with the Lord because he do's what he desires? And then shall such a person ever hope that God should hear his Prayers at any time, who is displeased because the Lord do's not deny him?

3. All concupiscences are the effect of this; for because they are not satisfied with their own condition, they desire what is not their own: and so the breach of the tenth Commandment is the certain consequent of this disposition of mind, or indeed rather it is but several instances of forbidding discontentedness with our own condition; and in it, *Thou shalt not covet thy neighbor's wife,* is not meant, thou shalt not desire to commit *adultery* with her; for that was forbidden in the seventh Commandment: but as thou shalt not covet his house, which do's not signify thou shalt not desire once to walk thro it, or to sit and dine in it, but thou shalt not desire the possession nor propriety of what is not thine own, shalt not desire it should be thy house, but be contented with thy lot; so here, thou shalt not be troubled that his wife or servant is not thy wife or servant, and think it as fit thy Neighbor should enjoy the comforts of a happy wife, if God have given him one, or the pleasures and splendors of an estate, or the advantages of a commodious servant, as thou dost think it fit thou shouldest enjoy what is thine; and not desire not only to be theif, but not the owner of them: be content with what is thine.

4. All the Seditions and Rebellions in the world, and those armies of Sins that attend them, that wage their wars, which are upheld by legions of villainies, as numerous as those of men, all the disturbances of States and Churches are but the effects of discontented spirits, men that were unsatisfied with their condition, desired a change, and car'd not by what means

they compassed it. They can charge thro seas of blood and sin, over the faces of men and conscience to get out of the condition, which they are not well content with.

I could assign more sins that do attend a discontented heart, when it hath opportunity to break into them: all the effects of anger, and of malice, and of concupiscence, and a whole shole of others are in its train, but that I must reserve one word for Envy.

2. Envy, to say all in one word, however slight a thing we may esteem it. For to envy at another person's having better qualities, or greater dignities, or richer furnitures, or wider estates, or handsomer provisions, this we think do's no mischief to the persons, and therefore is no crying crime. Yet besides that it is more unjust than hatred or than malice, for these have still pretences that do look like reason. I cannot hate a man, but because he do's me some wrong, and that is some reason; for I hate his injustice: but envy hath not any least pretence. Is it a wrong to me, because that person is better qualified, or better endowed? Is he unjust because he is rich, or learned, or well provided? and yet for this I envy him. Besides this, I say, to stab it with one thrust, Envy hath all the vices and all the ruins in the world for its issue, all sin and all damnation is its brood. The Devil envied man's felicity, and therefore tempted him, and so man lost Original Righteousness, and he lost Paradise; and he envies his recovery by Christ, and therefore temts him still until he ruin him eternally. Whatever guilt, and whatever misery is in the world, hence it springs, it is a feind-like devilish humor. And now would you take the prospect of these two qualities, discontent and envy. Lucifer was not satisfied with his condition, and he was therefore cast from Heaven, and all his fellow Angels became Devils; and then he envied man's condition, and changed his Paradise into everlasting misery. These two qualities robbed Heaven itself of those inhabitants that should have filled it, and the Son of God himself, and peopled Hell; it made Angels become Feinds, it made God die, and made men damned, and there is enough for that.

3. *Covetousness, I am sure I can say no more of that, than what S.* Paul *hath said, nor more to my purpose, 1. Tim. 6. 6, 7, 8,* 9, 10. Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out, and having food and raiment let us be therewith content. But they that will be rich, fall into a temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves thro with many sorrows.

And oh that three such dismal qualities with their accursed trains should breed in that same little part, the eye! An *evil eye* is the womb wherein they are conceived, and if that one small faculty be so fruitful in guilt and in destructions, how shall we reckon the whole man? *Miserable men that we are, who shall deliver us from* a whole *body of death,* and from the state of those deaths, and from darkness, in which this *evil eye* engages us? A darkness which our Savior could not otherwise express, but by astonishment, *How great is that darkness!* A darkness great indeed, because 'tis willfully incurable, no state do's so withstand the light as this. The Sun of Righteousness, the Day-spring from on high, that came to visit us, could strike the light thro darkness, and make the *shadow of death* bright Luke 1. 79. that did shed

light, that was *a glory,* Luke 2. 32. could not yet break in upon a Country clouded with this humor: his Miracles and he were both desired to withdraw, could have no least Reception, when interest and profit came to be touched; and a Legion of Devils, that did plot together, could contrive no surer means to keep out Christ himself, than by setting up an *evil eye* to look upon him and his Miracles, than by engaging this greedy affection against him, and that but in a small instance. We read a strange story Matt. 8. 28. Mark the contrivance and the policy; the Devils knowing that Christ would cast them out of the two possessed men, and by that Miracle so far show forth his power, that it would probably bring all the Country to believe on him, they desired to prevent this, and thereupon fall on this project, which might incense the men of that Country against him; and in order to it they besought Christ, that if he did cast them out, he would suffer them to go into the herd of Swine; and though he seldom wrought any destructive Miracles, yet that the people might see the virulency of these Devils, how destructive they were, if not restrained by his omnipotent goodness, and so they might understand the mercy don to those that were possessed, and likewise see the mercy now approaching to their Country by the coming of Christ, if they will accept of it, and withal to try whether their love to their Swine was greater than that to their own souls, he permitted the Devils to go into the Swine, he would not restrain them, and they went into them. They who fed the Swine gave to the owners notice of their loss, and did let them know, as the Swine were drowned on the one side, so two men possessed with Devils were recovered, and that Christ had don this since his coming thither. Hereupon the whole City, as being very much concerned in that which had happened, came out to meet and see Jesus, who did such Miracles; and instead of being wrought on by his cure on the men to desire his continuance among them, the consideration of the loss of their Swine made them desire and beseech him that he would depart out of their Coasts. Behold an equal Enemy to Christ and all his Miracles, an Enemy that was too hard for them, even a little worldly advantage! The Senate of Hell hath no project like this to keep out Religion, as this making Religion thwart an interest; rather no Christianity, than abate gain or greatness, or any earthly satisfaction; rather the Swine, than Christ himself.

But we have a worse instance yet than this, and more comprehensive as to our purpose. An *evil eye* could not endure to see the Son of God alive, and when the second Person of the Godhead was to be betrayed and crucified, the Devil had no other passion to employ on that design, but these same, discontent and envy and a greedy mind, and all these but at little trifles. We find that *Judas* bore the purse, and S. *John* says that he *robbed it,* John 12. 6. was deceitful in the discharge of his office of relieving the poor. Now it happened that a woman spent a box of precious ointment upon Christ, at which *Judas* was discontent, and envied it his Master, Matt. 16. 8. Mark 14. 4, 5. he *murmur'd,* and had *indignation at it,* says the places; his *evil eye* could not endure to see such a sum should pass his purse, (of which yet he could have purloin'd but very little, for the sum was not great) and missing that, for very envy (for it was immediately upon it Mark 14. 10.) his own covetous heart by the Devil's suggestion put him upon his project of gain to make some advantage by delivering Christ to the hands of the *Jews,* and upon his consenting to this suggestion the Devil was permitted by God to have this power over him, *to enter into him,* John 13. 2. and doing so incited him to make a

bargain with the Rulers of the *Sanhedrim,* their great Council, and with their Officers to deliver up Jesus unto them; and he yielding to his incitation, and after Christ's talking with him, and telling him distinctly of it, and the sin and danger attending it, Mark 14. 21. and his not yet relenting, the Devil entered into him again more forcibly than before, John 13. 27. hurried him to the speedy execution: and he went and *covenanted with them that he should have thirty shekels,* Matt. 26. 15. 〈 in non-Latin alphabet 〉 Luke 22. 6. and thanked them, altho it were a low and a vile sum, as could be the price of a slave, Exod. 21. 32. yet *Judas* thankt them for the offer, so covetous he was and glad of an occasion to get money. We see the Devil enters at an evil eye, if that be envious, Satan gets in strait at that eye himself in person, and he possesses hearts set upon gain: and then no wonder if the Kingdom of darkness be in such an heart, when as the King of Hell, the Devil dwells there. Satan entered into him, and when he was there, what design hath he to fill an heart with? nothing but that of getting money, this is effect enough of his possession. The Devil hath don work enough in such a heart as he is entered into really, if he but make it set upon desire of money, though it be but a trifle of gain, but three pounds fifteen shillings. But, Lord God, what will not a worldly heart adventure on; what will not a mind undertake, which envies at another, and is greedy for itself? When such an one did set *Judas* upon betraying Christ for almost nothing: one vanity, one sport, one dress, one sin's engagement to damnation costs a man more, than what an envious covetous Soul did sell the Son of God, the Ransom of Mankind, the price of all the Souls in the whole world for, yea and was thankful for it too: so low, so fordid, and so base a soul it is that loves increase.

And now, my Brethren, there is no need that I should tell you, that you must bring no *evil eye* to the Lord's Table to see his body crucified, and his blood poured out in the Sacrament; no discontents, no murmurs, no envious intentions, nor covetous desires must come near that, for they were these betrayed him. If such a soul come thither, *Judas* is there again; the things that sold him come again to tear his body, and to shed his blood. And do you think that such shall be received and entertained by Christ? Oh no, the bread of the Sacrament will be their Sop; and not Christ, but the Devil enters into such. Oh sure no heart so fit to come to that same feast as the charitable; those that feed him, he will feed: and I could tell you, charity (the offertory I mean, an offering for the poor) was used as an essential part of the Sacrament, and was a service of so high esteem, that preparation was required for it as for the Sacrament; and by the first Councils men guilty of gross sins might not offer, their charities would not be received by the Church. Yea and there was an excommunication from this duty, and to be excluded from bringing their gifts for the poor was a greater censure, than to be shut out from the Sermon or the Prayers. But these are things our world do's not take notice of, nor will understand; to be censured from liberality, and to be excommunicate from bounty, and that receiving of men's alms should be a grace and an indulgence to the givers, are talks that men now have no notions of, nor much care for. But let them be sure no time so proper for our relieving the members of Christ, as when the body of Christ is relieving us to life eternal; no occasion more urgent for us to contribute towards the clothing of the naked body of Christ, than when Christ is clothing us with the crimson glorious garment of his Righteousness; no opportunity more pressing than this to visit his

sick members, than when he administering to us 〈 in non-Latin alphabet 〉 : nothing do's preach Charity like a Sacrament, nor no Sacrament more than this at the time of his Incarnation, when the Son of God did so exhaust himself for us, as to empty immensity of God-head into a span of weak, poor, helpless flesh, to become really one of the meanest objects of compassion, one that had no revenue in the world but Charity; for while he lived he had not an hole to put his head in, nor when he died a grave to put his body in, but as thro all his life his sustenance was alms, so at his death his burying place was alms too, and yet this was the Heir of both the worlds. And this he did to settle us in an inheritance of infinite, eternal glory; and the approaching day began this state to him, a day sure to be reckoned not with the riots, but with the charities of hospitality, with feasts not for our sins, but feasts for Christ, and for his members; feasts such as his own Table is fit to be the leading entertainment in.

O Lord, who hast taught us, that all our doings without Charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of Charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: grant this for thine only Son Jesus Christ's sake. *Amen*

THE END.

ERRATA.

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PAge 4. *line 15. for* 〈 in non-Latin alphabet 〉 . *p.* 5. l. 26. *for* meres *r.* metes. *p. 19. l. 42. for* no *r.* do. *p. 23. l.* 22. *for* an *r.* can. *p. 50. l. 14. for* despute *r.* dispute. *p. 51. l. 1. for* of any of one kind *r.* of any one kind. *p.* 60. *l. 28. after* found *r.* them. *p. 63. l. 7. for* it is *r.* is it. *p. 65. l. 6. read after* evil? *p. 65. l. 49. for* Palms *read* Psalms. *p. 66. l. 48. for* but that *r.* than the. *p. 70. l. 41. dele* and. *p. 77. l. 4. for* censor *r.* censer. *p. 82. l.* 1. *for* coersively *r.* coereively. *p: 83. l. 14 for* Antimonians *r.* Antinomians. *p. 84. l. 13. for* 〈 in non-Latin alphabet 〉 *r.* 〈 in non-Latin alphabet 〉 . *p. 85. l. 6. dele* that. *p. 85. l. 41. for* beleif *r.* disbeleif. *p. 90 l. 41. for* what *r.* when. *p. 110. l. 43. for* salisfaction *r.* satisfaction. *p. 118. l. 24. before* proved *r.* is. *p. 119. l. 1. for* breast *r.* beast. *p. 123. Marg. for* 〈 in non-Latin alphabet 〉 *r.* 〈 in non-Latin alphabet 〉 . *p. 125. l. 31. for* difference *r.* deference. *p. 129. l. 29. for* persecutions *r.* persecutors. *p. 132. Marg. for* Thoma *r.* Thomae, *for* precamus *r.* precamur. *p.* 133. Marg. *read* homagil *for* homigii, ordinat *for* ordinatu. *p. 171. l. 17. for* 〈 in non-Latin alphabet 〉 *r.* 〈 in non-Latin alphabet 〉 *Marg: for* Ps. 77. *r. 78. p. 176. l. 31. for* with *r.* which. *p. 185. l. 18 dele* re. *p. 186. l. 24. dele* to. *p. 187. l. 2. for* no *r.* now. *p. 191. l. 17. for* fins *r.* sins. *p. 195. l 1. dele* is. *p. 198. l. 35. for* insalliable *r:* infallible. *p. 201. marg. for* feri *r.* fere. *p. 203. l. 41. after* other *r.* that. *p. 205. l. 31. dele* to. *p. 206. l. 37. for* imitate *r.* imitate. *p. 210. marg. for* 〈 in non-Latin alphabet 〉 *r.* 〈 in non-Latin alphabet 〉 *ibid. for* 〈 in non-Latin alphabet 〉 *r.* 〈 in non-Latin alphabet 〉 *p. 212. l. 11. for* pour'd *read* poured. *ip. 218. marg. for* 〈 in non-Latin alphabet 〉 *r.* 〈 in non-Latin alphabet 〉 *p. 220. l. 6. for* entertain *r.* entertain. *p. 221. marg. for* 〈 in non-Latin alphabet 〉 *r.* 〈 in non-Latin alphabet 〉 . *ibid. marg. r.* Galatians. *p. 222. l. 20. for*

St. Peter's *r.* St. Paul's. *p. 229. l. 4. before* man *r.* no. *p.* 236. *l. 12. for* where *r.* were. *p. 238. l. 7. for* Isral *r.* Israel.

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Page 11. line 2. for unto *read*•nto. *p. 26. l. 36. f.* an *r.* and. *p. 39. l. 27. f.* renverse *r.* reinverse. *p. 58. l.* 33. *place the Comma that is after* Tenants, *after* government. *p. 64. l. 16. after* tenth *r.* v. *l. 32. f.* put *r.* puts. *p. 73. l.* 45. *before* arrive *r.* men. *p. 74. l. 43. f.* permetted *r.* permitted. *p. 75. l. 21. before* will *r.* that. *p. 79. l. 4. dele* the Comma *after* is. *l. 22. dele* the Comma *after* sacrifices. *p. 86. l. 26. dele* are. *p. 88. l. 42. f.* ad *r.* and *p. 104. l.* 43. *before* it *r.* of. *p. 110. l. 6. f.* it *r.* I. *p. 122. l. 34. after* believe *dele* the stop, *and for* That *r.* that. *p. 133. l. 5. f.* art *r.* are. *p. 142. l. 20. f.* one *r.* once. *p. 150. l. 35. f.* sins *r.* fires. *p. 153. l. 3. dele* the. *p. 162. l. 14. f.* solomn *r.* solemn. *p. 171. l. 21. before* heal *dele* to. *p. 172. l. 11. f.* measuress *r.* measures. *p. 181. l. 20. f.* faith wich *r.* faith which. *p. 199. l. 28. f.* whom them *r.* them whom. *p. 203. l. 36. f.* kearkning *r.* hearkening. *p. 224. l. 40. for* pcesrib'd *r.* prescribed. *p. 225. l. 40. f.* n•*r.* us. *p. 238. l. 28. f.* Statute *r.* Statutes. *p. 244. l. 14. f.* too *r.* to. *p. 248. 16. f.* too *r.* to *p. 256. l. 32. f.* thei•*r.* their. *p. 262. l. 20. f.* to all *r.* of all. *p. 264. l. 35. f.* 1 Pet. 14. 14. *r. 4. 14. p. 267. l. 38. before* answers *r.* he. *l. 41. f.* too *r.* to. *p. 269. l. 37. f.* obortive *r.* abortive. *p. 270. l. 6. f.* ense *r.* sense. *p. 271. l. l.* ult. *f.* the *r.* thee. *p. 279. l. 4. f.* pronunct *r.* pronounct. *p. 292. l. 37 after* my arm *r.* fall. *p. 295. l. ult. before* Kingdom *r.* his *p. 297. l. 47. before* became *r.* he *p. 300. l. 24. f.* Matt. 16. 33. *r.* John 16. 33.

The First SERMON, Preached at WHITE-HALL. January 27. 1660.

1 PET. IV. 1.

He that hath suffered in the Flesh, hath ceased from Sin.

SO great a flatterer is Man of himself, that from all kind of Events, how various soever, he will adventure to conclude himself in the right way to *Blessedness;* and rather than want Argument, contradictions shall conspire to make him happy. If he prosper, then *God allows his doings;* and the success of actions is his *mark* and *Seal,* that they are acceptable and dear to Him: And if this Argument be good, The *Tribe* of *Benjamin while it conquered* (as they did *Conquer* those that fought *God's Battels;* and that by his immediate *commission:*) yet all that while, those *Sodomites* and *foul Adulterers,* the men of *Gibeah* were *Saints;* But when calamity does take away this Argument, then on the other side the *Gibbet;* though the punishment of *Villany,* is only execution of that Decree, whereby *God* hath *predestinated* them, *To be conformed to the Image of his Son.* As if they died most like Christ, who died with the most *Guilt* about them, and they will needs be *Martyrs* when they suffer for their vices; and, if this Argument be good, *Egypt* was *blest* with all her *Plagues,* and the *consuming fire* that ran upon the ground, was the *light of God's countenance* upon them. Yet both these Arguments have been made use of lately, by each several party of us, in the variety of God's dispensations to us. Now this each could not do of *right.* Some Parties of us made *false* and *unjust* pleas to them both. Now to decide which did so, not *à priori,* from the *cause;* though that alone does guild prosperity, and *that alone too makes the Martyr, not the sufferings.* But men will never be agreed of that, while whatsoever happens (whether their cause prosper or be oppressed) still proves

them in the *right.* But I shall do it from a plain *notorious* effect: nor do I know what else can be more seasonable than while some men seem to stand *candidates* for sufferings, and choose *Sedition* and *Schism,* rather than lose the reputation of not being *afflicted* with their Party; and while others plead the merits of *affliction,* and Trumpet out their having *suffered,* as a pretence for the *ambition* and the *covetousness,* the *luxuries* and *intemperance,* and all the other vices of *prosperity,* which their late *sufferings* have before hand expiated; while it is thus on each side, to give both a 〈 in non-Latin alphabet 〉 whereby to judge the Case, which my Text here presents; for, *He that hath suffered in the Flesh, hath ceased from Sin.*

The words make a single *Proposition,* and therefore cannot well be taken asunder, nor indeed need they; the Terms being very well understood. The Subject everyone is willing to assume to himself; no one I believe that hears me, but will say *he hath suffered in the Flesh.* Therefore we have no more to do, but to see whether the other Term agree as universally, which certainly it must, if our Proposition here hold good, if *He that hath suffered in the Flesh, hath ceased from Sin.*

Therefore in order to this, I shall offer at Three things.

First; Discourse of the truth of the *Proposition* in General, and see if we can discern how necessary, and how effectual this Instrument of *Reformation* is, whether it be such as may build a confidence of asserting; That *He who hath suffered, hath ceased from Sin.*

Secondly; Because discoursing in General, is not so *practical* and *useful,* I shall endeavor to discover in particular, By what Artifice of method the *Flesh* engageth men into courses of *sin,* and how it works them up to the *height* of it, and then see how *sufferings* blast that method, and make the *Arts* of the *flesh* either unpracticable, or too weak.

Thirdly; I will attempt to view our own concerns in all this; propose to consideration, Whether this method hath had this effect on us; or, Whether indeed it be as easy to confute God's *Word,* as to break his *Commandments,* and contrive that his *truth* shall no more stand than his *will* does; but notwithstanding Scriptures bold affirmation here, yet *they that have suffered have not cease'd from Sin:* and if so, then to propose the danger and infer Christ's Application that at least we begin to cease, *and sin no more least a worse thing come unto us.*

I. *He that hath suffered in the flesh hath ceased from Sin: None but He, and He certainly:*

When it appeared that *Eden* had too much of Garden for *innocence* to dwell in, and although man were made *upright,* yet amidst such delights he could not be so a whole day, but of the many *inventions* he found out, the first was to *destroy* himself immediately, and under the shadow of the Tree of *life* he wrought out *death,* and made the Walks of *Paradise* lead him towards Hell: God saw himself concerned to take another course: He sets a guard of *fire* about *Eden,* about the place of *pleasure,* as well as in the place of *torments;* and there was as much need of *flame* to keep man out of *Paradise,* as *flame* to fright him from Hell. He makes the Earth not spring with Garden anymore, but bring forth *thorns* and *briars,* that might scratch and tear man in the pursuit of things below, which, if the Soul should *cleave* and *cling* unto the Earth, might gore and stab it in the embrace; Nothing but *sufferings* will do us

good: The Earth was most accurst to man when it was *all Paradise,* nothing but the *malediction* could make it safe and bless it to us; our happiness must be *inflicted, executed* on us, and we must be *goaded* into *blessedness:* and therefore God hath put *afflictions* into every dispensation since the first. Among the *Jews* sin did receive immediate punishment by the tenor of the *Covenant,* and though the retributions of our *Covenant* be set at distance, as far remote as *Hell,* yet Christ has *dressed* his very *promises in sackcloth and in ashes, tears and trouble:* when he would recompense *heroic* virtue, he says it shall receive *an hundred fold with persecution, Mar.* x. 30. and he does *grant us sufferings; To you it is given in the behalf of Christ to suffer: Phil.* 1. 29. so that the *sting* of the *Serpent* is now the *tempter;* his bitings and his venom moving us to *obedience,* as much as his lying tongue did our first Parents to *rebellion,* and when he does fulfill God's threat and *wound the heel,* he only drives us faster away from him, and makes us haste to him that *flies* to meet us *with healing under his wings.* This method God hath always used, and the experience confirmed by the blood of all Ages, even from the blood of *righteous Abel* to the blood of *this season:* of all the *Prophets* that went before us, and the *Apostles* that came after them, as if those were men *inspired for ruin,* and what ever Judgment they denounced, it was their own *burden;* and as if these were men chosen out *for,* and delegated *to* Persecution, men *appointed unto death,* as St. *Paul* expounds their Office, none escaped: and the next succeeding times of Primitive Christianity were but *Centuries of Martyrdom,* so many years of Fire and Faggot, and *worse* tortures. This method hath not *past by* any Grandeur, but of those great ones that have been eminently good, their *afflictions* have vy'd with their *Majesty,* the *Calendar* hath had as much share of them as the *Chronicle,* the *Martyrology* as the *Annals,* and their *blood,* not their *Purple* put them in the *Rubric.* God's Furnace made Crowns splendid, gave them a Majesty of *shine,* and an *Imperial* glory, and so all our Crowns indeed must be prepared in the *Furnace;* he that told us we must be *Baptiz'd with fire,* saw there was something in us that the Christians water will not cleanse; Baptism may wash *sullays* but not *dross* away, That must be washed in flame, and nothing else but *fire* will take away our base alloy. And it cannot be otherwise, never was there any other way to Glory: *for when God was to bring many Sons to glory, he sanctified the very Captain of our salvation through sufferings.* Heb. ii. 10. *Who though he were a Son,* and that the Son of God, *yet learned he obedience by the things that he suffered,* Heb. v. *v.* 8. This therefore is the only and most *effectual* way of teaching it, when God speaks in *Judgment:* and indeed he counts all other of his Voices but as *silence* in comparison of this; and though he gave his Law in *Thunder,* and sent his Prophets daily to denounce wrath to *transgression,* yet he reckons of all this as if he had said nothing till he speak *Plagues* and command *afflictions;* Psal. l. 21. after a Catalogue of *sins* he tells the man, *these things hast thou done and I kept silence;* though my Law did warn thee, and my *Messengers* called to thee, yet I hardly expect that thou shouldst hear those whispers, with all those Voices I did scarce break silence; but *now I will reprove thee,* and *thou shalt hear the rod* or *hear thy own groans under it:* For that we may be sure to hear this Voice, God does by it *open the ear,* Job xxxiii. 14, 15, 16. *God speaks once, yea twice, yet man perceiveth it not, in a dream and in a vision, then he opens the ears of men by Chastisements,* as it follows in four Verses full of them, 91, 20, 21, 22. *and sealeth his instruction that he may withdraw Man from his purpose, i. e.* that he may make him *cease from sin.* It seems the *place of Dragons* is God's chiefest *School of Repentance;* and we may have a clearer sight of him in the *dimness of anguish,* than *Vision* itself

does give. When men did not perceive that, saith *Job,* yet this opened the Ear, and so God *sealeth the Instruction:* And truly when the Soul dissolves in Tears, and when, as *David* words it.*The heart in the midst of the body is even like melting wax,* then only 'tis susceptible of *Impression,* then is the time for *sealing the Instruction.* Nor does Chastisement open the *Ear* only, but the *Understanding* also;*I will give her trouble,* 〈 in non-Latin alphabet 〉 , I will take her into the Wilderness 〈 in non-Latin alphabet 〉 saith he, and *speak unto her Heart;* There is convincing Experience of all this. *Pharaoh* that was an Atheist in Prosperity, does beg for Prayers in Adversity; before he suffers, *Pharaoh* says, *Who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go, Exod.* v. *v.* 2. but yet Thunder preaches obedience into him, and *Pharaoh sent and called for* Moses *and* Aaron *and said, I have sinned, the Lord is righteous, and I and my People are wicked, entreat the Lord that there be no more mighty Thundrings,* (no more *Voices of God,* the Hebrew words it) *and I will let you go, Exod.* ix. 27. And in the Book of *Judges* you will find that whole Age was nothing but a vicissitude of *sinning* and *suffering,* divided betwixt *Idolatry* and *Calamity.* When God's hand was not on them they ran after other God's, as if to be freed from Oppression had been to be set free from God's Worship and Service; but when he did return to *slay them,* then *they sought him, and they returned to enquire early after God, and they remembered that God was their Rock, and the high God was their Redeemer. Psal.* lxxviii. 34, 35. So that from such induction the Prophet might pronounce, that *when God's Judgments are in the Earth, the Inhabitants of the world will learn righteousness, Isaiah* xxvi. 9. and S. *Peter* in the Text, *they that have suffered in the flesh, have ceased from sin.* Which calls me to my second Task;

2. To show first, by what arts the flesh engages men into courses of sin, and by what methods it does work them up to the heights of it. That I may Secondly declare how sufferings blast those methods, and make all the arts of flesh either unpracticable or too weak.

1. That the carnal appetite should reach after, and give up itself to sensual delights is so far from strange, that it is its nature; 'tis the Law of the members, the very signature of flesh, and inclination imprinted into it, of which it can no more divest itself, than the heated Deer can restrain itself from *thirsting and panting after water-brooks:* But when Reason and Religion have set bounds to this appetite, for it to scorn these mounds; for that *Law in the members* to fight with and prevail against the *Law in the mind,* those original dictates born in it, and Christian Principles infused into it, this is the Fleshes aim and sin. Now this it does by exciting to ill actions, as being sauc'd with pleasures and contents, and by indisposing to good actions, as being troublesome or not at all delightful to the sense, and as for all other delights, it hath no apprehension of, but indisposeth for them perfectly. So that this it does, it engages too much in Pleasures here, and it takes off all cares or thoughts of any joys hereafter; both these I will show you, and thus it works;

1. It prevails with us to indulge ourselves the full use of lawful pleasures, and for this the Flesh will urge, it is the end of their Creation; to do otherwise were to evacuate God's purpose in the making; Did he give us good things not to enjoy them?

Thus every sort of sin insinuates itself at first: Youth will not deny itself converses with temptations, although he have reason to fear they will commit a rape upon his warmer passions, which are chafed by such encounters. But God has not forbid him Conversation; and why should he be an *Anchoret* and recluse in the throngs of Cities and of Courts? Another that would not by any means be luxurious or intemperate, yet goes as near them as he can, and contrives to enjoy all those delights that do indeed but sauce Intemperance, and make Excess palatable: And truly why should he restrain himself from meats and drinks, and be a *Jew* again? All these believe they live righteously, soberly, and godly enough. This resolution works in every recreation, pleasure, honor, and advantage of this World, men are content to make as near approaches to the Sin as they can; and indeed believe they have no reason to be morose unto themselves: I will deny myself nothing that God hath not denied me, but enjoy as far as possibly and lawfully I may. But then, by doing thus it

Secondly, does oft take in somewhat of the immoderate and unlawful, which cannot be avoided, both because it is hard to set the exact bounds and limits of what is lawful: The 〈 in non-Latin alphabet 〉 , the Line that meres out Virtue from its Neighbor Vice, is not so plain in every place as to chalk out exactly to this point thou mayst come, and no farther; hence the man sometimes mistakes himself into a fault; however the extremity of Lawful is, we know the confines and very edge of Vice. And then to him that plays upon the brink of sin, it is a very easy step into it, and indeed unavoidable, when a man is rusht and hurried on, not only by his inward stings and inclinations, but by the practice of the World, which makes use of that holy Name of Friendship, to bring Vice into our acquaintance, and to befriend us into everlasting Death (of such Friends I can have legions in Hell; and the God of this World will serve me, upon this account, to procure for my Sin and my Destruction:) but howsoever when the Appetite is heated, they are not to be denied.

Thirdly, this happening therefore sometimes proves a Snare and bait still to go on, both as it takes away the horror and the aversation of the sins which at the first seem uncouth, till a man be experienced in them; and also as it smoothes the way, for such beginnings do nurse up a Habit and prepare a Custom, and make Vice very easy, which at first it is not, while the Appetite is modest and not able to digest full Doses, till use enlarge and stretch it.

And now the *Mind,* which by these means tastes diverse Pleasures, and the Degrees of them, and finds a gust in them, yet not being satisfied in any one (as 'tis impossible it should be) stirs up the Appetite to vary and proceed; that that contentment which single pleasures could not afford, diversified might make up. Wretched Nature using that as an Attractive, which should repel; for who would hug a Cloud? embrace that which does not, cannot satisfy? but only Flesh which for that very reason, hunts on and follows the scent. And by doing so a while, it brings upon itself.

Fourthly, Something like a necessity of doing so: Thus Continence would be some men's Disease, and the Intemperate cannot live without his Vice, but gapes as much as Thirst and Fever do, and if he have not satisfaction, suffers as many qualms and pangs as his Riot used to cause in the Apprentisage of his sin; so that there is a kind of necessity of the practice,

and he wisely seeming to make a virtue of necessity, begins to think them the only happiness, at least of this life, freely without reluctancy embracing them.

And now the Flesh is *Callous,* and if you doubt how it could so harden itself, as not to be pervious to any stings of Conscience, but Proof against all Pricks, though Experiment may persuade you; yet I will show you the Method.

As all Appetite you know is blind, so the Guides also of Carnal appetite; The senses are very short-sighted, they cannot look forward to the next Life, to the hopes of Heaven, or the pains of Hell, to bring them into the balance with the present pleasure, and see which does overweigh. The Flesh only lives *extempore,* looks but upon that which is before it, scarce on that. We have sufficient experience of this, for when one Vice will not look forwards a year or two to the penury and rottenness some courses do pull down: And when another Vice, as if it had learnt to fulfill our Savior's command, and *take no care for the morrow,* will not think of the next mornings pains and Headach; Nay, when the ambitious Usurper will not look just before him, to see where he does place his steps, on Precipices and Sword-points, to note how the Pyramids he does climb are made slippery with blood; Pyramids, did I say? pointed Reeds rather, things that have not strength to bear, but only sharpness to stab; and where the man's own weight makes his Upholders fail and wound him both together, at once sink under him and pierce him thorough. Nay, we see many whose sins inflict themselves, who may be truly said to *bear their Iniquities,* yet choose those sins that bring their Plauges along with them; for we see men with most excessive difficulty practice a Vice only that they may have the Vice, swallow sickness, drink Convulsions and dead Paralyses, foaming Epilepsies, only that all this may be easy to them. And this is but one instance of the many that might be made; just as the King of *Pontus,* that are Poison that so he might be used to it: Strange! that a man should torture himself with all those deadly symptoms that Poison racks the body with, only that he might eat Poison; yet just such is the Sinners Design, and all the ease and pleasure he acquires at last in sinning, is but familiarity of Poison, custom of Danger, and acquaintance of Ruin. Good God! that men should train and exercise themselves so for perdition! that they should go through a discipline of torments to get an Habit of destroying themselves! that they should work out their own condemnation with hardships and agonies! that as if 'twere too easy to go down the hill to Hell, the descent shall be made craggy, and they force breaches into it, and great headlong Precipices to make the way more painful, and more dangerous, to make the fall more wounding and more irrecoverable! And what shall give a check where difficulty does provoke, and torments do ingratiate.

Well: But though Flesh be so short-sighted and inconsiderate, the mind might trash it by suggesting other sorts of punishments that do await transgression. Why truly if rude and unmannerly Conscience do sometimes thrust in the thoughts of Hell, the Flesh, which I told you, is not terrified with anything but what it feels (now Conscience presents Hell as a thing of hereafter, not till Death be past) it satisfies Conscience with a Repentance of Hereafter, *before Death come I will be sorry for my sins, and God is merciful.* Conscience being thus quieted, and both Reins and Spur given to the Flesh, it takes its full Carier, and leaves behind all thoughts of Repentance, and indeed, of God, or Heaven; the hope and joys of which, are the

only possible method that is left to take off the Man from his eager pursuit, or to divert him in his course. But as to that also, that I may show you the next heat.

The *Mind* that is immersed in body, and hath been long accustomed to taste no pleasure but the carnal ones, its fancy filled with those *Ideas,* it does imbibe such a tincture of sensuality, receives such an infusion of Flesh, and so impregnated with the fumes of Carnality, which clog the Spirit, that its complexion and temper is quite altered, it is diluted and deprest, and so grown stupid and unactive to all higher things. Heaven and all after-things, it may be, are the prejudice of such persons, not their persuasions; some thin conceptions of such things have been thrown into them, but never were improved; for their Mind hath otherwise been employed, and they can have no appetite to them, because they have never had any taste or relish of anything but sensual. And indeed that both longings after, and thoughts of a better Life should be altogether dead in the carnal man, is but a natural and necessary effect of the verge of his Delights. For what motive is there in Heaven to stir up his appetite, to whom Heaven itself would not be a place of Joy? For I am verily persuaded, were the Carnal man in those Eternal Mansions compassed with streams of Glory, it were impossible for him to take delight in them, and he would grope for Paradise in the midst of Heaven: As much impossible as for the most unlearned Idiot to satisfy himself with the pleasures of a Mathematical demonstration: Let him have the *Hecatombe,* and let *Pyth•goras* be an Epicure on the *dimensions of a Triangle,* the other hath no palate for these pleasures; and indeed how could the unclean lascivious please himself in the enjoyment of those Felicities that have no Sex,*Where they neither Marry, nor are given in Marriage?* Or how the Riotous, that Eats to eat, eats to hunger and provoke, not satisfy; how will he content himself there where their happiness is, they *shall neither hunger nor thirst,* or the Incendiaries that love to set all on fire, what should they do there where there are no flames but such as kindle *Seraphim;* so that *flesh* and *blood,* not only *shall not,* but *cannot enjoy the Kingdom of God:* And why then should they long after, or think of it? Nay, I would this unhappy Age, and an unlucky *axiom* of *Aristotle's* did not convince that they do think there are no such things; *Sensual pleasures, are corruptive of Principles,* saith he; and indeed where Damnation is the conclusion, 'tis a much quieter and more easy thing for Men of Wit and Understanding to deny the Principles, than granting them, to lie under the torture of being liable to such an inference; they therefore that resolve to love this Life and all the sinful pleasures of it, at the next step resolve there is no other Life. And now this pamper'd and puffed Flesh is got into the *Psalmists* Chair,*the Chair of Scorners;* and 'tis one of the Luxuries of their life to scoff at them who are so foolish as to be Religious, and to deny their flesh its present appetites and pleasures on such thin after-hopes; here their *Wit* also is an *Epicure,* and feasts and triumphs, dictates, and professes in that Chair; 〈in non-Latin alphabet〉, in *the Chair of Pestilences,* as the *LXX* translate, and very truly, for such men shed a Sphere of Contagion about them, and their Discourses are *effluvia* of the Plague, and the breath of Pestilence. But how to get Flesh down out of this Chair, that's the difficulty; yet that my Text will tell us, for all this progress of the Flesh is trasht and checked by Sufferings, for, *He that hath suffered hath ceased from Sin.* Which how, I will briefly show.

The Fleshes first Art was by immersing itself in the full Lawful use of Pleasures, and by consequence, in the immoderate; to prevail with the Soul to find a gust in them, and from a continued enjoyment to conclude them necessary; and so from the importunities of a perpetual temper and an accustomed satisfaction to think of nothing else in this life. Now it is plain Affliction made this Art unpracticable, for that it did do so, was every ones complaint; it robbed them of the immoderate, and even of the lawful use of Pleasures, it took off those customary Delights by which the mind was habituated and glued to them, by not allowing them; and made them so far from being necessary, that they were not acquirable. Thus by denying us even the Lawful use of them, it stabs the Flesh in its first onset: Indeed it does that for us which every man in every state of life in his most plentiful prosperity must sometimes do for himself; that is, Deny himself what he desires, and might enjoy without offense: Which he that does not do, but constantly gives his Appetite every sort and degree of lawful thing it asks, does teach it to crave on, and be importunate, and insolent, and not endure to be resisted, when it did always find him to be so obsequious to it. If *David* never checked *Adonijah,* did not at any time displease him, saying, *Why hast thou done so?* he easily takes confidence to say *I will be King,* and step into the Throne. 1 *Kings* i. 5, 6. But he that mortifies sometimes, that does acquaint even his most innocent desires with a denial, how can unlawful ones assault him? For can my Appetite hope to betray me into superfluities, who have taught myself not to wish for necessaries? Will he be tempted with Excesses, or hearken to the invitations of Luxury, that will not hear his bowels when they croak for bread? Or he gape for intemperate satisfactions, who will not let thirst call, but shuts his mouth against it? Why should he covet more that hath learnt to give away, and want that which he hath? Now Sufferings inflict this temper on us, and acquaint us with the necessity of all this, and in a while with the liking of it, teach us Content without Lawful Delights? yea, by degrees make that content appear better than an assured enjoyment: For were I offered the choice either of an *uninterrupted Health,* or of a *certain Cure* in all Diseases, sure I had rather *never need a Potion* than drink *Antidote* and *Health* itself. And even so the lawful good things of this Life are at the best but *Remedies* and *Reliefs,* never good but upon supposition: Therefore while Affliction taught us to want, it hath destroyed this Art of the Flesh.

As for the Second, Then the lulling asleep all sense or thoughts of any Life hereafter, neither minding the fear of one, or hopes of the other; Affliction surely met with this too: For Sufferings bring both the *hereafters* to remembrance, the Sad one, while every Punishment was an Essay and taste of that which is prepared for those that live after the Flesh, and the more insupportable our *Fiery Trial* was, the more it caution'd us to beware of *that Fire which is never quenched*▪ And for the other Life, surely when our Condition was such, that if we looked unto the Earth, behold nothing but *Darkness and dimness of Anguish, and darkness as of the shadow of Death,* we could not choose but turn away our Eyes and lift them up to Heaven. When the Soul is thrown down by Oppression, it mounts by a resiliency, and with the force of pressure is crush'd Upwards; or if the Load be heavy, so as to make it grovel and lie prostrate, it is but pressed into the posture of Devotion: When she's disseised of all, turned out of every possession, then she begins to think of an *abiding City, and eternal Mansions.* For the Soul that is restless, when it sees nothing here below to stay upon, but all is hurried from

her, roams about for some hold to rest on, and being able in that case to find nothing but God, there she does grasp and cling; and when the storms splits all enjoyments, and devours Friends which ••ke enjoyments comfortable, all perish in one wrack, then she sees she must catch at him that sits above the Water-Floods. I told you out of *Job,* Affliction did discover better than Revelation, and in the dimness of Anguish we might see more than by Vision; and truly of two Visions which our Savior gave to his most intimate Apostles *Peter, James,* and *John,* the one of Glory on Mount *Tabor,* the other of Sufferings in *Gethsemane;* showing in the one *Heaven* and *Himself transfigured,* a glimpse of beatifical Vision; and in the other *Hell transfigured,* and a sad Scene of all its Agonies, he thought this a more concerning sight, for when they fell asleep at both, at his Transfiguration, *Luke* ix. 32. *Peter, and they that were with him, were heavy with sleep;* yet he does not rouse them up to behold his Glory; when they did awake, indeed they saw a glimpse of it, but *straight a Cloud did overshadow it, verse* 34. But at his Passion he bids them *Watch with him, Matth:* xxviii. 38. and when he findeth them asleep, he says, *What, could ye not watch with me one hour? ver.* 40. and bids them *watch* again, *ver.* 41. and comes again *a third time* and upbraids their drowsiness, *ver.* 45. So much more necessary was it to behold his *Agonies,* than to see his *Felicities:* Glory does not discover or invite to Heaven, so much as Sufferings drive to it; and we are more concerned to take a view of that *Garden in Gethsemane, than that of Paradise,* and the going down from the *Mount* of *Olives* does more advantage us in climbing the Eternal hill, than all *Mount Tabors* height. Nor do Afflictions only drive us toward Heaven, but they beget an *hope* of it. *Knowing that Tribulation worketh Patience, Patience Experience, and Experience Hope, Rom.* v. 3. 4. And *I will give them the Valley of Achor for a door of Hope, Hos.* ii. 14. As if Despair oppressed them into Hope, and that low troublous Valley opened into the highest Firmament. Now he that rides at *Anchor of this Hope,* though his Anchor lie buried under Waves, yet those rolling Hills of Sea, swelled by storms of Affliction, and raised too by his Tears, do without *Hyperbole* mount him to Heaven: He that hath entertained these Expectations in earnest, how will he slight Temptations here below? What will he not sacrifice to *Christ's* Command? See, *Abraham* that did but hope for *Canaan,* and that far off too, to be possessed by the Posterity of his Son *Isaac,* yet when God commands him to slay *Isaac* before he had any posterity, and so to dash all his own Promises, and quite cut off the very motive to *Abraham's* Obedience, yet he hopes and obeys even to contradiction,*Does both against hope.* And had we but the shadow of his hope, as he had but the shadow of our Promises, how would we sacrifice a sin at his Command, and think a Fleshly lust a good exchange for the hope of Heaven, which Tribulation worketh? and *he that had suffered in the Flesh, would certainly cease from sin.*

And now my last work is to view our own Concern in this, and surely that must be all Exultation and Triumph, and this not so much that our *sufferings are ceased,* as that our *sins* are so; not that our Enemies are sunk, but that our flesh is vanquished, that *sub hoc signo vinces* is thus also come to pass, with the Standard of the Cross, that Cross on which ourselves were Crucified, we have overcome; and with this Christian Banner we have put to flight the Armies of our Heathen Vices. For thus it must be, if my Text be true; and sure it is not possible it should be otherwise: For look upon the Muster-roll of these our Foes which S. *Paul* does produce, *Gal.* v. *v.* 19, 20, 21. and see which of them could escape; it runs thus,

Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murder, Drunkenness, Revelings.

To begin with the great Commanders, those that lead the Van and bring up the Rear, *Uncleanness,* and *Revelings;* They that consider how they not only suffered *for,* but *by* these Vices, which did misplace men's watches and attendances; sins that were not only like *Achan's* in our Army, and ruined it by bringing the accursed thing into it, but were like *Hannibal's Numidians* in the *Roman* Army, that did at once betray to, and inflict Ruin; sins that did merit and effect Destruction, and made as well as provoked, overthrows; and sins that by God's goodness did cut off themselves, while they did bring men into a condition that would not bear such Vices. These are the guilts of Wealth and Splendor, that do attend Felicity and Pomp; it is not only hopeful that men did resolve to be revenged on these great workers of their mischief, and will no more reset such Traitors in their bosoms; But sure these sins are ceased that did put out themselves.

Then for *Seditions;* They who consider when they broke the *Scepter,* they left us nothing but the *Rod of God* instead of it; a Rod that turned straight into a *Serpent,* that changed our *Seas* into *Blood,* or rather made *new Seas* of our own *blood;* that brought *Locusts* over the Earth, and *Frogs* into the *Temple* also, to croak there; that struck *Lights* here worse than *Egyptian Darkness,* and *destroyed all the first born* of the Nation, all the Nobles of the Land; these will easily believe that we have selt this Rod too much to seize upon it hastily again; the *Scepter* is restored, and this *Rod* like to that in *Israel,* laid up, I hope, within the *Ark* together with the *Tables of the Law,* never to be dis join'd from God's Commands, nor taken thence against them.

Next for *Heresies;* Truly we have left us none to revive, or to make new; the mischief both of them and their Cause, the want of Government in the Church is now discerned and remedied: And for *Divisions* and *Schisms,* they who reflect on the said issues of them, how well meaning soever all their Causes were, will certainly avoid them: To see how while we quarelled for the Fringes of Religion, we tore the seamless Coat of Christ to pieces; yea, and the body too: How when we first dislik'd a Liturgy, the daily Sacrifice of Prayer was made to cease, and then the House of Prayer was demolisht; next, *Christ's,* our *Lord's Prayer* was rejected, that Liturgy of his own framing, thrown away in the Rubbish of his Temple, and then it was a sin to pray at all. His Table we must have removed, and then his *Supper* was so too; and that great Mystery of our Religion, the *Sacrament* of our Redemption, was buried in the Ruins of his Altar. To see how thus out of heats of Religion we destroyed all Religion, because that some adjacent Circumstances did not please us, and fetched a Coal from the Altar to set fire to and burn down the Temple, because the building of some out-Court was, we thought, irregular; is Document enough not to attempt this anymore for Religions sake: For now it would be in despite of Christ, who hath almost verified the *Jewish* accusation of him, *Destroy this Temple also, and in three days he will build it up again;* and hath built it up we hope, as he did that of his own Body, never to fall again by us: Surely we will not kill this Body of his out of Love to him, and make his *Temple* his *burnt Offering.* When God hath set our

sins in order thus before our eyes, shown them us in their sad effects, there is no fear that we should fall in love with them.

But where it is not thus, where God's last and most working Method hath been able to produce no good, I must, to keep my word,

Apply the Danger: In that case what remains but the *Curse of the ground, Heb.* vi. 8. which, if after all the Husbandmans methods of Care and Art, it brings forth only *thorns* and *briars,* it is *rejected* by him, he will bestow no more labor on it, but can hardly forbear cursing such an ill piece of ground, and *its end is to be burnt:* So we after God's Husbandry of Afflictions, when the *Plowers plowed upon our backs and made long furrows,* and the Iron teeth of Oppressors as it were harrowed us; if we bring forth only the fruits of the Flesh, we are rejected, reprobated, God will bestow no more Arts on us, we are not far from his curse, and there *remains only a fearful looking for of Judgment and fiery Indignation.* If any did continue refractory to the Rod, sin'd under and against Judgment, and did commit with an high hand even while the Lord's hand was stretch'd out against them, what shall reform, what can express their guilt? To have beheld that tragical iniquity we read of *Lions,* where when the City was so visited with the Pestilence that scarce any were free, that the Dead without a figure buried their dead, falling down one upon another, each being at once a Carcass and a grave; the Soldiers of the Cittadel would daily issue forth and deflour Virgins now giving up the ghost, defile Matrons even already dead, committing with the dust, warming the grave with sinful heats, and coupling with the Plague and Death; would not this have seemed the Landskip of Hell to us, when they suffer and sin together? Yet when a Church and State were on their death-beds, God's Tokens on them, visited with the treasures of his Plagues, and ourselves sinking in that our Ruin, if any went a whoring after their own flesh, still fulfilling the lusts thereof, and in the midst of Deaths searching for sins; what was this but to do the same things whose story does affright us, while the actions please? and in this case what method will be useful? do we think ourselves of that generous kind that will do nothing by compulsion, but will for kindness; and though we would not be chained, yet we will be drawn to Virtue by the cords of Love; and now God hath shewn mercy on us, we will return him service out of gratitude. Truly, I make no question but most of us have promised some such things to God, how if he would but *save us from our Enemies* that we might *serve him without fear,* that we would do it *in holiness and Righteousness before him:* And if he would restore his opportunities of Worship, how we would use them. Thus we did labor to tempt God, and draw him in to have compassion; and this was *Ephraim's* Imagination just,*I heard* Ephraim *bemoaning himself,* saith the Prophet, *as a Bullock unaccustomed to the yoke, turn thou me and I shall be turned;* turn my Captivity, and I will turn my life: But this was as a Bullock unaccustomed to the yoke, that did not like the straitness and pressure of it, and would promise anything to get it off, thought it more easy to reform than bear Affliction: But is this hopeful think you? The Soldiers of *Lions* that would ravish Death, and break into the Grave for Lust, it may be would have been modest, and retired from the fair Palaces that are prepared to tempt and entertain that Vice: Cold and insensible of all those heats that Health and Beauty kindle; but remember it was the *taking off God's hand* that *hardened* Pharaohs *heart,* and a *release from punishment* was his *Reprobation.*

And as for those that were humbled under the Rod, and when God had retrench'd from their enjoyments, did put restraints upon themselves, gave over sinning. I have a word of Caution for them, that they examine well and take a care it be a ceasing from sin, like that in the Text, a *dying* to it, that *they no longer live the rest of their time in the flesh to the lusts of men:* For if this Old Man be only cold and stiff, not mortified; by the calm and sunshine of Peace, likely to be warmed into a recovery; if thou owe all thy Innocence to thy Pressure, wert only plunder'd of thy sins, and thy Virtue and Poverty hand in hand as they were born, so they will die together, thy Vices and Revenues come in at once: What is this but to invite new Desolations, which God in kindness must send to take away the opportunities and foments of our ruining sins? 'Tis true, when God has wrought such most astonishing miracles of mercy for us, when he did make Calamity contribute to our Happiness; when we were Shipwrackt to the Haven and the Shore; when Ruins did advance us and we fell upwards; it is an hopeful argument God would not do such mighty works on purpose to undo them, we have good ground of confidence that he will preserve his own mercies, and will not throw away the issues of his goodness in which his bounty hath so great an interest and share. But yet if we debauch Salvation, and make it serve our undoing, if we order these opportunities of mercy so, that they only help us to fill up the measure of our sins, if we teach God's longsuffering only to work out our eternal sufferings, these Mercies will prove very cruel to us, and far from giving any color for our hopes. When the Prodigal was received into his Fathers house and arms, had a *Ring* put on him, and the *fatted Calf* killed for him, if he should strait have invited the companions of his former Riot to that *fatted Calf,* and join'd his *Harlot* to him with that *Ring,* he had deserved then to be disinherited both from his Fathers house and pity, who would have had no farther entertainment, nor no bowels for him. To prevent such a fate, let us make no relapses, but quite cease from sin; which if we do not, a little Logic will draw an unhappy inference from this Text; if *he that hath suffered hath ceased from sin,* then *he that hath not ceased* from sinning *hath not suffered,* and then what is all this that we have felt and so lain under? What is it if it be not *suffering!* If this be but preparative, then what is the full Potion, the Cup of Indignation, when all his Vials shall be poured into it? If such have been the beginnings of sufferings, what shall the issues be? If the morning dew of the day of punishment have been so full of blood, what shall the Storm and Tempest be? the deluge and inundation of Fury? Take heed of making God relapse, 'tis in your power to prevent it, your Reformation will be his preservative and Antidote. That is the way to keep all whole; to settle Government and Religion both; at once to establish the *Kings Throne and Christ's:* For notwithstanding men's pretensions, these Thrones are not at all inconsistent: For that there must be *no King* but *Christ,* that there cannot be a Kingdom here of this World, because there is a Kingdom that is not of this World is such another Argument, as that there cannot be an Earth because there is an Heaven. Indeed if we fulfill my Text, then we shall reconcile these Kingdoms, and bring down Heaven into us; for that's a state where there is neither sin, nor suffering, where there shall be no tears because no guilt to merit them, and no calamity to ••ke them. Now Reformation does work this here in some degree, and afterwards our comforts that are checker'd with some sufferings, and our Piety which is soiled with spots, shall change into Immortal and unsullied Glories, he prepare us all *Who washed us from our*

sins in his own Blood, and by his sufferings hath made us Kings and Priests to God and his Father, to whom be Glory and Dominion forever and ever, Amen.

The Second SERMON, Preached at WHITE-HALL. October 20. 1661.

PSALM LXXIII. 1.

Truly God is good to Israel, *even* to such as are of a Clean Heart.

'TWAS a false Confidence the *Jews* did nourish, That they should dwell securely in their Land, notwithstanding their provocations, because the Worship and the House of God was in it; They did but *trust on lying words,* the Prophet says, when they did trust upon *The Temple of the Lord, the Temple of the Lord;* As if the *Temple* were a *Sanctuary* for those that did profane it, and the *horns of the Altar* would secure them, when 'twas *the blood upon the Altar* called for Vengeance. Nor was that after-plea of theirs valid, We are the chosen *Israel* of God,*We have Abraham to our Father;* As if when by their works they had adopted to themselves another Parent, were *of their Father the Devil,* they could claim any but their present Fathers interest, or have the blessings of forsaken *Abraham.* Now if it be no otherwise with us, but because in *our Judah God is known, his Name great in our Israel, with us in Salem,* that is, in peace, *he hath his Tabernacle now, and his dweling in Zion:* And so much knowledge, such pretences to the Name of God, and to his Worship, are not with other Nations, nor have they such advantages to know his Law: If as each party of us does assume these Privileges to itself, so each do also rest in them, although their Lives answer not these advantages. If while they judge themselves Christ's chosen Flock, boast Covenants and Alliances with God, although they violate all those Relations, they yet trust those will secure them: For why? the being of such a Party and Persuasion is the signature and Amulet that will preserve them in God's favor, the charm through which *he will not see Iniquity in Jacob, nor perverseness in Israel.* Lastly, If we that were the distinctive Character of *Israel,* that of a *Ransom'd, Purchas'd People* (for sure our Rescues rise unto the number and the rate of those which brought the *Sons of Jacob* from the *House of Bondage*) if we, as they, presume and furfeit upon goodness, and think *these gifts of God too are without Repentance,* beli••• our being his Redeemed, his Church; conceit our Orthodox Profession (as once we thought our righteous Cause should do) will shield us from the danger of our *Enemies,* and of our *Vices* too, and neither let *our Foes* nor *ourselves* ruin us; with such my Text and my intentions prepare to meet, lest we should fill the Parallel; and as we equal *Israel* in our Deliverances, and imitate their practices, we do transcribe the fatal Pattern too in the most full resemblance, and repletion of an entire excision; for although God be truly loving to his Church; yet *the ungodly does his soul abhor;* however in a signal manner he be *good to Israel,* yet this his kindness does confine itself *to such as are of a clean heart.*

The words need not much explication; By *Israel* is meant the Church of God, and by his *goodness* to it, all his external mercies also and protections, as the Psalm evinces; and by *such as are of a clean heart,* those that to the profession of Religion and Holiness of outward

conversation, do add internal purity and sincerity; for some trnaslate it, *such as are of a clean heart,* some, *such as are true•hearted and sincere:* And it signifies both.

The words thus explicated give me these Subjects of Discourse. First, a general Proposition, *Truly God is good to Israel,* to his Church. Secondly, an assignation of Conditions under which that general Proposition holds,*All are not Israel that are of Israel,* it holds *only in such as are of a clean heart.* And in this we have, first, a quality appropriate to the Church, *Cleanness.* Secondly, with its subject, *the Heart;* and there I shall enquire why that alone is mentioned, whether the cleanness of the Heart suffice, and having answered that, shall proceed. Thirdly, to consider them together, in both the given senses as they mean, *a sincere heart,* and a *pure undefiled heart:* In each of which Considerations, because the latter part of my Text is a limitation of the former, showing where that general Proposition is of force, where it is not; I shall as I proceed, view all the several guilts opposed to either notion of Cleanness, and see how far each of them does remoye from any interest in the Lord's goodness to his Church, which is the natural Application of each part, and shall be mine.

1. *Truly God is good to Israel,* his Church. And sure this Proposition is evident to us by its own light, to whom God proved his goodness to astonishment, by exercising it to Miracle; while he at once wrought Prodigies of kindness and Conviction; to which we have only this proof to add, That God hath been so plentiful in Bounties, that we are weary of every mention of them, and have so furfeited on Goodness that we do nauseate the acknowledgment. So that his kindness in sustaining his Compassions does vie with that which did effect them, who as he will not be provoked not to be good by such prodigious unthankfulness, so neither will he by the most exasperating use of his Favors: God did complain of *Israel, Thou hast taken thy fair Jewels of my Gold and my Silver which I had given thee, and madest to thyself Images: My meat also which I gave thee, my fine Flour, mine Oil, and Honey wherewith I fed thee, and hast even set it before them for a sweet savor.* And if men now do offer things, in which God hath the same propriety, to baser Idols, to their Vices; if they do sauce his meat, which he hath given them, to sacrifice to Luxury, take his silver and gold to serve in the Idolatry of Covetousness, and use his Jewels to dress Images also for foulest adorations. If Atheism grow against Miracle and Goodness too, and men do most deny God now when he hath given greatest evidences of his kind Providence; I know not by what argument encouraged, unless his in the Poet,

—Factum quod se dum negat hoc videt beatum,

because they see they fare best now, though they deny him most; teaching his *goodness* to consute his *being.* If they do look upon the wondrous restitution of God's Service as but a shifting of the Scene of Worship, only another and more gaudy draught and Landskip of Religion shot on the Stage, and do accordingly esteem it as a variety and entertainment for their senses only; for nothing higher is engaged, I doubt me, in those Offices: If they assist in them not out of Principle, but mere indifference to all, and therefore these at present; It is not *halting betwixt God and Baal this,* it is the bowing of the knee to both, which they can do to each alike, when either is the uppermost, and truly count them Deities alike, I fear. Nay, when the only Ordinance, the *Sermon,* is but a prize within the Temple, the Preacher but *Rhetor dicturus ad aram,* that comes to do his Exercise before the Altar, in which men are

concerned no farther than to hear and judge, not to be sentenced by: If God endure all this, and do continue still his Church, his Worship, and his other Mercies, then I may well conclude that *Truly God is good to Israel.*

But I will not be this fastidious Remembrancer: These arguments may prove his goodness, but sure these qualities will not preserve it to us; the *limitation,* my next part, must suggest them; which tells us. who they are God is good to: *Even to such as are of a clean Heart.*

1. *Clean.* Clean, Pure, and Holy, are so essential Attributes of the *Israel* or Church of God, that though I must not say the Church does take in none but such; For there are *Tares,* unwholsom *Poppy* too, and *Darnel* with *the Wheat,* yet I must say that 〈 in non-Latin alphabet 〉 , the Church is but a Congregation of such as are *called to be Saints, 1 Cor.* i. 2.

In the first *Israel* almost the whole Discipline of their Religion was *purity in type,* and all the Ceremonies of their Worship were but *figures,* rather *Doctrines* of *Cleanness,* when they came first to enter Covenant with God at *Horeb,* and to receive their Law, they were to *sanctify themselves and wash their clothes.* What purity do those Commandments require, which they must not hear with anything that was unclean about them? which they must wash all to receive? and indeed nothing with them was enterprized without it; they were to cleanse themselves from the impurities of mere Contingency; yea, they were bound to wash their Dreams and purify their very sleeps; and all this is expounded by the Prophet *Isaiah,* i. 16, 17. *Wash ye, make ye clean, put away the evil of your doings, cease to do evil, learn to do well.*

And in our *Israel* by our Covenant there is as much of this required, for we were all initiated into our profession by Washing,*regenerated in a Laver,* and *born again of Water,* becoming so *Tertullian's Sanctitatis designati,* set aside for Holiness, consecrated to cleanness, and made the votaries of purity. How clean a thing then must a Christian be who must be washed into the Name? nor is he thus washed only in the Font, there was a more inestimable *fountain opened for sin and for uncleanness,* Apoc. xi. 5. *Jesus Christ hath washed us in his own blood;* And *Heb.* ix, 14. *The blood of Christ did purge our Consciences from dead works to serve the living God:* How great is our necessity of being clean, when to provide a means to make us so, God opens his Sons side, and our Laver is drawn out of the Heart of Christ: yet we have more effusions to contribute to it, 1 *Cor.* vi. 11. *But ye are washed, but ye are sanctified by the Spirit of our God,* and we must be *Baptized with the Holy Ghost and with fire.* A Laver of flame also, to wash away our Scurf as well as sullages, and beyond all these, some of us have been purged too with the *fiery trial,* and molten in the *furnace of Affliction,* to separate our dross and purify us from alloy, that we may be clean and refined too; may become Christians of the highest *Carrect.*

Such, among others, are the Obligations, such the Instruments of cleanness in a Christian: Let us inquire next into the importance of the quality, and the degree that is exacted.

And here I need not say that it stands in direct opposition to the licentious practices of Vice; this Scripture calls *corruption and pollution, 2 Pet.* ii. 19, 20. and the Sinner is there styled *the servant of corruption;* sure a worthy relation this, a Servant is we know, meaner than whom he serves, at least he is in that consideration as he serves; and then I pray you, in what rank of

things is he or she who is below and baser than Corruption? *David* does also call such *open Sepulchers;* things all whose horror does not lie in this, that they enclose rottenness and putrefaction, but open Sepulcres are gaping frightful noisomeness; and they do also shed a killing stench. A man that is engaged in conversations with impure sinners, is in a like condition with him who hath no air to draw into him, but that of Funeral Vaults, and does suck in only the breath of Pestilence.

But it is a small thing to say the cleanness of a Christian does abhor such licentious impurities; for it is such that though it may consist with those little stains that come by slips and failings of infirmity (these are the *spots of Children*) and also with some single fouler acts, into which the man may be surprised, provided they be suddenly washed off in tears: Yet can it not consist with continuance in a known sin, though it be but a breach of a single Commandment: And though the man be strict in other things, yet if he do allow himself one Vice, he is of the number of the *unclean;* for partial obedience does imply also partial disobedience, and to the worst and foulest mixture; therefore no purity. *Herod feared John the Baptist, knowing that he was a just man and an holy, and observed him, and when he heard him he did many things, and heard him gladly,* Mark vi. 20. Could you but pardon him one Crime, he were a most Religious person, but that indulged makes him the *wicked Herod: The matter of Uriah* threw dirt; perpetual sticking dirt, into the Character of *David,* that *man after God's heart.* There are few persons but some sin or other finds a particular engagement on, and does insinuate especially above all others into them; the *vice of Constitution,* the Crime of my Bosom, 'tis my *own flesh and blood,* I cannot tear that from me: Or else another sin does get into my *Coffers,* the profits of it *bribe* me to make much on it, and it brings such a reward with it I cannot be unkind to it; Or else the custom of a Vice hath made it *my acquaintance* and *my friend,* and then it is so jointed into me that there is no divulsion of it. Now when a Vice hath got any of these relations to me, rather than use a violence upon myself, I must find out some salve now to quiet Conscience, and yet keep the Vice. And truly if it be but one thing that a man transgresses in, he is apt to be gentle to himself, and finds plump grounds to be so. The best man hath his fault, and this is his, only *in this the Good Lord pardon him;* in other things he will be strict, but this is his particular infirmity, to which his very making did dispose him, having been poisoned by its Principles without his fault or conspiration.

'Tis true, indeed, men have someone or other sinful inclination, which is a weight and violence upon them, and which they did derive from *Adam,* whose sin like an infection taken in by divers men, breaks out in several Diseases, according to variety of Constitutions: But truly *Adam* gave them no *ill Customs,* and they have no *Original habits,* themselves did *educate* their inclinations into *Vices:* and for those inclinations that are derived into them, the water of their Baptism was therefore poured upon them to cool those inbred heats, and quench those flashings out of Nature, wash away those foul innate tendencies in that Laver of Regeneration; which therefore they who spare and are tender to, because they are original and natural, they spare them for that very reason, for which they there engaged to ruin them, and do renounce their Baptism, as to the aims and uses of it. There thou didst list thyself a Soldier to fight against the *Devil, World,* and *Flesh;* now whichsoere of these gets most into thee, wilt thou think fit to spare thy Enemy, because he is thy bosom one? the

Risque is greatest when the Foe is Rebel and Traitor too, is got in thy own Quarters, shuffled with thy own Forces, entered thy Holds and thy Defences, and mixes in thy Counsels, does counterfeit thy Guard, so that thou but command'st, and leadst on thy own ruin. Sure here is need of strictest care to rid thyself of so much treacherous danger; so far is it from a defense to say, this is the single force and bent of Nature in me, that if I no not therefore most resist it, I am perjuriously confederate with my Destruction; and howsoever pure I keep myself from other Vices, I am not clean. *David* will tell me when I am, *Psalm* xviii. 23. *I was uncorrupt before him, and eschewed my own wickedness.* God hath not given us Authority to pick and choose our duties; observe him where we like, and leave the rest; and when in the severe contritions of Repentance we come to judge our Lives, we have no leave to spare a Vice because custom hath made it our Companion and Intimate, or 'tis as near to us as the close inclinations of our hearts. He that does so, although he live a careful life in other things, yet all his Innocence is only this, he hath a mind to but one sin; and those he does not care for he forbears, but that which pleaseth him, that he commits. And sure God is beholden to him that there is but one way of provoking which does take him, and therefore must allow him what he hath an inclination to, and pardon him because he does abstain from those he does not like. I shall now only add that in this case St *James*'s Aphorism holds, that *Whosoever shall keep the whole Law, and yet offend in one point only, he is guilty of all;* he that allows himself to break one Precept, does keep none, but shall be reckoned guilty of those things which he does not commit. *For whosoever keepeth the whole Law, and yet* thus *offendeth in one point, is guilty of all.*

And then I need not prove such have no Title to the *goodness* of the Text, but may conclude, if God be good to *Israel,* it is to *such as are of a Clean Heart;* And so I fall upon the subject, *Heart.*

And here I must first caution not to think the Heart is set as if it were the entire and only Principle by which a judgment might be past upon our doings; as if our Actions so wholly derived denomination from it, that they were pure which came from a clean upright heart; In opposition to which, I shall not doubt to put, That the external actions may have guilts peculiar to themselves, such as are truly their own, not shed into them by an evil mind; and a man may be wicked in the uprightness of his heart, when he does not intend any such thing, but rather the clean contrary. Our Savior tells his Apostles, *The time will come that whosoever killeth you will think he doth God service, John* xvi. 2. 〈in non-Latin alphabet〉, that he does offer an *Oblation* or *Worship,* shall think his Murder *Sacrifice;* that that would *propitiate* for other faults; his Crime should seem *Religion* and *atonement* to him. (We have seen guilts put on such colors too:) and yet by these same actions which their hearts pursued with Holy aims, out of a Zeal to God, as S. *Paul* says, *Rom.* x. 2. they sacrificed themselves and their Nation to God's Vengeance. Once more St. *Paul* does find reason to call himself the *chief of Sinners, 1 Tim.* i. 15. for the commissions of that time of which he says that *he served God with a pure Conscience, ver.* 3. did what he was persuaded in his heart he ought to do, pursued sincere intentions; and after says, *he had lived in all good conscience before God until that day, Acts* xxiii. 1. So that here was enough of the *clean heart,* a *good* and a *pure conscience,* and could his fiery persecutions by virtue of that flame within be Christened Holy Zeal? Could his Pure Conscience make his Bloody hands undefiled? Oh no! 'twas *blasphemy,* and *persecution,* and

injury, for all 'twas *Conscience;* for all his heart was clean from such intentions: *I was before a Blasphemer, and a Persecuter, and Injurious, ver.* 13. We may not think to shroud foul actions under handsome Meanings and an Innocent Mind; a Conscientious man may yet be chief of Sinners; St. *Paul* was so, he says, and a clean Heart will not suffice alone. Therefore *Heart* is put here accumulatively, as that whose cleanness must be added to the purity of Conversation to complete it; and it implies what elsewhere he does set down more expressly *Clean Hands,* and *a Pure Heart,* all which a clean Heart may be set to signify, because under God's Holy Spirit it is the principal and only safe agent in the effecting of the rest, as that which only can make the other real, valuable, and lasting.

When a Disease hath once insinuated itself into the Vitals, spread through the Marrow, and seised the garrisons of Life, the Souls strong holds, and after fallies out into the outer parts in little pustles and unhandsome Ulcers; they who make application only to those outward Ulcers, may perchance smooth and cure the skin, make the unhandsomness remove and shift its seat, but all that while the man decays, the Forts of Life are undermin'd and sink, the vitals putrefie, and the whole Skin becomes but the fair Monument of its own rotten Inwards: Just so we have a 〈in non-Latin alphabet〉 an inward deep infusion, bed or seedplot of malignity, which sometimes shows itself in outward gross commissions; but if we only use the Lance or corrosive to these, we may perchance make a man shift a sin (thus it is possible that the *profane* may alter into *Factious,* or contrary, the *profuse* Proud man turn *Covetous*) but till the ground of these be purged away the man's not cured, but only the Disease is changed, and he is as unsound as ever. God's severe Judgments that did lie so long so close upon us, like strong repercussives, may have stricken back the breakings out of former sins or inclinations: But then no care being taken of the Heart, the first heat sent them out again, and Mercy made a restauration of Vices too. But if the Heart once entertain a real and sincere sense of Religion, if it consent to thorough resolutions of Piety, as far as the man discerns, so far the Cure is perfected, and such are fitted for God's goodness; for *truly God is good to Israel, even to those that are of such a clean Heart;* And so I fall upon them both together, first in the former sense proposed.

That *Clean heart* signifies sincere true-hearted men, I have not only the assurance of Translations, and among them the *Syriac,* but the Text itself does evince it, because such only are indeed of *Israel;* for so our Savior says, *Behold an Israelite indeed in whom is no guile, John* i. 47. One like the Father of them 〈in non-Latin alphabet〉 . *Gen.* xxv. 27▪ a man unfeigned, that did seem nothing he was not, all *Heart.* And such each *Israelite,* each man that does expect an interest in that goodness which the Lord hath for *Israel,* must be, *sincere* and *without guile.*

1. In his Conversation with Men:

I am not here to say, Sincerity is much, most *generous,* when it looks like a disingenuous fear to be afraid of my own mind, when my Heart dares not look into my Face, or speak in my Tongue, but must lurk under a disguise of words, or countenance, that are assumed and not its own. Nor is it Secondly, my business to say it is the greatest *prudence,* or as we call it

Policy, and that not only because it hath most reason to attend and to expect God's Blessing, which other false acts cannot; but because though bold open Truth breeds Anger frequently, yet insincerity breeds hatred and contempt; there being no so ignominious thing as Reputation of Falsness, which yet is unavoidable, for events must discover insincerity, and then how piteous a thing he is when he must turn and wind still in more Mazes, till he be quite lost in his own shifts, and having no clue for his own Labyrinths, betrays himself more by his not knowing where he is; and men must needs be much more angry at pretences when they find them, than they were at unpleasing truth at first; when they discern their wants and expectations too deceived, themselves refused and mock'd, find nothing but a Vizard for a Friend: nay, find an Enemy indeed, for so is the Dissembler to mankind. Great Casuists do tell us, that the moral Obligations to speak truth depend upon a right that each man hath who is a member of human society; Man being a sociable Creature merely by virtue of his Speech: But speech could not contribute to cement Society, if there were not an obligation to speak truth; hence they conclude, that Children, Fools, and Madmen who are not truly members of Humane society, and also open Enemies, with whom we are in a state of War, and have broke that society as to all things but Laws and Articles of War; all these and these alone we may deceive, and then surely the false insincere man either esteems all others Fools and Madmen, or holds himself in a state of War with all Mankind, out of all Laws and Obligations of Humane society, and is an Enemy to the World; a Creature by himself, but that there are so many of them. But to pass by such Arguments, God's Precepts of not *lying to one another,* oblige us and all those that require *faithfulness* and his Command that *Love should be without Dissimulation;* that while we speak gently, we should not be hard-hearted, give melting language soft as the airs of Flattery, but yet have crusted inwards, that cannot yearn nor stretch into compassion, *Jacob's voice* but *Esau*'s rough red *hands;* Besides God's reasons do enforce this,*Putting away lying, speak everyone truth to his Neighbor, for we are members one of another:* So that Dissimulation is as great a Treachery as for the Eys to seek Traps to ensnare the Feet, the Hands to sauce stones for a Meal, which may perchance delight the Palate with a transient gust of that they are condited with, but cannot be digested into Nourishment. Go prepare for your hungry stomachs only festival Smells, which may encourage fainting Appetite, but do but mock its emptiness; go warm a cold part with a painted light, cover a naked member with a shadow; when your own parts would take it well from one another to be thus insincerely dealt with, then, not till then, will it be tolerable to Dissemble. *For we are members one of another;* all fellow-members of *Christ's Body the Church;* this *Israel* to which the Text says *God is truly good,* not in presence or color only, he hath not the hypocrisies of kindness. Now such a true good God he will not be to them who are but counterfeit and mock-parts of his *Israel,* for what is there in such a man that he can be good to? To the good kind well-spoken part? Alas, that is but shape and varnish, 'tis not the man that speaks, 'tis all a motion and artifice, he puts it on, and then it vanisheth and dies, is not a subject for God's kindness; or to the heart, but that is hard, and is not qualified for his Goodness, our true good God being only such to those that are of a *clean, true, and sincere heart towards their brethren.*

2. And much more, Secondly, is he such only to them that *are sincere in their Religion to him.* Christ hath nothing but woes for Hypocrites; the 23d Chap. of S. *Matth.* is made up of them; when he would word God's Vengeance to Sinners, he says, *he shall give them their portion with Hypocrites and Unbelievers.* Things strangely coupled sure, that they whose Life does seem all Faith, all Godliness, should be only fit Company in *Tophet* for the Unbelievers, rank'd and condemned with them; that all their strong belief cannot remove them from an Infidel; Sure they are far enough from the goodness of the Lord, when *the portion of Hypocrites* is Rhetoric of *Hell,* is its Torments expressed with Art.

They whose heart is not clean to God in their Pieties, but let their strictnesses take in some temporal aim besides, as Reputation with their Party, or getting Praise, or Wealth; they serve Mammon or Fame with God's Religion, and make the very Worship of the Lord be the Idolatry of Covetousness or of Honor. If *Jehu* in his Executions on *Ahab* and his Family intend the cutting off the *Regal Line* as well as *Baals worship,* and with their Blood to purple his own Royalty, though God did bid him shed that blood, yet does it stain his Soul with crimson guilt; and God will punish him for his Obedience, *I will visit the blood of Jezreel upon the House of Jehu, Hos.* i. 4. But he that lets a vicious aim mix with his Virtue, and does good to an ill end, addresses *God's Religion* to the *Devil,* and makes *Christ* minister to *Belial;* he does sin multipliedly, both in his vicious intention, and in debauching Virtue to serve Vice, and he might much more innocently not have been Pious. Neither is that Virtue or Heart sincere whose intentions are not purely and merely virtuous, but intend to compass some Religious end by means that are not lawful; For such intentions are not clean but mixed with Vice; and 'tis sure I cannot please God with such kind of holy meanings. If *Saul* will sacrifice with the Sheep and Oxen he was bid to destroy, his very worship loseth him the Throne of *Israel:* Nor an I serve God with such Pieties. God never does require an action which he sees I cannot compass without sin, for he requires no man to sin, for that were to command me to break his Commands, and I were bound to disobey him in obedience to him,*Shall I speak wickedly for God,* saith *Job?* and then shall I *do* so? Such Religious intentions, the justice of those ends, will never qualify me for God's goodness, when it but makes Damnation just to me, for so S. *Paul* affirms, *Rom.* iii. 5, 6, 7, 8. In fine, if there be any wickedness in the heart, it gives so foul a tincture to whatever pious actions we perform, that they become sin to us. 'Tis true,*Prayer is as the Incense, David* says, *and the lifting up of our hands is like the Evening Sacrifice;* but if the heart of him that Prays have any heats of Malice in it, truly that man does light his Incense with *strange fire,* kindles his sacrifice with the *flames of Hell,* for so S. *James* does call those heats. He that gives God any of his performances, and hath a naughty Heart, like *Nadab* and *Abihu,* he presents his Offering in an unhallowed Censer, and all his holy worship will get nothing else from Heaven for him but a consuming fire as theirs did. He that will offer anything to God, must take a care it be not tainted with such mixtures, which spoil all the Religion, making it not *sincere,* and also spoil the Heart by making it not *clean,* and *undefiled.* The last remaining sense,

A Clean and undefiled Heart.

Of those things which our Savior says *defile* the man, some are merely sins of the Heart, such as may be consummated within the Soul; and for the perpetration of which a spirit is sufficient to itself; such are *Pride,* especially *spiritual pride,* the sin of those that think none holy as themselves, and cast the black doom of Reprobation upon all that do not comply with their Opinions and interests: such also are *uncontentedness with our estates, inward repinings at the dispositions of Providence concerning us,* black *malice,* bitter *envyings.* Now in these as the mind does need no outward members to consummate them, requires no accessory Organs to work them out; so neither does it require any outward accessory guilt to make them liable to condemnation: we know 'twas one sin of the spirit only that made Angels Devils. If a foul body be abominable to the Lord, shall a foul spirit be less odious? he that defiles his Soul offends God in a much nearer concern of his, because that speaks nearer relation to him than the Body: this was only his workmanship, made out of Earth, the Spirit was created out of himself; a foul body is but filthy Clay, but he that does pollute his Soul does putresie the Breath of God, and stains a beam of the Divinity.

The other sort of things that are said to come from the Heart, and to Defile, are those which S. *Paul* calls *works of the Flesh,* such as if they be committed must be committed outwardly, *Murders, Drunkenness, Revelings, Revenge, Wrath and Contentions, Seditions, Factions, Schisms, all Vncleannesses,* &c. In these indeed the Heart can be but partial Actor, the utmost it can do, is to desire and to intend them, and to contrive and manage the designs of compassing them; which yet Providence or the Innocence of others may put out of the reach of man's power, or his own temporal fears may make him not dare to set upon them, though he do cherish the desires. Now if they be obstructed from committing, most men use to conclude gently of their guilts while they do keep within the Heart; the Execution of them is the only thing that does look mortal; and till the *sin be perfected there is no death in it.* And truly I confess that, as it happens many times, on a sudden surprise of soul, when a bright gilded temptation strikes the heart, and dazzles the mind, we see that the Will rushes on it instantly, consents and wishes heartily; yet within a while the Spirit does recover out of the surprise, puts by the thrusts of fancy, and the stabs of the temptation, and that Will languishes and dies like a *velleity,* as if it had been nothing but a woulding; and now the man would not by any means consent to the commission: In this case though there be a guilt to be repented of, and cleansed with many tears, yet this is Innocence in the comparison; but if the Will purpose, contrive, and do its utmost, it is the same to the man as if he had committed. 'Twere easy to demonstrate this, that whatsoever evil thing a man intends and does fixedly resolve, he is guilty of, though he do nothing, or though the thing he chance to do be never so much lawful. Those sayings of St. *Paul, I know, and am persuaded by the Lord Jesus, that there is no meat unclean of itself, but to him that esteemeth anything unclean, to him it is unclean, Rom.* xiv. 14. and *he that doubteth is damned if he eat, ver.* 23. These could have no truth in them, unless the heart by choosing and pursuing to the utmost anything that it does judge unlawful, incur'd the guilt of that unlawfulness, even to Damnation; and all that merely by itself without the Action, which in that case had nothing sinful in it. A weight that is upheld by a man's hand, and otherwise would rush down to the earth, does surely gravitate as much, it is as heavy though it do not fall quite down, as if it did, and, were it let alone, it would: A settled

tendency, a resolved inclination to sin, that presseth with its utmost agitation is that weight, which though it may perchance be stopped in its career, yet it tends to the *Abyss, its center,* and will not rest but in that Pit that hath nor rest nor bottom; the Heart in this case is as liable as it can be, because here it hath done its worst, and such a Will shall be imputed to its self.

And now I need not tell those who are still designing sin, or mischief in the heart, although it never dares come out of those recesses, how far they are removed from the *goodness of God to Israel.* A Father finds a way to prove such souls have larger doses of God's Vengeance, who when he had asserted that the soul does not die with the body, and then was asked what it did in that long interval, for sure it is not reasonable that it should be affected with any anticipations of the future Judgment, because the business of the day of Judgment should be reserved to its own day, without all prelibation of the sentence; and the restitution of the Flesh is to be waited for, that so both soul and body may go hand in hand in their Recompences as they did in their demerits, joint Partners in the Wages as they were in the Works: To this he answers; The Soul does not divide all its operations with the Body, some things it acts alone, and if there were no other cause it were most just the Soul should there receive without the Body the dues of that which here it did commit without the Body: That's for the former sort of sins, those merely of the Heart: And for the latter sort, the Soul is first engaged in the commission, that does conceive the sin, lays the design of compassing, and does contrive and carry on the machination; and then why should not that be first in Punishment, which is the first in the Offence?

Go now and reckon that thy outward gross Transgressions are the only dangerous and guilty ones and slight thy sins of Heart; but know that while thy flesh is sleeping in the quiet Grave at rest and ease, thy Spirit then's in Torments sor thy Fleshes sins, and feels a far severer Worm than that which gnaws thy Body: Poor Soul! Eternity of Hell from Resurrection to For-ever, is not enough to punish it, all that while it must suffer with the Body, but it must have an age of Vengeance besides particularly for itself, to plague it for those things it could not execute, and punish it for what it did not really enjoy; only because it did allow itself to desire and contrive them; and it must be tormented for those unsatisfied desires: And though indeed desires where they are violent, if they be not allayed by satisfaction, are but so much agony, yet do they merit and pull on them more; these Torments shall be plagued, and the soul suffer for its very passion, even from Death to the last Judgment; and 'tis but just that being it usurp'd upon the pleasures and the sins of Flesh, it should also seize on and take possession of the Vengeance appointed for those sins, it should invade and should usurp their condemnation.

But why do I stand pressing aggravations against uncleanness of Heart in an Age, when God knows Vice hath not so much modesty or fear to keep within those close and dark restraints? Instead of that same Cleanness which the Text requires, we may find Purity indeed of several sorts, but 'tis either *pure Fraud,* or *pure Impiety;* the one of these does make a strange expression very proper, *pure Corruption,* for so it is, sincere and without mixture, nothing but itself, no spots of Clean to chequer it, but all stain: The other is pure white

indeed, but it is that of *whited Sepulcres;* a Life as clean as Light, a bright pure Conversation, but it shines with that light only which *Satan* does put on *when he transforms himself into an Angel of Light,* and it is but a *glory* about a *fiend.* But yet this shines however, whereas others do stand Candidates of Vice, and would be glorious in wickedness; and that is such a splendor as if *Satan* should dress himself with the shine of his own flaming Brimstone, and make himself a glory with the streamings of his Lake of Fire. And yet thus is the World, we do not only see men serve someone peculiar vicious inclination, and cherish their own wickedness, but they make every Vice their own, as if the Root of bitterness branch'd out in each sort of Impiety in them, such fertile soyls of sin they are, here insincerity were to be wished; and where there is not *cleanness* that there were a *Mask,* that there were the *Religion of Hypocrisy.* We may remember God was good to *Israel* of old by Obligation and performance; the one as great as he could enter, the other great to Miracle and astonishment; when after seventy years Captivity and Desolation, he did rebuild a Temple where there was no Monument of its Ruines, and raised a Nation and Government of which there was no Relics. And yet at last when the Religion of some turned into *Faction,* of others into *Profaneness;* when the strictest Sect of them, the *Pharisees,* became most holy outwardly, to have the better means 〈in non-Latin alphabet〉, *to mischief those that were not of their Party,* and got a great opinion of Sanctity, 〈in non-Latin alphabet〉, *so as to be believed in whatsoever they did speak against the King or chief Priests;* and that so far as to be able openly to practice against both, and raise Commotions. They are *Josephus*'s words of them; and when another Sect, the Zealots, the most pernicious of all, saith *Bertram,* did commit Murders, Sacrilege, Prophanations, and all kind of Villanies, 〈in non-Latin alphabet〉, *with good Intentions,* saith the same *Josephus;* and when those who did not separate into Sects, but were the *Church of Israel,* became lukewarm, supine, and negligent in their Profession, yea, and licentious and Profane, fit only to be joined with *Publicans,* in *Christ's* expressions; when sin grew generally Impudent; when they did live as if they would be *Scandalous* as well as *vicious,* as if they loved the *guilt* as much as the *delights* of sin, and cared not to be *wicked to themselves,* but must *debauch,* as if they did *enjoy the ruin* of other persons, sinning just as the *Devil* does, who does not taste the sin, but feasts upon the Sinners Condemnation: Then did God execute a Vengeance whose prediction was fit to be mistaken for that of the Day of Judgment, and whose event almost fulfilled the terrors of that day.

I need not draw resemblances, show how God's goodness to our *Israel* does equal that to them; applying to ourselves their Raptures; how *when the Lord turned the Captivity of our Zion, we also were like them that dream,* surprised with Mercy. Indeed as in a Dream; *Ideas* are not always well connected, there is no chain or thread of fancies, and the thoughts are not jointed regular and even; but there are breaches and disorder in them still, the Images of sleep being like *Nebuchadnezzar*'s, made of such things as do not well unite. So there is something I confess, like this in our condition, for with our *gold* and *silver,* our precious things that are restored, there is *Iron* and *Clay,* not only meaner mixtures, but such things as will not close, or be soder'd, but do incline to part asunder, and would molder and tend towards dissolution; and just as in a Dream, the composure of things is no so undisturb'd, but that there is some confusedness; neither our affections nor practices do perfectly

cement; but yet I hope it is no *dream of mercy,* 'tis not a *Phantasm* or an *Apparition of God's kindness,* but the Lord will be truly good to us.

Yet if we do proceed as *Israel,* and equal it in provocations:—

But I will make no parallels, public clamors do that too loud; these do display the factions of iniquity among us, and muster up the several parties of our Vices too; and each man is as perfect in the guilts of all sides that he is not of, as if their memories were the books that shall be opened at the Day of Judgment; some men can point you out our *Pharisees* and *Zealots;* others can show you our *profane licentious Professors,* Lay and Clergy both; and indeed we need not go far to seek any or all of these; nor do we want our *Sadducees.* Now if all this be true, then as those were the signs of the Son of Man's coming to them in Judgment, so we may fear they are his Harbingers to us. If they be, I am sure the only way to make his coming good to us, is to prepare for it by cleansing from all filthiness and insincerity; then though he come clothed with a Glory of flaming Vengeance, yet will those streams of Fire find nothing to consume or wash away in us; but through that flame the *pure in heart shall see God,* so as that that sight shall be the Beatifick Vision: Yea, *they shall see the Goodness of the Lord in the Land of the Living, they shall see Jerusalem in prosperity all their life long, and Peace* here *upon Israel,* and *in his light* hereafter in the *Jerusalem that is above,* To the state of which glorious Light He bring us all, who is the *brightness of his Fathers Glory: To whom be Glory, and dominion forever and ever.*

Amen.

The Third SERMON, Preached at WHITE-HALL. Second Wednesday in Lent.

LEVIT. XVI. 31.

Ye shall Afflict your Souls by a Statute forever.

THE words are one Single Precept concerning one part of the Celebration of a Day: I shall not take the Precept asunder into parts, for it hath none; but shall frame my Discourse to answer three Enquiries that naturally offer themselves to be considered from these words: And they are,

1. What the Importance of the thing commanded is? What is required in this Injunction, *Ye shall afflict your Souls?*

2. What Usefulness and Efficacy this Duty had upon that time in which it was prescribed? what the *Afflicting of the Soul* contributed to the work of that Day? that it should be made so indispensable an ingredient of its performances, tied to it *by a Statute forever?*

3. Whether that *forever* do reach us? which is the Application, and brings all home to us.

First, What the Import of the thing commanded, *the Afflicting of the Soul is?*

The *Arab.* and *Targum of Jerusalem* Translate it *Fasting;* yea, and a Learned *Rabbine* says, that wheresoever these two words are put together, that is meant. And indeed they are often joined in Scripture to express it, *Psalm* XXXV. 13. *I afflicted my Soul with Fasting.* And the Prophet *Isaiah* speaking of this Day in my Text, says, *Is it such a Fast that I have chosen? a day for a man to afflict his Soul? Isa.* lviii. 5. Somewhat a strange expression it is; for Fasting does afflict the Body properly, and yet we find the like too in the other Extream: We read of *pampering the Soul, Psalm* lxxviii. 18. *They required* 〈 in non-Latin alphabet 〉 *meat for their Souls;* not to supply the Hunger of their Body, that they had before; but to indulge the Lusts of their mind; they did not want for food, but variety; Festival diet, and a Table furnished they would have; and this luxuriancy and wantonness of Meat the Scripture calls *meat for the Soul:* Such as God says in other places *the Soul lusteth after.* Indeed forced meats, and things that please merely by being rare and dear, or by being extravagant, these do not feed the Appetite but Opinion, and the Mind; it is the Soul that only hungers after these: Thus when I look after Wine in the glass, and make my Eye a Critique of its accidents, and by the mode and fashion of it teach it to please or displease my judgment, I do not thirst after the cool moisture of it, but the sparkling flame, and do not drink the Wine, but the flavour and color, and this is all but Notion. Now certainly these are not proper objects for our Appetites, *meat for the Body,* says the Scripture, and it is the Stomach and not the Imagination that is hungry; nor is it Fancy or the Soul that thirsts, but 'tis the Palate, so that these are unnatural and monstrous satisfactions.

And yet to bring men's selves to this, is one of the great masteries of Wit and Art, to force themselves to find a relish in these things, and then contrive them, is a piece of Skill which the advantages of parts and fortune are desireable mostly, as they are useful to: And a well studied Epicure, one expert in the mysteries of Eating, is a singularly qualified and most grateful Person.

It were in vain to ask what else such men can be good for? that being their Profession, they are out at most other things: Indeed the Soul that dwells in Dishes, and is stew'd in its own Luxuries, grows loose and does dissolve, its sinews melt, all its firmness of mind forsakes it, the man is strong for nothing but for Lusts, his faculties are choke'd and stifled, they stagnate and are mir'd within him, and there corrupt and putrefie. And then what Cranes will force out thence, and wind up such a Soul into the practices and expectations of Piety? will make it mind and entertain the hopes and Duties of Religion? what macerations, what Chymistry will defecate a Spirit so incarnated, and rectify it into such a fineness as befits that state where all their blessedness have no sensual relish, but are sublimed into Divine and purely Spiritual.

Lord God! that thou shouldst shed a rational Angelic Soul into us, a thing next to the Being of thy Self, to animate only the Organs of Intemperance, and Gluttony, and their appendant lusts! Only inspire us how to be but more sagacious, indeed but more luxurious Brutes, when thou hast set us here to train and discipline ourselves for a condition of such glorious Joys as are fit to entertain Souls of Reason with, and to make them blessed; which to enter upon, our Bodies must drop from us, our Souls must be clarified from Flesh, and Flesh itself refined

into Spirit; that we should make ourselves Antipodes to this, walk contrary to all, and so debase our spirits as that they are qualified for no other satisfaction, but those of dull sense and carnality.

Adam fell his great Fall by Eating, but ever since men fall further by riotous intemperate Eating. He fell from Paradise, and they from Reason; the Man sinks into Beast, and the Soul falls into very Flesh, and hath no other faculties or appetites but fleshly ones.

Such people of all others are not to be raised up by Religion; their fullness gives no place to that, but does exclude it. God did complain of this of old, *Deut.* xxxii. 15. *Jesurun waxed fat and kicked:* that we may see they want to brutish quality, who do allow themselves the appetite of Brutes; they that *pamper themselves like to fed Horses,* will also *neigh* like them and *kick* even him that fed them; *thou art waxen fat, thou art covered with fatness; then he forsook God that made him, and lightly esteemed the Rock of his Salvation.* When they came once where they did *suck honey cut of the Rock, and Oil out of the flinty Rock,* they could not mind *the Rock of their Salvation.*

Indeed this sensuality as it consumes Estates, eats Time, and all the faculties of the Mind, so it devours all Religion too, it hath not only a particular opposition to someone duty as the other Vices have, but by a direct influence it destroys the whole foundation of Virtue and obedience to God; I mean subordination of the lower appetite to Reason and Religion, which it renverses quite, and breeds an universal cachexy of the Soul as well as Body.

For ever since *Adam* did eat of the forbidden Fruit, the *carnal mind* we know *is neither subject to the Law of God, neither indeed can be,* as S. *Paul* says, *Rom* viii. 7. because God's Commands are restraints upon those things which Flesh desires eagerly. Now therefore while that Mind is unsubdued, it must needs lust against the Spirit for those things that are forbidden, nor endure to be limited; which he that feeds it, is so far from working towards, that he does give it still more provocation and more power, and makes the Flesh more absolute; for it is clear that Plenty does increase all its desires and their unruliness; it ministers both vigor to it by which it is enabled to fulfill its lusts, and it ministers aptness and incitation also, both by custom of satisfaction, and by adding heat which makes it more prone to rebel, and more impossible to be kept under. The progress of this is apparent in the Scripture, *Exod.* xxxii, 6. *The People sat down to Eat and Drink and rose up to Play: Lusum non denotasset nisi impudicum;* he means, *to play the wantons.* But *Jeremy* is plainer, *Chap.* v. 7, 8. *How shall I pardon thee for this? thy Children have forsaken me, when I had fed them to the full, they then committed Adultery, and assembled themselves by troops in Harlots houses:* Nor stays it there, but does increase as well as feed to an Excess; we may discern that by the Wisemans Prayer, xxiii. *Ecclesiast. 6. O Lord, Father and God of my Life, Let not the greediness of the Belly, not the lust of the Flesh, take hold of me, and give not over me thy Servant to an impudent mind, Giant-like* he had called it in the Verse before; and sure the Wiseman in the *Proverbs* apprehended it as such, and dreaded it accordingly; as if Bellies full gorg'd were those Mountainr which the Giants cast up to storm Heaven on: He looked upon this Vice as that which would bid defiance to *God,* and out *him,* and therefore thinks it necessary to beseech the Lord not to afford him so much as would furnish Plenty, *Prov.* xxx. 8. *Give me not Riches, feed me with food convenient for me;* 〈 in non-

Latin alphabet 〉 with an Allowance, with no more than is sufficient for me, *lest I be full and deny thee, and say who is the Lord.* It seems such persons know no other God besides their Belly; nor is it any wonder if a *Soul made Flesh* cannot well apprehend a *Deity that is a Spirit,* or believe it, but thinks all Notions of such beings to be contradiction, when once by the suffusions of Carnality all the impressions of a Spirit are wrought out of itself: And truly this is the most natural and certain way to become Atheists.

Whether this time that hath been almost always set aside for strict Severities, and to work out Repentance (and if it be not so intended now, I know not what pretence did call us hither) (for though there be some relaxation of the severer Dyet of this time, sure there is no indulgence of that Penitence which the strictness of this time designed) and let some men talk what they please of the Intention of their Statutes, yet these Assemblies certainly were not intended for th• increase of Cattel, and advance of Fishing; these were for higher aims of Piety: Now whether we employ if so much towards this as *to afflict our Souls,* i. e. *our appetites,* and to revenge our superfluities upon ourselves, and to teach our desires to be denied: Or whether we do teach the Dyet of this season to be but a variety of Luxury, and if the Law did not command it, and so make it Pressure by giving it the inconvenience and the uneasiness of being duty and obedience; ourselves could make it be one of the changes of our Vice, only another course, a diverse service of the same Riot, and so defeat the Law by our obedience to it: Or whether we do break the Law outright, and to our superfluities add disobedience to Authority, whether we do the one or other is not for me to say. But if the Nation and we ourselves have any sins to be repented of, and we design this season for that use (as sure some season must be so employed, and why not this as well, rather indeed than any other;) if we be not of those that would be glad to see all thrown again into Confusion; glad to see a return of the same Vengeance, as indeed a return of the same sins, and the abuse of Mercies seem to call for it, while men do live as if they thought God had wrought all these Miracles merely to give them opportunity to serve their Vices or their other ends, to put them in a way to get Places, Estates, and Dignities; and by uncharitable gains, hard-hearted griping, yea by false unworthy treacherous Arts, to heap up Wealth, to raise their Families, or feed their Lusts: These, these cry out to God to renew his Commission to the Sword, to pass through all the Land again, and embowel itself in Church and State; these call for it as loud as the hatangueing Prayers of Seditious Men; and the Lord knows there are too many hands that would unsheath it, if God do not interpose to hinder, and well we have deserved he should. But if we would endeavor to engage him by Repentance, that will require the Afflicting of the Soul by some severities. Do not mistake yourselves; Repentance, as it cannot be wrought out amidst our courses, that were contradiction to return, and yet go on; so also it will not be wrought out amidst the Comforts as we call the jollities, of life.

Tertullian is very pleasant with those who did dislike that in their Penitencies, they were by the Church prescribed to put off Mirth and put on Sackcloth, and take Ashes for Bread; *Come,* says he, *reach that Bodkin there to braid my Hair, and help me now to practice all those Arts that are in Mode to attire it; give me the washes of that Glass, the blushes of that Paper, the foils which that Box hath to beautify and dress my Cheeks; come and set out and dress my Table too, let me have Fowl with costly forced and not a natural Fat; or let me have cramb'd Fish, and cram my Dishes also; get me*

cheerful Wine too: and if any one ask why I do thus indulge myself? Why I will tell him, I have sinned against my God, and am in danger of Perdition, and therefore I am in great trouble; I macerate (do you not see the signs of it?) and excruciate myself, I take these fearful careful ways that I may reconcile God to me whom I have offended.

Alas, to *humble* ones self thus in *fullness,* and to *afflict the Soul in cheerful plenties,* is such a thing as none but he that sinks under the surfeit of those Plenties understands. I am sure the Lord, when he required his People to repent, required them then to discipline, and use severities upon themselves; they were to *fast* or *die:* God took the execution, *for whatsoever Soul it be that shall not be Afflicted that same day shall be cut off from among his People, Levite.* xxiii. 29. Even cut off by God himself.

And I do verily persuade myself, that one great cause, why men that have sometimes thought to reform their lives, and do resolve against their Courses, yet repent of their Repentance, their resolutions untwist, and become frail as threads of Cobweb, the first assault of a temptation does break through them, is, they do not use mortifications, to work their aversations high and strong against their sins, and fix their resolutions. The universal sense of the whole Primitive Church gives me confidence in this persuasion, who for that very reason in their penitential Excommunications did inflict such severities, as 'tis almost incredible that Christians would submit to; yet they begged to be censured into; and those had S. *Paul* for their precedent. But now Repentance are but dislikes, little short unkindnesses at our sins, and wouldings to do better: On some moving occasion, if God's Hand or his Spirit lash, it may be Tears will gush out of the Wound, and we in angry sadness do intent against our Vices; but when that fit is over, and the Flesh by indulgences prepared to make or answer a temptation, we fall again, and then it may be shake the head and curse the sin; but yet again commit it, if the invitation be fair: And then are very sorry, account ourselves unhappy, who lie under such a violent infirmity, but act it still. Now if we consider how it comes to pass that we go round like men enchanted, in a Circle of Repenting and of Sinning, we shall find it is for want of Discipline upon ourselves; for had we strove to make our humiliations more low and full of pungent sorrow, the Soul would start and fly at the first glance of that which cost it so much anguish; but who would fear to act that sin which puts him to so little trouble to repent of? as a sad thought, a sigh, a wish, and a loose purpose, thin intentions, and that's all.

Do not complain of the Infirmity of the Flesh for this, and say thou wouldst live Spiritually, but the frailty of thy sensual part betrays thee; its stings and incitations make thee start from duty, and goad and force thee into actions which otherwise thou neither shouldst or wouldst commit. 'Tis thou thyself that arm'st thy Flesh with all its stings; thou givest it strengths, whereby it does subdue the Spirit; thou waterest thy desires with Wines; thou feedest them with strong meat and teachest them to crave; thou cocker'st them with thy indulgence, and thou dost treat Temptations to sin, dost invite wickedness, and nourish the occasions of Ruin; and then it is no wonder if thy resolutions be not strong enough, there is no way but by Austerities to mortify all inclinations that stir against the Spirit, and by

denying satisfactions to thy Appetite, to calm and moderate thy affections to everything below, and then Temptations will have neither Aid nor Avenue.

But Secondly, *You shall Afflict your Souls,* cannot be meant only *that ye shall Afflict your Bodies;* the *Spirit* also must be troubled, and we must *rent the Heart as well as Garments;* that is indeed a Sacrifice fit for a Propitiation day, for it is such a one as God will not despise, *Psal.* li. 17. and without which all others are but vain Oblations.

God may call *fasting* the *Afflicting of the Soul,* because it is the most appropriate and natural means to work it; but when he calls it so he does intend it should produce it. Austerities are *humilificandi hominis disciplina,* as *Tertul.* says, *Humiliation Discipline;* but yet they have not always that effect. The *Pharisee* that fasted twice a week did not mortify at all, but his Humiliation made him lofty, his emptiness filled him with wind, and puffed him up, and the *Publican* was *more justified* than he. And late experiences have taught us, that Fasting does not always humble, when it did gape for Sovereignty, and did afflict then into Power only, when there attended it a *sacra fames,* an hunger after Holy things, and such as all the relicts of old Sacrilege could not allay, but it devoured Church and State, and yet crav'd still: And *the throat* of these fasting men *was an open Sepulcher indeed;* open to bury, and that could no more be satisfied than the Grave.

But 'tis not only these demure impieties, and those that are devout in wickedness, and act it in Religion and the Fear of God, I have to speak against:

But in the general, If Fasting do not humble, and those severities that wear the Flesh break not the heart too and make it contrite, then they are lost upon us, and do not profit us. All these strictnesses of *bodily* and outward *exercise,* as S. *Paul* calls it, are acts of discipline prescribed to make the Sorrows of Repentance more severe and operative, and so to be the Correctives of the distempers of the Soul, to quell the risings of the Appetite and Passions, and bring the sensual part of us under obedience to Reason and Religion; to make all calm and even in us, and put us in the frame of Men and Christians, of Rational and Pious Creatures. And if they do not work this in us, if the Soul do not meet in the performances, they are not acceptable in themselves at all; These are only the *mint anise* and *cummin* of our Pieties; and as *Origen* says, the *condimenta actuum* the sauces of Religion, not the main standing parts of it, which he therefore that offers solitary gives God *a Sacrifice of Sallads,* and thinks that will be a Sin-Offering. They do mistake themselves who cherish any hope from having spent a day, or *Lent* of abstinence; if the Excesses of their Vices be not made over, and evacuated by it; if they continue still full gorg'd with their iniquity; or who think all is well, they have atton'd by having bowed down the head like a bulrush; if the Soul were not also humbled in them; for as S. *Paul* does say, *I may give all my goods to feed the poor, yet have no Charity,* and *I may give my body to be burnt,* yet in those *Martyr-fires* there may be no heats of Love to God, and then all these profit me nothing, 1 *Cor.* xiii. 3. So I may chasten myself too, and yet yet receive correction or be discipline'd, and then God's punishments are still due to me.

That Church indeed which hath found out the easy expiation of Indulgences, that hath the Treasure of Christ's merits and all the supererogations of the Saints at her dispose, and by Commission can issue them at pleasure out, and apply those merits to men's uses not by *Sacraments,* but by a *Bull* or *Brief,* and not require *Gospel conditions* of *Faith* and *Repentance* in the Persons that receive them, but *visiting a Church in* Rome, *ascending the steps in such a Chapel in the Lateran* on such a day, shall give a plenary remission from sin and punishment; the saying of such a Prayer over daily shall do it for fourscore thousand years (could they but make a Lease for men to live and sin out the indulgence too, that would get them good store of Chapmen) that Church I say, may give encouragement to hope that God may be compounded with at easy rates; that for a Surfeit I may give a Meal and God will pardon it, and let me have Wine too into the bargain (for they allow afflicting of our Souls in Wine) that some weeks change of Dyet may go for a change of Life, for indeed these come up somewhat nearer the just value than some of their Prices. But though there be all the reason in the World they should let men out of Purgatory on what condition they please, when themselves only put them in, and make the breath of a few *Pater noster*'s quite blow out those flames which burn nowhere but in their Doctrines: Yet when without any commission from Christ they make *Attrition* able to secure men from *Hell,* and an *Indulgence* able to release them out of *Purgatory;* when they make *new conditions of Pardon,* that is *new Gospel, new ways of application of Christ's Merits,* and though our *Savior God* when he found in his heart to die for us, yet in the Agonies of his Compassion could not find in his heart to give us easier terms of Life than such as do require *Contrition, Humiliation,* and *Amendment,* which they commute so cheaply with his Vicar: We justly stand astonished at such usurpation on *Christ's Blood and Merits,* that does assign them at these rates.

I make no question but easy expiations get them many Converts. *Rome* from its first foundation grew from being an *Asylum* to the dissolute; but they that go away upon such hopes, 'tis to be feared that easiness betrays them into sins from which those Expiations cannot rescue them, and at once makes them *Proselytes* to *Rome* and *Hell.* Nor are our trusts much more secure, if we rely upon our *opus operatum,* too, our little outward strictnesses, unless the Soul be engaged, and except there be inward life of Religion, all those will not avail: If I deny myself my *meals,* and give myself my sins, that is so far from expiation that it aggravates: I am an argument against myself that my crimes are incorrigible, when I will have them though I cut off the Instruments and foments of them, and though I meddle not with the Temptation, yet I seize the sin.

What S. *Austin* does say of Alms, *In meliùs vita mutanda, & per eleemosynas de peccatis praeteritis propitiandus est Deus; non ad hoc emendus quodammodo ut semper liceat impune peccare.* This is applicable to these performances also, our lives must be Reformed, and so on that Repentance and these strictnesses God will be reconciled, and our offenses done away; but he will not be brib'd by these to let us alone in them; he is not gratified by such performances so as to wink at Vices for their sakes, and suffer us in our Rebellions upon such compositions as these; take a Reward to spare the Guilt: Nor is he such a soft and easy God as to take them for payment of that infinite Debt we owe; that which he bought off with the *Blood of God* shall not be ours at such unworthy prices. The Prophet *Micah* seeking for a

Present to appease him with, rejects all the *Jewish rites* though *God* prescribed them, as insufficient; and in them all things of the like external kind. *Mic.* vi. 6, 7. *Wherewith shall I come before the Lord, and How myself before the most high God? shall I come before him with burnt-offerings, with Calves of a year old? Will the Lord be pleased with thousands of Rams, or with ten thousand Rivers of Oil? shall I give my first-born for my Transgression, the fruit of my body for the sin of my soul?* If I do offer up whole *Hecatombs* to God, will that atone for having offered up too plentifully to my Genius? Or if I do remove my Riots from my Table to the Altar, and change my few extravagant Dishes into whole Herds of thousand Sacrifices, shall I by doing so remove the guilt too of my Luxuries? If I give God ten thousand Rivers for my overflowing Cups, will the Intemperance be washed away in those? Or shall I think to expiate an Adultery with a Child? and for that momentary and unclean delight give up the lovely and first issue of my lawful Bed? And who will be content to be his own Priest in such manner? to pay such Sacrifices for sins? But yet that will not do, as *it cost more to Redeem Souls,* which not Rivers of Oil can cleanse, but streams must flow out of the Heart of Christ to do it; nor the fruit of Mans body make a satisfaction for, but the eternally begotten Son of the Divinity, and none but the first born of God alone, for thus expiation of sins was wrought: Even so to make that expiation mine, besides reliance on it, I must transcribe the Copy of the Sufferings of that Son, transplant the Garden of *Gethsemane* into my breast. If *his Soul be sorrowful even unto Death,* my *Soul must be afflicted* too; Humiliations must prostrate me upon my face to deprecate that Fire and Brimstone, burning Tempest that is the *portion of the Sinners Cup,* saith *David: O my Father let this Cup pass from me!* The lustful Fevers of my blood must excern themselves in cold sweat of fear and grief, in Agonies of Penitence; and my excessive draughts not only make me to cry out *I thirst,* but give me *Vinegar and Gall to drink;* sorrow as bitter as my riotous egestions have been; my Oaths that have struck through the Name of God, must pierce my Soul with grief as pungent as his Thorns and Nails. In a word, I must so *afflict my Soul* as to *crucify the body of sin,* and nail it to his Cross. And this is that which in its own proportion was required of the *Jews* this Day here in the Text, to the work of which Day how the *Afflicting of the Soul* in both the given senses does contribute, was my Second and the next Enquiry.

Secondly, What this Day was the Verse before the Text informs us, it was their Day of Expiation or Atonement. Now that the *Jews* esteem Fasting and Humiliation expiatory Sacrifices, appears from a Form of Prayer which even yet they use on such a day where he that fasted says, *O Lord the Governor of all the World, I have now finished my Fast before thee, thou knowest that when we had a Temple standing, the man that sinned was bound to expiate it by a Sacrifice, the Blood of which was poured out, and the Altar consumed the Fat to make amends for his offense; but now by reason of our many wickednesses, we have neither a Temple, Altar, or Priest to make Atonement for us; I beseech thee therefore* O Lord my God the God of my Fathers, *to accept of that little portion of my own Flesh and Blood which this days Fasting hath torn from me, in lieu of a Sin-offering, and be thou reconciled unto me for thy mercies sake.* Thus when he cannot give a Lamb for his Transgression, he gives some of himself, he offers *Hunger* for *Shewbread,* and *Thirst* for a *Drink-offering,* he consecrates a *Meal* instead of a *Beast,* and sheds a *sower fasting sigh for Incense;* and this he hopes God will accept as Sacrifice. And truly the Text says no day

of Expiation could be kept without it. Nor does the Scripture want great instances of its effect towards Atonement of God's wrath: How when Judgment was given on a Nation or Person, and Execution going out against them, yet this reversed the Sentence; *Ahab* is a great proof of this, 1 *King.* xxi. 27. *And it came to pass when Ahab heard those words, that he rent his Clothes, and put Sackcloth upon his flesh, and Fasted, and lay in Sackcloth and went softly: And the word of the Lord came unto Elijah the Tishbite saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me I will not bring the evil in his days.* On Fasting-day secured a Life; the weaknesses it brought upon the body, upheld it against all God's threats, Vengeance pronounced and coming out against him falls to ground if *Ahab* humble and *afflict his Soul.* God's stretch'd out Arm will not strike Sackcloth, nor wound through Fasting Garments: One fit of it removes his Judgments a whole Age; and had it been sincere and persevering, how had it wiped them out to everlastingness?

Nineveh is another instance of the practice and success of this even among the *Heathens.*

Nor should it seem to have less Efficacy among Christians: The Primitive Fathers call these severities *Satisfaction for sin,* and *Compensations,* the *Price with which they are bought off,* the *things that cover them,* and *blot them out,* and which *Propitiate and appease God for them;* not in their sense who force up these Expressions to a strange height of meaning; and yet have quite beat down the Practice as to the public wholesome use of them out of the Church. But though these sayings assign not the Power and just Efficacy of that discipline in itself, yet they do the acceptance and effect of it by virtue of Christ's Satisfaction: A Fainting Body cannot bear indeed the weight of our iniquities, nor will lowest prostrations in the dust bury them in the dust, or Tears alone blot out our Guilt; but Christ having done that which is effectual to all this, and requiring no more of thee to make that thine (as he does everywhere most solemnly avow) but faithful humbling of thyself in an afflictive sorrow for what's past, and so to mortify as to work out Repentance; the doing this is doing what he does require, and consequently will accept: These satisfy the *Command,* and therefore *God,* though not by a *condignity of performance,* yet as *Conditions* which his *Covenant of Grace hath set us,* which when they are fulfilled then God is satisfied, thy sins are expiated, and thou art pardoned: And so in this lower sense these are thy Satisfactions with which God is well pleased.

And thus these self Afflictions of the Sinner supply God's Indignation and divert it; *They leave no place nor business for it, and by these short severities upon himself he does make void, he does expunge the Sentence of eternal Torments,* saith *Tertullian: As thou becomest severe against thyself, so will the Lord abate of his severities, and he will spare, and he will pity thee in that he sees thou wilt not spare thyself.* How can he choose but be appeased towards thee when he shall see thee executing his Sentence even upon thy own self? and punishing his Enemies although they be thy Members? so that by this means thou dost censure thyself into God's Absolutions, afflict thyself into his Pardons, and dost condemn thyself into eternal Life.

Our Church says the same thing; *That in the Primitive Church there was a Godly Discipline; that at the beginning of Lent such Persons as were notorious Sinners, were put to open Penance, and punished in this World, that their Souls might be saved in the Day of the Lord;* and *she does wish* (if her wishes

be of any force and value when her Orders and Constitutions are not) *that Discipline could be restored.* But this I shall not press; if all those whom the Primitive Church Condemned, or S. *Paul* sentenced were so used, if every Schismatic that lies tearing himself and others off from the Lord's Body were rejected, and if the Fornicator that joins himself to his unclean Accomplice were disjoined from Christ, and not suffered to make *his members be the members of an Harlot;* if every scandalous debauching Offender that lies corrupting Christ's Body, spreading Contagion, thrusting the Gangreen forward, were *cut off,* and these and all the rest *delivered up to Satan,* alas what part would Christ have left of his own Body? *Sed illos defendit numerus junctaeque umbone phalanges,* and that I fear too in more senses than the Poet means. Therefore I shall not urge the Churches Wish, but only see whether the Statute in the Text says anything to this, and whether the *forever* do reach us: Which is my Third and last Enquiry.

Thirdly, Divers of the *Jews* Rites are said to be, and be prescribed *forever,* although those very Rites and the whole economy of their Covenant were to be changed and cease; among other Reasons, *as the Fathers say,* because they foresignifie and point at things in the new Covenant, which were to last till Covenants and Rites shall be no more, and so their meaning and signification was to be forever.

Now truly that their Expiation Performances, those which I am upon, did so, the whole Epistle to the *Hebrews* is employed to prove; the Margin of your Bibles in this Chapter so refer you to the places, that I shall not need to make it out. Christ did fulfill the Temple and the Altar part, yea and the refuse outcast part of the Atonement satisfied the Religion and the contempt of that days Offices, He was the whole true Expiation.

Now does this Expiation as theirs did, require afflicting of the Soul in its attendance, or was that but a Ceremony of their Rite? and though a *Jew* must mourn and Fast to see his sin killing a Beast, and when he does behold his wickedness eating up a Goat for a Sin-offering, he must deny himself his daily bread, and suffer thirst if his Iniquities drink but the blood of Bullocks; yet when we behold ours embrew themselves in the Blood of the Son of God, not only lay hands and Confessions on his Head, but drive Thorns into it, make him cry out, almost despair and Die; we need not be concerned so much as to do ought of that either in order to the better Celebration of that Expiation, or on the very day of it.

Indeed if we consider most men's practices, it would appear most probable that if we were to expiate our sins as the *Jews* did by sacrificing of our Flocks not of our *Jesus,* those satisfactions would more afflict our Souls, and more restrain our Vices than that which was made for us by the Death of Christ, and how can this be rectified, unless by some severities upon ourselves, we give ourselves a piercing sense of what our sin deserves, and grateful apprehensions of what our Surety suffered for us? When in sad private earnest I have thought fit to Afflict my Soul with some austere mortifications, and when my fainting Spirits are scarce able to sustain my Body that sinks under the load of itself, then I may have some tender apprehensions of that weight that sunk the Son of God, and 'twas my weight that he fell under. But he that cannot think fit to revenge a year of follies and of Vices with a few weeks severer life, sure thinks his Savior suffered much in vain; *quorsum perditio haec?* why

must the Blood of God be paid for sin, when I cannot afford a little self-denial for it? Why such great Agonies of the Holy *Jesus,* when I cannot find in my heart to bear a little strictness for it?

But I could easily deduce (were I not to suppose it done before) that sure as if the Church had thought a Statute had annexed these two forever, they have been join'd from the beginnings of our Christianity; it was the Fast that did attend our Savior's sufferings that in part caused the Contest about *Easter,* which *Polycarp* S. *John*'s Disciple managed; and then there was a Fast so soon: and he that tells us this, *Irenaeus,* Scholar to that *Polycarp,* says some observed it *many days,* some *forty days* also, if we can take the Antient *Ruffinus*'s authority but for a Comma. And if the Antient Fathers do expound aright, Christ himself thought that men were interested so much in his Death, that they would Fast by reason of it; *When the Bridegroom is taken from them, then shall they Fast in those days:* Upon which words they say *the Season was determined to this Duty by the Gospel.*

But they may say so, who knew how to persuade men to take up restraints of strictest discipline and of severest Piety. But we cannot engage them into Order or from Scandal; they made them *fast,* we cannot make them *temperate. Blessed Savior!* what kind of Christians didst thou hope for thy Disciples, of whom thou werit so confident they would so concern themselves in thy Passion as to Fast because of it? when in our times Christians will not be kept from their Excesses by it? not in those days of Fasting which thy Primitive followers did Celebrate with abstinencies, that did almost mortify indeed and slay the Body of Flesh as well as Sin, and we in imitation of them, in answer of thy confidences, will not abate a *Meal,* nor an *intemperance,* will *eat* and *Riot* too, and make *a Lent of Bacchanals:* Thus we prepare load for thy Day of *Passion,* sin on to add weight to thy Cross, and yet we ourselves will not be humbled under them. It is in vain to tell men thou expectest they should mortify, that it will spirit their Repentance, for they will have no kind of Penitence for sin, but such as will let them return to sin again, suffer no discipline with which their Vices too cannot consist, for they can scarce live if they make not themselves cheerful with them, even in this time of Sadness, and in sight of the Memorial of thy sufferings for them.

Indeed when I consider how this Season is hodg'd in from Vice by all God's Indignation, *threatened* at *first, suffered* at *last,* pronounced in *Commination,* executed in *Passion: Ashwednesday* gave us all God's Curses against Sinners, all which *Good Friday* shows inflicted on our Savior. Thus we began, *Cursed are the Vnmerciful, the Fornicators, and Adulterers, the Covetous persons, Worshippers of Images, Slanderers, Drunkards and Extortioners;* and we shall see *the Son of God made this Curse* for them; yea we ourselves said *Amen* to all, as testifying that that Curse is due to all. When I consider this I say, I cannot choose but be astonished to behold how men can break through all *God's Curses* and *their own* to get at Vice, first seal God's Maledictions, then provoke and incur them instantly, as if they loved and would commit a Rape upon Perdition; as if because men have so long in *Oaths begged God to damn them,* and he hath not done it yet, they would now do it in their *Prayers* too; make their *Devotions* as well as *Imprecations* consign them to the wrath of God. He that does *love cursing* thus in the *Passive sense,* surely as *David* says, *it shall come unto him, it shall be unto him as the*

Garment that covereth him, it shall enter into his bowels like Water, and like Oil into his Bones, Psal. Cix. 17, 18, 19. And truly amongst those things which we did Curse, there are that will fulfill all that most literally; the Riots of thy gaudy bravery that make thee gripe, extort, spend thy own Wealth and other men's, undo thyself and Creditors, be sordid and in Debt, merely to furnish trappings to dress thyself for others eyes and, may be, sins; these bring a Curse to cover thee as does thy Garment, yea and they gird it to thee. The draughts of thy Intemperance carry the malediction down into the Bowels like Water, yea like the Wine into the very Spirits: There is another of them too that will convey the Curse like Oil into the Bones, till it eat out the marrow, and leave nothing but itself to dwell within them, yea till it putrefie the Bones, till it prevent the Grave and Judgment too, while the living Sinner invades the rottenness of the one, and torments of the other; and then the *Lents* and *abstinencies* that the *sin* prescribes shall be observed exactly, only to qualify them for more sin and condemnation, may be at the best but to recover them from what it hath inflicted; when •et alas! they are too soft and tender, the Lord knows, to endure any •rities to work out their Repentance and Atonement: and yet sure •se the Sinner does go through have nothing to commend them which these others do not much more abound with. If those are not grievous to thee because they are so wholesome, and though it be a miserable thing to go through all their painful squalid methods, yet, how disgustful soever, by the benefit of their Cure they excuse their offensiveness, and ingratiate the present injury they do the Flesh, by the succeeding health they help thee to, and by the Death they do secure thee from: Why sure (to omit, that the other have all these advantages, none have so calm and so established health as the abstemious and continent, and their mind is still serene, their temper never clouded, but besides this) the Christians bitter Potions do purge away that sickness that would end in Death eternal, his *fastings* starve that *worm* that otherwise would gnaw the Soul immortally; his *weepings* quench the *everlasting burnings,* yea there is cheerful Pleasure in the midst of these severities, when God breaks in in Comforts into them: *The Glory of the Lord* appears in *that Cloud* too that is upon the penitent sad heart; when he is drench'd in *tears* the *Holy Ghost the Comforter* does *move upon those waters,* and breaths Life and Salvation into them; and he who is the *Unction* pours *Oil* into those *wounds of the Spirit;* and we are never nearer Heaven than when we are thus prostrate in the lowest dust, and when our Belly cleaveth unto the ground in humble penitence, then we are at the very Throne of Grace: And this our light *afflicting of the Soul which is but for a moment, does work for us a far more exceeding weight of Glory.* To which, &c.

The Fourth SERMON, Preached at WHITE-HALL. October. 12. 1662.

JOHN XV. 14.

Ye are my Friends, if ye do whatsoever I Command you.

THE words are a conditional Assertion of *Christ*'s concerning his *Apostles,* and in them *all Christians:* And they do easily divide themselves into two parts. The

First is a *positive* part, wherein there is a state of great and Blessed advantage, which they are declared to be in present possession of: In these words, *Ye are my Friends.*

In which there are *two* things that make up that advantage, 1. A Relation, 2. The Person related to. *Friends,* and *My Friends.* The

Second is a *Conditional* part, wherein there are the *terms,* upon which that Possession is made over, and which preserve the Right and Title to them: in these words, *If ye do whatsoever I command you:* in which there are *two* things required as *Conditions.*

I. Obedience, *If ye do what I command you.*

II. That Obedience Universal; *If ye do whatsoever I command you.*

The first thing that offers itself to our consideration, is the Relation, *Friends.*

It is a known common-place Truth, that a Friend is the most useful thing that is in whatsoever state we are: It is the Soul of life, and of content. If I be in prosperity: We know abundance not enjoyed, is but like *Jewels* in the *Cabinet,* useless while they are there: It is indeed nothing but the *opinion of Prosperity.* But 'tis not possible to enjoy abundance otherwise than by *communicating* it: a man *possesseth* plenty only *in his Friends,* and hath *fruition* of it merely by *bestowing* it. If I be in *adversity;* to have a person whom I may intrust a trouble to, whose bosom is as open and as faithful to me, as 'tis to his own thoughts, to which I may commit a swelling secret; this is in a good measure to *unlade,* and to *pour out* my sorrow from me; thus I divide my grievances which would be insupportable, if I did not disburthen myself of some part of them: Now there is no bosom so safe as that where *friendship* lodges; take God's Opinion in the case, *Deut.* xiii. 6. *If thy Brother the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy bosom, or thy Friend that is as thine own Soul.* This is the highest step in the Gradation; And there is all the reason in the World; for though *Parent* and *Child* are as near one to other as anything can be to part of itself; *Husband* and *Wife* are but two different names of the same one, yet these may become bitter and unkind: A *Parent* may grow *cross,* or a *Child refractory,* a *Mother* may be like the *Ostrich* in the Wilderness, throw off her *bowels* with her *burden;* and an ungracious Son is *constant pangs* and *travail* to his *Mother,* his whole life gives her *after-throws* which are most deadly: Dislikes also may rest within the *Marriage-Bed,* and lay their heads upon two wedded Pillows; but none of these unkindnesses can untie the Relation; that ends not where the bitterness begins, he is a *Parent* still though froward, and a *Child* though stubborn; but a *true Friend* can be nothing but *kind;* it does include a *dearness* in its essence, which is so inseparable from it, that they begin and end together: A man may be an *Husband* without *loving,* but cannot be a *lover,* that is a *Friend,* without *loving.*

And sure to have no one *Friend* in this Life, no one that is concerned in any of my interests or me myself, none that hath any cares or so much as good wishes for me, is a state of a most uncomfortable prospect. The *Plague* that keeps Friends at a distance from me while I live out of the sphere of my infection, and after gives me Death, hath yet less of Malignity than this; that leaves me the Compassions, the Prayers, all the solitary Comforts, all indeed but the

outward entertainments of my Friends; that, though it shut the Door against all company, yet, puts a *Lord have Mercy* on the Door: But this I now described hath none of that, hath no good wishes, nothing else but hate, is worse than a *perpetual Pestilence.*

Yet neither is this state so comfortless, in respect of this life, as not to have a Friend in the concernments of the Life to come; none that hath so much kindness for my *Soul* as every man hath for his *Enemies Beast,* which if he see fallen in a Ditch he will at least give notice that it may be helped out thence: No one, that when a sin, like to that *Falling sickness* in the Gospel (and it is such indeed without a Parable) is *casting me into the water,* quenching my parts, my Reason, and the Immortal spark within me; or *throwing me into the Fire,* raising Lascivious heats within, which after will break out into Hell fires; none yet that will stretch out his hand to catch me, or to pull me out: None that does care to see me perish to Eternity, or that values my Soul, which yet did cost the Blood of *God,* at a word speaking: This is to be like *Dives* in the Flames, to whom they would not lend *the help of the tip of a finger,* or give the kindness of *a drop of Water:* I am as it were on the other side the *Gulf* already, Here is the use of Friendship, the only noble one, that's worthy of that blessed quality: When I have one that will be an *assistant Conscience* to me, who, when that within me *sleeps,* or is *benumbed,* will *watch* over my actions; will *testify* them to my Face, will be as faithful to me as the *Conscience* should be, hold a Glass to my Soul, show me the stains and the proud tumours, the foul Ulcers that are there, and then will fret, and rub, or prick, lance, and corrode, to cure those Tumours, and do off those spots, such an one is *a familiar Angel Guardian,* is truly of that blessed Heavenly rank, and only less than the *Friend* in the Text, the *Person* related to, and my *next* Part.

My Friends. There are *three* things from which men use to take the measures of a *Friend.*

First, From the good things he bestows on them: He that thinks to keep friendship alive only with Air, that gives good words, but parts with nothing, that entertains only with Garbs and Civilities, is but the *pageant* of a Friend: They that own having but *one Soul,* and seem to clasp as if they would have but *one Body* too, cannot keep such *distinct* and *separate proprieties* in other little things, as not to have communication one from the other. And,

Secondly, The *friendship* of these benefits is rated by the measures of our *need* of them. When *Midas* was ready to die for hunger, his God was kinder to him in a little bread, than in making all that he touched turn into Gold: Great things engage but little where there is but little use of them: And all these,

Thirdly, Are endeared by the *Affection* they are given with. Good turns done with design, what need soever I have of them, are *hire,* and not *friendship;* it is the kindness only that obligeth, the gift without the love does but upbraid and scorn my want.

Now to measure the *Friend* here in the Text, by these, were an impossible undertaking, whose Friendship did exceed all bounds and measures. I shall do no more towards it but read the words before my Text, which were the occasion of it, *Greater love hath no man than this, that a man lay down his life for his Friends,* and then it follows, *Ye are my Friends.* The *token* therefore of his Friendship, the *gift* he gave them was his *life,* rather that was the least he

gave: He gave his *glory* first, that so he might be qualified to give his life, for 〈 in non-Latin alphabet 〉 *Phil.* ii. 7. He *lessened himself* from the condition of being Lord of all, into that of a Servant, 〈 in non-Latin alphabet 〉 *Heb.* ii. 9. being *diminished, made lower, meaner* than his Creatures *for the suffering of Death.* Now with the price of such Divine essential glory to buy only a life, rather only a possibility of Death, that after he might give that life for us, and with his Death purchase us an immortal life, is such a gift as no *Romance* of friendship ever fancied or did aim at: We may have heard of two Companions that would die for one another, that never quarrelled in their lives, but for this, who should suffer first to save the other, and strave only for Execution: But for a Person of the *Trinity* to leave his Heaven to come down to us; to dwell with Agonies that he might be at one with us: and be tied to the Cross, that he might be united to us; this is a friendship fit for *Ecstasies* of *apprehension.* Of all the things that court thy kindness here below, that spread snares, and lay baits for thy friendship, if any bid so fair, so temptingly, if any will give such a price, in God's name let it have thy love, I shall not blame him that engageth his Affection there: But sure *Heaven* cannot give a greater gift than this; for what can God give greater than himself? Yea I may say God could not give so much, for he must be *Man* too, to give his *life,* and this, saith he, *he gave for his Friends,* even in our stead, who must have perished else eternally, which intimates the second thing, the *need* we had of this.

A need great as the gift, necessity invincible, that could break into Heaven, rifle the *Trinity* to serve itself, throw Death into those Regions of Immortality, and which would not be satisfied but with the *Blood of God.*

And now is not the kindness and the condescension of Friendship in his expressions too, when he saith, *greater love than this hath no man:* which was the third Endearment.

There never were such *wounds* of Love as those that tore this Heart; never such meltings of Affection as dissolved this Lover into *sweats of Blood.* There was no motive to all this, but his mere love: For all this he designed to us *before we were,* and therefore sure *before we were deserving:* And O our God! thou that from all Eternity didst lay Contrivances to give thy Life for us, so to redeem, and then to glorify us; what were we then that thou shouldst do this for us? what were we then when we were not? and yet that thou from the Abyss of Everlastingness, shouldst think thoughts of such kindness to us, and such blessedness for us, who then *were not,* and *deserved nothing;* and who since we were, *have deserved nothing but Damnation.*

And as there was no other motive to all this design but *love,* so neither was there anything but *love* in the fulfilling. Look on your *Savior* in the *Garden,* and upon Mount *Calvary,* and you shall find him there in as great Agonies of *Affection* as *Torment,* and hanging down his head upon the Cross with languishments of *kindness* more than *weakness.* His Arms stretched out and rack'd, as if on purpose to the posture of *receiving you to his embraces,* and his side opened not only to *shed Blood* for you, but to make you a *passage to his very Heart.* Look on him offering up his Tears, his Prayers, and his Soul for Sin, and in the midst of all, projecting happiness to you, as it were praying, O my Father, here I charge myself with all the guilt of

those my Friends, I thy only Son God, one with thee, am content to suffer Torments that they all may be acquitted; Here I lay down my Life that they may have eternal Life, let me be Crucified, so they be Glorified. Which was the purchase and the gift of this his Passion to all his *Friends,* even to those *that do what he Commands;* which is the first Condition that entitles to his friendship, and my next Part.

Ye are my Friends if ye do what I command you.

I shall not urge, that Great men upon Earth will not take any to their Friendship but upon these terms; nor will I plead the reasonableness of this in *Christ,* there being no cause why he should be a Friend to any that will daily disoblige him and dishonor him: Nor will I press the whole Economy of Scripture, which says, all the advantages Christ ever gave or meant us, and all the acts of Friendship that he ever did for us were with this design. He gave his grace that brings salvation to save us into an estate of sober Virtue. *Tit.* ii. *ver. 11, 12. He gave himself* also to Ransom us from our own evil doings, and to redeem us into his Obedience, *Tit.* ii. *ver.* 14. Without which no dependence on him will avail. *Matth.* vii. 21. He will own no acquaintance with, nor services from them who have friendship with sin; though *they have cast out Devils in his Name,* if they retain their Vices; though they *do Miracles,* if they do wickedly, he will bid them *depart,* profess *he never knew them,* ver. 22, 23. He will not let such have a bare *relation* to his Name, nor have the *friendship of a Title, 2 Tim.* ii. 19. All his Rewards also that he will give are promised to none other, but them that *do what he commands, Apoc.* xxii. 14. that is, *do Evangelically, heartily and faithfully endeavor it,* and do this with all diligence expressed by words, that import all strife imaginable, as *Running, Wrestling, Fighting, Warring.* And persevere also by *patient continuance in well-doing, Rom.* ii. 7. and he hath nothing else but Vengeance for all others, 2 *Thes.* i. 8. and we have neither *Christ,* nor *Gospel,* nor *Religion,* but with these terms.

But I shall wave all this, and bound myself within the present words, *Greater love hath no man than this, that a man lay down his Life for his Friends. Ye are my Friends if ye do what I command you.* When Christ is boasting of his *love,* making *comparisons,* and *vying friendships* with mankind, nay more, contriving heights and depths of Mercy, such as Man hath no comprehension, nor fathom for; when he was preparing to do an act of compassion almost *equal to his Divinity,* when he had resolutions of so much kindness as to give his life that he might show kindness. Yet could he not then find in his heart to offer or declare one jot of kindness to the men that *will not do what he commands,* but in the midst of such Agonies of *compassion,* he thought of nothing but *infinite indignation* and *eternal vengeance* to the disobedient. *I have but now given my Body and my Blood even to the Traitor* Judas,*to one who is a Devil: I am going to give my life even for my Enemies, for the World: But I will give no love to any, have no friendship with any but the virtuous:* no, though they be my own Disciples, *ye are my Friends, ye* my *Companions* and *Apostles are my Friends,* only on this condition, *if ye do what I command you.*

And then is it not matter of Astonishment, to see men fancy they have a right in all Christ's Actions and Sufferings, presume upon his favor and their own happy condition, though they do nothing, or but very little towards this, and the main of their life be disobedience, as if all

Christ's Commands, appointed them to do *no commands,* and *Christianity* were but a *liberty* from *virtue?* To pass by those that do nothing but Evil, that which the Devil does suggest, or their flesh dictate, and to consider the Demurer sort of Christians, that pretend a respect to Christ, and to Religion, and see what *they* will do.

Why sometimes you may find them troubled at their Vices and themselves; and those troubles breath out in *Sighs,* and in *warm wishes* that they could do that which Christ prescribes; to *will* is sometimes strongly present with them, but to *perform* they know not how. Alas Christ does not tell you that you are his *Friends,* if you *wish well* to him, and his *Commands,* but he requires that you shall *do them.* These are but vapors of a troubled Soul, which howsoever they may chance rise warm, catch a strong sudden heat, breath up in flashing thoughts. They are but *Meteors,* little shooting flames that only do *catch fire* and *fall* and *die;* show fair, but they warm nothing: And so these thoughts do never, heat the Heart into *Devotions* and *holy resolutions,* the fire is not strong nor does it live enough, to melt and work away the filthiness of the Soul: No, though they grow to *aversations;* For you may find such men, when wearied with the pursuit of their sins, *hating* their customs, and the engagements to the practice of them; complaining thus, *I know 'tis ill, and 'tis against my heart, that I obey the motions of my passions or Lusts: The incitations of my Appetite, the usance of the World, the Obligations of Civility or mistaken honor do indeed prevail upon me, but 'tis with great reluctancy of mind that I yield to them, but I cannot avoid it.* There are not few that satisfy themselves with this condition. Now sure Christ does not say, *Ye cannot be my Friends* except you *sin against me and against your Knowledge,* and your *Consciences* too. 'Tis strange that men should think the Heathen instance of a Witch that cried,

—Video meliora, proboque,

Deteriora sequor—

I know, and do approve of better things, but cannot choose but follow these that are the worser) strange, that this *Fury* that had the *Devil for Familiar,* should make *Christ a friend;* that this should be the state of *Gospel Saints,* and of *God's favorites.* 'Tis possible some therefore go yet further to good purposes towards *Obedience,* and have *holy Intentions,* but this is not sufficient neither, if to *do* his Commands be necessary: for to purpose and intend to do them, is not certainly to do them. Yet where are any that do aim at doing anymore? and there is none of these but does presume upon his interest in Christ, and satisfies himself and is secure.

Yet is it hard to find a ground of this their confidence, unless it rise from the unhappy use they make of God's *preserving Mercies,* and his kindness to them in the concernments of this life. They see without their cares, and upon very weak entreaties indeed, against all provocations both of God and danger; yet his protections secure them, although they neither mind the asking them, nor mind the walking worthy of them. The man whose Sins, not Prayers, prepare him for his Bed, he sleeps well: perhaps more soundly than he who at his Bedside throws himself on his face into God's Arms, and there bequeaths himself to the Securities of the Almighty: And he, whose Sleeps only refresh him for returns to Sin, does

often live as long, as safely, and as merrily, as he that daily most Religiously does beg Protections from above. And others that afford the Lord some *little homages,* themselves some *Prayers* when their pleasures or occasions permit, God hath a care of them, and their *desires flow* into them, all does succeed well with them. Now they take confidence hence to conclude, these are the Tokens of God's *friendship,* and all his mercies will come in at the like easy rates; that such *a short Petition* as committed them to the refreshments of the *night,* and after which they wak'd into renewed strengths and pleasures, *such another* shall lay them down in safety, to the sleeps of that *long night,* that afterwards will break in *happy Resurrection:* For why? God will not sure fail his own mercies, but be as friendly to their Souls as he is to their Bodies.

And thus God's Preservations here, in mere defiance of our provocations, which are the *arts of his longsuffering,* his *strivings* of Compassion, merely to give us opportunities of being reconciled to him, and to *invite* us to be so, while we make them occasions of carelessness and security, they are so far from being pledges of his *Friendship,* that they have all the aggravations of affornted goodness, become *Temptations* and degrees of Ruin! 'Twere fine indeed it Christ's eternal preparations for his Friends, would come in to us, without care or doing anything, as an accession to our pleasures; if when we had lived many years as in a *Garden,* our days all *flower'd* with delight; we might expire into *Paradise,* and in soft Airs of Music breath into *Hallelujah*'s But alas! the smooth *easy way* leads *down the Hill,* and he must strive and *pant* that will get *up* into the Mansions and the Bosom of his Savior, and whosoever will be *his Friend,* must *do that he commands.*

But is there nothing less indeed will qualify? The Scripture saith, *that Abraham believed God, and it was imputed to him for Righteousness, and he was called the Friend of God, James* ii. 23. and then, is Christ more inaccessible, and *harder* to be made a *Friend?*

Why, truly *God* and *Christ* both are so much *Friends* to all *true Believers,* that the Life of Christ was given for them; *for, God so loved the World that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John* iii. 16. Nor are there any qualities more signally peculiar to *friendship,* more engaging than confidence and trust, dependence and relying, embosoming myself in him: Now these are but the exercise of Faith; and 'tis most certain if we heartily endeavor to do what he commands, there is employment then for all this work of *Faith,* place for its applications and assurances. My Text does make this good. But when his friendship is made over on Conditions, as 'tis not only in these words, but everywhere in Scripture; (there being not one Promise absolute that does concern *God's favor, justification,* and *eternal Life:* he does not once offer Remission of sins, but to those that amend their Lives; nay, does express as if he could not give it otherwise, *peradventure they will repent that I may forgive them, Jer.* xxxvi. 3.) The Promises therefore being conditional, Faith must be answerable to the Promises that it does rest on and apply; and at the most, can be but *an assurance that you shall be partaker of what's promised,* that is to say, partaker of the *favor* and the *life of Christ, if ye do his Commands.* But then if I perform not this Condition, to trust upon his friendship which I am not qualified for; to think by Faith to receive a Pardon, which in that case I am, was never offered me; to apply to myself Promises which were never

made me, for none were ever made to them that do *not do:* and to assure myself Christ will transgress his everlasting Covenant for my Vices sake, merely to give me leave to enjoy my sins; will do that which *God may not do, forgive* one that *will not repent:* If I believe thus against Promise, and against Decree, am confident whether Christ *will or no,* and will *rely* upon him in *despite of him,* if such a faith will make us friends, affronts do reconcile. This is indeed *to lay violent hands on his favor,* and to invade his friendship, and without Metaphor, *take Heaven by force.*

But sure I am, that this is not the Faith made *Abraham* be called the *friend of God* in that place of S. *James,* but *a Faith that was perfected by doing, ver.* 22. of that Chapter, a Faith that made him *offer up his only Son upon the Altar, ver.* 21. 'Tis true, *he did in hope believe against all hope, Rom.* iv. 18. So that his faith was stronger than a contradiction, but yet his resolutions of obedience seem stronger than his faith; for he did that even to the cutting of the grounds of all his faith, and hope. He trusted God would make his Promise good to him, make *all the Nations of the Earth be blessed in the seed of Isaac;* though *Isaac* had no seed, nor could have, if he should be slain: And he resolved at God's command himself to slay that *Isaac,* so to make him have no seed. His Faith indeed did not despute the great impossibility; but his obedience caused it. He did not question, how can God perform with me when I have offered up my Son? I cannot look that a large *Progeny* should rise out of the Ashes on the Altar; nor will those Flames that devour all my Seed at once, make my *seed numerous, lasting* and *glorious as the Stars in Heaven,* which he promised me: But much less did he question, why should I obey in this? He that does his Commands, can but expect what he hath promised; but if I should do this Command and slay my Son, I make his Promise void, and destroy my own expectations: And if I disobey I can but suffer what he bids me do; my own obedience will execute all that his Indignation would threaten to my disobedience. Though *Abraham* had *three days time* and journey to the Altar, that Nature might have leisure the mean while to reason with the Precept thus, and his Affection might struggle with his Duty; yet he goes on, resolves to tear out his own Bowels, and cut off his hopes, will Sacrifice his *only Son,* and Sacrifice *God's Promises to his Commands.*

And then, he that will trust to *Abraham*'s example of *believing,* yet will not follow him at all in *doing,* will obey no Commands; that is so far from offering up an *only Son,* he will not slay an *only evil Custom,* nor part with *one* out of the *herd* of all his vicious Habits; will not give up the satisfaction to any of his *carnal, worldly,* or *ambitious* appetites; not sacrifice a Passion or a lust to all the Obligations that *God* and *Christ* can urge him with, he hath, nor *faith,* nor *friendship,* no, nor *forehead.* 'Tis true indeed, he that hath *Abraham's faith* may well assure himself he is *Christ's Friend;* but 'tis only on this account, because he that believes as *Abraham* believed, he will not stick to *do whatever Christ commands;* which is that universality of obedience, that is the *next* condition that entitles to Christ's friendship, and my *last* Part.

Ye are my Friends if ye do whatsoever I Command you.

There is no quality so necessary to a Friend, or so appropriate to friendship, as *sincerity.* They that have but one Soul, they can have no reserves from one another: But disobedience to one Precept, is inconsistent with sincerity, that hath *respect unto all the Commandments;*

and he that will not do whatever Christ prescribes, hath reserves of affection for some *darling sin,* and is false to his Savior. He is an *Enemy* indeed, so that there is no friendship on either side. S. *Paul* says so of any of one kind; *the minding of the flesh,* saith he, whether it be providing for the Belly, or any other of the Organs of Carnality, is *desperate, incurable Rebellion:* Now such a Rebel, is, we know, the worst of Enemies. S. *James* does say as much of any of those vicious affections that are set on the World: *Whosoever will be a friend of the World, is an Enemy of God, James* iv. 4. And he calls them *adulteresses* and *Adulterers,* who think to join great strict Religion to some little bylove of an Honor, or a profit of this World. Such Men are like a Wife, that not contented with the partner of her Bed, takes in another now and then, she must not count herself her Husbands Friend, though she give him the greatest share in her affections; no, she is but a *bosom Enemy:* And so any one Vice allowed is a *paramour sin,* is whoredom against Christ, and our pretended friendship to him in all other *obediences,* is but the *kindness* and the *caresses* of an *Adulteress,* the mere hypocrisy and treachery of love. If it be necessary to the gaining Christ's *friendship,* that thou *do his Commands,* 'tis necessary that thou *do them all,* that thou divorce thyself from thy beloved sin, as well as any other: Because his Friendship does no more require other obedience than it does that, but is as inconsistent with thy own peculiar Vice as with the rest. Indeed it is impossible that it should bear with any, they being all his murderers. If thou canst find one sin that had no hand in putting Christ to Death, *one* Vice that did not come into the *garden,* nor upon *Mount Calvary,* that did not help to *assassin* thy Savior, even take thy fill of *that:* But if each had a stab at him, if *no one* of thy Vices could have been *forgiven,* had not thy *Jesus died* for it, canst thou expect he should have kindness for his Agony, or friendship for the man that entertains his *Crucifiers* in his heart? If *worldly cares* which he calls *Thorns,* fill thy head with Contrivances of Wealth and Greatness, of filling Coffers, and of platting Coronets for thee, as the *thorns* did make him a *C•own* too, wouldst thou have him receive *thee* and *these* in his bosom, to gore his Heart as they did pierce his Head? If thou delight in that intemperance, which filled his deadly *Cup,* which Vomited *Gall* into it, can he delight in thee? That *Cup* which made him fall upon his face to deprecate, will he partake in as the pledge of mutual love? He that sunk under, could not bear this *load* of thine, when it was in his *Cross* upon his *shoulders,* will he bear it and thee in his Arms, when thou fallest under it? When thou wilt *cast a shameful spewing on his glory* too, if he own *such* a Friend? Thou that art so familiar with his Name, as thou werit more his Friend than any in the World, whose Oaths and imprecations, *Moses* says,*strike through that Name,* which they so often call upon, thou mayst as well think his Heart did attract the Spear that pierced it, and the Wound close upon its head with Unions of Love, as that he hath kindness for thee. If Christ may make Friendship with him, that does allow himself a sin, he may have *fellowship with Belial:* For him to dwell in any heart that cherisheth a Vice, were to *descend to Hell again.* But as far as those Regions of Darkness are from his Habitation of Glory, and the Black Spirits of that place from being any of his Guard of holy Myriads; so for is he from *dwelling with,* or being *friend* to him, that is a friend to any wickedness, to him that *will not do whatever he commands.*

And now if these Conditions seem *hard,* if any do not care to be his Friend upon these terms, they may betake themselves to others. Let such make themselves friends of the *Mammon of*

unrighteousness: A Friend indeed that hath not so much of the *insincerities* as many great ones have: For this will furnish them with all that *heart* or *lust* can wish for, all that *necessity* or *wantonness* proposeth to itself to dress out *pomp* or *Vice:* But yet when with enjoyment the affections grow, and become so unquiet, work them so, as not to let their thoughts or actions rest, make them quicken themselves, and like the motions of all things that go downwards tending to the Earth, increase by the continuance, grow stronger, and more violent towards the end, then when they are most passionate, it fails them: And having filled their life with most unsatisfied tormenting cares, it leaves them *nothing* but the *guilt of all:* When their great Wealth shall shrink into a *single sheet,* no more of it be left, but a thin shroud, and all their vast Inheritances but *six foot* of Earth, be gone, yet the *iniquity of all* will stick close to them; and this false Friend, that does it Self forsake them, will neither *go along, nor will let its pomp follow them,* raises a *cry* on them as high as *God's Tribunal;* the *cry* of all the *Blood,* all the *oppressed rights* that bribery till then had stifled, the groans of all those *Poor* that *greatness, covetousness,* or *extortion* had groun'd or crush'd; the yellings of those *Souls* that were *s•arv'd* for want of the Bread of life, which yet they paid for, and the price of it made those heaps which will that day appear against their *Friends* and *Masters,* and prove their *Adversaries to eternal Death.*

Let others joy in Friends that Wine does get them; such as have no qualification to endear them, but this, that they will not refuse to sin and to be sick with their Companions: Men that do only drink in their affections, as full of *friendship* as of *liquor,* and probably they do unload themselves of *both at once,* part with their *dearness* and their *drink together* and alike. I know not whether in be heats of mutual kindness that inflame these draughts, and the desires of them, so as if they did drink thirst; but sure I am, that these *hot draughts* begin the *Lake of fire.*

Let others please themselves in an affection that *Carnality* cements. These are warm friendships I confess, but *Solomon* will tell us *whence* they have their *heat.* Her house, saith he, *doth open into Hell,* and *Brimstone* kindles those libidinous flames. There are *strait bands, fetters* in those affections indeed; for the same Wiseman says, *The Closets of that sinner are the Chambers of Death: That none that go unto her return again, or take hold of the paths of life;* it seems she is a friend that takes most *irreversible dead hold,* she is not only as *insatiate,* but as *inexotable* as the *Grave,* and the Eternal Chains of *Fate* are in those her *Embraces.* But God keep us from making such strict *Covenants with Death;* from being at *friendship with Hell;* or in a word, that I say all at once, with any that are *good Companions* only in *sin•ing.* Such men having no virtue in themselves, must needs hate it in others, as being a reproach to them, and therefore they are still besieging it, using all arts and stratagems to undermine it: and having nothing else to recommend them in men's affections, but their *managery of Vice,* no way to Merit but by serving *iniquity,* they not only comply with our own evil Inclinations, that so they may be grateful, and insinuate into us, but they provoke too and inflame those tendencies that they may be more useful to us, having no other means to work their ends. And then such friends by the same reason, must be *false* and *treacherous,* and all that we declaim at, and abhor in Enemies, when that shall be the way to serve their ends; because they have no Virtue to engage them to be otherwise: And to be such, is to be constant to

their own designs, their dispositions and usances. These are the *Pests* of all Societies, they speak and live *infection,* and friendship with them is to couple with the *Plague.* These do *complete* and *perfect* what the *Devil* but *began* in *Eden:* Nurse up *Original sin,* chase inclination into appetite and habit, suggest and raise desires, and then feed them into Constitution and Nature: In a word, are a *brood* of those *Serpents,* one of which was enough to destroy Paradise and Innocence. 'Tis true, a man would think these were our Friends indeed, that venture to *Gehenna* for us: Alas they are but more *familiar Devils,* work under Satan to bring us to Torments, and differ nothing from him, but that they draw us into them, and he inflicts them. And when sinful contents come home in Ruin, and pleasures die into Damnation; then men will understand these treacherous loves, and find such Friends are but *projectours* for the Devil; then they will hate them as they do their own Damnation, discerning these are but the kindnesses of Hell. Nay it is possible, I may slander that place in speaking so ill of it. *Dives* will let us see there are affections of a kinder and more blessed strain in Hell, *Luke* xvi. from the twenty seventh Verse; you find he did make truce with Torments, that he might contrive and beg only a message of Repentance for his Brethren; he did not mind at all his own dire Agonies, he minded so the reformation of his Friends. Good God! when I reflect upon these *pieties* of the Damn'd, together with the practices of those who have given their names in to *Religion,* when I see Fiends in Hell do study how to make Men *virtuous,* and *Christians* upon Earth with all their art debauch them into *vice* and ruin; I cannot choose but pray, *Grant me such Friends as are in Hell.* Rather grant us all the *Friendship* in the Text. But then, we must have none with any Vice. Friendship with that, engageth into Enmity with *God* and *Christ* I showed you. And to pass over all those after-retributions of Vengeance Christ hath studied for his Enemies, when he, that now courts us to be our Friend and we will make our *Adversary,* must be our *Judge:* For were there none of this, and should we look no further than this life; yet sure we of this Nation know, what it is to have God our Enemy; who for so many years lay under such inflictions, as had much of the character of his *last execution;* they had the *Blasphemies* and the *Confusion,* the *dire Guilts,* and the *black Calamities,* and almost the *Despair* and *Irrecoverableness* of those in *Hell.* And though He be at Peace with us at present, at least there is a Truce; yet I beseech you in the presence and the fear of God, to think in earnest, whether the present provocations of this Nation do not *equal* those that twenty years ago engaged him into Arms against us, and made him dash us so in pieces: Whether those Actions of the Clergy be reformed that made the People to abhor their *Function* and their *Service,* the *Offerings* and *Ministers* of the Lord, and made God himself spew them out. 'Twere endless to go on the *profaneness,* to the *loose impieties* and the bold *Atheisms* of the *Laity,* especially of the *better sort;* in short, what one degree, or state or Sex is better? Sure I am, if we are not better, we are worse beyond expression or recovery: who have resisted every method, and conquered all God's Arts of doing good upon us, been too hard for his Judgments and his Mercies both.

'Tis true, when we lay gasping under his severe Revenges, we then pretended to be humbled, beg'd to be reconciled and be at peace with him, and vowed to his Conditions, promising obedience, and aliened ourselves from our old sins, his Foes. But then, when Christ came to confirm this Amity, came dressed with all his Courtship, brought all the invitations of Love

along, our *Prince* and our *Religion,* our *Church* and *State, Righteousness* and *Peace,* and the *Beauty of Holiness,* everything that might make us be an Happy and a Pious Nation, thus he did tempt and labor to engage that Friendship which we offered him and vowed to him: And we no sooner seized all this, but we break resolutions as well as duty, to get loose from him; and laden with the spoils of our defeated Savior's goodness, we join hands with his Enemies, resume our old acquaintant-sins, enrich and serve them with his Bounties, make appear that we only drew him in, to work such Miracles, but to assist our *Worldliness, Ambitions* and *Lusts,* to be our opportunities of Vice and provocation of him. And being thus affronted and refused, his Enemy prefer'd, *not this God, but Barabbas,* any the vilest thing for Friend, rather than Christ, must he not needs be more our Enemy than heretofore? And if he be, that question will concern us,*Are we stronger than God?* It should behove us not to fall out with him till we are. See how he does prepare himself for the Encounter, *Wisd.* v. *Taking his Jealousy for Armor, putting on Justice,* severe and vindicative Justice, *as a Breastplate;* and, *his Wrath sharpening as a Sword;* and, *arming all the Creatures* for Auxiliaries. Alas! when *Omnipotence* does express itself as scarcely strong enough for Execution, but *Almightiness* will be armed also for Vengeance, will assume *Weapons,* call in *Aids* for fury, who shall stand it? Will our Friends, think you, keep it off us, and secure us? did we consider how uneasy God accounts himself, till he begin the Storm, while he keeps off his *Plagues* from overrunning such a Land, we would expect them every moment, and they must come.*Ah,* says he, *I will ease me of mine Adversaries, and avenge me of mine Enemies;* and then in what condition are we, if God can have *no ease* but in our *ruin,* if he does hunger and thirst after it, go to his Vengeance as to a Feast? And if you read the 25th Chapter of *Isaiah,* you will find there a rich Bill of *Fare,* which his Revenge upon his Enemies does make; view the sixth Verse. He that enjoys his morsels, that lays out his Contrivances, and studies on his Dishes so as if he meant to cram his Soul, let him know what delight soever he finds, when he hath spoiled the Elements of their Inhabitants, to furnish his own Belly, and not content with Natures Delicacies neither, hath given them forced Fatnesses, changing the very *flesh* into a *marrow,* suppling the *Bones* almost into that Oil that they were made to keep; all •his delight the Lord by his expressions does seem to take in his dread Executions on his Enemies, *a sinful People.*

And if the vicious Friendships of the World have so much more attractive than Christ's love and favor, and the happy consequences of it, as to counterpoise all the danger of such enmity, you may join hands with them: But if His be the safer and more advantageous, then hearken to his Propositions and beseechings; for He does beg it of you: As he treated this reconciliation in his *Blood,* so he does in *Petitions* too. For saith S. *Paul, We are Ambassadors for Christ, as if God did beseech you by us, we pray you in Christ's stead, Be you reconciled,* and then be Generous towards your *GOD* and *Savior;* and having brought him as it were upon *his knees,* reduced him to *entreaties,* be *friends,* and condescend to *him* and your own *Happiness.* If *He be for you,* take no care then, *who can be against you.* His Friendship will secure you not only from your Enemies but from Hostility itself; for, *when a man's ways please the Lord he will make even his Enemies to be at peace with him, Prov.* xvi. 7. He will reconcile all but Vices. And afterwards see what a blessed throng of Friends, we shall be all initiated into, *Heb.* xii. 23. *To an innumerable company of Angels, to the general Assembly, and Church of the First-born that are*

written in Heaven, to God the Judge of all, and to the Spirits of Just men made perfect, and to Jesus the Mediator of the new Covenant, &c. And of this blest *Corona,* we ourselves shall be a noble and a glorious part, inflamed all with that mutual love, that kindles *Seraphims,* and that streams out into an *heavenly* glory, filling that Region of immortal *love* and *blessedness;* and being *Friends,* that is, made *one* with *Father, Son,* and *Holy Ghost,* that *Trinity of Love,* we shall *enjoy,* what we do now desire to *ascribe* to them, *All Honor, Glory, Power, Majesty, and Dominion, for evermore.*

Amen.

The Fifth SERMON, Preached at WHITE-HALL. Third Wednesday in LENT.

EZECH. XXXIII. 11.

Why will ye Dye?

THE Words are part of a Debate which God had with the sinful House of *Israel,* in which there are *three* things offer themselves to be considered.

First, The Sinners *Fate* and *Choice:* He will *Die;* That's his End, yea, 'tis his Resolution, he *will die.*

Secondly, God's inquiry for the Ground of this, he seems astonished at the Resolution; and therefore reasons with them about this their so mad choice, and questions *Why will ye die?* Which words are also,

Thirdly, The debate of his Affections, the reasoning of his Bowels, and a most passionate Expostulation with them on account of that their Resolution, *Why will ye die?* which as it is addrest by God directly to the House of *Israel,* so it would fit a Nation perverse, as that; which mutinies against Miracles and Mercies, is false to God, Religion, and their own Interests; led by a Spirit of *giddiness* and *frenzy,* unsteddy in all things but resolutions of Ruin, that would tear open their old Wounds, to let out Life, and they will die. And though the Lord be pleased to work new prodigies of mercy for us, and to say unto us in despite of all our Enemies both Forein and Domestic, *Live:* The use we make of all is only to debauch the Miracles, and make God's Mercies help to fill the measure of our Judgments; live as if we would try all the ways to Ruin; and since God will *thus deliver* us from dangers, we would call for them some other way. But to prescribe to these is above the attempt of my endeavors: May the blessed Spirit of Wisdom and Understanding, the Spirit of Holiness and Peace, and Order, breath on their Counsels whom this is committed to. I shall bend my Discourse to the Conviction of Sinners in particular, and treat upon the words as if they had been spoke to us under the Gospel.

The first thing which my Text and God supposeth, is the Sinners Fate and Choice: He *will die.* Even the *second Death,* for *it is appointed for all men once to die, and then cometh the Judgment* which shall sentence him to another death that is immortal, in which he and his misery must live forever; that is, he must die everlastingly: Such is first his *Fate.*

That *Sin* and *Death* are of so *near,* so complicated a relation, as that though they were Twins, the birth and Issue of one Womb and moment, yet they are also one another's Off-spring, and beget each other, while *Sin bringeth forth Death,* as S. *James* saith, and is the Parent of Perdition, and yet the *Man of Sin* is the *Son of Perdition,* as S. *Paul* saith, and Iniquity is but destruction's birth, only itself derived. And that this Death and Perdition is Eternal in the most sad sense of the word there are a thousand Texts that say. This is the Message of God in the mouth and Blood of his Son, who useth all the artifice of Words affirmative, and negative, to tell us so, as if on purpose to preclude all doubt and *subterfuge,* calls it *Eternal fire,* and *Eternal punishment, where their worm dieth not, their fire is not quenched, Torment forever and ever,* and the like. Your Faith and certainty of which is as strong as your Christianity, and therefore by attempting any farther proof of this, to imply there is reason and necessity for doing so, were to suppose my Hearers Infidels.

But then this being granted that such is the Sinners *Fate* to lay down positively that it is his *Choyce,* and that he doth resolve for Death, is to suppose them worse than Infidels, more than irrational and brutish; Beasts cannot so desire against the possibilities of Appetite, break all the forces and instincts of Nature, as to *will destruction,* and *choose misery.* Yet that the Sinner does so is the ground of God's Expostulation here, *Why will you die? David* enquires as if it were a Prodigy to find, *What man is he that lusteth to Live?* And sure the *vicious* man does not, for *Wisdom* that is *Virtue,* says, *He that sinneth against me woundeth his own Soul, and all they that hate me love death, Prov.* viii. 36. And 'tis most evident, that they who eagerly, and out of vehement affection pursue and seize those things to which they know destruction is annexed inseparably, they love and choose destruction, though not for itself, yet for the sake of that to which it clings. He that is certain such a Potion, howsoever sweetened and made palatable, is compounded with the juice of deadly Nightshade, if notwithstanding he will have the Poisonous draught, it is apparent he resolves to die.

And that I may evince this is a settled obstinate incorrigible resolution in him, and by what ways and steps it comes to be so, I will lay before you the violent courses he does take to break through difficulties and obstructions that would trash and hinder him: And when the avenues to Death are strongly guarded, how he storms and forces them, overcomes all resistance possible, that he may seize on Sin and Death.

And First, When such persons have entered the Profession of Christianity in Baptism, and by early engagements tied themselves to the observation of its duties, if Principles of probity in Nature, fomented by others, instill'd with Education, have made impressions of duty on the mind, and wrought a reverence and awe of God and of Religion, which is a fence about them, and does keep off Vice, by making it seem strange, uncouth and difficult, while these fears and aversations are rooted in them; why then the first thing that they do, as soon as Youth and the Temptations do stir within them, is to poison these their own Principles by evil Conversation, and from that and Example take infusions, which shall impregnate them with humors of being in the fashion of the World: Thus they labor to strangle the *then* troublesome modesties of Nature and of Virtuous breeding; thus they look out ill Company

to infect themselves: And surely they that seek the Plague and run into infection, we have cause to fear they have a *Resolution to die.* But,

Secondly, If notwithstanding this in the first practices of Vice, their former Principles stir, and ferment within, and fret the Conscience, set that on working; why then if the sin sting gently, do but prick the heart, and make an out-let for a little gush of Sorrow, then in spite of *Scripture,* they do teach themselves to think that grief Repentance, and by the help of that conceit this sorrow cools, and doth allay the swelling of the mind, washes away the guilt and thought of the commission, *they have been sad,* and they believe, *repented;* as if those stings opened *the fountain for transgression,* and those little wounds did flow with Balsom for themselves: And by this means that sting of the old Serpent sin, while it pretends to *cure* by hurting thus, proves indeed the *Tempter* to *go on.* For if this be all, why should a man renounce all the Contents and satisfactions of his Inclinations, and mortify and break his nature to avoid a thing which is so easily repented for? No, if it be no worse they can receive this Serpent in their bosom, dare meet his sting, and run upon these wounds, and they do so till the frequent pungencies, and cicatrices have made the Conscience callous and insensible, the heart hardened.

But if their first essays of sin were made unfortunate by *Notoreity,* or some unhappy circumstance, and so the wound were deep, and the Conscience troublesome and restless, because this is very uneasy, these inward groans make discord in their cheerful airs, make their life harsh, they therefore find it necessary to confront the shame with Courage of iniquity, go boldly on that so they may outlook it, fear their own Conscience that its wounds may not bleed. And as those Fiends of Men who Sacrific'd their Children in the fire to *Moloch,* that they might not hear their Infants shreek, nor their own Bowels croak, had noises made with Timbrels to out-voice them: So these to drown the cries and howlings of their wounded mind, put themselves in perpetual hurry of divertisement and Vice, make *Tophet* about themselves, and with the noise of Ryots overcome all other, because they will not hearken to those groans that call for the Physician of Souls, and then sure these *resolve to die.*

Nay if this will not keep them quiet, you may see them sometimes ruffle with their own Consciences, desire present Convictions in the very instant of Commission, men so set on Death, that they *Condemn themselves in that which they allow.* And though a man would think there should be little satisfaction in those pleasures which Condemnation thrusts itself into, and which have an alloy of so sad apprehensions; yet such are it seems the satisfactions of sin: For while it slabs and gashes, He brave *Hero* of Iniquity, can charge the wounds and take the Vice.

Yea Thirdly, though the Lord himself appear, and take part in the Quarrel, join with our Principles and Conscience against the sin, and with importunate Calls alarm us, give us no rest, ordain a Function of men by whom he does beseech us, dresses their Messages with Promises of that which God is blessed in, and arms them too with Terrors such as Devils tremble at, and joins his *Holy Spirit* too, that *Power of the Highest,* sends him in Tongues of Fire, that he also may Preach this to our very Hearts, and fright us with more flame: And yet the Sinner breaks these strengths, and vanquishes the Arts and strivings of Divine

Compassion. If these Ambassadors speak Charms, it is but what God tells our Prophet in this Chapter, *ver. 32. And lo thou art unto them as a very lovely Song of one that hath a pleasant voice, and can play well on an Instrument.* And it does die like that, as it there follows, *They hear thy words but they do them not.* And if they flash in Hell against their Vices, in torrents of threatening Scripture, they concern themselves no more than they would in the story of a new Eruption of Mount *Aetna* or *Vesuvius.* Yea they do *quench the Spirit* and *his fires,* do not *like the deaf Adder, stop their ears* against his whisperings, and the charms of Heaven (that were a weaker and less valiant guilt) but are Religious in hearing them, curious that they may be spoke with all advantages to make it harder not to yield and *live,* that so they may express more resolution to perish, and with more courage and solemnity may sin and die.

Nay more, when God hath found an Art to draw themselves into a *League and Combination against their Vices,* bound them in *Sacraments* to *Virtue;* made them enter a *Covenant of Piety,* and *seal* it in the *Blood of God,* and by that foederal Rite with hands lift up, and seizing on Christ's Body, and with holy Vows oblige themselves to the *performances,* or to the *Threats* of Gospel, which they see executed in that Sacrament before their eyes, see there *death is the wages of iniquity,* they show themselves its damned consequences, while they behold it *tear Christ's Body, spill his Blood,* and *Crucify the Son of God;* yet neither will this frightful spectacle, nor their own *ties* hold them from sin and ruin, they break these bonds asunder to get at them.

The Wiseman says that *wicked men seek death* and *make a Covenant with it,* and so it seems: But sure they are strange willful men, that seek it at *God's Table* in the *Bread of Life,* that will wade through an *Ocean of mercy* to get at Perdition, and find it in the *Blood of Christ,* will drink *Damnation* in the *Cup of blessing;* men that *poison Salvation* to themselves: They that contract thus for Destruction, and tie it to them at the Altar, with such sacred Rites and Articles, are sure *resolved and love to die.*

Fourthly, God had provided other Guards to secure men from sin and Death, the *Censures of the Church;* of which *this Time* was the great Season, and the discipline of abstinence we now use is a piteous relique, all that the World will bear it seem: But as the Lord appointed them they were so close a fence, that our Savior calls them *Keys of the Kingdom of Heaven,* as if they locked us in the Path of Piety and Life; and we must pick or break all that the *Key of Heaven* can make fast, burst *Locks* as well as *Vows* before we can get out, have liberty to sin. God having bounded in the Christians race as that among the *Grecians* was, which had a River on one side, and Swords points all along the other, so that Destruction dwelt about it on the borders: And God hath mounded ours with the River of Hell the Lake of Fire, and with these spiritual Swords (as S. *Cyprian* and S. *Jerome* call the Censures.) But yet a Mound too weak alas! to stand the Resolution and assaults of Vices nowadays; which do not only make great breaches in the Fence, but have quite thrown it down, and *slighted* it; and the Church dares not set it up again, should she attempt it they would *scoff* it down. Men will endure no bar in the way to Perdition; they will have *liberty of Ruin;* will not be guarded from it; so far from brooking *Censures* they will suffer no *Reproof,* nor *Admonition,* not suffer one word betwixt them and Death eternal.

But Fifthly, Though we will not let Almighty God restrain us with his *Censures,* yet he will do it with his *Rod,* and set the sharp stakes of *Affliction* in our walk, to keep us in; thus he makes sins sometimes inflict themselves, and then we straight resolve to break off from them; and while we suffer shame, and feel destruction in the Vice we shrink and uncling: And now the Sinner *would not die,* especially if his Precipitance have thrown him to the confines of the grave; and while he took his full careers of Vice, the fury of his course did drive him to the ports of Ruin, and Death seemed to make close and most astonishing approaches, when standing on the brink of the Abyss, he takes a prospect of the dismal state that must receive him and his Vices, then he trembles and flies, his apprehensions swoon, his Soul hath dying qualms, caused as much by the Nausea of sin as by the fear of Hell: he is in agonies of passion and of Prayer both against his former courses, he never will come near them more; and now sure God hath catched him, and his will is wholly bent another way, now he will live the *new life* if God will grant him any: But alas! have we never seen when God hath done this for him, stretch'd out his Arm of Power, hal'd him from the brow of the Pit, and set him further off, how he does turn and drive on furiously in the very same path that leads to the same Ruin, and he recovers into death eternal?

And now this Will is grown too strong for the Almighty's powerful methods, and frustrates the whole Counsel of God for his Salvation, neglects his Calls and Importunacies whereby he warns him to consult his safety, to make use of Grace in *time,* not to harden his heart against his own mercies, and perish in despite of mercy. And when he can reject God's Graces and his Judgments thus, defy his Conscience and his own Experience too, there is but one thing left wherein this Resolution can show its courage, and that is,

Sixthly, *His own present Interests;* All which the Sinner can break through and despise, to get at Death. It is so usual to see any of the gross wasting Vices when it is once espoused, murder the Reputation, and all those great concerns that do depend upon a man's Esteem, eat out his Wealth and Understanding, make him pursue pernicious ways and Counsels, besot him, and enslave him, fill his life with disquiet, shame and neediness, and the sad consequents of that, Contempt, and all that's Miserable and unpitied in this Life; and yet the sin with all these disadvantages is lovely, not to be divorc'd nor torn off from him, that I were vain should I attempt to prove a thing so obvious. I shall give but one instance of the power of the Will, the violence and fury of its inclinations to Ruin.

The man who for another's inadvertency, possibly such as their own rules of Honor will not judge affront, yea sometimes without any shadow of a provocation, merely becaue he will be rude, does that upon which they must call *one another to account,* and to their *last account* indeed at God's dread Judgment-seat; whither when he hath sacrificed two Families, it may be all their hopes and comforts in this Life; two Souls which cost the Blood of God, having assaulted Death when it was armed and at his heart, and charged Damnation to take Hell by Violence; he comes with his own and his Brother's blood upon his Soul to seize his Sentence, *Go ye Cursed into everlasting Fire:* 'Tis plain against all Interests of this World and the World to come, this man *will die.* And yet this is one of the laudable and generous Customs of the Age.

Neither doth this man stand alone, the *desperate Rebel* would come into the *Induction,* that without any hopes sets all on fire, to consume all here, and to begin his Flames hereafter.

But I have said enough to prove the *Resoluteness of a Sinners Will,* which is so great indeed that it is this especially which does enhance the guilt of sin into the merit of an endless punishment, this persevering obstinacy does deserve Hell and make it just.

For whatsoever inequality there is betwixt the short-lived pleasures of a sin, which die while they are tasted, and put out themselves, and those eternal never-dying retributions of Vengeance, (As sure there is also betwixt *the life of Man,* and several of those *petty felonies* that *forfeit* it) yet the Law *does* not *murder* when it *Executes.* (I might have instanc'd in the *gathering sticks upon the Sabbath day in Israel.*) For since the preservation of public safety and propriety is valuable with the lives of many men, and to secure that and affright the Violation, it was necessary to affix such punishments to such offenses; they that know the penalty, and willfully, merely to feed their other Vices, run upon it, justly suffer it: So that Man might not rob himself of that Immortal Glory which God had ordained him when he did see it absolutely necessary, thus to hedge Vice with Eternal Death: And as he set Angels and Flaming Swords to keep him out of *Paradise,* so to set Fiends and Flames to guard Hell from him, and to entail those Torments on Man's sin, which he had prepared for the Devil, and sealed the Deed in the Blood of his Son. If notwithstanding men renounce the blessedness, and against all their Interests and Obligations, in spite of all the Arts and Powers of Heaven, they will have the Torments; and, (what they never would attempt for Paradise) invade those flames to get to Hell, 'tis very just that God should let them have it; should not break his Decrees, dispence with Holy Laws so confirmed, merely to gratify those that are obstinate for ruin, and against his whole Gospel quench Hell fires because men are resolved to run into them. This *Will does,* as it were, *even the Scales* betwixt the *Sin* and the *Damnation,* equal the *pleasure* to the *punishment,* and fill the distance from a *moment* to *Eternity.*

But though this Will do clear God's Justice, yet it does not satisfy his Reason, he seems astonished at the choice; God himself cannot find a Ground for such a Resolution; and therefore does enquire, *Why will ye die?* Which is God's question, and my second Part.

It is the present pleasure sin does tempt your sensuality withal, whose agitations are so quick and strong that they surprise or break the forces of your Reason, and your Principles, put the Mind in disorder, and then seize it with such violence as to lead it captive to the Law of Sin and Death? 'Tis true indeed thus both of them had their original, so they prevailed in Paradise, for *when the Woman saw the Tree was good for food, and pleasant to the eye, and a Tree to be desired to make one wise, she took thereof and she did eat,* although she knew that God had said, *In the day that thou eatest thereof thou shalt surely die, Gen.* iii. But there was generous pleasure here, such as tempted the Soul, assaulted it with the appearances of Wisdom, and divine Knowledge: *Ye shall be as God's, Gen.* iii. 5. And sure 'tis no great wonder if the proper pleasures of the mind engage it, therefore when God would give a Precept liable to a Temptation of being broke, he laid it in the sphere of those things that delight the *Soul,* of *Knowledge;* but far be it that those of sensuality should ever have prevailed; Man may yield to the pleasure of being *like God,* but for pleasure to *make himself a Beast* is contradiction to

Nature. For pleasure is but satisfaction of our appetites, and the more natural the inclination is, the higher and more powerful that Nature, and the desire eagerer, so much the more delightful is the satisfaction. Now it is certain that the reasonable faculty, the Soul or Spirit is the highest and most proper nature of a man: In all the rest he's not a step removed from Beasts, unless it be in shape, but in the accurateness of his senses is below them far; and therefore must be so in sensual satisfactions; but in his Soul he borders upon Angels, and does come towards God.

Now then that Soul being man's peculiar nature, the highest part of him, It follows its delights, Spiritual reasonable Joys must needs be the most natural and most proper for it, most conformed to it, and therefore the most taking with it. This may be cleared most irrefragably.

A Beast hath several ingredients of Nature in his making, he is an heavy body, and a Vegetable, and he hath also Sense which is his highest nature. Now though the only inclination of heavy bodies be to fall down to the Earth, and this be also natural to a Beast, we do not find that 'tis his greatest pleasure, sure he had rather feed than tumble in the Pasture; his chief delight lies in the satisfaction of his chiefest faculties, wherein he does excel, his *Senses;* and as Beasts differ and transcend in these, so do their pleasures also differ and exceed. A man also, as *Aristotle* says, does live a threefold Life: At first he is but a *Plant-man,* a growing span of living Creature, and he's born only into Animality, a Life of Sense, and at last *educated* into *reasonable.* Now the delights of his first Stages, whilst only Vegetation and Sense live, although proportioned to those states, yet have no savor to the mind; he grows through Nuts and Rattles to the use of Reason, and the pleasures of it also; these must keep even with the growing faculties and become higher, rational, and manly: Which if they do not, but the man still dwell upon the satisfaction of sense, he does confound the Stages, contradict the progresses of Nature; he hath the age and strength of Reason but to play the Child with, to exert it in those things that are but a Man's Rattles, hath the sagacity of an Intelligence merely to find out how to be a brute with greater luxury and relish.

Come therefore, show me now the sins which the delights of Reason do betray you to, and I will admit the Plea: But if you live your own *reverse* that you may die; renounce all your own pleasures first, that so you may renounce the joys of God and Heaven; and fall from Nature that you may fall into Hell, this case hath no pretence; and those pleasures cannot *toll man* on to death, which till the man be dead, and the brute only live within him cannot be his pleasures. And it is plain they are not pleasures to a Sober man that lives the life of *Reason,* not to say of *Grace:* Nor are they such to any man till he have train'd and exercised himself into an habit of enduring them, and by a discipline of Torment made himself experienc'd for Vice and for Damnation: Nor is there ever any pleasure in some Vices. What is there in the dismal Wishes of man's imprecating passion? there cannot be music in those harsh horrors, and yet the Sinners *will destruction* so as that they *call to God* to pour it on them, and tear it down from Heaven, so that Pain and Disease seem to sauce those delights, and Death to be the tempter to the pleasure; 'tis evident men's reasons and their Practices must be first

debauched, that they may count them Pleasures, and therefore pleasure cannot be the first mover in the Sinners race to Death.

But I will grant, that the Spirit and Flesh of Man by their so strait alliance and perpetual converse, may grow to have the same likes and dislikes, have but one appetite, and this alas! be that of flesh; to whose only satisfactions the man useth himself, by long Custom of which, the Soul doth so imbibe the Inclinations of the Body, that nothing of another kind can possibly be relish'd. In this case sensuality hath pleasures, yet such as cannot answer God's enquiry; for do but consult man's other Choices and you find a present satisfaction cannot work his Resolutions to forego great after-hopes, or run upon a foreseen ruin. Who will exchange his right to the Reversion of a Crown, which from his Father he shall certainly inherit and succeed to if he do out-live him, for a present Scene of Royalty, and choose a painted Coronet, the pomps and adorations of a Stage, and the applauses of a Croud before the real Glories of his Kingdom, the love and the obedience of his Subjects? And yet my Soul, the disproportion of the Sinners terms is infinitely greater; and there is no hazard, which to make his choice of present things more flattering, the others hopes are liable to: For that Heir of the Crown may die before the Crown fall to him; but it is impossible that we should miss of ours except we put ourselves by, by such choices; except we change it thus. And on the other side we know, men will adventure the Sentence of the Law by Robberies and murders to provide for Lusts, while they hope to be undiscovered: But sure a Prison made delightful by all arts of pleasure, and all plenties of it, will not hire a man to own those actions which shall forfeit him to certain shameful Execution the next Sessions, and yet this is the Sinners state exactly, he is ti'd and bound in the chain of his sins, they are it may be chains of Gold and softened with delices, but they reserve him to the Judgment of the great Assise: And yet he chooses these and puts them on as Ensigns of delight and honor.

Once more; Do not men choose a present Agony to keep off an afterevil, they tear their bowels with a Vomit to prevent a Surfeit, they cup and scarify, and with all artifice or pain upon themselves kill a Disease, yea they are well content to prolong torment so they may but prolong life; and though the preservation of it prove only continued pangs, and all they can effect is only this, that they are longer dying, yet they are glad to be so in all cases, except where the prescription is *Virtue,* and the *death* prescribed against *Eternal.*

Now why do you choose thus only in Sin and Hell? 'Tis clear the very pleasure you change Heaven for, cannot invite you from this Life, and then you that will suffer anything rather than you will die, *Why* against all resistance *will you die forever?*

It is Secondly, because you know not what it is to die the second Death? at least your notions of it are so slight and easy, that they cannot fright you from a pleasure or cope with a temptation to it; and so though present satisfactions are not able to engage you upon present ruin they can upon the after-death.

Indeed the Sinner would have reason if it meant no more than hath been taught of late by one that hath gained many Proselytes among the *Virtuosi* of Religion; *After the Resurrection the Reprobates shall be,* saith he, *in the state that Adam and his Posterity were in after his Sin* (i. e.)

the state we are now in, Live as we do, Marry and give in Marriage, and cease to be when they have got some heirs to succeed them in Tophet. Poor unhappy Souls these! that never had any sin to merit being there, nor any Sentence to condemn them thither but this man's: Who must put them there successively one after other, to find employment for Everlasting fire. A Doctrine such as had an Angel Preach'd from Heaven by S. *Paul*'s award he must have been *Anathema;* when the Devil made Religions, and Theology came from the bottomless Pit, he never found out such an Engine to convey men into it as this pleasant notion of the punishment of sin therein; as if *Leviathan were made to take his pastime in that Lake also,* by such interpretations, which surely were contrived to make out the Assertion of that *Romish* Priest, who says, *that those in Hell love to be there;* nay more, that *'twas impossible for God to do a kinder thing for them than to put them there.* Doctrines to be abhor'd as Hell itself; and yet upon these grounds he builds their Church by demonstration, so strong as that *the Gates of Hell cannot prevail against it;* and in truth they have no reason to assault it on these terms. But to pass by such dotages and frenzies, you will be able sure to check all those presumptions which grow from *sleight impressions* of the second Death, if you but take that prospect of it which the close of this time gives: look forward through this season, which is designed for you to *prepare the way of the Lord to his Passion* in, and you shall see the Death that does await iniquity.

If you behold him coming to *Jerusalem* with *Hosannas* and *Palms* about him, as if Death were his *Triumph,* his Passion so desirable, that he rode to meet it, which he never did at any other time; and then complaining he was *straitened until it were accomplished;* as he had throws of Longing after it, and *singing* when he went out to it, you would believe the Sinner never chose his death, sweetened by his most pleasant sin, with a more cheerful eagerness. But then open the Garden and you see his apprehensions of it *throw him on his Face to pray against it.* See how he sweats and begs, his very Prayer is a Passion, the zeal of it is Agony! and canst thou choose that he so dreads and deprecates? and when he durst not meet the apprehensions, wilt thou stand the storm? see what a *sting death* hath, when it makes outlets for such clots and globes of Blood, and stings the Soul so too, that it pours out itself in Sweat. And then he sinks again under the deprecation of it, and prays that *that Cup may pass from him.* Blessed Savior! when thou hadst just now made thy Death thy Legacy, thy Sacrament, dost thou entreat to scape this death? if *this Cup pass from thee,* what will the *Cup of Blessing* profit us? thou hadst but now bequeathed a Cup to us which was *the New Testament in thy Blood,* and now wilt thou not shed that Blood? But dost thou refuse thy Cup? Oh 'twas *a Cup of deadly Wine,* red with God Indignation, poisoned with Sin! And can the Sinner thirst for the Abyss of this, the Lake that hath no bottom? and when *he goes again, and prays the same words the third time,* be yet not only so supine as not ask to scape it, seldom and very sleight in any Prayer or wish against it, but also so resolved to have it, as to gape that he may swill it down to everlastingness? Follow him from that Garden and you see him even dying under his Cross, he cannot bear that when it is laden with sin, who yet *upholdeth all things by the word of his Power.* 'Tis said the time will come when the Sinner will cry out to the *Hills to fall on him,* any weight but that of iniquity, the burden of that is intolerable, 'tis easier for him to bear a Mountain than a Vice, and yet Christ saith *he hath a beam in his Eye,* and can he shrink at any weight whose part, that is most sensible, tender to an expression, can bear that which

shoulders must fall under, only Pillars can sustain? Oh yes; that which did sink the shoulders of Omnipotence: Then the *Mountains* rather *and the Rocks to cover;* but in vain, they will not cover, for thy very Groans will rent them: Christ's were so sad that his did, *they tore the Rocks,* and that which is much more inflexible, the *Monuments:* Death started at them, and the bonds of the Grave loosened, and the Dust was frighted into Resurrection; and more, the Hypostatick Union seemed rent by them, the God to have forsaken his own Person. And can the Sinner hope to stand this shock? will the courage of his Iniquity make his heart harder than those Rocks, more insensible than the Grave, and better able to endure than he that was a God? and will you die into this state eternally? which it was necessary for him to have the assistance of Divinity in his Person, that he might be able to endure one day, and which yet notwithstanding made one day intolerable.

The sum is this, a Person so desiring Death and yet so dreading it, and sinking under the essays of it, and this Person the Son of God, and that dread merely because there was sin in the Death, (for if this were not in the cause, no Martyr but had born death with more courage but that Son of God) all this as it does leave no Reason for the Sinners choice of death Eternal, so neither doth it leave a possibility of bearing it: And if so, give me leave in God's Name to Expostulate, the last employment of these words, *Why will ye die?*

After this killing Prospect, while the damp of it is on you, let my Bowels debate with you, which yearn more over you than they did over my Beloved Son in whom I was well pleased; when I have sent my only Son, God, one with my own Self, to be made Man, that he might suffer what was necessary to be suffered to preserve you from eternal sufferings; when I have laid on *him that was brought up with me from everlasting, and that was daily my Delight,* all your Iniquities and my own Indignation, that so you might be freed from both: When I have found out, made an Expiation, with which I am more pleased than ever your transgressions offended me, which hath quite blotted out your sins and my Displeasure; when your Redemption from death is made, the Ransom paid, the Price is in my hand, why do you then refuse yourselves, your own Eternal Blessedness which was thus dearly purchased and is ready for you? Why will you seize that Indignation which you are redeemed from, and force those sufferings on yourselves, which have been laid already and inflicted on another? 'Tis a small thing that you refuse me, the return of my Expence, that which I gave my Son for; but do you renounce Happiness because my Love and Blood is in it? and will you die because you may, and I desire you should live? when my Son went from the essential felicities of my Bosom to embrace Agonies, and died for you; why will you also die? as you have slain his Person, will you Crucify his Kindness too? and crucify yourselves rather than have it? and having used him most despitefully, will you therefore use his favors so? and not let his Death and Passion do you any good? contemn his methods of Salvation, his divine Acts of making you forever Blessed? is your Savior and Life itself so hateful to you? and after such Redemption of your persons is there no redemption of your Will from perishing? nothing of value that can bribe your choice against it? nothing that can betroth you into a desire of Life, and take you off from your resolves to die? had I set no advantage on the other side, if sin had sweetened misery to your Palate, it had been no such great despite and contradiction to Appetite; but when Heaven and the Joys of God are in the Scale against it, to *prefer Misery*

is Wretchless beyond aggravation. *Oh why will you rather die?* Those very things that tempt your Wills were they abstracted from the death they do inveigle you into, were they sincere and innocent, if they were set against that Life, that blessed life, immortal Life, would vanish quite in the comparison when you should see they are but frolicks of delight, that never take you but when you are turned up to them, in moods and fits; and the complacencies you take in them are but starts of Appetite, that swells and breaks out to them and then falls again, and so the pleasures die even in the birth, and therefore cannot satisfy; indeed do but disquiet an immortal appetite such as man's is, so that it were impossible to choose a life, these rather, although there were no misery annexed to them, if you considered: For it were to resolve that a few drops were more than an immence Ocean of Delight, a Moment longer than Eternity, a Part were bigger than the Whole, an Atom greater than an Infinite. Now there is nothing then that can prefer these to your choice but the Death only; and *Oh will ye without and against all Temptation, Will ye die?*

O thou *my Soul!* take other Resolutions, thou seest the things that men with so much care and sin provide to make their lives delightful here, although success answer their care, are vain and helpless things, and life itself as vain, and I must die, and drop from Heaven; and therefore be thou sure to take a care their treacherous comforts do not make me die into the everlasting want of them and of all comforts.

The Artificial pleasures of the Palate whether in meats or drinks, forced tastes, that do at once satisfy and provoke the Appetite, will relish ill when I begin to swallow down my spittle; but sure I am, I am invited to the *Supper of the Lamb, to drink new Wine with Christ in my Father's Kingdom;* The *fatted Calf* is dressing for my Entertainment, and shall I choose to be a while a Glutton with the Swine, rather than the eternal Guest of my Father's Table and Bosom? and refuse these for a few sick Excesses which would end in qualms, and gall, and vomits, if there were no guilt to rejolt too, and which will kindle a perpetual Feaver? The Honors and the Glories of this Life will lose their shine when I am going to make my Bed in the Dark, in a black lonely desolate hole of Earth; my Gayeties must die, when I *must say to Corruption, thou art my Father, and to the Worm thou art my Mother and my Sister:* And if there were pride or ambition in them, their Worm will never die, that Pride will make me fall as low as *Lucifer,* that Glory will go out into *utter darkness,* and that Ambition change my Honor into everlasting Shame, Envy, and Torment: But sure I am that there are Glorious Robes, and Thrones, and Scepters in God's Promises; and let thy gayety, *my Soul!* be in the Robe of Immortality, the Throne of thy Ambition that of Glory.

When I shall lie tortured or languishing in my last Bed, Palaces and Possessions will no more relieve me, than the Landskip of them in the Hangings can do it. And if there were Covetousness, Bribery, Sacrilege, or Injustice in them, I shall be carried out of these, and have no other Habitation assigned me, but with the Devil and his Angels, shall inherit and possess nothing but the Almighty's Indignation forever.

But *in my Father's House are many Mansions,* Places prepared for me, and an Inheritance as wide as Heaven, as Endless and Incorruptible as Eternity, and God Himself: And sure if I may

choose, there I will live where there is neither *Will* nor *possibility to die;* where there is *Life, fullness of Joy, Pleasures for Evermore.* To which, *&c.*

The Sixth SERMON, Preached at WHITE-HALL.

PSALM LXXIII. v. 25.

Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee:

MY Text is the result of the Pious man's Audit, the foot of the account in summing up his whole that he hath either in Possession or Desire; and instead of nice Division of the Words I shall observe in them these Subjects of Discourse.

First, the different tenure, or condition of Estates in the two different Countries we relate to, this here is a Land only of *desires,* the other is a place of *enjoyments, Have in Heaven, Desire on Earth.* Yea

Secondly, Though our estate here in this Earth be present, and that other seem removed far off, yet the possessions of that are present and in hand, but the most native satisfactions of the Earth are still at distance, only the object of our aims and expectations *I have, now I have in Heaven, on the Earth I but desire.*

Thirdly, Here is the matter of both these desires and enjoyments to the Pious man; *No Person* or *nothing* (for so it bears also) *but God: There is nothing upon Earth that I desire besides thee.* And as to *Heaven* the negation is expressed emphatically by a Question, *Whom have I in Heaven but thee?*

Yet least this Question should look like an Expostulation, and he that asks it seem unsatisfied with his Portion, we will therefore,

Lastly, see the Importance of it to the Christian, since our *Savior* is gone up into Heaven, see whom the Christian hath there: And if the Psalmist could find none but *God,* and *David* (if he were the Author) could not see the *Son of David* there, yet since *Christ is set at the Right hand of God,* the Christians present Interest in Heaven is such, that looking with contempt on all that worldly men applaud themselves in the enjoyment of, rejecting all but *thee O Christ,* he justly triumphs in resolving of this question to himself, and being satisfied in *having thee,* he does renounce even the *desiring anything but thee.*

Of these in their order beginning here on Earth, where our tenure even of earthly things is but *desire,* this World does give no satisfactions in hand, but still they are only the objects of our Expectations and wishes.

When God hath given Man an erect Countenance, Eyes that do naturally look towards him, and the very frame of him is such, that Heaven is his constant Object; it were no wonder if his looks and thoughts were always there, since both the duty and necessity of that does seem imprest upon him in his making, and to *desire things above,* is, as it were, *the Law in his members.*

But when he swims in delicacies here upon the Earth, is immersed in the plenties of all kinds, that these should give him nothing but *desires of themselves,* that the delights should not be present to him, but he should still pursue and need that which he is encompassed with, that while with open mouth and in a most intemperate current he swills down the pleasures, yet his open mouth should gape only with thirst, and he be sensible of nothing but the want of these, is strange even to astonishment: Yet such it seems the nature of them is. When S. *John* would enumerate all that is in the World the particular that he gives in is thus, 1 *John* ii. 16. *All that is in the world, the lust of the Flesh, the lust of the Eyes, and the Pride of Life.* He does not say, the objects of these Lusts that are to serve and satisfy them, for there's no such thing as satisfaction, but only lust; and if we make enquiry into the particulars we shall find it.

To begin with that of the Eyes, *Covetousness,* or *the love of Money:* 'Tis evident that where an Object is not useful to the faculty, it cannot satisfy, for satisfaction is fulfilling of our needs and uses, but Money is not useful to the sight, nor indeed does it prove useful to, or serve any of the Covetous man's occasions or faculties; rather the contrary in every kind, he does bereave himself of good because he hath it; He is in agonies of trouble and solicitude, lest he should need, and not have that, which when he hath acquired he will still need, and will not have enjoyment of. Nor is it possible it should be otherwise, for since there is no natural original or cause of this his Appetite, for 'tis not emptiness that makes him hungry, who is more ravenous the more full he is, whose most empty bowels shrink and cling together, and having learned not to expect repast, while his bags and desires stretch, and are enlarged by being stuff'd.

Nor is it fear of future want that makes him eager to provide so, for why should he be so unsatisfied in his providing against want, that will want more the more he is provided?

And since as there is no natural cause, so there is also no natural measure for this Appetite of his; for Natures measure is our real uses of the Object. But this man heaps up useful things that he does never mean to use: Since therefore it hath neither bound nor cause in Nature, 'tis monstrous, and must needs be an unlimited lust, uncapable of satisfaction: And all this man's Wealth does purchase nothing for him but *desires,* and is not the *content* but the *Lust of his Eye.*

And the same reasoning will conclude the next, *the Pride of life,* which is the Lust of a Sense as wholly unconcerned in all the Pomps and garnishes of Pride, as the Eye is in Wealth: 'tis a Lust of the Ear, all is but the man's passion to hear himself, his trappings, or condition commended. The Learned man that's proud, does think of no return for all his toils and watches, all the present racks and tortures of his mind, and all the after-ones that he does pull upon his body, but to be spoken well of: He fasts, mortifies, and denies himself more than the Covetous man can do, merely to fill himself with wind; he reconciles the *Babel* of all Languages, and Sciences too in his own head but for a word, only to hear an *Euge,* and this with such solicitude that if the breath of men's Applause should fail him he would straight expire, as if his Soul *breathed* only at his *Ear.* If my pride lies in gayeties, all Natures Wardrobe must be rifled, the beauties of the Universe desloured, the Art and Sweat too of all

Nations employed to attire my person, or to dress my Room, rather indeed to dress the Tongues and furnish, out the talk of other persons, who must entertain mine Ears with the discourse of my own splendors; which is all the use I can make of it; the Eastern Rocks must send me Diamonds, merely to dart a line of light into another's eyes, which may return to me in a report that I have such fine Jewels, and I have nothing else of all my sumptuous glories but the mere *Echo* of their shine, which is reflected and beat back to me in commendations. With so much expense anxiety and sin, I do provide only for other men's discourses, or it may be, envies. Now these are none of my enjoyments, and therefore I have nothing of them but the *Lust* and the *desire.*

As for *those of the flesh,* the third remaining kind, they seem indeed to be exempted from this reasoning; the sensual person gorges his desires, and in *Solomon's* phrase *makes his Soul enjoy good:* Yet the same *Solomon* salves that appearance too, in saying *when provisions increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?* My broad and my cramb'd Tables do not more enlarge or serve my appetite, give me no satisfaction but only that of seeing many Dishes full, and many men consuming them, as if *Luxury* also were *a lust of the Eye.* It hath been said indeed, that the Eye is the Gluttons most unsatisfied and greedy part, and it must needs be so if its lust lie to all that other men devour, and if it crave not only for the man's own stomach, but for throngs of Clients, Parasites, and attendants. And 'tis too plain the other Twin *Intemperance* lusts by the same rules and laws: It does not only claim its seat in the *Eye,* which makes itself a Judge of Liquors for the Palate, and does not choose them by the uses of their moisture, but by their body, by their *air,* and by the *mode,* and other *Rules of the authentic standard Drinkers;* as if men thirsted in the fashion only: But this Eye also, as the Riotous man's did, gapes for company, and thirsts to see the Vice go round, it drinks in nothing with so much delight as the Wine, when a weaker Companion returns it back again in Vomit, at that foul horrid spectacle it sparkles and triumphs. Now 'twere in vain to ask *Solomon's* question, *What good is there in this?* or what enjoyment? to urge that meats and drinks cannot give satisfaction to the Eye that hath no Palate, and then cry out *Oh Prodigy* that it should Lust thus! As for the other kind of Riots, where with arts of Epicurism men contrive to feast and entertain their private Appetites, and put a Patrimony into sauce for their own Palats, men sordidly Luxurious. 'Tis evident that these are studied to provoke, men choose such Wines as they may longest drink, and with elaborate condiments make forced *hunger* as well as *dishes,* so that the Riotous *design only to Lust,* and the whole mystery of Luxury is to *create desires.*

Lastly, for that one that hath ingross'd the name of *Lust,* it gives in a full Evidence against itself. For the *Adulterer,* much more irrational than the most *greedy Miser;* is insatiate in *desiring* what he *hath,* and his Lust will not use his remedy, lest so it should allay and quench the Lust: And whilst with so much fever of desire, he courts nothing else but the *change,* and values that alone equal with all the discontents of this life, all the miseries of that to come, and will *go to the Devil* merely for *variety,* as it is plain: Adultery hath nothing *proper* to itself but the *desire,* is a mere looseness of the Fancy, which ranges in wild lusts, and which hath no enjoyment that's peculiar to it but the lusting only; so 'tis also plain that this Lust must be endless, for that principle of Change which gives it all its incitation must never let it rest;

for then 'tis not variety. S. *John* said therefore most expressly, *All that is in the World is Lust;* men only can *desire here,* pursuing their *desires* just as they do their shadows, no eagerness or hast can bring them nearer, still they only pursue, yea like him that would hug and force a Cloud, his empty arms return upon his breast with strokes; and while they seek to catch the Object wound his Bosom: And thus it must be till we fix our passion there, where only there is satisfaction even on *God;* the object of the pious man's desire, and my next Part.

Nothing besides thee, *or* with thee: *so it signifies also.*

There is nothing upon Earth that I desire with thee.

Had he said, *Nothing without thee,* the emptiness of everything below which the Lord and his Blessing is not in, had made this his determination just and necessary: But sure when God hath put other needs in my making, and hath provided supplies for them, those also are as just and necessary objects of desire, while they are with and under him: But yet, he that had brought all his affections into *David's* frame, might well say he desired nothing upon Earth *besides,* nothing *with God;* for he had weaned his very Flesh and all the craving appetites of Sense from their own objects, and had fixed them upon God in all their strength and vigor. *My Soul,* saith he, *thirsteth for thee,* (elsewhere, *my Soul gaspeth unto thee, even as a thirsty Land,) and my flesh also longeth after thee, Psalm* lxiii. 1. How! My Soul thirsteth for thee? *with thee indeed is the Well of Life:* But Thirst is an Appetite, gasping a consequent defailance and impatience of the Body; to both which the Soul is a mere stranger, as it is also to the ways by which the Body does desire; •or the Soul is drawn by moral engagements, by persuasions and motives, there is place for deliberation and Choice in her Desires, she can demur in her pursuits, divert her Inclinations, and quench a Desire with a Consideration; but the Flesh pursues in a more impulsive manner, is drawn and spur'd on by such impetuous propensions as are founded in matter: You can no more persuade a thirsty Palate not to thirst, than you can woo a falling Stone to stay its hast, or invite it to turn aside from its direction to the Center. Yea but the Soul also exerts itself in all these appetites of flesh and matter, and with all their violence when it looks on God, when we have once had a taste, or when indeed we but discern our needs of him, whether our Temporal, or Spiritual, those of the Soul or Flesh, all the desires of both then fly at him, and with a tendency most close and uncontrollable, then nothing besides him. For all the appetites of Body crowd into the Soul that they may catch at God, that *Thirsts* and *Gaspes.* And the Soul does put on the violent impetuous agitations of the Bodies Appetites; *My Soul thirsteth for thee,* and *my Flesh also longeth after thee.* What *Longing* is, whether an Appetite or Passion of the Flesh or Mind, whose signatures are more express indeed upon the Flesh than those of any other, yet whose impulses are so quick and so surprizing, as they were Spirit; I shall not now enquire: but sure if the Flesh long it should be for some carnal Object, for that is proportioned to it; Flesh and the Creature use to close indeed, and they imbibe each other, as if they knew to fill and satisfy each other; yea some there are that have brought down their Souls to the propensions of Flesh, have given to their very Spirits an infusion of carnality, for *they mind only fleshly things.* But by the rates of *David*'s practice it should seem the pious man does the just contrary; sublimes his *Flesh* into a *Soul,* drains all the carnal Appetites out of it, weans it from all its

own desires, and teacheth it those of the Spirit only, makes it *long for God.* Now he whose flesh is defaecated thus, and as it were inur'd to the condition which it shall put on, when it awakes from its corruption, as if it were already in that place, whose happiness and desires have no use of Body, and were in that state where their Bodies *neither hunger or thirst,* for these he hath translated from his flesh; 'tis *his Soul only thirsts,* and that *for God:* As if he were indeed *like Angels now,* how can this man *desire anything on Earth besides the Lord,* who is and does already what they are and do in Heaven, *where we have nothing but thee?*

But notwithstanding this *exalted temper,* though we should arrive at this *Seraphick constitution of desires,* and though God hath now made himself to us the proper object of these appetites, for since God struck the Rock for us *which Rock was Christ;* since the *true Bread came down from Heaven,* if our *Flesh long for God* there is a satisfaction ready, he hath made *his Flesh be meat indeed;* if our *Souls thirst for God,* he can furnish *drink for a Soul, the Blood of God.*

But yet while this Soul sojourns in this earthly Tabernacle, the man will still want other supplies, and may be not desire them; or can he choose indeed? For they that tell us stories of some men, whose hungers and thirsts after God as they devoured all other desires in them, so also gave themselves no other satisfaction but *panem Dominum,* that 〈 in non-Latin alphabet 〉 *Supersubstantial daily Bread, the Lord;* these men I say, would find it hard to make out how bare *Species* could nourish and sustain a bodily life. Yea Christ himself when he was upon the Earth did hunger, and although it *was his meat to do his Father's Will,* yet when he was an hungered *Angels came and ministered unto him,* and then may not our earthly needs desire something besides him?

That while we are upon the Earth all those necessities are in our constitution is certain; but that we need not desire for them, or anything besides Him, is as certain: Because to them that desire him *all these things shall be added,* they are annexed by Promise, *Matth* vi. 33. it is for such to be solicitous who would have something they must have *alone;* something that cannot come *along with God.* But if I be assured that all my needs shall be supply'd in him, I need *desire nothing besides him;* now this Promise he must perform; for he that when he put Man in a state of Immortality in Paradise, provided him a Tree of Life that might forever furnish and sustain him: For that Age also that he does design a man a being for his Service here upon the Earth, he must allow him necessaries for his being and his Service, otherwise he can nor serve, nor be: And then if they be certain what need he desire them? 〈 in non-Latin alphabet 〉 saith S. *Chrysostom;* These are not objects for our careful wishes, but our trusts and confidences, we may assure ourselves of these if we have him, these are his Appendages, and then why should I put them with him into my Devotions? when my Soul lies gasping towards God in Prayer, my desires seizing on his Blessednesses, to take them off from him, and to make my desires turn aside to little earthly things and fix them there, is to affront not my *God* only, but my *Prayer* too; and when these things are sure, seems to betray a mind too Earthly and too apprehensive of these needs: Surely I were most strangely necessitous, or strangely greedy, if both *God* and *that which shall be added to him* were not enough for me: More wretched, or else more unsatisfied than Hell, if the Almighty were not sufficient for me; if he be my provision, then I need desire nothing besides him.

But yet Necessities will crave; Hunger does croak aloud, Thirst makes the insensate Earth to gasp; as if with open mouth it gap'd not only to receive but beg God's showers, and God expects to be entreated for these things:*He feeds* but *those young Ravens that do call upon him,* and *the young Lions roar to him and seek their meat at God: The eyes of all things wait on him* for that; yea, this our Psalmist in this very Psalm desires other things; and Christ himself hath put into his little Summary these needs and these desires, *Give us this day our daily bread;* and my Text does but regulate not exclude these desires, if we shall read it in the old Translation, *there is none upon Earth that I desire in comparison of thee* 〈 in non-Latin alphabet 〉 There's none or nothing that I desire or delight in *equally with thee, like thee,* so we translate the same word, *ver.* 5. I shall not doubt to beg what my needs crave: But if God, and any the most signal earthly advantage stand in competition, and I cannot have one with the other, his Providence or his Commands have made them inconsistent, that I will not desire *with him,* then he shall be my Choice alone: Rather Obedience and my God than any satisfaction how desirable soever!

This is the Touchstone of a Pious man's desires; 'tis not unusual for inclinations to things below, more to possess our thoughts, employ our faculties than any other, and we are far more sensible of their impressions, more busy in the pursuit, and more tender in our cares of them: But if upon contest betwixt God and our inclinations, upon debate betwixt a Pleasure and Command, we can decree for God and for Obedience, pass Sentence with the Precept, we are safe, here the desire is not inordinate. 'Tis a known instance, and you may have seen, a tender Mother spending almost her whole time in caressing her little Infant, you would think she had Eyes for no uses but to view it, and that she had her Arms and Breasts but to embrace and suckle it, to whom these are so wholly given up as if they had no part for any other, as the Husband, had no share in her entertains and caresses of whom are far more sleight and not so pressing: But should it come to this pinch once, that she must straight resolve to part with one of these, however close her Arms would grasp her Child to rescue him (to force whom thence were like the tearing of her bowels from her) yet would she give those bowels to redeem her bosom guest, and the Husband would be the Choice; so that although the other inclinations were more expressive, these are the stronger and the better settled. So it may happen, we may be more sensibly affected to some dear things here below, our thoughts, and Eyes, and our embraces cling and fasten more to these; but if it come to this that we must leave one, break with the Duty or the Passion; if we resolve however not to part with God, but lay hold there and let the other go, then our affections are not only regular when we *desire nothing in comparison with him,* but our *desires* are *enjoyments, seize and take possession* of him, and *we have him:* So my Text implies here, *Whom have I in Heaven but thee?* importing that *we have him:* Which brings me to the other parts that yet remain to be discoursed of.

Three things are here to be considered.

1. That *Heaven is the place of Possessions* in opposition to this Land of *Desires.* 2. That *God is the possession there.* 3. That *the Pious man hath this possession in present.*

The first of these is so much common place, I shall not stay upon it; those only qualities that make this World to be a Land of Desires, have no place there, to wit, the *instability* and *emptiness* of all things in it, he that lays hold on them does but grasp *Mercury,* which the more he clasps the more he forces it to slip away, and he retains only the soil and the defilement of it, like Lightning which but passes by, stays not to cherish, only dazels, and, it may be, scorches: So the shine of Earthly glories startles the mind, amuses us, inflames desires of them, and goes out. But then above the tenure is Eternity, and that assures immutability; yea, if it be *nunc stance,* an indivisible Infinity of permanent duration, whose every point does coexist to every point, *a perfect and entire possession, all at once, of an interminable life that never can be all possessed;* then nothing can pass by us, or cease from us, but we shall always every moment have, what we shall have in every any moment: Our enjoyment also being like him that we enjoy, *all in the whole and all in every part;* being not only endless in the mass, but every moment of it is immortal: And then there can be nothing but enjoyment; no place for desire there, where there is nothing absent, where all past and all futurity is always present; and where also the Infinite and all-sufficient God is the Possession; which is my next Proposition, and that God himself affirms.

Gen. xv. i. *I am thy shield and thy exceeding great reward.* Yea, this he *hath present possession of,* which my third Proposition and my Text asserts, in saying, *Whom have I in Heaven but thee?* importing *thee I have.*

The things we call most our possessions he both personal and real, and our *portions* and *inheritances:* Now *David* claims God under both these dues,*Thou art my portion O Lord and the lot of mine Inheritance;* as other men maintain themselves by these, so I live upon thee: And that we may not think that God is such but in *Reversion,* those are *present* possessions which men reap the uses of *in present* to themselves.

Now what is there of God the Pious man hath not the present uses of?*His Eyes are over him, and his Ears are open to his Prayers,* watch to attend each motion of his heart, and *underneath him are the everlasting Arms* to carry and sustain him, his *right hand* wears him as his *signet,* and his *left hand* pours down Blessings on him; his *wings are spread* for him to nestle in that warm security, and hide him in the *shadow* of; his *bowels found and turn within him* with compassion over him, and *himself self is about his Bed and about all his paths;* not so much to spy out his ways, as to preserve him in them all, and *he waits that he may be gracious.* In a word, all the Securities that God's Preserving Mercies signify, the watches of his Providence, the Blessings that fulfill his Attributes of goodness, all are exerted upon his occasions, are made the present objects and the satisfactions of his nearest senses, and he may *taste and see how gracious God is.*

And then give me O Lord! seizin of this the Pious man's Estate, I shall not envy other men's possessions; though one lay House to House, and Land to Land till he become the Lord of his Horison, and his Eyes cannot travel out of his Demesne: For notwithstanding that we may have known ill Courses or ill Accidents consume all this, or Force throw him out of all, and that great Lord have no House but a Goal, nor Land enough to make a Grave: But sure I am, that I shall be provided for in all necessities, unless there happen such a one for which

there's no relief in God; nor can I be disseis'd, they must void Heaven e're they can disfurnish me: *For thee I have in Heaven.*

But yet, though chance nor violence cannot put me out, yet I may forfeit this Possession too; for *Sin* will *separate betwixt me and my God,* cast me out of his presence and enjoyments, as sure as it did *Adam* out of Paradise. And then alas! if I had none but him in Heaven, he is now become my Adversary, holds possession against me, as he did that of Paradise with flames; so he does *Rain snares, fire and brimstone thence,* and *this is all the Sinner's portion, Psalm* xi. All that I am like to get, unless I have a person that will attribute the cause, or mediate, there is no hopes of a recovery for me if I have *none in Heaven but thee.*

Now here my last Consideration will come in.

If while my Soul lies groveling under fearful Apprehensions of its Forfeiture, casting about for help and finding none upon the Earth, if it look upwards and enquire *whom have I in Heaven?* have I none there but my offended Adversary God? it may resolve itself with comfort he hath other interests there. For,

First, I have an *Intercessor* there, *Rom.* viii. 34. a Master of Requests, one that will not only hand in my Petitions, get access for my Prayers and my tears to God, but will make them effectual: For saith S. *Paul, Seeing we have a great High Priest that's passed into the Heavens, let us come boldly to the Throne of Grace, that we may obtain Mercy and find Grace in time of need, Heb.* iv. 14. 16. For though my supplications have not strength nor ardour that can mount them into Heaven, and are too impure, however washed in my repenting Tears, to draw nigh to the Lord, yet being put into the High Priests Censor with the Altar coals to give them holy flame, and wrap'd up in his Cloud and Smoak of Incense that will cover all the failings of my Prayers, they may get access into his Ears and his Compassions. Indeed how can they choose when Christ does join his Intercessions? for my requests will go where the High Priests do go; he carries them, now He himself doth *sit at the right hand of God:* The intercessions that are made for me are made upon the Throne, and therefore cannot be repuls'd from thence, and such desires command and they create effects.

But should my Prayers fail, and should God *hide himself from my Petitions,* withdraw himself and *hide his face* from them, although they be even before his face. Yet.

Secondly, I have an *Advocate* there too, 1 *John* ii. 1, 2. *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the propitiation for our sins;* one that not only *pleads* for me, but brings the *satisfaction* of my Forfeiture in his hands, makes the *just value plead;* appears there with his Blood, and proves a recompense.

'Tis *Jesus Christ the righteous Advocate,* that does *propitiate* and *atone* son, what he *pleads* for; *purchase* what he begs. 'Tis true, that poor Worm, saith he, hath provoked thee often Lord! but thou didst *smite the Man that is thy fellow* for it; Behold my Hands, and look into my Sides, see there thy Recompence; wilt thou refuse that Satisfaction thyself didst contrive, and thy beloved Son did make? why did a Person of the blessed Trinity descend from Heaven and Divinity to be made Sin and be a Curse; but to Redeem him from the Curse and Sin, and to

entitle him again to the possession of Heaven and God? Why was I Crucified but that thou mightest be aton'd and he be pardoned? Thus he solicits for us there, presents himself in our stead, as our Attorney. He was not a public Person only on the Cross, but he is so at the right hand of God; as he was there our Representative and bore our sins, so he is here our Representative and bears our wants; was there our Proxey to the Wrath of God, is here our Proxey to his Mercies and Compassions. He looks upon himself as in our case, whose Cause and Persons he supplies, and so is prompted to desire and beg for our poor sakes, and he looks upon us as on himself, and so obtains as for his own beloved sake, pleads as ourselves, and then as to himself he does decree Sentence and grant: For

Thirdly, I have there a *Judge,* and this is he, *who sits at the right hand of God to Judge the quick and dead;* I might have said a *Savior,* for he was exalted to a *Savior to give Remission of Sins:* But my *Judge* is as kind a word. For however there be some will cry for *Rocks and Hills to hide them* from his Face, yet this they are afraid of is the Face but of the *Lamb, Apoc.* vi. 16.

And it is strange that they who can look upon Hell, and charge Fiends in a sin, should tremble at a Lamb, and fly him so: But to the Faithful and sincere endeavoring Christian though be sins, as his *Advocate* is his *propitiation,* so his *Judge* is his *Sacrifice;* is that *Lamb that does take away the sins of the World,* is his *•in-offering,* his *expiation* only removed off from the *Altar* to the *Judgment-Seat,* indeed the *Mercy-Seat,* the Throne of his Atonement, and his Absolution: Where his Judge notwithstanding that his Forseit shall Decree Possession to him,*Come ye blessed of my Father inherit the Kingdom prepared for you.*

Lastly, we have our *first fruits,* for so S. *Paul* does call our *Savior;* and then in whatsoever sense that which is done to the first Fruits is applicable to the Harvest (all this being hallowed in their Consecration) in that sense we ourselves are raised to the right hand of God together with this our First Fruits. And now O Lord! *whom have I in Heaven but thee?* I have *myself* in *pledge* and *earnest* there.

And then they that rather than have these Interests, these Heavenly possessions in present, will have only desires here on Earth, are certainly of a preverse and Reprobate choice. Sure it would make Consideration sick to think of the comparison betwixt the after-expectations of a Pious man, and those things which our worldly persons call present Enjoyments; how for the little spangles of their pride, they are so taken with its rustling Pomp, they reject Glory that can never wither, fade, or sully; forfeit the being clothed upon with Immortality. How they lose all that everlasting Heaven means, for little things that go by in a Whirl-wind, come in storm and so they pass away; refuse inmortal *Hallelujahs* for a Song, cast away solid Joys, and an Eternal weight of Blessedness for froth, for the shadow of smoke. Perchance this may be said for them, the nearness of the object does impose upon them, they choose something in present rather than dry future hopes. But then when that advantage to lies on the other side, their Choice hath no Temptation; when the Pious man's possessions are in hand, the others only in desire; in view indeed they may be, he does catch at and pursue them still; But the hinder Wheel of the Chariot that presses and with larger turns and rowlings hastens after, may as soon hope to undertake the first, as that man reach a satisfaction; still it removes, and he does only heat his appetite in posting after it, only get

more desire. Now 'tis prodigious that these great Men of Sense should be men of such Faith and Expectation as to trust and hope in things that have so constantly, so daily mock'd their confidences and desires, yet be not only Infidels to all God's blessed preparations which they have nor reason nor Experience against, but also have no sense nor relish of himself in present: *Not taste nor see how gracious the Lord is.*

'Tis said, that the desires of Earthly sensual things do make the greatest part of the Torments of Hell: Now though this Doctrine be false and pernicious, yet 'tis plain that Torment must attend strong passions, and most infinite desires which are radicated in the Sinner's heart, and which he carries hence and cannot there deposit, and to which yet satisfactions are impossible, against his knowledge to be mad, to have what he knows all the World cannot make it possible for him to have, this tears his Soul. Affections, these that may be said in some sense to fulfil some of the expressions of the Torments of that place, their Envy makes the *gnashing of their Teeth,* and their *Desires* are their *Vultures.* Thus *Tantal•s*'s riotous hunger that does gnaw his bowels, is his *Worm that never dies;* and his intemperate thirst his *everlasting burnings;* and his Water that he cannot reach or taste of, is his *Lake of fire* without Metaphor; So that desire alone without its satisfaction, is so much of Hell, and yet this is the worldly sensual man's estate exactly here on Earth; for he hath nothing but *desires* and *lusts;* and his condition is not easier at all, for how is *Tantalus* more wretched than a *Midas,* or than any covetous wretch, who in the midst of affluence and heaps, hungers as much as *Midas* did for *meat* and for *Gold* too, and an touch neither for his uses? so that the Worlds delights are very like the miseries of Hell, and men with so much eager and impatient pursuit do but anticipate their torments, and invade Damnation here.

And if the case be so, sure there is no great self-denial in our *Psalmist* here, when he resolves to *desire nothing upon Earth in comparison of his God:* 'Tis no such glorious conquest of my Appetite to make it not pursue a present Hell, and an eternal one annexed to it before a Savior: Yet the World does so.

Some there are that desire Money rather; and although when *Judas* did so, this desire could not bear itself, but cast all back again; and though it did disgorge, it burst him too; the Sin itself supply'd the Law, and his guilt was his Execution. Yet this will not terrify, men will do the like, betray a *Master,* a *Savior,* and a *God;* only not for so little money peradventure. Others, when the *Lord* paid his own Blood for their Redemption, yet if their wrath thirsts for his Blood that does offend them, their revenge makes their Enemies the sweeter blood, though their own Soul bleed to death in his stream. To others the deservings of the Partner of an unclean moment, are much greater than all that the Lord *Jesus* knew to merit at their hands or purchase for them. And it is no wonder they are so ungrateful to their Savior, when they are so barbarous to themselves, as to choose not to have present Divine Possessions rather than not suffer the vengeance of their own Appetites; choose merely to desire here, though that be to do what they do in *Hell,* rather than *have in Heaven.* O thou *my Soul!* if thou wilt needs desire, propose at least some satisfaction to thy Appetite, do not *covet* only *needs thirst* for a *fever,* and *desire* merely to *inflame desire* and *Torments:* But seek there where all thy wants will find an infinite happy supply, even in thy Savior; covet the *riches of his Grace and*

Goodness, thirst for the *fountain opened for transgression,* for the *waters of the well of Life,* desire him that is *the desire of all Nations;* yet why should we desire even him? when *we have him in Heaven,* and we have nothing upon Earth left to desire, but that *God who hath exalted him unto his Kingdom in Heaven, would* in his due time *exalt us also to the same place, whither our Savior Christ is gone before.* To whom, *&c.*

The Seventh SERMON, Preached at WHITE-HALL. Third Wednesday in LENT. 1663/4.

MARK I. 3.

Prepare ye the way of the Lord.

I Shall not break this single short Command asunder into Parts, but shall instead of doing that observe *three Advents* of our Savior in this Life, before that last to Judgment: For each of which as it must concern us, there must be preparation made by us. In pressing which I do not mean to urge you to do that which none but God can do; *It is not in man to direct his own ways,* much less the *Lord's; The very preparations of the Heart are from him.* Therefore supposing the preventings of his Graces, I shall subjoin, that the Comporting with those graces, the using of his strengths to the rooting out of ourselves all aversation to Virtue, and all love of Vice; and planting other inclinations, even Resolutions of good life, is the only thing that can make way for Christ and for his benefits.

Now of those Advents, the

First was, when he came Commission'd by God to reveal his Will, to propose the Gospel to our belief, the coming of *Christ* as a *Prophet,* which particularly is intended in the Text.*The beginning of the Gospel of Jesus Christ, as it is written, prepare ye the way of the Lord.* The

Second was, that coming which the Prophet *Isaiah* did foresee, and in the astonishment of Vision asked,*Who is this that comes from Edom? with died garments from Bozrah, travelling in the greatness of his Strength? Why is he red in his Apparel, and his garments like him that treadeth in the Wine-fat?* And it was the Prospect of him when he came to tread the *Wine-press of the Wrath of God,* to Sacrifice himself for us upon the Cross, his coming as a *Priest.* The

Third is, when he comes to visit for Iniquity, coming coersively as a *King* with his *Iron Rod,* to execute his threats on the rebellious; those *that will not have him reign over them:* This coming also was considered in my Text; for in the parallel place of S. *Matth.* it is said, *Repent, for the Kingdom of Heaven is at hand, for this is he of whom it was spoken by the Prophet Isaiah, saying, the Voice of one crying in the Wilderness, prepare yet the way of the Lord.*

For each of these in order, I shall show you what prepares his way, beginning with the first, His coming as a *Prophet,* appearing in the World to reveal his Fathers' Will, the Gospel.

Now the Preparative for this Appearance is discovered easily; we find both in this Chapter, and the parallel places, that *John* came to make way for it by the *Baptism and Preaching of Repentance;* and it was Prophecied of him, *that he should go before him in the Spirit and power of*

Elias, to turn the hearts of the Fathers with the Children, and the Disobedient to the Wisdom of the Just, (to the minding of just things) *so to make ready a people prepared for the Lord,* Luke i. 17. And this is a preparative so necessary, that the Nation of the *Jews* affirm, it is merely for the want of this that he does yet defer his coming: And though the appointed time for it be past, yet because of their sinfulness and impenitence he does not appear; adding *If Israel Repent but one day presently the Messias cometh.* And it is thus far true, that though it hindered not his coming, yet it hindered his receiving; although it did not make him stay, it made him be refused. I may lay all down in this Proposition.

Where there is not the preparation of Repentance, where there are not inclinations and desires for Virtue; if Christ come with the glad tidings of the Gospel, He is sure to be rejected, his Religion disbeliev'd.

If the Word of the Son of God might be taken in his own case, this would be soon evinced, for when *He came unto his own,* they were so far from *preparing his way,* that *they received him not,* but did reject and would not entertain him as one sent from God; of all this he only gives this account, that he found no other opposition but from vicious humors. *John.* viii. 43, 44, 45. *Why do ye not understand my speech? even because ye cannot hear my Word: Ye are of your father the Devil, and the lusts of your father ye will do; and because I tell you the truth ye believe me not.* As if he should have said; the reason why you do not regard me or my Doctrine, but reject us both, is not because my Doctrine hath not means to convince your understandings, but 'tis not agreeable to your inclinations: The Works that I have done to make my person be received, and my Words credible, are such as no heart how hard or blind soever can withstand; but the Doctrine I bring along is most unwelcome, ye cannot abide to hear it. Now as he that shuts his Eyes, or turns away his Face because he hates to look upon an object, may not see it though it be all clothed with day; as visible as Sunshine; so your blindness proceeds hence that *ye hate the light because your deeds are evil.* Neither do you love to hear that which you have no mind to practice; and you will not be persuaded to believe that is your necessary duty, which you are not willing to perform; but will rather choose to think I do my Works by a confederacy with *Belzebub the Prince of Devils;* although it be apparent that those Lusts which you will do, and which my Works and Doctrine come to drive out of the World, they are *Lusts of the Devil;* and *I, because I tell you the truth,* truth I confess somewhat severe, and not so agreeable, *therefore you will not believe me.*

And is it not strange when nothing can be acceptable to the Understanding but as it hath appearance of Truth, and when Truth comes with evidence and demonstration, though it be but speculative useless truth, yet it does seize and force aslent, that yet Christ's truths, which did not want conviction, for they came to them with that infallibility which Miracles can give, should be therefore not believed because they were truths? not strange at all: for his truths were not for their turns, nor humors.

And therefore he says to them, *Mat.* xxi. 32. *Ye repented not that ye might believe* them. As if they assented not with their Understandings but their Appetites: And we ourselves have seen too much unhappy evidence of men, whom *Libertinism* hath made *Antimonians,* whom a

desire of being *loose from duty* hath made *Solifidians,* of them whom *sensuality* hath made *Atheists;* men that become Proselytes to their Lusts; the converts of their base affections.

And we cannot expect it should be otherwise. For certainly that men who are averse to the duties of Christianity, and cannot bend their minds to the observance of that which Christ's commands, should not care to believe they are his Precepts or their duty is but very natural, they were unwise should they do otherwise, it being far more reasonable to deny the duty and obligation, than granting both, to trample on that obligation which they do acknowledge, and to renounce that Duty which they do confess. Is it not far more prudent to believe that there is not a God that does regard our foolish actions here below, (which are not more worthy or more likely to enter into his considerations, than the buzzings of flies into the notices and observations of a Statesman;) than if we do believe one does severely mark, will take a strict account of, execute a vengeance for them, yet not incline our minds to leave them? if we did suffer this belief to creep into our minds, to lie close unto our hearts, sure it would fret off our averseness to Piety and inclinations to sin; we durst not entertain them both together, these thoughts would prove very ill company; they would distract and tear the mind, our Souls would tremble and disjoint, and we be sure to put one of them off.

Covetous and Adulterous *Felix* when he began to think that S. *Paul*'s Sermon of a *Judgment to come* might be true, straight be began to *shake,* and then immediately to turn the Sermon off, *bid S. Paul depart till another time.* Nor can there any other reason be assigned for this; for in the System of Christ's Religion there is not anything but is so suited to the very Constitution of a natural being, that the Soul would instantly embrace and suck in, if the prepossessions of Vices, which the mind will not resolve to part with and repent of, did not infect, taint the Palate with prejudices, did not keep out the belief. For the morality which it enjoins did long before the birth of this Religion make its way into the Tenants and the Faith of every Sect of whole Mankind, it broke through all the oppositions of corrupted Nature and depraved Habits; nor could all the Devils arts (who then governed the World) stifle or quench the Light of Reason, which through all that darkness did discover such deformity in Vice, such strict agreement betwixt that which we call Virtue, and a rational Creature, that they accounted it, and truly, the essential duty of his nature; he that was wicked was reputed false to his own being; as great an aberration from, and contradiction to Nature, as an *Animal* that were *insensible,* or as *cold fire.*

In this all the most distant Factions conspir'd in despite of Principles. The *Stoic,* who by fettering all Events, all Consultations and Designs in the lines of inexorable Destiny does seem to make all Virtue worthless, all endeavors towards it useless, yet requires it with as strict necessity as his Fate prescribes with; his reasons are as ineluctable as her Laws. Nay he does seem to break his *Adamantine Chain,* to make way for this *Chain of Virtues,* though his *Jupiter* were bound by that, yet for the sake of these he leaves 〈in non-Latin alphabet〉, our appetites, and actions in our power, 〈in non-Latin alphabet〉, that so there may be place for doing well while it is in our choice, and we are free to do it. And on the other side, the greatest enemies to their necessity and to choice too, the Sect that made all actions and

things in the whole World to be, not effects of any Agent that intended them, but merely *sports of Chance and matter;* who taught that their own souls were but the concretion of some Atoms casually met together without any direction and to no end; yet the great Master of it in his *Ethics* would not suffer any of this blind Contingency to have to do in Humane actions, regulating them by strictest Rules and Laws, and in plain contradiction to his Tenants (from which our Age derives the most of their impiety) although he held there was no God looked on, nor after-life attended, none that did see, or would reward or punish any of his actions, yet requires highest Virtue, yea, and lived such too they say. In a word, many of them raised Morality to such a pitch, as if it had arrived at the same heights from whence our Christian Revelation did pretend to come. And there is nothing so peculiar to Christ's Doctrine in the points of Morality, but you may find it recommended by the Heathen as a thing which no external obligation did impose, but the Law of their making did prescribe, which they read in themselves, and Christian Morality is but a fairer and more perfect Copy of the impressions of Reason on our Soul, cleared from the blurs and defects which they had been tainted with; but *Naturales Tabulae* Natures Decalogue, wrote by the Finger of the Lord: So that to quarrel with Christ for requiring it, is the same thing as to be angry with our Savior because *the nature of the Fire is such as does require that it should burn.* Nay many of them were so sensible of the unhappy state of their Corruption, found so great pressures in themselves from the weights of their vicious inclinations, discerned so perfect an antipathy betwixt their being and their actions, that when with all the arts of Reason and the practice of their Philosophy they could not ease themselves, they went to *Sorcery* and *Magic* for a Cure, received Catharticks, and a discipline of purity from Hell, the Region of uncleanness; the Devil making them believe he would assist in casting out himself: Such were the stress, the restlessness, the groans, the cry of Nature to be rid of its impurity. These poor Souls were mistaken in their Method; but if the Devil by those worships of his which they were used to, had not stopped the avenues, sure one would judge they had *prepared the way for Christianity;* there being no obstuction to it, nothing that can hinder its acceptance, but the low esteem and aversation of Virtue: For if men believe the Moral truths, they have no reason in the world to doubt the Supernatural, these being intended for the most part as encouragements to those other, as God's last attempts to kindle in us love of Virtue by such strong incentives; that, that wherein *Philosophy* was *ignorant,* and the *Law weak,* as having neither Promises nor Terrors equal to the force of our Corruptions, that the *Gospel* might effect, as having both to the utmost possibility of Divine Contrivance: Now this requires us to believe those Supernaturals mostly for this reason, by believing them to make us perform what it enjoins. And it is apparent that because men would not do this, therefore they will not believe those. Shew me but any one that is sincere and strict in Christian duties that does doubt the Principles; if there be such an one be cannot doubt them long, not only for *Christ*'s Promise sake,*If any man will do my Will, he shall know of the Doctrine whether it be of God,* he will soon know that Doctrine is from God that does prescribe such Godlike lives; nor only for the *Churches* judgment, which did make *Synesius* a Christian Bishop before he did believe the Resurrection, upon that confidence they had of him by reason of his Piety: But in reason why should he that does embrace the Piety, disbelieve that which was proposed to his belief only to urge him to embrace, only to crown that Piety? Indeed he that accounts his Vices but

sleight tricks of wit, or folly; only pleasant satisfactions to the desires of his Nature; (for he understands no nature but his carnal one) he hath no reason to believe there was a Passion of the Son of God,*by making him a Sacrifice for sin so to condemn sin in the flesh;* is not prepared to think that there is an Eternal weight of Indignation due and ready for it. He that hath but mean thoughts of Virtue, counts it only *pedantry,* or as it were the *Flatus of the Mind,* making the *Soul Hypocondriack,* it is impossible that he should think God was *Incarnated* and *died* to teach it by his Doctrine and Example, and to purchase graces to enable us to live it; or that there is a Resurrection to reward it, a Trinity engaged in working out Salvation for it. I must confess I would believe, that men persuade themselves that the reason of their disbelief is only this, that these things are not testified sufficiently; because I find *the Man in Hell would have one sent to his Brethren from the Dead, to testify unto them of that place of Torments,* Luke xvi, 28. as if those Truths did want witnessing. But this is not because enough hath not been done for their conviction in the truth of Christ's Religion; for there is hardly anything besides in the whole World that men believe, but they believe upon less grounds. The whole World was convinced in such a manner, as that millions chose to die rather than not confess it; that many Ages proved but Centuries of Martyrdom unto that Truth; all Torments were more eligible than the belief of this Religion, which was confirmed so, that against all arts and power of Opposition, against the Wit and Fury of the World, though all the Subtlety, and all the Strength of Earth resisted it, yet it over-spread the Universe. Besides it is most prudent to believe it too, for *if there be another World what then?* There was enough done therefore; but Corruptions suffer them not to attend to that which hath been done. And 'tis no wonder they should do so at this distance, for they contrasted with Christ's Miracles when present; and they were so uneasy under the conviction of them, that rather than be pressed so by the mighty power of his Works, they did design to rid themselves of him that wrought them, *John* xi. 47. you may find them struggling with his demonstrations to keep off the Evidence, *What do we? for this man doth many Miracles.* Yea, they do conspire against the Miracles themselves, and would put *Lazarus* also to *death,* because he was *raised from the dead;* they could not let the Evidence and the Conviction live, but they must murder that too. Nay more, as if the pertinency of their prejudices could do mightier Works than Christ, and could control, and were above the power of his Miracles, it is said to have bound his hands, and *he could do no mighty Works at Nazareth because of it,* Mar. vi. 6. At least as saith *Theophylact,* 〈 in non-Latin alphabet 〉 , he could not do them where men were not capable they should be done. So that Christ did pronounce from Reason and Experience,*If they believe not Moses and the Prophets, neither will they be persuaded though one rose from the dead.* Such an amazing argument might probably astonish, but would not convince, unless it met with honest inclinations; for after the surprise of it were over and had vanish'd, then the corruption that Bosom Sophister, would stir, and goad; and urge incessantly; so that to ease himself, the Man must find out some cross Scruple to weaken the force of that Evidence, and the *Conviction* would vanish like the *Ghost.* And if we should examine the Experience of ourselves and others, we should find that just according to the rate of virtuous inclinations and dispositions of heart to part with sin, so are men prepared for the belief of Christ; so are their cares and regards of his Religion: He that is honestly inclined opens his Soul to Christianity, for it speaks to his heart, 'tis right to the grain of his Soul, he looks upon the

Promises as made to him, and lays them up as God's encouragements of his inclinations, everything in the Gospel fits the temper of his mind. And he that is but pretty well disposed, that loves Virtue for the most part, but does allow himself someone corruption, he always hearkens to Religion where it sets itself against those Vices, which he hates, but as to his own particular evil inclination there he is a little Infidel, cannot persuade himself that God will be so stern against a single pleasure, that one petty indulgence should be so considerable, that it should provoke to those extremities the Bible threatens; and can by no means believe S. *James, that he that offends in one point thus, is guilty of all.* And they upon whose constitutions there are weights and Plummets, that incline them to some vicious courses, and by loose Education have those pronenesses of temper pamper'd; and by having their inclinations followed and indulged taught them to crave, then to get head and to command; and then by conversation with others that mind nothing but satisfaction of those bents of the Brute part, that allow themselves all the desires of constitution, are come to swill the pleasures, profits, and the Honors that do wait on those practices: Or whosoever by whatever steps arrive at an habit of doing thus, and a great liking of them, and so to improbity of Heart, to utter aversations of the strictnesses of Piety, all which they have lived so out of: 'Tis known that not enduring to be bound up in those narrow paths of Piety and Virtue, they burst all the Obligations to them; seek little things to cavil at, or to deride, hoping with those their poisoned Arrows, through the skirts, and the Extreamer parts to send a Wound into the very Vitals of Religion; for they aim at the Heart, when they pretend to strike only the out Lap of its Garments; and to say all at once, grow down-right *Atheists.* And though as once at *Corinth,* now again *the World by Wisdom knows no God;* there being Skill and Manage in this Mystery of Infidelity, and it requires Study, Wit, and Parts; yet they proceed just by the Method of King *David's Fool,* first, *he says in his heart there is no God,* before he say it in his thoughts and Opinions: He *wishes* it, and so comes to *believe* it, the *Atheism* is rooted *in the Seat of the Affections,* and it branches thence into the *Mind,* at least into the *Mouth,* and finding Hell the greatest check to their Delights, which they cannot determine with themselves to leave and to repent of; therefore because they will not *quench* it with their *tears,* they study how to put it out with *Arguments:* And merely for this reason, that they will not live like Men, they resolve therefore to believe that they shall die like Beasts. But alas! they must live forever with the *Devil and his Angels,* it that *Christ* whom they reject, does not lay hold on them, and rescue them from thence as he is in his passage to his *Cross,* the *next Way we must prepare for him;* and my *next Part.*

The Solemn days approaching will discover to you this Way, namely, the Passage *from the Garden in Gethsemane to Golgotha;* There you will see he does begin his Journey with the Amazements of an Agony, and ended it in something like the horrors and the outcrys of Despair; he travailed under such a load as made his life gush out through all the parts of his whole Body, the weight of it did make his Soul faint by the way; and when he was upon the Tree, crush'd it out, and made it expire sooner than the stress of Nature would have done, and forced it to burst out away *in Prayers and strong Cries,* that so he might sooner escape from under that sad pressure. And then do but consider and look on him under that representation which S. *Paul* does show of him, how all that time that he was creeping under

that dire burden in that dolorous way, he was merely pressing on with all the haste he could to overtake us in our course, and rescue us from Ruin. For that *Journey* was a *Race,* and we the *Prize.* 〈 in non-Latin alphabet 〉 , *I have been laid hold on,* saith he, *Phil.* iii. 12. laid hold on in the *Agonistick* sense, as in a *Race,* he so expresses it: And that he was laid hold on by these sufferings, the Epistle to the *Hebrews* does evince; 〈 in non-Latin alphabet 〉 , saith *Chrysostom,* in that Way he pursued me till he catched me; his Agony was but his strife to overtake me, his Sweat the issue of his Race: When he came down from Godhead in his Incarnation, he pursued us then into our *nature,* he laid hold of our *Flesh,* and followed us from Heaven to the *lowest parts of the Earth.* But when he went thus to his Cross here, he pursued us then into our *guilts,* he laid hold of our *sins,* and *took them up and bore them on the Tree,* then *he descended into Hell* to follow us. This as it was formally done once for all, so in its virtue, influence, and blessed effects, 'tis still in doing, as to thee, and me, and all of us; and the approaching season is to represent it so. Now sure we need no motives to prepare the way for him *who runs that he may obtain our Salvation,* who though he labored under such a dismal burden, yet still presses on to catch us, so to rescue us from sin and Hell: If he think fit, and can endure to strive thus, I will make all ready, and stand fair to have my guilt seized from me, and to be laid hold on for my Blessedness, to be the Prize, the Crown of all Christ's Agonies, that which he thinks worthy with so much struggling to contend for.

Now the same Preparation is required here, that made way for his other coming, that is, Repentance, in one word, a disposition and sincere desire of heart to part with every evil and corrupt affection, to quit every sin. Sin lying in the way made it so dreadful, God *laid upon him the iniquity of us all,* and that weight threw him prostrate on the Earth, and sunk him into 〈 in non-Latin alphabet 〉 : And yet if any were more galling, 'twas the weight of those that were clogged with Impenitence, this was more heavy, more afflictive to him than his Cross. To bewail this and the issues of it he left off to consider his own Sufferings and required others also to do so,*Weep not for me, weep for yourselves.* And sure it was for want of such Tears to dilute and temper his sad Potion that his Cup was so amazing to him: It was for this the Angel that came from God's presence to comfort him, left him still in Agonies, could not do it, because the joys and comforts of that presence are at Sinners that Repent, *Luke* xv. 10. And God himself in *Hoseah* seeing *Ephraim* would not reform cries out, 〈 in non-Latin alphabet 〉 . *Consolatio abscondita est ab oculis meis: Comfort is hidden from mine Eyes;* so the *LXX* also. Now they that refuse to do themselves this Honor that the Angel could not do, to comfort their God in his Agony, how will he *ease himself on them? How will he laugh at their Calamity?* be comforted in their Destruction at his coming as a King in Executions? the next *Way* that we must *prepare,* and my last Part.

A Progress this, I confess, that is not usual to our King, nor is according to the Method of his Government: God called it his *strange Work* under the Law, and much more is it so under the Gospel, when he Governs by the Law of Faith: For *Faith being the evidence of things not seen,* shows us Rewards and Punishments not present, but at distance, out of sight, in the World to come, to keep us in our Duty. And then why should the *Ax be now laid to the root of the Tree?* when as there is to be an universal Conflagration, *where every Tree that beareth not good Fruit*

shall be cast in? And upon this we see events do not discriminate deservings, things happen to the good and bad alike; we may have *seen the wicked in great Power, spreading himself like a green Bay-tree;* like a triumphal Garland, as he were all Ensign of Victory, all verdant spreading Conquest. Yea, and when *the Ax is at the root of the Tree,* we know not whether it designs it for the *Temple* or the *Kitchen,* to make a *Fire,* or to make a *God.* The Day that cometh shall declare all, when the delay both of Rewards and Punishments shall be compensated with interest: And it does scarce seem equal to inflict them twice. But yet *O Lord!* in days when *Scoffers* appear:*that walk after their own lusts, and say, where is the promise of his coming?* For except that the Fathers fell asleep, some men are dead and others risen in their place, all things else continue as they were from the beginning, there always were vicissitudes of Flourish and Decay in every Nation, and in these things there are no footsteps of a Providence or Judgment: In days when men resist and deny thy Hand because they do not feel it; and since thy Judgments are removed out of their sight, defy Thee too, and dash thyself out of the World; in such days 'tis but just that thou shouldst come to their conviction, and confute them with thy Judgments into Ruin. And truly since it must be horrid provocation that makes him come beyond the compass of his Covenant to Revenge, the Executions are mostly very fatal, as if they were what they seem to prevent, the last Day, and the final Doom upon such Nations. For to the *Jews* they look as if they had fulfilled all that the Prophecy was mistaken to foretell, and were as irreversible and utter as the Sentence of the Day of Judgment.

Now to prepare for such Approaches of the Lord our King, there is one only means, that is, resolving Fealty and Allegiance to him, and that not formal only, or but idle Homage, but renouncing all Confederacy with his Enemies, Sin, and the Devil, and serving him with all the heart and all the strength. For he is that King in the 19. of S. *Luke,* who did not only cause his contumacious Enemies, *such as would not have him to reign over them* to be slain before him, *v.* 27. making his way over their Necks whose Hearts he could not set up his Throne in; not did only cause those Servants who were so far from preparing his Way, that upon confidence *he delay'd his coming they smote their fellow Servants, and did eat and drink with the drunken;* were unjust to others, and indulged themselves in all licentious living, cause them to be *cut asunder, and to have their portion in the Region of weeping,* where these intemperate should have only tears to drink, and for their Riots only gnashing of teeth, Teeth ready to revenge their former Luxuries on themselves, gnashing as to devour one another, *Matth.* xxiv. 48. But he is that King too that Executed *Sloth* as well as *Treason,* in *Matth.* xxv. 30. who having given one a Talent, trusted him with abilities of doing service in the station he had put him in, which for his not endeavoring to do, though he corrupted not his faculties, because he buried them and did not use them, but indulged to idleness, condemned him therefore to *utter darkness,* to the proper Mansion of the slothful, all whose time can be nothing but *night,* since his whole Life is but as sleep. But in a word, S. *Matthew* hath said all, *Repent, for the Kingdom of Heaven is at hand; as it is written, prepare ye the way of the Lord.*

And here to stop, and to reflect at once upon ourselves and this which hath been said: And first, on this *last way* by which he comes as a *King* in Executions.

Here I cannot but take notice, that we have some that do design and act among us as if they were *this King's Harbingers,* his *Pioneers* rather, to prepare the way for his invasion on us; or were his *forlorn hope* sent out to give the onset of his Executions, and were sure of *Him* in the *reserve* to second them: Truly their Threats and their Attempts are big and Insolent, and most men's expectations are not very comfortable.

To say with some, this Confidence of theirs is built on the non•execution of the Laws (which seems slighter than in the old Comparison of Cobwebs) for notwithstanding their fine close contexture, there are holes left for Spiders to creep through; and not the great Flies only, every ruffling and befriended Sinner whether by his Money or Relations, but the lesser too, now they have learned to fly in Swarms, break through, to say that were a Complaint out of my sphere.

And ▪ truly when I think on the temper of their fury, how it is hardened in the fire of Execution, charges Death not only in the Field, but on the Scaffold too; I must needs think it hath some stronger Ingredients, and there is something of Religion in it.

Now really there can be nothing else of that but an opinion of the great defection of Virtue in their Enemies: Open Profaneness, public Licence, living without fear of God or Man, makes them look upon them as men designed for excision. *Achior* is said to give this counsel to the Captain of the Host of *Babel,* when he went against *Judea.*

My Lord and Governor, If there be any Error in this People, and they sin against their God, let us consider that this shall be their Ruin, and let us go up and we shall overcome them: But if there be no iniquity in the Nation, let now my Lord pass by, lest the Lord defend them, and their God be for them, and we become a Reproach before all the World. And sure that they who when they were a formidable Body, furnished with Principles as bad as now they can be, and with Weapons too; and flesh'd with Victories and mischief, should at once depart from these advantages, quietly lay them down and all their Interests; and now when they are scattered and disfurnish'd, destitute of every strength but what ourselves afford them, that they should make Attempts which no Courage can sustain, nor Reason countenance; all this I say, admits of no account but this, that they who were amazed at God's exertings of himself, when they saw him appear so visibly on our behalf, and locked upon us as a party purified in the Furnace of Affliction, and the dross and scum gone out of us; (for we had some Reputation then:) Now seeing the return we make to God, as we had been *delivered to commit Abominations,* they are grown confident God is engaged against us, that we have filled up our measure, have been Fatted for a Sacrifice and are ripe to bleed: And if our supineness give them Weapons, and our iniquities give them Courage, there are enough will count our slaughter an *Obligation to the Lord.* O! give me leave to contradict the Counsel of my Text, *prepare Not this way of the Lord,* do not thus make ready for his coming by provoking him to hasten it in Fury; rather Block up all Passages and stop his March; you have wherewith at hand; The duties you are now practicing, those of this Season, *Humiliation* and *Amendment,* are Barricadoes strong enough against him, he cannot break through them. He had sent out his Executions against *Israel,* and *Ahab* did but Fast and put on Sackcloth and they straight retired, were beat off for a whole Life,*Seest thou how Ahab humbleth himself? because he*

humbleth himself I will not bring the evil in his days. The habit of Repentance, if Piety and Virtue get but Countenance, it will divert him in his March; and it must needs, for it *prepares* his *other way,* that to the place of *Expiations,* to *the Throne of Grace,* his *Cross;* the Second thing.

And should we not prepare his Way to that by our Repentance, we were false to our own actions that pretend to do it, unjust to the time that calls for it, but most unkind to Christ and to our Souls.

What in that fatal Race, and under all that load he did stretch and press on so to lay hold upon us, to seize our sins and Sacrifice them in himself, that then we should retain them, should not let him have them, but cling to them still; that when he was upon the Cross with naked Breast and open Arms, as it were ready to receive all wounds sin could inflict, and every wickedness of ours had a stab at his Heart, that we should still reserve the envenom'd Ponyard, keep the malice of the wickedness to Crucify Him to ourselves afresh, and kill ourselves also forever! That we should suffer him to swoon and Die under the burden of our guilt, yet we ourselves resolve to keep and not to quit the guilt! For do not you deceive yourselves, Christ did not take away the guilt of any one sin, from any man that does not part with it, but still retains the sin; that would imply a contradiction: Such men are so far from preparing the Lord's way to his Cross, that that whole Journey was to them in vain: They will not let him have their sins to bear upon the Tree, deny their Priest a Sacrifice for them when he was going to the Altar.

Indeed they that come to the Celebration of his Passion thus disposed, plant troubles in his way to his Cross, and make it more grievous; yea they obstruct his passage thither even when they wait upon him to it: Those that come with indevotion to attend that sad Procession, such as they usually go to their Prayers with; these are so far from making his Way smooth and easy, that 'tis they that throw him in that Journey prostrate on his Face, and cast him into Agonies of Prayer, so to expiate and instruct their little sense of that to which such Sufferings were due, and which must have such deprecations. They that come thither with their swelling scornful Pride's and their Ambitions, lay Hills in his way, and when he is so heavy laden and so weak, they make him climb up Precipices, whence their Scorns too throw him down again with his Cross and Incumbrances upon him. All these heights must be level'd and *the Mountains be brought low,* if we prepare the way for him. The Gaudy people, they that spend the severe hours of this sad Season, and of the preparation for that Passion in the Arts and labors of Attire, that mortify and punish themselves only in cares and in Contrivances to make and dress up Beauties, and the study of these enters with, thrusts out the grand concerns of their own Souls, and the employments of this time, even which they are about: These doubtless are attir'd in Funeral conformity to wait upon him to his Cross, on which he had no other dress but the rags of his own Skin: Come they not rather to expose his nakedness, and shame him from themselves, that so he may go by and not take notice of them in his passage, nor be concerned for them in his Sufferings? The Hypocrites either to God or to their Brethren, that have only the Ceremonies, the Civilities of Honesty of Religion, make show of both, but yet are false to God, and insincere with Man, cruelly betraying or deluding, yea enraging those necessities which with fair speeches they pretend

to smooth and salve; they act over again the treacherous malice of his Persecutors, who under the kindness of the Cup of Consolation which was given to them that were condemned to Die, namely, *Wine mingled with Myrrh* to cheer the Heart and cloud the Understanding, and so lessen sense of Suffering, in scorn and mischief gave him *Vinegar and Gall,* which though it counterfeit the other taste, serves only to prolong life for more future Torment. The Swearer stabs him all along his Journey; and the Men of Black Designs and Malice, they pour Venom in those Wounds.

But why stand I thus to enumerate particulars? All such come not to the Redemption of the Day, but only to the Scene: Amidst other like Entertainments of this Holy severe Time which the Theater affords, they come also to see the *Tragedy of Jesus,* to behold the dead march to *Golgotha,* indifferent and unconcerned in that (as in the rest) whether there were such a procession in earnest, or whether he did come at all indeed; which casts me on his other coming, the last thing, his coming in the first Revealing of the Gospel.

And here I hope I shall have no reflections to make as to preparing for this coming. Christ certainly did find his Way prepared so to this Nation, that we believe he was more early entertained in it, than almost anywhere in the whole *Gentile World:* And ever since his cares for it were so particular, that they, who would fulfil the Revelation in this Church, seem to err with some reason, when as his regards were so peculiar for this, as if he had not concerned himself in any other. And sure none other ever had so long, such opportunites and advantages; so that I cannot press you to *prepare the Lord's Way,* since *he is among us. Righteous art thou O Lord!* and *wonderful in thy Mercies! yet if I might plead with Thee concerning them,* I would enquire what hast thou done here all this while after thy so long abode among us? what are we the better? The last attempt of God to reclaim Man, when he had shown the World all other means were fruitless, was by *Thee his Son!* by whom he did convey all the full measures of his Graces; and now what effect of these is there in us? Shew me how all this care and cost hath made *us* be *more just, sober,* or *chaste;* in any way *more virtuous* than those *Heathens* whose *Religion came from Hell?* We find Thee saying, *I beheld Satan as Lightning fall from Heaven,* his Power vanishing like that which does but flash and perish, never can be recollected. But alas! that falling flash hath kindled foul heats that will break out into Fire and Brimstone. *Idolatry* 'tis true, is profligated hence; the *Devil* is not worshipped as he was with a Religion of Impieties, Uncleannesses, Drunkenness, and the like: But yet the same things are now made to consist with thy Religion, as well as with that of the Devil, and we can do all those things and be Christians. Some, as if their Profession were a Charm which made them shot-free from God's threats do they what they will, they will adventure any the most desperate Impiety and choose Damnation in a sin, and yet believe, be confident, and so secure. On others it does work indeed the *Form of Godliness,* makes them such perfect *Pageants of Religion,* that they oft fall in love with their own *Vizour,* and please themselves as if their *dress* were *Nature,* while yet under that *form* there are the greatest falsnesses, and black treacherous designs, the most unjust and Bloody practices that even make the *Form of Godliness* look dismal; and yet all this joined with so much *superciliousness,* with such *difference to Christ,* that you would say the *Pharisees* were now all of *Christ's side.* And is this all the Lord came hither for? to be a *Sanctuary* for the *profane,* a *Cloak for Hypocrites?* Give me

leave to relate a Story I have read *of four or five Vessels of* Portugals *who were Shipwrack'd to the drowning of almost five hundred men, only fifty three escaped, and they were left naked and hurt upon an Island Desolate,* as the *Israelites* Wilderness, which needed the same Miracle to sustain them, and found the like: For God as it were *rained Fish upon them;* and so did that which kept them alive, *till at last they espied a large Boat of* Chineses *making to the shore to take in Water in that Island, and the people coming all to Land for their refreshment; which they seeing, resolved to make themselves the Masters of their Boat and Goods, and go away in it:* A man would have thought their own sad state in that Land of Desolation should have taught them Compassion; at least God's Mercies to them should have taught them Justice to others. But when men have received great signal instances of God's Protecting mercies, they think then that they are his Favorites, and then they may do anything: *They therefore got into a Wood near the Shore and Boat, and it was ordered among them, that when the Captain should pronounce* Jesus *three times, then they should run out of the Wood and seize the Vessel.*

Lord! would not such a word be a Spell and Charm against unmerciful, inhumane, and unjust Designs? would it not exorcize all impious Contrivances? It is no new thing to preface mischief with an holy Name, and bring in Jesus in the Prologue to Iniquity; to talk of God and act the Devil. *They seized it, and driving from the Land, left the true Owners of the Vessel to possess their misery; Being secure, they search'd and found no person in it but a Child of thirteen years of age, and they fell to what Victuals they met, and having eaten, with hands lifted up they praised God solemnly, and then proceeded to cut out and share the Silks and Riches of the Vessel: The Boy seeing all this, and drowned in Tears would not be comforted by them, who promised him all friendly usage; but he desired rather to go Die with his Father than live with such wicked people:* Being reprehended for that Speech, *Would you know,* said he, *why I said it? Because I saw you when you had filled your Bellies praise your God with hands lift up, and yet for all that, like Hypocrites, never care for making restitution of what you have stolen, but be you sure that after Death you shall feel the rigorous Chastisement of the Lord Almighty.* The Captain admiring would needs persuade him to be a Christian: Whereunto earnestly beholding him, he answered; *I understand not what you mean, declare it first, and you shall know my mind: And being told by them of the blessed Author and the purity of our Religion,* what God did to Redeem us from our sins, and what holy Laws he hath left us: *With Eyes and Hands lift up, he weeping, said; Blessed be thy Power O Lord! that permits such people to live on the Earth that speak so well of Thee, and yet so ill observe thy Law as these blinded Miscreants do, who think that Robbing and Preaching are things that can be acceptable to thee: And so returned to his Tears and obstinacy.*

To see the strictness of the Christians Obligations, and the looseness of their Lives, to see their Practices dash against their Professions! 'Tis such a thing as makes them be the Scorn of honest Heathen Children. And is this all that men are required to *prepare the way of the Lord for?* Is this all he can do after so many Centuries of the abode of him and his Religion among us? While there is no more of his influence appears, I must suspect he is not here, *the Lord is not among us,* but is gone. And certainly if it be possible to drive him out, if there be any Art of doing that, we have Professors of that Mystery, and the *Drolls* are *they.* That men should sin against him by transgressing of his Laws is no wonder, for there is invitation to it in the Blood: That some did count him an Impostor is not strange, they had not met it may

be, with means of Conviction, or were prepossessed with prejudice; but while men own his Person and Religion, to have a *God* only to make them *sport,* as it hath no temptation, so it hath no measures of its guilt: *Atheism* is an honest refuge from this Vice; it being much more sober and rational to think there is no God, than 'tis to make a mock of him whom they profess to be so. This is indeed to prepare his way to his Cross, for so the *Jews* and Soldiers did, they put a *Scepter in his hand* only to take it out and smite him with his Scepter, they *bowed the knee and cried Hail King,* and so humbly spit in his Face, and they *put a Crown,* but 'twas of *Thorns,* on his Head: thus they *Worship'd* him *in scorn* and *Crucify'd* him with his *Dignities.* And so we serve *Religion:* When we would have a Scene of Mirth, that must be put in a ridiculous disguise to laugh at, the *Son of God* must enter *Travesty,* and our Discourse is nothing but the *Gospel in Burlesque.* And is it not time for him to retire? But O *prepare not this path* for him to *go away in.* The Heathens thought it much more possible to Chain their Deity, than to be safe if he were gone, Any the strangest contradiction is more easy, than Security without him. Now if you but make up S. *Peter*'s Chain, that will hold your God sure:*Add to Faith* (that's the first Link that unites us to him,) *Virtue, and to Virtue Temperance,* and the other Graces named there. If he were going; yet *Return unto me, and I will return unto you saith the Lord:* If you do but prepare to meet him in the Duties of this Season, you are sure to find him at his Cross: and if we do but lay hold on him there, and by the mortifications of a true Repentance partake in his Death; He that is *the Way and the Life* will through that dust and ashes from that Death, make a way for us to his Eternal Life. To which, *&c.*

The Eighth SERMON, Preached at WHITE-HALL. October 9. 1664.

1 JOHN V. 4.

This is the Victory which overcometh the World, even our Faith.

THese Words, though they explicitly make only one single Proposition, yet they imply several.

First, That *the State of Christianity is a state of Warfare;* He that is born of God must fight we see, for *he must overcome;* which is the

Second; In this War he must not satisfy himself with being on his Guard; defensive, looking to secure himself, but he must Assault and Conquer, nothing else will serve his turn but Victory.

Thirdly, *The Enemy* which he must have no Peace with, but must vanquish, *is the World.*

Fourthly, *Faith is sufficient forces to assist him in his Conquest.*

Fifthly, *Faith where it is rightly made use of is a certain Victory.*

But I shall not handle these in *Thefi* thus, but for the more practical treating of them shall make and answer three Enquiries.

First, What the way is that the World does wage War in? where its Strength lies? and how it manages that force so as to get advantage over men? and how it does improve each such advantage till it gets a perfect Conquest?

Secondly, What the strengths of Faith are? how it charges, breaks the forces of the World, and does enable the Believer to overcome?

Thirdly, How far the Believer must pursue his Conquest? what must be the measures of his Victory? that he may know how to vanquish it so as that the World may not rebel again; not do like *Joash* smite three times, then leave, but Smite until he make an end of danger: Having answered these, I shall endeavor to apply all to ourselves.

Now for the better handling of the first of these, I must show you how the Will of Man may be attaqued and taken.

To which purpose I observe, that whatsoever liberty there is in human choice, yet every appetite seems in some sense determined in its tendencies to fix on that which appears simply best for it, for that instant which it chooseth in; I do not say that whensoever Reason peremptorily concludes a thing is best that the Will is determined instantly to that; for by a too unhappy evidence we know, that if the lower Soul does but beckon the *Will* another way, she can suspend and stop her prosecutions, and too oft finds cause to go along with that against the dictates of the Mind: But this I say, that in her last Executive Determinations she always tends to that which hath the fairest and most vigorous appearances of being best for her at that present time. If it seem strange how, since the Understanding can account the certain expectations of an happy everlastingness much better for the present, than a momentary worldly satisfaction; (for we have our Rules and our proportions by which we rate and choose Reversions rather than Possessions, and those of the other World exceed these beyond all the measures of proportion, and the Understanding does inform impartially of this:) How then if the *Will* can let those go and take these it can be said always to choose the better for the present? if it may be said to do so though it let those go, then by what wash or Chymick Artifices does she blanch or paint these so as to make them look better for the present? Now we may discover how these both may be, if we only reflect upon the manner of the actings of our own Souls. Where the things that stand in competition for our choice are both of the same kind, and have one common measure of their good or ill; (as for example, are both painful, or both profitable, or delightful) and no con•ideration of any other motive comes into the Ballance; here the *Will* must needs choose the best, refuse the worst. For merely out of aversation to pain to run into the stronger Pain, avoid the less; or out of Covetousness to refuse greater Wealth; or for delights sake only to prefer that which is less delightful, are practical contradictions. Where the Objects are of different kinds, one for example, profitable or delightful, but not without sin; and the other Virtuous, and spiteful Reason taking Virtues part, suggests the motives to it, God's Commands, his Promises, and Threats; here, though the inferior faculties prostitute all their baits, they cannot equal those proposals to the *Will* 'tis true; yet by their importunacies still pressing her, goading her by their stings, they can and do prevail with her to call the Understanding off from her attention to those other motives, and employ the thoughts upon the present

Object that does importune her so, and which by the agitations it does cause within the sensual part, puts the mind in disorder presently, distracts the thoughts, then seizes them; so that the Understanding being now intent to this, the better motives are let go and sink, and then the only ones in view are those of sense, which straight the *Will* rushes into the embraces of, and the other being vanish'd and no better than appearing, 'tis plain in those she sixes on the best. But if the mind will not be taken off, but Conscience fly in the Man's Face and will not let him rest, nor his *Will* fix, why then in this unquietness of hers she sets the thoughts on work and will not let them fix till they find out some *salvo* that can satisfy Carnality and Conscience too, that will let the Man have the sin and not deprive him of God's Favor: And if either *application of God's Decrees* and *Promises without Condition* absolutely to himself, and *the assurances of Faith and trust* will do it, (as we may know it will in some) or if not that, then if *hopes of mercy, resolutions of repenting afterwards* and *leaving off* the sin, (as this does do with most) then it is evident in choosing to obey his inclinations, with such *salvo* the man chooseth that which does appear best for the present. But if the mind unsatisfied with these, and not daring to trust such rotten planks against the very face of storm, object the uncertainty, at least, of these Principles, and the unsafeness of those after-hopes, not fit to be security against God's Threats, and would convince the man that conscience of resisting a temptation, and by that keeping himself free from the clutches of the Devil, and the fears of Hell, together with present assurance of God's favor, are more satisfying at the present than the pleasures of the sin: Yet those pleasant apprehensions of the Conscience of resisting re-encountering with the seeming impossibility of resisting always that which presses so, and will some time or other seize upon him, and finding the temptation to have sharper stings than his Religious fears of things which are not present, and of which he hath had no experience: And besides, he having never had any great sense of God's favor and rewards, the Landskip of them is but dim and faint upon the mind like those representations blind men have of Beauty (to whom if you discourse of exact features, perfect harmony of colors, of a graceful presence, cheerful air, and a good mine, and all those other know not whats, that being seen commit a Rape upon men's faculties, yet his conceptions of them are but very dark, who never hath had any notices of these but such as his Ears give) and though the Understanding chance to be positive and resolute in its determinations concerning them, yet still the apprehensions of them are not clear; futurity, which is one sort of distance, making objects, as all things afar off do, look but confused, and their *Ideas* not distinct, nor bright or brisk, therefore they move the *Will* but very coldly: Whereas the other pleasure being known, the apprehensions of it are more vigorous, the draught is strong and lusty on the Fancy, there is force in every line, the very image of it lives, and therefore is more efficacious, and by that prevails, that looking fairest and most tempting at that present, so that from this experience of ourselves in every sort of instance thus deduc'd, the *Will* does seem always to fix on that which appears simply best for it, for that instant which it chooseth in; the man still takes what he likes better at that present, and he likes better that which looks better for that present: And things are made to look better by these Arts which I have shown you.

This being now the temper and the disposition of the *Will,* and such the method of her actings, this is the thing the World makes use of, here's its strength, namely, in making things look better for the present. Which how it manages so as thereby to get advantages upon us, how it does improve each such advantage till it get a perfect Conquest, I shall give you in few words; by showing you how the World gets first possession of our Souls, and there raises in us passionate desires that expect present satisfaction, which it hath at hand to serve them with, which by these arts are made look better than any other expectations.

It was observed by the Philosopher most truly, that a Child is born only an *Animal,* is to be *Educated, and brought up into a Man:* His reason is the birth of time and institution, for a while nothing but sense does live in him. Now all that while he is incapable of being affected with any other things, but such as strike the senses, things of this present World; and by that means only such possess his mind and inclinations too, the uses and advantages of everything about him are those he is first sensible of, and those alone: and so the World does make the first impressions on our Souls, it does prevent all other in our inclinations, hath our first love and enjoys our first embraces, from which it must be with great reluctancy that we are torn; and whereas these impressions should be weakened and defac'd by the infusion of other Notions and Principles, and the Soul should be weaned from too great liking of these sensitive satisfactions by the cares of those which should be as *assistant souls* to us, denying us everything that was not very requisite or very moderate, that we might learn to want them, and be taught not to desire them. The contrary alas! is practice'd every way, as soon as e're the mind is capable of being trained into the World's snares we betray it into them, we teach it how to understand and be affected with the bait, and those pomps which we but just before made them renounce, we make them before any things know, and be pleased with; and the first blossom of the mind wherein the Soul exerts itself for the most part is Pride: And for the rest the old complaint is true, *ante palatum eorum quàm os instituimus,* we teach their Palates sooner than their Tongues, and they can cry for what they cannot name; and yet among their first half words they can name Dainties; and what will he not lust for when he is grown up, that is taught to desire provocatives e're he can chew them? Thus we teach the gayeties and the delights of the World how to insinuate into and take the heart; we water and keep warm the seeds of Worldly Inclinations that are there, make them sprout and cherish them, nurse up original propensions into temper: And as Understanding grows up, we impregnate it with Principles and arts of serving them, turn Reason into a sagacity and skill of catering for those Inclinations, making them like *Aristotle*'s observation backwards, educating them into Creatures of mere sense, teaching them to be *rational understanding Brutes.* Yet the World thinks *sic fiunt homines,* this is called *making them Men betimes:* And when they are thus made, when the age of satisfying all their inclinations is come, and when Temptations are understood, and multiply by Conversation, and the World hath Objects for them all at hand; Objects, that what ever way they turn their Eyes are still before them and thrust themselves into the mind and the advantages that do attend them, and by constant importunacy stir and work desires and serve them too; then we are in that state in which the World hath those advantages I told you of, whereby it does not only war against the Principles of Reason and Religion in us, but it also leads the Will

into Captivity, and enslaves her to itself. For it is plain the World hath got possession of the heart, and hath a strong party of heady passions, which whensoever a Temptation does alarm them, presently are up, raise a mutiny, and with the heat of Fancy and commotion of affections they disorder the Understanding so, that it cannot rally up considerations against the assault, but either it concludes, or disputes very faintly: If it do make an effort and struggle, it is but with a slender company of thin weak notions of things afar off, which the man hath had no proof of, nor hath any great confidence in; which while it is in recollecting and enforcing, the World hath its powers ready, seizes on the Will by the means of a corrupted fancy that does give it earnest, foretaste, even the possession of the well-known pleasures that it does invite to, and so melts him down into the sin. Now while the present Profits, Pleasures, Honors that I have from the World fill me, while they feed and clothe me, and provide me all that my necessity or wantonness can wish, and furnish me in hand with whatsoever any of my natural or my forced Appetites do gape for, and lull me with that constant variety of those delights which it procures, the use of which hath so drunk up my Spirits, and my Soul hath so imbib'd the joys, that I know not how to retrench from them, nor from that which is to furnish them. Must I leave all these for things that I have had no taste nor relish of? leave all in present for some future hopes which I have no great confidence of compassing if I should try? and which I also see that very few venture for? Whereas Mankind is swallowed up in the pursuit of these, and to be stored with them does not only serve my needs and Luxuries, but it is the only state of Reputation and Honor. 'Tis not from a rich stock of virtuous qualifications, nor from great and glorious Actions that Esteem and Dignities do generally grow, but from worldly advantages, these constitute conditions, and these are their only Characters. And being it is so, they that are in a Sphere above the ordinary ranks of people, must contrive those things that are become essential to their condition; and they must have worldly Pomps although with the expense of Piety, or Charity, and Justice, yea, of every Christian Duty; of Morality indeed, and Heathen virtue, of Humanity itself: They will extort, be ravenous and cruel, will be false and treacherous, cheat and betray to get, and purchase at the price of the most disingenuous, sneaking and unmanly sins: To undermine another they will dig to Hell, as if they meant to give fire to their Mine with the flames of that place whence they have the malice and the arts to do it: And as if they did not care to sink him thither who stands in their way to stop their rise; they are content to die their purple with their own most guilty blushes, and the blood of any one that is their Rival or Competitor.

Add to this, that when these pretences of Condition have got footing in the heart, besides those passionate desires which they stir for themselves, they work out most unquiet Emulations, Envies, Discontents at others. In whatsoever any other does exceed me, his Abundance is my want, straight I am in necessity, not from my own needs, but from his possessions, and I suffer his enjoyments; I labor, fret, and sink under the burden of his Honors, and his greatness is inflicted on me. Nor can I ever be at rest till I am got from under the sad pressure of that deep necessity of having what I see another have. And thus it will be, till Ambition have no further Object, till there be no greater heights to mount. And now this Lust is in its pride, and the victorious World in its Triumphal Chariot. Not that I dare

pretend that I have shown you all the Chains by which it drags captive Souls after it, or all the Arts of Tyranny that it does execute: I could name many more, but he alone is able to discover all, that *in the twinkling of an Eye did once show all the Kingdoms of the World, and all the beauty of them, and who promised to bestow them all* for *but one single act of Worship,* and whose gift the Glories of it are for the most part, and purchased by those very means. My business is to pull it down from this great height, and show you how to triumph over these Conquests; which my Text says is done by *Faith, for this is the Victory that overcometh the World even our Faith:* Which how it does, is my second next Enquiry.

It seems a prejudice to this Assertion of my Text, that the great pretenders to Faith, the men that lay the whole stress of their Everlasting Being on believing only, have been branded to be very Worldly; and the Factions of Godliness were the mysteries and arts of Thriving; as if their *Faith* laid hold *indeed upon the Promises of this Life,* and if it *overcame the World,* it was for them to *seize* and be *possessors of.* But this is not the Victory my Text secures, a Conquest for the Faith only of *Mahomet* to make: And while Christian Votaries do only mind such Conquests, and are candidates of *Turcism,* do they not call it in, and make way for their Sword and their Religion? But the Faith that lays hold on Christ's Promises cannot consist with any such affections. For since Christ's Promises are made only to those that overcome all such desires, and that do it to the end, and none other can be safe; It is impossible for him that does not overcome to trust upon those Promises, and to apply them to himself by Faith: For at once to believe I shall be saved, and yet believe those sayings which affirm none such can be saved, these are most inconsistent. It being then as casie to make contradictions be at peace, as *Faith* and *Worldliness,* they cannot suffer one the other; it follows: He that hath this Faith in sincerity must needs overcome the World. And to show you in a word how it is done, you need not but to consider, that Faith is as S. *Paul* saith, *the substance of things hoped for, and the evidence of things not seen, Heb.* xi. 1. Which as the *Syriac* translates, does say, that Faith is such a certainty of those things that we hope for, as if we actually had them; and it is the revelation of those things that are not seen, it hath so strong a confidence in God, that the Believer assures himself of all God's Promises and Threats, as much as if they were in sight; and though *we see them through a glass but darkly,* yet we see them by it, 1 *Cor.* xiii. 12. it being 〈in non-Latin alphabet〉 〈in non-Latin alphabet〉. It represents the things of which we have no demonstration from Sense or human reasoning, as convincingly to the mind as if they were before our Eyes: And it is 〈in non-Latin alphabet〉, the substance, the subsistence and the very being of things that are not yet in being, but in hope: So that the Eye of Faith, like that of God, does see those things that are invisible, and futurity is present to it. Now by this alone it is of force to break the powers of the World, which as we saw while the things of the other World were looked upon as at a great distance, afar off, taking advantage of their absence storm'd the mind with present forces, and had supplies at hand for fresh assaults, so overcame it. Whereas, had the powers of the World to come been present (now by Faith they are made so we see) the other which are so inferior that there is no more comparison than of immensity to a point, a moment to Eternity, could not stand before them. 'Tis too notorious that this is the case: For should a man cry fire in the House, how it had seized the strengths of it, were blotting out the glories of it in thick Smoak,

devouring all their shine in flame, we would leave our Devotions, our most eager pleasures to prevent this, and no speed were swift enough to serve our cares and fears. But though a Prophet of the Lord cry *Tophet is prepared, the pile thereof is Fire and much Wood, and the Breath of the Lord like a stream of Brimstone kindling it,* and do this till his Lungs crack, not one heart is moved, nor brings a drop of tear to quench the flame, because these fires are not present as the other, neither have men any sense of them, were they alike convincing, alike present to the apprehension, 'twere impossible according to what we have demonstrated (that the Will in her choices and her aversations, where the Objects are of alike kind, and have one common measure of their good and evil, is determined to avoid or take that which appears the greatest always; 'twere I say impossible) not to fly these which the *Devils do believe and tremble at,* with greater dread wherever they appear: Now a strong lively Faith must paint them out and show them in each sin the World insnares into. Neither would any of those rotten planks, which, while the Will does fluctuate betwixt her worldly inclinations and these fears, and is tossed about, offer themselves, as I declared to you, for her to escape upon, though she does dash herself upon God's Threats choosing the present sin; such as the *application of Decrees or Promises made absolutely to himself without any condition, confidence in God's Mercies, hopes of Pardon;* none of these would be security to one that were convinced in earnest. He that did believe and as it were discern that height which his ambition goads him to aspire to, were upon the brink of the bottomless Pit, whither when he arrived, that very sin that tempts him with the glories of the prospect, would then tumble him down headlong into that Abyss, he would no more dare to ascend it by such false and guilty steps upon such hopes of mercy, trusts on Promises or Decrees, than he would dare to throw himself off from a Pinacle in confidence God was *Almighty* and *Almerciful, able* enough, and *kind* enough to stretch out his right hand and catch him in the fall, or trusting to that Promise, *He will give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone:* Or leaning upon any such Decree as makes the term of life *immovable* and fatal; neither to be hastened or retarded; none of these will make him mad enough to break his Neck, neither would the same presumptions encourage him to cast away his Soul, had he but equal apprehensions of the danger. And it is plain, all the temptations of the World, and all these false encouragements cannot work upon a man, when Death once looks him in the Face; and the great Champions of Profaneness are tame then, not that God's Threatenings are more true, or made more evident to sense or reason than they were before, but their Faith is active, and they apprehend more strongly then.

To see myself trampled upon by pride and malice, or worse yet, begging of him whom my blood it may be helped to streams of plenty, begging like *Lazarus* the portion of his *Dogs,* Dogs that are taught to *snarl* and *bite, and make more sores, not lick them;* this is a state more killing than my want, able almost to tempt a man to any courses. But then if with the Eye of Faith I do but look beyond the gulf, and there behold the Rich man in his flames begging for water, and although it be the Region of eternal weeping, yet not able to procure one drop of his own tears to cool his Tongue. O then I see 'tis better to be *Lazarus,* although there were *no Abraham's bosom!* But if my Faith look through that bosom also into that of God, and there behold the *Son of God* leaving all the essential felicities of that Bosom to come live a life of

Virtue here on Earth, and to teach us to do so; choosing to do this also in a state of the extremist poverty, consecrating want and nakedness, contempt and scorn, making them thus the Ensigns of a divine Royalty.

And to encourage us not to sink under any of the Worlds assaults, he hath proposed Rewards of Virtue, such as God is blessed in; did my Faith give me but a constant view of all this, sure the paint and varnish of these little things below, the twinkling exhalations of the glories of this World could not dazzle my mind and captivate my Soul, I should burst these entanglements to catch at those. 'Tis evident, and 'tis acknowledged, that when our belief shall be all Vision, and our expectation possession, when our Understanding shall become all Sense in Heaven, and we see and taste and have those glories, then we cannot sin, cannot be tempted from them: And therefore by the measures of the nearness of these Objects, of our sight, and of our interest, so are our strengths to stand and overcome Temptations. Now Faith is *sight, gives presence* we have seen, and it *gives interest* too, *He that believes is born of God,* saith the Apostle, and therefore hath a right: Now to be born of one is to receive from him a principle of life: He then that hath received from God a Principle of life such as he can derive, life like his own, such as is led in Heaven; when he does consider his original and looks upon himself as *born of God,* and consequently *heir of God's possessions,* which his Faith gives him a prospect of, how will he look down on the tempting glories of this World, on all that makes it grateful and desirable, as upon abject things, and sleight and undervalue whatsoever worldly men, poor Souls! do fear or hope, or long for, and pursue? The Mathematics say that the whole Globe of Earth to one that looks upon it from the Fitmament is but as a point, and sure it is demonstrable it must be so: And then how low and how contemptible must it needs seem to him that looks on it as from the Region of the Blessed, from God's Mansion? and when his Soul having defecated and freed itself from all earthy, muddy, gross affections, and become expedite and light, expatiates through those unbounded, unfathom'd extensions of Heaven and glory, and looks upon all as his own, that he is very shortly to come to take the full enjoyment of, and hath already seisin of it by his Faith, how will he despise those narrow, those ridiculous bounds which the great ones of this World with Fire and Sword contend for? when he •ees this little point half covered with the Sea, almost as much too hid from us and not to be discovered by our arts or industry; of that which is, much Desert, some parts Frozen, some burnt up, and not inhabited; and then the little remnant of this point to be the strife and the vexation of Mankind, while multitudes of Nations tear one another's bowels, spill the Blood and Souls of Myriads for some little patch or other of it; and those that are not doing so, yet in their sphere too they oppress, deceive, do anything to get; and all the rest are in perpetual hurry of vexatious employments, or of toilsome pleasures, or of ruining Vices: Will he not look on this more unconcerned than we do on the busy labors of a little World of Ants about a Mole-hill, which Philosophers compare us to? The spectacle is much more to be pitied indeed; the crouds and Squadrons of those Ants, though they should have as many traverses and walks as men have, they have not Soul enough to have their guilt: Probably had they Humane understandings, they would then divide their Mole-hill into Empires, would be false and treacherous to one another, Cheat, Defraud, Oppress and Murder one another for the present share; and had they Reason, they

would be more Brutes, than now they are but Pismires: For Beasts have less folly too because they are not Men. But he whose Faith mounts him to Heaven his Birth-place, where he nestles in the secret Bosom of his Father, he needs not be concerned in any of the carriages of this World, he is above them all, without the sphere of their attraction or magnetism, without the dangers of temptations from them: The World is but as his slave, and it hath no command upon him, he treads it all under his feet, and therefore certainly hath overcome it: the *Condition* and *degree* of which Victory is the next and last thing we are to enquire into.

If you ask the *Stoic* who is this great Conqueror that overcomes the World, he will answer somewhat to this purpose. It is not any of those great successful Robbers that with Armies forage Nations; it is not he that people's the whole Sea, filling it with his Navies; nor he that sets his Confines on the remotest parts of the Inhabited World, that can call all his own that the Sun views, so that it shines not out of his Dominions: But the Man that hath conquered his own Inclinations to the things below; he that hath raised his mind above the Crosses or Contents of this World, that can march among them both dreadless and unconfus'd; the man whose Soul is nothing dazzled by the brightness of Wealth, it shall not blind his Eyes, but through the varnish or the glory that the shine of it does shed, he can discover and will hate an evil action: he that can severely look on all those blandishments that Prosperity furnishes and decks out pleasure in, and can sit continent and abstemious in the midst of its delights, that when it is all Halcyon day with him, nothing but Sunshine, and he swims in the calm streams of flowing Plenty, is not melted by one or other, does not become loose and dissolute at all; the man also that is not shaken by the tumults of Adversity, when like an Earthquake she renverses all, his mind then stands unmov'd, that does not so much suffer, as receive and welcome all that happens, as if he would not have it happen otherwise: In a word, it is the man that hath raised his mind above all casualties, the man that does but remember that he is a Man, that is, considers if he do abound, and the World prostitute itself to his Delights, that this cannot continue long; or if the World conspire to make him miserable, remembers that he is not so, except he think he is so, a man greater than his perils, stronger than his desires: And thus far the *Stoic's Wiseman* is victorious. *Christ's Believer* goes a little farther: That man hath the World *Subject* to him; but the Christian does not stay at that, he must not treat it as a *Subject,* but a *Traitor,* one whose Service is Conspiracy, that does attend on us only to watch and to betray us, to know our weak part, and to storm us there. Therefore as the Lord commanded *Israel* concerning *Amalek,* that did by them as the World doth with us in our journey to *Canaan,* comes upon advantages and smites the feeble, *Deut.* xxv. 17, 18, 19. *Therefore said the Lord, remember what Amalek did to thee by the way, how he met thee by the way and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary, therefore thou shalt blot out the remembrance of Amalek from under Heaven,* &c. So must we also with the World, put all to death, not spare the best and goodliest as *Saul* did; yea more, put all to the pomps and cruelties of Death as *Gideon* used the men of *Succoth, tear their flesh with thorns and briars;* or as *David* used the *Ammonites, put them under Saws and Iron Harrows;* so the Christian must serve the World: Whatever Instruments of Tyranny that used upon his Savior on the Cross, those he must exercise on it again, those *Thorns,* those *Nails,* that *Spear* he must employ like *Gideon's Briars,* and like *David's iron Harrows,* it must be

Crucified, and then he is a glorious Conqueror, *Gal.* vi. 14. *God forbid that I should glory save in the Cross of our Lord Jesus Christ, whereby the World is Crucified to me and I unto the World.* He that does march under the Banner of the Cross that *Conquering Ensign,* as he thereby declares himself upon such terms of enmity with the World that he does look upon himself as one despised by it, counted as an accured thing, for so was that that was Crucified, as it is written,*Cursed is everyone that hangeth on the Tree:* So also he does look upon his Standard as the Instrument of Execution to the World, on which *it must be Crucified unto him,* and so it is: He is so taken off from finding any stirring delights in the glories of it, that he accounts it a dead thing, that hath no more attraits than a Carcass; yea, he does look upon this World as on a detestable and accursed thing, as it was indeed; whose Thorns and Briars do not only scratch and tear, and do it most when we embrace it most, but also are a Refuge for the cursed Serpent to lurk in, and add his Stings to their sharps, that *Devil Serpent* that was doom'd into it, and is always in it, and then *most* when it is *most Paradise.* Now he that hath thus used the World, he that hath nail'd it to the Cross of Christ hath *overcome the World.*

Should we now cast an eye at once upon ourselves and that which hath been thus deduc'd tracing all back again; then

First, It would appear so evident that I were vain, if I should stay to prove that those which have such desires to any of the profits, heights or pomps, or any dear thing else whatever of this World, as that they are impatient if they miscarry in them, and full of strange complacencies if they do answer their desires, these have not *overcome the World* to any such degree. For had I overcome and Crucified it, sure I should not be so affectionate as to desire, court, and pursue what I had Executed; I should as soon adore the Paintings of my Enemies Tomb, embrace and make love to his Carcass: And were *I Crucified to it,* had I but one Thorn of my Savior's Crown struck through my Head, but one Nail in my Foot of those that nailed him to his Tree; were my Soul fastened to a Cross, how were it possible I should run gadding after the gay follies of the World, hasty in my desires of it: Nor could I be impatient if the World do not answer my desires and expectations, disquieted and discompos'd, if I be disappointed, when anything in it is not subservient to my heights, and I miss of those respects I looked for; were the World vanquished, Crucified to me, should I look for services from my dead Enemy whom I had slain? or be troubled if the person on the Cross did not do fitting reverences to me? or be impatient if I had not respects and the Attendances of Pomp from one upon the Gibbet? or if *I were Crucified to it,* certainly these heats would not warm the dead; these are none of the troubles of an Executed person when he is rack'd upon that instrument of Death, he is not grieved because the Nails were not of Silver, the Spears head not bright, or the Cross was not hung with Arras: Aud suppose it were, sure I were very weak if I should please myself with that, and let such poor contents thrust out all the just sadness of my Sentence and demerit: And yet it is as strange to find delights in having any of the Worlds advantages, and pride myself in the possession if *I be Crucified to it.* But much less is it Crucified to them that will do actions of injustice for the sake of any of the Pomps or profits of the World; there are that grind, and screw, and rack all that they have to deal with; others that deceive and rob in Vizours, plunder in the disguises of fair words and of false arts; Some that dress their Pomps in none of their own trappings, such as they never mean to have a

right to, because they never mean to satisfy for them if they can avoid it; they furnish the grandeur of their own condition with the goods of others which they never care to make their own by any recompense, at least not in such ways and seasons as the needs of those that owned them, and the rules of Justice do require; they cram and sauch their Dishes with the vital Blood indeed of those who starve for want of, and who own all that which does provide them their excesses. Now would a man do this to entertain, and feed, and dress the Carcass of his vanquished, his dead Enemy? would he be so vain, so guilty to provide to deck the Cross on which he Crucified his Foe? least of all would he retrench from the proportions of Charity or Piety, deny the calls of Mercy and compassion or Religion for his profits sake, or to furnish out the trains of Pomp, take *the Lord's portion* to serve the dead World with? If it were *overcome and Crucified,* they would not feed it with *hallowed things* (and the Poor's portion is such,) nor rob the Altar to give it excesses, take Consecrated things to make a cursed Carcass gay and proud, strip Christ's Body, starve their Savior (so He does interpret to deny a portion to the naked and hungry) to make Pomps and Riots for an Executed World. In any of these cases he is far from being overcome: And if so, the

Second Proposition will apply itself to such, and must conclude they have no *Faith;* for if they had that were *a Victory;* and however goodly they pretend, they are but Infidels: But it may be they will boldly own the Consequence, for nowadays it is not gentile to believe anything of *Christ's Religion.* And sure 'tis for the Reputation of the gallantry and courage of our love unto this World, that when the covetousness of the *Gadarenes* would not suffer *Christ* in their *Coasts,* and for their *Swines* sake drove him out, when that of *Judas* would not let him be upon the *Earth,* but for thirty Silver pieces did betray him up to Death; that of this Age proceeds, and will not let him be in *Heaven* neither, but it *scoffs him thence,* and his *Faith from the Earth:* And because they like this World so well, they will not suffer there should be any other. It is not my part to Combat these; I undertook only to show a way to *overcome the World,* if they will not use it let them enjoy their Bondage. And yet without all doubt these candidates of Infidelity and Atheism have faith enough to do the work in good degree; for certainly there's none of them but does believe but he shall die, and it is easy for his Faith to look through that *thin vapor* which our life is styled by, to the end of that *small span,* and there see a *Bed,* though gay now and soft as the sleep and sins it entertains, then with the Curtains close, the gayety all clouded in a darkness, such as does begin the desolateness of the Grave; if you draw the Curtain to his Faith it sees a languishing sad Corps which nothing in the World can help or ease, forethrowded in his own dead hue, himself preluding to his winding-sheet, in which within a little while he shall be cast from the society and sight of men, and shall have nothing else of all his Wealth and Pomp: To see all this is no great monstrous difficulty for his Faith. Now though while he is in his prosperity and health, and the World serves every of his desires, and if I should tell him all his superfluities, all that is beyond a mere convenience are but empty things, mere shadows of delight, that only mock his fancy; should I tell him that the silver furnitures of his Tables, and those more wealthy shining ones those in his Cabinet, and the Silken ones of his Rooms, and the more exquisite pieces of rich Art which people must have skill to understand the pomp of, must have been the Disciples of the Pensil to discern how they do serve Pride; tell him these are phantasms,

only dreams of Pomp, advantages nowhere but in imagination, I shall not persuade him, but he will despise me. But then if he will ask his Faith how all these will look to him in the state which is now before his thoughts, what his opinion of them will be then? he knows he may as well go to his Pictures now, and entertain his Mirth and Luxuries with them, and hearken to their painted sounds, and dine upon the images of Feasts, as hope in that sad hour from all his Wealth to find coment or ease, though his hand sweat under the weight of Winter Jewels they will not heal one aking joint: His Plate the greatest Riot of his Table will not make one morsel taste savory; yea more, he knows that then all the worldly uses of these superfluities such as *satisfying curiosity,* and *emulation,* and the *estimation of the World, to be the talk of people,* and the like; these will appear most evidently to be insipid things, mere conceits of delights; things of which there can be no real enjoyment or advantage any time. And if it then appear evidently that in themselves they are so, then they are so always; and a constant Contemplation of that time will make them always seem so. So that a Faith that cannot see into another World, that will but look through this, must needs take off our hearts from the entanglements of those advantages, when it appears how small a thing can dash them all so as that we cannot enjoy them while we have them, and that the enjoyment of them while we do is but imaginary.

And really when we consider how unquiet and disturbed a thing Man is, except he raise himself above the Power of all these, how till the Mind escape out of the whirl and circuit of the Worlds allurements, it cannot but be in perpetual agitations; at every ebb or flow of things without, there is a tide within of swelling or sinking affections; every change abroad does make a change of thoughts and of designs, cross Accidents have cross Passions, and I am as much an Universe of various thwarting contradictious affections, as the World is of motions.

How the Beasts are free, serene and quiet Creatures in comparison, for they not understanding many Objects, consequently have few inclinations, and their satisfactions very obvious; whereas the Comprehensive mind of Man that looks into a world of things, and out of them creates a world of temptations, finds out varieties of Pleasures or of Profits, and then starts as many eager affections in himself to pursue them; his copious understanding does but procure him various Lusts, and his Reason does but make him sagacious in searching out occasions of disquiet. Nor is it possible it should be otherwise, for while my inclinations are chain'd to those external movements, and my slavish mind attends upon those inclinations, I must needs suffer as many servitudes as the world hath changes of temptation: And then putting these two Considerations together, how unsatisfying and how uneasy too it is to be engaged in the Advantages of this World, which are merely Dreams of good things that disturb our rest and make our sleep unquiet, with the working of Imagination, yet do but delude the Appetite, and we find we have had nothing when we awake; sure if I thought there were no other World, yet would I not be greedy after the great things of this, when 'tis more easy far to want them, here would I indulge myself the sensuality of a Contented mind, the luxury of an Ataraxy, of an indifference as to all these things, of being quiet and untroubled by not having them, free from the hurry and disorder of them. The *Moralists* did so account it certainly, when they called this living according to

our Nature, as if all the other were a Violence upon us; and upon the same ground they accounted it not hard to overcome the Allurements of this World, it was only not to invade and use a force upon themselves and vanquish their own natures: And sure we that are *Christians,* and are so no farther than as we have *this Faith* here in the Text, we must not count it hard; we who have the Revelations and Example of the *blessed Jesus,* all that he hath done to make it easy, now saith he 〈 in non-Latin alphabet 〉 Courage, for I have overcome the World: They are but broken forces we are to resist, we have the Strengths of Heaven on our side, and therefore sure we may adventure to encounter them; and if we do begin to faint, we have an *Almighty Captain of Salvation,* and if we have but Faith to lay hold on him, and be not false to our own selves, but keep our hold, if we be foiled, Christ must be vanquished too, and we may fear impossibilities as well. When those poor Heathen march'd on naked, had none of our Weapons to assault the World, or to defend themselves, had neither *Shield of Faith,* nor *Helmet of Salvation,* no *Sword of the Spirit* the *Word of God,* and yet master'd it in great degrees, shall we that are *harnessed turn ourselves back in the day of Battle?* and confute this Scripture; and make good that *they do overcome the World most easily who never heard that Jesus was the Son of God?* 'Tis not only base for us to faint most who have most advantage, but it is a contradiction for them to be overcome that have the Victory: Now *this is the Victory that overcometh the World even our Faith;* the Victory that overcomes both Worlds indeed; it tramples upon this, and lays hold upon that to come, out-doing what S. *Paul* sings of it in his 〈 in non-Latin alphabet 〉 , *Heb.* xi. His Heroes *through Faith subdu'd earthly* Kingdoms, but by Faith we overthrow the Kingdom of the *Prince and God of this World,* and the Kingdom too of the Almighty suffers violence from it, and our *Faith takes that by force, forces* even a *right* to it: By it *they stopped the mouths of Lions in the Wilderness;* by it *we stop that roaring Lion's mouth that compasses the Earth seeking whom he may devour;* by it they *quenched the violence of Fire,* we the *Everlasting burnings;* by that *Women received their dead raised to life again:* by it we *shall rise to Immortality of Life and blessedness,* receive all that we do believe, more than we can comprehend, receive the *end of our Faith the salvation of our Souls:* Which God of his Mercy state us all in for the sake of *Jesus Christ the Author and the Finisher of our Faith, and the Captain of our Salvation:*

To whom with the Father, *&c.*

The Ninth SERMON, Preached at WHITE-HALL. Sixth Wednesday in LENT, 1664/5.

GAL. II. 20.

I am Crucified with Christ.

THE Ancient Observation of this Time would justify my Choice, make the Text Seasonable in the most Severe sense it can put on, when in their *Exomologeses* they ate only the Bread of Sorrow, and tears were their Drink day and night, so as that in the Agonies of their Repentance they did *Crucify* without a Meraphor, and *mortify* the Body of *Flesh* as well as *Sin.* But it seems to have happened in our Sins as in our great Diseases, men are grown more skilful, and have found out much more grateful ways of Cure, there is no need of going

through a discipline of Torments, a whole course of Medicinal Cruelty, but they can heal, at least palliate with more ease and speed. Besides that, Christianity is now of a more delicate and tender make, and cannot bear austerities, neither come I here to call for them, or to provoke their Constitutions; if they have found a softer and more pleasant way to Heaven, on God's Name let them walk in it; only in our walk we are now coming within ken of *the Cross of Christ,* and we can bear commemorations of his Passion; they make the closing Ceremony of this Season, which was set aside on purpose by the preparations of Humiliation to fit us for the performances and expiations of that Day, by Repentance *to put off our Old Man, the whole Body of Sin,* that we may hang it on his Cross as we go by. That is the only use of this time, and the only application of that Day. Which I crave leave to show you how to make at once: And without this that Ceremony howsoever solemn, will be merely Pageantry, not Worship; the observation but dramatick; and we shall have no part in the Atonement, only in the Scene of that days Tragedy, rather than Sacrifice: He only Celebrates that Passion, only he partakes that Offering, who can say with S. *Paul, I am Crucified with Christ.*

In which words we shall first endeavor to discover what this Person is,

Secondly, What the Nature is of that Condition and estate which S. *Paul* does affirm here of that Person; and that

First, In itself, *Crucified; I am Crucified.*

Secondly, In its adjunct; *with Christ,* Which because it cannot signify conjunction in time, he is not now upon the Cross, that I might say, now *I am Crucified with him,* nor when *He* was, was *I,* that I might say then *I am Crucified with Christ;* but we shall find it hath other importances. First it implies a likeness to Christ's Passion, I am Crucified *as he was,* so it means through the whole *Rom.* vi. and the being *crucified with Christ* is what S. *Paul* elsewhere expresses by the being *made conformable to his death.*

Secondly, It imports more, even Communication and partaking with him in his Passion, *being planted together in the likeness of his death, Rom.* vi. 5. and *I am Crucified with Christ,* does mean *I have a fellowship of his Sufferings,* as he words it *Phil.* iii. 10.

Thirdly, It means also a conjunction of causal Relation, that there is a Virtue and Efficacy in the Cross of Christ to work the Sinner into Crucifying of his sin so the particle must needs import, *Ephes.* ii. 6. 〈in non-Latin alphabet〉 *he hath set us together with him in heavenly places in Christ Jesus.* Where we are neither in conformity, nor fellowship, but only in our head and in our cause; so *I am Crucified with Christ* does mean his Passion hath an influence to Crucify and cause in me the death of Sin.

Of these in order; and

First, *what* this Person is? I say not *who?* we know it was S. *Paul,* but *what?* and the reason of the Enquiry is because we find indeed elsewhere *crucifying the Flesh with the Affections and Lusts* required, and we are also bid to *mortify our members that are on the Earth; such as*

Fornication and Uncleanness, Covetousness and the like. But these are not *I,* how am I mortified in these? Is it because it may be they are grown so dear to me, that I am Crucified in their destruction? and long practice and acquaintance hath riveted them into my very heart? Now the Wen we know though an excrescent tumour, but an accessory bag of noxious humors, yet if it lay hold on any noble part, take in some Nerve or Artery, then he must cut the thread of Life that cuts it off: So he must rent my heart indeed that tears my pleasures from me; Life itself does seem to have so little salisfaction without them, that it is a death to me to part with them. Or else hath the *Old Man* no Soul? is he all Flesh? and hath Iniquity debas'd the whole of him, so that his very Spirit is become *Body of Sin,* so as that Wickedness should be our very Being, be all one with us, and *I,* and my *corruptions* prove denominations of one importance, signify the very same? so it is indeed: Besides the carnal part that is *sold under sin,* and consequently does deserve the *Cross,* that punishment of *Slaves,* the part also that is in the quite opposite extreme, that *lusts against the flesh,* that must be made away. *Be ye* 〈◊〉 *ansform'd by the renewing of your mind,* Rom. xii. 2. And if there be any sublimer and more de•••cated past in that, it must submit to the same Fate, 〈...〉 *in the spirit of your mind,* Ephes. iv. 23. Corruption hath invaded that: To 〈in non-Latin alphabet〉 the diviner ruling part, is grown a slave to the Beast part of him, it hath debauched its notions whereby it should discriminate good from evll, so that now it can discern no natural difference between them, but does measure both merely by his present inclinations and concerns, and the eternal Laws of Honesty are blotted our, and principles of interest and irreligion raised there in the place, and buttress'd by false reasonings and Discourses. Now all these Fortresses of Vice that maintain and secure a man in sin must be demolish'd, all such *imaginations cast down, and every high thing that exalteth itself against the knowledge of God, and every thought brought into Captivity to the obedience of Christ:* That Spirit of the mind must be destroyed, and we transformed into persons of new notions and reasonings. But above all the remaining part of Man, his own Will must be mortified, which besides its natural 〈in non-Latin alphabet〉 and 〈in non-Latin alphabet〉, by perverse inclinings to solicitations of flesh is most corrupted, and most dangerous, in that which way soever it inclines, it draws the whole Man after it: If anything in us be crucified in a Conformity to Christ, it must be this; for in that death wherein Christ offered up himself upon the Cross (where although the Divine Nature gave the value, 'twas only the Humane Nature made the Offering) there it was the *crucifying his own Will,* that above all other the ingredients made his Death a Sacrifice, and the price of our Redemption. God that had given him his Blood and Life, might call for it again when and how he saw good, and being due, it was not properly a price that could be given him for sin; but his free voluntary choice, his being willing to endure the Agonies and Contempts of the Cross, his stabbing his own natural desires with a resolute determination,*Not my will, but thine be done:* This his own Will was his own Offering; and such is ours, *if we be Crucified with Christ, made conformable to his death; if we present ourselves a Sacrifice acceptable to the Lord;* for our will is not given up to him, till it do perfectly comport with his; but that it cannot do, till we renounce our own desires, till we have brought ourselves to an indifference in outward things, to such a resignation as she is storied to have had, who being in her Sickness bid to choose whether she rather would have Health or Death, made answer, *Vehementissime*

desidero ut non facias voluntatem meam Domine, this above all I desire, that thou wilt not do my will, I would have thee not do what I desire and would have. So that 〈 in non-Latin alphabet 〉, the whole of us, *the Spirit, Soul and Flesh,* go to make up this Person; and the *body of Sin is the Old man entire. I, whole I* am nothing but a mass of guilts, my Senses are the bands of wickedness, that procure for my evil inclinations, my members are the weapons of unrighteousness, my Body is a Body of Sin and Death, and the affections of my Soul are Lusts, its faculties are the powers of Sin, yea, and the Spirit of my mind, that Breath of God is putrefied; that 〈 in non-Latin alphabet 〉, that Angel-part of me is fallen and turned Apostate; and however I be partly Son of Man, and partly Son of God, yet I am wholly Child of Wrath, and so fit to be *Crucified.*

Which calls me to the next Enquiry, to the nature of the duty here intended, I am *Crucified.*

What is designed by it S. *Paul* does perfectly declare *Rom.* vi. 6. *Our old man is crucified with Christ that the body of Sin might be destroyed, that we should no longer serve sin:* So that it means a through Repentance, and abandoning of former evil Courses: A Duty which there are few men but in some instants of their life think absolutely necessary, and persuade themselves they do perform it. At some time or other they are forced to recollect and grow displeased and angry at their sins, and have some sad reflections on them, beg for mercy and forgiveness, and do think of leaving them; and when they have returned to them again, they shake the head, and chafe, and curse at their own weakness, and renew their purposes it may be; and do this as oft as such a Season as this is, or other like occasions suggest it to or move them: And with this they satisfy themselves, and hope if God do please to take them hence in some such muddy, gloomy fit of their Repentance, all's well. Now shall we call this being Crucified? are there Racks and Tortures in this discipline? hath a Spear prick'd them to the heart, and no blood nor no water, no tears gush out thence? hath it made no issue for some hearty Sorrow to purle out?

Indeed I must confess, the Scripture does sometimes word the performance of this Duty in expressions that are not so sower, but of an easier importance; as first, *put off the Old Man,* as if all were but *Garment;* put it off I say, not as they strip'd our Savior in order to his Scourgings and his Cross, but intimating to us what an easy thing it is to cast off Sin for them, who do begin with it betimes, before it get too close to the heart. 〈 in non-Latin alphabet 〉, &c. saith *Theophyl*▪ even as easy as putting off thy Cloaths, and thy Repentance is but as thy Shift, thy change of life like changing thy Apparel.

But alas! for all the easiness which this expression hints, where the sins also lie in the Attire, as besides emulation, pride, vainglory, great uncharitableness and inhumanity, cruel injustice and oppression often do, when many are undone through want of those dues which do furnish other men with the excesses of this kind: when the sins therefore lie in the Attire, and they may *put them off* without a Metaphor, yet it is so hard that it cannot be done; sometimes the worth of a whole Province hangs upon a slender thread about a Neck, a Patrimony thrust upon one joint of one least Finger, and these warts of a Rock or a Shell-fish with the appendages eat out Estates and starve poor Creditors; for whom indeed they should

command *these stones to be made bread;* but that's a Miracle too stubborn for their Virtue. And then how will they proceed to the next expression of this Duty? *Circumcise yourselves to the Lord, and take away the foreskin of your hearts,* Jer. iv, 4. These are harder and more bloody words, they differ in the pain and anguish that they put us to, as much as to *uncloath* and *flea* would do. It appears indeed this punishment of fleaing often went before the Cross. To 〈in non-Latin alphabet〉 saith *Ctesias* of one, *having his Skin pulled off he was Crucified:* And the *scourges* in some measure did inflict this on our Savior, when they put off his Cloaths they strip'd his Skin also; left him no covering but some rags of that which whipping had torn from his flesh. Yet this expression sounds harsher, when it bids us *circumcise the foreskin of our hearts,* and tear it from thence, flea that: When long Conversation with the pleasures of a sin hath not only given them Regallias, but hath made them necessary to us, so as that we cannot be without them; when Custom craves with greater fever than our thirst; when if we want it, we have qualms, saintings of Soul, as if the *life* were in that *blood of the grape,* when men can part as easily with their own *bowels,* as the *Luxuries* that feed them; if you take away their *Dishes,* then you take their *Souls which dwell in them;* when the sins of the *Bed* are as ne•dful and refreshing as the *sleeps* of it; when to bid a man *not look,* not satisfy his lustful eye, is every jot as cruel as that other, *I• thine eye offend thee pluck it out:* For if he must no more find pleasure in his sight, he hath no use of it; yea if this be indeed a kindness not to leave him Eyes to be to him the same as *Appetite* to *Tantalus,* that which he must not satisfy, and is his hell: 'Tis easy if the Lust be got no further than the Eye to pull them out together; but if through that it shoot into the Blood and Spirits, mix heats with those, if it enwrap the heart, twist with its strings, and warm the Soul with its desires; so that it Spirit all the motions, all the thoughts and wishes of the heart; when it is thus, to make the heart to stifle its own motions, stab its thoughts, and strangle all its wishes; to untwist and disentangle and to tear it thence, if this be *to be Circumcised with the Circumcision of Christ,*▪ and he that hath not the sign of this, *the Seal of the New Covenant,* as he that in the Old had not the other, was, must be *cut off;* our long habituated hardened Sinners must not think that there is anything of true Repentance in their easy, perfunctory, sleight performances; there is something like Death in the Duty, which yet is required of us farther under variety of more severe expressions; for we are bid thirdly to *slay the Body of Sin,* Rom. vi. 6. *to mortify our members,* Col. iii. 5. and to *Crucify,* Gal. vi. 14. which how it may be done, the next consideration of S. *Paul*'s condition in the Text, and my next part declare. *I am Crucified with Christ,* that is, first *as he was,* by being *made conformable to his Death.*

And truly should we trace him through all the stages of his Passion, we should hardly find one passage but is made to be transcribed by us in dealing with our sins.

First he began it with *Agony,* when *his Soul was exceeding heavy,* for it labor'd with such weight of indignation as did make the Son of God to sink under the mere apprehension: And he was *sorrowful unto Death,* so as that his whole Body did weep Blood. The Sinners passion, his Repentance is exactly like it, it begins always with grief and sense of weight, whoever is regenerate was conceived in sorrow, and brought forth with pangs, and *the Child of God* too is *born weeping.* And for loads, the Church when she does call us to show forth this Death of

Christ, as if she did prescribe that very Agony, requires that we should find that *Garden* at the *Altar,* makes us say *we are heartily sorry for our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable.* So that the *Sinner's Soul* must be *exceeding heavy* too.

Secondly, There he is betrayed by his own domestic, sold for the poorest Price imaginable, as a *Slave* for *thirty pieces of silver.* I shall not mind you what unworthy things the love of Money does engage men to; to sell a *Christ,* a *Savior,* and a *God!* and rather than stand out, at such a base rate, as we scorn to buy a *sin* at; every single act's engagement to Damnation, costs more than the Ransom of the World is sold for; and the Blood of God is purchased cheaper than any one opportunity of Vice does stand us in! But I only mind you here, that he shall have a better hire that will but be a *Judas* to his own iniquities: do but betray the Regent sins, deliver them up and thou shalt have everlasting Heaven.

Thirdly, We find him next carried before the *High Priest.* And the strictest times of Christianity would serve their sins so, to receive his doom upon them, to be excommunicated into Reformation: But I shall not urge how we can discover to a *Physician* our shames, all our most putrid Guilts as well as Ulcers, and make him our *Confessor* in our most secret sins; neither will I be inquisitive why the *Physicians of our souls* are balk'd; but will pass this part of the Conformity, and follow *Christ* to *Pontius Pilate.* And for this part we ourselves are fitted, the whole furniture of a Judicial Court, all that makes up both Bench and Bar is born within us. God hath given us a *Conscience* whereby *we are a Law to ourselves,* Rom. ii. We have 〈in non-Latin alphabet〉, which the *Jews* did want; *such evidence as is sufficient to condemn us;* the same Conscience that is privy to our doings, and stands by our thoughts, and sees through our intentions, is a *thousand witnesses:* And that there may be a *Prosecutor, our own thoughts accuse us* saith S. *Paul;* and if we will give them way, will aggravate each Circumstance of guilt and danger, bark, and howl, and cry as loud against us, as the *Jews* did against *Christ,* for Sin is of so murthering a guilt it will be sure to slay itself: and that he may not want his deserved Ruin, the Sinner makes his own *Indictment,* yea, and his own *Sentence* too, for *our own heart condemns us,* saith S. *John:* And when ever it does so, Oh that we would follow it through all the gradations that brought Christ to Death! and use our wickedness as he was used; *strip* it from its Cloaths, bare it from its fair pretexts it useth to be dress'd in! Lay our *anger* naked from all those excuses which our provocations, that either wrath or humor will be sure to think intolerable, do make for it! strip our *Pride* and *Vanity* from those paints and dresses which the Custom of the Age, that does require and warrant strange things, dawbs the sin with! use our *Luxuries* and *Intemperances* so, and the other greater and more *thirsty dropsy,* that of Wealth, and of unjust unworthy gains, which there are richer Luxuries in too! And there are none of these but have their pleas, their colors which they set themselves out in, to please the Appetite and to deceive the Mind, all which we must strip off; and then when we have laid them naked, *spit upon them,* vomit all our spleen and contumelious despite at that which hath made us so ugly in God's sight; *scourge* it with Austerities, and *buffet* it as they did Christ, and S. *Paul* did *himself, 1 Cor.* xvi. 27. And when the Body of Sin is thus tamed and weakened, it will be easy then to *lead it out and crucify it.* A Crucifiction this that does make our Good-Friday be a day of Expiation and

Atonement to us: A sight which next to that of his own Son upon the Cross, is the most acceptable to the Lord; when he does see us execute his Enemies although they be ourselves, and Crucify the dear Affections of our bosom as God did. This is indeed to *be conformed unto the death of Christ.*

If I might have leave to go before you and to let you into the Example, draw the Curtain from before the Passion, I would call my Sins out, drag them to behold that Prospect, hale them into the Garden, show them how he was used there. You my *Extravagancies of my youth* my mad follies and wild jollities, come see my Savior yonder, how he swoons when guilt began to make approaches towards him! and can I make myself merry with nothing else but that which made him die? tickle, cheer, and heighten myself with Agonies? You my *intemperate Draughts,* my full Bowls and the riotous Evenings I have past, look yonder what a sad night do these make Christ pass! look what a Cup he holds, which makes him fall lower to deprecate, than ever my Excesses made me lie. You my *lazy Luxuries, Fulness of Bread, and Idleness,* whereby I have control'd God's Curse, and only in the Sweat of others Faces eat my Bread, and in that dew drank up the Spirits of those multitudes that toil to faintings to maintain my dissolute life, see how he is forced to bear the whole Curse for me! how the *Thorns* grow on his head, and how he *Sweats* all over. You my *supine Devotions* which do scarce afford my God a knee, and less an heart, not when I am deprecating an Eternity of all those Torments which killed Christ! look yonder how he prays, behold him on his Face petitioning, see there how he sweats and begs. You my little *Malices* and my vexatious *Angers,* that are hot and quick as Fire itself, and that do fly as high too, that are up at Heaven strait for the least wrong on Earth! look how he bears his, how his patience seems wounded only in a wound that fell upon his Persecutors! and when one that came to apprehend him wrongfully was hurt, as if the Sword of his defense had injured him, he threatened and forever curs'd the black deeds of that angry Weapon, and made restitution of what he had not taken, made his Adversary whole whom he had not hurt! See how with his cruel Judges he is as a *Sheep,* that not *before his shearers* only, but before his *Butcher too, is dumb.* You my *Scorns,* and my *high Stomach* that will take no satisfaction but Blood and Soul for the faults of inadvertency, for such as not the *wrong,* but *humor* makes offenses: lookhow they use him, they *buffet,* and *revile and spit upon* him. Ye my *dreadful Oaths* and bitter *imprecations* which I use to lace my speeches with, or belch out against any one that does offend me in the least, making the *Wounds* and *Blood of God,* and other such sad words, either my foolish modes of speaking, or the spittings of my peevishness. There you may see what 'tis I play with so, you may behold the Life of Christ pouring out at those Wounds which I speak so idly of, and what I mingle with my sportive talk is Agony, such as they *that beheld afar off struck their breasts at,* and to see them only was a Passion. Ye my *Atheisms* and my *Irreligion*—but alas you have no prospect yonder, it's but faint before you who out-do the Example; whatsoever *Judas* and the rest did to the *Man Christ Jesus,* you attempt on *God,* you invade Heaven, *Sentence, Cruicifie Divinity itself.*

And now having shown my Sins this Copy of themselves, what they are in their own demerits, when my bowels do begin to turn within me at that miserable usage which Christ underwent, it will be a time to execute an act of Indignation at myself, who have resetted in my bosom all these Traitors to my Savior; made those things the joy and entertainment of

my life which had their hands in the Blood of my God; and what a stupid senseless Soul have I, that was never troubled heartily at that, which did make him almost out of hope? and if this be the effect of sin, then it is time for me to throw it off, *O my Jesu!* sure I am, I am not able to support the weight of that thou didst sink under. Thou didst come *to bear our sins in thy own Body on the Tree,* therefore in thy Body they were nailed to the Cross, and then certainly I will not force and tear them thence: No, there I leave them, and will never re-assume them more; which resolution is the effect of that *virtue* and *efficacy* which is in *the Cross of Christ* to the *crucifying of sin,* which is the second sense in which the Christian does profess with S. *Paul, I am Crucified with Christ.*

There are some Learned Men, that when they would assign reasons sufficient to move God to lay the punishment of our iniquities upon his Son, and execute that Indignation that was due to us on the most innocent, most *Holy Jesus,* give this only, that this was the highest and most signal way imaginable to discover God's most infinite displeasure against Sin, and by consequence to terrify men from the practice of it: For if anything in Heaven or in Earth could *make us fear, and from henceforth commit no such evil,* it was surely this, to see Sin sporting in the Agonies of Christ, Iniquity triumphing in the Blood of God: To see those dire instances of the deservings of a Sinner, those amazing prelusions to his expectations; and consider it was easier for God to execute all this upon his Son than suffer Sin to go unpunish'd. Indeed they make all that is real in the whole account they give of satisfaction made to God for sin to consist in this, that *the temporal Death of Christ* (which God by virtue of his absolute Dominion may inflict on the most innocent, taking away that which himself had given, especially since Christ who had that right over his own life, which none else had, did of his own accord submit to it; and he *laid down his life, who had a power to do so.*) That Death I say,*might justly be ordained by God for an Example of his Wrath and Hatred against Sin, and then might be accepted in the stead of their death, who were warned by that example, and affrighted from committing sin.* And truly there is color for it, for all satisfaction seems either of a loss sustained, which is acquired by compensation, or the satisfaction of our Anger, which is commonly appeased by the sufferings of the injurious party; or else the satisfaction of our fears and doubts, that we may be secure not to sustain the like again, which is most likely to be best provided for by punishment: For sure one will not venture upon that which he must suffer for the doing.

Now of all these the first, the satisfaction of *compensation,* as it cannot properly be made to God who could sustain no real diminution by Man's sin: For *though thy wickedness,* saith *Job, may hurt a man as thou art, yet if thou sinnest what doest thou against God? or if thy transgressions be multiplied, what doest thou to him?* but only as the *breaking of his Law does* in S. *Paul*'s expression *dishonor him* amongst men; so also it were easy to demonstrate that this one example does exalt more of God's attributes, and to a greater height, than either if his Law had been obeyed or executed, if that either were our business, or if this sort of satisfaction did not properly belong only to the offended party, not the supreme Judge or Governor as such, under which notion God is here to be considered. As neither does the second satisfaction, that of *anger,* the Judge being to be like his Law, that hath no passions or affections. And truly ••e the things that do satisfy our angers and revenges are no real goods,

the satisfactions of them are unnatural, and therefore surely not Divine: Monstrous appetite that hath learned to desire mischief, hath also taught us to delight in misery, and be satisfied with the griefs of others, which being nothing to us cannot be our good: And although we are stilled Children of Wrath, as if our portion were to be only Plagues, our inheritance Perdition, and the fearful issues of God's Fury: Yet since to be angry signifies in God no more than this, to testify what great abhorrency he hath to sin, how contrary to him, how not to be indur'd it is: It was impossible for God when he had once resolved to pardon sin, to testify that more than by resolving not to pardon it without such an Example; so that it did satisfy his anger perfectly. But all true satisfaction lies in the *provision that is made by punishment against future offenses.*

This is that which the *Magistrate* and *Law* requires, *nec enim irascitur, sed cavet;* for by Punishment they cannot call back the offenses that are past, undo or make them not have been: but they can make men not to dare to do them again, nor others by their example.

This is the end why they annex Penalties to their Laws, expressly said so, *Deut.* xix. 20. Which end therefore when they attain by Punishment, the *Law* and *Magistrate* is *satisfied.* For it is not so much the Death of the Offender that is satisfaction of the Law, as the Example of Terror that it gives; and therefore human Lawgivers have oft thought fit to change the Penalty; and where Death was appointed, to assign other sufferings that consist with Life, and prolong Misery and Terror, as Proscription, and the Gallies, *&c.* Accordingly to propose an Example of Terror to us, God laid all the severe inflictions of the Passion-day upon his own Son. Now it is evident that the example of a Man suffering for the breach of Laws does certainly hedge in those Laws, keep them more safe from violence; therefore we see those Laws are best observed which the Magistrate's Sword does most guard; and Experience would quickly make it good, a Land would prove but a mere Shambles, and a Man's life cheaper than a Beast's, if *Murderers* and *Duellists* shall get impunity more easily than he that *steals an Horse* or *Sheep.* When on the other side, that Nation from whom we most receive the *fashions* of our *Vices* also, whom the *honor of that sin* is most peculiar to; though they seemed to value it above Estate, and Life, and Family, and Soul, yet we know could be beaten from it be some sharp Examples. And then when our Lawgiver, as he spake his Laws at first with Thunder and with Lightning, as if they brought their Sentence along with them, and the very promulgation was a Copy and Example of their Execution: So also he did write those Laws in Blood, to let us see what does await transgression, how he that spared not his own dear Son, will certainly not spare any impenitent, this could not choose but have some influence, if 'twere considered. Should we call to mind the kindness God had at this time to lost Man, how he so longed to pity him, that he resolved not to pity himself; how yet in all those turnings of his bowels within him, his repentings over Man, when his Compassion was at such an height as to give his well beloved Son to satisfy for our transgressions; in the midst of all those inclinations to us, at that very time how yet he did so hate our sins, that ••athing else could satisfy him, but *the Blood of God:* How he made the Son of God *empty himself* of his Divinity and of his Soul, and all to raise a sum only to purchase one example of that Indignation that attends a Sinner; it will be easy then to recollect how unsupportable that Wrath will be to the impenitent in the Day of his fierce Anger; when he shall have no

kindness left for them, but the Omnipotence of Mercy will become Almighty Fury: Who shall be able to avoid or to endure the issues of it? shall I think to scape them when he spared not his own Son? or shall I venture upon bearing that to all Eternity which that Son was not able to support some hours? Thus as S. *Paul* expresses, *God sending his own Son in the likeness of sinful flesh,* a Sacrifice *for sin, condemned sin in the flesh,* that is, he shown what did await iniquity, that men by so great an example of his Wrath, might be frighted from the practice. *Et si quis morte Christi admonitus paeniteat, iste per mortem Christi peccato mortuus esse dicitur,* saith *Origen* on *Rom.* vi. 1. He who seeing that Example of Christ Crucified for sin is warned by it into Repentance, he is *crucified with Christ.* God dealing with us as Men do with a young Prince, that must be discipline'd by the correction of another for his faults; and in this sense also, our chastisement was upon Christ, and by his stripes we are cured.

And now though I propose not this as if I thought this Reason were sufficient of itself, which seems to give no good account how any could be ransomed e're Christ suffered: (which yet certainly they were, the virtue of his Death extending to all former Ages, as it proved most evidently *Heb.* ix. 25. a place which *Crellius* himself does give no satisfaction to) if the satisfaction, of his Death consisted only in its being an Example, it could no more satisfy for the sins of former Ages, than it could be an Example e're it was in being: If that Death were accepted in the stead of their death, who by that Example are frighted into Repentance, what was accepted for their sins, who had no such vision of it, as that it could not or did affright them, yet repented? Yet to them that have beheld it in its vigor, they that can control this check to Vice, and when to show us an Example it cost God the life of his own Son, after the prospect of whose Cross he hath not any Terror to propose, this being the contrivance of the Divine Mind, and the stress of all his most Almighty Attributes conjoin'd in one compounded Miracle, can yet make all this vain and fruitless and have no effect, are not feared nor warned by it; but as if it signified no peril to their sins, they can come once a year to entertain themselves with the Example and go from the Agonies unconcerned to the sins that inflicted them, and that show forth themselves in them: Who act as if those were the only soft and pleasant things that crush'd his Blood and Soul out, as if those which did make the Son of God cry out as if he did almost despair, were the only fit things to make men jolly: And do thus as they did it in despite to this great method of Salvation, as if they did *enjoy the indignation of the Wrath of God,* as if those *Agonies* like the other *difficulties* of their sins did more provoke to them, or like the *Paschal bitter herbs* that typified them, were as *sauce* to the Riots of their Vices. These certainly are men of a most desperate appetite and courage. But 'tis much more to be lamented that the Law of God does not seem better guarded by this dire Example than it was of old among the *Jews,* when it showed the Sinner his deservings only by the dying of his Breast, and had no other sense nor satisfaction than the *blood of Bulls and Goats:* It is not very visible that it hath wrought upon consideration so as to make us *more fear and beware;* nay, we may question whether the example of my *Bullock dying for my sin,* would not restrain and terrify me more than that of *Jesus crucified* for it: If I were to expiate the Blood with which I word my *Anger* and my *Oaths,* with the blood of my own Flocks, if that *Luxury* which pluriders every Element and brings a little Universe at once upon my Table to treat itself withal, were but to kill one *Heiser for the Temple,* and I to expiate

each *surfeit* by one such *Beligious Riot:* Were I to quench the feavers of an *Intemperance* with a *drink-offering,* 'tis possible I should not be so prone to sacrifice to my *Genius,* if I must sacrifice to *God* for doing so, and I should be more tender of my *Beasts* than I am of my *Savior.* Now how comes this to pass? It is impossible that we should be so apprehensive of our own demerits, should we see them represented in the suffering of a *Beast,* as when they are shown to us in those of *the Son of God.* What is it then? Should we account *ourselves* to suffer in *our Beast?* His Death were our own *loss* and *punishment:* And had we no *communion* in this *Death of Christ?* was not that *our own?* or account we our concern and share in that *less valuable* than in that of our *Beast?* Far be this from us, we are no further *Christians* than we can affirm with St. *Paul* (who challengeth a *fellowship in all Christ's sufferings,* and boasts it, saying) *I am Crucified with Christ.* Which brings me to the last sense of the words; *I have a share and am a Partner in that Cross, and all the satisfactions that were wrought upon it.*

This is that 〈 in non-Latin alphabet 〉 *Phil.* iii. 10. *a partaking in Christ's Passion,* having *his Sufferings communicated to us, made our own, as if we had been crucified with him:* as much as he that offered a peace-offering was said to be 〈 in non-Latin alphabet 〉 1 *Cor.* x. 18. *to communicate with the Altar,* and *partake the Sacrifice* which he really did. We read indeed there in the *sixteenth verse,* that in the Sacrament there is 〈 in non-Latin alphabet 〉 〈 in non-Latin alphabet 〉 , *the shedding of Christ's Blood* is there *communicated, reckoned to us,* but it is communicated *in a Cup of Blessing.*

And is this to be a Partner in his Crucifixion, to partake only the *Sacrament of Crucifixion?* not to receive the Wounds and Torments, but the Benefits, the pledge of the satisfactions of the Cross, the Seal of the Remissions that he purchased on it? *Blessed Jesu!* we should have born thy pangs, and all the dire things thou didst suffer, ought to have been ours eternally; that Agony which an Angels comfort could not calm, that dreadful Terror which expressed itself in the cold Sweat of clotted Blood, that greater Terror which came so near Despair as to make thee cry out, *My God, my God, why hast thou forsaken me?* all should have been our portion to everlastingness, and spent their fury on our Souls: And wilt thou have us *bear no more* of this than the *remembrance?* All our *Mount Olivet* and *Golgotha* be only *the Lord's Table* and *his Entertainment?* dost thou *communicate thy Agonies in Eucharistick wine?* and is this to *be Crucified with Christ?* so he does account it seems. He that by virtue *of the Cross of Christ hath crucified his body of Sin,* Christ's satisfactions are accounted to him, he is esteemed to have a fellowship in all the sufferings, to have had an hand in all that was done for Man on the Cross, they are all reckoned his: And as Christ bore the *guilt* of all our doings on the Tree, so he will have us bear the *name,* and *merit,* and *reward of his;* for as S. *Paul* does express, *Rom.* vi. 5. *We are planted together in the likeness of his death,* by being made conformable to that in crucifying of our sins, we are inoculated as it were, and both together engraffed in into the Cross, and so there is derived to us the virtue of that Stem, that Root of Expiation and Atonement; and by this insertion being as the same S. *Paul* says, *Phil.* iii. 9. *found in him, we have his Righteousness.* That poor Soul that does throw himself down in the strict humiliations of Repentance at the footstool of the Cross, and there beholds his Savior dying for him, and that is himself by Penitence incorporated into him, graffed into his Death, and planted in his

very Passion, as *Origen* and *Thomas* interpret. He may take confidence to say, *Behold Lord, if the satisfactions of thy Eternal Justice be acceptable to thee, if the blood of God that is offered up without spot be a well-pleasing Sacrifice, look down at once on thy Messiah and on my poor Soul! turn not thy face from me, for whatever my guilts are, I have an equal Sacrifice, those are my satisfactions, and that blood my Offering, the Passion and propitiation of the Cross are* 〈◊〉 *. I am Crucified with Christ.*

We have gone through all the Parts, all the Considerations of this Expression, and have no more now to take notice of but this, that all of them must go together, that they never are fulfilled asunder, but he only whom the efficacy of the Cross of Christ hath wrought on to the Crucifying of sin, he only hath the satisfactions of the Cross imputed to him, he is planted with, engraffed into Christ: For *if any man be i• Christ, he is a new creature, old things are done away,* 2 Cor. v. 17. Whosoever is not such he hath no interest in the *Jesus* of that day. He may perchance in someone of those easy Savior's which these times afford, wherein Opinions called *holy,* or a *sanctify'd Faction* give such interests, and to *be in a party* is to *be in Christ;* or else he may *depend* upon that Christ, that may be had with mere *Dependance,* that *is ours if we persuade ourselves he is so.* Now sure, he that is persuaded he is Christ's, is either truly so persuaded or else falsely; if but falsely, that will not advantage him, for God will never save a man for believing a lie; but that he should truly be persuaded so without this Duty is impossible, for *he that is Christ's hath crucified the Flesh with the Affections and Lusts:* therefore by good Logic *he that hath not crucified them is not Christ's,* and evidently *whosoever is not crucified at all,* he *is not crucified with Christ.*

And sure I need not put you in remembrance, that the man in whom sin reigns, and whensoever his Lusts and Passions bid him go he goeth, or come he cometh, or do this he doeth it, that *the body of sin is not crucified in him;* that which were nailed and fettered on the Cross and slain there could not command and rule him so.

Or if sins dominion be not so absolute but God hath got some footing, so as that his Law hath power in the man's mind so as to make him make resistances against his sin, and he dislikes it but alas commits it still, yet what he does allows not, but returns to do it at the next Temptation, afterwards would fain be good yet does not find how to perform, something governs in his members, *leading that Law in his mind into captivity to the law of sin,* this man although he hath *the body of death,* yet 'tis not *crucified and slain;* for it does *live* and exercise the greatest tyranny upon him, forces him to serve and to obey against his mind, it overcomes his own heart, and all inclinations to good, and conquers God within him: Till men have left off the custom of the works of sin, and all gross deeds of the flesh it were as vain to prove *they are not crucified,* as that *he is alive that walks and eats.* Those works they are the *fruits of the flesh,* the offspring of its lusts, and were that crucified, and we by likeness to Christ's death planted into the Cross, we could no more produce them, than that *dead Tree* the Cross *could bear fruit,* or than a Carcass could have heat to generate, the Grave become a Womb, or the dust bring forth.

Secondly, Yea more, they perform not the outward actions of life who have but the image of death on them; and a man asleep works not, yet is alive, his fancy and his inwards work; and

if sin be only kept from breaking out, and men commit not gross deeds of the flesh, but yet indulge to these things in imagination and the heart, cherish them in fancy, and design, and wish, only restrain the practice, or indulge to spiritual wickednesses; you may as well say that a man is dead because he does not walk abroad, because he keeps within doors, and lives only in his Closet or his Bed Chamber, as say that sin is crucified, which while it *stirs but in the heart, it is not dead.*

Thirdly, Once more, we part from all acquaintance with the dead, the Corps of one that had the same Soul with us; howsoever we may have some throes of grief to leave it, yet we put it from us, we admit it to no more embraces; but if 'twere the loathsome Carcass of a Villain Traitor that was Executed, we turn from the sight as from a Fiend, it is a detestable and accursed spectacle. And so he that hath put his Body of sin to death would have great aversations to it, yea how dear soever it had been, he would no more endure the least acquaintance with it, than he would go seek for his old conversations in the Chambers of Death; he would shun the sight of any the most bosom custom, as he would the Ghost of his dead Friend, he would abandon it as a most ghastly dreadful spectacle; he would also *bury these his dead out of his sight.* Thus he must needs be disposed that hath *crucified his Old man.*

And they that are thus *dead with Christ shall also live with him,* yea those that are thus *crucified with him, he hath* already *raised up together, and hath made them sit together in Heavenly places in Christ Jesus.* There already in their cause, and in their right and pledge, and there hereafter in effect and full enjoyment.

The Tenth SERMON, Preached at CHRIST-CHURCH IN OXFORD, Novemb. 5. 1665.

LUKE IX. 55.

Ye know not what manner of Spirit ye are of.

THE state of that great Controversy which the words suppose between the *Jews* and the *Samaritans* as it then stood, seems briefly thus: Those that were planted in the Regions of *Samaria* by *Salmaneser,* however great Idolaters at first; having admitted in a while the *God* of *Israel* among their God's, and after having an *High Priest* of *Aaron*'s Line, a *Temple* too built on that place where *Abraham* and the *Fathers* of the *Hebrews, friends of God,* did choose to offer Sacrifice; and on that very place where God himself enjoin'd the Law and all the Blessings of it to be published to the People, on Mount *Gerizim;* which therefore seem to have pretences to vye with Mount *Zion,* for *there* also *the Lord commanded the Blessing.* An *Altar* too, saith *Benjamin* in his *Itinerary* made of the *same stones that God commanded to be taken out of Jordan and set up for a memorial of his Peoples passage through it:* And besides all this having the *Law of Moses* too; when they had all these pretensions to the *God of Israel,* they clave to him alone, and wholly threw off their Idolatry. So *Epiphanius* does affirm expressly. And *their Country being* as *Josephus* says, *the receptacle of all discontented fugitive Jews,* a great part of it too planted with them by *Alexander,* they espoused the Worship of the *Jews,* and came to differ very little either in the Doctrine or the practice of Religion, 〈in non-Latin alphabet〉,

having all things as it were the very same, the only distance seems to be betwixt their *Temples,* 〈 in non-Latin alphabet 〉 , just as the Woman states it to our Savior, *Joh.* iv. *Our Fathers Worshipped in this Mountain, but ye say that in Jerusalem is the place where men ought to Worship:* So that if we audit the account of the *Samaritan* guilt, *they separated from the place of Worship which God had appointed, and set up another;* in a word, they were *Schismatics.*

Whether this be such a guilt as should make those terms equivalent *He is a Samaritan and hath a Devil,* I shall not say; but it is such as makes our Savior say somewhat exclusively,*Salvation is of the Jews.* All the Blessings and Salvations of the Law did indeed hover on Mount *Gerizim,* were given thence, that was the place of them; but they were *cut away* when *Schism* came: The *Church* is not a *place of blessing* when 'tis built *against the Church;* The *Altar* hath no Horns to lay hold on for refuge, but to push and gore only, when it is set up *against the Altar;* And *Gerizim* is *Ebal* when it stands in competition with *Mount Zion.* Well; this only thing does breed the greatest distances imaginable in the Nations, nothing more divides than *Separation* and *Schism;* and then these *Samaritans* as all *Separatists* do, grew such Opiniastres and so violent in their way, as to deny humanity to those that would not join with them; they would not grant the Civilities of Passage to one that intended for *Jerusalem* to Worship: They refuse it to our Savior here *because his Face was thitherward,* ver. 53. A Schismatic will reject a Christ if his Face be fromward their new Establishment, if he but look towards the Antient Worship: At this the *Sons of Zebedee* are offended, zealous for their Master, as being most particularly concerned in him, two of his nearest intimates; and their zeal would needs break out into flame. And why not? a rudeness to *Elijah* was revenged by him with Fire from Heaven, which consumed twice fifty Soldiers and their Captains, though they came to do the King's Command: And shall these hated Schismatics be rude to Thee? and reject the Messiah, and yet go unpunished? *Lord, shall we command fire to come down from Heaven to consume them, even as Elias did?* Which our Savior answers with this sharp rebuke, *Ye know not what manner of Spirit ye are of.*

Not to divide but to explain my Text, and so instead of parts present you with some Subjects of Discourse.

By *Spirit* here is meant that disposition and complexure of Christian Piety and Virtues, that course and Method of Religion which the Spirit does prescribe to Christ's Disciples, and does guide them in; or in a word, *the temper of the Gospel* is so called: And this in opposition to *the Law,* the difference of these being expressed by a diverse manner of *Spirit;* the one is called *Spirit of Bondage,* the other *Spirit of Adoption;* so here *Ye know not of what Spirit ye are,* ye do not judge aright, if you believe the temper of the Gospel is like that of the Law: The course that I prescribe to my Disciples differs much from that of Prophets under the Old Testament, you must be guided by another Spirit than *Elijah*'s was in calling for Fire, if my Spirit dwell in you, For *I came not to destroy men's lives* on any such account. In this sense it affords these Propositions.

First, To destroy Men's lives, or other temporal rights on this account merely, because they are *Apostates, Schismatics,* or otherwise *reject the true Religion,* or *Christ himself,* is inconsistent

with the temper of the Gospel, This is that which Christ reproves here, telling them that would do so, *Ye know not what manner of Spirit ye are of.*

Secondly, Because the *Spirit of Elias,* which the *Gospel Christian Spirit* here is set in opposition to, opposed the *Magistrate,* destroyed those that came commissioned from the Prince, and Christ designedly does say ye must not do now what *Elias* did, therefore, to attempt upon or against the Magistrate, on the account of *Christ,* or of *Religion,* is inconsistent with the *Spirit of the Gospel.*

First, Of the first that to destroy men's lives, *&c.*

But here I must observe, that since these fiery Disciples that did give occasion for our Savior's rebuke, here were no Magistrates, nor did Christ himself that gave the rebuke assume, but renounce openly all such Authority; therefore no observation grounded on these words can control the Magistrates just Power in punishing Offences done against his Laws, although pretences of Religion and Conscience give color to those offenses; the Gospel does diminish no rights of the secular Powers: Now Supreme Magistrates, though as such they have no right to *judge in Articles of Faith,* to define what is true Religion, what not; for then the Pagan Princes who had never heard of Christ, and yet are as much Magistrates as any, would have right to judge what Doctrines Christ delivered down to be believed.

But certainly when Christ Commission'd his Faith to run through all the World not only independently from all the Powers of it but in perfect opposition to them, they can have no right to judge in that, which whatsoever they shall Judge we are alike bound to receive (the Faith of Christ) without any the least difference to their judgment. But though they have no right to judge of this, they have *Authority to determine what Faith shall have the privileges of their State and what shall not; which shall be publicly professed, and which they will inhibit with Penalties:* For sure the Privileges of the State and power of Penalties are the proper rights of the Supreme Power, and therefore none but that can judge and determine of them. In a word, since it is most evident that the tranquility of a State does depend upon nothing more than the profession and priviledging of Religion; it follows that those Powers to whose Judgment and Decrees the care and Tranquillity of the State is committed, must have the power to judge and to determine what Faith shall be publicly professed and privilege'd by the State: In which Judgment and administration if they err, and privilege a false Faith and inhibit the true; they use their Power ill, and are responsible to God for doing so, but they do not invade or usurp a Power that is not their own. Rather 'tis most certain if the Principles of any Sect, or else if not they, yet the pursuance of any Principles do tend directly towards, or are found to work Commotions and Treasonable enterprises, the Supreme Power hath as much right to restrain, yea and Punish them, although with Death according to their several merits, as he hath to punish those effects in any other instances wherein they do express themselves.

Nor must Religion secure those practices which it cannot *sanctify,* but does *envenome.* For by putting an everlasting concern into men's Opinions and actions their undertakings are made by it more desperate and unreclaimable. What Wounds and what Massacres must the State

expect from them that stab and murder it with the same Zeal that the *Priest* kills a *Sacrifice?* that go to act their Villanies with *Devotion,* and go to their own *Execution* as to *Martyrdom?*

'Twere easy for me to deduce the practice of this Power from the best Magistrates in the best times, if that were my business; who had only this temptation to say thus much, that I might not seem to clash with the Magistrates Power of coercion in Religious causes when I did affirm, that *to destroy men's Lives or other temporal Rights on this account merely because they are Apostates, Schismatics, or otherwise reject the true Religion, or Christ himself, is inconsistent with the temper of the Gospel.*

If you would discover what the temper of the Gospel is, you may see it in its Prophecy and Picture in the Prophet *Isaiah, The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, the sucking Child shall play on the hole of the Asp, and the weaned Child shall put his hand on the Cockatrice den, and the Serpent shall eat the dust.* Whatever mischief these have in themselves, there's nothing of devouring, or of hurt to one another in this state; 'tis like *Paradise restored,* the prospect of the Garden of the Lord. Rather whereas *there* these Creatures only *met, here* they *lie down* and *dwell together:* And the *Asp* and *Serpent* that could poison *Paradise* itself, have now no venomous tooth to *bite,* no not the *heel,* nor spiteful tongue to *hiss.*

But to speak out of Figure, the Gospel in itself requires not the Life of any for transgression against itself, it calls all into it, and waits their coming; those that sin against it, it useth methods to reform, hath its Spiritual Penalties indeed, whereby it would inflict amendment and Salvation on Offenders: But because final impenitence and unbelief are the only *breaches* of the *Covenant* of this Religion, therefore it does wait till life and possibilities of Repentance are run out; and then its Punishments indeed come home with interest, but not till then. The Law 'tis true was of another temper, it required the *life* of an *Apostate* to *Idolatry,* whether 'twere a single Person, or a City, *Deut.* xiii. To the *Jew* that was a *Child,* as S. *Paul* says, and so not to be kept in awe by threats of future abdication, things beyond the prospect of his care, but must have present punishments, the Rod still in his eye; and was a refractory Child that seemed to have the *Amorite* and *Hivite* derived into him, a tincture of Idolatry in his Constitution, that was as ready to run back into the *superstitions* as the *Land of Egypt,* as eager for their *Deities* as their *Onions,* and had the same appetite to the *Calf* and to the *fleshpots,* to make the one a *God,* the other a *Meal;* to such a People Death, that was the only probable restraint, was put into the Law by *God* who was himself *Supreme Magistrate* in that *Theocraty,* against whom 'twas exact Rebellion and Treason to take *another God,* and therefore was by him punished with Death. But the Spirit whom Christ sends breaths no such threats, for he can come on no Designs but such as Christ can join in, but saith Christ, *I came not to destroy men's lives.*

Secondly, The temper of the Gospel is discovered in its Precepts. I shall name but one, *Matth.* v. 43, 44. *Ye have heard that it hath been said, Thou shalt love thy Neighbor and hate thine Enemy: But I say unto you, love your Enemies,* &c. Where if *Enemy* did not mean the man whom private quarrel had made such, and Him it could not mean, it being said to them that they must *love that Enemy,* Exod. xxiii. 4, 5. But, as the *Jews neighbor* was *everyone of his Religion,* and he lived

near him that lived in the same Covenant with him, so *enemy* being opposed to that, must signify one *not of his Religion:* An *Alien,* an Idolater, with any of which they were indeed to have no exercise of love or friendship, no commerce: and to some Enemies, the *Canaanites,* no mercy, but they were to hate them to destruction, *Deut.* vii. If so, then our Savior's addition here, *But I say unto you, love your Enemies,* does say that *we must love even these;* the *Christian* hath no *Canaanites,* but the most prosligated adversaries of his Religion he must love, and pray for them although they persecute him: (Which makes appear it does at least include Enemies of Religion, for Persecutions seldom were on any other ground, and Religion which should have nothing else but Heaven in it, as if it had the malice and the Flames of Hell, breaths nothing else but Fire and Faggot to all those that differ in it.) But whether it be an addition and mean thus or no, since it is sure that both they and we are bound to *love the Neighbor,* and Christ hath proved, *Luke* x. that the *Samaritan,* he whom our two Disciples would consume, that *Schismatic* and *rejecter of Christ* is yet a *Neighbor,* therefore *him* also we must *love* and *pray for.* Now 'tis a strange way of affection to destroy them, to *love* them *thus to the death,* to get admission to their *hearts* with a *Swords point,* to *pray for them* by *calling for Fire down from Heaven* to consume them. S. *Greg. Nazian.* calls the founder of that Faction that began this practice in the Church, 〈in non-Latin alphabet〉, and if so, we know well of what Spirit he is that does call for fire to devour those that differ from him in Religion; 'tis sure one of this Legion, or it rather is the leader of them, that did dwell in Tombs, and does in flames, things which he loves so to inflict; one that was the first Rebel too, which leads me to my second Observation: That

Secondly, *To attempt upon, or against the Prince on the account of Christ, or of Religion, is most inconsistent with the Spirit of the Gospel.* For it was the Spirit of *Elias* who destroyed those whom the Magistrate did send, that Christ opposes here the Spirit of the Gospel to, in this severe rebuke, *ye know not what manner of Spirit ye are of.*

The other warm Apostle meets a greater check in the like case, S. *Peter*'s zeal, that they say made him *chief of the Apostles,* as it made him promptest to *confess* the Lord, so it did heat him to be readiest to *defend* him; as fiery to use his *Sword* as his *Tongue* for his Master: But his Master will not let a Sword be drawn in his own cause;*put up again thy Sword into his place:* The God of our Religion will not be defended by Treason, and from Murder by the wounding of another, nor will his Religion suffer a Sword out of the sheath against the Power of the Magistrate, no not in behalf of *Christ himself;* but goes beyond its proper bounds to threaten things that are not Gospel punishments, even excision in this life, to them that do attempt it, *They that take the Sword, shall perish with the Sword.* Here the *Gospel* becomes *Law,* and turns *zealot* for the Magistrate though persecuting *Christ himself.* Our Savior does not think it sharp enough to tell S. *Peter* that he *did not know what Spirit he was of,* for when this Disciple would have kept these sufferings from his Master only by his counsel, he replies to him, *get thee behind me Satan:* He was then of that manner of Spirit; therefore now that he does so much worse, when he attempts to keep them from him with a Sword, and drawn against the Power, as if Christ did not know how to word *what Spirit* such attempts did savor of, he does not check and rebuke now, but threaten and denounce. And 'tis obvious to observe, that this same *Peter* who would needs be fighting for his Master, in few hours with most cursed

imprecations forswears him: And so irregular illegal violences for Religion usually flame out into direct opposition to that they are so zealous for; fly in the face of that Religion they pretend to strive for; to let us see they do not rise from Divine Zeal, and from true Piety, but from Hypocrisy, Ambition, Revenge, or Interest; and that *warm* shine that kindles there pretended *Angels of Light,* is but a *flash of Hell, a glory about a fiend.* Therefore afterwards none was more forward than S. *Peter* was to press submission to the Magistrate, though most unjustly persecuting for Religion; talks of no Fire but the *fiery trial* then, in *Epist. 1. Cap.* iv. and *If ye suffer for the Name of Christ the Spirit of glory and of God resteth upon you,* he knows *what manner of Spirit such are of:* When they are *in the place of Dragons,* then the *Holy Ghost* and *God* is *with them;* when *the darkness of the shadow of death* is on their Souls, even then the *Spirit of glory resteth on them.* Accordingly the after-Fathers urge the same not only towards Heathen Emperors, but relaps'd Heretics and Apostates: As *Julian,* and *Constantius, Valens, Valentinian;* and upon the same account S. *Ambrose* says, *Spiritus Sanctus id locutus est in vobis, Rogamus, Auguste, non Pugnamus: The Holy Spirit spake these words in you, we beg O Valentinian, we oppose not.* And S. *Greg. Nazianzen* says, to do so was *the Christian Law most excellently ordained by the Spirit of God, who knew best to temper his Law with the mixture of what is profitable to us, and honest in itself.* They knew what *manner of Spirit* that of Christianity was: It does assume no power to inflict itself: 'Tis not commissioned to plant itself with violence, or destroy those that refuse or oppose it. It wages War indeed with Vices, not with men: And in the Camp of our Religion as once in *Israel, there is no Sword found but with Saul and Jonathan his Son,* only the Princes Sword. Our *Spirit* is the *Dove,* no Bird of prey that, nor indeed of gall or passion: If Christian Religion be to be writ in Blood, 'tis in that of its own confessors only; if men's false Opinions make no parties nor mischiefs in the State, we are not to make them Martyrs to their false Opinions; and if they be not so happy as to be Orthodox, send them down to Hell directly: tear out one another's Souls to tear out that which we think an Error. Sure they must not root out *smutted Corn* that must not root out *Poppy;* we may let that which is a little blasted grow, if we must let the *Tares* and *Darnel* grow. The Soldiers would not *crucify Christ's Coat,* nor make a *rent* there where they could find no *seam:* But now men strive so for the *Coat,* that they do rent his *Flesh* to catch it, and to gain an inclosure of the *name* of Christians tear all other *members* from the Body of Christ; care not to sacrifice a Nation to a supposed Error; will attempt to purge away what they call dross in a Furnace of consuming flame: The Christian Spirit's fiery Tongues must kindle no such heats, but his *effusions* called *Rivers,* came to quench such fires: *Effusions* that were mistaken sor *new wine* indeed, but never looked like *Blood.* Nor are they that retain to this Spirit, those that have him called down on them in their Consecration, impowered for such uses. When Christ sent his Disciples to convert the World,*Behold saith he, I send you forth as Lambs among Wolves:* And sure that does not sound like giving a Commission to tear and worry those that would not come into the Flock: The Sheep were not by that impowered to devour the Wolves. Our Lord's directions to his Apostles when a City would not receive their Doctrine was *shake off the dust of your feet;* let nothing of theirs cleave to you, have no more to do with them; cast off the very dust that settled on your Sandals as you passed their Streets. And surely then we must be far from animating to give ruin to, and seize the Sword, the Scepter, and the Thrones of Kings, if they refuse to receive Christ or his Kingdom, or his Reformation, or his Vicar. If I must not have

the dust of any such upon my feet, I must not have their Land in my possession, their Crowns on my head, their Wealth in my Coffers, their Blood upon my hands, nor their Souls upon my Sword. It will be ill appearing so when we come to give an account how we have executed our Commission; and shall be asked, did I send you to inflict the Cross, or preach it? to save men's Souls or to destroy their lives, yea and Souls too? And when in those Myriads of Souls that have perished in the desolations which such occasions have wrought their Blood shall cry from under the Altar, as being sacrificed to that Duty and Religion which was the utmost that they understood (if so be that there were no Treason to discolour it) and they that did inflict all this appear but *Christian Dioclesians,* and stand at that sad Day in the train of the Persecutions, on the same hand: O then those Fires which these Boutefeus called for and kindled shall blaze out into everlasting burnings!

And now it may seem strange that they who most of all pretend the *Spirit of Christ,* are yet of the most distant temper in the World from that of *Gospel;* always endeavoring to do that which our Savior here checks his Disciples for proposing, and did threaten *Peter* for attempting. There are among ourselves that seem to live by Inspiration, that look and speak as in the frame of the Gospel, as if every motion were impulse from Heaven: and yet as if Christ had fulfilled his promise to them without Metaphor, *baptized them with the Holy Ghost and fire,* only that they might kindle fire, and *the unction of the Spirit* did but add Oil to those flames; as if *the cloven Tongues* of fire in which the *Spirit did descend,* were made to be the Emblems of Division, and to call for fire; these men's *life,* their *garb,* their very *piety* is *faction:* they *pray, rebel,* and *murder,* and all *by the Spirit.* 'Tis true indeed they plead now what we seem to say, that they should not be persecuted for not being satisfied in their Conscience; so they mince their breaking of the Laws for which they suffer. But do these know themselves *what manner of Spirit they are of*? or are we bound not to remember when they had the Power how they persecuted all that would not do at once against their *King,* their *Conscience,* and the *Law?* And we do thus far know *what Spirit they are of,* and if they have not yet repented of all that, then it is plain if they can get an opportunity they will do it again, nay they must by *their Spirit* think themselves obliged to do it.

But these are not all: those that above all the World pretend to the Infallible assistance of the Spirit, our Church is bold in her Offices of this day to say, *do turn Religion into Rebellion;* she said it more severely heretofore, and the attempts of this day warrant the saying, when not like our Disciples that would call for *fire from Heaven* on the Village that rejected Christ, these will raise up *fire from Hell* to consume their *own Prince* and his *Progeny,* the *whole line of Royalty,* the *Church* and *Nation* also in their Representative; and all this only for refusing him that calls himself *Christ's Vicar.* There are, I must confess, among them that renounce the practice, and say *'twas the device only of some few desperate male-contents, wicked Catholics, and designed by the Devil:* And they will allow their Father *Garnett* to have had no other guilt, but that he did not discover it having received it in Confession. And this gives me occasion to propose a story to your patience and conjectures.

Not long before the time of this Attempt, a Priest of the *Society of Jesus* in a Book he published, does propose this case of Conscience, *Whether a Priest may make use of what he hath*

learned in Confession to avert great impendent mischiefs to the Government? as for Example, One confesses that himself or some other had laid Gunpowder, and other things under such an House, and if they be not taken thence the House will be burnt, the Prince must perish, all that pass throughout the City will be either certainly destroyed or in great peril; and resolves it thus. *'Tis the most probable and safe Opinion, and the more suitable to Religion, and to that reverence which is due to the Sacrament of Confession, that it is not lawful to make use of this his knowledge to that end. That his Holiness* Clement the 8. *had just before by a Bull sent to the Superiors of the Regulars commanded most studiously to beware they make not use of anything which they come to know by Confession to the benefit of the secular Government.* He adds, that *in cases of Confession the Priest must not reveal though death be threatened to him, but may say he knows it not, nor ever heard it, quia reverà non scit nec audivit ut homo, seu pars reipub. Yea he may swear all this if he but mentally reserve,* so as to tell you. 'Tis *Del Rio* in *6th.* Book of his *Mag. dis. 1. Cap. Sec.* 2. It seems 'tis safer to break all the Obligations to *Allegiance* and to *truth,* his *duty* and his *Oaths,* the *Princes* and *God's* bonds, than the *Seal of Confession.*

But I did not mention this to let you see the kindness these men have to Princes and their Government: I shall avoid producing any the Opinions of particular persons howsoever horrid in my arguments this day; but I only ask whether it be not very probable this instance was the thing to be attempted on this day? Whether the resolution was not published, the Pope's Bull if not made yet produced at least to caution any Priest that should receive it in Confession, and should be so honest as to abhor the Fact, yet from betraying it and hindering the Execution of it. If it were the case, this was not then any rash attempt of some few desperate malecontents; but a long contrivance and of many heads, and its taking its effect was the great care of their Church.

Well they are even with us yet▪ and lay as horrid Projects to the charge of *Protestants.* Among our other Controversies this is one, whether are the worse Subjects? bloody sayings are produced from Authors on both sides; yea there is the *Image of both Churches, Babel and Jerusalem,* drawn by a Catholic Pen, and then you may be sure all *Babel*'s divisions and confusions make the draught of *ours,* and are said to be the issue of the *Protestant Doctrines:* Whereas such things are countenanc'd by some particular Authors of their Church, were never owned by any *public Act,* or Doctrine of a *general Council* to which they provoke us. I must confess our Calendar can show a *thirtieth of January,* as well as a *fifth of November.* There are indeed that say, *the Romanists hatched that days guilt,* and challenge any man to call them to account for saying so. But whether so or not; which Churches Doctrines such things are more suited to, I will now put to trial, that we may know *what Spirit each is of:* And I will try it by the *public Acts and most established Doctrines of the Churches,* and here undertake to show the *Church of England most expressly does declare against all practices against the Prince for the cause of Religion.* But the *Romish* in those *acts* wherein she hath most reason to expect *infallibility of Spirit,* also in the *public Acts of the Church representative,* in *General Councils* does abett the doing them, not only for *Religion,* but for the *cause of Holy Church.*

First, If the Church of *Rome* have reason to expect infallible assistance of the Spirit in any case, it is as much in *Canonizing of a Saint* as in any other, it being as unhappy to determine a

false Object for Religious Worship to their Church as a false Article of Faith; there is as much need that there should be an infallible proposal of the one as other; for when she does Decree by the Authority of the Omnipotent God such a one is a Saint, received in Glory, and so renders him the Object of their Worship, if he should chance to be a Reprobate; to cause the People to fall prostrate to the Shrine of one that's damned, and call his flames to warm God's Altar and the Votaries breast, to make the whole Church worship one that is in Hell, is liable to greater aggravations of impiety than an erroneous Opinion in very many of their points of Faith can be.

But it is known their Church hath Canoniz'd one of this Nation, *Becket,* who though he was indeed illegally and barbarously Murthered, yet *'tis not the Suffering, but the Cause that makes the Martyr,* now he did not fall a Sacrifice for his Religion, but was slain because he did disturb the State by suspending all the Bishops that upheld the Kings just cause against him, so that neither King nor State could live in peace for him; for opposing also those Laws which himself had sworn to, Laws that were not only truly Sovereign Rights, but are maintained even unto this day as *Privileges by the Gallican Church,* and they not branded for so doing: In a word, he was slain for those actions which his own Bishops condemned him for, as a perjur'd man and a Traitor: And for persisting in them to the death he was Sainted.

Now whatever the estate of this man be in the next World, (I meddle not with that;) Yet for Disobedience and Rebellion to place one in Heaven, whence for those things *Lucifer* did fall; does seem to show *what Spirit they are of* that Canonize such Saints: For the Church to pray to Christ that *by the wounds of this Saint he would remit their sins,* does express what rate their Church does set upon the merits of resisting Princes, and disturbing States in the behalf of Holy Church: When such actions make men fit to be *joint purchasers with Christ in the Redemption of the World.* But when the *French* Histories say *'twas disputed long after in* Paris *whether he were Damn'd or Sav'd,* that the *Church in her public Offices should pray to go thither where he is gone to have his Society;* though it express their most infallible assurance of the condition of those men, who for their sakes resist the Secular Powers, yet *O my Soul! enter not thou into their counsels in this world, neither say a Confederacy to whom they say a Confederacy:* much less pray to be in their Society, who *by resisting* S. *Paul* says, *do receive unto themselves Damnation.*

Secondly, It is notorious that in their first *General Council* at *Lions, Anno* 1245. the Emperor *Frederick the second,* by the Sentence of the Pope and the whole Council after long deliberation and producing several Arguments which they say are not sleight, but effectual to prove the suspicion of Heresy, *is deprived of his Empire, all his Subjects are absolved from their Oath of Allegiance, and by Apostolical Authority forbidden to obey him:* Therefore that such things may be done in the cases of Religion hath the Authority of a *General Council,* 'twas *that Council that Decreed Red Hats to Cardinals:* Hats red it seems not only with the Royal *Purple,* but with the *Blood* of *Kings* and of *Royalty* itself.

Thirdly, I should have urged the well known Canon of the *General Council of* Lateran, (the greatest their Church ever boasted of) which says,*That if the temporal Lord shall neglect to purge his Territories from such as the Church there declares Heretics, he shall be Excommunicated by the*

Metropolitan, and if he do not mend within a year complained of to the Pope, that so he may declare his Subjects absolved from their Allegiance, and expose his Lands to be seized by Catholics; who shall exterminate the Heretics, saving the right of the chief Lord: Provided he give no impediment to this. But the same law shall be observed to those that have no chief Lord's; that is, who are themselves Supreme.

This I should urge, but that some say that penal Statutes which are *leges odiosae, tantum disponunt, quantum loquuntur:* Therefore this Canon since it does not name Kings, it does not, they say, concern them, although 'tis plain it do sufficiently enough. But that there may be therefore no evasion,

Fourthly, In the *General Council of Constance,* that part of it I mean that is approved by their whole Church. The Pope and Council join together in commanding all Arch-Bishops, Bishops, and Inquisitors to pronounce all such Excommunicate as are declared Heretics in such and such Articles (and that of *Transubstantiation, half-Communion, and the Pope's Supremacy* are among them) or that favor ot defend them, or that Communicate with them in public or in private, whether in sacred Offices or otherwise; *etiamsi Patriarchali, Archiepiscopali, Episcopali, Regali, Reginali, Ducali, aut aliâ quâvis Ecclesiasticâ, aut mundanâ proefulgeant dignitate:* And Commands them also to *proceed to Interdicts, and deprivation of Dignities, and Goods, and whatsoever other Penalties, vias & modos.* Thus that Council though it took away the Peoples right to the *Blood of Christ, denying them the Cup in the Sacrament,* gave them in exchange *the Blood of their own Kings,* making them a right to that.

And that they extend the force of these Canons to the most absolute Princes, even to him that pleads exemption most, to the *King of France* is plain, because when *Sixtus the fifth* thundered out his Bulls against the then King of *Navarre,* afterwards King *Henry* the fourth of *France,* and the Prince of *Condé,* depriving them not only of their Lands and Dignities, but their Succession also to the Crown of *France,* absolving their Subjects from their Oaths, forbidding them to obey them, he declared he did it to them as to *relapsed Heretics, favorers and defenders of them, and as such fallen under the Censures of the Canons of the Church.* Now there are no other Canons that do take in *Kings* but these which can touch him, for that of *Boniface the eighth* which says the Pope hath power to judge all temporal Powers, is declared not to extend to *France. Cap. meruit▪ de privilege. in extravag. communibus.*

Thus by the *public Acts of their Church,* and by the *Canons of their General Councils* we have found in causes of Religion *Deprivation of Princes, Wars* and *Bloodshed,* and the other consequent Miseries are established; *Rebellion* encouraged by a *Law:* And if *Rebellion be as the sin of Witchcraft* then *we know what manner of Spirit they are of* that do encourage it; sure *Witches* have no *spirit* but the *Devil* for familiar.

But the *Church of England* on the other side, in her public Doctrine set down in the *Book of Homilies,* established in the 39. *Articles* of her Religion, says in express words, that *it is not lawful for Inferiors and Subjects in any case to resist and stand against the Superior Powers: that we must indeed believe undoubtedly that we may not obey Kings, Magistrates, or any other, if they would command us to do anything contrary to God's Commands. In such a case we ought to say with the*

Apostle, we must rather obey God than Man. But nevertheless in that case we may not in any wise withstand violently, or Rebel against Rulers, or make any Insurrection, Sedition, or Tumults, either by force of Arms or otherwise, against the Anointed of the Lord, or any of his Officers, 1 Book of Hom. 2 part of the Serm. of Obed. *Not for Reformation of Religion; for what a Religion 'tis that such men by such means would restore, may easily be judged even as good a Religion surely as Rebels be good men, and obedient Subjects.* 2 Book of Hom. 4 part of the *Serm. against willful Rebellion.* The very same thing is defined in the first of the Constitutions and Canons Ecclesiastical of the year 1640. *for Subjects to bear Arms against their King, offensive, or defensive, upon any pretence whatever, is at least to resist the Powers which are ordained of God: and though they do not invade but only resist, S.* Paul *tells them plainly, he that resists receives unto himself damnation.* This was the Doctrine of the Church in those her Constitutions; and although there was no Parliament then sitting to enact these *Canons* into *Laws,* yet since that time the Law of *England* is declared to say the same; and we obliged by it to acknowledge, *that it is not Lawful upon any pretence whatsoever, to take up Arms against the King,* by this Parliament, whose memory shall be forever blessed.

And now it is not hard to know *what manner of Spirit* our Church is of, even that *Spirit* that *anoints the Lord's Anointed,* that is, which *Commissions them, God's Spirit,* as we find it phras'd in Scripture: And 'tis obvious to each eye that there is much more resemblance betwixt present *Rome,* and the Image of *Babylon,* as S. *John* hath drawn it in the *Revelations,* than there is of *Babel* and the *Church of England,* as to those Confusions which seditious Doctrines make, as the Romanists pourtrai'd her.

But far be it from me to conclude hence that all of their Communion do allow their Doctrines: Though they stand on the same bottom that their Faith of *half-Communion,* and *Transubstantiation* do; even *Acts of the same Councils,* yet I doubt not multitudes of loyal Souls of this our Nation do abhor the Tenants, by what Rule of theirs I know not I confess. Nor shall I enquire what *Security* a Prince can have of the *Allegiance* of those, who by the most infallible Rules of their Religion can be loyal only on Condition, by the leave of those who are his Enemies, on whose will and power all their *Oaths* and *duty* are *depending.* If the most essential interest of Princes will not move them to consider this, sure I am I shall not undertake it: But I shall take the confidence out of the premises to infer, that *no Religion in the World does more provide for the security of Kings, than the Christian as it is professed in our Church does.* And when we see the Interest of the *Crown* and *Church* were twisted by God in the preservations of this day, nor could be separated in the late dismal Confusions, but died and revived together in the Resurrection, they that hate the execrable mischiefs of those times, or love the Crown, or do not come to mock God when they come to give him thanks for his great glories of this day, cannot choose but have *good will for our Zion,* cannot have an unconcernedness for this Religion, a cold indifference to it or any other; which where-ere it is, alas I fear betrays too openly *indifference* and *unconcernedness* for *Religion itself.* For if I should appeal to our most Sceptic Statists, and not beg one Principle of a Religion, but take their own: *Religion was contrived,* they say, *by pretending to engage a God to uphold his Vicegerent, and by putting after, everlasting punishments before men's fears,* (for they saw present ones restrained not Treason) was contrived I say, *to uphold States:* Then that must be the *best* with them that *best upholds,* and then I have evinced the *Christian* is secure, as 'tis *prosess'd by our*

Church. But then shame to those who to gratify their lusts merely, labor to persuade themselves and others there is no such thing in earnest as a *Resurrection to punishments:* who by public raillery in sacred things, and turning all to merriment, endeavor to take off the sense of all Religion, and have done it in great measure; and so thrown down the best-Basis on which Government subsists: which they themselves confess was necessary to be framed on purpose for it. For *if there be no after fears, he that is stronger than to need to fear the present may rebel, kill Kings.*

These *Atheists* are *Fanatics,* I am sure in Politicks; more traitorous than our mad *Enthusiasts,* or than the *Canons of the Popish Councils:* To these Sadducees in Christianity we may say, *ye know not what spirit ye are of,* who know not *whether there be any Spirit.* But it is indeed because they are all flesh themselves: But then *if the works of the flesh be manifest, Adultery, Fornication, Seditions, Heresies, Murders, Drunkenness, &c.* we know *what manner of Spirit they are of;* even the *spirit* that did *enter into the Swine,* the *Legion* indeed *of Spirits,* one Spirit is not Devil enough to animate the flesh into so many of those works. But *the fruits of the Spirit* that Gospel Spirit which we Christians are of, are *love, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, joy in the Holy Ghost;* and they that do bring forth such fruits are *baptized* indeed *with the Holy Ghost;* and if *with fire, fire that came down from Heaven* too, 'twas only to consume their dross that they may be pure metal, fit as for the *King's Inscription, meek Christians, good Subjects,* so for *God's Image* to be stamp'd upon, that is, *renewed in Righteousness and true Holiness. Fire* this that will sublime our very flesh into spiritual body, that we may begin here that *incorruptible* which our *corruptible must put on, when our vile Bodies shall be made like to the glorious Body of our Savior:* To which state that *Spirit which raised up Jesus from the dead* bring us, *by quickening our mortal Bodies.*

To whom, *&c.*

The Eleventh SERMON, Preached at CHRIST-CHURCH IN OXFORD, Novemb. 8. 1665. Being the Monthly Fast-day for the Plague.

LUKE XVI. 30, 31.

Nay Father Abraham, but if one went unto them from the dead, they will repent.—

And he said unto him, if they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.

THAT *God* who purchased for us the possibilities of Repentance with the Son of his Bosom, and requires nothing more in exchange of the Blood and Life of Christ, but some unfeigned tears and reformation of our lives, that *He* should be contriving methods to bring men to Repentance is nothing strange; for this is but to take care that all that ever he hath done for them be not in vain and lost: But that in *Hell,* a place which nothing but Repentance can destroy; there should be such designs seems stange, yet not if we consider the condition of the place, whose Torments are not only of so dire a nature, that he that is condemned to them wou•• be alone in them, but were made so dire on purpose that they mig•• be

preservatives against themselves; nothing being judged more effectual to terrify men from those pains, than the exceeding greatness of those pains, which he that feels thinks the relation alone will do; for he said, *Nay Father Abraham, but if one went unto them from the dead they will repent, &c.*

The words do willingly suggest occasion for several Inquiries, and some of those of the nicer and more curious kind, but truly I shall not attend to those suggestions, but shall choose to handle some few of the most obvious and popular Considerations that the words break into, and they are three.

First, The Rich man's Charity to his Brethren, his unsatisfied desire and care that they may be brought to Repentance, expressed in these words, *Nay Father Abraham,* though *they have Moses and Prophets,* yet let them have *one method more.*

Secondly, We have here his choice of that *method,* that which he thought would do though nothing else would; in these words, *If one went unto them from the dead they will repent.* In the handling of which, we shall examine what the grounds were upon which this Rich man was so confident that that would work upon them; and here we find he chose with several advantages.

First, *One from the dead;*

Secondly, That one *Lazarus;* and he

First, One *out of Abraham's Bosom:*

Secondly, One that had seen him also in his Torments and could *testify* of them, *v.* 27.

Thirdly, We have here these fancied hopes all dash'd in *Abraham*'s answer, *And he said unto him, if they believe not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*

First of the first, the Charitable, careful contrivances this Rich man in Hell had for his Brethren upon Earth: *Nay Father Abraham, &c.*

It is commonly reported of men who know themselves infected by the Plague, that they desire to infect as many others as they can; they contrive to spread the Contagion, and love society of Ruin; and we are sure it is so in that Plague of the Soul, *Sin.* This humor did not content itself to debauch *Heaven,* and unpeople *Paradise,* but all the Ages of the World make up its Triumph, and every sin that ever was, and misery that shall be, is its issue. *Lucifer*'s pride would have a train of *Angels* and *Mankind* to wait upon him in Destruction: And in such an attendance, though to his everlasting cost, he does still pride himself; he feeds upon that Envy that devours him, and chears himself with adding fuel to his flames that do torment him; and upon this account *enjoys* his *own Agonies* and *God's Indignation:* And then it is no wonder if his Agents upon Earth enjoy the sport; and if the Devil does not more please himself to see his Dominions enlarged and the business of Hell go forward, than wicked men do in having others become like themselves; as if they did derive to themselves, and possess

the pleasure, as they do the guilt of those whom they draw in; and the delight like the sin, were *all in all, and all in every part* of the whole Company that join in wickedness. But it should seem 'tis otherwise with the Sinners in Hell. Our Rich man here when he saw his own estate remediless, so vast a *gulf* betwixt him an••e Bosom of Comfort, that not the least drop of refreshment, no 〈...〉 hopes nor wishes of it could pass thence to him; but Torment sealed upon him by an irreversible Decree; he begins then to contrive for his Brethren, how their falling into the like estate with him might be prevented, *ver.* 27, 28. Nor satisfied with this, when *Abraham* replies, they are provided well enough, *they have Moses and the Prophets,* the one Preaching the Law to them, whose *Rules* they have made as familiar to them as their *dress,* they *put on* daily God's Commandments, and their duty; make his Precepts their *frontlets* and their *wristbands.* And the other the *Prophets,* are Commissioned from God to lay before their eyes the issue of transgressions, give them a *vision* of the Judgments that await their sins, and come to them burdned with the foreknowledge of the Sinners expectations; so that except they will resolve to choose destruction willfully to assault their own perdition, there is no fear they should come thither; those tell them as much as any from the dead can do: Ah! but thinks he, all those methods I had, yet I am here; and then let them have one other; for as now after this little taste of Torments were I to live again, I should most certainly avoid this place, and lead another kind of life than that which does expire into this *Tophet;* So if one went to tell them how it is with me, sure then they would repent and not come hither; therefore I pray thee send; *Nay Father Abraham, &c.*

I cannot here assent to Cardinal *Cajetan*'s account that all this earnestness was only pride in our Rich man, and a desire to have the glory of his Family advanced; which as he labored to raise here by Wealth, so now finding by sad experience that was but a weak foundation to build a lasting House upon, and that all the shine of it was but false treacherous light, such as did end in flame with him; and having made discovery of other greater glories, that *Abraham* and *Lazarus* possessed, he would have his Family as high and bright as they; and this their Repentance, which he took such care for, was but in order to that exaltation.

If it were so, truly it is the first pride I ever read of that would content itself with no meaner a dress than the Robes of Immortality, and was ambitious of the Throne of Glory. I have heard I confess of a proud lowliness, where the humility is but the manage and the art of being lofty, is only assumed condesc•ntion whereby men but descend to be extol'd, and stoop to take advantage for their mount: But never heard of any pride that aimed to raise itself by the humiliations of Repentance, that laid its groundwork in that dust and ashes, clothed itself in the sackcloth and neglected rudenesses of a pious penitent sorrow: The prides of this side Hell are of a different garb I am sure, if theirs be such; if they design by those just means to settle the inheritance of Heaven in their Families, sure the *vices of Hell* may be fit patterns for our *Religious performances,* and 'twere to be desired that all Christians had this man's ardencies and flames in their affections to their Houses.

Yet neither can I from this one particular instance draw any general proposition concerning the kindness of that place to Sinners upon Earth, although all those that make this History not Parable would give me color for it: But waving that, since Christ hath so framed the 〈 in

non-Latin alphabet 〉, (which is a relation of such words as they would have spoke, had they spoke on this occasion) I shall take that as ground enough to apply it to the conviction of those who are so far from these Charitable designs to the Souls of others, that they contrive nothing more than how to have the company of their Friends in those ways that lead to this place of Torment; prevail with them to join in sinning, and show a Vice how to insinuate into them.

The kindnesses of our man here in the flames were divine God like Charities compared to these. Our Savior says, *Take heed that ye despise not one of these little ones, for I say unto you that in Heaven their Angels do always behold the Face of my Father which is in Heaven,* Matth. xviii. 10. Which one expounds, *if we neglect to do what is in our power to preserve the meanest Christians from Vice, and sleight their sinning, their Tutelary Angels that have continual recourse to God, and are high in his favor, will make complaints of us in their behalf,* at least they will if we *offend them,* and any action of ours prove an *occasion of their sins.* And if a favourite of Heaven shall accuse us to the Lord for that, Then how will he complain of us when we *tempt?* when he shall have to say against us, that we have ensnared and drawn such a Soul into a Custom that will ruin it eternally; and when he shall bring against us an instance out of *Hell* here, and the kindnesses of one among the Devils shall come in Judgment against us; where we see the Rich Man thought not of his own condemnation so much he thought of the averting that of his Brethren. We might suppose a man in his condition could not consider anything but his own Tortures. O yes, to preserve others from them; yet, when the man in Hell does so, the men on Earth do think of nothing more than to entice others into them. And is it not a strange Age then, when to tempt is the only mode of kindness, and men do scarcely know how to express themselves civil to their Friends but by pressing them to sin and so be sick with them? as if this were the gentile use of Societies, to season Youth into good Company, and bring the Fashionable Vices into their acquaintance.

And 'tis well if they stay there; it happens so that Parts and Wit, Faculties and Acquisitions do ingratiate men into these treacherous kindnesses, and qualify them for the desires and friendships of such persons as entertain them by softening them into *looseness* and then into *profaneness;* debauch their *manners,* and then their *Principles;* teach them to sport themselves with *Vice,* and then with *Holy things,* and after with *Religion itself;* which is a greater *Luxury* than that their Riots treat their Appetites withal, the *Luxury of Wit.* And thus they educate them into *Atheism,* and these familiar Devils are called Acquaintances and Friends: And indeed the Companions in sin a man would think should be dear Friends, such as pour an heart into one another in their common Cups, shed Souls in their Lusts, are friends to one another even in ruin, and love to their own Condemnation, are kind beyond the *Altar-flames,* even to those *everlasting fires;* such communications certainly cement affections so that nothing can divide them: And let them do so, but *Lord send me the kindness of Hell rather,* one that will be a friend like this man in his Torments, that with unsatisfied cares minded the reformation of his Friends, *Nay Father Abraham, but if one went unto them from the dead they will repent;* which brings me to the *Choice,* the second thing.

If a Ghost should indeed appear to any of us in the midst of our Commissions, it would certainly hurry us from our Enjoyments; and there are no such ties & unions by which the advantages of sin do hold us fixed and jointed to them, but the shake and tremble we should then be in, would loosen and dissolve them all, and make us uncling from them, if we may believe discourses that tell us such a sight is able to startle a man however he be fixed by his most close Devotions; for what the *Jews* were wont to say, *we shall die because we have seen an Angel of the Lord from Heaven,* most men do fear if they should see the *Spirit of a dead man from the Earth.* Indeed the affrights which men do usually conceive at the mere apprehension of such an Apparition, do probably arise from a surprise, in being minded hastily of such a state for which they are not then prepared so as they would wish or hope to be, to which they think that is a Call, for *we shall die* said the *Jews.*

But not to ask the reason of this now, but find the reason why our Rich Man thinks when *Moses and the Prophets* cannot make a man repent, such a *Ghost* should: We have it in *ver.* 28, they do but *discourse* to us, but one from the dead could *testify,* he could bear witness that it is so as they say, speak his own sight and knowledge, and therefore though *they hear not Moses and the Prophets, yet if one went unto them from the dead they will repent.* For

First, One from the Dead could testify that *when we die we do not cease to be;* and he would make appear that our departing hence is not annihilation, and so would dash the hopes of *Epicures;* such as I was, and I may fear they are; who as they live like Beasts do think to die so too: and who are *rational* in this alone that they desire to be but *Animal.* And all the rest of men whether worldly or sensual, that enclose their desires and enjoyments within this life, and above all the *Atheist* that dares not look beyond it, all these would be convinced by such an evidence. Indeed this would take away the main encouragement of all ungodliness, which upon little reasonings how thin soever, that there's no life after this does quicken and secure itself, *Wisd.* 2. and therefore every Sect of men that did prescribe Morality did teach an after life, nothing was more believed among the Heathen; Their Tribunal below, where three most severe Judges were appointed, meant the same thing with our *last Assize,* and their *Elizian fields* were but *Poetical Paradise,* their *Phlegethon,* River of Fire, was set to express our *stream of Brimstone flame:* Thus *Resurrection in fable made them virtuous;* the guess at it made *Socrates* die cheerful, and though his hopes had *faint* weak Principles they had *Heroic* almost *Martyr resolutions.*

And on the other side, of those that among them denied an after life, though we are told that *Epicurus* was a virtuous man, yet his Sect did give name to Vice; and is still the expression for it, and all that did espouse the Tenants of it, did the Vices too; the *Sadducees* among the *Jews* are called *Epicures,* not only for Opinions sake, because they did make *God a body,* and totally *denied his Providence,* as *Zakuth* says, but *Epicures* also for their *practice* sake; For they used to scoff at the *Pharisees* for afflicting themselves by Fasting and Austerities in this life, 〈 in non-Latin alphabet 〉 *when there is nothing at all of recompense for them in any life to come.* Yea and *Josephus* says of them *they were the worst of all Sects, living like savage Beasts towards one another, and uncourteous to their own Sect as to strangers; and this,* says he, *was but a natural effect of their Opinion, which wholly denied the Immortality of the Soul, and all Rewards and Punishments*

after this Life; which Principle one coming from the dead would rectify, and so contribute to Repentance. Especially if

Secondly, That one were *Lazarus,* if he that at the *Supper of the Lamb* sits next the *Father of the faithful,* and *the friend of God,* in one of the higher Seats of *Paradise,* in *Abraham's Bosom;* if he would go and speak his knowledge of the Pleasures of that Bosom which he tastes, and of the glories of that Place, and but compare them with the little gayeties of my Fathers House; show them the difference betwixt their *Structures* and *that Foundation whose builder and maker God is,* betwixt the entertainments of their riotous Palats, and the Festivals of the Blessed Trinity, then sure they would disrellish those, and catch at these, which do exceed them by a whole Infinity, and will out-live them an Eternity. And here should I attempt, what he would have had *Lazarus* perform, to dash out the blessedness of that place, making the *first draught* of them with notions of delight, not such as the Understanding cannot apprehend, but such as seize the heart with pleasure in this Life, and that give it the strongest agitations here; and sweetening that by those transcendencies which I could fill it up with, and should I *raise* it then with *shadow,* evince that reason, though it cannot fathom, can yet by sure Discourse conclude the greatness of those Glories, which I would leave for your expectations to loose themselves into; should I attempt all this I were an insolent undertaker. Yet were it very easy to describe them so as that viewing them with the things below, these would vanish in the comparison. And to do so much was the utmost that our Rich Man could design by sending *Lazarus,* who if he could have been believed might probably have done the work; for if *Faith* did but do what *Lazarus* did, *look into Abraham's Bosom,* were it but turned into a little *Vision,* and but as clear *an evidence of things not seen* as *eye-sight* hath of its temptations, had the *spiritual* Object but that advantage the *carnal* hath of being *present,* (now it is the work of *Faith* to give it that advantage) sure it would be impossible for the sensitive Objects, the pleasures or the Profits of this World, which ae so far inferior to the other in desireableness, and only make advantage of their being present, when the other is so far off, 'twould be impossible for them to gain our wills consent at any time; and therefore when those glories shall be present to the Soul, 'twill be impossible for any other Object to steal, or ravish, any way to engage one thought away from them: In Heaven they cannot wish to sin. Nay the flash alone of that glory fascinates the heart; *Peter, and James, and John,* saw but a *glimpse* of it, and that *transfigur'd* too, (only the other way that *Moses* and *Elias* were, for the glory suffered an *exinanition*) and they but wak'd into the sight of it, so that 'twas but an *apparition of Heaven;* and yet they never would have left the place which it once lightened, *Master it is good for us to be here,* let us go down no more, never converse with anything beneath *Mount Tabor, but let us build three Booths,* such *Tents* would be like that which *He* hath *spread,* and such *Booths* be some of the *many Mansions of his House, who spreadeth out the Heavens for a Tent* for himself to dwell in. But the truth is while men do only hear of Joys above, and have but thin neglected notions of them, and on the other side a sense of present profits, pleasures, honors which the World affords, they will not be affected with the future dry hopes of those as with all these in present, will nor have as effectual a taste of the *Supper of the Lamb,* as of their own *delicious daily fare,* nor be as much wrought upon by the Promises of being *Cloath'd upon* with the white Robe of *Immortality,* and by the mentions of a *Crown,* although of *Glory,* as

they are pleased with their own *Royal Purples,* they have much surer Conviction of the delights of present things, than of those far removed futurities; but now if *Lazarus* would go from *Abraham's Bosom,* he might Convince them from his own Experience, and then *they would Repent.* Especially

Thirdly, because *Lazarus hath seen me in my Torments,* and can give account of them, wherefore *I pray thee Father Abraham send him,* for if *such an one* went unto them from the Dead, one that could testify of this place, he would tell them such sad stories of my condition here, how in lieu of all my *sumptuous fare* I have nothing now but *gnashing of teeth, streams* indeed *of Brimstone,* and a *lake of fire,* but *everlasting fever of thirst* for my delicious intemperate Palate; my short-lived sins turned to eternal Agonies; sure this would prevail with them to cut off their sins by Repentance, before Death cut off their sin and them together; and so they might prevent the coming hither. And very probably it might have taken; for upon such Conviction 'tis hard not to resolve to change, for who is he that can resolve thus with himself, *well I will now content myself with everlasting Condemnation and this sin, for I see they are consequent, now this I cannot leave therefore let the other come;* they that were once affected with the apprehensions of the greatness and the certainty of that Damnation cannot resolve thus, and therefore we see fewer men adventure to transgress *Man's Law,* whose Punishment is near and most assured, than *God's Commandments.* And when their fears of the Lord's Judgments stare them in the face, they quickly tremble into the terrors and the agonies of Penitence. For who dares sin, and who does not repent upon his Death-bed? he sinks at the remembrance of his former draughts, when he does apprehend his next is like to be in the Infernal Lake, he hath the frost of the Grave on him when he but thinks of his lascivious heats, and does think too that his hot lustful Bed will turn him off straight into *Tophet:* And then if *Lazarus* could raise these apprehensions in them, *sure they would repent.* 'Tis plain these were the grounds our Rich Man built this his request upon, I do not lay them as infallible, I make no question but that men are able to defy their knowledge, and charge through their own belief to sin and to destruction; but commonly men do not lay things deep enough to their heart to be thoroughly convinced in earnest, and thus he believed; for had *Abraham* granted his desire, and *sent Lazarus* to *testify* the Glories he had tasted in himself, and the Torments he had seen their Brother in, all he could hope from this was but to make them more believe the one and other; therefore he thought for want of this they would miscarry, and this alone would do it; so that w• may conclude, that in the judgment of one that died without Repentance, having resisted all God's Methods, and knew upon what score he did it, and suffered the deserved pains of so doing; the reason why men do not repent, is because they are not sufficiently convinced of the next Life, and of its two Eternities of Joy and Torment, they do not credit them, but notwithstanding all that God hath done his truths want witnessing, for *if one went unto them from the Dead,* one that could *testify, they would Repent.*

I should now make reflections on this and ourselves together, and truly all this would bespatter foully such as go on in a Vice, for it does conclude concerning them that they do not believe God's Truths, but in the midst of their professions of Religion are Infidels; 'tis plain they are so in the aknowledgments of one of their own Tribe, who in the anguish of his

Torments does confess this of them from his own experience: But worse things will appear when we have seen that God hath done all this to us with more advantage than this man in Hell did think sufficient, or indeed desire; which was my next undertaking, and I shall manage it in the same order.

First, *If one went unto them from the dead,* says he, *they will Repent.* And now to answer that, *Christ is come from the dead;* an Article this is that made its way through all the Swords, and all the Racks, and torturing Engines that the powerful witty malice of a whole World could find out and execute: And shall it find its death among the softs and glories of its own victorious profession? when it was instant Ruin to ackowledg the belief of it, then Myriads ran into the flames, at once to own and to partake *Christ's Resurrection:* but now they that profess it are so well here in this Life, that in defiance of their own profession, they will not think there is another Life.

It is not out of Principle they doubt (as it were easy to demonstrate) but out of improbity; They have an aversion to severe Piety, and are uneasy under anything that does engage to it, and must therefore work themselves out; and here they storm; Unkind men to themselves! not only in imprudence, who adventure all upon such hazards; but in disparaging themselves, who being men of reason, and that set it up to such an height as to make it contend with God, and dispute out his Power of raising them again, yet can think such a reasoning Soul was given them for no other end but to procure for, and to animate the Organs of their sensuality. But this is dash'd if *Christ be risen,* because *His Resurrection did make Faith that he would Judge the World in Righteousness, on purpose to make them Repent;* Acts xvii, 20, 21. So that this his first expectation is most fully answered to us.

But Secondly, if *Lazarus* would go, one out of *Abraham's Bosom* then *they would Repent.* And hath there not a *greater* than *Lazarus* been with us? one not out of *Abraham*'s but *God's Bosom?* even the Son of his Bosom, one that himself prepared those Joys for them that would believe him and obey him: one that from all Eternity *enjoyed* them in the Bosom of the Divinity. And who could better reveal them to us than the Author and the God of them? who knew them more than he that did create them and possess them? Yea when this Son of God would be Incarnate and take Flesh, and was to carry it through all the Miseries that Sin deserved and God's Wrath could inflict, he thought these Joys encouragement enough to do it willingly, these Pleasures were worth Agonies which none but a God could suffer, *Heb.* xii. 2. Now sure he that prepared these Joys did understand them, and he that is the *Word of God* knew best how to reveal them too. And now how poor a wish was that of our Rich Man? Let *Lazarus* go tell them: why a *Person of the Trinity* hath told us; indeed how could God do more than come himself to reveal the truth of them, and himself die for them to reveal the greatness of them? Good God! that nobody could serve thy turn to tell us of the pleasures of thy Bosom but the Son of thy Bosom! that thou shouldst think it worth an Incarnation to reveal them, and we not think it worth a little Reformation to have them; that he should part with Blood and give his Life for those Joys, and we not be content to forsake a Custom, to give away the pleasures of a Lust, the neither pleasures nor profits of an Oath, the sick delights of an

Excess, nor the vexations of a Passion in exchange for them! what will *Hell* say to us when one there said, if *Lazarus will go they will repent?* If

Lazarus, Thirdly, one that saw me in *Hell,* and so can *testify* the Torments of this place, yet God hath out done this too. Our *Creed* will tell us who *descended into Hell,* and the *Psalmish* saying concerning him, *God should not leave his Soul in Hell.* S. *Austin* asks, *Quis ergo nisi infidelis negaverit fuisse Christum apud inferos?* 'Twere easy for me to produce enough besides that say so. *Clem. Alex, Origen, Hier. Greg. Naz. Fulgent. Euseb. Emissenus. Caesarius. Anastas. Jobius. Dam•scenus. Oecumenius, &c.* But because we are not agreed what he did there, I will take a surer *medium.* That no *Lazarus* can decipher the condition of a Sinner after the pleasures of his iniquity have left him to the recompenses of it, so well as *Christ* who not only did *prepare* the Plagues, and therefore can describe them, but also himself *bore* the pains, and found a few hours bearing them to be too heavy for him, is most evident. His *Agonies* will give you a relation beyond the skill of *Lazarus* that saw the Torments, or of *all* that *suffer* them. Look but into the *Garden,* and see if you do not behold there a more dismal Landshape than that which *Lazarus* had beyond the Gulf, and was desired to give account of? there you shall find Christ at the first approaches saying, *my Soul is exceeding sorrowful unto death,* Matth. xxvi. 38. As if the only apprehension of his sufferings had inflicted them, and he could not live under the thoughts of them: and then *he went a little farther and fell upon his face and prays, saying, O my Father if it be possible let this Cup pass from me.* And what was there in this Cup which so empoyson'd it as to make it dreadful to the Son of God? Oh 'tis the Sinners potion that he must swill to everlastingness, and when he was in this condition *there appeared an Angel from Heaven strengthening him,* Luke xxii. 43. yet *v.* the 44. we find him *still in an Agony.* Angels cannot comfort one that is sensible of the guilt of sin upon him; and *he prays more earnestly in* that same place, *Abha Father all things are possible with thee, take away this Cup from me.* He does not leave an Attribute unattempted, he does adore the *Majesty,* for he falls upon his Face and Prays: A Person of the Trinity prostrated in the dust to deprecate those pains; he woos him to it, *Abba Father,* canst thou deny thy well beloved, only begotten Son, thy Son that is thyself, when he comes to thee with such tender compellations of kindness? with words of so much bowels? *Abba Father:* he takes hold too of his *Omnipotence, all things are possible with thee;* and he does it with all the earnestness possible to such a Person: for saith St. *Luke* there, *he does it more earnestly, and his sweat was as it were great drops of Blood falling to the ground,* and what Agony is there in the Torment, when there is Agony in the deprecation of them? such a Passion could not be prayed against with earnestness enough, but that that very earnestness will prove a Passion: Yea and he *goes again the third time and prays the same words,* as if, if nothing else, importunity should prevail, and when we shall consider that the Person doing this is the Son of God, to whom nothing could be truly insupportable, yet that he should not be able to bear sin; the weight of that we see makes him cry out *My God, my God, why hast thou forsaken me?* as if God could forsake that Person in whom the Godhead was of his Person: Or indeed as if the condition did even separate between him and himself.

And now could any *from the dead* have given such a frighting account? is there not as much warning in this prospect, as if ourselves had tasted all of it? for is it not more that these Torments should be so terrible to him than that they should be insupportable to us? Blessed

Savior! if the first apprehensions did assault thee with such killing fury, can we resolve to stand the storm? if we do not resolve that, then if all this will not scare us, but notwithstanding all these fears we will have our delightful, yea and our tormenting sins, what other method will be able to recl•im us? *they that hear not Moses and the Prophets,* nor yet *Christ, neither will they be persuaded sure though any other come unto them from the dead.* And so I fall on my last part in these words.

If they hear not Moses and the Prophets neither will they be persuaded though one rose from the dead. Here the expression should be first taken notice of: For that is changed, it should go regularly thus, as in the proposal, *Nay Father Abraham, but if one went unto them from the dead they will repent,* so in his answer, *if they repent not for Moses and the Prophets, neither will they repent though one rose from the dead.* But here 'tis otherwise; as if to *repent* and be *persuaded,* yea and to *hear Moses and the Prophets* were the same things. And if it were our Age had got a fair pretence for bringing all Religion to the *Ear;* but sure Repentance costs the *eyes* and heart more than it does that part, and yet the Scripture useth oft the like expression: So in 1 *Tim.* iv. 16. it is said of *Timothy,* that *by continuing in his Doctrine he should save them that hear him.* So also 1 *Cor.* xv. 2. *by which ye are saved if ye keep in memory the things which I have Preach'd unto you.* 'Tis pity when the *Ear* and *Memory* are so privilege'd, that the *Tongue* hath not the like advantage; but *not everyone that saith Lord, Lord, shall enter into the Kingdom of Heaven;* yet to *know* hath as great, for *this is Life eternal to know thee the only true God and Jesus Christ whom thou hast sent,* John xvii. 3. Which Life Eternal, and the being saved, or justified, we may not think are so attributed to these, as if to *hear,* or to *remember,* or to be *persuaded,* that is to *believe* or *know,* any or all of these alone, shall be rewarded so; or that these necessarily do produce all the rest that is necessary to attain those ends: But only that it is so reasonable that they should produce them, that the Scripture does presume they will; and therefore affirms, *He that says he knows God and keeps not his Commandments is a Lyar. 1 John* ii. 4. *and he that sinneth hath not seen him neither known him, 1 Joh.* iii. 6. Nor *heard* of him it seems by the Text here: For it is so irrational that they who have had notice of the advantages of serving God, and the sad issues of Iniquity, should not reform; that the Scripture does not suppose them guilty of it, but does choose to word it thus, *they hear not:* A sharp rebuke for them all whose Religion is much hearing without doing; the men whose *Soul* dwells in their *Ear,* and that dwells by the *Pulpit,* that these should be adjudged as men that *never heard;* and so they shall in every respect indeed, but in the innocence of not having heard, that they do hear so much shall aggravate their Sentence: and yet their Crime is that *they hear not Moses and the Prophets,* and then *neither will they be persuaded though one rose from the dead.*

Where I note Secondly, that our Savior does not intend here to commit *Prophecy* and *Miracles,* and set them one against the other, to show which were most efficacious in begetting Faith: for Predictions being God's exerting of his *Omniscience,* as *raising from dead* is the exerting of his *Omnipotence,* the one a miracle of *Knowledge,* as the other is of *Power, Prophecy* therefore is not to be opposed to *Miracle,* because it works merely as one; indeed it is a miracle in *Expectation,* or at *distance,* and the other *present:* Nor are they to be made to vie, since both conspire, and both are best in different cases: Besides our Savior is not talking here of *begetting Faith,* but *making men repent,* and the whole meaning of the words is briefly this. Thy

Brethren being *Jews* have *Moses and the Prophets,* those contain all the *motives of Repentance,* God's *Commands,* his *Promises,* and *Threats;* even *Heaven* and *Hell* as themselves confess, all these have been confirmed already by great Miracles, and as such have been long since received by the whole *Jewish* Church, with so immovable an Opinion of the truth of them, that there needs no new Miracle to give accession of credit to them. And then what can one coming from the dead persuade? new motives he can bring them none; Man's nature is not capable of any other kinds, for he can act but from his *affections,* or his *Reason;* all which are baited to the height by those *motives* they have; the Understanding and the Appetite whether it *love,* or *hate,* or *hope,* or *fear,* (which set on work whatever we perform) all these I say *Heaven* and *Hell* are Object for even to the utmost possibility of motion; If he can bring no new ones, those they have when they are once truly believed then they have all the vigor they can have; *belief being the application of those active motives to their work,* but all the *strength* to act being in those *motives themselves; all* I mean in opposition to the *miracle.* I know that there are other strengths of *Grace,* but those do help as well the Miracle as Motive; those have influence on the believing too, by their *exciting* and *assisting:* (But this strength which may be common to both is not to be considered when one vies with the other:) What therefore shall he go for who can give no new motives nor strength to those they have? If any should not be confirmed enough in that which *Moses and the Prophets say,* how shall they be convinced that this Ghost is of more credit than they were? but if he should be so far heeded, as to add new Confirmation to them, yet if improbity hath been able to dead the force of the activity of all that *Moses* says, although acknowledged, with that veneration which the *Jews* receive *Moses* with, *whose credit* they themselves do say *no Miracle can be wrought so great as to be able to add to, or diminish from:* why then that same improbity within a while will with more ease work off the force of this new Confirmation, so that it will be vain. Indeed 'tis possible that the surprise of such a Miracle just as any other sudden and amazing accident may make a man consider, what though he did afore believe, yet he did not *mind* nor *lay to heart;* yet when the astonishment of that is over, the motives then are left to their own strength, and can work only by their own activity, which we see hath been able to do nothing; so that a Miracle at most can be but a *more awful remembrancer.*

Now sure to bring this to ourselves, we want none such, nor do they prove much useful: Occasions of astonishment and such *fatal remembrancers* have come and taken up their habitation in our Land, and make approaches towards, hover over every place. *Long Bills of mortality,* and *sad knells,* and *dreadful passing bells,* these are all *messengers from the dead,* that come posting to us swift as *God's Arrows:* And one would think we should take notice of their message, hear them when they pass so near us, when they seem to call out to ourselves, *when a thousand do fall besides us, and ten thousand at our right hand;* wherefore should not *an Army of such Carcasses* become as moving as one *Ghost?* should *Lazarus* come forth with all *his sores,* they would not be so terrible as these *carbuncles* and *ulcers of the Plague:* And the *destroying Angel* out of *Heaven* with his Sword drawn, one would expect, should be as efficacious as a *Preacher out of Abraham's Bosom.* And yet men do not seem to hearken anymore to these than they do to us, when we either Preach, or which they think much less, when we read Scripture to them, that is, when *they hear Moses and the Prophets.* Men have the

same security as to their sins which they had in the freest times, whatever fears possess them, they are not the fears of God, *those that make men depart from evil,* none of those that fright into Repentance; we have no Religious cares upon us now more than at other times, but Vice as if that also had a Sanctuary under *the Lord's wings,* and might retire *under his feathers to be safe,* dreads no *Terrors of the Night,* nor *Arrows of the Day,* but walks as open and as unconcerned as ever. And now should we behold a mad man on his deathbed spending his only one remaining minute in execrations; the paleness of a shroud upon his face, but Blood and crimson Sins upon his tongue; the frost of the Grave over all his parts, but a lascivious heat in his discourse; in fine, one that had nothing left alive of him but his Iniquity; would not an horror seize you at that sight? and the same frost possess you but to hear him? and yet his madness is his excuse, and his disease his Innocence. Should we see one that had no other madness, no other sickness but his sin do thus, would it not be more horrid? and is it not the same to see a Nation as it were upon its Death-bed, visited with all the treasures of God's Plagues, his tokens on it, and every place and man in fearful expectations, and yet no allay of Vice? Wickedness as outrageous as ever? while it is thus, with what face can we beg of God to *keep from us this Plague and grievous sickness?* when we do only mean to make this use of such indulgence, to cherish another Plague in our own hearts? What can we say to prove it would not be a mercy to us to be suddenly cut off, even in the midst of our iniquity? when by our going on in sin in the midst of Destruction, we make appear if he should let us live, yet we would only live to finish our iniquities: And longer time would have no other use but to fill up a greater measure of sin. What answer do we make to all these Messengers of Death that come so thick about us? what do we that may justify God's care in sending us so many warnings? But 'tis no Wonder if the only neighbourhood of Death have not been able to prevail upon us; have you not seen one whom his own iniquity, or God's immediate Hand, hath by a Sickness, or by some sad Accident cast to the very brink of Death, so as the Grave seemed to begin to take possession of him? and all his hopes sickned and di'd? so that recovery from that condition may be well, as 'tis in Scripture often called a Rising? have you not seen him in that state, when he supposed that sinning was now done with him, and the next thing was Judgment, when God's Tribunal seemed to be within his view, and Hell to gape for him as wide as the Grave, both opening to receive their parts of him at the same time, and himself ready to divide himself into those two sad Habitations? With what effectual Sermon will he then Preach to himself against his sins? and that you may be sure shall work upon him; he instantly resolves against his Vices, he will not carry them along with him out of this Life, but cast them off as too sad dangerous Company, nor yet if God shall lend him life will he retain them, but it shall be a New Life which he will lead: And yet when God hath raised him up, after a while he returns to his Vomit, his Sins recover with his Body▪ he owes his Innocence but to his Weakness, nor is it more long-lived; his holy purposes decay as his strength grows, and die as soon as settled health does come: And he who never would commit the Sin again when he was Dying, mends into it again: And then what hopes is there in this mistaken Method? when we see men come themselves from the Deadunto themselves, yet cannot make themselves Repent. But if we are not all concerned in this, take a more spreading and more visible experiment. If ever one came from the Dead, this *Church* and *State* came thence: And by as great a Miracle of *Resurrection.* But where is the

Repentance such a Miracle may have flattered our Expectations with, as I am confident the resolutions of it did in that sad dying state? are not some men as violent in those *wicked practices* that *merited* our former Ruin? and others in those cursed *Principles* that did *inflict* it, as they ever were? 'tis said by many that *have evil will at Zion* (and it is our concern to take a care they speak not truth) that in the Church some that are risen up again have still the *silence of the Grave upon them,* and are as dumb, as if their mouth were yet full of their monument Earth: And yet as if it were not full of Earth, nor had been satisfied with it in the Sepulcher, they gape still like the Grave that never can be satisfied. And we see others who as if this Resurrection were but a start out of a sleep, or lucid interval of former madness, have their hands ready not only to tear off the hair, the unessential accessory beauties of the Body of the Church and State, but to scratch the Face, pull out the Eyes, and tear open those Wounds which their last fit of Fury did inflict, so to let life out again. And as for the Community of the Nation, 'tis true we are as it were risen from the Grave, but have we not brought up with us the Plague sores? are not the Spots upon us still? the Venom, Ulcer, and infection about us? Yea more contracted Stench and Putrefaction? such as Death and the Grave do add? and coming from the dead we will not yet part with these, but dress ourselves in those infected and defiled grave-clothes, and *rise into corruption,* and so confute God's Method of a Resurrection. 'Twere happier if we would so far confute the Text, that coming ourselves from the dead, we would renounce communion with all Deaths adherencies; begin the *incorruptible,* which shall be consummated when we shall rise again a Church triumphant: when *Death shall be swallowed up in Victory,* and neither *Sin* nor *Repentance* shall be anymore, but Holiness, and Life, and Glory too shall be Immortal and unchangeable.

To Which, *&c.*

The Twelfth SERMON, Preached at CHRIST-CHURCH IN OXFORD, Decemb. 31. 1665.

LUKE II. part of the 34. verse.

Behold this Child is set for the Fall and Rising again of many in Israel, and for a sign which shall be spoken against.

AND Simeon Blessed them, and said, &c. A *Benediction* sure of a most strange importance: If to bring forth one that is to be a large Destruction, if to be delivered of a Child that must be for the *Fall of many,* and the killing of the Mothers self, be *blessed;* if Swords and Ruins be Comforts, then my Text is full of these: But if this be to *Bless,* what is it to *forespeak* and *abode ill?* Yet however ominous and fatal the words are, they give us the *event* and the *design* too of the Blessed Incarnation of the Son of God, the Child of this Text and of this Season: A short view of God's *Counsel* in it; and the *Effects* of it. The *Effects* in these Particulars.

1. This Child is for the Fall of many.

2. For the Rising again of many.

3. For a Sign: *With the quality of that sign; he* is for a sign that shall be spoken against.

2. The *Counsel* and *Design* of this is signified in the word here 〈in non-Latin alphabet〉: he is *set,* and preordain'd to be all this.

First of the first Effect, *This Child is for the Fall of many.*

And here I shall but only name that way whereby many men set this Child for their own Fall, while they make his holy Time to be but a more solemn opportunity of ••••ing: We know many celebrate this great Festival with Surfeits and Excesses, the usual appendages of Feasting, Oath• and Curses the ingredients of Gaming; Dalliance and Lasciviousness the attendants of Sporting; of all which this seems as it were the *Anniversary,* a set time for their return. Thus indeed the *Israelites* did solemnize the Birth of their *Idol-Calf, They sate down to Eat and Drink, and rose up to Play.* And must we celebrate *this Child* too like that *Calf,* because he was born among *Brutes?* And must his Votaries also be of the *Herd?* And he live and be worshipped always in a *Stable?* Because *God* became *Man,* must *Men* therefore become *Beasts?* Is it fit to honor that Child with Iniquity and Looseness, that did come into the World upon designs of Holiness, to settle a most strict Religion? Nothing can be more incongruous than this; and certainly there is nothing of God's Counsel in it. But to you whose time seems nothing else but a constant Festival, always hath the Leisure, and the Plenties, and the Sports of one, who as to these things keep a *Christmas* all your life, this Season as it does not seem to challenge those things to itself peculiarly, so I shall not now insist on them; but proceed to those ways by which *Simeon* did Prophecy, *This Child would be for the fall of many in Israel.* And they are three,

1. *This Child* whom I but now declared *God had prepared to be the Glory of his People Israel,* yet his Birth was so inglorious, and his Life answerable to it shall be so mean and poor, and his Death so full of shame and curse, that these shall prove a *scandal* to his People, who shall be *offended* at them; and being prepossess'd with prejudices of a Pompous Royal *Messiah,* they will not believe in this, but reject a Savior that comes upon those disadvantages, which will therefore prove occasions of falling to them.

That is was so is expressly said,*Behold, I lay in Zion a Chief Corner-stone, a stone of stumbling, and a Rock of offense.* And that it was so upon this account is clear, the Great ones cry out of him, *This fellow we know not whence he is:* They that seemed to know whence did upbraid him with it,*Is not this the Carpenter?* And therefore with a deal of scorn they question, *Do any of the Rulers or the Pharisees believe in him?* Yea Christ himself knew this would be so great a Scandal, that in the 11. *Chapter* of S. *Matthew,* in the close of many Miracles which he wrought on purpose to demonstrate he was the *Messiah,* he adds *verse. 6. and blessed is he that shall not be offended in me.* As if he thought his mean condition would prove a greater argument against him than his mighty Works were for him: And it were a vaster Prodigy to see the *Savior* of the World, the promised *Messiah,* poor and abject; than to see one *cure the Blind,* and *heal the Lame,* and *raise the Dead;* and they might think they had a stranger Miracle to confirm their unbelief, than any he would work to make them believe in him.

And really, that the Kingdom of the *Messiah,* which the *Prophets* did express in terms as high as their own Extasies and Raptures, in transported words, as if it vied with God's Dominion,

both for extent and for duration, should prove at last an Empire only over *twelve poor Fishermen and Publicans,* and one of them a *Traitor* too: And that *He* that was born this *King,* should be born in a *Stable;* while he lived that he should not have an *hole to put his Head in,* nor his *Corps* in when he *died,* but his *Grave* too must be *Charity;* this would startle any that did wait for the *Redemption of Israel* in those glorious expresses which the Prophets trac'd it out in. To you indeed that are Votaries to *this Child,* are confirmed Christians, these seeming disadvantages can give no prejudice: However mean and abject his condition were, that cannot make you to despise him, who from that must needs reflect how dear you were to God, when for your sakes merely he became so mean an abject.*He became poor,* saith S. *Paul, that you through his poverty might be made rich:* He was made the *Child of Man,* that you might be made *Sons of God;* it was to pay the price of your Redemption that he so *emptied himself;* thus he valued you; and men do not despise merely *because,* and *by those measures* that, they are esteemed, these are not the returns of love; its passionate, obliging, ravishing effects do not use to be thus requited; this his great descent cannot occasion your fall, who know he descended only to assume you up to glory. But 'tis worth inquiry, why, since it was certain that for this *this Child* should be *the fall of Israel,* that for this they would reject him; and the meanness of his condition would prove an unremovable obstruction to their belief, as it is to this day; Why yet he would choose to be born in a condition so in the utmost extreme to his own nature, so all contradiction to his Divinity, and so seemingly opposite to the very end of his coming.

The *Jew* indeed will find no excuse for his Infidelity from this condition: For whatever that were, yet those *Miracles* that made the *Devils* to *confess* him, brought conviction enough to make *Jews inexcusable.* And it was obvious to observe, that He who *fed five thousand with five Loaves and two Fishes,* till they left more than was set before them, needed not to be in a condition of want or meanness, if it were not otherwise more needful he should not abound. God, that when *he brought this first begotten Son into the World,* said,*Let all the Angels of God worship him,* might have put him into an estate which all Mankind most readily would have done homage to: As easily have dress'd his *Person* with a *blaze* of *Pomp* and *Splendor,* as his *Birthday* with a *Star;* if there had not been necessity it should be otherwise. And such there was. For *when the fullness* both of *Time* and *Iniquity was come,* when Vice could grow no further, but did even cry for Reformation, and when the Doctrine that must come to give the Rules of this Reformation, was not only to wage War with *Flesh* and *Blood,* with those desires which *Constitution* gives, but which *perpetual universal Custom* had confirmed; and which their God's also, as well as Inclinations did contribute to; which their *Original sin,* and their *Religion* equally •omented; for *Vice* was then the *Worship* of the World, *Sins* had their *Temples, Theft* its *Deity,* and *Drunkenness* its *God, Adultery* had *many,* and to *prostitute their bodies* was most *•acred,* and their very *Altar-fires* did kindle these soul heats, whence Uncleanness' is so often called *Idolatry* in Scripture: And besides all this, when all the *Philosophy,* and all the power of the World were engaged in the belief and practice of this, and resolved with all their wit and force to keep it so. When it was thus, the Doctrine that must come to oppose, control, reform all this, must come either armed with *Fire* and *Sword,* design to settle itself by *Conquest,* or come in a way of *Meekness* and of *suffering:* The first of these *Religion* cannot possibly design,

because it cannot aim to settle that by *violence,* which cannot be *forced;* and where 'tis *force,* is not *Religion.* One may as well invade, and hope to get a Conquest over *thoughts,* and put a *Mind* in *Chains,* and *force* a man to *will against his will.* All such motives are incompetent to demonstrate Doctrines, for however successful their force proves, yet it cannot prove the Doctrines true; for by that Argument is proves that Religion that it *settles* true, it proves that which it destroys was true before, while it prevailed and had the Power. Had *this Child* come so, he had only given such a testimony to the truth of *Christianity,* as *Heathenism* had before, and *Turcism* hath since: He might indeed, have drowned the wicked World again in another Deluge of their own Blood: But sure, never had reformed it thus. Therefore that Religion, that must oppose the Customs and the Powers of the World, upon Principles of Reason and Religion, must do it by *Innocence* and *Patience,* by *doing good,* (and which was necessary, then by consequence as the World stood,) by *suffering evil:* parting with all, not only the Advantages but the Necessaries of this life, and life itself too, where they stood in competition, and were inconsistent with men's duties, and their expectations: And by this means they must show the World that their Religion did *bring in a better hope* than that, which all the profits, pleasures, glories of this World can entertain and slatter.

Thus they did, and thus they did prevail. For the first Ages of the Church, were but so many Centuries of Men, that entertained Christianity with the Contempt of the World, and Life itself. They knew that to put themselves into *Christ*'s Service and Religion, was the same thing as to set themselves aside for spoil and Rapine, dedicate themselves to Poverty and Scorn, to Racks, and Tortutes, and to Butchery itself. Yet they entered into it; did not only renounce the Pomps and Vanities of the World in their Baptism, when they were new born to God; quench their affections to them in those waters; but renounced them even to the death; drowned their affections to them in their own heart blood: ran from the World into flames, and fled faster from the satisfactions and delights of Earth, than those flames mounted to their own Element and Sphere: In fine, they became *Christians* so, as if they had been *Candidates of death,* and only made themselves *Apprentises of Martyrdom.* Now if it were not possible it should be otherwise than thus, as the World stood, then it was necessary that the *Captain of Salvation* should lead on, go before this *noble Army of Martyrs;* if it were necessary that they must *leave all who followed him;* then it was not possible that he should be here in a state of Plenty, Splendor, and Magnificence; but of Poverty, and Meanness; giving an Example to his followers, whose condition could not but be such. To give which Example was, it seems, of more necessity, than by being born in Royal Purple, to prevent the *fall of many in Israel,* who for his condition despised him.

I am not so vain as to hope to persuade any from this great Example here to be in love with Poverty, and with a low condition, by telling them this Birth hath consecrated meanness, that we must not scorn those things in which our *God* did choose to be install'd; that *Humility* is, it seems, the proper dress for *Divinity* to show itself in. But when we consider, if this Child had been born in a condition of Wealth and Greatness, the whole Nation of the *Jews* would have received him; whereas that he chose proved an occasion of *falling* to them: Yet that God should think it much more necessary to give us an Example of Humility and Poverty below expression; then it was necessary that that whole Nation should believe on him. When of all

the Virgins of that People, which God had to choose one out to *overshadow,* and impregnate with the *Son of God,* he chose one of the *meanest,* (for *he hath regarded the low estate of his Handmaiden,* said she,) and one of the poorest too, for she had not a *Lamb* to *offer,* but was *purified, in formâ pauperis.* When he would reveal this *Birth* also, that was to be *the joy of the whole Earth,* he did it to none of that Nation, but a few *poor Shepherds,* who were laboring with midnight-watches over their Flocks; none of all the great Ones, that were then at ease, and lay in softs, was thought worthy to have notice of it: Lastly, when the Angels make that *poverty* a sign to know the *Savior* by. *This shall be a sign unto you, You shall •ind the Babe wrap'd in swaddling clothes, and laid in a Manger:* As if the *Manger* were sufficient testimony to the *Christ,* and this great meanness were an evidence 'twas the *Messiah:* From all these together, we may easily discover what the *temper* is of *Christianity.* You see here the *Institution* of your Order: the *First born* of the Sons of God, born but to *such* an *Estate.* And what is so original to the Religion, what was *born* and *bred* with it, cannot easily be divided from it.*Generatio Christi generatio populi Christiani, natalis Capitis, natalis Corporis.* The Body and the Head have the same kind of Birth, and to that which *Christ* is born to, *Christianity* itself is born. Neither can it ever otherwise be entertained in the heart of any man, but with *poverty of spirit,* with neglect of all the *scorns* and the *Calamities,* yea, and all the *gaudy glories* of this World, with that *unconcernedness* for it, that *indifference* and simple *innocence* that is in *Children. He that receiveth not the Kingdom of Heaven as a little Child, cannot enter thereinto,* saith Christ: True indeed, when the Son of God must become *a little Child,* that he may *open the Kingdom of Heaven to Believers.* Would you see what Humility and lowliness becomes a Christian? see the *God* of Christians on his *Royal Birth-day.* A *Person of the Trinity,* that he may take upon him our Religion, takes upon him *the form of a Servant;* and *He* that was *equal with God,* must *make himself of no Reputation,* if he mean to settle and be the Example of our Profession. And then, when will our high spirits, those that value an hu•• of Reputation more than their own Souls, and set it above God himself, when will these become Christian? Is there anymore uncouth or detestable thing in the whole World, than to see the *great Lord of Heaven* become a *little one,* and *Man* that's less than nothing *magnify* himself? to see Divinity *empty itself,* and him that is a Worm, swell and be puffed up? to see the *Son of God* descend from Heaven, and the *Sons of Earth* climbing on heaps of Wealth, which they pile up, as the old Giants did Hills upon Hills, as if they would invade that throne which he came down from? and as if *they* also were *set for the fall of many,* throwing everybody down that but stands near them, either in their way or prospect? Would you see how little value all those interests that recommend this World, are of to Christians? see the Founder of them choose the opposite extreme: Not only to discover to us that these are no accessions to felicity▪ *This Child* was the *Son of God* without them: But to let us see that we must make the same choice too, when ever any of those interests affront a Duty, or solicit a good Conscience; whensoever indeed they are not reconcilable with *Innocence, Sincerity,* and *Ingenuity.* It was the want of this disposition and temper that did make the *Jews* reject our Savior. They could not endure to think of a Religion that would not promise them to *fill their basket,* and to *set them high above all Nations of the Earth,* and whose appearance was not great and splendid, but looked thin and maigre, and whose *Principles* and *Promises* showed like the *Curses* of their Law, *called for sufferings,* and did

promise persecution; therefore they rejected him that brought it, and so *this Child was for the fall of many in Israel.*

2. *This Child is for the fall of many* by the *holiness* of his *Religion:* while the strictness of the Doctrine which he brings, by reason of men's great propensions to wickedness, and their inability to resolve against their Vices, will make them set themselves against it, both by word and Deed: For they will contradict and speak ill of, yea, they will openly renounce, and fall away from it and him.

1. For that reason they will *contradict, speak ill* of him and of his Doctrines: This is said expressly in the last words of my Text, *He is for a sign that shall be spoken against;* that is, *that very holiness both of his Life and Doctrine, that shall make him signal, it shall make him be derided and blasphemed.* As if his being a 〈 in non-Latin alphabet 〉 for an *Ensign lifted up, a Standard* for all Nations, were not for them to *betake themselves to,* but to level all their batteries against. Accordingly we find they called him *Beelzebub,* because *he cast out Devils.* And all this was foretold? For although he were *fairer than the Children of men,* Psalm xlv. Yet *Isai.* liii. It is said, *He hath no form nor comeliness, when we shall see him, there is no beauty in him, that we should desire him, he is despised and rejected of men.* Surely because his *holiness* did cloud and darken all his Graces. *Devotion* in a Countenance does writh and discompose it, prints Deformity upon it; and Eyes lifted up with ardency, look as bad as eyes distorted, set awry. Nay *Majesty* when it was most severe and pious, never yet could guard Religion from these *scorns. David,* that great and holy King, says of himself, *I wept and chastened myself with fasting, and that was turned to my reproof;* as if Repentance were among his Crimes, and he must be Corrected for his Discipline. *I put on Sackcloth also, and they jested upon me, they that sate in the gate spake against me, and the Drunkards made songs upon me.* Sure these jolly men are not companions to those Angels,*in whose presence there is joy over one sinner that repenteth;* that his Virtue should be a *rejoicing,* and a *song* to them too: Certainly the penitent man's tears do not fill their Chearful bowls, nor his groans make those Airs which they set their drunken Catches to. But that we may be sure it never will be otherwise, S. *Peter* tells us, *That in the last days there shall come scoffers, walking after their own lusts.* Now the men of our days have the luck to obey Scripture thus far as to make that Prophecy to come to pass; for those *scoffers* are come in *power and great glory.* The Psalmist tells us of a *Chair of Scorners,* as if these were the only men that speak *ex cathedra:* And sure *scoffs* and *taunts* at *Religion* are the only things that may be talked with *confidence, aloud:* They imprint an Authority on what is said, and conversations that are most insipid on all other scores, get account as they come up towards this practice: Hence they *gain degrees; commence ingenious* as they border on these Atheistical and irreligious Blasphemies; and when it is pure *scorn,* then it is in the Chair.

But it stays not there; For Secondly, Upon the same account of strictness of Religion, men will fall off from, and openly renounce both Christ and his Religion. This is that our Savior himself found, *Light,* saith he,*is come into the World, and men loved Darkness rather than the Light, because their deeds were evil.* And he said of the *Pharisees, They repented not that they might believe,* as knowing it impossible that they could venture to believe that Doctrine which condemned those courses that they would not repent of.

And if I should affirm, that it is nothing else but men's unwillingness to be obliged to those things, which if there be a *God,* and a *Religion* which this *Child* was set to institute, they must account themselves obliged to; nothing else I say but this, which makes them so *unwilling to believe a God or Christ;* yea, openly renounce them both, and their Religion; I should have for proof of this, not only the late instance of a Nation in the *Indies;* which, by institution of the *Portugals,* was easily persuaded to embrace the Christian Creed, and was Baptized into our Faith; but when they were required to lead their lives according to Christ's Precepts, and renounce their *Heathen Licences,* they chose rather to renounce their *Creed* and *Savior,* and returned instantly to their indulgent *Heathenism.* But to this experience, give me leave to add this Reason, that it is not the Difficulty of the *Mysteries of Faith,* and their being above our Comprehension, which makes them not to be received; because there are as great difficulties in things that we are certain of. For in the very *Sphere* of *Reason,* within the lines and measures of their own *Infallibility,* in things of which she does assure herself by *Diagrams* and *sense,* yet she is as much amazed, as at those Objects in the highest and remotest Regions of *Faith;* and *Mathematics* hath her *Paradoxes* that stand in as great danger of a contradiction as any of *Religions* Mysteries; while Reason cannot cape what she demonstrates, but is to seek how those things can be possible which she proves most *certain;* and they are *incomprehensible* to her, even when they are most evident: And then sure if we can think there is a *God,* we must needs think *He can* do things which we cannot comprehend, when it is plain our Reason cannot comprehend what she herself does find out and create. It is not therefore contradiction to *Reason,* but to *Appetite,* that makes things of *Religion* so *incredible;* which I thus demonstrate to the *Atheist.*

Those very difficulties, to avoid which he *denies* a *God;* to wit, *Those of an Eternal Being that is of himself;* those very things he *must* and *does acknowledge* in the being of the *World,* if that either be it *self* Eternal (as the *Atheist* of the *Peripatetick* Tribe will have it) or else if its *atoms,* out of which it was concreted, were: (as those of *Epicurus* herd assert.) In a word, if they say the *World* or its *materials* were made, they grant a *God* that made it; If they say they were *not made,* they assert then an *Eternal Being of itself;* that is, they allow those difficulties for which they pretend to *deny a God.*

There being therefore the same difficulties, (Greater I could prove them, from the diverse natures of corporeal and spiritual beings; for we are sure, in *bodies* that are still in *motion,* and so subject to *succession,* those things are impossible; but if there be a *Being* that is *not in motion,* and by consequence, not subject to the *laws* of *our time,* all these knots untie themselves, those difficulties vanish and have no place: But to say no more than I have shown, *there being the same Difficulties* in the *Atheist's Hypothesis* as in the *other,* 'tis apparent, not the *difficulties* of *belief,* but *practice,* make him fix upon his own against the *common notions* of the World. So that 'tis not his *understanding,* but his *Appetite* frames his *hypothesis;* and without figure, 'tis his *Will* that he believes with. And it is most evident, that because men do not love the Precepts of Religion, would not have them be their *duty,* therefore they would have the *Doctrines* of it not be *truths;* and in this they are the Disciples only of their Lusts, and because they cannot resolve to be otherwise, therefore they resolve not to be

Christ's Disciples, but reject him for his holy Doctrines sake: And so *this Child is for the fall of many.*

But it were strange if upon this account, Christ should be for the fall of any of us; who have learned a trick to reconcile his *severe Doctines* and our *Sins* together. Where Vice most abounds, though it be willful, and men persevere in it, they are so far from finding any reason to *fall off from him,* or from his *Gospel* for this, that they therefore take the *faster hold of it,* rely upon Him with the *bolder, stronger confidence.* As if good old *Simeon* were mistaken, when he thought, because men would not leave those sins which Christ so threatened, therefore they would leave him: Because they could not bear those his hard sayings, to *pull our* the *lust* and the *Eye too; cast away the treasures of unrighteousness,* and the *right hand* that receives them also; therefore they would cast off him: For, for this reason they betake themselves to him more eagerly, devolve and cast themselves upon him with assurance. 'Tis possible indeed that the new Christian'd *Indians* might believe themselves obliged to lead their lives according to the Vow that they had made in Baptism, knew not how to live a contradiction, to be *Christian Pagans;* therefore they thought it absolutely necessary to renounce the one; and to reject *Christ and his strict Religion was easier* they thought. Our Savior also might suppose, that when he brought *Light* into the World, men would not receive that *Light,* because their deeds were evil: But our modern wickednesses that are of the true Eagle kind, are educated, bred up to *endure,* and to *defy* the Light: Our deeds of Night have learned to face both Sun and Men, yea and face the *Sun of Righteousness,* and the *light* of those *flames that are to receive them.* Our Savior told the *Pharisees* indeed, *that they repented not, that they might believe;* for thinking it impossible they could assent to what he did affirm, except they would consent to what he did Command, He therefore thought they were not abel to believe, because they would not purpose to amend. But there is nothing difficult in this to us, who at the same time, are so perfectly resolved that every threat of Gospel is so *Divine truth,* as that we assure ourselves, that we could be content to *die Martyrs* to the truth of them, rather than enounce one little of them; yet even then are *Martyrs* to those *Lusts* and *Passions* which those Threats belong to: Who, at once, believe this Book of God, that says, *except ye repent ye shall all perish;* and believe also, that notwithstanding we do not Repent, yet by *Believing* we shall *scape;* not perish, but be saved. And is not this directly to believe ourselves into *Damnation?* the *third* and the *geat fall,* which *this Child is set for.*

3. *This Child is for the fall of many,* to wit, of all those who on these, or any other grounds do *not believe in,* or do *not obey him;* who shall *not obey him:* who shall therefore *fall into Eternal Ruin.*

this our Savior does affirm, S. *John* iii. 19. *This is the Condemnation that Light came into the World,* &c. This does aggravate the guilt, and Sentence. We were fallen before indeed in *Adam:* And I dare not undertake to be so learned to say *whether;* to determine with some *men* that was but a fall form *Paradise* into the *Grave,* and we were forfeit to *Death only:* But I may adventure to affirm, that in the *second Adam,* Sinners finally impenitent shall fall much farther than we did in the *first Adam:* Now their *pit* shall have *no bottom,* but *this light that came to lighten them,* shall be to them *consuming fire and everlasting burnings.* And all reason in

the world. For, upon that fall of ours in *Adam,* help was offered us: an easy way not only to repair those ruins, but to better infinitely that estate which we were fallen from; and a way that cost God dear to purchase; cost him, not this *Incarnation* only, but the *Death and Passion of his Son,* and divers other blessed methods of Salvation: Now if we *refuse* the mercy of all this, and scorn these miracles of condescending goodness, and defy those methods, that he makes use of to raise us form our Fall, it is apparent we provoke and *choose deeper ruin;* this refusal hath in it such desperate malignity, as to poison this great mercy of the *Incarnation,* and all the rest. 'Tis but a small thing to say, that they who *Stumble at this Rock of their Salvation,* spurning at it by their willful disobedience, that these make an infinite mass of loving-kindness to be lost upon them, so as that *Salvation cannot save them;* for alas *Salvation ruins* them the *deeper,* and *this Child is for their fall.* The condition they were forfeit to before by reason of their breach of the first *Covenant* was advantage, comfortable in comparison of that which Christ does put them in: *This is the Condemnation,* that he came into the World; And it had been infinitely better for them, that *this Child too had never been born.* The unreformed have the least reason in the world to solemnize this Festival, they do but cecebrate the *birth of thie own Ruin:* bow down, and do reverence to their *Fall:* Had it not been for this, they had not gone to so severe an Hell. So that they do but entertain the great occasion of their greater Condemnation. Such it proves to them, and that it might be so, *He was fore-ordained for it:* 〈 in non-Latin alphabet 〉 ▪ *This Child is set for the fall of many,* which does lead me to *God's Counsel in all this:* My next Part.

This Child is set for the fall of many, even *by God's direct appointment;* for saith *Grotius, Accedo its qui putant non nudum eventum sed & consilium Dei significari. I am of their opinion, who understand not the success alone, but the design of this Childs coming, and God's Counsel in it is intended here.* And without disputing of God's *antecedent* Will, and *consequent,* this is safely said: God designed this Child should be such an one, that they who had no inclinations for *Virtue,* would not entertain the *love* of it, but counted it a *mean pedantick* thing, and all its Rules and Laws unreasonable servitude, these loose men would certainly *reject Him* and his *Doctrines,* which were so severe and strict, That those who did pretend *friendship* for Virtue, and a service for Religion, but withal must be allowed to maintain correspondence with the World, seek the Honors and advantages of Earth, and will trespass on Religion where it interferes with these, break with Virtue when their interest cannot consist with it, that these false *hypocritical pretenders,* should be *offended* with the *mean condition* of *this Child,* and of his followers in this World, and with the *poor spirited Principles* of his Religion. In sum, they that upon these, or any other grounds *finally disbelieve,* or *disobey* him, God designed *this Child* to be a means of bringing *sorer Punishments,* even to everlasting ruin upon such.

A *black Decree* this, one would think. He that had so much *kindness* for Mankind, to give away the *only Son* both of his *Nature,* his *Affections,* and his *Bosom* to them; could he then design that Gift to be the Ruin of the *greatest part of men? This Child, Simeon* said but just before my Text, *is God's Salvation, which he had prepared before all people;* and does he now say God hath *set him for their fall?* The *Angels* preached this was a Birth that *brought glad tidings of great joy that should be to all people;* and is there so much *comfort* in *destruction,* that most men should rejoice at that which is ordained to be the *great occasion of it to them?*

But we have no reason to complain: 'Tis not unkind to *deny Mercy* to them that *refuse* the *offers* of it; that will not *accept Salvation,* when their *God himself* does come to bring it to them: tenders it upon condition of *accepting* and *amending:* Which if they despise, and prefer *Hell* before *Repentance,* choose *sin* rather than *God's blessed retributions,* 'tis but reason to deny them what they will *not have,* and let them take their *chosen Ruin;* to *will* their Judgment which they *will themselves; set* and ordain Him to be *that* to them, which themselves do *ordain,* and make him to be to themselves. So S. *Peter* says expressly:*He is a Stone of stumbling and a Rock of offense to them who being disobedient stumble at the Word, whereunto they were appointed, Disobedience,* where it is obdurate, alters so the temper of our God, that it makes Him who *swears he would not have the Sinner die,* yet *set out* his *Son* to make *such sinners fall into eternal Death.* Makes *Judgment* triumph over *Mercy,* even in the *Great contrivances* and *executions* of that *Mercy;* and while God was plotting an *Incarnation* for the everlasting Safety of Mankind, prevails with him to *decree Ruins* by the means of that *Salvation;* to Decree even in the midst of all those strivings of his *Mercies,* that that *Issue* of his kindness should be for the *fall* of such as they. Oh! let us consider, whether they are likely to escape that which is set and ordained for them by God? Whether they can hope for a *Redemption,* when the only great *Redeemer* is appointed for the *Instrument* of their *Destruction;* and God is so *bent on their ruin,* that to purchase it he gives *this Child his Son.* Yea, when he did look down upon this *Son* in *Agonies,* and on the *Cross,* in the midst of that sad prospect, yet the *Ruin of such sinners,* which he there beheld in his Sons Blood, was a delight to him, that also was a *Sacrifice,* and a *sacrifice* of a *sweet smell* to him. For S. *Paul* says, *We are unto God a sweet savor of Christ in them that perish,* because *we are the savor of Death unto death to them:* As if their *Brimstone* did ascend like *Incense,* shed a *perfume* up to God, and their *evrlasting burnings* were his *Altar-fires, kindled* his *holocausts;* and he may well be *pleased* with it, for *he ordained* it.

'Tis true indeed, *This Child riding* as in *Triumph,* in the midst of his *Hosannas,* when he saw one City whose *fall* he was *set* for on this very account; He was so far from being pleased with it, that he *wept over it* in pity. But alas, that only more declares the most *deplored* and *desperate* condition of such sinners. *Blessed Savior!* hadst thou no *Blood* to shed for them? *nothing* but *Tears?* or didst thou weep to think they very *Bloodshed* does but make their *guilt* more *crimson,* who refuse the mercy of that *Bloodshed* all the time that is offered? Sad is their state that can find no *pity* in the *Tears of God,* and remediless their Condition for whom all that the *Son of God* could do, was to *weep* over them, all that he did do for them, *was to be for their fall;* too sad a part indeed for *festival Solemnity,* very improper for a *Benedictus* and *Magnificat.* To celebrate the greatest act of kindness the *Almighty* could design only by the *miseries* it did occasion: to magnify the vast descent of God from *Heaven* down to *Earth,* only by reason of the *fall* of Man into the *lowest Hell* of which that was the cause. My Text hath better things in view: The greatness of that *fall* does but add height to that *Resurrection* which He also is the cause of: *Behold this Child is set for the rising again of many:* My remaining Part.

Rising again, does not particularly and only refer to the foregoing *fall* here in the Text, which *this Child* did occasion, as I shown you; but to the state wherein all Mankind, both in its *nature* and its *Customs,* lay ingul•'d, the state of *Ignorance* and *sin:* A *state* from which recovery is properly 〈 in non-Latin alphabet 〉 , a *resurrection* and a *reviving* in this Life, and so called

in Scripture often; as *Ephes.* v. 15. *Wherefore he saith, Awake thou that sleepest 〈in non-Latin alphabet〉 and arise from the dead.* And *Rom.* vi. 13. *Yield not your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive form the dead.* Now to raise us from the death of sin into the life of Righteousness, by the amendment of our own lives, to recover us into a state of Virtue, is the thing *this Child* is said here to be *set* for. This was that which God thought worth an *Incarnation:* Neither was there any greater thing in the prospect of his *everlasting Counsel,* when he did decree his Son into the World, than that 〈in non-Latin alphabet〉, He is *set for this.* The *Word was made Flesh;* to *teach, practice,* and persuade to Virtue: To make men *Reform* their lives, was valued at the price of a *Person of the Trinity. Piety* and his *Exinanition,* yea his *Blood and Life,* were set at the same rates; *All* of him given for our *recovery.*

The time would fail me if I should attempt only to name the various methods he makes use of to effect this. How *this Child* that was the *brightness of his Fathers Glory,* came to lighten us; shining in his *Doctrine* and *Example:* How he sent more light, The *fiery Tongues,* Illuminations of the *Holy Ghost* to guide us in the ways of *Piety:* How he suffered *Agonies* and *Death* for sin to appale and fright us from it. How he *Rose again* to confirm *Judgment* to us, to demonstrate the *rewards of Immortality* to them that will repent and leave their sins, and *everlasting Torments* to those that refuse this Grace; Grace *purchased* with the *Blood of God,* to enable them to repent and leave. Besides all these, the *Arts* and *Mesnage* of his Providence, in preventing and following us by *Mercies* and by *Judgments, importuning* us, and *timeing* all his blessed Methods of Salvation to our most advantage. Arts, God knows, too many, if they serve us only to *resist,* and turn to *wantonness* and *aggravation;* if we make no other use of Grace but this, to *sin against,* and overcome all Grace, and make it *bolster Vice;* by teaching it to be an encouragement to go on in it, from some hopes we entertain by reason of *this Child,* instead of doing that which he was *set, Decreed* to make us *do.*

And really I would be glad to see this *everlasting Counsel* of the Lord had had some good effects, some, though never so little, happy execution of this *great Decree,* and that that which God *ordained from all Eternity,* upon such glorious and magnificent terms, were come to pass in any kind, Now, certainly there are no evident signs of any great *recovery this Child* hath wrought among us, in the World that's now called *Christian.* After those Omnipotent inforcives to a virtuous life, which he did work out, if we take a prospect of both Worlds, it would be hard to know which were the *Heathen;* and there would appear scarce any other notice of a *Christ* among us, but that we *blaspheme* Him or *deride* Him. Sure I am, there are no Footsteps of him in the lives of the community of Men: And I am certain that you cannot show me any *Heathen* Age outgoing ours, either in *looseness* and *foul Effeminacies,* or in *sordidness* and *base injustice,* or in *frauds* and *falness,* or *malignity, hypocrisy,* or *treachery,* or to name no more, even in the *lowest,* most *ignoble, disingenious* sorts of Vice. In fine, men are now as *Earthly, Sensual,* yea and *Devilish,* as when *Sins* and *Devils* were their *God's.*

Yea, I must needs say, that those times of *dark* and *Heathen* Ignorance, were in many men times of *shining* Virtue; and the little spark of *Light* within them, brake out through all obstructions into a *glory of Goodness,* to the wonder and confusion of most Christians: 'Tis

true, we are pretty well revenged on them for setting us Examples so reproachful to us; calling their Heroic Actions, *splendida peccata,* only *beauteous sins,* and *well-fac'd wickednesses;* and we have a reason for it; because they never heard of Christ, whose *Name* and *Merit* 'tis most certain, is the only thing that can give *value* and *acceptance* to men's best performances: While on the other side, we *Christians* comfort and secure ourselves in our transgressions from *this Child,* and form his Name. But if *this Child* were *set* to raise us up from *sin,* and to establish *stronger arguments* for a *good life* than the *Heathen* ever heard of, more *especial Divine engagements* to Virtue; then if their Virtues were, because they never heard of these engagements to them, sins; what censure will be past upon their Actions that *know* all those engagements and *despise* them? a sharper certainly unless to *defy knowledge,* and *provoke* against all Divine Obligations, all that God could lay, shall prove more tolerable than to labor to obey *without them, without knowing why.* 'Tis true, they had not heard it may be of the Name, than which there *is no other Name under Heaven given unto men whereby they may be saved.* Yet they endeavored in some measure to do that, which He that owns that Name, and wrought the Covenant of those Salvations, does require. We know that Name, and have it called upon us, and know too, that *he that names that Name,* (that calls himself a Christian, owns the being a retainer to the *Holy Jesus) must depart from iniquity,* otherwise it is no Name of Salvation to him, yet we neve mind the doing that; and then which hath the better Plea? the *Heathen*'s sure were better, though he were *not virtuous.*

And if so, give me leave to tell you, how not only *this Child,* but this *Resurrection* too is for our *fall.*

In the first Chapter to the *Romans* we shall find, those *Heathens,* when they did neglect to follow the direction of that Light within them, by which they were able to discover in some measure *the invisible things of God;* when they did no longer *care to retain God in their knowledge;* then they quickly left off to be Men: And when they cease'd to hearken to their Reason, they soon fell into a *reprobate sense.* What was it else to change *God* into *stocks* and *stones?* and *Worship* into most *abominable wickedness?* to make the Vilest creatures *Deities?* and the foulest Actions *Religion?* to turn a *disease* into a *God,* and a *sin* into *Devotion?* a stupidity, which nothing else but *God's* desertion and reasons too, could have betrayed them to, and made them guilty of.

And then, if by how much greater Light and means we have resisted, we shall be proportionably *more vile* in the consequents of doing so; keep at equal rates of distance from those *Heathens,* that the aggravations of our guilt stand at from theirs; Whether, *alas!* are we like to fall?

'Tis an amazing reflection, one would tremble to consider, how the *Christian* World does seem to hasten into that condition which S. *Paul* does there decipher: You would think that Chapter were our Character: But that we have reason to expect we shall fall *lower,* into much more *vile affections* than those Heathens did, as having fallen down from a *greater height* than they.

Consider whether men do not declare *they like not to retain God in their thoughts,* when they endeavor to *dispute* and to *deride* him too out of the World! 'Tis true, they have not set up any *sins* or *monsters* in their *Temples* yet, as they did: But if they can empty them of God and Christ, and their Religion, and make room, we may imagine easily whose Votaries they will be, that live as if they thought themselves unhappy that they had not lived in those *good Pagan days,* when they might have *sinned* with *devotion,* been most wickedly Religious, and most *God-like* in *unchastities* and other Villanies; I dare say none of our *fine Gentlemen,* or our *great Wits,* would have been *Atheists* or *irreligious* then.

Think whether those are not already in that *reprobate sense* S. *Paul* does speak of, who have case off all *discriminating notions* of *good* or *evil,* who say in their hearts, and affirm openly, there are none such in *truth* and *nature:* It would appear they were if we should try by those effects, *verse* 29, 30, 31. or by that essential signature, *verse.* 32. they not only *commit such things, but have pleasure in them that do them;* which because they cannot have from those Commissions when they do not commit them, therefore their debauched minds must be satisfied there is no evil in those doings, and must reap the pleasure only of such satisfactions: That is, have the satisfactions and pleasures only of a Reprobate sense. In fine, (because I dare not prosecute the Character) Men sink so fast, as if they were resolved to *fall* as far below *Humanity,* as *this Child* did below his *Divinity.*

O do not you thus *break Decrees, frustrate* and *overthrow* the *everlasting Counsel* of God's Will for good to you. He *set, ordained this Child* for your *rising again:* Do not throw you selves down into Ruin in despite of his *Predestinations.* He hath *carried up* your nature into Heaven, placed *Flesh* in an union with *Divinity,* set it there at the *Right hand of God in Glory:* Do not you *debase* and *drag* it down again to Earth and Hell by *Worldliness* and *Carnal sensuality.* Make appear this *Child* hath *raised* you up, already made a *Resurrection* of your *Souls* and your *affections;* they converse, and trade in Heaven: And that you do not degenerate from that nature of yours that is there. Then *this Child* who is Himself the *Resurrection and the Life,* will raise up your Bodies too, and make them *like his glorious Body, by the working of his mighty Power, by which he is able to subdue all things to himself.* To whom with the *Father,* and the *Holy Ghost* be all *Blessing, Power* and *Praise, Dominion* and *Glory* for evermore.

The Thirteenth SERMON, Preached at WHITE-HALL. Novemb. 17. 1667.

St. JAMES IV. 7.

Resist the Devil, and he will flee from you.

THese Words are easily resolved into two parts: The *first,* a Duty; and the *second,* to encourage the performance, an assurance of an happy issue in the doing it.

The First, the Duty in these words, *Resist the Devil;* the happy issue in those other, *he will flee from you.*

For the more practical and useful handling of these parts, I shall endeavor to do these three things.

1. View the Enemy we are to resist, *the Devil;* see his Strengths, and what are his chief Engines, his main Instruments of Battery, whereby he shakes, and does endeavor to demolish the whole frame of Virtue in men's lives, shatters and throws down all Religious, holy Resolutions, and subjects men to himself and Sin.

2. See what we are to do in opposition to all this; and how and by what means we must *resist.*

3. Prove to them that do *resist,* the happy issue which the Text here promiseth.

First of the first.

Though no man can be *tempted* (so as to be foiled by the temptation) but *he that is drawn away by his own Lust, an enticed,* James i. 14. and all the blandishments of this World, all the wiles and artifices of the *Prince* and *God* of it, the *Devil,* are not able to betray one into sin, till his *own Lust conceive* that sin, and *bring it forth;* Man must be taken first in his own Nets, and *fall into that pit himself hath digged,* before he can become the *Devil*'s prey: Yet Satan hath so great an hand in this affair, that *the Tempter* is his Name and Office, *Matth.* iv. 3. And the War which is now before us is so purely his▪ that we are said to fight,*not against flesh and blood* (those nests and fortresses of our own Lusts) *but against Principalities and Powers, against the Rulers of the darkness of this World, against spiritual wickednesses in high places;* that is, against the Enemy here in the Text, the *Devil.*

Now to bring about his ends upon us he hath several means. The first that I shall name is

Infidelity. With this he began in Paradise, and succeeded by it: for he had no sooner told the Woman that she should *non surely die,* and so made her *doubt of,* not *believe,* and consequently nor *fear,* that which God had threatened, but *she took of the forbidden fruit, and she did eat, and gave it to her Husband* too, *and he did eat* Now if a Serpent siding with her inclination could so quickly stagger and quite overthrow her Faith; if she, because she *sees* and *likes* a pleasing Object, can, in mere defiance of her own assured Conviction, when the *Revelation* looked her in the face, and *God* himself was scarce gone out of sight, straight give credit to a *Snake,* that comes and confidently gives the lie to *God*▪ her *Maker,* offers her no proof at all of what he says, but only flatters her desires with promises and expectations of the knows not what *Ye shall not die, but ye shall be as God's;* if in spite of Knowledge she turn Infidel so soon and easily: 'Tis no great wonder if that Serpent do, at this distance from Revelation, prevail on men, whose conversation being most with Sense (their satisfactions also consequently gratifying of their Sense) they do not willingly assent to anything but that which brings immediate evidence and attestation of the Senses, which the Objects of our Faith do not (especially if it give check to and restrain those satisfactions, as those do) on such men, I say, that do not care, no• use, in things that are against their mind, to apply the Understanding close and strongly to reflect on those considerations which should move assent, and work belief. Considerations which I dare affirm, if with sincerity adverted to (if there be no improbity within to trash their efficacy, no sensual inclination cherished that must hinder their admittance, as not being able to endure to lodge in the same breast with those persuasions) would make disbelief appear not only most *imprudent,* but a thing next to impossible. But in those that give themselves no leisure, have no will thus to advert, 'tis not strange if, *through*

Satan's arts, in things of this remote kind they have only *languid opinions,* which sink quickly into *doubts,* and by degrees into flat *Infidelity.*

S. Paul does fetch the rise of unbelief of Charistianity from hence, 2 *Cor.* iv. 3, 4. *If our Gospel be hid, it is hid to them that are lost; In whom the God of this World hath blinded their minds:* That is, if the Christian Doctrine do not appear to be the truth of God to any, 'tis to obstinate persons only, whom the Devil hath besotted so with the advantages and pleasures of this World, that their affections to these will not let the other be admitted. For,

The Carnal prejudice can cast a mist before the mind, or that a bright an glittering Temptation of this World may dazzle it so as that it cannot see that which is most illustriously visible, we have this demonstration.

Those Works which Christ and his Apostles wrought, which made the whole World that was *Heathen* then, so many Millions of such distant Nations as could never meet together to conspire an universal change in their Religions, made them yet agree to lay aside their *dear gods* and their dearer vices, and do that to embrace a *Crucified Deity,* a God put to a vile ignominious death, as one *worse* than the *worst of men;* and a Religion that was as much *hated,* counted as *accursed* as that God of it, *He* and *Doctrine* crucified alike; and a Religion too that had as great severities in its Commands as in its Persecutions, that did itself enjoin as hard and cruel things to flesh and blood as they that hated it inflicted, the *duties* and the *punishments* equally seem executed on its followers; and a Religion whose performances had no retributions here but fatal ones, no otherwise rewarded but with *fire* and *faggot,* and whose after-promises were most incredible: Those *works* that could produce all this, had certainly *Omnipotent conviction* in them; sure we are there must be prodigy of *Miracle* either in the *causes,* or in the *effect.* And yet the *Scribes* and *Pharisees* are not wrought on by them. Their carnal Prejudices would not be removed, not by the *Finger of God:* The mean and despicable, and, as to all their worldly expectations and affections, the unsatisfying condition of our *Savior,* had so clouded all his Works, and their own pride so blinded them, that they could see no *argument* in *Miracle.*

Now 'tis the Devil, that *God of the World,* that hath the power of its Glories, and the managery of its temptations, who, by raising these affections, dazzles so and blinds the minds of men, that they should not believe. S. *Paul* affirms it: And 'tis plain that *unbelief* is no one's Interest but Satan's. For it is not Man's. Not the virtuous man's certainly: He's concerned as much as Happiness amounts to, to believe there is a *God,* whose *cares* and *Providence watch* over him, whose Ears and Arms are *open* to him, whose *Bowels yearn* for him, whose *Blood* did *purchase* him, whose everlasting Blessednesses do await him. 'Tis his Interest to trust that *Virtue,* which the World so scorns or pities, was yet worthy God should be *Incarnated* to teach it, *die* to purify us into it, and will *raise* us up again to *crown* it. Neither is this Unbelief *Man's real Interest,* abstracting from these prejudices of Religion. For if it were *Man's real Interest,* then it were every man's wisest course to pursue that Interest. But if every man did so, and should persuade himself into *Infidelity,* and that Religion and a Deity were but *dreams* or artifices, and so arrive so far as to have *no fear of God,* nor *sense of Honesty* or *Virtue,* the whole World must needs return into the first confusions of its *Chaos: Villany* and *Rapine* would have *right.*

When those Mounds are thrown down, there is nothing that can hinder but that every man may lawfully *break in upon and invade everything.* There is no fence to guard thy Coffers nor thy Bed, no not thy very Breast: Rather indeed there can be nothing thine. This is, 'tis true, *Leviathan's state of Nature;* and 'tis so indeed with the *Leviathans* of Sea and Land, the wild Beasts of the Deep and of the Desert. But to prevent the necessary and essential mischiefs of this state amongst us Men, he will have Nature to have taught us to make *Pacts* and *Oaths:* But if there's no such things as *Virtue* or *Religion,* then there is no Obligation to *keep* Pacts or Oaths. And why should he observe them that can safely break them? *Here* it is indeed that *Doctrine ends;* to this their *Infidelity* does tend. And therefore 'tis no Interest of *States* or *Princes.* This the *Atheist* will confess; *God's* and *Religions,* he says, were invented for the mere *necessities* of Governors, who could not be secure without those higher Obligations, and these after-fears. And are they not *kind Subjects* then who, by promoting Atheism, labor to break down that fence which themselves account *necessary?* Or are they not good rational Discoursers too, who labor to throw out a thing as *false* and *vain,* because 'tis *necessary?* So necessary sure, that they who weaken these bonds of *Religion,* quite dissolve those of *Allegiance,* all whose Sinews are made of those Sacred Ties, which if you untwist, the other Cords are burst as easily as *threads of Cobweb.* Nay these Doctrines lay Principles that justify *Rebellion* and *King-killing.* Nor if there's no such thing as *Virtue* or *Religion,* then those are no Crimes. And it is no wonder *Treason* hath been loved, when *Blasphemy* hath been so. They that hear men *droll* on *God Almighty, raille* their *Maker,* and *buffoon* with *Him,* will quickly learn to speak with little reverence of their *Superiors.* There's no Kingdom but the *Devil's* that can have support from *Infidelity;* 'tis the Interest of that indeed. His work goes more securely on, when there are no Religious apprehensions to check it: *Allow'd Vice* cannot be at ease if it but think those things are true. It is the infinite concern of *wickedness,* that the Laws of Virtue and Religion should be only *Spiders webbs,* Snares for innocent and lesser *Flies,* while *venomous Spiders,* can pass safely through them, and the *Wasps* can burst them; are Entanglements only for the *Weak,* the *Phlegmatick,* and *Hypochondriack:* and that there should be *no God* that can bring them to an afterreckoning. They that *flatter* and *betray,* that hug and then trip up, or that *plot villainies* and *ruins* under fair and *godly vizards;* must needs be unwilling to believe that there is one who *tries the reins,* and *se•rches hearts,* and *that will render everyone according to his works.* The *Drunkard,* who nor must nor can keep the remembrance of his Cups, cannot endure to apprehend he must be called to an *account* of them. The man whose Lust prevents the Grave, that putrefies alive, and drops by piecemeal into rotten dust ere he return to Earth, must needs be loath that there should be a Resurrection, to collect the scattered, the soul atoms of his Sin and his Disease, and show them at that dread Tribunal, before *God,* his holy *Angels,* and *Mankind.* Such as these are the only men that are concerned against Religion. Here we see whose Interest such promote who promote *Infidelity.* And truly 'tis so much the Devil's Interest, that by those very measures that he weakens Faith, he strengthens every sort of Wickedness: By the steps and degrees of *Infidelity* men ascend towards the heights of sin: And when they have surmounted all Religious apprehensions, then they are upon the Precipice of Vice. When the Flood-gates are removed, the Torrent must break in impetuously. For what is there that can hinder? nothing certainly, if *present Interest* be not able: But 'tis plain that *Thieves,* and *Murderers,* and *Rebels,*

in fine, everyone whom we call *Sinners,* do pursue that which they account their *present Interest:* That therefore if there were no other, would not be sufficient, since the Devil does make use of that to work with under *Infidelity. This* indeed he *batters,* makes his spreading *ruins* with: Therefore S. *Paul* calls him 〈in non-Latin alphabet〉 ,*the spirit that works in filiis diffidentiae,* saith the Vulgar: In the *Unbelievers,* so it bears: *in filiis insuasibilitatis, in the men that will not be persuaded to believe.* In these 〈in non-Latin alphabet〉 they are his 〈in non-Latin alphabet〉 , *Possess'd* and *agitated by him:* 'tis *he spirits* what they do: *their* actions are *his* incitations and motions: In sum, as to wickedness, they are mere *Demoniacks.* This therefore is his chief and the first Engine.

The second Instrument by which he does demolish whatsoever hopes of Virtue we are built up to is *Want of Employment:* And in order to this, he hath so far prevailed on the Opinions of the World, that they believe some states of men not only have no Obligation to be busied, but to have *no Calling* is essential to their condition; which is made more eminent upon this account that they have *no business.* Wealth, how great soever, if with an employment or Profession, makes a man only a more *gentile Mechanic:* But Riches and nothing to do make a *Person of quality.* As if God had made that state of men, far the most generous part of the whole kind, and best appointed for the noblest uses of the World, to serve no other ends but what the *Grashoppers* and *Locusts* do, to sing and dance among the Plants and Branches, and devour the Fruits; and Providence had furnished them with all advantages of Plenty for no better purposes. Such persons think not only to reverse *God's Curse,* and *In the sweat of others faces eat their bread,* but reverse *Nature* too; for *Job* saith, *Man is born to labor as the sparks fly upwards;* in his making hath a Principle to which *Activity* is as essential as it is to fire to mount; from which nothing else but force can hinder it: As if man did *do violence* to his making when he did do *nothing;* and it were his hardest work and pressure, not to be employed; it were like making *flame go downwards.* I am sure it is one of the busiest ways of doing *Satan*'s work. Our Savior in a Parable in the 12. *Chap.* of S. *Matth.* from the 43. *ver.* saith, *When the unclean spirit is gone out of a man, he goeth through dry places, seeking rest, and findeth none: Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there.* Where, under the similitude of a man cast out of his habitation, who, while he wanders through none but desert places seeking for a dwelling, he is sure to meet with none; but if he find an House that's empty, swept and garnished, he hath found out not a receptacle only, but an invitation, an house dress'd on purpose to call in and to detain Inhabitants: He signifies, that when a Temptation of the Devil is repel'd, and himself, upon some working occasion, by a resolute act of holy courage thrown out of the heart, as he finds no rest in this condition, every place is *desert* to him but the heart of man, is indeed *Hell* to him, for he calls it *Torment* to be cast out thence; yea he accounts himself bound up in his eternal Chains of *darkness;* when he is restrained from working and engaging man to sin; so while he goeth to and fro, seeking an opportunity to put in somewhere, if he find that heart from which he was cast out, or any other heart, 〈in non-Latin alphabet〉 , (so the word is) idling, not employ'd or busied (so it signifies) such an heart is *empty, swept,* and *garnished* for him, 'tis a dwelling that's dress'd properly to *tempt*

the Devil, fitted to receive him and his forces too, prepared for him to Garrison, and make a strong hold of, whence he cannot be removed; *for he takes unto him seven other spirits more wicked than himself, and they enter in and dwell there.* No doubt they are the *Patron-Guardian spirits* of the seven deadly Sins, their *Tu•elary Devils.* Some of those good qualities that are the attendants of Idleness you may find decypher'd in the Scripture. S. *Paul* says, when people *learn to be idle,* they *grow tattlers, busy bodies, speaking things which they ought not.* 'Tis strange that Idleness should make men and women *busy bodies,* yet it does most certainly in other folks affairs. *Faction,* than which nothing in the world can be more restless, is nurs'd by it. Where are States so censured, so new model'd, as at certain of our *Refectories,* places that are made merely for men to spend their time in which they know not what to do with? At those Tables our Superiors are dissected; Calumny and Treason are the common, are indeed the more peculiar entertainments of the places. In fine, where persons have no other employment for their time but *talking,* and either have not so much Virtue as to find delight in talking good things, or not so much skill as to speak innocent recreation, there they *talk of others, censure,* and *backbite,* and *scoff.* This is indeed the only *picquant* conversation; *Gall* is *sauce* to all their Entertainments: And that you may know these things proceed from that *old Serpent,* they do nothing else but *hiss* and *bite.* 'Tis the *poison of Asps that is under their lips* which gives relish to their Discourses; 'tis the *sting* that makes them *grateful, venom* that they are condited with.

More of the brood of this want of Employment you may find at *Sodom;* namely,*Pride* and *Luxury:* For saith *Ezekiel, This was the Iniquity of Sodom; Pride, fullness of bread, and abundance of Idleness was in her and in her daughters.* And indeed the Idle person could not possibly know how to pass his hours, if he had not Delicacies to sweeten some, Wine to lay some asleep, and the solicitous deckings of Pride to take up others: But the studious gorgings of the inside, and the elaborate trimmings of the outside, help him well away with them.

Good God! that for so many hours my morning eyes should be *lift up* to nothing but a *Looking-glass!* that that thin shadow of myself should be my *Idol,* be my *God* indeed, to which I pay all the devotions I perform! And when with so much care and time I have arrayed and marshall'd myself, that I should spend as much more too in the complacencies of viewing this! with eager eyes and appetite surveying every part, as if I had set out, exposed them to myself alone, and only dress'd a prospect for my own sight! and since Nature, to my grief, hath given me no eyes behind; that I should fetch reliefs from Art, and get vicarious sight, and set my back parts too before my face, that so I may enjoy the whole Scene of myself! And why all this? for nothing but to serve vain Ostentation, or negotiate for Lust, to dress a Temptation, and start Concupiscence. And that the half of each Day should be spent thus! the best part of a reasonable Creatures and a Christians life, be laid out upon purposes so far from Christian or reasonable!

And truly *Luxury* will easily eat the remainder up, that sure Companion of Idleness. For when the *Israelites* were in the Wilderness, where they could not eat but by *Miracle,* and the *Rock* must give them *drink;* yet, having no Employment, they made *Feasts: They sate down to eat and drink and rose up to play.* Nor would eating to the uses of their nature serve them, but they

must have entertainments for their wantonness. Had they been employed to get their Bread, their labor would have made their morsels sweet: But since God, as the Wiseman says, *sent them from Heaven bread prepared without their labor,* they must have varieties to sweeten it; they require *him* to *prepare a Table* also *in the Wilderness,* and furnish them with choice. And although they had the *food of Angels, able to content every man's delight, and agreeing to every taste, and serving to the appetite of the eater, it tempered itself to every man's liking,* and what could they fancy more? The latitude of Creatures, the whole Universe of Luxury could do nothing else; in every single morsel they had sorts, Variety, all choice; as if that *Desert* had been *Paradise,* that *Wilderness* the *Garden of the Lord:* Yet so coy is Idleness, so apt to nauseate, that they abhor the constancy of being pleased. And though they were not sated neither,*he that gathered much had nothing over,* only to *his eating,* God as well providing for their *Health* and *Virtue,* as *Necessity,* and dieting their *Temperance* as he did their *Hunger:* Yet their very *liking* does grow *loathsome* to them. When their Bodies were thus excellently well provided for, having no employment, nothing to take up their Minds and Entertain their *Souls,* they require 〈 in non-Latin alphabet 〉 *meat for their Souls,* meat not to serve the uses of their *bodies,* but to feed their *fancies,* their extravagant *minds.* Thus *Idleness* requires to be *dieted.* And all this but to pamper and feed high men's inclinations, so to make Temptations *irresistible,* and by consequence *Vice necessary.*

It were easy to recount more of those ways by which the Devil does make use of men's *want of Employment* to debauch their lives, and ruin all the hopes of Virtue in them. S. *Jude* finds more of its effects at *Sodom: They gave themselves over to Fornication, and went after other flesh, and are set forth for an Example, suffering the vengeance of Eternal fire.* Indeed these are most certain consequents of not being employed: *Quaeritur Aegysthus*—is too known an instance: and *great holy David* is another. But its dire influence is sufficiently visible in that which it rain'd down upon those Cities. Since it did fulfill the guilt of *Sodom,* and made *Heaven* furnish *Hell* for it, and God himself turn Executioner of *fire* and *brimstone* to revenge it; this shall serve to prove it is one of the Devil's Master-pieces.

3. Next succeed his *fiery darts,* as S. *Paul* calls them, namely, *Persecutions,* or *Calamities* of any kind: Which he manageth either by inflicting pressures, and he was so confident of the force of these, that he did tell God he would make *Job curse him to his face* with them: Or if he find men in necessities and pressures, then by tempting them to get from under them by methods which he shall direct; and he had such assurance of the strength of this Temptation, that by it he tried our Savior, to find out whether he were the *Son of God* or no, believing none but he that was so would be able to resist it.

Indeed the trials are severe which this Temptation does present, to draw men from their Duty, and to overcome their Constancy; Whether it solicit by inflicting punishment (as on the Mother and her Children, 2 *Maccab.* vii.) or by offering to withdraw it, if they will submit to their unlawful terms (and so they tried her youngest Son there, *verse* 24.) or at leastwise by some feigned act, some ambiguous words or practices, will pretend compliance; (so they dealt with *Eleazar, Chap.* vi. 21. whom they would have had to bring flesh of his own provision, such as he might use without offense, and so only seem to eat forbidden meat.)

Each of which is as great a trial also, and to stand against them reckoned up amongst as vigorous acts of Faith, as those that held out in the greatest tortures persecuting malice could invent: *Heb.* xi. 17. *They were stoned, sawn asunder, were tempted.*

Now to fetch an instance of the sad success of these, I shall not need to go so far as to those Persecutions of *Antiochus,* nor those of the *primitive times of Christianity;* when they had no other choices but these, to deliver up their *Bibles* or their *Lives;* either to *sacrifice* to *Idols,* or at least procure a *Ticket* which should certify that they had done it, or to be themselves an *Holocaust,* and give those *Idols* a *Burnt-offering* with their *martyr-flames.* Which made the *Traditores, Lapsi,* the *Thurificati* and the *Libellatici* to be so numerous. Through God's blessed mercy there is no use of such instances, as there is no fear of such a trial; 'tis not death to be a Christian now: For if the *Son of Man* or *Satan*'s self should come to try us at those rates, 'twere a great doubt whether the one or other would *find Faith upon the Earth;* whether they would sacrifice a *life* to our Religion, who are not content to sacrifice a little *interest* or *pleasure* to it; whether they are likely to *resist unto blood fighting against sin,* who will not resist to *tears* nor *sober resolutions.* Alas! what Religion should we be of, if God should raise a *Dioclesian,* come to tempt us with the *fiery trial? Martyrs* as we are to nothing but our *Passions* and our *lusts!* Nor shall I produce more known and near experiences, when, by reason of such *storms* of Persecution, men *made shipwreck,* if not of *their Faith,* yet of good Conscience. When by order or permissions of Providence they were brought to such a straight, that either they must let go their *possessions* or their *honesty,* acting against Principles, and Conscience of Duty: I shall not remember, how, when God did shake his angry hand thus over them, they fled to the Devils kindness, and made *Hell* their refuge, to save them from their *Fathers rod:* how they grew so *Atheistical,* as to believe a Perjury or other crime greater security, that would preserve their selves and their condition better than all God had promise'd; were such *Infidels,* that they did rather trust their being here to the commission of a sin, than to the Providence and the Engagements of the Almighty. For indeed what need I instance in these greater cases, where the trial was so sharp, as not to offer any easier choice than this, either to part with *Conscience* or with *all they had?* God knows, we find less Interests will do: The Devil by no more than this, driving the *Gadarenes swine* into the Sea, was able to drive *Christ* out of their Coasts. You have the story *Matth.* viii. from the 28. *verse.* A legion of those evil spirits did possess two men; and finding *Christ* would cast them out, and by that Miracle so far show forth his Power, that in probability the whole Country would believe on him, they fall upon this project to prevent it; they besought him, if he would cast them out, to suffer them to go into an herd of Swine there feeding; hoping by destroying them to incense the Owners against *Christ:* And, to try them, he permitted this. The possessed Swine ran violently down into the Lake, and perished. Now a man would think the virulency of these Devils, which were so destructive when they were at liberty and not restrained, would have endeared the mercy that had cast them out of the poor men, and came to dispossess the Country of them; and that their astonishment at so great a Miracle would possess them all with Reverence and belief of him; and that they would therefore seise and possess him also, and not let the mercy go: But, on the contrary, the whole City and Country came out to meet *Jesus,* and in consideration of the loss of their Swine, desire him to

depart out of their Coast. Lo here an equal Enemy to Christ and all his Miracles, that was indeed too hard for them. The Senate of Hell had no project to keep out Religion like to this, to make Religion thwart an Interest. Rather no Christianity than lose an Earthly satisfaction by it: *Rather have the Swine than Christ himself.*

4. But if he chance to fail in this Assault (as by our Savior he was beaten off) he hath yet a reserve in which he places his last, strongest confidence; with which he ventured to charge Christ, when it is probable he knew he was the *Son of God. He takes him up into an high Mountain, and shows him all the Kingdoms of the Earth in the twinkling of an eye, and the glory of them, and says, All these things will I give thee.* He thought it was impossible for such a Prospect not to make impression on the Appetite, raise some desire, or stir one Covetous or Ambitious thought: which if it could but do, he made no scruple then to clog the Gift with such conditions as that there, *All these things will I give thee. if thou wilt fall down and worship me.* 'Tis said indeed, the *Covetous man is an Idolater:* And here we see the God he does do *homage* to, and *worship.* The Devil does require, that those whom he gives Wealth to (now 'tis *he* that gives it to the *Covetous,* to all indeed that get it with *injustice* or with *greediness;*) he requires, I say, that these should pay all their Religion to Himself: And the *Ambitious,* in however high a place he sets them, must *fall down to him.* And truly these two dispositions can give worship to no other God but such an one as is *Abaddon,* the Destroyer of Mankind. For all the great Commotions of the World, all those Convulsions that tear Provinces and Empires, all Seditions and Rebellions with those Armies of Iniquities that attend them, and that wage their Designs, which are upheld by legions of Villanies as well as men, all the Disturbances of States and Church, are but attempts of Covetous and Ambitious spirits, men that are unsatisfied with their condition, and desire a change, and care not how they compass it: They can charge through Seas of Blood and Sin, over the face of Men and Conscience, to get out of that condition, which they therefore are not well content with, because something they like better beckons their ambitious and their covetous Desires. Would you see what one of these will venture at? When Christ our Savior was to be betrayed, when a Person of the Godhead was to be delivered up and Crucified, the Devil had no passion to employ on that Design so fit as the *desire of getting money;* and when that desire was once entertained, we see he enters *really* in *person,* and *possesses* such a Soul: and when he is there, he designs no farther but to warm and stir that passion: 'Tis sufficient fruit of his possession, he hath done enough in such an heart wherein he *dwells,* if he but keep alive that desire of Money; For he knows that will make the man adventure upon any guilt; for it made *Judas* undertake to betray *Christ.* And as for the other passion which the Devil did design the glories of his prospect to give fire to, though he could not stir it in our Savior, yet he knew it vanquished him himself when he was *Angel.* What height is there which *Ambition* will not fly at, since it made this spirit aim at an equality with the *Most High?* Heaven itself was not sufficient to content him, while there was a God above him in it. And since this affection peopled Hell with Devils, 'tis no wonder if it people Earth with *Miseries* and *Vices.*

5. The remaining Trial with which Satan did assault our Savior, when he tempted him with *Scripture* and *God's Promises,* and sought to *ruin* him with his *own privileges:* with that also,

6. His being a *lying spirit in the mouth of all the Prophets;* by which long ago he did destroy an *Ahab,* in the 1 *Kings* xxii. 22. But since by sad experience we know, he ruined the *best King,* purest *Church,* and most flourishing *State,* by the same Stratagem. But these, with those other which S. *Paul* does call his *wiles,* I must omit; sufficient hath been said already to enforce the necessity of *resisting,* which is the *Duty,* and the next considerable.

Resist the Devil: That is, do not you consent to his Temptations: for there is no more required of us, but this only, not to be willing to be *taken* and *led captive by him.* For let him *suggest, incite, assault* and *storm* us, no impression can be made upon us till we yield, and till we *give consent* no hurt is done. It is not here as in our other Wars: In those no resolution can secure the Victory, but notwithstanding all resistance possible, we may be vanquished; yea, sometime men are overpress'd and die with Conquering, and the Victor only gains a Monument, is but buried in the heaps of his slain Trophies. But in these Wars with the Devil, whosoever is *unwilling* to be vanquished, *never can* be: For he must first *give consent* to it, and *will* the ruin; for men do not sin against their *wills.* Only here we must distinguish betwixt *Will* and thin *Velleity* and *Woulding.* For let no man think when he commits deliberate iniquity with averseness and reluctancy of mind, allows not what he does, but does the evil that he would not, what he hates that he does; that this is not to be imputed to the Will; that in this case he is not willing, but here the *spirit is willing, but the flesh is weak,* and yields through mere infirmity: For, on the contrary, the Devil finds the Flesh so strong in this case, that with it alone he does assault the mind, and breaks through its reluctancies and aversations, bears down all its resolutions, triumphs over all that does pretend to *God* or *Virtue* in him. Where 'tis thus, let no man flatter or persuade himself he *does what he would not,* when it is plain he does impetuously *will the doing it.* Let him not think that he *allows not,* but *hates* that which he does; when it is certain, in that moment that he does commit, not to *allow* that which he does *resolve* and *pitch upon* and *choose;* to *hate* what with *complacency he acts;* or to do that *unwillingly* which he is wrought on by his *own Concupiscence* to do, and by his *inward incitations,* by the mutiny of his *own affections* which the Devil raises, and when it is the mere *height* and *prevailency of his appetite* that does make him do it (as it must be where there is reluctancy before he do it, his desires and affections there are evidently too strong for him) or at last, to *hate the doing* that which 'tis his too much *love* to that makes him *do,* are all impossibilities; the same things as to *will against the will, desire against appetite.* But do but keep thyself sincerely and in truth from being willing, and thou must be safe: For God expects no more but that we should not voluntarily yield to our undoing. He hath furnished us with his own complete Armor for no farther uses of a War, but to encourage us to *stand. Take unto you the whole Armor of God, that ye may be able to stand against the wiles of the Devil:* And again,*Put ye on the whole Armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.* There is no need to do more than this, not to be willing and consent to fall; for no man can be beaten down but he that will fall.

It were very easy for me to prescribe you how to fortify against those Engines of the Devils battery which I produced to you. But that I may not stay upon particulars, directing those whom he prevails upon through *want of Employment* to find out honest occasions not to be idle (and sure it is the most unhappy thing in the World, for any man to be necessitated to be

vicious by his having nothing else to do, and because, while the World accounts it a *Pedantick* thing to be brought up by Rules and under Discipline, he cannot learn how to employ himself to his advantage) to pass by these, I say, the universal strength against this Enemy is *Faith. Your adversary the Devil, like a roaring Lion, goeth up and down seeking whom he may devour; whom resist steadfast in the Faith.* And that not only as it frustrates all that he attempts by means of *Infidelity,* but it also *quenches all his fiery darts;* whatsoever bright Temptation he presents to draw us from our Duty, or whatever fiery trial he makes use of to affright and martyr with. For the man whose Faith does give him *evidence* and *eye-sight* of those blessed Promises *eye hath not seen,* and gives *substance, present solid being* to his *after-hopes,* and whose heart hath swallowed down those happy expectations which *have never entered in the heart of man to comprehend;* what is there that can *tempt* or *fright* him from his station? To make all that which Satan gave the prospect of prevail on such a Soul, *the Kingdoms of the Earth* must out-vie *God's Kingdom,* and their *Gauds* out-shine his *Glory,* and the *twinkling of an eye* seem longer than *Eternity:* For nothing less than these will serve his turn, all these are in his expectations. Or what can fright the man whose heart is set above the sphere of terrors? who knows calamity, how great soever, can inflict but a more sudden and more glorious blessedness upon him; and the most despiteful cruel usage can but persecute him into Heaven. 'Tis easy to demonstrate that a Faith and Expectation of the things *on Earth,* built upon weaker grounds than any man may have for his belief of *things above,* hath charged much greater hazards, overcome more difficulties than the Devil does assault us with. For sure none is so *Sceptical,* but he will grant that we have firmer grounds to think there is another World in Heaven, than *Columbus* (if he were the first Discoverer) had to think there was *another Earth;* and that there are far richer hopes laid up there in that other World, for those that do deny themselves the sinful profits and the jollities of this, and force them from their inclinations, than those Sea-men could expect who first adventur'd with him thither. For they could not think to gain much for themselves, but only to take soism of the Land (if any such there were) for others covetous Cruelty; could get little else but only *richer Graves,* and to lie *buried* in their *yellow Earth.* Nor are we assaulted in our Voyage with such hazards, as they knew they must encounter with; the *path of Virtue* and the *way to Heaven* is not so beset with difficulties as theirs was; when they must cut it out themselves through an unknown new World of Ocean, where they could see nothing else but swelling gaping Death, from an Abyss of which they were but weakly guarded, and removed few inches only: And as if the dangerousest shipwrecks were on shore, they found a Land more savage and more monstrous than that Sea. Yet all this they vanquished for such slender *hopes,* and upon so uncertain a *belief.* A weak Faith therefore can do mighty works; greater than any that we stand in need of to encounter with our Enemy: It can remove these Mountains too; the golden ones that Covetousness and Ambition do cast up: Yea more, it can remove the *Devil* also; for if you *resist* him *steadfast in the Faith,* he *flies;* which is the *happy issue,* and my last Part.

Resist the Devil, and he will Fly from you. And yet it cannot be denied but that sometimes when the *messenger of Satan* comes to *buffet,* though S. *Paul resist* him with the strength of *Prayer* (which when *Moses* managed he was able to prevail on *God* himself, and the Lord articled

with him, that he might be *let alone*) yet he could not beat off this assailant, 2 *Cor.* xii. 7, 8, 9. When God, either for prevention, as 'twas there, *v.* 7. or for exercising or illustrating of Graces, or some other of his blessed ends, gives a man up to the assaults of Satan, he is often pleased to continue the temptation long; but in that case he does never fail to send assistances and aids enough against it. *My grace is sufficient for thee,*•aith he to S. *Paul* there. And when he will have us tempted for his uses (if we be not failing to ourselves) he does prevent our being overcome; so that there is no danger in those Trials from their stay. But yet it must not be denied but that the Devil does prevail sometimes by importunacy, and by continuance of Temptation; so that *Resistance* is not always a *Repulse,* at least not such an one as to make him draw off and fly. It is not strange to find him siding with a *natural Inclination,* with the *bent of Constitution,* still presenting Objects, laying Opportunities, throwing in Examples, and all sorts of Invitation, always pressing so, that when a man hath struggled long he does grow weary of the service, not enduring to be thus upon his guard perpetually, watching a weak heart with strong inclinations, busy Devils do lay siege to; and so growing slack and careless, he is presently surprised: Or else, despairing that he shall be always able to hold out, lays hold upon a tempting opportunity, and yields; by the most unreasonable and basest cowardice that can be, yields, for fear of yielding; lest he should not hold out, he will not, but gives up; and puts himself into that very Mischief which he would avoid, merely for fear of coming into it. For which fear there is no reason neither; For 'tis not here as in our other Sieges, where, if it be close, continuance must reduce men to necessity of yielding, Strengths and Ammunitions will decay, Provisions fail, and, if the Enemy cannot, their own Hunger will break through their Walls, and make avenues for Conquest, time alone will take them; but in these Spiritual Sieges, one Repulse enables for another; and the more we have resisted, the Temptation is not only so much flatter, and more weak and baffled, but the inward Man is stronger: Victory does give new forces, and is sure to get in fresh and still sufficient supplies. For *God giveth more grace,* saith S. *James:* And,*they shall have abundance,* saith our Savior. So that where the Devil after several repulses still comes on with fresh assaults, we may be sure he does discern there is some treacherous inclination that sides with him: And although the man refuse himself the satisfaction of the sin, the Devil sees he hath a mind to it, his refusals are but faint, not hearty; though he seem afraid to come within the quarters of the Vice, he keeps, it may be, correspondence with the incentives to it, entertains the opportunities, plays with the Objects, or at best he does not fortify against him. Now this gives the Tempter hopes, and invites his assaults, and does expose the person to be taken by him.

But where he sees he is resisted heartily, his offers are received with an abhorrency, discerns Men are in earnest, watch to avoid all opportunities and occasions, and prepare, and fortify, and arm against him, there he will not stay to be the *triumph of their Virtue.* We may know th•• by his *Agents,* those that work *under the Devil,* whom he hath instructed in the *mysteries of waging his Temptations.* Where they are not like to speed (and as to this they have *discerning spirits*) they *avoid,* and *hate,* and *come not near,* but study *spite* and *mischief* only there. The intemperate men are most uneasy with a person whom they are not able to engage in the debauch; the *rudeness* and *brutality* of their excesses are not so offensive to the

sober man, as his *staid Virtue* is to them; they do not more avoid the crude egestions, shameful spewings of their overtaken fellows Riot, then they do the shame and the reproach that such a man's strict Conversation casts on them, which does in earnest make them look more foul and nasty to themselves. In fine, every Sinner: shuns the Company of those whom he believes Religious in earnest; 'tis an awe and check to them; they are afraid, and out at it, as their *Great Master* also is, who when he is resisted must be overcome: And as they that are beaten have their own *fears* also for their Enemies, which are sure to charge close, put to slight, chase and pursue them; so it seems he also is afraid of a sincere and hearty Christian, for he flies him: So he did from *Christ, Matth.* iv. *verse* 11. and so the Text assures, If you *resist* him, *he will fly from you.*

And now, although we all did once *renounce the Devil and his works,* were listed Soldiers against him, took a *Sacrament* upon it, and our Souls, the immortality of life or misery, depend upon our being true and faithful to ourselves and Oaths, or otherwise; nor is there more required of us but *resolution* and *fidelity,* only not to be *consenting* to our Enemies Conquest of us, not to will Captivity and Servitude: Yet as if, in mere defiance of our Vows and Interests, we not only *willed* the ruin, but would *fight for it,* we may find, instead of this *resisting of the Devil,* most men do *resist the Holy Ghost; quench* not *the fiery darts of Satan,* but the *Spirit* and his flames, by which he would enkindle love of God and Virtue in them. If he take advantage of some warm occasion to inflame their courage against former follies, heat them into resolutions of a change; as soon as that occasion goes off, they put out those flames, and choke these heats until they die. If he come in his *soft whispers,* speak close to the heart, suggest, and call them to those joys of which himself is *earnest;* to all these they shut their ears, can hear no whispers, are not sensible of any sounds of things at such a distance, *sounds* to which they give no more regard, than to things of the same extravagance with the *Music of the Spheres.* Nay, if he come with his more active methods, as the *Angels* came to *Lot,* send *mercy* to allure and *take them by the hand,* as they did, to invite and lead them out of *Sodom;* if that will not, *Judgments* then to *thrust them out,* as they did also, come with *fire* and *brimstone* to affright them; they not only like the men of *Sodom,* do attempt a *violence and Rape upon those very Angels,* but they really ally debauch the Mercies, and profane the Judgment, having blinded their own Eyes, that they might see no *hand of God in either:* using thus unkindly all his blessed methods of reclaiming them, till they have *grieved him* so that he forsake and leave them utterly. As if they had not heard that when the *Holy Spirit* is thus forced away, the *evil spirit* takes his place, 1 *Sam* xvi. 14. As if they knew not that to those who *close their eyes* and *stop their ears* against the Holy Spirit's motions, till they are grown *dull of hearing* and *blind* to them, God does send a *spirit of slumber, that they should not see nor hear;* and that for this dire reason,*that they may not be converted, nor be saved.* Five times he affirms it in the Scripture. Yea, once more in words of a sad Emphasis, 2. *Thess.* ii. 12, 13. *He sends them strong delusions that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness:* And that, *because they received not the love of the truth, that they might be saved.* Blessed God! Is it so easy for such Sinners to *believe* and be *converted,* that thyself shouldst interpose to hinder it, and hide the possibilities of mercy from their eyes, that they may never see them, nor recover! What can then become of those

for whom God does contrive that they shall not escape? when instead of those bowels that did make him *swear he would not have the sinner die, but would have him return and live,* he puts on so much indignation at such Sinners, as to take an order they shall not repent, and take an order that they shall be damned.

And yet all this is only to those men, who, being *dull of hearing* the suggestions of the Spirit, and not willing to give entertainment to his holy motions, *grieve* him so, that they repel and drive him quite away; and so by *consequence* only make way for the Devil: Whereas there are others that *directly call him, force* him to them, *ravish* and *invade* occasions to serve him. Some there are that *study* how to *disbelieve,* and with great labor and contrivance *work* out *arguments* and *motives* to persuade themselves to *Atheism:* Others *practice, discipline,* and *exercise* themselves to be engaged in *Vice.* Some *dress* so as to *lay bai•s, snares,* to *entrap Temptation,* that they may be sure it may not pass them: Others *feed high to invite and entertain the Tempter,* do all that is possible to make him come, and to assure him that he must prevail, when they have made it most impossible for themselves to stand and to *resist.*

Some there are indeed whom he does not overcome so easily, but is put to *compound* with them, takes them upon *Articles:* for when he would engage them to a sin to which he sees they have great *inclinations,* with some *fears,* he is fain to persuade them to *repent* when they have done; to lay hold upon the present opportunity, and not let the satisfaction escape them, but be sorry after, and amend. For where these resolutions of Repentance usher in transgression, there we may be sure it is the Devil that suggests those resolutions. But if he can get admittance once thus, by prevailing with a person to receive him upon purposes of *after-Penitence;* he is sure to prosper still in his attempts upon the same condition: For Repentance will wash out another sin, if he commit it; and so on. And it is evident that by this very train he does draw most men on through the whole course of sin and life: For never do they till they see themselves at the last stage, begin repenting. When they are to grapple with *Death's forces,* then they are to set upon *resisting of the Devil:* And when they are grown so weak that their whole Soul must be employed to muster all its spirits, all their strength, but to beat off one little spot of phlegm, that does besiege the *avenues of breath, the ports of life,* and *sally at it,* and *assault it, once, again,* and a *third, many times,* and yet with all the sury of its might cannot break through, nor beat off that little clot of spittle; when it is thus, yet then are they to *wrestle* with, and Conquer *Principalities and Powers, all the Rulers of the utter darkness, pull down the strong holds of sin* within, *cast down imaginations, and every high thing that did exalt itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ;* and with those feeble hands that they are scarcely able to lift up in a short wish, or prayer, they must do *all this; resist the Devil,* and take Heaven by force.

Now sure to put it off to such a fatal season is a purpose of a desperate concern. In God's Name let us set upon the doing it while there is something left of *Principle* and vigor in us, ere we have so *grieved God's Spirit,* that he do resolve to leave us utterly; and before the Devil have so broke us to his yoke, that we become content and pleased to do his drudgery. We deceive ourselves if we think to do it with more ease when Constitution is grown weaker; as if then Temptations would not be so •rong: For the Habits will be then *confirmed, Vice* grown

Heroical, and we wholly in the *power of Satan,* dead and senseless under it, not so much as stirring to get out. But if we strive before he have us in his clutches, we have an Enemy that can vanquish none but those who consent to, and comply and confederate with him, those that will be overcome: So that if we *resist,* he must be *Conquer'd;* and Temptation must be conquered too, for *he will fly,* and then by consequence must cease to trouble and molest us. This is the sure way to be rid of Temptations, to put to flight the great *Artificer* and *Prince* of them, subdue and overcome *him* and *ourselves:* And *to him that overcometh thus Christ will grant to sit with him on his Throne, as He also overcame, and sate down with his Father on his Throne.*

To which, *&c.*

The Fourteenth SERMON, Preached at WHITE-HALL. Last Wednesday in LENT, 1667/8.

PHILIPP. III. 18.

For many walk of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Cross of Christ.

THough many *by the Cross of Christ* here understand any sort of Suffering for the sake of Christ or Religion (it being usual with the Scripture to entitle *Christ* to every evil that befalls a man for doing of his duty,) yet others looking on it *properly* as that on which *Christ* himself suffered, by the *Enemies of the Cross* understand those that set themselves against the whole design and influence of *Christ*'s death upon it.

Now to name that in few words, the Cross of Christ not only is one of the greatest Props on which our Faith of the whole Gospel leans, which it establisheth the truth of as Christ's Blood shed upon it was the sanction of the Covenant on God's part, who by that federal Rite of shedding Blood engaged himself; and we may certainly assure ourselves, he cannot fail to make good whatsoever he hath promised in that Covenant, who would give the Blood of his own only Son, who was so holy, and who was himself to Seal that Covenant; and his Blood is therefore called *the Blood of the Everlasting Covenant.*

But besides this extrinsic influence of it, all the blessed Mercies also of the Gospel, are the Purchase of this Cross, and all the main essential duties of the Gospel are not only Doctrines of the Cross, such as it directs and does enforce, but the Cross also hath an immediate efficacy in the working of them in us: For S. *Paul* saith *by the Cross of Christ the World is Crucified to me and I unto the World.* On it *the Flesh* is also *crucified with the Affections and Lusts:* And to say all that comprehensive Duty of the Gospel, *Self-denial,* is but another word for *taking up the Cross:* And then as for the Mercies of the Gospel on the Cross the satisfaction for our sins was made, the Price of our Redemption paid, and that effected: There was wrought our Reconciliation with our God; Lastly, that was the consideration upon which Grace was bestowed whereby we are enabled to perform our duty: With good reason, therefore S. *Paul* calls the Gospel 〈in non-Latin alphabet〉, the *word or Doctrine of the Cross;* so that the Enemies of *the Cross of Christ* are in a word the Enemies of *Christianity,* and so the blessed *Polycarp* in his Epistle to these same *Philippians* seems to understand it: And they that *walk as*

Enemies to it, are such as do not only hate the Duties of the Gospel, those especially which the Cross directly does enforce; but their course of life is ordered so as to break the very Frame and Power of Christianity, they set themselves against all that Christ came to do upon and by the *Cross,* resist, and wage War with the *Doctrines,* and by consequence oppose the *mercies* of it.

The words being thus explained, I have no more to do but only answer two Enquiries which they give occasion for.

The first is, What sort of men those are that *walk as Enemies to the Cross,* and wherein their hostility does express itself?

The second is, What the danger and the sadness is of that condition, that they should make S. *Paul* think it necessary frequently to warn them of it, and to do it now with so much passion? *For many walk,* saith he, *of whom I have told you often, and now tell you even weeping, &c.*

First for the first. And here I shall not strive to give you in a perfect list of all that walk as Enemies to the Cross, but shall take that which S. *Paul* hath made ready to my hands in the next words.

And first the Enemies which he brings up in the front, are the Sensualists, the *Men whose God is their Belly.*

Secondly, *They whose glory is in their shame.*

Thirdly, *Who mind Earthly things,* to which as being their confederates, and near Allyes I shall add

Fourthly, Those that he reckons up in the 1 *Cor.* i. *the wise men of this World.*

First, The *Sensualists.*

That Men who diligently mind the serving of their appetite in Meats and Drinks, that study and contrive its pleasure, and with industry have learned, and practice Arts of Luxury, and in those have set up their delights, that these should be accounted Enemies of the Cross of Christ there is but too much reason. For their course of life is perfect opposition to that *Cross,* and to the whole *design of Christianity,* and to the very *being* of all *Virtue.* For since *Virtue* is but moderation and restraint of Appetites and Passions, and since sensuality indulges, and does raise and heat them: since the whole *design of Christianity,* is to *mortify the deeds of the Body,* those *our members upon earth,* that *Body of Sin* and *Death;* and since Voluptuousness quickens, pampers and does make them vigorous; lastly, since the Doctrines and the Influences of *the Cross of Christ* do aim at *Crucifying the flesh with its Affections and Lusts,* and Luxuries do gorge and make them ramping, sure the Enmity is too apparent to be proved.

It is the business of Religion to instruct and frame men into reasonable Creatures: God himself chose to die upon the Cross that we might live like Men here, and then afterwards die into Sons of God, and become equal to the Angels.

He suffered on the Tree, that we might be renewed into that constitution which the Tree of Knowledge did disorder and debauch. Before Man a•e of that, his lower Soul was in perfect subordination to his mind, and every motion of his appetite did attend the dictates of his Reason, and obey them with that resignation and ready willingness which our outward faculties do execute the Wills commands with; then anything, however grateful to the senses, was no otherwise desired than as it served the regular and proper ends and uses of his making; there was a rational harmony in all the tendencies of all his parts, and that directed, modulated by the rules and hand of God that made them: In fine, *then Grace was Nature, Virtue Constitution.*

Now to reduce us to this state as near as possible is the business of Religion (as it had been in some kind the attempt also of Philosophy.) But this it can in no degree effect, but as it does again establish the subordination of the sensual to the reasonable part within us: That is, till by denying satisfactions to the Appetite (which is now irregular and disorderly in its desires) we have taught it how to want them, and to be content without them, and by that means have subdu'd its inclinations; or by taking down the Body have abated of its powers and its provocations; and where it is stubborn, heady, and rebellious, there by cutting off provisions from the flesh, and by sharp methods vanquished and reduced it into a condition of Obedience; and (whenever that is also necessary) weakens so that insolent untamed part of ourselves, that we make it lie fainting, groveling at our feet (these are the Doctrines of the Cross, and this the method of its Discipline:) And withal by those rational and divine heavenly encouragements which above all Doctrines in the World our Christianity suggests and furnisheth with infinite advantage, have so fortified the mind that it resumes its principality, governs, and carries on the lower Soul in its obedience to Duty easily without resistance, as they say the higher Heaven moves the inferior Orbs along with it although their proper tendencies are contrary: At leastwise if impressions from without or inbred inclinations stir, raise passions, and mutinies, yet the mind keeps so much power that they shall not beat it off, and force it from its prosecutions of good; nor shall, unless by a surprise, engage its consent in the pursuit of evil. This is that which Religion aims at, thus to make us men, teach us to live according to our nature, to put Reason in the Throne, and vindicate the Spirit from the tyranny of its own Vassal flesh.

But sensuality is most perfect opposition to this whole design; for it renverses that subordination without which there is no possibility of Virtue as I showed you; and it puts that whether Lust or Passion in the Throne, which either constitution, conversation, or whatever accident, did give possession of our inclinations to: And makes the strangest prodigy of *Centaure* where the *Beast is uppermost and rides the man;* where the *Beast is God* indeed; for the sensual man acknowledges no other *God* but his own *belly,* so S. *Paul* does character him here. And truly if we look on the attendances, and careful services he gives it, and how studiously and wholly he does consecrate himself to please it, one would think it most impossible he should have any other God: but if we number the *drink-offerings,* and *meat-offerings,* the whole *Hecatombs* he gives it, and whereas other Deities had only some peculiar appropriate Creatures for their Sacrifices, how this Votary rifles the Universe, goes through the whole latitude of beings for Oblations, one would think he did out•number all

the Heathen Legions in his God's; and yet all this is only for his Belly. Now he that deifies his Appetite, and that is so attent and so solicitous in its service, he that sets up such an *Antigod* as this to Christ, appears a scornful insolent Enemy to *Him,* his *Cross* and his *Religion,* near the state of those men whom the Wiseman couples with the sensual, persons *of an impudent mind,* the very disposition of those Enemies of the Cross of Christ whom S. *Paul* brings up in the *second* place,

Those that glory in their shame.

Amongst the uses of the Cross of Christ, one chiefly meant, was by the ignominy of that most accursed infamous punishment to represent the vileness of Iniquity; to which shame and confusion were so due, that there were to be Contumelies as well as Agonies in the Death that was to expiate it; And it seems not sufficient that *the Blood of God* be shed for it, but that Blood must be stained too with the *imputation of a Malefactor;* Christ was to suffer the insulting scorns and vilifyings of his Crucifiers, his Honor must be sacrificed as well as his Life, *Barabbas* must be preferred even before that *Pers•n of the Trinity* to whom sin was to be imputed, and who was to bear the just shame of it, such infinite debasement and contempt being a most essential ingredient in the wages of Iniquity, of which this Cross of Christ was the express.

And then how is it possible for men to wage a more professed hostility against the Cross of Christ, than by endeavoring to put *Reputation* on the thing on which that Cross was set to throw *Disgrace?* by raising *Trophies* to themselves for that which raised a *Gibbet* to their Savior? giving themselves a *value* for the thing which hath such infinite diminution in it, that it made the *Son of God* esteemed worse than *Barabbas.*

These men are too successful Enemies of the Cross that thus triumph over it, and when it was erected as an Ensign to display the vileness of iniquity, and to shame sin out of the lives of mankind, vindicate and rescue sin from that contempt, and throw the Cross and shame upon Religion itself; while they exult in their commissions as in commendable things, and too truly verifying the Apostles aggravations against willful Sinners, *Crucify to themselves the Son of God afresh and put him to an open shame,* while they put scorns on that contempt he suffered: For the Agonies and Contumelies he endured on that account of sin must needs be most ridiculous to them who count Sin gay and Honorable. Thus they trample and insult upon his Passion, thus tread underfoot the Son of God even on his Cross, and upon that footstool they exalt themselves by putting sin in countenance and credit with the Age▪ For it is plain it is so when men once can *glory* in it▪ For our actions raise a glorying in us only in relation to the sentiments of others, that growing from a confidence of having praise and value for them in the World. So that they must assure themselves that most men or the most considerable will applaud their Vices; otherwise they could not glory in them, but would be ashamed. And such a judgment we may safely pass upon an Age or Nation, where great Crimes not only have impunity but Reputation; and men glory in them. Had it been so in the Heathen World when Christ and his Cross first appeared there, Christianity had wanted one of its convincing pleas. *Tertullian* in his Apology for our Religion to them that blasted it with all imaginable imputations of Impiety, discourses thus:

Omne malum out timore out pudore Natura perfudit: Nature hath dash'd every Vice with fear or shame; all Malefactors labor to lie hid, and if they are laid hold upon they tremble, and deny when they are accused, hardly confess it to the Rack; and when they are found guilty they bewail, upbraid themselves, and aggravate confessions of their Crimes. *Christianus vero quid simile?* But what does the Christian like this? None of us is ashamed of his Religion, or repents, except it be because he was not sooner of it: If he be branded for it he rerejoyceth, if you accuse him of it he does own it, triumphs in it; if he be condemned for it he calls his Execution his Martyrdom, his sufferings his Crown. *Quid hoc mali est quod naturalia mali non habet?* Now what strange kind of impiety is this that hath none of the natural affections of it? not the shame nor fear, tergiversations or repentance, or deplorings of it? *Quid hoc mali est cujus reus gaudet, cujus accusatio votum est, & poena faelicitas?* What a kind of evil's this, which he that is found guilty of is glad? to be accused of it is his ambition? to suffer for it is his happiness?

Alas, the World hath taught Vice nowadays to use this plea with a much greater confidence, and he that would apply this argument to our experiences might plead thus for the Religion of sin. For now they are but piteous puisny sinners who feel those things which in *Tertullian's* days were natural and essential to sin, *to blush,* and *be ashamed,* and *have regrets.* Men do not only own it as those primitive persons did their Christianity, but they out-vie the Martyrs heats; for they accuse themselves, and boast of their performances in Villany, yea falsity, bely themselves in sin, and usurp Vice, steal the glorious Reputation of exceeding sinfulness, as if the impiety were meritorious.

And truly as that Christian Confidence and Magnanimity brought in the World as Proselytes to the Cross, so this other confidence brings Sholes of Votaries to Vice: For when once there is no need to be ashamed of it, there are but very few but will venture to commit it. And indeed this sort of men do manage their hostility so dexterously, as to use those very Weapons Christianity was successful with, against itself. 'Twas by a *discipline of shame* (for that was the great strength of the *Church Censures*) that our Religion did at first prevail almost to the exterminating Vice out of the World: The temporal Sword was never so victorious as this *weapon of our Spiritual Warfare was,* which yet in those times drew no blood, unless it were into the face, *in blushes.* But since men have found or made pretexts to glory in iniquity, and several Crimes are become honorable; Virtues are dress'd up as mean, poor spirited, sneaking qualities; some look *melancholic, sad,* are *hypocondriack,* some *pedantick,* some *unmanly,* some *irrational,* and worse; so that men are now ashamed of Duty; 'tis a disparagement to own the doing it: Thus they have as it were *excommunicated Religion.* It is accounted a contemptible, or at best foolish thing; which is the very sentence of the *third* sort of Enemies the *Wise men of this World,* though•e 〈 in non-Latin alphabet 〉 *that mind earthly things* (the fourth sort) in whic• all their wisdom lies. Which two last sorts of Enemies I shall attaque together.

The Cross of Christ amongst its other ends was set to be an instrument *whereby the World is to be Crucified to us, and we unto the World;* to be the means whereby we are enabled to prevail upon and overcome our worldly lusts and inclinations; and to sleight, yea and detest all the

temptations of its Wealth, Delights, and Heights, when they attempt to draw us into sin or take us off from Duty. Now to this it works by these three steps.

First, showing us *the Author and the finisher of our Faith* nailed himself to that Cross; his joints rack'd on it, his whole Body strip'd, and nothing else but Vinegar and bitter potions allowed his thirst: and thus convincing us that *if we will be his Disciples we must take up his Cross and follow him,* at leastwise we must have preparedness of mind to take it up when ever it is fixed to Duty; to renounce all profits, honors, and delights of this World that are not consistent with our Christian profession: This is the Doctrine of the Cross of Christ; it being otherwise impossible to to be the Disciples of a Crucified Master. And when this great *Captain of our Salvation* was himself *consecrated by his sufferings,* and had for his Standard his own Body lifted up upon the Cross, we that are listed under him, and with that very badge the Cross too; *crucis Consecranei,* Votaries and fellow Soldiers of that Order, if we shall avoid our Duty when it is attended with a Cross, or straitened any ways, and the provisions of this World are cut off from it, and betake ourselves rather to the contents of Earth; we do not only shamefully fly from our Colours; Fugitive, and Cowards, Poltrons in the Spiritual Warfare; but are Renegadoes, false and traitors to ourselves too, such as basely ran away not only from our Officer, but from Salvation, which he is the Captain of; and which we cannot possibly attain, except we be resolved to follow him, and charge through whatsoever disadvantages to attend Religion, vanquishing all those temptations with which the World assaults us in our course to Duty. Thus the Cross of Christ first shows us the *necessity* we have to renounce and *Crucify the World.*

But to encourage and enable us to do so, it does also show us

Secondly, The *certainty of a good issue* in the doing it, assures us, that those who deny themselves forbidden satisfactions here, that will be virtuous maugre all the baits and threats of Earth, will embrace Duty when it is laden with a Cross, although so heavy as to crush out life, and kill the body; assures us that those lose not, but exchange their lives, shall save their Souls, and that there is another World wherein their losses shall be made up to them, and repaired with all advantage. To the truth of this the Cross of Christ is a most pregnant and infallible testimony. For as by multitudes of Miracles Christ sought to satisfy the World that he was sent from God to promise all this, and justified his Power to perform it by experiment, raising some up from the dead; so when they said he did his Miracles by *Beelzebub,* he justified it •urther with his Life; affirming that he was the Son of God (no 'tis impossible but he must know whether he were or no) and consequently sent and able to do all he promised, and resolved to do it also for our more assurance in himself, that he would raise himself up from the dead within three days; and saying this when he was sure he should be Crucified for saying so, and sure that if he did not do according to his words, he must within three days appear a mere Impostor to the world, and his Religion never be received.

Now 'tis impossible for him that must needs know whether all this were true or no to give a greater testimony to it than his Life. For this that Blood and Water that flowed from his wounded side upon Cross, which did assure his Death, is justly said to bear witness to his

being the Son of God, and consequently to the truth of all this, equal to the testimony of the Spirit (whether that which the Spirit gave when he came from Heaven down upon him in his Baptism, or the testimony which he gave by Miracle;) for *there are three that bear witness upon Earth, the Spirit, the Water and the Blood.* Thus by his Death Christ did bring Life and Immortality to light: his choosing to lay down his own life for asserting of the truth of all this, was as great an argument to prove it as his raising others from the dead: and *Lazarus*'s empty Monument, and walking Grave-clothes were not better evidence than this *Cross of Christ.*

4. Once more, this Cross not only proves the certainty of a future state, but does demonstrate the advantage of it; and assures us that it is infinitely much more eligible to have our portion in the life to come than in this life: That to part with everything that is desireable in this World rather than to fail of those joys that are laid up in the other, that to be poor here or to be a spoil, to renounce or to disperse my wealth, that so I may lay up treasures for myself in Heaven, and may be rich to God; never to taste any one of these puddle transient delights, rather than to be put from that right hand where there are pleasures for evermore; to be thrown down from every height on Earth, if so I may ascent those everlasting Hills, and Mount Zion that is above; that this is beyond all proportion the wisest course it does demonstrate; since it shows us him who is the *Son of God,* who did create all these advantages of Earth, and prepare those in Heaven, and does therefore know them both: Who also is the *Wisdom of the Father,* and does therefore know to value them, yet *for the joys that were set before him choosing to endure the Cross and despising the shame.* On that Beam he weighed them, and by that his choice declared the Pomps of this World far too light for that *exceeding and eternal weight of Glory;* that the whole earth was but as the dust upon the Ballance and despised it, and to make us do so, is both the Design and direct influence of the Cross of Christ.

But as at first the *Wise men of this World* did count the *Preaching of the Cross mere folly,* to give up themselves to the belief and the obedience of a man that was most infamously Crucified, and for the sake of such an one to renounce all the satisfactions, suffer all the dire things of this Life, and in lieu of all this only expect some after Blessednesses and Salvations from a man that they thought could not save himself, seemed to them most ridiculous: So truly it does still appear so to the carnal reasonings of that sort of men, who have the same objections to the Cross of Christ, as it would Crucify the World to them, and them to it; as it would strip them of all present rich contents, and give them certain evils, with some promises of after good things, which they have no taste for, nor assurance of.

Now this being in their account folly, then the contrary to this they must think Wisdom: as it is indeed *the Wisdom of this World;* which Wisdom since it does design no further than this World, and hath no higher ends than Earth and its Felicities, it must needs put men upon minding the acquist and the enjoyment of these Earthly things, for that is only to pursue and to achieve their ends, to catch at and lay hold on their felicity; and accordingly we see it does immerse them wholly in those cares. So that it is no wonder if their God and Religion can get no attendance from them, it being most impossible they should, when Mammon

hath engaged them in the superstitious services of Idolatry; and when they sacrifice their whole selves to pleasure and make their bodies the burnt offerings of their Lusts, and when Ambition, even while it makes them stretch and climb and mount, causes them also to fall low, prostrate, make their temper, nature stoop, lie down to every humor, and to every Vice they think themselves concerned to court and please.

And though a man would think these so great boundless cares are very vain and foolish upon several accounts; for common sense as well as Scripture does assure us that *this life* and the Contents of it do *not consist in the abundance of the things that we possess;* that it is all one whether my draught come out of a small Bottle or an Hogshead; the one of these indeed may serve excess, and sickness better, but the other serves my Appetite as well; the one may drown my Virtue, but the other quenches thirst alike. And every days experience also does convince us, that the least cross accident, pain or affliction on our persons or some other that is seated near our hearts, or the least vexation or cross passion will so sour all those advantages, that we cannot possibly enjoy them while we have them; sickness makes the richest plenty only a more nauseous trouble, a more costly loathing; then the poorest Soul that is in health is that great rich man's envy.

And there's no man also but does see so far into futurity as to satisfy himself that he shall die, and then the shadow of Death will cloud and put out all these Glories. And universal Reason also does tell every man that to deny himself or want his present satisfactions of this helpless dying kind, and suffer present evils, is in prudence to be chosen for avoiding of a future evil or achieving of a good to come which do transcend those other infinitely, and to all Eternity continue. Sure as no man pities the poor Infant in the Womb because he lies imbrued in Blood, hath no inheritance there at all, is fettered, confined as it were in that dark Cell; if he be to be born to an Estate, to live a full age here in gaiety of mind, and health of body, in Reputation, and all plenty of delights, we never are concerned or troubled at his other nine months Dungeon. So if this life be to the next as the Womb is to this; and if our hopes be no more on the Earth than in the Belly; and we have no inheritance or abiding place here, as we had not there; although the waters of affliction, and to be in our blood should be as natural to us as to the Child, yet if we thus press forward to the other birth, to be delivered into immortality of joys, this state were not to be lamented, but endeavored for with all our powers. Lastly, the same reason does assure us, that if those futurities (which are most certain) were but only possible, yet to part with everything, and suffer anything here to prevent miscarriage in relation to those two Eternities is certainly the safest course, and then by consequence the wisest. And this does appear a truth to all men when they go to die: And if it be the truth then, 'tis always so.

Yet notwithstanding all this, he that minds these earthly things, whose heart is set upon them, whose desires the World serves, provides to satisfy every imagination of delight: His heart is so entangled in affections to them, and in prejudices for them, and hath so imbib'd the impressions of them, that he hath no taste for any other, and by consequence no satisfying notions of them: And if he hath not then it is not possible that he should really and from his heart, out of conviction and inward sense value these beyond the earthly ones:

and it is plain we see he does not; and if he do not, to deprive himself of all the sweet contentments of his life, and tear out his own bowels that yearn after them, and cling to them; and instead of those embrace a Cross, and do this for things which he cannot value more, and counts uncertain, he must needs think a mad folly: Consequently to contrive and seize the present to the best most plentiful advantage is the wisest course; and therefore they that by whatever arts do thrive, advance themselves, live high and in delights, they are Wise men; because they do attain their ends, by means appropriate to those ends.

And now the enmity betwixt *the Cross of Christ* and the *wisdom of the World* appears: *first,* their *designs* are most directly opposite; the cross designs to take us up from earth and from its satisfactions, which have also *thorns* and *briars* in them, that *Earths Curse,* things that pierce and wound as fatally as the *Nails* and *Thorns* and other cruelties of *Christ's Cross;* and to lift us towards Heaven, to direct our hearts and our affections thither as our harbingers, to take possession for us of those joys the Cross did purchase for us, but no Cross can ever trouble. But the Wisdom of this World designs to lay out all its cares and its contrivances within this World, minds nothing else but earthly things, and does not lift an eye or thought to any other.

Secondly, Their *Principles* wage war: For earthly good things being the design, the main end of this worldly wisdom, consequently that does justify all courses without which men cannot gain those ends, by which they do, though they be never so unlawful by the Rules of that which we call Virtue and Religion; it does justify, I say, all such as prudent. But the Principles of the Doctrines of the Cross of Christ are positive, that we must renounce all earthly satisfactions, when they cannot be enjoyed without trangressing Christ's Commands, and embrace Duty even when it executes itself upon us.

But Thirdly, there's no enmity so fatal to the Cross of Christ as is the *practice* of those men who minding Earthly things, and all their wisdom lying as to them, they therefore think themselves concerned to represent the Doctrines of the Cross, which does so contradict their wisdom, as mere madness, and the Cross itself as the Ensign of folly; And accordingly they do, treat it *en ridicul;* and make the proper Doctrines of it, the strict duties of Religion, matter for their jests, and bitter scoffs: They character Religion as a worship that befits a God whose shape the Primitive persecutors painted Christ in,*Deus Onochaetes,* as if Christianity were proper Homage only to an *Asses person,* as *Tertullian* words it; And the Votaries transformed by this their service and made like the God they worship, were what they were called then *Asinarii* creatures only fit for burden, to bear, what they magnify, a Cross and scorns. No persecutions are so mortal as those that Murder the reputation of a thing or person; not so much because when that is fallen once then they cannot hope to stand, as because those *murder after death,* and *poison memory, killing to immortality.* They were much more kind to Religion and more innocent that clothed the Christians in the *skins of Bears and Tigers,* that so they might be *worried into Martyrdom;* Than they that clothe their Christianity in *fools Coat,* that so it may be *laugh'd to death,* go out in ignominy and into contempt. If to sport with things of sacred and Eternal consequence were to be forgiven, yet to do it with the Cross of Christ: Thus to set that out as *foolishness* which is the greatest

mystery the *Divine wisdom* hath contrived to make *mercy and truth meet together, righteousness and peace kiss each other,* to make sin be punished, yet the Sinner pardoned: Thus to play and sin upon those dire expresses of God's indignation against sin, are things of such a sad and dangerous concern, that S. *Paul* could not give a caution against them but with tears, *For many walk, saith he, of whom I have told you often and now tell you even weeping, &c.* Which calls me to my *last* Consideration.

Indeed the Cross of Christ does represent Almighty God in so severe a shape, and gives the lineaments of so fierce displeasures against sin, as do exceed all comprehension. There was a passion in Christ's Prayer to prevent his Passion, when he deprecated it with strong cries and tears, yea when his whole body wept tears as of blood to deprecate it; and yet he cried more dreadfully when he did suffer it; The Nails that bor'd his Hands, the Spear that pierced his Heart and made out-lets for his Blood and Spirits, did not wound him as, that sting of death and torments, sin did, which made out-lets for God to forsake him, and which drove away the Lord that was himself out of him. Neither did his God forsake him only, but his most Almighty attributes were engaged against him: God's Holiness and Justice were resolved to make Christ an example of the sad demerit of Iniquity, and his hatred of it: Demerit so great, as was valuable with the everlasting punishment of the World, fallen Angels and fallen Men; for to that did it make them liable. Now that God might appear to hate it at the rate of its deservings, it was very necessary that it should be punished, if not by the execution of that sentence on Mankind as on the Devils, yet by something that might be proportionable to it, so to let us see the measures God abhors it by, to what degrees the Lord is just and holy by those torments, torments answerable to those attributes.

Now truly when we do reflect on this we cannot wonder if the Sinner be an enemy to the Cross, and hate the prospect of it, which does give him such a perfect copy of his expectations, when our Savior's draught which he so trembled at shall be the *everlasting portion of his Cup:* For if God did so plague the *imputation* of Iniquity, how will he torment the *willful and impenitent commission* of it.

But then when we consider those torments were the satisfaction for the sins of man, methinks the Sinner should be otherwise affected to them: Christ by bearing the Cross gave God such satisfaction, as did move him in consideration thereof to dispence with that strict Law, which having broken we were forfeit to eternal Death, and to publish an act of Grace whereby he does admit all to pardon of sins past, and to a right to everlasting Life that will believe on him, forsake their sins and live true Christians. He there appears the *Lamb of God that taketh away the sins of the World,* for that he does as being a *Lamb slain,* then he was our *Sacrifice,* and that Cross the *Altar.* And the humbled Sinner that repents (for, notwithstanding satisfaction, God will not accept a Sinner that goes on; by all those Agonies his holiness would not be justified, if when he had forsaken and tormented his own Son for taking sin upon him, he should yet receive into his favor and his Heaven, Sinners that will not let go, but will retain their sins: but the penitent) may plead this expiation: Lo here I poor Soul prostrate at the footstool of the Cross lay hold upon the Altar, here's my Sacrifice on which my fins are to be charged, and not on me, although so foul I am, I cannot pour out tears

sufficient to cleanse me, yet *behold Lord, and see if there ever were any Sorrow like the sorrow of thy Son wherewith thou didst afflict him* for these sins of mine: And here is Blood also, his Blood to wash me in: and that Blood is within the Vail too now, and that my Offering taken from the Cross up to thy Throne, thou hast accepted it, and canst not refuse it now my *Advocate* does plead it, and claims for me the advantage of the Cross.

Now that men should be Enemies to this, and when they are forfeit to eternal Ruin, hate that▪ which is to redeem the forfeiture; that they should trample on the Cross whereon their satisfactions were wrought; tread down the Altar which they have but to lay hold on and be safe; wage war with, beat off, and pursue a Lamb, that *Lamb of God* that comes to *take away their sins:* and make a spoil and slaughter of their Sacrifice; hostilely spill upon the ground that Blood, that was appointed for their Blood upon the Altar, for their *blood of sprinkling,* and was to appear in Heaven for them. If men resolve to be on *terms of Duel* with their *God,* and scorn that *Satisfaction* shall be made for them by any other way than by *defiance;* and although their God do make the satisfactions for them to himself, yet not endure it, but choose quarrel rather; this is so perverse and fatal an hostility as no tears are sufficient to bewail.

But possibly men sleight these satisfactions because some terms are put upon them which they know not how to comport with; the merits of the Cross must not be accounted to them but upon conditions which they are not able to perform; they are required to master all their wicked Customs, their untamed appetites, and settled habits, to keep under their Concupiscence, to calm their inclinations and their passions: Now on such severe articles friendship with the Cross they think is too hard bought.

But therefore *Secondly,* the Cross was the consideration upon which Grace is o••er'd us, whereby we are enabled to perform all this; th•*power to will* and *strength to do,* all necessary aids from Heaven are granted to us as Christ merited them for us by his Sufferings; and that Blood he shed upon the Cross it is the Fountain, 'tis the Ocean of all Grace: And if temptations storm thee, lay hold on that Cross, it is the Anchor of Salvation thou hast hold on; tell thy God although thou art not able to resist and stand, thou hast the price of strength, that which did purchase it was paid down for thee on the Cross, and is at his right hand, he hath it: give me therefore grace for it, let me have the value of that Blood, the *Blood of God* in spiritual succors, which may make me able to resist thy Enemies, and do thy will. Now God will never be unjust to deny any man those aids that were so dearly purchased for him, and for which he hath received the price.

And then that men should be Enemies of the Cross which is their Magazine of strength against their Enemies! As men that do resist the having Grace, lest it should change their inclinations! as men that will not be impowered against Vice, but will oppose the Aids of Heaven, fight against the succors that are given them, and destroy their own forces, lest with them they should be able to encounter sin and overcome it! Thus willfully to run against and charge their Anchor of Salvation; to poison to themselves the Fountain the whole Ocean of their graces, is the state of them only that do resolve and that had rather perish.

Once more, on that Cross was wrought *a reconciliation betwixt God and Man;* and that upon such terms of honor to us Men, that God does seem to condescend as far in this his Treaty, as in coming down from Godhead into Flesh; there is Exinanition in his yieldings and compliance. He sent his Son to move us to be reconciled, as if he did acknowledge us the offended party; and as if he meant to give us satisfaction, in his Blood, he dies upon the Cross to effect that Reconciliation. When our Savior would magnify a Love he thus expresses it,*Greater love than this hath no man, that a man lay down his life for his friend:* But behold here is greater love, for *Christ commended his love to us in that when we were Enemies he died for us,* only out of hopes to make us friends;*Love strong as doath* indeed, that brought him to the Grave who could not die. 〈 in non-Latin alphabet 〉 , affection violent as Hell, that brought God to 〈 in non-Latin alphabet 〉 , and made him *descend to Hell:* For so low he stoop'd; thus he humbled himself to persuade us to be reconciled, and to prevail with us to be at peace with God.

And is a Reconciliation with the Lord so hateful to us, that we will be Enemies to the Cross that works it? are we so assured of worsting God Almighty, that we will resist whatever makes towards a peace with him? are the Sinners expectations so tempting? do we look for such advantage from the *Covenant we have made with Death,* and the *agreement we are at with Hell,* that we will have the League defensive and offensive? will be foes to their foes? and will have War with God because he is their Enemy? are we thus resolved to be revenged upon the Triumphs of the Cross? and because our Savior *spoiled Principalities and Powers, triumphing over them on it;* therefore set ourselves against that Trophee of his Victories over our friends the Devil and his Fiends? is the love of Christ so injurious to us that we will be Enemies to the Expresses of it? and when his affection threw him down so low for our sakes, humbled him to Hell to beg and to procure our friendship, will we go to trample on him there rather than not go thither, and rather than we will not be forever there?

W•• 〈...〉 for this! *O blessed Savior,* that thou didst pray against thy Cup 〈◊〉 earnestly, because of Man's ingrateful 〈◊〉 to it• because th•••ast to 〈◊〉 God Almighty's Indignation in it, and the Si••ers hatred for it? because it was the Cup of the Lord's 〈◊〉 , and 〈...〉 squeezed into it all the d•egs of his Wrath, and 〈...〉 into it? and when the one will make thee drink it up, the 〈...〉 it in thy face? was it not because thou wert to take a Cross up which thou couldst not bear the Torments of, and 〈◊〉 will not endure the blessings of? but most despitefully treads down that 〈...〉 thou art sinking under it laden with their weight? this is, alas, a state so sad that neither S. *Paul's tears,* nor *Christ's blood* hath sufficient compassion for.

And yet though one *wept* the other *died* for them, these men have neither tears nor pity for themselves. Yet one would think this were a subject worthy of them: 'Tis storyed of *Xerxes,* that when he took a view of his vast Army which he went to Conquer *Greece* with (an Army such as the Sun never saw, and it could scarce see that, which the Historian says did *Coelo minitari tenebras,* as it covered and drank up the Sea, and took up and devoured the Earth, so it did seem to darken Heaven too: An Army which consisted, saith *Herodotus,* when mustered

at *Thermopylae,* of Five Millions, Two Hundred Eighty Three Thousand, Two Hundred and Twenty Men, besides Laundresses, Harlots, and Horses; and it had Twelve Hundred Gallies for Sea-fight, besides Twenty Hundred Ships for carriage.) When upon this view he had for a while gloried in his happiness to behold and Gommand so many Nations, and so Powerful a Fleet and Army: notwithstanding on a sudden he burst into tears on this Consideration, that in one Hundred years there should not one survive of that great marvelous multitude: (And truly through his folly in one hundred weeks scarce any one but was the prey of Enemies, and Death and Infamy.) But 'tis a sadder Contemplation to reflect on the far greater Army of the Enemies of the Cross, who, if they do not end that quarrel, will in fewer years be all dead and in Hell. I know not whether such a sad reflection called out S. *Paul*'s tears, but sure I am it does deserve their own: And there is nothing will avail in their behalf without their tears. It may be tears are piteous things for such brave Sinners: But then what will these insulting Enemies of the Cross do, when they shall see *that Sign of the Son of Man coming in the Clouds of Heaven?* When this Cross shall usher in the great Assize? When they shall *look on him that they have pierced and Crucified upon it?* And when that Crucified offended Enemy shall come there to be their Judge? That takes himself to be offended much more in his kindness, than his Person; and will judge this more severely that we would not let his Cross and Passion do us any good, than that we Crucified him on it.

Let us then be caution'd in the fear of God to be no longer Enemies to that which is to reconcile our judge to us. If we have his Friendship on the Cross, we may be sure to have it on the •udgment Seat. He that on the Cross parted with Godhead and with Life for us, will on the Bench adjudge us that Inheritance which his Cross did purchase for us. He sits there to pronounce happiness upon all faithful 〈◊〉 Christians, to proclaim *Come ye blessed of my Father inherit the Kingdom prepared for you.*

To which, *&c.*

SERMON XV. WHITE-HALL. Novemb. 15. 1668.

MARK X. 15.

Verily I say unto you, whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein.

THE *Kingdom of God,* especially as it is concerns the forepart of the Text, signifies nothing else but that of the *Messiah,* or in one word, *Christianity;* and that both as to the profession and the practice, the Doctrine and the life of it: For so the 〈 in non-Latin alphabet 〉, by which *Theophylact* expounds the words, the Preaching of the Doctrine is itself called the *Kingdom of God* by our Savior, *Mat.* 21. 43. 'Tis not delivering of a message only in weak empty words, 'tis Jurisdiction and exercise of Sovereignty: And the Commission that authoriz'd to it was the delegation of the Powers of Omnipotence:*All Power,* saith our Lord, *is given to me both in Heaven and in Earth, And* (which the *Syriac* adds in that place also)*as my Father sent me, so send I you, go ye therefore and teach all Nations, teaching them to observe whatsoever I have Commanded*

you. As if this were execution of the greatest and most Kingly Power, and every Doctrine had the force of Proclamation, every denunciation were Sentence; as it will be certainly to them that do not give obedience to it.

Which *obedience* is Secondly, and that most properly entitled the *Kingdom of God; Rom.* 14. 17. for by that he Reigns; without this our great universal Lord were a *Prince* of *no Subjects,* had a *Kingdom* but of *Rebells* only: So that *to receive the Kingdom of God* is by the obedience of Faith to submit to the Gospel, to receive the Doctrines of it by believing, and the Precepts by obeying them: The duty which our Savior here directs, and which with such severity he threatens non-performance of, even with exclusion from that blessed Immortality of Joyes which *the Kingdom of God* imports, which is that sense it bears in the last words of my Text. In which we must consider,

First, the Object both of the Duty and the Threat *a Kingdom,* and that *the Kingdom of God.*

Secondly, our concern and duty in relation to that Kingdom we have only *to receive it. Whosoever shall not receive the Kingdom of God.*

Whatever bustl• men are well content to make to g•t possession of any Earthly Dignity or Power, sometimes to wage War with their Conscience and all obligations, violate all Rights both Humane and Divine, and assault greatest difficulties and yet greater guilts, to invade men's Crowns, and other rights, there's no such need in this; we have no more to do but *let this Kingdom come,* and not resist the having it. For therefore also,

Thirdly, the manner we are by our Savior here prescribed to receive this Kingdom in is, *as a little Child. Whosoever shall not receive the Kingdom of God as a little Child,* as one that cannot stand against the power of a Kingdom when it comes; that hath not strength nor malice, neither force nor will to oppose; which they that do must needs keep themselves out of it; Which is,

Fourthly, the thing threatened, *they shall not enter therein;* there being neither reason, nor indeed a possibility men should possess that which they will not receive.

Lastly, Christ's asseveration is added to all this, *Verily I say unto you whosoever shall not receive the Kingdom of God as a little Child, h• shall not enter therein.*

But because the main thing Christ intended in the Text (which he so oft repeated upon several occasions) was by the significative emblem of *a little Child,* visibly to inform us of some dispositions that are absolutely necessary to the entertaining Christianity, either in our minds by Faith, or in our lives by practice; I shall therefore wholly attend that design of his in the words, and handle them particularly as they seem here to be spoken in relation to the Doctrine of it. This being most of use now in an Age when men not only tear Religion with disputes, but aim to baffle it with reproaches quite out of the World: Now against such the Text is positive, *Whosoever shall not receive the Kingdom of God,* the Doctrine of Christianity *as a little Child, be cannot enter therein,* neither into the possession of the Promises of Christianity, nor indeed into the profession of it.

And here I need not labor much to find that in a Child which Christ requires of those that come to be Disciples in Religion; for it is plain that Children being impotent, unable to sustain or to direct themselves, they give themselves up to the aids and the directions of others, those especially whom they are committed to, and with whose cares of them they are acquainted; to whose guidance they resign themselves entirely, laying hold on them in any dangerous appearance, and not trusting to themselves at all: And when their Age first makes them capable of having anything infus'd into them, being empty and unseason'd Vessels they will easily receive all and sincerely without taint: And being neither filled beforehand with prejudicate opinions, nor with windy vain conceits of their own skill or knowledge, they must needs take in without any let 〈◊〉 hindrance whatever is infus'd, and submit themselves to be directed wholly by their teachers, without contradiction or dispute, for they Judge not, nor examine, but receive. Now such a resignation seems the proper disposition which our Savior expects in a Disciple. It is plain that his pretended Vicar and that Church expect it, that men shall submit their Faith entirely to the Church, believe whatever *she proposeth as revealed by God merely on that account as she proposeth it,* for otherwise it is not a right faith: Yea she requires that men give their assent to the determinations of her head, the *Pope,* in *matters of fact* also, where they are as competent to Judge as he; and though with all their industry, and using the same means, they cannot find the fact to be as he determins, yet they are obliged in conscience to that superior to depart from their own Judgment, and to *yield* and *sign their assent* to his determinations. Witness the matter of *Jansen.* Yea their great *Cardinal* is positive that*If the Pope could err so far as to call evil good, good evil, to prohibit virtues or command vices, the Church were bound in conscience to believe those vices good and honest,* and *those virtues evil.* So far he.

Indeed if that Church be the *Mother and Nurse of all Christians,* 'tis from her breasts only they must seek the *sincere Milk of the word:* Now that she is so, they must take her word, as Children do their Parents words that they are so. And indeed this is properly to receive the Doctrine *as a little Child,* not judge, nor reason, not examine, but believe it. And such *legendary doctrines* as well as *Histories,* which they deliver are most fit to be received by such as Children. Yet as if this had been the proper method among Christians always, in S. *Austin*'s time we find the *Manichees* derided Christianity, *that discipline of Faith* because by*that men were commanded to believe and were not taught how to distinguish truth from falsehood by clear reason,* and again, that *itrequires us to assent before we have a reason for it.* And long before that*Celsus* did advise the Christians *to receive no doctrines but on the account of reason, credulity being the inlet to deceit,* saying, *they that without grounds believe, are like those that admire and •e satisfied with juglers, and take appearances and sleight of hand for truth,* adding many of the Christians, *neither would receive, nor give a reason of their faith but used to say 〈in non-Latin alphabet〉, do not you examine, but believe, 'tis your faith shall save you;* and as if from the beginning it were so we cannot but have heard the story of that man that reading *Genesis* where *Moses* says, *In the beginning God created the Heaven and the Earth. And he said let there be light and there was light, &c.* Swore at him, saying, *this Barbarian only asserted boldly but proved nothing.* As if Argument and Reason never had place in the Jewish or the Christian Religion,

only those who were the in•titutors of each Religion, did deliver it; others had no more to do but to believe it, that is, *to receive it as a little Child.*

Whether these reproaches, and the Oath of these known enemies may go for proofs that it was so, I shall not now enquire. But it is certain on the other side S. *Paul* requires of his new Christian*Corinthians, that they be not Children in understanding, that they be in malice Children, but in understanding Men.* Now a Man and a Child differ not in this, that the one hath an understanding reasonable soul, and the other hath not; but in that the one cannot use his understanding or his reason, and the other where he acts as man does: So that our Religion in requiring that we *be in understanding men,* does require of us that we use our reason in it.

And since assenting to a thing as truth is an Act of the highest faculty of the soul of man as it is properly and truly reasonable, namely as it *understands and judges,* it is not possible a man should really believe a thing unless he satisfy himself that he hath reason for so doing. Yea, whether that be true or not which many men so eagerly contend for, that the will though free is bound, and cannot choose but will that which appears best at that time it wills, yet it is sure that he who with his understanding, which is not free in her apprehensions and judgments, but must necessarily embrace that which hath most evidence of truth: He I say who really assents to any proposition does satisfy himself that he hath better and more cogent reasons for that then the contrary: And therefore it is impossible that any man can verily believe a thing which he is thoroughly convinced is contrary to clear and evident right reason, for he cannot have a better reason for the thing that is so; and were it possible for any man to believe so, there could be neither grounds nor Rules for such a ones belief; for there is nothing in the World, so false and so absur'd although he were assured it were so, but he might assent to it, for whatever demonstrations could be offered why he should not, yet it seems he might believe against acknowledged evident truth and reason, but this were only *wish,* or *fancy* and *imagination,* not *belief.* And to prevent such Childish weak credulity was the great work and care of Christ, so far is he from requiring we should be *as Children* in this kind. For *when he was ascended* up to heaven *he gave some Apostles, some Evangelists, some Pastors and Teachers,* he shed down the Holy Spirit and his gifts, *that we might not be as Children tossed to and fro, and carried about with every wind of Doctrine;* Eph. 4. 14.

First, For want of rational grounds instable in our Faith as Children are in body, and in judgment also, taking all appearances for truths. If men were only to believe, there must needs be as great variety of Religions as of teachers. And though God hath appointed that some Church should be as perfectly *infalliable* as that of *Rome* pretends to be; yet since there are so many Churches, and the true one therefore could be known no otherwise then by some marks, there must be disquisition before Faith; and men must reason and examine ere they can believe upon good grounds; for were they to receive Religion *as a little Child,* be nursed up with the *Doctrine* as with *milk,* a Child we know may suck infection from the poison'd breast of an unwholesom mother, or some other person, for it knows not to distinguish; and so may be nursed to death. A soul like theirs that is but *rasa t•bula,* white paper, is as fitted to receive the *mark of the beast,* as the *inscription of the living God,* just as the first hand shall impress. Therefore we are bid*not to believe every Spirit,* not every Teacher

though he come with gifts, pretend and seem to be inspired, *but try them;* and our*Savior forewarn'd the Jews of false Christ's that should come with signs and wonders.* Something therefore must be known first and secured, before the understanding can be thus obliged to give up its assent; and*Captivate every thought into obedience,* as S. *Paul* directs. Now what that was here to the hearers in the Text is easily collected, namely that *he was the Christ that does require it:* And S. *Paul* expresses it in the forecited place; where he says *we must bring into captivity every thought to the obedience of Christ,* to wit, of *that Christ,* who as he does himself profess that *if he had not done among them the works which no other had done, they had not had sin:* John, 15. 24. If his demonstrations had not convinced them it had been no fault not to believe: So when he had made appear he was that person whom their prophesies had pointed out, the *Messiah,* the *Son of the living God,* and this not only his*Disciples* had acknowledged; but the*multitudes;* yea, when his miracles had made one of the *Pharisees* confess, *Rabbi we know thou art a Teacher come from God; for no man can do these miracles, except God be with him.* Then if the*Pharisees* dispute against his Doctrine of Divorce, urge the authority of *Moses* and God's Law; and the Disciples press the inconveniences that will happen, *If the case of Man be such with his wife;* he may answer them: He that will not receive my Doctrines without dispute, that is to say, *He that will not receive the Kingdom of God as a little Child shall not enter therein.* This *King that cometh in the name of the Lord* may well determine *how* we shall *receive the Kingdom of God.* If he propose strange precepts to our practice, it appears that he is *sent from God,* and God's commands are not to be disputed but obeyed; if his revelations present dark unintelligible Mysteries to our faith, his promises offer seeming impossibilities to our hope, why yet he hath made proof he comes from God; and surely we are not so insolent as to doubt that God can discover thing above our understanding; and do things above the comprehension of our reason. Therefore since we *are as Children* to all these, it is but just we should *receive them even as little Children:* With a perfect resignation of our understandings and of our whole souls. Here 'tis most true what S. *Austin* says,*Those are not Christians who deny that Christ is to be believed, unless there be some other certain reason of the thing besides his saying, Si Christo etiam credendum negant •isi indubitata ratio reddita fuerit Christiani non sunt.* For to them that are convinced of that, 'tis such a reason that he is the Christ.

There is indeed no other name now under heaven, to whom we are obliged to give such deference, for however the modern Doctrines dare assert, that *Christ hath given the very same infallibility which himself had to all* S. *Peters successors as often as they speak ex Cathedrâ;* and that in matters both of right and of particular fact; yet not to countenance this monster by admitting combat with it, nor to put myself into the circle which these men commit who talk of the *Authority of the Church,* to which they require us to resign our Faith. I shall not stay to rack them on that their own wheel: This I dare affirm, it is impossible for any person or assembly to produce a delegation of authority in more ample terms then the great Council of the Jews could show, signed both by *God* and *Christ. According to the sentence of the Law which they shall teach thee, and according to the Judgment which they shall tell thee thou shalt do; thou shall• not decline from the sentence which they shall show thee, to the right hand, nor to the left,* faith God, *Deut.* 17. 11. compared with 2 *Chron.* 19. 8, 9, 10, 11. And our Savior says, *They sit in Moses Chair, all therefore whatsoever they bid you observe, that observe and do, Mat.* 23. 2. Let them of

Rom• produce you a better and more large commission. Yet did not this suppose that Council was infallible either in the interpreting the Law, or in attesting of tradition, or in judging of a Prophet, or that the Jews were blindly to give up their assent and their obedience to their sentence; God did not mean the people should imagine that when he prescribed *a Sacrifice for expiation of their errors in their Judgment when they found it out. Lev.* 4. 13. As their own Doctors do expound it: Therefore God supposed that they might err, and we know that their Traditions did *evacuate the Law,* Mat. 23. 15. They *judged and slew true Prophets,* v. 37. They declared *the Messiah an impostor, Mat. 27. 63. and blasphemer, and for that condemned him,* Mat. 26. 65. and *decreed what the Apostles told them they must not obey,* Act. 5. 25.

But though there be no such Authority that's absolute, over the Faith of Men now upon Earth; yet if this *Jesus* did acquire such by his Works; if by the Miracles he wrought, his raising others from the Dead, his own Death and his Resurrection, he sufficiently justified the Divinity of his Doctrine; (And if those Miracles were true, they were not doubt sufficient) and if those that did pretend they were eye witnesses and ministers of all this, his Apostles and the Seventy Disciples, and those others that accompanied him, who conversed with him continually, and could not therefore be deceived if they profess they heard and saw all this, and Preacht it in the face of those that would have contradicted if they could, and rather than their lives have proved all false; yea *Preacht it everywhere, the Lord working with them, and confirming the Word with signs following.* If they consign'd that Word in Writing also which they Preacht, to be a measure and a Standard of that Doctrine to fnturity; which Word so Preacht and Written by agreeing, would in aftertimes give mutual illustrious evidence to one another; and if any *Heter ••••ies* should at any time creep by degrees into the Articles or the external practice of the Church, they might he easily discovered by those Records.

And if the multitudes that heard, and saw, and did receive all this, and which were grown extremely numerous almost in every Nation of the then known World, while those Apostles and Disciples lived; if these delivered what they must needs know whether 'twere true or not, delivered both that Doctrine and those Books of it as most certain truth, by Preaching, and by Writing, and by Living to it, and by Dying for it, and engaging their Posterity to do so; and they also did that to all Ages; if all this, I say, be true, then it is easy to conclude that we are to receive the *Doctrine* of that *Jesi•,* and *this Book* the Records of it, with the resignation of a little Child, and absolutely to submit our Faith to them.

But that it was thus; first as sure as any of us here, who have not seen the thing can be, that *Christianity is now professed; the Bible now received* in all the Regions round about us throughout *Europe,* or indeed that there are ••ch Regions and places, so sure we may be, for we have the testimony of the World, that for example in the days of *Dioclesian* 'twas over the World professed both with their mouths and lives; owned in despite of Spoyl, of Torments, and of Death; and they did value the Records of this Doctrine so much dearer than their Lives or their Estates, that in prosecution of those Edicts, wherein the *Christians were required to deliver up their Bibles to be burnt,* in one Month 17000, were put to death: And the Persecution lasted at that rate for ten years time; so that in *Egypt* only it is said there were slain 144000, and 70000 banished. (*The Laity it seems were allowed Bibles then.*) Or put the case

higher in *Adrian*'s, or *Trajan*'s time, who both lived within an Hundred years of *Christ,* who Martyred them 'till weariness slackned the Execution, and they gave off only as it were that so they might cease to persecute themselves; and we have the Officers engaged attesting this, all which must needs be as notorious as the Light.

Now Secondly, 'tis most impossible those so vast multitudes of every Nation should have met together, forged a Code of Doctrines, and agreed so uniformly in professing a Religion, and in dying for it; for we may as easily believe that there were never any men before this Age we live in but that these began the kind, as that those of that Age began the Christian Religion.

Thirdly, 'tis as impossible that their immediate Ancestors who lived in the Apostles Age, who heard their Preaching, received their Writings, saw the Miracles they did, if they did any, and many of them must have seen Christ also after he was risen if it were so; yea multitudes of them were themselves parties in the gifts of Tongues and Miracles, if there were any, and so could not be imposed on, but must necessarily know whether they were truths or forgeries: It is as Impossible, I say, so many should agree together to betray all their Posterity into the profession of a Religion from which they could look for no advantage but the certain total Ruin of themselves and their posterity; it was not possible they could have done this if they had not thought all this was true; and since they did know whether it were true or not, if they thought it was true, they did know it was, and if they knew it was, then it is certain that it was so; and these Scriptures, and the Doctrines Christians deliver (so far as they have not varied since that time from these Authentical Records) they have the *Seal of God,* Miracles to attest they come from God.

I might have urged completion of Prophecies to prove the same. First those in the *Old Testament* of the *Messiah,* which so eminently came to pass in *Christ,* that they sufficiently clear those Books to be Divine: Next *Christ*'s predictions in the New, particularly those about *Jerusalem,* which saith *EusebiusHe that will compare with what Josephus an eye-witness and no Christian, writes of it* (or what ourselves know of that Nation and that place indeed) *he must acknowledge the Divinity of his words.* But enough hath been said to prove they *come from God,* and therefore we must so receive them as the *Word of God,* with perfect resignation of our Souls, and submission of our judgments, denying every apprehension that would start aside from and not captivate itself to that prime truth which cannot be deceived nor lie; and renounce all discourses Reason offers that resist such abnegation of itself and all our other faculties, that is, *receive this word of the Kingdom as a little Child.* 〈1 page duplicate〉 〈1 page duplicate〉

I do not here affirm, by saying this, that our Religion does disdain, or keep distance from the service of any of Mans faculties, for it sometimes admits them not as Ministers only, but as Judges: 'Tis plain the senses were the first, I do not say conveyance only, but, Foundation of Faith, which was built on the first believers eyes and ears; they heard the Doctrine, saw the Miracles, were sure they saw and heard them, and so, supposing the signs sufficient to confirm the Doctrine to have come from God, were certain of their truth, without any

Authority of a Church to influence that faith into divine: And S. *John* therefore does not only call in, and admit, and urge their testimony,*That which we have heard, which we have seen with our Eyes, which we have looked upon, and our hands have handled of the word of Life, that declare we unto you;* But our Savior in the highest point of Faith appeals directly to their Judgment:*Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing:* And S. *Austin* also gives them the decision of a point of Doctrine which of all others now troubles the Church most; for speaking of the *Eucharist,* he says,*that which you see is Bread, and 'tis a Cup, it is that very thing which your eyes tell you 'tis.Tertullian* also long before that had appealed to them in that very cause. And in an instance where their sentence passes, 'tis not strange if Reason also take the Chair, and do pretend to Judge. And truly when the Scripture that does call those Elements*Christ's Body* and *his Blood,* does also call them after Consecration*Bread* and *Wine;* and since they must be called one of them by a figure, for they cannot be in Substance both; and since that Scripture hath not told us where the Figure lies, hath not expressly said, 'tis this but in resemblance, that in Substance: Here if *Reason* that hath Principles by which to judge of Bodies, which are exposed to all the notices and trials of our several faculties, and to which a Trope is not a stranger, it can judge of figurative speeches; when it therefore finds if it admit the figure in that form *This is my Body,* 'Tis but just the same which was in the *Jews* Sacrament the *Paschal Lamb:* which they called the *Body of the Passover,* though it were but the memorial, a figure which was always usual in Sacraments, and is indeed essential to Sacraments: And which is used in all things that are given by exhibitive signs. But if it should resolve it to be *Bread* and *Wine* only in a *figure,* besides a most impossible acknowledged Consequence, that a man can be nourished by them, which the *Romanists* dare not deny; nor yet dare grant that men can *feed* upon a *trope,* be *nourishit* with a *figure;* besides this, if reason shall resolve that, it must judge against all Rules it hath of judging by, and judge in contradiction to known Principles, and trample on all Laws of sense and understanding, which (especially when the Scripture hath nowhere defined expressly) must be most unreasonable; yea most impossible, to judge that true (that is to say, believe that thing) which it sees is most irreconcilable with known truths. Here therefore Reason is not insolent if it give verdict by its proper evidences; men are not bound to swallow *contradictions* as they do the *Wafer,* or *receive as a little Child,* that *discerns the Lord's Body,* no more then it does the repugnancies that are consequent to their Hypothesis concerning it.

Or to make another instance, when the Scripture says, *God is a Spirit,* yet does also give him *hands,* and *eyes,* and *ears,* and *wings,* and these of strange prodigious dimensions; neither tells us which of these is *proper* and which *figure:* Here if Reason that can prove God cannot be a Body, and cannot endure his God should be a monster, shall be called in to pass sentence; they that make Philosophy interpret Holy Writ in this case, and give the last resort to Reason, do no more usurp or trespass on Religion, then they that make use of Authors, or a Dictionary judge of the sense of any *Greek* or *Hebrew* word in Scripture.

But notwithstanding this we may not think the mysteries of Faith are to be measured by the Rules of natural Reason, so to stand or fall as they approve themselves to its discourse or Principles: for though it be impossible that any Revelation can contradict right Reason

(truth cannot be inconsistent with truth:) yet it is very possible God can reveal those truths which we have neither faculties analogal, nor Principles or notions proportioned to, nor any natural ways of judging or examining. And if those faculties which are not capable of cognizance will judge; and judge of things removed from all our notices; (such as Spiritual, Infinite, Eternal being is) and do it by principles gathered from the information of our Sences, and by analogy with things of another kind; corporeal finite things that are about us; reason need not be informed how liable such judgments must be to mistakes; and how that which we call repugnancy in one may have no place in the other. Here therefore to submit ourunderstandings, and believe is but modest justice, and to *receive as Children what our Heavenly Father says.*

And therefore they that will presume to comprehend what ere they are commanded to believe, and those that will believe nothing but what they are able to comprehend, are alike insolent, if not pernicious. 'Tis true God by the Gospel hath revealed and brought to light many things which before appeared only as he himself did in the Temple, *in a Cloud;* namely concerning the *Divine nature, Persons, Properties, and the Eternal being,* and the *Incarnation of his Son;* but still, as God himself is said to do, these also *dwell in Light, that no man can approach unto.* Which he that will needs gaze and pry too near to, must be dazzled into blindness, and be only so much more in the dark. But he that proudly does conceit his little spark of Reason can bear up with that Divinity of brightness, and enlighten him to look through all those inaccessible discoveries, with *Lucifers* assuming he hath reason to expect *his* fall. The one of these that will needs clear all mysteries, the other will take them all away; the one that with his Pencil will presume to figure him *who is the brightness of God's glory,* and trace out the lineaments by which that everlasting Father did impress *the character, and express Image of his person on him,* and the other that with a bold hand dashes out the Person from the Nature; the one that will untie the knots of the Hypostatick union; and the other that will cut them and the union too asunder; the one that will needs prove by Reason whatsoever is in Scripture, and the other that speaking of Christ's Satisfaction, saith *for my part if it were not only once but oftentimes set down in holy Scripture, yet would not I therefore believe it,* because forsooth it was against his reasonings: Neither the one or other of these sure *receive revelation as a little Child,* not like young *Samuel, Speak Lord for thy Servant heareth.*

But these, as all extravagance is wont, are profited into much worse: The one that would be proving, making reasons for, the mysteries, often God knows framed only shadows, and the other by their light of Reason being able to dispel and make those shadows vanish, that so easy victory encouraged them to frame reasons against, and to attaque the mysteries themselves; and then others finding there was something that was taken to be reason not agreeing with some chief heads of Religion, as they had been still received; took occasion thence to conclude against the whole Religion; and by scruples at some Articles taught themselves to dispute all the Creed; and now a difficulty in one Doctrine makes the rest suspected, and regarded only as things made to amuse, and the unusual wording of a Command is thought ground enough to turn all Christian duty into Raillery.

For instance; If Christ intending by prescribing patience, to teach men how to escape not only from the guilt, and present torture that a Spirit which will needs return each sleight offense is subject to, but also from the future and eternal recompenses of revenge, shall in phrasing his injunctions but bid them*turn the other cheek,* no Gentleman can be of his Religion; and that is cause enough I hope not only to renounce, but scorn it. If in mere compassion meaning only to make virtue easy, by advising us against the snares and the occasions of Vice, he word his Counsel in prescriptions to*pull out the right eye, cut off the right hand:* His Religion is a much worse Tyranny then the Covenant*Na•ash* offered to the men of *Jabesh Gilead,* and they think themselves as much concerned to make parties against it: In fine, if that he might at once instruct us how to pull up *the root of all evil,* he forbid us*to lay up treasures upon the Earth,* and tell us *that our treasures should be laid up in Heaven,* and say *it isimpossible for a rich man to enter into Heaven;* here they cry out mainly he supposeth us, and treats us just as Children: This Command requires indeed that they who do receive it should be Children, whom we use to cheat of gold by the same methods, telling them it is not good for them at present that it shall be laid up for them; and therefore when Religion does attempt to deal with men so, 'tis concluded it designs to cozen them, as they think it does indeed, and is a cheat, and all that minister about it are mere fourbes: And truly if we racked the Consciences of dying men, and if so be they would give so much to this Cloyster or that Order promised them remission of their sins, and worse than *Judas,* sold the purchase of Christ's Blood at those base rates, and betrayed the Redemption so, on God's name let them so account us; but if we do attempt on nothing but men's vices, and would only steal their Souls from Hell, and cheat them into piety and blessedness, these we hope are very unreproachful frauds. But alas! to talk to them of these after-things, of Heaven and Hell is altogether as much liable to their contempt as the commands are. If we tell them of a Resurrection to Judgment, and of everlasting fire to punish wicked men, because their reason cannot comprehend how flame can hurt a Soul; or for the Body how devouring fire can repair the food it preys upon, that it may keep alive and nourish torment to eternity; or how each man's peculiar dust that is digested into several men's being and so become no one man's peculiar, when it shall be also blended with the ashes of the Universe, can be singled out and parted to its proper owner, when there are so many own it, because their reason cannot comprehend all this, therefore *Scriptures lake of fire* must be no more then the *Poets Acheron;* and Resurrection was framed (as the apparition of a Ghost is wont to do) to fright men merely; and however 'tis attested Christ did never rise, but all is fable: Thus from such premises as these our rational disputing men conclude.

And here I shall not ask how these men dare presume, that if there be a God who hath declared that he will bring such things to pass, yet he must be unable to affect them, if they cannot comprehend the manner how he does them; or be confident they can look through those *beams that come out of his hand,in which the hiding of his Power is:* But this I shall say to our men of reason, theirs is the most unreasonable way of arguing in the world; to dispute against plain matters of fact, the *being and the Works of such and such so many ages since,* and witnessed by a greater testimony then the World can show for any other thing; and ever since appearing in their visible and vast effects, *as the Conversion, Suffering, Faith,* of the whole

Earth almost. Now to attempt the confutation of such matter of fact by reasonings drawn from difficulties in some things which those men are witnessed to have delivered, or to conclude, that there can never have been any such persons in the World, because they cannot understand all that those persons taught, or possibly because they can take some occasions to buffoone on what they taught, is most ridiculous. Thus History must have been false, and several known places not to have been, because the story hath been turned into *Burlesque:* Thus he that with the Ancients cannot comprehend how it is possible that there should be *Antipodes,* or the Earth can be anything but a plain flat, otherwise he thinks the inhabitants must fall down to Heaven; may as rationally despise all the discoveries of the Earth, assure himself our constant Navigations which persuade us 'tis a Globe inhabited on both sides, bring home from the *Indies* nothing else but false relations, and that indeed there are no *Indies.*

I need not urge how Christianity approves itself even to the reasoning of the sober part of mankind; and the morality of it had the suffrage of the World before itself appeared: For while the evidence stands good, if the matter of fact be true, the Doctrine must be true, and the commands obeyed: and to use such arguings to resell such matter of fact is just like that which *Zeno* did attempt, namely, by subtleties to prove it was impossible there could be any motion, while another did disturb his Lecture by his motion up and down the Schools; it is the same thing as to take a *bowl* to *cut* with, or the *vessels of the Danaid's to carry water* in: For such reasonings are alike improper for that work.

And indeed these arguings are not the exceptions of reason, but the strugglings of men's vices against Religion. And it must be impossible so many Thousands would give up their *Bodies,* rather then their *Bibles* to the fire in *Dioclesian*'s days, because it is a book which they can find no other pleasure in but that of railling it, or helping them with subjects to be profane upon. It must be false that *Christ* did feed 5000 with 5 *loaves and 2 small fishes,'till 12 baskets full of broken pieces did remain;* yet not so much because they know not how their *eating* could *nourish the victuals* so, and *make it grow;* as because they are angry with the worker of the miracle, who forbids and upbraids the excesses of their luxury, which can easily, and does daily consume the price of that that would suffice 5000, without miracle on 5 single persons; and all that when 'tis dressed according to the modern mode of eating well, dissolved, turned into juyces, and exalted into the Elixir of the Epicure, shall leave, alas! no broken pieces for the Alms-basket: This is the quarrel; this does make the miracle impossible. And yet methinks upon the same account they should allow, that at a feast he turned so many *pots of water into wine,* because that seems to gratify the thirsts of their intemperance. In fine, we do not live as men prepared or willing to be called to an account of all our doings, therefore we have no mind to rise again to give it: When we are thus minded, it is not hard to meet with difficulties that encourage the opinion that we shall not rise. Which difficulties when we look into, we cannot find how it is possible we can be raised, and 'tis easy then to think we cannot, that it is impossible, especially when it is our will and interest to think so; and then it must be false whatever is in Scripture that we shall. These are the processes of those that reason against Christianity, such the grounds that they dispute upon: But their reasons are but Sophisms of lust and interest, which will guild and

paint whatever they are much in love with, and it is no wonder they find colors for it, and can think them reasons, for they always did so against present evident conviction. When *Moses* by his miracles endeavored to let *Pharaoh* know who was the Lord, and to persuade him to let Israel go; while *God* permitted the*Magicians* to counterfeit those miracles, it looked like reasonable indeed that *Pharaoh* should not be convinced; but when they could not imitate, but did confess*the finger of the Lord,* and*themselves suffered those plagues which they could not either conjure up or down;* then if *Pharaoh* will not be persuaded, 'tis plain nothing but his interest, not the wonders which were brought by the Magicians, were the reasons that prevailed with him; for those were not reasons against more and greater miracles; yet they were effectual with him to the destruction of himself and his nation. Again when they who knew the mighty works *Christ* did, and were forewarned by him *of false Christ's and false Prophets, that would come with signs and lying wonders;* God allowing Satan leave to struggle at his last gasp, and to make a blaze when he was to *fall from heaven as lightning,* but far beneath *the glory of his only begotten Son:* when they who knew both these, chose yet to follow a *Barchocab,* a false falling Meteor, who came indeed with greater show, and not with such strict mortifying Doctrines, nor only with the thin encouragement of after-expectations as *Christ* did, for he gave them hopes of present temporal enjoyments; but he did no wonder besides *spitting fire* (S. *Jerome* says) and *throwing great stones from his kn•e as from an Engine,* say his followers; which yet could not scare the Soldiers, neither did the Roman Eagles (which were true-bred) fear those flames he spate, but destroyed some millions of them. Now 'tis evident by the comparison of the several signs that *Christ* and this *Barchocab* wrought, the only reasons that gave efficacy to that sleight imposture, and did make it over-power *Christ's* mighty works, was their earthly desires and affections which *Christ's* severe Doctrines could not gratify, and therefore*they receiving not the love of the truth, but having pleasure in unrighteousness, gave themselves up to delusions to believe a lie;* yet still those delusions went for reason with them. Once more *Tertullian* challenging the Heathen says, *Produce before your judgment-seats some, whom you will, of those who are inspired by any of your God's, when gaping ore the Altar they have in its fumes (according to their custom) taken in the Deity 'till they are great with it,* & ructando conantur, *while they are in travel with him, as it were, have belching throws, that they burst almost 'till they are delivered of the inspiration: while it is thus, let but any Christian adjure them by the name of Christ, and if the spirits that they are possessed with do not presently confess that they are Devils,* ibidem illius Christiani procacissimi sanguinem fundite, *let the saucy petulant Christian lose his life.* He speaks of this as a known frequent trial. And *Minutius Felix* says, their chiefest God's have been forced out of their Votaries, and acknowledged they were evil spirits. Now here was reason and experience; the miracle was so evident, that *Tertullian* braging says, *do not believe it if your eyes and ears can suffer you;* and the reason was more pressing then the fact, Nec enim Divinitas deputanda est quae fubdita esthomini, *it being most impossible that that should be a God which a man could rule and triumph over,* so imperiously manage him, as with a bare command to force him from his hold, and make him shame himself so villainously before both his adorers and his enemies, as to say, *He was a Devil.* Yet the Heathens still found colors to do out all this conviction; and their old acquaintance with their God's, together with the Custom of their vicious Worships, had more force with them then miracle and reason. And while the Christian dispossessed their

Deities, he was himself turned out of all his own possessions; and although he made their God confess himself a Devil, yet still poor he was made to suffer as a malefactor.

And 'tis not strange if men now stick as closely to their *vices,* as those did to the *God's* that patronized them, and it be as hard to exorcise the Devil out of their affections and practices, as it was then out of Heathen Votaries or Temples. They are as fierce against the Christian Religion for their lusts sake, as those for their *Venus,* and the very same account that made those Heathen Customs, or the lying wonders of false Christ's, or *Pharaoh*'s Magicians sings, be more persuasive then the other more real miracles; namely, because they sided with their inclinations and interests. This very account makes little difficulties (which Almighty God hath left in our Religion, as he suffered signs and lying wonders heretofore, for trials) yea, makes cavils, mere exceptions, pass for reasons most invincible, be disputed, urged with great concern and passion, against all those methods of conviction which God hath afforded Christianity.

Now if this be to *receive Religion as a little Child,* 'tis with the *frowardness of Children,* when they are displeased or ill at ease; who resist and quarrel with the thing that is to make them well or please them, and return the Parents cares to ease and quiet them with little outrages and vexing. And *do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee? Hath he not made thee and established thee? Ask thy Father and he will show thee, thy Elders and they will tell thee,* Deut. 32. 6, 7. Now have Children any other way to know their Parents, then to let their Father show them, and their Elders tell them? Or should we cast off the relation and renounce all the obedience due to it, because we are not sure of it ourselves? For ought we know those may not be our Parents, we have only testimony for it: Thus we serve our God on that account; and yet *Hath he not made thee and established thee?* As he began us, so did he not nurse and bear us in his arms, and carry us in all our weakness and difficulties, 'till he brought us up to a full strength? 'Till by a miraculous and signal providence he had established, settled us? and after all these cares bestowed upon us, do we prove a generation of vipers only, such as do requite the bowels that did bear and nourish them, by preying on them and consuming them? Or like the of-spring of a Spider, who, when he hath spent himself with weaving nets, and working of them into labyrinths, to be the granaries and the defences of his brood, to catch them prey, and to secure them; then the strongest of his young ones, when he is by these his cares established and grown ripe to destroy, makes those threads fatal to his parent, which he spun out of his bowels to be thread of life to him. And shall we be such Children to our Father that established us? Make all his plenties turn to poison in us, and invenome us against himself? make his miraculous mercies furnish us for the abuse and provocation of him? His blest Providence serve only to afford us arguments against itself; help to confute itself because it hath so prospered, doth still suffer us? but after all this, *is he not thy Father that hath bought thee?* who to all his titles to us, his endearing obligations, notwithstanding our despites and provocations of them; yet did give the life of his own Son to purchase over again the same relation to us, that we might have right to the inheritance of his Kingdom: And then however we have hitherto affronted, let us be content now to be bought and hir'd,*to receive that Kingdom of God as his Children; for if*

Children then heirs; heirs of God, and joint heirs with Christ, who died to make us Kings and Priests to God and his Father.

To whom be glory, *&c.*

A SERMON PREACH'D IN St *PETER's WESTMINSTER* ON SUNDAY, *January* vi. 1660.

AT THE CONSECRATION OF THE Right Reverend *Fathers* in God,

- GILBERT *Lord Bishop of* Bristol,
- EDWARD *Lord Bishop of* Norwich,
- NICHOLAS *Lord Bishop of* Hereford,
- WILLIAM *Lord Bishop of* Gloucester.

By *RICHARD ALLESTRY* D. D. Canon of Christ-Church in *Oxford,* and one of His Majesty's Chaplains.

LONDON: Printed by *John Playford,* in the Year 1683.

Right Reverend Father in God, GILBERT, Lord Bishop of London, and Dean of His Majesty's Chapel Royal.

My LORD,

WHEN I consider with what *reluctancies* I appear thus in public; I have all reason to suspect and fear, lest this *offering,* which like an *unwilling Sacrifice* was dragged to the *Altar,* and which hath great *defects* too, will be far from *propitiating* either for *its self* or for the *votary.* But I must crave leave to add, that how averse soever I was to the *publishing* this rude *Discourse,* I make the *Dedication* with all possible *zeal,* and *ready cheerfulness.* For I expect your *Lordship* to be a *Patron,* not only to my *Sermon,* but to my *Subject.* Such a separate eminence of *virtue* and of *sweetness* mixed together may hope to ingratiate Your *Function,* to a *Generation* of men that will not yet know their own good, but resist mercy, and are not content to be happy. And for *myself,* Your *Lordships* great goodness and obligingness hath encourag'd me, not 〈◊〉 to hope that you will pardon all the miscarriages of what I now present, but also to presume to shelter *it* and *myself* under your *Lordships Name* and *Command,* and to honor myself before the World by this address, and by assuming the relation of▪

My Lord,

Your Lordships most humbly devoted and most faithful Servant, *RICH. AL••STRY.*

SERMON XVI. IN St PETERS WESTMINSTER. January 6. 1660.

ACTS XIII. 2.

The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

AND as they ministered to the Lord and fasted, the holy Ghost said,—

Although that *ministering* to God by *prayer* and *fasting,* be the indicted and appropriate acts to preface such Solemnities as *this;* and that not *Sermons,* but *Litanies* and *intercessions,* are the peculiar adherents of *Embers,* and of *Consecrations;* and those vigorous strivings with Almighty God by Prayer are the *birth-pangs* in which *Fathers* are *born* unto the Church: Yet since that now this *Sacred Office* is itself opposed, and even the *Mission* of *Preachers* preached against, and the *Authority* that *sends* despised as *Antichristian,* whilst *separation* and *pretence* unto the *Holy Ghost* set up themselves against the strict injunction of the Holy Ghost *to separate;* the Pulpit that otherwhiles hath fought against it, must now atone its errors, by attending on the *Altar,* and the bold ungrounded claims of *Inspiration,* that false Teachers have usurp'd, be superseded by the voice of the *Holy Ghost* himself, who in this case becomes the *Preacher,* and *says, Separate me* Barnabas *and* Saul *for the work whereunto I have called them.*

My Text is a *Commission parole* from Heaven, in it you have,

First, the Person that sends it out; 〈 in non-Latin alphabet 〉 , *The Holy Ghost said.*

Secondly, the Persons to whom it is directed; implied in the verb 〈 in non-Latin alphabet 〉 *separate,* more particularly expressed in the foregoing words.

Thirdly, the thing to which they were impowr'd by the Commission, or which was required of them; set down in the remaining words of the Text, wherein you have.

1. The Act enjoin'd; 〈 in non-Latin alphabet 〉 , *separate.*

2. The Object; 〈 in non-Latin alphabet 〉 , *separate me* Barnabas *and* Saul.

3. The end for what; 〈 in non-Latin alphabet 〉 *for a work.*

4. The determination of that work; 〈 in non-Latin alphabet 〉 *for the work whereunto I have called them.*

Of these in their Order: and first,

I The Holy Ghost said.

Of those *five* things for want of which the *second Jewish Temple* sunk below the *first,* and its Glory seemed faint in the comparison, the Chiefest was the *Holy Ghost;* who became silent; his Oracles ceased then, and he spake no more by the Prophets. A thing not only confessed by the *Thalmudists,* (who say our *Rabbins* have delivered to us, that from the time of *Haggai,Zechary* and *Malachi,* 〈 in non-Latin alphabet 〉 *The Holy Ghost was taken away from Israel*) but so notorious in experience, that when St. *Paul* meets *Disciples at Ephesus,* Acts 19. 1. and asks them *if they have received the Holy Ghost,* whether at their Baptism the Spirit came down upon them as he did then on others; they answer ver. 2. *We have not so much as heard*

whether there be any Holy Ghost, any extraordinary effusions of the Spirit, whether he do come down in Gifts and Afflations, such as we know were usual in the first Jewish Temple, but have not been for a long time, and we have not yet heard they are restored, (for of this pouring out of the *Holy Ghost* they must needs mean it, not of himself, of whom they could not doubt, nothing was more known in the *Jewish Church.*)

But as our *Savior* did supply the other *four* with all advantage, and so *fulfilled* the *Prophecy,* and made the *glory of that Temple greater:* so for the fifth, the *spirit,* he was restored in kind with infinate improvement, that of *Joel* fulfilled, *I will pour out my spirit upon all flesh,* for they were all *baptized with the Holy Ghost; baptized* in *rivers of living waters, which did flow out of the belly of themselves, for this he spake of the Spirit, which all that believed on him should receive Joh.* 7. 39. so that *Joel* did scarce feel or fore see enough to *prophesy* of this *abundance,* but the *inundations* were almost like *Christ's* receivings,*without measure.* Nor were his *Inspirations* as of old, dark and mysterious Oracles, direction in rapture, where the Message itself was to have another revelation, and it must be prophecy to understand as well as utter: But in the *Gospel* his effusions run clear, and transparent as the *Water* that expresseth them, revealing even all the *unknown languages* that were the *conduits* and *conveighances;* all plain express direction, such as that of the *Text.*

Now amongst all the several uses of the Holy Ghost for which he was poured out in this abundance, amongst all the designs he did engage himself in, and advance, he does not seem to have a greater agency nor to interess himself more in any, than in *qualifying for,* and *separating to Church-Offices.* This seems to be his great work: And indeed how can he choose but be particularly concerned in those *Officer* which are his own 〈in non-Latin alphabet〉, *his gifts? Timothy's* is expressly called so, in each of his *Epistles,* 1 Tim. 4. 14. 2 Tim. 1. 6. And when *our Savior,* Ephes. 4, 8. is said to *give* the *gifts* of the *Holy Ghost to men,* it is added *how, ver. 11. He gave some Apostles, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry,* namely because *those gifts* enabled for those *Offices,* and all the reason in the World that he should have a special hand in giving, where himself is to be received. *Receive the Holy Ghost,* that was from the beginning, and is yet the installation to them: And if we take them from their divine original, from that *great Pastor and Bishop of our souls,* who was the maker of them too, *Thus he* was *consecrated; the spirit of the Lord is upon me, therefore he hath anointed me to preach the Gospel,* Luke 4. 18. And when he comes to ordain succession, he says, *as my Father sent me, so send I you: And he breathed upon them, and said, Receive the Holy Ghost,* Joh. 20. 21. And after bids them *tarry at Jerusalem 'till they should be endued with power from above,* Luk. 24. 47. That is, endued with the *Holy Spirit,* Act. 1. The present *Barnabas* and *Saul* were sent by *his Commission* in the *Text;* and *v.* 4. And Saint *Paul* tells the *Elders* of the *Churches of Asia, the Holy Ghost made them overseers,* 〈in non-Latin alphabet〉, Act. 20. 28. *Timothy* had his Office, 〈in non-Latin alphabet〉, by *immediate designation of the Holy Ghost,* 1 Tim. 4. 14.*Clemens Rhomanus* saith, *the Apostles out of those they had converted, did ordain Bishops and Deacons 〈in non-Latin alphabet〉, having first tried them by the Holy Ghost, and so taught by his revelation who should be the men.* And *Clemens Alexandrinus* says, *John after his return to Asia, ordained throughout all the regions about, 〈in non-Latin*

alphabet 〉*, such as were signified and designed by the Holy Ghost.* So that *Oe••menius* pronounces in the general, 〈 in non-Latin alphabet 〉 *, the Bishops that were made, they made not inconsiderately on their own heads, but such whom the Spirit did command. Chrysostom* said as much before, and*Theoplylact.* Nor can we doubt that he maintains his interest in this affair even at this day: But that our *Veni Creator Spiritus, come Holy Ghost eternal God,* does call him to *preside* in these so concerning Solemnities; For *Christ,* when he commissioned his *Apostles,* assuring them, *behold I am with you even to the end of the World;* which promise he performs only *vicriâ Spiritûs prasentiâ, by the presence of the Holy Ghost, who is his Vicar,* as *Tertullian* expresses; nor can the *Spirit* be with them *till then,* but by *making them be till then;* which being done by *Ordination,* that *Ecclesiastical procreation,* (for so they derive themselves to *the Worlds end;*) upon the strength of that promise we may assure ourselves he does assist as *truly,* though not so *visibly,* as when he *said* here, *separate.*

The *Holy Ghost*'s concernment being thus secured, I have this one thing only to suggest; that they who set themselves against all *separation* to these *Offices* and *Orders, in* and *for which* the *Holy Ghost* hath so appeared, (what they be I dispute not now) they •ight against the *Holy Ghost,* and thrust him out of that in which he hath almost signally interested himself. And they that do entitle the *Spirit* to this opposition, do not only make *God's Kingdom divided against itself,* or raise a *faction* in the *Trinity,* and stir up division betwixt those *Three One Persons;* but they set the *same Person* against *himself* and make the *Holy Spirit* resist the *Holy Ghost.* You know the inference pressed upon them that did this but *interpretatively* in the *Devils Kingdom,* and did make *Satan cast out Satan:* And is it not here of force? And they who make the *Spirit* cast out the *Holy Ghost,* contrive as much as in them lies *God's Kingdom shall not stand.* I will not parallel the guilts. Those *Pharisees* blasphemed the *Holy Spirit* in his *Miracles,* ascribing that to *Beelzebub* which was the *immediate work of the Holy Ghost:* (and such indeed do sin *unpardonably,* because they sin *irrecoverably;* for *Miracles* being the utmost and most manifest express wherein the *Holy Ghost* exerts himself, they who can harden their understandings against them have left themselves no means of conviction, and *cannot be forgiven,* because they *cannot be rectified* or *reclaimed.) These others* do *blaspheme* the *Spirit* in his *immediate inspirations* and 〈 in non-Latin alphabet 〉 , ascribing to the *spirit* of *Antichrist* all those *Offices* and *Orders,* which these gifts of the *Holy Ghost* were power'd from Heaven immediately to *qualify for,* and *separate to; things* in which he hath as signally appeared as in his *Miracles:* and as he made these *means* to convince the World, so he made those the *Officers* of doing it, and set them to *out last the other.* Now in the same nearness that these two guilts come up one towards the other, just to the same degree these *sin the sin against the Holy Ghost.* For the *Holy Ghost said, separate.*

So I pass to the *second,* to those whom this Injunction is directed to. And thence I do observe in general, that

Notwithstanding all the *interest* and *office* that the *Holy Ghost* assumes in these same *separations,* yet there is something left besides for *Man* to do. Although he *superintend,* they have a *work* in it: He is the *Unction,* but it must be applied by *laying on of hands. I have called them,* saith *he* in the *Text;* and yet *to them* that *ministered,* the *Holy Ghost said, do ye separate.* I

do not now examine what *degree* and *order* of men they were whom the *Holy Ghost* here commissions for this *Office.* The Judgment of the *Antient Church* in this affair is enough known, by the condemnation of*Arius,* and by the Fate of*Ischyras* and *Colluthus:* and for the *present instance,* in which they are called *Doctors* that are bid to do it, there hath enough been said to prove 〈 in non-Latin alphabet 〉 a Title of a *Bishop;* to which I shall only add, that it was a *variation of Name* that stuck by them until *Bede*'s age, in which, what *Bishops* signified does come under no question; for he does say, that *Austin called together to the Conference, Episcopos sive Doctors, the Bishops or the Doctors of the Province.* Besides that there was then in *Antioch* a *Bishop* 〈 in non-Latin alphabet 〉 , *In the time of Claudius Emperor of Rome, and of Euodius, whom the Apostle Peter had ordained at Antioch, those that before were called Nazarenes and Galileans, were called Christians:* A thing which happened a *little before this separation* in the *Text,* as you find *Chap.* 11. 26. But who they were that used to *separate* for every Execution of these *holy Offices,* will appear from the Instances that I shall make to prove the present Observation, that, besides that of the *Holy Ghost* there was an *outward call:* And whom soever the *Spirit sent,* he commanded that they should have *Commission* from *Men.* And all my former *Testimonies* for the *Holy Ghost,* bear witness for this too. The Text is positive; here was a *Conge d'estire* for *Barnabas* and *Saul. Timothy* had his Office 〈 in non-Latin alphabet 〉 , *be designation of the Spirit,* 1 Tim. 4. 14. yet 〈 in non-Latin alphabet 〉 , *with laying on of hands,* ibid. yea 〈 in non-Latin alphabet 〉 , *by the laying on of my hands,* 2 Tim. 1. 6. And *Timothy* was placed at *Ephesus,* as *Titus* also left at *Crete,* to *ordain* others in the same manner; St. *Paul* providing for the *succession* of the *Rite* and *Ceremony* as well as of the *Office.* And in St. *Clement*'s Testimony, 〈 in non-Latin alphabet 〉 ; *the Spirit tried, but the Apostles constituted.* And down as low as *Trajan*'s time, when St. *John*'s date was almost out, his life and his Commission expiring, and the *Churches* of *Asia* to be provided with succession, the Men were 〈 in non-Latin alphabet 〉 , *signified by the Holy Ghost:* But the *Chron. Alex.* saith, 〈 in non-Latin alphabet 〉 *that he went clean throughout Asia and the adjacent Regions, constituting* not only *Bishops,* but *others of inferior Clergy:* And even in the *lowest* thus it was; when the first *Deacons* were to be made, Men *full of the Holy Ghost* and *Wisdom* were to be looked out, *Act.* 6. 3. But yet that did not authorize them, the *Holy Ghost* and *Wisdom* did not make a *Deacon:* For besides that, *the Apostles will appoint them over their business, ibid.* and they are *brought to them, and they do lay their hands upon them,* v. 6. Thus it was in those times of full effusion of the *Holy Ghost: Men* always had to do in giving that *Commission:* so that whoever pleads an *Order* of the *Spirit* for his Office, (although such a *Commission* of the *Spirit,* if he had it, would evidence itself, and if it were, it would appear, for *'twas the manifestation of the Spirit that was given to every man to profit withal;* yet) if we yield him his pretensions, and let his own *incitations* pass for *inspirements,* and his *strong fancy* for the *Holy Ghost,* if the *Holy Ghost* did *call him,* who did *separate* him? Whom the *Holy Ghost calls,* he sends to his *Officers* to empower; they *both* work, *He says,* do *ye separate.*

And here a Consideration offers itself unto those *holy Fathers,* whom the *Spirit* makes his *Associates* in *separating* men to *sacred Offices;* that when they *set apart* even to the *lowest stalls* of the *Church,* they labor to perform it so that the Holy Ghost may be *engaged,* and *act along*

with them in the performance: *Separate* such as they may presume the *Spirit* hath *called,* and will own. He does not call the *ignorant,* or appoint *blind eyes* for *the Body of Christ,* or make men *Seers* to *lead into the pit.* The *Holy Spirit* calls not the *unclean,* or the *intemperate;* we know it was another fort of *Spirit* that went into the *swine:* nor does he ever say, *Separate me* those who *separate themselves,* the *Schismatics:* the *Spirit* calls not such as break the *unity of the Spirit;* nor sets into the rank of higher members in *Christ's body* those who *tear* that *body,* and *themselves* from it: the *factious,* those that *will not be bound* neither in bonds of *peace* nor of *obedience,* but break all holy tyes, that make *commotions,* and *rave* and *foam,* sure 'tis the *Legion* that sends them, and not the *Holy Ghost.* He whom the *spirit* will call, must not be under the reputation of a Vice, but should be *of a good report, lest he fall into reproach, and so into the snare of the Devil, 1 Tim.* 3. 7. i. e. lest he fall into reproach, and then his teaching do so too, and men learn to slight or not heed the doctrines of such a one as is under scandal for his life, and so the Devil get advantage over them, and do ensnare them. 〈in non-Latin alphabet〉 . *For to be to any an occasion of falling, is to be the Devils snare.* Now *Christ'sFishers of men,* those whom the *Holy Ghost* appoints to spread nets for the catching Souls to God, their lives must not lay *snares for the Devil,* and entangle Souls in the toils of perdition. Those also that come to you out of *Ambition* or of *greediness* of *gain,* the *spirit* calls not neither: He calls we see 〈in non-Latin alphabet〉 , *to a work;* so that they who seek more then they can well attend the labor of, or are qualified for the work of, they are not of his sending. But of all men the *Holy Ghost* will least deal with the *Simoniacal,* that come not to a *work,* but to a *market,* that contract with *Patrons* for the *spirits call,* or, worse than their master *Simon,* would hire the *Holy Spirit* himself to say, *Separate me them:* The *Successors* of the *Apostles* have a *Canonical* return to these, *Your money perish with you.* They whom the *Holy Ghost* does call must have his gifts and temper; St. *Paul* hath set all down to *Timothy* and *Titus,* and those who minister in this employment, if they will be what he hath made them, *joint Commissioners* with him, and his *Co-workers,* they must order it so that he may *work* and *act,* which he does not but where he *calls,* nor does he call but those whom he hath *qualified:* And 'tis of those only whom he hath *called,* that he says, 〈in non-Latin alphabet〉 , *Separate.*

The Third particular, the thing enjoin'd; *And the Holy Ghost said, Separate.*

The *separateness* of the Functions of the *Clergy,* the *incommunicableness* of their *Offices* to persons not *separated* for them, is so express a doctrine both of the Letter of the *Text,* and of the *Holy Ghost,* that sure I need not to say more, though several heads of Probation offer themselves: As first the *condition* of the Callings, which does divide from the *Community,* and sets them up above it; And here I might tell you of*bearing rule,* of*thrones,* of*stars* and*Angels,* and other words of as high sense, and yet not go out of the *Scripture* bounds, although the *dignity* did not die with the *Scripture* Age, or expire with the *Apostles:* the age as low as *Photios* words it thus, 〈in non-Latin alphabet〉 . *That Apostolical and Divine Dignity, which the chief Priests are acknowledged to be possessed of by right of Succession. Styles* which I could derive yet lower, and they are of a *prouder* sound than those the humble ears of this our age are so offended with. But these *heights* it may be would give *Ombrages;* although 'tis strange that men should envy them to those, who are only exalted to them, that they may with the more

advantage take them by the hands to lift them up to *Heaven.* Those nearnesses to things above do but more qualify them to be 〈 in non-Latin alphabet 〉 , in *Theoph.* and to *draw near to God* on your behalf, that *those* your*Angels* also *may see the face of your Father which is in Heaven,* and those *stars* are therefore set in*Christ's right hand,* that they may shed a blessed influence on you from thence.

The 〈 in non-Latin alphabet 〉 and the 〈 in non-Latin alphabet 〉 , The *Work* and *labor* of the work, (the one is the 〈◊〉 , and the other Saint*Paul*'s word) require a whole man, and therefore a man *separate:* and if St. *Paul,* one of our *separated* persons here, who had the fullness of the *Spirit,* and the fullness of *Learning* too, that was brought up in the *Schools,* and brought up in *Paradise,* taught by the *Doctors,* and taught by the mouth of the *Lord* in the *third heaven,* snatched from the feet of *Ga•aliel* to the *presence of God,* to have a *beatifical Vision* of the *Gospel,* if after all this he cry out, *who is sufficient for these things?* sure they are not sufficient, who in those little intervals which their *trades* and *necessities* afford them, fall into *fits* and *fren•ies* of Religion, have a sharp *Paroxysm* of *irregular convuls'd Divinity,* as if they were its 〈 in non-Latin alphabet 〉 , *possessed* with their *Theology* 'till their *weariness,* and *not knowing what to say* do *exorcise* them.

But not to speak only to the wild fancies of this Age, the *Scripture* says of the men of these callings, they are *taken from among Men, and ordained for Men in things pertaining to God.* And such *discriminations* are evinced by all the expressions of a *Church* in *Scripture.* 'Tis called the *body of Christ:* Now the parts of a body, as where they are so separate that they divide from one another, they do not make a *body,* but are an *Execution;* so where they are not separate in a diversity of Organs, for several faculties and operations, it may be a dead Element, as similar bodies are, but canno• be that body which St. *Paul* describes, 1 Cor. 12▪ *Which is not one Member, but many,* ver. 14. *And if they were all one member, where were the body?* v. 19. and indeed all that Chapter is inspired for this Argument. In *Christ*'s *Church* 'tis as impossible that everyone can be 〈 in non-Latin alphabet 〉 an *Overseer,* as that every part in the body can be an *Eye:* And the whole frame of Man may be nothing else but a *Tongue,* as well as every *Christian* may be a *Preacher:* And if it might, *where indeed were the hearing?* as St. *Paul* does ask. The Church is also called a*building,* and*God's house:* Now it is true that every Christian is by St. *Peter* called a *lively stone,* and all of them *built up a Spiritual house, an holy Priest-hood,* 1 Pet. 2. 5. and they all are *a Royal Priest-hood, an holy Nation, a peculiar* separate *people,* verse. 9. Yet all this is no more of privilege than is affirmed in the very same words of the *Jewish Nation,* Exod. 19. 6. Where yet God had his *separated Levites, Priests* and *High-priests* too. But sure 'tis manifest enough that in this building, as in others, stones have their *separate* places and *distinct;* everyone cannot bear up the *Corner,* or be a *pillar* and *foundation-stone;* much less can everyone place itself in the *Ephod,* assume to be one of the *Urim* and the *Thummim-stones,* and there break out in *Oracles,* and give *Responses;* and every rubbish stone set itself in the *Mitre,* and shine in the head ornaments, as if it were one of *the precious stones of Zion.* In fine, (to speak now out of *Metaphor,*) not only the transactions of the *Text,* which is a precedent for men to commission such and such, but also all Scripture rules direct a *Choice;* and where there is *Election,* there is also *dereliction,* and both evince a *separation:* And if all the Nations in

the World have had their *distinct Officers* for Religion, and, as it were, to signalize the *separateness* of their function, in many Nations they did live apart from Men: The *Priests* had their *ady•a* as well as the *Deities;* dark solitary Groves were made choice of, not so much for the *God,* as for his *Officers retirement;* so that every appearance of him also was a *Vision,* and the *Priest* was *revealed* as well as the *Oracle*▪ and all this at the first to make a kind of sacred Pomp for the solemnity of awfulness, (though afterwards it often proved but opportunity for foul performances.) And if to this uniform practice of the World *God's* attestation be set, who ordered it in his own Government; nor that as a *Levitical* or *Jewish* administration, but it was practiced amongst his own from the beginning, and when dominions were but greater families, there were still *distinct* persons for the employments of Religion; that was the *office* and the *privilege* of the*first-born: Esau* was called *profane* for sell•ng that birth-right of his: (And the word in the Text here, 〈 in non-Latin alphabet 〉 *separate,* is the same which God does word the *sanctifying* the *first-born* for him with, *Exod.* 13. 2.) 'Twere easy to deduce all this out of all ancient Jewish Records. And when the practice ever since hath been the same in *Christ*'s Religion; after all this, sure nothing else but absolute defection of the *Notions* of *Mankind,* and blotting out all the impressions of *Universal Nature* and *Universal Religion,* or else an absolute *Command* from *Heaven,* could alter this Establishment; from which command we are so far, that 'tis the *Holy Ghost* himself that *said* expressly 〈 in non-Latin alphabet 〉 *separate.*

Now this 〈 in non-Latin alphabet 〉 , this Separateness in *Function,* does infer upon us a separateness in *Life* and *Conversation,* and they who are thus *set apart from the World,* must keep themselves *unspotted from the World.* To *separate* and *Consecrate* are but two words for the same thing:*Separate three Cities* is the Command in *Deut.* 19. 2. and *they sanctified three, Josh.* 20. 7. Our *Offices* assume them both, and all are *holy Orders.* Now *separate* and *pure* are both so primitive, and so essential notions of *holy,* that truly I cannot determine which of them is *original,* and which *secondary:* Our *Consecration* does challenge both; and as we will be separate in our calling, so we must be separate in our lives, not*conforming ourselves to the World,* for *Ihave chosen you out of the World,* saith *Christ.* A torrent license of an Age must not carry us along; an Universal Custom of the World must be no precedent, and can be no excuse for us to do what is irregular. We are 〈 in non-Latin alphabet 〉 *separate;* and that the *World* does such things is no more a plea for us to do so, than that because the *World* is Common ground, therefore the *Church* is so too, fit to be put to all the uses of the field, or of worse places. Were it a reasonable argument; because I see that the whole *Country*'s tilled, why should I not break up the *holy places,* and plow the *Temple?* Why, so we are *enclos'd* for *God,* and *separated* for the uses of Religion, and to preserve ourselves *pure* for them. Our *Savior* says that the Community of Christians is a *City upon an hill;* and then sure the *consecrated Persons* are the *Temple* of that *City,* the *separate places* of it; and then as they are most in sight (the *Church* is ordinarily the most *visible building*) so truly he that sees one of them, it should be as if he saw an *open Church,* where there is nothing else but *holy duty,* as if his life were *Liturgy,* public Service▪ and Worship of *God.* Hath your zeal never rose, at least your indignation, at the profane fury of this Age, which never made a stop in violation of things sacred, when to its heap of other *Sacrileges,* it added most contemptuous defilements

of *God*'s *ho•••s;* making the place that*Angels* met us in to Worship, and *Goddwelt in* to*bless us* there, the place appointed for the Divinest *Mysteries* of our *Redemption,* for the Celebration of *Christ*'s *Agonies,* for the Commemoration of the *blessed Sacrifice,* the place for nothing but *Christ*'s *Blood,* then to become the place of a most odious and insolent uncleanness? If I had worded this more aggravatingly, it had been only to infer that then to see a *consecrated person* to polute himself with those black *foulnesses* that made *hell* and made *fiends,* is sure a sadder and a more unhappy spectacle. If an *Apostle* become wicked, he is in our *Savior*'s Character a *Devil; Have I not chosen Twelve, and one of you is a Devil?* Yea if the good Saint *Peter* do become a scandal; tempt to that which is not good; *Get thee behind me, Satan. Christ* calls his nearest Officers *Stars;* Emblems of a great *separateness* those, that teach them how far their Conversation should be removed from Earth; for they are of another Orbe, *Heaven is* the *Region* of *Stars:* But they are *Emblems* of a greater *purity;* there's nothing in the World so clean as light, 'tis not possible so much as to fully shine; it may irradiate dung-hills, but they do not defile it; you may Eclipse a Star but cannot spot it; you may put o• the light, you cannot stain it. 'Tis a word for *God*'s purity: only his light is glory; and as his holiness is so separate that it is incommunicable, so his *Light is inaccessible;* Yet sure they that are *stars in Christ's right hand,* they do come near, and mix their light with his; and they of all men must be pure and holy, whom the *spirit* calls to that place, as he does all whom he calls to that separation that he did *Barnabas* and *Saul,* the Persons and the next Part; *Separate me* Barnabas *and* Saul.

I intend not to make particular reflections upon these persons, although the Character of *Barnabas* be registered the 11. Chap. v. 24. *He was a good man, full of Faith, and of the* Holy Ghost, and the good influence that that had upon the people follows; *And much people was added to the Church.* And as for *Saul,* though he *began* the Christian persecution, and was *baptized* in the *first Martyr-blood,* and *breathed out threatenings,* so that nothing but *thunder* could out-voice him, and at last was born as an 〈 in non-Latin alphabet 〉 , as an *untimely birth,* aborting through those wounds which his own hands had made in the *Church,* and making himself a birth with ripping up her bowels; yet this *Abortive* proved the *strongest birth,* and 'twas a *Miscarriage* into the *chiefest Apostle.* As he began the after-sufferings of Christ in *Stephen;* so he *fulfilled* the 〈 in non-Latin alphabet 〉 , and *made up all that was behind,* in himself, being in *deaths* more than those he inflicted. The sound of his *preaching* was louder than that at his *Conversion,* out-voic'd the *thunder;* for this went out into all lands, as if himself alone meant to execute the whole Commission,*Preach the Gospel to every creature:* which he did almost, not only preaching to those places *where Christ was not named, without* the other Apostles *line;* but even where the rest employ'd themselves, he wrought as much as they, in *Asia* as Saint *John,* at *Antioch* as *Peter;* yea and at *Rome* too, having as much to do in their foundation: If I had said more, I could have brought the *Popes* own *Seal* for evidence; where not only both are, but Saint *Paul* hath the *right hand:* And truly if they had had the luck to think at first of founding all their pretensions on Saint *Paul,* his *care of all the Churches* would have born them out, as well as *feed my Lambs* does now. But these considerations I pass; though they would give a Man that hath done mischief in the Church a pattern for the measures of his future Service to the Church. The thing I shall concern myself in, is the solemn *separation* here of those who were *before separated* to the work of the Gospel; *Barnabas*

sent by the Church of *Jerusalem* to *Antioch, Act.* 11. 22. and *Paul* not only *separated from his Mothers womb,* Gal. 1. 15. but *chosen* by express *Revelation,* and by the laying on of *Ananias*'s hands*that so he might receive the Holy Ghost,* qualified to*Preach the Gospel to the Gentiles and to Kings.* In which work both of them had for some years •ercised themselves. Yet here is a new *consecration,* and they are taken up to a condition more *separate* and *distinct* from what they were before. And all those vast advantages in which these persons did excel; the one of *Faith* and *fullness of the Holy Ghost,* the other, besides those, of express and immediate mission from Heaven; and the most strange success their labors had been blest with, all these I say, did not qualify them to *assume* these *powers* which the *Holy Ghost* commands *another separation* to enstall them in: And 'twas this 〈◊〉 that called *Paul* to be an*Apostle, Rom.* 1. 1. (as from this time he is always called *Paul,* not sooner.) Nor do we find any least footsteps of their being Apostles before, though *Barnabas* were sent to *Antioch,* yet he does not undertake what *Peter* and *John* did at *Samaria* in the very same case; for they *confirm* and *give the Holy Ghost,* Act. 8. 15, 37. but *Barnabas* does nothing but *Exhort,* Act. 11. 23. and *he* and *Paul* together *Preacht the Word* abroad, but we find nothing else they enterpriz'd: but from this time they *exercise Jurisdiction, settle Churches,* and *ordain them Elders in the Churches,* Ch. 14. 22, 23. and (as it does appear) *singly* derived these powers to others, to be exercised by them *singly.* To *Titus* most expressly, *Tit.* 1. 5. the like also to *Timothy,* with all the other Acts of *Jurisdiction,* (of which their Epistles are the *Records*) particularly that of *Censures,* which *Paul* himself had inflicted on offenders in the *Churches* he had planted. *Powers these,* which by such *steps* and by *degrees* of separation an *Apostle* himself receives, and does not execute 'till he ascend the *highest,* that which they have a *new* solemnity ordained from *Heaven* to enstate them in, by a *new laying on of hands,* and the *holy Ghost* himself commanding, *separate.*

The *separateness* of this *highest order* in the *Church* is a doctrine handed down to us both by the *writings* of all Ages and the *practices;* (two things, which as they scarcely do concur in such a visible degree in any other things in our Religion, so also when they do concur, they make and secure *tradition* beyond all contradiction, give it sufficient *infallibility:* and truly he that does refuse the evidence which such tradition gives to all the motives of believing *Christianity,* if he be not a *Socinian,* he must be an *Enthusiast,* and can receive his Religion only from *Revelation.*) Now the matter of fact of this *tradition* is a subject for *Volumes,* not for a discourse, and it hath filled so many, that there is nothing left unsaid, or to be said against, as to the main: And they that pick some little sayings seeming against this order out of those *Ancients* which were themselves of it, and wrote much expressly for it, and think by those means to confute it, do the same thing with that *Romanist,* who tore some little shreds, that look as if they favored some opinions of the *Romanists,* out of the Books of *Protestants,* most of which were directly writ against the *Church of Rome;* and putting those together went about by them to convince the world there never were any such things as *Protestants,* but they that did profess to be so were all *Papists.*

But I will say no more then my *Text* hath done, which evidences it not a separation only of *Degree,* but *Order,* by a *new Ceremony,* and commissionating to *new powers.* If I would stay on words, 'tis expressed here by one that speaks very great distances, 〈 in non-Latin alphabet

〉, *separate,* which does in *Scripture* word the distances that the *censures* of the Church do make, *Luke* 6. 22. and still in the *Greek Liturgies,* when absolution is given, 'tis said to be 〈in non-Latin alphabet〉, to free them *from all curse and separation;* as if to pass into the bounds of this *uncall'd,* were such a thing as to leap over the *Censures* of the *Church,* over the *Line of Excommunication;* and to break through this *wall of separation,* were to break through *Anathema's and Curses:* Yea, 'tis used to express the distance betwixt the *Lord's two hands,* his *right hand* and his *left,* at the day of Doom, *Mat.* 25. 32. betwixt which hands there is a 〈in non-Latin alphabet〉, a most insuperable gulf.

But these I shall urge. Indeed the *Fathers* of the *Church* have been in these last days counted 〈in non-Latin alphabet〉, *separate* in the severest sense, cast out as the *dung of the Earth;* and the *calling* itself was under *reprobation,* as if it separated only to the *left hand of God:* But so it was with their Predecessors in the *Text,* Saint *Paul* says of himself and the rest of his *Order,* that they were counted 〈in non-Latin alphabet〉 and 〈in non-Latin alphabet〉, *as the filth of the World, and the off-scouring of all things,* 1 Cor. 4. 13. and as if they were *called* only to *ruin,* and *consecrated* for a *sacrifice,* he says, the *Lord hath set us forth as men appointed to death,* verse. 9. Indeed since *God* hath pleased to own *you* as his Churches, *Angels,* we are not troubled if some have counted *you* as the *off-scouring of the Earth,* while we know *Angels* do relate to *Heaven:* And let them consider how they will *reprobate* those to the *left hand of God,* whom Christ calls *stars in his right hand,* and *he is at the right hand of his Father;* and while *you* were accounted so *you* did but follow them that went before in *Sufferings* as well as *Office;* and to do so was part of the 〈in non-Latin alphabet〉, *the work* that they were *separated to;* which is the next part, *For the work.*

I shall but run this over, and reflect upon it as I pass, according as it is of persent Concernment; and

First, Saint *Paul*'s work was to *Preach the Gospel,* and we find him doing it from this time forward to his End. The *high Priest* of the *Jews* was called *the Angel of the Lord of Hosts;* of which name an *Heathen* does give this account, that he was called so, because he was, 〈in non-Latin alphabet〉, *the Angel* or *the Messenger of God's Commands:* so *Diodorus Siculus.* And *Malachi* gives the same reason, *Mal.* 2. 7. he was the Substitute to him upon *Mount Sinai,* and *gave the Law* also, only *without the thunder.* Our *Governors* succeed into the Name, they are the *Churches Angels;* and when we hear the word from them, we have it as it were from Heaven again, and we receive our Law too 〈in non-Latin alphabet〉, *by the disposition of Angels.* Indeed the Case now is not like Saint *Paul*'s, the *Gospel* then was to be *first revealed* to all the World, and by continual inculcating secured against the depravations which all the malice of the *Devil* and the World sought to *infuse,* and the unskillfulness of *infant Christians* did make them apt to *entetrain:* But now we are all confirmed *Christians:* Yet truly the time is now such as did give occasion for Saint *Paul*'s charge to *Timothy,* 2 Tim. 4. 1, 2, 3. *a time wherein they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers.* He therefore that is in *Timothy*'s place must heap up *Reproofs* and *Exhortations;* or he must heap *good sound dispensers* of them: Such as will *feed the Lambs* with *sincere milk,* not *chaf'd* and

heated with *commotion* and *busy restless Faction;* not *embitter'd* with overflowings of a too-full *gall;* not *sour'd* with eager sharpnesses of a *malicious* or a *dissatisfied* mind; not *empoisoned* with the foul tinctures of a *scandalous life,* nor the Corrosive infusions of *Schismatical* and *turbulent opinions.* He that caters thus for his flock, and provides such as by doctrine and by practice do instruct them *to live quiet and peaceable lives in all godliness and honesty;* He, like the *Angel* on Mount *Sinai,* gives the *Law* to a *Nation* together, preaches to his whole *Diocese* at *once, Continually.*

The *second* work was *praying for,* and *blessing* them: *This* does *begin,* and *close* every *Epistle;* that he asserts of himself constantly, and 'tis well known the 〈in non-Latin alphabet〉, *gifts* of those times inspired for this *Work.* Now thus our *Angels* also are *Angels of Incense,* the *High Priests* Office in especial: Those that did *daily Minister* performd a service of *Incense* too, that did accompany the prayers of the people, and sent them up in *perfume;* but the *High Priests Incense* was part of the*Expiation,* and was the *Cloud* that covered the transgressions of the people when he came with them all about him before the Mercy-seat. And they who shall consider that the prayer of *Moses* (Now *Moses* and *Aaron* were among the Priests, *Psal.* 99. 6. and He was the chief Priest) did withhold the Arm of *God* when it was stretched forth in fury to destroy, and did commit a *violence* upon the *Lord,* such as he could not grapple with, but seems to deprecate, and fain avoid, and says, *Let me alone, that I may destroy them, Exod.* 32. 10. If thou wilt permit me, my fury shall prevail upon them, saith the *Arabic,* but if thou pray it cannot; therefore *let go thy prayer,* saith the *Chaldee.* and *let me alone.* And they who shall consider also that his prayer did *maintain a breach against the Lord,* when he had made one, and was coming to enter in a storm of indignation, then this made head against him, and repulsit him, *Psal.* 106. 23. They that consider these effects, will certainly desire the *Prayers* and *Benedictions* of those *God's chiefest Officers of blessing,* those that are consecrated *to bless in the Name of the Lord;* and will *have them in love for his works sake.*

Their *Third* work is *Government,* which may be some do look upon as *privilege* and not as work; the expectation and delight of their ambitions, and not the fear and burden of their shoulders. But ambition may as rationally fly at *Miracles* as *Government,* and as hopefully gape after *diversity* of *Tongues,* as at *presiding in the Church,* the powers of each did come alike from Heaven, and were the mere gifts of the *Holy Ghost,* 1 Cor. 12. 18. It was so in the Law; when God went to divide part of *Moses* burden of Government amongst the Lxx, *he came down and took off the Spirit that was upon him, and gave it to the Lxx, Num.* 11. 25. A work this that may have reason to supersede much of that which I *first* mentioned: For notwithstanding all Saint *Paul*'s Assistances of Spirit, he does reckon that *care that came upon him daily from the Churches* amongst his *persecutions,* and it *sums up* his Catalogue of *sufferings,* 2 Cor. 11. Such various Necessities there are by which *Government* is *distracted,* and knows not how to temper itself to them. For sometimes it must *condescend: Paul* notwithstanding *Apostolical decrees* made in full Council that abrogated Circumcision, (*as the Holy Ghost had declared it void before,*) yet is fain to comport so far with the violent humors of a party as to Circumcise *Timothy,* at the very same time when he delivered those decrees to the *Churches* to keep, *Act.* 16. 3, 4. yet afterwards when Circumcision was looked on as *Engagement to the wholeLaw,* and to grant them that one thing, was but to teach them to ask more, and to be able to deny them

nothing; then he *suffers not* Titus *to be Circumcised, nor gave place to them by submission, no not for an hour,* Gal. 2. 3, 5. Thus the *Spirit of Government* is sometimes a *Spirit of meekness,* does it work by *soft yieldings,* and breaks the Adamant with *Cushions* which *Anvils* would not do: The *Ocean* with daily billows and tides, helped on with storms of violence, and hurried by tempests of roaring fury, assaults a rock for many Ages; and yet makes not the least impression on it, but is beat back, and made retire in empty some, in insignificant passion: when a few single drops that distil gently down upon a rock though of Marble, or a small trickle of water that only wets and glides over the stone, insinuate themselves into it, and soften it so as to steal themselves a passage through it. and yet *Government* hath a *rod* too, which like *Moses*'s can break the *rock,* and fetch a stream out of the heart of quarre; and which must be used also: The *Holy Spirit* himself *breathed tempest* when he came, blew in a *mighty boisterous Wind:* nor does he always whisper soft things, he came down first in *a sound from heaven,* and spoke *thunder;* nor did it want *lightning,* the *tongue was double flame.* Of *some we knowwe must have a Compassion, but others must be saved with terror,* Jude 22. 23. which drives me on to the last piece of their work.

The Censures of the Church, the burden of the *Keys;* which (passing by the private use of them in voluntary penitences, and discipline upon the sick) as they signify *public exclusion out of the Church* for scandalous Enormities, and *re-admission into it* upon repentance, have been sufficiently evinced to belong to the *Governors of the Church.* The Exercise of these is so much their *work* that Saint *Paul* calls them *the Weapons of their spiritual Warfare, by which they do cast down imaginations and every high things that exalteth itself against the Knowledge of God, and bring into captivity every thought to the obedience of Christ,* 2 Cor. 10. 4, 5. A *blessed victory* even for the *Conquered;* and these the only *Weapons* to achieve it with. If those who sin scandalously, and will not hear the admonitions of the *Church,* were cast out of the *Church;* if not *Religion, Reputation* would restrain them somewhat: Not to be thought *fit Company for Christians* would surely make them *proud* against their Vices. Shame, the designed Effect of these *Censures,* hath great pungencies, the fear of it does goad men into actions of the greatest hazard, and the most unacceptable; such as have nothing lovely in them, but are wholly distasteful. There is a Sin whose face is *bloody dismal,* and yet because tis countenanc'd by the *Roysting Ruffian* part of the World, men will defy *Reason* and *Conscience, Man's* and *God's Law,* venture the ruin of all that is beloved and dear to them in this World, and assault *death,* and charge and take *Hell* by violence; rather then be *ashamed* before those *valiant sinners, Satan's Hectors:* and, they must •ever come into such Company if they do not go boldly on upon the sin, is of more force with them than all the indearments of this World, than all their fear of *God,* and Death, and that which follows. Now if *Religion* could but get such Countenance by the *Censures* of the Church; and every open sinner had this certain fear, I should be turned out of all Christian company, shall be avoided as unfit for Conversation; would it not have in some degree the like effect? and if the motive beas much exactly, would not men be *chaste* or *sober* or *obedient* for that very reason for which they will now be *killed* and be *damned?* Without all question Saint *Peter*'s *Censure* on the *intemperate,* 1 Cor. 5. must needs be reformation to him: 'Tis such a sentence to the drunkard, not to company with him, whose Vice is nothing but the *sauce of Company;* and who does sin against his *Body* and against his *faculties* and against

his *Conscience,* is *sick,* and is a *Sott,* and goes to ▪ *Hell* merely for *Societies sake.* Now the infliction of these *Censures* is so much the work to which Church-governors are called by the *Holy Ghost,* that they are equally called by him to *it* and to *Himself;* both are alike bestowed upon them: *Receive the Holy Ghost, whose sins ye retain they are retained,* John 20. 22. And in the first derivations of this office, it was performed with *severities,* such as this Age I doubt will not believe, and when they had no *temporal* sword to be auxiliary to these *Spiritual weapons.*

And now to make reflections on this is not for me to undertake, in such a state of the Church as ours is; wherein the very *faults* of some do give them an *Indemnity,* who having drawn themselves *out of the Church,* from under its authority, are also got *out of the power of its Censures:* So Children that do run away from their *Fathers house,* they do escape the *Rod;* but they do not consider that withal they run away from the *inheritance:* And many times in those that do not do so, but stay within the family; long intermission of the *Rod,* and *indulged license* makes them too big and heady to be brought under *discipline.* And is it not so with us? Among many of those that stay within the *Church,* (I know not whether I do well to say so, when of these I mean there is little other Evidence of their doing so but this, that they will *swear* and *drink* of the *Churches side;* blessed *Sons* of a *demolished Church,* who think to raise their *Mother* a *Temple* by *throwing stones at her:*) by reason of the late overthrow of *Government* and *discipline,* and the *consequent licences, Vice* hath been so nursed up, not only by an universal, barefac'd, uncorrected practice; but by *principles* of liberty, that can dispute down all *Ecclesiastical restraints,* and have set up the *Religion of License:* that now sin is grown so outrageous, as to be too strong for *discipline;* nay rather than it should be set up, 'tis to be feared they would endeavor to reverse all in the *Church,* and enterprise as much in their *vices* quarrel, as others have done for *mistaken Religion.* And indeed to what purpose were the *Censures,* whose *first* and *medicinal* effect is *shame,* amongst men, where 'tis in very many instances the *only shameful* thing *not to be vicious;* where men stand *candidates* for the reputation of *glorious sinners,* take to themselves *sins* they have *not committed,* that are *not theirs,* and *usurp* Vice; *sins* and *damnations hypocrites?* What work is here for *discipline?* But this state wants not precedents; the *censures of the Church* were not only lay'd aside in the Vastations of the *Arian* heresy and persecution; when the *weapons of the Churches warfare* were too weak to make defense against all their cruelties and impieties: and before that in *Diocletian*'s days against the *Lapsi:* But we find also that Saint *Paul* is forced to break out only in a passionate wish, 〈 in non-Latin alphabet 〉 , *I would they were even cut off that trouble you (cut off by excommunication* he means) *Gal.* 5. 12. When he saw the ill humors were too spreading, and too tough also; *Sedition* and *Sehisme,* wide and obstinate; so that neither his authority could reach, nor his methods cure, but were more likely to exasperate them: Then he does *excommunicate* them only in *desire*▪ And again, 2 *Cor. 10. 6. And having in a readiness to revenge all disobedience when your obedience is fulfilled.* It becomes therefore everyone that hath *good Will for Zion,* to labor to fulfill his own obedience, that so the *Church* may be empower'd to use *Christ's Method* for reforming of the rest. And thet that will not do so, must know they shall not only answer for their *sins,* but for *refusing to be saved* from them, that they *resist* all medicine, as men resolved that nothing shall be done towards their Cure, as men that rather choose to perish, and prefer destruction. And for the *seasons* and *degrees* of putting this *work*

into Execution, Wisdom must be implor'd from that *Spirit of Wisdom* that *calls* unto this work: The last Part; *Whereunto I have called them.*

The Nature of the *calling of the Holy Ghost* is a Subject that would bear a full discourse. But waving those pretensions which *Necessity,* and *inward incitation* do make to be the *Calls of the Holy Ghost* I shall positively set down that the *call* of *God* and of the *Holy Ghost;* to any *Work* or *Office,* (for I enquire not of his calling, to a *privilege or state of favor,*) is his *giving abilities* and *gifts* qualifying for that *Work* or *Office:* The call *immediate* when the gifts were *so,* but *mediate* and *ordinary,* when the abilities are given in his *blessing* on our *ordinary labors.* 'Tis so in every sort of things, Exod. 31. 2. *See I have called Bezaleel, and I have filled him with the Spirit of God in Wisdom, and in understanding, and in knowledge, and in all manner of Workmanship, to devise cunning works, and to work in all manner of Workmanship; and behold I have given him* Aholiab, *and in the hearts of all that are wise-hearted I have put Wisdom, that they may make all that I have commanded thee:* And he repeats the same again, *Chap.* 35. 30. adding that *he hath put in his heart that he may teach both he and* Aholiab; so that giving this skill to *work* and *teach* is named *God's calling.* So in another case, the *Lord* does say of *Cyrus, I have called him,* Isaiah▪ 48. 15. which he explains in the 49. I have *holden him by my right hand to subdue Nations before him, to loose the loins of Kings, I have girded him,* So when *Isaiah saith, the Lord hath called me from the Womb,* or rather says that of our *Savior,* Isa. 49. 1. he tells you how, *ver. 5. he formed me* and prepared me *from the Womb to be his servant, to bring* Jacob *to him.* And throughout the *New Testament,* as his Call to a *privilege* is 〈in non-Latin alphabet〉, *his grace,* in allowing such a state of favor; so his *calls* to a Work are his 〈in non-Latin alphabet〉, his gifts enabling for it.

The Gifts of these *Apostles* by which they were enabled for their *Office,* and which made up their *call,* are set down: Those of *Barnabas* in the fore-cited 11 *Act. He was a good man, full of faith, and of the Holy Ghost;* and *Paul*'s *call* was a little *Extraordinary.* If we look into times, we shall find reason to believe those Revelations in 2 *Cor.* 12. were given to *Paul* a little before this *consecration* of him in the Text. That Epistle was writ, saith *Baronius,* in the second year of *Nero,* and this separation was in the second of *Claudius,* as may be gathered also in some measure from the *famine* mentioned in the 28th verse of the 11th chap. betwixt these two were *fourteen years:* now saith Saint *Paul* when he wrote that, *he had his revelation somewhat above* 14. *years before;* a little therefore before this solemnity. Here was a *call* indeed, called up to the *third heaven* to receive instructions for his Office, and for ought he did know, called out of his own body too, that he might be the fitter for it; *whether in the body or out of the body, I cannot tell, God knows,* v. 2. and that again, v. 3. They whom *God's Spirit* qualifies for *Consecration* to *separate* to these diviner Offices may be stilled *Angels* well, when they are called from all regards or notices of anybody that belongs to them; their gifts and graces set them above the consideration of flesh: In the entertainment of these qualifications the Soul is swallowed up so, that it cannot take cognizance whether it have a body of its own, and is not sensible of that deer partner of itself, it is so only sensible of this Employment. 'Tis not for an *Apostle* (or for his *Successor*) to think of things below with much complacency: When these have all their uses, all their glories on, they but make pomp to dress the body; which

an *Apostle* does not design for, nor knows whether he be concerned at all in. He becomes something *without a body,* and *above the Earth,* who for a preparative must be *taken up* to *Paradise,* and *called* from all *commerce* and all *intelligence with his own body.* Saint *Paul* was *called from Heaven* to preach the Gospel; but he was *called to Heaven* to qualify him for this higher *separation,* to an *Apostle* and Church-Governor.

And now you *see your calling,* Holy Fathers: And to pass by such obvious unconcerning observations as at first sight follow, that those who are not qualified are not called; I shall only take notice hence of the *counter-part* of this call, the charge *God* takes upon him, when he calls to this charge; and that is, he *owns* and will *protect* whom himself *calls.* 'Twas that he promised to the *Founder* and *God* of your *Order; I the Lord have called thee, and I will hold thine hand, and I will keep thee,* Isai. 42. 6. And when he said of *Cyrus, I have called him,* he said also, *be shall make his way prosperous,* Isai. 48. 15. And so he shall be the way what it will; for thus he said to *Jacob, I have called thee, when thou goest through the Water I am with thee, and through the rivers they shall not overflow thee,* Isai. 43. 1, 2. There was Experience of all this in one of the chief *Princes* of your Order; when the *Apostles* were scarce safe within their *Ship,* they were so tossed with waves and fears, yet if our *Lord* will *call* him, *Peter* is confident he shall be safe even *in the Sea; Lord, if it be thou, bid me come unto thee on the Water,* saith he; and the *Lord* did but call him, and he went down and walked on the water safely: As if the swelling billows did only lift themselves to meet his steps, and raise him up from sinking. And when his own doubts, which alone could, were near drowning him, and he but *called the Lord; immediately he stretched out his hand and caught him:* He answers his *call,* if we answer *ours;* if we *obey* when he says *come,* then will he come and save when we call to him. And so *Peter* received no hurt, but a rebuke; *O thou of little faith, why didst thou doubt?* couldst thou imagine I would not sustein thee in the doing what I bid thee do? In answering my call? But why seek we experience of so old a date? There is a more encouraging miracle in *these late calls themselves.* Had God sustein'd the *Order* in its *Offices* and *dignities* amidst those waves that rack'd the Church of late, it had been prodigy of undeserved Compassion to our Nation: But whenas all was sunk, to bid the Sea give up what it had *swallowed* and *consumed;* this is more than to catch a *sinking Peter,* or to save a *falling Church.* The work of *Resurrection* is emphatically called the *working of God's mighty power,* and does out-sound that of his *ordinary conservation.* And truly 'twas almost as easy to imagination, how the *scattered Atoms* of men's dust should *order* themselves, and *reunite,* and *close* into *one flesh;* as that the *parcels* of our *Discipline* and *Service* that were lost in such a wild confusion, and the *Offices buried* in the rubbish of the demolisht Churches, should *rise again* in so much *order* and *beauty. Stantia non poterant tect a probare Deum.* This *calling* of the *Spirit* is like that when the *Spirit* moved upon the face of the *abyss;* and called all things out of their *no-seeds* there; or like the call of the *last Trump.* Thus by the miraculous mercies of these calls *God* hath provided for our *hopes,* and warranted our *faith* of his protections! yet he hath also sent us more security, hath given us a *Constantine,* if his own be not a *greater Name,* and more deserving of the Church; for which (it is well known to some) he did *contrive* and *order,* when he could neither plot nor hope for his own *Kingdom;* and did with passion labor a *succession* in your *Order,* when he did not know how to lay designs for the *Succession* of *himself* or *any of his Fathers* house to his own *Crown* and *Dignity.*

Nor is the secular arm all your security: *God* himself hath set yet more guards about his *consecrated* ones, he hath severe things for the violaters of them: *Moses,* the *meekest man upon the Earth,* that in his life was never angry, but once at the *rebellious;* seems very passionate in calling Vengeance on those that stir against these holy Offices. *Smite through the loins of all that rise against them, and of them that hate them, that they rise not again:* The *loins* (we know) are the *nest of posterity;* so that, strike through the *loins,* is, stab the *succession,* destroy at once all the *posterity* of them that would cut off this *Tribe,* and hinder its *Succession.* Nor was this *Legal Spirit; Gospel* is as severe. Those in Saint *Jude* that despise these *Governors,* that do as *Corah* and his Complices did, (who *gathered themselves against* Moses *and* Aaron, *and said, You take too much upon you, ye Sons of* Levi, *since all the Congregation is holy, everyone of them, and the Lord is among them, wherefore then lift you up yourselves above the Congregation of the Lord?* words these that we are well acquainted with, and which it seems St. *Jude* looks on as sins under the Gospel:) these *perish in the gainsaying of* Core; whom *God* would not prepare for punishment by *death,* but he and his accomplices went *quick* into it: He would not let them stay to die, but the *Lord made a new thing,* to show his detestation of this sin, and the *Earth swallowed* it in the Commission, and *all that were alli'd and appertain'd to them* that had an hand in it. And truly they may well expect strange recompenses, who do attempt so strange a *Sacrilege,* as to pull *stars* out of *Christ's own right hand:* From whence, we have his word, *that no man shall be able to pluck any;* but if they shine thence, on their *Orbs* below, and *convert many to righteousness,* their *light* shall blaze out into *glory,* and they shall ever dwell at *his right hand:* To which right hand *He that brought again from the dead the Lord Jesus, that great Shepherd and Bishop of the Sheep,* and set him there: He also bring you our *Pastors,* and us your *flock* with *you;* and set us with his *sheep on his right hand.* To *whom* with the same *Jesus* and the *Holy Ghost,* be ascribed all *blessing, honor, glory,* and *power,* from henceforth *forever.* Amen.

A SERMON PREACHED AT HAMPTON-COURT ON The Twenty Ninth of *May* 1662. Being the Anniversary of His Sacred Majesty's Most happy Return.

BY *RICHARD ALLESTRY* D. D. and Chaplain to His MAJESTY.

LONDON: Printed by *John Playford,* in the Year 1683.

TO THE Right Honorable EDWARD Earl of CLARENDEN, Lord high Chancellor of England, and Chancellor of the University of Oxford.

My LORD,

TO vouch your Lordships commands for the publishing this Discourse, I might reasonably think, would be to *libel your judgment;* and the prefixing your *Name* to it, and this mean address, would look rather like *revenge* than *homage* or *obedience:* If I did not know that *low* performances are due to the transcendency of such a *subject* as I then discoursed upon, and such a *Patron* as I now Dedicate to: So I lie *prostrate* under my *great Arguments,* here *insufficiency* is *Art* and *Rhetoric.* And the truth is, *My Lord,* it was not this which made me so solicitous to avoid your injunctions, but apprehensions of the unusefulness of the Discourse itself.

When God's most signal methods of all sorts do not seem to have wrought much conviction; when neither our own dismal guilts, nor miseries, nor most express miracles of deliverance have made us sensible, but after the equally stupendous Thirtieth of *January* and Twenty Ninth of *May,* and the black time that interven'd; we are still the same *perverse intractable* people; when *luxury* is the retribution made for *plenty, license* for *liberty,* and *Atheism* for *Religion,* whilst *miracles* of *mercy* are acknowledged only by *prodigies* of *ingrateful disobedience:* And on the other side, when *factious* humors swell against all *Laws,* as they would either *overflow* those mounds, or make them *yield* and *give way* to them; when *Declarations* and *Decrees,* which *infallible* when they came only from a *party* of a *part* of a *Parliament,* are neither of *force* nor *esteem* when they have all *solemnity* and obligation that *just* and *full authority* can give; alas, what hopes of doing anything can a weak Harangue entertain? But, *My Lord,* since you are pleased to Command, I give up both *it* and my *understanding* to Your Lordship, and the weaker the Discourse is, so much the more pregnant testimony is it of the *obsequiousness* of.

My Lord,

Your Lordships most devoted and most humble Servant, *RICH. ALLESTRY.*

SERMON XVII. AT HAMPTON-COURT May 29. 1662.

HOSEA III. 5.

Afterward shall the Children of *Israel* return, and seek the Lord their God, and *David* their King, and shall fear the Lord and his goodness.

HE has said in the words before, that *the Children of* Israel *shall abide many days without a King and without a Prince, without a Sacrifice and without an Image or Altar, and without an Ephod and without Teraphim.* Now when they shall have been for many years in such a state of helpless desolation, shall have no *King* under whose shadow they, their Laws and Rights, might hope for shelter; no *Prince* to guard them from the sad calamities of wild confusion or usurping violence; shall have *no exercises of Religion* to allay and soften those calamities, and give them comfort in the bearing of them; *no Altar* to lay hold on for security against them, or to stretch out their hands towards, for deprecation of them; *no* nor a *God* to put an end to this sad state; nor any *means of direction* what to do under it, *no Ephod* to ask Counsel at; nor yet the *pageantry,* the *fallacy* of these, *no Teraphim* for *Ephods,* nor *Image* for a *God;* the same destruction having seized *these* and their *worshippers,* the *people* and their *Idols* going into Captivity together, and the *only true God* having forsaken them: Now when the *Prophet* had denounced this state of Woe, which was to dwell with them so long as that their very expectations of deliverance should be dying, having continued *threescore* years and *ten,* a longer and more wearisome age of *patience* then *life,* he then proceeds to sweeten all by telling them of a *return,* and what things they shall do in it; and they are three.

First, *Seek the Lord their God,* apply themselves to his Worship and Obedience, and cleave to him; for so the word is rendered 〈 in non-Latin alphabet 〉 , *Lev.* 19. 23. and *Jeremy* repeating this *c.* 30. 9. words it, *shall serve the Lord their God, and* David *their King.*

Which is the *second* thing they were to do. As the *Ecclesiastical* state was to be settled, so the *secular* too upon its just foundations, *Religion* and *Loyalty* both running in their ancient current.

Thirdly, *They shall fear the Lord and his goodness*▪ Not only tremble before him, who is the *Lord,* that did exert his power in their destruction; but shall much more revere his *goodness,* that did flow out in such plentiful miraculous expresses of deliverance.

Now these being not only *prophecy* what in that juncture they would do, nor only *duties* what they were to do, but also *counsels* and *directions immediately* from *God* what they were best to do, the only prudent and safe course according to the policies of heaven; the direct view of these particulars in reference to that state of theirs is not an unconcerning prospect at this season, which is the *Anniversary* of an equal return; and therefore I shall lay them so before you, and the reflection on them in our practice shall make the application.

1. *They shall seek the Lord their God* is my first part, and the Lord's prime direction for the repairing of a broken Nation. Neither indeed can any other course be taken; for 'till we have found him, while he does *hide his face,* nothing but *darkness* dwells upon the land; or if any *light* do break out, 'tis but the *kindlings* of his anger: So he expresses, *Deut. 31. 17. Th•• people will forsake me and break my Covenant, then my anger shall be kindled against them, and I will forsake them, and hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us because our God is not amongst us?* This absence is only another word for *desclation: Be thou instructed, O Jerusalem,* saith God by *Jeremy,* c. 6. 8. *lest my soul depart from thee, and I make thee desolate, a land not inhabited:* As if without him there were nothing else but solitude in Cities and in Courts, and all were desert where he does not dwell. Yea there is something beyond desolation, *Hos. 9. 11, 12. As for* Ephraim, *their glory shall flee away like a bird from the birth and from the womb, and from the Conception: though they bring up their Children, yet I will bereve them that there shall not be a man,* 〈 in non-Latin alphabet 〉 *yea woe also to them when I depart from them.* And it must needs be so; for let our state be never so calamitous, if God be *not departed,* there is *comfort* in it, and a *deliverer* at hand: If we are in the place of Dragons, his presence will make heaven there; and although we be covered with the shadow of death, if the light of his Countenance break in, we are in *glory;* and the brightness of that will soon damp and shine out the fiery Trial. But if the *Lord* depart, then there is no redemption possible; *God hath forsaken him, persecute him and take him, for there is none to deliver him,* Psal. 71. 11. But if there were deliverance some other way, yet the want of *God's presence* is an evil, such as nothing in the whole world can make good: The presence of an *Angel* in his stead does not. When the Lord said to *Israel, I will not go up in the midst of thee, but I will send an Angel with thee, and drive out the* Amorite, *the* Hittite, *&c. yet when the people heard these evil tidings, they mourn•d, and man did put on his Ornaments,* Exod. 33. 4. Nay more, I shall not speak a *contradiction* if I shall say, that the most intimate presence of the *Godhead* does not supply God's absence; and such a small withdrawing of himself as may consist with being united hypostatically, was too much for him to bear, who was *Immanuel* when he complained God was not with him: I mean our *Savior* on the Cross. *He,* who although he did beseech against his cup with fervencies that did

breath out in heats of bloody sweat, with *agonies of prayer,* yet when he fell down under it, did cheerfully submit to it, saying, *Not my will, but thy will be done;* yet when God hides himself, he does expostulate with him, crying out, *My God, my God, why hast thou forsaken me? His God* could no more *forsake him,* than *himself* could be *not himself:* And yet the apprehension of that which could not be was even insufferable to him, to whom nothing could be insufferable.

He seems to feel a very contradiction while he but seems to feel the want of the *Lord's presence.*

Such is the sad importance of *God's not being with us;* and this same instant tells us what drives him away. 'Twas *sin* that he withdrew from them: *Christ* did but take on him our guilt, and upon that the *Lord forsook* him: God could no more endure to behold wickedness in him, than the Sun could to see God suffer; Iniquity eclipsed them both, and sin did separate betwixt him and himself, and made that person who was *God* cry out, *My God, my God, why hast thou forsaken me?* And it will do the same betwixt God and a people. Isaiah. 59. 1, 2. *Behold, the Lord's hand is not shortened that it cannot save; nor his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.* His *face* is clothed with *light,* we know; but when Wickedness over-spreads a people, those *deeds of darkness* put out the *light of his Countenance.* His *hand* although it be not *shortened,* yet it *contracts* and *shuts* itself, not only to grasp and withhold his mercies from them, but to smite: Iniquity builds such a *wall of separation* as does shut out *omnipresence,* and makes him who is everywhere, not be with such a people; not be in hearing of their needs; for when their sins do cry, no prayers can be hearkened to; *he will not hear you,* saith the Prophet. And that gives us the very 〈in non-Latin alphabet〉 of the Lord's departure from a people, and the manner of it.

He is taking away his peace and mercies from a Nation when he will *hear no prayers* for it; and he declares that he will hear no prayers when he withdraws once from his *house of prayer,* and makes his Offices to cease. The place appointed for these Offices, the *Sanctuary,* he calls, we know the *Tabernacle of meeting,* that is, where he would*meet* his votaries, and hear and bless them; calls it his*house;* his*dwelling place,* his *Court,presence,* and his*throne:* And if so, when he is not to be found in these, when he no longer *dwells* nor *meets* in them, we may be sure that he hath left the land. The Psalmist, when he does complain men had *done evil in the Sanctuary, the adversaries roared in the midst of the Congregations, and set up their banners there for trophies; they broke down all the carved work thereof with axes and hammers, and had defiled the dwelling places of God's name even to the ground, and burnt up all the houses of God in the land;* he does suppose that God was then *departed* when they had left him *no abiding place:* And therefore cries out, *O God wherefore art thou absent from us so long? Remember* Zion *where thou hast dwelt.* But 'tis not only upon these *Analogies* I build; this method of departure we shall find exactly in *Ezekiel*'s Vision of that case to which my Text refers: It begins ch. 9. 3. *And the glory of the God of* Israel, (i. e. *the shining cloud,* the token of his *presence* in the *Sanctuary,) went up from the Cherub whereupon he was, to the threshold of the house,* as going out; and then verse. 8. he does refuse to be entreated for the land: After that ch. 10. 18. *the glory went from off the*

threshold to the midst of the City; and ch. 11. 23. it went from thence to the mountain without the City, and so away: And then nothing but desolation dwelt upon the land, until the Counsel of my Text was followed, and they did *seek the Lord their God:* For then the *glory* did return into the Sanctuary just as it went away, as you may find it chap. 43.

And having seen when and how God forsakes a people, and for what, that does direct us how to seek him, and it is thus, When men forsake those paths in which they did not only *err* and *go astray,* but did *walk contrary to God,* so that they did forsake each other; and do return, *walk in his ways,* the *ways of Commandments,* and return also to his Church, and seek him in his house, fall low before his *footstool,* beg of him to meet in his *tabernacle,* renew his worship, and all invitations of him to return into his *dwelling-place.* For sure as it is in vain to seek him but in his own ways, nor can we hope to meet him but in his *Tabernacle of meeting;* so also Scripture calls both these to *seek the Lord,* and promises to both the *finding him.* To the first, *Deut. 4. 29, 30. If from thy tribulation thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul, if thou turn to the Lord thy God, and shalt be obedient to his voice.* And the second, *Jer.* 29. 12. speaking of this sad state to which my Text relates, *then shall ye call upon me, and ye shall go and pray unto me; and I will hearken unto you, and I will be found of you, saith the Lord, and I will turn away your Captivity.* I could produce you instances of *Asa* making *all his people swear to seek the Lord:* But because my Text speaks of *David,* he shall be the great *explication,* as he was the *practice* of this duty in both senses. In the former, 119. Psal. *I have sought thy Commandments above Gold or precious stone;* more than that which does make and does *adorn* my Crown, than that which furnishes all the *necessities* and all the *pomps* of Royalty. And for the other, *Psal.* 63. 1, 2. *O God, thou art my God, early will I seek thee: My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is: To see thy power and thy glory, as I have seen the in the Sanctuary.* His very words do seem to *labor* too, and he does *seek expressions* to tell us how he seeks. The hot fits of a thirsty palate that call so oft and so impetuously are in his *soul;* it hath a *pious fever,* which cannot be allay'd but by pouring out of his soul to God in the Temple, by breathing out its heats in his *devotion Offices.* Nay, more, he longs, hath that I know not whether *appetite,* or *passion,* which is not to be *understood,* but only *suffered;* to which all the *unreasonable violences* which passion can be heated into, all the *defaillances* nature can be oppressed into, are *natural;* it is the *bodies Extasie.* Now this he had towards the worship of the Sanctuary; his very *flesh* found rapture in those exercises, and when he was in a barren and dry land, was driven from the *plenties* of a Court, and from the *glories* of a throne into a *desert solitude,* he found no other wants but of *God's house;* did *mind, pant,* and *long after* nothing else, did neither thirst for his *necessities,* nor long for his own Crown, but for the *Tabernacle* only. And besides the *Religion* of this, he had *reason of State* too to be thus affected; this was the best means to engage his Subjects to him and secure his Throne. He knew, if by establishing God's worship, and by going with the multitude, as he did use, to the exercises of it; if by Royal Example and *encouragements* of virtue, and by *discountenancing* and *chastising* impiety, by doing as he did profess to do, *Psal.* 101. (that Directory for a Court) he could people his *land* with holy living, and his *Temple* with holy Worship; he knew he should then have good Subjects, Loyal to him and *at peace* with themselves. I they will seek their God, then they will seek their King. The

Lord saw this dependence, and therefore counseled this course should be taken. The *Master of our Politicks* discerned it too, and therefore does advise that the first and chiefest public cares should be about things of Religion, that and the same profession of it being 〈in non-Latin alphabet〉, *the cement of Communities, and the very foundation of all legislative, and indeed all power* in the Magistrate: And in the people 〈in non-Latin alphabet〉, *'tis a most efficacious philtre, a charm, a Gordian knot of kindness.* And as a *Jew* observed of their own Nation, 〈in non-Latin alphabet〉, *To have one and the same opinions of God, and not to differ in their rites from one another, breeds the best harmony in men's affections.* When on the other side no obligations, though the most *signal* and *divine,* will hold them in obedience and peace, if their *ambitions* or *interests* look another way: And if at any time *present advantage,* or an *expectation,* or some *passion* do incline them to *seek* David *their King;* yet the appearance of a *change* of Interest, that expectation *defeated,* or a *cross animosity* will burst those bonds, unless *Religion* and *Communion in Worship* help to twist them. *David* had had experience of this.

Abner knew of *God's Oath* to *David* that after *Saul* he should be *King over all Israel;* but he was otherwise concerned, and therefore he made *Ishbosheth* King, maintained a long and sore War even against what he knew God was engaged to bring about, and *made himself strong for the house of* Saul, 2 *Sam.* 2, 3, ch. But when a *quarrel* happened betwixt *Ishbosheth* and *him,* then, *So do God to* Abner *and more also, except as the Lord hath sworn to* David, *even so I do to him, to set up the throne of* David *over* Israel *and over* Judah. *And he sent Messengers to him saying, Whose is the land? Make but thy league with me,* c. 3. 9, 10, 11, 12. Do but look forward, and you find when *Abner* was cut off, and *Ishbosheth* was slain, and *Israel* had no leader, then they *came to* David, *saying, behold we are thy bone and thy flesh, and the Lord said to thee, Thou shalt feed my people Israel,* c. 5. 1, 2. They knew all that before, yet would not let him do it, 'till they had no other leader. Nay, when they had done that, by *Absalom*'s insinuations (who in a way of treacherous pity did instill dislikes against the Government, and did remonstrate in *good wishes,* as some men do in *prayers,* c. 15. 3, 4.) they were all drawn into Rebellion against this *David,* and made him fly out of the land, and became Subjects to that *Absalom.* When he was dead indeed they speak of *bringing back the King,* c. 19. 10. and when his own *Judah* had done it, quarrel'd, ver. 43. because that *their advice was not first had:* And though *Judah* had nothing but their service, for, *have we eaten at all of the Kings cost, or hath he given us any gift?* say they, v. 42. yet *Israel* in angry, because he came not back upon their score, for they forsooth *have ten parts in him,* v. 43. and yet the next day every man of *Israel* went after him that said, *we have no part in* David, Sheba *a man* of Belial, ch. 20. 1. Thus no allegiance, no tie however sacred and divine will hold them who follow not upon God's score. Nay at the last, because that *Re•oboam* would not ease the Taxes, all *Israel* cry out, *What portion have we in* David? *see to thine own house,* David. And to make this secession perpetual (which all the former did not prove) *Jeroboam* did use no other policy, but to *change the Worship and the Priests:* He knew he should divide their hearts and Nations forever, when he had altered once the Service and the Officers; and if he could but keep them from *seeking God* at *Jerusalem,* he was secure they would *not seek* David *their King.* And so it proved. Now the Lord to prevent divisions had

provided so far for *Uniformity* in his Worship, that he required a single *Unity;* and that it might be but in *one manner,* he let it be but in *one place.*

And truly, when men once depart from Uniformity, what measures can they set themselves of changing? What shall confine or put shores to them? what Principle can they proceed upon which shall engage them to stay anywhere? And why may not divisions be as infinite as men's fancies? And though, when those are but in circumstantial things, those who are strong, and know them to be such, are no otherwise concerned to contend for them than on *Authorities* behalf, (to which every change is a *Convulsion fit.*) and on the account of decency, and of compliance with the universal Church: yet when others do *dogmatize,* and put *conscience* in the *not doing* them, and stand at such a distance from them as to choose *Schism, Disobedience,* and *Sedition* rather, and therefore must needs look upon *damnation* in them; these differences make as great a *gulf* and *chasm* as that which does divide *Dives* from *Abraham*'s bosom. It is *one God, one Faith, one Worship* makes *hearts one.* Hands lifted up together in the Temple they will join and clasp: And so *Religion* does fulfil its name *à religando,* binds Prince and Subjects all together; and they who thus do *seek the Lord their God,* will also *seek* David *their King,* God's next direction, and my second part.

2. And here three things offer themselves, *a King, their King, and* David *their King.*

I am not here to read a Lecture of State-policy upon a vie of Governments; why seek *a King,* not any other sort of Government; and why *their King,* one that already was so by the right of *Succession,* not whom *addresses* or *election* should make so. And though I think, 'twere easy to demonstrate only Monarchy had ever a *divine* or *natural* original, and that *elective Monarchy* is most *unsafe* and *burthensome,* full of dangerous and uneasy consequences; and this so much to sight, that choice for the most part bounds itself, proves but a *ceremony* of *Succession:* yet this I need not do, for I am dealing with the Jews, who had God's judgment in the case, and his appointment too; and to me that is argument enough. And when God hath declared, *for the transgressions of a land many are the Princes thereof;* many at once, as in a *common-wealth,* or many *several families* successively, (for so God reckons also one or many; 'tis still, we see, *David their King,* while 'tis in *David*'s *line,* and so the King does truly *never die,* while his race lives.) If either of these *many* be God's punishment, for the sins of a land; I will not say that they who love the *many Princes* love the *transgressions* which God plagues so; but I will say, they who do choose that which God call his plague, that *quarrel* for his *vengeance,* and with great strife and hazard take his indignation by force, I can but pity them in their own opinions and enjoyments: But, *O my soul, enter not thou into their counsels.*

As for *seeking their King,* I shall content myself with that which *Calvin* says upon the words; *Nam aliter vere & ex animo Deum quaerere non potuit, quin se etiam subjiceret legitimo imperio cui subjectus erat: For they could not otherwise truly and with all their heart seek God, except they did subject themselves to his Government to whom they did of right belong as Subjects.* And I shall add that they who do *forsake their King,* will soon *forsake their God.* The *Rabbin's* say it more severely of *Israel* that *they at once rejected three things, the Kingdom of the house of* David, *and the Kingdom of Heaven, and the Sanctuary.* And truly, if we do consult that State from the

beginning, we shall find that when they were *without their King,* they always were *without their God.*

Moses was the first King in *Jeshurun,* and he was only gone into the Mount for forty days, and they set up a *Golden Calf;* they make themselves a God if they want him whom the Lord makes so, as he does the Magistrate: If they have not a *Prince,* that 〈 in non-Latin alphabet 〉 〈 in non-Latin alphabet 〉 , *living Image of God,* then they must have an *Idol.* When *Moses* his next successor was dead, we read that the man *Micah had an house of God's, and consecrated one of his Sons to be his Priest:* And truly he might make his *Priest* who made his *Deities.* And the account of this is given, *in those days there was no King in* Israel, *Jud.* 17. 5, 6. The very same is said, ch. 18. 1. to preface the Idolatry of the Tribe of *Dan*▪ There was no heir of restraint, as it is worded ver. 7. It seems, to curb impiety is the Princes Inheritance, which 'till it be suppressed, he hath not what he is heir to. But Vice will know no Boundaries if there be no King, whose Sword is the only mound and fence against it: for if we read on there, 19, 20, 21. ch. we shall find those dismal Tragedies of *Lust* and *War,* the one of which did sin to death the Levites wife; the other, besides 40000. slain of them who had a righteous cause, and whom God did bid fight, destroyed also a Tribe in *Israel:* These all sprang from the same occasion, for so the story closes it, *In those days there was no king in* Israel, ch. 21. 25.

Just upon this; when God in their necessities did raise them *Judges,* that is, *Kings,* read all their story, you will find to almost every several Judge there did succeed a several Idolatry: God still complaining, *the Children of* Israel *did evil again after the death* of such an one, 'till he raised them another. Those 450. years being divided all betwixt their *Princes* and their *Idols.* After them *Jeroboam,* he that made the great secession of that people from their Prince, hath got no other Character from God but this, the*Man that did make* Israel *to sin,* at once against God and against their King. Yea upon this account they are reckoned by God to sin after both their *Idolatry* and *State* were ended, when their *calves* and their *Kingdom* were destroyed. *Ezek.* 4. 4, 5. the Lord does bid the Prophet *lie on his left side 390 days, to bear the iniquity of* Israel *according to the number of the years of their iniquity.* But this was more then the years of their *State,* which were only 255, 390 years indeed there were betwixt the *falling off* of the Ten Tribes, and the destruction of *Jerusalem* by the King of *Babel;* but those ten Tribes were gone, their Kingdom perfectly destroyed above 130 years before: But their *iniquity* was not, it seems, that does *outlive* their State, so long as that *God's Temple,* that *King's house* did stand from which they did divide. As if *Seditious men* and *schismatics* sin *longer* then they are, even *while* those are whom they do sin against in separating from.

'Tis true, there was an *Ahaz* and *Manasseh* in the house of *David,* but *Hezekiah* and *Josiah* did succeed. Mischief did not appear *entailed* on *Monarchy,* as 'tis upon *rebellion* and having *no* King. It does appear their Kings were *guards* also to *God* and his *Religion,* the great *defenders of his faith and worship.* God and the Prince for the most part *stood* and *fell* together: Therefore St. *Paul* did afterwards advise *to pray for Kings, that we might live in godliness and honesty;* and still they were the same who sought the *Lord their God, and* David *their King.*

But why *David their King?* For could his Kingdom disappear and be to seek; of whom the Lord had said, *I have sworn once by my Holiness, I will not fail David?* Psal. 89. And his Throne therefore was as *sure* as God is *holy.* But yet the Lord had said to the people of *Israel, If ye do wickedly, ye shall be destroyed both you and your King.* There are other sins besides *Rebellion* and *Treason* that *murder* Kings and Governments. Those that support their Ills by their dependencies, and use great shadows for a shelter to rapacity, oppression, or licences, or any crying wickedness; those prove Traitors to *Majesty* and *themselves,* strike at the root of that under which they took covert, fell that and crush themselves. *National* vices have all *Treason* in them, and every *combination* in such sins is a *Conspiracy.* If universal practice palliate them, we do not see their stain in may be, think them slight; but their complexion is *purple: Common blood* is not deep enough to color them, they die themselves in that that's *sacred.* Nay these do seem to spread contagion to *God,* as if they would not let the Lord be *holy,* nor suffer that to be which he *swore* by his holiness should be: For the *Psalmist* cries out, *Where are thy old loving kindnesses which thou swarest unto* David? But sure *some* of God's Oaths will stand; if not those of his *kindness,* those will by which he swears the *ruin* of such sinners, and *God that is holy will be sanctified in judgment upon them.* Yea, upon *more* then the offenders, for the guilty themselves are not a sacrifice *equal* to such piacular ofences. Innocent Majesty must bleed for them too; *If you do wickedly, you shall be destroyed both you and your King.* Thus when God would *remove* Judah *out of his sight,* good *Josiah* must fall; and the same makes them be to *seek* David *their King.*

But how *David their King,* when 'twas *Zerubbabel?* For with *Theodoret* and *others* I conclude he must be meant the first literal importance of the words.

It was the custom of most Nations from some great eminent prince to name all the Succession, so at once to suggest his Excellencies to his followers, and to make his glory live. Now without doubt *David* was *Heroe* enough for this, and his valor alone sufficient to ground the like practice upon. And though we do not find that done, yet we do find his *piety* and his *uprightness* made the standard by which that of his Successors is meted. Of one 'tis said, *he walked in the ways of* David *his Father,* of another, *he did that which was right in the sight of the Lord, but not like unto* David *his Father.* And because *David* went aside, and was *upright* with an *Exceptation,* once therefore it is said, *The Lord was with* Jehoshaphat, *because he walked in the first ways of his Father* David. But besides this, his very name is given to two,*Zerubbabel,* and the *Messiah;* both which were to be the *restorers* of their people: The one from *Sin* and *Hell,* to reestablish the *Kingdom of heaven* itself; the other to deliver his people from *Babel,* and to repair a *broken Nation* and *demolish'd Temple.* And for this work God bids them *seek* David *their King.*

The ways from *Babel* to *Jerusalem,* from the *Confusion* of a people to a *City that is at unity in itself, the City of God where he appears in perfect beauty,* and *where the throne of the house of* David *is,* must be the first ways of *David:* In those he walked to *Zion,* and did invest his people in *God's promises,* the whole *land of Canaan.* In those *Zerubbabel* brought them back to that *land* and *Zion.* And in these our *Messiah* leads us to *Mount Zion* that is above, to the *celestial Jerusalem;* does build an *universal Church* and *Heaven itself.* And all that have the like to do

must walk in those *first ways,* fulfil that part of *David,* and must Copy Christ. Such the repairers of great breaches must be: These are the ways to settle Thrones, the only ways in which we may find the goodness of the *Lord;* which to *fear* is the third direction, and my last part.

They shall fear the Lord and his goodness.

3. That *Israel* who came but now out of the *furnace* should fear the Lord whose wrath did kindle it, whose *justice* they had found such a *consuming fire* as to make the *Temple* itself a *Sacrifice,* and the whole *Nation* a *burnt-offering,* is reasonable to expect: But when his *goodness* had *repair'd* all this, to require them to *fear* that, does seem hard. That that *goodness* which when it is once apprehended does commit a rape upon our faculties, and being tasted melts the heart, and causes dissolution of soul through swoons of complacency, that this should be received with *dread* and *trembling,* is most strange. Indeed the Psalmist says, *There is mercy with God that he may be feared;* for where there not, we should grow *desperate*▪ But how to fear those mercies is not easy. 'Tis true, when God made his *goodness* pass fore *Moses,* shown him the glory of it, as he says, in those mo•• comfortable Attributes, the sight of which is *beatifick Vision,* Exod. 34. 6, &c. *The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin;* if that which follows there be part of it, *and that will by no means clear the guilty, visiting the iniquity of the Fathers upon the Children unto the third or fourth Generation;* if this be one ray of the glory of goodness, if it dart out such beams, alas, 'tis as *devouring* as the *lake of fire,* his very *goodness stabs* whole successions at once, and the guilty may tremble at it for themselves and their posterity. But if those words do mean as we translate those very words, *Jer.* 46. 28. *I will not leave thee altogether unpunish'd, yet will not utterly cut off,* not make a *full end* of the guilty, when I visit Iniquities upon the Children, but will leave them a remnant still; then there is nothing dreadful in it, but those very visitations have kindness in them, and his rod comforts, and this issue of his goodness also is not terrible but lovely. To *fear God's goodness* therefore is to *revere* it, to entertain it with a *pious astonishment,* acknowledging themselves unworthy of the crumbs of it, especially not daring to provoke it by *surfeiting,* or by *presuming* on it, or by *abusing* it to serve *ill ends,* or any *other* than God sent it for, those of *piety* and *obedience:* Not to comply with which, is to *defeat* God's kindness, and the designs of it. If when they sought the Lord, he was found of them, and came to his dwelling place only to be *forced* thence again by their abominations; if when his goodness had restored all to them, they had *David their King* but to *conspire* against, an *Altar* only to *pollute,* and a *Temple* to *separate* from, as *Manasseh* the Priest, *Sanballat*'s son in-law, with his accomplices did do; this were both to *affront* and to *renounce* that goodness, which above all things they must dread the doing: For if this be offended too, ruin is irreversible; there is no other attribute in God a sinner can fly to with any hope. His *Holiness* cannot *behold iniquity,* his *Justice* speaks nothing but *condemnation* to guilt, his *Power* without kindness is but *omnipotent destruction;* but if we have his *Goodness* on our side, we have an *Advocate* in his own bosom that will bear up against the rest, for his mercy is over all his Attributes as well as Works: But if this also be exasperated, and kindness grow severe, there is no refuge in the Lord, no shadow of him to take Sanctuary under; for there is nothing to allay the *anger* of his *Comp•ssion* and *Bounty.* This sure is the

extremist terror, we are to dread his kindness *more* than his severity and wrath; we have an antidote, a buckler against those, but none against the other if it be provoked; and if the heats of love take *fire* and rise into indignation, 'tis unquenchable flame and everlasting burning. Therefore when God hath done all things that he can do or they can wish, then most of all they must *fear the Lord and his goodness.*

My *Text* and I have spoke all this while to the *Jews:* Nor do I know whether I need to address any other way, all this did so directly point at us. The glories of *this day* need not the foil of those calamities from which this day redeemed, to set them off; or you may read them in my *Prophet* here, and our own guilts will make too sad a Comment on his Text, who were more barbarous *Assyrians* to ourselves. We also were *without a Prince and without Sacrifice,* had neither *King,* nor *Church,* nor *Offices,* because *we ourselves* had destroyed them, and that we might not have them had *engaged* or *covenanted* against them; *tied* to our miseries so, that without perjury we could neither *be without them,* nor yet *have them.* As we had broke through all our sacred Oaths to *invade* and *usurp* calamity and guilt, so neither could we *repent* without breach of Vows, if this were not enough to make us be *without a God* too, then to drive him away we had *defiled his dwelling places to the ground,* and by his ancient gifts of remove he was certainly gone. There was indeed exceeding much Religion among us, yet, God knows, almost none at all, while Christianity was crumbled into so many, so minute professions, that 'twas divided into little nothings, and even loft in a crowd of itself; while each man was a *Church,* every single professor was a whole *multitude of Sects.* And in this *tumult,* this *riot* of faiths, if the *Son of man should* have *come,* could he have *found any Faith in the Land?* Virtue was out of countenance and practice, while prosperous and happy Villany usurped its name; while Loyalty, and conscience of Oaths, and Duty were most unpardonable crimes, to which nothing but ruin was an equal punishment; and all those guilts that make the *last times perilous, Blasphemy, Disobedience, Truce-breakings* and *Treasons, Schisms* and *Rebellions,* with all their dismal consequences and appendages, (for these are not *single, personal crimes,* these have a *politick capacity*) all these did not only walk in the dress of piety, and under holy Masks, but were themselves the very *form of Godliness,* by which 'twas *constituted* and *distinguished,* the *Signature* of a party of *Saints,* the *Constellation* of their *graces:* And on the other side, the detestation of such hypocrisy made others *Libertines* and *Atheists;* while seeing men such holy counterfeits, so violent in acting, and equally engaged for every false Religion, made them conclude there was none true, or in earnest. And all this was because we were *without our King;* for 'twas the only interest of all those *usurpations* that were, to contrive and preserve it thus. And when we had *roll'd* thus through every form of Government, *addrest* to each, moved every stone, and raised each stone to the top of the Mount, but everyone still tumbled down again, and ours like *Sisyphus*'s labor was like to have no end, only restless and various Calamity; necessity then counsel'd us, and we applied to God's directions in the Text, I know not whether in his method, but it is plain we did *seek David our King.* And *my heart is towards the Governors of* Isral,*that offered themselves willingly among the people: Bless ye the Lord:* Yea, *Thou O Lord, bless them.* May all the blessings which *this* was the *birth-day* of, all that my Text encloses, all the *goodness of the Lord,* be the sure portion of them and their Families; may they *see the King in his beauty,* and *peace upon Israel,* and may

their Names be blest in their Posterities for evermore. We sought him with the violent impatiencies of necessitous and furious desires, and our eyes, that had even failed with looking *for him,* did even fail with looking *on him,* as impotent and as unsatisfied in our fruitions as expectations; and he was entertained with as many tears as prayed for; as one whom not our *Interests* alone, but out *guilts* had endeared to us, and our tears: He was as necessary to us as *repentance,* as without whom it was impossible for us to repent and return from those impieties to him, of *usurping his rights,* of *exiling,* of *murthering* him by *wants,* because we could not do it by the *Axe* or *Sword;* without him 'twas impossible for us to give over the committing these; and the *tears* that did welcome him were one of our best *lavers* to wash off that blood that we had pulled upon ourselves. One endeared also to us by God's most miraculous preservations of him for us: We cannot look upon his life but as the issue of prodigious bounty, snatched by immediate Providence out of the gaping jaws of tyrannous, usurping, murderous malice, merely to *keep* him for *our needs,* and for *this day:* One whom God had train'd up and managed for us, just as he did prepare *David their King,* at *thirty* years of age to take possession of that *Crown* which God had given him by *Samuel* about *twelve* years before; and in those years to prepare him for *Canaan* by a *Wilderness,* to *harden* him with discipline, that so the luxuries and the effeminacies of a Court might not *emasculate* and *melt* him; by constant Watches, cares and business to make him equal for, habituated to, careful of and affected with the business of a Kingdom; and by *constraining* him to *dwell in Mesech,* with Aliens to his Religion, to teach him to be constant to his *own,* and to *love Zion.* And hath he not prepared *our David* so for us? And we hope hath prepared for him too the *first days of David,* having no *Sheba* in the Field, not *Achitophel* in the Council, nor an *Abiathar* in the Temple, not in that Temple which himself hath raised, God having made him instrument of that which he would not let *David* do, *building* his *house,* and *furnishing* it with all its *Offices,* and making it fit for *God* to *meet* us in; when we do *seek him* also, which was the other perquisite of our Condition.

There never was so much pretence of *seeking God* as in those late days of his absence from us; and it should seem indeed we knew not where to *find* him, we took such several ways to *seek* him. But if God did not look down from heaven then as he did *Psal.* 14. to *see if any did understand and seek after God,* should he not then have found it *here* as *there? They are altogether gone out of the way; their throat is an open sepulcher, with their tongues have they deceived, the poison of asps is under their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood: destruction and unhappiness is in their ways, and the way of peace have they not known; there is no fear of God before their eyes: They eat up my people as it were bread;* and, which is worse in *these* then *them, they even then call upon God;* as if they *craved a blessing* from the Lord upon that *meal* that did *devour his people,* and when they did *seek God,* they meant to *find a prey.* Yet where were any *others* that did seek him? Or that do cleave to him now? The *Schismatic* does not *seek* God, who shuns the place where he *appears,* and *meets,* and *dwells;* nor does he *cleave* to God who *tears* himself off from the Lord's body.*Mark such as cause divisions,* saith S. *Paul,* and *avoid them:* and if all Christians must *avoid* them, then I am sure *God is not with them.* The *other Schismatics* that divide from the World by cutting off the World from them; do they seek *God* that are diverted by so many *Saints* and *Angels?* that terminte

divinest Worship in a *creature?* Or do they cleave to *God,* when their devotion embraceth *stocks* and *stones?* Or did they *seek God* for the purpose of my Text, who did not *seek David their King,* but did apply themselves to several *foreign Princes,* and to others which they hoped would set up their *Golden Calf? Incendiaries,* that make fires and raise commotions, these are far from God; for *the Lord was not in the fire, or in the Earth-quake,* but in the *still small voice,* in the soft whispers of peace and love. The *Atheist,* he that *says in his heart there is no God,* will not seek God, you may be sure; nor does he care to *seek David his King,* who is equally well under all Governments that will allow his Licences, and who hath no *Religion* to tie him to any. If he at all disliked the former, it was upon reasons of Burthen, or of *Pride,* or *Libertinism:* So much Religion, though counterfeit, was a reproach to him, and the face of such strictness was uneasy to him. These are so far from seeking God, that God says *these did drive him out of Israel,* Ezek. 9. 9. And then when that hath so long been the Wit, that it is now the Complexion of the Age, and they who thought fit to show their not being Hypocrites by License, and (to give it an easy word) by *droll•ry in sacred things,* have now made nothing to be sacred to them; how shall the Lord dwell among such? They are enough to exercise God out of a Nation. The Hypocrite also, for all his *Fasts* and *Prayers* never did seek God, for he is but a whited *Sepulcher,* our Savior says. Now who would seek the *Living God among the dead?* the *Lord of Life* sure is not to be found in Graves. *Golgotha* was a place to crucify him in, not Worship him: He takes not in the Air of Funeral Vaults for Incense; it was a *Demoniac* that used to be among the *Tombs.* The subtle, false, and faithless men that walk in Mazes, never shall meet God: These are the windings and the tracts of the Old Serpent, and they lead only to his habitation. They that do climb as if they meant to find God on his own Throne, that follow Christ up *to a pinnacle of the Temple,* or to the top of that exceeding high Mount, whence they can overlook the glories of the World, and pick and choose, these do not go to seek Christ there: It is the Devil that does carry up thither, upon his own designs. Nor is it possible to seek the Lord in the ways that lead to the *strange Woman's house,* for *her house is the way to hell, Solomon* says, (and he did know;) nay more, *her steps take hold on hell,* seise on those everlasting burnings which her foul heats kindle and begin. In a word, they that *seek their own,* that turn all merely to their advantage, they cannot seek God too, he will not be *joint God* with *Mammon.* And then where are the men that sought him? That did retrive him to us? Or with whom does he dwell? If he be not among us, we do in vain flatter ourselves in our prosperity and peace, gawd it in all our bright appearances. Have we not seen the Sun rise with a glory of day about him, and mounting in his strength chase away all the little receptacles and recesses of the night, not leave a cloud to shelter the least relics of her darkness, or any spot to chequer or to fleck the countenance of day? When strait a small handful of vapor raised by that Sun itself, did creep upon his face, and by little and little getting strengh be-dashed his shine, and poured out as full streams of storm as he had done of light; 'till it even put out the day, and shed a night upon the Earth in spite of him? So may prosperity itself, if the Lord and his blessing be not in it, raise that which will soon overcast and benight the most glorious condition of a Nation. That Wine which now makes your hearts glad, may prove like that which did commit the *Centa•res,* and the *Lapithae,* first kindle *Lusts,* then *Wars,* and at last only fill a *Cup of trembling* and *astonishment;* and that Oil that does

make you cheerful countenances, may make your paths slippery, and nourish flames that will devour and ruin all.

But God,*who is found of them that seek him not,* nay who himself *sought* the *lost sheep* and carried him, when with his straying he was wearied into impossibility of a return, as also *sought,* and *found,* and *brought together us* and our great Shepherd: For *this is the Lord's doing, and it is marvelous in our eyes.* These ways of his also are so *past finding out,* that we may well conclude they are the mere foot-steps of his incomprehensible goodness, and we have only now to fear that goodness.

But give me leave to say, Those that *despise* his goodness, do not *fear* it; and they whom it does *not lead to repentance,* do *despise* it. S. *Paul* says, *Rom. 2. 4. Despisest thou the riches of his goodness, and forbearance, and long-sufferance, not knowing that the goodness of the Lord leads thee to repentance?*

And now, O Lord, what sort of men among us hath thy goodness wrought upon, and made repent? Those whom it was directed to convince, and came on purpose to, to prove by their own only argument they had of providential Miracles, they were not in the right, but that *destruction and misery were in their ways;* yet these choose rather to deny their own conclusions, and resist God's goodness, then to be convinced and repent: For we have seen them as bold *Martyrs* to their *Sin* as ever any to Religion, signalize their resolved impenitence with cheerful suffering, as if the fire they were condemned to were that Triumphal Chariot, in which the Prophet mounted up to Heaven. Others that did not go so far in condemnation nor guilt as they, and therefore think they have no reason to repent of that, do they repent of what they did contribute to it? Of those that lifted up their hands to swear and fight, how many are there that have made them fall, and smite their own thigh, saying,*What have I done?* Do not all rather justify as far as they themselves proceeded? And if all that were well, why do not we repent of our Allegiance and Loyalty? If all that were well, what hath thy goodness done, O Lord, that hath reversed it all? And for the rest, those that do not partake the plenties of thy goodness, murmur and repine at it; are discontent at having what they prayed for, what they would have died for. Those that have been partakers of it, have *turned it into wantonness,* have made it furnish them for base unworthy practices; such as have not the generosity of Vice, have not a noble, manly wickedness, are poltron sins; have made it raise a cry on the Faithfullest party, the best Cause, and the purest Church in the World. While we have debauched God's own best Attribute, made his goodness procure for our most wicked or self-ends; and the face of things is so vicious in every order and degree and sex, that—But the *Confession* is only fit for *Litanies,* and we have need to make the burden of ours be, *Lord, give us some afflictions again,* send out thy *Indignation,* for we do fear thy *goodness,* it hath almost undone us; and truly, where it does not better, it is the most fearful of God's Attributes or Plagues, for it does harden there. St. *Paul* says so in the forecited place; and *Origen* does prove this very thing did harden *Pharaohs* heart, indulgence was his induration. Now *induration* is the being put into Hell upon the Earth: There is the same *impenitence* in both, and *judgment* is pronounced already on the hardened, and the life they lead is, but the interval betwixt the *Sentence* and the *Execution,* and all their sunshine of

Prosperity, is but kindled *Brimstone,* only without the stench. And then to make the treasures of God's bounty be *treasures of wrath to us!* to make his *kindness,* his *longsuffering;* that is St. *Peter* says, *salvation, condemn* us, his very *goodness* be *Hell* to us! But sure so great a goodness as this we have tasted, cannot have such deadly issues; and it was great indeed, so perfectly miraculous in such strange and continued successes, resisting our contrivances and our sins too, overcoming all opposition of our vices, and our own policies, that do not comport with it, and in despite of all still doing us good; it was *fatality of goodness.* Now sure that which is so victorious will not be worsted by us. But Oh! have we not reason so much more to fear the goodness? The greater and more undeserved it is, the more suspicious it is: As if it were the last blaze of the Candle of the Lord, when its light gasps; its flash of shine before it do go out, the *dying struggles* and *extreme efforts* of goodness, to see if at the last anything can be wrought by it. And if we did consider how some men manage the present goodness, make use of this time of it, and take, and catch, we would believe they did fear the departure of it: But yet it is in our power to fix it here. If we repent, God's gifts then are without *repentance,* but one of us must change: Bring Piety and Virtue into countenance and fashion, and God will dwell among us. Nay St. *Paul* says, *Goodness to thee if thou continue in his goodness:* If we ourselves do not forsake it, and renounce it, not fear it so as to fly from it, but with the fears of sinking men, that catch and grasp, lay fast dead hold upon it, if, as God promises,*he so put his fear in our hearts, that we never depart from it, fear* that hath *love* in it, and is as *unitive* as that, then it shall never depart from us; but we shall *see the goodness of the Lord, in the Land of the Living,* and shall be taken thence to the eternal fullness of it. This day shall be the Birth-day of Immortal Life, the entering on a *Kingdom that cannot be moved.* A Crown thus beautified, is a *Crown of Glory* here, and shall add weight and splendor to the Crown hereafter: A Church thus furnished, is a Church Triumphant in this World, and such a Government is the *Kingdom of Heaven upon Earth;* and then we shall all reign with him who *is the King of Kings,* and *who washed us in his Blood, to make us Kings and Priests to God and his Father. To whom be glory and dominion forever.* Amen.

SERMON XVIII. AT CHRIST'S-CHURCH IN OXFORD ON St STEVEN's Day.

MATH. V. 44.

But I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.

I Need no Artifice to tie this Subject and this Day together. The Saint whose memory we celebrate was the *Martyr of this Text:* And 'tis impossible to keep the Feast but by a resolution of obeying these Commands, you being called together on this day to *beseech God to grant that you by the Example of this first Martyr St.* Stephen, *who prayed for his Murderers, may learn to love your Enemies, and pray for them that despitefully use you, and persecute you.*

A strange command in an Age, in which we scarcely can find men that love their Friends, nor anything but that which serves their interests or pleasures, that indeed love nothing but themselves; nor is it only injury that works their hate and enmity, but difference in opinion

divides hearts, and men are never to be reconciled that have not the same mind in everything; as if one Heaven should not hold them that have not one judgment in all things, we see that one Church cannot hold them, and they that have but *one same God, one Redeemer* and *Savior,* one *Holy Spirit* of Suplication, cannot agree yet in *one Prayer* to him, though they have but *one same thing* to pray for to him: will not meet in their Worship because they do not in some Sentiments; and 'tis no wonder all Christ's reasonings and upbraidings, all the Advantages he does propose to them that love, the shames he casts on them that do not, by putting them out of his Train into the condemnation of Publicans; 'tis no wonder all this does not work with them whom their own sufferings and black Calamities will not convince. There is not one of us but knows that thus our miseries began but few years since, and yet we that have suffered for and by our Divisions, whose quarrels wounded the whole Nation and ourselves, who have wept so much blood at once to vent and to bewail our differences, are still as full of the same animosities as ever, and want nothing but opportunity to confound all again, *Religion* and *ourselves:* And in the name of God what did *Christ* mean when he prescribed this Precept? when he disputed? pressed it thus? or what do *Christians* mean when they do break and tear this Precept and themselves? Though I be far from any hopes to reconcile our Parties, (as by God's help I shall ever be from making any,) yet I will offer an Expedient to make them not so noxious; namely, if they will keep the differences of their judgments from breaking out into their affections and actions. And though while meekness and obedience to Governors, and the whole constellation of Gospel-graces, do not seem to shine so fair as man's own reputation, or humor, or possibly some strict opinion which they have owned, and the show of holiness that glitters in it, while 'tis thus, I say, we cannot look any party will yield, all do or will believe themselves to be in the right; yet I will give them leave to think so, and my prescription shall concern them equally although they be; and by addressing my Discourse to them that are so really, I shall conclude more forcibly them that are not, who ere they be; for sure I am none can be more in the right than those whom *Christ* lays this injunction upon, than his *Disciples* and *Apostles,* as relating to those that would be their Enemies as such: Yet 'tis to them he speaks here; *I say unto you, love your Enemies,* &c.

The words contain a *Duty prescribed,* and the *Authority prescribing* it: The Prescription and the Authority in these words, *I say unto you,* the Duty in the rest: where it is set down 1. in general: *Love your Enemies,* and that to be considered under a double prospect: 1. As it is placit in opposition to something that was before indulged the *Jews,* or presumed so to be by them; signified here by the particle *But;* and then as it stands by itself, in its own positive importance: *Love your Enemies.* And Secondly, this Duty is particularized in several exercises of the Act commanded, *Love,* in relation to several sorts of the Objects of that Act, *Enemies:* As 1. Those that *curse* you, you must *bless:* 2. Those that *hate* you, you must *do good* to: 3. Those that *use you despitefully and persecute you,* you must *pray for.*

These I shall treat of in their given order, beginning with the general Duty, and viewing that at once in both the lights that it doth stand in, that one may clear and fortify the other. *But I say unto you, love your Enemies.*

Of all the Points of Christian Religion those which did most stagger the faith of some, and check their acceptation of it, or adherence to it, (saith *Marcellinus* writing to St. *Austin*) were these 3; The *incarnation of our Lord:* The *meanest of his Miracles,* which they thought the works of *Apollonius* equal'd; and thirdly, the *prescriptions in the Text,* It seems they looked upon these Duties as the mysteries of Practice; that spoke as loud a contradiction to their *active principles* and *inclinations,* as the other appeared to do so, those of *Speculation* and *Discourse,* a *God made flesh,* and *flesh and blood* made so lame and passive, sweetened so, being alike impossible to their belief: As if no flesh could certainly be so, except that of which God was made, and the *Word incarnate* only could fulfill, *these words* here in my Text: They looked upon this as a much-more mighty work than any of his Miracles; as if 'twere easier to snatch one out of the arms of Fate from the embraces of the Grave, than to receive an enemy into ones own: As if *Christ* had done more when he prayed for his Crucifiers then when he prayed *Lazarus* out of his grave: For their Magicians, they say, vied Miracles with him, but none of their Religions or God's did ever aim at this Prescription, *ut quae sit propria bonitas nostra;* saith *Tertullian;* this being a sort of Piety peculiar to the Christians. Nor did they only think it unpracticable, but unreasonable; as carrying opposition to all Government, to the Prosperity and Peace of every Polity; for he that does require that I shall have no return of injuries, but for a wrong, makes me in debt a kindness, not only supersedes judiciary proceedings, but does secure Rapine by Law, and encourage it by reward; and truly if it were impossible for him that does affect a person to dislike his evil actions, and to desire he may have condign punishment, such as by Gospel-measures may be satisfaction equal to his fault, and warning to himself and others, these men had reason: But if a Father can at once love and correct his Child; if when I am with indignation displeased at my offenses against God, and by severities revenge them on myself, I do then love myself most passionately; and if I can pray with all the vigor of my soul for that false Traitor-bosom-enemy, my flesh, while it lies goading me to sin, and with temptation persecuting me to everlasting death, then no reason of State, or of my own requires I should not do all these acts of kindness to my Adversary. In that thou hast an exact pattern for thy enmity to them that wrong thee, and *thou shalt hate thine enemy as thyself,* is a most perfect Gospel-Rule: that being most cons•••nt with and directive of this Duty, *love your enemies.* But yet there is so great a difference indeed betwixt this Act here and its object (Enemy being constituted such by enmity, that is aversion and hate) that love, and that seem strangely coupled, things that can be put together only for a contest, just as heat and cold, to weaken one another, that both the love and enmity, may be refracted into a luke-warmhess. Therefore I shall divide them, handling *Love* first by itself, viewing the import of that as it is sincere, lest the enemy appearing with it, make it shrink into a very slender Duty: and having done that, secondly, see whether an others enmity; and thirdly, whether enmity with that appropriation here, *your enemies,* can take off from the Obligation of that Duty, *Love.*

Now Love shows fairest to our purposes in those dresses which S. *Paul* presents her in, 1 *Cor.* 1. 13. and 1. 〈 in non-Latin alphabet 〉 *v.* 4. and 〈 in non-Latin alphabet 〉 ; *v.* 5. it *suffers long,* if not the damage, yet the malice of repeated injuries, as knowing it is bound to forgive 'till 70 *times 7 times:* And 'tis not *easily provokeit,* not apt for sudden violent heats, instantly all

one fire, quick as lightning. Such heats are from another passion; which though sometimes they do but flash and die, yet oft they have their Thunder-bolt, and most what do fore-run a storm: whereas the heats of Charity are calm as sun-shine, such as do not consume, but cherish: For 〈 in non-Latin alphabet 〉 , in the same verse, Love *is kind* and gracious, full of humanity: This Virtue is a kind of universal friendship, hath nothing of reserved, morose or sour an humor, that makes solitude in the midst of Society, and makes men only their own company, their Rule, and scope; and such a person *Aristotle* says must be either a *God,* who can enjoy nothing beside himself, is his own blessed and immortal entertainment, or a *wild beast* whose nature is unsociable because 'tis savage, whereas Love is a pious complaisance to all, 'tis condescension too; for 〈 in non-Latin alphabet 〉 in the 5. *v. does not think anything unseemly,* how contemptible soever, nor unworthy of him; so he may do his Neighbor good; he will debase himself to meanest Offices to work a real kindness. Thus Christ, *because he loved his own, knowing the Father had given all things into his hand, he took a Towel, and girded himself, and put water in a Basin and washed his Disciples feest,* making the lowest act of servitude be his Expression, and our Example: That is but slender Charity that will keep state, *Heaven could not unite Majesty and Love:* But to exercise this, God did descend from Glory into the extremity of Meanness. 'Tis Bowels that express compassion, and tender kindness; Now those we know of all parts of the Body are employed in the most low ignoble Offices; and to such Love condescends, where 'tis true. Again, 〈 in non-Latin alphabet 〉 , it *cover all;* the naked with a garment, and the deformed, the leprous Sinner with a covering too; for*Charity covers a multitude of sins,* hides his own wrong from his own eyes; this Love too like that in the Poets, cannot see, yea covers all that is no fit for light, suffers only the *graces* to be naked near him, and not to name all, which you may find there, 〈 in non-Latin alphabet 〉 , ver. 7 *believeth all things,* however incompatible *to love,* and to *be wise* have been accounted, yet this Love is S. *James* his Wisdom that came down from Heaven, Cap. 3. 17. 〈 in non-Latin alphabet 〉 , 〈◊〉 *interpret anything to the most favorable sense,* and 〈 in non-Latin alphabet 〉 , *easy to ••persuaded,* still believes the best, and where it cannot, yet 〈 in non-Latin alphabet 〉 *hopes the best:* Affection while it lives cannot despair, for then it must deposit its desires, which are only the warmth of Love, and 'till it die cool not, but if all do not answer hopes, yet 〈 in non-Latin alphabet 〉 , *he does wait for it,* is not discouraged with relapses and the repetitions of injuries, but still expects, and suffers all the contradictions of spite and wrong.

Now if all these acts and the many other there are essential to Love and all be under Obligation; and S. *Paul* says there, they are so much Duty that without these performances all Faith and all Graces profit nothing: the Preaching Rhetoric of *Men* and *Angels* would be nothing else but *tinkling,* and *working Miracles,* but showing tricks. It follows then these Acts must necessarily have a certain object, there must be somebody that we are bound to love thus: And if that Object be or Neighbor (as that is most sure) 'tis clear my Neighbors injury, or hate or enmity to me, cannot take off nor yet diminish in the least that Obligation I have to all those Acts, but I must love him though he be mine enemy in every of those instances. For it is plain, his having wronged me does not make him cease to be my Neighbor; nay

more, that enmity does formally dispose and qualify my Neighbor for the Object of my love: And many of its Acts cannot relate but to a man that injures me; it must be in respect to *provocations* that *love* is said to cool into such a temper as *is not easily provoked;* For men are not provoked with kindnesses. I cannot *suffer* anything but *wrong,* nor *suffer long* except there be *continuation* and *frequency* of wrongs. Nor is it possible I should *forgive* unless it be *offenses* done against me. And so for divers of the rest: Now it were strange the enemy should supersede the obligation of the Duty, which cannot be a Duty but in order to an Enemy; that injury should give me a release, from doing that which I can neverr have cause or occasion to do but in the case of injury; that I should have leave not to obey the Command for that mere reason which alone makes it possible to obey it, and which alone makes the Command: Whereas indeed because I must needs love in these expresses, therefore he must needs be my enemy whom I must love.

But if he be without all provocation very unjustly so, if his hate be his sin, so that he hath offended God too in it, may I not then espouse God's quarrel thus far, not to love his Enemy if I must mine own, not to love the injurious, the sinner? Vice certainly is the most hateful thing that is, and therefore it must needs render the subject not to be beloved; accordingly 'tis said, that *the ungodly and his ungodliness are both alike hateful unto God,* Wis. 14. 9. and *David* does comply with God in this,*Psalm 139. Do not I hate them, O Lord, that hate thee? yea I hate them with perfect hatred, I count them mine enemies.* And when I reflect on mine under this Notion, or if mine be such as set themselves against Religion and the peace and quietness of the Church, am I bound to love them? If so, then I may be allowed to do it with a little regret sure. But yet if we consider how these in the Text are designated by that Appropriation, *your enemies,* which means those that hate *you, my Disciples,* those that in the last words of my Text, *will persecute you* even for your being mine; and yet those they are bid to love, we may conclude in the next place we may not hate our enemies as Sinners: Nor yet does enmity with *God,* his *Church,* or his *Religion* qualify a person for our aversation or mischiefs. I except here *Apostasy* and utter *obduration in it;* a state that incapacitates for mercy, and by consequence for love and kindness. There is a sin which S. *John* would not say that we should pray for, and the Church thought that there was such a sinner, *I•dian,* but as to less degrees, they that are supposed *to persecute Disciples,* and in doing so *persecute Christ himself,* may well be granted *sinners, enemies to God* and *Christianity;* but yet says he, *I say unto you, love these your enemies. Tertullian* understood this so, and writing to the Governor of *Carthage,* who threatened all the Christians of that Province with Excision, that he might persuade him from his purpose, thus began his Proposals: *We do not write as fearing for ourselves, or dreading anything that we are like to suffer, for we did enter our Religion on the condition of suffering, we covenanted to endure, and staked our lives when we began our profession; but 'tis for you we fear, for you our enemies, whom our Religion does command us to love and to do good to.* And though we must hate Vice, and do our best to root out Infidelity and Atheism, destroy Profaneness, Irreligion and Heresy and Schism: These are fit objects for the zeals of Hate, and for the feavers of our Passion, and if our enemies be such we may meetly endeavor they may have appropriate restraints, yet not to exercise the Acts of Charity and kindness to them we have no allowance: No sins can make it lawful for us to ruin, or not to do good to the Sinners. In

fine the only persons that the *Jews* pretended to have ground to hate were Enemies, and Enemies, indeed to their Religion, the Idolatrous Gentile-world, therefore that being now forbid to us, there is not sort of men, nor any man whom it is lawful for a Christian not to love; and all the reasons urged here by our Savior, do prove, that all mankind whether good or bad is the object of a Christians love: Because God does good to all, his methods of Mercies are universal; he makes his Clouds drop fatness even upon them that consume the increase on their Lusts, and sacrifice it to their Riots, making their belly be their God: He gives abundance of his good things unto those that love them only as they advantage Vanity and Sin, and that turn God's-store into provision for Vice and for Destruction. He gives gold to them that make gold their Idol, and bestows large portions of Earth on them that are Children of Hell, and them who for the pleasures of that Earth despise his Heaven. Yea, the whole order of things does teach us this, the Creatures do service to the whole kind, they acknowledge the man, and not the Country-man and Friend; but alike the rich and poor, the good and grateful, the wicked and ungrateful too. The Sun does not Collect his Rays and shed more day to gild the gaudy and gay person whose Cloaths and Jewels will reflect his light, return him as much almost as he sends, and vie brightness with him, than he does to the poor dark, sordid rags that even damp his beams: He sheds the same unpall'd day even on those men that draw such streams of blood as with their mists endeavor to put out or stain his shine: The Air gives breath to them that putrefy it, as well as those that send it out a Perfume. Yea the Cretures of sense and, perception do not yet discriminate their Lord's, but with that same indifference serve all: *The Ox knows his Owner,* and *the Ass his Master,* not his *Religion,* not his *Virtues;* and then as there is something in man, as man which God is kind to; something in man, as man for which the Creatures serve; so there is something in man, as he is man which we must love, and consequently we must love every man. And 'till thou hast found one so much a Monster that no creature will fear or obey, and such a one as God will show no kindness to at all, will not let his Sun shine, or his Rain rain upon, but while as others are in *Goshen,* sets him in the storm and dark of *Egypt,* 'till then, I say, thou hast not found a person whom thou mayst not love, no though he be thine enemy in mind, and thought, indeed, for if he *Curse* thee, thou must bless, and must *do good* to him which *hates* thee, which are the particular expresses to the love in the Text, the first of which is,

Bless them that Curse you.

BLess being here opposed to *Curse,* must signify wish well to them that wish you evil: Though 〈in non-Latin alphabet〉, also do import speak well of, as that is opposed to railing, 1. *Pet.* 3. 9. not *rendering railing for railing,* 〈in non-Latin alphabet〉, *but contrariwise Blessing.* And both are the duty of this place, which does intend that all sorts of loving words should be the Christians returns to the offenses of the tongue, whether by Curse or contumely. And truly when I do consider how the other way, the rendering like for like, and giving him that does wish or speak evil as good language as he brings, is so far from all shadow of compensation, that there is really a loss of honor in those dismal imprecating words, the anger that does belch them out, does swell and stretch and rack the passion, blushes at itself, the malice drinks those spirits up which it lurks in, and the envy that Snake, sucks all the blood away, leaves nothing but its own pale venom in the stead: In a word, the very Essence of

impatience is vexation and fret; and then that men should call that recompense for suffering which is itself a present agony, and hath no prospect of any after good, that they should satisfy themselves in that does make that bold assertion of the *Romanist,* who says that those in Hell do will and love their being there not strange at all, for indeed there is one and the same reason of both, that in the paroxysm of a passion, whensoever a man is seized by an affection with violence (as they in Hell are always, and those that speak evil are for the present,) He does for that time love, cherish and pursue the affection: and in good earnest, if so be that men can please themselves in the extreme impatience of a fruitless choler, it looks like demonstration, that the damned may please themselves in their damnation; as to that part of it, that which tears the Soul, the rage of its own passions when they are loose and unmuzzel'd, and the more because we have good reason to believe theirs are the very passions we are now upon, *Envy,* and *Hate,* and *Shame;* and they do vent themselves in the same manner too, in *Blasphemy* and *Curses;* and differ nothing, but that their's are endless, and then let such men please themselves in the returns of calumny and imprecations, we will allow them the delights of Hell in doing so, and they do taste those very only satisfactions that the fiends do in their torments, and much good may they do them. 'Tis true then what the Psalmist says, *that he who thus delights in Cursing, it shall enter into his bowels like water, and like Oil into his bones;* like pleasure and refreshment, like *water* to allay his passionate heats, and *Oil* to make him cheerful after his vexation: For so indeed the venting of his Curses seems to do; but alas if to pour them out do make them *enter into him, into his bowels and his bones,* his most substantial parts, and his most necessary inwards; if it leave nothing there but Curse, *poison* instead of *marrow* in the bones, and in the bowels *fiery indignation* for *water,* if this be the effect, then if you do resolve not to obey the Text and will not *love your enemy,* yet for your own sakes, out of self-love do not execute your Enemies ill wishes on yourselves, and in mere spite to him make all his maledictions come to pass upon you, but that blessing may not be far from you, *Bless them that Curse you, do good to them that hate you,* the next part.

Do good. If to do good, mean only those Acts of Charity that are under general precept, relieve necessities, help in needs, and the like; then it is plain another's hate to me takes not away my obligation, unless it take away his wants, and the wrongs he hath done me do not render me not bound to succor him, unless it put him in a state that needs no succor. *For if thine Enemy hunger, thou must feed him, if he thirst, give him drink,* Rom. 12. 20. Yea, though his hatred be to thy Religion:*Do good to all,* the Scripture says, and the Father *porrigat manum Jupiter & accipiet:* If the heathen Idols that have mouths indeed, but as they cannot speak, so neither can they eat, if they, I say, could hunger, and did ask, I would feed them, and I would give their God, that is the Devil if he wanted. But if 〈 in non-Latin alphabet 〉 signify do *kindness* and *favors,* be *good,* as that means *bountiful* and *full* of courtesies and grace, be more than merciful by rule and general command. which the Gospel calls *righteous,* (and truly 〈 in non-Latin alphabet 〉 in 1 *Tim.* 3. 1. does mean a work of excellency, in a state of virtue without precept) and if it be here so too, enmity seems to have advantage above friendship in the Gospel, and brings kindness under an obligation; graces and favors that in their notation and essence employ the being free, yet are not so to hatred, which hath by Christ's

Law just pretences to them. I will not be too positive in my affirmings, yet from the words will offer this, that if a kindness lie before me, and I have no reason to deny it a man, but this because he hates me, I must not, deny it him, and if Christ's reasonings do enforce the other it will cunclude this too. For if we must relieve the wants of them that hate us, that *we may be Children of our Father,* who does so, upon the same account we must be good and kind too to them, for he is, and he will scarce prove a true lawful issue of this Father, who is in this unlike to him that tries and owns his progeny by these resemblances. So that whatever strength of argument there is in one, the other hath it. And truly we have reason to believe that there is more then motive in it, when first Christ hath set this principle both to himself and us, *with what measure you meet, it shall be measured to you again,* Matt. 7. 2. As if the Lord had brought himself into that law of Justice with us men, *whatsoever ye would that others should do to you, do you also to them:* And it be also, *whatsoever ye would that God should do unto you, do ye also to others;* and Secondly, when he practiseth just as the rates we do, for with the froward God learns frowardness, and 〈 in non-Latin alphabet 〉 and is kind to the kind, so *Ps.* 18. 25. recalls a grace from him that would not do one, *Matt.* 18. from 23. nay thirdly, when he gives us leave to beg his kindnesses, but just in the proportion we do ours, *forgive as we forgives,* we ask no more, and praying so, we undertake to have endeavored thus; assure God that we practice so, and upon that score beg. Now he that will forgive to the bounds of necessity, but never into favor, there he will stay his hand, will so much serve his turn from God? And can he be content with such a portion? Take heed, O severe man, what thou dost ask, when thou dost put up this petition. As thou shouldest say, I knew that notwithstanding we offend God constantly, yet besides all the mercies of his Covenant, (and that's a Covenant of Grace) his kindness too is over all his works; he does not only furnish our necessities, but serves our pleasures and our fancies, prevents us with the blessings of his goodness, and watches over us, and waits to be kind to us in the rescues of his providence, and beyond these gives us means of Salvation more than barely sufficient, the plenties of his grace, the five and ten Talents, the expresses of his temporal spiritual and eternal favors towards them that provoke him, are as immense and as innumerable as their guilts, but all these I shall rather part with, then be good and do favors to him that is mine Enenmy; I will nevr have any kindness for that man that hates me, nor do beg any of Thee, O Lord. And wouldest thou say all this to God, if it were put in words at length in thy petition? Or dost thou think thou dost not say as much in praying so? And thou that makest so ill requests for thy own self, how wilt thou pray for them that despitefully use thee and persecute thee? Which is the last particular command. *Pray for them that despitefully use you and persecute you.*

As in this Character of Enemies, Christ hath not left out anything that does express hostility, hating in heart, cursing in word, and persecution in deed, and which to some is more provoking than a persecution, despiteful usage; (For persecution may make them serious, and look at their demerits, the other only stirs their spleen and gall) all which, all that an enemy can speak, or wish, or do, must be no bar to our affection: So to express the unfeignedness of that, he hath not left out any exercise of Love, we must speak well of them, but that a crafty passion may do, and blessing may be but more plausible and cunning hatred: We must therefore also do good to them, but this a generous pride may do, as

knowing it more glorious to raise up a distressed adversary, then to trample on him whem he is down, and to make him my creature rather then my footstool: All this I may do therefore yet love nothing but my vanity or my designs: But when I take my Enemy into my Closet and into my heart, give him a share in the petitions of my soul, divide the aims and interests of my devotion to him, and make my prayers concerned in the forgiveness of his sins as of my own, there's nothing but obedience to my Savior, and the Love of my Enemy can make a man do this. And truly 'tis a piece of kindness that is as necessary for ourselves, as those that injure us. For them it is very necessary for persecution, or despightful usage, offending God, as by a disobedience to his precept; so also by the sufferings it does inflict on man, to forgive or require which that man hath right: God does not use to put the injured person by this right, or by its paramont Authority assume to pardon the man's part of the wrong, but does retain the sin till that either in deed or desire do satisfied for, or remitted, there being 'till then an obstruction to God's forgiveness, for 'till then the man hath not repented; but when the fufferer does pray for him, in doing so he pleads that that obstruction is removed, that his part is remitted, and so leaves no bar in the way to that pardon which he begs for him of God, and which that bar being gone, the Lord is used to grant with all advantage, the prayers of our Martyr, in the seventh of the *Acts,* are a demonstration, to which the Fathers say the Church did owe not only her deliverance from all the violent intentions of *Saul,* but all that Christianity which St. *Paul* planted; the dying voice of that petition.*Lord, lay not this sin to their charge,* was answered by that*voice from Heaven,* which converted *Saul* in his career of fury: One prayer for a persecutor, puts an end to persecution, *& si Stephanus non or asset & Ecclesia non habuiesset Paulum. Jobs* miserable comforters, whose visits proved afflictions to him, could not a tone themselves to God by their burnt offerings, but *Job* must pray for them 42. *Chr.* 8. seven Bullocks and seven Rams cannot expiate, but one petition from the sufferer will do it; *for him I will accept,* saith God, and he accepted him, not for them only, but for himself, for *the Lord turned the Captivity of* Job, *when he prayed for them.* verse. 10. These intercessions speed sooner then direct supplications, and such a petition is heard to ourselves, when 'tis made for others. And reason good, for such requests lay the condition of our pardon before God, making evidence of our performance, and they cry, *for we forgive,* and so call for pardon. And to encourage this procedure, our *Savior* before he did commend his own spirit into the hand of his Father, he commended his Executioners to the mercies of his Father; Our *Martyr* did not so indeed, but first prayed for himself, *Lord Jesus receive my Spirit,* Acts. 7. 59. But though Heaven opening he *saw that Jesus standing at the right hand of God,* as ready to receive it, yet his spirit would not leave his body so, yet made him live yet to endure more stoning from his persecutors, for whom he had not prayed yet, but when he once fell on his knees, not beaten down by their storm, but his Charity, and prayed, *Lord lay not this sin to their charge, when he had said so he fell asleep,* v. 60. his Spirit taken hence as it were *osculo pacis,* though by the most violent death, and he lies down in a perpetual rest and peace, that thus lies down in Love. These are requests to breath out a soul into heaven in, and heaven itself did open to receive that soul that came so wafred.

And now we are at the top of Christ's Mount, the highest and the steepest point of christianity, which view with that •o which our Martyrs Spirit did ascend: For it makes *perfect as our heavenly Father is perfect;* it sets our heads within those higher and untroubled Regions, wherein there are no Meteor-fires, the flame of Passion cannot wing it thither, for he that is above the power of injury, discontent, cannot look up to him, it is with him as in the upper Orbs, where there is only harmony and shine, all is peace and love, the state of heaven itself. Now as it does happen to them that look down from great heights, every Object below is dwarf'd: And if the distance of the prospect be as great as that from Heaven to Earth, they tell us this whole Globe would be but like a spot, all being swallowed in itself; so if from this great height of duty, we should look down upon the World of Christianity, would it not almost wholly disappear and vanish? Something like a dark spot of it you may perchance behold, stained and discolour'd with the Blood of Christians, which their constant quarrels shed: Some it may be die that Blood in colors of Religion, their Animosity is christened Zeal, they kill only for Sacrifice, thus they interpret and fulfill Christ's precepts, this they call holy love, as if Christ when he bid his Disciples *take no Staves with them,* meant they should carry *Swords;* as if the love he had commanded we should have for them that are in error (if our enemies be so indeed) were but to murder them forsooth out of their errors. Next for the kindnesses that Christians do to those that hate them, or have disoblig'd them, they are God knows so little, that no perspective can show them from this height we are upon: And yet 'tis not for want of light we cannot see them, 'tis very rare men do those things in the dark; for if they do not blazon them themselves, the enemy whom they oblige, must do it. The distance also is too great to hear the prayers that are made for those that treat men with despiteful usage; perhaps it is because they are put up in secret; bur then what means the yelling of those curses? That ill Language that is banded to and fro? While none will be behind in the returns of these; how far soever we are off, like Thunder these are heard: And thence you may behold them also tearing Christ's wounds wider to mouth their swelling passion; We may see their anger redden with his Blood, and themselves spitting out that Blood by imprecations at the face of him that did provoke them; we may see them raking Hell to word these prayers, sending themselves thither in wishes, that they may express them with more horror. The Hatreds and Revenges which men act on them that have offended them (hates that seldom ever die 'till themselves do, which the Frost of the Grave only cools, yea, many times they are rak'd up, and keep their heat in the ashes, live in the grave, and are as long lived as the families, which for the most part is more careful and tenacious of them than of their Inheritance.) The executions of these are often writ in Characters legible at utmost distance; in this Mount of the Lord they may be seen, but where now are the Christians of my Text and of this day? There's no appearance of them in the face of the whole Globe of our Profession; nay worse, it is scarce possible they should appear, the Duties of *loving enemies,* of *returning affronts with kindnesses,* these are banished thence; other virtues are practic'd down, but these are scorned and quarrel'd down. 'Tis become a base thing and not to be endured to be a Christian in these instances: See pride and passions swoln up to an height, which Christ's Mount cannot reach, and which he must not level by his precepts: For since he was not pleased to consider how inconsistent in this last age of the World his rules would be with those of honor, and in making his Laws, took no care of the

reputation of a Gentleman, 'tis fit his Laws should give way to the constitutions' of some *Hectors,* and he must bear the violation of them: And all this must be reasonable too. Good God! what prodigy of age is this, when Christ the Lord cannot be competent to judge either of right, of honor, or of realon? When to be *like God,* and to be *perfect as our Father in Heaven is perfect,* is to be most fordid and unworthy of a Gentleman? and in the name of God these men that are too great for virtue, that brave out Religion, and will needs give rules to God, what rank do they intend up stand in at God's Judgment seat on the last day? *Lord God! grant us to stand among the week, on that hand with the sheep, and those that are too poor in spirit to defy their enemies and thy commands:* for however *the •eek maketh himself a prey,* and is so far from enjoying the promise of inheriting the Earth, that the virtue is sacrce allowed to sojourn in the Earth, as if it had breathed it's last in this our Martyrs prayer, took it's flight with his spirit, and those stones that flew him were the Monument of loving enemies, of praying for those that persecute and murder; and such Charity were not to be found among us anymore, yet sure I am these Charitable persons shall enjoy the friendship and the glories of *that Lover,* that did *Bless, do good to, Pray,* and *Dye for Enemies;* and these meek men shall reign *with the Lord, who was stain, and is worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing,* all which be ascribed to him, and to the Father of all mercies, the God of Consolation, and to the Spirit of Love, now and for evermore.

FINIS.

P-RA-11. Private devotions for several occasions, ordinary and extraordinary - Allestree, Richard, 1619-1681.

PRIVATE DEVOTIONS For several OCCASIONS, *ORDINARY* And *EXTRAORDINARY.*

[illustration]

LONDON, Printed for *T. Garthwait,* at the little North Door of St. *Paul's* Church, 1660.

CHRISTIAN READER.

I Have, for the help of thy Devotions, set down some *FORMS* of *PRIVATE PRAYER,* upon *several occasions:* If it be thought an omission that there are none for Families, I must answer for myself, that it was not from any opinion that God is not as well to be worship'd in the Family as the Closet; but because the Providence of God and the Church hath already furnished thee for that purpose, infinitely beyond what my utmost care could do. I mean the *PUBLICK LITURGY* or *COMMON PRAYER,* which for all public addresses to God (and such are Family prayers) are so excellent and useful, that we may say of it as *David* did of *Goliath's* sword, *1 Sam. 21. 9. There is none like it.*

DIRECTIONS *for the* MORNING.

As soon as ever thou awakest in the morning, lift up thy heart to God in this or the like short Prayer.

LORD, as thou hast awaked my Body from sleep, so by thy grace awaken my Soul from sin, and make me so to walk before thee this day and all the rest of my life, that when the last trumpet shall awake me out of my grave, I may rise to the life immortal, through Jesus Christ.

WHen thou hast thus begun, suffer not (without some urgent necessity) any worldly thoughts to fil thy mind, till thou hast also paid thy more solemn Devorions to Almighty God, and therefore during the time thou art dressing thyself (which should be no longer then common decency requires) exercise thy mind in some spiritual thoughts: as for example, consider to what *Temptations* thy *business* or *company* that day are most like to lay thee open, and arm thyself with Resolutions against them; or again, consider what *Occasions of doing service* to God, or good to thy neighbor are that day most likely to present themselves, and resolve to embrace them; and also contrive how thou mayst improve them to the uttermost. But especially it will be fit for thee to Examine whether there have any *sin* escaped thee since thy last nights examination. If after these considerations any further leisure remain, thou mayst profitably employ it in meditating on the general *Resurrection* (whereof our rising from our beds is a Representation) and of that dreadful *Judgment* which shall follow it, and then think with thyself in what preparation thou art for it, and resolve to husband carefully every minute of thy time towards the fitting thee for that great account. As soon as thou art ready, retire to some private place, and there offer up to God thy Morning Sacrifice of Praise and Prayer.

Prayers for the Morning. At thy first kneeling down, say,

O Holy, Blessed and Glorious Trinity, three persons and one God, have mercy upon me a miserable sinner.

LORD, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable to thee by Jesus Christ.

A Thanksgiving.

O Gracious Lord, whose mercies endure forever, I thy unworthy servant who have so deeply tasted of them, desire to render thee the tribute of my humblest praises for them: In thee, O Lord, I live & move and have my being, thou first madest me to be, and then that I might not be miserable but happy, thou sendest thy Son out of thy bosom to Redeem me from the power of my sins by his Grace, and from the punishment of them by his Blood, and by both to bring me to his glory. Thou hast by thy mercy caused me to be born within thy peculiar fold, the Christian Church, where I was early consecrated to thee in Baptism, and have been partaker of all those spiritual helps which might aid me to perform that Vow I there made to thee; and when by my own willfulness or negligence I have failed to do it, yet thou in thy manifold mercies hast not forsaken me, but hast graciously invited me to repentance, afforded me all means both outward and inward for it, and with much patience hast attended and not cut me off in the acts of those many damning sins I have committed, as I have most justly deserved. It is, O Lord, thy Restraining grace alone by which I have been kept back from any the greatest sins, and it is thy Inciting and Assisting grace alone, by which I have been enabled to do any the least good, therefore not unto me, not unto me, but unto thy name be the praises. For these and all other thy spiritual blessings, my soul doth magnify the Lord, and all that is within me praise his holy Name. I likewise Praise thee for those many outward Blessings I enjoy, as health, friends, food and raiment, the comforts as well as the necessaries of this life, for those continual Protections of thy hand, by which I and mine are kept from dangers, and those gracious Deliverances thou hast often afforded out of such as have befallen me; and for that mercy of thine whereby thou hast sweetened and allayed those Troubles thou hast not seen fit wholly to remove: for thy particular Preservation of me this night, and all other thy goodness towards me; Lord, grant that I may render thee not only the fruit of my lips, but the obedience of my life, that so these blessings here may be an earnest of those richer blessings thou hast prepared for those that love thee, and that for his sake whom thou hast made the Author of Eternal Salvation to all that obey him, even Jesus Christ.

A Confession.

O Righteous Lord, who hatest iniquity, I thy sinful creature cast myself at thy feet, acknowledging that I most justly deserve to be utterly abhorred and forsaken by thee; for I have drunk iniquity like water, gone on in a continued course of sin and rebellion against thee, daily committing those things thou forbiddest, and leaving undone those things thou commandest; mine heart, which should be an habitation for thy spirit, is become a cage of unclean birds, of foul and disordered affections; and out of this abundance of the heart my mouth speaketh, my hands act, so that in thought, word and deed I continually transgress

against thee. *[Here mention the greatest of thy sins.]* Nay, O Lord, I have despised that goodness of thine which should lead me to Repentance, hardening my heart against all those means thou hast used for my amendment. And now, Lord, what can I expect from thee but judgment and fiery indignation, that is indeed the due reward of my sins? But, O Lord, there is mercy with thee that thou mayest be feared, O fit me for that mercy by giving me a deep and hearty Repentance, and then according to thy goodness let thy anger and thy wrath be turned away from me; look upon me in thy Son, my blessed Savior, and for the merit of his sufferings pardon all my sins: And, Lord, I beseech thee by the power of thy grace so to renew and purify my heart, that I may become a new creature, utterly forsaking every evil way, and living in constant, sincere, universal obedience to thee all the rest of my days, that behaving myself as a good and faithful servant, I may by thy mercy at the last be received into the joy of my Lord: Grant this for Jesus Christ his sake.

A Prayer for Grace.

O Most gracious God, from whom every good and perfect gift cometh, I wretched creature that am not able of myself so much as to think a good thought, beseech thee to work in me both to Will and Do according to thy good pleasure. Inlighten my mind that I may know thee, and let me not be barren or unfruitful in that knowledge; Lord, work in my heart a true Faith, a purifying Hope, and an unfeigned Love towards thee, give me a full Trust on thee, Zeal for thee, Reverence of all things that relate to thee; make me Fearful to offend thee, Thankful for thy mercies, Humble under thy corrections, Devout in thy Service, Sorrowful for my sins; and grant that in all things I may behave myself so as befits a creature to his Creator, a servant to his Lord; enable me likewise to perform that Duty I owe to myself, give me that Meekness, Humility, and Contentedness whereby I may always possess my soul in Patience and Thankfulness; make me Diligent in all my duties, Watchful against all temptations, perfectly pure and Temperate, and so moderate in my most lawful enjoyments, that they never become a snare to me; make me also, O Lord, to be so affected towards my Neighbor, that I never transgress that royal Law of thine, of loving him as myself; grant me exactly to perform all parts of Justice, yielding to all whatsoever by any kind of Right becomes their due; and give me such bowels of Mercy and compassion that I may never fail to do all acts of Charity to all men, whether friends or enemies, according to thy command and example. Finally, I beseech thee, O Lord, to sanctify me throughout, that my whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ; to whom with thee and the Holy Ghost be all honor and glory forever.

Amen.

Intercession.

O Blessed Lord, whose mercy is over all thy works, I beseech thee to have mercy upon all men, and grant that the precious ransom which was paid by thy Son for all, may be effectual to the saving of all. Give thy enlightening Grace to those that are in darkness, and thy converting grace to those that are in sin; look with thy tenderest compassions upon the Universal Church, O be favorable and gracious unto *Zion,* build thou the walls of *Jerusalem,*

unite all those that profess thy Name to thee, by Purity, and Holiness; and to each other by Brotherly love. Have mercy on *This* desolate Church, and sinful Nation, thou hast moved the Land and divided it, heal the sores thereof for it shaketh; make us so truly to repent of those sins, which have provoked thy Judgments, that thou also mayest turn, and repent, and leave a blessing behind thee. Bless those whom thou hast appointed our governors, whether in Church or State, so rule their hearts, and strengthen their hands, that they may neither want will nor power to punish wickedness and vice, and to maintain God's true Religion and Virtue. Have pity, O Lord, on all that are in affliction; be a Father to the fatherless, and plead the cause of the Widow, comfort the feeble-minded, support the weak, heal the sick, relieve the needy, defend the Oppressed, & administer to everyone according to their several necessities; let thy blessings rest upon all that are near and dear to me, and grant them whatsoever thou seest necessary either to their bodies or their souls. *[Here name thy nearest Relations]* Reward all those that have done me good, and pardon all those that have done, or wisht me evil, and work in them and me all that good which may make us acceptable in thy sight, through Jesus Christ.

For Preservation.

O Merciful God, by whose bounty alone it is, that I have this day added to my life, I beseech thee so to guide me in it by thy grace, that I may do nothing which may dishonor thee, or wound my own soul, but that I may diligently apply myself to do all such good works, as thou hast prepared for me to walk in; and Lord I beseech thee, give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me nor any plague come nigh my dwelling, but that I and mine may be safe under thy gracious protection, through Jesus Christ.

O Lord, pardon the wanderings and coldness of these petitions, and deal with me, not according either to my prayers or deserts, but according to my needs and thine own rich mercies in Jesus Christ, in whose blessed Name and Words, I conclude these my imperfect Prayers; saying, *Our Father,* &c.

Directions for Night.

AT NIGHT, *when it draws towards the time of rest, bethink thyself how thou hast passed the day, examine thine own heart, what sin either of Thought, Word, or Deed thou hast committed, what opportunity of doing good thou hast omitted, and whatsoever thou findest to accuse thyself of, confess humbly and penitently to God, renew thy purposes, and resolutions of amendment, and beg his pardon in Christ, and this not slightly, and only as of course, but with all devout earnestness, and heartiness, as thou wouldest do, if thou wert sure thy death were as near approaching, as thy sleep, which for ought thou knowest may be so indeed, and therefore thou shouldest no more venture to sleep unreconciled to God, then thou wouldest dare to die so. In the next place, consider what special and extraordinary mercies thou hast that day received, as if thou hast had any great deliverance, either in thy inward man, from some dangerous temptations, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praise for the same; or if nothing extraordinary have so happened, and thou hast been kept even from the approach of danger, thou hast not the less, but*

the greater cause to magnify God, who hath by his protection so guarded thee, that not so much as the fear of evil hath assaulted thee. And therefore omit not to pay him the tribute of humble thankfulness, as well for his usual and daily preservations, as his more extraordinary deliverances. And above all endeavor still by the considerations of his mercies to have thy heart the more closely knit to him, remembering that every favor received from him is a new engagement upon thee, to love and obey him.

Prayers for Night.

O Holy, blessed and glorious Trinity, three persons and one God, have mercy upon me a miserable sinner.

Lord I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable unto thee by Jesus Christ.

A Confession.

O MOST Holy Lord God, who art of purer eyes then to behold iniquity, how shall I abominable wretch dare to appear before thee, who am nothing but pollution? I am defiled in my very nature, having a backwardness to all good, and a readiness to all evil; but I have defiled myself yet much worse by my own actual sins and wicked customs; I have transgressed my duty to Thee, my Neighbor, and my Self, and that both in thought, in word, in deed, by doing those things which thou hast expressly forbidden, and by neglecting to do those things thou hast commanded me. And this not only through ignorance and frailty, but knowingly, and willfully, against the motions of thy Spirit, and the checks of my own conscience to the contrary. And to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own purposes and vows of amendment; yea, this very day I have not ceased to add new sins to all my former guilts. *[Here name the particulars.]* And now, O Lord, what shall I say, or how shall I open my mouth, seeing I have done these things? I know that the wages of these sins is death; but O thou who willest not the death of a sinner, have mercy upon me; work in me I beseech thee a sincere contrition, and a perfect hatred of my sins, and let me not daily confess, and yet as daily renew them, but grant, O Lord, that from this instant I may give a bill of Divorce to to all my most beloved lusts, and then be thou pleased to marry me to thyself in truth, in righteousness & holiness. And for all my past sins, O Lord, receive a reconciliation; accept of that ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a propitiation, pardon all my offencies, and receive me to thy favor. And when thou hast thus spoken peace to my soul, Lord keep me that I turn not anymore to folly, but so establish me with thy grace, that no temptation of the world, the Devil or my own flesh may ever draw me to offend thee, that being made free from sin, and becoming a servant unto God, I may have my fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord.

A Thanksgiving.

O thou Father of Mercies, who art kind even to the unthankful, I acknowledge myself to have abundantly experimented that gracious property of thine, for notwithstanding my daily provocations against thee, thou still heapest mercy and loving kindness upon me. All my contempts and despisings of thy spiritual favors have not yet made thee withdraw them, but in the riches of thy goodness and long suffering thou still continuest to me the offers of grace and life in thy Son. And all my abuses of thy temporal blessings thou hast not punished with an utter deprivation of them, but art still pleased to afford me a liberal portion of them. The sins of this day thou hast not repaid as justly thou mightest, by sweeping me away with a swift destruction, but hast spared and preserved me according to the greatness of thy mercy. *[Here mention the particular mercies of that day.]* What shall I render unto the Lord, for all these benefits he hath done unto me? Lord, let this goodness of thine lead me to repentance, and grant that I may not only offer thee thanks and praise, but may also order my conversation aright, that so I may at the last see the salvation of God, through Jesus Christ.

Here use the Prayer for Grace and that of Intercession appointed for the Morning.

For Preservation

O blessed Lord, the Keeper of Israel, that neither slumbrest nor sleepest, be pleased in thy mercy to watch over me this night, keep me by thy grace from all works of darkness, and defend me by thy power from all dangers, grant me moderate and refreshing sleep, such as may fit me for the duties of the day following. And, Lord, make me ever mindful of that time when I shall lie down in the dust; and because I know neither the day nor the hour of my Masters coming, grant me grace that I may be always ready, that I may never live in such a state as I shall fear to die in, but that whether I live, I may live unto the Lord; or whether I die, I may die unto the Lord, so that living and dying I may be thine, through Jesus Christ.

Use the same concluding prayer as in the Morning.

AS thou art putting off thy clothes, think with thyself that the time approaches that thou must put off thy body also, and then thy Soul must appear naked before God's judgment Seat, *and therefore thou hadst need be careful to make it so clean and pure by repentance and holiness, that he who will not look on iniquity may graciously behold and accept it.*

Let thy Bed put the in mind of thy Grave, and when thou liest down, say,

O Blessed Savior, who by thy precious death and burial didst take away the sting of death and power of the grave, grant me the joyful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my rest, for it is thou Lord only that makest me dwell in safety.

Into thy hands I commend my spirit, for thou hast redeemed it, O Lord, thou God of truth.

IN the *ANTIENT CHURCH* there were besides morning and night, four other times every day which were called *HOURS OF PRAYER,* and the zeal of those first Christians was such as made them constantly observed. It would be thought too great a strictness now in this lukewarm age to enjoin the like frequency, yet I cannot but mention the example, and say, that for those who are not by very necessary business prevented, it will be but reasonable to imitate it, and make up in public and private those *FOUR TIMES* of *PRAYER,* besides the *OFFICES* already set down for *MORNING* and *NIGHT:* and that none may be to seek how to exercise their devotions at these times, I have added divers *COLLECTS* for several Graces, whereof every man may use at each such time of prayer so many as his zeal and leisure shall point out to him, adding, if he please, one of the confessions appointed for morning or night, and never omitting the *LODRS PRAYER.*

But if any man's state of life be really so busy as will not allow him time for so long and solemn devotions, yet certainly there is no man so overlayed with business, but that he may find leisure oftentimes in a day to say the *LORD'S PRAYER* alone, and therefore let him use that, if he cannot more. But because it is the Character of a Christian, *Phil. 3. 20. That he hath his conversation in Heaven,* it is very fit that besides these set times of Prayer, he should divers times in a day by short and sudden *EJACULATIONS* dart up his soul thither. And for this sort of devotion no man can want leisure, for it may be performed in the midst of business; the Artificer at his work, the Husband man at his Plough may practice it. Now as he cannot want time, so that he may not want matter for it, I have thought it not unuseful out of that rich storehouse, the *BOOK* of *PSALMS,* to furnish him with some texts, which may very fitly be used for this purpose, which being learned by heart will always be ready at hand to employ his devotion; and the matter of them being various, some for Pardon of sin; some for Grace; some for the light of God's countenance; some for the Church; some for Thanksgiving, &c. every man may fit himself according to the present need and temper of his soul. I have given these not as a full collection, but only as a taste, by which the Readers appetite may be raised to search after more in that Book, and other parts of holy Scripture.

COLLECTS *for several* GRACES.

For Faith.

O Blessed Lord, whom without Faith it is impossible to please, let thy spirit I beseech thee work in me such a Faith as may be acceptable in thy sight, even such as worketh by love, O let me not rest in a dead ineffectual Faith, but grant that it may be such as may show itself by my works, that it may be that victorious Faith which may enable me to overcome the world, and conform me to the Image of that Christ, on whom I believe, that so at the last I may receive the end of my Faith, even the salvation of my soul, by the same Jesus Christ.

For Hope.

O Lord, who art the hope of all the ends of the earth, let me never be destitute of a well grounded hope, nor yet possessed with a vain presumption; suffer me not to think thou wilt either be reconciled to my sins, or reject my repentance, but give me, I beseech thee, such a hope as may be answerable to the only ground of hope, thy promises, and such as may both

encourage and enable me to purify myself from all filthiness both of flesh and spirit, that so it may indeed become to me an anchor of the soul both sure and steadfast, entering even within the veil, whither the forerunner is for me entered, even Jesus Christ my High Priest and blessed Redeemer.

For the Love of God.

O Holy and gracious Lord, who art infinitely excellent in thyself, and infinitely bountiful and compassionate towards me, I beseech thee suffer not my heart to be so hardened through the deceitfulness of sin, as to resist such charms of love, but let them make deep and lasting impressions on my soul. Lord, thou art pleased to require my heart, and thou only hast right to it. O let me not be so sacrilegiously unjust as to alienate any part of it, but enable me to render it up whole and entire to thee. But, O my God, thou seest it is already usurped, the world with its vanities hath seized it, and like a strong man armed keeps possession, O thou who art stronger come upon him, and take this unworthy heart of mine as thine own spoil, refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit: Lord, if thou see it fit, be pleased to let me taste of those joys, those ravishments of thy love, wherewith thy Saints have been so transported. But if in this I know not what I ask, if I may not choose my place in thy Kingdom, yet O Lord, deny me not to drink of thy cup, let me have such a sincerity and degree of love, as may make me endure anything for thy sake, such a perfect love as may cast out all fear and all sloth too, that nothing may seem to me too grievous to suffer, or too difficult to do in obedience to thee, that so expressing my love by keeping thy Commandments, I may by thy mercy at last obtain that Crown of life, which thou hast promised to those that love thee, through Jesus Christ our Lord.

For Sincerity.

O Holy Lord, who requirest truth in the inward parts, I humbly beseech thee to purge me from all hypocrisy and unsinceritie. The heart O Lord, is deceitful above all things, and my heart is deceitful above all hearts; O thou who searchest the heart and reins, try me, and seek the ground of my heart, and suffer not any accursed thing to lurk within me, but purify me even with fire, so thou consume my dross. O Lord, I cannot deceive thee, but I may most easily deceive myself, I beseech thee let me not rest in any such deceit; but bring me to a sight and hatred of my most hidden corruptions, that I may not cherish any darling lust, but make an utter destruction of every *Amalekite;* O suffer me not to speak peace to myself, when there is no peace, but grant I may judge of myself as thou judgest of me, that I may never be at peace with myself, till I am at perfect peace with thee, and by purity of heart be qualified to see thee in thy Kingdom, through Jesus Christ.

For devotion in Prayer.

O Gracious Lord God, who not only permittest, but invitest us miserable and needy creatures, to present our petitions to thee; grant I beseech thee, that the frequency of my prayer may be somewhat proportionable to those continual needs I have of thy mercy: Lord, I confess, it is the greatest honor and greatest advantage, thus to be allowed access to thee, yet so sottish and stupid is my profane heart, that it shuns or frustrates the opportunities of

it. My Soul, O Lord, is possessed with a spirit of infirmity, it is bowed together, and can in no wise lift up itself to thee. O be thou pleased to cure this sad, this miserable disease, to inspirit and enliven this earthly drossy heart, that it may freely mount towards thee, that I may set a true value on this most valuable privilege, and take delight in approaching to thee, and that my approaches may be with a reverence some way answerable to that awful Majesty I come before, with an importunity and earnestness answerable to those pressing wants I have to be supplied, and with such a fixedness and attention of mind, as no wandering thoughts may interrupt; that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into sin, but may so ask that I may receive, seek that I may find, knock that it may be opened unto me: that from praying to thee here, I may be translated to the praising thee eternally in thy glory, through the merits and intercession of Jesus Christ.

For Humility.

O Thou High and Loftie one, that inhabitest Eternity, yet art pleased to dwell with the humble spirit, pour into my heart I beseech thee, that excellent grace of Humility, which may utterly work out all those vain conceits I have of myself; Lord convince me powerfully of my own wretchedness, make me to see that I am miserable, and poor, and blind, and naked, and not only dust, but sin, that so in all thy dispensations towards me, I may lay my hand upon my mouth, and heartily acknowledge that I am less then the least of thy mercies, and greater then the greatest of thy judgments. And O Lord, grant me not only to walk humbly with my God, but even with men also, that I may not only submit myself to thy rebukes, but even to those of my fellow Christians, and with meekness receive and obey their admonitions. And make me so to behave myself towards all, that I never do anything through strife or vain glory; and to that end grant, that in lowliness of mind I may esteem every other man better then myself, and be willing that others should esteem them so also; that I never nourish any high opinion of myself, nor covet one among others, but that despising the vain praise of men, I may seek that praise which cometh from thee only. That so instead of those mean servile Arts I have used to recommend me to the esteem of men, I may now employ all my industry and care to approve myself to thee, who resistest the proud, and givest grace to the humble grant this, O Lord, for his sake, who humbled himself unto the death of the Cross, Jesus Christ.

For the Fear of God.

O Glorious Majesty, who only art high, and to be feared, possess my soul with a Holy awe and reverence of thee, that I may give thee the honor due unto thy Name, and may bear such a respect to all things which relate to thee, that I may never profane any holy thing, or sacrilegiously invade what thou hast set a part to thyself. And, O Lord, since thou art a God that wilt not clear the guilty, let the dread of thy justice make me tremble to provoke thee in anything; O let me not so misplace my fear, as to be afraid of a man that shall die, and of the son of man, who shall be made as grass, and forget the Lord my Maker; but replenish my soul with that fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites, and keep me in a constant conformity to thy Holy will. Hear me,

O Lord, I beseech thee, and put this fear in my heart, that I may not depart from thee, but may with fear and trembling work out my own salvation, through Jesus Christ.

For Trust on God.

O Almighty Lord, who never failest them that trust on thee, give me grace, I beseech thee, in all my difficulties and distresses, to have recourse to thee, to rest and depend on thee; thou shalt keep him, O Lord in perfect peace, whose mind is staid on thee, O let me always rest on this firm Pillar, and never exchange it for the broken reeds of worldly succors, suffer not my heart to be overcharged with the cares of this life, taking thought what I shall eat, or drink, or wherewithal I shall be clothed, but grant, that having by honest labor and industry done my part, I may cheerfully commit myself to thy providence, casting all my care upon thee, and being careful for nothing, but to be of the number of those whom thou ownest and carest for, even such as keep thy Testimonies and think upon thy Commandments to do them. That seeking first thy Kingdom and the righteousness thereof, all these outward things may be added unto me, in such a measure as thy wisdom knows best for me; grant this O Lord, for Jesus Christ his sake.

For Thankfulness.

O most Gracious and bountiful Lord, who fillest all things living with good, and expectest no other return, but praise & thanksgiving; let me O Lord, never defraud thee of that so easy tribute, but let my heart be ever filled with the sense, and my mouth with the acknowledgement of thy mercies. It is a joyful and a pleasant thing to be thankful, O suffer me not I beseech the, to lose my part in that Divine pleasure, but grant that as I daily receive blessings from thee, so I may daily from an affectionate and devout heart offer up thanks to thee, and grant that not only my lips, but my life may show forth thy praise, by consecrating myself to thy service, and walking in Holiness and Righteousness before thee all the days of my life, through Jesus Christ my Lord and blessed Savior.

For Contrition.

O Holy Lord, who art a merciful embracer of true penitents, but yet a consuming fire towards obstinate sinners, how shall I approach thee, who have so many provoking sins to inflame thy wrath, and so little sincere repentance to incline thy mercy! O be thou pleased to soften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life; strike this rock, O Lord, that the waters may flow out, even floods of tears, to wash my polluted conscience; my drowsy Soul hath too long slept securely in sin, Lord awake it though it be with thunder, & let me rather feel thy terrors then not feel my sin. Thou sentest thy blessed Son to heal the broken hearted, but Lord, what will that avail me if my heart be whole. O break it that it may be capable of his healing virtue; and grant, I beseech thee, that having once tasted the bitterness of sin, I may fly from it, as from the face of a Serpent, and bring forth fruits of repentance in amendment of life, to the praise and glory of thy grace in Jesus Christ our blessed Redeemer.

For Meekness.

O Blessed Jesu, who wast led as a sheep to the slaughter, let, I beseech thee, that admirable example of Meekness quench in me all sparks of anger and revenge, and work in me such a gentleness and calmness of Spirit as no provocations may ever be able to disturb. Lord grant I may be so far from offering the least injury, that I may never return the greatest any otherwise then with prayers and kindness, that I who have so many talents to be forgiven by thee, may never exact pence of my brethren, but that putting on bowels of mercy, meekness longsuffering, thy peace may rule in my heart, & make it an acceptable habitation to thee, who art the Prince of peace, to whom with the Father & holy Spirit be all honor and glory forever.

For Chastity.

O Holy and Immaculate Jesus, whole first descent was into the Virgins womb, and who dost still love to inhabit only in pure and virgin-hearts, I beseech thee send thy Spirit of purity to cleanse me from all filthiness both of flesh and spirit; my body, O Lord, is the Temple of the Holy Ghost, O let me never pollute that Temple with any uncleanness. And because out of the heart proceed the things that defile the man, Lord grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there, but enable me, I beseech thee, to keep both body and soul pure and undefiled, that so I may glorify thee here both in body & spirit, & be glorified in both with thee hereafter.

For Temperance.

O Gracious Lord, who hast in thy bounty to mankind afforded us the use of thy good creatures for our corporal refreshment, grant that I may always use this liberty with thankfulness and moderation; O let me never be so enslaved to that brutish pleasure of taste, that my Table become a snare to me, but give me, I beseech thee, a perfect abhorrence of all degrees of excess, and let me eat and drink only for those ends, and according to those measures which thou hast assigned me for health and not for luxury. And Lord grant that my pursuits may be not after the meat that perisheth, but after that which endureth to everlasting life, that hungering and thirsting after righteousness I may be filled with thy grace here, and thy glory hereafter, through Jesus Christ.

For *Contentedness.*

O Merciful God, thy wisdom is infinite to choose, & thy love forward to dispence good things to us; O let me always fully and entirely resign myself to thy disposals, have no desires of mine own, but a perfect satisfaction in thy choices for me, that so in whatsoever estate I am, I may be therein content. Lord grant I may never look with murmuring on my own condition, nor with envy on other men's. And to that end, I beseech thee, purge my heart of all covetous affections; O let me never yield up any corner of my soul to Mammon, but give me such a contempt of these fading riches, that whether they increase or decrease I may never set my heart upon them, but that all my care may be to be rich towards God, to lay up my treasure in heaven, that I may so set my affections on things above, that when Christ who is my life shall appear, I may also appear with him in glory. Grant this, O Lord, for the mercies of the same Jesus Christ.

For Diligence.

O Lord, who hast in thy wisdom ordained that man should be born to labor, suffer me not to resist that design of thine by giveing myself up to sloth and idleness; but grant I may so employ my time and all other talents thou hast entrusted me with, that I may not fall under the sentence of the slothful and wicked servant; Lord, if it be thy will, make me some way useful to others, that I may not live an unprofitable part of mankind; but however, O Lord,▪ let me not be useless to myself, but grant I may give all diligence to make my calling and election sure: My soul is beset with many and vigilant adversaries, O let me not fold my hands to sleep in the midst of so great dangers, but watch and pray, that I enter not into temptation, enduring hardness as a good soldier of Jesus Christ, till at the last from this state of warfare thou translate me to the state of triumph and bliss in thy Kingdom, through Jesus Christ.

For Justice.

O Thou King of righteousness, who hast commanded us to keep judgment and do Justice, be pleased by thy grace to cleanse my heart and hands from all fraud and injustice, and give me a perfect integrity and uprightness in all my dealings. O make me ever abhor to use my power to oppress, or my skil to deceive my brother, and grant I may most strictly observe that sacred rule of doing as I would be done to, that I may not dishonor my Christian profession by an unjust or fraudulent life, but in simplicity and godly sincerity, have my conversation in this life, never seeking to heap up treasures of wickedness, but preferring a little with righteousness before great revenues without right. Lord, make me exactly careful to render to every man what by any sort of obligation becomes his due, that I may never break the bond of any of those relations that thou hast placed me in, but may so behave myself towards all, that none may have an evil thing to say of me, that so, if it be possible, I may have peace with all men, or however I may by keeping innocence and taking heed to the thing that is right, have peace at the last, even peace with thee, through Jesus Christ our Lord.

For Charity.

O Merciful Lord, who hast made of one blood, and redeemed by one ransom all Nations of men, let me never harden my bowels against any that partake of the same nature and redemption with me, but grant me an universal charity towards all men. Give me, O thou father of compassions, such a tenderness and meltingness of heart, that I may be deeply affected with all the miseries and calamities outward or inward of my brethren, and diligently employ all my abilities for their succor & relief. O let not an unchristian self-love possess my heart, but drive out that accursed spirit, and let thy Spirit or love enter and dwell there, and make me seek not to please myself, but my neighbor for his good to edification, even as Christ pleased not himself. Lord, make me a faithful steward of all those talents thou hast committed to me for the benefit of others, that so when thou shalt cal me to give an account of my stewardship, I may do it with joy and not with grief. Grant this merciful Lord, I beseech thee for Jesus Christ his sake.

For perseverance.

O Eternal and unchangeable Lord God, who art the same yesterday and today and forever. Be thou pleased to communicate some small ray of that excellence, some degree of that stability to me thy wreched creature, who am light and inconstant, turned about with every blast; my understanding is very deceivable, O establish it in thy truth, keep it from the snares of seducing spirits, that I may not be led away with the error of the wicked and fall from my own stedfastness: my will also, O Lord is irresolute and wavering, and doth not cleave steadfastly unto God, my goodness is but as the morning cloud, and as the early due it passeth away. O strengthen and confirm me, and whatever good work thou hast wrought in me, be pleased to accomplish and perform it until the day of Christ. Lord thou seest my weakness, and thou knowest the number and strength of those temptations I have to struggle with, O leave me not to myself, but cover thou my head in the day of battle, and in all spiritual combats make me more then conqueror through him that loved me. O let no terrors or flatteries either of the world or my own flesh ever draw me from my obedience to thee, but grant that I may continue steadfast, immovable, always abounding in the work of the Lord; and by patient continuing in well doing, seek and at last obtain glory, and honor, and immortality, and eternal life, through Jesus Christ our Lord.

A Brief *Paraphrase* of the LORD'S PRAYER To be used as a Prayer.

[Our Father which art in Heaven.]

O Lord, who dwellest in the highest *heavens,* thou art the Author of our being, thou hast also begotten us again unto a lively hope, and carriest towards us the tenderness & bowels of a compassionate father. O make us to render to thee the love and obedience of children; and that we may resemble thee *our father in heaven* (that place of true delight and purity) give us a holy disdain of all the deceitful pleasures and foul pollutions of this world, and so raise up our minds that we may always have our conversation in heaven, from whence we look for our Savior the Lord Jesus Christ.

[1. Hallowed be thy Name]

STrike such an awe into our hearts, that we may humbly reverence thee in *thy Name,* which is great, wonderful and holy, and carry such a sacred respect to all things that relate to thee and thy worship, as may express our reverence to thy great Majesty. Let all the people praise thee, O God, let all the people praise thee.

[2. Thy Kingdom come.]

EStablish thy Throne and rule forever in our souls, & by the power of thy grace subdue all those rebellious corruptions that exalt themselves against thee, they are those enemies of thine which would not thou shouldest reign over them, O let them be brought forth and slain before thee, and make us such faithful subjects of this thy *Kingdom of Grace,* that we may be capable of the *Kingdom of Glory,* and then Lord Jesus come quickly.

[3. Thy will be done in earth, *&c.]*

ENABLE us by thy grace cheerfully to suffer *thy will* in all thy inflictions, and readily perform it in all thy commands, give us of that heavenly zeal to thy service, wherewith the blessed Angels of thy presence are inspired, that we may obey thee with the like fervor and alacrity, and that following them in their obedience, we may be joined with them to sing eternal praises in thy Kingdom to God, and to the Lamb forever.

[4. Give us this day our, *&c.]*

GIVE us that continual supply of thy grace, which may sustain and nourish our souls unto eternal life. And be thou pleased also to provide for our bodies all those things which thou seest fit for their support, through this our earthly pilgrimage, and make us cheerfully to rest on thee for them, first seeking thy Kingdom and the righteousness thereof, and then not doubting but all these things shall be added unto us.

[5. Forgive us our Trespasses, *&c.]*

HEal our souls, O Lord, for we have sinned against thee, let thy tender mercies abound towards us, in the *forgiveness of all our offenses;* And grant O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren, but give us those bowels of compassion to others which we stand in so much greater need of from thee, that we may *forgive* as fully and finally upon Christ's command, as we desire to be *forgiven,* for his merits and intercession.

[6. Lead us not into Tempt. *&c.]*

O LORD, we have no strength against those multitudes of *temptations* that daily assault us, only our eyes are upon thee, O be thou pleased either to restrain them or assist us, and in thy faithfulness suffer us not to be *tempted* above that we are able, but in all our temptations make us a way to escape, that we be not overcome by them, but may when thou shalt call us to it, resist even unto blood, striving against sin, that being faithful unto death, thou mayest give us the crown of life.

[For thine is the Kingdom, *&c.]*

HEAR us and graciously answer our petitions, for thou art the great *King* over all the earth, whose *Power* is infinite, and art able to do for us above all that we can ask or think, and to whom belongeth the *Glory* of all that good thou workest in us or for us. Therefore blessing, honor, glory, and power be unto him that sitteth upon the throne, to our God forever, and ever,

Amen.

Pious *EJACULATIONS* taken out of the Book of *PSALMS.*

For Pardon of Sin.

HAVE mercy on me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offenses. Wash me thoroughly from my wickedness, and cleanse me from my sin.

Turn thy face from my sins, and put out all my misdeeds.

My misdeeds prevail against me, O be thou merciful unto my sins.

Enter not into judgment with thy servant, for in thy sight shall no man living be justified.

For thy names sake, O Lord, be merciful unto my sin, for it is great.

Turn thee, O Lord, and deliver my soul, O save me for thy mercies sake.

For Grace.

TEACH me to do the thing that pleaseth thee, for thou art my God.

Teach me thy way, O Lord, and I will walk in thy truth, O knit my heart to thee, that I may fear thy name.

Make me a clean heart, O God, and renew a right spirit within me.

O let my heart be sound in thy statutes, that I be not ashamed.

Incline my heart unto thy Testimonies, and not to covetousness.

Turn away mine eyes, lest they behold vanity, and quicken thou me in thy way.

I am a stranger upon earth, O hide not thy Commandments from me,

Lord teach me to number my days, that I may apply my heart unto wisdom,

For the Light of God's Countenance.

LORD, why abhorrest thou my soul, and hidest thy face from me? O hide not thou thy face from me, nor cast thy servant away in displeasure.

Thy loving kindness is better then life itself▪

Lord lift thou up the light of thy countenance upon me.

Comfort the Soul of thy servant, for unto thee, O Lord, do I lift up my soul.

Thanksgiving

I WILL always give thanks unto the Lord, his praise shall ever be in my mouth.

Thou art my God, and I will thank thee, thou art my God and I will praise thee.

I will sing unto the Lord, as long as I live, I will praise my God whilst I have my being.

Praised be God which hath not cast out my prayer, nor turned his mercy from me.

Blessed be the Lord God, even the God of Israel, which only doth wondrous things.

And blessed be the Name of his Majesty forever, and all the earth shall be filled with his Majesty,

Amen, Amen.

For Deliverance from Trouble.

BE merciful unto me, O Lord, be merciful unto me, for my Soul trusteth in thee, and under the shadow of thy wings shall be my refuge, until these calamities be over-past.

Deliver me, O Lord, from mine enemies, for I fly unto thee to hide me.

O keep my Soul, and deliver me, let me not be confounded, for I have put my trust in thee.

Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

The sorrows of my heart are enlarged, O bring thou me out of my troubles.

For the Church.

OBE favorable and gracious unto Zion, build thou the walls of Jerusalem.

O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture?

O think upon thy Congregation, whom thou hast purchased and Redeemed of old.

Look upon the Tribe of thine Inheritance, and Mount Zion where thou hast dwelt.

It is time for thee, Lord, to say to thy hand, for they have destroyed thy Law.

Arise, O God, and mantain thine own cause. Deliver Israel, O God, out of all his troubles.

Brief Heads of Self-Examination, especially before the Sacrament, Collected out of the foregoing Treatise, concerning the breaches of our Duty.

***To* GOD.**

FAITH.

- NOt BELIEVING there is a God.
- Not believing his Word.
- Not believing it practically, so as to live according to our belief.

HOPE.

- *DEspairing* of God's Mercy, so as to neglect duty.

- Presuming groundlessly on it, whilst we go on in willful sin.

LOVE.

- NOt *Loving* God for his own excellencies.
- Not Loving him for his Goodness to us.
- Not laboring to please him.
- Not desiring to draw near to him in his Ordinances.
- Not longing to enjoy him in Heaven.

FEAR.

- NOt *Fearing* God so as to keep from offending him.
- Fearing man above him by committing sin, to shun some outward suffering.

TRUST.

- NOt *Trusting* on God in dangers and distresses.
- Using unlawful means to bring us out of them.
- Not depending on God for supply of our Wants.
- Immoderate Care for outward things.
- Neglecting to labor, and expecting God should sup 〈...〉 our idleness.
- Not looking up to God for a blessing on our honest endeavors.

HUMILITY.

- NOt having a *high esteem* of God.
- Not submitting obediently to act his Will.
- Not patiently suffering it, but murmuring at his Corrections.
- Not a•ending by them.
- Not being Thankful to him.
- Not acknowleding his Wisdom in choosing for us, but having eager and impatient desires of our own.

HONOUR.

- NOt *Honouring* God by a reverend usage of the things that Relate to him.

- Behaving ourselves irreverently in his House.
- Robbing God, by taking things that are consecrated to him.
- Profaning Holy times, the *Lord's Day,* and the Feasts and Fasts of the Church.
- Neglecting to read the Holy Scriptures, not marking when we do read.
- Being careless to get knowledge of our duty, choosing rather to continue ignorant, then put ourselves to the pains or charge of learning.
- Placing Religion in hearing of Sermons, without Practice
- Breaking our *Vow* made at *Baptism.*
- By resorting to Witches, and Conjurers; *i. e.* to the Devil.
- By loving the Pomps and Vanities of the World, and following its sinful customs.
- By fulfilling the Lusts of the flesh.
- Profaning the *Lord's Supper.*
- By coming to it ignorantly, without Examination, contrition, and purposes of New Life.
- By behaving ourselves irreverently at it, without Devotion, and spiritual Affection.
- By neglecting to keep the Promises made at it
- Profaning *God's Name,* by blasphemous thoughts, or Discourse.
- Giving others occasion to Blaspheme him, by our vile wicked li•es.
- Taking unlawful OATHS.
- Perjury.
- Swearing in ordinary Communication.

WORSHIP.

- NOt *Worshipping* God.
- Omitting Prayers, public or private, and being glad of a pretence to do so.
- Asking unlawful thigs, or to unlawful ends.
- Not purifying our Hearts from sin before we pray.
- Not praying with Faith and Humility.

- Coldness and deadness in Prayer.
- Wandering thoughts in it.
- Irreverent gestures of body in prayer.

REPENTANCE.

- NEglecting the *duty* of *Repentance.*
- Not calling ourselves to Daily account for our sins.
- Not assigning any set or Solemn times, for Humiliation; and Confession, or too seldom.
- Not deeply considering our sins, to beget Contrition.
- Not acting Revenges on ourselves, by Fasting, and other acts of Mortification.

IDOLATRY.

- OUtward *Idolatry* in Worshipping of creatures.
- Inward Idolatry, in placing our love, and other affections more on creatures, then the Creator.

To our *SELVES.*

HUMILITY.

- BEing puffed up with *high conceits* of ourselves.
- In respect of natural parts, as beauty, wit, &c.
- Of worldly riches and honors.
- Of Grace.
- Greedily seeking the praise of men.
- Directing Christian Actions, as Prayer, Alms, &c. to that end.
- Committing sins to avoid Reproach from wicked men.

MEEKNES.

- DIsturbing our minds with *Anger* and peevishness.

CONSIDERATION.

- NOt carefully *Examining* wh•t our *estate* towards God is.

- Not trying ourselves by the true Rule, *i. e.* our obedience to God's Commands.
- Not weighing the Lawfulness of our Actions before we venture on them.
- Not examining our past actions to Repent of the ill, to give God the glory of the good.

CONTENTEDNES.

- *UNcontentedness* in our estates.
- Greedy desires after Honor and Riches.
- Seeking to gain them by sinful means.
- Envying the condition of other men.

DILIGENCE, WATCHFULNES.

- BEing *Negligent* in observing & resisting *Temptations.*
- Not improving God's gifts, outward or inward, to his Honor.
- Abusing our Natural Parts, as Wit, Memory, &c. to sin.
- Neglecting or Resisting the motions of God's Spirit.

CHASTITY.

- *UNcleanness,* adultery, fornication, unnatural lusts, *&c.*
- Uncleanness of the Eye and Hand.
- Filthy and obscene Talking.
- Impure Fancies and Desires.
- Heightning of Lust by pampering the body.
- Not laboring to subdue it by Fasting or other Severities

TEMPERANCE.

- *EAting* too much
- Making pleasure, not Health the end of Eating.
- Being too curious or costly in Meats.
- *Drunkenness.*
- Drinking more then is useful to our bodies though not to drunkenness.
- Wasting the Time or Estate in good Fellowship.

- Abusing our strength of brain to the making others Drunk.
- Immoderate Sleeping.
- *Idleness* and Negligence in our Callings.
- Using unlawful Recreations.
- Being too vehement upon Lawful ones.
- Spending too much time at them.
- Being drawn by them to Anger or Covetousness.
- Being proud of Apparel.
- Striving to go beyond our rank.
- Bestowing too much time, care or cost about it.
- Abstaining from such Excesses not out of conscience but covetousness.
- Pinching our bodies to fill our purses.

To our *NEIGHBOUR.*

NEGATIVE JUSTICE.

- BEing *Injurious* to our Neighbor.
- Delighting causelessly to grieve his mind.
- Ensnaring his soul in sin, by Command, Counsel,
- Enticement or Example.
- Affrighting him from godliness by our Scoffing at it.
- Not seeking to bring those to Repentance whom we have led into sin.

MURDER.

- *MUrder,* open or secret.
- Drawing men to Intemperance or other vices, which may bring diseases or death.
- Stirring men up to Quarrelling and Fighting.
- Maiming or hurting the body of our Neighbor.
- Fierceness and Rage against him.

ADULTERY.

- COveting our Neighbors wife.
- Actually defiling her.

MALICE.

- SPoiling the goods of others upon spite and *malice.*

COVETOUSNES.

- *COveting* to gain them to ourselves.

OPPRESSION.

- *OPpression* by violence and force or color of Law.

THEFT.

- NOt *paying* what we *Borrow.*
- Not Paying what we have voluntarily promised.
- Keeping back the Wages of the Servant and hireling.

DECEIT.

- *UNfaithfulness* in Trusts, whether to the Living or Dead.
- Using arts of Deceit in Buying and Selling.
- Exacting upon the necessities of our Neighbors.

FALSE-WITNES.

- *BLasting* the credit of our neighbor.
- By false Witness.
- By Railing.
- By Whispering.
- Incouraging others in their Slanders.
- Being forward to believe ill reports of our neighbor.
- Causeless suspicions.
- Rash judging of him.
- Despising him for his Infirmities.
- Inviting others to do so by scoffing and Deriding him.

- Bearing any Malice in the heart.
- Secret wishing of death or hurt to our neighbor.
- Rejoicing when any Evil befalls him.
- Neglecting to make what Satisfaction we can for any sort of injury done to our neighbor.

POSITIVE JUSTICE. HUMILITY. *LYING.*

- CHurlish and *proud* behavior to Others.
- Froward and peevish Conversation.
- Bitter and Reproachful language.
- Cursing.
- Not paying the Respect due to the qualities or gifts of others.
- Proudly overlooking them.
- Seeking to lessen others Esteem of them.
- Not employing our Abilities, whether of mind or Estate, in administering to those whose Wants require it.

GRATITUDE.

- *UNthankfulness* to our Benefactors.
- Especially those that admonish us.
- Not amending upon their Reproof.
- Being angry at them for it.
- Not reverencing our Civil Parent, the lawful *Magistrate.*
- Judging and speaking evil of him.
- G••dging his just Tributes.
- Sowing sedition among the people.
- Re•••ing to Obey his lawful Commands.
- Rising up against him, or taking part with them that do.
- Despising our *Spiritual Fathers.*

- Not loving them for their works sake.
- Not obeying those commands of God they deliver to us.
- Seeking to withhold from them their just maintenance.
- Forsaking our lawful Pastors to follow factious teachers.

PARENTS.

- *STubborn* and irreverent behavior to our natural *Parents.*
- Despising and publishing their infirmities.
- Not loving them, nor endeavoring to bring them comfort.
- Contemning their Counsels.
- Murmuring at their Government.
- Coveting their Estates, though by their death.
- Not ministering to them in their Wants of all sorts.
- Neglecting to Pray for God's Blessing on these several sorts of Parents.
- Want of natural affection to *children.*
- *Mothers* re•osing to Nurse them without a just impedlment.
- Not bringing them timely to *Baptism.*
- Not early instructing them in the ways of God.
- Suffering them for want of timely correction to get Customs of sin.
- Se••ing them Evil Examples.
- Discouraging them by harsh and cruel usage.
- Not providing for their subsistence according to our ability.
- Consuming their Portions in our own riot.
- Reserving all till our death, and letting them want in the mean time.
- Not seeking to entail a blessing on them by our Christian lives.
- Not heartily *praying* for them.
- Want of affection to our Natural brethren.

- Envyings and heart-burnings towards them.

DUTY *to* BRETHREN.

- NOt loving our spiritual *brethren, i. e.* our fellow Christians.
- Having no fellow-feeling of their sufferings.
- Causelesly forsaking their Communion in Holy Duties.
- Not taking deeply to heart the Desolations of the Church

MARRIAGE.

- *MArrying* within the degrees forbidden.
- Marrying for undue ends, as Covetousnes, Lust, &c.
- Unkind, froward, and unquiet behavior towards the Husband or Wife.
- Unfaithfulness to the Bed
- Not bearing with the infirmities of each other.
- Not endeavoring to advance one another's good, spiritual, or temporal.
- The Wife resisting the lawful command of her Husband.
- Her striving for Rule and dominion over him.
- Not praying for each other.

FRIENDSHIP.

- UNfaithfulness to a *Friend.*
- Betraying his secrets.
- Denying him assistence in his needs.
- Neglecting lovingly to admonish him.
- Flattering him in his faults.
- Forsaking his friendship upon slight or no cause.
- Making leagues in sin instead of virtuous friendship.

SERVANTS.

- *SErvants* disobeying the lawful cōmands of their Masters.
- Purloining their goods.

- Carelesly wasting them.
- Murmuring at their rebukes.
- Idleness.
- Eye-service.

MASTERS.

- *MAsters* using servants tyrannically and cruelly.
- Being too remiss, and suffering them to neglect their duty.
- Having no care of their Souls.
- Not providing them means of instruction in Religion.
- Not admonishing them when they commit Sins.
- Not allowing them time and opportunity for prayer, and the Worship of God.

CHARITY.

- WAnt of bowels and *Charity* to our neighbors.
- Not heartily desiring their good spiritual or temporal.
- Not Loving and Forgiving Enemies.
- Taking actual Revenges upon them.
- Falseness: professing kindness and acting none.
- Not laboring to do all the good we can to the soul of our neighbor.
- Not assisting him to our power in his Bodily distresses.
- Not defending his good Name when we know him slander'd.
- Denying him any neighborly office to preserve or advance his estate.
- Not defending him from oppression, when we have power.
- Not relieving him in his poverty.
- Not giving liberally, or cheerfully.

GOING *to* LAW.

- NOt loving PEACE.

- Going to *Law* upon slight occasions.
- Bearing inward Enmity to those we *sue.*
- Not laboring to make peace among others.

THE use of this *Catalogue* of *Sins* is this: Upon days of *Humiliation,* especially before the *Sacrament,* read them consideringly over, and at every particular ask thine own heart, *Am I guilty of this?* And whatsoever by such Examination thou findest thyself faulty in, Confess particularly, and humbly to God, with all the heightening circumstances, which may any way increase their guilt, and make serious Resolutions against every such Sin for the future; after which thou mayest use this Form following.

O LORD, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, and my trespass is grown up even unto Heaven. I have wrought all these great provocations, and that in the most provoking manner; they have not been only single but repeated acts of sin: for, O Lord, of all this black Catalogue which I have now brought forth before thee, how few are there which I have not often committed, nay, which are not become even habitual and customary to me? And to this frequency, I have added both a greediness, and obstinacy in sinning, turning into my course as the Horse rusheth into the battle, doing evil with both hands, earnestly, yea, hating to be reformed, and casting thy words behind me, quenching thy spirit within me, which testified against me, to turn me from my evil ways, and frustrating all those outward means whether of judgment or mercy, which thou hast used to draw me to thyself. Nay, O Lord, even my repentances may be numbered amongst my greatest sins, they have sometimes been feigned and hypocritical, always so slight and ineffectual, that they have brought forth no fruit in amendment of life, but I have still returned with the dog to his vomit, and the sow to the mire again, and have added the breach of resolutions and vows, to all my former guilts. Thus, O Lord, I am become out of measure sinful, and since I have thus chosen death, I am most worthy to take part in it, even in the second death, the lake of fire and brimstone. This, this, O Lord, is in justice to be the portion of my cup, to me belongs nothing but shame and confusion of face eternally. But to thee, O Lord God, belongeth mercy and forgiveness: though I have rebelled against thee, O remember not my sins and offenses, but according to thy mercy think thou upon me O Lord for thy goodness. Thou sentest thy Son to seek and to save that which was lost, behold, O Lord, I have gone astraie like a sheep that is lost, O seek thy servant, and bring me back to the Shepherd and Bishop of my soul; let thy spirit work in me a hearty sense and detestation of all my abominations, that true contrition of heart, which thou hast promised not to despise. And then be thou pleased to look on me, to take away all iniquity, and receive me graciously, and for his sake who hath done nothing amiss, be reconciled to me, who have done nothing well; wash away the guilt of my sins in his blood, and subdue the power of them by his grace, and grant, O Lord, that I may from this hour bid a final adieu to all ungodliness and worldly lusts, that I may never once more cast a look toward *Sodom,* or long after the fleshpots of *Egypt,* but consecrate myself entirely to thee, to serve thee in

Righteousness and true Holiness, reckoning myself to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord and blessed Savior.

This Penitential *Psalm* may also fitly be used.

PSALM 51.

HAVE mercy upon me O God, after thy great goodness, according to the multitude of thy mercies do away mine offenses.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with Hyssop, and I shall be clean, thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me hear of joy and gladness▪ that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right Spirit within me.

Cast me not away from thy presence, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health, and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee, but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, shalt thou not despise.

O be favorable and gracious unto Zion, build thou the walls of Jerusalem.

Then shalt thou be pleased with the Sacrifice of righteousness, with the burnt offerings and oblations, then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end.

Amen.

PRAYERS BEFORE the Receiving of the Blessed SACRAMENT.

O Most merciful God, who hast in thy great goodness prepared this spiritual feast for sick and famished souls, make my desires and gaspings after it, answerable to my needs of it. I have with the prodigal wasted that portion of grace thou bestowedst upon me, and therefore do infinitely want a supply out of this treasury: But, O Lord, how shall such a wretch as I dare to approach this holy Table? I am a dog, how shall I presume to take the children's bread? Or how shall this spiritual Manna, this food of Angels be given to one who hath chosen to feed on husks with swine, nay to one who hath already so often trampled these precious things underfoot, either carelessly neglecting, or unworthily receiving these holy mysteries? O Lord, my horrible guiltiness makes me tremble to come, and yet makes me not dare to keep away; for where, O Lord, shall my polluted soul be washed, if not in this fountain which thou hast opened for sin and for uncleanness? Hither therefore I come, and thou hast promised that him that cometh to thee thou wilt in no wise cast out: This is, O Lord, the blood of the New Testament, grant me so to receive it, that it may be to me for remission of sins. And though I have so often and so wretchedly broken my part of that Covenant, whereof this Sacrament is a seal, yet be thou graciously pleased to make good thine, to be merciful to my unrighteousness, and to remember my sins and my iniquities no more; and not only so, but to put thy laws into my heart, and to write them in my mind, and by the power of thy grace dispose my soul to such a sincere and constant obedience, that I may never again provoke thee; Lord, grant that in these holy mysteries I may not only commemorate, but effectually receive my blessed Savior, and all the benefits of his Passion: and to that end give me such a preparation of soul as may qualify me for it, give me a deep sense of my sins and unworthiness, that being weary and heavy laden, I may be capable of his refreshings, and by being suppled in my own tears, I may be the fitter to be washed in his blood; raise up my dull and earthly mind from groveling here below, and inspire it with a holy zeal, that I may with spiritual affection approach this spiritual feast; and let, O Lord, that infinite love of Christ in dying for so wretched a sinner, inflame my frozen benumbed soul, and kindle in me that sacred fire of love to him, and that so vehement, that no waters may quench, no floods drown it, such as may burn up all my dross, not leave one unmortified lust in my soul, and such as may also extend itself to all whom thou hast given me command and example to love, even enemies as well as friends. Finally, O Lord, I beseech thee to clothe me in the wedding garment, and make me though of myself a most unworthy, yet by thy mercy an acceptable guest at this holy Table, that I may not eat and drink my own condemnation, but may have my pardon sealed, my weakness repaired, my corruptions subdued, and my soul so inseparably united to thee, that no temptations may ever be able to dissolve the union, but

that being begun here in grace, it may be consummated in glory. Grant this, O Lord, for thy dear Sons sake, Jesus Christ.

Another.

O Blessed Jesus, who once offeredst up thyself for me upon the Cross, and now offerest thyself to me in the Sacrament, let not I beseech thee, my impenitence and unworthiness frustrate these so inestimable mercies to me, but qualify me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am so clogged with guilt, so holden with the cords of my sins, that I am not able to move towards thee; O loose me from this band, wherewith Satan and my own lusts have bound me, and draw me that I may run after thee; Lord, thou seest daily how eagerly I pursue: he paths that lead to death, but when thou invitest me to life and glory, I turn my back and forsake my own mercy. How often hath this feast been prepared, and I have with frivolous excuses absented myself, or if I have come, it hath been rather to defy then to adore thee? I have brought such troops of thy professed enemies, unrepented sins along with me, as if I came not to commemorate, but renew thy passion, crucifying thee afresh, and putting thee to open shame: And now of what punishment shall I be thought worthy, who have thus trampled underfoot the Son of God, and counted the blood of the Covenant an unholy thing! Yet O merciful Jesu, this blood is my only refuge, O let this make my atonement or I perish eternally: Wherefore didst thou shed it, but to save sinners? Neither can the merit of it be overwhelmed either by the greatness or number of sins. I am a sinner, a great one, O let me find its saving efficacy. Be merciful unto me, O God, be merciful to me for my soul trusteth in thee, and in the clefts of thy wounds shall be my refuge until thy Fathers indignation be over-past. O thou who hast as my high Priest, sacrificed for me, intercede for me also, and plead thy meritorious sufferings on my behalf, and suffer not, O my Redeemer, the price of thy blood to be utterly lost: And grant, O Lord, that as the sins I have to be forgiven are many, so I may love much. Lord, thou seest what faint, what cold affections I have towards thee, O warm and enliven them: and as in this Sacrament that transcendent love of thine in dying for me is shed forth, so I beseech thee let it convey such grace into me as may enable me to make some returns of love: O let this divine fire descend from Heaven into my soul, and let my sins be the burnt offering for it to consume, that there may not any corrupt affection, any cursed thing be sheltered in my heart, that I may never again defile that place, which thou hast chosen for thy Temple. Thou diedst, O dear Jesu, to redeem me from all iniquity, O let me not again sell myself to work wickedness, but grant that I may approach thee at this time with most sincere and fixed resolutions of an entire reformation, and let me receive such grace and strength from thee, as may enable me faithfully to perform them: Lord, there are many old habituated diseases my soul groans under. *[Here mention thy most prevailing corruptions.]* And though I lie never so long at the Pool of *Bethesda,* come never so often to thy Table, yet unless thou be pleased to put forth thy healing virtue, they will still remain uncured. O thou blessed Physician of souls, heal me, and grant I may now so touch thee that everyone of these loathsome issues may immediately staneh, that thess sicknesses may not be unto death, but unto the glory of thy mercy in Pardoning, to the glory of thy grace in Purifying so polluted a wretch. O Christ hear me, and grant I may now approach thee with such humility and contrition, love &

devotion, that thou mayest vouchsafe to come unto me, & abide with me; communicating to me thyself, and all the merits of thy Passion. And then, O Lord, let no accusations of Satan or my own conscience amaze or distract me, but having peace with thee, let me also have peace in myself, that this Wine may make glad, this Bread of life may strengthen my heart, and enable me cheerfully to run the way of thy Commandments. Grant this merciful Savior for thine own bowels and compassions sake.

EJACULATIONS to be used at the LORD'S TABLE.

LORD, I am not worthy that thou shouldest come under my roof.

I have sinned: What shall I do unto thee, O thou preserver of men?

[Here recollect some of thy greatest sins.]

If thou, Lord, shouldst be extreme to mark what is done amiss, O Lord, who may abide it?

But with the Lord there is mercy, and with him is plenteous Redemption.

Behold, O Lord, thy beloved Son in whom thou art well pleased.

Hearken to the cry of his blood which speaketh better things then that of *Abel.*

By his Agony and bloody Sweat, by his Cross and Passion, good Lord deliver me.

O Lamb of God which takest away the sins of the world, grant me thy Peace.

O Lamb of God which takest away the sins of the world, have mercy upon me.

Immediately before Receiving.

THou hast said that he that eateth thy flesh and drinketh thy blood hath eternal life.

Behold the servant of the Lord, be it unto me according to thy word.

At the receiving of the Bread.

By thy Crucified body deliver me from this body of death.

At the receiving of the Cup.

O Let this blood of thine purge my conscience from dead works to serve the living God.

Lord, if thou wilt thou canst make me clean.

O touch me, and say, I will, be thou clean.

After Receiving.

WHat shall I render unto the Lord for all the benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the name of the Lord.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

Therefore blessing, honor, glory and power be to him that sicteth upon the Throne, and to the Lamb forever and ever. *Amen.*

I have sworn, and am steadfastly purposed to keep thy righteous judgments,

O hold thou up my goings in thy paths, that my footsteps slip not.

A Thanksgiving after the Receiving of the Sacrament.

O Thou fountain of all goodness, from whom every good and perfect gift cometh, and to whom all honor and glory should be returned, I desire with all the most fervent and inflamed affections of a grateful heart, to bless and praise thee for those inestimable mercies thou hast vouchsafed me: Lord, what is man that thou shouldst so regard him as to send thy beloved Son to suffer such bitter things for him? But, Lord, what am I the worst of men, that I should have any part in this atonement, who have so often despised him and his sufferings? O the height and depth of this mercy of thine, that art pleased to admit me to the renewing of that Covenant with thee which I have so often and so perversely broken! That I who am not worthy of that daily bread which sustains the body, should be made partaker of this bread of life which nourisheth the soul, and that the God of all purity should vouchsafe to unite himself to so polluted a wretch! O my God, suffer me no more, I beseech thee, to turn thy grace into wantonness, to make thy mercy an occasion of security, but let this unspeakable love of thine constrain me to obedience, that since my blessed Lord hath died for me, I may no longer live unto myself but to him: O Lord, I know there is no concord between Christ and *Belial,* therefore since he hath now been pleased to enter my heart, O let me never permit any lust to chance him thence, but let him that hath so dearly bought me still keep possession of me, and let nothing ever take me out of his hand. To this end be thou graciously pleased to watch over me, and defend me from all assaults of my spiritual enemies, but especially deliver me from myself, from the treachery of my own heart, which is too willing to yield itself a prey. And where thou seest I am either by nature or custom most weak, there do thou, I beseech thee, magnify thy power in my preservation. *[Here mention thy most dangerous temptations.]* And Lord let my Savior's sufferings for my sins, and the *Vows* I have now made against them never depart from my mind, but let the remembrance of the one enable me to perform the other, that I may never make truce with those lusts which nailed his hands, pierced his side, and made his soul heavy to the death. But that having now anew listed myself under his banner, I may fight manfully, and follow the Captain of my Salvation, even through a sea of blood. Lord, lift up my hands that hang down, and my feeble knees, that I faint not in this warfare; O be thou my strength who am not able of myself to struggle with the slightest temptations. How often have I turned my back in the day of battle? how many of these Sacramental vows have I violated? And Lord, I have still the same inconstant deceitful heart to betray me to the breach of this. O thou who art Yea and Amen, in whom there is no shadow of change, communicate to me, I beseech thee, such a stability of mind, that I may no more thus start aside like a broken bow, but that

having my heart whole with thee I may continue steadfast in thy Covenant; that not one good purpose which thy Spirit hath raised in me this day may vanish, as so many have formerly done, but that they may bring forth fruit unto life eternal. Grant this, O merciful father, through the merits and mediation of my Crucified Savior.

A Prayer of Intercession to be used either before or after the receiving of the Sacrament.

O MOST gracious Lord, who so tenderly lovedst mankind as to give thy dear Son out of thy Bosom to be a propitiation for the sins of the whole world, grant that the effect of this Redemption may be as universal as the design of it, that it may be to the salvation of all. O let no person by impenitence and willful sin forfeit his part in it, but by the power of thy grace bring all, even the most obstinate sinners to repentance. Inlighten all that sit in darkness, all Jews, Turks, Infidels and Heretics, take from them all blindness, hardness of heart and contempt of thy Word, and so fetch them home, blessed Lord, unto thy fold, that they may be saved among the number of the true Israelites. And for all those upon whom the Name of thy Son is called, grant, O Lord, that their conversations may be such as becometh the Gospel of Christ, that his Name be no longer blasphemed among the Heathens through us. O Blessed Lord, how long shall Christendom continue the vilest part of the world, a sink of all those abominable pollutions, which even Barbarians detest? O let not our profession and our practice be always at so wide a distance. Let not the Disciples of the holy and Immaculate Jesus be of all others the most profane and impure. Let not the subjects of the Prince of Peace be of all others the most contentious and bloody; but make us Christians in deed as well as in name, that we may walk worthy of that Holy vocation wherewith we are called, and may all with one mind and one mouth glorify thee the Father of our Lord Jesus Christ. Have mercy on this languishing Church, look down from Heaven the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards us? Are they restrained? Be not wroth very sore, O Lord, neither remember iniquity forever; but though our backslidings are many, and we have grievously rebelled, yet according to all thy goodness let thy anger & thy fury be turned away, & cause thy face to shine upon thy Sanctuary which is desolate, for the Lord's sake; and so separate between us and our sins, that they may no longer separate between us and our God. Save and defend all Christian Kings, Princes & Governors, especially those to whom we owe subjection; plead thou their cause, O Lord, against those that strive with them, & fight thou against those that fight against them, & so guide & assist them in the discharge of that office whereunto thou hast appointed them, that under them we may lead quiet and peaceable life, in all godliness & honesty. Bless them that wait at thine Altar, open thou their lips that their mouth may show forth thy praise; O let not the lights of the world be put under bushels, but place them in their Candlesticks, that they may give light to all that are in the house. Let not *Jeroboams* Priests profane thy Service, but let the seed of *Aaron* still minister before thee. And O thou Father of mercies, and God of all comfort, succor and relieve all that are in affliction, and deliver the outcast and poor, help them to right that suffer wrong, let the sorrowful sighing of the prisoners come before thee, and according to the greatness of thy power, preserve thou those that are appointed to die; grant ease to those that are in pain, supplies

to those that suffer want, give to all presumptuous sinners a sense of their sins, and to all despairing, a sight of thy mercies, and do thou, O Lord, for everyone above what they can ask or think. Forgive my enemies, persecutors and flanderers, and turn their hearts. Pour down thy blessings on all my friends, and benefactors, all who have commended themselves to my Prayers. *[Here thou may est name particular persons.]* And grant, O merciful Father, that through this blood of the Cross, we may all be presented pure and unblameable and unreprovable in thy sight; that so we may be admitted into that place of purity, where no unclean thing can enter, there to sing eternal praises to Father, Son and Holy Ghost forever.

A Prayer in times of common Persecution.

O BLESSED Savior, who hast made the Cross the badge of thy Disciples, enable me I beseech thee, willingly and cheerfully to embrace it; thou seest, O Lord, I am fallen into days, wherein he that departeth from evil maketh himself a Prey, O make me so readily to expose all my outward concernments, when my obedience to thee requireth it, that what falls as a *Prey* to men, may by thee be accepted as a *Sacrifice* to God: Lord preserve me so by thy grace that I never suffer as an evil doer, and then, O Lord, if it be my lot to suffer as a Christian, let me not be ashamed, but rejoice that I am counted worthy to suffer for thy Name: O thou who for my sake enduredst the cross; and dispisedst the shame, let the example of that love and patience prevail against all the tremblings of my corrupt heart, that no terrors may ever be able to shake my constancy, but that how long soever thou shalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedness: Lord thou knowest whereof I am made, thou rememberest that I am but flesh; and flesh, O Lord, shrinks at the approach of anything grievous. It is thy Spirit, thy Spirit alone, that can uphold me, O stablish me with thy free Spirit, that I be not weary and faint in my mind. And by how much the greater thou discernest my weakness, so much the more do thou show forth thy power in me, and make me, O Lord, in all temptations steadfastly to look to thee, the author and finisher of my faith, that so I may run the race which is set before me, and resist even unto blood, striving against sin: O dear Jesus, hear me, and though Satan desire to have me, that he may winnow me as wheat, yet do thou O blessed Mediator, pray for me that my faith fail not, but that though it be tried with fire, it may be found unto praise and glory and honor at thy appearing. And, O Lord, I beseech thee grant that I may preserve not only constancy towards God, but charity also towards men, even those whom thou shalt permit to be the instruments of my sufferings: Lord, let me not fail to imitate that admirable meekness of thine, in loving and praying for my greatest persecutors; and do thou, O Lord, overcome all their evil with thy infinite goodness, turn their hearts, and draw them powerfully to thyself, and at last receive both me and mine enemies into those mansions of peace and rest, where thou reignest with the Father, and the Holy Ghost, one God, forever.

A Prayer in time of Affliction.

O JUST and holy Lord, who with rebukes dost chasten man for sin, I desire unfeignedly to humble myself under thy mighty hand, which now lies heavy upon me, I heartily acknowledge, O Lord, that all I do, all I can suffer, is but the due reward of my deeds, and therefore in thy severest inflictions I must still say, righteous art thou, O Lord, and upright

are thy judgments. But, O Lord, I beseech thee in judgment remember mercy, and though my sins have enforced thee to strike, yet consider my weakness, and let not thy stripes be more heavy, or more lasting then thou seest profitable for my soul; correct me but with the chastisement of a father, not with the wounds of an enemy, and though thou take not off thy rod, yet take away thine anger: Lord, do not abhor my soul, nor cast thy servant away in displeasure, but pardon my sins, I beseech thee; and if yet in thy Fatherly wisdom, thou see fit to prolong thy corrections, thy blessed will be done, I cast myself O Lord, at thy feet, do with me what thou pleasest. Try me as silver is tried, so thou bring me out purified. And Lord make even my flesh also to subscribe to this resignation, that there may be nothing in me, that may rebel against thy hand, but that having perfectly suppressed all repining thoughts, I may cheerfully drink of this cup. And how bitter soever thou shalt please to make it, Lord, let it prove medicinal, and cure all the diseases of my soul, that it may bring forth in me the peaceable fruit of righteousness. That so these light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of glory, through Jesus Christ.

A Thanksgiving for Deliverance.

O Blessed Lord, who art gracious and merciful, slow to anger and of great kindness, and repentest thee of the evil; I thankfully acknowledge before thee that thou hast not dealt with me after my sins, nor rewarded me according to my iniquities. My rebellions, O Lord, deserve to be scourged with Scorpions, and thou hast corrected them only with a gentle and fatherly Rod; neither hast thou suffered me to lie long under that, but hast given me a timely and a gracious issue out of my late distresses. O Lord, I will be glad and rejoice in thy mercy, for thou hast considered my trouble, and hast known my soul in adversity. Thou hast smitten, and thou hast healed me, O let these various methods of thine have their proper effects upon my soul, that I who have felt the smart of thy chastisements may stand in awe and not fin, and that I who have likewise felt the sweet refreshings of thy mercy may have my heart ravished with it, and knit to thee in the firmest bands of love, and that by both I may be preserved in a constant, entire obedience to thee all my days, through Jesus Christ.

Directions for the time of Sickness.

WHEN *thou findest thyself visited with Sickness thou art immediately to remember that it is God, which* with rebukes doth chasten man for sin. *And therefore let thy first care be to find out what it is that provokes him to smite thee, and to that purpose Examine thine own heart, search diligently what guilts lie there, confess them humbly and penitently to God, and for the greater security renew thy Repentance for all the old sins of thy former life, beg most earnestly and importunately his mercy and pardon in Christ Jesus, and put on sincere and zealous resolutions of forsaking every evil way for the rest of that time which God shall spare thee. And that thy own heart deceive thee not in this so weighty a business, it will be wisdom to send for some godly* Divine, *not only to assist thee with his prayers, but with his counsel also. And to that purpose open thy heart so freely to him that he may be able to judge whether thy Repentance be such as may give thee confidence to appear before God's dreadful Tribunal, and that if it be not, he may help thee what he can towards the making it so. And when thou hast thus provided for thy better part, thy Soul, then consider thy Body also, and as the*

Wise man saith, Ecclus. 38. 12. Give place to the Physician, for the Lord hath created him: *Use such means as may be most likely to recover thy health, but always remember that the success of them must come from God; and beware of* Asa's *sin, who* sought to the Physicians, and not to the Lord, 2 Chro. 6. 12. *Dispose also betimes of thy temporal affairs, by making thy* Will, *and setting all things in such order as thou meanest finally to leave them in, and defer it not till thy sickness grow more violent, for then perhaps thou shalt not have such use of thy Reason as may fit thee for it, or if thou have, it will be then much more seasonable to employ thy thoughts on higher things, on the world thou art going to, rather then that thou art about to leave; we cannot carry the things of this world with us when we go hence, and it is not fit we should carry the thoughts of them. Therefore let those be early dispatched that they may not disturb thee at last.*

A Prayer for a sick person.

O Merciful and Righteous Lord, the God of health and of sickness, of life and of death, I most unfeignedly acknowledge that my great abuse of those many days of strength and welfare, which thou hast afforded me, hath most justly deserved thy present visitation. I desire, O Lord, humbly to accept of this punishment of mine iniquity, and to bear the indignation of the Lord, because I have sinned against him. And, O thou merciful Father, who designest not the ruin but the amendment of those whom thou scourgest, I beseech thee by thy grace so to sanctify this correction of thine to me, that this sickness of my body may be a means of health to my soul, make me diligent to search my heart, and do thou O Lord, enable me to discover every accursed thing, how closely soever concealed there, that by the removal thereof, I may make way for the removal of this punishment. Heal my soul, O Lord, which hath sinned against thee, and then if it be thy blessed will, heal my body also, restore the voice of joy and health unto my dwelling, that I may live to praise thee, and to bring forth fruits of repentance. But if in thy wisdom thou hast otherwise disposed, if thou hast determined that this sickness shall be unto death, I beseech thee to fit and prepare me for it, give me that sincere and earnest repentance, to which thou hast promised mercy and pardon; wean my heart from the world, and all its fading vanities, and make me to gasp and pant after those more excellent and durable joys which are at thy right hand forever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my body, in all the agonies of my spirit, let thy comforts refresh my soul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly house of this Tabernacle is dissolved I may have a building of God, an house not made with hands eternal in the heavens. And that for his sake who by his precious blood hath purchased it for me, even Jesus Christ.

A Thanks giving for Recovery.

O Gracious Lord, the God of the spirits of all flesh, in whose hand my time is, I praise and magnify thee that thou hast in love to my soul delivered it from the pit of corruption, and restored me to health again; it is thou alone, O Lord, that hast preserved my life from destruction, thou hast chastened and corrected me, but thou hast not given me over unto death; O let this life which thou hast thus graciously spared be wholly consecrated to thee. Behold, O Lord, I am by thy mercy made whole, O make me strictly careful to sin no more lest a worse thing come unto me. Lord, let not this reprieve thou hast now given me, make

me secure, as thinking that my Lord delayeth his coming, but grant me I beseech thee to make a right use of this long suffering of thine, and so to employ every minute of that time thou shalt allow me, that when thou shalt appear I may have confidence and not be ashamed before thee at thy coming. Lord I have found by this approach towards death, how dreadful a thing it is to be taken unprepared. O let it be a perpetual admonition to me to watch for my Masters coming. And when the pleasures of sin shall present themselves to entice me, O make me to remember how bitter they will be at the last. O Lord hear me, and as thou hast in much mercy afforded me time, so grant me also grace to work out my own salvation, to provide oil in my lamp, that when the Bridegroom cometh I may go with him to the marriage. Grant this I beseech thee for thy dear Sons sake.

A Prayer at the approach of Death.

O Eternal and everliving God, who first breathedst into man the breath of life, and when thou takest away that breath he dies and is turned again to his dust, look with compassion on me thy poor crature who am now drawing near the gates of death, and which is infinitely more terrible, the bar of Judgment. Lord my own heart condemns me, and thou art infinitely greater then my heart, and knowest all things. The sins I know and remember, fill me with horror; but there are also multitudes of others, which I either observed not at the time, or have since carelessly forgot, which are all present to thee. Thou settest my misdeeds before thee, and my secret sins in the light of thy countenance; and to what a mountainous heap must the minutely provocations of so many years arise? How shall one so ungodly stand in thy Judgment, or such a sinner in the Congregation of the Righteous? And to add yet more to my terror, my very repentance I fear will not abide the trial; my frequent relapses heretofore have sufficiently witnessed the unsinceritie of my past resolutions. And then, O Lord, what can secure me that my present dislikes of my sins are not rather the effects of my amazing danger then of any real change? And, O Lord, I know thou art not mocked, nor wilt accept of anything that is not perfectly sincere. O Lord, when I consider this, fearfulness and trembling comes upon me, and an horrible dread overwhelmeth me, my flesh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my misery upon the depth of thy mercy; Lord, save now or I perish eternally. O thou who willest not that any should perish, but that all should come to repentance, bring me, I beseech thee, though thus late, to a sincere Repentance, such as thou wilt accept, who triest the heart. Create in me, O God, a clean heart, and renew a right spirit within me: Lord, one day is with thee as a thousand years, O let thy mighty spirit work in me now in this my last day, whatsoever thou seest wanting to fit me for thy mercy and acceptation. Give me a perfect and entire hatred of my sins, and enable me to present thee with that sacrifice of a broken and contrite heart, which thou hast promised not to despise; that by this I may be made capable of that atonement which thy dear Son hath by the more excellent oblation of himself made for all repenting sinners. He is the propitiation for our sins, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was o him, O heal me by his stripes, and let the cry of his blood drown the clamour of my sins. I am indeed a child of wrath, but he is the Son of thy love, for his sake spare me, O Lord, spare thy creature whom he hath redeemed with his most

precious blood, and be not angry with me forever. In his wounds O Lord, I take Sanctuary, O let not thy vengeance pursue me to this City of refuge: my soul hangeth upon him, O let me not perish with a Jesus, with a Savior in my arms. But by his Agony and bloody sweat, by his Cross and Passion, by all that he did and suffered for sinners, good Lord deliver me; deliver me, I beseech thee, from the wages of my sins, thy wrath and everlasting damnation, in this time of my tribulation, in the hour of death, and in the day of Judgment. Hear me, O Lord, hear me, and do not now repay my former neglects of thy calls, by refusing to answer me in this time of my greatest need; Lord, there is but a step between me and death, O let not my sun go down upon thy wrath, but seal my pardon before I go hence and be no more seen. Thy loving kindness is better then the life itself, O let me have that in exchange, and I shall most gladly lay down this mortal life. Lord, thou knowest all my desire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy Name, for sweet is thy mercy; take away the sting of death, the guilt of my sins, and then though I walk through the valley of the shadow of death I will fear no evil; I will lay me down in peace, and Lord when I awake up, let me be satisfied with thy presence in thy glory. Grant this merciful God for his sake who is both the Redeemer and Mediator of sinners, even Jesus Christ.

PSALMS.

PUT me not to rebuke, O Lord, in thine anger, neither chasten me in thy heavy displeasure.

There is no health in my flesh because of thy displeasure, neither is there any rest in my bones by reason of my sins.

For my wickednesses have gone over my head, and are a sore burden too heavy for me to bear.

My wounds stinck and are corrupt through my foolishness.

Therefore is my spirit vexed within me and my heart within me is desolate.

My sins have taken such hold upon me that I am not able to look up, yea, they are more in number then the hairs of my head, and my heart hath failed me.

But thou, O Lord God, art full of compassion and mercy, longsuffering, plenteous in goodness and truth.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

If thou Lord shouldst be extreme to mark what is done amiss, O Lord, who may abide it?

O remember not the sins and offenses of my youth, but according to thy mercy think thou upon me for thy goodness.

Look upon my adversity and misery, and forgive me all my sin.

Hide not thy face from thy servant, for I am in trouble, O haste thee and hear me.

Out of the deep do I call unto thee, Lord hear my voice.

Turn thee, O Lord, and deliver my Soul, O save me for thy mercies sake.

O go not from me, for trouble is hard at hand, and there is none to help.

I stretch forth my hands unto thee, my Soul gaspeth unto thee, as a thirsty land.

Draw nigh unto my soul and save it, O deliver me, because of my enemies.

For my Soul is full of trouble, and my life draweth nigh unto hell.

Save me from the Lions mouth, hear me from among the horns of the Unicorns.

O set me up upon a rock that is higher then I, for thou art my hope, and a strong Tower for me against the enemy.

Why art thou so heavy, O my soul, and why art thou so disquieted within me?

Put thy trust in God for I will yet give him thanks for the help of his countenance.

The Lord shall make good his loving kindness towards me, yea, thy mercy, O Lord, endureth forever, despise not then the work of thine own hands.

O GOD, thou art my God, early will I seek thee.

My Soul thirsteth for thee, my flesh also longeth after thee, in a barren and dry land where no water is.

Like as the heart desireth the water brooks, so longeth my Soul after thee O God.

My Soul is athirst for God, even for the living God, when shall I come to appear before the presence of God?

How amiable are thy dwellings, O Lord of Hosts!

My Soul hath a desire and longing to enter into the Courts of the Lord, my flesh and my heart rejoice in the living God.

O that I had wings like a Dove, for then would I fly away and be at rest.

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy Hill, and to thy dwelling.

For one day in thy Courts is better then a thousand:

I had rather be a door-keeper in the house of my God, then to dwell in the tents of wickedness.

I should utterly have fainted, but that I believed verily to see the goodness of the Lord in the land of the living.

Thou art my helper and my redeemer, O Lord, make no long tarrying.

EJACULATIONS.

O LORD, of whom may I seek for succor but of thee, who for my sins art justly displeased? Yet O Lord God most Holy, O Lord most Mighty, O Holy and most Merciful Savior, deliver me not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of my heart, shut not up thy merciful eyes to my prayer, but hear me, O Lord most Holy, O God most Mighty, O Holy and Merciful Savior, thou most worthy Judge eternal, suffer me not at my last hour for any pains of death to fall from thee.

Father, I have sinned against heaven and before thee, and am not worthy to be called thy child, yet O Lord, do not thou cast off the bowels and compassions of a Father, but even as a father pitieth his own children, so be thou merciful unto me.

Lord, the prince of this world cometh, O let him have nothing in me, but as he accuseth, do thou absolve; he lays many and grievous things to my charge, which he can too well prove, I have nothing to say for myself, do thou answer for me, O Lord my God.

O Lord I am clothed with filthy garments, and Satan stands at my right hand to resist me, O be thou pleased to rebuke him, and pluck me as a brand out of the fire, cause mine iniquities to pass from me, and clothe me with the righteousness of thy Son.

Behold, O God, the Devil is coming towards me, having great wrath, because he knoweth that he hath but a short time, O save and deliver me lest he devour my soul like a Lion, and tear it in pieces while there is none to help.

O my God, I know that no unclean thing can enter into thy Kingdom, and I am nothing but pollution, my very righteousness are as filthy rags, O wash me and make me white in the blood of the Lamb, that so I may be fit to stand before thy Throne.

Lord, the snares of death compass me round about▪ O let not the pains of hell also take hold upon me, but though I find trouble and heaviness, yet O Lord I beseech thee deliver my soul.

O dear Jesus, who hast bought me with the precious price of thine own blood: challenge now thy purchase, and let not all the malice of Hell pluck me out of thy hand.

O blessed high Priest, who art able to save them to the utmost, who come unto God by thee, save me I beseech thee, who have no hope, but on thy merits and intercession,

O God I confess I have defaced that Image of thine, thou didst imprint upon my Soul, Yet O thou faithful Creator, have pity on thy creature.

O Jesu, I have by my many and grievous sins crucified thee afresh, yet thou who prayedst for thy persecutors, intercede for me also, and suffer not, O my Redeemer, my soul (the price of thy blood (to perish.

O Spirit of grace, I have by my horrid impieties done despite to thee, yet, O Blessed Comforter, though I have often grieved thee, be thou pleased to succor and relieve me, and say unto my soul, I am thy salvation.

Mine eyes look unto thee, O Lord, in thee is my trust, O cast not out my soul.

O Lord in the have I trusted, let me never be confounded.

O Blessed Lord, who scourgest every Son whom thou receivest, let me not be weary of thy correction, but give me such a perfect subjection to thee the Father of Spirits, that this chastisement may be for my profit, that I may thereby be partaker of thy holiness.

O thou Captain of my Salvation, who wert made perfect by sufferings, sanctify to me all the pains of body, all the terrors of mind which thou shalt permit to fall upon me.

Lord, my fins have deserved eternal torments, make me cheerfully and thankfully to bear my present pains, chasten me as thou pleasest here, that I may not be condemned with the world.

Lord, the waters are come in even unto my soul, O Let thy Spirit move upon these waters, and make them like the pool of *Bethesda,* that they may cure whatsoever spiritual disease thou discernest in me.

O Christ, who first sufferedst many and grievous things, and then enteredst into thy glory, make me so to suffer with thee, that I may also be glorified with thee.

O dear Jesus, who humbledst thyself to the death of the Cross for me, let that death of thine sweeten the bitterness of mine.

When thou hadst overcome the sharpness of death, thou didst open the Kingdom of heaven to all believers.

I believe that thou shalt come to be my Judge.

I pray thee therefore help thy servant whom thou hast redeemed with thy most precious blood.

Make me to be numbered with thy Saints in glory everlasting.

Thou art the resurrection and the life, he that believeth in thee, though he were dead, yet shall he live: Lord, I believe, help thou my unbelief.

My flesh, and my heart faileth, but God is the strength of my heart, and my portion forever.

I desire to be dissolved, and to be with Christ which is far better: Lord, I groan earnestly desiring to be clothed upon with that house from heaven.

I desire to put off this my tabernacle, O be pleased to receive me into everlasting habitations.

Bring my soul out of prison that I may give thanks unto thy name.

Lord, I am here to wrestle not only with flesh and blood, but with principalities and powers, and spiritual wickedness, O take me from these tents of *Kedar,* into the heavenly *Jerusalem,* where Satan shall be utterly trodden under my feet.

I cannot here attend one minute to thy service, without distraction, O take me up to stand before thy Throne, where I shall serve thee day and night.

I am here in heaviness through many tribulations, O receive me into that place of rest, where all tears shall be wiped from my eyes, where there shall be no more death, nor sorrow, nor crying, nor pain.

I am here in a state of banishment and absence from the Lord, O take me where I shall forever behold thy face, and follow the Lamb whither soever he goeth.

I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness,

O Blessed Jesu, who hast loved me, and washed me from my sins in thine own blood, receive my soul.

Into thy hands I commend my Spirit, for thou hast redeemed me, O Lord thou God of truth, Come Lord Jesu, come quickly.

***PRAYERS* for their use who Mourn in secret for the *PUBLICK CALAMITIES,* &c.**

Psalm 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture? *&c.*

Psal. 79.

O God, the Heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones, *&c.*

Psal. 80.

Hear, O thon shepherd of *Israel,* thou that leadest *Joseph* like a sheep: show thyself also, thou that sittest upon the Cherubims, *&c.*

A Prayer to be used in these times of Calamity.

O Lord God, to whom vengeance belongeth, I desire humbly to confess before thee, both on my own behalf, & that of this Nation, that these many years of calamity we have groaned under, are but the just, (yea mild) returns of those many more years of our provocations against thee, and that thy present wrath is but the due punishment of thy abused mercy. O Lord, thou hast formerly abounded to us in blessings above all people of the earth. Thy candle shined upon our heads, and we delighted ourselves in thy great goodness, Peace was within our walls, and plenteousness within our palaces, there was no decay, no leading into Captivity and no complaining in our streets: but we turned this Grace into wantonness, we abused our Peace to Security, our Plenty to riot & luxury, and made those good things which should have endeared our hearts to thee, the occasion of enstranging them from thee. Nay, O Lord, thou gavest us yet more precious mercies, thou wert pleased thyself to pitch thy

Tabernacle with us, to establish a pure and glorious Church among us, and give us thy Word to be a lamp unto our feet, and a light unto our paths; but O Lord, we have made no other use of that light, then to conduct us to the Chambers of death, we have dealt proudly, and not hearkened to thy Commandments, and by rebelling against the light, have purchased to ourselves so much the heavier portion in the outer darkness. And now, O Lord, had the overflowings of thy vengeance been answerable to that of our sin, we had long since been swept away with a swift destruction, and there had been none of us alive at this day to implore thy mercy. But thou art a Gracious God, slow to anger, and hast proceeded with us with much patience and longsuffering, thou hast sent thy Judgments to awake us to repentance, and hast also allowed us space for it: But alas! we have perverted this mercy of thine beyond all the former, we return not to him that smiteth us, neither do we seek the Lord, we are sliden back by a perpetual backsliding, no man repenteth him of his wickedness, or saith what have I done? 'Tis true indeed we fear the rod, (we dread every suffering, so that we are ready to buy it off with the foulest sin) but we fear not him that hath appointed it, but by a wretched obstinacy harden our necks against thee, and refuse to return▪ now, O God, what balm is there in *Gilead* that can cure us; who when thou wouldest heal us, will not be healed, we know thou hast pronounced that there is no peace to the wicked, and how shall we then pray for peace, that still retain our wickedness? This this, O Lord, is our sorest disease, O give us Medicines to heal this sickness, heal our souls, and then we know thou canst soon heal our Land. Lord, thou hast long spoken by thy Word to our ears, by thy Judgments even to all our senses, but unless thou speak by thy Spirit to our hearts, all other Calls will still be ineffectual. O send out this voice, and that a mighty voice, such as may awake us out of this Lechargie: Thou that didst call *Lazarus* out of the grave, O be pleased to call us who are Dead, yea, putrefied in trespasses and sins, and make us to awake to righteousness. And though, O Lord, our frequent resistences even of those inward Calls, have justly provoked thee to give us up to the Lusts of our own heart; yet, O thou boundless Ocean of mercy, who art good not only beyond what we can deserve, but what we can wish, do not withdraw the influence of thy grace, and take not thy holy spirit from us. Thou wert found of those that sought thee not, O let that act of mercy be repeated to us who are so desperately, yet so insensibly Sick, that we cannot so much as look after the Physician, and by how much our case is the more dangerous, so much the more sovereign Remedies do thou apply; Lord help us, and consider, not so much our unworthiness of thy aid, as our irremediable ruin if we want it; save Lord, or we perish eternally. To this end dispense to us in our temporal Interest what thou seest may best secure our Spiritual; if a greater degree of outward Miserie will tend to the curing our inward, Lord, spare not thy Rod, but strike yet more sharply. Cast out this Devil, though with never so much Foaming & tearing. But if thou seest that some Return of mercy may be most likely to melt us, O be pleased so far to condescend to our wretchedness as to afford us that, and whether by thy sharper or gentler methods, bring us home to thyself. And then, O Lord, we know thy hand is not shortened, that it cannot save, when thou hast delivered us from our sins, thou canst and wilt deliver us from our troubles: O show us thy mercy and grant us thy salvation, that being redeemed both in our bodies and spirits, we may glorify thee in both, in a cheerful obedience, and

praise the Name of our God, that hath dealt wonderfully with us, through Jesus Christ our Lord.

A Prayer for *This* Church.

O Thou great God of recompenses, who turnest a Fruitful land into Barrenness for the wickedness of them that dwell therein; thou hast most justly executed that Fatal Sentence on *this* Church, which having once been the perfection of Beauty, the joy of the whole earth, is now become a Scorn and derision to all that are round about her. O Lord, what could have been done to thy Vineyard that thou hast not done in it, and since it hath brought forth nothing but wild Grapes, it is perfectly just with thee to take away the hedge thereof, and let it be eaten up. But O Lord, though our iniquities testify against us, yet do thou it for thy Names sake, for our backslidings are many, we have sinned against thee. O the hope of Israel, the Savior thereof in time of trouble, why shouldst thou be as a stranger in the land, as a wayfaring man that turneth aside to tarry for a night? Why shouldst thou be as a man astonied, as a mighty man that cannot save? Yet thou, O Lord, art in the midst of us, and we are called by thy name, leave us not; deprive us of what outward enjoyment thou pleasest, take from us the opportunities of our luxury and it may be a mercy, but O take not from us the means of our Reformation, for that is the most direful expression of thy wrath. And though we have hated the Light because our deeds were evil, yet, O Lord, do not by withdrawing it condemn us to walk on still in darkness, but let it continue to shine till it have guided our feet into the way of peace. O Lord, arise, stir up thy strength and come and help us, and deliver not the soul of thy Turtle Dove *(this disconsolate Church)* unto the multitude of the Enemy, but help her, O God, and that right early. But if, O Lord, our rebellions have so provoked thee, that the *Ark must wander in the Wilderness till all this murmuring Generation be consumed,* yet let not *that* perish with us, but bring it at last into a *Canaan,* and *let our more innocent Posterity see that which in thy just judgment thou deniest to us.* In the mean time let us not cease to bewail that Desolation our sins have wrought, to think upon the stones of *Zion,* and pity to see her in the dust, nor ever be ashamed or afraid to own her in her lowest and most persecuted Condition, but esteem the Reproach of Christ greater riches then the Treasures of *Egypt,* and so approve our constancy to this our afflicted Mother, that her blessed Lord and Head may own us with mercy when he shall come in the glory of thee his Father with the holy Angels. Grant this merciful Lord, for the same Jesus Christ his sake.

A Prayer for the Peace of the Church.

LORD Jesus Christ, which of thine Almightiness, madest all creatures both visible and invisible, which of thy godly wisdom governest and settest all things in most goodly order, which of thine unspeakable goodness keepest, defendest and furtherest all things, which of thy deep mercy restorest the decayed, renewest the fallen, raisest the dead; vouchsafe we pray thee at last, to cast down thy countenance upon thy well beloved Spouse *the Church,* but let it be that amiable and merciful countenance wherewith thou pacifiest all things in Heaven, in earth, and whatsoever is above Heaven and under the earth: vonchsafe to cast upon us those tender and pitiful eyes with which thou didst once behold *Peter* that great

Shepherd of thy Church, and forthwith he remembered himself and repented; with which eyes thou once didst view the scattered Multitude and wert moved with compassion, that for lack of a good Shepherd they wandered as sheep dispersed and strayed asunder. Thou seest (O good *Shepherd)* what sundry sorts of Wolves have broken into thy sheep-cotes: So that if it were possible the very perfect persons should be brought into error: Thou seest with what Winds, with what Waves, with what storms thy silly ship is tossed, thy ship wherein thy little flock is in peril to be drowned. And what is now left but that it utterly sink and we all perish? Of this tempest and storm we may thank our own Wickedness and sinful living, we discern it well and confess it, we discern thy Righteousness, and we bewail our unrighteousness: But we appeal to thy *Mercy* which *surmounteth all thy works;* we have now suffered much punishment, being scourged with so many Wars, consumed with such Losses of goods, shaken with so many floods, and yet appears there nowhere any Haven or Port unto us, being thus tired and forlorn among so strange evils, but still every day more grievous punishments and more seem to hang over our heads. We complain not of thy sharpness, most tender Savior, but we discern here also thy Mercy, forasmuch as much grievouser plagues we have deserved. But O most merciful *Jesus,* we beseech thee that thou wilt not consider nor weigh what is due for our deservings, but rather what becometh thy Mercy, without which neither the Angels in Heaven can stand sure before thee, much less we silly vessels of clay. Have mercy on us, O Redeemer, which art easy to be entreated, not that we be worthy of thy mercy, but give thou this Glory unto *thine own Name.* Suffer not those which either have not known thee or do envy thy glory, continually to triumph over us, and say, Where is their God, where is their Redeemer, where is their *Savior,* where is their Bridegroom that they thus boast on? These opprobrious words redound unto thee. O Lord, while by our evils men weigh and esteem thy Goodness, they think we be Forsaken whom they see not amended. Once when thou sleptst in the Ship, and a Tempest suddenly arising threatened death to all in the Ship, thou awokest at the outcry of a *few Disciples* and straightway at thine Almighty word the Waters couched, the Winds fell, the Storm was suddenly turned into a great calm; the dum waters knew their makers voice. Now in this far greater Tempest, wherein not a few men's bodies be in danger, but innumerable Souls: we beseech thee at the cry of thy holy *Church,* which is in danger of drowning, that thou wilt awake. So many thousands of men do cry, *Lord save us, we perish,* the Tempest is past Mans power; it is Thy word that must do the deed, Lord Jesu, only say thou with a word of thy mouth, *Cease, O tempest, and forthwith shall the desired calm appear.* Thou wouldst have spared so many thousands of most wicked men, if in the City of *Sodom* had been found but ten good men. Now here be so many Thousands of men which love the glory of thy Name, which sigh for the beauty of thy House, and wilt thou not at these men's Prayers let go thine Anger, and remember thine accustomed and old mercies? Shalt thou not with thy heavenly policy turn our folly into thy glory? Shalt thou not turn the wicked men's evils into thy Churches good? For thy mercy is wont then most of all to succor, when the thing is with us past Remedy, and neither the Might nor Wisdom of men can help it. Thou alone bringest things that be never so out of order into order again, which art the only Author and maintainer of Peace. Thou framedst that old Confusion wherein without order, without fashion confusedly lay the discordant seeds of things, and with a wonderful order the things that of nature fought

together, Thou didst ally and knit in a perpetual band. But how much greater Confusion is this, where is no Charity, no Fidelitie, no bonds of Love, no reverence neither of Laws nor yet of Rulers, no agreement of Opinions, but as it were in a misordered Choir, every man singeth a contrary note! Among the Heavenly *Planets* is no dessention, the Elements keep their place, everyone do the office whereunto they be appointed: And wilt thou suffer thy *Spouse,* for whose sake all things were made, thus by continual discords to perish? Shalt thou suffer the *wicked Spirits,* which be authors and workers of discord, to bear such a swing in thy Kingdom unchecked? Shalt thou suffer the strong Captain of mischief, whom thou once overthrewest, again to invade thy Tents, and to spoil thy Soldiers? When thou wert here a man conversant among men, at thy Voice fled the Devils. Send forth, we beseech thee, O Lord, thy Spirit, which may drive away out of the breasts of all them that profess thy Name, the wicked Spirits, masters of riot, of covetousness, of vain-glory, of carnal lust, of mischief and discord. *Create in us, O our God and King, a clean heart, and renew thy holy Spirit in our breasts, pluck not from us thy holy Ghost. Render unto us the joy of thy saving health, and with thy principal Spirit, strengthen thy Spouse and the Heardmen thereof.* By this *Spirit* thou reconciledst the earthly to the Heavenly: By this thou didst frame and reduce so many Tongues, so many Nations, so many sundry sorts of men into one body of a *Church,* which body by the same Spirit is knit to thee their Head. This Spirit if thou wilt vouchsafe to renew in all men's hearts, then shall all these foreign miseries cease, or if they cease not, they shall turn to the profit and avail of them which love thee. Stay this Confusion, set in order this horrible Chaos (O Lord Jesus) let thy Spirit stretch out itself upon these Waters of evil wavering Opinions. And because thy spirit, which according to thy Prophets saying, *containeth all things,* hath also the Science of speaking; make, that like as unto all them which be of thy House, is one Light, one Baptism, one God, one Hope, one Spirit; so they may also have one Voice, one Note, one Song, professing one Catholic truth. When thou didst mount up to Heaven triumphantly, thou threwst out from above thy precious things, thou gavest Gifts amongst men, thou dealtest sundry rewards of thy Spirit. Renew again from above thy old bountifulness, give that thing to thy *Church,* now fainting and growing downward, that thou gavest unto her shooting up, at her first beginning. Give unto *Princes* and Rulers the grace so to stand in awe of thee, that they so may guide the Common-weal, as they should shortly render accompt unto thee that art the King of Kings. Give wisdom to be always assistant unto them, that whatsoever is best to be done, they may espy it in their minds, and pursue the same in their doings. Give to the *Bishops* the gift of Prophesy, that they may declare and interpret holy Scripture, not of their own brain, but of thine inspiring. Give them the threefold Charity which thou once demandest of *Peter,* what time thou didst betake unto him the charge of thy sheep. Give to the *Priests* the love of Soberness and of Chastity. Give to thy *people* a good will to follow thy Commandments, and a readiness to obey such persons as thou hast appointed over them. So shall it come to pass; if through thy Gift thy *Princes* shall command that thou requirest, if thy Pastors and Herdmen shall teach the same, and thy People obey them both, that the old Dignity & Tranquillity of the *Church* shall return again with a goodly order unto the glory of thy Name. Thou sparedst the *Ninevites* appointed to be destroyed as soon as they converted to repentance; and wilt thou despise thy House falling down at thy feet, which instead of sackcloth hath sighs, and instead of ashes tears? Thou promisedst Forgiveness to such as

turn unto thee, but this self thing is thy Gift, a man to turn with his whole heart unto thee, to the intent all our goodness should re•ound unto thy glory. Thou art the Maker, repair the work that thou hast fashioned. Thou art the *Redeemer,* save that thou hast bought. Thou art the *Savior,* suffer not them to perish which do hang on thee. Thou art the *Lord* and owner, challenge thy possession. Thou art the *Head,* help thy members. Thou art the *King,* give us a reverence of thy Laws. Thou art the *Prince of Peace,* breath upon us brotherly love. Thou art the *God,* have pity on thy humble beseechers; be thou according to *Paul's* saying, all things in all men, to the intent the whole Choir of thy Church with agreeing minds and consonant voices for mercy obtained at thy hands, may give thanks to the Father, Son and Holy Ghost, which after the most perfect example of concord be distinguished in property of Persons, and one in nature, to whom be praise and glory Eternally.

Amen.

FINIS.

P-RA-12. Scala sancta: or The exaltation of the soul. Being a train of pious thoughts, completing the whole duty of man: or, Devotions compiled by R.A. Gent. in his solitudes. - Allestree, Richard, 1619-1681.

Scala Sancta: OR THE EXALTATION OF THE Soul Being a Train of Pious Thoughts, Compleating the whole duty of Man: or, DEVOTIONS COMPILED by R.A. Gent. in his solitudes▪

London, Printed by T. Snawden, for Gabr, Kunholt, and are to be sold at his shop at the post-office over against the Muse, at the sign of the King's-head, 1678.

Scala Sancta: OR THE EXALTATION OF THE SOUL.

Being a Train of Pious Thoughts, Compleating The whole Duty of Man: OR, DEVOTIONS compiled

By *R. A.* Gent. in his Solitudes.

Non bove mactatô coelestia numina gaudent

Sed quae praestanda est, & sine teste fide.

LONDON, Printed by *T. Snowden,* for *Gabr. Kunholt,* and are to be sold at his shop at the Post-Office over against the *Muse,* at the Sign of the *King's-Head,* 1678.

Licensed, *William Jane. Nov.* 19. 1677.

TO THE READER.

WEre Man self-sufficient and independent, thoughts of this nature would be impertinent and unseasonable; but seeing there are hopes and fears, blessings and curses scattered in this veil of misery, and laid up in heaps against the time of the revelation of the Righteous Judgment of God; how stupid and forlorn must that soul be, which lives without God in the would; though a spacious curtain be drawn over the globe of this Earth; though we cannot perceive the regular motions of the several wheels of Providence, yet in all Estates flourishing or decaying, we ought to confide in, and depend upon his goodness, and power, and wisdom, who is the fountain of all Beings, and the Great Governor of the World; under whose conduct the good man is safe; and to the Throne of whose Grace there may be a fair access, if our prayers are managed aright, in which way I leave thee; and if these following papers can assist thee, bless God for the occasion, which is the End of the Author's Hope in this undertaking.

Farewell.

To the Honorable *Mary Montague,* Wife to the Right Honorable Lord chief Baron.

Madam,

SEeing it is the heart which God alone accepts, as a Sacrifice of retribution, I humbly crave you would be pleased to take a view of the counterpart of my Soul, wherein is set down the

joyful correspondency it has had with Heaven; and the rather because joy and immortality, our entrance into the Blessed Mansions above, is the common interest and design of all who appeal to Heaven in the name of Christ: I know your Closet is plentifully stored with holy Ejaculations, that Sacred perfume which sweetens the very breath of the Soul, and is more acceptable to God, than costly odors, the scent of Myrrh and Frankincense, yet these Papers possibly may find entertainment; because they are penned by one whose Soul has been many years travelling that way, and therefore chiefly endeavors to speak the dialect & Language of that Kingdom: no friendship is so strong as that which is contracted by Travelers in this journey; and though I have the honor to have the same blood of *R. A's.* running in my veins, yet I esteem myself more happy in the beginnings of our Christian alliance and eternal duration of it, when we shall pass from this state of grace to that of glory. How glorious must your entrance be into the Holy Land; for Persons placed in so high a station by holy example command their attendants: & when you enter into the land of promise, your numerous train must follow; in which retinue to be admitted is the humble and hearty Prayer of

Madam,

Your Ladyships most humble Servant and Relation. R. A.

THE PREFACE.

I Chose the Psalms of *David* for the Platform of my Devotions, because nothing can be supposed more acceptable to God in duties of this nature, than to follow his steps, who was a man after God's own heart. The Original is so well penned, so full and lofty in its expressions, that *Cowley,* when he gave his censure of the Translators, says, that *Shimei* hardly reviled *David* more, than some of them have done. However, I reckon not myself concerned in that charge, seeing I follow the best Translation our Language bears. Were this Book of *Psalms* duly weighed, and considered, men might find materials for their addresses to Heaven fitted for all states and conditions; as if it were a mirror of the Passages of Humane Life, and comprehended all the desires and offices of a good man. Though *David*'s Composures were elegant and harmonious in their native dress, yet 'twas not the Instrument, but the strings of his heart made the sweetest melody. Nothing is more charming than a soul so well tuned, so well skilled in all the parts of Divine music: Thus we join consort with the harmony of the spheres; we may be assured that the Echo is rebounded with the exultation and Hallelujahs of Heaven itself.

CHOICE MEDITATIONS Out of the PSALMIST.

SErve the Lord with fear, and rejoice unto him with reverence, 2.11. But know, that the Lord hath set apart him that is godly for himself: the Lord will hear me when I call upon him, 4.3. Offer the sacrifices of Righteousness, and put your trust in the Lord, *v.* 5. For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee, 5.4. For thou, Lord, wilt bless the Righteous: with favor wilt thou compass him as with a shield, 12. God judgeth the Righteous, and God is angry with the Wicked every day. If he turn not, he will whet his Sword, he hath bent his Bow, and made it ready; 7.11, 12. The Wicked shall be turned into

Hell, and all the Nations that forget God. For the Needy shall not always be forgotten: the expectation of the poor shall not perish forever, 9.17, 18. The Lord trieth the Righteous; but the Wicked, and him that loveth violence, his Soul hateth. For the Righteous Lord loveth Righteousness, his countenance doth behold the upright, 11.56.7. For the oppression of the poor, for the sighing of the needy, now will I arise saith the Lord, I will set him in safety, from him that pusseth at him. The words of the Lord are pure words, as silver tried in a furnace of Earth purified seven times in the fire, 12.5, 6. The Lord looked down from Heaven upon the children of Men, to see if there were any that would understand and seek after God, 14.2. Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy Hill? He that walketh uprightly and worketh Righteousness, and speaketh the Truth in his Heart, 15.1, 2. In whose eyes a vise person is contemned, but he honoreth them that fear the Lord: he that sweareth to his neighbor, and disappointeth him not. Thou wilt show me the path of Life; in thy presence is the fullness of joy, at thy right hand there is pleasure for evermore, 16.11. I will call upon the Lord, who is worthy to be praised: so shall I be safe from mine enemies, 18.3. I was upright before him, and I kept myself from mine iniquity: therefore the Lord hath recompensed me according to my Righteousness, and according to the cleanness of mine hand in his eye-sight. With the merciful thou shalt show thyself merciful, with an upright man, thou shalt show thyself upright; *verse.* 23, 24, 25. He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent Man. Great deliverance giveth he to his King, and showeth mercy to his anointed, to *David,* and to his Seed for evermore, *verse.* 48, 51.

The Heavens declare the glory of God; and the Firmament showeth his handy-work, 19.1. The Lord hear thee in the day of Trouble; the Name of the God of *Jacob* defend thee, 20.1. Grant thee according to thine own heart, and fulfil all thy Counsel, *verse.* 4. Our Fathers trusted in thee, and thou didst deliver them; 22.4. For he hath not despised, nor abhorred the affliction of the afflicted, neither hath he hid his face from him, but when he cried unto him, he heard him, *verse.* 24. The Lord is my Shepherd, I shall want nothing, 23.1. He that hath clean hands, and a pure heart, who hath not lift up his Soul to vanity, nor sworn deceitfully, 24.4, 5, He shall receive the blessing from the Lord, and righteousness from the Lord of his Salvation. Lord, I have loved the habitation of thy house, and the place where thy honor dwelleth, 26.8. Wait upon the Lord, be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord, 27.14. I hate them that regard lying vanities: but I trust in the Lord. I will be glad and rejoice in thy mercy, for thou hast considered my trouble, thou hast known my Soul in adversities, 31.6, 7. For my life is spent with grief, my strength faileth me because of my Iniquity, and my bones are consumed, *verse.* 10. Blessed is he whose Transgression is forgiven, and whose Sin is covered. Blessed is the man unto whom the Lord imputeth not Iniquity, and in whose spirit is no Guile. I acknowledge my Sin unto thee, and mine Iniquities have I not hid: I said, I will confess my Transgression unto the Lord, and thou forgavest the iniquity of my Sin. Be glad in the Lord, ô ye Righteous, and rejoice, and shout for joy all ye that are upright in heart, 32.1, 2, 5, 11. He loveth Righteousness, and Judgment, the Earth is full of the goodness of the Lord. Let all the Earth fear the Lord, let all the Inhabitants of the World stand in awe of him. The Lord looketh from Heaven: he beholdeth

all the Sons of Men. Depart from evil and do good, seek Peace, and pursue it. From the place of his habitation he looketh upon all the Inhabitants of the Earth. He fashioneth all their hearts alike: he considereth their works. There is nothing saved by the multitude of an Host, neither a mighty man delivered by great strength. Behold, the Eye of the Lord is upon them that fear him, and upon them that hope in his mercy: To deliver their Soul from Death, and to keep them alive in Famine, 33.5, 8, 13, 14, 15, 16, 18, 19.

I will bless the Lord at all times: his praise shall continually be in my mouth. O magnify the Lord with me, and let us extol his Name together. I sought the Lord, and he heard me, and delivered me from all my fears. The poor crieth, and the Lord heareth him, and saveth him out of all his troubles. The Angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see how good the Lord is to them that fear him, and trusteth in him. O fear the Lord, ye his Saints, for there is no want to them that fear him. The ••ons do lack, and suffer hunger, but they that seek the Lord shall want no manner of thing that is good. Keep thy Tongue from evil, and thy Lips from speaking guile. Depart from evil and do good; seek peace and pursue it. The Eyes of the Lord are over the Righteous, and his Ears open unto their cry. The Face of the Lord is against them that do evil, to cut off the remembrance of them from the Earth. The Righteous cry, and the Lord heareth and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite Spirit. Many are the troubles of the Righteous, but the Lord delivereth them out of all. Evil shall slay the Wicked, and they that hate the Righteous shall be desolate. The Lord redeemeth the Souls of his Servants, and none of them that trust in him shall be desolate, 34.1, 3, 4, 6, 7, 8, 9, 10, 13, 14, 15, 16, 17, 18, 19, 21, 22. For he flattereth himself in his own Eye, until his abominable Sins be found to be abominable. For with thee is the fountain of Life: and in thy Light, shall we see Light. O continue thy loving kindness unto them that know thee, and thy righteousness to them that are upright in he••• 36.2, 9, 10. Fret not thyself because of the evil doers, neither be envious against the workers of iniquity. For they shall soon be cut down like the Grass, and wither as the green herb. Trust in the Lord, and be doing good, so shalt thou dwell in the Land, and verily thou shalt be fed. Delight thyself in the Lord, and he shall give thee the desires of thy heart. Commit thy way unto the Lord, trust also in him, and he shall bring it to pass. Rest in the Lord, and wait patiently upon him: fret not thyself because of him who prospereth in his way, because of the man that bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil: For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the Land. A little that the Righteous man hath, is better than the riches of the ungodly. The Wicked borroweth and payeth not again, but the Righteous showeth mercy, and giveth. For such as be blessed of God, shall inherit the Land: and they that be cursed of him, shall be cut off. The steps of a good man is blessed of the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand, I have been young, and now am old; yet never saw I the Righteous forsaken, nor their seed begging their Bread. He is ever merciful, and lendeth, and his Seed is blessed. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the Land; when the Wicked are cut off, thou shalt see it. I have seen the Wicked in great power,

and spreading himself like a green bay-tree; Yet he passeth away, and lo, he was gone: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright, for the end of that man is peace. The Salvation of the Righteous is of the Lord, he is their strength in the time of trouble. And the Lord shall help them, and deliver them from the Wicked, and save them, because they put their trust in him. 37.1, 2, 3, 4, 5, 7, 8, 9, 15, 16, 21, 22, 23, 24, 25, 26, 34, 35, 36, 37, 39, 40. For in thee O Lord do I hope thou wilt hear, O Lord my God, 38.15. I said, I will take heed to my ways that I offend not with my Tongue: I will keep my mouth with a Bridle, while the Wicked is before me. Behold, thou hast made my days as an hand breath, and my days are as nothing before thee: verily, every man at his best state is altogether vanity, *Selah.* When thou with rebuke doth chasten man for Sin, thou makest his beauty to consume away like a moth fretting a Garment, surely every man is vanity, *Selah.* 39.1, 5, 11. Blessed is that man that maketh the Lord his Trust: and respecteth not the proud, nor such as go about with lies, 40.4. The Lord will preserve him and keep him alive, and he shall be blessed upon the Earth, and thou wilt not deliver him to the will of his Enemies, 41.2. As the Hart panteth after the Water-brooks, so panteth my soul after thee, O my God. Why art thou cast down O my Soul, and why art thou so disquieted within me? hope thou in God, for I will yet praise him, for the light of his countenance, 42.5. God is my refuge and my strength, a very present help in trouble. Therefore will I not fear, though the Earth be moved, and the Mountains be carried into the midst of the Sea, 46.1, 2. For the Lord most high is terrible, he is a great King over all the Earth, 47.2. Hear this all ye People, give ear all ye Inhabitants of the Earth, 49.1. The mighty God, even the Lord hath spoken, and called the Earth from the rising of the Sun unto the going down of the same. For every Beast of the Forest is mine, and the Cattel upon a thousand Hills. I know all the Fowls upon the Mountains, and the wild Beasts of the Fields are mine. If I were hungry, I would not tell thee, for the World is mine, and the fullness thereof. Call upon me in time of trouble, I will hear thee, and thou shalt glorify me. Thou givest thy mouth to evil, and thy tongue frameth deceit, 50.10, 11, 12, 15, 19. Thy Tongue deviseth mischief, like a sharp Rasor; thou lovest evil, more than good; and Lying rather than to speak Righteousness, *Selah.* But I am like a green Olive-tree in the House of my God. I trust in the mercy of God, forever and ever, 52.2, 3, 8. It was thou mine own familiar Friend, my guide, and my acquaintance, that hath done me this dishonor. Cast thy burden upon the Lord and he shall sustain thee: he shall never suffer the Righteous to be moved. But thou, O Lord, shalt bring them down into the pit of Destruction: bloody and deceitful men shall not live out half their days, but I will trust in thee O Lord, 55.13, 22, 23. In God I will praise his Word, in God I have put my trust, I will not fear what flesh can do unto me. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the Righteous to be moved. But, O Lord, thou shalt bring them to the pit of Destruction: bloody and deceitful men, shall not live out half their days, but I will trust in thee. In God will I praise his Word, in God I have put my Trust, I will not fear what Flesh can do unto me. When I cry unto thee, then shall mine Enemies turn their Back: this I know, for God is for me, in God have I put my trust, I will not be afraid what man can do unto me, 56.4, 9, 11. Truly my Soul waiteth upon God, for of him cometh my Salvation. He only is my Rock and my Salvation: he is my defense, so that I shall not greatly be moved. Trust not in oppression, and in Robbery: if Riches increase, set not your heart upon them. God hath

spoken once, twice have I heard this, that power belongeth unto God. Also unto thee O Lord, belongeth mercy: for thou rendrest to every man according to his Works, 62.1, 2, 10, 11, 12. He Ruleth by his Power forever, his eyes behold the Nations: let not the rebellious exalt themselves, *Selah.* O bless our God, ye People, and make the voice of his praise to be heard. For thou, O God, hast proved, thou hast tried us, even as Silver is tried. Sing forth the honor of his Name, make his praise glorious, 66.2, 7, 8, 10. He is a Father of the Fatherless, and Judge of the Widows. God is in his holy Habitation. He that is our God, is the God of our Salvation: and unto God, belongeth the issues from Death, 68.5, 20. The humble shall see this and be glad, and your Soul shall live that seek God. For the Lord heareth the poor, and despiseth not his Prisoners, 69.32, 33. He shall spare the poor and needy, and shall save the Souls of the needy. He shall redeem their Souls from deceit and violence, and precious shall their Blood be in his sight, 72.13, 14. The Prosperity of the Wicked; they are not in trouble as other men, neither are they plagued like other Men, therefore pride compasseth them about as a Chain, violence covereth them as a Garment. Their Eyes stand out with fatness, they have more than heart can wish. My Flesh and my Heart faileth, but God is the strength of my Heart, and my portion forever. Surely thou didst set them in slippery places, thou castest them down into Destruction. How are they brought into Desolation, as in a moment they are utterly consumed with terrors. But it is good for me to draw near unto God, I have put my trust in the Lord God, that I may declare all thy works, 37.6, 18, 19, 26, 28. All the horns of the wicked will I cut off, but the horns of the Righteous shall be exalted, 5.10. Is his mercy clean gone forever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercy? *Selah.* 77.8, 9. Therefore the Lord heard this, and was wroth: so fire was kindled against *Jacob,* and his anger also came up against *Israel.* Because they believed not in God: and trusted not in his Salvation. Give ear O my people, to my Laws, incline your Ears to the words of my Mouth. That they might set their hope in God, and not forget the work of God, but to keep his Commandments, 78.1, 7, 21, 22. The Wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of *Israel.* For all this they sinned still, and believed not for all his wondrous Works. But he being full of compassion, forgave all their Iniquities, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his Wrath. For he remembered that they were but flesh, a wind that passed and cometh not again, 78.31, 32, 38, 39. God standeth in the Congregation of the Mighty: he judgeth among the God's. Defend the Poor and Fatherless: do Justice to the Afflicted and Needy. Deliver the Poor and Needy out of the hand of the Wicked, 82.1, 3, 4. Thou hast forgiven the Iniquity of thy People, thou hast covered all their Sins. Thou hast taken away all thy Wrath: thou hast turned thyself from thy fierce anger. Turn us O God of our Salvation, and cause thine anger to cease from us, 85.2, 3, 4. Yea, the Lord shall give that which is good, and our Land shall give her increase, *verse.* 12. For thou O Lord art good, and ready to forgive, and plentious in Mercy unto all them that call upon thee. In the day of my trouble I will call upon thee: for thou wilt answer me. For great is thy mercy towards me, for thou hast delivered my Soul from the lowest Hell. For thou O Lord, art a God full of compassion, and gracious: long suffering, and plentious in mercy and truth, 86.5, 7, 13, 15. Thy Wrath lieth hard upon me, and thou hast afflicted me with all thy Waves and Stormes. But unto thee have I cried O Lord, in the morning shall my Prayer prevent

thee, 88.7, 13. Thou rulest the raging of the Sea, when the Waves thereof arise, thou stillest them. The Heavens are thine, the Earth also is thine: as for the World and the fullness thereof, thou hast founded them. For the Lord is our defense, and the holy One of *Israel* is our King. His Seed also will he make to endure forever: and his Throne as the days of Heaven. If his Children forsake my Law, and walk in my Judgments: If they will break my Statutes, and keep not my Commandments: Then will I visit their Transgressions with the Rod, and their Iniquities with stripes. Nevertheless my loving kindness will I not utterly take from him: nor suffer my faithfulness to fail. My Covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not fail *David.* His Seed shall endure forever, and his Throne as the Sun before me. How long Lord, wilt thou hide thyself, forever? shall thy Wrath burn like fire, 89.9, 11, 18, 29, 30, 31, 32, 33, 34, 35, 36, 46. O satisfy us early with thy mercy, that we may rejoice, and be glad all our days. Make us glad according to the days wherein thou hast afflicted us: and the year wherein we have seen evil. 90, 14, 15. Only with thine Eyes thou shalt behold, and see the reward of the Wicked. There shall no evil befall thee, neither any Plague come near thy dwelling. He shall give his Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy Foot against a Stone. He shall call upon me, and I will answer him: I will be with him in trouble, I will deliver him, and honor him. With long Life will I satisfy him, and show him my Salvation, 91.8, 10, 11, 12, 15, 16. Lord, how long, how long shall the Wicked triumph? The Lord knoweth the thoughts of Man, they are but vain. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy Law. For the Lord will not cast off his People: neither will he cast off his Inheritance. When I said, my Foot slipped, thy mercy O Lord held me up. In the multitude of my thoughts within me, thy comforts delight my Soul. My Lord is my defense: and my God is the Rock of my refuge, 94.3, 11, 12, 14, 18, 19, 22. Come let us worship and bow down, let us kneel before the Lord our Maker, 95.6. Rejoice in the Lord, O ye Righteous, and give thanks at the remembrance of his holiness, 97.12. Let them praise thy great and terrible Name, for it is holy, 99.3. I will behave myself wisely, with a perfect heart, O when wilt thou come unto me? I will walk within my House with a perfect heart. A froward heart shall depart from me: I will not know a wicked person. Whoso privily slandreth his Neighbor, him will I destroy: him that hath a high look, and a proud heart, I will not suffer; my Eyes shall be upon the faithful in the Land, they shall dwell with me. He that walketh in a perfect way, he shall be my Servant. He that worketh deceit, shall not dwell in my House: He that telleth Lies, shall not tarry in my sight I will early destroy all the wicked of the Land, that may cut off all the wicked doers from the City of the Lord, 101.2, 4, 5, 6, 7, 8. For he hath looked down from the height of his Sanctuary, from Heaven did the Lord behold the Earth: To hear the groaning of the Prisoners, to loose those that are appointed to death, 102.19, 20. Bless the Lord O my Soul, and all that is with me bless his holy Name. Bless the Lord O my Soul and forget not all his benefits. Who forgiveth all their iniquity: who healeth all thy Diseases. For as the Heaven is above all the Earth, so great is his mercy towards them that fear him. The Lord is gracious and merciful, slow to anger, and plenteous in mercy. He will not always chide, neither will he keep his anger forever. He hath not dealt with us after our Sins, nor rewarded us according to our iniquity. As far as the East is from the West, so far hath he set our Sins from us. Like as the Father pitieth his Children,

so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth we are dust, 103.1, 2, 3, 8, 9, 10, 11, 12, 13, 14. As to the Seas thou hast set bounds that they pass not over: that they turn not again to cover the Earth. O Lord, how manifold are thy Works! in wisdom hast thou made them all: the Earth is full of thy riches. So is this great and wide Sea, wherein are things creeping innumerable, both small and great Beasts, 104.9, 24, 25. Glory ye in his holy Name: Let the Heart of them rejoice that seek the Lord. Seek the Lord and his strength: seek his face evermore. Remember his marvelous works that he hath done, his wonders, and the judgments of his mouth. He is the Lord our God, his judgments are in all the world. And confirmed the same unto *Jacob* for a Law, and unto *Israel* for an everlasting Covenant. Saying, unto thee will I give the Land of *Canaan,* the lot of your inheritance. He suffered no man to do them wrong: yea, he reproved Kings for their sakes: Saying, touch not my Anointed, and do my Prophets no harm. Moreover, he called for a Famine upon the Land: he brake the whole Staff of Bread. He sent a man before them, even *Joseph,* who was sold for a Servant. Whose feet they hurt with fetters, he was laid in Iron. Until that time the Word came, the Word of the Lord tried him. The King came and loosed him: even the Ruler of the People, and let him go free. *Israel* also came out of *Egypt,* and *Jacob* sojourned in the Land of *Ham.* He turned their Water into Blood, and slew their Fish. Their Land brought forth Frogs in abundance, in the Chamber of their King. He spake, and there came divers sorts of Flies, and Lice in all their Coasts. He opened their Rocks, and the Water gushed out; they ran in the dry places like a River, 105.3, 4, 5, 7, 10, 11, 14, 15, 16, 17, 18, 19, 20, 23, 29, 30, 31, 41. Our Fathers understood not thy wonders in *Egypt,* neither remembered the great multitude of thy Mercies, but provoked him at the Sea, even at the Red-Sea. He rebuked the Red-sea also, and it was dried up: so led them through the depths as through the Wilderness. And he saved them from the hand of him that hated them: and redeemed them from the hand of the Enemy. The waves covered their Enemies: there was none of them left. And a Fire was kindled in their company, the flame burnt up the Wicked. Therefore he said he would destroy them, had not *Moses* stood before them in the breach, to turn away his Wrath lest he should destroy them. Yea, they despised that pleasant Land, they believed not his Word. But murmured in their Tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them, to over-throw them in the Wilderness. Thus they provoked him to anger, with their inventions, and the Plague bark in upon them. Then stood up *Phineas,* and so the Plague ceased. They angered him also at the Waters of strife, so that it went ill with *Moses* for their sake. They served their Idols which were a snare unto them. And shed innocent Blood, even the blood of their Sons and of their Daughters, whom they Sacrificed unto the Idols of *Canaan,* and the Land was polluted with Blood. Thus were they defiled with their own Works, and went a Whoring with their own inventions. Therefore was the Wrath of God kindled against his People, insomuch that he abhorred his own Inheritance. Nevertheless, he regarded their affliction when he heard their cry. And he remembered them for his Covenant, and repented him according to the multitude of his Mercies. He made them also to be pitied of them that carried them away Captive, 106.7, 9, 10, 18, 23, 24, 25, 26, 29, 30, 32, 36, 38, 39, 44, 45, 46. Blessed are they that keep Judgment, and he that doth Righteousness at all times, 106.3. They hunger and thirst, their Soul fainteth in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. O

that Man would therefore praise the Lord for his goodness, and for his wonderful Works to the Children of Men. For he satisfieth the longing soul, and filleth the hungry soul with goodness. Then they cried unto the Lord in their trouble, and he saved them out of their distress. Fools, because of their Transgressions, and because of their Iniquities are afflicted. And a fruitful Land is turned into barrenness, for the wickedness of them that dwell therein. He turneth the Wilderness into a standing Water, and dry ground into Water-springs. The Righteous shall see it and rejoice, and all Iniquity shall stop her mouth. Whoso is wise, and will observe those things, shall understand the loving kindness of the Lord, 107.5, 6, 8, 9, 13, 14, 17, 33, 35, 42, 43.

For thy Mercy is greater than the Heavens, and thy Truth reacheth unto the Clouds. O help us against the Enemy, for vain is the help of Man. Through God we shall do great Acts, for vain is the help of Man, 108.4, 12.13. I will give thanks unto the Lord, with my whole heart secretly among the Faithful, and in the Congregation. His work is worthy to be praised, and in honor, and his Righteousness endureth forever. The merciful and gracious Lord hath so done his marvelous works, that they ought to be had in remembrance. The fear of the Lord is the beginning of Wisdom, a good understanding have all they that do his Commandments; his praise endureth forever, 111.1, 3, 4, 10. Blessed is the Man that feareth the Lord, he hath great delight in his Commandments. Riches and plenteousness shall be in his House, and his Righteousness endureth forever. Unto the godly there ariseth Light in the Darkness, he is Merciful, Loving, and Righteous: A good man is merciful and lendeth, and will guide his Words with discretion, he will not be afraid of any evil tyding. His heart standeth fast, and believeth in the Lord. His heart is Established, and will not shrink, until he seeth his desire upon his Enemies. He hath dispersed and given to the Poor, and his Righteousness remaineth forever. His Horn shall be exalted with Honor, 121.1, 3, 4, 5, 7, 8, 9. He maketh the Barren Woman to keep house, and to be a joyful Mother of Children, 113.8 *verse.*

Tremble thou Earth at the presence of the Lord, at the presence of the God of *Jacob,* 114.7. As for our God he is in Heaven, he hath done whatsoever pleased him, but thou House of *Israel,* put thou thy trust in the Lord, he is their helper and defense; ye that fear the Lord, he is their helper and defender, he shall preserve them that fear the Lord, both small and great, 115.3, 9, 11, 13. The Lord hath inclined his Ear unto me, therefore will I call upon him as long as I live. I shall find trouble and heaviness, and I shall call upon the Name of the Lord. O Lord I beseech thee deliver my Soul. Gracious is the Lord and righteous; yea, our God is merciful; the Lord preserveth the simple; I was in misery, and he helped me; I will offer unto thee the sacrifice of Thanksgiving: and call upon the Name of the Lord, 116.4, 5, 6, 15. It is better to trust in the Lord, than to put any confidence in Man: it is better to trust in the Lord, than to put any confidence in Princes; the Lord is on my side, I will not fear what Man can do unto me; thou art my God, I will praise thee; thou art my God, I will thank thee, O give thanks unto the Lord, for he is gracious, and his Mercy endureth forever, 118.6, 8, 9, 28, 29. thou hast charged that we should diligently keep thy Commandments; wherewithal shall a young Man cleanse his way, even by ruling himself after thy word; teach me, O Lord, the way of thy Statutes, and I shall keep it unto the end; O give me understanding, and I shall keep thy Law; yea, I shall keep it with my whole heart; O turn away my eyes, lest they behold vanities, and

quicken thou me in thy way; O establish thy word in thy Servant, that I may fear thee; O think upon thy Servant as concerning thy word, wherein thou hast caused me to put my trust; the same is my comfort in my trouble; for thy word hath quickened me: O Lord thou hast dealt graciously according to thy word; before I was troubled I went wrong; but now I have kept thy word, thou art good and gracious; O teach me thy Statutes: O let my heart be sound in thy Statutes that I be not ashamed; quicken me after thy loving kindness, and so shall I keep the Testimonies of thy mouth: O how sweet are thy words unto my Taste, yea sweeter than Honey unto my Mouth; through thy Commandments I get understanding, therefore I hate all wicked ways; let the free-will offerings of my mouth please thee; O Lord, teach me thy Judgments: O establish me according to thy word that I may live, and let me not be disappointed of my hope; hold thou me up, and I shall be safe; yea my delight shall ever be in thy Statutes; O deal with thy Servant according to thy loving Mercy, and teach me thy Statutes; order my steps in thy word, so shall no wickedness have Dominion over me; O deliver me from the wrongful dealing of Men, so shall I keep thy Commandments; Righteous art thou O Lord, and true in thy Judgment; I call with my whole heart, O Lord, hear me, I will keep thy Statutes: Early in the Morning, O Lord, do I cry unto thee, for in thy Word is my trust: hear my voice, O Lord, according to thy loving kindness: quicken me as thou art wont, *Psalm* 119. O consider my Adversary and deliver me, for I do not forget thy Law; I am as glad of thy word as one that findeth great spoils; great is the grace that they have which love thy Law, and they are not offended at it; I have kept thy Commandments and Testimonies, for they are not offended at it: O let my Soul live, and it shall praise thee, and thy Judgments shall help me; I have gone astray like a Sheep that is lost; O seek thy Servant for I do not forget thy Commandment, when I was in trouble I called upon the Lord, and he heard me, my help cometh even from the Lord which hath made Heaven and Earth; the Lord shall preserve my going out and my coming in, from this time forth, and for evermore, 120.1.121.2, 8. Unto thee lift I up mine eyes, O thou that dwellest in the Heavens, 123.1. They that put their trust in the Lord shall be even as Mount *Zion,* which may not be removed, but standeth fast forever; the Hill standeth about *Jerusalem*; even so standeth the Lord round about his people from this time forth, and for evermore, 125.1, 2. If thou, O Lord, be extreme to mark what is done amiss; O Lord, who may abide it? there is mercy with thee, therefore shalt thou be feared, O *Israel,* trust in the Lord, for with the Lord there is mercy, and with him is plenteous Redemption, and he shall redeem *Israel* from all their sins, 130.3, 4, 7, 8. the Lord hath made a faithful oath unto *David,* and he shall not shrink from it; if they will keep my Covenant and my Testimony, that I shall learn them, their Children also shall sit upon thy seat for evermore, 132.11, 13. Behold how good and pleasant a thing it is for Brethren to dwell together in unity; for the Lord promises his blessing and life for evermore, 133.1, 4. Lift up your hand in the Sanctuary, and praise the Lord, 134.3. whatsoever the Lord pleased, that did he in Heaven, and in Earth, in the Sea, and in all deep places; thy Name, O Lord, endureth forever; so doth thy Memorial, O Lord, from one Generation to another, for the Lord will avenge his people, and be gracious unto his Servants, 135.6, 16, 14. O give thanks unto the Lord, for he is gracious, and his mercy endureth forever, 136.1. O Lord, thou hast searched me out and known me; thou knowest my down-sitting, and my up-rising; thou understandest my thoughts long before; thou art about my path, and about my bed, and

spyest out all my ways: for loe, there is not a word in my Tongue, but thou, O Lord, knowest it altogether: try me, O Lord, and seek the ground of my heart; prove me, and examine my thoughts; look well if there be any way of Wickedness in me, and lead me in the way everlasting, 139.1, 2, 3, 23, 24. O Lord God thou strength of my health, thou hast covered my head in the day of battle, sure I am, the Lord will avenge the poor, and maintain the cause of the helpless, the Righteous also shall give thanks unto thy Name, and the Just shall continue in thy sight, 140.7, 12, 13. Lord I call upon thee, haste thee unto me, and consider my voice when I cry unto thee, O let not my heart be inclined to any evil thing, let me not be occupied in any ungodly work, with the Men that work wickedness, lest I eat of such things as please them, 141.1, 4. I poured out my complaint before him, and shown him of my trouble; when my Spirit was in heaviness, thou knewest my path; in the way wherein I walked have they privily laid a snare for me, 142.2, 3. Hear my Prayer, O Lord, and consider my desire; hearken unto me, O Lord, for thy Truth and Righteousness sake; teach me to do the thing that is right, for thou art my God; let thy loving Spirit lead me forth into the Land of Righteousness, 143.1, 10. The Lord is loving unto every Man, and his mercy is over all his works; great is the Lord and marvelous, worthy to be praised; there is no end of his greatness; the Lord upholdeth all such as fall, and lifteth up all those that be down; the eyes of all wait upon thee, O Lord, and thou givest them Meat in due season; thou openest thine hand, and fillest all things living with plenteousness; the Lord is Righteous in all his ways, and holy in all his works; the Lord is nigh unto all that call upon him; yea, all such as call upon him faithfully; he will fulfill the desire of them that fear him; he also will hear them, and will help them, 145.3, 9, 14, 15, 16, 17, 18, 19. O praise the Lord, for it is a good thing to sing praise unto our God; yea, a joyful and a pleasant thing it is to be thankful; he healeth those that are broken in heart, and giveth Medicine to heal their sickness; he telleth the number of the Stars, and calleth them all by their Names; great is our Lord, and great is his power; yea, his Wisdom is infinite, which giveth fodder to the Cattle, and feedeth the young Ravens that call upon him; but the Lord's delight is in them that put their trust in his mercy, 147.1, 3, 4, 5, 9, 11. For the Lord hath pleasure in his people, and helpeth the meek hearted, 149.4. O praise God in his Holiness, praise him in the Firmament of his Power; Praise him in his noble Acts; praise him according to his excellent greatness; let everything that hath breath praise the Lord, 150.1, 2, 6.

O Lord, let the Words of my Mouth and the Meditations of my Heart be now, and evermore acceptable in thy sight, O Lord, my strength and my Redeemer.

A Prayer for the Morning.

HEar me when I call O God of my Salvation; for thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken to my Prayers; Lord lift thou up the light of thy countenance upon me; ponder my Words O Lord: O Lord consider my Meditations, O hearken thou unto the words of my calling, my King and my God; for unto thee will I make my Prayer; my Voice shalt thou hear betimes in the Morning: O Lord, early in the morning will I direct my Prayer unto thee, and will look up, for thou art the God that hast no pleasure in Wickedness, neither shall any evil dwell with thee. Lead me O Lord in thy Righteousness,

because of my Enemies; make my way plain before my face; Let all them that put their trust in thee rejoice; they shall ever be giving of thanks, because thou defendest them: they that love thy Name, shall be joyful in thee. O Lord rebuke me not in thine Indignation, neither chasten me in thy heavy displeasure. Have mercy upon me, O Lord, for I am weak; O Lord heal me, for my bones are vexed; my soul also is sore troubled; how long wilt thou punish me? turn thee O Lord, and deliver my Soul, and save me for thy mercies sake; my Beauty is gone for very trouble, and worn away because of all mine Enemies. The Lord hath heard my Petition; the Lord will receive my Prayer: O let the wickedness of the Ungodly come to an end, but guide thou the Just; my help cometh of God, which preserveth them that are true of heart. I will give thanks unto the Lord, according to his Righteousness, and will pray in the Name of the Lord, the most High: have mercy upon me O Lord, consider the trouble which I suffer of them that hate me; thou that liftest me up from the gates of death: Why standest thou so far off (O Lord) and hidest thy face in the needful time of trouble? Arise (O Lord God) lift up thine head, forget not the poor. How long wilt thou forget me O Lord, forever? How long wilt thou hide thy face from me? Hearken unto my voice O Lord, when I cry unto thee; have mercy upon me, and hear me. O hide not thou thy face from me, nor cast thy Servant away in displeasure: thou hast been my succor, leave me nor, neither forsake me, O God of my Salvation. O Son of Righteousness, who comest from the bosom of thy Father, the Fountain of Glory and Light, to enlighten the darkness of the World. I praise thy Name, for that thou hast preserved me from the dangers of this Night: and continued still the opportunities of serving thee, and advanceing my hopes of a blessed Eternity. Let thy mercy shine brightly, and dissipate the Clouds and Darkness of my Spirit and Understanding: rectify my Affections, and purify my Will and all my Actions, that whatsoever I shall do or suffer this day, or in my whole Life, my Word and purposes and thoughts, may be Sanctified and acceptable to thy Divine Majesty: And all this I beg for thy mercies sake, *Amen.*

A Collect.

ALmighty and everlasting God, who dost govern all things both in Heaven and in Earth, mercifully hear the Supplications of thy Servant, and grant me thy Grace all the days of my Life, and Peace through Jesus Christ my only Lord and Savior, *Amen.*

The Second Collect.

ALmighty and Everlasting God, mercifully look upon mine Infirmities, and in all my dangers and necessities, stretch forth thy right hand to help and defend me, through Jesus Christ my Lord, *Amen.*

A Prayer for a penitent Person for Remission of his sins.

HOw long shall I seek Counsel in my Soul, and be so vexed in my heart? how long shall my Enemies triumph over me? consider and hear me, O Lord my God; lighten my eyes that I sleep not in Death, least mine Enemies say, we have prevailed against him: If I be cast down, they that trouble me will rejoice at me, but my trust is in thy Mercy, and my Heart is joyful in thy Salvation; I will sing of the Lord because he hath dealt so lovingly with me; yea, I will praise the Lord most high. Preserve me, O God, for in thee have I put my trust; O hold up my

going in thy path, that my footstep slides not; I have called upon thee, O God, for thou shalt hear me; incline thine Ears unto me, and hearken unto my words; show thy marvelous loving kindness unto me, thou that art the Savior of them that put their trust in thee, from such that resist thy right hand; keep me as the Apple of thy Eye; hide me under the shadow of thy wing from the ungodly that trouble me; mine enemies compass me round about, to take away my Soul, disappoint him and cast him down; deliver my Soul from the ungodly, which is a Sword of thine; I will call upon the Lord which is worthy to be praised, so shall I be safe from mine enemies; in my trouble I will call upon the Lord, and complain unto my God, so shall he hear my voice out of his holy Temple; my complaint shall come before him, it shall enter even into his Ear; the Lord shall reward me after my Righteous dealing, and according to the cleanness of my hand shall he recompense me; but Lord deal not with me according to my sins, neither reward me after mine Iniquities; who can tell how oft he offendeth? O cleanse thou me from my secret sins, keep thy Servant also from presumptuous sins, lest they get the Dominion over me, so shall I be undefiled and innocent from the great offense; save Lord, and hear me, O King of Heaven when I call upon thee; the Lord is my Shepherd, therefore shall I lack nothing, but be not thou far from me; O Lord thou art my succor, haste thee to help me; unto thee, O Lord, will I lift up my Soul; my God, I have put my trust in thee, let me not be confounded, neither let mine enemies triumph over me; show me thy ways, O Lord, and teach me thy paths: lead me forth in thy Truth, and learn me, for thou art the God of my Salvation, in thee hath been my hope all the day long: call to remembrance, O Lord, thy tender mercy, and thy loving kindness which hath been ever of old: O remember not the sins and offenses of my youth, but according to thy mercy think upon me, O Lord, for thy goodness, for thy Name sake; O Lord, be merciful to my sin, for it is great; turn thee unto me, and have mercy upon me, for I am desolate and in misery, the sorrows of my heart is enlarged: O bring thou me out of my trouble; look upon my adversity and misery, and forgive me all my sins; consider mine enemies how many they are that bear a tyrannous heart against me; O keep my Soul and deliver me; let me not be surrounded, for I have put my trust in thee; let perfect and righteous dealing wait upon me, for my hope hath been in thee; deliver *Israel,* O God, out of all his troubles; be thou my Judge, O Lord, for I have walked innocently; my trust hath been also in the Lord, therefore shall I not fall; examine me, O Lord, and prove me: try out my Reins and Heart, for thy loving kindness is always before mine eyes; and I will walk in thy Truth: But as for me, I will walk innocently: O Lord, deliver me, and be merciful unto me; hearken unto my voice, O Lord, when I call unto thee; have mercy upon me, and hear me: my heart hath talked of thee; seek ye my face, thy face, Lord, will I seek; O hide not thou thy face from me, nor cast away thy Servant in displeasure; thou hast been my succor, leave me not, nor forsake me, O God of my Salvation; teach me thy way, O Lord, and lead me in the right way, because of mine enemies: Hear the voice of mine humble petitions when I cry unto thee: when I hold up mine hand towards thy mercy Seat, of thy Holy Temple; O pluck me not away, neither destroy me with the ungodly and wicked doers, which speak friendly to their Neighbors, but imagine mischief in their hearts: Save thy people, and give thy blessing to thine Inheritance; feed them and set them up forever: I will magnify thee, O Lord, for thou hast set me up, and made my foes to triumph over me; O Lord my God, I cry unto thee, and thou hast healed me: Hear, O Lord,

and have mercy upon me; Lord be thou my helper, O most merciful God, whose property is always to have Mercy, and to forgive; behold with the eyes of thy pity, and compassion, the state of thy humble Servant, made most miserable by reason of my sins; hear the voice of my weeping; pity my groaning; strengthen me, for I am weak, for my bones are vexed, and deliver my Soul from Death; that being saved from the bottomless pit, I may give thanks to thy Holy Name; O turn from the severity of thy displeasure, and visit me with thy mercy and salvation, for all my sins procure great sorrow and contrition, and in my sickness let thy comfort sustain me, through Jesus Christ my Lord, *Amen.*

The Collect.

O God, who knowest me to be set in so many great dangers, that by reason of the Frailty of Man, I cannot always stand upright, grant to me such strength and protection, that may support me in all dangers, and carry me through all Temptations, through Jesus Christ my only Lord and Savior. *Amen.*

Another.

ALmighty and Everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that be penitent; create and make in me a new and contrite Heart, that I may worthily (lamenting my sins, and acknowledging my wretchedness) obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ my Lord. *Amen.*

A Confession of sins, and a Prayer for pardon.

IN thee, O Lord, have I put my trust, let me never be put to confusion; deliver me in thy Righteousness: bow down thine Ear to hear me, make haste to deliver me; be thou my strong Rock and the house of Defense, that thou mayest save me, for thou art my strong Rock, and Castle; be thou also my guide, and hear me for thy mercy sake: draw me out of the Net that they have privily laid for me, for thou art my strength; into thy hand I commend my Spirit, for thou hast redeemed me; O Lord, thou God of truth, have mercy upon me; O Lord, for I am in trouble: mine eyes are consumed for very heaviness, yea my soul and my body; for my life waxeth old with heaviness, and my years with mourning; my strength failed me, because of mine iniquity, and my bones, but my hope hath been in thee. O Lord, I have said thou art my God; show thy Servant the light of thy countenance, and save me for thy mercies sake; I will give thanks unto thee, O Lord, his Prayers shall ever be in my Mouth: O continue forth thy loving kindness unto them that fear thee, and thy Righteousness unto them that are true of Heart; put me not to rebuke, O Lord, in thine anger, neither chasten me in thy heavy displeasure; for thine Arrows stick fast in me, and thine hand presseth me sore; forsake me not, O Lord my God, be not thou far from me, haste thee to help me, O Lord God of my Salvation; take away thy Plague from me, for I am consumed by the means of pain, Hear my Prayers, O Lord, and with thine Ears, consider my calling: hold not thy peace at my tears: O Lord, spare me for thy mercy sake, that I may recover my strength, before I go hence, and be no more seen; withhold not thou thy mercy from me; save me for thy Mercy sake; let thy loving kindness and thy truth always preserve me: O Lord let it be thy pleasure to deliver me; make haste, O Lord, to help me; let them be ashamed and confounded together that

seek after my Soul to destroy it; let them be driven backward and put to rebuke that wish me evil; let all those that seek thee, be joyful and glad in thee; and let such as love thy Salvation, say always, the Lord be praised; thou art my helper and my Redeemer: make no long tarrying, O my God; O Lord, be merciful unto me, heal my Soul, for I have sinned against thee; be merciful unto me, O Lord, raise thou me again, because my trust is in thy mercy; by this I know thou favourest me, that my enemies do not triumph over me: like as the Hart desireth the Water-brooks, so longeth my Soul after thee, O God; my Soul is a thirst for God; yea, even for the living God; when I shall come and appear before the presence of God; God is my hope and my strength, a very present help in trouble; the Lord of Hosts is with me; the God of *Jacob* is my refuge; call upon me in time of trouble, so will I hear, and thou shalt praise me: O Lord open thou my Lips, that my Mouth may set forth thy praise: Have mercy upon me, O God, after thy great goodness, according to the multitude of thy mercy, do away mine offenses; wash me thoroughly from my wickedness, and make me clean from my sins, for I acknowledge my fault, and my sin is ever before me; against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou judgest; thou shalt purge me with Hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than Snow; thou▪ shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice: O give me the comfort of thy help again, and establish me with thy free Spirit; make me a clean Heart, O God, and renew a right Spirit within me; cast me not away from thy presence, and take not thy holy Spirit from me: O be favorable and gracious unto *Zion,* and build thou the Walls of *Jerusalem*: Save me, O God, for thy Name sake, and avenge me in thy strength; hear my Prayers, O God, and hearken unto the words of my Mouth; behold, God is my helper; the Lord is with them that uphold my Soul: O Lord God Eternal, Judge of Men and Angels, whose property is always to have mercy, and to forgive: have mercy upon me, who confess my sins unto thee, to be so great and many, that were not thy mercy infinite, I might despair of having my unrighteousness forgiven, or misery covered: O dear God, preserve me from the great Plague that remains for the ungodly, and let thy mercy embrace me, on every side: impute not unto me the sins I have multiplied against thee, and against all the World: for I have been like to a Horse and Mule, without understanding; brutish in my passion, sensual in my affections, of unbridled heats and distemperatures, but thy Mercy is as infinite as thyself: O let not thy hand be heavy upon me, but forgive the wickedness of my sin, and compass me about with songs of deliverance; then shall I be glad and rejoice in thee, O Lord, who art become my mighty Savior, and most merciful Redeemer Jesu. *Amen.*

The Collect.

ALmighty God, give me Grace that I cast away the work of darkness, and put upon me the Armor of Light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come to judge both the quick and the dead, we may rise in the Life Immortal; through him who liveth and Reigneth with thee, and the Holy Ghost, now and forever. *Amen.*

A Prayer that we may despise perishing riches, and put our trust in God only.

HEar my Prayer, O God, and hide not thyself, from my petition; take heed unto me, and hear me, how I mourn in my Prayer, and am vexed; as for me, I will call upon God, and the Lord shall save me: O cast thy burden upon the Lord, and he shall nourish thee, and shall not suffer the Righteous to fall forever; whensoever I call upon thee, then shall mine enemies be put to flight: this I know, for God is on my side; in God's word will I rejoice; in the Lord's word will I comfort me: yea, in God have I put my trust; I will not be afraid what Man can do unto me: be merciful unto me, O God, be merciful unto me, for my Soul trusteth in thee, and under the shadow of thy Wing shall be my refuge until this Tyranny be overpast: deliver me, from mine enemies, O God: defend me from them that rise up against me; deliver me from wicked doers, and save me from blood thirsty Men; my strength I will ascribe unto thee, for thou art the God of my Refuge: God showeth me his goodness plenteously, and God will let me see my desire upon mine enemy; unto thee, O God of my strength will I sing; for thou, O God, art my Refuge, and my merciful God: O be thou my help in trouble, for vain is the help of Man: Hear my crying, O God, and give ear unto my Prayer, he truly is my health and my Salvation; he is my defense, so that I shall not greatly fall: in God is my strength and my glory, the Rock of my Might: in God is my trust, O put your trust in him always: ye people, pour out your hearts before him, for God is my hope: Hear my voice, O God, in my Prayer; preserve my Life for fear of the Enemy: Turn me from the gathering together of the froward, and from the insurrection of wicked doers: if I incline unto wickedness with my heart, the Lord will not hear me: O God, be merciful unto me, and bless me, and show me the light of thy countenance, and be merciful unto me: Hear me, O my God, in the multitude of thy mercy; even in the truth of thy salvation. Hear me, O Lord, for thy loving kindness is comfortable; turn thee unto me, according to the multitude of thy mercies, O Lord Jesus thou only Redeemer of Souls; who by thy death and passion, deliveredst me from the place of Hell: give me grace to put my whole trust in thee, and in the riches of thy Mercy and loving kindness; always remembering my end, the vanity and shortness of my Life, and the certainty of my departure: O teach me to despise the World and worldly things, and to lay my treasure up in Heaven by Charity, and actions of Religion, that while I live here, I may have my Conversation in Heaven; by love, by hope, and by desire; that my beauty shall consume in the Sepulcher out of my Earthly dwellings, I may be received into Everlasting habitations, always to enjoy thee, who livest and Reignest, Eternal God, World without end. *Amen.*

The Collect.

O Lord God, who seest that I ⟨◊⟩ not my trust in anything that I do, mercifully grant that by thy power I may be defended against all adversity, through Jesus Christ my Lord. *Amen.*

Another Collect.

O Lord, who hast taught me, that all my doings without Charity, is nothing worth, send thy holy Ghost, and pour it into my heart, that most excellent gift of Charity, the very bond of peace, and all virtue, without which whosoever liveth is counted dead before thee; grant this for thine only Son Jesus Christ sake. *Amen.*

A Prayer for pardon of sins, and restitution of God's favor.

HIde not thy face from thy servant, for I am in trouble. O haste thee, O God, to deliver me. Make haste to deliver me, O Lord. Let them be ashamed and confounded that seek after my soul. Let them be turned backward, and put to confusion that wish me evil. Let all those that seek thee be joyful and glad in thee; and let all those that delight in thy salvation, say always, The Lord be praised, for me, I am poor and in misery, haste thee unto me, O my God, thou art my helper and my Redeemer, O Lord, make no long tarrying: in thee, O Lord have I put my trust, let me never be put to confusion, but help me, and deliver me in thy Righteousness; incline thine Ear unto me and save me; be thou my strong hold, whereunto I may always resort: thou hast promised to help me, for thou art my house of defense, and my Castle: deliver me, O my God out of the hand of ungodly men, out of the hand of the unrighteous and cruel man; for thou O God art the thing that I long for, for thou art my hope even from my youth; through thee have I been holpen up; ever since I was born thou art he that took me out of my Mother's womb, my praise shall be always of thee: O let my mouth be filled with thy praise, that I may sing of thy glory and honor all the day long. O cast me not away in the time of age. Forsake me not when my strength faileth me. Go not far from me, O my God; O God, haste thee to help me. Forsake me not, O my God, when I am gray-headed, until I have shewn thy strength unto this generation, and thy power to all them that are yet for to come. What great trouble and adversity hast thou shown me, and yet didst thou turn and refresh me, yea and broughtest me from the depth of the Earth again. O let not the simple go away ashamed, but let the poor and needy give praise unto thy name. O remember not my old sins, but have mercy upon me, and that right soon; for I am come to great misery, help me, O God of my salvation, for the glory of thy Name. O deliver me, and be merciful unto my sins, for thy Names sake. Turn us, O God of our salvation. Shew the light of thy countenance, and we shall be whole. O God of Hosts, how long wilt thou be angry with thy people that pray. O most merciful God, who art great, and the multitudes of thy mercies are innumerable, Have mercy upon me, for my sins are before me presented by the continual accusations of a troubled conscience. I have sinned against thee, and done evil in thy sight, and yet because thou art the God of mercy, and fountain of eternal life, delighting in the conversion and salvation of a sinner, I present unto thee the sacrifice of a troubled spirit, of a broken and a contrite heart; beseeching thee to let the dew of thy favor, and the fire of thy love wash away my sins, and purify my soul. Make me a clean heart, O God, and pure hands, though my sins be as scarlet, yet make them like wool; though they be as purple, yet make them as white as snow. Restore the voice of joy and gladness unto me: Let me not be ever separated from the sweet refreshings of thy favor and presence, but give me the comforts of thy help again, and let thy free Spirit loose me from the bondage of sin, and stablish me in the freedom and liberty of the Sons of God, so shall I sing of thy Righteousness, and my Lips shall give thee praise in the Congregations of thy Redeemed ones; now, henceforth, and forever-more. *Amen.*

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and doest forgive the Sins of all them that be penitent; create and make in me a new and contrite Heart, that I may worthily lament my Sins, and acknowledge my Wickedness, that I may obtain of thee, the God of all comfort, perfect Remission and forgiveness, through Jesus Christ my Lord, *Amen.*

Another Collect.

ALmighty God, who through thy only Son Jesus Christ, hast overcome Death, and opened unto us the Gate of Everlasting Life: I humbly beseech thee, that as by thy special grace preventing us, thou doest put in our Minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who Liveth, and Reigneth with thee, and the Holy Ghost, ever one God; world without end. *Amen.*

A Prayer that we may trust, in God, only in all our trouble.

TUrn again thou God of Hosts, look down from Heaven; behold and visit thy Servant. O Lord God of Hosts, hear my Prayers, hearken O God of *Jacob,* behold, O God my defender, and look upon the face of thine Anointed; O Lord God of Hosts, blessed is the Man that putteth his Trust in thee: Turn thou me O God of my Savior, and let thine Anger cease from me. Shew me thy mercy O Lord, and grant me thy Salvation. Bow down thine ear, O Lord, and hear me, for I am poor and in misery: Preserve thou my Soul, for I am thy Servant; my God, save him that putteth his trust in thee. Be merciful unto me, O Lord, for I will daily call upon thee: comfort the Soul of thy Servant, for unto thee O Lord, do I lift up my Soul; for thou O Lord, art my Defender, and thou art good and gracious, and of great mercy to all them that Call upon thee; give ear O Lord, unto my Prayer, and ponder the voice of my humble desires; in the time of trouble will I call upon thee, for thou hearest me, for thou art good, and doest wonderful things; thou art God alone, teach me thy way O Lord, for I will walk in thy Truth. O knit my Heart unto thee, that I may fear thy Name. I will thank thee, O Lord, my God, with my whole heart, and will praise thy Name for evermore; for great is thy Mercy towards me, for thou hast delivered my Soul from the neathermost Hell, and thou Lord God art full of mercy and compassion, longsuffering, and of great goodness and Truth. O turn thee unto me, and have mercy upon me; give thy strength unto thy Servant, and help the Son of thine Handmaid: Shew some good Token upon me for good, that they which hate me may see it, and be ashamed; because thou Lord, hast helpen and confirmed me, O Lord God of my Salvation. I have lamented Day and Night before thee: O let my Prayer enter into thy presence. Incline thine Ear unto my Calling, for my soul is full of Trouble, and my Life draweth nigh unto Hell; thine Indignation lieth hard upon me, and thy hand presseth me sore. Unto thee O Lord, do I cry, and early shall my Prayer come before thee. O Lord, why oppressest thou my Soul, and hidest thy face from me? I am in misery like unto him that is at the point of Death. Even from my youth up, thy Terrors have I suffered, with a troubled Mind. O Lord God of Hosts, who is like unto thee? Thy Truth most mighty God, is on every side; for the Lord is on my side. The Lord God of *Israel* is my Defense, the holy One of *Israel* is my King. O Lord, where is thy old loving kindness, which thou swarest unto *David* thy Servant in thy Truth? Remember Lord the Rebuke that I thy Servant have, and how I do bear

in my bosom the Rebuke of many People. O Lord, thou hast been our Refuge from one Generation to another. O teach me to number my days that I may apply my Heart unto Wisdom. O turn thee again O Lord at the last, and be gracious unto thy Servant. Satisfie me with thy mercy, & that soon so shall I rejoice at thy mercy, and be glad all the days of my Life. O comfort thou me again, after the time wherein thou hast plagued me, and for the years wherein I have suffered Adversity. Shew thy Servants thy Work, and their Children thy Glory: for the Lord promised his Blessing, and Life forever more. When I called upon thee, thou holdest me, and enduest my Soul with much strength. O Lord thou hast searched me out, and known me; thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before; thou art about my path, and about my bed, and espiest out all my ways; for loe, there is not a word in my tongue, but thou, O Lord, knowest it altogether. Look well, O Lord, if there be any ways of wickedness in me, and lead me in the way everlasting. Try me, O Lord, and seek the ground of my heart. Prove me, and examine my thoughts, seeing there is nothing unknown unto thee. O my God, let not mine heart be inclined to any evil thing. Let me not be occupied in any ungodly words, with the men that work wickedness, lest I eat of such things as please them, but let mine eyes look unto thee. O Lord God, in thee is my trust, O cast not out my soul. Keep me from the snare that they have laid for me, and from the traps of wicked doers. O Lord God, from whom cometh my salvation, thou art my defense and strength, my health, and my glory; give me thy grace, that I may put my trust in thee always; and that I pour out my heart before thee in all my troubles; that I may wait upon thee for the performance of all my expectation, in all my longings and desires. Be thou my defense; uphold me that I may not fall into those great sins that lay waste my conscience, or into such miseries as make me without hope or remedy, the miseries of dispair, obstinate malice, or the woes of sad eternity. Teach me to despise Riches, to disclaim all trust in the creatures; not to delight in lies, or vanities; not to multiply wrongs and robbery, that when thou shalt come with power and great glory, to reward every man according to his works, thou mayest be merciful unto me, pardoning my sins, and accepting me to life eternal; through Jesus Christ my Lord. *Amen.*

The Collect.

O God, the strength of all them that put their trust in thee, mercifully accept my praise; and because through the weakness of my mortal nature I can do no good thing without thee, grant me the help of thy grace, that in keeping of thy Commandments I may please thee, both in will and deed, through Jesus Christ my Lord. *Amen.*

Another Collect.

O Lord, who never failest to help and govern them, whom thou dost bring up in thy steadfast fear and love, keep me I beseech thee under the protection of thy good providence, and make me to have a perpetual love to thy holy Name, through Jesus Christ my Lord. *Amen.*

A Prayer for Spiritual Blessings, and for fruitfulness of the Earth.

O Thou strength of my health, thou hast covered my head in the day of Battle: O Lord God, consider my complaint, for I am brought very low, O deliver me from my persecutors, for

they are too strong for me: Hear my prayers, O Lord, consider my desire, hearken unto me for thy Truth and Righteousness sake: Hear me, O Lord, and that soon, for my Spirit waxeth faint; hide not thy Face from me, lest I be like to them that go down to the pit: deliver me; O Lord, from mine enemies, for I fly unto thee to hide me; teach me to do the thing that pleaseth thee, for thou art my God, let thy loving Spirit, O Lord, lead me in the way of Righteousness; quicken me, O Lord, for thy name sake, and for thy righteousness sake: bring my Soul out of trouble, and of thy goodness slay mine enemies, and destroy all them that vex my Soul, for I am thy Servant. The Lord is Righteous in all his ways, and holy in all his works; the Lord is gracious and mercful, long suffering and of great goodness in all his ways, & holy in all his works, the Lord is gracious and merciful, long suffering, and of great goodness; the Lord upholdeth all such as fall, and lifteth up all those that be down. O God, the hope of all the ends of the Earth, and of them that remain in the broad Sea, be thou merciful unto my sins, and let not my misdeeds prevail against me; so as to make me habitually sinful, or endlessly miserable, but give me the blessings of thy chosen; let me receive the influences of thy Grace and Benediction, by the participation of thy Word and Sacrament in thy holy Temple; and as thou embracest me with thy hand, showing wonderful things in thy Righteousness and Salvation; so let thy right hand be under my head, and give me such a portion of Temporal blessings, as shall be necessary for me; make the Earth plenteous, and bless the increase of it; crown the year with goodness, and let the Clouds drop fatness, that the Valleys standing thick with Corn; may laugh and sing thy praises, and that we being refreshed with the multitude of thy blessings, may praise thee in *Zion,* and at last be satisfied with the pleasures of thy House in the Celestial *Jerusalem,* where thou livest and reignest, one God, World without end. *Amen.*

A Collect.

O Lord, I beseech thee mercifully to hear me, and grant that I to whom thou hast given an hearty desire to pray, may through thy mighty Aid be defended and comforted in all dangers and miseries, through Jesus Christ our Lord. *Amen.*

Another Collect.

O God, the Protector of all them that trust in thee, mercifully accept my prayers, and grant my request. O my God, without thee, nothing is strong, nothing is holy; increase and multiply upon me thy blessing, that thou being my Ruler and Guide▪ I may pass through things temporal, that I lose not things eternal; grant this, O heavenly Father, for Jesus Christ his sake, my only Lord and Savior. *Amen.*

A Prayer to God for all Faithful People for a blessing and deliverance from our Enemies.

MAke me a clean heart, O God, and renew a right spirit within me. O Lord my God, give me the spirit of grace and wisdom. Hear my prayers, and let my cry come unto thee. O Lord answer my expectations, for Christ's sake, and turn away thy face from my sins; and blot out all my offenses. O Lord my God, remember me according to the multitude of thy mercies; do away all my offenses, according to the favor thou bearest to thy people. O visit me with thy

salvation. I have sinned with my Forefathers, I have done amiss, I have done wickedly; woe am I that I have gone astray from thee. Great is my grief that have lead my life in sin. Woe is me that I have forsaken thee, and lived after my own thoughts and fantasie, and not as thou wouldest, but have run from sin to sin, following the desires of my own corrupt heart, and not as thou wouldest, yet force me to repent of my evil; therefore O Lord deal not with me according to my sins, neither reward me after mine iniquities; for thy mercy is greater than the Heavens, and thy truth reacheth unto the clouds. O deliver me from my bosom sin, O help me against the enemy, for vain is the help of man; but deal thou with me, O Lord my God, according to thy Name, for sweet is thy mercy, O deliver me, for I am helpless, and poor, for my heart is wounded within me, help, O Lord my God, oh save me according to thy mercies; O look upon me, and be merciful unto me, as thou usest to be unto those that love thy Name; For I am weary of my groaning; every night wash I my bed, and water my Couch with my tears, therefore haste thee to help me, O Lord God of my salvation, and they shall know how that this is thy hand, and that thou, Lord, hast done it. O Lord God, my Helper and Redeemer, have mercy upon me, and all thy faithful people; make haste and help us, O God against all those that seek after our souls to do us mischief. Make us to delight in thee, to wait upon thy salvation, to trust in thy mercies, to rejoice in thy excellencies and perfection, that our feet being directed by thy guidance, our weaknesses strengthened by thy power, our sins pardoned by thy mercies, and our souls justified by thy free grace, we may always give thee praise with the humble addresses of devotion and thanksgiving, through Jesus Christ our Lord. *Amen.*

The Collect.

O God, who hast prepared for them that love thee, such good things as pass man's understanding, pour into our hearts such love towards thee, as pass man's understanding, that we loving thee above all things, may obtain thy promises, which exceed all we can desire, through Jesus Christ our Lord. *Amen.*

A Prayer for the continuance of God's Favor to me, even to my old Age, and longing for a happy departure.

O Lord God, foolish men are plagued for their offenses, and because of their wickedness; so when they cried unto the Lord in their trouble, he delivered them out of their dIstress. O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men. A fruitful Land maketh he barren, for the wickedness of them that dwell therein, yet he satisfies the empty soul, and filleth the hungry soul with goodness, such as sit in darkness, and in the shadow of death, being fast bound in misery and Iron. O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men. O Lord, how manifold are thy works! in wisdom hast thou made them all. The Earth is full of thy Riches. O remember the marvelous works that he hath done, his wonders, and the judgments of his mouth. O ye seed of *Abraham* his servant, ye children of *Jacob,* his chosen; he hath been always mindful of his Covenant and Promise, that he made to a thousand generations; in the multitude of the sorrows that I had in my heart, thy comforts have refresh•d my soul; for the Lord is my Refuge, and my God is the strength

of my confidence. The Lord is a great God, and King above all God's. O ye that love the Lord, see that ye hate the thing that is evil. The Lord preserveth the souls of his Saints, he delivereth them from the hand of the ungodly. Rejoice in the Lord, O ye righteous, and give thanks in remembrance of his holiness. O let me have understanding in the ways of godliness. A froward heart, shall depart from me. I will not know a wicked person. Mine eyes look upon such as be faithful in the Land, that they may dwell with me. Whoso leadeth a godly life, shall be my servant. There shall no deceitful person dwell in my house. He that telleth lies shall not tarry in my sight. I shall soon destroy all the ungodly that are in the Land, that I may root out all wicked doers. O Lord God, deliver me from among the wicked, and save me for thy mercy sake, and let not my wicked sins prevail against me. Hear my prayers, O Lord, and let my cry come unto thee. O Lord God, my house of defense, and my Castle, who by thy mercies and loving Spirit hast taught me in thy ways from my first years until now; thou hast brought me to great honor, even the honor of being a Christian; the honor of Adoption, to be thy child and heir of thy glorious promises, co-heirs with thy Son Jesus Christ, and hast comforted me on every side with a continual stream of thy mercies and refreshments. Give me thy grace that I may love thee, and long for thee above all the things in this world. As thou hast holpen me up ever since I was born, so let thy mercy go along with me all the days of my life. Cast me not off in the time of Age. Give me grace that I may never cast thee off, or thy Laws from me. Let not thy grace, and the great strength I derive from thy thee, forsake me, when my natural strength fails me; but let my spirit grow upon the advantages of the flesh, and begin to receive the happiness of Eternity, by an absolute conquest over the weak, and decaying body, that after I have by thine Aid passed through the great troubles and adversities thou showest unto all thy children in the world, I may lie down in thy Righteousness, and with thy favor, that when thou bringest me out of the deep of the earth again, I may have a joyful resurrection to the society of Saints and Angels, and the full fruition of my Lord and Savior Jesus Christ. *Amen.*

The Collect.

O God, who hast prepared for all them that love thee, such good things that pass man's understanding, pour into my heart such love towards thee, that I loving thee above all things, may obtain the promises which exceed all that I can desire, through Jesus Christ my Lord. *Amen.*

A Prayer for obtaining of Christ's Kingdom.

HIde not thy face from me, O Lord, in the time of my trouble, and incline thine ears unto me when I call. O hear me, and that right soon; for thou art full of mercy and compassion, long suffering, and of great goodness; thou art not always chiding, neither keepest thou thine anger forever; thou dost not deal with me after my sins, nor rewardest thou me according to my wickedness; for look how high the Heaven is in comparison of the Earth, so far hast thou set my sins from thee; yea, like as a Father pitieth his own Children, even so the Lord is merciful to them that fear him; for he knoweth whereof we be made; he remembereth we are but dust, and the merciful goodness of the Lord endureth forever, and ever, to them that fear him, and his Righteousness to his Children's Children, even upon

such as keep his Covenant, and think upon his Commandments, to do them. Blessed is the man that feareth the Lord, he hath great delight in his Commandments, his seed shall be mighty upon earth; the generation of the faithful shall be blessed; riches and plentiousness shall be in his house, his Righteousness endureth forever. Unto the godly there riseth up light in the darkness; he is merciful, loving and righteous. A good man is merciful and lendeth, and will guide his words with discretion, for he shall never be moved, and the righteous shall be had in everlasting remembrance; for he will not be afraid of any evil tidings, for his heart standeth fast, and is stablished in the Lord, and will not shrink, until he seeth his desire upon his enemies; therefore not unto us, O Lord, not unto us, but give the praise unto thy Name, for thy loving mercy, for thy Truth sake; as for our God, he is in Heaven, he hath done whatsoever pleased him. Gracious is the Lord, and righteous, yea our God is merciful. O blessed Jesu, who didst descend from Heaven into the womb of the blessed Virgin, like Rain into a fleece of wool; thou that punishest the wrong doer, and defendest the Children of the poor, and them that have no helper, have mercy upon thy Church, be pleased by her Ministry to extend thy blessing upon thy dominion, from the one Sea to the other, even to the worlds end, that all the Kings of the earth may fall down before thee, and all Nations may do thee service. Make thy righteous people to flourish, and subdue their enemies under them; deliver them from falsehood and wrong, that they may be blessed with abundance of grace, and be satisfied with thy righteousness and salvation, through thy mercies, O blessed Savior and Redemer Jesu. *Amen.*

The Collect.

THE Lord of all power and might, who art the Author and giver of all good things, graft in my heart the love of thy Name; increase in me true Religion, enrich me with all goodness, and of thy great mercy keep me in the same, through Jesus my Lord. *Amen.*

A Prayer that we may have our portion in God, and not in the good things of the men of this world.

O Lord God, who art loving unto all thy people, even unto such as are of a clean heart, give me a heart humble and merciful, that I may never be holden with pride, nor overwhelmed with cruelty; and sanctify my words and lips, that I may never blaspheme thy holy Name, nor my talking be ever against thee, or thy honor. O God most highest, give unto me such religious and mortified affections, that I may never thirst after temporal advantages and prosperity of the world. Set not my feet in slippery places, lest I be suddenly cast down, and have my portion in the lot of the wicked, who perish and come to a fearful end. Guide me with thy counsel, that I holding me fast by thee, and putting my trust in thee, O God, thou mightest be the strength of my heart, the hope of my soul, and the ground of all the confidence and content in this life, and after this life is ended thou mayest receive me with glory, and be my portion forever, through Jesus Christ my Lord. *Amen.*

A Prayer that we may fear God's Judgments, and be freed from the terrors of men, and a Motive to move thereunto.

THE Lord preserveth the simple. I was in misery, and he helped me, for his merciful kindness is ever more and more towards me, and the truth of the Lord endureth forever. Praise the Lord, O give thanks unto the Lord for he is gracious, because his mercy endureth forever. I called upon the Lord in trouble, and he heard me. The Lord is on my side, I will not fear what man can do unto me▪ The Lord taketh my part with them that help me, therefore I shall see my desire upon mine enemies. It is better to trust in the Lord, than to put any confidence in Princes. The Lord is my strength and my song, he is become my salvation. The Lord hath chastened and corrected me, but he hath not given me over unto death. Help me now, O Lord, send me now prosperity. Thou art my God, I will praise thee. Thou chargest that I should diligently keep thy Commandments. O that my ways were made so direct, that I might keep thy Statutes: so shall I not be confounded while I have respect unto thy Commandments. I will keep thy Testimonies, O forsake me not utterly. Blessed art thou O Lord; teach me thy Statutes. I have had as great delight in the ways of thy Testimonies, as in all manner of riches. My delight shall be in thy Statutes, and I will not forget thy Word; therefore O Lord, do well unto thy servant, that I may live and keep thy Word. Open thou mine eyes, that I may see the wonders of thy Law. Turn not from me, neither rebuke me, for I have kept thy Statutes. My soul melteth away for very heaviness. O comfort thou me according to thy Word. Take from me the way of lying, and cause thou me to make much of thy Law. I have chosen the way of Truth, and thy Judgments have laid before me. I have stuck unto thy Testimonies. O Lord confound me not. O Lord God, whose dwelling is in the Heaven, and thy Name is great in all the world, plant the dread and reverence of thee, and thy power in my heart. Let threatenings, and thy Judgments which are heard from Heaven, and executed upon disobedient and gainsaying people, make me to tremble at the remembrance of my sins, and in consideration of my weaknesses and demerits, and let thy mercies, and the remembrance of thy infinite loving kindnesses, make my heart still full of eavenness and tranquility, that I may not fear the fierceness of man, or the wrath of those spirits thou can refrain, lest I be disturbed in my duty towards thee, that I never offend against thee, but may pass from fear to love, from apprehensions of thy wrath, to the sense and comforts of thy mercies, through Jesus Christ my Lord. *Amen.*

The Collect.

O God, whose never failing providence ordereth all things both in Heaven and Earth, I humbly beseech thee to put away from me all hurtful things; to give me those things that be profitable for me, through Jesus Christ my Lord. *Amen.*

A Prayer that God may remove from me all fearfulness and doubt of his favor and mercy.

TEach me O Lord, the way of thy Statutes, and I shall keep it unto the end. Give me understanding, and I shall keep thy Law, yea I shall keep it with my whole heart. Make me to go in the path of thy Commandments, for therein is my delight. Incline my heart to thy Testimonies, and not to covetousness. O turn away mine eyes, lest they behold vanities, and quicken thou me in thy way. O stablish thy Word in thy servant, that I may fear thee. Take away the rebuke that I am afraid of, for thy Judgments are good. Behold my delight is in thy

Commandments, O quicken me in thy Righteousness. O take not the word of thy Truth utterly out of my mouth, for my hope is in thy Judgments, so shall I always keep thy Law, yea forever and ever. O think upon thy servant. as concerning thy Word wherein thou hast caused me to put my trust; the same is my comfort in my trouble, for thy Word hath quickened me. O turn me into true understanding and knowledge, for I have believed thy Commandments. Before I was troubled I went wrong, but now I have kept thy Word. Thou art good and gracious, O teach me thy Statutes. It is good for me that I have been in trouble, that I might learn thy Statutes. O let thy loving mercies come unto me, that I may live, for thy Law is my delight. O let my heart be sound in thy Statutes, that I be not ashamed. O quicken me after thy loving kindness, so shall I keep the Testimony of thy mouth. If my delight had not been in thy Law, I should have perished in my trouble. I will never forget thy Commandments, for with them thou hast quickened me. I am thine, O save me for thy mercies sake, for I have sought thy Commandment. The ungodly laid wait for me to destroy me, but I will consider thy Testimonies. I desire to refrain my feet from every evil way, that I may keep thy Word. I am troubled above measure, quicken me O Lord according to thy Word, and deliver me for thy mercy sake. O God, who dost wonders, and hast declared thy power amongst all people, let the observation of thy mercies and loving kindnesses make deep impression in my heart and memory, that when I am in heaviness, I may remember the years of thy right hand, and call to mind the wonders of old time, although thou sometime withdrawest the brightness of thy countenance from me, and shuttest up thy loving kindness in sore displeasure, yet the experience of thy old mercies, which never fail, may sustain mine infirmities, and the expectation of thy loving kindnesses may cure all my impatience, till in thy due time the sense of thy favors may actually relieve all my distresses, and thy right hand lead me like a sheep into the folds of eternal rest and security, through Jesus Christ my Lord. *Amen.*

The Collect.

GRant unto me, O Lord, I humbly beseech thee, the Spirit, to think and do all such things as be rightful, that I who cannot do anything that is good without thee, may be enabled to live according to thy Will, through Jesus Christ my Lord. *Amen.*

A Prayer for God's free mercy in the the pardon of my sins, and a prayer for the continuance and the increase of his mercies to me.

LET the free-will offering of my mouth please thee, O Lord, and teach me thy Judgments. I have applied my heart to fulfill thy Statutes always even unto the end. Thou art my defense and my shield, and my trust is in thy Word. O stablish me according to thy Word, that I may live, and let me not be disappointed of my hope. Hold thou me up, and I shall be safe, yea my delight shall ever in thy Statutes. I desire with my whole heart to do the thing that is lawful and right. O give me not over unto my oppressors. O make thou thy servant to delight in that which is good, that they which hate me do me no wrong. O deal with thy servants according to thy loving kindness, and teach me thy Statutes; I am thy servant, O grant me understanding, that I may know thy Testimonies; it is time for thee, Lord, to lay too thy hand, for they have destroyed thy Law; therefore hold I straight all thy Commandments, for

all false ways I utterly abhor. O look upon me, and be merciful unto me, as thou usest to do unto those that love thy Name, O most gracious God, who art reconciled unto me, in my Savior Jesus, having for his sake forgiven the offenses of thy people, and covered all their sins with the Robe of his most immaculate sanctity and Righteousness. Let thy grace convert and quicken me, that I may rejoice in thee, and thy salvation, in faith of thy promises, in the hope of actual communication, and of thy mercy to me, and in love to thee for so a great blessing and redemption; and when thou hast spoken peace to my soul, and reconciled me to thyself in the blood of thy Son, give me the grace of perseverance, that I may never turn again to folly, but may follow mercy and truth all my days, and at last be satisfied with thy Righteousness, and peace eternal, through Jesus Christ my Lord. *Amen.*

The Collect.

LET thy merciful ears, O Lord, be open to the Prayers of thy humble servant, and that he may obtain his petitions, make me to ask such things as shall please thee, through Jesus Christ my Lord. *Amen.*

A Prayer for sanctity and preservation.

ORder my steps in thy Word, O Lord, so that no wickedness have dominion over me. Deliver me from the deceitful dealings of men, so shall I keep thy Commandments. Shew the light of thy countenance upon thy servant, and teach me thy Statutes. Righteous art thou, O Lord, and true in thy Judgments. Trouble and heaviness have taken hold upon me, yet my delight is in thy Commandments. Except the Lord build the house, their labor is but lost that build it. Except the Lord keep the City, the watchman watcheth but in vain. I looked for the Lord; my soul doth wait for him; in his Word is my trust. O *Israel,* trust in the Lord, for with the Lord there is mercy, and with him is plenteous redemption; for he shall deliver *Israel* from all his sins. Behold how good and joyful a thing it is, to dwell together in unity; thy Name, O Lord, endureth forever; so doth thy memorial, O Lord, from one generation to another: For the Lord will avenge his people, and be gracious to his servants. O Lord God, good and gracious, and of great mercy unto all them that call upon thee, give ear unto my prayers, and ponder the voice of my humble desire, whenever I call upon thee in my trouble. Let the soul of thy servant be refreshed with thy comforts, and defend me from the congregations of proud and naughty men. Turn thee unto me with mercy; give thy strength unto me; teach me thy Law; make me to walk in thy Truth; give me the fear of thy Name, and knit my heart unto thee, with the indissoluble bands of charity and obedience, that my soul being saved from the neathermost hell, I may worship in spirit and truth, which thou hast manifested unto me in my deliverance and redemption, through Jesus Christ my Lord. *Amen.*

The Collect.

O Lord, who declarest thy Almighty Power, most chiefly in showing mercy and pity, mercifully grant unto me such a measure of thy grace, that I running the ways of thy Commandments, may obtain thy gracious promises, and be made partaker of thy heavenly treasure, through Jesus Christ my Lord. *Amen.*

A Prayer in time of Sickness, and in danger of Death.

THE Lord is loving unto every man, and his mercy is over all his works. The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season. Thou openest thy hand, and fillest all things living with plentiousness. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all that call upon him, yea all such as call upon him faithfully. He will fulfil the desire of them that fear him, he will hear their cry, and will help them. The Lord will preserve all them that love him, but scattereth abroad all the ungodly. My mouth shall speak the praises of the Lord; and let all flesh give thanks unto his holy Name. The Lord looseth men out of prison: The Lord giveth sight to the blind: The Lord helpeth them that are fallen: The Lord careth for the Righteous: The Lord careth for the strangers; he defendeth the fatherless and the widow; as for the way of the ungodly, he turneth it upside down; he healeth those that are broken in heart; he giveth medicine to heal their sickness; he telleth the number of the Stars, and calleth them all by their name. Great is our God, and great is his power; yea his wisdom is infinite. O Lord God of my salvation, who for my sake was wounded, and didst die and lie in the grave, but yet alone of all that ever died, wert free among the dead, and by thine own power didst rise again, with victory and triumph, have mercy upon thy servant, for thine indignation lieth hard upon me; thou hast vexed me with all thy storms, my soul is full of trouble, by reason of my sins, and my life draweth nigh to the grave. O restore unto me thy favor, and let me not go down into the dark, nor my life into the place where all things are forgotten; but let me show forth thy loving kindness amongst thy Redeemed ones in the Land of the Living, for the Living, the Living, they shall praise thee, and confess the holiness and the marvelousness of thy holy Name. O hide not thou thy face from me, but give me health of body, and restore and preserve me in the Life of Righteousness, and so bless me with opportunities of doing thee service, that I may redeem the time past, and by thy grace may grow rich in good works, always abounding in the work of the Lord, that when thou shall demand my soul to be rendered up into thy hands, my soul may not approve of thee, nor suffer thy terrors, but may feel an eternity of blessing in the Resurrection of the Just, through Jesus Christ my Lord. *Amen.*

The Collect.

ALmighty and everlasting God, who art always more ready to hear, than I to pray; and art wont to give more than I either desire or deserve, pour down upon me the abundance of thy mercy, forgiving me those things whereof my conscience is afraid, and give me those good things which I am not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, my Lord. *Amen.*

A Meditation for Death, and a Prayer preparatory to it.

THE Lord is with them that fear him, and put their trust in his mercy; for the Lord hath pleasure in his people, and helpeth the meek hearted. The Lord of Hosts can do all things; there is nothing too hard for him; therefore let everything that hath a mouth praise the Lord. Open my mouth, O my God, that I may set forth thy praise. Hear my voice, O Lord,

according to thy loving kindness; quicken me as thou art wont. Be thou nigh at hand, O Lord, for all thy Commandments are true. I call with my whole heart, hear me, O Lord, and I will keep thy Statutes; yea, even upon thee do I call, and I shall keep thy Testimonies. O consider mine adversity, and deliver me. Avenge thou my cause, and deliver me, and quicken me according to thy Word; for great is thy mercy, O eternal God, whose being was before the mountains were brought forth, before the Earth and the World was made, even from everlasting, World without end. Have mercy upon me, weak, and impotent, poor servant of thine, the child of man, who fades away suddenly like the grass, remove my misdeeds far from before thee, and my secret sins from the sight of thy countenance. Be not angry with me, neither consume me in thy displeasure. Teach me to number all the days of my life, and to reckon on still to the day of death, that when my days are gone, and my years are brought to an end, like a tale that is told, thou mayest turn unto me at the last, and be gracious unto me in the free pardon of all my sins, in restraining the power and malice of all my Ghostly enemies; in giving me opportunity of all spiritual assistances and advantages, that my lamp being trimmed and burning bright, with charity and devotion, I may enter into the Bridechamber, there forever to behold the glorious Majesty of my Lord and Savior Jesus Christ. *Amen.*

The Collect.

A Almighty and merciful God, of whose only gift it cometh, that thy people do unto thee return laudable service, grant I beseech thee, that I may so faithfully serve thee in this life, that I may not finally fail to attain thy heavenly promises, through the merit of Jesus Christ my Lord. *Amen.*

A Prayer for Protection in all Dangers.

O Lord, quicken me as thou art wont, and hide not thy face from me in time of distress. As for lies, I hate and abhor them, but thy Law do I love. Consider O Lord, how I love thy Commandments; O quicken me according to thy loving kindness, for I am glad of thy Word, as one that findeth great spoils. Great is the peace that they have which love thy Law, and are not offended at it. Lord, I have looked for thy saving health, and done after thy Commandments. O let my complaint come before thee. O Lord, give me understanding according to thy Word, and let my supplication come before thee, and deliver me according to thy Word. Let thine hand help me, for I have chosen thy Commandments: I have gone astray like a sheep that is lost; O seek thy servant, for I do not forget thy Commandments. When I was in trouble I called upon the Lord, and he helped me. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. O Lord God, my hope, and my strong hold, have mercy upon me, and defend me under the shadow of thy wing, that I trusting under thy defense, may by thy faithfulness and truth be defended and covered, as with a shield and buckler. Give thy Angels charge concerning me, and my habitation, that I may be preserved and kept in all my ways, and that no evil happen unto me, no plague come nigh my dwelling, no terrors of the night, no arrows of thy vengeance by day may disturb my peace or safety: Let thy ministering Spirits bear me in their hands, and keep me from precepice, from fracture of bones, from dislocations, noisome or sharp diseases, stupidity and deformity,

that I may tread under my feet all the snares of the roaring Lion, and the great Dragon the Devil, who seek my bodily and ghostly heart, do thou O Lord, set thy love upon me, and deliver me from all my troubles, and put an end to all my discontents which I suffer of them that hate me without a cause; and at the end of my days, show me thy salvation, and satisfy me with long life, even of a blessed eternity in this heavenly Kingdom, through Jesus Christ my Lord and Savior. *Amen.*

The Collect.

Keep, I beseech thee, O Lord, thy Church, with thy perpetual mercy, and because the frailty of man without thee cannot but fall, keep me and all thy people ever by thy help, from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

A Prayer for the Protection of the godly, and a Meditation of the great Works of God in the destruction of the wicked.

I Will lift up mine eyes unto the Hills from whence cometh my help; my help cometh even from the Lord, which made Heaven and Earth. Behold he that keepeth *Israel* shall neither slumber nor sleep. The Lord himself is my defense upon my right hand: The Lord shall preserve me from all evil; yea, it is even he that shall keep my soul. The Lord shall preserve my going out, and my coming 〈◊〉 from this time forth and forever more, unto thee I lift up mine eyes. O thou that dwellest in the Heavens, have mercy upon me, for I am utterly despised, yet my help standeth in the Name of the Lord, which hath made Heaven and Earth. They that put their trust in the Lord, shall be even as the Mount *Zion,* which may not be removed, but standeth fast forever. Do well, O Lord, unto those that be good and true of heart, and reform what is amiss in me, for thy mercy sake. O let thine ears consider well the voice of my complaint. If thou Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? for there is mercy with thee, therefore thou shalt be feared. O Lord God, thou art the highest for evermore, thy works are glorious, and thy thoughts are very deep: make my heart and tongue loud instruments of thy praises, that I may tell of thy mercy in the morning, and of thy truth in the night season; that I may rejoice in giving thee thanks for the operations of thy hand all the days and nights of my whole life. Let thy merciful kindness descend evermore upon the righteous, that they may flourish like a Palm Tree, being continually watered with the dew of temporal and spiritual blessings, and may bring forth fruit of a holy conversation, and grant that thy servant being planted in the house of God, and firmly fixed in the blessed communion of Saints, may flourish in the Courts of thy house, and in thy Ecclesiastical Temple to all Eternity. O let not my portion be amongst the ungodly and unrighteous. Make me not to communicate in their wickedness, so much as by consent or approbation, that I may never perish and be destroyed in the furiousness of thine anger, which thou treasurest up against the day of vengeance, and righteous Judgment, even the day of the appearing of my Lord and Savior Jesus Christ. *Amen.*

The Collect.

ALmighty and merciful God, of whose only gift it cometh, that thy faithful people do give unto thee all true and laudable service, grant I beseech thee that I may faithfully serve thee in this life, that I fail not faithfully to attain thy heavenly promise, through the merits of Jesus Christ my Lord. *Amen.*

A Prayer that God would preserve his Church against the storm and flood of Persecution.

I Looked for the Lord; my soul doth wait for him; in his Word is my trust; therefore keep me O Lord, and thy whole Church from the hands of the ungodly. Preserve me from the wicked men which are purposed to overthrow my going; sure I am that the Lord will avenge the poor and innocent, and maintain the cause of the helpless. Lord, I call upon thee, haste thee to help me, and consider my voice when I cry unto thee. Let my prayer be set forth in thy sight, as the incense, and the lifting up of my hands be as an evening Sacrifice. Set a watch, O Lord, before my mouth, and keep the door of my lips. O let me hear thy loving kindness in the morning, for in thee is my trust. Shew me the way that I should walk in, for I lift my soul unto thee. Deliver me, O Lord, from the evil man, and preserve me from the wicked man that seeketh to overthrow my going. O Lord God, Judge of all the World, to whom vengeance belongeth, and execution of Righteous Judgment, have mercy upon us: Chasten us with thy gentleness and fatherly correction when we sin against thee. Teach us thy Law. Be our refuge and confidence in trouble; and give patience in time of adversity, that in the multitude of sorrows thy comforts may refresh us, thy mercies may relieve us, thy grace may pardon and confirm us, that our feet slip not, and our souls be not put to silence; have pity upon all distressed and miserable people. Do justice upon all that murder the Widow, that put the fatherless to death, that grind the face of the poor. Fail not thy people, O Lord, and forsake not thine inheritance, but destroy the devises of all them that imagine evil as a Law, and are confederate against the Righteous, to condemn the innocent, to discountenance Religion, to disadvantage thy worship and service, that in the day of eternal vengeance, when thou shalt reward the proud after their deserving, and the pit be digged by the ungodly; we may have the lot of thine inheritance, and reign in the fellowship of Saints, who give honor and praise to thee, O Lord God, Almighty, world without end. *Amen.*

The Collect.

Keep I beseech thee, O Lord, thy Church with thy perpetual mercy, and because the frailty of man without thee, cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable for our salvation, through Jesus Christ our Lord. *Amen.*

Invitation to the Worship of God, and a Prayer for Obedience to his Will.

O Great God, the Lord, our Maker, who art a King above all God's, give me the graces of humility, and holy Religion, that I may worthily praise and worship thy glories and perfections infinitely. I am the Sheep of thy Pasture; let thy mercies lead me and feed me, and refresh my soul with the Divine nutriment of thy Word and Sacraments. I am the sheep of thy hands, do thou guide me that I may never go astray; or if I do, bring me home into the Sheepfold of the great Shepherd, that I hearing his voice, may not harden my heart, neither

tempting thy mercies, nor provoking thy wrath; but my heart being preserved from errors, and my ways from obliquity and crookedness, I may at last enter into thy eternal rest, through the merits and guidance of my great Shepherd, Jesus Christ, my Mediator and Redeemer. *Amen.*

The Collect.

O Lord, I beseech thee let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succor, preserve it ever more by thy help and goodness, through Jesus Christ. *Amen.*

Adoration and magnifying the Glories of God.

O Lord God, in whose Sanctuary is power, and honor, before whose presence is glory and worship. Fill my lips and soul with great devotion and reverence towards thee my God. Make me to love thy Goodness, to adore thy Omnipotency, to reverence thy Justice, to fear thy Majesty, to tremble at thy Omniscience and Omnipresence, and to contemplate with the greatest zeal and affections all those glories which thou communicatest to the Sons of men, in the revelations of the Gospel of thy Creator, and of thy miracles, that I may tell of thy greatness, and declare thy salvation from day today; and when thou comest with Righteousness to judge the Earth, and all people with thy truth, I may rejoice in thee everlastingly, and sing eternally *Hallelujah* to thee, in thy Sanctuary; grant this for Jesus Christ his sake, my Lord and only Savior. *Amen.*

The Collect.

O Lord, I beseech thee, grant thy grace to withstand the temptations of the world, the flesh, and the Devil, and with pure hearts and minds, to follow thee the only God, through Jesus Christ our only Lord and Savior. *Amen.*

A Prayer for Mercy and Salvation.

O Lord our King, Lord of the whole Earth, have mercy upon me, and sanctify me with thy grace, that I may hate everything that is evil; that I may love thee, give thanks unto thy Name, and rejoice in the remembrance of thy holiness, that in the day of Judgment and great terrors, when thou shalt sit in thy seat supported with Righteousness and Judgment, and a fire shall go forth from thy presence, to burn up thine enemies on every side, thou mayest preserve my soul in safety from the hands of mine enemies, and a light may spring up unto me, to preserve me from eternal darkness, and the want of the light of thy countenance, through Jesus Christ my Lord. *Amen.*

The Collect.

O Lord God, for as much as without thee I am not able to please thee, mercifully grant that thy holy Spirit may in all things direct and rule my heart, through Jesus Christ my Lord and Savior. *Amen.*

A Thanksgiving for the Redemption of mankind by Jesus Christ.

O Most powerful Jesus, who with thine own Right hand, and with thy holy Arm hast begotten to thyself on our behalf the victory over sin, hell, and the grave, remember this thy mercy and truth which thou hast promised to all that believe in thee, give me pardon of all my sins sealed unto me by the testimony of the Holy Spirit, and a good conscience, and grant that I may by thy strength fight against my ghostly enemies, and by thy power may overcome them, that I may rejoice in a holy peace, and sing, and give thanks for my victory, and my Crown, extend this mercy, and enlarge the effect of thy great Victories to the Heathen, that all the ends of the world may sing a new song unto thee, and see the salvation of God, that when thou comest to judge the Earth, we may find mercy, and be joyful together before thee in the fruition of a blessed Eternity, through thy mercies, O blessed Savior and Redeemer Jesu. *Amen*▪

The Collect.

O Almighty and most merciful Lord God, of thy bountiful goodness and mercy keep me, I beseech thee, from all things that may hurt me, that I being ready both in body and soul, may accomplish those things that thou wouldest have done, through Jesus Christ my Lord. *Amen.*

A Psalm of Praise to God for his Mercy and Truth.

The Prayer.

O Lord our God, Who hast created us out of nothing, and hast redeemed us from misery and death when we were thy enemies, showing great expresses of thy loving kindnesses when we were vessels of wrath, and inheritours of perdition, revealing thy Truth unto us in the Sermons of the Gospel; teach us to walk as thou hast commanded us, to believe as thou hast taught, that we may inherit what thou hast promised us; for thou art the way, the truth, and the life. We are thy people, and the sheep of thy Pasture; thou art our guide, and our defense; let thy grace teach us to serve thee, and thy holy Spirit assist and promote our endeavors with the blessing of gladness and cheerfulness of spirit, that we may love to speak good of thy Name, and at last go to the Courts of thy Temple with praise and a song in our mouths, to thy honor and eternal glory, whose Mercy and Truth is everlasting, and revealed unto the Church in our Lord and Savior Jesus Christ. *Amen.*

The Collect.

LOrd, I pray thee, that thy grace may always prevent and follow us, all the days of our life; make us continually be given to all good works, through Jesus Christ our Lord. *Amen.*

A Prayer for a holy Life.

O Lord God, of eternal purity, who who art of pure eyes, and canst behold no iniquity or impurity, enlighten my understanding, that I may have knowledge in the way of godliness; make my path straight, and my heart perfect; take from me the sins of unfaithfulness; correct and mortify in me all froward and peevish dispositions; let me love the society of the Saints, and hate the fellowship of the wicked, that I may not be destroyed with the ungodly,

nor be rooted out from the City of the Lord, nor banished from the sweetness of thy presence; for with thee is light and health, and salvation to thy Name, be all honor, and glory, and praise ascribed world without end. *Amen.*

The Collect.

ALmighty and Everlasting God, give unto me the increase of Faith, Hope, and Charity, that I may obtain that which thou dost promise; make me to love that which thou dost command, through Jesus Christ my Lord. *Amen.*

A Prayer for Comfort in sadness of spirit in Sickness, or in any other affliction.

O Eternal God, who endurcst forever, and thy remembrance throughout all generations, have mercy upon me according to the infinite treasures of thy loving kindness; hear the voice of my groaning, for thy indignation and thy wrath lieth hard upon me, and my sins have put an edge upon thy sword, and a thorn upon my wounded conscience. O hold up the reins of my soul; repair the breaches of my comfort, and my hope, and let thy glory now appear, for that shines brightly in the beams of thy mercy, and when thou turnest unto the prayer of the poor destituted, it becomes an eternal monument and a record of thy honor, and all generations which shall be born shall praise thee. Look down, O Lord, from thy Sanctuary, hear the mourning of me, and all distressed people; send me life and health so long as it may be a blessing, and not shorten my days in wrath, but give me grace so to spend all my time in the work of repentance and holiness, that when my years fail, and my change is come, I may be translated to the new Heaven which shall never perish, nor wax old, there to continue and stand fast in thy sight forever, through Jesus Christ my Lord. *Amen.*

The Collect.

O Lord, I beseech thee absolve thy people from their offenses, that through thy bountiful goodness we may be delivered from the bondage of those sins, which by our frailty we have committed; grant this, O heavenly Father, for Jesus Christ his sake, our blessed Lord and Savior. *Amen.*

A Thanksgiving to God for all his benefits and mercies.

O Most merciful God, whose mercies are as high as the Heavens, as many as the moments of eternity, thou hast opened thy hand wide to me with thy blessing, and the sweet effects of thy loving kindness: Thou art pitiful as a Father, tender as a Mother, careful as a Guardian, and exceeding merciful to all them that fear thee. I pray thee to fill my soul with apprehension and impresses of thy unspeakable mercy, that my thankfulness may be as great as my need of mercy is; and let thy merciful loving-kindness endure forever and ever upon thy poor servant, that putteth his trust in thee. Keep no anger in store for me. Chide me not in thy displeasure. Satisfie my mouth with good things. Remove all my sins from me, as far as the East is from the West. Heal all my infirmities, and save my life from destruction, for all these are mercies that thou delightest it; and because I cannot praise thee according to thy excellencies, take my soul in thy due time into the land of everlasting

praises, that I may spend a whole Eternity in ascribing to thy name praise, and honor, and dominion; grant this for Jesus Christ his sake, my Lord and only Savior. *Amen.*

The Collect.

ALmighty and everlasting God, absolve thy people from their offenses, that through thy bountiful goodness we may be delivered from the bonds of those sins, which by our frailty we have committed; grant this heavenly Father, for Jesus Christ his sake, our blessed Lord and Savior. *Amen.*

A Thanksgiving for deliverance from misery and danger.

O Lord God, gracious and good, whose mercy endureth forever, in my trouble I cry unto thee, for when my heart is brought down through heaviness; there is none to help me up, or to deliver me out of my distress, but only thou, O Lord: I have sinned, I have rebelled against thee, and lightly regarded thy counsel. I have walked and sate in darkness, and in the shadow of death, being fast bound in the captivity and misery of sin; O bring thou me out of darkness; and break my bonds in sunder. Guide me through the desert of the world, in which grows nothing but sadness, and discontent, still the tempest, and smooth the floods of misery which are ready to overwhelm me; and in thy due time bring me to eternal rest, and to the Haven where I would fain be, that in the Congregation of thy holy people I may praise thee for thy goodness, and declare thy wonders that thou hast done for me in delivering me from sins, misery and death, and bringing me to a City to dwell in, where there is life and light, and joy eternal in the beholding the face of my Lord and Savior Jesus Christ. *Amen.*

The Collect.

GRant, I beseech thee, O merciful Lord, to thy faithful people, pardon and peace, that they may be cleansed from all their sins, and fear thee, with a quiet mind, through Jesus Christ our Lord. *Amen.*

A Prayer of Thanksgiving for all the mercies and salvation which are given us in Christ Jesus.

O Most gracious God, and most merciful Father, my strength and my salvation, for thy mercy endureth forever, be thou on my side; take part with them that help me, and forsake me not in time of need; let the voice of joy and health be in my dwelling; and when thou chastenest and correctest me for my sins, give me not over unto death, but fix my faith and hopes upon the head stone in the corner, even my Lord Jesus Christ, that in all the assaults made against me by my ghostly enemies, the right hand of the Lord may have the preeminence, and bring mighty things to pass, even victory and deliverance unto thy servants, that I putting no confidence in the best of men, may trust in thee, O Lord, till at last when thou openest the everlasting gates of righteousness, I may enter in, and give thee praise and thanks through Jesus Christ my Lord and only Savior. *Amen.*

The Collect.

O God, my Refuge and Strength, who art the Author of all godliness, be ready to hear the devout prayer of thy Church, and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

A Prayer that God would be pleased to pardon my many and great sins, and direct me in the ways of Righteousness.

O Lord, my Judge and my Redeemer, hearken unto me for thy Truth and Righteousness sake, and deliver me from the guilt of all my sins, and from those great punishments which are due unto me for the same, enter not into judgment with me, for in thy sight no man can be justified by any worthiness of his own: Endue my soul with a righteousness of a holy life, living and working by charity: Shew me the way that I should walk in: Teach me to do whatsoever pleaseth thee: Quicken my soul in the path of life, and so continue the conduct of thy Spirit in me, that it may never leave me, till I be brought forth of this world into the Land of Righteousness, to dwell with thee eternally, through Jesus Christ my Lord and only Savior. *Amen.*

The Collect.

O God, my Refuge and Strength, who art the Author of all godliness, be ready, I beseech thee, to hear the devout prayer of thy Church, and grant that those things which I ask faithfully, I may obtain effectually, through Jesus Christ my Lord and only Savior. *Amen.*

A Thanksgiving for the benefit of the holy Gospel, particularly of the blessed Sacrament.

O Blessed Jesu, whose Righteousness endureth forever, thy work is worthy to be praised, and had in honor, for that thou hast been merciful to us, and hast given meat, even the fruit of a blessed Sacrament, unto them that fear thee, that by the participation of thy holy Communion, we should have thee in remembrance, and ever be mindful of thy Covenant, plant in our hearts the fear of thy Name; give us wisdom and good understanding; make us to have pleasure in thee, and all thy works, that we obeying the precepts of thy holy Gospel, and performing the conditions of thy Covenant, which thou hast established forever in truth and equity, in verity and judgment, we may worthily praise and adore thy reverend and holy Name among the faithful in this life, and in the Congregation of thy Saints in the life to come, through thy mercies, O blessed Jesu, to whom with the Father, and the Holy Ghost, be honor and glory, now and forever more. *Amen.*

The Collect.

ALmighty and everlasting God, who dost govern all things both in Heaven and in Earth, mercifully hear the supplications of thy people, and grant us thy grace, all the days of our life, through Jesus Christ our Lord. *Amen.*

A Prayer for a Penitent Sinner.

O Lord, withdraw not thou thy loving mercies from me: Let thy loving kindness, O Lord, and thy truth always preserve me: O Lord, let it be thy pleasure to deliver me from all my fear: Make haste O Lord to help me. As for me, I am poor and needy, but the Lord careth for me: Thou art my Helper and Redeemer, make no long tarrying, O my God. Hearken to my voice, O Lord, when I cry unto thee, have mercy upon me, and hear me. O hide not thou thy face from me, and cast not away thy servant in displeasure. Thou hast been my succor, leave me not, neither forsake me, O God of my salvation. Consider my complaint, O Lord, for I am brought very low. O deliver me from my persecutors, for they are too strong for me. Hear my prayer. O Lord, consider my desire, hearken unto me for thy Truth and Righteousness sake, and enter not into judgment with thy servant, for in thy sight no man living can be justified. Hear me, O Lord, and that soon, for my spirit waxeth faint. Hide not thy face from me, lest I be like to them that go down to the pit. O let me hear thy loving kindness betimes in the morning, for in thee is my trust. Shew thou me the way that I should walk in, for I lift up my heart unto thee. Deliver me O Lord, from mine enemies, for I fly unto thee, to hide me. Teach me to do the thing that pleaseth thee, for thou art my God. O let thy Spirit lead me forth into the Land of Righteousness. Quicken me, O Lord, for thy Names sake, and for thy Righteousness sake bring my soul out of trouble, O my God, and all for Jesus Christ his sake, my blessed Lord and Savior. *Amen.*

A Commemoration of God's frequent pardons and mercies to the penitent.

O Lord God, full of mercy and pity, who didst many times deliver thy people from their adversity, when thou for their rebellion against thee, and their inventions, hadst given them into the hands of the Heathen. Remember me, O Lord, according to the favor thou bearest unto thy people, and visit me with thy salvation. And though I have done amiss, and dealt wickedly against thee and thy Covenant, yet be pleased to help me for thy Name sake. Make thy power to be known in the mighty deliverance and redemption of me from so many dangers and miseries wherewith thou hast delivered me. Give me grace to believe thy word, to obey thy counsel, and to walk in thy Laws; to relinquish my own sinful and vain desire, to obey my Governors, Ecclesiastical and Civil, that I may not have the lot of *Dathan* and *Abyram,* but at last may receive my portion in thine inheritance, which thou hast prepared for thy chosen people, giving thee thanks with thine inheritance, for that thou hast turned from me thy wrathful indignation, pitying me, and saving me according to the multitude of thy mercies, thy Name be blessed, O Lord God, everlastingly, and world without end, through Jesus Christ my Lord▪ *Amen.*

A Prayer for Victory against our Enemies,

O Lord God, whose mercy is greater than the Heavens, and thy glory above all the Earth, be thou exalted in thine own strength, and magnify thy power and thy mercy in defending me, and thy holy Church against all our enemies temporal and spiritual. Forsake me not, O God, my strength and my defense, for vain is the help of man: Do thou strengthen me, and go along with me, and stand by me in the day of battle, that I being defended and armed by thee, may do acts great and good, fighting thy battle, and putting my confidence in thy Righteousness only, and thy salvation, through Jesus Christ my Lord. *Amen.*

A Prayer for the Fear of the Lord, for Gravity, and the blessing of the Righteous.

O Lord God, who art to be feared in the generations of the world, teach me the fear of thy Name, that I may fear to offend thee, and that delighting in thy Commandments, I may serve thee without fear of my enemies in holiness and righteousness all my days. Let thy Light arise upon the darkness of my understanding. Let thy mercies and gentleness turn all the thoughts of unmercifulness in me, and make me charitable, of tender bowels, earning with pity over the need of the poor. Teach me to guide my words with discretion. Make me never to be moved from my purposes of holy living. Stablish my heart in thy love, that in the day of restitution of all things, thou mayest give the portion of the charitable, the rewards of thy Right hand; and when the wicked shall gnash with their teeth, and consume away in a sad Eternity, I may be satisfied with the Riches and plentiousness of thy house forever, through Jesus Christ my Lord. *Amen.*

A Prayer against my Adversaries▪ and for Confidence in the True God.

O Lord God, at whose presence the Earth trembles, who worketh salvation and deliverance for thy Church in Ages, thou hast done whatsoever pleaseth thee in Heaven and in Earth, give me thy grace, that in all my troubles I make thee my succor and defense, and put my whole trust in thee only, that I receiving thy mercies, and the satisfaction of all my hopes from thy plentiousness and loving kindness, I may give praise unto thy Name, never ascribing unto myself any honor, or the glory or thanks of any good action, or prosperous success, but to thee who art the Author and giver of all good things; preserve me from all evil of soul and body, from vain imaginations, and making anything to be my confidence besides thee, my God, that so thou mayest be mindful of me, and bless me in all my ways and actions, and when I die and go down into silence, I may have my portion among the blessed of the Lord, in the inheritance of thy Kingdom, through Jesus Christ my Lord. *Amen.*

A Prayer.

O Thou Almighty Goodness, the Father of the Fatherless, the portion of the poor, and protector of strangers, cast thy gracious eyes upon a miserable sinner, who with humility implores thy mercy. When I look on myself, I dare scarce be so bold as to lift up mine eyes unto thee. When I think in what condition I am, and what I have done, it so confounds me, that I can hardly think of anything else; it is the greatness of my misery alone, that constrains me to the presumption of prostrating myself at thy feet; the weight of which presseth me so much, that it hath left me no more power than to expose myself before thee, as an admirer of thy wondrous charity. O my sins are wondrous great, in which all comfort forsakes my soul. O thy terrors have consumed me, how dreadful are they! O the affliction and torment I endure! what tongue can express it! my soul is parch'd and dried up; my spirits are consumed by the heat of thy displeasure; may I not now beg one drop of comfort from thee? O my God, my soul thirsteth for thee, my flesh longeth for thee in a barren and dry ground. I remember thy loving kindness of old time; I can but wish at least to see thy power and thy glory, as I have known thee in thy Sanctuary. There is none in Heaven that I desire but thee, nor on Earth besides thee. My soul followeth hard after thee, O when wilt

thou come unto me? O hide not thy face from thy servant, lest I come to misery. Hear me speedily, for I am poor and needy. Make haste unto me, O my God, thou art my helper and deliverer. O Lord, make no long tarrying, I am come a great way from my friends and kindred, and here is none to pity me. O my God, be not thou far from me. Draw nigh unto my soul, and redeem it. I am poor and sorrowful, let thy salvation set me up on high, for thou who searchest the heart, knowest that I set my heart only to seek thee. I desire to leave all the world, that I may find my happiness only in thee. O heavenly Father, with my whole heart I desire to do thy blessed will in all things; yea thus far I acknowledge thou hast most gratefully conducted me. Hitherto I have been highly favored, and wonderfully helped and preserved by thee, and wilt thou now at last abandon me, who desire at last to have abandoned all things else for thy sake. Hast thou called me from mine own Country, and from my Fathers house, and now to be forsaken by thee? O my God, give me leave to plead for a soul that I thought was once dear unto thee: Pity, O pity an heart which thou hast made too great for all the world, and cannot be satisfied with less than thee: Canst thou see it die for want of one smile from thee? yea, canst thou let it die of love to thee, for that hath brought me thus far to seek thee, and wilt thou suffer it to die at thy feet? canst thou endure to behold it in thine arms into which it now throws itself with all the force it hath? shall it miscarry full of prayers and longings after thee? shall it expire in cries and tears when it calls for mercy? O where are thy bowels? what is become of thine ancient loving kindness? are they all forfeited by one offense against thee? O my God, I cannot think so hardly of thee; I begin to live, methinks, because thou permittest these addresses to thee; it inspires me with some hopes to find these holy breathings in me; it rejoices me much that I feel thee drawing my very heart after thee; O take it, I beseech thee, take it quite away from me, unto thyself, shape it after thine own heart; make it such as thou canst embrace it; create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. Restore to me the joy of thy salvation, and uphold me with thy free spirit, and all this for Jesus Christ his sake. *Amen.*

Ejaculations to be used at the Lord's Supper.

LOrd, I am not worthy thou shouldest come under my roof; I have sinned, what shall I do unto thee O thou preserver of men? *Here recollect some of thy greatest sins*; If thou Lord, shouldest be extreme to mark what is done amiss. O Lord, who may abide it? but with the Lord there is mercy, and with him there is plentious redemption. Behold, O Lord, thy Beloved Son, in whom thou art well pleased. Hearken to the cry of his blood, which speaketh better things than that of *Abel*; by his Agony and bloody Sweat, by his Cross and Passion, good Lord deliver us. O Lamb of God, which takest away the sins of the world, grant us thy peace. O Lamb of God, which takest away the sins of the world, have mercy upon me, O Lord, for thy mercy sake. *Amen.*

Devotions for the Help and assistance of all Christian People in all occasions and necessities.

A Prayer against wandering Thoughts, to be said at the beginning of our Devotions.

ALmighty God, who hast commanded us to pray unto thee without ceasing, and hast added many glorious promises for our encouragement, let thy holy Spirit teach me how to pray. Give me just apprehension of my want, zeal of thy glory, great resentments of thy mercies, love of all spiritual employments that are pleasing unto thee, and do thou help mine infirmities that the Devil may not abuse my fancy with illusions, nor distract my mind with cares, nor alienate my thoughts with impertinencies, but give me a perfect mind, great devotion, a heart fixed upon thy Divine Beauties, and an actual intention and perseverance in prayer, that I may glorify thy Name, do unto thee true and laudable service, and obtain relief for all my necessities; hear me, O King of Heaven, when I call upon thee, for thou hast promised mercy to them that pray in the Name of our Lord and Savior Jesus Christ. *Amen.*

A Penitential Prayer, a Form of Confession of sins to God, to be said upon days of public or private Humiliation.

O Lord God of mercy and pardon, give me a just remembrance, and sad apprehension of my many and great sins. Teach me to bewail them with as great indignation and bitterness, as I have committed them with complacency and delight. Let my prayers and my confession come unto thy presence, and obtain a mercy for me, and a pardon. Let not thy Justice and thy severity so remember my sins, as to forget thine own mercy; and though I have committed that for which I have deserved to be condemned, yet thou canst not lose that glorious Attribute, whence flows comfort to us, and hopes to be saved. Spare me therefore, O merciful God, for to give pardon to a sinner that confesseth his sins, and begs Remission, it is not impossible to thy Power, nor disproportionate to thy Justice, nor unusual to thy Mercy and sweetest Clemency. Blessed Jesu, acknowledge in me whatsoever is thine, and cleanse me from whatsoever is amiss. Have pity on me now in the time of mercy, and condemn me not when thou comest to judgment: For what profit is there in my blood? Thou delightest not in the death of a sinner, but in his conversion there is joy in Heaven. And when thou hast delivered me from my sins, and saved my soul, I shall praise and magnify thy Name to all eternity; mercy sweet Jesus, mercy.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art in Heaven, *&c.*

I Am not worthy, O Lord, to look up to Heaven, which is the Throne of thy Purity; for my sins are more in number than the hairs of my head; and my heart hath failed me; Lord be merciful unto me a sinner: I have not lived according to thy will, but in the vanity of my own thoughts, in idle, sinful, and impertinent language, in foolish actions, in blindness of heart, in contempt of thy holy Word and Commandments. I have not loved thee with my whole heart, nor feared thee with all my soul, nor served thee with all my might, according to thy holy precepts, nor loved my neighbor as myself.

Lord be merciful unto me a sinner.

I Have been an unprovident Steward of the good things thou hast given me; I have loved them inordinately, and sought after them greedily and unjustly, dispensed them idly, and parted with them unwillingly. I have not been so charitable to the poor, or so pitiful to the afflicted, or so compassionate to the sick, or so apt to succor and give supplies to the miseries of my neighbors, as I ought, but have too much minded things below, not setting my affections upon Heaven and heavenly things, but have been unlike thee in many things; I have been unmerciful and unjust.

Lord be merciful unto me a sinner▪

MIne Eyes, O Lord, have wandered after vanity, beholding and looking after things unseemly without displeasure, despising my neighbors, prying into their faults, but have been blind, not seeing mine own sins, and infinite irregularities.

Lord be merciful unto me a sinner.

I Have employed all my members and faculties both of soul and body in the ways of unrighteousness. I have transgressed in all my relations, and in all my actions and traverses of my whole life; even when I might have had most confidence, I find nothing but weakness and imperfection.

Lord be merciful unto me a sinner.

I Have broken my vows and purposes of obedience and holy life: I have been inconstant to all good, refractory to counsels, disobedient to commands, stubborn against admonition, churlish and ungentle in my behavior, mindful and revengful of injuries, forgetful of benefits, seeking my own ends, deceiving my own soul.

Lord be merciful unto me a sinner.

MY secret sins, O Lord, are innumerable, sins secret to myself through inadvertency, forgetfulness, willful ignorance, or stupid negligence, secret to the world, committed before thee only, under the witness of mine own conscience. I am confounded with the multitude of them, and the horror of their remembrance.

Lord be merciful unto me a sinner.

O Son of *David,* blessed Redeemer, Lamb of God that takest away the sins of the world, have mercy upon me. O Jesu, be a Jesus unto me; thou that savedst thy servant *Peter* that denied thee thrice; thou that didst cast seven Devils out of *Mary Magdalene,* and forgavest the woman taken in adultery, and didst bear the converted Thief from the Cross, to the joys of Paradise, have mercy upon me also; for although I have massed together more sins than all these in conjunction, yet not their sins, nor mine, nor the sins of all the world can equal thy glorious mercy, which is as infinite and eternal as thyself. I acknowledge, O Lord, that I am vile, but yet redeemed with thy precious blood. I am blind, but thou art the Light of the world: I am weak, but thou art a strong Rock: I have been dead in trespasses and sins, but thou art my Resurrection and my Life; thou, O Lord, lovest to show mercy, and the

expressions of thy mercy, the nearer they come to infinite, the more proportionable they are to thy essence, and like thyself. Behold then, O Lord, a fit object for thy pity; my sins are so great and many, that to forgive all will be but an act of glorious mercy, and all the praises which did accrue to thy Name by the forgiveness of *David,* and *Manesseh,* and St. *Paul,* and the Adulteress, and the Thief, and the Publican, will be multiplied to thy honor in the forgiveness of me so vile, so unworthy a wretch, that I have nothing to say for myself, but that the greatness of my misery is a fit object for thy miraculous and infinite mercy. Despise me not, O Lord, for I am thy Creature: Despise me not, for thou didst die for me. Cast me not away in thine anger, for thou comest to seek me, and to save me. Say unto my soul, Thou art my salvation. Let thy Holy Spirit lead me from the errors of my ways, into the paths of Righteousness, to great degrees of Repentance, through all the parts of a holy life, to a godly and a holy death; grant this, O blessed Jesus, for thy mercy, for thy pity sake. *Amen.*

A penitential Prayer for the Morning, with particular Confession of sins, desiring God earnestly to free him from the guilt and punishment that is due unto him for his many and great sins, and to give him grace to lead a new life.

O Eternal God, most gracious and merciful Father, look not upon me as I am in myself, but look upon me in the face of Jesus Christ, in him and through him, be merciful unto me, according to thy Word, for I have done amiss, and dealt wickedly; I have sinned against Heaven and before thee, and am not worthy to be called thy Son, or numbered amongst the meanest of thy servants, yet my sins are but the sins of a mortal man, but thy mercy is the mercy of an Infinite God, therefore have mercy on my sinful soul, pardon and forgive me all my known and secret sins, which in thought, word and deed I have done and committed against thy Divine Majesty; for it repenteth me of my evil deeds, therefore, O Lord, have mercy upon me, pardon and forgive the sins of my youth and age, which are many and great, namely the wicked sins of my pride, anger, dissimulation, lying, lust, unjust dealing, too much love of the world, and the vanity thereof, too little love of thee and thy Kingdom, but empty and void of all spiritual grace; be merciful unto me, O Lord, for these are the sins wherewith I have grieved thy Holy Spirit: O Lord, the remembrance of them is grievous unto me, and the burden of them is intolerable, too heavy for me to bear; therefore O Lord God be merciful to me according to thy tender compassion bury them all in the burial of Christ, set the weight of thy mercy upon them, so that they may never rise up in this world to shame me, nor in the world to come to condemn me. O Lord, give me an assurance of the free pardon and forgiveness for these many sins, that I may rejoice in the greatness of thy mercy, and magnify thy holy Name, to all Eternity; for the future give me greater measure of grace, to serve, honor, and humbly obey thee with all the strength of my heart, soul and body. Mortify and kill all vice in me, that my life may express all faith in thee. Mercifully hear the humble supplications of thy poor servant, and grant me thy peace all my days: graciously pardon all mine infirmities, and defend me from all dangers of soul and body this day, and forever more. O Lord, guide me in this world with thy counsel, and after this bring me to thy glory. O Lord, bless all thine all the world over, all mankind, especially this sinful Land and Nation wherein we live, turning from us those plagues which the sins of this Nation do cry for. In mercy O Lord prevent the ruin thereof, lest the Heathen should say, where is now

their God. O Lord, bless with the choicest of thy blessings, our most gracious Sovereign Lord King *Charles,* endue his Royal heart with grace, wisdom and understanding; clothe his enemies with shame, but upon his head let his Crown flourish; and grant that his days may be long, prosperous, virtuous, and happy. Bless our gracious Queen *Katherine, James* Duke of *York,* and all the rest of the Royal Family; endue them with thy grace, and defend them from all evil. Bless all our Magistrates and Ministers with all those graces necessary for their places; govern thou them, that they may govern us in peace and godliness, and true Religion. O Lord, in much mercy, bless all my friends and my relations, with all those blessings and benefits needful both for their souls and for their bodies. O Lord, be merciful to all those poor souls that are under any kind of want, need or necessity, or under any kind of affliction; in much mercy be unto them a present help in trouble; support them, sustain, and lay no more upon them than they shall be able to bear; and send them a happy issue out of all their troubles. O Lord God, for thy mercies sake, bestow a double portion of thy blessing upon those whom thou hast made nearest or dearest unto me. O Lord, pardon all their sins, supply all their wants, relieve all their necessities, and reform whatsoever is amiss in them, and give them grace to lead a new life, and make them thy true and faithful servants; preserve them and me this day from doing or receiving any hurt or harm; preserve us from all evil, especially from the evil of sin, and the evil of punishment, and from all sad accidents. O Lord, bless us this day in our going out, and in our coming in; bless and prosper us in whatsoever we go about to do; let us have all our direction from thy will, and the happy success from thy merciful hand, and when this mortal life is ended, O Lord, for Christ Jesus his sake, grant that we may enjoy Heaven, and the Righteousness thereof, and in the mean time grant unto everyone of us thy loving countenance, thy favor, and thy grace; and here I will praise and magnify thy great and glorious Name for electing us in thy love, for creating us after thine own Image, and for redeeming us by thy dear Son, and for sanctifying us by the grace of thy holy Spirit, and for thy gracious preservation of us this night past: Likewise I praise thee O Lord, for our life, health, strength, liberty, food and raiment, humbly beseeching thee, O Lord, to continue thy loving kindness towards us, from time to time, so long as it may be a blessing unto everyone of us, and our thankfulness towards thee for all thy goodness bestowed upon our souls and our bodies, which exceeds our memories, and our thanks; and all for the sake of thy dear Son, and our blessed Savior Jesus Christ. *Amen.* In whose Name I further call upon thee, as he hath taught us, saying, *Our Father which art in Heaven,* &c.

O Lord Jesus Christ, Son of the Eternal God, interpose thy holy Death, thy Cross and Passion between thy Judgments and my soul, now and in the hour of death, granting unto me grace and mercy, and unto all the faithful pardon and peace, to the Church unity and amity, and to all sinners repentance and amendment, to all life and glory everlastingly, who liveth and reigneth ever one God world without end. *Amen.*

A Form of Thanksgiving, with a particular enumeration of God's Blessing.

O Most glorious Lord God, infinite in mercy, full of compassion, long suffering, and of great goodness, I adore, and praise, and glorify thy holy Name, worshipping thee with the lowliest

devotions of my soul and body, and give thee thanks for all the benefits thou hast done unto me, for whatsoever I am, or have, or know, or desire, as I ought, it is all from thee, thou art the fountain of being and blessing, of sanctity and pardon, of life and glory.

Praise the Lord O my soul, and all that that is within me, praise his holy Name.

THou, O God, of thine infinite goodness, hast created me out of nothing, and hast given me a degree of essence next to Angels, imprinting thine Image on me, enduing me with reasonable faculties of will and understanding, to know and choose good, and to refuse evil, and hast put me into a capacity of a blessed immortality.

O praise the Lord with me, and let us magnify his Name together.

THou, O God, of thine infinite goodness, hast created me out of nothing, and hast given me grace to know thy will, and hast fed and clothed me, hast raised me friends, and blessest them, hast preserved me in all dangers, hast rescued me from the peril of the sword, from the rage of pestilence, from dangers of Lyers and Robbers, from perishing in public distemperatures and diseases epidemical, from terrors and affrightments of the mighty) from the delusions of the Devil, and sad separation, and from many imminent dangers; thou hast been my guide in my journeys, my refreshment in sadness, my hope and my confidence in all my grief and desolations, and a present help in trouble.

I will give thanks unto the Lord of Lord's, for his mercy endureth forever.

BUT above all mercies, it was not less than infinite love whereby thou lovedst me, and all mankind, when we were lost and dead, and Rebels against thy Divine Majesty. Thou gavest thine own begotten Son to seek us when we went astray; to restore us to life when we were dead in trespasses and sin, and to reconcile us to thyself by the merits and the atonement of an everlasting Covenant.

He is our God, even the God of whom cometh our salvation; God is the Lord by whom we scape death.

O Most glorious Spirit, I will praise and magnify thee for the inspiration of the Apostles and Prophets, for thy providence and mercies, in causing holy Scriptures to be written, and preserving them from the corruptions of Heretics, from the violences of Pagans, and enemies of the Cross of Christ.

I will always give thanks unto the Lord, his praise shall ever be in my mouth.

I Bless thy Name for those holy Promises and Threatenings, those Judgments and Mercies, those holy Precepts and Admonitions, which thou hast registered in Scripture, and in Records and Monuments of the Church, for all those graces, and helps, and comforts, whereby thou promotest me in piety, and in the ways of true Religion, for baptismal and penitential grace, for the opportunities and sweet refreshings of the Sacrament of the Eucharist, for all the advantages thou hast given me, of good society, Tutors and Governors, for the fears thou hast produced in me, as deliveries and impediments of sins, for all my

hopes of pardon, and expectation of the promises made by our Lord Jesus Christ, to encourage me in the paths of life, and sanctity, for those blessed waitings and knockings at the door of my heart, patiently tarrying for me, for all the holy Sermons, spiritual Books and Lessons, for all the good Prayers and Meditations, loving and inviting me to repentance, without ceasing admonishing me, and reproving me with the check of a tender conscience, with exterior and interiour motives, and for whatsoever means or incentives of holiness thou hast assisted me withal.

I Magnifie and praise thy holy Name, for thy goodness to all Nations whom thou hast made and sanctified, they shall come and worship thee, O Lord, and shall glorify thy Name, for thou art great, and dost wondrous things; thou art God alone, and great is thy mercy towards me; thou hast delivered my soul from the nethermost hell; therefore shall every good man sing of thy praise without ceasing. O my God, I will give thanks unto thee forever, with Cherubims and Seraphims, and all the company of the heavenly Host, saying, Holy, Holy, Holy, Lord God of Sabbath, holy is our God, holy is the Immortal, holy is the Almighty, the Father, Son, and the Holy Ghost, to whom be honor and glory, dominion and power ascribed of all spirits, and all men, and all creatures, now and for evermore. *Amen.*

A Prayer preparatory to the Receiving of the blessed Sacrament.

O Most immaculate and glorious Jesu, he hold me a miserable sinner, drawing near unto thee with the approaches of humility, and earnest desire to be cleansed from my sins, and to be united to thee by the nearest and most mysterious union of Charity and Sacramental participation of thy most precious body and blood, I presume nothing of my own worthiness, but I am most confident of thy mercies and infinite loving kindness. I know, O Lord, I am blind, and sick, and dead, and naked, and therefore I come the rather; I am sick, and thou art my Physician, thou arisest with healing in thy wings, by thy wounds I come to be cured, and to be healed by thy stripes. I am unclean, but thou art the fountain of purity; I am blind, but thou art the great Eye of the World, the Son of Righteousness▪ in thy light I shall see light. I am poor, but thou art rich unto all, the Lord of all the Creatures; I therefore humbly beg of thy mercy, that thou wouldest be pleased to take from me all my sins, to cure all mine infirmities, to cleanse my filthiness, to lighten my darkness, to clothe my nakedness with the Robe of thy Righteousness, that I may with reverence and faith, and holy intention, receive thy blessed body and blood in the mysterious Sacrament, that it may be unto life, and pleasantness, and holy nourishment, and that I may be firmly and indesolutely united to thy mystical body, and may at last see clearly and without veil, thy face in glory everlasting, who livest and reignest ever one God, world without end. *Amen.*

The Second.

I Adore and bless thy glorious Majesty, O blessed Jesu, for this great dignation and vouchsafing to me, that art pleased, for all the infinite multitudes of my sins, and innumerable violating of thy holy Laws, still to give thyself unto me, to convey health, and grace, and life, and hopes of glory in the blessed Sacrament. I adore thee, O most Righteous Redeemer, that thou art pleased under the visible signs of Bread and Wine, to convey unto

our souls thy holy body and blood, and all the benefits of thy bitter Passion. O my God, I am not worthy thou shouldest come under my roof, but let thy holy Spirit with his purities, prepare for thee a lodging in my soul. Thou hast knocked often, O blessed Jesu, at the door of my heart, and wouldest willingly have entered, behold, O Lord, my heart is willing, ready to receive thee, cast out of it all worldly desires, all lust and carnal appetites, and then enter, and there love to inhabit, that the Devil may never return to a place that is swept and garnished, to fill me full of iniquity. O thou lover of souls, grant that this holy Sacrament may be light to my eyes, a guide to my understanding, and joy to my soul, that by its strength I may subdue and mortify the whole body of sin in me, that it may produce in me fullness of wisdom, and constancy of faith, perfection, accomplishment of all the Righteous Commandments, and such blessed union with thee, that I never more live unto myself, or to the world, but to thee only, and by the refreshment of an holy hope, I may be lead through the paths of a good life, and persevering piety, to the communion and possession of thy Kingdom, O blessed Jesu, who livest and reignest ever one God, world without end. *Amen.*

A Prayer after the Receiving of the Sacramental Bread.

I Give hearty thanks unto thee, Almighty God, that thou hast not rejected me from thy holy Table, but hast refreshed my soul with the salutary refection of the body, thy dear Son Jesus Christ. Lord, if I had lived innocently, and had kept all thy Commandments, I could have not expected so transcendent a mercy, but since I have lived in all manner of sin, and multiplied provocations against thy Divine Majesty, thy mercy is so glorious and infinite, that I am amazed at the consideration of its Immensity. Go on, O my dear God, to finish so blessed a Redemption, and now that thou hast begun to celebrate a Marriage, and a holy Union between thyself and my soul, let me never throw off the Wedding-garment, or stain it with pollution of deadly sin, nor seek after other Lovers, but let me forever and ever be united unto thee, being transformed into thy will in this life, and to the likeness of thy glories in the life to come, who livest and reignest ever one God, world without end. *Amen.*

After the Receiving of the Cup.

O Just and dear God, who out of the unmeasurable Abysses of wisdom and mercy hast redeemed us, and offerest life and grace, and salvation to us by the real exhibition of thy Son Jesus Christ in the Sacrifice of his death upon the Altar of the Cross, and by commemoration of the bitter Agonies in the holy Sacrament, grant that that great and venerable Sacrifice which we now commemorate sacramentally, may procure of thee for thy whole Church mercy and peace, and great assistance in all trials, deliverance from all heresies, schisms, sacrilege, and persecucutions; to all sick people health, and salvation, redemption from captivity, competency of living to the indigent and necessitous, comfort to the afflicted, relief to the oppressed, repentance to all sinners, softness of spirit, and a tender conscience to the obstinate, conversion to the *Jews, Turk,* and remedy to all that are in trouble or adversity, and grant to us, O Lord, that this Sacrament and Sacrifice of commemoration, by virtue of that painful and proper Sacrifice upon the Cross, may obtain for me, and for us all who have communicated this day, pardon and peace, and that we may derive from thee by this mystery, grace to expel our sins, to mortify all our lusts, to exterminate all

concupiscence, to crucify all inordinate irregularities, to produce in us humility, and chastity, and obedience, and meekness of spirit, and charity, and let us not be harmed by the violence & invasions of all our ghostly enemies, and temporal disadvantages, and give us grace and favor that we may not die in the commission of a sin without repentance, nor without receiving the blessed Sacrament, but that we may so live and die, that we may at last rest in thy bosom, and be embraced with the comprehensions of thy eternal Charity, who livest and reignest ever one God, world without end. *Amen.*

Prayers preparatory to Death.

A Prayer for a Blessed Ending, to be said in time of Health or Sickness.

O Blessed Jesu, fountain of eternal Mercy, the life of the soul, and glorious Conqueror over Death and Sin, I humbly beseech thee to give me grace so to spend this transitory life in virtue and holy exercises, that when the day of my death shall come, in the midst of all my pains I may feel the sweet refreshings of thy holy Spirit comforting my soul, sustaining my infirmities, and relieving all my spiritual necessities, and grant that in the unity of the holy Catholic Church, and in the integrity of Christian Faith, with confidence and hope of thy mercy in great love towards thee, in peace towards my neighbors, and in charity with all the world, I may through thy grace depart hence out of this veil of misery, and go into that glorious Country, where thou hast purchased an inheritance for us, with the price of thy most precious blood, and reignest in it gloriously in the unity of thy Father and ours, of thy Holy Spirit and our ghostly Comforter, ever one God world without end. *Amen.*

All blessing, and praise, and honor, be unto thee, O blessed Redeemer, and to thee I the banished and miserable Son of *Adam* do call for mercy and defense in this needful time of trouble, to thee I sigh and cry in the valley of tears, O dearest Advocate, turn those thy merciful eyes towards me, and show me thy glorious face in thy heavenly Kingdom, where no tears, or sighing, or fears, or sadness can approach, Amen sweetest Jesu, Amen.

A Prayer to be said in the beginning of Sickness.

O Lord my God, who chastisest everyone whom thou receivest, and with thy fatherly correction smitest those whom thou consignest to the inheritance of Sons, write my soul in the book of life, and number me amongst thy chosen children, whom thou hast smitten with the Rod of Sickness, and by thy chastisements hast brought me into the lot of the Righteous. Thou, O blessed Jesus, who art a helper in the needful time of trouble, lay no more upon me than thou shalt enable me to bear, and let thy gentle corrections in this life prevent the unsupportable stripes of thy vengeance in the life to come. Smite me now, that thou mayest spare me to all eternity; and yet O blessed High Priest, who art touched with a sense of our infirmities, smite me friendly, and reprove me with such a tenderness as thou bearest unto thy children, to whom thou conveyest supplicatory comforts, greaten not the pains of thy chastisements, and in due time restore me to health, and to thy solemn Assemblies again, and to the joy of thy countenance. Give me patience and humility, and the grace of Repentance, and an absolute dereliction of myself, and resignation to thy pleasure and providence, with a power to do thy Will in all things, and then do what thou pleasest with

me, in health or sickness, in life or death; let me feel thy comforts refreshing my soul, and let thy grace pardon all my sins; grant this O heavenly Father for thy dear Sons sake my blessed Savior and Redeemer. *Amen.*

A Prayer for a sick person in danger of Death.

O Lord Jesus Christ, our health and our salvation, our life, our hope, and our resurrection from the dead, I resign myself up to thy holy will and pleasure, either to life, that I may live longer to thy service, and my amendment, or to death, to the perpetual enjoyment of thy presence, and of thy glory, into thy hands I commend my spirit, for I know, O Lord, that nothing can perish which is committed to thy mercy: I believe, help thou my unbelief. I believe, O Lord, that I shall receive my body again at the resurrection of the Just: I relinquish all care of that, only I beg of thee mercy for my soul; strengthen it with thy grace against all temptation; let thy loving kindness defend it as with a shield against all violence and hostile assaults of Satan; let the same mercy be my guard and defense, which protected thy Martyrs, crowning them with victory in the midst of flames, horrid torments, and most cruel deaths. There is no help in me, O Lord; I cannot by my own strength or power give a minutes rest to my wearied body, but my trust is in thy mercies, and I call to mind, to my unspeakable comfort, that thou wert hungry, and thirsty, and wearied, and whipt, and crowned with thorns, and mocked, and crucified for me; O let that mercy of thine which made thee suffer so much, pardon me, and save me; let thy merits answer for my impieties; let thy Righteousness cover my sins, thy blood wash away my stains, and thy comforts refresh my soul; as my body grows weaker, let thy grace be stronger; let not my faith doubt, nor my hope tremble, nor my charity grow cold, nor my soul be affrighted with the terrors of death, but let the light of thy countenance enlighten mine eyes, that I sleep not in death eternal, and when my tongue fails, let thy Spirit teach my heart with strong crying and groans that are unutterable. O let not the enemy do me any violence, but let thy holy mercies, and thy Angels repel and defeat his malice, and find that my soul may by thy strength triumph in the joys of eternity, in the fruition of thee, my life, my joy, my hope, my exceeding great reward, my Lord, and and my Savior Jesus Christ. *Amen.*

A Prayer for a dying person in or near the Agonies of Death.

MOst merciful and blessed Savior, have mercy upon the soul of this servant; remember not his ignorance, nor the sins of his youth, nor age, but according to thy great mercies remember him in the mercies and glories of thy Kingdom. Thou O Lord, hast opened the Kingdom of Heaven to all Believers; O let the everlasting gates be opened, and receive his soul; let the Angels, who rejoice at the conversion of a sinner, triumph and be exalted in his deliverance and salvation. Make him partaker of the benefits of thy holy Incarnation, Life and Sanctity, Passion and Death, Resurrection and Ascension, and all the Prayers of the Church, that the Joy of the Elect, and the Fruits of the blessed Communion of the Saints, may be fulfilled, and the Glory of thee, of our Lord Jesu, and daily add to the number of thy beautified servants, such as shall be saved, that thy coming may be hastened, and the expectation of the Saints may be fulfilled and advanced, and all the whole Church singing

praise to the honor of thy Name, who liveth and reigneth ever one God world without end. *Amen.*

The *51.*

O Most merciful Jesu, who didst die to redeem us from death and damnation, have mercy upon this thy servant, whom thy hand has visited with sickness, of thy goodness be pleased to forgive him all his sins, and seal his hopes of glory with the refreshments of thy Holy Spirit Lord, give him strength & confidence in thee, asswage his pain, repel the assaults of his ghostly enemies, and give him a guard of holy Angels, preserve him in the unity of the Church, keep his senses entire, his understanding right; give him great measure of contrition, true faith, a well grounded hope, and abundant charity; give him a quiet and a joyful departure; let thy ministering spirits convey his soul to the mansions of peace and rest, there with certainty to expect a joyful Resurrection to the fullness of Joy at thy right hand, where there is pleasure forever more. *Amen.*

A Prayer for the Joyes of Heaven.

O Most glorious Jesu, who art the portion, and the exceeding great reward of all faithful people, thou hast beautified human nature with glorious Immortality, and hast carried the same above all Heavens, above the seat of Angels, beyond the Cherubims and Seraphims, placing it on the right hand of thy heavenly Father, grant to us all the issues of thy abundant charity, that we may live in thy fear, and die in thy favor; prepare our souls with heavenly Joyes, making us righteous here, that we may be blessed hereafter through thy great mercy. *Amen.*

A Prayer for the Morning at the first kneeling down, saying,

Holy, blessed, and glorious Trinity, Three Persons, and One God, have mercy up-me a miserable sinner.

Lord, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable to thee by Jesus Christ.

O Most gracious Lord, whose mercies endureth forever, I thy unworthy servant who have so largely tasted of them, desire to render thee the tribute of my humblest praises for them. In thee, O Lord, I live, move, and have my being; thou hast made me to be, and then that I might not be miserable, but happy, thou sendest thy Son out of thy bosom to redeem me from the power of my sins by his grace, and from the punishment of them by his blood, and by both of them to bring me to his glory: Thou hast by thy mercy caused me to be born within thy particular fold, the Christian Church, where I was early consecrated to thee in Baptism, and have been partaker of all those spiritual helps which might aid me to perform that vow I there made to thee; and when by my own willfulness or negligence I have fallen to do ill, yet thou in thy manifold mercies hast not forsaken me, but hast graciously invited me to Repentance, aforded me all means both outwardly and inwardly for it, and with patience hast attended, and not cut me off for the acts of those many damning sins I have committed, as I have most justly deserved; thou art glorious in thy manifold mercies, O Lord, in thy

restraining grace by which I have been kept back from any of the greatest sins, and in thy inciting grace, by which I have been enabled to do the least good, therefore not unto me, but unto thy Name be praises, for these and all other spiritual blessings. My soul doth magnify the Lord, and all that is within me praise his holy Name. I likewise praise thee for those many outward blessings I enjoy, as health, friends, food and raiment, the comforts as well as the necessaries of this life; for those continual protections of thy hand, by which I and mine are kept from dangers, and those gracious deliverances thou hast often aforded out of such as have befallen me, and for that mercy of thine whereby thou hast sweetened and allayed those troubles thou seest not fit wholly to remove; for thy particular care of me this night, and all other thy goodness towards me. Lord, grant that I may render unto thee not only the fruit of my lips, but the obedience of my life, that so these blessings here may be an earnest of those richer blessings thou hast prepared for those that love thee, and that for his sake, whom thou hast made the Author of eternal salvation to all that obey him, even Jesus Christ. *Amen.*

A Confession.

O Righteous Lord, who hatest iniquity, I thy sinful creature cast myself at thy feet, acknowledging that I most justly deserve to be utterly abhorred and forsaken by thee; for I have drunk in iniquity like water, gone on in a continued course of sin and rebellion against thee, daily committing those sins thou forbidest, and leaving undone those things thou commandest: Mine heart which should be an habitation for thy Spirit, is become a cage of unclean birds, of foul and disordered affections; and out of this abundance of the heart my mouth speaketh, my hands act; so that in thought, word and deed, I continually transgress against thee. O Lord, I have done amiss, I have dealt wickedly; the good I would do, I do it not, but the evil I should not, that do I. O my God, be merciful unto me for my luxury, pride, covetousness, and all wandering thoughts, and worldly imaginations. Nay, O Lord, I have despised that goodness of thine which should have lead me to repentance, hardening my heart against all those means thou hast used for my amendment; and now, Lord, what can I expect from thee but judgment and fiery indignation? that is indeed the due reward of my sins: But, O Lord, there is mercy with thee that thou mayest be feared: O fit me for that mercy, by giving me a deep and a hearty Repentance, and then according to thy goodness let thine anger and thy wrath be turned away. Look upon me in thy Son, my blessed Savior, and for the merits of his sufferings, pardon all my sins; and Lord, I beseech thee, by the power of thy grace, so to renew and purify my heart, that I may become a new creature, utterly forsaking every evil way, living in constant, sincere, universal obedience to thee all the rest of my days, behaving myself as a good and faithful servant, I may at the last be received into the Joy of my Lord; grant this for Jesus Christ his sake. *Amen.*

A Prayer for Grace.

O Most gracious God, from whom every good and perfect gift cometh, I a wretched sinner that am not able of myself so much as to think a good thought, beseech thee to work in me both to will and to do of thy good pleasure what thou requirest of me; enlighten my mind, that I may know thee, and let me not be barren or unfruitful in that knowledge. Lord, work

in my heart a true faith, a purifying hope, and an unfeigned love towards thee. Give me a full trust in thee, zeal for thee, reverence in all things that relate to thee. Make me fearful to offend thee, thankful for thy mercies, humble under thy corrections, devout in thy service, sorrowful for my sins▪ & grant that in all things I may behave myself so, as befits a creature to his Creator, a servant to his Lord; enable me likewise to perform that duty I owe to myself. Give me that meekness, humility, and contentedness, whereby I may always possess my soul in patience, and thankfulness. Make me diligent in all my duties, watchful in all temptations, perfect, pure, and temperate, and so moderate in all my most lawful enjoyments, that they never may become a snare to me. Make me also, O Lord, to be so affected towards my neighbor, that I never transgress that Royal Law of thine, of loving him as myself. Grant me exactly to perform to all a part of Justice, yielding to all whatsoever by any kind of right is their due. Give me such bowels of mercy and compassion, that I may never fail to do all acts of charity to all men, whether friends or enemies, according to thy command and example: Finally, I beseech thee, O Lord, to sanctify me within and without, that my whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ, to whom with the Father and the Holy Ghost, be all honor and glory forever. *Amen.*

Intercession.

O Blessed Lord, whose mercy is over all thy works, I beseech thee to have mercy upon all men, and grant that the precious Ransom which was paid by thy Son for all, may be effectual for the saving of all. Give thy enlightening grace to those that are in darkness, and thy converting grace to those that are in sin. Look with thy tenderest compassion upon the Universal Church. O be favorable and gracious unto *Zion*; build thou the walls of *Jerusalem*; unite all those that profess thy Name to thee, by purity, and holiness, and to each other by brotherly kindness. Have mercy on this desolate Church, and sinful Nation; Thou movedst the Land and divided it; heal the sores thereof, for it shaketh; make us so truly to repent of those sins which have provoked thy Judgments, that thou also mayest turn and repent, and leave a blessing behind thee. Bless those whom thou hast appointed our Governors, whether in Church, or State; so rule their hearts, and strengthen their hands, that they may want neither will nor power to punish wickedness and vice, and to maintain God's true Religion and Verity. Have pity, O Lord, on all that are in affliction; be a Father to the Fatherless, and plead the Cause of the Widow; comfort the feeble minded, support the weak, relieve the needy, defend the oppressed, and administer to everyone according to their several necessities. Let thy blessing rest upon all that are near and dear unto me, and grant them whatsoever is needful and necessary both for their souls and for their bodies; *here name thy dearest Relations.* Reward all those that have done me or them good; pardon all those that have done or wish us evil; work in me and them all that good which may make us acceptable in thy sight, Jesus Christ. *Amen.*

For Preservation.

O Merciful God, by whose bounty and love it is, that I have this day added to my life, I beseech thee so to guide me in it by thy grace, that I may do nothing which may dishonor

thee, or wound my own soul, but that I may diligently apply my own soul to do all such good works as thou hast prepared for me. And, Lord, I beseech thee, give thy Angels charge over me, to keep me in all my ways, that no evil happen unto, nor any plague come nigh my dwelling, but that I and mine may be safe under thy protection, through Jesus Christ my Lord and Savior. *Amen.*

O Lord, pardon the wanderings and coldness of these Petitions, and deal with me, not according either to my prayers, or deserts, but according to my needs, and thine own rich mercy in Jesus Christ, in whose blessed Name and words I conclude these my imperfect prayers, saying, *Our Father,* &c.

Prayers for Night.

O Holy, blessed, and glorious Trinity, Three Persons, and One God, have mercy upon me a miserable sinner. Lord, I know not what to pray for as I ought; O let thy holy Spirit help mine infirmities, and enable me to offer up a spiritual Sacrifice acceptable unto thee, by Jesus Christ.

A Confession.

O Most holy Lord God, who art of purer eyes than to behold iniquity, how shall I an abominable wretch, appear before thee, who am nothing but pollution? I am defiled in my very nature, have a backwardness to all good, and a readiness to all evil, but I have defiled myself much worse by my own actual sins and wicked customs; I have transgressed my duty to thee, my neighbor, and myself, and that both, in thought, word, and deed, by doing those things thou hast expressly forbidden, and neglecting to do those things thou hast commanded me, and this not only through ignorance and frailty, but knowingly and willfully, against the motion of thy Spirit, and the checks of mine own conscience to the contrary; and to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own purposes and endeavors of amendment; yea this very day I have not ceased to add new sins to my former guilt, (*here name the particulars*) and now, O Lord, what shall I say, or how shall I open my mouth, seeing I have done these things? I know that the wages of sin is death, but O thou who willest not the death of a sinner, have mercy upon me; work in me, I beseech thee, a sincere contrition, and perfect hatred of all my sins; let me daily confess them, but yet not as duly renew them; and grant, O Lord, that from this instant I may give a bill of divorce to all my most beloved lusts, and then be thou pleased to marry me to thyself, in Truth, in Righteousness, and true Holiness, all the days of my life: and for all my sins past, O Lord, receive a Reconciliation, accept of that Ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a propitiation, pardon all my offenses, and receive me to thy favor; and when thou hast thus spoken peace to my soul, Lord keep me that I turn not anymore to folly, but stablish me with thy grace, that no temptation of the World, the Devil, or my own Flesh, may ever draw me to offend thee, that being made free from sin, and becoming a Servant unto God, I may have my fruit unto holiness, and in the end everlasting life, through Jesus Christ our Lord, *Amen.*

A Thanksgiving.

O Thou Father of mercy, who art kind even to the unthankful, I acknowledge myself to have abundantly experimented that gracious property of thine; for notwithstanding my daily provocations against thee, thou still heapest mercy and loving kindness upon me; all my contemnings and despisings thy spiritual favors hath not yet made thee withdraw them, but yet in the riches of thy goodness thou still continuest to me the offers of thy grace and life in thy Son, and all my abuses of thy temporal blessings thou hast not punished with an utter depravation of them, but still art pleased to afford me a liberal portion of them, the sins of this day thou hast not repaid, as justly thou mightest, by sweeping me away with a swift destruction, but hast spared me and preserved me according to the greatness of thy mercy; *here mention the particular mercies of this day*; What shall I render unto the Lord for all these benefits he hath done unto me. Lord, let this goodness of thine lead me to hearty repentance, and grant that I may not only offer thee thanks and praise, but may also order my conversation aright, that so I may at the last see the salvation of God, through Jesus Christ. *Amen.*

Here use the Prayer for grace, and that Intercession appointed for the morning.

For Preservation.

O Blessed Lord, keeper of *Israel,* that neither slumberest nor sleepest, be pleased in thy mercy to watch over me this night; keep me by thy grace from the works of darkness, and defend me by thy power from all dangers; grant me moderate rest and sleep, such as may fit me for the duties of the next day following; and, Lord, make me ever mindful of that time when I shall lie down in the dust, and I know neither the day nor the hour of my Master's coming; grant me grace that I may always fear thee, and that I may never live in such a state as I shall fear to die, but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord; so that living and dying I may be thine, through Jesus Christ. *Amen.*

Let thy Bed put thee in mind of thy grave, and when thou liest down, say,

O Blessed Savior, who by thy precious death and burial didst take the sting of death, and the power of the grave; grant me the joyful fruits of that victory, and be thou to me in life and death advantage. I will lay me down in peace, and take my rest, for it is thou, O Lord only that makest me dwell in safety, into thy hands I commend my spirit, for thou hast redeemed it, O Lord, thou God of Truth.

Collects for several Graces.

For Faith.

O Blessed Lord, seeing without Faith it is impossible to please thee, let thy Spirit, I beseech thee, work in me such a Faith as may be acceptable in thy sight, even such as worketh by Love. O let me not rest in a dead ineffectual Faith, but grant that it may be such as may show itself by my works; that it may be that victorious Faith which may enable me to overcome the world, and conform me to the Image of that Christ on whom I believe, that so

at the last I may receive the end of my Faith, even the salvation of my soul, by the same Jesus Christ. *Amen.*

For the Love of God.

O Holy and gracious Lord, who art infinitely excellent in thyself and infinitely bountiful and compassionate towards me, I beseech thee suffer not my heart to be hardened through the deceitfulness of sin, but let the offers of thy Love, make deep impressions on my soul. Lord, thou art pleased to require my heart, and thou only hast right to it. O let me not be so sacriligiously unjust as to alienate any part of it, but enable me to render it up whole and entire to thee; but, O my God, thou seest it already usurped, the world with its vanities hath seized it, and like a strong man armed keeps possession. O thou who art stronger, come upon him, and take this unworthy heart of mine as thine own spoil; refine it with that purifying fire of thy Love, that it may be a fit habitation for thy Spirit. Lord, if thou seest it, be pleased to make me taste of those Joyes, those ravishments of thy Love, wherewith thy soul hath been so transported: But if in this I know not what I ask, if I may not choose my place in thy Kingdom, yet, O Lord, deny me not to drink of thy Cup; let me have such a sincerity and degree of Love, as may make me endure anything for thy sake; such a perfect Love as may cast out all fear, and all sloth too, that nothing may seem to me grievous to suffer, or too difficult to do in obedience to thee, that so expressing my love by keeping thy Commandments, I may by thy mercy at last obtain that Crown of Glory, which thou hast promised to those that love thee, through Jesus Christ. *Amen.*

For Devotion in Prayer.

O Most gracious Lord God, who not only permittest us, miserable sinners and needy creatures, to present our petitions to thee, grant I beseech thee, that the frequency of my prayer may be somewhat proportionable to those continual needs I have of thy mercy. Lord, I confess it is the greatest honor, and greatest advantage thus to be allowed access to thee; yet sottish and stupid is my profane heart, that it shuns or frustrates the opportunities of it. My soul, O Lord, is possessed with a spirit of infirmity, it is bowed together, and can in no wise lift up itself to thee: O be thou pleased to cure this sad, this miserable disease, to raise, and enliven this earthly drowsy heart, that it may freely mount towards thee, that I may set a true value on this most valuable privilege, and take delight in my approaching to thee; and that my approaches may be with a reverence, some way answerable to that awful Majesty I come before, with an importunity and earnestness answerable to those pressing wants I have to be supplied, and with such a fixed attention of mind, as no wandering thoughts may interrupt; that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or my prayers turned into sin, but may so ask, that I may receive, seek, that I may find, knock, that it may be open unto me, that from praying to thee here, I may be translated to the praising thee eternally in thy glory, through the merits and intercession of Jesus Christ. *Amen.*

For the Fear of God.

O Most glorious Majesty, who only art High, and to be feared, possess my soul with a holy awe and reverence of thee, that I may give thee the honor due to thy Name, and may bear such a respect to all things which relate to thee that I may never profane any holy thing, or sacriligiously invade what thou hast set apart to thyself. And, O Lord, since thou art a God, that wilt not clear the guilty, let the dread of thy Justice make me tremble to provoke thee in anything. O let me not so mis-place my fear, as to be afraid of a man that shall die, and of the Son of Man, who shall be made as grass, and forget the Lord my Maker, but replenish my soul with the fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites; and keep me in a constant conformity to thy holy Will. Hear me, O Lord, I beseech thee, and put this fear in my heart, that I may not depart from thee, but may with fear and trembling work out my own salvation, through Jesus Christ. *Amen.*

For Thankfulness.

O Most gracious and bountiful Lord, who fillest all things with goodness, and expectest no other return, but praise and thanksgiving, let me, O Lord, never defraud thee of that so easy tribute, but let my heart be ever filled with a sense, and my mouth with the acknowledgment of thy mercies. It is a joyful and pleasant thing to be thankful; O suffer me not, I beseech thee, to lose my part in that Divine pleasure, but grant that as I daily receive blessings from thee, so I may daily from an affectionate and devout heart offer up thanks to thee; and grant that not only my lips, but my life may show forth thy praise, by consecrating myself to thy service, and walking in holiness and righteousness before thee all the days of my life, through Jesus Christ my Lord and blessed Savior. *Amen.*

For Chastity.

O Holy and Immortal Jesus, whose first descent was into the Virgins Womb, and who didst love to inhabit only in pure and Virgins hearts, I beseech thee, send thy Spirit of purity to cleanse me from all filthiness both of flesh and spirit. My body, O Lord, is the Temple of the Holy Ghost, O let me never pollute that Temple with any uncleanness; and because out of the heart proceed the things that defile the man. Lord, grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there; but enable me, I beseech thee, to keep both soul and body pure and undefiled, that so I may glorify thee here, both in body and soul, and spirit, and be glorified in both with Christ hereafter. *Amen.*

For Contentedness.

O Merciful God, thy Wisdom is infinite to choose, and thy Love forward to dispence good things to us, O let me always fully and entirely resign myself to thy disposals; have no desire of my own, but a perfect satisfaction in thy chusings for me, that so in whatsoever state I am, I may be therein content. Lord, grant I may never look with murmuring on my own condition, nor with envy on other men's; and to that end, I beseech thee, purge my heart of all covetous desires and affections O let me never yield any corner of my soul to *Mammon,* but give me such a contempt of these fading riches, that whether they decrease, or increase, I may never set my heart upon them, but that all my care may be to be rich towards God, to lay up my treasure in Heaven, that I may so set my affections on things above, that when

Christ who is my life shall appear, I may also appear with him in glory; grant this, O Lord, for the merit of the same Jesus Christ. *Amen.*

For Perseverance.

O Eternal and unchangeable Lord God, who art the same yesterday, today, and forever, be thou pleased to communicate some rays of that excellency, some degree of that stability to me thy wretched creature, who am light and inconstant, turned about with every blast. My understanding is very deceivable, O stablish it with thy truth; keep it from the snares of seducing spirits, that I may not be lead away with the errors of the wicked, and fall from mine own stedfastness. My will also, O Lord, is irresolute and wavering, and doth not cleave steadfastly unto God. My goodness is but as a morning cloud, and as the early dew it passeth away: O strengthen and confirm me; and whatsoever good thou hast wrought in me, be pleased to accomplish it, and perform it until the day of Christ. Lord, thou seest my weakness, and knowest the number and strength of those temptations I am to struggle with; O leave me not to myself, but cover thou my head in the day of battle; and in all spiritual combats, make me more than Conqueror through him that loved me. O let no terrors or flatteries either of the world, or my own flesh, ever draw me from my obedience to thee; but grant that I may continue steadfast, immovable, always abounding in the work of the Lord; by patient continuance in well doing, seeking, and at last obtain glory, through Jesus Christ our Lord. *Amen.*

A Prayer before the Receiving of the Blessed Sacrament.

O Most merciful God, who hast in thy great goodness prepared this Spiritual Feast for sick and famished souls, make my desires and longings after it, answerable to my needs of it. I have, with the Prodigal, wasted that portion of grace thou bestowedst upon me, therefore do infinitely want a supply out of this Treasury; but, O Lord, how shall such a wretch as I dare to approach this holy Table? I am a Dog, how shall I presume to take the Children's bread? or how shall this spiritual Manna, this food of Angels be given to one who hath chosen to feed on husks with Swine? nay, to one who hath already so often trampled these precious things underfoot, either carelessly neglecting, or unworthily refusing those holy precious Mysteries. O Lord, my horrible guiltiness makes me tremble to come, and makes me not dare to keep away; for where, O Lord, shall my polluted soul be washed, if not in this fountain which thou hast opened for sin and for uncleanness? hitherto therefore I come, and thou hast promised, that him that cometh to thee, thou wilt in no wise cast out. This is, O Lord, the Blood of the New Testament, grant to me so to receive it, that it may be to me for remission of sins; and though I have so often, and so wickedly broken my part of that Covenant, whereof this Sacrament is a seal, yet be thou graciously pleased to make thine good, to be merciful to my unrighteousness, and to remember my sins and my iniquities no more; and not only so, but to put thy Laws in my heart, and to write them in my mind; and by the power of thy grace dispose my soul to such a sincere and constant obedience, that I may never again provoke thee. Lord grant that in these holy Mysteries I may not only commemorate, but effectually receive my blessed Savior, and all the benefits of his passion; and to that end give me such a preparation of soul as may qualify me for it. Give me

a deep sense of my sins and unworthiness, that being weary and heavy laden, I may be capable of his refreshings, and being encompassed with my own tears, and truly sorry for my many sins, I may be the fitter to be washed in his blood. Raise up my dull and earthly mind from groveling here below, and inspire it with a holy zeal, that I may with a spiritual affection approach this spiritual Feast. And let, O Lord, that infinite Love of Christ, in dying for so wretched a sinner, inflame my frozen benumbed soul, and kindle in me that sacrifice of love to him, and that so vehement, that no water may quench, no floods drown it; such as may burn up all my dross, not leave one unmortified lust in my soul; such as may also extend itself to all whom thou hast given me command and example to love, even mine enemies as well as friends. Finally, O Lord, I beseech thee to clothe me in the Wedding-garment, and make me, though myself a most unworthy sinner, yet by thy mercy an acceptable guest at this holy Table, that I may not eat and drink my own damnation, but may have my pardon sealed, my weakness repaired, my corruptions subdued, and my soul inseparably united to thee, that no temptation be ever able to dissolve the union; but that being begun here in grace, it may be consummated in glory; grant this, O Lord, for thy dear Son sake, Jesus Christ. *Amen.*

Another Prayer for the Receiving of the Holy Communion.

O Blessed Jesus, who once offeredst up thyself upon the Cross for me, and now offerest thyself to me in the Sacrament, let not, I beseech thee, my impenitence and unworthiness frustrate these so inestimable mercies to me, but qualify me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am so clogged with guilt, so holden with the cords of my sins, that I am not able to move towards the. O loose me from these bands wherewith Satan and my own lusts have bound me, and draw me that I may run after thee. Lord, thou seest daily how eagerly I pursue the paths that lead to death; and when thou invitest me to life and glory, I turn my back, and forsake the hopes of mercy. How often hath this Feast been prepared, and I have with frivolous excuses absented myself; or if I have come, it hath been rather to defile, than to adore thee. I have brought such Troops of thy professed enemies, and unrepented sins along with me, as if I came not to commemorate, but to renew thy passion, crucifying thee afresh, and put thee to open shame; and now of what punishment shall I be thought worthy, who have thus trampled underfoot the Son of God, and counted the blood of the Covenant an unholy thing; yet, O merciful Jesu, this is my only Refuge. O let this make my atonement, or I perish eternally; wherefore didst thou shed it, but to save sinners; neither can the merit of it be overwhelmed either by the greatness or number of my sins. I am a sinner, a great one, O let me find this saving efficacy: Be merciful unto me, O God, be merciful, for my soul trusteth in thee; and in the clefts of thy wounds shall be my Refuge, until thy Fathers indignation be over past. O thou who hast, as my High Priest, sacrificed for me, intercede for me also, and plead thy meritorious sufferings on my behalf, and suffer not, O my Redeemer, the price of blood to be utterly lost; and grant, O Lord, that as the sins I have to be forgiven are many, so I may love much. Lord, thou seest what faint and cold affections I have towards thee; O warm and enliven them; and as in this Sacrament that transcendent love of thine, in dying for me is shed forth, so I beseech thee, let it convey such grace into me, as may enable me to make

some returns of love. O let this Divine fire descend from Heaven into my soul; and let my sins be the burnt offering for it to consume, that there may not any corrupt affection, any cursed thing be sheltered in my heart; that I may never again defile that place which thou hast chosen for thy Temple. Thou dyedst, O dear Jesu, to redeem me from all iniquity, O let me not again sell myself to work wickedness, but grant that I may approach unto thee at this time with most sincere and fixed resolutions of an inward Reformation; and let me receive such grace and strength from thee, as may enable me faithfully to perform them. Lord, there are many old habituated diseases my soul groans under; *here mention thy most prevailing corruptions*; and though I lie never so long at the Pool of *Bethesda,* come never so often to thy Table, yet unless thou be pleased to put forth thy healing virtue, they will still remain uncured. O thou blessed Physician of souls, heal me, and grant that I may now so touch thee, that everyone of these loathsome Issues may immediately stench, that my sickness may not be unto death, but unto the glory of thy mercy in pardoning, to the glory of thy grace in purifying so polluted a wretch. O Christ, hear me, and grant I may now approach unto thee with such humility and contrition, love and devotion, that thou mayest vouchsafe to come unto me, and abide with me, communicating to me thyself, and all the merit of thy passion; and then, O Lord, let no occasions of Satan, or mine own conscience, amaze or distract me; but having peace with thee, let me also have peace in myself, that this Wine may make glad, this Bread of Life may strengthen my heart, and enable me cheerfully to run the way of thy Commandments; grant this merciful Savior, for thine own bowels and compassions sake. *Amen.*

Immediately before Receiving.

Thou hast said, that he that eateth thy flesh, and drinketh thy blood, hath eternal life; behold thy servant O Lord, be it unto me according to thy Word.

At the Receiving of the Bread.

By thy crucified Body deliver me from the body of this death.

At the Receiving of the Cup.

O Lord, let this blood of thine purge my conscience from dead works, to serve the ever Living God. Lord, if thou wilt, thou canst make me clean; O touch me, and say, I will, be thou clean.

After Receiving.

What shall I render unto the Lord for all the benefits he hath done unto me; I will receive the Cup of Salvation, and call upon the Name of the Lord. Worthy is the Lamb that was slain▪ to receive power, and riches, and wisdom, and strength, and honor, and glory, and a blessing; therefore blessing, honor, glory and power, be to him that sitteth on the Throne, and the Lamb forever and ever. *Amen.*

I have sworn, and am steadfastly bent to keep thy Righteous Judgments; O Lord hold thou up my goings in thy paths, that my footsteps slip not.

A Thanksgiving for the Receiving the Communion.

O Thou fountain of all goodness, from whom every good and perfect gift cometh, and to whom all honor and glory shall be returned, I desire with all the most fervent and inflamed affections of a grateful heart to bless and praise thee for those inestimable mercies thou hast vouchsafed me. O Lord, what is man that thou shouldest so regard him, as to send thy Beloved Son to suffer such bitter things for him? But Lord, what am I, the worst of men, that I should have any part of this Sacrament, who have so often despised him, and his sufferings? O the height and depth of this mercy of thine, that art pleased to admit me to the renewing of that Covenant with thee, which I have so often and perversely broken! that I who am not worthy of that daily bread which sustains the body, should be made partaker of this bread of life, which nourisheth the soul; and that the God of all purity should vouchsafe to unite himself to so polluted a wretch. O my God, suffer me no more, I beseech thee, to turn thy grace into wantonness, to make thy mercy an occasion of security, but let this unspeakable love of thine, confirm me to obedience, that since my blessed Lord died for me, I may no longer live unto myself, but to him. O Lord, I know there is no concord between Christ and Belial; therefore since he hath now been pleased to enter my heart, O let me never permit any lust to chase him thence; but let him that hath so dearly bought me, still keep possession of me; and let nothing ever take me out of his hand: To this end be thou graciously pleased to watch over me, and defend me from all assaults of my spiritual enemies, but graciously and specially from myself, from the treachery of my own heart, which is too willing to yield itself a prey; and where thou seest me either by nature or custom most weak, there do thou, I beseech thee, magnify thy power in my preservations; *here mention thy most dangerous temptations*; and Lord, let my Savior's sufferings for my sins, and the vows that I have now made against them, never depart from my mind; but let the remembrance of the one, enable me to perform the other, that I may never make truce with those lusts which nailed his hands, piercing his side, and made his soul heavy to the death; but that having now anew listed myself under his banner, I may fight manfully, and follow the Captain of my salvation, even through a Sea of blood. Lord, strengthen the hands that fall down, and feeble knees, that I faint not in this warfare. O be thou my strength, who am not able of myself to struggle with the slightest temptations: how often have I turned my back in the day of battle? how many of these Sacramental Vows have I violated? and Lord, I have still the same inconstant deceitful heart to betray me to the breach of this. O thou who art Yea and Amen, in whom there is no shadow of change, communicate unto me, I beseech thee, such stability of mind, that I may no more thus start aside like a broken Bow, but that having my heart wholly with thee, I may continue steadfast in thy Covenant, that not one good purpose which thy Spirit hath raised in me this day may vanish, as so many have done formerly, but that they may bring forth good fruit unto life eternal; grant this, O merciful Father, through the merits and mediation of Jesus Christ my only Savior. *Amen.*

A Prayer of Intercession to be used either before or after the Receiving of the Sacrament.

O Most gracious Lord, who so tenderly lovest all mankind, as to give thy Son out of thy bosom to be a propitiation for the sins of the whole world, grant that the effect of this Redemption may be as universal as the design of it; that it may be to the salvation of all. O let no person by impenitence, and willful sin, forfeit his part in it, but by the power of thy grace bring all, even the most obstinate sinners to repentance, enlightening all in darkness, Heretics, Jews, Turks and Infidels; take from them all blindness, hardness of heart, and contempt of thy Word, and so fetch them home. Blessed Lord, bring them into thy fold, that they may be saved among the number of the true *Israel,* and for all those, upon whom the Name of thy Son is called, grant, O Lord, that their conversion may be such as becometh the Gospel of Christ, that his Name be no longer blasphemed amongst the Heathens through us. O blessed Lord, how long shall Christendom continue the vilest part of the world, a sink of all abominable pollutions, which even Barbarians detest? O let not our profession and our practice be always at so wide a distance; let not the Disciples of the holy Immaculate Jesus be of all others the most profane and impure; let not the subjects of the Prince of Peace be of all others the most contentious and bloody, but make us Christians indeed, as well as in Name, that we may walk worthy of that holy Vocation wherewith we are called, and may all with one mind, and one mouth glorify the Father of our Lord Jesus Christ. Have mercy on this languishing Church; look down from Heaven the habitation of thy holiness, and of thy glory, where is thy zeal and thy strength, the sounding of thy bowels, and of thy heart towards us? are they restrained? be not wroth very sore, O Lord, neither remember our iniquities forever; but though our backslidings are many, and we have grievously rebelled, yet according to all thy goodness, let thine anger and thy fury be turned away, and cause thy face to shine upon thy Sanctuary, which is desolate, for the Lord's sake, and so separate betwixt us and our sins, that they may no longer separate between us and our God. Save and defend all Christian Kings, Princes and Governors, specially to whom we owe subjection; plead thou their Cause, O Lord, against those that strive with them, and fight thou against those that fight against them; and so guide and assist them in the discharge of that Office whereunto thou hast appointed them, that under them we may lead a quiet and a peaceable life, in all godliness and honesty. Bless them that wait at thine Altar; open thou their lips, that their mouth may set forth thy praise. O let not the Light of the World be put under bushels, but place them in their Candlesticks, that they may give light to all that are in the house. Let not *Jeroboams* Priests profane thy service, but let the seed of *Aaron's* Hill minister unto thee. And O thou Father of mercies, and God of all comfort, succor and relieve all that are in affliction; deliver the outcast and poor, help them to right that suffer wrong; let the sorrowful sighing of the prisoners come before thee, and according to thee greatness of thy power, preserve them that are appointed to die: Grant ease to those that are in pain, supplies to those that are in want: Give to all presumptuous sinners a sense of their sins, and to all despairing, a sight of thy mercies; and do thou, O Lord, for everyone abundantly above what they can ask or or think: Forgive my enemies, persecutors and slanderers, and turn their hearts: Pour down thy blessings upon all my friends and benefactors, all who have commended themselves to my prayers; *here thou mayest name particular persons*; and grant, O most merciful Father, that through this blood of the Cross, we may be presented pure and unblameable, and unreprovable in thy sight, that so we may be admitted into that place of

purity, where no unclean thing can enter, there to sing all eternal praises, to Father, Son, and Holy Ghost, forever. *Amen.*

A Prayer in time of Affliction.

O Just and holy Lord, who with rebukes dost chasten man for sin, I desire unfeignedly to humble myself under thy mighty hand, which now lies heavy upon me: I heartily acknowledge, O Lord, that all I do, all I can suffer, is but the due reward of my deeds, therefore in thy severest inflictions I must still say, Righteous art thou, O Lord, righteous are thy Judgments, but, O Lord, I beseech thee in Judgment remember mercy; although my sins have enforced thee to strike, yet consider my weakness, and let not my stripes be more heavy, or more lasting, than thou seest proportionable for my soul: Correct me, but with the chastisement of a Father, not with the wounds of an enemy; and though thou take not off thy Rod, yet take away thine anger. Lord, do not abhor my soul, and cast not away thy servant in displeasure, but pardon my sins, I beseech thee: and if yet in thy fatherly wisdom thou seest fit to prolong thy corrections, thy blessed will be done. I cast myself, O Lord, at thy feet, do with me what thou pleasest, try my as silver is tried, so that thou bring me out purified. And Lord, make me, even my flesh also to subscribe to this Resignation, that there be nothing in me that may rebel against thy hand, but that I may suppress all repining thoughts, and may cheerfully drink of this Cup, how bitter soever thou art pleased to make it. Lord, let it prove medicinal, and cure all the diseases of my soul, that it may bring forth in me the peaceable fruit of Righteousness, that so these light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of glory, through Jesus Christ. *Amen.*

A Thanksgiving for Deliverance.

O Blessed Lord, who art gracious and merciful, slow to anger, and of great kindness, and repentest of the evil, I thankfully acknowledge before thee, that thou hast not dealt with me after my sins, nor rewarded me according to my iniquities; my Rebellions, O Lord, deserve to be scourged with Scorpions, and thou hast corrected them only with a fatherly Rod; neither hast thou suffered me to lie long under that, but hast given me a timely and gracious issue out of my late distresses. O Lord, I will be glad and rejoice in thy mercy, for thou hast considered my trouble, and hast known my soul in adversity: Thou hast smitten, and thou hast healed me; O let these various methods have their proper effects upon my soul, that I who have felt the smart of thy chastisements, may stand in awe and sin not; and that I who have likewise tasted the sweet refreshings of thy mercy, may have my heart ravished with it, and knit to thee in the firmest bands of love, and that by both I may be preserved in a constant, entire obedience to thee all my days, through Jesus Christ. *Amen.*

A Prayer for a Sick Person.

O Merciful and righteous Lord, the God of health, and of sickness, of life and of death, I most unfeignedly acknowledge that my great abuse of those many days of strength and welfare, that thou hast afforded me, hath most justly deserved thy present visitation; I desire, O Lord, humbly to accept of the punishment of the Lord for my iniquity, and to bear the indignation

of the Lord, because I have sinned against him. And O thou merciful Father, who designest not the ruin, but the amendment of those whom thou scourgest, I beseech thee by thy grace so to sanctify this correction of thine to me, that this sickness of my body may be a means of health to my soul. Make me diligent to search my heart, and do thou, O Lord, discover every cursed thing, how close soever concealed there, that by the removal thereof, I may make way for the removal of this punishment. Heal my soul, O Lord, which hath sinned against thee, and then if it be thy blessed will, heal my body also. Restore the voice of joy and health into my dwelling, that I may live to praise thee, and to bring forth fruit of Repentance; but if in thy wisdom thou hast otherwise disposed, if thou hast determined that this sickness shall be unto death, I beseech thee to fit and prepare me for it: Give me that sincere and earnest Repentance, to which thou hast promised mercy and pardon. Wean my heart from the world and its fading vanities, and make me to gasp and pant after those more excellent and durable Joyes, which are at thy right hand, forever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my body, in all the agonies of my spirit, let thy comforts refresh my soul, and enable me patiently to wait till my change come; and grant, O Lord, that when my earthly Tabernacle is dissolved, I may have a building not made with hands, eternal in the Heavens; and that for his sake, who by his precious blood hath purchased it for me, even Jesus Christ. *Amen.*

A Thanksgiving for Recovery.

O Most gracious Lord, the God of the spirits of all flesh, in whose hand my time is, I praise and magnify thee, that thou hast in love to my soul delivered me from the pit of destruction, and restored me to health again. It is of thy mercy alone, O Lord, that thou hast preserved my life from destruction; thou hast chastened and corrected me, but thou hast not given me over unto death: O let this life which thou hast thus graciously spared, be wholly consecrated unto thee. Behold, O Lord, I am by thy mercy made whole, O make me strictly careful to sin no more, lest a worse thing come unto me. Let not this reprieve thou hast now given me, make me secure, as thinking my Lord delayeth his coming; but grant me, I beseech thee, to make a right use of this longsuffering of thine, and so to employ every minute of that time thou hast allowed me, that when thou shalt appear, I may have confidence, and not be ashamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared. O let it be a perpetual admonition to me to watch for my Masters coming; and when the pleasures of sin shall present themselves to entice me, O make me to remember how bitter they will be at last. O Lord, hear me, and as thou hast in much mercy afforded me time, so grant me all grace to work out my salvation, to provide Oil in my Lamp, that when the Bridegroom cometh, I may go in with him to the marriage; grant this I beseech thee, for thy dear Sons sake. *Amen.*

A Prayer at the approach of Death.

O Eternal and everlasting God, who breathed into man the breath of life, and when thou takest away that breath, he dies, and is turned again into dust, look with compassion on me thy poor creature, who am now drawing near the gates of death, and which is infinitely terrible, the Bar of Judgment. Lord, my own heart condemns me, and thou art infinitely

greater than my heart, and thou knowest all things; the sins I remember fill me with horror: There are also multitudes of other sins which I either observed not at all times, or have since carelessly forgotten, which are all present with thee: Thou settest my misdeeds before thee, and my secret sins in the sight of thy countenance, and what a mountainous heap those eminent provocations of so many years arise to? how long shall so ungodly a sinner stand in thy Judgment, or such a sinner in the Congregation of the Righteous? And to add more terror, my very countenance, and repentance, I fear, will not abide thy trial; my frequent relapses heretofore have sufficiently witnessed the insincerity of my heart, and best resolutions; and then, O Lord, what can secure me that my present dislikes of my sins are not rather the effects of my amazing danger, than of any real change. And, O Lord, I know thou art not, nor wilt accept of anything that is not sincere. O Lord, when I consider this, fearfulness and trembling comes upon me, and a horrible dread overwhelms me; my flesh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, who wills not the death of a sinner, be merciful unto me. One deep calleth upon another, the depth of my misery upon the depth of thy mercy: Lord, save me now, or I perish eternally. O thou who willest not that any should perish, but that all should come to repentance, such as thou wilt accept, who tryest the heart, create in me, O God, a clean heart, and renew a right spirit within me. O Lord, one day with thee is better than a thousand elsewhere. O let thy mighty Spirit work in me now in this my last day, whatsoever thou seest wanting, to fit me for mercy and acceptation. Give me a perfect and an entire hatred of all my sins, and enable me to present thee with a sacrifice of a broken and a contrite heart, which thou hast promised not to despise, that by this I may be made capable of that atonement, which thy dear Son hath by the more excellent oblation of himself, made for all repenting sinners; he is the Propitiation for our sins; he was wounded for our transgressions; he was bruised for our iniquities; the chastisements of our peace was upon him: O heal me by these stripes, and let the cry of his blood cry down the clamour of my sins. I am indeed the child of wrath, but he is the Son of thy Love; for his sake spare me, O Lord, spare thy poor creature, whom he hath redeemed with his most precious blood, and be not angry with me forever. O let not thy vengeance pursue me to this City of Refuge; my soul hangeth upon him; Oh let me not perish with a Jesus, with a Savior in my arms, but by his agony and bloody sweat, by his Cross and Passion, by all that he did and suffered for sinners, good Lord deliver me; deliver me, I beseech thee, from the wages of sin, thy wrath and everlasting damnation, in the time of my tribulation, in the hour of death, and in the day of judgment. Hear me, O Lord, hear me, and do not repay me for my former neglects of thy calls, by refusing to answer me in this time of my greatest need. Lord, there's but a step between me and death; but seal my pardon before I go hence and be no more seen: Thy loving-kindness is better than life itself; Oh let me have that in exchange, and I shall most gladly lay down this mortal life. O Lord, thou knowest all my desire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy Name, for sweet is thy mercy; take away the sting of death, the guilt of my sins, and then though I walk through the valley of the shadow of death, I will fear no evil; I will lay me down in peace, and Lord, when I awake, let me be satisfied with thy presence in thy glory; grant this merciful God, for his sake, who is both the Mediator and Redeemer of sinners, even Jesus Christ. *Amen.*

PUT me not to rebuke, O Lord, in thine anger, neither chasten me in thy heavy displeasure. There is no health in my flesh, because of thy displeasure, neither is there any rest in my soul by reason of my sins; for my wickedness is gone over my head, and are a sore burden, too heavy for me to bear. My wounds stink and corrupt through my foolishness; therefore is my spirit vexed within me, and my heart within me is desolate. My sins have taken such hold upon me, that I go in mourning all the day long; yea they are more in number than the hairs of my head; and my heart hath failed me; but thou, O Lord God, art full of compassion and mercy, longsuffering, plenteous in goodness and truth; turn thee unto me, and have mercy upon me, for I am desolate and in misery. If thou Lord shouldest be extreme to mark what is done amiss, O Lord who may abide it? O remember not the sins of my youth, and my offense, but according to thy mercy think upon me for thy goodness; look upon my adversity and misery, and forgive me all my sins. Hide not thy face from thy servant, for I am in trouble. O haste thee and hear me, out of the deep do I call unto thee; O Lord, hear my voice. Turn thee, O Lord, and deliver my soul, O save me for thy mercy sake. O go not far from me, for trouble is hard at hand, and there is none to help me. I stretch forth my hand unto thee, my soul gaspeth unto thee, as a thirsty land; draw nigh unto my soul and save it. O deliver me, because of mine enemies, for my soul is full of trouble, and my life draweth nigh unto hell. Save me from the Lions mouth: Hear me from among the horns of the Unicorns. O set me upon the Rock that is higher than I, for thou art my hope, and a strong Tower for me against the enemy; Why art thou so heavy, O my soul, and why art thou so disquieted within me? put thy trust in God, for I will yet give him thanks, for the help of his countenance. The Lord shall make good his loving kindness towards me; yea, thy mercy, O Lord, endureth forever, despise not then the work of thine own hands. O God, thou art my God, early will I seek thee. My soul thirsteth for thee, my flesh also longeth after thee, in a barren and a dry Land, where no water is. Like as the Hart desireth the water-brooks, so longeth my soul after thee, O my God. My soul is athirst for God, even for the Living God: When shall I come and appear before the presence of God? How amiable are thy dwellings, O Lord God of Hosts? my soul hath a desire, a longing to enter into the Courts of the Lord. My flesh and my heart rejoiceth in the Living God. O that I had wings like a Dove, for then would I flee away and be at rest. O send out thy Light and thy Truth, that they may lead me, and bring me to thy Hill, and to thy dwelling; for one day in thy Court is better than a thousand elsewhere. I had rather be a door-keeper in the house of the Lord, than to dwell in the tents of wickedness. I should utterly have fainted, but that I believed verily to have seen the goodness of the Lord in the Land of the Living. Thou art my Helper and my Redeemer, O Lord, make no long tarrying.

A Prayer at the Receiving of the Communion.

O Lord, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, and my trespass is grown even unto Heaven. I have wrought all these great provocations, and that in the most provoking manner; they have not been only single, but repeated acts of sin; for, O Lord, of all this black Catalogue of sin, which I have now brought before thee, how few are there which I have not often committed? nay, which are not become even habitual, and accustomary to me? and to this frequency I had added both a greediness and obstinacy in sinning, turned into my course, as a horse rusheth into the

battle, doing evil with both hands, earnestly; yea, hating to be reformed, and casting thy words behind me, quenching the Spirit within me, which testified against me, to turn me from my evil ways, frustrating all those outward means, whether of judgment or of mercy, which thou hast used to draw me to thyself? Nay, O Lord, even my Repentances may be numbered amongst my greatest sins; they have sometimes been feigned and hypocritical, always so slight and ineffectual; they have brought forth no fruit to amendment of life; but I have added the breach of resolutions and vows to all my former guilt. Thus, O Lord, I am become out of measure sinful, and since I have thus chosen death, the lake and brimstone, this, O Lord, is in justice to be the portion of my Cup; to me belongs nothing but shame and confusion of face eternally, but to thee, O Lord God, belongeth mercy, redemption, and forgiveness: Though I have rebelled against thee, O remember not my sins and offenses, but according to thy mercy think upon me, O Lord, for thy goodness. Thou sendest thy Son to seek and to save that which was lost, behold, O Lord, I have gone astray like a sheep that is lost, O seek thy servant, and bring me back to the Shepherd and Bishop of my soul. Let thy Spirit work in me a hearty sense and detestation of all my abominations, and true contrition of heart, which thou hast promised not to despise, and then be thou pleased to look on me, to take away all my iniquity, and receive me graciously; and for his sake who hath nothing amiss, be reconciled unto me, wash away the guilt of my sin in his blood, and subdue the power of them by his grace, and grant, O Lord, that I may from this hour, bid a final adiew unto all ungodliness and worldly lusts, never once more cast a look towards *Sodom,* or long after the flesh pots of *Egypt,* but consecrate myself entirely unto thee, to serve thee in Righteousness and true Holiness all the days of my life, reckoning myself to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord and blessed Savior. *Amen.*

The 51 *Psalm is fit to be read upon this Occasion.*

Ejaculations.

O Lord, of whom may I seek for succor but of thee, who for my sins art justly displeased, yet, O Lord God, most holy, O Lord, most mighty, O holy and most merciful Savior, deliver me not at my last hour into the bitter pains of eternal death. Thou knowest, Lord, the secrets of my heart, shut not thy merciful eyes upon my prayer, but hear me, O Lord, most holy, O God, most mighty, O holy and most merciful Savior, thou most worthy Judge Eternal, suffer me not at my last hour, for any pains of death, to fall from the Father. I have sinned against Heaven, and before thee, and am not worthy to be called thy child; yet, O Lord, do not thou cast off the bowels and compassion of a Father; but even as a Father pitieth his own children, so be thou merciful unto me. Lord, the Prince of this world cometh, oh let him have nothing in me, but as he accuseth, do thou absolve: he lays many grievous things to my charge, which he can too well prove; I have nothing to say for myself, do thou answer for me, O Lord my God. O Lord, I am clothed with filthy garments, and Satan stands at my right hand to resist me, O be thou pleased to rebuke him, and pluck me as a brand out of the fire. Cause mine iniquity to pass from me, and clothe me with the Righteousness of thy Son. Behold, O Lord, the Devil is coming towards me, having great wrath, because he knoweth that he hath but a short time: O save and deliver me, lest he devour my soul like a Lion, and tear it in

pieces, while there is none to help. O my God, I know no unclean thing can enter into thy Kingdom, and I am nothing but pollution. My very Righteousnesses are as filthy rags, O wash me, and make me white in the blood of the Lamb, that so I may be fit to stand before thy Throne. Lord, the snares of death compass me about; O let not the pains of Hell also take hold upon me, but though I find trouble and heaviness, O Lord, I beseech thee, deliver my soul. O dear Jesus, who hast bought me with the precious price of thine own blood, challenge now thy purchase, and let not the malice of Hell pluck me out of thine hand. O blessed High Priest, who art able to save them to the uttermost who come unto God by thee, save me, I beseech thee, who have no hope, but by thy merit and intercession. O God, I confess I have defaced that Image of thine thou didst imprint upon my soul, yet oh thou faithful Creator, have pity on thy creature. O Jesu, I have by many and grievous sins crucified thee afresh, yet thou who prayest for thy persecutors, intercede for me also, and suffer me not, O my Redeemer, my soul, the price of thy blood, to perish. O Spirit of grace, I have by my horrid impieties done despite unto thee, yet O blessed Comforter, though I have offended thee, and often grieved thy Holy Spirit, be thou pleased to succor and relieve me, and say unto my soul, I am thy salvation. Mine eyes look unto thee, O Lord, in thee is my trust. O cast not out my soul. O Lord, in thee have I trusted, let me never be confounded. O blessed Lord, who scourgest every Son whom thou receivest, let me not be weary of thy correction, but give me such a perfect submission to thee the Father of spirits, that this chastisement may be for my profit, that I may thereby be partaker of thy holiness. O thou Captain of my salvation, who wert made perfect by sufferings, sanctify to me all the pains of body, all the terrors of mind, which thou shalt permit to fall upon me. Lord, my sins have deserved eternal torments, make me cheerfully and thankfully to bear my present pains; chasten me as thou pleasest here, that I may not be condemned with the world. Lord, the waters are come in even unto my soul; O let thy Spirit move upon the waters, and make them like the Pool of *Bethesda,* that they may cure whatsoever spiritual disease thou discernest in me. O Christ, who first sufferedst many and grievous things, and then enteredst into thy grave, make me so to suffer with thee, that I may also be glorified with thee. O dear Jesus, who humblest thyself to the death of the Cross for me, let that death of thine sweeten the bitterness of mine. When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all Believers; I believe that thou shalt come to be my Judge, I pray thee therefore help thy servant whom thou hast redeemed with thy most precious blood: make me to be numbered with Saints in glory everlasting. Thou art the Resurrection and the Life, he that believeth in thee, though he were dead, yet shall he live: Lord, I believe, help thou my unbelief. My flesh and my heart faileth, but God is the strength of my heart, and my portion forever. I desire to be dissolved, and to be with Christ, which is far better. Lord, I groan earnestly, desiring to be clothed upon with that house from Heaven; I desire to put off this Tabernacle, O be pleased to receive me into everlasting habitations; bring my soul out of prison, that I may give thanks unto thy Name. Lord, I am here to wrestle not only with flesh and blood, but with principalities and powers, and spiritual wickedness: O take me from these tents of *Kedar,* into the heavenly *Jerusalem,* where Satan shall be utterly trodden underfoot. I cannot here attend one minute to thy service without distractions. O take me up to stand before thy Throne, where I shall serve thee day and night. I am in heaviness through many tribulations; O

receive me into that place of rest, where all tears shall be wiped away from my eyes; where there shall be no more death nor sorrow, nor crying, nor pain. I am here in the state of banishment and absence from the Lord. O take me where I shall forever behold thy face, and follow the Lamb whithersoever he goeth. I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a Crown of glory. O blessed Jesu, who hast loved me, and washed me from my sins in thine own blood, receive my soul. Into thine hands I commend my Spirit, for thou hast redeemed me. O Lord, thou God of Truth, come Lord Jesus, come quickly. *Amen.*

A Prayer for the Morning.

O Most mighty and gracious God, full of incomprehensible Power and Majesty, whose glory the very Heaven of Heavens is not able to contain; look down from Heaven upon me thy unworthy servant, who here prostrate myself at the footstool of thy Throne of grace, not as I am in myself, but look upon me, O Father, through the merits and mediation of Jesus Christ, thy beloved Son, in whom thou art well pleased, for of myself I am not able to stand in thy presence, or to speak with my unclean lips to so holy a God as thou art; for thou knowest that in sin I was conceived and born, and that I have lived ever since in iniquity, so that I have broken all thy holy Laws and Commandments, by sinful motions, unclean thoughts, evil words, and wicked works, omitting many of those duties of piety which thou requirest for thy service, and committing many of those vices which thou under the penalty of thy displeasure hast forbidden; *here thou mayest confess to God thy secret sins, which most burden thy conscience, with the circumstances of the time, place, person, and the manner how it is committed, saying, but more especially,* I do here with grief of heart confess unto thee, for these my sins, O Lord, I stand guilty of thy curse, with all the miseries of this life, and the life to come, namely, everlasting torment in Hell fire, when this wretched life is ended. If thou shouldest deal with me according to my deserts; yea Lord, I confess thy goodness which endureth forever is the cause I have not been long ago consumed and confounded, but with thee, O Lord, there is mercy and plenteous redemption; in the multitude therefore of thy mercies, and confidence in Christ's merits, I entreat thy Divine Majesty, that thou wouldest not enter into judgment with thy servant, neither be extreme to mark what I have hitherto done amiss; for if thou dost, then no flesh can be justified in thy sight, nor any living stand in thy presence; but be thou merciful unto me, and wash away all the uncleanness of my sins, in the merits of that precious blood which Jesus Christ hath shed for me; and seeing that he hath born the burden of that curse, which was due for my transgression, O Lord, deliver me from my sins, and from all those Judgments which hang over my head as due unto me for them, and separate them as far from thy presence, as the East is from the West; bury them in the burial of Christ, that they may never rise up in this world to shame me, nor in the world to come to condemn me. And I beseech thee, O Lord, not only to wash away my sins with the blood of thy Immaculate Lamb, but also to purge my heart by thy Holy Spirit from the dross of my natural corruptions, that I may feel thy Spirit more and more killing my sins in the power and practice thereof, so that I may with more freedom of mind, and liberty of will, serve thee the ever living God, in Righteousness and true Holiness this day, and give me grace, that by the direction and assistance of thy Holy Spirit, I may persevere to be thy

faithful and unfeigned servant unto my life's end, and when this mortal life is ended, I may be made partaker of immortality, and everlasting happiness in thy heavenly Kingdom. In the mean time, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend and end that small number and remnant of my days, that I may apply my heart to wisdom; and as thou dost add days to my life, so I beseech thee to add repentance and amendment to my sinful days, that as I grow in years, I may grow in grace and favor with thee, and all thy people; and to this end, give unto me a supply of all those graces which thou knowest to be wanting in me, and necessary for me, with an increase of all those good gifts wherewith thou hast already endowed me, that so I may be the better enabled to lead such a godly life, and an honest conversation, as that thy Name may thereby be glorified, others may take good example by me, and my soul may cheerfully feed on the peace of a good conscience, and be more replenished with the Joy of the Holy Ghost: And here, O Lord, according to my bounden duty, I give the most humble and hearty thanks for all those blessings which of thy goodness thou hast bestowed upon me; and namely, for that thou hast of thy free grace and love, according to thine eternal purpose, elected me before the foundation of the world was laid, unto salvation, in Jesus Christ: For that thou hast created me in thine own Image, and hast begun to restore that in me which was lost in our First Parents: For that thou hast effectually called me by the working of thy Holy Spirit, in the Preaching of the Gospel, and the Receiving of thy Sacrament, to the knowledge of thy saving grace, and obedience to thy blessed Will: For that thou hast bought and redeemed me with the blood of thy only begotten Son, from the torment of Hell, and thralldom of Satan: For that thou hast by Faith in Christ, freely justified me, who am by nature the child of wrath: For that thou hast in good measure justified me by thy Holy Spirit, and given me so large a time to repent, together with the means of Repentance: I thank thee likewise, good Lord, for my life, health, wealth, liberty, food, raiment, peace, prosperity and plenty, and for that thou hast preserved me this night from all perils and dangers of soul and body, and hast brought me safe to the beginning of this day; and as thou hast now awakened my body from sleep, so I beseech thee to awaken my body from sin, and carnal security; and as thou hast caused the light of the day to shine in our bodily eyes, so good Lord, cause the light of thy Word, and Holy Spirit, to illuminate my understanding, and give me grace, as one of thy children of light, to walk in all holy obedience before thy face this day, and all the days and time of my whole life, and that I may endeavor to keep faith and a good conscience towards God, and towards all men, in all my thoughts, words and dealings; and so good Lord bless all studies and actions, which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of my own soul and conscience in that day, when I shall make my final request unto thee for them. O my God, keep thy servant, that I do not evil unto any man this day, and let it be thy blessed will, not to suffer the Devil, nor his wicked Angels, nor any of his evil members, or my malicious enemies, to have any power to do me any hurt or harm this day, but let the eyes of thy holy providence watch over me for good and not for evil, and command thy holy Angels to pitch their tents round about me, for my defense and safety in my going out, and my coming in, as thou hast promised they should do about them that fear thy Name; for into thy hands, O Father, I do here commend my soul and body, my actions, and all that ever I have, to be guided and protected by thee, being assured that whatsoever

thou takest into thy custody, cannot suffer or take any hurt or harm; and if I at any time, this day, shall through frailty, forget thee, yet Lord, I beseech thee, do thou in mercy remember me: And I pray not alone for myself unto thee, O Father, but I beseech thee also be merciful unto thy whole Church, and chosen people, wheresoever they live upon the face of the whole Earth, defend them from the rage and tyranny of the Devil, the World, and Antichrist; give thy Gospel a free and a joyful passage through the world, for the conversion of those who belong to thine Election and Kingdom: Bless the Church and Kingdoms wherein we live, with the continuance of peace and true Religion, and Justice: Defend our gracious King *Charles* from all his enemies, and grant him a long life in health and all happiness to reign over us▪ Bless our gracious Queen *Katherine, James* Duke of *York,* and all the rest of the Royal Family▪ increase in them all heroical and spiritual graces which may make them fit for those places for which thou ordainedst them; direct all the Nobility, Bishops, and Magistrates of this Kingdom and Commonwealth; govern thou them that they may govern the Commons in true Religion, Justice, Obedience, and Tranquility: Be merciful unto all the people that fear thee, and call upon thy Name; and comfort as many among them as lie sick, or are comfortless in body, or mind; especially be favorable to all such as suffer any trouble or persecution for the testimony of the Truth and holy Gospel, and give them a gracious deliverance out of all their troubles, which way it shall seem best to thy wisdom, for the glory of thy Name, the farther enlarging of the Truth, and the more ample increase of their comfort and consolation: Hasten thy coming, O blessed Savior, and end these sinful days, and give me grace, that like a wise Virgin, I may be prepared with Oil in my Lamp, to meet thee, the sweetest Bridegroom of my soul at thy coming, whether it be by the day of death, or the day of judgment, and then Lord Jesus, come quickly, even Lord Jesus come when thou wilt, these, and all other graces which thou knowest to be needful and necessary both for my soul and my body, this day and forever, I humbly beg and crave at thy hands; O Father, giving thee thy praise and glory, in that absolute form of prayer, which Christ himself hath taught me, to say unto thee, *Our Father which art in Heaven, hallowed be thy Name,* &c.

Another Shorter Morning Prayer.

O Most gracious God and merciful Father, I thine unworthy servant do acknowledge that as I have been born in sin, so I have lived in iniquity, and broken everyone of thy commandments, in thought, word and deed, following the desires of my own will, and lusts of my flesh, not caring to be governed by thy holy Word and Spirit; therefore I have justly deserved all shame and misery in this life, and everlasting condemnation in Hell fire; if that thou shouldest but deal with me according to thy Justice, and my deserts. Wherefore, O heavenly Father, I humbly beseech thee, for thy Son Jesus Christ his sake, and for the merits of that bloody death and passion, which I believe he hath suffered for me, that thou wouldest pardon and forgive me all my sins, and deliver me from the Hell and vengeance which is due unto me for them, and send thy holy Spirit into my heart, which may assure me that thou art my Father, and that I am thy child, and that thou lovest me with an unchangeable love; and let thy good Spirit lead me into all truth, and crucify in me more and more carnal lusts, that my sin may more and more die in me, and that I may serve thee in Righteousness and true Holiness all the days of my life; and when this mortal life is ended,

I may through thy mercy in Christ be made partaker of thine everlasting glory, in thy heavenly Kingdom. And here, O Lord, from the bottom of my heart, I humbly thank thee for all thy blessings bestowed upon my soul and body, for electing me in thy Love, for redeeming me by thy Son, sanctifying me by thy Spirit, and preserving me from my youth up, until this present day and hour by thy gracious providence; I thank thee more especially for that thou hast defended me this night past from all danger, and hast brought me safe to the beginning of this day; and now, good Lord, I beseech thee, keep me this day from all peril and danger, and from all evil that may hurt me, and from falling into all sin that should offend thee; set thy fear before mine eyes, and let thy holy Spirit so rule my heart, that all that I shall think, do, or speak this day, may tend to thy glory, the good of others, and the peace of my own conscience; and to this end I commend myself, and all my ways and actions, together with all that do belong unto me, unto thy gracious protection this day, praying thee to keep both thine and me from all evil, and to give a blessing to all our honest labors and endeavors; defend thy whole Church from the tyranny of this world, and of Antichrist; preserve our gracious King from all conspiracy and treason; grant him a long reign in health and happiness over us: Bless our gracious Queen *Katherine, James* Duke of *York,* and all the rest of the Royal Family, endue them with thy grace, and defend them from all evil: Bless all our Ministers and Magistrates with all those graces and gifts which thou knowest necessary for their places: Be favorable to all those that fear thee, and call upon thy Name, and tremble at thy judgments▪ Comfort all those that are sick, or any way comfortless O Lord, keep me in a continual readiness by faith and repentance for my last end, that whether I live or die, I may be found thine own, to thine eternal glory, and my everlasting salvation, through Jesus Christ my only Savior, in whose blessed Name I beg these mercies at thy hands, and give unto thee thy praise and glory, in that prayer which he hath sanctified with his own lips, saying, *Our Father,* &c.

A Prayer for the Evening.

O most gracious and loving Father, who art about my bed, and knowest my lying down, and my rising up, and art near unto all that call upon thee in Truth and sincerity, I a wretched sinner do humbly beseech thee to look upon me with the eyes of mercy, and not to behold me, as I am in myself, for then thou shalt see but an unclean and defiled creature, conceived in sin, and living in iniquity, so that I am ashamed to lift up my eyes unto thee, knowing how grievously I have sinned against Heaven and before thee; for, O Lord, I have transgressed all thy Commandments and Righteous Laws, not through negligence and infirmity, but oftentimes through willful presumption, contrary to my knowledge, and the motions of thy holy Spirit reclaiming me from them, so that I have wounded my conscience, and grieved thy holy Spirit, by whom thou hast sealed me to the day of Redemption. Thou hast consecrated my soul and body to be the Temple of the Holy Ghost, I wretched sinner have defiled both, with all manner of pollution and uncleanness; mine eyes in taking pleasure to behold vanities, that I am ashamed to lift up my eyes unto thee; mine ears in hearing impure and unclean speeches; my tongue in evil speaking; my hands are so full of impurity, that I am ashamed to lift them up unto thee; and my feet have carried me after mine own ways; my understanding and reasonings, which are so quick in all earthly matters, are only blind and

stupid; when I come to meditate or discourse of spiritual and heavenly things, my memory which should be a treasury of all goodness, is not so apt to remember anything, as those things that are vile and vain; yea Lord, by woeful experience I find that naturally all the imaginations of the thoughts of my heart are only evil altogether, and continually; for these my sins are more in number than the hairs of my head, and they have grown over me, like a loathsome leprosy, from the crown of my head, to the soal of my feet; there remains no part which they have not infected; they make me seem vile in mine own eyes, how much more abominable must I appear in thy sight! the custom of sinning hath almost taken away the conscience of sin, and pulled upon me such dullness of sense, and hardness of heart, that thy judgments denounced against my sins, by the faithful Preachers of thy Word, do not terrify me to return unto thee with unfeigned repentance; and if thou Lord shouldest but deal with me according to thy Justice, and my deserts, I should utterly be confounded and condemned; but seeing that of thine own mercy thou hast spared me so long, and still waitest for my repentance, I humbly beseech thee for the blood, death and passions sake, which Jesus Christ hath suffered for me, that thou wouldest pardon and forgive me all my sins, and mine offenses, and open unto me that ever-streaming fountain of the blood of Christ, which thou hast promised to open under the New Testament, to the penitent of the house of *David,* that all my sins and uncleanness may be so bathed in his blood, buried in his death, and hid in his wounds, that they never more be seen to shame me in this life, nor to condemn me in the world to come, before the judgment seat of God. And for as much, O Lord, as thou knowest that it is not in man to turn his own heart, unless thou first give him grace to convert: And seeing it is as easy with thee to make me righteous and holy, as to suffer me to be such, O my God, give me grace to do what thou hast commanded, then command what thou wilt and thou shalt find me willing to do what thou commandest, and to observe thy blessed Will in all things; to this end give unto me thy Holy Spirit, which thou hast promised to give to the worlds end, unto all thine elect people; and let the same Holy Spirit purge my heart from the dross of my natural corruption; heal my soul and body, that they may become the Temple of the Holy Ghost, to serve thee in Righteousness and true Holiness all the days of my life, that when by the direction and assistance of thy Holy Spirit I shall finish my course in this short and transitory life, I may cheerfully leave this world, and resign my soul into thy fatherly hands in assured confidence of enjoying everlasting life with thee in thy heavenly Kingdom, which thou hast prepared for thine Elect Saints who love the Lord Jesus, and expect his appearing. In the mean while, O Father, I beseech thee, let thy Holy Spirit work in me such a serious repentance, as that I may with tears lament my sins past, with grief of heart be humbled for my sins present, and with all my endeavors resist the like filthy sins for the time to come, and let the same Holy Spirit keep me in the Unity of the Church, lead me in the Truth of thy Word, and preserve me that I may never swerve from the same to Popery, or any other error or false Worship; and let thy Spirit open mine eyes more and more, to see the wondrous things of thy Law; and open my lips that my mouth may set forth thy praise; increase in me those good gifts with which thou hast already endowed me of thy mercy, and give unto me a penitent spirit, and a chaste heart, a contented mind, pure affections, a wise behavior, and all other graces which thou seest necessary for me to govern my heart in thy fear, and to guide all my life in thy favor, that whether I live or die, I may live and die unto

thee, who art my God and my Redeemer. And here, O Lord, according as I am bound, I render unto thee, from the Altar of my humblest heart, all possible thanks and praise for all those blessings and benefits which graciously and plentifully thou hast bestowed upon my soul and body, for this life, and that which is to come, namely, for my Election, Creation, Redemption, Justification, Sanctification and Preservation, from my childhood until this present day and hour, and for the firm hope which thou hast given me of my Glorification: Likewise for my Life, Liberty, Food and Rayment, a competent estate for the maintenance of this present life, and prosperity; more especially, for that thou hast defended me this day now past from all peril and dangers, both of body and soul, furnishing me with all necessary good things that I stand in need of; and as thou hast ordained the day for man to travel in, and the night for him to take his rest; so I beseech thee to sanctify unto me this nights rest and sleep, that I may be the better disposed to serve thee in all honesty and godliness, and that I may enjoy the same as thy sweet blessing and benefit, that so dull and wearied a body of mine being refreshed with moderate rest and sleep, I may be the better enabled to work before thee, doing all such good works as thou hast provided for me; and when it shall please thee by thy divine providence to awaken me the next morning, do thou, O Lord, who art the keeper of *Israel,* who never slumberest nor sleepest, watch over me in thy holy providence, to protect me from all dangers, so that neither the evil Angels of Satan, nor any wicked enemy may have any power to do me any harm, or evil; and to this end give a charge unto thy holy Angels, that they at thy appointment may pitch their tents round about me for my defense and safety, as thou hast promised they should do about them that fear thy Name; and knowing that thy Name is a strong Tower of defense unto all those that trust therein, I here recommend myself, and all that belongs unto me unto thy holy protection and custody, if it be thy blessed will to call for me in my sleep. O Lord, for Christ his sake, have mercy upon me, and receive my soul unto thy heavenly Kingdom; and if it be thy blessed pleasure to add more days to my life, add more amendment unto my days, and wean my mind from the love of the world, and the vanity thereof, and cause me more and more to settle my conversation on Heaven and heavenly things, and perfect daily in me that good work which thou hast begun, to the glory of thy Name, and the salvation of my sinful soul. O Lord, I beseech thee likewise, save and defend from all evil and danger thy whole Church, our gracious King *Charles,* and grant him a long and prosperous Raign over us: Bless our gracious Queen *Katherine, James* Duke of *York,* and all the Royal Family; endue them with thy grace, and defend them from all evil: Bless the Nobility, Magistrates, and Ministers of these Churches and Kingdoms, each of them with those graces and benefits which are expedient for their places and callings; and be thou, O Lord, a comfort and a consolation to all thy people, whom thou hast thought meet to visit with any kind of sickness, cross, or poverty, or calamity. Hasten, O Father, the coming of our Lord Jesus Christ; make me ever mindful of my last end, and of the reckoning that I am to make unto thee therein; and in the mean while, carefully so to follow Christ in the generation, during this life, as that with Christ I may have a portion in the resurrection of Christ, when this mortal life is ended: These graces, and all other blessings, which thou, O Father, knowest to be required and necessary for me, I humbly beg and crave at thy hands, in the Name and Mediation of Jesus Christ, thy Son; and

in that form of Prayer which he himself hath taught me to say, *Our Father which art in Heaven,* &c.

Another Short Evening Prayer.

O Eternal God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the example of *Peter, Mary Magdalene,* the Publican, the Prodigal Child, and many other penitent sinners, that thou art so full of compassion, and so ready to forgive the greatest sinners who are heaviest laden with sin, at what time soever they return unto thee, with penitent hearts, lamenting their sins, and imploring thy grace, I should despair for my own sins, and be utterly discouraged from presuming to come into thy presence, considering the hardness of my heart, and the unruliness of my affection, and the uncleanness of my conversation, by means whereof I have transgressed all thy holy Laws and Commandments, and deserved thy Curse, which might cause my body to be smitten with some fearful disease, my soul to languish with the death of sin, my good name to be traduced with some scandalous reproaches, and make myself liable to all manner of crosses and casualties. And I confess Lord, that thy mercy is the cause I have not been long ago consumed and confounded: But, O my God, as thy mercy only stayed thy judgments from falling upon me hitherto, so I humbly beseech thee, in the bowels of thy mercy in Jesus Christ, in whom only thou art well pleased, that thou wilt not deal with me according to my deserts, but that thou wouldest freely and fully remit unto me all my sins and my transgressions, and that thou wouldest wash them clean from me, with the virtue of that precious blood, which thy Son Jesus Christ hath shed for me; for he alone is my Physician, and his blood only is the medicine that can heal my sickness; and is the true brazen Serpent that can cure that poison wherewith the fiery serpents of my sins have stung and poisoned my sick and wounded soul; and give me, I beseech thee, thine holy Spirit, which may assure me of mine Adoption, and that may confirm my Faith, increase my Repentance, enlighten my Understanding, purify my Heart, and rectify my Will and Affection, and so sanctify me throughout, that my whole Body, and Soul; and Spirit may be kept unblamable until the glorious coming of my Lord and Savior Jesus Christ. And now, O Lord, I give unto thee, most humble and hearty thanks and praise, for that thou hast this day preserved me from all harm and dangers, notwithstanding all my sins and evil deserts; and I beseech thee likewise to defend me this night from the roaring Lion, which night and day seeketh to devour me: Watch thou, O Lord, over me this night, to keep me from his temptations and tyranny, and let thy mercy shield me from his unspeakable rage and malice; and to this end I commit myself into thy hands, and almighty protection, beseeching thee, O my Lord and my God, not to suffer Satan, or any of his evil members to have power to do me any hurt or harm this night; and grant, good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live or die unto thee, and to the glory of thy Name, and the salvation of my soul. Lord, bless and defend all thy chosen people everywhere; Grant our gracious Sovereign long life, and a happy Raign over us: Bless our gracious Queen *Katherine, James* Duke of *York,* and all the Royal Family, together with all our Magistrates and Ministers; comfort them who are in misery, need or sickness, or under any kind of Cross or Calamity; give me grace to be one of those wise Virgins, which may have my heart prepared like a Lamp, furnished with the Oil of Faith, and Light of good works, to meet

the Lord Jesus, the sweet Bridegroom of my soul, at his second and sudden coming in glory; grant this, good Father, for Jesus Christ his sake my only Savior, Redeedeemer, and Mediator; in whose blessed Name, and in whose own words I call upon thee, as he hath taught me; *Our Father which art in Heaven,* &c.

A Morning Prayer for a Family.

O Lord our God and heavenly Father, who art the only Creator of Heaven and of Earth, and all therein contained, we confess that we are unworthy to appear in thy sight and presence, considering our manifold sins and offenses, which we have committed against Heaven, and before thee: and how that we have been born in sin, and do daily break thy holy Laws and Commandments contrary to our knowledge and consciences; albeit we know thou art our Creator, who hast made us, our Redeemer, who hast bought us with the blood of thy only begotten Son, and our Comforter, who bestowest upon us all the good and holy graces which we enjoy in our souls, and in our bodies; and if thou shouldest but deal with us as our wickedness and unthankfulness have deserved, what other thing might we, O Lord, expect from thee, but shame and confusion in this life, and in the world to come wrath and everlasting condemnation; yet, O Lord, in the obedience of thy Commandments, and in the confidence which we have in thy unspeakable and endless mercy in thy Son, and our Savior Jesus Christ the Righteous, we thy poor servants appealing from thy Throne of Justice, to thy Throne of Crace, whose mercy reigneth to pardon abounding sin, do from the bottom of our hearts, most humbly beseech thee, to remit and forgive unto us all our sins and our offenses, and misdeeds, that by the virtue of the precious blood of Jesus Christ, thy innocent Lamb, which he so abundantly shed upon the Cross, to take away the sins of the world, all our sins, both original and actual, may be so cleansed and washed from us, that they may never be laid to our charge, nor ever have power to rise up in judgment against us; and we beseech thee, good Father, for Christ his death and passion sake, that thou wilt not suffer to fall upon us that fearful curse and vengeance which thy Law hath threatened, and our sins have justly deserved: And for as much, O Lord, as we are taught by thy Word, that no Idolaters, Adulterers, covetous men, contentious persons, drunkards, gluttons, and such inordinate livers, shall inherit the Kingdom of God; pour the grace of thy Holy Spirit into our hearts, whereby we may see the filthiness of our sins, and abhor them, and may be more and more stirred up to live in newness of life, and love of thy Majesty, so we may daily increase in the obedience of thy words, and in conscionable care of keeping thy Commandments. And now, O Lord, I render unto thee most hearty thanks, for that thou hast elected, redeemed, called, justified us in good measure in this life, and given us an assured hope that thou wilt glorify us in thy heavenly Kingdom, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace; especially, O Lord, for the continuance of thy holy Gospel amongst us, and for sparing us so long, and granting us so gracious a time of repentance: Also we praise thee for all other thy mercies bestowed upon us; more especially for preserving us this night past, and from all dangers that might have befallen our souls or bodies; and seeing thou hast now brought us safe to the beginning of this day, we beseech thee protect and direct us in the same: Bless and defend us in our going out and in our coming in, this day, and ever more; shield us, O Lord, from the temptations of the Devil, and

grant us the custody of thy holy Angels, to defend and direct us in all our ways; and to this end we recommend ourselves, and all those that belong unto us, and are abroad from us, unto thy hands and almighty tuition; Lord defend them from all evil, prosper them with all graces, and fill them with thy goodness: Preserve us likewise this day, from falling into any gross sins, especially those whereunto our natures are most prone; set a watch before the door of our lips, that we offend not thy Divine Majesty by any rash or false oaths, or by any lewd or lying speeches; give unto us patient minds, pure and chaste hearts, and all other graces of thy Spirit, which thou knowest to be needful for us, that we may be the better enabled to serve thee in holiness and righteousness all the days of our life; and seeing that all men's labors are in vain, without thy blessing, bless everyone of us in our several places and callings; direct thou the works of our hands upon us, even prosper thou our handy-works; for except thou guide us with thy grace, our endeavors can have no good success; and provide for us all things which thou, O Father, knowest to be needful for everyone of us, in our souls and bodies this day, and grant that we may pass through the pilgrimage of this short life, that our hearts being not settled upon any transitory things, which we meet with in the way, our souls may every day be more and more ravished with the love of our home, and thine everlasting Kingdom: Defend likewise, O Lord, thy universal Church, and every particular member thereof; especially we beseech thee to continue the peace and tranquility of these Churches and Kingdoms wherein we live; preserve from all evil and dangers our most gracious King *Charles,* endue his Royal heart with more and more grace, wisdom and understanding, and grant that his days may be long, prosperous and happy: Bless our gracious Queen *Katherine, James* Duke of *York,* and all the Royal Family, multiply their days with bliss and felicity, and afterwards crown them with everlasting joy and glory: Bless all our Ministers and Magistrates with all graces needful for their places, govern thou them, that they may govern us in peace, godliness, and true Religion; and of thy mercy, O Lord, comfort all our Brethren that are distressed, sick, or comfortless, especially those who are afflicted either with an evil conscience, because they have sinned against thy Word, or for a good conscience, because they will not sin against the Truth; make the first to know that not one drop of the blood of Christ was a drop of vengeance, but all drops of grace, powerful to procure pardon upon repentance, for the greatest sins of the chiefest sinners in the world; and for the other, let not, O Lord, thy long sufferance, either too much discourage them, or too much encourage their enemies; but grant them patience in suffering, and a gracious and speedy deliverance, which may stand best with thy glory, and their comfort; and give everyone of us grace to be always mindful of his last end, and to be always prepared with faith and repentance, as with a weding garment, against the time thou shalt call for us out of this sinful world; and that in the mean while, we may in all things, and above all things, seek thy glory, that when this mortal life is ended, we may then be made partakers of Immortality and Life eternal in thy heavenly Kingdom; these, and all other graces and blessings, which thou, O heavenly Father, seest to be necessary for us, and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer, in that most perfect form of prayer which Christ himself hath taught us, saying, *Our Father which art in Heaven,* &c.

Evening Prayer for a Family.

O Eternal God, and most merciful Father, we thine unworthy servants here assembled, do cast down ourselves at the foosttool of thy grace, acknowledging ourselves that we inherit our Fathers corruption, in thought, word and deed, transgressing thy holy Commandments, so that in us naturally, there dwelleth nothing that is good; for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, profaneness, distrust, too much love of ourselves, too little love of thee, and thy Kingdom, but full of enmity, and void of love, patience, and every spiritual grace; if thou therefore shouldest enter into judgment with us, and search out our natural corruptions, and observe all the cursed fruit and effects that we have derived from thence, Satan might justly challenge us for his own, and we could not expect any from thy Majesty, but thy wrath, and our condemnation, which we have long ago deserved: But, good Father, for Jesus Christ his sake, who is thy dear Son, in whom only thou art well pleased, and for the merits of that bitter death and passion, which we believe he hath suffered for us, have mercy upon us, and free us from the shame and confusion which is due unto us for them, that they may never seize upon us to our confusion in this life, or to condemnation in the world which is to come: And for as much as thou hast created us, to serve thee, as all other creatures to serve us, so we humbly beseech thee inspire thy Holy Spirit into our hearts, that by his illumination and effectual working we may have the inward sight and feeling of our sins, and natural corruptions; and that we may not be blinded in them through custom, as the Reprobate are, but that we may more and more loath them, and be heartily grieved for them, endeavoring by the use of all good means to overcome them, and get out of them. O let us feel the power of Christ's death killing sin in our mortal bodies, and the virtue of his Resurrection, raising up our souls to newness of life; convert our hearts, subdue our affections, regenerate our minds, purify our natures, and suffer us not to be drowned in the streams of those filthy vices, and sinful pleasures, wherewith thousands are carried headlong to eternal destruction, but daily frame us more and more to the likeness of thy Son Jesus Christ, that in Righteousness and true Holiness we may so serve and glorify thee, that living in thy fear, and dying in thy favor, we may in thy appointed time, attain to the blessed Resurrection of the Just unto eternal life; in the mean while, O Lord, increase our faith in the sweet promises of the Gospel, and our repentance from dead works, the assurance of our hopes in thy promises, our fear of thy Name, the hatred of all our sins, and our love unto thy children, especially whom we see to stand in need of our help and comfort, that so by the fruit of piety, and a righteous life, we may be assured that thy Holy Spirit doth dwell in us, and that we are thy children by grace and adoption; and grant us, good Father, the continuance of health, peace and maintenance, and all other outward good things, so far forth as thy Divine Wisdom shall think meet to be requisite and necessary for everyone. And here, O Lord, according to our bounden duty, we confess that thou hast been exceeding merciful unto us all in things of this life, but infinitely more merciful in the things of a better life; therefore we do here from our very souls, render unto thee most humble and hearty thanks from our very souls, for all thy blessings and benefits bestowed upon our souls and our bodies, acknowledging thee to be that Father of Light from whom we have received all those good and perfect gifts, and unto thee alone for

them we ascribe to be due, all glory, honor, might, majesty and praise, both now and forever more: But more especially we praise thy Divine Majesty, for that thou hast defended us this day past from all perils and dangers, so that none of those Judgments which our sins have deserved have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy Divine Majesty, or our Brethren, and for Christ his sake, be reconciled unto us for them; and we humbly beseech thee likewise of thine infinite goodness, to defend and protect us this night, and all that belong unto us, from all perils and dangers of fire, robbery, terrors of evil Angels, or any other fear, which for our sins might justly have fallen upon us, and that we may be safe under the shadow of thy wings; and to this end and purpose we here recommend our bodies and souls, and all that we have unto thine Almighty Protection; Lord bless and defend both us and them from all evil; whilst we sleep, do thou, O Father, who never slumberest nor sleepest, watch over thy children, and give a charge to thy holy Angels to pitch their tents round about our houses and dwellings this night, to guard us from all dangers, that sleeping with thee, we may the next morning be awakened by thee, and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings; and we beseech thee, O Lord, to be merciful likewise to thy whole Church, and to continue the tranquility of these Kingdoms wherein we live, turning from us those plagues which the crying sins of this Nation do cry aloud for. O Lord, preserve the principal member thereof, our most gracious King *Charles,* endue his Royal heart with grace, wisdom and understanding, and grant that his days may be many, prosperous, virtuous and happy; clothe his enemies with shame, but upon his head let his Crown flourish: Bless our gracious Queen *Katherine, James* Duke of *York,* and the rest of the Royal Family, endow them with thy grace, and defend them from all evil: Bless all our Magistrates and Ministers with all those graces and gifts necessary for their places; govern thou them, that they may govern us in peace, godliness, and true Religion: Bless all that fear thee, and call upon thy Name; all our Christian Brethren and Sisters, that suffer sickness, or any other affliction, or misery, especially those who do anywhere suffer persecution for the testimony of thy holy Gospel▪ grant them patience to bear thy Cross, and deliverance when, and which way it shall seem best to thy Divine Wisdom; and Lord, suffer us never to forget our last end, and those reckonings which then we must render unto thee; in health and prosperity make us mindful of sickness, and of the evil day that is behind, that these things may not overtake us as a snare, but that we may in some good measure, like wise Virgins, be found prepared for the coming of Christ, the sweet Bridegroom of our souls. And now, O Lord, most holy and just, we confess there is no cause why thou who art so much displeased with sin, shouldest hear the prayers of sinners, but for his sake who suffered for sin, and sinned not, in the only mediation therefore of thine eternal Son Jesus Christ our Lord and Savior, we humbly beg these and all other graces which thou knowest to be needful for us and for thy whole Church, shutting up these our imperfect requests in that most holy prayer which Christ himself hath taught us to say unto thee, *Our Father which art in Heaven,* &c.

A Morning Prayer for the Sabbath Day.

O Most High, O Eternal God, all whose works are glorious, all whose thoughts are very deep, there can be no better thing than to praise thy Name, and declare thy loving kindness in the morning, on thy holy and blessed Sabbath day, for it is thy Will and Commandment, that we should sanctify this day in thy service, and praise him, and in the thankful remembrance of the Creation of the world, by the power of thy Word, so of the Redemption of mankind by the death of thy Son; thine, O Lord, I confess is greatness, and power, and glory, and victory, and praise, for all that is in Heaven and Earth is thine; thine is the Kingdom, O Lord, and thou excellest as head over all, both riches and honor come of thee, and thou raignest over all, and in thine hand is power and strength; and in thine hand it is to make great, and to give grace unto all; now therefore, O my God, I praise thy glorious Name, that whereas I wretched sinner having so many ways provoked thy Majesty to anger and displeasure, thou notwithstanding of thy favor and goodness, passing by profaneness and infirmities, hast vouchsafed, O heavenly Father, to add this Sabbath again to the number of my days; and vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son, whose glorious Resurrection thy whole Church celebrateth this day, to pardon and forgive me all my sins and misdeeds; especially, O Lord, cleanse my soul from those filthy sins which my corrupt nature is most prone unto, with the blood of thy most pure and undefiled Lamb, and let thy Holy Spirit more and more subdue my corruptions, that I may be renewed after thine own Image, to serve thee in Righteousness, and true Holiness all the days of our life; and as of thy mercy thou hast brought me safe to the beginning of this day, so I beseech thee to make it a day of Reconciliation betwixt my sinful soul and thy Divine Majesty; give me grace to make it a day of Repentance unto thee, that thy goodness may seal it to be a day of pardon unto me; and that I may remember, that the keeping holy of this, is a commandment which thine own finger hath written, that on this day I might meditate on thy glorious works of our Creation and Redemption, and learn how to keep all the rest of thy holy Laws and Commandments; and when anon I shall with the rest of the holy Assembly appear before thy presence, to offer unto thee our morning Sacrifice of praise and thanksgiving, and to hear what thy Spirit, by the preaching of thy Word, shall speak unto thy servant, oh let not my sins stand as a cloud, to stop my prayers from ascending unto thee, or keep back thy grace from descending by thy Word into my heart. I know, O Lord, and tremble to think, that three parts of the good seed falls upon bad ground; O let not my heart be like the high way, which through hardness and want of true understanding receives not the seed, till the evil one cometh and catcheth it away; nor the stony ground, which heareth with joy for a time, but falleth away as soon as persecution ariseth for the Gospels sake; nor like the thorny ground, which by the cares of this world, and deceitfulness of riches choketh the Word which it heareth, and maketh it altogether unfruitful; but that like unto the good ground, I may hear thy Word with an honest and a good heart, understand it, and keep it, and bring forth fruit with patience, in that measure that thy Divine Wisdom shall think meet for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the door of utterance unto thy faithful servant, whom thou hast sent unto us to open our eyes, that we may turn from darkness to light, and from the power of Satan unto God, that we may receive forgiveness of sins, and an inheritance among them which are sanctified by Faith in Christ; and give me grace to submit myself to his Ministry, as well when he terrifieth me with judgments, as

when he comforteth me with thy mercies; and that I may have him in a singular love for his works sake, because he watcheth for my soul, as he that must give an account for the same unto his Master; and give me grace to behave myself in the holy Congregation with comeliness and reverence as in thy presence, and in the sight of thy holy Angels. Keep me from drowsiness and sleepiness, and from all wandering thoughts, and worldly imaginations; sanctify my memory, that it may be apt to receive, and firm to remember those good and profitable doctrines which shall be taught unto us out of thy Word, and that through the assistance of thy holy Spirit, I may put the same lessons in practice, for my directions in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy Name; and that this day which godless and profane persons spend in their own lusts and pleasures, I as an obedient servant of thine may make my chief delight to consecrate it to thy honor and glory, not doing my own ways, nor seeking mine own will, nor speaking a vain word, but that ceasing from the works of sin, as well as from the work of my ordinary calling, I may through thy blessing feel in my heart the beginning of that eternal Sabbath, which with unspeakable joy & glory I shall celebrate with thy Saints and Angels to thy praise and worship in thy heavenly Kingdom for evermore; all which I humbly beg and crave at thy hands, in the Name and Mediation of my Lord and Savior Jesus Christ, in that form of prayer which he hath taught me, *Our Father which art in Heaven,* &c.

A Private Evening Prayer for the Sabbath Day.

O Holy, holy, holy Lord God of Sabbath, suffer me who am but dust and ashes, to speak unto thy glorious Majesty; I know that thou art a consuming fire, I acknowledge that I am but wretched stubble, my sins are in thy sight, and Satan stands at my right hand to accuse me for them; I come not to excuse, but to judge myself worthy of all those judgments which thy justice might most justly inflict upon me, a wretched creature, for my sins and my transgressions, the number of them is so great, and the nature of them is so grievous, that they make me seem vile in mine own eyes, how much more loathsome in thy sight. I confess they make me so far from being worthy to be called thy Son, that I am altogether unworthy to have the name of thy meanest servant; and if thou shouldest but recompense me according to my deserts, the Earth, as weary of such a sinful burden, should open her mouth, and swallow me up like one of *Dathans* Family, into the bottomless pit of Hell; for if thou didst not spare the natural branches, those Angels of glorious excellency, but hurledst them down from thy heavenly habitation in the pains of hellish darkness, to be kept unto damnation, when they sinned but once against thy Majesty, and didst expel our first Parents out of Paradise, when they did but transgress one of thy Laws: Alas, what a vengeance may I expect, who have not offended in one sin only, but heaping sin upon sin, without any true Repentance, drinking in iniquity as it were water, ever pouring in, but never pouring out any filthiness; and transgressed all thy Laws and Commandments; yea this present day thou hast straightly commanded me to keep holy to thy praise and worship, I have not so religiously kept and observed, nor prepared my soul in that holiness and chastity of heart as was fit to meet thy blessed Majesty in the holy Assembly of thy Saints: I have not attended to the Preaching of thy Word, nor to the administration of thy Sacrament, with that humility, reverence and devotion that I should; for though I was present at those exercises

in my body, yet Lord, I was overtaken with much drowsiness, that when I was awake, my mind was so distracted and carried away with vain and worldly thoughts, that my soul seemed to be absent, and out of the Church. I have not so duly as I should meditated with myself, nor conferred with my Family upon those good instructions which I have heard and received out of thy holy Word, by the public Minister, for default whereof, Satan hath stolen the most part of those instructions out of my heart, and I wretched creature, have forgotten them, as though they had never been heard; and my family doth not thrive in knowledge and satisfaction under my government, as they should, though I know that many of my poor Brethren live in want and necessity; some in pain, and comfortless, yet I have not remembered to relieve the one with my alms, nor the other with my consolations, but have feasted myself, and satisfied mine own lust; I have spent most part of the day in idle talk, vain sports and exercises; yea, Lord, I have, *&c. here confess what faults thou hast done that day, by omission or commission, and then fetching a deep sigh from thy heart,* and for all these my sins, my conscience cries guilty, thy Laws condemns me, and I am in thy hand to receive the sentence and curse that is due to the willful breach of so holy a Commandment: but what if I am by the Law condemned, yet Lord, thy Gospel assures me that thy mercy is above all thy works, and that thy grace transcends thy Law, and thy goodness delights there to reign, where sinners do most abound. In the multitude of the mercies and merits of Jesus Christ my Savior, I beseech thee, O Lord, who despisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner, to pardon and forgive unto me all these my sins, and all the errors of that day, and of my whole life, and free my soul from that curse and judgment which is due unto me for them. Thou that didst justify the contrite Publican for four words of confession, and receivedst the prodigal Child when he had spent all the stock of grace, into favor, upon his repentance, pardon all my sins likewise, O Lord, and suffer me not to perish for my transgressions. O spare me for thy mercy sake, and receive me unto favor again. Wilt thou, O Lord, reject me, who hast received all Publicans and sinners, that upon repentance sued unto thee for grace. Shall I alone be excluded from thy mercy? far be it from me to think so, for thou art the same God of mercy unto me that thou wast unto them, and thy compassion never fails; wherefore, O Lord, deal not with me after my merits, but according to thy great mercy, execute not thy severe justice against me a sinner, but execute thy long-sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but only those bloody wounds, bitter death and passion which thy blessed Son, my only Savior, hath suffered for me, him, in whom only thou art well pleased, I offer up unto thee, for all my sins wherewith thou art displeased; he my Mediator, the request of whose blood speaking better things than that of *Abel,* thy mercy can never gainsay, illuminate my understanding▪ and sanctify my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons which this day, or at any other time hath been taught unto me out of thy holy Word, that I may remember them; thy Commandments to keep them, thy Judgments to avoid them, and thy sweet promises to rely upon them in time of misery and distress; and now, O Lord, I resign myself to thy most holy Will, O receive me into thy favor, and so draw me by thy grace unto thyself, that I may as well be thine by Love and Implantation, as by Calling and Creation, and give me grace so to keep holy thy Sabbath in this life, as that when this life is ended, I may with all thy Saints

and Angels, celebrate an eternal rest of joy and praise to the honor of thy most holy Name in thy heavenly Kingdom forever more. *Amen.*

Devotions for several Occasions.

In the Name of the Father, of the Son, and of the Holy Ghost.

Our Father which art in Heaven, *&c.*

A Morning Prayer.

O Eternal Son of Righteousness, who camest from the bosom of the Father, to enlighten the darkness of the world, I praise thy Name that thou hast preserved me from the danger of this night, and hast continued to me still the opportunities of serving thee, and advancing my hopes of a blessed eternity, let thy mercies shine brightly upon me, and dissipate the clouds and darknesses of my spirit and understanding; rectify my affections, and purify my will, and all my actions, that whatsoever I shall do or suffer this day, or in my whole life, my words and purposes, my thoughts, and all my intentions, may be sanctified, and be acceptable to thy Divine Majesty. *Amen.*

Grant that my understanding may know thee, my heart may love thee, and all my faculties and powers may give thee due obedience, and serve thee; preserve me this day from all sin and danger, from all violences and snares of mine enemies, visible, or invisible; let thy holy fear be as a bridle to my distemperatures, and thy love so enkindle and actuate all my endeavors, that no pleasures or allurements of the world may draw me from thy service, nor any difficulty or temptation may be my hindrance; let the profound humility and innocence of my blessed Savior keep from me all pride and haughtiness of mind, all self-love and vain-glory, all obstinacy and disobedience, all fraudulency, and hurtful dissimulation, and let the graces of the Holy Ghost take such absolute possession and seisure of my soul, and all his faculties, that I may bring down, and east out the spirit of uncleanness and intemperance, of malice and envy, idleness and disdain, that I may never despise any of thy creatures, but myself, that so being little in my own fight, I may be great in thine. *Amen.*

An Evening Prayer.

In the Name of the Father, and of the Son, and of the Holy Ghost.

Our Father which art in Heaven, *&c.*

O Lord God, who art the light and splendor of souls, in the brightness of thy countenance is eternal day, that knows no night; in thy arms, and in thy protection is all quietness, tranquility and everlasting repose, while the darkness covers the face of the earth, receive my body and soul into thy custody; let not the spirits of darkness come near my dwelling, neither suffer my fancy to be abused with the illusions of the night. Lord, I am thy servant, and the sheep of thy pasture, let not the Devil, who goeth up and down seeking whom he may devour, abuse my body, or make a prey of my soul, but defend me from all those calamities which I have deserved, and protect my soul, that it consent not to any work of

darkness, lest mine enemy say, he hath prevailed over me, or do mischief to a soul redeemed with thy most precious blood. *Amen.*

Pardon and forgive me all the sins and offenses of my youth and age, the errors of mine understanding, the inordination of mine affections, the irregularity of all my actions, and particularly of whatsoever I have transgressed this day, in thought, word, or deed. Lord, let not thy wrath arise, for although I have deserved the extremest pressure of thine indignation, yet remember my infirmity, and how thou hast sent thy Son to reveal thy infinite mercy to us, and convey pardon and salvation to the penitent. I beseech thee also to accept the heartiest devotion, and humble acknowledgment of a thankful heart for all thy blessings and preservation of me this day; for unless thy providence and grace had been my defense and guide, I had committed more and more grievous sins against thee, and had been swallowed up by thy just wrath, and severest judgments, mercy sweet Jesus. *Amen.*

Grant unto thy servant true humility, great contrition, a tender conscience, and obedient heart, an understanding always busied in honest and pious thoughts, a wiling, tractable heart, and ever prone to do good, affections even and moderate, a watchful custody over my senses, that by those windows sin may never enter in, nor death by sin; make me to watch over my tongue, and keep the door of my lips, that no corrupt or unseemly communication proceed out of my mouth, that I may never slander, calumniate, or detract from the reputation of my neighbor, that I be not busy in the faults of others, but careful to correct my own, being gentle and merciful to others, severe towards myself, that I may speak much of thy praises, and what I can for the edification of my Brethren. *Amen.*

Give me a soul watchful in the service of Religion, constant in holy purposes, ingenious and free from sordid ends, or servile flattery, a modest gravity in my deportment, affability, a fair, courteous demeanour towards all men, austerity in condemning my own sins, sweetness in fraternal correction, and reprehending others, mature judgment, a chaste body, and a clean soul, patience in suffering, deliberation in my words and actions, good counsels in all my purposes; make me just in performing promises, and in all my duties, sedulous in my calling, profitable to the Commonwealth, a true Son of the Church, and of a disposition meek and charitable towards all men. *Amen.*

O Lord, let thy grace be so present with me, that though my body sleep, yet my soul may forever be watchful, that I sleep not in sin, or pretermit any opportunity of doing thee service: Let the remembrance of thy goodness and glory be first and last with me, and so unite my heart unto thee with habitual charity, that all my actions and sayings may be directed to thy glory, and every motion and inclination, either of soul or body, may in some capacity or other receive a blessing from thee, and do thee service, that whether I sleep or wake, travel or rest, eat or drink, live or die, I may always feel the light of thy countenance shining so upon me, that my labors may be easy, my rest blessed, my food sanctified, and my whole life spent with so much sanctity and peace, that scaping from the darkness of this world, I may at last come to the land of everlasting rest, in thy light to behold light and glory through Jesus Christ our Lord. *Amen.*

Blessed be the holy and undivided Trinity now and ever more.

Another Prayer for the Evening.

VIsit, we beseech thee, O Lord, this habitation with thy mercy, and us thy servants with thy salvation, and repel far from us all the snares of the enemy. Let thy holy Angels dwell here to keep us in peace and safety, and thy blessing be upon us forever, through Jesus Christ our Lord. *Amen.*

O Lord Jesus Christ, the lively Image of thy Fathers mercy and glory, the Savior of all them that put their trust in thee, we offer and present to thee all our strength, and powers of our souls and body, and whatsoever we are, or have, to be preserved, governed, and possessed by thee; preserve us from all vicious, vain and proud cogitations, unchaste affections, from all those things which thou hatest; grant us thy holy charity, that we may love thee above all the world, that we may with all sincerity of intention, and zealous affections, seek thee alone, and in thee alone take our rest, inseparably joining ourselves unto thee, who art worthy to be beloved and adored of all thy creatures with lowest prostration, and highest affection, now and forever more. *Amen.*

O Father of mercies, and God of all comfort, let thy blessing be upon us, and upon all the members of thy holy Church, all health and safety both of body and soul; assist us against all our enemies, visible and invisible, now and forever more; send us a quiet night, and a holy death in the actual communion of the Catholic Church, and in thy charity, through Jesus Christ our Lord. *Amen.*

Our Father which art in Heaven, *&c.*

Now and in all dangers and afflictions of soul and body, in the hour of death, and in the day of Judgment, save and deliver us, O sweet Savior and Redeemer Jesus. *Amen.*

Short Prayers for several Occasions for the King.

O Lord our heavenly Father, high and mighty, King of Kings, who in thy hands hast the heart of Kings, and canst turn them as the Rivers of water, send the light of thy countenance and abundance of blessings upon thy servant our Sovereign Lord King *Charles,* make him as holy, valiant, and prosperous as King *David,* wise and rich like *Solomon,* zealous for the honor of thy Law and Temple as *Josiah,* and give him all sorts of great assistances to enable him to serve thee, to glorify thy holy Name, to protect thy Church, to promote true Religion, to overcome all his enemies, to make glad all his people, that he serving thee with all diligence, and utmost of his endeavors his people may serve him with honor and obedience, in thee, and for thee, according to thy blessed Word and Ordinance, through Jesus Christ our Lord. *Amen.*

For the Queen.

O God of Heaven, Father of all mercies, have mercy upon our most gracious Queen, unite her unto thee with the hands of faith and love, preserve her to her lives end in thy favor, and

make her instrumental of glory to thy Name, of refreshment to the Church, of Joy to the all faithful people of this Kingdom, and crown her with an eternal weight of glory, through Jesus Christ our Lord. *Amen.*

For our Children.

O Father of Heaven, God of all the creatures, by whose providence mankind is increased, I bless thy Name for bestowing on me that blessing of the righteous man, the blessing of children; Lord, bless them with health, with life, and good understanding, with fair opportunities and advantages of education, society, tutors and governors, and above all with the graces of thy holy Spirit, that they may live and be blessed under thy protection, grow in grace, and be in favor with God and man, and at last make up the number of thine elect Children, through Jesus Christ our Lord. *Amen.*

A Prayer of a Wife for her Husband.

O My God, who hast graciously been pleased to call me to the holy state of Matrimony, bless me in it with the grace of chastity, with loyalty, obedience, and complacency to my husband; and bless him with long life, with healthful body, with an understanding soul, with abundance of thy graces, which may make him to be and continue thy servant, a true Son of the Church, and a supporter and guide to his Wife, a blessing and a comfort to his Children, through Jesus Christ our Lord. *Amen.*

Of a Husband for his Wife.

O Merciful God, who art a Father to us thy Children, espouse to thy holy Church a Savior, and a Redeemer to all mankind; have mercy upon thy Handmaid my Wife, endow her with all the ornaments of thy heavenly grace, make her to be holy and devout, as *Hester,* loving and amiable, as *Rachel,* fruitful, as *Leah,* that being filled with grace and benediction here, she may be partaker of thy glory hereafter, through Jesus Christ our Lord. *Amen.*

For safety in Childbirth.

O Blessed Jesu, Son of the Eternal God, who according to thy humility, wert born of a holy Maid, who conceived thee without sin, and brought thee forth without pain, have mercy upon me thy humble servant, and as by thy blessing I have conceived, so grant that by thy favorable assistance I may be safely delivered. Lord, grant me patience, and strength, and confidence in thee, and send thy holy Angel to be my Guardian in the hour of my travel. O shut not up my soul with sinners, nor my life with them that go down to the Pit; I humbly also beg mercy for my Child, grant a comely body, and an understanding soul, life, and an opportunity of Baptism, and thy grace from the cradle to his grave, that it may increase the number of Saints in that holy fellowship of Saints and Angels, where thou raignest and livest, Eternal God, world without end. *Amen.*

Before a Journey.

O Lord, who didst lead thy servants *Abraham,* and *Jacob,* thy people *Israel,* thy servant *Tobias,* and wise men of the East, in their several Journies, by thy providence, by thy Ministry of Angels, by a Pillar of Fire, and by the guidance of a Star, vouchsafe to preserve us thy servants in the way that we are now to go, be, O Lord, a guide unto us in our preparation, a shadow in the day, and covering by night, a rest to our weariness, and a staff to our weakness, a portion in adversity, a protection from danger, that by thy assistance we may perform our Journey safely to thy honor, to our own comfort, and last bring us to the everlasting Rest of our heavenly Country, through him who is the way, the truth and the life, our blessed Lord and Savior Jesus Christ. *Amen.*

For Afflicted persons.

O Lord God, merciful and gracious Father, whose compassion extends to all that are in misery and need, that takest delight in relieving the distresses of the afflicted, give refreshment to all the comfortless, provide for the poor, give ease to all them that are tormented with sharp pains, health to the diseased, liberty and redemption to the captives, cheerfulness of spirit to all them that are in great desolation. Lord, let thy Spirit confirm all them that are strong, strengthen all them that are weak, and speak peace to the afflicted conscience, that the light of thy countenance being restored to them, they may rejoice in thy salvation, and sing praises unto thy Name, who hast delivered their souls from death, their eyes from tears, and their feet from falling; grant this for the honor of thy mercy, and the glory of thy Name, through Jesus Christ our Lord. *Amen.*

A Prayer against Temptations.

O God and Father of our Lord Jesus Christ, thy Name is great, thy Essence infinite, thy Goodness is Eternal, and thy Power hath no limit, thou art the God and Father of all, blessed forever more, look down in mercy and compassion from thy dwelling, hear my prayers and supplications, and deliver me from all temptations of the world, the flesh, and the Devil; take not thy grace from me; let me never want thy help in my need, nor thy comfort in the day of my danger or calamity; never try me beyond my strength, nor afflict me beyond my patience, nor smite me but with a fatherly Rod: I have no strength of my own, thou art my confidence, my Rock, and my strong salvation; save me O God, from the miseries of this world, and never let me suffer the calamities of the next; rescue me from the evils I have deserved, and preserve me from the punishment of this world, that living before thee with a clean heart, and undefiled body, and a sanctified spirit, I may at the day of Judgment be presented pure and spotless by the blood of the Lamb, that I may sing eternal Hallelujahs in heavenly places, to the honor of God our Savior, who hath redeemed our souls from death, our eyes from tears, and our feet from falling; grant this in the riches of thy mercy, through Jesus Christ our Lord. *Amen.*

A General Confesson.

ALmighty God, I a miserable sinner, do humbly confess that I am truly sorrowful for my many and great, my innumerable and intolerable crimes, of which my conscience does accuse me, by night and by day, and by which I have provoked thy severest wrath and

indignation against me. I have broken all thy Righteous Laws and Commandments by word or deed, by vain thoughts, or sinful desires. I have sinned against thee in all my Relations and capacities, in all places, and at all times; I can neither reckon their number, nor bear their burden, nor suffer thine anger, which I have deserved; but thou, O Lord God, art merciful and gracious, have mercy upon me, pardon me for all the evil I have done; judge me not for all the good I have omitted; take not thy favor from me, but delight thou to sanctify and save me, and work in me to will and to do of thy good pleasure, all my duty which thou O Lord requirest of me, that being sanctified by thy Spirit, delivered from my sins, I may serve thee in a religious and holy conversation through Jesus Christ our Lord. *Amen.*

A Prayer used by His late Majesty in the time of his trouble and restraint.

O Most glorious Lord God, Father, Son, and Holy Ghost, I here humbly adore thy most sacred Majesty, and I bless and magnify thy Name, for that thou hast been pleased so often and strangely to deliver me from the striving of my people: Father, forgive them who have thus risen up against me, and do thou yet turn their hearts both unto thee, and unto me, and do thou afford me help, that I, being firmly established in the Throne thou hast placed me in, may defend thy Church committed to my care, and keep all this thine and my people in truth and peace, through Jesus Christ our Lord. *Amen.*

A Prayer for pardon of Sin.

ALmighty and most merciful Father, look down upon me thy unworthy servant, who here prostrate myself at the footstool of thy Throne of Grace, yea look upon me, O Father, through the mediation, and in the merits of Jesus Christ, in whom only thou art well pleased, for of myself I am not worthy to stand before thee, or to speak with my unclean lips unto thee, most holy and eternal God; for as in sin I was conceived and born, so likewise I have broken all thy holy Laws and Commandments, by my sinful motions, unclean thoughts, evil words, and wicked works, omitting my duties I ought to do, and committing many vices which thou hast forbidden under pain of death, of thy heavy displeasure. As for my sins, O Lord, they are innumerable, wherefore I stand here liable to all the miseries of this life, and everlasting torment in that to come; if thou shouldest deal with me according to my deserts, I confess Lord that it is thy mercy which endureth forever, and thy compassion which never fails, which is the cause I have not been long ago consumed; but with thee there is mercy and plenteous redemption; in the multitude therefore of thy mercies, and by the merits of Jesus Christ, I entreat thy Divine Majesty that thou wilt not enter into judgment with thy servant, nor be extreme to mark what is done amiss, but be thou merciful unto me, and wash away all my sins and transgressions with that precious blood that my Savior shed for me; and I beseech thee, O Lord, not only to wash away all my sins, but also to purge my heart by thy holy Spirit from the dross of my natural corruption, and as thou dost add days to my life, so, good Lord, I beseech thee, to add repentance to my days, that when I have past this mortal life, I may be partaker of thy heavenly Kingdom, through the merits of Jesus Christ our Lord. *Amen.*

A Prayer and Confession in and for the time of Affliction.

ALmighty and most merciful Father, it is only thy goodness that admits of my imperfect prayers, and the knowledge that thy mercies are infinite, which can give me any hope of thy acceptance, or granting them; for it is my bounden and necessary duty to confess my sins freely unto thee, and of all men living I have need of, and most reason so to do; no man living hath been so much obliged by thee, for that degree of knowledge which thou hast given me, adding likewise the guilt of my transgression; for it is through failing and imperfection that I have so many ways provoked thy gracious Majesty to wrath and indignation against me, but with shame and grief I confess that I have done amiss, and dealt wickedly, that therein I followed the persuasion of worldly wisdom, forsaking the dictates of a right informed conscience; wherefore, O Lord, I have no excuse to make, no hope left, but in the multitude of thy mercies; for I know my repentance is weak, and my prayers are faulty, grant therefore, O most merciful Father, so to strengthen my repentance, and amend my prayers, that thou mayest clear the way for thine own mercies, to which, O let thy Justice at last give place, putting a speedy end to my deserved afflictions: In the mean time give me patience to endure, constancy against temptations, and a discerning spirit to choose what is best for thy glory, and my comfort, and the good of others; grant this, O most merciful Father, for thy Son Jesus Christ his sake, our only Savior. *Amen.*

A Prayer in time of Captivity.

O Powerful and Eternal God, to whom nothing is so great that it may resist, or so small that it is contemned, look upon my miseries with the eye of mercy, and let thy infinite power vouchsafe to limit out some proportion of deliverance unto me, as to thee shall seem most convenient; let not injury O Lord, triumph over me, and let my falls by thy hand be corrected; and make not my unjust enemies the Ministers of thy Justice; but yet my God, if in thy wisdom this be the aptest castisement for my inexcusable transgressions; if this ungrateful bondage be fittest for my over high desires; if the pride of my not enough humble heart be to be thus broken, O Lord, I yield to thy Will, cheerfully embracing what sorrow thou wilt have me suffer; only thus much let me crave of thee: Let my craving, O Lord, be acceptable unto thee, since it even proceeds from thee, that by goodness, which is thyself, thou will suffer some beam of thy Majesty so to shine in my heart, that I, who acknowledge it my noblest title to be thy creature, may still in my greatest affliction depend confidently on thee; let calamity be the exercise, but not the overthrow of my virtue: O let not their prevailing power be to my destruction; and if it be thy will that they more and more vex me with punishment, yet, O Lord, never let their wickedness have such a hand, but that I may still carry a pure mind, and a steadfast resolution ever to serve thee without fear or presumption, yet with that humble confidence which may best please thee; so that at the last I may come to thy eternal Kingdom, through the merits of thy Son our Lord and Savior Jesus Christ. *Amen.*

A Prayer to be said for the Sick by them that visit him.

O Merciful Father, who art the Lord and giver of life, to whom belongeth the issues of death, we thy children here assembled, do acknowledge that in respect of our manifold sins, we are not worthy to ask any blessing for ourselves at thy hands, much less to become suitors to thy

Divine Majesty in the behalf of others, yet because thou hast promised, that the prayers of the righteous shall avail much with thee, in the obedience therefore of thy commandment, and in confidence of thy gracious promise, we are bold to become humble suitors to thy Divine Majesty in the behalf of this our dear Brother or Sister, whom thou hast visited with the chastisement of thy own fatherly hand, we could gladly wish the restauration of his health, and a longer continuance of his life, and Christian-fellowship amongst us; but for as much as it appeareth, as far as we can discern that thou hast appointed by this visitation to call for him out of this mortal life, we submit our wills to thy blessed will, and humbly entreat thee, for Jesus Christ his sake, and the merits of his bitter death and passion which he hath suffered for him, that thou wouldest pardon and forgive unto him all his sins, as well that wherein he was conceived and born, as also the offenses and transgressions which ever since to this day and hour he hath committed, in thought, word and deed, against thy Divine Majesty; cast them behind thy back; remove them as far from thy presence as the East is from the West; blot them out of the book of thy remembrance; lay them not to his charge; wash them away with the blood of Christ, that they may never be more seen; and deliver him from all the Judgments which are due unto him for all his sins, that they may never trouble his conscience, nor rise in judgment against his soul; and impute unto him the Righteousness of Jesus Christ, whereby he may appear righteous in thy sight; and in his extremity at this time we beseech thee look down from Heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy children in their affliction and misery; pity thy wounded servant, like the good *Samaritan*; for here is a sick soul that needeth the help of such a heavenly Physician, O Lord, increase his faith, that he may believe that Christ died for him, and that his blood cleanseth all his sins; and either asswage his pain, or else increase his patience, to endure thy blessed will and pleasure in all things: And good Lord, lay no more upon him than thou wilt enable him to bear: heave him up unto thyself with those sighs and groans that cannot be expressed; make him now to see what is the hope of his calling, and what is the exceeding greatness of thy mercy and power towards them that believe in thee; and in his weakness, O Lord, show thou thy strength; defend him against the suggestions and temptations of the Devil, who as in all his life-time, will now in his weakness seek to assail him, and to devour him; oh save his soul, and reprove Satan, and command thy holy Angels to be about him, and aid him; and chase away all evil and malignant spirits far from him; make him more and more to loath the world, and desire to be loosed, and to be with Christ; and when that good hour and time shall come, wherein thou hast determined to call for him out of this present life; give him grace peacefully and joyfully to yield up his soul into thy merciful hands, and do thou receive him unto thy mercy, and let thy blessed Angels carry him into thy Kingdom; make his last hour his best hour, his last words his best words, his last thoughts his best thoughts, and when the sight of his eyes is gone, and his tongue shall fail to do his office, grant O Lord, that his soul with *Stephen* may behold Jesus Christ in Heaven ready to receive him; and that thy Spirit within him may make requests for him with sighs that cannot be expressed. Teach us in him to read and see our own ends and mortality, and therefore to be careful to prepare ourselves for our last end, and put ourselves in readiness against the time that thou shalt call for us in the like manner. Thus, O Lord, we recommend this our dear Brother (or Sister) thy sick servant, unto

thy eternal grace and mercy in that prayer which Christ our Savior hath taught us, saying, *Our Father which art in Heaven,* &c.

The grace of our Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end. Amen.

LEt them read often unto the sick some special Chapters of the holy Scriptures; as the 14th and 19th chapters of *Job,* the 34th chapter of *Deuteronomy,* the two last chapters of *Joshua,* the 17th chapter of the first of *Kings,* the 2d, 4th, and 12th chapter of the 2d of *Kings,* the 38th, 40th, and 65th chapters of *Isaiah,* the history of the passion of Christ, the 8th chapter to the *Romans,* the 15th chapter of the first Epistle to the *Corinthians,* the 4th of the first to the *Thessalonians,* the first of the second Epistle to the *Corinthians,* the first and the last of St. *James,* the 11th and the 12th to the *Hebrews,* the first Epistle of *Peter,* the three first, and the three last chapters of the *Revelations,* or some of these, exhorting the sick to wait upon God by faith and patience, till he send for him; and praying the Lord to send them a joyful meeting in the Kingdom of Heaven, and a blessed resurrection at the last day, that then they may depart at their pleasure, in the peace of God.

A Prayer in time of imminent Danger.

O Most merciful Father, though my sins are many and grievous, that I may rather expect the effects of thine anger, than so great a deliverance as to deliver me from my present great danger, yet, O Lord, since thy mercies are over all thy works, and thou never failest to relieve all those who with humble and unfeigned repentance come to thee for succor, it were to multiply, not to diminish my transgressions, to dispair of thy heavenly favors; wherefore I humbly desire thy Divine Majesty, that thou wilt not only forgive all my sins, but also free me out of the hand of mine enemies, and protect me from the malice of my cruel adversary; but if thy wrath, and my heinous sins and offenses will not otherwise be satisfied, than by suffering me to fall under my present afflictions, thy will be done; yet with humble importunity I do, and shall never leave to implore the assistance of thy heavenly Spirit, that my cause, as I am thy distressed servant, may not suffer through my weakness, or want of courage. O Lord, so strengthen and enlighten all the faculties of my mind, that with clearness I may show forth, and manfully endure this bloody trial, that so my sufferings may not only glorify thee, but likewise be a furtherance to my salvation hereafter; grant this, O heavenly Father, for his sake who suffered for me, even Jesus Christ the Righteous. *Amen.*

A Prayer of Thanksgiving for any great Deliverance.

O God, my God and Father, thou hast strangely preserved and rescued me from all evil, and for the glory of thine own Name, thou hast diverted the Arrow that was directed against me; what am I, O Lord, and what can I do, or what have I done, that thou shouldest do this for me? I am, O God, a miserable sinner, and I can do nothing without thy mighty grace, and I have done nothing by myself, but what I am ashamed of; and I have received great mercies, and miracles of providence: I see, O God, that thy goodness is the cause and measure of all my hopes, and all thy good, and upon the confidence and greatness of that goodness, I humbly beg of thy sacred Majesty, to keep and defend me from all evil, by thy wise

providence, to lead me into all good, by the conduct of thy Divine Spirit; and where I have done amiss, give me pardon; and where I have mistaken, give me pity; and where I have been injured, give me thy favor, and a gracious exchange, that I may serve thee here with diligence, and hereafter may rejoice with thee, and love thee, as I desire to love thee, and as thou deservest to be loved, even with all the powers and degrees of passion of essence, to eternal Ages, in the inheritance of Jesus Christ, whom I love, for whom I will not refuse to die, to whom with thee, O gracious Father, and the holy Spirit, be all glory and honor, love and obedience, forever and forever. *Amen.*

A Prayer wherewith to conclude all our Devotions.

ALmighty God, who hast promised to hear the Petitions of all them that ask in thy Sons Name, I beseech thee mercifully to incline thine ears unto me, who have now made my prayers and supplications unto thee, and grant that those things which I have faithfully asked in thy Sons Name, according to thy Will, may be effectually obtained to the relief of my necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

The Blessing.

THe Peace of God which passeth all understanding, the blessing of God Almighty, the Father, Son, and the Holy Ghost, the Virtue of Christ's blessed Cross and Passion, be with me, and all mine, now and at the last hour. *Amen.*

FINIS.

The Complete EEBO-TCP *Unformatted* Puritan *and* Non-Conformist Collection *V-2.0*

Vol. 4
Allestree pt.2 – Ambrose pt.1

Compiled & Updated by
David Jonescue, Logan West,
& Alex Sarrouf 2022-23

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Project Note – V2 *This Work is Licensed Under 4.0 International (CC BY-NC-SA 4.0)*

The initial content of this document was downloaded from the Early English Books Online (EEBO-TCP) website. The books were transcribed in a character for character manner and since there was no standard spelling during that time, it can be a bit cumbersome to read, with variations such as "unlesse", "vnlesse", and "vnles" appearing regularly.

With that in mind, this project is intended to clean up those books as much as possible and make them more accessible to the interested reader. A list of variant spellings and their corrections was utilized to clean up the text, but this is only as comprehensive as the list itself. Because of the nature of the original transcription, some words have missing characters or places where the original language (e.g., Greek) was not transcribed. The original text also contained linked footnotes and these have not been incorporated. *Included in these works are some, but very limited text taken from other public domain sources.*

Although this is admittedly no substitute for a properly proofread and scholarly edition, we believe that the result is a body of work which is far more accessible, particularly for searching and reading, than its predecessor (though our thankfulness for EEBO-TCP cannot be expressed.) The documents have been cleaned and presented to the best of our present ability, in what we hope is a pleasing and useful format for the vast majority of Christian brothers and sisters who desire to access and read these spiritually nourishing works.

For the sake of this collection, it has attempted to take a traditional theological as well as historical approach to Puritan research, meaning that, while there were some Arminian Puritans, those have been omitted if observed, and also, while there were other Non-Conformists that were Catholic, Quaker, Brownist, Pilgrims, etc., this collection has tried to observe only works from theologically reformed Puritans; Baptist, Presbyterian, and Congregational Non-Conformists; as well as CoE or Anglican clergy that were sympathetic or assistive to the Puritan cause. Furthermore, this collection only contains works from the period between 1500-1700, not just because that is the standard historical period of Puritanism, but because this is also the limit of the works found on EEBO-TCP. This is not an exhaustive collection of Puritan/Non-Conformist works, but a collection of those pertinent works which were located on EEBO-TCP which enables the searching thereof by their conversion from facsimile to text. The reason the alphabetical flow of the authors in these titles are not perfectly in order, is because many names were added well into the compiling of these texts, and we had to choose between prolonging publication to start over, or continue and publish with the names somewhat out of order.

Finally, please forgive our eagerness in the midst of imperfection in offering such an errant publication. Given the sheer number of texts, time constraints, and other duties; this is the best we can offer for now; yet, knowing the spiritual treasures within these pages, we pray that this effort, though feeble, will still result in the edification of His Church, in the name of our Lord Jesus Christ, to the glorification of our Gracious God. ****All of the text and titles included in these works are in the public domain, and can be used in any way; for profit or otherwise, by anybody or entity. Only this specific derivative and creative work is bound by the creative common license listed above.* -- Soli Deo Gloria

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P-RA-13. The art of contentment by the author of The whole duty of man, &c. - Allestree, Richard, 1619-1681.

[illustration]

The ART of Contentment.

By the Author of THE WHOLE DUTY OF MAN, &c.

It is but lost labor, that ye hasten to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep. *Psal.* 127. 3.

At the THEATER in OXFORD. M. DC. LXXV.

Imprimatur,

RAD. BATHVRST. *Vice-Cancell.* Oxford.

Feb. 24. 1675.

THE PREFACE.

THE desire of happiness is so coessential with our nature, so interwoven and incorporate with it; that nothing but the dissolution of the whole frame can extinguish it. This runs thro the whole race of mankind, and amidst the infinite variety of other inclinations, preserves its self entire. The most various contradictory tempers do yet conspire in this, and men of the most unequal fortunes, are yet equal in their wishes of being happy.

But this concurrence as to the end is not more universal then the disagreement about the way. Every man would have happiness, but wherein that consists, or how it is to be attained, has been very diversely opin'd. Indeed the ultimate supreme happiness as it is originally inherent in God, so it is wrapped up in those clouds and darkness, which, as the Psalmist says, are *round about him* Psal. 18. 11. And we can see nothing of it, but in those gleams and rays he is pleased to dart out upon us; so that all our estimates as to our final felicity, must be mesur'd by those revelations he has made of it.

But one would think our temporal happiness were as much a mystery as our eternal, to see what variety of blind pursuits are made after it. One man thinks tis seated on the top pinnacle of honor, and climbs till perhaps he falls head-long. Another thinks it a mineral, that must be digged out of the earth, and toils to *lade himself with thick clay,* Hab. 2. 6. and at last finds a grave, where he sought his treasure. A third supposes it consists in the variety of pleasures, and wearies himself in that pursuit, which only cloies, and disappoints. Yet everyone of these can read you lectures of the gross mistake and folly of the other, whilst himself is equally deluded.

Thus do men chase an imaginary good, till they meet with real evils; herein exposing themselves to the same cheat *Laban* put upon *Jacob,* they serve for *Rachel,* and are rewarded with *Leah,* court fancied beauty, and marry loath'd deformity. Such delusive felicities as these are the largesses of the Prince of the Air, who once attempted to have enveigled *even Christ himself,* Mat. 4.

But God's proposals are more sincere: he knows how sandy, how false a foundation all these external things must make, and therefore warns us not to build so much as our present satisfaction upon them, but shows us a more certain, a more compendious way to acquire what we gasp after, by telling us that as Godliness in respect of the next, so *contentment* for this world *is great gain* 1 Tim. 6. 6. It is indeed the *unum necessarium,* the one point in which all the lines of worldly happiness are concentred, and to complete its excellence, tis to be had at home: nay indeed only there. We need not ramble in wild pursuits after it, we may form it within our own breasts: no man wants materials for it, that knows but how to put them together.

And the directing to that skill is the only design of the ensuing Tract, which coming upon so kind an errand, may at least hope for an unprejudic'd reception. Contentment is a thing we all profess to aspire to, and therefore it cannot be thought an unfriendly office to endeavor to conduct men to it. How far the ensuing considerations may tend to that end, I must leave to the judgment, and experience of the Reader, only desiring him that he will weigh them with that seriousness which befits a thing wherein both his happiness and duty are concerned: for in this (as in many other instances) God has so twisted them together, that we cannot be innocently miserable. The present infelicities, have an appendant guilt, which will consign us to a more irreversible state of dissatisfaction hereafter.

THE ART OF CONTENTMENT.

SECT. I.

Of the necessary Connection between Happiness and Contentment.

1. **G**OD who is essentially happy in himself, can receive no accession to his felicity by the poor contributions of men. He cannot therefore be supposed to have made them upon intuition of increasing, but communicating his happiness. And this his original design is very visible in all the parts of his Economy towards them. When lapsed man had counterplotted against himself, defeated the purpose of the Divine goodness, and plunged his whole nature into the opposite state of endless misery; he yet reinforc'd his first design, and an expedient as full of wonder as mercy, the death of his Son, recovers him to his former capacity of bliss. And that it might not only be a bare capacity, he has added all other methods proper to work upon a rational creature. He has shown him his danger, set before him in perspective that eternal Tophet, which he is advised to shun. On the other side he has no less lively described the heavenly Jerusalem, the Celestial country to which he is to aspire: nay farther has level'd his road to it, leads him not as he did the Israelites thro the wilderness, thro intricate mazes to puzle his understanding; thro *a land of drought wherein were fiery Serpents and Scorpions,* Deut. 8. 15. to discourage and affright him: but has in the

Gospel chalkt out a plain, a safe, nay a pleasant path; as much superior both in the ease of the way, and in the end to which it leads, as heaven is to Canaan.

2. BY doing this he has not only secured our grand and ultimate happiness, but provided for our intermedial also. Those Christian duties which are to carry us to heaven, are our refreshments, our viaticum in our journey: his yoke is not to gall and fret us, but an engine by which we may with ease (and almost insensibly) draw all the clogs and incumbrances of human life. For whether we take Christianity in its whole complex, or in its several and distinct branches, tis certainly the most excellent, the most compendious art of happy living: its very tasks are rewards, and its precepts are nothing but a divine sort of Alchymy, to sublime at once our nature and our pleasures.

3. THIS may be evidenc'd in every particular of the Evangelical law: but having formerly made some attempt towards it in another tract, I shall not here reassume the whole subject. I shall only single out one particular precept, wherein happiness is not (as in the others) only implied, and must be catched at the rebound by consequence and event; but is literally expressed, and is the very matter of the duty; I mean the precept of acquiescence and *Contentment.* Happiness and this true genuine Contentment, being terms so convertible, that to bid us be content, is but another phrase for bidding us be happy.

4. TEMPORAL enjoyments, such as are pleasure, wealth, honor, and the rest, though they make specious pretences to be the measure of human happiness, are all of them justly discarded by the Philosopher in his Ethics, upon this one consideration, that coming from abroad they may be withheld or taken from us: and our tenure being precarious, we even for that reason are unhappy in our most desirable possessions, because we still are liable to be so. And therefore he concludes, that felicity must be placed in the mind and soul, which stands without the reach of fortune; and in the practice of virtue, which in its own nature, and not in its contingent use is truly good, and therefore certainly renders the possessors such.

5. BUT this practice being diffused thro the whole extent of Moral duty, Epictetus thought he had deserved well of human nature, when he drew it up in two short words, to *sustain* and *abstain:* that is to bear with constancy adverse events, and with moderation enjoy those that are prosperous. Which complexure of Philosophy is yet more fully, as well as more compendiously expressed in the single notion of *Contentment:* which involves the patient bearing of all misadventures, and generous contempt of sensual illectives. This state of mind the Greeks express by calling it 〈in non-Latin alphabet〉 or self-sufficiency, which, we know properly speaking, is one of the incommunicable attributes of the divine nature: and the Stoics expressly pretend, that by it mortal men are enabled to rival their God's; in Seneca's phrase, to make a controversy with Jupiter himself. But abating the insolent blasphemy of an independent felicity, Christianity acknowledges a material truth in the assertion: and St. Paul declares of himself, that having *learnt how to want and how to abound, and in whatever state he happens to be in, therewith to be content: he is able to do all things thro Christ that strengthens him,* Phil. 4. 11. 12, 13. *and having nothing, to possess all things.* 2 Cor. 6. 10.

6. WHICH great event comes about, not only because all good things are eminently in the divine nature, and he who by Virtue and Religion possesses Him, thereby by, in a full equivalence has everything; but also upon human measures, and the principles of Philosophy: the compendious address to wealth, as Plato rightly observed, being not to increase possessions, but lessen desires. And if so, twill follow that the contented man must be abundantly provided for, being so entirely satisfied with what he has, as to have no desires at all. Indeed tis truly said of covetous men, and is equally verified of all who have any desire to gratify, that they want no less what they have, then what they have not: but the reverse of that Paradox is really made good by *Contentment,* which bestows on men the enjoyment of whatever they have, and also whatever they have not; and by teaching to want nothing, abundantly secures not to want happiness.

7. ON the other side this one grace being absent, it is not in the power of any success or affluence to make life a tolerable thing. Let all the materials of earthly happiness be amast together and flung upon one man, they will without contentment be but like the fatal prize of Tarpeia's treason, who was pressed to death with the weight of her booty. He that has the elements of felicity, and yet cannot form them into a satisfaction, is more desperately miserable then he that wants them: for he who wants them has yet something to hope for, and thinks if he had them he might be happy; but he who insignificantly possesses them, has no reserve, has not so much as the Flattery of an expectation: for he has nothing left to desire, and yet can be as little said to enjoy.

8. HE therefore that would have the extract, the quintessence of happiness, must seek it in Content. All outward accessions are but the dross and earthy part: this alone is the spirit, which when tis once separated, depends not upon the fate of the other; but preserves its vigor when that is destroi'd. St. Paul whom I before mentioned, is a ready instance of it, who professes to be *content in what ever state.* Contentment being not so inseparately link'd to external things, but that they may subsist apart. That those are often without it we are too sure, and that it may be without them is as certainly true; though by our own default we have not so many examples of it. A heart that rightly computes the difference between temporals and eternals, may resolve with the Prophet, *Altho the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herds in the stall; yet I will rejoice in the Lord, I will joy in the God of my Salvation.* Hab. 3. 17. 18. He that has God need not much deplore the want of anything else: nor can he that considers the plenty and glory of his future state, be much dejected with the want or the abjectness of his present.

9. YET so indulgent is God to our infirmities, that knowing how unapt our impatient natures are to *walk* only *by faith, and not at all by sight* 2 Cor. 5. 7. he is pleased to give us fair antepasts of satisfaction here, dispenses his temporal blessings though not equally, yet so universally, that he that has least, has enough to oblige not only his acquiescence, but his thankfulness. Tho every man has not all he wishes, yet he has that which is more valuable then that he complains to want; nay which he himself could worse spare were it put to his option.

10. AND now from such a disposure of things who would not expect that mankind should be the cheerfullest part of the creation: that the *sun should* not more *rejoice to run his course* Psal. 19. 5. then man should to finish his: that a journey which has so blessed an end, and such good accommodation by the way, should be past with all imaginable alacrity, and that we should live here practicers and learners, of that state of unmix'd interminable joies to which we aspire. But alas if we look upon the universality of men, we shall find it nothing so; but while all other creatures gladsomly follow the order of their creation, take pleasure in those things God has assigned for them, we with a fullen perverseness quarrel at what we should enjoy, and in everything make it our business, not to fit it for our use, but to find out some concealed quality which may render it unfit. We look insidiously upon our blessings, like men that designed only to pick a quarrel, and start a pretence for mutining. From hence it is that man who was designed the Lord of the world, to whose satisfaction all inferior beings were to contribute, is now the unhappiest of the creatures: nay as if the whole order of the universe were inverted, he becomes slave to his own vassals, courts all these little sublunary things with such passion, that if they prove coy and fly his embraces, he is mad and desperate: if they fling themselves into his Arms, he is then glutted and satiated; like Amnon *he hates more then he loved* 2 Sam. 13. 15. and is sicker of his possession, then he was of his desire.

10. AND thus will it ever be till we can keep our desires more at home, and not suffer them to ramble after things without our reach. That honest Roman who from his extraordinary industry upon his little spot of ground received such an increase as brought him under suspicion of witchcraft, is a good example for us. God has placed none of us in so barren a soil, in so forlorn a state, but there is something in it which may afford us comfort; let us husband that to the utmost, and tis scarce imaginable what improvements, even he that appears the most miserable may make of his condition. But if in a sullen humor we will not cultivate our own field, because we have perhaps more mind to our neighbors, we may thank ourselves if we starve. The despising of what God has already given us, is sure but a cold invitation to farther bounty. Men are indeed forced sometimes to reward the mutinous: but God is not to be so attaqued, nor is it that sort of violence which can ever force heaven. The Heathen could say that Jupiter sent his plagues among the poorer sort of men, because they were always repining: and indeed there is so much of truth in the observation, that our impatience and discontent at our present condition, is the greatest provocation to God to make it worse.

11. IT must therefore be resolved to be very contrary to our interest, and surely tis no less too our duty. It is so if we do but own ourselves men, for in that is impli'd a subordination and submission to that power which made us so; and to dispute his managery of the world, to make other distributions of it then he has don, is to renounce our subjection, and set up for dominion. But this is yet more intolerable as we are Christians, it being a special part of the Evangelical discipline, cheerfully to conform to any condition: to *know how to be abased, and how to abound, to be full and to be hungry,* Phil. 4. 12. *to be careful for nothing* ver. 6. Nay so little do's Christ give countenance to our peevish discontents, our wanton out-cries when we are not hurt, that he requires more then a contentment, an exultancy and transport of

joy even under the heaviest pressures, under reproaches and persecutions. *Rejoice ye in that day, and leap for joy* Lu. 6. 23. And sure nothing can be more contrary to this, then to be always whining and complaining, crying in the Prophets phrase, *my leanness my leanness, woe is me.* Isa. 24. 16. When perhaps Moses's simile do's better fit our state, *Iesurun waxed fat and kicked.* Deut. 32. 15.

12. AND as this querulous humor is against our interest and duty, so is it visibly against our ease. Tis a sickness of the mind, a perpetual gnawing and craving of the appetite without any possibility of satisfaction: and indeed is the same in the heart which the *Caninus appetitus* is in the stomach, to which we may aptly enough apply that description we find in the Prophet, *he shall snatch on the right hand and be hungry, and he shall eat on the left and not be satisfied,* Isaiah. 9. 20. Where this sharp, this fretting humor abounds, nothing converts into nourishment: every new accession do's but excite some new desire; and as tis observed of a trencher-fed dog, that he tastes not one bit for the greedy expectation of the next; so a discontented mind is so intent upon his pursuits, that he has no relish of his acquests. So that what the Prophet speaks of the Covetous, is equally appliable to all other sorts of Male-contents: *he enlarges his desire as hell, and is as death, and cannot be satisfied,* Hab. 2. 5. And sure if the *desire accomplished* be as Solomon says *sweet to the soul,* Prov. 13. 19. it must be exceedingly bitter, to be thus condemned to endless unaccomplishable desires; and yet this is the torture which every repining uncontented spirit provides for itself.

13. WHAT a madness is it then for men to be so desperately bent against their interest and duty, as to renounce even their ease too for company? One would think this age were sensual enough to be at defiance with the least shadow of uneasiness. It is so I am sure where it ought not, everything is laborious when tis in compliance with their duty, a few minutes spent in prayer *Oh what a weariness is it!* Mal. 213. If they chance but to miss a meal, they are ready to cry out, their *knees are weak thro fasting.* Psa. 109. 23. yet they can without regret, or any self-compassion, macerate and cruciate themselves with anxious cares and vexations, and as the Apostle speaks 1 Tim. 6. 10. *pierce themselves thro with many sorrows.* That proposal therefore which was very rashly made by St. Peter to our Savior, *Master pity thyself,* Mat. 16. 22. which we render *be it far from thee,* would here be an advised motion to the generality of mankind, who are commonly made unhappy not by anything without them, but by those restless impatiencies that are within them.

14. IT may therefore be a seasonable office to endeavor the appeasing those storms, by recalling them to those sober rational considerations, which may show as well the folly, as uneasiness of this repining unsatisfiable humor. Tis certain that in true reasoning, we can find nothing whereon to found it, but a great deal to enforce the contrary. Indeed tis so much against the dictate of reasonable nature to affect damage, sin, and torment, that were there nothing else to be said but what I have already mentioned, it might competently discover the great unreasonableness of this sin.

15. BUT we need not confine our appeal to reason, as it is only a judge of utility and advantage; but enlarge it to another notion, as it is judge of equity and right: in which respect also it gives as clear and peremtory a sentence against all murmuring and

impatience. To evince this I shall insist upon these particulars. 1. that God is debtor to no man, and therefore what ever he affords to any, it is upon bounty not of right, a benevolence not a due. 2lie. that this bounty is not straight or narrow, confined to some few particular persons, and wholly overskipping the rest, but more or less universally diffused to all. So that he who has the least, cannot justly say but he has been liberally dealt with. 3lie that if we compare our blessings with our allaies, our good things with our evil, we shall find our good far surmounting. 4lie that we shall find them yet more so, if we compare them with the good we have don, as on the contrary we shall find our afflictions scarce discernible if balanced with our sins. 5lie that as God is Rector of the universe, so it appertains to him to make such allotments, such distributions, as may best preserve the state of the whole. 6lie that God notwithstanding that universal care, has also a peculiar aspect on every particular Person, and disposes to him what he discerns best for him in special. 7lie if we compare our adversities, with those of other men, we shall always find something that equals if not exceeds our own. All these are certain irrefragable truths, and there is none of them single but may, if well pressed upon the mind, charm it into a calmness and resignation; but when there is such a conspiration of arguments, it must be a very obstinate perverseness that can resist them: or should they fail to enforce a full conviction; will yet introduce those subsidiary proofs which I have to allege, so advantagiously, as will being put altogether, amount unto perfect and uncontrollable Evidence.

SECT. II.

Of God's Absolute Sovereignty.

1. THE first proposition that God is debtor to no man, is too clear and apparent to require much of illustration: for as he is a free agent and may act as he pleases, so he is the sole proprietary and can wrongfully detain from none, because all original right is in himself. This has been so much acknowledged by the blindest Heathens, that none of them durst make insolent addresses to their God's, challenge anything of them as of debt, but by sacrifices and prayers owned their dependence and wants, and implor'd supplies. And sure Christianity teaches us not to be more saucy. If those Deities who ow'd their very being to their votaries, were yet acknowledged to be the spring and source of all, we can with no pretence deny it to that supreme power in *whom we live, move, and have our being.* Acts. 17. 28. For if it were merely an act of his choice to give us a being, all his subsequent bounties can have no other original then his own good pleasure. We could put no obligation upon God before we were: and when we began to be, we were his creatures, and so by the most indisputable right owe ourselves to him, but can have no antecedent title on which to clame anything from him: so that the Apostle might well make the challenge which he doth on God's behalf, *who hath given anything unto him, and it shall be recompenc'd to him again?* Rom. 11. 35.

2. Now ordinary discretion teaches us not to be too bold in our expectations from one to whom we can plead no right. It has as little of prudence as modesty, to press impudently upon the bounty of a Patron, and do's but give him temptation (at least pretence) to deny. And if it be thus with men, who possibly may sometimes have an interest, sometimes a

vanity to oblige us; it must be much more so towards God, who cannot be in want of us, and therefore need not buy us: *our good,* as the Psalmist speaks, *extends not to him.* Psal. 16. 2. He has a fundamental right in that little we are, which will stand good though it should never be corroborated by greater benefits. With what an humble bashfulness should we then sue for anything, who have no argument to invite the least donation? being already so preingag'd, that we cannot mortgage so much as ourselves in consideration of any new favor: and surely extravagant hopes do very ill befit people in this condition. We see the modesty of good Mephibosheth, who though he was by a slanderous accusation outed of half the estate David had given him, yet upon a reflection that he derived it all from his good pleasure, disputed not the sentence, but cheerfully resigned the whole to the same disposure, from which he received it, saying, *Yea, let him take all.* 2 Sam. 19, 30. A rare example and fit for imitation, as being adapted to the present case, not only in that one circumstance of his having received all from the King, but also in that of the attainder of his blood, which he confesses in the former part of the verse, for *all of my fathers house were but dead men before my Lord.* And alas may we not say the very same? was not our whole race tainted in our first Parent? So that if God had not the primary title of vassalage, he would in our fall have acquired that of confiscation and escheat. And can we think ourselves then in terms to capitulate and make our own conditions, and expect God should humor us in all our wild demands?

3. THIS is indeed to keep up that old rebellion of our Progenitor, for that consisted in a discontent with that portion God had assigned him, and coveting what he had restrein'd him. Nay indeed it comes up to the height of the Devils proposal, the attemting *to be as God.* Gen. 3. 5. For tis an endeavor to wrest the managery out of his hands, to supersede his Authority of dispensing to us, and to carve for ourselves. This is so mad an insolence, that were it possible to state a case exactly parallel between man and man, it would raise the indignation of any that but pretended to ingenuity. Yet this is, without Hyperbole, the true meaning of every murmuring repining thought we entertain.

4. BUT as bad as it is, who is there of us, that can in this particular say *we have made our heart clean?* Prov. 20. 9. Tis true we make some formal ackowledgment sometimes that we receive all from God's gift, custom teaches us from our infancy after every meal we eat to give him thanks (though even that is now thought too much respect, and begins to be discarded as unfashionable.) Yet sure he cannot be thought to do that in earnest, that has all the time of his eating been grumbling that his table abounds not with such delicacies as his neighbors. And yet at this rate God knows are most of our thanksgivings. Indeed we have not so much ordinary civility to God, as we have to men. The common proverb teaches us not too curiously to pry into the blemishes of what is given us: but on God's gifts we sit as Censors, nicely examine everything which is any way disagreable to our fancies, and as if we dealt with him under the notion of chapmen, disparage it, as Solomon says buyers use to do, *it is naught, it is naught, saith the buyer* Prov. 20. 14. Nay we seem yet more absurdly to change the scene, and as if God were to make oblations to us, we as critically observe the defects of his benefactions, as the Levitical priests were to do those of the sacrifice, and (like angry Deities) scornfully reject, what ever do's not perfectly answer our wanton appetites.

5. AND now should God take us at our words, withdraw all those blessings which we so fastidiously despise, what a condition were we in? Tis sure we have nothing to plead in reverse of that judgment. There is nothing in it against justice: for he takes but his own. This he intimates to Israel Hos. 2. 9. I will *return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax:* in which he asserts his own propriety, my corn, my wine &c▪ and recalls them to the remembrance that they were but usufructuaries: and tis as evident that our tenure is but the same. Nay this proceeding would not be repugnant even to mercy, for even that is not obliged still to prostitute its self to our contempt. I am sure such a tolerance is beyond all the measures of human lenity. Should any of us offer an alms to an indigent wretch, and he when he sees tis Silver, should murmur and exclame that it is not Gold, would we not draw back our hand, and reserve our charity for a more worthy object? Tis true indeed God's thoughts are not as our thoughts, nor our narrow bowels equal measures for the divine compassions, and we experimentally find that his longsuffering infinitely exceeds ours, yet we know he do's in the parable of the Lord and the servant Mat. 18. declare that he will proportion his mercy by ours, in that instance; and we have no promise that he will not do it in this: nay we have all reason to expect he should; for since his wisdom promts him to do nothing in vain, and all his bounty to us is designed to make us happy, when he sees that end utterly frustrated by our discontents, to what purpose should he continue that to us which we will be never the better for?

6. BESIDES though he be exceedingly patient, yet he is not negligent or insensible, he takes particular notice, not only with what diligence we employ, but with what affections we resent every of his blessings. And as ingratitude is a vice odious to men, so it is extremely provoking to God: so that in this sense also, the words of our Savior are most true, from *him that hath not (i.e.)* that hath not a grateful sense and value, *shall be taken away even that he hath* Mat. 25. 29. But we may find a threatening of this kind yet more express to Israel, *because thou servedst not the Lord thy God with gladness and with joifulness of heart for the abundance of all things, therefore shalt thou serve thine enemies, whom the Lord God will send among thee, in hunger and in thirst and in nakedness and in want of all things* Deut 28. 27. 28. a sad and dismal inversion, yet founded wholly in the want of that cheerful recognition which God expected from them. And if Israel the lot of his own inheritance, that people whom he had singled out from all the nations of the world, could thus forfeit his favor by unthankfulness, sure none of us can suppose we have any surer entail of it. In a word as God loves a cheerful giver, so he also loves a cheerful receiver. One that complies with his end in bestowing, by taking a just complacence in his gifts. But the querulous and unsatisfied, reproach his bounty: accuse him of illiberality and narrowness of mind. So that he seems even in his honor engaged to bring them to a righter apprehension of him, and by a deprivation teach them the value of those good things, which they could not learn by the enjoyment.

7. IF therefore ingenuity and gratitude cannot, yet at least let prudence and self-love engage us against this sin of *Murmuring,* which we see do's abundantly justify the character the Wise man gives when he tells us *tis unprofitable* Wis. 1. 11. he might have said pernicious also, for so it evidenly is in its effects. Let us then arm ourselves against it, and to that purpose impress deeply upon our minds the present consideration, that God owes us nothing, and

that what ever we receive is an alms, and not a tribute. Diogenes being asked what wine drank the most pleasant, answered, that which is drunk at another's cost. And this circumstance we can never miss of to recommend our good things to us: for be they little or much, they come gratis. When therefore in a pettish mood we find ourselves apt to charge God foolishly, and to think him strait-handed towards us, let us imagine we hear God expostulating with us, as the householder in the parable, *Friend I do thee no wrong: is it not lawful for me to do what I will with mine own?* Mat. 20. 15. If God have not the right of disposing, let us find out those that have, and see how much better we shall speed, but if he hath, let us take heed of disputing with him: we that subsist merely by his favor, had need court and cherish it by all the arts of humble observance. Every man is ready to say how ill beggary and pride do agree. The first qualification we cannot put off; O let us not provide it of the other so inconvenient so odious an adjunct. Let us leave off prescribing to God (which no ingenuous man would do to an earthly benefactor) and let us betake ourselves to a more holy and succesful policy, the acknowledgment of past mercies, and our own unworthiness. This was Jacob's method, *I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands,* and with this humble preface he introduces his petition for rescue in his present distress, *Deliver me I pray thee from the hand of my brother,* &c. Gen. 32. 10. 11. An excellent pattern of Divine Rhetoric, which the success demonstrates to have been very prevalent. And we cannot transcribe a better copy, to render our desires as succesful. Indeed we are so utterly destitute of all arguments from ourselves, that we can make no reasonable form of address, if we found it not in something of God: and there is nothing even in him adapted to our purpose, but his mercy; nor can that be so advantageously urged by anything, as by the former instances, it has given of itself: for as God only is fit to be a precedent to himself, so he loves to be so. Thus we find, not only Moses, but God often recollecting his miraculous favors towards Israel, as an argument to do more: let us therefore accost him in his own way, and by a frequent and grateful recounting of his former mercies, engage him to future. Nor need we be at a loss for matter of such recollection, if we will but seriously consider what we have already received, which is the subject of the next Section.

SECT. III.

Of God's Vnlimited Bounty.

1. IT is the known character of an unworthy nature, to write injuries in Marble, and benefits in dust: and however some (as Seneca well observes) may acquit themselves of this imputation as to man, yet scarce any do so in relation to God. Tis true indeed the charge must be a little varied; for God neither will nor can do us injury: yet we receive anything that is adverse with such a resentment as if it were, and engrave that in our memories with indelible characters, whilst his great and real benefits are either not at all observed, or with so transient an advertence, that the comparison of dust is beyond our pitch, and we may be more properly said to write them in water. Nay so far are we from keeping records and registers of his favors, that even those standing and fixed ones which sense can prompt us to (without the aid of our memories) cannot obtain our notice.

2. WERE it not thus, it were impossible for men to be so perpetually in the complaining Key, as if their voices were capable of no other sound. One wants this, and another that, and a third something beyond them both, and so on *ad infinitum;* when all this while everyone of them enjoies a multitude of good things without any remark. That very breath wherewith they utter their complaints, is a blessing, and a fundamental one too: for if God should withdraw that, they were incapable of whatsoever else they either have, or desire. Tis true that some men's impatiencies have risen so high, as to cast away life, because it was not clothed with all circumstances they wisht. Yet these are rare instances, and do only show such men's depraved judgment of things. A rich Jewel is not the less valuable, because a mad man in his raving fit flings it into the fire: but as to the generality of men, the devil (though a liar) gave a true account of their sense, when he said, *Skin for skin, and all that a man hath will he give for his life.* Job. 2. 4. And though perhaps in an angry fit many men have with Jonas Chap. 4. 3. *wisht to die,* yet ten to one should death then come, they would be as willing to divert it, as was the man in the Apologue, who wearied with his burden of sticks, flung it down and called for death, but when he came, owned no other occasion for him, but to be helped up again with his bundle. I dare in this appeal to the experience of those, who have seemed very weary of life, whether when any sudden danger has surprised them, it has not as suddenly altered their mind, and made them more desire life, then before they abhorred it. Tis the common saying, As long as there is life there is hope: there is so as to secular concerns, for what strange revolutions do we often see in the age of a man? from what despicable beginnings have many arrived to the most splendid conditions? Of which we have divers modern as well as ancient instances. And indeed tis admirable to see what time and industry will (with God's blessing) effect. *But there is no work, nor device, nor knowledge, nor wisdom in the grave.* Ecc. 9. 10. we can improve no more when we are once transplanted thither.

3. BUT this is yet much more considerable in respect of our spiritual state. Our life is the *day wherein we are to work.* Joh. 9. 4. (yea to work out our Salvation:) but *when the night comes* (when death overtakes) *no man can work.* Now alas when tis considered how much of this day the most of us have loiter'd away, how many of us have stood idle till the sixth or ninth hour, it will be our concern not to have our day close before the eleventh. Nay alas tis yet worse with us: we have not only been idle, but very often ill busied; so that we have a great part of our time to unravel, and that is not to be don in a moment. For though our works may fitly enough be represented by the Prophets comparison of a *spiders web,* Isaiah. 59. 5. yet they want the best property even of that; they cannot be so soon undon. Vices that are radicated by time and custom, lie too deep to be lightly swept away. Tis no easy thing to persuade ourselves to the will of parting with them. Many violences we must offer to ourselves, a long and strict course of mortification must be gone thro, ere we can find in our hearts to bid them be gone: and yet when we do so, they are not so tractable as the Centurions servants. They will indeed come whenever we bid them, but they will scarce go so: they must be expel'd by force and by slow degrees; we must fight for every inch of ground we gain from them: and as God could not assist the Israelites to subdue the Canaanites, at once Deut. 7. 22. so neither ordinarily do's he us to master perfectly our

corruptions. Now a process of this difficulty is not to be dispatched on a sudden. And yet this is not all our task, for we have not only ill habits to extirpate, but we have also good ones to acquire: tis not a mere negative virtue will serve our turns, nor will empty lamps enter us into the marriage chamber, Mat. 25. 10. *We must add to our faith virtue, and to virtue knowledge, and to knowledge temperance,* &c. 2 Pet. 1. 5. No link must be wanting of that sacred chain, but we must (as the same Apostle advises) *be holy in all manner of conversation.* 1 Pet. 1. 15.

4. AND now I would desire the Reader seriously to consider, whether he can upon good grounds tell himself that this so difficult (and yet so necessary) a work is effectually wrought in him. If it be, he is a happy man, and can with no pretence complain of any external want: (he that is fed with Manna, must be strangely perverse if he murmur for a belly-full of *leeks and onions.* Num. 11. 5.) But on the contrary he owes infinite thanks to God, that has spared him time for this important business, and did not put a period to his natural life, before he had begun a spiritual. For I fear there are among the best of us few of so entire an innocence, but they may remember some, either habits or acts of sin, in which it would have been dreadful for them to have been snatched away. And then how comprehensive, how prolifie a mercy has life been to them, when it has carried eternity in its womb, and their continuance on earth has qualified them for heaven? Neither are such persons only to look on it as a blessing in the retrospect, as it relates to the past, but also in the present and future: which if they continue to employ well, do's not only confirm, but advance their reward. Besides God may please by them to glorify himself, make them instrumental to his service; which as it is the greatest honor, so it is also the greatest satisfaction to a good heart. He shows himself too mercenary that so longs for his reward, as to grow impatient of his attendances: he that loves God, thinks himself blest in the opportunity of doing work, as well as in receiving wages. Thus we see how life is under all these aspects a mercy to a pious man, and such as not only obliges him to contentment, but gratitude.

5. BUT supposing a man cannot give this comfortable account of his life, but is conscious that he has spent it to a very different purpose, yet do's not that at all lessen his obligations to God, who meant he should have emploi'd it better, and that he has not don so is merely his own fault. Nay indeed the worse his state is, the greater mercy it is, that God has not yet made it irreversible, that he has not cut him off at once from the earth and the possibility of heaven too, but affords him yet a longer *day, if* yet *he will hear his voice* Psal. 95. 7. This longsuffering is one of the most transcendent acts of divine goodness, & therefore the Apostle rightly stiles it *the riches of his goodness and longsuffering and forbearance* Rom. 2. 4. and so at last we commonly acknowledge it, when we have worn it out, and can no longer receive advantage by it. What a value do's a gasping despairing soul put upon a small parcel of that time, which before he knew not how fast enough to squander? Oh that men would set the same estimate on it before, and then certainly, as it would make them better husbands of it, so it would also render them more thankful for it, *Accounting that the longsuffering of our Lord is Salvation.* 2 Pet. 3. 15.

6. INDEED did men but rightly compute the benefit of life upon this score, all secular encumbrances and uneasinesses of it would be overwhelmed, and stand only as Cyphers in

the account. What a shame is it then that we should spend our breath in sighs and out-cries? which if we would employ to those nobler ends for which twas given, would supersede our complaints, and make us confess we were well dealt with, that *our life* (though bare and stripped of all outward accessories) *is given us for a prey.* Jer. 45. 5. And indeed he that has yet the great work of life to do, can very ill spare time or sorrow to bestow upon the regretting any temporal distress, since his whole stock is little enough to bewail and repair his neglects of his eternal concerns. Were our lives therefore destitute of all outward comfort, nay were they nothing but a scene of perpetual disasters, yet this one advantage of life would infinitely outweigh them all, and render our murmurings very inexcusable.

7. BUT God has not put this to the utmost trial, has never placed any man in such a state of unmixed calamity, but that he still affords many and great allaies: he finds it fit sometimes to defalk some of our outward comforts, and perhaps embitter others, but he never takes all away. This must be acknowledged, if we do but consider how many things there are in which the whole race of mankind do in common partake. The four Elements, fire and water, air and earth, do not more make up every man's composition, then they supply his needs: the whole host of heaven, the Sun, Moon, and Stars, *Moses* will tell us, are by *God divided to all nations under the whole Heaven,* Deut. 4. 19. Those resplendent bodies, equally afford their light and influence to all. The sun shines as bright on the poor Cottage, as on the most magnificent Palace; and the stars have their benign Aspects, as well for him, that *is behind the Mill,* as for *him that sitteth on the Throne.* Ex. 11. 5. Propriety (the great incendiary below) breeds no confusion in those celestial Orbs, but they are every man's treasure, yet no man's peculiar (as if they meant to teach us, that our love of appropriation *descends not from above* Jam. 3. 15. is no heavenly quality.)

8. AND as they make no distinction of the ranks and degrees of men, so neither do they of their virtues. Our Savior, tells us God causes *his Sun to rise on the good and on the evil, and sendeth rain on the just and on the unjust,* Mat. 5. 45. If now we descend lower to the sublunary creatures, they equally pay their homage to man, do not disdain the dominion of the poor, and submit to that of the rich, but show us that that their instinct extends to the whole nature. An horse draws the poor man's plough, as tamely as the Princes chariot, and the beggars hungry cur follows him with as much obsequiousness and affection as the pamper'd lap-dogs of the nicest Ladies. The sheep obey a poor mercenary shepherd as well as they did the Daughters of the wealthy *Laban* Gen. 29. 9. or of *Jethro* a Prince Exod. 2. 16. and as willingly yield their fleece to clothe *Lazarus,* as to make purple for *Dives.* And as animals, so vegetables are as communicative of their qualities to one man as another. The corn nurishes, the fruits refresh, the flowers delight, the simples cure the poor man as well as the rich.

9. BUT I foresee it will be objected, that these natural privileges are insignificant, because they are evacuated by those positive laws which bound propriety, and that therefore though one man could use the creatures as well as another, yet every man has them not to use. I answer, that for some of the things I have mentioned, they are still in their native latitude, cannot be enclosed or monopoliz'd. The most ravenous oppressor could never yet lock up the sun in his chest: *he that lays house to house and land to land, till there be no place* Isaiah. 5. 8.

cannot inclose the common air: and the like may be said of divers of the rest, so that there are some (and those no mean) blessings, which continue still the indefeisible right of mankind in general.

10. As for those other things which are liable to the restrictive terms of *meum* and *tuum,* tis not to be denied but there is vast difference in the dispensing them; as great as *Nathan's* parable describes, when he speaks of the numerous flocks of the rich man, and the *single ewe lamb of the poor,* 2 Sam. 12. 2. yet there is scarce any so deplorably indigent, but that by one means or other, he has or may have the necessary supports of life. Perhaps they fall not into his lap by birth-right and inheritance, yet they are acquirable by labor and industry, which is perhaps the better tenure. They cannot it may be arrive to *Sodom's fullness of bread:* yet if they have not her *abundance of Idleness,* Ez. 16. 49. they commonly need not want that, which was the height of *Agurs* wish, *food convenient,* Pro. 30. 8. Tis true indeed, if they will fold their hands in their bosom, if with *Solomon's Sluggard, they will not plough by reason of the cold,* they must take his fate in the summer, as they have his ease in the winter, *they may beg in harvest, and have nothing,* Prov. 20. 4. But then tis visible they are the Authors of their own necessities. And indeed to men of such lazy careless natures, tis hard to say, what degree of God's bounty can keep them from want, since we often see the fairest fortunes dissipated as well by the supine negligence, as the riotous prodigality of the owners. And therefore if men will be idle, they are not to accuse God, but themselves if they be indigent.

11. BUT then there is one case wherein men seem more inevitably exposed, and that is when by age, sickness, or decrepitness, they are disabled from work; or when their family is too numerous for their work to maintain. And this indeed seems the most forlorn state of poverty: yet God has provided for them also, by assigning such persons to the care of the rich; nay he has put an extraordinary mark of favor on them, given them the honor of being his proxies and representatives, made them letters of Attorny (as it were) to demand relief in his name, and upon his account. And though tis too true, that even that Authority will not prevail with many of the rich to open their purses, yet even in this Age of frozen charity, there are still some who remember upon what terms they received their wealth, and employ it accordingly. And though the number of them is not so great as were to be wisht, yet there are in all parts some scattered here and there like *Cities of refuge* in the Land, Deut. 19. 2. to which these poor distressed creatures way flee for succor. And I think I may say, that between the legal provisions that are made in this case and voluntary contributions, there are not very many that want the things that are of absolute necessity: and we know St. *Paul* comprises those in a small compass, *food and raiment,* and proposes them as sufficient materials of Content. 1 Tim. 6. 8. I say not this to contract any man's bowels, or lessen his compassions to such poor wretches. For how much soever they lend, I wish as *Joab* did in another case to *David,* the Lord *increase it a hundred-fold,* 2 Sam. 24. 3. I only urge it as an evidence of the assertion I am to prove, that no man is so pretermitted by God or his disposal of temporals, but that even he that seems the most abandoned has a share in his providence, and consequently cannot justly murmur, since even this state which is the highest instance of human indigence, is not without its receipts from God.

12. BUT the number in this form are but few, compared to those in a higher, for between this and the highest affluence, how many intermedial degrees are there, in which men partake not only of the necessaries, but comforts of life; that have not only food and raiment, but their distinction of holy-day and working-day fare and apparel? He that is but one step advanced from beggary has so much, he that has got to a second has more then is necessary, and so every degree rises in plenty till it comes to vanity and excess, and even there too there are gradual risings, some having so much fuel for luxury, that they are at as great a loss for invention, as others can be for materials, and complain that there are no farther riots left for them to essay. How many are there who have so cloi'd and glutted their senses, that they want some other inlets for pleasure, and with the rich man in the Gospel, are in distress where to bestow their abundance?

13. AND sure such as these cannot deny that they have reciev'd good things, yet generally there are none less contented, which is a clear demonstration that our repinings proceed not from any defect of bounty in God, but from the malignant temper of our own hearts. And as it is an easier thing to satisfy the cravings of an hungry, then to cure the nauseous recoilings of a surfeited stomach; so certainly the discontents of the poor, are much easier allai'd then those of the rich; the indigence of the one has contracted his desires, and has taught him not to look farther then a little beyond bare necessaries, so that a moderate Alms satisfies, and a liberal transports him: but he who by a perpetual repletion has his desires stretched and extended, is capable of no such satisfaction: when his enjoyments forestall all particular pursuits, and he knows not upon what to fasten his next wish; yet even then he has some confused unform'd appetites, and thinks himself miserable because he cannot tell what would make him more happy. And yet this is that envi'd state which men with so much greediness aspire to, every man looks on it as the top of felicity to have nothing more to wish in the world. And yet alas even that when attained, would be their torment. Let men never think then that contentment is to be caught by long and foreign chaces; he is likliest to find it who sits at home, and duly contemplates those blessings which God has brought within his reach, of which every man has a fair proportion, if he will advert to it.

14. FOR besides these external accessions (of which the meanest have some, the middle sort a great deal, and the uppermost rather too much) man is a principality within himself, and has in his composure so many excellent impresses of his Makers power and goodness, that he need not ask leave of any exterior thing to be happy, if he know but aright how to value himself: the very meanest part of him, his body is a piece of admirable workman-ship, of a most incomprehensible contrivance, as the Psalmist says, he is fearfully and wonderfully made; and tis astonishing to think of what a symmetry of parts this beautiful fabric is made up. Nor are they only for show, but use: every member, every limb is endowed with a particular faculty to render it serviceable to the whole; and that admirable contexture of veins and arteries, sinues and muscles, nerves and tendons, none are superfluous, but some way or other contributes to vegetation, sense, or motion, nay the most noble and most useful parts are all of them double, not only as a reserve in case of misadventure of one part; but also as an instance of the bounty of the Donor. And indeed it is observable of *Galen* in his writings, that after he had taken great care to exemt himself and all of his Profession from

taking notice of the Deity, by saying that to discourse concerning the God's, was the task of speculative Philosophers; yet coming to write *de usu partium,* and considering the frame of human bodies, and therein discovering the wonderful contrivance of every part in reference to its self, and also to the whole; their strength, agility, and various movement, infinitely surpassing the powers of all Mechanic engines; he seems to have had the fate we read of *Saul* in holy Scripture, and against his genius and purpose, to become a Prophet; breaking frequently out into Hymns and sacred raptures; saying, these Mysteries are more divine then the *Samothracian* or *Elusinian;* and confessing they both strictly require, and infinitely excel the low returns of human praise. But beyond the fabric of parts as organic, what an extract of wonder are our senses, those *five operations of the Lord* as the son of *Sirach* rightly (and by way of eminence) stiles them, Ecclus. 17. 5? By these we draw all outward objects to ourselves; what were the beauties of the universe to us, if we had not sight to behold them, or the most melodious sounds, if we had not hearing? and so of the rest. And yet these are not only generally given, but also preserved to the greater part of men, and perhaps would be to more, did not our base undervaluing of common mercies, force God sometimes to instruct us in their worth, by making us feel what it is to want them.

15. MULTITUDE of refreshments also God has provided for our bodies, particularly that of sleep, of which he has been so considerate, as in his distributions of time, to make a solemn allotment for it: yet who almost when he lies down considers the mercy, or when he rises refreshed, rises thankful also? But if our rest at any time be interrupted by the cares of our mind, or pains of our bodies, then, (and not till then) we consider, that tis *God who gives his beloved sleep* Psal. 127. 2. and think it a blessing worth our esteem. Thus it is with health, strength, and everything else, we despise it whilst we have it, and impatiently desire it whilst we have it not; but in the interim sure we cannot complain, that God's hand is shortened towards us, when in the ordinary course of his providence we commonly enjoy these mercies many years, which we find so much miss of, if they be withdrawn but for a few hours. And indeed there is not a greater instance of human pravity then our senseless contempt of blessings, merely because they are customary; which in true reason is an argument why we should prize them the more. When we deal with men, we discern it well enough, he that gives me once a 100. pounds, I account not so much my benefactor, as if he made it my annual revenue; yet God must lose his thanks, by multiplying his favors; and his benefits grow more invisible by their being always before us.

16. BUT the body (with its enjoyment) is but the lowest instance of God's bounty, tis but a decent case for that inestimable Jewel he has put in it: the soul, like the Ark, is the thing for which this whole tabernacle was framed, and that is a spark of Divinity in which alone it is that God accomplished his design of *making man in his own image* Gen. 1. 26. Twould be too long to attempt an exact survey of its particular excellencies, the mere intellectual powers wherewith it is endued, have exercised the curiosity and raised the admiration of the great contemplators of nature in all ages, yet after all, of so subtle composure is the soul, that it is inscrutable even to itself: and though the simplest man knows he has the faculties of Imagination, Apprehension, Memory, Reflecting; yet the learnedst cannot assign where they are seated, or by what means they operate. Tis enough to us that we have them, and many

excellent uses for them; one whereof (and a most necessary one) is a thankful reflection on the goodness of God who gave them. He might have made us in the very lowest form of creatures, insensible stocks or stones; or if he had advanced us a step-higher, he might have fixed us among mere animals, made us perhaps of the noxious, at best of the tamer sort of beasts; but he has placed us in the highest rank of visible creatures, and not only given *Dominion over the works of his hands* Psal. 8. 6. but has given us reason wherewith to manage that sovereignty, without which we had only been the more masterful sort of brutes.

17. YET still the soul is to be considered in a higher notion, that of its immortality and capacity of endless bliss: and here indeed it owns its extraction, and is an image of the first being, whose felicity is coexistent with himself; this as it is the most transcendent accomplishment of our nature, so it is most universal. Whatever disparity there may be between man and man in other respects, yet in this all are equal, the poor beggar at the gate has a soul as capacious of eternal happiness, as he whose *crumbs* he begs for (nay sometimes better prepared for it, as that parable shows Luke 16. 21.) And though the dignities of earth are the prize of the rich and noble, the subtle and designing; yet heaven is as easily mounted from the dung-hill as the throne, and an honest simplicity will sooner bring us thither, then all the Machiavelian policy. Nay God has not only designed us to so glorious an end, but has don all on his part to secure us of it, sent his Son to lead us the way, his spirit to quicken us in it. We need not dispute how universal this is; tis sure it concerns all to whom I am now speaking, those that are within the pale of the church: and if it should prove confined only to them, the more peculiar is their obligation, that are thus singled out from the rest of the world, and the greater ought to be their thankfulness. The heathen Philosopher made it matter of his solemn acknowledgment to fortune, that he was born a Grecian and not a Barbarian: and sure the advantages of our Christianity are of a much higher strain, and ought to be infinitely more celebrated. The Apostle we find often applauding this glorious privilege, as that which makes *fellow citizens with the Saints, and of the household of God,* Ephes. 3. 19. nay which elevates us to a higher state, *the adoption of sons,* Gal. 4. 5. nor only Sons, but *Heirs also of God, and joint Heirs with Christ,* Rom. 8. 17. And what ambition is there so greedy which this will not satisfy? yet this is our common state, the birth-right of our regeneration, if we do not degrade ourselves, and with *Esau* basely sell our title.

18. AND now methinks every man may interrogate himself in the same form, wherein *Jonadab* did *Amnon* 2 Sam 13. 4. *why art thou, being the Kings son, thus lean from day today?* Why should a Person who is adopted by the King of Kings, thus languish and pine? What is there below the sun worthy his notice, much less his desires, that hath a Kingdom above it? Certainly did we but know how to estimate ourselves upon this account, twere impossible for us with such sordid condescentions to court every petty worldly interest, and so impatiently vex ourselves when we cannot attain it. Alas how unworthily do we bear the name of Christians, when that which carried the Forefathers of our Faith thro the most fiery trials, cannot support us under the disappointment of any extravagant desire? They had such *respect to the recompense of the reward,* Heb. 11. 26. as made them cheerfully expose their Fame to ignominy, their Goods to rapine, their Bodies to the most exquisite tortures, and their Lives to death. Yet the same hopes cannot work us to any tolerable degree of patience,

when we suffer but the smallest diminution in any of these. What shall we say? Is Heaven grown less valuable, or Earth more then it was then? No surely, but we are more infatuated in our estimates: we have so long abetted the rivalry of the hand-maid, that the Mistress, like *Sarah,* appears despicable. Like *Jonah* we sit down sullen upon the withering of a gourd, never considering that God has provided us a better shelter, *a building of God eternal in the Heavens.* 2 Cor. 5. 1. Indeed there can be no temporal destitution so great, which such an expectation cannot make supportable. Were we in *Job's* condition sitting upon a dunghill, and scraping ourselves with a potsherd, yet as long as we can say with him *our Redeemer liveth.* Job. 19. 25. we have all reason to say with him also, *blessed be the name of the Lord.* Chap. 1. 21. What a madness is it then for us to expose ourselves to be pierced and wounded by every temporal adversity, who have so impenetrable an armor? nay what an ungrateful contumely is it to that goodness of God, to show that we cannot make him a counterpoise to the most trivial secular satisfaction? on which account sure he may again take up that exprobrating complaint we find in the Prophet, *A goodly price that I was valued at by them.* Zac. 11. 13.

19. BUT how mean soever he is in our eyes, though *Christ* seem the same to us in his glory which he did in his abjection, to have no beauty that we should desire him; yet he puts another rate upon himself, and tell us that he *that loves Father or Mother, Son or Daughter more then me, is not worthy of me.* Mat. 10. 37. Now our love and our joy are passions coincident, and therefore whatever we joy more in then we do in him, we may be presumed to love better; and if he cannot endure the competition of those more ingenuous objects of our love he there mentions, how will he suffer that of our vanities, our childish wanton appetites? And yet those are the things after which we so impatiently rave. For I believe I may truly affirm, that if there were a scrutiny made into all the discontents of mankind, for one that were fastened upon any great considerable calamity, there are many that are founded only in the irregularity of our own desires.

20. BY what has been said we may justly conclude in the Prophets phrase, *God hath not been to us a wilderness, a land of darkness,* Jer. 2. 31. but has graciously dispen'st to us in all our interests. Yet the instances here given are only common, such as relate to all, or at least the far greater part of mankind: but what volums might be made, should every man set down his own particular experiences of mercy? In that case twould be no extravagant Hyperbole we find Joh. 22. 25. *That even the world itself could not contain the books which should be written.* God knows our memories are very frail, and our observations slight in this point: yet abstracting from all the forgotten or neglected favors, what vast catalogues may every man make to himself, if he would but yet recollect, what effects he has had of God's bounty in giving, of his providence in protecting, of his grace in restraining, and exciting, of his patience in forbearing? And certainly all these productions of the divine goodness were never designed to die in the birth. The Psalmist will tell us, *the Lord hath so don his marvelous works, that they ought to be had in remembrance.* Ps. III. 4. Let every man then make it his daily care to recount to himself the wonders God hath don, as for the children of men in general, so for himself in particular. When the Israelites murmured under their bondage, *Pharaoh* imputes it to their idleness, and prescribes them more work, as the readiest cure: a piece indeed of inhuman

Tyranny in him, but may with equity and success be practiced by us upon ourselves. When we find our appetites mutinous, complaining of our present condition, let us set ourselves to work, impose it as a task upon ourselves to recollect the many instances of God's mercies. And surely if we do it sincerely, and with intention, we cannot have past thro half our stages, before our sullen murmurs will be beat out of countenance, and retire with shame, when they are confronted with such a cloud of witnesses, such signal testimonies of God's goodness to us: for when we have mustered up all our little grievances, most critically examined all our wants, we shall find them very unproportionable to our comforts, and to our receipts; in which comparative notion, the next Section is to consider them.

SECT. IV.

Of the Surplusage of our Enjoiments above our Sufferings.

1. TO regulate our estimate of those things which we either enjoy or suffer, there are three precedent queries to be made: the first of their number or plenty, the second of their weight, the third of their constancy and continuance; for according as they partake more of these properties, every good is more good, and every evil is more evil. It will therefore be our best method of trial in the present case, to compare our blessings and our calamities in these three respects.

2. AND first in that of plenty, the mercies of God are the source of all our good, are set out to us in holy scripture in the most *superlative* strain, They are *multitudes,* Psal. 102. 20. *Plenteous redemption,* Psal. 130. 7. *as high as the heaven,* Psal. 103. 11. *He fills all things living with plenteousness,* Psal. 145. 16. His mercies indeed are such as come not within the compass of number, but stretch themselves to infinity, and are best represented by such a calculation as God made to *Abraham,* when he showed him the numerousness of his posterity by the innumerableness of the stars, Gen. 15. 5. Were there but a single mercy apportion'd to each minute of our lives, the sum would arise very high: but how is our Arithmetic confounded, when every minute has more then we can distinctly number? for besides the original stock mentioned in the last section, and the accession of new bounty, the giving us somewhat which we had not before; what an accumulative mercy is it, the preserving what we have? We are made up of so many pieces, have such varieties of interests, spiritual, temporal, public, and private; for ourselves, for our friends, and dependants; that it is not a confused general regard that will keep all these in security one moment. We are like a vast building, which costs as much to maintain, as to erect. And indeed considering the corruptibleness of our materials, our preservation is no less a work of omnipotence, then our first forming: nay perhaps tis rather a greater. Our original clay though it had no aptness, yet it had no aversions to the receiving a human form; but was in the hand of the potter to make it what he pleased: but we now have principles of decay within us, which vehemently tend to dissolution; we want the supplies of several things without us, the failing whereof returns us again to our dust. Nay we do not only need the aid, but we fear the hostility of outward things. That very air which sometimes refreshes us, may at another starve and freeze us: that which warms and comforts us, has also a power of consuming us. Yea that very meat which nurishes, may choke and stifle us. In a word, there is no creature so despicable, so

inconsiderable, which may not sometimes serve us, and which may not at any time (if God permit) ruin us. Now whence is it that we so constantly, so frequently find the good, the benign efficacy of these things, and so seldom, so rarely the evil? whence I say is it, but from the active unwearied providence, which draws forth the better properties of the creatures for our use, and restrains the worser for our security? which with a particular advertence watches not only over every Person, but over every several concern of that person. And how astonishing a contemplation is this? If the mere ebbing and flowing of the sea, put the Philosopher into such an ecstasy, that he flung himself into it, because he could not comprehend the inscrutable cause of it; in what perpetual raptures of admiration may we be, who have every minute within us, and about us, more and greater wonders, and those too in our favor, when we deserve rather the divine power should exert itself in our destruction?

3. BUT alas our danger from the visible creatures, is little compared with those from the spirits of darkness. *We wrestle not only with flesh and blood, but with Principalities and Powers, with spiritual wickedness,* &c. Eph. 6. 12. So inveterate is the enmity between the Serpent and the seed of the Woman in general, that he watches all advantages against us, not only in our souls, but even our bodies, our goods, and in every part of our concerns. Thus we see he not only assaulted *Job's* soul by the wicked insinuations of his Wife, but (with more effect) his body with boils and sores, his possessions by teh *Chaldeans* and *Sabaeans,* and the images of himself, his dearest Children, by a wind from the wilderness. Job. 1. And can we think his malice is now worn out? no surely he still wishes as ill to mankind as ever, and we should soon see the woeful effects of it, did not the same power which let him loose for *Job's* trial, restrain him for our safety. Nay had he but power to affright, though not to hurt us, even that would make our lives very uncomfortable. We cannot hear the relation of Sprights or apparitions, but our blood chills upon it, and a horror runs thro our veins: what should we then do if he should make his night-walks thro our chambers, and with his illusory terrors disturb our rest? Yet all this and much more he would do, if God did not chain up this *old Dragon,* Rev. 20. Nay if he were not at the expense of a guard about us, and those no less then Angels. I shall not dispute whither every person hath not his peculiar Guardian: for though many have not improbably asserted it, we have ground enough of acquiescence in the general affirmation of the Apostle, *that they are all ministering Spirits, sent forth to minister for them, who shall be heirs of Salvation,* Heb. 1. 14. And now if the Reader please to sum up how many are his concerns, and how many are the dangers which await him in them all, he cannot sure render the account of those mercies which preserve the one, and divert the other, in any other phrase then that of the Psalmist. *They are more then I am able to express.* Psa. 40. 7.

4. WE may now challenge the most miserable, or the most querulous man living, to produce causes of complaint, proportionable to those of thanks-giving. He that has the greatest stock of calamities, can never vye with the heaps of benefits; the disproportion is greater then that of the Armies of *Ahab* and *Benhadad.* 1 Kings. 20. 27. whereof the one was like *two little flocks of Kids, the other filled the country.* God has told us that he *afflicts not willingly, nor grieves the children of men.* Lam. 3. 33. whereas on the contrary, he *delighteth in mercy.* Mich. 7. 18. We

may judge by ourselves which he is likeliest often to repete, those acts which he doth with regret and reluctancy, or those which he do's with pleasure and delight. But we need no inferences where we have the attestation of experience. Let every man therefore make this his judge in this case, let him every night recollect, how many things within and about him he is concerned in, and consider how many of those have been preserved entire to him, still accounting everything so continued as a new donation. If he begin with his Spiritual state, tis too possible he may sometimes find he has lost his innocence, committed some, perhaps many sins: but even in these he will find cause to justify God, if he do but recollect with what inward checks and admonitions, and outward restraints, God has endevored to bridle him. If he will break thro those fences, that do's not at all derogate from the mercy of God which so guarded him, but it rather illustrates his goodness, that after so many quenchings of his Spirit, do's yet continue its influence. So that even he that has the most deplorably violated his integrity, is yet to confess that God's purpose was to have preserved it entire: and he might really so have kept it, had he compli'd with those aids which were afforded him. But in temporal concerns we are not so apt to undermine ourselves, and therefore shall much more rarely find we have suffered detriment in them, then in our spiritual; but are there ordinarily like to meet with a better account. Let a man therefore consider what is lacking to him of all the secular good things he had in the morning, and tell me whither for the most part he may not give such an account, as the *Israelitish* officers did of their men after the slaughter of the *Midianites, that he hath not lost one.* Num. 31. 39. Or if sometimes he do suffer a diminution, yet at the worst he will find that many more good things have been preserved to him, then have been taken from him. A man may perhaps meet with some damage in his estate, yet tis manifold odds that that damage is but partial, and that he has still more left then is lost. Or if it be more entire; yet if he have his health, his limbs, his senses, his friends, and all things beside his estate left him, so that for one thing he has lost, he still retains a multitude, he may say of it as the Disciples of the few Loaves, *what is this among so many?* Mat. 14. 17. *Aristippus* being bemoan'd for the loss of a Farm, repli'd with some shaprness upon hsi Condoler, you have but one field, and I have yet three left, why should I not rather grieve for you? intimating that a man is not so much to estimate what he has lost, as what he has left. A piece of wisdom which if we would transcribe, we might quickly convince ourselves, that even in our most adverse estate there are as *Elijah* speaks, *more with us then against us,* 2 King. 6. 16. that our enjoyments are more then our sufferings, and God's acts of grace, do far out-number those of his severity.

5. AND as they do out-number, so also do they out-weigh them. The mercies we receive from God are (as the last Section has showed) of the greatest importance; the most substantial solid goods, and the greatest of all, I mean those which concern our eternal state, are so firmly fixed on us, that unless we will voluntarily quit our clame, tis not in the power of men or devils to defeat us. Light bodies are easily blown away by every gust of wind, but this *weight of glory,* as the Apostle calls it, 2 Cor. 4. 17. continues firm and stable, is proof against all storms, like the *shadow of a great rock in a weary Land.* Isai. 32. 2. Those dark adumbrations we have of it, might have served to refresh and deceive the tediousness of our pilgrimage, and therefore the most formidable calamities of this life are below all measures of

comparison with this hope of our calling, this *riches of the glory of our inheritance.* Eph. 3. 16. The heaviest and most pressing of our afflictions are to that, *but like the small dust of the balance:* Esa. 40. 15. so that if we should here stop our inquisition, we have a sufficient resolution of the present question, and must conclude, that God has given us an abundant counterpoise of all, we either do or can suffer here.

6. IF therefore there be any so forlorn as to temporals, that he can fetch thence no evidence of God's fatherly care of him, yet this one consideration may solve his doubts, and convince him that he is not abdicated by him. We read of no *gifts Abraham* gave *Isaac,* yet to the sons of the concubins tis said he did Gen. 25. 6. It had been a very fallacious inference, if *Isaac* should have concluded himself neglected, because his far greater portion was but in reversions. And it will be the same in any of us, if we argue an unkindness from any temporal wants who have the entail of an eternal inheritance. But surely *God do's not leave himself without witness,* Act. 14. 17. even in secular things; there is no man breathing but has some blessings of his left hand, as well as his right, as I have already mentioned: and unless it be some few prodigies of Calamity in whose punishment or patience God designs signally to glorify himself, there are none who enjoy not greater comforts of life then those they want, I mean such as are really greater, though perhaps, to their prejudicate fancies they do not appear so. Thus in point of health, if a man be disaffected in one part, yet all the rest of his body may be (and often is) well; or if he have a complication, and have more then one disease, yet there is no man that has all, or half so many as are incident to human bodies, so that he is comparatively more healthy then sick. So again it is not very common for a man to loose a limb, or sense, the generality of men keep them to their last; and they who do, have in that an overbalance to most outward adversities; and even they who are so unhappy to loose one, yet commonly keep the rest; at least the Major part: or if at any time any man is left a mere breathing trunk, yet it is by such stupefying diseases as dead the sense, or such mortal ones as soon take them away; and so the remedy overtakes the Malady. Besides it pleases God very often, to make compensation for the want of one member or faculty by improving the use of another. We have seen feet supply all the necessary uses of hands to those who have had none; and it is a thing of daily observation that men that are blind, have the greater internal light: have their intellects more vigorous and active, by their abstractions from visible objects.

7. THUS also it is in the matter of wealth, he that is forced to get his bread by the sweet of his brows, tis true he cannot have those delicacies wherewith rich men abound; yet his labor helps him to a more poignant, more savory sauce then a whole College of Epicures can compound. His hunger gives a higher gust to his dry crust, then the surfeited stomach can find in the most costly, most elaborate mixtures: so verifying the observation of *Solomon, the full soul loatheth the honey comb, but to the hungry soul every bitter thing is sweet,* Prov. 27. 7. He cannot *indeed stretch himself upon his bed of Ivory,* Am. 6. 4. yet his sleeps are sounder then those that can. The wiseman tells us, and experience dos so too, that *the sleep of a laboring man is sweet.* Eccles. 5. 12. He is not clothed Gorgeously, has not the splendor of glittering apparel, so neither has he the care of contriving it, the fears of being forestal'd in a new invention, or any of those unmanly solicitudes which attend that vanity. He has the proper

genuine use of clothing; the preventing shame and cold, and is happily determined to that which the wiser men of the world have voluntarily chosen. To conclude, he has one advantage beyond all these; his necessities rescue him from idleness, and all its consequent temptations; which is so great a benefit, that if rich men be not their own taskmasters as his wants are his, if they do not provide themselves of business; that one want of theirs is infinitely more deplorable then all his: and he is not only happy comparatively with himself, in having better things then he wants, but with them also.

8. IF we come now to reputation and fame, the account will be much the same, he that is eminent in the world for some great achievement, is set up as an object of every man's remark; when as his excellencies on the one hand are visible, so his faults and blemishes are on the other. And as human frailty makes it too probable these later will be really more, so human envy makes it sure that they shall be more precisely, more curiously observed, and more loudly blazon'd. So that upon the whole, a good quiet security, though it be not the road to glory, yet is the likliest fence against infamy. And indeed he that can keep up the repute of a sober integrity within his own private sphere, need not envy the triumphant sallies of others, which often meet with a fatal turn at the later end of the day. But twill be said that even that more moderate sort of reputation is not every man's portion, but that many lie under great ignominy and scandals. I shall here ask whither those be just or unjust: If they be just they belong not to our present subject, which relates only to those inflictions which are the effects of God's immediate providence, not of our own crimes; for I never doubted but that by those we may divest ourselves of any, nay of all the good things God has designed us. But if the obloquy be unjust, tis probable that tis taken up only by ill men, and that the good pass a more equitable sentence; and then surely the attestation of a few such, is able to outweigh a multitude of the others. And in this case a man may not only find patience but pleasure in reproaches. Socrates looked with trouble and jealousy on himself when ill men commended him, saying what ill have I don? and sure a Christian has a farther reason to be pleased with their revilings, they being his security againsts the *woe* pronounced to those *whom all men speak well of,* Luke 6. 26. But sometimes it happens, that even good men are seduced, and either by the artifices of the wicked, or their own too hasty credulity, give credit to unjust reports. And this I confess is a sharp trial to the injured person, yet even this cannot often be universal, there can scarce be any innocence so forlorn but that there may be opportunities of clearing it to some or other, and by them propagating it to more, and if the cloud ever come to be dispers'd, their fame will appear with the brighter luster. But if none of this happen, they have yet a certain and more blessed retreat, even an appeal to the unerring judge, who never beholds us with more approbation, then when we are under the unjust condemnation of men. Indeed we have then a double tie upon him, not only his justice but his pity is concerned in our cause. God particularly owns himself as the refuge of the oppressed, and there is scarce a sharper and more sensible oppression then this of Calumny: yet even this proves advantage, whilst it procures God's immediate patronage, makes us the objects of his more peculiar care and compassion, who can *make our righteousness as clear as the light,* Psa. 37. 6. if he see it fit; but if in his wisdom he choose not that for us, tis comfort enough for us that we have approved it to him. Twas

Elkanahs question to *Hannah* in her disconsolation, *Am not I better to thee then ten Sons?* I Sam. 1. 8. And sure we may say the like of God's approbation, that tis better to us I say not then ten, but ten thousand Eulogies of men. The very Echo of it in the testimony of a good conscience is an unspeakable comfort, and this voice sounds more audibly, more sweetly, among the loudest, the harshest accusations of men. So that we see even this assault too is not without its guard, and these *waters of Marah.* Exod. 15. 23. may be rendered not only wholesome but pleasant.

9. I have now instanced in the three most general concerns of human life, the Body, Goods, and Fame, to which heads may be reduced most of the afflictions incident to our out-ward state, as far as immediately concerns ourselves. But there is no man stands so single in the world, but he has some relations or friends in which he thinks himself interested, and many times those oblique strokes which wound us thro them, are as painful as the more direct: yet here also God is ordinarily pleased to provide some allaies, if we would but take notice of them. He who has had one friend die, has ordinarily divers others surviving; or if he have not that, usually God raises him up others. Tis true we cannot have a succession of Fathers and Mothers, yet we often have of other friends that are no less helpful to us: and indeed there are scarce in anything more remarkable evidences of Providence, then in this particular. *He that is able out of stones to raise up children to Abraham,* Mat. 3 9. do's many times by as unexpected a production supply friends to the desolate. But we do sometimes loose our friends while they are living, they withdraw their kindness which is the soul of friendship: and if this happen by our own demerit, we can accuse neither God nor them for it: nor can we rationally expect that God shall provide supplies, when we willfully despoile ourselves. But when they are unkind without provocation, then is the season for his interposition, who uses to take up *those whom Father and Mother forsake,* Psa. 27. 10. and we frequently see signal proofs of his care in exciting the compassions of other friends and relatives, or perhaps of mere strangers. Nay sometimes God makes the inhumanity of a man's relations, the occasion of his advantage. Thus the barbarous malice of *Joseph's* brethren was the first step to his Dominion over Egypt. And it is a common observation in Families, that the most discountenanc'd child oft makes better proof, then the dearling.

10. WE are yet liable to a third affliction by the calamity of our friends, which by the Sympathy of Kindness presses us no less (perhaps more) sensibly then our own: but then tis to be considered, that theirs are capable of the same allaying circumstances that ours are, and God has the same arts of alleviating their burdens; so that we have the same arguments for acquiescence in their sufferings that we have in our own, and shall do a more friendly office in impressing those upon them, then in the most passionate adopting their sorrows.

11. THE last and greatest discomfort from friends, is that of their sin: and if ever we may be allowed that disconsolate strain of the Prophet, Esa. 22. 4. *Turn away from me, I will weep bitterly, labor not to comfort me;* this seems to be the time: yet even this *valley of Achor is not without a door of hope,* Hos. 2. 15. A vicious person may be recalled, multitudes have been; so that as long as God continues life, we ought no more to deposit our hope, then to quit our endeavor. Besides there are few that make this complaint that have not something to

balance, or at least to lighten it. I shall instance in that relation which is the nearest and most tender, that of a Parent. He that has one bad child may have divers good. If he have but one virtuous tis a very great mercy, and tis another that he may be the better taught to value it by the opposition of the contrary. But if any be so unhappy as to have many children, and *all to consume his eyes and grieve his heart,* 1 Sam. 2. 33. it may be a seasonable reflection for him to examine how far he has contributed to it either by *Eli's* fond indulgence, or by a remiss and careless education: or which is worst of all, by his most impious example. If any, or all of these be found the cause, he is not so much to seek for allaies to his grief, as for pardon of his sin: and when he has penitently retracted his own faults, he may then have better ground of hope that God may reform those of his children. In the mean time he may look on his own affliction in them as God's discipline on him, and gather at least this comfort from it, that his heavenly Father has more care of him, then he had of his; and do's not leave him uncorrected.

12. THUS we see in all the concerns (which are the most common and important of human life, and wherein the justest of our complaints are usually founded) there is such a temperature and mixture, that the good do's more then equal the ill, and that not only in the grosser bulk, when our whole state is weighed together, but in every single branch of it. God having herein dealt with this little world Man, as he has don with the greater, wherein he is observed to have furnished every country with Specific remedies for their peculiar diseases. I have only given these short hints by way of essay and pattern for the Readers contemplation, which when he shall have extended to all those more minute particulars wherein he is especially concerned, more curiously compared his sufferings with his allaies and comforts; I cannot doubt but he will own himself an instance of the truth of the present Thesis, and confess, that he has much more cause of thankfulness then complaint.

13. THIS I say supposing his afflictions to be of those more solid and considerable sorts I have before mentioned. But how many are there who have few or none of such, who seem to be seated in the land of *Goshen,* in a place exemt from all the plagues that infest their Neighbors? And those one would think should give a ready suffrage to this conclusion, as having no temptation to oppugn it; yet I doubt tis far otherwise, and that such men are of all the most unsatisfied. For though they have no crosses of God's imposing, they usually create a multitude to themselves. And here we may say with *David, it is better to fall into the hand of God, then into the hand of man,* 2 Sam. 24. 14 tis easier to bear the afflictions God sends, then those we make to ourselves. His are limited both for quantity and quality, but our own are as boundless as those extravagant desires from which they spring.

14. AND this is the true cause why contentment is so much a stranger to those who have all the outward causes of it, they have no definite measure of their desires; tis not the supply of all their real wants will serve their turn, their appetites are precarious and depend upon contingencies. They hunger not because they are empty, but because others are full. Many a man could have liked his own portion well enough, had he not seen another have something he liked better. Nay even the most inconsiderable things acquire a value by being another's, when we despise much greater of our own. *Ahab* might well have satisfied himself with the

Kingdom of Israel, had not *Naboth's* poor plot lain in his eye: but so raving were his desires after it, that he disrelishes all the pomps of a Crown, yea the ordinary refreshments of Nature, *can eat no bread* till he have that to furnish him with Sallads. 1 King. 21. 2. And how many are there nowadays whose cloths sit uneasy if they see another have had but the luck to be a little more ingenuously vain; whose meat is unsavory if they have seen but a greater rarity, a newer cookery at another's Table: in a word who make other people's excesses the standard of their own felicities.

15. NOR are our appetites only excited thus by our outward objects, but precipitated and hurried on by our inward lusts. The proud man so longs for homage and adoration, that nothing can please him if that be wanting. *Haman* can find no gust in all the sensualities of the Persian Court, because a poor despicable Jew denies his abaisance, Est. 5. 13. The lustful so impatiently pursues his impure designs, that any difficulty he meets in them, makes him pine and languish like *Amnon,* who could no way recover his own health but by violating his sisters honor. 2 Sam. 13. 14. The revengeful labors under an Hydropic thirst till he have the blood of his enemy: all the liquor of *Absalom's* sheep-sheering could not quench his, without the slaughter of his brother, 2 Sam. 1•. 29. And thus everyone of our passions keeps us upon the rack till they have obtained their designs. Nay when they have, the very emtiness of those acquisitions is a new torment, and puts us upon fresh pursuits. Thus between the impetuousness of our desires, and the emtiness of our enjoyments, we still *disquiet ourselves in vain,* Psa. 39. 7. And whilst we have such cruel task-masters, tis not strange to find us groaning under our burdens. If we will indulge to all our vicious or foolish appetites, think our lives bound up with them, and solicit the satisfaction of them with as impatient a vehemence, as *Rachel* did for children, Gen. 30. 1. *give me them or I die:* no wonder that we are always complaining of disappointments, since in these the very success is a defeat, and is but the exchanging the pain of a craving ravenous stomach, for that of a cloi'd and nauseated. Indeed men of this temper condemn themselves to a perpetual restlessness, they are like phantastic mutineers, who when their superiors send them blanks to write their own conditions, know not what will please them: and even Omnipotence itself cannot satisfy these till it have new molded them, and reduced their desires to a certainty.

16. BUT in the mean time how unjustly do they accuse God of illiberality, because everything answers not their humor? He has made them reasonable creatures, and has provided them satisfactions proportionable to their nature; but if they will have wild irrational expectations, neither his wisdom, nor his goodness is concerned to satisfy those. His supplies are real and solid, and therefore have no correspondence to imaginary wants. If we will create such to ourselves, why do we not create an imaginary satisfaction to them? Twere the merrier frenzy of the two, to be like the mad *Athenian* that thought all the ships that came into the harbor his own: and twere better *Ixion* like to have our Arms filed with a cloud, then to have them perpetually beating our own breasts, and be still tormenting ourselves with unsatisfiable desires. Yet this is the state to which men voluntarily subject themselves, and then quarrel at God because they will not let themselves be happy. But sure their very complaints justify God, and argue that he has dealt very kindly with them, and afforded them all the necessary accommodations of life: for did they want them, they would not be so

sensible of the want of the other. He that is at perfect ease may feel with some vexation the biting of a flea or gnat, which would not be at all observable if he were upon the rack. And should God change the scene, and make these nice people feel the destitution of necessaries; all these regrets about superfluities would be overwhelmed. In the mean time how deplorable a thing is it, that we are still the poorer for God's bounty, that those to whom he has opened his hand widest, should open their mouth so too, in outcries and murmurs? For I think I may say that generally, those that are the farthest removed from want, are so from content too; they take no notice of all the real substantial blessings they enjoy, leave these (like the ninty nine sheep in the wilderness) forgotten and neglected, to go in quest after some fugitive satisfaction, which like a shadow flies still faster in proportion to their pursuit.

17. AND now would God they could be recalled from this unprofitable chace, and instead of the Horsleeches note, *Give give,* Prov. 30. 15. take up that of the Psalmist, *what shall I render to the Lord for all the benefits he hath don unto me?* Psa. 116. 12. Let them count how many valuable or rather inestimable things, they have received from his mercy▪ and then confront them with those corrections they have found from his justice; and if they do this impartially, I doubt not they will find wherewithal to check their highest mutinies; and will join with me in confessing, that their good things abundantly outweigh their ill.

18. IF now we carry on the comparison to the last circumstance, and consider the constancy, we shall find as wide a difference. Let us take the Psalmists testimony, and there will appear a very distant date of his mercies and punishments. *His mercies endure forever* Psal. 136. whereas his wrath *endures but the twinkling of an eye* Psal. 30. 5. And accordingly God owns his acts of severity as his *strange work* Isa. 28. 21. that which he resorts to only upon special emergencies; but his mercies *are renewed every morning,* Lam. 3. 25. and doubtless we may all upon trial affirm the same. There are many of the most necessary comforts of life which do not only sometimes visit us as guests, but dwell with us as inmates and domestics.
How many are there who have lived in a perpetual affluence from their cradles to their graves, have never known what it is to want? And though the goods of fortune are perhaps less constant to some, yet the refreshments of nature are usually so to us all. We eat and drink, we sleep, we recreate, we converse in a continued circle, and go our round almost as constantly as the sun do's his. Or if God do's sometimes a little interrupt us in it, put some short restraint upon our refreshments, yet that comparatively to the time we enjoy them, is but proportionable to the stop he has sometimes made of the Sun, Jos. 10. 13. 2 Kings 20. 8. or of the sea, Exod. 14. 21. which as they were no subversions of the course of nature, so neither are those short pauses he sometimes makes, a repeal of those fixed and customary benefits his providence usually allots us. But who is there can say that any one of his afflictions has been of equal continuance, or has pressed him with so few intermissions? Perhaps he may have mist some few nights sleep: but what is that to a twelve-months, or perhaps a whole lives enjoying it? Tis possible his stomach and his meat have not always been ready together; but how much oftener have they met to his delight? and generally those things that are most useful, are but rarely interrupted. Nay to a great many even the delicacies of life are no less constant, and their luxuries are as quotidian as their bread: whereas unless their vices or their fancies create uneasinesses to them, those that come

immediately from God's hand, make long intermissions and short stays. Yet for all this they that should measure by the uncessantness of men's complaints, would judge that the scene was quite reversed, and that our good things are as *Job* speaks, *swifter then a wavers shuttle,* Job. 7. 6. whilst our ill, like *Gehazies Leprosy, cleave inseparably to us.* 2. King 5. 10.

19. THE truth is we will not let ourselves enjoy those intervals God allows us, but when a calamity do's retire we will still keep it in fiction and imagination; revolve it in our minds, and because tis possible it may return, look upon it as not gone. Like Aguish patients we count ourselves sick on our well-day, because we expect a fit the next. A strange stupid folly thus to court vexation, and be miserable in Chimera. Do's any man or indeed any beast desire to keep a distasteful relish still in his mouth, to chew the cud upon gall and wormwood? yet certainly there are a multitude of people whose lives are embitter'd to them merely by these fantastic imaginary sufferings. Nor do we only fright ourselves with images and Ideas of past calamities, but we dress up new bugbears and mormoes, are Poetic and aerial in our inventions, and lay Romantic scenes of distresses. This is a thing very incident to jealous natures, who are always raising alarms to themselves. A suspicious man looks on everybody with dread. One man he fears has designs upon his fortune, another on his reputation, perhaps a third upon his life: whilst in the mean time, the only ill design against him is managed by himself; his own causeless fears and jealousies which put him in a state of hostility with all the world; and do often betray him to the very things he groundlessly suspected. For it is not seldom seen that men have incur'd real mischiefs by a fond solicitude of avoiding imaginary ones. I do not question but this is a state calamitous enough, and shall acknowledge it very likely that such persons shall have little or no truce from their troubles, who have such an unexhausted spring within themselves; yet we may say to them as the Prophet did to the house of *Jacob, Is the spirit of the Lord straitened? are these his doings?* Mich. 2. 7. Such men must not cry out that God's hand lies heavy upon them, but their own; and so can be no impeachment to the truth of our observation, that God's blessings are of a longer duration, keep a more fixed steady course then his punishments. The result of all is, that the generality of mankind have good things (even as to temporals) which do in the three respects fore-mentioned exceed the ill. I mean the true and real ills which God sends, though not those fanciful ones they raise to themselves.

20. AND now why should it not appear a reasonable proposition that men should entertain themselves with the plesanter parts of God's dispensations to them, and not always pore upon the harsher: especially since the former are so much a fairer object, and perpetually in their eye, why should we look on the more sadening spectacles of human frailty or misfortune, thro all the magnifying optics our fancies can supply, and perversely turn away our eyes from the cheerfuller? Yet this God knows is too much the case with most of us. How nicely and critically do we observe every little adverse accident of our lives? what tragical stories of them do our memories present us with? When alas a whole current of prosperity glides by without our notice. Like little children our fingers are never off the sore place, till we have picked every light scratch into an Ulcer. Nay like the leuder sort of beggars, we make artificial sores to give us a pretence of complaint. And can we then expect God should concern himself in the cure? Indeed in the course of his ordinary providence there is no cure

for such people, unless it be by revulsion, the making them feel the smart of some very great and pressing affliction. They therefore put themselves under an unhappy dilemma, either to continue their own tormentors, or to endure the severest course of God's discipline. Tis true the last is the more eligible, but I am sure the best way is to prevent both, by a just and grateful sense of God's mercies, which will be yet farther illustrated if we compare them with our own demerits.

SECT. V.

Of our Demerit towards God.

1. IT is the common fault of our nature, that we are very apt to be partial to ourselves; and to square our expectations more by what we wish, then by what we deserve. Somthing of this is visible in our dealings with men. We oft *look to reap where we have not sowed,* Mat. 25. 25. expect benefits where we do none: yet in civil transactions there are still remaining such footsteps of natural justice, that we are not universally to unreasonable: all traffic and commerce subsisting upon the principle of equal retribution, giving one good thing for another equivalent; so that no man expects to buy corn with chaff, or Gold with dross. But in our dealings with God, we put off even this common equity; are vast in our expectations, but penurious and base in our returns; and as if God were our steward not our Lord, we require of him with a confidence proper only to those who ask their own: whilst in the interim, what we offer to him is with such a disdainful slightness, as if we meant it rather an alms then an homage.

2. GOD indeed is so munificent, that he *prevents us with his blessings,* Psal. 21. 3. gives us many things before we ask: had he not don so, we could not have been so much as in a capacity of asking. But though the first & fundamental mercies are absolute and free, yet the subsequent are conditional: and accordingly we find in scripture, that God makes no promise either concerning this life or a better, but on condition of Obedience. The jews who had much larger proposals of temporal happiness then Christians have, yet never had them upon other terms. God expressly articled for the preformance of his commands, and made all their enjoyments forfeitable upon the failure, as we may see at large in the book of Deuteronomy. And under the Gospel St. *Paul* appropriates the *promises as well of this life as of that to come unto godliness,* 1 Tim. 4. 8. It will therefore be a material inquiry for every man, whether he have kept his title entire, and have not by breach of the condition forfeited his clame, even to the most common ordinary blessings; for if he have, common reason will tell him he can challenge none: and that the utmost he can hope for, must be only upon a new score of unmerited favor.

3. And here certainly *every mouth must be stopped, and all the world become guilty before God,* Rom. 3. 19. For alas who is there that can say his obedience has been in any degree proportionable to his obligation? Tis manifest we have all received abundantly from God's hand, but what has he had from ours? I may challenge the best man, to cast up the account of his best day, and tell me whether his receipts have not infinitely exceeded his disbursments: whether for any one good thing he has don, he has not received many. Nor is

the disparity only in number, but much more in value. God's works are perfect, all he do's for us like the first 6 days productions, *are all very good,* Gen. 1. but alas our very *righteousness is as filthy rags,* Isaiah. 64. 6. we offer *him the blind and the lame,* Mal. 1. 9. a few yewning drowsy prayers perhaps, wherein he has the lest share: the fuller current of our thoughts running towards our secular or sinful concerns. We drop it may be a scanty Alms, wherein tis odds our vain-glory scrambles for a share with him, if it do not wholly ingross it. We sit an hour at a sermon, but tis rather to hear the wit or eloquence of the preacher, then the word of God. Like the duller sort of animals, we like well to have our itching ears scratcht, but grow sturdy and restive when we should do what we are there taught. In a word all our services at the best are miserably maim'd, and imperfect; and too often corrupt and unsound. So that God may well upbraid us as he did *Israel, Offer it now to thy governor, will he be pleased with it?* Mal. 1. 8. These very iniquities of our holy things, are enough to defeat all our pretences to any good from God's hand; yet God knows this is much the best side of us: tis not everyone that can make so fair an appearance as this amounts to. With many, there is no place to complain of the blemishes of their sacrifices, for they offer none; of whom we may say in the words of the Psalmist, *God is not in all their thoughts,* Psal. 10. 4. I fear there want not those who drive away the day, the week, nay the year, without remembering in whose *hand their time is,* Psal. 31. 18. or paying him any solemn tribute of it; who enjoy the services of all inferior creatures, without considering that theirs are more due to the supreme Lord: in a word, who live as if they were absolutely independent; had their existence purely from themselves, and had no Creator to whom they owed their being, or any consequent duty. And sure men who thus discard themselves from God's family, have very little reason to expect the provisions of it: yet even such as these have the impudence to complain, if anything be wanting to their needs (shall I say) or to their lusts; can ravingly profane God's name in their impatiencies, which they know not how to use in their prayers: as if the Deity were considerable in no other notion, then that of their caterer or steward.

4. IF now we seriously reflect, what can be more admirable then that infinite patience of God; who notwithstanding the miserable infirmities of the pious, and the lewd contempt of the impious, still goes on resolutly in his bounty, and continues to all mankind some, and to some all his temporal blessings? He has no obligation of justice to do so, for it is no part of his compact; he has none of gratitude, for he is perpetually affronted and disobliged. Surely we may well say with *David, Is this after the manner of men, O Lord?* 1 Chro. 17. 17. Can the highest human indulgence bear any proportion with this divine Clemency? no certainly, no finite patience but would be exhausted with the thousandth part of our provocations.

5. BUT is not our dealing too as little after the manner of men? I mean of reasonable creatures: for us who have forfeited our right to all, and yet by mere favor are still kept in the possession of many great blessings: for us to grow mutinous, because there is perhaps something more trifling which is denied us, is such a stupid ingratitude, as one would think impossible to human nature. Should a Tenant with us have at once forfeited his lease and maliciously affronted his Landlord, he would sure think himself very gently dealt with, if he were suffered to enjoy but a part of his first estate; but we should think him not only insolent, but mad, who when the whole were left him, should quarrel and clamor if he might

not have his Cottage adorned with marble floors, and gilded roofs. Yet at this wild rate we behave ourselves to our great Landlord, grow pettish and angry if we have not everything we can fancy, though we enjoy many more useful, merely by his indulgence. And can there be anything imagined more unreasonable? Let us therefore if not for piety, yet at least to justify our clame to rationality, be more ingenuous; let us not consult only with our fond appetites, and be thus perpetually soliciting their satisfaction; but rather reflect on what tenure we hold what we already have, even that of superabundant mercy; and fear, least like insolent beggars by the impudence of our demands we divert even that charity which was designed us. In short let every man when he computes what he wants of his desires, reckon as exactly how much he is short of his duty; and when he has duly ponder'd both, he will think it a very gentle composition to have the one unsupplied, so he may have the other remitted; and will see cause contentedly to sit down and say with honest *Mephibosheth, What right have I to cry anymore unto the King?* 2 Sam. 19. 28. But if it be thus with us upon the mere score of our imperfectionsor omissions, what an obnoxious state do our innumerable actual sins put us in? If the spots of our sacrifices are provoking, what are our sacrileges and bold profanations? If those who neglect or forget God are listed among his enemies, what are those who avowedly defy him? Indeed he that soberly considers the world, and sees how daringly the divine Majesty is daily affronted, cannot but wonder that the perversions of our manners, those prodigies in morality, should not be answered with as great prodigies in calamity too; that we should ever have other ruin then that of *Sodom,* or the earth serve us for any other purpose then to be, as it was to *Korah,* Num. 16. our living sepulcher.

6. NOR is this longanimity of God observable only towards the mass and collective body of mankind, but to every man in particular. Who is there that if he ransack his conscience, shall not find guilts enow to justify God in the utmost severities towards him? so that how much soever his punishments are short of that, so much he evidently owes to the lenity and compassion of God. And who is there that suffers in this world the utmost that God can inflict? We have a great many suffering capacities, and if those were all filled up to the height, our condition would scarce differ from that of the damned in anything but duration. But God is more merciful, and never inflicts at that rate on us here. Every man's experience can tell him, that God discharges not his whole quiver at once upon him, but exemts him in many more particulars then he afflicts him; and yet the same experience will probably tell most of us, that we are not so modest in our assaults upon God; we attacque him in all his concerns (as far as our feeble malice can reach) in his Sovereignty, in his honor, in his relatives, nay sometimes in his very essence and being. And as they are universal in respect of him, so also in regard of ourselves: we engage all our powers in this war, do not only *yield* (as the Apostle speaks) *our members instruments of unrighteousness,* Rom. 6. 18. but we press them upon the service of sensual and vile lusts, even beyond our native propensions. Nor are only the members of our body, but the faculties of our souls also thus employed; our understandings are busied first in contriving sins, and then excuses and disguises for them; our wills are yet more sturdy rebels, and when the understanding is beat out of all its out-works, yet sullenly keep their hold in spite of all conviction; and our affections madly rush

on *like the horse into the battle,* Jer. 8. 6. deterred by nothing of danger, so there be but sin enough in the attempt.

7. AND now with what face can people that thus pursue an hostility, expect that it should not be returned to them? do's any man denounce war, and yet expect from his adversary all the caresses, the obligements of friendship? self-defense will prompt even the meekest nature to despoile his enemy at least of those things which he uses to his annoiance; and if God should give way even to that lowest degree of anger, where or what were we? for since we employ our whole selves against him, nothing but destruction can avert our injuries. But tis happy for us we have to do with one who cannot fear us, who knows the impotence of our wild attempts, and so allai's his resentment of our insolence, with his pity of our follies. Were it not for this, we should not be left in a possiblity so oft to iterate our provocations; every wicked imagination and black design, would be at once defeated and punished by infatuation and frenzy: every blasphemous Atheistical speech would wither the tongue, like that *arm of Jeroboam* which he stretched against the Prophet, 2 King. 13. 4. and every impious act would like the prohibited retrospect of *Lots* Wife, fix us perpetual monuments of divine vengeance.

8. AND then how much do we owe to the mercy and commiseration of our God, that *he suffers not his whole displesure to arise,* Psa. 78. 39. that he abates anything of that just severity he might use toward us? He that is condemned to the Gallows, would think it a mercy to scape with any inferior penalty: why have we then such mean thoughts of God's Clemency, when he descends to such low compositions with us? corrects us so lightly as if twere only matter of ceremony and punctilioe, the regard of his honor, rather then the execution of his wrath. For alas let him among us that is the most innocent, and undeservedly afflicted, muster up his sins and sufferings, and he will see a vast inequality: and (had he not other grounds of assurance) would be almost tempted to think those were not the provoking cause, they are so unproportionably answered. He sins in innumerable instances, and is punished in few; he sins habitually and perpetually, and suffers rarely and seldom; nay perhaps he has sometimes sinned with greediness, and yet God has punished with regret and reluctancy, *How shall I give thee up O Ephraim?* Hos. 11. 8. And when all these disparities are considered, we must certainly join heartily in *Ezras* confession, *Thou O God has punished us less then our iniquities deserve,* Ezra. 9. 13.

9. NAY besides all our antecedent, we have after guilts no less provoking, I mean our ungracious repinings at the light chastisements of our former sins, our out-cries upon every little uneasiness, which may justly cause God to turn our whips into scorpions; and according as he threatened *Israel* Lev. 26. 18. *to punish us yet seven times more.* And yet even this do's not immediately exasperate him. The Jews were an instance how long he could bear with a murmuring generation; but certainly we of this nation are a greater, *yet let us not be high-minded but fear,* Rom. 11. 20. for we see at last the doom fell heavy though it was protracted, a succession of miraculous judgments pursued those murmurers, so that not one of them entered Canaan. And tis very observable that whereas to other sins God's denunciations are in scripture conditional and reversible; this was absolute and bound with

an oath, *He sware in his wrath that they should not enter into his rest,* Psa. 95. 11. And yet if we compare the hardships of the Israelites in the wilderness, with most of our sufferings, we shall be forced to confess our mutinies have less temptation, and consequently less excuse; from whence tis very reasonable to infer, as the greatness of our danger if we persist, so the greatness of God's long suffering towards us, who yet allows us space to reform: and sure new complaints sound very ill from us, who are liable to so severe an account for our old ones. I fear the most resigned persons of us will upon recollection find, they have upon one occasion or other out-vied the number of the Israelites murmurs, therefore unless we will emulate them in their plagues, let us fear to add one more, lest that make up the fatal sum, and render our destruction irrevocable.

10. UPON all these considerations it appears how little reason any of us have to repine at our heaviest pressures; but there is yet a farther circumstance to be adverted to, and is too applicable to many of us, that is, that our sins are not only the constant meritorious cause of our sufferings, but they are also very often the instrumental cause also; and produce them not only by way of retaliation from God, but by a natural efficacy. *Solomon* tells us he that *loves pleasure, shall be a poor man,* and that *a whorish woman will bring a man to a piece of bread* Prov. 6. 26. *that he that sits long at the wine shall have redness of eyes,* Chap. 23. 29. 30. *that the slothful soul shall suffer hunger,* 19. 15. and all these not by immediate supernatural infliction from God, but as the proper genuine effects of those respective vices. Indeed God in his original establishment of things, has made so close a connection between sin and punishment, that he is not often put to exert his power in any extraordinary way, but may trust us to be our own Lictors, our own *backslidings reprove us* Jer. 2. 19. *and our iniquities are* of themselves enough to *become our ruin,* Exod. 18. 38.

11. It may therefore be a seasonable question for every man to put to himself, whether the troubles he labors under; be not of this sort; whether the poverty he complains of, be not the effect of his riot and profusion, his sloth and negligence? whether when he cries out that *his comeliness is turned into corruption,* Dan. 10. 8. he may not answer himself, that they are his visits to the harlots houses which have thus made *rottenness enter into his bones,* Hab. 3. 16. whether when he is beset with contentions, and has wounds without cause, *he have not tarried long at the wine;* when he has lost his friend, whether he have not by some *treacherous wound* Eccle. 22. 22. forced him to depart: or when he lies under infamy, whether it be not only the Echo of his own scandalous crimes. If he find it thus with him, certainly his mouth is stopped, and he cannot without the most disingenuous impudence complain of any but himself. He could not be ignorant that such effects did naturally attend such causes, and therefore if he would take the one, he must take the other also. No man sure can be so mad, as to think God should work miracles (disunite those things which nature hath conjoin'd) only that he may sin at ease, have all the bestial pleasures he can project, and none of the consequent smart. We read in deed God divided the sea, but it was to make *the way for the Ransomed of the Lord to pass over* Isa. 51. 10. those who were his own people, and went in at his command; but when they were secured, we find the waters immediately returned to their channel, and overwhelmed the Egyptians, who ventured without the same warrant. And sure the case is alike here, when any man can produce God's mandate for him to run into all

excess of riot, to desecrate the temple of the holy Ghost, *and make his body the member of an harlot,* 1 Cor. 6. 15. In a word when God bids him do any of those things, which God and good men abhor, then and not before he may hope he may sever such acts from their native penal effects; for till then (how profuse soever some Legendary stories represent him) he will certainly never so bestow his miracles.

12. But I fear upon scrutiny there will appear a yet farther circumstance upon which to arraign our mutinies, for though it be unreasonable enough to charge God with the ill effects of our own leudness, yet tis a higher step to murmur because we have not materials to be wicked enough. And this I fear is the case with too many of us, who though they are not so dispoil'd by their sins, but that they can keep up their round of vicious pleasures, yet are discontented because they think some others have them more exquisite, think their vices are not Gentile enough, unless they be very expensive, and are covetous only that they may be more Luxurious. These are such as St *James* speaks of, *who ask amiss, that they may consume it upon their lusts.* Jam. 4. 3. and sure to be mutinous on this account is one of the highest pieces of frenzy. Would any man in his wits tell another he will cut his throat, and then expect he should furnish him with a knife for it? And yet to this amount our murmurs against God, for his not giving us those things wherewith we only design to wage war with him. For surely if the discontents of mankind were closely inspected, I doubt a great many would be found of this kind. It concerns the Reader therefore to make the inquisition in his own breast, both in this and all the former particulars, and I doubt not, if he do it with any ingenuity and uprightness, he will be abundantly convinced that for his few mites of obedience he paies to God, he receives talents of mercies (even temporal) from him: and that on the other side, that God as much underpaies his sins, as he overpaies his services: by which God do's sufficiently attest how little he delights in our affliction, how gladly he takes any light occasion of caressing and cherishing, and over-skips those of punishing us. Which sure ought to make us convert all our displesures against our sins, which extort those acts of severity from him, to which his nature is most averse. And here indeed our resentments cannot be too sharp, but towards God our fittest address will be in the penitential form of the prophet Daniel, *O Lord, to us belongeth confusion of face, but to the Lord our God belong mercies and forgiveness, though we have rebelled against him,* Dan. 9. 8. 9. And as his justice is to be revered in his inflictions, so is his wisdom also, in so disposing of events to particular persons, as may best consist with the universal Economy and managery of the world, the consideration whereof is the design of the next Section.

SECT. VI.

Of God's general Providence.

1. WHEN God made the universe, he intended not only to glorify himself in one transient act of his power, and then leave this great and wonderful production of his, as the *Ostrich her eggs* in the wilderness, Lam. 4. 3. but having drawn it out of its first Chaos, he secured it from returning thither again, by establishing as a due symmetry of parts, so also a regular order of motion: hence it is that the heavens have their constant revolutions, the earth its succession of determinate seasons, animals their alternate course of generation and

corruption: and by this wise Economy, the world after so many thousand years, seems still in its spring and first beauty. But it had been in vain to have thus secured the defection of the creatures, if man for whose sake they were made had been excluded from this care. His faculty of reason would have made him but the more fatal instrument of confusion, and taught him the more compendious ways of disturbing the world. *Job* compares him *to the wild asses colt.* Job 11. 12. which takes its range without adverting to anything of the common good. God has therefore doubly hedged in this unruly creature, made a fence of laws about him (both natural and positive) and besides has taken him into the common circle of his providence, so that he, as well as the rest of the creation, has his particular station assigned him; and that not only in reference to other creatures, but himself; has put a difference between one man and another, ordained several ranks and Classes of men, and endowed them with special and appropriate qualifications for those stations wherein he has set them.

2. THIS, as it is a work of infinite wisdom in God, so it is of unspeakable advantage to men. Without this regular disposure, the world would have been in the same confusion which we read of in the host of the Midianites, *every man's sword against his fellow,* Jud. 7. 22. Nothing but force could determine who should do, or enjoy anything; and even that decision also would have been repelable by a greater force: so that we have all reason to confess the utility of that order God has set among men: and even he that bears the lowest and most despicable place in it, is certainly infinitely more happy by contributing to that general Harmony, then he could be in any state of discord.

3. WERE this now well considered, methinks it should silence all our complaints, and men should not be so vehemently concerned in what part of the structure it pleases the great Architect to put them: for every man is to look on himself only as a small parcel of those materials which God is to put into form. Every stone is not fit for the corner, nor every little rafter for the main beam: the wisdom of the Master builder is alone to determine that. And sure there cannot be a more vile contempt of the divine wisdom then to dispute his choice. Had God wisdom enough to contrive this vast and beautiful fabric, and may he not be trusted with one of us poor worms? Did he by his *wisdom make the heavens, and by his understandimg stretch out the clouds,* Pro. 3. 19. and shall he not know where to place a little lump of figur'd earth? this is certainly the most absurd distrust imaginable, and yet this is really the true meaning of our repining at the condition he has placed us in.

4. THE truth is, we are so full of ourselves, that we can see nothing beyond it: every man expects God should place him where he has a mind to be, though by it he discompose the whole scheme of his providence. But though we are so senselessly partial, yet God is not so: he that comprehends at once the whole concern of mankind, applies himself to the accomodating those, not the humoring any particular person. *He has made the great and the small and careth for all alike,* Wisd. 6. 7. He is the common Father of mankind, and disposes things for the public advantage of this great family, and tis not all the impatient cravings of a froward child that shall make him recede from his designed method. We are apt enough, I am sure, to tax it not only as a weakness, but injustice too in a Prince, when he indulges

anything to a private favorite to the public disadvantage; yet so unequal are we, that we murmur at God for not doing that, which we murmur at men for doing.

5. BESIDES a man is to consider, that other men have the same appetites with himself. If he dislike an inferior state, why should he not think others do so too? and then as the wise man speaks, *whose voice shall the Lord hear?* Ecclus. 34. 24. Tis sure great insolence in me to expect that God should be more concerned to humor me, then those multitudes of others who have the same desires. And the more impatient my longings are, the less in reason should be my hopes; for mutiny is no such endearing quality as to render any man a dearling to God. But if all men should have equal satisfactions, we should puzle even Omnipotence itself. Every man would be above and superior, yet those are comparative terms, and if no man were below, no man could be above. So in wealth, most men desire more, but every man do's at least desire to keep what he has; how then shall one part of the world be supplied without the diminution of the other, unless there should be as miraculous a multiplication of treasure for men's avarice, as there was of Loaves for their hunger, Mat. 16. 9. It was a good answer which the Ambassadors of an oppressed Province made to *Antony,* If O Emperor, thou wilt have double taxes from us, thou must help us to double Springs and Harvests. And sure God must be at the expense of a new Creation, make us a double world, if he should oblige himself to satisfy all the unreasonable appetites of men: and if he satisfy not all, why should any particular person look that his alone should be indulged to?

6. YET as unreasonable as it is, the most of us do betray such a persuasion. No man is discontented that there are lower, as well as higher degrees in the world, that there are poor as well as rich, but all sensible men assent to the fitness of it: yet if themselves happen to be set in the lower form, they exclame as if the whole order of the world were subverted; which is a palpable indication that they think that Providence which governs others, should serve them, and distribute to them not what it, but themselves think good. This immoderate self-love is the spring and root of most of our complaints, makes us such unequal judges in our own concerns, and promts us to put in Caveats and exceptions on our own behalf, as *David* did on his sons, *See that thou hurt not the young man Absalom?* 2 Sam. 18. 15. as if God were to manage the government of the world with a particular regard to our liking, and were like the Angels at *Sodom,* Gen. 19. 22. to *do nothing till we had got into Zoar,* had all our demands secured to us.

7. IT would indeed astonish a considering man to see, that altho the concerns of men are all disposed by an unerring Wisdom, and acknowledged by themselves to be so, yet that scarce any man is pleased. The truth is, we have generally in us the worser part of the Levelers principle, and though we can very contentedly behold multitudes below us, yet are impatient to see any above us; not only the *foot* (to use the Apostles simile) *complains that it is not the hand, but the ear because it is not the eye,* 1 Cor. 12. 15. 16. Not only the lowermost, but the higher ranks of men are uneasy, if there be any one step above them. Nay so importunate is this aspiring humor, that we see men are forced to feed it though but with air and shadows. He that cannot make any real advance in his quality, will yet do it in effigie, in all little gaieties and pageantries of it. Every degree in these respects not only emulates, but

imitates its superior, till at last by that impatience of their proper distance they make it greater, and sink even below their first state by their ridiculous profusion. Indeed the world seems to be so over-run with this vanity, that there is little visible distinction of degrees, and one had need go to the Heralds office to know men's qualities, for neither their habit nor equipage do nowadays inform us with any certainty.

1. BUT by all these it appears that men look on themselves only as single persons, without reference to the community whereof they are members. For did they consider that, they would endeavor rather to become the places wherein they were set, by doing the duties belonging to them, then be perpetually projecting for a change. A tree that is every year transplanted will never bear fruit, and a mind that is always hurried from its proper station, will scarce ever do good in any. This is excellently expressed to us by *Solomon, As a bird that wandereth from his nest, so is a man that wandereth from his place.* Pro. 27. 8. Tis easy to divine the fate of those young ones from whom the damn wanders, and tis as easy to guess how the duties of that place will be performed, whose owner is always upon the wing and making towards another. I wish we had not too costly experiments both in Church and State of the truth of this observation. Alas we forget that we are all servants to the same Master, and that he is to appoint in what office we shall serve him. How should we like it in any of our own families, to have an inferior officer leave his work undon, because he has more mind to be Major-Domo? Yet this insolence we every day repete towards God, sullenly dispute his orders, and unless we may choose our own employments, will do nothing.

9. TIS evident this perverse temper of mankind breeds a great deal of mischief and disturbance in the world, but would breed arrant confusion and subversion, if it were suffered to have its full range. If God permit but one ambitious spirit to break loose in an age as the instrument of his wrath, what destruction do's it often times make? How do's it *cause the whole earth to tremble, and shake Kingdoms* as is said of *Nebuchadnezzar,* Isa. 14. 16. and may be said of many others of those whole-sale robbers who have dignified the trade? But if every aspiring humor should be as prosperous, where would it find fuel to maintain the flame? No doubt every age produces men of as unbounded desires as *Alexander* or *Caesar,* but God gives them not the same opportunities to trouble the world. And accordingly in the more petty ambitions of private men he often orders it so, that those soaring minds can find no benign gale to help their mounting. He that sets bounds to the sea, saying, *hitherto shalt thou come and no farther, and though the waves thereof toss themselves yet can they not prevail, though they roar yet can they not pass over,* Jer. 5. 22. do's also depress the swelling pride of men, hangs clogs and weights upon them that they cannot rise to their affected height. For though we are all willing to forget it, yet God remembers that he is the Rector of the Universe, and will assert his Dominion. The subtilest contrivance cannot circumvent him, the most dareing pretender cannot wrest anything out of his hand, the *Lord will still be King, be the people never so impatient,* Psa. 99. 1. Twill therefore sure be as well our prudence as our duty to *be still and know that he is God,* Psal. 46. 10. with an humble dereliction of our own wills acquiesce in his, and not by ineffective strugglings provoke, whom we are sure never to subdue. We may like unmanaged horses foam and fret, but still God has the bridle in our jaws, and we cannot advance a step farther then he permits us. Why should we then create

torment to ourselves by our repinings, which only sets us farther from our aims. Tis God's declared method to exalt the lowly, and tis observable in the first two Kings of Israel who were of God's immediate election, that he surprised them with that dignity when they were about mean and humble employments, the one searching his fathers Asses, the other keeping his fathers sheep: and would men honestly and diligently exercise themselves in the business of their proper calling, they might perhaps find it a more direct road to advancement, then all the sinister arts by which ambitious men endeavor to climb. *Solomon* sets it down as an Aphorism, *seest thou a man diligent in his business he shall stand before Kings, he shall not stand before mean men* Pro. 22. 29. But whether it happen to have that effect or no, it will have a better, for it will sweeten his present condition, divert his mind from mutinous reflections on other men's height, and his own lowness, for tis commonly men who mind not their work that are at so much leisure to gaze. He that carefully plies his own business will have his thoughts more concentred: and doubtless tis no small happiness to have them so, for tis their gadding too much abroad, looking on other men's conditions that sends them back (like *Dianah* deflowered) to put all in uproar at home. The son of *Sirach* speaks with transportation of the state even of him that labors and is content, and calls *it a sweet life,* Ecclus. 40. 18. And certainly tis infinitely more so then that of the greatest Prince whose mind swells beyond his territories.

10. UPON all these considerations it cannot but appear very reasonable that we should leave God to govern the world, not be puting in like the sons of *Zebedee* for the highest seats; but contentedly rest ourselves where he has placed us, till his providence (not our own designs) advance us. We can nowhere be so obscure as to be hid from his eyes, who as he valued the widows mite above the great oblations of the rich; so he will no less graciously accept the humble endeavors of the mean, then the more eminent services of the mighty; himself having declared, that he accepts *according to what a man hath, and not according to what he hath not,* 2 Cor. 8. 12. so that in what rank soever a man is set, he has still the opportunity of approving himself to God, and though in the eye of the world he be a vessel of dishonor, yet in the day when God comes to *make up* his *Jewels* Mal. 3. 17. there will be another estimate made of him who regularly moves in his own sphere. And sure he that sits down in this acquiescence is a happier man, then he that enjoies the greatest worldly splendor: but infinitely more so then he who impatiently covets but cannot attain them; for such a man puts himself upon a perpetual rack, keeps his appetites up at the utmost stretch, and yet has nothing wherewith to satisfy them. Let therefore our ease if not our duty prompt us to acquiescence, and a ready submission to God's disposals, to which we have yet a farther inducement from that distinct care he hath over every man's peculiar, by which he proportions to him, what is really best for him; of which we are farther to consider in the next Section.

SECT. VII.

Of God's particular Providence.

1. IT is the imperfection of our finite nature that we cannot at once attend to divers things, but the more vehement our intention is upon one, the greater is our neglect of the rest. But

God's infinity cannot be so bounded; his eyes at once see, and his providence at once orders all the most distant and disparate things in the world. He is not such an Epicurean Deity, as to sequester himself wholly to the enjoyment of his own felicity, and to despise the concerns of poor mortals; but though he have his *dwelling so high, yet he humbleth himself to behold the things in heaven and earth,* Psal. 113. 5. Nor do's his providence confine itself to the more splendid and greater parts of managery, the conduct of Empires and states, but it descends to the lowest parts of his creation, to the *fowls* of the air, to the *lilies* of the field, and then sure our Saviors inference as to mankind is irrefragable, *are ye not much better then they?* Mat. 6. 26. If a sparrow (as he elsewhere tells his disciples) cannot fall to the ground without God's particular notice, surely no human creature is less considerable to him; nay if our very hairs are numbered, we cannot think the excrescence is of more value then the stock, but must conclude that God with a particular advertence watches over the concerns of every man.

2. NOW God being infinitely good, cannot thus attend us upon any insidious design of doing us mischief, he watches over us as a guardian not as a spy; and directs his observation to the more seasonable adapting his benefits: and as he is thus gracious in designing our advantage, so is he no less wise in contriving it. All things says the *wiseman are not profitable for all men* Ecclus. 37. 28. Indeed nothing is absolutely good but God, all created things are good or ill in reference to that to which they are applied. Meat is good, but to a surfeited stomach tis not only nauseous but dangerous. Fire is good, but if put in our bosoms, not only burns our cloths but flesh.

And as human wisdom directs the right application of these and the like, so the supreme and divine orders events according to the disposition of the person concerned; *he knows our frame* Psal. 103. 14. and discerns what operation such or such things will have upon us, while we who know neither ourselves nor them can make but random guesses, and worse choices. And sure he that do's but thus in the general acknowledge God's providence, goodness and wisdom (which he is, no Christian who do's not) has a sufficient amulet against all his solicitudes, much more his repinings. He cannot think he suffers unawares to him who sees all things. He cannot think his sufferings are designed for ill to him because they are disposed by him who intends and projects his good. Nor can he fear those intentions can miscarry, which are guided by an infinite and unerring wisdom, and backed by an uncontrolable power. And sure this is as the Apostle speaks Heb. 6. 18. *strong consolation* if we would but duly apply it.

3. YET because general notions do often make but light impressions on us, it may not be amiss to make a little more inspection, and to observe how applicable they are to the several kinds of our discontents. Now those may be reduced to two, for either we are troubled at the want of something we desire, or at the suffering of something we would avert; so that the two notions of privative and positive, divide between them all our affliction.

4. THE first of these is usually the most comprehensive, for there are few who have not more torment from the apprehension of somewhat they want, then from the smart of anything they feel. And indeed whilst our desires are so vagrant and exorbitant, they will be sure to

furnish matter enough for our discontents. But certainly there is not in the world such a charm for them, as the consideration that God is more wise to discern, and more careful to provide what is really good for us then we ourselves. We poor purblind creatures look only on the surface of things, and if we see a beautiful appearance, somewhat that invites our senses, we court it with the utmost earnestness; but God penetrates deeper, he sees to the bottom both of us and those things we desire, and finds often that though they may please our appetite, they will hurt our health: and will no more give them to us, then a careful father will to his child those gilded poisons he cries for. Perhaps this man is taken with the enchanting music of fame, likes not his own obscure station, but would fain present himself upon a more public Theater, come into the eye and crowd of the world; but how little do's he know how he shall act his part there: whither he shall come off with a plaudite or a hiss? he may render himself but the more public spectacle of scorn; or if he do not that, he may by a better success feed up his vain glory to such a bulk as may render him too great a weight for that tottering pinnacle whereon he stands: and so after he has made a towering circle, he may fall back with more ignominy to his first point. Another it may be no less eagerly desires wealth, thinks (as once *Cresus* did) that he that abounds in treasure cannot be empty of felicity; but alas how knows he how he shall employ it? There are two contrary temptations that attend riches; riots, and covetousness: and he is sure a little too confident, that dares promise himself that when there is such odds against him, he shall certainly choose the one just mean, and if he do not, he do's only inflame his account at the great Audit: Besides the more wealth he has, the fairer booty he is to the avarice of others; and it has been often seen, that many a man had not died so poor, if he had lived less rich. Another perhaps thinks not himself so much to want wealth as children to heir it, and complains *with Abraham, Lord what wilt thou give me seeing I go childless?* Gen. 15. 2. yet how knows he whether that child he so much desires *shall be a wise man or a fool,* Eccle. 2. 19. a comfort or a vexation to himself if he live to see his proof? and if he do not, he do's but project for an access to his dying cares in what hands to leave him. *Rachel* solicited this satisfaction with the greatest impatience, *give me children or I die,* Gen. 30. 1. and tis observable that the grant of her wish proved the loss of her life.

5. THUS in these and innumerable other instances we drive on blindfold, and very often impetuously pursue that which would ruin us: and were God as shortsighted as we, into what precipices should we minutely hurry ourselves? or were he so unkind as to consider our importunity more then our interest, we should quickly sink under the weight of our own wishes; and as *Iuvenal* in his tenth Satyr excellently observes, perish by the sucess and grant of our Prayers. I suppose there is no man that soberly recollects the events of his life, but can experimentally say, he has sometimes desired things which would have been to his mischief if he had had them, and that himself has after looked on the denial as a mercy: as on the other side when he has prosper'd in his aims, and had what his soul lusted after, it has been but like the quail to the *Israelites,* a conviction and punishment, rather then a satisfaction. And now surely God may complain of us as he did of *Israel, How loug will it be ere you believe me?* Num. 14. 11. After all the attestations he has given of his care and Providence over us, after all the experiments we have had of the folly of our own elections, we cannot

yet be brought either to distrust ourselves, or rely upon him. We will still be choosing and look on him as no farther concerned, then as the executioner of our designs.

6. THIS is certainly a strange perverseness, and such as no sensible man would be guilty of in any other instance. In all our secular affairs we trust those whom we have cause to think understand them better then ourselves, and rely upon men in their own faculty. We put our estates in the Lawiers hand, our bodies into the Physicians, and submit to their advice though it be against our humor, merely because we account them more competent judges. Yet this deference we cannot be persuaded to pay to God, but will still be prescribing to him, and are very angry if his dispensations do not exactly answer our fancies. And can we offer him a greater affront then thus to distrust him? What is it but interpretatively to deny either his wisdom, or his goodness, or both? and so derogate from him in two of his essential attributes. For there can be no rational account given by any who believe those, why they should not remit their whole concerns to him. So that the short account is, that in our distrusts we either deny him to be God, or ourselves to be men, by resisting the most evident dictates of that reason which distinguishes us from brutes. For certainly there is not in human discourse a more irrefragable Maxim, then that we ought for our own sakes, to resign ourselves to him, who we are infallibly sure, can, and will, choose better for us, then we for ourselves.

7. THIS was so apparent by mere natural light, that *Socrates* advised men to pray only for blessings in general, and leave the particular kinds of them to God's election, who best knows what is good for us. And sure this is such a piece of divinity, as extremely reproaches us Christians, who cannot match a Heathen in his implicit faith in God. Nay indeed tis the vilest defamation upon God himself, that we who pretend to know him more, should trust him less. So that we see our repinings do not terminate in their own proper guilt, but do in their consequences swell higher, and our discontents propagate themselves into Blasphemy. For while we impatiently complain of our wants, we do tacitly tax God to want either that wisdom, power, or love, whereby he should supply us. And sure he must be very Atheistical to whom this will not give a competent prejudice against this sin.

8. AND this very consideration will equally prejudge the other branch of our discontents, I mean those which repine at the ills we suffer. And not only our privative, but our positive afflictions may by it have their bitterness taken off: for the same goodness and wisdom which denies those things we like, because they are hurtful for us, do's upon the very same reason give us those distasteful things which he sees profitable. A wise Physician do's not only diet, but if occasion be purge his patient also. And surely there is not such a purifier, such a cleanser of the soul as are afflictions, if we do not (like disorderly patients) frustrate their efficacy by the irregular managery of ourselves under them.

SECT. VIII.

Of the Advantage of Afflictions.

1. IT were the work of a volume to give an exact and minute account of the benefit of afflictions. I shall only point at some of the more general and obvious. And first it is one of

the most awakening calls to repentance; and to this end it is that God most usually designs it. We see the whole scene of it, Hos. 5. 15. *I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me early:* and in the very next verse we find this voice of God echoed forth by a penitential note, *Come and let us return unto the Lord, for he hath torn, and he will heal us, he hath smitten, and he will bind us up.* Thus we find the Brethren of *Joseph,* though there had a long interval passed betwixt their barbarous usage of him, and his feigned rigor to them, yet when they saw themselves distrest by the one, then they begin to recollect the other, saying, *We are verily guilty concerning our brother,* Gen. 42. 21. Prosperity is an intoxicating thing, and there are few brains strong enough to bear it; it lays us a sleep, and amuses us with pleasant dreams, whilst in the mean time *Satan* rifles our treasures, and spoils us, by the deceitful charms of sin, of our innocence and real happiness. And can there be a more friendly office don for a man in this condition, then to rouse him, and bring him to apprehend the designs that are laid against him? And this is the errand on which afflictions are sent: so that we have reason to look on them as our friends and confederates that intend our rescue, and to take the alarm they give us, and diligently seek out those intestine enemies of which they warn us. And he that instead of this, quarrels at their interposing, thinks them his *enemies because they tell him the truth,* Gal. 4. 16. do's miserably pervert *the counsel of God against himself,* Luk. 7. 30. and may at last verify his own jealousies; and by so provoking an ingratitude, convert those into the wounds of an enemy, which were originally meant as the corrections of a Father.

2. AND as afflictions do thus in general admonish us of sins, so it pleases God most frequently so to model and frame them, that they bear the very image and impress of those particular guilts they are to chastise, and are the dark shadows that attend our gay delights, or flagrant insolencies. The wise man observes that the turning the Egyptian waters into blood, was a manifest reproof of that cruel commandment for the murdering of the Hebrew infants, Wisd. 12. 5. And surely we might in most if not all our sufferings, see some such corresponding circumstances; as may lead us to the immediate provoking cause of it. God who do's all things in number, weight, and measure, do's in punishments also observe a symmetry and proportion, and adapts them not only to the heinousness, but even the very specific kind of our crimes. The only fixed immutable rule he has given for his Vice-gerents on earth to punish by, is that in the case of murder, which is we see grounded on this rule of proportion, *He that sheddeth man's blood, by man shall his blood be shed,* Gen. 9. 6. And though he have now rescinded the inferior retaliations of the *eye for the eye, the tooth for the tooth,* Exod. 21. 24. (probably for the hardness of our hearts, because he saw our revengeful natures would be too much pleased with it) yet he has not precluded himself from acting by those measures, but we see it do's very often signally make men feel the smart of those violencies or injustices they have used to others. Of this the Sacred story affords several examples (as *Adonibezek,* Jud. 1. 6. and *Ahab,* 1 King. 21. 19.) and profane many more, and daily experience and observation most of all. And though this method of retaliation is not always so evident and apparent to the world, because men's sins are not always so, yet I believe if men would duly recollect, it would be for the most part discernible to their own consciences, and they would apparently see, that their calamities did but trace the footsteps of their sins.

3. NOW if we rightly weigh this, we cannot but think it a very advantageous circumstance. We are naturally blind when we look inward, and if we have not some adventitious light to clear the object, will be very apt to overlook it. Therefore since the end of all our afflictions is our repentance, it is a wise and gracious disposal, that they do thus point to us those particular sins of which we are to repent. The body of sin will not be destroyed in the whole entire bulk, but must be dismembered, pulled to pieces limb by limb. He that attaques it otherwise, will be like *Sertorius*'s soldier, who ineffectively tugg'd at the horses tail to get it off at once, when he that pulled it hair by hair, quickly did it. Therefore as it is a great part of our spiritual Wisdom to know in what especial parts the *Sampson*-like strength of our corruptions lie, so is it a great instance of God's care of us, thus by his corrections to discipline and instruct us in it.

4. In all our afflictions therefore it is our concern, nicely and critically to observe them. I mean not to enhance our murmurs and complaints, but to learn by them what is God's peculiar controversy against us. This is indeed *to hear the rod, and who hath appointed it,* Mic. 6. 9. Let him therefore that suffers in any of his concerns, examine whether he have not some corresponding guilt which answers to it, *as face answers face,* Prov. 27. 19. He that is impoverished in his estate, let him consider first how he acquired it, whether there were not something of fraud or injustice, which like a cancrous humor, mixed in its very elements and constitution, and eat out its bowels: or whether some sacrilegious prize, some coal from the altar have not fired his nest. Or if nothing can be charged upon the acquest, let him consider how he has used it; whether he have not made it the fuel of his lusts, in riot and excesses, or the object of his adoration in an inordinate value of it. In like manner he who is afflicted in his body, groans under the torment of some grievous disease, may very seasonably interrogate himself, whether it have not been contracted by his vice, whether *his bones be not* (in a more literal sense then *Job* meant it) *full of the sins of his youth,* Job. 20. 11. and his furfeting and drunkeness be not the cause, *that his soul,* as the Psalmist speaks, *abhors all manner of meat, and is even hard at deaths door,* Psal. 107. 18. or at least whether the not employing his health and strength to those purposes for which twas given, is not the reason of its being withdrawn. He also that is invaded in his reputation, that lies under some great infamy, is to consider whether it be not deserved; whether some part if not the whole guilt of which he is accused, stick not to him: or if he be clear in that particular instance, whether some concealed sin of his would not if it were known, incur as great scandal: for in that case he has in right forfeited his reputation, and God may make the feizure as well by an unjust, as a just accusation. Or if his heart accuse him not here, yet let him farther reflect, whether his vain-glorious pursuits of praise and high conceits of himself, have not made this an apt and necessary humiliation for him. Or lastly let him recollect how he has behaved himself towards others in this kind: whether he have had a just tenderness of his neighbors fame, or have not rather exposed and prostituted it. In these and many other instances such a particular scrutiny, would (in all probability) discover the affinity and cognation between our guilts and our punishments, and by marking out the spring and fountain head, direct us how to stop or divert the current. And he that would diligently employ himself in this inquisition, would find little leisure and less cause to condole his afflictions, but would

divert all his complaints upon himself, *accept of the punishment of his iniquity, and thank the Lord for thus giving him warning,* Psal. 16. 8.

5. A second benefit which God designs us in our afflictions is the weaning us from the world, to disentangle us from its fetters and charms, and draw us to himself. We read in the story of the *Deluge,* that so long as the earth was covered with waters, the very *Raven* was contented to take shelter in the Ark, but when all was fair and dry, even the *Dove* finally forsook it, Gen. 8. 12. And tis much so with us, the worst of men will commonly in distresses have recourse to God (the very heathen mariners in a storm could rebuke *Jonah* for not calling upon his God, Jon. 1. 6.) when yet the very best of us, are apt to forget him amidst the blandishments and insinuations of prosperity. The kind aspects of the world are very enchanting, apt to inveigle and besot us, and therefore it is God's care over us, to let us sometimes see her more averting countenance in her frowns and storms; that, as children frighted by some ugly appearance, we may run into the arms of our father. Alas were all things exactly fitted to our humors here, when should we think of a remove? and had not death some harbingers to prepare us or him, what a surprising guest would he be to us? Tis storied of *Antigonus,* that seeing a soldier in his camp of so dareing a courage that he always courted the most hazardous attempts, and observing him also of a very infirm sickly habit, he took a particular care of him, and by medicines and good attendance recovered him; which no sooner he had don, but the man grew more cautious, and would no longer expose himself as formerly; and gave this reason for it, that now he was healthy his life was of some value to him, and not to be hazarded at the same rate, as when it was only a burden; and should God cure all our complaints, render us perfectly at ease, I fear too many of us would be of the soldiers mind, think our lives too good to resign to him, much more to hazard for him, as our Christianity in many cases obliges us. The son of *Sirach* observes how *dreadful death is to a man that is at rest in his possessions, that hath abundance of all things, and hath nothing to vex him,* nay he descends much lower; and puts in him *who is yet able to receive meat,* Ecclus. 14. 1. The truth is we do so passionately dote upon the world, that like besotted lovers, we can bear a great deal of ill usage, before we quit our pursuit. Any little slight favor atones us after multiplied affronts, and we must be disciplined by repeated disappointments, ere we can withdraw our confidence. But how fatally secure should we be, if God should permit this Siren always to entertain us with her music, and should not by some discordant grating notes, interrupt our raptures, and recall us to sober thoughts?

6. INDEED tis one of the highest instances of God's love, and of his clemency also, thus to project our reducement. We were all in our Baptism affianced to him, with a particular abrenunciation of the world, so that we cannot without the greatest disloialty cast ourselves into its embraces; and yet when we have thus *broken the covenant of our God,* Prov. 2. 17. he do's not pursue us with a jealous rage, with the severity which an abused rival'd kindness would suggest, doth not give us a bill of divorce and disclame his relation; but contrives how he may reclame and bring us back to himself. The transcendency of this lenity God excellently describes by the prophet in the case of Israel *They say if a man put away his wife, and she become another man's shall he return unto her again? but thou hast played the harlot with many lovers, yet return unto me saith the Lord,* Jer. 3. 1. And this though a great height of

indulgence, is no more then he daily repetes to us. After we have basely adulterated with the world, converted our affections from God to it, he do's not give us over, abandon us to our lewd course, and consequent ruin; but still invites our return, and lest that may not serve, he do's with a great deal of holy artifice essay to break that accured League into which we are entered, pulls off the disguise in which the world courted us, and makes us see it as it is itself, a scene of *vanity and vexation of spirit,* Eccles. 1. 14.

6. AND as he do's this in general, so also with a particular application to those temporal satisfactions wherewith we were most transported; the things to which we are more indifferent do not so much endanger us, tis those upon which we have more vehemently set our hearts which become our snares, and awake his jealousy; and accordingly we frequently see that tis in those he chooses to cross us. How often do's it happen that those which are enamored of themselves, dote upon their own features, do meet with some disease or accident which blasts their beauty, withers that fair flower, and makes their winter overtake their spring? So in our friends and relations tis usually seen, we soonest loose those for whom we have the greatest, the most immoderate passion. If there be one fondling among our children, tis odds but that is taken away, or made as much the object of our grief and sorrow, as ever it was of our joy and love. When God sees our hearts so excessively cleave to any transitory thing, he knows tis necessary to sever them, for whilst we have such clogs upon us, *our souls will cleave to the dust.* Psa. 119. 1. will not be able to soar up to the higher region for which they are designed.

7. IN a word God so loves us, that he removes what ever he sees will obstruct that intimate union which he desires with us, and sure this is so obliging, that though he should bid us to our loss, though he could not recompense us for what he takes from us, yet we must be very ill natured if we can be angry at so much kindness. But when to this is added that all this is principally, nay solely designed for our advantage, that God takes from us all these empty delusory contentments merely that he may instate us in solid and durable joies; we betray as much ignorance of our interest, as insensibleness of our obligation, if we repine that God makes us so much his care. Tis true indeed, the things to which we have so inordinately adhered, do stick so close, that they cannot be pulled away without some pain: yet for our corporal security we can endure the sundring of parts that do not only cleave, but grow to us. He that has a gangrend member suffers it to be cut off to save his whole body, and do's not revile, but thank and reward the Surgeon. Yet where our souls are concerned, and where the things have no native union with us, but are only cemented by our passions, we are impatient of the method, and think God deals very hardly with us, not to let us perish with what we love. The sum of all is this, God though he be abundantly condescending, yet he will never stoop so low as to share his interest in us with the world: if we will devote ourselves to it, tis not all our empty forms of service will satisfy him, if he cannot divorce our hearts from it, he will divorce himself eternally from us. And the case being thus, we are sure very ill advised if we do not contentedly resign ourselves to his methods, and cheerfully endure them how sharp soever. The only expedient we have for our own ease, is to shorten the cure by giving our assistance, and not by strugglings to render it more difficult and painful, let us entirely surrender our wills to him, and when we have don that, we may without much pain

let him take anything else. But the more difficult we find it to be disentangled from the world, the greater should our caution be against all future engagements to it. If our escape hath been as the Apostle says, *so as by fire,* Jud. 23. with much smart and hazard, let us at least have so much wit, as the common proverb allows children, and not again expose ourselves: let us never glue our hearts to any external thing, but let all the concerns of the world hang loose about us: by that means we shall be able to put them off insensibly when ever God calls for them, or perhaps we shall prevent his calling for them at all, it being for the most part, our too close adhesion to them which promts him to it.

8. A third advantage of afflictions is, that it is a mark and signature of our adoption, a witness of our legitimation. *What son is he* (saith the Apostle) *whom the Father chastiseth not? but if ye be without chastisement whereof all are partakers, then are ye bastards and not sons,* Heb, 12. 7. 8. *Jacob* clad his dearling *Joseph* in a party-coloured Coat, and God's favorites do here wear a Livery inter-woven with a mixture of dark and gloomy colors; their *long white robes* are laid up for them against they come to the *marriage of the Lamb,* Rev. 19 7. Indeed we much mistake the design of Christianity, if we think it calls us to a condition of ease and security. It might suit well enough with the votaries of the Golden Calf, to *sit down to eat and drink and rise up to play,* Exod. 32. 6. but the disciples of the crucified Savior are trained to another discipline, our profession enters us into a state of warfare, and accordingly our very Baptismal engagement runs all in military terms, and we are not only servants of Christ's family, but soldiers of his camp. Now we know in a war men must not expect to pass their time in ease and softness, but besides all the dangers and difficulties of the combat, have many other hardships to endure; hunger and thirst, heat and cold, hard lodgings and weary marches: and he that is too nice for those, will not long stick to his colors. And it is the same in our spiritual warfare, many pressures and sufferings are annexed to it, and our passive valor is no less tried then our active. In respect of this it is that our Savior admonishes his Profelytes to compute first the difficulties incident to their profession, and that he may not ensnare us by proposing too easy terms, he bids us reckon upon the worst, and tells us, that he *that forsakes not all that he hath, shall not be his disciple,* Luk. 14. 26. *and that we must thro much tribulatiou enter into the kingdom of God,* Act. 14. 22. Indeed twere very absurd for us to expect easier conditions, when these are the same to which our Leader has submitted, the *Captain of our Salvation was perfected by sufferings.* Heb. 2. 10. *and if it behooved Christ to suffer before he entered into his glory,* Luk 24. 46. it were insolent madness for us to look to be carried thither upon our beds of Ivory, of from the noise of our harps and viols, be immmediatly wrapped into the Choire of Angels.

8. THIS has been so much considered by pious men, that they have looked upon their secular prosperities with fear and jealousy, and many have solemnly petition'd for crosses, as thinking them the necessary attestation of their son-ship, and means of assimulation to their elder brother. Why then should that which was so desirable to them, appear so formidable to us? or why should we so vehemently deprecate, what they so earnestly invited? If we indeed think it a privilege to be the sons of God and fellow-heirs with Christ, why do we grudge at the condition? The Roman Captain tells St. *Paul* that he obtained the immunities of a Roman *with a great sum,* Act. 22. 28. and shall we expect so much a nobler

and more advantageous adoption perfectly *gratis?* look that God should change his whole Economy for our ease, give us an eternal inheritance discharged of those temporal incumbrances himself has annexed to it This were sure as unjust a hope as it would be a vain one. When *David* had that ensnaring proposal made him of being the Kings son in law, 1 Sam. 18. 21. he set such a value upon the dignity, that he despised the difficulty of the condition: and sure we must have very low abject souls, if when so infinitely a higher advancement is sincerely offered us, we can suffer any apprehension of hardship to divert us. In a word let us remember that of the Apostle, *if we suffer, we shall also reign with him,* 2 Tim. 2. 12. And though our afflictions be in themselves not joious but grievous, yet when they are considered as the earnest of our future inheritance, they put on another face, and may rather enamour then fright us.

9. A fourth advantage of afflictions is, that they excite our compassions towards others: there is nothing qualifies us so rightly to estimate the suffering of others, as the having ourselves felt them: without this our apprehensions of them are as dull and confused, as a blind man's of colors, or a deaf man of sounds. They *that stretch themselves upon their couches, that eat the lambs out of the flock, and the calves out of the midst of the stall: that chaunt to the sound of the viol, drink wine in bowls, and anoint themselves with the chief ointments, will not much be grieved with the afflictions of Joseph.* Am. 6. 4. Nay so necessary is our experience towards our commiseration, that we see twas thought a requisite accomplishment of our high Priest (that highest example of unboundnded compassion) and therefore saith the Apostle, *It behooved him in all things to be made like his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people, for in that he himself hath suffered being tempted, he is able also to succor them that are tempted,* Heb. 2. 17, 18. But if he whose mere sense of our miseries brought him down to us, chose this expedient to advance his pity, how necessary is it to our petrified bowels? And since God has assigned our mercies to our brethren, as the standard by which he will proportion his to us, tis more ours then their advantage to have them enlarged: so that when by making us taste of their cup, acquainting us with the bitter relish of their sufferings, he prepares us to a Christian sympathy with them, tis but a remoter way of obliging and qualifying us for a more ample portion of his mercy. Nay besides the profit there is honor accrues to us by it; compassion is one of the best properties of our nature, and we unman ourselves when we put it off; nay more tis an attribute of the Divinity, and the more we advance in it, the closer approaches we make to him. And therefore we have all reason to bless him for that discipline by which he promotes us in so excellent, so necessary a grace.

10. A fifth benefit of afflictions is that it is an improvement of devotion, sets us with more heartiness to our prayers. Whilst prosperity flows in upon us we bath ourselves in its streams, but are very apt to forget its source; so that God is fain to stop the current, leave us dry and parched that our needs may make us do what our gratitude would not, trace our blessings up to the original spring, and both acknowledge and invoke him as the Author of all our good. This effect of afflictions is observed by the prophet, *Lord in trouble have they visited thee, they poured out a prayer when thy chastening was upon them,* Isa. 26. 16. And I believe I may appeal to every man's experience whether his prayers be not more frequent and more

hearty too, when he is under some distress. Then how importunate are we in our petitions? how profuse in our vows and promises? saying with Israel *deliver us only we pray thee this day: and they put away the strange God's from among them, and served the Lord.* Jud. 10. 15. I confess tis no good indication of our temper that we need thus to be put in the press ere we will yield anything? yet since we are so disingenuous, tis a mercy in God to adapt his methods to us; to extort when we will not give, and if he can have no free will offerings, yet at least to exact his tribute. Nor do's he design the effect of this should cease with the calamity that raised it, but expects our compelled addresses should bring us into the way of voluntary ones, and happily ensnare us into piety. And indeed herein are we worse then brutish if it do not. We think it a barbarous rudeness to engage a man in our affairs, and as soon as we have served our own turns, never take farther notice of him. Nay indeed the very beasts may lecture us in this piece of Morality, many of them paying a signal gratitude where they have received benefits, and shall we not come up at least to their pitch? shall not the endearment of our deliverance bring our deliverer into some repute and consideration with us, and make us desire to keep up an acquaintance and intercourse with him? Yet if ingenuity work not with us, let interest at least prevail, and the remembrance how soon we may need him again, admonish us not to make ourselves strangers to him. God complains of Israel *wherefore say my people we are Lord's? we will come no more at thee,* Jer. 2. 31. A very insolent folly to renounce that dependence by which alone they subsisted, and no less will it be in any of us if we stop our recourse to him because we have had advantage by it. We have no assurance that the same occasion shall not recur, but with what face can we then resume that intercourse which in the interval we despised? So that if we have but any ordinary providence we shall still so celebrate past rescues as to continue in a capacity of begging more, and then we cannot but also confess the benefit of those first calamities which inspirited our devotion, and taught us to pray in earnest, and will be ashamed that our thanks should be uttered in a fainter accent then our petitions; or our daily spiritual concerns should be more coldly solicited then our temporal accidental ones.

11. NOR is it only our devotion that is thus improved by our distresses, but many other Graces; our faith, our hope, our patience, our Christian sufferance & fortitude. It is no triumph of faith to trust God for those good things which he gives us in hand, this is rather to walk by sense then faith, but to rely on him in the greatest destitution, *and against hope to believe in hope,* this is the faith of a true child of *Abraham,* and will *be imputed* to us (as it was to him) *for righteousness* Rom. 4. 23. So also our patience owes all its opportunities of exercise to our afflictions, and consequently owes also a great part of its being to them, for we know desuetude will loose habits. What imaginable use is there of patience, where there is nothing to suffer? In our prosperous state, we may indeed employ our temperance, our humility, our caution; but patience seems then a useless virtue: nay indeed for ought we know may be counterfeit, till adversity bring it to the test. And yet this is the most glorious accomplishment of a Christian, that which most eminently conforms him to the Image of his Savior, whose whole life was a perpetual exercise of this grace; and therefore we love our ease too well if we are unwilling to buy this pearl at any price.

12. LASTLY our thankfulness is (at least ought to be) increa'st by our distresses. Tis very natural for us to reflect with value and esteem upon those blessings we have lost, and we too often do it to aggravate our discontent: but sure the more rational use of it is to raise our thankfulness for the time wherein we enjoied them. Nay not only our former enjoyments, but even our present deprivations deserves our gratitude, if we consider the happy advantages we may reap from them. If we will perversely cast them away, that unworthy contempt paies no scores, for we still stand answerable in God's account for the good he designed and we might have had by it, and we become liable to a new charge for our ingratitude in thus *despising the chastisement of the Lord,* Heb. 12. 5.

13. AND now if all these benefits of afflictions (which are yet but imperfectly recited) may be thought worth considering, it cannot but reconcile us to the sharpest of God's methods; unless we will own ourselves such mere animals, as to have no other apprehensions then what our bodily senses convey to us; for sure he that has reason enough to understand that he has an immortal soul, cannot but assent that its interests should be served, though with the displacency of his flesh. Yet even in regard of that, our murmurings are oft very unjust, for we do many times ignorantly prejudg God's designs towards us even in temporals, who frequently makes a little transient uneasiness the passage to secular felicities. *Moses* when he fled out of Egypt, probably little thought that he should return thither a *God unto Pharaoh,* Exod. 4. 16. and as little did *Joseph* when he was brought thither a slave, that he was to be a ruler there: yet as distant as those states were, the divine providence had so connected them, that the one depends upon the other. And certainly we may often observe the like over-ruling hand in our own distresses, that those events which we have entertained with the greatest regret, have in the consequences been very beneficial to us.

14. To conclude, we have certainly both from speculation & experience abundant matter to clam all our disquiets, to satisfy our distrusts, and to fix in us an entire resignation to God's disposals, who has designs which we cannot penetrate, but none which we need fear, unless we ourselves pervert them. We have our Saviors word for it, that *he will not give us a stone when we ask bread, nor a scorpion when we ask a fish,* Mat. 7. 9. Nay his love secures us yet farther from the errors of our own wild choice, and do's not give us those stones and scorpions which we importune for. Let us then leave our concerns to him who best knows them, and make it our sole care to entertain his dispensations with as much submission and duty, as he dispences them with love and wisdom. And if we can but do so, we may dare all the power of earth and hell too, to make us miserable: for be our afflictions what they can, we are sure they are but what we in some respect or other need; be they privative or positive, the want of what we wish, or the suffering of what we wish not, they are the disposals of him who cannot err, and we shall finally have cause to say with the Psalmist, *It is good for me that I have been afflicted,* Psal. 119. 71.

SECT. IX.

Of our Misfortunes compared with other men's.

1. WE come now to impress an equally just and useful consideration, the comparing our misfortunes with those of other men's: & he that do's that, will certainly see so little cause to think himself singular, that he will not find himself superlative in calamity; for there is no man living that can with reason affirm himself to be the very unhappiest man, there being innumerable distresses of others which he knows not of, and consequently cannot bring them in balance with his own. A multitude of men there are whose persons he knows not, and even of those he do's, he may be much a stranger to their distresses; many sorrows may lie at the heart of him who carries a smiling face, and many a man has been an object of envy to those who look but on the surface of his state, who yet to those who know his private griefs appears more worthy of compassion. And sure this confused uncertain estimate of other men's afflictions, may divert us from all loud out-cries of our own. *Solon* seeing a friend much oppressed with grief, carried him up to a town that overlooked the City of *Athens,* and showing him all the buildings, said to him, consider how many sorrows have, do, and shall in future ages inhabit under all those roofs, and do not vex thyself with those inconveniencies which are common to mortality, as if they were only yours. And sure twas good advice: for suffering is almost as inseparable an adjunct of our nature, as dying is: yet we do not see men very apt to embitter their whole lives by the fore-sight that they must die, but seeing it a thing as universal as inevitable, they are more forward to take up the Epicures resolution, *Let us eat and drink, for tomorrow we die,* 1 Cor. 15. 32. And why should we not look upon afflictions also as the common lot of humanity, and as we take the advantages, so be content to bear the incumbrances of that state?

2. BUT besides that implicit allowance that is thus to be made for the unknown calamities of others, if we survey but those that lie open and visible to us, the most of us shall find enough to discountenance our complaints. Who is there that when he has most studiously recollected his miseries, may not find some or other that apparently equals, if not exceeds him? He that stomacs his own being contemned and slighted, may see another persecuted and oppressed. He that groans under some sharp pain, may see another afflicted with sharper: and even he that has the most acute torments in his body, may see another more sadly cruciated by the agonies of his mind. So that if we would but look about us, we should see so many foreign occasions of our pity, that we should be ashamed to confine it wholly to ourselves.

3. IT will perhaps be said that this cannot be universally true, for that there must in comparative degrees be some lowest state of misery: I grant it, but still that state consists not in such an indivisible point, that any one person can have the inclosure; or if it do, twill be so hard for any to discern who that one person is; that I need desire no fairer a composition, then to have every man suspend his repinings, till he can evince his title. But alas there are but few that can make any approaches to such a pretenec: for though if we advert to men's complaints, we should think all degrees of comparison were confounded, and every man were equally the greatest sufferer; yet certainly in the truth of things tis nothing so: for (not to repete what was before mentioned, that probably no man is miserable in any proportion to the utmost degree of possibility) the remarkably unhappy are very far the less number. And how passionatly soever men exaggerate their calamities, yet perhaps

in their sober mood, they will scarce change states with those whom they profess to think more happy then themselves. It was the saying of *Socrates,* that if there were a common bank made of all men's troubles, most men would rather choose to take those they brought, then to venter upon a new dividend. And indeed he had reason for his supposition; for considering how great a part of many men's afflictions are of their own making, fictitious and imaginary, they may justly fear least they should exchange feathers for lead, their own empty shadows for the real and pressing calamities of others, and cannot but think it best to sit down with their own, which serves their declamations as well, and their ease much better. We oft see men at a little mis-shaping of a garment, a scarce discernible error in their cook, or their shortest interruption in their sports, in such transports of trouble, as if they were the most unfortunate men in the world; yet for all that you shall hardly persuade them to change with him whose course clothings supersedes all care of the fashion, whose appetite was never disappointed for want of sauce, and whose perpetual toil makes him insensible what the defeat of sport signifies.

4. NAY even where the exchange seems more equal, where the afflictions are on both sides solid and substantial, yet a prudent man would scarce venture upon the barter. Tis no small advantage to know what we have to contest with, to have experimented the worst of its attaques, by which we become better able to guard ourselves: but a new evil comes with the force of a surprise, and finds us open and disarmed. It is indeed almost a miraculous power that custom has in reconciling us to things otherwise displeasing; all our senses are taught to remit of their aversion by familiarity with ungrateful objects: that ugly form which at first makes us start, by use devests its terror, and we reconcile ourselves to harsh-sounds & ill relishes by long custom. And sure it has the very same effect upon our minds, the most fierce calamities do by acquaintance grow more tractable; so that he that exchanges an old one for a new, do's but bring a wild Lion into his house instead of a tame: it may for ought he knows immediately tear him in pieces, but at least must cost him a great deal of pains to render it gentle and familiar, and certainly no wise man would wish to make such a bargain.

5. BY all this it appears that how extravagantly soever we aggravate our own calamities and extenuate other men's, we dare not upon recollection stand to our own estimate, and what can be said more in prejudice of our discontents? Tis a granted maxim that every man must have afflictions, *man that is born of a woman, says Job, is of few years, and full of trouble* Job. 14. 4. and we must reverse God's fundamental law, before we can hope for a total exemption. All that any man can aspire to, is to have but an equal share with others, and the generality of men have so, at least none can prove he has not so; and till he can, his murmurs will sure be very unjustifiable, especially when they have this convincing circumstance against them, that he dares not upon sober thoughts change his afflictions with most of his neighbors. He is an ill member of a community, who in public assesments would shuffle off all paiments: and he is no better who in this common tax God has laid upon our nature, is not content to bear his share.

6. AND truly would we but consider that in all our sufferings nothing befalls us but what is common to our kind, nay which is extremely exceeded by many within the verge of our own

observation, we must be senselessily partial to be impatient. The Apostle thought it a competent consolation for the first Christians that *there had no temptation befallen them but what was common to men,* 1 Cor. 10. 13. and we betray very extravagant opinions of ourselves if it be not so to us. Indeed twas scarce possible for us to be so unsatisfied, as the greatest part of us are, did we in the comparing ourselves with others, proceed with any tolerable ingenuity.

7. BUT alas we are very fallacious and deceitful in the point, we do not compare the good of others with our good, not their evil with our evil; but with an envious curiosity we amass together all the desireable circumstances of our neighbors condition, and with as prying discontent we ransack all our grievances, and confront to them. This is so insincere a way of proceeding, as the most ordinary understanding can detect. If I should wager that my arm were longer then another man's, and for trial measure my arm with his finger, he must be stupidly silly, that should award for me; and yet this were not a grosser cheat, then that which we put upon ourselves, in our comparisons with others. And tis a little strange to observe unto what various purposes we can apply this one thin piece of Sophistry, for when we compare our neighbors and ourselves in point of morality, we do but reverse the fallacy, and presently make his vices as much exceed ours, as our calamities did his in the other instance. They are indeed both great violences to reason and justice, yet the later is sure the pleasanter kind of deceit. A man has some joy in thinking himself less wicked then his neighbor, but what imaginable comfort can he take in thinking himself more miserable? certainly he that would submit to a cozenage, had much better shift the scene, and think his sufferings less then they are, rather then more; for since opinion is the thing that usually sets an edge upon our calamities, it might be a profitable deceit that could steal that from us.

8. BUT we need not blindfold ourselves if we would but use our eyes aright, and see things in their true shapes; and if we did thus, what a strange turn would there be in the common estimates of the world? How many of the gilded troubles of greatness, which men at a distance look on with so much admiration and desire, would then be as much contemned as now they are courted? A competency would then get the better of abundance, and the now envied pomp of princes, when balanced with the cares and hazards annexed, would be so far from a bait, that men like *Saul* 1 Sam 10. 22. would *hide themselves* from the preferment; and he that understood the weight, would rather choose to weild a Flayle then a Scepter: yet so childishly are we besotted with the glittering appearance of things, that we conclude felicity must needs dwell where there is a magnificent Portico, and being possessed with this fancy we overlook her in our own humbler Cottages, where she would more constantly reside, if she could but find us at home: but we are commonly engaged in a rambling pursuit of her where she is seldomest to be found, and in the interim miss of her at our own doors.

9. INDEED there is scarce a greater folly or unhappiness incident to man's nature, then this fond admiration of other men's enjoyments, and contempt of our own. And whilst we have that humor, it will supplant not only our present, but all possibilities of our future content: for though we could draw to ourselves all those things for which we envy others, we should have no sooner made them our own, then they will grow despicable and nauseous to us. This

is a speculation which has been attested by innumerable experiments, there being nothing more frequent, then to see men with impatient eagerness, nay often with extreme hazards pursue those acquests, which when they have them, they are immediately sick of. There is scarce any man that may not give himself instances of this in his own particular: and yet so fatally stupid are we, that no defeats will discipline us, or take us off from these false estimates of other men's happiness. And truly while we state our comparisons so unequally, they are as mischievous as the common proverb speaks them odious: but if we would begin at the right end, and look with as much compassion on the adversities of our brethren, as we do with envy on their prosperities, every man would find cause to sit down contentedly with his own burden, and confess that he bears but the proportionable share of his common nature, unless perhaps it be where some extraordinary demerits of his own have added to the weight; and in that case he has more reason to admire his afflictions are so few, then so many. And certainly every man knows so many more ills by himself, then it is possible for him to do by another, that he that really sees himself exceed others in his sufferings, will find cause enough to think he do's in sins also.

10. BUT if we stretch the comparison beyond our contemporaries, and look back to the generations of old, we shall have yet farther cause to acknowledge God's great indulgence to us. *Abraham* though the friend of God was not exemted from severe trials; he was first made to wander from his Country, and betake himself to a kind of vagrant life, was a long time suspended from the blessing of his desired offspring, and when at last his beloved *Isaac* was obtained, it caused a domestic jarre, which he was fain to compose by the expulsion of *Ishmael* though his son also. But what a contest may we think there was in his own bowels when that rigorous task was imposed on him of sacrificing his *Isaac?* and though his faith gloriously triumpht over it, yet sure there could not be a greater pressure upon human nature. *David* the man after God's own heart is no less signal for his afflictions then for his piety, he was for a great while an exile from his Country, and (which he most bewailed) from the Sanctuary by the persecutions of *Saul:* and after he was settled in that throne to which God's immediate assignation had intitled him, what a succession of calamities had he in his own family? the incestuous rape of his Daughter, the retaliation of that by the as unnatural murder of *Amnon,* and that seconded by another no less barbarous conspiracy of *Absalom* against himself, his expulsion from *Jerusalem,* the base revilings of *Shimei,* and finally the loss of that dearling son in the act of his sin. A cluster of afflictions in comparison whereof the most of ours are but like the *gleanings* (as the Prophet speaks) *after the vintage is don.* It were indeed endless to instance in all the several Fore-fathers of our Faith before *Christ's* incarnation, the Apostle gives us a brief, but very comprehensive compendium of their sufferings, *They had trial of cruel mockings and scourgings; yea moreover, of bonds and imprisonments: they were stoned, were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented: they wandered in deserts, and in mountains, and in dens, and caves of the earth,* Heb. 11. 36. 37. 38. And if we look on the Primitive Christians, we shall see them perfectly the counrerpart to them, their privileges consisted not in any immunities from calamities; for their whole lives were scenes of sufferings. St. *Paul* gives us an account of his own, *in labors more abundant, in stripes above*

measure, in prisons more frequent, in deaths oft: of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep, in journying often, &c. 2 Cor. 11. 23. and if his single hardships rose thus high, what may we think the whole sum of all his fellow-laborers amounted to together, with that noble Army of martyrs who sealed their faith with their blood; of whose sufferings *Ecclesiastic* history gives us such astonishing relations?

11. AND now *being compassed about with so great a cloud of witnesses,* the Apostles inference is very irrefragable, *let us run with patience the race which is set before us,* Heb. 12. 1, 2. But yet it is more so, if we proceed on to that consideration he adjoins, *Looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame,* verse 3. Indeed if we contemplate him in the whole course of his life, we shall find him rightly styled by the Prophet *a man of sorrows,* Isai. 51. And as if he had charged himself with all our griefs as well as our sins, there is scarce any human calamity which we may not find exemplified in him. Do's any complain of the lowness and poverty of his condition? Alas his whole life was a state of indigence: he was forced to be an inmate with the beasts, be laid in a stable at his birth, and after himself professes that he *had not where to lay his head,* Luk. 9. 58. Is any oppressed with infamy and reproach? he may see his Savior accused as a *glutton and a wine-bibber,* Luke 7. 34. *a Blasphemer,* Joh. 10. 33. *a sorcerer,* Mat. 12. 24. *a perverter of the nation,* Luk. 23. 2. yea to such a sordid lowness had they sunk his repute, that a seditious thief and murderer was thought the more eligible person, *not this man but Barabbas,* Joh. 18. 40. And finally all this scene of indignities clos'd with the spightful pageantry of *mockery* acted by the soldiers, Mat. 27. 28. and the yet more barbarous insultings of Priests and Scribes, verse 41. Is any man despised or deserted by his friends? he was contemned by his country-men, thought frantic by his friends, betrayed by one of his disciples, abandoned by all, unless that one who followed him longest, to renounce him the most shamefully by a threefold abjuration. Nay what is infinitely more then all this, he seemed deserted by God also, as is witnessed by that doleful exclamation, *My God, my God, why hast thou forsaken me?* Mar. 27. 64. Is any dissatisfied with the hard-ships or laboriousness of his life? let him remember his Saviors was not a life of delicacy or ease, he was never entered in those Academies of luxury, where men are *gorgeously appareled and live delicately,* Luk. 7. 25. but he was brought under the mean roof of a Carpenter, and consequently subjected to all the lowness of such an education. His initiation to his Prophetic office was with the miraculous severity of a 40. days fast, and in his discharge of it, we find him in perpetual labors, *going about doing good,* Act. 10. 38. and that not in triumph (like a prince bestowing his largesses) but in weary peregrinations, never riding but once, and that only upon a borrow'd beast, *and to fulfil a prophecy,* Mat. 24. Do's any man groan under sharp and acute pains? let him consider what his redeemer endured, how in his infancy at his circumcision he offered the first fruits, as an earnest of that bloody vintage when *he trod the wine-press alone* Isai. 63. 3. Let him attend him through all the stages of his direful passion, and behold his arms pinion'd with rough cords, his head smote with a reed, and torn with his crown of thorns, his back ploughed with those *long furrows* (Psal. 120. 3.) the scourges had made, his macerated feeble body oppressed with the weight of his cross, and at last racked and

extended on it; his hands and feet, those nervous and consequently most sensible parts transfixt with nails, his whole body fastened to that accursed tree, and exposed naked to the air in a cold season; his throat parched with thirst and yet more afflicted with that vinegar and gall wherewith they pretended to relieve him; and finally his life expiring amidst the full sense of these accurate torments. Lastly do's any man labor under the bitterest of all sorrows, importunate temptations to, or a wounded spirit for sin? even here also he may find that he has an *high Priest who hath been touched with the sense of his infirmities,* Heb. 4. 15. He was violently assaulted with a succession of temptations, Mat. 4. and we cannot doubt but Satan would on him employ the utmost of his skill. Nor was he less oppressed with the burden of sin, (ours I mean though not his own.) What may we think were his apprehensions in the Garden, when he so earnestly deprecated that which was his whole errand into the world? What a dreadful pressure was that which wrung from him that bloody sweat? and cast him into that inexplicable agony, the horror whereof was beyond the comprehensions of any, but his who felt it? and finally how amazing was the sense of divine wrath, which extorted that stupendous complaint, that *strong cry* on the cross, Heb. 5. 7. the sharp accent whereof, if it do aright sound in our hearts, must certainly quite overwhelm our loudest groans? And now certainly I may say with Pilate, *Ecce homo* behold the man, or rather with a more divine Author, Behold *if ever there were sorrows like unto his sorrows,* Lam. 1. 12.

12. AND sure it were but a reasonable inference, that which we find made by Christ himself, *if these things be don in a green tree, what shall be don in the dry?* Luk. 23. 31. If an imputative guilt could nurish so scorching a flame, pull down so severe a wrath, what can we expect who are merely made up of combustible matter; whose proper personal sins cry for vengeance? Sure were we to judge by human measures, we should reckon to have more then a double portion of our Saviors sufferings entailed upon us: yet such is the efficacy of his, that they have commuted for ours, and have left us only such a share, as may evidence our relation to our crucified Lord: such as may serve only for badges and cognizances to whom we retain. For alas, let the most afflicted of us weigh our sorrows with his, how absurdly unequal will the comparison appear? And therefore as the best expedient to baffle our mutinies, to shame us out of our repinings, let us often draw this uneven parallel, confront our petty uneasinesses with his unspeakable torments; and sure tis impossible but our admiration and gratitude must supplant our impatiencies.

13. THIS is indeed the method to which the Apostle directs us, *Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds: ye have not yet resisted unto blood,* Heb. 12. 34. Was he contradicted, and shall we expect to be humor'd and compli'd with? Did he resist to blood, and shall we think those pressures intolerable, which force only a few tears from us? This is such an unmanly niceness, as utterly makes us unfit to follow the Captain of our Salvation. What a soldier is he like to make, that will take no share of the hazards and hardships of His General? Honest *Uriah* would not take the lawful solaces of his own house upon the consideration that his *Lord Joab* (though but his fellow subject) *lay incamped in the open fields,* 2 Sam. 11. 11. yea though he was sent by him from the Camp. And shall we basely forsake ours in pursuit of our ease? He is of a degenerous spirit, whom the example of his superior will not animate. *Plutarch* tells us that *Cato* marching thro the

deserts, was so distrest for water, that a small quantity was brought to him in a helmet as a great prize, which he refusing because he could not help his soldiers to the like, they were so transported with that generosity, that it extinguished the sense of their thirst, and they were ashamed to complain of what their Leader voluntarily endured for their sakes. And surely we extremely discredit our institution, if we cannot equal their ingenuity, and follow ours with as great alacrity thro all the difficulties he has traced before us, and for us.

14. NOR let us think to excuse ourselves upon the impotency of our flesh, which wants the assistance which his divinity gave him: for that plea is superseded by the fore-mentioned examples of the Saints, men of like passions with us, who not only patiently, but joifully endured all tribulations, by which it appears it is not impossible to our nature, with those aids of grace which are common to us with them: for certainly the difference between them and us, is not so much in the degrees of the aids, as in the diligence of employing them. Let us therefore, as the Apostle advises, *lift up the hands which hang down, and the feeble knees,* Heb. 12. 12. and with a noble emulation follow those heroic patterns they have set us: and since we see that even those Favorites of heaven, have smarted so severely, let us never dream of an immunity, but whenever we find ourselves inclining to any such flattering hope, let everyone of us upbraid ourselves in those terms the Jews did our Savior, *Art thou greater then Abraham, and the Prophets, whom makest thou thyself?* Joh. 8. 52. Nay we may descend lower and take in not only all the inferior Saints of former times, but all those our contemporaries in sufferings, which are most within our view, and may ask the Apostles question, *what then are we better then they?* Rom. 3. 9. If we think we are, tis certain we are so much worse by that insolence; and if we confess we are not, upon what score can we pretend to be better treated? To conclude, let us not pore only upon our peculiar evils, but attentively look about us, and consider what others endure: and since in frolics we can sport ourselves with many uneasinesses for company sake, let us not be more pusillanimous in our soberer moods, but every man cheerfully take his turn in bearing the common burden of mortality, till we put off both it and its appendages together, when this mortal shall put on immortality, 1 Cor. 15. 54.

SECT. X.

Of particular Aids for the gaining of Contentment.

1. WE have now past thro all those considerations we at first proposed, and may trust the considering Reader to make his own collections: yet because impatience is the vice that has been all this while arraign'd, I am to fore-see it possible, that those who have the greatest degree of that, may be the least willing to attend the whole process, and therefore I think it may not be amiss, for their ease to suit and reduce all into some short directions and rules for the acquiring contentment.

2. THE first and most fundamental is, the mortifying our pride, which as it is the seminary of most sins, so especially this of repining. Men that are highly opinion'd of themselves are commonly unsatisfiable: for how well soever they are treated, they still think it short of their merits. Princes have often experimented this in those who have don them signal

services; but God finds it in those who have don him none, and we expect he shall dispence to us according to those false estimates we put upon ourselves. Therefore he that aspires to Content, must first take truer measures of himself, and consider that as he was nothing till God gave him a being, so all that he can produce from that being, is God's by original right, and therefore can pretend to nothing of reward; so that whatever he receives, is still upon the account of new bounty; and to complain that he has no more, is like the murmurs of an unthankful debtor, who would still increase those scores which he knows he can never pay.

3. IN the second place, let every man consider how many blessings (notwithstanding his no clame to any) he daily injoies: and whether those he so impatiently raves after be not much inferior to them. Nay let him ask his own heart, whether he would quit all those he has, for them he wants, and if he would not (as I suppose no man in his wits would, those wits being part of the barter) let him then judge how unreasonable his repinings are, when himself confesses he has the better part of worldly happiness, and never any man living had all.

4. IN the third place therefore let him secure his duty of thankfulness for those good things he hath, and that will insensibly undermine his impatiencies for the rest, it being impossible to be at once thankful and murmuring. To this purpose it were very well, if he would keep a solemn catalogue of all the bounties, protections, and deliverances he has received from God's hand, and every night examine what accessions that day has brought to the sum: and he that did this, would undoubtedly find so many incitations to gratitude, that all those to discontent would be stifled in the crowd. And since acknowledgment of God's mercies is all the tribute he exacts for them, we must certainly look on that as an indispensable duty: and therefore he that finds that God shortens his hand, stops the efflux of his bounty towards him, should reflect on himself, whether he be not behind in that homage by which he holds, and have not by his unthankfulness *turned away good things from him,* Esa. 59. 8. And if he find it so (as who alas is there that may not) he cannot sure for shame complain, but must in prudence reinforce his gratitude for what is left, as the best means to recover what he has lost.

5. BUT his murmurs will yet be more amazingly silenced, if in the fourth place he compares the good things he enjoies with the ill he has don. Certainly this is a most infallible cure for our impatiencies, the holiest man living being able to accuse himself of such sins, as would according to all human measures of equity forfeit all blessings, and pull down a greater weight of judgment then the most miserable groan under. Therefore as before I advised to keep a catalogue of benefits received, so here it would be of use to draw up one of sins committed. And doubtless he that confronts the one with the other cannot but be astonished to find them both so numerous, equally wondering at God's mercy in continuing his blessings, in despite of all his provocations, and at his own baseness in continuing his provocations, in despite of all those blessings. Indeed tis nothing but our affected ignorance of our own demerits, that makes it possible for us to repine under the severest of God's dispensations. Would we but ransack our hearts, and see all the abominations that lie there, nay would the most of us but recollect those barefac'd crimes which even the world can witness against us, we should find more then enough to balance the heaviest of our

pressures. When therefore by our impatient strugglings we fret and gall ourselves under our burdens, let us interrogate our souls in the words of the Prophet, *Why doth a living man complain, a man for the punishment of his sin?* Let us not spend our breath in murmurs and out-cries, which will only serve to provoke more stripes: but *let us search and try our ways, and turn again to the Lord,* Lam. 3. 39. diligently seek out *that accursed thing* which has caused our discomfeiture, Jos, 6. 18. and by the removal of that, prepare the way for the access of mercy. But alas how preposterous a method do we take in our afflictions? We accuse everything but what we ought, furiously fly at all the second causes of our calamity, nay too often at the first by impious disputes of providence, and in the mean time, as *Job* speaks, *the root of the matter is found in us,* Job. 19. 28. We shelter and protect in our bosoms the real Author of our miseries. The true way then to allay the sense of our sufferings, is to sharpen that of our sins. The prodigal thought the meanest condition in his fathers family a preferment, *Make me one of thy hired servants,* Luk. 15. 19. And if we have his penitence, we shall have his submission also, and calmly attend God's disposals of us.

6[lie]. As every man in his affliction is to look inward on his own heart, so also upward, and consider by whose providence all events are ordered. *Is there any evil (i. e.* of punishment) *in the city, and the Lord hath not don it?* Am. 3. 6. and what are we worms that we should dispute with him? Shall a man contend with his Maker? Let the *potsherd strive with the potsherds of the earth,* Isa. 45. 9. And as his power is not to be control'd, so neither is his justice to be impeach'd. *Shall not the judge of all the earth do right?* Gen. 18. 25. And where we can neither resist nor appeal, what have we to do but humbly to submit? Nor are we only compel'd to it by necessity, but induced and invited by interest, since his dispensations are directed not barely to assert his dominion, but to evidence his paternal care over us. He discerns our needs, and accordingly applies to us. The benignity of his nature permits him not to take delight in our distresses, *he doth not afflict willingly, nor grieve the children of men,* Lam. 3. 33. and therefore when ever he administers to us a bitter cup, we may be sure the ingredients are medicinal, and such as our infirmities require. He dares not trust our intemperate appetites with unmixed prosperities, the lushiousness whereof though it may please our palats, yet like St. Johns book Rev. 10. 9. that *honey in the mouth may prove gall in the bowels,* ingender the most fatal diseases. Let us therefore in our calamities *not consult with flesh and blood,* Gal. 1. 16. (which the more it is bemoan'd, the more it complains) but look to the hand that strikes; and assure ourselves, that the stripes are not more severe, then he sees necessary in order to our good: and since they are so, they ought in reason to be our choices as well as his; and not only religion, but self love will prompt us to say, with old *Eli, it is the Lord, let him do what seemeth him good,* 1 Sam. 3. 11. But alas we do not understand what is our interest, because we do not rightly understand what we are ourselves. We consider ourselves merely in our animal being, our bodies and those sensitive faculties vested in them, and when we are invaded there, we think we are undon, though that breach be made only, to relieve that diviner part within us, besieged and oppressed with the flesh about it (for so God knows it too often is;) or if we do not consider it in that notion of an enemy, yet at the utmost estimate, the body is to the soul but as the garment to the body, a decent case or cover: now what man (not stark frantic) would not rather have his clothes cut then his flesh?

and then by the rate of proportion, we may well question our own sobriety, when we repine that our souls are secured at the cost of our bodies, and that is certainly the worst, the unkindest design, that God has upon us; and our impatient resistances serve only to frustrate the kind, the medicinal part of afflictions, but will not at all rescue us from the severe. Our murmurings may ruin our souls, but will never avert any of our outward calamities.

7. A seventh help to contentment is to have a right estimate of the world, and the common state of humanity: to consider the world but as a stage and ourselves but as actors, and to resolve that it is very little material what part we play so we do it well. A Comedian may get as much applause by acting the slave as the conqueror, and he that acts the one today, may tomorrow reverse the part, and personate the other. So great are the vicissitudes of the world, that there is no building any firm hopes upon it. All the certainty we have of it, is, that in every condition it has its uneasinesses: so that when we court a change, we rather seek to vary then end our miseries. And certainly he that has well imprest upon his mind the vanity and vexation of the world, cannot be much surprised at anything that befalls him in it. We expect no more of anything but to do its kind, and we may as well be angry that we cannot bring the lions to our cribes, or fix the wind to a certain point, as that we cannot secure ourselves from dangers and disappointments in this rough and mutable world. We are therefore to lay it as an infallible maxim, that in this vale of tears every man must meet with sorrows and disasters: and then sure we may take our peculiar with evenness of temper, as being but the natural consequent of our being men. And though possibly we may everyone think himself to have double portion, yet that is usually from the deceitful comparisons we make of ourselves with others. We take the magnifying glasses of discontent and envy when we view our own miseries and others felicities, but look on our enjoyments and their sufferings thro the contracting optics of ingratitude and incompassion: and whilst we do thus, tis impossible but we must foment our own dissatisfactions. He that will compare to good purpose must do it honestly and sincerely, and view his neighbors calamities with the same attention he do's his own, and his own comforts with the same he do's his neighbors; and then many of the great seeming inequalities would come pretty near a level.

8. BUT even where they do not, it in the 8th place deserves however to be considered how ill natured a thing it is, for any man to think himself more miserable because another is happy: and yet this is the very thing, by which alone many men have made themselves wretched: for many have created wants, merely from the envious contemplation of other men's abundance. And indeed there is nothing more disingenuous, or (to go higher) more Diabolical. *Lucifer* was happy enough in his original state, yet could not think himself so because he was *not like the most high* Isa. 14. 14. And when by that insolent ambition he had forfeited bliss, it has ever since been an aggravation of his torment, that mankind is assumed to a capacity of it; and accordingly he makes it the design of his envious industry to defeat him. Now how perfectly are the two first parts of this copy transcribed, by those who first cannot be satisfied with any inferior degree of prosperity, and then whet their impatiencies with other men's enjoyments of what they cannot attain? And tis much to be doubted, that

they who go thus far may complete the parallel, and endeavor when they have opportunity to undermine that happiness they envy. Therefore since Satan is so apt to impress his whole image, where he has drawn any of his lineaments, it concerns us warily to guard ourselves, and by a Christian sympathy with our brethren, *rejoice with them that do rejoice,* Rom. 12. 15. make the comforts of others, an allay not an improvement of our own miseries. Charity has a strange magnetic power, and attracts the concerns of our brethren to us, and he that has that in his breast can never want refreshment, whilst any about him are happy, for by adopting their interest, he shares in their joies. *Jethro* though an alien *rejoiced for all the good God had don to Israel,* Exod. 18. 9. and why should not we have as sensible a concurrence with our fellow Christians? And he that has so, will still find something to balance his own sufferings.

9. Let him that aspires to contentment set bounds to his desire. Tis our common fault in this affaire, we usually begin at the wrong end, we *enlarge our desires as hell, and cannot be satisfied,* Hab. 2. 5. and then think God uses us ill, if he do not fill our insatiable appetites: whereas if we would confine our expectations to those things which we need, or he has promise'd, there are few of us who would not find them abundantly answered. Alas how few things are there which our nature (if not stimulated by fancy and luxury) requires? And how rare is it to find them who want those? Nay who have not many additionals for delight and pleasure? And yet God's promise under the Gospel extends only to those necessaries, for where *Christ* assures his disciples that *these things shall be added unto them* Mat. 6. 33. the context apparently restrains *these things* to meat and drink and clothing. Therefore take *no thought for the life what you shall eat, or what you shall drink, nor yet for the body what you shall put on,* verse 25. now what pretence have we to clame more then our Charter gives us? God never articled with the ambitious to give him honors, with the covetous to fill his bags, or with the voluptuous to feed his luxuries. Let us therefore, if we expect to be satisfied, modestly confine our desires within the limits he has set us: and then every accession which he superadds will appear (what it is) a largess and bounty. But whilst our appetites are boundless, and rather stretched then filled with our acquest's, what possibility is there of their satisfaction? And when we importune God for it, we do but assign him such a task the Poets made a representation of their Hell, the filling a sieve with water, or the rolling a stone up a precipice.

10[lie]. A great expedient for contentment, is to confine our thoughts to the present, and not to let them loose to future events. Would we but do this, we might shake off a great part of our burden: for we often heap fantastic loads upon ourselves by anxious presages of things which perhaps will never happen, and yet sink more under them, then under the real weight that is actually upon us. And this is certainly one of the greatest follies imaginable: for either the evil will come or it will not, if it will, tis sure no such desirable guest that we should go out to meet it, we shall feel it time enough when it falls on us, we need not project to anticipate our sense of it: but if it will not, what extreme madness is it for a man to torment himself with that which will never be, to create engines of tortures, and by such aerial afflictions, make himself as miserable as the most real ones could do? And truly this is all that we usually get by our fore-sights. Prevision is one of God's attributes, and he mocks at

all our pretences to it, by a frequent defeating of all our fore-casts. He do's it often in our hopes: some little cross circumstance many times demolishes those goodly machins we raise to ourselves: and he do's it no less in our fears, those ills we solemnly expected often baulk us, and others from an unexpected coast suddenly invade us. And since we are so blind, so short-sighted, let us never take upon us to be scouts, to discover danger at a distance (for tis manifold odds we shall only bring home false alarms) but let us rest ourselves upon that most admirable Aphorism of our blessed Lord, *Sufficient unto the day is the evil thereof,* Mat. 6. 34. apply ourselves with Christian courage to bear the present, and leave God either to augment or diminish, as he sees fit for the future. Or if we will needs be looking forward, let it be in obedience not contradiction to our duty: let us entertain ourselves with those futurities which we are sure are not Chimera's, death and judgment, heaven and hell. The nearer we draw these things to our view, the more insensible will all intermedial objects be; they will deceive our sense of present, and much more fore-stal the apprehension of future evils: for tis our neglect of things eternal, that leaves us thus at leisure for the transitory

11. IN the last place let us in all our distresses supersede our anxieties and sollicitudes by that most effectual remedy the Apostle prescribes, *Is any man afflicted let him pray,* Jam. 5. 14. And this sure is a most rational prescription: for alas what else can we do towards the redress of our griefs. We who are so impotent, that we have not power over the most despicable excrescence of our own body, cannot make *one hair white or black,* Mat. 5. 36. what can we do towards the new moulding our condition, or modelling things without us? Our sollicitudes serve only to bind our burdens faster upon us, but this expedient of Prayer will certainly relieve us. *Call upon me,* says God, *in the time of trouble, and I will hear thee, and thou shalt praise me,* Psal. 50. 15. Whenever therefore we are sinking in the floods of affliction, let us thus support ourselves by representing our wants unto our gracious Lord, cry unto him as St. *Peter* did, Mat. 14. 30. and he will *take us by the hand, and be the winds* never so *boisterous or contrary,* preserve from sinking: the waves or billows of this troublesome world, will serve but to toss us closer into his arms, who can with a word appease the roughest tempest, or rescue from it. O let us not then be so unkind to ourselves, as to neglect this infallible means of our deliverance! but with the Psalmist take our refuge under the *shadow of the divine wings till the calamity be over-past* Psa. 57. 1. And as this is a sure expedient in all our real important afflictions, so is it a good test by which to try what are so. We are often peevish and disquieted at trifles, nay we take up the quarrels of our lusts and vices, and are discontented when they want their wisht supplies. Now in either of these cases, no man that at all considers who he prays to, will dare to insert these in his prayers, it being a contempt of God to invoke him in things so slight as the one, or impious as the other. It will therefore be good for every man when he goes to address for relief, to consider what of his pressures they are, that are worthy of that solemn deprecation: and when he has singled those out, let him reflect, and he will find he has in that prejudg'd all his other discontents as frivolous or wicked. And then sure he cannot think fit to harbor them, but must for shame dismiss them, since they are such, as he dares not avow to him, from whom alone he can expect relief. God always pities our real miseries, but our imaginary ones dare not demand it. Let us not then create such diseases to ourselves, as we cannot declare to our Physician: and when those are

precluded, for all the rest St. *Paul's* recipe is a Catholicon, *Be careful for nothing, but in everything by prayers and supplications, with thanksgiving, let your requests be made known to God.* Phil. 4. 6.

SECT. XI.

Of Resignation.

1. AND now amidst such variety of receipts, twill be hard to instance any one sort of calamity which can escape their efficacy, if they be but duly appli'd. But indeed we have generally a compendious way of frustrating all remedies by never making use of them: like fantastic patients we are well enough content to have our disease discourst, and medicines prescribed, but when the Physic comes, have still some pretence or other to protract the taking it. But I shall beseech the Reader to consider, that counsels are not charms, to work without any cooperation of the concerned person: they must be adverted to, they must be ponder'd and considered, and finally they must be practic'd, or else the utmost good they can do us, is to give us a few hours divertisment in the reading: but they do us a mischief that infinitely out-weighs it, for they improve our guilts by the ineffective tender they make of rescuing us from them, and leave us accountable not only for the original crimes, but for our obstinate adhesion to them in spite of admonition.

2. I say this because it is a little too notorious, that many take up books only as they do cards or dice, as an instrument of diversion. Tis a good entertainment of their curiosity to see what can be said upon any subject, and be it well or ill handled, they can please themselves equally with the ingenuity or ridiculousness of the composure, and when they have don this, they have don all they designed. This indeed may be tolerable in Romances and Play-books, but sure it ill befits Divinity. And yet I fear it oftnest happens there: for in the former some do project for some trivial improvements, as the embellishing of their style, the inspiriting of their fancies; and some men would scarce be able to drive their pedling trade of wit, did they not thus sweep the stage: but alas how many books of piety are read, of which one cannot discern the least tincture in men's conversations, which sure do's in a great measure proceed from the want of a determinate design in their reading, men's practice being not apt to be less rovers then their speculation. He that takes a practical subject in hand, must do it with a design to conform his practice to what he shall there be convinced to be his duty, and he that comes not with this probity of mind, is not like to be much benefited by his reading.

3. BUT one would think this should be an unnecessary caution at this time, for since the intent of this tract, is only to show men the way to contentment, tis to be supposed the Readers will be as much in earnest as the writer can be, it being every man's proper and most important interest, the instating him in the highest and most supreme felicity that this world can admit: yet for all this fair probability, I doubt many will in this instance have the same indifference they have in their other spiritual concerns.

4. TIS true indeed that a querulous repining humor, is one of the most pernicious, the most ugly habits incident to mankind, but yet as deformed people are oft the most in love with

themselves, so this crooked piece of our temper, is of all others the most indulgent to itself. Melancholy is the most stubborn and intractable of all humors; and discontent being the offspring of that, partakes of that inflexibility: and accordingly we see how impregnable it often is, against all assaults of reason and religion too. *Jonah* in a sullen mood would justify his discontent even to God himself, and in spite of that calm reproof, *dost thou well to be angry?* Jon. 4. 9. aver *he did well to be angry even to the death.* And do we not frequently see men upon an impatience of some disappointment, grow angry even at their comforts? Their friends, their children, their meat, their drink, everything grows nauseous to them, and in a frantic discontent, they often fling away those things which they most value. Besides this peevish impatience is of so aerial a diet, that tis scarce possible to starve it. Twill nurish itself with Phantasms and Chimeras, suborn a thousand surmises & imaginary distresses to abet its pretences: and though everyone of us can remonstrate to another, the unreasonableness of this discontent; yet scarce any of us will draw the argument home, or suffer ourselves to be convinced by what we urge as irrefragable to others. Nay farther this humor is impatient of any diversion, loves to converse only with itself. In bodily pains, men that despair of cure are yet glad of allaies and mitigations, and strive by all arts, to divert and deceive the sense of their anguish; but in this disease of the mind, men cherish and improve their torment, roll and chew the bitter pill in their mouths, that they may be sure to have its utmost flavor; and by devoting all their thoughts to the subject of their grief, keep up an uninterrupted sense of it: as if they had the same Tyranny for themselves which *Caligula* had for others, and loved to feel themselves die. Indeed there is not a more absurd contradiction in the world, then to hear men cry out of the weight, the intolerableness of their burden, and yet grasp it as fast as if their life were bound up in it; will not deposit it, no not for the smalest breathing time. A strange fascination sure, and yet so frequent, that it ought to be the fundamental care of him that would cure men of their discontents, to bring them to a hearty willingness of being cured.

5. IT may be this will look like paradox, and every man will be apt to say he wishes nothing more in earnest, then to be cured of his present discontent. He that is poor would be cured by wealth, he that is low and obscure by honor and greatness: but so an Hydropic person may say he desires to have his thirst cured by a perpetual supply of drink: yet all sober people know, that that is the way only to increase it: but let the whole habit of the body be rectified, and then the thirst will cease of itself. And certainly tis the very same in the present case, no outward accessions will ever satisfy our cravings, our appetites must be tam'd and reduced, and then they will never be able to raise tumults, or put us into mutiny and discontent: and he (and none but he) that submits to this method, can truly be said to desire a cure.

6. BUT he that thus attests the reality of his desires, and seeks contentment in its proper sphere, may surely arrive to some considerable degrees of it. We find in all ages men, that only by the direction of natural light have calmed their disquiets, and reason'd themselves into contentment even under great and sensible pressures; men who amidst the acutest torments, have still preserved a serenity of mind, and have frustrated contemts and

reproaches by disregarding them: and sure we give a very ill account of our Christianity, if we cannot do as much with it as they did without it.

7. I do not here propose such a Stoical insensibility as makes no distinction of events, which, though it has been vainly pretended to by many, yet sure was never attained by any upon the strength of discourse. Some natural dullness or casual stupefaction must concur to that, and perhaps by doing so, has had the luck to be canoniz'd for virtue. I mean only such a superiority of mind as raises us above our sufferings, though it exemt us not from the sense of them. We cannot propose to ourselves a higher pattern in any virtue then our blessed Lord: yet we see he not only felt that load under which he lay, but had the most pungent and quick sense of it, such as promted those earnest deprecations, *father if it be possible let this cup pass:* yet all those displacencies of his flesh were surmounted by the resignation of his spirit, *nevertheless not what I will, but what thou wilt,* Luk. 22. And certainly he that in imitation of this pattern, do's in spite of all the reluctancies of his sense, thus entirely submit his will, however he may be sad, yet he is not impatient; nor is he like to be sad long, for to him that is thus resigned, *light will spring up,* Psal. 97. 11. some good Angel will be sent like that to our Savior to relieve his disconsolation. God will send either some outward allaies, or give such interior comforts and supports, as shall counterpoise those afflictions he takes not off.

8. INDEED the grand design of God in correcting us is (the same with that of a prudent parent towards his child) to break our wills. That stubborn faculty will scarce bend with easy touches, and therefore do's require some force: and when by that rougher handling, he has brought it to a pliantness, the work is don. Tis therefore our interest to cooperate with this design, to assist as much as we are able towards the subjugating this unruly part of ourselves. This is that *Sheba* 2 Sam. 20. the surrendering of whom is God's expectation in all the close sieges he lays to us. Let us then be so wise, as by an early resigning it to divert his farther hostilities, and buy our peace with him.

9. AND truly this is the way not only to gain peace with him, but ourselves too: tis the usurpation of our will over our reason which breeds all the confusion and tumults within our own breasts, and there is no possibility of curbing its insolence, but by putting it into safe custody, committing it to him who (as our Church teaches us) alone can order the unruly wills of sinful men. Indeed nothing but experience can fully inform us of the serenity and calm of that soul, who has resigned his will to God. All care of choosing for himself is happily superseded, he is tempted to no anxious forecasts for future events, for he knows nothing can happen in contradiction of that supreme will, in which he hath sanctuary: which will certainly choose for him with that tenderness and regard, that a faithful-Guardian would for his pupil, an indulgent father for his child that casts its self into his arms. Certainly there is not in the world such a holy sort of artifice, so Divine a charm to tie our God to us, as this of resigning ourselves to him. We find the Gibeonites by yielding themselves vassals to the Israelites, had their whole army at their beck to rescue them in their danger Jos. 10. 6. and can we think God is less considerate of his homagers and dependents? No certainly, his honor as well as his compassion is concerned in the relief of those who have surrendered themselves to him.

10. FARTHER yet, when by resignation we have united our wills to God, we have quite changed the scene, and we who when our wills stood single were liable to perpetual defeats, in this blessed combination can never be crossed. When our will is twisted and involved with God's, the same omnipotenee which backs his will, do's also attend ours. God's will, we are sure, admits of no control, can never be resisted, and we have the same security for ours, so long as it concurs with it. By this means all calamities are unsting'd, and even those things which are most repugnant to our sensitive natures, are yet very agreeable to our spirits, when we consider they are implicitly our own choice, since they are certainly his, whom we have deputed to elect for us. Indeed there can be no face of adversity so averting and formidable, which set in this light will not look amiable. We see daily how many uneasinessess and prejudices men will contentedly suffer in pursuit of their wills: and if we have really espoused God's, made his will ours, we shall with as great (nay far greater) alacrity embrace its distributions, how uneasy soever to our sense; our souls will more acquiesce in the accomplishment of the Divine will, then our flesh can reluct to any severe effects of it.

11. HERE then is that footing of firm ground, on which whosoever can stand, may indeed do that which *Archimedes* boasted, move the whole world. He may as to himself subvert the whole course of sublunary things, unvenem all those calamities which are to others the gall of Asps; and in a farther sense verify that Evangelical prophecy, of *beating swords into plough-shares, and spears into pruning hooks,* Isaiah. 2. 4. the most hostile weapons, the most adverse events, shall be by him converted into instruments of fertility, shall only advance his spiritual growth.

12. AND now who can choose but confess this a much more eligible state, then to be always harrassed with solicitudes and cares, perpetually either fearing future defeats, or bewailing the past. And then what can we call it less then madness or enchantment, for men to act so contrary to their own dictates, yea to their very sense and experience, too see and acknowledge the inexplicable felicity of a resigned will, and yet perversely to hold out theirs, though they can get nothing by it, but the sullen pleasure of opposing God, and tormenting themselves? Let us therefore if not for our duty or ease, yet at least for our reputation, the asserting ourselves men of sobriety and common sense, do that which upon all these interests we are obliged; let us but give up our wills, and with them we shall certainly divest ourselves of all our fruitless anxieties, and cast our burdens upon him who invites us to do so. He who bears all our sins, will bear all our sorrows, our griefs too: if we will but be content to deposit them, he will relieve us from all those oppressing weights, which make *our souls cleave to the dust,* Psal. 119. 25. and will in exchange give us only his *light, his pleasant burden,* Mat. 11. 33. In a word there will be no care left for us, but that of keeping ourselves in a capacity of his: let us but secure our love to him, and we are ascertain'd that *all things shall work together for our good,* Rom. 8. 28.

To conclude, Resignation and Contentment are virtues not only of a near cognation and resemblance, but they are linked as the Cause and the Effect. Let us but make sure of Resignation, and Content will flow into us without our farther industry: as on the contrary

whilst our wills are at defiance with God's, we shall always find things at as great defiance with ours. All our subtiletes or industries will never mould them to our satisfactions, till we have molded ourselves into that pliant temper that we can cordially say, *It is the Lord, let him do what seemeth him good.* 1 Sam. 3. 18.

The Close.

1. THIS short institution of the *Art of Contentment,* cannot more naturally, or more desirably draw to a conclusion, then in the resort we have given it, in the bosom of divine *Providence.* The Roman conquerors as the last pitch of all their triumphs, went to the Capitol, and laid their Garlands in the lap of *Jupiter:* but the Christian has an easier way to Triumph, to put his crown of thorns (for that is the trophy of his victories) within the arms of his gracious God; there lodge his fears, his wants, his sorrows, and himself too, as in the best repository.

2. THE Gospel command of *not caring for the morrow,* Mat. 6. 34, and being *careful for nothing,* Phil. 4. 6. nakedly proposed, might seem the abandoning of us to all the calamities of life: but when we are directed to *cast all our care* upon a gracious and all-powerful Parent, and are assured that *he cares for us,* 1 Pet. 5. 7. that *though a woman may forget her sucking child, that she should not have compassion of the son of her womb, yet will he not forget* his children, Isa. 49. 15. this will abundantly supersede all cavil and objection. Whilst worldly men trust in an arm of flesh, lay up *treasure on earth,* a prey for *rust and moth,* Mat. 6. 19. and *a torment* to themselves, Jam. 5. 3. the Christian has Omnipotence for his support, and a *treasure in heaven, where no thief approaches, nor moth corrupts,* Mat. 6. 20. Whilst bold inquirers call in question God's secret will, oblige him to their sub or supralapsarian schemes, their absolute or conditional decrees, their grace foreseen or predetermin'd; the pious man with aweful acquiescence submits to that which is revel'd: resolves forever to obey, but never to dispute; as knowing that the beloved Disciple lean'd on his Masters bosom; but tis the thiefs and traitors part to go about to rifle it.

3. TIS surely a modest demand in the behalf of God Almighty, that we should allow him as much privilege in his World, as every Pesant clames in his Cottage; to be Master there, and dispose of his household as he thinks best: to *say to this man, Go, and he goeth: and to another, Come, and he cometh: and to his servant, Do this, and he doth it,* Mat. 8. 9. And if we would afford him this liberty, there would be an immediate end put to all clamor and complaint.

4. WE make it our daily prayer that the *will* of God *may be don in earth as it is in heaven,* with a ready, swift, and uninterrupted constancy. As tis Giantlike rebellion to set up our will against his, so is it mad perverseness to set it up against our own; be displeased that our requests are granted, and repine that his, and therewith our will is don. It were indeed not only good manners, but good policy, to observe the direction of the Heathen, and *follow God:* not prejudg his determinations by ours; but in a modest suspension of our thoughts, *hearken what the Lord God will say concerning us, for he will speak peace unto his people, and to his Saints that they turn not again,* Psa. 85. 8.

5. OR however upon surprise we may indulge to a passionate affection, and dote upon our illegitimate offspring, our dearling guilts or follies, as *David* did upon that Child, who was the

price of Murder and adultery: yet when the brat is taken from us, when the *Child is dead,* it will become us to do as he did, rise from our sullen posture on the earth, and *worship in the house of the Lord,* 2 Sam. 12. 20. It will behove us, as he says in another place, to *lay our hand upon our mouth, because it was his doing,* Psal. 30. 10. and with holy *Job* Chap. 40. 4. when charged with his murmurings, *Behold I am vile, what shall I answer? Once have I spoken, but I will not answer: yea twice, but I will proceed no farther.*

6. *Socrates* rightly said of Contentment, opposing it to the riches of fortune and opinion, that tis the wealth of nature; for it gives everything that we have learnt to want, and really need: but Resignation is the riches of Grace, bestowing all things that a Christian not only needs, but can desire, even Almighty God himself. He indeed, as the Scholemen teach, is the objective happiness of the Creature; He who is the fountain of being, must be also of blessedness: and though this be only communicable to us, when we have put off that *flesh which cannot enter into the kingdom of God,* and laid aside that *corruption* which cannot *inherit incorruption,* 1 Cor. 15. yet even in this life, we may make approaches to that blessed state, by acts of Resignation and denial of ourselves. It was the generous saying of *Socrates* being about to die unto his friend; O *Crito,* since it is the will of God, so let it be: *Anytus* and *Melitus* may kill me, but cannot hurt me. But such a resignation as tis infinitely a greater duty to a Christian, so it is also a more firm security. In that case tis not the *Martyr,* but *Jesus* of *Nazareth* who is thus persecuted, and he who attaques him will find *it hard to kick against the pricks,* Act. 9. 5.

7. *THERE could not be a greater instance of the profligate sensuality of the* Israelites, *then that they murmured for want of* leeks and onions, *Num. 11. 5. when they ate Angels food, and had bread rain'd down from heaven. Tis impossible for the soul that is sensible of God Almighty's favor, to repine at any earthly pressure.* The Lord is my shepherd, *saith* David, therefore can I lack nothing, *Psa. 23. 1. And,* thou hast put gladness into my heart, more then when their corn, and wine, and oil increased, *Psa. 4. 7. and in passionate rapture he cries out, Psa.* 73. 25. Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee? my flesh and my heart faileth: but God is the strength of my heart, and my portion forever. *And likewise Psal.* 46. 1. God is our hope and strength, a very present help in trouble. Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea. Tho the waters thereof rage and swell, and though the mountains shake at the tempest of the same. *If* God *be* in the midst of us, we shall not be removed, he will help us, and that right early. *Let us therefore possess ourselves of this support, and as the Prophet advises Isa.* 8. 12. neither fear, nor be afraid, *in any exigence how great soever; but* be still and quiet, and sanctify the Lord of hosts himself, and let him be our fear, and let him be our dread.

FINIS.

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P-RA-14. The beauty of holiness Written by the author of The whole duty of man, &c. To which is added holy devotions upon several occasions, fitted to the main uses of a Christian life. - Allestree, Richard, 1619-1681., Hove, Frederick Hendrick van, 1628?-1698, engraver.

[illustration]

Sir Joseph Cop•ley Ba••

[woodcut, coat of arms]

[illustration]

Without holiness no man shall see the lord
Heb: 12:14

Sold by R: Sollers at ye kings Arms & Bible in St Paul's C yard

F. H. Van Houe. Sculp

[woodcut frontispiece]

THE BEAUTY OF HOLINESS.

WRITTEN By the Author of the *Whole Duty of* MAN, &c.

To which is Added *HOLY DEUOLIONS* UPON Several Occasions, Fitted to the Main Uses of *A Christian Life.*

1. Chron. 16.29.

Worship the Lord in the Beauty of Holiness.

Heb. 12.14.

Without Holiness no Man shall see the Lord

The Fourth Impression.

LONDON, Printed for *Benjamin Crayle* at the *Lamb* in *Fleetstreet,* next *White-Friars-Gate.* 1684.

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THE INTRODUCTION.

MAN in his original condition, when he first came out of the hands of his Maker, was a very noble and venerable Creature, adorned with many peculiar excellencies; and as the Psalmist observes, *Only made a little lower than glorious Angels:* But of all his perfections, *Holiness,* as it

was the principal and most oriental, so did it also give a beauty and luster to the rest; It made his Authority and Power lovely and desirable, his Wisdom and Knowledge venerable, and every other attribute, which without this is terrible and dreadful, to be comely and praise-worthy. *This* was that single perfection that raised Man above the beasts that perish, and made him Heavens great favourite and darling; which if it had been carefully preserved, had undoubtedly secured our first Parents in Paradise, and prevented that dreadful calamity that hath seized upon their Posterity.

But alas! how are we fallen from Heaven to Earth? from a Paradise of pure pleasures, to a miserable and painful Prison? We have lost that divine Image that was impressed upon Man in his primitive state, which indeed completed, and alone preserved its beauty and comeliness; and with it have also lost everything that did then contribute to make us happy; and are now become vile and abominable, and as miserable as we were formerly happy.

How much a serious view of that primitive felicity Man in his innocent state enjoyed, would contribute to plant in us a holy life, I know not: but I am sure it could not but mightily inhaunce the value of *Holiness,* and make it lovely and desirable. *That* man that reflects upon the dismal miseries he is exposed to in this lapsed estate, to what an infinite number of inexpressible evils, of insupportable pains he lies upon; how he is hurried from a state of perfect bliss, to a woeful hell of extreme torments: How exceedingly amazing is this? The very Poet could say, *Miserum est suisse heatum.*

But, God knows, this is out very seldom (and if ever, but faintly) reflected upon: we are (to our sharow) become contented slaves, and satisfied to bear Fetters and Chains; we continually live in the midst of all evil, never enjoy a moments solace or comfort: notwithstanding of which, like mad-men we are content with our state, and like the Sow take pleasure to puddle in the mire.

And although that same diffusive and boundless goodness that first breathed in us the breath of life, and framed us in his own likeness and image, again pitied us in our low estate, and provided the most valuable and Sovereign remedy to recover us from this mortal disease; though he has procured a complete Ransom to liberate us from the insupportable slavery and tyranny of sin; has offered to restore our former beauty, to repossess us of that happiness we had lost, and to make us again Favorites and Freemen; yet how insolently have we rejected this kind offer? how impiously have we cut those cords of love asunder, and refuse to be healed?

'Tis, indeed, matter of great sadness to consider the lofty and intolerable affronts that are now cast upon Holiness; how men are arrived at that pitch of impiety, to scorn and deride Religion, which former ages were at some pains to advance; as if Holiness were inconsistent with the principles of Generosity, and only becoming mean and morose spirits.

How transcendent a folly and madness this is, will easily appear by what I shall afterwards lay down. Methinks the naked representation of Holiness, should be motive enough (if not to court it, yet) to engage men to correct their unreasonable prejudices they entertain against it; and even force its greatest Antagonists to become its Advocates. But alas! vice hath cast

such a dark shadow upon men's Judgments, that they are become as unfit Judges of its beauty, as blind men are of colors; otherwise we might yet expect to see contemned Virtue much more in vogue than ever Vice was.

To excite our desires, Scripture has represented it under the most comely dress, has discovered its beauty and excellency, and recommended it by the most endearing motives which are apt to work both upon our hope and fear: *Upon our hope,* by proposing an infinitely valuable reward to the righteous, besides the present advantages that attend it. *Upon our fear,* by opening to our view *the powers of the world to come,* and discovering the insupportable misery that the damned suffer *day and night;* so that if men would but so far actuate their Reason, as soberly to consult their own interest and happiness, I doubt not but this alone should be motive enough to excite them to the practice of Holiness, and scare them from those ways of sin *that lead down to the chambers of death.*

It would make (one would think) the greatest Sensualist to relinquish the momentary pleasures he enjoys here, to be possessed of those eternal joys that the pure in spirit shall reap *in the Kingdom of their Father:* and the most hardened and impregnable sinner tremble, to think of *dwelling with devouring flames.*

Now the only infallible way to attain those coelestial felicities, and to evite the miserable consequences of vice, and those pains and tortures that it exposeth its votaries to, is to abandon every lust, be it never so impetuous, and to *cleanse ourselves* (as the Apostle adviseth us) *from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God.*

For the better directing our present inquisition, I shall *first* briefly represent the *nature* of true *Holiness,* and show the *beauty* and excellency of it. *Secondly,* I shall discourse of its *rule,* and more parricularly discover the several branches of *Holiness. Thirdly,* I shall propound several *motives* and *inducements* to engage blen to the practice of *Holiness;* and indeed, this is what I chiefly intend to insist upon. *Fourthly,* I shall remove all those *Cavils* and *Objections* that are urged against *Holiness.* And *Lastly,* conclude with some short *Reflections* and Inferences.

CHAP. I. *Of the nature of Holiness.*

I Intend not here to descend to the consideration of every particular branch of *Holiness,* but to discourse of it in the general, as it is the *combination of all Christian virtues:* and as it is thus considered, I need not, I think, in the description of it, accurately study all those Logical rules Philosophers require in a good definition. For may part, it fully enough satisfies me to know, that *holiness* is *a conformity to the Divine Law,* and *a hearty and sincere compliance with those original dictates of human nature, and the Commands revealed in sacred Writ.*

So long as Man remained obedient to the Laws of his Maker, his *holiness* was untainted, and his Beauty and primitive congenite comeliness continued; but by his woeful apostasy he lost that noble embellishment of his nature, which did indeed give a grace to all his other accomplishments, and is now become ugly and deformed *Holiness* and *purity of Spirit* are different words, but of the same signification, and are promiscuously used in Scripture to

express the same thing. Opposite to which are *Sin* and *Uncleanness: Sin* being that which contaminates the Soul, and robs it of that beauty which formerly did of right belong to it.

Although 'tis not one particular good action that denominates a man *holy;* yet every willful aberration from, and transgression of the Law, constitutes man a sinner, and makes him liable to the demerit of the offense. Whosoever theresore intends *to perfect holiness,* must (according to the Apostle's advice) *cleanse himself from all filthiness of the flesh and spirit, abstain from every appearance of evil,* and sincerely endeavor to perform all good actions.

In a word, *Holiness* in its general notion, is *the comprehensive sum of the moral Law;* and may be very aptly described to be *a ceasing from evil, and doing good;* which in this lapsed estate consists in the sincerity of our intentions and actions, and shall be perfected when *mortality is swallowed up of life,* when those imperfections and spots that attend our natural state, shall be quite removed and done away. So long as our souls actuate their impure bodies, sins and infirmities will cleave to the best: an absolute innocence and perfect *holiness* is reserved for that state, *where all things are become new.* But yet so far as the frailty of our nature, and the imperfection of our present state will suffer, we ought sincerely to study to *walk* (as it is said of *Zacharias* and *Elizabeth) in all the Commandments of God blameless;* the general course and tenor of our lives should correspond and keep a conformity with the divine precepts, which, as I shall just now show, are *the rule of holiness.*

Almighty God, who well considers the nature of man, does not esteem men to be either vicious or holy, from the performance of some particular acts: *There is not a just man who liveth and sinneth not.* It is the peculiar *motto* of our Lord Christ, That *he did no sin, neither was there guile found in his mouth.* But the imperfect obedience of good men, who in the general course of their life sincerely study an universal conformity and respect to the divine Laws, is esteemed by him *who judgeth righteously* to be sufficient in order to our acceptance with him, upon the account of the merits and perfect obedience of our blessed Savior. The wise God, who considers the frailties and imperfections that attend our present state, expects not more from us than we are able to perform. He is not so rigorous a Lord, to require *Brick where there is no Straw:* the terms of the Gospel are accommodated to our capacities, and only require a *holiness* which is possible for the Creature to attain; at least it exacts and expects no more, but that we endeavor sincerely and unfeignedly to obey all those precepts he has enjoined; that we habituate ourselves to perform good actions; that the general propension and inclination of our wills and appetites be towards the doing of what is imposed upon us, and abstaining from all kind of evil.

By what hath been said, it may appear, that *holiness* consists not in Speculation, but in Practice: 'Tis not the knowledge of duty, but the actual performance of it that entitles men to be holy; and that too, not superficially, or in a good mode, and rarely performed; but sincerely, and throughout the whole course of our lives. For men to know their duty and not perform it, is to inhaunce their own misery, and to secure to themselves double stripes: and to perform some good actions, and abstain from the grosser pollutions of the world, and yet to be vicious in the general course of their lives, this is such a holiness that will never profit

any man. The *rule of holiness,* to which we must heartily study an actual conformity, does not dispense, no not with the commission of the least sin, nor omission of the smallest duty.

But because general descriptions of things are frequently overlooked, I shall not think it unnecessary to descend to a more particular survey, and consider *Holiness* in its several branches, as they are plainly described by the Christian rule of Holiness.

CHAP. II. ***Of the Rule of Holiness.***

Although the whole *Canon* of Scripture is useful to instruct us in our duty; yet because many things, if not approved, yet dispensed with under the old dispensation, are now quite antiquated and abrogated, I shall therefore at present confine my discourse to the Gospel Economy, and by the *rule* discover wherein the Nature of true *Holiness* and undefiled Religion before God consists.

I am a little confident, it will not be expected I should prove that the New Testament is of Divine Authority, and consequently an infallible *rule* to direct us in the way of *holiness:* the numerous late Discourses, which have excellently well performed this task, against the prodigiously profane Atheists this impure age hath to its lasting reproach hatched, makes me without the least fear of censure supersede this undertaking.

I shall take it then for granted, (it being acknowledged by all rational men) that the Gospel is the great and certain Standard whereby we may truly judge of any man's *holiness;* and never doubt to conclude, that he who in the general course and tenor of his life walks contrary to the *Rule,* can lay no claim, plead no interest to the title of *Holiness;* this being no other thing (as I have already shown) but a combination of those virtues the Gospel-precepts enjoin.

Now the precepts of Christianity which point us our duty, may, for brevity, be reduced to these three general Heads. For *first,* they are either such as enjoin Piety towards God. *Secondly,* or such that require the good government of ourselves. Or *thirdly,* those that prescribe our carriage and be haviour towards others. Of these I shall take a brief survey; and as I go along, excite men to the practice of every particular duty, by rational motives and inducements; and withal discover the perfection and completeness of the Christian *Rule,* above all the Institutions that ever were or can be devised.

First, amongst those Laws of Christianity which enjoin Piety towards God, we find Love to him standing in the front, and claiming the precedency. This is (as our blessed Savior informs us) *the first and great Commandment,* it being indeed the scource and original of all acts of obedience.

To excite our *Love,* let us but present to our view his infinite and transcendent perfections, the undeserved favors he every minute bestows upon us, the innumerable dangers and accidents we are daily preserved from: Arguments forcible enough to draw Love from the most rocky and obdurate heart. 'Tis indeed an amazing thing, to see those into whom he has breathed the Breath of Life, on whom he has rained so many floods of favors, to remain notwithstanding as frozen, as ground which the Sun-rays never touch. Tis an odd and strange operation, that streams of Love only meet with contempt and disdain.

Sure I am, there is a concurrence of all sorts of motives and arguments to engage us to love God; and those indeed so charming and endearing, that it is strange anybody should fail in it. Methinks the work itself is so sweet and delectable, so ravishing and lovely, that men need not be courted to it by persuasion. O what a great deal of satisfaction, of ineffable delight, does the devout soul find in those actings of love towards God! And if the Voluptuous and Sensualist would but abandon those sinful delights he now finds so charming and bewitching, and betake himself to the practice of holiness: If he would change the object of his love, and place it where it ought to be; I doubt not but he should quickly perceive there is more pleasure, more contentment and satisfaction in the love of God, than in the enjoyment of all carnal pleasures.

That man that shall make a just estimate of things, shall be easily convinced there is nothing worthy of love in comparison of God. Alas! the pleasures of this world are but shadows and fancies, which will soon disappear•. Its beauty and splendor is but gilded and delusory: and is it reasonable, nay, is it not extreme madness, to place the strength of our affections on such uncertain and quickly-removed vanities?

The usual arguments of love amongst men, are Relation, Interest, or the Beauty and Excellency of the Object. Now all these lay much stronger obligations upon us to love God. For Relation, is he not our Lord and Maker, who gave us life and being, who as a tender Father kindly compassionates our condition, and in our low estate has carefully minded us, when our other Relations have accounted us aliens and strangers? This the Royal Psalmist experimented; and I make no question but many good men have been, and are living instances of this truth.

And indeed, that man that consults his own interest, cannot but be strongly excited to love that God who is the best benefactor, and equally willing and able to bestow favors upon him. It is an argument of a very base and mean spirit, to despise our benefactors: but thus have we requited God, who daily loadeth us with mercies, and reneweth his blessings every morning: we have, God knows, most insolently carried ourselves, even then, when he has been displaying a banner of love over us.

As for Beauty and Excellency, what in the world can compete with him, *who is glorious in holiness,* and *whose Name is excellent in all the earth?* How quickly are all created beauties winked into darkness? At the best they are but streams derived from this glorious being; and is it not hugely reasonable, that he who is the original of these, should be the chief object of our love, and make us with the Psalmist say, *Whom have I in the heaven but thee; and there is none upon the earth I desire besides thee?*

I know there is no man would take it well, nay who would not be highly incensed, and think himself much wronged, to have his Love called in question; but God knows how little reason the far greater part of Mankind have to pretend love, who stand not to break his Laws, to cast behind them and lightly esteem his precepts, the obedience of which is made the best and surest character of Love.

Would God it were as easy to persuade as it is to propose our duty. But how hard is it to convince men of the folly, the extreme and strange madness, of being *lovers of pleasures more than lovers of God?* But the truth is, there is such a mire and puddle of pollution in our hearts, that it quite choaks & extinguisheth all sparks of Love, makes us violate the principles of humanity, and become more ungueate than the beasts who have no understanding.

But if this Divine flame be kindled in our Hearts, if it be sincere and superlative as it ought to be, it will easily employ all the faculties of our Soul in his service; it will engage, and enable us too, to perform the several Duties of Piety the Laws of Christianity enjoin: which because they are some of the particular branches of *Holiness,* I shall briefly mention, with their encouragements; and for method and order reduce to four Heads. *First,* it will instruct and enable us to trust and depend upon God. *Secondly,* to submit and obey his Will. *Thirdly,* to honor and reverence his great and sacred Name. And *Lastly,* to worship and adore him according to the method he hath himself prescribed.

I begin with the first, namely, That Love where it is sincere, is a noble and generous passion, apt to excite and enable us to depend on God. This is, I confess, a duty very useful, and never out of season: the Psalmist wisely adviseth us, *to trust in him at all times,* when we are in the midst of all trouble, as well as when our condition is serene, and wholly exempt from outward fears. When the divine Providence hath placed us in the most dismal circumstances, even in this sad and comfortless state, our fears ought to give place to faith; we would do well to repose a special confidence in him, who is hereby become engaged to secure and defend us. This method the excellent Psalmist observed, and resolved constantly to heed in times of imminent danger: *What time I am afraid I will trust in thee,* Psal. 56.3. and we find that faithful men in former times took this course also: *We know not what to do, only our eyes are to thee,* 2 Chron. 20.12.

In this lapsed state we lie open to a multitude of accidents; every place is attended with dangers; our enemies are as subtle and cunning, as they are strong and numerous. The Prince of the power of the Air has his wit always upon the rack, in inventing stratagems and devices to undo us; and his Emissaries slip no opportunity of our ruin: and is there a safer course than to *trust in Jehovah, who is everlasting strength?* who is indeed, as the Psalmist says, *a present help in time of need.* Sure I am, it is man's greatest interest to flee to the Divine Providence, which is the best guard against all dangers; for we need not doubt to conclude with the Apostle. *If God be with us, who can be against us?*

'Tis also the Law of Heaven, that in times of want we confide in God, 1 *Pet.* 5.6. *Cast all your care upon him, for he careth for you.* I confess, we must not expect to be fed miraculously, to have the *Ravens* to bring bread and flesh to us morning and evening, or that the meal in our Barrel should increase and never waste, but be multiplied as the Loaves and Fish were by our Savior: We must not foolishly dream that Manna shall fall about our Tents, when we may use the lawful means; this sure were rather a tempting of, than trusting in God But yet, after we have experimented all lawful means and probable ways, and find it utterly impossible for us to help ourselves; then may we safely repose our confidence upon him, who *feeds the young ravens when they cry unto him. Therefore*(says our Lord) *I say unto you, Take no thought for your*

life, what you shall eat, or what you shall drink; neither for your body, what ye shall put on: Is not the life more than meat? and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? &c. *Matth.* 6.25, 26. 'Tis rejected and condemned as a Pagan & Heathenish sin, to be querulons and solicitous of *what we shall eat, or what we shall drink, or wherewithal we shall be clothed: for after all these things do the Gentiles seek,* v. 31, 32.

I confess, as I cannot sufficiently enough pity the madness of some men, who will trust God with their Souls, but not with their secular Concerns; so could I never yet project what may be the reason why better men than the former are so apt to distrust God in times of danger and want. I• wish such men would consider how shrewd a presumption this is of Atheism, at least of establishing the Epicurean notion of a Deity who is quite unconcerned about inferior beings, and sequestrated from the care of sublunary affairs. For if we did indeed think that he takes notice of us, we could not but confidently rely upon his care.

Secondly, we are by the perfect rule of Piety and Holiness instructed to submit to the divine Will, and comply with the Gospel precepts, which concerning all things are right. Perhaps the lot infinite Wisdom has carved out to us, is no ways relishing to flesh and blood. Whilst others are walking amongst roses, enjoy all seoular advantages, and are placed in the sunshine of prosperity; may be we are forced *to hang our harps upon the willows,* and spend our few days in sorrow and grief. However, let us not, even under these sad circumstances, *charge God foolishly,* or be impatient under the severity of his correction; for this is no argument of the hatred of a Father. Let us rather in this case view the unspeakable reward, and the divine promises, which are sufficiunt arguments to revive our s••ing and most languishing hopes, and able to form our souls to true patience.

Philosophers, if ever they attained to a perfection in any virtue, it was in their patience under the instability of worldly things; and yet their grounds and motives to patience were sandy and ineffectual, and no ways comparable to the arguments and inducements laid down in the Scheme of Christian Religion. *Epicurus* his calling to mind his former pleasures, was but a weak plea to form him to patience under the tormenting pains of the Gout. And the *Stoics* notion that sufferings were no real evils, was *really* a fancy easily conquered by the extremity of pain.

And as we are thus obliged to submit to the severest dispensation of Providence, so we ought to comply with the divine will exhibited in his Precepts. *Obedience* is undoubtedly the best evidence of Love; *for hereby is our love manifested, that we do his will:* and indeed the divine injunctions are so natural, so equitable and just, that we can allege no impossibility in performing them. *His Commands,* as the Apostle informs us, *are not grievous,* 1 Joh. 4.3. they require not things incommodious and burthensome, as the most of other Religions do.

The third duty we are instructed in, is to reverence and honor his sacred Name, to have apprehensions and affections suitable to his glorious perfections. When we seriously reflect on the purity of his nature, and the infinity of his cognizance; our esteem and veneration of him should be truly elevated, and raised as high as possible, and make us with *Moses* (in a

holy rapture) say, *Who is like unto thee, O Lord, among the God's! who is like thee, glorious in holiness, fearful in praises, doing wonders?* Exod. 15.11.

How impious then and unlawful is it, to profane and violate the sacred Name of that God we should adore, by a multitude of rash and customary oaths! Sure those who own any relation to that God who is so dishonored, will be so generous as to express their displeasure, when in company with those who thus revile him. But if God be so friendless as to have none to appear thus for him, yet such profane wretches may know, that God himself will resent those injuries and affronts put upon him; he will vindicate his own glory of which he is so jealous, and surely *will not hold them guiltless that take his Name in vain.*

Of all sins, this of Swearing is the most unreasonable, and cannot pretend the ordinary incentives of Pleasure or Profit, that most of Vices lay some claim to. How desperate a frenzy then is it, for men without any probability of allurements, to draw down upon themselves the vengeance of an incensed God? 'Tis sure but a mean Apology, to allege an habit and custom, while this is the very thing that enhances their guilt: neither will it, I think, a whit lessen the Crime, that Great persons have given it such a vogue in the world.

The Name of God is a sacred thing, which must not be appealed to, but in the most weighty and serious cases: *Thou shalt swear* (says the Prophet) *that the Lord liveth, in truth, justice, and judgment.* If we either affirm or promise anything by oath, it must be after mature deliberation, after we have ascertained ourselves of the truth and lawfulness of it: this the very Poet could dictate,

Nec Deus intersit, nisi dign us vindice nodus Inciderit—

It were to be wished, that the Hectors of this age would learn of the very Heathens more reverence; and that those men that pretend to good breeding, would be so civil, even sometimes for the companies sake, as to forbear those Oaths that tender ears cannot hear without offense.

In the last place, the Divine Love, if scattered in our Hearts, will excite us to worship God after the method himself hath prescribed: It will direct us to the rule of Piety, where we shall find everything that relates to our immediate intercourse with God in Divine Ordinances and Worship exactly ordered. I confess, the Heathen world, as they were confused in their notions of a Deity, and almost quite ignorant of the eternal reward; so were they superstitious in their Worship, and sometimes ignorantly erected Altars to *an unknown God.* Their Worship was attended with a great deal of external pomp, was very grateful to their external senses; but it reached not the Heart. But the Christian rule instructs us to worship God in Spirit, and prescribes the best method of devotion: It requires that *We worship and bow before the Lord our maker,* with all possible humility and reverence; that we possess our Hearts with the greatness and glory of that Majesty we adore; that we be intent in our devotion, and not suffer s••nlar concerns to intrude and interrupt us; that we act faith upon him, and believe that he *is a rewarder of those that diligently seek him;* and that we approach the throne of grace *in the Name of the Lord Jesus Christ.*

If Devotion were not a duty, yet methinks the advantages thereof should invite us to the performance: But since God has coupled our duty and interest together, how amazing is it to think we should so neglect it? How many attractives are there to approach his presence, *who dwells in light unaccessible?* Have we not a multitude of sins to confess? many wants we would fain have suppli'd? How many temptations does every place present? How numerous are the dangers and accidents to which we lie open? and should not all these excite us to render homage to that omnipotent power, which alone can guard us from inconveniences? But besides our dangers we are freed from, the mercies and favors he daily confers upon us, the fresh communications of his bounty every morning, nay minute, require at least a return of praise, and a grateful acknowledgment. But yet alas! in spite of all these inducements, how is Devotion contemned by some, and neglected by most?

But I dare not enlarge now on the particular Branches of *Holiness,* nor insist in the recommendation of every particular duty, lest I seem to digress from my proper subject. I shall therefore proceed to the other two Branches of Holiness, namely, those duties that respect ourselves and others.

As to the first, we are by the perfect *rule of Holiness* instructed to live soberly, to be moderate in all things, and to shun every kind of excess, as equally hurtful to Soul and Body: it forbids complacency in those lusts that war against both; restrains all irregular and impetuous inclinations; retrenches all inordinate desires, the first motions to forbidden objects, and, in a word, enjoins all those virtues which respect either our *Bodies* or *Souls.*

For those that respect our *Bodies,* how straitly is chastity commanded? *For this is the will of God, even your sanctification, that ye should abstain from fornication,* 1 Thes. 4.3. We are urged with the most affectionate earnestness, to abstain from the very first motions to forbidden objects, from the polluted glances and wanton lascivious speeches that are windows at which uncleanness enters; and that by such invincible and cogent arguments, as might prove effectual with men who but consider what they do; Lust being a Vice mischievous to the body, *Prov.* 7.26. hurtful to the Soul, *Prov.* 6.32. casting an everlasting stain upon a man's good Name, *Prov.* 6.33. undoing his Substance, *Prov.* 6.26. *Job* 31.12. and that which finally excludes from the Kingdom of Heaven, where nothing that pollutes can enter, 2 *Cor.* 6.9. *Rev.* 21.27.

'Tis indeed no wonder though the Religion of the Gentiles, which contained a prodigious mixture of vanity and impiety, gratified the inclinations of uncleanness: for if we consult their writings, we shall observe, that the most abominable vice wanted not a Deity to patronize it amongst them; which upon the matter was *an establishing iniquity by Law,* and an argument more sufficient to encourage than to correct vice: And although the Writings of some Philosophers have been more refined, yet the Lives even of such were full of the foulest actions. Nay, the rules which the best Masters of Morality amongst them prescribed, never reached to the purifying of the Heart.

I confess, that man that shall take notice (and who, having eves in his head, can avoid this, when men proclaim their sin like *Sodom?*) of the prodigious uncleanness this profane age has

arrived at, shall be strongly tempted to suspect the purity of the Christian Rule, if he make no farther enquiry than to the practices of most that are called Christians. We may indeed very aptly write to the professors of this age, as the great Apostle did to the Church of *Corinth: It is reported commonly that there is fornication among you, and such fornication as is not so much as named amongst the Gentiles,* 1 Cor. 5.1. And I am a little afraid, if the Church should strictly observe that charge that the Apostle gives there, and excommunicate all such wicked persons, that our Church should not need to brag much of the number of Christians.

'Tis indeed matter of great sadness, to consider how much the Christian Religion has suffered, upon the account of the scandalous practices of Titular Christians; and I make no doubt but this age has been at more pains than any that precedes it, to increase the scandal: but sure 'tis but a silly artifice to challenge the exactness of the *Rule,* and with *Celsus* impudently allege that the Christian Religion encourageth men to the practice of immorality and vice; since of all Religions, the Christian only can produce the strictest Laws against *all filthiness of flesh and spirit.* 'Tis *a Doctrine,* as the blessed Apostle tells us, *according to godliness,* and lays undispensible obligations upon its followers, both to think upon, and to do, *whatsoever things are honest, whatsoever things are just, whatsoever things are of good report,* and suchlike things, which being general, include all particulars; and yet it doth not only prescribe general rules, but descendeth to the commanding of all particular virtues, and the equal prohibition of particular vices.

Next to *Chastity,* we might discourse largely of the commendation of *Moderation* in eating and drinking, and show that the excess of both is condemned, as being mean and ignoble; that it is the true cause of many loathsome diseases, is attended with a prodigious multitude of temporal evils, *Prov.* 23.22. and threatened with lasting & eternal torments hereafter. Hence our Royal Master fails not to exhort his Disciples, to *Take heed to themselves, lest at any time they be overcharged with surfeiting and drunkenness,* Luke 21.34. And one of his blessed Apostles tells us, that *Drunkards shall not inherit the Kingdom of God,* 1 Cor. 6.10. And indeed, daily experience puts it beyond all doubt, that those ignoble sins naturally tend to impoverish men, and fully verify the wise man's prediction, *That the drunkard and the glutton shall come to poverty,* Prov. 23.21.

But passing those virtues that concern our *Bodies,* I come now to consider those that adorn our *Souls;* and I shall confine my discourse to those which are the peculiar graces of Christians, and which the Christian rule does more particularly recommend: Such as Humility, Meekness, Contentment, and Self-denial.

If we enquire narrowly into the Lives of Heathen Philosophers, we shall find their *pride* and vain-glory stained the best of their actions. *Self-denial* was a virtue never taught in their Schools; and for *Contentment,* the rules they prescribed were but ineffectual to recommend it.

But the Gospel couples our Duty and Interest together; it commands *Humility,* and recommends its advantages and alluring attractives. It discovers the dangers that attend *Pride;* and the great folly of being vain of Beauty, Strength, Wit, Riches, Honors, or Preferments: Of all these I may use the Apostle's phrase, *'Tis not expedient doubtless for men to*

glory, 2 Cor. 12.7. Are not these the free gifts of Divine goodness? and what can be more unreasonable than for dependent creatures to be proud?

Humility is indeed so amiable, so endearing dearing a qua•ity and so noble an embelishment of our nature, that where this is wanting, all other advantages are little regarded; and not only men, but the great God also *resists the proud,* it being a vice which, besides Christianity, Morality also condemns, as universally unbecoming to Humane nature; and that which not only disturbs ones self, but also disquiets whole societies: But *God gives grace to the humble;* he takes such persons into favor, as being more pliable to receive the impress of his love.

And as a humble, so also a *meek* and quiet spirit *is in the sight of God of great price.* And can there be a more convincing motive than this, to recommend meekness to Christians? And indeed we cannot pretend to be the Disciples of holy Jesus, if we refuse to learn that lesson he hath copied out to us, *Matth.* 11.29. *Learn of me, for I am meek and lowly in heart.*

Although a calm and quiet spirit is a reward to itself, as every virtue is; yet it wants not a claim to a temporal felicity also, *Matth.* 5.5. *Blessed are the meek, for they shall inherit the earth.* These be the persons to whom by right of promise this stately Fabric of earth belongs. And if we now view that unpleasant vice of *Anger* opposite to it, this will yet add more to its luster, and help to recommend it the more effectually. *Anger* being such an unpleasant humor, that it makes those men it possesses unfit for human society, it being not unfitly defined by the Poet to be *a short madness;* which indeed agrees very well with the Wise man's verdict of it, *Eccl. Anger rests in the bosom of fools.* If then men would but compare the calm and happy serenity of Meekness, with that inward and outward trouble and disquietment that is the effect of Anger, they could not but esteem the one, and declaim against the other.

In the next place, our *Christian rule* recommends *Contentment* as the most precious Jewel in the Saints Diadem; 'tis that noble ingredient that makes the most bitter cup sweet and pleasant: it renders things, otherwise unsavory and burthensome, to be indeed relishing and easy. This is it that seasons the meanest meal; makes a dish of herbs a feast, and a cup of cold water please the palate: This is that virtue which makes men in the midst of storms represent a calm, and in the saddest circumstances to sing sweetly. He who has learned St. *Paul*'s lesson *how to want, and how to abound,* is not discomposed either by Prosperity or Adversity; but in both cases can behave himself like a man in reason. This is it which is inseparably connected with Godliness, is the same thing expressed by different names. This is a virtue so lovely and desirable, attended with so many advantages, that we have all imaginable encouragements to hearken to the Apostles advice, *Heb.* 13.5. *Be content with such things as ye have;* and in the evil day to heed that advice Christ gives his Disciples, to *possess our souls with patience.*

But how disquieting and tormenting are its contraries? *Ambition* makes men restless in raising their own value and esteem above others; it prompts them to be always in dislike with their own present condition; the least advancement of others above them, gnaws and torments their spirits, and oftentimes hurries them headlong to the greatest dangers. *Murmuring* is a most fretting evil, a most painful distemper, a sin attended with the most

dangerous consequents, and which imbittereth the happiest state of life here. *Envy* is a vice nothing less criminal, attended with as dismal effects as any, as the Apostle St. *James* tells, *Jam.* 3.16. *Where envying and strife is, there is confusion and every evil work.* And lastly, *Covetousness* is so mean and ignoble a vice, that I think although it were not (as the Apostle describes it) *the root of all evil;* yet gallant spirits should dislike it, as being base and contemptible.

In the last place, the Gospel recommends *Self-denial* as the Christians peculiar Character: *If any man* (says our Master Christ) *will come after me, let him deny himself, and take up his cross and follow me:* And this precept he backs with the most powerful incitement; *For whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall find it,* Mat. 16.24, 25. I doubt not but flesh and blood will cry out, as once Christ's own Disciples did in another case, *This is a hard saying, who can bear it?* 'Tis indeed no small matter to bring down the carnal part of man to submit to the loss of Relations, Interest, and Life: But since the advantage and danger of both cases is so clearly revealed, what fools will men prove, if to gain this life, they lose the recompense of a better rewad?

As the rule of Holiness does thus instruct us in those duties that concern ourselves; so it also teacheth us how to carry towards others. And in the first place, it recommends the *Royal Law of love,* as the spring and source of all other duties, *Rom.* 13.9. *If there be any other commandment, 'tis briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.* This, for its excellency and comprehensiveness, is said to be *the fulfilling of the Law,* as those who neglect it are said *to sin against the Law.*

Now if this rule of Charity were well• observed, it would help to correct, first all undue Thoughts and Wishes. Secondly, all injurious Words and Speeches. And thirdly, all unjust Actions and Dealings towards our Neighbors.

First, it would very much conduce to the regulating of our *wishes,* and to the keeping of our minds in a meek and peaceable temper towards others. Charity, if sincere, is a noble and generou• virtue, which believeth and hopeth the best of all men: *It thinketh no evil,* as the Apostle amongst many of its other good properties observeth, 2 *Cor.* 13.5. It eradicates and supplants all censoriou• thoughts, and is incompatible with those tormenting passions of Malice and Revenge, which, as the Wise man describes, *suffer not men to sleep except they have done mischief,* Prov. 4.16.

And indeed this is but the least part of a Christians duty, 'tis but an evidence of the lowest degree of Charity, to retrench those irregular and undue wishes, which oftentimes do more prejudice to ourselves than others: If it be sincere, it will have a further and more important influence; it will help us to govern our tongues also, that we may, as the great Apostle adviseth us, *speak evil of no man,* Tit. 3.2. to *lay aside all malice, and all guile and hypocrisy, and evil speaking,* 1 Pet. 2.1. and according to this precept did primitive Christians walk.

But alas! we have degenerated in nothing more conspicuously from their practice than in this: In place of their love, we have substituted an industrious search into the iniquities of

others, *Psal.* 64.4. and have fully verified the Apostles description of the tongue, *Jam.* 3.8. that it is *an unruly evil which no man can tame, a world of iniquity that sets the whole creation on fire.*

Neither Majesty nor innocence can now guard against its darts; its malignity reacheth through all the earth; nay indeed it were good if it were bounded by this. May not the Majesty of Heaven resume that same complaint he expresseth *Mal.* 3.14. *Your words have been stout against me;* and charge the profane Atheists of this age, *for opening their mouths against the Heavens?*

As for *Innocency,* although it is truly in itself a strong fence, yet it cannot escape the assaults of a licentious tongue: but with the Psalmist may complain; *Behold, they belch out with their mouths, swords are in their lips,* Psal. 56.7. and I think there are few men so happy, who cannot with the same holy man regret, *They lay to my charge things I know not:* but how much this violates all the obligations of Charity, and Justice also, every man's reason will easily instruct him.

To secure men from being culpable in this, it were enough only to represent the meanness of it: but as a more noble enforcement, the Gospel prescribes the strictest rules against it, *Matth.* 7.1, 2. *Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged.* A sentence which methinks should even strike terror in the consciences of the guilty; and sure if men would but mind their own concern and interest, they should more attentively hearken to the counsel of the Apostle, *Eph.* 4.31, 32. *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

But our love must not consist in word only, but *in deed and in truth,* as the blessed Apostle exhorts the primitive Christians, 1 *Joh.* 3.18. It is a vain thing to pretend love, when we refuse to evidence it by our deeds: *If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be you warmed, and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?* Jam. 2.15, 16. We must make our actions and dealings the test whereby we may evidence our love, otherwise the sincerity of it may be justly suspected; and therefore in the first place we must actually endeavor to supply the wants of our indigent Brethren: This is above all things recommended to Christians, 1 *Pet.* 4.8. especially to those who have received a large allowance of outward blessings, *v.* 10. and it is noted as an evidence that *the love of God dwelleth not in those persons, who having this worlds goods, shut up their bowels of compassion from those that have need,* 1 Joh. 3.17. Alas! little do men know how quickly the balance may change; how soon the richest may be in poverty, and stand in need of that supply that they now in the days of their plenty deny others: the instances to prove this, are more numerous than that they can be doubted, or need to be related.

Indeed the performance of this duty passeth not without a temporal reward; God, who accounts it a lending to himself, hath promised to repay it; and sure there cannot be better security than his promise. And I question not but all ages can attest the truth of what the

wise man observeth, *Prov.* 11 24. *There is that scattereth, and yet increaseth; and there is that witholdeth more than is meet, but it tendeth to poverty.*

I confess, I know no virtue more becoming a Christian than Charity, and scarce anymore scandalously neglected; and I am sorry to think that those good men who compassionate the wants of the indigent, should be so unworthily scandalized, as if they were but lukewarm Protestants, and established the Popish Merit: but this is a piece of madness I shall rather pity than inveigh against; and although I be no friend to merit, yet I cannot but speak honourably of those whose charity and good works make them lovely in the sight of God, who has accounted it *pure religion and undefiled, to visit the fatherless and widows in their affliction,* Jam. 1.27.

In the next place, the *Christian rule* requires *Justice* in our intercourse and commerce, and that in our dealings we be exactly conscientious, according to that great rule of equity, *Matth.* 7.12. *All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.* Injustice is a vice so mean and ignoble, that I cannot but admire how great men should court it: and if men would but actuate their Reasons, I am sure they should never become guilty of that which, if charged with, they cannot patiently endure, nor be reconciled with the persons which freely reprove them. There is no man, I think, that would be satisfied to be called a Cheat; and is it not unreasonable to think they shall evite this character who practice injustice?

The great bait and allurement to Injustice, is gain and advantage; but how visibly hath Almighty God by a wise providence defeated men's designs in this! *There is* (as *Eliphaz* observed) *a fire that consumeth the tabernacles of bribery,* Job 15.34. and as the wise man tells us, *An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed,* Prov. 20.21.

Thirdly, The Christian rule is a most compendious and complete directory to men in every station and place: Parents and Children, Masters and Servants, Husband and Wife may from hence learn their duty▪ As it gives no encouragement to Tyrants, so neither does it allow Rebellion in Subjects; but condemns it as a sin heinous and unnatural. But I cannot stand to enlarge upon every particular duty; only I shall infer, that from the accomplishment of those duties enjoined by the *Christian rule,* is formed that *Holiness* I would fain persuade men to follow.

To put a close to this Chapter, it will not, I think, be amiss to show, that the Christian rule of Holiness is the most noble and most excellent that was ever extant; that it far excels the Schemes of Morality drawn by the best and most celebrated Masters of Pagan Philosophy, and is more comprehensive and effectual to form men to true Holiness than the Mosaical Law.

I confess, the Heathen Religion does not in the least deserve to be compared with the Christian, no more (I may say, much less) than the light of the dimmest Candle should be compared with the Sun in its brightness, when all mists and clouds are dispelled. It were indeed too great an honor to name the *Alcoran* with the *New Testament;* the one being corrupt

and imperfect, the other pure and perfect in its tendency, designing to make men truly virtuous and holy.

If we view the rules which the best and most refined Moralists prescribed, we shall find much Brass amongst their Gold, many things exceedingly faulty, which, instead of forbidding, encouraged many foul Vices. Thus concerning piety towards God, what unbecoming thoughts did they entertain of him? *They changed* (as the Apostle to the *Romans* observes) *the glory of an incorruptible God into an Image made like corruptible man,* Rom. 1.23. and in those moral duties that concerned themselves and others, it were easy to show how miserably they failed. The famous Peripatetick pleaded for the revenging of Injuries: The divine *Plato* allowed the community of Wives: The strict *Stoics* patronized the lawfulness of Self-murder; and thus *professing themselves to be wise, they became fools.*

And yet (to the shame of Christians) how conspicuous was the moral gallantry of the *Romans!* how famous and glorious are they esteemed for their Justice and Constancy in friendship by all succeeding ages! their virtue did conquer respect and esteem from their Enemies, and made them beloved by those who feared their power. And here I cannot but take notice of St. *Augustine*'s commendation of the old *Romans: Because God* (says he) *would not bestow Heaven upon the* Romans, *they being Pagans, he bestowed the Empire of the world upon them, because they were virtuous.*

And yet the best rules those Illustrious Heroes and Law-givers taught, are not comparable to the Laws of Christianity, upon these three accounts. *First,* the Pagan Law is deficient in many things, and many particular Laws mightily tend to the promoting of vice; their Law-givers being ignorant of the introduction of sin, never made any precepts against the first motions to forbidden objects. *Secondly,* those good Laws they taught, are more clearly revealed in the Gospel, *Which hath brought life and immortality to light.* As the Gospel commands only such things that are good, and forbids only vice; so it more conspicuously manifests what is good, that we may do it, and what is evil, that we may evite it. The good Laws that *Epaminondas* in *Thebes, Lycurgus* in *Lacedemon,* and *Aristides* in *Athens* taught, are in the Gospel-Economy more excellently confirmed; and we are now undoubtedly secured, that we do well in observing what is commanded, and in abstaining from what is prohibited; which *Numa Pompilius, Marcus Antonius,* and all the Law-givers either of *Greece* or *Rome,* could never be fully ascertained of. *Thirdly,* we have better encouragements and inducements to obey the Gospel-precepts, than any other Religion prescribes. The best motive to virtue amongst the Heathens was, that *virtue is a reward to itself;* that it is the means to be celebrated by after-ages, and such-like; which were but insignificant encouragements, if compared with the eternal and unspeakably glorious reward which Christianity holds forth, and those severe threatenings by which it secures its Laws; of which I shall speak anon.

As for the *Mosaical Law,* which, next to the Christian, is the most exact and incomparable, there are three reasons why it is not to be compared with, it being so far exceeded by the Gospel. *First,* the Mosaical dispensation is not unfitly called by the great Apostle, *A law of a carnal commandment,* Heb. 7.16. and *A law which made nothing perfect,* v. 19. but the Gospel, which is there called *the bringing in of a better hope,* is more spiritual and refined; and *Jesus* is

said to be *a surety of a better covenant,* v. 22. So that we may argue as the Apostle in the 11th verse of that cited Chapter doth: *If therefore perfection were by the Levitical Priesthood, (for under it the people received the Law) what further need was there that another Priest should arise?* I confess, the legal Sacrifices did shadow forth the satisfaction of Christ's; but yet I make no doubt but we may now understand the intent and meaning of all those *Types* much better than they could. *Secondly,* the *Ceremonial Law,* as it was very burthensome, so did it chiefly tend to make the observers thereof externally righteous, and did not so strongly enforce the purifying of the heart. As for the *Moral Law,* the Christian rule as it does as strictly enjoin it, so it does much more powerfully excite men to the performance of it, promising not a temporal but a• eternal reward. *Thirdly,* the Mosaical dispensation did indulge many practices which the Christian rule justly condemns; such as Polygamy and Divorce, and several Marriages allowed by no other Law: and indeed the whole contexture of the Jewish Religion seems to be only calculate as it did well correspond with the humor and genius of that people, and could not therefore be a general Law, agreeing with, and well attemperate to the inclinations and humors of all Nations, as the Christian rule is.

Any man that shall compare the Jewish Religion with the Christian, shall be easily convinced that this does more effectually conduce to the *purifying of us from all filthiness both of the flesh and of the spirit* than the former; and that of all the Schemes of Religion that ever were published, none does deserve to be paralleled with Christianity; nor can adopt to them that noble character the great Apostle gives of the Gospel, *Rom.* 1.16. *That it is the power of God to salvation.*

CHAP. III. ***Motives and inducements to the practice of Holiness.***

AS the naked proposal and representation of an excellent and beautiful object, is motive enough to excite our love, and draw out our affections to it: so methinks *Holiness,* which of all things is the most noble, most excellent, and the most lovely, should, even abstracted from the considerations of its utility and advantages, conquer our esteem, But God knows how much our depraved natures in this lapsed estate stand in need of encouragements to excite us to our duty; and I wish common experience did not make it too certain, that all motives are little enough to form us to Holiness.

In the former Chapters I have only laid a foundation to this: for I thought it fit to tell men what I understand by *Holiness,* before I should excite them to it. In this dark age of the world we want not instances (God knows, too many) of men's too frequent mistaking vice for virtue; to prevent which error, it was thought necessary to show men their duty; and having done this, the next thing I proposed, was to lay down several motives and inducements to engage men to the practice of Holiness, founded solely upon this, that all those endearing arguments that prevail with us to perform any duty or action relating to our secular concerns, do more powerfully oblige us to be holy.

This is, I confess, a subject which for its nobleness deserves a better judgment, a more clear wit, and a more enlivened and quick fancy to handle it than I can pretend to: yet if I can but

prevail with others to perfect what I have begun, I shall not think I have much mis-employed my time in writing this Discourse.

This Chapter is like to be somewhat disproportionable to the rest in length, it being at first the only designed subject to be discoursed on; I shall therefore divide it into several Sections.

SECT. 1. *The Noble Pattern of Holiness.*

The great inclination of Mankind to Imitation, gave ground (I doubt not) to that old Maxim, *Plus docent exempla quàm praecepta;* our depraved natures are very apt to contemn Precepts, and to court forbidden objects: The tie of a Commandment is become (by our increased guilt) too weak to bind us to our duty, & is made as light of as *Sampson* made of those ropes with which he was bound before his locks were cut. But O what a secret and powerful influence have Examples on the spirits of men! I have seen Servants and Children who have contemned Commands, yet shamed to their duty by the Example of their Masters and Parents. The courage and valor of a Captain, proves frequently more powerful to inspirit inferior Soldiers, than the most forcible injunctions and helps to make even cowards stout; whileas a timorous Commander disheartens the bravest Soldiers, and by his flight will make them who feared no danger turn their backs.

Common experience makes it past doubt, that the patrociny and example of great men is enough to render anything fashionable. We daily have proofs of this before our eyes: nay, so powerful do examples sometimes prove, that not only the silly modes and gestures of men have been imitated, but also their natural imperfections, as *Nero*'s wry Neck was at *Rome.* It is the Poets observation:

Regis ad exemplum totus componitur orbis.

Upon which account, I heartily wish the Nobles and Great men of this age would illustrate Holiness by their Examples; and I doubt not but contemned Holiness should be as fashionable as they have now made Vice by their patrociny. In sacred Writ we read, that when the Rulers of *Judah* and *Israel* were religious, and examples of Virtue, that the whole people imitated their footsteps, and worshipped the Lord God of their Fathers: But when the Rulers became patrons of Vice, then the whole people sacrificed in the high places, and worshipped their Calves at *Dan* and *Bethel.*

It is indeed a case that well deserves to be regretted with floods of tears, that the footsteps of those who transgress should prove more efficacious and effectual, and have a greater influence on men, than the presidents of good men: but more lamentable is it, that despised virtue lies like the contemned ashes on the level, and has so few to raise up its esteem by their examples.

And now, seeing Examples have so much force, methinks I hear the Captain of our salvation saying, as *Abimelech* said to the men that were with him, *Judge.* 9.48. *Make haste, and do as I have done.* Christ Jesus hath by his example taught us our duty, 1 *Pet.* 1.15, 16. *As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy as I am*

holy. Upon which account we are seriously exhorted in Scripture to look unto Jesus, and to walk as he walked; and can any consideration more abundantly serve to inspirit and excite us to live holy, than this? Methinks our having so brave an example should provoke us to follow his footsteps, *who did no sin, neither was guile found in his mouth.*

There are two chief reasons that greatly prevail with us to imitate other examples. *First,* the dignity and greatness of the person. *Secondly,* Interest and advantage. Now both these motives should most powerfully prevail with us to make Christ the copy of our lives: For *first,* if we consider the *dignity* and worth of his person, is he not the Son of the living God, who in the days of his humiliation *thought it no robbery to be called equal with God?* He was not a person of a mean and low extraction, how meanly soever he lived here, but one of extraordinary worth, who by partaking of human nature elevated it to the highest degree of honor: He was not only *the chiefest among stten thousands,* but the delight of Heaven and Earth, before whom the Princes of the Earth must appear, and the great men, to give him an account of their works. And as for *Interest,* I shall afterwards make it plain, that we in nothing more cross our advantage, than in walking contrary to Christ.

But alas! how little are we moved by this noble president to mind Holiness? how seldom do we express in our actions the virtues of our spiritual King? although there is nothing more rational, more equitable and just, than to follow his footsteps who hath called us to his Kingdom and Glory; nothing more honorable, nor can advance our happiness more, than to be *conform to the image of Christ;* yet in opposition to the most endearing encouragements, we have as much set at naught his example, as *Herod* and his men of war did his person, *Luke* 23.11. Alas! what tears are sufficient to express and set forth this exceeding great madness and insolency?

Methinks I hear our blessed Prince speaking thus in his own vindication: Ye unwise and foolish sons of men, how long will ye prefer imperfect and ignoble patterns to one that is every whit perfect and complete? In your secular concerns ye judge more rationally, prove a thousand times wiser; for who amongst you does not make diligent enquiry for the most exact pattern, that ye may conform what ye design according to it? but in matters of everlasting moment, how careless, how negligent and foolish do ye prove? If I had not been held forth as the most desirable copy, as a pattern most accommodate to your state, your case had been more tolerable; but since you can pretend no rational excuse for your rejecting of me, *Behold, ye despisers, wonder and perish.*

I confess, our blessed Prince performed many extraordinary and miraculous actions, which could have no other author but one invested with omnipotency; and although we cannot, are not required to set Christ as our president in these, as likewise in many other special actions he performed, as his fasting forty days, *&c.* yet even these we are called to admire; and must in so far imitate, as they were expressions of his great charity and kindness to men, and of his trust and dependancy upon his Heavenly Father. But as for those moral actions he performed, we are extremely culpable if we do not make him our pattern, if we walk not as he walked: And it is sure the most unaccountable thing that can be, to profess ourselves to be his Disciples, and to despise the lessons he hath copied out to us.

The whole life of Christ being one continued lecture of Holiness, presents to our view a large field to discourse upon: but my intended brevity will not allow me to mention all those particular actions and virtues of his, which we ought to imitate. I shall therefore contract my discourse to those more remarkable instances, wherein we should industriously endeavor to imitate the holy Jesus in his spirit and actions: and sure there cannot be a more powerful motive to form us to holiness than his most excellent life, which is a pattern absolutely perfect, and designed as a fair copy after which we should write.

In the first place, our blessed Leader (for so he is called, *Isa.* 55.4.) hath by his precept, as well as his practice, enjoined us to learn meekness and humility of him, *Mat.* 11.29. *Learn of me, for I am meek and lowly in heart.* Throughout the whole course of his life he did evidence a spirit full of calmness and quietness. If we trace his foorsteps from the Cradle to the Cross, we shall not fined him either by his words or actions discovering the least expression of wrath, or revenge; but the most admirable disposition of gentleness and meekness, even then when his insulting Enemies endeavored to cast upon him the most ignominious affronts. We read, *Numb.* 12.3. of *Moses* his great meekness; but how was he once and again transported with passion! but never did our meek Jesus, by the most insufferable abuses he received, ever discover a discomposed spirit. *Isa.* 53.7. *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.* He did indeed frequently meet with extraordinary provocations to anger; but yet how sweet were his reproofs? when the *Samaritans* refused to receive him. *Luke* 9.53. he did not treat them with contumelious speeches, nor revenge himself upon them, although he could have done it with ease; but being desired by his exasperated Disciples *to call for fire from Heaven to consume them,* he rebuked their revengeful motion with *The Son of man is not come to destroy men's lives, but to save them.* It would be too prolix a business to instance the several examples of his Gentleness and Meekness; only let us view the last scene of his life, where we shall behold lively instances to confirm this. When he did find his three Disciples, whom he had commanded to watch, sleeping, he did not upbraid them for their negligence, but gently asks them, *What, could not ye watch with me one hour?* and when he was treacherously accoasted by his own Disciple, who became leader to a great multitude who came out with Swords and Staves to apprehend him, with what astonishing mildness did he entertain this Traitor, who had the impudence to betray him with a kiss? *Friend, wherefore art thou come?* Mat. 26.50. or, as another of the Evangelists expresseth it, *Judas, betrayest thou the Son of man with a kiss?* This was all the hard language he treated him with. And after he was apprehended, with what horrid contumelies and affronts did his barbarous Enemies entertain him? they did spit in his face, and buffet him; (the highest affronts imaginable) they stripped him of his ordinary clothes, and put upon him a fools robe, and a Crown of Thorns; and being thus disguised, they expose him to the mockery and contempt of the Spectators. Notwithstanding of all which, he *opened not his mouth;* but with a most sedate and serene temper he received all these abuses, as the Apostle *Peter* expresseth it, 1 Pet. 2.23. *When he was reviled he reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously.*

Meekness, I confess, is so noble a virtue, accompanied with so many admirable and charming advantages, that it needs (as one would think) but few words to recommend it to men; but no argument is like to prevail more with generous minds, than the example of so excellent and perfect a Pattern. Sure I am, it is the most unaccountable thing imaginable, for the Disciples of so meek a Master to be of a disposition and temper quite opposite to his.

But as his meekness, so is his *humility* also recommended to our imitation: As he was of a meek, so also of a lowly spirit. His first appearance upon earth was but mean and despicable; he was born (as the Scripture informs us) in a low estate, more fit for the meanest of his Disciples, than for so great a Prince. He was not brought forth in some stately Palace, nor born in a Chamber curiously decked, but in a vile Stable where the brute beasts had their residence. Nay, after he had discovered himself by his Illustrious works to be a great Prophet, the *true Messiah who enlighteneth everyone that cometh into the world,* yet how humbly did he walk! his Companions he did choose were but mean Fishermen; his Occupation and Employment was no ways honorable; and his Revenues were but small, as he himself did testify, *The foxes have holes, and the birds of the air nests, but the Son of man hath not where he may lay his head.*

Although his descent and extraction was incomparably great, yet he rather endeavored to conceal than to brag of it; and so humble was he, that he chose rather to attribute the praise of his admired works to his Father, than take the honor of them to himself, *Joh.* 8.28. *I do nothing of myself, but as my Father hath taught me I speak these things.*

He was not ambitious of Rule and Government, but modestly refused to be a Ruler and Judge. Nay, when the multitude thought to make him a King, he shunned their society by an invisible removal, it being quite contrary to his design in coming into the world, (as he tells us, *Matth.* 20.28.) *he came not to be ministered unto, but to minister.* And to correct the insolent pride and ambition of his followers, how did he stoop to wash his Disciples feet! a most admirable evidence of his lowliness of spirit.

And now since our great Lord and Master did so wonderfully debase himself to the form of a Servant; since in all his actions he did manifest that he was meek and lowly, how prodigiously incongruous is it for those who profess themselves to be his Disciples to be proud and lofty?

I confess, Humility is a grace well becoming our state as creatures; we are but dependent beings, having life and motion, and all those endowments we are proud of, *from the Father of spirits, from whom every good gi•• cometh.* The fresh communications of his love we constantly participate of, are freely bestowed; which he may therefore, when he thinks fit, with an equal freedom and ease remove, without being guilty of injuring us.

Humility is that peculiar grace that qualifies and fits us to receive the divine aid and assistance; as the Apostle St. *James* tells us, *he gives grace to the humble.* Upon which account we may with the Wise man well conclude: *Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud,* Prov. 16.19.

I doubt not but every considering man will find his own Reason suggest a sufficient store of arguments to confute the imperious assaults of Pride and Ambition: but methinks none can more powerfully prevail with ingenuous spirits, than the consideration of Christ's humility: with this how effectually may he repel every temptation to pride, by saying, Was my Master lowly of spirit, and does it become me to be proud?

Thirdly, Christ is also set forth as our Pattern in his sufferings: *If when ye do well* (saith the Apostle) *and suffer for it ye take it patiently, this is acceptable with God; for even hitherto were ye called: for Christ also suffered for us, leaving us an example, that we should follow his steps,* &c. 1 *Pet.* 2.20, 21. &c. *Heb.* 12.1, 2. His patience under his sufferings was very admirable: for although he was flouted and contemned by his unworthy creatures, was exposed to the base outrages of scandalous sinners, was made a spectacle, set at naught, spit upon, and smitten by unworthy worms, whom with a word he could have easily dashed into nothing; in a word, though he endured all that malice could invent, suffered the worst of temporal evils, and became *obedient to the cursed death of the cross;* yet notwithstanding, how patiently did he *endure the contradiction of sinners?* how entirely did he submit to his Fathers Will? Although he was extremely sensible of the weight of his sufferings, yet he did not in the least evidence any revengeful mind in the midst of his extreme tortures, but sweetly recommended his soul into his Fathers hands. And now can any motive more effectually convince us to suffer patiently?

But God knows how much we set at naught this president: fain would we enjoy a continual prosperity, a life of ease, without the least mixture or allay of trouble. When we meet with anything that imbitters our condition, like the murmuring *Israelites,* we fret and repine, and our spirits begin to boil with rage and discontent; we cannot endure to have our pleasures impaired, but *Jonah*-like we are discontented, and ready to say, *we do well to be angry:* we aggravate the most minute trouble with imagined circumstances, and are ready to say, *Come, behold and see if there be any affliction like mine.* And although we are assured that our repinings cannot remove or lighten our burden, cannot give us the least ease or relief; yet we never rest till those puddled streams be stirred up. Our grumblings are almost inseparable concomitants of our sufferings; and if our Father smite us, we begin to accuse his love and tenderness, notwithstanding he hath instructed us that *whom he loveth he chasteneth.*

If we meet with reproaches, our revenge is on the wing; the least affront kindles this unsanctified fire: No arguments can tame our Fury; no president proves effectual to form our Souls to true patience. If we drink of the waters of *Marah,* we complain of their bitterness, &, like foolish Children, think we are hardly dealt with.

And although impatience enflames rather than allays the distemper, though it augments the degrees of our trouble, and disenables us to bear the stroke of Adversity; yet we will not be persuaded to a calm and quiet submission to the Divine Will. Though impatience exasperates the pain, yet we think we do well to be angry. If we meet with injuries, our appetite of revenge is stirred up; *flesh* and *blood* we say cannot *endure* such *affronts;* we imagine it stains our Reputation and Honor in the world, and is degenerous and servile.

Thus do we sew Fig-leaves to cover our nakedness; but the all-seeing God knows that all these repinings are arrows directed against his Providence; otherwise we should with the Royal Psalmist say, *I will not open my mouth, for thou didst it.* To this impregnable Fortress he had his recourse, when causelessly cursed and reviled by *Shimei:* it was this that silenced old *Eli, It is the Lord, let him do what seemeth him good:* he durst not quarrel at the message, but quietly he submits. There is a secret Providence which doth overrule the most terrible accidents, and is not accountable to human Reason. All those calamities and sufferings we undergo, are ordered by infinite Counsel; and in repining at such dispensations, we indirectly blame Almighty Goodness and Wisdom.

Is it fit and congruous that God should take measures from men in his Economy of the World? is it reasonable that the whole course of things should be put out of order, to satisfy every private man's humor? can there be any greater madness, than to prescribe rules of Government to infinite Wisdom? Why then are we dissatisfied with our adverse state? why do we repine and complain?

If we did indeed compare our Mercies with our Sufferings, our Receipts with our Merits, or our Condition with that of some others, we could not but be convinced of our folly: but we still pore upon the sore; all our thoughts are taken up and in exercise about our affliction: if we would deal rationally, let us view the sufferings of our blessed Redeemer, and see if we dare make a contrary conclusion to that of the Apostle, 1 *Pet.* 4.1. *Forasmuch then as Christ hath suffered for us in the flesh,* let us *arm* our *selves likewise with the same mind:* He suffered patiently and calmly for us; and it is but reasonable that Servants imitate their Master, and suffer the disasters they meet with, with the same *mind* that he did; that being thus made conform to our head, we may be also partakers with him of his joy.

'Tis indeed an unchild-like behavior, to quarrel at the dispensations of our Heavenly Father: Alas! all we merit by our sins, is stripes and chastisements; and *it is of the Lord's mercy that we are not consumed:* sure many who have offended less, have been justly sent to *everlasting burnings,* do now *dwell with devouring flames;* and *why should a living man complain?* it were certainly more rational to be humbled for the evil that occasioned the rod, that our present misery may not be the prelude to more lasting torments. Nay, there is nothing that more offends God, that is more contrary to the pattern set before us, than to murmur and repine; let us therefore study to bear the resemblance of our eldest Brother, that our Heavenly Father may acknowledge us for his Children.

In the next place, Christ's *obedience* to the Will of his Father, is set forth as our president; and can anything more powerfully persuade us to *obedience* than his *example?* which not only discovers our duty, but also inspirits and enables us to perform it. If the marvelous pattern of Christ's entire obedience does not form our wills to do what God enjoins, I scarce know any argument that will prove •ffectual.

And now, how serious was our Lord Christ in dispatching that business his Father entrusted him with? *The work that his Father gave him to do he finished it,* Joh. 17.4. and he testifieth of himself, *That he did always those things that pleased his Father,* Joh. 8.29. and that he might more

emphatically express this, he tells us, *Joh.* 4.34. *My meat is to do the will of him that sent me, and to finish his work:* and indeed, in that he so entirely resigned the whole power of his Will to his Father, *Not my will, but thy will be done,* we have the most unquestionable proof of his perfect obedience. He was, as the great Apostle tells us, *Obedient to the death of the Cross,* submitted to the most dreadful sufferings, that he might instruct us *to keep his commandments, even as he kept his Fathers commandments,* Joh. 15.10. and *that the same mind be in us that was in him.*

But God knows how little we regard either his Precepts or Examples: for although our great Master has made his obedience our rule, yet how ready are we to despise it, if in the least it cross our humors or carnal interest? Alas! little do we consider, that obedience is essentially necessary in order to our supreme happiness; and that torments, as severe and intolerable as they are lasting, are the lot of the disobedient.

It were to be wished that the rebellious posterity of *Adam* would but seriously ponder what they will be able to say in the great day of Audit. Sure I am, the whole Contexture and Harmony of the divine Precepts and Doctrines are equitable and just, and therefore call for our hearty compliance with them. The wise God never issued out any Command which could not be obeyed; He is not like the *Egyptian Task-masters,* to require *Brick while there is no Straw.* Nay, indeed, our duty and interest are coupled together so closely, that if we disobey and rebel, we may thank ourselves for the misery we have chosen.

And as his obedience is set before us for imitation, so is his *Love, Charity,* and *Compassion* also. His whole life was spent in *doing good* to men: how transcendent is, his love in pitying us in our degenerate and forlorn estate? when we were at odds with Heaven, and incapable to help ourselves, then, even then, did he commiserate our case, and by his *own Blood* reconciled us to the Father. It is the greatest demonstration of love imaginable, for *a man to lay down his life for his friend,* Joh. 15.13. and yet more wonderful was the love of our Redeemer in passing through so many cruel sufferings for us, who were but Rebels and Enemies. O how should the remembrance of his boundless compassions transport and ravish us with love! how strange is it, that the highest endearments of Love have not inflamed our spirits, and made Love mutual and reciprocal!

Love is a most excellent affection, of a noble original, by which we resemble the best of beings; the great God being by the beloved Disciple described to be *Love:* and indeed well does this description suit with his dealings with men. But alas! how unlike are we to God in this! there is scarce any duty more frequently inculcated by our Savior than *Love,* John 15.12. *This is my commandment, that ye love one another as I have loved you:* and yet how little efficacy has either his precept or example with us?

Blessed Redeemer! how unworthy do impure Earth-worms require thy love? thou hast not been wanting to conquer our affections, and to inflame our frozen hearts with love to thee, and to our Neighbors also: Thy life and Death comprehend the most endearing arguments imaginable; and yet well mayest thou ask us as once thou didst *Peter, Love you me?* but God knows there are but a very few who can unfeignedly say as this Disciple did, *Lord, thou*

knowest that I love thee. We can remember all thy sorrows without tears, and look upon thy agonies with an unconcerned eye: We can view thee in the *Garden,* when grief and pain made thee sweat *drops of blood,* and behold thee as thou stoodst accused as a Malefactor before *Pilate,* as thou wert contemned, scourged, and derided by impure worms, and most spitefully represented in a fools habit: we can ascend Mount *Calvary,* and contemplate thee as enduring the most shameful *death of the Cross,* and hanging betwixt two Thieves, and all this time have Adamantine hearts, which receive no impression. *Blessed Redeemer!* come, touch these hearts of ours, that they may be overcome with love, that our wills and affections may be perfectly molded according to thy pleasure.

Sure if we had any sparks of Generosity or common Ingenuity, we could not thus despise so much love: The very *Publicans* (who were reputed the worst of men) *yet loved those that loved them:* And it hath even in the most degenerate times been reckoned the highest baseness to contemn Benefactors; yet more brutish are we become than these, and may very fitly be ranked in a Category inferior to that of bruits: *For the Ass* (as sacred Writ tells us) *knoweth his masters crib, and the Ox his owner,* Isa. 1.3. The very beasts in their own manner express a kind of love to their Benefactors; and yet although our Redeemer hath made our peace by his blood on the Cross, and hath reversed that sentence of Damnation passed upon us; although he hath endured the greatest dishonor and pain imaginable, that we might be delivered *from the wrath to come,* yet this unparalleled kindness, the greatest endearment of love, hath not had the kindly effect to quicken our dead and benumbed hearts, but like a lifeless carcass we remain insensible without the least return of love.

And indeed it can scarce be well expected that the example of his love to us should engage us to love one another, since it hath produced so little love in us to himself. But however, I need not take much pains to prove that hereby we demonstrate ourselves to be of all men the most ungrate, and justly liable to the severest punishment ever inflicted upon the greatest criminal.

It would be too prolix to enumerate the several instances wherein Christ is set forth as our *Pattern:* sure I am, he hath by his example taught us the exercise of all virtues; and I may say (as himself said in another case) *If we know these things, happy are we if we do them.*

To sum up this Section, it will not be amiss to obviate an Objection, which is indeed but very trivial, although it be too commonly urged: the Objection is, *How is it possible for men to conform to Christ, and be holy as he is holy? Ans.* I have already told, that it is not expected that we should imitate our blessed Redeemer in all and every of those actions he performed; but in all those moral duties which he hath enjoined by his righteous precepts, and encouraged us by his example to perform, these we must by no means neglect: and to manifest the possibility of doing these, we may satisfy ourselves by viewing the pious and devout lives of primitive Christians. It is a great mistake to think we are commanded to a rigorous and strict conversation which cannot be attained; the faithful in former ages have run the same race that is set before us; they have fully enough cleared the possibility of our duty: *Wherefore seeing we also* (as the Apostle argues) *are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race*

that is set before us, Heb. 12.1. For shame, let us rather imitate the excellent holiness of primitive Christians, than the impure practices of those *who are strangers from the sacred Covenant.*

O the perfect love and imitable kindness of the first professors of the Gospel! what purity, what integrity and innocence appeared in their lives? how ravishing and splendent were their virtues and graces; their Patience in suffering, their Courage and Magnanimity in death, their Temperance and Moderation, their Charity and Compassion, their Equality and Justice, and their Contempt of this World and all earthly concerns for the sake and honor of their Master? These were the virtues they were adorned with, which made the Heathen world, who hated the Doctrine they professed, yet esteem and reverence them. *Bonus vir* Cajus Sejus, *nisi Christianus.*

SECT. 2. *Holiness the condition of future Happiness.*

The desire of Happiness is so natural to all that partake of human nature, that it can no more be separate from it than heat can be from fire. 'Tis true, the mistakes concerning happiness are as numerous as dangerous; everyone in this corrupt state is apt to frame a happiness which best suits his inclinations: but yet there is no man so devoid of reason, who doth not desire to be happy; although indeed there be but a few who make use of the right means to attain to true felicity.

Daily experience puts it beyond doubt, that a carnal and fictitious felicity is by the unwise sons of men pursued with the most indefatigable pains and industry possible. Now how strange, to amazement, is it to think, that men should be so sedulous in hunting after a fancied felicity, and yet so negligent, so careless and unconcerned about a real happiness which is both satisfying and lasting?

But not to digress; that which I am now to urge, is: since happiness is that which excites men to perform anything cheerfully in order to the attaining of it, how mightily should the expectation of a future felicity induce them to the practice of Holiness? for betwixt the two our blessed Savior has made an inseparable connection, Matth. 5.8. *Blessed are the pure in spirit, for they shall see God:* and indeed it is the height of folly and madness, for impure wretches to expect they shall be partakers of *the inheritance of the Saints of light;* for as the Apostle tells us, *There shall in no wise enter into it anything that defileth,* Rev. 21.27. Holiness is the established condition of happiness, *Heb.* 12.14. *Without holiness no man shall see God.* Hence is it that all the promises concerning our future felicity are only made to those men who *purify themselves from all filthiness of the flesh and spirit;* and the great design of them is to encourage us to Holiness; upon which account St. *Paul* draws a very pressing inference, 2 *Cor.* 7.1. *Having therefore these promises,* (of which he spake in the foregoing Chapter) *let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

There is nothing more certain, than that only holy souls are in a capacity of participating of that future felicity; and these may without the least charge of presumption claim an interest in it: But for those vicious wretches, who are wholly polluted, who have devoted themselves to commit sin with greediness, and take pleasure in doing evil; how utterly incapable are

they (if they continue such) to dwell in his presence, *who is not a God that taketh pleasure in wickedness?*

And now seeing there is such an inseparable connection between Happiness and Holiness, it cannot be amiss if we take a short view of the excellency of this coelestial felicity, that it may more plainly appear what a notable encouragement and motive it is to holiness.

There be two things that forcibly recommend the excellency of that future state of bliss. *First,* A perfect freedom and immunity from all evils. And *Secondly,* a perpetual enjoyment of the chief good.

First, it is a blessedness wholly exempt from evils whether of sense or loss; 'tis a happiness attended with no inconveniencies, nor dismal circumstances, as the happiest state here is: we now walk in the midst of perplexing doubts and fears; temptations increase our inquietudes, and dangers our continual fears: our complaints are by far more numerous than our joys; nay, what is our whole life, but a scene where sorrow and fears act their parts! *Man that is born of a woman is of few days, and full of evil.*

But our future blessedness quite excludes all those evils; there is nothing admitted to embitter that pleasant state, *Rev.* 21.4. *And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be anymore pain; for the former things are passed away.* The holy soul shall then no more complain of any dolorous hours; the heavenly *Jerusalem* is a place unacquainted with everything that is uneasy and troublesome.

And yet this is but the least part of the Saints felicity: for as they shall enjoy a perfect freedom from evil, so shall they also be advanced to the fullest fruition of that God, where all the streams of goodness do finally empty themselves: *Blessed are the pure in spirit, for they shall see God,* Matth. 5.8. They shall see him, not as now *through a Glass darkly,* but then *face to face,* 1 Cor. 13.12. they shall, as the *Angels in Heaven, always behold the face of their Father,* Matth. 18.10. in whose *presence* (as the Psalmist assures us) *is fullness of joy, and at whose right hand are pleasures for evermore,* Psal. 16.11. O the unspeakable delectability of the Saints future state! where the most blessed God shines forth in his Glory, where the beams of beauty ravish the beholders, who stand continually in his presence receiving the manifestations of his Glory!

Sure if the faint expectation of enjoying the company of virtuous men in their fancied *Elyzium,* did instigate some Heathens to imitate their virtues; how much more persuasive should the heavenly *Jerusalem,* and the City of the living God be? where the holy Soul shall be admitted to converse with an innumerable company of holy Angels, and taken into the blessed Society and Church of the first-born; where all those imperfections that embitter our communion here, are removed; where the holy Soul shall see *Jesus the* blessed *Mediator of the new Covenant, Heb.* 12. who suffered so much for sinners, now sitting in glory and majesty; not crowned (as once he was) with *thorns,* nor wearing a *purple robe;* but having on his head the most transplendent Diadem, and clothed with Majesty and Beauty. Methinks the thoughts of beholding this glory, and participating of so much felicity, should excite the most lazy to follow Holiness, and to walk worthy of him who hath called us to his Kingdom and glory.

But I confess I am not able to express half of the glory of that future felicity: The blessed Apostle seems to intimate, that all Hyperbolical expressions fall short in describing it, 2 *Cor.* 4.17. where he stiles it, *A far more exceeding and eternal weight of glory:* and 1 *Cor.* 2.9. he tells us, *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for those that love him.* For although we may be assured that the reward is of infinite value, and that *the righteous shall shine forth as the sun in the kingdom of their Father:* yet the most glorious part is hid from the eyes of viators; 'tis only those who taste the Honey-comb that can best discover its sweetness.

And yet it is prodigiously strange, that the imperfect glance of future Glory that men may here behold, is so ineffectual to form them to Holiness; that men who know they may be forever happy, if they would study and endeavor to be holy in all manner of conversation, yet live as if they thought such a happy state not worthy to be noticed.

I confess, if the faithful and true God had not promised this state of blessedness, and discovered by revelation the truth and reality of it, we could never have dreamed of partaking of so much happiness. The Heathen world could never be ascertained (by Natures dim light) that the Soul is beyond all doubt immortal, and that there is a future state of rewards and punishments. The wisest of their Philosophers, by their most laborious search, were exceedingly confused in their thoughts about it, and could at the most only entertain some probable guesses and conjectures, founded upon moral arguments, which could never perfectly conquer their doubts: They did indeed think it was very reasonable to believe that God (who is holy, just, and good) would in another life (since he did it not in this) reward good men, and punish the bad; but they could not be, beyond all doubt, ascertained that it would be so. The most celebrated *Socrates,* who parted with this life in expectation of a better, plainly told his Friends, it was God only who knew whether there were a future felicity or not; much less could either he or any other, without revelation, discover the nature and quality of the blessedness of that future state. And indeed, although they entertained some imperfect notions of a future life of bliss for the Soul, yet they never thought of the resurrection of the Body: although 'tis true, the felicity they formed, was more congruous by far to satisfy sensual appetites, than rational Souls: The Poets *Elyzium* being much of the same nature with the *Mahometan Paradise,* exactly accommodated to their flesh and senses.

In these thick clouds of darkness and ignorance did the wisest of the Heathens walk: Exceedingly perplexed they were what to think, their doubts being greater than their hopes. But the arising of the *Sunshine of Righteousness* hath wholly dispelled all that darkness; the Gospel hath *brought life and immortality to light,* 2 Tim. 1.10. and hath undoubtedly assured us that there is a reward for the Righteous, and that Holiness shall be crowned with Happiness.

SECT. 3. *Holiness the only safe way to escape the wrath to come.*

Fear is a passion so extremely violent, and repugnant to Humane nature, that nothing imaginable is of more force to conquer the unruly wills of men to duty. Hence is it, that even human Laws are much more secured by punishments than rewards: Therefore if the promise

of Heaven be not forcible enough to work upon our rebellious Wills, we have a Map of eternal and intolerable torments to excite our fear, and to affright us from the commission of those sins *that lead down to the chambers of death;* and that drawn so exactly, that it is the greatest miracle, that men will notwithstanding slight *Holiness,* which is the only means to evite these lasting tortures.

In sacred Writ, the torments of the damned are represented by such terrifying expressions, that it is a wonder they impress not a fear and terror upon the most daring sinner. The Apostle St. *Jude* describing Hell, calls it, *The vengeance of eternal fire,* and *the blackness of darkness forever,* Jude 7, 13. And the Apostle St. *John* calls it, *A lake of fire and brimstone,* Rev. 20.10, 15. Our Savior more emphatically describes it to be *A fire that can never be quenched, and where the worm dieth not,* Mark 9.46. All which phrases do most significantly express the severity and intolerableness of the torments: for what punishment is so terrible as that of *Fire?* and how unspeakably does it inhance the misery, in that it is *eternal?* and that too, as inflicted by an offended God, who is executing his vengeance upon sinners.

Would God sinners would seriously consider whether they are able to endure the eternal pains of a gnawing Conscience? or can patiently dwell with devouring Flames? Whether the momentary pleasures of sin, are to be balanced with those furious reflections, those horrid stings and intolerable tortures the damned suffer day and night, where nothing of life remains but the sense of pain? Alas! will no argument prevail with men? how amazing is it to think that the everlasting God has used all the methods of love to excite men to Holiness, and to reclaim them from sin, and all to no purpose? May I not well say to such men, as St. *Paul* said to the *Galatians, Unwise sinners, who hath bewitched you?*

Did men seriously believe the threatenings of the Gospel, I am sure they would not, for the fullest enjoyment of carnal felicity, run the hazard *of dwelling with everlasting burnings.* That man that soberly considers, *that the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men,* will, I think, easily be scared into reformation, and be thereby excited to be diligent in the pursuit of substantial Holiness, which is the safe course to escape that wrath.

Alas! that men who are so wise and diligent in their secular concerns, should prove so foolish, so remiss and careless in matters of the greatest weight, and which require the utmost diligence! That rational creatures should so willingly purchase their own misery, and be at so much pains to damn themselves! 'Twill surely be an aggravating circumstance of their misery, to think that they might have been happy, if they had but taken as much pains to live holily, as they took in the pursuit of sinful pleasures. How astonishing a consideration will it be to the damned, to think of their *treading underfoot the Son of God,* and *their counting the blood of the Covenant whereby they were sanctifi•d, an unholy thing?* Heb. 10.29. to think, that the time was, when they enjoyed not only a possibility, but a fair probability also of escaping the fury and indignation of God!

But men will not believe that a merciful God will thus torment his creatures; that he who delights not in the death of sinners, will execute his vengeance upon them. Alas! what

delusory imaginations arethese? for although *fury is not in God,* yet his honor calls for the execution of Justice upon ungodly sinners, *who obey not the Gospel of our Lord Jesus.* He has waited long upon sinners, and has fully testified that he is a God long suffering, and slow to wrath: He has not instantly resented every injury offered to him; but day from day has been entreating sinners to turn from the evil of their ways: and now seeing *they set at naught all his counsel, and will not hearken to his reproof,* what wonder is it though he *laugh at their calamity, and mock when their fear cometh?* Prov. 1.25.26. How heavy is that threatening, *Deut.* 28.63. *As the Lord rejoiced over you to do you Good: so the Lord will rejoice over you to destroy you?*

To complete the misery of the damned, besides the intolerable and eternal pains they endure, we may also add that celestial felicity they are forever excluded from. How tormenting will it be to think of an everlasting separation from the divine Presence, and instead of a holy Society, to keep a continual correspondency with impure Spirits?

Would God that this brief discovery of the powers of the world to come, might prevail with men to be holy in all manner of conversation.

But methinks I hear the over zealous Professor too ignorantly objecting, that it is servile, mercenary, and legal, to be holy for love of Heaven, or fear of Hell. Truly if it were so as these men teach, I know not what can be the intent and design of all the promises and threatenings of the Gospel. And although I question not but it is a generous and Christian principle, to serve God out of pure love; yet I can never be induced to think, that to be holy for love of Heaven and fear of Hell, can be separate from that principle of love to God.

God knows how much in need men stand, both of arguments to work upon their *hope* and *fear,* to excite them to *duty.* And since he who knows our natures, has used promises to allure us, and threatenings to awaken us, we must not pretend to be wiser than God, and reject those motives he has thought fit to prescribe: and indeed, if it were not for the fear of evil, and the hope of good, 'tis to be feared, the pressing of other motives should be but a mere beating of the Air.

But that this is not servile and mercenary, needs no other argument to prove it, but our Savior's enduring the Gross, and despising the Shame, *for the joy that was set before him;* a Scripture sufficient enough to stop the mouths of all opponents.

SECT 4. *Holiness the main design of the Gospel, and the end of all Christ's sufferings.*

Subjects who know the intent and design of those Laws issued forth by their Prince, will be loath to contemn his Authority, especially when the whole intent of these is to make them by their obedience the more happy; and sure 'tis the most unaccountable thing that can be, if they notwithstanding despise his Laws, and quite counter-act his design.

Now the main design of the Christian precepts, is the promoting of Holiness, and planting a good life in men: This also was the only intent of our Sovereign and Law-giver; and it is certain the whole advantage redounds to us. How impious then is it to despise the Authority of Heaven! If God had made Holiness a matter of indifferency, the want of such a qualification had not been criminal: but since sacred Writ has declared, *That this is the will of*

God, even our sanctification, and that *we must be holy as he is holy;* if we rebel, the indignity and contempt we cast upon him, is insufferable.

I have already shown, that it is the great design of the Gospel-Precepts, Promises, & Threatings, to exalt Holiness. Hence the Apostle very aptly calls it, *A doctrine according to godliness:* and he tells us, that the design of it is, *to teach men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world:* and the Character of its nature is, *to turn men from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith in Christ.*

I wish the effect were answerable to the design. I doubt not but the Gospel has had a kindly influence upon some, to form them to Holiness, I would fain wish upon all: But alas! the perverse and corrupt conversations of men plainly tell us, that there are but a few who have answered its design.

In the next place, it were easy to demonstrate, that to plant Holiness amongst men, was the end of Christ's descending from Heaven to Earth, and of all that he suffered. This the Apostle plainly enough holds forth, *Tit.* 2.14. *He gave himself for us, that he might redeem us from all iniquity, and purisie unto himself a peculiar people zealous of good works.* Now what argument should be so powerful and prevalent to engage Christians to be universally holy, as the due consideration of Christ's redeeming them for that end?

Men who are endu'd with any sparks of ingenuity, cannot but be inspirited to be separate from the pollutions of this world, when they reflect what their Redeemer hath suffered in order to the purchasing of their pardon and reconciliation: For when poor Man had cast himself headlong from Heaven to Earth, had lost his pristine purity, and subjugated himself to the cruel tyranny and dominion of sin; in this deplorable state being utterly unable to help himself, our blessed Lord redeemed us from our captivity, by offering up himself a ransom to satisfy divine Justice; and all this, that we might walk in newness of life. And now what ingratitude is it to despise so much love? Sure, *If he that despised Moses law died without mercy, of how much sorer punishment shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the Blood of the Covenant wherewith he was sanctified an unholy thing?* Heb. 10.28, 29.

He must certainly be of a very base and disingenous spirit, who takes pleasure in sin, when he considers how dearly Christ paid for it. Hath he been at so much pains, undergone such dismal sufferings to purchase our peace, and will we notwithstanding frustrate his design? how strange to astonishment is this, that men should prefer captivity to freedom!

Alas! is it not enough that our blessed Master was so barbarously and despitefully used by the Jews and Roman Soldiers, but must we be also Actors in the Tragedy, and by our sins crucify him again?

Did he not die that we might live? and shall we spend our life in offering despite unto him? Strange, that so much madness should lodge in the breasts of any into whom God hath breathed the breath of life!

I might here also add, that it is a contemning, and offering of the greatest despite to the *Holy Spirit,* to despise Holiness: for upon this account is the third person of the blessed Trinity called *the Holy Ghost,* because his peculiar office is to enable us to perform holy actions: now if we continue in our rebellion, if we reject the offers of grace, and the internal motions of the Spirit to Holiness, we do hereby become guilty of quenching the Spirit of God, and offering despite unto him; which is so horrid a piece of villainy, that Heaven threatens it with the severest torments.

SECT. 5. *Holiness the most proper and effectual means for attaining length of days.*

Of all outward and temporal blessings, *length of days* hath justly the precedency, since without this, all others can afford little or no comfort: The possession and enjoyment of other mercies, can bestow no satisfaction to men lying on their beds of languishing: nay, there is no comfort, be it never so great, but men would willingly quit with, to acquire this. Now since this is above all things so universally desired, it cannot but very much enhance the value of Holiness, to demonstrate that there is nothing so proper, nor more effectual to procure length of days than this.

In order to my proving of this, I shall first make it plain from Scripture, that length of days is due to holy men by virtue of the many true and faithful promises; and secondly, I shall appeal to common experience to determine the case.

First, there is nothing more evidently asserted in Scripture, than that Holiness hath the promise of length of days annexed to it, *Prov.* 3.1, 2. *My son, forget not my law, but let thine heart keep my commandments; for length of days and long life shall they add unto thee.* This encouraging motive is pressed very effectually by *Moses,* in his exhortation to obedience, *Deut.* 4.40. *Thou shalt keep therefore his statutes and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth.* Upon this account we also find that there are many promises of this nature to obedient Children, *Exod.* 20.12. *Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*

And as *Righteousness tendeth to life,* (as the Wise man observes) so *he that pursueth evil pursueth it to his own death,* Prov. 11.19. There is nothing more evident from Scripture, than that sin hath a natural tendency to shorten men's lives; nay, the great God, who is serious in his threatenings, hath assured us it is so: upon which account we may well conclude with the Wise man, *Prov.* 10.27. *The years of the wicked shall be shortened.*

The whole tenor of the Scripture abounds with many such promises and threatenings; and the thing is so plain, that I need not stand to transcribe many texts.

But besides Scripture, this truth is also plainly attested by common experience: for if we examine who are the men who for ordinary are most obnoxious to diseases, and live shortest; we shall find it true enough, that the vicious are the men, *who live not out half their days,*Prov. 23.29, 30. *Who hath woe? who hath sorrow? who hath wounds without cause? they that tarry long at the wine,* &c. Holiness is repugnant and inconsistent with excess, which naturally

puts a period to the lives of men: It forbids all manner of vice, which *leads down to the chambers of death;* and keeps men within due bounds in their eating and drinking.

Before mankind had corrupted themselves by their notorious and impudent vitiousness, we read of their great length of days; but the increase of sin multiplied diseases, which hurry men to untimely deaths.

I deny not but the great Lord and Master of the Universe may, for holy and wise ends known unto himself, cut short the lives of the righteous; yet surely if we consult either Experience or Reason, we shall find it certain beyond doubt, that virtuous men enjoy, for ordinary, far the longest lives.

Some good men may be naturally of a brittle constitution, yet how strangely has their life been protracted by their moderation and sobriety? and how many strong men have had their days shortened by their intemperance and excess?

Indeed, he that considers this well, shall find, that Holiness is the most effectual means to promote long life, both upon a moral and natural account. Upon a *moral* account, long life is the reward which the divine promises do secure to such men; and on the contrary, wickedness is threatened with shortness of days. Upon a *natural* account, the fire doth not more naturally produce heat, than Holiness does procure health and length of days; and there is nothing more evident, than that the most of vices have a physical efficacy in the shortening of human life. That this is the necessary product and genuine effect of intemperance and lasciviousness, needs no other argument to prove it, but the daily examples of multitudes, whom those sins have hurried to their graves. And truly there is not any vice which does not like fire in men's bosoms torture and consume them; and so disorders and discomposes them, that they even neglect the necessary means of their health. See *Period of Humane life,* pag. 111, 124, Edit. 2.

SECT. 6. *Holiness that which makes men honorable; vice rendering men mean and ignoble.*

Honor is an ornament so noble and venerable, that he is but very sottish, if not quite brutish, who doth not court and caress it. Upon this account it is nothing strange, that ancient Philosophers, who wanted the assistance of revelation, placed man's happiness in it.

How many brave and gallant actions have been performed, which if they had wanted the bait of Honor had never been attempted! Gallant souls, who despise all other rewards, have been hereby excited to undergo the greatest dangers.

Now, since honor is so highly esteemed, especially by those who pretend to generositie; I shall, to encourage such to befriend Holiness, endeavor to prove, that the most effectual means to procure Honor, and to be in esteem both with God and man, is *to live* (as the Apostle adviseth men) *soberly, righteously, and godly.*

Only before I proceed to prove this, I shall premise one Caution, namely, that by *Honor* I do not chiefly understand one dignified with any extrinsical honor arising either from his Birth or Office; though both these are to be highly esteemed, and must not be denied that external

respect due unto them: but by *Honor* I understand that esteem and reputation that the best and wisest men do give to any whose Moral honor is conspicuous; and under this notion the Stoic-Moralist hath very well expressed it,

Nobilitas sola est atque unica virtus.

which upon the matter disagrees not much from that sacred position of the Wise man, *Prov.* 22.1. *A good name is rather to be chosen than great riches.*

Having premised this, I come now to prove that Holiness is the path-way to Honor. And indeed, this is so plainly asserted in Scripture, that it is needless to insist. The God of Heaven hath assured us, that those that *Honor him, he will honor; and those that despise him shall be lightly esteemed,* 1 Sam. 2.30. Much like to this, is that inducement to Holiness urged by our Lord Christ, *Joh.* 12.26. *If any man serve me, him will my Father honor.* Now men cannot honor God more, than by being holy: for the word is comprehensive, and includes all those duties that God hath enjoined; but every vice is a despising of his sacred Authority. If then holy men are those only whom God will honor, and vicious men those whom he will contemn, we may easily conclude, who are the honorable, and who are the base and ignoble. Sure those men must be honorable, whom the Fountain of Honor esteems such.

'Tis upon this account that the Saints are called (in Scripture) *the excellent of the earth,* and *the worthies of the world,* (how meanly soever men esteem them) *of whom the world is not worthy:* And the righteous is said to be *more excellent than his neighbor.* And indeed, Holiness doth not only promote the honor and esteem of private persons, but of public Communities and Kingdoms also, *Prov.* 14.34. *Righteousness exalteth a nation; but sin is a reproach to any people.*

This is a truth which the wisest of the Heathens, who yet wanted Revelation, constantly taught, namely, That *Honor is the reward of virtue.* Hence the large Lectures they have written in the commendation thereof: it would be too tedious to transcribe even the Elogies that they have written in the praise of Virtue; and indeed it is well worthy of our observation, that as they have illustrated Virtue by their large Encomiums of it, so Virtue (which they courted) hath made them venerable to posterity, and transmitted to us their memories under the most amiable Encomiums imaginable: And however their birth was but mean and almost regardless, yet their virtues have made them more famous than Princes and Emperors. The virtues of *Aristides, Socrates, Seneca, Marcus Regulus,* and many others, have made their renown glorious; whileas many Emperors and great men have had their names buried in silence.

Let a man be as rich as ever any of *Adam*'s posterity was, or (that I may extend it farther) as high as his ambitious thoughts can wish; let him be wise as *Solomon,* and endued with all other perfections and advantages; yet if he want virtue, how insipid will his Name be to posterity? It is Virtue alone that conduceth to same. 'Tis true, some wicked men (called in Scripture vile, notwithstanding their authority) have been set in high places, and honored for fear, when alive; yet they never received that honor which hath in all ages accompanied the Righteous. They have had the external, (which is indeed due to men by virtue of their Descent or Office) but wanted that internal reverence and honor which is only due to good

men: and I doubt not to say, that there is nothing more incongruous and unsuitable, than to see Honor given to such men. *As snow in summer, and as rain in harvest; so honor is not seemly for a fool,* Prov. 26.1.

Vice is in the judgment of all considering men so mean and base, that it casts a stain and reproach upon men; makes their names unsavory, and stink in the nostrils of after-ages: but Holiness forces a veneration from men, and makes posterity raise Elogies in their memory; *but the memory of the wicked shall be forgotten.*

Virtue was that alone whereby many Kingdoms and Empires have been raised; was that which made them so flourishing and potent, and prevailed more to their establishment and advancement, than Strength or Policy. Thus it was with the old *Romans,* (for their virtues are a shame to the present state of that Empire) their Clemency and Justice conquered Kingdoms, and made *Rome* renowned and glorious beyond all other Kingdoms and Commonwealths: and as Virtue hath raised *Kingdoms,* so hath it also particular *Persons;* whileas Vice hath cast Emperors from their Thrones, and made them as unfortunate as they were wicked.

Many of the primitive Martyrs, who were renowned by Kingdoms and Commonwealths (who keep Festivals in honor of their memories) were but of an inferior degree, and had nothing to recommend them to posterity but their Holiness and Sanctity; and indeed, any man that consults Reason, will easily find himself constrained to reverence and esteem virtuous men.

'Tis a wonder that any man who pretends to generosity should be vicious, there being nothing so mean and base as Vice, which like to cowards always lurketh, and dares not approach the light. I doubt not but this present age hath arrived at as high a confidence in proclaiming their sins as *Sodom,* as ever any former age acquired; and it may (to the reproach of it) be said, as ever any is like to reach to: yet till men cast quite off humanity, it cannot be expected that Vice shall have Advocates to plead in its defense. 'Tis a noble saying of the great Moralist *Seneca; Licet Deus nesciret nec homo puniret peccatum, non tamen peccarem ob peccati vilitatem.*

'Tis no wonder then though Vice appear (as the Devil in *Samuel*'s mantle) under the cloak of Virtue; though Lust mask itself with the pretence of Love, and Cruelty of Zeal: but by this means it proclaims its timorousness, not daring to own publicly what it really is.

It were a large field, to descend to the consideration of every particular virtue and vice, and to show that there is not any virtue but tends to the advancement of a man's honor and fame, and no vice which is not ungentile, mean, and base: But the brevity I have designed will not allow me to enlarge; only in brief I shall demonstrate the truth of this by some few Instances.

Justice is so gallant a virtue, that it advanced the renown of those whom it adorned, beyond what riches or preferment could ever bestow. The *Romans* were more famous, and (where they were Enemies) more formidable for their Justice than their Power: it was this virtue which in a peculiar manner made Scepters and Kingdoms submit to their Governments. But

Injustice is so base and contemptible a vice, that it hath made those who are captivated by it, despised as the unworthiest of men, not deserving to be taken into frendship, but to be excluded from human Societies. How unsavory hath the name of unjust Judges been to posterity, while everyone is ready to strew some Elogies in honor of the just!

To this I may annex *Constancy in friendship,* as a virtue as noble as amiable: For who will not admire and celebrate the man who remains fixed to his friend, whatever alterations or changes there may be in his condition? And sure whosoever fails in his friendship, lays himself open to the most merciless condition, and needs expect to be left to befriend himself when the wheel of Providence lays him below those he thought unworthy of his favor.

Of all virtues, Liberality, Charity, and Compassion are so noble, that common speech adapts this Elogie to them by way of emphasis; and indeed, I think I need not say much to raise an estimate of these: for no man can be so base as to despise those who bestow favors upon him. Sure there is no virtue that makes men more famous, that wins the hearts and affections of people more, than Liberality: but *Avarice* is ungentile and sordid; and so odious a vice, that it ever lessens all other virtues, and makes those it possesses the most hateful of men.

Charity is an obliging virtue; and as it hath its original from, so doth it also necessarily produce Love, and esteem too: he who prefers the necessities of others before his own superfluities, and who does supply the wants of others, does so cheer the languishing hearts of the needy, that nothing can be more generous, nor generally meets with a greater recompense of honor and esteem.

To compassionate the case of the Fatherless, of the Poor and Needy, is so noble a virtue, that the Apostle makes this qualification alone the evidence of *pure and undefiled religion.* It is a most unnatural and more than brutish sin, to slight and forget such.

Meekness and *Humility* are such noble embellishments of human nature, as I have formerly shown, that none but proud and insolent spirits, who have been always condemned as insufferable, durst ever disesteem them.

To these I may join *Affability* or *Courtesie,* as a virtue near allied to Humility and Meekness; which being noble in its causes and effects, cannot but denominate the person it illustrates both noble, and amiable, and lovely: 'Tis indeed an evidence of a very base and abject spirit, to be sullen and morose. Persons of a noble education and original, are frequently known by their condescending and obliging behavior; and I am sure Reputation and Esteem are the apparent effects of Courtesie.

Temperance and *Moderation* are virtues more noble than that they need eloquence to advance their value, as its contraries are too mean and beastly to be inveighed against. How brutish and contemptible is a drunken man, who is rather an object of pity, (as mad-men are) than reproach! who being a more apt resemblance of a beast than a man, deserves as little Honor, as he is ignorant what Honor means.

SECT. 7. *Holiness attended with the most solid and real pleasures.*

In all things that concern practice, there is scarce any motive more forcible than Pleasure; and of all pleasures, those that entertain the Soul are the most excellent. We indeed need no argument but experience, to demonstrate how ravishing sensual pleasures and delights are, how much they are caressed and courted, till men be glutted and filled with them. But alas! how inconsiderable are all sensitive delights? the enjoyment of these cannot raise us above *the beasts that perish;* but those pleasures which are fitted for the rational nature, are noble and lasting; and such are all those delights that arise from a holy conversation; no joy, without this, being able to make a man's life pleasant and delightful.

There is in Holiness an internal delectability, that is better felt, than it can be expressed; but how loathsome and odious is Vice? it is compared in Scripture to the most ugly and unpleasant things: But Holiness is so comely, so delightful, and ravishing, that it is very fitly (according to the Scripture-Epithet of it) called, *the Beauty of Holiness.* It is this alone that produces a calm and serene Conscience; from which necessarily results acquiescence and delight: and indeed, this is no fantastick and imaginary joy, (as the Atheists of this Age would make men believe) but a true and real one, affording much more complacency and satisfaction, than all the pleasures of sense. To the truth of which, I doubt not but those men who question it should assent, if they would but make the experiment; and till they do this, they give us too evident an instance of their folly, in denying the reality of those raptures of joy resulting from a holy conversation.

But besides Experience, this truth is likewise confirmed by Reason: For who is in more probable circumstances to participate of Pleasures, than he who is Master of his Passions, who hath subdued his appetites, and freed himself from those imperious Lord's, who denied him the liberty of tasting and relishing pleasures? The pious Soul may have no large allowance of temporal mercies; yet having Contentment, he is richer than the wicked man whose coffers are full.

But we need not doubt of the reality of those pleasures; the Wise man hath long since put this out of question, *Prov.* 3.17. *Her ways are ways of pleasantness.* There is here a concurrence of all those circumstances that contribute to make anything delectable: 'tis a way pleasant for its plainness, and desirable for its end. There is not indeed anything wanting in it, that usually draws out men's delight.

All beauty falls inconceivably short of this; it being Holiness alone, that makes the righteous *shine forth as the sun in the Kingdom of their Father:* without this, all natural comeliness is imperfect, and, as the Wise man expresses it, *is deceitful and vain,* Prov. 31.30.

And yet what an universal Empress is external beauty become? nothing being of equal force to attract the eye of beholders as it doth. How hath she conquered the mighty, and made the Nobles of the Earth Vassals to lacquey after her? There is an almost irresistible power and force in her charmings, which conquereth the hearts of men insensibly.

Now if Beauty mixed with so much deformity, accompanied with so much attendance and slavery, be so enchanting and attractive; how much more powerfully should the Beauty of

Holiness, which is every whit perfect and unspotted, and attended with no dismal accidents, raise our admiration, and make us say (as *David* of *Goliath*'s Sword) *There is none like it?*

Alas! all earthly beauty will be quickly laid in the dust! a little time will deface the fairest face, and make its beauty consume like a Moth: an unexpected accident may disfigure it, and mar the most lovely features; and there is no doubt but old Age, which draws on a pace, will make wrinkles in the smoothest face, and make it wither as a flower: But the Beauty of Holiness is lasting; it fades not with time, nor can it be impaired by the most loathsome and nauseating disease.

Since then Pleasure is so ready to excite our affections, and draw out our complacency, 'tis pity that the noblest, the most satisfying, and the most lasting should be so much contemned. *Eccl.* 5.10. *He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase.* All the caresses of this World are unable to satisfy the Soul; but how ravishing are the joys of a holy conversation! The pleasures of this world are short and momentary, are only (as the Apostle phraseth them) for a *season,* which quickly passeth; but the joy of the Holy Ghost is as lasting as unspeakable; and *this joy* (saith Christ to his Disciples) *no man shall take from you.* It is without the reach of the malice of men and Devils too.

Alas! how diminutive does it make the pleasures of the wicked, to say they are short? how exceedingly does this one circumstance diminish them? But indeed this were not so very considerable, if there were a concurrence of no worse circumstances: but that which mostly is an allay and damp to temporal pleasures, is the consequence, a painful and lasting eternity of the severest punishments. 'Tis this life that puts a period and conclusion to the joys of wicked men; whileas the pious have Rivers of pleasures for evermore to delight and ravish them: 'tis at Death that they *enter into the joy of their Lord.*

This is a subject so ravishing and pleasant, that I cannot without reluctancy conclude it. O how unsatisfactory are all the delights of Sense, if compared with those Spiritual Joys the holy Soul partakes of! The delights that the Drunkard hath in his Cups and Companions, the Covetous in his Riches, the Ambitious in his Preferments, *&c.* fall all incomparable short of that joy that is the lot of the righteous.

The delights that the holy man enjoys do upon a double account far over-poise the transitory pleasures of the wicked. *First,* the present satisfaction that the holy Soul tastes of in this valley of tears, is incomparably greater than the delights that arise from sense. The soul that hath once tasted of the love of God, finds more pleasure in the very acts of mutual love, than in all the feasts of delight that sense is capable to enjoy. Food is indeed sweet to the hungry, and drink to those who are languishing with thirst: the taste does without doubt find some meats sweet and relishing, even where there is no extremity of hunger, much more where it is: for, *to the hungry every bitter thing is sweet.* Beauteous Sights ravish the Eye, melodious Music the Ear, and Odoriferous things please the Smell: But alas! how far beyond these is the delight which the devout soul receives in Ordinances! the antipasts of joy which their Heavenly Father bestows upon them, are more delightful than the concurrence of all sensual

pleasures. The soul that is in trouble can fetch more consolation from the promises of the Word, than the carnal man can from his pleasures: *Unless thy Law had been my delight* (saith the Psalmist) *I had perished in my affliction.* Other things could not avail him, they could afford no relief: but to have access to God in prayer, and to pour out our complaints to our willing God, this is more ravishing than I can express. And I am sure there is no man who hath tasted these joys, who would part with them for sensual pleasures; and no man dare inveigh against those spiritual delights, but *strangers who intermeddle not with this joy.*

The very Heathens have taught us, that *Virtue is a reward to itself;* they experimented more real satisfaction in moderation and temperance, than in Drinking and Whoring. But Christianity gives us more uncontrolable evidences of the reality of that joy that good men even in this state of absence taste of. Into what a rapture and inexpressible ecstacy of joy did the abundance of revelation St. *Paul* met with put him! and the Apostle St. *Peter* was so transported with joy when he did see Christ in his Transfiguration, that he could not forbear crying, *Master, it is good being here.* How full of joy have Martyrs been in the midst of the flames! what comforts have they even then expressed! And is not all this evidence, that the joy of holy men is more real, more sweet and ravishing, than the transitory pleasures of the wicked, which in several seasons can afford no delight? a little pain or disease is such an allay and damp to their pleasures, that it quite extirps them.

But besides those foretastes of joy that the holy Soul experiments here, which, as I have shown, infinitely overwhelms all trouble and pain; that which contributes most to advance the joy of good men, are those felicities above, which are prepared for them; and to these wicked men can lay no claim, their farthest prospect being confined to temporal delights.

What abundance of delights and inexpressible pleasures are laid up for the holy Soul above! How delectable will it be, to be constant residents in the Heavenly *Jerusalem,* whose Streets are pure Gold, and whose Gates are Pearl! how ravishing will it be, to be always in his presence, where there are Streams and Rivers of perpetual pleasures? How sweet will it be, to be a member of that blessed Society of the first-born in Heaven, where there is a perfect concord and agreement? But I confess, I am not able to express half the joy of this future felicity: *Eye hath not seen, nor ear heard, neither hath it entered into the hearts of men to conceive,* what a store of happiness God hath laid up in Heaven for those who are *holy in all manner of conversation.*

SECT. 8. *Holiness accompanied with Peace.*

There is nothing more suitable to, and agreeable with Humane nature, than Peace; as those who endure trouble and vexation can fully attest: Amongst earthly blessings it deserves not the last place, it being a mercy which crowns all others, and without which, the fullest fruition could not prove satisfactory.

Those languishing, and much to be pitied, Kingdoms, which now lie bathed in blood, can attest the evils and mischiefs of War, much more pathetically than words can express. How sweet and acceptable would Peace (a word always sounding sweetly) be to them?

Now the Apostle St. *James* hath given us a brief, but unquestionably true, account of the real causes of Wars and Fightings, *Jam.* 4.1. *From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?* From these sinful causes have all the disorders and jars in Kingdoms and private Societies had their real (I speak not of their pretended) original. How impetuous are the lusts of turbulent spirits! like the raging waves of the Sea, they are still in motion, casting forth filth and dirt. *Ambition* is so unquiet and restless a passion, that no man is ignorant what desolations it hath wrought in the earth: How many famous Kingdoms hath it ruined and destroyed? what inquietudes and disorders are occasioned by *discontentment?* All these are things so evident, that I need not enlarge upon them: but how repugnant are these vices to Holiness? and can it be rationally imagined that their genuine and proper effects can be more reconcilable with it?

I confess, Religion hath too frequently been pretended as a Cloak to dover the greatest Villanies, Confusions, and Rebellions: but sure I am, nothing imaginable contains a greater contradiction, than to say these impieties have a warrant from the sacred Laws of the Gospel, the combination of which is the rule of Holiness, as I have formerly explained. Is not Christ called *the Prince of Peace,* and the Gospel *the Gospel of Peace?* And it is certain, if men would be ruled by the Laws of so peaceable a Prince, they should be of a calm and quiet spirit: then should we indeed see *Righteousness and Peace kissing each other.*

When ever therefore we read in ancient prophesies of the great peace that shall be in the *Messiahs* reign, we must thereby understand, that the nature of the Gospel and its precepts are such, that if men would conform their lives to them, there should be an universal Peace. How strictly are all the causes of Envy, Contention, Ambition, and Rebellion, prohibited? and sure if these causes were removed, their effect should have no place: Then should the *Bow* be *broken,* and the *Spear* cut in sunder: *Swords* should be turned into *Plough-shares,* and the Instruments of War into more necessary uses: *War should cease unto the ends of the earth,* and *Peace should be within each wall.*

By this it is apparent how much holiness conduceth to the establishment of public peace. But that which I would more especially take notice of, is, the internal serenity and calmness of Conscience, which is the only effect of holiness: and truly upon this account *there is no peace to the wicked.*

I might here appeal to every man's breast, whether Holiness does not calm and quiet the Consciences of men; whileas a natural horror results from the commission of vice, more heavy than the severest lashes ever inflicted by *Tityus* or *Rhadamanthus.* What unspeakable peace and ease does attend holiness of life! there is no jar nor contention, no check of Conscience, nor wound of spirit, to disturb the inward repose of the Righteous: but that remorse that results from the commission of sin, even after men have acquired what they sinfully lusted after, is like that hand-writing, *Dan.* 5.5. which made the stout heart *Belshazzar* to tremble, and his knees to smite one against another: It troubles the thoughts of the most daring sinner, and makes him a terror to himself. There is no imaginable torment that can equal the terrors of an awakened guilty Conscience; it hath put men to choose strangling

and death rather than life: all which is fully verified by the Word of truth: *The spirit of a man can sustain his infirmity; but a wounded spirit who can bear?*

O the secret pangs and fears that possess the spirits of wicked men! the severe checks and lashes of Conscience that seize upon transgressors, which all imaginable divertisements cannot quite stifle and suppress! All the attendance of the most dear Relations cannot give ease and comfort to them. How dismal and inconsolable was *Spira*'s condition? how amazing are the very thoughts of those gnawings and horrors of Conscience he suffered? The fears and apprehensions of a future misery, mar all the joy and mirth of carnal men. In their most flourishing state it continually haunts them, and so fills them with horror and inquietude, that they cannot quietly enjoy themselves. Whilst the Soul acts within the Body, it cannot but present those horrid and disquieting reflections.

Hi sunt qui trepidant, & ad omnia fulgor a pallent.

These are the men who in the midst of outward felicity are amazed with tormenting fears, which cannot be eradicated but by a sincere repentance.

But the holy Soul, in the extremity of outward troubles, enjoys an internal calmness and quiet of mind: the very Pagan, who could not be beyond doubt assured of the certainty of a future reward, could yet say,

—Hic murus ahenaeus esto,

Nil conscire sibi, nulla palescere culpa.

But the Word of truth hath made this more unquestionably sure: *Psal.* 119.165. *Great peace have they that love thy Law, and nothing shall offend them.*

SECT. 9. *Holiness the best evidence of true Wisdom, and real Worth, and Courage.*

Wisdom and *Courage* having their rise and source from nobler. Principles than external helps, have therefore in all Ages been esteemed excellent and venerable virtues, and much preferable to those others which depend upon external advantages. *Wisdom is* (as the Wise man speaks) *the principal thing,* Prov. 4.7. It is that virtue which in a peculiar manner raiseth the Humane nature above that of Bruits, who act without consideration and counsel. And *Courage* is that which subdueth that ignoble passion of fear, which hindereth men from attempting actions praise-worthy. Hence it is, that to be called a Fool, or Coward, are such reproachful denominations, that nothing imaginable is more shameful.

That Holiness is an infallible evidence of true Wisdom, is more plain than it can be doubted. In sacred Writ, *Wisdom* and *Religion* are used as convertible terms, as words expressing the same thing. *And unto man he said, Behold, the fear of the Lord, that is wisdom, and to depart from evil, that is understanding,* Job 28.28. Hence the impious and wicked are frequently called *Fools,* and men void of understanding and wisdom. And however this profane Age of ours hath accounted those men great *Wits,* who have cast off all Religion, and who Burleseque Scripture; who think it the greatest folly to be kept in awe by the fears of future danger, and

to be kept in thralldom by the apprehension of an invisible being: yet men who consider things aright, have in all ages accounted those Atheists both fools and mad-men.

Fools, in condemning that which all wise men have assented to. But 'tis no wonder, since sin is that which overclouds and stupifies the judgment, and deprives them of those intellectual abilities whereby men acquire a right judgment of things. Alas! why should such be accounted wise, who cast themselves in the dirt and puddle, who contaminate and pollute their Souls, who prefer a temporal to an eternal felicity, who blindly and inconsiderately expose themselves to the wrath of a God-revenging sin? Sure the greatest Idiots are not comparably so unwise as these men, who venture their Souls upon such hazards.

There is nothing that doth so much debase Humane nature, as sin: the Psalmist, who but upon a surprisal vented his impatience and envy, yet characterizeth himself a fool for doing so, *Psal.* 73.22. *So foolish was I, and ignorant: I was as a beast before thee.* 'Tis Religion alone that is the most certain and uncontrovertable difference betwixt men and bruits. The very Pagan Satirist could say,

—Separat haec nos

A grege brutorum—

Reason will easily convince every man that will but take pains to consider, that those men who neglect their greatest interest, can never shun to be esteemed fools. Now to be serious and careful about the Soul, to be ascertained how it shall go with us in the other world, this is the greatest concern of man, about which the greatest care and diligence possible is little enough: and sure those men who design happiness (a thing implanted in the natures of men) must either make use of the right means in order to their acquiring of it, otherwise they too plainly proclaim their folly: but the holy Soul makes Religion its whole business; he knows that it is his greatest interest to be holy, and that without this he can never expect to be happy hereafter. And indeed, whatever may be the present apprenhensions and thoughts of men, yet they shall ere long pass this verdict of circumspect walkers, That they were the only wise men: and the God of wisdom, who can give the best judgment in the case, does account the Saints to be wise men. Let us then hearken to the Apostles advice, *Eph.* 5.15. *See that ye walk circumspectly, not as fools, but as wise.*

But as Holiness doth thus entitle men to *wisdom,* so doth it also promote true *valor;* it mightily conduceth to inspirit men with courage and magnanimity: *The righteous are bold like a lyon; but the wicked flee when no man pursueth.* And the reason of both is plain: the one hath secured his future state; but the other expects no better inheritance. And however wicked men may be very daring, yet they cannot be said to be truly valiant; for this is always rational and deliberate: but if wicked men should soberly consider the unspeakable hazard they run upon, they durst not be so daring; for what considering man would thus expose himself to danger to be esteemed gallant, who knows if he miscarry he is everlastingly miserable? If this merits the Encomium of courage, why may not those mad-men who inconsiderately expose themselves to danger, be also accounted valiant? Nay, the Horse that undauntedly, but inconsiderately, runs so many dangers, encounters so many perils in

battle, may be as truly said to be valiant, as those men: But this is to mistake quite the true notion of courage.

That man that is affrighted with a small danger because it is present, but nothing amazed with a future danger which is certain and intolerable, is certainly both Fool and Coward. A *Fool,* in judging so badly, and mistaking his own interest and well-being: A *Coward,* in being afraid for a danger because it is present. He who runs from his Colours in time of Battle, proclaims himself to be a coward, although thereby he exposeth himself to a greater danger if he be apprehended, even the severe Sentence of the Martial Law justly inflicted upon Fugitives. How then can those men be accounted valiant, who for fear of some small danger they may run the hazard of here for Holiness, expose themselves to those vials of fury which is the portion of ungodly men hereafter?

SECT. 10. ***Holiness universally profitable, and above all things most advantageous.***

In all secular affairs that concern practice, Gain and Advantage is the great argument and attracting inducement that prevails upon men; it is like oil to the wheel, making its motion more easy and swift. There is no danger so terrifying, but men have hazarded on, who have had this motive to animate them: this is it that prompts the Mariner to expose himself to the dangers of the merciless Ocean, that excites Servants to toil so industriously, and encourageth Soldiers to fight battles.

That men may also be inspirited and allured to court Holiness upon the account of its utility and profit, I shall (abstracting from those advantages I have already instanced) now briefly discover that Holiness is, *first,* positable to men in every condition and state. *Secondly,* that it is attended with all outward blessings, and wants not a claim to a temporal felicity. *Thirdly,* That without it all other mercies are useless, and unable to quiet the Soul. *Fourthly,* That it is the most incomparable blessing, and frees the Soul from the worst of evils. *Fifthly,* That it is the best evidence of our being in favor with God, and of our adoption to God's Family. And *Lastly,* That it is the best cordial against the fears of death, and affords the greatest satisfaction to men lying on their beds of languishing.

That Ho••ness is proficable and advantageous to men in every condition and state, seems to be clearly enough asserted by the Apostle, when he says, *Godliness is profitable for all things.* But besides Scripture, Experience and Reason do jointly agree in the proof of this. That man that is advanced above others in riches, has no ground to expect honor and reverence from men, if he walk not according to the rule of Holiness; that is, if he be not moderate and compassionate, if he restrains not his ambition and pride: And sure, without this love and reverence from others, his condition is not very happy, he lies exposed to infinite dangers.

Again, if a man be exposed to a mean and adverse estate, is environed with an infinite number of perplexing difficulties; yet this case is not altogether hopeless; for if he be not vicious, but on the contrary religious, besides the divine aid that is engaged for his relief, the circumstances he is stated in are apt motives to stir up bowels of compassion towards such a person.

Unless the Magistrate, who is invested with Supreme Power and Authority, imitate God in goodness as well as in greatness, his Authority will produce fear rather than love. The very Moralist could say, *Sine bonitate nulla majestas.* Those who will be at the pains to consult Experience, shall find that good Princes have always been in the greatest esteem; and sure it is the most unpardonable villainy, to attempt any evil against religious Kings.

Holiness is also profitable for Subjects to teach them obedience, and to submit, not merely upon the account of wrath, but for Conscience sake; which is certainly the only safe expedient to secure the obedience of Subjects: And, I confess, I know not how that man can be a true Subject to his earthly Prince, who stands not to offend the God of Heaven. I know some who have pretended to much Holiness, have been the greatest villains; but this proves not that the rule of Holiness gives a Supersedeas or allowance to any to disobey Authority.

Art thou *a Parent?* the rule of Holiness (to which holy men conform) will instruct thee to be gentle and tender to thy Children, and not to *provoke them to wrath,* which is the only thing that lessens their affection. Art thou *a Child?* it will teach thee to reverence and honor thy parents; in doing of which, thou entitlest thyself to the promise annexed to the fifth Commandment. In a word, it is profitable to make all manner of Relations live in quietness and peace, and to bestow mutual offices of love upon each other. It instructs men to be faithful in every calling and employment: and certainly the good man is to be trusted far rather than the wicked; for Religion lays an awe and restraint upon the one, but the other pretends no such motive to engage him to fidelity, especially if he may deceive and not be noticed. To this purpose *Plutarch* hath a notable saying: *Pietate* (saith he, *Nat. Deor.* lib. 1.) *sublata, fides etiam & Societas humanae generis, & una excellentissima virtus justitia tollitur.*

There are several things useful for some men, but altogether unprofitable for others; but Holiness is equally profitable for all; there are none exempt from tasting its utility, but those who exclude themselves by a vicious conversation.

Secondly, Holiness is attended with all outward blessings, and wants not a claim to a temporal felicity, *Matth.* 6.33. *Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you.* The promise of inheriting the Earth (by which all temporal felicity is meant) is made to the meek: *Matth.* 5.8. *Blessed are the meek; for they shall inherit the earth.* And indeed, we find this blessing even promised to the posterity of those that fear the Lord, *Psal.* 25.13. And to put this beyond all doubt, we find the Psalmist repeating this five times in one Psalm, *Psal.* 37.9, 11, 22, 29, 34. And the great Apostle tells us, that it is *Godliness* that *hath the promise of the life that now is, and of that which is to come,* 1 Tim. 4.8. The God of Heaven hath also assured us, that he will *withhold no good thing from them that walk uprightly.* Upon this account well might Wisdom say, *Prov.* 8.18. *Riches and honor are with me:* a plain instance of which, we have in *Solomon,* who because of his asking Wisdom to govern his Subjects, when he might as freely have asked Riches and Honor, he receives this answer from God, *I have also given thee both riches and honor,* 1 King. 3.13.

But however this discriminating providence doth not so discernedly appear here, yet there is no man but can attest Vice hath impoverished thousands; there being several sins that have

a natural tendency to poverty. *By means of a whorish woman, a man is brought to a piece of bread,* Prov. 6.26. The like we may truly enough say of several other sins. *I have seen* (saith the Psalmist) *the wicked great in power, and spreading himself like a green bay-tree; yet he passed away, and lo, he was not: yea, I sought him, but he could not be found,* Psal. 37.35, 36. I confess, good men may be reduced to great wants, may be destitute of necessary provisions; nay, how frequently is this the lot of the most excellent and gallant Souls? yet this may be safely said, *That a little that a righteous man hath, is better than the riches of many wicked.*

But then those things that best deserve the name of riches, because of their enriching the Soul, which being more excellent than the Body, must upon that account be of greater value than these things that only respect the Body, these are only peculiar to holy men: and such are the graces of the Holy Spirit, the combination of Christian virtues, the price of which is above that of Rubies. These are riches which are of a more lasting nature than those which the ignoble of the world call riches; they are not subject to the casualties which Gold and Silver and precious Stones are; which upon that account cannot be called a man's own, as Pagan Moralists have largely and excellently confirmed: And if we will not dispute with God, and contest his determination, we shall find one single virtue receiving a more ample commendation than ever riches did; 1 *Pet.* 3.4. *The ornament of a meek and quiet spirit is in the sight of God of great price.*

Although the holy and devout Soul may be reduced to our Savours straits, *not to have where to lay his head;* yet how can he be said to be poor, since he possesses him who is All? The most adverse chances that befall such a Soul, cannot denominate it poor; there is a Crown and Princely Inheritance which belongs to it. Nay, besides that glorious reversion, we have express promises that such Souls shall not be altogether destitute of necessaries to sustain and support them in this their pilgrimage.

I have already shown, that Honor and Pleasures are the attendants of Holiness: What in the world is more glorious, than for a man to conquer those lusts and inordinate appetites that seek the mastery over him? what pleasure is able to contest with those ravishing joys which result from a holy conversation? There is nothing imaginable that so exhilarates and revives men, as a calm and quiet Conscience. But I pass this.

In the next place I come to show, that the enjoyment of all other blessings can never profit that man that wants Holiness. This is plainly attested by our Savior, saying, *What hath a man profited if he should gain the whole world, and lose his own soul?* To have an affluence of temporal mercies, cannot so much as contribute to a present felicity, where the forementioned qualification is lacking. Outward favors, not attended and chained with real Holiness, contribute only to enhance the misery of their possessor; they being proper fuel to increase the flame of inquietude and restlessness, but unfit to allay it. The greatest plenty of riches cannot satisfy the covetous mind, which like the Grave cries *Give, give.* The whole world could not satisfy *Alexander*'s insatiable ambition; but, as the Poet speaks,

Aestuat infoelix angusto limite mundi.

'Tis indeed impossible for a man to enjoy that earthly felicity he designs, if he want Holiness: For, suppose he be possessed of it, yet the secret acknowledgement of a superior power, impairs the delights that do arise from such a state, and makes him in the height of his fancied felicity startle and quake. Conscience, upon the apprehension of guilt, and the vengeance due to it, recoils upon the sinner, and disturbs his quiet enjoyment of the pleasures he might otherwise freely enough delight in. O how does it molest and torment him

Nocte dieque suum gestare in pectore testem,

to have an inward principle of Fear haunting the sinner in his most retired enjoyment of pleasures, which cannot be silenced by his utmost endeavors! This, this is it that torments him with anguish and confusion, that allays the imaginary pleasure of the most charming Lust, and *in the midst of laughter makes his heart heavy:* which fully verifies the truth of what I said, that the enjoyment of all other blessings can never free a man from torment, nor a whit profit him that is destitute of Holiness.

Fourthly, Holiness is the most incomparable blessing, and frees the Soul from the worst of evils. What *David* said of *Goliath's* Sword, I may more safely say of Holiness, *There is none like it;* nothing in the world so apt to remove those disasters and turmoiling fears that inwardly work upon and damp the minds of men with severe checks and lashes, as Holiness, which being diametrically opposite to sin, which is the worst of evils, must therefore by a necessary consequence be the best of blessings.

Now seeing contraries placed near to other are the more discernible, I shall therefore take a short view of the evil and malignity of sin, that hereby the beauty and excellency of Holiness may appear the brighter, and have the greater force to conquer our affections.

To express the evil and malignity of sin, Scripture represents it by the most ugly and abominable things, by the most dangerous and terrible Diseases: Nay, the great Apostle seems to want language and comparisons too, to express the evil of it, when he calls it *exceedingly evil,* as if he had said, it infinitely transcends all other evils; the malignity of which, no Pen can fully delineate and describe, either in its nature or consequences.

In its *Nature;* the Scripture-character of it is, it is *an enmity against God;* a *transgression* and voluntary violation of his most holy and righteous Law; a disobedience of his Authority, and a wicked contempt of all the divine Attributes: 'tis the woeful stain and blemish of our Natures, the disease of our Souls, and the reproach of our Reason.

The consequences of sin are fearful and fatal. So bad a cause can never fail to produce the worst effects; for besides all the temporal calamities and mischiefs that befall Mankind, those unspeakable miseries and extreme torments that accompany men to the other world, are also the dreadful and sad effects of sin. I have already shown, that every vice is naturally attended with some particular punishment: but that indeed which is most terrible, which should mightily amaze and startle the sinner, are the dreadful miseries of another world: Alas! how dismal is the condition of those men who have lost the divine Image, and

consequently his love and favor, and are liable to his fury and wrath? who are possessed with a *legion* of impure lusts, which lead them captive, and hurry them headlong to perdition, where they must have their everlasting abode with impure spirits and devouring flames.

How impossible is it to give a just List and Catalogue of the sad and dreadful consequences of sin, or fully describe the evil and malignity of it! But yet this imperfect glance may in part satisfy and inform us, that a holy and virtuous life, which excludes all those mischiefs and inconveniencies which both in this and the next life attend sin, is the best of blessings, and frees us from the worst of evils.

Fifthly, Holiness is the best evidence of our being in *favor* with God, and of our *adoption* to God's Family. How sedulous and inquisitive are many good Christians to understand their spiritual state and condition, that they may know into which of the two regions of the other world they shall be stated after death? This is certainly a matter of the greatest consequence, and deserves every man's most serious consideration; a mistake here being so exceedingly dangerous, like a wound in the vital parts, it proves mortal and incurable if continued in. Now the most infallible mark and character of our being in favor with God, and that which comprehends all others, is that which the beloved Apostle sets down, 1 *Joh.* 3.7, 8, 9, 10. *Little children, let no man deceive you: he that doth righteousness is righteous.* (*And everyone that doth righteousness is born of God,* Chap. 2.29.) *He that committeth sin is of the Devil—Whosoever is born of God doth not commit sin—In this the children of God are manifest, and the children of the Devil: Whosoever doth not righteousness, is not of God.* Let men pretend what they will, if they be destitute of righteousness, they are of their Father the Devil, and can claim no interest in God as their Father; seeing it is purity of Spirit that gives us a title to be the Children of the most high; 2 *Cor.* 6.17, 18. *Be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* The whole tenor of the Scripture abounds with so many such instances, that I shall supersede a tedious citation of texts.

This then being so infallible and certain a character, methinks every rational man may quickly come to the knowledge of his spiritual estate. A bad man may certainly enough know whether he breaks the divine Laws, and goes in a continued course of sin; and a good man may sufficiently know whether he obeys the divine Laws, and is sincere in his actions. These are things so plain and undeniable, that all doubts of this kind are ridiculous. Now 'tis no difficulty to draw these plain inferences: *I break the divine Laws,* therefore *I am not of God:* or, *I obey them,* therefore *I am a Child of God.* And thus every considering man, who impartially considers, and exactly examines his life and actions, may be fully enough ascertained whether he be a Child of God or not. Alas! how useless and dangerous is it to ascend unto Heaven to search the secret and eternal Decrees of God, which belong not to us to pry into, that we may know whether our Names be written in the Book of Life or not? He that doth righteousness needs not fear any latent Decree concerning his reprobation; and it is the vainest thing imaginable, for impenitent and obstinate sinners to dream that God hath from eternity elected them to life. The pure nature of God is so perfectly opposite to sin, that it is

quite impossible there can be any agreement betwixt him and sinners, no more than there can be betwixt light and darkness. The Psalmist acquaints us, *That he is not a God that hath pleasure in wickedness.* And the Apostle hath told us, *That the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men.* But yet *the righteous Lord loveth the righteous:* These are the men whom he esteems his Children, to whom the promises of eternal life belong.

In the last pace, there is nothing in the world that will prove so effectual to comfort men at the hour of death, as the sweet thoughts of their being separated from the pollutions of the world. How unspeakably comfortable is it for men, when they are just stepping into the other world, to reflect upon the good life they have led, and that they carry in their bosoms Consciences void of offense both towards God and towards man? This is indeed that noble and Sovereign Cordial that revives the spirits of good men, *in their passage through the valley and shadow of death,* and makes their comforts abound and overflow.

Death is not so small a matter as some men think; in Scripture it is not unfitly called *the King of terrors:* Now nothing can free men from the terror of it, but a good Conscience; and this cannot be had without Holiness, which makes all calm and serene within. It will afford men little pleasure when they come to die, to reflect upon the earthly pleasures they have enjoyed: these things profit not *in the day of wrath;* but the Conscience of well doing makes men salute death without dread and astonishment, and lift up their heads with joy, because *the day of their redemption approacheth.*

But with the ungodly and wicked it is not so; then their sins stare them in their face, and so terrify and affright them, that no wonder though in the extremity of their agony they prefer strangling and death to life. If holy *Job* doth so heavily complain of the terrors of God, how much more terrifying shall the apprehensions of a severe and terrible judgment be to the unsanctified and polluted? To think how shortly he must be everlastingly separate from the good things he enjoyed here, and be cast into utter darkness, to have his portion with the damned in devouring Flames, to be an everlasting resident in the Lake of fire and brimstone, where he shall be continually tormented with that gnawing worm that never dies: These are the amazing thoughts that will seize upon the sinner: his Conscience then will not sleep; nothing will be able to allay those Storms and Tempests that are raised by the fearful expectation of the reward due to sin. At death, men are generally wiser than at other times; then they begin to consider what they have been doing, and call themselves fool a thousand times for their disobedience and wickedness. The smoke of worldly cares that formerly blinded their eyes, are now dispelled; they see their folly, when it is too late to mend it; and if they do no more, yet *Balaam*-like, they will cry, *O that I might die the death of the righteous!*

CHAP. IV. *Frivolous Cavils and Objections removed.*

THe former Chapters having discovered the *Beauty of Holiness,* and the mighty power and force of Arguments that excite to the practice of it; one who weighs all this by the measures of equity, cannot (as any man would think) but look upon it as the strangest prodigy, that so just a Cause should miss of its effect, and find the sons of men, who pretend to be such

Masters of Reason, so monstrously foolish in rejecting it upon the account of some frivolous and very fallacious cavils: But the truth is, resolute Impiety is set upon the Bench and made Judge; and no wonder though it pass an unjust sentence, and condemn Holiness because of its opposition to Vice.

The common imputations and prejudices which wicked men load Holiness with, I shall reduce to the four following Heads, *First,* Holiness lays upon men heavy burdens, and grievous to be born: which makes human life joyless and uneasy, they being so inconsistent, first, with Peace; and secondly, with Pleasure and Satisfaction.

Secondly, Experience informs us, that wicked men enjoy pleasure and satisfaction in their ways, there being no men so jovial and merry as they; and that men who pretend to Holiness are sullen and melancholy, and are exposed to heavy sufferings and trials.

Thirdly, 'Tis singularity and ambition that prevail more with men than any other motive to be holy.

Fourthly, 'Tis the greatest piece of folly, ignorance, and impudence, for men to quit with present pleasures for mere uncertainties.

The first being the most material Objection, I shall therefore more largely and distinctly examine it; and in doing of this, I shall desire these four things may be considered. *First,* that the divine Laws are not grievous and uneasy. *Secondly,* that Vice is much more troublesome and difficult than Virtue. *Thirdly,* that Holiness conduceth both to the Peace and Happiness of human Societies, and to the temporal Advantage of private persons. And *Fourthly,* that there is a great deal of more pleasure in the ways of Holiness, than in the commission of sin.

That the divine Laws are not grievous and uneasy, but extremely reasonable and wise, is a truth I have already made plain, when I discoursed of *the rule of Holiness.* The whole tenor of the Laws of Christianity being so exceedingly suitable to the very nature of men, it cannot be rationally supposed that they can be grievous to them. St. *Paul* to the *Philippians,* gives us a brief and compendious, but very full and comprehensive, account of what things the Laws of our Christianity enjoin, *viz. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report:* all which are so agreeable to Reason, that even the light of Nature prompts men to the doing of them, and fully discovers itself to be an irreconcilable Enemy to all kind of vices.

'Tis not then Reason, but the impetuous Lusts of men, that determines a holy Law to be grievous and uneasy: and indeed, no wonder though this unjust Judge make Holiness appear formidable, and represent it as grievous to Mankind; it being so much the interest of this partial Judge to condem• it as criminal, and to decrie it as a yoke intolerable and grievous to be born. 'Tis not probable that the most innocent shall pass uncondemned, when an Enemy is set up in the Judgment seat to pass Sentence: our blessed *Savior* must be pronounced guilty by *Pilate,* although even this unjust Judge openly professed, *he found no fault in him.* And

seeing our great Law-giver met with so severe a sentence, who can expect anymore upright verdicts should pass upon his Laws?

But that the divine Laws are not indeed grievous to be born, may easily appear from plain Texts of Scripture (which is the only infallible rule.) Our great Lord hath himself taught his Disciples, *That his yoke is easy, and his burden light.* And one of his inspired Disciples has assured us, *that his commands are not grievous:* two Texts sufficient methinks to remove all those prejudices that are cast upon a holy life, as if it were full of fatigue and trouble.

But besides Scripture, Reason and Experience too, come in to witness this truth. *First, Reason* bears witness that the divine Commands are extremely reasonable and natural; and is it not against the common vote of Mankind, to say, What is natural, is uneasy and difficult? Men who impose hard and grievous tasks upon others, are by all men condemned as unreasonable; which certainly implies, that whatever is reasonable, is not grievous and difficult. 'Tis true, sinners, who by their many-repeated acts of disobedience have contracted a habit of sin, do indeed commit it with less trouble than those who first engage to this Tyranny; as Slaves, who by custom look upon that as easy, which at their first entrance upon such a slavery was very difficult and grievous: And yet whatever ease the most daring sinner may pretend is to be found in the acts of sin, I durst appeal to his own breast, whether he might not with a great deal of more ease, and less fatigue, have kept the divine Laws, than he met with in breaking of them.

I confess, the Laws of Christianity are not natural in a strict and confined sense; but only in so far as they correspond with, and are suitable to, the nature of Mankind: hence some sins are said to be *unnatural;* not because all sins may not adopt to themselves that title, but because upon a more peculiar and special account, all men are sensible that they are brutish, and unbecoming any who carry in their bosom a rational Soul. There is not any vice, but it infests and prejudges Nature. *Anger* is a degree of Madness, that violently transports men, and quite mars their inward ease and repose. *Revenge,* a more lasting and deliberate fury, preys upon the Soul where it resides, and so distracts and hurries it with inquietude and restlessness, that nothing imaginable can be supposed a greater Enemy to Nature, how sweet soever and luscious it may seem to depraved nature. *Intemperance,* and *Uncleanness,* are sins which debase Humane nature below that of beasts, and are the cause of many intolerable pains and Diseases, which make Humane life but an uneasy burden. But besides all these troubles, we may add that horror of Conscience that haunts the sinner with fear and astonishment. All which contribute to clear the truth of what I assert.

Again, Reason tells a man, that it cannot be grievous to him to perform that which is so much his interest and advantage. Men in their secular concerns find no difficulties in any undertaking wherein their interest is concerned; and sure it is man's greatest interest to keep the divine Precepts, as I have already at some length discovered. 'Tis an excellent saying, of as excellent an Author: *Reason* (says he) *must first cease to be Reason, and commence* Phrenzie, *before 'tis possible it can set itself in defiance of those Laws of Christ, which are accommodated to its greatest interest.* Causes of the decay of Christian Piety, *Chap.* 5.

But besides Reason, Experience bears also witness to this truth, that the divine Laws are not grievous. But before I proceed to prove this, I shall premise two Cautions: *First,* when I say that Experience makes it plain, that the Laws of Christianity are not grievous; I do not mean that a sinner when he first forsaketh his sins, and betakes himself to a holy and virtuous life, shall encounter with no difficulties; no sure, this cannot reasonably be expected: for his former habit in sin will at the first give him work enough; he has an old custom to oppose and struggle with, which will cost him no small pains to overcome. *Secondly,* far less must we fondly imagine that the Law of Christianity is so easy, as supersedes and gives a discharge to human industry, vigilancy, and care: they are but strangers to a holy life, and never knew what it is to obey God's Commands, who never were at any pains, nay who are not very industrious and careful to observe them. When our Savior says, *his yoke is easy,* he does not hereby intend to persuade men to be like *Solomon's* sluggard; sure Heaven was neverdesigned for loiterres in God's Vineyard: but his intent there, is to remove a common prejudice men were like to entertain against Christianity, as if it were an intolerable yoke, and insupportable task: now this Christ forewarns his Disciples is not true.

These two things being premised, I now appeal to Experience (which often corrects error in speculation) whether the Laws of Heaven or Hell are most grievous. And to condescend as far as possible, I shall not here call in the Experiences of good men, who all unanimously assent that there is more ease and less fatigue in obeying, than in breaking the divine Laws; but I shall submit to the sinners own testimony, when he is in his most sober state; I mean, when he is under the extremity of some pain inflicted by his sins, or when he lies upon his death-bed: at other times, when he is in the pursuit of some Lust, no wonder though he pass as unjust a sentence as sick men do of tastes, who having their palates infected with some venomous and filthy humor, judge everything, be it really never so pleasant, to be bitter and harsh.

Go then to sinners when they come to themselves (as it is said of the Prodigal, *He came to himself,* as if he had been before mad or distracted) and ask them whether they sinde more trouble in their doing or omitting of sin? Ask the Drunkard, who by his intemperance lies smarting under the tormenting pains of the Gout, whether he had been wiser, and suffered less trouble, if he had been temperate, and abstained from excess? Nay, besides the diseases that many, if not most of vices bring upon men, there are some sins that make men sensibly in the time find pain and trouble. Go to the Lascivious and Wanton person who is tormented with the Pox, and ask whether his sin be grievous to him or not? There are few sins which are not attended with grievous concomitants. But I shall not insist.

I confess, no men's Experiences are so likely to demonstrate this truth, nor are more pertinently appealed to, as theirs who have once experimented the pleasures and pains of both states: Ask therefore those who were once Drunkards and Adulterers, but are now sanctified and settled in a course of Holiness; and I am sure they shall verily testify, that it is only Satan's Yoak that is uneasy and burthensome.

But granting that there is some difficulty in the exact observation of the Laws of Christianity, (as sure any man who consults the corruption of his own nature, and the depraved

inclinations thereof, against which they are levelled, will never deny) yet if this shall be judged a good Argument to cancel the Laws of Christianity, all Laws whatsoever shall be quite dashed out, and banished the world; for who shall be guilty, if he may have the liberty to use this for a relevant excuse?

This being then so unreasonable to imagine, (and if it should be admitted, should yet never a whit excuse the sinner, who to his experience finds sin to be so uneasy and troublesome) yet I shall add two Considerations that demonstrate, the Laws of Christianity are more easy than any other Laws that ever were invented; and that they are not (as carnal men represent them) *hard sayings which none can bear.* First, the Author of the Gospel-precepts hath offered to us an assistance, able to conquer all the difficulties that can be supposed to attend the keeping of his Mandates. 'Tis true, if Christ had enjoined his followers to obey a Law which could not possibly be kept; I confess, in that case, his Commands had been grievous, and his Yoak insupportable: Or if he had been satisfied with no less than perfect innocence, and unsinning obedience, I do not see how this prejudice and cavil could have been removed. But he who prescribed those Precepts, considered the frailties of our nature, and the weakness of man in this lapsed estate; and therefore he has provided help for us, if we will but be at the pains seriously to implore it; *For he giveth his Spirit to them that ask it.* And upon this account the beloved Apostle encourageth Christians to obey the precepts of the Gospel, because, *Greater is he that is in you, than he that is in the world.*

Secondly, The excellency of the Reward that is promised to the obedient, is a most noble consideration to make men (as the Psalmist speaks) run the way of God's Commandments. The promissory part of the Gospel, renders the preceptive part easy. Methinks the holy Soul should with comfort thus express itself, when the greatest difficulties offer: Good God! shall I be discouraged to obey the hardest (if anything proceeding from infinite Wisdom and Goodness can be said to be difficult) of thy Commandments, when so glorious a prize is the reward thereof? If a terrene and temporal felicity animates others to encounter the most Giant-difficulties, how much more unconcernedly should I slight all hazards, and contemn by a fearless courage all dangers, for that *blessed hope that is set before me?* Can I remember there is a Kingdom promised, and yet be terrified from it by supposed difficulties, or complain that the way is inaccessible? Do I really know that it is indeed a good Land, and am yet discouraged to attempt the taking of it, because it will require some violence? Shall I, like the *Reubenites* and *Gadites,* set up my rest on this side of *Jordan,* notwithstanding this proposal of *Canaan?* No sure, eternal Life is too noble a prize to be lost, for fear of fighting the Good fight. I regard no difficulties while I eye the Crown; I cannot think those Precepts grievous, that are enforced by so many excellent promises. So great a recompense of reward should, methinks, inspire the dullest Heart, and sweeten the hardest Service; should make any one willing and content to sacrifice his most beloved lusts, to cut off the right Hand, and pluck out the right eye, which stand in the way, and hinder him from entering into Heaven.

Having thus endeavored to explain upon what account the Laws of Christianity are not grievous, I hope I shall not need to insist long upon the following particulars. At first sight it seems plain, that since the case is so, Vice must certainly be more troublesome than Virtue;

and that it is easier for men to live holily, than wickedly: and yet, I know not by what strange artifice, Holiness has had the bad luck to be represented as being extremely difficult. I confess, I intend not to inveigh against the sacred Tribe of *Levi,* who have represented Heaven almost as unaccessible, as the Israelitish *Spies* did the good Land of *Canaan;* knowing they thereby only design to raise men's endeavors: although I could have wished that they had considered better, how readily men of corrupt minds and vicious practices lay aside all care of God's Commandments, upon this suggestion, that they are grievous; and are deterred from a holy and virtuous life.

But that Vice is more troublesome and uneasy than Virtue, will (besides what I have formerly said) appear to be so, from the following Considerations. *First,* Sacred Records represent sinners as men who *weary themselves with sin;* and the Prophet *Isaiah* describes their trouble by a very apt sim•litude, *Isa.* 57.20. *The wicked is like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.* The ways of sin are frequently called *crooked paths,* and wicked men are said *to walk astray;* whileas the way of Holiness and Virtue is said to be a *straight* and *high way:* All which Phrases plainly enough imply, that the former is full of intricacy and perplexities, and the latter plain and easy.

Experiences to prove this, are every day so multiplied, that they may abundantly serve to silence all doubts. The *Drunkard* can experimentally tell the costliness of his sin, and the tormenting diseases that are frequently the effect of an overcharged Stomach; the uneasy belchings and overturnings within, the grievous pains of Head and Joynts. The *Wanton* and *Lascivious* can produce his painful boils and sores, to witness the uneasiness of Lust; at best, he can only produce an hectic Body. But besides those loathsome diseases that are the effects of Lasciviousness, how restless and uneasy is the condition of such persons? But how impossible is it to give a just list of those miseries that Wantonness and Intemperance hurry men to? To what a multitude of amazing difficulties does *Pride* expose men! what mischiefs, jarrs and contests does it raise? *Envy* and *Revenge* torment men's spirits, and so disquiet and perturb them, that men may as well take fire into their bosom, and pretend they perceive no torment, as lodge those horrid lusts in their breasts without the sense of their extreme misery and pain. The *Covetous* mind is never at rest, but is ever craving and desirous of more. But to show how troublesome the practice of every sin is, requires a larger discourse than I can well allow.

But how easy is Virtue, if compared with Vice? At what trouble and pains are men, to invent a lie? and when they have contrived it, they cannot but be afraid lest it be discovered. But how easy is it to speak the truth? With how much art and pains do men trouble themselves to conceal their vices? The Adulterer is wearied with watching convenient opportunities, and afraid lest he be discovered; whileas the chaste person enjoys himself quietly, and is troubled with no such attender. The *covetous Miser* is cruciate and tormented with a desire of what he cannot expect; is extremely tormented by an incessant care, lest he lose what he hath, and ever toiling to acquire more; whileas the virtuous Soul is contented with what he enjoyeth, and grudgeth not to bestow a part of what is his to others.

There is no man who is not quite given up to commit all manner of wickedness, and whose conscience is not seared as with a hot Iron, but can tell by his experience, how perplexing and uneasy Vice is. And to make this yet more plain, I shall add these few following Reasons. *First,* the nature of Vice is so reproachful, that men are even troubled to coin shifts to avoid the owning it; and sure this cannot but be uneasy to men. *Secondly,* the most viciously inclined persons, who will not practice, yet are forced for their interest to pretend Virtue, and usually indeed become greater Zealots than those who are really virtuous: But this cannot but be exceedingly troublesome to them, it being against their inclinations, and contradictory to the internal sentiments of their minds. And besides, at what pains are they to make other men believe that they are real in what they only pretend? *Thirdly,* Vice is very perplexing and difficult, upon the account that it requires hard, if not impossible performances: the Covetous mind is prompted to attempt many difficulties to obtain what it craves, and after all is disappointed. Nay, indeed, Covetousness is a vice so uneasy and troublesome, that it proposeth what can never be acquired: for after it hath got what is designed, it is restless, and as ready to say *Give, give,* as ever. But *Lastly,* that which contributes most to render Vice uneasy, are those after-pangs of Conscience which fill the Soul with horror and amazement; the consciousness of guilt stings and torments it, and makes the sinner a terror to himself. 'Tis impossible either to *gag* or corrupt Conscience, that it shall never give any check. But now how quieting and solacing is Virtue? no man ever yet complained that terrors haunted him for living holily. O how do the thoughts of a virtuous life refresh men in the midst of greatest dangers? Let us go to sinners on their deathbed, and then we shall find this truth preached to the full; an evidence valid enough to condemn sin as the uneasiest thing imaginable.

And thus we have seen how many difficulties attend sin, both before, and after it is committed. And now what reason can any man allege for the pretended easiness of sin? I confess, I know not anything, except it be *custom,* that can be pertinently adduced; but how weak is this Plea? for although Custom, which is a second nature, may contribute very much to stupefy the Judgment, and harden the Conscience, and so consequently make Vice the more easy; yet we can hardly suppose that ever Humane nature will so far assimilate the nature of mere Animals, as to be deprived of Reason and Conscience: And sure, so long as any of these remain, Vice must needs meet with opposition. But *Secondly,* if men will compare the easiness of Virtue and Vice, they must put them in equal circumstances; and then I doubt not but Vice shall stand condemned, as the great troubler of peace and quietness. For instance, let us suppose that a man is accustomed to a holy life, and is habituate to live soberly, righteously, and godly; in this case, let any man make but the experiment, and I am sure he shall ingenuously acknowledge, that a good life affords more tranquility and peace, than Vice dares lay claim to.

And yet, I know not by what bad luck, Holiness has been represented as opposite to men's present welfare, and hurtful to their peace and tranquility. How groundless this prejudice is, I have already endeavored to show. I shall therefore now only in a few words make it plain, that Holiness is the most effectual method that can be taken, to exalt the public peace and happiness of a Nation. And *Secondly,* that it infinitely conduceth to the happiness, peace, and

tranquility of particular persons; and that nothing is so inconsistent with, and hurtful to both, as sin.

How much Holiness tends to the advancement of public peace in a Kingdom and Nation, appears very plainly from the Wise man's observation, *Prov.* 14.34. *Righteousness exalteth a nation; but sin is the reproach of any people.* And the Apostle St. *James* gives us a true account of the causes of public jars, *Jam.* 4.1. *From whence come wars and sightings amongst you? are they not hence, even from your lusts that war in your members?* If minkinde had not corrupted their ways, and degenerated from their pristine purity, how peaceable and happy had human societies been? but in this lapsed state, Ambition, Pride, and Injustice act their tragical parts, and so tend to the destruction of human societies, that if there did not remain some sparks and remainders of Religion, 'tis not possible that human society could evite an utter ruin. And he that well ponders the settled course of divine Providence, shall easily assent, that in all Ages Righteousness and Virtue have been rewarded with a temporal tranquility and happiness; and that *fruitful lands have been turned into barrenness, for the wickedness of them that dwell therein.* And indeed 'tis very reasonable to think that the divine Justice will reward a righteous Nation, and punish a rebellious People. 'Tis true, he may defer his Judgments for a while, yet his Justice will not always give place to mercy and forbearance; but a Nation that continueth and increaseth its provocations, must expect to be punished in this world, (which is the only proper place) as a righteous Land may expect a present reward.

That Holiness doth also conduce to the peace and quietness of particular persons, is nothing less evident from Scripture: *Psal.* 119.165. *Great peace have they that love thy Law, and nothing shall offend them:* but *the wicked is like the troubled sea when it cannot rest, whose waters cast up mire and dirt,* Isa. 57.20. I have once and again shown, that there can be no inward tranquility and peace, where Holiness is wanting: the very thoughts of God, which above all things are most sweet, are notwithstanding troublesome to wicked men. But because Humane nature is in this degenerate state extremely sunk down into Sense, and more apt to be wrought upon by temporal advantages, than what only concern the Soul, and have a prospect to things that are future; I have also in the former part of this Discourse endeavored to make plain, how advantageous Holiness is upon the foresaid account; and *that length of days are in her right hand, and in her left hand riches and honor:* That *her ways are ways of pleasantness, and all her paths peace:* That *Godliness is great gain, having the promises of the life that now is, as well as of that which is to come.* And indeed, any man, who considers the nature and reason of the thing, cannot but be inclined to think it must be so: For how can that man be exposed to trouble and disquietment, who hath gotten the mastery over his Passions? And I dare appeal to the sinners own experience, whether vices have not been prejudicial to his health, macerated his Body, and filled him with tortures and pains? whether some sins have not brought him to poverty and disgrace, ruined both his estate and fame? Can any man produce any good effect that ever sin caused? sure, if men would speak impartially, they should acknowledge all this to be true.

That there is a great deal of more pleasure in the ways of Holiness than in the commission of sin, (which is the fourth thing proposed to be considered) needs not puzzle any man to

prove it. How delightful are all acts of Piety and Virtue? how inexpressible is that comfort that the devout Soul finds in conversing with God? Well might the Psalmist say, *Light is sown for the righteous, and gladness for the upright in heart,* Psal. 97.11. he often experienced that sweetness and satisfaction that is the result of obedience; whileas *Solomon,* who could pass the best verdict of sensual pleasures, yet concludes them to be but *vanity and vexation of spirit.*

There be two things that allay the pleasures of sin: *First,* the unruliness of immoderate passions, which fret and vex the minds of men, and hinder the sinner from tasting its pleasure. *Secondly,* the fear of an invisible being, armed to punish them for their misdemeanors: Conscience, upon the apprehension of guilt, recoils upon the sinner, and mars all the pleasure he promised himself to enjoy: This made *Belshazzar,* a King, and environed with his Nobles, tremble and quake in the midst of his cups. But supposing vices did bring as much pleasure along with them as they pretend, yet upon two accounts they are not half so delicious as the pleasures that spring from a good life. *First,* the pleasures of sin are so interrupted, of a short duration, or, as the Apostle expresseth them, they are but *for a season:* how quickly will a period be put to all these pleasures, which now make so much noise? They are very fitly compared by *Solomon,* to *the crackling of thorns under a pot,* which are scarce sooner in a blaze, than they vanish; but the joys that spring from a good conversation, are at their lowest ebb here: they do indeed continue, *for no man taketh away this joy;* but Heaven is the designed place for the good Soul to feed upon those *Rivers of pleasures that are at God's right hand for evermore. Secondly,* sensual pleasures do soon cloy men's appetites: we cannot enjoy long any sensual delight, but we are quickly weary of it: but it is not so with spiritual delights; 'tis only the absence of them, when suspended for our sins, that troubles and molests us. 'Tis impossible that sensual pleasures can satisfy the soul of man, which was never framed for a Mahometan Paradise; nor can it be rationally expected, that he who is conscious to himself of guilt, should be free from fear; which being so tormenting, can never permit men to enjoy pleasure freely.

But let us descend to sensual pleasures, and we shall find, that he who is temperate and moderate, is more likely to relish the pleasantness of Meat, Drink, and Pastime, than the intemperate and immoderate. He who relieves the Poor, and refresheth the Needy, cannot but find more real sweetness and satisfaction in doing so, than he who drinks away his Estate. He who speaks the truth, finds not those tormenting checks of Conscience which are the just reward of lying. But all this will more plainly appear, by the Solution of the next Objection.

The second Imputation is brought from Experience; namely, that wicked men are for ordinary very jovial and cheerful, and enjoy a great deal of satisfacton in their ways; whereas men who pretend to Piety and Holiness, are very sad and disconsolate.

To this I answer; That the Question is not, whether wicked men have some pleasure in their sins, or not? but, whether that pleasure that ariseth from a good life, be not infinitely preferable to these? Alas! the most promising sensual pleasure (supposing it to be lawful) is much inferior to the satisfaction and comfort that springs from a good Conscience. How

much more inconsiderable must sinful pleasures be, which are attended with so black and dismal consequences? *Indignation and wrath, tribulation and anguish upon every soul of man that doth evil.* Sinful pleasures are at the best but short; and sure this, consideration contributes very much to lessen their value; But that which makes them so mean, and not worth the enjoying, is the painful Eternity that succeeds to them.

However then the wicked may appear jovial and merry, yet their inward thoughts (if we could discover them) cannot be at quiet and ease: Whatever pleasure they may reap in the present act, yet they cannot afterwards look unto themselves without horror and amazement: The after-stings of sin are so painful, that he buys those present pleasures at a rate no reasonable man would purchase them.

But that wicked men cannot really enjoy that pleasure and contentment they pretend to, seems very plain from Reason. For *first,* How can any man be satisfied with those actions which are so cross to his very nature, and opposite to Reason, as every sin is? Can a man find pleasure in doing that which he knows he ought not to do? sure the reboundings of Conscience, upon the apprehension of doing amiss, will soon rase out any pleasure that sin affords; and a sick man may more rationally expect rest, than those men pleasure and contentment. *Secondly,*it can afford little pleasure to men, to act quite contrary to their own interests; it is rather like the laughter of fools and mad men, than a real pleasure, that such men can pretend to. Now every sinner quite ruins his interest and happiness, while he runneth headlong to destruction; and for a present pleasure, which is only grateful to the sensual appetite, loseth those lasting Rivers of pleasure, which, though future, are yet certain, and which are calculated for the Soul. *Thirdly,* What pleasure can any man enjoy, who is sure to be eternally tormented? As *there is no peace,* so no pleasure *to the wicked,* who are at odds with God, *whose favor is better than life.*

But what reason have good men to be sad and disconsolate, since all the causes of grief are removed from them? *Light is sown for the righteous, and gladness for the upright in heart;* so that the Apostle had good reason to double that Exhortation, *Rejoice in the Lord, again I say rejoice.* O how satisfying and pleasant is it for men to act reasonably, and to be assured that they have done their duty, and have acted for their own interest! *Our rejoicing is this,* (saith the Apostle) *the testimony of our consciences, that in all simplicity and godly sincerity we have had our conversation in the world.*

Sure there was never any man who was troubled for living holily, there being no reason why any should: 'Tis true, good men may be of a melancholy disposition, and naturally inclined to sadness; but this can be no reflection on Holiness, as if it were the cause of that melancholy temper: nay, the best of men have their own failings, and no wonder though these breed some trouble and disquiet: But this is not to be disconsolate for being good, but for doing evil. And indeed, I may add, that the great abominations and profanity, the contempt of Religion, and dishonor that is done to God that abounds, may very rationally make good men with the Psalmist say, *Rivers of tears run down my eyes, because men observe not thy Law.*

And thus this imputation cast upon Holiness, is easily wiped off. Grief and sadness are not the effect of a good life; but of an imperfect obedience: And while our sins call for mourning and fasting, it were a piece of madness for men to be jovial and merry, and entertain themselves with those deceitful melodies, which will end *in weeping and gnashing of teeth.*

And yet the sorrow of truly good men is not so obvious to the eye of men, as it is to him who is *the searcher of the heart;* it is rather the artifice of the formal Penitent, and hypocritical Professor, than the character of the Righteous, to *disfigure their faces,* and appear sad and demure. A good man chooseth rather, with *David,* to mourn in secret, and when he appears in public to wash his face, than with those Hypocrites of whom *Isaiah* speaks, who *bow down their head like a bull-rush,* who have *chosen affliction rather than innocence.*

The next imputation cast upon Holiness is, that it is but a piece of *singularity,* and a vain ambition to walk alone. *Ans.* I am heartily sorry that the universal deluge of Impiety should make good men say as once *Elijah* did in another case, *I am only left:* the few number of good men, compared with the vast multitude and Armies of transgressors, makes them to be esteemed singular and precise; and brings upon them the wrath and fury of ungodly sinners, because *they will not run with them to the same excess of riot,* and wallow in the mire as they do. But truly this charge is not more rational, than if a company of mad men should call one a singular fool, because he does not comply with them in all their extravagant actings, which do really rather require pity and compassion than imitation.

I doubt not but Singularity in some cases is a very intolerable temper, and unbecoming any man who pretends wisdom: but yet, if it be universally condemned, and in no case admitted as reasonable, I do not see but the charge will rebound upon the sinner, who in this degenerate age thinks the worse of himself, if he exceed not others in wickedness.

But since Holiness is so conformable to Humane reason, so advantageous and beneficial to every man; what madness is it to condemn it as singular? Sure, he who intends to walk as a man who is *of a good understanding,* (as good men are said to be) who intends to mind his interest and happiness, will never be frighted from Holiness, because may be it is not in vogue, nor become the mode of the Kingdom. If a whole Kingdom (excepting a few) should rebel against their Prince, would it be any blot upon these sew Loyal Subjects, that they affected Singularity?

But this cavil is so insignificant and silly, that I need not enlarge. Sure, since Holiness is the peculiar excellency and noble embellishment of Humane nature; since it is so venerable and lovely, and of all perfections the most excellent; he must be degenerate to the brutal nature, who condemns Singularity in Holiness; for this is in truth a condemning a man because he is *more excellent than his neighbor,* as the righteous is said to be in Scripture.

The last heavy Charge is, that it is folly and madness for men to quit with their present pleasures, and expose themselves to grievous troubles, for a future reward which is uncertain, and which nobody ever saw. To this I *Answer,* First, it is a great mistake to think that Holiness exposeth men to relinquish temporal and sensual pleasures; there being no men in the world so qualified to experiment the sweetness of these, none who live in so

happy and flourishing condition, who are more healthful, and enjoy a greater measure of peace and quietness, than good men. The only inconveniency they are exposed to, is affliction upon the account of Religion; which when Christianity did commence, was no rare thing, but now is not so ordinary. But supposing good men were exposed to greater afflictions than other men, yet there is a great deal of satisfaction in submitting to them, since they are but *light afflictions,* and *momentary* too, *which work for us a far more exceeding and eternal weight of glory.* These small evils are rather to be endured, than lasting pains and torments. Sure, Of two evils, the least is to be chosen.

Secondly, Although the reward of Holiness be future, yet 'tis not uncertain. We have as great assurance that there will be a reward for the Righteous in another world, as the nature of the thing is capable of: and sure he is an unwise man that asks any other demonstration or proof. Now that there is a reward laid up for good men, which though unseen, is yet as certain as if it were obvious to sense, we have the greatest rational evidence, and the best moral arguments to confirm it. For *first,* if there be a God; *Secondly,* if the Scriptures be the Word of God, then there is not anything more certain, than that there is a state of rewards and punishments after this life. *First,* if there be a God, then we can have no reasonable scruple about the future reward: for since God is *holy* and *just* (perfections essential to a Deity) then certainly he will, as the great Governor of the World, reward Virtue, and punish Vice. But this doth not always fall out so here; therefore it is reasonable to conclude, that he hath reserved the wicked till that great day of wrath, and prepared a reward for the righteous. *Secondly,* if the Scripture be the Word of God, then he who runs may read this truth.

We have then the greatest moral assurance possible, that there is a future reward; which may sufficiently encourage men to hazard all they enjoy here, for the expectation of it. But I shall only suppose that the future reward is possible; (which I think few will deny, or can prove it to be impossible) yet even upon this supposition, good men who part with the transitory things of this life, prove a great deal wiser than those who condemn them: For if there be no life after this, all the loss a good man suffers, is that of temporal conveniency; he hath denied himself the enjoyment of sensual pleasures, so far as he judgeth them sinful; he is not so intemperate as other men, and perhaps is exposed to some hazards for his Religion; at the most, *all* that he is to hazard is but very small. But if there be a future reward, in what a dismal state are the wicked, who shall everlastingly be deprived of it, and be irrecoverably plunged into a state of lasting and severe torments?

But since we are assured of a future reward, and know certainly, that *the righteous shall shine forth as the sun in the Kingdom of their Father,* and that the wicked *shall be cast into utter darkness;* What folly and madness is it to be careful for the Body, and careless what becomes of the Soul; to provide for Time, and neglect Eternity? Sure 'tis no wonder though the Wise man does so frequently characterize the sinner a *fool,* and represents him as one that *lacketh understanding:* And indeed, we may rationally say, *This their way is their folly;* their foolish choice proclaims, *that those workers of iniquity have no knowledge.*

The Conclusion.

WE have now seen the Excellency and Beauty of Holiness, have discovered the absolute Perfection of its Nature, and the Compleatness of its Rule; have taken a view of its Allurements and powerful Motives, and have discovered the weakness of those Cavils that are urged against it: and what remains, but that we set about this work with the greatest seriousness imaginable; that *we give no sleep to our eyes, nor slumber to our eye-lids,* till we forsake our sins, and enter upon a course of Holiness?

If God had imposed upon us a heavy and intolerable yoke; if he had commanded us to perform some grievous and uneasy service, had we not been obliged to have obeyed? But since he only commands us *to wash and be clean,* requires only our consent to what is so much our own interest, only exacts that we separate ourselves from those lusts that pollute and defile us, that vex and torments our minds, and which (if continued in) will certainly ruin and undo us; what fools and mad-men are we if we refuse to hear his voice?

Almighty God has been drawing us with the Cords of Love; has presented to us the most charming motives to excite our love and esteem; has carried us (as it were) to the *Pinacle* of the *Temple,* and discovered to us *all the glory and beauty of this world;* has taken us to *Pisgah,* and given us a view of the good Land of *Canaan,* of *the City of the living God, of which glorious things are spoken;* and promised, that *all these things shall be ours,* if we will but *be holy in all manner of conversation:* And to excite our fear, he has opened to our view, *the powers of the world to come;* has plainly told us of the pains and torments that the damned suffer day and night, and that *indignation and wrath, tribulation and anguish,* remains as the due portion of those that do evil. And now may he not take up that same protestation that he used to his ancient People the Jews; *What more can I do for you?* But alas! we have in the most insolent manner despised all these charms of Love, and, like the mad-man in the Gospel, have broken to pieces the strongest Fetters and Chains. We are, God knows, as deeply sunk into sensuality and bruitishness, as those to whom *the Grace of God that bringeth salvation* hath never appeared. 'Tis not credible, (I may say possible) that men could have been more wicked than they now are, supposing they had never heard of Heaven or Hell.

'Tis a wonder (as any one would think) that those very men who profess they believe in Christ, should so grossly and openly contradict his plain Precepts; that those who believe, that *without holiness no man shall see the Lord,* and *that the wrath of God is revealed from Heaven against all ungodliness,* yet persist in their abominable wickedness, and are neither awed with fears, nor animated with hopes. What is all this, but for men to expose themselves to the contempt rather than pity of discerning men?

We have surveyed the several advantages which attend Holiness; have discovered how much man's temporal as well as his eternal welfare and happiness depends upon it: We have explained how *in her right hand is length of days, and in her left hand are riches and honor:*that *her ways are ways of pleasantness, and all her paths peace.* And now may we not give the same testimony of it which *Joshua* and *Caleb* did of *Canaana,* Numb. 14. *The land which we passed through to search, it is an exceeding good land?* The Sons of *Anak* (I mean the pretended difficulties) are not so strong as some men represent them to be; we need not be discouraged to encounter with them; *greater is he that is in you, than he that is in the world.* Alas! what

Objection can men possibly make against a Duty that is so excellent, useful, and necessary, that is founded upon such mighty motives, as may prevail with any who is not quite petrified in desperate Impiety? Good God! what stupid folly is this, that men *hide their hands in their bosom,* and will not so much as stretch them out to this *tree of Life,* that they may eat of this fruit, *which is pleasant to the eye,* and profitable both to our present and future happiness.

'Tis indeed pity, that men should be thus permitted to run headlong to destruction. Alas! is perdition so lovely and desirable, that, like *Rachel,* a double servitude is *thought light for it?* and shall wise and discerning men be Eye-witnesses of the bad bargain those men make, and not warn them of their folly? I know this is a duty chiefly incumbent to our spiritual Watchmen to discharge; I doubt not but many of them stand upon their watch, and warn men of their danger. It were to be wished that all and every of them were thus faithful; but sure every man is in some manner concerned to be *his brothers keeper;* and he is highly criminal, who should see a mad man running upon danger, and not stop him in his course.

I wish some new-coined Doctrines had not an inauspicious influence upon the bad practices of many, had not too much countenanced and authorized vice: but my present design is so far from controversial, that I shall rather think myself concerned to inveigh against needless disputes, than start any. If I may speak from my own experience, I ingenuously confess, I find Disputes so insipid and fruitless, and in the review so unsatisfactory, that I am resolved henceforth to bid an eternal adieu to them, and to condemn them as the great underminers of Christian Piety: And if any shall after this fair warning assault any Doctrine I have elsewhere owned, I hope discerning men will neither esteem me nor the Cause the worse, that I draw not my Sword in its defense.

And now what shall I say more, but conclude with *Moses*'s passionate Exhortation, *Deut.* 32.46. *Set your hearts to the words which I testify to you this day: for it is not a vain thing, because it is your life.* Let us no longer delay and put off this duty; *while it is called today, let us not harden our hearts through the deceitfulness of sin;* but seriously *search and try our ways, and turn to the Lord:* this is the proper season for so necessary a work; ere long, there will be no time left us to consider our ways: *O that in this our day we did understand the things that belong to our peace, before they be hid from our eyes!* If men would but be induced to imitate the Psalmists Example, *Psal.* 119.59. *I thought on my ways,* I doubt not but they should also imitate the course he did take, *I made haste and delayed not to keep thy commandments:* But men consider not what they are doing, and so no wonder though they perish, no wonder that they prefer darkness to light, and despise Holiness as a thing of no value. Let us therefore humbly and heartily invoke the Father of Lights to open the Eyes of men, whom the God of this world hath blinded, that they may *flee from the wrath to come,* by *cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

Holy Devotions: OR, A COLLECTION OF PRAYERS AND THANKSGIVINGS, Fitted to the main uses of a *Christian Life.*

PHILIP. 4.6.

Be careful for nothing: but in everything by Prayer and Supplication, with thanksgiving, let your requests be made known unto God.

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HOLY DEVOTIONS: OR, A Collection of Prayers.

A Prayer for Families on the Lord's day in the Morning.

O Most holy and eternally blessed, *The heavens and the heaven of heavens is thine, the earth also, with all that therein is.* Thou art everywhere, and canst not be excluded from any place; but art present to the greatest secrets of our Souls, and seest the closest and most retired thoughts of our Hearts. Thou knowest very well with what designs and Affections we now bow ourselves before thee, and canst not be deceived by any words that we are able to speak in thy praise, whilst our Hearts are far from thy fear and love.

Behold, O Lord, our Hearts are full with desires to be possessed with a mighty reverend sense of thee, and all the benefits thou hast bestowed on us; and be lifted up to Heaven in Love to thee, and Joy in thee, whilst we bless and praise thee, and speak good of thy Name. We here remember with all humility and thankfulness that thou art our Creator, and acknowledge thy care and providence over thy ancient People, in blessing and Sanctifying a day, wherein thou thyself restedst from thy works, that they might cease from all other employments, and admire thy wonderful works, extol thy Power, bless thy Goodness, and be astonished at thy Wisdom, in making, preserving, adorning and governing this excellent frame of the World. *The Heavens declare thy glory, O God, and the Firmament showeth thy handy-work.* The Sun, the Moon, and all the Host of Heaven, proclaim the greatness and splendor of thy Majesty: *The whole Earth is full of thy rich goodness, so is the great and wide Sea, wherein are things moving innumerable, both small and great living Creatures.* There is nothing but what speaks of thee; and above all, the Children of men, whom thou hast wonderfully made, curiously wrought, and impressed with thy own Image; that they might understand thee, and love thee, in all, and above all things.

The variety, the order, the stedfastness of all thy works in this great World, abundantly utter thy adorable perfections. But thou, O Lord, by thy goodness in giving thy Son for us, and then raising him up from the Dead, and setting him at thy right hand, hast given us new matter of wonder and praise; and consecrated a better rest, and holy day of rejoicing: wherein we should behold the glories of another World, and have before our Eyes the happiness thou intendest for us there, together with all the excellent means which lead unto it. Thou givest us occasion not only to reflect upon all the good things thou hast provided for our bodies; (which we can never acknowledge enough, the very Health and Ease of one day deserving the thankfulness of many) but we must also remember, that we are thy redeemed ones, and that thou hast done great things for our Souls in thy Son Jesus, who is entered into the Heavens for us, and gone to prepare a resting place for all those that follow him. This

exceeding riches of thy grace infinitely surpasses all our acknowledgments; since all the praises we are able to render thee, are less than is due for thy temporal blessings.

To this Love we owe the knowledge of thee, the true and only God; our freedom from Idolatry, and a vain Conversation; the true principles of Holy living; the benefit of repentance; the promise of a pardon; the assistance of thy Holy Spirit; the ministry of thy Angels; the hope of immortal Life; and the pledges our Lord hath left us of his endless love. To this we owe thy forbearance in the days of our ignorance, thy unwearied patience towards us in a continued Rebellion, and thy earnest entreaties of us, when we were passionately bent upon our own destruction. Thou hast sent us, in much love, many Holy Instructors and Guides to blessedness; we have had the benefit of sundry Pious Sermons, good Examples, holy Admonitions, and serious Councils, of the Power of the Holy Ghost, and divers restraints of Fear, and Shame, and Love; and thou still pursuest us with thy merciful kindness, and beseechest us to attend to thy gracious invitations, and receive thy blessings, and make thee our choice, and be Eternally happy in thy divine favor and likeness. What shall we render to the Lord for all his benefits towards us?

O help us to manifest our real and unfeigned desires to make some worthy returns to thee, by our careful improvement of the Holy opportunity which thou this day puttest into our hands.

O that our minds may be more enlightened to understand the Truth as it is in Jesus; that our wills may be more steadfastly resolved to cleave unto it; that our Affections may be excited to a stronger and more ardent Love to thee, and a greater delight in thee; and all the powers of our Souls disposed to serve thee at all other times, more cheerfully and readily, in all the Duties of Piety, Soberness, Righteousness, and Mercy. So that every day may become an Holy rest to the Lord, by ceasing to do Evil, and constantly doing well: that we may Glorify thee throughout our whole life, in all our actions *showing forth thy praise, who hast called us out of Darkness into thy marvelous Light.* And enlighten, good Lord, the whole World with the beams of thy Glorious Gospel, and dispose the Hearts of all Christian People, among whom the Son of righteousness hath shone so long, to walk as Children of the Light: that so they may offer unto thee this day most acceptable Sacrifices for themselves and for all mankind; and be fitted and prepared by serving thee in Righteousness and true Holiness here, to shine forever in his Heavenly Kingdom, with Christ Jesus our Savior, by whom thou hast given us good hope in thee, that thou will hear our Prayers, and do for us above all that we can ask or think; which we humbly beg, in those Holy words which he hath taught us, saying,

Our Father, &c.

Another for the Lord's-day at Night.

O Most blessed for evermore, the Father of mercies, and the God of all comfort. *How precious are thy promises to us-wards, how great is the sum of them!* Thou renewest thy favors continually, and art still pouring upon us innumerable benefits; of which, this is not the least, that thou givest us leave to come into thy Presence, to call thee Father, and to make known our requests to thee, by prayer and supplication with thanksgiving. We accept, O Lord, with all

thankfulness this thy great Grace and Loving kindness to us; and are here again prostrate before thee this Evening, to acknowledge thy goodness in making us such excellent Creatures, capable to know thee, and acknowledge thee, and love thee; and by being made like thee, to be Eternally happy with thee.

Blessed be thy Name, that we are now alive, and that we have lived so long in health, and strength, and peace, and plenty of all good things; whereas our Eyes might have been consumed with grief, our Bones sore vexed, and, we might have mingled our Drink with continual weeping. We are bound unto thee for the free use of our understandings, for the good inclinations we find in our will, for any devout affections which are stirring in our Hearts; for all the advantages we have had by our educations, good company, and holy Examples: and more especially, for the Illuminations of the Holy Ghost, by thy blessed Gospel; the breathings of it frequently into our Spirits; the importunities thou hast used to draw us to thee, and the great and precious promises whereby thy love in Christ Jesus constrains us to resign ourselves entirely to the Obedience of thy Precepts.

We ought likewise to admire and praise thee, for thy Goodness to all thy Creatures, who live daily upon thy bounteous allowance. *The eyes of all wait on thee, and thou givest them their Food in due season;* thou diffusest thy blessings in several Streams to everyone of them, according to their needs. *That thou givest them, they gather: thou openest thy hand, they are filled with good.* We give thee the Glory of thy plentiful provision thou hast made for them: and more particularly admire thy great liberality to the Children of men, under whose Feet thou hast put in subjection *all Sheep and Oxen, yea, and the Beasts of the field, the Fowl of the Air, and the Fish of the Sea, and whatsoever passeth through the Paths of the Waters.* O Lord, we praise thee for thy Goodness to those who praise thee not themselves. Be thou adored and acknowledged in thy bounty, which bestows so many blessings unasked and unsought, and continues them notwithstanding abundance of provocations, and most high Offences that they have given to thy merciful kindness. And let thy Goodness to thy Church be never forgotten by us, which thou hast in all Ages Protected and defended, in a marvelous manner propagating the Gospel of our Savior, confounding its opposers, and spreading it by the power of the Holy Ghost over the face of the Earth. We thank thee for thy singular favor to these Countries wherein we live, to whom these glad tidings of Salvation have reached, and who have long enjoyed a more glorious light than many other places, and been delivered from the Darkness of Popish superstition, and from sundry attempts that have been made to bereave us of this Happiness: and are again settled after many Confusions in a peaceable enjoyment of thy true Religion; which thou hast also continued to us, though we have not brought forth Fruit worthy of the Gospel of thy Grace.

O that all thy undeserved Goodness may have this effect upon us, to make us heartily love thee, and devoutly worship thee, and zealously obey thee, and steadfastly trust and hope in thee forever. That by a careful improvement of *the knowledge of thee our God, and our Lord Jesus Christ, by whom thou hast given us all things that pertain unto life and goodness,* we may still enjoy this inestimable treasure, and all thy love to us may at last be finished in those eternal Joys, which he hath promised to the Faithful. And as we have been taught, exhorted and

encouraged this day out of thy holy word, and have likewise publicly acknowledged our obligations to thee, and made profession of Love and Gratitude, and Durifulness to thy Divine Majesty: So help us all the Week following openly to testify the Truth and Honesty of our Hearts, in all this, by a blameless conversation; in all Humility, Meekness, Temperance Righteousness, Charity and Peace, *with all them that call on the Lord out of a pure Heart.*

Bless our Sovereign, the defender of the Faith we profess, and all employ'd under him, in their several Offices: that they may be Instruments of continuing to us these Holy opportunities, with all other good things that may make these Kingdoms happy.

O that all our friends may be thine; and if we have any Enemies, Father, forgive them: comfort and support the Sick, the Needy, and all other distressed persons, with an immovable belief of thy wise and good Providence; to which give them Grace patiently and obediently to resign themselves. And when all our senses this Night shall be bound up with sleep, be thou, O Lord, our keeper: and after the refreshment of that repose, and this Holy rest from our Labors, raise us in the Morning to return unto them with cheerful minds, and ready wills; Praising still and Magnifying thy multiplied Mercies to us in Christ Jesus, by whom we present ourselves and petitions to thee, saying farther as he hath taught us.

Our Father, &c.

A Prayer for a Family on any Morning.

O Most holy, most glorious, and eternal Lord God; we thy poor and unworthy Servants, in all humility of Soul and Body, and unfeigned acknowledgements of our duty, prostrate ourselves before the throne of thy Mercy, praising & magnifying thy Fatherly goodness for the abundance of thy blessings, and for the multitude of thy Mercies heaped upon us; beseeching thee for Christ his sake, to be merciful to all our sins committed against thy Divine Majesty; upon the consideration of which, we confess we are not worthy to appear in thy presence, much less to ask a blessing at thy hands: for, by reason of our corrupt Nature in us, derived from our first Parents, our inclinations have been prone to commit all manner of sin and wickedness against thy Goodness. Thy Laws and Precepts we have broken, both in thought, word, and deed; out of our hearts proceed evil and wicked imaginations which defile the soul and body. Yet, O Lord, thou art our Creator, thou hast sent thy dear Son Jesus Christ to die for us, and thy Holy Spirit to sanctify us; and many are the benefits and blessings which thou hast bestowed upon us, and which by thy goodness we enjoy both of soul and body: and therefore by the Testimony of our own Consciences, we stand convicted; and the thoughts of our great sins and transgressions do much astonish us. What shall we say therefore, or wherein shall we open our mouths! who shall deliver us from the misery due unto us for our transgression! nothing can be expected in this life, but misery and confusion; and in the world to come, eternal condemnation. But yet, O Lord, in obedience to thy command, and in confident assurance of thy endless and unspeakable mercy, promised in Jesus Christ to all sinners which come unto thee with sorrow in our hearts, shame in our faces, and in all humility of spirit. And we would appeal from thee, a just Judge, to thee a merciful Father; from the Throne of thy Justice, to the Seat of thy Mercy; beseeching thee, O

Lord, to have mercy upon us, and to turn away thy face from all our sins, and to blot out all our transgressions, for the only meritorious Death and Passion of Jesus Christ, who so abundantly shed his Blood on the Cross, to take away the sin of the world: and be pleased now to reform our affections, transform us out of sin, into the glorious liberty of thy own Children, to live in newness of Life, in a holy conversation, and continual obedience to thy divine Majesty.

And now we further entreat thee, O Lord, for a blessing upon the Church universal: more especially we beseech thee, to continue the peace and prosperity of these Churches wherein we live, and every member thereof; and in a more especial manner, bless, with the chiefest of thy blessings, our King, Queen, Duke, and the rest of the Royal Family; bless our Counselors, Ministers, and Magistrates; bless our Friends; Kindred and Acquaintance; bless the whole Church, & every afflicted member of it: accept of our morning-sacrifice of praise and thanksgiving, for all themercis and favors, comforts and deliverances, which from time to time thou hast afforded and continued to us. We thank thee for thy last mercy, in preserving us from the dangers of this night past; for refreshing our bodies with seasonable rest, and bringing us safe to the beginning of this day. Lord, what is man, that thou art so mindful of him, and the Son of man, that thou shouldst thus visit and remember him? Give us grace, O Lord, to remember thee, and to be mindful of thy mercies, that we may praise thee for all the truth and faithfulness which thou showest to us in the land of the living; that as thou hast brought us to the comforts of this day, so thou mayst go along with us in the same, to enable us for the Duties of those callings wherein we are placed, and to deliver us from those dangers to which we are exposed, even for Jesus Christ his sake; in whose most blessed name and words, we conclude these our weak and imperfect prayers, saying as he himself hath taught us in his holy Gospel,

Our Father, &c.

A Prayer for a Family at Night.

MOst glorious, and everlasting Lord God, which inhabitest eternity, and dwellest in that light which no mortal Eye can attain unto; the God in whom we live, and move, and have our being; we thine unworthy Servants do here in all lowliness and humility present our Persons and Prayers before thy Divine Majesty; confessing and acknowledging, that we were conceived in sin, and brought forth in iniquity; and as if that had been but a small matter, we have heaped up our Actual transgressions, as the sand upon the Sea-shore, and as the Stars in the Firmament for number: we have broken thy Commandments, we have profaned thy Sabbaths, we have dishonor'd thy Name, we have abused thy Creatures, we have neglected the day of our Visitation, and turned thy Grace into wantonness, whereby we have most justly provoked thy wrath and everlasting displeasure; we have wounded our own consciences, weakened our assurance of Salvation, and grieved thy good Spirit, which sealeth us up unto the day of our Redemption. And now, O Lord, if thou shouldst deal with us after our deservings, thou mighest pour upon us the deluge of thy wrath and fury, to sweep us out of the Land of the living, into that place of torment prepared for the Devil and his Angels. But thou hast revealed thyself to the Sons of men, to be the Lord, the Lord merciful

and gracious, longsuffering, and of great goodness, who pardons sins, and passest by the transgressions of thy People; this is thy Name forever, and thy Memorial throughout all Generations. We beseech therefore, for Jesus Christ his sake, to be merciful unto us, in the free pardon and forgiveness of all our sins, that we have ever committed against thee: Accept of his obedience, for our disobedience; of his righteousness, for our unrighteousness; of his sufferings, for all our sins: wash them away in his blood, nail them to his Cross, hide them in his Wounds, and bury them in his Grave, that they may never rise up for our confusion here, or for our condemnation hereafter. O Lord, be unto us a Father of mercy, and a God of consolation; speak peace unto our Souls and consciences, and say unto us, that thou art the God of our Salvation. And give us Grace, for the time to come, to die daily unto sin, by virtue of thy Sons death, and to rise up to newness of life, by the power of his resurrection. Wean our Hearts, and take off our Affections from the things of this world, which endure but for a season; and raise them up unto those things which are at thy right hand for evermore. Enlighten the darkness of our understanding, subdue the stubbornness of our wills, rectify the disorder of our affections, and bring into obedience whatsoever exalteth itself against thy will; that at last we may become such as thou wouldest have us to be.

Continue and enlarge thy blessings upon the Church and Land wherein we live, upon the Person and Government of our King: bless all the Royal family, together with his Majesty's Councils; the Nobility, Magistracy, Clergy, and Gentry of the Land: Be merciful to all those who are afflicted with any cross or calamity, all our relations and aquaintance, and all others whom we are bound to pray for.

O Lord accept our thanksgivings this Evening, for all the mercies and favors which thou hast afforded for our Souls or Bodies, for this Life, or a better; more especially, that thou hast preserved us and our Family this day, in health and happiness. Now, holy Father, seeing the Night is upon us, and we are ready to take our rest, in thy hands we commit our Souls, and Bodies, and all that we have; beseeching thee, who art the keeper of Israel, that neither sleepest nor slumberest, to take care of us; for if thou protect us not, Satan will devour us; yea, we shall sleep a perpetual sleep, and never arise up to praise thee: we pray thee therefore to be good to us this night, defend us from danger, refresh us with comfortable rest, and raise us up to glorify thee in the duties of the day following; that thou mayst still be our God, and we may be thy People. Hear us and graciously answer us in these our requests, and what else thou knowest needful and expedient for us, and that for Jesus Christ his sake, in whose most blessed Name and words, we conclude these our imperfect prayers, saying as he himself hath taught us,

Our Father, &c.

A Morning-prayer for a private person.

O Lord my God, merciful and loving to all thy servants, pitiful and patient to me thy child, gracious and favorable to all those that meekly come unto thee; I dare not with the proud *Pharisee* justify myself, or say, I have not sinned: I dare not press into thy presence with hope

or confidence through mine own merits to be saved; but, with the poor *Publican,* laying my Soul upon the work of Repentance, and with an unfeigned sorrow casting myself down at the footstool of thy Majesty, I cry, and say, *O Lord, be merciful to me a sinner.*

O my God, the horn of my Salvation, and my refuge, my stony Rock, and my defense, in whom only I trust, and to whom alone I flee for succor; miserable wretch that I am, how have I provoked thee! I have done evil in thy fight, I have stirred up thine anger, I have deserved thy displeasure. I have sinned, I have offended, yet thou bearest with me. *One deep calleth to another,* the depth of misery to the depth of mercy.

I feel, O Lord, (but it is thy Spirit that giveth me this feeling) that mine Understanding is darkened, Conscience seared, Memory decayed, Will bewitched, Heart hardened, Affections disordered, Conversation corrupted; my thoughts, desires, & best actions are abominable in thy sight. Mine eyes cannot see thee in thy Creatures, mine ears cannot hear thee in thy Word, my mouth cannot praise thee in thy Works, my hands and feet cannot serve thee in my Calling: destruction and calamity are in all my ways, and the way of peace I have not known. Unto whom now shall I come for comfort, unto whom now shall I sue for succor, but to thee, O Lord, whom I will look up to, as unto the *Brazen Serpent!* If I repent, thou sparest; if I return, thou embracest: yet beside all this, though I defer, thou waitest. Thou teachest the ignorant, thou comfortest the pensive, thou liftest up from destruction after a fall, thou givest to him that asketh, thou reclaimest him which wandereth, thou invitest him that resisteth, thou lookest for him that sleepeth, and him thou embracest which returneth.

Now, O Lord, what to answer for my disobedience I am ignorant; for what am I not subject to, by reason of my sins! I cannot hide myself from thy presence: I could not abide it, if thou shouldst enter into Judgment.

O Father of mercies, and God of all comfort, pierce my flesh with thy fear, so that by fearing I may escape such things as thou dost threaten; and restore to me the Joy of thy Salvation, that by loving I may taste the felicity which thou hast promised. Put thou into my remembrance, O Lord, the things I should conceive of thee; teach me by what words I may call upon thee, instruct me with what good works I may please thee. Cover thou mine head in the day of battle: Let me not be of that number which *for a time believe,* but, *when temptation cometh, go back.*

Grant me, I beseech thee, the gifts of regeneration, to become thy child of Faith, to believe thy promise; of obedience, to do thy will; of prayer, to seek thy presence; of comfort, to endure thy trials; and of strength, to continue thy servant to my life's end.

Open my blind eyes, to see the sins I am most given to: give me grace to sigh and groan under the burden of them: and give me spiritual understanding to discern and judge betwixt good and evil.

Thou hast been good unto me, O Lord, many ways, in my creation, redemption, vocation, sanctification, in preserving me all the days of my life hitherunto, and in opening thy hand continually, and filling my mouth with good things. Thou hast preserved me from all

dangers of this night past, and brought me safe to the beginning of this day: whereas thou mightest have made my bed my grave; thou mightest have turned my sleep into death unto me, but thou lendest me a longer and a larger time to repent. Lord, increase my zeal, further my repentance, make me sincerely to embrace thy mercies. *I will take the Cup of Salvation, and call upon thy Name.* Receive, O Lord, this early sacrifice both of my soul and body. I offer them up into thy hands to be disposed at thy pleasure, and with them unfeigned sighs for offending thee. Go on with thy favors towards me thy humble servant; go along by me and with me all this day, and all the days of my life, that I may not step into the path of sin, but that thy Law may be my delight all the day long.

Thou, O Lord Christ, art risen from the dead. Let the power of thy resurrection make me rise unto newness of life: And that which is impossible to flesh and blood, make it possible by the virtue of thy blood. And so in thy Name I shut up my imperfect prayers, both for myself and others, in that manner and form of prayer which thou hast taught me;

Our Father, &c.

An Evening-prayer for a private person.

O Lord my God, who aboundest in all good things, and art a liberal bestower of the dainties of heavenly safety; I praise and glorify thee for thy love and bounty towards me this day past, having bestowed upon me all things necessary for the day, with-holding nothing from me that might be beneficial to me. The night now stealeth upon me like a thief, and I am nearer to old age than I was in the morning, though not nearer to goodness. I know not whether thou wilt this night make my bed in the dark, and the hour of my visitation be this present evening. A wake me then out of that slumber of sin, remove from me that sloth that hath all this while hindered thy Grace: Forgive me my sins, which are more infinite than the stars, and more heavy than if mountains lay upon my bosom: but thy mercy and the merits of my Redeemer do I trust in; in his Name do I sue for a pardon.

Let my mind, O Lord, fly from the parching heat of worldly cares, under the shadow of thy wings; that being hid in temperate coldness, it may joyfully sing and say, *I will lay me down, and also sleep in peace.* Let my memory sleep, O Lord my God; let it sleep from all evil. Suffer not unclean thoughts this night to pollute my body and soul; but keep my cogitations chaste. Let not the Sun go down upon my wrath; but if any man this day have done me wrong, grant that I may freely and heartily forgive him, as I desire at thy hands to be forgiven. Keep me from the adversary, who sleepeth not, but seeketh how he may devour me. Anoint me, O Lord, with the Oil of thy Spirit, that of thy fullness I may be filled with Grace, even that Grace, which may further my Salvation. Keep me, O Lord, in my old age, forsake me not when I am gray-headed. And whensoever it shall please thee to cast me upon my sick bed, grant that I may take my sickness patiently; and at the last gasp let not either sin or Satan take such hold upon me, that I depart this life with cryings, and screechings, and words of despair; but that, believing thy word, and yielding to thine ordinance, my last hour may be my best hour, and I may say with the Psalmist, *Lord into thy hands I commend my Spirit; for thou hast redeemed me, O Lord God of Truth.*

Pardon, O Lord, my misspending the time, my unprofitableness, my unthankfulness for thy goodness. Supply what is wanting in me; through the fire of compunction make me at all hours to seem a living sacrifice in thy sight. Continue towards me thy love, and make me to love thee again. Without thee, alas! I die; but when I think on thee, I revive again. To thee therefore be ascribed all honor and glory world without end.

Our Father, &c.

A Prayer before the receiving of the Sacrament.

O Most gracious and merciful Lord God, thou hast called all those that are weary and heavy laden with their sins to come unto thee, and hast promised to ease and refresh them; thou hast invited all those that hunger and thirst after thy Kingdom and the righteousness thereof, to come to thy Table, to taste of thy supper, and hast promised that thou wilt satisfy them: in assurance therefore of these promises I come to thee, blessed Lord Jesus, beseeching thee to ease me, to refresh me, to satisfy me with thy mercy; for my Soul hungers and thirsts after thee and thy Salvation. I confess and acknowledge that my daily sins have made me unworthy of my daily Bread, much more of this Manna, this Bread of Life that came down from Heaven. I confess, O Lord, I am not prepared according to the preparation of thy sanctuary; yet for as much as this day I have set my Heart to seek to thee, thou, O God, be merciful unto me: and though I cannot bring with me a clean Heart, (for who can say his Heart is clean?) yet behold, O Lord, I bring with me a contrite Heart and a broken Spirit; despise not, O God, this Sacrifice. As for the sins that I have committed against thee, bind them up in one bundle, and cast them into the bottomless Sea of thy mercy; bury them in thy Wounds, and wash them away in the blood of that immaculate Lamb Christ Jesus: and for the time to come sprinkle my conscience with the same blood, that being cleansed from dead works, I may serve thee the Living God in righteousness and true holiness all the days of my life. That so this blessed Sacrament may be a means to quiet my conscience, to increase my Faith, to inflame my Charity, to amend my life, to save my Soul, and to assure me that I am of the number of those blessed ones who shall eat at thy Table, and be called to the Marriage-supper of the Lamb. Grant this, O Lord, for Jesus Christ his sake, in whose Name and words I conclude these my imperfect prayers, saying as he himself hath taught me.

Our Father, &c.

A Prayer after the receiving of the Sacrament.

O Most gracious God, from whose bounty every good and perfect gist is derived; I and all that is within me praise and magnify thy holy Name for all thy mercies and favors which from time to time thou hast bestowed upon me. But especially I thank thee for Jesus Christ thy Son, the fountain and foundation of all blessings and benefits; that thou hast sent him into the World to take our nature upon him, and to die for us; and that thou hast fed me, who am unworthy of the least of thy favors, with the precious merits of his death and passion. Blessed Lord God, thou hast been pleased this day to set thy Seal to the Pardon and forgiveness of all my sins: Oh, let me not lose it again by unthankfulness, or relapsing into

my old sins from which thou hast purged me, lest my last end be worse than my beginning. But if hereafter I shall be tempted by the Devil, allured by the World, or provoked by my own flesh, then set before mine eyes, by the remembrance of thy Spirit, how dear the expiation of my sins cost my Lord and Savior Jesus Christ, even the effusion of his most precious and holy blood; that in the contemplation of his death, and application of his most bitter passion, I may die daily unto sin, and so may show forth the Lord's death till he come and bring his reward with him; I may receive the Crown of Righteousness which he hath purchased and prepared for all those that love and expect the day of his appearing, with the precious price of his incorruptible blood. And whereas I have this day renewed my covenant with thee my God in vows and purposes of better obedience, assist me by thy grace, and strengthen me by thy power, that I may pay the Vows which I have made unto thee, and that by virtue of thy heavenly nourishment I may grow up in grace and godliness, till at last I come to be a perfect man in Christ Jesus.

Preserve and maintain always this thine Ordinance, that it may be a note and a badge of my public profession: and give unto all of us that have been partakers of thy body and blood, one heart and one mind in the unity of Spirit, for the worthy and reverend receiving of the same whensoever we shall come to thy holy Table again. And for this thy mercy towards me, do I yield unto thee all praise, and glory, and power, and might, and majesty, through Jesus Christ our Lord, in whose most blessed Name and words I further pray,

Our Father, &c.

Another Prayer before the Sacrament.

DEpart from me, for I am a sinful man, O Lord. I am not worthy that thou shouldst come under my roof. For the house of my Soul, which thou hast made a fit Temple for thy holy Spirit to inhabit in, I have defaced and defiled with all manner of pollutions and abominations. It is become a den of ravenous Beasts, and a cage of unclean Birds, and every corner so crowded with filthiness, that thou wilt not find where to lay thy head, *Luk.* 9.58.

But thou, O Lord, which despisest not a penitent sinner, but hast promised to dwell with the humble and contrite Spirit, I beseech thee cast me not away from thy presence, but cast out all profaneness and uncleanness out of my Heart, and remove everything that may offend the pure Eyes of thy glory, and the holiness of thy presence: and then, O Lord, vouchsafe to come and enter in, and dwell there, and abide with me forever.

Behold, O Lord, I am before thee in my sins, clothed with filthy garments, and Satan standing at my right hand, accusing me, and bringing my transgressions into remembrance before thee, with loud clamours for justice against me. O Lord, I acknowledge and confess myself guilty, and that I have deserved the utmost of thy wrath and indignation. But, O Lord, I appeal from thy seat of judgment to thy throne of Grace and Mercy, humbly beseeching thee to rebuke and repel the malicious accuser of thy servants, and hearken to the intercession of our advocate in thine own bosom: for his sake have mercy upon me, and pardon my offenses, and blot out the hand-Writing that is against me, and put away all mine iniquities, and drown them in the depth of the Sea.

Wash me thoroughly from all my pollutions in that Fountain which thou hast opened for *Judah* and *Jerusalem* to purify in; and then cloth me with that white robe of thy Son's righteousness, the Wedding-garment requisite at this feast, and admit me to thy Table which thou hast prepared for thy Children.

And grant, O Lord, that when I have tasted of these thy Heavenly dainties, I may no more return like the Dog to his vomit, or the Sow that was washed to her wallowing in the mire; but I may keep myself unspotted from the World, and walk before thee in all purity and holiness.

And now, O Lord, thou invitest and exhortest me to come to thy holy Table.

O my God, I know mine own unworthiness, yet in the multitude of thy mercies I will humbly approach to thine Altar, beseeching thee to behold me not with a severe, but a gracious eye.

Thou knowest the earnest desire of my Soul: be thou pleased to pass by the weakness of the flesh, and accept the willingness of the Spirit, and grant that I may now receive this holy Sacrament to the honor and glory of thy Name, and the good and comfort and Salvation of my own Soul.

The Good Lord pardon everyone that prepareth his heart to seek God, the Lord God of his Fathers, though he be not purified according to the purification of the Sanctuary. *Amen.*

After the Sacrament.

LOrd, what is man that thou art mindful of him, or the son of man that thou visitest him?

What is thy servant, that thou shouldest look upon such a dead Dog as I?

The Dogs eat of the crumbs that fall from their Masters Table, but thou hast fed me with the bread of thy Children, and given me to drink of thine own cup.

Thou hast fed me in a green Pasture, and leadest me forth beside the waters of comfort.

O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

What reward shall I render unto the Lord for all his benefits toward me?

Lord, I offer up unto thee myself, my soul and body, and all that I am and have; beseeching thee graciously to receive me for thy servant, to dwell in thy House, and praise thy Name for evermore.

Thou art worthy, O Lord, to receive Glory, and Honor, and Power; for thou hast created all things, and for thy pleasure they are and were created.

Thou art worthy to take the Book, and to open the seals thereof: for thou wast slain, and hast redeemed us to our God, out of every Kindred, and Tongue, and People, and Nation, and hast made us unto our God Kings and Priests.

Salvation to our God which sitteth upon the Throne, and to the Lamb. *Amen.*

Blessing, and Glory, and Wisdom, and Thanksgiving, and Honor, and Power, and Might, be unto God forever and ever. *Amen.*

An Admonition after Receiving.

ANd now you have thus solemnly devoted and *consecrated* yourself to God and his *Service,* beware that you do not fall *back,* and return to your former course of sin, like the *dog to his own vomit;* or as the Serpent, which casts up his Poison when he goes to drink, and when he hath quenched his thirst, returns and sucks it up again. And thus some are content to leave their sins at the Churchdoor, but with an intent to take them up again when they come out.

But God will not be so mocked.

And know this, that if you have well and worthily performed this Duty today, yet if you do not persevere in Piety, as you have promised and begun, not only your former sins, but even the *Piety* of this day shall one day rise up in Judgment against you.

But a diligent watching and wariness over your ways after this, will be the best *preparation* against the next time.

A Prayer for one that is troubled in mind.

O Lord, *the Father of mercies, and the God of all comfort,* I acknowledge and adore thy eternal Power, and Wisdom, and Goodness. I render thee my most hearty thanks for all the benefits thou hast bestowed on me, from my first coming into the world until this time. *Many, O Lord my God, are the wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.* Above all, I bless thee for that great demonstration of thy Love and Good-will to Mankind by Christ Jesus, whom thou hast sent into the world to save sinners; and for bringing me to the clear knowledge of him, and unfeigned affection to thy holy Will declared to us in his blessed Gospel.

O God, thou hast taught me from my youth up, and hitherto been marvelously gracious to me. Hide not, I beseech thee, thy face now from me, and put not thy Servant away in displeasure. Thou hast been my help, leave me not; neither forsake me, O God of my Salvation. But for Jesus Christ his sake, I humbly entreat thee to pardon and pass by all my neglects of thee, and unthankfulness to thee, and offenses against thee. And as I here sincerely devote and dedicate my whole self, soul and body to thy service; so help me, O my God, and further me in the performance of my duty, by the grace of thy holy Spirit. To thee all hearts are open, and from thee no secrets are hid: deal with me according to the earnest desire and full purpose of my soul, to conform myself in all things to thy holy Will.

Settle in me an immovable faith in thy infinite Mercies, a constant love and cheerful affection to my duty, and a readiness of heart to obey thee, and to submit to thy wise appointments in every condition. The whole Earth is full of thy Mercies. That I may rejoice and be glad all my days, compose my broken and disturbed thoughts, quiet my troubled and

disordered spirit, and appease all the ragings and tumults there, by a sweet sense of thy most tender mercies, which have been ever of old, and endure continually.

Banish from me all causeless fears and jealousies; deliver me from all unprofitable sadness and dejections of spirit: keep me from charging thee foolishly. Bestow upon me a cheerful spirit, by an humble hope in thee, and by referring myself wholly to thee. Endue me with such wisdom and uprightness, that I may neither neglect my duty, nor suspect thy gracious acceptance of me. Give me an hearty zeal to do the best that I am able; and a settled persuasion that thou requirest no more of me.

Defend me, O my gracious God, from dishonoring thee, and my Religion, by distrusting thy goodness, and calling thy loving kindness in question towards those that are sincerely bent to please thee. Remove all troublesome imaginations from me, and give me a clear understanding of thee, and of myself; or when I am in darkness and confusion of thoughts, grant me so much light and judgment, as not to conclude myself forsaken by thee, but to reflect upon thy long-continued favors to me, and many deliverances of me; that so I may resolve still to hope in thee, to bear my present trouble patiently, and to resign my will absolutely to thy good pleasure. And good Lord, enable me to look beyond these clouds, to that blessed state whither my Savior is gone, in which there is no darkness at all: and in an humble hope of coming to the same place where he is, to content myself with any condition whilst I am here, so far remote from that Region of light and glory.

Hear me most loving and merciful Father, I most humbly beseech thee; Pity my great dullness and deadness of heart. Strengthen my weak and feeble endeavors, support my fainting spirit, and cause it humbly to hope in thee forever. Confirm and establish every good thought, desire and purpose which thou hast wrought in me; perfect that which thou hast begun; make me to grow in wisdom, faith, love, and willing obedience: conduct me hereafter so evenly and steadily, so peaceably and quietly, so cheerfully and sincerely in thy ways, that I may Glorify thee whilst I live, by encouraging others to accompany me in thy service; and when I come to die, may resign my Soul unto thee with an undisturbed mind, and in an holy hope also of a joyful resurrection of the body, at the great day of the Lord Jesus, to whom be glory and dominion forever. *Amen.*

The Prayer for a Woman with Child.

MOst merciful and gracious God, who wilt not turn away thine ear from those that call upon thee in sincerity and truth; look down with an Eye of pity and compassion upon thy unworthy Servant. I must confess, my sins are very great, and so is my danger which is at hand; my pains to come will be grievous, and my life is now most uncertain. Assure me, I beseech thee, of the forgiveness of all my sins, mitigate my fear and sorrows, strengthen me with the comforts of thy Spirit, confirm me in the faith of my Savior, and bless all good means appointed for my comfort; that in due time I may be a joyful Mother, and see the fruit of my Body, safe, sound, and perfect, without blemish or deformity.

O Lord, I know not how soon my travel will steal on me, when I must fight that battle of Life and Death: one drop of thy mercy hath sovereign power to cure all the Wounds of those

sorrows; shed therefore, O holy Father, that drop of grace upon me, in that minute when I am to encounter with so stern an adversary; strengthen me with patience; bless me that I perish not: bless the work of my Midwife; let not the Child yet unborn, the Babe in my womb, be punished for mine offenses; but give it growth, give it flourishing, and form; and when the time is come, that thou wilt call it out of this close House of flesh, where it now inhabiteth, to dwell in the open World, sanctify thy Creature, make it by Baptism, a member of thy Church, a Lamb of thy flock, and direct it in the ways of Godliness to its lives end. And all through Jesus Christ our Lord, in whose blessed words I continue to pray,

Our Father, &c.

A Thanksgiving by the Woman after safe deliverance, to be used when she is able.

MY Soul doth magnify the Lord, and my Spirit rejoiceth in God my Savior. He hath given me my Hearts desire, and not denied me the request of my lips. Children are his heritage, and the fruit of the Womb is his reward.

Glory be to thee, O Lord God eternal, who hast now delivered me from the great pains and peril of Child-birth, who hast taken away my reproach, and made me an instrument to increase thy Kingdom. It is in thy power to strike death into my Womb, but thou hast given me a double life: all mine anguishes thou hast sweetened with gladness. Continue thy mercies and favors to me thy servant; put strength into my blood, blood into my Veins, and courage into mine Heart; that my lips may render thee deserved thanks.

Thou that art the Father of love and life, look upon this mine Infant, which thou hast given me; preserve it in health, quicken it with grace, crown it with long life, that it may grow up to be a servant in thy household. Send the Father of it and me much comfort by it, that it may be a staff to our old age. Bless it with store of friends in this World, and be thou the chief friend to it for evermore: and for the better growth in godliness, feed it with the Milk of thy Word, defend it from all dangers, and all enemies Bodily and Ghostly.

And whereas it is written, *that the great red Dragon stood before the Woman which was ready to be delivered, that he might devour her Child when she had brought it forth;* so guard me, and regard this my birth, that Satan rule not nor reign within us; but deliver us still out of his Jaws, as a Bird out of the Snare of the Fowler. Let thy blessing, O Lord, be upon me and my Children, strongly to help, keep and defend us, from this time forth for evermore. *Amen.*

A Prayer to be used by one that is sick.

O Eternal and most merciful Father, look down I beseech thee upon thy poor servant, who is punished and afflicted in Body with the smart of my pain and sickness; and who is also troubled with the fear of thy heavy displeasure for my many sins and iniquities, wherewith I have provoked thy holy Majesty in the time of my health. I confess that of very faithfulness and goodness to me, thou hast laid this scourge upon me, to the end that by the stripes of my flesh, my Spirit might be healed, and saved in the day of the Lord Jesus. I valued not the benefit of health as I should have done, and therefore thou hast made me sensible of it by the want of it: in prosperity I remembered not the afflictions of my Brethren, and therefore

thou hast afflicted me like unto them. I was in a kind of Spiritual lethargy, till thou didst awake me with the stroke of thy hand. And because I know that it is good for me to be thus disciplined by thee, I humble myself under thy mighty hand, and kiss this thy rod, which I trust through thy grace shall make my Soul appear fair and beautiful in thine Eyes. Comfort O Lord, my fainting Spirit, and strengthen my feeble knees, and support my weak hands, and revive my deaded heart; and so powerfully assist me with the Spirit of strength, that I may with confidence call upon thee, with patience endure this trial, with hope expect thy good pleasure, with wisdom make use of this thy visitation, and with thankfulness ever praise thy goodness and mercy for my safe recovery, if it may be with thy sacred will, whereunto I submit and wholly resign now and forever, through Jesus Christ my blessed Lord and Savior, in whose most holy words I further pray,

Our Father, &c.

A Prayer to be said by them that visit the sick.

O Eternal God, who in thy holy word by the Apostle hast promised, that the *Prayer of faith shall save the sick, and thou wilt raise him up; and if he have committed sins, they shall be forgiven him;* We come unto thee in the behalf of our diseased and distressed friend, visited under thine hand. Speak comfortably, O Lord, unto his Soul; seal in his heart by thy holy Spirit the forgiveness of all his sins. Have mercy upon him, and according to the multitude of thy mercies do away all his offenses: blot all his sins out of thy remembrance.

Grant him thy grace to bear willingly this *Cross,* the Cross of sickness; to drink heartily of this *Cup,* the Cup of affliction; to endure patiently this *Yoak,* the Yoak of tribulation; and to suffer meekly this *Rod,* the Rod of correction. He hath received good things of thee, make him willing to receive evil also: as heretofore he rejoiced in his health, so teach him now to rejoice in his sickness: and as he was not ashamed to live, so let him not be afraid to die, because *his life is hid with Christ* in Heaven.

Let the sweet feeling and taste of a lively faith distaste all the filthy corruptions that are in him; and after the example of the good *Samaritan,* after the sharp wine of grievous tribulation, instill also the suppling Oil of comfort, whereby he may be able to endure those troubles which otherwise would be intolerable unto him. Strengthen his memory, whereby to call upon thy glorious Name. Settle his Spirits, that they may not wander and fly out into any unruly motions. Lay thy finger upon his lips, that they may not fall into cursing or blaspheming thy Deity, or into any vain language. Take from his Eyes all delight of this frail world, and let his Soul make ready only for a voiage to Heaven. Set thy saving mark upon his Soul, and give order to the destroyer that he hurt it not. But having fought a good fight, let him now triumphantly exult and say, *O Death, where is thy sting; O Hell, where is thy victory? I thank thee, O Lord, who hast given me victory by Jesus Christ.* Be merciful unto us here present, who as feeling members of one body, adore thy holy Name, and implore thy Divine help, for this thy servant; grant him assistance of thy Spirit to the last gasp, and us assurance to be heard of thee for him, and all others upon the like occasion We could wish that thou shouldst speak to this our friend, as thou didst unto thy servant, when thou saidst, *Arise, take*

up thy bed, and walk: but yet alas! we know not whether we ask aright or not; *thy will be fulfilled;* we know that he shall but change this life transitory for Eternity, cast off mortality, and be clothed with immortality; and this light affliction, which is but for a moment, shall cause unto him a far more excellent and eternal weight of glory. Wherefore make us all wise to salvation; *and teach us so to number our days aright, that we may apply our hearts unto wisdom.* Give both this thy servant and all of us grace, willingly to forsake this present evil world, and so to live in thy fear, that we may die in thy favor, and so reign with thee forever hereafter. Grant this for Jesus Christ his sake, our only Lord and Savior. *Amen.*

A Thanksgiving after Sickness.

O Most merciful Lord God, I thy late sick and sorrowful servant do with bended knees, and a thankful heart, prostrate myself before thee at this time, acknowledging that thou hast been a loving Father unto me, not only before I was yet born, but ever since I hung upon my Mothers breast.

Manifest experience have I had of thy manifold mercies many times, but never more than in my late and last visitation. I offer now unto thee a sacrifice of praise. Because I employed not the faculties of my Soul and members of my Body as I should have done, thou didst bereave me of the strength, and vigor, and use of them for a season; but now because thy compassions fail not, thou hast returned them to me again: wherefore I consecrate and devote them perpetually to thy service; and as I am in the state of my Body, so by the power of thy renewing grace I will become in the estate of my soul a new man. My broken heart which thou hast healed, shall now entirely love thee; my feeble knees and weak bones which thou hast settled, shall night and day bow to thee; my weak hands which thou hast strengthened, shall continually be lifted up unto thee. I confess unto thee, O Lord, that in my health I often read and heard that worldly delights and comforts were vain, and much like Flags and Bulrushes, which men in danger of drowning catch to bear them up, but they sink down under water with them; yet did I not learn till I suffered, till thy rod had imprinted it even in my flesh. Now O Lord I beseech thee to knit my heart unto thee, that I may fear thy Name: create in me a new heart, and renew a right Spirit within me. I asked life of thee, and thou gavest it me. I now desire and crave thy salvation; O my God, with-hold it not: make me to repent of my sins (the cause of my sickness) and to depend upon thee, the giver of all good things; and make me in the time of prosperity to think of adversity, in health to think of sickness, in sickness to think of death, and at all times so to think of judgment, that whether I wake or sleep, eat or drink, or whatsoever I do else, I may ever have this sounding in mine ears, Arise ye dead and come to judgment Give me grace, O Lord, to make this use of mine affliction past, and to cleave and stick fast unto thee in all holiness for the time to come, through my Lord and Savior Jesus Christ, in whose Name and words I further pray,

Our Father, &c.

Of DEATH.

ANd now I cannot think any conclusion more *fit* and proper for a devout life, than a short meditation on that which shall be the conclusion of life itself. First therefore, consider the

shortness and miseries of this life; *That our days consume in vanity, and our years in trouble;* That our whole life is but a Dream, and when Death awakes us, we find our hands empty of all that which hath cost us so much labor, and travail, and sorrow, and sin.

Remember the swiftness and *suddenness* of Death; That *our days are but a span-long,* and our *flourishing* but a *flower of the field,* which though it be not plucked up, yet soon withers of itself, and falls away.

The young may die soon, but the old cannot live long.

Remember that in this short life, we are yet to provide for an *Eternity* either of weal or woe; and therefore cannot be too careful how we spend every minute of that upon which depends a matter of so great, so lasting importance.

There is but one way of Birth, but many ways and means of Death: and our life hangs by so small a thread, that every little chance is ready to break it off.

After Death we are immediately called to *judgment* before the high Court of Heaven, to give a severe account how we have performed that duty to which we were Created; and accordingly to receive an *irrevocable* sentence of eternal happiness or misery.

The Judge, before whom we shall stand, is infinite both in *Knowledge* and *Power;* so that it is impossible either to hide anything from his all-seeing Eye, or to escape out of the reach of his Almighty hand.

The Lord cometh in a day when we look not for him, and in an hour when we are not aware. Let us therefore *watch,* and wait for his coming, *that when he knocketh, we may open unto him immediately.*

How dangerous and deplorable a condition would it be, to be found and *taken* away in the midst of any *sin,* or in a continued course of sinful life.

On the contrary, how happy, and blessed, and joyful a thing would it be, to be found practicing and persevering in that which is good!

Blessed is that servant, whom his Lord when he cometh shall find so doing.

A Prayer preparatory to Death.

O Eternal Lord God, who hast Created the world and all Time, who hast made my days as it were a span-long, and mine Age even as nothing in respect of thee: Teach me so to number my days, that I may apply my heart to thy Heavenly wisdom, and so carefully employ this short time which thou hast appointed me to spend here, so make up my recknings before that great day come, that whensoever thou shalt call me hence, I may give such an account of the Talent where with thou hast entrusted me, that I may receive that joyful sentence, *Will done, good and faithful servant.*

Grant that I may be always provided with Oil in my Lamp, and ready to enter in with the wise Virgins whensoever the Bridegroom shall come, and receive a blessing among those which watch and wait for thy coming: so come Lord Jesu, come quickly. *Amen.*

Grace before Meat.

HUmble our Souls before thee, O Lord, and cause us to see the smallness of our desert, even in respect of the least of thy mercies; and bless these thy Creatures to us at this time, to the rejoicing of the Soul of thy servants, through Jesus Christ. *Amen.*

Grace after Meat.

O Lord, we return thee most hearty thanks for the mercy we have enjoyed in receiving these thy Creatures for our Bodily relief, and let us also labor for the meat that perisheth not, for the sake of our Savior Jesus Christ. *Amen.*

Grace before Meat.

WE look up unto thee, O Lord, who givest us life and breath, and all things; beseeching thee to forgive us all our sins, and to make us such thankful partakers of these thy good Creatures, that by a moderate use of them our Bodies may be refreshed, and made more fit to accompany our Souls in hearty endeavors to do thee faithful service, through Jesus Christ our Lord. *Amen.*

Grace after Meat.

WE return unto thee, O Lord, our hearty thanks for these and all other the like mercies bestowed upon us, even since we had a being; especially for the promises thou hast given us of eternal life, by thy Son Christ. Enable us, we beseech thee, to continue so patiently in all good works, that at last we may attain it. And bless thine Universal Church, these Realms, the King, the Queen, and all the Royal Family; and grant us thy grace, mercy and peace, through Christ Jesus. *Amen.*

FINIS.

***BOOKS Printed for, and are to be Sold by* Robert Sollers, *at the Kings Arms in* Ludgate-street.**

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P-RA-15. The causes of the decay of Christian piety, or, An impartial survey of the ruins of Christian religion, undermin'd by unchristian practice written by the author of The whole duty of man. - Allestree, Richard, 1619-1681.

IMPRIMATUR,

Hic liber vere Christianus qui si Primaevam spectes pietatem, Summam Eloquentiam, Rationum pondus nihil in eo deest quo minus possit nos Omnes quales tam accurate describit, vere Christianos efficere; Puriori aevo sane dignissimus est nisi quod tam potens sit qui vel nostrum Saeculum transformaret in melius. Benedicat Deus Operi & Authori.

THO. TOMKYNS.

R. Rmo. in Christo Patri ac Domino Dno. *GILBERTO* Divina Providentia Archiepiscopo Cantuariensi à Sacris Domesticis.

THE CAUSES OF THE *Decay of Christian Piety.*

OR AN IMPARTIAL SURVEY Of the Ruines of *CHRISTIAN RELIGION,* Undermin'd by Unchristian Practice.

Written by the Author of THE WHOLE DUTY OF MAN.

INIMICVS HOMO FECIT HOC.
MATH: 13.

[illustration]

LONDON, Printed by *R. Norton* for *T. Garthwait,* in S. *Bartholomews* Hospital, near *Smithfield,* 1667.

THE PREFACE.

THOUGH this be the first appearance this Tract has made in the world, yet its Being is of somewhat a more ancient date; it having received its lineaments and perfect form some years since: when the Author not having partiality enough to think it worthy public view; had adjudg'd it, if not to perpetual darkness, yet at least to a long indefinite suspension from seeing light. In this interval, 'tis more than probable some passages may have lost much of their propriety to the present state of affairs, they having been adapted to circumstances which may since have received some change: and herein I must be speak the Readers candor, to make such allowances as the matter shall require; of which yet I suppose there will not occur very many, or very important occasions.

BUT would God I were to apologize for a yet far greater absurdity, that our scene were so shifted, that the whole design of the ensuing discourse, might become one entire impertinence, and that our more eminent conformity to the rules of our Christian institution, might supersede these disquisitions above our failances and aberrations. But alas, I find I have pitched upon a subject not like to be out-dated; vice daily gaining not only

strength, but impudence: nay we are not only become witnesses against ourselves by declaring our Sin as *Sodom,* but we have forced God also to attest against us by punishing us in a manner no less conspicuous and manifest. And surely then 'tis more than time for us to take the Prophets advice, *Hag. 1. 7. to consider our ways,* to reflect not only on those robust, giant-like provocations which have thus bid defiance to Heaven; but also to sift out those secret incendiaries that have inflamed us to this mad daring; to examine what that 〈in non-Latin alphabet〉, that inflamable *bitumen,* the untemper'd mortar is with which we build our Babel, by discovering those misperswasions and false confidences, wherein many of our other guilts are founded: in order to which this slight Tract offers its feeble, yet well meant aids; being forced out of its retirement, and like *Croesus* his dumb Son, compel'd to speak by impulse of the present exigent: and how despicable soever the Mite contributed be in its self, yet if it may provoke the more wealthy to cast in richer gifts, it may prove no unprofitable agent for the *Corban.* 'Tis evident this is a season which not only warrants, but exacts the most importunate endeavors of persuading men to those things that belong to their Peace.

FOR although 'tis true that every state of sin, sets us also in a state of hostility with God, yet our present condition seems to have advanced us beyond the common degrees even of that. 'Tis we know, high insolence against a Prince to despise and violate his laws, but when to that are superadded contumelies, and designed affronts to his person, this is such an accumulated outrage, as will vanquish the most resolved Patience. And this alas appears to be our case: we have long indulged to ourselves the breach of all Divine laws, gratified every appetite, every passion and lust with the forfeiture of our allegiance, and as if this would not serve to render us irreconcilable enough to God, we are now grown to subjoin malice to licentiousness; project not so much to please ourselves, as to displease him; profess a contempt not only of his commands, but himself; and seek no less to dethrone Him, than abrogate those. Thus have we made it a kind of personal quarrel, and by those impious blasphemies we daily dart against Heaven, do as it were dare the Divine Majesty to vindicate its self. Whether his great longanimity may have given our *Hectors* a fancy, that they had vapor'd God (as they are used to do men) into a tameness, I shall not examine: but his late proceedings with us sufficiently testify that he means no longer to decline our challenge. He now appears to avow the enmity as openly as we have done; and has already given us competent essays, how *fearful a thing it is to fall into the hands of the living God, Heb. 10. 31.*

'TIS true indeed that he has formerly owned his controversy with our Land, and by a long series of great and heavy calamities attested himself the *God to whom vengeance belongeth, Psal. 94. 1.* Yet as great Monarchs use to quell lesser insurrections by their Lieutenants, and subordinate Officers, but when the rebellion grows high and desperate, then to encounter it in their own persons; so is it here observable that God then Chastised, and tried to reduce us by inferior instruments, found us out *Lictors* among ourselves, and made one man's sin the punishment of another's: but now as if he had the same jealousy for his honor which *Joab* had at the siege of *Rabba* for *David's, 2 Sam. 12. 28.* as if he feared to be rival'd in the glory of our ruin, he takes us into his own hand, marks us out, as he did *Pharaoh,* to be the Trophies

of his own peculiar vengeance, appearing signally against us in all the dreadful solemnities of an enraged enemy.

FOR first, has he not as *Moses* speaks, *Deut. 32. 41.* whet his glittering *Sword?* Nay, has he not moreover (in the Scripture style) made it drunk with blood? by sweeping away multitudes of us in a raging PESTILENGE, which Marcht from one part of the Nation to another in a kind of Triumphant progress, as if it had received the same mandate God gave *Abraham, Gen. 13. 17. Arise walk through the land, in the length thereof and in the breadth thereof, for unto thee will I give it.* Whether it may not thus fatally complete its course, notwithstanding the halt it seems to make, and pass from our *Dan* to our *Beersheba,* is a question that can with no probability be resolved in the negative; for as it is not to be doubted but there were in *Judea* as great sinners as those on whom the Tower of *Siloam* fell, *Luke 13.* that those who have hitherto escaped have an equal share in the provoking cause of the Judgment: So also that great *unsensibleness* many of us show of what others groan under, is a very ominous abode; it being not only a dangerous symptom, but a probable means of drawing that calamity to ourselves. When God sees we will suffer nothing by way of consent and sympathy with others, 'tis but equal we have our part in a more direct and immediate infliction, and feel what we would not compassionate. *Thucydides* mentions it as the effect of the great Plague at *Athens* that it had extinguished humanity; brought in a kind of ferity and barbarousness among them, rendering them openly villanous to men, and blasphemous against God; 〈 in non-Latin alphabet 〉 , there was no restraint of law or religion, one part being desperate upon prospect of their danger, the other presumptuous upon the contemplation of their Escape; and sure if we look impartially, ours will appear to have had somewhat of the same operation. Those compassions which the novelty it seems at first gave us to sufferers in this kind, seems now quite extinct; so unconcerned are we grown to everything that touches us not in our individuals, as if we owned no relation to the *species* of mankind, though backed also with that closer tie, which the spiritual consanguinity has superadded. A pregnant indication of this may, I doubt not, be collected (as from many other circumstances, so particularly) from the great hast has in many places been made, to lay aside those public *Humiliations* & intercessions which were recommended to us as well by the command of Authority, as the common distress; but have been cast off without the subtraction of either of those motives. Whether we are duly *mindful of the afflictions of Joseph,* that cannot afford one day in a month for a solemn reflection on them, I must leave to every man's conscience to discuss. But sure we are no less wanting to ourselves than them in this neglect; the office being no less designed for Antidote than cure, to prevent the Judgment where it is not, than to remove it where it is: and if we will neither deprecate on our own behalfs, nor intercede on others; we are sure as improvident, as uncharitable, and may justly expect the fatal event of both.

IN the interim, although the present respite from destruction, and our own deceitful hearts flatter us and say Peace, Peace; we have all reason to conclude that God is not attoned, the quarrel and hostility goes on, and his *hand is stretched out still, Es. 5. 25.* And so indeed we find it in other dismal events. Slaughter we know is not the only effect of War; which as it destroys the lives of many, blasts the supports and Joys of more. This consequence of

hostility we find well expressed by the Prophet *Joel 2. 3. The land is as the Garden of* Eden *before them, and behind them a desolate wilderness,* and herein also hath the Lord of Hosts, the great God of battle shown himself mighty against us, he has invaded us not only with Sword, but FIRE: and in so stupendous manner desolated the glory of our Land, that no human fury, could have procured, or even have wisht the like vastation and ruins. *That City which was great among the Nations, and Princess among the Provinces,* Lam. 1. 1. *lies buried in her own Ashes,* and is both Funeral-pile and Urne to herself, and what neither foreign nor domestic enemies could in a succession of many ages effect, one blast of the breath of his displeasure, *Psal. 18.* has performed in a moment. So verifying even in a literal sense the Apostles affirmation, *Heb. 12. 29. that our God is a consuming fire. Plutarch* tells us when *Fabius* sacked *Tarentum,* he took not away their Images, but said, 〈 in non-Latin alphabet 〉 *let us leave the* Tarentines *their God's that are offended with them.* 'Tis our Calamity to be signally under the indignation of our incensed God, which in that great Captains judgment, was somewhat more dreadful than the worst inflictions of War: for what industry soever has been used to entitle either the negligence or designs of men unto our overthrow, yet sure never any judgment had more legible marks of God's immediate hand: such as show he meant to revenge the abuse of his former gentle methods: that those who would not be reformed by the slighter corrections wherein he dallied with them, might find *a judgment worthy of God, Wisd. 12. 26.* And sure such was this, which both for its greatness and irresistibleness does well own its Author, and shows his wrath was accended to a very excessive heat, that thus poured out its self not only like, but in Fire, *Lam. 2. 4.*

I shall not here assume the Politicians part, and weigh the detriment we have sustained by it in our civil interest, of which perhaps nothing but time and experience can give us a full estimate; it rather suits my design to observe what relates to our spiritual concerns, whilst God's *dwelling places* were involved in the same ruin with ours; his own peculiar portion not exempted, but as the Prophet complains, *Es. 64. 11. Our holy and beautiful houses where our fathers praised him are burnt with fire:* this though perhaps least considered, is sure not the least sad circumstance, had only the scenes of our luxury, or our fraud been destroyed, it might have sent us with more fervency to the places of our devotion, and we might have frequented God's houses the better, for being destituted of our own; but when these also are made parts of the common heap, 'tis a sad testimonial that our very religion was provoking; That that pageant-like piety which we deposited in our CHURCHES, only to make a show with on holy-days, served only to defile those holy places, and rendered them so polluted as required no slighter purgation than that of FIRE. 'Tis we know-not long, since those mansions sacred to the Prince of Peace, were even in the vulgar obvious sense, made magazines for War; but yet more so in reference to that Pulpitwild-fire, which set the Nation in combustion; whether that strange Fire which some of our *Nadabs* and *Abihu's* introduced there, may not (even at this distance) have done its part to the drawing down this *FIRE* from Heaven, I leave to their serious reflection. But neither the *Hypocrite* nor the *Seditious* must ingross the guilt of this ruin: The *Atheist* vies with both; for alas what should God do with Temples among those, who pay him no worship? or why should he let those sacred monuments remain among them, to whom all memorials of him serve but as occasions, and

incentives to blaspheme him? They have long said with those in *Job, Depart from us, for we desire not the knowledge of thy ways;* and now 'tis but equitable (I had almost said *Civil*) to take them at their word, and no longer reside among those who so avowedly disclaim him.

AND this, 'tis much to be feared, may be the portent of this dismal vastation: we know men use not to deface those houses, where they intend to inhabit: and sure *this abhorring his Sanctuary,* and *casting off his Altar, Lam. 2.* is a dreadful sign, that he means no longer to continue his residence among us; indeed we find in Scripture that his promise of cohabiting is always limited to those who own themselves his people; and therefore when so many of us have openly renounced that relation, we can with no justice expect the blessing appendant to it.

BUT perhaps this will seem to such no formidable thing; God's so withdrawing of himself is but agreeable to their wishes, a kind of quitting the field to them, and so rather matter of complacency than regret: but 'tis to be considered that there is another presence of God that will infallibly succeed this; when he removes that of his grace, 'tis to make way for that of his anger; like the *Philistines* we shall know the God of *Israel* is among us by his Plagues, *1 Sam. 5.* or to make a yet more dreadful comparison, we shall like the damned in hell, discern his presence only in the punitive effects of it, and read his nearness in our sufferings. And sure this will be but an ill exchange, even to the profanest of us, those that have most despised or loathed the soft breathings of his Word and Spirit; will find it yet harder to endure the whirlewinds of his wrath, which will snatch from us those secular advantages for whose pursuit we have neglected *the better part, Luke 10. 42.* and leave us as little of worldly enjoyments, as we desired to have of spiritual.

OF this our late Calamities have given us a sad *Preludium,* and God knows how soon we may see the last scene of the fatal Tragedy, it being too probable that this is God's last Experiment upon us, like the Causticks and Scarifyings to a Lethargick patient; if this bring us not to sense we are like to sleep on to destruction: And alas what uncomfortable symtomes appear even in this point also. Who is there that (unless awakened by his personal concernments) seems at all to startle at the noise of public ruin? When God in displeasure threatened the *Israelites* that he would remit their conduct to *his Angel,* and not go himself with them. The text says, *they mourned and no man put on his ornaments on him,* Exod. 33. 4. or as the *LXX,* 〈 in non-Latin alphabet 〉 , and the Syriac, 〈 in non-Latin alphabet 〉 , *they stripped themselves of their Armor, their ruffling garb of War, and appeared in the penitential dress of sackcloth and ashes:* but now that we are given up not to a conducting but destroying Angel, what signs of remorse do we show? What vanity (I fear I may ask what vice) have we substracted, upon the sense of God's anger? What nicety in clothes or diet have we cut off in sympathy with the nakedness and hunger of our afflicted brethren? Nay, do not the unreasonable Iollities of too many among us, look as if we triumpht in their miseries, found Music in the discordant sounds of their groans, and our own laughter; and emulated that infamous barbarity of *Nero,* who played while *Rome* burned? 'Tis mentioned by the Prophet as a most preposterous thing, a kind of impious Solecism to revel under the menace of judgments. *Thus saith the Lord, A sword, a sword, it is sharpened to make a sore slaughter, it is*

furbished that it may glitter, should we then make mirth? *Ezek. 21. 9, 10.* and certainly it less befits us against whom God has not only prepared, but used his sword; who are not only under the threats, but actual Execution of his vengeance, and what is it but interpretatively to prompt him, to yet sharper inflictions, by showing him that these have not edge enough to penetrate us? With how much indignation God resents this perverse, this contumelious behavior, we may read, *Isaiah 22. 12, 13, 14. In that day did the Lord call to weeping, and mourning, and to baldness, and to girding with sackcloth, and behold joy and gladness, slaying Oxen and killing Sheep, eating Flesh and drinking Wine; eating and drinking for tomorrow we shall die:* Upon which follows, that severe denunciation: *Surely this iniquity shall not be purged from you till you die.* Of so deep a tincture is this guilt, that 'tis as lasting as our lives, and like the fretting *leprosy* in the house, *Levite. 14. 45.* can be removed by nothing but its dissolution.

O then let us not add this to the heap of our other provocations, mistake impudence or desperation for courage; and frantickly defy that omnipotence which we are sure we cannot resist: but since it has pleased God even in wrath to remember mercy, let us transcribe his copy, be as kind to ourselves as he has been to us, and stop in our career as he has done in his; not so madly affect a full parallel with *Sodom* and *Gomorrah,* as to force him to destroy that remnant, *Es. 1. 9.* which alone distinguishes our case: but rather take pattern from *Nineveh;* cry, and *cry mightily to God,* join humiliation to our prayers, and reformation to both. And could we be persuaded to do this with the same sincerity, and universality, we might hope it may be with the same success also: would everyone who has contributed to the accending, as industriously contribute to the appeasing of God's wrath: would all who have brought their fire-brands bring also their tears to quench them, as there would be no dry Eyes in the Nation at the present, so might it prevent as great a Generality of weeping ones for the future; secure us such a tranquility here, as may calmly convoy us to that impassible state, *where all tears shall be wiped from our eyes, where there shall be no more death, nor sorrow, nor crying, nor pain, Rev. 21. 4.*

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***CHAP. I.* The Character of Christian Religion, demonstrating its aptitude to plant exemplary Virtue and Sanctity.**

THE holy *Psalmist* gives it as part of the Character of Pious persons, and therewithal a description of their felicity, *Psal.* 92. 13. *That they shall bring forth more fruit in their Age:* and what he thus observes of the members disjunctively and apart, reason suggests to be in a higher, and more eminent manner appliable to the whole body united: And it being as well the mark as duty of every single Christian *to grow in grace,* 2 *Pet.* 3. 18. we may by all rules of Proportion, conclude that the collective mass of such, the whole Church is by this time near *attained to the measure of the stature of the fullness of Christ, Eph.* 4. 3. And indeed this is so regular an inference, that whilst the premises stand firm 'tis impossible to shake the conclusion, the entire body must necessarily augment answerably to the growth of its several parts. And if we should so far let loose to speculation as to forget our experience: If we measure the effect only by the power and energy of the cause, we should surely be as far from doubting the premises also. Christianity is in its self of so prolifick a nature, so apt to impregnate the hearts and lives of its proselytes, that it is hard to imagine, that any branch should want a due fertility that is engrafted into so vigorous a stock.

FOR first, in its spring and original it is most supernatural and divine, derived immediately from him, who had nothing more of man than he purposely assumed to draw us the nearer to him as God. He it was that disseminated this doctrine, and that in order to the *purifying to himself a peculiar people zealous of good works;* and certainly his choice abundantly justifies its propriety to that end, and his descent from Heaven on that errand puts so venerable a solemnity upon it, that though his descent were very astonishing, yet it will be much more so, that it should fail of the designed effect.

AND indeed did our Faith give us no clue to lead us to the author, yet its composition would speak it to be of no human extraction, its precepts are so excellent and refined, so agreeable to the more spiritual part of our temper, and so apt, as to forestall, so to cleanse and sublimate the more gross and corrupt, as shows flesh and blood never revealed it. Nay farther, so effectually providing for all those advantages to mankind, which the wisest of men's laws have in vain attempted, that methinks they all stand before it like the *Magicians* before *Moses,* and by their impotence tacitly confess it to be the finger of God. 'Twere too large a Theme to confront them in the several instances, let it suffice to observe one which has a common influence on all; and that is the immaculate *cleanness* of heart, which Christ's, and only Christ's law requires. This is the only proper basis on which to superstruct, first *innocence,* and then *virtue,* and without this the most rigid exactors of outward purity, do but

transcribe the folly of him, who Pumps very laboriously in a Ship, yet neglects to stop the Leak: or the worse tyranny of *Pharaoh* in *requiring Brick without Straw:* so far is it from a severity in our law-giver, thus to limit and restrain our thoughts, that it is an act of the greatest indulgence: by no means the laying on a new burden, but the furnishing us with an Engine to bear with ease that weight which otherwise the stoutest *Atlas* must sink under. And were but this one precept sincerely conformed to, it would not only facilitate but ascertain the obedience to all the rest. If the *first sparks* of ill were quenched within, what possibility is there they should ever break out into a flame? How shall he *kill* that dares not be angry? Be *Adulterous* in act, that did not first transgress in his desire? How shall he be *perjured* that fears an oath? Or *defraud* that permits not himself to covet? In the like manner all *positive acts* of virtue, are but the natural effects of the interior habit. Where the love of God is seated in the Heart, 'twill operate in all the faculties, keep them in a busy endeavor of doing acceptable service: when *fear* is planted there, it will break forth in outward reverence and duty; and so proportionably 'twill be in every other instance. 'Tis therefore an advice well becoming the wisdom of *Solomon, Prov.* 4. *to keep the heart with all diligence:* but then it is withal the work of him who is greater than *Solomon,* to teach us how to do this: for *unless he keep that City the watchman waketh but in vain.* If he instruct not to secure those issues of life, they will betray and ruin, appear indeed *the savor of death unto death.* Now of this divine art of *Tacticks* and defense, Christianity is the only School, and therefore most fitly qualified for the producing all those supernatural excellencies to which the timely prepossession of the heart, is the rudiment and principle.

AND as the *preceptive* part enjoins the most exact, and elevated virtue, so is it most advantageously enforcit by the *Promissory,* which both in respect of the kind and value of the rewards; and also the manner of proposing them, is most exquisitely adapted to the same end.

FOR first, if we consider the nature of the things promised, we shall find they are not gross and *carnal,* such as may court and gratify the bestial part of us; but such as are proportioned to the supreme and leading principle, as feast a *Soul,* and suit with the capacities of an *intelligence.* All the beatitudes the Gospel tenders to its votaries, either relate to the *purity* or peace of the mind in this life; or else to its completer *felicity* hereafter. And though 'tis true, the body is not wholly unconsidered, though the addition of all temporal necessaries be promised, yet even those are for the Souls sake, either to secure it from the sin of solicitude and distrust, or to preserve it a useful instrument for the others service. And as for the future glory in which the body is to partake, 'tis to be observed, that flesh and blood cannot inherit it; that load of earth which now engages to corruption must be put off, must be calcin'd and spiritualiz'd; and thus made glorious, be clothed upon with Glory. So that in all the Gospel dispensation, there is no *provision for the flesh,* its lusts and sensualities. And then sure there cannot be a more unanswerable argument against our providing for it, than to see it left out of God's care. Indeed had we proposals of a *Mahumetan* Paradise, were we to expect our bliss only in the satiating our appetites, it might be reasonable here to whet them before hand, to stretch them to the utmost wideness, or in the Prophets phrase, *to enlarge our desires as Hell,* and by frequent antepasts excite our gust for that profuse perpetual meal. Or were

we only to have our portion in this life, to enjoy an uninterrupted affluence of outward comforts, 'twere but good husbandry to improve them to the height, and the Wise man's advice would then cease to be Eirony, *Eccles.* 11. 9. *Rejoice O young man, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and the sight of thine Eyes.* Had we only the prospect of a *Canaan,* such an eternal inheritance as a conquering Sword could give, as the salvation of a *Joshua,* and the affluence of milk and honey could produce. 'Twould be no wonder, if we never voluntarily endured the thirst and famine of the wilderness, but be always as they desiring meat for our lust, projecting the gratifying those desires in whose repletion we placed our happiness. But when our Religion makes us no such tender, when all its hopes are of another make, invite to those Diviner joys of which sensuality has no capacity or taste. What pretence can we have to cherish that *here,* which we must wholly be divested of *hereafter,* those immaterial felicities we expect, do naturally suggest to us, the necessity of preparing our appetites, and hungers for them, without which Heaven can be no Heaven to us: for since the pleasure of anything results from the agreement between it and the desire, what satisfaction can *Spiritual* enjoyments give unto a *Carnal* mind? Alas, what delight would it be to the Swine to be wrapped in fine Linnen, and laid in Odours: his senses are not gratified by any such delicacies, nor would he feel anything besides the torment of being withheld from the mire. And as little complacency would a brutish Soul find in those purer and refined pleasures, which can only upbraid, not satisfy him. So that could we by an impossible supposition fancy such a one assumed to those fruitions, his pleasure sure would be as little as his preparation for it was. Those *Eyes* which have continually beheld vanity, would be dazzled, not delighted with the *Beatifick vision;* neither could that *Tongue,* which has accustomed its self only to Oaths and Blasphemies, find Harmony or Music in a *Hallelujah.* 'Tis the peculiar privilege of the pure in heart, *that they shall see God;* and if any others could so invade this their enclosure, as to take Heaven by violence, it surely would be a very joyless possession to these men, and only place them in a condition to which they have the greatest aversation and Antipathy. So that holiness here, is not only necessary to the acquiring, but the enjoyment of Bliss hereafter: and therefore unless men will contrive to annihilate their joys, and affect the monstrous riddle of being tormented in Heaven, they cannot but from this Spirituality of the promises, infer a necessity of purifying themselves, and being capable at least of innocent Celestial joys: and since that only can be done by virtuous practice here on Earth, the Obligation thereto must needs be very pressing and indispensable. And as the *nature* of the promises directs to this, so does the great transcendent *value* encourage and animate. *Hope* is the grand exciter of industry, and as the object of Hope is more or less *desirable,* so is the endeavor more *intense* or *remiss;* and upon this ground we must conclude the Christian has all reason to be the most indefatigable, seeing his expectations are the noblest and most encouraging. That they are so, we cannot but acknowledge, if we admit of the description which the *Spirit* gives: that *Spirit* which as he seals us to it, so is himself the earnest of that Inheritance. He in the Sacred *Scriptures* has drawn us a Map of the Country which we are to enter: and sure we may say of it as *Caleb* and *Joshua* did of *Canaan, Numb.* 14. 7. *the land is an exceeding good land.* For first, if we consider the Negative advantages it has, we shall find there is an absence of all the Ills, destructive or affrightful unto human Nature. *There shall be no more death, nor sorrow, nor crying, nor*

pain,Revel. 21. 4. Here alas we are infested by all these. *Sorrow* and *Pain,* prey and insult on all the comforts of our lives; leave us not a Gourd, which is not like that of *Jonah,* smitten with these Worms: and then comes *death,* the grand devourer, and spares not *life* itself. Nay, those little *respites* which we have from these, are so embittered by unpleasant expectations and Presages, that we are sad before we are *afflicted:* in *pain* without a *disease,* and in *death* in the midst of *life:* and then a State exempted, not only from the Calamities but the Fears of these, may well deserve to be looked upon with appetite.

BUT Heaven is designed for our reward, as well as rescue, and therefore is *adumbrated* by all those *positive excellencies* which can endear or recommend. It is a *Crown,* and that not of *thorns,* such as our *Savior's* was, and such as the more affected *Diadems* of the world oft prove unto the wearer, *but one of Glory:* nor is that *Crown,* nor that *Glory* like our *sublunary* splendors, which suddenly vanish, and leave the possessors to the greater obscurity and contempt: but 'tis *permanent,* such *as fades not away,* 1 *Pet.* 5. 4. or in St. *Paul's* phrase, *an eternal weight of Glory.* But to give you its more comprehensive Character, *'tis a being with the Lord,* 1 *Thess.* 4. 17. Nay, 'tis a possessing even God himself. *He shall be their God, Rev.* 21. 3. and what can he want who possesses him who is all things? How can he fail of of the most ravishing delight, that stands before him *in whose presence is the fullness of Joy,* and *atwhose right hand are pleasures,* and those not short or transient, *but for evermore?* So indefeisible is our estate in those *Joys,* that if we do not like mad prodigals sell it in reversion, we shall when we are once invested, be beyond the possibility of ill husbandry, not have it in our power to undo ourselves. Now surely these are great and precious *promises,* such as may well sustain the weight of that inference the *Apostle* builds upon them; and engage us to *cleanse* ourselves from all *filthiness* both of *flesh* and *spirit,* and *to perfect holiness in the fear of God,* 2 *Cor.* 7. 1. for they address to that *Principle* which is confestly Predominant in our *Nature;* so that if the love of *Christ* cannot, yet the love of our *selves* may constrain us. How must it then affront and baffle the enticements of sin, when we compare its empty vanishing *pleasures* with those solid and durable *joys?* What a forestalling will it be of Satan's markets, that God bids so much fairer for us: offers us that to which his 〈in non-Latin alphabet〉 *all this will I give* (could he make such a whole-sale) can bear no proportion, and how then shall we ever barter it away for those little petty commodities he retails to us; or make any other reply to his proffers, than a *get thee behind me Satan?* For alas! can we remember that we are *candidates* for a Kingdom, and yet retain the abject spirits of *slaves?* Do we expect to reign hereafter, and yet depose ourselves before hand here? Suffer every the vilest lust to rule over us? Is so glorious a prize annexed to the victory, and will it not animate the faintest heart, and feeblest hands to the combat? What Lions can we fear in the way which this hope is not *Sampson* enough to encounter? How *light* are our heaviest, how *momentary* our most lasting Afflictions, if balanced with that *eternal weight of Glory?* Are we spoiled of our goods, here is a reserve of treasure which no *Thief,* neither the slye, nor the avowed, the pilferer, nor the sequestrator can invade. Are we reduced to our *Savior's* destitution, not to have *where to lay our head, yet we have a building of God, an house not made with hands eternal in the Heavens.* Are we reproacht for the name of *Christ,* that *Ignominy* serves but to advance our future *Glory,* every such *Libel* here, becomes *Panegyric* there. Nay, are we persecuted to death,

that sends us but to take possession of the Crown of Life. Upon such sure grounds does our Christianity set us. While we make good its condition it pulls out the sting of all that is most deadly. And in a more comprehensive sense, possesses us of the privilege promised the *Disciples, that nothing should by any means hurt them, Mar.* 16. The most adverse chances being but like the ploughing and breaking the ground, in order to a more plentiful harvest. And yet we are not so wholly turned off to that reversion, as to have no supplies for the present; for besides the comfort of so great and certain an expectation in another *life,* we have promises also for *this.* Even of all those internal and spiritual satisfactions which attend the *practice of piety.* The feast of a good Conscience is the true *Christians* daily diet, and sure whatever the rich men of the world think, he only can be said to fare deliciously: nay, he has yet more *supernatural* food, *Manna* rain'd down immediately from Heaven: the *Holy Spirit* sent on purpose to refresh and support him: those Joys which differ rather in degree than kind, from those which are to be his final portion. And that the *Soul* may not be too much incommoded in her house of clay, there is provision made for that also, such necessaries secured to the body, as may keep it in *Tenantable* repair: we have *Christ's* express promise for it, that *to those that seek the Kingdom of God, and his righteousness, all these things shall be added:* if not that superfluity which may oppress and load, (render the *body* rather the Tomb than Mansion of the *Soul*) yet such as may sustain and support us: and sure 'tis easy to decide which is the happier lot. In short, we are sure of enough to defray the charge of that voyage, which lands us at *Eternal Bliss:* and certainly he must be of a very sluggish or querulous humor, that shall *demur* upon setting out, or demand higher encouragements.

AND as the *nature* and value of the *Promises* render them most proper engagements and incentives to all *virtue;* so if we consider the *manner* of proposing, we shall find them in that respect also highly contributive to the same end. For first, they are clear and express, not wrapped up in dark *enigmatical* insinuations, wherein men must exercise their *sagacity* as well as their *faith:* but revealed with that plainness, that 'tis impossible for any who knows but the letter of the *Gospel* to be ignorant of the Eternal rewards it proposes. And herein the difference belongs to *Christianity* above all other *Religions,* some whereof have left men so much in the dark, that many *Sects* among them have denied the immortality of the *Soul,* and sure they were but faint encouragements they could propose unto that *virtue* which was to perish with them. What should animate them to the rugged severe tastes of restraining appetites, subduing passions, eradicating habits who discerned no rewards for blameless *Souls.* 'Tis true indeed *virtue* is in herself perfectly amiable, though she brought no dowry, but experience shows us she has not many *Platonic* lovers: and when so few are ambitious to wed Her, when she brings an Eternal inheritance with her, we may easily guess how little she will be sought without it. When men once conclude that their *Spirits* shall vanish into the soft Air; the inference is very obvious, *Come on, let us use the creatures as in youth;* as we find it elegantly pursued, *Wisd.* 2. But of those who acknowledged a future being, their preceptions were very misty and obscure. The *Heathens* had such confused notions of their *Elysium,* that the *Epithet* of *shades* belonged more properly to the darkness than the refreshment, and was a reward fit for the votaries of those ambiguous *Oracles* they consulted. And proportionably to the obscurity of their hopes were the Exercises of their *virtue:* their *Piety* was even

overwhelmed and confounded by the multitude of their *Deities;* nay, which is yet stranger, their *God's* themselves seem to have been lost in their own crowd: else sure the *Athenians* would never have inscrib'd an Altar to the unknown *God:* and indeed their offices were generally such, as if they had been devoted to no other, they having as little discerning of their *Worship* as of their *God.* 'Twas wrapped up in clouds and darkness; had mysterious recesses to which the common worshipper had no admittance; such as were to acquire a veneration only by not being understood: and though this must needs deprive their services of that spirit and quickness, which constitutes the *virtue* of devotion, yet alas their *Religion* had more than that negative contrariety to *Virtue.* Many of their *worships* being nothing but a solemnity of the foulest *vices:* and their *Divinity* taught them to violate *Morality.* A deceit *Satan* could not probably so long have triumpht in, had they had the Gospel notion of Heaven, for sure they could not have supposed their *God's* of such mutable inclinations, as to affect *purity* in their cohabitants, and *pollution* in their Votaries: or such incongruous dispensers of rewards, as to apportion an impeccable state hereafter to the most flagitious criminals on Earth.

AS to the *Jews* 'tis true, they derived their light from a clearer Fountain, were under the *Economy* of immediate Revelation, and therefore might be supposed to have had a freer prospect into that Heaven, from whence their *Law* descended, yet even they were in this, as in many other particulars, under *Moses* his veil, had rather dark *adumbrations,* and those too overwhelmed with the multitude of express temporal promises. The earthly *Canaan* lay so fair and open to their prospect, as easily intercepted their view of the *Heavenly;* and their *faith* must remove, at least overlook, that *mountain* before it could come to any sight of the *Horizon* and extended *Sky.* Nay, when 'tis remembered that the *Sadducees* a great and learned part of their Doctors denied all future being, we must think the intimations of it were very obscure; it being scarce imaginable, that any considering men should think the *Souls* expired with the *Body* upon any other ground, but that they knew not what after State to assign it. So that though they wanted not *figures* and *shadows,* or as the Apostle calls them, *patterns of Heavenly things, Heb.* 9. 23. yet they seemed not to have been well understood, and the generality of men were not only in their Persons, but their Understandings denied entrance into the *holy of holies;* penetrated not that mystical representation, which was within the Veil: and answerable to this dimness of their perceptions, was the whole *system* and *body* of their *Religion,* which rather entertained its self in those *external bodily* performances, which affected the *sense,* than in those *Divine* and *Spiritual* raptures, which purified and elevated the *Soul.* 'Tis the *Apostles* affirmation, *Heb.* 9. *that the sacrifices there offered could not make him that did the service perfect, aspertaining to the conscience,* and he gives the reason in subjoyning, that they stood only in *meats and drinks,* and *carnal ordinances.* Alas what propriety had all their legal purifications towards the cleansing of the mind? That might be in the *Mire* while the body was in the *Laver:* and while the surface of the man was sprinkled with blood, the heart might be more beastial than those creatures who lent the *ablution.* And indeed if we consider their morality, we shall find that outside formal ceremony had proceeded to infect and poison that also. The outward restraint, the bare forbearance of an actual commission, being by them thought a full compliance with all the Negative precepts: so that we see *Christ* is fain

to assert the Internal part of the Obligation, and extend the duty to the thoughts and inclinations. Besides, those acts of *virtue* they performed were commonly such as had an Aspect, rather on their temporal well-being, than distant and unseen rewards their Justice, and Charity confined to their own *Nation,* directed to the flourishing of their own *Common-wealth:* whereas *Aliens* were devoted to their rapine and despite; so that if they were *virtues,* they were rather *Political* than *Moral,* and indeed while they placed so much of their hopes on *Earth,* looked on *secular* plenty and tranquility as their reward, 'twas but consonant they should square their endeavors by that measure, and consider things not simply in their native properties of good or ill, but according to their tendency towards that they esteemed their *felicity.*

BUT God has provided, as the *Apostle* says, *Heb.* 11. 40. *better things for us,* has not only made a better Covenant with us, but has *established it upon better promises, Cap.* 8. 6. given us clearer revelations, not only of our *duty,* but our *recompense,* the veil in *Christ* is done away, and we all with open face, *Behold as in a glass the glory of the Lord,* 2 *Cor.* 3. 18. The Gospel puts the evidences of our inheritance into our own hands, sealed by his explicit and direct promise, who cannot lie: and that not only engaged by way of *munificence,* but bargain and contract, as the purchase of that *price,* which our *Redeemer* fully paid in our behalf. And sure this is in the *Apostles* phrase *strong consolation;* and if so, it must be forcible encitement likewise, he cannot but run alacriously, who has the prize in his Eye, nor can *S. Paul* use a more pressing argument to his *Corinthians, To be steadfast, unmovable, always abounding in the work of the Lord,* than this assurance, *That their labor shall not be in vain in the Lord,* 1 Cor. 15. 58.

AND as this clear proposal of the *promises* is most proper to encourage and inspirit our endeavors, so is the conditionality most efficacious to necessitate and engage them. Had *Heaven* been only promise'd as a largess, and with a blind promiscuous bounty dispenc'd without discrimination, how much it might have raised our *gratitude,* I know not, but sure it would not have excited our *industry,* which in all instances we find is whetted by interest: and where that is otherwise secured, men generally estimate it a part of the benefit that their labor is superseded; and please themselves no less in a lazy bequest, than a full enjoyment. So that indeed it is this circumstance of the *promises* that must give life to all the rest, and make them operative toward the producing of *good life;* for admit the *joys* we expect never so *Divine* and *Spiritual* for their kind; never so great and transcendent for degree, and these also represented to us in the most clear and convincing manner, yet if they be tendered not as objects of our choice, but the certainty of our fate, *felicities* which we are only concerned to enjoy, but not to acquire, they may make us glad, but surely not diligent; it being but a cold inducement to any undertaking to be assured 'tis perfectly needless: we have therefore all reason to confess it our greatest advantage towards *virtue,* that God has so linked our *hopes* and our *duty* together: and indeed when we consider the great disproportion between the one and the other; the infinity of the *reward,* with the despicableness of the *service,* we must resolve that he had no other design in making his *promises* conditional, than to engage us by our interest to that *holiness,* to which he saw our inclinations did not bind us: that it was an artifice of his *love* to ensnare us into two *felicities*

by proposing of one, enforce us to take one good in the way to another, *virtue* in passage to *glory.*

AND indeed who would not think this method so invincibly efficacious, as might supersede the necessity of any other, but God who understands our thoughts, long before, *Psal.* 139. 1. foresaw, that notwithstanding this proposal of a *Canaan,* there would be *Rubenites* and *Gadites,* who would set up their rest on this side of *Jordan;* so intent on the commodity of their Cattle, as to be content themselves to be part of the Herd, and *become like the Beasts that perish:* That there would be men of so ignoble, disingenuous tempers, as none of these cords of a man would be able to draw; and therefore there is another part of the *Gospel-Economy* fitted to their capacities; the *threats* and *interminations,* those terrors of the *Lord,* which as Goads may drive those brutish Creatures who will not be attracted: that those who think themselves perfectly unconcerned in *David's* question, *who shall ascend unto the hill of the Lord, Psal.* 24. 3. may yet startle at *Esays, who among us can dwell with everlasting burnings?* Of so formidable a kind are those menaces, as is sufficient to awake the most drowsy stupid *Soul,* and are most apt to operate upon that part of their temper, which evacuated the gentler method: that very sensuality which made them despise *Heaven,* may help to enhanse the dread of *Hell;* the lack of a *drop of water* will be most insupportable to him who fared deliciously every day; those *flames* will be yet more scorching to those bodies, who by studious effeminacies and softness have superadded an artificial tenderness to the natural; nor will the *gnawing of the worm* appear more intolerable to any, than those who here make it their business to tie up its *Iaws,* gag or stupefy that *Conscience* which would now admonish, but will there torment. And when to this is added the *perpetuity* of these *pains,* that *the worm shall never die, the fire never be quenched,* certainly this puts such an edge upon the terror, as may well make it in the *Apostles* phrase, *quick* and *powerful, searching even to the dividing asunder of the Soul and Spirit, the joints and marrow.* When we are assured *that the Axe is thus laid unto the root of the tree, and that every tree that brings not forth good fruit must be hewn down and cast into the fire,* we shall sure be warned *to bring forth meet fruits of repentance, and fly from the wrath to come.*

BUT because neither invitations nor threats can avail with those who are any way invincibly impeded to apply them to their benefit: since the most *glorious prize,* the most formidable danger, is insignificant to him, who wants power to run unto the one, or from the other; it has pleased God to inspirit and actuate all his *Evangelical* methods, by a concurrence of *supernatural* strength, makes it not only eligible but possible, I may say easy and pleasant for us to do whatever he commands us: and notwithstanding our natural debility, makes us through *Christ* which strengthens us, *able to do all things:* by his Spirit he prevents, assists, restrains, excites, comforts, convinces; gives grace and adds to that the happier largess of a will to use it, and knowledge to discern the want of more: infusing to the *Soul* an ardent thirst of greater powers, and readier means of service, which the performance actuates to greater strengths, and yet enflames to new desires, and more importunate pursuits, whilst God at once bestows and crowns his own donations; still giving unto him that has, till that at last he gives himself; and *grace is swallowed up in glory.* And to assure us of this aid, he has been pleased to oblige himself: descends to the solemnity of a *Pact* and *Covenant;* has

indented with us, and constituted it a principle part of the new and everlasting *Covenant made with mankind in the blood of the Son of God, to send the comforter, his Holy Spirit, to be with us till the end of the world,* and do all this. So that the Gospel is at once the assigner of our tasks, and the *Magazeen* of our strength; so much Spirit goes along with that Letter; so much internal grace is annexed to its outward administration, as will to all, who do not resist it, infallibly render it *the power of God to salvation.* For 'tis not the sole privilege of a *S. Paul,* but the common portion of all *Christians, That God's grace shall be sufficient for them;* which is sure a more Gospel-like promise, than that it should be too strong for them: so violent and irresistible as to commit a rape upon their *Spirits;* such a mighty wind as drives them headlong upon *duty.* Indeed this competency is of all other proportions the most *incentive* to industry; we see in *Temporals,* too little makes men desperate, and too much careless; and certainly 'twould be the same in *Spirituals:* but now when we have stock enough to set up with, and that too of so improvable a nature, that is capable of infinite advancement, and yet on the other side no less capable of total decay also, it being given with this express condition, that upon neglect it shall be withdrawn: so that our own sloth may make us *poor,* but nothing else can keep us from being abundantly *rich:* what can be imagined more animating to diligence and endeavor? And this being the condition wherein our *Christianity* has placed us, added to the former considerations, will beyond exception or *subterfuge,* evince its perfect *aptitude* and *fitness* for the End to which it was aimed, *the Planting and nourishing all true Virtue among men,* the introducing the tree of life into the world again, and so forming us a *Paradise* even amidst the briers and thorns of our Exil'd state.

CHAP. II. The Character of Christian-men's Practice, showing their multiplied failance both from the rule of that holy profession, and its genuine effect.

AND now who can suspect that a *cause* so rightly disposed, should miss of its *effect?* That this so *auspicious Planet* should be counter-influencit by any *malevolent Star?* Or that what has so many tenures in us, should be finally disseis'd? For, admit we have not the Piety to be prevailed upon by the reverence of the *Author;* yet the excellency of its *composition* does so much recommend it to our reason, that we must put off the best part of our *Nature* to evacuate the force of our Religion: nay, supposing us to have done that too, to have struck ourselves out of the list of *Rationals,* yet if we keep but the rank of *Animals,* if we have not extinguished passion and sense, it descends even to them; addresses to our hopes and fears with most importunate solicitations, and convincing motives: So that unless we have the absurd ill luck to have much of the *Stoic,* and nothing of the *Philosopher,* 'twill be impossible to resist its impressions, and sure he that comtemplates *this,* will be apt with some confidence to conclude *Christendom* to be the *Goshen* of the world, not only in respect of its *light,* but of its *immunity* from all those *Locusts* and *Caterpillars,* those swarms of mean and sordid Vices which both cover and devour the rest of the *Earth.*

BUT this must be the inference of a mere *contemplative,* a Recluse that converses only with his own meditations: for let him be so much *secular,* as once to look abroad, the most *transient* glance will serve to unravel all this hopeful *speculation,* & show him that *Christendom* may be as much *Heathen* as *America:* whereas 'tis usually said, that ill *Manners* produce good

Laws, we have reversed the *Aphorism,* and our good *Law* has introduced the most corrupt manners. Our holy *faith* which like a foundation should *support* good works, has like a gulf *swallowed* them up. And so universal a depravation is there among us, that we have scarce anything left to distinguish us from the most barbarous people, but a better name and worse vices.

AND here, what terms of wonder or of grief can be significant enough to express or to bewail, so strange and so perverse degeneration, that the *light* of the *world* should thus darken it: the *salt* of the *Earth* be the means of putrifying and corrupting it: that those who were by God drawn out from the *Heathen* world should so outvie the *Gentiles* crimes, as if they had forsaken them, only because they were too *innocent. This* indeed is one of *Satan's* subtlest stratagems, to fill Christ's *Camp* thus with his *Soldiers,* by whose intestine treacheries, he has been more *triumphant* than by all his open assaults and avowed hostilities. What a late *States-man* said (*Prophetically,* if we may judge by the event) of *England,* that *it was a vivacious animal that could never die except it killed itself,* is no less true of the *Church,* which has always been *invulnerable* against all *darts,* but what have been taken out of its own *quiver.* Of *this* the *Primitive* times were *pregnant* testimonies, where all the most witty cruelties, the most bloody persecutions, never made any breach in her: but she stood firmer for all those batteries, and like an Arch'd Building, became more strong and compact, by that weight which was designed to crush her: but the *Vice* of *Professors* undermines her very foundation, and does as much exceed the *destructiveness* of the most hostile assaults, as intestine *treachery* is more ruinous and fatal, than foreign *violence.*

AS long as the *lives* of Christians were the *transcripts* of their doctrine they rendered it venerable to all, and gave a presumption there was something more than *human* in it, that could work such signal *effects,* that could so transform *men* as to make the *adulterer* chaste, the *drunkard* temperate, the *covetous* liberal, the *contentious* peaceable. *This,* this was the way to *adorn the doctrine of God our Savior in all things,* as the Apostle speaks, *Tit.* 2. 10. And then the *rule of contraries* directs us to conclude very distant *effects* from our now so distant *practices,* that our very *religion* should partake of the *infamy* of our lives, and be thought rather a *mystery* of *iniquity* than *godliness.*

THUS is *Christ* wounded in the house of his *friends,* and has more *reproach* cast on him by those that *profess* his name, than by the loudest blasphemies of those that *oppose* it. For when those who have not opportunity to examine our *faith,* see the enormousness of our *works,* what should hinder them from measuring the *Master,* by the *disciples?* it being scarce imaginable that any one *Sect* of men should so universally run counter to all the rules of their profession: For let any *sober* Heathen look upon *Christendom,* as it is at *this day* weltering in the blood, not of *Martyrdom* but *War,* and will it be possible for him to think it owns a Gospel of *Peace;* or that those who so perpetually do those outrages they are unwilling to suffer, profess obedience to the the *Royal Law* of *love thy neighbor as thyself,* Jam. 2. 8. Can be *see* the *violence* and oppressions, the *frauds* and underminings, the busy *scramblings* for little parcels of *Earth;* and yet believe we count ourselves *strangers* and pilgrims in it, and have laid up our treasure in *Heaven?* Can he *observe* the strange and almost universal distortion of

speech, whereby it has lost its native property of being *interpreter* of the mind, and under *intelligible* words so far exhibits the *Babel* confusion, that no man understands another's meaning? And can he *imagine* we have any such *Precept,* as *lie not one to another,* or any such *penalty* upon the infringer, as *exclusion from the new Jerusalem?* Shall he *hear* our *God* mentioned more frequently and earnestly in our *imprecations* than our *prayers,* and every part of our crucified *Savior,* recrucified in our horrid *oaths;* and shall he not *think* that his *second* executioners bear him as little reverence as his *first:* or that *he* has given no such *command* as *swear not at all?* When he discerns *self preservation* bow'd to as the *Supreme Law,* can he ever *dream* of another so inconsistent *obligation* as that of *taking up the cross?* Or that *suffering for righteousness sake* is one of our greatest *felicities* when he sees us run so affrighted from it, that no crime, perjury, rebellion, murder, is block enough in our way to stop our flight? In *fine,* when he considers how much of our business it is, first to excite, and then to cloy the flesh, to spur it on to riots even beyond its own propensions, that the whole year is but one mad carnival, and we are *voluptuous* not so much upon *desire* or appetite, as by way of *exploit* and bravery: when I say he considers this, can he possibly guess our *institution* directs us to beat down the body, to *mortify the flesh with the affections and lusts,* interdicts us all *rioting and drunkenness, chambering and wantonness,* and *all provision for the flesh to fulfil the lusts thereof.* Certainly all rules of discourse will direct him to the quite contrary conclusion. And when he sees a Set of men that have enhans'd the common human pravity, he will be apt to infer their Principles have taught them the improvement: And upon that supposal he wanted not temptation to his Option that said, *Let my soul be with the Philosophers.*

AND while we thus misrepresent our holy profession to *others,* it will be no wonder if we finally do it to *ourselves,* that we forget its *native shape,* and look on her only in the *ugly dress* ourselves have put on, and that effect seems already too visible among us: our lives have so long confuted it that we triumph over it as a baffled thing; and like *Amnon* loath it because we have ravished and defiled it. Many of us take notice of the better Morals of *Turks* and *Infidels* not in reproach of ourselves but our Religion, and because we have so many *Lepers,* think *Abanah* and *Pharphar,* better than all the waters of *Israel,* this is openly in the *mouths* of many, but is so prodigiously *irrational* as well as *unjust,* that one can scarce think it possible to be in their *hearts,* unless they be pursued by the fate of habitual liars, that at last come to persuade themselves.

CERTAINLY there is no other parallel instance wherein men conclude so perversely: he that shows a man that precipice upon whose brink he stands, that intreats, yea importunes him to retire from the *danger;* nay bribes him with the greatest rewards to choose *safety,* has done all that can be expected from a friend, or charitable man: and if after all, the wretched person so advised, shall cast himself headlong upon ruin; assuredly no *Inquest* would return his murder in any other *form* than that of *Felo de se.* And why then should our Christianity be accused of those ills which it would infallibly averr, if our obstinacy would permit it: indeed the charge is so wild, that it seems rather designed as an artifice of diversion, a sprout of that first fig-tree which was to hide the nakedness of lapsed *Adam.* Men think it policy to transfer their guilts, and are willing, the *violence* of their lusts should pass for the *impotence* of their religion. Like irregular *patients* blaming their *Physician* for those ill accidents which

they know owing only to their own unruliness. A pregnant testimony of the reproachful nature of sin, that men are content to betake themselves to the most forlorn shifts to avoid the owning it: but the consciousness is so pressing and intolerable, that with many it drives on to yet higher outrages: 'tis not enough for men to decry their *Christianity* as a feeble *insignificant* thing, but they load it even with contradictory *imputations,* and that which sometimes they call *the foolishness of preaching,* to bring it in scorn and contempt,, shall at another be styled an *Art* and *trick* to bring it into suspicion and hatred, be arraign'd for imposture and deceit, a project of imposing upon credulous souls, and gaining real advantages to the managers while they feed the silly *Proselyte* with imaginary ones. How groundless a calumny this is, as it appears from the sanctity, and eminent simplicity of Christian Religion, which above all things excludes fraud and falsehood; so also from the designments and aims of its first promulgators, who as they cannot be supposed dextrous enough to lay such a scene of taking Pageantry; so all their visible acquests were scourgings and imprisonments, persecutions and death. If this were the case it would indeed go near to reconcile the before mentioned contradictory *imputations,* whilst the imposing upon credulous souls at this dear rate, would be in very deed *the foolishness of Preaching,* the greatest madness in the world. Men of common reason would be ashamed to use such frivolous cavils: but who can without horror hear them from professed Christians? that while *Infidels* are modest in their reproaches, look upon our Doctrine only as erroneous, *Disciples* should be bitter and charge it as insiduous and treacherous. Thus does the *Church* experiment the truth of her blessed *Lord's Predictions,* and finds her *foes are those of her own house:* and though she be Christ's *Dove,* yet is subjected to the fate of the *Viper,* and has her bowels torn out by those that spring from them.

THESE are the growing consequences of *resolute impiety,* he who will not be kept within the bounds of *duty,* seldom contents himself with that bare violation: he not only *breaks the bonds in sunder,* but *casts them away* too; is impatient they should keep a reputation to upbraid him, when he has robbed them of the power of restraining him: and *this* sure is the bottom of all that deep reasoning, by which men have learnt to argue themselves and others out of their *Creed:* And though this be indeed the great *Arcanum* the *Philosophers Stone* they aim at; yet they have met with another good experiment by the way: and have, by I know not what *Chimistry,* extracted a reputation out of these most unapt *materials.* He passes for a considering man that disputes principles, and is thought most to own his *reason* that least owns his *faith:* and then 'twill be no wonder if this success animate, and give them not only confidence, but vanity to avow what is thus creditable.

Indeed Satan is too subtle a manager to lose this advantage, and the event sadly shows, he has not neglected to improve it, as appears not only by the number of such pretenders unto reason, but even by their advancing to higher degrees. The *voluptuary* who *likes* his portion in this world, and *fears* that in another, is at first only prompted by his interest to quarrel the *last Articles* of the *Creed,* and so in his own defense denies the *life everlasting:* but when he finds his necessity made a virtue, and himself struck into the repute of a wit; upon that account he doubts not, his fame will increase with his irreligion, and so proceeds still to unravel farther, till at last he leaves not so much as *I believe in God,* that many have advanced

so far is too evident: and by some so owned that they will not thank his charity, that shall hope better of them.

'TWAS once the *triumph* of infant Christianity, that it silenced all the *Heathen Oracles,* and within a while demolish'd even the *Synagogue* too: but alas its mature age gives us that effect in a most inverted sense, it now has served to suppress even the common notions of a *Deity,* turned out the *one* as well as the *many* God's, and instead of *Polytheists* and *Idolaters* has made *Atheists,* and *that* which Christ tells us was designed *to perfect and fill up the Law,* has by the strange pravity of its professors at once obliterated both *Law* and *Law-giver* out of men's minds, thereby exemplifying the old Axiom, *Corruptio optimi est pessima;* and the Saint as well as the *Angel,* if he desert his innocence, commences Feind and *Devil.* These are such sad, such direful transmutations as excite not so much wonder, as grief and lamentation; and what rivers, what Oceans of Tears are competent to bewail such unutterable evils.

THE removal of the *Candlestick* is so formidable a *judgment* that the threatening of it, is used by Christ as the most awaking menace to the Seven Churches *Revel.* 2. 3. but the removing it by our own hands is yet an enhansment of that highest calamity; when men are come to such an insensate obduration, that they court their *Plagues,* become their own *Lictors* and make that their *choice* which is their extremest *punishment,* they are certainly too secure of that ruin they call for; And may we not fear it may prove *general,* and involve us all: that while so *many* cry out to be delivered from their Christianity as their load and pressure, and so *few* express their dissent to that demand: God may in judgment grant it, hearken to those that cry loudest, rescue his Gospel from our profane and impious violations and give it to others that may bring forth the fruits of it.

NOR is this to be feared only from the *explicit* importunities of the blasphemous, for it is interpretatively the vote of many others; whoever give themselves up to the dominion of any lust, do *implicitly* renounce their obedience to Christ, and say *we will not have this man to rule over us.* And when he is thus depos'd from his *regal* and directive power, we have reason to believe he will despise a mere *titular* sovereignty, not suffer the Scepter of his Word to remain as an Empty *Ceremony* among those, who pay it no real obedience: nor be again clothed with Purple, crowned, and saluted King to advance the triumph of his scorn and crucifixion.

Nor will the fawning Professions of the demure hypocrite *avert,* but *accelerate* this Fate: He that makes the *Golden Scepter* in Christ's hand, a *rod of iron* in his own, that thinks his *Saintship* licenses him to all the severe censures, and the yet severer (because more effective) *oppressions* of others, he is certainly to be looked on not only as a Rebel, but an Usurper too, and is of all others the highest provoker. He that *tramples* underfoot the Son of God, does not so much violate him, as he that *pretends* to erect him a Throne upon blood and rapine, on perjury and sacrilege: nor does he that accounts the Blood of the *Covenant* an *unholy* thing, so much profane it, as he that uses it as a *Varnish* to paint over his foulest lusts. The Apostle has long since told us, *there is no concord between Christ and Belial,* and can we think he will be patient thus to be made subservient to his enemy: or suffer his *Ark* to be set for the *support,* which should be the *confusion* of *Dagon.* Do we find him so severely upbraid the hypocrisy of

the *Jews,* that *stole, murdered, committed adultery, and swore falsely, and yet came and stood before him in his house,* Jer. 7. 9. and shall we hope he will connive at it in Christians? Was it intolerable profanation in them to *account* his house a den of robbers, and shall we be permitted to *make* it so: they are sent to *Shiloh* to read their own destiny, and surely we are as likely to find ours there too; to be deprived of those advantages which we have so unworthily abused: nor can we expect, that though God cause the natural *Sun to rise still as well on the evil as the good,* yet that the *Sun of righteousness* shall continue to shine on those who will only bask themselves in his Rays, grow *Aethiops* from his *neighbourhood;* but will not work by his *light.*

WHEN all this is considered, what a sad abode does it make? When the *blasphemies* of the Profane, the *sensualities* of the Voluptuous, and the *mockeries* of the Hypocrite, send, as it were, daily challenges to Heaven, we cannot but look it should at last *overcome* its longsuffering, *awake* God to vindicate the honor of his Name, and not suffer it any longer to be thus prostituted and polluted: that when he sees his light serve only to aid us the more subtly to contrive our deeds of darkness, he should withdraw it, smite us with blindness like the *Sodomites,* whom he finds in such impure pursuits: and were that *blindness* such as our Savior speaks of, *Io.* 9. 41. that infer'd the *no sin,* 'twere a desirable infliction, but alas it has none of that property: That which is designed for the punishment can never be the extenuation of our guilt; but as in Hell there is an happy Separation of *effects,* the scorching of the *flame* without the light, and the blackness of *night* without the rest: so in this nearest approach to it; this Portal to those Chambers of death, there is the ignorance without the excuse, the darkness divested of its native quality of hiding: and when we are entered among *Heathens* here, we must yet expect the sadder portion of *Apostatiz'd* Christians hereafter.

AND O that this *consideration* might at last have its proper *operation,* rouse and awake us timely to prevent those evils which it will be impossible to cure. That by bringing forth some more *genuine* and kindly fruits, we may avert that *dismal* sentence, *Cut it down, why cumbreth it the ground.* That men would generally lay to heart both the *sin* and infamy of being *promoters of public ruin;* and quench that *fire* with their tears which their sins have kindled, that the fasting and prayers, the sighs and groans of the *Primitive* Christians may supplant the profane luxuries, the carnal Jollities of the *Modern:* and that Sackcloth and Ashes may become the *universal mode,* the only *fashionable* dress among us. *This* both Reason and Religion suggest as matter of our most importunate wishes; would God our hopes were but half as pregnant.

BUT the *less appearance* there is of this universal reformation, the *more jealously* ought every single person to look on himself, lest he be one that obstruct it: for so he does who stays till it be a *fashion,* but neglects to contribute his part to the making it so. Men are willing to discourage themselves from attempts of this kind, and with an unseasonable modesty can reflect what a nothing one man is to so many millions, when alas all that vast Empire Vice has got in the world, is founded in the pravity of single persons, & would certainly be ruined by their reformation. The more reasonable Collection would be, that he who considers

himself but as *one,* should not suffer himself to grow into *less;* to fall from that *Unit* to a *Cypher,* by permitting sloth or cowardice to enfeeble and Emasculate him, but on the contrary should recollect his spirits, actuate all his strength, and therefore be sure to do his utmost, because that *utmost* is but a *little.*

AND to this certainly there want not encouragements, we see in common affairs the wonders that industry and resolution are able to effect, and a *single* courage being exerted has often without *Romance,* overcome *giantly* difficulties. 'Tis a great prejudice is cast upon virtue by the pusillanimity of those that *like,* but dare not *abet* her. When most men commit all impieties daringly▪ and openly, and those few that do mourn for it, do it but in secret, the example of the *one* is contagious, but the *other* has no means to diffuse its self. Would men stoutly own *duty,* and not like *Peter, follow Christ afar off,* they might yet hope to make a party and *gain ground* in the world. And how noble an attempt were this, thus to encounter Satan in his highest triumph, and recover a *lost field:* and methinks those who have any *warmth* of Piety glowing within, may easily thus improve it into a *flame,* 〈 in non-Latin alphabet 〉 *add to their faith virtue,* as that signifies *courage:* and then readily would succeed, that train of Christian excellencies reckoned up by St. *Peter,* 2 *Ep.* 1. 5. *knowledge, temperance, patience, godliness,* and superstruct on these, as it there follows, *brotherly kindness,* and the most comprehensive *charity.* We should be not only devout towards *God,* but zealous towards *Men,* endeavoring by all prudent means to recover them out of those snares of the Devil, whereby they are taken captive. And since among all those snares there is none more entangling, than the creditableness and repute of customary vices, to set themselves especially against that overgrown covering and ornament; those *Locks* wherein its great, its *Sampson-like strength* lies: and strive to render it as contemned as it is base: and to this purpose nothing is so apt, as the exalting its competitor, fetching virtue out of the Dungeon, that darkness and obscurity wherein it has long lain forgotten, and by making it illustriously visible in their *own* practice, put it into the possibility of attracting *others.* Indeed there only it appears in its true splendor, they are but dead colors the Sublimest speculation can put on it, he that would draw it to the life, must imprint it upon his own. And thus every pious person may, nay ought to be a *Noah,* a preacher of righteousness: and if it be his fortune to have as imperswasible an Auditory, if he cannot avert the *deluge,* it will yet be the providing himself an *Ark,* the delivering, yea advancing his *own soul,* if he cannot benefit *other men's.*

NAY, this being a *Noah* may qualify him to be a *Moses* too, give him such an *interest* with Heaven, that he may be sit to stand in the gap, to be an *intercessor* and Mediator for a provoking people. And God knows never any generation more needed that *office:* nor any part of this more than our sinful Nation, which having long been in the *furnace,* is indeed now come out, but so unpurified, that we have all reason to expect a return, and that not upon the former frustrated design of *refining;* but upon that more infallible and fatal one of *consuming* us. This is so dreadful, but withal so just an expectation, that if there be any *Jacob's* among us; any, *who can wrestle and prevail with God,* there never was so pressing need of their intercession. O let all that are thus fitted for it, vigorously undertake this pious work, let no *Moses*'s hands ever wax heavy, but be always held up in a devout importunity, let them transcribe that holy Oratory, which he so often effectually used, plead to God his own cause,

with a *what wilt thou do to thy great Name,* and when there is nothing in us that can pretend to anything but vengeance, ransack God's *bosom,* rifle his *bowels* for arguments of *compassion,* repeat to him his own *titles,* that he is *longsuffering and of great mercy, forgiving iniquity, transgression and sin, Numb.* 14. 18. And by these solicit, yea, conjure him to pity. And how great an ardency is required to this intercession? What *strong* cries must they be that shall drown so *loud* a clamor of impieties. And how does it reproach the slightness of our sleepy heartless addresses? Can we hope to bind God's hands with Withs and Straws? To arrest his vengeance with such faint and feeble assaults? And when *nature* and *danger* suggest to Heathen *Nineveh,* not *only* to cry, but cry *mightily* to God, shall the superaddition of our Religion damp ours into a *whisper,* a soft *unaudible* sound. A storm will teach the profane Mariner to pray in earnest, and alas, we have not wanted that discipline. 'Tis not long since we might have said with those, *Acts* 27. *No small tempest has long lain on us, neither Sun nor Stars in many days,* nay in many *years appearing,* nothing but black and dismal portents of a final *wreck* to a poor *weather-beaten Church,* and then sure 'twas time to be importunate, to learn so much of instruction from the waves that tossed us, as to make our prayers keep pace with them, in swift uninterrupted succession, in loud and not to be resisted violence. That we did so *then* I dare not affirm, but sure I am the necessity of it is not *yet* out-dated; for though the Sky however black with clouds carry no thunder in it, though the impetuous winds that blow from every quarter, should not break out in tempest, and bring shipwreck to us; yet we too fully exemplify the truth of the *Prophets* Axiom, *That the wicked are like the troubled Sea, that cannot rest:* we have *within* us a principle of ruin, which can operate though nothing from *without* excite it. A tempest is not always necessary to sink a Ship, one treacherous leak may do it in the greatest calm, and what security can there then be to our torn Vessel, whose rents our continued divisions do still keep open. Indeed our *preservation* must be as our *restoration* was, the work of Omnipotence; thither therefore let us address with St. *Peters* pathetick Prayer, *Save Lord or we perish.* O that all who are concerned in the grant of that Petition, would qualify themselves to present it. Lift up such pure hands, *that God who hears not sinners, Io.* 9. may yet hear them, afford a gracious ear, and give an answer of *Peace.*

CHAP. III. A survey of the Mischiefs arising from Inconsideration.

THE last Section having defeated all the promising hopes of the former, by showing us how sadly we have frustrated all the designs and engagements of our profession, enervated all those apt and powerful methods, and how perfectly contrary our *practices* are to our *rules,* mere curiosity would more prompt us to enquire what are the hidden *causes* of those so strange *effects,* what unhappy propriety there is in the *soil,* that after so much *culture* and husbandry it should produce nothing but *wild* Grapes: and by what arts and wiles Satan has not only evaded, but even retorted those blows which were aimed at him. But as in *diseases* the *pains* and languishings are obvious to the grossest sense, but the *springs* and originals of them most frequently lie deep, and are so complicated and interwoven, that they require much art to search and to distinguish them: nay, do often mock the most subtle inquisitor, and send him back with mere conjectures and uncertain guesses: so in this *Epidemick* Spiritual distemper, the *malady* is notorious and visible, but the *causes* of it not so easily determined, yet that not so much from the darkness as the number of them; so many do

pretend, and that with very good color, to this unhappy, this monstrous birth, that a *Solomon* himself must have made the proposal of dividing it, as not being able to have assigned it entire to any one Mother.

INDEED so many are the concurrents towards it, that it would far exceed the limits of this little Tract, but to point at them: I shall not therefore undertake any such *exact* enumeration, but shall only take notice of those which either for the generality or degree of their efficacy appear the most *eminent.*

AND first the great and stupid *Inconsideration* which most men have concerning their Religion, may well pass for a main cause of its frustration. *Christianity* may make *Archimedes* his *challenge,* give it but where it may set its foot, allow but a sober advertence to its proposals, and it will move the whole *world:* it comes with most invincible and controuling arguments, but still they are arguments, and those must first obtain *attention,* before they can force *assent;* they will most infallibly weigh down the *scales,* though the whole world were the *counter-balance,* but then that must presuppose their being put into those Scales: being entertained with so much of deliberation, as may try and examine their weight. In a word, they address to us as men, that is *creatures* endued by God, with *rational* Souls and discursive faculties, but if we will suppress these, and set up only the *brute* to give audience, we must not expect *Balaam's* prodigy shall be every day repeated, that the *beast* should be wiser than the *rider,* and consequently cannot wonder if the Success vary with the Auditors.

AND 'tis to be feared, this is the state of most of us, that all the convincing *Logic,* that *demonstration of the Spirit,* as St. *Paul* calls it: and all the persuasive *Rhetoric* of the Gospel, find us so stupid and unconcerned, that they can make no impression: all the *avenues* are so blockt up, that they can find no way of approaching us. We are like the *Indian* Serpents *Phylostratus* mentions, proof against all charms, but such as with their glittering splendor assault our Eyes: nothing moves us but what courts our Senses, and what is not *gross enough* to be seen, we think *too nice* to be considered. The form and name of Christianity men find ready to their hands, and it costs them no labor to put it on: but should they be interrogated of the import and significancy of it, I fear many would be at a loss what to answer. Men call themselves *Christians* as they do *French* or *English,* only because they were born within such a territory, take up their *Religion* as a part of their *fate,* the temper of their *Climate,* the entail of their *Ancestors,* or anything most remote from their choice, the profession of it descends to them by way of inheritance, and like young careless Heirs, they never are at the charge to survey it, to inform themselves either of the Issues, or Revenues of it; what burdens it lays or what advantages it promises. Every man sees they are vast multitudes that have entered the *Baptismal* vow, and I fear no small numbers of them, that weigh it as little when they should *perform* it, as they did when they *made* it. Have no other notion of *Baptism,* but as a *custom* of the place, or a *time* of festivity: consider no farther significancy in these spiritual bands, than they do in the Swadling-clothes of their infancy, and can give no better account why they took on them *Christ's livery,* than why they wear such *garments* as the *common fashion* of their Country prescribes them.

THIS is in many the effect of gross ignorance, that really know nothing that borders upon Religion: and where that is the *principle,* we cannot think it strange to see their *practices* proportionable; this returns them into the state of *Heathenisin,* and while they walk in that darkness, it is no wonder if they often fall: the only matter of admiration is, that there should be any such darkness among us; that *the glorious light,* as St. *Paul* terms it, *of the Gospel of Christ,* should not long ere this have dispel'd it out of our *Horizon,* and certainly that it has not, must be owing to some very great guilt, so that concerning such persons the Disciples question, *Io.* 9. is very pertinent, *Who did sin, this man or his Parents?* Where men are so ignorant it must necessarily infer their *Parents* negligence in infusing, or their *own* stubborn perveseness in resisting instruction, but 'tis more probable to conclude the former, since if Children were early instituted, knowledge would insensibly insinuate its self, before their years had armed them with obstinacy enough to make head against it: but when by the Parents remissness the proper Seeds-time is lost; the soil grows stiff and intractable; the *labor* of learning averts their Childhood, and the *shame* of it their Manhood, and so they grow old in their ignorance, are ready to *leave* this world before they come to *know* anything of that which is to succeed it. This is a *common,* but certainly a most *deplorable* case, and as it loudly accuses those Parents, who thus wretchedly hazard their Children's greatest concernments, so certainly it reflects not very laudably upon those, who by slighting that excellent Order of *Confirmation* in this Church, have besides all other advantages of it, robbed them of that happy reserve, which the care of their *Spiritual* Parent, had provided to repair the negligence of their *Natural;* but guilt has a miserable kind of infinity, and lessens not by being communicated; and therefore though these unknowing persons may with justice enough *accuse* others, yet can they never the more *absolve* themselves. Indeed they cannot tax others omissions towards them, without a tacit reproach of their own: for if it were a fault in the *Parent,* to let their infancy want those necessary infusions, 'tis surely so in *themselves,* to let their riper years continue in that destitution. And sure 'tis not probable there could be a more irrational motive to the *former,* than that which prevails with the *later;* to wit, the fear of shame, which certainly much more properly belongs to him that lies stupidly under his want, than he that industriously sets to cure it: so that while they go thus preposterously to *avert* reproach, they *invite* it; nay, and do besides betray one of their most important secrets, discover themselves more solicitous about *appearances* than *realities;* to be *thought* knowing than to *be* so. A strange kind of *speculative* Hypocrisy, which yet leads to all the *practical* profaneness incident to those, *who live without God in the world.*

BUT would God the unchatechiz'd were the only persons we had to complain of in this matter: There is another sort as *ignorant,* who have not that plea; who by a wretchless *Inconsideration,* have made a shift to *unlearn* what they had once been *taught.* That this is naturally very possible no man can question, that observes how *desuetude* will rob a man of any Science, or other habit. But in this case there is yet a farther concurrent towards it, Christ's parable tells us of *Fowls that devoured the Seed,* which himself interprets to be the *wicked one,* which catcheth away the word sow'n in men's hearts: When that spiritual seed lies loose and scattered upon the surface, and is not by deep and serious meditation, harrowed as it were into the ground, it offers itself a ready prey to the devourer, and God

knows the *event* is too ready to attest the *truth* of the observation: For do we not see *many* whose childhoods have wanted nothing of Christian nurture, that have had all advantages to the making them *wise unto salvation,* yet suffer their manhood to wear out and obliterate all those *rudiments* of their youth; and that not only out of their *practice,* but even out of their *memory* too: this (would we be patient to have the experiment made) would, I doubt not, be found too true in divers, and they would appear less able to approve themselves not only to the *Confessor,* but even to the *Catechist* in their *adult age,* than they were in their *Minority:* as having scarce ever thought of the principles of their religion, since they conn'd them to avoid correction; and then 'tis no wonder if they pass into the same *forgetfulness* with other the occurrences of that *slippery* age.

BUT if with some the *memory* have been so invincibly *faithful,* as not to have resigned its *depositum:* if it do happen obstinately to retain those early impressions which were made on it. Yet alas that alone will be of little avail: 'tis true that is the storehouse, and 'tis good to have that well replenisht; but if its *plenty* be only within its self uncommunicated, if the *granary* though never so full, be sealed up, it gives no security against a *famine:* a man's remembrance of his *Creed* may tell him there is a *God,* and that he is Almighty; but if his reason be so much a sleep, as not to infer from thence the necessity of reverencing and obeying him who is all powerful to revenge our contempts: he may repeat the *Article* every day and yet never the less *Atheistically.* In like manner he may go on to the Birth, Death, and Resurrection of Christ, but if he weigh not the obligations to gratitude and duty which devolve on him from thence he may remember his *Birth,* and yet never be *regenerate:* his *Death,* and yet not *die to sin:* and his *Resurrection,* and yet *lie rotting* in his own *corruption,* and not rise with him to *newness of life.* So he may proceed to his *coming to Judge the quick and the dead,* but if he reflect not on his own particular concernment in it, if he consider not that *for every the secretest thing,* Eccl. 11. *God will bring him,* as well as others *to judgment:* he may talk of *Dooms-day* as men do of such *Assizes* as they have no trial at, but it will never set him a trembling, or give him the providence to anticipate his sentence; so judge himself here, that he may not be judged of the Lord. And so proportionably in all the parts of our Christian Faith: he that does not extract from them their proper and just inferences, shall never feel their efficacy. He has indeed in that excellent *System,* a most infallible *Catholicon,* against all his spiritual Maladies, but 'tis a Medicine, not a Charm; to be taken, not laid by him; and if he fail in *application,* he will as certainly miss of the *cure:* and this gives us one too clear a reason, why *so many,* in the most fatal sense, *are weak and sick among us, and fallen asleep;* are first *lethargick,* and then stark *dead in trespasses and sins.* Men do not by sober consideration suck out the virtue which would heal them: they look on the Creed as *Christ's badge,* and so long as they bear that they think none must question their *Christianity:* whereas 'tis indeed more properly his Military *Symbolum,* or recognition of the cause, and General they fight for; an engaging them to all the obedience, fidelity and constancy of resolute soldiers: and to this purpose it is that we *stand up* at the recital of the Creed, as owing our Baptismal promise to *fight* manfully under our Savior's *Banner* against *Sin,* the *World,* and the *Devil;* and if we do not thus, 'tis not material what professions we make, we are the same desertors whether we *stay* in our own Camp, or *run* over to the enemies; *throw away* our Arms, or *not use* them; *renounce*

our Christian faith, or not *improve* it. Sloth is as mischievous in war as treachery or cowardice, and he that keeps his *sword* in the *sheath,* is as unformidable an enemy, as he that brings *none* into the *field.*

AND how many such insignificant *combatants* are there in the Christian Camp: that only lend their *Names* to fill up the *Muster-roll:* but never dream of going upon *service.* 'Tis certain there are as many such, as there are careless unconsidering Professors: and these 'tis to be feared make so great a number, that were the Church put to estimate her *forces,* and examine what effectively her *strength* is, she would find the deceit of *false musters* as great among the *Spiritual* as the *Civil* Soldiery. It is indeed a most amazing thing to see, that that which is the one great and important interest of all men, should of all other things meet with the least regard. If we make a proposal of worldly profit, though encumbered with many difficulties and liable to many uncertainties, we shall not only have an attentive hearing, but active care and diligent pursuit of the design, it will be driven to the last glimpse of hope and if the first attempt miscarry, the next occasion is laid hold of; but here where the *prize* is so rich, the *conditions* so easy, the *acquest* so certain, yet (as if these were deterring, averting qualities) we cannot be got to take the matter into our deliberation. Alas, what stupid folly has possessed men? and by what *measures* do they make their *estimates?* how are their precious Souls become so vile in their eyes, that they are the only part of them, which they think below their regard? In an *Epidemick* disease every man looks out for *Antidote* or Medicine for his own peculiar, and does not acquiesce in that silly confidence that he shall do as well as other men: yet in this greater danger, that is their avowed comfort, and keeps them as cheerful as if they had the most solid grounds of security. Alas, can numbers *out-face* damnation, or do men hope that by going in troops to hell they shall *master* the native inhabitants, *subdue* those legions of tormentors, and become *conquerors* instead of *sufferers?* This is sure too wild an imagination for any to entertain, yet what more sober one can any pretend, in favor of so stupendous an improvidence?

BUT 'twill be much more seasonable to *reform* than *Apologize* or *Rhetoricate;* and therefore 'twill import those men, who like the inhabitants of *Laish,* dwell *careless,* quiet, and secure, to look about them: to enter into *serious* consultation how they may avert that ruin which waits upon such a supine temper, not to suffer themselves to perish in the midst of such possibilities, nay solicitations to be saved: but at last afford an audience to that Embassie which is sent them from Heaven. Ponder well those *easy* terms of reconciliation which are proposed: the *inestimable advantages* consequent to the embracing that amity; and the as *inestimable detriment* of refusing it: in a word, not to please themselves with the *empty title,* but to penetrate the *full purport* and significancy of their Christianity, and when they have done this soberly and attentively: having removed this first and most general obstruction to piety, they will find themselves assaulted by such force of *reason* that they must either be very ill *Logicians,* or very good *Christians.*

CHAP. IV. A Survey of the Mischiefs arising from Partial Consideration.

NEXT to the *stupid* and merely vegetable state of total incogitancy: we may rank that *partial* and piece-meal consideration, by which Christianity is mutilated and deformed, deprived of

all its force to attract and subdue men's hearts: for as in *artificial* Movements, there is such a dependence of one part upon another, that the substracting of any one destroys the whole frame: so in this *spiritual* Machin designed to raise our dull mortality to heaven; the divine wisdom of its maker has combined its several parts, that he who severs ruins, he that applies it not in its united strength will find no aid from its unjoynted scattered particles. S. *Paul* tells us 1 *Cor.* 12. that in the natural body the making it all Eye, or Hand, the reducing the many members to one is destructive to its being (if they were all one member where were the body *v.* 20.) and we in reason must expect the same event will follow here. If we advance one part of our Christian Faith to the annihilation of the rest, 'tis impossible that should supply the place of the whole; but the more that member is swoln above its native size, the more *unwildy,* not the more *strong* it grows: and loses that active vigor, which it received by a social communication with the other parts.

'TIS God's charge against the *Priests, Mal,* 2. that *they have been partial in the Law,* 〈 in non-Latin alphabet 〉 lifters up of faces in it; prefer'd *some* more agreeable parts, and discountenanc'd *others;* were not *only* judges of the Law, but *unjust* judges too. And I fear the enditement may now run more generally against the People also; that they have been partial in the Gospel: culled and chosen out those softer and more gentle dictates which should less grate and disturb them: like well the *Oil* that makes them have a cheerful countenance, but are not so forward to deal with the *Wine* which should search and cleanse their sores. We make all our addresses to the *promises,* hug and caress them, and in the interim let the *commands* stand by neglected. A *divinity* indeed fitly apportion'd to the devotion of *these times,* which loves to make an *offering to God of that which costs them nothing,* and yields a preference to that way of *worship* which assures Salvation *best cheap,* and at the *easiest terms;* but would men consider, they would find, that the *commands* are the supreme and most eminent part of the *Evangelical Covenant,* the *promises* come but as *hand-maids* and attendants: an honorable retinue to invite the more respectful entertainment, and it should be remembered that of this *sort* are the *threatenings* too; and therefore they have surely an equal right to our regard especially when many of them have the accession of God's *Oath,* to bind and strengthen their *performance.* And what a scandalous and absurd partiality is this, that when the precepts come with this solemnity the more to command our reverence, we single out this one part of the Train and pay our homage unto it; lay hold on the *Promises,* not those that speak *damnation* to impenitence, but the other half of them which give *assurances* of favor. And like the *Benjamites* to the daughters of *Shiloh,* run away with them, possess ourselves of these by rape, in spite of all the incapacities we lie under; though God has sworn, that no disobedient provoker, shall enter into his rest.

THAT this is really the case of many is more than probable, for by what other artifice is it possible for them to reconcile their large hopes, with their no purifying, their confident expectations of heaven, with their greedy rapacious pursuits of Earth: their secure dependence on the Blood of their *Savior* with their remorsless effusions of that of their *Brethren?* did they consider the inseparable *connection* between the Precepts and the Promises, 'twere hard for them to be so *wicked,* but impossible to be so *sanguine.* Did the *unclean* person believe that none but *the pure in heart shall see God,* if he could be so much

Swine, as still to choose the *mire:* yet sure he could not expect to be Rapt from thence into heaven. Did the *Drunkard* consider the sentence of the Apostle *excluding all such from the Kingdom of God,* 1 Cor. 6. 10. if he can be content so sadly to oberbuy his sin; as to pay that Kingdom for his shot: yet certainly even he cannot be sot enough to expect the possession of what he has so sold, or hope that from one of his drunken *trances,* he shall *awake* to *glory:* did the *Covetous* extortioner observe that he is involved in the same sentence, remember that such Violents *shall take* not *heaven,* but hell, *by force;* if the terrors of the Lord could not have force enough to melt his bowels, to unclutch his griping hand, or disseize him of his prey: yet sure it must discourage him from grasping of heaven too, from hoping to defraud *God* as he has done *men,* and striking himself into an estate in the land of the living; and in like manner all other hoping sinners if they would ruin, yet must cease from flattering themselves, must choose *damnation* bare-faced, and not fancy that their posting on in the broad way shall ever bring them to *life.* And sure this discovery of their estate, were a very good step to the curing it: for though 'tis possible some few may be of so *sturdy* an impiety as to choose their *sin* with all its consequents, yet sure all sinners are not of that strong complexion, and therefore *Satan* is put to his wiles and artifices, is fain to *hoodwink* those that are apt to *start:* and disguises the danger when he sees the true appearance of it will terrify and avert. This was his *old* policy with our *first* parents; he dazzles their eyes with the *glorious* but *abusive* proposal of becoming like *God's,* that they might not discern how near they were approaching to become like *Devils:* and this under the pretence of confidence and friendship, discovering as it were a secret to them, that God envied them that promotion, which his greater kindness was solicitous to procure for them. And as if the ruin of mankind, *in Massa* had been too slight a *Trophey* for that one Stratagem, he repeats it again to the individuals, persuades men that the path of obedience which God has chalkt out is strait, and narrow, rugged and encumbered; that there is a shorter cut, an easier passage to life: that they may be led into *Canaan* a nearer way, step into it immediately from the flesh pots of *Egypt,* and scape the tedious weary March in the Wilderness: never so much as call at Mount *Sinai,* or be affrighted with the *Thunders* of *the Law.* In a word, they need not *work out their Salvation,* but be they never so slothful *they may inherit the promises,* Heb. 6. 12. this is his one grand *Conclusion,* though he has several *mediums* to infer it by: wherewith as with so many *tools* and Engines he furnishes men for the *filing* or breaking of that sacred link between duty and reward; and of these he has great variety fitted to the hands, and skill of those that manage them. I shall not undertake to ransack his *workhouse,* or give an inventory of his *utensils,* but shall rather in general beseech all those, who have made this unhappy separation to remember from whose *Forge* they took their *Instruments:* and then consider whether his officiousness in supplying them, can argue anything but that 'tis his work they are about. Can any think that he whose eternal pastime it will be to torment men, can really be solicitous of their ease that he would choose out for them the *pleasantest paths,* were it not that he knows they lead to the *chambers of death?* when *Christ* whose sole business it was to save men's souls, has prescribed us a *course* which shall assuredly conduct us unto *happiness,* what can it be but frenzy to resort to *Abaddon,* the destroyer for an easier *method,* or expect more *gentleness* and compassion from the *roaring Lion* than from the *Lamb of God.*

NAY indeed this is not only to attribute to him more tenderness, but fidelity too: to believe him in opposition to all the express affirmations of God; and when he who is truth its self has told us, that *except we repent we shall all perish,* Luk. 13. 5. and that *without holiness no man shall see the Lord,* Heb. 12. 14. to disbelieve this only upon his bare credit, who was a liar from the beginning: This indeed is a prodigious composition of blasphemy and folly: a strange contumely to *God,* but fatal treachery to our *selves:* For alas Satan entertains us all this while but with a trick of *Leger de main,* and as *Iuglers* make us believe we have cut the *string,* which yet presently after they show us *whole:* so he persuades us he has thus sever'd the *Condition* from the *Promises,* when to our grief it will finally appear their union was *inviolable.* 'Tis not all our vain confidence that can reverse the immutable divine Law, we may, 'tis true, delude ourselves, keep up our spirits high; in a secure jollity *eatand drink, and rise up to play,* and so not only loiter, but revel out our *day,* till the *night* overtake us *wherein no man can work,* but we shall never be able to propagate the deceit, where only it could avail us, to persuade God to pay the *hire* to those that have been no laborers, or give the *prize* to any who have not run to obtain it. Let every man therefore in a just tenderness to his own Soul, strictly examine his hopes, try not how *high* they tower, but how *deep* they are founded; whether on the *sand* or on the *rock;* the flattering delusions of Satan, and the dreams of his own Phancy, or on the Promises of God: for though all pretend to build on the latter, yet God knows, a multitude of foolish *Architects* there are, which mistake their ground, take that for assurance that is not: and this truly is a thing deserves to be soberly considered, they that most greedily catch at the Promises, do often embrace a *cloud* instead of the *Deity* which they so eagerly grasp, and thereby think to enjoy. But *faithful* obedience, and not *insolent* hopes, commend us unto God. The Gospel indeed describes to us great and inestimable *felicities,* but he that can think this gives him *Title* to them, may as well pretend to the whole *World,* because he has the *Map* of it in his house: for though it mentions them to all, yet it promises them to none but the obedient. And those *Israelites* which fled from the sight of *Goliath,* 1 *Sam.* 17. 25. might as reasonably challenge the reward proposed to the victor, as men can pretend to enter into life without keeping the Commandments: this then is the one *Criterion,* by which a man may judge of his hopes; if they be but proportionable to his obedience, they are then regular, and such as will not make him ashamed, but prove incentives and engagements to every good work. Let him obey as much as he can, and then he need not deny himself the comfort of hoping as much as he can too. But if his *hopes* exceed this measure, and square themselves only by his *wishes;* if he look for Heaven, not because he is *qualified* for it, but because he wants or *covets* it; this is rather to dream than hope, and such *whimsies* will as soon invest the beggar in *wealth,* the defam'd in *honor,* the sick in *health,* or any man in anything he has but a mind to, as compass *Heaven* for the bold *Fiduciary.*

IT is indeed like those *Lunacies* wherein men's fancies adopt them Heirs to those Kingdoms, they know nothing more of, than the names: and sure the Analogy holds as well in the *cure* as the *disease;* let these *Patients* awhile be kept dark, taken from the dazzling contemplations of their imaginary privileges, to the sad reflection on their sins: and as God expostulates with *Israel,* Ezek. 33. 26. *Ye stand upon the sword, ye work abomination, and ye defile every man his neighbors wife, and shall ye possess the land?* So let them recite to themselves the Catalogues of

their impieties, and then ask their own hearts, whether these be the qualifications of those that shall rest in God's holy hill? Whether these marks of the *Beast* can ever rank them among the followers of the *Lamb?* And let these Considerations be pressed home, reiterated so often, till by repeated strokes they have made good the other part of the method, made their Souls bleed, and by that Spiritual *Phlebotomy,* tempered their swelling veins, allayed the over-sanguiness of their constitution: and then there remains but one thing more to complete the course, and that is bringing them into the *Work-house,* setting them really to *work out* their *salvation with fear and trembling,* which they had so near played away by confidence and presumption: And when they have done thus, they have verified their hopes, and then may safely reassume them: They are returned again with advantage to their first point, and are that in *soberness* and *reality,* which they then were only in *fiction* and *imagination.*

AND now would God men would once be content to be thus disabus'd, that they would not be so in love with deceit, as in the Prophets phrase, *Ier.* 8. 5. to *hold it fast:* that they would not choose *Chymaera*'s and *fantastic* Images before *real* and *substantial* Felicities: and prefer that hope which will be sure to *ship-wrack* them, before that which will be *an Anchor of the Soul, sure and steadfast, Heb.* 6. 19. and if this so reasonable a proposal may be embracit; if the World should, as the *Spaniard* said, but *rise wise one morning,* what a deal of dead merchandize would Satan have upon his hands: Many of those they call the comfortable Doctrines would want vent, which are now the staple commodity of his Kingdom. What those are, 'tis no part of my design to examine, it will be every man's particular concern to do it for himself; which he may do by this one test; whether they more animate men to *hope* well, than to *live* well? Whether they bring *Alexanders* sword to cut asunder the *Gordian* knot, to sever between the promise and the condition? Or the sword of the *Spirit* to subdue all to the obedience of Christ? If the former, we may expect the fruits of such will be all that licentiousness which St. *Paul* describes, as *the works of the flesh, Gal.* 5. 19. it being not to be imagined, that the *precepts* of the Gospel, which they divide from the *promises* only, that they might fall off, shall then be *voluntarily* taken up in mere good nature and heroic Generosity; that those who are so industrious to avoid the necessity of *Christian practice,* will make it their *free-will-offering.* If there should happen to be some few of so ingenuous a gratitude; yet 'tis certain, that is not our common mould; few men will be better than they think their interest bids them be, and therefore such principles are dangerous Seminaries of *Libertinism:* and 'tis men's very important concernment not to admit them. Let not then their cheerful *aspect* recommend them to our *embraces;* men may be killed with too much *Cordial;* that which seems to refresh the *Spirits* may enflame the *Blood,* and though *cold poisons* have gotten the fame of being the most *malignant,* yet there are *hot* that are as infallibly *mortiferous.* Let it be our care in opposition to both, to keep ourselves in that moderate, equal temper, which belongs to *healthy* Souls: and since that is the vitallest heat which is gotten by exercise, set to our business, employ ourselves diligently in all those duties the Gospel exacts, and then we shall not want such an hope as may warm our hearts, keep us in a cheerful expectation, till we come to the glorious fruition of that *Eternal Salvation which God has promised to all them, and only them that obey him.* And till we do thus, till we consider as well what we are to *do,* as what

we are to *receive:* there will be no hope of restoring Christianity to its native vigor; we shall make it evaporate all its strength in *unsignificant hopes,* convert it into Air, to bear up our Bubbles, instead of that *firm ground,* whereon we should build *virtue* here, and *glory* hereafter.

***CHAP. V.* A survey of the Mischiefs arising from Carnal Consideration.**

AFTER the disadvantages of *partial* Consideration, may fairly be subjoin'd the ills of that advertency, which is impregnated by *sensuality* and sloth, and makes pretence unto right *reason,* but tends indeed as much as anything to the frustrating the design, and enfeebling the force of our Religion: such close *reserves* of deceit and malice have men to their own Souls, that when they quit *one* strong hold of Satan's, 'tis only to retreat to *another.* When they are not so *brisk* and Aerial, as lightly to skip over those precepts, that lie in their way: they are so *gross* and unwary as to fall at them; if they may not pass for Straws and Chaff, such as every blast of vain confidence may blow away, they shall then be improved into Heaps and Mountains, become stones of stumbling and rocks of offense; and when they are called upon to Consider them, they do it in so perverse a manner, as if they meant to revenge themselves on that unwelcome importunity: their *consideration* is worse than *neglect.* They look into them insiduously, not as *Disciples,* but as *Spies,* not to weigh the obligeingness, but to quarrel the unreasonableness or difficulty of the injunctions, not to direct their *practice,* but excuse their *prevarications.*

FROM this unsincere kind of inspection it is, that the *Precepts* have got so formidable appearance with many, that they have fallen under such heavy prejudices, as to resolve them intolerable yokes, insuperable tasks: that this *Canaan* is a land that eats up its inhabitants, wherein there is so little of *enjoyment* that it scarce affords a *being.* Men count a *life* under such restraints, so joyless and uneasy, that it differs from *death* only, by being more *passive.* They think *Zeal* like a *Hectick Feaver,* in a slow but certainly fatal *Fire* exhausts and consumes the *Spirits.* Mortification and *self-denial* macerate and decay the *body;* and *liberality* dissipates and wastes the *estate:* and with these Apparitions which themselves have conjur'd up; men run frighted from duty, resolve the burden is unsupportable, or at least grievous to be born, and therefore, as our Savior says of the *Pharisees, will not touch it,* no not so much as *with one of their fingers, Mat.* 23. 4. never make any attempt to try what indeed they are; but take their measures from their own, or perhaps other men's prejudicate opinions, and thence take out an *Authentic Record* and *Patent* for sloth, fancy the journey too long for them, and therefore sit still; first call Christ's commandments *grievous,* and then improve that slander into a *manumission;* absolve themselves from obeying them. And unless they may have the Gate to life cut wider, made capacious enough to receive them with all their lusts about them, will never essay to enter it.

BUT if the *Prince of darkness* have enacted it a *Law,* that difficulty shall pass for excuse, yet if *real* uneasiness may be admitted to be as deterring as *imaginary* ones, his own decree will retort the most ruinously on himself, and men may plead it as their discharge, from all those base drudgeries, those tyrannous impositions wherewith he loads them. The *Drunkard* may experimentally tell him, the *pain* of an aking head, of an overcharged stomach, the *ruin* of a

wasted Estate, and claim a dispensation from pursuing that uneasy and costly sin. The *Wanton* may bring his macerated body like the *Levites* Concubine *Iud,* and urge it as an evidence how cruel a Master he serves; and from thence emancipate and free himself: and indeed every sin carries in it so much of visible toil, or secret smart, as would by force of this rule supplant and undermine its self; and sure *Satan* would never have armed men with so dangerous a *weapon,* had he not discerned them so in love with *slavery,* as secures him it should never be used against him; for if it should, nothing could give him a more mortal wound, more irrecoverably shake his Kingdom. Nor would only that *infernal Region* feel the force of that *destructive* principle; it would make as strange confusions in *secular Regiments.*

FOR if such *pleas* as these may be admitted, they will easily cancel all *Humane,* as well as *Divine* Laws, and every *malefactor* will transfer his *guilt* on the severity of the *Legislator:* the *Thief* may say it is too great a difficulty for him to resist the temptation of an apt *opportunity;* a rich prize that his fingers are too slippery even for himself, and he cannot restrain them, and then quarrel the strictness of the *Law,* which has raised so high a fence about men's properties, that he who climbs it must endanger his *neck.* The *Rebel* may complain that the bands of *Allegiance* are too strait, the yoke sits too close, galls and frets his tender flesh, exclaim loudly at the *Tyranny* of those that laid it on, and in that out-cry drown the noise of his own *Treason.* And so every other transgressor may accuse the rule, as accessory to his swervings, till at last the *Laws* be made the only *Criminals.*

I leave every man to judge both of the equity and consequences of such discoursings in *Civil* matters, and shall only desire he will apply them to *Spiritual* also, where certainly they are neither more just, nor less ruinous; and whilst such absurd *pretences* as these pass currant, no wonder if *Christianity* languish and grow impotent, want strength to impress its self on the lives of its *professors.* The most infallible receipt can work no cure on him, who upon the suspicion of its bitterness, refuses to taste it. The most excellent *Laws* must look their regulating *power,* where the *execution* of them is obstructed; and we may as reasonably look for the efficacy of *Christianity* among those who never heard the *name,* as among those, who owning the *name,* do yet disclaim its *precepts;* and so all those interpretatively do, who by accusing them of too great rigor, avert both themselves and others from their Obedience.

THAT the Charge is scandalously unjust will appear to any, who shall allow themselves the just means of information; but alas the way of *Process* men take in this affair is so inequitable, as certainly presages the partiality of the *sentence,* what Person ever was there so innocent, so excellent, who if arraign'd at the *Tribunal* of his mortal enemy could be acquitted, *Christ* himself shall be pronounced a *Blasphemer,* when a *Caiaphas* is to examine him: and no wonder if his *precepts* find proportionable dealing, if they be decried as *impossible, tyrannical,* perhaps *ridiculous* too, where the scanning of them is refer'd to those, whose interest it is to defame them. Men enthrone their *lusts,* set them up in the *judgment seat,* and none can expect they shall pass such a *sentence,* as shall include their own *condemnation:* if they own the *Commandment* to be *holy, just* and *good,* they must tacitly accuse *themselves* to be *impure, unjust* and *wicked,* and as such to be consign'd to wrath and judgment.

HERE then we have the true account how Christ's *commands,* which are in themselves so *far* from grievous, have gotten so unkind a *reputation* among us; this is so direct a course for it, that we may cease our *wonder,* though not our *grief* to see it, for we behold them stand to the award of those with whom they have a professed enmity: the *Goal* gives sentence on the Bench; the *Bar* arraigns the Judgment Seat. Certainly when that Law which is *Spiritual* is submitted to the arbitriment of gross *carnality,* the Law of liberty is taxed and rated by those worst *bondmen who are sold under sin;* 'tis impossible to find any fairer treatment. That which comes on purpose to dethrone sin, dispossess it of the Empire it has usurpt, will certainly be entertained with the same *exclamation* the Devils used to Christ, *Why art thou come to torment us?* But as if this *general Antipathy* were not enough to ascertain the rejection of Christ's command; as if the *National* feud, as I may call it, between Heaven and Hell were not thought irreconcilable enough, men offer yet harder measure, call in the aid of *personal* quarrels, and when the precepts come to be considered, refer each of them single to that *particular* Vice to which it has the directest *contrariety.*

THUS when Christ's command of *meekness and forgiveness, of loving enemies, and turning the cheek, bearing the Cross,* or *self-denial* calls for audience; they consult (as *Rehoboam* did with his young hot-spurs) with their anger and malice, their rankor and revenge, and they soon give their *Verdict;* that to be meek is to be *servile,* a temper fit only for the abject. That to forgive enemies is a principle of *cowardice* that would Emasculate the world; to love them a piece of *Spaniel-like fawning;* but to turn the Cheek; not only to hazard, but invite new injuries by owning them as benefits, paying blessing for curses, kindness and good-turns for hatred, is such a *ridiculous patience,* as must expose to the insolence of many, and the scorn and derision of all men. And then the *resolution* is ready they will be no such *fools* for Christ's sake. So when the precept of humility and lowliness comes to be considered, their *Pride* is deputed to hear its plea, and then though it bring the authority of Christ's *example* as well as his *command,* it will be judged invalid: *Christ* indeed *took upon him the form of a Servant,* and to that humility was a proportionable *Adjunct;* but what is that to them whose aspiring humor abhors subjection, 'tis not calculated for their *Meridian,* they are of another manner of Spirit, and would not have it embased by the admission of so mean a quantity: and though Christ have put *poverty of Spirit* among his Beatitudes, they resolve he shall not ensnare them with that *artifice,* they will not take his *measures* of felicity; or resign that pleasure they have in valuing themselves, for anything he proposes in exchange. In like manner the precepts of temperance, sobriety and chastity, are not permitted to the judgment of sober *reason,* nay, nor of mere natural *desire;* but to *appetites* vitiated and inflamed, by radicated *habits;* and then the *Glutton* thinks to eat moderately, is to be starv'd; and will as soon *put a knife,* Prov. 23. *to his throat,* in the vulgar sense of cutting it, as in *Solomon's* notion of restraining his excess. Thus the *Drunkard* with his false thirsts looks on sobriety as a kind of Hell, where he shall want *a drop to cool his tongue,* and thinks the abandoning his debauched jollities is an implicit adieu to all the comforts of life. The *Unclean* person when his blood is high scoffs at Chastity as a religious kind of impotence, and only so far considers the *precept* of *pulling out the Eye,* as to infer that it were as easy literally to part with it, as to restrain its lustful range: not look at all, as not look to lust. And proportionably it fares with Charity and bounty,

which though our *Savior* recommend, *Mammon* arraigns of robbery, and stigmatizes as a *Thief* that picks the Purse, and riffles Coffers. But amidst all these *the taking up the Cross, suffering for righteousness sake,* and *the doctrine of self-denial,* fall under the heaviest prejudice. These are opposed not by someone single vice, but the confederate arms of all; even those whose interests are flatly opposite do here unite: *Herod* and *Pilate, Sadducees* and *Pharisees* accord against Christ, and all are freely suffered, nay invited to exhibit their *complaints* against these *Mandates. Covetousness* cries out that this is the most ruinous prodigality, casts away an estate in a lump, and lays all open to forfeiture and confiscation: and *Prodigality* takes it as ill to be forestall'd, and have nothing left for it to dissipate. *Profaneness* avows a contempt of it as a folly, and most open madness to part with *real* pleasure for an *empty* name, or profit for that *Bankrupt thing* called Conscience: and *Hypocrisy* has a more secret hatred of it, as its detector; that which will bring it to a Test which it cannot pass. *Malice* puts in a *Caveat,* that this is to gratify enemies, and lose the satisfactions of revenge: and *Self-Love* puts in another, that it is to destroy ones self. In short, every *limb* of the body of sin discharges a *blow* at this innocent and Divine Sanction; as if they meant it should exemplify its own doctrine by assuming that passive temper it recommends.

BUT alas, who can expect anymore *upright* verdicts from such *pact,* such *corrupt* Juries, and why may not Christ be permitted to claim the common *benefit* of our *Laws,* to make his challenge and exceptions against this so incompetent *impanel.* 'Tis the counsel of the Wise man, not to advise in common affairs with those whose tempers may be supposed to biass them, *consult not,* says he, *with a coward in matters of war, nor with a sluggard of much business,* Eccl. 37. 11. and sure if they be ill *Counsellors,* they must be worse *Judges:* but why then do we set pride to judge of humility, lust of purity, covetousness of liberality: and make our *vices* the *arbitrators* of those *Laws* which should restrain them? This is such a gross *injustice* as common *humanity* abhors; we deal by other measures with men, the most notorious and flagitious criminals: and reserve this way of process for those things only wherein our God may be concerned. 'Tis a severe exprobration of a profane people, *Malachi.* 1. 8. Where God accuses them for treating *him* with less reverence than they would do a *mortal* Prince. *Offer it* now *to thy Prince:* but alas we shall force him to descend far lower in his expostulation, so far we are from paying him the *duty* and regard belonging to a *Prince,* that we yield him not the rights of *common* men: force him to stand to those measures which we think too unequitable to press upon a murderer, a thief, or rebel at the Bar.

BUT this waving of common rules is a plain confession that we need more indulgence, than those will allow: when men's *lusts* thus usurp the *Tribunal* and judge in their own cause, 'tis a palpable discovery they dare not remit themselves to anymore equal determination. And indeed in this point of their interest, they pass a right judgment: for 'tis certain were the *case* refer'd to any competent Judge, indeed to *any* but *themselves* they would inevitably be cast; and sure 'tis high time that some should assist *oppressed virtue* in its appeal; find it out some *Court of equity* where its plea may be heard: and we need not travel *far* for that purpose, every man may do it in his own *breast,* where in his little *Common-wealth* he shall find a *Court* of God's erecting: let him but draw the Cause *thither,* discuss the matter in his own conscience; and he will soon find the former unrighteous sentences reversed: let him but

seriously reflect on his *violations* of those sacred Precepts of Christ; and observe what a *sting* and secret remorse every such *breach* leaves within him: and that will be a competent attestation of the *equity* and obligingness of those Mandates: for from whence else can the regret arise? those things that are either impossible in their nature, or unconcerning to us cannot beget it. No man accuses himself for not flying in the *air,* or walking upon the *water:* nor owns himself *guilty* in the non-observance of any *Laws,* but such as have *power* to oblige him: and therefore these close pangs and checks of *Conscience* are an irrefragable evidence, that men do *inwardly* assent to the justice and authority of those divine *rules;* which their *actions,* yea often their *words* too, do most oppugn.

BUT over and above the throws and afterpains of conscience, when sin is brought forth, the self-accusation of the *Criminal,* when none beside controuls, nay many flatter and commend: I say beyond this secondary and reflext *Apology,* for Christ's Law, owed to the foregoing prevarication of it; there is an early and immediate *verdict* past in its behalf, in the esteem and liking which those documents command, where ere they pass: creating an assent and veneration not only when obeyed, but from professed despisers; who cannot choose to think well of that virtue they desert, and the necessity of their affairs compel them to speak ill of. An event *visible* in the condemnation of our Savior, where the *Judge* who *gave Sentence* against him, at the same moment *washed his hands,* and openly professed *he found no fault in him.*

AND indeed this very reflection on the *Author* of these precepts, if well considered would supersede all other arguments. The *Mandates* of the Gospel on this one score, that they are Christ's, are certainly both *pure* in themselves, and *possible* to us: and so most worthy not only of all *Obedience,* but all *Love* too. He who is our *Lord* upon both the titles of *Creation* and *Redemption,* may certainly with all justice impose what laws he pleases on us. Yet he, who laid down his life for the redemption of the transgressions which were under the first Testament, cannot be imagined so inconsiderate of our frailty which himself had smarted for, as to introduce another of equal rigor, or be so prodigal of his blood, as to pour it out for those who by a new set of impossible commands should infallibly reforfeit themselves again: and if this cannot be supposed, the contrary may be concluded, that he hath so far condescended to our imbecility, as not to *prescribe* us anything which he either finds or makes us not able to *perform.* 'Tis true indeed, his *Laws* are above the reach of our corrupt and debased *nature;* and they were unfit to be his, were they not so: but when he by his grace offers to elevate and refine this nature, bring it up to the pitch and purity of those Laws, this is a far greater mercy than if he had descended to our corruption; so he might have contaminated himself, given laws unworthy of him: but alas what advantage would it be to us, to have the *Blasphemy* mentioned, *Psal.* 50. so verified to have our *God* in this sense, *such a one as ourselves?* but by this other *Method* he purifies, and exalts us: puts us in a capacity of being *like unto him,* in which is sum'd up at once, all both *virtue* and *felicity.*

AND on this glorious *end* every particular *command* of his, has a direct aspect, everyone of them tending to *re-impress* on us some part of that divine *image* which was raz'd out by the *first sin:* and this one would think enough to recommend them to our highest value.

Certainly, if *Conscience* may be *Judge,* it will be so: there being in this case no middle between *devout* reverence, and *horrid* blasphemy; for he that despises such an *assimulation,* must necessarily also despise *him* who is so *resembled:* he who thinks meekness, purity, humility, *&c. unamiable qualities,* can have little esteem for him, in whom they are so *transcendently eminent,* but will take the Prophet at his word, and say, *there is no form nor comeliness in him,* Es. 53. But this sure can never be the *Verdict* of Conscience; he that can thus *pronounce,* must be supposed to have suppressed and *silenced* that. It being one of the most indelible *notions* there, that *all that is in God, is sublimely excellent.* But because 'tis indeed too possible that conscience may be put under such an undue restraint, suffer the violence of a *Prisoner,* when it should sustain the place of a *Judge:* because many men dare not permit their consciences to speak, lest they should say more than they are willing to hear. And lastly, since these persons make their appeal to reason, pretend the aids, and boast in the advantages of that, it may not be amiss to bring the *Cause* unto that *Bar:* whose *Empire* and *Authority* none must disclaim that own the *Style,* and least of all those *Skeptics* in Religion with whom we have to do: who will allow of no conviction but from it.

AND *God,* who as the Apostle says, *leaves not himself without witness,* has so tempered and disposed his *Precepts* as to qualify them to pass even this Test also, they being not the *contradictions* but *improvements* of natural Reason: and so most apt to recommend themselves to all that is *Man,* not *Brute* about us. Indeed they have the very same aim and design with that. It has ever been the grand business of *sober reason* first to discover, and then to attain that *one supremegood,* which would give rest and felicity to the soul: in this inquisition have the *Philosophers* and greatest Masters of Reason, laid out their most serious studies and deepest contemplations; and in their indefatigable pursuits seem jointly to sigh out *David*'s question, *Who will show us any good?* and now the *Gospel* comes a solution of this so important a Query, *brings these glad tidings of joy* to all people, and that not only in its *credenda,* by informing us what that *Good* is: but in its *agenda* too, by tracing us out the *Way* to it: beating us a path which will certainly lead us to that *summum bonum* which our very *Nature* implicitly gasps after; and sure *Reason* can never jar with *this,* which comes thus as a happy *Auxiliary* to succor its impotence: as an infallible *Guide* to conduct its steps: and as a glorious *Light* to give it a clear view, of what it before blindly groped after. 'Tis a certain Indication of *Madness,* to *tear* and mischief those things that would be useful to us, to curse and revile a friend, or fly in the face of those whose charity brings them to our aid; and therefore 'tis most evident that *Reason* must first cease to be reason, and commence *Frenzy,* before 'tis possible it can set its self in defiance of those Laws of Christ, which are thus accommodated to its greatest Interests.

AND as the accord is thus observable in the *ultimate,* so is it in the *intermediate* design also. *Reason* had by its twilight discerned that, that Sovereign *Bliss* it aimed at, would never be hit by an unsteady hand; by him who was perpetually tossed and agitated by his turbulent inordinate appetites. Therefore young men, yet in the heat and ferment of their blood were solemnly proscrib'd and banished from the Schools and Lectures of *Philosophy;* therefore lustrations and *Catharticks* of the mind were sought for, and all endeavor used to calm and regulate the *fury,* if not extirpate (which some contended for) the very *being* of the Passions:

that so a preparation might be made *first* for the knowledge and *then* the attainment of felicity: Now the *Gospel Precepts* have visibly the same *end* and purpose: everyone of them expressly singling out some irregular affection to combat and subdue: so that *right Reason* and *They* are evidently of a *Sect* and Party, insomuch that several of the ancientest Fathers of the Church attributed the excellent documents of *Heathen Philosophers* to the *Divine* 〈 in non-Latin alphabet 〉 , the reason and essential *Word of God* which after was *incarnate* upon earth; and brought auxiliary strengths of *Grace,* to aid the weaknesses of *Nature.* The blessed *Jesus* whose bare word *Checkt the Sea* in its highest fury, and by that Miracle attested his Divinity; as much exerts himself in silencing the louder Tempests, and calming the intestine storms within our breasts. And certainly *Reason* will not quarrel to have been thus reliev'd, it being the *property* only of proud *Folly* to choose rather to *lose* a victory than *owe* it to the aid of an Allie.

FROM this general view, it were easy to descend to observe the exact concurrence of particulars. God loves *a reasonable service,* and has so tempered his commands, that every Act of obedience we perform may be so qualified: and gain unto its votaries the *Elogium* promise'd in the Law of *Moses,* Deut. 4. 9. *Surely this people is a wise and understanding People.* And first that the command of *Meekness* is a most *rational* Precept can never be doubted by any who remember but the common definition of *Anger,* that it is *Furor brevis,* and sure 'tis very reasonable not to be mad, and he that has observed the unmanly transportations of that wild passion, how that the first violence it offers is to the man within him, will certainly think it the interest, not only of his *Religion,* but common prudence, and right *Reason* to suppress it. And the like is to be said of the more solemn *Frensy* of deep malice and deliberate *Revenge,* where the fury wants the allay of being transient and short lived, is embodied into Complexion and temper, and grows inveterate into Nature. *Anger* indeed is a *fire,* and he that touches it though but lightly, will find it *scorch* him: but the *Malicious* lays himself as it were to *roast* at it; prolongs and spins out his own *Torment* as if he meant to anticipate his *Punishment* in his very crime, and commence his *Hell* here, *in unquenchable fire.* Truly no *sin* does more represent that state of horror to which it tends; it gives a man not only a certain *Title,* but an ample *Earnest,* pays him part in hand of those dismal wages. This was so well understood even by the *Heathens* that we see the *Poets* knew not how more *Emphatically* to describe the future *torment* of an envious and malicious person, than by the representation of his *sin. Prometheus Vultur* begins her quarry in this life; every malignant *Thought,* every spightful *Wish* preys upon his *Heart* that harbours it: every revengeful project puts him in the pangs of labor till it be brought forth; and when it is, it commonly rebounds so mischievously upon the Parent, that the birth seems like that of *Agrippina* when she bare *Nero* that murder'd her. And surely not only *reason,* but common *sense,* will say this is a state to be detested, and consequently must give its suffrage to those Laws of Meekness and Charity which are the only expedients to prevent it. *Peace* is deservedly reckoned among the *highest blessings* of communities, and sure it has a proportionable value, in every single member of those greater bodies, it being that which is indispensably requisite to the enjoying of any other good. A *War* we know interrupts at once all the *profits* and *pleasures* of a Nation: and this hostile *Temper* in a man's mind does the very same, and like *Choler* in the

stomach, takes off all *gust* of the most delightful things, and so becomes a *Hell* in the *poena damni,* as well as that of *Sense:* and then how absurd an impatience is it, for men to think every the slightest injury from another insupportable, and yet heap such heavy pressures upon themselves, like froward *Children* roar out for the least touch from *another* hand, yet knock and batter *themselves* without complaint: as if their only contention were, that they may be the sole *Authors* of their own *Calamity.* And that which adds yet more, if it be possible, to add to so vast a folly, is, that *Revenge* never repairs any *Injury:* if I have been reproacht or defam'd, 'tis not the wounding of my enemies body that will heal my fame, I may by that means help to spread the Libel by inviting many to enquire the cause of our quarrel: but that is no *Medium* to prove him a slanderer, the world being too well acquainted with the nature of revenge to imagine it an argument of his innocence that acts it: so far it is from being such, that it gives a most violent presumption of guilt, according to that notable *Observation* of the *Historian, Convitia spreta exolescunt, si irascare agnita videntur.* In like manner suppose me hurt in my body, *Retaliation* brings no *balm* to my sores: my pains abate not by his having the like or greater; nor would my Wounds *fester the less* though his should *Gangrene.* So if I am endammag'd in my goods, I may contrive to repay him that ill turn, and yet not recover my own loss; and generally the spightful spoils that are made, are of that nature. 'Tis true, the Law may in some cases repair the injured person: but then that is owing to the Justice of the *Law,* not to the malice of the *Plaintiffe:* for he that sues upon the naked intuition of recovering his *Right,* without any aspect of *Revenge* on the invader, has as fully the benefit of the *Law* (and indeed none can innocently have it otherwise) and then to what serves the vindicative humor, what increment or advantage can the superaddition of his revenge bring him in? 'Tis sure in all these instances it often does the quite contrary: plunges him in farther troubles and dangers, and when all this is considered, we may certainly pronounce *Christ's* precept of Meekness, partakes as well of the *Serpent* as the *Dove,* is as well *prudent* as *innocent:* nor is this *Conclusion* at all shaken, by that *Objection* which men make from the danger of inviting more injuries and affronts by this tameness: for first suppose there were truth in it; that hazard could not balance the many certain mischiefs which have been evinced inseparably to follow the contrary temper: and it were certainly less penal to endure multitudes of light and transient *Abuses,* than those far more uneasy ways of *Redress,* which men's revenges suggest to them: and then 'twill be perfectly reasonable, *of* these *two evils to choose the less.* As for the greater and more important violations, there are legal ways which may prove redress in some cases, or prevention in others: He that is slandered or impoverished, may take a course to clear his *Innocence,* or recover his *Goods:* he that is hurt or maim'd, though he is uncapable of reparations, yet the Law provides for his future security, by awarding such *Penalties,* as may discourage the *Offender* from repeating the *violence:* and to these aids, a man may resort with these *Proviso's, first,* that he abstract from all design of *Revenge;* and *secondly,* that the matter be of *Weight;* and certainly he that by these *legal means* cannot be secured, can be much less so by any *private attempt* of his own: For he that despiseth the coercive *power* of Laws, will much more contemn the *enmity* of a single person. The only difficulty in this case is, when a state is in such a confusion that there is no lawful Judicature to appeal to, but that implies so many sadder miseries, than the want of such a redress amounts to, that every man may patiently

enough cast this into the heap of greater evils; and not consider that one pressure, when so much weightier calamity exacts his grief: But sure the *Suspension of Law* in this particular does no more *qualify* a private person to be his own *Revenger,* than it invests him in any other part of *Authority,* and he may with as good right place himself on the Bench, and become a *Judge* in *other* men's causes, as thus become both *Judge* and *Executioner* in his *own.*

BUT in the *last* place, the ground of this objection seems weak and sandy; for that meekness is not the way to expose a man, generally speaking, to more suffering: 'tis possible indeed through the barbarity of some few insulting *cowards,* who love to vapor *good cheap,* that they may trample on those who give least resistance; but this is not the common bent of *human Nature,* (which ought to be the measure in this case) we find men usually exasperated by *Opposition,* who are calm'd and appeas'd by *Gentleness. Anger* is not of the nature of that monstrous *Fire* the *Historian* tells us of, which *nothing but blows could extinguish.* It is the *Observation* of the wisest of Men, that *a soft answer turneth away wrath,* and men's *Passions* are like *Bullets* which batter the walls which stand inflexible, but fall harmlesly into Wool or Feathers; and I doubt not common experience will attest it, that none do generally fall under fewer of these storms than they, who are thus prepared to bear them. Let a meek and an angry person cast up their Accounts together, and compare the number of affronts and contumelies they have met with, and I believe the *Odds* will be as *great,* as between *Saul's* thousands and *David's* ten thousands. 'Tis certain that the return made to the first injury provokes a new one; men being so partial to themselves, that he who receives a harm by way of *Retaliation,* never reflects on his own first guilt, but looks on it as a naked *Injury,* and so pursues his Revenge, which has again the same effect on the other, and so this *wild-fire* runs round, till it have set all in a *flame;* made the saddest vastations, not only in men's *Minds,* but their outward *Concernments* too, in the many fatal outrages, which these eager contentions occasion, all which would be avoided by a meek disregard of the first provocation: So that although some injuries may fall upon the Passive man, yet infallibly there would be no broils and quarrels, which are alone the great accumulators and multipliers of injuries; which alone demonstrates how unjustly *Meekness* is charged with so much as an accidental production of them; and vindicates that *precept* of *Christ* which has fallen under so much, not only *Cavil* but *Scorn;* it appearing that to abstain from revenge, and refer the hazards of that to God's providence (which is the importance of his command to *turn the Cheek*) is the greatest even moral *Security* against *Violence,* and so approves our *Lawgiver* (in this so decried particular) to be as well the *wonderful Counselor,* as the *Prince of Peace.*

IN the next place, if we weigh the *precept* of humility and lowliness in the *balance* of sober discourse, we shall certainly find it hold a *just weight.* Indeed *Pride* is nothing but *Deceit,* a mere cheat and delusion, and so every man can discern it in another, we *there* are able to trace the windings of this *Serpent,* and say *this* man thinks himself more wise, *this* more learned, a *third* more holy than he is: yet alas in our own breasts we discern not the *Abuse,* suffer him to persuade *us* what he but promise'd to our *first Parents,* that we are *as God's,* something so super-excellent, that all must reverence and adore: And herein we take him at his word, never suspect these glorious *Attributions* may be no more than *Complement* or Flattery; or what is no less obvious, *Derision* and *Scorn.* To a considering man 'twould be a

shrew'd *presumption* against whatever *Pride* suggests, that 'tis attended always by *self-love,* which is, as it were, the *common setter* to all those cheats which circumvent and fool us: But there want not also more convincing proofs of its deceit and unsincerity. When e're we overween and believe well of ourselves, it is in contemplation of some *imaginary* or else *real* good; somewhat a Man has not, or somewhat that he has: If we do it upon the former account, that is undeniably a gross *Delusion;* a kind of *deceptio visus,* a filling the Eye with fantastic *Aerial* Images, which have no *solid* Being: And God knows, such *Phasmes,* such Apparitions are most of those *excellencies* which men applaud in themselves; things conjur'd up by the *Magic* of a strong imagination, and are only seen within that *Circle* in which the *Enchanter* stands: And though *Satan* be the *grand Master of this black Art,* yet his *Pupils* are now grown so dextrous, that he seldom needs to be called in; our own partialities and fondnesses to ourselves, are abundantly sufficient for the purpose. But if in the *second* place we suppose the things to be *really* existent in us, yet *Pride* runs us upon an *other error* no less dangerous than the *former,* for it betrays us to mistake the true *Owner* of them, emboldens us to set our own mark upon those *rich Wares,* in whose acquest we have not been so much as *Factors;* God is the one great Author and proprietor of all that is or can be valuable in us; to his Providence or his Grace we owe all the accomplishment of our outward or inward man, and though he allows us the *use* and benefit of them, yet the *Glory* is a special *Royalty,* which (as the Gold or Silver Mines of a Nation) is reserved to his *Crown,* an incommunicable piece of his *Regality.* And how woefully does our *Pride* befool us, when it brings us in such false *Inventories* of our goods, makes us dream ourselves rich by another's wealth; like *Children* that *call everything theirs which looks splendidly,* or the mad *Athenian* celebrated by *Horace* for his happy frenzy, that *resolved all the Ships and Wares his own that came into the Cities harbor:* But how more sadly does it betray us, when it thus puts us upon the invasion of *his* propriety, who is not as the impotent *Monarchs* of the earth, unable to assert his own *Rights,* but can certainly *Vindicate* himself to our *Confusion,* against whom no rebellion can be any longer prosperous than he willingly permits it, and who has solemnly avowed *he will not give his glory to another:* And when our *Pride* makes us thus both ridiculous and miserable, when it seduces us not only into the folly of *Children* and extravagancies of *Lunaticks,* but at once into the guilt of bold, and punishment of improsperous *Rebels:* Certainly *Reason* can never become its *Advocate,* or put in any *demur* to that *Sentence* which excludes so treacherous a *guest* out of men's hearts; which is the sole aim of those *laws of humility* which *Christ* has given us.

NOR will the Precepts of *Temperance* and *Purity* find any *worse doom* at this *Bar,* the contrary *Vices* being such indignities and contumelies unto human nature, as can never find any *countenance* from this Supreme part of it: 'Tis the prerogative of our Reason, that it discriminates us *from,* and elevates us *above* beasts: Nor can it ever be brought to resign this so glorious a privilege, assent to the admission of those brutish appetites which would over-run the *Soul,* level its *superior* with its *inferior* faculties; confound the distinction of *Rational* and *Sensitive,* and in a word, render the *Beast* so ravenous as to eat up the *Man.* Yet *thus* it is in those sordid Sins of *Intemperance* and *Uncleanness,* unless perhaps they are so much worse than *Beastial* that I wrong the generality of the Brutes in the comparison, it being only some few of them, the very *Beasts* of the Beasts that are guilty of any such *Excesses,* for generally

their *Appetites* do not transgress the *regular ends* of *Nature,* they know no such disease as *Surfetting,* but eat to satisfy *Hunger,* and couple at such seasons as best tend to preserve their kind; and then 'tis to be considered how base, how *degenerous* a descent it is for us to stoop, not only below our *own* nature, but *theirs;* what a *solitude* these vices reduce us to, that not so much as the nobler sort of *Beasts* will bear us *company,* we must wander upon the *mountains* to court a *Goat,* we must rake the *mire* to find a *Swine,* before we can furnish ourselves with any *Associates:* And sure all this so open an *Hostility* against-Reason, that it can by no means be her *interest* to abet it. Ask her whether she would be *pressed to death* with *loads of meat,* whether she would be *drowned* in *floods of drink,* whether she would be *suffocated* with the *noisome vapors of putrefaction* and rottenness, and the *answer* she gives to these tells you her sense of *Gluttony, Drunkenness* and *Uncleanness:* Alas she suffers from them the most barbarous outrages, is invaded not only in her *Authority,* but her very *Being,* and therefore even upon the so celebrated principle of selfpreservation, must muster all her forces to vindicate the injury and defend herself. And then certainly *Christ's Commands* of *Sobriety* and *Purity* must needs be entertained with all *Alacrity* and *Gladness,* as an accession of *strength* to her party, an *aid* to assist her in that just and necessary *War.*

AND as *Reason* thus pronounces against the sins of the *Flesh,* so in the next place does it certainly against those of the *World. Mammon* himself will not be able to bribe this *Judge,* but when *Christ's Precept* of Charity and liberality comes before this *Tribunal,* it will infallibly be not only *acquitted* but *magnified* and applauded, be called from the *Bar* to the *Bench,* Commissioned like the *Jews, Hest.* 9. *To bear rule over them that hated them,* to dissipate at once the wealth and the covetousness of the *Worldling;* have the *Keys* put into its hand, that it may have free access to his *Coffers;* this certainly must be the event of this trial, for 'tis confessedly the part of *Reason* to *dispose* everything to those *uses* which are most *proper* and *advantageous,* such as may bring in most *real benefit* to the owner. Now what other employment of *wealth* is there (after competent accommodations are provided) which can contribute to a man's *Felicity?* If it be laid out like the *Rich man's* in the Gospel *in delicious Fare,* or *Purple* and *fine Linnen;* certainly it makes no least approach towards it. First, for excessive Fare, if a man be *not excessive* too in the eating, what does he *enjoy* of it? *Meat* has no natural propriety to the *Eye,* and can make no impressions of pleasure there; but if he be *voracious* and intemperate, 'tis then so far from making him *happy,* that it dejects him into the *forlorn condition,* even now mentioned, sets him at odds with his *reason,* his very *manhood,* nay, I may add with his very *sense* too; the displacencies that he receives by the consequences of his excess, far outweighing all that is grateful in it. This is well described by the *Wise man, Ecclus.* 31. 19.

AS for the *gayety of Apparel* that can never in sober judging be thought any *advantage,* 'tis that which only *Youth* and *Folly* puts a value upon, and as we out-grow the *one,* so we do the *other:* All that is convenient in Cloaths is as well, nay, better provided for without it: A *rich suit* is only *heavier,* not *warmer* than a plain; and it is a kind of prodigy to see *how heavily vanity,* which is in its self so *light,* sits upon some men; who are content even to make themselves *Porters,* so their *Tailors* may lay on the *burden:* And thus in many other instances the fineness of Cloaths destroys the ease, so that it often *helps* men to pain, but can never *rid* them of any;

the body may be languishing and infirm under the most splendid cover: *Herod's royal apparel* secures him not from being *eaten with Worms;* and *Lazarus his Ulcers* would have been never the less *painful,* though they had been *wrapped in* Dives *his fine Linnen.*

OR if the *Wealth* be laid out on any other part of *that* the world calls *greatness,* as an *Honourableretinue, Troops of attendants,* and the like; the return will be no less *empty:* Multitudes of unprofitable *Servants* being a geat *burden,* but no degree of *advantage;* alas does my *Meat* relish ever the better, because my *Table* is surrounded with *Waiters;* or when I go out, does my *train of followers* make the *Air* the *more refreshing* to me, does not rather the *Dust* they raise make it *less,* annoy and stifle me? As for *matter of business,* the number of *Servants* tends rather to *hinder* than *advance* it; daily experience attesting, that in crouds of domestics everyone of them thinks his idleness will be hid: The care of *doing* and the guilt of *omitting* is transferr'd from one to another, and none has any farther *thought,* than how he may *quit* himself either of the *burden* or the *blame;* so that upon the final account all that accrues to a *Master* by the *greatness of his family* is the *increase of his care* in the regiment of it: A great deal of vigilance and circumspection being required, to keep it in any tolerable *order,* and if it be not so kept, his House becomes a *wilderness,* and himself a *prey* to the Beasts he feeds: The licentiousness of the Servant redounding more ways than one to the damage of the *Master.*

IF we should now proceed more *minutely* to every other *single expense* which *vanity* and *pride* suggests, we should certainly find the like success of our inquest; nothing of *real felicity,* but on the contrary the *vanity* so interwoven and incorporate with *vexation of Spirit,* that 'tis impossible to sever them: So that *thus* to employ ones riches is rather to *suffer* than *enjoy* them; but if we suppose a man on the other side such a *Reverer of his wealth,* that he dares not *employ* it at all, unless it be at the *bank,* for the bringing in of more, that keeps it as men do beasts reserved for breed, manumit them from all work but that of propagation. Such a person is surely of all others, the farthest from receiving any advantage by it: he converts it from a *Servant* into a *Tyrant,* and sad experience shows us the calamity of such a transmutation. It has been always hold the *severest treatment* of *Slaves* and *Malefactors damnare ad Metalla,* force them to dig in Mines; now this is the *Covetous man's lot,* from which he is never to expect a *release,* as being his *own* remorseless and more than *Egyptian task-master:* and the parallel holds too, in the gainlesness as well as laboriousness of the work; Those wretched *creatures* buried in *Earth* and darkness were never the *richer* for all the *Ore* they dig'd, no more is the *insatiate Miser,* he has no power to *dispose* of any of his *acquests;* and though he calls them *his,* yet alas he *possesses* them no otherwise than a *Prisoner* does his *Goal,* a *Mad-man* his *Chains,* they are only *Instruments* of his *Thraldom,* and the getting more serves only to add more weight to his Shackles; and certainly *Wealth* can be no way worse disposed, than thus to buy so base a *Servitude.*

AND now since neither the *luxurious* spending, nor the *covetous* keeping can *advantage* us one step towards anything that can be called *happy;* but do on the contrary *engage* us upon toil and *misery: Wealth* seems to be a very oppressive *burden,* such as we can neither *cast off,* nor safely *bear;* and truly so it is till *Charity* comes into our Aid; which as the proper *Element of Wealth,* renders that *light* which gravitates elsewhere, and as the *Elixir* unto *Metals* transforms

them into *Gold,* stamps *purity* and *price* upon them: by freely giving, endows the *Donor* with what ever he bestows; enriches *him,* and what is more, enriches *wealth* its self. Without this *Art of using,* and disposing our estates, we are those *Indians* who change their *Gold* for *Glass:* that silly *Fisher-man,* who having found a *Mass of Ambergreece,* employd it to the *liquoring of his boots;* are foolish to the height of *Midas* in the Fable, who being promise'd to have what ever he would *wish,* made his *demand* that everything he touched might presently be *Gold,* and run the hazard that he did of being *starv'd* by our unhappy affluence: men say indeed that *Gold by preparation* becomes a *sovereign Cordial,* but certainly it never does rejoice the heart so much as when *Charity* is the *Chymist,* the *poor man's hand* is the best *Limbeck* to extract this *Magistery* and *tincture,* the *flames of love* will really perform those *Miracles,* they of the *Furnace* boast of, and would they employ themselves in this *laboratory,* they would find the *omnipotent efficacy* they dream of, sooner in this way of *dissipating,* than in all their *Arts,* or rather *Fancies* of generating Gold. 'Tis certainly a most generous and enlivening *pleasure* which results from a *seasonable liberality:* When I see a man struggling with *want,* his very spirit as well as body stooping under the pressure; if I then relieve him, the *human nature* within me which is common to us both, does by a kind of *Sympathetick motion* exult and raise up its self, but if I have any *piety* that must do it much more; for as the *former* showed me *my own image* in my poor *brother,* so *this* shows me *God's;* and how transcendent a satisfaction must it be, to have thus rescued him who bears so divine an impress, to have paid some part of *gratitude* to my Creator for my own *being,* by making myself in my low sphere the giver or preserver of that life, which he first breathed into another. *This,* and this only is the *way* to raise a *felicity* out of *wealth;* and surely since the attaining of *happiness,* is the one grand *pursuit* of our *Reason,* that must even before it has subjected its self to the *Faith of Christ,* give assent to the *Prudence of his Command* in *this* as well as the *former* instances.

BUT there remains a *Precept* of our *Savior's* allied to this; which seems by no means to *comport* and *hold a correspondence* with the dictates of *right Reason:* the *taking up the cross,* and *suffering for righteousness sake;* which contradicts the fundamental law of self preservation; and the great end of being, felicity and happiness. But this *suggestion,* how specious soever it appear, is utterly *fallacious;* for 'tis no good consequence, that because *Reason* aims at our being *happy,* therefore it forbids us all *voluntary sufferings,* since that the case may be so set, that *such a suffering* may be the *fairest medium* left us to our *happiness.* 'Tis a known rule that *of two evils, the least is to be chosen;* and the election of the lesser ill, though it be no *absolute,* yet is a *comparative* good; and its *attainment* as far as the necessity of our affairs permit, is our *felicity:* and reason can provide no farther. Now this is the estate of the present instance: *two evils* are proposed, a *Natural* and a *Moral;* the Natural, though in its self to be averted, yet much inferior to the Moral, and then *Reason* soon resolves the *Dilemma,* that the *Natural is to be chosen:* all that can be questioned in this affair, is *whether Reason define the moral evil to be the greater,* but this can bear no long dispute with any who consider but the *Nature of Reason,* which being seated in the *upper soul* of a man, is no way concerned in those *Ills,* which make their impression on the *sensitive part,* but *Moral* ills strike higher, invade the *mind,* cloud the *reason;* nay, often depose it from its regiment, as is too frequently exemplified in the force of vicious habits, and therefore by how much our *reason* is superior to our *sense,* so much are

those to be accounted the *greatest evils,* which assault that *nobler part* of us. This certainly will now be the *determination* of Reason, if she may be permitted the freedom of her vote: for thus was it formerly where she bare the most sway, and uncontrolled rule: The wisest and best considering of *human,* as well as *divine Authors* having established it as an undoubted *Aphorism,* that *honest is to be prefer'd before both gainful and pleasant:* so that nothing renders a man so *deplorable,* as that which violates his *integrity;* nay they have generally gone higher, exhorted men to *become volunteers in virtues warfare, not to suspend their sufferings till they were forced out by the competition of a crime; but offer themselves free oblations.* Thus to suffer for ones *Country* or ones *Friend,* was thought so *worthy,* so *heroic* a thing, that *noble* and *ingenuous spirits* were *aemulous* of it: and it was so stated a case that *Epictetus* forbids a man, on such an occasion to consult with the *Oracle,* whether he should do it or no, it being *necessary* to be done, what ever ill success or ruin be predicted, 〈in non-Latin alphabet〉, and how serious they were in these *persuasions,* some of them have *practically* evidenced, as having *suffered* very inconsiderable pressures, nay *death* its self rather than they would bow to the *praedominant vices* of their Age, or omit the occasion of *eminent virtue. Aristides* would be just in spite of *Ostracism. Regulus* observant of his *Oath* made to a *faithless Enemy,* though *Death* and *Torment* attended the *Performance. Lycurgus* to perpetuate to his Citizens the benefit of his *good Laws,* as subtly designs *perpetual Banishment* unto himself, as others use to contrive for *Honor* and for *Empire* there. *Codrus* redeems the safety of his *Army* with his own *Death: Curtius* makes himself a *Martyr* for his *Country,* and *Socrates* in the stricter sense becomes one for his *God:* laid down his *life* in attestation of that most *fundamental truth* and leading *article of Faith,* 〈in non-Latin alphabet〉, the *belief* of *one God.* And yet we find not that *those Times,* which were so *ill* as to shed his *Blood,* were yet so *bad* as to defame his *Memory,* he's not recorded either as *fool* or *hypocondriack;* nor have his *sufferings* struck him out of the list of *Philosophers:* but he stands there the more conspicuously in those *bloody Characters;* and however the credit of the *Oracle* may be otherwise disparaged, it never was on this account, that it had declared *Socrates* to be the *wisest of Men.* And yet both he and the rest, had either *none,* or very *imperfect* confused apprehensions of a future *reward,* when they engaged on present Suffering, and death its self: So that we might be tempted to imagine, that some strange change and *transmutation* has now befallen *Virtue,* that it has put on so much a *distant* appearance from its *ancient* self, that the accession of new obligations, and higher hopes, should absolve, avert and utterly dispirit us; insomuch that what was Constancy in a *Heathen,* should be Folly in a *Christian.* Certainly this is a *Metamorphosis* of our own making, we look through deforming *optic glasses,* such as our *Avarice* or effeminate *Sensualities* convey into our hands, which give not only *strange* and gastly, but withal *ridiculous shapes;* but if we would consult our *Reason,* that would show us things in their *proper forms.* Virtue and Reason are both the same they were so many hundred years ago, and where the *Object* and the *faculty* admit of no *mutation,* 'tis impossible there should really be any such *variable appearance.* If *Socrates* were so zealous for the *one God,* that he chose rather to relinquish his *life,* than to consent to, or but connive at the *profane rivalry of Polytheisme,* and yet be no Fool; certainly we may as sucurely transcribe his copy: and though the particular Article may not be the same; yet if it be anything wherein virtue is concerned, the cause is no less warrantable: he that suffers for a *practical* Point, is no more a prodigal of his pains, than he that lays them

out on the highest *Speculative.* The *Commandments* may have as good *Martyrs* as the *Creed;* for the same *Authority* has required our *Obedience* to the *one,* that exacts our *Faith* of the *other.* Nor is there any necessity of *Heathen* or *Jewish* Tribunal, to convert our sufferings to *Martyrdom;* we may receive that crown from the hands of those that own the same faith with us. Those that say with the most seeming vehemence *let the Lord be glorified,* may yet hate and cast out their brethren for his name sake, *Isa.* 66. 5. He that tells me I fear not *God so much* as he, may yet persecute me for honoring the *King more;* and my *Blood* poured out upon that account, becomes an *acceptable Sacrifice* to him, who has commanded my Subjection to the *Higher Powers.* He who calls Christ his *Head,* may yet rend and tear his Body; and if I love its communion so well, as to take my share in the *Massacre,* I approach toward that dignity and comfort S. *Paul* so glories in, of *filling up that which is behind, of the afflictions of Christ in my flesh, for his bodies sake which is the Church,* Col. 1. 24. He that mulcts the more *Indeliberate* Oaths, may yet enjoin a *solemn* Perjury: and if I choose he should rather make havoc of my *Goods* than my Conscience; my *Spoils* become not more monuments of his *rapine,* than my *piety;* they plead my *Innocence* before him who *will not hold him guiltless that taketh his name in vain:* and how profanely soever my *Wealth* is disposed by him that seizes it: 'tis accounted to me as cast into the *Treasury;* and so 'tis possible I may at once vie with the *Rich-men* in the greatness of the oblation, and with the *poor Widow* too in that higher circumstance of its being all. In sum, the opportunities of *Martyrdom* are not restrained to those points wherein *Christians* differ from *Jews* or *Heathens,* but extend to all wherein we Christians differ from our rule, the commands of our blessed Master. If I suffer for my *Constancy* to any of them, I have certainly my place in *God's Martyrology,* as well as if I had fallen under any of the *ten Persecutions.* God was not so partial to the *primitive Christians* as to allow them the *Monopoly* and enclosure of that dignity; if *they* as our *elder Brethren* had a *double portion,* yet there is still a *child's part* left, for everyone of us enough to testify our *Legitimation,* and secure us from the brand of *Bastardy,* Heb. 12. 'twas S. *Paul's* indefinite Affirmation, and all times since have born witness to the truth of it. That *all that will live godly inChrist Jesus shall suffer persecution.* Some *unfashionable Virtues* there have been in every Age, which have whetted, if not the *Swords,* yet the *Tongues* of men: and those that happen not to fall under *Abel's* persecution, must not hope to escape that of *Isaac:* if they meet with no *Cain* to *kill,* they will undoubtedly with an *Ishmael* to *mock* them. But in what dress soever our *Sufferings* appear, a *good Cause* divests them of their *frightful shape,* pulls off the *ugly vizard,* and shows us a *Beauty* that lay there concealed; and that not only to the Eye of our *Faith* but our *Reason* too. *Fortitude* was a *Virtue* before *Christianity* had a name in the world; and the very instinct of our *Nature* whispers within us, the *baseness* of being baffled out of a Truth or Virtue; yet such a despicable *Coward,* is every man that wants this *passive Valour,* without which the *active* must find another name, Rage or *Frensy* it may be, in some perhaps natural *Courage,* or sanguineness of temper in others, but true Valor it is not, if it knows not as well to *suffer* as to *do.* That *mind* is truly great, and only that which stands above the *power* of all *extrinsic violence;* which keeps its self a distinct *principality* independent upon the outward man, so that it is not subjected to its fate, that can be *free,* when the body is fast *bound* in Misery and Iron, *sound* and *healthy* when that *groans* under torture, and is never more *strong* and *vital,* than when that *languishes* and *expires;* and this is so desirable, so transcendent a *privilege,* as

Reason cannot but *aspire to:* and this is it to which this excellent *Precept* of Christ advances us when we thus *suffer for righteousness sake,* our Minds are all *light* what *darkness* soever involve our exterior part, and is like *Goshen* exempt and secure, when that falls under all the Plagues of *Egypt.*

'AND what reason thus embraces for its self, 'tis not imaginable that it should reject, because 'tis richly clad, that the *Race* should seem the more tedious, because there is a *Crown* within view; or that the glorious *Rewards* our Christianity proposes to our constancy, should be esteemed as *Menaces* and *Threats,* Temptations to desert or turn Apostates. No certainly, *Reason* cannot dispute, and make an *Inference* so utterly *Illogical,* but will rather use it as an *enforcement* of its former *Conclusion,* establish it the more *firm* and immovable by having the *Basis* thus enlarged, having *Reward* added to *Virtue,* and *Happiness* entailed on *Duty.* If in the competition between two Evils, *Reason* pronounce the *lesser eligible:* Much more will she resolve, when the contest is 'twixt *good and evil,* the greatest Evil and the greatest Good; and choose that *Excellence* which though *Superlative* in its self, is more endeared and heightened by *Comparison.* If I violate my *Reason,* if I renounce *Virtue,* though bare and naked, then surely I do it yet more when she is thus *accomplisht* and adorned; when *beautified* on purpose to allure the *eye* and take the *Heart.* When over and above the positive donation of Happiness, she adds a rescue and release from *Misery,* and equally obliges by the distant prospects of a *Hell* and *Heaven.* So that not only the *Gospel promises,* but even *menaces* and *threats* become a *Weapon* in the hand of *Reason,* when she stands upon her *guard,* and fights for *Virtue.* If *sin* present its self as my *Protector* from a *temporal* Calamity, *Reason* will tell me hence, that the profer is insidious, it exposes me to that which is *infinitely worse* than what it pretends to save me from; and that not only in the former respect of *Guilt,* but in that of *Punishment* also. What a cheat is it to keep me out of the *Dungeon,* and send me to the *bottomless Pit,* to save me from a *temporary Fire,* and thereby mark me out as Fuel for *eternal Flames;* to take me out of *their hands* who can *kill the Body,* to put me into *his* who can *destroy both Soul and Body in Hell. Reason* tells me I am to abhor the *Turpitude* and *foulness* of a Crime; and it tells me too, I am to dread the *Misery* and Smart of it also. It would not have me wallow in the *mire,* though it were *safe,* much less when it is full of *Asps* and *Vipers,* which will infallibly sting me to death. It cries out with *Joseph, How shall I do this great wickedness, and sin against God?* And it cries out with *Isaiah* too, *Who can dwell with everlasting Fire?* In a word, by the domestic native *light* of the *Candle of the Lord* set up within our *breast,* it shows the ugliness of *Sin;* and shows it too by the affrightful dismal *blaze* of those *unquenchable flames* it kindles: Thus by the different *Arguments* of terror and endearment, of love and fear, of interest and duty, *Reason* asserts this scorned, decried, neglected *Precept:* Take her as mere *Paynim* abstracting from the expectation of reward or punishment; or take her as a *Proselyte* to Christ, contemplating his promises and threats, if there be *Honesty* or if there be *Religion,* in either instance the Soul must still conclude, that *Affliction is to be chosen rather than Iniquity.*

AND if it be reasonable thus to *resist even unto blood striving against sin,* if *Reason* blow the *Trumpet,* sound the *Alarm* to this solemn *War,* then surely it prescribes something of *Martial discipline* to prepare and dispose us for those *Combats.* No expert *General* will bring a company of raw untrain'd men into the *Field,* but will by little bloodless skirmishes instruct them in

the manner of the *Fight,* teach them the ready managery of their *Weapons;* and of this sort are all those *voluntary Self-denials,* and lighter austerities which Christianity commends to us, which become necessary not simply for themselves, but as instruments towards a higher end. The Military fame the *Romans* had in the world was achieved by the exact discipline of their Camps, enuring their Soldiers to labor and hardship. And, as *Tacitus* tells us, when a *long Peace* had slackned the reins of discipline, that *active Humour,* which was wont to be spent on the Enemy, recoil'd, and flew in the face of their Commanders, begat nothing but *Mutinies* and disorders; and certainly 'twill be the same in our *Christian warfare,* if we abandon ourselves to Ease and Sloth, never attempt to wrestle with a difficulty, but keep ourselves in the posture the *Israelites* Camp was in at *Moses*'s descent from the Mount, *eating and drinking, and rising up to play;* our appetites will grow licentious and insolent, past our control and guidance. If we treat them with such an indulgence as is recorded of *David* to *Adoniah,* never say so much as *why hast thou done this;* 'tis not to be expected but they will Rebel though a *Solomon* sit in the *Throne.* For alas, how is it imaginable, that he who never denied himself any the *smallest* or *most trifling pleasure* he had a mind to, shall on a sudden deny *all in the gross;* he who has projected *many,* but never wav'd *one* Opportunity of showing his *Wit,* how shall he find in his heart to become a *Fool for Christ.* He that has gratified his *Palate* with all that pretends to be gustful to it, how shall he descend to the *bread of Affliction;* or he that never tried to miss a Meal, how will he entertain the unwelcome contrariety of not knowing where to get one. He who has never abated anything of the utmost *Pomp* he could reach, how will he brook the *want* of *necessaries;* or from his House seil'd with *Cedar,* and painted with *Vermilion,* be content with his *Savior's* Lot, *not to have where to lay his head.* In short, how shall he who never could pare off any of the *Excrescencies,* the mere *Vanities* and *Gaieties* of an estate, part with it *all;* or lay down that *life for Christ's sake,* from which he never substracted one smallest *Pleasure. Suffering* is a thing to which the *sensitive* part of us has an Innate *Aversion,* and Aversions are not to be subdued at *once,* but by gentle and easy *degrees;* and custom must have introduced a second nature, before that original part of our temper will be supplanted. As 'tis therefore highly reasonable for every man to aspire to the *Dominion* of himself, to keep his *Affections* within his own *Power* and *Command;* and though he have no *Interest* at all in the *greater,* enjoy a sovereignty in the *lesser* World: So in order to that, 'tis as reasonable to discipline and tame them by some voluntary *Acts* of *restraint,* like *Hannibal,* sometimes to *pass by that water to which his thirsts do most importunately invite him.* To try by little *skirmishes* what *strength* and skill he has, before he runs the fatal *hazard* of a *Battle.* To deny himself in the *lesser* instances, that so when the *greater* come, they may not have the *disadvantage* of Uncouthness and perfect Strangeness to inhanse their *Difficulty;* and this must certainly be acknowledged *reasonable,* or else we must condemn almost all the received *Rules* of *human transactions,* which generally have this for their *ground-work,* that men must pass through the *first Principles* and *lowest Rudiments* of any Art, before they can arrive at its height. Men serve *Apprentiships* to Trades, and think not themselves the first day *Masters* of their craft; we advance in *Learning* by leisurable and slow *steps,* and skip not from the *ABC* to the *Metaphysics:* And certainly the skill of *Christian suffering* is not the easiest of all *Trades* or *Sciences;* but will require some time of *Initiation,* many repeated Trials and Essays to bring us into an acquaintance with it: To convince our *Understandings,* and persuade our

Wills, that *to lose our lives is to save it;* and *to be faithful unto the death,* is the best way *to gain a Crown of life.*

IF I should now proceed to every other *Precept* of Christ, and examine it by the *Rules* of *sober Discourse,* we should infallibly find them so *rational* as befits the Laws of *him* who is the *eternal Reason,* but having made these *Essays* in *some* of the most opposed Instances, I shall presume these may pass as the *Representatives* of *all* the rest; and the acquittal these have received at the Tribunal of Reason virtually involve them all.

AND now since both *Conscience* and *Reason* have pronounced the same of Christ's *Laws* that *Pilate* did of his *Person,* that *they find in them no fault at all;* methinks *Judges* should have the same *privilege* that is allowed to *private Men,* that *in the mouth of two every word may be established:* But if any man be so scrupulous as not to rest in the sentence of *less* than a *Triumvirate,* let him *in God's name* bring in a *Third,* and when his vicious *Appetites* (which were before excepted to as parties) are set aside, he cannot be distracted in his *Choice,* there being but *One* more that can possibly be called in, and that is *Experience,* which being a *Judge* that himself must create, he cannot fear it should be prejudic'd against him; so that he may entertain full confidence of its *Integrity:* And no less may he do of its *Ability,* this being the most infallible of human determinations, such as often corrects the *error* of *Speculation;* and shows us the vanity of *concluding* what is *practicable in matter* from being *demonstrated in the Scheme* or *Diagram:* The *guidance* of an *illiterate Traveler* in the way that he has gone, being far more useful to a *Stranger* in his journey, than the best *Maps* and most exact *Descriptions* of *Geographers.* But then it must be indeed *Experience,* and not only some slight and transient Essay. We call not him an *experienc'd Physician* that has had *one Patient,* or a *Lawyer* that has pleaded *one Cause. Experience* is the *daughter* of *Time,* and is made up of many *successive Trials,* as a *Habit* is of *multiplied Acts:* And to the *Verdict* of such an Experience Christ's *Precepts* will not fear to *stand;* let a man put himself into a settled course of *Obedience* to them, abstain so long from all *prohibited Commissions,* as may wear out the *rank Taste* wherewith his *Palate* has been seasoned, and leave it free and disengag'd, and then infallibly he will find such a *savor* and *sweetness* in those *virtues,* that he will wonder how he came to be cheated into an *opinion* of their being *bitter* and *unsavory;* and will have no *appetite* to *return to his Onions and his Garlic* after he has thus been fed with *Quails* and *Manna.* That this will be the *event* of this *experiment* there is all *ground of certainty,* and when the *trial* is once made, so irrefragable an *evidence* will follow, that it will not leave a man the *power to doubt:* Only in the *interim* so much *belief* is requisite, as may let him in to the *demonstration,* make him set to *that* Practice from whence he is to reap all *this:* And if any man be so much a *Sceptic,* as not to have *faith* enough to put him on the *adventure,* I should at once for his *conviction* and *punishment,* wish but that he might a while extend the same *distrust* to Affairs of *common life:* Let him doubt whether his *meat* be savory and *refuse to eat;* whether his *clothes* be warm and so *go naked;* whether his *house* be firm and *lie without doors:* and when he has a while thus smarted under his own *discipline,* let him but apply the *wisdom* he has thus bought to the present *instance,* and it will unquestionably resolve his *scruple;* or if he be still too Impatient to attend the ripening of his *own* Experience, let him make use of *other* men's. Let him appeal to any who has inur'd his *neck* to Christ's *yoke,* and ask him whether it be *galling* and *pinching,* or whether it be not *easy,*

nay *gracious.* Let him ask one who by repeated restraints hath subdued and tamed his *natural rage* or *pride,* how he likes the *change,* and undoubtedly he will tell him, 'tis no less *happy* than a *calm* is after the noise and danger of a violent *Tempest,* or the ease of a broken *Imposthume,* after the painful gathering and filling of it. Let him ask one who has divested himself of all his *sensual sins,* whether by their *absence* he now discern not their *necessity,* and he will tell him, 'tis but the same the *primitive Christians* had of those *Beasts skins* wherein their *persecutors* had clad them, whose only use was by *deforming* to fit them for *devouring.* Let him come to the converted *Mammonist,* and ask him which he finds the better *Treasury,* his *own* Coffer or the *poor man's* Bowels, and he will be able to assure him, he is become *much richer* by having *less in store.* Let him come to the devout *Ascetick,* and ask him what *taste* he finds in *Daniel's* unpleasant *bread, Dan.* 10. 3. and he will tell him *infinitely more* than ever he did in *Dives delicious fare,* that cloy'd and surfeited the *flesh,* this nourishes and supports the *spirit.* Nay finally, let him come to him that is actually *suffering for righteousness sake,* and he will exemplify to him the *Beatitude* which Christ has pronounced of such: Let him visit *Paul* and *Silas* in the *prison* and he shall hear them *singing; Peter* and the other *Apostles* after their *stripes* and beating, and he shall find them *rejoicing:* And *Stephen* amidst the Throng of his *murderers* and Tempest of their *stones,* and he shall observe him overlooking them all, and entertaining himself with a more *pleasant prospect,* seeing the *Heavens opened and Jesus standing at the right hand of God;* and why should not other men's successes animate our endeavors here? In temporal affairs it seldom misses to do it. The Trophies of *Miltiades* at *Marathon* disturbed *Themistocles* his sleeps, till he had raised unto himself and Country more glorious ones at *Salamine: Caesar* while he views *Alexanders* Image upbraids his own slackness with the memory of his conquests, and inspirits himself to great attempts. He that returns with a *rich fraight* from a *new-found-Land* encourages others to Trade *thither* also: Nay, even a *beggar* speeds not well at an *Hospitable door,* but he is able to send *sholes* upon the like hopes: Much less does he that has found a *treasure* need to use his *Oratory* to invite *partakers;* and why then should those *few* that have made this more precious *discovery* be forced to *monopolize* it, as not being able to *draw in partners;* yet God knows, thus it is, those that hear of no *rarity* but they long for it, as *David* after the waters of *Bethlehem,* can yet hear the same *David* cry out, *how sweet the Lord is!* and yet have no curiosity to taste it: Those whom the very name of *Liberty* so captivates, that they sacrifice all that is really valuable to that *Chimaera;* can hear the *Apostle* speak of the *glorious liberty of the sons of God,* and yet like hardened *Gally-slaves* despise the *Manumission.* Those that hunt after *pleasures* till the very *pursuit* become an unsupportable *pain,* can be told of those *rivers of pleasures* wherewith God offers to quench their thirst, and yet inflict on themselves the *rich man's torment,* and deny so much as to *dip the tip of their finger* toward the *cooling* their own *flames.* Good God what strange *infatuation* is this, that while there is so much of *vicious envy* in the world, there should be nothing of *virtuous emulation:* That men's heat and vigor should all spend its self in childish pursuits, and leave them thus cold and stupid to their great and *serious* concernments. And what remains to him that ponders this *Epidemick* folly, but to breath out *Moses*'s Wish; *O that men were wise;* or if that be too hopeless a vote, *O that men were not so destructively foolish;* that their rashness and Error might be confined to their lower interests: And as *fools* are treated, *be kept from dealing in things of consequence;* that they would not govern their Souls by such an

absurd kind of managery, as they will not trust with the meanest of their outward concerns. And if this might but be obtained, if this *fatal Oscitancy* which has benumm'd and frozen them were but *cast off,* they would then from the report of the *good Land* be animated to their *journey;* and rather choose to make the concurrent Testimonies of others arguments to encourage them, than *leave* them as Hand-writings to *appale,* or Witnesses to *condemn* them. And he that shall thus borrow other men's *experience* with this *design* of *copying it out,* and lays it as a foundation for his own, thereby possesses himself of one of the greatest *advantages* of the *communion of Saints;* kindles himself at their *fire* till he grows bright and high as it; combines his *flame* with theirs, and so increases the Ardors of them both; follows Example till himself grows exemplary, and in one Act *receives* and *gives.* But he that thus sets out, must remember, that it is more than the Journey of one day he has to go; he must not think (as I said before) that every little *superficial attempt* is that Experience which he is in quest of: He that thus fancies will be exposed to a very dangerous deceit, for 'tis sure there is in all *habits* such a *force,* that they are not to be dispossessed but by a contrary violence, and therefore he that has been under the power of any vicious *custom,* enters at first into a state of *hostility,* has such a tough *opposition,* as rather finds him Work than Pleasure: Now if he shall upon this first Essay pronounce, he is like to pass a very *unjust sentence:* Let him fight on a while till he have got some ground, and then though the War afforded him *little* pleasure, the Victory will yield him *much.* Every repeated defeat he gives his Adversary will be a new triumph to him, and what the *Romans* courted as so great a Dignity he may every day *enjoy.* But then as he advances farther to the completing of his *victories,* so he does of his Pleasures too: when his irregular *appetites* are so subdued, that they rarely make *insurrection,* this is such a state of *tranquility* as gives him leisure to discern, and enjoy the delights of Christian virtue, and will teach him to reproach the highest *Panegyric* he ever heard of it as flat and imperfect: so infinitely will he find it exceed the utmost *description,* that he will say with the Queen of *Sheba, the one half was not told him.* This is the rich prize which they shall obtain that *run* the race, but it is not awarded to the *first step;* and hence it is so many fail of it, that when they find the uneasiness which attends the breaking off a *custom;* this is such a *Giant,* a son of *Anak,* as turns them back discouraged from the *Canaan* they went to view. But alas this discovers how small a stock of Resolution they carried out with them; for where men set out with *heart* and *appetite,* 'tis not such little *difficulties* that will dismay them: if it be but their *sports* they are engaged in, it serves to deceive the sense of many uneasinesses, nay often dangers, he that is but in chase of a silly *Hare* is so keen upon it, that he feels not the weariness of a whole days motion, and if he meet with a *hedge* in his way will rather leap it with *hazard* than be diverted from his Game. But 'tis sure in their sins they suffer far greater hardships without discouragement. The puny *drunkard* is not disheartened by the *first qualm,* but repeats his *excesses* till he have overcome his *queasiness.* The cast *Litigant* sits not down with one *cross verdict,* but recommences his *suit,* passes it through all *Courts,* and considers not his own *pains,* so he may either weary or force the other out of his *right.* The *Unclean person* falls not out with his sin, how sadly soever it hath macerated him, but steps out of the *hot-house* into the *Stews,* and shall men be so indefatigable in their pursuits of *Infelicity,* buy one *Torment* with another, and drive on the year in a circle of such woeful Traffick, and shall *virtue* and *pleasure* be thought not worth the smallest *labor?* Can they keep themselves in a

perpetual contention with their *ease,* their *reason,* and their *God;* and can they not endure a short *combat* with a sinful *custom,* which if it have some *uneasiness,* yet its both infinitely short of what they have suffered in the contrary compliance, and besides carries its *remedy* in its hand: For if the Difficulty arise only (as doubtless it does) from the confirm'dness of the Habit, every Act of resistance as it weakens the Habit, so it abates the Difficulty. It is therefore a most *unreasonable inference,* from the *trouble* of the first opposition, to conclude the *Impossibility* of the future; for if the *first* were but troublesome and not impossible, the *second* will have yet less of the trouble, and so be yet farther removed from impossibility, and the *third* than the *second,* and so on till the difficulty vanish and disappear. And if men would but assume such a *moderate courage,* as but to *keep the field,* and not to run away upon the first gun-shot, they would soon find how impotent *Assailants* they had to deal with, who can never subdue any man by *strength,* who is not first Emasculated by his own *fears.* Let us therefore to shun the reproach of so dishonorable a Defeat awake and rouse ourselves, put us in a *posture* of *defense:* And *Satan,* who is as cowardly as anything in the world but we, *will* as St. *James* assures us, *fly from us.* Let us upbraid ourselves with our unseasonable hardiness and resolution in our impieties, till we have changed the *scene,* grow impatient of those *servile drudgeries,* and ambitious of these *honorable adventures.* And to animate us the more, let us fix our *eyes* upon the glorious *prize* of the *victory;* and that not only the *final* and *eternal* in future Glory; but that *Intermediate* which offers its self as the *earnest* of *That,* the calm and pleasure of a conquering piety. The *Roman* story tells us that the *Flavianists* had so possessed their minds with the *spoils* of *Vienna,* that they grew insensible of all *dangers* in the way to it, and even forced their General *Antonio* to put them upon those hazards, which his wiser conduct would have declined. And why should not our more worthy *Hopes* excite as great an earnestness? why should not we have as great an *Appetite* to the pillaging of *Satan's Camp,* plundring that infernal *Magazein* of all its *Engins* both of *Mine,* and *battery,* its stores of *arms* and *Ammunition,* leaving him naked and defenceless, unable to make any impression upon us? and this he certainly does, who by a steady *practice of virtue,* comes to discern the *contemptibleness* of those baits wherewith he allures us. He that seeks only the *praise* of *God,* looks upon the *applause* of *men* as a *blast* of Air, which possibly may demolish and destroy a *glorious building,* but cannot give *foundation* or *Materials* to it; and therefore will not seek for, or solicit its unhappy courtships. He who desires to be *great* only *in the Kingdom of Heaven,* laughs at the busy *Aspirings to secular greatness,* and wonders at the force of that *enchantment,* which engages men with so extreme toil, to climb a tottering *pinnacle,* where the standing is uneasy, and the fall deadly. He that covets to be *rich towards God,* and has inur'd his eyes to that *divine Splendor* which results from the *beauty* of *holiness,* is not dazzled with the *glittering shine* of *Gold:* considers it as a *vein* of the same *earth* he treads on, and despises that absurd *partiality* whereof the Prophet accuses *Idolaters,* to employ one part to the meanest uses, and fall down to the other. In a word, he that looks on the *eternal things that are not seen,* will through those *Opticks* exactly discern the *vanity,* and *inconsiderableness* of all that is *visible* and *temporary;* and so will be equally unmoved with the terrors or allurements of the world, and neither frighted nor flatter'd out of his duty. And he that is thus fortified discourages and wearies out his Tempter, deprives him not only of *weapons* but of *heart* too, and drives even *Satan* himself to desperation; and when the Enemy is thus beat out of the *field,* there

remains nothing but to enjoy the *victory.* When that *reluctance* and *resistance* of the *corrupt Appetite* is so weakened and subdued that a man acts with *freedom,* he acts with *pleasure* too. A *heart* thus *set at liberty,* alacriously *runs the ways of God's commandments:* it faring with *it* as with a *Patient* that is prescribed *exercise* for *health;* who at first perhaps finds *lassitude* and *trouble* in it: but when the *obstructions* are removed, and *nature* disburthened of those *noxious humors* that encumbered her, that which was at first his *task,* becomes his *recreation.* For we are not to think, that it is any *innate harshness* in *piety* that renders the first *essays* of it unpleasant, that is owing only to the *indisposedness* of our own Hearts. We are in the Prophets phrase *bullocks unaccustomed to the yoke;* and if we be galled and fretted by it, 'tis because of our impatient strivings, and irregular motions under it, the yoke is really no heavier than it is afterwards when it is more tamely born: and yet the Ease is very different and unequal. And this teaches us a short way to that felicity we now speak of, to wit, That we compose ourselves to such a submiss and malleable temper, that Christ may come only to govern us as *sheep,* not to be put to tame us as *Tigers,* let us withdraw all supplies from our *lusts,* and not by any secret reserved affection give them clancular aids to maintain their *Rebellion,* and then they will not be able long to make any *vigorous opposition,* nor consequently much to disturb the *tranquility* of those who have thus resigned themselves to the government of the *Prince of Peace:* and if this cannot be done in such an instant, but that there will be some previous displacencies, and uneasy strugglings, yet even those like the *Scorpion,* carry *Antidote* against their *stings,* when 'tis considered that they are but the *pangs* of the *new-birth,* they will become very supportable by the expectation of that Joy to which they tend. An enslaved people think themselves fairly advanced to happiness, if they can get but to make head against their oppressors, though they must expect many sore *conflicts* and sharp *engagements* before they become *Victors:* and certainly 'tis matter of inestimable joy to him, who has been under that sad spiritual slavery to be set thus upon even terms, with his sword in his hand against those, who once had him in such vassalage that he durst not lift up a thought against them; but especially when 'tis remembered with what *invincible aids* he is backed, such as will ascertain him of *victory,* if he do not treacherously defeat himself. And surely he must be of a strange *phlegmatic temper,* whom all these considerations will not enliven, convey into him so much spirit as to make an attempt, and engage him to do that upon so pressing, so great a concern which mere curiosity prompts men daily to in common affairs. And he that is not molded of this cold and stubborn clay, he that has not lost one of the *elements* of man's composition, and has but a *spark* of *fire* in his temper, will surely have some *warmth* towards this so inviting an *experiment:* and when he has once made it, I doubt not, it will then join with the suffrages both of reason and conscience in approbation of *Christ's Laws,* and will with *Solomon* pronounce of this spiritual wisdom, *her ways are ways of pleasantness, and all her paths are peace,* Prov. 3. 17.

AND now it must be a strange *Violence* of impiety, that must break this *threefold cord,* that shall disannul the joint *sentence* of all that are competent *Judges* in this matter. This is not the strength of *Samson* that *brake withs and cords,* but of the *Legion* that *pulled in pieces fetters and chains;* and though too many men make it their *own work;* yet certainly 'tis only the *Devils Interest:* he aspires to the rule and government of us; and to that end nothing can be more

contributive than these prejudices we take up against Christ's conduct. A *Soul* like a *Nation,* can neither bear *two Legislators,* nor be without *one:* And *Satan* having but that single competitor, our quarrelling with Christ's Laws, is virtually an embracing of his. When we send *Christ* that rebellious message, *Nolumushunc regnare,* we say to the other as the *Trees* to the *Bramble,* Jud. 9. 14. *come thou and reign over us.* And to this defiance of the one, and invitation of his opposite, he very nearly approaches, that thus defames Christ's commands as irrational or severe. The traducing of a government being, we know, the immediate *praeludium* to the casting it off; *libelling* the forlorn-hope to rebellion. But would God men would soberly weigh whither such a mutinous humor tends; and when our outward *Condition* has given us so many pregnant and costly *Proofs* of its ruinous *effects,* take caution that it make not the like wrack within us: that we do not madly exchange Christ's *gentle service,* and *glorious Rewards;* for Satan's *cruel bondage,* and crueller Wages: the *golden chains* of the one which do more adorn than tie us; for the *Iron,* the *Adamantine* links of the other, which bind us till they deliver us over to those *Chains of darkness,* where our captivity shall be irreversible. If this so reasonable, so necessary a care may be admitted; 'twill certainly confute the profane *sophistry* of our Age, silence our impious *Cavils,* and instead of providing us of the color of an austere *Master* to excuse our *sloth:* will engage us to that *diligence* that shall supersede the use of such *shifts,* and then we may hope to see *Christianity* have a *Resurrection day* again, assume a Body somewhat of solidity and substance; which now wanders about like a *ghost* or *spectre,* a *shade* or vanishing *apparition* which leaves no footsteps behind it: and to the re-union, O let us all emulously contribute, take up everyone of us his dry *Bones* and bring it to the *Prophet,* or rather to *Him* who spake by that Prophet, to breath upon them, till at last they be cemented and inspirited in active *Duty* to show forth the *Praises of that God who hath called us out of darkness into his marvelous light,* 1 Pet. 2. 9.

CHAP. VI. A survey of the Mischiefs arising from Partial Obedience.

ANOTHER sort of preposterous Considerers there are, by whom the *power and force of Christianity* is no less obstructed: and those are they that contrive not how they may most *comply* with *it,* but how they may best bend it to *comport* with *them.* That rebate its edge, or turn it only against such of their corruptions as they have least kindness for. That weigh the *Precepts* with no other design but that of taking the *lightest:* those to which their constitutions or other circumstances carry least repugnance; and come unto the *Gospel* not to as a *law,* but to a *Market;* cheapen what they best like, and leave the rest for other customers.

THAT thus it is with, many needs no other proof than the variety visible in the lives of several professors. *One* man behaves himself *modestly,* and tells you his *religion* commands him *humility,* yet at the same time transgresses the as strict precept of Justice, and will defraud him he bows to. On the contrary *another* is Just but Insolent, and though his Sentence do not bend, expects his *Clients* should. That man owns the purity of his religion in *visiting the fatherless and widows,* yet disclaims it again by not *keeping himself unspotted of the world.* This person is Abstemious but Uncharitable, will drink no *wine* but thirsts for *blood.* He prays much, yet curses more; whilst he is meek but indevout. Now while the Rule is one and

the same, how should it come, that men's Practices should so vary, were it not for the unequal Application: did they take it entire, though there might be difference in the *degrees,* yet sure not in the *kinds* of their Virtues, and as men would not differ so from one another, so neither would they from themselves, there would be then no such thing as a *charitable* Drunkard, a *devout* Oppressor, a *chaste* Miser; *Monsters* engendered by this unnatural commixture of *light* with *darkness,* but *Piety* would be uniform and extensive, and *bring into captivity every thought unto the obedience of Christ,* 2 Cor. 10. 5. And till it be thus, *Christianity* can never be thought to have atchiev'd any part of its design, which was not aimed against any one *single limb,* but against the *whole body* of sin. Alas, 'tis not the lopping off one of the remote *members,* that will render the remaining ones any whit the less vital, the having a *part* less to animate, will rather serve to concenter the spirits, and make them more active in the rest: as we see the *pruning* of Trees, makes them more *prolifick.* And this effect is very obvious among men: he who has no general dislike to vice, if he repudiate *one,* 'tis commonly that he may cleave closer to *another;* and what he defalks from some *dry, insipid* sin, is but to make up a *Benjamin*'s Mess for some other more gustful. If the Wanton be *sober,* 'tis odds he thinks *excess* a Rival to his *lust,* if the Proud man be *liberal,* 'tis because *covetousness* is inglorious; such unevennesses are caused not by an *unkindness* to any Sin (unless possibly that aversion which natural constitution raises in some) but by a *partiality* to one or more favourite Vices, for whose better *accommodation,* and *securer reign,* not only Virtue, but other Vices also must give place.

AND this 'tis much to be feared will upon a true account, be found to be the *sum* of many men's *piety,* something they think they must pay to the *importunity* of their Religion, which upbraids them so loudly that they are willing to *stop its mouth,* but yet would do it with as much *frugality,* and good managery as may be, and so consider what 'tis they can best spare: what refuse Sin which brings them in little of satisfaction, and is perhaps in competition with some other more agreeable: and *this* they can be content to devote to the *slaughter,* set it to receive all the *impressions of the sword of the spirit;* and so use it as a *buckler* to their *darling lusts,* to ward off those blows which must else fall heavy on them; but alas this is not to *obey,* but to *delude:* to ransom a *greater* Sin with a *less,* and to transcribe in this matter the Counsel of *Caiaphas:* to *let one die for the People, that the whole nation Perish not.* To make one forlorn guilt a Patriot to the rest, whilst in the *tempest* which threatened a general *shipwreck,* the *precious wares* are preserved, by throwing the *less valuable* over board.

AND truly that is commonly the event, men are so jolly and triumphant when they have worsted a *trivial inconsiderable sin,* as if they had defeated the *whole army:* this poor despicable *spoil,* is set up as their *Trophe,* and must they think witness for them both to God and man, that they are *good soldiers of Jesus Christ:* they can like *Saul* with full confidence meet the *Prophet,* and tell him they have *fulfilled the Commandment of the Lord,* 2 Sam. 15. 13. though *Agag* and the best *cattle,* the reigning and fattest *sins* be spared: and while they are thus secure, their sins will certainly be so also, have no disturbance or disquiet from them, but lie at Ease and rest, feed like *Cannibals* upon their own kind, be nourished by the carcasses of those unlucky vices, on whom the exterminating lot happened to fall: and by that means grow to a prodigious bulk and corpulency. And upon these terms *Satan* himself will allow us

to *mortify some sins,* nay will himself *cast the first stone at them:* and like a rooking *gamester* purposely lose these *petty stakes,* that he may afterwards sweep the *board.*

FOR if men should give themselves up universally to *all sorts* of Ill, if they should set themselves in a total opposition to *all the documents* of their *profession,* he would lose one of his most useful *engins;* there could be no such thing as a false delusive hope: they might possibly by obstinacy *harden,* or by diversion *gag* Conscience, but they could not bribe and corrupt it, make it sit down well pleased and satisfied with its self. For when the *threats* against disobedience shall occurr to the mind of one who has in all instances disobey'd, 'tis impossible he should find any *salve,* any way of Evading the Threats, they make so directly at him: but he who can allege for himself that he *obeys in some things,* confronts that to all Objections, and resolves he is not *in the list* of the *disobedient:* One or two such comfortable instances are as mighty; as God promise'd the *Israelites* should be, *Deut.* 32. 30. *one able to chase a thousand, and two to put ten thousand to flight;* all fears and misgiving thoughts are dissipated and fled before them: and as once the *French King* in his return to the numerous swelling titles of the *Spaniard,* thought the bare repetition of *France, France, France,* was a full balance to them all; so when *whole files* of great and scandalous Crimes present themselves, *one single virtue* is thought a sufficient counterpoize. He whose Conscience upbraids him with all Profaneness towards *God,* and in Sobriety towards *himself:* yet if he can but answer that he is *just to his neighbor,* he thinks he has *quit scores,* and fears no farther reckonings: he who is immersed in all the *filthiness* both of *flesh and spirit,* has abandoned his Mind to *pride and envy,* his Body to *lust and intemperance;* and so sacrificed both those to *Devils:* yet if he cast but *some grains* of this estate upon the Altar; devote any *small part* of that to God, for the uses of *Piety* or *Charity;* he concludes that *Incense* will send up a Cloud thick enough, to obscure the other from the *Eyes* of Divine Justice, and yield so sweet a savor as will perfume him in spite of all that Noisomness: so extending old *Tobits* words beyond his meaning, that *alms, though alone, delivereth from death, and cleanseth from all sin.* He who is deep in *sacrilege* and *rebellion,* that can daringly swallow repeated deliberate *perjuries;* yet if he can get but the demure tenderness, to *fear a sudden oath,* he is *Chymist* enough to extract a *confidence* out of that *fear,* and presumes that *formal* Civility to God's name, shall expiate all the *real* Violations and Contempts of him: and while men make such use of their *partial peecemeal* obedience, it can never be the *Devils interest* to disturb them *in* it, to awake them *out* of their pleasant dream, or to exact *of* them to deposit those poor unsignificant *remains* of their Christianity, which serve only to make them more *Supine,* not more *Safe.*

NAY indeed his affairs are so stated, that to some he can and does, and without danger allow a yet far *greater indulgence,* he can permit them to bid much fairer than this for Heaven, and yet knows the purchase is far from being made; he can see them cashier not someone *single sin,* but *whole troops* together, and yet not fear the sinking of his Cause: He can trust them so far, that as the *young man* in the Gospel, they may be pronounced, *Not far from the Kingdom of God:* yet as long as there is but *one* unmortified Lust, that can send them away *sad from Christ,* his tenure is firm enough. *Herod may hear John the Baptist gladly,* nay do many things upon it, yet let him but keep *Herodias,* and she will soon be able to secure both *herself* and *Satan* against the danger of that Competition. This is indeed his main advantage that he

can hold fast by the *smallest thread;* and whereas to our bliss a conspiration and union of all Virtues is required; our *ruin* can spring from any *one* solitary Crime: *many rounds* make that Ladder wherewith we must scale *heaven:* whereas *one step* serves to precipitate us into the *Abyss;* so sadly verifying the Poetical Axiom, *Facilis descensus Averni.* In sum, while there is but *any one single sin* indulged to: that is the *Devils tedder;* and though it should be imagined so loose, as to give men scope to range over *all other sorts* of Virtues, to taste the sweet and feed liberally on them; yet still the *beast* is in the power of him who has fixed the line, not only to be finally led away to *slaughter,* but also to have the *length shortened,* and be either put out of the *reach,* or quite removed from the *view* of those *pleasant pastures.*

FOR though the security raised by such an ununiform piety is in many so exactly apportioned to *Satan's interest,* that he has no cause to wish the change of his tenure; yet where the circumstances are such, as will make it useful, he can easily twist his *thread* into a *Cable.* When he thinks one *Monarch* Lust too mild a regiment, he can set up an *Athenian* Tyranny, or which is yet worse, let in the whole *populacy* of Sin upon the Soul, which like the *Egyptian Locusts* shall overrun and devour it, *not leave any green thing on the ground,* and that this is in his power we have too much reason to conclude. He is we know a cunning *sophister,* and if he has abused us so far as to impose *one* sin upon us, he may thence very regularly deduce *many more,* as *one* false Premise admitted, may be improved into *thousands* of false Conclusions. Indeed supposing a man resolute to adhere to one sin, he may with very good *Logic* persuade him to multitudes of others. There are but two *Objections* usually made to any Temptation; either the *offense,* or the *danger;* and these are usually objectable to one sin as well as to another; so that this *dilemma* readily offers its self: either it is reasonable to buy a *pleasure* at that price, or it is not: If it be, then contrive that the *crime* be pleasant, and that brings its *dispensation* with it: If it be not, then why doest thou live in this one sin in despite of both guilt and punishment; the *later* part of the Dilemma 'tis no part of Satan's business to press, but the *former* he has too much advantage of pursuing successefully; if he can but dress up a temptation to look invitingly, the business is done. So ridiculous a thing is an *uneven Piety,* that it even laughs itself out of countenance, and wants only temptation to become *uniform Vice.* How absurdly looks it, to see a man run away with *Joseph* from the embraces of his *Mistress,* and yet with full as great a speed accompany *Gehazi* in the pursuit of a *bribe;* and how obvious is it to conclude that the former assault was improsperous only because not managed with the *right weapon;* that he might have been *hir'd* that would not be *woed?* What a *mockery* is it for a man to be *zealous for God,* and *rebellious against his King?* as in the reverse, for a man to be *true to his King,* and a *rebel to his God:* and who can but think, that had either of the averted *Crimes* been cookt to their *Palats,* they might have changed *Messes.* Indeed 'tis not imaginable by what rules of discourse, he that embraces *one sin* should reject *another:* if it be done only upon *fancy* and *humor,* as the *repulst vice* will have reason to complain of great *partiality,* when as bad as its self is received and cherished; so it points out a way to attacque him more prosperously: let it shape its self to the fancy, and sure *Satan,* who can *transform himself to an Angel of light,* can soon work that easy *change:* let the *younger* Brother get on the clothes of the favourite *Esau,* transform its self into the shape and interest of the darling sin, and it need not doubt of a free *admission.* But all this while to pretend

conscience for such an *abstinence,* is of all other pleas the must absurd, for why should he scruple at one, that abandons himself to another. As S. *James* argues concerning the *guilt,* so may we for the *act* of Sin: He that said *do not commit adultery,* said also *do not kill;* and 'tis abusive mockery, the Soldiers *Ave Rex,* to bow to his *authority* in the *one,* and resist it in the *other.* Thus unhappy is the case of him who entertains one sin, his enclosure is broken down, and he's a common for all: he is left destitute of a reply to any temptation, and like a *bashful* person will be in danger of *yielding,* because he is ashamed to *deny:* and this I doubt not, many have found experimentally true, some sins have been committed not so much upon the force of inclination, as to be consentaneous to themselves, to silence the upbraidings of their understandings for acting so unevenly, it being impossible to give a reasonable account, why *this* and not *that,* or *that;* for when by *one bold willful sin* a man entered into a *state of hostility* with God, 'tis not a *tenderness in all others* will make up the *breach:* and then they think the rule of known enemies takes place, where all civilities are disclaim'd, and the quarrel managed to the most advantage. The resolved *Adulterer* could perhaps without much difficulty be just, but when he considers that that one *Helena* of his, will certainly make a war, he thinks 'tis an impertinent *niceness* to lose a good prize, or dismiss his *covetousness* while he resolves to retain his *lust.* The incorrigible *drunkard* could perchance easily enough be *chaste,* but when he remembers that *drunkenness excludeshim from the Kingdom of Heaven:* having made that sale of his eternal inheritance, he thinks 'tis but good husbandry to get as much as he can for it: So *treacherous a guest* is any *one Sin* admitted, and lodged in the heart, it despoils it of all its armor of defense, leaves it nothing wherewith to guard its self against any assailant; and be it *never so small* a one, 'tis like those *little thieves* which being put in at the window set the doors open to all the rest.

BUT perhaps this *danger* may be thought in some degree warded by the *natural temper* and constitution of men, which necessarily renders them unapt to *contradictory vices,* and so will secure them at least from so many as are disagreeable to their Temper: but if this should be granted, yet it confessedly leaves them open to all others, and that were certainly bad enough: he that is as *wicked,* as his *complexion* cannot only incline, but permit him to be, will not want much of the utmost number of sins: but whatever we can suppose that to strike off from the tale; yet in the second place, 'tis very much to be feared, that will defalk nothing of the weight; he that sins to the height of his *appetite,* perhaps *power,* shall he be ever the more *innocent* because there were some *nauseated sins* which he had not Self denial enough to commit. God absolves us in proportion to the *rectitude* of our Wills, not the *niceness* of our Complexions: he that wills to pursue whatever he can find *gustful,* how impious soever; shall it be *virtue* in him that some Sins are *unsavory* and disagreeing to his *Palate;* if it should, there may so many extrinsic things be by Analogy brought in, either to swell or abate the accounts of our sin, that we shall be much to seek in the estimate of it.

BUT in the third place, even these very aversions are no infallible preservative, for if they happen to be more moderate and remiss, than the love of some other sin; that *predominant inclination* will subdue those *dislikes,* when ever its *interest* is to be served, by those otherwise not *gustful commissions.* There is nothing more ordinary than to see one appetite pursued to the violation of another. A man perhaps hates *drunkenness,* not only as a *bestial,* but *uneasy*

vice; yet if his *love* to Gain exceed his *dislike* to that; when that is requisite to make up the price of a *good bargain,* that *aversion* must stoop, and give way. A man despises *swearing,* as an *insipid impertinent Sin,* yet if he set any great value upon *being in the mode,* and complying with the *gentile Dialect,* that will soon debase him to what he so much contemned: and truly there is scarce any other account to be given of that great and foolish sin. But in no other instance is this so notoriously visible as in that of *duelling.* I need not single out any one man's particular inclination, the nature of mankind doth certainly avert both killing and being killed: yet when that *Phantasm,* that *Chimera* honor, has once possessed the mind, no reluctance of humanity is able to make head against it: but it commands as uncontroul'dly, as the *Centurion* in the Gospel, *says to this man go and he goes, to another come and he comes:* nay as Tyrannically as the great *Cham* of *Tartary,* who as an Essay of his Sovereignty *commands whole troops to ride down precipices;* nay these Aversions are not only thus violently subdued by some foraign *lust,* but are many times destroyed even by *force* of that very *vicious principle* which gave them *birth:* for we mistake if we think they are always virtuous, or so much as innocently founded; Vice is often at civil wars with its self; and the vehement *inclination* to one, engenders a *displacency* to another; but yet such a *riddle* is this *mystery of Iniquity,* that upon the very same *basis* is built both the *abhorrence* and *commission* of the same Sin. *For example,* a Proud man as much hates to *fawn* and *flatter others,* as he loves to be flatter'd himself; yet let his *pride* but once work the other way, and set him upon an *ambitious project,* then all the mean condescentions imaginable are with ease digested, he can crouch and prostrate, and as the *Psalmist* speaks, *fall down and humble himself,* that by that descent he may rebound to the height he aims at: but still pride is the common cause of these so distant effects. In like manner the Riotous Prodigal detests *covetousness,* looks upon it as so sordid and base, that he brands even *prudent frugality* as approaching too near it; yet let him but once find the *springs* to grow dry which should feed his *luxury;* when he feels his Riot begins to exhaust and prey upon its self, then even that *despised Covetousness* shall be called in to its aid, to dig *metal* for the Furnace to melt, and so by a strange *Antiperistasis, prodigality* shall beget *rapine.* Thus unhappily *prolifick* is every Sin, that it carries in its bowels the *seed* and *principle* even of those that seem the most *Heterogeneous;* and then how shall a man that has admitted but any one such teeming lust be secured that it shall not thus propagate, till his *Soul* become a mere *desert,* filled with all sorts of *wild* and *noxious creatures.*

THERE is but *one hope* imaginable to interpose, and that is that *God's grace* shall prevent this exorbitant *growth of impiety* in him, and I acknowledge that is sufficient to do it, where it may have its kindly *operation;* but where it has so, it will uniformly suppress *all sin,* and therefore where *any one* continues in Force and Vigour, 'tis manifest that *operation* of Grace is obstructed, and such a man I should desire soberly to consider what assurance he has, that he who has so evacuated God's grace in one instance, shall not do so in another? If *in spite* of that grace he can be lustful, why shall he not be as able to resist it *in favor* of Drunkenness, Sacrilege, Rebellion, or any other crime to which he shall at any time have appetite. Can he imagine that God sends forth an irresistible strength against some sins, whilst in others he permits men a power of repelling his Grace? That were to transcribe the *Syrians* absurd Phansie, that he is *a God of the hills and not of the valleys:* No certainly, he who has his

own unhappy experience to attest the possibility of frustrating the Divine succors in one particular, has too sure grounds to infer the like in others. Nay alas, it does not only infer it by way of *argument* and *deduction,* but it is very apt to produce it by way of *cause* and *efficiency:* We gain a readiness to anything by custom and assuefaction, and he who has habitually opposed *Grace* in the defense of a *Lust,* has delivered himself from that modesty which makes the first defiance uneasy, and so runs on with ease and boldness to future resistance. It faring with men in this violation of *God's grace* as it does in that of his *Patrimony,* the first Sacrilege is looked on with some horror, and men are fain to devise *arguments* and colors to delude their relucting *Consciences;* but when they have once made the breach, their scrupulosity soon retires; one draught of that *impious gain,* has such a *stupefying effect,* that they can without check swallow on, till the Sin flame so fiercely, that nothing but mere want of Matter can extinguish it. But admit it were possible for a man to be secured of his own compliance with some parts of restraining grace whilst he impugnes it in others, yet who shall ascertain him of that grace? It being God's, implies 'tis not in our power, he may surely do what he will with his own, and though his *promise* has made a sure *entail* of it to all those, who *humbly seek* and *diligently use* it: yet it nowhere engages that it shall be the *portion* of any other; much less that it shall importunately and endlessly renew its assaults on those who have often repulst and put it to flight: In that case *God's resolution* concerning the *old world* becomes appliable, *My spirit shall not always strive with man;* and *Christ* who forbids us to *cast our pearls before swine,* will certainly never prostitute what is infinitely more precious, his *Grace* to those, who have so long trampled it under their feet; and so those must be concluded to have done, who have persevered in any one sin: for Grace is uniformly opposite to all, and therefore the cleaving to any is defiance and affront to it. But we need not the help of inferences and deduction, the threats of God are express in this matter: The *Talent* is decreed to be taken from the *unprofitable servant,* who has not employed it to the proper use, and such infallibly is *every man* who has not actuated the *Grace* given him to the subduing of every *reigning sin;* and the *reprobate mind* mentioned in Scripture as the most dismal of all Plagues, the 〈 in non-Latin alphabet 〉 which yields not to the melting and the purging force of Fire, and therefore does consign to that of Hell, is founded upon the voluntary rejection of God in particular instances, *Rom.* 1. How then can he, that in any one single thing so rejects him, assure himself that shall not be the event of it: That he who would not have Christ rule entirely in his *heart,* shall at once be put out of his *Government* and *protection:* have all those spiritual aids withdrawn, which should either assist him to *good,* or fortify him against *ill;* and like an outlaw'd person be exposed to the outrage of all that will assault him.

AND now would God this might be sadly pondered, that men would not be their own *Sirens,* and entertain themselves with those deceitful *melodies,* which will end in *howlings and gnashings of teeth;* that they would not think their having some few virtues, and but some few vices will serve to satisfy the design, or procure them the rewards of their Christianity: for if they should continue in this posture, and not be tempted to grow worse, they may certainly conclude 'tis because Satan finds they need not. And can they be *proud* of that Virtue which the Devil himself will allow them? And think themselves *good* enough when they are as bad as he wishes them? But even in this they have no other tenure than his Will. When he

pleases for his interest▪ or even for his divertisement and recreation he may hurry them to all that is most enormous; convert their *Hypocrisy* to *profaneness,* their *partial* Piety to *universal* Ungodliness; they have nothing to interpose in their own Defense, not so much as a reasonable Argument to oppose to him, they have made a voluntary sale of themselves for one or more beloved sin, and now as his *vassals* he may impose on them what others he pleases: and by their doting affection to their *Rachel* take advantage also to obtrude the despised *Leah* upon them. And how wretched, how deplorable is this state? What a *Piety* is this that we must owe to the *Devil,* while we can be no better than he will let us?

YET this is without *Hyperbole,* the condition of every man that is not sincerely uniformly Christian; every indulged sin gives *Satan* livery and seisin of his heart, and a power to dispose of it as he please. I know men are apt to flatter themselves with other hopes, and think that those obediences they pay to God shall like a pre-engagement disannul all after contracts made by guilt, and put them into the possession of Him who is able to *bind* that *strong man.* But God will not be accessory to such a fraud, even towards the Devil while they keep the price, enjoy that pleasure or profit wherewith he bought them, God will never interpose to defeat him of his purchase.

AND as God will not thus forcibly wrest them out of his hands, much less will he descend to a capitulation and composition with him. *God is a jealous God,* and what *jealous husband* did ever by compact divide his right with the *Adulterer.* Where he finds a persevering disloyalty he gives a bill of divorce and disclaims his relation. Yet so besotted are men, as to hope God will ratify that alienation they have made of one part of their heart, and contentedly enjoy the rest; and as competitors use sometimes to do, share with his Rival. But alas that immortal quarrel will not be thus taken up, the difference between these irreconcilable *Antagonists* will not be so compremised. God disdains such a Treaty, nor will ever come so much as to an interview with his enemy, within the lists and recesses of one Heart. And while men labor such an accord, they are but combining with *Satan* against *God* and their own *Souls:* he knows well that while he holds any part, God will have none, and so the whole falls to him, and then he may very safely be modest, and demand but moderately, and by that seeming difference and yielding, gain more than by all his most eager contendings. I suppose every man will disown the having this ridiculous design of compounding the strife between *Heaven* and *Hell;* but certainly it is the natural interpretation of such partial obediences, when two *Litigants* contend for something which I have in my keeping, if I divide it between them, is it not obvious to conclude I desire to compose the dispute and satisfy both parties, and is not this the very case here? 'Tis true indeed, it carries a very absurd sound, but then how more absurd is it for men to act at such a rate, that when 'tis represented to them in the truest colors, themselves are ashamed to own what they have done? And this calls loudly upon them to put themselves out of the lash of their own discipline: to recover such an innocence that they may not be forced with *David* to sentence themselves, when that their crimes appear in the light disguise of a *Parable.*

AND this indeed is the only proper use of all these considerations, the danger and folly are as *unuseful* as *unpleasant* speculations, unless it be in order to the reforming that wherein both

are founded. Let men consider themselves, as engaged in those wild projects which even themselves look on with scorn; as ensnar'd in that unhappy contract which has rendered them part of the *Devils* possession, and contrive how they may obliterate that reproach, and disentangle their Mortgag'd Souls.

AND for this there is but one way imaginable, and that is by quitting their hands of that which they took as the valuable consideration in that mad bargain; restoring *Satan's* coin to him, not only *principal* but *use* also: casting away the main sin and all the little appendages, which like offesets have shot out from that root; retaining nothing that has his mark and impress upon it, that so he may not pretend to anything of theirs by right of barter or exchange. This, and this only is the way to disseise him of his Estate, to cancel those fatal Indentures which bound them to him, and till this be done, as long as they keep any part of his *wages of iniquity,* his title remains in full force, they are still his *servants,* his *vassals.*

EVEN that *redemption of Christ* has no efficacy towards the enfranchizing of such, for though it proclaim a universal *Jubilee,* yet it forces liberty upon none, he that will nail his Ear to the door-post and defy a manumission, may continue his slavish state still, and indeed though Christ's death was designed to rescue us from the power of Satan; yet the first essay of that rescue was to redeem us from our vain conversation: And where that is not done, which is so essentially fundamental to all the rest, 'tis not possible any other part of that Redemption should be atchiev'd, unless we will confound the order of *Nature* as well as *Grace,* and make the *consequent* precede the *antecedent.*

LET no man therefore upon any vain hopes delay the one only expedient to his security, but pay back the *earnest-penny* he has received from *Satan,* fling away his *sin,* how pleasant or profitable soever, with the greatest Abhorrence, as knowing 'tis the *price of blood,* and that not only his *Savior's,* but his *own* too; and this immediately, lest the forfeiture be irreversible. We know the danger of lapsing time in case of Mortgage, but here our danger is greater, because the time is so uncertain, for though God had nothing else to do in the whole transaction ('twas wholly our own work) yet 'tis he that assigns the time of forfeiture: he alone knows how far we may go in sin, before we pass the possibility of a retreat; how long he will be provoked before he suffer his whole displeasure to arise; and how many repellings of his Grace, and quenchings of his Spirit they are to which his desertions are apportion'd. *Pharaohs* heart was hardened by God after the *Eighth resistance,* and we have no security but ours may be *sooner:* yet if that should be taken as the standing measure, how dreadful an abode would it make to many of us? Who is there that has espoused any one *beloved sin,* that has not much oftener repeated the *acts* of it, everyone of which is a resistance and a contumacy against God? Who is there that has not done it against so many express warnings and loud calls of God in his own *Conscience,* which renders it yet a fuller *parallel,* and 'tis to be feared, too many agree with it even in the last and highest circumstance, that of the *Plagues* too, by an obstinate persisting after so many *Judgments* sent to mollify and reclaim them; and then where the *premises* are the same, 'tis too likely the *conclusion* may be so also.

I SHALL not wish any Person so strictly to apply this case, as to conclude, that he is already in this state, but I should wish all men would apply it so far, as to infer how *possible,* nay how

probable it is, that the very next resistance shall put them in it. 'Tis not *Pharaohs* being a *Heathen* and they *Christians* that will give them any security; it being no part of the Gospel-Covenant, that men shall be ever the longer allowed to trample upon Grace. All the difference it makes is rather on the other side; the contempts are enhans'd to a higher guilt, and consequently, the fewer acts may now serve to fill up the measure. And if their experience testify to them, that in their particular God has used a greater long suffering, than he has given any grounds to expect, if the guilt of their Consciences testify that they have committed many more acts; and yet some remaining tendernesses and regrets witness also, that they are not yet given up to an utter hardness and obduration, O let them not presume themselves safe, because they are not utterly desperate; but lay their hearts open to be stamped and imprest by grace, before they grow utterly inflexible; timely consider what is the design of this *long animity,* and without anymore strugglings and resistance suffer it to attain its aim and *lead them to repentance.*

FOR though their Souls be not yet wholly petrified, yet how know they in what an instant that unhappy *Metamorphosis* may be wrought, or if it should not be so sudden, yet 'tis certain every act of sin makes gradual approaches towards it: so that if God should not inflict it by way of *punishment,* yet the mere force of Habit would produce it by way of *natural efficacy:* And to be convinced of this, I should require no more, but that men would reflect, and see what effects it has already wrought, how far it has advanced towards that fatal point. Let them send their thoughts back through every stage and period of their sin, and observe whether as that has grown, so their tenderness and reluctance of Conscience has not abated and decreas'd: Let them but recollect what regrets and disquiets they had, when they ventured upon the first unlawful commission, and compare it with their present, and I doubt not they will discern a great inequality; they will find that every act of sin hath allayed somewhat of the sharpness of those pangs, and proportionably to the frequency of the repetition they approach toward insensible: and then let him whose older Habit has multiplied those *Acts,* sadly consider how few *steps* he has to the end of his unhappy journey, though no extrinsic concurrent should hasten his pace. But when God's desertion shall, as for ought he knows, it may the next minute supervene: that as a full and violent *Wind* drives him in an instant, not to the *Harbour,* but on the *Rock* where he will be irrecoverably split.

NOR let any man fortify himself against these terrors, by hoping that his one *single* (perhaps small) *sin* shall not have this destructive force; for if it be *willful* it carries in it that which is properly the *malignity* of all sin, to wit, a resistance and opposition against God, and this is so *mortal* a Venome, that the least Dose of it is *deadly,* as a man may as certainly be poisoned by a *dram of Arsenick,* as with the *largest draught.*

THE more natural inference lies the other way, if it be but a single or petty sin, 'tis so much the easier to part with; he that is bound with a *strong Cable,* or with a multitude of lesser Cords, may pretend some *necessity* of his Captivity from the strength of his bonds; but he that is tied with *one slender string,* such as one resolute struggle would be sure to break: he is *prisoner* only to his own *sloth* or humor, and who will pity his *thralldom,* where 'tis so apparently his *choice?* Do not therefore say my sin is inconsiderable and therefore I need not

relinquish it, but my sin is inconsiderable therefore I need not *keep* it. So slight a pleasure I may part with and find no miss: this pedling profit I may resign and 'twill be no breach in my Estate. And if *Christ* require a renunciation of *those sins* which are as the *Hand and Eye,* shall I scruple to deposit *those* which are but as the *Hair or Nails.*

NAY he may yet argue higher, and from the smallness of the sin deduce the enhansement of the Guilt: great acquisitions carry some temptation in their face, but despicable prizes do rather avert than tempt. 'Twas the sign of a *common harlot* to be *hired with a Kid, Gen.* 38. and sure he must be of a strange prostitute Soul, that can adulterate for such low trivial wages. To dishonor God, though the *whole world* were to be acquired by it, were *great impiety,* but to do it for *handfuls of Barley* and *pieces of Bread, Ezek.* 13. 19. himself brands as a yet higher pitch. And sure it argues a very light esteem of God, when one poor contemptible lust shall be able to overpoize him in our hearts.

NOR is the *folly* less than the *profaneness,* when there is but one *Jonah* to be cast over-board, 'tis the greater madness to hazard a *wrack;* and let such a man pretend what he pleases in extenuation of his sin, make that appear never so minute and despicable, yet 'tis apparent all the love which other men scatter and distribute upon several, he has united and concentred in this one lust. The most *doting affection* when it is summed up can amount to no more than *this,* that it makes a man expose himself to the greatest *pain,* the greatest *loss* for the thing beloved. And this is most visible here, *Hell* is as certainly acquired, and *Heaven* as certainly forfeited by *one* sin as *many;* and then though there may be odds in other respects, yet what is there in this, between this more *modest* and the most *licentious* Sinner, but that the *former* puts the same value upon one, that the *other* does upon many sins, and sells his Soul so much the cheaper.

AND now would God such men would review their *bargain,* soberly consider what there is in this *Idoliz'd sin* of theirs, which should exact such *costly sacrifices.* Let him whose long intimacy and experience has given him access to its most secret recesses, that has rifled its bowels, and knows the utmost whether of pleasure or profit that lies there concealed. Let him I say, that is thus qualified for it, make an exact inventory of its wealth, and then let him compare it with what he is to pay for it; weigh its flat and *momentary Pleasures,* with those most transcending and *perpetual Joys* which are *at God's right hand;* its base and perishing commodities, with those unfailing treasures in the Heaven; and then judge of his purchase in respect of that part of his prize: And if that be not convincement enough, let him weigh the other also; those sad *pains* which are too *intolerable* to be suffered, and yet so *eternal,* that they can never cease to be suffered, and think whether that be not too dear a rate for that pleasure, whose gust is so little, and whose duration is less: or what *profit* he will have in the revenue of his sin, that *Gold and Silver* which will finally *eat his flesh as it were fire, Ia.* 5. 3. and prove the unhappy *fuel of his flames.*

FROM all these *premisses,* certainly Reason and Religion do equally infer the same *conclusion,* to wit, that men should not tolerate themselves one minute in any known sin of how small a size soever it be; nor so impertinently betray their Souls to ruin for that which they call light and trivial; and is so indeed in respect of the *acquest,* but overwhelmingly ponderous in

regard of the *effects* and pernicious consequents. And O that men's practices might evince them to have made this just deduction, that those who have in many things preserved an *innocence,* would not be so ill husbands as to forfeit all the *advantage* of that Care for want of extending it a little farther, nor suffer the whiter parts of their Soul to be discolour'd or tincted by the reflection of one crimson sin; but rather let their tears wash that into a whiteness, that they may be uniform and of a piece. For though *Jacob* clad his darling *Joseph* in a party-color'd garment; yet God owns none either for favourite *Son,* or so much as *Servant* that he finds so arrayed. The *followers of the Lamb* are all clad in *white,* and in that attire we must be sure to put ourselves if we mean to go in with him to the *marriage.* And since the Gospel is the invitation to that feast, let none imagine he has complied with it till he have thus fitted himself: till then he affronts and *baffles* his Christianity, sends it away empty without its errand; nay, which is worse *prostitutes* and profanes it, makes it serve only for a *Gourd,* that he may sit under the shadow of it, and commit his sins the more undisturbed; but let him remember that he is all this while breeding that *worm,* which will smite this *Gourd,* and leave him unsheltred to that scorching *wrath* of God, which will make the improvement of *Jonah's* passionate Wish, that God would take away his life, his most rational Desire; render not Death only, but Annihilation also, as *eligible* as it will be *impossible.*

CHAP. VII. A survey of the Mischiefs arising from Mistakes concerning Repentance.

ANOTHER dangerous Underminer of Christian Practice is the many affected mistakes in the business of *Repentance.* Men look upon that as the grand *recipe* of the Gospel, an infallible *Catholicon* against all their spiritual *maladies;* and so far they judge right, for so indeed it is. But when they proceed to compound this sovereign *Medicine* for their own use, they do it most deceitfully; leave out the principal and most operative *ingredients:* and by being such ill *Apothecaries* defame the Gospel as the *Dispensatory,* and *Christ* as the *Physician,* and likewise ruin themselves as the *Patients.* But of those who make this imperfect and Defective *composition,* all do it not alike; some leave out one part, some another, and some so many that they retain nothing of its substance and reality. Eat out all the *heart* and virtue of it, and leave only an empty *shell,* the gilding as it were of the *Pill,* the Form and mere outside of *Repentance.*

IN this later rank I place those who suffer *repentance* to pass no farther than their Frontiers, and Outworks; assign it its quarters in the *superficies* of the man, the *Face,* or *Tongue,* or *Gesture;* but if it attempt to penetrate any deeper, if it send but one serious thought to alarm the heart, then like the *Edomites* against *Israel, Num.* 20. all the forces are mustered to impede its passage; such *formal* Penitents as these all ages have producit. Christ tells of those who *disfigured their faces,* Mat. 6. 16. put on as it were a vizard only to act this part: and *Isaiah* 58. 5. long before describes them, by the *bowing down the head like a bull-rush,* and certainly the race of them is not worn out in our days; a demure or rather a lugubrious *look,* a sad or whining *tone,* makes up, 'tis to be feared, the *sum* of many men's Humiliations. Nay as the world has of late gone, that alone were but a modest pretence: such theatrical *forms* stickle hard for the *prize,* not of that one part but of all religion: a *distorted countenance* is made the Mark of an *upright heart,* and none is thought to speak the Language of *Canaan,* that dresses it

not in an uncooth sound: and then what wonder is it that they are impatient others should *worship God,* as *David* invites, *in the beauty,* while themselves choose to do it in the Deformity *of holiness.*

BUT others make somewhat a fairer advance towards *repentance,* by taking in some of those things which are indeed its *necessary concomitants;* of this kind is in the first place *confession of Sin:* and this after some sort is stuck at by few; no man who hath not herded himself with the worst sort of *Fanatics,* imagines himself sinless, or pretends to be thought so by others, but will very readily acknowledge to all the world that he is a *sinner:* and as to *men,* so especially and more solemnly to *God.* Every man that but offers at praying at all, thinks confession a necessary Branch of his devotion: all public *forms* have ever carried that in the *front,* as supposing it the most principal, universal, and daily requisite to the lapsing state of human corruption: And perhaps 'tis the general innate persuasion of this, that hath secured that part of our *Liturgy,* from those impertinent cavils, which have particularly aimed at most other members of it. And I suppose this is as frequent in the *Closet* as in the *Church:* the only fear is, that there it is as loose and general too: that those private and particular guilts which are neither fit nor possible to be distinctly inserted in *public,* do many times lose their place even in *private* Confessions also. The shortness and the ease of general forms being very likely to recommend them to those whose numerous sins threaten too great a length, and whose confused snarl'd consciences render it difficult, thus to pull out thread by thread: but where *Sins* are thus molded up in a *lump,* they will like great *masses of Pills* or confections keep the more undecay'd, retain more of their *strength* and *vigor.* So that *such* Confessions are very indulgent to *Satan's interest,* who fears not the impressions that can be made upon him, while his *body* remains entire: the great execution then beginning when 'tis broken and scattered, and each sin is singled out for a particular pursuit: and where that is not attempted, the war can never be successful, nor thought in earnest.

BUT suppose this be done; and by exact enumeration, each sin is parted from its fellows, as when a *conqueror* pursues the *flying troops* of routed Enemies: yet if this be all, if *quarter* be allowed, and any mercy given, no *real prize* is gained by this achievement. He who recounts his sins with milder purpose towards them than utter excision, he makes no approach towards the essential part of Repentance. He may bring out large *Catalogues* of his sins, and call them *confessions;* but he may better express his own sense, if he term them rather *inventories* of his goods, for such 'tis apparent he reckons them, whilst he resolves to keep them. Indeed there is not a more absurd piece of *Pageantry,* than these *formal* Confessions, and such as shows how little, *God* is considered in his great Attribute *the searcher of hearts.* 'Tis certain no man would hope to atone an offended superior, by a submiss acknowledgment of his fault, did he know that his purpose of reiterating it were discerned: and what a tacit *blasphemy* is it then, to treat *God* at such a rate as presumes him as *deceivable* as a poor *Mortal;* and sure this were a strange Ingredient in *repentance.* We look on it as a high pitch of impiety boastingly to avow our sins, and it deserves to be considered whether this kind of confessing them have not some affinity with it. Should I tell a man I have injured and provoked you thus and thus, and so I resolve to do again at the next opportunity: I refer it to common construction, whether this were not to *justify,* not *retract* the unkindness. Now what

I suppose thus said to man, is in the secret purpose of our heart, no less articulately spoken to God, who needs not our words to discern our meaning. Therefore whoever intends to *repeat* his sins, nay does not seriously intend to *forsake* them, does in truth maintain and defend his vicious practice, how loudly soever his Tongue accuses it. And such *clamors* are but like the feigned Quarrels of combined *cheats,* in order to delude some third person. But alas, the scene is here unluckily laid, for God will not be mock'd, nor will the *Mercy* promise'd to him that confesseth and *forsaketh,* ever reach him that confesseth and *retaineth.* Confession is no farther acceptable than as it either flows from, or tends to beget an abhorrence of Sin, and abstracted from those qualifications it becomes loathsome and distasteful to God. Alas, can we think our *Historical* vein so pleasant, that he shall be delighted with the *narrative* of those crimes, whose perpetration he detested. Can it be *Incense* in his nostrils, to have our *Dunghils* displayed? or can his pure eyes be gratified with such polluted prospects? True indeed, he gladly descends to all this as a *Physician;* nauseats not our *foulest ulcers,* when we bring them for *cure:* but when like *beggars* we make them openly our form of address, and dread nothing more than their *healing;* certainly their View will only excite his *indignation,* not his *pity.* And this, 'tis to be feared abodes sadly to many of us, 'tis our vulgar Objection to the *Romanist,* that they make their confessions contributive rather to their *confidence* than to their *reformation:* what their share is in that guilt, I shall not here examine, but I may too truly pronounce they have not enclos'd it, that black circle of Sin and *confess,* Confess and *sin,* encompasses as well *Protestants* as *Papists;* if possibly not quite so many, the cause 'tis doubtful is (what we need not boast) not that More of us confess *aright,* but that Fewer confess *at all.* But of those that do, if we may but cross, examine, and interrogate their *actions* against their *words,* these will soon confess (and that not *auricularly,* but in a loud and audible voice) the *invalidity* of their solemnest Confessions. When we see a man that *yesterday* kept a Humiliation, *today* trampling on the necks, invading the possessions of his Brethren, we need no other proof how vainly and unprofitably, if not how hypocritically and provokingly, he confessed his Pride, or Covetousness; and the like we may infer when we see any man persevere in any gross willful sin. And of such, God knows there are such multitudes, as will give us instances more than enough, how wide a difference there is, between a *mere Confitent* & a *true Penitent.*

BUT in the next place, a *passionate regret* at Sin, a *grief* and *sadness* at its Memory, more speciously pretends to enter us into God's roll of *Mourners:* Sorrow has (in vulgar acceptation) so engrost the whole notion of repentance, that men are apt to secure themselves, that the Wind of a penitential *Sigh* is so mighty, as will blow away the guilt of the most mountainous *Sin:* that if they have but *wept* a little upon their crimes, they have quite *extinguished* the wrath they kindled: but alas these are vain dreams, *God* who *delights not to grieve the children of men,* does not project for our sorrow, but our innocence; and would never have invited us to the one, but as an expedient to the other. 'Tis natural even to mere *Animals* to shun that by which they have smarted, and therefore sorrow for sin is a very proper means to avert our appetite from it: but if we have learnt the unhappy skill of separating the *effect* from the *cause,* if our Grief abate not our Love; if we can cast kind looks

at our sins, even through those Tears wherewith our Eyes are glas'd, this will sure be as far from accomplishing our design, as God's: leave us equally unpardon'd, as unreform'd.

NAY alas, such Sorrows as these will rather serve to *enhanse* than *Expiate* our guilts; they are loud witnesses against us that we know the malignity of those sins we commit; that we have pois'd them, and find them as a *talent of lead* upon our Souls, and yet prefer them before Christ's *light burden:* that we have outvied that perverse Election wherewith *Elihu* charges *Job,* and chosen *affliction* rather than *innocence,* Job 36. 21. and though we have felt the *gnawing of the Worm,* yet still resolve to cherish it, till it gain its woeful Concomitant of *unquenchable fire,* and sure this resolvedness, this high *fortitude* in Sin, can with no reason be imagined a preparative to its remission, 'twill rather serve to list us among Satan's *Martyrs,* than God's *Penitents.*

AND indeed if we examine the original of this kind of Sorrow, what is there that an with any face pretend to an acceptation? alas, 'tis apparent there is no dislike to the sin; for the natural effect of that, would be the abandoning it. If I have fallen into the mire, common reason directs me, not to sit down and cry that I am so defiled; but to cleanse and wash myself, and beware of such another misadventure. Now God's enmity is purely with the sin: and if we think to contract a league with him; we must espouse his quarrel, hate what he hates: But in this case 'tis quite otherwise, we dislike only the *consequence,* not the *crime;* are dissatisfied to see that what is so pleasant, will not be safe: detest those temporal or eternal miseries, which God has annexed to it: which is upon the matter to grieve, not because we are *guilty,* but God is *just;* and to avert only that part of the *evil,* of which he owns to be the author, that of *Punishment:* whilst that of *Sin,* as our own creature we dandle and caress. And can we think it sufficient to atone an incensed Majesty, that we love our own ease, while yet we love our sin so much better? is it a *virtue* to have some ineffective regrets to damnation, and such a Virtue too, as shall serve to balance all our vices? this were indeed a compendious course to block up Hell gates, and leave none a possibility of ever getting thither, but those who scaled the wall and desperately resolved to possess themselves of that place of *Torment.* But alas, they are other *fruits* of Repentance that must *deliver* us *from the wrath to come:* for though I deny not, that the *apprehension* of Danger, is extremely both reasonable and useful, yet 'tis only by way of *preparative:* 'tis like the *Trumpet* that gives the *Alarm,* and sets us to the *battle,* but it must not pretend to be like those of *Gideon* that atchiev'd the whole victory. To see our *danger,* may occasion, but does not cause, or necessarily infer an *escape.* I may madly leap into that pit which I see gaping to swallow me, and then my *fore-sight* serves only to render me my own *murderer.* In short, if that formidable aspect of our Sins, make us run from them, it has done us the happiest office; *plucked us* as S. *Jude* says, *out of the fire:* but if our love be so doting, as to counter-charm our fear; if we be so bewitcht with the *deceitfulness of sin,* that we will have its Embraces, though we know them *deadly;* if we weep that we have sin'd, and yet go on to sin; our willful *Guilt* will defile our *Tears,* but our tears will never cleanse our guilt. We only assist in the judicature against ourselves; and to God's condemnation add our own: and what we call our Penitence, becomes a sad Attestation of our Incorrigibleness.

AND as this *mere Sorrow* will never avail, so neither will a *partial* and *imperfect reformation,* and that whether it be defective in respect of the *kind,* or of the *Duration:* to the former we have spoken elsewhere, and shall not need to repeat: but of the later there will need no less caution; men being apt to obtrude fallacies on themselves in this as much as in the other. Every transient *gleam* of Piety is concluded to be that *flame* in which the Holy Ghost descended, and though it want the main circumstance of resting on them, yet serves to personate the Comforter. He that whilst the soreness of his late pangs of *conscience* remains, finds himself a little indispos'd for a new carier in sin, presently concludes *repentance* hath had its perfect work in him, made that *change* and transmutation, which certainly denominates him a *new creature,* and pronounces his *vicious appetites extinct* and *mortified:* when alas they are but strewed over with a little *penitential Ashes,* and will as soon as they meet with *combustible matter,* any apt temptation, *flame out* as fierce as ever, and God knows the event does too often actually attest this after all the ablutions, and purification of their repentance, their next work is to divest themselves of their white robe, and those whom yesterday you saw in the *laver,* today you shall find wallowing in the *mire:* and as with far the more *guilt,* so sometimes with much the greater *confidence,* for having been so washed: yet so strongly are some men's fancies possessed with their imaginary purity, that they are the last that take notice how the scene is changed: they comfort themselves, that sin and they have had some little *skirmishes,* though but preparatory to a closer *league;* that they had fixed good purposes, though there remain nothing visible but their violation; and so will call themselves Christ's *Sheep,* though their notorious impurities witness them to belong only to that *herd* into which the *Legion* entered.

THIS is a deceit which one would think should immediately detect its self, but 'tis strange to see, how our *wishes* can prescribe to our *faith;* and what a more than omnipotent power our self-love has in reconciling contradictions: yet I can scarce think this innate strength of corruption had been sufficient for the purpose, had it not had the auxiliary aid of some commodious doctrines. My present design is so far from controversial, that I am loath to point out any to which I must express unkindness: yet upon this occasion, I shall refer it to consideration, whether that method which has been used to quiet *some* Consciences, be not very apt to stupefy *more.* When I see one who from his present reigning sins, regularly infers the illness of his state; that is yet by his Casuist, diverted from that prospect, and bid look back to see, whether no part of his life afforded any Evidence of true Grace, and if he can but remember any such time; is warranted to make that his *Epocha,* from whence to date his *infallible assurance;* is told that that *immortal seed,* though it may be covered, yet cannot be choked; but will most certainly spring up unto *Eternal life:* When I say I see this easy remedy prescribed to his fears, 'twill be obvious for me to compound myself an *Antidote* from the same *Ingredients:* To fix my Eye upon some *mark* of Regeneration which at some time or other, I either have, or phancied to have had upon me, and with the steadfast beholding of that, as of the *brazen Serpent* be fortified against all the *venom of my fiery lusts.* Cast in this one stick, and with it sweeten all the waters of *Marah,* secure me against all the bitter effects of my present guilts. How fatal an influence such discoursings as these are apt to have on practice, is too obvious both in the cause, and effect: I need not examine the authority of

that grand Principle on which they are founded; since if that were admitted, yet it will not justify the before mentioned Superstructure: for suppose it received as an infallible truth, that grace if true can never be lost: yet 'tis, by the confession of all, so easy to be deceived in judging what is so, and our partialities to ourselves are so likely to betray us to that deceit; that these *Corallaries* men deduce thence for their personal assurance, can never partake of the supposed infallibility of those premises they derive from, and consequently are much too slight a *basis* for men to trust with so great a *weight,* as is that of their *present comfort* and *future state.*

SEVERAL other pernicious errors there are in the matter of *Repentance* which men fall into, shall I say, or rather aspire to; make it their ambition to be under their covert and patronage, and with extreme Violence to their *reason* as well as *religion,* climb up to those castles in the air, and there fortify themselves impregnably against all the sacred Artillery of Divine threats. Their *false confidences* serve them as *feather-beds,* not only to sleep securely in, but to *dead all bullets* that are shot against them. But of all those deceitful *refuges,* there is none more treacherous, & yet more confidently and universally resorted to, than that of a *Repentance in reversion,* to commence nobody knows when, some months or years hence, when this business is dispatched, that lust satiated; or indeed to bear the same date (if not a later) with their last Will and Testament. This is that unhappy retreat to which *thousands fly* as the routed *Syrians* to *Aphek,* 1 *Kings* 20. 30. till they are entomb'd in that *wall,* whose shelter they solicited: How desperate the hazard of such procrastination is, hath been so convincingly demonstrated by better Pens; that *trumpet* hath been blowed so loud by all our spiritual *watchmen,* that there remains nothing seasonable, but to wonder whence men have got that *Lethe* which secures them their sleep in spite of that *Alarm:* and certainly 'tis matter of the greatest astonishment to observe the stupid, yet common boldness of men, who so fearlessly expose themselves to this most formidable of perils; who yet in things of far less danger and lighter consequence are so nicely timorous, that no security is thought enough, every the remotest danger to their outward concerns, excites their present vigilance to avert it: but here that order is most absurdly inverted, and the *present eminent danger* is assigned and put off to their *future care.* Let the *Physician* tell them he observes some Symptoms of a latent *Malady,* some aptitudes or first Causes of a *Disease;* what hast is there made to meet that Enemy *in the frontiers,* before it advance too far? All Arts of prevention are used, and such uneasy *remedies* submitted to, as perhaps out-bid the *pain* of the Disease. In like manner let a *Lawyer* tell them he has spied some defect in an *entail,* which may perhaps in the next age give some interruption to their design of having their houses endure forever, *Psal.* 47. how solicitous are they to repair that *error,* and leave nothing to the mercy of a *Law-quirk?* And in both cases thank the vigilant care of their informer that gave them notice of their danger: but let the *Divine* tell them he sees their Souls languishing under the most mortal diseases; that they have actually forfeited their *inheritance* in the land of the living, they can hear it unconcernedly; say, or at least think those cares are to be remitted to *Felix* his more convenient season, that when their *Bodies* are as infirm as their *Souls,* then care may be taken for both together. That 'tis enough for their *spiritual* Life to commence when the *natural* is expiring, and then to provide for *everlasting* Habitations, when they are putting

off their *Earthly* Tabernacle: as for the thanks they give their *Monitor,* 'tis generally the same that St. *Paul* received from the *Galatians,* to count him their *enemy for telling them the truth, Gal.* 4. 16. but alas he has no reason to resent the injury, since 'tis but the same they offer to their nearest and most intimate friend, that *Angel guardian* which God and Nature has placed within their own breasts, I mean their *Conscience:* let that at any time whisper the same admonition, and immediately they cry out as *Ahab* to *Elijah, Hast thou found me O my Enemy.* All arts are used to convey themselves out of its Reach, Business, or Company, or Drink, or anything is solicited to come in to their rescue, that in that throng they may deceive its pursuit, or at least in that louder noise drown its voice; and is not this to look on it as their Enemy, while they shun it as a *Malefactor* does the *Officer.* Yet I appeal to the breasts of those, who lean upon the broken reed of a late *Repentance,* whether this be not the case with them: let them tell me whether they dare trust themselves alone with their *Conscience,* give it opportunity of speaking freely to them, of laying before them the mad adventure they make of their precious *Souls;* which they do not only expose to as many hazards of a *swift damnation,* as there are accidents which may surprise their *bodies* with a *sudden death;* but do besides by this resistance repel and quench that *Spirit,* without which they can never hope to effect that so necessary, so difficult a *work;* nay, I may, I fear, ask some of them whether they have not so often shunned these parleys, that their *Consciences* like an *abused Friend,* has at last given them over, ceased to pursue them with more of those unwelcome importunities; and by its silence left them secured from all noise which may disturb that treacherous sleep into which they have lulled themselves. To those who are thus given up to the *spirit of slumber,* I cannot hope to speak loud enough to rouse them; but to those that are but of the former rank, that have not yet so prosper'd in their unkind design against themselves, as quite to have alienated their bosom friend, that are yet within the reach of those *amica verbera,* the stripes and reproofs of their own Conscience; to such I would address with this most affectionate *petition,* that they would not seek to remove themselves from that *wholesome discipline;* that they would not fly that *Surgeon* whose *Lancet* threatens none but the *imposthumated parts;* but rather choose to be shown the formidableness of their Danger, than by a blind embracing it, to perish in it. And if they have but any general confused inclinations to this so reasonable a request, I shall then put on more solemnity, assume to come as an *Envoy* from those dreaded Consciences of theirs, to *mediate* an enterview, to propose the fixing some time of parley, and bespeak their *patience* to hear it out: And let them but grant this, let them but dare to do so much in order to their own safety, and I can scarce think it possible they should after retain that daring, which only tends to their ruin. In a word, let men seriously and attentively listen to that *voice* within them, and they will certainly need no other *medium,* to convince them either of the error or danger of thus procrastinating their *Repentance,* which themselves acknowledge must not upon their utmost peril be finally omitted, and yet nothing but an immediate dispatch can secure it shall not.

'TWILL be needless to descend to a particular view of more of these deceits, they will easily be detected by this one *general Rule,* that whatsoever falls short of a present, universal, permanent Change, falls as much short of *Repentance.* All the pretences that are made upon

any other score are but the Garments of the *elder brother* put upon the back of the *younger,* which though they might delude a blind *Isaac,* will never be able to deceive an all-seeing *God.* All that remains is to offer to the Readers consideration, how nearly he is concerned to guard himself against all delusions in this so important an affair. It was an ancient *Stratagem* of War to poison the waters in an Enemies Camp, that so they may drink their own deaths: but *Satan* has here far out-vied that *Policy.* Were but our Nourishment infected, we had still a recourse left us to Medicine, but here he has envonom'd our very Physic, and what *cure* remains for those whose very *remedies* are their *disease:* when that Bath which was designed to cleanse us, is its self polluted, we may well cry out as *Dyonisius* of the corrupted River of *Alexandria,* 〈 in non-Latin alphabet 〉 what Flood shall cleanse these Waters? Where can we be secure, when our *Repentance* (which the Apostle, 2 *Tim.* 2. 26. supposes the Means of disentangling us) is its self become our Snare. This as it loudly proclaims our *danger,* so surely in all reason it should awake our *care,* teach us not to suffer ourselves to be abused with delusive appearances and shadows of *Repentance,* lest we finally find that *Ixion-like* we have embraced a Cloud. What an amazing defeat will it be to him, who presumes his Tears have blotted out the *hand-writing* against him; to find the full Bill brought in at the great Assize, and those he called his *penitential sorrows* here, to prove but the Prologue to that *Tragedy* which ends in *weeping and gnashing of teeth.* And therefore let everyone timely provide against that fatal surprise, use this excellent receipt, not as a *Cosmetick* only to beautify the face, give him some fair appearance to himself, but as *Medicine* to restore health; reduce him to such an *Athletick* vigorous Habit, as may evidence its self in all *vital* Actions, which will prove the best evidences in our last trial, where the inquisition will not be so much upon our Mouths or Eyes, as upon our Hands: not how many *confessions* we have made, or how many *tears* shed, but what *acts* of Virtue we have substituted in the room of our Vices: whether we have broke off our Sins by *righteousness,* and our Iniquities by *showing mercy to the Poor,* and without this 'tis infallibly certain, our Christianity will be as ineffectual to our *Bliss,* as it is to our *Piety:* if we will not permit it here to bring us to the *obedience* of Servants, it shall never instate us hereafter in the *inheritance* of Sons.

CHAP. VIII. A survey of the Mischiefs arising from Mistakes concerning Almighty God, and the methods of his Providence.

TO these Mistakes of ourselves and interests, we have added others also concerning God, which are no less destructive to Christian Practice, for as the *right knowledge of God is by our Savior, Io.* 17. 3. put as the Epitome and sum of all that leads to *bliss,* so our misprisions and misapprehensions of him, are no less remarkable for the contrary effects; nor can we suppose it otherwise, when we remember that this is the grand work and *basis* of all Religion, and therefore if this *foundation* be deceitfully laid, the *superstructure* must necessarily sink and perish: and in this sense 'tis possible for us at once to build on the *Rock* and the *Sand* too, we may fix our faith intentionally on God, and yet by absurd notions and unwarranted conceits of him, defeat in the particulars what we established in the gross: represent him so utterly distant from what he is, that under that disguise he will not much appear, either an Encourager or Rewarder of our *Piety,* and then we may guess how 'tis like

to flourish, since the Apostle gives it as a *Fundamental Axiom,* Heb. 12. 6. That *he who comes to God must believe that he is a rewarder of them which diligently seek him.*

OF these Mistakes concerning God, there are divers; many more than the designed brevity of this discourse will admit me to examine. I shall only mention *three,* those are, First, concerning his *Decrees,* Secondly, his *Attributes,* Thirdly, his *Providence.*

BY his *Decrees,* I mean not those standing *rules* which he has in his Word set forth as the *measures* by which he will distribute rewards and punishments; but those secret *purposes of his Will,* which he neither commands us to search after, nor will permit us to know. That there are many Mistakes concerning these, the numberless Disputes that have been raised about them will sufficiently attest, it being impossible for two Contradictory Opinions to be both *true,* though in things of this abstruse nature 'tis very possible both may be *false.* 'Tis not my purpose to wade into those bottomless controversies, which like a Gulf have swallowed up so much time and industry of learned men: I shall only in *general* commend it to the Readers consideration, whether it be probable or indeed possible for those Opinions to be *true* which infer *falsehood* in God: And then let the second enquiry be, whether that be not too evidently the result of those discourses, which set an Opposition between his *revealed* and his *secret* Will, his Commands and his Decrees, making the one a blind for the better execution of the other, as if all the Transportation and Zeal he expresses *for* us, all the passionate enamoring invitations he makes *to* us, were only to sport himself with our credulity: like the divertisement of those Men, who court them for Wives, whom they would abhor to marry: nay, as if all the protestations and most solemn oaths of God, were designed but to advance the delusion, and raise expectations merely to defeat them. This is such a severe sort of *Irony,* as we would all think not only unkind but unjust in a man; and 'tis not possible that God, who appeals to us concerning the equality of his ways, should fall short of the strictest measures among us, or exemplify to us an unsincerity he forbids us to follow.

HOW very inauspicious influence such *doctrines* are apt to have on *practice* is too visible, for since 'tis as well the instinct as duty of our nature to aspire to an assimulation with God, even that most laudable and generous ambition shall by this means become our snare; for when *God* shall be thus misrepresented to us, drawn out by the black Lines, not only of *severity,* but *deceit,* rendered a Falsifier of his *Word,* nay *Oath;* 'twill give not only temptation but warrant to the like Practices: we shall easily swallow up all the particular commands of God, in that fundamental one of being like him; as we are taught himself has done both his commands and promises in his hidden Decrees. This is so natural a piece of *Logic,* that 'tis very unsafe men should be trusted with those *premises* whence 'tis derived. And though we are not over apt to transcribe that Copy God does really set us, yet this spurious one will not miss to be taken out: that pravity of our nature which hinders in the one, exciting and spurring us on in the other. This is a way to reconcile our Vices with our reputation, and sin *cum Privilegio;* and there is little doubt of men's aptness to use that advantage, we see it in lower instances. The *Vices* of a Prince draw shools of followers, when his *virtue* leaves him the more eminent, because single, and renders him rather revered than imitated: And certainly 'twas none of the Devils slightest *stratagems* on the *Gentile* world, to give them *such*

God's as might exemplify to them all those *odious crimes,* wherein he desired to immerse them. Whether this may not be a *branch* of the same Illusion, I wish the Propugners of this doctrine would seriously consider.

AND as several *ills* are hereby countenanc'd and authoriz'd, so is all *virtue* in general discouraged and disheartened; this benumbs us in our Christian course, substracts that spirit and vigor, which should carry us through the weary stages of duty: indeed it cuts the very *sinews* of Industry, baffles and makes ridiculous all *purposes* of Labor; for what should invite a man to strive for that, from which he knows he is either irreversibly precluded, or else so infallibly ascertain'd, that his negligence cannot defeat him. These are such *extremes* as afford no *middle,* wherein the virtue of industry may exist, hope being equally out-dated by the desperateness or unnecessariness of an undertaking: and how necessary hope is to excite endeavor we may learn of St. *Paul,* 1 *Cor.* 15. 5. where he presses his *Corinthians* to the constancy of Christian Practice upon this ground, that their *labor shall not be in vain in the Lord.* But according to some men's doctrine, 'tis scarce possible for a man to know whether his labor be in vain or no; since the effect of it depends not upon the revealed *promise* but secret *purpose* of God, and who knows whether there may not lie some *dormant Decrees* against him, which when he thinks he has run his *race* shall yet defeat him of his *Crown.* Whether a reward thus stated will much animate men's diligence, I may leave every man to judge by the like circumstances in their *secular* concerns; and if they find they would there damp their courage, dispirit and dishearten them from attempting, there will be sure more reason to conclude it in these *spiritual* Affairs, wherein our industry is commonly much less indefatigable.

BUT I shall not farther insist on the ill consequences of particular mistakes; there is one *fundamental error,* which if it could be cured, would supersede all the rest, I mean our bold Folly in *meddling with God's Decrees,* which we call hidden, and yet ridiculously confute that Epithet by pretending to know them. This is so much an insolence as forfeits the comparison, which might belong to it as an error; we see *secular States* jealously reserve their *private Councils,* and shall we think God so scrutable, or ourselves so penetrating, that none of his secrets can escape us: or if we think him, as indeed he is, *unfathomable,* why do we thus madly attempt what we confess *impossible;* especially since we shall not only lose the thing we so vainly pursue, but others which we might else enjoy. 'Tis as if a man should be so transported with a busy earnestness of knowing his Princes *Secrets,* as quite to forget his *Laws,* and incur capital punishment. God has given us *rules of life,* which upon the severest penalties he requires us to study and practice; and we divert from these, and make it our business to trace his *Counsels.* We are gazing at the *Stars* to read our destiny, and look not to our *feet;* and by that negligence experiment the worst fate they could have portended: for I think we may say our wild *Phancies* about God's Decrees, have in event reprobated more than those *Decrees* upon which they are so willing to charge their ruin, and have bid fair to the damning of many, whom those left salvable. And indeed 'tis to be expected from Divine Justice, that such bold Inquisitors should find nothing but their own Destruction. That Ark which devoutly reverenced brought *blessings,* when curiously pried into diffus'd *Pestilence* and *Death,* 1 *Sam.* 6. 19. Nay the very *Poets* will tell us, that if we will have *Prometheus* his Fire,

we must take *Pandora's* Box also: and sure Industry cannot be worse laid out than thus to fetch home *Plagues,* and while so much of it runs waste to such unhappy purposes, 'tis no wonder if we want for better; forget our *calling* by contemplating our *predestination;* and let the Opinion of our *fate* be at once the Encouragement and Excuse of our *sloth,* than which nothing can more evacuate the purpose and design of our Christianity, which Divines have truly defin'd to be not a *contemplative* but *active* Science.

TO the same unhappy Effect concur our Mistakes of *God's Attributes,* if I may call them Mistakes, which seem to be rather willful Nescience, they being so delineated to us both in his Word and his Providences, that 'tis not want of light, but winking against it that must leave us ignorant. What the *speculative errors* are in this matter concerns not my present design to examine: but there seem to be some Misperswasions concerning the *Divine Attributes,* which do remarkably tend in their consequence and effect, to the corrupting *men's manners;* nay, look as if they were designed, and affectedly chosen for that purpose; I mean especially those concerning his *Justice* and *Mercy,* which being the *Attributes* in which we have the most immediate Concern, the Errors in them are the more noxious and destructive. Of this sort is that narrow scanty notion too many have of *God's Justice,* which we measure not by *him* but *ourselves,* and therefore proportion it not according to his *infinity,* but our own *concerns.* That is an Attribute from which we promise to ourselves no advantage, and therefore we are willing to contract and shrink it up, make it serve only as a *Cypher* to advance *mercy,* but are unwilling to understand it in its proper Extent; think it a *word of form* put in to complete the greatness of God's Style, rather than any *intrinsic part of his nature,* which he must deny himself to put off.

THUS do we sacrilegiously steal from God a part of his being, and while other Sacrileges invade only his *patrimony,* this commits a riot upon his very *nature,* yet as if we meant the Proverb should indemnifie us, and *Exchange* extinguish the *Robbery,* we add to another attribute what we have defaulct from this, and amplify and extend his *Mercy,* as much as we confine and limit his *Justice;* that is the one infinite Ocean, wherein not only we, but himself must be swallowed up. We will think of him under no other notion, nor allow him to be any other thing, but what shall be in subserviency to this: we will have him Powerful to *relieve* our Distresses, but not to *revenge* our Crimes; Wise to *defeat* the machinations of our Enemies, but not to *circumvent* our own indirect or impious Policies; All-seeing to *behold* our Wants and Griefs, but not to *discern* our closer Guilts; True to *perform* his Promises, but not his Threats. In short, we model all that is in God to our own wishes; and instead of believing him what he is, fancy him what we would have him. Like *Micah,* Jud. 17. 5. *making* us *a God* for our own peculiar use, and forming the Deity we mean to worship. A strange bold Inversion, for Creatures thus to fashion their Creator, put their own stamp and impress upon him, and shape him to their Phancies. And indeed 'tis nothing but *Phancy* that has to do in this Attempt, and accordingly it must vanish as the *operations* of that illusive Faculty use to do. We may represent God to ourselves as we please, but that has no more real *influence* on him, than a *deforming Optick-glass* has on the *Object* it disguises, he is still *the same* amidst all our wild conceits of him, and will always make good the *title,* by which he delivered himself to *Moses,* Ex. 3. 14. *I am that I am.* All that is in him is equally immense and infinite, his *mercy*

need not invade his *justice* to gain its self a larger field of action, which is already (as the *Psalmist* speaks) *over all his works;* neither his *justice* encroach upon his *mercy,* that having also a Province wide enough; all impenitent sinners being within its Verge, and God knows how much soever we straighten it in our *opinions,* we do 〈◊〉 indeed too much extend it in its *real force,* by rendering ourselves the proper objects of it. In short, God who is the author of *order* and peace, cannot be supposed to be in *confusion* within himself; the divine Attributes are not in *strife,* but perfect *harmony;* 'tis we only that have raised this more than *Gygantick war,* not only *against* Heaven, but *in* it. The several *Luminaries* pursue the regular motions of the *Spheres;* but we confound at once the *Laws* of their Creation, and their *Author* too, strive to eclipse and darken *the father of light.* But if the removing of an earthly Land-mark be a crime punishable both by God and man, what Thunder-bolts belong to those who thus attempt to set new Boundaries in heaven, to limit and measure out even the *divine Nature* by the proportions of their own *Phancies,* and indeed such temerity as this, is too like to confute its self, and feel that Justice it will not believe: yet as great and daring a crime as it is, I fear there are few that can totally acquit themselves of it: for though all avow it, yet he that shall narrowly search his own heart, will scarce find it clear from all degrees of it: We are all apt to cherish a *flattering hope,* that God is not so severe as he is represented, or that if in respect of his Justice he be *a consuming fire,* yet that Mercy will be sure to snatch us out of the *burning;* like the Angels to *Lot,* assist our Escapes, and provide us a *Zoar, that our souls may live:* and this Hope though founded only in our *wishes,* is very apt to slide into our *faith,* and make us believe what we would have: by which means this becomes a kind of *Epidemick* Heresy, the most frequent and common mispersuasion that occurs concerning the divine Attributes.

IT would be a work more long than useful to recite the several errors that have sprung from this one. That of *Origen,* that *the Devils should finally be saved,* is a noted and pregnant Instance, which could be derived from nothing but this unequal apprehension of God's Justice and Mercy: And besides all other ancient, we have many branches of a later growth, that spring from the same root, a set of plausible falsities, which would quench the *unquenchable Fire,* and kill the never *dying Worm;* I mean those allaying softening descriptions some of this age have made of Hell, some changing the *kind,* others abating the *intensness,* or at least the *duration* of those Torments, each substracting so much from this *Tophet,* that they have left *Atheism* an easy task to take away the rest: and may give suspicion they mean to visit that place, which they are so industrious to make easy.

BUT whatever they do *themselves,* 'tis sure this is the way to send *others* thither, to take off their fears of it, to make them think it not so dreadful a place as they once supposed, and consequently less careful to decline the ways that lead to it. 'Tis indeed too obvious that such persuasions do mightily impugn Christian practice, and embolden men in sin: and God knows we need no such encouragement; the more general fallacious hopes of Mercy being too sufficient for that purpose without these supernumerary deceits: but between the one and the other, *Libertinism* is like to outgrow all restraints, and the Opinion of *God's goodness* instead of *leading men to repentance,* will slacken those reigns wherewith our brutish Nature should be bridled and restrained, and we thus left unto the sway of lust and passion, must run headlong upon ruin, *as the Horse rusheth into the Battle.* For alas, we are not so *generous* as

to do well for Virtues sake, nay nor so *provident* as to do it for Reward, 'tis our fear that is the most prevalent incentive, and accordingly we find religion generally makes her first impressions there. They are *the terrors of the Lord* that do most usually, and most effectually *persuade men,* 2 Cor. 5. 11. our Hearts must be pricked, and at those Orifices piety enters. Now when all these terrors shall be superseded by the opinion of an overwhelming mercy, when *Hell* shall either be annihilated, or supposed so to annihilate us, that we shall lose our passiveness with our being, and be as uncapable of suffering, as even *Heaven* its self can make us, what will be left to engage us to *virtue,* or deter us from *vice:* Alas, do we not often see a daring Lust bid *battle* to all the artillery of Heaven, meet *God* in his loudest Thunder, and venture on *damnation* in its dreadfullest form? and can we think it will be more modest, when it shall be told that they are only edgeless weapons it hath to encounter? that God's Thunder amidst all its noise carries no *bolt?* and that the Flames of the bottomless pit, are but a *painted fire,* that at a distance may fright but not hurt us, or at least so hurt us, that we shall not feel it? When those rubs which fear interpos'd are thus removed, there is nothing to stay the course of headlong riot, but precipiciously it will on, where ever *strong desire* shall drive, or *flattering lust* allure: he that loved his sin, even when it threatened him *ruin,* served it assiduously, when it promised no other wages than *death,* Rom. 6. 23. how will he hug this *viper* when he thinks 'tis stingless, and give up his ear to be bored by that *Master,* which affords him present pleasures without future stripes: we see even in Civil matters the *presumption* of Impunity is the great *nurse* of Disorders, and if it were not for the *coercive* power of Laws we should soon see how little the *directive* would signify; and doubtless 'tis the same in spiritual or rather worse, by how much we are more bent upon the breaking of God's Laws than men's, and consequently will be the more apprehensive of any Encouragement.

OF the truth hereof our experience gives too sad proof, none rushing so boldly upon God's *justice,* as those who have most fortified themselves against the *dread* of it, as if they meant their *practice* should experiment the truth of their *speculation,* and make the utmost trial whether God can be provoked or no. Indeed men use *mercy* as amazed Passengers sometimes do a *plank* in a shipwreck, lay so much weight upon it, as sinks both it and themselves; so perishing by too great a confidence of their rescue, and finding a *Gulf* where they expected an *Ark:* not that I suppose Mercy unable to support the weight of all the *Persons,* nay, and of all the *sins* in the world, which have not the one ponderous *adherent* of Impenitence superadded; but that is a burden which even the divine *Clemency* sinks under, refuses to plead such a cause, and refers it to *Justice* as its proper Court: And therefore to sin on, in hope of mercy, is to undermine ourselves, and commit a folly as absurd as ruinous, I wish I could say 'twere not also as frequent: but God knows 'tis everywhere too apparent; men openly avow it, so that 'tis become the vulgar Answer to every convicting Reproof, that *God is merciful:* And surely they that observe the growth of vice, since our new descriptions of Hell came abroad, will have cause to think the one has had no small influence on the other, and that while some have made it borrow the uneasiness of our human state to make up its torments; they have taken care it should be just, and lend us back sins of a greater magnitude: This miserable traffic have these Factors settled, between the present world and the infernal region, that Hell should have Earths *pains,* and Earth Hells *wickedness;* the later

alas we are too fully possessed of, which is like to send too many souls to discover the deceit of the other. In fine, our groundless confidences of mercy, and those other *Chimera's* we forge out of that, are certainly the most frequent and dangerous underminers of Christian practice: these like the *Sun* give heat and vigor to those inordinate lusts, which a just *fear of vengeance* would as a winters frost nip, and destroy: And till we lay by these easy slight thoughts of God, and consider him in those more awful attributes which exact our reverence, his *mercy* will only serve to ripen us for his judgment, that smooth and gentle property in God, which to all who abuse it not is indeed the *oil of gladness,* will thus perverted acquire the more fatal quality of Oil, serve only to intend our *flames,* and remove us as far from the *rewards* of Piety, as our bold *fancies* have done from the *practice.*

A third sort of mistakes there are by which Piety is obstructed, and those are such as concern *God's providence,* about which the world has long since had many disputes; some entirely denying it, as presuming God so wholly taken up with the contemplation and enjoyment of his own felicity, that he was utterly inconsiderate of that of his creatures, and an unconcerned *spectator* of human affairs; others limiting and restraining it to those things only which themselves were pleased to think worthy of the divine inspection and conduct: But these questions have been more bandied among *Philosophers* than *Christians,* and therefore are beyond our present enquiry. Yet give me leave by the way to express my fears, that these errors have yet some secret rooting in too many hearts; that there are many who rather formally *say,* then cordially *believe,* that God governs the World, and disposes as well of *human* as *divine* things; a suspicion that is rendered too probable by those indirect arts men use, to possess themselves of secular advantages; for did they seriously think that all those things are in God's hands, from whence they are neither strong nor cunning enough, either to wrest or pilfer them, 'tis scarce imaginable they should attempt such painful impossibilities, disquiet themselves in vain as the *Psalmist* speaks, and which is worse, forfeit all title to them as God's gifts, by thus assuming to make them their own. But this is a disquisition I must leave every man to make in his own heart; only let me say, that he that has there any doubt of God's universal or particular providence, has also in it the root of all *unchristian Sins,* of Distrust, Solicitude, and Fraud: there being nothing that can effectually supersede our own carkings and contrivances for ourselves, but the assurance that God cares for us. Men being still apt to scramble, where there is none from whom they expect an orderly and sufficient distribution, and therefore this error where ever it is found, may well be reckoned among the impeders of Christian duty.

BUT besides those who thus doubt of Providence, there are others liable to great mistakes, I mean those who to their *just belief* of God's Providence, superadd a *groundless confidence* of their own skill in fathoming it, that are not content to know it in its *product* and event, but pretend to discern it in its most secret *designments* and purposes; and do not so much *revers*▪ God's dispensations, as *interpret* them: I do not here mean to condemn all *particular applications* of providential Events, which are sometimes so extraordinary and remarkable, that they are their own *expositors,* and point out the *construction* we are to make: and an humble advertence unto such, is not only innocent but necessary: but when men shall attempt to read every line in *God's hand,* to make their own inference from every efflux of

Providence; these pretenders to *divine Palmistry,* seem to differ only thus much from those who make a trade of the *natural,* that they Cheat *themselves* as well as *others.*

YET there want not some who have gone yet farther, and think not only to *understand* Providence, but *assist* it: not only trace it in all its intricate windings, and concealed *intendments,* but help it in the execution, and give birth to its *conceptions:* Of this sort especially are those, who having possessed their brains with some conjectural expositions of obscure prophecies, will administer to providence, and call out those events they expect: and as if they were conscious that God would not make good their dreams, endeavor to do it themselves. This Age has afforded too many instances of this, when the *fulfilling of Prophecies* has by some been made the solemn summons to *rebellion and blood:* and in order to the *hating and destroying the whore,* Rev. 17. 1. Men have been animated to hate and destroy all who were not infected with their own Frensy. This we know has been called the *helping of the Lord against the mighty,* and something more than votive Curses awarded to those who refused to assist. Thus have they first wildly mistaken, and then no less wildly out-run God's designs: as if like *Baal, Iud.* 6. he were unable to plead for himself, to vindicate his own cause, or effect his purposes without their help: and having resolved what he shall do, obtrude themselves upon him as his instruments; how repugnant such *anticipations* of Providence are to the *interests* of Christianity is too apparent from the many *detestable effects* they have produced.

BUT setting aside these, let us return to those we spake of before; who presuming to expound providential Events, make them the *Criterion* by which to judge both of *persons* and of *causes,* concluding the one loved or hated, the other approved or disallowed by God, according to their *prosperous* or *adverse* Success. The first of these was by our Savior exploded, as an undue way of process in the *Jews,* in the case of the *Galileans,* and before him *Solomon* had given it as a Maxim, that *no man could know love or hatred by all that is before him:* Eccl. 9. 2. And if under the *Jewish Economy,* where temporal Blessings made up so great a part of their Promises, it was so; much more is it under the *Gospel,* whose frame and composure is quite distant; which instead of proposing secular prosperities to its *proselytes,* assures them the contrary; sets up the Cross as the Standard under which they are to fight, and affords no temporal Hopes but with an allaying *proviso* of Persecutions and Afflictions; nay, the Apostle to the *Hebrews* goes farther, makes them not only *incident* but *necessary* to Christians, the badge and cognizance of Sonship, whilst the *no chastening* is the fatallest Sign, *a token of bastardy* and abdication, *Heb.* 12. 7, 8. And doubtless the experience of every Christian asserts the doctrine; we are all apt with the *Prodigal* to forsake our fathers house, and as long as we can have the riot and not the wants, shall never think of returning; we must be famished into consideration, and our *husks* alone will send us home to the *fatted Calf.* And can there be a greater indulgence in God, than thus to make our Iniquity our Punishment, that it may not be our Ruin; to embitter those sensualities whose lusciousness serves to intoxicate us, and to clip those wings which he sees carry us from him. Stories tell us that the *Trojan* Wives after the *destruction* of their Country, being wearied with their restless vagrant life, necessitated their Husbands to a *settlement* by *burning* their Ships. And the same kind stratagem God has upon us: he sees that our worldly accessions do rather enlarge than fill our appetites, and carry us on to farther pursuits, and by drawing us still more from him the Center of rest,

exposes us to endless wanderings, and then what can be kinder than to rescue us from such a condition, that Curse of *Cain,* to be *a fugitive, and a vagabond in the earth,* to deprive us of our treacherous prosperities, and fire those Ships wherein we are preparing like *Jonah,* to *fly from the presence of the Lord:* so by a happy necessity forcing us to fix ourselves on him. And this is the worst God designs us in every adversity: and did we mean but as well to ourselves, we should not miss of receiving the happiest Effects, even that *peaceable fruit of righteousness* the Apostle speaks of, *Heb.* 12. This holy men so well understood, that we find them dread nothing so much as an uninterrupted prosperity; they like the *Muscovite* Women, grew jealous of God's love when he forbare to strike, upon which score it is, that in the Ancient Fathers, there are so many solemn petitions for stripes; such importunate solicitations for those *medicinal corrections,* wherein they judged both God's *kindness* and their own *safety* to consist.

AND then how perverse, how preposterous are our measures, when we conclude quite the other way, estimate *God's love* only from *outward successes,* and think he is never angry but when he smites: a Perswasion, which as it is very false in its *grounds,* so very pernicious in its *effects,* and creates hopes and fears, as fallacious as its self. For first, if we apply it to ourselves, it produces mischiefs proportionable to the divers states under which we are. If a man be *full* and *prosperous,* it makes him *proud* and *secure,* for when he has not only the possession of those things the World values, but takes them as an attestation of God's peculiar kindness and approbation, what should make him either consider or reform his guilts? If he have sanctity enough to possess him of God's favor, and all these profitable effects of it, he will not easily be persuaded he needs more: and any man that shall tell him he does, shall be heard with the same indignation wherewith *Croesus* entertained *Solon,* when he found him *question* that happiness, which he expected he should have *admired.* Prosperity is in its self an emboldening thing, but when backed by this Opinion of it, grows into all insolence, till at last it even recoil in the face of the Donor, and *dare* God by all those enormous riots, to which it *enables* Men.

ON the other side, this Opinion presents a less *merry,* but not less *dangerous* Temptation to those in adversity; for when they shall look on *themselves* only as the *Anvil* for God's strokes, they will be too apt to complete the *parallel* by answering it in *hardness* and inflexibility; have the 〈in non-Latin alphabet〉 as the Father calls it, which reverberates the blow on him that gave it. Persevering wickedness is so naturally the issue of Desperation, that we find the *Jews* take up the one merely to countenance the other, pretend *hopelesness* to avoid *reformation:* Thus we find it, *Ezek.* 33. 10. *Our iniquities are upon us, and we pine away in them, how should we live?* And again more plainly, *Ier.* 18. 12. *There is no hope,* and then the Inference is ready, *let us walk everyone in his own ways.* Endeavour is the child of hope, and we attempt not to atone one whom we conclude implacable, so that Wrath may *consume,* but will never *melt* us, 'tis Love only that has that *softening,* dissolving Power, and unless we discern a mixture of that in God's *inflictions,* they will never render us *malleable* to his *impressions.* We kiss a Fathers hand and rod, when an Executioners stroke we suffer rather than bear. St. *John* tells us *we love God because he loved us,* 1 *John* 4. 19. I wish all men would make good the Inference; but 'tis sure they are too apt to do it in the reverse, and will hate if they

apprehend themselves hated; a state which at once exemplifies, and anticipates the worst part of *Hell* to us, yet very incident to those who interpret every stroke of God's, as the effect of enmity and utter aversion. This is to do that to ourselves which the *Devils* so deprecated from Christ, to *torment us before our Time,* it being peculiar to the vengeance of the other World to be merely punitive, that here being rather *discipline* than *vengeance* designed to reduce, not destroy us: and indeed besides the *pain of sense* which this Error creates, it does (to perfect the Hell) give that *of loss* also; deprives us of one of the great Evangelical *felicities,* that of *rejoicing in Tribulations,* which our Savior thought so considerable, as to insert amongst his Beatitudes; and his Apostles frequently mention triumphantly as the great *privilege* and *prerogative* of a Christian. For if all adverse successes be a note of God's disfavour, there will be no place for joy even in the most pious sufferings. St. *Stephens* ravishing prospect will be intercepted, and a *Martyrs* death be as uncomfortable as a *Malefactors.* But if these were the only sufferings to which joy were annexed, there would be but too few concerned in the deprivation; those wherein we are more universally interested, are those Chastisements of God which our Guilts provoke; which though in respect of their *cause* they are Matters of the greatest sadness, yet in regard of their significancy and *effect,* they are Grounds of comfort, they signify that God (however displeased) yet has not abandoned the care of us; thinks us worth his *correction,* and designs our *reducement:* and the Effect will (if not obstructed by us) be answerable to that design: our *Chastening* here rescues us from the *sins,* and consequently the *condemnation of the world,* 1 *Cor.* 11. 32. and this is sure no slight motive of rejoicing; and we are very unjust to God and ourselves, if we will exchange it for the sullen murmurs of a desperate incorrigibleness.

AND as this persuasion is thus *pernicious* in reflection on *ourselves,* so neither is it more *innocent* when applied to *others;* for first, if we look on the men that prosper in the world, as the *Psalmist* speaks, *Psal.* 73. 12. we shall too often find them answer the *character* he gives them in the former part of the *Psalm,* and when from their temporal affluence, we shall conclude God's favor to them, 'twill be hard resisting the *temptation,* which (without that Argument) the *Psalmist* was under, of thinking it *vain to cleanse our hearts, or wash our hands in innocence.* Nay, we shall be apt to join our suffrage to those in *Malachi* 3. 15. and call the *proud, happy:* and if we esteem them so, 'tis natural to desire to be like them; so we shall quickly grow to despise a poor or *afflicted Innocence,* and embrance all thriving *prosperous sins.*

ON the other side, if we look on others in an adverse calamitous state, this Opinion suggests hard and severe sentences concerning them, inclines us to judge where we should succor, and how great an accumulation of Misery that is, we may learn from *Job,* whom we find not so often nor so passionately complaining of any of his *pressures,* as of the unkind *censures* of his Friends, who weighing in this deceitful balance of temporal successes, made very false judgments of him, and as if they were to Glean after Satan, endeavored to despoil him of that only comfort his malice had left, the Conscience of his Innocency. This is as the *Psalmist* speaks, *to persecute him whom God has smitten,* and *to talk to the grief of those whom he hath wounded;* a thing repugnant to the common temper of humanity, and much more to that

tenderness, those affections and bowels Christianity requires; and therefore in this respect also, we may reckon this persuasion very injurious to Christian duty.

NOR is it less so when applied to *Causes,* in which it is full as deceitful a Rule as it is in *Persons:* God has designed us another measure of our undertakings; his *word* and *law,* by the general proportions whereof, we are to square and accommodate our particular *actions:* he sends us not to his *providence,* and the various distributions of that, or allows us to judge of the *Justice,* by the *Success* of our *Attempts.* If that were the trial, 'twere impossible for any enterprize to be lawful, since that which should legitimate it, is subsequent to it, and can have no influence on it, to the making it good or bad: and as it does not make, so neither does it infallibly signify it to be either: and of those who presume it does, I should ask whence it came to do so? If by any assignation of God let them produce it; and if not thence, I'me sure it can make no pretence to certainty, God having nowhere obliged his *Providence* to make good our *fancies* and *conjectures.* Nay, if we look into Scripture examples, we shall find this irrefragably confuted; the same Cause having at several times differing success. Thus the *Israelites* were discomfited at their first assault upon *Ai,* and yet succesful after; 'twas something extrinsic to the cause that made the variation, that still continuing the same. The like we find in the case of the *Benjamites,* who though in as ill an engagement as can well be imagined, had yet two victories over the other Tribes, *Judge.* 20. But there is one instance that may serve for all, and that is the taking of the Ark by the *Philistines,* he that shall contemplate that, will sure never think fit to measure causes by success, unless he will give the difference also to *Dagon,* who then triumpht in the spoils of the God of *Israel.* In short, 'tis evident victories are not so entailed upon the justest causes, but that they may be, and often are cut off, either by the guilts of the undertakers, or by some other secret disposal of the Divine wisdom; but the former is so frequently the obvious cause of it, that we are not often put to resort to the later. 'Tis no strange thing to see all *Israel* troubled by an *Achan,* or have the *Ark* taken captive from off the shoulders of a *Hophni* and *Phineas,* nor will it ever be possible for the best cause to secure its self from the blasting influence of its Abettors crimes.

THIS is so clear and evident a Truth, that 'tis matter of some wonder, how the contrary persuasion should ever insinuate its self; and indeed it is not probable it ever had, if Interest, that grand *Sophister,* had not introduced it. Men engage in designs not on intuition of their *lawfulness,* but *profit,* and when they are such as nothing can warrant *à priore,* their only reserve is to make them good *à posteriore;* to bring a license after the fact, and justify their beginning by their end; which how ridiculous soever it may seem to sober reason, yet such is the natural shame, or secular inconvenience of owning an *unjust Act,* that men will wrap themselves, though in the thinnest and most *diaphanous veils,* make use of the absurdest *pretences,* and faintest *colors* to shadow their *Guilt,* and whilst consciousness bids them say somewhat for themselves, and the case affords no solid plea, they are driven to these deplorable sleights and subterfuges. Indeed this is an argument that stands single, and is seldom used but in those causes that admit of no better; which we may reasonably conclude to be the reason, why it was so much insisted on by our late disturbers, who in such *abundance of light,* as they owned, could not be supposed *ignorant* enough to believe

themselves: 'twas certainly the destitution of better arguments that cast them upon this, forced them to ransack the *Alcoran,* and rifle a piece of *Turkish Divinity* to make good their *Saintship.* They now discern the unskillfulness of that *plea,* which a little time has converted to an *accusation.* The great change it has pleased God to make among us, retorting their conquering *Syllogisms,* and making them need a new success to justify their vaunts of the old. God grant we may not here relieve them again, and by our personal sins, help them to that which the justice of their Cause never did, nor is like to acquire them.

BUT though this *plea* of success be frequently urged in *policy,* yet it prevails with many who know not that it is so; indeed the *vulgar* are so much subjected to their *senses,* that generally the conclusions drawn thence are easily embraced, when those from Reason and Conscience have a double difficulty, first to be understood, and next to be admitted, and the most *elaborate discourse* shall not convince them of the right of that *cause,* which in the last appeal to God's Tribunal by War, has been openly condemned; whilst the *spoils* of victory as much satisfy the Understanding of the *justice* of the Prize, as the Desire with the *wealth* or *glory* of it. And this is it which renders such kind of arguings very pernicious, they being so fitted to the common temper, that they seldom miss to be effectual; and engage the *heady multitude* in the Prosecution of the worst *designs,* that are recommended to them by the one *Catholic virtue* of Success. This is indeed as the *Prophet* speaks, *Ez.* 13. 22. *to strengthen the Hands of evil doers, that they turn not from their wickedness;* to dazzle their Eyes so with the splendor of prosperous iniquity, that they can never come to take an exact view, and discern it in its true form: And doubtless this was none of the less-prevailing arts of seducement among us, and drew in many to abet those seditious practices, which all Laws of God and Man prohibited, and whereby *Christian Religion* has at once been violated and defam'd; has not only *her precepts* broken, but *herself* asperst with the foul consequences of that disobedience, and so buys one injury with another; the contempt of her *Authority* with the loss of her *Reputation.*

WE have now seen the *ill consequences* issuing from these mistakes of God's *Providence,* but we must take notice that there remains yet as great or greater danger on the other side; and that a *total neglect* is worse than an *erroneous construction* of it. For though God have secluded us from that more exact minute discerning of his purposes, yet he means not his *dispensations* should be looked on as wholly *insignificant,* and therefore has given us the general scope and meaning of them, according to which we are to limit and restrain our *wandering guesses,* and also judge of *particular events.* Now as God's original and primary *design* in the creation of Man, was to render him a *subject capable of eternal happiness;* so also have all his *subsequent Acts* toward him aimed at the same end: and because there is nothing removes man so far from that grand purpose of his being as Sin; therefore God has made the suppressing of that, the universal intendment of his disposals concerning us: so that the most different dispensations do severally pursue that one end; *prosperity* and *adversity* in their successive changes are sent to reclaim us from the *error of our ways,* with this only difference, that the *one* leads, the *other* drives. This is asserted by St. *Paul,* who tells us, that *the goodness and longsuffering of God is to lead us to Repentance,* Rom. 2. 5. And also that when we are judged, *we are chastened of the Lord, that we may not be condemned with the World,* 1 *Cor.* 11.

32. And indeed the whole Scripture runs in the same strain; and both from prosperous and adverse successes urges the obligation to obedience. This is the notice God expects we should take of all his dealings towards us. And the want thereof we find often sharply upbraided by God to the *Jews:* how often does he recount his redeeming them from *Egypt,* his enstating them in *Canaan,* and all his wonderful works for them, with an accusing reflection upon their ingratitude; and that we may know his *Judgments* are no less to be accounted for than his *Mercies,* we find him, *Amos* 4. making a *Catalogue* of them, and closing every period with this *Pathetick reproof* of their obstinacy, *Yet have ye not returned to me saith the Lord.* In short, God requires that we should observe every turn of his *hand,* in order to the reforming our own *lives,* and by the several *mediums* of Gratitude or fear, infer that *necessary Conclusion* of a sincere *universal Obedience;* and the neglect of this is the crime the *Psalmist* mentions, *Psalm* 28. 5. with so severe a menace. *They regardnot the works of the Lord, nor the operation of his hands.*

AND as this is required from single persons, so also from societies and communities, which as they are in their public capacities the most eminent subjects of Judgments or Mercies, so are they the most eminently accountable for both. And though the Neglect and Abuse of God's methods be a very provoking *guilt* when 'tis only *personal,* yet is it much more so, when it becomes *national:* And therefore as it is every man's concern for his own *peculiar* to examine how he has answered God's methods towards him, so is it an enquiry very pertinent in relation to the *Public* also; especially where the dispensations have been remarkable and extraordinary; in which respect the *Inquisition* cannot appear more necessary for any than *this Nation;* upon which consideration I hope the Reader will think it no unpardonable digression, if we awhile turn aside after it.

IT is the *affirmation of our Blessed Savior,* that *where much is given, there shall be much required;* a thing so consonant with natural Equity, that we all give our suffrage to it, by making it the measure of our expectations in secular things, wherein every man looks for *returns* proportionable to his *expense* or Industry. The Husbandman expects a *Crop* answerable to his *Seed* and *Labor:* and in the nobler *cultures* of the Mind, we justly exact of our Pupils to let their *manners* attest the *discipline* they have been under: According to which estimate we must resolve▪ that God's expectations from *us* of *this Nation* cannot but be very high, there being no people under the Sun, whom he has more signaliz'd as *his own* immediate care, on whom the *Divine Economy* has more constantly and even solicitously attended in all the variety of seasonable and powerful *applications.*

I SHALL not assume the work of a *Chronicle,* by giving a series of all those mercies, we received in the loins of our Ancestors; and of which we have provided one unhappy memorial, I mean our nauseating and despising them; it having been the business of our days, to disentail those two most inestimable Blessings, of a *pure Religion* and *outward Peace,* which our immediate Progenitors left us; and to derive to our posterity the contrary mischiefs of impiety and confusion.

BUT not to ravel so far back, I shall confine my reflections to so late a date, that I shall not need to bespeak the faith afforded to *Historians;* scarce any that can be my *Reader,* but is

qualified to be my *witness* too; and must acknowledge that there has on God's part been no Method wanting, that might purify us to himself *a Peculiar people zealous of Good works.* To that end of refining and cleansing us it was, that he kept us so long in the *furnace,* permitted us to those many *Fiery trials* of our late calamitous days. 'Twere impertinent here to give a Description of *those sufferings,* which every man's Memory can so readily represent to him; or to paint that *Flame* whose scorchings we have felt; 'tis enough to say, that *God* appeared in them, earnestly industrious to have reduced us; like *a skilful Captain* besieg'd us closely, straitened us so in all our interests, that it was scarce possible for us to fly anywhere but to himself. Indeed he that would make up an exact Catalogue of our Calamities must calculate in how many instances human nature may be passive; there being scarce any of our suffering capacities, to which they were not liberally apportioned, our *Estates,* our *Persons,* our *Friends,* and which is more than all our *Consciences,* all groaning under the weight of that *Yoke,* which our own Sins prepared, and other men's sins put on. Which way soever we looked, we saw nothing but that which might consume our *Eyes* and grieve our *Heart:* If on the Church, we saw that torn by *Schism,* spoiled by *Sacrilege;* the abomination of desolation standing in the Holy place, and the *house of Prayer* made in the most literal sense *a den of Thieves.* If on the State, we saw the *breath* of our Nostrils, the *Anointed of the Lord* taken in their *Pits, Imprison'd,* and *Arraign'd,* and barbarously *Murder'd,* by those who slew him like the *Heir* in the Gospel, that they might seize on his *Inheritance.* We saw this and all other Mischiefs established *by a Law,* and made as irreversible as powerful malice could render them. And now in such a distress, who would not think that such a necessity should have become our virtue? And so perfect a destitution compel'd our resort to the Divine aid. And as little oppressed States used to make themselves homagers to the *Romans,* to engage their protection; so we should have made an entire surrendry of ourselves to *God,* that we might have gained a title to his rescues and deliverances.

THIS genuine and kindly effect I doubt not but it had in *some,* I would fain think in *many;* but we are not now considering *particulars,* but the *community;* and therefore how sincere soever such personal reformations were, they must not come under the account of public and general, unless for their Number and Eminency they had been sufficient to have overwhelmed the contrary perverseness: Many there might be whose hearts (as 'tis said of *Iosiahs,* 2 *Chron.* 34. 27.) did melt, and yet the far greater number of the obdurate, still justly denominate us *a stiff neck'd people;* an Epithet wherewith God often reproaches the *Jews,* and sure we have no less evidenced our title to it; for alas, as if we had meant to revenge the inexorableness of our oppressors towards us, in our obstinacy to God; as if when we could keep nothing else, we had yet reserved this sullen comfort, of having our hearts impregnable, we made a shift to hold out against all these batteries; there was little *appearance,* and less *reality* of Repentance; and if some of our *lusts* were at all less raging, 'twas only because they were starved into a little tameness, the *supplies* cut off which should maintain our Riot: but when any recruits could be had, they were devoted that way, and even in the worst of times we mist not to be as luxurious as we were able: and as though we resolved that *vice* like the *Sea,* should gain in one part what it lost in another; we took order that what was thus inevitably defalkt from those *expensive* Sins, should be made up in the

cheaper: we could curse, and swear, & blaspheme in spite of *Sequestration,* and this wretched Immunity we made abundant use of, till we even became *Proverbial* for it; and gave our enemies pretence, to fasten it on us as our distinctive Character. Yet to show ourselves generous sinners, there was *one vice* we bought at a dear rate, I mean our as imprudent, as unchristian animosities, and *picques* among ourselves; a sin that helped to revenge all the rest: and was as well upon a human, as divine account a grand instrument of our *ruin.* To these we may add our impatient murmurs at our sufferings, which did in some work so preposterously, as to reconcile them to the inflicters, made them unworthily desert that cause, they found chargeable to maintain, and contrary to the advice of *Solomon,* Choose the ways of those oppressors whose prosperity they envied, *Prov.* 3. But of these *real Apostates* the number I hope was not great, I wish I could say so also of those *seeming desertors,* whose knees bowed to *Baal,* though their hearts did not: who belied their own *loyalty,* and in a show of compliance prostituted *conscience* in several Engagements as inconsistent with each other, as they all were with duty; and such as they pretended no excuse for their *taking,* but their resolutions of *breaking.* I was indeed a sad spectacle to see what shouls every menacing Edict brought in; while men ran in as much haste to take the opportunity of *Perjury,* as the primitive Christians were wont to do of *Martyrdom:* Indeed herein we seemed to invade our enemies peculiar, would not suffer them to enjoy those marks of distinction, they had framed to themselves; so that as far as *Oaths* could signify we were all *one Party.* And yet while we thus disclaim'd God's reliefs by these indirect attempts of our own, we took it very ill that he left us to the success of them: That he prosper'd not those methods he had interdicted, and made us Triumphant, not only over our Enemies but himself too: and upon this score many mutinous *blasphemies* were uttered and perhaps some more thought, though I confess, generally we were not so modest, as to stick at saying the worst we could think, and indeed they that heard the frequent doubts men owned of God's justice, providence, nay his very being, would not think they suppressed anything as too ill to be spoken: we laid boundless expectations upon the justice of our *cause,* and as if we had extremely obliged God by not being *Traitors,* or *Schismatics,* thought he wronged us extremely that he made us not *Victors. Samuel* tells *Saul* that *Rebellion was like Witchcraft,* but we seemed to think *Loyalty* was so; that like a spell it was to keep us invulnerable, not only against our enemies but our Selves: and so countercharm all our crimes, that they should only be active to please, not hurt us. But if in the last place we reflect on our selves even in relation to that *cause* in which we so much confided, 'tis to be feared all men will not be able to evince they suffered for *God* and the *King,* though they did it in their *quarrel:* 'tis the Intent must denominate whose *Martyrs* they were, it being too frequent for private passions and interests, to march under the banner of conscience; and we call that sometimes taking up the *Cross,* which is only the taking up an *animosity* or *humor.* Indeed 'tis not possible for any to be God's *Martyr,* who is not first his *Servant:* none of us will suffer the greatest things for a person for whom we will not do the least; and 'tis absurd Hypocrisy for a man to pretend he has left *all* for God, who we see cannot be woed to leave the most despicable *lust* for him. He that will not part with the noise of a loud *Oath,* the pleasure of an intemperate *Cup,* the applause of a profane *Iest* for God, will surely much less expose his *liberty,* his *estate,* his *life* for him: and therefore what hazards soever any man ran in any of those, he can with no justice set it

upon God's account, unless he can produce such other acts of obedience, as may witness this to be true and genuine. And upon this trial, I fear *God*'s *party* will appear to have been but small among us, and perhaps *the King*'s not much greater, it being not very probable that those should have any great sense of duty to *him,* that had none to *God:* or that those should religiously revere *one* Commandment, who despised the other *nine.* But we need not the help of inference and probability in this matter, the mutinous and insolent behavior of many who professed loyalty, did too clearly evince it: And as it is said of *Joab,* that he turned after *Adonijah,* though he turned not after *Absalom,* 1 King. 2 28. and some of ours had little private rebellions of their own even while they opposed the more public. I love not to pass censures on men's thoughts, yet I doubt some would be too conscious to confute me, if I should say there wanted not those, who owed their *zeal* to their *Spleen,* and did not so much love those they fought *for,* as hated those they fought *against.* And it may perhaps deserve enquiry, whether that demure *pretence of holiness* their Adversaries had put on, did not more avert some of our *Libertines* from them, than all their *real crimes:* They perhaps so far mistook them, as to suspect they might be in earnest, when they professed to advance the *power of Godliness,* and at that took an *Alarm,* and such Men (if such there were) contended not for the Liberty of their *Country,* but their *Lusts;* and could with no justice, expect either a reputation, or success from that cause which they at once helped to defame and defeat. I am loath to go farther, and suspect that even some of the devouter sort were inspired more by the Spirit of *opposition* than *Piety;* yet I confess 'tis hard to resist that surmise, when 'tis considered that our *Liturgy* never had its due veneration, but when the *Directory* was set up against it. Indeed he that shall remember how our *private Oratories* were then throng'd and crowded; and shall now compare it with our *empty Churches,* will be tempted to think our *devotion* was of that sort, which is excited by *interdict,* and deadned by *invitations;* a perverse kind of Zeal kindled only by *Antiperistasis* or collision; none of that pure flame which descends from heaven. And then as our *Savior* in another case says, *if the light that is in thee be darkness, how great is that darkness,* Mat. 6. If this fairer and more specious part of us were thus reprovable, how obnoxious were the other? and if our Earnestness in a righteous cause, by its Sinister motives or adherencies be unable to justify its self, how shall it bear that heavier task we laid on it, and plead for our other Guilts.

THIS is the true though not full account of our behavior under *God's Discipline,* thus did we fructify upon his pruning us; brought forth indeed, nothing but *degenerous fruit.* The *holy Writ* leaves it as a brand of most inveterate Impiety upon *Ahaz,* that *in the time of his distress he sin'd yet more against the Lord,* 2 Chron. 28. 22. and sure we have too just title to the same Character of infamy; those sufferings which were sent to chastise our sins, served but to increase them, and like the *Israelites* in the *Brick-kilns,* they multiplied the more for their oppression; we debauched even our *Executicners,* and made every new *calamity* supply us with some new *vice.* And now when God's *rod* was thus despised, we were in all reason to expect he should draw his *sword,* revenge our resistance of his methods, by somewhat we could not resist, make our *Plagues* as obstinate as our *selves,* and involve us in hopeless inevitable ruin. *This certain fearful looking for of Judgment,* Heb. 10. 27. was all we had left

ourselves, of all the rich patrimony we were once possessed of; and our present misery seemed impossible to expire any way but by dying into greater.

BUT as great artificers are used to magnify their Art, by choosing the most unlikely materials; so did it please God in this total indisposedness of ours, when we were so unapt subjects to illustrate his mercy, and as if he designed this *national deliverance* should (in its proportion) be the Transcript of our more *universal redemption,* he visited us not only in this state of misery, but enmity; when we had set ourselves in defiance of his *judgments,* he laid as it were an Ambush of *mercy* for us, and surprised us with safety: by such undiscernible ways *returned the captivity of our Zion,* that *we were* indeed delivered *like them that dream,* Psal. 126. 1. gave us a *victory* without a *war:* without the intervention of *garments rolled in blood,* Esa. 9. 5. invested us in our Triumphant robes, and in a word, made us insensibly to glide into our long forgotten prosperity.

AND now who can imagine, but this miraculous Mutation *without* us, must also work a Change *within* us. Indeed they must have a very ill opinion of human nature, that can think it possible it should have perverseness enough to resist such endearments; such kindly Heat must needs be supposed to melt us; and if before our Pride disdain'd to be *compel'd,* yet even that stubbornest part of us cannot object against the being *courted into amendment.* So that when God has thus yielded to our terms, left us not so much as a *Punctilio* in our way to Piety, 'tis but a reasonable expectation we should *embrace* it with as great an Earnestness, as it was formerly *rejected* by us.

AND would God we could say we did so; but alas, we still affect prodigies, take a kind of wanton Joy in defeating God's designs, and as if we aspired to vye Miracles with him, have made our *returns* as unparalleled as his *mercies;* so that the sum of our account is this. No Nation was ever more signaliz'd by *God's goodness,* or its *own perverseness,* it being hard to determine in which of those respects it is most *eminent.* That this is in the general perfectly true, there are too many particulars ready to testify, indeed a whole cloud of Witnesses do concur to the proving the charge, I shall not undertake to examine *all,* yet *some* of the principal it will not be amiss to take notice of.

BEFORE we enquire into the *use* we have made of God's Mercies, let us a little consider what our *sense* of them is; and sure of all the *interrogatories* we can put to ourselves, this appears the *easiest,* the most gentle favorable Test, that even our own partialities could elect for us; it being so natural to men in misery to value a rescue, and celebrate their deliverers, that the contrary would be the only wonder: we see even the *Jews,* who were none of the most malleable people, yet *deliverances* made impressions on them, set them to their *devout processions* and *solemn hymns* in praise of God: nay such a piece of native Religion is this, that the *Heathens* exemplify it to us. The *Philistines* when they had taken *Samson,* magnified their *Dagon,* as having *delivered their enemy and the destroyer of their country into their hands,* Judge. 16. 24. So upon the victory over *Saul,* 1 Sam. 31. 9. *they sent round about to publish it in the house of their Idols.* And in all stories we find, the *Heathen Altars* were never so loaden with *Sacrifices,* as upon such occasions: and the Gospel tells us that those on whom Christ bestowed miraculous cures, were so transported with them, that their gratitude supplanted their

obedience, and made them notwithstanding his prohibition proclaim the wonders he had done for them: But I fear if we reflect upon ourselves, we shall not be able to match any of these instances. 'Tis true our late *change* was entertained with a Joy *profuse* enough, but not enough *religious.* We saw that great things were done for us, and thereof we rejoiced, but we did not so much consider that the *Lord* had done them, *Ps.* 114. and so were rather affected with the *rarity* and *profitableness,* than the *mercy* and *kindness* of the Dispensation: and though the care of our *Governors* have provided for the religious part also, assigned *days of Purim* for the perpetual commemoration of our *deliverance,* yet our slight observance of them does too fully evince our Joy was merely secular; and surely he that observed the numerous and loud *acclamations* in the *streets,* and the few faint *Hallelujahs* in the *Temple,* must needs say they were very disproportionate, and that how much soever the most of us rejoycit, it was not in the *Lord:* and then we are not to wonder that it was so transient; since it was merely *earthly* it must needs partake of the fadingness of its *original:* whereas had we derived it higher,, it would have been *lasting* and *durable;* it could not so suddenly have expired, had we fetched it from him, *in whose presence is fullness of joy, and at whose right hand are pleasures for evermore.* But alas, our transports were such as exhausted themselves in their own noise, we expressed our Joy in *Bonfires,* and it vapor'd away in the *smoke;* there wanted that mixture of Piety which should have fixed that *volatile passion,* and we who at first were much more glad than thankful, within a very short time ceased to be either.

AND then as *violent Heats* when once expired, are succeeded by the *extremest Cold,* so has it fared with us; we fell from our *Extasies* not to the mean, but the contrary extreme; our vast complacencies at their parting, carried with them, even ordinary contentation, and left us not only joyless, but impatient. It was indeed matter of Equal shame and wonder, to see a scene so suddenly changed, wherein as in many other instances, we seemed to have transcribed the copy of the mutinous *Israelites,* who we find in the very same Chapter, *Ex.* 15. triumphing and repining; and no sooner were the Timbrels out of their *hands,* but Complaints were in their *mouths, verse.* 24. *What shall we drink?* and in the beginning of the next, with the same querulous importunity they require meat. But not to wrong them in the comparison, their Murmurs had some extenuating circumstances which ours have not; they looked indeed with some appetite upon *Egypt,* and made some proposals of Return, but it was while they suffered the hardships of the *wilderness;* they prefer'd a repleted *slavery,* before a hungry *freedom;* but even they were not so frantic in their mutinies, as to make any such offer in *Canaan,* or have any Emulation to the *Garlic* and *Onions,* amidst the affluence of *Milk* and *Honey:* No 'tis we Alone that have the unhappy skill of reconciling the sins of *Canaan,* and the *Wilderness;* murmur as much under our *Vines* and *Fig-trees,* as at *Rephidim,* or *Marah,* and make all the outcries of *want* and *slavery,* whilst we wallow in the utmost luxury of *plenty* and *freedom.* I need not hear specify the particulars of our Murmurings, this discourse being not likely to find many whose innocence will need that information, this *malignant humor* having spread so, that 'tis now become almost a scandalous (because a singular) thing to be contented. And certainly a considering Foreiner, that should come among us, could not but be astonished to see a Nation so full of all those things which use to create temporal satisfactions, and yet to find nobody in it satisfied; to see so many parties among us, and

none prosperous. This is such a riddle as would tempt a man to suspect his *senses,* and think we had all this while but dreamt of a *restoration:* been under the delusion the *Prophet* describes of the *hungry and thirsty man, that at his waking, finds he is empty and his soul hath appetite,* Isaiah 29. 8. 'Tis a sad, but visible truth, that all that God has done for us, hath been so far from filling our desires, that it has only served to enlarge them: for I appeal to any of our loudest mutineers, whether if some years since the present state of affairs had been represented to them, dressed in the worst circumstances they now complain of, they would not then have thought it extremely amiable, worth *Rachel's* prize of seven years more hardship; nay whether they would not willingly have made some abatements, relinquisht part of what they now enjoy, to have had the rest secured? And when God has granted us all we *then* asked, shall we murmer because we could *now* perhaps ask something more; and like ingrate Debtors, pick a quarrel to evade payment? Was it not enough that he engaged his *Omnipotence* for us, but must his *Omniscience* also be pressed upon the same service? and provide all he could foresee we would wish? Alas, do we think we have the same hank upon God that some Gallants have on their trusting Merchants, that upon Peril of losing all former scores, he must still go on to supply us? shall we think nothing fit for oblivion but our obligations, and in this perverse sense transcribe S. *Paul,* Phil. 3. 13. *forgetting those things which are behind, reach forward to the things that are before:* this indeed too fully speaks us the offspring of our first Parents, we can find no gust in all the fruits of Paradise, if any one be denied us; and still look not on what we *have,* but what we *want;* and as it is observed of the greedier sort of creatures that they relish not one bit for the vehement expectation of another: So is it with us, we *devour,* but do not *enjoy* our Blessings; and to require him to satisfy us, is to assign him the *Poets* Hell, set him with *Belus* daughters to the task of filling a *sieve* with water, or rolling *Sysiphus*'s stone; our growing appetites still keeping us empty and restless amidst all endeavors to make us otherwise; so that whereas God uses to commit his *favors* to Men, as *seed* to the Earth, in expectation of an *harvest,* some fruits of gratitude and obedience; they seem with us rather to be flung into a *Gulf,* whose property is only to *swallow* never to *fructify.*

I KNOW men's *Minds* are so possessed with their discontents, our daily mutinous blasts have puffed up and swelled our grievances to such a vastness, that he must expect to be very impatiently heard, that shall attempt to represent them in a lesser size; yet sure 'twere not impossible even upon a direct view, to demonstrate them very *light* and *moderate:* but upon a comparative, perfectly *trivial* and *inconsiderable;* and 'tis a little strange, that we who bare our *late suffering estate* with so much Impatience, should not have impressions enough left in our memory, to confront to all our *present regrets.* Do we not quietly now possess the fruits of our own, or our Progenitors *industry,* without danger of any Sequestration, but what our own Luxuries inflict? Are not our *Persons* at freedom; delivered from that kind word, and unkind thing, SECURING? So that when we rise in the Morning, we need not fear our next lodging shall be in the *Goal* or dungeon; nor when we sit down to our Meal, suspect the intrusion of *armed uninvited Guests,* who, ere whiles we know, were wont to surprise us, as the Plague did the *Israelites, even while the meat was yet in our mouths;* are not our Lives under the custody of known *Laws,* so that no man is in danger that will but keep himself within those *Boundaries;*

nor need fear to be mocked into his grave by shows and Pageantries of Justice? And besides these real *escapes* from *slavery,* are we not rescued from the most imbittering circumstance of it, the having *servants rule over us,* a thing which rendered our subjection as mean and servile, as it was sharp and pressing, and which we were *then* so sensible of, that it never mist to *bring up the rear* of our Complaints. Lastly, if we reflect upon our higher spiritual concerns, are we not freed from those boisterous robust *temptations,* which with the violence of Famine and Sword, Beggary and Death assaulted our *constancy,* and left no mean between Martyrdom and Apostasy? Are we not also restored to all those spiritual advantages which we once professed so much to value? That *well of life* now lies open before us, after which we once panted like the *Hart* after the *water-springs;* our ancient *worship* is revived, and wants only our attendance to make it solemn; whereas the *abomination of Desolation* stood in the holy place, our prayers were turned to sin; needed, but were denied the *Liturgy* to pray against them, or atone their guilts. We have no longer *stones* given us for *bread,* nor experiment that sad riddle of being at once cloyed and starved amidst excess of preaching, suffering a Famine of the Word. And now are all these worth no regard, if they are not, why did we exclaim so loudly when we wanted them? if they are, why are we still as querulous now we have them? 'Tis sure, these include all our great and substantial interests as men, and Christians, and those being provided for, 'tis not easily imaginable what others we should have important enough to make us querulous, unless it be those of Passion and Humour. One man's *ambition* perhaps wants a satisfaction, another man's *avarice,* a thirds *spleen;* and this *discord* makes up the very unmusical Harmony of our *murmurs.* If we see but a *Mordecai* in the Kings gate whom we wish removed, we can like *Haman* find no gust in anything we enjoy. If we see some, who we think have born less of the burden and heat of the day, rewarded equally or perhaps above ourselves, we are sure to make out the Parable, by murmuring at the good man of the house: Or if *Nineveh* be spared, if all be not executed to whom we have denounced destruction, we like *Jonah* sit down in a sullen discontent, and grow weary of our lives, because others are permitted to enjoy theirs. To these and other heads of the like nature, 'tis apparent our *grievances* may be reduced; and then if the balance be put into any dispassionate hand, 'tis sure they can never become a counterpoize to the other real benefits we enjoy, but will in the *Prophets* phrase, appear *lighter than vanity and nothing.*

BUT I suppose some will say, 'tis not only *present* uneasinesses of which they are impatient, but the possibility of *future,* a fear of relapsing into our former estate by the ill managery of our present: To these I shall answer, That admit it were so, yet sure 'twill be no wisdom to anticipate our miseries, to forestall discontents, and make foresight as painful as actual suffering. In other forbidden instances we choose to enjoy the present, and with an *Epicurean* Indifferency cry, *Let us eat and drink for tomorrow we die,* 1 *Cor.* 15. 32. How is it that we here become so unluckily sagacious, unless it be that murmuring is a Sensuality we count equivalent, nay superior to all rational satisfactions; and therefore that we may have no intermission of that delight, suborn our fancies to find occasions, and fetch in from the future those supplies which the present affords not: But besides this, I should in the second place ask these great *Diviners,* why they do not also foresee, that this very *mutinous temper* of

theirs is the most direct and infallible means of bringing those *mischiefs* they pretend to fear; that it is so, is most evident, and so well observed by our *Adversaries,* that there is little doubt, they have not only pleasure, but designs upon it; and to that purpose have their *Engins* on work to blow up the *hot Spirits* among us, in expectation from thence to raise a *flame.* So blind a thing is *Passion,* that it hurries on to the things which in their issue we most abhor; makes us our Enemies *drudges,* and the *forgers* of our own shackles; and whilst we cry out of petty Indulgences, we ourselves give them in the *lump,* what we grudge them in *parcels:* This is a miserable infatuation, and while we act thus unreasonably, we are sure no competent declamers against ill managery. But besides this natural effect of our murmurs, we are also to remember that there is a Divine vengeance attending it: when *bounties* and *largesses* are quarrel'd at, we necessitate God to another Method, nay indeed, not only his *vengeance,* but even his *kindness* seems to suggest it, when he sees our constitutions such, that his gentle applications work contrary effects: 'tis very apposite for him to try whether the *Antiperistasis* will operate on the other side; if we smart thus under *lenitives,* 'tis but fit to essay, if *corrosives* will ease us; and the only remaining experiment for the making us *happy,* is to make us *miserable.*

BUT would God we might yet prevent the need of such unkindly *expedients,* and by a sober estimate, and thankful sense of what we have, provide to conserve it: not fastidiously despise great and eminent *blessings,* because perhaps they come not home to every part of our *wishes.* Alas, those plenary satisfactions agree not with the nature of Earthly things: 'tis an observation long since raised from the Globular and Triangular form of the World and our Hearts, that 'tis impossible the one should be filled with the other, there will still be some angles, some vacuities left; our very *accessions* create new *wants,* and like an unsound limb, the healing of *one* Sore is the breaking out of *another.* Every thing under the *Moon* partakes of her *vicissitudes,* augments and decreases only with this Difference, that though their *wains* be to as low a degree as hers, they never are perfectly *at the full.* There never was, nor never will be a State here completely happy: And as the *Philosopher* handsomely reproacht the impatience of the *Persian* King for the death of his Wife, by undertaking to revive her, if he could help him but to the names of *three* men that had never grieved to write upon her *Tomb;* so surely we may make the like offer to our *malecontents,* and engage to redeem all their uneasinesses, if they can point us out (I say not three, but) *one age* wherein there were no *complaints.* What then are our clamorous Repinings, but so many loud *invectives* against God's *decree;* a Desire to subvert his fundamental *Law,* and confound the *distinction* he has irreversibly set between our *Earthly* and our *Heavenly* state: and alas, What mad insolence is this, to expect that the whole *Economy* of the world must be changed only to humor us? that God must replant us a *Paradise,* pluck up everyone of the Briers and Thorns which were our native curse? nay, bring down *Heaven* to us, and enstate us in undisturb'd unmix'd felicities? This is indeed simply considered a very wild expectation, but yet more so when 'tis considered how we qualify ourselves for such a privilege: for let me ask, are we as eager to anticipate the *holiness,* as the *happiness* of Heaven? Do we as passionately desire to do *God's* will, as that God should do *ours?* And aemulate the *Angelical obedience* and purity, as much as *bliss?* These are Interrogatories which need no verbal Answer, our lives do too fully

resolve them in the negative, and then how shameless a partiality is it, thus to carve to ourselves, and choose out of either state what we best like, reserve all the *sensualities* of this world, and yet cry out for the *impassibleness* of the next; but alas, these are pretensions as inconsistent as they are bold, our *vices* having such a native inseparable adherency of *pain* and *vexation,* that 'tis not the most dexterous managery of a sin that can ever sever them, but if we will retain the *one,* we must the *other* also: A Truth which might be exemplified to us throughout the whole *Catalogue* even of sensual sins; but it is most eminently visible in this of *murmuring,* which stays not as others do to take Pain at the *rebound,* and by way of result, but has it as its first *Element* and principle; it being its self almost as great a pain, as any it can betray us to: and yet to secure an advance and *perpetuity* of Torment, every Event serves to foment and heighten it, and the most desperate things are equally combustible to that *flame.* Indeed he that is possessed with that humor, has a kind of fury within him, that will never let him rest: And alas, what *Legions* of such evil Spirits are now among us? How are we as it were inspired with *Mutiny,* it being the *universal dialect* of the Nation; and of many in it, who cannot be supposed to found it in any observation of their own, but are led by the *common genius,* and bellow rather by consent with the rest of the herd, than for any uneasiness, at least of *injustice* and *oppression* (for such only give pretence for *Mutiny*) that themselves feel. And since 'tis become a *Plebeian vice,* would God our *Gentry* would use it as they do their *fashions,* and leave it off (if for no better reason) for its being *vulgar:* And indeed 'twere but aequitable, that those who have taken up so many sins upon *punctilio,* should for once lay down one upon the same score. The *Athenian* State put down their *Ostracisme* (which otherwise they were fond enough of) because it was debased, by happening to fall on *Hyperbolus,* a despicable and abject person: and there seems not much difference in the cases, save only that we are more tenacious of *Sins,* than they of *Punishments;* and I fear we shall so long retain this, till we find it its own *Lictor,* not only in the *present uneasiness,* but in that more *fruitful harvest* of Mischiefs, whereof it has now sown the seeds. We see here what our thankfulness is, for those eminent miraculous mercies we have received, and the account of that is an unhappy *specimen,* what we are like to find, when we survey the uses we have made of them, which God knows have been so unnatural and perverse, as does too fully parallel the former instance.

FOR first, if we reflect upon our *spiritual blessings,* what has the enjoyment of those advantages produced, but the contempt of them; we have an easy free access to God in his Sanctuary, our *Churches* are no longer *Garrisons* to keep out the worship, to which they were devoted, but like *hospitable doors,* are open to the regular piety of any that will enter. And now we have this liberty, now the *flaming sword* is removed, we have lost all appetite to the *Tree of life,* can willingly let those *Everlasting gates* (as the *Psalmist* styles them) *Psal.* 21. *stand* as everlastingly *open* ere we enter them: And though the Fabricks are by God's providence rescued from their dust and ruins, yet many of us endeavor to reduce them to a yet worse desolation, strive to depopulate those sacred Mansions, and execute against them that *prophetic threat* concerning *Nineveh, Nahum.* 1. *Leave them empty, void and waste.* And indeed so they are, if not in an absolute, yet in a Comparative sense; for could we at any time of *Divine Service* make an estimate of *all* the persons that are absent, 'twould scarce be discerned that

any are there; were all corners ransackt, what a multitude of *Recusants* should we find upon a far differing account from that of Conscience? Some we should see stretching themselves upon their beds, keeping a Sabbath indeed, but to their *floth,* not their *God;* others perhaps we may find rous'd from their Couches, upon the summons not of *Religion* but *Vanity;* some new garment is to be fitted, some exotick dress essayed, and they who grudge *one hour* to the Preachers glass, can spend *many* at their own; where they are so taken up with their *Idolatries* to themselves, that they think of no other worship; nay, as the world goes, 'twere well this were the worst diversion, that some did not keep from Church, that they might in the interim, defile those lesser Temples of God they carry about them, and cut themselves off from the Communion of *Christ's body,* to make themselves *members of an Harlot:* or that others were not *Bacchus* his Votaries when they should be *God's,* spend that time in their frantic revels, and sing a *Dithyrambick* instead of *Te Deum.* As for the *Mammonist,* if he keep any holy day, 'tis like the *Israelites* to his *God's of Gold, Exod.* 32. 31. He is looking with veneration on his Idoliz'd treasure, numbering those bags he dares not use, or perhaps with a more active Zeal pursuing the means of increasing them. Thus alas, may we go from one to another, and as it was in *Ezekiel's* vision, see still greater abominations, *Ezek.* 8. And certainly that All-seeing Eye, which discerns what multitudes do thus busy themselves, at the times even of his solemnest worship, cannot but adjudge us most profane despisers of his mercy in restoring it: Yet would to God 'twere only the *absent* upon whom that sentence would fall; but alas, the behavior of many in the Church does too loudly testify how little of devotion brings them thither, and at how mean a rate they value all that is done there: Those *Eyes* which there should wait on God, as those *of a Servant on the hands of his Master, Psal.* 123. 2. are rolling about to fetch in all the vanities and temptations which can occurr to them, and look *every way,* but *towards Heaven.* Our *Tongues* which should be touched with a Coal from the Altar, devoted wholly to Hymns and Prayers, are busied in *private Colloquies* with those about us: Business, News, nay, all the impertinent chat of our most vacant hours, is then taken up to entertain us; so that he who would know the *talk of the Town* or neighbourhood, need go neither to Exchange nor Market, the *Church* will as certainly supply him: And this ill employment of our *Tongues,* engages the like of our *Ears,* which when they should be hearkening what the Lord God will say concerning us, are listening to those *vain discourses* we hold with one another, from all which outward indecencies we may too surely collect the inward irreverence of our heart. And is it possible that this should now be the Temper of *those,* who not long since seemed to bewail their *exclusion* from those sacred Assemblies: Did we long for *them* as *David* for the *waters of Bethlehem,* when they appeared unattainable, and when they are brought to us, refuse to taste them, pour them out not as he did in *devotion,* but in *contempt?* 'Tis true indeed, in *temporal* Delights *possession* usually proves a nauseating thing, and takes off our *appetite;* but it uses not to be so in *spiritual,* whose peculiar property it is not to satiate, but excite by fruition: But alas, though the Things we converse with are *spiritual,* our Hearts are *carnal,* and that is the cause why instead of crying out with the *Psalmist, When shall I come to appear in the presence of God, Psal.* 42. We, like those in *Malachi,* Chap. 1. 13. *Snuff at his service, and say, What a weariness is it?* A weariness indeed it appears in the literal sense with many, who sleep at it as men over-labor'd, and scarce take so sound repose in their own houses as in God's; indeed such is the variety of rude behavior that is

there used, that should an *unbeliever* come into their Assemblies, he must surely (as St. *Paul* supposes in another case, 1 *Cor.* 14. 23.) say *we are mad;* to see some gazing, some whispering, some laughing, others sleeping, and perhaps the far fewer number praying; is such a *medly,* as the most brutish *Idolaters* never admitted in their *worships;* and the way of worshipping *Mercury,* by throwing stones, or *Hercules* by cursing, is a sober and decent kind of service compared with this. And now alas, when will the *Church* recover its ancient Title, and become the *house of prayer;* 'tis sure according to the present appearance it may have many more proper names, that being the least part of the business done in it: 'Tis true, there are some that make it a *Sanctuary,* but 'tis only against the penalties of the *Law,* or reproach of errant *Atheism;* they come to save their money or their credit; others perhaps shun the solitariness of being at home, and come not as to a place of *Devotion,* but *Concourse;* and 'tis to be doubted, some visit that place as they do many others, because they have nothing else to do: They want their weekdays diversion, and so are driven thither upon mere destitution of more grateful entertainments; make it a kind of *Sunday play-house,* sit there as Spectators or Judges, to see the *company,* or censure the *Preacher,* but never remember that themselves have any other part to act; or are beheld by *Him,* who will not always be patient of such profanation; but will, as the *Scripture* speaks, *Repay them to their face, who thus contemn him to his.* We know among men, everyone counts his House his fortress; and an Affront offered him *there,* doubles the Injury, and is not only a *contempt,* but an *invasion:* and shall it not be a proportionable enhansement with *God* also, thus to defy him *within his own doors,* and approach his presence in an impious bravery, the more fully to show him, how little we regard him. At this rate while we address ourselves, we may as ill mannered Guests be *forbid his house:* Interrogated by God as the *Jews* were, *Is.* 1. *Why doest thou tread my Courts?* A total abandoning of Worship being more fair and ingenuous than such Devotion: wherein like the *barbarous soldiers,* we bring Christ a *Scepter* only *to smite* him on the head with it; and make a preface of *homage* to give ourselves the sport of the *mockery:* nay, 'tis sadly to be feared, that God may *thrust* us out of his House, *shut* his Doors against us, *rescue* his Service and himself from our profanation, and put us again under the same, (or a worse interdict than that) which lately lay upon us.

HAVING now seen our scandalous Irreverence towards God's worship in *general,* 'tis too easy to make Application to the *several parts* of it; everyone of which must necessarily partake of the contempt which falls upon the whole; for while we bring no thoughts but *secular* with us; those are equally disagreeing to all the *Divine* offices: 'twill be needless therefore to trace our wanderings in each of those, since our whole *behavior* in the Church is one great *deviation* from the business we should come about: yet that supersedes not to every guilty person himself the necessity of a more distinct and particular reflection. 'Tis sure at the *last dreadful Audit,* we must account for every of those spiritual advantages we have abused; and alas, what a *dismal reckoning* will many of us have then to give up, when our *prayers* which we now turn into Sin, shall be turned into *perdition:* and *We* who would not supplicate our *God,* shall in vain invoke the *mountains and hills to hide us from the face of the lamb,* when that Word which we now so fastidiously despise, that it must be dressed up in the colors of human Rhetoric, to make us at all patient of it, and becomes then only tolerable to us when it is

farthest removed from being God's: when *that word,* as our *Savior* speaks, *shall judge us,* and that gracious *invitation to life* end in that fatal sentence, *Go ye Cursed.* Nay, when our very Propitiation shall *plead* against us, and the crucified Body of our Savior, which we have *in Effigie* so often recrucified, in our unworthy approaches, or impious neglect of the holy *Eucharist,* shall *witness* against us as its *murderers,* when we shall be found not *sprinkled* as with the blood of a *sacrifice,* but *imbrued* as with that of *slaughter:* when all these means of our salvation, shall thus miserably convert, and from the *savor of life,* become that *unto death,* 2 *Cor.* 2. 16. then we shall to our amazement find, how differing our estimates of them were from God's; and in his vengeance read the value he put upon them. What then have we now to do, but to anticipate our *dooms-day,* and *judge ourselves that we may not be judged of the Lord:* To make an impartial account of all these our profanations, and accuse ourselves before his *mercy seat,* that so we may prevent the arraignment at his *bar of Judgment.* And as Offenders are usually enjoin'd to acknowledge their guilts in the very places where they committed them; so let us make the *Church* the Scene of our *penitence,* as we have of our *faults:* By our strong crying and tears, deprecate our former indevotion, and by an exemplary Reverence, redress the scandal of our Profaneness. This, and only this is the way to secure us against the *final* Vengeance of these sins; nay, and against the *intermedial* also: for we are not to expect that so unkind abuse of mercy shall be wholly respited to another world, it being so exasperating a *crime,* as must in all probability awake God's *fury,* and pull down present Judgments, I wish the Event do not too soon attest the reasonableness of this supposal.

IF from our *spiritual* Blessings, we now descend to our *temporal,* we shall not appear much better managers of those; they being generally employed to purposes the most distant from those, for which they were given. And first for our *peace,* that great comprehensive enjoyment, upon which all others are dependent, and which is to our *civil* Capacities, the same that *health* is to our *natural;* the thing by which we relish and taste the rest of our comforts, we may from the Song of *Zacharias,* Luk. 1. learn for what intent God bestows it: *Deliverance from enemies* is to no other end, but that we may *serve God in holiness and righteousness all the days of our life:* But alas, he that observes how we employ our quiet, must surely say it serves little to the advancement either of Holiness or Righteousness: For the first of these we have already seen, how little of *holiness* we show even in that place where nothing else should be admitted; and we are not so preposterously religious, to show more in others. That *Piety* which is so cold and benumb'd under the warm breath of the *public Ordinances;* we may well presume stark frozen, in our more retired offices: and if it thus faint and sink in consort, 'tis sure more liable to the Wise man's *Vae soli,* and utterly dies when we are alone. 'Tis true indeed, these *Closet transactions* are immediately visible to none but the *searcher of hearts,* yet in true Devotion there is such a *Symmetry* and proportion, that the Inferences we make by *analogy* may be very irrefragable; nay, 'tis to be feared many lie open to a yet clearer *conviction,* and may be proved to have few or none of those private intercourses with heaven; for though a negative be not simply evincible, yet as in civil cases we prove a man not to have been at this time in such a place, by his having actually been in another; so were the whole Week, Moneth, perhaps Year: of some men exactly traced, we should find them so engrossed with other *diversions,* that there will scarce be found any

Minute for *devotion* to interpose: Men's worldly or fleshly Concerns so divide their *time,* that God from whom 'tis all derived can be afforded no tribute out of it. Yet alas, 'twere well if this privative sort of impiety were all we had to answer for: but 'tis too apparent we do not only *neglect* God, but *reproach* and violate him: what else are those bold and insolent *blasphemies* wherewith we daily assault him, making him the mark at which all our wild Passions are shot. Do we want anything either for our *use* or *delight,* presently *God* is accused, his *providence* or his *goodness* questioned; and he declaim'd against either as impotent or illiberal. Does any body vex or disquiet us, God must have his share of our displeasure, his sacred name must be profaned, and we count our fiercest *Revilings* of men, faint and insignificant, if not inspired with the most *dreadful* and *horrid Oaths;* Nay, he stands obnoxious to all the displacencies we receive even from inanimate creatures, if a *Die* or a *Card* run amiss, our resentments are presently vented upon him; he is profaned and vilified, as if he were the *Cheat* that rookt us of our *money,* because he does not secure us from those losses, to which we wantonly expose ourselves; nor is it only our eager and warmer *passions* that thus invade him: Our pleasanter *moods* do the very same, and we blaspheme by way of divertisement; every impertinent story or insipid *Iest,* must have the haut-goust of an Oath to *recommend* it, as every incredible Narration has to *attest* it: to say nothing of those more solemn and deliberate *perjuries,* wherein we impiously suborn God's venerable and dreadful *name,* to be the Engin of our fraud and malice: and as if we thought he would forswear as well as we, bring him to *countenance* those Crimes he has vowed to *punish.* Thus do we with a prodigious impiety contaminate even divinity its self, make it the sink for all our puddles to run into; and prostitute that *name* which as the *Psalmist* speaks, is *great, wonderful and holy,* to all the unholy *purposes,* our Passions, our Interest, or our Phancies can suggest to us.

THIS *profaneness* is so proper a foundation for *Atheism,* that we are not to wonder to see so many advance from the one to the other, they pay so little of the reverence due to God, that at last they turn their *impiety* into *argument,* and infer him not to be God, whom they treat so unlike one. And truly this seems to be the grand piece of *Logic,* which has disputed many, not only out of *Christian,* but all *native* Religion. How unhappily successful it has proved among us is too apparent in those impious discourses which are everywhere heard, wherein men are arrived to such a licenciousness, that *David's Atheist* was a modest Puny, who only said in his Heart *there is no God,* and perhaps upon that account shall by some be adjudged to deserve the Epithet the *Psalmist* gives him, and be indeed thought a *fool* that would not own what would now a-days so certainly denominate him a *Wit,* or in the solemn style a *Master of Reason.* And indeed they will attest the propriety of the style, they rather *governing* Reason, than being *governed* by it; otherwise 'twould be hard to discern, how from different *premises* the same *conclusion* should be induced: and those who in the late adverse times denied God in revenge of their sufferings, should now pay their gratitude also in the same manner, and renounce him as (or more) loudly since his signal attestation of that *righteous cause;* his not owning whereof was then their *principal plea.* The truth is, 'tis a little strange how Atheism could admit such enhansing accessions as we find it has; for it being the completion and highest step of Ill, and that to which all others do but subordinately tend, one would think it should from its first appearance in the world, have been so mature and full grown a sin, as

could be capable of no improvement; but so subtly wicked are these later days, that we can never be brought to a *non ultra,* but still find something to add to the compleatest sin: therefore though of those that are really Atheists, one cannot be said to be more so than another, yet some may be more daringly, and mischievously so; and sure in that respect our *modern,* surmount all *former:* They were generally on the defensive part, took up the *tenet* as a *buckler* against the unwelcome invasions and Checks of conscience, and designed nothing but the more *peaceable enjoyment* of their *lusts;* but *now* men do not only use, but love it; make themselves its avowed *Champions,* seek to win it *Proselytes;* and in short, appear so zealous for it, as if they made it their *religion* to have none. And God knows, too many such reversed kinds of *Evangelists* we now have, who with as great design unteach Divinity, as the first Propugners taught it, and their *number* and *boldness* have so encreas'd since the return of our *peace,* that sure the next Age will have little cause to think *Religion* had any share in the *Restoration.* Thus have we done our parts to supersede that obligation of serving God in holiness, by leaving no God to serve; and after the most signal attestation of his Deity in our rescue, *we* do like those *ingratepersons,* who seek to subvert those by whom themselves were established, and *deny* him because he has *owned* us.

THIS is the *holiness* wherewith we have served him, since our being delivered from the hands of our Enemies, and our *righteousness* has been very proportionable, for if we look into the dealings of all ranks of men; we shall find the same vein of *deceit* run through all transactions. A few years since Sequestration and plunderings, those *whole-sale robberies* had so over-topt the rest, that like an *Epidemick disease* they had overwhelmed, if not the *kind,* yet at least the *notice* of all other Injustices: but since those *Leviathans* are withdrawn, the *lesser Devourers* supply their place; Fraud succeeds to Violence; and in all places, all occasions of commerce, we still meet with Sequestrators. The adulterated wares, and false measures in *Shops;* the dilatory proceedings, and evasive tricks in *Law;* the various and unworthy Cheats of *Creditors,* and the mean and dishonest advantages which are watched in all sorts of *Contracts,* are too irrefragable proofs hereof. Nay, not only our Business, but our very *recreations* expose us to these deceits, as some of our bankrupted Gamesters can too sadly witness, what troops of *Harpyes* attend those sports is every man's observation: 'Tis strange so many should yet be to learn the prudence to avoid so known a danger, wherein a man is at once made active and passive in the same Robbery, and does himself defraud his *family* of that, whereof he is defrauded by *another.* But amongst these many injustices, there is none wherein Men seem generally to find such a gust and sensuality, as those wherein God is concerned; *twenty* Laybooties humor them not so much as *one* from the Clergy; and if the Quakers should be mustered according to that one Tenet of not paying Tythes, we should indeed find their numbers formidable. How subtle even the rudest persons are in defaulking those dues, we see by every days experiment, the over-reaching their Minister being the grand Triumph of a Rusticks wit; so that not only their covetousness but their vanity is concerned in it: I know 'tis the usual *apology* for this kind of Sacrilege, that either the *maintenance* of the Clergy is too much, or their *merit* too little; for the first, I think it may be demonstrated, That there is no *liberal Science,* and but few *Mechanic trades,* from which a man may not hope as plentiful a *subsistence,* as this affords to the generality of its *professors:*

However I shall leave those that make this objection to dispute it with that authority, which has allotted them this proportion; desiring them to consider, that whatever the support of the Clergy is, it costs them nothing; no man having Purchast more, than what remains of the Estate, after his Tyth is paid. As to the second, I confess 'tis extremely to be wisht, that the *negligence* and *vice* of Some did not give too much *pretence* to the Allegation; and to such I cannot but apply the words of our *Savior,* Mat. 18. 7. *woe be to theman by whom the offense cometh;* yet certainly 'tis very incompetent, to justify the detention of their *legal rights:* for till the Law which has assigned them, delegate the Forfeiture to me, the greatest *enormities* of my Pastor, cannot entitle *me* to anything that is *his:* And indeed what blame soever is really due to *some,* we must expect it should extend to *all,* if the Accusers were to have the benefit of the Mulct; and (as in the late confusions) all Ministers should be made *scandalous,* in order to the making them *poor.*

'TWERE easy to draw up a far larger Catalogue of those *injustices* we daily commit; for as a man has divers other concerns besides his goods, so he may be injured in all those: and truly the iniquity of these days, seems fully commensurate to all the suffering capacities of mankind: we *weigh* our own and others Concerns, in very *differing balances,* and *offer* those Injuries without any regret, which we can with no patience *suffer:* How nicely Jealous is everyone of us of his *own* Repute, and yet how maliciously Prodigal of *other men's?* so that Defamation is become one of our main *Topics* of discourse, furnishes entertainment to all companies; the *present* owe their Divertisement to the *absent,* and many would be drein'd quite dry, were it not for this reserve, which like an unexhaustible spring, still supplies fresh matter of talk. In like manner how carefully do we avert any hurt or mutilation of our *own bodies,* and yet how barbarously inconsiderate are we of *others,* to whom we do the greatest outrages rather than use any violence to our Passion, or restrain an angry Humor: only I confess there is one Instance, wherein though we are *unjust,* we are not so *partial;* but expose ourselves also, and that is in the case of *Duells,* a barbarous custom wherein 'tis hard to define, whether the Wickedness or Folly be greater; yet it maintains its way in spite of all the methods God has used to make us better or wiser: Of this there are too many, and too noted instances since our restoration, as if we were so enamour'd of *destruction,* that when we are prevented of it from our *Enemies,* we seek it from *one another,* or thought *public Peace* so intolerable, that when 'tis cast upon us (as sure ours, if ever any may be said to be) we are fain to take in private quarrels, as our rescue from that dull quiet, and court the utmost *mischiefs,* to avoid the oppression of the greatest *happiness.* Thus perversely do we countermine God's purposes of kindness, and when he has secured us, solicitously seek to be delivered from our safety; project new *dangers,* and dare his power with a yet harder Task, the *delivering us from ourselves:* And whilst we thus avert our quiet, 'tis no wonder that we produce no better effects of it; nor fructify under that, which we will not permit ourselves to enjoy.

AND as upon this general view, we appear very ill managers of our Peace, so shall we much more, if we reflect on those many particular blessings which are wrapped up in that, of which we make so perverse use, that we therein no less violate *Sobriety,* than we have already appeared to do *piety* and *righteousness;* so filling up the measure of our iniquity by

transgressing all the fudamental rules of Christianity, *living* neither *soberly, righteously, nor Godly in this present world,* Tit. 2. 12. And of those *advantages* which are the appendages to Peace, there are two most eminent; *Plenty* and *Liberty,* both of which are the more remarkable in our present quiet, by how much the deprivation of each was the greater. For the first, we know the *late times of rapine,* had torn from many among us their whole subsistence, so entirely despoil'd them that they were reduced to *Job's* condition, and connected the two extreme points of Birth and Death, by a middle state of the like nakedness and destitution: and to such, our late *restoration* was a kind of Civil *resurrection;* raised them like *Elisha*'s dry bones, from the most hopeless state, and by a successive posseson of their own *Inheritances,* made them *heirs to themselves.* And though all were not so wholly divested, yet like those *Canaanites* whom the *Jews* did not extirpate, they were put under Tribute: and while persons who knew so well how to exact were *Lord's Paramount,* a bare being was all could be expected, they seemed rather Stewards than Owners of their *fortunes,* and had rather the trouble than advantage of their *Managery:* And who would not think that this so long want of plenty, should have taught us sobriety in the using it; that *desuetude* should have worn out the skill of *luxury,* and we should not have known how to be riotous: but alas, our memories have been too faithful to us in this particular, no one of our vanities is fallen into oblivion, but on the contrary the art of Voluptuousness so improved, as if all the time that was lost from the *Practick,* had been spent in the *Theory,* and we had for so many years been contriving new kinds and degrees of excess. Indeed it is too sure we retained the *affection* when we had lost the *power* of rioting; and 'tis not our prosperity seduces us, but we it. For as the *Sun* though it lends its rays to the begetting of the vilest *Insects,* yet makes no such production but upon apt matter, *slime* and *putrefaction:* so neither would the most opulent fortune make us sensual, did it not find us disposed and prepared for it. How forcible those *propensions* are, appears by the multitude of *objects* on which they work; For they had need be strong Inclinations that take in all Opportunities, nay possibilities of actuating themselves, and such 'tis evident ours are, there being nothing capable of ministering to luxury, which we use not to that purpose. Our *Meat* is no longer apportioned to our Hunger, but our Tasts: so that the *Stomach* is made merely passive in the matter of Eating; serves only to receive those loads we charge it with, whilst its Elections and Choices are forestall'd by the *palate* or *fancy;* nay, 'tis not permitted so much as a negative voice, not allowed to refuse what is either for kind or quantity destructive to it: We do with studied mixtures force our relucting appetites, and with all the Spells of *Epicurism,* conjure them up that we may have the pleasure of laying them again. Thus unworthily *treacherous* are we to Nature, which while we pretend to *relieve,* we *oppress,* by giving her not only beyond her need, but sufferance: And to show we are no less dextrous in mixing *sins* than *meats;* our very *Pride* (though in its self an intellectual vice) mingles with our *Gluttony,* everything is insipid that is not costly; and it is thought an ignoble Peasant-like thing to eat a plain meal: Nor is he now to be looked on as a Gentleman, whose single Ordinary costs not as much as would be (and himself would perhaps some years since have thought) a fair exhibition for some whole families. And that we may not be charged with *partial intemperance,* we go not less in that of drink, wherein we are so nice and critical, that 'tis become a special skill and faculty to *judge of liquors:* But how great soever our *curiosity* be, 'tis sure our *excess* is greater, and does not

only over-match but supplant it; there being no drink so unpleasant which the love of a debauch will not reconcile us to. So great a malice do we bear to our *reason,* that to oppress it, we are content to expose our darling, and do violence to our very *sense.* How unhappily predominant this brutish Vice is, need not here be told, since it too evidently attests its self, to every man's observation, it no longer seeking the shelter of night and darkness, but impatient of such delay, appears in the broadest light; and he is now a *slow-paced drunkard,* that has not finished his *course,* perhaps begun another, before the *Sun* has ended his: nay, so is the Scene changed, that *sobriety* is become the reproachful thing, such as even those who value it dare not own, and are either driven to *preserve* it by shifts and artifices, or else choose to *abandon* it rather than hazard the scandal. And certainly this is the great advantage this sin has for the propagating its self, for 'tis impossible *Bestiality* should be so universally agreeable to mankind, that all should pursue it out of *appetite* and liking: 'tis this Fear that engages many in it; and though it have too many *volunteers,* yet sure 'tis this *press* that helps to make up its *numbers,* which as it speaks the great baseness of those who are thus ashamed both of Piety and Humanity, and had rather cease to be *men,* than appear to be *Christians;* so is it a sad indication of National impiety, a fatal Symptom that we have near filled up the measure of our iniquities, and are ripened for the woes denounced against those who *call evil good, and good evil,* Esa. 5. 20. which sure was never more palpably done than in this instance, wherein *temperance* is branded for *ill nature,* and dullness of humor; whilst the most *swinish Excess* must pass for *sociableness, friendship,* and *hospitality;* names which have been so long prostituted that they have lost their native use, and men have forgot those very distant things to which they originally belonged, yet sure such once there were: God made us *sociable creatures,* and we might still continue so upon the strength of that first principle, and need not owe our *intercourse* to our *debaucheries;* no, nor our friendships neither, which have been so far from being preserved that way, that there is nothing more obviously, and frequently violates them; nay, indeed the whole species of *real* Friendships seems to be extinct, since this *fictitious* sort took place. Men think it enough (as indeed 'tis too much) to damn themselves with their friends, and all other communications are transmuted into that of Sin, for we daily see those, who cleave the most inseparably in this kind to each other, will yet neither do nor suffer anything else: And sure if this be *friendship,* 'tis such a reversed kind of it as must have as preposterous a *Definition;* for none that have yet been given by *Divines* or *Philosophers* will fit it. The like may be said of *hospitality,* which sure is in its proper nature of a very distant make from this; designed to *relieve* Strangers, not *burden* them; to cure their wants indeed, but not by the worse exchange of a Surfet: So that the *ancient* and the *modern* Hospitality, differ as much as that of *Melchizedek* from that of *Circe;* the one refreshes, the other transforms: And how great a show soever of liberality this later may have, yet he is not to be thought to have drunk *gratis,* that has paid his *reason* for his *shot.*

AND to both these parts of Intemperance, our Uncleanness bears full proportion, the one *makes provision for the flesh,* and the other *fulfils the lusts thereof.* To how brutish an impudence this sin is grown is too visible: we need not trace men into their privacies and recesses, themselves willingly proclaim their guilts; nay, dread nothing so much as the

opinion of being innocent: yea so out-dated a *virtue* is Modesty now become, that even that Sex to which it was once accounted the greatest ornament, have put it off, look on it as a piece of *Rusticity,* and *country breeding:* whether this pulling down the *fence* be an Indication they are willing to lie *common,* I shall not determine: but sure that very free, and confident behavior now in use, is too apt to invite assaults, and takes off all that Extenuation of crime, which was wont to be allowed that Sex upon the supposition of their being seduced? Thus do we publish our sin as *Sodom,* and if we consider how much boldness it has gained since the return of our *prosperity;* twill be probable that ours also has been fomented by *fullness of bread, and abundance of Idleness,* Ez. 1. 6. That our Plenty is very subservient to it, appears by the *vast expense* wherewith many men manage this vice: And that our Idleness is so too, is no less evident by the *large portions of time* that are spent in those pursuits, it being as the great design, so the especial business of too many men's lives. As for the *remedy* which God has assigned, it serves now only to exasperate the *disease.* Marriage with too many only advances simple-fornication to adultery, and superadds perjury to uncleanness; those sacred bands are like *Samsons* withs, broken upon every assault of the *Philistines,* and the very thought of being confined makes men more apt to range; For alas, 'tis not their *needs* but their *Phancies* they are to provide for, and that is so endless, that the greatest liberty of *Polygamy* would never satisfy it: the same quarrel would lie then to multiplied wives, which does now to single; I mean, that they were their own: And how numerous soever their *flock* were, 'twould not secure their poor neighbors only *Lamb,* especially when 'tis considered, that in this they gratify two sins at once, their *vanity* as well as their *lust;* their complacence in *undermining* the Husband, being generally as great, as that in *enjoying* the Wife. And if *Pride* abstractedly and in its own nature be, as *Solomon* says, *an abomination to the Lord,* certainly when 'tis thus complicated, it must be infinitely more so, and ascertain a concurrence of those *Iudgments,* which are singly threatened to each of those *Sins;* what those are, I wish guilty persons would seriously ponder, and then they would surely think their momentary pleasures much overbought. But alas, such a fascinating sin this is, as allows men no liberty of consideration, they go on as the *wise-man* says, *Prov.* 7. 22. with the same stupidity that *an Ox goeth to the slaughter:* or, *a fool to the correction of the stocks;* and while everybody else observes the *Effects* of their Vice in their wasted *bodies,* and ruined *estates;* themselves are the last that discern it, pursue the *course* till the very last remains of strength and wealth are exhausted, and nothing left them but *disease* and *beggary.* Of the truth of this, there have been too many sad examples, though it seems not yet enough, to give caution to others.

And to these *lusts of the flesh,* we spare not to add those of the *Eye* also, for so surely we may properly call all those *Luxuries* which adapt themselves peculiarly to that Faculty, such are the *gaity* of Apparel, *richness* of Furniture, and all the *splendor* of Equipage, which has no propriety to any other sense, but that of *seeing,* and is lost if it be not looked on: And though these seem to differ much from that *Covetousness* which St. *John* is supposed to comprehend in that Phrase, the one being the *tenacity,* the other the *profusion* of Money; yet they are but several branches of the same Sin, and are diversified only by a various application to the *Object:* for in strict speaking, he that covets Gold and Silver to lay on his *back,* is as properly *covetous,* as he that designs it only to fill his *coffers.* But besides the propriety these *excesses*

have to that title, they have no less claim to that ensuing, *The Pride of Life;* it being evident that they are both Effects and Fomenters of Pride: and sure this sets but an ill Character upon them, that when the *Apostle* has divided all the *lusts* of the world into *three sorts,* these bid so fair to *two* of them. I would not here be understood to condemn that Decency and moderate Expence, which agree to the several ranks and qualities of Persons, there being not only a *lawfulness,* but some kind of *civil necessity* for such Distinctions: nor is the levelling principle fitter to be admitted in Habit, than in Title or Estate: That which I accuse is quite another thing, it being that inordinate profusion which does not only exceed the ability and fortune of the Person, but the proportion of his rank and condition; and so confounds that distinction it should preserve, and levels us the wrong way: it being more tolerable that all should be *Peasants,* than all *Lord's.* And this is the irregularity that many seem to affect, there being not only an emulation of pomp and bravery among equals, but those of the most distant qualities, there seeming now no other *measure* than the utmost extent of their *money* or *credit;* the later whereof is often so stretched, that it not only cracks its self, but by an unhappy contagion, breaks those it deals with, and like a *Granado* tears Towns in pieces: The many ruined Families of *Tradesmen* do too sadly attest this; would God our *Gallants* would consider how unequal it is, that many should want *necessary clothing,* only to maintain the *superfluity* of theirs; an Injustice which not only upon a *religious,* but *politick* account deserves the severest Reproof, and since *Divine* Laws will not restrain it, 'twere well if *Humane* were provided: though I confess, 'twere not easy to find out penalties to deter those whom the wants so usually attending these excesses will not discourage. This sort of *vanity* was once thought peculiar to *women,* and though I cannot say that the sexes have exchange'd faults, (because each still keeps its own, together with those of the other) yet 'tis evident they have communicated them, and as the *women* of this Age have transcribed *masculine* Vices, so the *men* have *feminine;* this particularly, wherein they seem fully to answer the Copy, they being as Critically knowing in all the mysteries of vanity, and as diligent in reducing their *speculations* to *practice,* as any the most extravagant female. Indeed both the one and the other pursue this *folly* with so great an expense of Care, Time, and Money, as if to be fine and happy were the same thing, and their *bodies* had been designed for their Cloaths, rather than their *clothes* for their Bodies.

AND now when all these luxuries are to be served, it had need be an exorbitant plenty that shall supply them; and that will unfold the riddle so frequent among us, of so many being poorer since they recovered their estates, than when they wanted them: Our *revenue* how large soever, is so clogged and encumber'd with our *vices,* that they molder away, and only serve to carry other men's with them, by giving credit to run in debt. There are indeed no such unmerciful *exactors* as our own Lusts, the one gleans after the other, till they induce such a scarcity as the Prophet *Joel* describes 1. 4. *That which the Palmer-worm hath left, hath the Locust eaten, and that which the Locust hath left, hath the Canker-worm eaten, and that which the Canker-worm hath left, hath the Caterpillar eaten:* So that in effect we have only changed our oppressors, and are as much or more exhausted by our sins, as we were before by other men's; with this woeful circumstance that now we have the *guilts* as well as the *sufferings:* Thus do we rob ourselves, and create *want* in the midst of all that *abundance* God has given

us, using our plenty as the *Benjamites* did the *Levites* Concubine, *Judge.* 19. force and prostitute it till we destroy it; and the similitude holds in this also, that what we thus violate is not our own; for let us fancy what we will, certainly our *superfluities* are more the *poors* Right than *ours,* assigned to them by God the grand Proprietor. So that our Excesses have besides their proper *guilt,* that of *injustice* superadded; and when the cry of the *poor* shall be join'd to those of our riots, they will certainly be too clamorous to let vengeance any longer sleep.

THIS is the account we can give of our *plenty,* and that of our *liberty* is not much better; 'tis not long since that *arbitrary tyranny* expired, which gave us no other *measures* of our duties or punishments, than the *will* or *avarice* of the Imposers: And then how did we gasp to be under the conduct and Protection of *known determinate Laws?* Yet now we have them, who considers them, or is regulated by them? Between the *licenciousness* of Inferiors, and the *remissness* of Superiors, they are rendered things only of *form,* not *use;* for while the one violates, and the other connives, what can they signify, and though there be never so many *new* Laws made to assert the *old,* yet we see they serve for little but to partake of the same contempt with the others, and are but like the *Chimeras* of an *Utopian State,* sagely contrived, but to no purpose. 'Tis the Execution of Laws that gives them a real and effective being, and without that, amidst our great volumes we are yet destitute, and may too probably experiment the truth of that *Axiom,* that *'tis better to live where nothing is lawful, than where all things are.* Indeed if we remember how the Statutes of *Omri* were kept, with what a tameness the severest Impositions of the *late Usurpers* were submitted to, we have reason to think *coercion* is the surest Principle of *vulgar obedience;* though withal it sets but an ill mark upon us, who know so much better how to be *slaves* than *subjects.* And as we are restored to our *civil* Liberty, so as a branch or consequent of that, we are to our *personal* also: We were lately in the condition Christ foretold to St. *Peter,* carried by others whither we would not, *Io.* 21. 18. but now we gird ourselves and go whither we will; and alas, what use do many of us make of this *freedom?* Is it not visible, that neither our public or private affairs are the better attended: But on the contrary we are in a restless pursuit of impertinent or vicious *pastimes,* go pilgrimages to our *pleasures,* wander about from this sport, that meeting to another, till many of us forget we have any other concerns in the world, and are as much strangers to our own homes, as when we were forcibly detained thence: And for such I know not whether the former restraint be not eligible, to be a *prisoner* being a kind of rescue to him, that would otherwise be a *vagrant.*

THESE are the *uses* we make of those *advantages* whereof God has repossest us. I know 'tis too envious a task to distribute these accusations to every Rank and Order of men among us; I have here given them in the lump, and wish that not only such *degrees,* but each *person* would adapt to himself his *peculiar share,* wherein contrary to other *dividends,* I fear the only Immodesty and Injustice too will generally be, for everyone not to carve liberally for himself. However, 'tis sure in the gross they make up the *Character* of a most barbarously *ungrateful Nation.* God was pleased to return our *peace,* before we had forsaken our *sins,* as if he meant to try our ingenuity; that we who had been so much worse than beasts under the former method, that no stripes would discipline us, might have this advantage to redeem

our credit, and be drawn with these cords of a man: but we have put off not only *piety* but *humanity,* and are equally intractable to all methods. And now who can refrain from *Moses's passionate Apostrophe, Do ye thus requite the Lord O foolish people and unwise, Deut.* 32. 6. Unwise indeed, that from the most benign *purposes* of God, extract nothing but our own *mischief:* are the poorer for his Liberalities, and the worse for his Goodness; by a preposterous use so wear out our Blessings, that they cease to be, at least to be *Blessings:* And if they once fall from that, there is no middle form for them to assume, they convert into the direct contrary, and become the fatallest *Curses,* more heavy than those which were originally designed as such; that degeneration adding malignity, and no *Fury* being so extreme, as that which bottoms upon repel'd and *irritated Love.* God's *mercies* are like those *pictures,* which according to the different position of the beholder, carry different Representations, if we will still stand on the wrong side, and not take them in their more *amiable* appearance, we shall find they can put on a *dreadful:* his Goodness will not be finally unoperative, if we will not permit it to lead us to *repentance,* 'twill drive us to *destruction.* I am sure we have all reason to expect he should exert his power as eminently against us, as he has done for us, unless perhaps he sees that is not necessary to our ruin, for indeed let him but stand by and not interpose his omnipotence for us, he may trust us to be his *Executioners,* our Vices having a *natural* as well as *moral* Efficacy to destroy us. And who knows whether that be not the reason of his seeming connivance, that he forbears to strike us, to give us up to those more fatal wounds we inflict on ourselves; this alas we have too much cause to fear, for 'tis sure 'tis not our *innocence* that gives us Impunity, but 'tis more than probable 'tis our *incorrigibleness;* that God gives us over with a *why should ye be smitten anymore?* Will not prostitute his Judgments, but as the basest of *Malefactors* leave us to the basest of *Executioners,* and let our iniquities become our ruin. This as it is the severest purpose God can entertain towards us, so 'tis our most important concern to avert. And O that we, who have so perversely resisted all the designs of his *love,* would now try to defeat that of his *anger,* rob him of those intestine avengers within our own breasts, those *fleshly lusts which fight against the Soul,* 1 *Pet.* 2. 10. which do not only provoke, but execute his Wrath, and make us more miserable than *Hell* its self could do without them; and God knows 'tis more than time for us, to seek an escape from so *formidable mischiefs:* O let us not contract one minutes delay, let us cast ourselves at the feet of our offended God, and as those who are condemned to disgraceful Executions, use to petition for some death of less Infamy, as a *boon* and *favor,* so let us beg, that he will please to think us worth his *own correction;* that whatsoever we suffer from his hand, yet that we may not (like to *Herod*) be delivered up to the loathsome fortune of being devoured by our own putrefaction. In a word, let us form *David's choice* into an importunate *prayer,* and earnestly beg that we may *fall into the hands of God, and not into the hands of men,* at least not of *ourselves,* who are more to be dreaded than all our other *Enemies.*

INDEED till we do thus, our prosperities are far from real, and do in this justify our most mutinous repinings, that we are never the better for them, nay, much the worse, yet since 'tis only we that have enervated them, they will stand upon our account in their proper weight and value: When our *receipts* are summed up, God will charge us with them, not as those empty *uselessthings* we have made them, but as those great and *solid blessings* he

intended them. And certainly this is most deplorable ill managery, to reserve nothing to ourselves but the *burden* and *account* of our good things; to enjoy nothing, and yet be answerable for all. In secular things men usually pay with some regret, for those things of which they have only anticipated the *use:* But with what dismal reluctancies shall we come to pay for these, of which we have made no *advantage,* and must therefore pay the dearer because we have not; it being not so much the things, as our employing of them to our benefit, whereof God will exact account. His *anger* is then only incens'd, when we resist his *love;* and his only quarrel to us is, for frustrating his design of making us happy. And sure those well deserve his wrath, that will provoke it on such terms; yet so perverse is the *choice,* as of all sinners in general, so especially of *this Nation* at this time, who have all before us which might make us happy in both worlds, if we did not Madly affect to be so in neither, God grant we may recover the Sobriety to make *wiser elections,* before it be out of our power to make any, and we be found to stand to the mischiefs of our own wild Option.

THE Reader will perhaps think, I have gone beyond the limits of a moderate digression, but the too great *copiousness* of the Theme, must be my *excuse:* such overgrown Vices cannot well be drawn in little, and where there is such a multitude, the most superficial view of Each, is rather proportional to a *distinct Tract,* than to the *few Pages* it has borrowed in this. My greater fear is, that the event may prove it impertinent, there being not much hope that a *private whisper* shall be heard by those, who are deaf to the *loudest calls* of Heaven, and have made no other *use* of those various and signal Providences we have been under, than to defeat the *design* of them.

CHAP. IX. A survey of the Mischiefs arising from Disputes in general.

THESE are some of those many artifices, whereby Satan like a cunning *Picklock,* slyly robs us of our grand *treasure,* the power and efficacy of our Christianity, and leaves us only the empty *Casket,* the name and formal Profession, that which serves only to make us *proud,* not *rich, confident,* not *safe:* And God knows, so many are daily thus befooled by him, so many fall as preys to these his *Stratagems,* as might, one would think, glut the eagerest malice, and supersede all farther designs: but so insatiate is this grand Devourer, that *retail-prizes,* though never so frequent, do rather enrage than satisfy his *appetite:* He is Enemy not only to this or that man, but to *mankind* in gross, and therefore as if he feared that even his malice might not prove indefatigable enough for so many distinct pursuits, he contrives more compendious methods of destruction: Frames such *Engines* as take off whole ranks, nay, troops; compounds such active *Poison,* as like a Pestilence, kills multitudes at once. It is too trivial a Mischief to annoy the *outward parts,* it is his Mastery to spread an unseen venom in the *Bowels,* thence to diffuse its self throughit, mix with the vital spirit, and convert that *kindly heat* which should animate, into those wild *irregular flames* which ravine and consume. And this is done, by that Pestilential spirit of *division,* that heat of *disputation,* which has for so many ages possessed and wasted the *Catholic Church;* and by an unhappy kind of Magic transformed the zeal of Christian *practice,* into an itch of unchristian *Dispute;* made the *questions* about our *Creed* more numerous than the *letters* of it; and by multitudes and contrariety of *Paraphrases* so confounded and obscured the *Text,* that what was anciently the

badge and *tessera* of Christian Communion, serves us for no other purpose but as an occasion of breaking it.

SO long as the Church retained the *simplicity* of Christian doctrine, looked on her *faith* as the Foundation of her *obedience,* and endeavor'd to propagate to her Children such an understanding of the one, as was most apt to promote the other; She happily made good the title *Christ* gives her, *Can.* 6. of his *love,* his *dove,* his *undefiled* one: but when the *Serpent* had once got into this Paradise, infus'd his *subtleties,* and nice intricacies into men's Brains; and least that should not be ruinous enough, his *venom* also into their Hearts: Then began all those unhappy *Metamorphoses,* in comparison of which, those of the Poets are as *trivial* as they are *Fabulous:* then that *faith* which was once inseparably join'd with the *patience* of the Saints, forsook that tame company, and linked its self with the most contrary qualities of *wrath* and *bitterness;* and those whose Profession it was to *resist* unto blood, striving against sin, *pursued* to blood those that resisted them in any of their speculations: Then that passive Valour which had rendered them so venerable to their Heathen Enemies, converted some, tired out others, and amazed all; sadly degenerated into that active malice, which from *persecuted Christians,* entitled them to that monstrous style of *Christian persecutors.* And that *ardent love,* which had offered up so many Holocausts to God, was supplanted by that *fiery hatred,* that made no less acceptable oblations to Satan.

THIS miserable and destructive *change* was so much the interest of the Enemy of Souls, that we cannot wonder he should so studiously promote it; and indeed never did he at once so approve his *malice* and *subtlety,* I would I could not say success also, as in this *design;* in comparison whereof, all his other Projects speak him but a Puny, this is his one *Goliath Stratagem* which has served him not only to *defy,* but even *defeat the Armies of the living God.*

NOR is his Sagacity more observable in the *choice,* and main drift of the Design, than in the *ways* of Effecting it; had he brought into the *Primitive* Church those large scrolls of disputable points, wherewith he has filled the Modern; that more charitable Age must needs have startled and discerned, that that *seeming Jealousy* for Truth, was indeed nothing but a *real design* against Peace, and would surely never have parted with that sacred *depositum,* that precious legacy so lately bequeath'd by Christ, for those vain janglings, those School subtleties which now entertain the world. But as he that would divert a man from the *guard* of some important Treasure, alarms him in some other of his greatest *interests;* so he at first raises up *Heresies* of the greatest magnitude, whose blasphemous consequences so shook the whole Fabric of Religion, that what was *Uzzahs* Rashness seemed then every man's advised Duty, to *put his hand to the upholding of the tottering Ark.* How could those who had been baptized into the faith of the Blessed Trinity, suffer the *Arians* to rob them of the Second Person, the *Macedonians* of the Third, the *Valentinians* and *Manichees* so to despise the First, as to set up against him a Rival principle of being: How could those who had so solemnly renounced the World, the Flesh and the Devil, see them all bowed to by the temporizing, unclean, idolatrous *Gnostics?* these were such invasions as seemed to commissionate all that could weild the sword of the Spirit to take it up, and engage in this Warfare. But all this while 'twas a sad *Dilemma* to which the Church was driven; if she gave countenance to these

seducers, she betrayed her *faith;* if she entered the *contest* she violated her *unity;* the one would undermine her *foundation,* the other would make a breach in her *walls.*

AND the Devil was too old an Artist to lose the *advantage,* he knew well that even a just and necessary *defense,* does by giving men acquaintance with War take off somewhat from the abhorrence of it, and insensibly dispose them to farther *Hostilities,* and therefore he failed not to provide *sparks* for that matter, which was now grown so combustible; nor did he always send them from the *bottomless pit,* but sometimes borrowed fire from the *Altar* to consume the Votaries, and by the mutual collision of well meant *zeal* set even Orthodox Christian in *flame.* A memorable instance of this was the *dispute about Easter,* wherein while the veneration they had of the glorious Resurrection of *Christ,* prompted them to commemorate it in the exactest manner they could, the *Serpent* creeps into this Paradise, and though they had the same common end, yet on occasion of some little dissenting in the way, the heat of *devotion* insensibly degenerated into that of *contention;* and by being very tenacious of a circumstance of that *celebration,* they lost the more essential requisite that of *Charity:* kept the Feast indeed, but with the leaven of malice, and absurdly commemorate the redintegration of his *Natural* Body, by mutilating and dividing his *Mystical.* So likewise in the business of Rebaptization, while one side in a pious abhorrence of *Heresy,* thought the stain like that of Original Sin could not be done away by any Purgation less solemn than that of Baptism, and the other in a just reverence of ancient *custom,* and jealousy of *innovation* opposed it: the Dispute lasted till the Scene was changed, and those who deliberated of the manner of *receiving* Heretics into the Church, were themselves as such *turned* out of it. No less well meant were the *Originals* of the *Novatian* and *Donatist* Heresies, as equally unhappy were their *issues:* For in them all, when bitter *Zeal* was once fermented, through its aptitude to receive, and the Devils vigilance to administer occasions, the *Orthodoxy* or Heresy of lives soon became terms out-dated, and men were measured only by *opinions:* That *sword of the spirit* which was at first designed against vicious practices had its edge turned against *speculative* notions, in so much, that at last like that of *Joab,* 2 *Sam.* 28. 8. it had got such an aptness to fall out, that it was always a ready instrument of Execution, till even a Philosophical point, as that of the *Antipodes* was resolved with an *Anathema,* and not to know the System of this *present* World, made forfeiture of that *to come.*

BUT alas these, though great defections from Primitive unity, were but modest essays, and feeble assaults, compared with those which infested the succeeding ages: This *root of bitterness* was then but a *probationer* in the soil, and though it sent forth some offesets to preserve its kind; yet *Satan* was fain to be at some pains to cherish and nurse them up, placed them under the shadow of the *Sanctuary,* and got them like the treacherous Ivy, supported by that *piety* they were designed to destroy; but it was not long ere they had got firmer rooting and strength, not only to propagate, but multiply. Every Dispute in Religion grew *prolifical,* and in ventilating one question, many new ones were started: And as *questions* grew numerous, so did *Sects* too; every Opinion almost constituted a new party, and those again subdivided into many others, so that of all the first Violators of Primitive unity, we scarce find any, who did not revenge their *Schism* upon themselves, by separating from one another, as they had all done from the *Church;* till at last the progeny both of Sects and

Opinions grew so numerous, that he who would exact an account, must be sent like *Abraham,* to the Sky or to the Shore: The Stars or Sands, being as apt a subject of *Arithmetic* as they. Whence it is brought to pass, that *Satan* now may leave his toilsome labor of compassing the Earth; men do his business for him, giving him leisure to be only a Cheerful *Spectator* of their *Divinityprizes;* the bloody combats of *Ecclesiastic Gladiators.*

AND that he may be secured never to want that pleasing divertisement, the *later Ages* have been careful to train him up *Combatants,* it being now become a distinct sort of Learning, a new Species of Divinity, to raise nice *questions,* create new *difficulties,* branch out with fond *distinctions* our holy Faith, which the pious Simplicity of the first Christians, received to practice; not to read upon as an *Anatomy,* unbowel and dissect to try experiments, much less to bring into the *Theatre,* there made to fight and bleed, to show men sport, and try the skill of the unhappy sword-men, and Masters of defense. *The form of sound words,* which in its native frame and constitution, was most enlivening and Salubrious, dissolved and melted by *Chimical preparation,* ceases to be nutritive; and after all the labors of the *Alembeck,* and hopes of an *Elixir,* insensibly evaporates, and vanishes to Air; or leaves in the recipient a foul *Empyreuma,* or fretting corrosive. An endless dotage about names and words, and then as endless quarrel for them; appearing the commensurate *effect* of the long studies of those *Distillers* in Divinity, who boast its Sublimation.

IT is indeed a thing worthy of the greatest both wonder and lamentation to see how the plainest, and most *simple proposition,* when it falls into the hands of these *Artists,* is mangled and disjointed, is rarified, exalted, and refined: He whose leisure, or indeed whole life, would serve him to survey all the subtle Divisions, and Distinctions of the *School-men,* would sure resolve, they had the power of working *Miracles. Questions* in their hands multiplying in the breaking, like the *loaves* in our *Savior's.* But sure the event of the Miracles are very desperate, no solid nourishment being derived by the one, but on the contrary, Stones given us instead of Bread, and those too for the worst purposes, even to fling at one another, as if because *stoning* was the death of the first Christian *Martyr,* we designed his *Charity* to the same fate with himself; that *divine Gospel grace* having since fallen under as thick a showr, and with this sharp aggravation too, that whereas he suffered from *Jews, Christians* are become its *executioners:* whilst those who pretend to be *Champions* of the Faith, Irrefragable, Angelical, and Seraphical *Doctors,* not only fill the Church with quarrels whilst they live, but bequeath them in their writings to posterity; as *Zizka* is said to have done his skin, to be made an Incentive to war and confusion.

IT was the policy of *Julian* to shut up the Fountains of human learning from the Christian youth, lest they should there gain such acuteness, as might render them the more formidable Adversaries to *Paganism:* but could he have foreseen that they would have employed those Weapons not against the *common Enemy,* but *one another,* he would surely have reversed the Stratagem, freely opened those *Magazeens* whence they might furnish themselves for their mutual ruin, and have as solicitously *promoted* their Learning, as ever he *obstructed* it. I am very far from abetting their arrogant folly, who either decry human learning in general, or make it such a *Moabite,* or *Ammonite,* that however it be admitted in

civilConverse, must be interdicted the *Sanctuary.* Our Religion prescribes us rational not brutish Sacrifices, and therefore despises not any of those *advantages* which may improve our reason, exalt the *man* and depress the *beast* in us: yet sure we shall derogate very impiously from Christ's prophetic office, if we allow not divinity to be the Supreme and noblest Science; such as is to be served and attended, not regulated and governed by those inferior: but that just order seems now to be inverted; *divine* learning is brought down to *human;* the *Simplicity* of Christian doctrine so perplexed and confounded with *Philosophical nicities,* that *Plato* and *Aristotle* are become the Umpires of our Religion, and we must go ask *Heathens* how far we shall be *Christians.* Those *deep things of God* as the *Apostle* calls them 1 *Cor.* 2. 10. and of which he pronounces the natural man an incompetent Judge, are yet brought before *that Tribunal,* subjected to be scanned by rules of Art: but alas, our line is too short to sound those Depths. Men rashly undertake to understand *incomprehensible,* to order *infinite,* define *ineffable* things: and then no wonder if their conceptions differ; for where there is no visible truth, wherein to Center, *error* is as wide as men's *Phancies,* and may wander to Eternity: while multitudes run cariers in the dark, it is not strange to have them justle, and overthrow each other.

AND doubtless were the *Controversies* which have so long harrased the Church thoroughly examined, many of them would be found of this nature. An *humble belief* has been judged too sluggish and dull an exercise for men of acute parts, and therefore they would not take *faith's word* that so it is, unless *reason* will be her *surety,* and show them how; but sure it had been much for the *peace* of the Church and *safety* of Souls, if Mysteries had been permitted to be *Mysteries;* that those sublimer parts of our *faith* had been entertained with more veneration, and less of *disquisition,* and that while even the learned'st do acknowledge them to be *Abysses,* they would not confute that confession, by attempting to *fathom* them. But alas, so preposterous has been the procedure, that those things which were indeed inexplicable, have been racked and tortured to discover themselves, while in the mean, the plainer, and more accessible *truths,* as if despicable while easy, are clouded and obscured; so many subtle *queries* raised about them, that the *Theorick* of Christianity is become harder than the *Practick;* a grace is much more readily acquired than defin'd, and that *key of knowledge* which should give us entrance into the closets and recesses of religion, is by so much tampering and wrenching made *useless;* serves only to busy us at the door, and so in effect proves rather a *bar to keep* us *out,* than a *key to let* us *in.* Thus perverse are the *contradictions* of human depraved nature, which like our *first parents* take it unkindly, that God has reserved anything from us, and boldly attempt to break down his *enclosures,* to rob him of his *peculiar;* and yet in the mean, as industriously contrive to rob ourselves of our own, to cancelling both parts of God's distribution, neither leaving *secret things to the Lord our God,* nor *the revealed ones to us and our children,* Deut. 29. 29. Certainly the first propagators of our Faith, proceeded at another rate, they well knew that not the *brain* but the *heart,* was the proper *soil* for that celestial Plant, and therefore did not amuse their *Proselytes* with curious questions, but set them to the active part of their religion. We see what brief and plain instructions S. *Peter* gives his *Catechumen, Act.* 2. 38. *Repent and be baptized everyone of you for the remission of sins:* and this it seems as a full preparation for the gift of the Holy Ghost,

which he there promises upon these only conditions. This was that vigorous Seed which at once *sprung up* suddenly, and *rooted deep* too, and produced the liberal harvest of that day: but sure had those three thousand souls, been Catechiz'd by our modern *Casuists,* we had seen a wide difference, not only in the expedition but success. In like manner we see *Act.* 8. how short a Creed qualified in S. *Philip's* judgment for the Eunuchs baptism: and we find S. *Paul* whose education enabled him for the subtilest definitions, yet delivers his whole doctrine in this *compendium,* Act. 20. 21. *Repentance towards God, and faith towards our Lord Jesus Christ;* and 'tis observable how he introduces this with a profession that *he had kept backnothing that was profitable for them,* Vers. 20. and seconds it V. 27. with another, that *he had not shunned to declare unto them the whole council of God;* from whence 'tis obvious for the shallowest discourser to infer, that the whole council of God as far as it is incumbent for man to know, at least *necessitate medii* is compriz'd in that one breviat of Evangelical truth: and certainly whilst all the *devision* of these generals, was the distributing them into *practice,* they were found most fertile seminaries of all Virtue; but when they came to be *dichotomiz'd,* and cantond out into curious aerial notions, they lost their *prolifick* nature: that fruitful land became a wilderness, a wild and intricate maze, where men sooner lose *themselves* than find either *truth* or *holiness.*

WHEN Christianity first attested its self by *miracles,* it produced in the hearts of its converts, a firm assent to the truth of the *Doctrine,* and an awful reverence and adoration of *that God,* who had given such power unto men, awaking them to an Enquiry after *duty,* so to propitiate that *omnipotence* whose Fury it appeared impossible to bear: And this sure was a much more *genuine effect,* than if they had busied themselves in those many *unprofitable curiosities,* nice, yet bold enquiries into the divine attributes which now a-days serve only to supplant that pious veneration we owe to them.

IN like manner the comprehensive enunciation of Christ, *Mar.* 16. 16. *He that believethshall be saved, and he that believeth not shall be damned,* was received by the first Christians, as the condition on which the two so distant states of Salvation or damnation depended, and accordingly excited their diligence, to attain the *one,* and avoid the *other.* And this certainly was a much more concerning employment, than to have entertained themselves with the modern dispute, whether some antecedent decree of God had not irreversibly determined them, to the one or other; a *disquisition* that has served only to keep us *Idly busy,* set our heads a working, but folds up our *hands* like *Solomon's* sluggard in our bosoms. So also when S. *Paul* affirms it the design of *Christ's giving himself for us, to purify to himself a peculiar people, zealous of good works;* the *Primitive* Christians had no other design than to comport with that his purpose; to be what he died to make them, and to attest their *Zeal* to good works, by being actually *rich* in them. They took *Christ's* word, that *he that gave the meanest dole for his sake, should not lose his reward;* thought themselves sure enough upon his promise, and never disputed the proportion either of Worth or Congruity between the work and wages; and had the *Modern* done the like, our *works* had not so unhappily evaporated into *words,* we had talked less and done more.

'TWERE easy to draw the Parallel through all the points which busied the devotion of the *first* Ages, and the curiosity of the *later:* By all which it would be evident, how much Christian doctrine has *lost* in its Efficacy, since it *gained* in its Bulk: how we have embased our *Coin* by multiplying it; and have divided our *sum* into so many, and so small Fractions, as our *Arithmetic* can scarce *number,* never *unite.* We should think him very ridiculous, that should hope to advance his *crop,* by grinding the *corn* he sows: yet methinks, this has been the Method of our Spiritual husbandmen, who have scarce suffered one grain of our faith to scape Entire. 'Tis said that the *Ant,* when she lays in her winter stock, bites the ends of the *Corn,* as being *Naturalist* enough to know that will certainly prevent its sprouting: And sure that little contemptible creature whom *Solomon* appoints to preach *industry* to the *sluggard,* may in this point read *Philosophy* too, to our greatest *Doctors;* convince them that that seed which they mangle with so many Distinctions and Divisions, will never spring up into Christian *practice:* It will rather be like the *Dragons* teeth, *Cadmus* is said to have sown, whose immediate production was a *hostile band* combating one another. A *fable* which God knows we have found too sadly *moralized* in our School contentions, only with this unhappy difference, that ours are more *immortal,* our *Serpentine* breed fight but never die, oppose but destroy not one another.

AND then 'twill not appear strange to see the first seeds of discord, so prodigiously encreas'd, that they now overspread the face of the Earth: for whereas in all other things there is a succession, one generation goes and another comes▪ and so though the *species* continue, the *Individuals* perish; these seem to have the accurst Privilege of propagating and not expiring, and to have reconciled the procreativeness of *corporeal,* with the duration of *incorporeal* Substances: This is such an advantage toward their *multiplication,* that we may grieve, but cannot wonder to find them *Swarm;* not like *Bees* to bring profit, but like *Locusts* to devour every green thing in the land; nor is it now in the power of all the *Magicians of Egypt* to cast them out: for were it possible ever to become *Satan's* interest to suppress them, he would certainly find himself in the case of one of his young Conjurers, to have *raised* more spirits than he could *lay.* Men's now *irritated Passions,* and formed interests, the great fomenters of disputes, would prove too *sturdy Devils,* even for *Beelzebub* himself to Exorcise.

BUT 'tis too sure his Kingdom will never so divide against its self; it suits not only with his *Nature,* but with his *Ends* to perpetuate our Strifes, and therefore as if our doctrinal debates were not enough to secure his purpose, he has an auxiliary troop of ritual differences to attach us. The *Leprosy* which infests the sollider parts of our Religion, has past from the *body* to the very *Garments;* the most exterior *adherencies,* Habits, Gestures, Days, everything that has but the remotest subserviency to Piety, are become the *objects* of fierce Contests, and have so encreas'd the number and heat of our quarrels, that 'tis unnecessary, perhaps impossible to add more if he can but keep up these, as God knows he is too like to do, his Kingdom will be competently guarded, they being his greatest *security* against that *power of Godliness,* that vital force of Christianity, he so much dreads: that they are so, is obvious enough to him that takes but the grossest confused view of them. But that we may better discern the degrees of his *advantage* and our own *mischief,* 'twill not be amiss to consider them more attentively, make some distinct observations, not of *all,* for that were endless, but

of *some* of their most eminent *Effects,* which we shall find so pernicious and destructive, as sufficiently speak their relation, and subserviency to the great *Abaddon.*

AND in the first place if we consider them only *privatively* as they supplant and justle out our greater concerns, we shall find them sadly mischievous, indeed to such a degree that were they not chargeable with any *positive* Ill, they were by this their mere *negative* Force, competent Instruments of our *ruin.* Did they actually convey no venom, yet while they subtract our nourishment, their effects will be sure to be deadly; *Grace* as well as *Nature* being liable to be starv'd as well as poisoned, *Christianity* is not a dull unactive, but stirring busy State, and therefore we still find it in the *Gospel* represented under the *Metaphors* which imply the greatest Industry and Activity; tis a *trade,* a *watch,* a *race,* a *combat,* and it assigns us tasks enough to justify the propriety of the *Tropes:* And therefore as on the one hand the sleepy Professor will at last find he has but dreamt of those glorious Rewards he expects; so on the other, he that frames himself another *Scheme,* that labors but not in God's vineyard, that busies himself in things extrinsic to that one great *Sphere of motion* the Evangelical Precepts, will finally discern that he has but rolled *Sysiphus* his stone, espous'd a *toil* under which he may indeed be *weary* and heavy *laden,* but will never find *rest* to his Soul.

AND then what can be more perfectly adapted to his aim, who desires to propagate his own eternal restlessness unto us, than thus to commute our tasks, exchange these *pleasant* and *gainful ones,* which God assigns us, for those *uneasy* and *fruitless,* we impose on ourselves. 'Tis true we find too many of those unprofitable works of darkness to busy and employ us: but I think no one, nay I am apt to say not all others together, have proved so effectual to his purpose, as this of raising and maintaining *parties in Religion.* 'Tis too usual a policy of States to secure themselves from the *fear* of a potent Neighbor, by fomenting a civil *discord* in his Kingdom: *Satan* has in this instance found it a lucky Stratagem, it having proved the most powerful revulsive of his danger. I will not examine, whether he borrowed it from, or lent it to our *Machavilions,* but sure he may from his own experience recommend it with the attestation of a *Probatum est.*

INDEED this art of diversion gives him a full security against all he fears in our Christianity, for 'tis not the title he envies to us, or dreads himself; we know he long since had courage to contemn the name even of Christ, when invoked by those whose practices join'd with him in defying it; while we are but *Jewish Exorcists,* make no other use of Christ, but to get us a reputation and a trade, he can deal well enough with us. *Seven sons of Sceva* are not half so terrible to him as *one* St. *Paul,* 'tis him only he fears, that to the *form* has join'd *the power of Godliness:* That *Exorcisme* he knows he cannot resist, and therefore has very dexterously found a way to divert it, by engaging us in those contentions which allow us not to think of the practical part of our profession. By the *confused noise* of Battle, quite drowning that *voice behind us,* which says, *This is the way walk in it.* Nay, by this subtlety he does not only divert, but forestall also; like the *Philistines,* allows no Spear or Sword that may be used *against him,* but takes up all those Instruments by which we should work the *work of God.* We know to all affairs of Importance there are three necessary *concurrents* without which they can never be dispatched; *Time, Industry,* and *Faculties;* and the more weighty and difficult the Business is,

the greater Degree of each of these is requisite. Now certainly the *interest* of our Souls is not the slightest *concern* we have: the avoiding eternal *misery,* the acquiring endless *bliss* is not so trivial, or so easy a matter, as to be the Work of a *moment,* the purchase of some few *yawning wishes,* or *volatile fancies:* He who is to dispense the Rewards, has proposed us other Conditions, assigned us Work which takes up no less *time* than that of our *whole lives;* no less *intention* than of our *whole powers:* And then if we suffer anything else to interpose, and defaulk what is thus entirely requisite, if we cut new *Channels* for that which should run in this one *full current,* 'tis easy to divine what the Event will be: For man being finite both in his nature and operations, the time and attention he bestows on one thing, must necessarily be substracted from another. And therefore if our Disputes about Religion entertain and busy us, they must unavoidably interrupt our attendance on practic Duties; and so whilst we quarrel with *one another,* give our great *Master* too just ground of quarrel with *us all,* by neglecting the great, and indeed only Business entrusted to us.

NOW indeed that our contentions do thus divert us, is too apparent to any that shall consider it in any of the three forementioned particulars; for, first for our *time,* they do not only *insensibly* steal away much of it (a modesty which most other diversions do still retain) but *Magisterially* exact it, and accordingly have large parcels of it solemnly and avowedly devoted to them; the *scanning old questions,* and *raising new ones,* having been the professed Business of many men's lives; their very Vocation and Trade wherein they have arrived to such *eminence,* as shows they made *liberal oblations* of their Time to it: And of this every age has left so many Records, as the mere reading them would allow few vacant minutes to the succeeding: And had not *time* a little revenged his own quarrel, and consumed many of those *writings,* by which himself was wasted, the *Hyperbole* would not be very extravagant in this case, which we find warrantably used in another, *Io.* 21. that even *the world its self could not contain the Books which have been written.* As it is, there are more than enough to employ, nay, devour time; for when men once launch into the vast *Sea* of Controversy, they are tossed there endlessly, and seldom recover a *harbor,* Difficulties like *waves* crouding one upon the neck of another; And accordingly we see in *Polemick Disputes,* how every rejoinder swells bigger and bigger, till like *Gehazies cloud,* from a *hand breadth* it over-spread the *Heavens;* every little Manual becomes the Parent of vast Volumes; and unless the evil cure its self by majoration, unless the greatness of the task bring in despair to supplant curiosity, and keep men from reading, the *spectators* will have as little respite, as the *Combatants,* both Writers and Readers will be so ingrost, that they will have little leisure for anything else. And I dare in this appeal to any that have engaged deep either way, whether they have not found it experimentally true: I wish they would but snatch some broken parcel as a *plank* from the common *shipwreck* of their time; rescue a few minutes for a sober reflection, and audit what real Profit accrues to them, from the expense of so many precious Hours; how much it advances that grand business for which their Time *here* was allotted, and according to which their Eternity *hereafter* will be awarded: always remembering, that if it promote it not, it hinders it, by diverting that *time* which should have been so employed: And indeed there cannot be a more comprehensive *mischief* than this of the *loss of time,* it being that which virtually contains the frustrating of all other Advantages, whereby we should work out our

Salvation. The operations even of *Christ* himself were, he tells us, limited to a certain season: *I must work the work of my Father whilst it is day, the night cometh when no man can work;* and if the Night overtake us, it matters not how we are stored with instruments of Action, since they all at once then become useless. Our Laws anciently set a greater *penalty* upon the stealing *Beasts of breed,* than on other Cattel of the *same species,* as calculating the damage by the possibilities of which the Owner was robbed. Time is the *universal womb* of things and actions; and therefore when we lose *that,* we suffer an accumulative prejudice, forfeit our *Rights in reversion* as well as our *Possessions,* our *capacities* as well as *enjoyments.* As in an Abortion the unhappy Mother, besides the frustration of her hopes, and child-birth pains sustained, acquires an aptitude to miscarry for the future, and never to be able to bring forth a vital birth: And thus God knows multitudes of *Embryon* purposes perish, and the misery of it is, they are our best that do so. We generally pursue our *frivolous projects* with an *active vigor,* but keep our great and concerning *affairs* only in design till *death* come and surprise us, which like the *fatal Metamorphoses* the Poets talk of, fixes us in the posture it finds us, and so presents us to *Judgment.* Now I would know of the most eager Contender, whether he would not choose then to be found with his hands stretched out in *prayer* to God, or *alms* to the poor, rather than dealing *blows* amongst his fellow servants; if he would, certainly 'tis his concern to put himself into that form he would then appear in, to husband his little span of time so, as may stand him instead when time shall be no more.

BUT if men will needs be *improvident,* yet why will they be *ridiculous* too, if they will barter away their time, methinks they should at least have some ease in exchange: but to be industrious ill-husbands, to lose all their *advantage,* and none of their *toil,* is such a solemn piece of folly, as is at once matter of Scorn and Wonder; yet this is the very case here, our *wranglings* do not only exhaust our *time,* but our *strength* too: We pursue them with so vehement an intention, as if our Faith proposed not to us any other victory, but over this sort of Opponents: We run ourselves breathless in this *race,* where the *prize* is only a few *fading Leaves,* or what is more transitory, a little *popular applause;* and make not towards the incorruptible Crown, till we are grown too feeble and decrepit for the other pursuit. Men macerate their Bodies, and waste their Spirits in *Polemick studies,* prescribe themselves no time of discharge from that *War,* till they are able no longer to weild their *weapons,* and then when mere Impotence makes them *peaceable,* begin to cry out of *contention,* snatch up *Devotion* when Controversy begins to be too heavy for them, and at their Death *pray for that peace* of the Church, which they have made it the business of their life to *disturb.* This as it sufficiently attests what men's thoughts are in their cool blood, what apprehensions they have of the way when they draw near their journeys End; so does it abundantly evince the unspeakable prejudice, Piety receives from our Disputes; Those have the active and *vigorous Abettors,* while That is turned off to languishing *bed-rid Votaries.* So that the *division* between these two, is like that of the *Cattel* between *Jacob* and *Laban,* all the stronger to the one, and feebler to the other: Would God the Scene were not in one respect changed, and that the *Syrian* had not here got the better share. But in the mean time what greater advantage can *Satan* wish for, our strength and industry is diverted upon these foreign expeditions, and *Zion* is left to be guarded by the lame and the blind, such only as are not able to follow the

Camp, and then 'tis not strange to see what succesful assaults he has made, that that true *practic virtue* which once made such victorious salleys on the heathen World, is now baffled in its own Quarters, beaten from its Works, and driven to seek shelter in obscure corners, immures its self in some few private breasts, and so like an exil'd Prince, makes only shift to *live* when it should *reign.* But alas, shall we forever suffer ourselves to be thus befooled, shall this his stale stratagem after so many hundred years use, nay, and detection too, lose nothing of its Efficacy? Must we always waste our strength in forging shackles for ourselves? This is such an infatuation as *Hosea* speaks of, *Chap.* 9. 7. *The Prophet is a fool, the Spiritual man is mad:* Would God we would once put ourselves under the discipline of serious recollection, it might perhaps cure the Frensy: Let him who has with unwearied diligence watched all advantage against his *Antagonist;* rack'd and tortured every period of his discourse, to make it confess an absurdity: Let him, I say, consider, how much better that *industry* had been employed in discovering the *fallacies* of our common Adversary, that old Sophister, who puts the most *abusive Elenchs* on us, whilst we are most busy in putting them upon one another. Good God, how might true vital Christianity at this day have flourisht, if we would have bestowed our pains the right way? At how much a cheaper rate might we have *cherished,* than we *destroy* her. All parties pretend to be very careful of this *Vine,* are very busy in setting traps for the *little Foxes,* all whom they are pleased to call *Heretics;* and in the mean time take no care of the *wild Boar,* let that not only spoil her *branches,* but stock up her *roots,* suffer the most savage beastial vices to destroy both Power and Form of Godliness together. Thus unhappily do we divert our intentions, from our most important concerns. And as *Archimedes* is said to have been so vehemently intent upon a *Geometrical figure,* that he heard not of the taking of the City, till an Enemy gave him his *information* and *death* together: So do we so busy ourselves in drawing our several *Schemes* of Religion (every of which will pretend to no less than *Demonstration*) that in the mean, that which alone is *true Religion,* is exposed to the fury of the Enemy, sack'd, ruinated, and like the plough'd up *Jewish Sanctuary,* not one stone left upon another. Certainly most of the *questions* which at this day disturb Christendom, have *in respect of their matter* no Propriety toward the propagating good Life, but, *in reference to their way of managery,* all aptness to hinder it; how much were it then for our *Ease* as well as *profit,* to turn us into the plain road, where none of these Thorny difficulties will encumber us. Alas, why should the *Romanist* so sweat to maintain his *Purgatory flame,* as if he already felt its heat, and would in this world antedate those pains, when the same Industry bestowed here to *purify himself from all filthiness of flesh and spirit,* would subtract the matter of that *Fire,* and leave little for that *furnace* to refine; which were doubtless a much securer way, even according to his *own principles,* than to trust to the uncertain devotion of *others,* to fetch him out when once deeply ingulphit: 'Tis surely much better to starve that Fire, by ones own *innocence,* than to leave it to be extinguished by the Tears and Piety of *surviving friends.* Why should the *Socinian* so eagerly contend for the possibility of keeping the Law, when *one example* would convince more than a *thousand arguments.* Let him bend his study to make himself an instance of his own doctrine; and then though he do finally fail in proving his *Hypothesis,* yet, if he do his utmost, he will not fail of a better *triumph,* than that which the Schools can give; and so will even from his error extract advantage, his very *straying* will by a happy *Antiperistasis,* lead him into the *way.* Why does

the *Predestinarian* so adventerously climb into Heaven, to ransack the celestial *Archives,* read God's *hidden Decrees,* when with less labor he may secure an *Authentic transcript* within himself; let him according to Saint *Peters* advice, *add to his faith virtue, and to virtue knowledge, and to knowledge temperance,* &c. and that chain of virtues will stand him in much more stead, than if he could as infallibly (as some have confidently) demonstrate every link of *Predestination:* 'Tis the assiduous *practice* of Duty will make his calling and election sure; and unless he can confute that divine *Axiom,* that *without holiness none shall see the Lord;* he cannot but confess he may more profitably busy his thoughts in laboring to become holy, than in disputing whether he can choose to be so or not. Or lastly, why do we *Christians of several persuasions,* so fiercely argue against the *salvability* of each other, as if it were not only our Opinion, but our Interest and our Wish, *that all should be damned, but those of our particular Sect;* when God knows not only every society, but every single person has enough to do, to *work out his own salvation,* which if we will take the *Apostles* word, is to be done *with fear and trembling, Phil.* 2. 12. A temper very widely distant from that of censuring and judging. And sure we should not think that *malefactor* more meriting, or more likely to be acquitted, who should leap from the *Bar* to the *Bench,* and there condemn the whole Goal but himself. 'Twas a sober and Christian *reply* of a late learned Gentleman, who being asked by one whether a *Papist* might be saved, answered, *you may be saved without knowing that.* And would we confine our cares and enquiries, to those things which concern that one great Interest, we might take *less pains,* and yet do *more work,* be less *busy-bodies,* but more *fruitful Christians,* and then sure 'tis time we ask ourselves the *Wise man's* question, *Eccles.* 5. 16. *What profit hath he that laboreth for the wind;* and at last give over this unthriving diligence, and not so emulate the most stupid of Beasts, as to make ourselves burdens, only that we may couch under them.

AND were this only *Issachars* lot, 'twere the less to be regretted, but also *Zebulon* herein invades his portion; 'tis they that handle the *pen of the Writer,* that have engrost *this error,* and will not suffer it to be a *Plebeian* one. None do so much this way mis-employ the two vulgar talents of Time and Industry, as those who have a third superadded to them, that of Extraordinary Faculties and endowments which they do as prodigally lavish as either of the former. The Beginners or Abettors of *contentions* have generally been Persons of the most *acute refined wits* and *excellent learning,* which has enabled them for those quirks and subtleties, of which grosser understandings would have remained more happily ignorant: A strange production that the *greatest beauties* of Nature and Art, should ingender the *foulest deformity* in Religion. Thus alas have *Satan's* altars the pre-emption of *God's,* the fattest Oblation brought to feed the fire of *contention,* whilst that of *devotion* expires for want of Nourishment. It was indeed no wonder, that the blind zeal of *Pagans* had made him so wantonly nice, that none but the choicest victimes would serve his turn; none but an *Andromeda* and an *Iphigenia,* Royal and Virgin sacrifices propitiate his infernal Deities: but that among *Christians* he should still have the *same Election,* have the richest treasures of those, who say they war against him, laid at his feet, have his choicest weapons out of his Enemies magazeen, is a riddle that can scarce be solved, but by concluding *Idolatry* has only changed its *form,* and that he sits as securely enshrin'd in *men's passions* and animosities, as ever he did in an *Idol Temple;* so that he seems rather to have lost the *pomp,* than the *power* of

Regiment. But admit, that he were not herein so immediately God's rival, that these *speculative debates* had none of those adherencies, which do so directly gratify him, yet still he is secured of gaining somewhat at rebound; for alas, when men's faculties are thus employed, what Weapons are there left for the defense of true *practic virtue,* and God knows, she needs them but too much: Men's *lusts* are grown subtle Disputants, so that the most improved *reason* may find work enough to manage the Contest; And surely would men of parts timely have bent their endeavors this way, vice could not have got so strong a party. Men are ashamed to be *Proselytes* to a weak Arguer, as thinking they must part with their *reputation,* as well as their *sin:* and certainly nothing is a more general *discouragement* from Piety, than the *opinion of its votaries* not being Persons of Parts, and exalted Understandings; a Prejudice as old as the time of our *Savior,* as may appear from *Io.* 7. Would God our greatest *Rabbies* would sadly consider how much they have contributed to this scandal, while by laying out their parts on *Polemick niceties,* they have neglected the more weighty part of their business, & given too much Attestation to that scandalous Maxim, that *Ignorance is the mother of Devotion:* Certainly this is quite to mistake their *Commission,* which is not that of a *Herald,* to proclaim War amongst men, but that of an *Embassador,* to reconcile them first to holiness, and by it to God: And doubtless *one soul* gained to Piety, would more promote their account, than *manythousands* secured to a Sect or Party. We find how sad the doom was of that Servant who wrapped up his Talent, but we have no cause to think it would have been at all easier, if he had melted the Talent into bullets, to maintain the skirmish with his fellows: Whether that be not the case of some who have received not the *one* Talent but the *five,* I leave it to be discussed between God and their own Consciences; but in the *interim,* 'tis sad to see how unhappily men engage their endeavors, which seems to represent the reverse of *Isaiah's Prophesy,* we having beat our ploughshares into swords, and our pruning hooks into spears, all the Instruments of fertility and growth in *Grace,* into Engins of *War* and *discord;* and then it must needs be a most deplorable condition to which Christianity is reduced; which seems in this to be under the same calamity, which her distrest professors suffer from the *Turkish* tyranny, whilst her hopefullest and most pregnant Children, are like *Ianizaries* and *Timariots* trained up to fight against her. And let none wonder that I call it fighting against her, when yet perhaps none of them do formally renounce her; for that Circumstance only determines the War to be *intestine,* not *foreign;* and if our own sad Experiences had not too much qualified us to judge, I might appeal to the universal vote of mankind, which of those were the most destructive. Indeed were there no other Act of hostility discernible, but that which we have hitherto insisted on, the intercepting her supplies, the cutting off from her that time, industry and gifts, whereby she would be nourished and supported, that were irreparably injurious to her, and consequently most grateful to that grand *Enemy* who as hath been showed, makes advantage of our Wranglings of Dissensions *with one another,* to reak his more inveterate Malice *on us all.*

CHAP. X. A Survey of the Mischiefs arising from disputes, as they supplant Charity.

BUT alas, the mischief of these debates, can never be described by bare *negatives,* there are multitudes of *positive* ills, that inseparably adhere to them, and those of so destructive a force, that if Christianity were *beleaguered* and *famished* by the former, she is *storm'd* and

battered by these, and so is ascertain'd to sink under all the methods of ruin. In the front of these we may well rank those displacencies and animosities which are the product of our speculative differences, and which do indeed so naturally result from them, that 'tis not to be hoped so long as the *one* continues that the *other* will ever cease. For though in *practice* we often see a bewitching Sin dethrone the Reason, and make men act as if they had no such superior principle to guide them, yet in matters of *Speculation* their *affections* are generally strongly influenc'd by their *understandings.* We do not only approve, but love those notions wherewith we are prepossessed, which kindness as it propagates its self to the *abettors* of the same Tenets, so also it insinuates dislikes to the *opposers.* And as that opposition advances, so the disgust does too, till at last the Scene shifts, and the *Persons* are at a greater war than the *Opinions.* But we need not thus derive a proof from the *causes,* when the thing does too demonstrably attest its self by the *effects;* for what issues are there of the mortallest hatred, which do not plentifully flow from this fountain. *Humane nature* we know has but three ways of actuating its Passions; by *thought,* by *word,* and by *deeds;* and we may surely conclude the feud very bitter that employs all these Engins, as 'tis too visible this does; for though the *former* of these be in their own nature inscrutable, to all but omniscience, yet the *two later* are, according to *Christ's* own Rule of the *Tree by the fruits,* infallible *Criterions* of them; and those make such liberal discoveries, that I think I may appeal to any who have espous'd a *party,* whether they have not with the first discriminating rudiments of their own Sect, imbib'd a secret *confused prejudice* to all others. Nay, I fear there are but few of so mortified passions, as to have stopped there, and not advanced to a direct aversion, and alienation of mind. Indeed were it not for this, 'twere scarce possible for so many of the *vulgar,* to be such *Bigots* in their several factions; for alas, their Intellects are generally too *gross,* to have any *clear* apprehension of the Points they contend for; their Leaders only give them some *general confused notions,* just enough to excite their *displeasure* against all Dissenters, and then their *anger* must presently be called *zeal,* and instead of the more uneasy task of suppressing their passion, this expedient serves at once to hallow and gratify it: Nay, so ridiculous have some men's prepossessions of this kind been, that they would scarce allow those to be *entire men* whom they thought not *sound believers,* but have phancied I know not what *bodily* as well as *mental* Monstrosities in those they were pleased to call *Heretics;* a piece of childish credulity which the emissaries of some factions have not disdain'd to make their advantage of. But these inward disgusts and rancours are but the first bound of this ball of contention, when this leaven is once in the *heart,* it will quickly diffuse its self, and both *tongue* and *hands* will be tainted with it. Hence comes it, that disputes in religion are managed with such virulency and bitterness, that one would think the Disputants had put off much of *Humanity,* before they come thus to treat of *Divinity.* The government of the Tongue is a piece of morality which sober nature dictates, which yet in this instance many even of our greatest Scholars seem totally to have unlearnt; For whether we consider the unseemly reproaches, or rigid censures, wherewith almost all parties pursue their Antagonists, we have reason to say with S. *James, The tongue is an unruly evil, full of deadly Poison:* would God their *guilt* of this kind, did not so loudly proclaim its self, as to supersede the need of *proof.* 'Tis too obvious that the *Satyr* has usurpt the chair, and *polemick Discourses* are degenerated into *libels* and *invectives,* our Controvertists fall from *arguments* to *reproaches,* as if their Zeal lay more to blast their

adversaries *fame,* than confute his *error;* and were this only in personal extemporary debates, it might have the excuse of an indeliberate passion. Indeed it were to be wisht that all words of this sort, might vanish in that breath that utters them; that as they resemble the Wind in *fury* and *impetuousness,* so they might do also in *transientness,* and *sudden expiration:* But alas, a course is taken to immortalize them, they become *records,* and our most elaborate *controvertial writings,* like the Earth after the curse, over-run with these briers and thorns, Sarcasms, contumelies and invectives filling so many *Pages,* that were those weeded out, many *volumes* would be reduced to a more *moderate bulk* as well as *temper.* Nor are our *censures* anything more modest than our *reproaches,* every petty difference is mutually upbraided, to each party as a defection from the faith, so that we scarce know a milder *name* than Heresy, nor *doom* than Damnation. And as if the visible obliquities of errors would not afford us inditements enough against one another, there is a closer inspection made, every *position* is ripped up, and curiously dissected, to see what *Embryo* is in its womb, what seeds there are of monstrous productions, which though perhaps the native strength of the Principle would never have *animated,* yet the preternatural heat of an Antagonist can quickly *hatch* them (like the *Chickens* at *grand-Cairo*) into life, and vigorous being: and if by a long chain of (perhaps fallacious) Inferences, some such Imputation is fastened upon a *Thesis,* then all who embrace that, are charged also with all this *spurious brood,* though they never so solemnly renounce and disclaim them. A practice sure very uncharitable, for suppose such *consequences* never so regularly deduced from my *opinion,* yet so long as I seriously disavow and detest them, I may indeed be thought *unwise* in not discerning the connection, but sure not *impious.* So that unless want of *Logic* be a *damning sin,* no man can hence be authoriz'd to pronounce me *reprobate:* and I cannot think that God, whose rigor bends against the faults of our *wills,* rather than our *understandings,* and who at the last great assize will assume our own consciences into the judicature upon us, will ever sentence me for those *deductions* how horrid soever which I never made mine, or that I shall ever find myself in Hell for a *mispersuasion* which I never entertained. But there are some whose Censures are not so *artificial,* yet no less *severe,* who beg their *Postulata,* and taking it for granted that such and such are the only sanctified opinions, make them the *Shiboleth* by which to discriminate not only their *own* Friends, but *God's* too, lock up heaven gates against any who bring not that Ticket for admittance; and though they make the way wide enough to receive the most *overgrown Sinner* of their own Opinion, yet they pronounce it impossible to the *strictest piety* of a Dissenter. And upon such grounds as these do we mutually doom one another to perdition, never considering that whilst we so briskly presage *others* Damnation, we really prepare for our *own.* Alas, our eagerness to *heat the Furnace seven times hotter for all that bow not to our dictates,* does but expose us to the fate of *Nebuchadnezzar's officers,* Dan. 3. to be ourselves consumed in that flame, wherein we cast them. 'Tis indeed to be wisht we would cease to invade God's peculiar, by judging those that must stand or fall to him: but if we will needs take his *office,* 'tis but equitable, we take his *rules* too; and in our *Wrath* remember *Mercy:* But God be blessed 'tis the Judgment of our *upright,* yet *gracious* Master that shall finally determine us; and not that of our passionate fellowservants: If these were irreversible, and the Key of the bottomless pit were in our *custody,* we might give Satan *a writ of Ease,* discharge him from his perambulations, he would need no more to walk about as a

Lion, but might still lie in his *Den,* and we should bring in *prey* enough to glut the Devourer: For could we *execute* all we *condemn,* we might ask the Disciples question, *Mat.* 19. 25. *Who then can be saved?* But as these severe *censures,* are a present *violation of Charity,* so they tend to the perpetuating it by obstructing a return to that *unity of Judgment,* which might make up the very *original breach:* for while men reciprocally load each others opinions and persons with detestable imputations, if they really speak what they think, they do still more deeply impress upon themselves the prejudice to that which they accuse: (*hatred* as well as *love* gathering strength by being actuated): but if they do indeed not believe their own *charge,* yet having once made it, either upon Interest or Passion, 'tis not probable they will want *pride* to maintain it; and when we consider how ruling a *piece of carnality* that is, we cannot wonder if it indispose men to *retractations.* I wish we had not too many, and too late instances of some whose weightiest *objection* against a cause, has been their own former *violence* against it. When men have once fastened the brand of Heresy, Profaneness or Blasphemy upon an *opinion,* they think they cannot afterwards become its *Proselytes,* without either seeming to *assume* those Guilts, or at least that of having *falsely charged* them upon others: and the Horns of such a *Dilemma* do so gore their *reputation,* that it often tempts to salve that with the *wounding of conscience,* and persuades them rather to reject their *convictions,* than expose their *credits* And certainly were this the only ill consequent of our rigorous accusations, it would be enough to prejudice them as unfit Instruments in a Gospel design; but though they suit not with that work to which they solemnly *pretend,* they are most accommodate to that they really *produce:* For if we examine in the third place, what *influence* these our eager contests have upon our *actions,* we shall find them fully proportionable to our *words.* And first negatively, 'tis apparent in too many, that they are apt to confine even the common offices of humanity to their own Sect: and others who do not so, yet show so great partiality in dispensing them, as discovers the Name of *Christian* is not half so charming, as that of their own *particular Faction.* Were Instances of this kind as *needful* as they are *numerous,* 'twere easy to give multitudes: but I think none that has lived in our late confusions can have wanted occasions of observing it in *others,* at least, if not in *himself.* But alas, *omissions* are scarce worth our notice, when there are so many *positive Acts* of unkindness so visible among us: They know little of *ancient* and less of *modern* Times, that are unacquainted with the *mutual persecutions,* which almost all parties have alternately raised, one against another among Christians: *Confiscations* and *banishments, Gibbets* and *flames;* Weapons God knows much too carnal for a spiritual warfare, yet much more in use than those S. *Paul* recommends to *Timothy, gentleness,* and *meek instructing of Opposers,* 2 Tim. 25, 26. And when 'tis considered that those Opposers too were Heathens, 'twill be more than a little strange, that Severity should be allowable to *Brethren,* which was interdicted against *Aliens.* Is it an easier crime to reject the *entire body* of that Faith which was once delivered to the Saints, than to differ in the explication of some *one branch* of it? nay, perhaps only of some *corollary* and *deduction* from it, which as far as it is human may be fallible, and therefore can no more command my *assent* than it satisfies my *judgment;* yet this is generally the most that can be affirmed of our differences; For almost what Party is there which do not avowedly own all that *Faith* which constituted the first *Christians;* would God we did as uniformly embrace the Charity too; and then most of our disputes would be superseded, at least so calm'd, that

there should be none of those destructive effects which they now produce: For alas, how many funeral piles has this preposterous zeal kindled? So that what some said of *Draco*'s Laws maw too justly be applied to our arguments, that they have been writ rather in *blood* than *Ink.* But as Christ when he forewarn'd his disciples of the ensuing persecution, tells them not only they shall be killed, but they shall be put out of the Synagogue: So now as if Christians were aemulous of every branch of *Jewish* cruelty, we transcribe that part of the copy too, and either by causeless excommunicating *others,* or separating *ourselves,* we deny the benefit of *public communion* to each other: And this is a greater severity than the former, by how much more implacable our hate is against what we count *error,* than what we know to be vice; and by how much the concerns of the *Soul* are more estimable than those of the *Body.* The inveterateness of those Feuds which rise from Opinion, may clearly be discovered in this instance; let a man have committed all the *outrages* which may render him unworthy to live, yet when we prosecute him to *death,* we willingly afford him all helps towards his *future state,* and no man is so inhumane as to refuse to pray, either *for* or *with* a Malefactor; yet some few *speculative differences* are such a gulf betwixt us, that we cannot meet even in that we all acknowledge our common Duty, *the worship of our God.* Certainly among all the accursed issues of our *contention,* there is none more malignant and criminal, than this of *Schism* and *Separation,* and would men judge dispassionately, more irrational neither: For doubtless were our case stated to any sober Heathen, he would never be able to guess, why they who equally acknowledge the advantage and necessity of *prayer,* confess the same God, have the same common wants in this world, and hopes in the next, may not ask in the same *form,* and in the same *place.* Alas, is it not enough to be at distance where we *differ,* but must we be so also where we *agree?* Is unity so dreadful to us, that we must act contradictions to escape it. Surely this is a *stranger fascination* of the spirit of Division, than that in the Gospel *Demoniac,* which enabled him to break all bonds in sunder, and like it, abhors the approaches of a *Savior,* crying out, *What have we to do with thee, thou Jesus the Son of God, art thou come to torment us?* Who knows what a powerful Exorcism the united intercessions of the Christian world might have been; had we jointly deprecated our quarrels, God might have found a way to have composed them, though we could not; and our *tears* might have cemented those breaches which our *dissents* made, but our *separation* widens. I know the venerable names of the Sanctions of *Holy Church,* the hundred thirty seventh Canon of the Code of the universal Church, which says in express terms, 〈in non-Latin alphabet〉, *that we ought not to pray with Heretics or Schismatics,* and very many warm expressions of the *Fathers,* are producible in this case: But till we Excommunicate with the Tears and Sorrows, and public concernment of the Primitive Christians, who refused all acts of kindness only out of love, and the most ardent Charity, we may by no means lay claim to their pattern, whose estrangements only flow from malice and inveterate hate. Would we indeed comport with the Example of those *happy Times,* we should have feared the *guilt of Schism* in ourselves so much, as not to have lightly charged it upon others; we should have prayed for the *conversion* of Dissenters, not laid *Anathemas* upon them, and prayed for their *confusion.* St. *Paul* we see, *Heb.* 10. 25. reckons the *forsaking of Assemblies,* as a degree, at least preparative of *Apostafie;* and from his time throughout all the purer ages of the Church the holy Fathers have generally branded it, as the highest impiety; and no marvel, for it is one of those Giant-like sins, which not only

oppresses *men,* but invades even *God himself.* 'Tis the mangling and assassinating *that body* to which Christ owns an *inseparable connection;* the putting him to head scattered limbs, instead of an entire compact body, as if we meant to refute St. *Paul,* show him 'tis possible that *Christ may be divided.* Good God, what shall we say when we see Heathen Soldiers estimate Christ's *coat* higher than Christians do his *body!* they thought the *one* too good to be parted, but we cease not to tear and mangle the *other,* and which is yet more monstrous, make it *a part of our Religion* to do so. We name our *Opinions* our *Faith,* and when under that Title we have enshrin'd them, *we* make more barbarous Immolations than ever the most *savage Heathens* did. They sacrificed some few objects of their Love, their *Children,* but we sacrifice the very *affection,* and think our Zeal *lukewarm* till it have reduced our Charity to *ashes.* And now if we compare these our *Divisions, Wrath* and *Bitterness,* with those fundamental, Gospel precepts of *Unity, Love* and *Meekness,* we must surely say we have not there so learned Christ. And then how ridiculous is it, to pretend a Zeal to that Gospel, whose very foundations we undermine. Peace is at once the *blessing* and *duty* of Christians, and those heats of *speculative* Contests which violate it, will certainly never serve to make us either good or happy. And therefore till Charity cease to be an Essential part of Christianity (which certainly we must burn our Bibles ere we can suppose) we must conclude, that our Disputes, and the ways whereby we manage them, how much soever they pretend to Preserve, do indeed evacuate and destroy true, that is, *Practick* Christianity.

CHAP. XI. A survey of the Mischiefs arising from Disputes, as they engage upon ill Arts and Scandalous Practices, to sustain the espoused Cause and Party.

AND yet so unhappily are many men mistaken, that these *irregular heats* which thus waste the vital spirits of Religion, are thought the most *Sovereign Cordials* to support them. The highest *Paroxism* of this Feaver are deemed the perfectest *Health.* Men esteem the overflowing of their *Gall,* the exuberance of their *Zeal,* and then all the Promises to the *faithful combatant* in Christ's camp, they confidently appropriate to that their so *eminent Grace;* though indeed it can with no more propriety be called so, than *Pharaohs lean Kine* might be said to be *fat,* because they had devoured those that were so. In plain terms, men lay so great weight upon their being of right opinions, and their eagerness of abetting them, that they account that the *unum necessarium,* and think the propagating of those so *important a service* to God, as will justify the use of the most *interdicted instruments,* legitimate the most *enormous Commissions,* that they can fancy contributive to that pious End: And moreover commute for the neglect of *Practick duties* in the general tract of their *lives.* I shall not here urge the hazard of men's erring in the choice of opinions, nay, the certainty that of many opposite, one only can be the right; and then to all such as miss, that their very groundwork fails them. I shall only confine myself to the *malignant influence* this Perswasion has on *practice,* and in that respect I cannot but affirm it a most *pernicious delusion,* which as it tends extremely to the enhansing the bitterness of our contests, so it may justly be reckoned among the worst effects of them, and is a most *irrefragable proof* how much they obstruct the vital *efficacy of Religion* in our hearts. Nor is it any new thing for men thus to deceive themselves, for we find such Confidences as these frequently upbraided to the *Jews,* both by the *Prophets* and *Christ* himself, they thought their *Zeal* to the Temple and ritual

observances, so invincibly meritorious, as no *Crime* could defeat, and that their *legal purifications* would render them acceptable in God's Eyes, in spite of all their *Moral pollutions:* But how fallacious a hope this was, the many severe increpations of God do sufficiently attest. Yet certainly their guilt was far below ours, the things they so depended on were *parts,* though not the *whole* of their Duty; those *Ordinances,* though perhaps somewhat *adulterated* by *Rabbinical* mixtures, yet for the main were *instituted* by God himself, and that with a design of discriminating, and separating them from the rest of the world; and such peculiarities and privileges as these, might have an aptness to excite that presumption: But alas, the case is otherwise with most of us; they are not the *Revelations* of God's will, not the *Testament* of our dying Redeemer, but some *Codicils* and *Annexes* of our own we so earnestly abet. 'Tis not the *Text* (for then 'twere impossible for any that received the same Canon of Scripture to differ) but our *glosses* to which we pay such Reverence; and when on that account we *sever* ourselves from those to whom the Commands of God, the Blood of our Savior have most closely *united* and *cemented* us: We can yet make a shift to think that there is so much of Sacred in this, as shall not only render it highly rewardable, but also hallow all other profanations of our lives; and in our *Jehu* march upon such an expedition, can turn all regrets of conscience (like *Iorams* messengers) behind us. That this is so, none can doubt who observe with what boldness men rush upon the most *unchristian sins,* in pursuit of what they Phancy a *Christian cause.* Were it not for this *amulet,* how were it possible for any to think they may venture upon Perjury, Sacrilege, Murder, Regicide, anything without impeachment to their *Saintship;* nay, to think that the only danger lies on the other side, in being *remissly wicked,* that to *slack* anything of the utmost speed, is *to do the work of the Lord negligently.* Yet that this has been a prevailing Perswasion, we have had too many, and too sad instances; and God grant we may not find them so repeated, that our *sense* may supersede the *use* of our memories concerning them; nor has this been peculiar to one only Sect, but those who are otherwise at the widest distance unite in this Principle. They are not only *Phanaticks* that can say *grace* over the foulest *crimes,* and consecrate them to the use of a *good cause;* if we examine the *Dypticks* either of Conclave or Consistory, we shall find some Saints upon that account, who could never have been so upon any other. And when we consider how often *Heaven* has been mortgaged to gain Auxiliaries from *Hell,* how men have been encouraged to the most *damning sins,* by *promises* of being certainly saved; we must either think that a *Holy cause* is omnipotent enough to reverse *God's decrees,* to *save* whom he would *damn,* or else that this pretence is one of the most ruinous deceits, the most fatal Treachery to souls that ever *Satan* contrived, who though he do in all instances play the *Mountebank,* yet sure never more than when on confidence of this *Antidote* he persuades us thus to swallow down his *deadliest Poison.*

I MUST not here attempt to enumerate all the *unchristian practices,* that have on this score been made, not only *lawful* but *meritorious;* yet there is one of so frequent use, that I must needs advert unto it, and that is, those *calumnies* and *falsehoods,* which are now become a piece of *Ecclesiastic* as well as *state policy,* and a great part of that offensive armor wherewith our controvertists assault one another. Indeed if we consider how many *forges* are daily going for these *Engines,* we shall have reason to think, all Parties have an high esteem of

their *usefulness.* Of these Calumnies there are too many sorts and degrees to be here particularized: And indeed those, who permit themselves to use any, can be supposed to have no other *boundaries* than the advantage of their *cause:* And accordingly as that seems to exact, they lay their *Scene;* sometimes they traduce the persons of their opposers, and by raising prejudices against them, hope some of it will reflect upon their doctrine: did men generally know how to distinguish between *reports* and *certainties,* this *stratagem* would be as *unskillful* as it is *uningenuous:* But considering the vulgar temper, its not unaptly suited to it. This it seems was anciently understood, it being the old Greek advice, 〈 in non-Latin alphabet 〉 . *To calumniate stoutly, for that how perfectly soever the wound of reproach be healed, there will remain a scar; and though we wipe away with never so much care the dirt thrown at us, there will be left some sulliage behind:* And accordingly this was the Expedient the *Pagans* used against the *Primitive Christians,* to put them thus in the skins of beasts, and shapes of monsters, and then worry them to death. And this is the method still, though heightened and improved, and our *Religion* has suffered infinitely more since we used it against *each other,* than when they managed it against the *whole community.* But besides this *defamation* of Persons, another branch of this black Art is the *depraving* of Writings, both in the sense and very letter, and direct words; for the former of these, whosoever observes the strange perversions, and affected mistakes of men's meanings visible in many of our *Polemick* discourses, will sure resolve that a man's *intentions,* as well as his *words* and *actions* may be calumniated: Nor does the *letter* scape better, every period which threatens danger to the cause must be mutilated and dismembered, and as *Sampson* was by the *Philistines,* lose its Hair and Eyes, and then be made sport for the whole party. And I fear there are too few, who do not in this case take the *Jewish* reparation, an *Eye for an Eye,* &c. retaliate to the adversary the foul play they receive. But some advance yet higher, and think it not enough to make an Argument or Testimony useless to the *Enemy,* unless they draw it over to *themselves,* make it *betray* the side it was to *maintain,* and as a Conqueror uses to restore Arms to such of the adverse party, as will turn to his, so after they have by satisfactions secured themselves of its aid, it shall then be made as potent as is possible, and with such kind of *Renegado troops* as these, some *causes* have been much supported. Yet were this *violation* offered only to the writings of living men, who might vindicate it, 'twere not so transcendently *ignoble,* but it most frequently falls upon those, who have made their beds in the dust; who have changed their own *Form,* and cannot secure their *Writings* from the same *fate:* Nay, 'tis yet more frequently *those,* whom we have all reason to suppose, and most of us profess to believe, *glorified Saints;* and this superadds a daring presumption to all other circumstances of the guilt, and heightens an injustice into Sacrilege. It has always been held the most detestable sort of *forgery* to counterfeit *Testaments,* though the *Testator* were of never so low a quality, or his *bequests* of never so mean a value: And shall it now pass for a piece of *commendable dexterity,* an art of manage to falsify those *writings* by which the Fathers of the Church designed to entail *truth* and *piety,* not *strife* and *faction* upon her. We know *Necromancy* has justly been reputed one of the most horrid forms of *Sorcery,* because it enforced *dead* men to speak what the *living* were inquisitive to hear. I leave it to be considered what this wants of that, besides the dreadful *ceremonies* of the Incantation; certainly 'tis a guilt which nothing but our too familiar acquaintance with it could make unformidable. And indeed this whole

method of serving a *cause* by such *sinister means* is so utterly repugnant to the Principles even of ingenuous nature, that we can scarce cast a greater scandal upon an Opinion, than to show it needs such Aids. 'Tis by *Historians* branded as an execrable fact in him, who to secure himself from a *neighbourPrince,* called in the *Turk* into Christendom: But sure those who to fortify their side have brought in this Artifice of *calumniating* and *falsifying,* have done an Act no less *impious;* the constitution of Christianity agreeing full as well with the *Alcoran* as with these *Piaefraudes;* as some of them who perhaps mean the *fraud* more than the *Piety* are pleased to call them. Nay indeed, they accord not much better with *Philosophy* than *Divinity,* every man knows the nature of contraries is to combat and expel, not to cherish and support one another. How absurd is it then for those, who say they design to advance *truth,* to make *falsehood* their Instrument. I wish they would experiment to accommodate their secular concerns at the same rate, let them *cool* them in the Fire, *warm* them in the Frost, and *feed* themselves by perpetual Fasting, and when they find cause to commend the efficacy of that Method, they may with fairer pretence in this higher instance reconcile the feuds of Reason and of Nature, and make a *lie* the Evidence of *Truth.* In the interim, it may well pass for *Sophistry* as well as *sin;* and doubtless whatever advantages are hop'd for to private Sects and Parties by this art, Christian Religion in general is hugely prejudiced by it: For when men shall compare the veracity of Heathens with our falsehoods; learn from *Historians,* that among the *Persians,* 〈*in non-Latin alphabet*〉*, to lie was deemed a fault of the greatest turpitude,* and they therefore laid an ill Character upon persons in debt, 〈in non-Latin alphabet〉, *because he that is so must needs tell lies:* And when they shall see in the Laws of *Cingis* a barbarous *Tartar,* Lying made a *capital crime,* and yet among Christian *Casuists* made a *holy artifice,* they will be tempted to think our *end* as fictitious as our *way;* and that our Religion has little countenance from *truth,* which is thus fain to make *lies* its Refuge. Thus unhappily do these Arrows revert, not only on *those* who shoot them, but in the face of *Christianity* its self, which is defam'd, and traduced by those *slanders,* we aim at our *private adversaries.*

BUT besides this *direct,* there are other more *oblique* Ways of making *vice* subservient to *Religion,* or to speak more properly, of making *Religion* subservient to *vice;* for some Zealots of several parties, who more regard the *numerousness* than *purity* of their Professors, discerning how much the sensual part of mankind startle at the strictness of Gospel precepts, are industrious to take off that discouragement; not by convincing them of the real divine sweetness and pleasantness of them, but by debasing and accommodating them more to the carnal appetite: Yet here men proceed not all alike, some use Christ's yoke, as *Hananiah* did that of *Jeremiah,* break it quite off; others only essay to slacken and alleviate it, that it may not pinch the lusts of *libertine Proselytes:* Of the first sort are such, as having made the *adherence* to their Party, the infallible mark of *Sanctification,* and that Sanctification of *Election,* do from thence proclaim to all who are so qualified a general Jubile and manumission from the bond even of *Christ*'s as well as *Moses*'s Law: or if some of them allow it to remain an impotent director, yet while they affirm that *God sees no sin in his Elect,* or if he do, beholds them as a Father does the harmless falls of his Child, rather with *smiles* than *anger,* they make the *violations* of it so safe, that they are too sure to be many, and between abrogating and thus enervating a law, the *difference* is merely verbal.

OF the second sort are some, who by indulgent and partial glosses, seek to mollify the severity of Christ's commands. That contrive for their Clients not the *means* of Obeying, but the *arts* of Escaping them. Like the *unjust Steward* teach their lords Debtors to *write fifty instead of a Hundred;* and decide Cases of conscience more according to the *interests* and *passions* of men, than the *will* of Christ. There are a generation of men of whose Dexterity in this faculty the world has taken so much notice that I need not name them, a sort of easy *Casuists* who seem to have erected a *Court of Equity* to relieve men against the *rigor* of *divine Law;* and there is little doubt but they shall find enough ready to make such *appeals:* Men love to be Christians as Cheap as they can, and therefore will close with that party, which offers the easiest terms: And then while these spiritual *Pioneers* do thus enlarge the narrow way, make it a road as well for the Beast as the Man, the *brutish sensual,* as well as *rational divine* Part of us, no wonder though Shoals of Converts throng in to them. But 'tis to be considered that all this while this is winning Proselytes to themselves not to God: the gaining them to a *Sect* not a *religion;* at least not to that pure religion, and undefiled which the grand Author of our Faith has both exemplified, and proposed to us; for how much that suffers by this way of propugning private opinions, is more than enough apparent. Yet so ambitious are our prime leaders of such Trophies that in order to them some are said to ascend yet a step higher, and besides this general encouragement they give to men's lusts by *taking off* Restraints, do in some cases actually *promote* and *excite* them. For when they see a licentious person whose *acquest* they judge beneficial to their *cause,* they have artifices of fomenting his riots, do not only take off the *bridle,* but use the *spur* also, hoping that at the rebound it may conduce to their *End.* If any think it impossible it should do so, let them consider that among our various Opinions some there are which sell heaven much cheaper than others dare, that allow such *easy attonements* as the most *habituated sinner* need not despair of: and then the most infallible means to ascertain such to that side, is to make them too bad for any other. For when a man is resolute to keep his *sins* while he *lives,* and yet unwilling to relinquish all *hopes* when he *dies,* 'tis more than probable he will embrace that profession which bids fairest to the reconciling those so distant interests; and therefore the *greater malefactor* he is, the more sure he will be *to fly to the horns of this Altar;* the nearer sinking, the apter to catch at these reeds; so that the Project is not *impolitick,* though God knows so *impious* that 'tis much fitter for the School of *Machiavil* than of *Christ;* and seems to verify that imputation as to a part of Christians, which *Julian* once as falsely as maliciously affixt upon the whole: that *their Church was an Asylum and sanctuary for the most flagitious offenders, and protected those guilts to which no other religion allowed any Expiation.* 'Tis indeed so horrid that I cannot think there are many *consciences* so cauteriz'd by this fiery *zeal* as to admit it, yet that some have done it, there is too much certainty, and therefore 'tis no improper instance in our present argument, for if men's *eagerness* to support their several sides, can transport them to such *attempts* as these, 'tis abundant Evidence how much Christianity loses by these contests of under factions, which while they pretend to *guard,* do indeed *invade* her under her own Colours.

BUT besides the faults men commit with this immediate *avowed aspect* upon their religion, there are others which slily shroud themselves under the *skirt* of its *mantle:* I mean those *Sins*

of common life, which though they pretend not to advance the cause, yet when acted by a *Zealot* are thought to be overwhelmed by his heroic *Piety*▪ Indeed men who make themselves so much work about others *faith,* are seldom at leisure to regulate their own *practice,* and so have no way of stating their accounts with God, but by balancing the *excess* of the one against the *defects* of the other: How such reckonings will pass the grand Audit, 'tis I think not hard to divine, but in the interim, it keeps them very cheerful and secure, teaches them a Receipt to retain all their *Sins,* and yet lose none of their *confidence;* so that when they have immersed themselves in all filthiness both of flesh and Spirit, they can trust their zeal to refine them from all that Dross. Nor does it only thus reconcile them to their own vices, but to other men's also, whose most brutish sensualities they can look on with perfect patience, nay even *Atheism* its self can have *fair Quarter:* They are not much discomposed to see men have *no religion,* 'tis only the having *one different* from their own that awakes their indignation; then like *Saul* when seized on by the *evil spirit,* they cast about their Javelins, think no rigor too great on such a provocation, yet even here they have intervals, and the very same persons who are thus at odds upon a *religious,* can unite upon a *vicious* account. Those who mutually denounce *damnation* to each other, can with full accord combine in those *practices* which will ascertain it to them both, as if they so much feared to have their *predictions* defeated, that they would be each others *convoy* to the land of darkness. Those that will by no means meet at the *Church,* know not when to part at the *Tavern,* and though they will not jointly partake of the *Cup of the Lord,* are yet very sociable at the *Cupof Devils;* I mean those excessive debauches, which are a most acceptable drink-offering to those infernal spirits. Have we not seen many whose distant opinions have fastened upon one another the brand of *Antichristianism,* who have yet like *Gog* and *Magog* join'd against the holy city: and those who could never agree on the way of setting up *Christ's Throne,* have yet been very unanimous in pulling down the *Kings.* Thus alas do we justle one another out of the *narrow path* that leads to life, but can hand in hand run our Carier in the *broad way* of destruction. And doubtless this great unevenness, these spiritual feuds, and carnal endearments between the same persons; this *impetuous zeal,* and as *impetuous lusts* in the same breasts could never be, did not men depend so confidently on the *one,* as to think it will commute, and satisfy for the *other.* But alas, how groundless a Presumption this is, the whole tenor of the Gospel does abundantly witness. In all that grand *Charter* where is there the least Clause importing such an *immunity.* I am sure there are multitudes that assert the contrary. Indeed the whole frame of the Evangelical covenant is totally against it: That requiring an entire uniform Sanctity, and allowing no other *privilege* to the *sins* of the most knowing Professors, but a *preeminence* in *punishment,* the being beaten with many *stripes.* And when 'tis considered that the *end* of all religion is but the drawing us to a *conformity* with God, the impressing on us some Character of his eternal goodness and holiness, 'twill be as absurd as impious to believe that our *zeal* to any Religion can absolve us from that *purity* which is the end and design of all. And while this is the way men take to approve their piety, 'tis no marvel to find so *many* Christians, and so *little* Christianity in the world: for that is not to be estimated by the *number* of its professors, but by their *obedience* to its Rules, and he that gives up his *name* to it and not his *heart,* will receive as little *advantage* by it, as he brings

honor to it, and how little that is in respect of its internal Efficacy, is I presume competently evidenced.

BUT that we may more thoroughly discern how universally destructive our *wranglings* are to it, in all its *concerns,* let us a little examine whether they do not endammage it even in respect of *outward profession* also. This may seem a strange Quaere to those who think their *desputes* about Religion are to denominate them the great *confessors* of the Age: yet certainly there is but too much ground not only for the *enquiry,* but to resolve it in the *affirmative.* And if it prove so, 'twill infer but sadly to those who having laid the whole stress of their Hopes upon their zeal to advance their Faith, will be found to have *pulled down* more than they have *built up.* Now Christianity may in respect of profession decay two ways, either in its *hopes,* or in its *possession,* the one in relation to *Aliens,* the other to *Disciples.* The first by hindering the access of *new* Converts, the second by staggering or alienating the *old,* and both these ways she visibly appears to suffer by our divisions. And first if we consult but our experience, if we trust but our own observations, we cannot but confess that the Gospel has long been at a great stand. That that *Sun* which at its first arising was like *David*'s, *Ps.* 19. surrounded the world in a vigorous efficacious motion, is since become like *Joshua*'s, *Josh.* 10. 12. arrested in its course: Nay like *Hezekiah*'s, gone backward, *Is.* 38. 8. *Mahumetism* (if not *Paganism*) having long taken up its seat in divers of the most flourishing Apostolic plantations. A sad change, that from the daily and numerous accession of the first times, it should now become a kind of *Prodigy,* a piece of *news,* scarce heard in an Age, that one single *Proselyte* is gained to the *Church,* yet that thus it is, is too obvious to be denied. And truly it is not much less apparent that our dissensions have in a great degree contributed to it. For first, as to the *extirpation* of the Eastern Churches, he that shall examine the records of those times, will have cause to say their Janglings and Divisions were not only in a *moral* or *divine,* but even in a *proper natural sense,* the Instruments of it. The *Turk* only coming in at those breaches which themselves had made, nor had their *Candlestick* probably been removed, had they not first abused its *light,* to the setting themselves in *Combustion.* That the same *cause* has not yet had the same *effect* among us, is owing not to its *unaptness* to produce it, but to the admirable *patience* and *mercy* of God, who yet withholds that fatal Judgment, which we do our parts to pull upon ourselves; our mutual violences against one another herein unhappily combining and making one united force against us all. But though the *divine goodness* have hitherto so countermined our *treachery* to ourselves, as not to suffer us to enjoy that state of darkness we have so courted, yet certainly our *contentions* are extremely accessory to the continuing it upon others, our many *new* and *wandering lights,* however they fail of having that Property of the *Pillar of fire,* Ex. 14. of illuminating and conducting the *Israelites,* yet too much answer its other, in becoming *cloud* and *darkness* to the *Egyptians;* there being scarce anything more apt to intercept the beams of the Sun of righteousness from the Heathen world, every of those *little enclosures* our Factions have made in the Church, becoming a *great partition wall* to keep others out of it. This may be made evident in several respects. As first, in relation to those many *moral obliquities* in which our eager disputes do (as hath already been shown) betray us, which cannot but give so much *scandal* to any considering man, that we can scarce hope any can turn to us as to a better Religion, but will rather think it the way to relinquish all; to

obliterate those *native impressions* of Piety and Honesty they brought with them into the world, so that if we expect any *Proselytes* it must be only such as would live *worse* than mere *nature* allows them.

BUT this though as important a consideration as can well be, I shall not here insist on, having in the second Section given some instances how apt our *Morality* is to defame our *Divinity,* and confirm men in Opposition to it. But though this be a *great,* yet 'tis not the *only* means by which our Dissensions hinder the progress of the Gospel, for they do not only make *infidels* less inclinable to receive it, but *us* to propagate it. Those do so busy and engross us, that there is neither leisure nor heart left for this. Our *activest spirits* are so engaged at home in asserting their *private quarrels,* that all such *foreign designs* are forgot. For as in *Civil,* so in *Ecclesiastical* concerns, everyone is more industrious to advance his *peculiar* interest than that of the *community,* accordingly we find innumerable promulgers of every new Opinion. No *Sect* wants its *Apostles* to propagate and diffuse it; but where are there any that have the like care for the main *Root* of Christian Religion, which they have for these little *Twigs* and *Offesets* which they have planted in their own Gardens; how many ages must we look back to find a man that has made it his business to convert *Infidels* to the Faith. 'Tis true indeed there are some very magnificent relations of *modern attempts* this way, of great industry some have used to bring the most savage nations to the obedience of Christ: but if we examine 'twill be obvious, the main design was to subject them to themselves. 'Twas not so much their *Heathenism* as their *territories* they invaded, and such *Apostles* as these are ill qualified to make S. *Paul*'s profession, 2 Cor. 12. 16. *I seek not yours but you.* And the success of such Essays have been answerable to the motive; they have won *riches* but not *Souls.* The *Gospel* in one hand and a *sword* in the other has made many *slaves,* but I fear few *Christians.* Indeed, what encouragement had those poor creatures to receive a Religion from their Oppressors? why should they think that those who tortured and killed their *bodies,* were really concerned to save their *Souls?* or that those who would not permit them to enjoy what was their own, meant to help them to anything better? And while the *felicities* of another world were recommended to them only by *such,* as had deprived them of all in *this,* we cannot wonder at their *little appetite* to embrace them; or to find the oppressed *Indians* protest against that heaven where the *Spaniards* are to be their cohabitants. In short, this is sure such a method of *Evangelizing,* as too widely differs from that which first planted the *Church,* to be likely to advance its *growth:* so that notwithstanding all pretences of this kind, we may resume our assertion, and conclude that our *intestine discords* (perhaps not those alone) have diverted the *Zeal* of this more Christian undertaking, and left a great part of the world under that invincible Ignorance S. *Paul* mentions, Rom. 10. 14. *How shall they call on him, in whom they have not believed, and how shall they believe in him, of whom they have not heard; and how shall they hear without apreacher:* and God knows whether we have not herein provided better for their Excuse than our own.

THERE is yet another way by which our *divisions* impede their *conversion,* and that is by giving them *prejudice* to that Doctrine about which ourselves cannot agree. 'Tis an universal Maxim that *truth is always consonant to its self;* and therefore where they see so little *unity* they have too much *temptation* to doubt of Truth. He that wandering should meet a Company

that offer to conduct him to his journeys end, might reasonably incline to deliver himself up to their *guidance;* but if he find them unagreed upon the way, one Disputing for this, and another for that, and everyone protesting against all but his own; he would sure retract his *confidence,* and think they offered him only more variety of mistakes, resolve it as safe to trust himself to his *own* Errors as *other men's.* And this alas seems to be too exact a parallel of the present case; we Christians do so mutually damn one another, that a poor *Turk* or *Heathen* will think, he rather *multiplies* than *ends* his Danger by associating himself with us; for there being so many parties, which soever he joins himself to, there will be abundant odds against him; so that if he could be secured the truth were among us, yet the great difficulty of finding it out, would be a very disheartening consideration. Besides men love in *transactions* of great Importance to have as *many,* and as *credible Vouchers* as may be, and upon that score 'twill sure be but a cold inducement, to any to turn *Christian* to foresee, that when he has done so, he shall be *disown'd* by far the greater part of that number, and that at his entrance into the *Church,* he shall be met with almost as many *Anathemas,* as when he was an *Infidel.* Nay, I scarce know whether I may call it an entrance into the *Church,* or rather into a *Conventicle,* or *particular Congregation,* our Schisms and Separations having hardly left a possibility of *external communion* with the *universal Church,* since the Communicating with one part of it, does infallibly Excommunicate from another. Thus have we placed our *flaming Sword* (though God knows no *Cherubim*) at the gate of our Paradise, and when God calls all men to the *waters of life,* our Contentions have made them like *those of Marah,* so bitter and unpleasant, as deters and averts men from them: Which as it is in the highest degree injurious to them, so is it contumelious to *him,* whose invitations are by this means frustrated; 'tis in some degree the evacuating one of the main *purposes* of Christ's coming into the World, which was to *call men out of darkness into his marvelous light,* and as *He* was thus sent by his Father, so also were the *Apostles* solemnly commissionated by him to preach to the Gentile world, who with indefatigable industry and resolute sufferings pursued the *charge;* and sure this is competent evidence, that the design was of the greatest and most weighty importance, and such as can never be out-dated, till there cease to be objects of it, unbelievers to convert: And by that let us measure the guilt of obstructing it, which if we would impartially do, I assure myself the most *passionate Bigot* of any Party must confess, that it infinitely out-weighs all the Piety his doctrine can pretend to, that his *peculiar* Church gains not so much as the *Catholic* loses: And that how confidently soever he have Canoniz'd his quarrels, they are indeed but the worst sort of Heathens, and serve to keep out the better. Yet besides the mischief they do in relation to those that are *without,* they are extremely pernicious to those that are *within,* and that not only to some *one Sect,* but like an *universal poison,* that is equally deadly to the most contrary complections, they operate on the most distant ranks of Professors, the *tender* and the *obdurate,* the *scrupulous* and the *profane.* And first for the tender tremulous Christian, 'tis easy to discern how much he must be distracted and amazed by them, for while he hears each Sect thunder out *Damnation* against each other, he cannot but be startled at the *danger* of adhering to the *wrong,* and though that may a while excite his diligence to discover the *right,* yet when he comes to that inquisition, he will meet with so many *Polemick intricacies* to entangle him, that after many turns, first to one side, and then to another, he will be apt to think the only *clue* to extricate

him out of this *labyrinth* of many Religions, *is to abandon all.* Nor is this *mere Speculation* and *Conjecture,* God knows we have had successively through the whole round of Error too many *practic experiments* of it. Several persons there have been, whose Zeal to find out *truth* by an unhappy rule of *False,* directed them to allow of *every Error:* While like *sick men,* who desire to die good cheap, they put themselves into the hands of any *Empirick;* follow each bold pretender, that has the impudence to talk of Truth, till Superstition ends in Profanation, *Godliness* proves *Atheism,* and by having been of *many Sects,* at last have *no Religion.* And surely this is a most unhappy Effect of our discords, thus to be *stumbling-blocks* in our brothers way, and when we remember the woes pronounced against those that shall Scandalize any of the little ones, 'twill be strange how men can think to approve their *Christianity,* by the ruin of their Brothers, or secure themselves of *Heaven* by keeping Others thence: For though Christ tells his Disciples there should be some that should think it a *service* to God *to kill their Bodies,* yet to fancy the *destroying of Souls* so too, is a Deception of which we have neither *record* nor *prediction* in Holy Writ, and is a superfaetation of the spirits of delusion, peculiar to those who have placed their own sanctity in these religious wranglings, which serve to destroy it in other men. And as they thus serve on the one side to shipwreck the *faith* of these weak unstable Souls; so do they on the other advance the *impiely* of the daring sinner; for as they are Temptation to the *one,* so are they Pretence and Excuse to the *other* to bid defiance to all Religion. He whose dissolute *affections* have so long been courting his *understanding* to turn Atheist, will sure not lose the advantage of so plausible an Argument as our *divisions* afford him; and since his *lusts* engage him in an irreconcilable War against the *practic part* of Piety, he will most gladly embrace this occasion of quarrel against the *Theory* also: So making himself entire, and extinguishing those uneasy regrets and misgivings arising from the repugnancy of his *life* to his *belief.* It were not hard to give a *compendium* of these men's *Logic,* and draw out those *Schemes* of Discourse, by which from our *differences* in Religion they infer the *discarding* of all. But I fear these are already too well known, and where they are not, I should be loath to be any man's Instructor. This is I am sure too palpable, that how *fallacious* soever these Reasonings are, they have been very *operative,* as appears by the number of those *avowed Atheists* among us, who placing themselves *in the seat of the scorner,* give themselves much pleasing Divertisement by *deriding* our eager *scuffles* about that which they think nothing. If any man thinks that the *Church* is no loser by the defection of such *Libertines,* I must be allowed to dissent from him: For first, there are examples of the most vicious Persons, that have been reduced, and while they retain their Christian *belief,* that lays such undeniable obligations to good *life,* that whenever they resume their *reason,* they must take up *virtue* also with it; so that there is an equal possibility of their being *good,* that there is of their being *rational:* But when all hope and fear of a future estate is disclaim'd, when those cords are broken which should pull them up from the Dungeon, then, and not before is their state visibly desperate. But besides this possibility of *recovering them,* the danger of *losing others* is to be considered. Bold *Atheism* is like a raging *Pestilence,* which taints the very *Air,* so that those impious *discoursings* which are the *effects* of some men's Vices, may be the *cause* of others; and we too often see that those who ascended themselves *by degrees,* do *in an instant* advance their *Proselytes* to the height of Irreligion, as appears by the strange proficiency of some, whose Years allow them not to have arrived to it otherwise than *per*

Saltum. And sure this spreading Contagion has been so destructive to the Church, that it were to be wisht, the mere titular Christians had rather remained such, than thus to have averted others from being so much.

AND now if all these scandals be worth our regret, if the emboldening and exasperating the *bad,* the corrupting the *innocent,* and the decay of Christian *profession* consequent to both be *formidable Evils,* we know where to charge the *guilt.* Our *contentions* must be arraigned as *accessories,* if not *principals* in the case: And then sure it will befit our angry Zealots to consider, whether this be the way of *advancing God's truth, or what account they will give to the Lord of the Vineyard,* who while they pretend to dress and prune the *branches,* do thus debilitate and destroy the *roots.* Nay, indeed in this they are treacherous even to their own pretensions, for all those several Religions which they so tenderly cherish, have no *proper root* of their own, but like Excrescencies, spring out of the *main stock* of Christianity, live by its juice and moisture, and consequently, can never hope to survive it. And then certainly there can be nothing more ridiculous, than to express their kindness to the *one,* by ways that are so ruinous to the *other.* 'Tis as if a *Passenger* in a Ship should to fortify his *private Cabin,* tear up the *planks* and expose the whole Vessel to sinking: Yet thus preposterously do many of our *chief Pilots* apply their care. In the mean time, it cannot but be a very *delightful prospect* to the grand Enemy of Souls, to see us thus busily promote his *interest,* lay *snares* for ourselves, and by our own *folly* do that which all his *subtleties* could never compass. Nor can we think but he will be as *officious* to us as is possible, while we are thus employed, will help us to contrive our *Turrets,* whilst he sees we pluck out *stones* from the *foundation* to build them with; nor shall we ever want *new models* of Churches, so long as they thus help to destroy the *old;* and how aptly they are fitted for that Purpose, needs (I suppose) no farther Demonstration.

CHAP. XII. A survey of the Mischiefs arising from Disputes, in reference to Civil Peace.

AND now sure we cannot but conclude our *Contentions* highly injurious to *Christianity,* that thus assault it both in the *Practick* and *Theory:* And indeed how fierce soever our quarrels are with one another, the heaviest blows are sure to fall on that, which as in its constitution is of the most Pacifick temper imaginable, so it has the common fate of reconcilers to suffer from all parties. But *Godliness having the promise as well of this life as of that which is to come,* it often happens that there is such a consent between our *spiritual* and *secular* Concerns, that the Mischiefs that oppress the *one* do reflect on the *other:* And indeed Religion when entire and united, is one of the best bonds of *Civil* as well as *Ecclesiastical* Peace, (as even those attest, who defying all other ends of it, do yet admit it a useful state Engine;) from whence 'tis consequent, that the *distractions* and *divisions* in that must have proportionably a contrary influence, and infect *communities* with Discord, Tumult and Disorders. And this is an *effect* with which I think not unfit to bring up the *rear* of the foregoing Mischiefs, it being not so purely Secular as not to suit our present subject; for *outward order* and *unity* can never be so innocently disturbed, but that *Christianity* must be wounded in it also: And besides, it may perhaps obtain more consideration than the former, as being of a nature wherein the generality of men will think themselves the most concerned; for though there be many that

can look on the ruin both of Christian practice and profession, with *Gallio*'s indifference, *Acts* 18. 17. and care for none of those things, yet when the siege draws closer, when they find themselves begirt in their worldly interests, and that the same Deluge that overwhelms *Churches,* may bear down *Palaces* also, perhaps they may think the matter not so contemptible. And first, as to the truth of the observation the *World* has too long groaned under the *Experiment* to need farther proof. That *bitterness* which first tainted the *waters of the Sanctuary,* hath from thence diffus'd its self into our *common streams,* and like the *Egyptian Plague,* left none uncorrupted: For whether we look upon Families, Neighbourhoods, Kingdoms, any the *least,* or any the *greatest* Societies, we find the miserable *Trophies* of our *holy Wars,* in Factions and Confusions; I wish I could not say Rapine and Blood also. For the *first* of these, the domestic Jarrs caused by different Opinions, the *Instances* are numerous, or rather innumerable, which our *own age* and *nation* affords us. How many Servants have on this score been at defiance with their Masters? Children with their Parents? nay, Wives with their Husbands? Such an unhappy force is there in *mistaken Zeal,* that it dissolves the *closest bonds,* violates all *obligations* natural or civil, while under pretence of service to God, like the *Pharisees* Corban, it evacuates all duty to man; and this has made such ruptures and divisions in Families, that that delightful prospect the *Psalmist* so much commends, that of *Brethren's dwelling together in unity, Psal.* 133. is scarce anywhere to be met with; but instead of that, such rancor and bitterness, treachery and malice, as if men either mistook Christ's *prediction, Luke* 12. 52. for a *precept,* or at least were willing to advance his *Prophetick* Office upon the ruin of his *Kingly,* and to verify his *praesage* by breaking his *command.* And as the Oeconomical order and peace is thus disturbed, so if he that misses quiet *at home* should seek for it *abroad,* he will soon find himself disappointed, and discern that as the *societies* grow greater, so do the *disorders* also, and that private Strifes do as much combine to make *parties* and *factions,* as Families do to make *Cities* and *Corporations.* By this means that mutual communication by which the Members of civil bodies should not only benefit one another, but secure the whole is interrupted, and men live not as *neighbors* but *spies,* always upon designs of Entrapping and Ensnaring, for while they look on one another as *enemies to God,* they think that rescinds all obligations of *friendship among themselves,* and when Religion bears the *Standard,* the *War* will be concluded necessary and honorable. But though it be so in *imagination only,* 'tis sure there are some, who make it *really profitable;* for as in most *Camps,* the greater Number are attracted rather by hope of *booty* than concern for the *cause;* so here, many men *list* themselves under one Party, that they may have pretence to *prey* upon the rest. And to that End several very commodious *Axioms* have been taken up. As that *no faith is to be kept with Heretics;* that *Dominion is founded in Grace,* &c. by such measures as these the goods of the *Egyptians* become lawful prizes to any, that please to call themselves *Israelites;* and indeed *Jews* they may be called in that notion we vulgarly use it of *unjust* and *cruel extortioner:* But sure not such *Israelites* as Christ defines *Nathaniel, Io.* 1. 47. *without guile:* For having thus consecrated their frauds, and found an expedient of serving *God* and *Mammon* together, there is no piece of *deceit* either too big, or too little for them; no *transaction* so important, which can oblige their *fidelity;* none so trivial as to discourage their *rapine:* Opportunity is the only measure and rule of their attempts, by this means no *Obligation* of Contract, no *Laws* of Commerce can escape unviolated, everything is lawful that may weaken

the wicked, and that *zeal* which makes men *Saints* in the Church or Conventicle, can make them *Thieves* in the Shop or Market. Thus is Piety made an Engine of rapine, and by these *religious riots,* all *boundaries* wherewith Laws or Equity have fenc'd men's distinct *properties,* are thrown down: And sure this is a most carnal consequent of our spiritual debates, and bids fair towards the reducing us to that state of common Hostility, which some have phancied to be the *Original condition* of mankind: For it renders commerce so dangerous, that men may within a while think it safer to trust their own *strengths,* than to the shelter of those *Laws* and *Civil compacts,* which they see so avowedly evacuated. And upon this account, though the Injury be immediately done to *private* persons, it becomes a *public* mischief: Yet alas, these are but the more moderate *effects* of our Dissensions; they afford more expedite and compendious ways of public ruin; the *defrauding* or *undermining* of a few Neighbors, are *petty prizes* for those that think they have the sole right to the Creature, and are those *Meek* who are to *inherit the Earth,* and every such acquest only serves to flesh them for a farther chase. The *spoils* of a broken Kingdom will afford something worth the *scrambling* for: And nothing more fit to *break it* than a pretence of Religion, which like the *stone* that smote *Nebuchadnezzar's* Image, has shivered the most goodly Monarchies. And accordingly, we see no *Engine* is more constantly used by men of Seditious spirits, to disturb and subvert Governments: Indeed there can be nothing so advantageously fitted for the purpose. For should such persons unmask their *design,* and show it in its *native ugliness,* should they avow the shaking of a *Kingdom* merely to establish themselves in a condition of *wealth* and *grandeur,* the new moulding of a Government only that they might shape their own shares in it, 'twere impossible they should find any abettors; for though the *multitude* are always in preparation for *change,* yet 'tis not on Intuition of benefit to some *private persons,* but of somewhat wherein *themselves* may partake: Nor is even the madness of the people mad enough, to expose all their *own interest,* and most important concerns only to promote *those of others.* It has therefore always been both the rule and practice for such designers to suborn the *public interest* to countenance and cover their *private;* to cry up *Diana* to secure their own *gain,* and to make the seduced *Populacy* like the *Iackeal* to the *Lion,* hunt that prey which themselves mean to devour. And of all those artifices by which such *Incendiaries* have set Kingdoms in a *flame,* none has been more universally succesful than the *praetext* of Religion, which is thought so *creditable a cause* to engage in, as can convert the *infamous titles* of Rebel and Traitor into those of Patriot and Saint, and consequently, take off all discouragement arising from the disreputation of such an enterprize: And no less potent is it in solving the scruples of its unlawfulness; for by a dexterous anticipation, it makes Conscience a *party,* that it may exclude it from being *judge,* and by that one fallacy of supposing *Religion* to be *a just ground of quarrel,* make way for all the wild consequences deducible from that *false principle:* And indeed where that is thoroughly fastened, the *mischiefs* are not only *great* but *incurable,* & yet the more so by how much the person is more zealous. For alas, what will it avail to tell such a man, 'tis a sin to *fight against his King:* when he will tell you 'tis a greater not to *fight for his God:* That he contracts a *heinous guilt* in violating the *peace* of the Church, when he with as great confidence believes, he *merits* in propagating its *truth.* That he is accountable for the *blood* of his Brethren; when he thinks he has like the *Levites,* Ex. 32. consecrated himself in it, and offered it an acceptable *sacrifice* to God. Thus unhappily are

these men fortified in their *sin,* by presuming it their *Virtue,* and while the *furious zeal* of such is made subservient to the *wicked craft* of others, 'tis a most *apt instrument* of public Mischief, there being no attempt so desperate, which such may not be put upon, who are methinks used as *Hanibal* is said to have done those Oxen, whose *horns* he first fired, and then sent them to disturb the *Roman* camp: These *men* as those *beasts* are found very useful for the molesting of others; but commonly all they acquire to themselves, is the *smart* of their own *flames.* Few of those who thus in the simplicity of their heart follow an *Absalom* or a *Sheba,* that do not either miscarry together with the *design,* or else live to discern how much their *credulity* was abused; and that both *religion* (however pretended) and *those* that fought for it, were only made *properties* to promote the *lusts of those* who despised both. But 'tis unnecessary to insist farther on the *effects* of such religious Fury, of which *we of this Nation* have had so many and so *costly evidences,* as far transcend the most *tragical descriptions.* God grant we may never have other than our *past experiences* to measure them by: But certainly there is little reason to be secure, so long as the *root* of them, our *speculative differences* daily increase; for unless we could suppose an Age of such innocence, that there should be none who would *take* and undue Advantages, 'tis sure there will be enough *given:* And indeed when we reflect upon our past Distractions, and consider how trivial the *matter* of most of those Debates was, whose *manner* has been so cruelly solemn; how our slightest *problemes* have been writ in *blood,* that many Thousands have been made *naked* to keep the *Surplice off* a few men's backs, and we have pulled down our *Churches* in displeasure at the *windows,* when I say these and a Thousand the like are considered, we must conclude that there can never *want* Occasion to them that (in the *Apostles* Phrase) *desire* Occasion. The *lightest distempers* in the Church being *contagious,* and most apt (when fomented by ambitious designers) to beget an *universal Plague* in the Common-wealth. And now who can without horror consider these miserably perverted *effects* of Christian Religion, that *that* which was designed the most *inviolable bond of unity,* should like those curles of entangled snakes with which *Erinnys* is said to have infuriated *Athemas* and *Ino,* become the *fatal incendiary of the mortallest hatred.* That *that Economy* which was meant to *regulate,* should be the Instrument of *confounding* and *embroyling* the World; and a *Gospel of Peace* should thus be made the *Incentive to war,* and create fiercer quarrels than those it was to have composed. To *turn the Grace of God into wantonness,* is justly branded as a *great* Crime, but sure to turn it *into malice* is yet a *greater.* And though every sin offers violence to our religion, yet *this* is of all others the most *barbarous,* thus to make it Assassinate its self, become a kind of *Felo de se,* and contribute to its own ruin. And that this is the case, is I presume sufficiently evident in all the *foregoing instances,* which as they are most obviously the *effect* of our eager Disputes, so are they no less visibly *destructive* to Christianity in all its interests, leaves it neither *root* nor *branch,* neither *inward* Vigor, nor *outward* Luster; so at once rendering it both unfertile and unamiable. 'Twas a piece of hostile Severity against *Moab,* to *fill the land with stones, thereby to render it barren,* 2 King. 3. 25. The slingers went about, and smote it: but what *that* suffered from *professed Enemies,* the *Church* daily sustains rom those that call themselves her best *friends.* Our *Benjamites* are so in love with their skill of slingling to a hairs breadth, their nice Criticisms, Distinctions, and Subtilties, have cast abroad so many *stones of contention,* that the Church is become perfect *quarry,* utterly *steril* and *unfruitful,* as to all those good works for

the production whereof, she was so peculiarly fenced and cultivated by God; nay, 'twere well if *barrenness* were the worst, and that she had not on the other side acquired an unhappy *degenerous fertility:* But what a numerous and accursed Issue spring from this unpeaceable temper, the foregoing considerations do too sadly demonstrate; and I doubt not every attentive Observer will be able to add *more* (though not *truer*) Instances; and besides to discern that this *spurious brood* like that of *Hagar* is grown so wantonly insolent as to despise the *right heir* of the Promise. The true *Gospel Graces* of Meekness, Peaceableness and universal Charity are accounted *Earthy phlegmatic qualities,* we disclaim that *Holy Ghost* which descends in the appearance of the *Dove,* nay or in *fire* either, unless it be like that of *Elijah,* to consume all that disgust us. Nor do we measure our *Religion* so much, by the opposition it makes to our *lusts,* as to those whom we first make, and then call our *enemies.* Thus miserably have we changed the Scene, and by *calling evil good, and good evil,* have accumulated injuries upon our oppressed Christianity, not only robbed it of its *rule,* but of its *reputation* also. And do we daily thus see *Ishmael* mocking *Isaac,* and shall we not think it time to cast out the Bond-woman and her Son? shall we forever cherish this generation of *Vipers* to tear out the *bowels* of our common Mother? I pray God the Question have not as much of *praesage* as *expostulation.* For if we consider the present state of things, how our *contentions* plead not only *right* but *prescription,* there seems not much hope of dispossessing them, and yet less, when 'tis remembered, how they have entwisted themselves, not only with the *passions,* but *interests* of men; two such *potent Abettors* as will buoy up the most *forlorn cause.* The truth is, there are many *subterraneous springs* which feed *this Ocean,* and though religion and piety be on all hands demurely pretended, yet as we have seen the *effects* of our debates very *disconsonant* to such a Profession; so if we examine the *originals* and *causes,* we shall find them for the most part as *widely distant.* It may not be amiss to take a short view of some of them; for though I cannot hope the *discovery* of the Causes will contribute to the *general cure,* yet perhaps it may prove *Antidote* to some particular persons, who will be the less apt to admire the verdure of the *leaves* (the flourishing appearances of *zeal* and *piety*) when they find both *fruit* and *root* of so poisonous a quality.

CHAP. XIII. A Survey of the Causes of Disputes; and first, Pride.

AND in this inquest we find Pride already arraigned to our hands, by the wisest of Men, Prov. 13. 10. *only by pride cometh contention.* It is indeed a most prolifick vice, and there are few *sins* to which it is not either a *parent* or *nurse:* but there is scarce any which does more betray its immediate descent from it than this of *strife* and *debate,* which has so many of the *lineaments* and *features* of the deformed Mother, as sufficiently attest its *extraction.* And as this is true of *all* strifes in general, so particularly of *those* whereof we now treat: for Pride being its self an internal sin, it has such a neighbourhood with all the notions and speculations of the mind, that it easily makes impressions on them: Nor are we to wonder that the Sacredness of divine things is not *Amulet* enough against its *Charms,* when we remember that the *first act* of Pride that ever was committed, was levelled even *at God* himself; and as it took up its first seat in a spiritual substance, so has it ever since, never acted more *naturally,* and therefore more *vigorously* than about spiritual matters. Of this the Church in all ages has had many costly Experiments, for if we trace the Catalogues of Heresies from *Simon Magus* his days

down to our own, we shall find Pride a *principal Actor* in every *Scene,* though perhaps in *various dresses.* For though Pride be always in the general an affectation of some transcendency, yet it differs as to the particular object, according to the several estimates men make of excellencies. So that the *propugners* of new Opinions, though they have this *common aim,* that they seek their *own exaltation,* yet do not always do it in the *same instances.* For example, *some* have coveted the repute of *profound inquisitors,* and this Vanity has prompted them to dive so deep into the *bowels* of every the *plainest doctrine,* till at last they have twisted and entangled them into the most *perplexing difficulties.* These *Navigators* think they have never sail'd successfully till they have found out a *Terra incognita,* though God knows they bring nothing from thence for the benefit of the habitable world; nor make it their business to *resolve* Doubts, but *start* them. *Another sort* of men there are of so fastidious and petulant wits, that they disdain an *opinion* of which themselves are not the *Authors;* they love not to have their understandings prescribed to, by the preconceptions of others, how divinely soever inspired, and will rather have a Religion of their *own making,* than of *his* whom they pretend to worship. And this, 'tis to be doubted is the bottom of the great *veneration* some have paid to *Reason,* which they have set up in the *Throne,* not only in defiance of *blind implicit assent,* but even of *divine revelation.* But in the mean time 'tis to be observed, that 'tis not reason *in general,* the common excellency of our nature that is thus advanced, but every man's own *private* and *individual;* which upon a just scanning will often be found the most distant thing from what it is called: *Passion* and *Phancy,* by that omnipotent advantage of being a man's own, often passing for *deep discourse* and *ratiocination:* and what a fruitful harvest of Tares such seed is apt to produce, our *reason* would inform us if our *experience* did not. To these we may add *another rank* of men, who vehemently thirsting after a *name* in the world, hope to acquire that by being the *disseminators* of *novel doctrines;* they think while they go on in the *beaten track,* they shall be obscured in the *Throng;* the only way to make themselves conspicuous is to be singular: Thus fondly choosing to be *eminent,* though by the infamous Characters of *Heretic* or *Schismatic,* and (like him that fired *Diana*'s Temple to secure himself from oblivion) build themselves *Monuments* of the *Churches ruins:* and sure this *Theudas* his ambition of being somebody, has helped to raise more *opinions* than he did *men.* Yet commonly it answers it even in that circumstance also; for when by *separating themselves* from the *unity of the faith,* they have rendered themselves remarkable, their next aim is to have *others join* to them; and so they may have the honor of being *leaders,* care not though it be into the ditch. To be called of men *Rabbi Rabbi,* is enchanting Music to any *Pharisee,* and serves like the Timbrels in *Tophet* to drown the cries not of their *Children,* but *Mother* scorching in the flames of their contention. Indeed so impetuous and uncontrollable is this kind of *vanity,* that like a mighty torrent, it bears down all before it, overwhelms not only the opposite *virtues,* but even all *vices* that are not of its own confederacy. Men can in this case lay severe restraints upon their most *intimate sensualities,* when they suspect them *treacherous* to this grand Design. The *Wolf* shall be muzzled and made to behave himself with the meekness beseeming the *Sheeps* clothing. The *Swine* shall be washed and by an unnatural violence withheld from the *mire:* All their rapacious and bestial *appetites* control'd and made tame, that they worry not their *reputation.* And all this for a little naked *popularity,* for whose dear purchase, very many have thought fit

to divest themselves, both of lawful and unlawful *enjoyments;* and have thought the tumultuous *applause* of a few factious spirits worth all that *self-denial.* But all Pride is not so perfectly *Camaelion* as to subsist upon this *mere air,* there is another kind of it that proposes to its self something beyond this: such is the affectation of rule and dominion, which though in respect of any real good to the ruler, is as very a *Chimera* as the former; yet commonly they that are under such a *Jurisdiction,* find to their cost 'tis more than *Imaginative.* And God knows this *aspiring humor,* has been no less fatally active in *Ecclesiastic* than in *Civil* affairs; nor has the Church ever been in more danger of *Anarchy* than by *those* who most impatiently coveted a share in its government; for where this spirit of ambition is the Impellent, it does like the *Demoniac* in the Gospel, burst asunder all *fetters* and *chains,* violates the unity both of doctrine and discipline, nor is any attempt too bold for men thus animated: They who long to be in authority think the *door* opens not quick enough for their entry, and impatient of so tedious an expectation, choose rather to make breaches in the *walls* (nay sometimes to undermine the *foundation*) than to want an *access* to their Desires. Neither is there anything so sacred, which upon this occasion they cannot prostitute; when *Diotrephes,* 3 *John.* 9. seeks preeminence, the Dictates even of an *Apostle* shall be rejected, and even the divinity of *Christ, God blessed forever,* be trampled on, when *Arius* wants a footstool to climb up to his affected greatness. In a word, if we Examine the occurrencies of all ages, we shall find that either the eagerness of *acquiring,* or the Revenge of *missing dignities,* have been the great *instigators* of Ecclesiastic Feuds; and sure our *Modern* stories, are not likely to fall short of the *Ancient,* in examples of this kind. And as Pride makes *some* thus passionately desirous of rule, so it makes *others* as impatient of being ruled, and even those who cannot hope to arrive to *give* Laws, will not endure to *be under* those already established. That *this* is indeed the Christian *liberty* for which many in our days have so unchristianly contended, is too apparent, the *fundamental quarrel* has been against *subjection:* Yet to countenance and abett that, whole *Armies* of frivolous cavils have been raised, and the *Church* attacqued in every its remotest concern, and though there be nothing farther from that unity of mind, to which the simile was first affixt, yet in a perverse sense it imitates the *Ointment* of *Aaron* in *descending from the head to the skirts of the clothing:* not only the *supreme* and *more eminent parts,* but the most *slight extrinsic* and *inferior relatives* to Religion being asperst and depraved; and the most *innocent* Circumstances of Civil or Natural actions made *criminal,* when applied to Divine things. A strange *infective power,* which these men have conveyed into God's service, that it must thus pollute everything that approaches it. That the *place* where his Honor dwells, must become a *Pesthouse,* and diffuse *contagion* to all in it. (I wish by the way their *Sacrilege* had not been too valiant in despising the Danger of those *infected utensils,* which may perhaps sadly verify the reproach, and prove *treacherous prizes*) and when men's *zeal* operates thus unkindly, when the pretence of *internal sanctity* devours all *outward decency,* and *God* is to be honored and exalted by those ways, whereby *men* would think themselves affronted, and vilified; we have too great reason to think such a zeal as little according to *godliness* as *knowledge,* and that it is not so much the *tenderness* of their Consciences, no nor generally the *weakness* of their Brains, but the *Iron sinew* in their Necks, which makes them at once so scrupulous, and so clamorous; for though the *former* might be supposed owing to Error, the *later* can surely proceed from nothing but Pride. Several other instances might be given to show how that

pernicious temper has contributed to the rise and first being of our divisions; and having thus given them birth, it does not like the *Ostrich* abandon its Brood, but has as great an influence in the *cherishing* and *maintaining,* as it had in *creating* them. Of this there need no other proof than the mere *nature* of Pride, which as it averts nothing more than *self-condemnation;* so upon pain of that appearance, 'tis irreversibly engaged in the pursuit of its first undertakings, any *desisting* being interpretatively a *confession* either of an Error or a Defeat, both which are insupportable to an assuming temper: So that besides the *original incentives* forementioned, it has this of *disdain* superadded to actuate its motions. And accordingly we find they are at this rebound the more violent, not only the *success,* but the *credit* of the first enterprize depending upon a vigorous prosecution: So that *Catilines* Maxim of *Villany* seems to have been adopted into some men's *divinity,* and they think past Crimes are only to be secured by more and greater. Nor is it only *hope* to achieve their *design,* or hide their *shame* which thus animates them, *despair* will do it to a yet higher degree. Our Concupiscible and Irascible appetites dwell not so remote, but they are ready reserves to one another, and what was *desire* in the pursuit, becomes *anger* and *revenge* in the disappointment; and sure we need not be told the wild effects of those passions. How many men have in a *furious despair* over-acted even their own *projects,* and have made it a malicious consolation in their ruin, to get it attended with that of the public? As *Herod,* who to secure a *lamentation* at his death, commanded a *Massacre* should accompany it, or (to give a more Ecclesiastical instance) like *Arius,* who sought the abolishing of that order in the Church, whereof himself could not partake. I wish no man's *Conscience* in our days were qualified to suggest a fresher example. But whilst 'tis so many ways the *interest* of Pride to abet our *contentions,* we cannot think it so sluggish or unindustrious an *agent,* as not to find out *expedients* for its purpose. I shall not attempt to give a particular of its *instruments,* when I have said that *Schism* is one of them, I need not add more, since that alone serves both to *complete* and *perpetuate* the Mischief of all our speculative dissensions. How close a Band of concord the *communicating in holy duties* is, we may learn by *Jeroboam,* who seems so well to have understood its unitive efficacy, that he durst not trust the newly divided *Tribes* in a joint resort to the Temple; and therefore least the *rupture* he had made in the State should close again, he thinks it necessary to make *another* in the Church, and secure his defection from his *Prince,* by that from his *God.* But we need not borrow a *testimony* from that his impious *Policy,* we have a more *Authentic attestation* from the holy *Psalmist,* who when he would describe the *greatest entireness,* Exemplifies it by the *walking to the house of God as friends, Psal.* 55. 14. And the *Apostle* goes yet higher, and from our common *participation* of the Eucharist, infers not only our *union,* but our *incorporation. We being many are one bread, and one body, for we are all partakers of that one bread,* 1 *Cor.* 10. 17. And then sure me may on the contrary conclude, that our *separation* must have the quite distant effects; alienate our *affections,* and by that means still more estrange our *Judgments.* For besides that 'tis natural to men to think they can never run far enough from that they begin to loath, they are in their own defense to amplify the *differences,* that they may acquit themselves from the *scandal* of a causeless separation, and this God knows is the usual Method among us, when we have broken *communion,* our only study is not how to *repair,* but *justify* it. The adversaries *Tenets* are rigourously scanned, new *Charges* exhibited, and the *Schism* defended upon those

later discoveries, which were no motives to the making it. And then sure no man can doubt but this is a *proper way,* both to *multiply and Eternize disputes;* and 'tis abundantly manifest, that vanity and elation of mind is the cause that Men thus prefer a *mistaken reputation,* before their own *innocence* or the Churches *peace.* Indeed if we thoroughly consider it, we shall find *Pride* is one of the fatallest instruments of Excision, the *twoedg'd sword* by which adverse parties do mutually cut themselves from one another. The very *elements* and *constitutive parts* of a Schismatic, being the *Esteem of himself,* and the *Contempt of others. I am not as this Publican was,* we know, the voice of the proud *Pharisee,* whose very name signifies *separation,* and our modern *Separatists* do but Echo the same note, when they pronounce all those *Heretical* or *Carnal* from whom they have withdrawn. Or perhaps they derive from a yet more ancient president, those of whom the Prophet *Isaiah* speaks, *Isaiah* 65. 5. which say, *Stand by thyself, come not near me, for I am holier than thou;* an Insolent kind of language which the *Cathari* in the *primitive times* did not more exactly transcribe, than many *Sects* of differing denominations have done in *ours.* But 'tis to be remembered, that while the *Pharisee* looked so fastidiously on the poor *Publican,* he renounced communion in prayers much more acceptable than his own; and those *refined Zealots* who feared *contagion* from the approach of their more innocent Brethren, could boldly venture on the *pollutions* of the most detestable Idolatries: And God knows the note has too ready an application in both instances. In the mean time 'tis a sad contemplation, that so much of that *zeal* which makes such a glistering in the World, shall when brought to the Touch, be found *adulterate,* that the transcendent *purity* men boast of, should prove but a more sublimated *wickedness,* and their *pretence* to spirituality be verified only in *spiritual pride.* Alas, is not the whole *circuit* of Secular things wide enough to contain this *swelling humor?* Are there not *Pomps* and *Vanities* of the world enough to entertain this one *Lust,* but must this *Moabite* be brought into the *Sanctuary?* Can we not be *elevated* enough unless we *trample upon* all that is holy, and make *Religion* Factor for our *Ambition?* We find some very confidently point out *Antichrist* upon the strength of this one praedicted circumstance, that he was to *sit in the Temple of God.* But what need we travel beyond the *Alps* to find out that, which *everywhere* presents its self? Our Pride does too unhappily answer the description; and though there is no instance wherein it can cease to be *Antichristian,* yet surely it is more eminently so, when it thus usurps *God's seat,* and rules in Sacred things. Would God the *pains* and *animosity* which has been spent in discovering and reviling *other* Antichrists, had been diverted to the pulling down of *this,* the labor would have been more effectual even to the immediate end of the Designers, for were this Pride *Eradicated,* the Foundation of all Spiritual usurpations were *undermin'd.* But alas, those who exclaim the most loudly against all *foreign Tyranny* on their Consciences, do obsequiously bow to this *intestine Usurper,* make an entire dedition of themselves, and submit to the severest and ignoblest *vassallage.* They have invested it with so absolute and sovereign a Power, that (as *Samuel* warns the *Israelites* of their King, 1 *Sam.* 8.) they are not to call anything their own when it is useful to its service: All their powers, all their interests are devoted to it, and that not only to adorn its *pomp,* but to fight its *battles.* Men quarrel and contend till not only *themselves,* but even *Christianity* its self expire in the contest. But if it be indeed certain that every *War* is so far unjustifiable, as are the *causes* of it, 'twill surely be a competent prejudice against our contentions, that our Pride is so much concerned in them,

which is so unchristian a *motive,* as all the *holy-water* wherewith men have sprinkled it, can never baptize into a *cleanness;* all the *borrowed dresses* of Zeal and Sanctity, however they may *disguise,* can never *legitimate* it. Those Arts of concealment may indeed add a *new guilt,* that of *Hypocrisy,* but can never expiate, no nor extenuate the *old:* And how *Saint-like a form* soever our *Vain-glory* puts on, it does but the more own its derivation from *him,* who can *transform himself into an Angel of light,* whose aspirings have first subverted *himself,* and now go on to propagate both his Crime and Ruin to *us;* nor has he ever managed that *design* with more Art or Success, than by thus making our Pride a *partition wall* to divide us from *one another,* and consequently from *God* too; who being, as our Church styles him, the *author of Peace* and *lover of Concord,* can never join himself with the *disturbers of both,* but must necessarily be disobliged by our Dissensions and Schisms.

***CHAP. XIV.* A survey of the Causes of Disputes; Secondly, Curiosity.**

IF now we proceed farther in our enquiry we shall find, that another grand *incendiary* of our Disputes is *Curiosity:* A vice which though in some respects it may be reckoned a *species* of the *former,* that of Pride, yet in others it admits a *distinct consideration.* This is that baneful *weed* which the Devil made a shift to steal even into *Paradise,* and which has ever since affected the *richest soils,* the most pregnant and polite Wits; nor did it only eject *man* from thence, but it has improved the *original curse,* and multiplied those *briers* and *thorns* among which he was cast, yea, transplanted them from the *Earth,* where they could only raze the skin, into the *Brain,* where they pierce and torture the intellectual and immortal Part of Man. Nay farther, even that *sweat of his brows,* which was to extirpate them from the *ground,* serves but to water and cherish them in his *mind;* his very *industry* being in this case the extremest *ill-husbandry,* and the more *pains* he takes, the farther he removes himself from all *real advantages* of his toil.

THERE are some parts of *Knowledge* which God has thought fit to seclude from us, to fence them not only as he did the interdicted *Tree,* by Precept and Commination, but with Difficulties and Impossibilities; made it not only our *sin* and danger, but our *Folly* and madness to attempt them. Of this kind are the Mysterious parts of our *Religion,* which he shows us as it were a-far off to exercise our *faith* and *reverence,* but stoops them not to our *sense* and *disquisition.* These he has placed like the *Sun,* where they may influence, not annoy; warm, not scorch us. And would we still permit them to remain at that safe and wholesome *distance,* we should find none but *benign effects;* but so importunate are the instigations of Curiosity, that no *bounds* will keep us from the *Mount:* We will needs break through into the *thick darkness,* how dreadful soever the *thunders* and *lightnings* are in the way. Like bold *Phaetons* we despise all *benefits* wherewith the Father of light and us can court us; unless we may guide his *Chariot;* and we moralize the *Fable* as well in the tragicalness of the *event,* as the insolence of the *undertaking;* this unhappy Curiosity having not only ruined many of the *inquisitors,* but set the whole *world* also in a *conflagration.* Nor is this temerity more *fatal* in its Success, than *impious* in its Foundation: For besides that, it is a direct *invasion* of God's peculiar, and *violation* of his Command, it does evidently imply a *distrust,* either of his Wisdom or his Goodness; supposes him either so *ignorant* of the strength of those faculties

himself has made, that he has assigned them unproportionable objects, and so they must have new work cut out for them by ourselves; or else presumes his *Eye evil* towards his own Creatures; that as the *Devil* once suggested to our *first Parents,* he fears the rivalry of poor mortals, and by an envious detention of some parts of felicity, like one that had been Bountiful only upon *surprise* and *incogitancy,* illiberally retracts and contradicts his *original design* of making Man completely happy. Nay, indeed this represents him unkind, not only to *us his created Images,* but even to that Eternal and express image of his Person, *the Son of his bosom,* who may well be thought to have been, as despised in *his Eyes,* as he was once in *ours, Isaiah* 53. 3. if he have so cheaply exposed him for their sakes, to whom he denies any of those *intellectual advantages,* which difference *them* from *Beasts.* Thus wickedly curious are we, that rather than converse with *vulgar ordinary things,* we create *prodigies,* put *new forms* upon him that is *unchangeable,* rob *divinity* of its most inseparable *attribute,* and not only *disobey* God, but *reproach* him. And then 'tis no wonder if that which affords so little *glory* to God, hath no more *good-will* for Men, and that which thus wars with *Heaven,* leave little peace on *Earth.* Indeed if we will be building our *Babels,* and thus assault *Omnipotence,* 'tis but just we should have our *language confounded,* and that that *knowledge* for which we boldly attempt to rifle God's cabinet, should like the *Coal* from the Altar, serve only to embroil and consume the *sacrilegious invaders.* Yet besides what is owing to divine vengeance in the case, the thing has in its self a proper, natural efficiency toward it; for when so many men are engaged in a *blind search,* 'tis not imaginable they should all *stumble* upon the same Notions, and supposing them to fall upon *variety,* 'tis impossible but men's fond overweening of their own conceits and petulant disdains of others, will improve that *variety* into Opposition, and that *opposition* into set and Solemn Feuds. And God knows, the Church is too effectively acquainted with this *fatal gradation,* and can experimentally attest the *unhappy propriety* of this sort of Curiosity towards the engendering of *discord* and *confusion.*

BUT besides this *higher* rank of things which God hath set so much *above* us, there are others of an *inferior* sort, as much *below* us, which are concealed from us, not for their *sublimity,* but their *uselessness;* for as God on the one hand remembers that we are but *flesh,* unable to bear the nearer approaches of *divinity,* and so talks with us as once with *Moses* through a cloud: So on the other he forgets not that *he breathed into us the breath of life,* a vital active spirit, whose motions he expects should own the dignity of its *original,* and as it was its self an *emanation* of the Essential Goodness, should aim at only *real* and *solid good,* and not evaporate and exhaust its powers in *mean* and *impertinent pursuits.* And upon this score also, he has found it necessary to hide many things from us, not that they would *dazzle,* but *misemploy* our Eye; not *swallow* up our Understanding, but *divert* our Attention, from what is more important: Of this sort are those many thin *aerial speculations,* the certain knowledge whereof would bring us no real advantage, make us at all the wiser to Salvation; yet such a value does our *inquisitive Nature* set upon everything for its being *hid,* that as if our Life were bound up with these Secrets, and all our Felicity dwelt in the Shade of these recesses, we pursue this search with indefatigable *industry,* ransack all corners with as great *diligence* as the *Woman* for her lost piece of Silver, *Luk.* 15. 8. And as if this were indeed the *treasure* hid in the field, sell *all* that we have, lay out our whole *selves* upon the *purchase.* Indeed he that shall consider what

solemn Disquisitions there are upon the slightest, and inconsiderablest Subjects, with what Advertence and concern Questions of this kind are bandied in the world, must wonder how men can at once be so *serious* and so *trifling;* or that those who can say *so much,* should not once ask themselves to what purpose they say *anything.* Yet what multitudes of men are there engaged in such chases as this? when alas, the quarry is not worth half the toil, could it be gotten: but what *Solomon* says of the *sluggard,* Prov. 12. 27. that *he roasteth not that which he took in hunting,* is true of the contrary temper, these *over-busy spirits* whose labor is their only reward, they hunt a *shadow,* and chase the *wind;* and when they strain to their utmost speed, there is still the wonted Distance between *them* and their *aims;* all their eager pursuits bring them no acquest; but after they have traverst so much *ground,* traced all the *mazes* that learned Curiosity could contrive to perplex men, and st••ied to the weariness of the *flesh,* if not to the quenching of the *Spirit* too, they are still in the same *ignorance* from whence they set out, and 'twere well if they were also in the same *doubtfulness:* But the unhappiness of it is, they acquire a *confidence* without any *true ground* of it; and get such a Knowledge as may *puff up,* but not *edify.* This was eminently exemplified in the *Gnostics* of old, whose vain *Chimaeras,* and *foolish questions,* as the *Apostle* calls them, *Tit.* 3. 9. past with them for such a *superlative wisdom,* as gave them Insolence to discriminate themselves from others by that swelling *Title,* and monopolize the reputation of *Science,* which yet if we will believe the great Doctor of the *Gentiles,* and he too brought up at the feet of *Gamaliel,* the greatest *Rabbi* of the *Jews,* was *science* falsely so called. And God knows, they want not successors in this as well as in other particulars, men are so possessed with their own *Phancies* that they take them for *Oracles,* and think they see visions, and are arrived to some Extraordinary *revelations* of Truth, when indeed they do but dream *dreams,* and amuse themselves with the Phantastick *Ideas* of a busy imagination. Yet would they only please themselves in the delusion, the Frensy were more innocent; but like the prouder sort of *Lunaticks,* they will needs be *Kings* and *Rulers,* impose their wild *conjectures* for *Laws* upon others, and denounce *War* against all that receive them not: And this is that which makes the great combustion, and confusion among us; for while one man Opines one way, another another, and each will obtrude his *opinion* on every-body else; 'tis impossible but the *contests* should be sharp and endless; for each man labors under a double Impatience, the *one* of having his own notions rejected, the other of having the quite contrary imposed on him; and though 'tis true the *reciprocalness* of the Injury ought to allay the *displeasure* at it, yet men so much more consider what they *suffer* than what they *do,* that everyone cries out aloud of that hard measure, which himself offers without regret. And between *winds* so contrary and so fierce, 'tis no wonder if *storms* arise; and in such *Tempests* has Religion so long been tossed, that it now needs the interposition of a divine *Miraculous power,* to keep it from sinking; for alas, these *Skirmishes* expire not with the first Propugners of the Opinions; they perhaps began as *single Duellers,* but then they soon get their troops about them, have their *partisans* and *abettors,* who not only enhance, but entail the feud to posterity. And indeed this propagation of Strife, both in these *trifling,* and the former more *profound* speculations, is the most fatal circumstance of the whole Case: Were it not for this, though we might have *many Errors,* we could have *no Sects.* And if the Church might be sometimes wounded with the *darts* of single Adversaries, yet she could not be surrounded and besieg'd with *combinations* and *confederacies.* Some

straggling Soldiers might prove *renegados,* but they would not revolt in *troops* and *legions.* We should not have such numerous Parties, who with the greatest violation of Christian unity, denominate themselves, not from the *grand author and finisher of our Faith;* but from the *first brocher of their Idoliz'd opinions.* In the mean time, 'tis a sad contemplation, that a little *vain curiosity* should weigh so much, or the Churches *peace* so little with us: that we should sacrifice the one, to the *satisfaction* shall I say, or rather to the *whetting* and *inflaming* of the other. But 'tis a yet sadder, that this should chiefly be done by those whose *learning* enables, and whose *profession* should devote to the most noble and most profitable Studies; nay have the highest obligations to correct those *exorbitances* in others, which with such *Art* and *labor* they propagate and teach. How wounding a spectacle is it to see our greatest *Heroes* like *Hercules* at the *Distaffe,* thus degenerously employed, and to find those who were by Christ designed for *fishers of Men,* thus entertain themselves like *Children,* with *picking up Shells* and *Pebbles* on the shore; and which is yet more unmanly *wrangling* about them too. Indeed at this rate, 'tis no wonder if they make the *disciples* Complaint, *we have travailed all night and have taken nothing.* This sure is so little the way to win Souls, that he whose business it is to destroy them, can very contentedly refer them to this method; can gladly leave us all our nice and subtle *disquisitions,* upon the very same score that one of the *Gothick* Commanders, advised the sparing of the *Italian Schools* and *Libraries;* Let us, says he, leave them their Books, that whilst they amuse themselves with such *follies,* we may subdue them at our *pleasure.* It is the saying of the Wiseman, *there is a wisdom that multiplieth bitterness;* and sure if there be a wisdom acquired by these curious Enquiries, 'tis of this sort, like the Knowledge of Good and Evil attained by our first Parents, which taught them to know the Good only by its *loss,* and the Evil by its *smart.* Indeed our too high, and transcending *speculations* on the one hand, and our too trivial and unprofitable on the other; are like the *torrid* and *frigid* Zone, the one consumes us with its *heat,* the other chils, and benumns us with its *cold;* that turns us to *Cinders,* this to *Ice.* These little trifling Notions being too slight an exercise to keep *heat* in our Christianity, which not only expresses but maintains its *life* by strong and vigorous Motions. And therefore between these *two intemperate,* God has provided us an *habitable Clime,* I mean that middle rank of divine truths which tend to practice. Here he would have us dwell and converse, fix our thoughts and studies: Nor need we fear that they are too dry a subject for our contemplation. We see as deep Speculators, as any now assume to be, found it far otherwise. *David* could entertain himself with the *Meditation of God's Law* (not his hidden Decrees or counsels) *all the Day,* Psal. 119. 97, Nay it seems the Matter was so *copious* and *redundant,* that it could not be confined within that *narrow boundary* of Time, but invaded the *night* also; forced him to defaulk from his *rest,* to bestow on his *meditations, I have thought of thy Name O Lord in the night season, and have kept thy Law,* Vers. 55. Neither is it a vain expense of Time, which it thus tempts to, but gives the happiest improvement; lands at that harbor to which all rational studies tend, gives understanding, Vers. 130. *makes wise the simple,* Psal. 19. 7. and this also in an eminent degree, such as set him above his teachers, and his Elders also. *Thou through thy commandments hast made me wiser than mine Enemies. I have more understanding than my teachers, for thy testimonies are my study. I am wiser than the aged, because I keep thy commandments,* Psal. 119. 98, 99, 100. These are high and liberal Elogies of this divine study: and if any shall seek to divert an unwelcome inference by saying that *David* spoke

them only in pious raptures, that they were the transport of his *zeal,* rather than the estimate of his *judgment;* we must resolve the objector far removed from such religious *excesses,* and under the contrary *defect:* yet the *cause* will so well bear an *appeal,* that he may be trusted to consult farther, let him advise with *Solomon,* whose large desires and possessions too of wisdom, must suppose him no stranger to its nature, and he will tell him the very same, and that not in his *devouter ecstasies,* but in his most *composed sedate temper,* when he solemnly seats himself in his School, reads *Ethics* to his disciples, and professes his design of giving *subtlety* to the Simple, and to the young man *knowledge* and *discretion,* Prov. 1. 4. for if his whole book of *Proverbs* be scanned, the sum of it will be found to be nothing else but an *exhortation* to the study of this practic Wisdom. Nay when his own *understanding* was improved and advanced by *Experience* also, when he had not only *begged,* but *bought* wisdom, after he had given his Curiosity its full unbounded Range, compassed the whole Universe, and examined not only in *contemplation,* but by sensitive *experiment,* whatever therein could pretend to be that good for the sons of Men, *Eccl.* 2. 3. we find after all this busy inquest, he gives up his *verdict* in this form, *Eccles.* 12. 13. Let us hear the end of the whole matter, *Fear God and keep his Commandments, for this is the Whole Duty of Man:* And now methinks so solemn a decision of the wisest of Men, and he too inspired by the Omniscient God, may be thought of weight enough to acquiesce in. Yet since there are some who love not to weigh in the balance of the Sanctuary, and that had rather receive Responses from *Delphos* than from between the *Cherubims:* Let such at least hear even the Heathen Oracle attesting *Socrates* to be the wisest man, because he directed his studies to the *moral part* of Learning, which he did to such a degree, as to disparage all those more *Airy speculations,* which bettered not men's Manners, but were only 〈 in non-Latin alphabet 〉 , *a noise and clattering of Words.* And *Pythagoras* his School defines Philosophy, 〈 in non-Latin alphabet 〉 , *the cleansing and perfecting of human life,* which two things are said to be done, first by *Virtue,* whose business it is to remove 〈 in non-Latin alphabet 〉 , *the inordination of our Passions:* Secondly, by *Truth,* which restores 〈 in non-Latin alphabet 〉 , *the Image and pourtraicture of God.* And since this is the joint suffrage both of Religion and Reason, why should those that pretend to either defy both, and vainly consume themselves in unprofitable searches? Why should men wander to seek *beggary* and emptiness, who may with far less labor be *rich* at home? Alas, 'tis not *bare knowledge,* how great or universal soever, that can possess us of *felicity.* Were it possible for us to have a window into *Heaven,* to see all the Divine secrets, yet that might be but like the Rich man's prospect into *Abraham's* bosom, while himself was in the *bottomless pit.* They are not only the *gross* and *illiterate Souls* that must feed those *flames,* the most *Aerial* and *Sublimated,* are rather the more proper fuel for an *immaterial Fire,* and the knowledge we carry thither, render us the fitter company for him, who knew everything but how to keep himself happy. It was at once the Observation and Wonder of *Plutarch,* that whereas God has several *incommunicable properties* as Power and Immortality, *&c.* these all men aspir'd to, in the mean time neglected that of *Goodness,* wherein he was willing all men should share. And sure there is now cause of the same complaint, we would have Omniscience and all parts of Divinity besides the holiness, yet alas, those without these would prove but fatal acquests, and that approach towards being *God's,* would only make us

the more *Devils.* The only advantageous as well as possible *way* of Assimilation with God is by *purity,* and the *means* of that an Attentive consideration of those *Divine revelations,* which are to regulate our practice; these at once dispence *light* and *warmth,* direct and revive the Soul: And if men would not exhale *vapors* to cloud and darken them, Eclipse the clearest Truths by *difficulties* of their own creating, no man could miss his way to Heaven for want of light, and yet so vain are they as to think they oblige the world by involving it in darkness, as if their *Mists* should like that *which Watered the new-formed Earth, Gen.* 2. 6. supply the place of the *dew* of Heaven. But certainly to all such in their profusest liberalities, we need make no other Request than *Diogenes* did to *Alexander,* desire them only that they will not stand between *us* and the *Sun,* intercept its rays, and rob us of that which is infinitely better than anything they can give us. Were this but obtained, we should soon discern the inconsiderableness of those things whose effects have been so sadly considerable to Christendom; those many *Chimaeras* which we wrangle and fight about, would in this Sun-shine appear but *Motes* that dance in the Air, (though God knows as we manage them, they are the most luxurious Revels to the Prince that rules there.) Were but a St. *Paul's* doctrine thoroughly imbib'd, our Curious Arts, 〈 in non-Latin alphabet 〉 , *superfluous unconcerning studies,* would as it happened, *Acts* 19. be supplanted; and our *devotion* if sufficiently accended, would as theirs, *burn up* innumerable *books* of this sort. And sure as this would be the *greatest,* so it would be the most *triumphant Bonfire* Christendom ever saw, as being not only an *indication,* but a *means* of the *mighty growth,* and prevailing of the Word of God, which our vain *Curiosities* serve only to impede and obstruct, while they do as mightily advance *dissensions & animosities* amongst men.

CHAP. XV. A survey of the Causes of Disputes; Thirdly, Interest.

BUT besides these *two,* there is a *third* Fomenter of divisions, which either for its activity or success must not subscribe to either of them, and that is *Interest.* This is the great *Idol* to which the world bows: To this we pay our devoutest homage, give it not only our *knees,* but our *hearts;* and as if the making us rich were a *second* Creation, that could cancel all the obligations of the *first:* We sacrilegiously entitle our profit to all the Prerogatives of a Creator, give it an absolute unlimited dominion over us, allow it to prescribe us all our measures of good and evil; to rule not only our *Reason* but our *Passions* too, (a Sovereignty alas we would never yield to our God) and as if the *giving* us *laws* were not Empire enough, we permit it to impose *Religions* also; for sure they that observe how great an influence it has in *Church affairs,* will conclude it governs more than the *secular* part of the world. And indeed if we look back, we shall find 'tis no *novel usurpation,* but though void of other Title, has the Prescription of *many ages.* Divinity has long since been made the handmaid of Policy, and Religions modelled by conveniencies of State. The golden *Calves* became venerable *deities,* when they were found apt to secure *Jereboam's* Jealousies: And *Machiavils* policy, that *States should serve themselves of Religion,* was a common practice long before 'twas his Rule. And this Example of Communities has been transcribed by single Persons. In the Old Testament we find frequent mention of those *mercenary* Prophets, that turned the *office* into a *trade,* divin'd for *money,* nay, sometimes for more contemptible hire, *handfuls of Barley* and *pieces of Bread:* And in the New we see the same motive of Secular advantage had force enough to turn an

Ecclesiastic into a *Laick,* make *Demas* degrade himself, and desert his Ministry, and as it thus stopped his mouth from preaching the *Truth,* so it opened those of Others to divulge *Errors.* Such were those deceivers of whom St. *Paul* speaks, *Tit.* 1. 11. who *spake things they ought not for filthy lucres sake.* So when the same Apostle declaims the most earnestly against the *love of money as the root of all evil,* we find he fetches his proof of that Charge, from its having *made men err from the faith,* 1 *Tim.* 6. 10. And 'tis St. *Peters* prediction, that the most damnable Heresies, even the *denying of the Lord that bought them,* should be introduced by *those,* who through Covetousness should make *merchandize* of their *Proselytes,* 2 *Pet.* 2. 4. and sure the *event* attests the *presage* to have concerned more than the Age immediately succeeding, there being none of the subsequent which hath not in some degree assisted its completion, nor have we cause to wonder *here-at,* since 'tis obvious to discern the conjunction and dependence between Covetousness and Heresy. For the *Itching ears* the Apostle speaks of, being an *Epidemick disease,* give fair opportunity to every *Mountebank* to try his *Experiments.* When men nauseate *Old* truths, because they are acquainted with them, and embrace doctrines for the very same reason, they should reject them, even because they are *New:* When they love no Teachers, but such as thus entertain them, and are bountiful to none but such as they love; there is little doubt, but there will be *Mints* enough set on work, when the *Coiners* can thus at once *stamp new opinions* for their Disciples, and *Money* for Themselves: And God knows they are not a *few* of our Divisions, that have thence taken *birth.* It will be needless to ravel far into the Records of Elder times, every man's memory will be able to suggest to him too many, and too pertinent instances. Upon which reflection 'twill be too visible, that much of some men's late pretence to *Godliness* was but a real pursuit of *Gain;* and the *new light* served to guide them to their *neighbors Coffers:* And probably many of our Disputes had been superseded, had not the Authors foreseen, that though they lost the Question, they should gain what they more sought. A few essays had discovered how much the *Populacy* were pleased with *Novelties,* especially such as at once gratified their *Levity* and their *Pride,* by casting ill reflections on the things or Persons to whom they owed a reverence; and the *liberal contributions* such Teachers met with, served still to invite more *laborers* into that *work,* where without the uneasiness of a long Expectation, their very *seedtime* was their *Harvest,* and by sowing *Tares,* they immediately reaped *Gold:* And 'tis no wonder if such *quick returns* made them *diligent* at the trade, industrious to provide those wares they saw they could put off so well. And would to God we were secure, that *this way* of Traffick were yet at an end, for so long as these *spiritual Merchants* can thus impose on their *credulous Chapmen,* make them buy one mischief with another, and exhaust their *Estates* to endanger their *Souls,* we must not hope our *dissensions* will ever cease, our *flames* ever be extinct, that have so much *matter* to feed them, and such *importunate blasts* to blow them up.

BUT *covetousness* is of too insatiable a nature to be contented with one way of supply, 'tis like the *Sea,* that receives the Tribute of *all Rivers* (though far unlike it in lending any back again) and therefore those who have resolved upon the *thriving sort* of Piety, have seldom embarkt all their *hopes* in one *bottom,* nor so depended on the *bounty* of their Proselytes, as to neglect other *ways of preying* for themselves. They wanted not providence to foresee, how uncertain a revenue popular benevolence is: That the same giddy and violent *humor,* which had opened

their hands *so wide,* might by working another way close them *as fast;* or if their *inclinations* continued, their *abilities* might fail; (a thing very possible to those, who have such suckers) or if both these remained, yet that they were unlikely to grow in proportion to their own appetites, and therefore found it necessary to have some other reserve; and besides this way of *flattering,* their willing *benefactors* out of part, contrived another of *forcing* their unwilling Neighbors out of all their *possessions:* So making the spoils of some men's *honesty* a richer booty than that of others *folly.* Hence *Shiboleths* found out of Covenants and engagements, to give opportunity of destroying a dissenting brother; by this Art a *fat benefice* became *crime* and *witness* too against its Incumbent, and he was sure to be *unorthodox,* that was worth the *plundering.* Thus alas has the *Altar* of God been attended, or rather invaded by those whose very *approach* was a *guilt,* that qualified them rather to lay hold on its *horns,* than pretend to its *service;* for sure that God, who has declared he hates *robbery* for *burnt-offering,* cannot much affect *Robbers* for *Priests.* But this is a Theme, so unpleasant I delight not to enlarge on it, and rather wish that the memory of it were so extinct, that it might remain nowhere but in the penitential Litanies of the Offenders; my design in the present reflection is only to make it an evidence how much *covetousness* promotes our *contentions,* which sure is not more visible anywhere than in this instance: For where there is a design of supplanting, that necessarily requires another of accusing; (even *Jezebel* herself projects not to seize on *Naboth's* Vineyard without a precedent *Charge*) to comply with which necessity, not only the *lives* and *conversations,* but the *doctrines* and *opinions* of our most eminent Divines have been strangely misrepresented, and when that proved not *fence* enough to the *reputation* of their Oppressors, they have thought fit to change the *Scene,* and to combat those *opinions* in their *true shape,* upon which they could not so well fasten their *disguise.* I shall not here need to say with how much, or how little praetext of reason they managed those Disputes: 'Tis enough to my purpose that such Disputes there were, and those founded in the desire of acquiring secular advantages, which sufficiently attests *Interest* to be a potent *Abettor* of our quarrels.

BUT God knows that is a truth of which the *world* affords so many proofs, that we need not confine ourselves to this little *Angle* of it, or owe our *convictions* only to our *domestic transactions;* if we look abroad we shall find it too often exemplified. The memorable *disturbance* given to the Church, as well as State of *Germany* by the *Anabaptists,* is a pregnant instance; whose *new opinion* was but an expedient of investing themselves in *new possessions,* and their *second Baptism* but the Solemnity of espousing, not only the *flesh,* but the *world* also, which they had renounced in the *first.*

AND would God they had been the only set of Men, whose *doctrines* were subservient to their *interests,* for such tumultuous and *Plebeian projects,* though like a *land-flood* they make great spoil at the present, yet soon sink again. Such avowed and *excessive greediness* devours *its self,* and the *instruments* by which it wrought: so that the *defeat* of the secular Design, is commonly the *routing* those Opinions, which were formed for the promoting it. But when the same desire has the advantage of a sober guidance; when *Avarice* puts on the *Canonical habit,* and twists its self not only with the *practice* of Men, but the *doctrines* of the Church; when *articles* of Religion shall be estimated by their *profitableness,* and Ecclesiastics *dispute,* as Lay-

men *fight for Money;* then alas the *mischief* seems fatal, the *disease* so fixed and radicated, as at once discourages, and mocks the attempts of *cure.*

THAT this is the case not only in a *particular* and *private* Church, but that which assumes to be the *Universal* and *Catholic* is too apparent. The one Position of the Popes right to dispose Kingdoms, outstrips all other principles of rapine: this is to drive a *whole-sale* trade, when all other petty Merchants, deal but for *parcels:* which as it is a much *bolder,* so is it a more *prejudicial* attempt than the invading of private possessions, and this *Duo gladii,* the double armature of S. *Peter,* a more destructive Engin, than the tumultuary weapon snatched up by a *Fanatick:* but sure S. *Peter's sword* though once rashly managed by himself, was never designed to arm his *successors* to invade Kingdoms: This *property* of it seems rather to have been derived from the *Praetorian soldiers,* who insolently assumed the disposing of the Empire, wherein they at the last arrived to that *impudence,* that after the Death of *Pertinax* they made *open port sale* of it, 〈 in non-Latin alphabet 〉 , *in a base and sordid manner, as if it had been of common marketable wares:* I cannot say the Court of *Rome* transcribes that indecent owning of the traffick; but it has in other instances so well attested its good managery, that 'tis not very credible, that Crowns and Scepters are conferred *gratis.* And to *this* so advantageous a Doctrine *others* bear proportion: Those of *Purgatory, Indulgences,* and *Supererogation,* are ready instances, wherein the *Assertors* themselves seem to be unanimous in nothing but in a joint reference to profit, for when they come to minute definitions they vary and disagree; satisfy one another, as little as their common *Antagonists:* and therefore in the Council of *Trent* they prudently chose in their decrees to propose the bare *Articles* backed by the Authority of the Church, and *Anathemas* of the Council, as having by precedent *discussions* of the points in their congregations discerned the small *accord* that was among themselves, when they descended to *particulars.* And indeed the *Opinions* were so various as to the grounds of the Doctrines, that one would wonder how from so differing *premisses,* they should all infer the same *conclusion;* were it not that the *conspiration* of Interest was too potent for the *diversity* of Judgment. And sure 'twas a strange deference was given to it, when in the matter of *Indulgences,* there was (by the Testimony of their own Writers) four *different* Opinions, and yet all *Catholic:* which moderation towards *Speculative* dissenters, compared with the great severity against those that opposed its *Practice,* speaks loud enough that the *Orthodoxy* of the point, lay wholly in the *Profitableness:* and that *Luther* himself had been no *Heretic,* had he busied himself only in such disquisitions, as impeded not the *gain* of that Doctrine. Nor is this merely surmise and conjecture, for if we consult the *memorials* of those transactions, we shall find *this* was the thing that most alarmed *Rome,* put that Court in almost as great a *commotion* as the *birth* of Christ did *Herod's:* and accordingly in their private consults, the closer *cabals* of the College; the *securing* this part of their invaded treasure was the grand *deliberation,* upon which account it was, that when *Adrian* shown some Inclination to the reforming abuses both in this and other instances, one of his *Cardinals* who better knew the entrigues of affairs, admonisht him against that unskillful piece of *Ingenuity,* not only from the Example of his *Predecessors,* who were resolute never to confess Faults by *mending* them, but by *representing* to him,

That no *reformation* could be made, which would not notably diminish the *rents* of the Church, which having four foundations, the one *Temporal,* the other three *Spiritual,* Indulgencies, Dispensations, and Collations of Benefices; no one of themcould be stopped but that one quarter of the revenues would be cut off.

What a resemblance this advice carries to the oration of *Demetrius* to his fellow crafts-men, *Act.* 19. 25. I need not stand to demonstrate, but while such considerations as this, bear sway in Church matters, where *Profit* shall be the *Touch-stone* both for faith and manners, we are not to wonder if no *gainful Tenet* be deposited; or *Peace* bought with that which in most men's esteem is of far more value.

AND this is it which ominates sadly as to our divisions with the *Romanists,* were our *differences* merely the product of Heat and Passion, they would like the *smaller clefts* in the ground, want nothing but a *cooler season* to cement and close them: but when they are thus formed into an *interest,* become the Design not of *single persons* or *ages,* but of *corporations* and *successions;* the Breach seems like the *scissures* and *ruptures* of an Earthquake, and threatens to swallow all that attempt to close it, and reserves its cure only for omnipotence. Indeed till *spiritual* and *secular* Concerns be reduced into their proper ranks, which are now mixed and confounded, the better to disguise the preposterous subordination of the nobler to the inferior; till we have forgotten the unhappy *Chymistry* of turning *all* even *Religion* its self *into Gold,* we must never hope to get out of the *Furnace;* our *flames* will still grow fiercer, and with this unnatural *effect* to consume not the *Dross,* but the purer *Metal.* In a word, till men can sever themselves from their *Avarice* and mean pursuits of gain, they will never cease to separate from their *brethren.* For as the most *sovereign Balsoms* cannot cure a hurt while the *arrow* remains in the flesh: so neither can the most *pacifick Remedies* at all avail, so long as the same *worldly Aims,* which made the wound, still stick in it.

BUT in the mean time 'tis a *Melancholick* consideration that Christianity should be by its Professors thus unworthily prostituted; that the many various and opposite Religions for which we severally pretend so much zeal, should be but divers ways to the same irreligious End; wherein our *Elders* seem to resemble those in the Story of *Susanna,* who when they meant to *part* with each other, yet did unawares meet by the impulse of the same Lust. We find it moved the *patience* even of the *Lamb of God,* to see his Fathers *house* made a house of *merchandize,* though the Traffick was for the furnishing of Sacrifices: with what abhorrence must we think does he now behold those, who drive so much a worse trade in it: who sell not *accommodations* for worship, but the *worship* its self to accommodate their *interests,* and do not only make Gain *in* the Temple, but *of* it. A thing the sacrilegious Rapine of our days has made literally true, where besides the *revenues,* the very *fabric* and *materials* of Churches, have been *marketable ware: Judas*'s good husbandry has been taken up, and *ad quid Perditio haec?* put as the *common Motto* upon everything that could be sold for *more,* nay sometimes for *less* than *Three hundred pence.* And as *Dionysius* took away the golden beard from *Aesculapius,* to rectify the indecency of the Sons having a beard when the Father had none: and *Julian* robbed the Christian altars with this *impious Sarcasm,* 〈 in non-Latin alphabet 〉 ; that '*twas unfit the Son of Mary should be served in Plate.* So do men now a-days make

themselves *regulators* of holy things, correct the *indecorums* of the sanctuary, that they may rifle its *treasures.* Thus do we see the Apostles affirmation sadly verified that *those who will be rich fall into Temptation, and a snare,* 1 Tim. 6. 9. Such is the greediness of a *covetous appetite,* that it swallows indiscriminately whatever looks like *prize,* and rather than it want its prey, God *Himself* shall be *robbed.* Nay, 'twere to be wisht in this instance, that That were all; but alas he is *mocked* too, used not only *unjustly,* but *contumeliously;* we thus make him a property to our sordid designs, and when he has professed that he will not be served together with *Mammon,* we attempt that which is yet far more blasphemous, and make him pay service to him with whom he disdains to share it when paid by others.

NEITHER is Covetousness the only *Vice* that serves its interest upon Religion: but as 'tis made a *factor* for that, so is it a *cloak* and *disguise* for many other. Of this the Catalogues of primitive *Heretics* give sufficient witness; divers whereof as the *Nicolaitans, Cerinthians, Carpocratians* and *Gnostics* seem to have constituted distinct sects in *Christianity,* only that they might introduce the most bestial parts of *Heathenism,* and pretended an association in *Religion,* when indeed it was in *lust.* How far some of our modern Sects resemble them in this Particular, I will not undertake to pronounce: though there want not those who make *severe,* and not *improbable* Conjectures concerning it. But whether that be the main design or no; 'tis certain both that wickedness, and many other find great shelter among them. He that brings *resolution* to uphold a Faction shall not miss of *Entertainment,* how many or how great vices soever he brings with it; and *he* that is of a *godly party,* shall in spite of the loudest Guilts be a *godly man.* So *meritorious* a thing is it in some men's account to be *factious,* that *it covers the multitude of sins:* hence it is that *Criminals* so frequently fly to new Churches for *Sanctuary:* and 'twill still be the concern of such to have so creditable a *Refuge;* and therefore we are not to wonder if *this* Interest combine with the *former* in promoting our Dissensions.

BUT alas, as it advances *those,* so does it our *guilt* too, that have more than on vile End to which we accommodate our Piety: and still implies the greater *affront* to our God, by how many the more and baser *interests* we shroud under his Patronage. Alas, is it not enough as *Job* speaks *to hide our iniquities in our own bosoms,* but must we wrap them in the *Veil* of the *Sanctuary.* We read that *Goats* once lent a *covering* for the Tabernacle; but here by an impious Inversion, the *Tabernacle* must lend a *covering* to the Goats▪ The most *bestial appetites* be both concealed and preserved under the *Shadow* of Religion. *Plutarch* tells us that when *Marcellus* would have consecrated a *Temple* jointly to Honor and Virtue, the *Priests* resisted it, saying, *Two God's dwelt not in one Church:* and if their *vain deities* exacted such a solemnity of Respect, and would not be Inmates to *one another,* can we think the *true God* will be content to be made so to all our *vilest lusts.* This is sure the highest Contumely to the divine Majesty; and never could the *abomination of desolation* more properly be said to stand in the *holy place* than in *this sense:* for as the *natures* of these Guilts are fitly expressed by *abomination,* so is the *effect* of them by *desolation;* they having brought the most *fatal mischiefs* on the Church.

AND now would God all that are concerned in this guilt, would soberly ponder the weight of it, There are *two things* of which God has expressed himself peculiarly Tender, his *honor* and his *Church;* this is the invading him in both; the exposing the *one* to Reproach and Contempt,

and the *other* to Ruin and Destruction; and doubtless were there nothing of the *former,* this *later* alone must be sadly accounted for. It remains yet a Character of infamy upon *Achan,* that he troubled *Israel* to enrich himself: and on *Balam* that *he not only loved the wages of iniquity,* but *ensnared the people in uncleanness:* and sure the same with many aggravations belongs to those, who by the like unworthy practice, have not only rendered the Church a prey to *foreigners,* but made it so to *its self;* engaged one part of it against another, till the whole is so wasted, that our *Religion* seems now nearer extinction, than our *quarrels* about it.

CHAP. XVI. A Survey of the Causes of Disputes; Fourthly, Passion.

A FOURTH grand contributer to our dissensions is *Passion,* which being by God and nature placed in a subserviency to reason, when it quits its *proper station* and assumes *empire,* it must needs disorder and subvert not only the State of the *Mind,* but of *Every thing* upon which it has an Influence. I shall not here attempt any *Philosophical* discourse either of their *nature* or *number;* all that concerns the present enquiry falls under one of these two, our *love,* or our *hate;* and is either Kindness and Prepossession, or Spight and Prejudice: For the *first* of these 'tis a thing which *common experience* attests to be a most forcible corrupter of the understanding, which being by native right designed a *Judge,* is by this interrupted in its *office,* not permitted to make those impartial Enquiries, on which a right *sentence* should be founded. But (as it fares sometimes with *Magistrates* in Popular insurrections) forced to give countenance to its own *violation,* to own not its proper native dictates, but such as are presented to it, by the prejudicate Phancy. And as it thus lays restraint upon the *superior* part of the Mind, keeps the understanding in fetters, so (to complete the inversion) it takes off all ties from the *inferior:* Gives not only *license,* but *incitation* to the other Passions to take their freest range, to act with the utmost impetuosity. And sure there can nothing more be required, to render it a most apt *instrument* of Tumult and Confusion. For when every *opinion* that is taken up, shall instead of *reason* and *argument,* arm its self with *heat* and *violence,* there can be no end of contending. And the truth of this is, God knows, too sadly discernible in our *Church-controversies,* which derive a great deal of their *warmth* and *bitterness* from this Fountain.

OF this prepossession there are two Sorts, the one relating to *Doctrine,* the other to *Persons;* by the first I mean not a sober constancy to those principles which being first imbibed by *education,* are afterwards retained upon *Judgment,* but an eager *tenacity* of Opinions, not so much upon *Truth* or *Evidence,* as upon a confused irrational *kindness;* a *Platonic love* of some Doctrine merely for themselves, and then making them the *standards,* by which all others are to be measured: And this kind of Prepossession is no Stranger in the world, there being multitudes of men, who assert opinions with all imaginable vehemence, who can give no better ground of it, but because they like them: And as the wiser sort *choose* a Tenet, because 'tis *right,* so these conclude 'tis *right,* because they have *chosen* it. And having thus enamour'd themselves of their *Helena,* they expect all should adore, nor can he scape the note of Profaneness that refuses. By this absurd partiality it is that some *doctrines,* which would themselves ill abide the *Test,* are become the *Touch-stone* both of Doctrines and Men, and no Opinion or Person sanctified which bears not this impress. I need not stand to give instances,

either of the *Doctrines* or the unhappy *influence* this espousing of them has had on our dissensions; but indeed this kind of *Prepossession* is oftentimes the *consequent* of another; and this great *veneration* of some Opinions is founded in the *reverence* of their Authors. Men take up a confidence of the *learning* or *sanctity* of a Person, and then all his *notions* are received implicitly, strictly embraced, but not so much as slightly examined; and this *admiration* of men's Persons, has in all ages been of huge *mischief* to the Church, has nursed up *private* Phancies into solemn *public* Errors, and given an unhappy perpetuity to many *Heterodox opinions,* which would else have expired with their *first Propugners.* This seems to have been foreseen by St. *Paul,* when he so earnestly exhorts the *Corinthians* against the ascribing their *Faith,* to their several respective *Teachers:* But sure I am, 'twas sadly experimented by the *succeeding Christians,* who owed many of their *divisions* to it. A pregnant instance hereof was the *Millennium,* which in spite of its improbability prevailed *long,* and almost *universally* against the *Truth* upon the strength of *Authority. Papias* a holy man and Scholar of St. *John,* having delivered it, the *esteem* of his Person canoniz'd his *mistake,* and men chose rather to admit a *doctrine,* whose unagreeableness to the Gospel Economy rendered it suspicious, than think an *Apostolic man* could seduce them. And the force of this is yet more considerable, when 'tis remembered that it found *Proselytes,* not only among the *Vulgar,* who are commonly flexible to any new Impression, but among those of a *higher rank,* men that were *lights* in their generation: *Justin Martyr* and *Irenaeus* having owned the *Opinion,* and intimated it to have been received by many others no less *Orthodox;* and if such a seduction could prevail, so early in those purer times, before men's interests or spleen were adopted into their Religion, and begot voluntary errors, if I say the *mere reputation* of a Teacher, was then singly so operative; we cannot wonder at its efficacy in conjunction with those *auxiliaries,* which worse▪ times have brought in. What concurrence of those there was in the several *Heresies,* which after infested the *Church,* I shall not now examine, but 'tis visible that many of them grew considerable, chiefly from the *fame* of their Authors, thus *Tatianus* upon the credit of being *Justin Martyr's* disciple, had an advantage to disseminate his errors, and not only his, but those of *Origen Apollinaris* and *Novatus,* gained abettors from the *reputed Orthodoxy* of the Persons, that proposed them, who having asserted the Faith in *some* points, were qualified the more prosperously to appose it in *others.*

NOR has it been only the mishap of elder times to have felt the mischiefs of such praepossession; the *disease* has still advanced, and every day improved in worse *effect,* by how much men have more degenerated from *primitive integrity,* so that the *easy Proselyte* is now in danger, not only from the *blindness,* but the *treachery* of his guide, and is often led out of the *common road,* as *thieves* draw passengers into *by-ways* for the better opportunity of robbing them: But 'tis not my present business to send *Hue and cry* after them, to examine what the intentions of those *leaders* are, who misguide their tractable admiring *followers,* 'tis enough for my purpose to observe, that those who so deliver up themselves in a blind assent to the dictates of any man, are in his power to be abused by him if he pleases: I shall leave it to others, to estimate the *probability* that they shall not be actually so: But certainly this may be said, that these *later* ages have beyond all the *former* given Opportunities of seducing to any that will use them. The one established Doctrine of *infallibility* among the *Romanists* is

eminent for its propriety that way, while under pretence of *submission* to something they call *Infallible,* 'tis evident that the *faith* of the ignorant Vulgar resolves its self into that which they acknowledge most *fallible;* the Doctrine of their immediate Teachers. But indeed take it at the best, such a *persuasion* is not only an *error* in its self, and an apt *foundation* for innumerable others, but it necessarily renders them incorrigible; the least retractation of a *mistake* being so inconsistent with the claim of *infallibility,* that while they retain the *one,* they must never attempt the *other,* nor can they cease to Err, till they confess it possible they may do so. How much more than possible that has been, the many Innovations of that Church sufficiently witness; and consequently the danger of presuming upon the unerrableness of a guide. But would all that *upbraid* it there, were themselves *secure* from it, and that many did not in their practice transcribe that *decried doctrine,* and that too with the improvement of worse *circumstances.* I must call them *worse,* by how much the *probabilities* of Erring are *greater* under the extemporary conduct of a *Private person,* than the fixed rules of a *community,* and by how much again the voluntary enslaving myself is more excuseless, than that which the principles of my Profession, and consequently a seeming obligation of Conscience exposes me to. And as to the matter of Fact, I think 'tis evident enough, that the *admiration* of men's Persons is a *spreading disease* that has overrun Christendom, and though a great part of it inveigh against *implicit faith,* yet if it be thoroughly scanned, 'twill appear 'tis rather the *object* than the *act* we differ about. He that vehemently opposes that homage to the *Conclave,* will yet tamely pay it to a *Classis:* and he that refuses it there, yields it to the Votes of a *Congregational Church;* or if he hold out against that too, yet chooses to himself some *private Teacher* on which to cast it: Like *Micah, Judge.* 16. *Makes him a Teraphim and a Priest too, for his private use;* and then confidently consults his *Oracle,* and has nothing to do but believe its *responses.* Nay, that which makes the matter yet more sadly ridiculous, is that the very Opposition to *one* Usurpation makes them deliver themselves up to *another.* How many when they have heard a *Preacher* rail fiercely at the *Pope,* have presently made him *theirs,* and supposing that Zeal an *indication of a safe guide,* have given him as *absolute a rule* of their Consciences, as that he exclaim'd against (perhaps Envied) elsewhere: And the like instances might be given among our other dissenting parties. And this has taught some Seducers a lucky artifice, made them observe to what opinions their Proselytes had the greatest aversion, and by complying with their *anger* so steal away their *love,* that they might after lead them to what they *pleased,* yea, perhaps to that which they so much *detested:* For there want not examples of some, who have by back ways been brought to those Opinions, which at first they most defied. What have been the *attempts* or *success* of the Emissaries of *Rome* this way, I shall not pronounce, though some (not improbably) speak them *great.*

FROM this blind and passionate *esteem* of several Teachers have flowed many *pernicious consequents,* particularly those distinct Appellations, which form *differences* into *Sects,* many of which expressly own *this original,* by bearing the names of their *first Authors.* I might here put them in mind, that they are *illegitimate persons,* whom our Law directs to write with an *alias,* and ask them, *whether the Church from their superinduced name, has not cause so to repute them.* But I am sure I may with the utmost seriousness say, that this *practice* is to the great *violation* of Christian unity, and *reproach* of Christian profession, which seems to be

abandoned and disown'd by us, who instead of denominating ourselves from *the Author and finisher of our Faith,* find out *new Patrons,* as if we were ashamed of our *first Relation.* Alas, how is the title of *Christian,* which was so *glorious* to the *Primitive owners,* that they gladly bought the occasion of boasting it with Torments and Death, become so *despicable* to *us,* that every the obscurest name is courted to supplant it. Have any of our *Idolized readers* bought their Interest in us so dear as *Christ* has done, why then are we rather ambitious to be accounted their *dependants* than *his?* 'Tis the *Apostles* own argument, 1 *Cor.* 1. 13. when he refutes their factious entitling themselves to *Paul* and *Apollo,* &c. by asking them if *Paul* were crucified for them: And indeed he there says so much upon this point, that I need only refer the Reader thither to learn, either the *unreasonableness* of this Schismatical zeal for our several Teachers, or the *inevitable contentions* and *animosities* which spring from it; only let me observe, that every of his Arguments are more pressing upon *us,* than on the *Corinthians;* those taken from the unreasonableness sure are, by how much the *names* we so adore are less venerable than those of *Paul* and *Cephas* or *Apollo,* and those from the consequences are so also. For those Teachers were industrious to *prevent,* whereas ours commonly are no less busy to *promote contentions* on their behalf, and so we are more ascertain'd never to want them.

BUT besides this *kinder* prepossession towards some men's persons, there is another of a different nature, a *sinister* one. I mean *prejudice* and *disgust,* and *this* has done no less harm in Ecclesiastical affairs than the *former.* Men take up *piques* and *displeasures* at others, and then every *opinion* of the disliked person must partake of his *fate,* and be engaged in the *quarrel:* Nor will those that are enemies ever allow one another the honor of being in the right: Nay, some have been so perversely *malicious,* that they have given up their *understandings* to their *spleen,* forsaken an Opinion themselves approved, only that they might find matter of contest with one they maligned. A memorable instance of this *Socrates* gives in his *Eccl. Hist.* in *Theophilus* Bishop of *Alexandria,* who having formerly attested the Orthodox belief, that God was incorporeal; yet upon a sudden indignation against *Dioscorus* and his brethren, who maintained the Tenet, he embraced the contrary Heresy of the *Anthropomorphites,* that so under the Colour of a difference in *faith,* he might the more advantageously pursue his *malice;* & the Effects of it were very Tragical, not only to *private persons* in Tumult and Blood-shed, but to the *Church* by reviving that Error, which was before near expiring, and might as *Socrates* affirms, have lain in the dust, had it not been thus awakened. And indeed in Church story scarce anything occurs more frequently than examples of those, who upon private grudges have either begun or fomented Heresies and Schisms. Thus *Marcion* being denied the Communion of the *Roman* Church, having before by a *scandalous crime* been cut off from his own, he revenged himself by publishing his *detestable doctrine:* In like manner *Miletius* upon a displeasure at *Peter* Bishop of *Alexandria,* first separated from the *Church,* and after took part with the *Arians:* So also *Lucifer* incensed at *Eusebius* for not approving of his Electing *Paulus* to the See of *Antioch,* broke Communion, and gave both rise and denomination to a new *Sect.* The like is said of *Apollinaris,* that he was excited to the broaching his *Heresy* by his impatience of the Excommunication inflicted on him and his Father, by *Theodotus* Bishop of

Laodicea; and several others might be given to the same purpose, out of the Records of those first Ages.

AND certainly the World seems not to have so much improved in *meekness* since, as that we should think the same *principle* is not still as *active,* and if the Task were not more envious than hard, many recent instances might be given to Parallel the former, especially of such as having justly smarted *under* the stroke of *Ecclesiastical discipline,* have sought to revenge themselves both *on it* and *the inflicters,* by Factions and Tumults; so making the *public* at once cloak the Infamy, and bear the charge of their *particular* rancors. But this is a Subject neither grateful nor necessary to be more distinctly spoken to. One may however in the general say, that where these private Animosities are anything *violent,* they usually beat down all Consideration of *public good. Historians* observe of *Themistocles,* that he always thwarted the Councils of *Aristides,* not that he thought it the Interest of the *Common-wealth,* but *his own,* to keep down the growing reputation of his Competitor: And I fear that envious artifice has been too often transcribed, as well in *Ecclesiastic,* as in *Civil* Transactions: No *detriment* is thought so formidable to a malicious mind, as the *prosperity* of his Adversary; and public Ruptures shall still be allowed to widen, till they swallow up the whole, rather than he will close with his Antagonist. The History of the *Scottish Church* gives an apposite Example of this, in a *ruling Presbyter,* who being by King *James* advised with about the readmitting Marquess *Huntley,* and pressed with the present exigencies of Church and State, which required it, gave his *final answer* in these terms. *Well Sir, I see you resolve to take* Huntley *in favor, if you do, I will opposeit, choose whether you will lose him or me, for both you cannot have.* Some may think the greatest propriety of this instance lies to show the *insolence* of that Tribe towards *Majesty;* but however 'tis not impertinent to the matter in hand also; and shows how light the greatest *public concerns* are, when *malice* is the counterpoize: And indeed the *Naturalists* experiment, that *flame* will not mingle with *flame,* never justifies its self better than when applied to minds thus accended, which however they may *meet* in mutual flashes, can never *unite* and *incorporate:* The sadness of it is, that they should only conspire to *common vastation,* and make the Church its self a *burnt-offering.*

THUS fatal have our several sorts of prepossions been to our Religion, for as if that were the *common Enemy,* our most distant contrary Affections, our *love* and our *hate* equally annoy it; those brutish parts of us our *Passions,* which like the *beasts* under the Law, were never to be brought into the *Temple,* but for *sacrifice,* are *now* found there upon a far differing account, not to be *slain,* but *adored;* like the *Egyptian Isis* and *Osyris,* enshrin'd to receive our *Devotions,* for that the Zeal we pretend elsewhere is really paid to them, is alas too manifest.

CHAP. XVII. A survey of the Causes of Disputes; Fifthly, Zeal.

TO these several causes of our distractions we my add another, which though in its *original* it may seem more *innocent,* yet is in its *consequents* no less *pernicious,* and that is a *mistaken Zeal,* which as it is *fire* to all about it, so is it *wind* to its self, fans and irritates its own *flames,* and by a confidence that it does *well,* gathers still fresh vigor to do *more.* How great the force of such an Erroneous persuasion is, we may collect from our Savior's premonition to his Disciples, when he tells them, that *those who killed them should think they did God service;* and if

Murder, and that of *Apostles* too, could by the *Magic* of blind Zeal be so transformed, we must not wonder to find other *Crimes* so too. And what *Christ* thus foretold was after eminently exemplified in St. *Paul,* whom the Holy Writ represents under all the Phrases that may denote a virulent *persecutor,* as breathing out *threatenings* and *slaughter,* making havoc of the Church, and in his own words, *Persecuting that way unto the Death,* and being exceedingly mad against them; and all this he did being Zealous towards God, and out of a *persuasion* that he ought to do many things contrary to the name of *Jesus,* as we find in his *Apology* to his country-men and King *Agrippa,* Act. 22. 2. & 26. 9.

AND of the abettors of those Novel doctrines which after times produced, we have reason to think many were of this Sort, especially in those Heresies which though they carried *secret venom* in them had yet a *plausible appearance* of Sanctity and Devotion; such was that of the *Encratites,* which seemed to be founded in the veneration of two great Virtues *Continence* and *Temperance,* though by extending them beyond the due limits, they lost that *Sobriety* they too strictly embraced, and became *inordinate* in their Continence, and *excessive* in their Abstinence: Such again were the *Euchitae* or *Massalians,* who made the whole business not only of *religion* but even of *life* to consist *in praying;* and though by it they evacuated all other ends of both, yet having the *letter* of a Precept, and the *pretence* of Devotion on their side, 'twas a *proper bait* for those who had *much* Zeal and *little* Knowledge. In like manner the *Novatians* Heresy had so glorious an inscription of Purity as was very apt to attract well meaning Souls; who seeing it bid such express *defiance to Apostasy,* could not suspect that it was its self any *defection from the faith;* and accordingly some of that Sect approved their constancy in times both of *Heathen* and *Arian* persecutions. Nor must we be so uncharitable to the modern times, as not to believe many, have acted upon the like Principles, and meant truth and piety, even while they actually promoted the contrary. But how sincere soever the *purposes* of such seduced Persons were, yet 'tis evident the Church has suffered no less by *them,* than by the *more crafty designers:* their *misguided piety* has made as great and incurable Ruptures, as the most *flagitious blasphemies* of others. And when a *rent* is once made, it matters little whether it were done by *error* or *malice;* nay perhaps as to the hopes of repairing, the former may be the more desperate: for whereas *he* that knowingly *commits* an Ill, has the *Upbraidings* of his own Conscience towards his reducing; these on the other side have its *Cherishings* and *Encouragements,* to confirm and animate them. And doubtless they are great advantages which *Satan* has in all ages made of Such Persons, whom he seems to have deluded in the same manner, that *Medea* is said to have done the daughters of *Peleas,* whom she persuaded to hack their *aged Father* in pieces, in hope that by her *Magic,* he should not only recover *life* but *youth:* so these rend and tear their *Mother* the Church out of a hope, no less delusive, of restoring her *pristine beauty* and *vigor;* how far the Event parallels it also, the dying state of *Christianity* does too sadly testify.

NOR has it only been the Heat of *Erring persons* that has been thus mischievous, but sometimes *men of right judgments* have too much contributed to the breach of Unity, and the intemperate and imprudent *Zeal* of these hath served to exasperate the mistaking *earnestness* of the other: this happens sometimes for want of distinguishing between the *Essentials* and *Circumstantials* of Religion, and so looking upon a mistake in the *later* with the detestation

proper only to the perverting of the *former;* by this means those who have entirely embraced the same *faith,* have yet violated *charity* and broken *communion:* such slight *minute differences* when managed by eager Spirits being easily blown up into solemn and *lasting contentions;* so that the Disputes raised about some *pin* or *nail* of the Temple, have sometimes shaken and endanger'd the *whole Fabric,* robbed the Church of that fraternal unity which was its fastest cement, and surest support. Of this we need no more apt instance from antiquity than that which has been already mentioned upon another occasion, I mean *Victors* unbrother-like Heat towards the Eastern Churches in the *controversy* about *Easter,* which had fomented that Difference into a Schism, which the meeker Piety of his Predecessors thought no ground of *unkindness,* much less of *Separation,* as *Irenaeus* more at large tells him; And probably had men in all the succeeding Ages deliberately *poiz'd* the Errors they opposed, and proportioned their Displeasure but to the *just weight* of them, many of our *disputes* would have been so calm'd, that they should never have become *quarrels.* But many in this particular have only used the *Touchstone,* not the *Scales:* and of Opinions that are erroneous, consider not which are more or less pernicious, but with an equal violence fly at all, as if the *Stoical* opinion concerning *Sins* had prevailed in *Errors* also, and that all were resolved to be of the same size.

BUT even in those of the highest kind it may perhaps be doubted, whether *too eager an opposition* have not sometimes done *hurt,* especially in those Doctrines which relate to the *mysterious parts* of Religion, wherein a *novelty* is at first looked upon with some horror, and many are willing rather to *condemn* in gross than nicely to *examine:* Who yet when they find this done for them by *Orthodox persons,* they think they may with such a guide venture to wade into the question, where many times the *insinuations* of Error are so subtle, that all their *Antidotes* secure them not from *infection,* but they are themselves *captivated* where they expected only to *triumph.* Neither want there those of the *Vulgar* that are of a more *insolent temper;* and out of a vanity of making themselves *Umpires* between learned men, greedily read the writings of both Parties, who yet are able to make no *solid judgment* of either; and when 'tis remembered how many *popular artifices* there are to byasse such persons, we must confess that *Truth* hath many to one, *Odds* against her: Besides, *public arguing* oft serves not only to exasperate the *minds,* but to whet the *Wits* of *Heretics,* and by showing them the *weak parts* of their Doctrines, prompts them to rally all their *Sophistry* to fortify them, that what they want of *truth* and *reason,* may be supplied with *fallacy* and little colors; and Experience shows how fitly that kind of *Logic* is accommodated to the greatest part of the World. In short it seems not improbable, that many Heresies owe much of their *growth* to the improper means of *eradicating* them: and have acquired a *reputation* from the *stir* that was made about them. Thus *Socrates* tells us that *Alexanders* letters about the *Arian* Heresy served to scatter that pestilent infection the more abroad, and combined men into parties, so that the whole *world* became the *Scene* of that long Tragoedy, which possibly might have had a shorter and better *issue,* had not the notice of the Controversy been so early dispersed.

BUT if the Attempts of the *Pen* have often proved so unfit, it may be considered whether those of the *sword* are not more so, and *fighting* be not a worse expedient than *disputing:* and certainly we have great reason to conclude in the affirmative, if we weigh either the Injustice, or Unreasonableness of it. I know there want not those who have thought the

propagating Religion by Arms not only *lawful* but *meritorious,* and that in order to the *planting* it in a Nation, the *soil* may be mellowed with the *blood* of the Inhabitants; nay the *old* extirpated, and *new* Colonies planted. But we are to remember that as God is the *universal Monarch* of the World, so We have all the relation of *fellow subjects* to him, and can pretend no farther jurisdiction over each other, than what he has delegated to us: and sure 'twould be hard to produce any commission from him for the invading a Nation only because 'tis not of our Faith. 'Tis sure, *those* to whom he first entrusted the promulgating of the Gospel had far *different instructions,* and 'twere fit our *new Evangelists* should show their *later authority* for this sanguinary Method, in order to which though some have made use of the *Opinion* of some Schoolmen that *dominion is founded in Grace,* yet as that is but an Opinion, so were it admitted as the most certain Truth, it could never warrant any enterprize of this kind, for supposing that a people by wanting *spiritual* Blessings did lose all their right to *temporal,* yet that Forfeiture must devolve only to the Supreme Lord, and when as God in another case asks, where is the *bill of divorce?* Isaiah 50. 1. so we may demand of these zealous Invaders, where is the *bill of assignment,* by which that right was transferr'd to them? In short, *peace* is the most valuable blessing of human life, and we cannot without injustice deprive man of it, though we could as we pretend, give them *truth* in lieu of it; for maugre the *Proverb,* that *Exchange will still be robbery,* where the parties are compel'd to make it. But alas, 'tis a vain imagination to think that Religion can be thus imposed: or that we can bind the *understandings* and *wills* of men, with the same fetters we do their *bodies;* 'tis true indeed the Apostle tells us *there is a way of bringing every thought into Captivity to the obedience of Christ,* but he tells us withal that the *weapons,* by which that Victory is achieved, *arenot carnal,* 2 *Cor.* 10. 4. Indeed did Religion consist only in some external *conformities,* external *force* might bear some proportion to it (which perhaps is the cause that the one is most used by those whose religion is most eminent for the other) but 'tis seated in those *faculties* to which *outward violence* can have no access. Alas, 'tis not whole Armies can besiege my *reason,* nor Canons batter my *will,* 'tis *conviction* not *force,* that must induce Assent; and sure the *Logic* of a conquering Sword has no great propriety that way; *Silence* indeed it may, but *convince* it cannot: Its efficacy rather lies on the other side, breeds aversion and abhorrence of that Religion, whose first address is in blood and rapine: nor do such *attempts* gain anything to the Cause but the *infamy* of those rigors which are used to promote it. And sure since this piece of *Mahumetan* Zeal has been transplanted into *Christendom,* it has been much more mischievous than in its native soil. Christianity having been infinitely more oppressed by those that thus fought *for* it, than those that were in Arms *against* it. Whether upon this score the *Pope* have not done her more harm than the *Turk,* I leave to consideration.

BUT what is here said of the *military* Sword, I intend not should be applied to the *Civil;* for I treat not here of those legal punishments, which *Magistrates* inflict upon their disobedient Subjects; who indeed may *justly,* nay indeed must *necessarily* require Conformity to *Ecclesiastical* laws, as well as the *Civil:* the Eruptions in the *one* commonly overflowing the *other* also, and *Schism* usually ending in *Rebellion;* so that 'tis apparently their interest to guard themselves from those riotous effects of pretended zeal, nor is it less their duty, they being as the Ancients express it, *Custodes utriusque tabulae* in S. *Paul*'s language, *the ministers*

of God, Rom. 13. and in *Constantine's* dialect 〈 in non-Latin alphabet 〉 , *Bishops in the whole outward administration of the Church,* and if Heresy or Schism be a *sin,* are by their places obliged to approve themselves *avengers;* to execute wrath no less there, than in other circumstances: And that they are sins and of no small bulk; none can doubt that observes *Heresy* ranked, *Gal.* 5. with *Idolatry, witchcraft, hatred, murders,* and other sins of the flesh; or *Schism,* marked out by the Apostle to the *Hebrews,* as a kind of *petrifying crime,* which induces that induration, to which the fearful expectation of wrath is consequent, for so we find, *Heb.* 10. 26. that *forsaking the assemblies* is looked on as previous to *Apostasy* and final defection: And therefore sure the Magistrate can do nothing kinder even to the Offenders than by taking their sin early, prevent that fatal growth of it. But that his just power thus rescued I may assume my former assertion, and conclude, that all other Violences are so far from *advancing* Christianity, that they extremely *weaken* and *disadvantage* it.

BUT of no sort is this more eminently true than of those *popular heats,* where the People undertakes to chastise *error:* for besides that the outrages then committed are very apt to avert men even from truths which they see so barbarously defended, it often happens that the *multitude* take *causeless alarms,* and think their Faith is invaded when it is not. A memorable instance of this kind *Euagrius* gives in his Eccl. History, where he tells us that the Emperor *Anastatius* having added to the *Trisagium* this Clause, *Who was crucified for our Salvation,* the whole City of *Constantinople* was in an uproar, upon an ignorant jealousy that those words had some Heretical meaning; in which fury they happening to light upon a poor silly *Monk,* they immediately kill him as the *Inventor* of that clause, and a *conspirer* against the Trinity: So unhappily absur'd are the Transports of *wild zeal,* which where it rules, does besides the *direct mischiefs* of Tumult and Sedition create *others* at the rebound, which are more permanent, and discompose and embitter men's spirits, and render them so ambitiously *greedy* of *quarrels* for their Religion, that they are not only prepared to *receive* but to *seek* Encounters: and 'tis too sure they can never be wanting to persons of such tempers, since the *adversaries* of Truth cannot have more *advantage* or Encouragement against it, than this *unpeaceful humor* of those that profess it.

BY these several ways has it come to pass, that even that *zeal* which should be the *life* of Christianity, is become its disease; and *Religion* like a *Hectick body* is consumed by its own *heats,* if at least I may call those its own, which derive not from its proper and native constitution; but are the accidents of its declining state: for how confidently soever men pronounce of themselves, and believe that they are then most *pious,* when they are most *eager* and *unquiet;* yet 'tis sure this is far removed from the true genius and temper of *religion,* which like the *God* it worships, makes its approaches not in *winds* and *Earthquakes,* but in the *still small voice,* 1 Kings 19. 12. and when 'tis considered, that the greatest part of the Evangelical Law is made up of *precepts* of Meekness, Long-suffering, and Condescention; we must conclude that *zeal* very *preposterous,* that pretends to obey by *violating* them; or to establish Religion by *undermining* the most essential parts of it: and to Persons under that mistake, we may most properly apply the *reproof* given by Christ to his Disciples upon the same occasion, *you know not, what manner of Spirit you are of.*

IT will therefore become men to look with *Jealousy* on themselves in this particular; not too confidently to *pursue* every Incitation which carries a show of Piety; but soberly to *weigh* how it agrees with the Rules and Economy of that Gospel for which it pretends so much concern; for though the *true Christian Zeal* can never be too much cherished; yet alas 'tis not *every warmth* we feel about Religion that can own *that Title;* and sure we do not more often, or more fatally mistake anything than in applying that venerable *name* to things of a far *inferior,* nay sometimes of a *contrary* nature. How often upon this Error, have men ascribed that to their *piety* which they owed to their *complexions,* and thought 'twas their *religion* made them Earnest, when 'twas merely their *constitution:* Nay, how often has *Satan* taken this advantage of transforming himself into an *Angel of light,* and insinuating his illusions under this disguise. And truly they must still be liable to both these deceits, so long as they place the *essence* of Christian zeal in *heat* and *eagerness.* 'Tis true indeed it has its heats, but actuated in a far different way; it has flames of *Love,* not of *Anger;* to melt, not consume our Enemies; and makes us apter to pour out our *own blood* a Sacrifice to Truth than *that of gain-sayers.* In short, if it be a Fire, 'tis that *pure Elemental* which the *Peripatetics* talk of, which is but of a moderate heat; apt to *cherish,* not *devour.*

AND would God men would so far believe this, as to think there may be *moderation,* without the danger of *Laodicean luke-warmness,* and upon that supposition suffer themselves to cool into a treatable Temper, and then I should humbly offer to them these few Considerations.

FIRST the great and universal *fallibility* of human Nature, which renders it not only possible that we *may,* but certain that everyone of us *shall* err in something or other; and this sure is very proper to persuade lenity to those whom we find actually erring. 'Tis the *Apostles* argument in the case of Sin, *Gal.* 6. 1. *Brethren if a man be overtaken in a fault, you which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted.* Where the common Peccability of mankind is urged to induce Commiseration and Gentleness towards the Offenders; and if this be of force *in sin,* where the concurrence of the will renders the person more inexcusable, it will surely hold much more in *bare Error,* which being purely involuntary, (for nothing is properly Error farther than it is so) 'tis to be looked on rather as the *disease* than *crime* of the Person: and since we use not to exclaim against men for being *sick,* but compassionately to endeavor their *recovery,* why should we here use so much a *contrary method.* 'Tis true indeed, 'tis necessary sometimes in order to the *Cure,* and sometimes for preventing the *infection* of others, to do some things *uneasy* to the Patient; and what tends regularly to either of these Ends, may in this case also be Charitably done, by those that have Authority: but *that* differs as far from our usual *severities,* as the *lancings* of a Physician do from the *wounds* of an Adversary; or *public* Discipline from *private* Spleen. So that notwithstanding this, we may resume our *conclusion* and infer from the *Errableness* of our Nature, the *reasonableness of compassion* to the seduced. And as it thus prompts us to look *gently* upon others, so also to reflect *impartially* upon ourselves; and consider how possible it is, that even whilst we condemn others, we may indeed be in the wrong; and then all the Invectives we make at their *supposed* Errors; fall back with a rebounded force upon our own *real* ones. If this possibility were but adverted to, it would make us less positive and Dogmatical in our opinions, and so consequently take away one main ground of contention;

for though we often quarrel about *matters,* which are indeed but *conjectural,* yet not till we esteem them *otherwise;* and when we consider how many men have vehemently believed *apparent falsehoods,* it may well allay our *confidences* in all those cases, where we have not some *firmer ground* than our *own* (or indeed any human) *judgment* to build it on.

AS for those who have the *surest grounds* of Perswasion, and by their security of being themselves in the Truth, have the more *reason* to be earnest in propagating it to others: let them in the second place consider how necessary 'tis to choose *appropriate means* to that good end, without which they do but undermine *themselves,* and defeat their own *aims.* Indeed Prudence is not only a *Moral,* but *Christian* Virtue; and such as is necessary to the constituting of all others: without it Devotion degenerates into Superstition, Liberality into Profuseness, and this of Zeal becomes only a Pious kind of Frensy. And of Persons so possessed, God may say as *Achish* did of *David,* 1 Sam. 21. 15. *have I need of mad men?* no sure, the *defense of Truth* is too *noble a cause* to be so managed; its *Champions* are not like men in a fray to make everything a weapon that they can first snatch up, and lay on as chance or fury guides, but are deliberately to consult the properest expedients, use not only *force* but *Stratagem* against the Enemy, and yet withal to take care that while they *oppose* one, another gain not *advantage:* For alas, 'tis indifferent to our grand *Adversary,* by which of his temptations we fall, and if by subverting the *faith* of some, he shipwreck the *charity* of others, he has his *End,* and triumphs at once both over the *speculative* and *practic* part of our Religion.

AND this may induce a farther consideration, and prompt us to examine what degree of guilt lies on those who either out of a blind, or rash zeal have given him this advantage. And here though I cannot doubt, but God makes *great allowances* to the Miscarriages of *sincere intentions,* yet perhaps we have carv'd more liberally to ourselves than he designs us, and presume our Security greater than in truth it is. For how innocent soever a good purpose may make our *Error,* yet 'tis a privilege beyond all possibility of grant, that our *sins* should be so also; therefore if our Misperswasions beget wicked practice, we may be accountable for the *one,* though not for the *other.* We find indeed S. *Paul* alleges his *ignorance,* as the Cause of his finding *mercy,* for his persecuting the Church, but we are to remember what that *mercy* he there refers to is; not that of *absolution,* but *conversion;* and had he resisted the *later,* though with never so full a persuasion of his doing well in it, I much doubt whether his good meaning would have secured him the *former;* so that all the *Encouragement,* that Example can afford it, that God may probably do more for the reducing an *Erring* than a *malicious* Persecutor: And when 'tis considered that all the odds that Christ makes between him that does ill *knowingly* and *ignorantly,* is in the *number* of Stripes: we must resolve our *mistakes* are no such *Amulets* as totally to secure us. And then whether our *guilts* shall not swell in proportion to the *ills* we do, is a question that sure can never be resolved in the negative: for if a *good intention* cannot alter the *nature* of Sin, sure it can as little change their *degree,* or make that of two Persons equally mistaken, the *Murder* of the one, shall not be a greater Crime than an *intemperate speech* of the other. And upon this measure the accounts of erring zeal are like to rise very high with many; unless we can think Rebellion and Bloudshed, Sacrilege and Sachism, with all that train of zealous Enormities to be light and trivial.

NOR will it at all legitimate *these,* or any *other,* Crimes, though they should happen to be committed in the *defense of Truth:* Of this St. *Peter* is a ready instance, who when to *guard* Him, who was Truth its self, he had *violated* the Authority of the Magistrate in *wounding* an Officer: Christ apprehends his rashness, and instead of applauding his *zeal,* upbraids his *absurdity,* that could think his *mean aids* considerable to him, who could command *Legions of Angels* to his rescue. And sure he is not so much more impotent in his *glory,* than he was in his *exinanition,* as now to need our *Sins* to secure any of his *concerns;* and if St. *Peter* were thus check'd for *using* that Sword which he was a little before warned to *buy,* it must sure set an ill Character upon those *tumultuous reformations* which have so much employed the *zeal* of later ages, to which there can never want a concurrence of several great *sins,* the *guilt* whereof will scarce be wiped off, by their designed *subserviency* to Truth; what Degree of *extenuation* it may afford is hard to pronounce, since we have no *rule* to measure it by. But whatsoever it is, we are to remember, that it can belong only to such a Zeal as is *purely religious,* that mixes not with our *Passions* or *Interests;* and therefore before men be too forward to *appropriate* any Indulgence of that kind, 'twill be necessary to *Examine,* whether no sinister Adherent have vitiated that *integrity* of their purpose to which alone it can (even by their own award and sentence) appertain.

I HAVE insisted the more on *this,* because many are apt to ascribe too unlimitedly to the Force of a *good meaning,* to think that is able to bear the stress of whatsoever Commissions they shall lay on it; and by thus presuming on their *Antidote,* venture boldly on the *deadliest poisons.* To such the foregoing considerations may be useful; and by robbing them of that *imaginary* Security, help them to a *real* one, by making their good *purposes* the Director of good *actions,* not the Apology for bad. This would make Religion look consonant to its self, which now groans under the reproach of all those Ills, that are acted under its Patronage; and sure to rescue her from such a *scandal,* is but a very moderate piece of *compassion:* Yet would God she might obtain it even from *those* who profess themselves her greatest *Votaries:* But alas, 'tis one sad circumstance of her ruin, that she owes it to such; that those Weapons which should *defend* her, thus *recoil* into her Bowels, and *zeal* should do her more mischief than *profaneness;* for while she is but scoffed at by *that,* she is wounded by *this:* nor are those *wounds* ever like to close, till our Zeal grow more *balsamick,* partake of those *healing qualities* of Love and Meekness, the Want whereof has rendered it so unhappily instrumental to our Distractions.

CHAP. XVIII. A survey of the Causes of Disputes; Sixthly, Idleness.

BUT as *this over-active* humor has done abundant Mischief to the Church, so is it observable, that the *direct contrary* has done as much, nay, which is yet stranger, the one is frequently the product of the other, and our too *busy zeal,* springs from our too *great Idleness.* How much soever this may sound like *Paradox,* yet both *reason* and *experience* attest the Truth of it; for we are to consider that God has put an *active principle* into man, which 'tis impossible so to suppress, as that there shall be a total cessation from *motion:* And therefore every intermitting of sober, regular actings, makes way for wild Extravagant ones; for as nature is said so vehemently to abhor vacuity, that the very inanimate bodies would forsake their

specific motions to prevent it. So when the *mind* is Empty, when it has no worthy and profitable *speculation* to Entertain it, every the most improper and preternatural *Object* offers its self, and importunately crouds in to fill the *vacuum.* This seems to have been well understood, though ill applied by *Pharaoh,* when he thought the *Israelites* proposal of Travelling into the Wilderness to their Devotions, was the Effect of their to 〈...〉 sure at home; and therefore increases their *tasks* as the properest way of diverting their *design:* And in like manner we find those that treat of *Politicks,* insist upon the necessity of keeping the *People busy,* in order to which it is, that they mention the use of *Mathematics* and other contemplative Sciences, to entertain the *active spirits* of a Nation, in demonstrating of *Problemes,* solving *Phaenomenas,* and drawing *Schemes* and *Diagrams,* who else would be practicing upon the *Government,* making new *Ideas* and Platforms for the *Common-wealth:* And doubtless there is parity of reason in the Ecclesiastic State, which would have been at *more peace,* had some men found themselves *other diversions.*

AND this is confirmed to us by experiment and observation of Event, for if we look into the Primitive times, we shall find that when there was a necessity of defending the *common faith* against *Heathenism,* when Christians were employed in writing *apologies* and *vindications,* there were much fewer of these *intestine debates* (at least such as were *Metaphysical* and purely National) they had their hands full of the *foreign Enemy,* and had the less temptation to jangle among *themselves.* So also when they were under the greatest storms of persecution, when the Church was most violently assaulted from *without,* it had the greatest Calm *within.* They were then incessantly employed, and busied their Thoughts in preparing for the fiery trial. Those cloudy days made them keep close at home waiting for the Bridegrooms coming, and suffered them not to wander abroad for those unprofitable Curiosities, which though like *Oil* they might nourish *flame,* yet would never furnish their *Lamps,* or gain them admission to the wedding but in the intervals, and especially after the total cessation of their calamity, when their Peace had taken them off their *Vigilance,* than while they slept, the Envious man had advantage to sow his *Tares.* Rest made them *idle,* Idleness made them *curious,* and Curiosity *contentious;* and those who under the Tyranny of a *Nero* or *Domitian* were in perfect harmony under the gentle pious regiment of a *Constantine,* grew to the greatest discord, and perhaps (besides the Divine and extraordinary supports the Church had in her greatest *conflicts*) this may be one of the best natural *accounts,* how she came to flourish most under her heaviest *pressures.*

BUT our observation ends not here, for besides this extraordinary importunity of thoughts, which persecuting times occasioned, Christianity is in its frame and constitution an *active State,* has its standing business, and besides all *accidental,* a Series of *determinate, constant employments,* sufficient to entertain men's minds: from which we may infer, that when this is thoroughly adverted to, there will be few *chasms* of Time to be filled with *foreign impertinences.* And this gives a clear account how our *divisions* have come to grow upon us, namely, by the Neglect of *practic duties,* for as every age degenerated more from *Primitive piety,* so they advanced farther in *nice enquiries* and *new opinions;* and as the zeal of *practice* grew cool, so that of *dispute* gathered heat and vigor. So that if we consider how far our *good works* fall short of the first Christians, we need not wonder to see our *controversies* so far

exceed them; that Time which was gained from the *one,* being employed in hammering and forging the *other.* I do not forget that I have before ranked this *diversion* of Christian Practice among the *effects* of our Contentions, and foresee it may be thought very inartificial here, to make it the *cause* also: But alas, its concern in them is so extravagantly great, as to have at once the relation of Child and Parent, to be both Root and Branch, Fountain and Stream, and like a *circle* unites in *its self* Beginning and End: For as it first gave *birth* to our quarrels, so it finally receives *increase* from them. In short, our oscitant *lazy piety* gave vacancy for them, and they will now lend none back again, for more *active duty.* And as this *neglect* of our general calling of Christianity has been thus pernicious, so have the *ill effects* thereof been improved by the like ill attendance on our particular ones. We find St. *Paul* takes notice, that the *younger widows,* who deserted their own *Ecclesiastical* Office, grew *busy-bodies* in the Secular affairs of others; and sure we may with truth invert the note, and observe that *those,* who either desert or neglect their *Secular* Callings, are the most perniciously *meddling* in Ecclesiastic matters. Did men conscientiously employ themselves in their *honest occupations,* their Minds would be sufficiently *diverted,* and it would not become the work of Artificers to make new Schemes of Doctrines or discipline; Divinity would not then pass the *Yard* and *Loom,* the *Forge* and *Anvil,* nor Preaching be taken in as an easier supplementary *Trade,* by those that disliked the *pains* of their own. But all this alas we have seen to the equal shame and detriment of Piety. *Mechanicks* of all sorts have presumed to *teach* what themselves never *learnt;* and those that served long *Apprentiships* to other Crafts, have become *Divines* in a moment, and with the same aemulous industry wherewith they used to invent new *fashions,* have made new *Religions.* And as Idleness has thus made some *Preachers,* so it has made more *hearers,* those who either by the *easiness* of their Callings, or their slight managery of them, have had the most *vacant time,* have been the aptest to run after *new teachers:* Hence it is that Towns and Cities have been the great *nurseries of faction,* the *leisure* of Shop-men making them more *inquisitive* after, and *receptive* of Novelties. And were that *over-grown zeal* of Sermons, which has now devoured all other parts of Religion, among that sort of men thoroughly scanned, we should find Idleness goes very far in its *composition,* for besides that Hearing is the most *lazy* of all religious Offices, as appears by the *undisturb'd sleeps* men can take at Sermons; it is manifest this insatiate appetite of it, is originally founded either in the not *having* business, or not *attending* to it. For should I ask such men, whether if necessity had enforced St. *Paul's* rule upon them, that without their *labor* they should not *eat,* they would have spent their whole week at *Lectures,* and trusted to be fed by the *Ear.* I believe few could pretend to have begun with so exorbitant a zeal, though the truth is in the issue it sometimes arrives to it; and men that have *itching Ears* forget the rest of the *body,* whilst to gratify *them,* they totally neglect all care of their *Secular concerns,* and bring Themselves and Families to want and beggary.

NOR is it only this *one rank* of Persons whom Idleness has betrayed to faction, *Servants* we have frequently seen under the same Seducement, while either having but *little work,* or but *little diligence* in it, they have found time to listen after *novel doctrines,* with which being once tainted, they impatiently thirst after more, and neglecting the *duties* of their place, spend their *time,* which by compact is their Masters (and can with no more justice be purloin'd

from him than his goods) in following *factious Teachers,* who instruct them so in their Christian *liberty,* that they bring them to defy all *subjection:* And by telling them they are to call no man Master upon *Earth,* that they are to own no King nor Priest but *Christ;* teach them to contemn all Authority, *Domestic, Civil* or *Ecclesiastic.*

IF we look farther into *families,* we shall find also that many of our She-zealots become so upon the very same ground, when *Women* neglect that which St. *Paul* assigns them as their proper Business, *the guiding of the house,* their Zeal is at once the *product* and *excuse* of their Idleness; and in spite of the *ill Character* the Wiseman has set on her, *whose feet abide not in her house, Prov.* 7. 11. it becomes the *mark* of a Saint, when a Lecture or Conventicle is taken in the way: And though these feminine Irregularities may seem to be of no great concern to the public, yet experience convinces the contrary; it having been the *unhappy privilege* of that Sex (as ancient as their Mother *Eve*) to be able to do great and important *mischiefs;* and doubtless many *men* may give the same account of their Schism and Sedition, that *Adam* did of his first sin, *The woman that thou gavest me,* &c. This has always been well understood by *Seducers,* who have found it the most compendious way to their designs, *to lead captive silly women,* and make them the *Duck-coys* to their whole Family: But even those who have mist of this influence over the *minds* of their Husbands, have yet had it over their *Purses,* and out of them supported the *Rabbies* of the Faction; who in gratitude to those wise *Abigail's* give their Husbands the *title,* and perhaps wish them the fate of *Nabal.* And God knows, how many men have thus been made contributers to the *cause* they have most detested, maintained that *fire* which those *incendiaries* have kindled in the Holy place; *Money* being no less the *sinews* of Ecclesiastical than Secular *War.*

THUS we see how the *Idleness* even of the most inconsiderable persons has at the rebound been extremely *pernicious* to the Church, which like a *Clock* or *Watch* may be disordered by the *rust* of the least *Pin;* how much more then, by that of the *main wheels* and *springs;* if Negligence in *lay-callings* have though but an oblique, yet so inauspicious an Influence, the like Neglect in *Ecclesiastic* must needs have a worse, because more immediate and direct. And would to God we could say this had been wanting to the completing the mischief: But alas, many of those who are called to labor in the *Lord's Vineyard,* seem to have forgot their Errand, and stand there all the day *Idle* (a much worse sight than to have seen them so only in the *Market-place;*) so that I fear there is too evident ground of saying, that the *slight execution* of the Pastoral Office, has been *one* of the most eminent Contributors to our distractions. And among *all the parts* of that Charge, none has been more generally, or more perniciously neglected than that of *Catechizing;* the want whereof has left People so unbottom'd, that like a *house* built on the *sand,* every Wind of Doctrine blows down that Faith which they only professed, but understood not. This is that which has made so many *unstable Souls,* as St. *Peter* observes, 2 *Pet.* 2. 14. to be the proper prey of Deceivers. And God knows, we may from sad experiment confirm the note. I wish the same *negligence* do not again evidence its self by the same *effects:* But besides this, which is part of the *Public* Ministry, (and deservedly is so, being useful to the whole Church, the aged as well as children) there are *private* Intercourses between Pastor and People which are of *great use,* would God they were of *equal practice:* We know a *careful* Shepherd does not only turn his *flock* into a *common*

Pasture, and then think he has done his work, but does with a particular advertence observe the *thriving* of everyone of them, takes notice of their single *strayings* and *diseases,* and accordingly applies himself to reduce or cure them, and surely the like care is full as necessary in the *spiritual* Shepherd, 'tis not the *counsel* which is promiscuously dispensed in a Sermon (and whereof 'tis odds every man takes that which is least proper for him) that will do the *business:* Converts come not in now as in St. *Peters* days, in throngs and shoals, a more distinct and particular application is now necessary; men must be treated with apart, their particular *wants* discerned, and *applications* accordingly made of *instructions, reproof* or *comfort,* and 'tis these appropriate *Medicines,* that are like to make *sound flocks.* Had Ministers generally bestowed more *pains* this way, they might probably have frustrated the *attempts* of Seducers, who could not so easily have insinuated themselves into the people, had they found them thus prepossessed: but while these with all the arts of a subtle *industry* infuse their *poisons* into everyone they meet, nothing but the like *diligence* in administering *Antidotes,* is like to countermine them. How much of that has been used I shall leave to the Consciences of concerned persons to determine. But besides the *ill influence* the Pastors negligence has on the *People,* it has in respect of themselves an immediate propriety to the advancing our debates, the *leisure* which is thus acquired, being apt to betray *speculative persons,* to the study of those *curious questions,* which are the great *disturbers* of our Peace; and of those that study them so few keep themselves in neutrality, that parties are still fomented by it: whereas were the *practical business* of their Charge thoroughly attended, the *remainder of time* would not be more than the *study* of the more solid, useful parts of Divinity would exact, and consequently there would no *surplus* be left for those *dangerous impertinencies, which* as the Apostle says, *serve to no profit, but to the subverting of the hearers,* 2 Tim. 2. 14. But when our Watchmen *sleep,* 'tis no marvel if they *dream* too, and entertain themselves and others with those *Phantastick notions,* which the great day will manifest to have had nothing of *weight* and *reality,* besides the Mischiefs they wrought.

AND indeed if we scan the *volumes* of those vain Speculations, we shall have cause to conclude that Idleness has *created* as well as *fomented* them; and they had as well wanted Authors as abettors, had men found themselves more useful business: and that not only the extemporary *Chimoera's of Phanaticks,* but the more elaborate *nicities of the Schools,* have been thus derived: we know *Air* possesses no *place,* where it first finds not a *vacuity,* nor could those lighter *notions,* have filled men's *brains,* had they found them prepossessed with what was more *solid:* but when men wanted more *substantial work* for their Understandings, they were fain to employ them thus in making *Cob-webs,* of which they have made a worse sort of *Jewish* veil in the Sanctuary, and have now involved the *Gospel* in greater Obscurities, than the *Law,* was before: whence our *Bezaleels* and *Aholiabs* have been inspired for this work I shall not determine; but sure not from him whose Character S. *John* gives us (in peculiar reference to gospel revelation) that *he is light, and in him is no darkness at all,* 1 Jo. 1. 5.

THUS we see even *Idleness* wants not its *operation;* but is productive of great and mischievous *effects;* it being the unhappy *property* of that Vice, that it *supplants* its Self, and by a fatal *Antiperistasis* makes men perniciously *active:* so that we may truly say *sloth* has made more Business than *industry.* I am sure in this instance it has cut out work for many ages, though

of such a kind, that we have little reason to wish that our *Lord* at his coming should find us *so doing:* yet for ought now appears, our *activity* is so wholly bent that way, that 'tis like to be the *only,* at least the most *intense business* we shall be found at.

I MIGHT here take a very apt occasion to declame against Idleness, as the unhappy fountain of so great mischiefs, but that is a *vice* that has been so often *arraign'd,* that I need not repeat those *charges* which all Authors, Natural, Moral and Divine have laid against it. Let but this of its being the Original of *faction* be added, and there can be nothing wanting to render it a most *dangerous crime:* yea, and a most *monstrous* one too, that operates thus preternaturally, that *freezes* and yet *inflames* men at once, *stupifies* and *enrages:* And yet alas, there is as much riddle in its *fate* as its *nature;* 'tis *hated,* and yet *embraced;* generally *decried,* and yet as generally *cherished:* and though it have no *advocates,* has many *friends.* Would God men would at last be ashamed to *be* what they are ashamed to *own,* and by a diligent attendance on their proper business, secure themselves first from doing *nothing,* and then from doing *ill;* the one being so close an Attendant on the other, that 'tis scarce possible to sever them. And God knows the Church finds too sad proof of their connection. *Idleness* having served as *Ashes* to keep alive that *fire* which has set her in *combustion.* Thus unhappily *passive* is she in our disorders, and *accessory* to all our Guilts and Punishments: All our peccant *humors* concur to her *disease,* and like a common *mark* she receives *arrows* from all Quarters, we have seen how many *Contributers* there are to her *ruin,* everyone whereof with a wanton cruelty (like *Caesar*'s murderers) are ambitious to inflict *new wounds,* and to give her *Supernumerary deaths;* and whilst she is thus surrounded with *Assassins,* what can we expect but that her present *languishings* should End in *death.* That Christian Religion now crumbled into so many *minute fractions,* should like *dust* be scattered, and irrecoverably dissipated, and thus infallibly it must be, if either *God* do not miraculously countermine us, and do more *for* us than we can do *against* ourselves, or we recover so much sobriety, as to forbear to *Massacre* what we pretend to *Love,* and endeavor to bind up those *wounds* at which our own Souls are like to *Expire.*

CHAP. XIX. The Conclusion drawn from all the Premises.

WE have hitherto examined the *effects* and *originals* of our contentions, and now the only remaining Enquiry is concerning the *ways* of redress. And that will exact no long disquisition: for as in *diseases* 'tis said, the knowing the *cause* is one half of the *cure;* so more especially is it here, where the *remedies* are merely *privative,* and we are not to be healed by *external applications,* but only by *substracting* those Humors which feed the Malady: There will therefore need no other *prescription* than to advise the *exterminating* of all those Passions and Interests which have appeared accessory to our quarrels, which though they are become the public *Epidemick disease,* yet as the *infection* did, so must the *cure* arise from single persons: for as we look not a *common Pestilence* should cease without due care and manage both of the *sick* and *sound:* so neither can this *Church plague* ever abate, but by the cure, or fortifying its *individual members.*

LET every man therefore who has any way made himself a Party to these contests, seriously interrogate his own heart; what it is that has engaged Him in them: if any of the *sinister*

motives before rehearst, let him for a while shift the *Scene,* and instead of *accusing others* as Opposites to Truth, *condemn himself* as Enemy to Peace: remembering that how just or important soever the *cause* be, it is no so to *him;* whilst he serves his humors and designs under its covert. The *Philosophers* in their darker notions of *Truth* could yet discern, that she was not accessible to *any* who sought her not purely for *herself,* with sincere and single Intentions, and if she entertain no *Pupils* that are not so qualified, is it fit she should have *Guardians* and *Champions* of a quite distant Temper? No, he that undertakes the defense of *Speculative* Verity, must first possess himself of that *practic* Truth the Psalmist speaks of, *Ps.* 51. That *in the inward parts,* such a simplicity and integrity of Purpose, as may supplant all those indirect Aims, purge out every prejudice and passion, which may bias, and pervert him; and by that time he has done *this,* 'tis odds but he will find a *new face of affairs,* and discern that many of those things he so fiercely contended about, were either false or trivial; acquired their *considerableness* only from those *magnifying perspectives* of his own Lusts, through which he viewed them. However till he have thus denudated himself of all these *encumbrances,* he is utterly unqualified for these *Agones;* and how lawfully soever others may strive, 'tis sure he cannot, that does it upon so unlawful grounds, and therefore upon *pain* of losing much more than a *corruptible crown* must *withdraw himself.* As for those who can yet *acquit* themselves from having fomented our Distractions, I shall not forbid them to look with great complacency upon it, but rather by considering how valuable a *piece of Innocency* it is, engage and encourage themselves to *preserve* it; and to that purpose, jealously to examine the *first overtures* of a Temptation. When they find any *proneness* to immerce in Faction, any unwonted *heat* towards a Dissenter, to trace it to its *fountain* and *original;* nicely to observe whether it issue not from some of those *envenom'd springs* forementioned, and make as much hast to stop its *currant,* as they would to impede the most *overwhelming inundation;* for such 'twill infallibly prove to those who indulge to its course. But as a *Turf* will at first close the *breach,* which neglected becomes the *inlet* of a mighty *Torrent:* so had this *early vigilance* been used, it might with ease have prevented those Distempers, in *private* Beasts, from whence the *general* Confusion has sprung. As it is, might but these two things be obtained, would but the Guilty *purge,* and the Innocent *guard* themselves, we might yet hope to see an *end* of our Discords: not that I suppose it possible to extinguish *all diversity* of Opinions among men, who from their *differing faculties,* and other *guiltless occurrence,* may and will have their *judgments* severally disposed. But first, were *all,* who have upon the former culpable motives entered the lists, *excluded,* we should find They would amount to such a Number, that there would be *few left* to maintain the Combat. Nay, secondly, were it not for those *concealed inducements,* there would scarce be any *Combat* to maintain, those are the things that convey the *sting* and *malignity* into our Differences, without those we might dissent, but not fall out; and should no more be angry to see another *opine contrary to us,* than we are to see him of a *differing stature,* or *complexion.* In fine, let us pretend what we will, 'tis the Carnality *within,* that raises all the Combustions *without:* This is the great *wheel* to which the Clock owes its *motion,* while the *pretext* of Truth and Piety is but like the *hand,* set indeed more conspicuously, but directed wholly by the *secret movings* of the other. This, *this* alone is it which creates and continues our broils, and by a monstrous conjunction of *Properties,* is its self both *flame* and *fuel:* Nor can we doubt that from hence spring those railing

accusations, we bring one against another, if we remember what St. *Jude* tells us that the *Angel* brought them not even against the *Devil* himself, he could calmly manage a *dispute* with the most execrable and provoking *adversary,* because his *Angelic nature* had none of that *carnal leaven* which ferments to the *souring* of ours, an evident Indication what it is that has rendered our arguings so invective, that *divinity* seems now an Artifice to elude *law* by daily patronizing those *Libels,* which would else be Obnoxious to *civil Justice.*

BUT I presume there need no more be said to evince this, which has, I fear, the attestation of too many consciences, to be generally doubted; the *greater difficulty* will be, to persuade the depositing of those *lusts,* which though they are confestly the *Boutefieus* among us, have yet by I know not what Fascination so *endeared* Themselves, that we tenaciously *retain* them in spite of all their appendent Mischiefs; nay, we *cherish* and *foster* them, and for that very purpose bring them under the *covert* of Religion. He that has but a *puny vice,* if he get it like *Joash* concealed and shelter'd in the *Sanctuary,* 'twill not only *live,* but *reign* too. Put on a Port and Majesty, and appear venerable upon the pretence of that Piety, whose Essence and Being it evacuates and undermines.

INDEED sin never arrives at so luxuriant a *growth,* as when it roots in *hallowed ground,* which *Satan* so well knows, that he has ever been industrious to *plant* it in that *soil.* Thus we find he had introduced the most *brutish crimes* into the religion of the *Gentiles,* interwoven them into their Sacred *Rites* and *Mysteries,* till virtue and vice had changed names, and it became *piety* to be Wicked, and *profaneness* to be Innocent. And when that gross deceit became detected *by Gospel light,* when he could not in the same manner obtrude upon *Christians,* he yet found the way to do it more obliquely, and by starting these religious *quarrels,* gave at once employment and reputation to the most irreligious *vices.* For alas, what part of wild *fury* was there in the Heathen *Bacchanals,* which we have not seen Equall'd if not Exceeded by some *intoxicated zealots?* Or what *cruelty* in their most barbarous *rites,* which has not been matched by the *inhumanity* of dissenting Christians? So that upon a just scanning, all our splendid *pretence* of Sanctity is but an *emulation* of Gentile Impurity under a better name; and while we damn Heathens for their *Moral virtues,* We are yet so stupid as to hope ourselves to be saved by their *worst vices.*

AND now who that does enough *consider* can think he can enough *bewail* this sad state of affairs: That Christianity should thus out-run its self▪ and bring us round to *Gentilism* again, whilst her Professors ridiculously contend for the *title* of the best Christians, by *such acts* as denominate them none at all. Thus have we inverted the *significancy* of that *Sacred Name,* and made it serve only to upbraid the *contrariety* of *our practice;* so that *that* which was once the *Index* to point out all *Moral* and *Divine virtues,* does now on the contrary mark out *that part* of the World, where *least of them* reside. This, this alone is the *prize* we have acquired with so much *sweat* and *blood,* this the *Triumph* we have brought to our Religion, which indeed could never have sunk to such a *despicableness* by any Endeavors but our *own;* for so long as Christianity waged *war* only with *foreign* enemies she never mist to be *victorious,* but since that these *intestine discords* have turned her force against *herself, Bella geri placuit nullos habitura triumphos,* there is no possibility of success, the mere *fight* implies a *defeat,* and the

swords of all Parties meet in her *bowels.* 'Twas a passionate *expostulation* that *Iulia* is said to have used with her two sons *Antonine* and *Geta,* whose animosities having prompted them to *divide* the Empire, which they were jointly to have *enjoyed,* she asked them whether they would divide their Mother also; implying how much their *discords* had racked and torn her. And sure our *common Mother* may make a yet sadder *complaint* of her Sons, by whose *unkind dissensions* she is so miserably *mangled,* that she may cry out with the *Psalmist, My soul is among Lions, and I lie among the Children of men that are set on fire.*

AND now if amidst all our *importunate pretences* to Piety, there be indeed any such thing among us, methinks it should give us some *relentings,* make us sadly consider to what a *deplorable condition* we have brought that very *religion* on which we profess to hang all our *hopes;* and would God those who are the most nearly concerned in this Contemplation would pursue it to the utmost; let them on the one hand set the most *glittering temptations* to Discord, and on the other let them view the *dismal effects* of it, and then consider at how *dear a rate* they gratify a few *impotent Passions.* Can any man without Horrour think that his *thirst* of Glory has brought *dishonor* to his Religion, and consequently to his God; that his *curious enquiries* into things secret, has helpit to Evacuate the more *useful things* Revealed; or in short, that his *pursuit* of his various *interests* and *appetites* has destroyed what was so incomparably more valuable, the *honor* of the Gospel, the *unity* of the Church, and as many *souls* as have perished by that scandal. 'Twas as infamous a Character of *inhumanity* as the very *Poets* could feign of *Diomedes,* that *he fed his horses with man's flesh;* but alas, that barbarity is here infinitely out-done, when Men nourish far *worse bruits,* their own unreasonable *lusts,* with those things that are most *sacred.* Certainly were the vastness of this *guilt* thoroughly weighed, 'twould make men sick of those petty wretched *acquests* they have thus purchased, make them fling back this *price of blood,* I say not with the same *despair,* but with as great *remorse* and *detestation* as *Judas* did the *silver pieces* for which he sold his Master. 'Tis sure the crimes have too great an affinity, as in all other circumstances, so especially in this, that as the one *was,* so the other *is* most frequently the Guilt of an *Apostle,* I mean of those to whom Christ has committed the dispensing of that Gospel which they thus evacuate, and doubtless this is a consideration of great enhansement, as that which superadds *treachery* to all the other pestilent *ingredients* of the Crime; 'tis the *falsifying* the most important *trust,* for under words of that signification we find the *office* of the Ministry everywhere represented in Scripture, as *Stewards, Ambassadors, Shepherds,* and consequently the accounts of the sin must swell so much the higher. For a Steward to *embezle* those Goods he undertakes to *manage;* an Ambassador to *betray* his Prince for whom he should *negotiate;* a Shepherd to *worry* that Flock which he is set to *guard,* these are crimes that double their malignity from the quality of the Actors; and yet this is undeniably the Guilt of all *those* whose *profession* having devoted them to the *Church,* have impiously changed the *Scene,* and devoted the Church to *them,* served all their mean degenerous ends upon her; and as *Chyrurgeons* are said sometimes to deal with profitable Patients, kept open, nay, widened her *wounds* for their own *advantages.*

IT has been the *Priests Litany* as ancient as *Ioels* time, *Spare thy people O Lord, and give not thine heritage to reproach;* but now alas, who shall prevail with them to do that themselves which

they beg of God, to spare his people and his heritage; to prostitute them no more to their own sinister designs, nor by their vain and endless *contentions,* expose them as well to *ruin* as *contempt.* He were indeed a happy Orator that could in this effectually intercede with them, though One would think the *wonder* should lie on the other side, and the only strange thing be, that they should either *need* or *resist* such a solicitation, it being so much the concern of all that ought, as well upon the score of *advantage* as *duty,* to be dear to them; so that the *Church* may most aptly address to these her *Sons* in the same form St. *Paul* does to the *Philippians* when he conjures them to unity, *Phil.* 2. 1. *If therefore there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil you my Joy that you be like minded.* And can it be possible for any who have tasted all or any of these, to think fit to wrangle them away; to exchange these divine *irradiations,* the Antepast and Emblem of Heaven, for those bitter *dissensions,* whose *Alpha* and *Omega,* their *original* and *end* are Hell, and do as lively represent as they certainly lead to the horror and confusion of that land of Darkness.

BUT if some men's appetites be so depraved, that they find more Melody in *discord,* than in the *harmony* of the Angelic Quires, yet even these can discern *Music* in a consort of *Plaudites,* and seldom miss to be affected with those *Eulogies* which are given themselves; and therefore though they disjoyn the Apostles motives, *Phil.* 4. 8. and will do nothing for virtue, yet they may be presumed more considerate of Praise: And God knows, in a wrong sense they are too much so; and sure, as we have already observed by it, have made no small *contributions* to our *discords:* yet did they measure *Glory* by its right and proper *standard,* they would find they have all this while courted a *shadow,* and that the *substance* will never be acquired by being *fomenters* of public Mischief; but the unhappiness of it is, that our *Ecclesiastic* as our *Secular* Duellists abuse themselves with false notions of Honor, novel Opinions and subtle Questions they think attest the *pregnancy* and *acuteness* of their Understandings, and give them *reputation;* but alas, how vain an imagination is this? Who admires the *Sagacity* of the Viper, that Eats her way through her *mothers bowels?* Or who reverences a man for the *sharpness* of that Sword wherewith he commits his *Paricide?* Nay, what more infamous brands have Records of all ages stuck upon any, than those who were *Ingeniosissime nequam, & facundi malo publico,* who used the best Parts to the worst Ends, and with the greatest *cunning* and *artifice* have contrived their *mischiefs?*

BUT could we abstract from these *pernicious effects,* and suppose that this *exercise* of their Faculties were *innocent,* yet sure it would be too *light* and *impertinent* to become *matter of praise.* He that should spend all his Time in *tying* inextricable Knots, only to baffle the Industry of those that should attempt to *unloose* them, would sure be thought not much to have served his generation. 'Tis one of the certainest *Estimates* we can make of a man, to measure him by the *employments* he chooses, if those be *slight* and *trifling,* they suggest the Person to have *low thoughts;* what an abasement of Majesty was it thought in *Nero* to become a *Fidler* and *Stage-player;* and *Herodian* tells us, that men hoped no longer for anything princely from *Commodus* the Emperor, when he had once lifted himself among the *Fencers,* and instead of the magnificent *styles* of his Predecessors, derived from the *conquests* of great and populous Nations, assumed This, *The vanquisher of a Thousand Gladiators:* And certainly

'tis no less a descent and diminution for those who were designed by God for the *highest achievements,* the subduing the Kingdom of Satan, and pulling down his strong holds, to devote themselves to these so much *ignobler contests,* and account their *conquests,* not from the number of *Souls* won to God, but of *Opposers* worsted in Argument. Indeed, as we before observed, they have now rendered the *Church* a kind of *Theatre,* Disputes are managed with such Sleight and Sophistry, that at the best, the *litigants* do but set forth a show of *Fencers:* 'Twere well if they did not sometimes play the *Gladiators,* by that wounding deadly sharpness they use, and 'twould be considered what a change is now made: In the Primitive times, none that owned any *relation* to the Church were allowed to be *spectators* of those Games, now That is made the *Stage,* and her ablest Persons the *Actors.* But certainly 'tis very little to the reputation of those who have so unworthily debauched both it and themselves; and therefore to all other *disswasives* we may add this of the *Uncreditableness:* For let men fancy what they please of the *Glory* acquired in these opportunities of showing their parts, the best that can be said of them is, that *they use Wit foolishly;* A character whereof the one part devours the other, and leaves not so much as a mouthful of that *popular air* which these *Camaelions* gasp after. In a word, though *vain-glory* be a principle I shall commend to no man, yet in this case 'twere more tolerable if it would work the right way, put them upon what were really *praise-worthy,* and then sure 'twould incline them rather to *close* than *widen* the breaches of *Zion.* To inflict *wounds* on an unresisting Patient, is a thing that requires neither *courage* nor *skill:* Every man can do that who has but ill nature enough, but to *cure* them is an act at once of *Art* and *Mercy,* and entitles to the Praise of both; and therefore if any man's *eagerness* of Glory, have made him over-see the *way* to it, let him now at last recover his *wanderings,* and seek it in this one only proper *Method.*

BUT this is, I confess, a *Topick* of Perswasion fitter for *Philosophers* than *Divines,* and I wish I may have urged it impertinently; it being much less shame for *me* to have done so, than for *them* to need such an Argument. There is another more genuine and proper, derived from the nature of *distributive Justice,* which requires a man to do his *Utmost* to repair the *injuries* he has done to any, this is so stated a *rule,* that all our *Casuists* justly press it in all cases of damage: But are there not many of them, who while they so eagerly assert that *obligation* in other men's cases, do as *David* did in the matter of the poor man's Lamb, severely sentence that *injustice,* whereof *themselves* are more highly Guilty. To every such I would speak in the words of *Nathan,* and say *thou art the Man.* Alas, shall every little *trifle* I purloin from my Neighbor have *weight* enough to sink me to the *abyss,* and shall *thefts* of the greatest magnitude, the robbing God of his *honor,* the Church not only of her *Patrimony,* but her *Peace,* and the World of those inestimable *benefits,* which from a uniform consonant Christianity were to have been transmitted to it? Shall these I say be so slight and inconsiderable, as not to hinder his ascent to the hill of the Lord? Shall the least *violence* I offer to the person of an Enemy oblige me to *satisfaction,* and shall he rend and tear the *body* of his Savior (who willingly exposed his *natural* body only in tenderness to that *mystical* one, which is thus violated) and shall this criminous *barbarity* exact no offers towards *amends?* Certainly no man can have *partiality* enough to think it, and if he do not, he is to remember *himself*

indispensably engaged to take the same *course* he prescribes to *others,* and with his utmost *industry* endeavor to repair the *injury* he has done.

AND O that we might see this so essential a piece of *Justice* assumed among us, that our impertinent *strifes* might be superseded, and all molded into the one noble *Emulation,* who shall fastest unravel his own *mischiefs,* and promote that *peace* he has hitherto disturbed. This indeed were worthy to be the united design of all learned men; and were it once so, who knows how prosperous it might be: For though some *single attempts* have miscarried, yet probably one great *cause* why they do so, was because they were *single.* When one Person comes with *pacifick arguments* to part an *enraged multitude,* let his Reasons be never so convincing, they are not like to be much adverted to; the only *effect* is, that he who designed himself the common *Friend,* is taken as the common *Enemy;* but where many associate in such a design, and make a party for peace, their *numbers* give a considerableness to their *proposal,* and prepare for their *success.* And were there such a *combination* in order to the Churches Quiet, it were more than possible they might undermine the *contrary attempts* of Faction and Discord.

AND why should not every man be *ambitious* to make one in this so *pious a confederacy,* and resolve most studiously to endeavor the *composing* the Distractions of the Church, in which they may borrow something of *instruction* even from their past guilts, and copy out their own *industry* to this better purpose. This is sure; our *disputes* had never so multiplied, had there not been a great deal of *unhappy diligence* in nourishing the seeds of them: Every *controverted Tenet* has been heightened and improved, till it have spawn'd a *numerous brood,* so that those who at first *differ'd,* perhaps but in some *few* things, wrangle on, till at last they *agree* in *fewer:* Now were the like Industry applied the *other way,* it might sure do much to the changing the *whole Scene.* If men would as nicely observe the Principles of *agreement* between *dissenting parties,* and with as much Art and Care seek to dilate and spread them; why might not they as much *overwhelm* our *Differences,* as they have been *overwhelmed* by them? 'Tis sure that those Universal *truths,* to which all Parties assent, are, as the *clearest* for their Evidence, so the most *important* for their Consequence: And why should not *these,* if rightly managed, be a more enforcing *motive* to Unity, than the more *singular opinions* (perhaps fancies) of some men, can be to Discord? Certainly would but our *Moses*'s try what this *rod* of *God* in their hand could do, they would find it able to devour all *those* of the *Magicians.* Would they like *Benhadabs* Ambassadors, catch hold of every amicable *expression,* anything that looks towards *Peace,* and close in with it, they might probably see *Effects,* beyond what can at distance be expected. For sure *Peace* is not such a *dry Tree,* such a Sapless unfertile thing, but that it might *fructify* and *increase* as well as *Discord,* were there a just care taken to Cherish and nourish it.

INDEED this Design is the only *Amulet* which can render it safe to look into *controversies,* which are else apt to infuse a kind of *acrimony,* and *venom* into men's spirits; For we see many, whose *curiosity* at first brought them as unconcerned *spectators,* do within a while engage with all earnestness in the *contest:* but those who study differences only with an aim of composing them, these have their thoughts determined and fixed, and so not left loose to

the enticements of any Party. *Aristotle* says that on the Hill *Olympus* the Air is so subtle and piercing, that those who ascend thither, are forced to carry with them *wet Spunges,* by that *moisture* somewhat to allay that extreme *tenuity* which otherwise would be deadly; and sure they that deal in *controversies,* live in no less *corrosive an Air,* and therefore had need make the like provision, and carry with them this *Pacifick purpose,* as a *lenitive* and *Emollient* against the infectious *sharpness* they will there meet with.

AND now how blessed a thing were it, if we could once thus follow the things that make for Peace, that the *numberless mutual enmities* which are now among us, may all be reduced into *one,* that we may fight not against *single Adversaries,* but against *War* its self, and contend against *nothing* but *contention.* And sure our victory here were worth millions of those petty conquests wherewith men please themselves, and which acquire them so little of real advantage, that the same account which was given of *Otho* and *Vitellius,* that the *war* would swallow up the one, and the *victory* the other, is too applicable to our *combatants,* who are like to be equally unhappy in *defeat* or *success*▪ The *Spartans* had an Order that when any of their *Generals* had compassed his Design by *policy* or *treaty,* he should sacrifice an *Ox,* but when by *force* and *bloodshed,* a *Cock* only: from the distant values of which oblations, *Plutarch* observes how much they prefer'd the Atchievements of calm and sober *counsels,* before those of *strength* and *power:* but sure the disparity is more eminent in the present instance, where if we *fight* we *wound* our Brethren, but if we *unite* we *destroy* our Enemy: baffle and circumvent *Satan's* Master-stratagem, and not only *worst* but *outwit* him. Indeed this and this only is worth our Industry, whereas those *little defeats* we give Each other, are like *those* in a civil War, wherein the *public* is still sure to be a *Loser;* upon which consideration the *Romans* allowed not their Captains to triumph for such Victories; and sure our *Christianity* is very ill bestowed on us, if it have made us so much worse natured, as to choose those ruinous Conquests *at home,* before the most glorious and profitable ones *abroad.*

'TWAS *Abner*'s admonition to *Joab,* when he was in a hot pursuit of the *Israelites,* 2 *Sam.* 2. 26. *Shall the sword devour forever? knowest thou not that it will be bitterness in the later end?* and sure 'tis more than time for our Leaders to make the same reflection, and as *Joab* did there, call back the People from following their Brethren: Nay indeed, would they but attend, they might hear themselves called back; the *great Captain* of their Salvation sounding a *retreat* from these fatal skirmishes. *Xenophon* in the institution of *Cyrus* tells us of one *Chrysanthus,* who in the heat of battle had his hand lift up to *strike* an Enemy, but hearing in the very instant the Trumpet sound a *retreat, stopped* his blow. A great sobriety of *courage* so to show more Zeal to the *obeying* his General, than the *annoying* his Enemy; and an Instance of much *reproach* to our *Spiritual Combatants,* who have shown themselves so much worse discipline'd, as in spite of daily repeated *calls* to Peace, still to *pursue* their Hostility: But sure such an *insolence* is so inconsistent with the *pretence* they make of fighting God's Battails, that they must either *reform* the one, or *disclaim* the other.

AND now if after all that hath or can be said of the *obligation, necessity,* or *advantages* of Peace, we are put to the Psalmists Complaint, *that there are still those that will make them ready to battle:* if men are of so untreatable a Temper, that nothing can be obtained of them: what

remains for those that are Peaceable and Faithful in *Israel,* but to *bewail* those Mischiefs they cannot *redress?* If the Church must perish, at least to give her Funeral rites, and if they cannot quench her *flames,* yet to bedew her *ashes* with their *tears.* 'Tis true, we cannot yet say she is quite *dead;* but though she *breaths* yet in a few pious peaceful Souls, yet like a *Palsied person,* she scarce *moves* a Limb, she wants vigor to actuate the generality of her professors, and remains rather a *trunk* than a *body:* and sure if there be truth in that Physic Aphorism, which says that *diseases which cross the temper and constitution of the Patient are most dangerous;* we may well conclude her *desperate,* there being nothing more repugning to the very Elements and Principles of her Being, than those contentions under which she now *groans.*

YET there is an *omnipotent Power* to whom no Difficulties are insuperable, an *unerring Physician* who makes the most hopeless Diseases, but the Triumph of his Art. O let us resort to him, and invite his Aids in the same pathetick form, wherewith he was solicited for *Lazarus,* Jo. 11. 3. *Lord behold she whom thou lovest is sick:* She for whose sake thou enduredst such contradiction of *sinners* against thyself, is now by the contradiction of her own *Children,* languishing and expiring: she for whom thou pouredst out *thy blood,* lies weltering in her *own,* Lord save or she perisheth: Were such Petitions enforced and ingeminated by the daily breathing of humble devout hearts, who knows how prevalent they might be. In this sense also *Heaven* might suffer *violence;* nor is there any better countermine to all the *outrages* acted upon Earth than by making them thus reverberate in our *cries* and *prayers.*

AND perhaps *this* Consideration will draw us all, even the most *peaceful* of us into the *guilt* of a negative Accessariness to the present Mischiefs. There are divers that dislike our *contentions,* and blame the *abettors;* but yet with such Unconcern'dness and Indifferency, as that wherewith we commonly talk of the *combustions* of foreign States, wherein we rather express our *Judgment* than our *resentments,* and do make it more our *discourse* than our *concern.* And even of those who have in some degree laid it to heart, who is there that has not been some way wanting in the ardency, or frequency of his intercessions? let everyone seriously interrogate his own Heart, and I fear 'twill witness to him, that his own *private concerns* are much apter to excite his *devotions.* Let us remember with what *passion* and *importunity* we invoke God in our particular Exigents, and consider whether *we* are equally affected with *those* of the Church: Hast thou been like *Hezekiah,* sick unto death? and hast thou with him wept sore, and vehemently solicited a recovery? has thy *estate* been invaded by Oppression, thy *fame* by Slander and Detraction? and hast thou with loud and earnest cries, appealed to that *God to whom vengeance belongs?* or hast thou been in that condition which is proverbial for setting men to their prayers? hast thou like *Jonah* been in a storm, in minutely expectation of being swallowed up by the *waves,* if not the *Whale;* and in this Extasie of fear, when as *thy soul was* as the Psalmist speaks, *even melted away because of the Trouble,* hast cried unto the Lord, and even out-noys'd the billows in thy clamorous importunities for aid? Hast thou in all, or any of these estates been thus affected for thyself? then remember whether thy *resentments* have been proportionable for *that* which is much better than thyself: If the no less imminent and pressing *dangers* of the Church, have not as much awakened thy *fervor,* given as sharp and piercing an *accent* to thy Prayers, thou must needs

confess, thou hast fallen short, of what thou shouldest and mightest have done towards her rescue.

AND if this Inquisition be *impartially* made, who among us can plead *not guilty?* and therefore in reflections upon our past omissions, we are *in justice* obliged to redouble our *Zeal,* to say over again our *Tepid heartless prayers,* and inflame them with a *Cole* from the Altar; an earnest affectionate Concern for all that is holy, such as may prompt us to cry, and that mightily to God: We see the *Ninevites* could do it when there was no visible approach of *danger,* but merely upon the *presage* of a stranger Prophet, backed with the *consciousness* of their own Guilt: I fear we more than equal them in the *later* Motive, I am sure we far exceed them as to the *former.* The *miseries* we are to deprecate being not only under denunciation and threat, but actually upon us, though withal so improvable, that after all the *black Catalogue* our Experience brings in; our Fears meet us with the *bottomless Prophetick menace,* Isaiah 5. 25. *for all this his Anger is not turned away, but his hand is stretched out still.* 'Tis the usual Economy of divine Justice to make our *Crimes* our *Punishment,* and to give us up to *those ills,* which were at first, our own *depraved choice:* and God knows we have too much reason to fear this may be our case: That we who have so perversely violated all the *bands* of Unity, wantonly wrangled ourselves out of all *inclinations* to Peace, should never be able to resume them; that all those *gentle breathings* of Grace, by which *exasperated Passions* are to be cool'd and tempered, should be withdrawn, and we finally be given up to be dissipated by those Whirl-winds ourselves have raised: That *Christianity* which we have made the stale and Property to our irregular *appetites,* used only as *figleaves* to hide our *shame,* should wither and shrink into nothing; and that *we* who could not agree in what manner to *retain* it, should at last too well agree to *renounce* it.

THIS alas, as it is the *fearfullest,* so is it the *probablest* Issue of our wild Contentions, such as nothing but the miraculous Effluxes of divine *Clemency* can avert. O let us with all the *groans* and *tears,* so deplor'd a Condition exacts, address thither, importune the *father of Mercies* to pity *us,* who know not how to pity *ourselves,* and that though we have cast off *all bowels,* yet that we may find them all concenter'd *in him:* that he will heal our *wounds;* and which of all others is the most desperate, our *unwillingness* to be healed: that the *Spirit of Peace* may overshadow us, and impress on us the *dove-like qualities* of Meekness and Gentleness: that he would rescue our Religion from our Profanation not by taking *it* from Us, but by conforming *us* to It: Finally that he would do for us, not only above what we can *ask* or *think,* but beyond what we would *wish* or *choose,* and not suffer us to *acquire* the Miseries we so eagerly *pursue.*

THIS *divine interposition* alone is it that can possibly secure us, and indeed the suit amounts to no less, than that he will *force* upon us the Blessing we *resist,* and do us good against our wills, which is so bold a *request,* that they had need be more than ordinary Favorites that shall prefer it. Those *hands* must be very pure, that are lift up in such an *intercession:* and therefore all that undertake it are obliged to qualify themselves for it, by purging out not only the *levain* of Malice and Strife, but all other *filthiness* of the Flesh and Spirit: without This, we can never approve ourselves to intercede in earnest; for what can be more ridiculous than to deprecate the *ruin* of Christianity by the *contentions* of other men; when

ourselves contrive it by some other vice of our own? This is not to desire it should *live,* but that none but we should *kill* it. 'Twill therefore concern those who wish the *Peace* of the Church, to examine whether they do as much project for her *Purity;* otherwise 'tis a mockery to pretend such a *jealous tenderness* for her. We have seen there are more ways than one, by which Christian practice may be evacuated, and it matters little from whence that Wind blows that ship-wracks our Piety. Yet 'tis not to be denied that of all those *tempestuous blasts,* this of our *contentions* is the roughest and most fatal. 'Tis indeed not a single gust, but an encounter and struggling of several contrary winds; and God knows no *poetical description* can out-do the *horror* of the storms they have raised; yet for ought I discern, there is nothing that is less vulgarly accused, which I must account to the Reader, as the *cause* why I have detained him so long upon this Head; and given it a *length* so unproportionable to the *preceding* parts of this Discourse.

***CHAP. XX.* The Close.**

WE have now seen the unhappy riddle of the *Unchristianness* of Christians unfolded, have observed the *Originals* and *Causes* of That which is too notorious to all the world in its *Effects.* And though in this cursory view the *Reader* is not to think he has any such *complete discovery,* as should supersede his own *farther inquisition,* yet as it may serve to *awaken,* so somewhat to *assist* his Industry, give him some light and insight into the wiles of Satan: and by branding some of the chief of those *cheats* which have robbed us of our *Piety,* prepare for the detection of the *whole Confederacy:* in the interim this *Specimen* may serve to stop his wonder at the *ruinous estate* of Christianity, for though 'tis true that it was compacted of all the most *incorruptible materials,* had all the *harmony* of parts which the most exact *Frame* and *Composure* could give it, and so was qualified both for *strength* and *beauty,* to have defied all the *injuries* of Time; yet while she has so many *Underminers,* 'tis not strange to see her in the *dust,* there being no *one* of these, especially that I last insisted on, which has not destructive *efficacy* enough; first to *deface,* and then to *ruin* her.

BUT it is but an unprofitable acquest to know the *Authors* of our mischiefs if we stop there, this enquiry being matter not of mere *Curiosity,* but of the nearest and most pressing *Interest:* we search not after Malefactors for their *acquaintance,* but for their *punishment,* and our own *security;* and all our discoveries of this kind are vain, if we apply them not to that purpose. Let me therefore conclude with this *earnest Petition* to the Reader, That he will not to all the *native* Defects of this *discourse,* add this *accidental* one that it shall be perfectly *impertinent;* a mere waste of his Time and my own; which it will inevitably *prove,* if it engage him not in an *earnest prosecution* of those *Delinquents* it hath appeacht; and in as earnest an endeavor to repair the *Mischiefs* they have wrought.

IN short, let every man deposit what he has here read, not with his *memory* only but his *conscience,* let him there seriously ponder the Excellency of that *holy vocation,* as S. *Paul* terms it, *Eph. 4. 1. to which he is called:* and then as seriously consider, *whether he have* as the Apostle there exhorts, *walked worthy of it;* if he find he have not (as alas who is there that has?) let him search out as the *particulars,* so the *causes* of his Miscarriages: diligently sift out those Fallacies of *Satan,* or his own *heart;* those sly Delusions which have made him act thus

preposterously against all the Convictions of common *reason,* natural *conscience,* or Christian *experience;* and when he has discovered, let him make no delay to rescue himself from their *Treacheries,* but manfully break those *withs* and *cords* (which are too weak to hold any that will but in earnest remember, he is a *Nazarite,* a Person consecrate to God) resolutely resist the *insidious caresses* of those *Delilah's,* which will deliver not *Himself* only, but the *Ark* to the *Philistines.* Nor is he to content himself with his own *single escape,* but to propagate the *deliverance,* to as many as he can; let him blazon and stigmatize those *Imposters* (for 'tis a *combining* with them to *conceal* them) warn and caution *others* against those juggling Artifices, by which *himself* was entrapped, and make his own ship-wracks a *Sea-mark* for the securing the course of other Passengers. This is the *Effect* of Christ's admonition to S. *Peter, when thou art converted strengthen thy brethren;* and a piece of that Fraternal charity we all owe to every particular Soul, to whom we have opportunity to dispence it.

BUT besides that *private* Obligation, it becomes a duty upon a higher, and more *public* Account, it being the only way to take off that *Scandal* we have brought upon our *Religion;* which as it was not contracted by the *irregularities* of one or two persons, but by associated and *common crimes;* so neither will it be removed by a few single, and private *Reformations;* there must be combinations, and public *Confederacies* in *Virtue,* to balance and counterpoise those of *Vice,* or she will never recover that pristine honor which she acquired by the general Piety of her Professors. In those primitive days there was such an abhorrence of all that was Ill, that a *vicious person* was looked on as a kind of *Monster* or *Prodigie,* and like a putrefied Member cut off, as being not only *dangerous,* but *noisome* to the Body: but alas, the Scene is so changed, that the *Church* is now made up of *such* as she would then have *cast out;* and 'tis now as remarkable an Occurrent to find a *good* Christian, as it was there to see a *bad:* and since everything is estimated not according to its rare and casual, but frequent usual Operations, 'tis easy to conclude, that *Christianity* has lost as much in its *Repute,* as it appears to have done in its *Efficacy:* nor will there be any way of repairing it, till We be generally rendered so malleable to its *impressions,* that our Lives may attest its *Force* and *Energy.*

NAY indeed 'tis not only its *honor,* but its *being* is concerned in it, active Principles cease to *be* when they cease to *act.* You cannot hinder the fire to burn but by putting it out: and to *suppress* the Operation of our Religion is indeed to *extinguish* it; at least to deprive it of its proper and specific act: so that if it can be said to be; 'tis only by that abuse of speech which calls a dead or painted man, a Man: It may perhaps be a *vizor* for the Hypocrite, a *Stale* for the Ambitious, a *wash* or *tincture* for the Covetous; but where it is *these,* it ceases to be *its self.* The *essence* and *being* of Christianity is *practice;* and according to that Test and proof thereof, where almost can it be said to Exist in the world? we have indeed some images and shadows of it: Some have taken its *picture,* but the *substance* and *solid body* is vanished, resolved into Air, and seems sadly to have moralized the poetick Fable of *Sybills* being worn into a voice, *we have turned it into a mere noise and sound;* nay, which is worse, into an *Echo,* that flattering complying voice, which reverberates every man's own language to him: Men dictate to their *Religion,* and then will needs persuade themselves and others, that their Religion dictates to *them,* will have the *rebounds* of their own Fancy or Lust pass for Divine *Oracles;* so suborning

this Aiery fantastick Christianity to legitimate those practices, which the real solid one forbids and Execrates.

To this dismal forlorn estate have we brought that which was designed to bring us to bliss, herein far exceeding the barbarity of the brutish *Sodomites,* they would have violated the Messengers of their *ruin,* but we those of our *safety:* We having not only neglected, but vilified and reproacht the *Embassy* sent us from *Heaven,* and instead of *embracing* that purity and peace it recommended to us, have done our Parts to make it *forgotten* that ever it was sent upon any such Errand; and indeed so it is like to be, if some *Heroic piety* do not revive its *Memory,* and teach us to record it not so much in our *books* as *lives:* There, and there only it will be universally legible, there it would indeed appear, what it is in its own nature, *the power of God unto Salvation.*

AND now why should we not all Emulously contend, who shall first put off that *ugly vizor* we have put upon our Religion, and restore it to its *native form;* especially considering that with its *Beauty* we lose its *Dowry* too; forfeit all those glorious *Rewards* which it promises to them that preserve it *immaculate.* 'Tis only a *pure and undefiled Religion* that will invest us in those *white robes,* wherein we are to follow the *Lamb.* And sure those who have here endeavored to *darken* and *extinguish* all the rays of Spiritual Light, that have lived as if they professed Christianity merely in spite to *defame* it, must never hope it shall bring them to *shine as the Sun in the Kingdom of their Father,* or procure them the *reward* of blameless Souls. No, it promises no other *Crown* than that of *Righteousness,* and therefore they that want the *Righteousness* must want the *Crown* also: Nay, besides that so inestimable a Reversion, they lose all those *present Joys* and *satisfactions* which true Christian practice would afford them, and which both in respect of the *intenseness* and *duration,* infinitely exceed the most *profuse sensualities* the World ever tasted.

THESE are interests that are sure Important enough, and yet we must be *woed* to consider them, nay, that does not prevail neither, but with a perverse Coyness we *hold off;* all the solicitations and importunate *Calls* of God are looked upon as *Artifices* and *Designs,* as if he had some Ends of his own to serve upon us, and (as the *Corinthians* suspected St. *Paul*) meant to make a gain of us; we treat with him as if he were the Person to be advantaged, and barter for *Heaven* with such an Indifference, as if *it* would want *Us* more than *We* It; never considering that 'tis impossible for him to have any other *Concern,* than that which his *Compassion* to us creates, and the more *earnest* and *passionate* That is, the more it should excite our own *care,* it being the Extremest degree of perverse Folly, to *abandon* and *despise* our own Interest merely because a Friend or Patron *considers* and *prizes* it. And this *brand* must lie upon everyone of us, who still refuse to discern *the things that belong to our Peace,* after God has done so much to render them not only *visible* but *attainable.*

WHAT shall I say more, but conclude with Christ's passionate *wish,* that *we might in this our day, understand the things that belong to our Peace,* and O that the *Spirit* of Peace and Light would descend among us, illuminate us with that true *practical Wisdom,* which may convince us, that our *Duty* and *Interest* are the same thing under several forms, and that while we impiously cast off the *one,* we do as foolishly betray the *other.* That so those *inestimable*

advantages our Christianity gives towards both, may not be thus madly lost, serve only *as a price in the hand of a Fool, who hath no heart to it,* Prov. 17. And to this end let us humbly and earnestly invoke the Father of lights, to *illuminate* all those whom the God of this world hath *blinded,* that after he hath sent into the world the *Image* of his own eternal brightness; caused the *Sun of Righteousness* so long to shine upon us, it may not serve only to involve us in that most *dreadful condemnation,* which awaits those who love *darkness* more than *light;* but that answering the purpose of our *holy calling,* walking as *Children oflight,* we may vindicate that *Christian profession* which we have so defamed, secure to ourselves the light of *God's countenance* here, and that of his *glory* hereafter.

FINIS.

ERRATA.

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THE Divine Authority AND USEFULNESS OF THE Holy Scripture ASSERTED IN A SERMON *On the 2 Timothy 3. 15.*

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OXFORD At the THEATER. 1673.

2. Tim. 3. 15.

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, throughx faith which is in Christ Jesus.

THE words are part of St. *Paul's* reasoning, by which he presseth *Timothy* to hold fast the truth he had received, and not let evil men, seducers, work him out of what he had been taught: urging to this end both the authority of the Teacher, himself, who had secured the truth of his doctrine by infallible evidence; and beyond that, as if that were a more effectual enforcement, pressing him with his own education in the Scriptures; how he had been nursed up in that faith, sucked the Religion with his milk, that it was grown the very habit of his mind, that which would strengthen him into a perfect man in Christ, and make him *wise unto salvation* if he did continue in the faith and practice of it; which he proves in the remaining verses of the Chapter.

In the words read there are three things observable.

1. Here is a state supposed, *Salvation;* and put too as of such concernment, that attaining it is looked upon as wisdom; *wise unto salvation.*

Now since true wisdom must express itself both in the end that it proposeth, and the means it chooseth for that end to be pursued with and attained by, and take care both these have all conditions that can justify the undertaking, and secure the prudence of it, and this wisdom to salvation therefore must suppose both these; in order to them both we have here

2. That which with all divine advantage does propose this end, and alsox does prescribe most perfect means for the attaining it; and that is *Holy Scripture through faith which is in Christ Jesus. Thou hast known the holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus. Holy Scripture* probably of the Old Testament; for there was hardly any other *Timothy* could know from a child, scarce any other being written then. The faith of that then through the *faith which is in Christ Jesus,* that is, together with the faith of all things necessary to be known concerning Christ, is meant. Now since St. *John,* after the view of all that the other three Evangelists had wrote concerning Christ, adding his story also says, that Christ*did and spoke more then what is written,* yet affirms most positively that *those things were written that we might believe that Jesus is the Christ, the Son of God, and believing might have life through his name;* and so enough is written for that faith which is in Jesus that is

necessary to eternal life: therefore the Holy Scripture of the Old Testament, together with the faith of what is written in the New, is that which St. *Paul* affirms is *able to make us wise unto salvation.*

3. Here is the advantage *Timothy* had above others as to Faith in these, and consequently the far greater obligation to continue in it. *He had known them from a child. And that from a child thou hast known the holy Scripture, &c.*

The first thing that does offer itself to our consideration is the state supposed, *Salvation.* But because my Text supposes it, I shall do so too, nor shall think it needful to prove here, that there is such a state, nor consequently that all those are stupid, who propose not to themselves this everlasting safety for their main end, and by strict care in the duties of Religion and God's service aim at it: for if that state be granted, nay if it be but possible, it must be granted that there can be no security but in doing so, nor consequently any wisdom without being *wise* thus *unto salvation.*

But then if this were granted, that the wisest thing man could propose to himself, were by strict care in all the duties of Religion to design God's honor and his own salvation; still, as to the other part of prudence which consists in the choice of means, we are to seek for that Religion we are to pursue this end by and attain it; since there are so many and so opposite Religions in the word, that 'tis not easier to reconcile them, then to make peace betwixt enemies and contradictions. And it always was so; for excepting that mankind agree'd still in the notion of the necessity of Religion, that all had apprehensions of invisible powers above us, and differ'd not much in the rules of Justice and Morality, in other things there was no nearness. Almost from the beginning there was more variety of God's then Nations, I had almost said then Worshippers. Beasts were their Sacrifices and their Deities, and therefore the votaries were certainly no better. Vices also were their worships; things which their Cities and their Camps would not endure, found Sanctuary in their Temples; and the actions which were whipt in the Judgment-hall, were their piety in the holy places. And though some wise men among them found good reason to decry this, yet they knew not what to take up in the stead. I need not add the present differences of the world, even that called Christian too, great part of which as heretofore they sealed their faith with their own blood, now seal it in the blood of all that differ from them; and by their persecutions hope to merit Heaven more, then those did hope to gain it by their Martyrdoms. But these I need not add to make up this into a demonstration, that it is impossible for lapsed men, so far as they are left to themselves, and have no other guide to follow but their reason, to find out what they are to believe of God, and how to serve him, and save themselves. The*Fathers* and*Philosophers* too▪ conclude that we can learn from none but God, what we must understandx of God; who must be known only as he himself is pleased to revele himself. His worship also, how he will be served, and what observances he does require, or will admit, since it depends on his own good pleasure, therefore without his directions 'tis in vain to hope to please him with our Religious service whatever it be, and by consequence impossible without his guidance and assistance to acquire the end of all our Service and Religion, *the salvation of our souls.* So that how wise soever he be who does propose this blessed end to himself, if yet withal he be not

some way from the Lord instructed by what means he must pursue that end, and do not make choice of, and use those means, it is impossible he can be *wise unto salvation.* Now for this St. *Paul* assures us most expressly, here we may be furnished: For he says, *The Holy Scriptures are able to make us wise unto salvation, through faith which is in Christ Jesus.* And he does assert this on the very ground we mentioned, for they are 〈 in non-Latin alphabet 〉 inspired by God; they come from him. All which must be made out in the next place.

That those Holy Scriptures which St. *Paul* first mentions, those of the Old Testament were so, and did contain sufficient revelation both of God, and of the way of worship of the Jews, that Nation did so perfectly believe, that neither Sufferings nor Miracles could persuade the contrary; neither the Roman persecutors that destroyed their worship, nor the Son of God that changed it, could yet take them off from *Moses* and his Scriptures. Now that this *Moses* led that Nation out of *Egypt* with an high hand, and made himself their Prince and Law-giver, multitudes of foreign Histories of the first times, and the best account assure us: whose relations we cannot question as derived from themselves, because they hated Jews beyond all possibility of such compliance. But the Scriptures also tell us, how in *Egypt* by strange wonders, (such as their Magicians could not imitate nor bear, who though they had permission to do some, it was that so they might appear to be outdon the more miraculously, themselves confessing God's hand in those prodigies) *Moses* wrought on the *Egyptians* to give leave the people should depart: and how when yet notwithstanding that leave given they were pursu'd, he made way for them through the Sea by Miracles, which was a rampart and defense to them, a ruin to their enemies: How they were fed for forty years with Manna raining down from Heaven in the wilderness: and that they might depend on Providence for their daily provision, when he forbad them to take care or gather for the morrow, whatsoe're their greediness or want of faith provided, strait bred worms and stank, except that on the Sabbath eve, to keep off such cares from the day of their Religion, they gathered double which corrupted not: How when they mutined for flesh, would have variety, Paradise in the desert, such great plenty of Quails flew to them as fed the whole Nation till their very lust was surfeited; and they had no more will then hunger to them: How *Moses* Rod did strike a living stream, a River that suffic'd that people and their cattle out of a Rock: How in the midst of lightning and thunder God himself promulgated his Law to the whole Nation audibly at once: How his glorious presence showed itself in all necessities upon the Ark, in which the Tables of the Law were laid up: How the waters of the river*Jordan* fled from that Ark both ways, flow'd upwards to give passage to the people into *Canaan:* How the walls of*Ierichó* without any other battery, any other force but that the Ark was there, fell down before it.

But to name no more, If these be true; that power by which these were wrought, was great enough to give that Law, require obedience to it, and reward it, and to punish all transgression according to the tenor of these Scriptures: that is▪ it was God; and he that wrote those Scriptures must have had communication with, and been inspired from, God to write them. But,

2. Whether they were true or no according as they are recorded in those Scriptures, that whole people from the greatest almost to the least must know; because they are recorded as all don, not only in the presence of them all, but as the objects and the entertainments of their senses, everyone; so that if they were forged, not one of the whole Nation could be ignorant of it. And then,

3. If they knew them forged all; that 600000 men, besides their wives and families, should endure this *Moses,* having brought them forth only into a wilderness, there to lay such a heavy Law, and so severe a yoke upon them, with such penalties annexed to every least transgression, and adjure them to observe it on the account of all those prodigies that had been wrought among them, and upbraid them with stiffneckedness, rebellion, and appeal to their own senses for the truth of all this, and record all to posterity in this Scripture, cause all to be read before them; and that they should bear all this from him they knew so impudent a deceiver, and convey that Scripture and the faith of it to their posterity, ground their so strict, so chargeable Religion on that book, which they were certain had no word of truth in it: this sure transcends belief and possibility.

'Tis certain therefore, since the Jews of that age did perform the services required, and in performing them according as that book directs, did teach their children the great works that God had don in their sight, therefore they believed those Miracles and Scriptures. And since it was impossible that they should be deceived; if they believed them, they were true: and their posterity received from them the faith of this, and so derived it on, that neither God's dread judgments, nor man's cruelty can yet shake it. Now had they not been don, and on that account conveyed; when ever they were broacht, and that book first appeared, the men of that age must needs know their Fathers never had performed such services, had such a book read to them constantly, nor told them of such Miracles that had been wrought: and therefore 'twas impossible that they could have believed it had been so from *Moses,* if it had been true that it had first begun to be taught in their own time, or in theirs with whom they lived. And this discourse must be of force concerning every age, if we ascend until we come to that of *Moses* wherein all was effected. Yet besides this, they had also that perpetual Miracle in the High Priest's Pectoral, the Oracle of *Vrim* and *Thummim,* that did keep alive their faith and strengthen it: and they had Prophets constantly foretelling, as from God, things that were sometimes suddenly to come to pass, and sometimes not till many ages after, the event of which depended often on the will of those that would not of some hundred years be born; others on God's own immediate will and hand: and therefore none but God could look into, foretell, and bring to pass all those events. Now such were *Jeremiah's* predictions of the taking of *Jerusalem,* and the captivity of the people, and the express number of years it would continue; *Esays* naming*Cyrus,* who was to release it, near two hundred years e're he was born; All *Daniel's* prophecies, particularly that most eminent one of the*Messiah* this *Christ Jesus,* of whose Scriptures we are next to speak.

That that *Jesus,* whom *Cornelius Tacitus* the heathen historian in the fifteenth book of his Annals, calls *Christiani dogmatis autorem,* the Author of the Christian Doctrine, did work Miracles, and prophesy, both Jews and learned Heathens do confess. But these Books tell us,

when he first began to preach, he publicly cast out a Devil in the Synagogue on the Sabbath day; and at even, when the whole City was assembled, he healed all their sick, and cast out many Devils, which confessed before all, that *he was the Son ofGod.* Then he cast out a Legion of such mischievous malign Spirits, as having got license, drove two thousand Swine headlong into the Sea & choked them, which was known to the whole Country of the*Gadarenes*▪ Before the Pharisees and Doctors, that came out of all the Cities both of *Galilee,* and *Iewry,* and *Jerusalem,* and so great a crowd as forced them to unroof the house to come to him, he freed one from his palsy and his sins. A multitude was witness of the death of*Iairus*'s daughter, and bewailing her laughed him to scorn that undertook to raise her, yet he called her into life. And on a feast day in the Temple, before all the people, he recovered one that had lain lame eight and thirty years: and when a widows son was carried to his funeral, and all the City followed him, he only touched the bier, and bid him live. With two fishes and five loaves he fed 5000 men besides women and children, and with what they left they filled twelve baskets, when one basket carried all before they ate; so that they were convinced, he was that Prophet that was to come into the world: and with seven loaves he filled 4000 afterwards and seven baskets. He commanded a dumb spirit out of him that had been Lunatic, vext with a Devil from his infancy, before the people and the Scribes, whom his Disciples could not cast out. And when*Lazarus* had been dead four days, and buried till he stank, yet at his call, altho bound hand and foot with grave clothes, he came forth, all the multitude beholding. From so many more I chose out these, because they are reported don before the people, and the Scribes, and Pharisees, and Doctors. I might name his Prophecies of the destruction of Jerusalem, and of the propagation and continuance of his Religion; even of the woman's box of Spikenard, which event hath made notorious to the world. But his death was so even at the present: when if the rending of the veil of the temple was apparent Miracle to all Jerusalem, the suns prodigious Eclips, when it was impossible by nature he should be eclipsed (it being then full moon,) was so to the whole Hemisphere. It serves the use I am to make of this, that 'tis here recorded, but withal Heathen [d] Historians and Chronologers bear witness to it: for when they relate that in the 4th year of the 202 Olympiad, the year that is assigned to Christ's death, there was such a great Eclipse as never had been, day at noon turned into night, the stars appearing, and earthquakes as far as Bythynia, since 'tis apparent by the motions of the Heavens and the calculations of Astronomy, there could be none such then according to the course of nature, it must be this the Gospel speaks of. But beyond all this, 'tis registered here, that according as he had foretold, he raised himself from death the 3d day; yea and many bodies of the Saints that had been buried, long it may be some of them, he raised with him. That notwithstanding all the art and treachery of the Cheif Priests to conceal it, yet that very day he appeared First to Mary Magddalen, 2dly the Women, 3dly Peter, 4thly to them that went to Emans, last of all on that day to the Eleven except Thomas, being seen and handled by and eating with them; 6thly eight days after to the same eleven with Thomas; 7thly at the sea of Galilee appearing in a miracle of fishes; 8thly to all his Disciples and 500 Brethren more in Galilee, then to James, then to all his Apostles, promising them the Holy Ghost; and lastly all of them beholding he ascended into Heaven, and ten days after as he promised sent the Holy Ghost upon them in the shape of fiery tongues, so as that they spoke all Languages immediately, to the

amazement of the Jews of every Nation under Heaven to which they were scattered, that the Miracle might spread as far.

Now if all this be true, he that did these must have communication with a power above all that we account the powers of Nature; such an one most certainly as can perform whatsoever he in this book promises, inflict what e're he threatens; such as is divine. And since he wrought all these, on purpose to evince he came commissioned from that divine power, brought these Miracles as seals of that commission, that we might believe him, therefore whatsoever he delivers must be embracit by us, as we hope for those blessed rewards that he proposeth, and on pain of those eternal torments if we do not; of both which it is not possible to doubt if these accounts be true.

2dly Since the most and greatest of these must be don but once; he could not be incarnated, and born, and live, and preach, and die, and rise again, and go to Heaven every day, of every age, in every place, to convince every man by his own senses; to all those that did not see the matter of fact, therefore faith of all these must be made by witnesses. And

3dly If we can be sure the witnesses that do assert a fact understand it exactly, if the things be palpable, and they must certainly know whether they were really don or no; and if we can be sure too, that they are sincere, will not affirm that which they do not know, and do not lie, their testimony of it must be most infallible: because it is impossible such witnesses can be deceived, or will deceive.

4thly The witnesses in this case, the Apostles and the 70 Disciples (for I will name no more) must needs know most perfectly: For they not only saw the Miracles, but were instruments and parties in some of them; sent to cure diseases, cast out Devils, and knew whether all this were in earnest. And most certainly they saw (as all the Jews did too) Christ crucified, his heart peircit with a spear, and his body buried; and whether they did see him risen, handle him, and eat with him they knew. And if they might mistake in his Ascension, yet the fiery tongues, if such did light on them, they must needs see; and whether they themselves, who spoke no Languages, could then speak Tongues, it cannot be but they must know. In these there is no possibility they could err, unless they did it willfully: but then 'tis as impossible that they could do it willfully, if they were sincere and honest, such as would not lie.

Now that they were such, I might urge their simplicity and openness, without disguise, not covering their own errors; men who seemed to live as well as preach against all artifice, and to have no design on anything but the amendment and salvation of mankind. For he that can suppose it possible that they were otherwise, men of art and finess, that they contrived the story, must needs know; First, that such would not seal their falsehood with their blood; design no recompense to all their travels but contempt, and hatred, persecutions, prisons, whippings, wounds and death, to be the scum and the offscouring the world; lay out their lives against their conscience to preach that *Jesus,* who did only call them out to be a*spectacle to all the world,* just such as Malefactors when exposed to fight with, and to be devoured of wild beasts. Their sufferings are too known to stay upon: St *Paul's* own catalogue of his for five whole verses 2 *Cor.* 11. is such, that to sustain them only for this end, to put a cheat on

mankind; count a so laborious, vext, torn, miserable life and an infamous death gain, so the fable might be beleiv'd: to think they could do this, is sure as great a madness as to do it. But yet I will suppose that possible; that those who wove the fable pleased themselves so infinitely with the expectations of imposing on mankind, as that those hopes could make misery and death itself look lovely to them. But

Then 2dly that all and every of them should be of that mind, that amongst so many that bare witness of Christ's Miracles and resurrection not a man should discover the cheat; that when their persecutors did with arts of torment as it were examine them upon the rack, they should work not one single confession out of them; that no ones courage should be broke, nor have a qualm so far as to acknowledge how it was, disclose the plot, lay open the confederacy, the whole mystery and the contrivance of it: When of twelve Disciples one was so false to betray his Masters person at a vile rate, yet that all of them, and many more, in a feign'd story of his Miracles should be so true to one another, that no engin of man's cruelty ever could screw out the secret, not one should betray the forgery and be a *Judas* where he ought to be: no not that *Judas,* whose concern it was, whose treason to his Master had been justified had he been an impostor: yet that he should stir no least suspicion of it, but should burst, choked with his grief because he had betrayed innocent blood: This, if he knew it had all been imposture, must be most stupendous.

But yet we will give them this too, that vainglorious hopes of drawing in the world to follow them, might make all of them obstinate in secresy against all attempts of cruelty; or if some weak brethren did perchance discover, we may not have heard of it. But

For them 3dly to begin their preaching at *Jerusalem* is yet more strange. To hope to draw men into a persuasion, and to bottom that persuasion upon Miracles, and a resurrection don amongst them there, where if discovery were made it must be made, and where it could not but be made if there were fraud. For to relate and write those works with every circumstance of persons, place, and time, where they not only could examine every circumstance, but where they rather then their lives would find them false, if nothing else would, this must needs discover it. They preach them to the face of the whole multitude and of the *Pharisees,* and tell them they were don before their eyes, sometimes 500 and sometimes 5000 being by and the *chief Priests* and *Pharisees* and *Doctors:* so that 'twas most impossible they should not know if they were true or false, as sure as there was never a Jew in all the Land, but knew whether there were a darkness over all the land when Christ was crucified. Now if these were forged to hope to draw *Jews* out of their Religion with apparent forgeries, which they knew such, speaks these Apostles men so far from art to manage a design of changing the Religion of the world, that they were mad beyond recovery and president.

But let us give them that too. Yet tis certain 4thly that the Jews, if any such were wrought on by them, must be much more stupid to believe them upon the account of such things don in all the country, in their Cities, and the Temple, before all the Nation, when they could not choose but know they were not don, if they were not don, but were fain'd all. For what ever might be motive to Christ's followers and his Apostles, with the certain danger of their lives

to forge the cheat, what possible temptation could there be so great to incline *Jews,* the most stiffnecked people, the most stubborn in Religion in the world, to embrace a faith which nothing but the Cross and shame and misery attended, and which they must know false too? Had they so great lust to die, as for that to bid farewell to their *Moses,* their Religion and their Law? It is impossible had they not known the truth of those things, that in waters of affliction, in Jerusalem, *ipsis persecutionum fontibus,* in that fountain, that springhead of persecutions, as the Fathers call it, they would ever have been baptized into Christ.

Yet suddenly in one day at one sermon of S[t] *Peter* we read near 3000 were baptized. *Act. 2.* at another strait 5000 *Act. 4.* and such beginnings, such sums are required to make good what the Governor of Palestine*Tiberianus* tells the Emperor, that he was not sufficient to put to death all those that confessed themselves Christians. All which must needs have either been convinced those things were true, or else as well against their conscience as against the powers, thus embracit that faith and death together.

Neither was this a first surprise of Christianity, as it had seized men's minds at unawares; for it went on conquering till the world came into it, receiving the Religion with the loss of all that was dear to them in this world. For in one age from Christ's death, what with the Apostles sermons, miracles, and [a] writings also to confirm and keep men in the truth, and to convey it better to posterity, and their disciples after them, who went forth delivering those writings, preaching on, and doing wonders also, very many Nations are recorded by Historians as converted almost wholly. And the truth of it is evident, since nothing but almost whole Nations, nor yet they but as buoy'd up by the wonders and the graces of God's spirit, ever could be able to endure, or be sufficient to employ the Swords, the Flames, the Lions, and the other numberless tortures which the *Jews* and *Nero* and *Domitian,* and above all *Trajan* in that first age rag'd with, till they made their Cities, villages and provinces so desolate, that the Proconsul *Pliny,* being frighted with the multitude of murder'd Christians, did advise with him about relaxing his edicts, as he himself assures us.

It was the same the next age, when the power of Miracles yet lived, and those which Christ himself wrought were scarce all dead, (some lived till near that time, who rose up with him at his resurrection;) when these books, (writ by the will of God to be the pillar and foundation of men's faith in after ages, as saith*Irenaeus* in that age,) were also read in the assemblies weekly; when not only those that did assemble were by Hadrian martyr'd, but they put men to their oaths, to find out whether they were Christians, that they might massacre them.

And in the 3[d,] it was the like, when Miracles they say were not yet ceased, yet sure the greatest was the constancy of Christians in adhering to this book & patience in suffering for it. For they report the sands on the sea shore almost as easy to be numbered as the Martyrs of that age; what by*Valerian, Decius, Maximinus* and *Severus,* but especially by*Dioclesian,* who put so many men to death for not delivering up their Bibles to be burnt, and refusing to Sacrifice to his God's, as if he meant to have depopulated the whole earth. And this is as notorious as that men do now profess that they are Christians, and that these are holy Scriptures. Therefore I shall need to go no further.

Now among so many myriads who on the account of all these Miracles (whate're they were) suffered themselves to be converted to the faith of Christ, and then as if they car'd for nothing but Religion and their Bibles, for them bore the loss of goods, and life itself, and engaged their posterity to do so also; that not one of these should know whether indeed any such miracles were wrought, if any were restored to life or no: (for if they knew, then they were true:) and that among so numberless a crow'd of teachers, who by assuming to speak languages, raise the dead, work signs, drew in those Myriads to Religion and the stake, and went before them, gave them an example both in faith and death; that not one of all those should believe either the Miracles or himself that did them: for if any one that did them did believe them, since he knew who did them, they must needs be certain: but not one of them to know it, sure is such a thing as neither could be don nor be imagined.

He therefore that requires strict evidence in things of faith which cannot bear it, he that calls for Mathematical demonstration, nor will believe on easier terms, yet is so credulous and so unwary, that he can believe so many things which by the nature and the disposition of mankind I have demonstrated not possible, which yet must be true, unless these scriptures be from God: 'tis plain he does not seek for certainty, but for a pretence of not believing; would fain have his Infidelity and Atheism look more excusable, and is not fit to be disputed with but to be exploded.

But if these scriptures be from God, then whatsoever they affirm (with modesty I may conclude) is true. And therefore when St *Luke Acts. 1. 1.* declares his *former treatise contained all that Jesus began both to do and teach until the day in which he was taken up:* since Christ before he did ascend taught everything that was required to be believed and don in order to salvation, and more too; therefore if his Gospel did contain all that he taught, and did, since it did not contain all absolutely, it must needs mean it contained all that was necessary, or it must mean nothing. And since the same St *Luke* in the beginning of that Gospel does affirm he wrote it, that *Theophilus might know the certainty of those things wherein he had been instructed;* Tis plain he avers that the certain knowledge of all those things wherein the having been instructed made *Theophilus* a Christian, might be had out of that Gospel: and when St *Paul* says here, that *the Holy Scriptures are able to make us wise unto salvation* through faith which is in *Christ Jesus,* and St John in his 20 chap. v. 31. *that though he had not wrote all the things that Jesus did, yet those that he had wrote were written, that we might believe that Jesus was the Christ the son of God, and that believing we might have life through his name;* Tis evident the Scriptures say that what was written was sufficient to work that belief which was sufficient to life and salvation, as far as the *credend•* do concur to it. And when St *Paul* in that verse that succeeds my text, in most express particular words sets down the usefullness of Scripture in each several duty of a *man of God,* or preacher of the Gospel, both for *Doctrine* of faith, for *reproof* or *correction* of manners, and *instruction unto righteousness,* and tells you God's express end in inspiring it, and consequently its ability when so inspired was, *that the man of God might be made perfect,* thoroughly *furnished unto every good work* that belongs to his whole office; tis most certain that what is sufficient for that office to *instruct, reprove, correct* and *teach* in, must needs be sufficient to *believe* and *practice* in for all men: *i. e.* what my text affirms, they *are able to make us wise unto salvation.*

I might call in Tradition universal to bear witness to this truth for holy Scriptures, if having once demonstrated that they are God's word, when that does affirm it, and bears witness to it, there were need of any other. And this I dare boldly say, that if the Scripture did say as expressly, that the Pope had a supremacy or soveragnity over the whole Church, or that he or the Roman Church were infallible; their definition, or the living voice of their present Church, a most sure rule of Faith, as it does say Scripture *is able to make us wise unto salvation,* those Articles would suffer no dispute, it would be blasphemy or sacriledg to limit or explain them by distinctions, when those sayings of the perfectness of Scriptures are forced to bear many. Then we should have no complaints of the obscurity of those books; if those articles were either in the Greek or Hebrew, they would never say the Bible were not fit to be a Rule of Faith, because the Language were unknown to the unlearned, and they could not be infallibly secure of the Translation; were they there they would account them sure enough, who think them plain enough already there, and that we must believe them because, *Thou art Peter, Feed my sheep,* and *Tell the Church,* are there.

And for him that shall affirm, all necessaries that must make us *wise unto falvation* are not in the Scripture, 'tis impossible to give a rational account how it should come to pass that some are there, the rest are not.

It must be either on design, or else by chance. Now 1. That God should design, when very many things that were not necessary were to be written, that the main and fundamental ones should be omitted: and when of the necessaries most he did design for Scripture, then He should not suffer the Apostles to write the remainder of them: and yet what he would not suffer them to write, designed that the Trent Fathers (who I hope have perfected the Catalogue) should write all: of these since 'tis not possible to give a reason, 'tis not therefore rational to affirm it was upon design. But

2. If he shall say it only happened so by chance, he does affront both Scriptures, and God's Holy Spirit, who, as they affirm, inspired them for this very end, to bring men to the faith and to salvation. But there is no place for chance in those things that are don in order to an end, by the design, impulse and motion of the infinite wisdom of God's holy Spirit. He certainly does most unworthily reproach his Maker, who can think it possible, that what he did design expressly and on that account alone to attain such an end by (namely that men should believe and be saved) and inspire it for that purpose, should yet fail, not be sufficient for that purpose. And sure if it be sufficient it contains all necessaries, otherwise it were deficient in the main; yea so clearly also, as that they, for whose salvation they are intended, may with use of such methods, as are obvious and agreed upon by all men, understand them: for otherwise they could not be sufficient: if men could not be instructed by them in things necessary both to faith and life, they could not *make them wise unto salvation.*

I must confess the Scripture labors under a great prejudice against this doctrine, from the different senses and interpretations that are made of it, even in the most fundamental points, by them that grant it is the word of God; when yet all use the same means to find out the meaning, and no doubt they seek sincerely after it. But yet I think it evident this happens not from the obscurity of Scripture, since it is not only in the most express texts;

but also if you should suppose the doctrines were as plain set down there as words can express them, yet there are such principles assumed into the faith of different sects, as must oblige them to interpret diversely the same plain words. I am not so vain as to imagine that no places are obscure in Scripture, and I know that learned men have arts by obscure places to confound the plainest, just as the Philosopher did motion. Neither am I so perverse and singular not to think that universal practice and profession of the Church does much assure and confirm explications of Scriptures, whether obscure or plain. But this I say, that the diversities of explication come, as I now said, from the diversity of principles or rather prejudices, and that this only is the cause of it I thus demonstrate.

First in the *Socinian,* who interprets all those Scriptures, which the Catholic world hath still applied to the Divinity and satisfaction of Christ, that I name no more points, otherwise then the Church did always; and I affirm he does it, not because he thinks the words do favor his interpretation, but because his principle requires it; namely this, To admit nothing into his faith but what agrees with that which he counts reason, which in a *Socinians* faith is judge of all points in the last resort. And I mean reason upon natural principles, and thus I prove it. *Socinus* speaking of Christ's satisfaction, says the word is not in Scripture, yet if it were there very often I would not believe it, because it does not consist with right reason, that is with the arguments that he had brought against it drawn from human principles. And therefore he there adds; those things which 'tis apparent cannot be, *(i. e.* that appear such to him who judges by the principles of natural reason, which yet cannot judge of supernatural and infinite beings,) though the Holy Scripture does expressly say they are, yet must not be admitted; *& idcirco sacra verba in alium sensum quam ipsa sonant per inusitatos etiam tropos quando{que} explicantur:* and for this reason we make use of even unusual tropes, strain'd figures to explain the words of Holy writ to other senses then the words themselves import. And so he therefore serves that great variety of words by which the Scripture does express Christ's suffering *for our sins,* in our stead, as our sacrifice; against the universal notions of those words, not only which the Church of Christ, but which the Jew's and which the heathen world had of them. And when his reason told him that Christ could not be *God one with his Father,* that he was so far from having any being from eternity, as that he was not at all, till he had a being from the Blessed Virgin; Therefore when the Scripture says directly*I and the Father are one,* he must strain it to this meaning, are of one mind, we agree in one: altho St *John* avert that, by distinguishing those two expressly. Yea worse, when to prove that Christ had a being e're the world was made, we urge from the first Chap. to the*Hebr.* what St *Paul* produces from the*Psalms,* and does apply to him most particularly. *Thou Lord in the beginning hast lai'd the foundation of the earth, and the Heavens are the works of thine hands; they shall perish, but thou remainest, and they all shall wax old as does a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.* They explain it thus: that God by Christ will at last destroy these Heavens, and this Earth, and change them, according to that saying in the Psalms; which altho the Apostle produce at length, as it stood there, both concerning the *Creation* and *destruction* of the world, yet he intended only to apply this last to Christ. And though he say as well of the same Lord, *Thou Lord in the beginning didst lay the foundation of the earth, and the heavens are the works of thine*

hands, as, *thou shalt change them;* yet he meant no more but that this change God would effect by Christ. It is not possible that the text can give any the least countenance to this interpretation. The different explication of this Scripture does not come from the obscurity of any words in it; for in the *Psalm* they and we understand the same words in the same sense exactly: therefore that we differ here, is not from anything in the words quoted, but is wholly from the Principle. And we may not wonder, for the plain sense will not suit with their Hypothesis.

There are no other that are instanc'd in as differing from us in points of faith but the Romanists. I know not whether they account those differences to be in things necessary to salvation. If that be true that they allow (for what cause they know best,) some that are reconciled to their Church to communicate with ours, that is, join in our worship, and by doing so own the profession of our faith in distinction to that of others, or at least espouse the scandal of the owning it; Then one would think they must account that there is nothing in our worship don that is unlawful, nor omitted that is necessary, nor anything Heretical professed, at least that there's no scandal in the owning that profession. For if there were, they did allow them only to profess and act gross sin, which certainly they would not do. So that poor Protestants when they are pleased to give leave may be no Heretics, and therefore there is nothing of itself in that profession faulty. But yet on the other side since we see they call us Heretics, and when they have no power over us, damn us to Hell fires, and when they have had power, damned us to the fire and fagot also; sure they think the differences to be in things necessary. But yet the account is easy, how not the obscurity of Scripture, but a Principle or prejudice does cause this. For We are bound in conscience to grant they believe their own Principles. Now 'tis a Principle with them, that their Church cannot err, and therefore that their present faith and consequent depending practice was their faith and practice always. That it may appear so, they must seek for countenance from Scripture: and if anything there seem to thwart their faith or practice, they must smooth and disguise it, that it may look friendly. And 'tis most certain if the Scripture should be never so express against them, whilst they think it is not possible that they can err, they cannot think it possible Scripture can mean what it pretends to speak. Twere easy to make instances. As first for invocation of the Saints departed, which with them is a point of faith,*Bellar.* and *Cochleus* produce that of the Psalms, *I will lift up mine eyes unto the hills from whence cometh my help.* Psalm. 121. 1. and altho the text directs that looking up expressly to the *Lord that made heaven and earth.* v. 2. and though it be a Principle with them, that on those everlasting hills there were no Saints in *David's* time that could be invocated, they were all in *limbo* then they say; yet as I said, they would have countenance from Scripture, and for want of better they are therefore forced to interpret those words, *I will lift up mine eyes unto the Hills,* thus, *I will invocate* the Saints. Now will any say 'tis the obscurity of this Scripture that does hinder Protestants from seeing the bright evidence of this argument, and not rather that it is the weak foundation of this practice that does make the Romanists seek to build it on those mountains? So among those several texts which in the 2^{d} Nicen general Council are producit for adoration of the images of Christ and of the Saints, and are expounded to evince it, none is plainer then that which I produced now from

Bellarmine. I shall give one or two examples from the Psalms:*Thy face Lord will I seek:* and, *Lord lift thou up the light of thy countenance upon us:* and again,*the rich among the people shall entreat thy face:* therefore David thought the picture of Christ was to be adored. It is their own conclusion from these texts, And they have no better for it. Yet they saw the doctrine in these so apparently, as that with great opposition to great Councils, and more blood shed I think then yet ever any doctrine hath been settled with, it was imposed. Yea more, the first experiment of the Popes power over Sovereign Princes was on the account of this same doctrine: when for opposing Image-worship *Gregory the* 2d excommunicated the Greek Emperor. Pope*Constantine* for the same cause indeed had 14 years before don so to *Philippicus,* but he did not go much further, whereas *Gregory* absolved the Emperors subjects in the Roman Duchy from their Allegiance; commanded them not to pay him any tribute, nor in any wise obey him; whereupon they killed their Governors, and swore obedience to the Pope. And this was the beginning of St Peters patrimony, and it was thus gotten by this doctrine, which they saw so clearly in these Scriptures; when they cannot see the contrary in those plain words, *Thou shalt not make to thyself any* whether *Graven image* or idol it matters not, since it follows, *nor the likeness of anything which is in heaven above,* &c. nor in those where God takes care expressly that himself be not worshipit by an image *Deut. 4. 15.* and then judge if 'tis obscurity or plainness that makes them see or not see doctrines in the Scripture: rather if it be not merely the necessity of prejudice. So again we differ in the meaning of the 14th chap. of the 1. *Cor.* where we think St *Paul* asserts and argues, yea and chides against all service in an unknown tongue in the public assemblies, saying all must be don there so as it may be understood, and to edification. But that which is performed there in an unknown tongue does not edify says he there: yet to justify this practice they must make it have a different meaning, which no Fathers countenance, but which several expound as we do, yea and diverse of their own do so too, and particularly their Pope *John* 8th in his 247th Epistle writing expressly on that Subject. Once more, so their half communion, that it may be reconciled with that express command*Drink ye all of it:* and *this do,* obliges them to find another meaning: *drink ye all* must be directed to them only as Apostles; and *do this* must signify consecrate the Elements, altho St *Paul* apply it most directly to the drinking, and the drinking to his lay Corinthians. Nor dare they say in truth it means the other, for St *Paul* when he does say *do this,* did not intend to make his *Lay Corinthians* male and female all priests, and give them power to consecrate. The words are plain, there's nothing in the text obscure that makes us differ; but the practice had by little & little grown upon them, till it became Universal, and so grew into their faith: and then since they believe they cannot err, they must expound Christ's words so as they may not contradict their practice; because that would overthrow their Principle.

But the Church that builds upon no Principle but God's word, can have no temptation to pervert or strain it, since what ever does appear to be the meaning of it, that their Principle must needs engage them to believe. And therefore if it say *This is my body,* we believe it; if it says too after consecration it is*bread,* we believe that also: and because it therefore says 'tis both, we so believe it one that it may be the other: which since both say it is impossible that it can be substantially, neither hath God in express words told us which it is substantially;

therefore seeing when he calls it *body,* he is instituting his *Sacrament,* there's all reason in the world he should mean *Sacramentally;* since 'tis the most proper meaning: and by consequence 'tis bread *substantially,* as all ways of judging in the world assure us. Here's no stress on Scripture, as there is no Principle to serve; when as the other makes us differ, not in Scripture only, even where 'tis plainest; but tradition too. For the most express and evident sayings of the primitive Fathers are on every head of difference, as much the matter of contention as the texts of Scripture are; as it were easy to demonstrate if that were my business. So that it is mere deceit to lay our quarrels to defects in God's word, and particularly to its obscurity, which a man would think were evident enough from this that *Children knew it.* The last thing I am to speak to.

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

I cannot pass this, that it is St *Chrysostom's* observation, that *Timothy* was nursed up in the Scriptures from his childhood. Yea and since his Father was an Heathen, he must have been taught them by his *Grandmother Loïs,* and *his Mother Eunice,* whose faith St *Paul* speaks of 2 *Tim. 1. 5. Children* therefore then, and *Women,* and they sure are *Laics,* read the Bible. Yea and since they knew it, they must read it in a language which they understood: and we know where that is unlawful now. If we consider the first prohibition that appeared in that Church with Synodical authority against such men's having any Bibles in their own tongue, we shall find it was immediately upon the preaching of the *Waldenses,* one of whose doctrines it was,*that the Scripture was the rule to judge of faith by: so that whatsoever was not consonant to that must be refused.* This they preached in France and over Europe in the latter end of the 12 Century: and that Council which forbad their having of the Bible, we find lately put forth by the frier*D. Achery* as held at *Toulouse* in the beginning of the 13th Century. It seems they apprehended then their doctrines hardly would abide that touchstone: And they therefore had no surer, more compendious way for its security then to prevent such trial, taking care men should not know what was or what was not in Scripture. And it is not possible for me to give account why in their catechizing they leave out all that part of the commandments, *Thou shalt not make to thyself any graven image,* &c. but this only, that they dare not let the laity compare their doctrine and their practice with that Scripture. But though it is possible they might conceive some danger if the whole Scripture should be exposed, yet in those portions which the Church itself chose out for her own offices, the *little lessons,* and *Epistles,* and *Gospels,* those sure one would think were safe: no, not their *Psalter, Breviary,* nor their *Hours of the Blessed Virgin* must they have translated in their own tongue; as that Council did determine. And truly when the Roman Missal was turned lately into French, and had been allowed to be so by the general Assembly of the Clergy in the year 1650. and when it was don it had the usual approbation of the Doctors and some Bishops, and then was printed at Paris with the license of the Vicars general of their Archbishop. Yet another general assembly of the Clergy the year 1660, whereat there were 36 Bishops, upon pain of excommunication forbid any one to read it, and condemn not only that present traduction, but the thing in general as poisonous, in an Encyclical Epistle to all the Prelates of the Kingdom: and in another they say of him that did translate it, and the vicars general that did

defend him in it, that by doing so *they did take arms against the Church, attaquing their own Mother* (namely by that version) *at the Altar, in that sanctuary, that closet of her spouses mysteries to prostitute them:* and in another Epistle they beseech his Holiness Pope *Alexander* 7th to damn it not in France alone but the whole Church; which he then did by his Bull, forever inter dicting that or any other version of that book, forbidding all to read or keep it on severest pains; commanding any one that had it to deliver it immediately to the Inquisitor or Ordinary that it might be burnt forthwith. Now thus (whatever it be otherwise) the mass is certainly a sacrifice when 'tis made a burnt offering to appease his holiness's indignation: when that very Memorial of Christ's passion again suffers, and their sacred offices are martyr'd. To see the difference of times; 'twas heretofore a *Pagan Dioclesian,* a strange prodigy of cruelty, who by his edict did command all Christians to deliver up their Bibles or their bodies to be burnt: 'Twas here his *Holiness, Christ's Vicar,* who by his Bull orders all to give up theirs, that is all of it that they will allow them, and their prayers also, that they may be forthwith burnt, or themselves to be excommunicated, that is their souls to be devoted to eternal flames. And whereas then those only that did give theirs up were excommunicate, all Christians shun'd them as they would the plague; and multitudes, whole regions rather gave themselves up to the fire to preserve their Bibles: now those only that have none, or that deliver up theirs, are the true obedient sons of that Church, and the thorough Catholics. I know men plead great danger in that book: it is represented as the source of monstrous doctrines and rebellions. I will not say these men are bold that take upon them to be wiser then Almighty God, and to see dangers he foresaw not, and to prevent them by such methods as thwart his appointments; but I will say that those who talk thus certainly despise their hearers; as if we knew not Heresies were hatched by those that understood the Bible untranslated: and as if we never heard there were rebellions among them that were forbid to read the Bible. For if there were a *Covenant* among them that had it in their own tongue, so there was an *Holy League* amongst those men that were denied it. While those that had the guidance of the subjects conscience were themselves subject to a foreign power, as all Priests of that communion are, How many Kings and Emperors have there been that did keep the Scriptures from their people, but yet could not keep their people from sedition, nor themselves from ruin by it? In fine when God himself for his own people caused his Scripture to be written in their own tongue, to be weekly read in public to, and day and night in private by the people; and when the Apostles by the inspiration of the *Holy Ghost* indited Scripture for the world, they did it in the language that was then most vulgar to the world: what *God* and the *Holy Spirit* thus appointed as the fittest means for the Salvation of the world, to define not expedient, as the Holy Fathers of *Trent* did, looks like blasphemy against *God* and the *Holy Spirit.* But blasphemies of this kind are not to be wonder'd at from that kind of men, that call the Scripture a *dumbjudge,* a *black Gospel, incken Divinity,written not that they should be the rule of our faith and Religion, but that they should be regulated by, submitted to our faith;* that *the authority of the Church hath given canonical authority to Scriptures, and those the chief, which otherwise they had not neither from themselves nor from their authors;* And *that if the Scriptures were not sustained by the authority of the Church they would be of no more value then Aesop'sfables.* And lastly, *that the people are permitted to read the bible was the invention of the Devil.*

But to leave the controversy and speak to the advantages which may be had from early institution in the Scripture; 'tis so evident that I need not observe how 'tis for want of principles imprest and wrought into the mind in Childhood, that our youth is so licentious. And 'tis not possible it can be otherwise, when they have nothing to oppose to constitution, when tis growing, and to all the temptations both of objects and example; no strict sense of duty planted in them, no such notions as would make resistance to the risings of their inclination, and seducements of ill company: and they therefore follow and indulge to all of them. And in God's name why do parents give their Children up to God in their first infancy, deliver him so early a possession of them? as if they would have Religion to take seizure on them strait, as if by their baptizing them so soon, they meant to consecrate their whole lives to God's service, make them his as soon as they were theirs, as if they had been given them merely for God's uses? And they therefore enter them into a vow of Religion almost as soon as they have them: why all this? if accordingly they do not season and prepare them as they shall grow capable. Why when they are but newly born their children, do they take care they shall be regenerate and born again God's children? if they do not furnish them with necessaries, educate them into all the qualities and hopes that appertain to the condition of God's children, as well as they do to that of their own. That parent which not only, like some delicate ones refuses her own breasts to her own infant, but provides no other to sustain it; that does only wash her babe from i'ts first blood and uncleanness to expose it the more handsome prey to wolves and tigers in the desert, is more savage then those tigers:*even the sea monsters draw out the breasts, they give suck to their young ones,* saith lamenting *Jeremiah,* but he adds *the daughter of my people is cruel like the Ostrich in the wilderness,which leaveth her eggs in the earth, and forgetteth that the foot may crush them, or that the wild beast may break them, she is hardened against her young ones:* such are they who when their children are so born again to God, yet as they shall wax capable provide not that which St *Peter* calls the *sincere milk of the word that they may grow thereby:* but from their being washed so in the laver of regeneration, take no more care, but expose them forthwith to such lusts and conversations, as are much more wild and savage then those beasts in the comparison; to which they cannot choose but be a prey. They strive indeed, they say, to educate them into men betimes, that is, make them conversible and bold: and since for that they must engage them into frequent company, where they see and hear men's follies, that I say no worse; by that means they come to have their understandings stored with nothing but the Modes, and sins of conversation; filled with froth and puddle; men betimes only thus, as they have forwarded their inclinations to, and got an early understanding and experience of, those vices, which one would think men only could be equal for. But by this means the mind, that only part that makes us be men, is not only not improved, but dwarft. They do not only still continue children in their understanding, as to anything that's real and solid; but the hopes of reason are destroyed in them, and its growth killed, by turniug all its nourishment to feed the beast part; and the Christian is quite starv'd. There needs no other cause be given for the most part, why so many men have no Religion, own being Libertines, and profess vice; for want of education they have nothing in them that does check this, for they had no principles of a Religion instill'd into them. And if at any time it comes to pass that they think it is their interest to take upon them the profession of some Religion, they therefore, since they have

no Principles nor rules to judge by, are most apt to choose to profess that Religion, which is like to be most gentle to the courses they have steer'd, and are engaged in. Now that men hope to find such an one, (whether by its constitution I shall not enquire but,) by i'ts practice is but too appaernt. Accordingly when they go over to it, they carry with them, and preserve in it the vices of their no Religion; and by consequence they went not over seriously for Religion: and are therefore so much worse now then when they owned no Religion, that they do their wickednesses with certainty of easy absolution, and so hopes of salvation; and by this are likely to be made twofold more children of Hell then before: and let them triumph in such conquests. Ther's nothing in the world that contributes so much to this as men's being not acquainted early with, instructed in, those divine rules and obligations to piety and virtue, which this book the Bible does afford. If men had been seasoned first with the knowledge and the sense of duty, with the comforts that are in it, with the apprehensions of great blessings that attend it; and the mischiefs that are consequent, indeed essential to impiety and vice here; and their minds were furnished with examples of both, which this book abounds with; and their hearts too raised with expectations of far greater blessedness in a life hereafter, and with the belief that both that blessedness and life shall have no end: and were made sensible also of strange dreadful torments that await the breach of duty, which shall also last forever: If these impressions I say, did prevent all other, and take up the mind, and had in them the stamp and character of *God,* and so there were a reverence and awe of him wrought in them, and they looked upon him as concerned in all this; how it was his word that said; and these sentiments were grown into the very habit of their mind; as it would not be easy to corrupt or soften such, so 'twould be much more difficult to shake them, since their faith is founded on *the rock of ages.* Besides the Holy Scriptures carry in them such an obligation of adhering to them, and to them alone, since they are sufficient *to make us wise unto salvation,* and are *God's word,* that men would not be apt to exchange them for Legends, pious forgeries, for things that can make good no certain title from the Lord: for let them show an equal derivation of it, bring it down through all the ages ae we have don the Scriptures title to him. Otherwise it justly may provoke God's exclamation in the Prophet

Jeremy: Be astonished O ye Heavens, and be horribly afraid, be ye very desolate; saith the Lord, for my people have committed two evils, they have forsaken me the fountain of living waters, and hew'd them out cisterns, broken cisterns that can hold no water:

cisterns therefore that may leave them in a state to want a drop of water, when their tongue shall be horribly tormented: whereas he that drinks that *living water* which Christ gives, *hisword, shall never thirst,* but it shall be a well of water in him springing up to everlasting life.

FINIS.

P-RA-17. The gentlemans calling - Allestree, Richard, 1619-1681., Henchman, Humphrey, 1592-1675., Pakington, Dorothy Coventry, Lady, d. 1679., Sterne, Richard, 1596?-1683., Fell, John, 1625-1686.

[illustration]
The Gentleman's CALLING

〈 in non-Latin alphabet 〉

1. Cor. VII. 24
LONDON *Printed for Tim; Garthwait* 1660

[illustration]

Reputation

When I prepared my Seat—The Aged Stood up
Princes Layd their hand on their Mouth.

Job. Chap. 29. ver. 7. 8. 9

[illustration]

Nobility

[illustration]

Religion

The Gentleman's CALLING

[illustration]

Former Felicityes

—The Lilies—They neither Toyle nor Spin & yet Sollomon &c.

LONDON

Printed for T. Garthwait at the Little North-door of S. Paul's 1660.

THE PREFACE.

1. ***T****He Authority of Custom hath so much a more general praevalency then that of Truth; that he that shall adventure to assault that with this, may be thought not to have well digested the prudent Caution of our Savior,* Luk. 14. 31. To sit down and consider whether he be able with ten thousand to meet him, that cometh against him with twenty thousand; *for doubtless such, and much greater is the ods between the Abettors of these two Litigants. And to the imputation of this unwariness* I cannot but foresee the present design very liable.

2. *GENTILITY* has long since confuted Jobs Aphorism, Man is born to labor, and instead thereof, has pronounced to its Clients the Rich man's *Requiem,* Soul take thine ease, eat drink and be merry. A Gentleman is now supposed to be only a thing of pleasure, a creature sent into the World, as the *Leviathan* into the deep, to *take his pastime therein* (and the better to complete the Parallel to devour his underlings too) and then 'twill be no wonder if it be adjudged a ridiculous soloecisme to attempt to define his Calling, whose very Essence is thought to consist in having none. Nay perhaps it will be deemed not only absurd but malicious, a Levelling project, of robbing him of his Birth-right, of degrading him from those privileges, which belong to his quality, and of moulding him again into that vulgar Mass, from which divine Providence and human Laws have distinguished him. But from this jealousy I dare trust the ensuing leaves to be their own vindicators.

3. I have been no unconcerned (much less insulting) spectator of the depressions the Gentry have fallen under in these latter years, but have pay'd them my just tribute of compassion, yet I confess, I think those scarce worthy a regret, in comparison with those voluntary descents, too many of them have made from true worth and virtue. 'Tis sure a far less deplorable spectacle to see a Gentleman spoiled of his Fortune by his Conscience, then his Luxury, & to behold him under the stroke of the Headsman, then under those more infamous Executioners, his Lust, or Intemperance. Yet I fear if the Martyrologie even of these suffering times were scanned, *Venus* and *Bacchus* would be found to have had many more Martyrs, then *God* and *Loyalty.*

4. But I confess it an impertinence thus to balance the two mischiefs of doing and suffering ill, since 'tis certain the latter is to be resolved into the former, and has no existence of itself, but what it derives from that. Punishments are but the results of sins, and therefore whatever Malignity is in the Effect, becomes entirely chargeable upon the Cause, and we are to look upon our Vice not only as our greatest, but our only unhappiness. This Consideration shows us the source of all our sufferings, and is itself no less obvious, then those; though one would think it as concealed as the head of *Nile,* that should only observe how many other Originals of our Calamities are assigned, whilst this is scarce dreamt of. This *Jonah* is suffered to sleep securely in the ship, while her more innocent fraught is *cast over board, Jon.* 1. 5. Every the least sparkle from without is charged as an Incendiary, when alas, like *Aetna,* our own bowels send out that fire, which has so near reduced us to ashes. But as in Diseases we account the discovery of the Cause the first and most necessary step to the Cure, so certainly is it here, the conviction of our guilt is a most indispensable preparative towards the ease of our Pressures, and we must be heavy laden in the Christian sense, *Matth.* 11. 28. before we shall cease to be so in the Civil.

5. But I fear men proceed in this affair rather like Mountebanks then good Physicians, use some palliating Medecines to allay the Effects, or perhaps Anodynes to stupefy the patient, and wholly neglect the root of the malady. Nor do I appropriate this error to the Gentry, 'tis too visible that all sorts and qualities have too just a claim to it, to let any one go away with the inclosure: But because the present design makes them my peculiar Province, I shall, waving all others, address myself at this time to them only, with this most passionate

request, that they would not use that cruelty to themselves, for which *Amalek* stands branded towards *Israel, Deu.* 25. 18. By their persevering impieties smite and destroy those feeble and faint remains of their former felicities, but that they would now at last seriously advert to this their so great and important concernment, and pitch upon the true *Achan,* that has thus long *troubled their Israel;* and that being done, that story directs the next step of the Process, even the bringing him to execution, cutting that off, which will else infallibly bring down a fatal excision upon themselves. Nor is this to be deferred, for alas the Disease is come to too great a height, too dangerous a Crisis, to admit any delay of the remedy.

6. When Egypt had smarted under a succession of miraculous plagues for deteining the Israelites, the Servants of *Pharaoh* importune him to release them, and conclude their advice with this Pathetique enforcement, *Knowest thou not yet that Egypt is destroyed?* And God knows I may but too properly give the same edge to mine; For alas, *Gentlemen,* are not your Estates wasted, your Privileges violated, your Splendors eclipsed, your Persons restrained, your Families broken and shattered, your Dignities trampled upon by the meanest of the Vulgar, and finally yourselves quite transposed in your station, now made the *Tail who were once the Head, Deut.* 28. 44. And is it not yet time to dismiss those Sins which are the Authors of all this? If you are still of *Pharaohs* mind, and resolve to retain them, you are certainly no less obstinate then he, but much more irrational: he had somewhat of visible advantage to tempt him to detein the *Israelites,* they were his Slaves, wrought hard at his work, built him Cities. But how far is that from the case here, they are not your Slaves, but your Task-masters, which you are so unwilling to part with, those that set you to the vilest and most servile drudgeries, and are so far from bringing you in profit, that I may boldly make the Apostles challenge, *Rom.* 6. 21 *What fruit have you had of those things?* and doubt not the only account you can bring in of your harvest, must be the Inventory of your miseries; we are witnesses of many Houses, many Cities they have demolish'd and laid waste, but we have no structure of theirs to show, but a *Babel* of confusion.

7. But alas, these your secular Ruines are but their modest and petty outrages, Take another view of them, and it will like *Ezekiel's* vision, *Ezekiel* 8. 6. present you with more and *greater abominations then these,* even *the* abomination of desolation in the holy place. *Your sins have not only desolated your own houses, but God's: That* Beauty of his Ornament *which he set in* Majesty, Ezek. 7. 20. *hath by these your detestable things been exposed to spoil and pollution; we are not yet grown so old in our miseries as to have out-worn the aggravation of remembering our happier estate, and how sad, how wounding a contemplation is it to compare the past and present condition of this Church? When the Temple was rebuilding, the joy of that restauration could not suppress the grief of those who remembered the so much more Glorious Fabric of the first, but they laid the foundation in their tears, the text says,* They wept with a loud voice, Neh. 3. 12. *But what tears, what ejulations can bebitter or loud enough for us, who are to lament not partial and imperfect repairs, but total ruins and vastations, that see the materials of our Zion now reduced to dust and rubbish, who once saw them happily compacted, built together as a* City at unity in its self!

8. *And while we thus* remember Zion, *and are ourselves* by the waters of Babylon, *'tis sure but proper we* sit down and weep, *bid, as those Captives* Ps. 37 *a solemn Adieu to all entertainments of*

joy and pleasure; and would God we all, particularly you to whom I now speak, did as exactly parallel them in this sad and pious resentment, as we do in the motives of it, that so your quarrel to sin might be accended to its full height, as that which robs you not only of your spiritual, but (that which many of you have more gust of) your carnal joys also. Tis your sins, I would I could say, yours alone, which have been the persecuting *Saul's,* that have thus *made havoc of the Church;* The *Securities, Profaness,* and *Licentiousness* of your prosperous days made the first breaches in her *walls,* and now the Impenitence and Incorrigibleness of your calamitous, like the *Edomites, cry down with her, down with her even to the ground.* 'Twas among the Jews a *Capital Guilt* to *curse a Parent,* and shall it now pass for an easy, or no crime, not only to curse, but destroy our common Mother, to abette and maintain those Troops which thus defy, yea invade her? O why should you not at last recall your exiled Piety, and assume a holy and becoming indignation against these her cruel her implacable Enemies?

9. But this you cannot be supposed to do, whilst You arraign only other men's sins, and leave your own out of the Indictment. I doubt not many of you do with displeasure, perhaps more then enough, charge her ruin upon the immediate Instruments, accuse the bold Intrusion of ignorant Teachers, of having depraved her Doctrine, Ambition & Envy of impatient inferiors, of subverting her Discipline, the Pride and Faction of busy Spirits, of disturbing her Peace, the greedy Avarice of Sacrilegious persons, of devouring her Patrimony; & these I shall not deny to have been the Weapons, that have thus mortally wounded her, but let it be remembered that these were wielded & whetted by the more general impieties, from whence they borrowed their destructive power, & therefore to transfer the guilt here, is but the *artifice of slaying* Uriah with the sword of the Children of Ammon, *which you know acquitted not* David *from being a murderer. No, God knows, here lies a Carcass of a poor bleeding* Church, *but which of you our Elders are qualified for the purgation the Law assigns in that case* Deu. 21. 8. *which of you can say,* our hands have not shed this blood, neither have our eyes seen it.

10. *Yet the less capable you are of thus* washing your hands in innocence *the greater need you have to* Wash *them in* Penitence, *and therefore since as you are* Sons *to this* Mother, *the Office of* Avenger of blood *devolves on you.* O bring forth fruits of repentance *by discharging that part faithfully, drag out these* Criminals *which have taken* Sanctuary *in your breasts, and there dwell securely, asin a* City *of* Refuge, *and hew* them in pieces, *as* Samuel did Agag before the Lord. *And as your incentives to this are infinitely greater and more pressing, then in other* murders, *so will the effects also vastly transcend those of Common Justice, that only revenges, but this may repair the mischief, recall the vital spirits and reunite the scatterd limbs of this mangled body, such an Omnipotencie is there in sincere Repentance, that it is able even to effect a resurrection. O that you would be ambitious of working this Miracle, and by this pious Prodigie beget your* Mother, *that you would weep so long over her ashes, till that moisture had rendered them* prolifical, *and you see her spring out of her* Urne.

11. *This, this is your only way of reversing that extirpating* Decree *which these* Haman's, *your sins have procured, and if You neglect this,* Mordecai's *menace to* Hester, *will be too applicable to you, if* God *in his unfathomable mercy should* cause deliverance *and enlargement to* arise from some other *place to this poor desolate Church, Yet yourselves can expect nothing but Destruction. If you*

have no sense of the desolations of Zion, no pity to see her in the Dust, *but still choose to Cherish those impieties, which have brought her thither, yet even they will at the last avenge her quarrel, bring You those miseries, the sense whereof it will be impossible for You to avoid, or extinguish.*

12. *For alas to represent your sins to you as the Originalls merely of Temporal, whether Private orPublick Ruines, is to give you too fair and flattering a portraicture of them; these are but the light prelusory skirmishes to a more dismal Slaughter, the Prologue to the fa•...all Tragedie; Take their fuller character from the* Apostle, Ro. 6. 21. The end of these things is death, *even death eternal. It is our usual comfort against the persecutions of men, that they can pursue us no farther then to the Grave, there, as* Job *speaks,* the weary be at rest; *But this Tyrant in our own breasts has no such limits to its malice, but then especially begins, when all other cruelties cease, tortures infinitely by the g•...wings of that* worm which never dyes, *and the scorchings of that* fire which never *shall be* quenched.

13. *And now who can sufficiently wonder at the Infatuation, that you* should demure upon the dismissing of so treacherous a Guest, that you should cherish this Viper in your Bosoms, which you already feel cating your Bowels, devouring all your temporal Felicities, and yet takes those but in the way to your Heart, your more precious and eternal part. Tis the common Maxim even of those that receive advantage by the perfidiousness of Others, to love the treason but hate the Traitor, but here is that Rule quite inverted; you hate the treason, are impatient of the afflicting Consequences of your sin, yet love the Traitor, hug that in your closest Embraces. The Apostle indeed forwarnes us of the *Deceitfulness of sin, Heb.* 3. 13. but sure this is a pitch beyond that, this is not deceit, but enchantment, some powerful *Philtrum* it must needs be, that can thus make men in love not only with deformity, but disease.

14. But all the *Magicians of Egypt are not able to stand before Moses,* this Magic is not so irresistible, but that Reason and Religion will yield you countercharmes, able to disenchant You, if You will but suffer them to come in to your aid. Do but once step out of the Devils Circle, the actual vertiginous pursuit of Your sinful appetites and give your Faculties some intermission, so much breath from that hot chase as may qualify them for a calm considerate view of Other things, and then 'tis certain You will discern that Virtue has a much more ravishing appearance, infinitely more delectable and enamouring, then all the Devils Opticks could put *upon your highest and most gustfull sensualities. Do you only bestow some attentive looks upon her, let her once in at your eyes, and then leave her to make her own way to your heart. And this is sure a very moderate request, that you will but vouchsafe to look upon what is thus amiable, and with what pretence can you deny it; You who to gaze on those transitory beauties which are only your snares, stick at no difficulty, will be content to come (those of you that have no other motives) even to Church upon that errand, O do not here put off your curiosity, where alone it may Availe You, but rather take this opportunity of hallowing that (hitherto profane) part of your temper.*

15. *It has been none of the Devills meanest or unluckiest Arts to infuse prejudices into men's mindsagainst* Christian practice, *by representing it in the most averting* forms, *he* changes shapes *with it, and as he transforms himself into an* Angel of light, *so he does this into one of* Darkness, *makes it appear a State of the most* dismal sadness, *and* horror, *a* region *of* Antipodes *to all Joy*

and Cheerfulnesse. And how much more ready men are to take the Devil *at his* word, *then* Christ *at his,* who *professes his* Yoke easy *and his* Burden light, *appears too visible in the general aversation those have to* Piety, *who never so much as tried it, but take up implicit confused* prejudices *against it, and retain those as fast, as if they were the products of many years costly experiences, and 'tis to be feared these have taken the deepest root* in the richest Soil, they seeming nowhere more to flourish, then among You of the highest Quality, yet sure, of all others You are most obliged to eradicate them, they implying such a gross injustice, as any ingenious mind must be ashamed of.

16. You will yourselves readily pronounce, that Judge not only corrupt, but impudent, that condemns a person whose plea he never heard, yet if you will but reflect, You will find your own verdict rebound upon yourselves, with a *Tu •...s homo,* for 'tis evidently your case here. It is time for you therefore to be so just, if not to Virtue, yet to your own Reputations, as to retract that condemnatory sentence, you have past upon her, and put on so much at least of the form of Justice, as to give her a fair Trial. But this you cannot do by hearing the tongues of men and Angels plead for her, none but herself can manage her cause, you must admit her into your society, and converse, take her into such a familiarity, as may bring her within distance of your Observation, before you pronounce of her. In short if you will indeed render yourselves competent Judges, whither a Virtuous life be a pleasant or a dismal thing, enter upon it, and let your own experiences be your informers.

17. I cannot suspect the age so degenerous, as not to believe there are divers particular persons among you, who have made the experiment, and to their Testimony I dare appeal, and doubt not they will from Judges turn Advocates, and recommended it to you, and sure you will have no cause in this instance to wave your wonted Privilege of being tried by your Peers, to except against their judgment in the case, who being placed in equal circumstances with you must be supposed to understand your utmost Temptations to Vice, from whence alone all the seeming difficulties and uneasinesses of Virtue do arise.

18. It were the work of many Volumes to describe the several distinct Advantages towards a pleasant Being, which are wrapped up in this one comprehensive Felicitie. I shall instance only in that, to which the ensuing Tract particularly relates, and that is that it furnishes you with a succession of very Agreeable and Cheerfull Employments. Virtue is of a busy and active Nature, and as in its several Operations it has an opposition to all the several sorts of Vice, so in its very Constitution and Principle it bears an avowed Antipathie to that one fertile Seminary of most other Sins, Idleness; and sure the rescuing you from that is no *contemptible* Benefit. For though you seem to challenge it as a considerable part of your Inheritance, that you may live and do Nothing, and are very tenacious of that Claim, yet, tis most evident, that what you contend for, as your Priveledge, yourselves esteem your burden, yea so much so, that to be rid of it, you cast away Estate, Health, Soul and all for Company, employ yourselves the most ruinously, rather then endure to be Idle; nay, quite confute your own Pretensions to ease, by those laborious and toilsome Vices, wich you are fain to call Pleasures, to render them tolerable; but have certainly no pretence to that Title on any other score, but that they keep you doing.

19. And now what more grateful Office can possibly be done for men in this Condition, then to show them how they may free themselves of this load without contracting a worse; I mean the guilt of those sins which like *Rehoboam* converts *Whips* into *Scorpions,* yet are now fain to be resorted to, as the only instruments of their relief. And this a Christian Life will be sure to do for you, It will constantly provide you with innocent divertisements, nay much more, it will give You business, so excellent, and worthy the dignity of Your Natures, so Noble and answerable to the Splendour of your Qualities, so every way agreeable to the aims of Rational Men, that You will have cause to acknowledge with Our Church, that *God's Service is perfect Freedom.*

20. I shall not undertake to give you a particular view of all the Severals of those Emploiments; Those Precepts of the Gospel which assign your Tasks, do sufficiently inform You of the Nature and Excellencie of them, my whole Scheme is comprised in that One, which directs an Attendance on that Calling wherein God hath placed men, and therefore I am to treat only of those particular Duties which are incumbent on You as Gentlemen, and therein show You that considered as such, You have a Calling, and so free you of that reproach and misery of being unprofitable burdens of the earth, and then evince to you also that that Calling is so far from implying anything of real toil or uneasiness, that it is only an Art of refining and sublimating your Pleasures, rendering them more gustfull and exquisite and so will (if attended to) make good to you in earnest your mistaken pretence to a Life of sensuality and delight.

Mr. *Garthwait,*

I Need not tell you with what success you published the Excellent Treatise, *The whole Duty of Man:* It is your Felicity to be again instrumental to the profit of this Church and Nation, by your Edition of these Religious and Prudent Instructions. And although the Address be not so Universal in this, as in the former; yet this will have a large influence upon other Conditions besides *Gentlemen:* Their *Converse,* if reformed, will be exemplary, and operative upon others. A *Gentry* that would afford an obedient Ear to these Admonitions, and a *Clergy* that would to *Piety* and *Learning,* join *Humility, Modesty,* and *Sobriety,* will be the best Humane means to recover this sinful Nation, and oppressed Church, from the miseries, Spiritual and Civil, under which we now groan. So that the Argument is well chosen, and it is so managed, that I know not what a *Reader* that is somewhat morose can desire, which is not here. The *Author* keeps close to his intended province and design, his Reasons are sinewy and convincing, his Reproofs are severe and grave, yet pleasing; and they whom he chides, must needs love him. There is nothing in his Periods redundant or defective; he hath a Native Elegancy that invites his *Reader;* variety of Learning couched, not vaunted; and a Perspicuity such, as will make his Reasonings appear to a weak Eye: A *Manual* which is enriched with all these Graces, shall (I trust) not only be frequently and attentively perused, but that it will lively affect, and sit close to the Reins, and penetrate the Heart of the *Reader,* especially that *Reader* for whom it is designed; and for this Blessing on the *Gentry,* it is our Duty to solicit the *Divine Goodness.*

SAR. 27 Octob. 1659.

Your assured Friend H. H.

[illustration]

IEREMIAH—13. 17.

—Mine Eye shall run down with tears because the Lord's, flock is carried away Captive—

[illustration]

ZEDEKIAH—Ier. 39.

-The Anointed of the Lord was taken in their Nets under whose shadow we said we should live in peace &c - Lament: 4. 20

The Gentleman's Calling.

***SECT. I.* Of Business and Callings in general.**

1. **H**E that by sloth and improvidence dissipates and consumes that Stock which is properly his own, falls justly under the blunt censure of folly, and usually under the sharper and more smarting penance of poverty and want: But he that is but a deputed manager, if he neglect his *depositum,* is liable to a heavier weight both of obloquy and discipline: The weakness of the one may possibly meet with somewhat of pity; but the falseness and treachery of the other is the object of an universal detestation, and is oftentimes very severely sentenced by those, who, if they would impartially reflect, would find themselves deeply involved in the same guilt.

2. God has placed Man in the world not as a Proprietary, but a Steward; he hath put many excellent things into his possession, but these in trust to be not only kept, but negotiated with, and by traffick improved to the use of the true owner: Yet herein dealing as a most bountiful Master by not only promising transcendent rewards in the future to his fidelity, but even annexing at the present (as to the Heifer that treadeth out the corn) a most liberal subsistence, interweaving his Interest so with his Duty that the discharge of it is his only means of being happy even in this world.

3. This certainly is the state of mankind in general; every (I mean Rational) person having something of this kind entrusted to him: No man that hath understanding, be that of a higher or lower size, but hath variety of abilities of one sort or other, and withal that actuating power, which should set them on work; and then surely he that hath not been excluded from the receipts, must not pretend an exemption from the disbursements, the tasks, but is under a strict obligation of improving what he hath thus received, of bringing in fruit to the granary, as well in order to his own account and joy in the auditing of the harvest, as also to the glory of God from whom alone he derives (and must impute) both the seed, and irrigation, and the very increase. And he that on these grounds and according to these measures decently administers his province, sedulously attends his duty in this matter, will find himself placed in such an active state of business, that he shall have little

cause to suspect himself neglected, or forgotten by God and Nature, or placed in the world without a Calling.

4. From what is thus indispensably required of all men, no one rank or individual of that species can plead an immunity: And therefore till those whom birth, education and wealth, and the common d•...alect of the world hath made known by the style of *Gentlemen,* shall think fit to expunge the latter part of that title and disclaim the nature of *men,* as they are willing to do the duty, they must certainly retract this error, and acknowledge they have their shares in this common obligation.

5. Nay indeed if they could so far imitate the Prince of the morning, as to succeed to that rank which he was willing to leave, I mean to ascend above humanity and assume the nature of Angels, yet even thither would this pursue and overtake them. Among all the orders of that divine Hierarchy they would not find one patron or president of Idleness: For as the spirituality of their essence renders them more agile and active, so that activity is perpetually exercised in employing the divine abilities they have received, to the glory of God the donor, and that not only in bearing a part in that Celestial quire which incessantly sings his praises, but in the more laborious and servile offices of being ministering spirits, yea even to those to whom both in respect of nature and innocence they are •...itely superior. And this they do with perfect alacrity and cheerfulness, thinking it their greatest honor and dignity to be thus busied; their *regitive power* over the world, saith *Gerson,* is not so suitable an ingredient for a *Magnificat* of their composing, as that greater dignity of receiving, and performing God's commands: An evidence how much the measures of honor differ between the Courtiers of heaven, and earth; the inhabita•...s of that refined, and this gross region. Thus then the prospect lies before the Gentleman; if he choose either to look level on the same nature with himself, or direct his eyes upward on that of the glorious spirits that encompass God's throne, he will not in all the records of earth or heaven find ever a patent for sloth, any clause of exemption in this universal law.

6. Nay if this *man in honor* would bid farewell to his birthright, and become *like the beasts that perish,* Ps. 49. 20. if he could be content, in pursuit of this one fancied privilege of a Gentleman, to renounce all the real ones of a man, and make *Nebuchadnezzar's* punishment his option, yet neither the field nor forest could give him sanctuary, afford him any number of associates to aid, or but countenance him in his muting against this divine decree, they would rather be his tutors and monitors to obey it: For what rank even of the most savage animals is there, which we can indict of the not employing those faculties they have received? Are they not generally in a perpetual and regular motion to those ends for which they were created? in continual exeircise of those powers with which they are ndued? yea some of them with such improvement to all their necessary purposes, that it hath raised a doubt whether they act by instinct or reason, by fancy or judgment: *Pythagoras* is discernibly on their side; and *Aristotle* that was less kind to them, seems by one saying to have yielded the cause, when of those creatures which he saith want reason, he confesseth that fancy supplies its place. I need not take part in this dispute; whatsoever their faculties or talents

are, none can doubt of their use of them, or whether this their uninterrupted obedience to the law of their creation reflects the proportionable glory on their Creator.

7. To descend one degree lower yet; The very inanimate creatures afford their consort to this divine harmony; everyone of them perform those offices, fail not in the exercise of all those (not unactive) qualities God hath put into them: The Sun hath received a power of cherishing and enlivening terrestrial bodies, and it folds not up its rays, but communicates and dispenceth them freely; the Earth has received a power of fructifying, giving sap and verdure to that which grows upon it, and it withholds not that vital moisture, but like a tender nurse sends it forth liberally to all that expect nourishment from her breasts; and so proportionably do all other parts of this great body; and that all this serves to illustrate the glory of that omnipotent wisdom which hath placed them in this so excellent a subordination, is most visible without the help of a perspective. When the Queen of *Sheba* saw the magnificence and regularity of *Solomon's* Court, she brake out into an admiration of his wisdom: And surely a far greater occasion is ministered to all those who contemplate the admirable order of the Universe, with all transportation of soul to magnify and adore the Divine Disposer of it, as we see frequently exemplified to us in the sublime raptures of the holy *Psalmist,* who never better approves his right to be called the *sweet singer of Israel,* then on this ravishing theme.

8. And now can it be fancied a privilege and dignity, to be the one jarring string in this great instrument? to discompose this divine melody, and become the only unprofitable useless part of the creation? Shall those whom God hath made *little lower then the Angels,* subdue and debase their natures beneath the very lowest rank of creatures? and shall this (not humble but) sordid exinanition be looked upon with reverence, courted as a preferment? This certainly is such an absurdity, as wants nothing to its confutation, but merely to be considered: And therefore if *Gentlemen* would but soberly reflect, there is little doubt but they would resign at once their claim, and their value of this so defaming a piece of honor, so abasing an exaltation.

9 We can let down our thoughts but one step lower, and that is into the bottomless pit; and from thence sure none will desire to fetch a president; yet if he did, even that black region could not afford it: For though it must be confessed, those accursed spirits accord not with the former instances, in respect of the end of their actions, yet they do in the activity itself; theirs is a busy state, though to an ill purpose; *Satan goes to and fro in the earth,* Job 2. 2. and he *walks about seeking whom he may devour,* 1 Pet 5. 12. yea he imploys all his faculties too, makes diligent use of all that acuteness and dexterity which either his nature or experience have furnished him with, towards that end he pursues; so that it were a wronging, a calumniating even of the very Devil, to charge him with idleness; which though it be a sin which yields him such liberal crops, that he may well seek both to plant and cherish it in human nature, yet he cannot offer such violence to his own, as to become an example of it.

10. We may hence make a measure, how scandalous, reproachful a thing this is, which neither Heaven Earth, nor Hell itself will own, but is like an illegitimate birth, disclaimed by all: How unreasonable, nay how infamous will it then be, for those to take up this exposed

brat, to foster this vice in their bosoms, who have of all others the greatest and most particular obligation to detest it, as having received the most of those Talents which engage them to action. And that such is the Gentleman's condition, a slight inspection will serve to demonstrate.

***SECT. II.* Of Varieties of Callings.**

1. NOw since the universal obligation, which is incumbent upon all and renders it strict duty to have a Calling, rests upon this undeniable ground, *that all men have received from God some abilities to actuate,* some Talents to improve; it follows by all laws of inference, that those who have received the most of these, can of all others the least reasonably pretend to an exemption, but must on the contrary be acknowledged under the constraint of the stronger and more numerous ties, the general duty which herein lies upon all, extending and spreading itself into several branches, according to the quality and proportion of men's re•...its.

2. Hence it comes to pass, that men's callings and employments become so various, not only by the free choices of the several men, but even by the direction and assignation of God and nature, because one man is furnished with an ability, which qualifies him for one sort of calling, another is by his distinct propriety marked out for another. And hence also it is, that those callings, which are distinct in several persons, may come to be united in one man, because the several abilities, which constitute those Callings, concurring in him, the duties must by unavoidable consequence do so also. This is in some degree observable in most men, who besides the general powers common to mankind, do receive some peculiar in order to some special end, and so are obliged not only to those exercises which belong indifferently to their whole species, but to those also for which they are individually qualified. Thus those whom God hath called to Christianity, are by that impowered for those performances which that holy profession exacts; and so have the calling of Christians superadded to the other, which either natural or civil obligation had laid upon them; so that the same man may have various callings, in relation to his differing capacities, unless as we distinguish men's souls into the vegetative, the animal and the rational, which in stricter speaking may be said to be only divers operations of the same soul; so in truth what we term several callings, be but the same comprehensive one, stretching itself into the several faculties of the person.

3. I need not attempt to evince the impropriety of the phrase 'twill serve my end as well that they pass for several, and the application I shall make of it, is to show those who are unwilling to hear of any Calling at all, that they have obligations indispensable to more then one. They have whatever can belong to them as men, they have also what belongs to them as Christians; and they have also a peculiar addition appertaining to them as Gentlemen, that is by interpretation, those who are distinguished from the vulgar, not only by empty names and aery titles, but by real donatives, distributed to them by God, as so many distinct advantages, fertile and prolifical abilities, towards the bringing him in his expected harvest of honor and glory.

4. It is too much to be doubted, many of them may need admonition concerning the two former of these callings; the duties even of men, much more of Christians being so far worn out of practice, that they seem to be out of memory too, or if they be at all reflected on, 'tis with the same scorn that the antiquated habits of our forefathers are, as things fit only to dress a man up, an object of laughter and derision. But this would be too vast a Theme, and besides is superseded by the many pious labors of others; my purpose therefore is not to crea•... at all of them, otherwise then they shall happen to be linked and interwoven, •...s in many particulars they are, with the third that of the Gentleman

5. And here they need not fear that I mean to put the Spade or Hammer into their hands, to require them to become either Husbandmen or Mechanicks; my whole design is founded in their distinction from these, namely in those things; wherein either in kind or degree they excel them. That many such things there are, they will need no Monitor at another time, when the Question is only of the Reverence and Respect due from such their Inferiors: In such cases everyone can m•...ke large Scrolls and Catalogues *(written,* like *•...kiel*'s Roll, *within and without)* of his Advantages and Prerogatives, and stretch them to the exacting the very last mite of Tribute they can possibly pretend to But let them remember, that God is as jealous of his Ho•...r, as they can be of their own; and therefore as th•...y make those Pre-eminences, instruments of attracting Glory from those below them, so they must also of reverberating and returning it home to that divine Power above them, who bestowed them to that end, and will not finally be deluded; but if they will disappoint his primary intention, that of having his Grace glorified in their faithful managery of those Talents, they shall not be able to defeat his secondary, that of having his Justice magnified in the fatal doom of such slothful Servants; if they will envy him the more agreeable satisfaction of bestowing rewards, they cannot defraud him of that (though inferior) of executing vengeance.

***SECT. III.* The Particulars of the Gentleman's Advantages above others.**

1. BUt to dwell no longer on Generals, I shall descend to Particularize those Advantages, by which they are severed and discriminated from the vulgar, and which consequently by being peculiar to them, devolve on them an obligation of a distinct Duty. And here I shall be careful to prevent dispute, and therefore take in none but what are so obvious, as to be universally acknowledged; and then having my premisses granted, I shall hope they will not betray themselves such ill Logicians, as to resist or disclaim the Conclusion.

2. I begin with that advantage which they are earliest possessed of, that of an ingenuous and refined Education; of which, I hope none that hath had it, will so far confute the Efficacy, as to despise and undervalue. What the Apostle urges in a higher Argument, *Rom.* 9. may be appliable here. Men's minds are naturally of the same *Clay,* Education is the Potters hand and wheel that forms them into *Vessels of honor* or *dishonor;* and though experience shows us, it is too possible for Men to deface those nobler Impressions which they have thus received, yet that makes it not cease to be in itself a most estimable Blessing, anymore then that excellency of God's Image wherein Man was created, could be defamed by his fall. It is certain, there is no Humane means more effectual towards the refining and sharpening Men's intellects, giving them an edge and quickness, and that the more, because it takes

them in that Age wherein their faculties are, as their joints, pliant and tractable, and so capable of being by exercise improved into great degrees, both of strength and activity. This Advantage the meaner sort generally want, the expencefulness of such a breeding, sets it beyond their reach: The indigence of whose condition, doth on the contrary determine their pursuits to that only, which may bring them in a subsistence, fastens them to the Shop or Plough, and so leaves their minds uncultivated and unapt for those more excellent productions which the happier Institution of Gentlemen enable them for; as we see it observed by the Wiseman, *Eccles.* 38. 25. to the end of that Chapter.

3. A second Advantage is that of Wealth which to Gentlemen seems to be, as it were, rained down from the Clouds, both in respect of the plenty and the easiness of its acquisition Fair Patrimonies, large Inheritances descend on them without one drop of their sweat, one minutes toil or solicitude, as if they were the undoubted Heirs of the *Israelites* Blessings, Successors in their *Canaan,* who were to *Possess Houses full of all good things which they fi•...ed not, and Wells digged which they digged not; Vineyards and Olive-trees which they planted not,* as it is *D•...ut* 6 11. The Poet hath placed it in the front of his Inventory, the prime ingredient in the compleatest felicity of this life, *Res* ⟨◊⟩ *•...erta labor sed relicta;* whereas on the other side the lower rank of Men fetch their mere necessaries out of the Earth, which being, as it were, hardened and petrified by *Adams* sin, must be mollified and suppled with their sweat, before it will become penetrable, will not yield them food, but gives them also a portion of sorrow with it: They must first be torn with those Thorns and Briars which cover her surface, before they can fetch nourishment out of her Bowels, they must buy their Bread with their sweat, as if they had engrossed the penalty of their first Fathers sin, whilst Gentlemen sweat only by the engagement of their sports, or by the direction of the Physician, to digest their fullness of Bread, which everyone must confess a sufficient inequality.

4. A third is that of Time. This depends by way of consequence on the former; for God having made such liberal provisions for them, thus prevented them with the Blessings of his Goodness, they can have no need to employ their time to gain that, wherewith they already abound; and so being exempted from that one devouring expense of it, have a great stock to bestow on other more excellent purposes; whereas the poor Man hath scarce any vacant minute, or such as he can call his own; they are all forestalled by those pressing necessities which lie unremovable upon him; his day-hours are challenged by his labor, his nights by his rest; and the satisfying of these Claims so necessary, that his own support, perhaps that also of a numerous family depends upon it; and therefore he may not attempt to defeat them: So that if Time be to be accounted a Treasure, as undoubtedly it is, here is a second sort of Poverty to which he is exposed as a result of the former; and another manifest inequality between him and the Gentleman.

5. A fourth is that of Authority, by which I mean not that which belongs to those which are advanced to Public Office; for that being peculiar to some few only, will not bear a distinct part in my present consideration; b•... I understand by it that more private influence which Gentlemen generally have on those tha•... are their Dependents. And this also may be reckoned an effect of the former, their Wealth. For in proportion to that, the number of

Servants, Tenants, and Pensioners, (yea, perhaps of Friends too) is to be measured; and over all these they have somewhat (though not o•... absolute despotical dominion, yet) of sway and prevalency. On the other side, the poor Mans authority is bounded within the narrow circuit of his little Cottage, being in effect no other then the propagation of that Pow•... Nature hath given him over his own Body to those Branches that spring from it, hi•... Children; and to that Cien which is ingraf•... into it, his Wife: And if he shall but pee•... out of this little Principality, attempt to enlarge his Territories, and prescribe to any forreigner, he will soon be taught how little hi•... power is acknowledged, and consequently a•... how great a distance he stands in this particula•... also from the Gentleman.

6. The fifth is that of Reputation and Esteem; which as the World goes is a shadow that waits only on the greater Bodies. Wealth and Honor, are the things that render any person considerable amongst Men, prepar•... them with an aptness to embrace his Dictates to consider his Counsels, to transcribe hi•... Copies; and though now it often falls out to be an unjust measure, yet perhaps it may have no unjust Original: For if such persons did make use of those advantages they have, to make their Minds as rich as their Fortunes, this were but their due: And therefore if it be paid them upon this supposition, it is they only that are guilty of the injustice, by defeating the ground of it. But by what tenor soever they hold it, 'tis sure; it may be made an apt Instrument to many good purposes, and therefore well deserves to be accounted into the number of their advantages. But now if you look on the poor Man, you shall see him loaded with Contempts; from which, no inward Excellencies he possesses can rescue him. It is the observation of the wisest of Men, that *the poor man's wisdom is despised, Eccles.* 9. 16. So hated and scorned a thing is Poverty, that it seems the Fate of it is infectious, and casts reproach upon the most estimable things that cohabit with it The World is so full of instances of this truth, that we need go no higher then our own times; but if we should look back, we may find one as ancient as *Job,* who in his own person experimented these distant effects of Prosperity and Adversity; while he was in a flourishing condition *Men gave ear to him, and waited, and kept silence at his counsel. After his words, they spake not again, and his soul dropped on them, Job* 29. 21, 22. But in the next Chapter we find the Scene quite changed, and this reverenced and adored person is become a *song and a by-word to the basest of men* I shall readily acknowledge this injurious treating of the poor to be a great Barbarism: But though there can nothing be inferred from it as *de jure,* yet its being so *d•... facto,* proves all I am about to assert, *vi•...* The great unevenness that is (in this instance as well as the former) between Gentlemen and their Inferiors.

7. Having given this Schedule of undeniable Privileges they enjoy, I shall before I proceed farther, beseech them here to make•... stand, and sob•...rly to consider whither it be imaginable, that God hath put so many excellent Instruments of Action into their hand•... only to make them less active. That were t•... accuse the Divine Wisdom of such an unskil•... kind of managery, as the shallowest Huma•... Providence falls not under. Will any of them be at the care and expense to furnish a Servan•... with all Materials and Utensils for Work, with no other design, but that he may spend h•... time either in sleep or riot. If they will not, 〈◊〉 shall ask how they would like a Servant tha•... should so absurdly pervert their intentions And according to the answer they give to that, leave them to conclude of their own

acceptableness, with their great Master; who no•... only in a single instance, but in an habitu•... course behave themselves as preposterously. 〈◊〉 cannot see how such a reflection, if made wit•... any seriousness, can miss of being attend•... with a severe self condemnation, and then that •...eing so proper a *basis* and ground-work, •...hold me thinks by a kind, even of natural •...nergy, invite them to superstruct on it more Noble and Christian purposes; that they who •...re so apt to expect Adoration from others, 〈◊〉 willing to be Idolized, may not yet any •...nger be willing to be indeed Idols *(have •...ouths and speak not, &c. Psal.* 135, as many •...nactive powers, as those have Organs) but •...ay rather aspire to some degree of resem•...lance to that Divine Essence, whose opera•...ons are as Incessant as Excellent, and by an •...intermitted Industry in employing those ad•...antages God hath put into their hands, answer •...s design in bestowing them.

***SECT. IV.* The Branches of his Calling founded in the first Advantage, that of Educacation.**

1. I Presume it is by this time rendered sufficiently evident, that a Gentleman hath a Calling; it is now seasonable to advance, and show what that is, and o•... this the ground hath already been laid in the last *Section* by the enumeration of those peculiar Advantages he possesses; which being those Talents committed to his managery, h•... Calling will be the most exactly anatomize•... and distributed into its parts, by unfolding those several Branches of his Receits, and e•...amining what improvements each of them 〈◊〉 capable of, which as so many distinct Lim•... make up the entire Body of his Calling.

2. This I shall do, not only in the gro•... but severally, through everyone of them, an•... shall take the liberty of doing it with the addition of a double reflection; the one on t•... contrary practice, the other on the pleasu•... and satisfaction that will infallibly attend the discharge of this Duty.

3. I begin with that of their Education; the former part whereof commonly Commences as timely as the first Exercises of their Reason: It is so creditable a thing to have Children put into an early nurture, that there are few Parents so careless of their own reputation, as to neglect it, but do either by themselves, or some others to whom they assign the charge, put them under such a Discipline as may break their natural rudeness and stubbornness, mould them into some form of Civility, and teach them that first Fundamental Lesson of Obedience, on which all future Instructions must be built. And this is a huge Advantage, not only towards the succeeding parts of Education, but towards the regularity of the whole life: For by having their Infant-Passions thus checked and bridled, they become more tame and governable ever after. The next part of Education, is Erudition and Instruction, and under a Succession of this they are for many years: Scarce any that owns the name of Gentleman, but will commit his son to the care of some Tutor, either at home or abroad, who at first instils those Rudiments, proper to their tenderer years, and as Age matures their parts, so advances his Lectures, till he have let them in to those spacious Fields of Learning, which will afford them both Exercise and Delight. This is that *Tree of Knowledge,* upon which there lies no interdict, which instructs not, as that in *Ed•...* did, by sad and costly experience, but by fai•...

and safe intuitions, and may well be looked o•... as a principal Plant in that Paradise, wherei•... God hath placed this rank of Men.

4. These two parts of Education united qualify a man for many excellent purposes. It will be impossible to enumerate all, because•... a mind thus subdued and cultivated, must y•... owe the opportunities of many actions to ou•... ward circumstances and occasions, which being various and accidental, can with no certainty be brought into the account, but abstracting from these, there are divers more i•... trinsick benefits, which nothing but a Ma•... self can frustrate; and those alone I shall i•...sist on.

5. First, a Man thus Educated, is better prepared to resist all Errors that may invade h•... Understanding, his discerning Faculty is mo•... nimble and agile, can suddenly surround Proposition, and discover the infirm and se•... ble parts; and so is not to be imposed upo•... by such slight Sophisms as captivate who•... herds of the vulgar. This Advantage, it apparent he hath, and it is his duty to ma•... use of it, to examine cautiously the grou•... of an Opinion, before he give up his ass•... to it, and not to betray his Reason, either 〈◊〉 hi•... Slo•...h by neglecting to give it a compet•... discussion; or to his Interest, by electi•... Tenants rather by their profitableness then their truth. This certainly is the least that is supposeable to be required of them in this particular, and sure it is so moderate an injunction, as the most mutinous humor can have no temptation to quarrel at; For who could think him a severe imposer, who having furnished a man with a light to direct him through some dark passage, should only require him not to blow it out?

6. And as he hath this Advantage in respect of his Understanding, so hath he in the second place, in relation to his Will; which though it be a free faculty, and consequently cannot be forcibly determined to anything, yet it is capable of persuasions and inducements, and is usually bended and inclined by them; it must therefore be a fair step towards the rectifying of the Will, when the intellect is stored with Arguments and Incentives to goodness: And this Learning must be supposed to provide for, unless we will exclude out of the Scheme, both Morality and Divinity; for each of those will yield variety of such Arguments: Morality will present Virtue as perfectly amiable in itself, and so fit to be embraced for its own sake, and not only so, but also as highly profitable and advantageous to us, as being that which gives the sublimest perfection to our Natures, the sweetest rest and tranquility to our Minds; and in a word, a full satisfaction to all our Rational Appetites: Divinity confirms all this, and superadds what infinitely transcends it, the assurance of those eternal and glorious rewards in another world; and these surely are such tempting allectives, as are very proper to attract the will to choose what appears thus excellent, thus desireable, provided they be justly represented to it. And the doing that, the pressing these motives home upon the will, and that in refutation of all the contrary deceiveable pretensions of vice, is the first part of their obligation. But then there is also a second, and that is, that they permit themselves to be persuaded by such efficacious arguments, and actually conform their wills to these dictates of their understanding, that is, that they really and effectively be such men, as their education directs and requires them to be: Which being the work of their wills, 'twill be absurd to plead impossibility or infirmity, since 'tis manifest they may if they will; which is

such a degree of liberty, as serves in all other instances to denominate a man a free agent, and such as all punishments and rewards both divine and human are founded on

7. A third advantage is in relation to his Affections; which being the inferior and more brutish part of the man, are yet so impetuous and assuming, that they are very apt to usurp the dominion over the nobler faculties; and where they gain it, the event is answerable to what we see in States where the Commonpeople have wrested the Scepter, all is put into confusion. Now that which may prevent these civil broils in the soul, and secure the government to the proper Sovereign, may well be reputed an advantage And to this, nothing merely human is more conducing then Education. For first, that early discipline which we presumed, one part of it puts a bridle in the mouths of these headstrong passions, which by many repeated acts of restraint at last forget their native feritie, and become more calm and tractable. But then Erudition completes this conquest, backs this unruly beast, and by a dextrous managerie not only restrains, but guides him, and makes him serve to many useful purposes, renders these mutinous Rebels not only captived Slaves, but good Subjects, obedient to the laws of Reason All this Education is of itself aptly disposed to do, if men will not take the Beasts part against it, encourage him to plunge, till he have thrown the Rider. And all that is in this particular required of them, is but to hold fast those reins that are thus put into their hands, to keep their Affections in such a just subjection, that they may receive, not give laws. Thus we see the influence which Education hath on all the essential parts of a man's mind: And were it here so immured and closed up, that it could make no sallies at all thence; did the soul, like *Gideon's* fleece, ingross all this precious dew; yet whilst that received such liberal infusions, it would irrefragably evince this to be no mean inconsiderable advantage. But it is indeed impossible it should be so confined; for if it be permitted to make these impressions within, as heat in the center fails not to diffuse itself to the circumference, so certainly will it extend and manifest itself in the more visible effects, all the products and emanations of a mind thus regulated will own their original, bear the image of the•...r parent.

8. And first his Behaviour will be affable and civil, not insolent and imperious; as one that knows humanity and gentleness is a common debt to mankind, and therefore will not think fit to contract or dam up his civility into so narrow a compass, that it shall swell into complement, and mean flattery towards those above, and not suffer one drop to descend on those beneath him; but disperse its streams so, that all channels may be filled with it. 'Tis true, the depth of some will require a greater proportion to that filling, then others; and there 'tis not to be doubted but he may be more liberal; only in the mean time the shallower are not to remain dry: Let the inequality be such as proceeds only from the capacities of the Subjects, not from the partiality of the Agent, and he prevaricates no part of his duty in this matter.

9. S•...condly, his Words will be temperate and decent, the product of judgment, not of rage: For he that hath calmed his passions hath nothing to betray him to rash, angry, or rude language; this is a foam which is cast up only by the billows of a turbulent tempestuous mind, and can never be the issues of a serene composed temper. To this it is but

proportionable, that they be also weighty and material. *A wise man's words,* saith the Son of *Sirach, are weighed in the balance;* and therefore he that hath improved his Education to that pitch of proficiencie, will surely look his discourse be such, as may answer that character, which must at the least suppose it to have something of solidity, no man ever attempting to put froth and bubbles into the scales: And not only so, but it must also presume it to have something of use and value; for, whoever takes pains to weigh what for its uselessness and meanness he intends to cast out as refuse? And both these qualifications are very essential parts of a Gentleman's dialect, the one opposed to light and foolish, the other to unseasonable discourse: For as the one hath nothing of weight (unless it be that of a burden to the hearers) so the other can have nothing of use, nor consequently of worth, that being to be measured by the aptness of it to the persons to whom it is addressed. It should be the endeavor of those whom God hath endued with knowledge, to convey as much of benefit and instruction to others, as they can; in order whereunto 'tis necessary they adapt their speech to the capacities of those they treat with, otherwise let them discourse never so elaboratly, they will rather confound then edify, and appear to affect more to boast, then communicate their knowledge.

10. Lastly, his Employments will be worthy and ingenuous. A Man that hath this inward Nobility of Mind superadded to that of his Birth, will abhor to busy himself viciously or impertinently; he hath those qualifications, which render him useful, and he must give himself those Exercises, whereby he may become the most eminently so. If by just authority he be assigned to any public charge, he is to embrace it cheerfully; not as a prize either to Ambition or Covetousness, but as an opportunity of Virtue; a sphere wherein he may move the most vigorously in the service of God, and his Country. But this hapning but to few, it is necessary he have some other reserve of action, and such surely, he that industriously designs it, cannot want, wherein though perhaps his influence will not be so general as in that, yet it may fall very auspiciously on many; and when all those occasions are exhausted too, when all direct operations are at a stand, he may yet betake him to the reflex'd, employ his activity upon himself, which will always remain a proper object of his Industry, he being, though a rich, yet still such an improveable soil, as will encourage and reward his Husbandry, though never so often repeated. And now I shall presume it apparent, That Education is a most estimable Treasure, a precious Mine that contains so many rich veins. O, why should any that possess it, suffer themselves to be poor, merely for want of diligence in digging out the Ore!

11. And would to God that were an impertinent complaint, such as none were concerned in: But they that look on the Manners of many that have had this happy Institution, will find too great cause to wonder and bewail, that so hopeful a Seeds-time should produce so slender, nay, so degenerate a Crop: As if *Jobs* curse were here exemplified, *Job* 31. 40. *Thistles to grow instead of Wheat, and Cockle instead of Barley. Plutarch* tells us of a voice frozen in the midst of a River, that became audible by the thaw, and applies it to Moral Precepts taught in youth, but actuated by age. The Simile speaks him to have lived in better times; for in these, the voice dissolves with the Ice, leaves not so much as an e•...ho behind it. Men now make it the business of their riper years, to unravel not the follies, but the learning of their youth;

no sooner are they got from under the Discipline of others, but the first act of it they exercise, is upon those notions which have been instilled into them: And here they are such severe *Lictors,* that the mildest infliction is to gag and bind them, deprive them both of voice and motion; nor are they ordinarily satisfied with this, but as if they feared they would, like impatient Captives, watch some advantage to break loose again, their final doom is Ostracism, they and their Linage; all sober Counsels derived from them, are utterly expulst, so totally rased out of their minds, that not the least footsteps of them remain; and all this under the name of Pedantry, a title, which it is probable their great aversion to their Teachers, suggests to them, as the most pathetick reproach, as if they meant now to be revenged on Learning and Tutor together, for attempting to make them wise against their wills.

12. And now when the Root is thus stockt up, there is little expectation of Fruit; and therefore he that shall here look for those forementioned effects of Education, will be more disappointed, then Christ seemed to be by the Fig-tree, That, though fruitless, yet afforded leaves; but here we are not to hope for so much, no sign that ever there was such a plant in the soil: Let us briefly review those severals, and see what of them is ordinarily to be met with.

13. And first for the resisting of Errors, we usually find Gentlemen, no Heroes in this point, their Understandings are as pliant, as seducible, as those who never had their means of fortifying them; and if they do indeed reject Errors, it is commonly by the same Engine, wherewith they cast off Truth, *viz.* Their inconsideration of both, as not being able to endure so much seriousness and intention of mind, as may serve to enter them of any opinion: They have transplanted their discerning faculty from their Intellect to their Senses, and find it there so full, so incessant employment, that it can never be at leisure to revert to Scholastic disquisitions. They can discern exactly the most minute error in their garment, hold their Artificer most rigidly to the Laws of the Mode, are most exquisite Judges in all that relates to vanity or pleasure, and can they ever think fit to trouble their heads (whose least Lock must not for a world be disturbed) with abstruser speculations, who have found out so much a more easy exercise of their faculties; if any shall think this character partakes of the Satire, I shall beseech him to compare it with the true state of our young Gallants in this point, and then upon the same account that cold and scanty praises go for detraction, I shall expect this very imperfect and partial accusation may pass for Panegyric.

14. Next for the regulation of their Wills, that advantage depends so much on the former, that of their Understandings, that what evacuates that, must necessarily be supposed to do the same for this also. It is not imaginable that he who hath defaced all his principles, whether moral or divine, or at least never revolves or considers them, should receive any influence from them, since they operate not but by a distinct application. And here should I ask many *Gentlemen,* when they ever so much as attempted anything of this sort, I fear they would be forced to quarrel at the incivility o•... the question, to evade the necessity of answering it; But God knows their actions speak too loud, that their business is to obey, no•... prescribe; to fulfill, not regulate their wills, Nay indeed 'tis too frequent, that instead o•...

conforming their wills to their principles, they model and transform their principles to their wills, herein verifying *Aristotle's* observation that Pleasures are corruptive of Principles and so by this one art of inversion, the face o•... things is quite changed; Virtue which their books represented to them as lovely and honorable, is now thought to have gained that luster only by the flattery and varnish of the painters, and so is decried as the most unamiable, despicable creature; and on the other side, all the contrary vices are taken from under that black veil, Philosophers or Divine•... have put upon them, and are furbished and trim'd up, set to open view, as the most splendid, glorious things, the most adorning accomplishments of a *Gentleman.*

15. And to secure this transmutation, even God himself must have his part in it, be concluded to have been all this while misrepresented in those characters of Purity and Justice, his word has made of him, and to have laid no such severe restraints upon men, as that tell•... us of. That Temperance, Chastity, Self-denial Mortification, &c. were but the creations of some melancholy Recluses, who would then enviously impose those bands upon others, wherewith they had foolishly fettered themselves, that God is more indulgent to Men's appetites, which they may satiate here, as they please, without those future dangers Preachers fright them with. That this is the new Gentile Divinity, we need not appeal to Men's lives, their words openly proclaiming it, not without much scorn and contempt of their easy simplicity, who govern themselves by the other; yet as if this would not sufficiently provide for impiety, as if they were conscious of that absurdity, which indeed there is in defining God an abettor and favorer of vice, many have advanced a step higher, taking a more compendious course, and since they cannot bring God over to their party, make him such as will serve their turn, will unmake him, by becoming flat Atheists; Of this there are too too many instances, and 'tis to be feared will be many more, whilst to all other sensual alurements that opinion makes to its Proselytes, this is added, that it is become a creditable thing, the badge and signature of a modern Wit, thus to be one of *David's* fools, in *saying there is no God.*

16. In the next place, let us descend to the Affections, and see what effects of their education is discernible there. And truly tha•... seems to be no other, then what is observable•... of a dam, put to intercept the course of some rapid stream, which so soon as it is either removed or borne down, the torrent gushes with so much the greater violence for having had that opposition; so here when the restraints, which bridled their minority, are taken off, their passions swell to a higher degree of impetuosity, they cease to be boys and men together, the Man is dismounted, looses the reins, and is dragged whither the fury of the beast directs; A sad change, yet daily too visible in many, for alas what is more ordinary then to see Gentlemen, under the dominion of these brutish appetites; sometimes transported by a Rage to the greatest Undecencies, nay Dangers; sometimes hurried by a Lust like the possessed person. *Mar.* 9, 22, through fire and water, the most desperate distructive attempts, and have nothing but rottenness and disease as the final prize of all those difficult adventures; sometimes drowned in swinish Intemperance; and sometimes again intombed in the Earth, buried as it were alive by fordid covetuousness, as if they meant to transcribe though not the innocence, yet the sufferings of the Primitive Christians, in being torn in pieces by wild

Beasts. Oh, that they might once be brought to relinquish this absur'd fortitude, that those who laugh at the precept of turning the other cheek, *Mat.* 5. 39 would not here infinitely over-act it; and give up themselves to be •...uffeted, yea slaughter'd by these their cruellest Enemies, nor be such Platonic lovers of Martyrdom, as to choose only this, whereto there is no Crown annexed, but what is worn in the Kingdom of darkness

17. And now since we are thus to seek of these inward effects, we can with no reason hope for any of those outward, which are the results and consequences of these. And then 'twill be no wonder to observe Gentlemen behave themselves disdainfully and imperiously, as if they could not set a just value on themselves, without the unjust contempt of others. 'Tis true indeed, this is commonly a Wind that blows but one way, down the hill, only upon those below them, upwards they breathe gentle gales; it being one of their most studied faculties, to perform all acts of the most supererogating Civility to those above them; but when that Civility is thoroughly scanned, it will prove a greater injury then the contrary Rudeness; 'tis made up of such hollow prosessions, such gross flatteries, as are much worse then reproaches, nay seldom fail to be actually seconded with them; there being nothing more usual, then to revile and deride those at a distance, whom, when present, they admire and adore. And these now become such essential indispensable parts of good breeding, that the want of either inevitably betrays a man to the title of a silly Rustick; Flatteries and Despisings being the two contrary elements, whereof he whom they call a Fine Gentleman, is to be compounded.

18. This gives an account also of some part of his Dialect, which thus far answers little to those requisite qualifications, Weight and Usefulness; there being nothing more trivial or useless, then these two parts of conversation, and 'twere well if no worse epithers belonged to them. But if we look also into the rest, they will ordinarily appear to carry proportion with these: 'Tis every man's observation, that no spring will rise higher then its first head; And then words being but the issues of the Mind, where that wants the ballast of sober and virtuous Notions, 'tis no wonder if the discourse be light and aery. 'Twere easy to exemplify in the several sorts of it adapted to the several humors of men; but 'tis also so needless, that the copy would be too exact by transcribing the impertinence too. But what such frothy discourse is naturally, the most serious may become by accident: And thus we see it the infirmity of some, who so far retain their Education, as to have their Minds better replenished, to vent their plenty so unseasonably or affectedly, that it produces nothing of benefit to the hearers, but rebounds injuriously with the aspersion of vanity upon themselves.

19. But such is the misery of this Age, that it were a fair composition, if Gentlemen could be persuaded to reduce their Discourse only to a privative sort of Illness; 'twere somewhat tolerable, if as on the one side they did not *minister grace,* Eph. 429. so on the other they did not breathe infection on the hearers. But alas, what are all those profane scoffings at Piety, so frequent among them, but as so many blasts and malevolent vapors to nip and destroy the practice of it; and so we see it too commonly does among those whose greener resolutions set them not above their malignant influence. How does their immodest and obscene talk

disperse and scatter their own impure fires, to the inflaming of others! and whilst they inscribe upon these Poisons the inviting names of Ingenuitie and Esprit, they do not only tempt men greedily to imbibe them, but even defame and prostitute that Wit they pretend to, render it a Wilderness for all savage rudeness to range in, and make as many Candidates for that reputation, as there are impious and bestial men in the world. And to this sort of Wit they have found out a very proportionable Rhetoric, I mean that of their Oaths, that hellish piece of Oratory, which so overspreads their language, that (like a prosuse Embroidery that even quite hides the Stuff) it becomes the most remarkable part of it. 'Tis not a little strange how this foulest deformity hath gotten to pass for an embellishment and ornament of Style; but that it doth so, is very visible not only from the no pretence of other temptation to it, but also from that affected and studied variety observable among them, as if they had the same concernment for their Discourse, which they have for themselves, *viz.* that it may every Year appear in some new piece of Dress, have some Oaths fresh minted to set it off.

20. To all these we may add their vain Boastings and Assumings, which are often so deplorably ridiculous, that 'tis doubtful whether more of pity or contempt belongs to them. Thus oftentimes, he that has but crossed the Seas to fetch a Feather and fantastick Meen, brags more of his Travels, then if he had passed the Line, and felt the scorchings of the Torrid Zone; and upon the strength of this he takes authority to impose on others the most absurd and incredible Relations; yet still imposing more perniciously on himself, *i. e.* a belief that he appears very illustrious and glorious in all this, and on that confidence the smiles which his auditors mean in scorn, shall be taken in applause of him, and so encourage those follies they deride.

21. Indeed where this vain humor dwells, it will betray itself in innumerable indecencies of speech; but never does it give itself a fuller or worse character, then when it lets loose to anger and rage, one of the most genuine and fruitful branches of this bitter root. And this we frequently see overflow in all the invenomed reproachful language imaginable, such as one would wonder should fall from the mouth of any, whose education had not been wholly barbarous; An inverted kind of Eloquence, whereto some who have been taught the rules of better Rhetoric, have a great fluencie.

22. If now we should proceed to take a view of their Imploiments, there is little doubt but that *Tekel Dan.* 5. 27. might be a proper inscription on them, yea a mild one too, Lightness and Vanity being many times the most innocent ingredient in them: And this is but a natural inference from the former; for since the Principles of Actions as well as Words is within, it will certainly operate alike in both; as water sent from one fountain through several pipes, is the same, and hath equal virtues or faults in each. It were too easy to give as particular an account of these as the former; but foreseeing an occasion to do that in another place, I shall transfer it thither, as not desiring to iterate the importunity on so ungrateful a subject.

23. And now he that shall consider, that all this is the but partial image and representation of those, who have had that Education we so much magnified, will sure be tempted to ask *Judas*'s question, *Ad quid perditio haec? Why was all this waste* of Discipline and Literature? to what purpose was so costly a foundation laid, when the superstructure is in the Apostles

phrase 1 *Cor.* 3. 12. nothing but *hay and stubble?* And I doubt many defeated Parents have cause to make this complaint; but I fear also divers of them may with justice accuse themselves as Accessories to their own disappointments, who by an overhasty desire of seeing their Sons men, do at once anticipate and frustrate their hopes, evacuate the benefit of many years Education, by taking them too soon from under its benign influence; which though it usually spring from immoderate indulgence, is yet really the greatest severity: For what can be more so, then to tie them to all the labor and toil of the Seeds time, force their Childhood to that Study and Intention of which that giddy age is most impatient, and then snatch them away at the Harvest; suffer them to converse no more with Learning, when once they grow capable of receiving either delight or profit by it? Thus of late it hath been the method of Breeding, to post them with an inconvenient speed from one Stage to another, many times bringing them too soon to the University, but much oftener taking them too early from it, before they have near gained what they came thither to furnish themselves with; and from thence the next step is over the Sea, which soon washes away those Notions, which lie crude in their brains, but have wanted maturity of years to digest into their manners. Indeed 'tis not imaginable how they should retain them, they being at their coming abroad solemnly put in a direct course of forgetting speedily what they formerly learnt, their whole time being then by order to be taken up in other unspeculative Exercises, wherein if they do happen to attain to some eminency, yet 'tis sure but a dry exchange for what they quit for it: But then 'tis not one in twenty, that arrives to that; the negligence of Governors, or their own headiness, when they find the rein thus slackned, often makes their progress little in anything they are appointed to; but instead of that, they run a full carere in all debauch Pleasures, advance there in an instant to the highest proficiencie. I say not this to decry Travelling in general, but only the unseasonable time that is chosen for it: He that would really improve his Son by that means, should send him at such a mature age, when by the help of his foregoing education his Judgment is settled, and qualified to make useful observations, his Manners well weighed and fixed, that so he may be capable of all the good Foreign climes can afford, and secured from the infection of the ill; like a Loadstone, attract things of weight only, and not, like Jet, draw nothing but chaff and straws. But I confess this a digression, and therefore return to those who have thus embezled this precious Advantage, (and who have too much of their own wills in it, to be able to transfer the guilt upon any error of their Parents) beseeching them seriously to lay to heart this their so ruinous ill husbandry, and to let at last some better fruits of that seed appear; Not to suffer a Piece of Plate, left to the School or College, to be the only Testimonials that ever they were there, and so bring those societies under the reproach of extortion, or fraud, of professing learning, but imparting none, of having taken something from them without giving them any valuable consideration, making them any proportionable returns. But that they would at last take up this Talent thus long buried in the napkin, and yet fall a trading with it; and though the time they have lost should render them desperate of the reward of the Ten Cities, 'tis yet motive enough to industry, to rescue themselves from the sentence of the Slothful servant, and yet that will not be all, for there being no middle state be•...ween reward and punishment, he that delivers himself from the one, puts himself likewise into a certain capacity of the other. But besides all, he is to expect

hereafter, he is sure at the time of a very fair Antepast of pleasure here which he will immediately reap from it, as the first fruits of the future rich harvest, which though the Law commanded to be sacrificed, yet such is the indulgence of the Gospel, that it exacts nothing, but that men would themselves enjoy them.

24. For such is the admirable goodness of God, that he is generally pleased to adapt his commands not only to our Eternal, but Temporal concernments, for knowing the impatience of our nature, that we love not to depend wholly upon reversions, he hath been pleased to put somewhat of present gust and relish upon every part of duty This might be evi•...enced distinctly through the whole Codex of Christian Precepts, his *Yoke is an easy,* nay *•...racious Yoke;* his *burden,* a *light burden,* Mat. •...1. 28. and from this general ground, I may have Warrant sufficient to affirm the like of •...his particular I am now upon. But it may be yet more clearly evinced, by reflecting on the •...everal improvements of this Talent, which have been mentioned, as the Duty of all those that possess it.

25. And first, for that of an acute and elevated Understanding, I need appeal no further then to common Vote, to have that pronounced a very desirable thing, it being hard •...o pick out a man of such an avowed bruta•...ity, that will own the despising it; even those who will be at no pains to acquire, will yet profess to esteem it, and we may believe them •...n earnest, if from no other argument, yet from this, that every man affects the reputation of being Wise, is pleased when he succeeds in that aim, and on the contrary is not more troubled and discomfited at anything, then to be taxed of Ignorance or Error. If any shall deny this, ⟨◊⟩ shall suspend his confutation, till somebody reproach him with folly, and then from the displeasure he finds in himself, leave him to conclude his own value of Wisdom; and indeed why do good men look upon a fool with so much pity, and ill men with so much scorn, if knowledge be not both a Felicity and a Credit. Nor is this the sentence only of the vulgar who usually admire those things most, from which they stand at the greatest distance, b•... especially of the more discerning sort of me•... who from every taste they have had of it, hav•... had their appetites so raised, that they hav•... insatiably thirsted after the fuller draughts, th•... made so many of the old Philosophers renounce the enjoyment of those sensual Pleasures, th•... offered themselves, to go in quest after this on•... transcendent delight, and *Solomon* to prese•... this in his election before Riches and Honor the two principal parts of worldly splendo•... to the rectitude of which choice God himself bears Testimony. And now if this be in •...self so valuable, so ravishing a thing, shall its being here connected with duty, prove such an allay, as to deprive it of all the gust; certainly if it do, it must argue the palate ver•... perverse and distempered; for to all other, tha•... one consideration would give a relish and fla•...vor to the dryest, the most unpleasant undertaking: The conscience that I am now employ•...ed as I ought is such a refreshment as is able to sweeten the severest labor, yea the great•... suffering; shame is a thing to which human•... nature hath an innate abhorrence, yet th•... Apostles made it matter of joy, when it befe•... them *for Christ's sake.* Acts 5. 41. and shall•... this blessed Copy of theirs be transformed instead of transcribed; shall those who have no•... so much Christian patience, as to bear the•... slightest reproach for him, have yet so much unchristian stupidity, as to endure the greatest •...n opposition to him; choose rather to be ignorant, when 'tis both their

sin and shame, •...hen wise, when 'tis their duty and reward, •...vert St. *Paul's* choice, and be fools against Christ, as he owns to be *for him:* If there be •...ny such *Antipodes* in our clime, their unha•...iness will yet serve to illustrate what they •...fuse to partake of, *viz.* the felicity of having performed this part of duty in the improvement of the understanding.

26. In the next place the regularitie of the •...ill is extremely both amiable and profitable, for that being an uncontrollable faculty, •...f it be wrong set, what torrents of mischief •...nd confusion does it let in; if in all its con•...eptions it permit the sensual appetite to lay, •...ke *Jacob,* its *pilled rods* before it, all its births will be *ring-straked, speckled and spotted.* The •...uinousness of a perverse will is so generally understood, that there is nothing renders a man •...ven in common account more miserable and •...eplored; he whose Will runs counter to his Reason, every man is Astrologer enough to •...ead his destiny, and presage his destruction. And by the undecent and pernicious effects of 〈◊〉 disordered, we may make an estimate of the beauty and advantage of a rectified Will; the •...ormer, like a vicious improvident Governor, exposes his Territories to a deluge, first of luxury, and then of ruin, but this latter like a virtuous and prudent Prince, at once secures the innocence, and felicity of his Subjects. Indeed it is this alone, that really and effectively gives us the preeminence above beasts, they have choices as well as we, and they have affections, but wanting the higher principle of reason, their choices are necessarily determined by their affections; now if we who have both, are guided only by the latter, wherein does our state differ from theirs, save only that our liberty makes us guilty, whereas their necessity leaves them innocent. I presume I need say no more, to evince the happiness of a well ordered will, since none can contest it, but he must tacitly confess himself weary of his human nature, and emulous, not of a greater dignity, but of a degradation to tha•... of the Bruits.

27. And as much may be said concerning the Affections, which if they be not curb•... and held in by the understanding, will have as free and uncontrolled a sway in men, as they have in mere animals, but with worse effects, by how much we have more objects to incite them; more instruments to actuate them then these have. If any man can b•... tempted to think this no unpleasant condition, let him yet further consider, that thi•... metamorphosis is not like the fancied transmigration of the soul, wherein it was supposed to assume the nature, and consequently the passions but of one beast alone, no, here is the whole Wilderness let loose upon a man, with all their contrary appetites perpetually combating one with another. He that hath the rapaciousness of a Wolf, may yet have the •...imorousness of an Hare, and so is racked between the desire of having, and the fear of suffering: He that hath the lust of a Goat, may yet have the intemperance of a Swine, and be distracted to which of the appetites to give up himself. He that hath the cruelty of a Tiger, may yet have the wiliness of the Fox, which will give him the pain of many irksome delays, in attending an advantageous opportunity; and so proportionably in others: And what can be more unsupportably uneasy, then to have these continual tumults within, to be in a state of hostility not only with other men, but with himself? or what can there need beyond this consideration, to recommend the contrary condition to us? The subduing these brutish Inclinations, is the introducing Peace into a Land, harrass'd and wasted with intestine War; and sure none need be told (at least in this Age) that that is a most ravishing pleasure: And I may with the same confidence appeal

to the verdict of any who hath tried these two contrary states, and doubt not but he will from his experience confirm the most profuse and even Poetique declamation that can be made on this Theme.

28. All I shall add is, in a joint relation to this and the two former, by observing that illuminated Understandings, regulated Wills and Affections, make up a great part of the celestial happiness. The Angels of light would no longer have right to that title, without these, *The spirits of just men made perfect,* were improperly so styled, *Heb.* 12. 22. had they not received this accomplishment of their nature: And the greater degrees hereof we arrive to here, so much the more sensible anticipation have we of those divine joys. And sure thus to partake with Angels and Saints, is to be happy, and will be acknowledged so by all, whose value and wishes of a Mahometan Paradise render them not uncompetent to estimate these purer and refined pleasures.

29. If from hence we proceed to those outward effects, which are the results of these inward, we shall find they are all full of delight and satisfaction. Courtesie and friendliness of Behaviour does not only cast a glorious luster round about, attract the eyes and hearts of others, but it also reflects with cheerful and comfortable gleams upon ourselves: For, Man being designed by God for a sociable creature, hath such propensions and Inclinations put into him, as are proper to that end; and these are gratified and pleased, when we so demean ourselves, as may answer that intention, towards which nothing can be more necessary then this debonnaire and gentle carriage, for that allures people to our conversation, whereas the contrary roughness frights and deters them, (the churlishness of a *Nabal* makes men they *cannot speak to him,* 1 Sam. 25. 17.) it gives a man part of *Nebuchadnezzar's* fate, separates him from among men, by forcing them to withdraw from him; and that the worst part of it too; the *hairs like Eagles feathers, and the nails like birds claws,* being much the lighter degree of the infliction, fit to pass for dress and ornament, compared with that more deforming disguise this rugged temper puts upon a man. And as on the one side, this morosity and sourness of humor is very uneasy, so on the other is that form of fawning and flattering compliance, which some call Civility: It obliges men in many circumstances to renounce their ease, their health, yea their understandings too, and keeps them in such constraint, that one may truly say, a less measure of self-denial would serve to constitute a man a good Christian, then an exact Courtier; whereas he that keeps himself in a just mean, neither drives away one sort of company, nor buys the other so dear: He has a standardmeasure, by which to dispence his Civilities, *viz.* The quality and worth of the persons; and confounds not himself with those more unjust and mutable rules of their expectations. So in the first of the instances he keeps himself a Man, whilst the other is in some respect a Beast; in the second he preserves himself a Freeman, whilst the other is a Slave: And sure I may refer it to any man's decision, which is the pleasanter state.

30. Next for the Words, 'tis not to be doubted but that calm and temperate Language has the advantage of that which is passionate and rageful; and that not only in respect of decency, but ease too; of which there needs no other testimony, then that visible perturbation and uneasiness observable in all who are under such a transportation. So in like manner, when

the words are pertinent and weighty, they give not only more satisfaction to the hearer, but to the speaker also: This may be judged by the contrary displacencie men have at themselves, when they are conscious to have spoken impertinently or undecently. By satisfaction I mean not that vanity, which men too often affect of showing their parts, but a just and sober complacency, arising from the conscience of having regulated their discourse by the measures of a Wise man and a Christian, the having said that which may be of benefit, but cannot be of mischief to his auditors; And this surely is a much more real pleasure then any can be had in the contrary kind of dialect. If to this it be objected, that generally none are so much delighted with their own discourses, as they who talk the most vainly and absurdly: I answer, that even these are not pleased with the vanity and absurdity; their pleasure results from a mistake, supposing it to be the quite contrary. And this helps to evince, that solid and prudent speaking gives satisfaction, since even the shadow and fiction of it can be made to yield it.

31. Lastly, for the Imploiments, they surely must afford most of contentment, when they are most noble and excellent: They do so at the time, in the direct line, they having more of agreeableness to the nature and dignity of a man; but they do yet more so in the reflection, when a man looks back upon his day or week spent, and finds his business has been worthy of him, it exhilerates and revives him, enables him to pass his own, approbation on himself, and as it were to anticipate the *Euge* he shall one day receive from his great Master. But he that gives himself only the idle divertisements of a Child or sets to the baser drudgeries of Vice, cannot reflect without confusion: which is so well understood by such persons, that they are fain to take sanctuary in a total Inconsideration, never daring to ask themselves. What have I done? Which bears full testimony to the excellency and felicity of ingenuous Imploiments, since they that decline those, are forced also to decline themselves, grow out of their own acquaintance and knowledge.

32. And now what Objection can there lie against this duty, which is in all the parts of it so advantageous and eligible, that it becomes duty not only to God, but even to themselves, their own present interests and satisfaction. Shall Pleasure itself lose its nature, adopt the properties of its direct contrary, and become irksome and abhorred, only because 'tis twisted with Obedience? Is there so perfect an antipathy between God and them, that 'tis impossible they should have the same objects of delight? or can no Joyes have any taste with them, that are not the causes and forerunners of eternal sorrows? This were such a degree of perverseness, as common charity bids me no•... to expect; and I see not what else can evacuate•... the pleasure that attends the improvement of this talent of Education.

33. After all this, I foresee it not impossible that some may plead an exemption from th•... Obligation, by affirming they want the ground of it, that they never had this Education. I am not willing to fancy there have been so many unjust and un•...ind Parents as may qualify any considerable number of Gentlemen for this plea: But to those few that can really make it, I shall not thick the foregoing Discourse wholly impertinent; for•... by showing them the advantages of what they say they thus want, it may incite them (not to murmur•... at the negligence of their Parents, but) to attempt the repairing of it by becoming the•... own

Guardians, putting themselves into Discipline, and by the strict Laws of Reason governing and restraining th•...se Passions, which by the liberty of their Breeding have got he•... by this means supplying to themselves the first part of Education: And the like may certainly •...e done for the latter also, if they will but deposit that common error, of thinking it more manly to be ignorant then to learn, and be content to put themselves in a course of Erudition, which a man may do for himself in his Closer, as well as a Tutor may do for his Disciple in a School; and though he want many of those advantages the other hath, yet 'tis possible they may be in a good degree supplied by that industry and desire, which all those are supposed to have, who are thus their own Pupils; And there want not instances of the success of them who have thus attempted, but I confess there are too few examples of the attempt, men being too apt to sit down contentedly under this want; whereas let the same persons have an entailed Estate alienated from them by any act of their Fathers, they are not then so came, but will struggle to the 〈◊〉 •...o recover their rights; Yet certainly an Ingenuous Education is as properly the Birthright of a Gentleman, as any the most firmly settled Inheritance can be: Why should they then acquiesce in that so injurious an Alienation, and not seek by all endeavors of their own to retrieve this so precious a Possession?

***SECT. V.* Of the second Advantage, Wealth.**

1. THe second advantage we are to consider is that of Wealth, which that it is a blessing will I know readily be assented to by all, men's desires and earnest pursuits after it sufficiently evidencing the general esteem is had of it. Yet though the Conclusion be right, it is to be doubted many infer it not upon due Premises. 'Tis not Riches simply considered, that are the felicity, much less those luxuries, to which they are often made to minister; but they are like to a fertile ground, which if left without culture, none bears so rank weeds, but if rightly husbanded yields abundant profit; and thus to manage and improve them is not only the Interest, but the Duty of all those to whom God hath committed them, this being the one designed advantage, for which they were entrusted to them.

2. Several improvements there are, of which they are capable; but before I proceed to them, I must mention one part of duty, as fundamental to all the rest. And that is the well husbanding of them, not in a figurative, but real sense, the having such a provident care of those goods, and possessions, wherewith God hath blest a Man, as may secure them from that Consumption, to which carelessness and sloth will infallibly betray them. This surely is obligatory in many respects. First, in Thankfulness (I had almost said civility) to God, who having dispenc'd them as a liberality 'tis ingratitude, yea affront to give them no regard. Secondly, in Justice to a man's posterity: He that has received a fair Inheritance from his Ancestors, if he suffer his supine negligence to cut off the Entaile, he defrauds those that were to have succeeded him in it, and becomes that *troubler of his own house,* to whom *Solomon, Prov.* 11. 29. assigns no other *Inheritance* but the *Wind,* which is indeed all such a person is like to derive upon his issue, the common air being oftentimes their only patrimony. Thirdly, in order to all those ends to which Wealth was designed by God, which depend on this, as accidents on their subjects, and so are all at once evacuated and nulled by

the dissipating of that wherein they are founded▪ All which considerations, do naturally enforce upon men the necessiy of a prudent managery.

3. This being supposed, and the person having, as in our Law-forms is usual, covenanted to stand seised of the Estate, let us now see what are the proper uses, to which it is to be limited. In the first place, we may rank that of Contentedness in his portion; which though to one that is set to wrestle with want it might seem a hard precept, yet to him that flows with abundance it might be thought rather a needless then difficult injunction, if experience did not testify, that contentment is oftentimes as great a stranger in Palaces as Cottages.

4. Of this excellent both virtue and felicity, there are two parts, the one a cheerful enjoyment of so much of his Wealth, as may decently (I say not vainly) support him in that quality wherein he is placed: God does not make Rich men such mere Conduit-pipes of Wealth, that they must pass all, without retaining anything themselves; but rather like the Earth, which though she conveys the springs through her veins, yet is allowed to suck in so much, as may give her a competent refreshment; and he that does this moderately, and with a thankful reflection on that liberal Providence, which thus *gives him all things richly to enjoy,* 1 *Tim.* 6. 17▪ falsifies no part of his trust, nor abuses his stewardship, this being as it were the allowed sees of his place, a pension allotted him by the bounty of his Lord.

5. The other part of contentment is that, by which the desires are terminated within the bounds of his own possessions; and not suffered to range wildly into other men's, like *Ahab's,* into *Naboth's vineyard,* using their Wealth, as Anglers do their Fish, to bait hooks for more, by making it an Instrument of extorting from others; which is so great a guilt, that it nearly concerns them to secure themselves against it, by a perfect satisfaction in what is properly their own. Nay even in what is said, there is caution to be had, that there be not too eager and vehement endeavors of multiplying it, and that not only by an unlawful commixture with other men's, which is the sin either of oppression or fraud, but even from its own stock, for that may be covetousness, and is surely a direct opposition to the divine dispensation. For when God hath given a man a full fortune, and by that manumitted him from those carkings and sollicitudes to which needier persons are exposed, for him to make it his grand business to project how he may add to that heap, or in the Prophets phrase *lade himself with thick clay, Hab.* 2. 6. what is it but the degrading and •...ulling himself from that Sphere wherein God hath placed him, a voluntary sale of himself to the Gallies or Mines? In this respect therefore I may not unaptly apply that exhortation which the Apostle makes in another, *•...all.* 5. 1. *Stand fast in the liberty wherewith Christ hath made you free.* Let not him whom God hath by a gracious and peculiar providence exempted from this meaner servitude; and vassalage to the world, relinquish that so valuable a privilege, give up his *ear* to be *bored* by *Mamm•...n,* when God proclaims 〈◊〉 *Jubily.* Yet 'tis possible the quality of some men's estates may be such, that they may be capable of advancement by a moderate an•... easy Industry, such as may no way diver•... them from more excellent Imploiments, b•... may rather be a recreation then a toil: An•... in that case I know no obligation lies on the•... so to defy an Improvement, as not to choose 〈◊〉 profitable, before an expensive divertisement to spend those vacant hours upon that, which remain by way of overplus from

more worthy designs and entertainments. But the perpetua•... follicitous pursuit after more wealth, is certainly a culpable inordinacie, as being inconsistent with that contentment and acquiescence which is the duty of every man for whom God hath thus liberally provided, and such as wi•... besides be likely to undermine another main part of his obligation.

6. Such in the next place we are to account the Charitable dispensing of his store, to supply the indigencies of wanting persons; which surely is to be looked on as the grand and mo•... considerable end of his receipts. God, who 〈◊〉 the common Friend, as well as Father of 〈◊〉 men, is not to be imagined so partial, as 〈◊〉 provide pomps and luxuries for some, and 〈◊〉 the mean time leave others destitute of the necessary supports of life; yet if we look 〈◊〉 deeper then the visible portions of Poor and Rich, there is no evidence of the contrary. But when we examine upon what Conditions and Proviso's that Abundance is conveyed, we shall have no temptation so to asperse or *charge God foolishly:* For though he have not dispensed so immediately to the Poor, yet he gives them as it were Bills of Assignment upon the plenty of the Rich, a right to be supplied by them: so that the difference seems to be only that of an elder, and younger brethren; the Elder usually carries the bulk of the Estate, but then that is charged with provisions for the younger; and if the quantity of those be not distinctly expressed, but left indefinitely, that act of Trust in the Father lays the greater obligation on him, not to deceive it by too mean and scanty a distribution; for now himself is become a Father to them, and therefore should proportion his bounty by the tenderness and bowels of that most affectionate relation. And this may not improperly be deemed one reason, why among such multitudes of commands of Charity in the Gospel, there is yet none that expressly allots the proportion of our Alms, that by this act of confidence, as it were, men might be obliged to the higher liberality: And he that shall make this incentive to it, a pretence to excuse the want of it, is sure a most criminous perverter of the Divine intention, treacherously countermining God's sacred arts, as if 'twere not enough to rebel, unless in a further contempt he assaulted him with his own weapons. Certainly God never designed *Lazarus*'s portion should be made up only of the *Crumbs from the table;* For though indeed *Dives* is taxed that he gave him not them yet if he had, such a dole would sure never have rescued him from the place of torment. He who rests in a Rich man's bosom in Heaven, is to have some proportionable treatment from those on Earth, some more hospitable reception then a lying at the gate some better Surgeons then Dogs to cure his sores; and those that refuse it him, must be presumed to contemn not only the *Lazarus,* but the *Abraham,* yea the Heaven too that receives him, since that which qualifies him for an admittance there, is not able to recommend him to their least regard.

7. I shall not attempt to proportion men's Charities, since God hath not; yet there are some general measures to be made to bound them on the sinking side, that they fall not to too scandalous a lowness; which having been done already by a better Pen, I shall refer the Reader thither. But those yet leave men's Compassions full scope to grow up to what greater height God's grace and men's exigencies shall advance them: And surely the latter may sometimes be such, that it will become every Rich man not only to rifle his coffers, pour out whatsoever his superfluites have there ammassed, but also to defalk much of his

own accustomed enjoyments, cause the Rasor to pass even upon his whole Equipage, to cut off all excrescencies, all exuberant expenses, that so the stream may run the fuller in that one channel which God's providence thus cuts out for it. Whether this may not be a proper season for it, I leave every considering person to judge At the present I shall beseech every man to whom God hath given wealth, sadly to ponder how scandalous a thing it will be for him who has been the Object of so great Bounty, to decline the being an Agent in any; to discover himself to have sucked in nothing of the virtue, amidst such an affluence of the commodities; and to defy the example of that Liberality, by whose effects he lives. But withal let him consider the danger of it also, how dreadful a guilt (and consequently vengeance) he draws upon himself, if he shall defeat this so main end of his receipts. It is indeed a complication of many crimes not only against man, but God also: I shall instance only in two, most generally decried, and yet most eminently contained in it, Unthankfulness, and Falsness.

8. God in his wisdom discerning that Equality of Conditions would breed confusion in the world, has ordered several states, designed some to Poverty, others to Riches; only annexing to the rich the care of the poor; yet that rather as an advantage, then a burden, a seed of more wealth both temporal and eternal. Now in this division of men, those on whom he hath caused the better lot to fall, can owe it to nothing but his gracious disposal; and therefore had been certainly obliged to submit to any the most difficult tasks he should have dispenc'd with it. But now that in his great indulgence he has so tempered the command, as to render it not an allay, but an enhancement of the mercy, he that gives it only a bare tastless compliance, betrays himself to want a just sense of it, but he that flatly resists it, is in the most transcendent degree, barbarously ingrate. Nay I think I might have laid the charge higher, and called it malice; for what beneath that can provoke a man thus to resist his duty and interest together?

9. Nor is this all, 'tis also the greatest Perfidiousness: Every rich man is, as I said before, God's Steward, and particularly entrusted to provide for the indigent parts of his family, such are the poor and needy. Now if he leave them destitute, and suffer either his riot or covetousness to feed upon their Portions, what more detestable falseness can be committed, not only in respect of them, whose right he thus invades, but of God also, whose trust he abuses? Many other enormities there are in Uncharitableness, which as so many misshapen limbs concur to the making up this deformed Monster; but I shall suppose it sufficient to have pointed out these two, which being the most profestly contrary to ingenuity, I must hope will carry a very averting appearance •...o those who so especially pretend to that quality.

10. To this positive part of duty, the being *•...ich in good works,* we find the Apostle connects 〈◊〉 negative. 1 *Tim.* 6. 17. *Charge them that •...e rich in this world that they be not high-minded, •...or trust in uncertain riches:* And we need not resort to implicit faith in the Author, to persuade us of the great propriety and fitness of these cautions; 'tis too evident that Pride and Confidence are diseases, that usually breed in •...ull and opulent fortunes, and as they spring from the same root, so do they, like neighboring branches, mutually shelter, and

support one another. He that is high-minded, abhors the submission of any foreign dependence, and therefore gladly anchors on anything he •...an call his own; and thinking his wealth most properly so, he has as great an aptness, as holy *Job* expresses an aversion, to *make gold his •...pe, and to say to the fine gold, thou art my confidence, Job.* 31. 24. On the other side, he that trusts in his Wealth, is by that fortified in his pride. It is *Aristotle's* observation, that *wealth makes contumelious* and insolent; which I presume lie infers not only from experience, but reason also; for the groundwork of humility being the sense of impotence and defect, he that assumes a self sufficiency, undermines that foundation, and instead of it lays the Basis of the quite contrary temper, all haughtiness and elation of mind. A memorable, example of this we have in the insolent reflections of *Nebuchadnezzar, Dan.* 4. 30. which had withal so dismal a consequent, as me thinks should like *Lots wife* remain a perpetual monument to deter others from all approaches towards the like vanity.

11. And certainly it is a most important concernment of rich men, to fence themselves against this double temptation; to which purpose they can hardly find a more complete armor, then what they may borrow from one short sentence of the Apostle, 1 *Cor.* 4. 7. *What hast th•... that thou hast not received?* Let them look on themselves as mere receivers, and then with what pretence can they pride themselves in that wherein they are barely passive; Nay indeed if it be thoroughly scann'd, these receipts imply cause rather of shame then boasting; the being filled from another's hand, is a sure argument (and tacit reproach) of a natural and original emptiness; and if God have dealt, so liberally with them, they may collect 'tis in compliance not with their merits, but infirmities; his having made them rich is a strong presumption, he saw them not prepared to be innocently poor: And sure Pride must be a subtle Alchemist, that can hence extract matter of vanity, and might with equal logic have persuaded the *Jews* to glory in those indulgences, which were granted them only for the *hardness of their hearts.*

12. In like manner if they reflect on their riches as received, it renders them also a most unfit object of trust; for if they were given, they may also be taken away. We hold all by that old tenure, which the Lawyers style *Alodium,* because it is from none but God; and his gifts (of this kind at least) are never so absolute, as to exclude power of revocation. He then that enjoys a thing not upon right but bounty, must ask his benefactor how far he is to presume on it: And if they would do so in this case, they would soon be resolved how little confidence were to be reposed in Wealth. They may hear *God* the great Patron tell them by *Solomon,* that *riches make themselves wings and fly away as an eagle, Pro.* 23. 5. by *Christ,* that the *Treasures* which they lay up here are liable to the *Moth and r•...st, and Thieves;* and by the *Apostle,* that they are *uncertain riches.* Nay indeed if they would but ask themselves their own daily experience and observation, that would bear the same testimony; Every day almost gives some renewed instance of it. What multitudes of accidents are there to which men's goods are liable? a rough Wind, a tempestuous Sea sinks at once the Merchant and his ship; an ill season, a hungry soil eats out the Husbandman; and they who run not either of these hazards, those whom neither the water nor the earth swallow up, a fire may yet consume. And can there any security be fanci'd in that wealth, which is thus a prey to each element single, and yet more often to them united in man, to whose frauds or violences more have

owed their impoverishing, then to any of the former accidents. And now what greater infatuation can there be, then to place a trust on that which is so fleeting and unsteady, to lean on a broken reed, or in *Solemons* phrase *to set ones eyes upon that which is not?*

13. But if by an impossible supposition, we should imagine Riches to be as Permanent, as they are indeed transitory, yet unless they had as well Strength as constancy, they could with no reason be depended on. He that stays by his friend to the last minute, if he have no power to assist him, is only a spectator, not a reliever of his sufferings: And alas, how many miseries are men subject to, in which wealth can give them no aid! Is a man afflicted in his body with pain, the *Indies* are not a competent price for a minutes ease, an hours sleep; Is he persecuted in his Name with reproach, 'tis not whole Ingots of gold that will stop the mouth of Fame, nay oftentimes the obloquy is itself merely the progeny of his wealth, that breeding envy, and envy detraction. But if the sore lie yet deeper. if it be the Soul that suffers, that is yet farther removed from possibility of relief this way; If it suffer as a slave under the dominion of sin, no treasure can redeem from that vassalage: Wealth does indeed too often by administering temptations strengthen those chains, but it cannot break them, as appears too evidently by the number of such rich bondmen. If it groan under the guilt of sin, labor under the terrors of an accusing Conscience, alas gold is no balm to a wounded spirit: the luxuries which that has supported may help to pierce, but it has no power to heal. Or lastly, if the soul fall finally under the punishment of sin, there is no commuting that penance, buying off that smart; Riches abused may indeed swell the accompt, and multiply the stripes, but they can never bribe the remission of any. The Wiseman hath assured us this, *Pro.* II. 4. *Riches profit not in the day of wrath.* Nor does this carry any opposition to the council of our Savior *Luke* 16. 9. of *making friends of the Mammon of unrighteousness;* for he refers not there to any natural or inherent property of riches, but only to that extrinsic and accidental advantage may be made of them, proportionably to what was said before of the *unjust Steward* whose dexterous managery was it that rendered his Lord's debts so useful to him, not that they had any proper innate virtue to secure him from the necessity either of begging or diging; and therefore we see Christ's words run not in an Annunciative, but an exhortatory style, He tells us not that *Mammon* shall make us friends, but excites us to make that our own care, and by a prudent disposure to make it subservient to an end above its native efficacy; But all this is sure very reconcilable with that natural impotency we have observed in it: wealth charitably disposed may have excellent effects, but yet those are to be ascribed to the charity, not the wealth, which still remains in its own essence the same unactive lump in the Chest that it was in the Mine, like the heathen Deities unable to protect its most zealous Idolaters; as a further instance whereof I may add that which will Sound very like riddle, That riches cannot deliver even from present Want; which yet is demonstrably true in all those rich Misers, whose bellies are lank, while their coffers are full, a sort of Tantalized creatures, not peculiar only to this latter age, for we find them described by *Solomon, Eclesiastes* 6. 2. *A man to whom God hath given riches, wealth and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof.* So unsignificant a thing is wealth, that without the addition of a new power it enables him not to receive the least benefit from it.

14. When all this is considered, what is there in wealth that can invite the least confidence, since it appears so utterly unable to secure men in their most important interests, nay to do that which it most immediately and most colourably pretends to, the keeping them from want. And therefore he that will not run himself upon that sad defeat of being disappointed in his trusts, failed in his greatest exigence, must look out for some firmer ground whereon to build. But alas, our soil affords it not: Al here below was long since pronounced by one that wanted neither wisdom nor experience, to be Vanity; such mutations and vicissitudes attend all sublunary things, that he that attempts to erect any durable satisfaction on them, outdoes the folly of that absurd architect Christ mentions, and builds not on the *sand,* but water; and in this sense the world is still under a deluge, not so much dry ground, as where a dove may rest her foot.

15. We are then driven by way of necessary refuge, to that which should be our voluntary choice, to come home to the Ark to shelter ourselves under his wings, where alone we may securely rest, and according to the advice which the Apostle subjoins to these cautions, to *trust in the living God.* And to do this amidst all the seducements of Wealth, to see through all those mists which the fumes of Plenty raise, and whilst they enjoy the gift, to confide only in the Giver, is indispensably the duty, and should be the care of everyone, to whom S. *Paul* directs this charge, *All that are rich in this world.*

16. And such in the last place are to take notice of another branch of their obligation, and that is to use that advantage which their Wealth gives them, towards the exercise of Temperance; which indeed can never be known to be truly such, but when there are opportunities and temptations to the contrary. He that hath nothing wherewith to maintain a Riot, leaves it doubtful both to others and himself, whether his Abstinences be the effects of Poverty or Temper; but he that has all the suel for Luxury, and yet permits it not to kindle, he approves his Sobriety to be indeed his Choice, not his fate. And this is a most excellent privilege of Wealth; and though 'tis to be doubted it scarce finds room in most of our Catalogues, yet certainly it merits a principal place, as being much the greatest of all those, which reflect only upon the Person himself. This resisting of Temptations, is truly that Heroique courage worthy of those that pretend to Honor, fit to denominate•...a Gallant man: I wish those who seek that reputation by many rash and unwarrantable Adventures, would here entertain their youthful Ardors, this being a Field where they may be assured never to want Combatants. One while Gluttony presents itself, armed with the allurements of a full and delicate Table; and though one would think him but a despicable Assailant, that has only the Kitchen for his armory, yet experience shows us, those edgless weapons may vie with the keenest, for the mortalness of their effects. At another time Drunkenness sends a Challenge by delicious Liquor, cheerful and diverting Company, and that not without menace of infamy to him, who shall own so much religious cowardice, as to fear to hazard his Sobriety in the encounter. Sometimes again Lust attaques him with the piercing darts, the killing glances of a prostitute Beauty. In the mean time Pride, the most fly and treacherous of all the rest, is perpetually laying ambushes for him in the adorations of his Flatterers, the vanity of his Attire, and innumerable kinds of Excesses. And now what Knight-Errant would wish for more Encounters? or why should men range abroad to invite

Quarrels, whilst they tamely suffer such Troops of enemies to bid them daily defiance? 'Tis, they say, a Maxim among the Swordmen, That he that has once been baffled, is ever after an incompetent Challenger: I wish it might have this one sober application, That men would suspend all other Duels, till they have righted themselves on their Vices, and by some signal Conquests redeemed themselves from that obloquy and defamation, which these mean, yet insulting Adversaries have exposed them to.

17. Having shown what uses are duly to be made of Wealth, let us now look back, and consider whether any of them be ordinarily discernible in Practice. And here we shall meet with one sort of men, who stumble at the very threshold, that fail in that first part of duty, on which all the rest depend: I mean those who by a supine negligence suffer their Estates to molder and consume insensibly, for want of an easy inspection and oversight. Of such as these former Ages have afforded instances, and doubtless the present also, though the number of the luxurious wasters do now so overwhelm them, that they are the less discernible. And though this seem to be the effect only of sloth, yet certainly there are other concurrents to it, generally these two: First such an overweening of their wealth, that they think it Inexhaustible; And secondly an opinion that it is a mean and peasantly thing for a Gentleman to give himself the trouble of looking after his fortune. The motives are too ridiculous to deserve a confutation; but in the mean time it cannot but extort pity, to see Families ruined by such vain whimsies: And what tolerable account can such a Parent give to his beggar'd Offspring, to whom 'tis very likely he may propagate the pride and sloth which made the mere managery of an Estate too hard for him, and yet withal bequeaths them the sadder toil of getting one? Nay, what account can he give to God, from whom he received it, in order to several ends, if he thus at once defeat them all? 'Twas a Command to the Jews, that they should not cut down Fruit-trees, though it were for so necessary a use as to advance a Siege, *Deut.* 20: 19. But this is the hewing down that Stock, from which so much good Fruit should spring, and that without any pretence either of necessity or reason.

18 Our next view will present us with another sort of person, who as much transgresses the duty of Contentedness in both the parts of it. 'Tis no prodigy to see men, whom God hath afforded the portion of the rich, scarce to allow themselves that of the poor; so letting their *eye be evil* even to themselves, because *God's is good.* The Egyptians were such jealous Reverers of those Creatures which they worshipped, that he that violated them was in danger of *stoning, Ex.* 8. 26. So these men who have set up their Wealth for their God, pay it so much veneration, that as they are impatient to have it invaded by others, so they are afraid to offer the least violence to it themselves; they have Inshrined it to receive their adorations, and it is now become sacrilege (indeed the only one they scruple) to debase it to the supply of their necessities: They are strange austerities which the Votaries of this Deity will endure, even beyond the mortifications of the most rigid Ascetick, their whole lives are a perpetual contradiction to all the appetites of Nature; yet alas, that infers here no compliance with those of Grace, but as if they meant to set up a Third party in the world, they equally oppose these. And now he that thus oppresses himself, no wonder if he do the like to others, if he extort the utmost that either power or fraud can wring from any. And that this work may not be retarded, he is provided of variety of instruments for it. Sometimes Bribery must give

him a legal color to rob his neighbor; or if a Witness prove a better pennyworth then the Judge, Subornation shall do the business. Sometimes Extortion shall prey upon a needy Creditor, and that not only with the flower gnawings of the Canker, but with the more ravenous devourings of the Vulture. Sometimes the Rack is brought out, and a poor Tenant fastened on it, and there so streined and distorted, that he can never knit again to any competent subsistence. Sometimes again a poor neighboring Prodigal shall be spurred on to farther riot, fed with money, that so by a forfeited Mortgage he may seise on his Estate. In a word, 'twere endless to reckon up all the engines of rapine which this greedy Invader hath in his magazine; and of such a one I presume every man will pronounce, that he notoriously violates the precept of Contentedness.

19. But though this be the grossest, yet is he not the only Transgressor; there is also another more plausible sort, who though they do not thus seek to increase their wealth at other men's costs, yet do it too much at their own; whose Brains are mere forges of Projects, perpetually hammering out some new Contrivance for gain, that continually travel in birth of some fresh Improvement, suffer all the pangs and throws of a carking solicitude in pursuit of it. I know this piece of Covetousness hath better luck then the rest, and passes for a creditable thing, under the specius name of Good husbandry; but sure if it be broughly penetrated, it will appear no less op•...osite to Contentment then the former. Nor •...n that guilt be evaded by those that say, they •...eek to advance their Fortunes, not out of the •...isers design of hoarding up, but out of the •...ore generous purpose of living more splen•...idly; for sure he that covets more to spend, ⟨◊⟩ as little contented in his portion, as he that •...ovets more to lay up; he that thinks his Table •...oo scanty, his equipage too low, is as far •...rom being satisfied, as he that thinks his land •...oo little, his bag too empty; so that 'tis apparent these arrows come out of the same quiver, though they be shot at several marks

20. And between both these motives of gri•...ing, no wonder if the duty of Alms giving •...e crowded into a very narrow compass. That excellent virtue of Charity has indeed much of the Image and impress of Christ upon it, •...ut the world has given it a further kind of conformity with him then he ever designed, its •...rucifixion between Covetousness and Luxury, being the counterpart of his hanging between the Thieves; there wants only one member of the parallel, the breaking the legs of these Malefactors, which God knows our Soldiers, •...ay many Armies of them have not been able to do The many instances these times have given of the sudden dissipation of men's Idolized •...eaps, have not yet so discipline'd the Worldling, as to persuade him to *lay up his trea•... in heaven;* and the loud calls of God to we•... ing and *mourning and girding with sackcl•...* have most preposterously been ecchoed b•... with the louder noise of men's revellings, a•... wild jollities. And then they who thus desp•... the judgments of God, are very unlikely compassionate the miseries of men, and I do•... there are many who thus answer the charac•... of the unjust *Judge, Luc.* 18. *that neither fear G•... nor regard man,* nay that far outgo him in inex•... rableness of temper: he was to be wrought upo•... by *importunity;* but so petrified are these me•... bowels, that no prayers nor tears can dissol•... them. 'Tis a much easier task to dig Metal o•... of its native Mine, then to fetch it out of t•... covetous man's Coffer; the Earth, though s•... hide, yet she guards not her

treasure, 'tis a•... cessible to the industry of any that will sear•... for it, but he like an *Argus* stands sentinel abo•... his, and sounds an alarm upon the remot•... appearance of a poor suppliant; with wh•... jealousy does he eye any that he can but fan•... to come upon that ungrateful errand, and th•... how many arts has he to prevent the assaul•... Or if by some extraordinary Charm all hi•... eyes have so slept at once, that he happen to 〈◊〉 surprised, yet he has so many weapons of d•...fence, that the assailant shall gain little b•... it, but the shame of an open repulse, bein•... sure to find him impregnable. As for the Voluptuary he has so many expensive lusts to main tain, that he has difficulty enough how to gra•...ie all them in the distribution of his wealth; •...ey are competitors to each other, yet join 〈◊〉 keep out that which would be a common one 〈◊〉 them all. He that grudges not the wildest •...ofusions on his wealth, yet thinks an Alms •...ill undo him; 'tis the grand business of his •...e to contrive ways of expense, yet when •...y object of charity presents one, he becomes •...rifty on the sudden, like the Sensitive plant •...rinks at that touch, and that open hand of •...is clutches as fast, as if some convulsion had •...ontracted it. Thus totally have men forgot •...pon what terms their wealth was given them, •...nd thereby like miserable Chymists, extract •...oyson out of Cordials, a Curse out of a Blessing. Riches were designed by God to •...e subservient to that Compassion which he •...as implanted in human nature, but now •...hey are become the means of suppressing and •...radicating it; Rich men look upon poor, •...s if they were creatures of another species, •...hings wherein they were perfectly unconcer•...ed. 'Tis *Strada's* fancy, that there is such a sympathy raised between two Needles touched by the same Loadstone, that persons at the greatest distance may by the consent of their motion maintain a correspondency: I shall not undertake for the truth of the Experiment, but however methinks 'tis matter of reproach to us, that these inanimate creatures should have so much observable accord, as to give pretence for such a conjecture, whilst men who have so many undoubted principles of union both from nature and grace, have quite extinguisted all effects of them. That too many have so, there needs no other evidence then the many unsuccour'd extremities of the Poor: For how else can it become possible, that one rank of men should gluttonize, and another starve? that he that thinks it death to endure either the want or moderation of a Meal, should never consider what are the gripings of the still empty stomach; that he should without all regret see his own human nature pining and languishing in the person of his poor brother, whilst in himself 'tis oppressed with the quite contrary excesses, and might be relieved in both by a more equal distribution?

21. And now who can sufficiently deplore, the wants of the Poor, shall I say, or rather the inhumanity of the Rich! This surely is the sadder spectacle of the two; the one only suffers, the other sins; and that suffering too may end in eternal refreshment, whereas the other in endless torment. *Lazarus* rests in *Abraham's* bosom, when the uncharitable Glutton frie•... in perpetual flames: And oh that this were thoroughly weighed, that they would consider that every degree of unmercifulness they show to others, reverts with a rebounded force upon themselves! Alas, 'tis not so much the poor man's body, as their own souls, that sue for their alms; And whenever they shut up their •...owels of compassion from the one, what do •...hey but 〈 in non-Latin alphabet 〉 , *seal up* God's *store•...uses* and treasuries from the other?

when •...hey deny the *•...rumbs* from their *table,* they •...eny themselves a *drop of water* to *cool their •...ngues.*

22. But I fear this of Illiberality may pass •...or a moderate crime in this Age, when so •...any are guilty of another so far transcending 〈◊〉 . For do we not see divers, who instead of •...bating their Excesses to relieve the Poor, do •...aintain their Riot upon them? If the despe•...ate Debts of poor Tradesmen were examined, 〈◊〉 doubt not this would appear a sad truth; 'tis become so fashionable a thing to run into •...cores, and so unfashionable to pay them, that •...e is scarce thought well bred, that has not bankrupted one at least of each Trade he deals with: Their only care is to get credulous Merchants, who so long as they trust stoutly shall have fair words, but if once their faith •...ail, then, as if the Solifidian doctrine had stretched itself into Traffique as well as Divinity, they are pronounced Reprobates, and as sollicitously avoided as the Separatist shuns 〈◊〉 person whom he is pleased to call carnal: Posterns and obscure passages are contrived, •...on purpose to escape them; so that a poor Creditor must give many days, nay months attendances, before he can so surprise a Gentleman, as to come but to ask his own; and then the best return he usually meets with, is some empty Promises, to bribe a delay; but sometimes he fares much worse, and as if 'twere a crime not to starve silently, he is reviled and reproached, and harsh and contumelious language become his only payment It has been received as a Maxim, That we are all kind to our own creatures: But this case shows 'tis no universal rule; for those who thus make poor men, are of all others the most barbarous to them in their poverty. But let those who thus shuffle off their Reckonings with men, remember that there will come a day, when they shall not be able to decline their Account to God; And with what horror and confusion must they appear at that Audit, when they shall be charged not only with the misspending their own estates, but other men's, the having added Robbery to unmercifulness?

23. If in the next place we shall reflect on the Apostles caution of *not* being *high-minded* or *trusting in uncertain riches,* we must turn to our Bibles to be satisfied there was ever any such charge given, there is so little of it to be read in men's practices. Humility is a plant, that is carefully weeded out of all rich grounds, accounted a mean degenerous quality, that like Treason attaints the blood, and sorfeits Nobility. Gentlemen, though they are for the most part very guiltless of the Pharisees abstinence, the fasting twice a week, do yet transcribe the worse part of his copy, the thinking they are *not like other men;* and believe it a justice they owe their birth to do so: They have mounted themselves aloft, and looking down from those pinacles of Honor, all below seem little and contemptible, creeping things of the earth, *worms and no men.* I am not so for confounding of Qualities, as to exact they should choose their Intimates and Companions out of the lowest rank; I know prudence as well as pride has drawn a Partition-wall between them (though perhaps the later has raised it to an unncessary height) but I wish it might be remembered, that as the precept of Not eating Blood was designed not for its self, but as a hedge against Murder, so that just distance which order recommends between the Noble and the mean, is valuable only as a fence against base and ignoble practices, true greatness consisting in despising not the persons, but the vices of the vulgar; Yet here alas the sense is quite changed, and many who look the

most fastidiously on the one, will yet mix freely with the other; and while they so are the highest in the opinion of their superiority, do yet stoop to the sordid bestialities of the most abject of men, Nay, indeed this lure does sometimes make many of them descend even from their punctilioes, and those who at another meeting must have looked for no other treatment but what St. *James* describes, *Ia.* 2. 3. *stand thou there or fit here undermy foot-stool,* shall in the rounds of good fellowship be equal with the best, such a Leveller is debauchery, that it takes off all distinctions. But in the mean time how great a shame is it, that such vicious motives shall have force enough to make them thus degrade themselves, when all the Engagements of Christianity are not able to do that which is much less to abate anything of those tumors those swelling conceits of their own greatness, or (in the *Psalmist•...* phrase) to make them *know themselves to be but Men.*

24. Nor has the other branch of the caution any better success among them; 'Tis in many of them too discernible, that they place that *trust in uncertain •...iches,* which they should repose only in the *living God,* so making his gifts his rivals, and raising him a competitor even of his own bounty, For this we need no other ways of probation, then only to examine, whither it is, that in any case of difficulty or distress they make their earliest and most importunate addresses, for there we may conclude them to fix the greatest confidence. And I fear 'tis too apparent, that where wealth makes but any the slightest pretences, promises the least aid, though but remote, and at the second hand, it has most of their applications. Thus in case of Disease, they whose plenty enables them for the costlier methods of cure, is not their first resort thither, do not their Fees fly faster then their Prayers? and are they not much hastier to invite the Physician, then the Divine! Nay, indeed the latter is scarce ever admitted, till the former have forsaken them, a shrew'd indication, where their prime hopes are built; so again in any disastrous event, the first essay is whither money will heal the wound; He that is under the displeasure of a Superior, seeks to appease by presents or buys the friendship of a *Blastus, Acts.* 12. 20. to mediate for him; He that is brought before a Tribunal, endeavors with the same golden Engine to draw off his Prosecutor, to bend and incline his Judge; He whose Wealth makes him pursued as a desireable prey, expects his safety even from that which is the original of his danger; and as if like a Scorpion it alone could cure its own sting, tries whether a part will secure the whole. And in the mean time no attempt is made to call in God to their rescue, as if he were an idle unconcerned spectator of human affairs, or so inconsiderable an Ally, as not to be worth the care of engaging him on their side. Nay even in their last and dreadfullest danger, many seem not to quit their dependence on their wealth, some Testamentary charities must then do wonders for them, and pass for all those *fruits of repentance,* which should secure them from the *wrath to come;* Even those that have drunk the blood of the poor, suffered the most of it to incorporate into their Estates, think by disgorging some small part of it (which perhaps lies crude, not yet so digested) in a Legacy to ease their consciences, so adapting their restitutions to their rapines, only in this one respect, that those as well as these are of another man's goods; they never commencing, till death hath disseized them of all propriety, as if the *iniquity of the Fathers* were in this sense to be *visited upon the Children.* Thus their Wills become their only pass-port, to convey them to *Abraham's* bosom, and by thus cajoling the poor at parting, they trust to extinguish

the clamors of all former oppressions, and in spite of *Solomon* will hope, that *Riches shall profit in the day of wrath.* It will not here be pertinent to inquire how many other objects of trust they have, which divert them from that one, to which the Apostle directs them. It may suffice in general to say, that none can be supposed indeed to *trust on the living God,* but those who by sincere piety qualify themselves for his protection; according to which measure 'tis to be feared many even of the fairest pretenders will be excluded.

25. If now we proceed to the last part of the Rich man's Duty, the exercise of Temperance, we may without an Augur divine the return of that Inquest; For it having formerly appeared, that they turn that stream which should flow in Charity, to make the fuller current for their Luxury, 'tis visible they are far from designing any self-denial. But if that inference were not proof enough of it, they daily give us ocular demonstrations: What studious provisions do they make for the flesh *to fulfill the lusts thereof?* Rom. 13. 14. Nature affords not Meat delicate enough for their palats, it must be adulterated with the costly mixtures of Art, before it can become Gentile nourishment; and in this they are arrived to such a niceness, that Cookery is become a very mysterious trade, the Kitchen has almost as many intricacies as the Schools. And the quantity of their meat is not less extravagant then the kind; One that did but examine their Bills of fare, would think the Dogs appetite were the epidemick disease among them, if he did not consider they had Eyes to be fed as well as bellies. Nor will they be so Ununiform, as not to have their Drink bear a full proportion with their Meat; and 'twere well if it did no more, that their Drinking had but those set hours of their Meals, that so there might be at least some intervals and pauses in their Debauches, whereas now many persons allow themselves no longer intermissions then may just qualify them for a new Excess; recover their wits only so far, as may put them in capacity of losing them again.

26. But besides these, there is another sort of provision for the flesh, of which they are no less solicitous, and which many buy in at very dear rates: The embraces of a Wife are as nauseous to them, as Manna to the Israelites; 'tis Variety they hunt after; and so they might have the Turks *Sevaglio,* they would not stick to take his *Mahomitanism* withal; Nay if that were as agreeable to their reason to believe, as to their inclinations to embrace, they would certainly reckon it a considerable part of the prize, as that which to the present possession superadds a liberal reversion of those brutish delights, and would think they had made a very commodious bargain, to have so exchanged the Christians present purity, and future heaven.

27. To all these excesses, that of their Apparel does perfectly correspond; so much cost, so much business goes to it, that one may almost as cheaply and easily rig out a Ship, as set out a Gentleman in his complete Equipage. How many Artificers go there to the peecing him up! He that should assign him one to each Limb, would much contract the number, which is indeed so great, that if it were computed 'twould be found it constituted most of the Trades in a Commonwealth. A strange disproportion, that the Little world should so much outvie the Greater; and a lively instance it is of the multiplying faculty of Vanity, that can improve Natures simple necessity of covering, to such an exorbitant excess, and has nursed up the first Fig-leaves to such a luxuriant growth, that the Hercynian Oaks which *Mela* tells such

wonders of, are but a kind of Pigmyplant to them that thus overspread the world, and from covering of Shame, are grown to shadow and darken Reason itself, so creating a Moral nakedness, whilst they hide a Natural.

28. To all the rest we may add their Sports and Recreations, the expensiveness whereof is no way inferior to all the former: Gaming, like a Quicksand, swallows up a man in a moment; and how many such Wrecks have these latter Ages produced? Hawks, and Hounds, and Horses, &c. are somewhat slower devourers, yet as they are managed by some, tend much to the same end: So that methinks such men seem to make the same menace to their Estates, which *Goliath* did to *David,* 1 Sam. 17 44. *I will give thee to the fowls of the air, and to the beasts of the field.* Such vast numbers of them they have and those kept with such niceness and curiosity, as if they had a design to debauch the poor animals, and infect them with their luxury. 'Tis now no news in the literal sense, to have the *Children's bread given to Dogs;* and it may within a while be as •...ittle, to have not only their children, but themselves want it: For Prodigality is of the nature of the Viper, and eats out the bowels of that Wealth which gave it birth; and *Actaeon's* fate was both Emblem and Story, to be eaten up with his Dogs

29. We have seen now how much their Practice swerves from their Duty: Let us next a little consider, whether they might not be happier, if they were regulated by it. And first, a prudent oversight of their Estates is sure far from being such an oppressing burden as some are willing to fancy it: For if it be moderate, and such only I recommend, it is supposed to exclude all painful and disquieting sollicitudes, and then it becomes only of the nature of a Divertisement, helps them off with some of those spare hours, whose emptiness becomes their load, and which they would else be in pain, and probably at no small cost to dispose of. And I see not why it should not be full as pleasant at the instant, to talk of their own affairs, as of other men's, (which yet are the usual entertainment of those that neglect their own;) to take up Accompts at home, as Reckonings at the Tavern: And I am sure 'tis much more so in the consequences of it, as much as peace is above discord and tumult, plenty above indigence and necessity.

30. Next for Contentment, universal consent superadds the labor of proving that a happiness, it being unanimously accorded to be the Elixar and quintessence of all that pretends to that title; to be to all these outward things, as the soul is to the body, that which animates and inspirits them, without which they are but dead, yea noisome carcasses, pressures instead of enjoyments. This is the true Philosophers stone, that turns all it touches into gold; the poor man is Rich with it, and the Richest poor without it. Whoever therefore desires to improve his estate, let him begin his culture or husbandry upon his mind, plant there this Tree of life, the shade whereof will yield him a perpetual refreshment, 'twill make him always as Rich as he desires to be; and he certainly knows not what he asks, that demands more.

31. The next duty, that of Liberality, may perhaps be thought not to have so amiable an aspect; but it is only by those who look upon it through false Glasses: men generally consider it as a piece of spiritual rapine, an Engine framed by Divines to force open their Coffers, and plunder them without a War: but if they would but turn the right end of the perspective,

'twould then have a quite contrary appearance, they would discern that it is the means to multiply, not diminish their store, a more profitable way of usury, then any the greediest extortioner hath ever found out. 'Tis a *lending to the Lord. Prov.* 19. 17. who surely is the most solvent Debtor any can deal with, and one who never makes scanty retributions. This I am confident might be attested eventually true by all those who have attempted to make the experiment; the only prejudice that can lie against their Testimony is the paucity of those that have so attempted (and would to God men would conspire to solve that objection) for were all charitable persons summoned to give in their accounts, I doubt not it would appear their bounty had enriched not impoverished them I am sure I have met with several remarkable instances of it, but never yet with one to the contrary, and therefore if either reason or president may have force, he that considers but rightly his own temporal Interest, cannot but have appetite to this Duty, in respect of himself. And yet where there are any bowels, this is but a faint inducement compared with that which arises from the calamities of the persons to be relieved, The wants of the Poor are loud and passionate Orators, such as cannot miss to work upon any, on whom covetousness hath not first wrought the unhappy Metamorphisis, of turning them into stone; and these having once conveyed into a man's mind a compassionate regret, himself groans under that pressure, which he sees crushing the other, and then what can be more pleasant then by a seasonable charity to ease both. None doubts of the Receivers delight, but sure that is short of the Givers, by how much the interior sense is more subtle and acute then the exterior; would God those who make it their trade to hunt after pleasures, would try but this One piece of Epicureanism, and then I doubt not, they would acknowledge that all meat is insipid, compared with that, which they eat with the poor man's mouth; the most splendid apparel sordid and inglorious, in respect of that they were upon his back; and all pleasures and recreations joyless and uneasy, balanced with those transcendent delights, which attend the exercise of Christian liberality.

32. Nor have they in the next place any reason to suspect the Apostle treacherous to their present interest, when he seeks to dispoyle them of that either Pride, or confidence, which their riches are apt to create. For the former 'tis certain all haughty persons may very properly interrogate themselves in that form, we find *Wis.* 5. 8. *What hath Pride pr•...fited us, or what good hath riches with our vaunting brought us?* It would surely puzle the most experienced man to define what there is in Pride, that can afford any felicity; The utmost that can be pretended is that it is a lively cheerful thing to have good thoughts of ones self, but he that can in earnest make this plea for Pride, does in justice owe as fair an encomium to Bedlam, for according to this measure that contains the happiest people, there being those, that are the most highly wrapped in the opinion of their own excellencies Yet sure we should judge him in good Election for the place, that should look upon it with appetite. But admit this might indeed pass for a pleasure, yet it is the parent of a far greater uneasiness, and like a carcass breeds a worm, that devours itself; For he that looks on himself with such reverence, exacts that all others should do so too, and when he fails in that aim (as none so frequently does, as the proud) what disquiets and impatiencies is he under, such as infinitely overwhelm all the pleasure of his vain complacencies; A little disrespect from *Mordecai* is able to evacuate all *Haman's* prosperity; such a cheat and impostor is Pride, that whilst it

pretends to exalt, it debases whilst it elevates a man above others, it really subjects him to them, puts him in their power to torment and cruciate, and whilst it makes show of advancing, 'tis but in the same manner that the Rack extends the stature by dislocating the joints. And then I hope 'twill be no unfriendly office to persuade men, to keep themselves from that engine of pain, or to recommend to them such an humility of mind, as may preserve them in that security and composedness, which is fundamentally necessary to all true happiness.

33. The very same judgment is to be made of the other branch of the caution, the *not trusting in uncertain riches, but in the living God,* which is most visibly every man's present concernment, he that can entertain a doubt of it, let him but fall into the hands of some treacherous or but impotent person, that shall in some important affairs betray his trust, or deceive his hopes, and then let him tell me whether it be not a man's immediate and most pressing interest, to build his confidences on the rock, not on the sand. Nothing but the amazing exigencies of a sinking man, can excuse the folly of catching at reeds; but he that should deliberately elect such supporters, would be thought as mad, as he is sure to be miserable. Yet this is but the faint and imperfect emblem of him who rests upon his wealth, whereas on the other side he that shelters himself under the shadow of the Almighty, is possessed of a most inexpugnable fortress; for how can he fail of security, that has Omnipotence for his guard, or be deluded in his trusts, that depends on Truth itself? Let these so distant states be compared, and then sure I shall not need to anticipate any man's judgment, but may leave him to pronounce on which side his Interest, as well as Duty lies in this particular.

34. Lastly, Temperance also puts in her claim to Pleasure, which I presume those will be sure to resist, who place that wholly in the satisfaction of the sensual appetite; yet I believe one might take even these men in such a season, when they should be forced to give up their verdict for it. Come to the Glutton when he is laboring under the load of an overcharged stomach; to the Drunkard when his mornings qualm is revenging on him his last nights debauch; to the lustful person, when the torment of his bones admonish him of the sins of his flesh, and then ask them whether Temperance be not more pleasant then its contrary. I can scarce think the Devil has any such stout Confessors, but will then betray his cause. But this virtue is in itself too amiable to need any of these foils to illustrate it; the pleasure of subduing a lust, of denying an appetite, is not only nobler, but greater then any is to be had in the most transporting moment of satisfing them. Every man will call him a brute, that when an Enemy is in the field loses the opportunity of a glorious victory, and exposes himself to certain Captivity, rather then forsake his liquor, or other sordid pleasure. And this is just the decision of the present case, our lusts are our mortallest Enemies, and every time they assault us, 'tis in our choice either by resisting them to gain a signal conquest, or else by stooping to those despicable cures they hold out to us, to be vanquished by them He that chooses the last, if he have any shadow of pleasure, 'tis only that of a Beast, (like a horse who though he hath indeed the satisfaction of receiving meat, yet he also takes the bridle, yea the whip too from the same hand) 'Tis the former only, that is the pleasure of a man, which I suppose sufficient to evince to which the difference belongs, for sure none can think

God hath been so unkind to his own image in human nature; as in the dispensation of felicity to assign the larger share to the *Bruits.* And therefore in this particular as well as the rest we may conclude, that he is not only the most pious but the most happy person, that makes the right uses of his wealth.

***SECT. VI.* Of the third Advantage, that of Time.**

1. LEt us now proceed to the third advantage, that of Time, which though men do often so industriously wast, as if it were rather a burden then an advantage, yet the differing estimates they make of it, when it is near expiring, the passionate Death-bed wishes of a few days reprieve, witness that it has a real value; For were it an empty useless thing, it would not then begin to appear considerable, when all other vanities grow in contempt with us. The unhappiness of it is, that men learn to prize it, as they do most other good things, rather by the want, then the enjoying, buy the skill of trading with the loss of the Talent, which should maintain the traffick, and then only come to account it a treasure, when they can no longer dispose it to any benefit; and that disposing alone is it that can render it truly valuable. It is therefore a most necessary providence to learn this art of improvement, this piece of spiritual husbandry, without which a man's self becomes that accursed soil, the Apostle mentions, *Heb.* 6. 8. *whose end is to be burned.* Let us therefore a while examine what are those employments of our Time, which may render it most fertile to our present comfort, and future accompt.

2. Every man says (though perhaps few consider) that our time here is but a prologue to Eternity else where, and that the condition of that eternity, whether happy or miserable, depends upon the well husbanding of this time; That therefore and that only can be the right managery of it, which tends to make our future estate as happy, as it is sure to be lasting. To this purpose God hath chalked us out some great lines of Duty, from whence so many lesser do arise, as will, if we will permit them, twist and wind themselves with every hour of our lives. And though these duties are in the kind of them obligatory to all conditions of men, yet frequenter Acts of them are expected from those, whose Qualities and fortunes gives them more vacancy from secular toyles.

3. For certainly it is not to be fancied, that God who has put an active principle into our nature, should industriously provide for the suppressing its operations in any, devote such a Select number of men, as an Hecatombe to be offered up to Idleness; and yet much less can it be thought, that he should so promote that iniquity, which he professes to hate, as to design them to the pursuits of that, Manumit them from labor, to leave them freer for vice. And if neither of these can be supposed, if their leisure were not indulged them either that they might do nothing, or do ill, there remains only a third end imaginable, and that is the doing good; (For as for Sports and Pastimes, the best of them come so near to Idleness, and the worst of them to Vice, as the one is not to be allowed any, so the other no considerable part of their time.) Now because *none is good but one, that is God, Mar.* 10. 18. we can take our measures of good actions only from his prescription; and so those which he has commended as such to Mankind in general, point out to this particular rank of men the nature of their Exercises, as their especial Vacancie and leisure does the higher degrees of them.

4. And first those of Piety towards God justly challenge a great share of their Time: For whereas God may seem to have limited and confined the poor man's zeal, by that rule of preferring *mercy* to themselves *before sacrifice* to him, he does by exempting the rich from those necessities tacitly require their devotion to swell up to some proportion with his bounty to them, who being freed from those weights wherewith others are clogged and encumbered, even nature itself suggests the expectation of their soaring higher; He has put them at a distance from the meaner cares and sollicitudes of life, as if he were jealous those might prove his rivals, and keep them from growing into a closer intimacie with himself. And shall this design of love be defeated? and when he has thus secured himself from one sort of Competitor, shall more and baser be sought out, every the triflingest and vilest Entertainment be courted to come and supplant him? This were indeed to answer that odious character of the Adulteress, *Ezek.* 16. 34. which was not solicited, but did solicit. And those that can make such unworthy and provoking returns to so endearing a kindness, evince themselves destitute not only of grace, but of all degrees of common good nature: For when he so projects for their familiarity and converse, what can be more inhumane and ingrate, then thus scornfully to decline it? Yet under this charge all those will certainly fall, who do not employ (nay devote) every day some considerable part of this their vacant time to the keeping up their intercourse with God, by Reading, Prayer, and Meditation.

5. In the next place, Themselves put in for a part: But here I mean not those brutish sensual selves, which have in many (like *Pharaoh's* lean kine) devoured the nobler and more excellent; but it is the more divine and sublimated part of them, on which their time is to be laid out; and here they can never want business, that being in several respects a very proper object of their diligence. For first, their Understandings, how clear and vigorous soever, attain not their height at once, are not like *Adam* created in a state of maturity and perfection, but like his degraded posterity make gradual motions towards it, advance by several steps and degrees of proficiencie; nor can we in this life ascend to such a *Non ultra,* as excludes a possibility of growth. So that no advantage of Education can supersede the use of After-industry, that being still able to make farther improvements, bring in new accessions to their Knowledge: And this is so inviting an entertainment, as may very reasonably expect their companies some hours of the day in their Studies.

6. But though this be a considerable, yet is it not the weightiest part of that care they owe themselves. For as the Soul considered in its Intellect, may thus become their Pupil, so in its Morals it has often need to be their Patient: For though in its Original institution it was perfectly pure and healthy, yet by inhabiting in this pesthouse the Flesh, it hath contracted much of its contagion; and by how much the more delicate and refined its composition is, so much the more mortal are the diseases to which it is subject; It will therefore require a close and wary attendance. A Physician that has a nice and tender Patient, must be very assiduous in his care, observant of all symptoms, watchful against all accidents. And so certainly should men be here; they should make daily observations how their ghostly strength increases or decays, what Humor most predominates, whether Choler boil up into rage, Phlegm freeze into sloth; whether the Sanguineness of their temper make them lustful, or the Melancholy revengeful, and accordingly apply their spiritual Purgatives, the Baths, or

the *Palaestra,* prescribe rules of of Diet and Exercise: and doubtless whoever makes these daily strict inspections into himself, will by the inestimable benefit he receives from it, be taught how great a blessing his Time is, and how much a greater to have grace thus to employ it.

7. But though a Mans self be a Province wide enough to take up a good part of his time, yet must he not so ingross it, as to defraud his Neighbor, who has also a right to share in it. God having made man after his own Image has (as part of that) stamped upon him the Bounty and Communicativeness of his nature: And therefore when we live wholly to ourselves, we rase and deface that Impress; and when 'tis remembered that the heinousness even of Murder is by God pronounced to arise from the violation of His Image, *Gen.* 9. 6. parity of reason must conclude this no light guilt. Nor is it only our Goods we are to impart (for that were a very partial Transcript of that Bounty we are to imitate, which gives us so much besides) but in general whatever other Ability we have by which our neighbor may receive advantage; and so a man has as many employments of his time, as he either finds or can make opportunities of doing good to others. I say make; for sure since God hath constituted Love to our neighbor one of the fundamental laws to Mankind, we are not to look upon it only as an accident or casualty, but as a main and diliberate business of our lives; not refer it wholly to chance whether ever we shall do an act of this kind, or no, but industriously seek out and improve occasions. Thus we find the Liberality of our Blessed Lord represented to us in the parable of the great Supper, *Luk.* 14. 16. where there was not only liberal provisions made for such as would come in, but importunity used to draw them, particular invitations made to the *poor and the maimed, the halt and the blind;* and when that brought not in Guests enow, the *Highways and Hedges* were to be ransacked, and a general Press, as it were, made of men, to receive not the Earnest-penny of Death, (which is usually the signification of our Pressmoney) but the Antepast of Eternal Life. Oh that all those who pretend to Greatness of Mind, would copy out this Munificence, that they would prevent men's desires, and invite them to come and be obliged by them. For want of this, many occasions of doing benefits are lost; the modesty of some, perhaps the pride of others, averts them from requesting those assistances they most need: It were therefore the noblest Study a *Gentleman* could entertain himself with, to search the various Wants of those within his sphere; but then he must be sure to do it with a candid design, the more opportunely to apply himself to their aid; he must not treacherously inquire, who wants knowledge, to deride, but instruct them; not hunt out a debauched person, to make him his Companion, but his Convert; not find out quarrels to foment, but compose them; in a word, not pry into other men's concernments, like a busy-body, but a Friend; not to comply with his own curiosity, but their need. And now he that pays a just Tribute of his Time to these three grand Duties, will (when the other dues to Nature, temporal Affairs, and necessary Civilities are deducted) not have much to sacrifice either to Idleness or Vice, but will rather think he wants Time then Business.

8. But alas, the full leisure they generally find for the direct contrary employments, witnesses too irrefragably that they are not thus taken up. It is true indeed, we find God often in their Mouths, but it is rather in Oaths, then Prayers; as if they meant their profanations should be the only testimony that they believed a Deity. How many are there

such professed Votaries to *Bacchus,* That their Knees are reserved only for him, never to be bent but in drinking of Healths; that seem to have enacted to themselves the profaner part of *Darius*'s Law, *Dan.* 6. 7. that of *asking no P•...tition of God,* only herein out-vying him; that their's is for an indefinite, not limited time, who reckon saying of Prayers among those pedantick tasks of their childhood, which expire with the Rod and *Ferula,* and can never think fit to debase their more Manly state to it, unless perhaps a restless night may force them to call it in to supply the place of a more usual and pleasing Anodyne. Whether this be not the pitch of many Gentlemens Devotion, I appeal to any that observes their practice.

9. Nor have they much more to do in the Library, then the Oratory, unless it be stored with *Romances:* Any deeper sort of reading is as formidable to them, as the Mines or Galleys; nor do they without wonder look at those who can voluntarily set themselves to tug at those Oars: But Divinity is beyond all others under prejudice with them, decried not only as a crabbed, but ungentile study; so that upon pain of Reproach, none are to know more of it, then may just qualify them to deride it; or read the Bible to any other purpose, then to enable them to blaspheme God in his own style. If these men may be said at all to converse with God, it is in the same manner, that the Pharisees did with our Savior, with the insidious design of entangling him in his talk, *Matth.* 22. And sure the more time is thus spent, the worse.

10. Proportionably to this they acquit themselves of the other parts of this Duty; that time which they should bestow either in preventing or curing their spiritual Maladies, they lay out wholly in contracting or increasing them; they have made a most strict league with the Flesh, and like faithful Confederates they omit no endeavor to strengthen its Party, to supply it with fresh forces, the expense of their whole day is managed wholly in order to that end. Thus that they may be sure to keep their Lust high and vigorous, they give it a nourishing breakfast of Sloth in the morning, a full meal of Gluttony at noon, besides multitudes of collations in obscene Discourse and Fancies, all the day: And with these Auxiliaries, it need not doubt to maintain the Field against poor macerated Chastity. So again, lest Sobriety should happen to surprise them, and gain but the honor of one Day, how vigilant are they to give it the first assault? scarce a day that they draw not up in Battalia against it, and seldom miss giving it a total Rout; and if Sleep like a Mist befriend it to steal upon them in the morning again, yet that little Success is but a preparation to a more signal Defeat in the afternoon, which is with many, a time allotted wholly to these skirmishes; perhaps the chace followed all night, nay▪ pursued so far by some, till an habitual Sottishness save them the labor of these Quotidian Combats. Nor is their Pride so affronted, as to be forgot in the distribution of their time, a good scantling of it is cut out to its use; some in contriving and designing their Cloaths, and some in putting them on; some in admiring themselves, and some in projecting to be admired by others; some in hearing flatteries, and more in reflecting and ruminating upon them.

11. As for those broken parcels of Time, which are not thus devoted to these or some other set and solemn Sensualities, they are gleaned up by Sports and unsignificant pastimes; nay, even some who abstain from the former, do yet so wholly abandon themselves to the latter,

that their lives become utterly unprofitable. Under this number I have no intention to include all who allow themselves Recreations; I know some divertisement is so necessary both to the Body and Mind of a man, that if it keep within moderate bounds, it is but a just debt to himself, and cannot fall under any ill character; but that which is reprehensible in this matter is the excess and inordinacy of it, the making that a business, which should be but a diversion: And this we see too usual with many, who absurdly stretch this privilege of their Gentility, even till it break; pursue their sports of Hawking and Hunting, *&c.* so vehemently and assiduously, that ere they are aware, they adopt these their Callings; never considering that a Faulconer or Huntsman is indeed as mean a Vocation, as those they most despise. But whatever other pastimes of this nature any man suffers to usurp his time, he does in it extremely reproach himself, tacitly confesses, That he is unfit for generous and manly employments, and calls himself Child, while he thus trifles and plays away his days.

12. I know not whether I may rank the great and deep Gamesters in this File; for though the nature of their employment belong to it, yet there are such considerable ruinous effects of it, as seem to place it in the number of more serious Ills And indeed, though Custom hath called it Play, yet the many anxious fears and uneasy Commotions which usually attend it, evince the great impropriety of the Title, and would more reasonably have given it a name of the direct contrary importance. But as feigned names are commonly an art of concealing persons, so this Trade assumes the style of Divertisement, indeed to disguise its true original, which undoubtedly is Covetousness: For what imaginable cause can there be assigned, besides the desire of Winning, that should make men venture what they are so unwilling to loose? It is certain, he that plays for a Peece, has as much of the divertive part, as he that stakes a thousand; and were that all were designed, men need not, and certainly would not so profusely overbuy what offers itself at so much a cheaper rate. I know this is a motion men think too sordid to own, but would God they would once learn (in this better sense) to revere themselves as well as others, and despise to be prevailed on by what they are ashamed to avow: But the event ordinarily speaks it as great a Folly, as Meanness, of which there are too many sad instances in the shipwrecked Fortunes of these Adventurers; and indeed there is nothing wonderful in it, but that men will be so mad as to run the hazard: For that being supposed, it is not at all strange to see them sink under it; for a man has here to deal not with Chance alone (which yet were but a tickle bottom to imbark in) but with such combinations of Deceit, that even good Fortune itself will not secure him; so that he that has not learnt to Plough with the same Heifer, is like to make but sad Husbandry of it; and even those that have, if they happen to get some few good Crops, yet they quite wear out the soil with them, forfeit that Reputation with all considering men, which should let them in to farther opportunities, and leave themselves to live not so much upon their own Wits, as other men's Follies. It is true indeed, that hath in these latter days proved a pretty large Common to graze on, and some have seemed to thrive well upon it; but generally such Cattle meet at last with a pinching Winter, which leaves them as bare and meagre, as ever. In short, Cheating has usually a reflexed efficacy, and deceives none more then those that use it; yet such a stroke hath it now got in Gaming, that in most Companies it leaves men only this miserable choice, Whether they will be active or passive in it, which methinks should be

enough to awake men, as immoderate Tyrannies use to do, to vindicate their Liberties, and reduce Gaming from this exorbitancy to its Primitive use, make it cease to be a Trade, and become a Recreation; and that too bounded within such just limits, that it may not encroach on those hours which should be destined to greater concernments. But as it is, between this and the rest, either Impertinencies or Vices, all their time is so pre-engaged and fore-stalled, that their most important interest is left forlorn and neglected; they have as little leisure as Will to consider the poor Soul, or scarce to remember that they carry any such trifle about them.

13. And now they that thus forget God and themselves, no wonder if they afford little consideration to their brethren; they will not be guilty of such an Indecorum, or deny the Body of Sin its exact symmetry, by making this part unproportionable to the rest, and therefore they either allow no part of their time to others, or do it to such inverted perverse purposes, as makes the payment worse then robbery. Thus many bestow Visits on others not out of any purpose of kindness, but either to trifle away their own time, or to make observations, what they can spy of ridiculous to entertain their laughter. A mystery the *London*-visitants are generally well read in, who have put this business long since into a settled course; so that the discoveries of one Visit sets them in a stock of defaming, backbiting discourse for the next, and so successively *ad infinitum.* So again, many who call themselves Gentlemen▪ much to the reproach of that title, if they can find out a young Heir of much wealth and little prudence, how officious, how diligent are they in attending him? watching him as gladly as a Vulture does the fall of a Carkass, till they find an advantage to rook him at Play, entangle him in Suretyship, or perhaps betray him to some mean and unequal Match. So if they hear but of a beautiful Woman, what contrivances, what designs do they lay, first to see, and then to corrupt her; make it a business to themselves, as well as a trade to their agents and factors, to spring such game? And upon such occasions as these can liberally sacrifice their Time, of which when any Charitable office would borrow from them but some few minutes, they are then such busy persons, they can by no means afford it: A *Nabal's* blunt and churlish refusal, or at best a *Felix*'s put-off to a convenient season, are the usual returns to such motions. But to anticipate the Proposal, to go in quest of such Opportunities, looks with them like a piece of Knight-errantry, has so little of their practice, that it scarce escapes their scorn.

14. And now what a heavy Bill of Indictment is like one day to be brought in against them, when God, their Souls, and their Neighbors shall all join in the Charge! Oh that they would seasonably consider how sadly obnoxious they are to it, and that condemnation which will inevitably follow it; that so they may, according to Christ's council, *Mat.* 5. 25. *agree with these adversaries while they are in the way,* and by yielding to each of them for the future a just portion of their Time, compound the business, stop the Process against them. That they would remember, that of all their prodigalities, this of their Time is the most desperate, such as is most impossible to redeem, and yet that wherein they are of all others the deepliest concerned. And this they would certainly be convinced of, if their Aery fancies could but so condense into Earth, as to bring them into any acquaintance with their Beds of dust, give them some foretaste of their Dying terrors: For let them but sadly think what they would

then give for some few of those Days they now study to fling away, and they cannot choose but infer the necessity of being better Husbands. We read in Scripture of the Demoniacks *dwelling among the Tombs;* but the Devil has sure changed that habitation; for, those whom he now Possesses he permits not to converse at all there, as knowing it is the properest preparative to his dispossession: And doubtless it would be the most powerful Exorcism, as of all others, so of this Evil spirit (this filching Devil, that thus steals from men their precious hours) often to descend into the Vault or Charnelhouse, and by serious consideration how short their Time is, to enforce upon themselves a care of redeeming it.

15. Nor need they fear, that to redeem their Time, they must sell their Pleasures, give up themselves to a joyless state of life; for though it is true they must resign their counterfeit, they shall have real Delights in exchange; they must part with their Glass, but shall have Gold instead of it; and as none but a rude *Indian* will repine at that bargain in the Literal, so none but a ruder Christian can dislike it in the Moral sense. For in the first place, he that imploys his time in conversing with God, is not only more honorably and more profitably, but also more pleasantly busied then he can possibly be any other way. We all say, That God is the center of Felicity; but he gives himself the lie, that does not withal confess, that the closer acquaintance we have with him, the nearer approach we make to happiness: For whoever believed the Sun to be the Fountain of heat, and yet feared to freeze by drawing near its Rays? Indeed none but the down-right Atheist can with any tolerable Logic▪ dispute the pleasantness of this Duty: For can any whose Faith has set up a God, suffer their fancies to dress him like a Fiend? Put on him such unlovely shapes, as may beget aversion, defer them from approaching to him? Can they call him a Deity, to whom they will not attribute so much as they will to every ingenuous man, the honor of being good Company? This is to be not only profane, but absurd; and if there be any of so short Discourse, I suppose him uncapable of conviction by Argument; the common Proverb hath assigned him his Teacher, *viz.* Experience; let him by frequent, yet reverent Addresses to God, grow into some familiarity with him, bring himself within distance of receiving his refreshing Influences, and then he will discover how very unkind he hath been to himself in thus long holding off. In Humane Conversations we use not to find the gust and relish of them, till we arrive to some degree of freedom; they that converse as strangers, are under constraints and uneasiness; and certainly the main cause of that disgust men have to this Spiritual intercourse, is their unaccustomedness to it: They address to God perfectly as strangers, now and then pay him a slight Visit, as it were by way of formality and Complement; and then no wonder if it be neither satisfactory to God nor themselves: But then 'tis sure great injustice to defame that as unpleasant, which becomes so only by their own ill managery; To say there is no water in the Well, only because they neglect to provide a Bucket for the drawing of it up.

16. In the next place 'tis sure, their Souls mean them no malice, in exacting part of their Time. For first, what they bestow in improving and exalting their Understandings, does not only bring them in vast advantages in the end, but affords them also very fair accommodations by the way: Learning yields such variety of agreeable entertainments, that like the Manna in the Wilderness it adapts itself to every man's taste, he that likes not one

sort may fit himself with another; and sure he must have a strangely vitiated palate, to whom none of them will relish. I can scarce think Nature has produced anything so distempered; but men take up general and implicit prejudices, and will look on Books in no other notion but as Taskmasters, whereas if they would but consider them as Companions, they could not miss of one kind or other, to find a pleasant conversation among them.

17. As for that portion of their Time which is spent in attendance on the yet more spiritual part of them, 'tis rather a gift then a robbery, to help them to such a way of expense. Ingenuous men think it a prize, when they meet an opportunity to rescue from the sullage of time anything that carries the stamp of ancient worth and Nobility: But this is a piece of the greatest antiquity, of the noblest, yea divinest Impress; how can men's hours be better laid out, then in restoring it to its primitive luster, in wiping off that soil wherewith the steam of boiling passions hath obscured it, and by disburdening it of those loads of noxious humors under which it labors, like good Physicians recover it from a languishing, infirm, to a vigorous athletique habit: And sure the satisfaction of this must far exceed all other entertainments. Indeed that which is usually taken up instead of it, can with no justice pretend to any tolerable complacency: No man envies his felicity, but contemns his sordid and abject spirit, that picks out the basest and unworthiest company; And shall it here pass for pleasure to consort only with the plebeian part of himself, those sensual Appetites, which are the Common people of this Little world, to spend all his time in treating and Caressing of these, and in the interim let the Soul, which is of so noble an extraction, so excellent endowments, stand by neglected, nay be trodden to death in the crowd of this vulgar rabble, Certainly this is a Tragedy, that no man could see upon the Stage without indignation; yet God knows, this is it men daily act over with applause to themselves. Would God they would once shift the Scene, and let the oppressed Soul have its season of triumphing; doubtless they would find it more pleasant to share in its conquests then in its ruin. We read indeed of some Nations, that have by the rites of a barbarous religion been forced to make Humane sacrifices; yet we find not that they had so slaughtered Humanity itself, as to make it matter of delight: And has our Civility so far outdone their Barbarism, that it shall be pleasure to do that in spite of our Religion, which they did in obedience to theirs? To butcher the Man within us, and leave nothing but our outward Form and inward Guilt to difference us from Beasts? He that disclaims this, must necessarily confess the pleasure lies on the other side, in rescuing the Spirit from the usurpations, yea tyranny of the Flesh; and consequently, that the Time he thus bestows is not lost, but improved to his own greatest present, as well as future advantages.

18. The like may (in the last place) be said of that part of it which is laid out to the benefit of others, which is that which brings us to taste the most delicious of human delights, the pleasure of Obliging being of all those the most ravishing and transporting: And for this we need not the verdict of Christianity, the Philosopher attests it as well as the Divine, nay it is so received a truth, that scarce any man will avow so much ill nature as to resist it in discourse, how much soever his practice disowns it. Indeed this is a pleasure of so exalted, so quintessential a kind, that what *Herod's* auditors said in flattery of his Oration, we may say in truth of this, 'Tis the delight rather of *a God* then *a man.* That Sovereign Being, though he

were eternally happy in himself, yet as if he had wanted of his complete felicity, whilst he enjoyed it alone, was pleased rather to create, then want objects of his goodness: And a pleasure to which God himself has given such an attestation, as to make a World in order to it, sure cannot, without the most impious contradiction of his choice, be despised by man. And certainly 'tis none of the least of those benefits he hath vouchsafed our nature, that he hath given us a capacity of it, by affording us those powers by which we may advantage and oblige one another; so pointing us out a course, whereby we may not only innocently, but successfully entertain *Lucifers* design, of being *like the most High:* It really makes Men what the Heathens vainly fancied their Heroes, even *Demy-gods.* O that those who think it Noble to be aspiring, would thus verify the opinion, by terminating all their wishes and endeavors in this one Generous Ambition; and then 'tis sure they would not need to be told the happiness of this so Deifying an employment!

***SECT. VII.* Of the fourth advantage, that of his Authority.**

1. IN the fourth place we are to consider the Gentleman's advantage, in respect of his Authority over those that relate to, or depend on him: And this, if rightly managed, is of excellent use, though as capable of being perverted, as any of the former. He who has secular tyes upon men, may often, by those cords which bind their worldly interest, draw them to a consideration of their spiritual. A Tenant who thinks his livelihood concerned in the good Will of his Landlord, a Pensioner whose subsistence rests upon the bounty of his Patron, will strive to model themselves to such a form, as may best suit the inclinations of the person they desire to endear; they are usually Wax to him, that are Flint to others: But then, as variety of Seals make differing Impressions, so this flexibleness of theirs may be either abused to ill, or improved to good; this Wax may receive the image of a Beast or an Angel. It is therefore the duty of those who are possessed of this advantage, to use it to the impressing not of Vice, but Virtue; to contrive how they may most effectually discountenance the one, and encourage the other; and this they may doubtless have frequent opportunities of towards either of those relations forementioned.

2. But to none so often as to their Domesticks and Menial servants; these are always so much in their road, that they seem to be marked out by God as their most peculiar Province: Every Master has so much of the Prophet, that he is set as a *Watchman, Ezek.* 3. 17. over his Family, and ought as jealously to observe the approach of any Vice towards it, as a Centinel does that of an Enemy. 'Tis a very pernicious error for men to think themselves no otherways concerned in their Servants, then they are in their Horses or Oxen, to look upon them only as another species of Working-cattle, and so they do their business, care not how errant Brutes they be: whereas they should remember, that they with themselves are Common servants to the one Great Master, and that the subordination of the one to the other is but the wise Oeconomie of their Lord, who has (as in great Families we see it usual) constituted the one as Stewards or Supervisors, to regulate the rest; and then 'twill appear a piece of enormous unfaithfulness, to neglect this charge. To avoid which guilt, it will concern Gentlemen to have a sedulous care over those that are thus entrusted to them, to make strict inspections into the manners of their servants, and accordingly to apply instructions, and

admonitions, reproofs, or encouragements. And that they may not transcribe *Pharaoh's* Tyranny of exacting brick without straw, require the superstructure of Christian lives, where there wants the necessary foundation of Christian knowledge, they must provide that none under their charge be destitute of the means of laying that groundwork, of knowing so much of Religion as may bring them into an acquaintance with their duty. But to give life to all these endeavors 'tis indispensably necessary for them to avow such a Love to piety and virtue, and such a Detestation of the contrary, that their servants may see that there is but one way of approving themselves both to their earthly, and heavenly Master.

3. If it be here objected, That it is but a counterfeit virtue, which derives itself from the care of pleasing men, and so that this is but to teach them to convert profaneness to hypocrisy: I must yield so far as to confess, that where that continues the final motive, it will never avail any man. But as God often uses temporal and outward occurrencies, to produce inward and spiritual effects, so it may here happen, that those whose first approaches to Goodness were mercenary, and out of compliance to others, may by coming within view of it discern it so amiable, that they may after love it for its self, and indeed considering the rude ignorance usual among the vulgar, tis scarce imaginable they should embrace it upon the bare strength of speculation, and therefore must be allowed secular invitations, as baits to allure them. As for those that never advance higher then the mere Form of Godliness, what weight soever it may add to their own doom, yet perhaps that may justly be accounted less mischievious to the world, then the contrary extreme, Hypocrisy being a sin that cannot well set up for Proselytes, because it never owns itself of a distinct party from true Piety; and 'tis not impossible, that the example of a feigned Christian, may teach others to surmount their copy, and be that in sincerity, which he is but in appearance: whereas open Vice pretends to no such possibility, breaths nothing but contagion, and like a pest infects communities. We have therefore reason to conclude, that if this care were generally taken, 'twere a service not only to God, but the Commonwealth, which has not more unprofitable, nay noxious burdens lying on her from any rank of men, then from lewd and idle Servants, who using their places only as a shelter for their sloth and licentiousness, when that Gourd withers, know not whither to retire, but usually either live Beggars, or die Thieves: whereas if Gentlemens families were so ordered, as to become Seminaries of Industry and Sobriety, the number of them is so great, that they might be able to send out many Colonies of useful and civil persons.

4. There is also another sort of relative, *viz* a Friend, over whom though they have not that Authority, which springs from this servile stock of hopes and fears, yet they have one of a much more noble descent, and more vigorous efficacy; Friendship has a key to the heart, which it may use not only to let itself into its secrets, but also to introduce its own conceptions, Sentiments, and inclinations, it so mixes with the mind, that it may insensibly convey into it any Idea. Now to use this intimacy to the bringing in anything base and unworthy, is the vilest treachery, such as is but imperfectly represented by the treason of him, who requites his friends Hospitality by bringing in Thieves or Murderers upon him: A guilt so vehemently to be abhorred, that none is to think himself at a sufficient and just distance from it, but he that industriously pursues the direct contrary. He therefore that

hath a Friend, ought studiously to contrive how he may most promote his advantages, and those not only his outward and secular, but also (yea principally) his inward and spiritual. This is the only sense wherein 'tis lawful to have designs upon him, and in this he is not only licensed, but obliged to have so; he must here use all friendly stratagems, to recommend and endear virtue to him, make his kindness the Vehicle, wherein the more gratefully to administer whatever is most wholesome, even reproofs, when they appear so; and yet by taking his own turn in being the Patient, evince, that 'tis no assuming humor, that creates him a Physician. If friendships were thus managed, it would be indeed a most sacred relation, such as would be above the violations of those petty trivial distastes, which nowadays dissolve them, Hearts that are tied together with these consecrated bands, are like man and wife joined together inseparably by God, and much for the same end of propagation; only herein as far superior to their pattern, as the mind is to the body, the divine excellencies of a Saint to the natural composition of a man. We may reasonably believe they were Friendships of this making, that first brought that name into so much veneration, and were they again reduced to this, no Encomiums could be too lavish for them: such a reducement were a work well worthy the spirit and ingenuity of Gentlemen, who since they generally profess much reverence to the Word, 'tis pity they should cast away their adorations on an empty shrine. The Heathens had Incantations to recall their displeased Deities into their forsaken Images; I wish they would also try some holy magick to bring back somewhat of the primitive divine spirit, to animate this now lifeless trunk; that they who justly think it an ungentile reproachful thing, not to have somebody whom they call Friend, may think it much more so, not to pay all the real kindness due to that appellation.

5. Having thus far given an account what are the proper and just employments of this Authority over their several Relations, our method now requires us to reflect a little on their Practice, and that in the most we shall find as far swerving from the rule in this particular, as any of the former. So far, alas, are Gentlemen from making their Power instrumental to the infusing good, that there is nothing more ordinary then to see them dispose it to the direct contrary. The scorn and contempt they publicly cast upon all piety and virtue, teaches their Dependants, how dead a trade that is like to prove to them; and then 'tis very improbable that Godliness shall with them cast the scales against Gain; he that aims to get an Exhibition, or anything proportionable will soon discern his way lies in a quite opposite road, he must find out what Vice of the Gentleman he may be most serviceable to, sometimes he must purvey for his Lust, sometimes for his Intemperance; and even when he has cloyed those grosser appetites, yet his Pride will always remain insatiable; he must still provide▪ air for that Chameleon, lay out his whole breath in flatteries (a more hellish wind then any the Laplanders sell;) 'tis this enshrining his *Diana* which is the *craft* by which he expects his *wealth,* and therefore whatever other office he execute by starts, a Parasite is to be his constant trade.

6. In like manner their Servants are disciplined to be the Ministers of their Luxuries, and not only to serve but transcribe them; the Master's Vices seldom miss to be taken up by the whole House, as if they were to be the Cognisances and Badges, to witness to whom they

retained: And though for this they might very well trust to the efficacy of their bare Example, yet as if they could never be secure enough of corrupting their Families, they too often add to it Precepts and Rules of Institution. Thus it is one of the Fundamental Laws of their Hospitality, That no stranger be sent Sober away; so that their Houses may well pass for enchanted Castles, no Man scarce that comes into them, being able to guide himself out: They keep, as it were, solemn Justs and Turnement of Debauchery, to challenge all comers, and have variety of Champions to deal with Combatants of all ranks. In short, Gentlemens Families are become such perfect Academies of Licentiousness, that the most innocent Puny will there in a very short time become proficient. And this God knows is the ordinary improvement they make of their Authority; As if they affected to outbid the tyranny of the Turk, in sending a Halter to his Vassals, and making them their own Executioners; or thought it a disparagement to their Qualities, to go to Hell without an honorable Retinue.

7. As for the other sort of Power, that which they have over their Friends and Intimates, 'tis not discernible that they manage that better; Who almost is there, that seems at all to advert to the Essential part of Friendship? What a Rarity, I had almost said a Prodigy is it, to find (even amongst those that profess the greatest dearness) any that hath either the Courage to give, or the Humility to receive an Admonition? But instead of those wounds of a Friend, *Prov.* 27. 6. there is nothing more common among them, then *the kisses of an Enemy,* such mutual soothing in ill, as renders it inveterate and incurable; and like *Joab* to *Amasa,* 2 *Sam.* 20. 10. sheds out the *bowels,* when it pretends to *kiss;* nay, as if it were not sufficient for them to nourish those Vices they find already planted, they sow new Seeds, communicate their personal ones to each other, as if the community of Friendship obliged them mutually to diffuse their poisons. Were many of the closest intimacies nowadays ransacked to the bottom, it is to be feared this would be found the basis and ground-work of them. He that hath advanced above the beaten road, arived to the more elevated mysterious parts of wickedness, *(The depths of Satan, as they speak, Revel.* 2. 24.) would loose much of the gust, if he should not get some Confident, to whom at once to boast, and propagate his Proficiency. Thus sacrilegiously is this venerable relation of Friendship profaned, by being prostituted to the vilest and most detestable purposes; and by this accursed abuse suffers the saddest Metamorphosis, becomes only a Confederacy in sin, a Combination and League against what they account the common Enemies, God and Virtue.

8. These are such wretched perversions of their power, that one would guess it were some great and very considerable weight of present Interest, that should thus bias and distort them. But when that is examined, 'twill be found to lie wholly on the other side. The former Section gave us occasion to discern how transporting a delight it is, to be the Instruments of any good to others: But as there is no good can bear proportion with that which is done to the Soul, so certainly to be an Agent in that, must far transcend the pleasure of all other Benefactions. He that so dispences his Bounty, as to engage Men to Virtue by it, is indeed the magnificent Person, outvies the most profuse Donations of the greatest Potentates; They can give but some little parcels of Earth, he gives Heaven, and like a mighty Monarch hath Kings to do him homage: So he that by well ordering his Family, makes his Servants to be God's, does not only oblige the Commonwealth, but is as it were a Patriot even to Heaven itself;

provides it with Inhabitants, and helps to secure it from that emptiness and depopulation, wherewith the general wickedness of men seem to threaten it; and then in relation to such his Servants, he is of all other Masters the most bountiful and obliging; they provide perhaps some petty Annuities, he gives a state of Inheritance, nay of Eternity.

9. This is a vast Munificence, yet that which the arrantest Worldling can have no temptation to grudge. A Man may thus without a Riddle give much, yet part with nothing, nay, acquire that very thing to himself, which he dispenses to others; so that here is no place for the usual (though unjust) Objection of impoverishing ones self, which is that alone which often deads the relish, or diverts the attempt of other Liberalities; and therefore this sort which is rescued from that one possible allay, must certainly yield the most vigorous and unmixed Pleasure, it being sure, that Bounty has in itself so much of agreement with Humane Nature, as will inevitably produce Complacence and Delight, where it is not so interrupted or allayed.

10. I might here add *ex abundanti,* that there is likewise a secular Profit attending it: For if Gentlemen had their Dependents truly conscientious, they would be of very much more use to them, they might employ them securely, and need no other Spies upon them but their own Consciences; 'twould not then be so many Servants, so many Thieves and Harpies, but so many Factors and Traffickers for the Masters advantages: So that here again their own Interest engages them to this Care, though I confess 'tis to be wished, that the former more ingenuous Motive may be so prevalent, as to supersede all use of this, it being very unreasonable that God should need Auxiliaries from *Mammon.* Yet as once the *Israelites* borrowed of the *Egyptians,* so it may not be amiss to make this Inferior consideration a step to the other more Noble, that even they who have yet no gust of that more Heroic Pleasure, may on the intuition of this Worldly advantage, endeavor to improve their Authority to the Spiritual good of all that belong to them.

11. But from no part of this Performance may they reap so rich a satisfaction, as from that which is exercised towards a Friend; for as their Concernment is nearer in him, then in the former more distant Relations, so the Pleasure of doing good to him, must proportionably increase, as that heat is most intense which is conveyed by the nearest Reflexion. He who so maintains his Vital station in the great Body, as to sympathize with every Member of it, must yet necessarily have the most acute sense of what befalls those parts, to which he is most immediately conjoined: But there is no stricter Union upon Earth, then that of a Virtuous Friendship; and then what can be more satisfactory, then to preserve or advance the Health of that, whose Maladies himself is sure to feel, to improve and benefit that person, who is thus become a part of him. Persons of quality love to deck and imbellish the place where they inhabit, abhor to dwell in a Stie or Dungeon, but Friends dwell in each other; and therefore cannot but be delightful in beautifying and adorning those Minds they have thus chosen to live in, in purging them from all foulness and pollutions, and rendering them as pure and immaculate; nay, as splendid and illustrious, as is possible. Certainly, there is nothing upon Earth more ravishing, then a Friendship thus entertained, 'tis some Anticipation of Heaven, where those lines of Love which stretch themselves to every part of

the Circumference, do all meet in God as their Centre. It is indeed that which surmounts the possibility of an exact description, and reserves its full discovery to be the prize of Experience. Let it be tried, and then I doubt not, but he that hath made the Experiment, will readily attest the Pleasure of thus employing this part also of his Authority.

***SECT. VIII.* Of the last advantage, that of Reputation.**

1. THe last advantage is that of Reputation and Esteem, which is generally presumed the due of Persons of Quality, unless where some personal unworthiness hath cut off the Entail, and forfeited that right. And though these days have taught the Vulgar to defalk much of that respect which former Ages paid to Superiors of all sorts, yet I cannot think the Levelling principle has so universally diffused itself, as totally to rase out all impressions of reverence towards them; so that there still remains somewhat of this Talent for them to negotiate with. It will be their part so to manage and dispose it, as to bring in profit to their Lord, by making it also an engine to draw men to piety and virtue.

2. This they may sometime do by Council; to the success whereof there is nothing more contributive then an esteem of the Adviser, most men being rather apt to consider who speaks, then what is spoken: And therefore persons, whose Quality and Education have prepossessed them with an opinion of their Wisdom, have a great advantage towards the working on them. And this it will befit them to make diligent use of, by seasonable advices and exhortations to those whom they shall discern thus prepared for the entertaining of them, to take all prudent occasions to recommend Christian-Practice to them, and by pulling off those disguises which the false measures of the world have put upon Vice and Virtue, to represent them in their true and native shapes, the one the object of horror and detestation, the other of love and delight. 'Tis the want of this discovery, that has given Impiety so free a range, it has dressed itself up in a counterfeit splendor, false Gemms and Tinsel-gaudery; and in this glittering appearance it marches on triumphantly, receives acclamations, yea and Obeisance too, nay commands not only the knees (as every prosperous Usurper can do) but even the hearts of men. And will none have so much charity, so much zeal for public Concern, as to uncloak this Impostor, and show the dazzled world what it is it thus bows to? Perhaps this is looked on only as the business of Divines; but certainly would Gentlemen also set to it, they were like to prove the more prosperous undertakers: What comes only out of the Pulpit, passes for *the foolishness of preaching,* 1 *Cor.* 1: 21. or for the discourses of those whose trade it is to inveigh against sin; All their Thrusts being of course, and expected, their Wards are as well known too, and we daily see Vice approve itself an expert Fencer against them. But the endeavors of these would not be liable to those prejudices; a Blow from them would come (like the Revolt of a Confederate) with the advantage of a Surprise; and there is little doubt, but by friendly and familiar Conferences they might many times insinuate that into men's breasts, which the more solemn and Authoritative Exhortations of Ministers often fail of.

3. But Council will be of little efficacy, if it be not seconded by Example; they must therefore look their Lives be such, as may show they believe themselves, whilst they go about to persuade others. He that shall with never so pressing Arguments dehort a man from that

Sin, which himself at the next opportunity commits; will never be supposed to have any real ill opinion of it, but rather so passionate a love, that he is jealous any but himself should have its embraces: And then surely this will be so far from averting, that it will excite the appetite of the other to taste of that which he sees is thought so desireable as to be Monopolized.

4. Indeed there is nothing by which they have so universal an influence, as their Example: Things that are set in some high and eminent place, do naturally attract men's eyes to them; so that eminency of condition wherein Gentlemen are placed, renders their actions more observable. They are like the *City* our Savior speaks of, *set on an hill,* and have by that advantageous situation the means of making their *light shine* further then other men's. And therefore it ought to be their constant care, by the bright luster of their exact and exemplary Conversations, to enlighten the whole sphere wherein they move. Would Gentlemen make this their united design, what a happy Constellation of auspicious Stars would they prove, by whose benign Aspect the sterility of Vulgar minds might be cured, and even those Clods be inspirited, and rendered capable of excellent productions.

5. For what can be more persuasive to those of the lower Ranks to embrace Virtue, then to see it made the election of those whom they suppose to have most judgment to discern its value, and so fall not on it blindfold, and who have also all the contrary pleasures of Sin within their reach, nay prostrate at their feet, suing for entertainment, and so are not cast on it by impotence. What a blur and infamy would it cast upon Vice, if it were once banished out of Gentile company, and how fair a step would it be towards its exclusion out of all? We see what a natural aspiring the lower sort have to approach to the condition of their Betters; and though that being •...ow aimed only at their Pomps and Greatness, be no commendable temper, yet sure it were much in the power of those emulated persons to make it so: For would they so order the matter, that their Virtue should outshine all their outward splendors, that it should become the character and distinctive note of a Gentleman, to be eminently good, this were a way to consecrate even Ambition itself, by making it an engine not to rack and torture men, as common ambitions do, but to advance them to all virtuous industry.

6. He that desired to ennoble his Family, would then begin at his Mind, cast out thence all base and degenerous Inclinations, and make himself a Gentleman without help of Heraldry. Thus hapily might they deceive men into Piety, and make those Emulations, whose first rise was merely from Earth, a ladder wherewith to scale•... Heaven. And how noble, how excellent a•... charity is this, and yet of all others the cheapest, it having that Proverbial property of Charity, *To begin at home:* The being good, is primarily a kindness to themselves, and to other•... only by way of result, and propagation, and easy consequence? How unchristian, unmanly, yea unskillful too will it then be, to den•... this benefaction, which has that very argume•... on its side, which is opposed to other kinds o•... Liberalities; that fear of lessening a man's sel•... which in those contracts and shuts up the bowels, is here in all reason to enlarge and dila•... them; for in this case men cannot deny, with out their own greatest injury, and diminution: And sure 'twould justly pass for a prodigy both of malice

and folly, for one so to avert the benefiting another, as to incur the greatest damage to himself in avoiding it.

7. But alas, it is not only Charity either to others or themselves, which exacts of them thus to promote Piety among men: They have brought themselves under another more constraining obligation, I mean that of Justice, parcularly the justice of Restitution, for 'tis too visible they have been deeply accessory to its decay: so far have they been from advising and exciting men to good, that I fear their persuasive faculties have generally been employed •...o a quite distant purpose. There are few or none, that by their own pious endeavors do at all abate the need of the Priests exhortations; but many that do evacuate their efficacy, by decrying it as the greatest folly, the most unmanly submission, to yield them any consideration: As for their own Councils, they are too often in earnest, what *Solomon's* was by way of irony, *Eccl.* 11. 9 *Walk in the ways of thine heart & in the sight of thine eyes,* encouraging and animating men to all Sensuality; and if they discern any begin to startle at the course, to entertain but a sober thought of that dismal end to which it leads, he is to be •...aught out of that Hypocondriack fit, taught •...o look upon it as a spice of Frensy, the loud noise of roaring Mirth is reinforced to drown that poor whisper of Conscience, and by the sound as it were of those Trumpets he is incited to turn to his course, as the horse *rusheth into the battle, Jer.* 8. 6. all arts of encouragement used to embolden him to run fearlessly on to Damnation. This is their one known *Recipe*—for all pangs and gripes of Soul; And if it be not of every days practice, 'tis not that they have any better method of Cure, but such arts of prevention, such means of stupefaction and obduration, that the disease seldom occurrs among them.

8. Nor do they omit to back and fortify this with proportionable Examples, which God knows are so many and so efficacious, that like a dismal Cloud they overspread our whole Horison. They who are by God designed as lights to illuminate all aboutthem, have been the instruments of introducing a more then Egyptian darkness, thereby exemplifying that Aphorism of our Savior's, *Mat.* 6. 23. *If the light that is in thee be darkness, how great is that darkness?*

9. What a deluge of Profaneness and Impiety at this day overflows this poor Nation, is too visible not only by the direct, but th•... reflexed beams, those sad Judgments they have brought down upon it; and though there be too many springs which feed this Ocean, ye•... there will scare any be found to have more liberally contributed, then the open and scandalous viciousness of the Gentry. They who are placed as Stars in our Firmament, if they dart nothing but malignant Influences, what wonder is it, if an universal Pest ensue? 'Tis they that have brought Vice into countenance, made it the Mode and fashion of the times, so that people dread the singularity of being innocent, and a man may with less peril of scorn appear in the most superannuated dress, then own the Obsolete qualities of Meekness, Purity, Sobriety, &c. How great and fatal a snare this creditableness of sin has proved: I fear there are too many thousands of entangled Souls can witness; and on whom can they more properly charge their ruin, then on those who have advanced it to this repute in the world? Men's natural pravity gives them propension more then enough to ill, and therefore it hath been the business of Laws both human and divine to put a bridle upon

those inclinations, by fear and shame to restrain their inordinacy; but this converts the bridle into a spur when those that should discountenance Vice, thus animate and encourage it.

10. For what a Temptation is it to the vulgar to run to *all excess of Riot,* when they see their superiors have beaten the path before them, and are themselves immersed in the most brutish sensualities? which of them will endure to be sober, when Drunkenness shall be accounted so dignifying a quality, that it may make a Peasant company for a Lord? when Gentlemen are Atheistical, Clowns will think themselves very modestly wicked, if they be but profane; and when they hear their Betters discharge loud Volleys of Oaths, they will so on find they are as well qualified for that part of greatness as the best, *their Tongues* are as much *their own, Psa.* 12 4. and will be glad that by such an easy employment of them they can be Gentlemen so good cheap. 'Twere as endless as unnecessary to enumerate the several sorts of infection, which the ill examples of great men have diffused; 'tis too obvious in the mortal effects to need any other way of discovery; and I am sure it ought to be matter of the saddest reflection to all who are involved in that guilt, it being a most direful account, which they will one day have to make, who have been the Authors of such miserable vastations, turned Communities of Men, of Christians, into Herds of Beasts, nay into Legions of Devils.

11. Every sin even of the privatest obscurest person carries much of contempt and affront to the Divine Majesty, but Great men's vices are of a yet more Giantly frame, they proclaim solemn War with Heaven, levy forces, and draw in multitudes of abettors and confederates in their hostilities; and God knows this kind of Unevangelical *violence* the *kingdom of Heaven daily suffers.* Oh that the Chieftaines and leaders of these unhappy troops, would at last think fit to sound a retreat; that they would, in pity if not to themselves, yet to their seduced followers, cease thus desperately to rush on upon the mouth of the Canon the Jaws of Hell. And not only so, but that they would also endeavor to bring them into some terms of accord with that omnipotent Enemy they have provoked, by their own penitent and reformed lives teach them the postures of humility and submission, as they have formerly done that of defiance. This certainly is that to which common equity obliges them, reparation of injuries being confessedly an indispensable part of justice; and certainly there can no injury exceed, nay equal this of betraying men to eternal ruin, and consequently nothing less then the utmost industry to repair it, can be any competent expiation. God grant all those, whose guilt gives them a peculiar title to this admonition, may own their right to it by a particular and serious application, such as may for the future engage them to the most zealous endeavor of reforming not only themselves, but others, for rescuing their reputation from that foulest blot, of being an agent for Satan, and advancing it to that highest dignity of being serviceable to God.

12. But there is little hope they will rightly consider the use, who are so utterly mistaken in the nature of true reputation; A man of Honor is now understood only to be one that can start and maintain a Quarrel, that for every the triflingest injury expects like *Lamech,Gen.* 4. 24. to be *avenged seventy and seven fold;* that despises the Christian precepts of Meekness long suffering, and Forgiveness, as rudiments of cowardice and unmanly pusillanimity, and has

no other measure of courage and gallantry, but by an utter opposition to all those; and whilst reputation is thus hung only at the point of the sword, 'tis a very fit instrument to destroy bodies, but sure not to save Souls. We find daily many occasions to complain of the Tyranny of Custom and Opinion, but scarce anywhere so much as in those unjust and absur'd Laws they have imposed in this matter, which were they consideringly weighed would surely evince them such contemptible Legislators, as would be enough to dethrone and depose them from that usurped Empire they now maintain in the world.

13. To take only a short and cursory view of them, we shall in the first place find them to be horribly impious; for what can be more so, then thus to tear off those signatures of Honor, which God himself hath imprest, and vilify those whom he hath dignified? God has pronounced that it is the *discretion of a man that deferreth his anger,* and it is *his glory to pass over a transgression*▪ *Prov.* 19. 11. and again *he that is slow to anger is better then the mighty,* and *he that ruleth his spirit, then he that taketh a City. Pro.* 16. 32. But this new notion of Honor proclaims the quite contrary; he passes for a Phlegmatick fool, whose blood boils not at the first glimpse of an Affront; and 'tis Gallantry to offer many Injuries, but ignominious Tameness to bear one. It has always been the indisputable prerogative of Kings to be the Fountains of Honor; what an impious daring is it then to divest him of that privilege, *by whom Kings reign?* to cancel his Patents, and mark them out as the objects of scorn, to whom God gives so glorious a testimony? Yet thus is it daily done to the men, whom the *King of Kings will honor;* these are all the Triumphs these *Mordecai's* must expect; An evidence how much worse they are then *Haman,* that allot them. Certainly there cannot be an act of greater defiance against the Divine Majesty, then thus to reverse his Decrees; And upon this hostility and opposition against Heaven it is, that all the private Quarrels and Combats on Earth are (as on their foundation) superstructed; so that to initiate a Duellist, his first Challenge must be directed against God himself.

14. Nor are these false measures of Honor more opposite to Religion, then Prudence: The glosses the Sword-men have put upon the one fundamental Law of Not bearing an Injury, have introduced such a multitude of ridiculous Punctilio's, that the next Age will be in danger of receiving the Fable of *Don Quixot* for Authentic History; and I see not with what justice this can laugh at them in him and his Squire *Sancho,* and yet think them serious enough to govern men in their most real and weighty concernments. It would indeed astonish any sober person to consider, what Chimera's they are to which men sacrifice all that ought to be dear to them; How many Duels have been fought, how many men killed, (when neither of the Combatants were so implacable but that they could willingly have compounded the matter) only because they thought Point of Honor exacted it, and the declining it would be inglorious? Certainly the Gallies is a state of perfect liberty, compared with this bondage; And were the Release from those necessarily to infer a subjection to this, were those Slaves obliged thus to become Gentlemen; I should cease my wonder why so many of them have despised a manumission: For, thus to have a man's Estate, his Life, yea Soul too, at the mercy of Popular breath, (not only to be lost, but lost by his own act) is a Slavery beyond all that the most abject creature ever groaned under. And yet so prodigiously absurd is the World, as to cut this out for the *Benjamins* portion, make it the

especial and peculiar privilege of Gentlemen; they are set upon a Theatre, and as the Gladiators of old must kill one another, only to entertain Spectators. And who would not think *Bedlam* the only Seminary to breed men up for such a Trade? Yet so universal is this Lunacie, that one may suspect the Institution of that Hospital is perverted, that that incloses only the Sober persons, whilst the Frantick run loose about the world.

15. But perhaps the more Malicious Duellers will think themselves exempt from this number, because 'tis their own satisfaction which they design in it; their Enemies blood will make so delicious a draught for their revenge, that they gasp after it, and think it a pleasure well worthy their pursuit. But sure these differ from the former, not as Wise men from Fools, but as a worse Natured Fool from a better. He that would justify the rationalness of any Adventure, must prove the Prize at least to equal the worth of that he hazards for it: But who that considers he has a Soul, can seriously set it at so contemptible a rate? or what man in his wits, that believes a Hell, will say the pleasure of a Revenge can countervail those pains? Nay indeed, none can with any pretence put it in balance with the mere loss of Life; for he that is killed (as every man may be that fights) can have no sense of that pleasure, and so becomes uncapable of the compensation, if that were able to make it. Nay I shall descend yet lower, and with some confidence affirm, that the uneasy consequences even of the Victory do quite overwhelm the satisfaction. For this I dare refer myself to any of those who have had the unhappy Triumph of a Murderer, and doubt not that if they will speak their experiences, they will tell us that the cry of their Adversaries blood in their Conscience, did utterly extinguish the relish of it in their Fancie; or if they were persons who were hardened against all sense of Divine vengeance yet the fear of Humane was abundantly enough to defeat them of that pleasure they expected; so impossible is it to *gather grapes of* these *thorns,* to reap any contentment from so unchristian an Attempt: Their Revenge is not completed without Blood; and if they have it, it proves a Torrent to carry away that imaginary Delight they projected from it: And then what color of reason can any man bring, why he should thus *sell his soul for naught,* and become a *Platonic* to Damnation?

16. But Revenge has two ill-matched qualities, Blindness and Impetuosity; and so all its darts, though they carry force and venom enough to destroy all about them, yet by being ill aimed revert mortally on the breast whence they were shot. Certainly there is not in the world a more prodigious Infatuation, then that which rules in this Affair: What can be more senseless, then for me, when a man has done me an Injury, to think to wipe off that by exposing myself to more? when he has given me the Lye, to invite him to give me the Stab too? Did ever any man attempt to make up a breach, by widening it? to close his wound, by tearing it further? The Physicians indeed talk of a method of curing some Diseases by Majoration; but sure Injuries are not in the number of those maladies, nor capable of that way of remedy: The greater may, 'tis possible, overwhelm, but not cure the less, as the more moderate Pains become insensible by the superveniencie of the more acute; yet I presume none would applaud his choice, that should call for the Rack to drown the pain of a Cut finger, which yet is no hyperbolical emblem of this sort of Revenge.

17. But besides all this our modern Gallantry is treacherous to its self, confutes its own pretension, and whilst it vainly assumes the Monopoly of Courage, is indeed the meanest Cowardice in the world. That by which we use to discriminate base Fear from just Caution, is the formidableness of the object feared: No man is reproached for not standing the inundation of the Sea; but to quake at stepping over a Gutter, would be a ridiculous timorousness: 'Twould be neither wonder nor shame to run from the pursuit of a Lion; but to be chased by a barking Whelp, is the property of an Hare, not of a Man. And according to this measure, what wretched Cowards are our greatest *Hectors?* For what can be more contemptible then those unjust Scorns of men they so tremble at? which if they were sure to be universal, yet what real ill can they do a man, who does not by his own fan•...y lend them an edge wherewith to wound him? But neither can this be the Case, till all both Christianity and Sobriety be quite worn out of the world: For to a Christian, 'tis certain the irreligion of Fighting a Duel would be the most infamous thing, and even to a sober Heathen the folly of it would be so too; so that he can be in no danger of either of their reproaches, for declining it: And when these are set aside, who is there whose censure can be at all considerable? Yet this so pitiful despicable thing is it, which so terrifies and amazes them; And how shall we define Cowardice, if this be not it?

18. And as it has the nature, so has it the Fate of it too, which usually is by fleeing an imaginary danger, to fall into a real: Men fight, that they may not be thought Cowards; and by fighting they do not only become indeed so, but also rush themselves upon other far more formidable mischiefs, run from a Scarcrow into a Precipice. And now what a riddle is this thing they call Gallantry, which so startles at the weakest noise, yet stands undauntedly the stroke of a Thunderbolt? They who so dread the reproach of vain impotent men, do yet confidently encounter the anger of the omnipotent God; and if Valor and Fool-hardiness were not very distant things, would confute my whole argument by making it evident, that they dare be damned. Thus by a strange kind of inverted operation their Fear makes them bold; would God that Antiperistasis might go on to work, till that Boldness have again brought them to a fear, I mean that penitential Fear, proper to those who thus deliberately provoke the Divine Majesty.

19. And that very Deliberation is a circumstance of so great an enhancement, as immeasurably heightens the sin: Sudden acts may be capable of some alleviations by the surprise they make on a man's spirit; but contrived and premeditated Crimes can have no milder appearance then of obstinate Rebellion. And this aggravation can scarce ever be wanting to a Duel, many hours, if not days intervening between the designment and the execution; and in that interval 'tis not possible for all the Opiate Receits in Satan's Dispensatory to keep the Conscience so drowsy, that it shall not startle, but it will undoubtedly represent to a man the horror of that he is going about, which is no less then the engaging himself in a double Murder, his own, and his Adversaries, (for the willful hazard of both fastens on him the guilt, though both happen to survive the Combat;) but if it be his own fate to fall (as he has much reason to expect, who thus puts himself out of God's protection, nay dares his vengeance) what possible hope can remain for him, who thus dies in that very act of the greatest sin? We are generally apt to think but uncomfortably of those

who make *away* themselves; but certainly many of those deserve to be Canonized, in comparison with a man that dies in Duel; the principle of that being often an excessive Fear of God, which sure is less culpable, then a profane contempt of him Besides the temptation in that case is usually more violent and impetuous, it being (if not begot, yet) cherished and fomented by melancholy, the most intractable and obstinate of all humors, whereas the suggestion to this hath no such Auxiliary to aid it, the original of quarrel•... being frequently from too free a jollity. And lastly, that, of how heinous a kind soever, is yet but a single sin, whereas this, as I said before, involves a twofold guilt; And of how crimson a color must that soul appear before God's Tribunal, that is thus double-died in blood!

20. And now who can choose but cry out in the Prophet *Isaiah's* style, *Hear O Heavens, and hearken O Earth!* What strain of wonder and amazement can bear proportion with the desperate madness of men, that can thus knowingly and consideringly rush themselves upon such unspeakable mischiefs; especially since here they want even that miserable reserve, which serves to embolden them to other sins, *viz.* the hope of a future repentance: for those that make but the slightest measures of that, can scarce fancy any opportunities of it in this case, since to him that dies there seldom remains any space of interval between his sin and his death, no time for those clouds to gather, those penitential showers to descend, which should wash away his blood-guiltiness; or if there did, yet what expectation is there he should employ it to any effect? such Presumptuous considerate sins naturally work an obduration in the heart, which nothing but an extraordinary grace can remove, and after such a high and daring provocation 'tis very reasonable to expect God should withdraw even the lowest degrees, but sure not that he should add higher.

21. These Considerations are all of them so obvious, that they naturally suggest themselves, and certainly they are so weighty and pressing that 'tis a Prodigie to see they should be so universally ineffectual, which can proceed from nothing but the want of close and serious application. Would men dare but to meet single with their own sober thoughts, 'twould certainly supersede all other Duels, there remains therefore nothing more for me to add but to invite them to this one encounter, to beseech them to grapple a while but with the force of Reason, a combat of all others the securest, where to be subdued is more glorious then to conquer in any other; and when it has despoyled them of that false courage, which exposes them to such dismal ruins, to permit it to reinspirit them with a true one, such as may give them daring enough to stand up against this so more then Barbarous a custom, to endeavor to banish it out of Christendom, and so take of that reproach which our profession lies under from so impious a practice, which having no other Tenure but Prescription, there needs nothing but Desuetude to destroy it. Let every man for his own part strictly abstain from it, and avow the doing so, and then by ceasing to be a fashion, it will cease to be at all.

22. But the misery of it is, no man will assume to be leader in this so noble an enterprise, to begin this so necessary a reformation; which though it have so much more of compliance even to carnal Interests, then its contrary, that I doubt not many wish it were universal, yet till it be so, they think 'twill be uncreditable to any particular person; But were that the certain event of it, 'tis sure that reproach ought to be despised, when it comes in

competition with Duty; In this case the resolution of *David* (as great a Swordman as any of them) is most proper; *I will yet be more vile then thus.* 2 *Sam.* 6 22. and certainly a man cannot pass a more glorious Martyrdom, then to suffer ignominy upon such an account. I am sure 'tis a real shame to see that men can offer violence to all their dearest complicated Interests, to comply with that unchristian custom, yet cannot cross a single imaginary one, to suppress it.

23. Nay the truth is, they create Punctilioes in this case, by which themselves will not be governed in any other. In a common Fire does any man suspend his own endeavors, till he see the whole Town running to quench the flame? or if one of these popular persons had been of the *Philistines* company, when the house began to fall, *Iud.* 16. 30. would he have so dreaded the singularity of a solitary escape, as not to have attempted it, till sholes of others had led the way? We have had some experience, under what prejudice a public Act falls, that is by its makers precluded from being a president, and sure these men do tacitly (yet very intelligibly) accuse the unreasonableness of this fear, whilst they confine it to this single instance; and me thinks 'twere but just, they should be required to be consentaneous to themselves, and act in other things by the same measures; which would prove so sharp a penance, as were more likely to reduce them to sobriety, then all the force of Argument.

24. But besides this severe remedy, there is sure an antidote against this malady, a way to separate the duty from the Contempt which their fancies have so closely annexed to it, and that is by making their lives so uniformly Christian, that it may be evident, 'tis Conscience, not fear that works with them. Without this I know indeed no security from reproach: For to see a man who tramples upon all other commands of God, catch up this, as a buckler against a Challenger, who can be so blindly charitable, as to impute this to anything but Cowardice but when the whole tract of a man's Life is one continued course of Obedience, no man will expect he should violate that upon this occasion. To this may be added a cheerful and free exposing himself to all warrantable dangers, when any public occasion of hazard is offered; if he then show himself daring, 'twill be apparent, that 'tis not the fear of Death, but Sin, which locks up his sword from private Duels. Or when there is no opportunity of this active valor, let him approve his passive by a contented, nay joyful submission to any suffering that attends the discharge of a go•...d conscience; and of this there is little fear (in these days especially) to want occasions. He that does this, will be in no danger to be defamed for declining Duels, but on the contrary such an aequable piety will extort reverence from all, there being such a venerable amiaebility in it, that the most profane do, even against their wills, bear it some inward respect.

25. Let not men therefore pretend the fear of reproach, as an excuse, since here is so ready a Salvo to that objection, but let them by an assiduous practice of all other Christian virtues, render this also secure to them, and qualify themselves for the propagating it to others. And Oh, that we could once see all other quarrels amongst Gentlemen converted into this one holy contention, who should be forwardest in this Heroic attempt. 'Tis the false notion of Honor, that is one of Satan's principal Citadels, like *Zion* to the *Jebusites,* and the assaulting of that, would be an atchivement of so much glory that he that could prosper in it, might justly

challenge the dignity which *David* there promises, 2 *Sam.* 5. 8. of being *Chief and Captain.* Here then they may lawfully quench their thirst of Honor, yea and that of Revenge too, by wrecking their utmost malice on this their so grand Enemy: Let it be remembered how long it hath befooled and cheated the world, and be exposed to all the shames and detestation of a discovered Impostor; nay let it be brought to a solemn arraignment, those innumerable murders of which it has been guilty, charged on it, and prosecuted to death, so utterly extinguished, that it may never again appear in the world, whilst all good men applaud the justice, and say, *So let all thine enemies perish, O Lord.*

26. Having thus reflected on the common abuses of Reputation, all that remains is to consider how injurious men are to themselves in their ill managery of this Talent, which might be improved not only to their final account, but even their present pleasure. For first, he that by seasonable advice rescues any man from a course of sin, will infallibly feel so unutterable a complacency in having done so, that he will find he was kind to himself, as well as the other and will have no temptation to think himself unprofitably employed, though that were to be his only reward. This bringing sinners to repentance is so noble, so tempting a design, that it drew even God himself from Heaven to prosecute it; and that not by cheap and easy means, but by all those Sufferings, which human nature most trembles at: yet such was *the joy* of Mans salvation▪ which was *set before him,* as enabled him to *endure the cross, and despise the shame, Heb.* 12. 2. How rich a bargain will it then be to a man to partake with him in that joy, to share with him in that prize, upon so much easier terms, to pay but a little breath for that, which exhausted his blood, and to become (in a lower inferior sense) a Savior without a Cross?

27. In like manner, he that by a strict and exemplary conversation sets himself up a landmark to direct men in this turbulent and dangerous Sea▪ his light, 'tis true go•...s forth to others, but the warmth and cherishing heat of it remains within his own breast. What cheerful what exulting reflections may he make upon himself, that can make good St *Paul's* protestation, *Acts.* 20. 26. that *he is pure from the blood of all men;* that he hath not by any scandalous example ensnared any soul; but on the contrary hath by positive illustrious acts of Virtue endeavored so to adorn his Christian profession, as to draw in Proselytes not to the name, but the obedience of Christ; That hath made it his business to stand in the gap, not only by his Intercessions with God against the Plagues, but by his endeavors with Men against the sins of the Nation, and by a steady opposing himself against the inundation of profaneness and licentiousness, hath invited others to give some stop to those impure torrents? It has always been accounted so glorious a thing to redeem ones Country from slavery, that men have thought their greatest hazards amply paid with the Title of a Patriot: but there is no vassalage so ignoble, no servitude so miserable, as that of Vice, and consequently no attempt so worthy, so ingenuous, so satisfactory to the undertaker, as to break that yoke. He that aspires to no more then a private Innocence▪ is only on the defensive part, stands upon his guard against Satan; but he that aims at this sort of public reformations, maintains an invasive War against him, and so more shakes his kingdom; The reducing of any sinner is the dispossessing him of so much of his usurpt territory, and weakens his Empire in the world. This is indeed the true Public Spirit, which though many

have pretended to from whom we discern nothing of these effects, yet those very pretensions bear witness to the excellency of the thing, and ought to animate men to be indeed, what so many have coveted to be thought.

28. I suppose I need not go on to the other instance; every man's sense, without consulting either his Reason or Religion, will be able to pronounce that 'tis better to be in Peace then Hostility, to have a whole then a wounded body, to keep securely his own station, then to be hunted like a *Partridge on the Mountains* by the *Avenger of blood.* The greater is the miracle, that men who in all other instances devote themselves wholly to their sensuality. should here only abjure it; that when body and soul come in competition, live as if they had no soul, yet upon this occasion can dare, as if they had no bodies. Oh that men should be such ill husbands of their sufferings, and thus enhance Satan's markets! Alas, Hell is a purchase will never be taken out of their hands, how many chapmen soever they see about it, they may secure their Estate there firm enough by those sins they have more gust of; why should they be thus madly prodigal to outbid the common rate? Must *Gentlemen* buy Damnation, as they usually do Wares, dearer then other men? How is perdition become so amiable, that like *Rachel* a double servitude is judged light for it; whilst Heaven in the mean time, like *Leah,* is so much despised, that 'tis thought an injury to have that obtruded on them, though upon the easiest terms? Certainly they are strange transforming *Optick's* which these men make use of; would God they could be but persuaded, if not to break yet at least for a while to lay by those false Glasses, and behold things in their genuine and proper shapes, and then I doubt not they will discern That Honor to be infamy, which sets men at defiance with God; and that Reputation then alone becomes estimable, when like a River it paies its Tribute to the Ocean, promotes His Glory, at whose feet Kings (without diminution) cast both themselves and Crowns.

***SECT. IX.* The Conclusion.**

1. WE have now according to our proposed Method, surveyed distinctly those several *Advantages* which *Gentlemen* enjoy, and may surely give the same Testimony, which *Caleb* and *Joshua* did of *Canaan, Num.* 14. *The Land which we passed thorough to search it, is an exceeding good Land.* 'Tis a rich and fertile soil wherein these men are planted, such as hath a natural aptitude and vigor to produce the most excellent fruits. But Paradise itself required dressing, and therefore we find *Adam* had that work assigned him in his Innocence; and surely these his Sons may well submit to the same task, by the faithful discharge whereof they may make some approaches towards that his pristine state.

2. It need not be again inculcated, that all these their Receits have their special and particular ends in God's assignment; 'twill be more useful to remember them, how nearly they are concerned not to pervert the Council of God against themselves, by neglecting to give them their due expected improvements: For though he be a most liberal, yet is he not a negligent Master, but keeps an exact and punctual account of whatever he thus delivers out, and will not fail severely to avenge the embezeling of his goods; Indeed such an abuse has so Fatal an Efficacy, that it quite changes their nature, converts them from Blessings to the

heaviest Curses: would God too many men had not thus exemplified their own destructive power, and by a kind of Anti-creation brought darkness out of light.

3. But 'tis pity they should be permitted to sleep in that darkness, which themselves have made; and therefore if this *little Tract* shall fall into any such hands, it must avow to come upon that uncivil, yet friendly Errand, to disturb their rest, to awake them to some Consideration, and as *Philip's* Monitor was to *remember him, that he was but a man,* so to put them in mind, that in the midst of their freest enjoyments they are still but *Stewards* and know not how soon their Lord may summon them to their Accounts. And with what confusion and consternation must they appear at the great Audit, who have so unfaithfully managed their trust; 'Tis therefore now no longer time to dally, but by an assiduous care and diligence to endeavor to Redeem their past ill husbandry, lest they run the Fate of that *Evil-servant* mentioned, *Mat.* 24. be surprised in the midst of their Inordinacies, and have their *portion* assigned them in *weeping and gnashing of teeth.*

4. And now what Objection can they possibly make against this so necessary a Caution, which is founded upon such Motives, as should me thinks infallible prevail upon all sorts of tempers? If they have any sense of Fear, here are those Terrors of the Lord, which are amazing enough to set even a *Belshazz•...* (though with the Cup at his mouth, his Concubines by his side) a trembling. Certainly he must not be only frozen but petrified in desperate impiety, whom even a glimpse of those eternal flames will not be able to dissolve.

5. But if Fear (though of God) be too degenerous a Passion for a *Gentleman* to own, this advice can upon as good grounds Address itself to their Hope; there is as well the *Joy of the Lord* for the *Faithful,* as the *outter darkness* for the *unprofitable servant.* For though God have Right of absolute Dominion, and might exact obedience on his bare command, yet he is more pleased to show himself a Benefactor then a Lord, and therefore descends to treat with men by the more gentle, and inviting methods of Promises and Rewards. Nay, indeed the end of his Commands is only to make us capable Subjects of those Eternal Felicities he desires to bestow. And this surely is enough to excite men to a diligent negotiating with those Talents they have received, since it is indeed themselves they are trading for. The stock it is true is God's, but all the increase of it will by his bounty certainly devolve on them. And therefore as *Naaman's* Servants thought the cure he was in pursuit of, deserved a submission to the severest Prescriptions, *If the Prophet had bid thee do some great thing, wouldstthou not have done it?* 2 *Kings* 5. 3. So surely we may conclude those endless joys proposed by God, are cheaply earned even by the most exhausting Labors, the most vigorous Tasks.

6. But such is the Tenderness and Indulgence of our gracious Master, so earnest his desire of dispensing his Rewards, that he will not trust men's sloth and folly with such a pretence of defeating themselves; and therefore hath annexed no such condition. We have seen, through all the several parts of Duty, which constitute the *Gentleman's Calling,* that they are of a quite distant frame, not Toils but Refreshments, not Yokes but Crowns, such as differ only in size from those Celestial ones to which they tend; so that here is bait even to the greatest voluptuary. And who that observes how many such there be, would expect this Fruit of Paradise should still hang untouched; yet such a preposterous Temperance have they put on,

that they are proof against all these alurements. Good God! what contradictions are men made up of? It is the business of their lives to pursue pleasures, and yet when those of the most resined and exquisite sort would run into their embraces, they grow coy, and cannot be courted to receive them. We daily see the Devil hath his *Martyrs,* it seems he hath his Asceticks too; and so witty is the World grown in creating sins, that they have found out a *sin of self-denial.* Would God these absurd Mortifiers might be persuaded to remit somewhat of their severity, the most rigid Orders in Religion have still indulged some relaxation, sometimes of Festivity; why should Satan's Votaries be so much more zealous, then God's, as to make their abstinences so perpetual?

7. It speaks indeed the Cruelty of that Master they serve, but so it does his Policy also, he well knows that if these Divine Lights should but insinuate themselves, they would soon undermine his whole Foundation; so ravishing and attractive are they, that nothing but a perfect Ignorance of them can be Amulet sufficient against their Charms; and therefore it is his necessary concern to keep men from ever tasting of them, the least relish whereof would be sure to make them despise all his adulterated delicacies. So we see he can give some rational account of his part of the matter. But what can Men say for themselves, who play his game for him, even when their own souls are at the stake, that at once renounce that Eternal interest, and Present pleasure? This is indeed in *David's* phrase, 2 *Sam.* 3. 33. *to die as a fool dieth.* Their hands are not bound, nor their feet put into fetters; no extrinsic hindrance lies on them, why they may not *stretch forth their hand to* this *Tree of life, and cat and live* happily here, and gloriously *sor ever.* And yet like *Solomon's* Sluggard, *they hide their hands in their bosom, and will not so much as bring them to their mouths,* Pro. 19. 24.

8. This is so stupid a Folly, as none that pretends to common sense, would in any worldly concernment be guilty of, Will any man renounce a rich unchargeable Reversion, when he is not only wooed, but bribed by a considerable sum in hand not to disclaim it? I fear there are few so *mortified to Wealth,* as to do it upon the score of Self-denial; and sure no man would be thought in his wits, that should do it upon any other; for what jealousies soever he had entertained of the Security, or Value of that future Estate, yet the present visible profit would deserve his consideration: There is but one circumstance imaginable, that could reasonably avert him, and that is the suspicion of Deceit, that the Coin which is offered him is false and adulterate. And that I may not be under a necessity of pronouncing so many men mad, I shall suppose it not unlikely that this scruple may occur to them in the present Case: They have so long brought all their Bullion to Satan's Mint, suffered him to stamp their Pleasures, that none will now pass for current with them, which has not his Impress; and upon this account 'tis too probable they may distrust the validity of the present Paiment, disbelieve the pleasantness of those Duties I have here recommended to their Enjoyment, as well as Practice. Nor shall I desire to impose on their belief, but shall very willingly wave their Faith, and appeal to their Sense. But then they must remember, that that is uncapable of judging by any other means but Experience; and therefore if all that has been addrest to their Reason be ineffectual, that remains as the last reserve for their convincement. Let everyone of them seriously and conscientiously set to the Practice, (and allow only for so much of difficulty, as naturally attends the interrupting a contrary Custom) and then let

him, if he can, doubt of the Pleasure: Let him allow himself but this one *Medium* to infer it, and I shall defy his dissent to the Conclusion. Let him *sow* with me this handful of seed *in the tears* of true contrition for remembering his Duty and Interests so late, and I shall rest confident *he will reap in joy* in this world, and carry the news of it to another, even thither also *bring his sheaves with him, abundance of fruit to his account,* be blest here, and crowned eternally.

FINIS.

ERRATA.

Pref. Sect. 17. *l.* 8 *r.* recommend. *p.* 17. *l.* 30. *for* soul *r.* speech, *p.* 35. *l.* 14. *r.* gentler, *p.* 57. *l.* 9. *for* said *r.* so, *p.* 88. *l.* 23 *r.* supersedes, *p.* 94. *l.* 21. *r.* deference, *p.* 96. *l.* 7. *after* vice *add* that, *p.* 98 *l.* 2. *after* of *add* his▪ *p.* 99. *l.* 19. *r.* constitution, *p.* 106. *l.* 28. *r.* motive, *p.* 111. *l.* 32. *r.* deter, *p.* 129. *l.* 7. *r* delighted, *p.* 192. *l.* 18. *r,* amiability.

PRIVATE DEVOTIONS.

LONDON: Printed for *Timothy Garthwait* at the Little North door of St. *Paul's.* 1660.

A Confession.

O Blessed Lord, I thy wretched Creature, thy not only unprofitable, and slothful, but wicked Servant, do here. prostrate myself at thy Feet, humbly acknowledging that I have most perversely and most treacherously mis-employed those many precious Talents wherewith thou hast entrusted me. I have, O Lord, unworthily abused those common Mercies which thou hast afforded me as a Man, and a Christian, my whole life having been a continued resistance to the dictates both of Reason and Religion. But I have yet farther perverted those more special Liberalities of thine, whereby thou hast essayed to vanquish and melt an ungrateful heart. My Knowledge hath had no influence on my Choices, but I have obstinately pursued those ways, which I knew led to the Chambers of Death, and by advancing my Sins from Ignorances to Presumptions, hath served only to render me liable to the greater number of stripes. That Wealth whereby I should have glorified Thee, and succoured my Brethren, I have converted into fuel to maintain and accend my Covetousness, Pride, and Luxury, so levying war against Thee with thine own Treasure. Thus unfaithful, O Lord, have I been in the unrighteous Mammon; and who then shall commit to my trust the true Riches? I have wasted that Time thou hast given me to work out my own Salvation, vainly and impertinently, nay often so viciously and impiously, that Idleness, though a Crying sin of *Sodom,* hath been the silentest of my guilts, the greater portion of my Days having been devoted either to the pursuit or enjoyment of my brutish Pleasures, so making it my business to provide for the Flesh to fulfil the Lusts thereof; and of those many Days and Years thou hast afforded me, how few minutes are there of which I can give any tolerable account to Thee, or my own Soul? Nay, O Lord, as if my single and personal Impieties had been too little, I have propagated them to Others, and have made that Authority and Esteem, which thou gavest me for better purposes▪ the means of ensnaring all whom my Interest or Example could seduce. And now, O Lord, how unknown astonishing a weight of guilt do I lie

under, that am to answer for so many Sins of Other men, as well as myself, that have thus been a Snare on *Miz•...ah,* and a Net spread on Mount *Tabor,* the Instrument of entangling and betraying so many Souls? O merciful Lord; who delightest not in the death of a sinner, look with pity both on them, and me; Give me a sincere and earnest Repentance for my own offenses, and if it be thy blessed will, make me some way instrumental to the begetting the like in them, that I may be as contributive to their Recovery, as I have been to their Fall: And let the consciousness of my great Sloth and Unfaithfulness in all the parts of my Stewardship, excite me to a more diligent and industrious improvement of all those advantages thou hast put into my hands, for thy glory, the benefit of my Brethren, and the eternal joy of my own Soul. Grant this, O gracious Lord, for his sake who came to Call sinners to Repentance, Jesus Christ our Lord.

A Thanksgiving.

O Most gracious and most bountiful Lord, who doest good unto all, but hast in an extraordinary measure abounded to me thy unworthiest Servant, I desire with all exuberant thankfulness of heart, to confess and celebrate this thy great goodness. Lord, Thou hast not been to me a Wilderness, a Land of Darkness, but hast caused my Lot to fall in a fair ground. Thou hast not only given me a Natural, and a capacity of a Spiritual life, but hast also enriched me with many Advantages for the comfortable support of the one, and the happy improvement of the other, above what thou affordest to multitudes of others. Thou hast liberally given me of the Dew of Heaven, and fatness of the Earth, an Assurance of all those good things which may both oblige and assist me cheerfully to serve Thee. O let not my Heart like *Gideon's* Fleece remain dry, whilst all about it is thus plentifully watered from Heaven; but give me, I beseech thee, such a sense of thy Mercy, as may express itself in a constant and zealous Obedience. Thou hast done so much for this meanest Plant in thy Vineyard, dressed it and fenced it about with Thy Grace and Providence; and having built a Wine-press, mayest most reasonably expect some Clusters to be brought to it at the Vintage. O let not so gracious, so equitable a demand be frustrated, when thou lookest it should bring forth Grapes, let it not bring forth wild Grapes; let not those Advantages I enjoy above others, tempt me to exalt myself, or despise them, but grant me always to remember that it is Thou only that makest me differ from another. Lord, let thy Methods be my Documents, thy Dispensations of Indulgence towards me, the Engagements and Bands of the closest and most inviolable Duty, that that Eminency of Condition wherein Thou hast placed me in this World, may be an effectual Admonition to me to be eminent in Virtue that Men seeing my good Works, may glorisie Thee my Heavenly Father, through Jesus Christ our Lord and Blessed Savior.

A Prayer.

O Thou most Righteous and Impartial Judge, who despisest not the mean, nor acceptest the persons of the Mighty, Make me always to remember and seriously to consider, that none of those outward privileges I enjoy among men, can exempt me from thy severe Tribunal, but that I shall one day be brought to Judgment, as for all that I have done in the flesh, so particularly for those special and peculiar Advantages, whereby thou hast discriminated me

from my meaner brethren: And oh let these Terrors of the Lord timely persuade, yea constrain me to a careful employing of all I have received, to those ends for which thou hast bestowed them. Lord, grant that the Knowledge thou hast given me may have such an efficacy on my Practice, that it may always guide, never upbraid me. And as thou hast opened thy hand wide to me in temporal Plenty, so enlarge my heart in Thankfulness toward thee, and in Compassion and bounty toward thy poor members: I am not straitened by thee, O let me not be straitened in my own bowels; let neither Covetousness nor Riot make me poor in the midst of Riches, but grant me that true Enjoyment which consists in a Charitable dispensing of them, that forsaking all the unsatisfying nauseated pleasures of Luxury, I may purchase to myself that more solid transcending delight of succoring the distresses of my fellow Christians. Lord, suffer not my Wealth to be only a lading with thick clay, nor the rust of it to bear witness against me, but rather make me of the number of those that need relief, then of those who want hearts to give it. And since in thy gracious Providence thou hast placed me in a condition of ease and vacancy, O let me not pervert it into a life of Idleness and Sensuality, let me not be less, but better busied then other men. O never suffer me to incur the guilt or reproach of being more remiss or indifferent in my intercourse with Thee, then others are of their traffic with the World, of having less care of my own and other men's immortal souls, then they have of their corruptible bodies; but make me so industriously to husband every minute of that precious Time thou lendest me here, as may be in order to a blessed Eternity both of myself, and as many more as thou shalt put within my reach. O let not any persons ever have cause to accuse their Relation to me, for betraying them to Sin here, or Misery hereafter; but grant that all that are under my care or power, may receive such wholesome influence from me, as may nourish all Christian Practice among them; And, Lord, grant that my Example may be such to all, that I never prove to any an occasion of Falling: Let me never contribute to that power and empire which Vice has gotten in the world, but with a steady courage oppose all Impiety, how customary or successful soever; Let me think nothing Honorable, but what bears Thy stamp and impress on it, but engage, and animate, and inflame my benumm'd breast, to the most eager and vigorous endeavor of recovering discountenanced Virtue to some esteem and reputation among men. And, O Lord, grant that by an assiduous Practice of all Duty, I may arrive to such a gust and relish of it, as may utterly supplant any sensual delights in my own heart, and may also qualify me experimentally to assure others how sweet the Lord is, that I may be an effectual (though unworthy) Instrument in thy hand of drawing many to the Obedience of Christ, and that renouncing all the vain torturing Ambitions of this world, I may aspire to no other honor but that of being approved by Thee as a good and faithful Servant; That by thy mercy having my Infirmities covered, and my Sincerity accepted, I may at last be admitted into the Joy of my Lord, through the merits of Jesus Christ my blessed Savior and Mediator.

Amen.

For more particular Concernments, the Reader may be referred to the *Devotions* at the end of *[The Whole Duty of Man.]*

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FINIS.

P-RA-18. The government of the thoughts a prefatory discourse to The government of the tongue- Allestree, Richard, 1619-1681., Pakington, Dorothy Coventry, Lady, d. 1679., Fell, John, 1625-1686., Sterne, Richard, 1596?-1683.

THE GOVERNMENT OF THE THOUGHTS: A Prefatory DISCOURSE TO THE GOVERNMENT OF THE TONGUE, By the AUTHOR of the The Whole Duty of Man.

The Lord knoweth the Thoughts of the Wise, that they are vain,
1 Cor. 3.20.

LONDON: Printed by *R. Smith* for *Richard Cumberland,* at the Angel in St. *Paul*'s Church-Yard. M DC XC IV.

Imprimatur.

Edward Cook.

September 15. 1693.

THE PREFACE.

THE *Government of the Thoughts* was some Years since designed for the Press, but not till this opportunity, thought fit to make its Appearance. The Tract indeed in point of Justice, must own its Original Theme, to that Most Excellent and Learned Author of *The Whole Duty of Man;* and had not the Grave and Darkness deprived us of so great a Luminary, this Treatise would have appeared in perfect Luster, with all those Embellishments which so Exquisite a Pen could have rendered it.

The main Subject Matter of this Discourse, is to persuade Men to regulate their inordinate Thoughts and Affections, that such an unruly Member, as St. *James* affirms the Tongue to be, may not break out into that Conflagration, as all their Reason cannot easily quench: For out of the Heart proceeds all Evil Thoughts, the product of bad Actions, which are concomitant to contumelious Speeches: And indeed I presume, we cannot place too strong a Guard on that which appears so formidable an Enemy, and threatens us with so much Violence, which if not speedily prevented, may in the end prove Destructive.

I cannot reasonably expect, that this Product of my Labors should find a candid Acceptance of all Persons; or like the *Manna,* accomodate every Palate, especially in this Censorious Age, wherein some approve of nothing but the *Minerva* of their own Brain; I wish I could not say many, (like those foolish Heathens) Adore their own Maladies, applauding themselves for Benevolent and Prudent, by disgusting all that's good and wholesome, which is indeed a Symptom of a disaffected Palate.

I am not ignorant, that a Speaker ventureth within the reach of Censure; and that a Writer fixes himself to the Stake: Yet in hope that some may reap benefit by my Labors, I resolve not to be discouraged, if any shall prove so malign as to render Evil to my good Intentions, my Labor is with that Omnipotency who appointed some cheap Sacrifices, that the Poor

might serve him as well as the Rich, and requiring principally *willing* Hearts, *Exod. 35.6, 7,* &c. And he that possessed not Jewels, Gold, Silver, Silk, Purple, or of the like Estimation, might produce Skins and Goats-hair, which were of inconsiderable Value, but proved Acceptable. You who enjoy a greater share of Heavenly Treasures, offer of your Fulness; for the Almighty accepteth the *poor Widows Mites* where no more is Expected.

And now let us hasten to enter into that sacred way of Charity, which directeth to Salvation, and persevere in that Truth which never Deceiveth, nor is Deceived; so that at the last we may enter into the Kingdom of Glory. To conclude, I shall only add what St. *Paul* said upon his departure, to the Elders of *Miletum, Acts 20.32. And now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are Sanctified.* Read Happily, and Practice Diligently, not omitting St. *Paul's* Instructions to *Timothy,* in his Second Epistle, *2* Chap. ver. *2. Consider what I say, and the Lord give you Understanding in all things.*

THE Government of the Thoughts.

CHAP. I. Of the Chief Governor, the Soul.

THERE are diversity of Things, of whose Being we know, whose Quality we know not: All confess we enjoy a Soul which Commandeth, and Restraineth, in us. What a one it is, none can tell. Hence are those many Disputes concerning its *Essence, Seat* and *Subject,* with the subordinate Faculties of it. No Person hath thoroughly been acquainted with this secret Governor in Man. Some Philosophers have defined it a *Harmony*: Some a *Divine Virtue, a Particle of the Deity*: Some the most exile and slender *Air*: Some, a *Blood*: Some, *Heat,* or *Fire*: Some, *Number.* So innate is Error, that we most Err concerning our own selves.

2. MORE judiciously do they define it, who attest it an *Immortal Spirit,* an *Incorporeal Substance,* Created by Infusion, and Infused in its Creaation, made to the Image of the *Creator,* capable of the light of Understanding, Wisdom, Holiness, Blessedness, and Eternity: So that in its conjunction with the Body, it Animateth, giveth Life, Action, and Motion, (wherein it differeth from an *Angel*) and in its separation from the Body for a time (until it shall be re-united at the Resurrection) it Subsisteth, as the *Angels,* and hath its proper Acts and Apprehensions, as they have: Now, as the Eye beholds the Eye in a Glass; so the Soul discerneth itself by a kind of Reflex.

3. THE Soul is a divine Ghost sent from Heaven, into these Tabernacles of Clay, to give them Life and govern them; yet is it neither visible coming nor departing: It is an Immortal Form of Mortality: The Body Decayeth, the Soul doth not, being neither subject to Time nor Age: The Motions thereof are Eternal; it apprehendeth things Present, Absent, Past, and Future; it Deliberateth, Formeth, Directeth, Discourseth, Judgeth, Doubteth, Concludeth: So excellent it is, that *Cicero* the Orator said, God hath not given anything so Divine to Man; and that there are certain Lineaments thereof more beautiful than of the Body.

4. THE Body is adorned by the Soul; without which, Beauty itself appears Gastly: And good *Abraham* said, *Give me a possession of a Burying-place, that I may Bury my Dead out of my sight,*

Gen. 23.4. The Soul cannot be Deformed by any unevenness, discomposure, or disproportion of the Body which it Animateth: As a beautiful Creature is the same in a poor Cottage, as in a magnificent Palace: So is Virtue, which is the Beauty of the Soul. Could we but behold the Soul of a Saint, there's no Embellishment on Earth so Glorious; no Created Beauty here of so divine a Luster.

5. THE Soul, though now enclosed in Obscurity (having only some diviner Breathings in the Raptures and Heavenly Contemplations, which sometimes allarum it up, like *Moses,* to the Mount, or like a *Jacob*'s Ladder, ascendeth it into God's Presence) hath some knowledge of its Original by Faith and Joy unspeakable in the apprehension thereof, 1 *Pet.* 1.8. which arresteth the Desire, as appeared in St. *Peter* seeing Christ's Transfiguration, *Matt.* 17. and St. *Paul*'s wishing to be Dissolved, was a signal Evidence of our interest in Heaven; therefore our Pusilanimity cannot deter us from it, *Phil.* 1.

6. HE knoweth whether he shall go who remembereth whence he came: But what shall be the transcendent Beauty of a Devout Soul in its Separation, when it shall be restored to its native Heaven; when it shall be all Illumination, and God shall be *all in all*? Christ's Raiment on the Mount became shining white as Snow, so as no *Fuller* on Earth could white them, *Mark* 9.3. And *Moses* Face when he talked with God, became so Glorious, that *Israel* could not behold it without a Veil, 2 *Cor.* 3.13. What then shall our Glory be when we shall be like *Christ?* 1 *Joh.* 3.2.

CHAP. II. Of the Faculties of the Soul.

THE Faculties of the Soul are the *Understanding, Will, Memory, Affections, and Senses Internal and External.* My purpose being not to enter the List with *Philosophers,* but to direct *Christians,* I shall not further consider these, but what concerns the Practical part, and right governing the thoughts of the Heart and Mind, to the Service of God and our Mortification, and the means of qualifying ourselves for it.

2. THE Heart, in Scripture often taken for the principal Seat of the rational Soul, imparteth any Faculty hereof: The Mind is the inward act, the result and product of its Reason, and Discourses the Thoughts. The Learned affirm, the Mind is the fountain of Counsel, and Soul of Life: And again, we understand by the Mind, and live by the Soul. The Mind of Man is sometimes a *Sovereign,* to govern in Virtue and Sanctimony itself; and the Body sometimes a *Tyrant,* and indulging to Vice, which like the Worm bred in the Wood destroyeth its own Original: It is often misled by tumultuous Passions, Lusts, Vain-desires, and other Perturbations of a discomposed Mind, which unthron'd Reason dangerously gains an Usurpation.

3. A prudent Man, whose Knowledge is his Life, in the light, height, and use thereof, differing him not only from the Brutes, but ignorant Men; doth principally enjoy himself in his Mind and inward Man. There is indeed in human Possessions, nothing great and excellent, but a magnanimous and good Mind; contemning External Greatness, or supposed Excellencies, such as Power, Strength, Riches, Beauty, Wit, *&c.* obvious to Sense in respect of that which is within, apprehensible by the enlightened Understanding.

4. AND certainly the All-wise God, who Created the Affections, ordained them to some excellent end and use in the *Soul,* as *Hand-maids* to Devotion and Religion: neithere would he in our Regeneration, kill, but correct them, by moderating them, where they grow extreme; and retrenching them into their own Channels, where they over-flow their banks, like over-rank Water Sources, becoming muddy and choked up with that which they fetch in from without; or reducing them, where they are Exorbitant.

5. ALL Extreams are foolish and dangerous: A *Stoical Apathy* is incompatible with a well-composed Mind, as a violent Passion with a Prudent: The dead Calm corrupteth Air and Water, and violent Blasts disturb them; the moderate more safely purify; but the mean is best. Affections are, as it is said of *Caligula, There is no better Servant, nor worse Master*; they are good commanded, but mischievous reigning; like *Fire,* and *Water,* very necessary, and very destructive.

6. WITHOUT Love there can be no acceptable Service; without Anger, no Zeal; without Fear, no co-ercive power in the Soul; without Hope, no Comfort; which bringeth us to a necessary Consideration of the Hearts Corruption; the vanity and exorbitancy of the Thoughts; and the necessity of their Regulations by some Rules of Practice.

CHAP. III. Of the Hearts Corruptions.

THE Corruptions of the Heart, are, as in the Primitive Age of the World, *Gen.* 6.5. *Only evil* continually. The Heart is the fountain of Sin; and the Evangelist tells us, *Mat.* 15.19. from thence spring *evil Thoughts, Murders, Adulteries, Fornications, Thefts, false Witnesses, Blasphemies,* all the Sins of Man. All Iniquity is here forged; as it is written, *Isai.* 32.6. *His Heart will work Iniquity*; hence *words of falsehood are conceived and uttered,* Isai. 59.13. Here the kingly Prophet declares is the root of *War,* Psal. 55.21. And the Royal Preacher acknowledges it the seat of *Mischief,* Prov. 6.18. *Error, Frowardness,* and that *Obdurateness,* which excludeth all capacity of hearing *God's Word* and *Judgments,* which should lead us to Repentance whereby we may be healed, *Psal.* 95.10. *Prov.* 11.20.

2. *THE Heart is deceitful above all things; who can know it?* Jer. 17.9. There lodgeth Hypocrisy, *Jer.* 3.10. and many secret Sins; like that unseen Multitude, which rangeth through the Paths of the Deeps, such are the dark Councils of the Heart of Man, which *Solomon* informs us, *Prov.* 20.5. Nor is this the Condition of some few, but the secret Corruption of all natural Men; nor are the Regenerate absolutely freed from these Pollutions, being yet partly flesh: We have St. *Paul*'s word for it, *Gal.* 5.17. *For the flesh lusteth against the Spirit, and the Spirit against the Flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.*

3. THE danger hereof fully appears, that these are the Seeds of every Sin, and fomenters thereof; yea, that which obstructeth Faith and Repentance; for as the Physicians affirm, if there be a fault in the first Concoction, there will follow the like in the rest; so it is here, the Hearts Sickness is derived to the Tongue, and all the Actions of Man: *It is a People,* said the Lord, *that do err in their Hearts, and they have not known my ways,* Psal. 95.10. As the Eye is deceived through a false *Medium*; So is the Mind through the cloud of false Opinion: And the Wise Man tells us, *Prov.* 24.9. That *the thought of Foolishness is Sin,* into which they must needs

run, says the *Psalmist, Who set not their heart aright, and whose Spirit is not steadfast with God,* Psal. 78.8.

4. THE Almighty searcheth the Secrets of all Hearts, and will at the Great Audit, make all the Thoughts thereof manifest: God requireth the Heart, says *Solomon,* Prov. 23.26. and *David* tells you, *If a Man regard Iniquity in his Heart, the Lord will not hear him,* Psal. 66.18. and *Wisdom* expresses, *Prov.* 16.5. *That the Thoughts of the Wicked are an abomination to the Lord*; and they who have wicked Thoughts, run swiftly to iniquity; and Destruction is in their Paths, *Isai.* 59.7. In the Corruption of the Heart, the very *fibrae* and remainders of Sins reviving root, *Satan*'s venom remaineth: The *Hydra*'s ever-growing Heads, which (when occasions and ability so fail, that the impious cannot serve the Devil in External Actions) will show its venom in their will to Sin.

5. IN the next place, it is a very difficult thing rightly to compose the Thoughts, in respect of the Hearts unfathomed Deceitfulness, and the Mind's unlimited Agility; in these depths of quick-shifting Thoughts, Sin easily hideth itself: External Sins in Words or Works, are (like the Plague of *Leprosy,* Levite. 13.12, 13. *broken all abroad and covering all the Skin)* nearer the Cure, and by so much the more easily amended, or overcome, by how much more evident they are, not only to others, but also to ourselves.

6. THE Sins of the Heart are harder to be cured, the more secret, and invisibly they are Committed: The Thoughts are more securely Extravagant, Negligent and Presuming by how much less they are obvious, to any Pretender, or Censurer without: And where the Heart is smitten with some awful fear of God, and resolution to Repent, maketh Inquest after Sin; that which is in Word, or Action, is more easily and frequently found: But the sin of the Mind, like *Jonathan* and *Ahimaaz* at *Bahurim,* is let down into the depth of the Heart, whose secret Enemies are like those *Ligurian* Mountainers, whom the *Roman*'s Chased, more hardly found, than Vanquished. Moreover, Man's innate Self-Love and natural Complacency, makes him unapt, and loath to Condemn himself, in anything wherein he conjectures others cannot.

7. LASTLY, The restless machination of *Satan* is to suggest Self-delusions, as he doth Temptations to Sin, whereby his Baits may be swallowed. His policy is to keep the Heart for his Retreat; and if any reproof happily chase away Profaneness, Anger, Obscenity, or Calumny out of the Tongue, or Adultery, Theft, Murder, or the like, from the outward Man; yet if he can but foment and maintain any of these in the impure Heart, he will find opportunity and diabolical Suggestions, to make an Eruption: Or if not, he knoweth where he has Possession, be the Words and Actions never so well framed, that God hath no part there, which brings me to the next Consideration.

CHAP. IV. The necessity of Governing our Thoughts.

THERE is great necessity of Regulating our Thoughts and Heart, without which, as the Prophet says, *Isa.* 29.13. *It is in vain to draw near to God with our Lips.* And the art of governing the Affections and Thoughts, must be performed by Wisdom and Ingtegrity. Wisdom is as a Mistress to tumultuous Servants, at whose Presence the most Disorderly are suddenly

Composed and Silenced. An understanding Heart is the inward illumination of the Soul, which God beholds; without which, all External appearances of Sanctity make formal Hypocrites no better than *Egyptian Temples,* grave and decent outwardly, but within, very ridiculous; setting up for God's, Apes, Serpents, Cats and Crocodiles.

2. *SOLOMON,* to whom God granted a free choice of anything he would request, desired, *an Understanding Heart,* 1 *Kings,* 3.5.9.12. This was more estimable to him than Riches or Life; and he, whom God was pleased to make the Wisest of Men, of all the Holy Pen-men, gave most Precepts concerning the Heart and Mind; and we are commanded for our further directions, to search the Scriptures, which as the Apostle tells us, are only *able to make us wise to Salvation,* 2 Tim. 3.15. And St. *James* requires us to *ask Wisdom of God, that giveth to all Men liberally, and Upbraideth not,* James 1.5. *He that trusteth in his own Heart, is a Fool,* Prov. 28.26. Again, the Wise Man like a true Prognostick, tells you, *That the Heart of the Sons of Men is full of Evil, and madness is in their Heart while they live,* Eccl. 9.3. Unhappy is he who goeth on perversely in the way of his own Heart, or walks contrary to the Apostle's Rule, 1 *Cor.* 3.19. persuing the *Wisdom of this World, which is foolishness with God.*

3. WE must so compose our Hearts, that they may be upright and sincere in the sight of God. Without this, our best actions, as Prayer, Hearing, Repentance, Alms, and whatever else we do, is worth nothing. *O* Jerusalem, *saith the Lord, wash thy Heart from wickedness, that thou mayest be Saved: How long shall thy vain thoughts lodge in thee*? Jer. 4.14. It is but folly to labor the Cure in the outward part, while the Contagion and Venom of Sin invades the inward; or to wash the Eyes with floods of Tears, where *the sin of* Judah *is written with a Pen of Iron, and graven with the point of a Diamond, upon the Table of the Heart,* Jer. 17.1.

4. THE *Psalmist* tells us, *Psal.* 84.5. *Blessed are they in whose Heart are the ways of God: And that he is good unto such as are of a clean Heart,* Psal. 73.1. And the Prophet tells you, *Jer.* 29.13. They shall find him who seek him *with all their Heart.* And they that *know righteousness, have the Law of God in their Heart,* Isa. 51.7. And *Psal.* 37.31. *Their steps shall not slide; they delight to do God's Will,* Psal. 40.8. And Psal. 119.11. *They hide up the Law of God in their heart, that they might not sin against him: The knowledge of God is pleasant unto their Soul,* Prov. 2.10. *and* Prov. 3.2. They shall have *length of days and Peace; and when they go, it shall lead them; when they sleep, it shall keep them; when they wake, it shall talk with them,* Prov. 6.22. It is a Lamp and Light to direct them in the ways of Life to preserve them from Sin.

5. NOW, however the ways of an Hypocrite may seem clean in his own Eyes, yet seeing the God of Justice *Weigheth the Spirits,* Prov. 16.2. it highly concerneth every Man to look to the ordering of this inward House, that it may be a clean Temple, for God's Spirit to dwell in, without whose guidance, Man runs to Destruction, both Body and Soul. If we govern our Thoughts aright, we have our conversation in Heaven, we walk with God: And in our many dangerous sicknesses of Mind, sundry Distempers, and Perturbations of fluctuant Thoughts, the wearied Soul shall ever have recourse unto this *Ark* for Rest.

6. THERE are troublesome Errors of sick minds which see false Comforts instead of true. There is Anxiety, Impatience and Grief which devoureth the Heart: There is the fire of Anger

to inflame, Envy and Malice to transport, vain Hopes and Fears, whose vicissitudes do miserably afflict the disquiet Mind. There are many Perturbations, which if not prudently managed, will master Reason, and violently carry Men into the most dangerous Precipices, from whence they cannot, when they would retrieve themselves: All which to a wise and good Man, shall prove but Exercises to make his Victory over his own Passions more Glorious.

7. NOR is he less Honorable who is victor over himself, than he that conquereth others. The great Conquerors of Kingdoms have been overcome of their own Affections; whereby they have foolishly eclipsed all the Glory of their Victories. The Strong may vanquish others; but only the Good can over-come themselves. I shall conclude with the Saying of a Pious Man, I had rather over-come my own Mind, than all my Enemies; and I would I were secure of myself: All the Powers of Hell, cannot over-come me, nor make me unhappy if my own Affections betray me not.

CHAP. V. Rules of Practice.

FOR the right composure of Mind and Thoughts, it is very requisite to consider those Rules of Practice which concern the same in general; and then that which appertaineth to some particular Passions of the Mind. First, Have a care of thy Soul as thy greatest Interest, and that which surpasseth all things in the World: Next have a care of thy Mind, which, if well composed, is prudently Content in every Estate, without which Even Temper, nothing can prove good, or comfortable. What is Strength? Sickness may anticipate, but Age must bow down to the Grave. What is Beauty? Why those Flowers quickly fade, and many times become the Snare and Destruction of foolish and unhappy Owners.

2. WHAT are Honors, where a qualification of Mind is wanting to manage them? Those *Phaetons* precipitate themselves, and set the World on fire. What are Riches without a Mind well qualified, but snares, and easy ways to Hell? All things duly weighed to a prudent Mind, which can limit itself within the desires of Necessaries, a little is enough; but to an ambitious Mind, nothing can satisfy. *Alexander* had a monstrous Mind when he was grieved, that there was but one World for him to Conquer. 'Tis the Mind that maketh truly Rich or Poor; That, contented in every Estate, aboundeth in its own Happiness; but discontented, can be blessed in none.

3. THE way to gain Riches, is not so much by adding to an Estate, as by depriving the Mind of that foolish desire of having Superfluity beyond use. Temporal Riches are but a burden to him, who hath truly placed his Affections on Heaven, *where neither Moth nor Rust doth corrupt, and where Thieves do not break through and steal,* Matth. 6.20. That which must once be lost, is nothing worth; which Consideration possibly made *Stilpo* answer like a *Philosopher,* who when *Demetrius* had taken *Megera,* and out of a noble Care to give him Protection from Plundering, asked him if the Soldiers had taken ought from him, he answered, *No; for,* said he, *I saw no Man that would take any Knowledge, or Learning from me.*

4. THE Mind is Sacred, and out of the reach of violent hands; so that to make thee happy, which is the scope of a prudent Desire, the way is not to labor so much, and disquiet thyself

in things External, but to compose thy Mind aright, to value and make a good Use of what thou hast; to get true Wisdom and Understanding, and well-ordered Affections, quietly to endure want, or enjoy plenty: In which there is not only an admirable skill and strength of Mind requisite, but also an holy Habit. No Precepts can suddenly make a Man practically wise, or good; which must make us resolve quickly to study this Divine *Philosophy*: And indeed, Experience here discovereth a marvelous Stupor, and Incogitancy of most Men. In any bodily Dissection, we speedily consult the Physician; but in our Soul's Distempers, we not only delay our seeking help, but are too often impatient of offered Remedies. That which thou designest to do well, speedily put in practice.

5. *SOLOMON*'s advice is, *Prov.* 4.23. To *keep thine Heart with all diligence; for out of it are the issues of Life.* Many think it enough to keep their Tongues and their Hands. But it highly concerneth all *Christians* to keep their Hearts from *Satan*'s Snares; there he beginneth all his Stratagems which afterwards break out into Words and Actions. It is true, that bare Suggestions without any delight, or consent of our own, are no more our Sins, than any Robbery or Murder committed without our Consent or Knowledge: But except we are vigilant over our Thoughts, and carefully stand upon our guard, *Satan*'s deluding Influences will create a Delight, and excite in us a Consent, and concession to them; Therefore the Counsel of the Wise Man is this, *Prov.* 7.25. *Let not thine Heart decline to her ways, go not astray in her paths.*

6. CHECK the first beginnings of Sin in thy Thoughts use them roughly at the door, and think of the Prophet *Elisha*'s saying, 2 *Kings* 6.33. *Is not the sound of their Masters Feet behind them?* We must there chiefly observe and extinguish Sin, where 'tis born, and quench the Sparks, before they break out into masterless Flames. We must crush the *Cockatrice* in the Egg, before it proves a fiery flying Serpent. We neglect not the biting of a Serpent, but presently seek remedy to keep the Venom from the Heart: With how much more care and diligence should we look to the biting of the *Old Dragon,* Rev. 12.9. who is able, if a little neglected, to kill Body and Soul? Of evil Seeds, spring evil Plants. *Murder* from *Revenge* in the *Heart; Adultery* from *Lust* unextinguish'd there; and God justly castigateh evil Intentions, though they do not always break forth into Actions.

7. KEEP a good Conscience, and put on Sanctity. The Wicked meditate on Evil; and the Prophet *Isaiah* affirms, *cahp.* 59.7. *That their Thoughts are Thoughts of Iniquity; Wasting and Destruction are in their paths.* As our Actions follow our Thoughts, so do they leave Impressions in them, which prove occasions of their further Operation; and *Solomon* tells you, *Prov.* 12.5. That *the Thoughts of the Righteous are right; but the Counsels of the Wicked are deceit.* Love good Thoughts, and thou shalt be furnished with them; as Flowers spring out of Buds, so good Desires flow from Celestial Thoughts. We often think of those we Love, and are ambitious of their Acquaintance. Think often of God, for his Love will cause thee to detest all thoughts of Evil, and will hinder the approaches of that old malicious Serpent to thy Heart.

8. FIX thy Thoughts on something certain. The Heart is a spiritual *Labyrinth,* in whose perplexed turnings we often lose ourselves; and the best fruits of idle and extravagant Fancies, are but as the Eyes, continually rolling up and down, seeing nothing intentively, but a wandering Mind. It is a signal Token of a composed Mind, if it can contain itself, and not

launch out into those vain *Evagations* and wandering Thoughts: From whence waking as out of some feverish Dream, after much thinking, we can give ourselves no true account, what the Mind has busied itself about; but that in long thinking, we thought on nothing to the Purpose.

9. THE Mind is Man's most active Faculty: In a Moment, with the flight of a Thought, it mounts from Earth to Heaven, and back again from Age to Age; from Present, to Future: Like Lightning, it shoots from East to West, vanishing in the Appearance. It is not a little skill to arrest it so, as that we may say with *David,* Psal. 108.1. *My heart is fixed; O God, my heart is fixed.* Without this we can neither Hear nor Pray, otherwise than profane Hypocrites, provoking God's Anger, by drawing near him with their Lips, when their Hearts are far from thinking on him.

10. SEEK Peace with God through Faith in *Christ*; for therein consists the true Composure and happy Rest of the Mind. The Prophet tells you, *Isa.* 57.21. *There's no Peace to the Wicked*; neither is there any true Rest out of *Christ Jesus.* Sin is the distemper and disquiet of the Soul. Until that *Jonah* be cast over-board, we can never appease the Surges of a troubled Mind. This thou mayest seek by hearty sorrow for thy Sins; this restringent Acrimony shall heal the Fountains, that Death and Barrenness may no more fluctuate from the Mind into thy Words and Actions. 'Tis a good symptom of Recovery when the Disease changeth Place: So when we are pleased with Repentance, who were wont to please ourselves with Sin, 'tis a token that Sin declineth in us.

11. BY *Committing thy works unto the Lord, thy thoughts shall be Established,* Prov. 16.3. and by filling thy Soul with such happy thoughts, as constant Meditation, or God's Word will furnish thee: And *Wisdom,* as a Monitor advises thee, *Ecclus.* 6.37. *Let thy mind be upon the Ordinances of the Lord, and meditate continually on his Commandments; he shall establish thine Heart and give thee Wisdom at thine own desire.* Overcome thine own Mind, and in everything as much as possibly thou canst, subject it to right Reason, and let not Affection or Passion master it.

12. SET thy Mind ever upon some good, to prevent the rising of evil Thoughts, that the Tempter may never find thee at leisure to entertain him. The Mind is naturally active and prone to thoughts: Even when thou liest Dormant it hath its Motions. Imploy it then in some Business, it cannot be Idle. As the Earth neglected, for want of Culture, bringeth forth noisome Weeds; so will the Mind evil and vain extravagant Thoughts, if it be not duly Cultivated. Often the light of Reason is Eclipsed by the mischievous interposition of vicious Thoughts: Yet perplex not thy Mind with too much, or too weighty Affairs: Proportion thy undertakings to thy Strength: The Mind requireth some intermissions and rest, which otherwise, like the Fields, with perpetual Bearing, will grow Fruitless. The Unballanced Ship is easily Overset with every gust of Wind: And too much Burden Sinketh her.

13. THERE is an Ark of God's secret Counsel, which our thoughts must not pry into. There are also admirable Mysteries, from whence God calleth out of the fiery Bush, *Exod.* 3.2, 5. *Come not nigh hither, put off thy Shoes from off thy Feet, &c.* Resign thy Thoughts to God's Immensity: It is enough to believe his Truth, though thou canst not examine his incomprehensible

Secrets. If thou wilt play with these Flames, thou wilt burn thy Wings: God hath revealed suficiently enough to make thee Happy: Ambition of knowing more, destroyed Mankind.

14. COMMUNE with thine own Heart concerning that, which may advantageously make thee Happy. Divine Soliloquies are Heavenly Raptures and the Soul's prepossession of that Blessedness. Inure thy Heart to ponder on good and heavenly things; and such will thy Thoughts, Words and Actions be. *The Heart of the Wise teacheth his Mouth,* says *Solomon,* Prov. 16.23. Custom grows habitual; therefore also the Wise man saith, *Wisdom resteth in the heart of him that hath Understanding,* Prov. 14.33. If the Wicked, the worst of Fools, have any notion thereof, it can no more rest with them, than Lightning in the Air.

15. TAKE the Prophet's advice, *Jer.* 17.10. To set God ever before thee, as *a Searcher of hearts:* And that which thou wouldst detest to speak before others, abhor to think with thyself. Thoughts are the words of the Heart, which God heareth; who therefore saith, *Matt.* 9.4. *Wherefore think you Evil in your hearts*? And *Solomon* gives us this Charge, *Eccles.* 10.20. *Curse not the King, no not in thy Thought.* Thou must be pure in Heart, if ever thou meanest to see God. Let not thy Heart dissent from thy Tongue; neither desire to appear more Holy than thou art, if thou intendest to please him who is Omniscient.

16. PRAY, and beseech the Lord with the earnest Supplication of the Psalmist, to *Create a clean heart, and to renew a right Spirit within thee,* Psal. 51.10. *To incline thy heart unto his Testimonies,* Psal. 119.36. Then Pray with the Prophet, *Jer.* 24.7. *That God would give thee a heart to know him*: To prepare thy Heart that thou mayst truly fear him, Meditate on him, and Love him above all: And That he who cast out the tumultuous Rabble from *Jairus*'s House, would also be pleased to cast out of thy Soul and Mind, all those thoughts which offend him, or hinder the raising up thy Soul to the life of Grace here, whereby it may be fit for the life of Glory hereafter.

CHAP. VI. Of the affections of Love and Delight.

FOR the right governing the Thoughts arising from some particular Affections, or Passions, which usually discompose and render the Mind less apt for the Service of God, and less comfortable to ourselves, we must ever have in mind the General Rule before laid down, that extreme and violent Passions of any kind, are Distempers of the Soul, which at best befool a Man, if not, as *Hypocrates* thinketh, maketh him Lunatick; they are like a Deluge, which rather overflow and drown, than refresh the Mind; they are like an enraged Sea, full of hazard; they disturb the Intellectuals, and distract the Will. Behold, how all things in troubled Waters, seem wreathed, and disordered, which in the still are clearly seen; so is it here: The calm Affections are more fit for God's Service, and our own.

2. LOVE and Delight, are great Actors in this present Life; and every Man hath some share in them. Now our main skill is to fix 'em on right Objects, as God, *Psal.* 37. and upon heavenly Things, as St. *Paul* directs us, *Col.* 3.1. By this means we cannot fall into any Excess, but shall be undoubtedly happy; that we pervert not the Order, we must not delight in, or love any object but God; let him be our first and chief Love and Delight, and we shall have Felicity in all that is subordinate.

3. LET no inferior Love or Delight allure us away from him who is perfect Love. Tho there is a time, place, and measure for Secular Delights, so far as they are subordinate to God's Will, which may make us fit for his Service, and administer occasion of Expressions of Thankfulness to him: But if on the contrary, they prove hurtful to us, if God loves us, he will take that away from us, which else would wean us from him. A necessary Rule for them to consider, who too impatiently bear the loss of that they so much loved or delighted in.

4. LET us neither love nor delight in any temporal things, otherwise than to hold it with a loose Hand; and let us follow the Apostles advice, 1 *Cor.* 7.31. To *use this World as not abusing it; for the fashion of this World passeth away.* And St. *John* commands us in his first Epistle, *chap.* 2.15. That we should not *love the World, nor the things that are in the World.* We must be contented to part with all, when God in his good pleasure sees convenient. It was *Job*'s Resolution, *chap.* 1.21. *The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.*

CHAP. VII. Of Joy.

CONCERNING Joy, Rejoicing and Mirth, the Rules are, That God would not have us disconsolate, but to *rejoice* and be cheerful in him *evermore,* 1 Thess. 5.16. Melancholy, Dejectedness, worldly Sorrow, bitterness of Spirit, and secret repining against God's Providence, are dangerous Symptoms of Incredulity: For if, as the Apostle says, *Rom.* 5.1. *Being justified by Faith, we have peace of* Conscience, and cheerful access to God *through Christ*; there will be joy in the Holy Ghost: We shall rejoice in hope, and glory in our Tribulations, being assured of a blessed issue thereof.

2. JOY and Rejoicing in God, in things Divine and Spiritual we are secure and happy. The end of Temporal Rejoicing, is many times clouded in sudden and unexpected Sorrow. Such was *Belshazzar's Feast* with *a thousand of his Princes,* Dan. 5.1, 5, 6. The scene of Joy was changed into sudden Astonishment, at the sight of that dreadful Hand which decypher'd his doom upon the Palace Wall. Secular Joy▪ entertaineth deluded Men, as that old lying Prophet of *Bethel* did the Man of *God,* first feeding, then afflicting with the sad Intimation of ensuing Destruction, 1 *Kings* 13.11, 22. Acquaint thyself with true good, that thou mayst rejoice securely. They most delight in Secular things, who are ignorant of Eternal.

3. LET not thy Heart be too much transported with Secular Joy; they that superabound in Mirth and Joy in Prosperity, are too much cast down and dejected in Adversity: For both Extreams proceed from impotency of Mind. In every Exultation look with a thankful Heart on the Lord that gave it, and with a prudent Heart on that which may quickly change this Scene of Mirth into Heaviness. Taste thy Joy as the *Israelites* did their Passover, with *bitter Herbs,* and prepared to be gone, *Exod.* 12.8. Let the thoughts of Sorrow season all thy Mirth, lest a sudden Surprizal astonish and vanquish thee: For foreseen Dangers least prejudice the Wise.

4. KEEP Innocency and a good Conscience: These shall *Comfort thee,* as *Lamech* said of his Son *Noah,* Gen. 5.29. The Wise Man tells you, *Prov.* 15.15. *All the days of the afflicted are Evil; but he that is of a Merry heart,* that is, a good Conscience, *hath a continual Feast.* Wicked Mirth,

Sardonick Laughter, and foolish Jesting, as they demonstrate much Levity, so do they dangerous Uncomposedness, Vanity and weakness of Mind. In such *Laughter, the heart is Sorrowful,* says *Solomon,* Prov. 14.13. *And the end of that mirth, is heaviness:* And *Eccl.* 2.1. *Behold, this also is Vanity.* Again, *The heart of the wise is in the House of Moorning: But the Heart of Fools is in the House of Mirth,* Eccl. 7.4.

5. WE read that *Christ* Wept over *Jerusalem, Luke* 19.41. and over *Lazarus, John* 11.35. But we never read of his Laughter: 'Tis a rare Government of the Mind to have Mirth seasoned with Wisdom, wherein a prudent Cheerfulness commendeth Mirth, well regulated in an holy thankful use of that we enjoy, as the best of things, merely Secular: To imitate the Austerity of *Cato,* or the Sullenness of *Crassus,* who is reported to have Laughed but once in his Life; or to be an ever Weeping *Heraclite,* or an ever Laughing *Democritus,* is to launch out into vain and unsafe Extreams. Indeed, of the two, Tears are to be preferred before excessive Laughter: For too much Mirth is a symptom of Folly, which fluctuates from the Heart, and a true Signet of Forgetfulness, or ignorance of this mutable Life.

6. AND indeed Voluptuousness is Satan's Hook which produces to Destruction; it is the Mother of Sin, and the Nurse of the never dying Worm: And as Oil killeth *Insects,* but Vinegar restores them; so Joy and Pleasure destroy incautious Sinners; but sharp Afflictions safely Cure them: So that they at last arrive to that apprehensive sense of understanding, That *it is good for them to be Afflicted,* Psal. 119.71. Never rejoice at another's Affliction, for it is Odious to the Almighty, and seldom evadeth such Revenge as pointeth out the Sin.

7. IT is a Maxim of Wisdom to weigh the Joy, which will prove an excellent Gage for thy Heart: For the Prophet *Jeremy* tells you, Chap. 17.9. That, *The Heart is deceitful above all things, and desperately wicked; who can know it*? If thou rejoicest in Evil, thy Heart must be agreeable to it; but if thou delightest in Goodness, then a secret Power and Spirit of Sanctity ruleth in thee. Observe in Musical Instruments, how some Strings sound at the Moving of others, and accord very Harmoniously: So it is with the Strings of thy Heart, which internally Assenteth to any wicked external Action. The uncircumcised Heart rejoiceth at that Obscenity that vexed Righteous *Lot:* The Holy are cheerful and glad, like the wise Merchant, *Matt.* 13.44, 45, 56. Who when they find the treasure of God's inestimable Mercy opened to them, go away rejoicing with that happy Convert, *Acts* 8.39. While he that hath no interest therein, sitteth numbering the Minutes, and thinking every Divine Exercise long; goeth away either as *Ahab,* with Indignation, or with Sorrow, like the rich young Man in the Gospel, *Matt.* 19.22.

8. DANGEROUS Perturbations of the Mind, are in the dominion of Sorrows; and there is as much occasion of prudent Rules to be used, as of a Rudder in a Storm. In every affliction, examine well thy Heart for the Cause: *Wherefore is the living Man Sorrowful*? Man suffereth for his Sin. *Let us search and try our ways, and turn again unto the Lord,* Lam, 3.39, 40. It is a vain attempt, and a high presumption to seek for any Relief from Affliction; but by this means all other Lenitives are as Draughts of Cold Water in a hectic Fit; it is more Inflaming, like *David*'s Harp to a moody *Saul,* where the vexing Spirit returneth with greater Violence.

9. PLACE thy Sorrow upon Sin, which is the right Object: It is the vulgar Error and danger of many, to be dejected for that loss which indeed cannot prejudice their Bodies; but take a delight in Sin, which woundeth the Soul, and may make them forever Unhappy. We many times grieve for that which should occasion us to Rejoice. And St. *Paul* tells us, *Rom.* 8.26. *That all things work together for good; and whom the Lord loveth, he Chasteneth,* Heb. 12.6. Next, let us consider the comfortable effects of God's Chastisements; *It yieldeth the peaceable fruit of Righteousness, unto them which are Exercised thereby,* Heb. 12.11. We are impatient and roar out as Men under the hands of a skillful Chirurgeon, when he exerciseth the Lancet or Cauterie to Cure us. It was *David*'s Complaint, who said, *I have roared by reason of the disquietness of my Heart,* Psal. 38.8. Yet in the issue confessed, *It is good for me that I have been Afflicted*; and declares this Experience, *Before I was afflicted, I went astray, but now have I kept thy Word,* Psal. 119.67, 71.

10. GIVE not thy Heart over to excessive Sorrow; for there is a Worldly Sorrow to Death; and a Sorrow to Repentance *not to be Repented of,* 2 Cor. 7.10. Exorbitant Grief is like the immoderate Overflowing of *Nile,* a presager of dangerous Sterility. Stand ready prepared for sharp Encounters. Ships are built to endure Storms and raging Seas. And prudent Minds are composed to endure and make good use of Sorrows. Let every Distress awaken thy mind to fly to thy Redeemer: And then Afflictions will appear like that Rain which fell on the *Ark*; the more it poured down, the more that was lifted up, and saved from the fury of the Waves: Or like *Moses Rod,* to open a way through the briny Floods, to our promised Rest, *Exod.* 14.21, 22.

CHAP. VIII. Of Anger and Malice.

ANGER is an Appetite of punishing any Injuries Received, or Conceived: The product is Malice, which is inveterate Anger: The Fruit of it is Revenge, or at least a well-wisher to it; but being weak it becomes vain. The Accomplices are Hatred and Envy; which shows an abhorrency to anything which displeases our querulous Palate; for we think everything, though good, and never so well performed, to be evil, because we may have an Antipathy to the party that transacts them.

2. ANGER is an Amarulency, embittering the Soul: A turbulent Passion, an usurped Power, deposing the Sovereignty of right Reason: It is a Spiritual infernal Fire, the Souls Tyrant, the seed of Malice, and an Enemy to good Council. Its Rage is a Precursor of Destruction, Ruin, and Desolation; a Companion of Misery, and the Souls Precipice. This Affection is of so high a concernment, that some have writ whole Tracts upon this Subject: But my design in this Treatise is only to consider the Government of the Mind and Thought in relation to the service of God: With some Rules of practice for the better performance of it.

3. THERE is an impious and fooolish Anger; whereof Christ said, *Mat.* 5.22. *Whosoever is angry with his brother without a cause, shall be in danger of the judgment*: And St. *Paul* advises us, *Col.* 3.8. with this friendly Exhortation, *But now put off all these, anger, wrath, malice,* &c. And the Wise man Philosophically informs you, that *a stone is heavy, and the sand weighty; but a fools wrath is heavier than both.* And he gives you further notice, that *wrath is cruel, and anger outrageous, Prov.* 27.3, 4. An Example of which, we have in *Gen.* 4.5. When *Cain* committed that

Fratricide upon *Abel*: Furthermore, *Solomon* the chief Anatomizer of Anger, and Dissecter of that Passion, affirms, that *an angry man stirreth up strife, and a foolish man aboundeth in transgressions: Prov.* 29.22. And *Eliphaz* the *Temanite,* when he reproved *Job* for Cursing the day of his Birth, admonish'd him in this Phrase, that *Wrath killeth the foolish man, and Envy slayeth the Silly one.*

4. THERE is a good Anger, such as was in *Moses, Exod.* 16.20. *Phinehas, Numb.* 25.7. And *Nehemiah, Nehem.* 5.6. Without which there can be no Zeal: For Stoical *Apathy* agreeth not with true Religion: Observe what a *Bee* is without is sting, nothing but a Drone; even such is man which cannot, or will not be angry. Some anger is necessary, which the holy Spirit mentions, *Ephes.* 4.26. *Be ye angry, and sin not; let not the Sun go down upon your wrath.* There is such use of this Souls Fire, that the inward man cannot subsist without it. But the skill is how to reduce it to practice: It must be as the Celestial Fire, wherewith the Sacrifice was to be offered, which we may discern by these Three Distinctions: First, It is Incensed only against Sin, and that which any way displeaseth God, and Obstructeth his Service. Secondly, It Launcheth out only upon some particular Causes and Occasions, but not Unadvisedly. Thirdly, It goeth, like that *Burning Lamp* between the pieces of *Abraham*'s divided Sacrifice, *Gen.* 15.17. That is, between the Person, and the Offence, proportionably loving the one, and hating the other: This being without Gall and Bitterness, but zealous in opposition to evil: For it is sin not to be angry with Sin.

5. THIS Affection is an Excellent Subservant to the Mind, exciting the Faculties; it is *Fortitudes* Incentive, and Zeals Natural heat; it is Modesties Centinel, and Temperances Guardian: And doth by an Excellent Allay of Pleasure, Contract the Dilated Heart and Mind, with some unpleasing but profitable Austerities; which otherwise, would be exposed to dangerous and wicked Temptations.

CHAP. IX. Rules of Practice, concerning Anger, and Malice.

IN every Apprehension of injury, look up to God, and say with *David* when *Shimei* cursed him, *Let him Curse for the Lord hath bidden him,* 2 *Sam.* 16.11. Consider if thou hast not offended thy Maker, and provoked him to Excite Enemies against thee; if upon thy Inquest thou findest out the Sin thou standest guilty of; hasten and make thy Peace betimes with him. Think not thyself Competent for greater Matters, and all others Inferior to thee: That Pride is like Tinder in the Heart, where every Spark is apt to foment Indignation, and kindle Anger's Fire. Be ever Composed rather to bear an Injury, than to Retaliate it: Indeed it is grievous to suffer; but it is dangerous to requite it: Seeing God saith, *Vengeance is mine,* Deut. 32.35.

2. MAKE a right use of all injuries: Let them be as so many Exercises to thy Wisdom, Meekness and Patience; And then thine Enemy shall study to be thy Friend: So that thou mayst express that with Verity, which *Demosthenes* affirmed but Ironically, at his sentence of Banishment: Thy Enemies are so Courteous, that it is a very hard task to find anywhere so good Friends. Be angry with Evil, and imitate the Example of *Moses* the meekest man, who was so provoked with the Idolaters, that he exposed many of them to the Sword, *Exod.* 32.19.

Basil fitly compared this anger to a Dog which Barks at Strangers, chases away Wolves, and other Instruments of Evil, but forgets not to fawn on his Master.

3. SUFFER not Anger to be of a long Duration, lest it Engender into Malice; but take St. *Paul*'s advise, *Eph.* 4.26. *Let not the Sun go down upon your wrath, neither give place to the Devil.* As he must do, who sleeps with his Anger, which indeed is the Devils Anvil on which he Forgeth his Mischiefs. When we compose our Bodies to rest, we commonly secure our Fire from doing any harm; and why should we be so Negligent of that Precious Part, the Soul, as to sleep with this fire of Hell in our Bosoms? We are ignorant, when we close our Eyes, whether we shall ever open 'em in this World, or have any time to agree with our Adversary, before we appear at the great Tribunal.

4. ACT nothing in furious Anger; but endeavor to allay it. A Prudent Man, will not put to Sea in a Storm, but will wait in Expectation of fair Weather: So in Anger we must expect Calm Affections before we can act anything prudently: We have a frequent Proverb, and not unfit here to be used, that, *a hasty man can never want Woe*: And *Solomon* furnishes us with many, pertinent to our Purpose, *Eccles.* 7.9. *Be not hasty in thy Spirit to be angry*: And *Prov.* 12. 16. *A Fools wrath is presently known,* and *he that is slow to anger appeaseth strife, Prov.* 15.18. And St. *James* gives this candid advice, in his Epistle, *Chap.* 1.19. That we should be *slow to speak, slow to wrath.*

5. THAT Advice was good which the Philosopher Prescribed to *Caesar, When you are angry, answer not, until you have first Repeated the Letters of the Alphabet*: By that time the Choler being a little digested, his Judgment might be Recollected, whose sudden Excursion out of its Seat of Passion leaveth a Man an Incompetent Judge; for it is natural to frail Mortality to think them evil, whom they have any Antipathy against. *Architas* Considered well, when he said to his offending Servant, *'Tis well for you that I am angry*: And *Socrates,* who in like case said, *I would beat thee, but that I am angry.* Other Passions, in Extreams, discompose the Mind, but anger Precipitateth it: To be a Master of other Affections, demonstrateth him very Moderate; but to gain a Conquest over Anger declares him to be Prudent.

6. IN no Passion do we more lose our Friends, our Advantages, our Judgment, our Selves; nor give an Enemy more Advantage, than in Anger. He is a Fool that can be angry at nothing; and he Wise who will not at everything: It is as great a Virtue to Conquer thy Self, as it is to encounter with the fiercest Lyon: He made a good choice who chose rather the Meekness of *Moses,* than the strength of *Sampson*: He that hath vanquished his Anger, hath gained the Victory over a dangerous Enemy. Allay and overcome thine Anger with Reason, that chasing it with due Revenge, it may prove Justice*'s* Hand-maid, not its Mistress.

7. DID we Consider the dangerous Effects it brings, we would hasten and wean ourselves from it. I shall Endeavour to give you a Catalogue of some of the accomplices of Anger, and then tell me whether it be not a Passion of a Pernicious Consequence: To begin, it is *a short madness,* differing from it only in point of time; it distorts the Countenance, precipitates the Mind, and so disturbeth the Reason, that, for the time, it converts Man to a Beast: From hence prceed, the Unguarded Mouths, Unbridled Tongues; Reproaches, Calumnies,

Contumelies, Conflicts, and Fruits of Fury spring from that Fountain: This whets the Sword, and breaks the Sacred Bands of Nature and Religion, provoking men at that height by their Assasinations to be Butchers of Men.

7. OBSERVE how a sudden Deluge, sweeps along the Verdant Fields, and destroys the Husband-man's most flourishing Hopes; even so rusheth the most impious deluge of Anger into the Mind, covering dangerously for the time, if not drowning the fairest Plants of Virtue, Wisdom and Temperance, under that bitterness of Mind, and breathing of Revenge, leaving neither Venerable Age, Tender Youth, nor anything Sacred or Unspar'd. It depriveth thee of Council, rendereth thee Obnoxious to thy Friends, exposeth thee to thine Enemies, and maketh thee altogether Fruitless; when Patience and Mildness would leave better Impression and Root, then the best Precepts sowed in Storms: In short, it makes thee assume the shape of an Unjust Judge, who Correctest thy Child, or Servants Fault with a greater fault of thine own Intemperance.

8. DESIRE and Anger are the worst Counsellers; they not only disturb the Soul, but deform the whole Frame of the outward Man: Could the angry man but take a Prospect of himself, and steadfastly behold, what change that Passion worketh in his Countenance, its impossible he could be Enamoured with that Distemper: He would find it as much altered from its Native Beauty, as the Face of the Thundring Sky, differs from the lovely Serene, or the Enraging Boysterous Sea does from a Pleasant Calm: *Plato* advised his Scholars, when they were Angry, to look into a Glass: And if ever the Odious Spirit of *Satan* looked out of the Windows of Man's Face, 'tis in his Exhorbitant Anger: What a Deformity does it Operate in the Divine Soul, Obvious to the Eye of God? It brings along with it the same disadvantage, as those Dogs of the Profane *Donatists,* whom they fed with the Bread of the Holy *Eucharist*; for which they escaped not, without an evident Sign of God's Justice; for the Dogs were so Inflamed with Raging Madness that they fastened upon their own Masters, as Strangers and Enemies, Tearing them with Revenging Teeth: Even so it often comes to pass that impious Anger, destroyeth the Angry.

9. HE that can by a Regular Reason, Bridle his Anger, reaps great Advantage: First, In Point of Pacification, according to *Solomon's* Counsel, *Prov.* 15.1. *A soft Answer turneth away Wrath.* Secondly, In respect of Victory; for as the Patient Man enclineth the Prudent as Witnesses to his Party; So that shall more Foil the Outragious and Violent with Meekness, than by Retaliation of Injuries and Contumelies: In which Sense, what *Solomon* says, confirms it for a Truth, *A soft Tongue breaketh the Bone,* Prov. 25.15. Next, thy Council better recovereth its Seat by thy forbearance, and thou losest nothing of thy Interest, by delaying that which thou once must express, or act. To conclude, in the most just Occasions of Anger, remember God's indulgence with thee: Be not like that Evil Servant, who having found much Mercy would show none, lest thy Judgment be equivolent, *Matth.* 18.34.

10. MALICE is the Venom of the Old Dragon; *Satan*'s bitter Influence on the Wicked, and his lively Image in them. It is the Fire of Hell breaking out on the Men of this World: It is the Mother of Revenge, and Symptom of an Unregenerate Heart, the Affection of a Reprobate Mind, the Devils Leaven, which must be purged out of those, who will Communicate with

Christ our Passover. Malice, is the Fuel of God's Anger, and an Obstruction to his Mercy, who cannot justify the Malicious, for what he has said is just and true, *Mat.* 6.15. *If ye forgive not Men their Trespasses, neither will your Father forgive you.* And seeing it is wholly disagreeable with the Love of God; therefore it is impossible, as St. *John* says, To *Love God, and hate thy Brother,* 1 *John* 4.20. Concerning which, I need prescribe no other Rule, than this; If Malice possess thy Heart, then desert all Pretences and immediately cast it out, if ever thou hopest to enter into that Kingdom, where inhabits all Love, Peace and Tranquility, with Joy unspeakable, and full of Glory.

CHAP. X. Of Envy.

ENVY is an inveterate Grief at others Welfare and Prosperity; and an Evil Perturbation of the Mind, so odious, that to expose it to View, is a Motive sufficient to make us loath and detest it: It is a Tare of the Wicked's sowing, and worthy of Divine Revenge and Punishment; it is an impediment to Piety, a path to Hell, and a secluder from the Kingdom of Heaven: It is a Pernicious Attendant to Posterity, *A Vanity and Vexation of Spirit, Eccles.* 4.4. A Fruit of Unregeneration, *Rom.* 1.29. It is the Daughter of Self-Love and Pride, the Result of Carnal Minds, 1 *Cor.* 3.3. A Work of the Flesh, *Gal.* 5.21. It is an Obstruction of Edification, and Growth by the sincere Milk of God's Word, 1 *Pet.* 2.1, 2.

2. IT is a Blasphemous Censure of the Most High, whose Judgment it dissalloweth, secretly Murmuring and Repining at his Providence, who Wisely Disposeth of all things in Heaven and Earth, *Setting up and pulling down,* and distributing to everyone, according to his good Pleasure, *Dan.* 4.25. To display it farther, it is a Diabolical Wisdom, a Companion of *Confusion and every evil Work,* James 3.14, 15, 16. It is the mischievous Canker, which nippeth the choicest Buds of Virtue, attempting either to cloud them with Incredulity, by reason the Envious cannot attain thereto, or laboring to blast them with impious Calumnies.

3. I need not here cite the Example of *Antigones,* and *Teutamus,* Conspiring against the truly Noble *Eumenes*; or of *Philip*'s *Sycophants* against *Aratus*: Nor of *Domitians* envying *Agricola* his worth: Nor *Saul*'s envying *David, Cain Abel, Rachel* her Sister, the *Patriarchs Joseph*: Seeing it is manifest that *Christ Jesus,* in whom were all Perfections, was envied. There's nothing so little, but stimulateth it: Nothing so Sacred or High, but this Hellish *Fury* will fly at. *Joseph*'s Party-Coloured Coat awakened it, and it was vigilant to strike at the Savior of the World: The Natals hereof were in *Lucifer,* envying *God*'s Monarchy, and ambitious to share in his Sovereignty.

4. NATURAL Historians acquaint us of some Countries free from Serpents; but who can inform me of any barren of Envy? I doubt it is the common Plague that visits all places: Like those Croaking Plagues of *Egypt,* which did not spare *Pharaoh's* Bed-Chamber; it deludeth the Country with False Opticks, thinking our Neighbors Fields more Fruitful than our own: 'Tis a Monster; not of God's making, but born of depraved Affections, as Anger, Fear, Jealousy, Self-Love, which creates Indignation, if another attain to a Happy and Prosperous Condition: Envy thinks all the World too little for its own Orifice: *All this availeth me nothing, so long as I*

see Mordecai *the* Jew *sitting at the Kings Gate*; said ambitious *Haman* in his Envy, *Esth.* 5.13. And again, *To whom would the King delight to do Honor more than to myself,* Chap. 6.6.

CHAP. XI. Arguments to be Considered, by way of Dissuasion against Envy.

THAT Envy hurteth the Invidious most, is apparent, that there is not a greater Torment invented by the worst of Tyrants: Nothing can be more unjust to others, nor nothing more just to themselves. The Serpent's Poison infecteth not himself; but Envy proves fatal to them that embrace it: For as the Moth eateth the Garment which breeds it; and as the Rust consumes the Iron, so Envy preys upon the Mind that entertains it. It is more Miserable that can be expressed; for it is not only afflicted with its own Misfortune, but it is disquieted at others Exhiliration: Whatever is a Pleasure to others, is but a Torment to him. Another Man's Store, is the Envious Man's Want; another Man's Health, is his Sickness; and another Man's Praises, his reputed Dishonor.

2. OTHER Sins have some Remisness, Anger will waste itself in time: Hatred may be extinguished in the end, but Envy never ceaseth: Fierce Lions are Tamed and become Tractable, but the Envious grow worse and worse. The more *Christ* did good to the Jews, curing their Sick, healing their Infirm, and bestowing the words of Eternal Life upon them, the more destructively did they Envy him. It is the Canker that blasteth Friendship: The corruption of Life and plague of Nature. It is the Devil's incentive to Rebellion, who when he could not in his Malice hurt God, assailed Man: For it instigated *Cain* to Murder his Brother *Abel*; and the Jews to Crucify the Savior of the World.

3. BESIDES, it hath irrational Effects: It would stop up the Fountains, and veil the Sun-beams: It regardeth neither bounds of natural Civility, or Religion. *Rachel* Envied her Sister, *Gen.* 31. *Jacob*'s Sons their Brother *Joseph, Gen.* 37.11. The *Jews,* the very Preaching and Hearing the Gospel, *Acts* 13.45. *It is the rottenness of the Bones,* Prov. 14.30. *It slayeth the Silly,* Job 5.2. And lastly, it excludeth from Heaven; for what should Envy lay claim to so blessed a Habitation; where there is nothing but love and rejoicing in each other's Happiness?

4. FURTHERMORE, it is a perverse Distemper of a diseased Mind, rendering the Envious his viewing of the good of others, as it were with sore Eyes grieved with seeing. It delighteth and triumpheth in Men's Miseries: As Flies feed themselves upon others Ulcers, so the Envious propose to themselves a pleasant Entertainment by Discoursing upon others Misfortunes and Afflictions: And to set a gloss upon their Hypocrisy, they will sometimes personate the Compassionate and Merciful, and like subtle *Alchemists,* pretend to Extract Pity, when indeed it is only to stretch their Malice to a larger Extent, by which means it might not be acquainted with any Limitations.

5. SOMETIMES *Proteus* like, they will pretendedly act on the Theatre of Justice; then will they seem zealous of Laws, and due Punishment of Delinquents, when indeed they do but pervert Judgment into Wormwood, and Kill or Rob by Authority, whom they durst not Assassinate or Assault by the Sword, or open Violence. Sometimes they will assume larget pretences of Sanctity, appearing like the Devil at *Endor,* in the Prophet *Samuel*'s Mantle, performing some things externally good, whereby they may achieve some greater Evil. Even so the false

Apostles Preached *Christ,* of mere Envy to St. *Paul,* that they might *add more affliction to his Bonds,* Phil. 1.15, 16.

6. IT is at best but a fruit of the Flesh, *Gal.* 5.21. Meer Folly, *Tit.* 3.3. Devilish, Sensual, Earthly, St. *James,* 3.14, 15. A dangerous Signal of a Reprobate Mind, given up to Destruction, *Rom.* 1.28, 29. The most that Envy can acquire towards its own Satisfaction, is to Mourn when others Rejoice, and possibly to hurt Temporally, with its own external Destruction of Body and Soul. To define it further, It is no better than the Spirit of *Satan* reigning in the Envious.

7. THIS Mischief sometimes craftily steals on incautious good Men: As *Joshua* was Envied, for *Moses*'s sake, *Num.* 11.28, 29. And the *Psalmist* confesseth, *My feet,* saith he, *were almost gone, for I was Envious at the foolish, when I saw the prosperity of the Wicked, Psal.* 73.2, 3. The Prophet *Jeremiah* and *Habakkuk,* were a little infected with this Contagion, which the Scripture as a Monitor, admonisheth all Men to beware of that Snare, which entrapped such good Men.

8. THE acts thereof are inconsistent with right Reason, if we respect the Supreme Giver of that which stimulateth Envy; for how irrational a presumption is it in Man, to control the providence of God? If *Jacob*'s Eyes wax dim with Age, and would not permit his dear *Joseph* to alter the Imposition of his Hands, or to transpose the Blessing at his pleasure, how much less will the all-seeing God, permit the Envious Man to pervert his Hands? Next we must respect the quality of the Envied; Is he Evil whom thou Enviest? Then thy Compassion is summoned to pity him, because his Sin represents him more Wretched than all the World can do. Is he Good? How guilty then must thou be in Envying his Felicity?

CHAP. XII. Remedies against Envy.

ENDEAVOUR to put on *Christ,* and then thou art sure to chase away Envy. It is the Apostle's Rule, *Rom.* 13.13, 14. *Let us walk honestly as in the day, not in Strife and Envying, but put ye on the Lord Jesus Christ, and make not provision for the Flesh, to fulfil the Lusts thereof.* Strive by a Holy imitation, to follow the Example of thy Lord and Master, who was meek and lowly in Heart, and envied no Man, *Matt.* 11.29. *Christ* loved all respectively: For *Love envieth not,* 1 Cor. 13.4. If we love for the sake of him who first loved us, we shall never be perplexed for any competent Blessings he in his good pleasure bestows, but should rather wish them greater: We shall wash off that guilt of undervaluing others, and abandon that presumption of over-rating ourselves; and this sort of Ambition which acts contrary to these Remedies, reigns only in the Dominion of the Envious.

2. THE Meek *Moses* was so free from Pride and Ambition, that he reprehended those that Envied for his sake; and wisht that all God's People could Prophesy; and besought the Lord, that he would put *His Spirit upon them,* Num. 11.29. Discipline thyself in God's School, for there is the best and safest cure of Emulation. It was a Paradox to *David,* Psal. 73.16. *Until* saith he, *I went into the Sanctuary of God; then understood I their end.* There thou mayst learn not to value Transitory things too much; to consider well his Hand, *which setteth up, and pulleth down:* To refer all thy Desires to the advancement of his Glory; and humbly to acknowledge, and in a high manner express thy thankfulness for those favors of Providence he hath conferred on thee; having the possession of these thoughts, thou mayest quite Banish Envy.

3. NEXT consider where thou placest thy Enmity. The *Psalmist* found in the Sanctuary, that his Enemies were not to be Envyed: *Surely,* said he, *thou didst set them in slippery places: Thou castedst them down to Destruction,* Psal. 73.18. Let not this *Memento* flip out of thy Mind, That God mixeth Bitter with Sweetness to all in this Life. One hath great Riches, but no Child to enjoy it; nor perhaps a generous Heart to make use of those goods of Fortune God hath been pleased to bestow upon him; Another is in perfect Bodily Health, but his Soul may be sick unto Death: Others contrive and hoard up Wealth, but with such a seared Conscience, that the poorest Saint is incomparably more happy. Another is advanced to Honors, perhaps only to make his Fall the greater. Another in divers respects may be very Prosperous in the Eye of the World; but may resemble the Moon, who is most tenebrous towards Heaven, when she Illuminates the Earth. So it is with Man very observable. that the greater Luster they shine with in the Eye of the World, the more despicable they are in the sight of Heaven; for God abhorreth all those Pomps and Vanities, and layeth up such severe Judgments for the Owners, that a Soul in the midst of Torments is as proper an Object of Envy, as the glittering Shadows, who are hasting thither.

4. O let us not forget then that we are Brethren, Members of one Body, whereof *Christ Jesus* is the Head; therefore let us with all Gentleness and Meekness take St. *Paul*'s advice, *Gal.* 6.1. *Brethren, if a Man be over-taken in a Fault, restore such a one in the Spirit of Meekness, considering thyself, lest thou also be tempted.* Let us support one another through Love, and mutually rejoice at each others Happiness; and by these means we shall cast away the works of Darkness, Strife and Envy.

CHAP. XIII. Of Impatience.

IMPATIENCE is a Distemper of the Mind, proceeding from several Causes, as Indignation, Anger, Envy, Sorrow, apprehension of Injuries, Affliction, deluded Hopes, and the like. As the diseased Body cannot endure Heat or Cold; so an impatient, and discontented Mind, cannot comply with Prosperity, or Adversity. Every present Estate seemeth uneasy, wanting a true relish to make it palatable; it is not only a Guilt, but a Punishment of the Sin of Ingratitude against God; Therefore the Almighty threatened to send them *trembling Hearts, Sorrow of Mind, and pendulous Thoughts, and Fears,* Deut. 28.65, 66, 67. *In the Morning thou shalt say, would God it were Evening: and at Even thou shalt say, would God it were Morning.*

2. SICK of this wayward Distemper was he, who being at *Rome,* lik'd *Tyber* best, but when at *Tyber* gave *Rome* the Preference; the sick Person shifteth Rooms and Beds, as the wounded Hart flieth from Brake to Brake, but can find no ease, whilst the fatal Arrow, that Messenger of Death sticks fast in his side. So it is observable Malecontents waver, between contempt of the present, and vain hopes of the future. But *Coelum, non animum mut at,* he transmueth the Air, not his Mind; that crosseth the Ocean. Wherever thy Progress is, thy Mind bears thee company, and according to its Malignancy, a proportionable Remedy must be applied.

3. TRIVIAL matters doth not perturb the the Healthy, but a small Accident discomposeth the Sick. The sound and strong Man can rest anywhere, but to the infirm, a Bed of Gold, or Wood, produces the same ease; and a rich Palace, or a poor Cottage, affords him equality of

rest. So it is observable, a fixed and stable Mind will rest contented anywhere; he is become a Proficient, and can say with St. *Paul, I have learned in whatsoever state I am, therewith to be Content,* Phil. 4.11. And a Mind so serene and calm, is Health to the Sick, Enlargement to the Prisoner, and far excels a Kingdom to the Possessor; whereas the impeteous Mind is troubled and discomposed with every trifle. *I do well,* said peevish *Jonah, to be angry even unto death, Jonah* 4.9. And all this Morosety was but for a poor *Gourd,* when at that juncture he ought to have been more concerned at so many thousand Lives, which were near Destruction.

4. TO cure this, no *Cataplasm* Externally applied can afford any Operation; but it must be a *Catholicon* Internally used, which must purge the Mind of these Malignant Perturbations which disaffect it, and to strengthen it by a right Informatio• of the Understanding, and rectifying th• distempered Affections, until the Mind enjoy a Calm of Patience. And indeed Patience is a Magnanimous Virtue, and attended with a Train of •piritual Qualifications▪ First, It is Afflictions Cordial, and Despair Antidote, the Daughter and Nurse of Hope, *Rom.* 8.25. And the Saints Communio• with *Christ, Rev.* 1.9. It is the way to th• Inheritance, *Heb.* 12.1. The Seal of Salv•tion, 2 *Pet.* 1.10. A Symptom of Fait• and Hope in Christ, 1 *Thess.* 1.3. Patienc• is an Equanimity in bearing Adversity; an• a Fruit of Charity: And the *Apostle* gi•• you this Certificate, That *the Fruit of th• Spirit is Love, Joy, Peace, Long-suffering,* Ga• 5.22. And *Charity suffereth long,* 1 Cor. 13.4.

5. IMPATIENCE is a Perturbation of the Mind, a Self-corroding, Tormenting bitterness of the Soul, proceeding from Impotency, or Levity of Mind: A secret contest with, and repining at the Providence of God. It is the absurdity of Rich Men, and the vexation of the Poor: The Mother of Despair, and sad fury of the Internal habitation; every Room, and Recess thereof, it disturbeth with hideous Cries, like *Ziim* and *Ohim,* doleful Beasts in the Desolations of *Babylon, Isai.* 13.21.

6. IT is a folly and sober distraction, wherein the deseased Mind rejecteth all wholesome Prescriptions; it Rebelleth against the Physician, and lacerateth open its own Wounds; it is an Heart-corroding canker, the internal Man's Woolf, which devoureth that which feedeth it; the Worm which gnaweth the Soul, which *Prometheus-like,* cherisheth the *Vulture* which afflicteth it, and delighteth in that which grieves it: Nor is the best of Men free from this Distemper, for *David* with his Soul made this inquest, *Why art thou so sad, O my Soul, and why art thou so disquieted within me,* Psal. 43.5.

7. OUR Blessed Savior, who was free from Sin, who bare all our Sorrows, in the sense of his Father's wrath, acknowledged, that his Soul was *heavy to the death*: And wrestling with that most unknown Passion, cried out upon the Cross, *My God, my God, why hast thou forsaken me*? He could no otherwise be sensible of Hell Torments, (due to us) in his Humane Soul, than by losing the present sense of the Deities Assistance, 〈1 page duplicate〉 〈1 page duplicate〉 which wheresoever it is, makes Eternal Happiness: He lost in that Agony a present sense, not an Indeficient Interest: For even then, he called God, his God; which Demonstrated a vast distance between the Impatience, of Desperate and Irrecoverable Sinners, and the Estate of those Good Men who are under Tribulation for the Infirmity of their Souls: The just Man

may be compared to the *Israelites,* marching with the *Egyptians* through the *Red-Sea,* where there is a way opened to their Promised Rest, but the Waters return with a full force and drown the Enemy.

8. AS to this Malady we must not plead ignorance, but be sensible that it groweth Gradually: First, In unadvised Anger mix• with Sorrow; which are the Seminaries of Impatience: Next, it goes forward, to a dislike of every Accident and Estate; from thence to an internal Repining: So like a Gangrene, it invadeth the Souls Vitals, Hope, Content, and a Cheerful dependence upon God's Providence, and then marches forward to violent Despair; so that it behooves a Man highly to prevent this danger by checking its Primitive Motions; and learning to make a Prudent use of every Affliction, and to Expel all those discomposed Thoughts which nourish it; likewise to practice in the whole Course of Life, that Christian Patience, and Moderation, which becometh those, who depend on the Providence of God: Some Motives to it, I shall show in the next Chapter.

CHAP. XIV. Motives to Patience and Contentedness.

FIRST, God Commandeth us, by his Holy *Apostle* in several places; as *Rom.* 12.12. 1 *Thess.* 5.8. 1 *Tim.* 6.8. *Heb.* 13.5. And *David* earnestly persuades us to this duty, *Psal.* 37. from the first, to the fourteenth Verse. Secondly, Consider well the disadvantages of Impatience, and the Advantages of Patience; *Seneca* was of that good Opinion, *that no man could be happy who did not think himself so*: It imports not what thy Condition is, if thou thinkest it evil? The Patient Man is happy in every Estate; because God will hear him, *Psal.* 40.1. And the Wise Man gives this Result, *Eccles.* 7.8. *The Patient in Spirit is better than the Proud in Spirit.* And the *Apostle* gives us this assurance, *Rom.* 2.7. That the Lord will give him Eternal Life. And the *Evangelist* gives us this Encouragement, by Patience a Man possesseth his own Soul, *Luke* 21.19. All Affliction to him is but a wholesome *Bitter Potion,* which he freely swalloweth, as being prescribed to Operate his Cure, and to produce him the *quiet Fruits of Righteousness, Heb.* 12.11. The *Apostle* likewise tells you, 1 *Tim.* 6.6. That *Godliness with Contentment is great gain.*

2. PATIENCE allays a ponderous burden, and makes it easy; and therein defeateth the adverse Party; the product of whose Injury is the Perplexity and Impatience of the injured. When *Job* Exercised his Affliction with Patience, *Satan* was foiled at his own Weapon. As Ballast, if it be well placed that it cannot move, or shoot, the Sailing Ship Rides secure; but if otherwise, she is Foundred: Even so it is with Patience in the Soul. It was a Blessed Victory obtained at *Job*'s first encounter, at which the *Angels* of Heaven could do no less than give a *Plaudite*; for when *Satan* had fully charged him with all his Machinations, and *Job* had received all those fierce Blows on his Shield of Patience; he made this meek Reply, *The Lord gave, and the Lord hath taken away; Blessed be the Name of the Lord*: And the Holy Ghost thus testifieth, *In all this* Job *sinned not,* Job 1.21, 22. And *Job* was happy in being so great a Victor; and happy are all they who imitate that invincible Patience in their sufferings.

3. THOSE who are Impatient, must submit to that Term of being Evil; and the Almighty will not lend an Ear to them: They are by every Condition made worse, being Authors of their own misery; and make their own Burdens intolerable, by striving under that, which no

violence can cast off: They are *Satan*'s Captives, introducing their Fretful Impatience only to adorn his Triumphs; they prove scorns to Men, who can no less than deride, if not loath that Morosity, and peevish Waywardness, which causeth the Impatient malcontent neither to enjoy Friends nor himself. An Example we have of that Mirror of Impatience *Diogenes* the *Cynick,* who being *Asked* by *Alexand▪r* the Great, *if he lacked anything*; to which he *Morosely* Replyed *Yea, I do, Stand out of my Light.* Now whether he embraced this Churlish Humour, to profess himself a Votary to his own Passions, or to lay Claim to an equal Capacity and Right of Contemning his Friends Greatness, as much as he slighted his Poverty; that I cannot Expostulate: But he chose rather to Inhabit in a Tub, than expect the delayed Beneficence of him that promised to build him a House: And certainly by this his Impatience, he reaped no Advantage.

4. CONSIDER that Momentary Afflictions are of no Duration: If all the World, Men and Devils, Conspired to vex and molest thee, they could not long make thee an Object of their Fury and Malice. The *Apostle* like a good Prognostick foretells our Necessities, *Heb.* 10.37. *Ye have need of Patience, that after ye have done the will of God, ye might receive the promises: For yet a very little while, and he that shall come, will come, and will not tarry.* Then Blessed are all they, who with meekness and a patient Confidence expect him. *Be therefore Patient, Stablish your hearts: For the coming of the Lord draweth nigh,* James 5.8. *Heaviness may endure for a night, but joy cometh in the morning,* Psal. 30.5. However the longest day as its due must accept of a period: And the most tedious misery of a good Christian shall have such a Counsumation as may render him happy.

5. CONSIDER the extent of thy suffering: Perhaps thou art envied without Cause: Thou owest thanks to God for that Conformity to his dear Son: Thou art Oppressed, Plundred, Imprisoned, Exiled: But yet thou hast not resisted unto Blood▪ Thou art Listed, and Enrolled a Soldier under Christ's Banner; in whom Believing and Patiently bearing Trial, thou canst not miscarry; and dost thou Recoil at those Military Charges, which have not exposed thy Life to danger? What if Heavens General drew thee out, and posted thee for one of the *Forlorn Hope* of Martyrdom, and the Fiery Trial? Wouldst thou desert the Service? Or complain of Danger?

6. CONSIDER nothing is befallen you, but what is common to many: *Paulus Aemilius* well observed in his sudden Victory over *Perseus,* that there is nothing durable in this World: Dost thou in the loss of some Secular Comfort, Cry with the afflicted. *Church, behold, and see, if there be any sorrow like unto my sorrow,* Lam. 1.12. If it be any comfort to have Partners in mighty Woe, consider well that thousands of others suffer at a higher rate: As he said, who, to Comfort an Embittered Friend, as they beheld a Populous City from the House Top, considered how many heavy Hearts, and weeping Eyes, are now under these Roofs? From hence may be Learned, that in thy afflictions, thou art not singular.

7. CONSIDER that many good Christians excelling thee in Perfections, have had a greater share of Afflictions than thou couldst undergo: And St. *James* makes no scruple in his 5 *Chap. v.* 11. But *that ye have heard of the patience of* Job: And therein the issue of Patience: God delivered him to *Satan: Behold he is in thine hand,* Job 2.6. Yet all that the Devils Malice could

Inflict upon him, redounded the more to Illustrate his Happiness: For the Almighty had Pronounced him Righteous, and knew his Strength was of that Extent, loud enough to proclaim him a Champion. If *Saul* was unwilling to expose *David* to an unequal Conflict, shall we think the Almighty would hazard us, if we were not certain to gain the Conquest? He will not venture thee into the Lists, without his Grace, which makes thee invincible: He views thy Trials with delight, and has a Proportionable reward always ready.

8. THEREFORE be not deceived nor discouraged, they are not miserable, whose Sufferings are ample: 'Tis honorable to receive Wounds in War; for Scars are Honors Characters, written in the Face and Breast of the Valiant: Enquire into thy own Heart, and then thou canst not but express thy Thankfulness, for his afflicting thee so lightly; for no Man is so miserable as wicked. Consider the issue of Afflictions, and the end why God afflicteth thee. The *Physician* prescribes not bitte• Pills, nor doth the *Surgeon* exercise his *Lance•* or *Cautery* to kill, but to cure the Patient. So God doth not delight in the death or afflictio• of a Sinner, but he permitteth thee to we• now, to prevent Eternal Weeping hereafter▪ It is not thy Misery that affects him, but th• Health; and he prescribeth such bitter things as are proper to thy Malady; and if lenitiv• Physic, or a less quantity would effect the operation, he would not have exhausted one dra• or scruple more than he thought necessary.

9. PATIENTS undergo much under Physicians Skills, when their promising helps ar• uncertain; how much rather ought we pat•ently to submit ourselves under the Hand ⟨◊⟩ God, who will not fail of his promise to us▪ But upon serious Consideration, thou reportest that this Objection will arise, That though• invocatest him for help, and he heareth not: T• which I answer, That it is God's infinite• Mercy not sometimes to hearken to thy request, but to fulfil his own Will and Pleasure in order to thy Salvation. Thus the Almighty, who is the great Physician of Souls, deals indulgently with all his Patients.

10. SEEING then Calamity is often the Discipline of Virtue; Shall his Stomach be averse to the Antidote, who greedily swallowed down the Poison? All Impatience receives its Nativity from *Satan,* who Conspires by all his treasonable diabolical Arts to poison the Soul of Man, and to plunge him into the Pit of Despair, and by Rebellion to murmur at the taste of the *Marahs* of Affliction; For it is very infallible, that *Satan* envies the Image of God in Man, and is displeased when God bestows his Favors on frail Mortality. Strive therefore in storms of Misery, to calm thy Mind, and be patient under every Affliction; which that thou mayst the better do, observe these Rules laid down in the next Chapter.

CHAP. XV. Rules for Contentment.

LOVE and Honor God above all things, and thou wilt not repine at any order of his Providence. It was the saying of Old *Eli, It is the Lord, let him do what seemeth him good,* 1 Sam. 3.18. When we express our love to God in a regular Manner; we shall truly discern that all his Judgments are Just, and what he inflicts on us. His fatherly Corrections, are the Products of his Love and Wisdom for our Amendment, who therefore correcteth every Son, out of an earnest Desire, that none should perish; and he that indulgeth himself to his pleasure,

profit, or ease, and omitteth his duty towards God, must needs be impatient of any loss which may befall him. Next to thy Maker, love thy Neighbor as thyself; and a trifling Injury shall not molest thy quiet.

2. LET us take the Apostles advice, to be content with Necessaries, 1 *Tim.* 6.8. *Having Food and Raiment, let us be therewith content.* And what can the richest Treasures of Princes afford them more than Tranquility of Mind? It was a prudent Speech of that *Indian* King *Taxiles,* to the invading *Alexander, What occasion have we,* said he, *to fight and wage War one with another, if thou comest not to take away our Water, and our Necessaries, by which we must subsist? As for other Goods, if I abound more in Riches than you, I am ready to acquit some of them to you; and if I have less, I will not think scorn to receive from you the like favor.* And I would to God that all Societies of Men were so happily composed.

3. FREQUENTLY and thankfully recount what God hath done, and still doth for thee. Foolish Men by their Impatience, create an over-sight, and look through false Opticks upon their happy Estates; and reversing often something to nothing, by which means showers of Blessings are turned into Curses, which brings a severe Doom upon themselves. 'Tis the part of a Fool rather to mourn for a Loss, than rejoice for any Profit, or Gain. Many reckon what they are not possessed of, not what they enjoy beyond many thousands that are dignified because, prudential and more thankful: They imagine their morose Humor must not be contradicted, and their Sweets must not be mixed with Bitter; but I may say to them, as *Job* said to his Wife, tempting him, *Thou speakest as one of the foolish Women; what, shall we receive good at the Hands of God, and shall we not receive Evil?* Job 2.10.

4. IN all Discontents look up to him, who is the Author and Finisher of our Faith, *Christ Jesus*: Consider that he suffered and underwent what thou couldst not perform; yet not for himself, for he knew no Sin; but it was to work thine and the World's Salvation: If through Faith in him, thou canst have Peace with God, thou shalt not only bear, but rejoice in Tribulation, knowing as the Apostle says, that it *worketh Patience, Rom.* 5.3. If thou wilt preserve Innocency and a good Conscience, thou wilt advantageously acquire peace and contentment of Mind, which shall Compose thee in the midst of Tumults in things External: But as a Seditious City, or a Discorded House cannot be Happy; so a discorded Mind, cannot be at Unity in itself.

5. KEEP within the Jurisdiction of thy proper Business, Employment, or Calling. Undertake not, neither propound to thyself anything too great for thy Management. Overgrasping thy Hand, Enervates it, and torments it with fruitless Pain: And aiming too ambitiously, crucifies the Heart, when they fall from the Precipice of their vain Proposals. Art thou endowed with Riches? Actively offer them to that use for which they were sent; which is God's Glory. Is thy Fortune slender? Contract thy Mind within its Limits, which is to Necessity, not Opinion: We read of a Philosopher in his Journey, which drank Water in his Hand, and cried out, *With how few Utensils is Nature content!* I could wish many would follow his Example, that they might enjoy that Peace and Tranquility of Mind.

6. BUT many become their own Tormenters and Authors of their own Discontents, proposing such strange Fabricks of their *Babels,* erecting airy Castles and Towers to Heaven; adding House to House, and Land to Land, Province to Province, and Kingdom to Kingdom; chasing for their main Concernments in the dangerous attempts of doubtful Adventures, Grandeur, and affluence of Riches. They go Remote to find that which with Prudence may be produced at Home, in our own Bosoms, which is to be satisfied in that which God hath allotted for us, with a contented Mind.

7. IT was remarked of *Pyrrhus* that active *Epirot,* that Fortune made him happy enough with Sufficiency, to live Peaceably at Home, if he could have contented himself only with the Sovereignty over his own Subjects: But his insatiable Avarice, (which neither the Sea, Mountains, Inhabitable Deserts, nor the Confines which separate *Asia* from *Europe* could Limit) instigated him perpetually to seek out new matter of Trouble to himself and others: Which his faithful Friend *Cineas,* did once Prudently, though without Effect, intim••• ⟨◊⟩ him, whereupon new Overtures of honorable and profitable Undertakings for the *Tarentines,* occasioned by *Cineas Quaeres. Pyrrhus* had said, When we have *Overcome the Romans, there can neither-Grecian nor Barbarous City in all the Country withstand us, but we shall Conquer all the rest of Italy with Ease. And what shall we do then, (said Cineas?) Pyrrhus replying, telleth him of Conquering commodious Sicily. Again he demanded, That being Won, shall our Wars end? Pyrrhus replied, The way was then open enough to attain great Conquests, and who would not afterwards go into Africa, and so to Carthage? But when we have all in our Hands, (said Cineas) what shall we do in the end? We will then (good Cineas, said he) be quiet and take our Ease, make Feasts every day, and be as Merry one with another as we can possibly. Cineas* having brought him to that point, said to him, *My Lord, What hindereth us now to be Quiet and Merry together, since we enjoy that presently without farther Travel and Trouble, which we should now go seek for Abroad with such shedding of Blood, and so manifest Dangers? And we know not whether we shall ever attain unto it, after we have both suffered, and caused others to suffer infinite Sorrows and Troubles.*

8. LEARN to obtain a faithful dependence on God's Providence. This ground of Content the Holy Ghost proposeth, *Heb.* 13.5. *Let your Conversation be* ⟨◊⟩ *Covetousness, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee.* When Men too much depend on second Causes, they are impatient at every Cross. They would impiously prescribe God the time, as *Jehoram* would, 2 *Kings,* 6.33. and rebellious *Israel, Exod.* 32.1. Or in the Means, as *Naaman,* 2 *Kings,* 5.11. But in assurance that God will never fail us, we must patiently expect his help. In every Affliction remember that God beholdeth thee, and his Providence will give the issue with the Trial.

9. ART thou in Want, which excites thy Discontent? Then call to mind what thou broughtest into this World, and what thou shalt carry out: Thou hast not such Possessions, Houses, Riches, Apparel as some have; yet no Man liveth so poor as he was Born. This was that which that Exemplar of Patience said in all his Losses, *Naked came I out of my Mothers Womb, and Naked shall I return thither,* Job 1.21. So St. *Paul* maketh it a ground of his Exhortation to Contentedness, *We brought nothing into this World, and it is certain we shall carry nothing out,* 1 Tim. 6.7. Kings and Princes are cast out Naked in the day of their Nativity, and are beheld as

Weeping little Masters of the World. The Great *Saladine* will inform you what they carry hence; who ordered, that at his Funeral one should carry a Shirt or Winding-sheet, on the Point of an advanced Lance, and go before the Herse and proclaim thus, *Saladine* the Conqueror of the East, carrieth hence with him only this of all that he hath gotten.

10. FEED not the bitter humor of Discontents, for the growths thereof are sad and dangerous. *Give not over thy mind to heaviness, and afflict not thyself in thine own Counsel,* Ecclus. 30.21. The exhileration of the Heart is the Life of a Man, and prolongeth his days. Some Minds are like the Sea, which instantly turneth sweet Showers into its own Bitterness; because they indulge to Impatience, pleasing themselves with that which tormenteth them: But the prudent in every Affliction, elevate their Souls to God, seeking Comfort in him, and consider of the Life to come; where there *shall be no more Curse,* Rev. 22.3. no more Discontent, but every Heart shall be filled with Joy.

A Prayer for Patience and Contentment.

MOST Gracious God, I humbly acknowledge thy fatherly goodness, in measuring to me those Corrections which my Sins daily provoking thy Justice, most justly deserve; and thy stupendous. Mercy in sparing me, whom in thy severity thou mightest not only have made the most Miserable of all Men living, but mightest have cast me into that Lake, which burns with Fire and Brimstone. Lord, as thou hast in a bleeding Jesus afforded me this Mercy, so for his sake blot out the Hand-writing of all my Offences: Lay no more upon me than thou wilt enable me to bear; and never suffer me, frail Dust and Ashes for any Temptation, to fall from thee, but give me a blessed issue out of every Trial.

2. AND O holy Father, correct me not in thine Anger, lest I perish in thy fierce Wrath; neither chasten me in thy heavy Displeasure, lest I am utterly Consumed. Let thy Corrections work in me a true sense and detestation of all my Sins; a filial fear to offend thee, and a fixed resolution to love and serve thee more carefully for the future: To this end, I humbly beseech thee give me assurance of my Justification by Christ's Righteousness; my atonement with thee, and such a peace of Conscience, as the world can never give nor take from me; that I may adore thee above all, and render thee a sincere thankfulness for all thy Mercies Temporal and Eternal; Entertaining always in my Heart that assurance of my Savior, who suffered such great great, things for me, that he will not suffer me to fall under any of Satan's Conflicts.

3. LORD Sanctify all my Afflictions to me by thy good Spirit: Cast out of my Soul all those Sins and Corruptions which lie lurking to betray me to Ruin: Let the sum and height of my Ambition be only to be thine; give me a prudent and contented Heart in every estate and condition, a faithful dependence on thy Good Providence, in assurance that thou who hast promised, will never fail me, nor forsake me; that in every Affliction, I may expect thy gracious Deliverance. Give me Patience and meekness of Spirit, that I may in the midst of all my troubles, find rest to my Soul: Let not my Heart be fixed on Transitory things, but on things which are above, where Christ my Peace, sitteth at thy right hand making Intercession for me.

4. CHASE from me all Impatience, bitterness of Spirit, Diffidence, and the secret Murmurings of Flesh and Blood. Let thy Holy Spirit, the Comforter, dwell in me to keep and counsel me in all affairs and interests Spiritual and Temporal: Let his joyful Presence so sweeten all those *Marahs* of Affliction which thy Providence shall appoint in my way to the Promised rest. O let me ever rejoice in thee, and in every Estate live cheerfully before thee, until thou in thy good pleasure bring me unto the fullness of eternal Joys in thy blessed Presence, where thou wilt wipe away all Tears from my Eyes: Make me glad with the light of thy Countenance, and unite me to that Triumphant Society of *Saints* and *Angels,* which in perfect Harmony Sing their *Hallelujahs* to thee Eternally, through *Jesus Christ,* my only Savior and Redeemer.

Amen.

CHAP. XVI. Of Hope.

HE is not living in the World that is void of Hope: The Child hopes to arrive to Manhood, the Aged to linger out a Year longer: The Poor hopes for Wealth; the Sick for Health: The Imprisoned for Liberty: And the Afflicted that Joy may be the Scene of the Morning: Hope induces the Husband-Man to Sow, and Manure his Ground, the weary Traveler to endure his tedious Ways, and the Experienced Swimmer to spread his tired Arms upon the Death-threatening Waves: Thus is the whole Span of Man's Life Employed, in Suffering and Hoping.

2. BUT in Hopes, there's a vast difference: As for Example, the Human vain Hope is of all others the most pernicious: Such a Hope is but the Denomination of an uncertain Good; 'tis a treacherous Guide, leading to desperate Precipices; the *Ignis fatuus* of the Mind and the Waking Man's Dream. It was the Tempters Artifice first to assail Man's Innocency, with vain hope grounded on a lying Promise; without this flash of Vanity, *Satan* had never gained so many Vassals. *Imprimis,* He showeth the forbidden Fruit; and in a wicked Elegancy Preached this Doctrine, *In the day ye Eat thereof ye shall be as God's,* Gen. 3.5. Thus was unhappy man caught by this alluring Bait.

3. SO he Accosted the Second *Adam,* the Lord of Glory, when he represented to him the Kingdoms and Glory of the World, *Matth.* 4.8. *Satan* still makes it is his Business to give us a Prospect of false Heavens, to precipitate us into a true Hell; suggesting vain hopes that he might deprive us of the real: There is none commits the least sin, but a Train of vain Hopes attends it: Several instances we have, as in *Cain*'s Murder, *Amnons* Lust, *Judas*'s Treason, or *Achitophel*'s Despair: The Sinner many times hopes for some other product of his Resolutions, than from the Sin he transacts.

4. THE worst have not lost their hopes of some good; but all their wishes are in vain: For the hopes of the Wicked are often frustrated, but the Justice of the most just Judge cannot. We must expect from Reason's Providence; and when Time's Glass is fully run, there must be something future, all which carries the face of Goodness; yet so flattering a Liberty is Self-hopes, that every man, especially the *Juvenile,* who are least acquainted with Fascination, and Constant Inconstancy of the World, relying much on hope, and depending little on Memory, promise themselves great things: But when the Malignants Sing *Requiems* to their Souls,

sudden Destruction is the more terrible in its assault, by Reason it poured upon them unsuspectedly; *The Hypocrites hope shall perish; their hope shall be Sorrow of Mind,* Job 11.20.

5. AND truly such is Worldly Confidence in an Evil Conscience: However it may appear to have purchased thee *A Covenant with death, and an Agreement with Hell,* Isai. 28.15. yet it will deceive thee: However it fawns, and promises long Life, and vigor in an Arm of Flesh, and the vain Councils of Men, raising thy Hopes to high Flights; yet they are but Phantasms of deluded Men, and create an Eruption in the midst of their full Career, delivering up their Mind to dangerous *Convulsions;* and by the Ascent, is cast down from so high a Pinacle, as renders the Fall the more desperate: How often do despairing Wretches wish they had never hoped, when the vanity of it is plainly Demonstrated, like *Pharaoh's* Chariot-Wheels, they fall off, where they are most deeply engaged, between Floods of returning Miseries, *Exod.* 14.25.

6. NOW I come to show you, there is a hope of the Righteous, which never fails; this is a prudent Expectation of future Happiness; fulfilling of his Promises who is *Yea,* and *Amen,* both in this Life, and that which is to come. This is a Virtue infused into our Hearts by God's Holy Spirit, who cannot deceive, as the *Psalmist* confirms it, *Psal.* 31.24. *Be of good Courage, and he shall strengthen your heart, all ye that hope in the Lord. The Eye of the Lord is upon them,* Psal. 33.18. And they trust in him▪ who will certainly perform his Promise And thrice happy are they in whom the Lord taketh pleasure, their Expectation shall be Gladness.

7. *SOLOMON* says, *They have hope in death,* Prov. 14.33. And the *Apostle* tells you, they are saved thereby, *Rom.* 8.24. Hopes in any Creature may be frustrated, but hope in God maketh not ashamed; for he is good to all them that trust in him, *Lam.* 3.24, 25. This hope is not Humane, or Conjectural, liable to Fraudulency, but Theologically grounded on the infallible Word of God, in whom is only our Confidence, *Psal.* 119.81. Now the Object of this Hope, is what God has promised; Remission of Sins, Grace, Glory, and all things necessary for this present Life, and the future; and the instrumental Motive is justifying Faith, from whence it springs; for the Apostle tells you, *Heb.* 11.1. *Faith is the Substance of things hoped for.* The supreme end, God's Glory; the subordinate, our own Salvation, and present Comfort, whereby we may effectually offer up our Thankfulness to God to who begetteth us again to *a lively hope in Christ,* 1 Pet. 1.3.

8. St. *John* tells you in his first Epistle, 3.3. That he which hath this *Hope* is *purified*; and the *Psalmist* animates you, saying, It is an Expulsion of servile Fear, *Psal.* 5.6.4.5. As also a dependence on God, and casting all our Care upon him, a Fortitude in bearing Afflictions, and a Joy in Adversity. The Subject of this Hope, are God's Saints; Faith and Hope accord in the Cause, and God's Spirit giveth both; and in the certainty, as we believe, so we hope. All they differ in is this, That Faith begetteth Hope, whereby Faith hath the Preference. Secondly, Faith beholdeth the the verity of God's Promises, Hope on the Goodness of them; as Faith can entertain nothing but infallible Truth for its Object, so Hope can enjoy nothing but Goodness. Faith apprehendeth the Truth, and Hope patiently expects the fulfilling of it. Now the Object of this Hope hath four Qualifications, Good, Future, Difficult, and Possible.

9. GOOD: Whatsoever is contrary to it, may be an object of Fear, which has no coherence with this Hope. Now whereas there is a real Good, so there is an appearing or seeming one, which being not sincere, creates a vain, or impious Hope; as if a Man hopes for Ease, Pleasure, Riches and Honors: These are not Verities, nor good of themselves, but in their use; and so their hopes may be vain and of no duration. A Man hopes a Revenge on his Enemy, a Satisfaction of his Lusts, or the like. This Hope is impious, and not durable; and must in the end render a Man unhappy. But if we hope for the Glory of God, our Soul's Health and Comfort, or what is really good in itself; this is true Hope, and shall attain to that heighth of Perfection, though to transitory Eyes it seems not to be durable; as when we invocate for some Temporal Things, which Omnipotency discerneth not to be agreeable to our Necessities, or for him to grant; as when *Christ* prayed that the Cup might pass from him; and when *Moses* hoped to go into *Canaan,* Christ was heard, and *Moses* not defeated of his hope, because in both God decreed that which was best; and that is ever consistent with true Hope, which gives not the Deity Prescriptions, but confidently expecteth, either what it hopeth, or something better.

10. FUTURE *Rom.* 8.24, 25. Joy is of things Present, or so represented; as when we rejoice in Hope, *Rom.* 12.12. Hope maketh that present, by a Prepossession of that which is to come; for Hope acts contrary to that which is present. *Difficult:* Such are all things Excellent; perhaps deluded Hope makes it an easy step to Heaven and Salvation. But they that indeed go that Path, shall find it narrow, and inviron'd with a World of Difficulties. Lastly, *Possible*; That which is impossible to Carnal Reason, may be hoped for, because 'tis possible to God; therefore *Abraham* believed above Hope: And we expect the Resurrection of the Dead; and some things which sinful Men think possible, are impossible.

11. ALL things are possible to Omnipotence, which he will perform; and he will perform what he has Promised. But some things he disannuls, and so are impossible. Omnipotency will not lie, nor be unjust; for that importeth Impotency, and is a declining of his Attributes: To hope that those Asseverations God hath pronounced concerning Supine Sinners, shall not be accomplished, is a Hope altogether vain and fruitless; for it is impossible for the Divine Majesty to be untrue: To be resolute in Sinning, and yet to hope for Pardon, is a frivolous Hope, because it is impossible for God to be unjust; a severe Lesson for Presumptuous Sinners, who resolve to enjoy their Lusts and Pleasures, glut themselves with Revenge, and yet hope when this Life's Scene is ended, the few Petitions of their Epilogue shall purchase favor.

12. IF thou goest on in this Career, thou wilt be guilty of a gross Absurdity; for if thou resolvest to Sin, and invocatest the Almighty to be Merciful, thou dost in effect beseech God to unthrone himself of his Justice, and to be indulgent to an Impenitent Sinner. This being impossible, it concerns thee, to arise from sleep, and shake off all vain and deluding Hopes, that thou mayst fix on the true and never failing, which is the Anchor of the Soul, a laying hold on the Land of the Living; it is the ease of Sorrows, Grief's Asswager, Affliction's Comforter, and Despair's Antidote. Again, it is Faith's Perspective; the *Nebo* where we take a view of the Promised Rest, and the Faithful Spy to discover the *Holy-Land,* bringing us the

Tastes from *Escoll,* the Fruits of the Spirit, the Possession which they hold, who enjoy no more, and yet are Rich in all Things.

CHAP. XVII. Rules to govern our Hope.

IN order to this Governance, endeavor to fortify thy Mind with Resolution and Sobriety; which will guide to Purity of Life. *For everyone that hath this Hope, purgeth himself as he is pure,* 1 John 3.3. A true Hope, with a Resolution to persist in any known Sin, is incompatible. The Devout Man's Hope never faileth, of which *Seneca* could say, That *Fortune hath often deserted the Innocent,* but good Hope never. Hope to the End; for the Perfection of that Virtue is Perseverance. *We must wait for the Adoption, to wit, the Redemption of our Body,* Rom. 8.23. Though deferred Hope disturbs the Heart; *Though it tarry, wait, for it shall surely come,* Hab. 2.3. What ever Trials we undergo, let us put on *Job*'s Resolution, *Chap.* 13.15. *Though he stay me, yet will I trust in him.* We belong to him that Redeemed us; *If we hold fast the Confidence, and the rejoicing of the Hope firm unto the End,* Heb. 3.6.

2. THOUGH through Humane Frailty thou sometimes art assaulted with Fear; yet be confident, and pursue the *Psalmists* Rule, who expresses, *What time I am afraid, I will trust in thee,* Psal. 56.3. Fear and Hope may inhabit together, especially where the fear of the Lord doth not abrogate Faith's Confidence, but Carnal Security. Treasure up the Promises of God; to that intent were they written, and divulged, *That we through Patience and Comfort of the Scriptures might have hope,* Rom. 15.4. Fix not thy rest on this World, or place thy Confidence on anything in it; it is but comparable to a broken Reed, a slack Rope, on the raging Sea, or a false Friend in Adversity; and like the Quick-Sands, on which infatuated Builders lay their Foundations: As *Moses* told *Israel, Ye are not come to your rest,* Deut. 12.9.

3. ALL temporal Enjoyments are liable to Vicissitudes, and no Constancy to be found among the Sons and Daughters of Men. Prosperity is like a Fair Morning, quickly overcast with hideous Storms; like the Morning Dew, soon vanishing; or like a pleasant Flower, or a *Jonah's Gourd*; such are all Humane Enjoyments. So that there is no sure Hope, but in the Almighty, who is immutable, neither deceiveth those that trust in him; therefore, beware of vain Hopes, especially those which are Irrational, (lest thou tempt the Lord) for they are fraudulent to Men. Such is their Reliance who contemn the ordinary means in Expectation of Miracles, and act contrary to the express Word of the most High, in vain hope of obtaining a Pardon.

4. PROPOSE not too great things to thyself; for we are frequently the evident Authors of our own Misfortunes, when we promise Peace, Health, and Prosperity to ourselves. This soaring Ambition's Wings are sometimes deplumed, and we fall into bitterness, when we come short of that which to ourselves we so vainly promised. So that it were much better never to climb too high, than put ourselves in so much danger as falling from so great a Precipice; but rather let us invoke the Great Being, who is the Author of our Hope, and the Donor of all Consolation, to infuse a sure Hope and a steadfast Confidence, by a Divine Inspiration into our Souls.

A Prayer for Hope.

O Almighty God, my earnest Expectation and Hope, my Fortress, Helper and Deliverer; though my numberless Sins have deserved thy Wrath, insomuch as thou mayst justly cast me off into hopeless Despair, and final Destruction; yet look upon me with thy Eye of Mercy, through the Wounds of a bleeding Jesus, in whom thou hast commanded me to believe, and hast promised Remission of my Sins, and Eternal Life. For his sake alone I humbly beseech thee, give me that assurance, that in the end, I may obtain my hope, even the Salvation of my Soul. And though thou dost now fill my wounded Spirit with Bitterness, and remove from me Peace and Comfort, so that I forget my Prosperity, and go mourning all the day long:

2. YET, O Lord, though thou humblest my dejected Soul, with ponderosity of Sorrows, and makest my Eyes fountains of Tears, driving me to Solitude and Silence, with them that mourn in *Zion;* Yet thou dost extend thy Goodness to them that wait for thee, and to the Soul which seeketh thee. Thy Mercies are renewed every Morning, and thy Compassions fail not, to frail Dust and Ashes. Thou hast opened unto me the rich treasure of thy transcendent Mercies, and enabled me to trust in thee: Thou hast according to thy stupendous Mercy begotten me again to a lively Hope, by the Resurrection of thy dear Son from the dead, of an Inheritance Incorruptible: For all these Blessings my Soul hath acknowledged thee, to be my Portion; therefore will I trust in thee.

3. O Lord, I know, that the Hopes of the Hills are vain, and so is all Confidence in frail Mortality; and no hope can be happy, which is not fixed in thee. But in defiance to all *Satan*'s devices, thrice blessed must he be, whose hope thou art. He shall be like a Tree planted by the Waters of Life, which shall never wither, but prosper; for thou art Truth itself. And O thou God, of all Consolation, now speak Peace to my afflicted Soul, and let me not be disappointed of my Hope. Thou art pleased to wean me from the Allurements of an unkind and diffident World, by suffering me to endure such Grief and Sorrow; yet seeing thou art my Hope from my Youth, let me not be ashamed of my Confidence; let thy Mercy be still my Hope, and thy Grace my Strength; amidst all the Storms and Surges of Affliction, fasten my Soul's Anchor on the Land of the Living, my Rock, who is entered within the Vail, to make requests for me.

4. INVRE me with Patience, until the time of Comfort, and refreshing shall return from thy gracious Presence. Give me the Helmet of Salvation, and an Assurance of what thou hast graciously promised in thy Word, and laid up for me in Heaven. Let the Experience of thy former Goodness in many Deliverances give me a Door of Hope for the future, that I may more and more trust in thee. And, O thou, who art the God of Hope, fill me with Joy and Peace in Believing, that I may abound in Hope, through the Power of thy holy Spirit. Give me a strong Consolation, and full assurance of thy Mercy, that continuing grounded, and established in a steadfast Hope of my Resurrection to a Life of Glory, at the appointed hour, my Flesh may rest in Hope, and my Soul be cheerfully rendered into thy Gracious Hands, to rest with thee, through Jesus Christ, my ever blessed Lord and Savior.

Amen.

CHAP. XVIII. Of Fear.

FEAR is a pensive and anxious Expectation, of some danger approaching, either Imminent, or a Supposition of appearing so. We are timorous at any *Malevolency,* which is real, or apparent; and many times at that which proves not so. Fear is opposite to Fortitude, as one extreme of Participation; and as it allayeth too much Presumption by its limitation, it becomes beneficial; but when it exceeds its Extent, it grows Pernicious. Virtue is absent, when Fortitude is not present: And he can never express his Duty towards God well, or demonstrate his Justice to the World, who acts contrary; for Satan is vigilant in his diabolical Operations upon the Timerous, offering to his View continual Objects of imposterous and vain Fears; like Hunters *Suels* to chase the fearful Deer from the safe ways: So *Satan* driving through Pusilanimity and Timidity, that he maketh them Evil for fear of Men, whom the fear of God cannot make Good.

2. TO omit many acceptations of the Word: I shall only handle some few; First, there is a natural Fear, and that of two sorts, in respect of the Object: First, Concerning the avoidance of Sin, for the love of him who knew no Sin. It happened so with *Adam* in his state of Innocency, who having heard the Threatning, feared to Sin, signalizing he would not be guilty of offending his Creator, whom he loved above all: But however *Adam* in the Temptation lost this Fear, and so Sinned, yet in the rectitude of his Mind, he reassumed it. Secondly, In relation to the avoidance of Sorrow in apprehension of God's Anger against Sin committed. In this *Christ* Feared, *Matt.* 26.38. *Heb.* 5.7. He that knew no Sin.

3. THE nearest to this, is the filial fear of the Regenerate, who though through Infirmity they frequently Sin, and fear to displease God by any Offence; as *Solomon* declares, *Prov.* 8.13. *The fear of the Lord is to hate Evil.* This is the beginning of Wisdom, and it is principally demonstrated in four things: First, That we place God ever before our Eyes, moving as always in his Presence. Secondly, That we acknowledge him as the Omniscient Witness and supreme Judge of all our Thoughts, Words and Actions. Thirdly, That we fear not the Creatures, as we do the Creator. Fourthly, That we ever perform that which is just and acceptable to him; though no Mortal Eye can testify against us, or the World may be offended; yet let us follow those Patterns of Goodness, as *Joseph, Daniel,* and many other Servants of the Most High.

4. THERE is a fear of Infidelity in them that love the Sin, but fear the Punishment. This is that servile Fear which the Wicked affect; which though perhaps it may restrain them from sinful external Acts, yet it is not predominant over any constant Duty: For no sooner their dread is vanished, but they turn with as great eagerness in pursuit of their sinful Game, as the Dog to his Vomit, or the Sow to her wallowing in the Mire. This fear is not consonant to God's Children, because a guilty Conscience ever attends it, as incredulity and expectation of God's just Judgments on their Sins, without hoping and trusting in Christ's Merits. A Christian Fortitude dissipates Fears, which made the *Psalmist* animate himself, *Psalm* 49.5. *Wherefore should I fear in the days of Evil*? And Psal. 23.4. *I will fear no Evil, for thou art with me.* Again, Psalm 27.1. *The Lord is my Light and my Salvation, whom shall I fear? The Lord is the strength of my Life, of whom shall I be afraid?*

5. THE Wicked fear where no fear is: They fear not God for love of him, but for Self-ends and fear of Punishment; as the *Grecians* Worshiped their false God's; and the Commonalty the

great Lord's▪ Which is a Symptom of a base and impious Mind, prohibited to them that are adopted Heirs of the Heavenly *Jerusalem,* to whom the Wise Man speaks, *Prov.* 3.25, 26. *Be not afraid of sudden fear, neither of the Desolation of the Wicked when it cometh; for the Lord shall be thy Confidence, and shall keep thy Foot from being taken.* And *Isaiah,* encourages us in Chap. 4.1.10. *Fear thou not, for I am with thee: Be not dismay'd, for I am thy God, I will strengthen thee, and I will help thee.* And in the 43 Chap. ver. 1. *Fear not, for I have Redeemed thee.*

6. ALL which Precepts are to be apprehended of servile fear, which is to despond of God's Mercy, rendering Men Desperate, not provident to avoid Danger, nor importunate to fly to God for help. The first is evident in *Jehoram*'s Message, *Behold,* said that Prophaner, *beheld, this evil is of the Lord, what should I wait for the Lord any longer?* 2 *Kings.* 6.33. And in that precipitate Counsel, *Job* 2.9. *Curse God and die.* The second Effect we read in *Jacob,* who being in danger of his Life, instantly Prayed, and sent Presents to appease his revengeful Brother. Not to be afraid of God's Judgments on Sin, is carnal Security, and stupid Carelessness of *Seared Consciences,* 1 *Tim.* 4.2. Not to fear imminent Dangers, demonstrates an improvident Mind. And not to fear God's dreadful Presence, must needs be imputed to sinful Mortals as an ignorance of the Deity, and a Man's own self.

7. BUT to be a timorous *Antemon,* who was possessed with so large a stock of Fear, that he durst not stir abroad; but kept Two Servants at home to guard his Head, with a Brass-Shield; is not only an impious but ridiculous Fear. To stand in awe of Men, more than God, is the fear of Hypocrites: To fear without Confidence in God, for the diversion of evil (as *Belshazzar,* when seeing the Hand-writing upon the Wall, his Knees trembled, and the joints of his Loins were loosed; or as *Saul* at *Endor)* is such a Fear, as God Challenges no share in it. This Fear is a perpetual torment to the wicked, and can by no means quiet the voice of their Conscience: It is an Imperious Mischief, an Anticipiation of Evil, not yet come, an Inducement to a Man's unhappiness, not only with present evils, but with future, which, were Fear banished, they could not molest him; Semblant to that Fear of Enevitable death, which forceth men continually to die, for fear of Dying once.

8. BUT to fear God with a filial Fear, proceeding of Love to him, as in Christian verity, the fountain of Wisdom and true Happiness: And with such a Fear, God is well pleased; he will deliver them, and fulfill their desire; he will learn them the way of Righteousness: They shall enjoy all that is good, and when they seem to lack, they shall be supplied most; it shall be Health, and Strength to 'em, *Prov.* 3.8. They shall have Understanding, Blessings Temporal and Eternal, and be Animated to perform Acts of Goodness, and deal Uprightly with all Men: Examples of which we have in *Obadiah,* 1 *Kings* 18.3, 12, 13. and *Joseph, Gen.* 42.10.

9. THIS Fear brings more advantage to the Possessor, than great Riches to the Wicked: It is the Souls Angel-Guardian, Innocencies Keeper; it is Securities Antidote, the Minds Centinel to awaken it, and give the Alarm against the assaults of the Subtile Enemy. This armeth a Man, with a true and unfailing Confidence: 'Tis indeed the sum of what God requires of us, *Deut.* 10.12. And what the Preachers Doctrine, informs us of, even, *the whole Duty of Man. Eccles.* 12.14. Of this only is that saying true, The Mother of the Fearful, never weeps much; because such are truly Blessed.

10. NOW by reason, we are but Men, even frail Mortals, not yet perfect in Love, and so liable to many Fears, and subject to many Sins, Failings and Hazards, and thereby exposed to many dangerous and servile Fears: Which by the stupendous and tender Mercy of the Almighty, may convert it in the Issue to our Happiness; but if we are so prone to Sin, even under so much Fear, what would we be if we were secure from all? Therefore I have thought it necessary to lay down some Rules for the Governing of our Thoughts in Fears; which I shall show in the next Chapter.

CHAP. XIX. Rules for Governing our Thoughts in Fears.

FIRST, for God's Glory, and the Salvation of thine Immortal Soul, contemn any danger: It was our Savior's Precept, *Fear not them who are able to destroy the Body only*; for they cannot diminish thy happiness: They may indeed make an Addition to thy Felicity, if thou bearest well thy injuries. These Objects are only dreadful to the ignorant; like that *Cumane Ass* in the *Lions Skin,* or the *Crocodile,* fierce against the timorous, but fearful of the Couragious; so is the Impatient, who cannot submit to take up the Cross, which like *Moses Rod,* thrown down became a dreadful Serpent; but at God's Command, re-assumed; an harmless-Rod; to divide the Briny Floods, and open a way into the Promised Rest: Many men heighten their own Fears, deluding Fancy, representing that monstrous, which right Reason would discover Innocent; in a constant and Prudent Resolution to meet with difficulties.

2. FEAR God, and be not dismayed, *Josh.* 1.9. Endeavour to fix thy Mind upon such a Basis of Moderation, that thy Resolution neither rise to Temerity, nor fall to Timidity; neither to be Obstinate, nor to be afraid of anything: But in a Medium, carry such an even temper, as that Prudence may claim that privilege to fit at the Helm without the Interruption of either Extreams: Take the Prophets Counsel, *Isai.* 8.13. *Sanctify the Lord of Hosts, and let him be your Fear, and your Dread, and he shall be your Sanctuary: But fear not their Fear, who say a Confederacy.* The present fear of God Createth us an Eternal Security: Fear him and he will banish all other fears from thee. Behold the *Psalmist* how he is fortified; *Though I walk in the Valley of the Shadow of Death, I will fear no evil; for thou art with me,* Psal. 23.4. And Psal. 118.6. *The Lord is on my side, I will not fear what man can do unto me.* And in Conclusion, the fear of the Lord immergeth all other fears.

3. IN every danger, impress on thy heart the Omnipotency of God, and endeavor to have an Affiance in him: He that pursues this Rule, shall act safely: When a Fiery-Furnace was threatened, *Shadrach, Meshac,* and *Abednego* answered the Incens'd King, *Our God whom we serve is idle to deliver us,* Dan. 3:17. And *David* tells you, *Psal.* 34.7. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* And when our Enemies seem most formidable, there are more for us than can be against us: As it appeared in the case of the Prophet *Elisha,* 2 *Kings* 6.16. It animated the Royal Prophet to cry out, *In the Lord put I my trust; how say ye then to my Soul, flee, as a Bird to your Mountain*? Psal. 11.1. All Confidence in Men, even their Councils, or an Arm of Flesh, is unhappy, and must come to nothing; but God endures to all Eternity: Which made the *Psalmist* declare; *Therefore will we not fear, though the Earth be removed: And though the Mountains be carried into the midst of the Sea.*

4. TAKE *Solomon*'s Counsel, and hearken unto the Word of God, *Pro.* 1.33. *Whose hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.* And Prov. 3.23, 34. *Then shalt thou walk in thy way safely; when thou liest down thou shalt not be afraid.* Herein shall be made manifest God's Power, Truth, Providence, Mercy and Justice that thou mayest trust in him; according to the Expression of the *Psalmist, They that know thy Name, will put their trust in thee, for thou, Lord, hast not forsaken them that seek thee,* Psal. 9.10. Love the Lord thy God with a sincere heart: And the more thou lovest him, the more thou wilt rest assured of his Love and Protection: and the more *perfect thy love is,* the more it *casteth out fear,* 1 John 4.18.

5. TAKE *Job*'s advice, *Chap.* 22.24. *Depart from iniquity,* and say of it, as the *Princes of the Philistines* said of *David, Let him not go down with us to the Battle, lest in the Battle he be an Adversary to us,* 1 Sam. 29.4. Fix thyself to seek the Lord, as *Jehoshaphat* did, when the Armies were upon their March towards him, against whom he Atchieved a Glorious Victory, 2 *Chron.* 2.3. Entertain a good Conscience, it shall be a Wall of Brass unto thee: The safety of that makes a man assume the Courage of a Lyon: But if we perceive the smoke of Infernal Brimstone ascend there, we must needs faint, like the men of *Ai* when they beheld their City on Fire, *Josh.* 8.20. Guilt of Sin in the Conscience creates Sordidness in Men; they may possibly express Transcendent Words who possess a Timerous Conscience; but as one said of the fearful Dog, He must needs fear, who hath no peace in himself.

6. CONSIDER with *David, Psal.* 37.37. The end of the Saints and Apostles sufferings, which hath ever been happy; and they are the more Partakers of Christ's Glory, for bearing a share in his sufferings: Consider how long they have suffered, and then thou canst not fear any of those things which thou shalt suffer: *Behold the Devil shall cast some of you into Prison, that you may betryed —be thou faithful unto Death, and I will give thee a Crown of Life,* Rev. 2.10. True it is, Flesh and Blood claims Allowance for its Infirmity; but the more we can apply to our hearts the end of the Saints, and the quiet fruits of Righteousness, to them that are exercised, the less we must needs be sensible of the Malignity of any Creature.

7. ENDEAVOUR for Peace with God; give him no rest till he speaks unto the Voice within thee, thy Conscience: And firmly resolve not to let him go, until he Bless thee, and assure thee of thy Remission in Christ Jesus. He hath nothing to fear or molest him, whose sins are forgiven. When the sting of Death is taken out, who would not be Valiant? Which occasioned St. *Paul* to express himself, 1 *Cor.* 15.57. *But thanks be to God, which giveth us the Victory through our Lord Jesus Christ.* And St. *John* says in his first Epistle, *Chap.* 5.4. *And this is the Victory that overcometh the World, even our Faith.*

8. IN thy greatest Fears pray most fervently: Even so did our Savior, being in an Agony, *He prayed more earnestly*: So did *Jacob* in fear of his Brother's long studied Revenge, *Gen.* 32.9. Pray and beseech God that he would illuminate and open thine Eyes to behold his saving Health. God many times sounds his Allarm to awaken our drouzy Souls, and open our Mouths to earnest Prayer, which in Prosperity are too prone to the Spirit of Slumber and Coldness: Fear hath many Tongues, and can open the Mouth of the Dumb: Even *Jonahs* Mariners in their Fear will pray, and instigate others to the same Duty: That one Example of *Athis, Croesus*'s Son, showeth what the violence of Fear can do; he who before was dumb, on a

sudden cried out, *O* Cyrus *spare my Father, and by our Misfortunes, learn, that thou also art but a Man.*

A Prayer against Fear.

O Almighty Lord God, who art in thy Wrath and Indignation dreadful against Sinners, I humbly acknowledge and confess, that there is not one of thy Judgments, but what the Guilt of my Sins have long since deserved; even the miseries of this Life, terrors of Death, and future Condemnation: But, O thou great God of Consolation, assure me of a full and free Pardon, and a remission of all my Sins, and Seal my Peace with thee, through the Blood of a Crucified *Jesus.* Fill my Heart and Affections with that measure of thy Love, as may exclude all servile fear: Give me the testimony of a good Conscince, to comfort me against all vain fears of the Wicked. Lift up the light of thy Countenance upon me, and give me that assurance that thou art, and will be my Defense and Confidence.

2. AND, O thou who rulest in Heaven and Earth, from the Angel to the Worm, the lowest of Creatures; and from the swayer of the Scepter, to the drawer of Water: Thou art Omnipotent, and canst do what thou pleasest, and no other God besides thee, can Deliver after this sort: Lord, let it be thy Divine will and Pleasure to deliver me from those Afflictions which I fear and so much tremble at; that I may live to Praise thee, and declare thy goodness towards me in the Land of the Living.

3. AND I humbly beseech thee, O Father, if it be possible, let this Cup pass from me; yet nevertheless not my Will, but thy holy Will be done. Lord, suffer me not for any trials in Afflictions or under any Temptations to fall from thee: Consider my Frailty, remember whereof thou hast Made and Fashion'd me, that l am but sinful Dust and Ashes, which soon fade and pass away.

4. GIVE me Patience to endure thy Fatherly hand of Correction, and a full assurance that all things shall work together for my advantage: Give me a fervent frame of Spirit, to Pray more Earnestly; and give me that Faith, to which thou, who canst not be guilty of the breach of it, hast made the promise of Audience and granting my Petitions. Give me an invincible Resolution, not to let thee depart until thou doest bless me with some happy Issue, through Jesus Christ, my Lord and only Savior

Amen.

CHAP. XX. Of Cares.

CARE is the Child of Providence: Some say, the Soul's Apparator to Summon all its Faculties to its Senate or Counsel. It is rather Counsel's President, determining what to pursue and what to decline: It is the Weight which moveth all the Wheels; which taken off, or quite run down, all the Nerves of Providence are loosed, and the Souls Faculties become inactive and resty, so as we neither affect the Good, nor fear the Bad.

2. CARE is the Centinel which gives the Allarm to awaken Wisdom to its Offices, and the Steward of the internal Habitation: It is the Pilot which sitteth at the Helm, to steer and

direct the Course; lest Industry be wanting to prudent Decrees and Resolutions, or sucess to Industry. So necessary is this Vigilancy of the Soul, that without it we can neither be profitable to ourselves or others, in things Divine or Humane: Tho Salvation shall neither be in his Care, as the Apostle mentions, *Who Willeth, nor of him that Runneth, but of God, that showeth Mercy,* Rom. 9.16. Yet if thou use not thy diligence to lay hold on his Promises, thou shalt find, that he which Created thee without thy Care, will not Save thee without it; for he hath made thee a voluntary Agent, and hath endowed thee with Reason, that thou mightest use his Ordinance, for the benefit of thy own Salvation.

3. THO, as the Apostle says, 1 *Cor.* 3.7. *It is neither in him that Planteth, nor in him that Watereth, but in God who giveth the Encrease*: Yet if the Dispensation be committed to thee, Woe be to thee if thou Preach not the Gospel: And Cursed is he that doth the work of the Lord negligently: Tho, as the Psalmist mentions, Psalm 127.1. *Except the Lord build the House, they labor but in vain that build it*: And, *Except the Lord keep the City, the Watchman Waketh but in vain*; and the Builder shall work to Confusion: Yet if thou art a careless Inhabitant of *Laish*; if thou art not vigilant, or in necessity Build not, thou temptest the Lord thy God, *Judges* 18.7. It is in the power of Omnipotency, who said at first, *Gen.* 1.11. *Let the Earth bring forth Grass, the Herb yielding seed, and the Fruit-Tree yielding Fruit after his Kind.* Which to this day are duly performed: But except thou Plant and Sow, thou must not expect to Reap: Neither hath the Almighty Wisdom fixed this care in our Hearts for ourselves only, but likewise for them to whom he hath given dependence on us. So that if any Man *will not Work,* according to the Apostle's Order, *Let him not eat,* 2 *Thes.* 3.10. And, *If any provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel,* Tim. 5.8.

4. IT is an exquisite care which the great Being hath Implanted in the Hearts of Mothers, for the Preservation of their Children, in which, *They shall be saved if they continue in the Faith and Charity,* 1 *Tim.* 2.15. Neither is any Employment, Calling, or Person among the Sons of Men exempt from Care. Kings, as the honored Parents of Kingdoms, embrace Care of the largest size, like those *Egyptian* Plagues, *Exod.* 8.3, *&c.* Not forbearing their Sacred Beds: They must take care for the Weal of their Subjects. It was a mark of Shame and Dishonor which the Holy Ghost fixed on *Gallio,* Acts 18.17. But *Gallio* cared for none of these things.

5. CHRIST in his suffering for us, omitted not this Emblem in his Crown of Thorns. Nor can the Brutes and Animals subsist without their Care: God hath given them a marvelous Instinct and natural Sagacity, to build and lay up for themselves and their Young: So that the Sluggard may well be sent to School to *Solomon*'s Industrious *Ant,* laboring in Summer against the Winter, *Prov.* 6.6. And the Careless Daughters, who think they were Born to live at Ease, may learn of the provident Bee, and other Creatures, Prudent in their Kind, *Isa.* 32.9, *&c.*

6. CARE there must of necessity be used, and the best are not secluded from it; but the malicious Enemy striveth to pervert it to Man's Destruction, endeavoring to make some so Ebrious with desire of Ease, that they sleep Negligently: And where he encounters with an active and industrious nature, he laboreth to introduce some vain or impious Object of Cares, to extract a distraction from that which should conduce to their Happiness. The

misery that attends Infatuated Mankind, is, when their Cares, like the River *Jordan,* empty their sweet Streams into a dead Sea of unprofitable desires and vanities.

7. THERE is no sin which hath not some unhappy Cares to surround and foment it: And commonly more Acts of Supererogation, than Salvation requireth. Impious Cares are Revenge's, Brokers, Lust's Panders, Avarices Vassals, Errors Nurses, Mothers sin, and Vice's Hand-Maids, in all which they but fight for a destructive *Helena,* or a mischievous Gain. How happy might Adulterers, Murderers and Robbers be, were so much Adventure, Vigilancy, Charge and Care bestowed on God's Service, as they employ in their Sins! Taking more care and pains to go to Hell, than by the tender Mercy of God, would guide them to Heaven.

CHAP. XXI. Rules Concerning Cares.

SEEK first the *Kingdom of God, and his Righteousness,* Mat. 6.35. That all things necessary may be Administred unto thee: Let thy main Care be for God's Glory and thy own Salvation; to acquire that one necessary thing, which on•• gained, shall never be taken away or lost, *Luke* 10.42. *Martha*'s many Incumbrances in this case, cannot avoid Subordination: This is Treasure in Heaven, neither in Danger of Thieves, or Moths. That same *Hysteron Proteron,* wherein Worldly desires appear like those unmannerly Imps in *Eli's* discomposed time, claiming to be served before God himself, must needs come to naught; and it proves but *lost labor to rise early, late take rest, and eat the bread of Carefulness,* Psal. 127.2. That *Manna* which was kept all Night, except only for the Sabbath, was Corrupted, *Exod.* 16.20, 24. All our labor to lay up, except for Salvation (the eternal Sabbath) is but lost: Therefore *Labor for the Meat which endureth to Eternal Life,* John 6.27.

2. SET *your affections on things above,* Col. 3.2. And study a holy Contempt of this World: It is Affection creates us Care; and where that is, there our Cares and our Minds will be fixed. 'Tis the highest Prudence to lop off vain Cares, that our better placed Care may be more Fruitful, and to thrust out worldly thoughts: As *Christ* did the tumultuous Company at *Jairus* house, which otherwise like those Guests at *Bethlehem,* would afford him no room: As when the Superfluity of the Branches are pruned off, the Vine is recompensed in the Fruit: So it is in the cutting off vain Cares; the more thou diminishest from them, the more fruitfully shall thy Soul be augmented in Spiritual things: As when *Elijah* was taken up to Heaven, his Mantle fell off, 2 *King.* 2.13. So do the Cares of this World, when our Hearts are addicted to Heavenly things.

3. HOW properly may vain, childish things, like dead Leaves near the fruitful Autumn, fall off our minds, when we subscribe ourselves Men? And when that which we have in possession is perfect, how easily do our Worldly Cares wither and fall away; even like the Glow-worms fraudulent Luster, which vanishes at the approach of the Morning Light? In whatsoever State thou art, learn therewith to be content: Discontent and avaritious Desires force the heart, upon the sharp Tenters of Care: If a Man be content with little, he will not care for much: Cares follow Riches, and augment with their Encreases, *Mat.* 13.22.

4. TRUST *in the Lord, and commit thy ways to him, and he will bring it to pass,* Psal. 37.5. *Cast thy care upon him, for He careth for thee,* 1 Pet. 5.7. and hath Promised, *He will never leave thee, nor*

forsake thee, Heb. 13.5. And the Prophet declares this comfortable Report, *Jer.* 17.7, 8. *Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the Waters; and shall not be careful in the year of drought.* God's Providence is vigilant over his Servants, and it can neither err, nor be defeated: He that gave us Life, will not fail to give us Meat and Cloathing; he that feeds the Fowls of the Air, and adorns the fading Flowers, with such varieties of Beauty, will not forget to Feed and Cloath Man, whom he has appointed to be Lord over them.

5. HE knoweth our Necessities before we ask, and that all our Care cannot add one Cubit to our Stature: Riches and Honors, for which men take such indefatigable care, come neither from the East, nor from the West, nor yet from the South; but it is God which both giveth and taketh away. Some increase in Wealth, Sleeping, or Waking; others with unwearied industry wax poor: Labor to perform thy endeavor with Cheerfulness, and commit the Issue to God: By which means thou wilt avoid all Diffidence and Distracting Care.

6. BE vigilant over thy Soul; otherwise Cares will choke up the holy Seed of God's Word, whereby it will become unprofitable to thee: It will Eclipse the light of Heavenly Knowledge, it will clog the Heart, and creep on like an *Ephialt,* which having seized us, we groan under it, and can neither shake it off, nor awake to an holy Expectation of the coming of *Christ.* Frequently Recollect thy Mind of thy Mortality, Frailty of Life, and the Vanity of all Transitory things: What are Riches and Magnificence in this World? They are like Children's Bubbles filled with Air, which vanishes in their breaking: Even such are we, like Dreams, or a Scene, wherein our parts once Acted, we must shrink into Natures Tyring-room, never to return.

7. IT is uncertain what hour may be our last; but it is certain one must come, and how nigh it may be at hand, is beyond our knowledge; perhaps this night the Sentence may come forth, and a Writ of Alienation on thy Store laid up for many years; and this harsh Summons may reach thy Ears; *Thou Fool, this night shall thy Soul be required of thee; then whose shall all those things be*? Luke 12.20. When the Hives in their Plenitude warn the Masters of their Republic, that they want a Deduction of their Colony, they Swarm and Fly: But if you cast a little Dust among them, they presently settle. So the only Expedient to settle our Swarm of Busie Cares, is the memento of our Original, That *Dust thou art, and to Dust thou shalt return,* Gen. 3.19. Lastly, to remember the *Apostles* Rule, *Phil.* 4.6. *Be careful for nothing, but in everything by Prayer and Supplication, let your Requests be made known unto God:* Those wants and cares are happy which chase us to him: Therefore let us depend and hope in him, and Invocate him by Prayer.

The Prayer.

O MOST Gracious and Merciful Lord God, who Feedest the young Ravens, Clothest the Lilies of the Fields, and fillest all things with thy Goodness: Thou Governest in Heaven, and in Earth, and givest to every Creature Subsistence and Preservation in its kind: O Lord I humbly acknowledge thy goodness towards me, even from the Womb unto this present moment: Thou hast preserved me, when I neither knew what human necessities were, nor which way

to relieve them: When I reposed myself, thou preservedst me; when I did not foresee any evil approaching, thou dissipatedst it; when I was kept ignorant of my Necessities, thy infinite Mercies Prevented me with Blessings and Provisions; when I was lost, thou recoveredst me: And when I was dead in trespasses and sins, thou didst quicken me by thy Grace; when I understood nothing of the Way of Life, thou meekly didst inform me, and didst guide me in the way wherein I should walk: But above all, before ever I was, thou gavest thy Son *Christ Jesus* to be the Inestimable price of my Redemption.

2. AND now, O Lord, I who am less than the least of all thy Mercies, what shall I render thee? Nay, what can I, for all thy Transcendent Blessings? Thou hast not only once, like the good *Samaritan,* but many times, as a God of Infinite Mercy, bound up the wounds of my Soul, and taken care of me: O let thy Mercy still continue towards me, and create, O God, in me a clean and a contrite heart, and renew a right Spirit within me, that it may express my thankfulness aright to so great a Majesty as thou art: The Lions want, the Mighty suffer hunger: Thou hast sent a Fire among, them that live at ease and carelessly, even unto the Proud and Rejoicing Cities; and what am I, O Lord, that thou pleasest to spare me, and dost not still feed me with the Bread of Anxiety and Affliction, and make me drink the Waters of Astonishment?

3. LORD, fix my Hopes on thy Providence, and give me Assurance thy Mercy shall never fail me: I humbly cast all my Cares upon thee, who art a Protector of thy Children: Prosper thou my Labors, whose Providence descendeth to the Preservation of the poorest and meanest of all thy Creatures: Feed me with Bread of my Stature, and let me never want that which thou knowest needful for me: O thou, who didst increase the *Sareptan*'s Oil and Meal, so that it failed not in all the Famine, Bless that portion which thy Providence hath measured out to me, and mine; let thy Blessing descend upon it, whether it be much or little, so that finding a sufficiency therein, I may in a Thankful, Holy, and Prudent Use thereof, Glorify thy Holy Name, and live Contentedly and Cheerfully before thee.

4. GIVE me in every estate, both in prosperity and adversity, a faithful dependence on thy Gracious Providence, which never faileth them that trust in thee: Thou best knowest, O Lord, my necessities before I ask; let no Cares of this World distract me from thy Service, neither make my Confidence in thee, incline to any distrust of thy Goodness, or fixing my heart on the love of this present World: Thou hast given thy Holy Son *Jesus;* assure me by his infallible Spirit, that with him thou wilt also give me all things.

5. GIVE me a heart to rest in thee, and to put all my trust and confidence in thy Mercy; instruct me, to seek thy Kingdom, and the Righteousness thereof, before all things which this World can give or take away: So that thou who providest for me, mayest in thy good pleasure administer to me all those things, which thou seest necessary for the relief of this Lifes present necessity; and let thy Blessing evermore attend it, until having passed through this World of Cares, and Valley of Miseries, I may arrive to that Blessed Life, thy Kingdom of Glory, through *Jesus Christ,* our Lord and only Savior,

Amen.

CHAP. XXII. Of Jealousy.

AMONG those thoughts which discompose the Mind, the Jealous are not the least: And the Wise Man acknowledges, *Prov.* 6.34. that *Jealousy is the rage of a Man*; and it is frequently so exasperating to unplacable. Anger, That *he will not regard any Ransom, neither will he rest content, though thou givest many Gifts,* Verse 35. I mention not here that Jealousy, as 'tis Attributed to God, and sometimes importeth Anger, as in *Ezek.* 8.3. and *Chap.* 16.42. or execution of Justice, *Deut.* 29.20. nor Indignation at that which molesteth those the Almighty loveth, *Ezek.* 39.25. *Zach.* 1.14. or Pitty to his People, *Joel* 2.18, 19. nor as in Man, signifying only Envy and Emulation, as *Rom.* 10.19. and *Chap.* 11.11. or Fear of Danger to those whom we are most Indulgent, as 2 *Cor.* 11.2. Neither do I mean that of Ambition, to exclude Corrivals of Sinister Ends, such as St. *Paul* charged the false Apostles amongst the *Galatians*: Nor of Suspicion, which is an opinion or dread of some evil, sprung from Symptoms of Levity, or Airy notions, which sometimes set Friends at a great distance, and embitter Humane Societies: But of that which God gave a Law to *Israel, Numb.* 5.14.

2. THIS is a perturbation of Mind, compounded of Fear, Love, Indignation, and Suspition; a bitter Electuary of Ingredients, though good and proper in themselves if applied to their distinct uses: This Jealousy is the Bane of unhappy Love; the Gall of Wedlock; the sad *Asmodeus,* which makes the most flourishing Families detestable, if not desolate: It is a Tenebrous Apparition of disturbed Thoughts, restless in the inquest after that which they most abhor, and dread to find: It is the Souls *Absynthium,* and overflowing bitterness, the Scourge and Torture of Afflicted Minds, really tormenting sometimes with Imaginary, but often with vain Evils: It is the Devils Master-piece, and Quintessence of his Envy, rendering the Honorable, and (otherwise) Happy Estate of Matrimony, which the Almighty appointed to be the greatest Worldly Comfort; he by his Diabolical Malice strives to make it the most odious and unhappy: Therefore it may well be nominated in *Numb.* 5.30. *The Spirit of Jealousy.* For a worse Fury could never have been contrived to perplex frail Mortality.

3. NOW whereas the *Drama* in this unhappy Scene, is of two Persons at least, the Rules of Advice in this case, must have a double Address; which is to the Jealous of either Party: And first, Espouse not another's sin by a foolish and impious Connivance at the basest Action. He that inhibiteth Divorce in any other cause, as 1 *Cor.* 7.12. permitteth it in the cause of Adultery, *Mat.* 19.9. And the Law allows, when the Jealous man shall have set his Wife before the Lord, and Justice shall be executed upon her, *Then shall the Man be guiltless from iniquity, and the Woman shall bear her iniquity,* Numb. 5.31.

4. BE not rash, lest thou prove injurious to the Innocent; it is an innate Corruption, to view others faults, rather than their Virtues, and to surmize that to be Evil which may be transacted: And this Axiom may be fitly applied, That they who are evil themselves, claim that privilege of being Jealous of others: And he that looks through a yellow Glass, thinks all the World of the same Colour: Consider well, and then tell me, if it be not thy own guiltiness which is the false *medium,* that casteth that Complexion on others, which indeed thou only retainest thyself.

5. GIVE not place to the Devil; his Malice is like those Envious *Philistines,* who cast filth into the pure Fountains of Humane Propagation, to create a jealousy between the Married Pair, that by this Venom he may put them at variance, whom God commanded to a perfect Union. Sometimes he will aggravate slight suspicions, which so increases the rage of each other, that Reason is many times lost in the Battle: Or else, rather than lose his Game, he will suggest some vain Chimera of that which never was, or perhaps never like to be accomplished: Sometimes he will throw Temptations before 'em, such as private Meetings, Whispering, or some such loose Behaviour and Familiarity with others, as may unhappily create suspicion in the Good and Prudent.

6. NEITHER shall he be destitute of the service of other Mischievous Tongues to foment and feed this Malignant Humour: He that said Matrimony might be happy, if the Wife were blind, and the Man deaf, either did, or might mean, if the Wife had not wandering Eyes, she would never spy out Vanity, nor the Husband open Ears, he could not hearken to Malicious Reports: Seriously consider the vanity of this Evil, and then thou wilt prudently acknowledge, that all self-vexation is folly; and to invert the Theme, all folly is self-vexation: If with all thy Art and Care, thou couldst invent any Stratagem beyond tormenting thyself, there were some Plea for thy vexation: But *none can be Chast against their Will,* was a Sentence among the Heathens; and *Argus*'s hundred Eyes cannot be so vigilant, but opportunity may prove too crafty for him.

7. IF thy Jealousy be fruitless, then thou hast occasion to vex at the Levity and Vanity of thy own Mind: If it be just, what is the monstrous Object of thy Hatred and Malice? Assure thyself the Adulteress is unhappy enough; and there is no Creature on Earth more despicable and odious, nor no Sin in this Life, accompanied with so many varieties of Plagues and Judgments; so that indeed they are great Objects of Pity, if all these wretched Ingredients can render them to be so, as a wounded Conscience, the Devil's Earnest to the Impenitent, and assurance of Hell and Damnation.

8. IN the next place, my address shall be to those in whom there is occasion of Suspicion. And first, Let Man himself consider how odious Adultery is, and out of all measure sinful; for he sinneth against his own Body, defileth the Temple of the Holy Ghost, *Cor.* 6.18, 19. and pierceth through his own Bowels with a Dart of Rottenness, *Prov.* 7.23. And that which will render him in the end mournful: But beyond all this, in case of Impenitency, which the stubborn Presumer may justly suspect, it is that whereby he excludeth himself from the Kingdom of Heaven, 1 *Cor.* 6.9, 10. And in the Adulteresses Crime, some Aggravations are appertaining to it, as robbing her Husband of his Posterity; obtruding a base and adulterous Issue, and so stealing away his Estate and Inheritance, by giving it to a Stranger, and fixing on an indelible Character of Dishonor and Bastardy upon her Child, who but for her impotent and ungovern'd Lust, might have proved noble and legitimate. An Injury which she can never expiate, nor repair to the innocuous Son with Rivers of Tears, and streams of her infected Blood. This multiplied Sin is sometimes concealed from Men, but never from the All-seeing God, who is a severe Revenger of all Iniquity.

9 OTHER Sins are grievous and pernicious; yet neither Lying, Stealing, Idolatry, Murder, nor Witchcraft, can of itself dissolve the Sacred Bond of Wedlock, as this only base act of Adultery doth: Therefore our Savior admits of no Divorce but upon that occasion. And it is remarkable, that when God would display the loathsomeness of Idolatry, which most displeased him, he still'd it Whoredom, and himself a jealous God; and certainly, though that be abolished of the *bitter Water,* causing the *Curse,* and *rotting of the Thigh with swelling,* which attended that antiquated Ceremony; yet the bitter Moral and Substance are not quite extinguished, *Numb.* 5.18.

10. AVOID what you are sensible of hath created your Suspicion; otherwise you are guilty, if not of Adultery, yet of a just Cause of Jealousy. *Lysander* punished one of his Soldiers for going out of his Quarters, resolving that he would have none of his, look, or go out like a Plunderer. *Dinah*'s idle visits, *Gen.* 34.1, 2. proved her dishonor, effusion of guiltless Blood; her Father's Trouble, and her Brother's Curse: The wisest of Men recordeth it, as the mark of an Harlot, *Prov.* 7.11, 12. *Her feet abide not in the house; now she is without, now in the streets, lying in wait at every corner.*

11. IT was an *Italian* Severity in *Sulpitius,* and a Diposition to part with his Wife, who divorced her for going out of doors bareheaded: *The Law,* said he, *confined thee to mine Eyes and Approbation, and not to please others.* The common Law noted any, going out unvail'd, with the odious brand of Adultery. So careful were they to avoid all occasions or suspicions of that Sin. However foolishly strict they were, I am sure *Jerome*'s Rules fore-noted is good; *Whatsoever,* saith he, *may probably be feigned, be thou cautious it may not be feigned: Thou owest this to thy Husband's Love, thine own Indemnity and Honor, and the Right and Credit of thy Children.*

The PRAYER.

O Eternal and Almighty God, Father of Lights, and of the First-born who are written in Heaven, and of the Spirits of Just Men made Perfect. Thou art the Searcher of all Hearts and Reins, to whose All-seeing Eye every Creature is manifest, and every thought of the Heart naked and open: We humbly beseech thee to take from us our stony Hearts, and to give us Hearts of flesh; to subdue in us by thy omnipotent Spirit, the miserable remainders of the First *Adam,* that native inclination to Sin, which continually carrieth us away Captive to the Laws thereof, even to that Evil which we would not commit, but utterly detest, and in bitterness of Soul repent of.

2. LORD create clean Hearts, and renew right Spirits within us; root out that raging Spirit of Jealousy, that infernal Fire which lies scorching in our bosoms; and enlighten our Vnderstandings with a sound Knowledge of all the Mysteries of Eternal Life and Salvation. Sanctify our Wills and Affections, and according to thine own gracious promise, six thy Law in our inward Parts, and write it deeply in our Hearts, that we may know thee, from the least to the greatest. Heal up those Wounds which our Sins have made so wide, that none but thine own Hands can close them, and forgive our Iniquity, and remember our Sins no more.

3. O Lord, thou didst by thy holy Word, so heal the fountains, that death and barrenness was no more therein; heal, we humbly beseech thee, the wretched Corruptions of our hearts;

cleanse and sanctify all the thoughts thereof, by the sweet and blessed influence of thy Holy Spirit, and so quide, govern, and direct us in the way which thou wilt have us to walk in, as that we may in all our Thoughts, Words and Actions, be acceptable to thee: Mortify and subdue, all our evil Desires and Thoughts, and bring them all into Subjection to thy Holy Will and Pleasure, that we may constantly resist all Temptations to Sin and Wickedness.

4. KEEP us, and Counsel us, in all our Affairs Spiritual and Temporal, that we may be filled with the holy Fruits of the Spirit of Sanctification, appearing in new and hallowed Thoughts, Words, and Actions, to thy glory, and our farther assurance before thee; so that in our Bodies and in our Spirits, we may be kept blameless in this sinful and miserable World, unto the appearing of our Lord *Jesus Christ;* To whom with thee, O Father of Mercy, and the Holy Spirit, the Comforter of the Elect, be rendered all Honor and Glory, in Heaven and in Earth, from this time forth, and to all Eternity.

Amen.

CHAP. XXIII. Of External Actions.

THE External Actions of Men are the product and fruit of their Thoughts; and as we owe Sanctimony to God, and our own Consciences within, so do we good Examples to our Neighbors in things External. And our blessed Savior in his Sermon on the Mount, excites us with this Doctrine, *Mat.* 5.16. *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.*

2. GOOD Actions proceed from a sound Credence, without which they cannot be good, nor pleasing in the Sight of Heaven, *For whatsoever is not of Faith is Sin,* Rom. 14.23. For Faith apprehending Christ to our Justification, renders our Works acceptable to him, if they extend to Fruits of Regeneration; and uniting us to Christ, dedicateth us to a Capacity of his Sanctifying Spirit, and enableth us in some measure to vanquish Sin, and perform that wh•ch is holy in his sight. Now the Apostle mentions, St. *James* 2.18. *Shew me thy Faith without thy Works, and I will show thee my Faith by thy Works.* And St. *Paul* says, *Rom.* 3.28. *A Man is justified by Faith only, without the Deeds of the law.*

3. THOUGH our best Performances cannot justify us before the Almighty, because imperfect, yet are they never separated from true Faith; and they are the Path-way to the heavenly *Jerusalem,* though they cannot finish our happy Arrival. Therefore to the Young-Man's Query, who desired to be justified by Works; our Savior replies, *Mat.* 19.16. *Keep the Commandments:* Thus he was convinced, who had not yet learned the Righteousness of Faith, which saith, Believe and thou shalt be Saved; thereby implying, that yet he was wanting in some things, who was excellent in others, and therefore must seek Salvation by Faith, and the way to Heaven by Sanctity. This is a Condition, not an Obligation of our Salvation; for as we can never acquire Salvation by it, so we can never expect any without it, because our very best Endeavors and Performances we owe to God's Honor and Glory.

4. IT is not sufficient to have a good Intention, either to speak, or to do good; for *Satan* is well-pleased, that Men should draw near unto God with their Lips, if their Hearts be far from

him; or that they speak well, if they will perform Evil. Words at best are but Feminine Virtues, but Works are M•sculine; Of these the Spiritual *Pharaoh* giveth charge to smother them. But we desire to convert our Words into Actions, and not only to speak, but to Effect holy Performances.

5. ACTIONS Humane, Natural, or Civil, are no otherwise here concerned, than as they are in order to the Moral, and so regulated by the Law, and holy Word of God, in the affirmative or negative Precepts, which is the only Rule of all our Moral Actions towards God or Man. Neither Examples, Prescriptions, Universality of Consent, nor Commands of Men, must be prevalent with us, against the express Word of God: For these claim Privilege only in those things which God's Law alloweth, and refereth to our Authority.

CHAP. XXIV. Rules in External Actions.

FIRST, Neither Propose, nor Act anything Evil or Unjust, for any Worldly profit, Honors, or Pleasures: For it is an apparent detriment to acquire the World with the loss of thy Soul, *Mat.* 16.26. What can Secular Honors advantage thee, when thou art condemned by the Almighty? Should all the World extol thee, and thou be Canonized a Saint in the opinion of the multitude, or thy Actions be highly applauded, equivalent to *Herod's* Speech, and be rendered Supernatural: God's Angel may smite thee, and the Worms destroy thee. What are Pleasures? In their Birth they look towards a Precipitate End; and the Vicissitude of this Scene serveth only to aggravate the misery: Like that ungrateful sound, which reached the Ears of *Dives* in Hell, *Son remember that thou in thy life time, receivedst thy good things,* Luke 16.25. Present remembrances of past pleasures, embitter the Torment.

2. LET God's Law be thy Rule and Counselor, and weigh all thy Actions by his Standard, before thou Execute any Purpose. *David* could not enterprize before he had consulted God's Oracles: Nor the very Heathens, before they sent for the double *Effataes* of their Priests. When the Word of God is our Rule, we abhor setting up strange God's in our Hearts, like those who adore their own Inventions, in Will-worship and voluntary Religion; wherein all, even the most zealous and painful Actions, as Pilgrimages, superstitious Fasts, foolish Penance and idolatrous Oblations, or costly Dedications, shall be rejected, with a *Who required this at your Hands*? Isa. 1.12. And the Prophet tells you, *Micah* 6.7, 8. *The Lord will not be pleased with thousands of Rams, or with ten thousand Rivers of Oil:* And, *He hath shown* O *Man, what is good: And what doth the Lord require of thee but to do justly, and to love Mercy, and to walk humbly with thy God?*

3. IN Religious Acts, God left not *Israel* to their own disposing in minor things, but commanded *Moses, See thou make all things according to the Pattern shown thee in the Mount,* Heb. 8.5. Also when God's Word is our Rule, we will neither lay Snares upon our own Consciences, placing Religion in those things which God hath left Indifferent, (as they who prohibited certain Meats or Marriage, 1 *Tim.* 4.3.) Nor will we dispense with that Word in any one point which any human Authority pretends, or imposes to the Contrary.

4. IN all thy acts and designs, before thou execute them, duly and seriously consider the Event, which is like a Ship's Rudder, though it comes last, it directs first and last. Endeavour

to gain a fore-sight, and consider the Sequel. *O that they were Wise,* saith the Lord; *That they understood this; That they would consider their latter End,* Deut. 32.29. By which means thou wilt in all sinful Actions, with the Holy Apostle, be ever ready to conclude, *That the end of those things is Death,* Rom. 6.21.

5. IN all thy actions fix thyself in the presence of God, by following *David*'s Example, Psalm 16.8. Ever remember thou art in his Sight, and that neither thy Thoughts nor Actions can be excluded from him; for neither Solitude nor Darkness can veil thee from his All-seeing Eye, Psalm 139.11, 12. In all thy Undertakings accustom thyself to the rule of Charity, for that is *the fulfilling of the Law,* Rom. 13.10. and the Fruit of God's Spirit, *Gal.* 5.22. And there can be no performances acceptable to God, if we omit this Duty and Command of the Apostle, *Let all things be done in Charity,* 1 Cor. 16.14.

6. IN all Religious Duties, act not the Impostor, for the Hypocrite doth but personate, act and counterfeit the Saint; he seems good, but is doubly Impious, as the Orator said of the *Servilii,* which were very like, but not the same; so resembling, that they were not d•stinguished abroad amongst Strangers, but were known at home by their own Acquaintance. But when the Hypocrite hath deceived all the World, he can never defraud his own Conscience. Therefore let this advice be thy faithful Monitor, to be just and sincere in thy Deportment, before God and Man: Let Christ's Rule be thy constant Pattern, *Whatsoever ye would that Men should do to you, do ye even so to them: For this is the Law and the Prophets,* Matt. 7.12.

7. TRANSACT nothing which must cost thee a bitter Repentance. When the Philosopher had a great price set him upon Folly, replied, I will not buy Repentance so dear. Never act anything against thy Conscience, for fear or favor of Men; but rather esteem a good Conscience before all Treasure on this side Heaven: In some things we Sin all, *But happy is he that condemneth not himself in that thing which he alloweth,* Rom. 14.22. Lastly, In all thy undertakings beseech and humbly implore the Almighty to Direct, Counsel and Bless thee; and according to the Apostle's Direction, *In everything by Prayer and Supplication, let your requests be made known unto God,* Phil. 4.6. For he is unworthy to receive a Blessing, who omits the duty of Asking.

A Prayer for Directions in all our Actions.

MOST Merciful Father, who hast promised, that if the Wicked turns from his Sins that he hath committed, and doth that which is lawful and right, he shall live, and his Transgressions shall not be remembered. In humble acknowledgment of our manifold sins, the equity of thy Judgments to give us over to our own unhappy Ways, who have so long refused to be guided by thy holy Word, and our own helpless Impotency, to stay ourselves, turn unto thee, or fix ourselves in any good way to Serve and Please thee.

2. WE humbly beseech thee O Father, for the sake of thy dear Son, to pardon all our Offences, and to vouchsafe to lead us in thy Paths, and the way thou appointest us to walk in: We have long gone astray like lost Sheep; and thou best knowest, O, our God, how dangerous Satan's Snares are to us, how many the Distractions of a deceitful vain World; how frail and infirm

sinful Flesh and Blood; and how many our Errors: But, O Lord, thy Wisdom cannot Err, which is immutable; therefore renouncing our own Conduct, we render ourselves into thy Gracious Hands, humbly beseeching thee, who freely givest Wisdom to all that ask, and upbraidest no Man; hold thou up our goings in thy Paths, that our Footsteps slide not; direct all our ways, that we neither incline to the right nor to the left hand to offend thee; but give us the Shield of our Salvation, and let thy Right hand uphold us.

3. O thou that hearest the Prayers of them that call upon thee, hear us, for our Souls wait on thee; direct and guide us; keep us and counsel us in all our Actions, that we neither design nor perform anything but that which is pleasing to thee, and which thou wilt bless unto us; that we may walk unblamably and prudently towards all Men, and in Sanctity before thee: And grant that in all our actions we may Glorify thee, and adorn the Gospel of Christ by our holy Conversations, give good Examples to our Neighbors, and stop the Mouths of all malicious Adversaries; so that when these days of Sin are ended, that we rest from our Labors, we may enter into that promised Rest which remaineth for thy People, where shall be no more Sin, Error, nor Curse. Hear us, O Lord, in these and all other things necessary for our Bodies or Souls, for Jesus Christ his sake.

Amen.

CHAP. XXV. Of a Wounded Spirit, what it is.

SOLOMON tells you, *Prov.* 18.14. *The Spirit of a Man will sustain his Infirmities, but a wounded Spirit who can bear?* The word signifies a *smitten, contrite,* or *broken Spirit.* It is a kind of Speech borrowed from corporal Affliction, by Stripes, Contusions, Bruises, or Wounds, wherein by Incision and Launcing the Sinews and Veins, the Body is debilitated and endangered to Death, and Disabled so, that it is void of Supportation; it is liable to Inflamations and Distempers, that every slight touch prejudices it: It depriveth a Man of Rest, so that he is impatient of this present Posture, and more perplexed at a Mutation. To express it further, it is the intense sorrow of the Soul, a weak Confidence, and an enfeebled life of the Spirit; so that God may well nominate it, *A wounded Spirit.*

2. THIS Affliction is of that Magnitude, that it exceeds all other Temporal Sorrows: And none can truly give their Verdict of it, but they who can join and say with *David, The sorrows of Death compassed me, and the pains of Hell gat hold upon me,* Psal. 116.3. Other Sorrows may be Mitigated, by administering to the Afflicted something equivalent to the loss sustained; as where one Treasure is lost, another may be found; or by some compensation or repair, may be Retaliated; as *Job* had a second Posterity and increase of Wealth: And *Elkanah* declared such a Medium of Consolation to Afflicted *Hannah,* when he said to her, *Am I not better to thee than ten Sons,* Sam. 1 1.8.

3. BUT these Comforts are no ways conducive to an afflicted Spirit; for furnish him with Riches, the company of the dearest Friends, or that which might afford Relief, Refreshment and Delight to others, yet to him it procures no Ease, no more than if you put on a rich Purple Robe upon broken Bones: No, no, the Grief is internal, and no external means can Cure it. In other Crosses, time will asswage, by Prudence and persuasive Arguments,

excellent lenitives of Sorrow: In some cases to divert, Wine, merry Society, Music, or the like means, may bear some part, which the Wise Man accords to, *Give strong Drink to him that is ready to perish, and Wine to those that be of heavy Heart▪ Let him drink and forget his Poverty, and remember his Misery no more,* Prov. 31.6, 7.

4. *DAVID'S* Harp did for the time refresh *Saul,* and Charm the Evil Spirit: But this grief admits of no Efficacy in such Comforts. In other Pressures we may receive Ease, or be conducted from the Evil, as St. *Paul* was from the *Jews* Conspiracy, *Acts* 23.31. and *David* from *Saul,* 1 *Sam.* 19.12. But there is no flying from a wounded Spirit: Where ever we go our Affliction attends us, even our secret Tormentor in our own Bosoms In short, as it is in one sense a Separation from God, so no Creature in Heaven or Earth can Cure it: There is no Sanctuary for a troubled Soul, but only *God's favorable Presence*: No other Expedient can be used, till he return and Comfort it.

5. SO Horrid in the mean time is this Affliction, that the desperate Traitor *Judas* took Death for his Sanctuary, as an Antidote against his guilty Conscience • but with what ponderosity it sits upon the Hearts of God's Servants, may appear by the Complaints of *Job* and others; *Wherefore is light given to him that is in Misery, and Life unto the bitter in Soul, which long for Death,* but it cometh not, and, dig for it more than for hid Treasures; which rejoice exceedingly, and are glad when they can find the Grave, *Job* 3.2O, 21, 22. This was *Job*'s Complaint. And the Prophet complained of his Birth, *Jer.* 20.14, 15, 16, 17, 18. And the Prophet *Elijah* being threatened by *Jezebel* at *Beer-sheba,* poured out himself, *It is enough now, O Lord, take away my Life, for I am not better than my Fathers,* 1 Kings, 19.4. And *Jonah* at the loss of his Gourd, expressed himself, saying, *It is better for me to die than live, Jonah* 4.8.

CHAP. XXVI. What the Conscience is, and the Tranquility of it.

THE Conscience is the Cognition of the Heart, and is a divine internal Light, which we cannot Extinguish; a Supreme Court of Judicature within us, and above us; and a silent Register of our Thoughts and Words: It is a thousand Witnesses, as the Apostle says, *Accusing, or Excusing,* Rom. 2.15. Such is the Impartiality of this Judge, that no Bribery can tempt him to Justify the Wicked, nor Condemn the Just; but he is the first Revenger of Impiety, and an excluder of the Guilty from Absolution.

2. IN true Tranquility of Conscience, the Heart is cheerful in every Estate and Condition, *Rom.* 5.1, 3. and dreadeth no Judge nor Witness: It is a continual Feast; the Soul's Paradise; the Mind's fair Haven; an invaluable Possession, which renders every owner Happy: It is an immovable Comfort, the *first Fruits of Heaven,* and Riches which shall never be taken away. As no Wind can move or shake the Sun-beams, so neither Life nor Death, Prosperity or Adversity can Transfix this. While this is secure, though Men receive many sharp Encounters, as the Citizens of *Ai* did, *Josh.* 7. Yet are they confident to resist; they can resolve with that pattern of Patience, *Job* 13.15. *Tho he Kill me, yet will I trust in him*: But if that fail, and the Smoak ascendeth, their Hearts are under a great Consternation, *Josh.* 8.20.

3. THE Almighty Woundeth and Healeth, *Deut.* 32.39. *Job* 5.18. But it is with his Justice and Mercy. The Wise Man says, *Prov.* 6.32, 33. We wound our selve by Sin: and God healeth us by

Afflictions, as Surgeons do with the *Lancet* and *Cautery.* Sins are the Thieves which rob us, and leave us wounded us by the way, till the good *Samaritan* appears with his Wine and Oil, to cleanse, supple and bind up our Wounds: He scourgeth the Conscience with a sense of his Anger, to make us sensible of our Sins, and to bring us to an abhorrence of them. And thus he sometimes Disciplines us with external Afflictions.

4. GOD sometimes wounds the Heart and terrifies the Conscience, by the Word Preached; and then we are *Pricked at the Heart,* and with St. *Peter*'s Auditors cry out, *Men and Brethren, what shall we do*? Acts 2.37. Sometimes he smites the Conscience with an inward sense and apprehension of his fierce Wrath, and severe imminent Judgments; in which, as the Psalmist complains of, *Psalm* 55.4, 5. An *Horrible fear overtaketh them* (like the Earthquake at *Horeb,* preceeding the *Still small voice* of Mercy, 1 *Kings* 19.11, 12.) In sense of a Spiritual Desertion, while he hideth away his Face; Spiritual Wants, or permission to some grievous Temptation, cold Fits of Despair and Buffetings by the Messengers of *Satan,* in all which though there be means of Comfort appointed, yet none can prevail, till the Spirit of God the Comforter, return and Heal.

5. THE same Hand giveth the Wound, and prescribeth the Plaister; as it was said, *Hos.* 5.13. *The* Assyrians *and* Jareb *could not heal* Judah *and* Ephraim of their Wound; so no Mortal Creature can administer Comfort whereby to heal a wounded Spirit, till he who correcteth in Measure approaches and bindeth it up, *Jer.* 30.11. &c. *He, only he,* says the Psalmist, *Psalm* 147.3. *He healeth the broken in Heart, and bindeth up their Wounds*: Even he who was *Wounded for our Sins, and bruised for our Iniquities, and by whose Stripes we are Healed,* Isa. 53.5.

CHAP. XXVII. What things principally wound the Conscience.

THERE are some things which Principally afflict and wound the Conscience, and comes up, as the Prophet mentions, 1 *Sam.* 13.17. like those *Philistim* Spoilers, in *three Companies,* to destroy and drive Men into Despair: And the first Apparition and Assault, is the apprehension of God's Wrath, for some Hainous Sin committed: An Instance we have in *Cain,* having Murdered his Brother, cried out, My Sin, or Punishment is greater than I can bear, *Gen.* 4.13. And *Judas* having betrayed his Lord and Master, durst not approach to him to beg Mercy, by reason he apprehended an implacable Anger in Christ.

2. IT is certain, according to the Apostles saying, *That the Wrath of God cometh on the Children of Disobedience,* Col. 3.6. And that his *Wrath is revealed from Heaven against all Ungodliness and Unrighteousness of Men,* Rom. 1.18. And that *the Impenitent by their hardness of Heart, treasure up to themselves Wrath against the day of Wrath*; That the•e shall be *Indignation and Wrath* to them that *obey not the Truth,* Rom. 2.5, 8. But when thou, who art of a wounded Spirit, and broken Heart, hast well considered, perhaps thou wilt find that these things are of no Concernment to thee, but to those who live in Sin.

3. THE second Obstacle in wounding the Conscience, is sense of Spiritual Wants, as Hope, Faith, assurance of Salvation, the Spirit of Sanctification and Prayer. These being the Graces of the Almighty, and the Presence of his Holy Spirit in the Regenerate, may yet for the time be an hidden Treasure, an Immortal Seed under the frozen Clods, without any appearance of

Life. And the truly Devout may weep and complain, like the Penitent *Magdalene* in the Garden, for the loss of Christ, when at the same season he is discoursing with them; but they are ignorant of his Presence, *John* 20.14.

4. THE third Obstacle, is fear of some strong Temptations and Trials, at which the afflicted and affrighted Conscience is Amazed, as the Disciples were when Jesus slept in the Storm, and the Ship was Overmastered with Waves, and ready to Travel to the bottom of the Sea, upon Death's Errand, *Matt.* 8.24, 25. Or like St. *Peter* on the Water, when he beheld the rough Billows come Plowing before him, crieth out, *Save Master, we Perish,* Matt. 14.30. When it evidently appears, they cannot Perish who are with Christ; nor they cannot be Safe who are without him.

CHAP. XXVIII. Divine Considerations of the Afflicted.

AS God is Just, so he is Merciful; he is no enexorable *Radamanth,* but he is easy to be entreated: Concerning whom we have a Word more sure, than any Testimony of Man; for the Almighty, in *Exod.* 34.6. being his own Herald, thus proclaims himself, *The Lord merciful and gracious, longsuffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, and Transgression, and Sin.* Now if that which others report of the Kings of *Israel,* 1 *Kings* 20.31. *That they were merciful Kings,* Could persuade them to seek Mercy, and to enjoy their Lives and Liberties; how much more should that, which God, who cannot lie, hath declared himself, *Tit.* 1.2. move the afflicted Soul humbly to Petition him for Mercy; who is more ready to grant it, than we are, or can be to entreat it; for ask it we never could, except his preventing Grace and holy Spirit invisibly moved us.

2. GOD delights not in the Death of Sinners, but in their Conversion, *Ezek.* 18. And as it is a true Prognostick of a Guests being welcome by the good Aspects and Deportment of the Family; So it is an evident signal that a Penitent Sinner is welcome to Heaven, by the Angels loud Exultations. If God in his good Pleasure would have destroyed thee; how often and justly might he have taken thee away in thy Sins? But now that his Eye hath spared thee, his Goodness is to lead thee to Repentance, which never comes too late, if seriously performed. He terrifieth with present Sense of his Anger against Sin, that Men may be excited to Repentance, and by forsaking their Sin, be more assured of the Mercy of God, and their own Salvation. As stormy Winds by shaking the Trees, do fix and root them deeper, and seasonable Weather purifies the Air and Water by their Agitation; so doth the Almighty mundifie the Minds and Hearts of his Servants, by Menaces, Judgments, and Afflictions, 1 *Cor.* 7.11. *Psal.* 119.

3. IT is God's Mercy to afflict thee now, that thou mayst Repent and be Saved. It is the most unhappy Condition of a Sinner, when God concealeth his Anger to the last, and then denounceth the Impenitent as incorrigible, *Isai.* 1.5. So that if no Remorsness of Conscience appears, thy Case is desperate. But this Soul's Conflict, concludes another Co-ercive Power in thee, resisting Sin, whereby thou mayst be capable of a state of Regeneration; for though the Spirit of God at the present in its Motions are but weak in thee, yet it is invincible.

4. St. *Paul* tells you, *Rom.* 3.23, 24. *All have sinned, and come short of the Glory of God; being justified freely by his Grace, through the Redemption that is in Jesus Christ.* Which plainly demonstrates, that 'tis not a Man's own Righteousness that can contribute to his Salvation; and *David,* in *Psal.* 32.1, 2. says, *Blessed is the Man whose Sins are covered, and to whom the Lord imputeth no Sin.* Not who hath no Sin; for on those Terms none could be blessed. It is not in the quantity of the Debt, as in St. *Luke* 7.42, 43. where fifty and five hundred are equa1ly forgiven: And where an Infinite Majesty is offended in the least, never any of God's Servants were Saved, for being less guilty than thou art. Thou fearest God's Wrath, because thy Sins are great, and appear so to thy Conscience. They which are Saints had some, and he that breaketh one Commandment is guilty of the breach of all, and liable to the Curse of the Law, *James* 2.10, 11. A diminutive wound to the Heart will as surely Kill, as the deepest and widest Orifice. A small Shelf of Sands will as surely bulge the Ship, as the greatest Rocks. A little Postern-gate, or breach in a City Wall unguarded, will let in the Enemy: So the smallest Sins, if not covered by Faith, and cured by Repentance, will destroy the Soul.

5. WHEN we consider *Noah*'s Drunkenness, *David*'s Murder and Adultery, *Solomon*'s Idolatry, *Manasseh*'s Murder, Witchcraft, and Idolatry; St. *Paul*'s Persecution, and St. *Peter*'s denial of *Christ*; it is apparent, that these committed sinful Acts of a deeper die than thou canst charge thy Conscience withal; and that if God's Justice should be executed according to the rigor of his Law, *No flesh living could be justified,* Psal. 143.2. Rom. 3.20. Therefore is *Christ the End of the Law, to everyone that believeth,* Rom. 10.4. An Instance of which we have in the Patriarch *Abraham,* the Prophet *David,* the Apostles St. *Peter* and St. *Paul,* and all those that are Saved; when we rely on him and his Merits, by God's own Covenant of Grace, and the Rigor and Curse of the Law is suspended. God therefore gave us his Son, with this Proviso, That *whosoever believeth in him should not perish, but have everlasting Life,* John 3.16. And the Apostle intimates, *Rom.* 5.1. *Being justified by Faith, we have Peace with God.* And *Rom.* 8.1. *There is no Condemnation to them that are in Christ Jesus.* And if God Justifies, who shall Condemn?

6. NO Sin is of that extent, or Equivalent to the Mercy of God, and the Merits of Christ. All Actions of the Creature are finite; but the Mercy of the Creator, and the Merits of a Savior are infinite. A drop of Water holds some Proportion with the Sea, being both finite; but finites with infinites holds none: Fear not then, nor let Pusilanimity over-rule the• if thou canst Repent and Believe, for there is *Balm in Gilead,* there is a Physician there; Therefore let not Despair seize upon thee.

CHAP. XXIX. Considerations of Humility.

HUMILITY is Religion's Basis; and God giveth Grace to the Humble, but resisteth the Proud. When the subtle Tempter cannot prevail in his Perswasions to evil, he insinuateth himself into the Minds of them who have performed some Pious Acts of Christianity, by his mischievous Suggestions, elevating them to a secret Admiration of the same, whereby they may be deprived of that Grace which enabled them to that Performance. The Poor *Publican* in his Humility not daring to lift up an Eye toward that heavenly Majesty, he had so grievously offended, having nothing to say, but only, *God be merciful to me a Sinner,* went home justified rather than the Proud *Pharisee,* who boasted of much Sanctity.

2. HUMILITY is the securest Virtue; but Pride the Worm at the Root of Religion, eateth up the Vitality of it. Now by reason it is difficult for Dust and Ashes to enjoy any extraordinary Temporal Blessings, without being puffed up in Mind, above his Opinion of others in a lower Sphere; God justly permits many of his Servants to depend on their own Strength, (like a tender Nurse, who withdraws her Hand a little from her Charge, to make it sensible of its own Weakness, and to check it from a dangerous Presumption) so that by falling under some great Temptation, they may be disciplined in Humility safely to distrust their own Strength, and fix their Dependence on God. For St. *Peter* was in a better posture Weeping, than when he presumed to lay down his Life for his Master; then he fell by abjuring his Lord; but now he rose again by his bitter, but sincere Repentance. Now if the serious Considerations of thy Sins do truly humble thee, thou hast acquired a speedy way to thy Repentance.

3. THE Almighty often in his great Council orders the greatest Enormities of some of his People to stand upon Record; that we may draw from thence this Conclusion, That if we can Repent sincerely of Sins, of as deep a Die as they are, we also shall find Mercy; but by the way, with this deep Consideration, that we never entertain any of them in our Thoughts, to be guilty of Presumption, but as Motives to Repentance, whereby we may lay hold with Faith on him, who freely forgiveth the Penitent, not the obstinate Presumptuous Sinner; and nothing more offends the Divine Providence, than a despairing of his Mercy, (which is a secret questioning the Veracity of his Promises) and Impenitency, which is the undoubted Issue of Incredulity. Indeed there is no greater Injustice to God's Mercy, than by Despair to persevere in Sin, seeing his Truth is engaged for our Pardon, if we believe and Repent, for he has not declared in vain, *Isai.* 1.18. *Though your Sins be as Scarlet, they shall be white as Snow; though they be red like Crimson, they shall be as Wool.*

CHAP. XXX. Divine Considerations of our Repentance, forgiving Enemies, and the Love of God.

CONSIDER why Christ came into the World: The beloved Disciple informs you, *John* 3.16. Because *he so loved it.* God sent him to save Sinners; not only them who had broken some of his Commandments: But as St. *Paul* saith, *He came into the World to save Sinners, of whom I am chief,* 1 Tim. 1.15. He came to call, (as himself professeth) *Not the Righteous, but Sinners to Repentance,* Mat. 9.13. Mark 2.17. He called the heavy laden not fallaciously, but indeed to ease and disburthen them of their Sins, *Mat.* 11.28. He saved the *Publicans* and notorious Sinners, and to manifest the same in contempt of Pharisaical Calumnies, conversed with them.

2. CONSIDER, that God who commanded us to forgive, not only seventy times, but oftener, would not enjoin us that which himself could not, or would not perform. He is essentially, and so infinitely gracious, that his Mercy is more than thousands of Oceans, which can never be exhausted. Man hath but a slender Stock, a finite Mercy at the best, and such as may be diminished and vanquished by Injuries. He that enjoineth Man to forgive without Exception, could not in his Justice command and require Man to forgive more than himself in his abundant Mercy could or was willing to assent to. Add to this a Consideration of his tender

Love; He hath planted a Paternal Love and Care, not only in Parents for their Children, but (lest we should suppose it rather habitual than natural, taught by Precept or Example, rather implanted by the Almighty in their Natures) in the very brute Beasts of the Field, and Birds of the Air, for the Preservation of their Young; All this Love in the Creature is but momentary, but in God it is Essential, Infinite, and Unchangeable.

3. NOW consider, did God give Man (suppose *David*) so much Love and Mercy, as that upon the Mediation of the *Tekoite,* he could presently be reconciled to a Rebellious *Absalom*; hath he given thee Bowels of Compassion, and an ardent Zeal for thy Children's Good and Safety, to mourn for their Transgressions, and to be ready upon the least appearance, or signs of amendment, to enter into a Reconciliation with them, and canst thou conceive that God will not be much more ready to Pardon thee, if thou canst heartily Repent and Implore Forgiveness, through the Merits of a Crucified *JESUS,* the Son of his Love, and in whom he hath proclaimed from Heaven, *He is well pleased, Matt.* 3.17.

4. THE Custom among the *Molossians* was, whom *Plutarch* mentions, that the Petitioner should take up the King's Son in his Arms, and so kneeling before the Altar, nothing was denied for the Protection and Safety of the Suppliant. So *Themistocles* found favor with King *Admetus.* So likewise will our Heavenly King give Audience to our Petitions, if we present him in the Arms of Faith, his Beloved Son *Christ Jesus* with the Merits of his Death and Passion. A wounded Spirit, a broken and a contrite Heart, is an acceptable Sacrifice to God, and that which he will not despise, Psalm 51.19. Thou canst not reasonably think thy Case detestable, for that which God approveth and loveth in thee, and hath so mercifully Cherished in those he dearly loved. The Royal Psalmist, the Man after his own Heart, felt this which thou art afraid of, *My Heart,* saith he, *is Wounded within me,* Psalm 109.22.

5. CONSIDER seriously, that a calm Conscience is not always the best, nor a Tempestuous the worst: There is a Lethargy and Stupidity of an evil Conscience in a Carnal Security: This Calm is such a Storm, wherein the Soul, (like the Men of *Laish*) is quiet and secure, until some Spiritual *Danites* awake it, and the Sinner goeth on like *Agag,* thinking surely that the *Bitterness of Death is past*: As some Heart-sick Patient, in whom Nature's strength is so far decayed, that he is insensible of the undiscovered approaches of Death now imminent; even such is the calm Conscience of a secure Sinner.

6. NOW, if that *Angel Guardian,* the Conscience, which God and Nature has placed within the Breast of a Righteous Person, be sometimes at Variance and upon the seasonable point of Admonition for some Sin Unrepented; we may infer it to be like the Ship in which *Jonah* fled, followed with Storms, until he was cast forth, whereby his Happiness might be the greater: But the danger is desperate with those, when the Mind is Drowsie and will not be awakened from its Guilt and Impenitency; but are given up to the Spirit of Slumber; those I say, if at any time their Conscience within 'em whispers and severely Checks 'em, then are they ready to cry out as *Ahab* to *Elijah, Hast thou found me, O mine Enemy?* If we are not sensible of our Wounds, the sign is Mortal; therefore let us not ourselves remove from that wholesome Discipline, or fly that Surgeon, whose Lancet threatens none but the imposthumated Parts; but rather choose wisely that main skill of knowing, whether our Consciences thus lull'd up

in treacherous sleep, or disturbed by that Voice within us; which of these two, I say prognosticates the most Danger.

CHAP. XXXI. The Examination of the Conscience, concerning our Repentance, *&c.*

TO this a serious Examination is requisite; wherein I shall lay down these Particulars: First, some Reasons why we must seriously examine our Consciences. Secondly, The main Lets incident thereto. Thirdly, Certain Rules by which we may thoroughly Examine. Fourthly, Interrogatories to be proposed to the afflicted Conscience. Fifthly, Some Conclusions necessary to be drawn from the Whole.

2. FIRST, We ought to Examine ourselves; for certainly God hath not so often Commanded it in vain, *Lam.* 3.40. *Psal.* 4.4. 1 *Cor.* 11.28. 2 *Cor.* 13.5. Secondly, Without this we cannot know our Sins, and so not Repent, nor have any solid Comfort in Impenitency. We are extreme apt to mistake ourselves; which if we do, we can have no sound Comfort in the Testimony of a good Conscience, which presupposeth Faith and Illumination. Thirdly, Without this, we cannot possibly know which way we are going, the Broad way to Destruction, or the Narrow to Salvation, which were very necessary to comfort us, if we go right, or to recall and rectify us, if wrong. Fourthly, Without this, we can never make a right use of God's Chastisements, nor obtain any comfortable way out of 'em: Neither can we distinguish his Operations of Mercy in us, when he Humbleth us here, that we may be Exalted hereafter.

3. NOW, the common Obstructions to this Duty, are first an Evil Conscience, which being wounded by a deep Guilt, cannot endure any Searching. Secondly, Native Hypocrisy, misrepresenting us to ourselves, by denominating us highly Pious, and looking upon it as an important Injury not to be counted so. Thirdly, distracting Cares of this Life, and Carnal Security, which say with those Jews, *Hag.* 1.2. *The time is not come:* These make Men refer their Repentance to the last Hour, even to the hazard of their Immortal Souls.

4. NOW, the Rules to be observed, are these: First, Earnestly endeavor to find out and abandon all thy known Sins. Secondly, Rest not in outward appearances, but entertain the illumination of God's Word into the secret and dark recesses of thy Heart: For, the Woman in the Gospel, first lighted, and then swept the Room, *Luke* 15.8. Thirdly, Judge thyself as impartially as thou wouldst do an Enemy. Skillful Painters place their Work at some distance from 'em, that they may be able to judge and amend their Errors. So must thou fix thy actions upon some other Person; like *David,* who could no• behold his Sin in himself, till *Nathan* shown it him in another, 2 *Sam.* 12. I need not instance in *Judah, Gen.* 28. Or in *Ahab,* 1 Kings, 20.4.

5. BEGIN Early, and be constant in this Duty. If thy Thoughts, after some slender pursuit, return as those Men of *Jericho,* with a *Non est Inventus,* Josh. 2.22. Know that thou hast more need of greater diligence to repeat often thy Examination. Examin thyself by the whole Law of God: And enquire what thou hast done in opposition to Sin. Few wicked Men, but are content to observe some of God's Laws, if thou wilt grant them *Naaman*'s Plea only, *The Lord pardon thy Servant in this thing.* And sometimes *Herod, Ahab* and *Pharaoh,* will have certain fits

of seeming Devotion and Repentance. The Brazen Serpent will not Sting: And Men's Corruptions are most apparent when opportunity gives them Birth.

6. NOW, The Interrogatories to be propounded to thy Conscience, are these: First, doth Sin reign in thee, so that thou yieldest a willing obedience to it? Or doth it bear sway and tyrannize over thee? For between these there is an immense difference. True it is, all Men sin, but Sin reigneth only in the Unregenerate; *Let not sin reign in your mortal Body,* Rom. 6.12. And St. *Paul* further tells ye, that the Regenerate sin, *Rom.* 7.15.19. *That which I do, I allow not; for what I would, that do I not, but wh•t I hate, that do I: For the Good that I do, I would not: But the Evil which I would not, that I do.* From this Inference, ask thy Conscience whether thou wouldst have committed this Evil which now wounds it? If not, it is no more thou, but Sin that dwelleth in thee.

7. DOST thou detest all Sin, because it is contrary to God's Holy Will? And rather more for the love of God, than for fear of his Judgments? Dost thou not only grieve for every Sin which thou hast committed, but also for the •ravity and Corruption of thy Will, and the infirmities of Flesh and Blood, disabling thee to the purer service of God? If thou art in this State, thou art not disesteemed in the Eye of the Almighty: Neither will God ever Condemn thee, for that, which he hath given thee a competency of Grace to abhor and condemn in thyself: *For if we would judge ourselves, we should not be judged,* 1 Cor. 11.31. The Unregenerate Person Idolizes Sin, but is afraid of the Punishment; but the Regenerate abhors it, therefore God will not judge him for it, but will rather say what he said to the Woman taken in Adultery, *Neither do I Condemn thee, go and Sin no more,* John 8.11.

8. WOULDST thou embrace Sanctity, and is it thy Heart's desire to serve God in sincerity? So that thou canst say with the Church, *Isa.* 26.8. *The desire of our Soul is to thy Name, and to the remembrance of thee.* If thou dost *hunger and thirst after Righteousness,* be assured thou shalt be *satisfied,* Matt. 5. Dost thou in the inward Man consent to the Law of God? 'Tis Infallibly certain, if thou dost pursue after Holiness, without which, none can see God, thou art esteemed of the Almighty. For our best Perfection at present is this, not that we are thoroughly Pious, but that we chase after it.

9. HAST thou with the Kingly Prophet, *Psalm* 119.6. a respect to all God's Commandments, so that thou dost not in thy Heart dispense with any of them, for Pleasures, Profits, or any secular Advantage, but wouldst earnestly enjoy that Privilege of keeping them all? If so, let not slip the Anchor of thy Hope, but receive Comfort: For hour Satan's Delusions may allure thee, and thy own Corruptions may betray thee, yet thy minor serving of thy Creator without Exemption or dispensation to any Sin, concludeth thee in a State of Regeneration, the Denomination following the better Part, as appears in St. *Paul*'s Expression of himself in the same case, Rom. 7.25. *With the Mind I myself serve the Law of God; but with the Flesh, the Law of Sin.* That is, groaning under the Tyranny, but not dispensing with its Reign.

10. DOST thou resolve to oblige thyself to avoid Sin? Then God will accept thee, 2 Cor. 8.12. *David* said, *I will keep thy Statutes, and I have sworn, and I will perform it, that I will keep thy Righteous Judgments, Psal.* 119, 8.106. It is evident he made a breach of his Performance,

though his Intentions were quite contrary, 2 *Sam.* 12.9. Dost thou conscientiously and diligently use the means to take cognizance of thy Sins; as by applying the word of God home to thy Conscience? for by the Law comes the knowledge of Sin. *Rom.* 7.7. Dost thou carefully shun all occasions and incentives moving thee and enticing thee to Sin and Wickedness? It is a vanity in him to detest Drunkenness, who will not restrain his boon Companions: It is impossible for him to hate Adultery, who fixeth his Eye upon the Lascivious, and is entangled in the snare of the Adulterer: Such are apt then to forget what was mentioned in our Savior's Sermon on the Mount, *Matt.* 5.28. *Whosoever looketh on a Woman to Lust after her, hath committed Adultery with her already in his Heart.* And *Solomon*'s Advice is very proper, *Come not near the Door of her House,* Prov. 5.8. For Opportunity and Occasion is Lust's Pander.

11. ASK thy Conscience whether it can presume to sin wittingly and willingly? And whether it can be sedate in any known and unrepented Sin? If it be disturbed, dissipate thy Fear; for this very disturbance of Conscience, which so much appals thee, is a principal Mark of a good Conscience. It is true, as the Woman sang of *Saul* and *David,* 1 *Sam.* 18.7. *Saul hath slain his Thousands, and* David *his ten Thousands*: So, Despair hath cast away some, but Presumption, Multitudes. Hath not thy Conscience at some time, in a particular Measure, been refreshed by a Divine assurance of thy Interest in a Savior, a resolution to forsake all thy Sins, Peace with God, and Salvation by the Merits of Christ? We commit a gross Mistake, if we always judge of our State by present Sense: For there are certain hours of Tentation, wherein the light of Grace is obscurely Eclipsed to our Sense, and the stupid or afflicted Conscience feeleth no present Illumination of God's Spirit, which yet in due time shall return, and compensate our Trials, with greater advantage of Assurance.

12. NOW the Conclusions necessary to be considered are these: First, The Almighty's Judgments are ever just, yea, when Flesh and Blood says with *Nichodemus, How can these things be*? John 3.9. When the too Curious Inquests after them are to be Stayed with a, *Nay but, O Man, Who art thou that Repliest against God,* Rom. 9.20. And so also his Mercies are as the unsounded Deeps, beyond all apprehension of carnal Reason; often Medicable by Wounding and Afflicting the Guilty Conscience; Comforting by terrifying, introducing to Glory and Immortality through Corruption; killing Sin in the Flesh by Death, the Fruit of Sin, and guiding to Heaven, (as I may say) by the Gates of Hell, and fear of Damnation.

13. THE most Notorious Sins committed in Ignorance and Incredulity, after Repentance, are no Arguments to Despair: For the Apostle tells you, 1 *Cor.* 6.9, 10, 11. *Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers •f themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall Inherit the Kingdom of God; and such were some of you: But ye are Washed, but ye are Sanctified, but ye are Justified in the Name of the Lord Jesus, and by the Spirit of our God.* And the same Apostle, *was a Blasphemer, and a Persecuter, and Injurious*; but obtained Mercy, forasmuch as he did it ignorantly, and in unbelief, 1 *Tim.* 1.13. In his Conversion these Sins fell off, as the *Viper* of *Melita* from his hand, without any danger to his Life, *Acts* 28.5. So God pronounceth of the Convert by the Mouth of his Prophet, *Ezek.* 18.22. *All his Transgressions that he hath committed, they shall not be mentioned unto him.*

14. SINS of the Regenerate, though violent Perturbations of Mind, or Tentations ensna•ing them, are not to be reckoned among Symptoms of Reprobation, or Apostasy: Such was *Peter*'s denial, and *David's* Adultery, and Murder: Therefore the Apostle's, Counsel is very charitable, *Gal.* 6.1. *If any Man be overtaken in any fault, ye that are Spiritual restore such a one with the Spirit of Meekness, considering thyself, lest thou also be tempted.* And Christ hath taught us, without distinction of great and little Sins, to say daily, *forgive us our trespasses:* This Life is a Spiritual Combat, a Truceless War against the Powers of Darkness, wherein the Strongest may be, and often are carried away Captive, and yet be healed and recovered, *Eph.* 6.12. Their Captivity concludeth not their not being true *Israelites,* who would fain return.

15. EVERY Sin against Knowledge doth not presently infer a Reprobate Mind: The most Exquisite and Dexterous are sometimes taken in Satan's snares; St. *Peter,* though forewarned, denied Christ through sudden apprehension of fear: Not out of Malice, but infirmity: We, nay the best of Men, are but partly Flesh and partly Spirit, so that we can neither perform the good we are inclined to, nor avoid the evil which we behold and detest. St. *Paul,* and all that are Regenerate, doth allow the Law of God, yet sometimes feel another lawless Law, carrying them away Captive to Sin, *Rom.* 7.23.

16. THOUGH every Sin against Conscience is very dangerous, and every perseverance therein, the very *Suburbs of Hell*; yet every such Enormity excludeth not Repentance and Remission: Because sin not only allureth, but sometimes exerciseth the rage of a Tyrant, and Captivates us against our Wills. There may also be a *Lethargy* or *Epilepsie* of the Soul: There is such mischievous subtlety in *Satan,* that his Snares, though visible, are not always avoided; whose Messengers, though felt with grief of Soul, are not always overcome; yet he that gave Waters to the *Horeb Rock, Exod.* 17. 6, 7. can smite our harder Hearts, and make the Waters of Life flow Plentifully, to Repentance, never to be repented of.

17. THOUGH every Relapse into Sin is very dangerous, yet if a man be not entangled and vanquished, those breaches may be repaired by Repentance, 2 *Pet.* 2.20. And *Solomon* tells you, *The Just man falleth seven times a day,* Prov. 24.16. *Satan* doth not always present New Scenes, but sometimes dresses up his Old Artifices, therewith to beguile: Though our Infirmities are numerous, God's Power is made manifest, by sustaining us, that though we fall, we shall not fall away. Though *Satan's* power, subtlety, and restless malice, are very potent, yet he and his Messengers are limited by their Chain, and can receive no Commission, if it be but to enter into a *Herd of Swine,* but from the Almighty, *Mat.* 8.31. And the Apostle tells us, 1 *Cor.* 10.13. That *God will not suffer us to be tempted, above what we are able:* So that we may resolve, that neither Life, nor Death, nor any Creature shall be able to saparate us from the love of God in *Christ Jesus,* Rom. 8.39.

CHAP. XXXII. Rules of Practice.

FIRST, use thy utmost endeavor to possess the Testimony of a good Conscience, which thou canst by no means attain, but by being vigilant over thy Soul, and with a fixed Constancy resisting Temptations. Every Sin, yea, even the least, woundeth the Soul afresh: Be not secure of minor Sins, but let a good Conscience be most precious unto thee; part not from it

for any Pleasures, Honors, or Riches of this World; but rather part from Life itself. Enjoy a tender Conscience: A seared one, like *Callous* Flesh, is insensible of that which toucheth it; to this, Custom creates a proneness to sin, and takes away the sense of it, 1 *Tim.* 4.3. *Tit.* 15.

2. APPROVE thyself in every Action to God, fixing thyself ever in his presence, who beholdeth a far off all thou thinkest or actest, 1 *Pet.* 3.12. And value not whoever is disgusted, if God approveth thee Walk not according to the Wisdom of the Flesh, but by the Rule of God's Grace, which shall at last be thy rejoicing, 2 *Cor.* 1.12. Resign not thyself to Sins Dominion; which is impossible, except thou wholly deliverst up thyself, by consenting to thine own Captivity; as the Ear-bored Servants, who professed love to their Masters; and so would not be Manumissed and freed from them, *Exod.* 21.5, 6. Detest Sin and it shall not prejudice thee: No sin is so pernicious as that which is most facetious; but espicially beware of presumptuous sins, lest they get the Dominion over thee, *Psal.* 19.13. *Numb.* 15.30, 31. *Deut.* 17.12.

3. CONTEMPLATE on God's Justice and Mercy together; let them be inseparable in thy Thoughts. For if thou inspectest into his Justice only, thou art liable to Despair upon the sight of thy sins: And if thou viewest his Mercy only, thou wilt with facility presume, when thou beholdest that transcendent Immensity, which is ever ready upon unfeigned Repentance to pardon Sinners: The Sailers of Old, upon the Yards of their Ships, conjectured the *Ignis lambens* for a good or a bad fatality; if they beheld but one flame, they denominated it an unlucky *Helena*; but if two, they accepted it for *Castor* and *Pollux,* Good Prognostics of fair and prosperous Weather: Even so it is in Mercy and Justice, the Consideration of them singly, may prove pernicious, but both linked together may complete thy Happiness.

4. LABOUR for true Faith in *Christ,* who *is the Propitiation for our sins,* 1 John 2.2. Whose *Blood cleanseth us from all sin*; 1 John 1.7. And *holding Faith and a good Conscience,* That we may avoid being Shipwrack'd, 1 *Tim.* 1.19. 1 *Tim.* 3.9. There was no cure for a wounded *Israelite* against the venom of Fiery Serpents, but to look up to the Brazen Serpent, which Prefigured *Christ* apprehensible by Faith; the only Medicament for Sin-wounded-Consciences: Permit but this very sense and apprehension of God's Wrath which now appaleth thee, to induce thee the more arduously to detest all Sin; and thou shalt thereby be ascertain'd, that God hath wounded thee, only to heal thee.

5. REMEMBER that what the Law averrs, it declares only to them who are under the Law, not under Grace, *Rom.* 3.19. They are under the Law who plead Not guilty, and insist upon their Justification by works of the Law: We are under Grace, who perceiving our Sin and Misery by the Law, fly wholly to him for Mercy, who freely justifieth the Sinner, *Rom.* 3.24. The Imprecations and Menaces of the Law are not to break the bruised Reed, nor quench the Smoaking Flax, but to depress the heart that is elevated with an opinion of self merit, who safely go on to undo themselves after a presumptuous manner.

6. LET thy Repentance be speedy, that Sin take no root in thy heart. Neither let thy Wound putrefy before thou apply the Remedy: But ascend with all diligence to the Throne of Grace to implore Mercy, before Wrath is gone out against thee: Rely on this Second Table,

Repentance, who hast lost the first, of Innocency: Condemn thyself, and *Christ* will Justify thee: He only expects thy voice, to give thee audience: When thou comest with thy Accusation and confessest thou hast sinned, then Christ he readily receiveth the Humble Penitent, and Proclaims thy Sins are forgiven thee. Observe how quickly the Pardon followed *David*'s Confession; no sooner had he acknowledged, *I have sinned against the Lord,* but Omnipotency declares by the Prophet, *The Lord also hath put away thy Sin,* 2 Sam. 12.13. St. *Peter* quickly Repented, and as quickly found Mercy: *Esau* stayed too long, and so found no place for Repentance, though, *He sought it carefully with Tears*: Heb. 12.17. If the Granado fired, be suddenly retorted, it proves prejudicial to the Assailant: Such are the product of *Satan*'s Fire-Works, if thou cast out his Temptations, and heartily repent thee, where any of his Darts pierce thee.

7. GIVE not thyself up to pensive Dedolency, mundane Sorrow, and fruitless Solitariness; that will but animate the bitterness of Spirit: Think not too much of thy Afflictions, but dulcifie them with remembrance of God's Mercy towards thee: Assume not to thyself a Worldly Sorrow that is unto death, 1 *Cor.* 7.10. But comfort up thyself in God, as *David* did, *Psal.* 43.5. *Why art thou so sad, O my Soul, and why art thou so disquieted within me? Trust in God, for I shall yet praise him.* And *Solomon* tells ye, *A merry heart doth good, like a Medicine, but a broken Spirit drieth the Bones,* Prov. 17.22. And again, *a merry heart maketh a Cheerful Countenance, but by the Sorrow of the heart the Spirit is broken,* Prov. 15.13.

8. BE very attentive to God's Word: For he is the God of all Consolation, and the Word is his Mind and Revealed Will for the benefit of our Salvation: It is a full Magazine, and there is no Affliction incident to frail Mortality, but may there meet with a proper Antidote: There thou shalt find Rules to guide thee, and preserve thee from sin: There thou shalt have a prospect of the Divine Mercy of God in *Christ Jesus* to wash away the guilt of all thy Transgressions: But then appear not only to be a hearer, but a doer of the Word, and Treasure up those Gracious Promises in thy heart; so shalt thou in due season feel the Operation of the Holy Spirit distilling the former, and the Latter-Rain upon the seed, whereby it may take root and be fruitful.

9. LASTLY, Add Zealous and Frequent Prayer, as God's Servants have practiced in all their distresses, *Psal.* 6.9. And be ascertain'd that he will not leave thee Comfortless, but will at length appear with great assurance of thy Salvation, and will infinitely recompense thy Patience in suffering and perseverance in invocating for pardon. *Satan* is never more baffled and infatuated in his own Stratagems, than when he gains a License to wound the hearts of those who are precious in the sight of the Almighty: For, as *Romanus* the Martyr told the Tormentor, *Look how many Wounds thou givest, so many Mouths thou settest open, to cry to God for help*; and indeed these Jewels cannot arrive to their Glorious Luster, without being Ground hard by Affliction.

The Prayer.

O MOST Gracious and Merciful Lord God, rebuke me not in thine Anger, neither chasten me in thy hot Displeasure: My Soul is sore vexed, but Lord, how long wilt thou punish me? Have

Mercy upon me, for I am weak: Lord heal my Soul and deliver it, for I have sinned against thee; O save me for thy never failing Mercies sake: I am weary of my continual Groaning, mine Eyes are consumed with my grief of Tears: But Lord, hear thou my Supplication, and receive my Prayer.

2. O Lord, I am sorely afflicted, but quicken me in thy Righteousness according to thy word: In thy loving kindness, and multitude of thy tender Mercies, blot out my transgressions; wash, O wash me, and purge me thoroughly from my sins, and cleanse me from all my iniquities, the magnitude and number being of that Extent, that my guilt flieth in my Face, and I am afraid of thy Blessed Presence. I acknowledge myself unworthy to look up to Heaven, to appear before thee with a Petition of Mercy, who have so incessantly provoked thy Justice: The filthy Leprosy of my sins, stink and are corrupt, that they stop my own mouth; but my heart readily answereth, that I am of all men, most unworthy of this thy Condescention, in inclining thy Gracious Ear unto so wretched a Creature as I am.

3. THESE Terrors of Conscience wherewith thou hast now afflicted my Soul, are thy just Judgments: The fears of Hell, and eternal Condemnation, wherewith thou hast wounded me, are incomparably less than my sins have deserved: But, Lord, remember them not, who canst not forget the sufferings of thy blessed Son Jesus for them all. Lord, I am not able to answer thee one word of a thousand, nor can thy Justice require that of me, for which my Savior and Redeemer hath satisfied: Therefore I renounce myself, that I may be found in a bleeding Jesus, not having on my own Righteousness, according to the Condemning Letter of the Law, but that I may be Clothed in his Righteousness, who hath long since Cancelled the Hand-writing of Ordinances that were against me, and hath paid the debt for me.

4. O Lord, for His sake I humbly implore thee, to convert this Judgment I now labor under, into Mercy: Let it operate in my Soul a true detestation of all Sin; a steadfast purpose to forsake all my evil ways; a comfortable experience of thy Mercy, pronouncing Pardon to my afflicted Conscience, by the infallible Evidence of thy Holy Spirit, and assurance of Peace with thee: O make me to hear of Joy and Gladness, that the Bones which thou hast broken may rejoice. Cast me not away from thy presence, neither take thy Holy Spirit, the Comforter, from me; but restore me to the joy of thy Salvation, and uphold and establish me with thy free Spirit.

5. O thou who despisest not a broken and contrite heart, pour the Oil of thy Mercy, and heal my wounded Spirit: Then will I teach Transgressors thy way, that they may fear thee, and melt at the sight of thy Judgments; then shall Sinners be Converted unto thee, who art the Fountain of all Mercy and Consolation: Lord hear me, and incline thine Ear, in this day of my Calamity: Lord Consider, and perform thine own promise made through thy beloved Son Jesus Christ the Righteous, to whom with thee, O Heavenly Father, and the Holy Spirit, be all Honor and Glory, in Heaven and Earth, from this time forth and forever more,

Amen.

CHAP. XXXIII. The Sense of Spiritual Wants.

THE next thing which wounds and afflicts the Conscience, is Sense of defects, and Spiritual Wants: As want of Faith, Hope and Assurance of Salvation; Want of Sanctification, Purity of Heart, the Spirit of Prayer, and Hearing, and want of ability to perform other Holy Duties. In these the Spirit is stupefied, and overcast even in the best of Christians for a time: The Religious Person sometimes is sensible of a dullness, and want of Fervency in Prayer, and of a comfortable assurance, that God heareth or regardeth it, because he doth not presenty answer, or not grant our Petitions. Sometimes they feel a Deviation of the Mind, and discomposure of thoughts, in attention, and unbelief in hearing and reading the Word: Sometimes want of Patience, want of Love to God, and Charity to Men: In short, such a general debility, or distemper of the Internal Man, that he readily concludes with St. *Paul, That in his Flesh dwelleth no good thing,* Rom. 7.18. These are great Maladies of the Soul, and Wounds of the Spirit; but it inferreth a good Prognostick of a bad Cause: Where these are and the Sinner is insensible, they are desperate Symptoms.

2. IN this Case let us consider, that the very same measure of Grace, which to the present sense of a Regenerate Man, seemeth incompetent, may yet be a sufficient measure to save him: And when he Invocates the Divine Assistance, he is most strong, though in his own sense he is weak and deficient: For in St. *Paul*'s distress the Lord thus answered his Petition, *My Grace is sufficient for thee,* 2 Cor. 12.8. It saith not it shall be, but it is sufficient, meaning the present measure of Grace he had in his Possession, when he looked upon himself as a weak Vessel.

3. THE most Pious, their measure of Assurance is such, as they are not only enjoined to give diligence to make their Calling and Election sure, that so an entrance may be administered to them abundantly into the Everlasting Kingdom, but they are in duty bound also to *Work out their own Salvation with fear and trembling,* Phil. 2.12. All Incredulity inferreth not a Reprobate sense: There is Incredulity in the very Elect before, and a perplexing Remnant after their Calling; yea, even in their best Estate here; else why did the Holy Apostles pray, *Lord increase our Faith,* Luke 17.5. And why did our Savior *upbraid them with unbelief,* Mark 16.14.

4. AND Saving Faith differeth in degrees: So that there is a stronger and a weaker Faith, yet both true, and justifying: So do all other Graces, one hath a greater and more Excellent measure of the Spirit of Prayer than another: One hath a more discerning and attentive Spirit of Hearing than another, and yet in either instance, the minor may be true and sufficient: For *to every Man is given according to the measure of Christ,* Ephes. 4.7. One hath ten Talents, and another but two: Nay, even in one and the same Person's Faith, there is sometimes a grander, and sometimes a diminutive measure of Confidence and Assurance: And so we must judge of other Gifts; sometimes there is more fervency in Prayer, and other times less. The Sun doth not display his Radiant Beams on us always alike, neither doth the light of God's Grace illuminate us after one manner.

5. A true saving Faith may be very impotent, and the Believer may be insensible for some space, but yet the Gates of Hell shall never prevail against it, as may appear in St. *Peter*'s Example. There are doubtings and failings in the best on Earth, by Reason we are but here

partly Spiritual: We are not yet arrived to perfection: Faith here must receive continual increases, and be subject to Trials: And the like does ensue to all other Virtues and Graces: That true Faith, never shall finally fall away, or utterly fail, though it be subject to Intension and Remission; because *Christ* interceeded for us, as he said to St. *Peter,* behold, *Satan hath desired that he may sift you as wheat, but I have prayed for thee, that thy Faith fail not,* Luke 22.31, 32. Because his Grace by which we are called, and stand, is immutable in the Counsel and Decree of Heaven, and are Sealed up by the Holy Spirit of Promise, 2 *Cor.* 1.22. And the like we are to judge of of all the Fruits of Sanctification, which being the Donations and Graces of God, are such as he repenteth not of, neither finally withdraweth, *Rom.* 11.29.

6. THOU hast indeed a true sense of thy Spiritual wants, and mournest at thy Corruptions of Heart, which on every occasion produce sinful Acts against thy Maker; if this be a heavy burden unto thee, receive this Comfort, that thy sin is excluded its proper place, and become a Stranger unto thee: For nothing in its own proper station is so ponderous. The danger is want of Sense, and taking pleasure in Unrighteousness: If a wounded Person is insensible, he is either dead, or in some dangerous Exstacy: No part hath sense but the Living; though it were for the present more comfortable to be whole, yet sense of smart in thy wounds inferreth Life; and indeed in God's Medicaments, who makes all things operate for the best to them that love him, 'tis a better State, (in respect of the quiet Fruits of Righteousness, accruing to them that are thereby Exercised, and the Ulcerous Corruptions of our Souls, often necessitating our wounding that we may be healed) than the secure prosperity of Sinners; for it is good and beneficial at the last for the just that they have been afflicted, *Psal.* 119.67.

7. WHEN thou hearest, or readest the Scriptures, art thou sensible of the want of Faith, Assurance, Sanctification, and the Spirit and Fervency of Prayer? If so, be comforted: For as the Solar Eclipse, and Descension of Light towards us, can be discerned by no Luster, but its own; so neither can the want of Grace be possibly discerned by anything but Grace. Hast thou a hearty desire to have these wants of Grace supplied? Then that very holy Ambition is Grace itself; without which thou couldst not desire it: Our blessed Lord in his Sermon on the Mount, *Math.* 5.6. pronounces, *Blessed are they who do hunger and thirst after Righteousness; for they shall be filled*: God will never desert that Soul which desireth him, and his saving health: None can hunger but the Living; and none hungers for Grace, but he that subsisteth by it: But then thy desire of that Seed must be ardent, not languid, such as cannot rest unsatisfied with anything else in the World.

8. THERE may be an Enervate, and Oblique appetite of Salvation in *Balaam,* for fear of Damnation; but he more loved the Wages of Unrighteousness: The happiest thirsts for the Waters of Life, and afflicteth the Soul till it be obtained; and enjoys no rest, or peace without it: So that indeed this very State which so much afflicteth thee is the most secure and happy; and thou shalt once know, that which one said in the happy Event of his unhappy Shipwrack, *We had perished, if we had not thus perished.* And when thou hast received the Spirit of God in such a measure as thereby to discern the things that are freely given thee of God;

then thou shalt find, That *Blessed is the Man whom the Lord chasteneth and teacheth in his Law, that he may give him rest from his days of adversity,* Psal. 94.12, 13.

9. MAKE that inquest with thy Soul, whether ever thou wert possessed of that, which thou art now sensible thou wantest? If so, be assured it shall revive again, and finally overcome; *For whatsoever is born of God overcometh the World; and this is the Victory that overcometh the World, even our Faith,* 1 John 5.4. And this sense and sorrow is a signal of the recovery of the health of thy most precious part, thy Soul; as the seven times Neezing of the *Shunamite*'s Child presaged his reviving, 2 *Kings* 4.35. If thou never yet enjoyd'st the Grace which thou now beginnest to be sensible of, it now evidently is apparent thou shalt acquire it; for this internal perplexity, is but as the motion of the Waters of *Bethesda,* a certain Prognostick of a healing Power descending on thee.

10. NEXT ask thyself, according to that saying of the Prophet, *Jer.* 2.17. *Hast thou not procured this unto thyself*? Even this which thou now complainest of? Hast thou not neglected the appointed means? If want of Faith perplex thee; hast thou not negligently heard the Gospel? Hast thou laid it up in a Solicitous Heart? Hast thou valued it, and begged it fervently and frequently of God, above all things in the World? Thou art querulous for want of the Spirit of Prayer; Hast thou not neglected this Duty formerly; and dost thou now duly prepare thyself for that holy Office? Dost thou use that vigilancy which *Christ* enjoin'd, of *Watch and Pray*; by recalling thy profane and wandering Thoughts from their Extravagancies, and all attention of Spirit, fixing them on the Holy *Jesus*? Thou art sensible thy Heart, Tongue, nor Actions are not Sanctimonious: Appeal to thy own Conscience, and then tell me, if thou hast not heretofore used all Arts, and solicited all things to appear in the throng, to drown the loud checks of that voice within thee, and hast looked upon it as thy utter Enemy? Now if thou wouldst cease the Effect, remove the Occasion; duly observe God's holy Ordinances, and he will infallibly perform his Promises.

11. ENQUIRE whether thou dost not persevere in some habitual sin? It is a great folly to cry out of the Heat, and still cast oil on the Fire: If it be an *Achan*'s Wedge hidden, search for the Cursed thing, *Josh.* 7.25, 26. and the Plague in thine own heart, 1 *Kings* 8.38. And by removing the Impediment and Obstruction, thou shalt be Comforted: If it be a sleeping *Jonah,* cast him over-board: And as *Eliphaz* said to *Job, If thou return to the Almighty, thou shalt be built up, thou shalt put iniquity far from thy Tabernacles: The Almighty shall be thy defense; then shalt thou have delight in the Almighty, and shalt lift up thy face unto God: Thou shalt make thy Prayer unto him, and he shall hear thee,* Job 22.23. &c.

12. TO reduce what has been said into practice, follow these Rules; Give an audit to God's Word preparedly, that is, renew thy Repentance, and Invocate the Father of Lights to Illuminate thee, that thou mayst be a Reverend and an Attentive Auditor: Faith comes by Hearing; so doth Sanctification, God's Spirit operating upon his own Ordinance to make it Active: The occasion why so many hear, so often; and so few so seldom practice and receive true Comfort by it, is for want of a due preparation; resembling them that sow among Thorns: Let Faith and all Christian Graces be valuable to thee for his sake who is the Author of all our Happiness. How few set a right Estimate on Heavenly things till it be too late?

Mundane Vanities, are Rated high, and often purchased at a dear Rate; but where are those that rise Early, rest Late, Eat the Bread of Carefulness, venture Sea, and Land to obtain the holy City, even the New *Jerusalem*? Be eager in the pursuit of these things thou standst in need of, and the Almighty will not with-hold them from thee.

13. OUR Savior affirms to us, *John* 7.38, 39. *He that believeth in me, out of his Belly shall flow Rivers of Living Waters*: That is, fluency of Graces proceeding from the Holy Ghost. If thou wilt labor, and endeavor to attain unto this Faith, chase away all Obstructions that do oppose thee: For a Resolution to persevere in any known Sin, and True Faith▪ are inconsistent. An obdurate Heart is like the great stone on the mouth of the Well at *Padan-Aram,* which kept Men back from the Waters of Refreshment: These Impediments, I say, must first be removed; for sin in the Affections, is like a venomous Toad in the Mouth of the Fountain, obstructing the Waters of Life.

14. CONSIDER the Operation of the Almighty in thee, and compare thy misfortunes with others: If thou art not heard by the Great Being, perhaps thy Supplication is not consonant to his Will: For his design is to save thee, and infallibly to bless thee; and if he performs that by a means suitable to Omnipotency, wilt thou be impatient, with *Naaman,* if thou art not healed according to thy way which thou proposest? Is not it enough that he will effect that which is properest and best for thee and canst thou pretend to outvie his Wisdom? Perhaps he thinks it requisite to try thy perseverance and patience, whereof I confess, I know no severe object, than an opinion of his not hearing our Prayers. It was no small trial, when *David* cried out, *My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the Words of my Roaring*? Psal. 22.1. But the Acclamation on the Cross, carried a louder sound, *Mat.* 27.46. *Moses* was denied entrance into *Canaan,* but was received into Heaven: The Cup did not pass away from *Christ,* but God's Will was performed in the operation of Man's Redemption; and so, *he was heard,* Heb. 5.7.

15. DOTH thy Faith endure many sharp encounters of the Tempter? Then observe the Almighty by this means doth more confirm it. Is not every Temptation as the shaking of Trees, which loosing the ground, Engrafts them the deeper? Thou art sensible of thy great defects in Sanctity, and of many dubious conflicts between the Flesh and the Spirit, provoking thy Soul to cry with *Rebecca,* when perplexed with her wrestling Twins, *Why am I thus*? Gen. 25.22. Despond not, but consider the work of him, with whom we have to do: Thus he chaseth thee often to fly to him, and to Consult his Oracles: Thus he exerciseth thee to humility, without which the most Excellent Graces could not save thee. He that Prayed for St. *Peter*'s falling, could have prevented him from falling into that Sin: But in so doing he kept him from presumption, and fitted him to confirm his Brethren.

16. IN all Humility beg Holiness of God, who hath expressly said, *ask and ye shall have:* And to consider that God is perfect Holiness, is a vehement Motive conducing to it; and certainly he cannot choose but love his own Image in us, and freely give us that which he loveth: It pleased the Author of our Being, that *Solomon,* before Riches, Revenge, and Life itself, should petition him for Wisdom; upon which, he did not only grant his request, but additionally gave him Riches and Honor: And undoubtedly it doth so much please God, that any of his

Servants doth in the sense of their wants, before all things give Grace the Preferrence; and they that in the sincerity of their heart Petition to him for Sanctity of Life, he will not deny them, but will insert to their grant, more than we are able to ask or think of.

The Prayer.

O Almighty God, Infinite in Mercy, and perfect Verity, who delightest not in the destruction of Wretched Creatures, nor despisest the Groans of a Troubled Spirit; Lord, I am poor and afflicted, and do in bitterness of Soul acknowledge my vileness and vacancy of Grace, the Corruption of my sinful nature, the misery which I have procured myself by my willful disobedience to thy Holy Laws, and my Impotency to anything that is good: Lord, I am as that wretched Traveler, wounded and cast down; only sensible of my Wounds, but utterly unable to move, or help myself: The Priest and Levite pass by and afford me no relief; neither is it in the power of the Creature to assist me: Nay, even thy just and holy Law, which wholsomely instructs, Do this and live, is so far from aiding me, or administering Comfort, that my sins make it appear to me a killing Letter; or at best resembling the Prophets Staff, sent before by the Ministry of thy Servant, not able to give Life, but a Prospect of my Sins, and rendering me guilty, before thy dreadful Tribunal, and at the Bar of my terrified Conscience.

2. BUT, O Lord, let the good *Samaritan,* the Prophet himself, *Christ Jesus,* thy dear Son, and my alone Savior, inspire me with his Holy Spirit; for he only can bind up my wounded Soul and heal it: Thou hast wounded me by an heavy apprehension of thy Justice; O now heal me by the assurance of thy Mercy: Strengthen my Faith in *Christ,* who freely justifieth Sinners: And as thou hast in thine Eternal Love, given him to Death for my Redemption, so give me an infallible assurance that he is my Savior and Deliverer: That according to thine own Gracious Promise in him, I may live with thee.

3. AND O thou, who art the Savior of all the World, who sentest the Holy Ghost the Comforter of all thy Servants, to thy Afflicted Disciples to strengthen them, send him to my Enervated and Wretched Soul: It is neither of him that Willeth, nor of him that Runneth, but of thine own Infinite Goodness, showing Mercy: Thy Omnipotence is effectual in the Operation of thy good Will and Pleasure. O, be Graciously pleased to Sanctify my Corrupted will and affections: And as thou hast freely given me a will and a hearts desire to serve and please thee, that I might be saved; so perfect thine own work in me, and establish what thou hast begun: Give me, O Lord, true Holiness, and repair thine own Image in me, that thou mayst own me for thine; and then manifest thine own work in me, and unto me.

4. LET not the good Spirit which has possession of me, remain any longer in obscurity; but blessed Lord, manifest thyself unto my Soul: And let the Illumination of thy Spirit break out in full assurance of Faith, that I may no more doubt of thy Mercies: Grant me an entire Victory over Sin and Despair, by the apparent presence of the Comforter: My afflicted Soul, O Lord, knoweth no Sanctuary to fly unto, but thy infinite mercy: Unto thee, alone it Gaspeth as a thirsty Land; O shower down such a plentiful Dew of thy Grace, which may refresh my wearied Spirit, and fill me with the Fruits of Righteousness, which may evidently appear in

my Life and Conversation, to thy Glory, and the assurance of my Election, Vocation, Sanctification, Perseverance and Salvation in thy beloved Son, and my alone Savior, to whom with thee and the Holy Spirit, Three Persons, one Immortal, Incomprehensible, Omnipotent, only Wise God, be rendered all Honor and Glory, in Heaven and Earth, now and to all Eternity.

Amen.

CHAP. XXXIV. Fear of Temptations.

NEXT We are to Consider the Conscience afflicted with Fear of Temptations, and a defection through them, inclining it to a despair of Grace sufficient to resist them; by this means the Soul is immersed with *heaviness, through manifold Temptations,* 1 Pet. 1.6. In which case it is necessary to consider, That first, A Temptation is a Trial, or taking an Experiment of something or other: The Devil who cannot compel, trieth men whether he can allure them to Sin; and this is apprehensively Temptation.

2. THERE is a Temptation of Trial, which you see, *Acts* 20.19. 1 *Cor.* 10.13. *Rev.* 3.20. and St. *James* saith, *My Brethren, count it all joy when ye fall into divers Temptations:* And *Blessed is the man that endureth Temptation.* For when he is tried, he shall receive the Crown of Life, which the Lord hath promised to them that Love him. St. *James* 1.2, 12. God is said to tempt no man, (that is, to Evil: Evidently implying, as there is no Sin in him, so neither is there any occasioned by him) yet tried *Abraham* (to manifest him openly to others and himself: For no man knoweth himself, which is untried) which denominates tempting, or proving: As you will find in *Exod.* 15.25. and *Ch.* 16.4. *Deut.* 8.16. and *Chap.* 13.3. *Psal.* 26.2. 1 *Pet.* 1.7. And there is a Temptation of seducement, which is a Solicitation to defection and falling from God, by sinning, and committing evil, 1 *Tim.* 6.9. 1 *Thes.* 3.5. So that God tempteth, that he may Discipline us, but the Devil that he may destroy us.

3. SOME Temptations spring from the Corruption and Sin Inherent in the Flesh, St. *James* 1.14. *Every man is tempted when he is drawn away of his own Lusts*; such as are mentioned, *Gal.* 5.19, 20. Some are suggested by the Tempter, who being a Spirit hath power to insinuate and convey his impious notions into our minds: Suggestion between Spirits, are as Contiguity and touching of Bodies; for whereas he cannot discover the unuttered secrets of the heart, (it being the Almighty's peculiar Prerogative) but he observes men's natural inclinations and habits, by their Words and Actions, and so prepares Baits accordingly; thus he fishes in these depths, till he perceives his Suggestions are swallowed, and the Sinner taken: And by this means he presenteth such Thoughts, as he conjectureth will take, by that which is obvious to the Senses of men: As he fitted an opportunity of Treason to impious *Judas,* by the malice of the high Priests: Of Lust to *Amnon*; of venturing on the cursed thing to *Achan*; of the Revenge to *Cain*; of Idolatry to *Ahaz,* by the Altar of *Damascus,* 2 Kin. 16.10. *&c.*

4. OF Temptations, there are four degrees, by which it ariseth to full Maturity: First, Suggestion. Secondly, Delight therein. Thirdly, Consenting. Fourthly, Acting the same: As St. *James* tells ye, *Chap.* 1.14, 15. *Man is tempted when he is drawn away of his own Lusts, and enticed; then when Lust hath conceived, it bringeth forth Sin, and Sin when it is finished, bringeth forth death.*

The first of these (a bare Suggestion) is not our Sin, if there be no delight, or consenting to it: For *Christ* was tempted, *Mat.* 4.1. Luke 4.2. *in all points as we are, yet without sin,* Heb. 4.15. The Sin is Satan's, when ever he Suggesteth evil: The Second (as the Third and Fourth) is Sin in its degree; for every delight in evil, declares a Mans inclination to be such: A declining from Good, and a proneness to consent and act evil.

5. A trial of Temptation to the Just, is but as Fire to Gold; it purifieth, and createth a valuation in God's Esteem; as the *Psalmist* tells ye, *Psal* 116.15. *Precious in the sight of the Lord is the death of his Saints*; and the Apostle informs ye, 1 *Pet.* 1.7. *That the trial of your Faith being much more precious than of Gold which perisheth, though it be tried with Fire, might be found unto praise,* &c. And that mirror of Patience is Comforted, *Job* 23.10. *When he hath tried me I shall come forth as Gold.* Temptation therefore burneth out the dross, and is as a Winnowing Wind; For Satan by a Temptation winnowed St. *Peter*: Now Consider with thyself, can the Refiner of Gold take that Care, that he will not lose it in the Furnace? Can the Husbandman, so opportune the Wind, that he will not lose the Corn, but cleanse it from the Chaff? And canst thou think that the Almighty will suffer thee to be lost, by permitting thee to Temptations? No, assure thyself he cannot err: He measureth all, *Is Faithful, and will not suffer thee to be tempted above what thou art able,* 1 Cor. 10.13. He *knoweth how to deliver his out of Temptations,* 2 Pet. 2.9. Therefore God commands us *not to fear any of these things, which they should suffer, whom Satan should cast into Prison,* Rev. 2.10.

6. THERE can be no Conquest gained without an Enemy, nor no Crown without a Conflict: No Faith without Troubles, nor no Combat without some Adversary: When the Almighty puts thee to Trials, he steadfastly beholds how thou entertainest the Enemy, and as thou standest the Shock, he supplieth thee with fresh aids, as necessity requireth, and in the mean time prepareth the Crown: Many by a long and secure peace grow Impotent; and for want of Experience unable to resist an enemy when he invadeth, perhaps their own Pride (born out of self-ignorance) overcometh them; or fullness may debauch them; whereas Exercise makes them Vigorous, and Temptations humble: *Lest I should be Exalted above measure,* saith Saint *Paul, There was given to me a Thorn in the Flesh, the Messengers of Satan to buffet me,* 2 Cor. 12.7. And indeed Conscience of a Sin, and fear of punishment, makes the Regenerate more Religious; and is much the firmer Faith, which Repentance storeth up, *That ye Sorrowed after a Godly sort, what Carefulness it wrought in you,* 2 Cor. 7.11.

7. THE Spiritual *Pharaoh* most eagerly pursueth those who are departing out of his Kingdom: He passeth by his own, as Captives: And chaseth those in whom he perceiveth *Christ* liveth: When he must be cast out, then he teareth most furiously, *Luke* 9.42. So that his rage against thee is no Argument of Despair, but rather of great Affiance, that Satan himself, finds thou art none of his Disciple; were he secure of thee, he would let thee go unmolested to destruction, and never disquiet thee, lest any agitation should bring thee to Repentance, and him to loss: This Lesson our Savior taught, *When a strong Man armed keepeth his Palace, his Goods are in peace,* Luke 11.21.

8. CONSIDER well that the best have been, and the best that live are tempted: The *Jebusites* were left in *Jerusalem,* for an Exercise of Virtue, 2 *Sam.* 5.6. The Apostle wrapped *up into the*

third Heaven, was buffeted by *Satan's* Messengers, 2 *Cor.* 12.12. EVERY day dedicate thy first and last 2, 7. Once for all, *Christ* in whom was no sin, was tempted, *Heb.* 4.15. That thou are tempted, is no inference of Despair: It seems a Paradox, how Heaven and Earth are here so annexed; we being partly Spirit, and partly Flesh; that we cannot appear as we would, *Gal.* 5.17. We find an irksome Law in ourselves, opposing us: Our Reparation is something, and Supernatural, but so short of that which shall be, that ourselves (like the *Israelites* in *Ezra*'s time) sound a discordious Concord of sharps and flats, joy and sorrow, *Ezra* 3.13. We must expect perfection in Heaven, for our present freedom from sin, is rather a desire to be free, than our being so.

9. NEXT let us consider that God's Grace (who at his pleasure chaineth up the Tempter) is sufficient for thee, *Rev.* 20.1. 2 *Cor.* 12.9. He restraineth him so much, that he cannot be a lying Spirit in the Mouths of *Ahab*'s Prophets, until he have leave (to tempt him out to his destruction) from him who justly permitteth to strong Delusions, that they should perish in believing Lies, who receive not the love of the Truth, that they might be saved: Omnipotence knows best how far he will suffer thee to be tempted, and accordingly measureth out a sufficiency of Grace to all the Regenerate: Why he suffered *David* so dangerously to fall, or St. *Peter,* and St. *Paul* is dubious, except to humble them, and leave us motives to Repentance; and as for his Judgments be assured they are ever just.

10. WHEN thou art under any Temptation examine thyself whether thou delightest in it? If thou takest no pleasure in it, nor consentest to it, but rather startlest at it, as a thing which thy Soul detests, and abhors, it shall not prejudice thee: Now consider whether the Temptation which commonly assaulteth thee is such as probably ariseth from the Corruption of thine own heart, which is usually inferred by the Thoughts Parley from one thing to another, by direct or natural *mediums*: But if it be a Temptation of *Satan*'s cast into thy Soul, it is vulgarly abrupt, and such as thou didst not think of, Incongruous, Sudden, Unnatural, and such as thou tremblest at, as Blasphemous, Sanguine, or Desperate: Though in some Temptations he takes the opportunity of deluding our sight and hearing, joining himself with our natural inclination to sin: And these are his Messengers the Apostle mentions, 1 *Cor.* 12.21, 22. *Gal.* 5.20. Who are like Traitors Corrupted by some Foreign State, against their native Country: Now if a Temptation arise of Corrupted nature, the Remedy must be the depression of carnal Reason and Affections: For if it be *Satan*'s Instigations, the very discovery will infer a Detestation whereby thou mayest gain the Conquest; for if we yield not to his allurements, he is utterly vanquished.

11. WHEN any motion excites thee, either Internally, by Suggestion, or Externally by persuasions of Men, observe the Apostles Rule, 1 *Job.* 4.1. *Believe not every Spirit, but try the Spirits, whether they are of God: because many false Prophets are gone out into the World*; and by this thou art proved, whether thou lovest the Lord thy God with all thy Heart: And St. *Paul* tells ye *there must be also Heresies among you,* 1 Cor. 11.19. Therefore Examine whether they bring any Propositions against Faith, the substance of the Gospel, Sanctimony commanded in God's Law, Peace, Order, Charity, and Unity: To this end, that if we discern anything in Men's persuasions or any internal Suggestions, contrary to our great Law-Giver, we may

conclude them Carnal, Earthly, Sensual and Devilish, and so use our utmost endeavor to resist them, which may be performed by the practice of these Rules following.

Thoughts to the Almighty in Sincere and Fervent Prayer, to preserve thee from Temptations, and to guide all thy Thoughts, Words and Actions, so that waking thou mayst walk sincerely in his presence, and sleeping rest assuredly in his Protection: Prepare and fortify thyself against these encounters of Temptations with *the whole Armor of God,* Eph. 6.12. Thou must expect Trials, for thy Adversaries are Formidable, such as Flesh and Blood, Principalities and Spiritual Wickednesses: It is a Conflict the more terrible, by being Abstruse, and with an invisible, puissant, indefatigable, and restless Antagonist, with whom thou canst not Truce safely: Therefore contrive beforehand, like the Wise Master-Builder, to fix the Basis upon a Rock; against which no Winds, Storms, or Floods can prevail, *Mat.* 7.24, 25.

13. THE Mariner doth not design his Ship only for a Calm, but also against furious Storms and rough Seas: Prepare thyself with *the Anchor of the Soul,* Heb. 6.19. *Hope* to lay hold on *Christ,* who therefore suffered, and was tempted, that he might deliver thee from, and in Temptations: Next, Fraught thyself with Patience, and all things necessary for Trials, which thou must in reason expect, before thou canst arrive at thy desired Haven: It were great Incogitancy to think that *Satan,* who could not abstain from tempting the Lord *Jesus,* in whom was found no sin, will ever give thee a Cessation from Temptations, in whom he conceives some hopes of prevailing; for he will endeavor to perplex thee, though he cannot attain to vanquish thee.

14. BE vigilant, lest ye enter into Temptation: *Because your Adversary the Devil, as a roaring Lyon, walketh about, seeking whom he may devour,* 1 Pet. 5.8. And be not less vigilant for your own Salvation. Some have not observed whether a mischievous Temptation hath hurried them, but hath been surprised and led into some desperate sins, which upon true Opticks have abhorred and trembled at: Thou must expect many assaults, for *Satan* leaves them sometimes, to return with seven worse Spirits, *Luke* 11.26. That security may destroy thee, when no other means are prevalent. Be not Precipitated into any sudden undertaking, but consult first the Oracles of God, and there receive direction: Let them be as the Cloudy Pillar to *Israel,* and where that directeth, Steer thy Course accordingly.

15. FOLLOW the Apostle's advice, St. *James* 4.7. *Resist the Devil, and he will fly from you:* If thou Surrendrest, or givest him the least advantage, he is Tyrannical: Next observe St. *Paul*'s Exhortation to his Son *Timothy,* to *fly youthful lusts,* 2 *Tim.* 2.22. For they are like Serpents, and there's no safe debate with them, except by fasting and Prayer: Therefore the exquisitest way is flight: Stop thy Ears to the Enchanting *Sirens*; and with the Patientest of Men, *make a Covenant with thine Eyes,* not to behold that which shall prejudice thee, *Job* 31.1. Take heed of all Incentives, and Inauspicious motives; beware of *Tamar*'s ways, and *Delilah*'s Embraces; *Solomon*'s Curtisans Invitations, and presented Opportunities, Suspected Company, Lascivious Entertainments, Betraying Gifts, and whatsoever may lead thee to the paths of Death.

16. AS the subtle Enemy fixes his Gins, according as he finds the assaulted inclinable to be ensnared; so be thou careful most to fortify thyself where thou findest him placing his main Batteries: And most carefully watch over thyself, where he most frequently assaileth thee: In this use Perseverance, which will prove an Antidote against that Malice which else would destroy thee. To reckon up all the Artifices of this Tempter would be Voluminous; I shall only instance some few: And first he represents himself in the shape of a Serpent, with his destructive Commentaries on the forbidden fruit. Secondly, He appears like a holy Prophet, with lying Visions to Bewitch the foolish and impotent: Next he comes like a Court like Sophister with ample promises of Wealth, Honor and Pleasure; another time he Acts the *Pander,* and produces a *Bathsheba,* bathing herself. And lastly, He hellishly studies the secret Conspirator, and assists *Judas* in the betraying of his Lord and Master; and for revenge of so horrid a Fact, makes him become his own Executioner; therefore search into his Gifts, and whatever they are fear the Enemy: As *Saul* said of *David,* 1 *Sam.* 23.22. *See his place where his haunt is, for he dealeth very subtily*: He never pretends the least shadow of Goodness, but there's some mischief in the end of it; he is studious of Men, and where a Gentle disposition is evident, he tempts to Luxury; an Ambitious, to some lofty and impious designs; and the Angry to Revenge: In this so important Affair, thou canst not be too Politick; therefore where thou art most weak, let thy Fortifications and Guards be strongest.

17. FLY Idleness, that lazy Matron of all Evil, and Basis of Mischief. Ever employ thyself about acts of Virtue, and then there will be no space or room for the Tempter. What advantage did he reap upon the Royal Prophet, by staining so glorious a Life, which was produced by his few hours Vacancy? Dally not with Temptations; for happy shall he be who parleys not with them, but is Careful and Vigilant, and is ready to say as *Elisha* said of *Jehoram*'s Messenger, 2 *Kings,* 6.32. *When he cometh, shut the Door, and hold him fast there: Is not the sound of his Master's Feet behind him?* The same Remedy we must use to Satan's Messengers, who are sent to Destroy us: We must crush the Cocatrice Eggs, lest breaking out into a fiery Serpent, we cannot Conquer it, but say too late, as the *Turk* mentioned of *Scanderberg,*

This Enemy should have been Subdued in his Minority; for a Attemptation is Nourished that Hour it is not Mastered.

18. INVOKE the Almighty constantly and fervently; use his own Words, *Lead us not into Temptation.* In many Instances, these are a Divine Revenge on some precedent unrepented Sin; against which the Sanctimonious frequently make their Supplications: And if, as often as Satan assaileth, we could address ourselves to earnest and zealous Prayers, we should worst him at his own Weapon, & receive frequenter Allarms to awaken us to a stronger Guard; even the shadow of the Almighty. The first Enemy that assailed *Israel* in his way to *Canaan,* was vanquished by Prayer. When *Moses* held up his Hands, *Israel* prevailed, *Exod.* 17. The same repulse we must use to our grandest Enemy.

The Prayer.

O LOD God Almighty, the Examiner of all Hearts, and the Tryer of the Reins, who knowest before we ask, what our Necessities are, and by thy Holy Spirit helpest our Infirmities; Lord,

I acknowledge my Ignorance in not Praying unto thee as I ought; but thou alone canst make request for me, according to thy blessed Will, with unutterable Groans, which thou only understandest: Help, I beseech thee, my Infirmities, regulate my Devotion, and restrain the busy Malice of the Tempter: Direct and accept my Prayers as Incense in thy sight, and let them enter thy Presence, through *Jesus Christ,* my only Redeemer and Advocate.

2. THOU, who art Truth itself hast promised, that all things shall work together for good, to them that love thee, and keep thy Commandments: Lord, I put all my trust and confidence in thee, and do steadfastly believe that it is good for me that I have been afflicted; for I am assured that after the trial of my Faith, and exercise of my Patience, I shall receive of thee, (the only giver of all good things) the quiet Fruits of Righteousness: But, O Lord, how shall frail dust and ashes appear before thee, which is full of Infirmities, Fears, Doubtings and Failings; for mine Iniquities have taken such hold upon me that l am not able to look up: Nay, they are more in number than the hairs on my head, and my heart hath failed me: Neither have I to deal, O Lord, with Flesh and Blood only; but with Invisible Powers of Darkness, which with restless encounters assault my Soul to destroy it.

3. BUT, O Lord God, of my Salvation, be not thou far from me: Shew thy Power, and deliver me from the Messengers of *Satan,* which are too mighty for me: O rescue me, and bridle their Insolent Malice; bind the Strong man, and deliver thy Vessel from his Usurping Tyranny, that I may in every faculty of my Soul, serve and please thee. Pardon all my sins for thy Blessed Son's sake, who died for me: Heal my wounded Soul, which hath to the anguish of my heart, so often sinned against thee: Hide not thy face from me in time of my trouble, forget not my bitter affliction, which makes me go mourning all the day long, while the insulting Enemy heavily oppresseth me: Thou art my King, O God, and canst Command deliverances: Lord, I am poor, needy and destitute of help and strength to resist the Fiery Darts of *Satan.*

4. PUT thy whole Armor upon me, I beseech thee, that I may be able to stand. Arise for my aid, O thou preserver of all Men; redeem me from the devouring Lions Mouth, and for thy Infinite Mercies sake think upon me; make hast to help me, and make no long tarrying, O my God: O suffer me not for any trials to fall from thee: Lay no more upon me, than thou wilt be pleased to give me Strength, Pat•ince and Perseverance to bear Cheerfully: Confirm me unto the end, that I may be blameless in the day of the Lord *Jesus*: Give me a blessed Effect and Issue out of every trial; that the more thou permittest me to suffer, the more Experience I may acquire of thy Mercy, and the greater assurance that thou wilt never fail me, nor forsake me: That I may through him, who hath by suffering vanquished death, hell, and him who hath the power of death, overcome all these Spiritual wickednesses, which war against my Soul.

5. LORD, I have trusted only in thy Mercy; thou hast ordained Strength in the Mouths of Babes and Infants: O strengthen me unto the end, that my heart may rejoice in thy Salvation: Lord, spare me, that I may recover my strength: Put thou a new song into my mouth, that I may praise thee for my deliverance, and declare unto afflicted Sinners, what thou hast done for my Soul: Lord hear me, and have mercy upon me. Thou who art ever readier to give, than

poor Mortals are to ask, deny not the Humble and Earnest Requests of me the vilest and worst of Sinners: This I beg, O Lord, through the Merits and Mediation of *Jesus Christ* my only Savior and Redeemer,

Amen.

The Close.

HAVING run through the several Parts I intended, I shall now Calculate the whole, and give a Specimen of Reducing it into Practice. Be very careful to stifle every Sin in its primitive motion, and give no place to the Wiles of *Satan,* but crush, betimes the Cockatrice Egg, lest it break out into a Serpent: Permit not vain Imaginations to possess thy Mind, which are impossible for thee to attain, or unprofitable if they are attained; but rather contemn, and behold them as empty shadows, and lighter than Vanity.

2. BUT labor daily more and more to inspect into thyself, that thou mayst attain to that cognizance. If thou shouldst upon the Enquiry be asked what is the vilest Creature in the whole Earths Circumference, thy nearest and most intimate Friend, thy Conscience may report, thy own self, by reason of thy Sins: And if on the contrary thou wert asked the Question, What is the truest Catholicon for it? Thy Heart may readily reply, The Blood of *Christ,* which speaks better things than the Blood of *Abel.* Affect not vain Glory, nor Popularity, lest it prove more pernicious than Contempt, and avoid entertaining a male-contented mind, for that may produce thee more misery than thou art sensible of; but think it the greatest Mercy of the Almighty, that in the multitudes of those Blessings thou enjoyest, thou hast some Crosses. God showers upon thee many Blessings, lest through want thou shouldst despond; and he mixes with them some Crosses, lest by too much Prosperity thou shouldst forget thy Maker.

3. WHEN the Subtile Tempter, by his Instigations offers any Motion of Discontent, referring to thy present Station; remember St. *Paul's* saying, which must be allowed a Maxim, 1 *Tim.* 6.7, 8, 9. *We brought nothing into this World, and it is certain we can carry nothing out; and having Food and Rayment, let us be therewith content; but they that will be Rich, fall into temptation and a snare, and into many foolish and hurtful Lusts, which drown men in Destruction and Perdition.* Invocate the Almighty, and with wise *Agur* let this be thy Petition; *O Lord, Give me neither Poverty, nor Riches; feed me with Food convenient for me, lest I be full and deny thee, and say who is the Lord; or lest I be poor and Steal, and take the Name of my God in vain,* Prov. 30.8, 9.

4. BE not opinionated that any sin is diminutive, for Heavens Vengeance is due to the least, and without God's Infinite Goodness and Mercy, is enough to cast thee into unquenchable fire, from whence there is no Redemption: Remember that *Christ* died for thee, and when thou hast committed any sin, mourn for it, and earnestly deprecate the Almighty for Pardon and Forgiveness: Often Contemplate on the Frailties of thy Transitory Life, and of Deaths Infallibility: Wish rather a good, than a long Life, and let thy Verdict agree with the Royal Prophet's; That one day in God's House is better than a thousand elsewhere, so that one week Religiously employed is more estimable, than a Life annually consumed in Debauchery.

6. CALCULATE once a day thy thoughts, and for what good ones thou hast entertained, return thy Lands to him from whom cometh every good and perfect gift: And for what vain and idle ones has possessed thy Memory, humbly implore his Remission, to whom alone belong Mercies and Forgiveness: St *Matthew* as a good Monitor, gives thee this Memento, that *for every idle word that men shall speak, they shall give an account thereof at the day of Judgment,* Mat. 12.36. Therefore shun all frivolous and prolix Discourse, which will but infest thy Ears, and prove insignificant, and petulant answers, which many times prove very pernicious: The words were thine when locked up in silence, but once uttered they are out of thy Possession; and what folly and madness is it, when that sharp weapon thy Tongue shall attest against thee?

6. AVOID Hypocrisy, and let thy Heart and Tongue agree in a direct Harmony; for where Truth and Justice is the Basis, no evil Politicks can undermine the Foundation: Abhor all Falsity and Dissimulation in another, and Contemn it in thyself, else the Almighty will detest thee, and forever banish thee his presence; of which the Prophet *David* gives us that assurance, *He that telleth Lies shall not tarry in his sight,* Psal. 101.7. Set a Guard upon the Door of thy Lips, that no Obscene words proceed from thence, as thou wouldst preserve thy Food from being Poison'd; but let thy Discourse favor of Virtue and Piety, that the Hearers may be Improved and well Instructed: And when Religion is the Theme, use that Reverence which so Important a Subject requires.

7. STUDY to be a good Proficient in Three things, which are very necessary: First, to understand with Discretion, to speak with Prudence, and to perform with Alacrity; be not too Credulous to all Informations, neither report totally what you have lent an ear too: For if thou dost, those which were thy Friends will become thy Enemies, and thou wilt expose thyself to perpetual Vexation: This is well observed by the Son of *Sirach, Ecclus.* 19.8, 9. *Whether it be to Friend or Foe, talk not of other Men's Lives, and if thou canst without offense reveal them not, for he heard and observed thee, and when time cometh he will hate thee.*

8. LET not Malice provoke thee to divulge that which the Bonds of Friendship obliges thee to Conceal; but to prevent so great an Eruption, make choice of such a Familiar Friend, who is inspired with Evangelical Graces, from whom thou canst never receive any prejudice; for though there may arise some particular dissension, yet the operation of those Graces will infallibly conduce to a Reconciliation. Next, act nothing which may be offensive to Sobriety, or uneasy to thyself, neither be guilty of anything which may induce thy Friend to become thine Enemy; but when thou hast, through Supineness or Ignorance, committed even the least sin, with all the speed thou canst hasten to the Throne of Grace; and there thou wilt upon thy true Repentance, find Mercy in the time of need.

9. BE not too liberal in declaring all thou knowest, but rather dissuade thyself, than thy Friend to keep thy own Council: Scoff not at other's Infirmities, but consider and pity thy own, by endeavoring to Rectifie and Reform that in thyself which afterwards thou mayest be capable of performing to others: Prefer not the little Ebullitions of Frothy Obscene Wit before Solid Reason and Judgment: But if thou art disposed to use that freedom in Mirth,

confine it within the bounds of Legality, and level it at nothing that is Sacred or Religious; lest we provoke God to anger, and pull down a Judgment for our Profaneness.

10. BE no Contriver of Evil, though it lies in thy power to Act it, for the Almighty will not permit the least sin, without bitter Repantance, to escape unpunished: Omit not any good Duty, neither enter upon any, before thou hast humbly besought God for a Blessing upon thy endeavors in the performance; and whatever thy task and undertaking is, let the Operation be effected, with all Diligence of Alacrity; committing the Event unto him, whose Omnipotence doth Benedict with his Grace, whatsoever Action is intended for his Glory: Be not puffed up by any good performance, for the Judgment of God is far differing from the judgments of Men: Avoid that in thyself, which doth most displease thee in others; and remember that as thou inspects into others, so art thou inspected by Omnisciency, Angels and by Men.

11. EXERCISE thyself as often as thou canst in Religious Duties; and abridge thyself of Worldly Pleasures by entertaining them seldom; That if Death should suddenly Summon thee, thou mayst not be Surprized, but stand ready prepared: Render to every Man the Honor due unto his Function; but Esteem and Venerate him more for his Goodness, than Greatness: And from whom thou hast received a Gratuity, according to thy ability express thy Thankfulness. Be apprehensive of the dreadful Events of Notorious Evil Men, and detest their Wicked Actions: But observe the Life of the Sanctimonious, that thou mayst effectually imitate their Blessed Example, to thy Joy and Comfort: Obey thy Superiors, attend the Prudent, accompany the Just, and love the Religious.

12. IT is evident that Corrupted Nature is prone to Hypocrisy, therefore it behooves us to take heed that we exercise our Religion not merely as Customary, but to those higher ends for which it was designed, as the Glory of God and the Salvation of our Immortal Souls: Be not Rash in thy proceedings, nor Confident and Pertinacious in thy own Opinion; but seek advice of him that is Prudent, and receive Instruction of him whose Judgment exceeds thy own. Petition not for a long Life, but a happy one; for length of days oft times prolongs the Evil, and augments the Guilt: Therefore it would deserve Applause if that little time we had allotted us, were employed to the best advantage.

13. LASTLY, In thy Supplications wait with Patience, and be not dissatisfied if thy Requests are not speedily granted; but search the Scriptures and there thou wilt find, holy *Job* and others, that far out-stripped thee in Sanctity of Life, did not murmur or repine and charge God foolishly, but on the contrary did resign themselves up to his good Will and Pleasure: An Instance we have in that Pattern of Patience, *Job* 14.14. *All the days of my appointed time will I wait, till my Change comes.* He that fixes his Trust in the most High, shall not miscarry; he is neither puffed up in Prosperity, nor cast down in Adversity, but continually fears him, who is his Salvation, and his Refuge.

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THE GOVERNMENT OF THE TONGVE

THE Government OF THE TONGUE. By the Author of THE WHOLE DUTY OF MAN, &c.

Death and Life are in the power of the Tongue,
Prov. 18. 21.

The fifth Impression.

At the THEATER in OXFORD. M. DC. LXVII.

THE PREFACE

THE Government of the Tongue has ever been justly reputed one of the most important parts of human Regiment. The Philosopher and the Divine equally attest this; and *Solomon* (who was both) gives his suffrage also; the persuasions to, and encomiums of it taking up a considerable part of his Book of *Proverbs.* I shall not therefore need to say any thing, to justify my choice of this subject, which has so much better authorities to commend it: I rather wish that it had not the super addition of an accidental fitness grounded upon the universal neglect of it, it now seeming to be an art wholly out-dated. For though some lineaments of it may be met with in Books, yet there is scarce any footsteps of it in practice, where alone it can be significant. The attempt therefore of reviving it I am sure is seasonable, I wish it were half as easy.

2. Indeed that skill was never very easy, it requiring the greatest vigilance and caution, and therefore not to be attained by loose trifling spirits. The Tongue is so slippery, that it easy deceives a drousy or heedless guard. Nature seems to have given it some unhappy advantage towards that. 'Tis in its frame the most ready for motion of any member, needs not so much as the flexure of a joint, and by access of humors acquires a glibness too, the more to facilitate its moving. And alas, we too much find the effect of this its easy frame: it often goes without giving us warning; and as children, when they happen upon a rolling Engine, can set it in such a carriere, as wiser people cannot on a sudden stop; so the childish parts of us, our passions, our fancies, all our mere animal faculties, can thrust our Tongues into such disorders, as our reason cannot easily rectify. The due managery therefore of this unruly member, may rightly be esteemed one of the greatest mysteries of Wisdom and Virtue. This is intimated by St. *James, if any man offend not in word, the same is a perfect man, and*

able also to bridle the whole body, Ja. 3.2. 'Tis storied of *Bembo* a primitive Christian, that coming to a friend to teach him a Psalm, he began to him the thirty ninth, *I said I will look to my ways, that I offend not with my Tongue;* upon hearing of which first verse, he stopped his Tutor, saying, This is enough for me if I learn it as I ought; and being after six months rebuk'd for not coming again, he replied, that he had not yet learned his first Lesson: nay, after nineteen years he professed, that in that time he had scarce learned to fulfill that one line. I give not this instance to discourage, but rather to quicken men to the study, for a lesson that requires so much time to learn, had need be early begun with.

3. But especially in this age, wherein the contrary liberty has got such a prepossession, that men look on it as a part of their birth-right, nay do not only let their Tongues loose, but studiously suggest inordinaces to them, and use the spur where they should the bridle. By this means conversation is so generally corrupted, that many have had cause to wish they had not been made sociable creatures. A man secluded from company can have but the Devil and himself to temt him; but he that converses, has almost as many snares as he has companions. Men barter vices, and as if each had not enough of his own growth, transplant out of his neighbors soil, and that which was intended to cultivate and civilize the world, has turned it into a wild desert and wilderness.

4. This face of things, I confess, looks not very promising to one who is to solicit a reformation. But what ever the hopes are, I am sure the needs are great enough to justify the attempt. For as the Disease is Epidemic, so it is mortal also, utterly inconsistent with that pure Religion, which leads to life. We may take *St. James*'s word for it, *If any man seem to be religious, and bridleth not his tongue, that man's religion is vain,* James 1.26. God knows we have not much Religion among us: 'tis great pity we should frustrate the little we have, render that utterly insignificant, which at the best amounts to so little. Let therefore the difficulty and necessity of the task, prevail with us to take time before us, not to defer this so necessary a work till the Night come; or imagine that the Tongue will be able to expiate its whole age of guilt by a feeble *Lord have mercy on me* at the last. Tho indeed if that were supposable, 'twere but a broken reed to trust to, none knowing whether he shall have time or grace for that. He may be surprised with an Oath, a Blasphemy, a Detraction in his mouth: many have been so. 'Tis sure there must be a dying moment; and how can any man secure himself, it shall not be the same with that in which he utters those, and his expiring breath be so employed? Sure they cannot think that those incantations (though hellish enough) can make them shot-free, render them invulnerable to deaths darts; and if they have not that, or some other as ridiculous reserves, 'tis strange what should make them run such a mad adventure.

5. But I expect it should be objected, that this little despicable Tract is not proportionable to the encounter to which it is brought, that besides that unskillful managing of those points it do's touch, it wholly omits many proper to the subject, there being faults of the Tongue which it passes in silence. I confess there is color enough for this objection, but I believe if it were put to votes, more would resolve I had said too much, rather then too little. Should I have enlarged to the utmost compass of this Theme, I should have made the volume of so

affrighting a bulk, that few would have attempted it; and by saying much, *I* should have said nothing at all to those who most need it. Men's stomacs are generally so queasy in these cases, that 'tis not safe to over-load them. Let them try how they can digest this; if they can so as to turn it into kindly nourishment, they will be able to supply themselves with the remainder. For *I* think *I* may with some confidence affirm, that he that can confine his Tongue within the limits here prescribed, may without much difficulty restrain its other excursions. All *I* shall beg of the Reader, is but to come with sincere intentions, and then perhaps these few *Stones* and *Sling* used in the name, and with invocation of the *Lord of hosts,* may countervail the massive armor of the *uncircumcised Philistin.* And may that God, who loves to magnify his power in weakness, give it the like success.

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OF THE Government of the Tongue.

SECT. I. Of the use of Speech.

1. **M**AN, at his first creation, was substituted by God as his Vicegerent, to receive the homage, and enjoy the services of all inferior Beings: nay farther, was endowed with Excellencies fit to maintain the port of so vast an Empire. Yet those very excellencies, as they qualified him for dominion, so they unfitted him for a satisfaction or acquiescence in those his Vassals: the dignity of his nature set him above the society or converse of mere Animals: so that in all the pomp of his Roialty, amidst all the throng and variety of creatures,

he still remained solitary. But God, who knew what an appetite of society he had implanted in him, judged this no agrecable state for him; *It is not meet that man should be alone,* Gen. 2.18. And as in the universal frame of Nature, he engraffed such an abhorrence of vacuity, that all Creatures do rather submit to a preternatural motion then admit it; so, in this empty, this destitute condition of man, he relieved him by a miraculous expedient, divided him that he might unite him, and made one part of him an associate for the other.

2. NEITHER did God take this care to provide him a companion, merely for the entercourses of Sense: had that been the sole aim, there needed no new productions, there were sensitive Creatures enough: the design was to entertain his nobler principle, his Reason, with a more equal converse, assign him an intimate, whose intellect as much corresponded with his, as did the outward form, whose heart, according to *Solomon's* resemblance, answered his, *As in water face answers face,* Prov. 27.19. with whom he might communicate minds, traffic and enterchange all the notions and sentiments of a reasonable soul.

3. BUT though there were this sympathy in their sublimer part, which disposed them to the most intimate union; yet there was a cloud of flesh in the way, which intercepted their mutual view, nay permitted no intelligence between them, other then by the mediation of some Organ equally commensurate to soul and body. And to this purpose the infinite wisdom of God ordained Speech; which, as it is a sound resulting from the modulation of the Air, has most affinity to the spirit, but as it is uttered by the Tongue, has immediate cognation with the body, and so is the fittest instrument to manage a commerce between the rational yet invisible powers of human souls clothed in flesh.

4. AND as we have reason to admire the excellency of this contrivance, so have we to applaud the extensiveness of the benefit. From this it is we derive all the advantages of society: without this men of the nearest neighborhood would have signified no more to each other, then our *Antipodes* now do to us. All our Arts and Sciences for the accommodation of this life, had remained only a rude Chaos in their first matter, had not speech by a mutual comparing of notions ranged them into order. By this it is we can give one another notice of our wants, and solicit relief; by this we interchangably communicate advises, reproofs, consolations, all the necessary aids of human imbecility. This is that which possesses us of the most valuable blessing of human Life, I mean Friendship, which could no more have been contracted amongst dumb men, then it can between Pictures and Statues. Nay farther, to this we owe in a great degree the interests even of our spiritual being, all the oral, yea and written revelations too of God's will: for had there been no language there had been no writing. And though we must not pronounce how far God might have evidenced himself to mankind by immediate inspiration of every individual, yet we may safely rest in the Apostles inference, Rom. 10.14. *How shall they believe in him whom they have not heard, and how shall they hear without a preacher?*

5. FROM all these excellent uses of it in respect of man, we may collect another in relation to God, that is, the *praising* and *manifying* his goodness, as for all other effects of his Bounty, so particularly that he hath given us language, and all the consequent advantages of it. This is the just inference of the son of *Sirach,* Ecclus. 51.22. *The Lord hath given me a tongue, and I will*

praise them therewith. This is the sacrifice which God calls for so often by the Prophets, *the calves of our lips,* which answers to all *the oblations out of the herd,* and which the Apostle makes equivalent to those of the *floor* and *wine-press* also, Heb. 13.15. *The fruit of our lips, giving thanks to his name.* To this we frequently find the Psalmist exciting both himself and others, *Awake up my glory, I will give thanks unto thee, O Lord, among the people, and I will sing unto thee among the nations,* Psal. 57.9, 10. And *O p raise the Lord with me, and let us magnify his name together,* Psal. 34.3. And indeed whoever observes that excellent magazine of Devotion, the Book of Psalms, shall find that the *Lands* make up a very great part of it.

6. BY what hath been said, we may define what are the grand uses of speech, *viz.* the glorifying of God, and the benefiting of men. And this helps us to an infallible test by which to try our words. For since everything is so far approvable as it answers the end of its being, what part soever of our discourses agrees not with the primitive ends of speech, will not hold weight in the balance of the sanctuary. It will therefore nearly concern us to enter upon this scrutiny, to bring our words to this touch-stone: for though in our depraved estimate the Eloquence of Language is more regarded then the innocence, though we think our words vanish with the breath that utters them, yet they become records in God's Court, are laid up in his Archives as witnesses either for, or against us: for he who is truth itself hath told us, that *by thy words thou shalt be justified, and by thy words thou shalt be condemned,* Matth. 12.37.

SECT. II. Of the manifold abuse of Speech.

1. AND now since the original designs of speaking are so noble, so advantageous, one would be apt to conclude no rational creature would be tempted to pervert them, since 'tis sure he can substitute none for them, that can equally conduce either to his honor or interest.

2. YET Experience (that great baffler of speculation) assures us the thing is too possible, and brings in all Ages matter of fact to confute our suppositions. So liable alas is speech to be depraved, that the Scripture describes it as the source of all our other depravation. Original sin came first out of the mouth by speaking, before it entered in by eating. The first use we find *Eve* to have made of her Language, was to enter parly with the temter, and from that to become a temter to her husband. And immediately upon the fall, guilty *Adam* frames his tongue to a frivolous excuse which was much less able to cover his sin, then the fig-leaves were his nakedness. And as in the infancy of the first world, the tongue had licked up the venem of the old Serpent, so neither could the Deluge wash it off in the second. No sooner was that small colony (wherewith the depopulated Earth was to be replanted) come forth of the Ark, but we meet with *Cham* a delator to his own father, inviting his brethren to that execrable spectacle of their Parents nakedness.

3. NOR did this only run in the blood of that accursed person; the holy seed was not totally free from its infection, even the Patriarchs themselves were not exemt. *Abraham* use a repeated collusion in the case of his Wife, and exposed his own Integrity to preserve her Chastity. *Isaac* the Heir of his blessing, was Son of his Infirmity also, and acted over the same scene upon *Rebecca's* account. *Jacob* obtained his Fathers Blessing by a flat lie. *Simeon* and *Levi* spake not only falsely, but insidiously, nay hypocritically, abusing at once their Proselytes,

and their Religion, for the effecting their cruel designs upon the *Sichemites. Moses,* though a man of an unparellel'd meekness, yet *spake unadvisedly with his lips,* Psal. 106.33. *David* uttered a bloody Vow against *Nabal,* spake *words smoother then oil* to *Uriah,* when he had don him one injury, and designed him another. 'Twere endless to reckon up those several instances the Old Testament gives us of these lapses of the Tongue: neither want there divers in the new; though there is one of so much horror, as supersedes the naming more, I mean that of St. *Peter* in his reiterated abjuring his Lord, a crime which (abstracted from the intention) seems worse then that of *Judas*: that traitor owned his relation, cried *Master, Master,* even when he betrayed him, so that had he been measured only by his tongue, he might have past for the better Disciple.

4. THESE are sad instances, not recorded to patronize the sin, but to excite our caution. It was a Politic inference of the Elders of *Israel* in the case of *Jehu, Behold two Kings stood not before him, how then shall we stand?* 2 Kings 10. And we may well apply it to this; if persons of so circumspect a Piety, have been thus overtaken, what Security can there be for our wretchless oscitancy? If those who *kept* their *mouths as it were with a bridle,* Psal. 39.1. could not always preserve them innocent, to what guilts may not our unrestrained licentious Tongues hurry us? Those which, as the Psalmist speaketh, Psalm 73.9. *go thro the world,* are in that unbounded range very likely to meet with him who walks the same round, *Job* 2.2. and by him be tuned and set to his key, be scrued and wrested from their proper use, and made subservient to his vilest designs.

5. AND would God this were only a probable supposition! but alas, experience supplants the use of conjecture in the point: we do not only presume it may be so, but actually find it is so. For amidst the universal depravation of our Faculties, there is none more notorious then that of Speech. Whither shall we turn us to find it in its pristine integrity? Amidst that infinity of words in which we exhaust our breath, how few are there which do at all correspond with the original designation of speech; nay, which do not flatly contradict it? To what unholy, uncharitable purposes is that useful faculty perverted? That which was meant to serve as the perfume of the Tabernacle, to send up the Incenses of Praises and Prayers, now exhales in impious vapors, to eclipse if it were possible the Father of Light, That which should be the storehouse of relief and refreshment to our brethren, is become a magazine of all offensive weapons against them, *spears, and arrows, and sharp swords,* as the Psalmist often phrases it. We do not only fall by the slipperiness of our Tongues, but we deliberately dicipline and train them to mischief. *We bend our tongues as our bows for lies,* as the Prophet speaks, *Jer.* 9.3. And in a word, what God affirmed in the old World in relation to thoughts, is too appliable to our words, they *are evil, and that continually,* Gen. 6.5. and that which was intended for the instrument, the aid of human society, is become the disturber, the pest of it.

6. I shall not attempt a particular discussion of all the vices of the Tongue: it doth indeed pass all Geography to draw an exact Map of that *World of iniquity,* as St. *James* calls it. I shall only draw the greater lines, & distribute it into its principal and more eminent parts, which are distinguishable as they relate to God, our Neighbor, and ourselves; in each of which l

shall rather make an Essay by way of instance, then attempt an exact enumeration or survey.

SECT. III. Of Atheistical Discourse.

1. I Begin with those which relate to God; this poor despicable member the Tongue, being of such a gigantic insolence, though not size, as even to make war with Heaven. 'Tis true, every disordered speech doth remotely so, as it is a violation of God's Law; but I now speak only of those which as it were attaque his person, and immediately fly in the face of Omnipotency. In the higest rank of these we may well place all Atheistical Discourse, which is that bold sort of rebellion, which strikes not only at his authority, but himself. Other blasphemies level some at one Attribute, some another; but this by a more compendious impiety, shoots at his very being, and as if it scorned those piece meal guilts, sets up a single monster big enough to devour them all: for all inferior profaneness is as much out-dared by Atheism, as is Religion itself.

2. TIME was, when the inveighing against this, would have been thought a very impertinent subject in a Christian nation, and men would have replied upon me as the *Spartan* Lady did, when she was asked what was the punishment for Adulteresses, *There are no such things here.* Nay even amongst the most barbarous people, it could have concerned but some few single persons; no numbers, much less societies of men, having ever excluded the belief of a Diety. And perhaps it may at this day concern them as little as ever; for amidst the various Deities and Worships of those remoter Nations, we have yet no account of any that renounce all. 'Tis only our light hath so blinded us: so that God may upbraid us as he did *Israel, Hath a nation changed their God's which yet are no gods? but my people have changed their glory for that which doth not profit,* Jer. 2.11. This madness is now the inclosure, the peculiarity of those who by their names & institutions should be Christians: as if that natural Aphorism, *that when things are at a height they must fall again,* had place here also, and our being of the most excellent, most elevated Religion, were but the preparative to our being of none.

3. 'TIS indeed deplorable to see, how the Professors of no God begin to vie numbers with all the differing persuasions in Religion, so that Atheism seems to be the gulf that finally swallows up all our sects. It has struck on a sudden into such a reputation, that it scorns any longer to sculk, but owns itself more publicly then most men dare do the contrary. 'Tis set down in the seat of the scorner, & since it cannot argue, resolves to laugh all Piety out of countenance; and having seized the mint, nothing shall pass for wit that hath not its stamp, and with it there is no metal of so base an alloy, but shall go current. Every the dullest creature that can but stoutly disclaim his Maker, has by it sufficiently secured its title to Ingenuity; and such measures being once established, no wonder at its sholes of proselytes, when it gives on the one hand license to all sensual inordinaces, permits them to be as much beasts as they will, or can; and yet tells them on the other, that they are the more men for it. Sure 'tis not strange that a hook thus doubly baited should catch many. Either of those allurements single, we see has force enough. The charms of sensuality are so fascinating, that even those who believe another world, and the severe revenges that will there attend their Luxuries, yet choose to take them in present with all the dismal reversions. And then

sure it cannot but be very good news to such a one to be told, that that after-reckoning is but a false alarm; and his great willingness to have it true, will easily incline him to believe it is so. And doubtless were Atheism traced up to its first causes, this would be found the most operative; 'tis so convenient for a man that will have no God to control or restrain him, to have none to punish him neither; that that utility passes into argument, and he will rather put a cheat upon his understanding, by concluding there is no future account, then leave such a sting in his pleasures, as the remembrance of it must needs prove. This seems to be the original and first rise of this impiety, it being impossible for any man that sees the whole, nay but the smallest part of the Universe, to doubt of a first and supreme Being, until from the consciousness of his provocations, it becomes his interest there should be none.

4. THIS is indeed, considering the depravation of the world, a pretty fast tenure for Atheism to hold by; yet it has of late twisted its cord, and got that other string to its bow we before mentioned. Its bold monopolizing of wit and reason compels, as the other invited men. This we may indeed call the Devils press, by which he hath filled up his Troops: men are afraid for being reproached for silly and irrational, in giving themselves up to a blind belief of what they do not see. And this bugbear frights them from their religion; resolving they will be no *fools for Christ's sake,* 1 Cor. 4.13. I dare appeal to the breasts of many in this age, whether this have not been one of the most prevalent temptations with them to espouse the tenet: and though perhaps they at first took it up, only in their own defense, for fear of being thought fools, yet that fear soon converts into ambition of being thought Wits. They do not satisfy themselves with deserting their Religion, unless they revile it also; remembering how themselves were laughed out of it, they essay to do the like by others. Yea so zealous propugners are they of their negative Creed, that they are importunately diligent to instruct men in it, and in all the little sophistries and colors for defending it: so that he that would measure the Opinions by their industry, and the remissness of Believers, would certainly think that the great interest of Eternity lay wholly on their side. Yet I take not this for any argument of the confidence of this persuasion, but the contrary: for we know they are not the secure, but the desperate undertakings, wherein men are most desirous of partners, and there is somewhat of horror in an uncouth way, which makes men unwilling to travel it alone.

5. THE truth is, though these men speak big, and prescribe as positively to their pupils, as if they had some counter revelation to confute those of *Moses* and *Christ*; yet were their secret thoughts laid open, there would scarce be found the like assurance there. I will not say to what reprobate sense some particular persons may have provoked God to deliver them, but in the generality, I believe one may affirm, that there is seldom an infidelity so sanguine as to exclude all fears. Their most bold Thesis, That there is no God, no Judgment, no Hell, is often met with an inward tremulous Hypothesis, What if there be? I dare in this remit me to themselves, and challenge (not their consciences, who profess to have none, but) their natural Ingenuity to say, whether they have not sometimes such damps and shiverings within them. If they shall say, that these are but the relics of prepossession and education, which their reason soon dissipates, Let me then ask them farther, whether they would not give a considerable sum to be infallibly ascertained there were no such thing: now no

sensible man would give a farthing to be secured from a thing which his reason tells him is impossible; therefore if they would give anything (as I dare say they themselves cannot deny that they would) 'tis a tacit demonstration, that they are not so sure as they pretend to be.

6. I might here join issue upon the whole, and press them with the unreasonableness, the disingenuousness of embracing a Profession to which their own hearts have an inward reluctance, nay the imprudence of governing their lives by that position, which for ought they know may be (nay they actually fear is) false, and if it be, must inevitably immerse them in endless ruin. But I must remember my design limits me only to the faults of the Tongue, and therefore I must not follow this chase beyond those bounds. I shall only extend it to my proper subject, that of Atheistical talk, wherein they make as mad an adventure as in any other of their enormous practices, nay perhaps in some respects a worse.

7. IN the first place 'tis to be considered, that if there be a God, he, as well as men, may be provoked by our words as well as deeds. Secondly, 'tis possible he may be more. Our ill deeds may be don upon a vehement impulse of temptation; some profit or pleasures may transport and hurry us; and they may at least have this alleviation, that we did them to please or advantage ourselves, not to spite God. But Atheistical words cannot be so palliated: they are arrows directly shot against Heaven, and can come out of no quiver but malice: for 'tis certain there never was man that said, There was no God, but he wished it first. We know what an enhancement our injuries to each other receive from their being malicious: and sure they will do so much more to God, whose principal demand from us is, that we give him our heart. But thirdly, This implieth a malice of the highest sort. Human spite is usually confined within some bounds, aims sometimes at the goods, sometimes at the fame, at most but at the life of our Neighbor: but here is an accumulation of all those, backed with the most prodigious insolence. 'Tis God only that has power of annihilation, and we (vile Worms) seek here to steal that incommunicable right, and retort it upon Himself, and by an anticreative power, would unmake Him who has made us. Nay lastly, by this we have not only the utmost guilt of single rebels, but we become ring-leaders also, draw in others to that accursed association: for 'tis only this liberty of Discourse that hath propagated Atheism. The Devil might perhaps by inward suggestions have drawn in here and there a single Proselyte; but he could never have had such numbers, had he not used some as decoies to ensnare others.

8. AND now let the brisk Atheist a little consider, what these aggravations will amount to. 'Twas good counsel was given to the *Athenians,* to be very sure *Philip* was dead, before they expressed their joy at his death, lest they might find him alive to revenge that hasty triumph. And the like I may give to these men, Let them be very sure there is no God, before they presume thus to defy him, lest they find him at last assert his being in their destruction. Certainly nothing less then a demonstration can justify the reasonableness of such a daring. And when they can produce that, they have so far outgon all the comprehensions of mankind, they may well challenge the liberty of their Tongue, and say, *They are their own, who is Lord over them,* Psalm 12.4.

6. BUT 'till this be don, 'twere well they would soberly balance the hazards of this liberty with the gains of it. The hazards are of the most dreadful kind, the gains of the slightest: the most is but a vain applause of wit, for an impious jest, or of reason for a deep considerer: and yet even for that they must encroach on the Devils right too, who is commonly the promter, and therefore if there be any credit in it may justly challenge it. Indeed 'tis to be feared he will at last prove the master wit, when as for those little loans he makes them, he gets their souls in morgage. Would God they would consider betimes, what a woeful raillery that will be, which for ought they know may end in *gnashing of teeth.*

10. THE next impiety of the Tongue, is Swearing, that foolish sin, which plays the Platonic to damnation, and courts it purely for itself; without any of the appendant allurements which other sins have: a vice, which for its guilt, may justify the sharpest; and for its customariness, the frequentest invectives which can be made against it. But it has been assaulted so often by better Pens, and has shown itself so much proof against all Homily, that it is as needless as di•couraging a task for me to attempt it. 'Tis indeed a thing taken up so perfectly without all sense, that 'tis the less wonder to find it maintain its self upon the same Principle 'tis founded, and continue in the same defiance to Reason wherein it began.

11. ALL therefore that I shall say concerning it, is to express my wonder, how it has made a shift to twist itself with the former sin of Atheism, by which, according to all rules of reasoning it seems to be superseded: and yet we see none own God more in their oaths, then those that disavow him in their other discourse. Nay, such men swear not only to swell their Language, and make it sound more full and blustering, but even when they most desire to be believed. What an absurdity of wickedness is this? Is there a God to swear by, and is there none to believe in, none to pray to? We call it frenzy to see a man fight with a shadow: but sure 'tis more so, to invoke it. Why then do these men of reason make such solemn appeals (for such every Oath is) to a mere Chimera and Phantasm? It would make one think they had some inward belief of a Deity, which they upon surprisal thus blurt out: if it argue not this, it does something worse, and becomes an evidence how much the appearance of a sin recommends it to them, that they thus catch at it, without examining how it will consist with another they like better. These are indeed wholesale chapmen to Satan, that do not truck and barter one crime for another, but take the whole herd: and though by reason of their disagreeing kinds they are apt to gore and worry each other, yet he still keeps up his old policy, and will not let one Devil cast out another. A league shall be made between the most discordant sins, and there shall be God, or there shall be none, according as opportunity serves to provoke him: so assuming to himself a power which even Omnipotence disclaims, the reconciling contradictions. And he succeeds it in as far as his concerns reaches: for though he cannot solve the repugnancies in reason, yet as long as he can unite the sins in men's practice, he has his design; nay, has at once the gain and the sport of fooling these great pretenders to ratiocination.

12. A third sort of impious discourse there is, which yet is bottomed on the most sacred, I mean those profane paraphrases that are usually made upon the Holy Text, many making it the subject of their cavils, and others of their mirth. Some do it out of the former Atheistical

principle, and I cannot but confess they act consonantly to themselves in it, for 'tis but a needful artifice for men to disparage those testimonies, which they fear may be brought against them. But there are others who not only profess a God, but also own the sacred Scripture for his word, and yet use it as coursly as the others. And these I confess, are riddles of profaneness, that hang, as some have pictured *Solomon* between Heaven and Hell, borrow the Christian Faith, and the Atheists drollery upon it: and 'tis hard to say in which they are more in earnest. It is indeed scandalous to see, to what despicable uses those holy Oracles are put: such as should a Heathen observe, he would little suspect them to be owned by us as the rule of our Religion, and could never think they were ever meant for anything beyond a whet-stone for wit. One tries his Logic upon them, and objects to the sense; another his Rhetoric, and quarrels at the phrase; a third his contrivance, and thinks he could have woven the parts with a better contexture: never considering, that unless they could confute the Divinity of their original, all these accusations are nothing else but direct blasphemy, the making God *such a one as themselves,* Psal. 50.21. and charging him with those defects which are indeed their own. They want learning or industry to sound the depth of those sacred treasures, and therefore they decry the Scripture as mean and poor; and to justify their own wisdom, dispute God's. This is as if the mole should complain the Sun is dark, because he dwells under ground, and sees not his splendor. Men are indeed in all instances apt to speak ill of all things they understand not, but in none more then this. Their ignorance of local Customs, Idioms of Language, and several other circumstances, renders them incompetent Judges (as has been excellently evinced by a late Author.) Twill therefore befit them, either to qualify themselves better, or to spare their Criticisms. But upon the whole, I think I may challenge any ingenious man, to produce any Writing of that antiquity, whose phrase and genious is so accomodated to all successions of Ages. Stiles and ways of address we know grow obsolete, and are almost antiquated as garments: and yet after so long a tract of time, the Scripture must (by considering men) be confessed to speak not only properly, but often politely and elegantly to the present age: a great argument that it is the dictate of him that is, *The same yesterday, today, and forever,* Heb. 13.7.

13. BUT besides these more solemn Traducers, there are a lighter ludicrous sort of Profaners, who use the Scripture as they do odd ends of Plaies, to furnish out their Jests; clothe all their little impertinent conceits in its Language, and debase it by the mixture of such miserable trifles, as themselves would be ashamed of, were they not heightened and inspirited by that profaneness. A Bible phrase serves them in discourse as the haut-goust do's in diet, to give a relish to the most insipid stuff. And were it not for this Magazine, a great many men's raillery would want supplies: for there are divers who make a great noise of wit, that would be very mute if this one Topic were bar'd them. And indeed it seems a tacit confession, that they have little of their own, when they are fain thus to commit sacriledg to drive on the Trade. But sure 'tis a pitiful pretence to Ingenuity that can be thus kept up, there being little need of any other faculty but memory to be able to cap Texts. I am sure such repetitions out of other books would be thought pedantic and silly. How ridiculous would a man be, that should always enter lard his discourse with fragments of *Horace,* or *Virgil,* or the Aphorisms of *Pythagoras,* or *Seneca*? Now 'tis too evident, that it is not from any speculative esteem of

sacred Writ, that it is so often quoted: and why should it then be thought a specimen of wit to do it there, when 'tis folly in other instances? The truth is, 'tis so much the reserve of those who can give no better testimony of their parts, that methinks upon that very score it should be given over by those that can. And sure were it possible for anything that is so bad to grow unfashionable, the world has had enough of this to be cloied with it: but how fond soever men are of this divertisement, 'twill finally prove that *mirth Solomon* speaks of, which *ends in heaviness,* Prov. 14.13. for certainly whether we estimate it according to human or divine measures, it must be a high provocation of God.

14. LET any of us but put the case in our own persons: suppose we had written to friend, to advertise him of things of the greatest importance to himself, had given him ample and exact instructions, backed them with earnest exhortations and conjurings not to neglect his own concern; and lastly, enforced all with the most moving expressions of kindness and tenderness to him: suppose, I say, that after all this, the next news we should hear of that letter, were to have it put in doggrel rime, to be made sport for the rabble, or at the best have the most eminent phrases of it picked out and made a common by-word: I would fain know how any of us would resent such a mixture of ingratitude and contumely. I think I need make no minute application. The whole design of the Bible do's sufficiently answer, nay outgo the first part of the parallel, and God knows our vile usage of it do's too much (I fear too literally) adapt the latter. And if we think the affront to base for one of us, can we believe God will take it in good part? That were to make him not only more stupid then any man, but as much so as the heathen Idols, that have *eyes and see not,* Pselm 115.5. And 'tis sure, the highest madness in the world, for any man that believes that there is a God, to imagine he will finally sit down by such usage.

15. BUT if we weigh it in the scale of religion; the crime will yet appear more heinous. Mere natural Piety has taught men to receive the Responses of their God's with all possible veneration. What applications had the *Delphic* Oracle from all parts, and from all ranks of men? What confidence had they in its prediction, and what obedience did they pay to its advice? If we look next into the *Mosaical* Economy, we shall see with what dreadful Solemnities that Law was promulged, what an awful reverence was paid to the Mount whence it issued, how it was fenced from any rude intrusions either of Men or Beasts: and after it was written in Tables, all the whole equipage of the Tabernacle, was designed only for its more decent Repository, the Ark itself receiving its value only from what it had in custody. Yea such a hallowing influence had it, as transfused a relative sanctity even to the meanest Utensils, none of which were after to be put to common uses: the very Perfume was so peculiar and sacred, that it was a capital crime to imitate the composition. Afterwards, when more of the Divine Revelations were commieted to Writing, the Jews were such scrupulous reverers of it, that 'twas the business of the Masorites, to number not only the Sections and Lines, but even the words and letters of the Old Testament, that by that exact calculation they might the better secure it from any surreptitious practices.

19. AND sure the New Testament is not of less concern then the Old: nay the Apostle asserts it to be of far greater, and which we shall be more accountable for, *For if the word spoken by*

Angels were steadfast, and every transgression and disobedience received a just recompense, how shall we escape if we neglect so great salvation, which at the first began to be spoken to us by the Lord, and was confirmed unto us by them that heard him? Heb. 2.23. And it is in another place the inference of the same Apostle, from the excellency of the Gospel above the Law, that we should *serve God acceptably with reverence and godly fear,* Heb. 12.28. And certainly 'tis but an ill essay of that reverence and godly fear, to use that very Gospel so irreverently and ungodly as men now do. If we pass from the Apostolic to the next succeeding ages of the Church, we find the Primitive Christians looked on their Bibles as their most important treasure. Such was the outward respects they paid to them, (of which the standing up at the reading of the Gospel, still in use among us, is a faint memorial) that the Heathen Persecutors made it one part of their examination of the Christians brought to their Tribunals, *What those Books were which they adored while they read them?* Such was their intimate esteem, that they exposed all things else to the rapine of their Enemies, so they might secure those Volumes. Nor was this only a heroic piece of zeal in some, but indispensably required of all: insomuch, that when in the heat of Persecution, they were commanded to deliver up their Bibles to be burnt, the Church gave no indulgence for that necessity of the Times, but exhorted men rather to deliver up their lives: and those whose courage failed them in the encounter, were not only branded by the infamous name of *Traditors,* but separated from the communion of the Faithful, and not readmitted till after many years of the severest penance.

17. I have given this brief narration, with a desire, that the Reader will compare the practice of former Times with those of the present, and see what he can find either among Heathens, Jews, or Christians, that can at all patronize our profaneness. There was no respect thought too much for the false Oracles of a falser God: and yet we think no contemts too great for those of the true. The Moral Law was so sacred to the Jews, that no parts of its remotest retinue, those ceremonial attendants, were to be looked on as common: and we who are equally obliged by that Law, laugh at that by which we must one day be judged. The Ritual, the Preceptive, the Prophetic, and all other parts of sacred Writ, were most sedulously, most religiously guarded by them: and we look upon them as a Winter nights tale, from which to fetch matter of sport and merriment. Lastly, the first Christians paid a veneration to, nay sacrificed their Lives to rescue their Bibles from the unworthy usage of the Heathens, and we ourselves expose them to worse: they would but have burnt them; we scorn and vilify them, and outvy even the Persecutors malice with our contempt. These are miserable Antithesis's; yet this God knows is the case with too many. I wonder what new state of Felicity hereafter these men have fancied to themselves: for sure they cannot think these retrograde steps can ever bring them so much as to the Heathens Elyzium, much less the Christians Heaven.

18. IT will therefore concern those who do not quite renounce their claim to that Heaven, to consider soberly, how inconsistent their practice is with those hopes. A man may have a great Estate conveid to him; but if he will madly burn, or childishly make paper Kites of his Deeds, he forfeits his Title with his Evidence: and those certainly that deal so with the Conveiances of their Eternal Inheritance. will not speed better. If they will thus dally and play with them, God will be as little in earnest in the performance, as they are in the

reception of the promises; nay he will take his turn of mocking too, and when their scene of mirth is over, his will begin. A dreadful menace of this we have, Prov. 1.24. which deserves to be set down at large, *Because I have called, and ye refused, I have stretched out my hand▪ and no man regarded: But ye have set at noughe all my counsel, and would none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind: when distress and anguish cometh upon you, then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me.* Would God I could as well transcribe this Text into men's hearts, and there would need no more to secure the whole Canon of Scripture from their profanation. Could men but look a little before them, and apprehend how in the days of their distress and agony, they will gasp for those comforts which they now turn into ridicule; they would not thus madly defeat themselves, cut off their best and only reserve, and with a pitiful contempt cast away those Cordials, which will then be the only support of their fainting spirits. As for those who deride Scripture upon Atheistical grounds, all I shall say, is, to refer to what I have said in the beginning of this Section; they had need be very well assured that foundation be not sandy: for if it be, this reproaching God's Word will be a considerable addition to the guilt of all their other hostility, and how jolly soever they seem at present, it may be when that question they are so willing to take for granted, is by death drawing near a decision, some of their confidence will retire, and leave them in an amazed expectation of somewhat, which they are sure cannot be good for them, who have so ill provided for it. Then perhaps their merry vein will fail them, and not their infidelity, but their despair may keep them from invocating that Power they have so long derided. 'Tis certain it has so happened with some: for as Practical, so Speculative wickedness, has usually another aspect, when it stands in the shadow of death, then in the dazzling beams of health and vigor. It would therefore be wisdom beforehand to draw it out of this deceitful light, and by sober serious thoughts place it as near as may be in those circumstances in which 'twill then appear: and then sure to hearts that are not wholly petrified, 'twill seem safer to own a God early and upon choice, then late upon compulsion.

19. HOWEVER, if they will not yield themselves Homagers, yet the mere possibility of their being in the wrong, should methinks persuade them at least to be civil adversaries. A generous man will not pursue even a falling enemy with revilings and reproach, much less will a wise man do it to one who is in any the lest probability of revenging it: it being a received Maxim, That there is no greater folly, then for a man to let his to•gue betray him to mischief. Let it therefore in this case at least stand neuter, that if by their words they be not justified, yet by their words they may not be condemned. They can be no losers by it: for at the utmost, 'tis but keeping in a little unsavory breath, which (supposing no God to be offended with it) is yet nauseous to all those men who believe there is one. To those indeed who have a zeal for their Faith, there can be no Discourse so intolerable, so disobliging: it turns conversation into skirmishing, and perpetual disputes. The Egyptians were so zealous for their brutish Deities, that *Moses* presumed the Israelites sacrificing of those Beasts they adored, must needs set them in an uproar, *Exod.* 8.26. And sure, those who do acknowledge a Divine Power, cannot contentedly sit by to hear him blasphemed. 'Tis true, there are some

so cool, that, they are of the same mind for God, that *Gideon's* father was for *Baal,* Judge. 6.31. *Let him plead for himself,* they will not appear in his defense: yet even these have a secret consciousness that they ought to do so, and therefore have some uneasiness in being put to the Test: so that it cannot be a pleasant entertainment even for them. And therefore those who have no fear of God to restrain them, should methinks, unless they be perfectly of the temper of the unjust Judge, *Luke* 17.1. in respect of men, abstain from all sorts of impious discourse; and at least be civil, though they will not be pious.

SECT. IV. Of Detraction.

WE have seen in the last Section, the insolence of the Tongue towards God; and sure we cannot expect it should pay more reverence to men. If there be those that dare *stretch their mouths against Heaven,* Psalm 7.39. we are not to wonder if there be more that will *shoot their arrows, even bitter words,* against the best on Earth, *Psalm* 64.3. I shall not attempt to ransack the whole quiver, by showing every particular sort of verbal injuries which relate to our neighbors, but rather choose out some few which either for the extraordinariness of their guilt, or the frequency of their practice are the most eminent. I begin with *Detraction,* in which both those qualities concur: for as in some instances 'tis one of the highest sins, so in the general 'tis certainly one of the most common, and by being so becomes insensible. This vice (above all others) seems to have maintained not only its Empire, but its reputation too. Men are not yet convinced heartily that it is a sin: or if any, not of so deep a die, or so wide an extent as indeed it is. They have, if not false, yet imperfect notions of it, and by not knowing how far its Circle reaches, do often like young Conjurers, step beyond the limits of their safety.

THIS I am the apter to believe, because I see some degree of this fault cleave to those, who have eminently corrected all other exorbitancies of the Tongue. Many who would startle at an Oath, whose stomachs as well as consciences recoil at an obscenity, do yet slide glibly into a Detraction: which yet methinks, persons otherwise of strict conversations should not do frequently and habitually, had not their easy thoughts of the guilt smoothed the way to it.

IT may therefore be no unkind attempt, to try to dis-entangle from this snare by displaying it; showing the whole contexture of the sin, how 'tis woven with threads of different sizes, yet the least of them strong enough to nooz and entrap us. And alas, if Satan fetter us, 'tis indifferent to him whether it be by a cable or a hair. Nay, perhaps the smallest sins are his greatest stratagems. The finer his line is spun, the less shadow it casts, and is less apt to fright us from the hook: and though there be much odds between a talent of lead and a grain of sand, yet those grains may be accumulated till they out-weigh the talent. It was a good reply of *Plato*'s, to one who murmured at his reproving him for a small matter, *Custom,* says he, *is no small matter.* And indeed, supposing any sin were so small as we are willing to fancy most, yet an indulgent habit, even of that, would be certainly ruinous: that Indulgence being perfectly opposite to the love of God, which better can consist with the indeliberate commissions of many sins, then with an allowed persistance in any one.

BUT in this matter of Detraction, I cannot yield that any is small, save only comparatively with some other of the same kind which is greater: for absolutely considered, there is even in the very lowest degrees of it, a flat contradiction to the grand rule of Charity, the loving our Neighbor as ourselves. And surely, that which at once violates the sum of the whole second Table of the Law, for so our Savior renders it, *Luke* 10.7. must be looked on as no trifling inconsiderable guilt. To evidence this, I shall in the Anatomizing this sin, apply this Rule to every part of it: first consider it in gross, in its entire body, and after descend to its several limbs.

1. DETRACTION in the native importance of the word, signifies the withdrawing or taking off from a thing: and as it is applied to the reputation, it denotes the impairing or lessening a man in point of fame, rendering him less valued and esteemed by others, which is the final aim of Detraction, though pursued by various means.

2. THIS is justly looked on as one of the most unkind designs one man can have upon another, there being implanted in every man's nature a great tenderness of Reputation: and to be careless of it, is looked on as a mark of a degenerous mind. On which account *Solon* in his •aws presumes, that he that will sell his own fame, will also sell the public interest. 'Tis true, many have improved this too far, blown up this native spark into such flames of Ambition, as has set the World in a combustion; Such as *Alexander, Caesar,* and others, who sacrificed Hecatombs to their Fame, fed it up to a prodigy upon a Canibal diet, the flesh of men: yet even these Excesses serve to evince the universal consent of mankind, that Reputation is a valuable and desirable thing.

3. NOR have we only the suffrage of man, but the attestation of God himself, who frequently in Scripture gives testimony to it: *A good name is better then great riches,* Prov. 22.1. And again, *A good name is better then precious ointment,* Eccles. 7.1. And the more to recommend it, he proposes it as a reward to Piety and Virtue, as he menaces the contrary to wickedness. *The memory of the just shall be blessed, but the name of the wicked shall rot,* Prov. 10.7. And that we may not think this an invitation fitted only to the Jewish Economy, the Apostle goes farther, and proposes the endeavor after it as a duty, *Whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things,* Phil. 4.8.

4. AND accordingly good men have in their estimate ranked their names the next degree to their Souls, prefer'd them before Goods or Life. Indeed 'tis that which gives us an inferior sort of Immortality, and makes us even in this world survive ourselves. This part of us alone continues verdant in the grave, and yields a perfume, when we are stench and rottenness: the consideration whereof has so prevailed with the more generous Heathens, that they have cheerfully quitted life in contemplation of it. Thus *Epaminondas* alacriously expired, in confidence that he left behind him a perpetual memory of the Victories he had achieved for his Country. *Brutus* so courted the fame of a Patriot, that he brake through all the obstacles of gratitude and humanity to attempt it: he cheerfully bare the defeat of his attempt, in contemplation of the glory of it. 'Twere endless to recount the stories of the *Codri, Decii,* and *Curtii,* with the train of those noble Heroes, who in behalf of their Countries devoted them selves to certain death.

5. BUT we need no Foreign Mediums to discover the value of a good name: let every man weigh it but in his own Scales, retire to his Breast, and there reflect on that impatience he has when his own Repute is invaded. To what dangers, to what guilts does sometimes the mere fancy of a reproach hurry men? It makes them really forfeit that Virtue from whence all true Reputation springs; and, like *Esops* Dog, lose the substance by too greedy catching at the shadow; an irrefragable proof how great a price they set upon their Fame.

6. AND then, since Reason sets it at so high a rate, and Passion at a higher, we we may conclude the violating this interest, one of the greatest injuries in Human commerce; such as is resented not only by the rash, but the sober; so that we must pick out only blocks and stones, the stupid and insensible part of mankind, if we think we can inflict this wound without an afflictive smart. And though the power of Christianity does in some so moderate this resentment, that none of these blows shall recoil, no degree of revenge be attempted; yet that does not at all justify or excuse the inflicter. It may indeed be a useful trial of the patience and meekness of the defamed, yet the defamer has not the less either of crime or danger: not of crime, for that is rather enhanced then abated by the goodness of the person injured; nor of danger, since God is the more immediate avenger of those who attempt not to be their own. But if the injury meet not with this meekness (as in this vindictive Age 'tis manifold odds it will not) it then acquires another accumulative guilt, stands answerable not only for its own positive ill, but for all the accidental which it causes in the sufferer, who by this means is robbed not only of his repute, but his innocence also, provoked to those unchristian returns, which draw God also into the enmity, and set him at once at war with Heaven and Earth. And though as to this immediate judgment, he must bear his iniquity, answer for his impatience: yet as in all civil Insurrections, the ring-leader is looked on with a peculiar severity, so doubtless in this case, the first provoker has by his seniority and primogeniture a double portion of the guilt, and may consequently expect of the punishment, according to the doom of our Savior, *Woe be to that man by whom the offense cometh,* Matth. 28.7.

8. INDEED there is such a train of mischiefs usually follow this sin, that 'tis scarce possible to make a full estimate of its malignity. 'Tis one of the grand Incendiaries which disturbs the peace of the world, and has a great share in most of its quarrels. For could we examine all the feuds which harrass Persons, Families, nay sometimes Nations too, we should find the greater part take their rise from injurious reprochful words, and that for one which is commenced upon the intuition of any real considerable interest, there are many which owe their being to this licentiousness of the Tongue.

9. IN regard therefore of its proper guilt, and all those remoter sins and miseries which ensue it, 'tis every man's great concern to watch over himself. Neither is it less in respect both of that universal aptness we have to this sin, and its being so perpetually at hand; that for others we must attend occasions and convenient seasons, but the opportunities of this are always ready: I can do my neighbor this injury, when I can do him no other. Besides the multitude of objects do proportionably multiply both the possibilities and incitations; and the objects here are as numerous, as there are Persons in the World I either know, or have

heard of. For though some sorts of Detractions seem confined to those to whom we bear particular malice, yet there are other kinds of it more raging, which fly indifferently at all. Lastly, this sin has the aid almost of universal example, which is an advantage beyond all the others, there being scarce any so irresistable insinuation as the practice of those with whom we converse, and no subject of converse so common as the defaming our Neighbors.

10. SINCE then the path is so slippery, it had not need be dark too. Let us then take in the best light we can, and attentively view this sin in its several branches, that by a distinct discovery of the divers acts and degrees of it, we may the better be armed against them all.

SECT. V. Of Lying Defamation.

1. DETRACTION being (as we have already said) the lessning and impairing a man in his repute, we may resolve, that what ever conduces to that end, is properly a Detraction. I shall begin with that which is most eminent, the spreading of Defamatory Reports. These may be of two kinds, either false, or true; which though they seem to be of very different complexions, yet may spring from the same stock, and drive at the same design. Let us first consider of the false.

2. AND this admits of various circumstances. Somtimes a man invents a perfect falsity of another: sometimes he that does not invent it, yet reports it, though he know it to be false: and a third sort there are, who having not certain knowledge whether it be false or no, do yet divulge it as an absolute certainty, or at least with such artificial Insinuations, as may biass the hearer on that hand. The former of these is a crime of so high, so dis-ingenious a nature, that though many are vile enough to commit it, none are so impudent as to avow it. Even in this age of insulting Vice, when almost all other wickedness appears bare-fac'd, this is fain to keep on the vizard. No man will own himself a false accuser: for if modesty do not restrain him, yet his very malice will; since to confess would be but to defeat his design. Indeed it is of all other sins the most Diabolical, it being a conjunction of two of Satan's most essential properties, Malice and Lying. We know 'tis his peculiar title to be *the Accuser of the brethren*: and when we transcribe his copy, we also assume his nature, entitle ourselves to a descent from him, *Ye are of your father the Devil,* Joh. 8.44. We are by it rendered a sort of *Iacubus* brats, the inf•mous Progenies of the Lying spirit. It is indeed a sin of so gross, so formidable a bulk, that there needs no help of Optics to render it discernible, and therefore I need not farther expatiate on it.

3. The next degree is not much short of it; what it wants is rather of invention then malice: for he that will so adopt another's lie, shows he would willingly have been its proper father. It does indeed differ no more then the maker of adulterate wares, does from the vender of them: and certainly there cannot be a more ignominious Trade, then the being Hucksters to such vile Merchandize. Neither is the sin less then the baseness: we find the *Lover* of a lie ranked in an equal form of guilt with the *Maker, Rev.* 21. And surely he must be presumed to love it, that can descend to be the broker of it, help it to pass current in the World.

4. THE third sort of Detractors look a little more demurely, and with the Woman in the *Proverbs.* chap. 30. *wipe their mouths, and say they have don no wickedness.* They do not certainly

know the falsity of what they report, and their ignorance must serve them as an Amulet against the guilt both of deceit and malice: but I fear it will do neither. For first, perhaps they are affectedly ignorant: they are so willing it should be true, that they have not attempted to examine it. But secondly, it does not suffice that I do not know the falsity; for to make me a true speaker, 'tis necessary I know the truth of what I affirm. Nay, if the thing were never so true, yet if I knew it not to be so, its truth will not secure me from being a liar: and therefore whoever endeavors to have that received for a certainty, which himself knows not to be so, offends against truth. The utmost that can consist with sincerity, is to represent it to others as doubtful as it appears to him. Yet even that how consonant soever to truth, is not to charity. Even doubtful accusations leave a stain behind them, & often prove indelible injuries to the party accused: how much more then do the more positive and confident aspersions we have hitherto spoken of? Let me add only this concerning this latter sort, that they are greater advancers of defamatory designs, then the very first contrivers. For those upon a consciousness of their falseness, are obliged to proceed cautiously, to pick out the credulous and least discerning persons, on whom to impose their fictions, and dare not produce them in all companies for fear of detection: but these in confidence that the untruth (if it be one) lies not at their door, speak it without any restraint in all places, at all times; and what the others are fain to whisper, they proclaim; like our new Engine, which pretends to convey a whisper many miles off. So that as in the case of Stealing 'tis proverbially said, that if there were no receivers there would be no thieves; so in this of Slander, if there were fewer spreaders, there would be fewer forgers of Libels: the manufacture would be discouraged, if it had not these retailers to put off the wares.

5. Now to apply these practices to our rule of Duty, there will need no very close inspection to discern the obliquity. The most superficial glance will evidence these several degrees of Slanderers to do what they would not be willing to suffer. Who among them can be content to be falsely aspersed? Nay, so far are they from that, that let but the shadow of their own calumny reflect on themselves, let any but truly tell them that they have falsely accused others, they grow raving and impatient, like a dog at a Looking-glass, fiercely combating that Image which himself creates: and how smoothly soever the original lie slides from them, the Echo of it grates their ears. And indeed 'tis observable, that those who make the greatest havoc of other men's reputation, are the most nicely tender of their own; which sets this sin of calumny in a most Diametrical opposition to the Evangelical Precept of *loving our neighbors as ourselves.*

6. THUS much is discernible even in the surface of the crime: but if we look deeper, and examine the motives, we shall find the foundation well agrees to the superstructure, they being usually one of these two, *Malice* or *Interest.* And indeed the thing is so dis-ingenuous, so contrary to the dictates of Humanity as well as Divinity, that I must in reverence to our common nature, presume it must be some very forcible impellent, that can drive a man so far from himself. The Devil here plays the Artist: and as the fatallest Poisons to man are (they say) drawn from human bodies, so here he extracts the venem of our Irascible and Concupiscible part, and in it dips those arrows, which we thus shoot at one another.

7. 'Tis needless to harangue severally upon each. The World too experimentally knows the force of both. *Malice* is that whirl-wind, which has shook States and Families, no less then private Persons; a passion so impetuous and precipitate, that it often equally involves the Agent and the Patient: a malicious man being of like violence with those who flung in the three Children, *Dan.* 3. consumed by those flames into which he cast others. As for *Interest,* 'tis that universal Monarch to which all other Empires are Tributaries, to which men sacrifice not only their Consciences and Innocence, but (what is usually much dearer) their Sensualities and Vices. Those whom all the Divine (either) threats or promises, cannot persuade to mortify, nay but restrain one Lust; at *Mammons* beck will disclame many, and force their inclinations to comply with their Interest.

8. AND whilst this sin of Calumny has two such potent Abettors, we are not to wonder at its growth: as long as men are malicious and designing, they will be traducing; those Cyclops's will be perpetually forming Thunder-bolts against which no Innocence or Virtue can be proof. And alas, we daily find too great effects of their industry. But though these are the forgers of the more solemn deliberate Calumnies, yet this sportive Age hath produced another sort; there being men that defame others by way of divertisement, invent little stories that they may find themselves exercise, and the Town talk. This, if it must pass for sport, is such as *Solomon* describes, Prov. 26.18, 19. *As a mad man that casteth fire-brands, arrows and death, so is he that deceiveth his neighbor, and saith, am not I in sport?* He that shoots an arrow in jest, may kill a man in earnest; and he that gives himself liberty to play with his Neighbors fame, may soon play it away. Most men have such an aptness to entertain sinister opinions of others, that they greedily draw in any suggestion of that kind; and one may as easily persuade the thirsty Earth to refund the Water she has soaked into her veins, as them to deposit a prejudice they have once taken up. Therefore such experiments upon Fame, are as dangerous as that which *Alexander* is said to have made of the force of *Naptha* upon his Page, from which he scarce escaped with life. These jocular slanders are often as mischievous as those of deeper design, and have from the slightness of the temptation an enhancement of guilt. For sure, he that can put such an interest of his Neighbors in balance with a little fit of laughter, sets it at lower price then he that hopes to enrich or advance himself by it: and though it pass among some for a specimen of Wit, yet it really lists them among *Solomon's* fools, who *make a mock at sin,* Prov. 14.9. In the mean time, since slander is a Plant that can grow in all Soils; since the frolic humor as well as the morose betrays to the guilt, who can hope to escape this *Scourge of the Tongue,* as the Wiseman calls it, *Ec.* 26.6. which communicates with all? Persons of all ranks do mutually asperse, and are aspersed: so that he who would not have his credulity abused, has scarce a securer way, then (like that Astrologer, who made his Almanac give a tolerable account of the weather by a direct inversion of the common Prognosticators) to let his belief run quite counter to reports. Yea so Epidemic is this Disease grown, that even Religion (at least those Parties and Factions which assume that name) has got a taint of it; each Sect and Opinion seeking to represent his Antagonist as odious as it can. And whilst they contend for speculative Truth, they by mutual calumnies forfeit the practic: a thing that justly excites the grief of good men, to see

that those who all pretend to the same Christianity, should only be unanimous in the violating that Truth and Charity it prescribes.

10. AND if these be the weapons of our spiritual warfare, what may we think of the carnal? How are our secular animosities pursued, when our Speculations are thus managed? How easily do we run down the reputation of any who stand in the way either of our spleen or avarice? When *Josephs* resolute purity had changed the scene of his Mistress's passion, she does readily shift that of guilt too, and fixes her crime upon him, *Gen.* 39.14. So when *Ziba* had a mind to undermine *Mephibosheth* in his estate, he first practices upon his fame in a false accusation, 2 *Sam.* 16.3. And alas, how familiarly do we now see both these scenes reacted? Those who will not take vice in their bosoms, shall yet have it bespatter their faces: they who will not run *to the same excess of riot,* must expect to be evil spoken of, 1 *Pet.* 4.4. Nay not only pious men, but Piety itself partakes of the same fate, falls under the two-edge'd slander both of deceit and folly. And if men cannot be permitted quietly to enjoy their Piety, much less will they those things whereof the World hath more gust, I mean secular advantages. There are still crimes to be discovered in the possessors of Honors or Estates, and they wonderfully excite the zeal of those who would supplant them. What artifices are there to make them appear unworthy of what they have, that others more unworthy may succeed them? Nor are those storms only in the upper region, in the higher ranks of men; but if we pass thro all degrees, we shall find the difference is rather in the value of the things, then in the means of pursuing them. He that pretends to the meanest office, does studiously disparage his competitor, as he that is rival'd for a kingdom. Nay, even he that has but a merry humor to gratify, makes no scruple to do it with the loss of another man's reputation.

11. THUS do we accomodate every petty temporal interest at the cost of our eternal: and as an unskillful Fencer, whilst he is pursuing his thrust, exposes his body; so whilst we thus actuate our own malice, we abandon ourselves to Satan's, receive mortal wounds from him, only that we may give a few light scratches to one another. For as I have before said, there is nothing does more secure his title to us, then this vice of Calumny, it bearing his proper impress and figure. And we may fear, *Christ* will one day make the same Judgment of Persons as he did of Coin, and award them to him whose *Image and superscription they bear,* Matth. 22:20.

12. AND now how great a madness is it to make costly Oblations to so vile an Idol? This is indeed the worshipping our own Imaginations, preferring a malicious fiction before a real felicity: and is but faintly resembled by him, who is said to have chosen to part with his Bishopric, rather then burn his Romance. Alas, are there not gross corporal sins enough to ruin us, but must we have aëreal ones too, damn ourselves with Chimera's, and by these forgeries of our brains dream out selves to destruction?

13. LET all those then who thus unhappily employ their Inventive Faculty, timely consider, how unthriving a trade 'tis finally like to prove; that all their false accusations of others will rebound in true ones upon themselves. It does often so in this world, where many times the most clandestine contrivances of this kind meet with detection. Or if they should happen to

keep on the disguise here, yet 'twill infallibly be torn off at the great day of manifestation, when before God, Angels, and Men, they will be rendered infinitely more vile, then 'twas possible for them here to make others.

SECT. VI. Of Vncharitable Truth.

1. IN the next place we are to consider of the other Branch of Defamatory reports, *viz.* such as are true: which though they must be confessed to be of a lower form of guilt then the former, yet as to the kind, they equally agree in the definition of Detraction, since 'tis possible to impair a man's credit by true reports as well as by false.

2. To clear this I shall first observe, that altho every fault hath some penal effects which are coetanous to the act, yet this of Infamy is not so: this is a more remote consequent; that which it immediately depends upon, is the publishing. A man may do things, which to God and his own conscience render him abominable, and yet keep his reputation with men: but when this stifled crime breaks out, when his secret guilts are detected, then, and not till then, he becomes infamous: so that altho his sin be the Material, yet it is the discovery that is the formal cause of his Infamy.

3. THIS being granted, it follows, that he that divulges an unknown concealed fault, stands accountable for all the consequences that flow from that divulging; but whether accountable as for guilt, must be determined by the particular circumstances of the cause. So that here we must admit of an exception: for though every discovery of another's fault be in the strict natural sense of the word a Detraction, yet it will not always be the sin of Detraction, because in some instances there may some higher obligation intervene, and supersede that we ow to the fame of our neighbor; and in those cases it may not only be lawful, but necessary to expose him.

4. Now all such cases I conceive may summarily be reduced to two heads, Justice and Charity. First as to Justice: that we know is a Fundamental Virtue, and he that shall violate that, to abound in another, is as absurd, as he that undermines the foundation to raise the walls. We are not to steal to give alms, and God himself has declared, that he hates robbery for a Burnt-offering; so that no pretence either of Charity or Piety can absolve us from the duty we ow to Justice. Now it may often fall out, that by conceling one man's fault, I may be injurious to another, nay to a whole community: and then I assume the guilt I conceal, and by the Laws both of God and Man am judged an accessory.

5. AND as Justice to others enforces, so sometimes Justice to a man's self allows the publishing of a fault, when a considerable Interest either of Fame or Fortune cannot otherwise be rescued. But to make loud outcries of injury, when they tend nothing to the repress of it, is a liberty rather assumed by rage and impatience, then authorized by Justice. Nay, often in that case the complainer is the most injurious person; for he inflicts more then he suffers, and in lieu of some trivial right of his which is invaded, he assaults the other in a nearer interest, by wounding him in his good Name: but if the cause be considerable, and the manner regular, there lies sure no obligation upon any man to wrong himself, to indulge to another.

6. NEITHER does Charity retrench this liberty: for though it be one act of Charity to conceal another man's faults, yet sometimes it may be inconsistent with some more important Charity, which I owe to a third person, or perhaps to a multitude; as in those cases wherein public benefit is concerned. If this were not allowable, no History could lawfully be written, since if true, it cannot but recount the faults of many: no evidence could be brought in against a Malefactor: and indeed, all Discipline would be subverted; which would be so great a mischief, that Charity obliges to prevent it, what Defamation soever fall upon the guilty by it. For in such instances 'tis a true rule, That Mercy to the evil proves cruelty to the innocent. And as in a competition of mischiefs we are to choose the least, so of two goods the greatest, and the more extensive, is the most eligible.

7. Nay, even that Charity which reflects upon myself, may also sometimes supersede that to my Neighbor, the rule obliging me to love him as, not better then myself. I need not sure silently assent to my own unjust Defamation, for fear of proving another a false accuser, nor suffer myself to be made a beggar, to conceal another man's being a Thief. Tis true, in a great inequality of interests, Charity •hose Character it is, *Not to seek her own,* 1 Cor. 13.5.) will prompt me to prefer a greater concern of my Neighbors, before a slight one of my own: but in equal circumstances, I am sure at liberty to be kind first to myself. If I will recede even from that, I may; but that is then to be accounted among the Heroic flights of Charity, nor her binding and indispensible Laws.

8. HAVING now set the boundaries, the excepted cases; as all instances within them will be legitimated, so all without them will (by the known rule of Exceptions) be precluded, and fall under that general duty we owe to our Neighbor, of tendering his credit: an Obligation so universally infringed, that 'tis not imaginable the breach should always happen within the excepted cases. When 'tis remembered how unactive the Principles of Justice and Charity are now grown in the World, we must certainly impute such incessant Effects, to some more vigorous Causes: of which it may not be amiss to point out some of the most obvious, and leave every man to examine which of them he finds most operative in himself.

9. IN the first place, I may reckon *Pride,* a humor which as it is always mounting, so it will make use of any footstool towards its rise. A man who affects an extraordinary splendor of Reputation, is glad to find any foils to set him off; and therefore will let no fault nor folly of another's enjoy the shade, but brings it into the open light, that by that comparison his own Excellences may appear the brighter. I dare appeal to the breast of any proud man, whether he do not upon such occasions, delight to make some Pharisaical reflections on himself, whether he be not apt to say, *I am not like other men, or as this Publican,* Luke 18. though probably he leave out the *God I thank thee.* Now he that cherishes such resentments as these in himself, will doubtless be willing to propagate them to other men; and to that end render the blemishes of others as visible as he can. But this betrays a degenerous spirit, which from a consciousness that he wants solid worth, on which to bottom a reputation, is fain to found it on the ruins of other men's. The true Diamond sparkles even in the Sun-shine: 'tis but a glow-worm virtue, that owes its luster to the darkness about it.

10. ANOTHER promter to Detraction is *Envy,* which sometimes is particular, sometimes general. He that has a pique to another, would have him as hateful to all man-kind as he is to him; and therefore as he grieves and repines at anything that may advance his estimation, so he exults and triumphs when anything occurs which may depress it, and is usually very industrious to improve the opportunity, nay has a strange sagacity it hunting it out. No vultur does more quickly scent a carcass, then an envious person does those *dead flies* which corrupt his Neighbors ointment, *Ecclesiast.* 10.1. the vapor whereof his h••e, like a strong wind, scatters and disperses far and near. Nor needs he any great crime to practice on: every little infirmity or passion, looked on thro his Optics, appears a mountainous guilt. He can improve the least speck or freckle into a Leprosy, which shall overspread the whole man: and a cloud no *bigger then a man's hand,* like that of *Elisha,* 1 Kings 18.44. may in an instant, with the help of prejudice, grow to the utter darkening of the brightest reputation, and fill the whole Horizon with tempest and horror. Somtimes this envy is general, not confined to any man persons, but diffused to the whole nature. Some tempers there are so malign, that they wish ill to all, and believe ill of all; like *Timon* the *Athenian,* who professed himself a universal Man-hater. He whose guilty Conscience reflects dismal Images of himself, is willing to put the same ugly shape upon the whole Nature, and to conclude that all men are the same, were they but closely inspected. And therefore when he can see but the least glimmering of a fault in any, he takes it as a proof of his Hypothesis, and with an envious joy calls in as many spectators as he can. 'Tis certain there are some in whose ears nothing sounds so harsh as the commendation of another; as on the contrary, nothing is so melodious as a Defamation. *Plutarch* gives an apt instance of this upon *Aristides*'s banishment, whom when a mean Person had proposed to Ostracism, being asked what displesure *Aristides* had don him, he replied, *None, neither do I know him, but it grieves me to hear everybody call him a just man.* I fear some of our keenest accusers now a days may give the same answer. No man that is eminent for Piety (or indeed but Moral Virtue) but he shall have many insidious eyes upon him, *watching for his halting*: and if any the least obliquity can be espied, he is used worse then the vilest Malefactor: for such are tried but at one bar, and know the utmost of their doom; but these are arraigned at every Table, in every Tavern. And at such variety of Judicatures, there will be as great variety of Sentences; only they commonly concur in this one, that he is an Hypocrite: and then what complacency, what triumph have they in such a discovery? There is not half so much Epicurism in any of their most studied luxuries, no spectacle affords them so much pleasure, as a bleeding fame thus lying at their mercy.

11. ANOTHER sort of Detractors there are, whose designs are not so black, but are equally mean and sordid, much too light to be put in balance with a Neighbors credit. Of those some will pick up all the little stories they gan get, to humor a Patron: an artifice well known by those Trencher-guests, who, like Rats, still haunt the best Provisions. These men do almost come up to a literal sense of what the Psalmist spoke in a figurative, Psalm 14. *and eat up people for bread,* tear and worry men in their good names, that themselves may eat. It was a Curse denounced against *Eli*'s offspring, *that they should come and crouch for a morsel of bread,* 1 Sam. 2.39. But such men court this as a preferment, and to bring themselves within the

reach of it, stick not to assume that vilest office of common Delators. There are others, who when they have got the knowledge of another man's fault, think it an endearing thing to whisper in the ear of some Friend or Confident. But sure, if they must needs sacrifice some secret to their Friendship, they should take *David's* rule, and *not offer that which cost them nothing.* If they will express their confidence, let them acquaint them with their own private crimes. That indeed would show something of trust: but those experiments upon another man's cost, will hardly convince any considering person of their kindness.

12. THERE still remains a yet more trifling sort of Defamers, who have no deliberate design which they pursue in it, yet are as assiduous at the Trade as the deeper contrivers. Such are those who publish their Neighbors failings as they read Gazets, only that they may be telling news; an Itch wherewith some Peoples tongues are strangely over-run, who can as well hold a glowing Coal in their mouths, as keep anything they think new; nay will sometimes run themselves out of breath, for fear least any should serve them as *Ahimaaz* did *Cushi,* 2 Sam. 18.23. and tell the tale before them. This is one of the most Childish Vanities imaginable: and sure men must have Souls of a very low level, that can think it a commensurate entertainment. Others there are who use Defamatory discourse, neither for the love of News, nor Defamation, but purely for love of talk: whose speech, like a flowing current, bears away indiscriminately whatever lies in its way. And indeed such incessant Talkers, are usually people, nor of depth enough to supply themselves out of their own store, and therefore can let no foreign accession pass by them, no more then the Mill which is always going, can afford any Waters to run wast. I know we use to call this Talkativeness a Feminine vice; but to speak impartially, I think, though we have given them the inclosure of the Scandal, they have not of the fault, and he that shall appropriate Loquacity to Women, may perhaps sometimes need to light *Diogenes*'s Candle to seek a man: for 'tis possible to come into masculine company, where 'twill be as hard to edge in a word, as at a Female Gossiping. However, as to this particular of Defaming: both the Sexes seem to be at a vie: and I think he were a very Critical Judge, that could determine between them.

13. NOW lest these later sort of Defamers should be apt to absolve themselves, as men of harmless intentions, I shall desire them to consider, that they are only more impertinent, not less injurious. For though it be granted, that the proud and envious are to make a distinct account for their pride and envy; yet as far as relates to the Neighbor, they are equally mischievous. *Anacreon* that was choked with a Grape-stone, died as surely as *Julius Caesar* with his three and twenty wounds; and a man's reputation may be as well fool'd and pratled away, as maliciously betrayed. Nay perhaps more easily; for where the speaker can least be suspected of design, the hearer is apter to give him credit: this way of insinuating by familiar discourse, being like those Poisons that are taken in at the pores, which are the most insensibly sucked in, and the most impossible to expel.

14. BUT we need not dispute which is worst, since 'tis certain all are bad, none of them (or any that hold proportion with them) being at all able to pretend their warrant either from Justice or Charity. And then what our Savior says in another case, will be appliable to this, *He that is not for us, is against us,* Matth. 12.30. He that is publishing his Neighbors faults, acts not

upon the dictates of Justice or Charity, acts directly in contradiction to them: for where they do not upon some particular respects command, they do implicity, and generally forbid all such discoveries.

15. FOR first, if a fault divulged be of a light nature, the offender cannot thereby merit so much as to be made a public Discourse. Fame is a tender thing, and seldom is tost and bandied without receiving some bruise, if not a crack: for reports we know, like snowballs gather still, the farther they roll: and when I have once handed it to another, how know I how he may improve it? And if he deliver it so advanced to a third, he may give his contribution also to it, and so in a successive transmitting, it may grow to such a monstrous bulk, as bears no proportion to its Original. He must be a great stranger to the World, that has not experimentally found the truth of this. How many persons have laid under great and heavy scandals, which have taken their first rise only from some inadvertence or indiscretion? Of so quick a growth is Slander, that the least grain, like that of Mustard-seed, mentioned *Matth.* 13.32: immediately shoots up into a Tree. And when it is so, it can no more be reduced back into its first cause, then a Tree can shrink into that little seed from whence it first sprang. No ruins are so irreparable as those of reputation: and therefore he that pulls out but one stone towards the breach, may do a greater mischief then perhaps he intends; and a greater injustice too: for by how much the more strictly justice obliges to reparation in case of injuries done, so much the more severely does it prohibit the doing those injuries which are uncapable of being repared. In the Levitical Law, he that knew his Ox was apt so gore, and yet kept him not up, stood responsible for any mischief he happened to do, *Exod.* 21.29. I think there is no considering man can be ignorant how apt little trivial accusations are, to tear and mangle ones Fame: and yet if the lavish Talker restrain them not, he certainly stands accountable to God, his Neighbor, and his own Conscience, for all the danger they procure.

16. BUT if the report concern some higher and enormous Crime, 'tis true, the delinquent may deserve the less pity, yet perhaps the reporter may not deserve the less blame: for often such a discovery serves, not to reclame, but to enrage the Offender, and precipitate him into farther degrees of ill. Modestly and fear of shame, is one of those natural restraints, which the Wisdom of God has put upon mankind, and he that once stumbles, may yet by a check of that bridle recover again: but when by a public detection he is fallen under that infamy he feared, he will then be apt to discard all caution, and to think he owes himself the utmost pleasures of his vice, as the price of his reputation. Nay, perhaps he advances farther, and sets up for a reversed sort of Fame, by being eminently wicked: and he who before was but a clandestine Disciple, becomes a Doctor of Impiety. And sure it were better to let a concealed crime remain in its wished obscurity, then by thus rouzing it from its covert, bring it to stand at bay, and set itself in this open defiance; especially in this degenerous age, when vice has so many well-willers, that, like a hoping party, they eagerly run into any that will head them.

17. AND this brings in a third Consideration relating to the public, to which the divulging of private (especially if they be novel unusual) Crimes, does but an ill piece of service. Vice is

contagious, and casts pestilential vapors: and as he that should bring out a Plague-sick person, to inform the World of his disease, would be thought not to have much befriended his Neighborhood; so he that displaies these vicious Ulcers, whilst he seeks to defame one, may perhaps infect many. We too experimentally find the force of ill Examples. Men often take up sins, to which they have no natural propension, merely by way of conforty and imitation. But if the instance happen in a crime, which more suits the practice of the hearers, though it cannot be said to seduce, yet it may encourage and confirm them; embolden them not only the more frequently to act, but even to avow those sins wherein they find they stand not single, and by discovering a new accessory to their Party, to invite them the more heartily and openly to espouse it.

18. These are such effects as surely do not very well correspond with that Justice and Charity we owe either to particular persons, or to mankind in general. And indeed no better can be expected, from a practice which to perfectly contradicts the grand rule both of Justice and Charity, the doing as we would be don to. That this does so, every man has a ready conviction within him, if he please but to consult his own heart. Alas, with what solicitude do we seek to hide our own guilts with false dresses, what varnishes have we for them? There are not more arts of disguising our Corporal blemishes, then our Moral: and yet whilst we thus paint and parget our own deformities, we cannot allow any the least imperfection of another's to remain undetected, but tear off the veil from their blushing frailties, and not only expose but proclaim them. And can there be a grosser, a more detestable partiality then this? God may sure in this instance (as in many others) expostulate with us as he did with *Israel,* Ezek. 33. *Are not your ways unequal*? What Barbarism, what Inhumanity is it thus to treat those of the same common nature with ourselves, whom we cannot but know have the same concern to preserve a Reputation, and the same regret to lose it, which we have? And what shame is it, that that Evangelical Precept, of doing as we would be don to, which met with so much reverence even from Heathens, that *Severus* the Emperor prefer'd it to all the Maxims of Philosophers; should be thus contemned and violated by Christians, and that too, upon such slight inconsiderable motives, as usually prevail in this case of Defamation?

19. BUT we are not to consider this fault only in its root, as it is a defect of Ju•tice and Charity, but in its product too, as it is a Seminary of more Injustice and Uncharitableness. Those disadvantageous reports we make of our neighbors, are almost seen to come round: for let no man persuade himself, that the hearers will keep his counsel any better then he does that of the defamed person. The softest whisper of this kind, will find others to Echo it, till it reach the ears of the concerned Party, and perhaps with some enhancing circumstances too. And when 'tis considered how unwilling men are to hear of their faults, though even in the mildest and most charitable way of admonition, tis not to be doubted a public Defamation, will seem disobliging enough to provoke a return; which again begets a rejoinder, and so the quarrel is carried on with mutual recriminations; all malicious inquiries are made into each others manners, and those things which perhaps they did in closets, come to be proclaimed upon the house top: so the wild-fire runs round, till sometimes nothing but Blood will quench it; or if it arrive not to that, yet it usually fixes in an irreconcilable feud. To this is often owing those distances we see among Friends and

Relations; this breeds such strangeness, such animosities amongst Neighbors, that you cannot go to one, but you shall be entertained with invectives against the other; nay perhaps you shall lose both, because you are willing to side with neither.

20. THESE are the usual consequences of the liberty of the Tongue: and what account can any man give to himself, either in Christianity or Prudence, that has let in such a train of mischiefs, merely to gratify an impotent childish humor of telling a tale? Peace was the great Legacy Christ left to his followers, and ought to be guarded, though we expose for it our greatest Temporal Concerns, but cannot without despite to him, as well as our brethren, be thus prostituted.

21. YET if we consider it abstractedly from those more solemn mischiefs which attend it, the mere levity and unworthiness of it sets it below an ingenuous Person. We generally think a tatler and busy-body a title of no small reproach: yet truly I know not to whom it more justly belongs, then to those, who busy themselves first in learning, and then in publishing the faults of others: an employment which the Apostle thought a blot, even upon the weaker sex, and thinks the prevention of such importance, that he prescribes them to change their whole condition of life; to convert widow-hood (though a state which in other respects he much prefers, 1 *Cor.* 7.8.) into marriage, rather then expose themselves to the temptation, 1 *Tim.* 5.13.14. And if their impotence cannot afford excuse for it, what a debasement is it of men's nobler Faculties to be thus entertained? The Historian gives it as an ill indication of *Domitians* temper, that he emploi'd himself in catching and tormenting Flies: and sure they fall not under a much better Character, either for Wisdom, or good Nature, who thus snatch up all the little fluttering reports, they can meet with to the prejudice of their Neighbors.

22. BUT besides the divulging the faults of others, there is another branch of Detraction naturally springing from this root, and this is Censuring and severe Judging of them. We think not we have well plaid the Historians, when we have told the thing, unless we add also our Remarks, and Animadversions on it. And altho 'tis, God knows, bad enough to make a naked relation, and trust it to the severity of the hearers; yet few can content themselves with that, but must give them a sample of rigor, and by the bitterness of their own censure invite them to pass the like: a Process contrary to all rules of Law or Equity, for the Plaintiff to assume the part of a Judge. And we may easily divine the fate of that man's fame, that is so unduly tried.

23. 'TIS indeed sad to see how many private Tribunals are everywhere set up, where we scan and judge our Neighbors action, but scarce ever acquit any. We take up with the most incompetent Witnesses, nay often suborn our own surmises and jealousies, that we may be sure to cast the unhappy Criminal. How nicely and scrupulously do we examine every circumstance; (Would God we were but half as exact in our own penitential inquisitions) and torture it to make it confess something which appears not in the more general view of the fact, and which perhaps never was in the actors intention? In a word, we do like witches with their Magical Chymistry, extract all the venem, and take none of the allay. By this means we confound the degrees of sins, and sentence deliberate and indeliberate, an habit

or an act all at one rate, that is commonly, at the utmost it can amount to, even in its worse acception: and sure this were a most culpable corruption in judgment, could we show our commission to judge our brethren.

24. BUT here we may everyone of us interrogate ourselves in our Savior's words, *Who made me a Judge?* Luke 12.14. And if he disclaim'd it, who in respect of his Divinity had the Supreme right, and that too in a case wherein one (at least) or the Litigants had desired his interposition, what a boldness is it in us to assume it, where no such appeal is made to us, but on the contrary, the party disowns our Authority? Nay (which is infinitely more) tis superseded by our great Law-giver, in that express prohibition, Matth. 7.1. *Judge not,* and that backed with a severe penalty, *that ye be not judged?* As God hath appropriated Vengeance to himself, so has he Judicature also; and tis an invasion of his peculiar, for any (but his Delegates the lawful Magistrates) to pretend to either. And indeed, in all private judgment, so much depends upon the intention of the Offender, that unless we could possess ourselves of God's Omniscience, 'twill be as irrational as impious to assume his Authority. Until we know men's hearts, we are at the best but imperfect Judges of their actions. At our rate of judging, St. *Paul* had surely passed for a most malicious Persecutor, whereas God saw he *did ignorantly in unbelief,* and upon that intuition had *mercy on him,* 1 Tim. 1.13. 'Tis therefore good counsel which the Apostle gives, 1 *Cor.* 4.5. *Judge nothing before the time until the Lord come.* For though 'tis said, *The Saints shall judge the World,* 1 Cor. 6.3. yet it must be at the great Assize, and he that will needs intrude himself into the office before the time, will be in danger to be rather passive then active in the Judicatory. I do not here advise to such a stupid charity as shall make no distinction of Actions. I know there is a woe pronounced as well to those who *call evil good, as good evil.* Surely when we see an open notorious sin committed, we may express a detestation of the Crime, though not of the Actor; nay it may sometimes be a necessary Charity, both to the Offender, and to the innocent Spectators, as an Amulet to keep them from the Contagion of the Example. But still even in these cases, our Sentence must not exceed the evidence, we must judge only according to the visible undoubted circumstances, and not aggravate the crime upon presumtions and conjectures; if we do, how right soever our guesses may be, our judgment is not, but we are as Saint *James* speaks, *Judges of evil thoughts,* Chap. 2.4.

25. INDEED this rash judging is not only very unjust both to God and man, but it is an act of the greatest pride. When we set ourselves in the Tribunal, we always look down with contempt on those at the Bar. And certainly there is nothing does so gratify, so regale a haughty humor, as this piece of usurpt Soverainty over our Brethren: but the more it does so, the greater necessity there is to abstain from it. Pride is a hardy kind of vice, that will live upon the barest pasture: you cannot starve it with the most industrious mortifications: how little need is there then of pampering and heightening it, which we cannot more effectually do, then by this censorious humor? for by that we are so perpetually emploi'd abroad, that we have no leisure to look homeward, and see our own defects. We are like the inhabitants of *Ai,* Jos. 8. so eager upon the pursuit of others, that we leave ourselves exposed to the ambushes of Satan, who will be sure still to encourage us in our chase, draw us still farther &

farther from ourselves, and cares not how zealous we are in fighting against the crimes of others, so he can but keep that zeal from recoiling upon our own.

26. LASTLY, This judging others, is one of the highest violations of Charity. The Apostle gives it as one of the properties of that grace, that *it thinks no evil (i. e.)* is not apt to make severe constructions, but sets everything in the fairest light, puts the most candid interpretations that the matter will bear. And truly, this is of great importance to the reputation of our Neighbors. The world we know is in many instances extremely governed by Opinion, but in this 'tis all in all; it has not only an influence upon it, but is that very thing: Reputation being nothing but a fair opinion and estimation among others. Now this Opinion is not always swaied by due motives: sometimes little accidents, and often fancy, and oftest prepossession governs in it. So that many times he that puts the first ill Character, fixes the stamp which afterwards goes current in the World. The generality of people take up prejudices (as they do Religions) upon trust: and of those that are more curious in inquiring into the grounds, there are not many who vary on the more charitable hand, or bring the common sentence to review, with intent to moderate but inhance it. Men are apt to think it some disparagement to their acuteness and invention, if they cannot say something as sharp upon the subject, as has been said before; and so 'tis the business of many to lay on more load, but of few to take off: and therefore he that passes the first condemnatory sentence, is like the Incendiary in a popular Tumult, who is chargeable with all those disorders to which he gave the first rise, though that free not his Abettors from their share of the guilt.

27. AND as this is very uncharitable in respect of the injury offered, so also is it in reflection on the grand rule of Charity. Can we pretend to love our Neighbors as ourselves, and yet shall our love to him have the quite contrary effects to that we bear ourselves? On self-love lessen our beam into a mote, and yet can our love to him magnify his mote into a beam? No certainly, true Charity is more sincere, does not turn to us the reverse end of the Perspective, to represent our own faults at a distance, and in the most diminitive size, and yet shuffle the other to us when we are to view his. No, these are Tricks of Legerdemain we read in another Schole, even in his, whose style is *the accuser of the brethren.* We know how frequently God protests against false weights and false measures. And sure 'tis not only in the shop or market that he abhors them, they are no less abominable inconversation then in traffic. To buy by one measure and sell by another, is not more unequal, then it is to have these differing standards for our own and our neighbors faults, that our own shall weigh, in the Prophet *Jeremiah's* phrase, *lighter then vanity, yea nothing,* and yet his (though really the lighter) shall prove *Zacharies* talent of lead. This is such a partiallity, as consists not with common honesty, and can therefore never be reconciled with Christian Charity: and how demurely soever such men may pretend to Sanctity, that interrogation of God presses hard upon them, *Shall I count them pure with the wicked balances, and with the bag of deceitful weights?* Mich. 6.11. Such bitter invectives against other men's faults, and indulgence or palliation of their own, shows their zeal lies in their spleen, and that they consider not so much what is don, as who does it: and to such the sentence of the Apostle is very applicable, Romans 2.1. *Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself, for thou that judgest dost the same thing.* But admit a man have

not the very same guilts he censures in another, yet 'tis sure every man has some; and of what sort soever they be, he desires not they should be rigorously scan'd, and therefore by the rule of Charity, yea and Justice too, he ought not to do that which he would not suffer. If he can find extenuations for his own crimes, he is in all reason to presume others may have so for theirs: the common frailty of our nature, as it is apt alike to betray us to faults, so it gives as equal share in the excuse; and therefore what I would have pass for the effect of impotency or inadvertence in myself, I can with no tolerable ingenuity give a worse name to in him.

28. WE have now viewed both these branches of Detraction, seen both the sin and mischiefs of them; we may now join them together in a concluding Observation, which is, that they are as imprudent as they are unchristian. It has been received among the maxims of civil Life, not unnecessarily to exasperate anybody; to which agrees the advice of an ancient Philosopher, Speak not evil of thy Neighbor, if thou dost thou shalt hear that which will not fail to trouble thee. There is no person so inconsiderable, but may at some time or other do a displesure: but in this of Defaming men need no harnessing, no preparation; every man has his Weapons ready for a return: so that none can shoot these arrows, but they must expect they will revert with a rebounded force: not only to the violation of Christian Unity (as I have before observed) but to the Aggressors great secular demerit, both in Fame, and oftentimes Interest also. Revenge is sharp-sighted, and over-looks no opportunity of a retaliation; and that commonly not bounded as the Levitical ones were, *An eye for an eye, a tooth for a tooth,* Exod. 21.24. no nor by the larger proportions of their restitutions *four-fold,* Exod. 21.1. but extended to the utmost power of the Inflicter. The examples are innumerable of men who have thus laid themselves open in their greatest concerns, and have let loose the hands as well as tongues of others against them, merely because they would put no restraint upon their own; which is so great indiscretion, that to them we may well apply that of *Solomon, A fools mouth is his destruction, and his lips are the snare of his soul,* Prov. 18.7.

29. AND now who can sufficiently wonder, that a practice that so thwarts our interest of both worlds, should come universally to prevail among us? Yet that it does so, I may appeal to the Consciences of most, and to the Observation of all. What so common Topic of Discourse is there, as this of back-biting our Neighbors? Come into company of all Ages, all Ranks, all Professions, this is the constant entertainment: And I doubt, he that at night shall duly recollect the Occurences of the day, shall very rarely be able to say, he has spent it without hearing or speaking (perhaps both) somewhat of this kind. Nay even those who restrain themselves other liberties, are often apt to indulge to this: many who are so just to their Neighbors property, that as *Abraham* once said, Gen. 14.23. *they would not take from him, even from a thread to a shoe latchet,* are yet so inconsiderate of his Fame, as to find themselves discourse at the expense of that, though infinitely a greater injury then the robbing of his Coffer: which shows what false measures we are apt to take of things and evinces that many of those, who have not only in general abjured the world in their Baptism, but do in many instances seem to themselves (as well as others) to have gained a superiority over it, do yet in this undiscernibly yield it the greatest Ensign of Sovereignty, by permitting it to set the standards and estimates of things, and taking its customary Prescriptions for Laws. For what

besides this unhappy servility to Custom, can possibly reconcile men that own Christianity, to a practice so widely distant from it? 'Tis true, those that profess themselves men of this world, who design only their portion in this life, may take it up as sometimes conducing (at least seemingly) to their end: but for those who propose higher hopes to themselves, and know that Charity is one of the main props to those hopes, how foolishly do they undermine themselves, when they thus act against their Principles, and that upon no other Authority, but that of popular usage? I know men are apt to excuse themselves upon their indignation against vice, and think that their zeal must as well acquit them for this violation of the second Table, as it once did *Moses* for the breaking both, *Exod.* 32.19. But to such I may answer in Christ's words, Luke 9.55. *Ye know not what manner of spirit ye are of.* Meekness and Charity are the Evangelical Graces, which will most recommend and assimilate us to him, who was meek and lowly in heart. But after all this pretext of Zeal, I fear it is but a cheat we put on ourselves, the elder Brothers raiment only to disguise the Supplanter, *Gen.* 27. Let men truly ransack their own breasts, and I doubt the best will find there is something of vanity that lies at the bottom, if it be not the positive sort mentioned before, of designing to illustrate myself by others blemishes, yet at least the negative, that I am unwilling to incur the contempt incident to those, who scruple at small sins. Besides I observe perhaps, that 'tis the common entertainment of the World, to defame their Neighbors, and if I strike not in upon the Theme, I shall have nothing to render me acceptable company; perhaps I shall be reproached as morose or dull, and my silence shall be construed to proceed not from the abundance of my Charity, but the defect of my Wit.

20. BUT sure they that can thus argue, do hereby give a more demonstrative proof of that defect. He whose Wit is so precarious, that it must depend only upon the folly or vice of another, had best give over all pretence to it. He that has nothing of his own growth to set before his Guests, had better make no invitations, then break down his Neighbors Inclosure, and feast them upon his plunder. Besides, how pitiful an attestation of Wit is it, to be able to make a disgraceful relation of another? No scolding Woman but may set up such Trophies: and they that can value a man upon such an account, may prefer the Scarabes, who feed upon dung, and are remark'd by no other property, before the Bee that sucks Flowers and returns Honey.

31. BUT in the next place, admit this restraint should certainly expose one to that reproach; methinks this should be no news to those who know the condition of Christianity is to take up the Cross: and sure it cannot weigh lighter then in this instance. What am I the worse, if a vain Talkative Person think me too reserved? Or if he, whose frolic levity is his disease, call me dull, because I vapor not out all my spirits into froth? *Socrates* when informed of some gating Speeches one had used of him behind his back, made only this facetious reply, Let him beat me too when I am absent. And he that gets not such an indifference to all the idle censures of men, will be disturbed in all his Civil Transactions, as well as his Christian: it being scarce possible to do anything, but there will be descants made on it. And if a man will regard those winds, he must, as *Solomon* says, *never sow,* Eccl. 11.4. He must suspend even the necessary actions of common life, if he will not venture them to the being mis-judged by others.

32. BUT there is yet a farther consideration in this matter: for he that upon such a despicable motive will violate his duty in one particular, lets Satan get a main point of him, and can with no good Logic deny to do it in others. Detraction is not the only sin in fashion: Profaneness, and Obscenity, and all sorts of Luxury are so too, and threaten no less reproach to those who scruple at them. Upon the same grounds therefore that he discards his Charity to his Neighbor, he may also his Piety, his Modesty, his Temperance, and almost all other Virtues. And to speak the truth, there is not a more fertile womb of sin, then this dread of all men's reproach. Other corruptions must be gratified with cost and industry, but in this the Devil hath no farther trouble then to laugh men out of their souls. So prolific a vice therefore had need be weeded out of men's hearts: for if it be allowed the least corner, if it be indulged too in this one instance, 'twill quickly spread itself farther.

33. YET after all, this fear of reproach is a mere fallacy, started to disguise a more real cause of fear: for the greatest danger of reproach does indeed lie on that other side. Common estimation puts an ill Character upon pragmatic meddling people. For though the inquisitiveness and curiosity of the hearer, may sometimes render such discourses grateful enough to him, yet it leaves in him no good impressions of the speaker. This is well observed by the Son of *Sirach,* Ecclus. 19.8, 9. *Whether it be to friend or foe, talk not of other men's lives, and if thou canst without offense, revele them not, for he heard and observed thee, and when time cometh he will hate thee.* In a word, all considering Persons will be ever upon their guard in such company, as fore-seeing that they will talk no less freely of them, then they do of others before them. Nor can the commonness of the guilt obviate the censure, there being nothing more frequent then for men to accuse their own faults in other Persons. Vice is like a dark Lantern, which turns its bright side only to him that bears it, but looks black and dismal in another's hand: and in this particular none has so much reason to fear a Defamer, as those who are themselves such: for (besides the common prudential motive) their own consciousness gives them an inward alarm, and makes them look for a retribution in the same kind. Thus upon the whole matter we see, there is no real temptation, even to our vanity, to comply with this uncharitable custom, we being sure to lose more repute by it then we can propose to ourselves to gain. The being esteemed an ill man, will not be balanced by being thought pleasant, ingenuous company, were one sure to be so. But 'tis odds, that will not be acquired by it neither, for the most assiduous tale-bearers, and biterest revilers, are often half-witted people: there being nothing more frequently observed, then such men's aptness to speak evil of things they understand not, *Jude* v. 10.

34. O let not then those that have repudiated the more inviting sins, show themselves philter'd and bewitched by this, but instead of submitting to the ill example of others, set a good one to them, and endeavor to bring this unchristian custom out of fashion. I am sure if they do not, they will be more deeply chargeable then others: for the more command they have over their other corruptions, the more do they witness against themselves. Their remissness and willing subjection to this, besides their example when ill, is more ensnaring then other men's, and is apt to insinuate easy thoughts of the sin. Men are apt to think themselves safe while they follow one of noted Piety, and the authority of his Person often leads them blindfold into his failings. Thus when *Peter* dissembled, St. *Paul* tells us, that the

other *Jews, and even Barnabas also, was carried away with his dissimulation,* Galat. 2.13. And I doubt not in this particular many are encouraged by the liberty they see even good men take. So that such have a more accumulative guilt, for they do not only commit, but patronize the fault: the consideration whereof has kept me, I confess, longer upon this Head, then is proportionable to the brevity of the rest; but I think not longer then agrees to the importance of the subject.

35. AND now since we have considered the malignity of this sin of Detraction, and yet withal find that 'tis a sin, which as the Apostle speaks, *doth so easily beset us,* 'tis but a natural Corollary that we enforce our vigilance against it. And where the importance and difficulty are both so great, 'twill be a little necessary to consider what are the likliest means, the most appropriate Antidote against this so dangerous, and yet so Epidemic a disease.

36. AND here the common rule of Physic is to be adverted to, *viz.* to examine the causes, that the remedies may be adapted to them. I shall therefore in the first place desire every man seriously to study his own constitution of mind, and observe what are his particular temptations to this sin of Detraction, whether any of those I have before mentioned, as Pride, Envy, Levity, *&c.* or any other which lies deeper, and is only discernible to his own inspection. Let him, I say, make the scrutiny, and then accordingly apply himself to correct the sin in its first principle. For as when there is an eruption of Humor in any part, 'tis not cured merely by outward applications, but by such alterative Medicines as purify the blood; so this Leprosy of the Tongue will still spread farther, if it be not check'd in its spring and source, by the mortifying of those corrupt inclinations, which feed and heighten it.

37. THIS is an inquisition I must leave to every man's own Conscience, which alone can testify by what impulses he acts. Yet as the Rabbins were wont to say, that in every signal Judgment which befell the Jews, there was some grain of the Golden-calf; so I think I may venture to say, that in all Detraction, there is some mixture of Pride: and therefore I suppose, a Caution against that, will be so generally seasonable, that it may well lead the Van of all other advices in this matter. And here 'tis very observable, that God who has *made of one blood all Nations of the Earth,* Acts 17. has so equally distributed all the most valuable privileges of Human-nature, as if he designed to preclude all insulting of one man over another. Neither has he only thus insinuated it by his Providence, but has inforc'd it by his commands In the Levitical Law we find what a particular care he takes to moderate the rigor of Judicial correction, upon this very account, lest *thy Brother be despised in thine eyes,* Deut. 25.3. So unreasonable did he think it, that the crime or misery of one, should be the exultation of another. And S. *Paul* brands it as a great guilt of the *Corinthians,* that they upon the occasion of the incestuous person *were puffed up, when they should have mourned,* 1 Corin. 5.2. When we see a dead Corps, we are not apt to insult over it, or brag of our own health and vigor; but it rather damps us, and makes us reflect, that it may (we know not how soon) be our own condition. And certainly the spectacles of Spiritual mortality should have the same operation. We have the same principles of Corruption with our lapsed Brethren, and have nothing but God's grace, to secure us from the same effects, and by these insulting reflections we forfeit that too; for *he gives grace only to the humble,* James 4.6. Saint *Paul's*

advice therefore is very apposite to this case, Gallat. 6.1. *Brethren, if a man be overtaken in a fault, restore such a one in the spirit of meekness, considering thyself, least thou also be tempted.* In a word, the faults of others ought to excite our pity towards them, our caution as to ourselves, and our thankfulness to God, if he hath hitherto preserved us from the like, *For who made thee to differ from another?* 1 Cor. 4.7. But if we spread our Sails and triumph over these wrecks, we expose ourselves to worse. Other sins like Rocks may split us, yet the lading may be preserved: but Pride like a Gulf swallows us up; our very virtues when so leavened, becoming weights and plummets to sink us to the deeper ruin. The counsel therefore of the Apostle, is very pertinent to this matter, Rom. 11.20. *Be not high minded, but fear.*

38. BUT God knows we can insult over others when we are not only under a possibility, but are actually involved in the same guilt: and then what are all our accusations and bitter censures of others, but indictments and condemnatory sentences against ourselves? And we may justly expect God should take us at our word, and reply upon us as the Prophet did upon *David, Thou art the man,* 2 Sam. 12.7. For though our officious vehemence against another's crime, may blind the eyes of men, yet God is not so mocked. As therefore when a thief or murderer is detected, it gives an alarm to the whole confederacy; so when we find our own guilts pursued in ot•er men's Persons, tis not a time for us to join in the prosecution, but rather by humble and penitent reflections on ourselves to provide for our own safety. When therefore we find ourselves (upon any misdemeanor of our brother) ready to mount the Tribunal, and pronounce our sentence, let us first consider how competent we are for the office, calling to mind the decision Christ once made in the like case, *He that is without sin let him first cast a stone,* Job. 8.7. And if we did this, many perhaps of our fiercest impeachers, would think fit to retire, and leave the delinquent (as they themselves finally desire to be) to the merciful indulgence of a Savior. In short, would we but look into our own hearts, we should find so much work for our inquisitions and censure, that we should not be at leisure to ramble abroad for it. And therefore as *Lycurgus* once said to one, who importun'd him to establish a popular parity in the state, Do thou, says he, begin it first in thine own family: so I shall advise those that will be judging, to practice first at home. And if they will confine themselves to that, till there be nothing left to correct, I doubt not their neighbor will be well enough secured against their Detractions.

39. ANOTHER preservation against that sin is the frequent contemplation of the last and great judgment. This is indeed a Catholicon against all: but we find it particularly appli'd by St. *Paul* to this of judging and despising our Brethren. *Why dost thou judge thy brother? or why dost thou set at naught thy brother? We shall all stand before the Judgment Seat of Christ,* Rom. 14.10. That is the great day of Revelation and Retribution, and we are not to anticipate it by our private inquests or sentences: we have business enough to provide our own accounts against that day. And as it were a spightful folly for Malefactors, that were going together to that bar, to spend their time in exaggerating each others crimes: so surely is it for us, who are all going toward the dreadful tribunal, to be drawing up Charges against one another. And who knows but we may then meet with the fate of *Daniel's* accusers, see him we censured acquit, and ourselves doomed. The penitence of the criminal may have numbered him among the Saints, when our unretracted uncharitableness may send us to unquenchable

Flames. I conclude this consideration with the words of St. *James, There is one Lawgiver who is able to save and to destroy, who art thou that judgest another?* Jam. 4.12.

50. A third expedient may be, to try to make a revulsion of the humor, to draw it into another channel. If we must needs be talking of other people's faults, let it not be to Defame, but to amend them, by converting our Detraction and backbiting into Admonition and fraternal correption. This is a way to extract medicine out of the viper, to consecrate even this so unhollow'd a part of our temper, and to turn the ungrateful meddling of a busy-body, into the most obliging office of a friend. And indeed had we that zeal for virtue, which we pretend when we inveigh against vice, we should surely lay it out this way; for this only gives a possibility of reforming the offender. But alas we order the matter so, as if we feared to lose the occasion of Clamor, and will tell all the world but him that it most concerns. Indeed tis a deplorable thing to see how universally this necessary Christian duty is neglected; and to that neglect we may in a great degree impute that strange over-flowing of Detraction among us. We know the receiving anything into our Charge, insensibly begets a love and tenderness to it (a nurse upon this account comes often to vie kindness with the mother:) and would we but take one another thus into our care, and by friendly vigilance thus watch over each others souls, tis scarce imaginable what an endearment it would create: such certainly as would infallibly supplant all our unkind reportings and severe descants upon our brethren; since those can never take place, but when there is at least an indifference, if not an enmity.

41. THE next cure I shall propose for Detraction, is to subtract its nourishment, by suppressing all Curiosity and inquisitiveness concerning others. Were all supplies thus cut off, it would at last be subdued. The King of Ethiopia in a vie of Wit with the King of Egypt, proposed it as a Problem to him, to drink up the Sea, to which he repli'd, by requiring him first to stop the access of Rivers to it: and he that would drain this other Ocean, must take the same course, dam up the avenues of those Springs which feed it. He that is always upon the scent, hunting out some discovery of others, will be very apt to invite his neighbors to the quarry; and therefore twill be necessary for him, to restrain himself from that range: not like jealous States, to keep Spies and pensioners abroad to bring him intelligence, but rather discourage all such officious pick-thanks: for the fuller he is of such informations, the more is his pain if he keep them in, and his guilt if he publish them. Could men be persuaded to affect a wholesome ignorance in these matters, it would conduce both to their ease and innocence: for 'tis this Itch of the ear which breaks out at the Tongue: and were not Curiosity the Purveior, Detraction woud soon be starved into a tameness.

42. BUT the most infallible receipt of all, is the frequent recollecting, and serious applying of the grand rule, of doing as we would be don to: for as Detraction is the violation of that, so the observation of that must certainly supplant Detraction. Let us therefore when we find the humor fermenting within us, and ready to break out in Declamations against our brethren, Let us, I say, check it with this short question, Would I myself be thus used? This voice from within, will be like that from heaven to St. *Paul,* which stopped him in the height of his carrier. Act. 9.4. And this voice every man may hear, that will not stop his ears, nor

gag his conscience, it being but the Echo of that native Justice and equity which is planted in our hearts: and when we have our remedy so near us, and will not use it, God may well expostulate with us, as he did with the Jews, *Why will ye die, O house of Israel*? Ezek. 33.11.

43. THESE are some of those many receipts which may he prescribed against this spreading disease. But indeed there is not so much need to multiply remedies, as to persuade men to apply them. We are in love with our Malady, and as loath to be cured of the Luxury of the Tongue, as St. *Augustine* was of his other Sensuality, against which he prayed with a Caveat, that he might not be too soon heard. But 'tis ill dallying, where our Souls are concerned: for alas tis they that are wounded by those darts, which we throw at others. We take our aim perhaps at our Neighbors, but indeed hit ourselves: herein verifying in the highest Sense that Axiom of the Wiseman, *He that diggeth a pit, shall fall into it, and he that roleth a stone, it shall return upon him,* Prov. 25.27. If therefore we have no tenderness, no relenting to our Brethren, yet let us have some to ourselves; so much compassion, nay so much respect to our precious immortal Souls, as not to set them at so despicable a price, to put them in balance with the satisfying of a petulant peevish vanity. Surely the showing ourselves ill-natured (which is all the gain Detraction amounts to) is not so enamouring a design, that we should sacrifice to it our highest interest. Tis too much to spend our breath in such a pursuit; O let not our souls also exhale in the vapor; but let us rather pour them out in prayers for our brethren, then in accusations of them: for though both the one and the other will return into our own bosoms, yet God knows to far differing purposes, even as differing as those wherewith we utter them. The Charity of the one like kindly exhalations will descend in showers of blessings, but the rigor and asperity of the other, in a severe doom upon ourselves: for the Apostle will tell us, *He shall have judgment without mercy, that hath shown no mercy,* James 2.13.

SECT. VII. Of Scoffing and Derision.

THERE is also another fault of the Tongue injurious to our neighbor, and that is Derision and Mockery, and striving to render others as ridiculous and contemptible as we can. This in respect of the subject matter differs from the other of Detraction, as much as folly or deformity do's from vice: yet since injuries as well as benefits, are to be measured by common estimation, this may come in balance with the other. There is such a general aversation in human nature to contempt, that there is scarce anything more exasperating. I will not deny but the excess of that aversation may be leveled against Pride: yet sure scorn and disdain never sprung from humility, and therefore are very incompetent Correctors of the other; so that it may be said of that, as once it was of *Diogenes,* that he trampled on *Plato's* Pride with greater of his own.

2. NOR is this injury enhanced only by the resentment of the sufferer, but also by the way of inflicting it. We generally think those are the severest marks of infamy, which are the most indelible. To be burnt in the hand or pilloried, is a more lasting reproach then to be scourged or confined; and it is the same in this case, for here commonly Wit is the Lictor, which is armed with an edge'd tool, and leaves scars behind it. The reproach of rage and fury seem to be writ in Chalk or Lead, which a dispassionate hearer easily wipes out, but those of

wit are like the Gravers burine upon Copper, or the corrodings of *Aqua-fortis,* engrave and indent the Characters that they can never be defaced. The truth of this daily experience attests. A dull contumely quickly vanishes, nobody thinking it worth remembering, but when tis steel'd with Wit, it pierces deep, leaves such impressions in the fancy of the hearers, that thereby it gets rooting in the memory, and will scarce be eradicated: nay sometimes it happens to survive both speaker and hearer, and conveys itself to posterity; it being not unusual for the sarcasms of Wit to be transmitted in story. And as it thus gives an edge, so also do's it add wings to a reproach, makes it fly abroad in an instant. Many a poor man's infirmities had been confined to the notice of a few relations or neighbors, had not some remarkable strain of drollery scattered and dispersed them. The jest recommends the Defamation, and is commonly so incorporate with it, that they cannot be related apart. And even those who like it not in one respect, yet are many times so transported with it in the other, that they choose rather to propagate the contumely, then stifle the conceit. Indeed Wit is so much the *Diana* of this Age, that he who goes about to set any bounds to it, must expect an *uproar,* Acts 19.28. or at least to be judged to have imposed an envious inhibition on it, because himself has not stock enough to maintain the trade. But how ever sharp or unexpected the censure may seem to be, yet tis necessary that plain downright truth should sometimes be spoken; and I think that will bear me out, if I say tis possible men may be as oppressive by their parts, as their power; and that God did no more design the meaner intellectuals of some for triumphs to the pride and vanity of the more acute, then he did the possessions of the less powerful, as a prey to the rapine and avarice of the mighty.

3. AND this suggests a yet farther aggravation of this sin, as it is a perverting of God's design, and abuse of the talent he has committed to men in trust. Ingenuity and quickness of parts, is sure to be reckoned in the highest ranks of Blessings, and an instrument proper for the most excellent purposes: and therefore we cannot suppose the Divine Wisdom so much short of Human, as not in his intention to assign it to uses worthy of it. Those must relate either to God, ourselves, or our neighbors. In respect of God, it renders us more capable of contemplating his Perfections, discerning the Equity and Excellence of his Laws, and our obligations to obedience. In regard of ourselves it makes us apprehend our own interest in that obedience; makes us tractable and perswasible, contrary to that Brutish stub bornness of the Horse and Mule, which the Psalmist reproaches, Psal. 32.9. Besides it accommodates us in all the concerns of Human life, forms itself into all those useful contrivances, which may make our being here more comfortable: especially it renders a man company to himself, and in the greatest dearth of Society, entertains him with his own thoughts. Lastly, as to our neighbors, it renders us useful and assistant. All those Discoveries and Experiments, those Arts and Sciences, which are now the common treasure of the world, took their first rise from the ingenuity of particular persons: and in all personal Exigencies wherein any of us are at any time involved, we need not be told the usefulness of a wise adviser. Now all these are employments commensurable to the faculty from whence they flow, and that answer its excellence and value; and he that so bestows his talent, gives a good account of his trust. But I would fain know under which of these Heads Derision of our Neighbor comes in: certainly not under that of being assistant to him. It would be a sorry relief to a poor indigent wretch,

to lavish out wit upon him, in upbraiding of his misery. And is not this a parallel case? Is it not the same Barbarism, to mock and reproach a man that wants the gifts of Nature, as him that wants those of Fortune? Nay perhaps it may be more, for a Beggar may have impoverisht himself by his own fault, but in Natural defects there is nothing to be charged, unless we will fly higher, and arraign that Providence that hath so dispensed. In a word, as the Superfluities of the Rich are by God assigned as the storehouse of the poor, so the Abilities of the Wise are of the ignorant: for tis a great mistake, to think ourselves Stewards in some of God's gifs, and proprietaries in others. They are all equally to be employed, according to the designation of the Donor, and there is nothing more universally designed by him, then that mankind should be equally helpful to one another. Those therefore whom God hath blest with higher degrees of sagacity and quickness, ought not to look down on others as the objects of their contempt or scorn, but rather of their care and pity, endeavoring to rescue them from those mischiefs, to which their weakness may expose them, remembering still, that God might have changed the Scene, and made themselves what they see others. It is part of *Jobs* justification of his integrity, that *he was eyes to the Blind, and feet to the Lame,* Job. 29.25. (*i. e.*) he accommodated his assistances to all the wants and exigencies of others: and sure tis no less the part of a good man to do it in the Mental then in the Corporeal defects.

4. BUT alas many of us would rather put a stumbling block in the way of the Blind, pull away the Crutch from the Lame, that we may sport ourselves to see them tumble: such a sensuality we have in observing and improving the imperfections of others, that it is become the grand excellence of the Age to be Dextrous at it, and Wit serves some men for little else. We are got indeed into a merry world, Laughing is our main business; as if because it has been made part of the Definition of man, that he is Risible, his man-hood consisted in nothing else. But alas, if that be all the use men have of their understandings, they were given them to little purpose, since mere Idiots can laugh with as much pleasure and more innocence then they; and it is a great instance how extremes may be brought to meet, that the excess of Wit in the one, and of Folly in the other, serve to produce the same effect.

5. YET so voracious is this humor now grown, that it draws in everything to feed it. There is not game enough from the real folly of the world, and therefore that which is the most distant from it must be stamped with its mark. Tis a known story of the Frier who on a fasting day bid his Capon be Carp, and then very Canonically ate it; and by such a transubstantiating power our Wits bid all seriousness and consideration be formality and foppery, and then under that name endeavor to hunt it out of the world. I fear moral honesty fares not better with some of them then moral prudence. The old Philosophical virtues of Justice, Temperance, and Chastity are now hist off the stage, as fit only for the Antiquated set of Actors, and he that appears in that equipage, is by many thought more ridiculous, then he that walks the street in his Ancestors trunk-hose. Nay indeed vice its self is scarce secure if it have not the grand accomplishment of impudence: a puny blushing sinner is to be laughed out of his Modesty, though not out of his sin; and to be proof against their scorns he must first be so against all the regrets of his own mind.

6. AND if mere Ethnic virtue, or shame-fac'd vice have this treatment, Christian Piety must expect worse: and so indeed it finds, its possessors being beyond all others exposed to their scorn and contempt. Nor is it strange it should be so, such men being *made,* as it is Wisd. 2.14. *to reprove their ways,* they think in their own defense they are to deride theirs. This is it indeed which gives a secret sting and venem to their reproaches: other men they abuse as an exercise of their Wit, but these in defense of the party. So *Julian* after his Apostasy, thought it a more effectual way to persecute the Christians by taunts and ironies, then by racks and tortures, as thinking it more possible to shame, then fright them out of their religion. And the stratagem seems to have been reassumed by many in this Age, and I fear with too great success: for I doubt not there are divers who have herded themselves amongst these profane Scoffers, not that they are convinced by their reasons, but terrified by their contumelies; and as some Indians are said to worship the Devil, that he may not hurt them; so these choose to be active, that they may not be passive in the contemts flung upon Religion: such men forget the dreadful denunciation of Christ against those that shall *be ashamed of him and his words,* Mat. 8.38.

7. As for those who, upon a juster estimate, find the advantages of piety worthy to be chosen, and take it with all its necessary ignominies, they have the encouragement of very good company in their sufferings. The Psalmist long ago had his share, when not only *Those that sa•e in the gate spake against him, but the drunkards made songs upon him,* Psalm. 69.12. Twas also the Prophet *Jeremies* complaint, *I am in Derision daily, everyone mocketh me,* Jer. 20.7. Nay our blessed Lord himself was derided in his life by the Pharisees, Luke 16.14. mocked and reviled at his death by the Priests, the Elders, the Soldiers; nay by casual passengers, Mat. 27.39. And shall the servant think himself greater then his Lord? Shall a Christian expect an immunity from what his Savior has born before him? (He that do's so, is too delicate a member for a crucified head.) No sure, let us rather animate ourselves, as the Apostle exhorts, by *considering him who* as well *despised the shame,* as *endured the cross for us,* Heb. 12.3. and who has not only given an example, but proposed a reward, a Beatitude to those who are *reviled for righteousness sake,* Mat. 3.11. And when this is soberly ponder'd, 'twill sure make it easy for us to resolve with holy *David* in a like case, *I will be yet more vile,* 2 Sam. 6.22.

8. BUT to return from this digression, to those who thus unhappily employ their parts, let me propose to them, that they would borrow every day some few minutes from their mirth, and seriously consider, whether this be (I need not say a Christian, but) a manly exercise of their faculties. Alas when they have rallied out the day from one company to another, they may sum up their account at night in the wise man's simile, their *Laughter has been but like the crackling of Thorns under a pot,* Ecclus. 6.7. made a little brisk noise for the present, and with the sparkles perhaps annoyed their Neighbors, but what real good has it brought to themselves? All that they can fancy is but the repute of Wit. But sure that might be attainable some other way. We find the world affected to new things, and this of Derision and Abuse to others is so beaten a road, that perhaps the very variety of a new way would render it acceptable. They are the lighter substances that still swim away with the stream, the greater and more solid bodies do sometimes stop the current: and sure 'twere a noble essay of man's parts to stem this tide, and by a more useful application of their own

faculties, convince others that theirs might be better employed. Tis said of *Anacharsis,* that at a feast he could not be got to smile at the affected railleries of common Jesters, but when an Ape was brought in he freely laughed, saying, an Ape was ridiculous by nature, but men by art and study. And truly tis a great contempt of human nature to think their intellects were given them for no better end then to raise that laughter, which a brute can do as well or better.

9. I would not be thought to recommend such a Stoical sourness, as shall admit of nothing of the cheerful pleasant part of Conversation. God has not sure been more rigid to our Minds then to our Bodies: and as he has not so devoted the one to toil, but that he allows us some time to exercise them in recreation as well as labors, so doubtless he indulges the same relaxation to our Minds; which are not always to be scrued up to the height, but allowed to descend to those easinesses of Converse, which entertain the lower Faculties of the Soul. Nor do I think those are ill employed in those little skirmishes of Wit, which pass familiarly between intimates and acquaintances, which besides the present divertisement, serve to whet and quicken the fancy. Yet I conceive this liberty is to be bounded with some Cautions: as first in these encounters, the Charge should be Powder, not Bullets; there should nothing be said that should leave any ungrateful impressions, or give any umbrage of a spightful intent. The world wants not experiments of the mischiefs have happened by too severe Railleries: in such Fencing, jest has proved earnest, and Florets have oft turned to Swords, and not only the Friendship, but the Men have fallen a Sacrifice to a Jest.

19. SECONDLY this is to have the same restriction with all other recreations, that it be made a divertisement, not a trade. Tis an insinuating thing, and is apt to encroch too much upon our time, and God knows we have a great deal of business of this world, and much more for the next, which will not be don with laughing, and therefore tis not for us to play away too much of that time, which is exacted by more serious concerns. Tis sure we shall die in Earnest, and it will not become us to live altogether in Jest. But besides this stealth of our time, tis apt to steal away men's hearts too, make them so dote upon this kind of entertainment, that it averts them from anything more serious. I believe I may appeal to some who have made this their business, whether it go not against the hair with them to set to anything else: and having espoused this as their one excellence, they are willing to decry all others, that they may the more value themselves upon this. By this means it is, that the gift of Raillery has in this Age, like the lean kine, devoured all the more solid worthy qualifications; and is counted the most reputable accomplishment. A strange inverted estimate, thus to prefer the little ebullitions of Wit, before solid reason and judgment. If they would accommodate their Diet at the same rate, they shall eat the Husk rather then the Kernel, and drink nothing but froth and bubbles. But after all, Wisdom is commonly at long running justified even of her Despisers; these great Idolaters of Wit often dashing themselves upon such Rocks, as make them too late wish, their Sails had been less, and their Ballast more. For the preventing therefore of more such wracks, I wish the present caution may be more adverted to, not to bestow an unproportionable part of our time or value on this slight exercise of man's slightest Faculty.

11. A third Caution in this matter, is to confine ourselves to present Company, not to make absent Persons the Subject of our mirth. Those freedoms we use to a man's face as they are commonly more moderate, so they are more equitable, because we expose ourselves to the like from him; but the back blows are disingenuous, and give suspicion we intend not a fair trial of Wit, but a cowardly murder of a man's fame. Twas the precept of the Philosopher, *Deride not the absent,* and I think it may well be so of the Politician: there being nothing more imprudent as to our civil concerns then the contrary liberty. For those things never die in the company they are first vented in (nay perhaps the hearer is not willing his wit should so soon expire;) and when they once take air, they quickly come to the notice of the derided Person, and then nothing in the world is more disobliging. Twas a sober precept given one, not so much as to laugh in compliance with him that derides another, for you will be hated by him he derides. And if an accessory be hated, sure much more the principal: and I think I may say, there are many can sooner forgive a solemn deep contrivance against them, then one of their jocular reproaches: for he that designs seems to acknowledge them considerable, but he that mocks them, seems to think them too low for anything but contempt: and we learn from *Aristotle,* that the measure of anger is entirely taken thence; men being so far provoked, as they imagine they were slighted or affronted. In mere secular wisdom it will therefore become men to consider, whether this trade be like to turn to account, or whethere it be worth the while, at once to make a jest and an enemy.

12. AND if it be imprudent to make man our enemy, tis much more to make God so, by levelling our blows at anything sacred: but of that I have already had occasion to speak, and shall not repete; only give me leave to say, that besides the profaner sort of jests, which more immediately reflect on him, he is concerned in all the unjust reproaches of our brethren, our love to them being confirmed by the same divine Sanction with our reverence to him: and sure nothing is more inconsistent with that love, then the exposing them to that contempt we are ourselves so impatient of. In a word what repute soever this practice now has of Wit, it is very far from wisdom to provoke God that we may also disoblige man: and if we will take the Scripture estimate, we shall find a Scorn is no such honorable Epithet as we seem to account it. *Solomon* do's almost constantly set it in opposition to a Wise man: thus it is, *Prov.* 9.8. and again, *Chap.* 13.1. and many other places; and on the other side, closely links it with the Fool: and that not only in title, but in punishment too, *Judgments are prepared for scorners, and stripes for the back of fools,* Prov. 19.29. So that if our Wits think not *Solomon* too dull for their Cabal, we see what a turn he will give to their present verdict.

13. AND if these reproaches which aim only at ostentation of Wit, be so unjustifiable, what shall we say to those, that are drawn with blacker lines, that are founded in Malice or Envy, or some undermining design? Every man that is to be supplanted, cannot always be attaqued with a down-right battery: perhaps his integrity may be such, that, as 'twas said of *Daniel,* Chap. 6.4. *They can find no occasion against him:* and when they cannot shake the main Fort, they must try if they can possess themselves of the out-works, raise some prejudice against his discretion, his humor, his carriage, and his most extrinsic adherents, and if by representing him ridiculous in any of these, they can but abate men's reverence to him, their confidence of him will not long hold out; bare honesty without some other adornment,

being looked on as a leaf-less tree, nobody will trust himself to its shelter. Thus the enemies of *Socrates,* when they could no other way suppress his reputation, hired *Aristophanes* a Comic Poet to personate him on the stage, and by the insinuations of those interludes, insensibly conveyed first a contempt, and then a hatred of him into the hearts of the people. But I need not bring instances of former times in this matter, these being sufficiently verst in that mystery.

14. IT is not strange that men of such designs, should summon all their Wit to the service, make their Railleries as picquant as they can, that they may wound the deeper: but methinks 'tis but a mean office they assign their Wit, to be (I will not say the Pander, that being in this Age scarce a title of reproach, but) the executioner or hangman to their malice. Christ bids us *be wise as Serpents,* yet adds withal *harmless as Doves*; Mat. 10.18. but here the Serpent has quite eat up the Dove, and puts a Vultur in the place, a creature of such sagacity and diligence in pursuit of the prey, that 'tis hard for any art or innocence to escape its talons.

15. THERE is yet another sort of Contumelious Persons, who indeed are not chargeable with that circumstance, of ill employing their Wit, for they use none in it. These are people whose sole talent is Pride and Scorn; who perhaps have attained the Sciences of dressing themselves finely, and eating well, and upon the strength of those excellences, look fastidiously, and speak disdainfully on any that want them; concluding if a man fall short of their Garniture at the Knees and Elbowes, he is much inferior to them in the furniture of his Head. Such people think crying, O ridiculous! is an ample Confutation of anything can be said; and so they can but despise enough, are contented not to be able to say why they do so. These are, I confess, the most innocent kind of Deriders in respect of others, what they say having not edge enough to cause any smart. The greatest hurt they do is to themselves, who though they much need, yet are generally little capable of a rescue, and therefore I shall not clog the present discourse with any advise to them: I shall choose rather to conclude with enforcing my Suit to the former, that they would soberly and sadly weigh the account they must one Day give of the Emploiment of their Parts, and the more they have hitherto embeazled them, the more to endeavor to expiate that unthriftiness, by a more careful Managery for the future; that so instead of that vain, empty, vanishing Mirth they have courted here, they may find a real, full, and eternal Satisfaction in the Joy of their Lord.

SECT. VIII. Of Flattery.

1. THE last of Verbal injuries to our Neighbor which I shall mention, is Flattery. This is indeed the fatallest wound of the Tongue, carries least Smart, but infinitely more of Danger, and is as much superior to the former, as a Gangrene is to a Gall or Scratch; this may be sore and vexing, but that stupefying and deadly. Flattery is such a Mystery, such a Riddle of iniquity, that its very softnesses are its cruellest rigors, its Balm corrodes, and (to comprize all in the Psalmists excellent Description) *its words are smoother then oil, and yet be they very swords,* Psalm. 56.21.

1. BUT besides the mischiefs of it to the Patient, 'tis the most dishonoring, the most vilifying thing to the Agent. I shall not need to empannel a Jury either of Moralists or Divines,

every man's own breast sufficiently instructing him in the unworthiness of it. Tis indeed a Collective accumulative Baseness, it being in its Element a compound and complex of the most sordid, hateful qualities incident to Mankind. I shall instance in three, *viz.* Lying, Servility, and Trechery, which being detestably deformed single, must in Conjunction make up a loathsome Monstrous guilt. Now though Flattery has two Branches, yet these lie so at the Root as equally to influence both: for whether you take it as it is the giving of praise where it is not due, or the professing of kindness which is not real, these Properties are still its Constitutive parts.

3. AND first we may take Lying to be the very corner Stone of the Fabric; for take it away, and the Whole falls to the ground. A Parasite would make but a lean trade of it, that should confine himself to truth. For though tis possible so to order the manner and circumstances, as to flatter even in the representing a man's real virtues to him, yet commonly if they do not falsify as to the kind, they are forced to do it as to the degree. Besides as there are but few such subjects of Flattery, so neither are men of that Worth so receptive of it. Such sort of addresses are less dangerous to those who have the perspicacity to see thro them: so that these Merchants are under a a necessity of dealing with the more ignorant Chapmen, and with them their counterfeit wares will go off best. It is indeed strange to consider, with what gross impudent falsehoods men of this trade will court their Patrons. How many in former Ages have not only amass'd together all sublunary excellences, but have even ransacked heaven to supply their Flattery, Deified their Princes, and persuaded them they were God's, who at last found they were to die like men? And though this strain be now out-dated, yet perhaps tis not that the vice is grown more modest, but that Atheism has robbed it of that Topic. Those that believe no God, would rather seem to annihilate then magnify the person to whom they should apply the title. But I do not find that the practice has any other bounds. A great man's vices shall still be called virtues; his deformities, beauties; and his most absurd follies, the height of ingenuity. Such a subtle Alchemist is this Parasite, that he turns all he touches into gold, imaginary indeed as to the deluded Person, but ofttimes real to himself. Nor is Lying less natural to the other part of Flattery, the Profession of service and kindness. This needs no evidencing, and to attempt it would be a self-Confutation: for if those Professions be true, they are not Flattery, therefore if they be Flattery, they must needs be Lies. It will be almost as needless to expatiate on the baseness and meanness of that sin; for though there is no Subject that affords more matter for Declamation, yet Lying is a thing that is ashamed of itself, and therefore may well be remitted to its own convictions. Tis *Aristotle's* observation, that all Elements but the Earth, had some Philosopher or other, that gave it his vote to be the first productive Principle of all things: and I think we may now say, that all Crimes have had their Abettors and fautors, somebody that would stand up in their defense; only Lying is so much the dregs and refuse of wickedness, that none has yet had Chymistry enough to sublimate it, to bring it into such a reputation, that any man will think fit to own it: the greater wonder that what is under so universal a reproach, should be so commonly admitted in practice. But by this we may make an estimate, what the whole body of Flattery is, when in one limb of it we find so much corruption.

4. A second is Servility and Abjectness of humor: and of this there needs no other proof then has been already given; this charge being implicitly involved in the former of Lying, the condescending to that, being a mark of a disingenuous spirit. And accordingly the nobler Heathens looked on it as the vice of Slaves and vassals, below the liberty of a free man, as well as an honest. But though I need no other evidence to make good the accusation, yet every Sycophant furnishes me with many supernumerary proofs. Look upon such a one, and you shall see his eyes immoveably fixed on his Patrons face, watching each look, each glance, and in every change of his countenance (like a Star-gazer) reading his own destiny, his Ears chain'd (like Gally-slaves at the oar) to his dictate, sucking in the most insipid discourses with as much greediness, as if they were the Apothegms of the seven Sages, his Tongue tuned only to Panegyrics and Acclamations, his feet in winged motion upon every nod or other signification of his pleasure: in a word, his whole body (as if it had no other animal spirits then what it derived from him) varies its postures, its exercises, as he finds agreeable to the humor he is to serve. And can humanity contrive to debase itself more? Yes it can, and do's to often, by enslaving its Diviner part to, taking up not only opinions, but even crimes also in compliance, playing the incarnate Devil, and helping to act those villainies which Satan can only suggest: and if this be not a state of abject slavery, sure there is none in the world. *Plutarch* tells us, that *Philoxenus* for despising some dull Poetry of *Dionysius,* was by him condemed to dig in the Quarries: from whence being by the mediation of friends remanded, at his return *Dionysius* produced some other of his verses, which as soon as *Philoxenus* had heard, he made no reply, but calling to the Waiters, said, *Let them carry me again to the Quarries.* And if a heathen Poet could prefer a corporeal slavery before a mental, what name of reproach is low enough for those, who can submit to both, in pursuit of those poor sordid advantages they project by their Flatteries? Nor is this baseness more observable in these mean fawnings and observances, then it is in the protestations of kindness and Friendship. Love is the greatest gift any man has to bestow, and Friendship the sacredest of all moral bonds, and to prostitute these to little pitiful designs, is sure one of the basest cheats we can put upon our common nature, in thus debasing her purest and most current coin, which by these frequent adulterations is become so suspected, that scarce any man knows what he receives. But Christian Charity is yet worse used in the case: for that obliging to all sincerity, is hereby induced to give gold for dross, exhibit that *Love indeed, and in truth,* which is returned only *in word and in Tongue,* 1 Joh. 3.18. And so it do's in those who observe its rules: but in those who own, yet observe them not, 'tis yet a greater sufferer, by laboring under the scandal of all their dissimulations. It was once the Character given Christians, even by their Enemies, *Behold how they love one another*: but God knows we may now be pointed out by a very differing mark, *Behold how they deceive and delude one another.* And sure this violation we herein offer to our Religion, do's not allay but aggravate the baseness of this practice: for if in the other we sell ourselves, in this we sell our God too, sacrifice our interest in him to get a surreptitious title to the favor of a man. And this I conceive do's in the second place not much commend the art of Flattery, which is built up of so vile materials.

5. AND to complete this infamous composition, in the third place Trechery comes in; a crime of so odious a kind, that to name it is to implead it: yet how intrinsic a part this is of Flattery, will need no great skill to evidence, daily experience sufficiently doing it. Tis a common observation of Flatterers, that they are like the Heliotrope, open only towards the sun, but shut and contract themselves at night, and in cloudy weather. Let the object of their adoration be but eclipsed, they can see none of those excellences which before dazzled their eyes: and however inconstant they may seem in it to others, they are indeed very constant to themselves, true to their fixed principle, of courting the greatness, not the man; in pursuit whereof their old Idol is often made a sacrifice to their new: all malicious discovery is made of their falling friend, to buy an interest in the rising one. Of this there are such crouds of examples in Story, that it would be impertinent to single out any, especially in an Age that is fitter to furnish presidents for the future, then to borrow of the past-times. But supposing the Parasite not actually guilty of this base revolt (which yet he seldom fails to be upon occasion) yet is he no less Trecherous even in the height of his Blandishments; and while he most courts a man, he do's the most ruinously undermine him. For first he abuses him in his understanding, precludes him from that which wise men have judged the most essential part of Learning, the knowledge of himself, from which 'tis the main business of the Flatterer to divert him. And to this abuse there is another inevitably consequent: for this ignorance of his faults or follies, necessarily condemns him to the continuing in them, it being impossible for him to think of correcting either the one or the other, who is made believe he has neither. This is like the trechery of a bribed officer in a Garrison, who will not let the weak parts be fortified, and lays the man as open to assaults as that doth the Town. Yet this is not all, he do's not only provide for the continuance, but the improving of his crimes and errors, which alas are too prolific of themselves, but being cultivated and manured with perpetual soothings and encouragements, grow immesurably luxuriant. And accordingly we see that men used only to applauses, are so swelled with them, that their insolences are intolerable. And this they are sometimes taught to their cost, when they happen among free-men, who will not submit to all they say, nor commend all they do. And finding these uneasy contradictions when they come abroad, they are willing to retire to their most complaisant company: and so this Sycophant Devil having once got them within his circle, may enchant them as he pleases, lead them from one wickedness to another, And as *Caligula* and other voluptuous Emperors, by being adored as God's, sunk in their sensuality below the Nature of man, so these celebrated Persons are by that false veneration animated to all those reprochful practices, which may expose them to a real contempt; their follies, as well as their vices still get head, till they answer the description the Wise man gives of the old Giants, *Who fell away in the strength of their foolishness.* Ecclus. 16.7.

6. AND sure he that betrays a man to all these mischiefs, may well be thought perfidious. But that which infinitely amplifies and enhances the Trechery is, that all this is acted under the notion and disguise of a friend; a relation so venerable, that methinks tis the nearest secular transcript of the treason, which is storied of those who have administered Poison in the Eucharist. The name of a friend is such an endearment, as nothing human can equal. All other natural or civil ties take their greatest force from this. What signifies an unfriendly

Parent, or Brother, or Wife? Tis friendship only that is the cement which really and effectively combines mankind: and therefore we may observe, that God reckoning up other relations, illustrates them by several notes of endearment, but when he comes to that of friendship, tis *the friend who is as thine own soul,* Deut. 13.6. nothing below the highest instance was thought expressive enough of that union. What a Legion of Fiends then possesseth men that can break these chains Mat. 5.4. nay that can hammer and forge those very chains into Daggers and Stillettoes, and make their friendship an engine of ruin? This is certainly the blackest color wherein we can view a Parasite, his false light makes the shadow the more dismal. As the Ape has a peculiar deformity above other brutes by that aukward and ungraceful resemblance he has to a man, so sure a Flatterer is infinitely the more hateful for being the ugly counterfeit of a Friend. And as this Trechery lies at the bottom of the Panegyrics, so also do's it of all the caresses and exuberant kindness of a Flatterer, which if they aimed not at any particular end of circumvention, must yet in the general be treacherous by being false. A man looks on the love of his friend as one of the richest possessions (upon which account the Philosopher thought friends were to be Inventoried as well as goods.) What a defeat and discomfiture is it to a man when he comes to use this wealth, to find it all false metal, such as will not answer any of those purposes for which he depended on it. There cannot sure be a greater Trechery, then first to raise a confidence and then deceive it. But besides this fundamental falseness, there are also many incidental Trecheries, which fall in upon occasion of particular designs. A pretence of kindness is the universal stale to all base projects: by this men are robbed of their fortunes, and women of their honor: in a word all the wolfish designs walk under this sheep's clothing; and as the world goes, men have more need to beware of those who call themselves friends, then those who own themselves enemies.

7. THESE are the lineaments of this vice of Flattery, which sure do together make up a face of most extreme deformity. I might upon a true account add another, and charge it with folly too. I am sure according to the Divine estimate it is always so: and truly it do's not seldom prove so in the secular also. Men of this art do sometimes drop their vizard before they have got the prize, and then there is nothing in the world that appears to contemptible, so silly; a barefaced Flatterer being everybody's scorn. The short is, wherever this game is played there is always a fool in the case: if the parasite be detected, it falls to his share: if he be not, to his whom he deludes. But at the best tis but subtlety and cunning he can boast of; and if he can in his own fancy raise that to the opinion of true Wisdom, tis a sign he is come round to practice his deceits upon himself, and is as much his own Flatterer as he has been others.

8. AND now I know not whether it be more shame or wonder, to see that men can so put off ingenuity, and the native greatness of their kind, as to descend to so base, so ignoble a vice: yet alas we daily see it don, and that not only by the scum and refuse of the people, such as *Job* speaks of, *who are viler then the earth,* Cap. 30.8. but by Persons of all conditions. Flattery like a spring forced upwards ascends, as cares are by the wise man said to descend, Ecclus. 40.4. *from him that weareth a linen frock to him that weareth a crown:* all intermedial degrees are but like pipes, which as they suck from below, so transmit it still upwards. There are few so low but find somebody to cajole and flatter them. Some interest or other may sometimes be

to be served even upon the meanest; and those that find themselves thus solicited for benefits, are easily taught by it how to address to their immediate superiors, from whom they expect greater: and as 'tis thus handed from one rank to another, the art still is more subtilized and refined (God help poor Princes the while, who commonly meet with the Elixir, and quintessence of this venem:) and thus it passes thro all states and conditions: as they are passive on the one side, and are flattered by some, so they are active on the other, and flatter others.

9. I say all conditions, I do not say all Persons in those conditions, for no truly generous soul can stoop so low: but tis too evident to what a low ebb Generosity as well as Christianity is grown, by the numbers of those who thus degrade themselves, every little petty interest being thought worth these base submissions. And truly it is hard to find, by what Topic of persuasion to assault such men. The meanness, or the sin will scarce be disswasives to those who have reconciled themselves to both: if anything can be pertinently said to them, it must be upon the score of Interest, for that being their grand principle, they can with no pretence disclame the inferences drawn thence.

10. LET them therefore duly balance the advantages they project from this practice with the mischiefs and dangers of it. What they expect is commonly either Honor or wealth, these they hope may be acquired by their prostrations to those, who can dispense or procure them. Tis true, as Honor signifies Greatness and Power, it is sometimes attained by it, but then as it signifies Reputation and Esteem, 'tis as sure to be lost. He that thus ascends, may be looked on with fear, but never with reverence. Now I think tis no good bargain to exchange this second notion of Honor for the first: for besides the difference in the intrinsic value, tis to be considered how tottering a Pinacle unmerited Greatness is. He that raised him to satisfy his humor at one time, can (with more ease and equal justice) throw him down at another: and when such a man do's fall, he falls as without pity, so without remedy, has no foundation on which to rebuild his fortune. His Sycophanting arts being detected, that Game is not to be plaid the second time: whereas a man of a clear reputation, though his barque be split, yet he saves his Cargo, has something left towards setting up again, and so is in capacity of receiving benefit not only from his own industry, but the friendship of others. A sound piece of Timber, if it be not thought fit for one use, yet will be laid by for another: and an honest man will probably at one time or other be thought good for something.

11. As for the other aim, that of Wealth, 'tis very possible that may sometimes be compassed; and well it may, the flatterer having several Springs to feed it by. For he that has a great Patron, has the advantage of his countenance and Authority, he has that of his bounty and liberality, and he has another (sometimes greater then both) that of his negligence and deceivableness. But yet all these acquisitions are many times like Fairy money, what is brought one night is taken away the next. Men of this mold seldom know how to bear prosperity temperately, and it is no new thing to see a Privado carry it so high, as to awaken the jealousy of his promoter, which being assisted by the busy industry of those who envy his fortune, twill be easy enough to find some flaw in the Gettings, by which to unravel the whole Web: an event that has been oft experimented not only in the private managery of

Families, but in the most public administrations. And these are such hazards, that laid all together would much recommend to any the Moral of *Horaces* Fable, and make one choose the Country Mouses plain fare and safety, rather then the delicacies of the City with so much danger. This then is the state of the prosperous Parasite. But alas how many are there who never arrive to this, but are kickt down ere they have climb'd the two or three first rounds of the Ladder, whose designs are so humble, as not to aspire above a Major-Domo, or some such domestic preferment (for, in this trade there are adventures of all sizes.) But upon all these considerations, methinks it appears no very inviting one to any. At the long run an honest freedom of speech will more recommend a man, then all these sneaking flatteries: we have a very wise man's word for it, *he that rebuketh a man, afterwards shall find more favor, then he that flattereth with his lips,* Prov. 28.23.

12. BUT after all that hath or can be said, the suppression of Flattery will most depend upon those Persons to whom it is addrest: if it be not repuls'd there, nothing else will discourage it; and if it be, 'tis crushed in the egg, and can produce no viper. These Vulturs prey only on carcasses, on such stupid minds, as have not life and vigor enough to fray them away. Let but Persons of quality entertain such customers with a severe brow, with some smart expression of dislike, those Leeches will immediately fall off. In *Sparta* when all laws against theft proved ineffectual, at last they fixed the penalty on them that were robbed, and by that did the business: and in the present case, if 'twere made as infamous to be flatter'd as 'tis to flatter, I believe it might have the like effect. Indeed there is pretence enough to make it so: for first as to Wit, the advantage is clear on the Flatterers side: he must be allowed to have more of that (which in this Age is more then a counterpoise to honesty; and as for virtue, the balance (as to the principal motive) seems to hang pretty even: tis the vice of Avarice that temts the one to flatter, and the vice of Pride that makes it acceptable to the other. The truth is, there is the bottom of the matter: tis that secret confederate within, that exposes men to those assaults from without. We have generally such an appetite to praise, that we greedily suck in without staying to examine whether it belong to us or no, or whether it be designed as a kindness or an abuse. Other injuries rush upon us with violence, and give us notice of their approach: they may be said to come *like water into our bowels; but this like oil into our bones,* Ps. 109.18. penetrates easily, undiscernibly, by help of that native propension we have to receive it. Tis therefore the near concern of all, especially of those whose quality most exposes them, to keep a guard upon that treacherous immate, not to let that step into the scale to make a base Sycophant out-weigh a true friend. And when ever they are attacqued with extravagant Encomiums, let them fortify themselves with this Dilemma, either they have those excellences they are praised for, or they have not: if they have not, tis an apparent cheat and gull, and he is of a pitiful forlorn understanding that delights to be fool'd; but if they have, they are too good to be exposed to such worms who will instantly wither the fairest gourd, *John.* 4.7.

For as it is said of the *Grand Signior,* that no grass grows where his horse once treads: so we may say of the Flatterer, no virtue ever prospers where he is admitted: if he find any he hugs it till he stifles it, if he find none, he so indisposes the soil, that no future seeds can ever take root. In fine, he is a mischief beyond the description of any Character. O let not men then act

this Part to themselves by being their own Parasites! and then twill be an easy thing to escape all others.

SECT. IX. Of Boasting.

1. WE have now seen some effects of an ungovern'd Tongue, as they relate to God and our Neighbor. There is yet a third sort which reflect upon a man's self. So unboundedly mischievous is that petulant member, that heaven and earth are not wide enough for its range, but it will find work at home too; and like the viper, that after it had devoured its companions, prei'd upon its self, so it corrodes inward, and becomes as fatal to its owner, as to all the world besides.

2. OF this there are as many instances, as there are imprudent things said, for all such have the worst reflection upon the speaker: and therefore all that have given rules for civil life, have in order to it put very severe restraints upon the Tongue, that it run not before the judgment. Twas the advice of *Zeno* to *dip the Tongue in the mind* before one should permit it to speak. *Theophrastus* used to say, *It was safer trusting to an unbridled, horse, then to intemperate speech.* And daily experience confirms the Aphorism; for those that set no guard upon their Tongues, are hurried by them into a thousand indecences, and very often into real considerable mischiefs. By this means men have proved their own delators, discovered their own most important secrets: and whereas their heart should have kept a lock upon their Tongues, they have given their Tongue the key of their heart, and the event has been oft as unhappy as the proceeding was preposterous. There are indeed so many ways for men to lose themselves in their talk, that I should do the like if I should pretend to trace them. Besides my subject leads me not to discourse Ethically, but Christianly of the faults of the Tongue, and therefore I have all along considered the one no farther then it happens to be twisted with the other.

3. IN the present case I shall insist only upon one fault of the Tongue, which partakes of both kinds, and it is at once a vice and a folly, I mean that of Boasting and vaunting a man's self: a strain to which some men's tongues have a wonderful glibness. No discourse can be administered, but they will try to turn the tide, and draw it all into their own Chanel, by entertaining you with long stories of themselves: or if there be no room for that, they will at least screw in here and there some intimations of what they did or said. Yea so stupid a vanity is this, that it works alike upon all materials: not only their greater and more illustrious acts or sentences, but even their most slight and trivial occurrences, by being theirs, they think acquire a considerableness, and are forcibly imposed upon the company; the very dreams of such people strait commence prophesy, and are as seriously related, as if they were undoubted revelations. And sure if we reflect upon our Saviors rule, that *Out of the abundance of the heart the mouth speaketh,* we cannot but think these men are very full of themselves; and to be so, is but another phrase for being very proud. So tis Pride in the heart, which is the spring that feeds this perpetual current at the mouth, and under that notion we are to consider it.

4. AND truly there is nothing can render it more infamous, Pride being a vice that of all others is the most branded in Scripture as most detestable to God, and is signalized by the punishment to be so. This turned *Lucifer* out of Heaven, *Nebuchadnezzar* out of his Throne, nay out of Human society. And indeed it seems still to have something of the same effect, nothing rendering a man so inconsiderable; for it sets him above the meaner sort of company, and makes him intolerable to the better, and to complete the parallel, he seldom comes to know himself till he be turned a grazing, be reduced to some extremities.

5. BUT this Boasting arrogant humor, though always bad, yet is more or less so according to the Subject on which it works. If it be only on Natural excellences, as Beauty, Wit; or accidental acquisitions, as Honor, Wealth, or the like, yet even here tis not only a Theft, but a Sacrilege; the glory of those being due only to the Donor, not to the receiver, there being not so much as any predisposition in the subject to determine God's bounty. He could have made the most deformed Beggar as handsome and as rich, as those who most pride themselves in their wealth and beauty. No man fancies himself to be his own Creator, and though some have assumed to be the Architects of their own fortunes, yet the frequent defeats of men's industry and contrivance, do sufficiently confute that bold pretence, and evince, that there is something above them, which can either blast or prosper their attempts. What an invasion then is it of God's right, to ingross the honor of those things being don, which were not at all in their power to do? And sure the folly is as great in respect of men, as the sin is towards God. This boasting like a heavy Nurse, over-lays the Child: the vanity of that quite drowns the notice of the things in which tis founded; and men are not so apt to say, such a man is Handsom, Wise, or Great, as that he is proud upon the fancy of being so. In a word, he that celebrates his own excellences, must be content with his own applauses, for he will get none of others, unless it be from those fawning Sycophants, whose praises are worse then bitterest Detraction.

6. AND yet so sottish a vice is Pride, that it can make even those insidious Flatteries matter of boast, which is a much more irrational object of it then the former. How eagerly do some men propagate every little Encomium their Parasites make of them? With what gust and sensuality will they tell how such a Jest of theirs took, or such a Magnificence was admired? Tis pleasant to see what little arts and dexterities they have to wind in such things into discourse: when alas it amounts to no more then this, that some have thought them fools enough to be flatter'd, and tis odds but the hearers will think them enough so to be laughed at.

7. BUT there is yet another Subject of Boasting more foolish, and more criminal too then either of the former, and that is when men vaunt of their Piety, which if it were true, were yet less owing to themselves then any natural endowment. For though we do not at all assist towards them, yet do we neither obstruct; but in the operations of Grace tis otherwise; we have there a principle of opposition, and God never makes us his own till he subdue that: and though he do it not by an irresistible force, but by such sweet and gentle insinuations, that we are sometimes captivated ere we are aware: yet that do's not impeach his right of conquest, but only shows him the more gracious conqueror. Tis true in respect of the event

we have great cause of exultance and joy, God's service being the most perfect freedom; yet in regard of the efficiency, we have as little matter of Boast, as the surprised City has in the triumphs of its victor.

8. BUT secondly either this vaunted Piety is not real, and then tis good for nothing, or else by being vaunted becomes so. If it be not real, tis then the superadding Hypocrisy to the former sacriledg, an attempt at once to rob God and cheat men, and in the event usually renders them hateful to both; to God (who cannot be mocked) it do's so at the instant, and seldom misses to do so at last to men. An Hypocrite has a long part to act, and if his memory fail him but in any one scene, his play is spoiled: so that his hazards are so great, that tis as little prudent as tis honest to set up the trade, especially in an age when Piety itself is at so low a price, that its counterfeit cannot pass for much. But if the Piety be indeed true, the Boasting it blasts it, makes it utterly insignificant. This we are told by *Christ* himself, who assures us that even the most Christian actions of prayer, alms, and fasting, must expect no other reward (when boasted) then the sought-for applause of men. Mat. 6. When a man shall make his own tongue the trumpet of his Alms, or the echo of his Prayers, he carves, or rather snatches his own reward, and must not look God should heap more upon him: the recompense of his pride he may indeed look for from him, but that of his virtue he has forestall'd. In short, piety is like those lamps of old, which maintained their light some ages under ground, but as soon as they took air expired. And surely there cannot be a more deplorable folly, then thus to lose a rich Jewel, only for the pitiful pleasure of showing it: its the humor of Children and Idiots, who must be handling their birds till they fly away, and it ranks us with them in point of discretion, though not of innocence.

9. FROM the view of these particulars we may in the gross conclude that this ostentation is a most foolish sin, such as never brought in advantage to any man. There is no vice so undermines itself as this do's: tis glory it seeks, and instead of gaining that, it loses common ordinary estimation. Every body that sees a bladder puffed up, knows tis but wind that so swells it: and there is no surer argument of a light frothy brain then this bubbling at the mouth. Indeed there is nothing renders any man so contemptible, so utterly useless to the world: it excludes him almost from all commerce, makes him uncapable of receiving or doing a benefit. No man will do him a good turn, because he fore-sees he will arrogate it to himself, as the effect of his merit: and none (that are not in some great exigence) will receive one from him, as knowing it shall be not only proclaimed, but magnified much above the true worth. There seems to be but one purpose for which he serves, and that is to be sport for his company: and that he seldom fails to be, for in these gamesome days men will not lose such an opportunity of divertisement, and therefore will purposely give him hints, which may put him upon his Rhodomontades. I do not speak this by way of encouragement to them, but only to show these vaporers, to what scorn they expose themselves, and what advantage they give to any that have a mind to abuse them: for they need not be at any pains for it, they do but swim with their stream; an approving nod or smile serves to drive on the design, and make them display themselves more disadvantagiously, more ridiculously, then the most Satyrical Character could possibly do.

10. BUT besides these sportive projects, such a man lays himself open to more dangerous circumventions. He that shows himself so enamour'd of praise, that (*Narcissus* like) dotes on his own reflections, is a fit prey for Flatterers, and such a Carcase will never want those Eagles: when his weak part is once discerned (as it must soon be when himself publishes it) he shall quickly be surrounded with assailants. The last Section has shown the misery of a man so besieged, therefore I shall not enlarge on it here, this mention being only intended to evince how apt this vain glorious humor is to betray men to it.

11. THESE are competent Specimens of the folly of this vice: but it has yet a farther aggravation, that it precludes all means of growing wiser. Tis *Solomon's* assertion, *Seest thou a man wise in his own conceit? there is more hope of a Fool then of him,* Prov. 26.12. and the reason is evident, for he discards the two grand instruments of Instruction, Admonition and Observation. The former he thinks superseded by his own Perfections, and therefore when any such friendly office is attempted towards him, he imputes it either to Envy, and a desire to eclipse his luster by finding some spot, or else to Ignorance and incapacity of estimating his worth: the one he entertains with Indignation, the other with disdainful Pity. As for observation, he so circumscribes it within himself, that it can never fetch in anything from without. Reading of men has been by some thought the most facile and expedite Method for acquiring Knowledge; and sure for some kinds of Knowledge it is: but then a man must not only read one Author, much less the one worst he can pick out for himself. Tis an old true saying, He that is his own Pupil shall have a Fool for his Tutor: and truly he that studies only himself, will be like to make but a sorry Progress. Yet this is the case of arrogant men: they lose all the benefit of Conversation, and when they should be enriching their Minds with foreign treasure, they are only counting over their own store. Instead of adverting to those sober discourses which they hear from others, they are perhaps watching to interrupt them by some pompous Story of themselves, or at least in the abundance of their self-sufficiency, think they can say much better things, Magisterially obtrude their own notions, and fall a teaching when tis fitter they should learn: and sure to be thus forward to lay out, and take no care to bring in, must needs end in a Bunkrupt state. Tis true I confess the study of a man's-self is (rightly taken) the most useful part of Learning, but then it must be such a Study as brings him to know himself, which none do so little as these men, who in this are like those silly women the Apostle describes, 2 Tim. 3.7. *who are ever learning yet never attain.* And 'tis no wonder, for they begin at the wrong end, make no inquiry into their faults or defects, but fix their Contemplation only on their more splendid qualities, with which they are so dazzled, that when you bring them to the darker parts of themselves, it fares with them as with those that come newly from gazing on the Sun, they can see nothing.

12. AND now having dissected this swelling vice, and seen what it is that feeds the tumor, the cure suggests itself. If the disease be founded in Pride, the abating that is the most natural and proper remedy: and truly one would think that mere weighing of the foregoing considerations, might prove sufficient allaies to it. Yet because where humors are turgent, tis necessary not only to purge them, but also to strengthen the infested parts, I shall adventure to give some few advices by way of Fortification and Antidote.

13. IN the first place, that of the Apostle offers itself to my hand, *Look not every man on his own things, but every man also on the things of others.* Phil. 2.4. A counsel which in a distorted sense seems to be too much practiced. We are apt to apply it to worldly advantages, and in that notion not to look on our own things with thankfulness, but on other men's with envy. We apply it also to errors and sins, and look not on our own to correct and reform, but on others to despise and censure. Let us at last take it in the genuine sense, and not look on our own excellencies, but those of others. We see in all things how desuetude do's contract and narrow our faculties, so that we can apprehend only those things wherein we are conversant. The droiling Pesant scarce thinks there is any world beyond his own Village, or the neighboring Markets, nor any gaity beyond that of a Wake or Morrice; and men who are accustom'd only to the admiration of themselves, think there is nothing beside them worthy of regard. The unbred minds must be a little sent abroad, made acquainted with those excellencies which God has bestowed on other men, and then they will not think themselves like *Gideon's* fleece to have sucked up all the dew of heaven: nay perhaps, they may find they rather answer the other part of the miracle; and are drier then their neighbors. Let them therefore put themselves in this course, observe diligently all the good that is visible in other men: and when they find themselves mounting into their altitudes, let them clog their wings with the remembrance of those who have out-soar'd them, not in vain opinion, but in true worth. Tis nothing but the fancy of singularity that puffs us up To breath, to walk, to hear, to see, are excellent powers, yet nobody is proud of them, because they are common to the whole kind: and therefore if we would observe the great number of those that equal, or exceed us, even in the more appropriate endowments, we should not put so excessive a price upon ourselves.

14. SECONDLY if we will needs be reflecting upon ourselves, let us do it more ingenuously, more equally: let us take a true survey, and observe as well the barren as the fertil part of the soil: and if this were don, many men's value would be much short of what they are willing to suppose it. Did we but compare our crop of Weeds and Nettles, with that of our Corn, we must either think our ground is poor, or ourselves very ill husbands. When therefore the recollection of either real or fancied worth begins to make us aëry, let us condense again by the remembrance of our sins and folly: tis the only possible service they can do us, and considering how dear they are to cost us, we had not need lose this one accidental advantage. In this sense *Satan may cast out Satan,* our vilest guilts help to eject our pride; and did we well manage this one stratagem against him, 'twould give us more cause of triumph, then most of those things for which we so spread our plumes: I do not say we should contract new guilts to make us humble, God knows we need not, we have all of us enough of the old stock if we would but thus employ them.

15. IN the last place I should advise those who are apt to talk big things of themselves, to turn into some other road of discourse: for if they are their own Theme, their tongues will as naturally turn into Eulogies, as a horse do's into that Inn to which he is customed. All habits do require some little excess of the contrary to their cure: for we have not so just a scantling of ourselves, as to know to a grain what will level the scales, and place us in the right Mediocrity. Let men therefore that have this infirmity, shun (as far as prudence and interest

permits) all discourse of themselves, till they can sever it from that unhappy appendage. They will not be at all the less acceptable company, it being generally thought none of the best parts of breeding, to talk much of ones self: for though it be don so as not to argue pride, yet it do's ignorance of more worthy subjects.

16. I should here conclude this Section, but that there is another sort of vaunting Talk, which was not well reducible to any of the former Heads, the Subject matter being vastly distant: for in those the Boasting was founded in some either real or supposed worth, but in this in Baseness and villainy. There are a Generation of men, who have removed all the Land-marks which their Fathers (nay even the Father of Spirits) have set, reversed the common notions of Humanity, and call evil good, and good evil, and those things which a moderate impudence would blush to be surprised in, they not only proclaim but boast of, blow the Trumpet as much before their crimes, as others before their good deeds. Nay so much do they affect this inverted sort of Hypocrisy, that they own more wickedness then they act, assume to have made Practical the highest Speculations of villainy, and like the Devils Knights errant, pretend to those Romantic achievements, which the veriest Fiend incarnate could never compass. These are such Prodigies, such Monsters of villainy, that though they are the objects of Grief and Wonder, they are not of Counsel. Men who thus rave, we may conclude their brains are turned, and one may as well read Lectures at Bedlam as treat with such. Yet we know that there sharp corrections recover crazed men to Sobriety; and then their Cure lies only in the hand of Civil Justice: if that would take them at their words, receive their brags as Confessions, and punish them accordingly, it may be a little real smart would correct this mad Itch, and and teach them not *to glory in their shame,* Phil. 3.19.

IN the mean time let others who are not •et arrived to this height, consider betimes, that all indulgent practice of sin is the direct Road to it, and according to the degrees of that indulgence, they make more or less hast. He that constantly and habitually indulges, rides upon the Spur, and will quickly overtake his Leaders. Nay if it be but this once vice of vanity, it may finally bring him to their state. He that loves to brag, will scarce find exercise enough for that faculty in his virtues, and therefore may at last be tempted to take in his vices also. But that which is more seriously considerable is, that Pride is so provoking to Almighty God, that it often causes him to withdraw his *Grace,* which is a Donative he has promised only *to the humble,* Jam. 4.6. And indeed when we turn that Grace into wantonness, as the Proud man do's who is pamper'd by it into high conceits of himself, tis not probable God will any longer prostitute his favors to such abuse. The Apostle observes it of the Gentiles, who had in contradiction of their natural light abandoned themselves to vile Idolatries, that God *after gave them up to a reprobate mind and vile aff•ctions*▪ Rom. 1.25 26. But the Proud now stifle a much clearer light, and give up themselves to as base an Idolatry, the adoration of themselves. And therefore tis but equal to expect God should desert them, and (as some Nations have De•fied their diseases) permit them to celebrate even their fowlest enormities. The application of all I shall sum up in the words of the Apostle, Rom. 11.21. *Take heed also that he spare not thee.*

SECT. X. Of Querulousness.

1. TO this of Boasting may not unfitly be subjoin'd another inordinancy of the Tongue, *viz.* murmuring and complaining. For though these faults seem to differ as much in their complexions, as Sanguine do's from Melancholy, yet there is nothing more frequent then to see them united in the same Person. Nor is this a conjunction of a later date, but is as old as St. *J•de*'s days, who observe •hat the *murmurers* and *complainers* are the very same with those who speak *great swelling words,* Jude 16.

2. NOR are we to wonder to find them thus conjoined, if we consider what an original cognation and kindred they have, they being (however they seem divided) streams issuing from the same fountain. For the very same Pride which promts a man to vaunt and over-value what he is, do's as forcibly incline him to contemn and disvalue what he has; whilst mesuring his enjoyments by that vast Idea he has formed of himself, 'tis impossible but he must think them below him.

3. THIS indeed is the true original of those perpetual complainings we hear from all sorts and conditions of men. For let us pass thro all Degrees, all Ages, we shall rarely find a single Person, much less any number of men, exemt from this Querulous, this sullen humor: as if that breath of life wherewith God originally inspired us, had been given us not to magnify his bounty, but to accuse his illiberality, and like the dismaller sort of instruments, could be tuned to no other Streins but those of Mourning and Lamentation. Every man contributes his note to this doleful Harmony, and after all that God has don to oblige and delight mankind, scarce any man is satisfied enough, I will not say to be thankful, but to be patient. For alas what Tragical complaints do men make of their infelicity, when perhaps their prosperity is as much the envious outcry of others? Every little defeat of a design, of an appetite, every little dis-regard from those above them, or less solemn observance from those below them, makes their *Heart hot within them,* Psal. 39.3. and the tongue (that combustible part) quickly takes fire and *breaks out* into extravagant exclamations. It is indeed strange to see how weighty every the trivialliest thing is when a passion is cast into the scale with it, how every the slightest inconvenience or petty want preponderates hundreds of great substantial blessings: when indeed were it in an instance never so considerable, it could be no just Counterpoise. Yet so closely is this corruption interwoven with our constitution, that it has sometimes prevailed even upon good men. *Jacob* though he had twelve sons, yet upon the supposed death of one de•pis'd the comforts of all the rest, and with an obstinate sorrow resolves to *go mourning to his Grave,* Gen. 35.37. *David* after that signal victory which had preserved his life, reinstated him in his Throne, and restored him to the Ark and Sanctuary, yet suffered the loss of his rebellious son, who was the Author of his danger, to overwhelm the sense of his deliverance, and instead of Hymns and praises, breaks out into ejulations and effeminate wailings, 2 Sam. 18.33.

4. BUT God knows the most of our complaints cannot pretend to such considerable motives: they are not the bowels of a Father, the impresses of Nature that excite our repinings, but the impulses of our lusts and inordinate appetites. Our discontents are usually such as *Ahab's* for his neighbors vineyard, *Haman's* for *Mordecai's* obeisance, *Achitophel's* for having his counsel rejected. Every disappointment of our avarice, ambition, and pride, fill's our heart

with bitterness and our mouths with clamors. For if we should examine the numerous complaints which sound in every corner, it would doubtless be found that the greatest part of them have some such original: and that, whether the pretended grievances be public or private. For the first: many a man is a state male-content, merely because he sees another advanced to that honor or wealth which he thinks he has better deserved. He is always inveighing against such unequal distributions, where the best services (such you may be sure his own are) are the worst rewarded: nor do's he ever cease to predict public ruins, till his private are repared. But as soon as that is don, his Augury grows more mild: and as if the estate and he were like *Hippocrates's* twins, his recruites give new vigor to that, and till his next suit is denied, everything is well administered. So full alas men are of themselves, that tis hard to find any the most splendid pretence which has not something of that at the bottom: and would every man ransack his own heart, and resolve not to cast a stone till he had first clear'd it of all sinister respects, perhaps the number of our complainers would be much abated.

5. NOR is it otherwise in private discontents. Men are apt to think themselves ill used by any man who will not serve their interest or their humor, nay sometimes their vices; and are prone in all companies to arraign such an unpliant Person, as if he were an enemy to mankind, because he is not a slave to their will. Nay many have quarrel'd even with their dearest friends, because they would not assist them to their own ruin, or have striven to divert them from it: so forcible are our propensions to mutiny, that we equally take occasions from benefits or injuries.

6. BUT the highest and most unhappy instance of all is our behavior towards God, whose allotments we dispute with the same or rather greater boldness then we do those of men. What else mean those impatient murmurs at those things which are the immediate issues of his Providence? Such are our native blemishes, diseases, death of friends, and the like. Nay what indeed are our displesures even at those things which we pretend to fasten upon a Second Cause? For those being all under this subordination of the first, cannot move but by its permission. This holy *Job* well discerned, and therefore do's not indite the *Chaldeans* or *Sabaeans* for his plunder, but knowing they were but instruments, he submissly acknowledges, that there was a higher agent in his loss, *The Lord hath taken away,* Job. 1.28. When therefore we ravingly execrate the rapine of one man, the deceit of another for our impoverishment, when we angrily charge our defamation on the malice of our maligners, our disappointments on the treachery or negligence of our friends, we do interpretatively conclude either that there is no over-ruling providence which could have restrained those events, or else (which is equally horrid) we accuse it as not having don well in permitting them. So that against whomsoever we direct our clamors, their last rebound is against Heaven: this Querulous humor carrying always an implicit repugnance to God's disposals: but where it is indulged to, it usually is its own expositor, and explicitly avows it, charges God foolishly, and by impious murmurs blasphemes that power which it cannot resist. Indeed the progress is very natural for our impatiences at man to swell into mutinies against God: for when the mind is once imbiter'd, it distinguishes not of objects, but indifferently

lets fly its venem. *He that frets himself,* the Prophet tells us, *will curse his King,* nay *his God,* Isa. 8.21. and he that quarrels at God's distributions, is in the direct road to defy his Being.

7. BY this we may estimate the danger of our discontents, which though at first they are introduced by the inordinate love of ourselves, yet are very apt to terminate in hatred and Blasphemies against God. He therefore that would secure himself from the highest degree, must watch against the lowest; as he that would prevent a total Inundation, must avert the smallest breach in his Banks. Not but that even the first beginnings are in themselves well worth our guarding: for abstracting from all the danger of this enormous increase, these murmurings (like a mortiferous Herb) are poisonous even in their first Spring, before they arrive to their full maturity. To be always moralizing the Fable of *Prometheus* upon one's self, playing the Vultur upon one's own entrails, is no desirable thing, though we were accountable to none but ourselves for it: to dip our tongues in gall, to have nothing in our mouth but the extract, and exhalation of our inward bitterness, is sure no great Sensuality. So that did we consult only our own ease, we might from that single Topic draw Arguments enough against our mutinies.

8. BUT besides our duty and ease, our credit and reputation make their plea also. Fortitude is one of the noblest of moral virtues, and has the luck to appear considerable even to those who despise all the rest. Now one of the most proper and eminent acts of that is, the bearing adverse events with an evenness of temper. This passive valor is as much the mark of a great mind as the active, nay perhaps more, the later being often owing to the Animal, this to the Rational part of man. And sure we must strangely have corrupted the principles of *Morality* as well as *Religion,* if every turbulent unruly Spirit, that fills the world with blood and rapine, shall have his ferity called gallantry; yet that sober courage, that maintains itself against all the shocks of Fortune, that keeps its Post in spite of the rudest encounters, shall not be allowed at least as good a name. And then on the contrary we may conclude, that to sink under every cross accident, to be still whining and complaining, crying out upon every touch, is a note of a mean degenerous soul, below the dionity of our reasonable nature. For certainly God never gave us reason for so unkind a purpose, as only to quicken and inhance the resentment of our sufferings, but rather to control those disorders, which the more tumultuous part of us, our senses, are apt to raise in us: and we are so far men and no farther, as we use it to that end. Therefore if the dictates of Religion cannot restrain our murmurs, if we are not Christians enough to submit to the divine precepts of meekness and acquiescence: yet let us at least keep within these bounds which ingenuous nature has set us, and not by our manly impatiencies enter common with Brutes and Animals.

9. NAY I may farther add, if neither for God's nor our own sakes, yet for others, for human society sake, this querulous inclination should be suppressed; there being nothing that renders a man more unplesant, more uneasy company. For (besides that 'tis very apt to vent itself upon those with whom he converses, rendering him capricious and exceptious; and tis a harsh, a grating sound to hear a man always in the complaining Key) no man would willingly dwell within the noise of shreeks and groans; and the exclamations of the discontented differ from those only by being more articulate. It is a very unwelcome

importunity, to entertain a man's company with remonstrances of his own infelicites and misadventures; and he that will relate all his grievances to others, will quickly make himself one to them. For though he that is full of the inward sense of them, thinks it rather an ease then oppression to speak them out, yet the case is far otherwise with his Auditors: they are perhaps as much taken up with themselves; as he is, and as little at leisure to consider his concerns, as he theirs. Alas we are not now in those primitive days, when there was as it were one common sense among Christians, when *if one member suffered, all the members suffered with it,* 1 Cor. 12.26. That Charity which gave that sympathetic motion to the whole, is now itself benum'd, flows rarely beyond the narrow compass of our personal interest; and therefore we cannot expect that men should be very patient of our complaints who are not concerned in the causes of them. The Priests answer to *Judas* do's speak the sense of most men in the case, *What is that to us? See thou to that,* Mat. 27.4. I do not deny but that the discharging ones griefs into the bosom of a true friend, is both innocent and prudent: nay indeed he that has such a treasure, is unkind to himself if he use it not. But that which I would dissuade, is the promiscuous use of this liberty in common conversation, the satisfying our Spleen, when we cannot ease our hearts by it, the loud declamings at our misery, which is seldom sever'd from as severe reflections on those whom we suppose the causes of it; by which nothing can be acquired but the opinion of our Impatience, or perhaps some new grievance from some, who think themselves concerned to vindicate those whom we asperse. In a word 'tis as indecent as it is unacceptable, and we may observe all men are willing to slink out of such company, the Sober for the hazards, and the Jovial for the unplesantness. So that the murmurer seems to be turned off to the company of those doleful Creatures which the Prophet mentions, which were *to inhabit the ruins of Babylon,* 13.21. For he is ill Conversation to all men, though the worst of all to himself.

10. AND now upon the force of all these considerations, I may reasonably impress the Wise man's Counsel, *Therefore beware of murmuring,* Wisd. 1.11. And indeed it is not the precept of the Wise man alone, but of all who have made any just pretence to that title. For when we consider those excellent lectures of contentation and acquiescence, wherewith the writings of Philosophers abound, 'tis hard to say whether they speak more of instruction or reproach to us. When their confused notions of a Deity had given them such impressions of his Wisdom and goodness, that they would not pretend to make any elections for themselves: how do's it shame our more explicit knowledge, who dare not depend on him in the smallest instance? who will not take his disposals for good, unless our senses become his sureties? which amounts but to that degree of credit, which the most faithless man may expect from us, the trusting him as far as we see him. This is such a contumely to him, as the Ethnic world durst not offer him, and is the peculiar insolence of us degenerated Christians, who sure cannot be thought in earnest when we talk of singing *Hallelujahs* in the next world to him, whilst we entertain him here only with the sullen noise of murmurs and repinings. For we are not to think that Heaven will Metamorphose us on a sudden, and turn our exclamations and wild clamors into Lauds and Magnificats. It do's indeed perfect and crown those graces which were here inchoate and begun, but no man's conversion ever succeeded his being there: for Christ has expressly told us, *That except we be converted, we shall not enter*

into the kingdom of heaven, if we go hence in our froward discontents, they will associate us with those, with whom is *weeping and wailing and gnashing of teeth.*

SECT. XI. Of Positiveness.

1. ANOTHER very unhandsom circumstance in discourse is the being over confident and peremtory, a thing which do's very much unfit men for conversation, it being looked on as the common birth-right of mankind, that every man is to opine according to the dictates of his own understanding, not another's. Now this Peremtoriness is of two sorts, the one a Magisterialness in matters of opinion and speculation, the other a Positiveness in relating matters of fact: in the one we impose upon men's understandings, in the other on their faith.

2. FOR the first, he must be much a stranger in the world who has not met with it: there being a generation of men, who as the Prophet speaks, *Are wise in their own eyes, and prudent in their own sight,* Isa. 5.21. Nay not only so, but who make themselves the standards of wisdom, to which all are bound to conform, and whoever weighs not in their balance, be his reasons never do weighty, they write *Tekel* upon them. This is one of the most oppressive Monopolies imaginable: all others can concern only something without us, but this fastens upon our nature, yea and the better part of it too, our reason; and if it meet with those who have any considerable share of that within them, they will often be tempted to rally it, and not too tamely resign this native liberty. Reason submits only to Reason, and he that assaults it with bare Authority (that which is Divine always excepted) may as well cut flame with his sword, or harden wax in the sun.

3. TIS true indeed these great Dictators do sometimes run down the company, and carry their Hypothesis without contest: but of this there may be divers reasons besides the weight of their arguments. Some unspeculative men may not have the skill to examine their assertions, and therefore an assent is their safest course; others may be lazy and not think it worth their pains; a third sort may be modest and awed by a severe brow and an imperious nod: and perhaps the wiser may providently fore-see the impossibility of convincing one who thinks himself not subject to error. Upon these or other like grounds tis very possible all may be silenced when never a one is convinced: so that these great Masters may often make very false estimates of their conquests, and *sacrifice to their own nets,* Heb. 1.16. when they have taken nothing.

4. NAY indeed this insolent way of proposing is so far from propagating their notions, that it gives prejudice against them. They are the gentle insinuations which pierce, (as oil is the most penetrating of all liquors;) but in these Magisterial documents men think themselves attackt, and stand upon their guard, and reckon they must part with Honor together with their Opinion, if they suffer themselves to be hector'd out of it. Besides, this imposing humor is so unaimable, that it gives an aversion to the Person; and we know how forcible personal prejudices are (though tis true they should not be) towards the biassing of Opinions. Nay indeed men of this temper do cut themselves off from the opportunities of Proselyting others, by averting them from their company. Freedom is the endearing thing in Society, and where that is control'd, men are not very fond of associating themselves. Tis natural to

us to be uneasy in the presence of those who assume an Authority over us. Children care not for the company of their Parents or Tutors, and men will care less for theirs, who would make them Children by usurping a Tutorage.

5. ALL these inconveniencies are evidently consequent to this Dogmatizing, supposing men be never so much in the right: but if they happen to be in the wrong, what a ridiculous pageantry is it, to see such a Philosophical gravity set to man out Solecism? A concluding Face put upon no concluding Argument, is the most contemptible sort of folly in the world. They do by this sound a trumpet to their own defeat: and whereas a modest mistake might slip by undiscerned, these Rodomontade errors force themselves upon men's observation, and make it as impossible for men not to see, as it is not to despise them when they do. For indeed Pride is as ill linked with Error, as we usually say it is with Beggary, and in this as well as that, converts pity into contempt.

6. AND then it would be considered, what security any man that will be imposing has, that this will not be his case. Human nature is very fallible, and as it is possible a man may err in a great many things, so tis certain every man do's in something or other. Now who knows at the instant he is so positive, but this may be his erring turn? Alas how frequently are we mistaken even in common ordinary things! for as the Wise man speaks, *hardly do we judge aright even in things that are before us,* Wisd. 9.16. our very senses do sometimes delude us. How then may we wander in things of abstruse speculations? The consideration of this hath with some so prevailed, that it has produced a Sect of Scepticism, and though I press it not for that purpose, yet sure it may reasonably be urged to introduce some modesty and calmness in our assertions. For when we have no other certainty of our being in the right, but our own persuasions that we are so: this may often be but making one error the gage for another. For God knows confidence is so far from a certain mark of truth, that 'tis often the seducer into falsehood, none being so apt to lose their way as those who, out of an ungrouded persumtion of knowing it, despise all direction from others.

7. LET all this be weighed, and the result will be, that this peremtoriness is a thing that can befit no form of understanding. It renders Wise men disobliging and troublesome, and fools ridiculous and contemptible. It casts a prejudice upon the most solid reasoning, and it renders the lighter more notoriously despicable. Tis pity good parts should be leaven'd by it, made a snare to the owners, and useless to others. And 'tis pity too that weak parts should by it be condemned to be always so, by despising those Aids which should improve them. Since therefore 'tis so ill calculated for every Meridian, would God all Climes might be purged from it.

8. AND as there are weighty objections against it in respect of its effects, so there are no inconsiderable prejudices in relation to its causes, of which we may reckon Pride to be the most certain and universal: for whatever else casually occurs to it, this is the fundamental constitutive principle; nothing but a great overweening of a man's own understanding being able to instate him in that imaginary empire over other men's. For here sure we may ask the Apostles question, *Who made thee to differ from another*? When God has made Rationality the common portion of mankind, how came it to be thy inclosure? or what Signature has he set

upon thine, what mark of excellency, that thine should be paramount? Doubtless if thou fanciest thou hast that part of *Jacob's* blessing, *To be Lord of thy brethren, and that all thy mothers sons should bow down to thee,* Gen. 27.29. thou hast got it more surreptiously then he did, and with less effect: for though *Isaac* could not retract his mistaken benediction, God will never ratify that fantastic, thou hast pronounced to thyself, with his real effective one.

9. BUT there happens many times to be another ingredient besides Pride, and that is Ignorance: for those qualities however they may seem at war, do often very closely combine. He who has narrow notions, that knows but a few things, and has no glimpse of any beyond him, thinks there are no such: and therefore as if he had (like *Alexander*) no want but that of worlds to conquer, he thinks himself the absolute Monarch of all knowledge. And this is of all others the most unhappy composition: for ignorance being of its self like stiff clay, an infertile soil, when Pride comes to scorch and harden it, it grows perfectly impenetrable: and accordingly we see none are so inconvincible as your half-witted people, who know just enough to excite their pride, but not so much as to cure their ignorance.

10. THERE remains yet a 2[d] kind of Peremtoriness which I am to speak to, and that is of those who can make no relation without an attestation of its certainty: a sort of hospitable people, who entertain all the idle vagrant reports, and send them out with passports and testimonials, who when they have once adopted a story, will have it pass for legitimate how spurious soever it originally was. These somewhat resemble those Hospitals in *Italy,* where all bastards are sure of reception, and such a provision as may enable them to subsist in the world: and were it not for such men, many a Fatherless he would be stifled in its birth. It is indeed strange to see, how suddenly loose rumors knit into formal stories, and from thence grow to certainties; but 'its stranger to see that men can be of such profligated impudence, as knowingly to give them that advance. And yet tis no rarity to meet with such men who will pawn their honor, their souls, for that unworthy purpose: nay and that too with as much impertinence as baseness, when no interest of their own, or perhaps any man's else is to be served by it.

10. THIS is so prodigious a thing, as seems to excite ones Curiosity to inquire the cause of so wonderful an effect. And here, as in other unnatural productions, there are several concurrents. If we trace it from its original, its first Element seems to be Idleness: this diverting a man from serious useful entertainments, forces him upon (the usual refuge of vacant Persons) the inquiring after News; which when he has got, the venting of it is his next business. If he be of a credulous Nature, and believe it himself, he do's the more innocently impose it on others: yet then to secure himself from the imputation of Levity and too easy Faith, he is often tempted to lend some probable circumstance. Nay if he be of a proud humor, and have that miserable vanity of loving to speak big, and to be thought a man of greater correspondence and intelligence then his Neighbors, he will not bate an Ace of absolute certainty; but however doubtful or improbable the thing is, coming from him it must go for an indisputable truth. This seems to be the descent of this unhappy folly, which yet is often nursed up by a mean or imprudent Education. A man that hath conversed only with that lower sort of company, who durst not dispute his veracity, thinks the same false

Coin will pass over the world, which went currant among his Fathers Servants or Tenants: and therefore we may observe that this is more usual in young men, who have come raw into company with good fortunes and ill breeding. But it is too true also that too many never lose the habit, but are as morosely positive in their Age, as they were childishly so in their Youths. Indeed 〈1 page duplicate〉 〈1 page duplicate〉 tis impossible they should be otherwise, unless they have the wit to disentangle themselves first from the love of Flattery, and after from the company of Flatterers: for (as I have before observed) no vice will ever wither under their shade. I think I shall do the Reader no ill office to let in a little light upon them, and show him some of those many mischiefs that attend this unworthy practice.

12. FIRST, it engages a man to Oaths, and for ought he knows to Perjuries. When he has lancht out boldy into an incredible relation, he thinks he has put his Credit upon the forelorn hope, and must take care to relieve it: and there is no succor so constantly ready at hand as that of Oaths and imprecations, and therefore whole vollies of them are discharged upon the doubtful. Thus do we make God a witness, and our Souls parties in the cause of every trifling rumor, as if we had model'd our Divinity by the Scheme of that Jesuitical Casuist, who legitimates the Killing of a man for an Apple.

13. A second mischief is, that it betrays man to quarrels. He that is peremtory in his own Story, may meet with another that is as peremtory in the contradiction of it, and then the two Sr. *Positives* must have a skirmish indeed. He that has attested the truth of a false, or the certainty of a doubtful thing, has brought himself into the same strait with *Baalams* Ass, he must either fall down flat, or run upon a sword, Num. 22.27. For if his Hearers do but express a diffidence, either he must sink to a downright Confession that he was a Liar: or else he must huff and bluster till perhaps he raise a counter-storm, and as he fool'd himself out of his truth, so be beaten out of his pretence to it. Indeed there is scarce any quality that do's so temt and invite affronts as this do's: for he that can descend to such a meanness, may reasonably enough be presumed to have little (as of true worth, so) even of that which the world calls Gallantry, and so every puny sword-man will think him a good tame Quarry to enter and flesh himself upon.

14. IN the third place it exposes him to all the contempt and scorn which either good or ill men can fling upon him: the good abominate the sin, the ill triumph over the folly of it. The truth is there can be nothing more wretchedly mean. To be Kinght of the Post to every fabu•ous relation, is such a sordid thing, that there can scarce be any name of reproach too vile for it. And certainly he that can pawn his faith upon such miserable terms, will by those frequent mortgages quickly be snapt upon a forfeiture; or however will have his credit so impar'd by it, that no man will think his word a competent gage for the slightest concern.

15. AND this may pass for a fourth consideraton, That this Positiveness is so far from gaining credit to his present affirmation, that it destroys it for the future: for he that sees a man make no difference in the confidence of his asserting realities and fictions, can never take his measures by anything he avers, but according to the common Proverb, will be in danger of disbelieving him even when he speaks truth. And of this no man can want conviction, who will but consult his own observation. For what an allay do we find it to the credit of the most

probable event, that it is reported by one who uses to stretch? This unhappily do such men defeat their own designs: for while they aver stoutly that they may be believed, that very thing makes them doubted, the world being not now to learn how frequently Confidence is made a supplement for Truth. Nor let any man who uses this, flatter himself that he alone do's (like *Jobs* messenger) escape the common fate: for though perhaps he meet with some who in civility or pity will not dispute the probability of his narrations, or with others who for raillery will not discourage the humor, with which they mean (in his absence) to divert themselves, yet he may rest assured he is discerned by all, and derided for it.

16. IT therefore concerns men who either regard their truth, or their reputation, not to indulge to this humor, which is the most silly way of shipwracking both. For he that will lay those to stake upon every flying story, may as well wager his estate which way the wind will sit next morning, there being nothing less to be confided in, then the breath of fame, or the whispers of private tale-bearers. Wise men are afraid to report improbable truths: what a fool-hardiness is it then to attest improbable falsities, as it often is the luck of these Positive men to do?

17. CERTAINLY there is nothing which they design by this, which may not be obtained more effectually by a modest and unconcerned relation. He that barely relates what he has heard, and leaves the hearer to judge of the probability, do's as much (I am sure more civilly) entertain the company, as he that throws down his gauntlet in attestation. He as much satisfies the itch of telling news; he as much persuades his hearers: nay very much more; for these over earnest asseverations serve but to give men suspicion that the Speaker is conscious of his own falseness: and all this while he has his retreat secure, and stands not responsible for the truth of his relations. Nay indeed though men speak never so known and certain truths, tis most advisable not to press them too importunately. For boldness, like the Bravoes and Banditti, is seldom employed but upon desperate services, and is so known a Pander for lying, that truth is but defam'd by its attendance.

18. To conclude, modesty is so amiable, so insinuating a thing, that all the rules of Oratory cannot help men to a more agreeable ornament of discourse. And if they will try it in both the foregoing instances, they will undoubtedly find the effects of it: a modest proposal will soonest captivate men's reasons, and a modest relation their belief.

SECT. X. Of Obscene Talk.

1. THERE is another vice of the Tongue which I cannot but mention, though I knew not in which of the former Classes to place it: not that it comes under none, but that 'tis so common to all, that 'tis not easy to resolve to which peculiarly to assign it, I mean obscene and immodest talk, which is offensive to the purity of God, dammageable and infectious to the innocence of our Neighbors, and most pernicious to ourselves: and yet is now grown a thing so common, that one would think we were fallen into an Age of Metamorphosis, and that the Brutes did, not only Poetically and in fiction, but really speak. For the talk of many is so bestial, that it seems to be but the conceptions of the more libidinous Animals clothed in human Language.

2. AND yet even this must pass for Ingenuity, and this vile descent below Humanity, must be counted among the highest streins of Wit. A wretched debasement of that sprightful Faculty, thus to be made the interpreter to a Goat or Boar: for doubtless had those Creatures but the organs of Speech, their Fancies lie enough that way to make them as good company, as those who more studiously apply themselves to this sort of entertainment.

3. THE crime is comprehensive enough to afford abundance of matter for the most Satyrical zeal: but I consider the dissecting of putrid Bodies may cast such pestilential fumes, as all the benefits of the scrutiny will not recompense. I shall therefore in respect to the Reader dismiss this noisome Subject, and thereby give an example with what abhorrence he should always reject such kind of discourse, remembering the advice of St. Paul, *That all uncleanness should not be once named among those who would walk as becometh Saints,* Eph. 5.3.

The Close.

1. I Have now touched upon those enormities of Speech which I principally designed to observe, wherein I have been far from making a full and exact Catalogue: therefore I would have no man take this little Tract for a just Criterion, by which to try himself in reference to his words. Yet God grant that all that read it, may be able to approve themselves even by this imperfect essay, and he that do's so, makes fair approaches towards being *that perfect man* St. *James* speaks of, chap. 3.1. these being such faults of the Tongue as are the harder to avoid, because they are every day exemplified to us in common practice (nay some of them recommended as reputable and ingenuous.) And it is a strange insinuative power which example and custom have upon us. We see it in every trivial secular instance, in our very habit: those dresses which we laughed at in our forefathers wardrobes or pictures, when by the circulation of time and vanity they are brought about, we think very becoming. Tis the same in our diet: our very palates conform to the fashion, and everything grows amiable to our fancies, according as tis more or less received in the world. And upon this account all sobriety and strict virtue lies now under a heavy prejudice, and no part of it more, then this of the Tongue, which custom has now enfranchized from all the bonds Moralists or Divines had laid upon it.

2. BUT the greater the difficulties are, the more it ought to awake our diligence: if we lie loose and carelessly, tis odds we shall be carried away with the stream. We had need therefore fix ourselves, and by a sober recollection of the ends for which our Speech was given us, and the account we must one day give of it, impress upon ourselves the baseness and the danger of misemploying it. Yet a negative innocence will not serve our turns, twill but put us in the condition of him, *who wrapped up the talent he was commanded to employ,* Mat. 25.25. Nay indeed twill be impossible to preserve even that if we aspire no farther. The Tongue is a busy active Part, twill scarce be kept from motion: and therefore if that activity be not determined to good objects, twill be practicing upon bad. And indeed I believe a great part of its licentiousness is owing to this very thing. There are so few good themes of discourse in use, that many are driven to the ill for want of better. Learning is thought Pedantic, Agriculture Peasant-like, and Religion the most insufferable of all: so by excluding all useful subjects of converse, we come together (as St. *Paul* in another case says) *Not for the*

better but for the worse, 1. Cor. 11.17. And if the Philosopher thought he had lost that day wherein he had not learnt something worthy his notice, how many days do we worse then lose, by having them not only empty of solid useful acquisitions, but full of noxious and pernicious ones? And indeed if they be the one, they will not miss to be the other also: for the mind is like the stomac, which if it be not supplied with wholesome nourishment, will at last suck in those humors with which the body most abounds. So that if in our converse we do not interchange sober useful notions, we shall at the best but traffic toies and baubles, and most commonly infection and poison. He therefore that would keep his tongue from betraying himself or others to sin, must tune it to a quite contrary Key, make it an instrument, and incentive to virtue, by which he shall not only secure the negative part of his duty, but comply with the positive also, in employing it to those uses for which it was given him.

3. IT would be too vast an undertaking to prescribe the particular subjects of such discourse, nay indeed impossible, because many of them are occasional, such as cannot aforehand be reduced to any certain account. This only in the general we may rest upon, that all speech tending to the Glory of God or the good of man, is aright directed. Which is not to be understood so restrictively, as if nothing but Divinity or the necessary concerns of human life, may lawfully be brought into discourse: something is to be indulged to common civility, more to the intimaces and endearments of friendship, and a competency to those recreative discourses which maintain the cherefulness of society; all which are, if moderatly used, within the latitude of the rule, as tending (though in a lower degree) to the well-being of men, and by consequent to the honor of God, who indulges us those innocent refreshments. But if the subordinate uses come to encroch upon the higher, if we dwell here and look no farther, they then become very sinful by the excess, which were not so in their nature. That inordinacy sets them in opposition to God's designation, in which they were allowed only a secondary place. We should therefore be careful to improve all opportunities of letting our tongues pay their more immediate homage to God, in the duties of prayers and praises, making them not only the interpreters of our pious affections, but the promoters of the like in others. And indeed he can scarce be thought in earnest, who prays, *Hallowed be thy name,* and do's not as much endeavor it with men, as he solicits it from God.

4. AND if we answer our obligations in this point, we shall in it discharge the highest part of our duty to man also: for in whose heart soever we can implant a true reverentialaw of God, we sow the seed of immortality, of an endless happy being, the greatest the most superlative good whereof he is capable. Besides in the interim, we do by it help to manumit and release him from those servile drudgeries to vice, under which those remain who live without God in the world. And these indeed are benefits worthy the dignity of human nature to communicate. And it is both sad and strange to see among the multitude and variety of Leagues that are contracted in the world, how few there are of these pious combinations; how those who show themselves concerned in all the petty secular interests of their friends, never take this at all into their care; a pregnant evidence how little true friendship there is among men:

5. I Know some think they sufficiently excuse themselves when they shift off this office to Divines, whose peculiar business they say it is. But this is as if one who sees a poor fainting wretch, should forbear to administer a Cordial he has at hand, for fear of entrenching on the Physicians Faculty. Many opportunities a Friend or Companion may have which a Divine may want. He often sees a man in the very fit, and so may more aptly apply: for where there is an intimacy of Converse, men lay themselves open, discover those passions those vices, which they carefully veil when a strange, or severer eye approaches. Besides, as such a one may easier discern the disease, so he has better advantages for administering remedies: so Children will not take those Medicines from the Doctors hand, which they will from a Nurse or Mother: and we are usually too Childish in what relates to our Souls; look on good counsel from an Ecclesiastic as a Divinity Potion, and set our stomacs against it; but a Familiar may insensibly insinuate it into us, and ere we are aware beguile us into health. Yet if Lay Persons will needs give the Clergy the inclosure of this office, they should at least withdraw those impediments they have laid in their way, by depositing those prejudices which will certainly frustrate their endeavor. Men have in these later days been taught to look on Preaching as a thing of form to the Hearers, and of profit only to the Speakers, a *craft whereby,* as *Demetrius* says, *They get their living,* Acts 16.25. But admit it were so in this last respect, yet it do's not infer it should be so in the former. If it be a Trade, twas sure thought (as in all Ages but this) a very useful one, else there would never have been such encouragement given to it. No state ever alloted public certain Salaries for a set of Men that were thought utterly useless: and if there be use to be made of them, shall we lose our advantages merely because they gain theirs? We are in nothing else so senseless, no man will refuse counsel from a Physician, because he lives by the Profession. Tis rather an argument on his side, that because such an interest of his own depends on it, he has been the more industrious to fit himself for it. But not to run farther in this digression, I shall apply it to my purpose, by making this equitable proposal, that Lay men will not so moralize the common Fable, as neither to admonish one another themselves, nor suffer Ministers to do it without them. And truly tis hard if neither of these can be granted when both ought. I am sure all is little enough that can be don, though we should have, as the Prophet speaks, *Precept upon precept, Line upon Line, here a little and there a little,* Is. 28.13. Mans nature is so unattentive to good, that there can scarce be too many monitors. We see *Satan,* though he have a much stronger party in our inclinations, dares not rely upon it, but is still employing his emissaries, to confirm and excite them: and if whilst he has so many Agents among us, God shall have none, we are like to give but an ill account of our zeal either to God or our neighbor, or of those tongues which were given us to glorify the one, and benefit the other. Indeed without this, our greatest officiousness in the secular concerns of others is no kindness. When we strive to advance the fame, to increase the fortune of a wicked man, what do we in it, but enable him to do the more mischiefs, by his wealth to foment his own luxuries, and by his reputation commend them to the practice of others? He only makes his friend truly rich and great, who teaches him to employ those advantages aright: and would men turn their tongues to this sort of Oratory, they would indeed show they understood for what ends they were given them.

6. BUT as all good receives enhancement from its being more diffusive, so these attempts should not be confined to someone or two intimates or relatives, but be as extensive as the common needs, or at least as our opportunities. Tis a generous ambition to benefit many, to oblige communities: which can no way so well be don, as by endeavoring to subvert vicious customs, which are the pests and poisons of all societies. The heathens had many ceremonies of lustrations for their cities and countries, but he that could purify and refine their manners, would indeed attain to the substance of those shadows. And because the Apostle tells us, that *Evil words corrupt good manners,* Cor. 15.33. twould be a fundamental piece of reformation, to introduce a better sort of converse into the world: which is an instance so agreeable to my present subject, that I cannot close more pertinently, then to commend the endeavor to the Readers; who, if he have been by this Tract at all convinced of the sin and mischief of those Schemes of discourse deciphered in it, cannot be more just to his convictons, then by attemting to supplant them.

7. IT were indeed a design worthy of a noble soul, to try to new model the Age in this particular, to make it possible for men to be at once conversable and innocent. I know twill be objected, tis too vast a project for one or many single Persons to undertake: yet difficulties use to animate generous spirits, especially when (as here) the very attempt is laudable. But as *Christ* says of Wisdom, so may we of Courage, The Children of this world are more daring then the Children of light. The great corrupters of discourse have not been so distrustful of themselves: for tis visible to any that will reflect, that tis within man's memory since much of this monstrous exorbitancy of discourse grew in fashion, particularly the Atheistical and Blasphemous. The first propugners of it were but few, and durst then but whisper their black rudiments: yet the world now sees what a harvest they have from their devilish industry.

8. AND shall we give over our Clime as forlorn and desperate, and conclude that nothing which is not venomous will thrive in our Soil? Would some of parts and authority but make the experiment, I cannot think that all places are yet so vitiated, but that they may meet with many, who would relish sober and ingenuous discourse, and by their example be animated to propagate it to others: but as long as Blasphemy, Ribaldry, and Detraction set up for Wit, and carry it without any competition, we do implicitly yield that title we dispute not: and tis hard to say, whether their triumphs be more owing to the boldness of ill men, or the pusillanimity of the good. What if upon the trial they should meet with the worser part of St. *Paul*'s fate at *Athens, That some will mock,* Acts 17.32. yet perhaps they may partake of the better also, and find others that would be willing *to hear them again,* and some few at least *may cleave unto them.* And sure they are too tender and delicate, that will run no hazard, nor be willing to bear a little share in that profane drollery, with which an Apostle was, and their God is daily assaulted: especially when by this exposing themselves, they may hope to give some check to that impious liberty. However besides the satisfaction of their own consciences, they may also gain this advantage by the attempt, that it may be a good test by which to try their company. For those whom they find impatient of innocent and profitable converse, they may assure themselves can only ensnare, not benefit them; and he is a very weak Gamester, that will be drawn to play upon such terms as make it highly probable for

him to lose, but impossible for him to win. Therefore in that case the advice of *Solomon* is very proper, *Go from the presence of a foolish man, when thou perceivest not in him the lips of Knowledge,* Prov. 14.7.

9. BUT he that will undertake so Heroic an enterprize, must qualify himself for it, by being true to his own pretensions. He must leave no uneven thread in his loom, or by indulging to any one sort of reprovable discourse himself, defeat all his endeavors against the rest. Those aëry Speculators that have writ of the Philosophers Stone, have required many Personal qualifications, strict abstinences and purities in those who make the experiment. The thing may have this sober application, that those who would turn this Iron Age into Gold, that would convert our rusty drossy Converse into a purer strain, must be perfectly clean themselves. For alas what effect can that man hope from his most zealous reprehensions, who lays himself open to recrimination? He that hears a man bitterly inveigh against blasphemy and profaneness, and (yet in that almost the same breath) hears his monitor inveigh as bitterly against his Neighbor, will scarce think him a good guide of his tongue, that has but half the mastery of his own. Let every man therefore be sure to begin at the right end of his work, to wash his own mouth clean, before he prescribe Gargarisms to others. And to that purpose let him impartially reflect on all the undue liberties he has given his tongue, whether those which have been here remarked, or those others which he may find in all Practical books, especially in (the most Practical of all books) his own Conscience. And when he has trac'd his talk thro all its wild rambles, let him bring home his stray; not like the lost sheep with joy, but with tears of penitence and contrition, and keep a strict watch over it that it break not loose again; nay farther require it to make some restitution for the trespass it has committed in its former excursions: to restore to God what it has robbed of his Honor, by devoting itself an instrument of his service; to his Neighbor what it has detracted from him, by wiping off that sullage it has cast upon his Fame, and to himself by defacing those ill Characters of vanity and folly it has imprinted on him. Thus may the Tongue cure its own sting, and by a kind of Sympathetic virtue, the wound may be healed by dressing the weapon. But alas when we have don all, the Tongue is so slippery that it will often be in danger to deceive our watch: nay it has a secret intelligence with the heart, which like a corrupted Goaler is too apt to connive at its escape. Let us therefore strengthen our guards, call in him who sees all the secret practices of our treacherous hearts, and commit both them and our tongues to his custody. Let us say with the Psalmist, *Try me, O Lord, and seek the ground of my heart,* Psa. 229.23. And with him again, *Set a watch, O Lord, before my mouth, and keep the door of my lips, O let not my heart he inclined to any evil thing,* Psa. 141.3. And if *hand thus join in hand,* Prov. 16.5. if God's grace be humbly invoked, and our own endeavor honestly employed, even this *unruly evil* of the Tongue (as St. *James* calls it) Chap. 3.8. may be in some degree tamed. If now and then it get a little out by stealth, yet it will not like the Demoniac be so raving, as quite to break all its chains. If we cannot always secure ourselves from inadvertence and surprise, but that a forbidden word may sometimes escape us, yet we may from deliberate willful offenses of the Tongue. And though we should all aspire higher, yet if we can but reach this, we ought not to excuse ourselves (upon remaining infirmities) from the Christian generous undertaking, I was recommending, the

reforming of others. Indeed I had made a very impertinent exhortation to that, if this degree of fitness may not be admitted; for I fear there would be none upon earth could attempt it upon other terms: the world must still remain as it is, and await only the Tongues of Angels to reduce it. Nor need we fear that censure of Hypocrisy which we find, Mat. 7.5. for the case is very differing. Tis indeed as ridiculous as insolent an attempt, for one that has a Beam in his own eye, to pretend to cast a Mote out of his brothers: but it holds not on the contrary, that he that has a Mote in his own, should not endeavor to remove the Beam in his Brothers. Every speck do's not blind a man, nor do's every infirmity make one unable to discern, or incompetent to reprove the grosser faults of others.

10. YET after all let us as much as is possible clear our eyes even of this Mote, and make our Copy as worth transcribing as we can: for certainly the best instrument of reformation is example: and though admonition may sometimes be necessary, yet there are many circumstances required to the right ordering of that, so that it cannot always be practicable, but a good example ever is. Besides it has a secret magnetic virtue: like the Loadstone it attracts by a power of which we can give no account: so that it seems to be one of those occult qualities, those secrets in nature, which have puzzled the enquirers, only experience demonstrates it to us. I am sure it do's (too abundantly) in ill examples, and I doubt not, might do the like in good, if they were as plentifully experimented. And that they may be so, let every man be ambitious to cast in his mite: for though two make but a farthing, yet they may be multiplied to the vastest sum. However if a man cannot reform others, yet I am sure twill be worth his while, so to *save himself from this untoward generation,* Act. 2.40. I have now presented the Tongue under a double aspect, such as may justify the ancient Definition of it, that it is the worst and best part of man, the best in its original and design, and the worst in its corruption and degeneration. In *David* the man after God's heart it was his glory, Ps. 57.8. *The best member that he had,* Psal. 108.1. *But in the wicked it cuts like a sharp Razor,* Psal. 52.2. *Tis as the venem of Asps,* 140.3. The Tongues from heaven were *Cloven,* Act. 2.2. to be the more diffusive of good: but those that are *fired from hell* are forked, Jam. 3.6. to be the more impressive of mischief: it must be referred to every man's choice, into which of the forms he will mold his. *Solomon* tells us *Death and Life are in the power of the Tongue,* and that not only directly in regard of the good or ill we may do to others, but reflexively also, in respect of what may rebound to ourselves. Let *Moses* then make the inference from *Solomon's* premises, *Therefore choose life,* Deut. 30.15. a proposal so reasonable, so agreeable to nature, that no florishes can render it more inviting. I shall therefore leave it to the Readers contemplation, and shall hope that if he please but to revolve it with that seriousness which the importance exacts, he will new set his tongue, compose it to those pious Divine streins, which may be a proper preludium to those Allelujahs he hopes eternally to sing.

FINIS.

P-RA-20. The ladies calling in two parts - Allestree, Richard, 1619-1681., Pakington, Dorothy Coventry, Lady, d. 1679., Sterne, Richard, 1596?-1683., Fell, John, 1625-1686., Henchman, Humphrey, 1592-1675.
The ladies calling in two parts

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[illustration]

The Ladies calling

THE LADIES CALLING.

IN *TWO PARTS.*

By the Author of the whole Duty of Man, The Causes of the Decay of Christian Piety, and The Gentleman's Calling.

Favor is deceitful, and Beauty is vain: but a Woman that feareth the Lord, she shall be praised.

Prov. 31. 33.

OXFORD, Printed at the THEATER.

M. DC. LXXIII.

[illustration]

The Editor to the Reader.

IT is a popular reproach usually cast upon writers in morality, and persuaders to devotion, that while they with pompous words represent vertu as a sufficient reward to •...er self, and exhort to the contempt of Glory; they prefix their names to their labors, and make the Title-page a confutation of the Book that follows it.

Our Author has effectually averted this objection, having been so far from seeking a name from others, as not to have left a possibility for the discovery of his own: but like the river Nile *that gives fertility and blessing wheresoe're he passes, hides his head; and permits himself to be only known in the benefits which he dispenses.*

By what methods the other most useful works of this excellent Author have st•...ln themselves into the world, I am not enabled to relate; but having been made a party to the publication of this present, it may be expected that I render some account thereof. For altho the curiosity of inquiring into that which is industriously concealed, be such a rudeness, and injustice also, as by no means deserves to be encouraged; yet where a benefit has been received, for those who are obliged, to desire to acquaint themselves with the Person unto whom they stand endebted, that they may pay a respect at least, if

they can reach at no more equal retribution; this has such a pretence to gratitude, as may justly demand to be considered. And it will be some satisfaction to the ingenuous enquirer, that though he have not enform'd himself in the particulars which he desires, he has not been deficient in the inquest, & knows as much as is possible.

The Reader therefore may please to understand, that somewhat more then two months since, I received a Letter, accompanied with a roll of Papers; opening the which, I found it was written by a hand which I was utterly a stranger to, and that had no name subscribed; the purport thereof was as follows.

SIR,

THe general report of your candor persuades me you will not reject an address, though from an unknown hand, which encourages me to the sending these Papers to you, with a desire you would please to peruse them, and commit them either to the Press, or the Fire as you find them worthy. I shall not need to tell you who I am, for if my suit be accepted, I have what I desire without it if it b•... not, 'tis my interest you should not know who 'tis that has thus importun'd you. Your Charity I assure myself will at a venture pardon,

SIR,

Your humble Servant.

'Twill be superfluous to say how much I was surprised with this so unusual address, how much affected with the singular modesty and humility which it ex•...rest: and after all how much transported upon viewing the Treasure, which was thus •...s from the Clouds dropt into my hands▪ Nor was I long to determine which of the two ways of disposal proposed unto me, was to be made use of: and indeed I should much so•...ner have performed my trust, and taken care that this excellent Tract •...ad immediately seen the light, had it not been needful to transcribe the whole, before it could safely be committed to the Press.

This I mention not only to excuse the delay of the Edition, but more especially to beg a pardon for the misadventu•...es of it. It being not easy in a written Copy where a recourse is not to be had unto the Author, to do him justice; and avoid faileurs and mistakes: which in the present instance was the more hazardous, in that every departure from the Authors i•...itable pattern, would certainly be for the worse.

But Excuse and complement are anywhere a very insipid foolish thing, and most intolerable in a serious concern: I shall not therefore say ought that looks that way; only offer a short request▪ which I suppose will be equally in-the behalf of the▪ Author of this Tract▪ the Editor▪ and the Readers of it, Which is, that whoever takes this book in hand would seriously consider it; and doing so, receive the infinite benefits of uniform vertu, and sincere pie•...y; the documents whereof, are herewith all possible advantages proposed: and thereby give the Author, that greatest of blessings, the being an instrument to the eternal happiness of souls: and as to us who deal in the affair of Printing▪ afford some share in this most desirable event▪ absolving us from the Charge of having don mischief, instead of service to the world. For, to say the truth, no book is so fatally destructive as that which convinces of duty▪ but

fails of persuading to it. And if the best books can do harm, 'twill certainly be difficult to make a plea for the mul•...tudes of a contrary kind▪ which now especially ⟨◊⟩ *upon the Age▪*

THE PREFACE

THo the smallness of this Tract will scarce justify the solemnity of a Preface; yet remembering 'tis designed for those who are accustomed to Ceremonious Addresses, I think it not best to approach them too abruptly. And indeed besides the Civility, there seems some use of it in order to my design. To advise, or reprove, is so ungrateful an Office, that he that undertakes it, had neee•... use all previous arts to vindicate the sincerity of his purpose, and to convince the person admonished, that 'tis neither spleen no•... prejudice, but the mo•...t real exuberant kindness which promts him to inflict those wounds of a friend, *Prov.* 27. 6. *and that he is never less* an enemy, then when he thus tells them the truth, *Gal.* 4. 16: *Therefore, though they may in the ensuing leaves meet with some thingswhich may have a show of severity, yet let me assure my Reader, they have indeed a design of the greatest service, by correcting the extravagance of some, to rescu the whole Sex, as from the contagion of the example, so from the community of the blame. For such is either the inadvertence, or malice of a great part of mankind, that (against all Rules of Discourse) they deduce Generals from Particulars, make every woman so far an Eve, that her depravation shall forfeit her whole kind; and because there are foolish and scandalous women, will scarce allow there are any other.*

The truth is, the Error seems in many men to be affected; they propose to themselves unworthy ends on women, and make all their observations wholly in order to those. He that is upon a base pursuit, takes particular notice of all that he thinks for his turn; the rest fall not within his Sphere: and 'tis too probable he is so abundantly supplied for that absolute consideration, that he never descends to the comparative. Nay, perhaps there may be a yet deeper original of the scandal: the world is much governed by estimation; and as applause encourages & exalts, so a universal contempt debases & dejects the Spirit. If it can once pass into a Maxim, that women are such silly or vicious creatures, it may put fair for the making them so indeed. Themselves may imbibe the common opinion, charge all their personal faults on their Sex, think-that they do but their kind, when indeed they most contradict it, and no more aspire to anything worthy, then a man canpretend to the excellencies of an Angel. And indeed this seems to be the practical inference of some women, who could hardly have descended to such dishonors, had they not before been as vile in their own eyes, as they have afterwards rendered themselves in others.

It may therefore upon this account be a necessary Charity to the Sex, to acquaint them with their own valu, animate them to some higher thoughts of themselves; not to yield their suffrage to those injurious estimates the World hath made of them, and from a supposed incapacity of nobler things to neglect the pursuit of them; from which God and Nature have no more precluded the Feminine, then the Masculine part of mankind.

In reference to secular Considerations, their advantages are most important; Women have a very powerful Influence upon all sorts of Transactions in the World: the engaging of the Delilah, *and* plowing with the Heifer, *Judge: 14. & 16. being ever the surest way to undermine the Counsels, and master the force of the Stoutest* Samson. *And accordingly, Hictories of all kinds assure us, that* Gyneceum *has still had a Rival suffrage with the Senate. I might urge the more regular Powers which*

appertain unto that Sex; that all mankind is the Pupil and Disciple of Female Institution: the Daughters till they write women, and the Sons till the first seven years be past; the time when the mind is most ductile, and prepared to receive impression, being wholly in the Care and Conductof the Mother. And whereas 'is observed by Aristotle *in his Politics, (and is a proof of his being as wise, as he was a learned man) that the Estate of Republics entirely hangs on private families, the little Monarchies both composing & giving law unto the great; 'tis evident that the disposal of Families and all Domestic concerns therein lies chiefly on the Wife; whence the same* Aristotle *declares, that the Spartans notwithstanding their ready address to Empire by their great frugality, industry, and military virtue, could have but half a happiness, as failing on the part of their Wives. But waving these reflections I shall fix only on the personal accomplishments of the Sex, and peculiarly that which is the most principal endowment of the rational nature, I mean their understanding. Where▪ first it will be a little hard to pronounce, that they are naturally inferior to men; when 'tis considered how much of extrinsic weight is put in the balance to turn it on the men's side. Men have their parts cultivated and improved by Education, refined and subtilized by Learning and Arts, are like an enclosed piece of a Common, which by industry and husbandry becomes a different thing from the rest, though the natural turf owned no such inequality. And truly had women the same advantage, I dare not say but they would make as good returns of it; some of those few that have been tried, have been eminent in several parts of Learning. To omit the modern instances,* Theano *after the death of* Pythagoras *kept up his School;* Socrates *confesses himself to have been instructednot only in Rhetoric by* Aspatia, *but even in the highest Points of Philosophy by* Diotime: *the Roman Story enforms us of the deep wisdom of* Tanaquil, Cornelia, Livia, *to pass by others. And were we sure they would have ballast to their sails, have humility enough to poize them against the vanity of Learning, I see not why they might not more frequently be entrusted with it; for if they could be secured against this weed, doubtless the soil is rich enough to bear a good crop. But not to oppose a received opinion, let it be admitted, that in respect of their intellects they are below men; yet sure in the sublimest part of humanity, they are their equals: they have souls of as divine an Original, as endless a Duration, and as capable of infinite Beatitude. That spiritual Essence, that ray of Divinity owns no distinction of Sexes; so that in this sense also that Aphorism of the Apostle holds good;* there is neither Male nor Female, but all are one, *Gal.* 3. 28. *And sure this is the one transcendent Excellency of Human Nature. For alas, what valu can comparatively be s•...t upon all other Qualifications, which will finally-leave us but like the Beasts that perish. And this as it is the highest pitch of their worth, so it is the safest subject of their Contemplations: other Knowledge, as the Apostle speaks,* 1 *Cor.* 8. 1. may puff-up, this only will edify.

As therefore when we would pride ourselves, we use not to boast our meaner, but our best'qualities: so let me solicit Ladies to be so just to themselves,as not to take their own measures by anything below this. Why should they take so low a level of Greatness, as to valu themselves upon a title which is but a bigger blast of air, when they may derive their descent from above the Stars, claim cognation with Divinity? Why should they dote on the fictitious image, of a perhaps more fictitious beauty, which their glass presents them, when they need but look inward to see an infinitely fairer Idea, an emanation of the eternal Brightness? Indeed did they make a just estimate of themselves in this respect, it would overwhelm the vanity of those inferior things wherein they now have such

complacency, nor would they suffer their nobler part to be affronted by the unequal competition of their meaner.

But there is also another consequent which would flow from that esteem; they would solicitously preserve what they so highly prize, it being natural for us to proportion our care to our valu. They would be jealously vigilant against everything, that might eclipse the radiancy or contaminate the purity of their souls. 'Twas the advice of a Heathen moralist, Revere thyself; *and 'twas very wholesome counsel: for next our due veneration to God, a reverence to ourselves is the most severe controller of all exorbitancies. How can a soul that remembers its celestial extraction, wallow itself in the mire, sto•...p to any sordid degenerus practices? 'Tis said of* Themistocles, *that seeing once a rich booty about the dead corpses of his enemies, he touch•... itnot, but pointing to another, said, Take thou that, for thou art not* Themistocles. *If then a little military fame could so elevate his thoughts, tis a shame that any who carry an immortal spirit about them, should not be raised above all the contemptible baits of this sublunary World. Why should they not with the like disdain turn over all sensual inordinacies to mere Animals, and creatures that have no higher principle then that of Sense, whilst themselves soar up to those more sublimated* pleasures, which are at God's Right Hand for evermore, *Psal.* 16. 12.

We may therefore conclude, that what ever vicious impotence Women are under, it is acquired, not natural; nor derived from any illiberality of God's, but from the managery of his bounty. He has placed within them a pillar of Cloud and Fire, sufficient to shelter and conduct them through all the storms, all the intricacies that can occur in their journey to Canaan; *if they will forget that more intrinsic part of their being, live as if they were all body, reject the Manna, and rave after the Quails, that destruction which will thereby be induced they must own to spring from themselves. Let them not charge God foolishly, or think that by making them women, he necessitated them to be proud, or wanton, vain, or peevish; since 'tis manifest he made them to better purposes, was not partial to the other Sex, but that having, as the Prophet speaks,* abundance of spirit, *Mal.* 2. *he equally dispenc'd it, and gave the feeblest woman as large and capacious a soul as that of the Greatest Hero.*

Nay give me leave to say farther, that as to an Eternal well being, he seems to have placed them in more advantageous circumstances then he has don men. He has implanted in them some native propensions, which (as i shall hereafter have occasion to observe) do much facilitate the operations of Grace upon them. Besides, there are many temptations to which men are exposed that are out of their road. How hard is it for a man to converse in the World, but he shall be importun'd to debauchery and excess, must forfeit his sobriety to maintain the reputation of a sociable Person? Again, how liable are they by a promiscuous conversation among variety of humors, to meet with affronts, which the Maxims of Honor will tell them, must (in spite of all Christ's interdicts) be revenged? And this engages them in Quarrels, sometimes in Murders. Now none of these are incident to women: they must in these and some other instances attaque temptation, violently ravish guilt, and abandon their Sex, the whole Economy of their state, e're they can divest themselves of their innocence. So that God seems in many particulars to have closelier fenced them in, and not left them to those wilder excursions, for which the customary liberties of the other Sex afford a more open way. In short, they have so many advantages towards Vertu, that though the Philosopher made it one of his solemn acknowledgments to God, that

he had made him a man, and not a woman: yet I think Christian women have now reason enough to invert that form, and to thank God that he made them women, and not men.

But we know advantages which are only in speculation, are looked on with some diffidence, till there have been some practical experiment made of them; I shall therefore evidence the problem by demonstration, and instance; desiring my Readers to measure the possibilities of their arriving to eminent degrees of Vertu and Piety, by what others have attained to. I shall not fetch examples of Morality from Heathen Women, because I am now upon a higher strain; (yet many such might be brought to the reproach of many Women, who pretending to more, fall infinitely short of that:) 'tis Christian Vertu that I am now recommending, and which has been eminently exemplified in many of their Sex. How •...any Women do we read of in the Gospel, who in all the duties of assiduous attendance on Christ, liberalities of love and respect, nay even in zeal and courage, surpassed even the Apostles themselves? We find his Cross surrounded, his Passion celebrated by the avowed tears and lamentations of devout Women, when the most sanguine of his Disciples had denied, yea forswore, and all had forsaken him. Nay, even Death itself could not extinguish their love; we find the devout Mary's *designing a laborious, chargeable, and perhaps hazardous respect to his Corps. And accordingly 'tis a memorable attestation Christ gives to their Piety, by making them the first Witnesses of his Resurrection, the prime Evangelists to Proclaim those glad Tidings; and as a Learned man speaks, Apostles to the Apostles. Nor is the devotion of that Sex tobe found only in the sacred Records; the Primitive times have left us many Memorials of the like, and the Martyrologies are full of Female sufferers of all Ages and conditions, who by the fervor of their Zeal had overcome the timorousness of their Nature, and wearied the cruelty of their Persecutors. And as Women help to augment the number of Martyrs, so did they of Confessors also, in a stout owning, & diligent practice of Christianity. Queens and Empresses knew then no Title so Glorious as that of a nursing Mother to the Church, have often exchanged their Palaces for little Cells and Oratories, and valued not their own Diadems in comparison with their Savior's Crown of Thorns. And though by a perpetual declination from that pristine Zeal, the instances have in every Age grown less numerous, yet none has wanted some very illustrious Examples. Nay even in our dregs of time, in this common decay of all good, there are, I doubt not, many who (according to their opportunities) transcribe the former Copies, live like People that know they must live hereafter, and present us yet with some specimen of ancient Virtue. Nay, to speak an impartial Truth, 'tis not to be denied, but the reputation of Religion is more kept up by women then men; many of the one countenancing it by their Practice, whereas more of the other do not only neglect, but decry it. And now since Women are compassed about with so great a cloud of Witnesses, who by doing the thing, give the surest evidence that 'tis not unfeasible, why should any plead an impossibility?In matters of Vanity and Pomp they they are not so easily disheartened, no pattern of that kind can be •...et which will not be industriously imitated; nay in •...he greatest inequality of materials for it. Why •...hen should their emulation leave them where only it could do them good? How comes it, that of those who have equal Principles of a spiritual Being, some live according to the Dignity of it; and others who see them do so, do yet live as if they assented to that Philosophers Paradox, who said, Women had no souls; or at least were of the Pythagorian Sect, and looked upon themselves only as the Jails and Prisons of former offending Spirits, which they resolved to fit for a yet viler transmigration; give them the appetites of Beasts before they assume the Bodies? This is indeed an unlucky Humility, that those who in all other instances are apt to overween, should here sink so*

much below themselves. And I hope 'twill not appear an uncivil address, to persuade them to a juster estimate of their own worth. And if what has been said to that end may have any effect, I shall not desire a better Preparative to the ensuing Tract; since she that duly considers her own capacity of Eternal Bliss, and withal, the possibility of as Endless a Misery, according as she performs or neglects the several Parts of Duty, will sure need no other incentive to the diligent Pursuit of it.

THE LADIES CALLING

Part I.

Sect. I. ***Of Modesty.***

1. IT is now many years since an Address was made to the Gentry of this Nation, to persuade them to that Virtue, which would be both their Pleasure and Reward. I cannot, I confess, boast any such Effect of that, as should much inspirit the hopes of a new Attemt; yet since we see in our proper secular Concerns, Defeats do may times animate no less then Success, I know not why in this more charitable Design I should sit down discouraged. Men usually raise not a siege upon the first repulse, but reinforce their Batteries, observe more curiously which are the most assailable accessible parts, and accordingly dispose their assault: It will then be no unreasonable imitation in the present case, if, after a succesless Attemt upon the more impregnable Masculine part of the Gentry, I now essay the Feminine, whose native Softness and Gentleness may render them less apt for that resistance of good Counsel, wherein too many Men place their Gallantry.

2. I presume those to whom that little Tract was at first designed, will be so willing to relinquish their Title, that I might without imputation of robbery, exchange my Patrons, and by a new Dedication supersede the labor of a new Book. And indeed, since what was there said was founded more on the distinction of Qualities than of Sex, there would not need many razures to render it as proper for the one as the other; and I shall take so much advantage of it, as to assure the female Gentry, that they may there find much of the Duty incumbent on them, in respect of that Rank and Condition they hold in the World: and therefore, though I shall sometimes make some reflections on it; yet, as to the main, I shall think it the easiest course, as well for them as myself, to direct them thither.

3. But it may seem to have too much of the Pedant, to entertain new Scholars only with the cast or nauseated learning of the old; and when I remember I write to Ladies, who use to think the newness of anything a considerable Addition to its valu; I conceive myself obliged as well in civility to their humor, as charity to their needs, to give them something which they may own as their peculiar. And to render it the more unalienable, I shall affix it to their Sex; and make it the Subject of my present inquisition, what in respect of that, are the proper and distinct Obligations, under which, by the assignment of God and Nature, they are placed.

4. That the Obligation to Moral & Christian Virtues is in itself universal, and not confined to any Sex or Person, is not to be denied: yet, as in human Constitutions there are often Precepts, which (though not exclusive of any, do yet) more peculiarly and eminently level at

some particular rank or order of Men; so in the laws of God and Nature, there appears the like distinction. That all-wise Creator, who hath put peculiar proprieties and inclinations into his Creatures, hath accordingly designed their actuating and improving them: and altho in mankind, which differs nor in species but in gender, the variety may seem less; yet there is still enough to found some diversity, either in the kind or degree of duty. This sure is shadowed to us in that particular caution given to the Jews, not to confound the habit of the several Sexes, *Deut.* 22. 5. and yet more clearly evinced in the Precept which the Apostles address to women, 1 *Tim.* 2. and 1. *Pet.* 3. Nay, this is so granted a truth, that all Ages and Nations have made some distinction between masculine & feminine Virtues, Nature having not only given a distinction as to the beauties of their outward form, but also in their very mold and constitution implanted peculiar aptnesses and proprieties of mind, which accordingly vary the measure of decency; that being comely for the one Sex, which often is not (at least in the same degree) for the other. It will therefore be no absurd attempt to decipher those excellencies, which are the genuine and proper ornaments of Women: which though in some instances they may perhaps prove coincident with those of Men; yet even those which are equally inclusive of both, by the divine command may have some additional weight on the female side, in respect of decency, fame, or some other (not despisable) consideration.

5. For the better directing our present inquisition, it will be most regular, first to inquire what those Virtues are which are universally necessary to Women in all Ages and circumstances of their lives: such which, like the first matter, are prerequir'd for all forms; which, like a firm and solid Basis, must support all various events, all changes of their condition or relations. And secondly, we shall consider them in those changes, track them through the several stages and periods of life, through those several states which create the most considerable mutations to them; and in each of those consider, what are the new and proportionate accessions of duty.

6. As in the outward accommodations of life▪ the things of most daily and indispensible use deserve the greatest valu; so in moral or divine Endowments, the benefit of possessing is best measured by the misery of wanting them. This first rank therefore of female Virtues which we are to treat of, will have that to recommend them; they being so strictly necessary, that their absence is not only a privative ill, but also exposes to a deluge of all positive mischiefs consequent to that privation.

7. This will be found true in all the severals we are to pass through, but in none more eminently then in that we shall choose to begin with, the Virtue of Modesty; which may be considered in a double notion, the one as it is opposed to boldness and indecency, the other to leightness and wantonness. In the first acception, *Zeno* has not ill defin'd it, to be *the Science of decent motion,* it being that which guides and regulates the whole behavior, checks and controles all rude exorbitancies, and is the great civilizer of conversations, It is indeed a vertu of a general influence; does not only ballast the mind with sober and humble thoughts of ones self, but also steers every part of the outward frame. It appears in the face in calm and meek looks, where it so impresses itself, that it seems thence to have acquired the name

of shamefacedness. Certainly, (whatever the modern opinion is) there is nothing gives a greater luster to a feminine beauty: so that St. *Paul* seems, not ill to have consulted their concerns in that point, when he substitutes that as a suppletory ornament to *the deckings of Gold & Pearl and costly Array,* 1 *Tim.* 2. But I fear this now will be thought too antiquated a dress, and an Apostle be esteemed no competent Judge in this Science; which is now become so solemn a thing, that certainly no Academy in the World can vie numbers with the Students of this Mystery. Yet when they have strain'd their art to the highest pitch; an innocent modesty, and native simplicity of Look, shall eclipse their glaring splendor, and triumph over their artificial handsomness: on the other side, let a Woman be decked with all the embellishments of Art, nay and care of Nature too, yet if boldness be to be read in her face, it blots all the lines of beauty, is like a cloud over the Sun, intercepts the view of all that was otherwise amiable, and renders its blackness the more observable, by being placed near somewhat that was apt to attract the eyes.

8. But Modesty confines not its self to the face, she is there only in shadow and effigie; but is in life and motion in the words, whence she banishes all indecency and rudeness, all insolent vauntings and supercilious disdains, and what ever else may render a person troublesome, or ridiculous to the company. Nor does she only refine the language, but she tunes it too, modulates the tone and accent, admits no unhandsome earnestness or loudness of Discourse, the latter whereof was thought so undecent in *Carneades* (though in his public Lectures) that the Gymnasiarch reproved him for it: and sure, if 'twere not allowable in a Philosopher in his School, 'twill less become a woman in ordinary converse; and if we consult *Prov.* 7. 11. and 9. we shall find loudness and clamor in women coupled with such other epithets, as will surely not much recommend it. A woman's tongue should indeed be like the imaginary Music of the sphers, sweet and charming, but not to be heard at distance.

9. And as Modesty prescribes the manner, so it does also the measure of speaking; restrains all excessive talkativeness, a fault incident to none but the bold; the monopolizing of discourse being one of the greatest assumings imaginable, and so rude an imposing upon the company, that there can scarce be a greater indecency in conversation. This is ingeniously expressed by our divine Poet *Herbert,*

A civil guest,

Will no more talk all, then eat all the Feast.

He that engrosses the talk, enforces silence upon the rest, & so is presumed to look on them only as his auditors & Pupils, whilst he magisteriously dictates to them: which gave occasion to *Socrates* to say, *It is arrogance to speak all, and to be willing to hear nothing.* It is indeed universally an insolent unbecoming thing, but most peculiarly so in a woman.

10. The ancient Romans thought it so, much so▪ that they allowed not that sex to speak publicly, though it were in their own necessary defense; insomuch that when *Amesia* stood forth to plead her own cause in the Senate, they looked on it as so prodigious a thing; that they sent to consult the Oracle what it portended to the State: and though these first severities were soon lost in the successes of that Empire, *Valerius Maximus* could find but two

more, whose either necessity or impudence, persuaded them to repete this unhandsom attempt▪

11. And this great indecency of Loquacity in Women, I am willing to hope is the reason why that Sex is so generally charged with it; not that they are all guilty, but that when they are, it appears so unhandsom, as makes it the more eminent and remarkable. Whether it were from that ungracefulness of the thing, or from the propension Women have to it, I shall not determine; but we find the Apostle very earnest in his cautions against it; 1 *Cor.* 14. 35. he expressly enjoins Women to *keep silence in the Church,* where he affirms it a shame for them to speak: and though this seems only restrained to the Ecclesiastical Assemblies, yet even so it reaches home to the gifted Women of our age, who take upon them to be Teachers; whereas he allowed them not to speak in the Church, no not in order to learning, though a more modest design then that of teaching. But besides this, he has a more indefinite prescription of silence to Women, 1 *Tim.* 2. 11. *Let Women learn in silence;* and again, v. 12. *to be in silence.* The Apostle seems to ground the Phrase, not only on the •...feriority of the woman in regard of the crea•...ion and first sin, v. 13, 14. but also on the presumtion that they needed instruction; towards which, silence has always been reckoned an indispensible qualification, the introductory precept in all Schools, as that wherein all attention is founded. If some women of our age think they have outgon that novice state the Apostle supposes, and want no teaching; I must crave leave to believe, they want that very first Principle which should set them to learn, *viz.* the knowledge of their own ignorance: a science which so grows with study and consideration, that *Socrates* after a long life spent in pursuit of Wisdom, gave this as the sum of his learning, *This only I know, that I know nothing.* This proficiency seems much wanting to our female Talker, who, in this, seem to confute the common maxim, and give what they have not, by making their ignorance visible to others, though it be undiscernable to themselves: and to such we may not unfitly apply the Sarcasin of *Zeno* to a talkative Youth; *their ears are fallen into their tongue.*

12. But besides this assuming sort of talkativeness, there is another usually charged upon the Sex, a mere chatting, pratling humor, which maintains itself at the cost of their neighbors, and can never want supplies as long as there is anybody within the reach of their observation. This I would fain hope is most the vice of th•... vulgar sort of Women; the education of the Nobler setting them above those mean entertainments. Yet when 'tis remembered that St. *Paul*▪ 1 *Tim.* 5. 13. makes Tatling the effect of Idleness, it may not unreasonably be feared, that where there is most of the Cause, there will be some of the Effect. And indeed, it would puzzle one to conjecture, how that round of formal Visits among Persons of Quality should be kept up without this: That their Visits should be only a dumb Shew, none will suspect among women; and when the unfashionable themes of Housewifery, Piety, &c. are excluded, there will not remain many Topics of Discourse, unless this be called into supply. And this indeed is a most inexhaustible reserve, it having so many springs to feed it, that tis scarce possible it should fail. And when 'tis farther considered, how apt a minister it is to Envy, Spleen, Revenge, and other feminine Passions, we cannot suppose it can be unacceptable where any of those bear sway. But I believe it is not more frequently introduced by anything then the vanity of Wit, which has nowhere a more free and

exorbitant range than in censuring and deriding; nay, finds not only Exercise but Triumph too, vain Persons seldom considering the Infirmities or Follies of others, without some Complacencies, and assuming reflections on themselves; which how unagreeable it renders this liberty of talking to that Modesty we recommend, is obvious enough, and would God 'twere only oppo•...t to that; but it is no less so to all the obligations of Justice and Charity also, which are scarce so frequently violated by anything, as by this licen•...iousness of the tongue.

13. There yet another vice of it, for which •...he female Sex has been generally accused, and that •...s reveling of secrets; an infirmity presumed so •...cident to them, that *Aristotle* issaid tohave made •...t one of the three things he solemnly repented of, that he had ever trusted a Secret with a Woman. But by how much the greater prejudice •...hey lie under in this respect, the greater ought to be their caution to vindicate not only their Persons, but their Sex, from the imputation, which is indeed extremely reprochful: this blasting humor being a symptom of a loose, impotent soul, a kind of incontinence of the mind, that can retain nothing committed to it; but as if that also had its Diabetic passion, perpetually and almost insensibly evacuating all. And indeed however we are willing to appropriate this to the Sex, yet the fault is owing only to this ill constitution of the mind, which is ofttimes no less visible in men; as on the contrary, those women who by reason and vertu have acquired a Solidity and Firmness of mind, are as sure repositories of a Secret, as the most masculine confident: and such I have no intent to involve in this charge, but rather, by proposing their example to the rest, show that nature has put them under no fatal necessity of being thus impotent. A secret is no such unruly thing, but it may be kept in: they may take the Wise man's word for it, *Ecclus.* 19. 10. *If thou hast heard a wordlet it die with thee, and be bold, it will not burst thee.*

14. This is a piece of daring manliness, which they may affect without breach of Modesty; would God they would take it in exchange for that virile Boldness, which is now too common among many even of the best Rank. Such a degenerous age do we now live in, that everything seems inverted, even Sexes; whilst men fall to the Effeminacy and Niceness of women, and women take up the Confidence, the Boldness of men, and this too under the notion of good Breeding. A blush (though formerly reputed the color of Vertu) is accounted worse manners then those things which ought to occasion it, and such as nothing but the simplicity of a Country Girl can excuse. But the infirmity for the most part proves very corrigible; a few weeks of the Town Discipine wears off that piece of Rusticity, and advances them to a modish Assurance. Nor is that designed to terminate in itself, but it is to carry them on, till they arise to a perfect Metamorphosis, their Gesture, their Language, nay sometimes their Habit too being affectedly masculine; so that what *Tacitus* speaks of *Vitellius* in relation to his being a Prince, we may apply to them and say, that *If others did not remember them to be women, themselves could easily forget it.*

15. Yet, were this affectation confined only to the more innocent indifferent things, 'twere more tolerable; but alas it extends farther, and there are women who think they have not made a sufficient escape from their sex, 'till they have assumed the Vices of men too. A sober

modest dialect is too effeminate for them: a blustering ranting style is taken up, and (to show them proficience in it) adorned with all the Oaths and Imprecations their memory or invention can supply; as if they meant to vindicate their sex from the imputation of Timerousness by daring God Almighty. 'Tis true indeed, an Oath sounds gratingly out of whatever mouth, but out of a woman's it hath such an uncouth harshness, that there is no noise on this side Hell can be more amazingly odious; yet this is a music this discordant age hath introduced, no former having I think ever heard it in places at all civiliz'd: so that the female swearers want that poor shadow of excuse the men pretend to, it having been so far from customary, that the unwontedness could not but force them to some industry and pains, ere they could acquire the habit, and set up for female Hectors; an essay, wherein they have been very kind to the masculine, by showing the world there can be something worse.

16. 'Tis said there want not some who complete the demonstration by the other parallel quality of Drinking also; a vice detestable in all, but prodigious in women, who put a double violence upon their nature, the one in the intemperance, the other in the immodesty; and though they may take their immediate copy from men, yet (to the praise of their proficiency) they outdo their Exemplar and draw near the original: nothing human being so much beast as a drunken woman. This is evident enough if we look only on the mere surface of the crime; but if we dive farther into its inferences and adherencies, the assirmation is yet more irrefragable. She who is first a prostitute to Wine, will soon be to Lust also; she has dismissed her Guards, discarded all the suggestions of reason, as well as Grace, and is at the mercy of any, of every assailant. And when we consider how much fuller the world is of *Amnons* then *Josephs,* it will not be hard to guess the fate of that woman's Chastity, which has no other bottom then that of men's. So that unless her vice secure her virtue, and the loathsomeness of the one prevent attempts on the other; 'tis scarce imaginable a woman that loses her Sobriety should keep her honesty: so that indeed I might more properly have made this reflection when I come to speak of Modesty in the second notion of it, as it is opposed to Lightness and Wantonness, but it falls not much amiss now, to be the introduction to it.

17. And if we consider Modesty in this sense, we shall find it the most indispensible requisite of a woman; a thing so essential and natural to the sex, that every the least declination from it, is a proportionable receding from Womanhood, bu•... the total abandoning it ranks them among Brutes, nay sets them as far beneath those, as an acquired vileness is below a native. I need make no collection of the verdicts either of the Philosophers or Divines in the case, it being so much an instinct of nature, that though too many make a shift to suppress it in themselves, yet they cannot so darken the notion in others, but that an Impudent woma•... is looked on as a kind of Monster; a thing diverted and distorted from its proper form. That there is indeed a strange repugnancy to nature, needs no other evidence then the struggling, and difficulty in the first violations of Modesty, which always begin with regrets and blushes, and require a great deal of Self-denial, much of vicious Fortitude, to encounter with the recoilings and upbraidings of their own minds.

18. I make no doubt but this age has arrived to as compendious arts of this kind, as industrious vice can suggest, and we have but too many instances of early proficience in this learning; yet I dare appeal even to the forwardest of them, whether at first they could not with more ease have kept their vertu then lost it. Certainly such are the Horrors and Shames that precede those first Guilts, that they must commit a rape upon themselves (force their own reluctancies and aversions) before they can become willing prostitutes to others. This their Seducers seem well to understand, and upon that score are at the pains of so many preparatory courtings, such expense of presents too; as if this were so uncouth a crime, that there were no hope to introduce it but by a confederacy of some more familiar vices, their Pride or Covetousness.

19. The best way therefore to countermine those Stratagems of men, is for women to be suspiciously vigilant even of the first approaches. He that means to defend a Fort, must not abandon the Outworks, and she that will secure her Chastity, must never let it come to too close a siege, but repass the very first and most remote insinuations of a temter. Therefore when we speak of modesty in our present notion of it, we are not to oppose it only to the grosser act of Incontinentcy, but to all those misbehaviors, which either discover or may create an inclination to it; of which sort is all lightness of carriage, wanton glances, obscene discourse; things that show a woman so weary of her honor, that the next comer may reasonably expect a surrender, and consequently be invited to the Assault. Indeed they are such, that one would rather think them the result of many acts, then merely the Prologue to one, and yet nothing but a custom of private sin, could supply impudence enough to do what is so publicly scandalous; and where this is found in those of any considerable age, charity itself can scarce pass a milder censure. Yet possibly in those of the youngest sort, they may at first be taken up (as their dress is) merely in imitation of others, embraced implicitly upon the authority of those, whose examples govern the modes. When a poor girl, who has still so much of the child as to admire everything that glitters, sees these things used by the gay people of the world, 'tis no wonder if she take these as part of their accomplishments, and, upon peril of that formidable calamity of being unfashionable, conform to them: Which yet does not so much extenuate the guilt of those few seduced persons, as it aggravats that of the Seducers, and attests the strange corruption of the age, that those things which the less hardened sort of prostitutes were formerly ashamed of, should now pass into the frequency and avowedness of a fashion, become a part of Discipline and Institution of youth; as if vice now disdain'd to have any punies in its school, and therefore by a preposterous anticipation, makes its pupils begin where they were wont to end, initiates them at first into that shamelesness, which was wont to be the product only of a long habit: what the end will be of these Piqueerers in impudence, who thus put their vertu on the forlorn hope, is easy to divine. Yet is not this the only state of danger: they who keep their ranks, and though they do not provoke assaults, yet stay to receive them, may be far enough from safety. She that lends a patient ear to the praises of her Wit or Beauty, intends at first perhaps only to gratify her vanity; but when she is once charm'd with that Sirens song, bewitcht with that Flattery, she insensibly declines to a kindnefs for that person that values her so much▪ and when that spark shall be blow'd up by perpetual remonstrances of Passion, and perhaps little

Romantique artifices of pretending to die for her, with a thousand other tricks, which lust can suggest, 'twill like the *Naptha* Naturalists speak of, in a moment grow to an unquenchable flame, to the ruin both of her vertu and honor.

20. Let no woman therefore presume upon the innocence of her first intentions; she may as well upon confidence of a sound constitution, enter a pest-house and converse with the plague, whose contagion does not more subtily insinuate itself, then this sort of temptation. And as in that case she would not stay to define what were the critical distance, at which she might approach with safety, but would run as far from it as she could; so in this, it no less concerns her, to remove herself from the possibility of danger, and (how unfashionable soever it be) to put on such a severe Modesty, that her very looks should guard her, and discourage the most impudent assailant. 'Tis said of *Philopemen,* that the *Lacedemonians* finding it their interest to corrupt him with money, they were yet so possessed with the reverence of his virtues, that none durst undertake to attaque him; and sure 'twere not impossible for women to arrive at the same security: such an authority there is in Vertu, that where 'tis eminent, 'tis apt to control all loose desires, and he must not be only lustful but sacrilegious, that attempts to violate such a Sanctuary.

21. But perhaps that sex may fear, that by putting on such a Strictness, they shall lose the glory of their Beauty, which is now chiefly estimated by the number of those who court and adore them. To this in the first place I must say, that they are miserable Trophies to Beauty that must be built on the ruins of vertu and honor; and she that to boast the length of her hair should hang herself in it, would but act the same folly in a lower instance.

22. But then secondly, 'tis a great mistake to think their Beauty shall be the less prized, since 'tis incident to man's nature to esteem those things most that are at distance, whereas an easy and cheap descent begets contempt. So long as they govern themselves by the exact rules of Prudence and Modesty, their luster is like the Meridian Sun in its clearness, which though less approchable, is counted more glorious; but when they decline fromthose, they are like thatSun in a cloud, which though safelier gazed on, is not half so bright. But besides these collateral advantages, 'tis certain that Modesty gives an immediate and direct improvement to Beauty; for though men for their own vicious ends wish them sever'd, yet they cannot but think they are the most amiable when united, and you shall hear them often commend the aspect of that Modesty, which they would fain circumvent.

23. But in the 3d. place, there is nothing but such a Reservedness that can indeed make their Beauty triumphant. Parly and conquest are the most distant things; and she that descends to treat with an assailant, whatever he may tell her of his being her captive, 'tis but in order to the making her his; which when she once is, there is no state of servitude half so wretched, nothing in the world being so slavishly abject as a prostitute woman. For besides all the interest of another life which she basely resigns, the sacrifices all that is valuable in this: her reputation she puts wholly in his power that has debauched her, and which is worse her reformation too. If she should have a mind to return to vertu, she dares not for fear he should divulge her former strayings from it: so that, like *Catiline,* she is engaged to future evils to secure the past. Yea she subjects herself not only to his lust, but to all his humors

and fancies, nay even to all those who have been instrumental to their privacies, none of them all being to be displeased for fear of blabbing: and when 'tis remembered, what a sort of cattle they are, which are the engines in such affairs, There can fierce be anything more deplorable then to be within their lash. 'Tis true indeed, some have found a way to cure this uneasiness by being their own delators, not only confessing but boasting their crime, and by an impudent owning prevent all accusations: yet even this serves but to attest the intolerableness of the former condition, when this worst of mischiefs is chose as a rescue. Their impatience of being always in awe, makes them take up that resolution for infamy, which *Caesar* did for death, who said 'twas better to die once then to be always in fear. And though this desperate remedy may cure the fear, yet it ascertains the reproach; for whereas in the impeachment of others there is place for doubt, and charity may prompt some to disbelieve it, yet when the fact is justified by the offender, the evidence is uncontrolable, and withal doubles the infamy. For, besides that which adheres to the crime there is a distinct portion due to the impudence; yet like the Scorpion it must cure its own sting, and though it increases the obloquy, yet it deadens the sense of it.

24. But when they have thus steel'd their forheads against all impressions of Shame, they are still liable to many other painful effects of their sin. What fears of being abandoned, what jealousies of rivals, do often torture them? And indeed not without ground: for they cannot but know, that the same humor of variety which engaged their Paramors in their love, may do the same for another, and another, and so on; it being as possible to grasp the air, as to confine a wandering lust. Besides, what anxious apprehensions have they of the approach of age, which they are sure will render them loathed and despicable, as also of all intermedial decays of Beauty? How critically do they examine their glass? and every wrinkle that it represents in their face, becomes a deep gash in the heart. But if they have at any time the lesure (or indeed the courage) to look inward the view is yet more dreadful, a deformed foul, spoild of its innocence, and rendered almost as brutish as the sin it hath consented to. But though it be in some respects *like the beast that perisheth,* it is not, it cannot be, in that which would most avail it; an endless being it cannot lose, nor can it expect anything from that preeminence of its nature, but an infinity of misery. This is such an amazing contemplation, as, methinks, were it insisted on, should allay the hottest blood; no impure flames being so fierce as to contest with those of unquenchable fire. It is therefore though a very impious, yet no unskillful artifice of those, who would vitiate women in their manners, to corrupt them in their Principles, and by extinguishing all hopes or fears of another World, persuade them to immerse boldly into all the abominations of this. 'Tis said, this is now an art of wooing, the modern preludium to the basest proposals: it seems this age dares not trust only to the former ways of seducement, fears there will not be women enough that will forget the interests of another World; and therefore is fain to set up a new party of others to disbelieve it. And I fear that design has been too prosperous; many women are so much more concerned for their bodies then their souls, that they are contented the one should be elevated upon the depression and debasement of the other; and whilst with a vain transport, they can hear their outward form applauded as Angelical, or Divine, they can very tamely endure to have their better part vilified and despised, defin'd to be only a puff of air in their

nostrils, which will scatter with their expiring breath, or, in the Atheist's phrase, *Wisd*-6. 6. *vanish as the soft air.* Whereas they should consider, that they who preach this doctrine to them, design it only to infer a pernicious use. 'Tis a maxim in Politics, that those counsels are suspiciously to be scan'd, which carry in their front the advisers interest; which certainly is never more visible then in this case, he that once gains this point, never needing to contest for all the rest. For he that can persuade a woman out of her soul, will soon command her body, and then what was at first his interest, becomes hers at last; and her wishes of the mortality of her soul, are much stronger then 'tis possible her belief of it could be: which confirms abundantly my affirmation of the servile, wretched condition of such a person. For if we judge that a very severe slavery, which makes people desirous to resign a temporal being, what shall we think of that which provokes them to renounce an eternal?

25. And now by this gradation of mischiefs we may judge of the deplorable state of those who have abandoned their Vertu; wherein I doubt not the consciences of many cannot only attest, but much improve the description; and all I shall say to such, is, only to consult that bosom monitor, which till they do all Homilies will be insignificant. My design was not therefore to tell them what they too well feel, but only to point out their wracks as warnings others.

26. Let those therefore who are yet untainted, and by being so, have their judgments clear and unbiast, consider soberly the misery of the other condition, and that not only to applaud, but secure their own; and when ever the outward pomps and gaudy splendors of a vitiated woman seem, like that of *Cresus,* to boast their happiness, let them look through that Fallacy, and answer with *Solon, that those only are happy who are so at their end.* Their most exquisite deckings are but like the garlands on a beast designed for Sacrifice; their richest gems are but the chains, not of their ornament but slavery; and their gorgeous apparel, like that of *Herod,* covers perhaps a putrid body, (for even that doth not seldom prove their fate) or however, a more putrid soul. They who can thus consider them, will avoid one great snare; for 'tis not always so much the lust of the flesh, as that of the eyes which betrays a woman. 'Tis the known infirmity of the Sex, to love gaiety, and a splendid appearance, which renders all temptations of that sort so connatural to them, that those who are not arrived to a more sober estimate of things, will scarce be secure. It will therefore be necessary for them to regulate their opinions, and reduce all such things to their just valu, and then they will appear so trifling, that they can never maintain any competition with the more solid interests of Vertu and Honor. For though those terms seem in this loose age to be exploded; yet where the things are visible they extort a secret veneration, even from those who think it their concern publicly to deride them: whereas on the other side a defection from them exposes to all the contempt imaginable, renders them despised even by those who betraid them to it, leaves a perpetual blot upon their Names, and their Family. For in the character of a woman, let Wit and Beauty, and all female accomplishments stand in the front; yet if wantonness bring up the rear, the Satyr soon devours the Panegyric, and (as in an Echo) the last words only will reverberate, and her vice will be remembered when all the rest will be forgot. But I need not declame upon this theme; the Son of *Syraeh* has don ittomy hand, in many passages, but especially *Ecclus.* 23. to which I refer the reader.

32, What hath been already said, is I suppose, sufficient to convince every woman how much it is her concern to keep herself strictly within the bounds of Modesty and Vertu. In order to which, there is nothing more important then a judicious choice of their Company; I mean not only for men, but women also: vice is contagious, and this especially has that worst quality of the Plague, that 'tis malicious, and would infect others. A woman that knows herself scandalous, thinks she is reprocht by the vertu of another, looks on her as one that is *made to reprove her ways,* as it is, *Wisd.* 2. 14. and therefore in her own defense strives to level the inequality, not by reforming her felf, (that she thinks too hard a task) but by corrupting the other. To this end, such are willing to screw themselves into an acquaintance, will be officiously kind, and by all arts of condescension and obliging, endeavor to ensnare a woman of reputation into their intimacy. And if they succeed, if they can but once entangle her into that cobweb-friendship; they then, spider-like, infuse their venom, never leave their vile insinuations till they have poisoned and ruined her. But and if on the other side they meet with one of too much sagacity to be so entrapped; if they cannot taint her Innocence, they will endeavor to blast her Fame; represent her to the World to be what they would have made her; that is in the Psalmists phrase; *such a one as themselves,* Psal. 50. 24. so that there is no conversing with them, but with a manifest peril either of Vertu or Honor, which should methinks be a sufficient disswasive. 'Tis true, 'tis not always in ones power to shun the meeting with such persons, they are too numerous, and too intruding to be totally avoided; unless, as St. *Paul* says, 1 *Cor.* 5. 10. *one should go out of the World.* But all voluntary converse supposes a choice, and therefore everybody that will may refrain that, may keep on the utmost frontiers of civility, without ever suffering any approach towards intimacy and familiarity.

33. And sure were this distance duly observed, it might be of excellentuse, a kind of lay Excommunication, which might come very seasonably to supply the want of the Ecclesiastic now out-dated. And this seems very well to agree with the sense of *Solon,* the wise *Athenian* Law-giver, who, besides that he shut the Temple-doors against them, interdicted them the sacred Assemblies; made it one of his laws, that an Adulteress should not be permitted to wear any ornaments, that so they might in their dress carry the note of their infamy. Should we have the like distinction observed, I sear many of our gaiest birds would be unplumed, and though the same be not now an expedient practicable; yet the former is, and might be of very good use. For beside that already mentioned of securing the innocent, it might perhaps have a good effect on the guilty, who could not but reflect with some shame on themselves, if they were thus singled out and discriminated; whereas whilst they are suffered to mix with the best Societies, (like hurt Deer in a herd) they flatter themselves they are undiscernable.

34. But indeed the advantage of this course is yet more extensive, and would reach the whole Sex, which now seems to lie under a general scandal, for the fault of particular persons. We know any considerable number of smutty ears casts a blackness on the whole field, which yet were they apart, would perhaps not fill a small corner of it; and in this uncharitable age, things are apt to be denominated not from the greater but worser part: whereas, were the precious severed from the vile, by some note of distinction, there might then a more certain

estimate be made: and I cannot be so severe to womankind, as not to believe the scandulous part would then make but a small show which now makes so great a noise.

35. Besides this I can suggest but one way more for women of honor to vindicate their Sex, & that is by making their own vertu as illustrious as they can; and by the bright shine of that draw off men's eyes from the worser prospect. And to this there is required not only innocence, but prudence; to abstain, as from all real evil, *so from the appearance of it too,* 1 Thess. 5. 22. not, by any doubtful or suspicious action, to give any umbrage for censure but as the Apostle says in another case, 2 Cor. II. 11. *to cut off occasion from them that desire occasion;* to deny themselves the most innocent liberties, when any scandalous inference is like to be deduc'd from them. And though perhaps no caution is enough to secure against the malicious, and the jealous; though 'tis possible some black mouth may asperse them, yet they have still *Plato*'s reserve, who being told of some who had defam'd him, *'tis no matter said he, I will live so that none shall believe them.* If their lives be but such, that they may acquit themselves to the sober and unprejudiced, they have all the security can be aspir'd to in this world; the more evincing attestation they must attend from the unerring Tribunal hereafter; where there lies a certain appeal for all injured persons who can calmly wait for it.

***SECT. II.* Of Meekness.**

1. IN the next place we may rank Meekness as a necessary feminine Vertu; this even nature seems to teach, which abhors monstrosities and disproportions, and therefore having allotted to women a more smooth and soft composition of body, infers thereby her intention, that the mind should correspond with it. For though the adulterations of art, can represent in the same Face beauty inone position, and deformity in another, yet nature is more sincere, and never meant a serene and clear forhead, should be the frontispiece to a cloudy tempestuous heart. 'Tis therefore to be wisht they would take the admonition, and whilst they consult their glasses, whether to applaud or improve their outward form, they would cast one look inwards, and examine what symmetry is there held with a fair outside; whether any storm of passion darken and overcast their interior beauty, and use atleast an equal diligence to rescu that; as they would to clear their face from any stain or blemish.

2. But it is not nature only which suggests this, but the God of nature too, Meekness being not only recommended to all as a Christian vertu, but particularly enjoined to women as a peculiar accomplishment of their Sex, 1 Pet. 3. 4. where after the mention of all the exquisite and costly deckings of art, this one *ornament of a meeek and quiet spirit,* is confronted to them, with this eminent attestation, that it is *in the sight of God of great price,* and therefore to all who will not enter dispute with God, and contest his judgment, it must be so too. Now though Meekness be in itself a single entire vertu, yet it is diversifi'd, according to the several faculties of the soul, over which it has influence; so that there is a Meekness of Understanding, a Meekness of the Will, and a Meekness of the Affections; all which must concur to make up the Meek and quiet spirit.

3. And first for the Meekness of the Understanding, it consists in a pliableness to conviction, and is directly opposite to that sullen adherence observable in too many; who judge of tenets

not by their conformity to truth and reason, but to their prepossessions and tenaciously retained opinions, only because they (or some in whom they confide) have once owned them; and certainly such a temper is of all others the most obstructive to Wisdom. This puts them upon the chance of a Lottery, and what they first happen to draw, determines them merely upon the privilege of its precedency, so that had *Mahomet* first seized them, his tenure would have been as indeses•...ble, as Christ's now. How great the force of such prejudices are, we may see by the oppositions it raisd against Christian doctrine in gross at its first promulgation; the *Jews* blind Zeal for the Traditions of their Fathers, engaging them in the murder even of that very Messias whom those Traditions had taught them to expect, and after in the persecution of that doctrine which his Resurrection had so irrefragably attested. And to justify the propriety of this observation, to those I now write to, 'tis expressly affirmed, *Acts.* 1. 3. 50. That they made use of the zeal of the female Proselytes for that purpose. *The* Jews *stirred up the devout and honorable women, and raised a persecution against* Paul *and* Barnabas. So that 'tis no unseasonable advice to such, to be sure they see well their way before they run too fierce a carriere in it; otherwise the greatest heat without light, does but resemble that of the bottomless pit, where flames and darkness do at once cohabit.

4. But whilst I decry this prejudicate stifness, I intend not to plead for its contrary extreme, and •...ecommend a too easy flexibility; which is a temper of equal, if not more ill consequence then the former. The adhering to one opinion can expose but to one error, but a mind that lies open to the effluxes of all new tenets, may successively entertain a whole ocean of delusions; and to be thus yielding, is not a Meekness but Servileness of Understanding. Indeed 'tis so great a weakness of mind, that the Apostle sinks it somewhat below the impotence of women, and resembles it to that of children, *Eph.* 4. 14. yet it seems the folly of some women had level•...d them with children in this matter, for the same Apostle takes notice of such, to whom as he gives the Epithet of silly, so the latter part of the Character speaks them incorrigibly so, *ever learning, and never able to come to the knowledge of the truth,* 1 Tim. 3. 6. a description which if we compare with our times, we must think prophetic. For how many instances hath this age given us of women so led captive; who being either affected with the novelty, or seduced by the pretended zeal of a new teacher, have given up their understanding to him: and for a while this strong man has kept possession, but when a stronger then he hath come it has fared as with him in the Gospel, a louder zeal or a newer doctrine soon divides his spoils; and that by force of the very same principle, on which he set up, which within a while undermines the latter also, and so successively; till the poor Proselite has been huried through all the mazes of wild error, and at last perhaps (like a palate distracted by too much variety) she fixes upon that which at first she most decried. This has been eventually true in some, who setting out in the fiercest detestation of Popery, have wandered so long like the blinded *Syrians,* 2 King. 6. 20. that they have at last found themselves in the midst of *Samaria;* by an insensible circular motion been brought about to that Religion, from which alone they designed to fly. So little do itching ears know whether they may be carried: and indeed the ear when infected with that

prurienthumor▪ may▪ vie Mischiefs with the tongue, which St. *James* tells us, *Chap.* 3. 15. *is* (though a little member) *a world of iniquity.*

5. 'Tis therefore the most important concern of all, to fortify that so assailable part; but 'tis especially so of women, not only in respect of that natural imbecility, which renders them liable to seducement, but also because the opinion of their being so, makes them particularly aimed at by seducers. For as he who is to put off adulterated wares, will choose the most unwary chapmen, so these Sophisticators of Divinity, desire the most undiscerning Auditors. And truly that so many of that Sex are so, I do not so much impute to any natural defect, as to the loose notions they have of Religion, of which they have perhaps some general confused apprehensions, but have so little penetrated the depth of it, that they know not why they are *Christians,* rather then *Turks,* why of the Church of *England,* rather then of that of *Rome,* or *Geneva.* And while they are thus unfixt, and have no better principle then custom and compliance; they have nothing to answer to any the grossest deceit that can be obtruded upon them, which for ought they know or have considered, may be as true as anything they formerly professed. Now when any one in this condition shall be assaulted, not only by the repeated importunities of false teachers, but also by ingeminated threatenings of hell and damnation, she is like one awaked by the out•...ry of fire, and in that amaze will be apt to run where-ever the first discoverer of her danger shall lead her.

6. I shall therefore most earnestly recommend it as the best Antidote against the poison of novel doctrines, to examine well the grounds of the old; for want of this it is that our Church has been exposed to so many frivolous cavils, it being too incident to the perverse Pride ofhumane nature, to speak evil of things we understand not. And had our she-zealots first consulted some sober guides, and from them understood upon what grounds the Practice as well as Doctrine of our Church was founded, they could not so easily have been carried away *by every wind of doctrine,* as the Apostle phrases it, *Eph.* 4. 14.

7. Indeed this is no more then common justice exacts, which forbids the condemning even the vilest malefactor unheard, (& unheard and not understood, are in this case terms equivalent) yet sure they owe something more to that Church from whose ministry themselves must confess to have derived their Christianity, in whose bosom they have been cherished, and consequently may plead a mothers right in them; so that unless possession, which fortifies Civil rights, destroy the Ecclesiastic; she may challenge besides that natural justice, (which is the common due of humanity) a parental respect and reverence, a debt which is sure very ill answered by those, who cast off her obedience before they have at all considered what it is she commands. And if the abdicating a child be a thing so unnatural, as needs some very important cause to justify it; the renouncing of a Parent must require a reason as far transcending that, as the guilt does, if it be causeless; and such it must inevitably be in all, who for want of due examination, suffer themselves to be led intogroundless prejudices and disgusts.

8. To prevent that guilt, and a multitude of others which spring from it; I must again repeat my Proposal, that women of Quality (who are presumed to want neither Parts nor lesure for it) would a little look into the inside of the Religion they profess; if it be a true one, 'twill

bear the inspection, truth never shunning the light; if it be not, the discovery cannot be too early. And indeed among the many remarkable impresses of truth our Church bears, this is one, that she does not blindfold her Proselytes, leaves them the use of their discerning Faculty, and does not by obtruding upon them an implicit belief, force them to lay down their Reason when they take up their Faith. And now why should not Ladies spend a few of their many idle hours in this inquisition, I mean not to embark them in a maze of controversies, but only to discern those plain grounds of Truth on which our Church builds; which if well digested, will prove a better amulet against delusion then the reading whole *Tomes* of Disputations, more apt to distract then fortify their understandings. And had they thus don, had their minds been ballasted by sober principles, so many of them had never made up the triumphs of so many and so various seducers. And though to such this advertisement may come too late (like assistance after a defeat) yet it may be a seasonable caution to others; and to those I offer it, as that very temper wherein consists that rational Meekness of the understanding I would recommend to them, which is equally violated by a blind obstinacy, or as blind a flexibility.

9. A second sort of Meekness is that of the Will, which lies in its just subordination, and submission to a more supreme Authority, which in Divine things is the Will of God; in Natural or Moral right Reason; and in human Constitutions the command of Superiors: and so long as the Will governs itself by these in their respective Orders, it transgresses not the Meekness required of it. But experience attests, that the Will is now in its depravation an imperions Faculty, apt to cast off that subjection to which it was designed; and act independently from those motives which should influence it. This God knows is too common in all Ages, all Conditions, and Sexes: but the Feminine lies more especially under an ill name for it. Whether that have grown from the low opinion conceived of their Reason, less able to maintain its Empire, or from the multipli•...d habitual instances themselves have given of unruly Wills, I shall not undertake to determine; but either way 'tis, I am sure, so great a reproach, as they should be very industrious to wipe off. And truly I know nothing more incentive to that endeavor, then the having a right estimate of the Happiness as well as Vertu of a governable Will. How calmly do those glide through all (even the roughest) events, that can but master that stubborn Faculty? A will resigned to God's, how does it enervate and enfeeble any calamity? Nay indeed it triumphs over it, and by that conjunction with him that ordains it, may be said to command even what it suffers. 'Twas a Philosophical Maxim, that a Wise moral man could not be injured, could not be miserable. But sure 'tis much more true of him who has that divine Wisdom of Christian resignation, that twists and inwraps all his choices with God's, and is neither at the pains nor hazard of his own elections; but is secure, that unless Omniscience can be deceived, or Omnipotence defeated, he shall have what is really best for him.

10. Proportionable (though not equal) to this, is the happiness of a Will regulated by Reason in things within its Sphere: 'tis the dignity of human Nature, and that which distinguishes it from that of Beasts. Yea, even those grow more contemptible in their kinds, the farther they are removed from it. The stupid sturdiness of an Ass has rendered it Proverbial for folly, when the tractableness of other Animals has tempted some to list them among rationals.

Besides, reason affords something of a Basis and Foundation for the Will to bottom on. He that governs himself by reason (that being still the same) will act equally and consonant to himself; but he that does a thing this moment, only because he will, may the next have as weighty an argument to do something quite contrary; and so may spend his whole time in unravelling his *Spiders webs,* as the Prophet rightly calls the vain designs of such brutish men, *Isa.* 59. 5. Not to speak of those recoilings and upbraidings of the rational faculties, which are the uneasy attendants of those who resist its more directadmonitions; there is nothing exposes to more secular ruins. An ungovernableWill is the most precipitous thing imaginable, and like the Devil in the Swine, hurries headlong to destruction, and yet deprives one of that poor reserve, that faint comfort of the miserable, Pitty; which will not be so much invited by the misery, as averted by that willfulness which caused it. Nay indeed, so little can such persons expect the compassion of others, that 'twill be hard for them to afford themselves their own: the consciousness that their calamities are but the issues of their own perverseness, being apt to dispose them more to hate then pity. And this is no small accumulation of wretchedness, when a man suffers not only directly, but at the rebound too; reinflicts his miseries upon himselfby a grating reflection on his own madness. Yea, so great an aggravation is it, that even Hell itself is enhaunced and completed by it; all the torments there being edged and sharpened by the woeful remembrance, that they might once have been avoided.

11. In the last place a Will duly submissive to lawful Superiors, is not only an amiable thing in the eyes of others, but exceedingly happy to ones self; 'tis the parent of peace, and order both public and private. A blessing so considerable, as is very cheaply bought with a little receding from ones own will or humor, whereas the contrary temper is the spring and original of infinite confusions, the grand incendiary which sets Kingdoms, Churches, Families, in combustion; a flat contradiction not only to the word, but even the works of God; a kind of Anticreative power, which reduces things to that Chaos from whenceGod drew them. Our age has given us too many and too pregnant instances of its mischievous effects, which may serve to enhaunce the value of that governable malleable temper I now recommend. And as a Will thus resigned to Reason and just Authority, is a felicity all rational natures should aspire to; so especially the feminine Sex, whose passions being naturally the more impetuous, ought to be the more strictly guarded and kept under the severe discipline of Reason; for where 'tis otherwise, where a woman has no guid but her Will, and her Will is nothing but her Humor, the event is sure to be fatal to herself, and often to others also.

12. And the hazard of this renders that other restraint of the will, I mean that of obedience to Superiors, a very happy imposition, though perhaps 'tis not always thought so, for those who resist the government of Reason, are not very apt to submit to that of Authority. Yet sure God and nature do attest the particular expediency of this to women, by having placed that Sex in a degree of inferiority to the other. Nay farther 'tis observable, that as there are but three states of life, through which they can regularly pass, *viz.* Virginity, Marriage, and Widowhood, two of them are states of Subjection, the first to the parent, the second to the husband; and the third, as it is casual, whether ever they arrive to it or no, so if they do, we find it by God himself reckoned as a condition the most desolate and deplorable. If I should

say this happens upon that very score that they are left to their own guidance, the sad wracks of many would too much justify the gloss; but however it evinces, that God sets not the same valu upon their being masterless, which some of them do, whilst he reckons them most miserable, when they are most at liberty.

13. And since God's assignation has thus determined subjection to be the women's lot, there needs no other argument of its fitness, or for their acquiescence. Therefore when ever they oppose it, the contumacy flies higher then the immediate Superior, and reaches God himself. And I am apt to think there would not many of that timorous Sex dare so far, were it not for some false punctilioes of honor, which (like those among our Duellists) have imposed themselves. These represent Meeknes and Submission as a silly sheepish quality unfit for women of breeding and spirit: whilst an imperious obstinacy passes for nobleness and greatness of mind. But alas they are woefully mistaken in their notion of a great spirit, which consists in scorning to do unworthy and vile things, and courageously encountering the adverse events of life, not in spurning at duty, or seeking to pull themselves from that Sphere where the divine Wisdom hath placed them. No sure, stubbornness is the mark only of a great stomac, not of a great mind; and the cruelty of a coward may as well denominate him valiant, as the ungovernableness of a woman can speak her generous.

14. In this I presume I speak the common sense of all, for what value soever they put upon themselves, nothing renders them less acceptable to others; an imperious woman being a plague to her relatives, and a derision to strangers, yea and a torment to herself. Every the least contradiction (which a meek person would pass over insensibly) inflaming such an unruly temper, and transporting her to such extravagances, as often produce very mischievous effects. On the other side if she be humor'd and complied with, that serves only to make her more insolent and intolerable; makes her humors grow to such a height, that she knows not herself what would please her, and yet expects that others should•...: so that to such a one, we may apply what *Hannibal* said of *Marcellus,* that if he were vanquished; he never gave rest to himself, nor if he were victorious, to others. Certainly the uneasiness of a perverse spirit is so great, that could such come but to compare it with the calm and happy serenity of Meekness and Obedience, there would need no other Lecture to commend them to their esteem or practice.

15. The last branch of Meekness is that of Affections, and consists in reducing the passions to a temper and calmness, not suffering them to make uproars within to disturb ones self, nor without to the disquieting of others, and to this regulation Meekness is generally subservient. Yet because the correcting of some particular passions are more immediately assignable to other virtues, I shall insist only upon that, on which this has a more direct and peculiar influence, I mean Anger, a two edged passion, which whilst it deals it blows without, wounds yet more fattally within. The commotion and vexation which an angry man feels, is far more painful then anything he can ordinarily inflict upon another: herein justifying the Epithet usually given to Anger, that it is a short madness, for who that were in his right wits, would incur a greater mischief to do a less. It is indeed so great a distemper of the mind, that he that is possessed with it, is incompetent for any sober undertaking, and should as much

be suspended from acting, as one in a Phrensy or Lunacy. This was the judgment and practice too of *Plato,* who going to chastise a servant, and finding himself grow angry, stopped his correction, a friend coming in and asking what he was doing, *punishing* replies he, *an angry man,* as thinking himself unfit to discipline another, till he had subdued his own passion. Another time his slave having offended him, *I would beat thee, says he, but that I am angry.* It were endless indeed to recite the black Epithets given by all Moralists to this vice. It shall suffice to take the suffrage of the wisest of men, one that had acquainted himself to *know madness and folly,* Ecl. 1. 17. and we find it his sentence, that *anger rests in the bosom of fools,* Ecl. 7. 11.

16. And what is thus universally unbecoming to human nature, cannot sure be less indecent for the gentler Sex: 'tis rather more so, everything contracting so much more of deformity, by how much it recedes from its proper kind. Now nature hath befriended women with a more cool and temperat constitution, put less of fire and consequently of choler, in their compositions; so that their heats of that kind are adventitious and preternatural, raised often by fancy or pride, and so both look more unhandsomely, and have less of pretence to veil and cover them. Besides women have a native feebleness, unable to back and assert their angers with any effective force, which may admonish them 'tis never intended they should let loose to that passion, which nature seems by that very unability to have interdicted them. But when they do it, they render themselves at once despised and abhorred; nothing being more ridiculously hateful, then an impotent rage.

17. But as the most feeble insect may sometimes disturb, though not much hurt us, so there is one feminine weapon which as 'tis always ready, so proves often troublesome, I mean the tongue, which, though in its loudest clamors can naturally invade nothing but the ear, yet even that is a molestation. The barking of a dog, though we are secure he cannot bite, is a grating unpleasant sound; and while women seek that way to vent their rage, they are but a sort of speaking brutes, and should consider whether that do not reflect more contempt upon themselves, then their most virulent reproaches can fix upon others.

18. But some things have had the luck to acquire a formidableness nobody knows how, and sure there is no greater instance of it, then in this case. A clamorous woman is looked on, though not with reverence, yet with much dread, and we often find things don to prevent or appease her storms, which would be denied to the calm and rational desires of a meeker person. And perhaps such successes have not been a little accessory to the fomenting the humor; yet sure it gives them little cause of triumph, when they consider how odious it makes them, how unfit (yea intolerable) for human society; let them take the verdict of *Solomon* who declares *it better to dwell* Pro. 25. 24. *in a corner of a house top, then with a brawling woman in a wide house.* Nor does the son of *Sirach* speak less sharply though more ironically, *Ecl.* 18. 16. *A loud crying woman and a scold, shall be sought out to drive away the enemy.* And though he taxes the feminine vices impartially enough, yet there is scarce any of them which he more often and more severely brands then this of unquietness. It seems 'twas a thing generally looked on, as very insufferable; as appears by *Socrates,* who when he designed to discipline himself to perfect patience and tolerance, knew no better way of

exercise, then to get a shrew to his wife, an excellence that may perhaps again recommend a woman, when we fall to an age of Philosophers; but at present 'twill be hard for any of our *Xantippes* to find a *Socrates;* and therefore that quality is as destructive to their interests in getting husbands, 〈◊〉 it is to the husbands quiet when he is got. 〈◊〉 I presume I need not declame farther against this fault, which I suppose cannot be frequent among that rank of women to whom this tract is intended: for if neither moral nor divine Considerations have prevented it, yet probably civility and a gentile education hath: a scold being a creature to be looked for only in Stalls and Markets, not among persons o•... quality. Yet if there be any that have descended to so sordid a practice, they have so far degraded themselves, that they are not to wonder if others subtract that respect, which upon other accounts they might demand.

19. And to such I should recommend the usual method of Physic, which is to cure by revulsion, let that sharp humor which so habitually flows to the tongue, be taught a little to recoile, and work inward; and instead of reviling others, discipline and correct themselves: let them upbraid their own madness, that to gratify an impotent, nay a most painful passion, have degenerated from what their nature, their qualities, their education, designed them. And if they can thus reverse their displesures, 'twill not only secure others from all their indecent assaults, but it will at last extinguish them: for anger is corrosive, and if it be kept only to feed upon its self, must be its own devourer; if it be permitted to fetch no forage from without, nor to nourish itself with suspicions and surmises of others, nor to make any sallies at the tongue, it cannot long hold out.

20. And how much they will herein consult their interest and their reputation too, they may be taught by *Solomon,* who makes it the distinctive *sign of a foolish woman to be clamorous, Prov.* 9. 13. whereas when he gives the character of his Excellent woman, he links Wisdom and Gentleness together, *she openeth her mouth with wisdom, and in her tongue is the law of kindness,* Prov. 31. 26. If this verdict may be admitted (as sure it ought, whether we consider his wisdom, or dear bought experience in women) it will confute the common plea of querulous spirits, who think to seem insensible of any the least provocation, is to appear silly and stupid; though truly if it were so, 'twould be full as eligible as to appear mad and raving, as they commonly do in the transport of their fury.

21. To conclude, Meekness is so amiable, so endearing a quality, and so peculiarly embellishing to women, that did they but all consider it with half the attention they do their more trivial exterior ornaments, 'twould certainly be taken up as the universal mode, in all the several variations of it this Section has presented.

SECT. III. ***Of Compassion.***

1. OF near Affinity to the Vertu of Meekness, is that of Mercy and Compassion, which indeed can scarce thrive in any place where the former hath not prepared the soil: Anger and Obstinacy being like that rough East-wind which brought the Egyptian Locusts, *Exod.* 10. 13. to eat up every green thing in the Land. A mind harrassed with its own impatiency, is not at lesure to observe, much less to condole the calamities of others. But as a calm and clear day

befriends us with a more distinct Prospect of distant Objects; so when all is quiet and serene within us, we can then look about us, and discern what exigencies of others invite our pity.

2. I need not say much to raise an estimate of this Vertu, since 'tis so essential to our Nature, so interwoven in the composition of Humanity, that we find in Scripture phrase, compassion is generally seated in the most inward sensible part of our frame, the bowels, so *Col.* 3. 12. *Put on therefore bowels of mercy;* and *Phil.* 2. 1. *Bowels and mercies.* So that a cruel ruthless person unmans himself, and is by the common vote of mankind to be listed among brutes; nay, not among the better, but only the more hateful, noxious sort of them.

3. But this is yet more unnatural in the female Sex, which being of softer mold, is more pliant and yielding to the impressions of pity, and by the strength of fancy redoubles the horror of any sad object; yea so remarkable is this tenderness, that God, when he would most magnify his own compassion, illustrates it by that of women, as the highest human instance. Indeed such a propension have women to commiseration, that they are usually taxed with an excess in it; so that any imprudent lenity is Proverbially called, A womanish Pitty, and therefore it may be thought an impertinence to exhort them to that which they can scarce avoid. But to this I answer; first, that in this degenerous age, 'tis no news to see people violate their instincts, as well as their duties, and be worfe then their nature inclines them; many sins being committed even against the grain, and with violence to constitution.

4. Yet secondly, 'tis not a mere melting of the eyes, or yerning of the bowels I design to recommend: Alas, their tears will not be drink to a thirsty soul, nor will shivering at his nakedness cloth him, this is such an insignificant mercy as St. *James* describes, saying to a brother or sister, *be ye warmed, be ye filled, but not giving them •...hings needful to the body,* c. 2. 16. Indeed, she that weeps over those distresses she will not relieve, might have been fit to be entered in the list of the mourning women among the Jews and Heathens, who were hired to make up the Tragic pomp of Funerals with their mercenary sorrow, but had no real concern in that loss they seemed to bewail. 'Tis therefore a more active sort of Compassion to which I would invite them; and yet for method sake, I shall consider it under two distinct Heads, Giving, and Forgiving.

5. By Giving, in this place, I mean not a general liberality, (though that prudently bounded, is an Excellence well becoming Persons of Fortune) but only such a Giving as terminates upon the needy, and is applied to succor their indigencies. To give to those from whom they may expect returns, may be a design, but at the best can be but generosity and frankness of humor. 'Tis only then mercy (as Christ Himself has defined it) when it is to those from whom they can *hope for nothing again.*

6. And in this Vertu women have in form•... Ages eminently excelled, yea so essential was it, that we find *Solomon* thought not their characte•... complete without it, but numbers it among the properties of his Virtuous Woman, *Prov.* 31. 20. *She stretcheth forth her hand to the poor, & reacheth her hand to the needy.* And it is a little observable, that after he has described her Industry and Diligence for the acquiring of Wealth, this is se•... in the front of her disbursments, as the principa•... use she made of it; and precedes her providing Scarlet for

her Household, or fine Linnen and Purple for herself, v. 21, 22. The application is very obvions, and admonishes all that own the same Title of Virtuous Women, to prefer the necessities of others before their own superfluities and delicacies. Nay, if they look farther; and consider who it is that is personated in the poor, that begs in every needy distrest suppliant, and that will finally own every act of mercy as don to himself: methinks they should sometimes think fit to sacrifice even their most moderate enjoyments to their charity; be ashamed to serve themselves before their Savior, or let him stand naked and hungry, whilst they are solacing with that which would relieve him.

7. But how then shall they answer it, who suffer him to be supplanted, not by their needs, but excesses; who have so devoted their hearts and purses to vanity and luxury, that they have neither will nor power to succor the wants of others? How unequal and disproportionate is it, that those who study to fling away money upon themselves, cannot be tempted by any opportunity and distress, to drop an alms to the poor? What a preposterous sight is it to see a Lady, whose gay Attire gives her the glittering of the Sun, yet have nothing of its other properties, never to cheer any drooping, languishing creature by her influence? 'Tis the counsel of the son of *Sirach, not to give the poor any occasion to curse thee.* Ecclus. 4. 5. But sure such persons do it, if the poor happen not to have more Charity then they exemplify to them. For when they shall find such ha•...d hearts under such soft raiment, see them bestow so much upon the decking their own bodies, and do nothing towards the necessary support of theirs; 'tis a shrewd trial of their Meekness. Poverty is apt of itself to embitter the spirit, and needs not such an additional temptation.

8. Nay farther, when a poor starving wretch shall look upon one of these gay creatures, and see that any one of the baubles, the loosest appendage of her dress; a fan, a busk, perhaps a black patch, bears a price that would warm his empty bowels; will he not have sharp incitations not only to execrate her pride, and his own poverty, but consequently to repine at the unequal distribution of Providence, and add sin to his misery? The denial therefore of an alms may be a double cruelty, to the soul as well as to the body. 'Tis said of *Xenocrates,* that a chased Bird flying to his bosom, he rescued it with much satisfaction, saying he had not betraid a suppliant; but this is in that case reversed, and in an higher instance; for what can be more the betraying of a suppliant, then instead of supplying his wants, to rob him of his innocence, and be his snare in lieu of his refuge? This is a consideration I wish more deeply imprest upon the women of this Age; and truly 'tis their concern it should be so; for since at the last day the inquest shall be so particular upon this very thing, 'tis but necessary they should examine how they are fitted to pass that test.

9. Let them therefore keep a preparatory audit within their own breast, reflect upon the expenses of their vanity, what the delicacy of their food, what the richness and variety of their cloths, nay what the mere hypocrisies of their dress, in false hair, and complexion has cost them; to which they may also add the charge of their recreations and divertisements, those costly arts of chasing away that time, which they will one day wish to recall: let them I say compute all this, and then confront to it the account of their charity, and I much fear the latter will with many of them be comparatively as undiscernible, as *Socrates* found

Alcibiades's lands in the Map of the whole world, be so perfectly overwhelmed, that it will appear little in their own sight and nothing in God's.

10. For if the poor Widows mite acquired a valu merely from her poverty, that she had no more; by the rule of contraries we may conclude, how despicable the scanty oblations of the rich are in God's account. If even their liberality who gave much, was outvied by a farthing, *Mar.* 12. 41- to what point of diminution must their niggardly offerings, who give little, be reduced? especially when they shall be compared with the numerous and costly sacrifices they make to pride and luxury; nay I wish some were not guilty of more then the disproportion, even the total omission of charity, that in a multitude of Tailors bills cannot produce the account of one Garment for the poor, that amidst the delicacies of their own diet (nay perhaps of their dogs too) never order•...d so much as the crumbs of their Table to any hungry *Lazarus.* But let all such remember, that there will come a time, when one of *Tabitha*'s coats *Acts* 9. 39. will be of more valu then all their richest Wardrobes, though they could number Gowns with *Lucullus*'s Cloaks, which the *Roman* Story reports to be 5000, and that when their luxurious fare shall only feast the worms, and render them passive in that Epicurism they acted before, they will wish they had made the bellies of the poor their refectory, and by feeding them nurished themselves to immortality.

11. Let this I say be seriously remember'd now, l•...st hereafter they fall under the same exprobrating remembrance with the rich man in the Gospel, Luke 16. 25. *Remember that thou in thy life time receivedst thy good things, and* Lazarus *that which was evil, but now he is comforted and thou a•...t tormented.* A Text which St. *Gregory* professes was ever sounding in his ears, and made him look with suspicion and dread upon that grandeur to which he was advanced, as fearing it might be designed as his final reward. With what terror then may those look upon their present good things, who by ingrossingthem wholly to themselves, own them as their entire portion, and implicitly disclaim their share of the future? For to that none must pretend, who receive their transitory goods under any other notion, then that of a Steward or Factor: as we may see in the parable of the Talents, where those that had the reward of the five and ten Cities were not such as had consumed their Talents upon their own riot and excesses, but suchas had industriouslyemploied them according to the design of their Lord: and if it there fared so ill with the mere unprofitable servant, who had horded up his Talent, what shall become of those, who squander away theirs, and can give no account either of use or principal?

12. Were these considerations duly laid to heart, we might hope to see some of the primitive charity revive, when women of the highest rank converted their ornaments and costly deckings into clothing for the poor, and thought no retinue so desirable, so honorable as a train of Alms-folks: but I speak improperly, when I make the poor their attendants, for indeed they rather attended the poor, did not only order the supply of their wants, but were themselves their ministers, waited about their sick beds, dressed their most loathsome ulcers, and descended to all the most servile offices about them.

13. But these were such heights, such transcendendies of mercy, as required a deeper foundation of humility then will now be often met with: yet let me take the occasion to say,

that it may be a good managery of a charity to act (as far as they can) personally in it. For besides that it prevents some abuses and frauds, which deputed agents may sometimes be tempted to; they pay God a double tribute in it, of their persons as well as their fortunes; next they▪ bring themselves into acquaintance with the poor, and by that means correct those contemts and nice disdains, which their own prosperity is too apt to create farther yet, they excite their own compassion, which being a motion of the sensitive part of the mind, cannot be stir'd so effectually by anything, as by the presence of the object, the most pathetic tragical description of a distress, being not able to affect us half so much as one ocular demonstration. Lastly 'tis an apt means to increase their thankfulness to Almighty God, whose bounty to themselves must needs make a deeper impression, when 'tis compared with the necessito us condition of others: for things are best illustrated by their contraries, and 'tis too observable in our depraved nature, that we valu not things by their real positive worth, but comparatively as they excel others, nor ever make a right estimate of what we enjoy, till our own or others wants instruct us.

14. Upon all these considerations it may be a very becoming useful circumstance in any charitable ministry to be themselves the actors; and to that end 'twill be a very commendable industry to qualify themselves to be helpful to the poor in as many instances as they can; not only opening their purses, but dispensatories too, providing medecines for such as either by disease, or casualty want that sort of relief. A charity which I doubt not is practiced by many, and I wish it were by more, that our nicer Dames who study only Cosmetics for themselves, would change the Scene, & instead of repairing or disguising their own complexions, study the restauration of their decrepit patients limbs. And sure though it be a less fashionable, 'tis a much better sight, to see a Lady binding up a sore, then painting her face; and she will cast a much sweeter savor in God's nostrils, with the smell of unguents and balsoms, then with the most exquisite odors and perfumes. For since God professes *Isaiah* 1. that that very *incense* which was designed as a part of his worship, *was an abomination to him,* because not accompanied with the acts of Mercy, we cannot think he will better like of those, which have no higher aim then delicacy and sensuality.

15. But besides this part of mercy in giving, there is another, that of forgiving; which may happen to be of a larger extent then the former: for whereas that was confined to the poor, this has no such limits, but as it is possible to be injured by persons of all ranks, so this pardoning mercy is to reach equally with that possibility. This is that part of Charity which we peculiarly call Clemency, a Vertu which not only Christianity but Morality recommends. The Ancient *Romans* had it in such veneration, that they number'd it not only among Virtues but Deities, and built it a Temple: and they were somewhat towards the right in it, for it was, though not God, yet so eminent an attribute of his, that nothing can more assimilate man unto him.

16. There are many Heroic acts of this kind to be met with among the virtuous Hethens. *Lycurgus* not only forgave *Alcander* who had struck out his eye, but entertained him in his house, and by his gentle admonitions reclaim'd him from his former vicious life. *Aristides* being after signal services and without crime, unjustly banished by his Citizens, was so far

from acting or imprecating against them, that at his departure from *Athens* he solemnly prayed the God's, that they might never by any trouble or distress be forced to recall him. So *Phocion* being unjustly condemned, left it as a solemn charge to his son *Phocas,* that he should never revenge his death. A multitude of the like examples might be produced, but we need not borrow light from their faint Tapers, when we have the Sun beams, I mean the Sun of righteousness our blessed Savior, who as he has recommended this grace by his precept, so he has signally exemplified it to us in his practice; the whole design of his descent to earth being only to rescu his enemies from destruction, and as every part of his life, so the last Scene of it was particularly adapted to this end, and his expiring breath expended in mediating for his crucifiers; *father forgive them,* Luk. 23. 34. And this copy of his was transcribed by his first followers, the Primitive Christians in their severest Martyrdoms praying for their persecutors.

17. Thus are we in the Apostles phrase *compassed about with a cloud of witnesses,* Heb. 12. 1. of eminent examples, which ought to have a forcible influence upon all, but methinks should not fail to have it on that Sex, whose native tenderness predisposes them to the Vertu, and who need but swim with the stream of their own inclinations. How can we think that their melting eyes should ever sparkle fire, or delight in spectacles of cruelty, that their flexible tender hearts should turn into Steel or Adamant, be uncapable of all impressions of pity? Yet God knows such changes have too often been seen: women have not only put off that softness peculiar to them, but the common instincts of humanity, and have exceeded not only savage men, but beasts in cruelty. There have been too frequent instances of the implacable malice, and insatiable cruelties of women: I need not call in the aid of Poetique fiction and tell them of *Clytemnestra, Medea,* or the *Belides,* with hundreds of others, celebrated as instances of Heroic wickedness. There are examples enough in more authenticStories, The *Roman Tullia,* the *Persian Parysatis;* and that we may not pass by the sacred Annals, *Jezebel,* and *Athalia.* I forbear to multiplyexamples of this kind, of which all ages have produced some so eminent, as have rendered it a common observation, that no cruelty exceeds that of an exasperated woman: & it is not much to be wonder'd at, since nothing can be so ill in its pristine state as that which degenerates from a better. No enmity we know so bitter, as that of alienated friends; no such persecution as that of Apostates, and proportionably no such ferity as that of a perverted mildness. So that the Poets were not much out, who as they represented the Graces under the figures of women, so the Furies too: and since 'tis in their election which part they will act, they ought to be very jealous over themselves. The declinations to any vice are gradual, sometimes at first scarce discernible; and probably the greatest monsters of cruelty, would at the beginning have detested those inhumanities which afterwards they acted with greediness.

18. It concerns them therefore to ward those beginnings whose end may be so fatal. She that is quick in apprehending an affront perhaps will not be so quick in dismissing that apprehension; & if it be permitted to stay, 'twill quickly improve, twenty little circumstances shall besuborn'd to foment it with new suspicions, till at last it grow to a quarrel; from thence to hatred, from that to malice, and from that to revenge: and when that black passion

has overspread the mind, like an Egyptian darkness it admits no gleam of reason or Religion, but hurries them blindfold to their own ruin often as well as others.

19. Let none think this only a fancy or scheme of Discourse: there have been too many tragical experiments of its truth: how many men have been mortally engaged upon no weightier original, then the spleen of a woman? the frantic notion of honor among our Duellists fitly corresponding with the as frantic impulses of feminine revenge, and any imaginary injury (or perhaps but just imputation) to the Lady, obliging her Gallant to rush upon the most real sin and danger. A madness something beyond that which the Romances describe of Knight Errantry; for that generally is for the relief of distressed Damsels, but this is only to humor the too prosperous ones, the insolent and the proud. Those therefore that have observed the common occasions of Duels, have not unfitly divided them between Wine and Women; it being hard to say which is the most intoxicating and besotting. The Son of *Sirach* couples them together, *Ecclus.* 19. 2. *Wine and Women will make men of understanding fall away.* The many modern examples of this mischief, as it should strike an extreme terror into those Women who have been any way accessory to the death, or but danger of any man; so it is just matter of caution to all, so to regulate their Passions, that they never come within distance of implacability; for if once they arrive there, themselves can give no stop.

20. In order to this, 'twill be well to consider at the first incitation, what the real ground is; perhaps sometimes they are angry (as the Galatians were at St. *Paul, Gal.* 4. 16.) *at those that tell them the Truth;* some scandalous, or at least suspicious behavior, may have engaged a friend to admonish them; (an office that has sometimes proved very fatal; those commonly that have most guilt having less patience to hear of it.) And if this be the cause, 'tis the greatest injustice in the world to make that a quarrel which is really an obligation: and therefore instead of maligning thei•... Monitor, they ought to thank and reverence him. Nay, though the accusation be not with that candi•... design, but be meant as a reproach; yet if it b•... true, it should not excite anger at their accusers▪ but remorse, and reformation in themselves.

21. It was the saying of a Wiseman, that h•... profited more by his enemies then his friends because they would tell him more roundly of hi•... faults: and this is excellently improved by *Plutarch,* in his Tract, Of the benefits to be reap'•... from Enemies: so that even a malicious accusation may be a kindness, and consequently oug•... not to be repaid with an injury. But suppo•... in the last place, that the aspersion be not onl•... unkind, but untru, it will not even then be safe t•... let loose to their indignation: first, in respect•... Prudence, an angry vindication serving the d•... sign of the enemy, and helping to spread the c•... lumny; whereas a wise neglect and dissembli•... does often stifle and suppress it. Secondly, respect of duty, for all that own themselves Ch•... stians, must confess they are under an obligati•... to forgive, and not to revenge. Now if they i•... tend to pay a real obedience to this Precept, 'tw•... be the more easy, the sooner they set to it. He th•... sees his house on fire, will not dally with the flam•... much less blow, or extend it, resolving to quen•... it at last. And anger is as little to be trust•... which if once thoroughly kindled, will scarce expire but with the destruction of the subject it works on.

22. Let therefore the disoblig'd not look back upon the injury, but forward to those mischiefs which too sharp a resentment may betray them to: let them consider, that the boiling of their blood may finally cause the effusion of another's, and wrath may swell into murder. If they would do thus, and instead of those magnifying optics wherein they view the wrong, make use of the other end of the perspective, to discern the dismal event at distance; it would sure fright them from any nearer approach, would keep them within those bounds which their duty prescribes them; and thereby acquaint them with a much greater, and more ingenious pleasure then their highest revenge can give•... them; I mean that of forgiving injuries, and obliging the injurious. This is a pleasure so pure and refined, so noble and heroic, that none but rational natures are capable of it; whereas that of spite and revenge (if it can be called a pleasure) is a mere bestial one; every the most contemptible animal can be angry when 'tis molested, and endeavor to return the mischief.

23. It should therefore, methinks, be an easy determination, whether to embrace that clemency and compassion which we see exemplified in the wisest and best of men, nay in the Omniscient, Immortal God, or that savage fierceness of the ignoblest creatures. This is certain, that no woman would be content toassume the outward form of any of those; why then should they subject their nobler part, the mind, to such a transformation? For, as there are no monsters so deformed, as those which are compounded of man and beast: so among them all, nothing can be more unnatural, more odious, then a woman-Tiger. I conclude all with the advice of *Solomon, Prov.* 17. 14. *The beginning of strife is as when one letteth out water: therefore leave off contention before it be meddled with.* When once a breach is made upon the spirit by immoderate anger, all the consequent mischiefs will flow in, like a rapid stream when the banks are broken down; nor is there any way to prevent it, but by keeping the bounds entire, preserving that tenderness and compassion which God and Nature do equally enforce and recommend.

***SECT. IV.* Of Affability.**

1. IN the next place we may reckon Affability and Courtesie, which as it is amiable in all, so it is singularly so in women of Quality, and more universally necessary in them then in the other Sex; for men have often charges and employments which do justify, nay perhaps require somewhat of sternness and austerity; but women ordinarily have few or no occasions of it, and those who havewell digested the former Lectures of Meekness and Compassion; will not be apt to put it on unnecessarily. Now Affability may b•... considered either as a mere human Accomplishment, or as a divine Vertu; in either notion 'tis commendable; but 'tis the latter that gives it the highest Excellence and Perfection.

2. To begin with the first notion of it, we may take an estimate of its worth by its Cause, and by its Effects. For its Cause, it derives itself either from a native candor, and generosity of mind; or from a noble and ingenious Education, or something jointly from both; and these are as good originals as anything merely moral can flow from. And that these are indeed its sources; common▪ experience will attest: those of the greatest Minds, & best Extractions, being usually most condescending and obliging; whereas those of most abject Spirits and Birth, are the most insulting and imperious. *Alexander* the Great, though terrible in the field,

yet was of a gentle, compla•...sant conversation, familiarly treating those about him: yet *Crispinus, Narcissus, Nymphidius,* and other enfranchised bondmen, we find insolently trampling upon the Roman Senators and Consuls. 'Tis therefore a great error for Persons of Honor, to think they acquire a reverence by putting on a supercilious gravity, looking coily and disdainfully upon all about them; 'tis so far from that, that it gives a suspicion that 'tis but a pageantry of greatness, some mushrome newly sprung up, that stands so stiff, and swells so much. But instead of teaching others to keep their distance, this fastidious d•...in invites them to a closer inspection, that if there be any flaw either in their life or birth, 'twill be sure to be discovered, there being no such prying inquisitor as curiosity, when 'tis eggd on by a sense of contempt.

3. On the other side, if we consider the effects of Courtesie, they are quite contrary; it endears to all, and often keeps up a Reputation in spite of many blemishes: a kind look or word from a Superior, is strangely charming, and insensibly steals away men's hearts from them. This the Wise man refers to *Ecclus.* 18. 16. when he prefers a Word before a Gift. And 'tis *Plutarch*'s observation of *Cleomenes* King of *Sparta,* that when the Grecians compared his Affability and easiness of Access with the sullen state and pride of other Princes, they were so enamored with it, that they judged him only worthy to be a King. And as their is no certainer, so also no cheaper way of gaining love: a friendly salutation is as easy as a frown or reproach; and that kindness may be preserved by them, which if once forfeited, will not at a far greater price be recovered.

4. Besides, when human vicissitudes are considered, it may be a point of Providence too; the greatest Persons may sometimes want assistance from the meanest; nay sometimes the face of affairs is quite changed, and the wheel of Fortune turns them lowest that were uppermost, and proportionably elevates the meanest. 'Tis wisdom therefore so to treat all, as to leave no impressions of unkindness, since none is so despicable, but may possibly at one time or other have an opportunity to retaliate. Twas therefore a prudent as well as an equitable resolution of the Emperor, who said he would so entertain the addresses of his Subjects; as, if he were a Subject, he would wish the Prince should entertain him. A rule very worthy to sway all Persons of Honor in their intercourse with others. And since even among Persons in Command there are degrees, and she which is superior to one, is inferior to another; they have a ready way to compare the civility they pay, with that they expect. Let therefore one who meets with a cold, neglectful Treatment from any above her, examine her own resentments, and then reflect, that if she give the like to those below her, they will doubtless have the same sense; and therefore let her resolve never to offer what she so much dislikes to bear: and she that does thus, that makes such inferences, will convert an injury into a benefit; civilize herself by the rudeness of others, and make that ill nurture her own discipline.

5. But hitherto we consider Affability only in its ethnic dress, as it is a human ornament; 'twill appear yet more enamoring upon a second view, when we look on it as bearing the impress of the Sanctuary, as a divine Vertu. And that it is capable of being so, we have the authority of St. *Paul,* who inserts it in the number of those Christian Graces which he

recommends to his Roman Proselytes; *condescend to them of low estate,* Rom. 12. 16. and that we may the better discern its valu, 'tis observable that he links it with the most eminent Vertu of Humility; for it immediately follows his Precept of *be not high minded.* Indeed 'tis not only joined with it as a Friend or Allie, but derived from it as its stock and Principle: and certainly a more divine extraction it cannot have, Humility being the *Alpha* and *Omega* of Virtues, that which lays the foundation, (without which the most towering Structure will but crush itself with its own weight) and that which perfects and consummates the building also, secures and crowns all other Graces; which when they are most verdant•... and flourishing, are like *Jonas* his gourd, that may afford some shadow and refreshment for a while, but are apt to breed that worm which will destroy them. When once they are smitten with Pride, they instantly fade and wither; so necessary is humility both for the acquiring and conserving, all that is good in us.

6. We may therefore conclude; that courtesy and obligingness of behavior which proceeds thence, is in respect of its spring and original, infinitely to be prefer'd before that which descends from no higher stock then natural or prudential motives; and since 'tis natural for every production to have some similitude to that which produces it, we shall find it no less excellent in respect of its properties then its descent, I shall instance only in two, Sincerity and Constancy.

7. For the first as far as Affability partakes of Humility it must of Sincerity also, that being a vertu whose very elements are plainness and simplicity: for as it has no designs which want a cover, so it needs none of those subtleties and simulations, those pretences and artifices requisite to those that do. Tis the precept of the Apostle, *Phil.* 2. 3. *In lowliness of mind let each esteem others better then himself,* where we see 'tis the nature of a lowly mind to transfer that esteem to others which he substracts from himself: how where such an esteem is planted into the heart, it verifies all the expressions and outward significations of respect, and renders the greatest condescentions (which to an insolent humor may seem extravagant and affected) real and unfeigned.

8. On the contrary that courtesy which derives no higher then from mere human principles, is not much to be confided in. 'Tis the Psalmists affirmation *that all men are liars.* And therefore there is more then a possibility of deceit in their fairest shows. Somtimes we know smooth & plausible addresses have been designed as the stale to vile and treacherous practices. The extraordinary blandishments and endearing behavior of *Absalom* to the people, was only to *steal their hearts,* and advance his intended rebellion, 2 *Sam.* 15. and *David* tells us of some, *whose words were softer then butter, having war in the heart, whose words were smoother then oil, and yet were very swords, Psal.* 55. 21. and God knows this age has not so much improved in sincerity, that we should think the same Scenes are not daily acted over among us.

9. But besides all the blacker projects of this kind, which nothingbut the event can detect, there is a lower sort of this treachery, which is visible, nay so avowed, that it is one of the most common subjects of mirth and entertainment, I mean that of scoffing and derision, a thing too frequent among all, but I fear I may say very peculiarly so among Ladies, those at

least of the modish sort, their very civilities and caresses, being often designed to gain matter of scorn and laughter. Mutual visits we know are an expression of respect, and should flow from a real kindness, but if those now in use br sifted, how few will be found of that make? They are at the best formal, a tribute rather paid to custom then friendship, and many go to see those, for whom they are perfectly indifferent whether they find them alive or dead, well or sick. Nay very often they are worse then thus, designed only to make observations, to bolt out something ridiculous wherewith to sport themselves as soon as they are gone; and least the inquest should return with a *non inventus,* they will accept of the slightest discoveries, the least misplacing of a word, nay of a hair shall be theme enough for a Comedy.

10. But if a poor Country Gentlewoman fall within their circuit, what a stock of mirth does she afford them, how curiously do they anatomise every part of her dress, her meen, her dialect, nay perhaps to improve the Scene, will recommend yet greater absurdities to her, under the notion of the mode, that so she may be the more ample subject of their scorn. Such visits as these are but insidious intrusions, the insinuations of a spy rather then the good office of a neighbor; and when 'tis remembered how great a portion of some women's time is spent in this kind of diversion, we must conclude there have a multitude of acts gone to make up the habit. I wish they would seriously reflect on it, and unravel that injurious mirth by a penitential sadness, and either spend their time better then in visiting, or else direct their visits to better purposes: and this they would certainly do if they would exchange their mere popular civilities (that kind of paint and varnishing manners) for that tr•... Christian condescension; which admits of no dece•..., but is as transparent as *Drusus* wisht his house •...ld be, that has no secret scrues and spring, to move the eyes or tongue a contrary way from the heart, but is in reality all that it pretends to be.

11. A second property of it is Constancy, for as it is true to others, so it is to its self; 'tis foundid on the solidest of virtues, and is not subject to those light and giddy uncertainties, that the vulgar civilities are. For he that out of a disesteem of his proper worth, has placed himself in a state of inferiority, will think it not an arbitrary matter, but a just debt to pay a respect to those he thinks his betters; and an humble mind will in everybody find something or other to prefer to himself. So that he acts upon a fixed principle, and is not in danger of those contradictions in his manners, which shall render him one day sweet and affable, and another sour and morose. But such mutations are frequently incident to those who are swaied by other motives, sometimes an interest changes, and then the most fawning Sycophant can transplant his flatteries, and court a new Patron; yea many times to the despite and vilifying of the old.

12. Somtimes again, fortune may change; a man may fall from a prosperous to an adverse state, and then those who were prodigal of their civilities whilst he needed nothing else, will withdraw even those from him, least they should encourage him to demand something more; an experiment of this *Job* made in his friends (or rather flatterers) whom he fitly compares to winter brooks, running over when not needed, but quite dry when they are.

13. But the most frequent change is that of fancy and humor, which has a much more general sway then reason and judgment. This is so observable in the vulgar rabble, that often in an instant they will shift passions, and hate this hour what they doted on the last. Of this all popular states, have afforded many costly experiments, but we need not go farther then the sacred Story, where we find the Acclamations and *Hosannahs* of the multitude, quickly converted into *crucify him, crucify him.* This levity of mind has been observed so incident to women, that 'tis become almost proverbial; for by how much their passions are more violent, they are commonly the less lasting, and as they are reckoned among those colder bodies that are particularly influenced by the Moon, so they seem to bear a great resemblance to her in her vicissitudes and changes; yet still with a greater degree of uncertainty, for she in all her revolutions observes some constant periods, and we can tell in her wain when she will be at full, so that she has a kind of certainty even in her planetary errors; but what Ephemerides can be framed for some women's humors? who can tell how long the present will last? and what will be the next that will succeed?

14. I need not bring instances of their inconstancy from that common place of passionate widows, whohave let a newlove sail even through those floods of tears wherewith they bewailed the old: for (besides that that is a case wherein possibly they may find matter enough for retortion) it is here a little wide from my purpose, which designs no farther inquisition then into their ordinary conversation, wherein that love o•... variety which is so remarkable in their habit, their diet, their diversions, extends itself often to their company, their friendships also and converse. Those intimacies which they cherished lately, quickly grow despicable, and at last nauseous, and consequently their behavior falls from kind and civil, to cold and disdainful. I doubt not this has often been proved by many of those humble companions, which officiously attend them, who cannot alwaiesfix themselves, no notby those flatteries that first introduced them; some new comer perhaps has better refined the Art, and do's the same thing more acutely and ingeniously, and then the old one is to be turned off as too gross a Sycophant; or if they have been so happy as to light upon some of a more generous temper, who instead of a servile compliance with their humor, and high characters of their worth, entertain them with the true images of themselves, and endeavor to make what others only speak them, this is that unpardonable crime which forfeits all degrees of favor, and does not only avert, but incense. A faithful Monitor is as unacceptable as a true Looking-glass to a deformed person, which at the best will be set aside, and escapes well if not broken; and while great persons dispence their favors or their frowns by such perverse measures as these, they will be sure to do it unjustly, as well as unconstantly.

15. I am far from making this an universal charge, I know there are women of the highest quality, that guide themselves by other rules, that are deaf to all the songs of *Sirens,* and have the prudence to valu a seasonable reproof before the most extravagant Panegyric; but this is owing to that humility which I am now recommending, without which 'tis as impossible for greatness to be proof against flattery, as it is for a Pinnace with spreading sails, and a violent gust of wind, to sail steddily without ballast. And the frequent want of this is it which makes it no less frequent •...o see those unevennesses and inequalities in

be•...avior; those partialities in dispensing even the •...ommonest civilities, which I have now repre•...ented.

16. And sure 'tis none of the meanest attri•...utes due to that excellent vertu of humility that •...t can thus fix and poise the mind, cure those ver•...igoes and giddy humors, incident to those who •...re mounted aloft: and above all that it is a sure Antidote against the most insinuating poison of flattery, a holy spel or amulet against the venom of a Parasite, which the Philosopher justly calls the worst of tame beasts, as a Detractor is of wild: He being indeed a kind of vulture, in the way of seizure, noless than ravine, who firstpicksout the eyes of that which he designs to prey upon; suffering not the person concerned, to see anything of that destruction which he is to feel. And certainly none of the ominous Birds, no night-Raven or screech-Owl can abode half so dismally as these domestic Birds of prey, which are not only presages, but instruments of ruin wheresoever they haunt.

17. 'Tis therefore the universal concern o•... those that are great and prosperous, to chase them away, as *Abraham* did the Fowls from his Sacri 〈◊〉 , *Gen.* 15. 11. but yet more peculiarly so o•... those to whom fortune hasgiven a sudden rise, and unexpected grandeur, they being of all others th•... most obnoxious to this sort of Harpies. The surprizes of prosperity do no less disturb the judgment then those of adversity: and as one who i•... in an instant snatched up to some high Tower, is s•... amazed to see himself there, that he has no ju•... measure of the altitude, but thinks every thin•... farther below him then it is: so they that ascen•... to greatness by swift and rapid motions, hav•... their heads so turned that they are apt to over▪ valu it; and to look with contempt on those wh•... before perhaps they thought worth their envy•... And on a mind thus prepared, flattery may mak•... any impressions, it suborning even Providence as a witness on its side, and inferring from the Dignities obtained, the transcending merit of the obtainer. A piece of Sophistry which the slightest observer may easily confute, all Ages giving instances of those whose Vices have preferred them, and by a strange Chimistry have extracted Honor out of infamous acts. Yet to a mind possessed with its own admiration, this shall pass for a demonstration: so treacherous a thing is Pride, that it combines with all who design to cheat us: and indeed 'tis not only an accessory, but the principal; none being in danger by others flatteries, who are not first seduced by their own,

18. It will therefore be a point of Wisdom for all Persons of Honor to increase their caution with their fortune, and as they multiply their Retinues without, so especially to enforce their Guard within, that they become not slaves to their own Greatness, fix not themselves in such a posture of State, as to become immovable to all the offices of Humanity and Civility; nor think that their admission to Greatness is upon the same terms on which the Jews were wont to receive their Proselytes, that they must renounce all their former relations; but to remember that they differ no more from others then as a counter set in the place of thousands or hundreds, does from one set in the place of tens or units. A little transposition may quite alter the case; or however, when they are all taken off the score, they are then indiscriminatly tumbled together, and one has no precedence of another, either in place or valu. So undiscernible will be the difference between the greatest Queen, and the meanest

Servant, when Death, that great Leveller, shall have mixed them; there will be no inquisition in the Grave who came embalmed, or perfumed thither. And, as a Learned man says, the Ulcers of *Lazarus* will make as good dust as the Paint of *Jezebel.*

19. But I shall be thought to have out-run my Subject, or instead of that amiable Image of Affability, and universal Obligingness, the great Ornament of Life, introduce the grim figure of Death, that sullen Executioner, whom no Gifts, no Prayers can mollify. Yet I cannot yield it wholly impertinent; for, as its final stroke cures all the infirmities of the body, so the foresight and contemplation of it is, as much a Catholicon for all the maladies of the mind; especially that of insolence and disdain. For sure they cannot much pride themselves in any exaltation, that remember they must finally fall into the dust: nor arrogantly despise others, who consider that themselves shall one day be insulted over by worms and insects. Such mental descents into the vault or charnel-house, are the best disciplines for the demeanor in other places, according to the admonition of the Wise man, *Remember thy end, and thou shalt never do amiss.*

SECT. V. *Of Piety.*

1. LASTLY, To complete and crown all other Excellencies, nothing is so proper, so necessary as Piety and Devotion. This is the salt which seasons all Sacrifices; yea, the Altar which sanctifies the Gift, no good (how splendid soever in the sight of men) being acceptable to God, till it be thus consecrated, and have the seal of the Sanctuary upon it. This is a Vertu truly Divine, as well in its original as its end; for as it comes from Heaven, (is an afflation of the blessed Spirit) so it tends thither also, and thither raises its Votaries. This is it which sublimates and spiritualizes Humanity, defecates and refines it from all the dregs of morality; and so wings our earthly lumpish nature, that we can soar aloft to the region of Spirits, and by its raptures make some essay of that state of separation, even while we are linked to the body. This is it which combines us so with God, that we have the same interests, the same choices; nay it does in a sort communicate and enterchange properties with him; the all-Powerful God seems impotent and unable to resist its influence, whilst it invests us feeble wretches in a kind of Omnipotence, by engaging him for us who can do all things.

2. Now this Piety may be considered either in a larger, or more limited sense: in the former 'tis as wide as the whole scheme of Duty, not confined to any one act, but extended to all the commands of God. For as the animal Spirit diffuses its self into all the most distant members of the body; so this more vital Principle has as universal an influence on the mind, stamps that with such an admiration and reverence of God, such a love and complacency in him, that every act is (at least habitually) designed to obey and glorify him.

3. In the more limited sense, Piety is taken for our more immediate intercourse with God, in things purely divine, as Adorations, Prayers, Aspirations, and all pantings and breathings of the soul after him; and in this notion 'tis more particularly called Devotion. And this is comprehended it: the other, as a part in the whole; nay indeed, as an effect in its cause; for where Piety has not first formed and modelled the soul, there can be no true Devotion.

External forms of it there may be, but that is but ceremony and pageantry, the most submissive prostrations are there but like that of *Dagon* before the Ark, the fall of a lifeless trunk; the most elevated eyes but a kind of convulsive motion; and the most rigid mortifications, but like the cuttings and launcings of *Baal*'s Priests. Of this the very Heathen had some notion, and therefore in their worships had many preparatory ceremonies of lustration, and purifying, as being conscious of the incongruity, that unholy Persons should be admitted to Sacred things. And accordingly *Socrates* has excellently (I had almost said Evangelically) defined, *the best way of worshipping God,* to be *the doing what he commands.* Indeed without this, our Devotion is mere stratagem and design: we invoke God as we use to cajole men, only to serve a present turn; and of such disingenious addresses, 'tis easy to read the event; or, if we cannot, *Solomon* will instruct us, *Prov.* 15. 8. *The Prayers of the wicked are an abomination to the Lord.*

4. To treat of the several branches of Piety in the first notion, is not agreeable to the intended brevity of this Treatise; nor necessary, because there are so many distinct Tracts extant on that Subject; yet I shall the more closely to adapt it to my female Readers, observe the propriety of it to women, not only as it is their greatest ornament and advantage, but especially as they have somewhat more of predisposition towards it in their native temper. God's Laws, which are the rule of Piety, have this common with men's, that they are enforced upon us by the proposalt both of punishments and rewards, by that means engaging two of our most sensible passions, Fear and Love; and the female Sex being eminent for the pungency of both these, they are consequently the better prepared for the impressions of Religion.

5. This is so much acknowledged, that our masculine Atheists make an ill use of it, and are willing to think that Religion owes its force only to the impotence of the subject on which it works, that 'tis only an imposition upon the easy credulity of women, and are content to allow them the inclosure of it; wherein, though they sufficiently show their contempt of Piety, yet they unawares give a greater honor to that Sex then they intend, whilst they confess it more capable of an assimilation to the supreme Goodness, and of the renewal of God's Image (for to that all Piety is designed) then their own. And therefore women have so little reason to be ashamed, that they ought to glory in the concession, and gratefully to celebrate the goodness of God to them, who, as he brings light out of darkness, so converts their natural infirmities into a means of spiritual strength, makes the impotencies and defects of their nature subservient to the operation of Grace; and by consecrating their very Passions, makes even those Gibeonites serviceable to the Tabernacle. But then 'tis to be remembered, that the greater is their obligation to comply with this design of God's, to let their passions run in the channel he has cut for them; so to confine their Fear and Love to spiritual Objects, that they make no inordinate eruptions to anything else, but in all their estimations of things dreadful or desirable, to give still the just deference to that which is eternal.

6. And, as Women in General have this advantage towards Piety, and obligation to it; so particularly those of Quality, who we may subpose to have generally a more early institution

and instruction in it then those of a meaner rank: and besides, have afterwards more opportunities of being built up in the knowledge of their duty, and (by the help of an ingenious education) clearer apprehensions to discern it; and when they do so, have greater obligations to perform it, both in respect of God, of others, and themselves.

7. In respect of God they have the greatest tie of gratitude, not only for the common mercies which they partake with the rest of mankind, but for those peculiar, by which they are differenced from others; of which, if they want a just valu, let them ask themselves how willing they would be to part with them, how she that has fed delicatly, would like to be desolate in the street, or *she that has been brought up in Scarlet, to embrace the Dunghil,* Lam. 4. 5. and according to the aversion they find to such a change, let them estimate their present enjoyment, and the thankfulness it exacts.

8. Secondly, in regard of others, their Piety backed with their secular advantages, may be of a more extensive benefit; they have many opportunities of doing good by their influence on others; or if no way else, yet the splendor of their example, will by the eminency of their conditions shine (as a light on some high Tower) more perspicuously, and guide many into the same path of Vertu. And certainly 'tis no small obligation that lies on them in this respect; for God, who does nothing without an end worthy of his wisdom, can never be thought to have selected some persons as the objects of his bounty, merely that they may swill and glut themselves with sensual pleasures. No doubtless, he who is the great Master of the universe, disposes all things for common benefit; and therefore, if He have placed some in an higher Orb then others, it is that they may have an auspicous influence on those below them; and if they fail in this, they are no longer Stars but Comets, things of ominous and unlucky abode to all about them. I might enlarge on this Subject, but having don it already in the Gentleman's Calling, I suppose it unnecessary, since that part is equally adapted to both Sexes.

9. In the last place, they have all obligation to Piety, in respect of themselves, and that in two considerations; the first, of their present danger; the second, of their final account. For their danger, 'tis evident they do not more outnumber their inferiors in anything then in the opportunities, nay solicitations to sin. Weal•... and Honor have many snares, and which is worse, do often dispose the mind to such an heedless security, that it takes no care to avoid them: and as in the body, the diseases of repletion are fa•... more numerous then those of emtiness, so th•... mind is oftener vitiated by affluence and prosperity, then by indigence and adversity. It becomes therefore those who are so surrounded with enemies to fortify themselves: and that they can no way do, but by a sincere Piety, that *whole Armor of God* which the Apostle describes, *Eph.* 6. 13. *by which alone they may repel all the darts of temptations;* nay not only ward the blow, but wrest the weapon out of Satan's hand, so that when he urges to them the opportunities, the impunity which their wealth and greatness gives them to be bad, they may retort his Argument, & by a wholsomer inference collect thence their great obligation to be good, and that not only upon the score of gratitude (though that were enough to an ingenious soul) but in the second place of interest also, in respect of that account they must finally give. For though God be not an unjust exactor to reap where he

has not sowed, yet he is not so negligently profuse, as to do that which no prudent man will do, scatter his goods promiscuously, without taking notice where they fall; but as he dispences all things by particular providence, so he does it to a particular end, and will exact as particular an account how that end has been complied with.

10. It is a smart exprobration of God's to *Israel, Ezek,* 16, 17, 18, 19. that she had sacrilegiously employed his *silver and gold, his oil, his flower and honey which he had given her in the service of her Idols,* by which as we may see he takes notice how we dispose of our temporal possessions, so it shows us how the enditement will proceedagainst all thosewho so pervert their use: with what confusion must they appear at the great Audit who can give no other account of their receipts, but that they consumed them upon their lusts, wagedwar against God with his own treasure, and been as well thieves as rebels? What a Luciferian fall will they have from their honors, who have endevored to undermine God's? thought themselves too great to pay him homage, and by their profane and vicious example, induced acontemt of him? In short what a retaliation of inversions will there then be? those that have turned God's grace into wantonness, converted his bounty into the fuel of their pride and luxury, shall then have their glory turn•...d into sham, their riots and excesses into the want of a drop of water, and shall retain nothing of their greatness, but the guilt, the grating remembrance of having abused those temporal blessings, which if well managed might have received them into everlasting habitations. How necessary then is it for all who have received so much upon account, to be often reflecting on it, examining what charges, the great owner has imposed upon so ample an income? what God requires of them for whom he hath don so much? And this is particularly the business of Piety, which in all the forementioned respects, is as the usefullest, so the noblest accomplishment of greatness

11. And such it hath been accounted till this profane Age of ours, which has removed all the boundaries of the former, reversed even the instincts of nature, and will not leave us so much of Religion as had the very worst of Heathens. For how erroneous soever their were in the choice of their Deities, they always honored and reverenc'd those they chose, committed most of their enormities in obedience not in affront to them: did not assign the votaries as *Jeroboam* did his Priests of the meanest of the people, but thought themselves dignified by their service, but esteemed it an infamy not to be pious. But alas now we adaies make other estimates, Religion is so abject so contemptible a thing, as is thought fit to influence none that are great either in parts or quality: and therefore though too many are willing to appropriate it to women, upon the first account, *as the Gospel is the foolishness of preaching,* 1 Cor. 1. 21. yet they make exceptions upon the latter, and are not willing to afford it any of the nobler Proselits even of that Sex.

12. I doubt not there are many Lectures read to such, to fortify them against all impressions of piety, to raise out the common notion of a God, & in order to that to depose his Vicegerent within them, discard their conscience, that unmannerly inmate, which is still speaking what they have no mind to hear, and will be apt sometimes to question their grand principle, and tell them they have souls. And truly 'tis no wonder if the abettors of Athism take this course; for since they have no solid foundation of truth or reason, 'tis but necessary they

support their Party by Authority; the countenance and applause of Great Persons, & God knows they have too much succeeded in the design. But, in the mean time, what security do they give for the truth of their pretensions? We know 'tis still required of those that will practice upon other people's concerns, that they put in caution to secure the owner from damage, But alas, what gage can they give for a soul? Who can contrive a form of Indemnity where that is the thing hazarded?

13. 'Tis easy indeed for one of these Apostles of *Satan,* to tell a Lady that she has nothing to do but to indulge to her pleasure; that 'tis the extremest folly to be frighted from a present enjoyment, by a fear of I know not what future smart; that God, and Sin, and Hell, are but names, certain Mormos and Bug-bears conjur'd up by Divines, to work upon her fear, and abuse her crudelity. This, and much more of this kind may be said, and I doubt often is; but all this while the question is beg'd, and a strong affirmation must pass for proof: for I defy all the Doctors of Atheism to make any demonstration of their Tenet; and yet, though they pretend to no Demonstration themselves, Religion must be condemned merely for the want of it: that is for not making spiritual things liable to sense, for distinguishing between belief and science; which is indeed for doing the most reasonable thing in the world, *viz.* the remitting every object to the trial of its proper faculty: and they who suspect it upon that account, may by the same kind of Logic wrangle us out of all our senses, may persuade us we hear nothing because the eye discerns not sounds, that we taste not, because the ear understands not gusts and •...apors, and so on to the rest.

14. And yet this is the bottom of those Arguments which the great pretenders to reason make against Religion, and in the mean time have so little ingenuity as to exclaim on the light credulity of fools and women, that embrace the dictates of faith, whilst the same instant they exact a more implicit assent to their negative Articles, their no Religion. A strange magisterial confidence so to impose on this Age, what is so universally contradictory to all former, and to the common verdict▪ of mankind. For 'tis observable through all the successions of men, that there were never any society, any collective body of Atheists; a s•...gle one perhaps might here and there be found (as we sometimes see monsters or misshapen births) but for the generality they had always such instincts of a D•...ety, that they never thought they ran far enough from Atheism; but rather choose to multiply their God's, to have too many then none at all: nay were apt to descend to the adoration of things below themselves, rather then to renounce the power above them. By which we may see that the notion of a God is the most indelible character of natural reason, and therefore whatever pretence our Atheists make to ratioci•...ation and deep discourse, it is none of that primitive fundamental reason coetaneous with our humanity; but is indeed a reason fit only for those who own themselves like the beasts that perish.

15. But admit we could be more bountiful to them, and allow their opinion an equal probability with our Faith, yet even this could never justify anybody in point of prudence, that should adhere to them. Common discretion teaches us that where two propositionshave an equal appearance of truth, there is no rational inducement to prefer one before the other, till we have examined the consequences, and find something in the one which may over-

poise and outweigh the contrary. Now in all things that concern practice, there are no motives so considerable, either to invite or avert, as advantage or danger.

16. Let us apply this to the present case, and examine the pretensions of the Atheist and the Christian in both respects. But first we are to remember, that both advantage and danger are to be viewed under a double notion, either as present or as future. The former is the Atheists most proper subject, and indeed all he can pertinently speak to, who professes himself only a man of this world. Here he will tell us that the disbelief of God and another life, is the great enfranchiser of mankind, sets us at liberty from that thralldom, those Bonds wherewith our superstitious fears had fettered us, that it supersedes all those nice and perplexing inquiries of lawful and unlawful, and reduces all our inquisitions only to this one, how we shall most please ourselves. The glutton need not put a knife to his throat, but is only to put an edge upon his Palate. The drunkard need not refrain his cups, but only take care that the be filled with the most delicious liquor. The wa•...on need not pull out his eye, but only cont•...ve to possess what that temts him to desire•... and in a word none of our appetites need •...e restrained, but satisfied. And this uncontrol•... licentiousness, this brutish liberty, is that *su•...mum bonum,* that supreme happiness which they propose to themselves, and to which they invite others.

17. On the other side the Christian is not without his claim to a present advantage, though of a far differing n•...ture: he is not so preposterous as to think it a preferment to sink below his kind; to aspire to an assimilation with mere animals, which is the utmost the former amounts to, but he proposes to himself the satisfaction of a man•...; those delights which may entertain his reason not his sense; which consist in the rectitude of a well informed mind. His Religion is the perfectest Scheme of Morality, and makes him a Philosopher without the help of the Schools, it teaches him the art of subduing his appetites, calming his passions, and in a word makes him Lord of himself; and by that gives him all the pleasures which result from such a sovereignty, Nor is he totally void even of the pleasures of sense, which in many instances are greater to him then to those that most court them. Temperance cooks his coarsest diet to a greater gust, then all their studied mixtures; chastity makes one lawful embrace more grateful to him, then all the nauseating variety of their unbounded lusts; and contentment swells 〈◊〉 mite into a talent, makes him richer then the *Ind•...* would do if he desired beyond them. Nor is it a •...ntemtible benefit that his moderation gives him 〈◊〉 immunity from those sensitive pains which oft bring up the rear of inordinate sensual pleasures. So that his condition even set in the worst light in that very particular wherein the Atheist most triumphs over him, is not so deplorable as 'tis represented.

18. But if it were, he has pleasures that would infinitely overwhelm that smart, and that not only in his reason (as hath been said before) but in his more sublime diviner part, such irradiations from above, such antepasts of his future bliss, such acquiescence in a calm & serene conscience, as isvery cheaply bought with all he can suffer here. I know the profane laugh at these things as Chimera's and the illusions of a prepossessed fancy (& truly if they were so, they mightyetcome in balance with many of their pleasures which are as much

owing to opinion and imagination:) but if we consider what supports they have given under the heaviest pressures, how they enabled the primitive Martyrs, not only to suffer, but even to court all that is formidable to human nature, we cannot think that a mere phantastic imaginary joy could deceive the sense of such real, such acute torments. And though in this great declination of zeal, there be perhaps few that can pretend to those higher degrees of spiritual raptures, yet certainly were the votes of all devout persons collected, they would all concur in this testimony, that even in the common offices of Piety, the ordinary discharge of a good conscience, there is an infinitely greater complacence, a higher gust and relish then in all the pleasures of sense. But of this the most irrefragable witnesses are those who from great voluptuaries have turned devotes, and I dare appeal to their experience, whether of the two states is the most pleasant. I wish those who will not believe this on others words, would themselves make the trial, and till they do so they are notoriously unjust to pronounce that a fiction, of whose reality they refuse to make proof.

19. By what hath been said, some estimate may be made which bids fairest) the Atheist or Christian) as to present temporal felicity: but alas what an allay, what a damp is it to felicity to say 'tis themporal, yet we may give it a term below that, and say 'tis momentary. For since our life is so, nothing that depends on that can be otherwise, and yet in this shallow bottom the irreligious embark their all. For, as to all future advantage, 'tis their Principle to disclaim it, they discer•*...no reward for blameless souls,* Wisd. 2. 22. So that in this particular the Christian does not compare with, but triumph over them. *He knows that if his earthly house of this Tabernacle be dissolved, he hath a building of God; an House not made with hands, eternal in the Heavens,* 2 Cor. 5. 1. That when he parts with his life, he does not resign his happiness, but shall receive it infinitely improved both in degree and duration. And now certainly 'tis visible enough which opinion proposes the fairer hopes, and consequently which (supposing but an equal probability of truth) is the most inviting.

20. But some spirits there are so ignoble, that the most glorious Prize cannot animate them; that like a swine, the muscles of whose eyes, they say, permit him not to look upwards, is not concerned in all the felicities above, but would at a venture resign his share in those, so he may securely enjoy his husk and draff. But yet even these who are uncapable of the more generous resentments, may be apt enough to the more servile; and danger may fright, though glory cannot allure them. It concerns such therefore to compare the mischiefs which each Opinion threatens to their opposites, and from thence make an estimate which is safest to be chosen. And here let the Atheist himself cast up the account of the dangers consequent to Christianity, and it can all amount but to this, the deprivation (or rather moderation) of some present sensual pleasures, or the incurring of some present sensitive pains; the former in the daily exercise of Temperance, and mortification; the latter, (more rarely and ostner in purpose then act) the suffering for Righteousness sake. And both these the Christian balances, nay out-weighs by two more important present hazards on the other side. To the former, he opposes the danger of being enslaved to the brutish part of a man's self, a thing so deplorable even in the judgment of humanity, that all Writers of Ethics have uniformly declared no servility to be so sordid and intolerable as that of the vicious man to his Passions and Lusts. To the latter, he confronts the mischief of being a slave to every man

else; for such he certainly is, whom the fear of suffering can baff•...e outof anything he thinks just and honest. For if all the men in the World could successively have the power to afflict him, they wouldalso have to command and rule him; and what can be more abject, more below the dignity of human nature, then to have a spirit always prepared for such a servitude? Besides, even the utmost sufferings which Christianity can at any time require, is outvied daily by the effects of luxury and rage; and for one that has opportunity to be a Martyr for his God thousands become so to their Vices.

21. If from the present we look forward to futuredangers, the Atheist must here be perfectly silent; he cannot say that the Christian after this life shall be in any worse estate then himself, since he concludes they shall both be the same nothing. But the Christian threatens him with a more dismal state, he allows him indeed a being, yea an eternal one; but it is only such as qualifies him for a misery as eternal; the worm that never dies, the fire unquenchable, where all the excesses of his short pleasures shall be revenged with more excessive, endless torments: his senses which were here the only organs of his felicity, shall then be (though not the only) the very sensible mediums of his wretchedness; and that conscience which he here suspended from its office, shall then take our its arrears, and return all its stifled admonitions in perpetual horrors, and desperate upbraidings. I need not now sure ask on which side the greater danger lies.

22. To conclude, the result of all is, that the transitory pleasures of the Atheist are over-poised even by the present satisfactions of the Pious And the eternity of unbounded, unconceivable joies he expects hereafter, comes in *ex abundanti,* having nothing on the other side that offers at a competition with it. And at the very same rate of Proportion we have seen the dangers also are so, that we can easily compute the utmost mischief our Christianity can do us, if it should be false; but the damage of the other is inestimable, both for the penalty of loss, and sense. I may now appeal to common prudence to judge of the vast inequality, and to pronounce, that sure there had need be some great evidence of truth on the Atheists side, to preponderate all these disadvantages. Indeed, nothing much below a demonstration can justify the choice of so dangerous Principles; I am sure an equal probability can never do it, where the danger is so unequal; and were the veriest Atheist consulted in a secular case of the like circumstances, he would certainly pronounce him a mad man that should make such an election. How desperate a phrensy then is it to do it, without so much as that equal probability: nay indeed, without any probability at all? And yet this madness sets up for the monopoly not of Wit only, but Reason too; and by confidence and clamor, seeks to run down those Arguments it can never confute.

23. I may be thought here to have made too long a d•...gression from my proper Subject, but I cannot confess it so; for since my present business is to recommend Piety, I can no way do that so effectually as by showing its consonancy to right reason, especially considering the busy industry is now used to represent it under another form, and to alienate from it those persons whose Greatness may give it any luster or repute in the World; of which sort I suppose there are few more frequently attaqued then Women of Quality, that converse among those who call themselves the wits of the Age; who living in so infectious an air, had

need of some antidotes about them; and if what I have now offered, appear not forcible enough, (for it pretends not to the tith of what may be said on the Subject) yet it may at least do them this service, to put them in mind of what they need, and send them to the fuller dispensatories of others.

24. And that is the thing. I should earnestly beg of them, that they would be so just to their own interest, as not to combine with seducers against themselves; but if they have been so unhappy as to lend one ear to them, yet at least not to give up both to be forced in a slavish submission to their dictates, but hear what may be said on the other side. And sure 'tis but a low composition for God thus to divide with *Satan,* yet 'tis that of which his Emissaries are so jealous that 'tis one of their grand Maxims, that none who professes Divinity is to be advised with; and therefore by all Arts they are to be rendered either ridiculous, or suspected; to which methinks may by applied that Fable (which *Demosthenes* once recited to the *Athenians,* when *Alexander* demanded of them to deliver up their Orators) of the Wolves and the Sheep, who coming to a Treaty, the first Article of the Wolves was, that the sheep should give up their mastives which guarded them: the resemblance is too obvious to need a minute application.

25. But this is manifestly to reverse all former Rules, and to trust a man rather in any Faculty then his own, and would never have prevailed in anything but where the soul is concerned, that poor despicable thing whereon alone we think fit to make experiments. 'Tis sure, that if any should dispute their title to an earthly Possession, they would not so tamely resign it, nor would trust their own selves in its defense, but would consult their ablest Lawyers, and, by them, sift out every circumstance that might establish their claim. Why should they then suffer themselves to be talked out of an Heavenly Inheritance, without so much as once proposing their doubts to those whose study and profession it is to resolve them? But as in all other ills, so in this, prevention is better than cure; and therefore to those that are yet untainted, the securest course will be to stop both ears against all profane insinuations. and to use those who temt them to be disloial to their God, that spiritual adultery, as they should do those who solicit them to the carnal, not so much as to enter parly, but with the greatest indignation detest and reject them. 'Tis the saying of the Wise man, *Prov.* 25. 23. that *an angry countenance driveth away a back-biting tongue.* And certainly, would great Persons look severely on such defamers of Religion, they would give some check to that impudence of profaneness which has given it such a vogue in the World.

26. And sure this is much their Duty to do, if they own any relation to that God who is so dishonored. They would think it a very disingenious thing to sit by to hear a Friend or Benefactor reviled, and express no displesure; and is God so friendless among them, that only his traducers and blasphemers can be patiently heard? Among the Jews, at the hearing of any Blasphemy, they rent their clothes; but I fear we have some of our nice Dames that would be much more concerned at a rip in their garment, then at the rending and violating God's sacred Name; and could more patiently behold the total subversion of Religion, then the disorder or misplacing of a lock or riband. But 'tis to be hoped there are not many so impious, and those that are not, will surely think themselves obliged with all their power, to

discountenance all the Fautors of irreligion, whether they be the solemn sedater sort that would argue, or the jollier that would rallery them out of their Faith.

27. But when they have thus provided against the assaults of others, and secured the speculative part of Religion, they have only established a Judicatory against themselves, stored up matter of Conviction and Accusation, if they answer it not in the practic. I must therefore after this long excursion, return to my first Point, and beseech them seriously to weigh the obligations they have to Piety in the general notion of it, as it comprehends all the duties of a Christian life, of which as I intend not to speak particularly; so I know not where to find a better summary, then that which S. *James* has drawn up, *Chap.* 1. *verse.* 27. *Pure Religion and undefiled before God even the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*

28. But besides this general, there is (as I said before) another more restrained notion of Piety, as it relates to our more immediate intercourse with God in divine Ordinances and Worship, in which respect it commonly passes under the name of Devotion, and thus considered it has a great propriety to the female Sex. For Devotion is a tender Plant, that will scarce root in stiff or rocky ground, but requires a supple gentle soil, and therefore the feminine softness and pliableness is very apt and proper for it. And accordingly there have been very eminent growths of it in that Sex. I need not he•...p up examples of former Ages, but rather persuade this to leave some at least to the following; and the more considerable the persons are the more conspicuous will be the example, which seems themore toadapt it to those I now speak to. Devotion in a Cloister is as recluse as the Votary, a light rather under a 〈◊〉 then on a candlestick: and in an obscure Cottage 'tis either not observed, or else thought to be but the effect of destitution and secular wants a reserve rather then a choice: but when those who are in the ei•... of the world, the most eminent Actors on the Theater of human life, shall choose the part of a Saint, when those who want none of the divertisments or blandishments of earth, shall have their conversation in Heaven, this recommends it to the Spectators, as the true and greatest object of human choice; since 'tis chosen by those who know the utmost pretence of all its competitors.

29. Nor is devotion only more excellent in them in regard of its effects, but 'tis also more necessary in respect of their obligation. Devotion is an abstraction from the world, and therefore cannot in any eminent degrees, be practiced by those whose necessities or business do much entangle them in it. So that from such, a far less proportion will be accepted, then from those whose plenty and ease give them no other want but that of employment. And certainly if there be any of whom that can truly be said; women of quality are the persons: for they in this respect exceed even men of the like rank, for the men are often engaged in public employments, and must l•...nd most of their time to the use of others; or however all have the care of their own private affairs, the managery of their fortunes to employ them. But of women the utmost that is ordinarily required, is but a little easy inspection within their own walls, the oversight of a few children, and servants, and even from this how many are by their condition of life exemted? and how many more do by their niceness and delicacy exemt themselves? And surely so perfect a vacancy is neither

happy nor safe. And therefore God who projects we should be both, never designed it for any of mankind: but where he gives so much liberty from secular, he expects a greater diligence in spiritual employments.

30. And indeed 'tis an amazing thing to see, that any into whom he has breathed the breath of life, on whom he has stamped the image of his own eternity, can think those immortal souls were given them only to serve the mean and abject uses of their corruptible bodies, (for which the soul of the dullest Animal would have don as well;) that eating and drinking, sleep and recreations, which are only useful to the supporting us in this world, are the only things for which we were sent hither. And yet if we may measure their opinions by their practice, this seems to be the persuasion of many of our female Gentry, who look upon it as a degrading, a kind of attainder of their blood, to do anything but please their senses. An error sure of the most pernicious consequence imaginable. We know a Lady of pleasure is in one sense a very scandalous Epithet, and truly 'tis no very laudable one in the other, nay which is worse, they are often coincident, and fall in with each other. She whose sole universal aim is pleasure, will not think herself much out of her road, in the pursuit of any particular. And she that thinks she lives for no other purpose, will so often be at a loss for innocent pleasure, that she is almost under a necessity to call in the nocent, to serve the very end (as she supposes) of her being. Aut indeed were they sure to confine themselves to such as are harmless in their kind, yet the excess of them renders them sinful, and the doting pursuit denominates them *lovers of Plesures more then lovers of God,* a character so black that the Apostle completes his Catalogue of the worst vice; of the worst times with it, 1 *Tim.* 3. 4.

31. It is therefore the great goodness of God to design a rescu for those whose condition exposes them to that danger, and by exacting a liberal expense of time in their devotion, divert them from lavishing both it and their souls together. Neither does he by this defeat their aim of a pleasant life, but rather assist it: for whereas sensual delights are vagrant, and must be chased through a hundred turnings and wild Mazes, the spiritual are fixed, and one may always know where to find them. How often are the voluptuous in pain to know which pleasure to choose? like a surfeited stomac the greater variety is set before it, the more it nauseats all. What difficulties hath a Lady many times to resolve whether an afternoon shall be spen at the Court, or at the Theater; whether in dancing or at cards, in giving or receiving visi•...s, as not knowing which will best please her? But she that knows the delights of devotion, knows withal that there is no other fit to come in competition with it; and so is not distracted in her choice, nor need go farther then her Closet for the most agreeable entertainment. I know this will sound a little incredible to those that know no other use of Closets then as a conservatory of gauds and baubles; that aspire to no pleasure there above that of children, the playing with the Pictures and Popets that adorn it. Nor indeed do I pretend that such shall find those satisfactions I speak of. Those whose errand is to *Beelzebub* the God of flies, must not expect to be treated by the God of *Israel.* An ingenious man will scorn to obtrude himself on those who desire not his company, and sure God will not make himself more cheap. Those that will meet him in their Closets, must come with that design, resort thither as to an Oratory; nay more then so, they must come frequently. Spiritual joies know not the way to a place where they are not often invited: and as men seek for each

other not in places where they seldom or never come, but where they daily frequent; so God contrives, not to meet us in that place where we appear rarely and accidentally, but where we usually resort.

32. I shall not need to branch out devotion into the several parts, that being don already in a multitude of other Treatises, of which if they please to consult any one, they cannot want a Directory for their worship, whether private or public. Only let me observe the order and connection of those two, that they are neither to be sever'd, nor yet to be ranged preposterously. The private must not justle out the public, for God expects his solemn homage: and their hudling it up in private, as it may give men Ground to suspect they pay none at all; so neither God nor man can collect anything better from it, then that they are ashamed of the Deity they pretend to serve. On the other side the public must as little swallow up the private, and where it does, there may be ajust doubt of its sincerity, Many attractives there may be to Church besides that of Piety, and indeed where that is really the motive, it teaches so much reverence to that awful presence they are to approach, as not to come without some preparation. What solicitude, what critical niceness will a Lady have for her dress, when she is to appear at a solemn meeting at Court, and shall she take no care how sordidly, how undecently she appear when the King of Kings gives audience? Shall many hours, days, nay perhaps weeks, be taken up in contriving for the one, and shall there never be a minute allotted for the other? This were sure very unequal, and yet this is the case where the devotion of the Closet does not prepare for that of the Church. If the mind be not tuned first there, it will be very ill qualified for that harmony of souls, which is the only thing God regards in our public offices. So that were there no other use of private devotion, but as it relates to the public, that were enough to speak the necessity of it.

33, But indeed 'tis not only a needful preparative to that sacred commerce, but to our civil. The World is but a larger sort of Pesthouse, in every corner of it we meet with infectious airs, and those that converse in it had need of this Antidote. How many temptations does every place, every hour, every interview, present to the shocking even of that moral integrity which a sober Heathen would judge fit to preserve; much more of that strict Piety our Christianity exacts.

34. 'Twas the observation that *Origen* made of himself, that the day in which he so shamefully fell by sacrificing to Idols, he had ventured out in the morning before he had completed his usual prayers; the Devil finding him so unarmed took advantage to assault him, as knowing he had then but a single impotent man to wrestle with, who had forfeited, by not invoking, the protection of God. And indeed since prayer is the most powerful exorcism to eject him, we may well conclude the omission of it is a likely means to invite him: for if God have not the prepossession, if we do not by hearty prayer surrender our souls to him in the morning, they are then all the day after like that empty house mentioned in the Gospel, a fit receptacle for as many evil spirits as please to inhabit there. Nor are these spiritual the only dangers that attend us, we are liable to a multitude of secular ones also: our persons, our fortunes, our reputations, everything wherein we can receive a benefit, renders us equally capable of a prejudice. What multitudes of accidents are there to which

we lie open, and nothing to guard us from them but the divine Providence? which if we neglect to solicit we are sure very unworthy of its defense. And this is a consideration that methinks should bring even the most sensual persons upon their knees: for though too many may be found that despise the former danger, and can contentedly enough expose their souls, yet such are usually the most tender of their temporal concerns it being commonly the excessive love of those which makes them neglect the other. She that fears not the fall into sin, will yet fear the tumbling into a precipice, and though she care not for the spotting of her innocence, would be very loath any accident should blemish her face, disparage her fame, or impoverish her fortune, and yet from any or all of these she is utterly unable to guard herself. So that if Piety will not, yet interest me thinks should render her an homager to that omnipotent power, from whence alone she can derive her safety.

35. And now methinks a Duty that is thus bound on with the cords of a man, with human as well as divine perswasives, should not easily be shaken off. I wish I could say it never is, but I fear there are some of those I now speak to, who neglect it in spite of all these inducements; who though they can pretend nothing serious enough to own the name of business, do yet suffer a succession of I know not what impertinencies to divert them. And indeed were the expense of some Ladies days calculated, we should find every hour so full of emtiness, so overladen with vanities that 'tis scarce imaginable where an office of devotion should crowd in.

36. The morning is divided between sleep and dressing, nor would the morning suffice, but that they are fain to make a new computation to measure it not by the Sun, but by their time of dining, which is often as late as the stationary hours of the Primitive Fasts, though upon a far differing motive. The afternoons being by this means reduced, are too short for those many divertisements that await them, and must therefore borrow as much of the night as they lent to the morning. And when the mere fatigues of pleasure send a Lady to her rest, 'tis not imaginable that she will permit Devotion to induce a yet greater, and more disagreeable lassitude; so that the whole round of her time seems to be a kind of magic circle, wherein nothing that is holy must appear. And indeed 'tis none of the highest stratagems of *Satan* thus to forestal their time; and by a perpetual supply of diversions, insensibly steal from them the opportunities of divine offices; an artifice by which I presume he prevails on some, who would startle at his grosser and more apparent temptations.

37. Nor needs he more then the success of this project; for if this habitual neglect of Piety should not finally end in great and criminal commissions, (as 'tis naturally very apt to do) yet his interest is sufficiently secured by such a customary omission, which amounts to no less then the living *without God in the World:* a state so hopeless, that when the Apostle recollects to the Ephesians the wretchedness of their Gentile State, he does it in those very words, *Eph.* 2. 12. And sure, those that live so under Christianity, are not in a better, but worse condition, by how much contempt of God is more unpardonable then ignorance.

38. It therefore infinitely concerns those who are in danger of so fatal a snare, to look about them, and endeavor to countermine *Satan,* and be as industrious to secure their duty, as he is to supplant it; and to this purpose, one of the usefullest expedients I know, is to be

aforehand with him; I mean, to make their Devotions the first business of the day; by which I intend not only those Ejaculations wherewith we all should open our eyes, but their more set and solemn Prayers; a Practice so highly expedient to the persons forementioned, that it falls little short of necessary; and that upon several reasons.

39. First, in relation to one of the great ends of Morning Prayer, which is to supplicate the guidance and protection of God for the whole day. Now if this be not don till some Ladies Dressings be finished, 'twill be half a mockery, a most preposterous request, as to the greatest part of the day, which will be past before; and besides absurdity, there is danger in it; for all the preceding time is as it were outlawed by it, put from under the Divine Protection. Alas, are God's safeguards to be only meridional, to shine out only with the noon-day Sun; Do they suppose *Satan* keeps their hours, and stirs •...ot abroad till the afternoon, that there is no danger either of corporal or spiritual mischiefs before that time of the day? Certainly, if *the noise of the harp and the viol* which *Isa. mentions,* Chap. 5. 12. do not drown it, they may often hear a morning as well as evening Passing-bell; with how many others does the glass of life run out, whilst they are at their looking-glasses? How many bodies are maimed and wounded in the time they are trimming and decking theirs? And *who made them differ from others,* 1 Cor. 4. 7? Or what tenure have they in the safety of one moment, save what they owe to God's Providence? And what rational expectation can they have of that, when they do not invoke it?

40. Nor are the spiritual dangers less, but rather much more; & they must be very slight observers of themselves, if they do not discern that snares may be laid for them in their recesses in their chambers, as well as in places of the most public resort. Indeed, were there no other than what relates to their dress, and curiosity thereof, it were enough to evidence their danger; scarce any part of that but carrying a temptation in it: to Pride, ifit hit right, and please their fancy, to▪ Anger and Vexation, if it do not. They had need therefore to put on their armor before their ornaments, by a prepossession of Prayer and Meditation to secure their vitals, lest by an internal death of Grace, their bodies (in their utmost luster) prove but the painted Sepulchers of their Souls.

41. In the second place, this appears requisite in opposition to the indecency and incongruity of the contrary. How inverted an estimate do they make of things that postpone the interests of their souls, to themeanest member of their bodies, pay•... supererrogating attendance to the one, before the other comes at all into their care. But what is yet worse, how vile a contumely is offered to the Majesty of God, who is used as they do their dunning Creditors, posted off with an excuse of no lesure yet to speak with him; whilst in the mean time all the factors for their vanitycan have ready access, and full audience. God must attend till their Tailor, their Shoomaker please to dismiss them, and at the best, can be allowed only to bring up the rear of a whole shole of Artificers.

42. But thirdly, 'tis very doubtful whether he shall obtain so much from them; for it may often happen that he shall be quite precluded: so numerous are the parts of a modish equipage, and so exact a symmetry is required in the whole, that 'tis the business of many hours to complete it; when as 'twas said of the Roman Ladies, a counsel must be called about

the placing of an hair that sits irregularly, when one thing after another shall be tried, and again rejected, as not exact, or not becoming; time all the while insensibly steals away, and though that will not stay for them, yet dinner doth, and then their bellies begin to murmur to pay any longer attendance on their backs, and claim the next turn; and between these two competitors, 'tis odds devotion will be quite excluded, or reduced only to a grace before meat: (and well if that, considering how unfashionable even that is grown) in the mean time what a wretched improvidence is it, to reduce the one necessary business of the day to such uncertainties, nay almost to a certain disappointment.

43. Yet suppose this hazard were only imaginary, and a Lady were infallibly sure not to lose the time for her Prayers; yet in the fourth place, she will be likely by such preceding diversions to lose much of her zeal in them, so that if they be said at all, they will scarce be said in a due manner. There •...s alas such a repugnancy in our nature to anything spiritual, that we cannot close in an instant; but as a benumbed, frozen body will need some rubbing and chafing before it can be fit for motion; so our more frozen souls require some previons incitations before they can with any vigor exert themselves in Devotion. Now sure the dressing time (I mean such a dressing as we now suppose) is not very proper for such preparations. 'Tis; on the contrary, extreme apt to indispose and unfit them; for when the fancy is possessed with so many little images of vanity, they will not easily be ejected. That ranging faculty is, God knows, too apt to bring in even the remotest diversions; but when it has such a stock ready at hand, how will it pour them in upon the mind, to the great allaying, if not utter extinguishing of Devotion.

44. When all these considerations are put together, 'twill sure appear wholesome counsel, that such persons should not trust so important a duty to so many casualties, but in the first place secure a time for that, repair to their Oratory before their dressing room, and by an early consecration of themselmes to God, defeat *Satan*'s claim, and discourage his attempts for the rest of the day. We know there is a natural efficacy in a good beginning, towards the producing a good ending: but in spiritual things the influence is yet greater, because it draws in Auxiliaries from above, and engages the yet farther assistances of Grace. Upon which account I am apt to believe, that where this Duty is sincerely and fervently performed in the morning, it will not totolly be neglected in the succeeding parts of the day. 'Twill be easy to discern the same obligation, the same advantage of closing the day with God, that there was to begin it; and when those two boundaries are secured, when those are looked upon as strict duty, and constantly observed, 'tis not unlikely but their Piety may grow generous, and with *David, Ps.* 55. 17. add to the *evening and morning a noon-day office;* for where Devotion is real, 'tis apt to be progressive; and the more we converse with God, the more we shall desire to do so. Thus we see how this little cloud like that of *Elijah,* 1 *King.* 18. 44. may *over-spread the Heavens,* and this handful of first-fruits may hallow the whole day.

45. Nay indeed, when it has advanced thus far, 'twill probably go farther, 'twill not keep itself only on the defensive part, but invade its opposites, get daily ground of those vanities by which it was before oppressed. For when a Lady has in her Closet washed her cheeks▪ with penitential tears, she cannot sure when she comes out think them prepared for the

varnish of the paint and fucus. When she has attentively examined her Conscience, that impartial mirror, and there discerned all the blemishes of her nobler part, she will sure with somewhat a more cold concern consult her looking-glass. And when she has been pious vows and resolutions *put on the Lord Jesus Christ, Rom.* 13. 14. 'twill be impossible for her to be very anxiously careful about her garments. This devout temper of her mind will by a holy *leger-demain* shu•...flee the Romances out of her hand and substitute the Oracles of Truth; will not let her dream away her time in phantastic scenes, and elaborate nothing, but prompt her *to give all diligence to make her Calling and Election sure.* In a word, when she once understands what it is to spend one hour devoutly, she will endeavor to rescue all the rest from trifles, and impertinent entertainments; and employ them to purposes more worthy the great end of her being. Thus may she almost insensibly wind herself out of the snare, disintangle herself from those temptations wherewith she was enwrapt; and by having her *heart so set at liberty, may run the ways of God's Commandments, Ps.* 119.

46. But Privat Devotion, though of excellent effect, cannot commute for the omission of public, nor indeed can it long maintain its vigor, unless sometimes cherished by the warmth of Christian Assemblies; and if God please to visit them in their Closets, they are (even by their own Laws of Civility) obliged to return his Visits, and attend him in his house, I fear too many adapt the instance in the formality too, and come as unconcernedly to him as they do to one another. 'Tis true, those that pay him a cordial reverence at Home, will certainly do it at the Church; and therefore by the little we see performed by some there, we may doubt God sees as little in their Retirements. But what speak I of an hearty Reverence, when 'tis visible that there are those who pay none at all? How rare a sight is it for some Ladies to appear at Church? How many times (I had almost said hundreds) do we see their Coaches stand at the Play-house, for once at God's? They seem to own no distinction of days, unless it be, that Sunday is their most vacant season to take Physic, or to lie a-bed; and if such do ever come to Church; Devotion is like to be the least part of their errand; some new garment perhaps or dress is to be showed, and that thought the place where the most critical Judges of those things will be most at lesure to observe them; or if they come not to teach new fashions, it may be they come to learn; and such documents will be surer to be put in practice then any in the Sermon. Possibly they expect to see some friend or acquaintance there, and as if Christ were to be served (as he was born) in an Inn, make his house the common rendezvous in which to meet their Associates. If they have anymore ingenious attractives, 'tis commonly that of curiosity, to hear some new celebrated Preacher, and that rather for his Rhetoric then his Divinity; and this Motive (though the best of the set) is but like that which prevailed with those *Jews* St. *John* mentions, who came to *Jesus that they might see Lazarus,* Jo. 12.

47. I shall not rank among these Motives, that of Hipocrisie and seeming Holiness; for from that all the rest do acquit them. Indeed 'tis the only sin which this Age has seemed to reform, and that too only by way of *Antiperistasis,* not by the Vertu but the Iniquity of the Times. Religion is grown so unfashionable, so contemptible; that none can now be tempted to put on so ridiculous a disguise. And altho as to single persons I confess Hypocrisy one of the deepest Guilts, such as has a peculiar portion assigned it by Christ in the place of

torment, *Mat.* 24. 51. yet as to Communities, I cannot but think it better to have a face of Religion then profaneness. The example of the former may work beyond itself, and the form of Godliness in some may produce the power of it in others; but a pattern of Profaneness, the farther it operates the worse, and all the progress it can make, is from one wickedness to another, so that I fear as St. *Bernard* wisht for his Feaver again, so the Church may ere long for her Hypocrites.

48. But to recall myself from this digression, let us a little enquire how those whom the forementioned Motives bring to Church behave themselves there, and that is indeed with great conformity to the ends of their coming, their errand is not to be Suppliants, neither do they put themselves in the posture, kneeling is impertinent for them who mean not to pray, but as the Apostle describes the Idolatrous service of the *Israelites, They sate down to eat and drink and rose up to play;* so these sit down to talk and laugh with their Pew-fellows, and rise up to gape and look about them. When they should be confessing their sins to Almighty God, they are apologizing (perhaps) to one another for the omission of a ceremonious visit, or some other breach of civility; when they should be *observing the goings of God in the Sanctuary,* Psa. 68. they are inquiring when this Lady came to Town, or when that goes out; nay perhaps the Theater is brought into the Temple, the last Play they saw is recollected, and Quotations enough brought thence to vie with the Preacher. 'Tis impossible to reckon up all their Topics of discourse, nay it were indeed scandalous for one that reproves them to pretend to know, by how many impertinencies (to say no worse) they profane that holy Place and Time.

49. But that all seeing eye in whose presence they are, keeps an exact account, and will charge them not only with the principal but the product; not only with their own irreverences, but with those which by their example or encouragement they have occasioned in others, nay farther even with that scandal which redounds to Christianity by it. For when one that is to choose a Religion, shall read the Precepts of *Pythagoras* enjoining that the God's must not be worshipped in passing by, as it were accidentally, but with the greatest solemnity and intention, when they shall consider the care of *Numa* in instituting Officers, who at Sacrifices, and all divine Services, should call upon the people to keep silence and advert to Devotion, or but the practice of the present *Mohammedans,* who permit none to sit in their *Moschos,* nor to pray without prostration. When I say this is considered, and compared with the scandalous indecency observable in our churches, he will certainly exclude Christianity from all competition in his choice; not allow that the name of a Religion, whose very Worship appears so profane, and whose Votaries mock the God they pretend to serve.

50. Yet how severe soever the charge may lie against some, I am far from including all under it. I know there are many Ladies whose examples are reproaches to the other Sex, that help to fill our congregations when Gentlemen desert them, & to who sometimes we alone own that our Churches are not furnished like the Feast in the Parable, *Luke* 14. 21. merely out of *the high ways and hedges, with the poor and the maimed, the halt and the blind;* yet some even of these may be liable to some irregularity, which may be the effects of inadvertence or mispersuasion, though not of contempt or profaneness.

51. And first 'tis observable in some who come constantly, that yet they come not early, so that a considerable part of Prayers is past ere they enter the Church. This first causes some disturbance to others, the successive entry of new comers keeping the Congregation in a continual motion and agitation, which how unagreable it is to Devotion, *Numa* a Heathen Prince may teach us, who *Plutarch* tells us took a particular care, that in the time of divine Worship, no knocking, clapping, or other noise should be heard; as well knowing how much the operations of the intellect are obstructed by anything that importunes the Senses. What would he have said, should he come into one of our City Congregations, where often during the whole time of Prayer, the clapping of Pew-doors does out-noise the Reader.

52. But besides the indecency of the thing, and the interruption it gives to others, 'tis very injurious to themselves; a kind of partial excommunication of their own inflicting; which excludes them from part of the divine Offices, and from that part too, which is of the most universal concern, I mean the confession of sins, which the wisdom of our Church has fitly placed in the beginning of her Service, as the necessary introduction to all the rest. For considering how obnoxious we all are to the wrath and vengeance of God, our first business is to deprecate that by an humble confession of our guilt. Would any Malefactor that had forfeited his life to Justice, come boldly to his Prince, and without taking notice of his crimes, importune him to bestow the greatest favors & dignities upon him? Yet 'tis the very same abrupt impudence in us, to supplicate the divine Majesty before we attempt to atone him, to ask good things from him before we have acknowledged the ill we have do against him. And to such God may justly make such a return as *Augustus* did to one that entertained him much below his greatness, I knew not before that we were such familiars.

53. It will much better become them to anticipate the time, *to wait at the posts of his doors, Pro.* 8. and contrive to be there before the Service begins, that so by previous recollection they may put their minds in a fit posture of address at the public Audience: which (by the way) speaks it to be no very laudable custom which almost universally prevails, that those few who do come early, spend the interval before service, in talking with one another, by which they do not only lose the advantage of that time for preparation, but convert it into the direct contrary, do thereby actually unfit and indispose themselves. Godknows our hearts even in their most composed temper, are too apt to create diversions; we need not start game for them to chase, and by prefacing our Prayer with secular discourse, make a gap for the same thoughts to return upon us in them. Besides in relation to the place, it has a spice of profaneness, 'tis the bringing the Moabite and Ammonite into the Temple, *Deut.* 23. 3. a kind of invasion on God's propriety, by introducing our worldly concerns or divertisments into the house which is called by his name, solemnly dedicated to him, and therefore dedicated that it might be his peculiar. So that with a little variation, we may to such apply the expostulatory reproof of the Apostle to the Corinthians, 1 *Cor.* 11. 22. *what, have ye not houses to talk and converse•... in, or despise ye the Church of God?* But this is 〈◊〉 confess a reproof that will not reach to many, there being so few of the better sort that come early enough to talk before Service, and as for those who talk at it, we have already rankt them under another *Classis.* Yet give me leave to add that those fall not much short of that degree of profaneness, who come late only because they are loath to rise, or to abate anything of

the curiosity of their dress. For she that prefers her sloth or her vanity before God's Service, is like (how decently soever she behave herself) to give but an unsignificant attendance at it.

54. But I guess this may in many proceed from another cause, which though less ill in their intention, is not so in respect either of its unreasonableness or its effects, and that is an unequal estimate they make of the parts of God's Service. This last Age has brought in such a partiality for Preaching, that Prayer seems comparatively (like *Sarah* to *Hagar)* despicable in their eyes: so that if they can but come time enough to the Sermon, they think they have discharged the weightier part of the Law, and of their own duty. This mispersuasion, though it have too generally diffused itself through both Sexes, yet seems to have been very especially imbibed by the female. And besides the evidence that Sunday gives; the week-days afford no less. Let there be a Lecture though at the remotest part of the Town, what hurrying is there to it, but let the Bell tole never so loud for the Canonical hours of Common Prayer, 'twill not call the nearest of the Neighbor-hood. I speak not of those who are at defiance with our Service, •...nd have listed themselves in separate Congregations (for I intend not to trace them through their wild mazes) but of those who yet own our Church, and object not to its Offices, but only have suffered their valu for them to be insensibly undermined by their greater zeal for Preaching. God sure intends a Harmony in all sacred Ordinances, and would not have set up a party against another, but mutually assist each others operation upon us: thus Prayer disposes us to receive benefit by preaching, and preaching teaches us how to pray aright, and God grant we may long enjoy the public opportunities of both. Yet since this Age has brought themto a competition, I must take leave to say, that if we come impartially to weigh Prayer and Preaching, the Ballance will incline another way then it seems with many to do, and we shall find Prayer the more essential part of Religion.

55. The end of Preaching is twofold, either to teach us what we know not, or to excite us to practice what we already know: now in relation to the first of these ends, I suppose there is a wide difference between Preaching at the first promulgation of the Gospel, and now: 'twas then the only way of revealing to the World the whole mystery of our Salvation, so that the Apostles inference was then irrefragable, *How shall they believe on him of whom they have not heard, and how shall they hear without a Preacher?* Ro. 10. 14. But where Christianity is planted, and the New Testament received, we have therein the whole doctrine of Christ; nay we have not only the matter but the very form of many of those Sermons which Christ and his Apostles preached; so that unless we think them not sufficiently gifted, we cannot but acknowledge, we have in them ampl•... instruction both for Faith and Manners; enough, as the Apostle speaks, to *make us wise unto Salvation,* 2 *Tim.* 3. 15. And the reading of those being a considerable part of our Churches Service, we have the most genuine Preaching even before the Minister ascends the Pulpit. Besides, for the help of those whose youth or incapacity disables them from making collections thence for themselves, our Church has epitomiz'd the most necessary Points of Belief and Practice in the Catechism, not (as the Roman) to preclude their farther search, but to supply them in the interim till they are qualified for it; and by that early infusion of Christian Principles, to secure them of that knowledge which is simply necessary to their Salvation.

56. Now sure, to people in this state, Preaching is not of so absolute necessity in respect of instruction, as it was to those who from Heathenism and Idolatry were to be brought first to the Knowledge, and then to the Faith of Christ. We seem therefore now more generally concerned in the other end of Preaching, the exciting us to Practice; for alas, there are few of us who stumble on sin for▪ want of light, but either through heedlesness, and want of looking before us, or else by a willful prostration of ourselves to it; so that we often need to be roused out of our negligence, to be frighted out of our stubbornness, and by a close application of those truths we either forget or suppress, be animated to our Duty. And for this purpose Preaching is doubtless of excellent use, and the nauseating of it shows a very sick constitution of mind; yet sure the over-greedy desire may be a Disease also. He that eats more than he can concoct, does not so much assist as oppress nature, & those that run from sermon to sermon, that allow themselves no time to chew, much less to digest what they hear, will sooner confound their brains then better their lives. Nay, it oft betrays them to a very pernicious delusion, it diverts them from many of the practical parts of Piety, and yet gives them a confidence that they are extraordinarily Pious; and by their belief that Religion consists principally in hearing, makes them forget to try themselves by that more infallible test of doing God's will. So that whereas God never designed Preaching for more then a guide in their way, they make it their way, and their end too; and Hearing must, like a circle, begin and terminate in itself.

57. I am sure in secular concerns, we should think him a very unprofitable servant, that after his Lord had given him directions what to do, should be so transported with hearing his instructions, that he should desire to have it infinitely repeated, and so spend the time wherein he should do the work. And we have reason to think God will make the same judgment of those who do the like in his service.

58. One would now think that this ravenous appetite of hearing should supersede all niceness in it, yet we find it does not, but that some make▪ a shift to be at once voracious and squemish. If this spiritual food be not artificially dressed, 'tis too gross for their palats; the Phrase must be elegant, the words well accented, and the *enticing words of man's wisdom* which St. *Paul* disclaims in his Preaching, 1 *Cor.* 2. 4. is that which they principally regard. Nay the memory of the Preacher becomes the most material Point of his Sermon, and the first glance on his Book prejudges him. I need not add the extravagances of an uncouth tone, a furious vehemence, or phantastic gesture, wherein the soul and vital efficacy of Preaching has been solemnly placed. Now 'tis evident all these are but trivial Accomplishments; so that thosewho insist so much on them, do make Preaching much less Sacred and Divine then indeed it is; and therefore cannot without absurdity lay the main stress of Religion upon it, or make that the highest of God's Ordinances, which owes all its gratefulness with them to the Endowments of men. Som may think I pursu this subject too far, but I am sure I do it not with design to derogate from the juct respect due to Preaching; only I would not have it monopolize our esteem, or justle out another Duty, which is of more constant use, and indispensible necessity.

59. And such certainly is Prayer, that respiration of the soul, which is so necessary, that it admits not of long intermission, and therefore seems to carry the same proportion to hearing, which breathing does to eating: we may make long intervals of feeding, and yet subsist; but if we should do so in breathing, we cannot recover it. Prayer is the morning and evening Sacrifice under the Law, which God ordained should be perpetual; whereas Preaching is but like the Readings in the Synagogues on Sabbaths and Festivals. Indeed, however we have confounded the terms, 'tis Prayer only that can properly be called the worship of God; 'tis that by which we pay him his solemnhomage, acknowledge his sovereignty, and our own dependence. When we hear, we do no more then what every Disciple does to his Master; but when we pray, we own him as the spring and source of all the good we expect, as the Author of our Being, and the Object of our Adoration, in a word, we do by it profess him our God; it being an impress of mere natural Religion to supplicate the Deity we acknowledge.

60. And as by Prayer we render the greatest Honor to God, so likewise do we procure the greatest advantages to ourselves. Prayer is the powerful Engin, by which we draw down Blessings; 'tis the key which lets us into the immense Storehouse of the Almighty; nay 'tis that upon which the Efficacy of Preaching depends. The Word is but a dead letter without the Spirit; and God has promised the Spirit to none but those that ask it, *Luk.* 11. 13, So that Prayer is that which enlivens and inspirits our most sacred actions; and accordingly in Scripture she find it still a concomitant in all Ecclesiastical concerns. When an Apostle was to be substituted in the room of *Judas,* we find, they referred it not to the decision of lots, till God, who had the sole disposing of them, *Prov.* 16. 33. had been invoked by solemn Prayer, *Act.* 1. 24. So when *Barnabas* and *Saul* were to be separated to the Ministry, though the appointment were by the Holy Ghost, yet that superseded not the necessity of Prayer; the Apostles prayed, (yea, and fasted too) before they laid their hand on them, *Act.* 13. 3. Nay, our Blessed Savior Himself, though He knew what was in man, and needed no guidance but his own Omniscience in this choice: yet we find that before his Election of the twelve Apostles, he continued a whole night in Prayer to God, *Luk.* 6. 22. doubtless, to teach us how requisite Prayer is in all our important interests, which like the Pillar of Cloud and Fire to the Israelites, is our best Convoy through the Wilderness, through all the snares and temptations, through all the calamities and distresses of this World, and our most infallible Guide to the Land of Promise.

61. And sure when all these are the properties of Prayer, though private, they will not less belong to the public; such a conspiration and union of importunate Devotion, must have a proportionable increase in its effect; and if Heaven can suffer violence by the fervor of one single Votary, with what storm, what batteries will it be scaled by a numerous Congregation? We find the Church is, by Christ, compared to *an Army with banners, Cant.* 6. 3. but sure never is this Army in so good array, in so invincible a posture as upon its knees. The Ecclesiastical story tells us of a Legion of Christians in *Aurelius*'s Camp, who in that posture discomfited two assailants at once, the enemy and the drought; that breath which they sent up in Prayers, like a kindly exhalation returned in rain, and relieved the perishing Army: and had we but the same fervor, and the same innocence, could we lift up but as pure hands

as they did, there would be no Blessing beyond our reach. But the less any of us find ourselves so qualified, the more need we have to put ourselves among those that are.

62. There is an happy contagion in goodness; like green wood, we may perhaps be kindled by the neighboring flame; the example of another's zeal may awake mine. However, there is some advantage in being in the company: those showers of benediction which their Prayers bring down, are so plentiful, that some drops at least may scatter upon those about them. We find *Elisha* for *Jehoshophat*'s sake, endured the presence of *Jehoram,* whom otherwise he professes he would not have looked towards, 2 *King.* 3. 14. and God may perhaps do the like in this case; and as he prospered *Potiphar* for *Joseph*'s sake, *Gen.* 39. 23. so the Piety of foam few may redound to the benefit of all. From all these considerations I suppose may sufficiently be evinced the necessity and benefit, of public Prayer, and consequently the unreasonableness of those, who upon any pretence neglect it. I shall now only beseech those to whom I speak to make the application to themselves, and to show they do so by their more early and more assiduous attendance on it.

63. There is also another Duty to which many of these to whom I write seem to need some incitation, and that is Communicating, a part of Devotion which the looser sort scarce ever think in season till their death beds, as if that Sacrament like the Romanists Extreme Unction, were only fit for exspiring souls, but to such we may apply the words of the Angel to the woman, Lu. 24. 5. *Why siekye the living among the dead?* Why think ye that the Sun of Righteousness is only to shine in the shades of death, or that Christ is never to give us his flesh, till we are putting off our own; 'Tis one principal end of that Sacrament to engage and enable us to a new life; how preposterous then is it, how utterly inconsistent with that end to defer it to the hour of death 'Tis true 'tis a good *Viaticum* for such as are in their way towards bliss, but it is too bold a hope, to fancy that it shall in an instant bring them into that way, who have their whole life posted on in the contrary: the roads to Heaven and Hell lie sure too far asunder to be within distance of one step, nor can it with any safety be presumed that once receiving at their death, shall expiate so many willful neglects of it in their life.

64. But I shall suppose these total Omissions are not a common guilt: yet with many others the fault differs only in degree, they do not wholly omit, but yet come so infrequently as if they thought it a very arbitrary matter whether they come or no. And this truly is observable in many who seem to give good attendance on other parts of divine Worship, for indeed 'tis a sad spectacle to see, that let a Church be never so much crowded at Sermon, 'tis emtied in an instant when the Communion begins, people run as it were frighted from it, as if they thought with those in *Malachi,* that *the table of our Lord is polluted,* Mal. 1. 12. that some pest or infection would thence break forth upon them. A strange indignity to the Majesty, and ingratitude to the love of our Redeemer. Let a King, or but some great man make a public entertainment, how hard is it to keep back the pressing multitude: many Officers are necessary to repel the uninvited guests, and yet here there needs more to drive us to it, though the Invitation be moregeneral, and the Treat infinitely more magnificent.

65. I know this fault (like many other) shrouds itself under a fair disguise, and this barbarous neglect pretends to the humblest veneration. People say 'tis their great reverence they have for the Sacrament that keeps them at so great a distance; but sure that is but a fictitious reverence which discards obedience; and when Christ commands ou•... coming, our drawing back looks more like stubbornness and rebellion, then awe and respect. I suppose we pretend not to exceed the Primitive Christians in humility and godly fear, and yet they communicated daily, and therefore sure our reverence is of a much differing make from theirs, if it produce such contrary effects. Indeed 'tis to be feared that many put a great cheat upon themselves in this matter. The Eucharist is justly accounted the highest of divine Ordinances, and those who think of no preparation in other, yet have some general impressions of the necessity of it in this; but the uneasiness of the task discourages them, they dare not come without a wedding garment, and yet are loath to be at the pains to put it on, so that all this goodly pretext of reverence, is but the Devil in *Samuel's* Mantle, is but sloth clad in the habit of humility.

66. And to this temptation of sloth, there is another thing very subservient, and that is the easy and slight opinion which is commonly taken of sins of Omission, many are startled at great Commissions think them to carry a face of deformity and horror, who in the mean time look on Omissionsonly as privations and mere nothings, as if all the affirmative Precepts were only things of form, put in by Godrather to try our inclinations, then to oblige our performance; and so were rather overtures and proposals which we may assent to or not, then injunctions which at our peril we must obey. A fancy no less absurd then impious. That God should be content so to compound with his creatures (and like a Prince overpower'd by his vassals) consent to remit all their homage, absolve them from all positive Duty, so they would be but so civil as not to fly in his face, or to commit outrage on his Person. But this wild imagination needs no other confutation, then that form of inditement our Savior gives us as the Model of that which shall be used at the last day, *Mat.* 25. where the whole Process lies against sins of Omission, and yet the sentence is as dismal and irreversible, as if all the Commissions in the World had been put into the Bill.

67. And certainly of all Omissions none is like to be more severely charged then this of communicating, which is not only a disobedience, but an unkindness, which strikes not only at the Authority but the Love of our Lord, when he so affects a union with us that he creates Mysteries only to effect it, when he descends even to our sensuality, and because we want spiritual appetites, puts himself within reach of our natural; and as he once veiled his Divinity in flesh, so now veils even that flesh under the form of our corporal nourishment, only that he may the more indissolvably unite, yea incorporat himself with us. When I say he does all this, we are not only impious but inhuman if it will not attract us. Nay farther, when he does all this upon the most endearing memory of what he has before don for us, when he presents himself to our embraces in the same form wherein he presented himself to God for our expiation, whenhe shows us those wounds which our iniquities made, those stripes by which we were healed, that death by which we are revived, shall we to complete the Scene of his Passion, force him also to that pathetic complaint, *Lam.* 1. 12. *Have ye no regard all ye that pass by?* Shall we instead of smiting our breasts (as did other witnesses of his sufferings) turn

our backs? If we can habitually do this, 'tis to be feared the next degree will be to wag our heads too, and we shall have the profaneness toderide, what we have not the Piety to commemorate.

68. And this seems to be no improbable fear, for in Religion there are gradual declinations as well as advances, coldness and tepidity will (if not stopped in its progress) quickly grow to loathing and contempt. And indeed to what can we more reasonably impute the great overflowings of profaneness among us, then to our ill-husbanding the means of Grace? Now certainly of all those means there is none of greater energy and power then the blessed Sacrament,

69. Were there no other benefit derived from it save that which the preparation implies, 'twere very consider able. It brings us to a recollection, fixes our indefinite purposes of searching and trying our ways, which else perhaps we should infinitely defer, stops our carreer in sin, and by acquainting us with ourselves, shows us where our danger lies, and how we are to avert it, what breaches are made in upon our souls, and how we must repair them, all which are with many seldom thought of, but when the time of communicating approaches. We live so far off from ourselves, know so little what is don in us that we answer the description the Prophet makes of the surprise of *Babylon,* of which the King knew nothing till post after post run to inform him that his *City was taken at one end,* Jer. 51. 31. we often lie secure while the enemy is within our walls, and therefore they are friendly alarms which the Sacrament gives us to look to our defense. But if when the Trumpet sounds none will prepare himself to the Battle, if when the Minister give▪ warning of a Sacrament, and the preparation it requires, we go our ways, and with *Gallio care for none of th▪...se things,* or with *Felix,* Acts 24. 26. *put it off to a convenient time,* we willfully expose ourselves, and 'tis but just Christ's dreadful menace should be executed upon us, that we *die in our sins,* who will frustrate such an opportunity of a rescu from them.

70. But 'tis not only this remoter and accidental advantage (this preventing Grace) which the Holy Eucharist affords, it contains yet greater and more intrinsic benefits, is a Spring of assisting Grace also, 'tis a Magazine of Spiritual Artillery to fortify us against all assaults of the Devil, the great Catholicon for all the Maladies of our Souls, that which if duly received, will qualify us to make St. *Paul's* boast, *Phil.* 4. 13. *I can do all things through Christ which strengthens me.* In a word 'tis to us whatever we need, Wisdom, Righteousness, Sanctification, and Redemption, because it possesses us of him who is so, 1 *Cor.* 1. 31. so that whenever we neglect it, we manifestly betray our own interest, and do implicitly chose death whilst we thus run from life.

71. Thus we see there is a concurrence of all forts of Arguments for this Duty, oh that some (at least) of them may prevail! If we are not tractable enough to do it in obedience▪ yet let us be so ingenious as to do it for Love, for Gratitude, or if for neither of those, let us be at least so wise as to do it for interest, and advantage. I know people are apt to pretend business, the Farm and the Oxen must excuse their coming to the Feast, but alas what business can there be of equal necessity or advantage with this? Yet even that Apology is superseded to those I now speak to, who as I observed before have lesure more then enough, so that it would be

one part of the benefit, its taking up some of their time: let me therefore earnestly beseech them, not to grudge a few of their vacant hours to this so happy an employment.

72. Did any of their near Friends and Relations invite them to an interview, they would not think him too importune, though he repeated the summonsweekly, nay, daily, but would punctually observe the meeting: And when their Savior much seldomer entreats their company, shall he not obtain it? must he never see them but at two or three solemn times of the year? and shall they wonder at any intervening invitation (as the Shunamites husband did at her going to the Prophet when it was *neither new Moon nor Sabbath,* 2 Ki. 4. 23.) and tell him 'tis not yet *Easter* or *Christmas,* this were not only to be irreligious but rude; and methinks those who stand so much upon the particulars of Civlity to one another, should not then only lay aside their good manners when they are to treat with their Redeemer. Certainly he is not so unpleasant company that they need shun his converse: if he do appear so to any, 'tis that shunning that is the cause of it. He does not open his treasures to strangers: they that come now and then for form sake, no wonder if their entertainment, be as cold as their address. They that would indeed *taste how sweet the Lord is, Psa.* 34. 8. must by the frequency of their coming show the heartiness of it, and then they would indeed find it a *feast of fat things,* as the Prophet speaks.

73. In a word, let them but make experiment, resolve for a certain time (be it a year or thereabouts) to omit no opportunity, (and withal no due preparation) of co•...nicating, I am a little confident they will afterwards need no other importunity but that of their own longings: the expiration of that definite time will prove the beginning of an indefinite, and their resolutions will have no other limit but their lives. For certainly there is not in all the whole mystery of Godliness, in all the Oeconony of the Gospel, so expedite, so infallible a means of growth in Grace, as a frequent and worthy participation of this blessed Sacrament; I cannot therefore more pertinently close this Section, then with this exhortation to it, by which they will not only complete all their Devotions, crown and hallow the rest of their Oblations to God, but they will be advanced also in all parts of practical Piety▪ for though this and other sacred Offices be performed in the Church, the efficacy of them is not circumscribed within those walls, but follows the devout soul through all the occurrences of human life.

74. She that has intently considered the prefence of God in the Sanctuary, has learned so much of his ubiquity, that she will not easily forget it in other places, and she that remembers that will need no other guard to secure her innocence, no other incentive to animate her endeavors, since she is viewed by him who is equally powerful to punish or reward, who regards not the persons of the mighty, nor can be awed into the connivance of a crime. Indeed a serious advertence to the divine Presence, is the most certain curb to all disorderly appetites, as on the contrary the not having God before their eyes, is in Scripture the comprehensive description of the most wretchless profligated state of sin. It concerns therefore all those who aspire to true Piety to nurish that awful sense in their hearts, as that which will best enable them to practice the Apostles advice, 2 *Cor.* 7▪ 1. *To cleanse themselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God.*

75. I am sensible that this Section is spun out to a length very unproportionable to the former; but as the principal wheel in an artificial movement may be allowed a bulk somewhat answerable to its use, so upon the same account, the size of this is not unjustifiable; the Piety which this designs to recommend being the one necessary thing, which must influence all other endowments. We know the course resemblance *Solomon* makes of a *fair woman without discretion, that she is like a jewel of gold in a swin•...s sn•...ut,* Prov. 11. 12. but even that discretion (if any such could be) without Piety were but the adding one jewel more, exposing another valuable thing to the same despicable ridiculous use. But to speak truly there is no real discretion, where there is no Religion: & therefore *Solomon* seems in this place to understand by it that practical Wisdom, which in the sacred Dialect (his writings especially) is equivalent to the fear of the Lord. 'Tis true, there may be a rallying wit to scoff and abuse, a serpentine Wiliness to undermine and deceive, but that sort of Wisdom (like that of *Achitophel)* finally converts into foolishness, does very often appear to do so in this life, but most certainly in the next, because it builds upon a falsebottom, prefers temporal things before eternal. And as neither beauty or wit (the two celebrated accomplishments of women) so will neither Greatness and Honor give any advantage without Piety, 'twill only (as hath been already observed) make them more exemplary sinners, inflame the account, and so expose them to a greater degree of condemnation, for sure 'tis not their Sex that will rescu them from the dismal denunciation of the Wise man. *Wisd.* 6. 6. *Mighty men shall be mightily tormented,* I conclude all with another irrefragable maxim of the same Author, *Whether one be Rich, Noble, or Poor, their Glory is the Fear of the Lord.*

THE LADIES CALLING.

Part II.

Sect. I. *Of Uirgins.*

1. WE have taken a view of those general qualifications, which are at once the duty and the ornament of the Female sex, considered at large. These like the common Genius involve all; but there are also specific differences, arising from the several circumstances and states of life, some whereof may exact greater degrees even of the former virtues, & all may have some distinct & peculiar requisits adapted to that particular state and condition: and of these our proposed method engages us now to consider. Human life is full of vicissitudes and changes, so that 'tis impossible to enumerate all the lesser accidental alterations to which it is liable. But the principal & most distinct scenes, in which a woman can be supposed regularly to be an actor, are these three, Virginity, Marriage and Widowhood; which as they differ widely from each other, so for the discharging their respective duties, there are peculiar cautions worthy to be adverted to.

2. Virginity is first in order of time, and if we will take S. *Paul's* judgment in respect of excellence also, 1 *Cor.* 7. And indeed she that preserves herself in that state upon the account he mentions v. 33. that *she may care for the things that are of the Lord, that she may be holy both in body and in Spirit,* deserves a great deal of veneration, as making one of the nearest approaches to the Angelical State, And accordingly in the primitive time, such a Virginity

was had in a singular estimation, and by the assignment of the Schoolmen, hath a particular coronet of glory belonging to it. Nay even among the heathens, a consecrated Virgin was looked on as a thing most sacred. The Roman Vestals had extraordinary privelidges allowed them by the state; and they were generally held in such reverence, that Testaments and other depositums of the greatest trust were usually committed to their custody, as to the surest and most inviolable Sanctuary. Nay their presence was so to convicted malefactors; the Magistrates veiling their *fasces* when they appeared, and giving up the criminal to the commanding intercession of Virgin innocence.

3. As for the religious orders of Virgins in the present Roman Church, though some and those very great abuses have crept in; yet I think twere to be wishd, that those who suppressed them in this nation, had confind themselves within the bounds of a reformation, by choosing rather to rectify and regulate, then abolish them.

4. But though there be not among us such societies, yet there may be *Nuns* who are not Profest. She who has devoted her heart to God, and the better to secure his interest against the most insinuating rival of Human Love, intends to admit none, and prays that she may not; does by those humble purposes consecrate herself to God, and perhaps more acceptably, then if her presumtion should make her more positive, and engage her in a vow she is not sure to perform.

5. But this is a case does not much need stating in our Clime, wherein women are so little transported with this zeal of voluntary Virginity, that there are but few can find patience for it when necessary. An old maid is now thought such a curse, as no Poetic fury can exceed; looked on as the most calamitous creature in nature. And I so far yield to the opinion, as to confess it so to those who are kept in that state against their wills: but sure the original of that misery is from the desire, not the restraint of Marriage: let them but suppress that o•...ce, and the other will never be their infelicity. But I must not be so unkind to the sex, as to think 'tis always such desire that gives them aversion to Celibacy; I doubt not many are frighted only with the vulgar contempt under which that state lies: for which if there be no cure, yet there is the same armor against this which is against all other causeless reproaches, viz. to contemn it. Yet I am a little apt to believe there may be a prevention in the case. If the superannuated virgins would behave themselves with gravity and reservedness, addict themselves to the strictest vertu and piety, they would give the world some cause to believe, 'twas not their necessity but their choice which kept them unmarried; that they were preengag'd to a better Amour; espoused to the spiritual Bridegroom: & this would give them among the soberer sort at least the reverence and esteem of Matrons. Or if after all caution and endeavor, they chance to fall under the tongues of malicious slanderers; this is no more then happens in all other instances of duty: and if contempt be to be avoided, Christianity itself must be quitted, as well as virgin Chastity. But if on the other side they endeavor to disguise their age, by all the impostures and gaieties of a youthful dress and behavior, if they still herd them selves among the youngest and vainest company, betray a young mind in an aged body; this must certainly expose them to scorn and censure. If no play no ball, or dancing meeting can escape them, people will undoubtedly conclude that

they desire, to put off themselves, to meet with chapmen, who so constantly keep the fairs. I wish therefore they would more universally try the former expedient, which I am confident is the best amulet against the reproach they so much dread, and may also deliver them from the danger of a more costly remedy, I mean that of an unequal and imprudent match, which many have rush'd upon as they have ran frighted from the other, and so by an unhappy contradiction, do both stay long and marry hastily, gall their neck to spare their ears, and run into the yok rather then hear so slight and unreasonable a reproach. They need not, I think, be upbraided with the folly of such an election, since their own experience •...s (to many of them) but too severe a monitor. I shall not insi•...t farther on this, but having given the elder virgins that ensign of their seniority as to stand first in my discourse, I shall now address more generally to the rest.

6. And here the two grand elements essential to the Virgin state are Modesty and Obedience, which, though necessary to all, yet are in a more eminent degree required here; and therefore, though I have spoken largely of the virtue of Modesty in the first part of this tract, yet it will not be impertinent to make some farther reflections on it, by way of application to Virgins, in whom modesty should appear in its highest elevation, and should come up to Shamefacedness. Her look, her speech, her whole behavior should own an humbl distrust of herself; she is to look on herself, but as a novice, a probationer in the world, and must take this time, rather to learn and observe, then to dictate & prescribe. Indeed there is scarce anything looks more indecent, then to see a young maid too forward and confident in her talk. 'Tis the opinion of the wiseman, Ecclus. 32. 8. that *a young man should scarce speak though twice asked:* in proportion to which, 'twill sure not become a young woman, whose sex puts her under greater restraints, to be either importunate or magisterial in her discourse. And though that which former ages called Boldness, is now only Assurance and good breeding, yet we have seen such bad superstructures upon that foundation, as sure will not much recommend it to any considering person.

7. But there is another breach of Modesty as it relates to Chastity, in which they are yet more especially concerned. The very name of virgin imports a most critical niceness in that point. Every indecent curiosity, orimpure fancy, is adeflowring of the mind, & every the least corruption of them gives some degrees of defilement to the body too: for between the state of pure immaculat Virginity & arrant Prostitution there are many intermedial steps, and she that makes any of them, is so far departed from her first integrity. She that listens to any wanton discourse, has violated her ears; she that speaks any, her tongue; every immodest glance vitiates her eye, and every the lightest act of dalliance leaves something of stain and sullage behind it. There is therefore a most rigorous caution requisite herein: for as nothing is more clean and white then a perfect Virginity, so every the least spot or soil is the more discernible. Besides, youth is for the most part flexible, & easily warps into a crookedness, and therefore can never set itself too far from a temptation. Our tender blossoms we are fain to skreen and shelter, because every unkindly air nips and destroys them; and nothing can be more nice and delicate then a maiden vertu, which ought not to be exposed to any of those malignant airs which may blast and corrupt it, of which God knows there are too many, some that blow from within, and others from without.

8. Of the first sort there is none more mischievous then Curiosity, a temptation which foiled human Nature even in Paradise: and therefore sure a feeble girl ought not to trust herself with that which subdued her better fortified parent. The truth is, an affected ignorance cannot be so blamable in other cases as it is commendable in this. Indeed it is the surest & most invincible guard, for she who is curious to know indecent things, 'tis odds but she will too soon and too dearly buy the learning. The suppressing and detesting all such curiosities is therefore that eminent fundamental piece of continence I would recommend to them, as that which will protect and secure all the rest.

9. But when they have set this guard upon themselves, they must provide against foreign assaults too; the most dangerous whereof I take to be ill Company, and Id'eness. Against the first they must provide by a prudent choice of conversation, which should generally be of their own sex; yet not all of that neither, but such who will at least entertain them innocently, if not profitably. Against the second they may secure themselves by a constant series of employments: I mean not such frivolous ones as are more idle then doing nothing; but such as are ingenuous, and some way worth their time, wherein as the first place is to be given to the offices of piety, so in the intervalls of those, there are divers others, by which they may not unusefully fill up the vacancies of their time: such are the acquiring of any of those ornamental improvements which become their quality, as Writing, Needle works, Languages, Music, or the like. If I should here insert the art of Economy and Household Managery, I should not think I affronted them in it; that being the most proper feminine business, from which neither wealth nor greatness can totally absolve them; and a little of the theory in their parentshouse, would much assist them towards the practic when they come to their own. In a word there are many parts of knowledge useful for civil as well as divine life; and the improving themselves in any of those is a rational employment.

10. But I confess I know not how to reduce to that head many of those things which from divertisements are now stepped up to be the solemn business of many young Ladies, (& I doubt of some old;) such is in the first place gaming, a recreation whose lawfulness I question not, whilst it keeps with the bounds of a recreation: but when it sets up for a calling, I knownot whence it derives its license. And a calling sure it seems to be with some, a laborious one too, such as they toil night and day at, nay do not allow themselves that remission which the laws both of God and man have provided for the meanest mechanic: the Sabbath is to them no day of rest, but this trade goes on when all shops are shut. I know not how they satisfy themselves in such an habitual wast of their time, (besides all the incidental faults of avarice and anger) but I much doubt that plea, whatsoever it is, which passes with them, will scarcehold weight at his Tribunal, who has commanded us to *redeem,* not fling away *our time.*

11. There is another thing to which some devote a very considerablepart oftheir time, and that is the reading Romances, which seems now to be thought the peculiar and only becoming study of young Ladies. I confess their youth may a little adapt it to them when they were children, and I wish they were always in their event asharmless; but I fear they often leave ill impressions behind them. Those amorous passions, which 'tis their design to

paint to the utmost life, are apt to insinuate themselves into their unwary readers, and by an unhappy inversion, a copy shall produce an original. When a poor young creature shall read there of some triumphant Beauty, that has I know not how many captiv'd Knights prostrate at her feet, she will probably be tempted to think it a fine thing; and may reflect how much she loses time, that has not yet subdu'd one heart: and then her business willbe to spreadher nets; lay her toils to catch somebody, who will more fatally ensnare her. And when she has once wound herself into an amour, those Authors are subtle casuists for all difficult cases that may occur in it, will instruct in the necessary Artifices of deluding Parents and Friends, and put her ruin perfectly in her own power. And truly thisseems to beso natural a consequent of this sort of study, that of all the divertisements that look so innocently, they can scarce fall upon anymore hazardous. Indeed it is very difficult to imagine what vast mischief isdon to the World, by the false notions and images of things; particularly of Love and Honor, those noblest concerns of human life, represented in these Mirrors: but when we consider upon what principles the Duellists and Hectors of the Age defend their outrages; and how great adevotion ispaid to lust, insteadof virtuous Love; we cannot be to seek for the Gospel which makes these doctrines appear orthodox.

12. As for the entertainments which they find abroad, they may be innocent, or otherwise according as they are managed. The common intercourse ofCivilityis adebt to Humanity, and therefore mutual visits may often be necessary, and so (in some degree) may be several harmless and healthful recreations which may call them abroad; for I write not now to Nuns, and have no purpose to confine them to a Cloister. Yet on the other side to be always wandering, is the condition of a vagabond, and of the two 'tis better to be a Prisoner to ones home, then a Stranger. *Solomon* links it with some very unlaudable qualities ofa Woman *Pro.* 7. 11. that *her feet abide not in her house,* and 'tis an unhappy impotence not to be able to stay at home, when there is anything to be seen abroad; that any mask, or revel, any jollity of others must be their rack and torment, if they cannot get to it. Alas such meetings are not so sure to be safe, that they had need be frequent, and they are of all others least like to be safe to those, who much dote on them: and therefore those that find they do so, had need to counterbiass their minds, and set them to something better, and by more serious entertainments supplant those vanities, which at thebest are childis•...; and may oftenprove worse; it being tooprobable that thoseDinah's which are stillgadding, though onpretence to see only the daughters of the land *Gen.* 34. may at last meet with a son ofHamor.

13. There is also another great devourer of time subservient to theformer, I mean dressing: for they that Love to be seen much abroad, will be sure to be seen in the most exact form. And this is an employment that does not steal but challenge their time; what they wast here is *cum Privilegio,* it beingby the verdict ofthis age theproper business, the one science wherein ayoungLady is to be perfectly verst; so that now all virtuous emulation is converted into this single ambition, who shall excel in this faculty. A vanity which I confess is more excusable in the younger then the elder sort; they being supposable not yet to have outworn the relics of their childhood, to which toies andgaiety were proportionable. Besides 'tis sure allowable upon a soberer account, that they who design Marriage should give themselves the advantage of decent ornaments, and not by the negligent rudeness of their dress bely

Nature, and render themselves less amiable then the has made them. But all this being granted, 'twill by no meansjustify that excessivecuriosity andsolicitude, that expense of time and money too which is now used; a verymoderate degree of all thosewill serve for that ordinarydecency which theyneed provide for, will keepthem from the reproach of an affected singularity, which is as much as a sober person need take care for. And I must take leave to say, that in order to marriage, such a moderation is muchlikelier to succeedthen the contraryextravagance. Among theprudenter sort of men I am sure it is, if it be not among the loose and vain, against which 'twill be their guard, and so do them the greater service: for certainly he that chooses a wife for thosequalities for which a wise man would refuse her, understands so little what marriage is, as portends nogreat felicity toher thatshall havehim But if they desireto marry men of sobriety and discretion, they are obliged in justice to bring the same qualities they expect, which will be very ill evidenced by that excess and vanity we nowspeak of.

14. For to speak a plain (though perhaps ungrateful truth, this (together with some of the modish liberties now in use) is it, which keeps so many young Ladies about the Town unmarried 'till they lose the epithet of young. Sober men are afraid to venture upon a humor so disagreeingto their own lest whilst (according to the primitive reason of marriage) they seek a help, they espouse a ruin. But this is especially dreadful to a plain Country. Gentleman, who looks upon one of these fine women as a Gaudy Idol, to whom if he once become a votary, he must sacrifice a great part of his fortune, and all his content. How reasonable that apprehension is, the many wracks of considerable familiesdo too evidently attest. But I presumesome of the nicer Ladies havesuch a contempt of anything that they please to call rustic, that they will not much regret the averting of those whom they so despise. They will not perhaps while they are in pursuit or hopes of others; but when those fail, these will be looked on as a welcome reserve, and therefore 'twill be no prudence to cut themselves off from that last resort, lest they (as many have don) betake themselves to much worse. For as in many instances 'tis the Country which feeds and maintains the grandeur of the Town, so of all commerces there, marriage would soonest fail, if all Rural supplies were cut off.

15. But I have pursued this speculation farther than perhapsmy virgin readerswill thankme for, I shall return to that which it was brought to enforce, and beseech them that if not to Men, yet to approve themselves to God, they will confine themselves in the matter of their dress within the du limits of decency and sobriety. Ishall not direct them to those strictrules which *Tertullian* and some other of the ancient Fathers have prescribed in this matter; my petition is only that our virgins would at least so take care of their bodies, as Persons that also have a soul; which if they can be persuaded to, they may reserve much of their time for more worthy •...ses then those of the Comb, the Tuillets, and the Glass. And truly 'tis not a little their concern to do so, for this spring of their age is that critical instant that must either confirm or blast the hopes of all the succeeding seasons. The minds of young people are usually compared to a blank sheet of paper, equally capable of the best or the worst impressions; 'tis pity they should be filled with childish scrawls, and little insignificant figures, but 'tis shame and horror they should be staind with any vicious characters, any

blots of impurity or dishonor. To prevent which let the •...everestnotions of modesty and honor be early and deeply impest upon their souls, graven as with the point of a Diamond, that they may be as indelible as they are indispensibly necessary to the virgin state.

16. There is also another very requisite quality, and that is Obedience. The younger sort ofvirgins are supposed to have parents, or if any has binso unhappy as to lose them early, they commonly are left in the charge of some friend or guardian, that is to supply the place; so that they cannot be to seek to whom this obedience is to be paid. And it is not more their duty then their interest to pay it. Youth is apt to be foolish in it its designs, & heady in the pursuit of them; and there can be nothing more deplorable then to have it left to its self. And therefore God, who permits not even the brutes to destitute their young ones till they attain to the perfection of their kind, has put children under the guidance and protection of their parents, 'till by the maturing of their judgments they are qualified to be their own conductors. Now this Obedience (as that which is due to all other superiors) is to extend itself to all things that are either good or indifferent, and has no clause of exception, but only where the command is unlawful. And in so wide a scene of action there will occur so many particular occasions of submission, that they had need have a great reverence of their parents judgments, and distrust of their own. And if it should happen that some parents are not qualified to give them the former, yet the general imbecility of their age, will remain a constant ground of the later: so that they may safelier venture themselves to their parents misguidance, then their own; by how much the errors of humility and obedience, are less malignant then those of presumtion and arrogance.

16. But this is a doctrine which will scarce pass for orthodox with many of the young women of our days, withwhom 'tis prejudice enoughagainst the prudentest advice that it comes from their parents. 'Tis the grand ingenuity of these times to turn everything into Ridicule; and if a girl can but rally smartly upon the sober admonition of a parent, she concludes she is the abler person; takes herself for a wit, and the other for a fop; (a bugbear word devised to fright all seriousness and sobriety out of the World;) and learns not only to disobey but to contemn. Indeed the great confidence thatyouth now seems to have of its self, as it is very indecent, soisit extremely pernicious. Children that will attempt to go alone before their time, oft get dangerous falls; and when those who are but little removed from children, shall cast off the wiser conductof others, they oft sadly miscarry by their own,

18. I know this age has so great a contempt of the former, that 'tis but matter of scorn to allege any of their customs, else I should say that the liberties that are taken now, would then have been startled at. They that should then have seen young maid rambling abroad without her mother or some other prudent person, would have looked on her as a stray, and thought it but a neighborly office to have brought her home; whereas now 'tis a rarity to see them in any company graver then themselves, and she that goes with her parent (unless it besuch a parent as is as wild as herself) thinks she does but walk abroad with her jailor. But sure there are no small mischiefs that attend this liberty, for it leaves them perfectly to the choice of their company, a thing of too weighty an importance for giddy heads to determine; who will besure to elect such as are of their own humor, with whom they may keep up a

traffic of little impertinencies and trifling entertainments; and so by consequence condemn themselves never to grow wiser which they might do by an ingenuous conversation. Nay 'tis well if that negative ill be the worst, for it gives opportunity to any that have ill designs upon them. It will be easy getting into their company, who have no guard to keep anybody out, and as easy by little compliances & flatteries to insinuate into their good graces, who have not the sagacity to discern to what insidious purposes those blandishments are directed; and when they once begin to nibble at the bait, to be pleased with the Courtship, 'tis great odds they do not escape the hook.

19. Alas how many poor innocent creatures have been thus indiscernibly ensnared; have at first perhaps only liked the wit and raillery, perhaps the language and address, then the freedom and good humor; 'till at last they come to like the person. It is therefore a most necessary caution for young women, not to trust too much to their own conduct, but to own their dependence on those, to whom God and nature has subjected them, and to look on it not as their restraint and burden, but as their shelter and Protection. For where once the authority of a parent comes to be despised, though in the lightest instance, it lays the foundation of utmost disobedience. She that will not be prescribed to in the choice of her ordinary diverting company, will less be so in choosing the fixed companion of her life; and we find it often eventually true, that those who govern themselves in the former, will not be governed by their friends in the latter, but by pre-engagements of their own prevent their elections for them.

20. And this is one of the highest injuries they can do their parents, who have such a native right in them, that 'tis no less an injustice then disobedience to dispose of themselves without them. This right of the parent is so undoubted, that we find God himself gives way to it, and will not suffer the most holy pretence▪ no not that of a Vow, to invade it as we may see his own stating of the case *Numb* 30. How will he then rese•...t it, to have his so indispensible a•...awe violated upon the impulse of an impotent passion, an amorous inclination? Nor is the folly less then the sin: they injure and afflict their parents, but they generally ruin and undo themselves. And that upon a double account, first as to the secular part. Those that are so rash as to make such matches, cannot be imagined so provident as to examine how agreeable 'tis to their interest; or to contrive for anything beyond the marriage. The thoughts of their future temporal conditions (like those of the eternal) can find no room amidst their foolish raptures; but as if love were indeed that Deity which the Poets feigned, they depend on it for all, and take no farther care. And event does commonly too soon instruct them in the deceitfulness of that trust; love being so unable to support them, that it cannot maintain its self; but quickly expires when it has brought the lovers into those straits, from whence it cannot rescu them. So that indeed it does but play the decoy with them, brings them into the noose and then retires. For when secular wants begin to pinch them, all the transports of their kindness do usually convert into mutual accusations, for having made each other miserable.

21. And indeed there is no reason to expect any better event, because in the second place they forfeit their title to the divine blessing; nay they put themselves out of the capacity to

ask it, it being a ridiculous impudence to beg God to prosper the transgressions of his law. Such weddings seem to invoke only some of the Poetic Romantic Deities, *Venus & Hymen,* from whence they derive a happiness as fictitious as are the God's that are to send it. Let all Virgins therefore religiously observe this part of Obedience to their parents, that they may not only have their benediction but God's. And to that purpose let this be laid as a fundamental rule, that they never hearken to any proposal of marriage made them from any other hand; but when any such overture is made, divert the address from herself and direct it to her parents, which will be the best test imaginable for any pretender: for if he know himself worthy of her, he will not fear to avow his design to them; and therefore if he decline that, 'tis a certain symptom, he is conscious of something that he knows will not give a valuable consideration; so that this course will repel no suitor but such as it is their interest not to admit. Besides tis most agreeable to the virgin modesty, which should make marriage an act rather of their obedience then their choice; and they that think their friends too flow paced in the matter, and seek to outrun them, give cause to suspect they are spur'd on by somewhat too warm desires.

22. But as a Daughter is neither to anticipate, nor contradict the will of her Parent, so (to hang the balance even) I must say she is not obliged to force her own, by marrying where she cannot love; for a negative voice in the case is sure as much the child's right as the Parent•...s. It is true she ought well to examine the grounds of her aversion, and if they prove only childish and fanciful, should endeavor to correct them by reason and sober consideration; but if after all she cannot leave to hate, I think she should not proceed to marry. I confess I see not how she can without a sacrilegious hypocrisy, vow so solemnly to love where she at the instant actually abhors: and where the married state is begun with such a perjury, 'tis no wonder to find it continued on at the same rate, that other parts of the vow be also violated; and that she observe the negative part no more then the positive, and as little forsake others, as she does heartily cleave to her husband. I fear this is a consequence whereof there are too many sad instances now extant; for though doubtless, there are some Virtues which will hold out against all the temptations their a versions can give, nay which do at last even conquer those a versions, and render their duty as easy as they have kept it safe; yet we find there are but some that do so: that it is no inseparable property of the sex, and therefore it is sure too hazardous an experiment for any of them to venture on.

23. And if they may not upon the more generous motive of Obedience, much less may they upon the worse inducements of Avarice and Ambition; for a woman to make a vow to the man, and yet intend only to marry his fortune, or his title, is the basest insincerity and such as in any other kind of civil contracts, would not only have the infamy but the punishment of a cheat. Nor will it at all secure them, that this is only liable to God's tribunal, for that is not like to make the doom less but more heavy, it being as the Apostle witnesses, *a fearful thing to fall into the hands of the living God.* Heb. 20. 31. In a word, marriage is God's ordinance, & should be considered as such; not made a stale to any unworthy design. And it may well be presumed one cause why so few matches are happy, that they are not built upon a right foundation. Some are grounded upon wealth, some on beauty, too sandy bottoms God knows

to raise any lasting felicity on: whilst in the interim, vertu & piety, the only solid Basis for that superstructure, are scarce ever considered. Thus God is commonly left out of the consultation. The Lawyers are resorted to, to secure the settlements all sorts of Artificers to make up the equipage, but he is neither advised with as to the motives, nor scarce supplicated as to the event of wedding. Indeed tis a deplorable sight to see with what lightness & unconcernedness young people go to that weightiest action of their livs, that a marriage day is but a kind of Bacchanal, a more licensed a vowed revel, when if they duly considered it, 'tis the hinge upon which their future life moves, which turns them over to a happy or miserable being; & therefore ought to be entered upon with the greatest seriousness and devotion. Our Church advises excellently in the preface to matrimony, & I wish they would not only give it the hearing at the time, but make it their study a good while before: yea and the marriage-vow too, which is so strict and awful a bond, that methinks they had need well weigh every branch of it, ere they enter it; and by the ferventest prayers implore that God, who is the witness, to be their assistant too in its performance.

***SECT. II.* Of Wives.**

1. AND now having conducted the virgin to the entrance of another state, I must shift the Scene and attend her thither also. And here she is lanched into a wide sea, that one relation of a wife drawing after it many others: for as she espouses the man s•...she does his obligations also; and wherever he by ties of nature or alliance owes a reverence or kindness, she is no less a debtor. Her marriage is an adoption into his family, and therefore she is to every branch of it to pay what their stations there do respectively require: to define which more particularly, would be a work of more length then profit. I shall therefore confine the present consideration to the relation she stands in to her husband, & (what is usually concomitant with that) her children, and her servants, and so shall consider her in the three capacities of a Wife, a Mother, and a Mistress.

2. In that of a Wife her duty has several aspects, •...s it relates, first to his Person, secondly to his Reputation, thirdly to his Fortune. The first debt •...o his person is Love, which we find set as the •...rime Article in the marriage vow; & indeed that •...s the most essential requisite; without this 'tis •...nly a Bargain and Compact, a Tyranny perhaps on the man's part, and a Slavery on the woman's. 'Tis Love only that cements the hearts, and where that union is wanting, 'tis but a shadow, a carcass of marriage. Therefore as it is very necessary to bring some degree of this, to this State; so 'tis no less to maintain and improve it in it. This is it which facilitats all other duties of marriag; makes the yoke sit so lightly, that it rather pleases then galls. It should therefore be the study of Wives to preserve this flame; that like the vestal fire it may never go out: and to that end carefully to guard it from all those things which are naturally apt to extinguish it; of which kind are all frowardness and little perverseness of humor; all sullen and morose behavior, which by taking off from the delight and complacency of conversation, will by degrees wear off the kindness.

3. But of all I know nothing more dangerous then that unhappy passion of Jealousy, which th•... 'tis said to be the child of love, yet like the viper, its birth is the certain destruction of the parent As therefore they must be nicely careful to give their husbands no color, no least

unbrage for it▪ so should they be as resolute to resistall that occurs to themselves, be so far from that busy curiosity that industry to find causes of suspicion; that eve•... where they presented themselves, they should avert the consideration; put the most candid construction upon any doubtful action. And indee•... charity in this instance, has not more of the Dov•... then of the Serpent. It is infinitely the wises•... course, both in relation to her present quiet, and her future innocence. The entertaining a jealous fancy, is the admitting the most treacherous the most disturbing inmate in the World, & she opens her breast to a fury that lets it in. 'Tis certainly one of the most enchanting 〈◊〉 imaginable, keeps her always in a most restless importunate search after that which she dreads and abhors to find, and makes her equally miserable when she is injured, and when she is not.

4. And as she totally loses her ease, so 'tis odds but she will part also with some degrees of her innocence. Jeolousy is commonly attended with a black train; it musters all the forces of our irascible part, to abet its quarrel; Wrath and Anger, Malice and Revenge: and by how much the female impotence to govern those passions is the greater; so much the more dangerous is it to admit that which will so surely set them in an uproar. For if *Jealousy* be as the wise man says *the rage of a man* Prov. 6. 32. we may well think it may be the fury the madness of a woman; and indeed all ages have given tragical instances of it, not only in the most indecent fierceness and clamor but in the solemn mischiefs of actualrevenges. Nay 'tis tobedoubted therehave been somewhose malice has rebounded, and have ruined themselves in spite; have been adulterous by way of retaliation: and taken more scandalous liberties then those they complained of in their husbands. And when such enormous effects as these are the issues of jealousy; it ought to keep women on the strictest guard against it.

5. But perhaps it may be said that some are not left to their Jealousy and conjectures; but have moredemonstrativeproofs. In thisage 'tisindeedno strange thingfor men to publish their sin as *Sodom,* and the offender does sometimes not discover but boast his crime. In this case I confess 'twill be scarce possible to disbelieve him; but even here a wife has this advantage, that she is out of the pain of Suspence; she knows the utmost, and therefore is now at lesure to convert all that industry which she would have used for the discovery, to fortify herself against a known calamity; which sure she may as well do in this as in any other; a patient Submission being the one Catholicon in all distresses; and as the slightest can overwhelm us if we add our own impatience towards our sinking; so the greatest cannot, if we deny it that aid. They are therefore far in the wrong, who in case of this injury pursue their husbands withvirulencies and reproaches. This is as *Solomon* says *Pro.* 25. 20. *Thepowringvinegar upon niter,* applyingcorrosives whenbalsoms are most needed; whereby they not only increase their own smart, but render the wound incurable. They are not thunders and earthquakes, but soft gentle rains that close the scissures of the ground; and the breaches of Wedlock will never be cemented by storms and loud outcries. Many men have been made worse, but scarce ever any better by it; for guilt covets nothing more then an opportunity of recriminating; and where the husband can accuse the wives bitterness, he thinks he needs no other apology for his own lust.

6. A Wise Dissimulation, or very calm notice is sure the likeliest means of reclaiming, for where men have not wholly put off humanity, there is a native compassion to a meek sufferer. We have naturally some regret to see a Lamb under the knife; whereas the impatient roaring of a swine diverts our pity; so that Patience in this case is as much the interest as duty of a Wife.

7. But there is another instance wherein that vertu has yet a severer trial, and that is when a Wife lies under the causeless jealousies of the husband, (I say causeless, for if they be just 'tis not so much a season for patience, as for repentance and reformation.) This is sure one of the greatest calamities that can befall a virtuous woman, who as she accounts nothing so dear as her loialty and honor; so thinks no infelicity can equal the aspersing of those; especially when 'tis from him, towhomshe has been the most solicitous to approve herself. Yet God who permits nothing but what he directs to some wise and gracious end, has an overruling hand in this as well as in all other events of life; and therefore it becomes every woman in that condition, to examine strictly what she has don to provoke so severe a scourge; for though her heart condemn her not of any falseness to her husband, yet probably it may of many disloialties to her God, and then she is humbly to accept even of this traducing of her innocence, as the punishment of her iniquity, and bear it with the same temper wherewith *David* did the unjust revilings of Shimei 2 *Kings* 16. 10. *Let him curse, for the Lord hath bidden him.*

8. And when she hath made this penitent reflection on her real guilts, she may then with more courage encounter those imaginary ones which are charged on her; wherein she is to use all prudent and regular means for her justification, that being a debt she owes to truth, and her own fame; but if after all, the suspicion remains still fixed (as commonly those which are the most unreasonable are the most obstinate) she may still solace herself in her integrity, and God's approbation of it. Nor ought she to think herself desolate, that has her appeal open to heaven. Therefore whilst she can look both inward and upward with comfort, why should she choose to fix her eyes only on the object of her grief; and whilst her own complaint is of defamation, why should she so dishonor God and a good conscience, as to show anything can be more forcible to oppress, then they are to relieve and support? And if she may not indulge to grief, much less may she to anger, and bitterness.

9. Indeed if she consider how painful a passion jealousy is, her husband will more need her pity, who though he be unjust to her, is yet cruel to himself; and as we do not use to hate and malign those Lunatics who in their fits beat their friends, and cut and gash themselves, but rather make it our care to put all harmful engines out of their way; so should the wife not despitefully ruminate upon the injury, but wisely to contrive to avert his temptations to more; by denying herself even the most innocent liberties, if she see they dissatisfy him. I know there have been some of another opinion, and as if they thought jealousy were to be cured by majoration, have in an angry contempt don things to inflame it; put on an unwonted freedom and jollity, to show their husbands how little they had secured themselves by their distrust. But this as it is no Christian, so I conceive it is no prudent expedient; it serves to stengthen not only the husbands suspicion, but his party too, and

make many others of his mind; and 'tis a little to be feared, that by using so to brave the Jealousy, they may at last come to verify it. I have been the longer on this theme, because as Jealousy is the most fatal pest of a married life, so I think it more ordinarily occurs among people of quality, and with the worst and most durable effects; yet what ever pretences people may take hence, the marriage vow is too fast a knot to be loosened by fancies and chimeras; let a woman therefore be the person suspecting or suspected, neither will absolve her from that love to her husband she has sworn to pay.

10. But alas what hope is there that these greater temptations shall be resisted, when we see every the slightest disgust is nowadays too strong for the matrimonial love, nay indeed it does of course fall off of itself, which is an event so much expected, that 'tis no wonder to see it expire with the first circuit of the moon; but it is everybody's admiration to see it last one of the sun; and sometimes it vanishes so clearly, as not to leave so much as a shadow behind it, not so much as the formalities of marriage; one bed, one house cannot hold them, as if they had been put together like case-shot in a gun, only that they might the more forcibly scatter several ways. Nay as if this were designed and intended in the first addresses unto marriage; a separate maintenance is of course aforehand contracted for, and becomes as solemn a part of the settlement, as a Jointure is. *Plutarch* observes of the ancient *Romans,* that f r 230. years after founding of their state, there never was one example of any married couple that separated▪ it is not likely they could have a more binding form of marriage then ours is, the difference must lie between their v•...racity and our falseness.

11. But even amongst those who desert not each other, too many do mutually fall from that entireness and affection which is the soul of marriage; and to help on the declination, there are fashionable Maxims taken up, to make men and their wives the greatest strangers to each other: Thus 'tis pronounced a piece of ill Breeding, a sign of a country Gentleman, to see a man go abroad with his own wife (I suppose those who brought up these rules are not to seek what use to make of them) and were the time of most of the modish couples computed, itwould be sound they are but few of their waking hours (I might say minutes) together; so, that if nothing else, mere desuetude and intermission of conversation must needs allay, if not quite extinguish their kindness. But I hope there are yet many who do not think the authority of a fashion greaterthenthat of a vow; & such will still think it▪ their duty both to own and cherish that kindness and affection they have so solemnly promise'd.

12. Another debt to the person of a husband is Fidelity: sor as she has espoused all his interests, so she is obliged to be true to them, to keep all his secrets, to inform him of his dangers, yea and in a mild and gentle manner to admonish him of his faults. This is the most genuine act of friendship; therefore she who is placed in the nearest and most intimate degree of that relation, must not be wanting in it. She that lies in his bosom should be a kind of second conscience to him, by putting him in mind both of his duty and his aberrations, and as long as she can be but patiently heard 'tis her sin to omit it; 'tis the greatest treachery to his noblest, to his immortal part, and such as the most officious cares of his other interests can never expiate. Nay indeed she is unfaithful to herself in it, there being nothing that does so much secure the happiness of a Wife as the vertu and piety of the husband. Yet,

though this is to have her chiefest care, as being his principal interest, she is to neglect none of the inferior, but contribute her utmost to his advantage in all his concerns.

13. Beyond all these the matrimonial fidelity has a special notion as it relates to the Bed; & in that the wise is to be most severely scrupulous, & never to admit so much as a thought or imagination, much less any parly or treaty contrary to her loialty. Tis true wantonness is one of the foulest blots that can stain any of the sex; but 'tis infinitely more odious in the married, it being in them an accumulation of crimes; perjury added to uncleanness; the infamy of their family superstructed upon their own; and accordingly all laws have made a difference in their punishments. Adultery was by God's own award punished with death among the Jews, *Levite.* 20. 10. And it seems it was so agreeable to natural justice, that divers other nations did the like; and I know no reason, but the difficulty of detection, that should anywhere give it a milder sentence. The son of *Sirach* has excellently described the several gradations of the guilt *Ecclus.* 23. 1. which I shall desire the Reader to consult: which who so does must certainly wonder at the Alchimy of this age, that from such a mass of shame and infamy can extract matter of confidence, that those who lie under so many brands and stigmas, are so far from hiding their faces, that none show them with so much boldness; and the assurance of the guilty far exceeds that of the innocent. But impudence is a slender shelter for guilt; and serves rather to betray then hide; so that theyare not able to outface the opinions of men; much less can they the judgments of God; who as He was solemnly invok'd as witness to their vow, so by his omnipresence is against their wills a witness too of its violations.

14. Another duty to the person of the husband is obedience, a word of a very harsh sound in the ears of some wives, but is certainly the duty of all: and that not only by their promise of it, though that were sufficient; but from an original of much older date, it being the mulct that was laid upon the first woman's disobedience to God, that she (and all derived from her) should be subject to the husband; so that the contending for superiority, is anattemt to reverse thatfundamentallaw, which is almost as ancient as the World. But surely God with whom there is no shadow of change, will not make acts of repeal to satisfy the petulancy of a few masterless women. That statute will stillstand in force, and if it cannot awe them into an observance, will not fail to consign them topunishment. And indeed this fault is commonly its own lictor, and does anticipate (though not avert) its final doom. Theimperiousness ofawomandos oftenraise those storms, wherein herself isshipwrack'd. How pleasantly might many women have lived if they had not affected dominion. Nay how much of their will might they have had, if they had not struggled for it. For let a man be of never so gentle a temper (unless his head be softer then his heart) such a usurpation will awake him to assert his right. But if he be of a sour severe nature; if he have as great a desire of rule as she, backed with a much better title, what tempests what Hurricanes must two such opposite winds produce? And at last 'tis commonly the wives lot, after an uncreditable unjust war, to make as disadvantageous a peace; this (like all other ineffective rebellions) serving to straiten her yoke, to turn an ingenuous subjection into a slavish servitude: so that certainly it is not only the virtue, but the wisdom of wives to do that upon duty, which at last they must (with more unsupportable circumstances.) do upon necessity.

15. And as they ow these severalls to the person of the husband, so there is also a debt to his reputation. This they are to be extremely tender of, to advance it, by making all that is good in him as conspicuous, as public as they can; setting his worth in the cleerest light, but putting his infirmities in the shade; casting a veil upon those to skreen them from the eyes of others, nay (as far as is possible) from their own too; there being nothing acquired to the wifeby contemplating the husbands weakness, but a temptation of despising him; which though bad enough in itself, is yet renderd worse by that train of mischievous consequences which usually attend it. In case therefore of any notable imperfections in him, her safest way will be to consider them no farther then she can be instrumental to the curing them; but to divert from those, and reflect upon her own▪ which perhaps if impartially weighed, may balance▪ if not overpoi▪... his. And indeed those wives who are apt blaze their husbands faults, do show that they have either little adverted to theirown, orelse find them so great, that they are forced to that art of diversion, and seek in his infamy to drown theirs. But that project is a little unlucky, for nothing does in sober judges create greaterprejudice to a woman, then to see her forward in impeaching her husband

16. But besides this immediate tenderness of his reputation, there is another by way of reflection, which consists in a care that she herself do nothing which may redound to his dishonor: there is so strict union between a man and his wife, that the law counts them one person, and consequently they can have no divided interest, so that the misbehavior of the woman reflects ignominiously on the man; it therefore concerns them as well upon their husbands as their own account, to abstain even from all appearance of evil, and provide that themselves be (what *Caesar* is said to have required of his wife) not only without guilt but without scandal also.

17 Another part of the wives duty relates to her husbands fortune, the management whereof is not ordinarily the wives province, but where the husband thinks fit to make it so, she is obliged to administer it with her best care and industry; not by any neglect of hers to give others opportutunity of defrauding him, yet on the other side not by an immoderate tenacity or griping, to bring upon him and herself the reproach, and which is worse the curse that attends exaction and oppression. But this is not usually the wives field of action, though he that shall consider the description which *Solomon* gives of a virtuous wife *Prov.* 31. will be apt to think her Province is not so narrow and confined, as the humor of the age would represent it. He tells us *that she seeks wool and flax, and works diligently with her hands, that she is like the merchants ships, and brings her food from far.* That *she considers a field and buys it, and with the fruit of her hands plants a vineyard, &c.* And least this should be imagined to be the character of a mean country Dame, he adds that *her household is clothed in scarlet,* and that *her husband sits among the Elders of the land.* It were easy to give instances from history of the advantageous menage and active industry of wives, not only in single persons, but whole Nations. But nothing can be more pregnant, then that among the Romans: in the very height and flourish of the Empire *Austus* himself *scare wore anything but of the Manufacture of his Wife, his Sister, daughters, and nieces,* as Suetonius assures us. Should the gay *lilies of our fields, which neither sow nor spin, nor gather into barns* be exemted from furnishing others, and left to cloth

themselves, tis to be doubted they would reverse our Saviors Parallel of *Solomon's glories,* and no beggar in all his rags *would be arrayed like one of these.* Luc. 12. 27.

18. But we will be yet more kind, and impose only negative thrift on the wife, not to wast and embezle her husbands estate, but to confine her expenses within such limits as that can easily admit; a caution which if all women had observed; many noble families had been preserved, of which there now remains no other memorial but that they sell a sacrifice to the profuse vanity of a woman; and I fear this age is like to provide many more such monuments for the next. Our Ladies, as if they emulated she Roman Luxury (which *Seneca* and *Pliny* describe with so much indignation) do sometimes wear about them the revenues of a rich family; and those that cannot reach to that, show how much 'tis against their wills they fall lower, by the vast variety and excess of such things as they can possibly compass; so much extravagance not only in their own dress, but that of their houses and apartments, as if their vanity like the Leprosy we read of *Lev.* 24. had infected the very walls. And indeed 'tis a very spreading fretting one, for the furniture oft consumes the house, and the house consumes the land: so that if some Gentlemen were to calculate their estates, they might reduce all to the inventory of *Scopias* the *Thessalian,* who professed his all lay only in such Toies as did him no good. Women are now skillful Chymists, and can quickly turn their husbands earth into Gold: but they pursue the experiment too far, make that Gold too volatile, and let it all vapor away in insignificant (though gaudy) trifles.

19. Nor is it ever like to be otherwise with those that immoderately affect the town, that forge of vanity, which supplies a perpetual spring of new temptations. 'Tis true there are some Ladies who are necessarily engaged to be there: their husbands employments orfortuneshave marked that out as their proper station, and where the ground of their stay is their duty, there is more reason to hope it will not betray them to ill, for temptations are most apt to assault stragglers, those that put themselves out of their proper road. And truly I see not who can more properly be said to be so, thenthosewomen whose means of subsistence lies in the Country, and yet will spend it no wherebut at *London,* which seems to carry something of opposition to God's providence, who surely never caused their lot to fall, as the Psalmist speaks, *in a fair ground, in goodly heritages* Psalm. 16. with an intent they should never inhabit them. The 12 tribes of Israel had their peculiar Portions in Canaan assigned them by lot *Jos.* 14. 2. and everyone acquiesced in his part, dwelt in his own inheritance: had they been impatient of living anywhere but in the Metropolis, had they all crowded to Jerusalem, all the rest of the land would have been as desolate before the capt•...ty as it was after; none would havebin left but such as *Nabuzaradan* permitted to stay *Jer.* 52. 16. *some of the poor to dress the vines, and to till the ground.* And truly the same is like to be the fate of this nation, if this humor goes on as it has begun; which may in time prove as mischievous to the public as it daily is to private families.

20. But besides this 'tis yet farther to be considered, that where God gives an estate, he as the supreme landlord affixes something of duty, lays a kind of a rent charge upon it, expects it should maintain both hospitality and charity; and sure both these are fittest to be don upon the place whence the ability of them rises. All public taxes use to be levied where the estate

lies, and I know not why these which are God's assesments upon it, should not be paid there too. When a Gentleman's land becomes profitable unto him by the sweat and labor of his poor neighbors and tenants, twill be a kind of *muzling of the ox* 1. *Cor.* 9. 9. if they never taste of the fruit of their pains, if they shall never have the refreshment of a good meal, or an alms; which they are not very like to meet with, if all the profits be sent up to maintain an equipage, and keep up a parade in town. But alas 'tis often not only the annual profits that go that way, not only the crop, but the soil too; those luxuries usually pray upon the vitals, eat out the very heart of an estate, and many have stay'd in the Town 'till they have nothing left in the country to retire to.

21. Now where this proceeds from the wife, what account can she give to her husband, whose easiness and indulgence (for that must be supposed in the case) she has so abused? as also to her posterity and family who for her pride must be brought low, reduced to a conditiod beneath their quality, because she affected to live above it? But she will yet worse answer it to herself, on whom she has brought not only the inconvenience but the guilt. 'Tis sure a lofty mind will feelsmart enough of a fall, a diminution, much more an indigence will be sufficiently grievous to a vain and lavish humor; yet here it will farther have an additional sting, from the conscience that she owes it only to her own pride and folly; a most imbittering consideration, and such as advances the affliction beyond that of a more innocent poverty, as much as the pain of an envenom'd arrow exceeds that of another.

22. But the saddest reckoning of all is that which she is to make to God, who has declared he hates robbery though for a burnt offering to himself. How will he then detest this robbery this impoverishing of the husband, when 'tis only to make an oblation to vanity and excess? It should therefore be the care of all wives to keep themselves from a guilt for which God and man, yea & themselves also shall equally accuse them, and to keep their expenses within such limits, that as bees suck but do not violate or deface the flowers, so they as joint proprietaries with the husbands, may enjoy but not devour and destroy his fortune.

23. I have now run through the duties to be perfrom'd unto the Husband, wherein I have not used the exactness of a casuist in curiously anatomizing every part, and showing all the most minute particulars reducible to each head. I have only drawn out the greater lines, and insisted on those wherein Wives-are most frequently deficient. I shall only add this caution, that whatever is duty to the husband is equally so, be he good or ill, the Apostle commands the subjection & fidelity, even to heathen Husbands, 1 *Pet.* 3. 12. and 'tis not now their defect, either in Piety or Morality, that can absolve the Wife. For, besides the inconvenience of making her duty precarious & liable to be substracted upon every pretence of demerit, she has by solemn Contract renounced that liberty, & in her Marriage-vow taken him for better for worse; & it is too late *after Vows to make enquiry,* Prov. 20. 25. to seek to break loose from that bond of her Soul; and how uneasy soever the perverseness of the husband may render it, he cannot thereby mak it less, but more rewardable by God: for what the Apostle speaks in the case of Servants, is no less appliable to this, 1 *Pet.* 2. 19. for *this is than worthy. if for conscience towards Godye endure grief, suffering wrongfully.* Whatever duty is performed to Man with aspect on God, he owns as to himself; so that how unworthy soever the husband

may be the Wife cannot misplace her observance, whilst she finally terminates it on that infinite Goodness and Majesty to whom no love or obedience can be enough.

24. From this relation of a Wife, there ordinarily springs another, that of a Mother, to which there belongs a distinct duty, which may bebranched into many severals: but I shall at present only reduce them to two Heads Love and Care. A Mother is a title of so much tenderness, that we find it borrowed by our common Dialect to express the most exuberant kindness; nay, even in Sacred Style it has the same use, and is often set as the highest example our weakness can comprehend of the Divine Compassions. So that Nature seems sufficienly to have secured the love of Mothers to their Children, without the aid of any positive Law; yet we find this (as other Instincts of Nature) is sometimes violated, and oftener perverted and applied to mistaken purposes: the first is by a defect of Love; the other, by an imprudent excess of t: the defect does, I presume, more rarely occur then the other; yet it doth sometimes happen, and that either from a morosesowrness of humor, or else from too vehement an intention on something else.

25. Some Women have such a ruggedness of nature, that they can love nothing; the ugly Passions of Anger and Envy, hav, like *Pharaoh*'s lean Kine, eat up the more amiable, of Love and Joy. *Plato* was wont to advise crabbed austere tempers, to Sacrifice to the *Graces;* and such as these had need have a great deal of Christian Philosophy, to allay and sweeten their native Bitterness. But there are others that are not void of the affection of Love, but 'tis forestall'd by some other Object, and so diverted from their Children; and 'tis a little to be doubted, those Objects which so divert are none of the best, for the Wisdom of God has disposed all duty into such a Harmony and Consent of Parts, that one interferes not with another. If we love no prohibited thing, all the regular Objects of our kindness will agree well enough, and one need never supplant another. And indeed 'tis oft observable, that those Women who immoderately love their own Plesures, do lest regard their Children; they look on them as Clogs to keep them within doors, and think their adverting to them, will hinder their free range abroad; those are turned off to the care of a Nurse or Maid, whilst perhaps a Dog or a Monkey is thought worthy their own attendance.

26. *Plutarch* relates it as a Sarcasm of *Caesar's* to some Foreigners whom he saw (at *Rome)* strangely fond of such little Animals, that he asked them whether the women in their Country had no children; thereby intimating, how unreasonable it was for those that had, to bestow their Caresses on such Creatures. And surely he would not have given a milder reprimand to some of our Ladies, who not only please, but pride themselves in those little Brutes, show them to all comers, when perhaps you may converse with them divers days, before you shall, by any mention of theirs, know that they have a Child.

27. To this defect of Love, many are apt to impute the Mothers transferring the Nursing her Child to another. I am not forward to pronounce it, being loath to involve so many as I then must in the imputation of unnaturalness; I rather think it is taken up as a piece of State and Greatness; for no other motive, but what is sounded in their Quality, could so universally prevail with all that are of it. But sure this is one of the vain Punctillio's wherewith this Age abounds; for whatever rank the Mother is of, the Child carries proportion to it, and there is

the same equality between the greatest Lady and her own Child, as is between the meanest Beggar and hers: though indeed if there were any condescension in it, the aversions of that ought not to outweigh the impulses of Nature, and the many advantages the Child may receive by taking its nourishment whence it derived its substance. And therefore, though I will not be too positive in asserting the necessity, yet I confess, I cannot but look with reverence upon those few Persons of Honor, who have broke through an unreasonable Custom, and preferred the good of their Children before that fantastic privilege of Greatness. And such must in all Justice be acknowledged to have given a much better evidence of their love to their Children, then the others.

28. There is in *A. Gellius,* in his fourteenth book so fine a Discourse on this subject, where *Favori•...us* the Philosopher is introduced, persuading a Noble Lady, notwithstanding the usual Excuses, to Nurse her Child; that nothing besides the length, could temt me to omit the transcribing it: unless happily the little success, which a Noble Person of the same Sex here concerned I mean the Countess of *Lincoln,* in the Ingenious book wrote by her, and called her Nursery, be a sufficient ground of despairing to convince by anything that can be said. However let these delicate ones consider the severe words of the Prophet, *Lament. 4. 3. The sea monsters draw out the breast, they give suck to their young ones, the daughter of my people is become cruel like the ostrich in the Wilderness, who is hardened against her young ones, as though they were not hers: her labor is in vain without fear, because God hath deprived her of wisdom, neither hath he imparted to her understanding,* Job. 39. 16.

29. But as there may be a fault in the defect, so there may be also in the excess of love. God is the only unlimited object of our love, towards all others 'tis easy to become inordinate, and in no instance more then in this of children. The love of a parent is descending, and all things move most violently downwards, so that whereas that of children to their parents commonly needs a spur, this of the parent often needs a bridle, especially that of the Mother, which (by strength of feminine passion) does usually exceed the love of the Father. Now to regulate this affection, she is to advert to these two rules, first that she hurt not herself by it, and secondly that she hurt not her children: of the first she is in danger if she suffer that human affection to swell beyond its banks, so as to come in any competition with the Divine, this is to make an Idol of her child; for everything is so to us, which rivals the love of God in our hearts, and he who owns the title of a jealous God, may be provoked as well by the bowing our souls to a living image, as the prostration of our bodies to a dead. Accordingly we oft see the effects of his jealousy in this particular, the doting affection of the mother is frequently punish with the untimely death of the Children, or if not with that 'tis many times with a severer scourge: they live (but as it was foretold to *Eli*▪ 1 *Sam.* 2. 33.) *to grieve her eyes and to consume her heart,* to be ruinous to themselves, and afflictions to their friends, and to force their unhappy mothers to that sad acclamation *Lu.* 23. 29. *Blessed are the wombs which bare not*

30. And as this proves often true, when the dotage is general upon all the children, so does oftener when 'tis more partial and fixed upon any one; that darling which she makes the only object of her joy usually becomes that of her sorrow. It is an ordinary infirmity in

Parents toheap all their kindness upon one, to the defrauding of the rest, and too many times upon very undue motives: a little excelling in point of beauty turns the scales, when perhaps many more solid excellencies are the counterpoise. And surely this is not only unjust but irrational in the parent: for all peculiarity of favor in a superior, should be dispenc'd either by way of reward or encouragement; and neither of those ends can take place where 'tis only the outward form that is considered, for that cannot be rewardable, to which the party has contributed nothing, and the Psalmist will tell us that tis God▪ that hath made us and not we ourselves *Psalm.* 100. 2. and as little room is there for the other end, that of encouragement. For as our Savior tells us *Ma.* 6. none can add a cubit to his statute, nor make one hair white or black: 'tis certain themselves cannot really do either, though by the aid of artificial hypocrisy they frequently appear to do both; but those are arts which neither deserve nor want encouragement, the natural beauty must have its increase from the same source whence it derived its being: there is therefore no reasonable account to be given why a child should be prefer'd for any such exterior excellency.

31. The only justifiable ground of partiality to children is their virtue, for to that their own choice concurs, and so may entitle them to reward, and 'tis also in their power to advance, and so encouragements are not cast away upon them: nay the influences of those may extend farther, and provone a virtuous emulation in the rest; but then the Mother must so manage it, as to evidence that 'tis no inequallity in her own inclination, but merely the force of the others desert, not the person but the goodness, that biasses her, and when virtue is known to be the only ingratiating quality, they will at once learn the way to become hers & God's favorites. And unless it be upon this one design, 'tis a very unsafe thing for a parent to make any partial discrimination among children, which is sure to tempt the more neglected both to repine at her, and envy her darlings; and oftentimes such seeds of rancor have been by that means sowed in children, as have been hard to eradicate in their riper years. Nor is the mifchief less which she does to her fondlings, who besides that they are exposed to the malice of the rest, are usually spoild by it, made insolent & intractable perhaps their whole lives after, for where the mothers affection is unbridled, commonly the child's will is so too, her fondness superseding that discipline and correction, which should, as the wise man speaks; *bow down its neck from its youth.*

32. And the like may be said where the indulgence is more universal to all the Children, which is in one respect worse then the partial, because it spoils more, not one or two but all the brood. The doting love of a mother blinds her eyes, that she cannot see their faults, manacles her hands that she cannot chastise them, and so their vices are permitted to grow up with themselves: as their joints knit and gather strength, so do their ill habits, 'till at last they are confirmed into an obstinacy; so setting them in a perfect opposition to to that pattern they should imitate, for as Christ's childhood *increased in wisdom,* and the divine favor, *Lu.* 2. so do theirs in all those provoking follies, which may avert both the love of God and man. And alas what recompense can the little blandishments and caresses of a mother make her children, for such important such inestimable mischiefs? So that she that will be really kind must temper her indulgence with a prudent severity, or else she eminently violates the second rule, by which she should regulate her love, and does that to her

children which *Jocob* feared from his father *Gen.* 27. brings a curse upon them and not a blessing.

33. Indeed the best way of approving their love, is by well discharging the other branch of their duty, that of care; without this all the most passionate rapturesof kindness, are but an airy apparition, a fantastic scene, and will no more advantage a child, then the whole shambles in picture can feed and nurish it. Now this care is not a temporary, momentary duty, for someone critical instant, but is to attend the child through the several stages of its minority, viz. Infancy, childhood, and youth. The very first part of their infancy is a season only for those cares which concern their bodies, providing for their careful attendance, and all other things conducing to the strengthening their constitutions, and laying a foundation for future health and vigor; which is their interest not only upon a bodily, but upon an intellectual account, the good temperature of the body being a great aid towards the free operations of the mind. And therefore *Socrates* and other Philosophers much recommend to their disciples the care of health, as that which freed the soul from many incumbrances in its pursuit of knowledge: and it was the comprehensive prayer of the Poet, that the God's would grant a sound mind in a healthful Body.

34. But this health is not always the consequent of a very nice and tender breeding but is very oft overthrown by it; and if Ladies could but find in their hearts to try it, they would, I doubt not, find, that the inuring them to moderate hardships, would much more conduce to the establishing and fortifying their constitutions.

35. Beyond all this, the care for their exterior is soon overtaken by a more important one, that of their interior, in the timing of which there seems to be a very common mistake in the World. We look upon the seven Years or infancy, as the life merely of an Animal, to be spent only in the Entertainments of sense; and as we use not to yoke Calves, or back young Colts, so we think our children are for a while to be left at the same liberty; to have no restraint put on any of their Passions. Nay many times we excite & foment them, teach Children to be angry and envious, proud and sullen, as if we feared their Natural Propensions to all these were too faint, and wanted the help of Institutions. But surely this is a great and pernicious error, and this supposing Children to be so long Brutes, is the way to make them so longer. The Patrons of Atheism make it a most constant Topic in the disparagement of Religion, that 'tis owed to the prejudices infused in the first infancy: 'twer to be wisht, that this Objection might so far be complied with, that the fear of God, the love of Virtue, and hatred of Vice, might have the first possession of the Soul; and they be made to moderate their Passions, as soon as they are in a capacity to have them excited and engaged.

36. And truly, if we will observe it, we may see very early dawnings of reason in Infants, which would sooner come to a brightness, if we would betimes set to the scattering of those Passions which eclipse and darken it. A Child will quickly be taughtto knowwhat pleases ordispleases a Parent, and by a very little taste of reward or punishment, will learn to do the one, and avoid the other: and when this is don, the Parent has gained the fundamental Point, *That of obedience;* and may superstruct on it what she pleases, & then 'tis her fault if the Child be not by easy and insensible degrees molded into a right form. 'Tis at first all one to the

Child, whether he name God in an Oath or in his Prayers; but a Mother by punishing the one, and rewarding the other, will quickly bring him to know there is a difference, and so proportionably in other instances. As to the way of discipline, it may not be amiss to observe, that when thereis occasion for severity, 'tis better to awe by actual punishment then terror, and never to make use of infinite and invisible affrightments, the beloved methods of Nurses and Servants, such as are the menacing of Sprights and Mormo's, and leaving in the dark; that frequently make dastardly & timorous impressions, which a long Age scarcely wears off.

37. A sober sense of things, is to be impressed by treatable means, and this will be don with most ease, both to the Parent and Child, the sooner tis set upon. The will of a tender Infant, is like its Limbs, supple and pliant, but time confirms it, and custom hardens it; so 'tis a cruel Indulgence to the poor Creature, to let it contract such habits, which must cost him so dear the breaking; or dearer, i•... never broken. And if this early care be taken of the Infancy, 'twill much ease the next part, that of the Childhood; for where the Iron sinew in the neck is broken, where the native stubbornness is subdued so early, the yokewill sit easy, all succeeding parts of discipline will comewith more facility and profit. The care proper to this Age, is, the instructing in all parts of useful Knowledge, of which, as the Divine for the excellency both of its nature and its end, must be first ranked, so should it be first and most industriously cultivated, and by all endearing methods imprest, not only on the understanding, but the heart. Piety and Virtue should be propos dasthemost amiable, as well as necessary things, and they would be invited not only to know, but love them.

38. This part of Learning is equally competent to both Sexes, and therefore, when the Sons are removed from under the Mothers tuition, and sent to more public places of erudition, her Provinceis still the same as to her Daughter▪ to whom she shouldnot only Preach, but exemp•...ifieit inher own practice, no Precepts penetrating so much into Youth, as those that are so inforc'd. And in order to this, I should commend to Mothers, the being as much with them as they can, and taking the personal Inspection of them; not to turn them off wholly to Servants, no nor yet Governesses, but frequently themselves to examine how they proceed in the speculative part of Knowledge, and no less frequently exhort them to the practic.

39. *Marcus Cato* would not let his Son learn of his Slave, as disdaining a Child should owe so considerable a benefit to so servile a person; and if he thought the mere teaching of Grammar, too great a charge for such a one, surely the whole Institution of Youth is a much greater, it being that on which, not only a few outward Accomplishments, but even their Eternity depends. The great *Cornelia,* Mother of the *Gracchi,* and *Aurelia* the Mother of *Augustus,* thought it worth their pains to be Governesses. And the truth is, the Soul of a Child is a little too precious a Trust to commit wholly to the diligence & care of a mercenary servant; or if they happen not to want those Qualifications, yet 'tis very possible they may Prudence, of which there is no small degree requisite to the Instructing of Youth, too great a remissness or severity being equally destructive in that affair. And indeed, besides this immediate, there are some other collateral Benefits consequent to the Mothers performing that Office, 'twill bring her and her Children into an intimacy and conversation, give her an

acquaintance with their several Capacities and Humors; for want of which, many Parents have erred in their Conduct, one sort of Treatment being not fit for all Children; and the distinguishing that depending wholly on their discerning their particular Tempers, which cannot well be don without-some converse with them.

40. Besides by this they will be witnesses how they dispose their time, that they neither lose it by doing nothing, nor yet mis-employ it by doing ill. And indeed there is scarce any part of the parents care more important then this, idlenessbeing no farther removed from vice, then a cause is from its immediate effect. Therefore if children be permitted to trifle avay their time, they will soon learn to trifle avay their innocence also: so that 'tis highly necessary that they be provided of a succession of employments, that by the variety they may be insensibly drawn on: nay methinkes, it might verywell be contrived that their recreationsmight sometimes consist of such ingenious exercises, that they may at once both play and learn.

41. There is yet another good effect of the mothers presence with the children (which is perhaps no less material then any of the former) 'tis, that by this associating them with herself, she prevents the danger of worse society. Children if the parents allow them not their company, are necessarily cast upon that of servants, than which there is scarce a greater danger that attends youth; for besides that that low sort of converse debases their minds, makes them mean and sordid, it often corrupts their manners too; children usually not receiving more pestilent infusions from any then such. Servants that desire to ingratiate themselves, and having no laudable quality whereby to do it, must first endeavor to ingratiate vice to them, and then by their officious ministries in that, have a ready way of introducing themselves into favor. Perhaps this will be thought to concern only the masculin part of children, and that the female who are commonly in a distinct appartment, and converse only with their own sex, are more secure. But I would not advise mothers to depend too much on that, for they are no surer that their daughters shall not converse with men, nay men of the meaner sort too, then that their maids and attendants shall notdo so; and when 'tis considered, how apt those are to entertain, if not to invite amours, 'tis not very probable the rooms where they quarter shall be inaccessible to those they affect. And it were much safer for children to be in the most public concourse of m•...n, then to be witnesses and observers of the private intrigues of such lovers; the memories of youth are very tenacious, & if they once be tainted with any indecent thing will be apt to recollect it, 'till at last perhaps they come to transcribe it. 'Tis therefore in this respecta very useful part of the Mothers care, to make herself company to her daughters, to prevent the dangers of a more unequal and infectious converse.

42. But if this be useful in childhood, 'tis no less then necessary in the next period of their time, when they arrive near the growth and age of women: then indeed the mother should not only make them her companions, but her friends, allow them such a kind, yet modest, freedom, that they may have a complacence in her company, and not be tempted to seek it among their inferiors; that the belief of her kindness may supplant the pretensions of those mean•... sycophants, who by little flatteries endeavor to seru themselves into their good

opinion, & become their confidents; then which there is nothing more mischievous, those private caballs that are held with such, serving only to reader them mutinous against their parents: these family incendiaries like those in the state and church, still inculcating the one grand principle of Liberty, a word so charming to our depraved nature, and especially to youth, that they should not be trusted with such Lectures. Besides those intimacies are often introductions toworse; many scandalous amours and unequal matches having had their rise from them. It should therefore be the business of Mothers to prevent all such pernicious leagues, by preingaging them in more safe familiarities, either with herself, or some other, of whose virtue she has reason to be confident.

43. But the most infallible security against this & all other mischiefs is the bringing them into an intimacy and conversation with their maker, by fixing a true sense of Religion in their hearts, if that can be effectually don, twill supersede all other expedients. She that duly considers she is always in God's presence, will want no other inspector; nor will she much need monitors, who attends to the advices of her own conscience. Neither will it only tend to the securing her innocence but her reputation too; it being one part of the Christian law *to abstain from all appearance of evil* 1. Thess. 22. *to do things that are of good report* Phil. 4. 8. so that piety is the 〈◊〉 complete armor to defend both their vertu and fame. And 'tis extremely necessary they should be furnished with it, at this Age especially, when they do at first enter into the World, which we may well look on as a taking the Field, considering how many assaults they are there like to meet with; and if they go without this Armature, they may, none knows how soon, be incurably wounded, of which there want not many sad instances, some whereof might probably have been prevented, had the Parent taken care to have better fortified them.

44. And indeed tis not a little sad to see how much this their most important concern is neglected. Many mothers who are nicely curious in other parts of their daughters breeding, are utterly inconsiderate of this; they must have all civil Accomplishments, but no Christian. Those are excluded out of the scheme of Education, & by that means lie under the prejudice of being not only unnecessary, but ungentile, below the regard of Persons of Quality. 'Tis much to be feared, that this neglect toward their children, is founded in a previous contempt of Piety in themselves, yet I suppose 'tis often increased by a little Vanity they have of seeing them excel in some of those exterior qualities, which may recommend them to the humor of the World upon the improving whereof they are so intent, that more material things are overlookt; and when those are acquired, the pride of showing them betrays them to other in onveniencies. The mother oft not only permits, but incites the daughter to the opportunities of boasting her excellencies sends her so oft abroad on that design, that at last perhaps she cannot when she would keep her at home, as I believe too many have found experimentally true. In a word, this Interval between Childhood & Majority, is the most Critical point of a Woman's Life, and therefore should be the most nicely and warily attended; and a mother had need summon not only all her care and diligence, but her prudence too, well to discharge this part of her Obligation.

45. I shall not insist more minutely upon Particulars: I have in the former Section spoken somewhat of what 'tis fit these young Virgins should do and avoid, and whatever by that, or by anymore exact rule appears their interest or duty; 'tis the Mothers to see it be not neglected by them: but where Kindness alone will not prevail to employ their authority too, and by a discreet mixture of each, secure their observance by both the tenures of Love and Reverence. Yet I shall a little reflect upon one particular I mentioned before I mean that of Marrying where they have aversion, which though I there charged as the crime of the Daughter▪ yet I must here say the Original, and more inexcusable guilt is usually in the Parents, who are sometimes such Idolaters to Wealth and Honor, that they Sacrifice their Children to them; a more barbarous Immolationthen that to *Moloch;* for though that were very inhumane, yet it had this alleviation, that the pain was short: but a loathed Bed is at once an acute and a lingering Torment, nay, not only so, but a temptation too; so that 'tis a Tyranny of a most unlimited kind, extends its Effects even to Eternity; and sure that Mother must have very petrified Bowels, have lost all Natural Compassion, that can so impose on her Child.

46. I shall add no more concerning this relation of a Mother, but only one short advice, That those who groan under the frustration of their hopes, whose Children by any scandulous misbehavior become Objects of their shame and grief, would soberly consider, whether it have not been some way owing to themselves, either by neglect in their Education, or by their own ill Example: 'Tis usually one, and sometimes both. They that upon recollection can assure themselves 'tis neither, may bear the Affliction with much the greater cheerfulness; but they that cannot, I am sure ought to bear it with much the more patience & submission, take it as God's Lecture of Repentance, and look on their Children's faults as the product of their own. And because Satisfaction is an indispensible part of Repentance, they are with their utmost industry to endeavor the repairing those ruins they have made, by recalling those to Virtu, who by their means have straied from it. Tis true, the errors of Education, like a subtle Poison, do so mix with the Blood, so incorporate into the Humors and Manners, that twill be very difficult to allay their Effects; and therefore the less they are themselves able to do towards it, the more earnestly they must importune a Higher Power. He who divided the Light from the Darkness, can separate the Effects from the Causes; and as he restrained the natural property of Fire, in the case of the three Children, *Dan.* 3. so He only can rescu theirchildren from that destruction to which their negligence has exposed them. But as to the influence their example has had, theymay do something towards the redress of that, by setting them a new Copy, making their own change so visible, so remarkable, that they mayhave the very same means of reclaiming, which there was of seducing them. And this is a piece of Justice, which seems to call aloud upon many Mothers. The irregularities of Youth could hardly have grown to the present height, had they not received warmth and shelter from the practice of their Elders, which does at once give encouragement & take of restraints, the Mother loses not only her Authority, but her confidence to admonish or reprove. With what face can she require that strict and severe modesty of a young Girl, which she who should be a Matron will not practice? or tie up the giddy wandering humor of Youth, within those bounds she thinks too strait for her own? and how ready a retortion will

even Scripture itself afford for such an Imposer? *Thou that teachest another, teachest thou not thyself? Rom.* 2. 21. Let it therefore be the care of all Mothers to live a perpetual Lecture to their Children, so to exemplify to them all Virtu and Piety, that they may contribute something to their Spiritual, as well as their natural life, that however they may at least deliver their own souls, and not have their children's guilt recoile upon them as the unhappy originals of it.

47. The last relation of a married woman is that of a Mistress, the inspection of the family being usually her Province; and though she be not supreme •...here, yet she is to improve her delegated authority to the advantage of all under it; and her •...nore constant residence gives her more opportunities of it, then the frequent avocations of the husband will perhaps allow him. St. *Paul* sets it as the calling, and the indispensible duty of the Married women, *that they guide the house,* 1 *Tim.* 5. 18. not thinking it a point of greatness to remit the manage of all domestic concerns to a mercenary house-keeper. And indeed since it has been a fashionable thing for the Master to resign up his concerns to the steward, and the Lady hers to the Governant, it has gone ill with most great Families, whilst these Officers serve themselves instead of those who employ them, raise fortunes on their Patrons ruins, and divide the spoil of the family, the house-keeper pilfering within doors, and the Bailiff plundering without.

48. Now to the well guiding of the house by the mistress of it, I know no better or more comprehensive rule, then for her to endeavor to make all that are hers to be God's servants also; this will secure her of all those intermedial qualifications in them in which her secular interest is concerned, their own consciences being the best spy she can set upon them, as to their truth and fidelity, and the best spur also to diligence and industry. But to the making them such, there will need first instruction, and secondly discipline. It is a necessary part of the rulers care to provide that none in their family should want means of necessary instruction. I do not say that the Mistress should set up for a catechist, or preacher; but that they take order they should be taught by those who are qualified for the employment. And that their furnishing them with knowledge, may not serve only to help them to a greater number of stripes, *Luk.* 12. 47. they are to give them the opportunities of consecrating it to prayer & devotion, to that end to have public divine offices in the family; and that not by starts or accidents (when a devouter guest is to be entertained, and laid by when a profane) but daily and regularly, that the hours of prayers may be fixed and constant as those of meals, and (if it may possibly be) as much frequented; however that toward it she give both precept and example.

49. A Christian family should be the Epitome of a Church; but alas how many among us lie under a perpetual Interdict, & yet not from the usurpation of any foreign power, but from the irreligion of the domestic. One may go into divers great families, and after some stay there, not be able to say that the name of God was mentioned to any other purpose than that of blasphemy and execration, nor a text of scripture unless in burlesque & profane Drolery. And sure we need not wonder at the universal complaint that is now made of ill servants, when we reflectupon this ill government of families. They that are suffered wholly to forget their duties toward God, will not always remember it towards man. Servants are not such

Philosophers that upon the bare strength of a few moral instincts they will be virtuous, & if by a customary neglect of all things sacred, they are once taught to look at nothing beyond this world, they will often find temptation enough here to discard their honesty, as the most unthriving trade. And indeed when the awe of religion is quite taken off from the vulgar, there will scarce anything else be found to keep them within any tolerable bounds; so that 'tis no less impolitic then profane to slacken that reine.

50. But it is not only the interest, but the duty of all that have families, to keep up the esteem and practice of Religion in them. 'Twas one of the greatest endearments of *Abraham* to God, *that he would command his household to keep the way of the Lord* Gen. 18. 19. And *Joshua* undertakes no less for the piety of his household then himself, *as for me and my house we will serve the Lord* Jos. 24 〈◊〉 And sure 'tis but reasonable, that where we ourselves owe an homage, we should make all our dependents acknowledge the same. Besides, it is a justice in respect of them; for where we entertain a servant, we take the whole person into our care and protection, and are salse to that undertaking if we suffer his soul the most precious part of him to perish; and God who keeps account even of his meanest creatures, will not patiently resent such a neglect of those who bear his own Image, and were ransomed with as great a price as their Masters were, *for there is no respect of persons with* God *Eph.* 6. 6.

51. But when Piety is planted in a family, 'twill soon wither, if it be not kept in vigor by Discipline: nay indeed, to have servants seemingly devout in the oratory, and yet really licentious out of it, is but to convert ones house into a Theater, have a play of religion, and keep a set of actors only to personate and represent it. 'Tis therefore necessary to inquire how they behave themselves when they are off the stage, whether those hands which they elevate in prayer, are at other times industriously appli'd to work; or those mouths wherewith they there bless God, are not else where filled with oaths and curses, scurrilities and revilings; in a word, whether that form of Godliness be not designed in commutation for sobriety and honesty. Indeed the governors of families ought to make a strict inspection into the •...anners, of their servants, & where they find them good to affix some special mark of favor, by which they may both be encouraged to persevere and others to begin; butwher they discern them vicious there as eminently to discountenance, severely to admonish them, and use all fit means for their reclaiming, and when that seems hopeless, to dismiss them that they may not infect the rest. A *little leaven* saith the Apostle *leveneth the whole lump,Gal.* 5. 9. and one ill servant (like a perished tooth) will be apt to corrupt his fellows. 'Tis therefore the same in families that it is in more public communities, where severity to the ill is mercy and protection to the rest; and were houses thus early weeded of all idle and vicious persons, they would not be so overgrown, nor degenerate into such rude wildernesses, as many (nay I fear most) great families now are.

52. But as servants are not to be tolerated in the neglect of their duty, so neither are they to be defeated of any of their dues. Masters are to give to their servants that which is *just and equal, Col.* 4. 1. And sure, 'tis but just and equal that they who are rational creatures should not be treated with the rigor or contempt of brutes: a sufficient & decent provision, both in sickness and in health, is a just debt to them, besides an exact performance of those

particular contracts upon which they were entertained. *Laban* had so much of natural justice, that he would not take the advantage of *Jacob's* relation to him, to make him serve him gr•...tis, *Because thou art my brother shouldst thou the•...fore serve me for naught? tell me therefore what shall thy wages be? Gen.* 29, 15. But alas now a days where servants have been told, nay expressly articled for their wages, 'tis with many no easy thing to get it: nay 'tis thought by some Masters an insolence, a piece of ill manners to demand it; and when they have worn out a servant, they either pay him not at all, or with the same protraction and regret, which they do their Tailors for the old clothes they have cast off. I fear there are many instances of this, especially among great persons, it being a received mode with too many of them to pay no debts to those who are too mean to contest with them. But however they may ruffle it out with men, it will one day arraign them before God as most injurious oppressors; there being no crime of that kind more frequently or severely branded in Scripture, then this of detention of the wages of the servant and hireling. Besides, this examples of injustice, wherein the servant is passive, is often transcribed by him in acts of fraud and deceit, and he is apt to think it but an equal retaliation, to break his trust where the Master breaks his covenant, and when he once attempts to be his own pay-master, 'tis not to be doubted but he will allow himself large use▪ for the forbearance of his wages; so that the course is no less unprofitable to the Master then unjust and dishonorable.

53. I am not sure 'tis alwaie's in the wives power to prevent this or any of the former faults 〈◊〉 the menage of the family. For her authority being but subordinate, if the husband who is supreme suspend her power, he does by that vacating her rule take off the duty consequent to it; so that what I have said can be obligatory to none that are so impeded: but to those who either can do it themselves, or persuade their husbands to it, the omission will be their sin, all the profaneness and disorder of the family will be charged upon their account, if it came by their default.

54. And this methinks is a consideration that may much mortify one usual piece of vanity, I mean that of a multitude of servants. We shall all of us find burden enough of our own personal miscarriages, and need not contrive to fetch in more weight from others. And in families 'tis generally observable, that the bigger they are the worse; vice gains boldness by numbers, is hatched up by the warmth of a full society; and we daily see people venture upon those enormities in consort and in a crowd. which they would not dare did they think they stood single. Besides the wider the province is, the more difficult it is well to administer it; and in a heap of servants many faults will scape undiscern•...d, especially, considering the common confederacy there is usually amongthem, for the eluding of discipline: so that what the wiseman speaks of not desiring a multitude of unprofitable children, I think may very well be appli'd to servants, whose unprofitableness usually increases together with their number. I have now run through these several obligations consequent to the married state, wherein even upon this very cursory view, there appears so many particulars, that if they were all duly attended, Ladies need not be much at a loss how to entertain themselves; nor run abroad in a Romantic quest after foreign divertisements, when they, have such variety of engagements at home.

***SECT. III.* Of Widows.**

1. THE next state which can succeed to that of Marriage is Widowhood, which though it supersedes those duties which were terminated merely in the person of the husband, yet it endears those which may be paid to his ashes. *Love is strong as death,* Cant. 8. 6. and therefore when it is pure and genuine cannot be extinguished by it, but burns like the funeral lamps of old, even in vaults and charnel houses, the conjugal love transplanted into the grave (as into a finer mould) improves into piety, and lays a kind of sacred obligation upon the widow to perform all offices of respect and kindness which his Remains are capable of.

2. Now those Remains are of three sorts, his body his memory, and his children. The most proper expession of her love to the first, is in giving it an honorable Enterrment; I mean not such as may vye with the Poland extravagance (of which 'tis observed that two or three near succeeding funeralls ruin the family) but prudently proportioned to his quality & fortune, so that her zeal to his Corps may not injure a nobler relique of him, his Children. And this decency is a much better instance of her kindness, then all those Tragical Furies wherewith some. Women seem transported towards their dead Husbands, those frantic Embraces and caresses of a Carcass, which betray a little too much the sensuality of their Love. And it is something observable, that those vehement Passions quickly exhaust themselves, and by a kind of Sympathetic Efficacy as the Body (on which their assection was fixed) moulders, so does that also, nay often it attends not those lesurely degrees of dissolution, but by a more precipitate motion seems rather to vanish then consume.

3. The more valuable Kindness therefore, is that to his Memory, endeavoring to embalm that, keep it from perishing; and by this innocent Magic (as the Egyptians were wont by a more guilty) she may converse with the dead, represent him so to her own thoughts, that his life may still be repeated to her: and as in a broken Mirror the refraction multiplies the Images, so by his dissolution every hour presents distinct Ideas of him; so that she sees him the oftener, for his being hid from her eyes But as they use not to Embalm without Odors, so she is not only to preserve, but perfume his Memory, render it as fragrant as she can; not only to herself but others; by reviving the remembrance of whatever was praise-worthy in him, vindicating him from all calumnies and false accusations, and stifling (or allaying) even true ones as much as she can. And indeed, a widow can no way better provide for her own honor, then by this tenderness of her Husbands.

4. Yet there is another expression of it, inferior to none of the former, and that is, the setting such a valu upon her relation to him, as to do nothing unworthy of it. 'Twas the dying charge of *Augustus* to his Wife *Livia, Behave thyself well, and remember our Marriage.* And she who has been Wife to a Person of Honor, must so remember it as not to do anything below herself, or which he (could he have foreseen it) should justly have been ashamed of.

5. The last Tribute she can pay him is in his children. These he leaves as his Proxies to receive the kindness of which himself is uncapable; so that the Children of a Widow may claim a double portion of the Mothers love, one upon their Native right, as hers; the other, as a bequest in right of their dead Father. And indeed, since she is to supply the place of both

Parents, 'tis but necessary she should put on the affections of both, and to the tenderness of a Mother, add the care and conduct of a Father. First, in a sedulous care of their Education: and next, in the prudent managery of their Fortu•...e; an order that is sometimes unhappily inverted, and Mothers are so concerned to have the Estate prosper in their tuition, that the Children cannot; whilst (by an unseasonable frugality) to save a little expense, they deny them the advantages of an Ingenious and Gentile Breeding, swell their Estates perhaps to a vast bulk, but so contract and narrow their minds, that they know not how to dispose them to any real benefit of themselves or others. And this is one of the most pernicious Parsimonies imaginable, a Mother by this seems to adopt the Fortune, and abdicate the Child, who is only made the Beast tobear those loads of Wealth she will lay on, and which she evidently owns as the greatest Tresure, since in tenderness to that she neglects him.

6. Yet sometimes the same Effect springs from another Cause, and Children are ill bred, not because the Mother grudges the charge, but out of a Feminine fondness, which permits her not to part with them to the proper places for their education; like *Jacob* to *Benjamin,* her Soul is so bound up in them, that she cannot lend them a while even to their own most necessary concerns; and this, though not so ignoble a motive as the other, is of no less mischief, at least to her Sons, who being by it confined to home, are consequently condemned to be poison'd (if with nothing else, yet) with the flatteries of Servants and Tenants, who think those the best expedient to secure their own station. And with these the young Master or Landlord is so blown up, that as if his Manors were the confines of the World, he can look at nothingbeyond them; so that when at last he breaks loose from his Mothers arms, and comes abroad, he expects scarce to find his Equals, much less his Betters; thinks he is still to receive the samefawning Adorations which he was used to at home: and being possessed with this insolent expectation, he will scarce be undeceived, but at the price of many Affronts, nay, perhaps he may buy his experience with the loss of his life; by his ill manners draw on a Quarrel, wherein he finally perishes. That this is no impossible Supposition, some unhappy Mothers have found to their unspeakable affliction.

7. 'Tis not to be denied, but there are also dangers consequent to the breeding Children abroad, Vice having insinuated itself even into the places of Erudition, and having not only as many, but the very same Academies with Vertu & Learning; so that the extreme depravation of the times new states the Question, and we are not to consider which is best, but which is theleast ill disposure of Children. And in that competition sure the home Education will be cast; for there they may suck in all the Venom, and nothing of the Antidote; they will not only be taught base things, but (as I before observed) by the basest Tutors, such as will add all the mostsordid circumstances to the improving of a Crime. Whereas abroad they are first not like to meet with any whose interest is so much to make them Vicious: And secondly, they may (as ill as the world is) meet with many who may give them both Precepts & Examples of a better kind. Besides, the Discipline used in those Communities makes them know themselves; and the various sorts of Learning they may acquire, will not only prove usefuldivertisement (the wantofwhich is the great spring of mischief) but will, if rightly applied, furnish them with Ingenious & Virtuous principles, such as may set them above all vile & ignoble practices. So that there seems a conspiration of

motives to wrest the child from the relucting mother, & to persuade her for a while to deny herself that desire of her eyes, that so he may at last answer the more rational desire of her heart.

8. As to the other part of her obligation, the managing of their fortune, there is the same rule for her as for all other persons that have a Trust, *viz.* to do as for themselves; that is, with the same care and diligence (if not a greater) as in her own peculiar concern. I do not say that she shall confound the property, and make it indeed her own by applying it to her particular use. A thing I fear which is too often don, especially by the gayer sort of widows, who to keep up their own equipage, do sometimes encroach upon their sons peculiar, & I wish even that (though bad enough) were the only case wherein it were don. But 'tis sometimes to make her a better prize to a second husband: she goes into another family, and as if she were a Colony sent out by her son, he must pay for the planting her there; indeed the oft repeating this injury, has advancit it now into a custom, and the management of the minors estate is reckoned on as part of the widows fortune. But I confess I see not what there is in the title of a mother, that can legitimate her defrauding her child; it rather envenoms the crime and adds unnaturalness to deceit. Besides 'tis a preposterous sort of guilt. Orphans and Widows are in Scripture linkit together as objects of God's and good men's pity, and of ill men's oppression, and how ill alas does civil war look among fellow sufferers; the Widow to injure the orphan is like that uncouth oppression *Solomon* speaks of *Prov.* 28. 3. *Apoor man that oppresseth the poor, is like a sweeping rain which leaveth no food.* Such kind of rapins are as excessive in their degree as prodigious in their kind, and I believe there are many instances of sons, who have suffered more by the guardianship of their Mothers, then they could probably have don by the outrage of Strangers.

9. How well such Mothers answer their obligations to their dead Husbands, I must leave it to their own consciences to discuss: I shall only offer them these steps of gradation by which to proceed. First, that injustice of any sort is a great sin; secondly that when 'tis in a matter of trust tis complicated with treachery also, thirdly that of all trusts those to the dead have always been esteemed the most sacred: if they can find any allay to these by the two remaining circumstances, that tis the trust of a husband, and the interest of a child, I shall confess them very subtle casuists.

10. I have hitherto spoke of what the widow owes to her dead husband; but there is also somewhat of peculiar obligation in relation to herself. God who has pla•...d us in this World to pursue the interests of a better, directs all the signal acts of his providence to that end, and intends we should so interpret them. So that every great change that occurs, is design•...d either to recall us from a wrong way, or to quicken our pace in the right, and a widow may more then conjecture, that when God takes away the mate of her bosom, reduces her to a solitude, he does by it sound a retreat from the lighter jollities and gaieties of the world. And as in compliance with civil custom she immures herself, sits in darkness for a while; so she should put on a more retired temper of mind, a more strict and severe behavior, and that not to be cast off with her veil, but to be the constant dress of her widowhood. Indeed that state as it requires a great sobriety and piety, so it affords many

advantages towards it: the Apostle tells us, *that she who is married careth for the things of the World how she may please her husband* 1 Cor 7. 34. There are many things which are but the due compliances of a wife, which yet are great avocations, & interrupters of a strict devotion; when she is manumitted, from that subjection, when she has less of *Martha's care of serving,* she is then at liberty to chose *Mary*'s *part,* Luk. 10. 42. She has her time and her fortune at her own command, and consequently may much more abound in the works both of piety and charity. We find God himself retrench the wive's power of binding her own soul *Num.* 30. Her vows were totally insignificant without her husbands confirmation; but the widow might devote herself to what degree she pleased, her piety has no restraint from any other inconsistent obligation, but may swell as high as it can. Those hours which were before her husbands right seem now to devolve on God the grand proprietor of our time: that discourse and free converse wherewith she entertained him, she may now convert into colloquies and spiritual intercourse with her maker; and that love which was only human before, by the change of its object acquires a sublimity, is exalted into divine; from loial duty and conjugal affection becomes the eternal work and happiness of Angels, the ardor of a Cherubim. Thus may she in a •...gher sense verify *Samson's* riddle, *Judge.* 14. *fetch honey out of a carcass,* make her husbands Ashes (like those of the heifer under the law, *Heb.* 9. 13.) *her Purification;* his corruption may help to put on incorruption, and her loss of a temporary comfort may instate her in an eternal.

11. And as herself so her fortune may also be consecrated; and indeed if she be, that will also If she have made an escape out of *Egypt,* there shall not a hoof be left behind her, *Exod.* 10. 26. No part of her possessions will be assigned to vanity and exccss. She who hath really devoted herself to Piety, *fasted and prayed* with *Anna* Luk. 2. 37. will also be *full of good works & alms-deeds* with *Tabitha,* Act. 9. 36. Thus she may be a mother when she ceases to bear; and though she no more increase one family, she may support many; and certainly the fertility of the womb, is not so valuable as this of the bowels. Fruitfulness can be but a happiness, Compassion is a virtue. Nay indeed 'tis a greater and more certain happiness; a child is not brought forth but with pangs & anguish, but a work of mercy is produced not only with ease, but delight. Besides, she that bears a Child, knows not whether it may prove a Blessing or a curse; but Charity gives certain title to a Blessing, and engages the most solvent Paymaster, even God himself, who owns all such disbursments as a loan to him. *He that hath pity upon the poor, lendeth unto the Lord: and that which he hath given will he pay him again,* Prov. 19. 17.

12. There was in the Primitive Times an Ecclesiastical Order of Widows, which St. *Paul* mentions 1 *Tim.* 5. whose whole Ministry was devoted to Charity. They were indeed of the poorer sort, fit rather to receive then give Alms; yet the less they could do with their Purses, the more was required of their Persons, the humbler offices of *washing the Saints feet,* the careful task of *bringing up children,* and a diligent *attendance on every good work.* And sure there is parity of Reason, that those who upon the score of their Wealth, exemt themselves from those Laborious Services, should commute for it by more Liberal Alms. In the warmth and zeal of Christianity, Women of the higest Quality performed both sorts of Charity, forgot their Greatness in their condescensions, yet assumed it again in their bounty; founded

Hospitals, and yet with a *labor of love,* as the Apostle stiles it, *Heb.* 6. 10. disdain'd not sometimes to serve in them. But these are Examples not like to be transcribed in our days, Greatness is now grown to such an unweildiness, that itcannot stoop though to the most Christian Offices, and yet can as little soar up in any Munificent Charities: it stands like *Nebuchadnezzar's* Golden Image, a vast Bulk only to be adored.

13. Now certainly, if any Women be qualified to avert this reproach, it must be the Dowagers of great Families and Fortunes, they have none to control their Visits to the sick and afflicted, or to resent a disparagement from their humility, neither have they an account to give of their Possessions to any but God and themselves; to him sure they can bring none so like to procure them the Eulogy of *well don thou good and faithful servant,* Matth. 25. 21. as a Catalogue of their Alms. Nor indeed can they any other way dispose their Fortune so much to their own contentment; they may indeed cloy and satiate their senses, make provision for the flesh; but that no way satisfies their reason, much less their Conscience. The Soul, which is the superior part; is quite left out in that distribution, nothing is communicated to it but the guilt of those dear bought Excesses. The only way it has to be a sharer in their Wealth, is by a charitable dispensing. The Poor are its Proxies as well as God's, and though in all other respects we may say to the Soul, as the *Psalmist* does to God, *Ps.* 16. 2. *my goods extend not to thee:* yet by this way, it becomes not only a partaker, but the chief proprietor, and all is laid out for its use. The harboring an outcast, builds it *an everlasting habitation, Lu.* 16. 9. The clothing the naked, arrays it in *purewhite linen,* Rev. 19. 8. and the feeding the hungry, makes it a guest *at the supper of the Lamb.* v. 8. nay, it gains not only an indefeisible title to these happy Reversions, but it has a great deal in present possession, a huge rational Complacence in the right applying of Wealth, & doing that with it for which 'twas designed; yet more, it gives a sensitive delight, nothing being more agreeable to human nature, then the doing good to its own kind. A seasonable Alms leavs a greater exultation & transport in the Giver, then it can ordinarily raise in the Receiver; so exemplifying the Maxim of our Blessed Lord, that it is a *more blessed thing to give then to receive,* Act. 20. 35. This indeed is a way to elude the severe denuntiation of the Apostle, 1 *Tim.* 5. 6. *A widow that liveth in this pleasure, is not dead whilst she liveth;* but on the contrary, shall live when she dies; when she resigns her Breath, shall improve her being; the Prayers of the Poor, like a benign gale, shall assist her flight to the Region of Bliss; and she who has here cherished the afflicted Members, shall there be indissolubly united to their Glorious Head.

14. And now methinks Widow-hood, under this aspect, is quite transformed, is not so forlorn; so desolate an estate as 'tis usually esteemed. And would all Widows use but this expedient, thus devote themselves to Piety and Charity, it would▪ like the healing Tree, *Exod.* 15. 25. sweeten the Waters of *Marah,* render the condition not only supportable; but pleasant; and they would not need to make: such affrighted; such disadvantageous escapes, as many do, from it. 'Tis true, the Apostle's affirmation is unquestionable, that *the wife, when her husband is dead, is at liberty to be married to whom she will,* 1 Cor. 7. 39. But the advice he subjoins is authentic too, *she is happier if she so-abide.* She that may solace herself in the Society, in the Love of her God, makes an ignoble descent to Human Embraces; she that may purchase Heaven with her Wealth, buys a very dear Bargain of the best Husband on Earth;

nay indeed, upon a mere secular account, it seems not very prudent to relinquish both Liberty and Property, to Espouse at the best a Subjection, but perhaps a Slavery; it a little resembles the mad Frolicks of freed Gallyslaves, who play away their Liberty as soon as they regain it.

15. Marriage is so great an Adventure, that once seems enough for the whole life; for whether they have been prosperous or adverse in the first, it does almost discourage a second attempt. She that has had a good Husband, may be supposed to have his Idea so fixed in her Heart, that it will be hard to introduce any new Form: nay farther, she may very reasonably doubt, that in this commond earth of Virtu, two good Husbands will scarce fall to one Woman's share, and an ill one will become more intolerable to her, by the reflections she will be apt to make on the better. On the other side, if she have had a bad, the smart sure cannot but remain after the rod is taken off; the memory of what she has suffered should, me thinks, be a competent caution against new adventures. Yet experience shows us that women (though the weaker sex) have commonly fortitude enough to encounter and baffle all these considerations. It is not therefore to be expected that many will by anything that hath or can be said be diverted from remarrying: and indeed she that does not preserve her widowhood upon the accounts fore-mentioned, may perhaps better relinquish it. St *Paul* we see advises that those *Widows* who found no better employment *then going from house to house,* that grew by their vacancy to *be tattlers and busy bodies* 1 Tim. 5. 13. should marry again; it being the best way to fix these wandering planets, to find them business of their own at home, that so they may not ramble abroad to intermeddle with that of others. And the truth is they that cannot brook the retiredness and gravity which becomes a widow, had better put themselves in a state that less requires it; and, if they resolve not to conform their minds to their condition, to bring their condition to their minds; but in the doing that there will be some cautions very necessary to be observed. I shall reduce them to two, the one relating to the times, the other to the equality of the match.

16. First in respect of time, common decency requires that there be a considerable interval between the parting with one husband & the choosing another, This has been so much observed by nations that were at all civiliz'd, that find *Numa* made it a law, that no widow should marry under 10. months, and if any did she was to sacrifice as for the expiation of a crime; and this continued in force many ages after, in so much that when upon reasons of State *Augustus* found it useful to marry his sister *Octavia* to *Antonius,* nothing less then a decree of the Senate could license the anticipating the time; so zealous observers were they of this point of Civility, that they thought the whole state was concerned in the violation. 'Tis true we have no law in the case, but we have somewhat of custom, I know not how long we shall have, since the frequent breaches of it threaten quite to cancel it: yet a woman that is ten er of her honor will scarce give her example towards the rescinding it. The wounds of grief are seldom healed by any hand but that of time, and therefore too sudden a cure shows the hurt pierced not deep; and she that can make her mourning veil an optic to draw a new lover nearer to her sight, gives cause to suspect the sables were all without.

17. The next thing considerable is the equality of the match. Marriage is so close a link, that to have it easy 'tis good to have the parties as even proportioned as may be. And firstin respect of quality and fortune, 'tis to be wisht there should be no eminent disproportion. Those that meet most upon a level, are least subject to those upbraidings that often attend a great descent of either party; it is therefore no prudent motive, by which some Widows are swai'd, who marry only for a great title; who often do not meet with so much of obeisance from strangers, as they do with contempt from their husbands and his relations. There have been many examples of Lord's, who have used rich, but inferior, widows like spunges, squeez'd them to fill themselves again only with the air of a big name. On the other side for a woman to marry very meanly and too much below herself is rather worse; those kind of matches are ordinarily made in a transport of passion, and when that abates and leaves her to sober reflections, she will probably be so angry with herself, that she will scarce be well pleased with her husband. A state of subjection is a little sweetened by the worth and dignity of the ruler: for as it is more honorable, so 'tis also more easy; the serviler spirits being of all others the most imperious in command. And sure 'twill not a little grate a woman of honor, to think she has made such a one her Master, who perhaps would before have thought it a preferment to have been her servant. Nay farther, such marriages have commonly an ill reflection on the modesty of the Woman, it being usually presumed that where the distance was so great, as to discourage such an attempt on his part, there was some invitation on hers. So that upon all accounts she is very forlorn who thus disposes of herself: yet 'tis too well known such matches have oft been made, and the same levity and inconsideration may betray others to it; and therefore 'tis their concern well to ballast their minds and to provide that their passion, never get the ascendant over their reason.

18. Another very necessary equality is that of their judgment as to Religion. I do not mean that they are to catechize each other as to every minute speculative point; but that they be of the same profession, so as to join together in the worship of God. It is sure very uncomfortable that those who have so closely combined all their other interests, should be disunited in the greatest; that one Church cannot hold them, whom one house, one bed does; and that religion which is in itself the most unitingthing, should be the only disagreement between them. I know 'tis oft made a compact in such matches, that neither shall impose their opinion upon the other: yet I doubt 'tis seldom kept, unless it be by those whose carelessness of all religion abates their zeal to any one. But where they have any earnestness in their way, especially where one party thinks the other in a damnable error, twill scarce be possible to refrain endeavoring to reduce them; and that endeavor begets disputes, those disputes heats, those heats disgusts, and those disgusts perhaps end in aversion; so that at last their affections grow as irreconcilable as their opinions, and their religious jars draw on domestic. Besides if none of these personal debates happen, yet the education of the children will be matter of dispute; the one parent will still be countermining the other, each seeking to recover the others proselytes. Nay it introduces faction into the inferior parts of the family too: the servants, according to their different persuasions bandy into leagues and parties; so that it endangers, if not utterly destroys all concord in families: and all this train of mischiefs, should methinks be a competent prejudice against such matches.

19. There is yet a third particular wherein any great disproportion is much to be avoided, and that is in Years. The humors of youth and age differ so widely, that there had need be a great deal of skil to compose the discord into a harmony. When a young woman marries an old man, there are commonly jealousies on the one part and loathings on the other; and if there be not an eminent degree of discretion in one or both, there will be perpetual disagreements. But this is a case that does not often happen among those I now speak to: for though the avarice of Parents sometimes forces maids upon such matches, yet widows who are their own choosers seldom make such elections. The inequality among them commonly falls on the other side, and old women marry young men. Indeed any marriage is in such a folly and dotage, they who must suddenly make their beds in the dust, what should they think of a nuptial couch? And to such the answer of the Philosopher is apposite, who being demanded what was the fittest time for marrying, replied, For the young not yet, for the old not at all.

20. But this dotage becomes perfect frenzy and madness when they choose young husbands: this is an accumulation of absurdities and contradictions. The husband and the Wife are but one person; and yet at once young and old, fresh and wither'd. 'Tis a reversing the decrees of nature, and therefore 'twas no ill answer which *Dionysius* the Tyrant gave his mother, who in her age designed such a match, that though by his regal power he could dispense with positive laws, yet he could not abrogate those of nature; or make it fit for her an old woman to marry a young man. 'Tis indeed an inversion of seasons, a confounding the Calendar, making a mungrel month of *May* and *December:* and the conjunction proves as fatal as it is prodigious; it being scarce ever seen that such a match proves tolerably happy. And indeed 'tis not imaginable how it should, for first 'tis to be presumed she that marries so must marry meanly, no young man who does not need her fortune will take her person. For though some have the humor to give great rates for inanimate antiquities, yet none will take the living gratis. Next she never misses to be hated by him she marries: he looks on her as his rack and torment, thinks himself under the lingering torture devis d by *Mezentius,* a living body tied to a dead. Nor must she think to cure this by any the little adulteries of art: she may buy beauty, and yet can never make it her own; may paint, yet never be fair. 'Tis like enameling a mud-wall, the coursness of the ground will spoil the varnish; and the greatest exquisitness of dress serves but to illustrate her native blemishes. So that all she gains by this is to make him scorn as well as abhor her.

21. Indeed there is nothing can be more ridiculous, then an old Woman gaily set out; and it was not unaptly said of *Diogenes* to such a one, If this decking be for the living, you are deceived; if for the dead, make hast to them: and I doubt many young husbands will be ready to say as much. Naybecause death comes not quick enough to part them, there is few have patience to attend its loitering pace: the man bids adieu to the Wife though not to her fortune, takes that to maintain his luxuries else where, allows her some little annuity, and makes her a pensioner to her own estate. So that he has his design, but she none of hers: he married for her fortune, and he has it; she for his person, and has it not: and which is worse buys her defeat with the loss of all; he commonly leaving her as empty of money as he found her of wit.

22. And truly this is a condition deplorable enough, and yet usually fails even of that comfort which is the last reserve of the miserable, I mean Pitty. 'Tis the Wise man's question, *Eccles.* 12. 13. *Who will pity a charmer that is bitten with a Serpent?* he might have presumed less on his skill, and kept himself at a safer distance; and s•...re the like may be said of her. Alas, what are her feeble charms, that she should expect by them to fix the giddy appetites of youth? And since she could so presume without sense, none will regret that she could be convinced by smart. Besides, this is a case wherein there have been a multitude of unhappy Presidents which might have caution'd her. He that accidentally falls down an undiscover'd precipice is compassionated for his disaster; but he that stands a great while on the brink of it, looks down and sees the bottom strewed with the mangled carcasses of many that have thence fallen; if he shall deliberately cast himself into their company, the blame quite extinguishes the pity; he may astonish, but not melt the beholders. And truly she who casts herself away in such a match, betrays not less but more wilfullness. How many ruins of unhappy women present themselves to her, like the wracks of old vessels, all split upon this rock? And if she will needs steer her course purposely to do the same, none ought to grudge her the shipwreck she so courts.

23 Nor has she only this negative discomfor to be deprived of pity, but she is loaded with censures and reproach. The World is apt enough to malicious errors, to fix blame where there is none, but 'tis seldom guilty of the charitative, does not overlook the smallest appearance of evil, but generally puts the worst construction on any act, that it will with any probability bear; and according to that measure women in this condition can expect no very mild descant on them. Indeed such matches are so destitute of any rational Plea, that 'tis hard to derive them from any other motive then the sensitive. What the common conjectures are in that case, is as needless as it is unhansom to declare: I will not say how true they are, but if they be, it adds another reason to the former, why such marriages are so improsperous. All distortions in Nature are usually ominous; and sure such preternatural heats in Age, may very well be reckond'd as dismal Presages, & very certain ones too, since they create the ruin they foretell. And truly 'tis not only just, but convenient, that such motives should be attended with such Consequences; that the Bitterness of the one may occasion some reflection on the Sordidness of the other. 'Tis but kindly, that such an *Alhallontide* Spring should meet with Frosts, and the unplesantness of the event chastise the ugliness of the Design; and therefore I think those that are conscious of the one, should be so far from murmuring, that they should be very thankful for the other; think •...t God's discipline to bring them again to their Wits, and not repine at that smart which themselves have made necessary.

24. And now I wish all the Ancienter Widows, would seriously weigh how much 'tis their Interest not to sever those two Epithets; that of Ancient they cannot put off, it daily grows upon them; and that of Widow is sure a more proprotionable adjunct to it, then that of Wife; especially when it is to one to whom her Age might have made her Mother. There is a Veneration due to Age, if it be such as disowns not itself: *The hoary head,* says *Solomon, is a crown of glory if it be found in the way of righteousness, Prov.* 16. 32. but when it will mix itself with Youth, it is disclaim'd by both, becomes the shame of the Old, and the scorn of the

Young. What a strange fury is it then which possesses such Women, that when they may dispose their Fortunes to those advantageous Designs before mentioned, they should only buy with them, so undecent, so ridiculous a slavery? that when they may keep up the reputation of Modesty and Prudence, they should expose themselves to an Universal Contemt for the want of both; and that they who might have had a reverence, put themselves even out of the capacity of bare compassion.

25. This is so high a Frenzy, as sure cannot happen in an instant; it must have some preparatory degrees, some rooting in the constitution and habit of the mind: Such Widows have sure some lightness of humor, before they can be so giddy in their Brains, and therefore those that will secure themselves from the Effect, must subtract the Cause; if they will still be wishing themselves young, 'tis odds but within a while they will persuade themselves they are so. Let them therefore content them selves to be old, and as Fashions are varied with Times, so let them put on the Ornaments proper to their Season; which are Piety, Gravity, and Prudence. These will be not only their ornament, but their Armor too; this will gain them such a Reverence, that will make it as improbable they should be assaulted, as impossible they should assault. For I think one may safely say, It is the want of one or all of these, which betrays Women to such Marriages.

26. And indeed it may be a matter of Caution, even to the younger Widows, not to let themselves too much loose to a light frolic humor, which perhaps they will not be able to put off, when it is most necessary they should. It will not much invite a sober Man to marry them while they are young; and if it continue with them till they are old, it may (as natural Motions use) grow more violent towards its end: precipitate them into that ruinous Folly we have before considered. Yet, should they happen to scape that, should it not force them from their Widow-hood, it will sure very ill agree with it: for how preposterous is it for an Old Woman to delight in Gauds & Trifles such as were fitter to entertain her gran-children? to read Romances with spectacles, & be at Masks and Dancings, when she is fit only to act the Antics? These are contradictions to Nature: the tearing off her Marks, and where she has writ fifty or sixty, tolessen (beyond the proportionof the unjust Steward) and write sixteen. And those who thus manage their widow-hood, have more reason to bewail it at last then at first, as having more experimentally found the mischif of being left too their own guidance. It will therefore concern them all to put themselves under a safer Conduct, by an•... assiduous Devotion to render themselves up to the leading of the One infallible Guide, who, if he be not a *covering of the eyes,* Gen. 20. 16. to preclude all second Choices, may yet be *a light to them* for discerning who are fit to be chosen; that if they see fit to use their liberty and Marry, they may yet take the Apostles restriction with it, 1 *Cor.* 7. 40. that *it be only in the Lord.* Upon such sober Motives, and with such due Circumstances as may approve it to Him, and render it capable of his Benediction.

The Close.

1. I HAVE now gone through both Parts of the proposed Method. The former has presented those Qualifications which are equally necessary to every Woman: These, as a Root, send sap and vigor to the distinct Branches, animate & impregnate the several successive States

through which she is to pass. He that hath pure Ore or Bullion, maycast it intowhat Form best fits his use, nay may translate it from one to another; and she who has that Mine of Virtues, may furnish out any Condition; her being good in an absolute consideration, will certainly make her so in a relative. On the other side, she who has not such a Stock, cannot keep up the Honor of any State; like corrupted Liquor, empty it from one Vessel to another, it still infects and contaminates all. And this is the cause thatWomen are alike complained of under all Forms, because so many want this Fundamental Vertu: were there more good Women, there would be more modest Virgins, loyal and obedient Wives, and sober Widows.

2. I must therefore entreat those who will look on this Tract, not only to single out that part which bears their own Inscription, but that they think themselves no less concerned in that which relates indefinitely to their Sex; endeavor to possess themselves of those excellencies which should be as universal as their kind: and when they are so stored with Matter, they may leave Providence to diversify the Shape, and to assign them their Scene of Action.

3. And now would God it were as easy to persuade, as it is to propose; and that this Discourse may not be taken only as a Gazet for its newness, & discarded as soon as read; but that it may at least advance to the honor of an Almanac, be allowed one Year ere it be out of date: and in that time, if frequently & seriously consulted, it may perhaps awaken some Ladies from their stupid Dreams, convince them that they were sent into theWorld for nobler purposes, then only to make a little Glittering in it; like a Comet, to give a blaze, and then disappear. And truly, if it may Operate but so far as to give them an effective sense of that, I shall think it has don them a considerable Service: They may, I am sure, from that Principle, deduce all necessary Consequences, and I wish they would but take the pains to draw the Corollaries; for those Inductions they make to themselves, would be much more efficacious then those which are drawn to their hands. Propriety is a great endearment, we love to be Proselytes to ourselves; and People oft resist others Reasons, who would upon mere partiality pay reverence to their own.

4. But besides this, there would be another Advantage, if they could be but got to a custom of considering, by it they might insensibly undermine the grand Instrument of their ruin. That careless incogitancy, so remarkably frequent among all, and not least among Persons of Quality, is the source of innumerable Mischiefs; 'tis the *Delilah,* that at once lulls and betrays them; it keeps them in a perpetual Sleep, binds up their Faculties, so that, though they are not extinct, yet they become useless. *Plato* used to say, *That a man asleep was good for nothing:* and 'tis cretainly no less true of this Moral drowsiness then the Natural. And as in Sleep the fancy only is in motion, so these inconsiderate Persons, they rather dream then discourse entertain little trifling Images of things, which are presented by their Senses, but know not how to converse with their Reason. So that in this drousy state, all temptations come on them with the same advantage, with that of a *thief in the night;* a Phrase by which the Scripture expresses the most inevitable unforeseen danger, 1 *Thess.* 5, 2. We read in *Judges,* how easily *Laish* became a preyto a handful of men, merely because of the supine negligent humor of the Inhabitants, which had cut them off from allintercourse with any who might have succor'd them, *Jud.* 18. 27, 28. and certainly it gives no less opportunity to our Spiritual

Assailants, leaves us naked and unguarded to receive all their Impressions. How prodigious a thing is it then, that this state of dullness and danger should be affectedly chosen? yet we see it too often is, even by those whose qualities & Education fit them for more Ingenious Elections; nay, which is yet more riddle, that very aptness disenables, sets them above what it prepares them for. Labor is looked on as utterly incompatible with Greatness, and Consideration is looked on as a labor of the mind; and there are some Ladies, who seem to reckon it as their Prerogative, to be exemted from both; will no more apply their Understandings to any serious Discuffion, then their Hands to the Spindle and Distaff; the one they think pedantic, as the other is mean. In the mean time, by what strange measures do they proceed? they look on Idiots as the most deplorable of Creatures, because they want reason, and yet make it their own excellence and preeminence, to want the use of it; which is indeed so much worse then to want the thing, as sloth is worse then poverty, a moral defect then a natural. But we may see by this, how much civil & sacred estimates differ: for we find the *Bereans* commended, not only as more diligent, but as more noble too, *Act.* 17. 11. because they attentively *considered,* and strictly examined the *Doctrine preach' a to them.* By which they may discern, that in God's Court of Honor, a stupid Oscitancy is no ennobling Quality, however it comes to be thought so in theirs.

5. And if this one point might be gained, if they would but so far actuate their Reason, as deliberately and duly to weigh their Interest, they would find that so strictly engaging them to allthat is virtuous; that they must have a very invincible resolution for ruin, if that cannot persuade them: and I hope all women are not Medea's, whom the Poet brings in avowing the horridness of that fact, which yet the resolved to execute. They are generally rather timorous, and apt to start at the apprehension of danger; let them but see a serpent though at a great distance; they will need no homilies or lectures to be persuaded to fly it. And sure did they but clearly discern what a sting there is in those vicious follies they embrace, their fear would make them quit their hold; put them in such a trembling, as would, like that of Belshazzars, slacken their joints, and make those things drop from them, which before they most tenaciously grasped. For indeed in sin there is a conspiration of all that can be dreadful to a rational being, so that one may give its compendium by the very reverse of that which the Apostle gives of Godliness, 1 Tim. 4. 8. for as the one *has the promises,* so the other has the curses *of this life, and of that to come.*

6. In this life every depraved act (much more habit) has a black shadow attending it; it casts one inward upon the conscience in uncomfortable upbraidings and regrets. 'Tis true indeed, some have the art to disguise that to themselves by casting a yet darker over it; suppressing all those reluctings byan industrious stupefaction; making their souls so perfect-night, that they cannot see those black images their consciences represent. But as this renders their condition but the more wretched; so neither can they blind others though they do themselves. Vice casts a dark shadow outwards too, not such as may conceal but betray its self: and as the evening shadows increase in dimension, grow to a monstrosity and disproportion; so the longer any ill habit is continued, the more visible, the more deformed it appears, draws more observation and more censure.

7. 'Twere indeed endless to reckon up the temporal evils to which it exposes its votaries; immodesty destroi's their fame, a vain prodigality their fortune, anger makes them mad, pride hateful, levity renders them despised, obstinacy desperate, and irreligion is a complication of all these, fills up their measure both of guilt and wretchedness, so that had virtue no other advocate, her very Antagonist would plead for her: the miserable consequences of vice, would like the flames of *Sodom* send all considering persons to that little Zoar, which how despicable soever it may have appeared before, cannot but look invitingly when safety is inscrib'd on its gates.

8. But it must infinitely more do so, if they please to open a Visto into the other World, make use of divine perspectives to discern those distant objects which their grosser senses do here intercept. There they may see the dismal Catastrophe of their Comedies, the miserable inversion of all unlawful or unbounded pleasures: there that Prophetic menace concerning *Babylon* which we find, *Rev.* 18. 7. will be literally verified upon every unhappy soul, *According as she exalted herself and lived delicately, so much the more tribulation give her;* the torment of that life will bear proportion to the pride and luxuries of this. It will therefore be necessary for those who here wallow in pleasures, to confront to them the remembrance of those rivers of Br•...mstone, and ask themselves the Prophets question, *Who can dwell with everlasting burnings?* We find *Isaiah,* when he denounces but temporal judgments against the daughters of *Zion,* he exactly pursues the Antithesis, and to every part of their effeminate delicacy he opposes the direct contrary hardship; instead of *sweet smells there shall be a stink, instead of a girdle a rent, instead of well-set hair baldness, instead of a stomacher a girding with sackcloth, and burning instead of beauty, Isaiah.* 3. 24.

9. It were well the daughters of our *Zion* would copy out this lecture, and prudently forsee how every particular sin or vanity of theirs will have its adapted punishment in another World. And sure this consideration well digested, must needs be a forcible expedient to cleanse them from all *filthiness of flesh and spirit,* as the Apostle speaks 2 Cor. 7. 1. For is it possible for her to cherish and blow up her libidinous flames here, who considers them but as the first kindlings of those inextinguishable ones hereafter? Can she make it her study to please her appetite, that remembers that Dives's unintermitted feast ends in as unallaied a thirst? Or can she deny the crumbs of her table to that *Lazarus,* to whom she foresees she shall then supplicate for a drop of water? In fine can she lay out her whole industry, her fortune, nay her ingenuity too, in making provision for the flesh, who considers that that flesh will more corrupt by pampering, and breed the worm that never dies? Certainly no woman can be so desperately daring, as thus to attaque damnation, resist her reason and her sense, only that she may ruin her soul; and unless she can do all this, her foresight will prove her escape, and her viewing the bottomless pit in Landskip and picture will secure her from a real descent into it.

10. But now that this Tract may not make its exit in the shape of a fury, bring their meditations to hell and there leave them, it must now at last shift the Scene, and as it has showed the blackness of vice by that outer darkness to which it leads, we also will let in a beam of the Celestial light to discover the beauty of Virtue; remind the Reader that there is a

region of joy as well as a place of torment, and piety and virtue is that milky way that leads to it; a state, compared to which the Elyzium of the heathen is as inconsiderable as it is fictitious, the Mahometan Paradise as flat and insipid as it is gross and brutish; where the undertaking of the Psalmist shall be completely answered, those *that fear the Lord shall want no manner of thing that is good,* Ps. 34. 10. And this happy state is as accessible as excellent, God is not unsincere in his proposals, offers not these glories only to Tantalize and abuse us, but to animate and encourage mankind. He sets up an inviting prize, and he not only marks out, but levels the way to it; makes that our duty which is also our pleasure, yea and our honor too: So has he contrived for our ease, that knowing how hardly we can divest our voluptuousness and ambition, he puts us not to it; all he demands is but that he may choose the objects, and in that he is yet more obliging, for by that at once he refines and satisfies the desires. He takes us us off indeed from the fulsom pleasures of sense, which by their grosseness may cloy, yet by reason of their emtiness can never fill us; and brings us to taste the more pure spiritual delights which are the true elixir of Plesures; in comparison whereof all the sensual are but as the dregs or feces in an extraction, after the spirits are drawn off. In like manner he calls us from our aspiring to those pinnacles of honor, where we always sit totter •...gly and often full down, but yet invites us to soar higher, where we shall have the *moon* with all her vicissitudes and changes *under our feet* Rev. 12. 1. and enjoy a grandeur as irreversible as splendid.

11. Thus does he show us a way to hallow our most unsanctified affections; thus, according to the Prophesy of *Zeehariah, may holiness be writ even upon the bells of the horses, Zec.* 14. 20. upon our most brutal inclinations; and thus may all those feminine Passions which now seduce women from Vertu, advance them in it. Let her that is amorous, place her love upon him who is (as the Spouse tells us, *Cant.* 5. 10.) *the chiefest among ten thousand;* she that is angry, turn her edge against her sins; she that is haughty, disdain the Devils drudgery; she that is fearful, dread him who *can destroy both Body and Soul in Hell, Matt.* 5. 28. and she that is sad, reserve her tears for her penitential offices. Thus may they consecrate even their infirmities; and though they cannot Deifie, or erect Temples to them, as the Romans did to their Passions, nay their Diseases; yet after they are thus cleansed, they may sacrifice them as the Jews did the clean Beasts in the Tabernacle. Only irreligion and profaneness is exemt from this Priviledg, no water of Purification can cleanse it, or make it serviceable in the Temple; that, like the spoils of *Jericho,* is so execrable, that it must be devoted to destruction, as *an accursed thing,* Jos. 6. 17. For though God do not despise the work of his own hands, have so much kindness to his Creatures, that he endeavors to reduce all our native inclinations to their primitive rectitude, and therefore does not abolish, but purify them; yet Atheism is none of those, 'tis a counterblast from hell, in opposition to that mighty wind in which the holy Spirit descended. Tho the subject in which it subsists may be reformed, the person may turn Christian, and the wit that maintained its blasphemousparadoxes may be converted to holier uses: yet the quality itself is capable of no such happy Metamorphosis; that must be extirpated, for it cannot be made tributary; which shows how transcendent an ill that is which cannot be converted to good: even that Omnipotence which can out of the very stones raise children to *Abraham,* attempts not any transmutation of this; which ought therefore to

possess all hearts with a detestation of it, and to advance them in an earnest pursuit of all the parts of Piety.

12. And that is it which I would now once more (as a farwel exhortation) commend to my female Readers, as that which virtually contains all other accomplishments; 'tis that pearl in the Gospel for which they may 'part with all and make a good bargain too. *The fear of the Lord is the beginning of wisdom* says the wisest of men *Prov.* 1. 7. and by his experience he shows that it is the completing end of it too; for he no sooner declined from that, but he grew to dotage and dishonor. Let all those therefore to whom God has dispenst an outward affluence, given them a visible splendor in the eyes of the World, be careful to secure to themselves *that honor which comes from God only,* Joh. 5. 44. unite their souls to that supreme Majesty who is the fountain of true honor who in his bestowing the Crown of righteousness proceeds by the same measures by which he disposed the Crown of *Israel,* when he avow'd to *Samuel* that he *looked not on the outward appearance but beheld the heart,* Sam. 16. 7. If God see not his own Image there, all the beauty and gaiety of the outward form is despicable in His eyes, like the apples of *Sodom* only a Kind of painted dust. But if Piety be firmly rooted there, they then become like the Kings daughter all *glorious within* too; a much more vanluable bravery then the *garment of needle-work and vesture of Gold,* Psalm. 45. 13. And this is it that must enter them into the Kings *Palace,* into that *new Jerusalem,* where they shall not wear, but inhabit *pearls* and Gems Rev. 21. 19. be beautiful without the help of art or nature, by the mere reflection of the Divine brightness; be all that their then enlarged comprehensions can wish, and infinitely more then they can here imagine.

FINIS.

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P-RA-21. The lively oracles given to us. Or the Christians birth-right and duty, in the custody and use of the Holy Scripture. By the author of the Whole duty of man, &c. - Allestree, Richard, 1619-1681., Pakington, Dorothy Coventry, Lady, d. 1679, attributed name., Sterne, Richard, 1596?-1683, attributed name., Fell, John, 1625-1686, attributed name., Henchman, Humphrey, 1592-1675, attributed name., Burghers, M., engraver.

[illustration]
The lively Oracles given to us, or The Christians birthright & duty. in the custody. & use of the holy Scripture.

burg. sculp.

THE Lively Oracles given to us. OR The Christians Birth-right and Duty, in the custody and use of the HOLY SCRIPTURE.

By the Author of the WHOLE DUTY OF MAN, &c.

Search the Scriptures,

Jo. 5.39.

[illustration] [depiction of the Sheldonian Theatre]

At the THEATER in OXFORD, 1678. And are to be Sold by *William Leak* at the *Crown* in *Fleet-street, Lond.*

[illustration] [bookplate]
Beilby Thompson of Escrick

Imprimatur.

JO. NICHOLAS. Vice Cancell. *Oxford.*Junii 10. 1678.

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THE PREFACE.

IN the Treatise of the Government of the Tongue published by me heretofore, I had occasion to take notice among the exorbitances of that unruly part, which *sets on fire the whole course of nature, and its self is set on fire from hell,* Jam. *3.6.* of the impious vanity prevailing in this Age, whereby men play with sacred things, and exercise their wit upon those Scriptures by which they shall *be judged at the last day,* Joh. *12.48.*

But that holy Book not only suffering by the petulancy of the Tongue, but the malice of the heart, *out of the abundance whereof the mouth speaks,* Mat. *12.34.* and also from that irreligion, prepossession, and supiness, which the pursuit of sensual pleasures certainly produces; the mischief is too much diffus'd, and deeply rooted, to be control'd by a few casual reflections. I

have therefore thought it necessary, both in regard of the dignity and importance of the subject, as also the prevalence of the opposition, to attempt a professed and particular vindication of the holy Scriptures, by displaying their native excellence and beauty; and enforcing the veneration and obedience that is to be paid unto them.

This I designed to do in my usual method, by an address to the affections of the Reader; soliciting the several passions of love, hope, fear, shame and sorrow, which either the majesty of God in his sublime being, his goodness derived to us, or our ingratitude returned to him, could actuate in persons not utterly obdurate.

But whereas men, when they have learnt to do amiss, quickly dispute and dictate; I found myself concerned to pass sometimes within the verge of controversy, and to discourse upon the principles of reason, and deductions from Testimony, which in the most important transactions of human life are justly taken for evidence. In which whole performance I have studied to avoid the entanglements of Sophistry, and the ambition of unintelligible quotations; and kept myself within the reach of the unlearned Christian Reader; to whose uses, my labors have been ever dedicated.

All that I require, is that men would bring as much readiness to entertain the holy Scriptures, as they do to the reading profane Authors; I am ashamed to say, as they do to the incentives of vice and folly; nay, to the libels and invectives that are level'd against the Scriptures.

If I obtain this, I will make no doubt that I shall gain a farther point; that from the perusal of my imperfect conceptions, the Reader will proceed to the study of the Scriptures themselves: there *taste and see how gracious the Lord is,* Ps. *34.8.* and as the Angel commanded Saint *John,* Rev. *10.9. eat the Book;* where he will experimentally find the words of *David* verified, *Ps. 19.7. The Law of the Lord is an undefiled Law, converting the soul: the testimony of the Lord is sure, and giveth wisdom to the simple. The Statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light to the eyes. The fear of the Lord is clean and endureth forever, the judgments of the Lord are true and righteous altogether. More to be desired are they then gold, yea, then much fine gold, sweeter also then honey and the honey-comb. Moreover by them is thy servant taught, and in keeping of them there is great reward.*

It is said of *Moses,* Ex. *34.29.* that having received the Law from God, and conversed with him in Mount *Sina* forty days together, his face shone, and had a brightness fixed upon it that dazzled the beholders; a pledge and short essay not only of the appearance at Mount *Tabor, Mat. 17.1.* where at the Transfiguration he again was seen in glory: but of that greater, and yet future change when he shall see indeed his God *face to face,* and share his glory unto all eternity. The same divine Goodness gives still his Law to everyone of us. Let us receive it with due regard and veneration; converse with him therein, instead of forty days, during our whole lives; and so anticipate and certainly assure our interest in that great Transfiguration, when all the faithful shall put off their mortal flesh, *be translated from glory to glory,* eternally behold their God, *see him as he is,* and so enjoy him.

Conversation has everywhere an assimilating power, we are generally such as are the men and Books, and business that we deal with: but surely no familiarity has so great an influence on Life and Manners, as when men hear God speaking to them in his Word. That Word which the Apostle, *Heb. 4.12.* declares to *be quick and powerful, sharper then any two-edge'd sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

The time will come when all our Books however recommended, for subtlety of discourse, exactness of method, variety of matter, or eloquence of Language; when all *our curious Acts,* like those mentioned *Act. 19.19. shall be brought forth, and burnt before all men:* When the great Book of nature, and *heaven itself shall depart as a scroul roll'd together,* Rev. *6.14.* At which important season 'twill be more to purpose, to have studied well, that is, transcribed in practice this one Book, then to have run thro all besides, *for then the dead small and great shall stand before God, and the Books shall be opened, and another Book shall be opened which is the Book of Life, and the dead shall be judged out of those things which were written in the Books, according to their works,* Rev. *20.12.*

In vain shall men allege the want of due conviction, that they did not know how penal it would be, to disregard the Sanctions of God's Law, which they would have had enforced by immediate miracle; the apparition of one sent from the other world, who *might testify of the place of torment.* This expectation the Scripture charges everywhere with the guilt of temting God, and indeed it really involves this insolent proposal, that the Almighty should be obliged to break his own Laws, that men might be prevailed with to keep his. But should he think fit to comply herein, the condescension would be as successless in the event, as 'tis unreasonable in the offer. Our Savior assures, *that they who hear not* Moses *and the Prophets,* the instructions and commands laid down in holy Scripture, would not be wrought upon by any other method, *would not be persuaded,* by that which they allow for irresistible conviction, *though one rose again from the dead,* Luke *16.31.*

THE LIVELY ORACLES GIVEN TO US, Or the Christians Birth-right and Duty in the custody and use of the HOLY SCRIPTURE.

***SECT. I.* The several Methods of God's communicating the knowledge of himself.**

GOD, as he is invisible to human eyes, so is he unfathomable by human understandings; the perfection of his nature, and the impotency of ours, setting us at too great a distance to have any clear perception of him. Nay, so far are we from a full comprehension, that we can discern nothing at all of him, but by his own light; those discoveries he hath been pleased to make of himself.

2. THOSE have been of several sorts; The first was by infusion in man's creation, when God interwove into Mans very constitution and being the notions and apprehensions of a Deity: and at the same instant when he breathed into him a living soul, imprest on it that native religion, which taught him to know and reverence his Creator, which we may call the instinct of humanity. Nor were those principles dark and confused, but clear and evident, proportionable to the ends they were designed to, which were not only to contemplate the

nature, but to do the will of God; practice being even in the state of innocence preferrable before an unactive speculation.

3. BUT this Light being soon eclipsed by *Adams* disobedience, there remained to his benighted posterity, only some faint glimmerings, which were utterly insufficient to guide them to their end, without fresh aids, and renewed manifestations of God to them. It pleased God therefore to repair this ruin, and by frequent revelations to communicate himself to the Patriarchs in the first Ages of the World; afterwards to Prophets, and other holy men; till at last he revealed himself yet more illustriously *in the face of Jesus Christ,* 2 Cor. 4.6.

4. THIS is the one great comprehensive Revelation wherein all the former were involved, and to which they pointed; the whole mystery of Godliness being compris'd in this of *God's* being *manifested in the flesh,* and the consequents thereof. 1 Tim. 3.16. whereby our Savior as he effected our reconciliation with God by the sacrifice of his death; so he declared both that, and all things else that it concerned man to know in order to bliss, in his doctrine and holy life. And this *Teacher* being not only *sent from God,* Jo. 3. but being himself God blessed forever; it cannot be that his instructions can want any supplement. Yet that they might not want attestation neither, to the incredulous world; he confirmed them by the repeated miracles of his life, and by the testimony of those who saw the more irrefragable conviction of his Resurrection and Ascension. And that they also might not want credit and enticement, the Holy Spirit set to his seal, and by his miraculous descent upon the Apostles, both asserted their commission, and enabled them for the discharge of it; by all gifts necessary for the propagating the Faith of Christ over the whole World.

5. THESE were the ways by which God was pleased to revele himself to the Forefathers of our Faith, and that not only for their sakes, but ours also, to whom they were to derive those divine dictates they had received. Saint *Stephen* tells us, those under the Law *received the lively Oracles* to deliver down to their posterity, *Acts* 7.38. And those under the Gospel, who received yet more lively Oracles, from him who was both the Word and the Life, did it for the like purpose; to transmit it to us upon whom the ends of the world are come. By this all need of repeated Revelations is superseded, the faithful deriving of the former, being sufficient to us for *all things that pertain to life and godliness,* 2 Pet. 1.3.

6. AND for this, God (whose care is equal for all successions of men) hath graciously provided, by causing Holy Scriptures to be writ; by which he hath derived on every succeeding Age the illuminations of the former. And for that purpose endowed the Writers not only with that moral fidelity requisite to the truth of History, but with a divine Spirit, proportionable to the great design of fixing an immutable rule for faith and manners. And to give us the fuller security herein, he has chosen no other penmen of the New Testament, then those who were the first oral promulgers of our Christian Religion; so that they have left to us the very same doctrine they taught the Primitive Christians; and he that acknowledges them divinely inspired in what they preached, cannot doubt them to be so in what they writ. So that we all may enjoy virtually and effectively that wish of the devout Father, who desired to be Saint *Paul's* Auditor: for he that hears any of his Epistles read, is as really spoke to by Saint *Paul,* as those who were within the sound of his voice. *Thus God who in*

times past spake at sundry times, and in diverse manners to our Fathers by the Prophets, and in the latter days by his son, Heb. 1.1, 2. continues still to speak to us by these inspired Writers, and what Christ once said to his Disciples in relation to their preaching, is no less true of their writings: *He that despiseth you, despiseth me,* Luke 10.16. All the contempt that is at any time flung on these sacred Writings, rebounds higher, and finally devolves on the first Author of those doctrines, whereof these are the registers and transcripts.

7. BUT this is a guilt which one would think peculiar to Infidels and Pagans, and not incident to any who had in their Baptism listed themselves under Christ's banner: yet I fear I may say, of the two parties, the Scripture has met with the worst treatment from the later. For if we measure by the frequency and variety of injuries, I fear Christians will appear to have outvied Heathens: These bluntly disbelieve them, neglect, nay perhaps scornfully deride them. Alas Christians do this and more; they not only put contemts, but tricks upon the Scripture, wrest and distort it to justify all their wild fancies, or secular designs; and suborn its Patronage to those things it forbids, and tells us that God abhors.

8. INDEED so many are the abuses we offer it, that he that considers them would scarce think we owned it for the words of a sensible man, much less of the great omniscient God. And I believe 'twere hard to assign any one so comprehensive and efficacious cause of the universal depravation of manners, as the disvaluing of this divine Book, which was designed to regulate them. It were therefore a work worthy another inspired writing, to attempt the rescue of this, and recover it to its just estimate. Yet alas, could we hope for that, we have scoffers who would as well despise the New as the Old; and like the Husbandmen in the Gospel, *Mat.* 21.36. would answer such a succession of messages by repeting the same injuries.

9. TO such as these 'tis I confess vain for man to address; nay 'twere insolence to expect that human Oratory should succeed where the divine fails; yet the spreading infection of these renders it necessary to administer antidotes to others; And besides, though (God be blest) all are not of this form, yet there are many who, though not arrived to this contempt, yet want some degrees of that just reverence they owe the sacred Scripture, who give a confused general assent to them as the word of God, but afford them not a consideration and respect answerable to such an acknowledgment. To such as these, I shall hope it may not be utterly vain to attempt the exciting of those drowsy notions that lie unactive in them, by presenting to them some considerations concerning the excellence and use of the Scripture: which being all but necessary consequences of that principle they are supposed to own, *viz.* that they are God's word, I cannot much question their assent to the speculative part: I wish I could as probably assure myself of the practic.

10. INDEED were there nothing else to be said in behalf of holy Writ, but that it is God's word, that were enough to command the most awful regard to it. And therefore it is but just we make that the first and principal consideration in our present discourse. But then 'tis impossible that that can want others to attend it; since whatsoever God says is in all respects completely good. I shall therefore to that of its divine original add secondly the consideration of its subject matter; thirdly, of its excellent and no less diffusive end and

design; and fourthly, of its exact propriety and fitness to that design, which are all such qualifications, that where they concur, nothing more can be required to commend a writing to the esteem of rational men. And upon all these tests, notwithstanding the cavil of the Romanists and others, whose force we shall examine with the unhappy issue of contrary counsels, this law of God will be found to answer the Psalmists character of it, *Ps.* 19.7. *The Law of God is perfect:* and will appear that the custody and use thereof, is the birth-right and duty of every Christian. All which severals being faithfully deduced; it will only remain that I add such cautions as will be necessary to the due performance of the aforesaid duty; and our being in some degree rendered perfect, as this Law of God, and the Author thereof himself is perfect, *Mat. 5.48.*

***SECT. II.* The divine Original, Endearments, and Authority of the Holy Scripture.**

MENS judgments are so apt to be biast by their affections, that we often find them readier to consider who speaks, then what is spoken: a temper very unsafe, and the principle of great injustice in our inferior transactions with men; yet here there are very few of us that can wholly divest ourselves of it, whereas, when we deal with God (in whom alone an implicit faith may securely be reposed) we are nice and wary, bring our scales and measures; will take nothing upon his word which holds not weight in our own balance. 'Tis true, he needs not our partiality to be *justified in his sayings,* Psal. 51.4. *His words are pure, even as the silver tried seven times in the fire,* Psal. 12.6. able to pass the strictest test that right reason (truly so called) can put them to. Yet it shows a great perverseness in our nature, that we who so easily resign our understandings to fallible men, stand thus upon our guard against God; make him dispute for every inch he gains on us; nor will afford him what we daily grant to any credible man; to receive an affirmation upon trust of his veracity.

2. I am far from contradicting our Saviors Precept, of *Search the Scriptures,* Jo. 7. or Saint *Paul's,* of *proving all things,* 1 Thes. 5.21. we cannot be too industrious in our inquest after truth, provided we still reserve to God the decisive vote, and humbly acquiesce in his sense, how distant soever from our own; so that when we consult Scripture (I may add reason either) 'tis not to resolve us whether God be to be believed or no in what he has said, but whether he hath said such and such things; for if we are convinced he have; reason as well as religion commands our assent.

3. WHATEVER therefore God has said, we are to pay it a reverence merely upon the account of its Author; over and above what the excellence of the matter exacts: and to this we have all inducements as well as obligation: there being no motives to render the words of men estimable to us, which are not eminently and transcendently appliable to those of God.

4. THOSE motives we may reduce to four: first, the Authority of the Speaker; secondly, his kindness; thirdly, his wisdom; and fourthly, his truth. First, for that of Authority; that may be either native, or acquired; the native is that of a parent, which is such a charm of observance, that we see *Solomon,* when he would impress his counsels, assumes the person of a Father; *Hear O my children the instructions of a Father,* Prov. 4.1. And generally through that whole Book he uses the compellation of my Son, as the greatest endearment to engage

attention and reverence. Nay so indispensible was the obligation of children in this respect, that we see the contumacious child that would not hearken to the advice of his Parents, was by God himself adjudged to death. *Deut. 21.20.*

5. NOR have only God's, but men's Laws exacted that filial reverence to the dictates of Parents. But certainly no Parent can pretend such a title to it as God, who is not only the immediate Father of our persons, but the original Father of our very nature; not only of our flesh, but of our spirits also, *Heb. 12.9.* So that the Apostles Antithesis in that place is as properly applied to counsels as corrections; and we may as rightly infer, that if we give reverence to the advices of our earthly Parents, much more ought we subject ourselves to this Father of our spirits. And we have the very same reason wherewith to enforce it: for the Fathers of our flesh do as often dictate, as correct according to their own pleasures; prescribe to their children not according to the exact measures of right and wrong, but after that humor which most predominates in themselves. But God always directs his admonitions to our profit, *that we may be partakers of his holiness,* Heb. 12.11. So that we are as unkind to ourselves, as irreverent towards him, whenever we let any of his words fall to the ground; whose claim to this part of our reverence is much more irrefragable then that of our natural Parents.

6. BUT besides this native Authority there is also an acquired; and that we may distinguish into two sorts; the one of dominion, the other of reputation; To the first kind belongs that of Princes, Magistrates, Masters, or any that have coercive power over us. And our own interest teaches us not to slight the words of any of these, who can so much to our cost second them with deeds. Now God has all these titles of jurisdiction; He is the great King, *Ps. 48.2.* Nor was it only a complement of the Psalmists; for himself owns the style, *I am a great King,* Mal. 1. *He is the Judge of all the World;* Gen. 18. yea, that *Ancient of days,* before whom the Books were opened, *Dan. 7.10.* He is our Lord and Master by right, both of creation and redemption; and this Christ owns even in his state of inanition; yea, when he was about the most servile employment; the washing his Disciples feet: when he was most literally in the form of a servant; yet he scruples not to assert his right to that opposite title; *You call me Master, and Lord; and ye say well, for so I am;* Jo. 13. Nor are these empty names, but effectively attended with all the power they denote. Yet so stupid are we, that whilst we awfully receive the dictates of our earthly Superiors, we slight and neglect the Oracles of that God who is King of Kings, and Lord of Lord's. When a Prince speaks, we are apt to cry out with *Herod's* Flatterers, *the voice of a God, and not of a man,* Act. 12. Yet when it is indeed the voice of God, we choose to listen to anything else rather then it. But let us sadly remember, that notwithstanding our contemts, this word shall (as our Savior tells us) *judge us at the last day,* Jo. 12.48.

7. A second sort of acquired Authority is that of reputation. When a man is famed for some extraordinary excellencies, whether moral or intellectual, men come with appetite to his discourses, greedily suck them in, nor need such a one bespeak attention; his very name has don it for him, and prepossessed him of his Auditors regard. Thus the Rabbies among the Jews, the Philosophers among the Greeks, were listened to as Oracles, and to cite them was (by their admiring Disciples) thought a concluding argument. Nay, under Christianity this

admiration of men's persons has been so inordinate, that it has crumbled Religion away in little insignificant parties; whilst not only *Paul, Apollo,* or *Cephas,* but names infinitely inferior, have become the distinctive characters of Sects and and separate Communions. So easily alas are we charm'd by our prepossessions, and with itching ears run in quest of those doctrines which the fame of their Authors, rather then the evidence of truth commend to us.

8. AND hath God don nothing to get him a repute among us? has he no excellencies to deserve our esteem? Is he not worthy to prescribe to his own creatures? if we think yes, why is he the only person to be disregarded? or why do we so unseasonably depart from our own humor, as not to give his Word a reverence proportionable to that we pretend for him; nay, which we actually pay to men of like passions with ourselves? A contempt so absurd as well as impious, that we have not the example of any the most barbarous people to countenance us. For though some of them have made very wild mistakes in the choice of their Deities, yet they have all agreed in this common principle, that whatever those Deities said, was to be received with all possible veneration; yea, such a deference gave they to all significations of the divine will, that as they would undertake no great enterprize without consulting their Auguries; so upon any inauspicious signs they relinquisht their attempts. And certainly if we had the same reverence for the true God which they had for the false, we should as frequently consult him. We may do it with much more ease and certainty: we need not trust to the entrails of Beasts, or motion of Birds: we need not go to *Delphos,* or the Lybian *Hammon* for the resolving our doubts; but what *Moses* said to *Israel* is very applicable to us, *the Word is nigh thee,* Deut. 30.14. That Word which *David* made his *Counselor,,* Psal. 119.24. his *Comforter,* ver. 50. his *Tresure,* ver. 72. his *Study,* ver. 99. And had we those awful apprehensions of God which he had, we should pay the like reverence to his Word. Did we well ponder how many titles of Authority he has over us, we should surely be ashamed to deny that respect to him in whom they all conspire; which we dare not deny to them separately in human Superiors.

9. A second motive to esteem men's words, is the kindness of the speaker. This has such a fascinating power, as nothing but extreme ill nature can resist. When a man is assured of the kindness of him that speaks, whatever is spoken is taken in good part. This is it that distinguishes the admonitions of a friend from the reproaches of an enemy; and we daily in common conversation receive those things with contentment and applause from an intimte and familiar, which if spoken by a stranger or enemy would be despised or stomach'd. So insinuating a thing is kindness, that where it has once got itself believed, nothing it says after is disputed; it supples the mind, and makes it ductile and pliant to any impressions.

10. BUT what human kindness is there that can come in any competition with the Divine? it surpasses that of the nearest and dearest relations; *Mothers may forget, yet will not I forget thee,* Isa. 49.15. And the Psalmist found it experimentally true, *When my Father and my Mother forsake me, the Lord taketh me up,* Ps. 27.10. the tenderest bowels compared to his are adamant and flint: so that 'tis a most proper epithet the Wise man gives him; *O Lord, thou lover of souls;* Wis. 11.26. Nor is this affection merely mental, but it attests itself by innumerable effects. The effects of love are all reducible to two heads, doing and suffering; and by both these God has most eminently attested his love to us.

11. FOR the first, we cannot look either on our bodies or our souls, on the whole Universe about us, or that better World above us; but we shall in each see *the Lord hath don great things for us,* Psal. 114. Nay, not only our enjoyments, but even the capacity to enjoy, is his bounty. Had not he drawn mankind out of his original clay, what had we been concerned in all the other works of his Creation. So that if we put any value either upon what we have or what we are, we cannot but account ourselves so much indebted to this his active love. And though the passive was not practicable by the divine Nature simply and apart, yet that we might not want all imaginable evidences of his love, he who was God blessed forever, linked his impassible to our passable nature; assumed our humanity, that he might espouse our sorrows, and was born on purpose that he might die for us. So that sure we may say in his own words, *greater love then this hath no man;* Io. 15.13.

12. AND now tis very hard, if such an unparalleled love in God, may not as much affect us, as the slight benefactions of every ordinary friend: if it cannot so much recommend him to our regard, as to rescue his word from contempt, and dispose us to receive impressions from it; (especially when his very speaking is a new act of his kindness, and designed to our greatest advantage.)

13. BUT if all he has don and suffered for us cannot obtain him so much from us, we must surely confess, our disingenuity is as superlative as his love. For in this instance we have no plea for ourselves. The discourses of men 'tis true may sometime be so weak and irrational, that though kindness may suggest pity, it cannot reverence; But this can never happen in God, whose wisdom is as infinite as his love. He talks not at our vain rate who often talk only for talkings sake; but his words are directed to the most important ends and addrest in such a manner as befits him in whom are all the treasures of wisdom and knowledge, *Col.* 2. And this is our third consideration, the wisdom of the Speaker.

14. HOW attractive a thing Wisdom is, we may observe in the instance of *the Queen of Sheba,* who *came from the utmost parts of the earth,* as Christ says Mat. 12.42. *to hear the Wisdom of Solomon.* And the like is noted of the Greek Sages, that they were addrest to from all parts, by persons of all ranks and qualities, to hear their Lectures. And indeed the rational nature of man do's by a kind of sympathetic motion close with what ever hath the stamp of reason upon it. But alas, what is the profoundest wisdom of men, compared with that of God? He is the essential reason; and all that man can pretend to is but an emanation from him; a ray of his Sun, a drop of his Ocean: which as he gives, so he can also take away. He can infatuate the most subtle designers; And (as he says of himself) *makes the diviners mad; turns the wise men back, and makes their wisdom foolishness,* Isaiah 44.25.

15. HOW impious a folly is it then in us, to Idolize human Wisdom with all its imperfections, and despise the divine? yet this every man is guilty of, who is not attracted to the study of sacred Writ by the supereminent wisdom of its Author. For such men must either affirm that God has not such a supereminency, or that, though he have in himself, he hath not exerted it in this writing: The former is down-right blasphemy; and truly the later is the same, a little varied. For that anything, but what is exactly wise can proceed from infinite wisdom, is too absurd for any man to imagine. And therefore he that charges God's Word with defect of

wisdom, must interpretively charge God so too, For though 'tis true, a wise man may sometimes speak foolishly; yet that happens through that mixture of ignorance, or passion which is in the most knowing of mortals: but in God, who is a pure act, and essential wisdom, that is an impossible supposition.

16. NAY, indeed it were to tax him of folly beyond what is incident to any sensible man; who will still proportion his instruments to the work he designs. Should we not conclude him mad, that should attempt to fell a mighty Oak with a Pen-knife, or stop a Torrent with a wisp of Straw? And sure their conceptions are not much more reverend of God, who can suppose that a writing designed by him for such important ends, as the *making men wise unto salvation,* 2 Tim. 3.15. *the castdown all that exalts itself against the obedience of Christ,* 2 Cor. 10.5. should itself be foolish and weak: or that he should give it those great attributes of being *sharper then a two-edged sword, piercing even to the dividing a sunder of soul and spirit, of the joints and marrow,* Heb. 4.14. if its discourses were so flat and insipid as some in this profane Age would represent them.

17. 'TIS true indeed, 'tis not, as the Apostle speaks the *wisdom of this world,* 1 Cor. 2.6. The Scripture teaches us not the arts of undermining governments, defrauding and circumventing our brethren; but it teaches us that which would tend much more even to our temporal felicity; and as reason promts us to aspire to happiness, so it must acknowledge that is the highest wisdom which teaches us to attain it.

18. AND as the Holy Scripture is thus recommended to us by the wisdom of its Author; so in the last place is it by his truth, without which the other might rather raise our jealousy then our reverence. For wisdom without sincerity degenerates into serpentine guile; and we rather fear to be ensnar'd then hope to be advantag'd by it. The most subtle addresses, and most cogent arguments prevail not upon us, where we suspect some insidious design. But where wisdom and fidelity meet in the same person, we do not only attend, but confide in his counsels. And this qualification is most eminently in God. *The children of men are deceitful upon the weights,* Psal. 62.9. Much guile often lurks indiscernibly under the fairest appearances: but God's veracity is as essentially himself, as his wisdom, and he can no more deceive us, then he can be deceived himself. *He is not man that he should lie,* Num. 23.19. He designs not (as men often do) to sport himself with our credulity; and raise hopes which he never means to satisfy: *he says not to the seed of* Jacob, *seek ye me in vain,* Ex. 45.19. but all his *promises are yea and Amen,* 2 Cor. 1.20. He is perfectly sincere in all the proposals he makes in his Word: which is a most rational motive for us to advert to it, not only with reverence but love.

19. AND now when all these motives are thus combined; the authority, the kindness, the wisdom, the veracity of the speaker, what can be required more to render his words of weight with us? If this four-fold cord will not draw us, we have sure the strength, not of men, but of that Legion we read of in the Gospel, *Mat. 5.1.* For these are so much the cords of a man, so adapted to our natures, nay to our constant usage in other things, that we must put off much of our humanity, disclaim the common measures of mankind, if we be not attracted by them. For I dare appeal to the breast of any sober, industrious man, whether in

case a person, who he were sure had all the fore-mentioned qualifications, should recommend to him some rules as infallible for the certain doubling, or trebling his estate, he would not think them worth the pursuing, nay, whether he would not plod and study on them, till he comprehended the whole Art. And shall we then when God in whom all those qualifications are united, and that in their utmost transcendencies, shall we, I say, think him below our regard, when he proposes the improving our interests, not by the scanty proportions of two or three, but in such as he intimated to *Abraham,* when he shown him the Stars, as the representative of his numerous offspring, *Gen.* 15.5. when he teaches us that highest, and yet most certain Alchimy, of refining and multiplying our enjoyments, and then perpetuating them?

20. ALL this God do's in Scripture; and we must be stupidly improvident, if we will take no advantage by it. It was once the complaint of Christ to the Jews, *I am come in my Fathers name and ye receive me not, if another shall come in his own name, him ye will receive.* Jo. 5.43. And what was said by him the eternal essential Word, is no less applicable to the written; which coming in the name, and upon the message of God, is despised and slighted, and every the lightest composure of men prefer'd before it. As if that signature of Divinity it carries, served rather as a Brand to stigmatize and defame, then adorn and recommend it. A contempt which strikes immediately at God himself, whose resentments of it, though for the present suppressed by his longsuffering, will at last break out upon all who persevere so to affront him, in a *judgment worthy of God.* Wis. 12.26.

21. BUT after all that has been said, I foresee some may say, that I have all this while but beaten the air, have built upon a principle which some flatly deny, others doubt of, and have run away with a supposition that the Bible is of divine Original, without any attempt of proof. To such as these I might justly enough object the extreme hard measure they offer to Divinity above all other Sciences. For in those, they still allow some fundamental maxims, which are presupposed without proof; but in this they admit of no Postulata, no granted principle on which to superstruct. If the same rigor should be extended to secular cases, what a damp would it strike upon commerce! For example, a man expects fair dealing from his neighbor, upon the strength of those common notions of Justice he presumes writ in all men's hearts: but according to this measure, he must first prove to every man he deals with, that such notions there are, and that they are obligatory: that the wares exposed to sale are his own; that dominion is not founded in grace, or that he is in that state, and so has a property to confer upon another; that the person dealt with, paies a just price; do's it in good money; and that it is his own; or that he is in the state of grace; or needs not be so, to justify his purchase, and at this rate the Market will be as full of nice questions as the Schools. But because complaints and retortions are the common refuge of causes that want better Arguments, I shall not insist here; but proceed to a defense of the questioned Assertion, that the Bible is the Word of God.

22. IN which I shall proceed by these degrees. First, I shall lay down the plain grounds upon which Christians believe it. Secondly, I shall compare those with those of less credibility which have generally satisfied mankind in other things of the like nature. And thirdly, I shall

consider whether those who are dissatisfied with those grounds would not be equally so with any other way of attestation.

23. BEFORE I enter upon the first of these, I desire it may be considered, that matters of fact are not capable of such rigorous demonstrative evidences as mathematical propositions are. To render a thing fit for rational belief, there is no more required, but that the motives for it do over poise those against it; and in that degree they do so, so is the belief stronger or weaker.

24. NOW the motives of our belief in the present case, are such as are extrinsic, or intrinsic to the Scriptures; of which the extrinsic are first, and preparative to the other; and indeed all that can reasonably be insisted on to a gainsaier, who must be supposed no competent judge of the later. But as to the former I shall adventure to say, that the divine Original of the Scripture hath as great grounds of credibility as can be expected in anything of this kind. For whether God inspired the pen-men of Holy Writ, is matter of fact, and being so is capable of no other external evidence but that of testimony: and that matter of fact being also in point of time so remote from us, can be judged of only by a series of testimonies derived from that Age wherein the Scriptures were written, to this: and the more credible the testifiers, and the more universal the testimony; so much the more convincing are they to all considering men.

25. AND this attestation the Scripture hath in the highest circumstances, it having been witness'd to in all Ages, and in those Ages by all persons that could be presumed to know anything of it. Thus the Old Testament was owned by the whole nation of the Jews, as the writings of men inspired by God; & that with such evidence of their mission, as abundantly satisfied those of that Age, of their being so inspired; and they derived those Writings with that attestation to their posterity. Now that those of the first Ages were not deceived, is as morally certain as anything can be supposed. For in the first part of the Bible is contained the history of those miracles wherewith God rescued that people out of *Egypt,* and instated them in *Canaan.* Now if they who lived at that time knew that such miracles were never don, 'tis impossible they could receive an evident Fable as an inspired truth. No single person, much less a whole Nation can be supposed so stupid. But if indeed they were eye-witnesses of those miracles, they might with very good reason conclude, that the same *Moses* who was by God impower'd to work them, was so also for the relating them; as also all those precedent events from the Creation down to that time, which are recorded by him.

26. SO also for the preceptive parts of those Books, those that saw those formidable solemnities, with which they were first published, had sure little temptation to doubt that they were the dictates of God, when written. Now if they could not be deceived themselves, 'tis yet less imaginable that they should conspire to impose a cheat upon their posterities; nor indeed were the Jews of so easy a credulity, that 'tis at all probable the succeeding Generations would have been so imposed on: their humor was stubborn enough, and the precepts of their Law severe and burdensome enough to have tempted them to have cast off the yoke, had it not been bound upon them by irresistible convictions of its coming from God. But besides this Tradition of their Elders, they had the advantage of living under a

Theocracy, the immediate guidance of God; Prophets daily raised up among them, to foretell events, to admonish them of their duty, and reprove their backslidings: yet even these gave the deference to the written Word; nay, made it the test by which to try true inspirations from false: *To the Law and to the Testimony; if they speak not according to it, there is no light in them,* Isaiah 8.20. So that the veneration which they had before acquired, was still anew excited by fresh inspirations, which both attested the old, and became new parts of their Canon.

27. NOR could it be esteemed a small confirmation to the Scriptures, to find in succeeding Ages the signal accomplishments of those prophecies which were long before registered in those Books; for nothing less then divine power and wisdom could foretell, and also verify them. Upon these grounds the Jews universally through all successions received the Books of the Old Testament as divine Oracles, and looked upon them as the greatest trust that could be committed to them: and accordingly were so scrupulously vigilant in conserving them, that their Masorits numbered not only the sections, but the very words, nay letters, that no fraud or inadvertency might corrupt or defalk the least iota of what they esteemed so sacred. A farther testimony and sepiment to which, were the Samaritan, Chaldee, and Greek versions: which being made use of in the Synagogs of Jews, in their dispersions, and the Samaritans at *Shechem* could not at those distances receive a uniform alteration, and any other would be of no effect. Add to this, that the Original exemplar of the Law, was laid up in the Sanctuary, that the Prince was to have a Copy of it always by him, and transcribe it with his own hand; that every Jew was to make it his constant discourse and meditation, teach it his children, and wear part of it upon his hands and forehead. And now sure 'tis impossible to imagine any matter of fact to be more carefully deduced, or irrefragably testified, nor anything believed upon stronger evidence.

28. THAT all this is true in reference to the Jews, that they did thus own these Writings as divine, appears not only by the Records of past Ages, but by the Jews of the present, who still own them, and cannot be suspected of combination with the Christians. And if these were reasonable grounds of conviction to the Jews, (as he must be most absurdly skeptical that shall deny) they must be so to us Christians also; who derive them from them: and that with this farther advantage to our Faith, that we see the clear completion of those Evangelical prophecies which remained dark to them, and consequently have a farther Argument to confirm us, that the Scriptures of the Old Testament are certainly divine.

29. THE New has also the like means of probation: which as it is a collection of the doctrine taught by Christ and his Apostles, must if truly related be acknowleged no less divine then what they orally delivered. So that they who doubt its being divine, must either deny what Christ and his Apostles preached to be so; or else distrust the fidelity of the relation: The former strikes at the whole Christian Faith; which if only of men, must not only be fallible, but is actually a deceit, whilst it pretends to be of God, and is not. To such Objectors we have to oppose those stupendous miracles with which the Gospel was attested; such as demonstrated a more then human efficacy. And that God should lend his omnipotence to

abet the false pretensions of men, is a conceit too unworthy even for the worst of men to entertain.

30. 'TIS true, there have been by God permitted lying miracles; as well as true ones have been don by him: Such as were those of the Magicians in *Egypt,* in opposition to the other of *Moses;* but then the difference between both was so conspicuous, that he must be more partial and disingenuous, then even those Magicians were, who would not acknowledge the disparity, and confess in those which were truly supernatural, *the finger of God,* Exod. 8.19. Therefore both in the Old and New Testament it is predicted, that *false Prophets should arise, and do signs and wonders,* Deut. 13.1. Mat. 24.11.24. as a trial of their fidelity who made profession of Religion; whether they would prefer the few and trivial sleights which recommended a deceiver, before those great and numberless miracles which attested the sacred Oracles delivered to the sons of men by the God of truth. Whether the trick of a *Barchochebas* to hold fire in his mouth; that of *Marcus* the heretic, to make the Wine of the Holy Sacrament appear blood; or that of *Mahomet,* to bring a Pidgeon to his ear, ought to be put in balance against all the miracles wrought by *Moses,* our Savior, or his Apostles. And in a word, whether the silly stories which *Iamblichus* solemnly relates of *Pythagoras,* or those *Philostratus* tells of *Apollonius Tyaneus,* deserve to rival those of the Evangelists. It is a most just judgment, and accordingly threatened by Almighty God, that they who would *not obey the truth, should believe a lie,* 2 Thes. 2.11. But still the Almighty, *where any man* or devil *do's proudly, is* evidently *above him,* Exod. 18.11. *will be justified in his sayings, and be clear when he is judged,* Rom. 3.4.

31. BUT if men will be Sceptics, and doubt everything, they are to know that the matter called into question, is of a nature that admits but two ways of solution; probability, and testimony. First for probability, let it be considered, who were the first promulgers of Christ's miracles. In his life time they were either the patients on whom his miracles were wrought, or the common people, that were spectators: the former, as they could not be deceived themselves, but must needs know whether they were cured or no; so what imaginable design could they have to deceive others? Many indeed have pretended impotency as a motive of compassion; but what could they gain by owning a cure they had not? As for the Spectators, as their multitude adds to their credibility; (it being morally impossible that so many should at once be deluded in a matter obvious to their senses) so do's it also acquit them from fraud and combination. Cheats and forgeries are always hatched in the dark, in close Cabals, and private Juncto's. That five thousand men at one time, and four thousand at another, should conspire to say, that they were miraculously fed, when they were not; and all prove true to the fiction, and not betray it: is a thing as irrational to be supposed, as impossible to be paralleled.

32. BESIDES, admit it possible that so many could have joined in the deceit, yet what imaginable end could they have in it? Had their lie been subservient to the designs of some potent Prince that might have rewarded it, there had been some temptation: but what could they expect from the reputed son of a Carpenter, who had not himself where to lay his head? Nay, who disclaim'd all secular power; convei'd himself away from their importunities, when

they would have forced him to be a King: And consequently, could not be looked on as one that would head a Sedition, or attempt to raise himself to a capacity of rewarding his Abettors. Upon all these considerations, there appears not the least shadow of probability; that either those particular persons who published the cures they had received, or those multitudes who were witnesses and divulgers of those, or his other miracles; could do it upon any sinister design, or indeed upon any other motive but gratitude and admiration.

33. In the next place, if we come to those miracles which succeeded Christ's death, those most important, and convincing, of his Resurrection and Ascension, and observe who were the divulgers of those, we shall find them very unlikely to be men of design; a set of illiterate men, taken from the Fisher-boats, and other mean occupations: and such as needed a miracle as great as any of those they were to assert (the descent of the Holy Ghost) to fit them for their office. What alas could they drive at, or how could they hope that their testimony could be received, so much against the humor and interest of the present rulers; unless they were assured not only of the truth of the things, but also of some supernatural aids to back and fortify them? Accordingly we find, that till they had received those; till by the descent of the Holy Ghost they were *endued with power from on high,* Luk. 24.49. they never attempted the discovery of what they had seen: but rather hid themselves, kept all their assemblies in privacy and concealment *for fear of the Jews,* Jo. 20.19. and so were far enough from projecting anything besides their own safety. Afterwards, when they began to preach, they had early essays, what their secular advantages would be by it; threatenings and revilings, scourgings and imprisonments, *Act.* 4.20.5.18.40. And can it be imagined, that men who a little before had shown themselves so little in love with suffering, that none of them durst stick to their Master at his apprehension, but one forswore, and all forsook him; can it, I say, be imagined that these men should be so much in love with their own Fable, as to venture all sorts of persecution for the propagating it? Or if they could, let us in the next place consider what probability there could be of success.

34. THEIR preaching amounted to no less then the Deifying of one, whom both their Roman and Jewish Rulers, nay, the generality of the people had executed as a malefactor: so that they were all engaged, in defense of their own Act, to sift their testimony with all the rigor that conscious jealousy could suggest. And where were so many concerned inquisitors, there was very little hope for a forgery to pass. Besides the avow'd displesure of their Governors made it a hazardous thing to own a belief of what they asserted. Those that adher'd to them could not but know, that at the same time they must espouse their dangers and sufferings. And men use not to incur certain mischiefs, upon doubtful and suspicious grounds.

35. YET farther, their doctrine was designed to an end to which their Auditors could not but have the greatest reluctancy: they were to struggle with that rooted prepossession which the Jews had for the Mosaical Law, which their Gospel out-dated; and the Gentiles for the Rites and Religion of their Ancestors; and, which was harder then either, with the corruptions and vices of both: to plant humility and internal sanctity, so contrary to that ceremonial holiness, upon which the Jews so valued themselves, and despised others: and Temperance, Justice, and Purity, so contrary to the practice, nay, even the religion of the

Heathen: and to attempt all this with no other allurement, no other promise of recompense but what they must attend in another world, and pass too through reproaches and afflictions, torments and death. These were all such invincible prejudices, as they could never hope to break thorough with a lie, nay, which they could not have encounter'd even with every common truth, but only with that, which being divine, brought its aids with it; without which 'twas utterly impossible for all the skill or oratory of men to overcome such disadvantages.

36. AND yet with all these did these rude inartificial men contest, and that with signal success: no less then three thousand Proselytes made by Saint *Peters* first Sermon; and that in *Jerusalem,* the Scene where all was acted, and consequently where 'twas the most impossible to impose a forgery. And at the like miraculous rate they went on, till as the Pharisees themselves complain, they had *filled Jerusalem with their doctrine,* Acts 5.28. nor did *Judea* set bounds to them; *their sound went out into all Nations,* Rom. 10.18. and their doctrine spread itself through all the Gentile world.

37. AND sure so wonderful an event, so contrary to all human measures, do's sufficiently evince there was more then man in it. Nothing but the same creative Power that produced light out of darkness, could bring forth effects so much above the proportion of the cause. Had these weak instruments acted only by their natural powers, nothing of this had been achiev'd. Alas, could these poor rude men learn all Languages within the space of fifty days, which would take up almost as many years of the most industrious Student, and yet had they not been able to speak them, they could never have divulg'd the Gospel to the several Nations, nor so effectually have convinced the by-standers, *Act.* 2. that they acted by a higher impulse. And to convince the world they did so, they repeated their Masters miracles as well as his doctrine; healed the sick, cast out devils, raised the dead; And where God communicated so much of his power, we may reasonably conclude he did it to promote his own work, not the work of the devil, as it must have been if this whole Scene were a lie.

38. WHEN all this is weighed, I presume there will remain little ground to suspect, that the first planters of Christian Faith had any other design then what they avowed, *viz.* the bringing men to holiness here, and salvation hereafter. The suspicion therefore, if any, must rest upon later times; and accordingly some are willing to persuade themselves and others, that the whole Scheme of our Religion, is but a lately devis'd Fable to keep the world in awe; whereof Princes have made some use, but Clergy-men more; and that Christ and his Apostles are only actors whom themselves have conjured up upon the stage to pursue their plot.

39. IN answer to this bold, this blasphemous suggestion, I should first desire these surmisers to point out the time when, and the persons who began this design; to tell us exactly whence they date this politic Religion, as they are pleased to suppose it. If they cannot, they are manifestly unjust to reject our account of it when they can give none themselves; and fail very much of that rigid demonstration they require from others. That there is such a profession as Christianity in the world, is yet (God be blest) undeniable; (though at the rate it has of late declined, God knows how long it will be so:) we say it came by Christ, and his Apostles, and that it is attested by an uninterrupted testimony of all the intervening Ages,

the suffrage of all Christian Churches from that day to this. And sure they who embraced the doctrine, are the most competent witnesses from whence they received it.

40. YET lest they should be all thought parties to the design, and their witness excepted against, it has pleased God to give us collateral assurances, and made both Jewish and Gentile Writers give testimony to the Antiquity of Christianity. *Josephus* do's this, lib. 20. chap. 8. and lib. 18. chap. 4. where, after he has given an account of the crucifixion of Christ exactly agreeing with the Evangelists; he concludes, *And to this day the Christian people, who of him borrow their name cease not to increase.* I add not the personal elogium which he gives of our Savior; because some are so hardy to control it: also I pass what *Philo* mentions of the religious in *Egypt,* because several Learned men refer it to the Essens, a Sect among the Jews, or some other. There is no doubt of what *Tacitus* and other Roman Historians speak of Christ as the Author of the Christian doctrine; which it had been impossible for him to have don, if there had then been no such doctrine, or if Christ had not been known as the Founder of it. So afterward *Pliny* gives the Emperor *Trajan* an account both of the manners, and multitude of the Christians; and makes the innocence of the one, and the greatness of the other, an Argument to slacken the persecution against them. Nay, the very bloody Edicts of the persecuting Emperors, & the scoffs and reproaches of *Celsus, Porphyri, Lucian,* and other profane opposers of this Doctrine, do undeniably assert its being. By all which it appears, that Christianity had in those Ages not only a being, but had also obtained mightily in the world, and drawn in vast numbers to its profession; and vast indeed they must needs be, to furnish out that whole Army of Martyrs, of which profane, as well as Ecclesiastic writers speak. And if all this be not sufficient to evince that Christianity stole not clancularly into the world, but took its rise from those times and persons it pretends, we must renounce all faith of testimony, and not believe an inch farther then we see.

41. I suppose▪ I need say no more to show that the Gospel, and all those portentous miracles which attested it, were no forgeries, or stratagems of men. I come now to that doubt which more immediately concerns the Holy Scripture, *viz.* whether all those transactions be so faithfully related there, that we may believe them to have been dictated by the spirit of God. Now for this, the process need be but short, if we consider who were the penmen of the New Testament; even for the most part the Apostles themselves: *Matthew,* and *John* who wrote two of the Gospels were certainly so: and *Mark,* as all the Ancients aver, was but the Amanuensis to Saint *Peter,* who dictated that Gospel. Saint *Luke* indeed comes not under this first rank of Apostles; yet is by some affirmed to be one of the seventy Disciples: however an Apostolical person 'tis certain he was, and it was no wonder for such to be inspired. For in those first Ages of the Church men acted more by immediate inflation of the Spirit then since. And accordingly we find *Stephen,* though but a Deacon, had the power of miracles; and preached as divinely as the prime Apostles, *Act.* 7. And the gift of the Holy Ghost was then a usual concomitant of conversion, as appears in the Story of *Cornelius,* Acts 10.45, 46. Besides, Saint *Luke* was a constant attendant on Saint *Paul* (who derived the Faith *not from man, but by the* immediate *revelation of Jesus Christ,* as himself professes, *Gal.* 1.12.) and is by some said to have wrote by dictat from him, as *Mark* did from Saint *Peter.* Then as to the Epistles they all bear the names of Apostles, except that to the Hebrews, which yet is upon very good

grounds, presumed to be Saint *Paul's.* Now these were the persons commissionated by Christ to preach the Christian doctrine, and were signally assisted in the discharge of that office; so that as he tells them, it was *not they, who spake, but the spirit of the Father that spake in them,* Mat. 13.11. And if they spake by divine inspiration, there can be no question that they wrote so also. Nay, indeed of the two, it seems more necessary they should do the later. For had they err'd in anything they orally delivered, they might have retracted and cured the mischief: but these Books being designed as a standing immutable rule of Faith and manners to all successions, any error in them would have been irreparable, and have entailed itself upon posterity: which agreed neither with the truth, nor goodness of God to permit.

42. NOW that these Books were indeed writ by them whose names they bear, we have as much assurance as 'tis possible to have of anything of that nature, and that distance of time from us. For however some of them may have been controverted; yet the greatest part have admitted no dispute, whose doctrines agreeing exactly with the others, give testimony to them. And to the bulk of those writings, it is notorious that the first Christians received them from the Apostles, and so transmitted them to the ensuing Ages, which received them with the like esteem and veneration. *They cannot be corrupted,* says Saint *Austin* in the thirty second Book against *Faustus* the Manich. c. 16. *because they are and have been in the hands of all Christians. And whosoever should first attempt an alteration, he would be confuted by the inspection of other ancienter Copies. Besides, the Scriptures are not in someone Language, but translated into many: so that the faults of one Book would be corrected by others more ancient, or in a different Tongue.*

43. And how much the body of Christians were in earnest concerned to take care in this matter, appears by very costly evidences; multitudes of them choosing rather to part with their lives then their Bibles. And indeed 'tis a sufficient proof, that their reverence of that Book was very avowed and manifest; when their heathen Persecutors made that one part of their persecution. So that as wherever the Christian Faith was received, this Book was also, under the notion we now plead for, *viz.* as the writings of men inspired by God: so it was also contended for even unto death; and to part with the Bible was to renounce the Faith. And now, after such a cloud of testimonies, we may sure take up that (ill-applied) saying of the high Priest, *Mat. 26.65. what farther need have we of witnesses.*

44. YET besides these, another sort of witnesses there are, I mean those intrinsic evidences which arise out of the Scripture itself; but of these I think not proper here to insist, partly because the subject will be in a great degree coincident with that of the second general consideration; and partly because these can be argumentative to none who are not qualified to discern them. Let those who doubt the divine Original of Scripture, well digest the former grounds which are within the verge of reason; and when by those they are brought to read it with due reverence, they will not want Arguments from the Scripture itself to confirm their veneration of it.

45. IN the mean time, to evince how proper the former discourse is to found a rational belief that the Scripture is the word of God; I shall compare it with those measures of credibilty

upon which all human transactions move, and upon which men trust their greatest concerns without diffidence or dispute.

46. THAT we must in many things trust the report of others is so necessary, that without it human society cannot subsist. What a multitude of subjects are there in the world, who never saw their Prince, nor were at the making of any Law? if all these should deny their obedience, because they have it only by hear-say, there is such a man, and such Laws, what would become of government? So also for property, if nothing of testimony may be admitted, how shall any man prove his right to anything? All pleas must be decided by the sword, and we shall fall into that state (which some have fancied the primitive) of universal hostility. In like manner for traffic and commerce; how should any Merchant first attempt a trade to any foreign part of the world, if he did not believe that such a place there was? and how could he believe that, but upon the credit of those who have been there? Nay indeed how could any man first attempt to go but to the next Market Town, if he did not from the report of others, conclude that such a one there was? so that if this universal diffidence should prevail, every man should be a kind of Plantagnus, fixed to the soil he first sprung up in. The absurdities are indeed so infinite, and so obvious, that I need not dilate upon them.

47. BUT it will perhaps be said, that in things that are told us by our contemporaries, and that relate to our own time, men will be less apt to deceive us, because they know 'tis in our power to examine and discover the truth. To this I might say, that in many instances it would scarce quit cost to do so; and the inconveniences of trial would exceed those of belief. But I shall willingly admit this probable Argument, and only desire it may be applied to our main question, by considering whether the primitive Christians who received the Scripture as divine, had not the same security of not being deceived, who had as great opportunities of examining, and the greatest concern of doing it throly, since they were to engage not only their future hopes in another world, but (that which to nature is much more sensible) all their present enjoyments, and even life itself upon the truth of it.

48. BUT because it must be confessed that we who are so many Ages removed from them, have not their means of assurance, let us in the next place consider, whether an assent to those testimonies they have left behind them, be not warranted by the common practice of mankind in other cases. Who is there that questions there was such a man as *William* the Conqueror in this Island? or, to lay the Scene farther; who doubts there was an *Alexander,* a *Julius Caesar,* an *Augustus?* Now what have we to found this confidence on besides the faith of History? And I presume even those who exact the severest demonstrations for Ecclesiastic Story, would think him a very impertinent Sceptic that should do the like in these. So also, as to the Authors of Books; who disputes whether *Homer* writ the Iliads, or *Virgil* the Aeneids, or *Caesar* the Commentaries, that pass under their names? yet none of these have been attested in any degree like the Scripture. 'Tis said indeed, that *Caesar* ventured his own life to save his Commentaries, employing one hand to hold that above the water, when it should have assisted him in swiming. But whoever laid down their lives in attestation of that, or any human composure, as multitudes of men have don for the Bible?

49. BUT perhaps 'twill be said, that the small concern men have, who wrote these, or other the like Books, inclines them to acquiesce in the common opinion. To this I must say, that many things inconsiderable to mankind have oft been very laboriously discust, as appears by many unedifying Volumes, both of Philosophers and Schole-men. But whatever may be said in this instance, 'tis manifest there are others, wherein men's real and greatest interests are entrusted to the testimonies of former Ages. For example, a man possesses an estate which was bought by his great Grand-father, or perhaps elder Progenitor: he charily preserves that deed of purchase, and never looks for farther security of his title: yet alas, at the rate that men object against the Bible, what numberless Cavils might be raised against such a deed? How shall it be known that there was such a man as either Seller or Purchaser? if by the witnesses; they are as liable to doubt as the other; it being as easy to forge the Attestation as the main writing: and yet notwithstanding all these possible deceits, nothing but a positive proof of forgery can invalidate this deed. Let but the Scripture have the same measure, be allowed to stand in force, to be what it pretends to be, till the contrary be (not by surmises and possible conjectures) but by evident proof evinced; and its greatest Advocates will ask no more.

50. A like instance may be given in public concerns: the immunities and rights of any Nation, particularly here, of our *Magna Charta,* granted many Ages since, and deposited among the public Records: to make this signify anything, it must be taken for granted, that this was without falsification preserved to our times; yet how easy were it to suggest that in so long a succession of its keepers, some may have been prevailed on by the influence of Princes to abridg and curtail its concessions, others by a prevailing faction of the people to amplify and extend it? Nay, if men were as great Sceptics in Law, as they are in Divinity, they might exact demonstrations that the whole thing were not a forgery. Yet, for all these possible surmises, we still build upon it, and should think he argued very fallaciously, that should go to evacuate it, upon the force of such remote suppositions.

51. NOW I desire it may be considered whether our security concerning the holy Scripture be not as great, nay, greater then it can be of this. For first, this is a concern only of a particular Nation, and so can expect no foreign attestation; and secondly, it has all along rested on the fidelity of its keepers; which has either been a single person, or at best some small number at a time; whereas the Scriptures have been witness'd to by persons of all Nations, and those not single, but collective Bodies and Societies, even as many as there have been Christian Churches throout the world. And the same that are its Attestors have been its Guardians also, and by their multitudes made it a very difficult, if not an impossible thing to falsify it in any considerable degree; it being not imaginable, as I showed before from St. *Austin,* all Churches should combine to do it: and if they did not, the fraud could not pass undetected: and if no eminent change could happen, much less could any new, any counterfeit Gospel be obtruded, after innumerable Copies of the first had been translated into almost all Languages, and dispersed throughout the world.

52. THE Imperial Law compil'd by *Justinian,* was soon after his death, by reason of the inroads of the *Goths,* and other barbarous Nations, utterly lost in the Western world; and scarce once

heard of for the space of five hundred years, and then came casually to be retriv'd upon the taking of *Amalsis* by the Pisans; one single Copy being found there at the plundering of the City. And the whole credit of those Pandects, which have ever since governed the Western world, depends in a manner on that single Book, formerly called the *Pisan;* and now, after that *Pisa* was taken by the Florentines, the *Florentine* Copy. But notwithstanding this; the body of the Civil Law obtains; and no man thinks it reasonable to question its being really what it pretends to be, notwithstanding its single, and so long interrupted derivation. I might draw this parallel thro many other instances, but these may suffice to show, that if the Scriptures might find but so much equity, as to be tried by the common measures of other things, it it would very well pass the test.

53. BUT men seem in this case (like our late Legislators) to set up new extraregular Courts of Justice, to try those whom no ordinary rules will cast, yet their designs rerequire should be condemned: And we may conclude, 'tis not the force of reason, but of prejudice; that makes them so unequal to themselves as to reject the Scriptures, when they receive everything else upon far weaker grounds. The bottom of it is, they are resolved not to obey its precepts; and therefore think it the shortest cut to disavow its authority: for should they once own that, they would find themselves entangled in the most inextricable dilemma; that of the Pharisees about *John the Baptist: If we say from heaven, he will say, why then did you not believe him?* Mat. 21.25. If they confess the Scriptures divine, they must be self-condemned in not obeying them. And truly men that have such preingagements to their lusts, that they must admit nothing that will disturb them; do but prevaricate when they call for greater evidences and demonstrations: for those bosom Sophisters will elude the most manifest convictions; and like Jugglers, make men disbelieve even their own senses. So that any other ways of evidence will be as disputable with them, as those already offered: which is the third thing I proposed to consider.

54. IT has been sometimes seen in popular mutinies, that when blanks have been sent them, they could not agree what to ask: and were it imaginable that God should so far court the infidelity of men, as to allow them to make their own demands, to set down what ways of proof would persuade them; I doubt not there are many have obstinacy enough, to defeat their own methods, as well as they now do God's. 'Tis sure there is no ordinary way of conviction left for them to ask, God having already (as hath also been showed) afforded that. They must therefore resort to immediate revelation, expect instant assurances from heaven, that this book we call the Bible is the word of God.

55. MY first question then is, in what manner this revelation must be made to appear credible to them. The best account we have of the several ways of revelation is from the Jews, to whom God was pleased upon new emergencies signally to revele himself. These were first dreams; secondly, visions; by both which the Prophets received their inspirations. Thirdly, *Vrim* and *Thummim.* Fourthly, the *Bath-col* (as they term it) Thunder and voice from Heaven. Let us consider them distinctly, and see whether our Sceptical men may not probably find somewhat to dispute in everyone of these. And first for dreams; it is among us so hard to distinguish between those that arise from constitution, prepossession of fancy,

diabolical or divine infusion, that those that have the most critically considered them, do rather difference them by their matter, then any certain discriminating circumstances: and unless we had some infallible way of discerning, our dependence on them may more probably betray then direct us. 'Tis unquestionable that usually fancy has the greatest stroke in them. And if he that should commit himself to the guidance of his waking fancy, is not like to be over-wisely governed, what can we expect from his sleeping? All this and more may doubtless be soberly enough objected against the validity of our common dreams.

56. BUT admit there were now such divine dreams as brought their evidence along with them; yet sure 'tis possible for prejudic'd men, to resist even the clearest convictions. For do we not see some that have made a shift to extinguish that natural light, those notions which are interwoven into the very frame and constitution of their minds, that so they may sin more at ease, and without reluctancy? and sure 'tis as possible for them to close their eyes against all rays from without too, to resist revelation as well as instinct; and more likely, by how much a transient cause is naturally less operative then a permanent. An instance of this we have in *Balaam;* who being in these nightly visitations prohibited by God to go to *Balak;* and though he knew then, what he afterwards says, *Num. 23.19.* that *God was not a man that he should lie, nor the son of man that he should repent:* yet he would not take God at his first word, but upon a fresh bait to his covetousness, tries again for an answer more indulgent to his interest. Besides, if God should thus revele himself to some particular persons, yet 'tis beyond all president or imagination, that he should do it to every man; and then how shall those who have these dreams, be able to convince others that they are divine?

57. 'TIS easy to guess what reception a man that produces no other authority, would have in this ludicrous Age: he would certainly be thought rather to want sleep, then to have had revelations in it. And if *Jacob* and the Patriarchs, who were themselves acquainted with divine dreams, yet did not believe *Josephs;* any man that should now pretend in that kind, would be sure to fall under the same irony that he did, to be entertained with a *behold this dreamer cometh,* Gen. 37.19.

58. THE second way of revelation by vision was, where the man was wrapped into an ecstasy, his spirit for a while suspended from all sensible communication with the body, and entertained with supernatural light. In these the Prophets saw emblematical representations of future events, received knowledge of divine Mysteries, and commission and ability to discharge the whole prophetic office. Now suppose God should now raise us Prophets, and inspire them after this manner; what would the merry men of this time say to it? Can we think that they who rally upon all that the former Prophets have writ, would look with much reverence on what the new ones should say? Som perhaps would construe their raptures to be but like Muhammad's Epilepsy; others a fit of frenzy, others perhaps a being *drunk with new wine;* Act. 2.13. but those that did the most soberly consider it, would still need a new revelation to attest the truth of this: there being far more convincing arguments to prove the Scriptures divine, then any man can allege to prove his inspiration to be so. And 'tis sure a very irrational method, to attempt the clearing of a doubt, by somewhat which is itself more doubtful.

59. A third way, was by *Vrim* and *Thummim,* which Writers tell us was an Oracle resulting from the Letters which were graven 〈1 page missing〉 the High Priests Pectoral, to which in all important doubts the Jews of those Ages resorted, and received responses; but whether it were by the sudden prominency, or resplendency of the letters, or by any other way, is not material in this place to enquire: one thing is certain, that the Ephod, and consequently the Pectoral was in the Priests custody, and that he had the administration of the whole affair. Now I refer it to consideration, whether this one circumstance would not (to those prejudic'd men I speak of) utterly evacuate the credit of the Oracle. They have taught themselves to look on Priest-hood, whether Legal or Evangelical, only as a better name for imposture and cozenage: and they that can accuse the Priests for having kept up a cheat for so many Ages; must needs think them such omnipotent Jugglers, that nothing can be fence against their Legerdemain: and by consequence, this way of revelation would rather foment their displesure at the Ecclesiastics, then satisfy their doubts of the Scripture.

60. LASTLY, for the fourth way, that of thunder and voice from Heaven, though that would be a signal way of conviction to unprejudiced men, yet it would probably have as little effect as the rest upon the others: men that pretend to such deep reasoning would think it childish to be frighted out of their opinion by a clap of Thunder; some philosophical reason shall be found out, to satisfy them that 'tis the effect only of some natural cause, and any the most improbable shall serve turn to supplant the fear of its being a divine testimony to that, which they are so unwilling should be true. As for the voice from Heaven, it must either be heard by others, and related to them; or else immediately by themselves: if the former, 'twill lie under the same prejudice which the Bible already do's; that they have it but by hear-say, and reporters would fall under the reproach either of design or frenzy; that they meant to deceive, or were themselves deceived by their own distempered fancy. But if themselves should be Auditors of it; 'tis odds but their bottomless jealousies in divine Matters would suggest a possibility of fraud, though they knew not how to trace it: nay 'tis more then possible that they will rather disbelieve their own senses, then in this instance take their testimony with all its consequences.

61. NOR is this a wild supposition: for we see it possible not only for single men, but multitudes to disbelieve their senses, thro an excess of credulity; witness the doctrine of Transubstantiation. Why may it not then be as possible for others to do the like thro a greater excess of incredulity? Besides, men's prepossessions and affections have a strange influence on their Faith: men many times will not suffer themselves to believe the most credible things, if they cross their inclination. How often do we see irregular patients that will not believe anything that their appetite craves will do them hurt, though their Physicians, nay, their own even sensitive experience attest it to them? And can we think that a diseas'd mind, gasping with an Hydropic thirst after the pleasures of sin, will ever assent to those premises, whose conclusion will engage to the renouncing them? Will not a luxurious voluptuous person be willing rather to give his ears the lie, to disbelieve what he hears, then permit them more deeply to disoblige his other senses, by bringing in those restraints and mortifications which the Scripture would impose upon them?

62. THUS we see how little probability there is, that any of these ways of revelation would convince these incredulous men. And indeed, those that will not believe upon such inducements as may satisfy men of sober reason, will hardly submit to any other method, according to that Assertion of Father *Abraham; If they hear not* Moses *and the Prophets, neither will they be persuaded, though one rose from the dead,* Luk. 16.31. Now at this rate of infidelity, what way will they leave God to manifest anything convincingly to the world? which is to put him under an impotency greater then adheres to humanity: for we men have power to communicate our minds to others, to tell whether we own such or such a thing, to which we are intitled; and we can satisfy our Auditors that it is indeed we that speak to them: but if every method God uses, do's rather increase then satisfy men's doubts, all intercourse between God and man is intercepted; and he must do that of necessity, which *Epicurus* phancied he did of choice; *viz.* keep himself unconcerned in the affairs of mortals, as having no way of communicating with them. Nay (what is yet, if possible, more absurd) he must be supposed to have put the works of his Creation out of his own reach, to have given men discoursive faculties, and left himself no way of address to them.

63. THESE inferences how horridly soever they sound, yet I see not how they can be disclaim'd by those, who are unsatisfied with all those ways by which God hath hitherto revel'd himself to the world. For can it be imagined, that God who created man a reasonable creature, that himself might be glorified in his free and rational obedience; (when all other creatures obey upon impulse and instinct) can it, I say, be imagined, that he should so remissly pursue his own design, as to let so many Ages pass since the Creation, and never to acquaint mankind with the particulars wherein that obedience was to be exercised. This sure were so disagreeable to his wisdom and goodness, that it cannot be charged upon his will: and consequently they who own not that he has made any such revelation, must tacitly tax him of impotence, that he could not do it. But if any man will say he has, and yet reject all this which both Jews and Christians receive as such, let him produce his testimonies for the others, or rather (to retort his own measure) his demonstrations. And then let it appear whether his Scheme of doctrine, or ours, will need the greater aid of that easy credulity he reproaches us with.

64. I have now gone thro the method I proposed for evincing the Divine Original of the Scriptures, and shall not descend to examine those more minute and particular Cavils which profane men make against them; the proof of this, virtually superseding all those. For if it be reasonable to believe it the Word of God, it must be reasonable also to believe it of perfection proportionable to the Author; and then certainly it must be advanced beyond all our objections. For to those who except to the style, the incoherence, the contradictions, or whatever else in Scripture; I shall only ask this one question, whether it be not much more possible that they (who can pretend to be nothing above fallible men) may misjudg, then that the infallible God should dictate anything justly liable to those charges; I am sure they must depart as much from Reason as Religion, to affirm the contrary. But alas, instead of this implicit submission to God's Word, men take up explicit prejudices against it; condemn it without ever examining the truth of the Allegation. 'Tis certain, that in a writing of such Antiquity, whose original Language has Idioms and Phrases so peculiar, whose Country had

customs so differing from the rest of the world; 'tis impossible to judge of it without reference to all those circumstances. Add to this, that the Hebrew has been a dead Language for well nigh two thousand years, nowhere in common use: nor is there any other ancient Book now extant in it, besides those, yet not all neither, of the Old Testament.

65. Now of those many who defame Holy Writ, how few are there that have the industry to inquire into those particulars? And when for want of knowledge, some passages seem improper, or perhaps contradictory; the Scripture must bear the blame of their ignorance, and be accused as absurd and unintelligible, because themselves are stupid and negligent. It were therefore methinks but a reasonable proposal, that no man should araign it, till they have used all honest diligence, taken in all probable helps for the understanding it: and if this might be obtained, I believe most of its Accusers would like those of the woman in the Gospel, *Jo. 8.9.* drop away, as conscious of their own incompetency: the loudest out-cries that are made against it, being commonly of those who fall upon it only as a fashionable theme of discourse, and hope to acquire themselves the reputation of wits by thus charging God foolishly. But he that would candidly and uprightly endeavor to comprehend before he judges, and to that end industriously use those means which the providence of God by the labors of pious men hath afforded him, will certainly find cause to acquit the Scripture of those imputations which our bold Critics have cast upon it. I do not say that he shall have all the obscurities of it perfectly cleared to him; but he shall have so many of them as is for his real advantage, and shall discern such reasons why the rest remain unfathomable, as may make him not only justify, but celebrate the wisdom of the Author.

66. YET this is to be expected only upon the fore-mentioned condition, *viz.* that he come with sincere and honest intentions; for as for him that comes to the Scripture with design, and wishes to find matter of cavil, and accusations; there is little doubt but that spirit of impiety and profaneness which sent him thither, will meet him there as a spirit of delusion and occecation. That Prince of the Air will cast such mists, raise such black vapors; that as the Apostle speaks, *the light of the glorious Gospel of Christ shall not shine unto him,* 2 Cor. 4.5. Indeed were such a man left only to the natural efficacy of prejudice, that is of itself so blinding, so infatuating a thing, as commonly fortifies against all conviction. We see it in all the common instances of life; men's very senses are often enslav'd by it: the prepossession of a strong fancy will make the objects of sight or hearing appear quite different from what they are. But in the present case, when this shall be added to Satanical illusions, and both left to their operations by God's with-drawing his illuminating grace, the case of such a man answers that description of the Scripture. *They have eyes and see not, ears have they and hear not,* Rom. 11.8. And that God will so withdraw his grace, we have all reason to believe; he having promise'd it only to the meek; to those who come with malleable ductile spirits, to learn, not to deride or cavil. Saint *Peter* tells us, that the *unlearned and unstable wrest the Scripture to their own destruction,* 2 Pet. 3.15. And if God permit such to do so, much more will he the proud and malicious.

67. I say not this, to deter any from the study of Holy Scripture, but only to caution them to bring a due preparation of mind along with them; God's Word being like a generous

sovereign medicament; which if simply and regularly taken, is of the greatest benefit; but if mixed with poison, serves only to make that more fatally operative. To conclude, he that would have his doubts solv'd concerning Scripture, let him follow the method our blessed Lord has prescribed: Let him *do the will of God, and then he shall know of the doctrine, whether it be of God,* Jo. 7.17 Let him bring with him a probity of mind, a willingness to assent to all convictions he shall there meet with: and then he will find grounds sufficient to assure him that it is God's Word and consequently to be received with all the the submission and reverence, that its being so exacts.

***SECT. III.* The subject matter treated of in the Holy Scripture is excellent, as is also its end and design.**

WE have hitherto considered the holy Scripture only under one notion, as it is the Word of God; we come now to view it in the subject matter of it, the several parts whereof it consists; which are so various and comprehensive, as shows the whole is derived from *him who is all in all,* 1 Cor. 19.28. But that we may not speak only loosely, and at rovers, we will take this excellent frame in pieces, and consider its most eminent parts distinctly. Now the parts of Holy Writ seem to branch themselves into these severals. First, the Historical; secondly, the Prophetic; thirdly, the Doctrinal; fourthly, the Preceptive; fifthly, the Minatory, sixthly, the Promissory. These are the several veins in this rich Mine, in which he who industriously labors, will find the Psalmist was not out in his estimate, when he pronounces them *more to be desired then gold, yea, then much fine gold,* Psal. 19.10.

2. TO speak first of the Historical part; the things which chieflly recommend a History are the dignity of the subject, the truth of the relation, and those pleasant or profitable observations which are interwoven with it. And first, for the dignity of the subject, the History of the Bible must be acknowledged to excel all others: those show the rise and progress of someone people or Empire; this shows us the original of the whole Universe; and particularly of man, for whose use and benefit the whole Creation was designed. By this mankind is brought into acquaintance with itself; made to know the elements of its constitution, and taught to put a differing value upon that Spirit which was *breathed into it by God, Gen. 2.7.* and the flesh whose *foundation is in the dust,* Job 4.19. And when this Historical part of Scripture contracts and draws into a narrow channel, when it records the concerns but of one Nation, yet it was that which God had dignified above all the rest of the world, marked it out for his own peculiar; made it the repository of his truth, and the visible stock from whence the Messias should come, in whom *all the Nations of the earth were to be blessed,* Gen. 18.18. so that in this one people of the Jews, was virtually infolded the highest and most important interests of the whole world; and it must be acknowledged, no Story could have a nobler subject to treat of.

3. SECONDLY, as to the truth of the relation, though to those who own it God's Word there needs no other proof; yet it wants not human Arguments to confirm it. The most undoubted symtome of sincerity in an Historian is impartiality. Now this is very eminent in Scripture writers: they do not record others faults, and baulk their own; but indifferently accuse themselves as well as others. *Moses* mentions his own diffidence and unwillingness to go on

God's message, *Ex. 4.13.* his provocation of God at the waters of *Meribah,* Num. 20. *Jonah* records his own sullen behavior towards God, with as great aggravations as any of his enemies could have don. *Peter* in his dictating Saint *Marks* Gospel, neither omits nor extenuates his sin; all he seems to speak short in, is his repentance. Saint *Paul* registers himself as the greatest of sinners.

4. AND as they were not indulgent to their own personal faults, so neither did any nearness of relation, any respect of quality bribe them to a concelement: *Moses* relates the offense of his sister *Miriam* in mutining. *Num. 12.1.* of his brother *Aaron* in the matter of the Calf, *Ex. 32.4.* with as little disguise as that of *Korah* and his company. *David* though a King, hath his adultery and murder displayed in the blackest characters; and King *Hezekiah's* little vanity of showing his treasures, do's not escape a remark. Nay, even the reputation of their Nation could not biass the sacred Writers; but they freely tax their crimes: the Israelites murmurings in the wilderness; their Idolatries in *Canaan,* are set down without any palliation or excuse. And they are as frequently branded for their stubbornness and ingratitude, as the Canaanites are for their abominations. So that certainly no History in the world do's better attest its truth by this evidence of impartiality.

5. IN the last place it commends itself both by the pleasure and profit it yields. The rarity of those events it records surprizes the mind with a delightful admiration; and that mixture of sage Discourses, and well-coucht Parables wherewith it abounds, do's at once please and instruct. How ingenuously apt was *Nathan's* Apologue to *David,* whereby with holy artifice he ensnar'd him into repentance? And it remains still matter of instruction to us, to show us with what unequal scales we are apt to weigh the same crime in others and ourselves. So also that long train of smart calamities which succeeded his sin, is set out with such particularity, that it seems to be exactly the crime reversed. His own lust with *Bathsheba,* was answered with *Amnons* towards *Tamar;* his murder of *Uriah* with that of *Amnon;* his treacherous contrivance of that murder, with *Absolom's* traitorous conspiracy against him. So that every circumstance of his punishment, was the very echo and reverberation of his guilt. A multitude of the like instances might be produced out of holy Writ; all concurring to admonish us, that God exactly marks, and will repay our crimes; and that commonly with such propriety, that we need no other clue to guide us to the cause of our sufferings, then the very sufferings themselves. Indeed innumerable are the profitable observations arising from the historical part of Scripture, that flow so easily and unconstrein'd; that nothing but a stupid inadvertence in the reader can make him baulk them: therefore 'twould be impertinent here to multiply instances.

6. LET us next consider the prophetic part of Scripture, and we shall find it no less excellent in its kind. The prophetic Books are for the most part made up (as the prophetic Office was) of two parts; prediction and instruction. When God raised up Prophets, 'twas not only to acquaint men with future events, but to reform their present manners: and therefore as they are called Seers in one respect, so they are Watch-men and Shepherds in another. Nay, indeed the former was often subservient to the other as to the nobler end: their gift of foretelling was to gain them authority; to be as it were the seal of their commission; to

convince men that they were sent from God: and so to render them the more pliant to their reproofs and admonitions. And the very matter of their prophecies was usually adapted to this end: the denouncing of judgments being the most frequent theme, and that designed to bring men to repentances; as appears experimentally in the case of *Nineveh.* And in this latter part of their office, the Prophets acted with the greatest incitation and vehemence.

7. WITH what liberty and zeal do's *Elijah* arraign *Ahab* of *Naboth's* murder, and foretell the fatal event of it, without any fear of his power, or reverence of his greatness? And *Samuel* when he delivers *Saul* the fatal message of his rejection, do's passionately and convincingly expostulate with him concerning his sin, 1 *Sam.* 15.17. Now the very same Spirit still breaths in all the prophetic Writings: the same truth of prediction, and the same zeal against vice.

8. FIRST, for the predictions what signal completions do we find? How exactly are all the denunciations of judgments fulfil'd, where repentance has not interven'd? He that reads the 28. chap. of *Deut.* and compares it with the Jews calamities, both under the Assyrians and Babylonians, and especially under the Romans, would think their oppressors had consulted it, and transcribed their severities thence. And even these Nations, who were the instruments of accomplishing those dismal presages, had their own ruins foretold, and as punctually executed. And as in Kingdoms and Nations, so to private persons none of the prophetic threatenings ever returned empty. The sentence pronounced against *Ahab, Jezebel,* and their posterity, was fulfilled even to the most minute circumstances of place and manner; as is evident by comparing the denunciation of *Elijah,* 1 *Kings.* 21.19.23. with their tragical ends recorded in the following chapters. And as for *Jehu,* whose service God was pleased to use in that execution, though he rewarded it with entailing the crown of *Israel* on him for four descents; yet he foretold those should be the limits; and accordingly we find *Zachariah,* the fourth descendent of his line, was the last of it that sate on that throne, 2 *Kings* 15.10. So also the destruction of *Achitophel* and *Judas,* the one immediate, the other many hundred years remote, are fore-told by *David,* Psal. 109. and we find exactly answered in the event.

9. NOR was this exactness confined only to the severe predictions, but as eminent in the more gracious. All the blessings which God by himself, or the Ministry of his Prophets promise'd, were still infallibly made good. At the time of life God returned and visited *Sarah* with conception; notwithstanding those natural improbabilities which made her not only distrust, but even deride and laugh at the promise, *Gen.* 18. The posterity of that Son of Promise; the whole race of *Abraham* was deliverd from the Egyptian bondage, and possessed of *Canaan,* at the precise time which God had long before signified to *Abraham, Gen.* 15. So likewise the return of the Jews from the Babylonish captivity, was fore-told many years before their deportation, and *Cyrus* named for their restorer, before he had either name or being save only in God's prescience, *Is.* 44.28. But I need not multiply instances of national or personal promises. The earliest, and most comprehensive promise of all was that of the Messiah, in whom all persons and *Nations of the world were to be blest,* Gen. 22.11. *that seed of the woman that should bruise the Serpents head,* Gen. 3.15. *To him give all the Prophets witness,* as Saint *Peter* observes, *Acts* 10. And he who was the subject, made himself also the expounder

of those prophecies in his walk to *Emmaus* with the two Disciples, *Lu.* 24.13. *beginning at* Moses, *and all the Prophets, he expounded to them in all the Scriptures, the things concerning himself.*

10. THIS as it was infinitely the greatest blessing afforded mankind, so was it the most frequently and eminently predicted; and that with the most exact particularity as to all the circumstances. His immaculate conception, the union of his two natures implied in his name *Immanuel; Behold a virgin shall conceive and bear a son, and shall call his name Immanuel;* is most plainly foretold by *Is.* Chap. 7.14. Nay the very place of his birth so punctually fore-told; that the Priests and Scribes could readily resolve *Herod's* question upon the strength of the prophecy, and assure him Christ must be *born in Bethlehem,* Mat. 2.5. As for the whole business and design of his life, we find it so described by *Isaiah* chap. 61. as Christ himself owns it, Luk. 4.18. *The spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.*

11. IF we look farther to his death, the greatest part of the Old Testament has a direct aspect on it. All the Levitical economy of Sacrifices and Ablutions were but prophetic Rites, and ocular Predictions of that one expiatory Oblation. Nay, most of God's providential dispensations to the Jews, carried in them types and prefigurations of this. Their rescue from *Egypt,* the sprinkling of blood to secure from the destroying Angel; the Manna with which they were fed, the Rock which supplied them water: these and many more refer'd to Christ, as their final and highest signification.

12. BUT besides these darker adumbrations, we have (as the Apostle speaks) *a more sure word of prophecy.* Saint *Peter* in his calculation begins with *Moses,* takes in *Samuel* and the whole succession of Prophets after him, as bearing witness to this great event of Christ's passion, *Acts 4.22.24.* And indeed he that reads the Prophets consideringly, shall find it so punctually described, that the Evangelists do not much more fully instruct him in the circumstances of it. *Daniel* tells us, his death, as to the kind of it, was to be violent: *The Messiah shall be cut off;* and as to the design of it, 'twas *not for himself,* Dan. 9.26. But the Prophet *Isaiah* gives us more then a bare negative account of it; and expressly says, *he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was on him, and by his stripes we were healed,* chap. 53.5. And again, ver. 10. *Thou shalt make his soul an offering for sin;* and ver. 11. *my righteous Servant shall justify many, for he shall bear their iniquities.* Nor is *Job* an Idumean much short of even this Evangelical Prophet, in that short Creed of his, wherein he owns him as his Redeemer, *I know that my Redeemer liveth, &c.* Job. 19.25.

13. AND as the end, so the circumstances of his sufferings are most of them under prediction: His extension upon the Cross is mentioned by the Psalmist: *They pierced my hands, and my feet; I may tell all my bones,* Psal. 22.16.17. As for his inward dolors, they are in that Psalm so pathetically described, that Christ chose that very form to breath them out in: *My God, my God, why hast thou forsaken me?* ver. 1. So his revilers did also transcribe part of their reproaches from ver. 8. *He trusted in God; let him deliver him now if he will have him,* Mat. 27.43.

That vinegar which was offered him on the cross, was a completion of a prophecy; *In my thirst they gave me vinegar to drink,* Ps 69.21. the piercing of his side was expressly fore-told by *Zacharias; they shall look on him whom they have pierced, Zach. 10.12.* The company in which he suffered, and the interment he had, are also intimated by *Isaiah, he made his grave with the wicked, and with the rich in his death,* Isai. 53.9. Nay even the disposal of his garments was not without a prophecy: *they parted my garments among them, and upon my vesture did they cast lots,* Ps. 22.18. Here are a cloud of witnesses, which as they serve eminently to attest the truth of Christian Religion; so do they to evince the excellency of sacred Scripture; as to the verity of the prophetic part.

14. AS to the admonitory part of the prophetic Writings, they are in their kind no way inferior to the other. The reproofs are autoritative and convincing. What piercing exprobrations do we find of *Israel's* ingratitude? How often are they upbraided with the better examples of the brute creatures? with the Ox and the Ass by *Isaiah,* chap. 1.3. with the Stork, and the Crane, and the Swallow, by *Jeremiah,* chap. 8.7. Nay the constancy of the Heathen to their false gods is instanc'd to reproach their revolt from the true. *Hath a Nation changed their gods which yet are no gods? but my people have changed their glory for that which doth not profit,* Jer. 2.11. What awful, what majestic representations do we find of God's power, to awake their dread! *Fear ye not me saith the Lord? will ye not tremble at my presence; who have placed the sand for the bounds of the sea by a perpetual decree, that it cannot pass over; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it,* Jer. 22. And again, *Thus saith the high and lofty one that inhabiteth eternity, whose name is holy: I dwell in the high and holy place,* Is. 57.15. So we find him described as *a God glorious in holiness, fearful in praises, doing wonders,* Ex. 15.11. These and many other the like heights of divine eloquence we meet with in the prophetic Writings: which cannot but strike us with an awful reverence of the divine Power.

15. NOR are they less pathetic in the gentler strains. What instance is there of the greatest tenderness and love which God has not adopted to express his by? He personates all the nearest and most endearing relations; that of a Husband; *I will marry thee to myself,* Hos. 2.19. of a Father; *I am a Father to* Israel, *and* Ephraim *is my first born:* nay, he vies bowels with the tender sex; and makes it more possible for a mother to renounce her *compassions towards the son of her womb,* then for him to withdraw his, *Isa. 49.15.* By all these endearments, these *cords of a man, these bands of love,* as himself stiles them, *Hos. 11.4.* endeavoring to draw his people to their duty, and their happiness. And when their perverseness frustrates all this his holy Artifice; how passionately do's he expostulate with them? how solemnly protest his averseness to their ruin? *Why will ye die O house of* Israel? *for I have no pleasure in the death of him that dieth, saith the Lord God,* Ezek. 18.31, 32. with what regrets and relentings do's he think of abandoning them? *How shall I give thee up* Ephraim? *how shall I deliver thee* Israel? *how shall I make thee as* Admah! *how shall I set thee as* Zeboim? *my heart is turned within me, my repentings are kindled together;* Hos. 11.8. In short, 'twere endless to cite the places in these prophetic Books, wherein God do's thus condescend to solicit even the sensitive part of man; and that with such moving Rhetoric, that I cannot but wonder at the exception some of our late Critics make against the Bible, for its defect in that particular: for Oratory is nothing but

a dextrous application to the affections and passions of men. And certainly we find not that don with greater advantage anywhere then in sacred Writ.

16. YET it was not the design of the Prophets (no more then of the Apostle) to take men with guile; *2 Cor. 12.16.* to inveigle their affections unawares to their understandings; but they address as well to their reasons, make solemn appeals to their judicative faculties. And *now judge I pray between me and my vineyard,* says *Isa. 5.3.* Nay, God by the Prophet *Ezekiel* solemnly pleads his own cause before them, vindicates the equity of his proceedings from the aspersions they had cast on them; and by most irrefragable Arguments refutes that injurious proverb which went currant among them; and in the close appeals to themselves, *O house of* Israel *are not my ways equal, are not your ways unequal?* Ezek. 18. the evidences were so clear that he remits the matter to their own determination. And generally we shall find that among all the Topics of disuasion from sin, there is none more closely pressed, then that of the folly of it. Idolatry was a sin to which *Israel* had a great propension, and against which most of the Prophets admonitions were directed. And certainly it can never be more exposed, and the sottish unreasonableness of it better displayed, then we find it in the 44. chap. of *Isaiah.* In like manner we may read the Prophet *Jeremy* dissuading from the same sin by Arguments of the most irrefragable conviction, *Jer. 10.*

17. AND as the Prophets omitted nothing as to the manner of their address, to render their exhortations effectual, the matter of them was likewise so considerable as to command attention; It was commonly either the recalling them from their revolts and Apostacies from God by Idolatry, or else to convince them of the insignificancy of all those legal ceremonial performances they so much confided in; when taken up as a *supersedeas* to moral duties. Upon this account it is, that they often depreciate, and in a manner prohibit the solemnest of their worships. *To what purpose are the multitude of your sacrifices unto me? bring no more vain oblations; incense is an abomination to me; the new moons and sabbaths, the calling of assemblies I cannot away with: it is iniquity even your solemn meetings, &c.* Is. 1.11.13. Not that these things were in themselves reprovable; for they were all commanded by God; but because the Jews depended so much on these external observances, that they thought by them to commute for the *weightier matters of the Law* (as our Savior after stiles them) *judgment, mercy and faith,* Mat. 23.23. looked on these rites which discriminated them from other Nations, as dispensations from the universal obligations of nature and common justice.

18. THIS deceit of theirs is sharply upbraided to them by the Prophet *Jeremy;* where he calls their boasts of the *Temple of the Lord, the Temple of the Lord, lying words;* and on the contrary, lays the whole stress of their obedience, and expectation of their happiness on the justice and innocence of their conversation, ch. 7.4. And after do's smartly reproach their insolence in boldly resorting to that house, which by bringing their sins along with them, they made but an Asylum, and Sanctuary for those crimes. *Will ye steal, murder and commit adultery, and swear falsely, and burn incense to* Baal, *and walk after other gods whom ye know not, and come and stand before me in this house? Is this house which is called by my name become a den of robbers in your eyes?* chap. 7.9, 10, 11. Indeed all the Prophets seem to conspire in this one design, of making them look thro shadows and ceremonies, to that inward purity, Justice and Honesty,

which they were designed to inculcate, not to supplant. And this design as it is in itself most excellent, most worthy the command of God, and the nature of man; so we have seen that it has been pursued by all the most apt, and most powerful mediums, that the thing or persons addrest to were capable of; and so that the Prophets are no less eminent for the discharge of this exhortatory part of their office, then they were in the former, of the predicting.

19. THE next part of Scripture we are to consider, is the Doctrinal; by which I shall not in this place understand the whole complex of Faith and Manners together; but restrain it only to those Revelations which are the object of our Belief: and these are so sublime, as shows flesh and blood never revel'd them. Those great mysteries of our Faith, the Trinity, the Incarnation, the Hypostatical union, the Redemption of the world by making the offended party the sacrifice for the offense; are things of so high and abstruse speculation, as no finite understanding can fully fathom. I know their being so, is by some made an Argument for disbelief; but doubtless, very unjustly: for (not to insist upon the different natures of Faith and Science, by which that becomes a proper object of the one which is not of the other) our non-comprehension is rather an indication that they have a higher rise; and renders it infinitely improbable that they could spring from man's invention. For 'twere to suppose too great a disproportion between human faculties to think men could invent what themselves could not understand. Indeed these things lie so much out of the road of human imagination, that I dare appeal to the breasts of the most perverse gain-saiers, whether ever they could have fallen into their thoughts without suggestion from without. And therefore 'tis a malicious contradiction to reject these truths because of their dissonancy from human reason, and yet at the same time to ascribe their original to man. But certainly there can be nothing more inconsistent with mere natural reason, then to think God can be or do no more then man can comprehend. Never any Nation or person that owned a Deity, did ever attempt so to circumscribe him: and it is proportionable only to the licentious profaneness of these later days, thus to measure immensity and omnipotence by our narrow scantling.

20. THE more genuine and proper effect of these supernatural truths is, to raise our admiration of that divine Wisdom, *whose ways are* so *past finding out;* and to give us a just sense of that infinite distance which is between it, and the highest of that reason wherein we so pride ourselves. And the great propriety these doctrines have to that end, may well be reckoned as one part of their excellency.

21. INDEED there is no part of our holy Faith, but is naturally productive of some peculiar virtue; as the whole Scheme together engages us to be universally *holy in all manner of conversation, 1 Pet. 1.15.* And it is the supereminent advantage true Religion hath over all false ones; that it tends to so laudable an end.

22. THE Theology of the Heathens was in many instances an extract and quintessence of vice. Their most solemn Rites, and sacredest Mysteries were of such a nature, that instead of refining and elevating, they corrupted and debased their Votaries; immersed them in all those abominable pollutions which sober nature abhorred. Whereas the principles of our Faith serve to spiritualize and rectify us, to raise us as much above mere manhood as theirs cast them below it.

23. AND as they are of this vast advantage to us, so also are they just to God, in giving us right notions of him. What vile unworthy apprehensions had the Heathen of their Deities; in titling them not only to the passions, but even to the crimes of men: making *Jupiter* an adulterer, *Mercury* a thief, *Bacchus* a drunkard, *&c.* proportionably of the rest? Whereas our God is represented to us as an essence, so spiritual, and incorporal, that we must be unbodied ourselves before we can perfectly conceive what he is: so far from the impotent affections and inclinations of men, that he has neither parts, nor passions; and is fain to veil himself under that disguise, to speak sometimes as if he had, merely in condescension to our grosser faculties. And again, so far from being an example, a patron of vice, that his *eyes are too pure to behold iniquity,* Hab. 1.13. Holiness is an essential part of his nature, and he must deny himself to put it off.

24. THE greatest descent that ever he made to humanity, was in the incarnation of the second person: yet even in that though he linked with a sinful nature, yet he preserved the person immaculate; and while he had all the sins of the world upon him by imputation, suffered not any one to be inherent in him.

25. TO conclude, the Scripture describes our God to us by all those glorious Attributes of infinity, Power and Justice, which may render him the proper object of our Adorations and Reverence: and it describes him also in those gentler Attributes of Goodness, Mercy and Truth, which may excite our love of, and dependence on him. These are representations something worthy of God, and such as impress upon our mind great thoughts of him.

26. BUT never did the divine Attributes so concur to exert themselves as in the mystery of our Redemption: where his Justice was satisfied without diminution to his Mercy; and his Mercy without entrenching on his Justice: his Holiness most eminent in his indignation against sin, and yet his love no less so in sparing sinners: these contradictions being reconciled, this discord composed into harmony by his infinite Wisdom. This is that stupendous Mystery into which *the Angels desired to look, 1 Pet. 1.12.* And this is it which by *the Gospel is preached unto us;* as it follows, ver. 25.

27. AND as the Scripture gives us this knowledge of God, so it do's also of ourselves; in which two all profitable knowledge is comprised. It teaches us how vile we were in our original dust; and how much viler yet in our fall: which would have sunk us below our first principles; sent us not only to earth, but hell. It shows the impotence of our lapsed estate; that we are not *able of ourselves so much as to think a good thought:* and it shows us also the dignity of our renovated estate, that we *are heirs of God, and fellow-heirs with Christ,* Ro. 8.17. yet lest this might puff us up with mistaken hopes; it plainly acquaints us with the condition on which this depends; that it must be our obedience both active and passive, which is to entitle us to it: that we must *be faithful to death if we mean to inherit a crown of life,* Rev. 2.10. and that *we must suffer with Christ, if we will be glorified with him,* Ro. 8.17. And upon supposition that we perform our parts of the condition, it gives us the most certain assurance, engages God's veracity that he will not fail on his. By this it gives us support against all the adversities of life; assuring us *the sufferings of it are not worthy to be compared with the glory we expect,* Rom. 8.18. yea, and against the terrors of death too; by assuring us

that what we look on as a dissolution, is but a temporary parting; and we only put off our bodies, that they may put off corruption, and he clothed with immortality.

28. THESE and the like are the doctrines the holy Scripture offers to us: and, we may certainly say, they are *faithful sayings,* and *worthy* of *all acceptation,* 1 Tim. 4.15. The notions it gives us of God are so sublime and great, that they cannot but affect us with reverence, and admiration: and yet withal, so amiable and endearing that they cannot but raise love and gratitude, affiance and delight.

29. AND, which is yet more, these milder Attributes are apt to inspirit us with a generous ambition of assimilation; excite us to transcribe all his imitable excellencies: in which the very Heathens could discern consisted the accomplishment of human felicity.

30. AND then the knowledge it gives us of ourselves, do's us the kindest office imaginable: keeps us from those swelling thoughts we are too apt to entertain, and shows us the necessity of bottoming our hopes upon a firmer foundation: and then again keeps us from being lazy or secure, by showing us the necessity of our own endeavors. In a word, it teaches us to be humble and industrious; and whoever is so ballasted can hardly be shipwrecked.

31. THESE are the excellencies of the doctrinal part of Scripture, which also renders them most aptly preparative for the preceptive. And indeed, so they were designed: the *Credenda,* and the *Agenda* being such inseparable relations, that whoever parts them, forfeits the advantage of both. The most solemn profession of Christ, the most importunate invocations, Lord, Lord, will signify nothing to them *which do not the things which he says,* Mat. 7. And how excellent, how rational those precepts are which the Scripture proposes to us from him, is our next point of consideration.

32. THE first Law which God gave to mankind was that of nature. And though the impressions of it upon the mind be by *Adams* fall exceedingly dim'd and defac'd; yet that derogates nothing from the dignity and worth of that Law; which God has been so far from cancelling, that he seems to have made it the rule and square of his subsequent Laws: so that nothing is injoin'd in those, but what is consonant and agreeable to that. The Moral Law given in the Decalogue to the Jews, the Evangelical Law given in the Gospel to Christians, have this natural Law for their basis and foundation. They license nothing which that prohibits, and very rarely prohibit anything which it licences.

33. 'TIS true, Christ in his Sermon on the Mount, raises Christians to a greater strictness then the Jews thought themselves obliged to; but that was not by contradicting either the natural, or moral Law, but by rescuing the later from those corruptions which the false glosses of the Scribes and Pharisees had mixed with it; and reducing it to its primitive integrity, and extent. In a word, as the Decalogue was given to repair the defacings, and renew the impressions of the natural Law; so the precepts of the Gospel were designed to revive and illustrate both. And accordingly we find Christ in the matter of divorce calls them back to this natural Law; *In the beginning it was not so,* Mat. 19.8. I say not but that even these natural notions are in some instances refined and elevated by Christ; the second *Adam* being

to repair the fall of the first with advantage: but yet he still builds upon that ground-work, introduces nothing that is inconsistent with it.

34. AND this accordance between these several Laws is a circumstance that highly recommends Scripture precepts to us. We cannot imagine but that God who made man for no other end but to be an instrument of his glory, and a recipient of all communicable parts of his happiness, would assign him such rules and measures as were most conducive to those ends. And therefore since the Scripture injunctions are of the same mould, we must conclude them to be such as tend to the perfection of our being; the making us what God originally intended us: and he that would not be that, will certainly choose much worse for himself.

35. I know there have been prejudices taken up against the precepts of Christ, as if they imposed unreasonable, unsupportable stricknesses upon men, and some have assumed liberty to argue mutinously against them; nay, against God too for putting such natural appetites into men, and then forbidding them to satisfy them.

36. BUT the ground of this cavil is the not rightly distinguishing of natural appetites, which are to be differenc'd according to the two states of rectitude and depravation: those of the first rank are the appetites God put into man; and those were all regular and innocent; such as tended to the preservation of his being: nature in its first integrity mesuring its desires by its needs. Now Christ's prohibitions are not directed against these: he forbids no one kind of these desires. And though the precept of self-denial may sometimes restrain us in some particular acts; yet that is but proportionable to that restraint *Adam* was under in relation to the forbidden tree, a particular instance of his obedience and fence of his safety. So that if men would consider nature under this its first and best notion; they cannot accuse Christ of being severe to it.

37. BUT 'tis manifest they take it in another acception, and mean that corruption of nature which inordinately inclines to sensitive things; and on this account they call their riots, their luxuries, appetites put into them by God: whereas 'tis manifest this was super-induced from another coast: The wise man gives us its true pedigree in what he says of death, which is its twin-sister: *By the envy of the devil came death into the world,* Wis. 2.24. And can they expect that Christ who came to *destroy the works of the devil* 1 Joh. 3.8. should frame Laws in their favor, make Acts of toleration and indulgence for them? This were to annul the whole design of his coming into the world, which was to restore us from our lapst estate, and elevate us to those higher degrees of purity which he came not only to prescribe but to exemplify to us.

38. BUT in this affair men often take nature in a yet wider and worse notion; and under natural desires comprehend whatever upon any sort of motive they have a mind to do. The awe of a superior, the importunity of a companion, custom, and example make men do many ill things, to which their nature would never prompt them; nay, many times such as their nature relucts to, and abhors. 'Tis certainly thus in all debauchery and excess. 'Tis evident, it gratifies no man's nature to be drunk, or to lie under undigested loads of meats: these are

out-rages and violences upon nature; take it only in the most sensitive notion; such as she struggles to avert: and yet men make her bear not only the oppression, but the blame too.

39. BUT besides 'tis to be considered, that the nature of a man includes reason as well as sense, and to this all sorts of luxury are yet more repugnant: as that which clouds the mind, and degrades the man (who in his constitution is a rational being) and sets him in the rank of mere animals: and certainly these can be no appetites of nature, which thus subvert it.

40. THE like may be said concerning revenge, particularly that absurdest sort of it duels; which certainly are as great contradictions to nature as can be imagined, the unravelling and cancelling its very first principle of self-preservation, (which in other instances men bring in bar against duty.) And yet men will say the generosity of their natures compels them to it; so making their natures a kind of *felo de se;* to prompt the destroying itself: when alas 'tis only the false notion they have got of honor that so engages them. And if men would but soberly consider, they must be convinced that there is nothing more agreeable to reason then that precept of Christ of not retaliating injuries; which is in effect but to bid us to choose a single inconvenience before a long train of mischiefs. And certainly if nature even in its depraved estate were left to determine, it would resolve it a better bargain to go off with a reprochful word, then to loose a limb, perhaps a life in the revenge of it. There being no maxim more indisputable, then that of evils the least is to be chosen. And the innate principle of self-love do's more strongly biass nature to preserve itself, then any external thing can to destroy it.

41. I know 'twill be said to this, that revenge is a natural appetite: but I say still, self-preservation is more so; and would prevail against as much of revenge as is natural, were it not heightened and fortified by fancy, and that Chimera of point of honor, which, as it is now stated, is certainly one of the most empty nothings that ever was brought in balance with solid interests. And indeed 'tis to belie nature, and suppose it to have forfeited all degrees of reason, as well as virtue, to fasten so absurd a choice upon her. But admit revenge to be never so much the dictate of corrupt nature; 'tis certain 'tis not of primitive regular nature. Revenge is but a relative to injury: and he that will say God put the appetite of revenge into man, must say he put the appetite of injury into him also: which is such an account of the sixth days creation, as is hardly consistent with God's own testimony of its being *very good,* Gen. 1.

42. BESIDES 'tis certain all the desires God infus'd into human nature, were such as tended to its preservation; but this of revenge is of all other the most destructive, as is too sadly attested by the daily tragical effects of it. In short, the wiseman gives a good summary of the whole matter: *God made man upright, but he sought out many inventions.* Eccl. 7.29.

43. NOW if man have by his own voluntary act depraved himself, it would be neither just nor kind in God to warp his Laws to man's now distorted frame; but it is both, to keep up the perfect rectitude of those, and call upon man to reduce himself to a conformity with them: and when to this is added such a supply of grace as may silence the plea of disability, there can nothing be imagined more worthy of God, or more indulgent to man.

44. AND all this Christ do's in the Gospel, in those precepts which the blind world makes the subject of their cavil or scorn. It were an easy task to evince this in every particular precept of the Gospel; but I shall content myself with the instances already given, and not swell this Tract by insisting upon what has already been the subject of so many pious and excellent discourses, as must already have convinced all but the obstinate.

45. WE proceed therefore to a view of the promissory parts of Scripture; in which we are first in general to observe the great goodness of God, in making any promises at all to us; and next to examine of what nature and excellence these promises are. And first if we consider how many titles God has to our obedience, we must acknowledge he may challenge it as his undoubted right. We are the work of his hands; and if the Potter have power over the clay (the materials whereof are not of his making) much more has God over his creatures, whose matter as well as form is wholly owing to him. We are the price of his blood. And if men account purchase an indefeisible title, God must have absolute dominion over what he has bought, and at so dear a price too as his own blood. Lastly we depend upon him for the support of that being he has given us: we live merely upon his bounty, spend upon his stock. And what Patron will not expect observance from one who thus subsists by him?

46. YET as if God had none of these claims, these preingagements upon us, he descends to treat with us as free-men; by way of Article and compact; buys his own of us, and engages to reward that obedience, which he might upon the utmost penalties exact: which is such an astonishing indulgence as our highest gratitude cannot reach: and of this the sacred Scriptures are the evidences and records; and therefore upon that account deserve at once our reverence, and our joy.

47. BUT this will yet farther appear, if we look in the second place into the promises themselves; which are so extensive as to take in both our present and future state: according to that of the Apostle; *Godliness hath the promise of this life, and of that which is to come,* Tim. 4.8. For the present they are proportioned to the several parts of our composition; the body, and the mind: the outward and the inward man, so stretching themselves to all we can really be concerned for in this world.

48. AND first for the body, the Old Testament abounds in promises of this sort. The first part of the 28 of Deut. contains a full catalogue of all temporal blessings; and those irreversibly entailed upon the Israelites obedience, ver. 1. The Psalmist tells us, *they that fear the Lord shall lack nothing,* Ps. 34.9. *that they shall not be confounded in the perilous time, and in the days of dearth they shall have enough,* Psa. 37.19. And Solomon, *that the Lord will not suffer the righteous to famish,* Pro. 10.3. And though under the Gospel, the promises of temporal affluence seem not so large; (its design being to spiritualize us, and raise our minds to higher injoiments;) yet it gives us ample security of so much as is really good for us. It supersedes our care for ourselves by assuring us *all these things shall be added to us;* Mat. 6.33. that is, *all those things which our heavenly Father knows we have need of,* ver. 32. which is all the limitation the context gives. And certainly we have little temptation to fear want, who have him for our provider; *whose are all the beasts of the Forest, and the cattle upon a thousand hills,* Psal. 50.10.

49. AND when we are thus secured of all things necessary, it may perhaps be an equal mercy to secure us from great abundance; which at the best, is but a *lading ones self with thick clay,* in the Prophets phrase, *Hab. 2.6.* but is often a snare as well as a burden.

50. BESIDES, the Gospel by its precepts of temperance and self-denial, do's so contract our appetites, that a competence is a more adequate promise to them then that of superfluity would have been: and 'tis also the measure wherein all the true satisfaction of the senses consist; which are gratify'd with moderate pleasures, but suffocated and overwhelmed with excessive. The temperat man tastes and relishes his portion; whilst the voluptuous may rather be said to wallow in his plenty then enjoy it.

51. AND as the necessaries of life, so life itself, and the continuance of that, is a Scripture promise. The fifth Commandment affixes it to one particular duty: but it is in a multitude of places in the Old Testament annexed to general obedience. Thus it is, *Deut. 11.9.* and again, ver. 21. And *Solomon* proposes this practical wisdom as the multiplier of days: *By me thy days shall be multipli'd, and the years of thy life shall be increased,* Pro. 9.11. and chap. 3. *Length of days is in her right hand,* ver. 16. And though we find not this promise repeated in the New Testament, yet neither is it retracted: 'tis true, the Gospel bids us be ready to lay down our lives for Christ's sake; but it tells us withal, that he that will lose his life, shall save it: which though it be universally true only in the spiritual sense, yet it often proves so in a literal. It did so eminently in the destruction of *Jerusalem,* where the most resolute Christians escaped, while the base compliers perished together with those they sought to endear. This is certain, that if the New Testament do not expressly promise long life, yet it do's by its rules of temperance and sobriety, contentedness and cheerfulness, very much promote it: and so do's virtually and efficaciously ratify those the Old Testament made.

52. THE next outward blessing is reputation: and this also is a Scripture promise. *The wise shall inherit glory,* Prov. 3.38. And the virtuous woman *Solomon* describes is not only blessed by her children and husband, but, *she is praised in the gate,* Pro. 31. *ult.* Nay, this blessing is extended even beyond life: *The memory of the just shall be blessed,* Pro. 10.7. Nor do's the Gospel evacuate this promise; but rather promts us to the ways of having it made good to us: by advising us to *abstain from all appearance of evil,* 1 Thes. 5.22. *to provide for honest things, not only in the sight of God, but also in the sight of men,* 2 Cor. 8.21.

53. 'TIS true indeed, Christ fore-warns his Disciples that they shall be revil'd, and *have all manner of evil spoken against them falsely, for his names sake:* but then the cause transformed the sufferings, and made it so honorable, that they were *to count it matter of joy, Mat. 5.11.12.* Neither was this any paradox even in relation to their reputation; which though sullied by a few ill men of that Age, yet has been most illustrious among all Ages since. Their sufferings and indignities gave them a new title of honor, and added the Martyr to the Apostle. And the event has been proportionable in all successions since. Those holy men that filled up the Pagan prisons, filled up the Churches Diptics also, and have been had as the Psalmist speaks, *in everlasting remembrance,* Ps. 112.6.

54. AND as Scripture promises thus take in all the concerns of the outward man, so do they also of the inward. The fundamental promise of this kind, is that of *sending Christ into the world,* and *in him establishing the new Covenant;* which we find, *Jer. 31.31.* and is refer'd to by the Author to the Hebrews, *I will put my Laws in their hearts, and write them in their minds; and their sins and iniquities will I remember no more,* Heb. 10.16.

55. AND this is so comprehensive a promise as includes all the concerns of the inward man. The evils incident to the mind of man may be reduced to two; impurity, and inquietude: and here is a cure to both. The divine Law written in the heart, drives thence all those swarms of noisesome lusts, which like the Egyptian Frogs over-run and putrefy the soul. Where that is seated and enshrin'd, those can no more stand before it, then *Dagon* before the Ark. This repairs the divine Image in us (in which consists the perfection of our nature) *renews us in the spirits of our minds,* Eph. 4.22. *and purges our consciences from dead works,* Heb. 9.4. which all the Cathartics and Lustrations among the Heathen, all the sacrifices and ceremonies of the Law were not able to do.

56. SECONDLY, this promise secures the mind from that restlessness and unquietness, which attends both the dominion and guilt of sin. To be subject to a man's lusts and corrupt appetites is of all others the vilest vassallage: they are the cruellest task-masters, and allow their slaves no rest, no intermission of their drudgery. And then again, the guilt that tortures and racks the mind with dreadful expectations, keeps it in perpetual agitation and tumult; which is excellently described by the Prophet *Isaiah, The wicked is like the troubled sea, when it cannot rest; whose waters cast out mire and dirt: there is no peace saith my God to the wicked,* Is. 48.22. How prosperous soever vice may seem to be in the world, yet there are such secret pangs and horrors that dog it, that as *Solomon* says, *even in laughter the heart is sorrowful,* Prov. 14.13.

57. BUT this Evangelical promise of being *merciful to our iniquities, and remembering our sins no more,* calms this tempest, introduces peace and serenity into the mind, and reconciles us at once to God and ourselves. And sure we may well say with the Apostle, these are *great and precious promises,* 2. Pet. 1.4.

58. THERE are besides many other which spring from these principal, as suckers from the root: such are the promises of fresh supplies of grace upon a good employment of the former. *To him that hath shall be given,* Mat. 25.29. Nay, even of the source and fountain of all grace. *He shall give the holy spirit to them that ask him,* Mat. 7.11. Such is that of supporting us in all difficulties and assaults: *the not suffering us to be tempted above that we are able,* 1 Cor. 10.13. which like God's *bow set in the clouds,* Gen. 9. is our security, that we shall not be over-whelm'd by any deluge of temptation: and (to instance no more) such is that comprehensive promise of hearing our prayers, *Ask and it shall be given you,* Mat. 7.7. This puts all good things within our reach, gives us the key of God's Store-house, from whence we may furnish ourselves with all that is really good for us. And if a few full Barns could temt the rich man in the Gospel, to pronounce a Requiem to his soul; what notes of acquiescence may they sing, who have the command of an inexhaustible store; that are suppli'd by him whose is the earth, and the fullness thereof.

59. AND certainly, all these promises together must be (to use the Apostles phrase) *strong consolation;* such as may quiet and calm all the fears and griefs, all the tumults and perturbations of the mind, in relation to its present state. But then there are others relating to the future of a much higher elevation: those glories and felicities of another world, which are so far beyond our narrow conceptions, that the comprehension and injoiment must begin together. The Scripture shadows it out to us by all the notions we have of happiness: by *glory,* Rom. 8.18. by a *kingdom,* Mat. 25.14. by *joy,* Mat. 25.21. and which comprehends all, by *being with the Lord,* 1 Thes. 4.17. *seeing him face to face,* 1 Cor. 13.12. *being like to him,* 1 Jo. 3.2. In a word 'tis bliss in the utmost extent: immense for quantity, and eternal for duration.

60. AND surely this promise is so excellent for kind, so liberal in its degree, so transcendently great in all respects, that did it stand single, stripped of all those that relate to this life, it alone would justify the name of Gospel, and be the best tidings that ever came to mankind. For alas, if we compare the hopes that other Religions propose to their Votaries with these, how base, how ignoble are they! The Heathens Elysium, the Mahumetan Paradise, were but higher gratifications of the sensual part, and consequently were depressions and debasements of the rational. So that in effect they provided a heaven for the beast, and a hell for the man. We may therefore confidently resume our conclusion; and pronounce the Scripture promises to be so divine and excellent, that they could as little have been made, as they can be performed by any but an holy and almighty Author.

61. NOR is their being conditional any impeachment to their worth, but an enhansement. Should God have made them (as some fancy he has his decrees) absolute and irrespective; he had set his promises at war with his precepts, and these should have superseded what those injoin. We are all very niggardly towards God, and should have been apt to have asked *Judas*'s question; *to what purpose is this wast?* Mat. 26.8. What needs the labor of the course if the prize be certain? And it must have been infinitely below the wisdom and majesty of the supreme Legislator, to make Laws, and then evacuate them by dispensing rewards without any aspect on their observance. 'Tis the Sanction which inspirits the Law, without which the divine as well as the human, would to most men be a *dead letter.*

62. BUT against this God has abundantly provided, not only by the conditionality of the promises, but by the terror of his threats too; which is the last part of Scripture which falls under consideration. And these are of the most direful kinds; and cannot better be illustrated then by the opposition they stand in to the promises: for as those included all things that might make men happy either as to this life or the next; so these do all that may make them miserable. If we make our reflection on all the particulars of the promises, we shall find the threats answering them as their reverse or dark shadow.

63. AND first as concerning the outward state, if we look but into the 28 of *Deut.* we shall find, that after all the gracious promises which begun the chapter, it finally ends in thunder, in the most dreadful denunciations imaginable; and those adapted by a most peculiar opposition to the former promises: as the Reader may see at large in that Chapter. And the whole tenor of the Scripture go's in the like style. Thus, Psal. 140.11. *A wicked person shall not prosper in the earth, evil shall hunt the wicked man to overthrow him. The Lord will not suffer the*

righteous to famish, but he casteth out the substance of the wicked; Pro. 10.3. And again, the *righteous eateth to the satisfying of his soul, but the belly of the wicked shall want,* Pro. 13.25. Multitudes of like general threatenings of temporal improsperity there are everywhere scattered throout the Scripture; and many more appli'd to particular vices, as sloth, unmercifulness, luxury, and the like; which would be here too long to enumerate.

64. AND altho these threatenings may seem sometimes to be literally confuted by the wealth and opulency of wicked men, yet they never miss of being really and virtually verified. For either their prosperities are very short, and only preparative to a more eminent ruin, which was the Psalmists resolution of this doubt, *Psal.* 72. or else if God leave them the matter of temporal happiness, yet he substracts the virtue and spirit of them, renders them empty and unsatisfying. This is well expressed by the Psalmist in the case of the Israelites: *He gave them their desire, and sent leaness withal into their soul,* Psa. 106.15. and by *Zophar,* Job 20.22. where speaking of the wicked, he saith; *In the fullness of his sufficiency shall he be in straits.* And to this *Solomon* seems to refer, when he saith, *the blessing of the Lord maketh rich, and be addeth no sorrow with it,* Pro. 10.22.

65. NEITHER is it only the comforts of life, but life itself that is threatened to be taken from wicked men: untimely death is throout the Old Testament frequently mentioned as the guerdon of impiety: 'tis often assigned judicially in particular cases: *He shall be cut off from his people,* being the usual sentence upon most offenders under the Levitical Law. But 'tis also menaced more generally as an immediate judgment from God: *The blood-thirsty and deceitful men shall not live out half their days,* Psal. 55.23. Farther yet, their names shall putrefy as soon as their Carkasses: *the name of the wicked shall rot;* Pro. 10.7. Nay both their infamy and their ruin are intail'd upon their posterity. *The seed of evil doers shall never be renown'd. Prepare slaughter for his children, for the iniquity of their fathers;* Isa. 14.20.21.

66. IF now we look on Scripture threatenings in relation to the mind of man, we shall find them yet more severe: willful impenitent sinners being cut off from the benefits of the new covenant; nor barely so, but looked upon as despisers of it, and that blood of Christ in which it was sealed; Heb. 10.29. nay as those murderous Wretches that shed it: *They crucify to themselves the Son of God afresh; Heb.* 6.6. And this is the fatallest sentence that can fall on any man in this life; to be thus disfranchised of all the privileges of the Gospel, and rankt as well in punishment as guilt, with the most criminous of mankind.

67. FROM hence 'tis consequent, that the mind remains not only in its native impurity, but in a greater and more incurable one: whilst that blood which alone could cleanse it, serves but to embrue and pollute it; and as it were flush, and excite it to all immanities and vilenesses: and *he that* is thus *filthy,* 'tis the doom pronounced against him, that he *shall be filthy still,* Rev. 22.11.

68. AND then in the second place, what calm can there be to such a mind? what remains to such a person, but that *fearful expectation of wrath and fiery indignation,* which the Apostle mentions, *Heb. 10.27.* Indeed, were there none but temporal mischiefs to fear; yet it were very unplesant to think ones self, like *Cain,* out-law'd from the presence and protection of God; to

be afraid *that every man that meets us should slay us, Gen.* 4.14. Nay, those confused indistinct fears of indefinite evils which attend guilt, are very unquiet uneasy inmates in the mind. This is excellently described by *Moses; The Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind, and thy life shall hang in doubt before thee, and thou shalt fear day and night; in the morning thou shalt say, would God it were evening, and in the evening, would God it were morning,* Deut. 28.65, 66, 67.

69. AND what can be more wretched then to have a mind thus agitated and tost, racked and tortured; especially when thro all these clouds it sees a glimpse of the eternal Tophet; and knows, that from the billows of this uneasy state, it must be tost into that Lake of fire. And this is indeed *the dregs of the cup of God's wrath,* the dread fullest and most astonishing of all Scripture denunciations. This comprehends all that the nature of man is capable of suffering. Divines distinguish it into the pain of sense, and of loss: that of sense is represented to us in Scripture by fire; and that accended, and rendered noisesome as well as painful by brimstone, that afflicts the smell as well as the touch: sometimes by *outer darkness, wailing and gnashing of teeth,* to grate the ears, and consume the eyes; by intolerable thirst, to torment the palate. Not that we are to think the sensitive pains of Hell do not infinitely exceed all these; but because these are the highest measures our present capacities can make, and are adequate to those senses for whose carnal satisfactions we incur them.

70. THE pain of loss is yet more dismal; as being seated in the soul; whose spiritual nature will then serve it only to render its torments more refined, and acute. With what anguish will it then see itself banished from the presence of God; and consequently from all that may give satisfaction and bliss to the creature? But yet with how much deeper anguish will it reflect on itself as the Author of that deprivation? How will it recollect the many despised tenders of grace, the easy terms on which salvation might have been had? And how sadly will conscience then revenge 〈1 page missing〉 all its stifled admonitions by an unsilenceable clamor, *that worm which never dies,* Mar. 9.48. How wounding will it then be *to see* Abraham, Isaac *and* Jacob, and all the Saints *in the kingdom of God,* Luk. 13.28. (nay, that poor *Lazarus,* whom here men turned over to the charity of their dogs;) and itself in the company of the devil and his angels; who will then upbraid what they once enticed to.

71. NATURE abhors nothing more then to have our misery insulted over by those who drew us into it: yet that no circumstance may be lacking to their torment, this must be the perpetual entertainment of damned souls. And to all this Eternity is the dismal adjunct; which is of all other circumstances the most disconsolate; as leaving not so much as a glimpse of hopes; which here uses still to be the reserve, and last resort of the miserable.

72. THIS Eternity is that which gives an edge, infuses a new acrimony into the torments: and is the highest strain, the vertical point of misery. These are those *terrors of the Lord,* with which the Scripture acquaints us: and sure we cannot say that these are flat contemptible menaces; but such as suit the dreadful Majesty of that *God who is a consuming fire,* Heb. 12.29. So that these are as aptly accommodated for the exciting our dread, as the promises were of our love: both jointly concur to awake our industry.

73. FOR God has been so good to mankind, as to make the threats conditional as well as the promises: so that we as well know the way to avoid the one, as we do to attain the other. Nor has he any other intendment or end in proposing them, but that we may do so. See to this purpose, with what solemnity he protests it by *Moses; I call heaven and earth to record against you this day, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live,* Deut. 30.19.

74. I have now run thro the several parts of Scripture I proposed to speak of. And though I have in each given rather short instances and essaies then an exact description, yet even in these contracted lineaments the exquisite proportions may be discerned. And if the Reader shall hence be incourag'd to extend his contemplations, and as he reads holy Scripture, observe it in all its graces, and full dimensions; I doubt not he will pronounce from his experience, that the matter of the divine Book is very correspondent to the Author: which is the highest Eulogy imaginable.

75. IN the next place we are to consider the holy Scripture in relation to its end and design; in proportion to which everything is more or less valuable. The most exquisite frame, and curious contrivance, that has no determinat end or use, is but a piece of industrious folly, a *Spiders web,* as the Prophet speaks, *Isa, 59.5.* Now those designs have always been esteemed the most excellent that have had the most worthy subjects, and been of the greatest extent. Accordingly those who have projected the obliging and benefiting of other men (though but within a private Sphere) have always been looked on as men of generous and noble designs. Those who have taken their level higher, and directed their aim to a more public good, though but of a City or Nation, have proportionably acquired a greater esteem. But those who have aspir'd to be universal benefactors, to do something for the common benefit of the world, their fame has commonly reached as far as their influence; men have reverenc'd, nay sometimes (according to the common excesses of man's nature) adored them. Many of the heathen deities (especially their demigods) having been only those persons, who by introducing some useful Art, or other part of knowledge, had obliged mankind. So we see what a natural gratitude men are apt to pay to worthy and generous designs. And if we will be content but to stand to this common award of our nature, the Scripture will have the fairest claim imaginable to our reverence and thankfulness, upon this very account, of the excellency of its designs.

76. NOR need we borrow the balance of the Sanctuary to weigh them in; we may do it in our own scales; for they exactly answer the two properties above mentioned, of profit and diffusiveness: which in secular concerns are the standard rules of good designs. For first, it is the sole scope and aim of Scripture, the very end for which 'twas writ, to benefit and advantage men; and that secondly, not only some small select number, some little angle or corner of the world, but the whole race of mankind; the entire Universe; and he that can imagine a more diffusive design, must imagine more worlds also.

77. NOW for the first of these, that it is the design of the Scripture to benefit men; we need appeal but to Scripture itself; which surely can give the best account to what ends 'tis directed; and that tells us, it *is to make us wise unto salvation,* 2 Tim. 3.15. In which is

comprehended the greatest benefit that man's nature is capable of: the making us wise while we live here, and the saving us eternally. And this sure is the most generous, the most obliging design, that 'tis possible even for the Creator to have upon the creature: and this is it which the holy Scripture negotiates with us.

78. AND first, the making us wise, is so inviting a proposal to humanity, that we see when that was much wiser then now it is, it caught at a fallacious tender of it; the very sound of it, though out of the devils mouth, fascinated our first Parents, and hurried them to the highest disobedience, and certainest ruin. And therefore now God by the holy Scriptures makes us an offer as much more safe, as it is more sincere; when he sends his Word thus to be *a lamp to our feet, and a light to our paths,* Ps. 119.105. to teach us all that is good for us to know, our affectation of ignorance will be more culpable then theirs of knowledge, if we do not admire the kindness, & embrace the bounty of such a tender.

79. NOW the making us wise must be understood according to the Scripture notion of wisdom, which is *not the wisdom of this world, nor of the Princes of this world, which come to naught,* as the Apostle speaks, *1 Cor. 2.5.* but *that wisdom which descends from above,* Ja. 3.17. which he there describes to be *first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.* Indeed the Scripture usually comprehends these and all other graces under Wisdom; for it makes it synonymous to that which includes them all, *viz.* the fear of the Lord. Thus we find throout the whole Book of Proverbs these used as terms convertible. In short, Wisdom is that practical knowledge of God and ourselves which engages us to obedience and duty; and this is agreeable to that definition the Wise man gives of it; *The wisdom of the prudent is to understand his way,* Pro. 14.8. Without this, all the most refined and aerial speculations, are but like *Thales*'s star-gazing; which secured him not from falling in the water; nay, betrai'd him to it. In this is all solid wisdom compris'd.

80. THE utmost all the wise men in the world have pretended to, is but to know what true happiness is, and what is the means of attaining it: and what they sought with so much study, and so little success, the Scripture presents us with in the greatest certainty, and plainest characters, such as *he that runs may read,* Hab. 2.2. It acquaints us with that supreme felicity, that chief good whereof Philosophy could only give us a name; and it shows us the means, marks us out a path which will infallibly lead us to it. Accordingly we find that *Solomon* after all the accurate search he had made to find *what was that good for the sons of men;* he shuts up his inquest in this plain conclusion: *Fear God and keep his commandments; for God shall bring every work unto judgment,* Eccles. 12.13, 14. The regulating our lives so by the rules of Piety, as may acquit us at our final account, is the most eligible thing that falls within human cognizance; and that not only in relation to the superlative happiness of the next world, but even to the quiet and tranquility of this. For alas, we are impotent giddy creatures, swai'd sometimes by one passion, sometimes by another; nay often the inter fearing of our appetites makes us irresolute which we are to gratify; whilst in the interim their struggling agitates and turmoils the mind. And what can be more desirable in such a case, then to put ourselves under a wiser conduct then our own; and as oppressed States use

to defeat all lesser pretenders by becoming homagers to some more potent: so for us to deliver ourselves from the tyranny of our lusts, by giving up our obedience to him whose service is perfect freedom.

81. WERE there no other advantage of the exchange, but the bringing us under fixed and determinat Laws, 'twere very considerable. Every man would gladly know the terms of his subjection, and have some standing rule to guide himself by; and God's Laws are so; we may certainly know what he requires of us: but the mandats of our passions are arbitrary and extemporary: what pleases them today disgusts them tomorrow; and we must always be in readiness to do we know not what, and of all the Arbitrary governments that men either feel or fear, this is doubtless the most miserable. I wish our apprehensions of it were but as sensible: and then we should think the holy Scripture did us the office of a Patriot, in offering us a rescue from so vile a slavery.

82. AND that it do's make us this offer, is manifest by the whole tenor of the Bible. For first it rowzes and awakes us to a sense of our condition, shows us that what we call liberty, is indeed the saddest servitude; that *he that committeth sin is the servant of sin;* Jo. 8.34. that those vices which pretend to serve and gratify us, do really subdue and enslave us, and fetter when they seem to embrace: and whereas the will in all other oppressions retains its liberty, this tyranny brings that also into vassallage: renders our spirits so mean and servile, that we choose bondage; are apt to say with the Israelites, *Let us alone that we may serve the Egyptians,* Ex. 14.12.

83. AND what greater kindness can be don for people in this forlorn abject condition, then to animate them to cast off this yoke, and recover their freedom. And to this are most of the Scripture exhortations addrest; as may be seen in a multitude of places, particularly in the sixth chapter to the *Romans,* the whole scope whereof is directly to this purpose.

84. NOR do's it only sound the alarm, put us upon the contest with our enemies, but it assists us in it, furnishes us with that *whole armor of God* which we find described, *Eph.* 6.13. Nay further it excites our courage, by assuring us that if we will not basely surrender ourselves, we can never be overpower'd if we do but stand our ground; resist our enemy, he *will fly from us;* Ja. 4.7. And to that purpose it directs us under what banner we are to list ourselves; even his who *hath spoiled principalities and powers,* Col. 2.15. to whose conduct and discipline if we constantly adhere, we cannot miss of victory.

85. AND then lastly it sets before us the prize of this conquest; that we shall not only recover our liberty, manumit ourselves from the vilest bondage to the vilest and cruellest oppressors; but we shall be crowned for it too, be rewarded for being kind to ourselves, and be made happy eternally hereafter for being willing to be happy here.

85. AND sure these are terms so apparently advantageous, that he must be infinitely stupid (foolish to destruction) that will not be thus made wise unto salvation, that despises or cavils at this divine Book, which means him so much good, which designs to make him live here generously and according to the dignity of his nature, and in the next world to have that nature sublimated, and exalted, made more capacious of those refined and immense

felicities, which there await all who will qualify themselves for them; *who* (as the Apostle speaks) *by patient continuance in well doing seek for glory, and honor, and immortality, eternal life,* Rom. 2.7.

87. BUT besides the greatest and principal advantages which concern our spiritual interest, it takes in also the care of our secular, directs us to such a managery of ourselves, as is naturally apt to promote a quiet and happy life. Its injunction to live peaceable with all men, keeps us out of the way of many misadventures, which turbulent unruly spirits meet with, and so secures our peace. So also as to wealth, it puts us into the fairest road to riches by prescribing diligence in our callings: what is thus got being like sound flesh, which will stick by us; whereas the hasty growth of ill-gotten wealth is but a tumor and impostume, which the bigger it swells, the sooner it bursts and leaves us lanker then before. In like manner it shows us also how to guard our reputation, by *providing honest things not only in the sight of God, but also in the sight of men,* Cor. 8.28. *by abstaining even from all appearance of evil,* 1 Thes. 5.22. and *making our light shine before men,* Mat. 5.16. It provides too for our ease and tranquility, supersedes our anxious cares and sollicitud's, by directing us to *cast our burden upon the Lord,* Psal. 55.22. and by a reliance on his providence how to secure to ourselves all we really want. Finally it fixes us in all the changes; supports us under all the pressures, comforts us amidst all the calamities of this life, by assuring us they shall *all work together for good to those that love God;* Ro. 8.28.

88. NOR do's the Scripture design to promote our interests considered only singly and personally, but also in relation to Societies and Communities; it gives us the best rules of distributive and commutative Justice; teaches us to *render to all their dues,* Ro. 13.7. to keep our words, to observe inviolably all our pacts and contracts; nay though *they prove to our damage,* Psa. 15.4. and to preserve exact fidelity and truth; which are the sinews of human commerce. It infuses into us noble and generous principles, to prefer a common good before our private: and that highest flight of Ethnic virtue, that of dying for ones Country, is no more then the Scripture prescribes even for our common brethren, *1 Jo. 3.16.*

89. BUT besides these generals, it descends to more minute directions accommodated to our several circumstances; it gives us appropriate rules in reference to our distinct relations, whether natural, civil, ecclesiastical or economical. And if men would but universally conform to them, to what a blessed harmony would it tune the world? what order and peace would it introduce? There would then be no oppressive Governors, nor mutinous Subjects; no unnatural Parents, nor contumacious Children: no idle Shepherds, or straying Flocks: none of those domestic jars which oft disquiet, and sometimes subvert families: all would be calm and serene; and give us in reality that golden Age, whereof the Poets did but dream.

90. THIS tendency of the Scripture is remarkably acknowledged in all our public Judicatories, where before any testimony is admitted, we cause the person that is to give his testimony, first to lay hold of with his hands, then with his mouth to kiss the holy Scriptures: as if it were impossible for those hands, which held the mysteries of Truth, to be immediately emploi'd in working falsehood; or that those lips which had adored those holy Oracles, should be polluted with perjuries and lies. And I fear, the civil Government is exceedingly

shaken at this day in its firmest foundation, by the little regard is generally had of the holy Scriptures, and what is consequent thereto, the oaths that are taken upon them.

91. TIS true, we are far removed from that state which *Isaiah* prophesied of under the Gospel, though we have the Bible among us; that when *the Law should go forth of* Zion, *and the Word of the Lord from* Jerusalem; *they should beat their swords into plow-shares, and their spears into pruning hooks,* Es. 2.4. but that is not from any defect in it, but from our own perverseness: *we have it,* but (as the Apostle speaks in another sense) *as if we had it not,* 1 Cor. 7.29. We have it (that is, use it) to purposes widely different from what it means. Som have it as a *Supersedeas* to all the duty it injoins; and so they can but cap texts, talk glibly of Scripture, are not all concerned to practice it: some have it as their Arsenal, to furnish them with weapons, not against their spiritual enemies, but their secular: applying all the damnatory sentences they there find, to all those to whose persons or opinions they have prejudice. And some have it as a Scene of their mirth, a topic of raillery, dress their profane and scurrilous jests in its language; and study it for no other end but to abuse it. And whilst we treat it at this vile rate, no wonder we are never the better for it. For alas, what will it avail us to have the most sovereign Balsom in our possession, if instead of applying it to our wounds, we trample it under our feet?

92. BUT though we may frustrate the use, we cannot alter the nature of things. God's design in giving us the Scripture was to make us as happy as our nature is capable of being; and the Scripture is excellently adapted to this end: for as to our eternal felicity, all that believe there is any such state, must acknowledge the Scripture chalks us out the ready way to it: not only because 'tis dictated by God who infallibly knows it, but also by its prescribing those things which are in themselves best; and which a sober Heathen would adjudg fittest to be rewarded. And as to our temporal happiness, I dare appeal to any unprejudic'd man, whether anything can contribute more to the peace and real happiness of mankind, then the universal practice of the Scripture rules would do. Would God we would all conspire to make the experiment; and then doubtless, not only our reason, but our sense too would be convinced of it.

93. AND as the design is thus beneficial, so in the second place is it as extensive also. Time was when the Jews had the inclosure of divine Revelation; when the Oracles of God were their peculiar depositum, and the *Heathen had not the knowledge of his Laws,* Ps. 147. *ult.* but since that by the goodness of God the *Gentiles are* become *fellow-heirs,* Eph. 3.6. he hath also delivered into their hands the deeds and evidences of their future state, given them the holy Scriptures as the exact and authentic registers of the covenant between God and man, and these not to be like the heathen Oracles appropriated to someone or two particular places; so that they cannot be consulted but at the expense of a pilgrimage; but laid open to the view of all that will believe themselves concerned.

94. IT was a large commission our Savior gave his Disciples: *go preach the Gospel to every creature,* Mar. 16.15. (which in the narrowest acception must be the Gentile world) and yet their oral Gospel did not reach farther then the written: for wherever the Christian Faith was planted, the holy Scriptures were left as the records of it; nay as the conservers of it too;

the standing rule by which all corruptions were to be detected. 'Tis true, the entire Canon of the New Testament, as we now have it, was not all at once delivered to the Church; the Gospels and Epistles being successively writ, as the needs of Christians, and the encroachments of Heretics gave occasion; but at last they became all together the common magazine of the Church, to furnish arms both defensive and offensive. For as the Gospel puts in our hands the shield of Faith, so the Epistles help us to hold it, that it may not be wrested out of our hands again, either by the force of persecution, or the sly insinuations of vice or heresy.

95. THUS the Apostles like prudent leaders have beat up the Ambushes; discovered the snares that were laid for us; and by discomfiting Satan's forlorn hope, that earliest Set of false teachers and corrupt practices which then invaded the Church; have laid a foundation of victory to the succeeding Ages, if they will but keep close to their conduct, adhere to those sacred Writings they have left behind them in every Church for that purpose.

96. NOW what was there deposited, was designed for the benefit of every particular member of that Church. The Bible was not committed (like the *Regalia,* or rarities of a Nation) to be kept under lock and key (and consequently to constitute a profitable office for the keepers) but exposed like the Brazen Serpent for universal view and benefit: that sacred Book (like the common air) being every man's propriety, yet no man's inclosure: yet there are a generation of men whose eyes have been evil, because God's have been good: who have sealed up this spring, monopoliz'd the word of Life; and will allow none to partake of it but such persons, and in such proportions as they please to retail it: an attempt very insolent in respect of God, whose purpose they contradict; and very injurious in respect of man, whose advantage they obstruct. The iniquity of it will be very apparent if we consider what is offered in the following Section.

SECT. IV. **The Custody of the holy Scripture is a privilege and right of the Christian Church, and every member of it; which cannot without impiety to God, and injustice unto it and them, be taken away or empeacht.**

BESIDES the keeping of the divine Law, which is obsequious, and imports a due regard to all its Precepts, commonly expressed in Scripture by *keeping the commandments, hearkening to, and obeying the voice of the Lord; walking in his ways, and observing and doing his statutes and his judgments:* there is a possessory keeping it, in reference to ourselves and others; in respect whereof, Almighty God, *Deut.* 6. and elsewhere frequently, having enjoined the people of *Israel, to love the Lord their God with all their heart, and with all their soul, and with all their might, and that the words which he commanded them should be in their heart,* he adds, *that they shall teach them diligently to their children, and shall talk of them when they sit down in their houses, and when they walk by the way, and when they lie down, and when they rise up: and that they bind them for a sign upon their hand, and that they shall be as frontlets between their eyes, and that they shall write them upon the posts of their house, and on their gates.* So justly was the Law called the Scripture, being written by them, and worn upon the several parts of the body, inscrib'd upon the walls of their houses, the entrance of their doors, and gates of their Cities; and in a word, placed before their eyes wherever they convers'd.

2. AND this was granted to the Jews, as matter of privilege and favor. *To them,* says Saint *Paul,* Rom. 9.4. *pertaineth the adoption, and the glory, and the covenants, and the giving of the Law.* And the same Saint *Paul,* at the 3. chap. 2. v. of that Epistle, unto the question, *what advantage hath the Jew, or what profit is there of circumcision,* answers that it is *much every way, chiefly because unto them were committed the Oracles of God.* This depositum or trust was granted to the Fathers, that it should be continued down unto their children. *He made a covenant,* says *David,* Ps. 78. v. *5. with* Jacob, *and gave* Israel *a Law, which he commanded our Fore-fathers to teach their children, that their posterity might know it, and the children which were yet unborn: to the intent that when they came up, they might show their children the same.* Which Scripture by a perpetual succession was to be handed down unto the Christian Church; the Apostles on all occasions appealing unto them, as being *read in the Synagogues every Sabbath day,* Act. 13.27. and also privately, in their hands; so that they might at pleasure *search into them,* Jo. 5.39. Act. 17.11. Hereupon the Jews are by Saint *Austin* called the *Capsarii,* or servants that carried the Christians books. And *Athanasius* in his Tract of the Incarnation, says, *The Law was not for the Jews only, nor were the Prophets sent for them alone; but that Nation was the Divinity-Schole of the whole world; from whence they were to fetch the knowledge of God, and the way of spiritual living:* which amounts to what the Apostle says, Galat. 3.24. *That the Law was a Schole-master to bring us unto Christ.*

3. AND 'tis observable that the very same word, *Rom. 3.2.* in the Text even now recited, which expresses the *committing* of the Oracles of God to the Jews, is made use of constantly by Saint *Paul,* when he declares the trust and duty encumbent on him in the preaching of the Gospel: of which, see *1 Cor. 9.17. Gal. 2.7. 1 Thes. 2.4. 1 Tim. 1.11. Tit. 1.3.* And therefore, as he says, *1 Cor. 9. Tho I preach the Gospel, I have nothing to glory of; for necessity is laid upon me, yea, woe is unto me if I preach not the Gospel, for if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me:* So may all Christians say; if we ourselves keep and transmit to our posterities the holy Scriptures, we have nothing to glory of, for a necessity is laid upon us, and woe be unto us if we do not ourselves keep, and transmit to our posterity the holy Scriptures. If we do this thing willingly, we have a reward; but if against our will, the custody of the Gospel, and at least that dispensation of it, is committed to us. But if we are Traditors, and give up our Bibles, or take them away from others; let us consider how black an apostasy and sacrilege we shall incur.

4. THE Mosaic Law was a temporary constitution, and only *a shadow of good things to come,* Heb. 10.1. but the Gospel being in its duration as well as its intendment, *everlasting, Rev. 14.6.* and to remain *when time shall be no more,* Rev. 10.6. it is an infinitely more precious depositum, and so with greater care and solemner attestation to be preserved. Not only the Clergy, or the people of one particular Church, nor the Clergy of the universal are entrusted with this care, but 'tis the charge, the privilege and duty of every Christian man, that either is, or was, or shall be in the world; even that collective Church which above all competition, *is the pillar and ground of truth,* 1 Tim. 3.15. against which the assaults of men and devils, and even the *gates of hell shall not prevail,* Mat. 16.18.

5. THE Gospels were not written by their holy Pen-men to instruct the Apostles, but to the Christian Church, *that they might believe Jesus was the Christ, the son of God, and that believing they might have life thro his name,* Jo. 20.31. The Epistles were not addrest peculiarly to the Bishops and Deacons, *but all the holy brethren, to the Churches of God that are sanctified in Jesus Christ, and to all those that call upon the name of the Lord Jesus Christ,* Rom. 1.7. 1 Cor. 1.2. 2 Cor. 1.1. Galat. 1.2. Eph. 1.1. Col. 4.16. 1 Thes. 5.27. Phil. 1.1. Jam. 1.1. 1 Pet. 1.1. 2 Pet. 1.1. Revel. 1.4. Or if by chance someone or two of the Epistles were addrest to an Ecclesiastic person, as those to *Timothy* and *Titus,* their purport plainly refers to the community of Christians, and the depositum committed to their trust; *Tim.* 6.20. And Saint *John* on the other side directs his Epistles to those who were plainly secular; to fathers, young men, and little children; and a Lady and her children, Epist. 1. chap. 2.12, 13, 14. and Epist. 2.1.1.

6. BUT besides the interest which every Christian has in the custody of the Scripture upon the account of its being a depositum entrusted to him; he has also another no less forcible; that tis the Testament of his Savior, by which he becomes a Son of God, *no more a Servant but a Son; and if he be a Son;* it is the Apostles inference, that he is *then an heir, an heir of God thro Christ,* Gal. 4.7. Now as he who is heir to an estate, is also to the deeds and conveiances thereof; which without injury cannot be detained, or if they be, there is a remedy at Law for the recovery of them: So it fares in our Christian inheritance; every believer by the privilege of faith, is made a son of *Abraham,* and an heir of the promises made unto the fathers, whereby he has an hereditary interest in the Old Testament; and also by the privilege of the same Faith he has a firm right to the *purchased possession,* Eph. 1.14. and the charter thereof, the New. Therefore the detention of the Scriptures, which are made up of these two parts, is a manifest injustice and sacrilegious invasion of right, which the person wronged is empower'd, nay is strictly obliged by all lawful means to vindicate.

7. WHICH invasion of right; will appear more flagrant when the nature and importance of it is considered; which relating to men's spiritual interest, renders the violation infinitely more injurious then it could be in any secular. I might mention several detriments consequent to this detention of Scripture, even as many as there are benefits appendant to the free use of it; but there is one of so fundamental and comprehensive a nature, that I need name no more; and that is, that it delivers men up to any delusion their teachers shall impose upon them, by depriving them of means of detecting them. Where there is no standard or measures, 'tis easy for men to falsify both; and no less easy is it to adulterate doctrines, where no recourse can be had to the primary rule. Now that there is a possibility that false teachers may arise, we have all assurance; nay we have the word of Christ, and his Apostles that it should be so: and all Ecclesiastic story to attest it has been so. And if in the first and purest times (those Ages of more immediate illumination) the *God of this world* found instruments whereby to *blind men's minds,* 2 Cor. 4.4. it cannot be supposed impossible or improbable he should do so now.

8. BUT to leave generals, and to speak to the case of that Church which magisterially prohibits Scripture to the vulgar she manifestly stands liable to that charge of our Savior, Luk. 11 52. *Ye have taken away the key of knowledge:* and by allowing the common people no

more Scripture then what she affords them in their Sermons and private Manuals, keeps it in her power to impose on them what she pleases. For 'tis sure those portions she selects for them, shall be none of those which clash with the doctrines she recommends: and when ever she will use this power to the corrupting their faith, or worship (yea, or their manners either) they must brutishly submit to it, because they cannot bring her dictates to the test.

9. BUT 'twill be said, this danger she wards by her doctrine of infallibility: that is, she enervates a probable supposition attested by event, by an impossible one confuted by event. For 'tis certain, that all particular Churches may err; and though the consciousness of that, forces the Roman Church upon the absurd pretence of universality, to assert her infallibility; yet alas, *Tyber* may as well call itself the Ocean, or *Italy* the world, as the Roman Church may name itself the universal; whilst 'tis so apparent that far the the less part of Christians are under her communion. And if she be but a particular Church, she has no immunity from errors, nor those under her from having those errors (how pernicious soever) imposed upon them. As to her having actually err'd, and in diverse particulars, the proof of that has been the work of so many Volumes, that 'twould be impertinent here to undertake it: I shall only instance in that of Image-worship; a practice perfectly irreconcilable with the second Commandment; and doubtless, clearly discerned by her to be so: upon which account it is, that though by Translations and Paraphrases she wrests and moulds other Texts to comply with her doctrines, yet she dares not trust to those arts for this: but takes a more compendious course, and expunges the Commandment; as is evident in her Catechisms and other Manuals. Now a Church that can thus sacrilegiously purloin one Commandment (and such a one as God has owned himself the most jealously concerned in) and to delude her children split another to make up the number, may as her needs require, subtract and divide what others she please: and then whilst all resort to Scripture is obstructed; how fatal a hazard must those poor souls run, who are obliged to follow these blind, or rather these winking guides into the ditch?

10. BUT all these criminations she retorts, by objecting the dangers of allowing the Scriptures to the vulgar; which she accuses as the spring of all Sects, Schisms, and Heresies. To which I answer first, that supposing this were true, 'twas certainly foreseen by God, who notwithstanding laid no restraint; probably as fore-seeing, that the dangers of implicit faith (to which such a restraint must subject men) would be far greater: and if God saw fit to indulge the liberty, those that shall oppose it, must certainly think they do not only partake, but have transplanted infallibility from God to themselves.

11. BUT secondly, 'tis not generally true, that Sects, Schisms, and Heresies are owing to this liberty: All Ecclesiastical Story shows us that they were not the illiterat Lay-men, but the learned Clerks who were usually the broachers of Heresies. And indeed many of them were so subtle and aerial, as could never have been forged in grosser brains; but were founded not on Scripture merely mistaken, but racked and distorted with nice criticisms, and quirks of Logic, as several of the Ancients complain: some again sprang from that ambition of attaining, or impatience of missing Ecclesiastical dignities: which appropriates them to the Clergy. So that if the abuse infer a forfeiture of the use, the Learned have of all others the

least title to the Scriptures; and perhaps those who now ingross them, the least title of all the Learned.

12. ON the other side, Church-story indeed mentions some lay-propugners of Heresies; but those for the most part were either so gross and bestial, as disparag'd and confuted themselves and Authors, and rose rather from the brutish inclination of the men, then from their mistakes of Scripture: or else they were by the immediate infusion of the devil, who backed his heretical suggestions with sorceries and lying wonders, as in *Simon Magus, Menander, &c.* And for later times, though sometimes there happens among the vulgar a few pragmatic spirits, that love to tamper with the obscurests Texts, and will undertake to expound before they understand; yet that is not their common temper: the generality are rather in the other extreme, stupid and unobservant even of the plainest doctrines. And if to this be objected the multitude of Quakers and Fanatics, who generally are of the ignorant sort; I answer, that 'tis manifest the first propugners of those tenets in *Germany* were not seduced into them by mistakes of Scripture, but industriously formed them, at once to disguise and promote their villainous designs of sedition and rapine: and as for those amongst us, it is not at all certain that their first errors were their own productions: there are vehement presumtions that the seeds were sown by greater Artificers; whose first business was to unhinge them from the Church, and then to fill their heads with strange Chimera's of their privileges and perfections; and by that intoxication of spiritual pride, dispose them for all delusions: and thereby render them, like *Samsons* Foxes, fit instruments to set all in combustion.

13. BUT admit this were but a conjecture, and that they were the sole Authors of their own frenzy; how appears it that the liberty of reading the Scripture was the cause of it? Had these men been of the, Romish communion, and so been interdicted private reading, yet some broken parts of Scripture would have been in Sermons and Books of devotion communicated to them; had it not been as possible for them to have wrested what they heard as what they read? In one respect it seems rather more likely: for in those loose and incidental quotations the connection is sometimes not so discernible: and many Texts there are whose sense is so interwoven with the context, that without consulting that, there may be very pernicious mistakes: on which account it is probably more safe that the Auditors should have Bibles to consult. So that this restraint of Scripture is a very fallible expedient of the infallible Church. And indeed themselves have in event found it so; for if it were so sovereign a prophylactic against error, how comes it to pass that so many of their members who were under that discipline have revolted from them into that which they call heresy? If they say, the defection was made by some of the Learned to whom the Scripture was allowed, why do they not (according to their way of arguing) take it from them also upon that experiment of its mischief, and confine it only to the infallible chair? but if they own them to have been unlearn'd (as probably the Albigenses and Waldenses, *&c.* were) they may see how insignificant a guard this restraint is against error: and learn how little is got by that policy which controles the divine Wisdom.

14. NOR can they take shelter in the example of the primitive Christians, for they in the constant use of the holy Scriptures yielded not unto the Jews. Whereas the Jews had the Scriptures read publicly to them every Sabbath day; which *Josephus* against *Appion* thus expresses: *Moses propounded to the Jews the most excellent and necessary learning of the Law; not by hearing it once or twice, but every seventh day laying aside their works, he commanded them to assemble for the hearing of the Law, and thoroughly and exactly to learn it.* Parallel to this was the practice of the primitive Church, performed by the Lector, or Reader, of which *Justin Martyr* in his 2. Apol. gives this account. *On the day called Sunday, all that abide in towns, or the countries about, meet in one place, and the writings of the Apostles and Prophets are read, so far as there is place.* So *Tertullian* in his Apol. describing the offices in the public Assemblies: *We feed our faith with the sacred Words, we raise our hopes, and establish our reliance.*

15. AND as the Jews thought it indecent for persons professing piety, to let three days pass without the offices thereof in the congregation; and therefore met in their Synagogues upon every Tuesday and Thursday in the week, and there performed the duties of fasting, prayer, and hearing the holy Scriptures; concerning which is the boast of the Pharisee, *Luk. 18.12.* in conformity hereto the Christians also, their Sabbath being brought forward from the Saturday to the day following; that the like number of days might not pass them without performing the aforesaid duties in the congregation; met together on the Wednesdays and Fridays, which were the days of Station, so frequently mentioned in *Tertullian,* and others, the first writers of the Church. *Tertullian* expressly says, that the Christians dedicated to the offices of Piety, *the fourth and sixth day of the week:* and *Clemens Alex.* says of the Christians, that *they understood the secret reasons of their weekly fasts, to wit, those of the fourth day of the week, and that of preparation before the Sabbath; commonly called Wednesday and Friday.* Where, by the way, we may take notice what ground there is for the observation of the Wednesday and Friday in our Church, and the Litanies then appointed, so much neglected in this profligate Age.

16. BUT secondly, as the Jews were diligent in the private reading of the Scripture; being taught it from their infancy: which custom Saint *Paul* refers to 1 *Tim. 3.15.* whereof *Josephus* against *Appion* says, *That if a man ask any Jew concerning the Laws, he will tell everything readier then his name: for learning them from the first time they have sense of anything, they retain them imprinted in their minds.* So were the first Christians equally industrious in improving their knowledge of divine Truth. *The whole life of a Christian,* says *Clem. Alex. Strom. l. 7. is a holy solemnity: there his sacrifices are prayers and praises; before every meal he has the readings of the holy Scriptures; and Psalms, and Hymns at the time of his meals.* Which *Tertullian* also describes in his Apol. and Saint *Cyprian* in the end of the Epist. to *Donatus.*

17. AND this is farther evidenc'd by the early and numerous versions of the Scriptures into all vulgar Languages; concerning which *Theodoret* speaks in his Book of the Cure of the Affections of the Greeks, Serm. 5. *We Christians* (says he) *are enabled to show the power of Apostolic and prophetic doctrines, which have filled all Countries under Heaven. For that which was formerly uttered in Hebrew, is not only translated into the Language of the Grecians, but also the Romans, Egyptians, Persians, Indians, Armenians, Scythians, Samaritans; and in a word to all the*

Languages that are used by any Nation. The same is said by Saint *Chrysostom* in his first Homily upon Saint *John.*

18. NOR was this don by the blind zeal of inconsiderable men, but the most eminent Doctors of the Church were concerned herein: such as *Origen* who with infinite labor contrived the Hexapla. Saint *Chrysostom,* who translated the New Testament, Psalms, and some part of the Old Testament into the Armenian Tongue, as witnesses *Geor. Alex.* in the life of *Chrysost.* So *Vlphilas* the first Bishop of the Goths translated the holy Scripture into the Gothic; as *Socrat. Eccl. Hist. l. 4. cap. 33.* and others testify. Saint *Jerome,* who translated them not only into Latin from the Hebrew, the Old Italic version having been from the Greek; but also into his native vulgar Dalmatic: which he says himself in his Epistle to *Sophronius.*

19. BUT the people's having them for their private and constant use appears farther, by the Heathens making the extorting of them a part of their persecution: and when diverse did faint in that trial, and basely surrender'd them, we find the Church leveled her severity only against the offending persons, did not (according to the Romish equity) punish the innocent, by depriving them of that sacred Book, because the others had so unworthily prostituted it (though the prevention of such a profanation for the future had been as fair a plea for it as the Romanists do now make:) but on the contrary the primitive Fathers are frequent, nay indeed importunat in their exhortations to the private study of holy Scripture, which they recommend to Christians of all Ranks, Ages, and Sexes.

20. AS an instance hereof, let us hear *Clemens* of *Alex.* in his Exhort. The Word, says he, *is not hid from any; it is a common light that shineth to all men; there is no obscurity in it; hear it you that be far off, and hear it you that are nigh.*

21. TO this purpose St. *Jerome* speaks in his Epistle to *Leta,* whom he directs in the education of her young daughter, and advises, *that instead of gems and silk, she be enamour'd with the holy Scripture; wherein not gold, or skins, or Babylonian embroideries, but a correct and beautiful variety producing faith, will recommend its self. Let her first learn the Psalter, and be entertained with those songs; then be instructed unto life by the Proverbs of* Solomon: *let her learn from* Ecclesiastes *to despise worldly things; transcribe from* Job *the practice of patience and virtue: let her pass then to the Gospels, and never let them be out of her hands: and then imbibe with all the faculties of the mind, the Acts of the Apostles, and Epistles. When she has enriched the storehouse of her breast with these treasures, let her learn the Prophets, the Heptateuch, or books of* Moses, Joshua *and* Judges, *the books of* Kings *and* Chronicles, *the volumes of* Ezra *and* Esther; *and lastly the* Canticles. And indeed, this Father is so concerned to have the unletter'd female sex skilful in the Scriptures, that though he sharply rebukes their pride and over-wening; he not only frequently resolves their doubts concerning difficult places in the said Scriptures, but dedicates several of his Commentaries to them.

22. THE same is to be said of Saint *Austin,* who in his Epistles to unletter'd Laics, encourages their enquiries concerning the Scripture, assuring *Volusianus* Ep. 3. *that it speaks those things that are plain to the heart of the learned and unlearned, as a familiar friend; in the mysterious, mounts not up into high phrases which might deter a slow and unlearned mind, (as the*

poor are in their addresses to the rich;) but invites all with lowly speech, feeding with manifest truth, and exercising with secret. And *Ep. 1.21.* tells the devout *Proba,* that *in this world where we are absent from the Lord, and walk by faith and not by sight, the soul is to think itself desolate, and never cease from prayer, and the words of divine and holy Scripture,* &c.

23. SAINT *Chrysostom* in his third Homily of *Lazarus* thus addresses himself to *married persons, house-holders, and people engaged in trades and secular professions;* telling them, *that the reading of the Scripture is a great defensative against sin; and on the other side, the ignorance thereof is a deep and head-long precipice; that not to know the Law of God, is the utter loss of salvation; that this has caused heresies, and corruption of life, and has confounded the order of things: for it cannot be by any means, that his labor should be fruitless, who emploies himself in a daily and attentive reading of the Scripture.*

24. *I am not,* says the same St. *Chry. Hom. 9. on Colos. 3. a Monk, I have wife and children, and the cares of a family. But 'tis a destructive opinion, that the reading of the Scripture pertains only to those who have addicted themselves to a monastic life; when the reading of Scripture is much more necessary for secular persons: for they who converse abroad, and receive frequent wounds, are in greatest need of remedies and preservatives,* so Hom. 2. on Mat. *Hearken all you that are secular, how you ought to order your wives and children; and how you are particularly enjoined to read the Scriptures, and that not perfunctorily, or by chance, but very diligently.*

25. LIKEWISE *Hom. 3.* on *Laz. What sayest thou, O man? it is not thy business to turn over the Scripture, being distracted by innumerable cares; no, thou hast therefore the greater obligation: others do not so much stand in need of the aids of the Scripture, as they who are conversant in much business.* Farther, *Hom. 8.* on *Heb. 5. I beseech you neglect not the reading of the Scriptures; but whether we comprehend the meaning of what is spoken or not, let us always be conversant in them: for daily meditation strengthens the memory; and it frequently happens, that what you now cannot find out, if you attempt it again, you will the next day discover: for God of his goodness will enlighten the mind.* It were endless to transcribe all the Exhortations of the ancient Doctors and Fathers of the Church; they not only permitted, but earnestly pressed upon all Christians, whatever their estate or condition were, the constant reading of the holy Scripture. Nor indeed was their restraint ever heard of till the Church of *Rome* had espous'd such doctrines as would not bear the test of Scripture: and then as those who deal in false wares are used to do, they found it necessary to proportion their lights accordingly.

26. THIS *Peter Sutor* in his second Book cap. 22. of the Translation of the Scripture honestly confesses, saying, *that whereas many things are enjoined which are not expressly in Scripture, the unlearned observing this, will be apt to murmur and complain that so heavy burdens are laid upon them, and their Christian liberty infring'd. They will easily be with-drawn from observing the Constitutions of the Church, when they find that they are not contained in the Law of Christ.* And that this was not a frivolous suggestion, the desperate attempt of the Romanists above mentioned, in leaving out the second Commandment in their Primers and Catechisms which they communicate to the people, may pass for an irrefragable evidence; For what Lay-man would not be shockt, to find Almighty God command, *not to make any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth;*

that no one should bow down to them, nor worship them: when he sees the contrary is practic'd and commanded by the Church.

27. BUT would God none but the Romamanist were impeachable of this detention of Scripture: there are too many among us that are thus false and envious to themselves: and what the former do upon policy and pretence of reverence, those do upon mere oscitancy and avow'd profaneness; which are much worse inducements. And for such as these to declaim against detention of the Scripture, is like the Law-suits of those who contend only about such little punctilio's as themselves design no advantage from, but only the worsting their Adversaries: and it would be much safer for them to lie under the interdict of others, then thus to restrain themselves: even as much as the errors of obedience are more excusable, then those of contempt and profaneness.

28. AND here I would have it seriously considered that the Edict of *Diocletian* for the demolishing the Christian Churches, and the burning their Bibles; became the character and particular aggravation of his most bloody persecution. Now should Almighty God call us to the like trial, should Antichristian violence, whether heathen or other, take from us our Churches and our Bibles, what comfort could we have in that calamity, if our contempt of those blessings drove them from us; nay, prevented persecution, and bereft us of them even whilst we had them in our power? He who neglects to make his constant resort unto the Church, which by God's mercy now stands open; or to read diligently the holy Scriptures, which by the same divine Goodness are free for him to use, is his own *Diocletian;* and without the terrors of death, or torments, has renounced, if not the Faith, the great instruments of its conveiance, and pledge of God Almighty's presence among the sons of men.

29. BUT what if men either upon the one motive or the other, will not read; yet the Scriptures continue still most worthy to be read: they retain still their propriety for all those excellent ends to which God designed them: and as the Prophet tells the Jews, *Ez. 2.5. whether they will hear, or whether they will forbear, they shall know there has been a Prophet among them;* so whether we will take the benefit or no, we shall one day find that the holy Scriptures would have made us *wise unto salvation.* If thro our fault alone they fail to do so, they will one day assume a less grateful office; and from guides and assistants, become accusers and witnesses against us.

SECT. V. The Scripture has great propriety and fitness toward the attainment of its excellent end.

WE are now in the next place to consider how exactly the holy Scriptures are adapted to those great ends to which they are directed: how sufficient they are for that important negotiation on which they are sent: and that we shall certainly find them, if we look on them either intrinsically, or circumstantially. For the first of these notions we need only to reflect on the third part of this discourse, where the Scripture in respect of the subject Matter is evinced to be a system of the most excellent Laws, backed with the most transcendent rewards and punishments; and the certainty of those confirmed by such pregnant instances

of God's mercies and vengeance in this world, as are the surest gages and earnests of what we are bid to expect in another.

2. NOW what method imaginable can there be used to rational creatures of more force and energy? Nay it seems to descend even to our passions and accommodates itself to our several inclinations. And seeing how few Proselytes there are to bare and naked virtue, and how many to interest and advantage; God closes with them upon their own terms, and do's not so much injoin as buy those little services he asks from us.

3. BUT because some men's natures are so disingenuous as to hate to be obliged no less then to be reformed, the Scripture has goads and scourges to drive such beasts as will not be led; terrors and threatenings, and those of most formidable sorts, to affright those who will not be allured. Nay lest incredulous men should question the reality of future rewards or punishments, the Scripture gives as sensible evidence of them as we are capable of receiving in this world; by registring such signal protections and judgments proportioned to virtue and vice, as sufficiently attests the Psalmists Axiom: *Doubtless there is a God that judgeth the earth,* Psal. 58.11. and leaves nothing to the impenitent sinner, but a *fearful expectation of that fiery indignation* threatened hereafter; *Heb. 10.27.*

4. AND now methinks the Scripture seems to be that *net* our Savior speaks of, *that caught of every sort,* Mat. 13.47. it is of so vast a compass, that it must, one would think, fetch in all kind of tempers: and sure had we not mixed natures with fiends, contracted some of their malice and obstinacy, mere human pravity could not hold out.

5. AND as the holy Scripture is thus fitly proportioned to its end in respect of the subject matter, so is it also in reference to its circumstances, which all conspire to render it, *the power of God unto salvation,* Ro. 1.16. In the first rank of those we must place its divine original, which stamps it with an uncontrollable authority, and is an infallible security that the matter of it is perfectly true: since it proceeds from that essential verity which cannot abuse us with fraudulent promises or threatenings: and from that infinite power that cannot be impeded in the execution of what he purposes.

6. YET to render this circumstance efficacious, there needs another; to wit, that its being the word of God be sufficiently testifi'd to us: and we have in the fore-going discourse evinced it to be so; and that in the utmost degree that a matter of that kind is capable of; beyond which no sober man will require evidence in anything. And certainly these two circumstances thus united, have a mighty force to impress the dictates of Scripture on us. And we must rebel against God and our own convictions too, to hold out against it.

7. A third circumstance relates to the frame and composure of this divine Book, both as to method, and style: concerning which I have already made some reflections. But now that I may speak more distinctly, I observe it takes its rise from the first point of time wherein 'twas possible for mankind to be concerned; and so gradually proceeds to its fall and renovation: shows us first our need of a Redeemer, and then points us out who it is, by types and promises in the Old Testament, and by way of history and completion in the New. In the former it acquaints us with that pedagogy of the Law which God designed as our *Schole-*

master to bring us to Christ, Gal. 3.25. and in the Gospel shows us yet a more excellent way; presents us with those more sublime elevated doctrines, which Christ came down from heaven to revele.

8. AS for the style, that is full of grateful variety, sometimes high and majestic, as becomes that *high and holy one that inhabiteth eternity:* Isaiah. 57.15. and sometimes so humble and after the manner of men, as agrees to the other part of his Character, *his dwelling is with him that is of an humble spirit,* Isaiah 57.15. I know profane wits are apt to brand this as an unevenness of style: but they may as well accuse the various notes of Music as destructive to harmony, or blame an Orator for being able to tune his tongue to the most different strains.

9. ANOTHER excellency of the style, is its propriety to the several subjects it treats of. When it speaks of such things as God would not have men pry into; it wraps them up in clouds and thick darkness; by that means to deter inquisitive man (as he did at *Sinai)* from breaking into the mount, *Ex. 20.* And that he gives any intimation at all of such, seems designed only to give us a just estimate how shallow our comprehensions are; and excite us to adore and admire that Abyss of divine Wisdom which we can never fathom.

10. THINGS of a middle nature, which may be useful to some, but are indispensibly necessary to all, the Scripture leaves more accessible; yet not so obvious as to be within every man's reach: but makes them only the prize of industry, prayer, and humble endeavors. And it is no small benefit, that those who covet the knowledge of divine Truth, are by it engaged to take these virtues in the way. Besides there is so much time required to that study, as renders it inconsistent with those secular businesses wherein the generality of men are immersed: and consequently 'tis necessary that those who addict themselves to the one, have competent vacancy from the other: And in this it hath a visible use by being very contributive to the maintaining that spiritual subordination of the people of the Pastors; which God has established. *Miriam* and *Corahs* Partisans are a pregnant instance how much the opinion of equal knowledge unfits for subjection: and we see by sad experience how much the bare pretence of it has disturbed the Church, and made those turn preachers who never were understanding hearers.

11. BUT besides these more abstruse, there are easier truths in which every man is concerned; the explicit knowledge whereof is necessary to all: I mean the divine Rules for saving Faith and Manners. And in those the Scripture style is as plain as is possible: condescends to the apprehensions of the rudest capacities: so that none that can read the Scripture but will there find the way to bliss evidently chalk'd out to him. That I may use the words of Saint *Gregory, the Lamb may wade in those waters of life, as well as the Elephant may swim. The Holy Ghost,* as St. *Austin* tells us, lib. 2. of Christian doctrine, cap. 6. *has made in the plainer places of Scripture magnificent and healthful provision for our hunger; and in the obscure, against satiety. For there are scarce any things drawn from obscure places, which in others are not spoken most plainly.* And he farther adds, *that if anything happen to be nowhere explained, every man may there abound in his own sense.*

12. SO again, in the same Book, cap. 9. he says, *that all those things which concern Faith and Manners, are plainly to be met with in the Scripture:* and Saint *Jerome* in his Comment on *Es. 19.* tells us, *that 'tis the custom of the Scripture to close obscure sayings with those that are easy; and what was first expressed darkly, to propose in evident words:* which very thing is said likewise▪ by Saint *Chrysostom, Hom. 9. 2 Cor. 4.11.* who in his first homily on Saint *Mat.* farther declares, *that the Scriptures are easy to be understood, and exposed to vulgar capacities.*

13. He says again, Hom, upon *Isaiah, that th Scriptures are not metals that require the help of Miners, but afford a treasure easily to be bad to them that seek the riches contained in them. It is enough only to stoop down, and look upon them, and depart replenish'd with wealth; it is enough only to open them, and behold the splendor of those Gems.* Again, Hom. 3. on the second Ep. to the Thess. 2. *All things are evident and strait, which are in the holy Scripture; whatever is necessary is manifest.* So also Hom. 3. on *Gen. 14. It cannot be that he who is studious in the holy Scripture should be rejected: for though the instruction of men be wanting, the Lord from above will enlighten our minds, shine in upon our reason, revele what is secret, and teach what we do not know.* So Hom. 1. on *Jo. 11. Almighty God involves his doctrine with no mists, and darkness, as did the Philosophers: his doctrine is brighter then the Sun-beams, and more illustrious; and therefore everywhere diffus'd:* and Hom. 6. on *Jo. 11. His doctrine is so facile, that not only the wise, but even women, and youths must comprehend it.* Hom. 13. on *Gen. 2. Let us go to the Scripture as our Mark, which is its own interpreter.* And soon after says, that *the Scripture interprets itself, and suffers not its Auditor to err.* To the same purpose says *Cyril* in his third Book against *Julian. In the Scripture nothing is difficult to them, who are conversant in them as they ought to be.*

14. It is therefore a groundless cavil which men make at the obscurity of the Scripture; since it is not obscure in those things wherein 'tis our common interest it should be plain: which sufficiently justifies its propriety to that great end of *making us wise unto salvation.* And for those things which seem less intelligible to us, many of them become so, not by the innate obscurity of the Text, but by extrinsic circumstances (of which perhaps the over-busy tampering of Paraphrasts, pleased with new notions of their own, may be reckoned for one.) But this subject the Reader may find so well pursued in Mr. *Boyls* Tract concerning the style of Scripture, that I shall be kindest both to him and it, to refer him thither; as also for answer to those other querulous objections which men galled with the sense of the Scripture, have made to its style.

15. A third circumstance in which the Scripture is fitted to attain its end, is its being committed to writing, as that is distinguished from oral delivery. It is most true, the word of God is of equal authority and efficacy which way soever it be delivered: The Sermons of the Apostles were every jot as divine and powerful out of their mouths, as they are now in their story. All the advantage therefore that the written Word can pretend to, is in order to its perpetuity; as it is a securer way of derivation to posterity, then that of oral Tradition. To evince that it is so, I shall first weigh the rational probabilities on either side. Secondly, I shall consider to which God himself appears in Scripture to give the deference.

16. FOR the first of these, I shall propose this consideration; which I had occasion to intimate before; that the Bible being writ for the universal use of the faithful, 'twas as universally

dispersed amongst them: The Jews had the Law not only in their Synagogues, but in their private houses, and as soon as the Evangelical Books were writ, they were scattered into all places where the Christian Faith had obtained. Now when there was such a vast multitude of copies, and those so revered by the possessors, that they thought it the highest pitch of sacrilege to expose them, it must surely be next to impossible entirely to suppress that Book. Besides it could never be attempted but by some eminent violence, as it was by the heathen Persecutors; which (according to the common effect of opposition) served to enhance the Christians value of the Bible; and consequently when the storm was past, to excite their diligence for recruiting the number. So that, unless in after Ages, all the Christians in the world should at once make a voluntary defection, and conspire to eradicate their Religion, the Scriptures could not be utterly extinguished.

17. AND that which secures it from total suppression, do's in a great degree do so from corruption and falsification. For whilst so many genuine copies are extant in all parts of the world, to be appeal'd to, it would be a very difficult matter to impose a spurious one; especially if the change were so material as to awaken men's jealousies. And it must be only in a place and age of gross ignorance, that any can be daring enough to attempt it. And if it should happen to succeed in such a particular Church, yet what is that to the universal? And to think to have the forgery admitted there, is (as a learned man says) like attemting to poison the sea.

18. ON the other side, oral Tradition seems much more liable to hazards, error may there insinuate itself much more insensibly. And though there be no universal conspiracy to admit it at first; yet like a small eruption of waters, it widens its own passage, till it cause an inundation. There is no impression so deep, but time and intervening accidents may wear out of men's minds; especially where the notions are many, and are founded not in nature, but positive institution, as a great part of Christian Religion is. And when we consider the various tempers of men, 'twill not be strange that succeeding Ages will not always be determined by the Traditions of the former. Som are pragmatic, and think themselves fitter to prescribe to the belief of their posterity, then to follow that of their Ancestors: some have interests and designs which will be better served by new Tenets: and some are ignorant and mistaking, and may unawares corrupt the doctrine they should barely deliver: and of this last sort we may guess there may be many, since it falls commonly to the mothers lot to imbue children with the first rudiments.

19. NOW in all these cases how possible is it that primitive Tradition may be either lost or adulterated; and consequently, and in proportion to that possibility, our confidence of it must be stagger'd. I am sure according to the common estimate in seculars it must be so. For I appeal to any man whether he be not apter to credit a relation which comes from an eye-witness then at the third or fourth, much more at the hundredth rebound: (as in this case.) And daily experience tells us; that a true and probable story by passing thro many hands, often grows to an improbable lie. This man thinks he could add one becoming circumstance; that man another: and whilst most men take the liberty to do so, the relation grows as monstrous as such a heap of incoherent fancies can make it.

20. IF to this it be said, that this happens only in trivial secular matters, but that in the weighty concern of Religion mankind is certainly more serious and sincere: I answer that 'tis very improbable that they are; since 'tis obvious in the common practice of the world, that the interests of Religion are postpon'd to every little worldly concern. And therefore when a temporal advantage requires the bending and warping of Religion, there will never be wanting some that will attempt it.

21. BESIDES there is still left in human nature so much of the venom of the Serpents first temptation, that though men cannot be as God, yet they love to be prescribing to him, and to be their own Assessors as to that worship and homage they are to pay him.

22. BUT above all 'tis considerable that in this case Satan has a more peculiar concern, and can serve himself more by a falsification here then in temporal affairs. For if he can but corrupt Religion, it ceases to be his enemy, and becomes one of his most useful engins, as sufficiently appeared in the rites of the heathen worship. We have therefore no cause to think this an exemt case, but to presume it may be influenc'd by the same pravity of human nature, which prevails in others; and consequently are obliged to bless God that he has not left our spiritual concerns to such hazards, but has lodged them in a more secure repository, the written Word.

23. BUT I fore-see 'twill be objected, that whilst I thus disparage Tradition, I do virtually invalidate the Scripture itself, which comes to us upon its credit. To this I answer first that since God has with-drawn immediate revelation from the world, Tradition is the only means to convey to us the first notice that this Book is the word of God: and it being the only means he affords, we have all reason to depend on his goodness, that he will not suffer that to be evacuated to us: and that how liable soever Tradition may be to err, yet that it shall not actually err in this particular.

24. BUT in the second place; This Tradition seems not so liable to falsification as others: It is so very short and simple a proposition; such and such writings are the word of God, that there is no great room for Sophistry or mistake to pervert the sense; the only possible deception must be to change the subject, and obtrude supposititious writings in room of the true, under the title of the word of God. But this has already appeared to be unpracticable, because of the multitude of copies which were dispersed in the world; by which such an attempt would soon have been detected. There appears more reason as well as more necessity, to rely upon Tradition in this, then in most other particulars.

25. NEITHER yet do I so far decry oral Tradition in any, as to conclude it impossible it should derive any truth to posterity: I only look on it as more casual, and consequently a less fit conveiance of the most important and necessary verities then the written Word: In which I conceive myself justifi'd by the common sense of mankind; who use to commit those things to writing, which they are most solicitous to derive to posterity. Do's any Nation trust their fundamental Laws only to the memory of the present Age, and take no other course to transmit them to the future? do's any man purchase an estate, and leave no way for his children to lay claim to it, but the Tradition the present witnesses shall leave of it? Nay do's

any considering man ordinarily make any important pact or bargain (though without relation to posterity) without putting the Articles in writing? And whence is all this caution but from a universal consent that writing is the surest way of transmitting?

26. BUT we have yet a higher appeal in this matter then to the suffrage of men: God himself seems to have determined it; And what his decision is, 'tis our next business to inquire.

27. AND first he has given the most real and comprehensive attestation to this way of writing, by having himself chose it. For he is too wise to be mistaken in his estimate of better and worse, and too kind to choose the worst for us: and yet he has chosen to communicate himself to the latter Ages of the world by writing; and has sum'd up all the Eternal concerns of mankind in the sacred Scriptures, and left those sacred Records by which we are to be both informed and governed; which if oral Tradition would infallibly have don, had been utterly needless: and God sure is not so prodigal of his spirit, as to inspire the Autors of Scripture to write that, whose use was superseded by a former more certain expedient.

28. NAY, under the Mosaic economy, when he made use of other ways of reveling himself, yet to perpetuate the memory even of those Revelations; he chose to have them written. At the delivery of the Law, God spake then *viva voice,* and with that pomp of dreadful solemnity, as certainly was apt to make the deepest impressions; yet God fore-saw that thro every succeeding Age that stamp would grow more dim, and in a long revolution might at last be extinct. And therefore how warm soever the Israelites apprehensions then were, he would not trust to them for the perpetuating his Law, but committed it to writing; *Ex. 31.18.* nay wrote it twice himself.

29. YET farther even the ceremonial Law though not intended to be of perpetual obligation; was not yet refer'd to the traditionary way, but was wrote by *Moses,* and deposited with the Priests, *Deut. 31.9.* And after-event showed this was no needless caution. For when under *Manasseh,* Idolatry had prevailed in *Jerusalem,* it was not by any dormant Tradition, but by the Book of the Law found in the Temple, that *Josiah* was both excited to reform Religion, and instructed how to do it; 2. *Kings 22.10.* And had not that or some other copy been produced, they had been much in the dark as to the particulars of their reformation; which that they had not been convei'd by Tradition, appears by the sudden startling of the King upon the reading of the Law; which could not have been, had he been before possessed with the contents of it. In like manner we find in *Nehemiah,* that the observation of the Feast of Tabernacles was recovered by consulting the Law; the Tradition whereof was wholly worn out; or else it had sure been impossible that it could for so long a time have been intermitted, *Neh. 8.18.* And yet men's memories are commonly more retentive of an external visible rite, then they are of speculative Propositions, or moral Precepts.

30. THESE instances show how fallible an expedient mere oral Tradition is for transmission to posterity. But admit no such instance could be given, 'tis argument enough that God has by his own choice of writing, given the preference to it. Nor has he barely chosen it, but has made it the standard by which to measure all succeeding pretences. 'Tis the means he prescribes for distinguishing divine from diabolical Inspirations: *To the Law and to the*

Testimony: if they speak not according to this Word, there is no light in them, Isai. 8.20. And when the Lawier interrogated our Savior what he should do to inherit eternal life, he sends him not to ransac Tradition, or the cabalistical divinity of the Rabbins, but refers him to the Law: *What is written in the Law? how readest thou?* Luk. 10.26. And indeed, throout the Gospel, we still find him in his discourse appealing to Scripture, and asserting its authority: as on the other side inveighing against those Traditions of the Elders which had evacuated the written Word: *Ye make the Word of God of none effect by your Tradition,* Mat. 15.6. Which as it abundantly shows Christ's adherence to the written Word, so 'tis a pregnant instance how possible it is for Tradition to be corrupted, and made the instrument of imposing men's fancies even in contradiction to God's commands.

31. AND since our blessed Lord has made Scripture the test whereby to try Traditions, we may surely acquiesce in his decision, and either Embrace or reject Traditions, according as they correspond to the supreme rule, the written Word. It must therefore be a very unwarrantable attempt to set up Tradition in competition with (much more in contradiction to) that to which Christ himself hath subjected it.

32. Saint *Paul* reckons it as the principal privilege of the Jewish Church, that it had the Oracles of God committed to it; *i.e.* that the holy Scriptures were deposited, and put in its custody: and in this the Christian Church succeeds it, and is the guardian and conservator of holy Writ. I ask then, had the Jewish Church by virtue of its being keeper, a power to supersede any part of those Oracles entrusted to them? if so, Saint *Paul* was much out in his estimate, and ought to have reckoned that as their highest privilege. But indeed, the very nature of the trust implies the contrary; and besides, 'tis evident, that is the very crime Christ charges upon the Jews in the place above cited. And if the Jewish Church had no such right, upon what account can the Christian claim any? Has Christ enlarged its Charter? has he left the sacred Scriptures with her, not to preserve and practice, but to regulate and reform? to fill up its vacancies, and supply its defects by her own Traditions? if so, let the commission be produced; but if her office be only that of guardianship and trust, she must neither subtract from, nor by any superadditions of her own evacuate its meaning and efficacy: and to do so, would be the same guilt that it would be in a person entrusted with the fundamental Records of a Nation, to foist in such clauses as himself pleases.

33. IN short, God has in the Scriptures laid down exact rules for our belief and practice, and has entrusted the Church to convey them to us: if she vary, or any way enervate them, she is false to that trust, but cannot by it oblige us to recede from that rule she should deliver, to comply with that she obtrudes upon us. The case may be illustrated by an easy resemblance. Suppose a King have a foreign principality for which he composes a body of Laws; annexes to them rewards and penalties, and requires an exact and indispensable conformity to them. These being put in writing, he sends by a select messenger: now suppose this messenger deliver them, yet says withal, that himself has authority from the King to supersede these Laws at his pleasure; so that their last resort must be to his dictates, yet produces no other testimony but his own bare affirmation. Is it possible that any men in their wits should be so stupidly credulous, as to incur the penalty of those Laws upon so improbable an indemnity?

And sure it would be no whit less madness in Christians, to violate any precept of God, on an ungrounded supposal of the Churches power to dispense with them.

34. AND if the Church universal have not this power, nor indeed ever claim'd it, it must be a strange insolence for any particular Church to pretend to it, as the Church of *Rome* do's; as if we should owe to her Tradition all our Scripture, and all our Faith; insomuch that without the supplies which she affords from the Oracle of her Chair, our Religion were imperfect, and our salvation insecure. Upon which wild dictates I shall take liberty in a distinct Section, farther to animadvert.

SECT. VI. The suffrage of the primitive Christian Church, concerning the propriety and fitness which the Scripture hat towards the attainment of its excellent end.

AGAINST what has been hitherto said to the advantage of the holy Scripture, there opposes itself (as we have already intimated) the authority of the Church of Rome; *which allows it to be only an imperfect rule of Faith, saying in the fourth Session of the Council of* Trent, *that* Christian faith and discipline, are contained in the Books written, and unwritten Tradition. *And in the fourth rule of the Index put forth by command of the said Council,* the Scripture *is declared to be* so far from useful, that its reading is pernicious if permitted promiscuously in the vulgar Tongue, *and therefore to be withheld: insomuch that the study of the holy Bible is commonly by persons of the Roman Communion, imputed to Protestants as part of their heresy; they being called by them in contempt the Evangelical men, and Scripturarians. And the Bible in the vulgar Tongue of any Nation, is commonly reckoned among prohibited Books, and as such, publicly burnt when met with by the Inquisitors: and the person who is found with it, or to read therein, is subjected to severe penalties.*

2. FOR the vindication of the truth of God, and to put to shame those unhappy Innovators, who amidst great pretences to antiquity, and veneration to the Scriptures prevaricat from both: I think it may not be amiss, to show plainly the mind of the primitive Church herein; and that in as few words as the matter will admit.

3. FIRST I premise that Irenaeus *and* Tertullian *having to do with Heretics, who boasted themselves to be emendators of the Apostles, and wiser then they; despising their authority, rejecting several parts of the Scripture, and obtruding other writings in their steed, have had recourse unto Tradition, with a seeming preference of it unto Scripture. Their adversaries having no common principle besides the owning the name of Christians; it was impossible to convince them, but by a recourse to such a medium which they would allow. But these Fathers being to set down and establish their Faith, are most express in resolving it into Scripture: and when they recommend Tradition, ever mean such as is also Apostolical.*

4. IRENEUS in the second Book, 47. c. tells us, that the Scriptures are perfect, as dictated by the word of God and his spirit. *And the same Father begins his third Book in this manner,* The disposition of our salvation is no otherwise known by us, then by those by whom the Gospel was brought to us; which indeed they first preached, but afterward delivered it to us in the Scripture, to be the foundation and pillar of our Faith. Nor may we imagine, that they began to preach to others, before they themselves had perfect knowledge, as some are bold to say; boasting themselves to be emendators of the Apostles. For after our Lord's Resurrection,

they were endued with the power of the holy Spirit from on high, and having perfect knowledge, went forth to the ends of the earth, preaching the glad tidings of salvation, and celestial praise unto men. Each and all of whom had the Gospel of God. So Saint *Matthew* wrote the Gospel to the Hebrews, in their tongue. Saint *Peter* and Saint *Paul* preached at *Rome,* and there founded a Church: *Mark* the Disciple and interpreter of *Peter,* delivered in writing what he had preached, and *Luke* the follower of *Paul* set down in his Book the Gospel he had delivered. Afterward Saint *John* at *Ephesus* in *Asia* published his Gospel, &c. *In his fourth Book, c. 66. he directs all the Heretics with whom he deals, to* read diligently the Gospel delivered by the Apostles, and also read diligently the Prophets, *assuring* they shall there find every action, every doctrine, and every suffering of our Lord declared by them.

5. *THUS* Tertullian *in his Book of Prescriptions, c. 6.* It is not lawful for us to introduce anything of our own will, nor make any choice upon our arbitrement. We have the Apostles of our Lord for our Authors, who themselves took up nothing on their own will or choice; but faithfully imparted to the Nations the discipline which they had received from Christ. So that if an Angel from heaven should teach another doctrine, he were to be accurst. *And c. 25.* 'Tis madness, *says he of the Heretics,* when they confess that the Apostles were ignorant of nothing, nor taught things different; to think that they did not revele all things to all: *which he enforces in the following chapter. In his Book against* Hermogenes, *c. 23. he discourses thus;* I adore the plenitude of the Scripture, which discovers to me the Creator, and what was created. Also in the Gospel I find the Word was the Arbiter and Agent in the Creation. That all things were made of preexistent matter I never read. Let *Hermogenes,* and his journey-men show that it is written. If it be not written, let him fear the woe, which belongs to them that add or detract. *And in the 39. ch. of his Prescript.* We feed our faith, raise our hope, and establish our reliance with the sacred Words.

6. IN like manner Hippolytus *in the Homily against* Noetus *declares, that* we acknowledge only from Scripture that there is one God. And whereas secular Philosophy is not to be had, but from the reading of the doctrine of the Philosophers; so whosoever of us will preserve piety towards God, he cannot otherwise learn it then from the holy Scripture. *Accordingly* Origen *in the fifth Homily on* Leviticus, *says, that* in the Scripture every word appertaining to God, is to be sought and discust; and the knowledge of all things is to be received.

7. WHAT Saint Cyprians *opinion was in this point, we learn at large from his Epistle to* Pompey. *For when Tradition was objected to him, he answers;* Whence is this Tradition? is it from the authority of our Lord and his Gospel; or comes it from the commands of the Apostles in their Epistles? Almighty God declares that what is written should be obei'd and practic'd. The Book of the Law, says he in *Joshua,* shall not depart from thy mouth, but thou shalt meditate in it day and night, that you may observe and keep all that is written therein. So our Lord sending his Apostles, commands them to baptize all Nations, and teach them to observe all things that he had commanded. *Again,* what obstinacy and presumtion is it to prefer human Tradition to divine Command: not considering that God's wrath is kindled as often as his Precepts are dissolved and neglected by reason of human Traditions. Thus God warns and speaks by *Isaiah:* This people honors me with their lips, but their heart is far from me; but in

vain do they worship me, teaching for doctrines the commandments of men. Also the Lord in the Gospel checks and reproves, saying; you reject the Law of God, that you may establish your Tradition. Of which Precept the Apostle Saint *Paul* being mindful, admonishes and instructs, saying; If any man teaches otherwise, and hearkens not to sound doctrine, and the words of our Lord Jesus Christ, he is proud, knowing nothing: From such we must depart. *And again he adds,* There is a compendious way for religious and sincere minds, both to deposit their errors, and find out the truth. For if we return to the source and original of divine Tradition, human error will cease, and the ground of heavenly Mysteries being seen, whatsoever was hid with clouds and darkness, will be manifest by the light of truth. If a pipe that brought plentiful supplies of water fail on the sudden, do not men look to the fountain, and thence learn the cause of the defect, whether the spring itself be dry; or if running freely, the water is stopped in its passage; that if by interrupted or broken conveiances, it was hindered to pass, they being repair'd, it may again be brought to the City, with the same plenty as it flows from the spring? And this God's Priests ought to do at this time, obeying the commands of God, that if truth have swerv'd or failed in any particular, we go backward to the source of the Evangelical and Apostolical Tradition, and there found our actings; from whence their order and origination began.

8. IT is true Bellarmine *reproaches this discourse as erroneous; but whatever it might be in the inference which Saint* Cyprian *drew from it, in itself it was not so. For Saint* Austin, *though sufficiently engaged against Saint* Cyprians *conclusion allows the position as most Orthodox; saying, in the fourth Book of Baptism, c. 35.* Whereas he admonishes to go back to the fountain, that is, the Tradition of the Apostles, and thence bring the stream down to our times; 'tis most excellent, and without doubt to be don.

9. *THUS* Eusebius *expresses himself in his second Book against* Sabellius. As it is a point of sloth, not to seek into those things, whereof one may enquire; so 'tis insolence to be inquisitive in others. But what are those things which we ought to enquire into? Even those which are to be found in the Scriptures: those things which are not there to be found, let us not seek after. For if they ought to be known, the holy Ghost had not omitted them in the Scripture.

10. ATHANASIUS in his Tract of the Incarnation, says, It is fit for us to adhere to the word of God, and not relinquish it, thinking by syllogisms to evade, what is there clearly delivered. *Again in his Tract to* Serap. *of the holy Ghost:* Ask not, says he, concerning the Trinity, but learn only from the Scriptures. For the instructions which you will find there, are sufficient. *And in his Oration against the Gentiles, declares,* That the Scriptures are sufficient to the manifestation of the truth.

11. AGREEABLE to these is Optatus *in his 5. Book against* Parmen. *who reasons thus,* You say 'tis lawful to rebaptize, we say 'tis not lawful: betwixt your saying and our gain-saying the people's minds are amus'd. Let no man believe either you or us. All men are apt to be contentious. Therefore Judges are to be called in. Christians they cannot be; for they will be parties; and thereby partial. Therefore a Judge is to be looked out from abroad. If a Pagan, he knows not the mysteries of our Religion. If a Jew, he is an enemy to our baptism. There is therefore no earthly Judge; but one is to be sought from heaven. Yet there is no need of a

resort to heaven, when we have in the Gospel a Testament: and in this case, celestial things may be compared to earthly. So it is as with a Father who has many children; while he is present he orders them all, and there is no need of a written Will: Accordingly Christ when he was present upon earth, from time to time commanded the Apostles whatsoever was necessary. But as the earthly father finding himself to be at the point of death, and fearing that after his departure his children should quarrel among themselves, he calls witnesses, and puts his mind in writing; and if any difference arise among the brethren, they go not to their Fathers Sepulcher, but repair to his Will and Testament; and he who rests in his grave, speaks still in his writing, as if he were alive. Our Lord who left his Will among us, is now in heaven; therefore let us seek his commands in the Gospel, as in his Will.

12. THUS Cyril *of* Ierus. *Cat. 4.* Nothing, no not the least concernment of the divine and holy Sacraments of our Faith, is to be delivered without the holy Scripture: believe not me unless I give you a demonstration of what I say from the Scripture.

13. SAINT Basil *in his Book of the true Faith says,* If God be faithful in all his sayings, his words, and works, they remaining forever, and being don in truth and equity; it must be an evident sign of infidelity and pride, if any one shall reject what is written, and introduce what is not written. *In which Books he generally declares that he will write nothing but what he receives from the holy Scripture: and that he abhors from taking it elsewhere. In his 29. Homily against the Antitrinit.* Believe, *says he,* those which are written; seek not those which are not written. *And in his Eth. reg. 26.* Every word and action ought to be confirmed by the testimony of the divinely inspired Scriptures to the establishment of the Faith of the good, and reproof of the wicked.

14. SAINT Ambrose *in the first Book of his Offic. says:* How can we make use of anything which is not to be found in Scripture? *And in his Instit. of Virgins.* I read he is the first, but read not he is the second; let them who say he is second, show it from the reading.

15. GREG. Nyssen *in his Dial. of the soul and resurrect. says,* 'Tis undeniable, that truth is there only to be placed, where there is the seal of Scripture Testimony.

16. SAINT Jerome *against* Helvidius *declares.* As we deny not that which is written, so we refuse those which are not written. *And in his Comment on the 98. Ps.* Every thing that we assert, we must show from the holy Scripture. The word of him that speaks has not that authority as God's precept. *And on the 87. Ps.* Whatever is said after the Apostles, let it be cut off, nor have afterwards authority. Tho one be holy after the Apostles, though one be eloquent; yet has he not authority.

17. SAINT Austin *in his Tract of the unity of the Church, c. 12.* acknowledges that he could not be convinced but by the Scriptures of what he was to believe; and adds they are read with such manifestation, that he who believes them must confess the doctrine to be most true. *In the second Book of Christian doctrine, c. 9. he says, that* in the plain places of Scripture are found all those things that concern Faith and Manners. *And in Epist. 42.* All things which have been exhibited heretofore as don to mankind, and what we now see and deliver to our posterity, the Scripture has not past them in silence, so far forth as they concern the search or defense

of our Religion. *In his Tract of the good of Widowhood, he says to* Julian, *the person to whom he addresses.* What shall I teach you more then that we read in the Apostle: for the holy Scripture settles the rule of our doctrine; that we think not anything more then we ought to think; but to think soberly, as God has dealt to every man the measure of Faith. Therefore my teaching is only to expound the words of this Doctor, *Ep. 157.* Where any subject is obscure, and passes our comprehension, and the Scripture do's not plainly afford its help, there human conjecture is presumptuous in defining.

18. THEOPHILUS of Alex. *in his second Paschal homily, tells us, that* 'tis the suggestion of a diabolical spirit to think that anything besides the Scripture has divine authority. *And in his third he adds, that* the Doctors of the Church having the Testimony of the Scripture, lay firm foundation of their doctrine.

19. CHRYSOSTOM in his third Homily on the first of the Thessal. *asserts, that* from the alone reading or hearing of the Scripture one may learn all things necessary. *So Hom. 34. on Act. 15. he declares.* A heathen comes and says: I would willingly be a Christian, but I know not who to join myself to; for there are many contentions among you, many seditions and tumults; so that I am in doubt what opinion I should abuse, Each man says, what I say is true, and I know not whom to believe; each pretends to Scripture which I am ignorant of, 'Tis very well the issue is put here: for if the appeal were to reason, in this case there would be just occasion of being troubled: but when we appeal to Scripture, and they are simple and certain, you may easily yourself judge. He that agrees with the Scripture is a Christian, he that resists them, is far out of the way. *And on Ps. 95.* If anything be said without the Scripture, the mind halts between different opinions; sometimes inclining as to what is probable, anon rejecting as what is frivolous: but when the testimony of holy Scripture is produced, the mind both of speaker and hearer is confirmed. *And Hom. 4. on* Lazar. Tho one should rise from the dead, or an Angel come down from heaven, we must believe the Scripture; they being framed by the Lord of Angels, and the quick and dead. *And Hom. 13. 2 Cor. 7.* Is it not an absurd thing that when we deal with men about money, we will trust nobody, but cast up the sum, and make use of our counters; but in religious affairs, suffer ourselves to be led aside by other men's opinions, even then when we have by an exact scale and touchstone, the dictat of the divine Law. Therefore I pray and exhort you, that giving no heed to what this or that man says, you would consult the holy Scripture, and thence learn the divine riches, and pursue what you have learnt. *And Hom. 58. on Jo. 10.1.* 'Tis the mark of a thief, that he comes not in by the door, but another way: now by the door the testimony of the Scripture is signified. *And Hom. on Gal. 1.8.* The Apostle says not, if any man teach a contrary doctrine let him be accurs'd, or if he subvert the whole Gospel; but if he teach anything beside the Gospel which you have received, or vary any little thing, let him be accurs'd.

20. CYRIL of Alex. *against* Jul. l. *7. says,* The holy Scripture is sufficient to make them who are instructed in it, wise unto salvation, and endued with most ample knowledge.

21. THEODORET Dial. 1. I am persuaded only by the holy Scripture. *And Dial. 2.* I am not so bold to affirm anything, not spoken of in the Scripture. *And again, qu. 45. upon* Genes. We ought not to enquire after what is past over in silence, but acquiesce in what is written.

22. IT were easy to enlarge this discourse into a Volume; but having taken, as they offered themselves, the suffrages of the writers of the four first Centuries, I shall not proceed to those that follow. If the holy Scripture were a perfect rule of Faith and Manners to all Christians heretofore, we may reasonably assure ourselves it is so still; and will now guide us into all necessary truth, and consequently make us wise unto salvation, without the aid of oral Tradition, or the new mintage of a living infallible Judge of controversy. And the impartial Reader will be enabled to judge whether our appeal to the holy Scripture, in all occasions of controversy, and recommendation of it to the study of every Christian, be that heresy and innovation which it is said to be.

23. IT is, we know, severely imputed to the Scribes and Pharisees by our Savior, that they took from the people the key of knowledge, *Luk. 11.52. and had* made the word of God of none effect by their Traditions, *Mat. 15.6. but they never attempted what has been since practiced by their Successors in the Western Church, to take away the Ark of the Testament itself, and cut off not only the efficacy, but very possession of the word of God by their Traditions. Surely this had been exceeding criminal from any hand: but that the Bishops and Governors of the Church, and the universal and infallible Pastor of it, who claim the office to interpret the Scriptures, exhort unto, and assist in the knowledge of them, should be the men who thus rob the people of them; carries with it the highest aggravations both of cruelty and breach of trust.* If any man shall take away from the words of the Book of this prophecy, *says Saint* John, *Revel. 22.19.* God shall take away his part out of the Book of Life, and out of the holy City, and from the things which are written in this Book. *What vengeance therefore awaits those, who have taken away not only from one Book, but at once the Books themselves, even all the Scriptures, the whole word of God?*

SECT. VII. Historical reflections upon the events which have happened in the Church since the with-drawing of the holy Scripture.

TWILL in this place be no useless contemplation to observe, after the Scriptures had been ravished from the people in the Church of *Rome;* what pitiful pretenders were admitted to succeed. And first because Lay-men were presumed to be illiterate, and easily seducible by those writings which were in themselves difficult, and would be wrested by the *unlearned to their own destruction;* pictures were recommended in their steed, and complemented as the Books of the Laity, which soon emprov'd into a necessity of their worship, and that gross superstition which renders Christianity abominated by Turks, and Jews, and Heathens unto this day.

2. I would not be hasty in charging Idolatry upon the Church of *Rome,* or all in her communion; but that their Image-worship is a most fatal snare, in which vast numbers of unhappy souls are taken, no man can doubt who hath with any regard travail'd in Popish Countries. I myself, and thousands of others, whom the late troubles, or other occasions sent abroad, are and have been witnesses thereof. Charity, 'tis true, believes all things, but it do's not oblige men to disbelieve their eyes. 'Twas the out-cry of *Micah* against the Danites,

Jud. 18.24. ye have taken away my God's which I have made, and the Priest, and are gone away, and what have I more? but the Laity of the Roman communion may enlarge the complaint, and say; you have taken away the oracles of our God, and set up everywhere among us graven and molten Images, and Teraphims, and what have we more? and 'twas lately the loud, and I doubt me is still, the unanswerable complaint of the poor Americans, that they were denied to worship their Pagod once in the year, when they who forbad them, worshipped theirs every day.

3. THE Jews before the captivity, notwithstanding the recent memory of the Miracles in Egypt and the Wilderness, and the first conquest of the Land of *Canaan* with those that succeeded under the Judges and kings of *Israel* and *Judah;* as also the express command of God, and the menaces of Prophets, ever and anon fell to downright Idolatry: but after their return unto this day, have kept themselves from falling into that sin; though they had no Prophets to instruct them, no miracles or government to encourage or constrain them. The reason of which a very learned man in his discourse of religious Assemblies takes to be, the reading and teaching of the Law in their Synagogues; which was performed with great exactness after the return from the captivity, but was not so performed before. And may we not invert the observation, and impute the Image-worship now set up in the Christian Church, to the forbidding the reading of the Scriptures in the Churches, and interdicting the private use, and institution in them?

4. FOR a farther supplement in place of the Scriptures, whose History was thought not edifying enough, the Legends of the Saints were introduced; stories so stupid, that one would imagine them designed as an experiment how far credulity could be imposed upon; or else framed to a worse intent, that Christianity by them might be made ridiculous. Yet these are recommended to use and veneration, while in the mean time the word of God is utterly forbidden, whereby the parties to this unhappy practice (that I may speak in the words of the Prophet *Jerem. 2.13.) have committed two evils, they have forsaken the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water.*

5. FARTHER yet, the same unreasonable tyranny which permitted not the Laity to understand Almighty God speaking to them in the Scripture; hinder'd them from being suffered to understand the Church or themselves speaking to him in their prayers; whilst the whole Roman office is so disposed, that in defiance of the Apostles discourse, *1 Cor. 14. he that occupies the room of the unlearned must say amen, to those prayers and praises which he has no comprehension of:* and by his endless repetitions of Paters, Ave's and Credo's, falls into that battology reprov'd by our Savior, *Mat, 6.7.* and as 'twas said to the woman of *Samaria,* Jo. 4.22. *knows not what he worships.* Yet this unaccountable practice is so much the darling of that Church, that when in *France* about eighteen years since, the Roman Missal was translated into the vulgar Tongue, and published by the direction of several of their Bishops; the Clergy of *France* rose up in great fury against the attempt, anathematizing in their circular Epistles, *all that sold, read, or used the said Book:* and upon complaint unto Pope *Alex.* the 7. he resented the matter so deeply, as to issue out his Bull against it in the following words.

6. WHEREAS *sons of perdition, endevoring the destruction of souls, have translated the Roman Missal into the French Tongue, and so attempted to throw down and trample upon the majesty of the holy Rites comprehended in Latin words: As we abominate and detest the novelty, which will deform the beauty of the Church, and produce disobedience, temerity, boldness, sedition and schism; so we condemn, reprobate and forbid, the said and all other such Translations, and interdict the reading, and keeping, to all and singular the faithful, of whatever sex, degree, order, condition, dignity, honor, or preeminence,* &c. *under pain of excommunication. And we command the copies to be immediately burnt,* &c. So mortal a sin it seems 'twas thought for the Laity to understand the prayers in which they must communicate.

7. NOR is this all; agreeable to the other attempts upon the holy Scripture, was the bold insolence of making a new authentic Text, in that unknown Tongue in which the offices of prayer had been, and were to be kept disguis'd; which was don by the decree of the Council of *Trent* in the fourth Session. But when the Council had given this Prerogative to the Version which it called vulgar, the succeeding Popes began to consider what that Version was; and this work *Pius* the fourth and fifth set upon; but prevented by death failed to complete it, so that the honor of the performance fell to *Sixtus* the fifth, who in the plenitude of his Apostolic power, the Translation being reformed to his mind, Commanded it to be that genuine ancient Edition, which the *Trent* Fathers had before made authentic, and under the pain of excommunication required it to be so received: which he do's in this form. *Of our certain knowledge, and the plenitude of Apostolic power, we order and declare that vulgar Edition which has been received for authentic by the Council of* Trent, *is without doubt or controversy to be esteemed this very one, which being amended as well as it is possible, and printed at the Vatican Press, we publish to be read in the whole Christian Republic, and in all Churches of the Christian world. Decreeing that it having been approved by the consent of the holy universal Church, and the holy Fathers, and then by the Decree of the general Council of* Trent, *and now by the Apostolic authority delivered to us by the Lord; is the true, legitimate, authentic, and undoubted, which is to be received and held in all public and private Disputations, Lectures, Preachings, and Expositions,* &c. But notwithstanding this certain knowledge, and plenitude of Apostolic power, soon after came *Clement* the eighth, and again resumes the work of his Predecessor *Sixtus,* discovers great and many errors in it, and puts out one more reformed, yet confessed by himself to be imperfect; which now stands for the authentic Text, and carries the title of the Bible put forth by *Sixtus,* notwithstanding all it's alterations. So well do's the Roman Church deserve the honor which she pretends to, of being the *mistress of all Churches;* and so infallible is the holy Chair in its determinations: and lastly, so authentic a Transcript of the word of God (concerning which 'tis said, *Mat. 5.18. one jot or one title shall not fail)* is that which she established, and that has received so many, and yet according to the confession of the infallible Corrector, wants still more alterations.

8. DEPENDENT upon this, and as great a mischief as any of the former, consequent to the with-drawing of the Scripture, I take to be the step it made to the overthrow of the ancient and most useful discipline of the Church in point of Penance, whose rigors always heretofore preceded the possibility of having absolution. Now of this we know a solemn part was the state of Audience, when the lapst person was received after long attendance without doors,

prostrations, and lamentations there, within the entrance of the Church; and was permitted with the Catechumens or Candidats of Baptism, to hear the readings of the Scripture, and stay till prayer began, but then depart. He was obliged to hear the terrors of the Lord, the threats of the divine Law against sin and sinners, to stand among the unbaptiz'd and heathen multitude, and learn again the elements of that holy Faith from which he had prevaricated; and so in time be rendered capable of the devotions of the faithful▪ and afterward the reception of the Eucharist. But when the Scriptures were thought useless or dangerous to be understood and heard, it was consequent that the state of Audience should be cut off from Penance, and that the next to it, upon the self-same principle should be dismissed: and so the long probation formerly required should be supplanted; and the compendious way of pardoning first, and repenting afterwards, the endless circle of sinning and being absolved, and then sinning and being absolved again, should prevail upon the Church. Which still obtains, notwithstanding the complaints, and irrefragable demonstrations of learned men even of the Romish Communion, who plainly show this now received method, to be an innovation groundless and unreasonable, and most pernicious in its consequents.

9. AND, by the way, we may take notice that there cannot be a plainer evidence of the judgment of the Church, concerning the necessity of the Scriptures being known, not only by the learned but mean Christian, and the interest they have therein; then is the ancient course of Penance, established by the the practice of all the first Ages, and almost as many Councils, whether general or local, as have decreed anything concerning discipline; with the penitentiary Books and Canons which were written for the first eleven hundred years in the whole Christian world. For if even the unbaptiz'd Catechumen, and the lapst sinner, notwithstanding their slender knowledge in the mysteries of Faith, or frail pretence to the privilege thereof, had a right to the state of Audience, and was obliged to hear the Scripture read; surely the meanest unobnoxious Laic, was in as advantageous circumstances, and might not only be trusted with the reading of those sacred Books, but might claim them as his birth-right.

10. I may justly, over and above what has been hitherto alleg'd, impute to the Governors of the same Church, and their withholding from the Laity the holy Scripture; the many dangerous errors, gross ignorances, and scandalous immoralities which have prevailed among them both. It is no new method of divine vengeance, that there should *be like people like Priest,* Hos. 4.9. *and that the Idol shepherd who led his flock into the ditch, should fall therein himself,* Mat. 15.14. And as the Prophet *Zacharias* describes it, c. 11.17. *The sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.*

11. BUT no consequence can be more obviously deducible from that practice, then that men should justify the with-holding of the Scripture, by lessening its credit, and depreciating its worth: which has occasioned those reproaches which by the writers of the Church of *Rome,* of best note, have been cast upon it. As that it was *a Nose of wax, a leaden rule, a deaf and useless deputy to God in the office of a Judge; of less authority then the Roman Church, and of no more*

credit then Esops *Fables, but for the testimony of the said Church, that they contain things apt to raise laughter or indignation, that the Latin Translation in the Complutensian Bible is placed between the Hebrew Text, and the Septuagint Version, as our Savior was at his Crucifixion between two thieves, and that the vulgar Edition is of such authority that the Originals ought to be mended by it, rather then it should be mended from them:* which are the complements of Cardinal *Bellarmine, Hosius, Eckius, Perron, Ximenes, Coqueus,* and others of that Communion: words to be answered by a Thunderbolt, and fitter for the mouth of a *Celsus* or a *Porphyry,* then of the pious sons, and zealous Champions of the Church of Christ.

12. TIS to be expected that the Romanists should now wipe their mouths, and plead not guilty; telling us that they permit the Scripture to the Laity in their mother Tongue: And to that purpose the Fathers of *Reims* and *Doway* have published an English Bible for those of their communion. I shall therefore give a short and plain account of the whole affair as really it stands, and then on God's name let the Romanists make the best of their Apology.

13. THE fourth rule of the Index of prohibited Books composed upon the command and auspice of the Council of *Trent,* and published by the authority of *Pius* the fourth, *Sixtus* the fifth, and *Clement* the eighth, runs thus; *Since 'tis manifest by experience, that if the holy Bible be suffered promiscuously in the vulgar Tongue, such is the temerity of men, that greater detriment then advantage will thence arise; in this matter let the judgment of the Bishop or Inquisitor be stood to: that with the advice of the Curat or Confessor, they may give leave for the reading of the Bible in the vulgar Tongue, translated by Catholics, to such as they know will not receive damage, but increase of Faith and Piety thereby. Which faculty they shall have in writing; and whosoever without such faculty shall presume to have or to read the Bible, he shall not till he have delivered it up, receive absolution of his sins.* Now (to pass over the iniquity of obliging men to ask leave to do that which God Almighty commands) when 'tis considered how few of the Laity can make means to the Bishop or Inquisitor, or convince them, or the Curat or Confessor, that they are such who will not receive damage, but increase of Faith and Piety by the reading of the Scripture; and also have interest to prevail with them for their favor herein: and after all can and will be at the charge of taking out the faculty, which is so penally required: 'tis easy to guess what thin numbers of the Laity are likely, or indeed capable of reaping benefit by this Indulgence pretended to be allowed them.

14. BUT, besides all this, what shall we say, if the power itself of giving Licences be a mere show, and really signifies just nothing? In the observation subjoin'd to this fourth rule it is declared, that *the Impression and Edition thereof gives no new faculty to Bishops, or Inquisitors, or Superïors of regulars to grant Licences of buying, reading, or retaining Bibles published in a vulgar Tongue; since hitherto by the command and practice of the holy Roman and universal Inquisition, the power of giving such faculties, to read or retain vulgar Bibles, or any parts of Scripture of the Old or New Testament, in any vulgar Tongue; or also summaries, or historical compendiums of the said Bibles or Books of Scripture, in whatsoever Tongue they are written, has been taken away.* And sure if a Lay-man cannot read the Bible without a faculty, and it is not in any ones power to grant it; 'twill evidently follow that he cannot read it: And so the pretence of giving liberty, owns the shame of openly refusing it, but has no other effect or consequence. And if any Romanist

among us, or in any other Protestant Country enjoies any liberty herein, 'tis merely by connivance, and owed to a fear least the Votary would be lost, and take the Bible where it was without difficulty to be had, if strictness should be used. And should Popery, which God forbid, become paramount; the Translations of the Scripture into our Mother Tongues, would be no more endured here, then they are in *Spain:* and they who have formerly been wary in communicating the Scriptures; remembering how thereby their errors have been detected, would upon a revolution effectually provide for the future, and be sure to keep their people in an Egyptian darkness, that might itself be felt, but that allowed the notices of no other object. They would not be content with that composition of the Ammonite, to *thrust out all the right eyes* of those that submitted to them, *1 Sam. 11.2.* but would put out both; as the Philistines did to *Samson,* that they might make their miserable captives forever *grind in their Mill,* Jud. 16.21.

15. BUT this heaviest of judgments will never fall upon the reformed Churches, till by their vicious practice and contempt of the divine Law, they have deserted their profession; and made themselves utterly unworthy of the blessings they enjoy, and the light of that Gospel which with noon-day brightness has shined among them. Upon which account, I suppose it may not be impertinent in the next place to subjoin some plain directions, and cautionary advices, concerning the use of these sacred Books.

***SECT. VIII.* Necessary cautions to be used in the reading of the holy Scriptures.**

IT is a common observation, that the most generous and sprightly Medicins; are the most unsafe, if not appli'd with due care and regimen: And the remark holds as well in spiritual as corporal remedies. The Apostle asserts it upon his own experience, that the doctrine of the Gospel, which was to some *the savor of life unto life, was to others the savor of death,* 2 Cor. 2.15. And the same effect that the oral Word had then, the written Word may have now; not that either the one or the other have anything in them that is of itself mortiferous, but becomes so by the ill disposition of the persons who so pervert it. It is therefore well worth our inquiry, what qualifications on our part are necessary to make the Word be to us what it is in itself, *the power of God unto salvation,* Rom. 1.16. Of these some are previous before our reading, some are concomitant with it, and some are subsequent and follow after it.

2. OF those that go before, sincerity is a most essential requisite: by sincerity, I mean an upright intention, by which we direct our reading to that proper end for which the holy Scriptures were designed; *viz.* the knowing God's will in order to the practicing it. This honest simplicity of heart is that which Christ represents by the *good ground,* where alone it was that the seed could fructify, *Mat. 13.8.* And he that brings not this with him, brings only the shadow of a Disciple. The *word of God,* is indeed, *sharper then a two-edged sword,* Heb. 4.12. but what impression can a sword make on a body of air; which still slips from, and eludes its thrusts? And as little can all the practical discourses of holy Writ make on him, who brings only his speculative faculties with him, and leaves his will and affections behind him; which are the only proper subjects for it to work on.

3. TO this we may probably impute that strange inefficaciousness we see of the Word. Alas, men rarely apply it to the right place: our most inveterat diseases lie in our morals; and we suffer the Medicin to reach no farther then our intellects. As if he that had an ulcer in his bowels should apply all his balsoms and sanatives only to his head. 'Tis true, the holy Scriptures are the tresuries of divine Wisdom; the Oracles to which we should resort for saving knowledge: but they are also the rule and guide of holy Life: and he that covets to know God's will for any purpose but to practice it, is only studious to entitle himself to the greater number of *stripes,* Luk. 12.47.

4. NAY farther, he that affects only the bare knowledge, is oft disappointed even of that. The Scripture, like the Pillar of fire and cloud, enlightens the Israelites, those who sincerely resign themselves to its guidance; but it darkens and confounds the Egyptians, *Ex. 14.20.* And 'tis frequently seen, that those who read only to become knowing, are tolled on by their curiosity into the more abstruse and mysterious parts of Scripture, where they entangle themselves in inextricable mazes and confusions; and instead of acquiring a more superlative knowledge, loose those easy and common notions which lie obvious to every plain well meaning Reader. I fear this Age affords too many, and too frequent instances of this; in men who have lost God in the midst of his Word, and studied Scripture till they have renounced its Author.

5. AND sure this infatuation is very just, and no more then God himself has warned us of, who *takes the wise in their own craftiness, Job. 5.12.* but appropriates his *secrets only to them that fear him,* and has promise'd *to teach the meek his way,* Psal. 25.9.14. And this was the method Christ observed in his preaching; unveiling those truths to his Disciples, which to the Scribes and Pharisees, his inquisitive, yet refractory hearers, he wrapped up in parables: not that he dislik'd their desire of knowledge, but their want of sincerity: which is so fatal a defect as blasts our pursuits, though of things in themselves never so excellent. This we find exemplifi'd in *Simon Magus,* Acts 8. who though he coveted a thing in itself very desirable, the power of conferring the holy Ghost, yet desiring it not only upon undue conditions, but for sinister ends, he not only mist of that, but was (after all his convincement by the Apostles miracles, and the engagement of his Baptism) immersed *in the gall of bitterness;* and at last advanced to that height of blasphemy, as to set up himself for a God; so becoming a lasting *memento,* how unsafe it is to prevaricate in holy things.

6. BUT as there is a sincerity of the Will in order to practice, so there is also a sincerity of the understanding in order to belief; and this is also no less requisite to the profitable reading of Scripture. I mean by this, that we come with a preparation of mind, to embrace indifferently, whatever God there reveles as the object of our Faith: that we bring our own opinions, not as the clue by which to unfold Scripture, but to be tried and regulated by it. The want of this has been of very pernicious consequence in matters both of Faith and speculation. Men are commonly prepossessed strongly with their own notions, and their errand to Scripture is not to lend them light to judge of them, but aids to back and defend them.

7. OF this there is no Book of controversy that do's not give notorious proof. The Socinian can easily overlook the beginning of Saint *John,* that says, *The Word was God,* Jo. 1.1. and all

those other places which plainly assert the Deity of our Savior; if he can but divert to that other more agreeable Text, that *the Father is greater then I.* Among the Romanists, *Peters* being said to be *first among the Apostles,* Mat. 10.2, and that *on that Rock Christ would build his Church,* Mat. 16.18. carries away all attention from those other places where Saint *Paul* says he was not *behind the very chiefest of the Apostles,* 2 Cor. 11.5. that upon him lay *the care of all the Churches,* 2 Cor. 11.28. and that the Church was not built upon the *foundation of someone, but all the twelve Apostles,* Revel. 21.14. So it fares in the business of the Eucharist: *This is my body,* Mat. 26.26. carries it away clear for Transubstantiation, when our Saviors calling that which he drunk *the fruit of the vine,* Mat. 26.29. and then Saint *Paul's* naming the Elements in the Lord's Supper several times over Bread and Wine; *The Bread that we break, is it not the Communion of the Body of Christ: the Cup that we bless, is it not the Communion, &c.* 1 Cor. 10.16. And again, *He that eats this Bread, and drinks this Cup unworthily, &c.* 1 Cor. 11.29. can make no appearance of an Argument.

8. THUS men once engaged ransac for Texts that carry some correspondency to the opinions they have imbibed; and those how do they rack and scrue to bring to a perfect conformity; and improve every little probability into a demonstration? On the other side, the contrary Texts they look on as enemies, and consider them no farther then to provide fences and guards against them: So they bring Texts not into the scales to weigh, but into the field to skirmish, as Partizans and Auxiliaries of such or such opinions.

9. BY this force of prepossession it is, that that sacred Rule, which is the measure and standard of all rectitude, is itself bow'd and distorted to countenance and abet the most contrary tenets: and like a variable picture, represents differing shapes according to the light in which you view it. And sure we cannot do it a worse office then to represent it thus dissonant to itself. Yet thus it must still be till men come unbiast to the reading of it. And certainly there is all the reason in the world they should do so: the ultimate *end of our faith is but the salvation of our souls,* 1 Pet. 1.9. and we may be sure the Scripture can best direct us what Faith it is which will lead us to that end.

10. WHY should we not then have the same indifference which a traveler hath, whether his way lie on this hand or that; so as it be the direct road to his journeys end? For altho it be infinitely material that I embrace right principles, yet 'tis not so that this should be right rather then the other: and our wishes that it should be so, proceed only from our prepossessions and fondness of our own conceptions, then which nothing is more apt to intercept the clear view of truth. It therefore nearly concerns us to deposit them, and to give up ourselves without reserve to the guidance of God's Word, and give it equal credit when it thwarts, as when it complies with our own notions.

11. WITHOUT this, though we may call Scripture the rule of Faith, and judge of controversies; yet 'tis manifest we make it not so, but reserve still the last appeal to our own prejudicat fancies: and then no wonder, though we fall under the same occoecation which our Savior upbraids to the Jews, *that seeing we see not, neither do we understand,* Mat. 13.14. For he that will not be saved God's way, will hardly be so by his own. He that resolves not impartially to embrace all the Scriptures dictates, comes to them as unsincerely, as the

remnant of the Jews did to *Jeremiah* to inquire of the Lord for them, which he no sooner had don, but they protest against his message, *Jer. 42.20.* and may expect as fatal an event.

12. BUT there are a set of men who deal yet more insincerely with the Word; that read it insiduously, on purpose to collect matter of objection and cavil: that with a malicious diligence compare Texts in hope to find contradictions; and read attentively, but to no other end then to remark incoherences and defects in the style: which when they think they have started, they have their design; and never will use a quarter of the same diligence in considering how they may be solv'd, or consulting with those who may assist them in it. For I think I may appeal to the generality of those who have raised the loudest clamors against the Scripture, whether they have endeavored to render themselves competent judges of it by inquiring into the Originals; or informing themselves of those local Customs, peculiar Idioms, and many other circumstances, by which obscure Texts are to be cleared. And though I do not affirm it necessary to salvation that every man should do this; yet I may affirm it necessary to him that will pretend to judge of the Bible: and he that without this condems it, do's it as manifest injury, as a Judge that should pass sentence only upon the Indictment, without hearing the defense.

13. AND certainly there cannot be any thing more unmanly and disingenouos, then for men to inveigh and condemn before they inquire and examine. Yet this is the thing upon which so many value themselves, assuming to be men of reason, for that for which the Scripture pronounces them brute beasts, viz. *the speaking evil of those things they understand not,* 2 Pet. 2.12. Would men use due diligence, no doubt many of those seeming contradictions would be reconciled, and the obscurities cleared: and if any should after all remain, he might find twenty things fitter to charge it on, then want of verity or discourse in the inspired writers.

14. ALAS what human writing is there of near that Antiquity, wherein there are not many passages unintelligible? And indeed, unless modern times knew all those national customs, obsolete Laws, particular Rites and Ceremonies, Phrases and proverbial Sayings, to which such ancient Books refer, 'tis impossible but some passages must still remain obscure. Yet in these we ordinarily have so much candor, as to impute their unintelligibleness to our own ignorance of those things which should clear them, the improprieties of style, to the variation that times make in dialects, or to the errors of Scribes, and do not presently exclame against the Authors as false or impertinent, or discard the whole Book for some such passages.

15. AND sure what allowances we make to other Books, may with more reason be made to the Bible; which having been writ so many Ages since, past thro infinite variety of hands, and (which is above all) having been the object of the Devils, and wicked men's malice, lies under greater disadvantages then any human composure: And doubtless men would be as equitable to that as they are to others, were it not that they more wish to have that false or irrational then any other Book. The plain parts of it, the precepts and threatenings speak clearer then they desire, gall and fret them; and therefore they will revenge themselves upon the obscurer: and seem angry that there are some things they understand not, when indeed their real displesure is at those they do.

16. A second qualification preparatory to reading the Scripture is reverence. When we take the Bible in our hands, we should do it with other sentiments and apprehensions then when we take a common Book; considering that it is the word of God, the instrument of our salvation; or upon our abuse of it, a promoter of our ruin.

17. AND sure this if duly apprehended, cannot but strike us with a reverential awe, make us to say with *Jacob,* Gen. 28.17. *surely God is in this place;* control all trifling fancies, and make us read, not for custom or divertisement, but with those solemn and holy intentions which become the dignity of its Author. Accordingly we find holy men have in all Ages been affected with it; and some to the inward reverence of the mind, have joined the outward of the body also, and never read it but upon their knees: an example that may both instruct and reproach our profaneness; who commonly read by chance, and at a venture: If a Bible happen in our way, we take it up as we would do a Romance, or Play-book; only herein we differ, that we dismiss it much sooner, and retain less of its impressions.

18. IT was a Law of *Numa,* that no man should meddle with divine things, or worship the God's, in passing, or by accident, but make it a set and solemn business. And everyone knows with how great ceremony and solemnity the heathen Oracles were consulted. How great a shame is it then for Christians to defalk that reverence from the true God, which heathens allowed their false ones?

19. NOW this proceeds sometimes from the want of that habitual reverence we should always have to it as God's word, and sometimes from want of actual exciting it, when we go to read: for if the habit lie only dormant in us, and be not awak'd by actual consideration, it avails us as little in our reading, as the habitual strength of a man do's towards labor, when he will not exert it for that end.

20. WE ought therefore, as to make it our deliberate choice to read God's word; so when we do it, to stir up ourselves to those solemn apprehensions of its dignity and authority, as may render us malleable, and apt to receive its impressions: for where there is no reverence, 'tis not to be expected there should be any genuine or lasting obedience.

21. SAINT *Austin* in his Tract to *Honoratus,* of the advantage of believing, makes the first requisite to the knowledge of the Scriptures to be the love of them. *Believe me,* says he, *everything in the Scripture is sublime and divine, its truth and doctrine are most accommodate to the refreshment, and building up of our minds: and in all respects so ordered, that everyone may draw thence what is sufficient for him; provided he approach it with devotion, piety, and religion. The proof of this may require much reasoning and discourse. But this I am first to persuade, that you do not hate the Authors, and then that you love them. Had we an ill opinion of* Virgil, *nay, if upon the account of the reputation he has gained with our Predecessors, we did not greatly love before we understood him; we should never patiently go thro all the difficult questions Grammarians raise about him. Many employ themselves in commenting upon him; we esteem him most, whose exposition most commends the Book, and shows that the Author, not only was free from error, but did excellently well where he is not understood. And if such an account happen not to be given, we impute it rather to the Interpreter then the Poet.*

22. THUS the good Father; whose words I have transcribed at large, as being remarkable to the present purpose; he also shows that the mind of no Author is to be learnt from one averse to his doctrine: as that 'tis vain to enquire of *Aristotle's* Books from one of a different Sect: Or of *Archimedes* from *Epicurus:* the discourse will be as displeasing as the speaker; and that shall be esteemed absurd, which comes from one that is envi'd or despised.

23. A third preparative to our reading should be prayer. The Scripture as it was dictated at first by the holy Spirit, so must still owe its effects and influence to its cooperation. *The things of God,* the Apostle tells us, *are spiritually discerned,* 1 Cor. 2.14. And though the natural man may well enough apprehend the letter, and grammatical sense of the Word; yet its power and energy, that insinuative persuasive force whereby it works on hearts, is peculiar to the spirit; and therefore without his aids, the Scripture whilst it lies open before our eyes, may still be *as a Book that is sealed,* Isaiah. 29.11. be as ineffective as if the characters were illegible.

24. BESIDES our Savior tells us the devil is still busy *to steal away the seed as soon as it is sown,* Mat. 13.17. And unless we have some better guard then our own vigilance, he is sure enough to prosper in his attempt. Let it therefore be our care to invoke the divine Aid; and when ever we take the Bible into our hands, to dart up at least a hearty ejaculation, that we may find its effects in our hearts. Let us say with holy *David, open thou mine eyes O Lord, that I may see the wondrous things of thy Law. Blessed art thou O Lord, O teach me thy statutes,* Ps. 119. Nay indeed 'twil be fit matter of a daily solemn devotion, as our Church has made it an annual in the Collect on the second Sunday in Advent: a prayer so apt and fully expressive of what we should desire in this particular, that if we transcribe not only the example, but the very words, I know not how we can form that part of our devotion more advantageously.

25. IN the second place we are to consider what is required of us at the time of reading the Scripture; which consists principally in two things. The first of these is attention, which is so indispensably requisite, that without it all Books are alike, and all equally insignificant: for he that adverts not to the sense of what he reads, the wisest discourses signify no more to him, then the most exquisite music do's to a man perfectly deaf. The letters and syllables of the Bible are no more sacred then those of another Book; 'tis the sense and meaning only that is divinely inspired: and he that considers only the former, may as well entertain himself with a spelling-book.

26. WE must therefore keep our minds fixed and attent to what we read: 'tis a folly and lightness not to do so in human Authors; but 'tis a sin and danger not to do so in this divine Book. We know there can scarce be a greater instance of contempt and disvalue, then to hear a man speak, and not at all mind what he says: yet this vilest affront do all those put upon God, who hear or read his Word, and give it no attention. Yet I fear the practice is not more impious then it is frequent: for there are many that read the Bible, who if at the end of each Chapter they should be called to account, I doubt they could produce very slender collections: and truly 'tis a sad consideration, that that sacred Book is read most attentively by those, who read it as some *preach the Gospel,* Phil. 1.15. *out of envy and strife.* How curiously do men inspect, nay ransac and embowel a Text to find a pretence for cavil and objection,

whilst men who profess to look there for life and salvation, read with such a retchless heedlesness, as if it could tell them nothing they were concerned in: and to such 'tis no wonder if their reading bring no advantage, God is not in this sense *found of those that seek him not,* Isaiah. 65.1. 'tis Satan's part to serve himself of the bare words and characters of holy Writ, for charms and amulets: the virtue God has put there consists in the sense and meaning, and can never be drawn out by drousy inadverting Readers.

27. THIS unattentiveness fore-stalls all possibility of good. How shall that convince the understanding, or persuade the affections, which do's not so much as enter the imagination. So that in this case the seed seems more cast away then in any of those instances the parable gives, *Mat. 13.* In those it still fell upon the soil, but in this it never reaches that; but is scattered and dissipated, as with a mighty wind, by those thoughts which have prepossess'd the mind. Let no man therefore take this sacred Book into his hand, till he have turned out all distracting fancies, and have his faculties free and vacant for those better objects which will there present themselves. And when he has so disposed himself for attention, then let him contrive to improve that attention to the best advantage.

28. TO which purpose it may be very conducive to put it into some order and method. As for instance, when he reads the doctrinal part of Scripture, let him first and principally advert to those plain Texts which contain the necessary points of Faith: that he may not owe his Creed only to his education, the institution of his Parents or Tutors; but may know the true foundation on which it is bottomed, *viz.* the word of God, and may thence be able to justify his Faith: and as Saint *Peter* exhorts, be ready to give an answer to *every man that asks him a reason of the hope that is in him,* 1 Pet. 3.15. For want of this it is, that Religion sits so loose upon men, that every wind of doctrine blows them into distinct and various forms; till at last their Christianity itself vapors away and disappears.

29. BUT let men be careful thus to secure the foundation, and then 'twill be commendable in them (who are capable of it) to aspire to higher degrees of speculation: yet even in these it will be their safest course chiefly to pursue such as have the most immediate influence on practice, and be more industrious to make observations of that sort, then curious and critical remarks, or bold conjectures upon those mysteries on which God has spread a veil.

30. BUT besides a man's own particular collections, it will be prudence in him to advantage himself of those of others, and to consult the learned'st and best expositors; and that not only upon a present emergency, when he is to dispute a point, (as most do) but in the constant course of his reading, wherein he will most sedatly, and dispassionatly judge of the notions they offer.

31. AS to the choice of the portions of Scripture to be read in course, though I shall not condemn that of reading the whole Bible in order, yet 'tis apparent that some parts of it (as that of the Levitical Law) are not so aptly accommodated to our present state, as others are; and consequently not so edificatory to us: and therefore I cannot see why any man should oblige himself to an equal frequency in reading them. And to this our Church seems to give her suffrage; by excluding such out of her public Lessons. And if we govern our private

reading by her measures, it will well express our deference to her judgment; who has selected some parts of Scripture, not that she would keep her children in ignorance of any, but because they tend most immediately to practice.

32. NEITHER will the daily reading the Scripture in the rubricks order, hinder any man from acquainting himself with the rest. For he may take in the other parts as supernumeraries to his constant task, and read them as his leisure and inclination shall prompt. So that all the hurt that can accrue to him by this method, is the being invited to read sometimes extraordinary proportions.

33. IF it be objected, that to those who daily hear the Church Service, 'twill be a kind of tautology, first to read those Lessons in private, which soon after they shall hear read publicly, I answer that whatever men may please to call it, 'twill really be an advantage: For he that shall read a chapter by himself with due consideration, and consulting of good Paraphrasts, will have div'd so far into the sense of it, that he will much better comprehend it when he hears it read: as on the other side, the hearing it read so immediately after will serve to confirm and rivet the sense in his mind. The one is as the conning, the other the repeating the Lesson; which every Schole-boy can tell us is best don at the nearest distance to each other. But I shall not contend for this, or any particular method; let the Scriptures be read in proportion to every man's leisure and capacity, and read with attention; and we need not be scrupulous about circumstances, when the main duty is secured.

34. BUT as in the doctrinal, so in the preceptive part, there is a caution to be used in our attention. For we are to distingish between those temporary precepts that were adapted to particular times and occasions, and such as are of perpetual obligation. He that do's not this may bring himself under the Jewish Law, or believe a necessity of selling all and giving it to the poor because 'twas Christ's command to the rich man; Mat. 19. or incur other considerable mischiefs.

35. THUS frequently commands are put in comprehensive indefinite words, but concern only the Generality to whom the Law is written; and not those who are entrusted with the vindication of their contempt. Accordingly 'tis said, *thou shalt not kill,* Mark. 10.19. which concerns the private person; but extends not to the Magistrate in the execution of his office, who *is a revenger* appointed by God, *and bears not the sword in vain,* Rom. 13.4. So the injunction not *to swear at all,* Mat. 5.34 refers to the common transactions of life; but not those solemn occasions where an oath is to give glory to God, *and is the end of all strife,* Heb. 6.16. Yet these mistakes at this day prevail with Anabaptists and Quakers, and bottom their denial of the Magistrates power to protect his Subjects by war; and to determine differences in Peace, by the oath of witnesses in judicial proceedings.

36. THERE is another distinction we are to attend to; and that is between absolute and primary commands, and secondary ones: the former we are to set a special remark upon, as those upon whose observance or violation our eternal life or death inseparably depends. And therefore our first and most solicitous care must be concerning them. I mention this, not to divert any from aspiring to the highest degrees of perfection: but to reprove that

preposterous course many take, who lay the greatest weight upon those things on which God lays the least; and have more zeal for oblique intimations, then for express downright commands; nay think by the one to commute for the contempt of the other. For example, fasting is recommended to us in Scripture, but in a far lower key then moral duties: rather as an expedient and help to virtue, then as properly a virtue itself. And yet we may see men scrupulous in that, who startle not at injustice, and oppression (that clamorous sin that cries to heaven) who pretend to mortify their appetites by denying it its proper food, or being luxurious in one sort of it; and yet glut their avarice, eat up the poor, *and devour widows houses,* Mat. 23.

37. TO such as these 'twould be good advice to fix their attention on the absolute commands, to study moral honesty, and the essentials of Christianity; to make a good progress there, and do what God indispensably requires: and then it may be seasonable to think of voluntary oblations: but till then they are so far from homage, that they are the most reprochful flattery; an attempt to bribe God against himself; and a sacrilege, like that of *Dionysius;* who took away *Apollo's* golden robe, and gave him a stuff one.

38. THE second thing requisite in our reading is application: this is the proper end of our attention: and without this we may be very busy to very little purpose. The most laborious attention without it, puts us but in the condition of those poor slaves that labor in the mines: who with infinite toil dig that ore of which they shall never partake. If therefore we will appropriate that rich treasure, we must apply, and so make it our own.

39. LET us then at every period of holy Writ, reflect and look on ourselves as the persons spoke to. When we find *Philip* giving baptism to the Eunuch upon this condition that he *believe with all his heart,* Act. 8. let us consider that unless we do so; our baptism (like a thing surreptitiously obtained) conveis no title to us; will avail us nothing.

40. WHEN we read our Savior's denunciation to the Jews, *except ye repent, ye shall all likewise perish;* Lu. 13.5. we are to look on it as if addrest immediately to ourselves; and conclude as great a necessity of our repentance. In those black catalogues of crimes which the Apostle mentions, 1 *Cor.* 6.10. and *Gal.* 5.19, 20, 21. as excluding from the Kingdom of heaven, we are to behold our own guilts arraign'd, and to resolve that the same crimes will as certainly shut heaven gates against us, as those to whom those Epistles were immediately directed. In all the precepts of good life, and Christian virtue, we are to think ourselves as nearly and particularly concerned, as if we had been Christ's Auditors on the Mount. So proportionably in all the threats and promises we are either to tremble or hope, according as we find ourselves adhere to those sins or virtues to which they are affixt.

41. THIS close application would render what we read operative and effective, which without it will be useless and insignificant. We may see an instance of it in *David;* who was not at all convinced of his own guilt by *Nathan's* parable (though the most apposite that was imaginable) till he roundly appli'd it, saying, *thou art the man:* 2 Sam. 12. And unless we treat ourselves at the same rate, the Scripture may fill our heads with high notions, nay with

many speculative truths, which yet amounts to no more then the Devils theology, *Ja. 2.19.* and will as litte advantage us.

42. IT now remains that we speak of what we are to do after our reading; which may be sum'd up in two words: Recollect and practice. Our memories are very frail as to things of this nature. And therefore we ought to impress them as deep as we can, by reflecting on what we have read. It is an observation out of the Levitical Law, that those beasts only were clean, and fit for sacrifice, *that chew'd the cud,* Lev. 11.4. And though the ceremony were Jewish, the moral is Christian, and admonishes us how we should revolve and ruminate on spiritual instructions. Without this what we hear or read slips insensibly from us, and like letters writ in chalk, is wipit out by the next succeeding thought: but recollection engraves and indents the characters in the mind. And he that would duly use it, would find other manner of impressions; more affective and more lasting, then bare reading will leave.

43. WE find it thus in all Sciences: he that only reads over the rules, and lays aside the thoughts of them together with his Book, will make but a slow advance; whilst he that plods and studies upon them, repetes and reinforces them upon his mind, soon arrives to an eminency. By this it was that *David* attaind to that perfection in God's Law as to out-strip his teachers, *and understand more then the Ancients,* Psal. 119.99, 100. because it was his *meditation* as himself tell us, *ver. 97.99.*

44. LET us therefore pursue the same method; and when we have read a portion of Scripture, let us recollect what observable things we have there met with: what exhortations to virtue, or determents from vice; what promises to obedience, or menaces for the contrary: what examples of God's vengeance against such or such sins, or what instances of his blessing upon duties. If we do this daily, we cannot but amass together a great stock of Scripture documents, which will be ready for us to produce upon every occasion. Satan can assault us nowhere, but we shall be provided of a guard, a *Scriptum est;* which we see was the sole armor the captain of our salvation used in his encounter with him, *Mat. 4. ver. 4.7. and 10.* and will be as successful to us, if we will duly manage it.

45. THE last thing required as consequent to our reading, is practice. This is the ultimate end, to which all the fore-going qualifications are directed. And if we fail here, the most assiduous diligence in all the former will be but lost labor. Let us mean never so well, attend never so close, recollect never so exactly; if after all we do not practice, all the rest will serve but to enhance our guilt. Christianity is an active Science, and the Bible was given us not merely for a theme of speculation, but for a rule of life.

46. And alas, what will it avail us that our opinions are right, if our manners be crooked? When the Scripture has showed us what God requires of us, nay, has evinced to us the reasonableness of the injunctions, the great agreeableness which they have to the excellency of our nature: and has backed this with the assurance that *in keeping of them there shall be a great reward,* Ps. 19.11. if in the midst of such importunate invitations to life we will choose death; we are indeed *worthy,* as the wise man speaks, *to take part with it,* Wis. 1.16. our crimes are hereby increased to a monstrous bulk, and also deprived of that veil and shelter which

darkness and ignorance would have given them. And a vicious Christian may have cause at the last day to wish that he had studied the Alcoran rather then the Bible. His sensualities might then have pleaded, that they were but the anticipating his Paradise, taking up that before hand, which his Religion proposed to him as his *summum bonum,* his final and highest aim. But with what confusion must a Christian then appear, whose institution obliges him to mortify the flesh: and yet has made it the business of his life, not only to satisfy, but even to enrage, and enflame its appetites? that has set up a counter-discipline to that of the Gospel he professes; and when that requires austerities and self-denials, to reduce corrupt nature to a tameness and subjection; has not only pulled off the bridle, but used the spur; contrived Arts to debauch even corruption itself; and has forced his relucting nature upon studied and artificial leudness? Such men may be thought to have read the Scripture with no other design but to be sure to run counter to it; that by informing themselves of God's will, they may know the more exactly how to affront and contradict it.

47. NAY, so it is, too many unto malice add contempt; are not content only sullenly to resist its Precepts, but despise and revile them also; arraign the wisdom of God, and pronounce the divine Laws to be weak and impertinent; lay their Scenes of ridiculous mirth in the Bible; rally in the sacred Dialect, and play the Buffoons with the most serious thing in the world. An impious licentiousness which is now grown to that height, that it is one of the wonders of God's longsuffering, that there are not as many eminent instances of the vengeance, as there are of the guilt. I have formerly complained of it, and must still crave leave to do so. It is indeed so spreading an infection, that we can never be sufficiently armed against it. Som degrees of it have tainted many who have not utterly renounced their reverence for the Bible: there being those who in their solemn moods own it as God's word, and profess they must finally stand or fall by its verdict; who yet in their jocular humors make light and irreverent applications of its phrases and sentences, furnish out their little jests in its attire, and use it as if they thought it good for nothing else.

48. AND certainly this abuse in men that own the Bible, is infinitely more monstrous then in those who defy it: the later look on it as a common thing, and use it as such: but for those who confess it sacred, thus to prostitute it, is a flat contradiction as much against the rules of Discourse as Religion: 'tis to offer the same abuse to Christ in his Word, which the rude soldiers did to his person; to bow the knee before it, and yet expose it as an object of scorn and laughter. But sure there cannot be two things more inconsistent, then the avowing it to be dictated by God in order to the most important concern of man, and yet debase it to the vilest purposes; make it the drudg and hackney to our sportful humors, and bring it out as the Philistines did *Samson,* only to make us merry, *Jud. 16.25.*

49. INDEED one would wonder how that should become a proper instrument for that purpose, that those doctrines of righteousness, temperance and judgment to come (everywhere scattered thro that Book) which set heathen *Felix* a trembling, should set Christians a laughing: and yet should men cite the same things and phrases out of another Author, there would be no jest in it. It seems therefore that the spirit and essence of this sort of wit lies in the profaneness. How absurd is it then for men that do not utterly abjure

Religion, to affect this impious sort of raillery, which has nothing but daring wickedness to recommend it? For certainly, of all the ways of discourse that ever pretended to wit, this has the least claim to it.

50. WHAT strength of reason, or height of fancy is there, in repeting of phrases and fragments of Books, when what they would say, they might much more properly express in their own words? In any other instance but this of the Bible, it would pass rather for a defect then an excess of wit. But that which I suppose renders it so taking, is, that it is the cheapest expedient for men to arrive to that reputation. Men that cannot go to the cost of anything that is truly ingenious, can by this means immediately commence wits; if they can but charge their memories with half a dozen Texts, they need no other furniture for the trade: these mangled and transposed, will be ready at all turns, and render them applauded by those who have no other measure of wit, but its opposition to Piety. But would God, men would look a little before them, and consider what the final reckoning will be for such divertisements; and if the whole world be an unequal exchange for a soul, what a miserable Merchant is he that barters his for a bald insipid jest? such as a sober man would avoid were there no sin in it.

51. I know men are apt to flatter themselves, that these lighter frolics will pass for nothing, so long as they do not seriously and maliciously oppose God's word: but I fear they will find God in earnest, though they be in jest. He that has *magnified his Word above all things,* Psal. 138.2. cannot brook that we should make it vile and cheap, play and dally with it. And if it were a capital crime to convert any of the perfume of the Sanctuary to common use, *Ex. 30.32.* can we think God can be pleased to see his more sacred Word, the theme of our giddy mirth, and have his own words echoed to him in profane drollery?

52. BUT besides 'tis to be considered that this wanton liberty is a step to the more solemn and deliberate contempt of God's word: custom do's strangely prescribe to us; and he that a while has used anything irreverently, will at last bring his practice into argument, and conclude that there is no reverence due to it. God knows we are naturally too apt to slight and easy apprehensions of sacred things; and had need to use all Arts and Instruments to impress an awe upon our minds.

53. IT will sure then be very unsafe for us to trifle with them, and by so undue a familiarity draw on that contempt which we should make it our care to avoid. The wise man says, *he that contemns small things, shall fall by little and little,* Eccl. 19.1. And though no degree of irreverence towards God or his Word, can be called a small thing absolutely considered, yet comparatively with the more exorbitant degrees it may: and yet that smaller is the seed and parent of the greatest. It is so in all sins; the kingdom of Satan, like that of God, may be compared to *a grain of mustard seed,* Mat. 13.31. which though little in itself, is mighty in its increase.

54. NO man ever yet began at the top of villainy, but the advance is still gradual from one degree to another; each commission smoothing and glibbing the way to the next. He that accustoms in his ordinary discourse, to use the sacred Name of God with as little sentiment

and reverence, as he do's that of his neighbor or servant; that makes it his common by-word, and cries Lord and God upon every the lightest occasion of exclamation or wonder, this man has a very short step to the using it in oaths, and upon all frivolous occasions; and he that swears vainly, is at no great distance from swearing falsely. It is the same in this instance of the Scriptures: He that indulges his wit to rally with them, will soon come to think them such tame things that he may down-right scorn them: And when he is arrived to that, then he must pick quarrels to justify it, till at last he arrive even to the height of enmity.

55. LET every man therefore take heed of setting so much as one step in this fatal circle; guard himself against the first insinuation of this guilt: and when a jest offers itself as a temptation, let him balance that with a sober thought, and consider whether the jest can quit the cost of the profanation. Let him possess his mind with an habitual awe, take up the Bible with solemner thoughts, and other kind of apprehensions then any human Author: and if he habituate himself to this reverence, every clause and phrase of it that occurs to his mind, will be apter to excite him to devout ejaculations then vain laughter.

56. IT is reported of our excellent Prince, King *Edward* the sixth; that when in his Council Chamber, a Paper that was called for happened to lie out of reach, and the Person concerned to produce it, took a Bible that lay by, and standing upon it reached down the Paper: the King observing what was don, ran himself to the place, and taking the Bible in his hands, kissed it, and laid it up again. Of this it were a very desirable moral, that Princes, and all persons in authority, would take care not to permit any to raise themselves by either a hypocritical or profane trampling upon holy things. But besides that, a more general application offers its self; that all men of what condition soever, should both themselves abstain from every action that has the appearance of a contempt of the holy Scripture; and also when they observe it in others, discountenance the insolence: and by their words and actions give Testimony of the veneration which they have for that holy Book, they see others so wretchedly despise.

57. BUT above all let him who reads the Scripture seriously, set himself to the practice of it, and daily examine how he proceds in it: he that diligently do's this, will not be much at leisure to sport with it: he will scarce meet with a Text which will not give him cause of reflection, and provide him work within his own breast: every duty injoin'd will prompt him to examine how he has performed; every sin forbid, will call him to recollect how guilty he has been, every pathetic strain of devotion will kindle his zeal, or at least upbraid his coldness: every heroic example will excite his emulation. In a word, every part of Scripture will, if duly appli'd, contribute to some good and excellent end. And when a thing is proper for such noble purposes, can it be the part of a wise man to apply it only to mean and trivial? Would any but an Idiot wast that Sovereign Liquor in the washing of his feet, which was given him to expel poison from his heart? And are not we guilty of the like folly when we apply God's word to serve only a ludicrous humor: and make ourselves merry with that which was designed for the most serious and most important purpose; the salvation of our souls. And indeed whoever takes any lower aim then that, and the virtues preparatory to it in his study of Scripture, extremely debases it.

58. LET us therefore keep a steady eye upon that mark, and press towards it as the Apostle did; *Phil. 3.14. walk by that rule* the holy Scripture proposes; faithfully and diligently observe its precepts, that we may finally partake its promises. To this end continually pray we in the words of our holy mother the Church unto Almighty God, who has caused all holy Scripture to be written for our learning; that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of his holy Word, we may embrace and ever hold fast the blessed hope of everlasting Life, which he has given in our Savior Jesus Christ.

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[illustration]
ECCLESIA ANGLICANA.
Read. Pray.
The WHOLE DUTY of MAN Plainly laid down for the use of the meanest Reader, with *PRAYERS*
〈...〉

Take heed and beware of false Prophets.
Matt. 7.

The Practice of Christian Graces. OR The WHOLE Duty OF Man LAID DOWN In a Plain and Familiar WAY for the Use of All, but especially the MEANEST READER. Divided into XVII. CHAPTERS. ONE whereof being read every LORD'S DAY the Whole may be read over THRICE in the YEAR. WITH PRIVATE DEVOTIONS For Several OCCASIONS; *Viz.* For

- MORNING
- EVENING.
- SACRAMENT.
- The SICK, &c.
- Times of PUB. CALAMITIES.

London, Printed by •. *Maxwell* for *T. Garthwait* at the little North door of S. *Paul's.* 1658.

Mr. GARTHWAIT.

YOu needed not any Intercession to recommend this task to me, which brought its Invitations and Reward with it. I very willingly Read over all the sheets, both of the *Discourse,* and the *Devotions* annexed, and find great cause to bless God for both, not discerning what is wanting in any part of either, to render it with God's blessing, most sufficient, and proper to the great End designed, the Spiritual supplies and advantages of all those that shall be exercised therein. The subject matter of it, is indeed, what the Title undertakes, *The whole Duty of Man,* Set down in all the Branches, with those advantages of brevity and Partitions, to invite, and support, and engage the Reader, *That* Condescension to the meanest capacities, but with all, *That* weight of Spiritual Arguments, wherein the best proficience will be glad to be assisted, that it seems to me equally fitted for both sorts of Readers, which shall bring with them a sincere desire of their own, either present or future advantages. The *Devotion part* in the conclusion is no way inferior, being a most seasonable aid to every man's

infirmities, and hath extended itself very particularly to all our principal concernments; The *Introduction* hath supplied the place of a *Preface,* which you seem to desire from me, and leaves me no more to add, but my Prayers to God, *That the Author which hath taken care to convey so liberal an Alms to the Corban so secretly, may not miss to be rewarded openly, in the visible power and benefit of this work, on the hearts of the whole Nation, which was never in more need of such supplies, as are here afforded.* That His All Sufficient Grace will bless the seed sown, and give an abundant increase, is the humblest request of

March 7. 1657.

Your assured Friend. H. HAMMOND.

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A PREFACE To the ensuing TREATISE, Showing the Necessity of Caring for the Soul.

§ 1. THE only intent of this ensuing *Treatise,* is to be a short & plain direction to the very meanest *Readers,* to behave themselves so in *this* world, that they may be *happy* forever in the *next.* But because 'tis in vain to tell men their *duties,* till they be persuaded of the necessity of performing it; I shall, before I proceed to the *particulars required* of every *Christian,* endeavor to win them to the *practice* of one *general* duty *preparatory* to all the rest, and that is the *consideration* and *care* of their own *Souls,* without which they will never think themselves much *concerned* in the other.

2. *Man,* We know is made up of *two* parts, a *body* and a *soul:* The body only the husk or shell of the *soul,* a lump of *flesh,* subject to many *diseases* and *pains* while it lives, and at last to *death* itself, and then 'tis so far from being *valued,* that 'tis not to be endured *above* ground, but laid to *rott* in the *Earth.* Yet to this viler part of us we perform a great deal of *care,* all the labor and toil we are at, is to maintain that. But the more *precious* part, the *Soul* is little thought of, no *care* taken, how it fares, but as if it were a thing that *nothing* concerned us, is left quite neglected, never considered by us.

3. This *carelessness* of the *Soul* is the root of all the *sin* we commit, and therefore whosoever intends to set upon a *Christian* course, must in the *first* place amend that. To the doing whereof, there needs no deep *learning,* or extraordinary parts, the simplest man living (that is not a *natural fool*) hath *understanding* enough for it, if he will but act in this by the same *rules* of *common* reason, whereby he proceeds in his *worldly* business. I will therefore now briefly set down some of those *motives,* which use to stir up our *care* of any *outward* thing, and then apply them to the *Soul.*

4. There be *four* things especially, which use to *awake* our *care,* the *first* is the *worth* of the thing, the *second* the *usefulness* of it to us, when we cannot part with it without great *damage* and mischief, the *third* the great *danger* of it, & the *fourth* the *likelihood* that our *care* will not be in *vain* but that it will *preserve* the thing *cared* for.

5. For the first, we know our *care* of any *worldly* thing is answerable to the *worth* of it; What is of greatest price, we are most *watchful* to *preserve,* and most *fearful* to lose; no man locks up *dung* in his *chest,* but his *money*▪ or what he counts *precious,* he doth. Now in this respect the *Soul* deserves more *care,* then all the things in the world besides, for 'tis infinitely more *worth.* First in that is made after the *image* of God; it was *God* that *breathed into man this breath of life; Gen* 27. Now *God* being of the greatest *excellency,* and worth, the more anything is *like* him, the more it is to be *valued.* But 'tis sure that no *creature* upon the earth is at all like *God,* but the *Soul* of man, and therefore nothing ought to have so much of our *care. Secondly,* the

Soul never *dies.* We use to *prize* things according to their *durableness:* what is most *lasting,* is most *worth.* Now the *Soul* is a thing that will last for *ever,* when *Wealth, Beauty▪ Strength,* nay our very *bodies* themselves fade *away,* the *Soul* still continues. Therefore in that respect also, the *Soul* is of the greatest *worth;* and then what strange *madness* is it for us to neglect them as we do? We can spend *Days,* and *Weekes,* and *Moneths* and *Years,* nay our whole *lives* in hunting after a little *wealth* of this world, which is of no *durance* or *continuance,*•nd in the mean time •et this great *durable* treasure, our *Souls,* be sto•• from us by the *Devil.*

6. A *second motive* to our care of anything is the *usefulness* of it to us, or •he great *mischief* we shall have by the *•osse* of it. Common *reason* teaches us •his in all things of this life: If our *•airs* fall, we do not much regard 〈◊〉 , because we can be well enough with•ut them: But if we are in *danger* to lose our *eyes* or *limbs,* we think all the care we can take little enough to prevent it, because we know it will be a great *misery.* But certainly there is no *misery* to be *compared* to that *misery,* that follows the loss of the *Soul.* 'Tis true we cannot lose our *Souls,* in one sense, that is so lose them, that they shall cease to be; but we may so *lose* them in another, that we shall wish to *lose* them even in that. That is we may lose that *happy* estate, to which they were created, and plunge them into the *extremest* misery. In a word we may lose them in *Hell,* whence there is no fetching them back, and so they are lost forever. Nay in this consideration our very *bodies* are concerned, those darlings of ours, for which all our *care* is laid out: for they must certainly after death be raised again, and be joined again to the *soul,* and take part with it in whatever state; if then our care for the *body* take up all our *time* and *thoughts,* and leave us none to bestow on the poor *Soul,* it is sure the *Soul* will for want of that care, be made forever *miserable.* But it is as sure, that that very *body* must be so too. And therefore if you have any true *kindness* to your *body,* show it by taking care of your *Souls.* Think with yourselves, how you will be able to endure *everlasting burnings,* if a small spark of *fire,* lighting on the least part of the *body,* be so intolerable, what will it be to have the whole cast into the hottest *flames?* and that not for some *few hours* or *days,* but *forever;* so that when you have spent many *thousand* of years in that unspeakable torment, you shall be no nearer come•ng out of it, then you were the first day you went in: think of this, I say, and think this withal, that this will certainly be the end of neglecting the *Soul,* and therefore afford it some care, if it be but in pity to the *body,* that must bear a *part* in its *miseries.*

7. The *third Motive* to the care of anything, is its being in *danger;* now a thing may be in *danger* two ways, first by *enemies* from without: This is the case of the *sheep,* which is still in danger of being devoured by *wolves,* and we know that makes the *Shepherd* so much the more *watchful* over it. Thus is it with the *soul,* which is in a great deal of *danger,* in respect of its *enemies:* Those we know are the *World,* the *Flesh,* and the *Devil,* which are all such noted *enemies* to it, that the very first▪ act we do in behalf of our *Souls,* is to vow a *continual war* against them. This we all do in our *Baptism;* and whoever makes any *truce* with any of them, is false not only to his *Soul,* but to his *vow* also, becomes a *forsworn* creature: A consideration well worthy our laying to *heart,* But that we may the better understand, what *danger* the *Soul* is in, let us a little consider the *quality* of these *enemies.*

8. In a *war* you know there are divers things that make an enemy *terrible.* The first is *subtlety,* and *cunning,* by which alone many *victories* have been won, and in this respect the *Devil* is a dangerous *adversary,* he long since gave sufficient proof of his *subtlety,* in beguiling our first parents, who yet were much wiser then we are, and therefore no wonder if he *deceive* and cheat us. *Secondly,* the *watchfulness* and *diligence* of an *enemy,* makes him the more to be *feared,* and here the *Devil* exceeds, it is his *trade, business* to destroy us, and he is no loiterer at it, *he goes up and down seeking whom he may devour, 1 Pet* 5. 8. He *watches* all opportunities of advantage against us, with such *diligence,* that he will be sure never to let any slip him. *Thirdly,* an *enemy near* us is more to be *feared* then one at a *distance;* for if he be far off, we may have time to *arm,* and *prepare* ourselves against him, but if he be near he may *steal* on us unawars. And of this sort is the *flesh,* it is an *enemy,* at our doors, shall I say? nay in our *bosoms,* it is always *near* us, to take occasion of doing us *mischiefs. Fourthly,* the *baser* and *falser* an *enemy* is, the more *dangerous;* he that *hides* his malice under the show of *friendship* will be able to do a great deal the more hurt. And this again is the *flesh,* which like *Job* to *Abner, 2 Sam. 3. 27:* Pretends to speak *peaceably,* to us, but *wounds* us to death; 'tis forward to purvey for *pleasures* and *delights* for us, and so see••s very *kind,* but it has a *hook* under that *bait,* and if we 〈◊〉 at it, we are lost. *Fifthly,* the number of *enemies* make them more *terrible;* and the *world* is a vast *army* against us: There is no *state* or *condition* in it, nay scarce a *creature* which d•th not at sometime or other fight against the *Soul:* The *honors* of the *world* seek to *wound* us by *pride,* the *wealth* by *covetousness;* the *prosperity* of it tempt us to forget *God,* the *adversities* to *murmur* at him. Our very *Table becomes a snare* to us, our meat draws us to *Gluttony,* our drink to *Drunkeness,* our *company,* nay our nearest *friends* often bear a part in this *war* against us, whilst either by their example, or *persuasions* they entice us to sin

9. Consider all this, and then tell me, whether a *Soul* thus beset hath leisure to *sleep;* even *Delilah* could tell *Samson,* it was time to awake when the *Philistines were upon him.* And *Christ* tells us, *if the good man of the house had known in what hour the thief would come, he would have watched and not have suffered his house to be broken up, Mat.* 24 43. But we live in the midst of *thieves,* and therefore must look for them every hour, and yet who is there among us, that hath that common *providence* for this *precious* part of him, his *Soul,* which he hath for his *house,* or indeed the *meanest* thing that belongs to him? I fear our *Souls* may say to us, as *Christ* to his *disciples. Mat 26. 40. What could ye not watch with me one hour?* for I doubt it would pose many of us to tell when we bestowed one *hour* on them, though• we know them to be continually beset with most *dangerous* enemies. And then alas! what is like to be the case of these *poor Souls,* when their *adversaries* bestow so much *care,* and *diligence* to destroy them, and we will afford none to *preserve* them, surely the same as of a besieged town, where no watch or guard is kept, which is ce•tain to fall a *prey* to the *enemy.* Consider this ye that forget God, *nay, ye that* forget yourselves, *lest* he pluck you away and there be none to deliver you, *Psal.* 50. 22.

10. But I told you, there was a *second* way, whereby a thing may be in *danger,* and that is from some *disorder,* or *distemper within* itself. This is often the case of our *bodies,* they are not only liable to *outward violence,* but they are *within* themselves *sick* and *diseased.* And then we can be sensible enough that they are in *danger,* and need not to be taught to seek out for means to

recover them. But this is also the case of the *Soul;* we reckon those parts of the *body diseased,* that do not rightly perform their *office,* we account it a *sick palate* that *tastes* not aright, a sick *stomach* that *digests* not. And thus it is with the *Soul,* its parts do not rightly perform their *offices.*

11. The *parts* of the *Soul* are especially these three: The *Understanding,* the *Will,* and the *Affections.* And that these are *disordered,* there needs little proof; Let any man look seriously into his own *heart,* and consider, how little it is he knows of *spiritual* things, and then tell me whether his *understanding* be not dark: How much apter is he to *will evil* then *good,* and then •ell me whether his *will* be not *Crooked:* And how strong *desires* he hath after the *pleasures* of sin, and what *cold* and *faint* ones towards God, and *goodness,* and then tell me whether his *affections* be not *disordered,* and *rebellious* even against the vice of his own *reason* within him. Now as in bodily *diseases,* the first step to the *cure* is to know the *cause* of the *sickness,* so likewise here it is very *necessary* for us to know how the *Soul* first fell into this *diseased condition,* and that I shall now briefly tell you.

12. *God* created the first man *Adam* without *sin,* and endued his *Soul* with the full *knowledge* of his *duty,* and with such a *strength,* that he might if he would *perform* all that was required of him. Having thus created him, he makes a *covenant* or agreement with him, to this purpose, that if he *continued* in *obedience* to *God,* without committing sin; then first that *strength* of *Soul,* which he then had should still be *continued* to him; and *first,* that he should never die, but be taken up into *heaven,* there to be happy forever. But on the other side, if he committed sin, and disobeyed *God,* then both he and all his *children* after him, should lose that *knowledge* and that *perfect strength,* which enabled him to do all that *God* required of him; and *secondly,* should be *subject* to *death,* and not only so, but to *eternal damnation* in *Hell.*

13. This was the *agreement* made with *Adam* and all *mankind* in him (which we usually call the *first covenant*) upon which God gave *Adam* a particular *commandment,* which was no more but this, that he should not ⟨◊⟩ of *one* only *tree* of that *garden* wherein he had placed him. But he by the persuasion of the *Devil* ⟨◊⟩ of that tree, disobeys *God,* and so brings that *cu•se* upon himself, and all his *posterity.* And so by that *one* sin of his •e lost both the full *knowledge* of his duty, and the *power* of *performing it.* And we being born after his *image,* did so likewise and so are become both *ignorant* in discerning what we ought to do, and *weak* and unable to the doing of it, having a *backwardness* to all *good,* and an *aptness,* and *readiness* to all evil, like a sick *stomach,* which loathes all *wholesome* food, and longs after such *trash,* as may nourish the *disease.*

14. And now you see where we got this *sickness* of *soul,* and *likewise that it is like to* prove a *deadly* one, and therefore I presume I need say no more, to assure you our *souls* are in *danger.* It is more likely you will from this description think them *hoplesse.* But that you may not from that *conceit,* excuse your *neglect* of them, I shall hasten to show you the *contrary,* by proceeding to the *fourth* motive of care,

15. That *fourth motive* is the *liklyhood*▪ that our *care* will not be in *vain,* but that it will• be a means to *preserve* the thing cared for; where this is wanting, it *disheartens* our care. A

Physician leaves his *patient* when he sees him past *hope,* as knowing it is then in *vain* to give him anything, but on the *contrary* when he sees hopes of *recovery,* he plies him with *medicines.* N•• in this very respect we have a great deal of reason to take *care* of our *souls,* for they are not so far gone, but they may be *recovered,* nay it is certain they will if we do our parts towards it.

16. For though by that sin of *Adam* all• mankind were under the sentence of *eternal condemnation,* yet it ⟨◊⟩ *God* so far to pity o•r *misery,* as to give us his son, and in him to make a new *Covenant* with us after we had *broken* the *first.*

17. This *SECOND COVENANT* was made with *Adam,* & us in him, presently after his fall, & is briefly contained in those *words, Gen.* 3. 15. Where *God declares that the SEED OF THE WOMAN SHALL BREAK THE SERPENTS HEAD;* and this was made up, as the first was, of some *mercies* to be afforded by *God* and some *duties* to be performed by us.

18. *God* therein promises to send his only *Son,* who is *God equal* with himself, to earth, to become *man, like unto us in all things, sin only excepted,* and he to do for us these *several* things.

19. *First* to make *known* to us the *whole will* of his *Father,* in the performance whereof we shall be sure to be *accepted* and *rewarded* by him. And this was one great part of his *business,* which he performed in those many *Sermons* and *precepts,* we find set down in the *Gospel.* And herein he is our *prophet,* it being the work of a *prophet* of old not only to *foretell,* but to *teach.* Our *duty* in this *particular* is to *hearken* diligently to him, to be most *ready,* and *desirous* to *learn* that will of God, which he came from *heaven* to *reveal* to us. This 2d. thing he was to do for us, was to *satisfy God* for our *sins,* not only that one of *Adam;* but all the sins of *all mankind,* that truly *repent* and amend, & by this means to obtain for us *forgiveness* of sins, the *favor* of *God,* and so to *redeem* us from hell, and eternal *damnation* which was the *punishment* due to our *sin.* All this he did for us by his *death,* he offered up himself a sacrifice for the *sins of all those* who heartily *bewail,* and *forsake* them. And in this he is our *Priest,* it being the *Priests* office to *offer sacrifice for the sins of the people.* Our duty in this *particular* is first truly, and heartily to *repent* us of, and forsake our *sins,* without which they will never be *forgiven* us, though *Christ* have died. *Secondly,* Stedfastly to *believe,* that if we do that, we shall have the *benefits* of that *sacrifice* of his, all our sins, how *many* and *great* soever, shall be *forgiven* us, and we saved from those *eternal* punishments, which were due unto us for them: *Another* part of the *Priests office* was *blessing* and *praying* for the *people,* and this also *Christ* performs to us. It was his especial *commission* from his *Father to bless* us, as St. *Peter* tells us *Acts 3. 26. God sent his Son Jesus to bless you,* and the following words show wherein that *blessing* consists, *in turning away everyone of you from his iniquity,* those means which he has used for the *turning* us from our sins, are to be reckoned of all other the greatest *blessings,* and for the other part, shat of *praying,* that he not only *performed* on *earth,* but continues still to do it in Heaven, *He sits on the right hand of God and makes Request for us,* Rom. 8, 34. Our *duty* herein is not to resist this unspeakable *blessing* of his, but to be willing to be thus *blest* in the being *turned from our sins,* and not to make *void,* and *fruitless* all his *prayers,* and *intercessions* for us, which will never prevail for us, whilst we *continue* in them.

21. The *third* thing, that *Christ* was to do for us, was to *enable* us, or *give* us *strength* to do what *God* requires of us. This he doth *first* by *taking* off from the *hardness* of the *Law,* given to *Adam,* which was never to *commit* the least sin, upon pain of *damnation,* and requiring of us only an *honest* and *hearty endeavor* to do what we are able, and where we fail, accepting of *sincere repentance. Secondly,* By sending his *Holy Spirit into our hearts,* to *govern,* and rule us, to give us strength to overcome *temptations* to sin and to do all that he now under the *Gospel* requires of us. And in this he is our *King,* it being the *office* of a *King* to *govern,* and rule, & to *subdue* enemies. Our *duty* in this particular is to give up ourselves *obedient* subjects of his, to be *governed,* and ruled by him, to *obey* all his *Laws,* not to take part with any *Rebel,* that is, not to cherish any one sin. But diligently to pray for his *grace* to enable us to *subdue* all, and then carefully to make use of it to that purpose.

22. *Lastly,* He has *purchased* for all that faithfully *obey* him an *eternal glorious* inheritance, the *Kingdom* of *Heaven,* whether *he is gone before,* to take *possession* for us. Our *duty* herein is to be exceeding *careful,* that we forfeit not our *parts* in it, which we shall certainly do, if we continue *impenitent* in any sin; *Secondly,* Not to fasten our *affections* on this world, but to raise them up, according to the precept of the Apostle, *Col. 2. 2. Set your affections on things above & not on things on the earth,* continually longing to come to the *possession* of that *blessed* inheritance of ours, in comparison whereof all things here below should seem *vile* and mean to us.

23. This is the sum of that *second Covenant* we are now under, wherein you see what *Christ* has done, how he executes those *three great offices* of *King, Priest* and *Prophet,* as also what is required of us, without our *Faithful* performance whereof, all that he hath done, shall never stand us in any stead; For he will never be a *Priest* to save any, who take him not as well for their *Prophet,* to *teach,* and their *King* to *rule* them; nay, if we neglect our part of this *Covenant,* our condition will be yet worse, then if it had never been made; for we shall then be to *answer* not for the *breach* of *Law* only, as in the *first,* but for the *abuse* of *mercy,* which is of all sins the most *provoking.* On the other side, if 〈◊〉 faithfully perform it; That is, set ourselves heartily to the *obeying* of every *precept* of *Christ,* not going on *willfully* in any one sin, but *bewailing* and *forsaking* whatever we have formerly been guilty of, it is then most certain, that all the afore-mentioned *benefits* of *Christ* belongs to us.

24. And now you see how little reason you have to cast off the *care* of your *Souls,* upon a conceit they are *past* cure, for that it is plain th•y are not; Nay, certainly they are in that very *condition,* which of all others make them fittest for our *care.* If they had not been thus *REDEEMED* by *CHRIST,* they had been then so *hopeless,* that *care* would have been in *vain;* On the other side, if his *Redemption* had been such, that all men should be *saved* by it, though they live as they list, we should have thought it *needless* to take care for them, because they were *safe* without it. But it hath pleased *God* so to order it, that our *care* must be the *means,* by which they must receive the *good* even of all that *Christ* hath done for them.

25. And now, if after all that *God* hath done to *save* these *souls* of ours, we will not bestow a little *care* on them ourselves, we very well deserve to *perish.* If a *Physician* should undertake a *patient* that were in some *desperate* disease, and by his skill bring him so *far* out of it, that he

were sure to *recover,* if he would but take *care* of himself, and observe those *rules* the *Physician* set him, would you not think that man weary of his *life,* that *would refuse to do that? So certainly that man is weary of his soul,* willfully casts it away, that will not consent to those *easy* conditions, by which he may *save it.*

26. You see how great *kindness* God hath to these *souls* of ours, the whole *Trinity, Father, Son,* and *Holy-Ghost* have all done their *parts* for them. The *Father* gave his *only Son,* The *Son* gave *himself,* left his *glory,* and endured the bitter *death* of the *cross,* merely to keep our *souls* from *perishing.* The *Holy-Ghost* is become as it were our *attendant,* waits upon us with continual offers of his grace, to enable us to do that which may preserve them; Nay he is so *desirous* we should accept th•se offers of his, that he is said to be *grieved,* when we refuse them, *Eph.* 4. 30. Now what g•eater *disgrace;* and *affront* can we put upon *God* then to despise what he thus values, that those *souls* of ours, which *Christ* thought worth every drop of his *blood,* we should not think worth any part of our *care?* We use in things of the world, to •ate them according to the *opinion* of those who are best skilled in them, now certainly *God,* who made our *souls,*•ist knows the *worth* of them, and since he prizes them ⟨◊⟩ high, let us (if it be but in *reverence* to him) be a••amed to *neglect* them. Especially now, that they are ⟨◊⟩ so *hopeful* a condition, that nothing but our own *•arelesnesse* can possibly destroy them.

27. I have now bri•fly gone over those *four motives* of *care* I at first proposed, which are *each* of them such, as •••ver misses to stir it up towards the things of *this* world and I have also shown you, how much more reasonable nay necessary it is, they should do the like for the *Soul*▪ And now what can I say more, but conclude in the words of *Isaiah 46. 8. Remember this and show yourselves men*▪ That is, deal with your *Soul* as your *reason* teaches you to do with all other things that concern you. And sure this *common Justice* binds you to, for the *Soul* is that which furnishes you with that *reason,* which you exercise in all your *worldly* business, and shall the *Soul* itself receive n•*benefit* from that *reason,* which it affords you? This is a• if the *Master* of a *family,* who provides food for his servants, should by them be kept from *eating* any himself and so remain the only *starved* creature in his house.

28. And as *Justice* tyes you to this, so *Mercy* doth likewise, you know the poor *Soul* will fall into *endless* and unspeakable *miseries,* if you continue to neglect it, and the• it will be too l•te to *consider* it. The last refuge you ca• hope for is *God's mercy,* but that you have *despised,* and *abused.* And with what face can you in your greatest nee• beg for *his mercy* to your *Souls,* when you would not as ford them your *own?* No not that *common Charity* ⟨◊⟩ *considering* them, of bestowing a few of those idle *hours* you know not (scarce) how to *pass* away, upon them.

29. *Lay* this to your *hearts,* and as ever you hope so *God's pity,* when you most want it, be sure in time to *pity* yourselves, by taking that due *care* of your *preciou• Souls,* which belongs to them.

30. If what hath been said, have persuaded you to ⟨◊⟩ so *necessary* a *duty,* my next work will be to tell you ⟨◊⟩ this care must be employed, and that in a word, is in th• doing of all

th•se *things,* which tend to the making 〈◊〉 *Soul happy,* which is the end of our *care,* and what th•• are I come now to show you.

PARTITION I.

Of the DUTY of MAN by the Light of Nature, by the Light of Scripture; of FAITH, the Promises, of Hope, of Love, &c.

T*He benefits* purchased for us by *Christ,* are such as will undoubtedly make the soul *happy,* for *eternal* happiness itself is one of them; but because these *benefits* belong not to us, till we perform the *Condition* required of us, whoever desires the *happiness* of his soul, must set himself to the performing of that *condition;* what that is, I have already mentioned in *General,* That it is the hearty honest endeavor of obeying the whole *Will of God.* But then that *Will* of *God* containing under it many particulars, It is necessary we should also know, what those are; That is what are the *several* things, that God now requires of us, our performance whereof will bring us to everlasting happiness; and the neglect to endless misery.

2. Of these things there are some, which God hath so stampit upon our souls, that we *N•turally* knew them; that is, we should have known them to be our duty, though we had never been told so by the Scripture. That this is so, we may see by those *heathens,* who having never heard of either *Old* or *New Testam•nt,* do yet acknowledge themselves bound to some *General* duties, as to *worship* God; to be just, to *honor* their *Parents,* and the like. And as S. *Paul* saith, *Rom 2. 15. Their consciences do in those tbings accuse or excuse them,* That is, tell them, whether they have done what they should, in those *particulars,* or no.

3. Now though *Christ* have brought greater light into the world, yet he never meant by it to put out any of that *Natural* light, which God had set up in our *souls:* Therefore l•t me here by the way, advise you not to walk *contrary* even to this *lesser* light, I mean not to venture on any of those Acts, which mere *natural conscience* will tell you are sins.

4. It is just matter of *sadness* to any *Christian* heart, to see some in these days, who profess much of *Religion,* and yet live in such sins, as a mere *heathen* would *abhor;* men that pretending to higher degrees of *light,* and *holiness,* then their *brethren* do, yet *practice* contrary to all Rules of *common honesty,* and make it part of their Christian liberty so to do, of whose seducement, it concerns all that love their *souls* to beware; and for that purpose let this be laid as a foundation, That that *Religion,* or *opinion* cannot be of God, which allows men in any *wickedness.*

5. But though we must not put out this *light,* which *God* hath thus put into our souls, yet this is not the only way, whereby *God* hath revealed his will, and therefore we are not to rest here, but proceed to the knowledge of those other things, which *God* hath by other means revealed.

6. The way for us to come to know them, is by the *Scriptures,* wherein are set down those *several* commands of *God,* which he hath given to be the Rule of our *duty.*

7. Of those some were given, before *Christ* came into the world, such are those precepts we find scattered throughout the *Old Testament,* but especially contained in the *Ten Commandments,* and that excellent book of *Deuteronomy;* others were given by *Christ,* who added much both to the *Law* implanted in us by *Nature,* and that of the *Old Testament,* and those you shall find in the *New Testament,*•n the several precepts given by him and his *Apostles:* But especially in that *divine Sermon*•n the Mount, set down in the fifth, sixth, •eventh Chapters of S. *Matthews* Gos•el.

8. All these should be severally spoke to, but because that would make the discourse very long, and so less fit for the *meaner* sort of men, for whose use alone it is intended, I choose to proceed in another manner: By *summing* all these together, and so as plainly as I can, to lay down, what is now the duty of every *Ch•istan*

9. This I find briefly contained in the words of the *Apostle,Tit. 2. 12. That we should live soberly, righteously, and Godly in this present world;* where the word *soberly* contains our *duty* to our *selves, righteously,* our duty to our *neighbor,* and *Godly,* our *d•ty* to *God.* These therefore shall be the heads of my discourse, our *duty* to *God,* our *selves,* and our *neighbor.* I begin w•th that to *God,* that being the best ground-work whereon to build *b•th* the other.

10. There are many *parts* of our *duty* to *God,* The *two* chief are these: First to acknowledge him to be *God,* Secondly, to *have no other;* under these are contained all those particulars, which make up our *whole duty* to *God,* which shall be shown in their order.

11. To *a•knowledge* him to be God, is •o believe him to be an *infinite glorious Spirit,* that was from *everlasting,* without beginning and sh•ll be to *everlasting,* without end. That he is our *Creator, Redeemer, Sanctifier, Fat•er, Son,* and *Holy-Ghost,* one *God, blessed for eve.* That he is suject to no *alterations,* but is *unchangeable;* that he is no *bodil•* substance, such as our *eyes* may behold, but *Spiritual,* and *invisible,* whom *no man hath seen, nor can see,* as the *Apostle* tell us, 1 *Tim.* 6. 16. That he is infinitely *great,* and *excellent,* beyond all that our *wit* or *conceit* can imagine, that he hath *received* his being from none, and *gives* being to all things.

12. All this we are to believe of him, in regard of his *essence,* and being; But besides this, he is set forth to us in the *Scripture,* by several *excellencies,* as that he is of *infinite goodness, and Mercy, Truth, Justice, Wisdom, Power, All-sufficiency, Majesty:* That he disposes, and *governs* all things by his *providence;* that he *knows* all things, and is *present* in all places; these are by *Divines* called the *Attributes* of *God,* and all these we must undoubtingly *acknowledge,* that is, we must *firmly believe* all these *Divine excellencies* to be in *God,* and that in the greatest *degree,* and so that they can never cease to be in him, he can never be other, then *infinitely Good, Merciful, True,* &c.

13. But the *acknowledging* him for our *God,* signifies yet more then this, it means that we should perform to him all those several parts of *duty,* which belong from a *Creature* to his *God;* what those are, I am now to tell you.

14. The first is *Faith,* or *belief,* not only that forementioned of his *essence,* and *Attributes,* but of his *word,* the *believing* most firmly, that all that he saith, is perfectly *true.* This

necessarily arises from that *Attribute,* his *truth,* it being *natural* for us to *believe* whatsoever is said by one of whose *truth* we are confident. Now the *holy Scriptures* being the *word* of *God,* we are therefore to *conclu•e,* that all that is contained in them, is most *true.*

15. The things contained in them are of these *four sorts:* First, affirmations, such are all the *stories* of the *Bible,* when it is said, such and such things came so and so to pass; *Christ* was *born* of a *virgin,* was laid in a manger, *&c.* And such also are many points of *Doctrine,* as that there are *three Persons* in the *God-head,* that *Christ* is the *Son* of *God,* and the like. All things of this sort thus delivered in *Scripture,* we are to believe most *true.* And not only so, but because they are all *written* for our instruction; we are to co•sider them for that purpose, that is, by them to lay that *foundation* of *Christian-knowledge,* on which we may build a *Christian* life.

16, The *Second* sort of things contained in the *Scripture* are the *Commands,* that is, the several things *enjoined* us by *God* to perform; these we are to *believe* to come from him, and to be most just, and fit for him to *Command.* But then this *belief* must bring forth *obedience,* that what we *believe* thus fit to be done▪ be indeed done by us; otherwise our *belief* that they come from him, serves but to make us more *inexcusable.*

17. Thirdly, the *Scripture* contains threatenings; many *texts* there are which *th•eaten* to them that go on in their sins, the *wrath* of *God;* and under that are contained all the *punishments,* and *miseries* of this *life,* both *spiritual* and *temporal,* and *everlasting* destruction in the *life* to *come.* Now we are most steadfastly to *believe,* that these are *God's threats,* and that they will certainly be performed to every *impenitent* sinner But then the use we are to make of this *belief* is to *keep* from those *sins,* to which this *destruction* is *threatened,* otherwise our *belief* adds to our *guilt;* that will willfully go on in *spite* of those *threatenings.*

18. *Fourthly,* the *Scripture* contains *Promises,* and those both to our *bodies,* and our *souls;* for our *bodies* there are many *promises,* that *God* will *provide* for them what he sees necessary; I will name only one, *Mat. 6. 33. Seek ye first the Kingdom of God and his righteousness, and all these things,* that is, all *outward necessaries shall be added unto you:* But here tis to be observed, that we must *first seek the Kingdom of God and his righteousness,* that is, make it our first and *greatest* care, to *serve* and *obey* him, before this *promise* even of *temporal* good things *belongs* to us. To the *soul* there are many and *high promises,* as *first,* that of *present ease,* and *refreshment* which we find, *Mat. 11. 29. Take my yoke upon you, and learn of me, and ye shall find rest to your souls:* But here it is apparent, that before this *rest* belongs to us, we must have *taken on us Christ's yoke,* become his *servants,* and *disciples. Finally* there are *promises* to the *soul,* even of *all* the *benefits* of *Christ;* but yet those only to such, as perform the *condition* required; that is, *pardon* of *sins* to those that *repent* of them, *increase* of *grace* to those that diligently make *use* of, what they have already, and *humbly* pray for more, and *eternal salvation* to those that *continue* to their *lives* end, in hearty *obedience* to his *Commands.*

19. This *belief* of the *promises* must therefore stir us up to perform the *condition,* and till it do so, we can in no reason *expect* any good by them; and for us to look for the *benefit* of them on other terms, is the same mad *presumption,* that it would be in a Servant to challenge his Master, to give him a *reward* for having done nothing of his *work,* to which alone the *reward*

was promised; you can easily resolve, what *answer* were to be given to such a *servant,* and the same are we to expect from *God* in this case; nay further, it is sure *God* hath given these *promises* to no other *end,* but to *invite* us to *holiness* of life, yea he gave his Son in whom all his *promise•* are as it were *summed* up for this *end.* We usually look so much at *Christ's* coming to satisfy for us, that we forget this other part of his errand. But there is nothing surer, than that the main *purpose* of his coming into the world, was to plant *good* life among men.

20. This is so often repeated in *Scripture,* that no man that considers, and *believes* what he reads, can doubt of it. *Christ* himself tells us, *Mat 9. 13. He came to call sinners to repentance;* and S. *Peter, Acts.* 3. 26. Tell us, that *God sent his Son Jesus to bless us, in turning everyone of us from his iniquities;* for it seems the *••rning us from our iniquities▪* was the greatest special *blessing,* which *God* intended us in *Christ.*

21. *Nay we are taught by S.* Paul, *that this was the end of his very* death *also,* Tit. 2. 14. Who gave himself for our sins, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works; *and again,* Gal. 1. 4. Who gave himself for us, that he might deliver us from this present evil world, *that is from the* sins, *and ill* customs of the world. *Divers other* texts *there are to this purpose, but these I suppose* sufficient *to assure any man of this one* great truth, *that all that* Christ *hath done for us, was directed to this* end, *the* bringing *us to* live Christianly; *or in the words of S.* Paul, to teach us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly in this present world.

22. Now we know *Chr•st* is the *foundation* of all the *promises, in him all the promises of God are yea, and Amen, 2 Cor.* 1. 20. And therefore if *God* gave *Christ* to this end, certainly the *promises* are to the *same* also. And then how great an *abuse* of them is it, to make them serve for purposes quite *contrary* to what they were intended, *viz.* to the *encouraging* us in sins, which they will certainly do, if we *persuade* ourselves, they belong to us, how *wickedly* soever we live. The *Apostle* teaches us another use of them, 2 *Cor. 7. 1. Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* When we do thus, we may justly apply the *promises* to ourselves, and with comfort expect our *parts* in them. But till then, though these *promises* be of certain *truth,* yet we can reap no *benefit* from them, because we are not the persons, to whom they are made, that is, we perform not the *condition* required, to give us *right* to them.

23. This is the *Faith,* or *belief* required of us towards the things *God* hath revealed to us in the *Scripture;* to wit, such as may answer the *end,* for which they were so *revealed,* that is, the bringing us to *good lives;* the bare *believing,* the *truth* of them, without this, is no more then the *Devils* do, as S. *James* tells us, Chap. 2. 19. Only they are not so *unreasonable,* as some of us are, for they will *tremble,* as knowing well this *Faith* will never do them any good But many of us go on *confidently,* and doubt not the *sufficiency* of our *Faith,* though we have not the least *fruit* of *obedience* to approve it by; let such hear S. *James* judgment in the point, Chap. 2. 26. As *the body without the spirit is dead, so Faith, if it have not works, is dead also.*

24. A Second *duty* to *God* is *Hope,* that is, a *comfortable* expectation of these *good* things he hath *promised.* But this, I told you before of *Faith,* must be such, as agrees to the nature of the

promises, which being such as *requires* a *condition* on our part, we can *hope* no further, then we make that good; or if we do, we are so far from *performing* by it this *duty* of *hope,* that we commit the great sin of *presumption,* which is nothing else, but *hoping* where *God* hath given us no *ground* to *hope.* This every man doth, that *hopes* for *pardon* of *sins,* and *eternal* life, without that *repentance* and *obedience,* to which alone they are *promised,* the true *hope* is that which *purifies* us; S. *John* saith, 1. *Ep. 3 5. Every man that hath this hope, purifieth himself, even as he is pure,* that is, it makes him *leave* his *sins,* and earnestly *endeavor* to be *holy,* as *Christ* is, and that which doth not so, how *confident* soever it be, may well be concluded to be but that *hope* of the *Hypocrite,* which *Job* assures us shall *perish.*

25. But there is another way of *transgressing,* this *duty,* besides that of *presu•p••••* and that is by *Desperation,* by which ⟨◊⟩ not that, which is ordinarily so calle• ⟨◊⟩ the *despairing* of *mercy,* so long as ⟨◊⟩ in our sins▪ for that is but *just* for ⟨◊⟩ : But I mean such a *desperation,* as makes us •e over endeavor, that is, when a man that sees he is not at the present such a one, as the *promises* belong to, concludes, he can never become such, and therefore neglects all duty, and goes on in his sins. This is indeed the sinful *desperation,* and that which if it be continued in, must end in destruction.

26. Now the work of hope is to prevent this, by setting before us the *g•nerality* of the *promises,* that they belong to all that will but perform the *condition.* And therefore though a man have not hitherto performed it, and so hath yet no right to them, yet *hope* will tell him, that that right may yet be gained, if he will now set heartily about it. It is therefore strange folly for any man, be he never so sinful, to give up himself for lost, when if he will but change his course, he shall be as certain to partake of the *promises* of merey as if he had never gone on in those former sins.

27. This *Christ* shows us in the parable of the *Prodigal, Luke* 15. where we see that Son, which had run away from his father, and had consumed the *portion* gigiven him, in *riotous living,* was yet upon his *return* and *repentance* used with as much kindness by the *Father,* as he that had never offended, nay with higher and more passionate expressions of love. The intent of which parable was only to show us how graciously our *heavenly Father* will receive us, how great soever our former sins have been, if we shall return to him with true sorrow for what is past, and sincere obedience for the time to come; nay so acceptable a thing is it to *God,* to have any sinner return from the *error* of his *ways,* that there is a kind of *triumph* in *heaven* for it, *there i• joy in the presence of the Angels of God, over one sinner that repenteth: Lu.* 15. 10. And now who would not rather choose by a *timely repentance,* to bring *joy* to *heaven,* to *God,* and his *holy Angels;* then by a sullen *desperation* to please *Satan* and his *accursed Spirits;* especially when by the former we shall gain endless happiness to ourselves, and by the *latter* as endless torments.

28. A *third duty* to *God* is love; There are *two* common Motives of *love* amongst men, the one the *goodness* and *excellency* of the person; the other his *particular kindness,* and *love* to us, and both these are in the *highest* degree in *God.*

29. First he is of *infinite goodness,* and *excellency* in himself; This you were before taught to *believe* of him, and no man can doubt it, that considers but this one thing, that there is nothing *good* in the world, but what hath received all its *goodness* from *God:* His *goodness* is as the *Sea,* or *Ocean;* and the *goodness* of all *creatu•es,* but as some *small streams,* flowing from that Sea; now you would certainly think him a mad man, that should say the *S•a* were not greater then some little brook, and certainly it is no less *folly* to suppose, that the *goodness* of God doth not as much (nay *infinitely* more) *exceed* that of all *creatures.* Besides the *goodness* of the *creature* is *imperfect* and mixed with much evil; but his is *sure,* and entire, without any such *mixture.* He is perfectly *holy,* and cannot be tainted with the least *impurity,* neither can he be the *Author* of any to us, for though he be the cause of all the *goodness* in us, he is the cause of *none* of our *sins.* This S. *James* expressly tells us, Chap. 1. 13. *Let no man say when he is tempted, •e is tempted of God; for God cannot be tempted with evil; neither tempteth he any man.*

30 But *secondly,God* is not only thus *good* in himself, but he is also wonderful *good;* that is, kind, and *merciful* to us, we are made up of *two* parts, a *soul* and a *body,* and to each of these *God* has expressed infinite *mercy,* and *tenderness.* Do but consider what was before told you of the *second Covenant,* and the *mercies* therein offered, even *Christ* himself, and all his *benefits,* and also that he offers them so *sincerely* and *heartily,* that no man can miss of *enjoying* them, but by his own *default.* For he doth most *really* and *affectionately* desire we should embrace them, and live: As appears by that *solemn oath* of his, *Eze. 33 11. As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live;* whereto he adds this *passionate expression; turn ye, turn ye from our evil ways, for why will ye die:* To the same purpose, you may read, Ezek. 18. *Consider* this, I say, and then surely you cannot but say, he hath great *kindness* to our *souls.* Nay let every man but remember with himself, the many calls he had to *repentance* and *amendment,* sometimes *outward* by the *word,* sometimes *inward* by the *secret* whispers of *God's Spirit* in his heart, which were only to *woo* and *entreat* him to avoid *eternal misery,* and to accept of *eternal happiness;* let him, I say, remember these, together with those many other means, *God* hath used towards him for the same end, and he will have reason to confess *God's kindness,* not only to *men's souls* in *general;* but to his own in *particular.*

31. Neither hath he been wanting to our *bodies,* all the *good* things they enjoy, as *Health, Strength, Food, Rayment,* and whatever else concerns them, are merely his *gifts;* so that indeed it is impossible, we should be ignorant of his *mercies* to them, all those *outward* comforts and *refreshmets* we daily enjoy, being continual *effects,* and *witnesses* of it, and though some enjoy more of these, then others, yet there is no person, but enjoys so much in one kind or other, as abundantly shows *God's mercy,* and *kindness* to him, in respect of his *body.*

32. And now surely you will think it but reasonable we should *love* him, who is in all respects thus *lovely:* Inde•d this is a *duty* so generally acknowledged, that if you should ask any man the *question,* whether he loved God or no, he would think you did him great *wrong* to doubt of it; yet for all this, it is too plain, that there are very few, that do indeed *love* him, and this will soon be proved to you by examining a little, what are the *common effects* of *love,* which we

bear to men▪ like ourselves, and then trying, whether we can show any such *fruits* of our love to *God.*

33. Of that sort there are *divers,* but for *shortness* I will name but two. The *first* is a *desire of pleasing,* the *second* a *desire of enjoying.* These are constantly the *fruits* of *love.* For the *first* 'tis known by all, that he that *loves* any person, is very desirous to *approve* himself to him▪ to do whatsoever he thinks will be *pleasing* to him; and according to the degree of *love,* so is this *desire* more▪ or less; where we love *earnestly,* we are very *earnest,* and *careful* to *please.* Now if we have indeed that *love* to *God* we *pretend* to, it will bring forth this *fruit,* we shall be careful to *please* him in all things. Therefore as you judge of the *tree by its fruits,* so may you judge of your *love* of *God,* by this *fruit* of it, nay indeed this is th• way of *trial,* which *Christ* himself hath give• us, *Jo. 14. 15. If ye love me keep my comandments;* and S. *John* tell us, 1 *Ep. 5. 3. That this is the love of God, that we walk after his commandments,* and where this one proof is wanting, it will be *impossible* to *testify*• our love to *God.*

34. But it must yet be farther considered that this *love* of *God* must not be in a *low* or *weak* degree, for besides that the *Motives* to it, his *excellency,* and his *kindness* are in the *highest;* the same *Commandment* which bids us *love God, bids us love him with all our heart, and with all our strength;* that is, as much as is *possible* for us, and *above* any t•ing else▪ And therefore to the fulfilling of this *Commandment,* it is necessary, we *love* him in that *degree;* and if we do so, then certainly we shall have not only some *slight,* and faint *endeavors* of *pleasing,* but such as are most *diligent,* and *earnest,* such as will put us upon the most painful and costly duties, make us willing to forsake our own *ease, goods, friends,* yea *life* itself, when we cannot keep them without *disobeying God.*

35. Now examine thyself by this: hast thou this *fruit* of *love* to show? dost thou make it thy *constant* and *greatest* care to keep *God's Commandments?* to *obey* him in all things? earnestly *laboring* to *please* him to the utmost of thy power, even to the *forsaking* of what is *dearest* to thee in this world? if thou dost, thou mayest then truly say thou *lovest God.* But on the contrary, if thou willfully *continuest* in the breach of many, nay but of any one *Command* of his, never deceive thyself, for the *love* of *God abides* not in thee. This will be made plain to you, if you consider what the *Scripture* saith of such, as, that they are *enemies to God by their wicked works, Col. 1.* 21. That the *carnal* mind (and such is every one that continues *willfully* in *sin*) is *enmity to God, Rom.* 8. 7. That he that *sins willfully, tramples underfoot the Son of God, and doth despite unto the Spirit of grace, Heb. 10* 29. and many the like. And therefore unless you can think *enmity,* and *trampling,* and *despite* to be *fruits* of *love,* you must not believe you *love God,* whilst you go on in any willful *disobedience* to him.

36. A *Second fruit* of *love,* I told you, was *desire* of *enjoying.* This is constantly to be seen in our *love* to another. If you have a *friend,* whom you entirely *love,* you desire his *conversation,* wish to be always in his *company;* and thus will it also be in our *love* to *God,* if that was as great, and hearty, as this.

37. There is a *twofold enjoying* of *God,* the one *imperfect* in this *life,* the other more *perfect,* and *complete,* in the life to *come;* that in this life is that *conversation,* as I may call it, which we have

with *God* in his *ordinances,* in *praying,* and *meditating,* in *hearing* his *word,* in *receiving* the *Sacrament,* which are all intended for this purpose, to bring us into an *intimacy,* and *familiarity* with *God,* by *speaking* to him, and *hearing* him *speak* to us.

38. Now if we do indeed *love God,* we shall certainly hugely *value,* and *desire* these ways of *conversing* with him, it being all that we can have in this life; it will make us with *David,* esteem *one day in God's courts better then a thousand, Psal.* 84. 10. We shall be glad to have these *opportunities* of approaching to him, as often as is possible, and be careful to use them *diligently;* to that end of *uniting* us still more to him, yea we shall come to these *spiritual* exercises with the same *cheerfulness,* we would go to our *dearest friend.* And if indeed we do thus, it is a good proof of our *love.*

39. But I fear there are not many have this to show for it, as appears by the common *backwardness;* and unwillingness of men to come to these; and their *negligence,* and heartlessness, when they are at them; and can we think that *God* will ever own us for *lovers* of him, whilst we have such *dislikes* to his company, that we will never come into it, but when we are *dragged* by *fear,* or *shame* of men or some such worldly Motive; It is sure you would not think that man *loved* you, whom you perceived to shun your *company,* and to be loath to come in your *sight.* And therefore be not so unreasonable as to say you *love God,* when yet you desire to keep as far from him as you can.

40. But besides this, there is another *enjoyment* of *God,* which is more perfect, and *complete,* and that is our *perpetual* enjoying of him in heaven, where we shall be forever *united* to him; and *enjoy* him not now and then only, for *short* spaces of time, as we do here, but *continually* without *interruption,* or breaking off. And certainly if we have that *degree* of *love* to *God* we ought, this cannot but •e most earnestly desired by us so much, that we shall think no *labor* too great to compass it. The *seven years* that *Jacob* served for *Rachel, Gen. 29. 20. Seemed to him but a few days for the love that he had to her:* and surely if we have *love* to *God,* we shall not think the service of our whole *lives* too *dear* a *price* for this full *enjoyment* of him, nor esteem all the *enjoyments* of the world, worth the looking on, in comparison thereof.

41. If we can truly tell ourselves we do thus long for this enjoyment of God we may believe we *love* him. But I fear again, there are but few that can thus *approve* their *love.* For if we look into men's *lives,* we shall see they are not generally so *fond* of this *enjoyment,* as to be at any *pains* to purchase it. And not only so, but it is to be *doubted,* there are many, who if it were put to their *choice,* whether they would live *here* always, to enjoy the *profit* and pleasure of the *world,* or go to *heaven* to *enjoy* God, would, like the *Children* of *G•d* and *Reuben,* set up their rest on this side *Jordan, Num.* 32. and never desire that heavenly *Canaan,* so close do their *affections* cleave to things *below,* which shows clearly they have not made God their *treasure,* fo• then according to our *Savior's* Rule, *Mat. 6.* 21. Their *heart* would be with him. Nay, further yet; it is too plain, that many of us set so little *value* on this *enjoying* of *God,* that we *prefer* the *vilest* and *basest* sins before him, and choose to *enjoy* them, though by it we utterly *lose* our parts in him, which is the case of every man that continues willfully in those sins.

42. And now I fear, according to these rules of *trial,* many that *profess* to *love* God will be found not to do so. I conclude all with the words of S. *John, 1 Ep.* 3. 18. Which though spoken of the *love* of our *brethren,* is very fitly appliable to this *love* of God, let *us not love in word, neither in tongue, but in deed and in truth.*

43. A *Fourth duty* to God is *Fear;* this arises from the *consideration* both of his *Justice* and his *Power;* his *Justice* is such that he *will* not *clear the wicked,* & his *Power,* such that he is able to *inflict* the sorest *punishments* upon them; & that this is a *reasonable* cause of *fear, Christ* himself tells us, *Mat. 10. 18. Fear him which is able to destroy both body and soul in hell.* Many other places of *Scripture* there are, which commend to us this *duty,* as *Psal. 2. 11. Serve the Lord with fear: Psal. 34. 9. Fear the Lord yea that be his Saints: Pro. 9. 10. The fear of the Lord is the beginning of wisdom,* and divers the like; and indeed all the *threatenings* of *wrath* against *sinners,* which we meet with in the *Scripture,* are only to this end, to *work* this *fear* in our *hearts.*

44. Now this fear is nothing *else,* but such an *awful* regard of God, as may keep us from *offending* him. This the wise man tells us, *Prov. 16. 17. The fear of the Lord is to depart f•om evil:* so that none can be said truly to *fear* God, that is not thereby withheld from *sin;* & this is but *answerable* to that common *fear* we have towards man, whoever we know may hurt us, we will beware of *provoking,* & therefore if we be not as wary of *displeasing God,* it is plain we *fear* men, more then we do him.

45. How great a *madness* this is, thus to *fear men* above *God,* will soon appear, if we compare what man can do to us, with that which *God* can. And *first,* it is sure, it is not in the *power* of man (I might say *Devils,* too) to do us any *hurt,* unless *God permit* and suffer them to do it: so that if we do but *keep* him our *friend,* we may say with the *Psalmist, The Lord is on my side, I fear not what man can do unto me.* For let their *malice* be never so great, he can *restrain,* and keep them from hurting us, nay, he can *change* their minds towards us, according to that of the wise man, *Pro. 16. 7. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.* A notable *example* of this we have in *Jacob, Gen.* 32. who whem his brother *Esau* was coming against him as an *enemy,* God wonderfully turned his heart, so that he met him with all the *expressions,* of *brotherly kindness,* as you may read in the *next Chapter.*

46. But *Secondly,* suppose men were left at *liberty* to do thee what *mischief* they could; Alas, their *power* goes but a little way, they may perhaps rob thee of thy *goods,* it may be they may take away thy *liberty,* or thy *credit,* or perchance thy *life* too; but that thou knowest is the utmost they can do. But now God can do all this when he *pleases,* and that which is *infinitely* more, his vengeance reaches even beyond *death* itself, to this *eternal Misery* both of *body* and *soul* in *hell;* in comparison of which *death* is so considerable, that we are notto look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do,* saith Christ, *Luk. 12.* 4. And then immediately adds, But *I will forewarn you whom ye shall fear, fear him which after he hath killed, hath power to cast into hell, yea, I say unto you fear him.* In which words the *comparison* is set between that *greatest* ill we can suffer from man, the loss of *life,* and those sadder *evils God* can inflicton us; and the *latter* are found to be the only *dreadful* things, and therefore God only to be *feared.*

47. But there is yet one thing farther considerable in this matter, which is this, it is possible we may *transgress* against *men,* and they not know it, I may perhaps *steal* my *neighbors goods,* or defile his *wife,* and keep it so close that he shall not *suspect* me, and so never bring me to *punishment* for it; but this we cannot do with God, he knows all things even the *most secret thoughts* of our hearts, and therefore though we commit a sin never so *closely,* he is sure to fit us, and will as surely if we do not timely repent, *punish* us *eternally* for it.

48. And now surely it cannot but be *confessed,* that it is much safer *displeasing men,* then God; yet alas our *practice* is as if we *believed* the *direct* contrary, there being nothing more ordinary with us, then for the *avoiding* of some *present* danger we *fear* from men, to rush ourselves upon the *indignation* of God. And thus it is with us, when either to save our *estates,* or *credits,* or our very *lives,* we commit any *sin,* for that is plainly the *choosing* to provoke God, rather then *man.*

49. But God knows this case of the *fear* of *men* is not the only one wherein we venture to *displease* him, for we commit many *sins,* to which we have none of this *temptation,* nor indeed any other; as for instance, that of *common swearing,* to which there is nothing either of *pleasure,* or *profit* to invite us. Nay, many times, we, who so *fear* the *mischiefs* that other men may do to us, that we are ready to buy them off with the greatest *sins,* do ourselves bring all those very *mischiefs* upon us, by *sins* of our own *choosing.* Thus the careless *prodigal robs* himself of his *estate,* the *deceitful* & *dishonest* man, or any that lives in open *notorious sin, deprives* himself of his *credit,* and the *drunkard,* & *glutton* brings *diseases* on himself, to the *shortening* his life: And can we think we do at all *fear* God when that *fear* hath so little *power* over us, that though it be backed with the many present *mischiefs,* that attend one *sin,* it is not able to keep us from them? surely such men are so far from *fearing* God, that they rather seem to defy him, resolve to provoke him, whatsoever it *cost* them, either in this world or the *next.* Yet so unreasonably *partial* are we to ourselves that even such as these will pretend to this *fear:* you may examine multitudes of the most gross *scandalous* sinners, before you shall meet with one that will acknowledge he *fears* not God. It is stran•e it should be possible for men thus to cheat themselves, but however it is certain, we cannot *deceive* God, he will not be *mock•;* and therefore if we will not now so *fear* as to *avoid sin,* we shall one day *fear,* when it will be too *late* to *avoid punishment.*

50. A *Fifth duty* to God is, that of *trusting* in him, that is, *depending* and *resting* on him: and that is *first* in all *dangers, Secondly* in all wants. We are to *rest* on him in all our *dangers* both *spiritual* and *temporal.* Of the *first* sort are all those *temptations,* by which we are in *danger* to be *drawn* to *sin.* And in this respect he hath *promised* that if we *resist the Devil he shall fly from us, I am.* 47. Therefore our *duty* is *first* to *pray* earnestly for God's *grace* to *enable* us to *overcome* the *temptation,* and *Secondly,* to set ourselves *manfully* to *combat•* with it, not yielding or *giving consent* to it in the least *degree;* and whilst we do thus, we are *confidently* to rest upon God, that his *grace* will be *sufficient* for us, that he will either remove the *temptation,* or *strengthen* us to *withstand* it.

51. *Secondly,* in all outward and *temporal dangers,* we are to *rest* upon him, as knowing that he is *able* to deliver us, and that he will do so, if he see it *best* for us, & if we be such to whom he

hath *promised* his *protection,* that is, such as truly *fear* him. To this purpose we have many *promises* in *Scripture, Ps. 34. 7. The Angel of the Lord tarrieth round about them that fear him, and delivereth them;* & *Ps. 34. 20. The Lord delivereth the souls of his Saints, and all that put their trust in him shall not be destitute;* and divers the like. And also we have many examples, as that of the *three children* in the furnace, *Dan.* 3. That of *Daniel* in the *Lions Den, Dan.* 6. And many others, all which serve to teach us this one lesson, that if we go on conscionably in performing our duty, we need not be dismayd for anything that can befall us, for the God whom we serve, *is able to deliver us.*

52. Therefore in all *dangers,* we are *first* humbly to *pray* for his aid, and then to *rest* ourselves *cheerfully* on him; assuring ourselves that he will give such an *issue* as shall be most for our *good.* But above all things, we must be sure to *fix* our *dependence wholly* on him, and not to *rely* on the *creatures* for *help,* much less must we seek to *deliver* ourselves by any unlawful means; that is by the *committing* of any *sin,* for that is like *Saul, 1 Sam.* 28. 7. To go to the *witch,* that is, to the *Devil* for help; such courses do commonly *deceive* our hopes at the present, and instead of *delivering* us out of our *straits,* plunge us in greater, and those much mroe uncomfortable ones, because then we want that which is the only *support,* God's *favor* and aid which we certainly *forfeit* when we thus seek to rescue ourselves by any *sinful* means. But supposing we could by such a way certainly free ourselves from the *present danger,* yet alas we are far from having *gain•d* safety by it, we have only removed the *danger* from that which was less considerable, and brought it upon the most *precious* part of us, our *souls;* like an *unskillful Physician,* that to remove a pain from the *finger,* strikes it to the *heart;* we are therefore grossly mistaken, when we think we have played the good *husbands,* in saving our *Liberties,* or *Estates,* or *Lives* themselves by a sin; we have not saved them but madly *overbought* them, laid out our very *souls* on them; And *Christ* tells us how little we shall gain by such bargains, *Mat.* 17. 26. What *is a man profited if he shall gain the whole world,* and *lose his own soul.* Let us therefore resolve never to *value* anything we can possess in this world at so high a rate, as to keep it at the *price* of the least *sin,* but when ever things are driven to such an *issue,* that we must either part with some, perhaps all our *worldly* possessions, nay life itself or else *commit a sin,* let us then remember that this is the *season* for us to perform that *great* and excellent *duty,* of *taking up the Cross* which we can never so properly do, as in this case; for our bearing of that which we have no possible way of *avoiding,* can at most be said to be but the *carrying* of the *Cross,* but then only can we be said to *take it up,* when having a means of *escaping* it by a *sin,* we rather choose to *endure the Cross* then *commit* the *Sin,* for then it is not *laid* on us by any unavoidable *necessity,* but we willingly *choose* it; and this is *highly* acceptable with *God,* yet withal so strictly *required* by him, that if we *fail* of performing it▪ when we are put to the *trial,* we are not to be accounted followers of *Christ,* for so himself hath expressly told us, *Mat. 16. 24. If any man come after me, let him deny himself, and take up his Cross and follow me;* and so again, *Mar. 8.* 34. It were therefore a good point of *Spiritual Wisdom* for us▪ sometimes by some *lower degrees* of *self-denial,* to fit ourselves for this *greater,* when we shall be *called* to it; we know he that expects to run a *race* will beforehand be often *breathing* himself, that he may not be foiled when he comes to *run* for the *prize;* in like manner 'twil be fit for us, sometimes to *abridg* ourselves somewhat of our *lawful* pleasure, or ease, or profit, sothat we may get

such a *mastery* over our *selves,* as to be able to *renounce* all, when our •*bedience* to *God requires* it.

53. And as we are thus to *trust* on *God* for *d•liverance* from *danger,* so are we likewise for *supply* of our *wants;* and those again are either *spiritual* or *temporal:* our *spiritual want* is that of his *grace* to enable us to *serve* him without which we *can do nothing;* and for this we are to *depend* on him, provided, we neglect not the means, which are *prayer,* and a *careful using* of what he hath already *bestowed* on us: For then we have his *promise* for it, *he will give the holy spirit to them that ask it, Luke* 11. 15. And *unto him that hath shall be given, Mat.* 25, 29. that is, *To him that hath made a good use of that grace he hath already, God will give more.* We are not therefore to *affright* ourselves with the *difficulty* of those things God requires of us, but *remember* he commands nothing, which he will not *enable* us to perform, if we be not *wanting* to ourselves. And therefore let us sincerely do *our* parts, and *confidently* assure ourselves, God will not fail of his.

54. But we have likewise *temporal* and *bodily* wants, and for the *supply* of them we are likewise to *rely* on him. And for this also we want not *promises,* supposing us to be of the number of them to whom they are made, that is, God's *faithful* Servants. *They that fear the Lord lack nothing, Psal.* 34. 9, & v. 10. *They that seek the Lord shall want no manner of thing that is good:* Again, *Psa. 33. 18, 19. Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their souls from death, and to feed them in time of famine. Examples* also we have of this, as we may see in the case of *Elijah,* and the *poor widow, 1 Kings* 17. And many others.

55. We are therefore to look up to him for the *provision* of all things *necessary* for us, according to that of the *Psalmist, The eyes of all wait upon thee, O Lord, and thou givest them meat in due season.* And our *Savior* hath taught us to *pray* for our *daily-bread;* thereby teaching us, that we are to live in *continual dependence* upon God for it. Yet I mean not by this, that we should so expect it from God, as to give up ourselves to *idleness* and *expect* to •e fed by *miracle.* No, our honest *industry,* and labor is the means by which God *ordinarily* gives us the *necessaries* of this life, and therefore we must by no means *neglect* that. *He that will not labor, let him not eat,* says the *Apostle, 2 Thes.* 3. 10. And we may believe God will pronounce the same *sentence,* and suffer the *slothful* person to *want* even necessary food. But when we have faithfully used our own *endeavor,* then we must also look up to *God* for his blessing on it, without which it can never *prosper* to us. And having done thus, we may comfortably *rest* ourselves on his *providence* for such a measure of these *outward* things, as he sees fittest for us.

56. But if our *condition* be such, that we are not able to *labor,* and have no other means of bringing in the *necessaries* of life to ourselves, yet even then we are *cherfully* to rest upon *God,* believing that he who *feeds* the *Ravens,* will by some means or other, though we know not what, *provide* for us, so long as he pleases we shall continue in this world, and never in any case *torment* ourselves with *Carking,* and *distrustful* thoughts, but as the *Ap•stle, 1 Pet. 5. 7. Cast all our care on him who careth for us.*

57. *This is earnestly pressed by our* Savior, Mat. 6. *Where he abundantly shows the* folly *of this sin of* distrust. *The place is a most excellent one, and therefore I shall set it down at large, Ver* 25 Therefore I say unto you, take no thought for your life, what you shall eat, or what you shall drink; neither for your body, what you shall put on, is not the life more then meat, and the body then raiment? Behold the fowls of the air, for they sow not neither do they reap nor gather into barns, yet our heavenly Father feedeth them. Are ye not, much better then they? which of you by taking thought can add one cubit to his stature? and why take ye thought for raiment? consider the lilies, of the field how they grow, they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little Faith? Therefore take no thought, saying, what shall we eat, or what shall we drink, or where with all shall we be clothed. (for after all these things do the Gentiles seck) for your heavenly Father knoweth that ye have need of all these things? But seek ye first the Kingdom of God and his righteousness, and then all these things shall be added unto you: Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself, sufficient unto the day is the evil thereof: *I might add many other texts to this purpose but this is so* full, *and* convincing, *that I suppose it needless.*

58. All therefore that I shall say more concerning this *duty* is to put you in mind of the great *benefits* of it; as *first,* that by this *trusting* upon God, you *engage* and *hind* him to *provide* for you. *Men,* you know, think themselves highly *concerned* not to *fail* those that depend and *trust* upon them: and certainly God doth so much more. But then *Secondly,* there is a great deal of *ease,* and quiet in the *practice* of this *duty;* it delivers us from all those *carkings,* and *immoderate* cares which *disquiet* our minds, break our *sleep,* and *grieves* even our very *heart.* I doubt not but those that have felt them, need not be told they are *uneasy.* But then methinks that *uneasiness* should make us forward to embrace the means for the *removing* of them, and so we see it too often doth, in *unlawful* ones; men will *cheat,* and *steal,* and *lie* and do anything to deliver themselves from the *fear* of *want.* But alas, they commonly prove but *deceitful* remedies: They bring *God's* curse on us, and so are more likely to betray us to *want,* then to keep us from it. But if you desire a certain and *unfailing* cure for *cares,* take this of *relying* upon God.

59. For what should cause that man to fear *want,* that knows he hath one that *cares* for him, who is *all-sufficient,* and will not suffer him to *want* what is fit for him. If a *poor* man had but a *faithful promise* fro• a *wealthy* person, that he would never suffer him to *want,* it is sure he would be highly *cheered* with it, and would not then think fit to be as *carking* as he was before, and yet a *man's promise* may fail us, he may either grow *poor,* and not be *able,* or he may prove *false,* and not be *willing* to make good his word. But we know *God* is subject neither to *impoverishing* nor *deceit.* And therefore how vile an *injury* do we offer to him, if we dare not *trust* as much upon his *promise,* as we would on that of a *man,* yea and how great a *mischief* do we do ourselves by loading our minds with a *multitude* of *vexatious,* and *tormenting* cares, when we may so securely *cast our burden upon God.* I conclude this in the words of the *Apostle,*

Phil. 4. 6. Be careful for nothing, but in everything by Prayer, and supplication, with thanksgiving; let your requests be made known unto God.

PARTITION II.

Of HUMILITY Of Submission to God's Will, in respect of Obe•ience of Patience in all sorts of sufferings; and of HONOUR •ue to God in several ways in his House, Possessions, His Day, Word, Sacraments, &c.

§ 1. A *Sixth* duty to *God* is *humility,* that is, such a sense of our own *meanness,* and his *excellency,* as may work in us a *lowly* and *unfeigned submission* to him; This *submission* is *twofold, First* to his *will, Secondly* to his *Wisdom.*

2. The *submission* to his *will* is also of *two* sorts, the *submission* either of *obedience,* or *patience.* That of *obedience,* is our ready *yielding* ourselves up to *do* his *will,* so that when *God* hath by his *command* made known to 〈◊〉 what his *pleasure* is, *cheerfully,* and *readily* to set about it. To *enable* us to this, *humility* is exceeding necessary, for a *proud* person is of all others the unaptest to *obey,* and we see men never pay an *obedience* but where they acknowledge the person commanding to be some way *above* them. And so it is here, if we be not thoroughly persuaded, that *God* is infinitely *above* us, that we are *vileness,* and *nothing* in comparison of him, we shall never pay our due *obedience.*

3. Therefore if ever you mean to *obey* entirely (as you must if ever you mean to be *saved*) get your hearts possessed with the *sense* of that great unspeakable *distance* that is between *God* and you. Consider him as he is a *God* of *infinite Majestly,* and *glory,* and we poor *worms* of the earth; he *infinite* in *power,* able to do *all things;* and we able to do *nothing,* not so much as to make one *hair white or black,* as our *Savior* speaks, *Mat.* 5. 36. He of *infinite purity* and *holiness,* and we *polluted* and *defiled,* wallowing in all kind of *sins,* and *uncleanness;* he *unchangeable* and *constant,* and we subject to *change* and alteration every minuts of our lives. He *eternal* and *immortal,* and we *frail mortals,* that when ever he *taketh away our breath we die; and are turned again to our dust, Psal.* 104. 29. Consider all this, I say, and you cannot but acknowledge a wide *difference* betwixt *God* and man, and therefore may well cry out with *Job,* after he had approachit so near to *God,* as to discern somewhat of his *excellency, Job 42. 56. Now mine eyes seeth thee, wherefore I abhor myself and repent in dust and ashes.*

4. And even when this *humility* hath brought us to *obedience,* it is not then to be *cast* off, as if we had no *farther* use of it; for there is still great use, nay *necessity* of it, to keep us from any *high conceits* of our performances, which if we once entertain, it will *blast* the best of them, and make them utterly *unacceptable* to *God;* like the *strictness* of the *Pharisee,* which when once he came to boast of, the *Publican* was preferred before him, *Luke* 18. The *best* of our works are so full of *infirmity* and *pollution;* that if we *compare* them with that *perfection,* and *purity,* which is in *God,* we may truly say with the *Prophet, All our righteousnesses are as filthy rags, Isaiah* 64. 6. And therefore to *pride* ourselves in them, is the same *madness,* that it would be in a *beggar,* to brag of his *apparel* when it is nothing but *vile rags,* and *tatters.* Our *Savior's* precept in this matter must always be remembered, *Lnke 17. 10. When you have done all those*

things which are commanded you, say, we are unprofitable servants; if when we have *done* all, we must give ourselves no better a title, what are we then to *esteem* ourselves, that are so far from doing any *considerable* part, of what we are *commanded?* Surely that worser name of *slothful* and *wicked servant, Mat.* 25. 26. We have no reason to think too *bad* for us.

5. A *Second* sort of *submission* to his *will,* is that of *patience,* this stands in *suffering* his *will,* as that of *obedience* did in *acting* it, and is nothing else, but a *willing* and quiet yielding to whatever *afflictions* it pleases *God* to lay upon us. This the forementioned *humility* will make *easy* to us; for when our hearts are thoroughly possessed with that *reverence and esteem* of *God,* it will be impossible for us to *grudge* or *murmur* at what ever he does. We see an instance of it in *Old* Eli. 1 *Sam.* 3. Who after he had heard the *sad* threatenings of *God* against him, of the *destruction* of his *family,* the loss of the *Priesthood,* the cutting off *both his sons in one day,* which were all of them *afflictions* of the *heaviest* kind, yet this one consideration, that it *was the Lord* enabled him *calmly* and *quietly* to yield to them; saying, *Let him do what seemeth him good, ver.* 18. The same effect it had on *David,* in his *sufferings, Psal. 39. 9. I was dumb, I opened not my mouth, because thou didst it: God doing* it *silenced* all *murmurings* and *grumblings* in him. And so must it do in us, in all our *afflictions,* if we will indeed *approve* our *humility* to *God.*

6. For surely you will not think that *child* hath due *humility* to his *parent* or that *servant* to his *Master,* that when they are corrected, shall fly in the *Father* or *Masters face.* But thus do we when ever we *grudge* and *repine* at that which *God* lays upon us. But besides the want of *humility* in our so doing, there is also a great want of *justice* in it; for *God* hath as we are his *creatures,* a *right* to do with us what he *will,* and therefore for us to *resist* that *right* of his, is the *highest injustice,* that can be; nay farther, it is also the greatest *folly* in the world, for it is only our *good* that *God* aims at in *afflicting* us; that heavenly Father is not like our *earthly* ones, who sometime *correct* their *children,* only to *satisfy* their own angry humor, not to do them *good.* But this is subject to no such *frailties,* he *doth not afflict willingly, nor grieve the children of men, Lam.* 3. 33. They are our *sins,* which do not only give him *just* cause, but even *force,* and *necessitate* him to *punish* us. He carries to us the *bowels* and *affections* of the *tenderest Father;* now when a *Father* sees, his child *stubborn,* and *rebellious,* and running on in a *course* that will certainly undo him, what greater act of *Fatherly kindness* can he do then *chasten* and *correct* him, to see if by that means he may *amend* him; nay indeed he could not be said to have *true kindness* to him, if he should not. And thus it is with *God* when he sees us run on in *sin,* either be must *leave* off to *love* us, and so leave us to *ourselves,* to take our own *course;* and that is the *heaviest curse* that can befall any man; or else if he continue to *love* us, he must *correct* and *punish* us, to bring us to *amendment.* Therefore when ever he strikes, we are in all reason, not only *patiently* to lie under his *rod,* but (as I may say) kiss it also; that is, be very *thankful* to him, that he is *pleased,* not to *give us over to our own hearts lusts, Psal.* 81. 12. But still continue his *care* of us, sends *afflictions,* as so many *messengers* to call us home to himself. You see then how *gross* a *folly* it is to *murmur* at those *stripes,* which are meant so *graciously;* it is like that of a *froward patient,* which *reproaches* and *reviles* the *Physician* that comes to cure him, and if such a one be left to die of his *disease,* everyone knows whom he is to *thank* for it.

7. But it is not only *quietness,* no nor *thankfulness* neither under *afflictions,* that is the *full* of our *duty* in this matter; we must have *fruitfulness* also, or all the rest will stand us in no stead. By *fruitfulness* I mean the bringing forth that, which the *afflictions* were sent to work in us, *viz.* the *amendment* of our *lives.* To which purpose in time of *affliction* it is very necessary for us to call ourselves to an *account,* to *examine* our hearts and lives, and *search* diligently, what *sins* lie upon us, which have *provoked God* thus to smite us, and whatsoever we find ourselves *guilty* of, humbly to *confess* to *God,* and immediately to *forsake* for the rest of our time.

8. All I shall add concerning this duty of *patience,* is, that we are as much bound to it in one sort of *sufferings,* as another, whether our *suffering* be so *immediately* from *God's* hand, that no creature hath anything to do in it, as *sickness,* or the like; or whether it be such, wherein *men* are the *instruments* of *afflicting* us. For it is most sure, when any man doth us hurt, he could not do it, without *God's permission,* and *sufferance,* and *God,* may as well make them the *instruments* of *punishing* us, as do it more *directly* by *himself;* and it is but a *counterfeit patience,* that pretends to *submit* to *God,* and yet can *bear* nothing from men; we see *holy Job,* who is set forth to us as a *pattern of true patience,* made no such *difference* in his *afflictions,* he took the *loss* of his *Cattel,* which the *Chaldeans* and *Sabaeans* robbed him of, with the very same *meekness,* with which he did that, which was *consumed* by *fire from heaven.* When therefore we suffer anything from *men,* be it never so *unjustly* in *respect* of them, we are yet to *confess* it most *just* in *respect* of *God,* and therefore instead of looking upon them with *rage,* and *revenge,* as the *common custom* of the *world* is, we are to look up to *God,* acknowledge his *justice* in the *affliction,* begging his *pardon* most earnestly for those *sins,* which have provoked him to send it, and *patiently* and *thankfully* bear it, till he shall see fit to *remove* it; still saying with *Job, Blessed be the name of the Lord*

9. But I told you,*humility* contained in it a *submission* not only to his *Will,* but also to his *Wisdom;* That is, to acknowledge him *infinitely* wise, and therefore that whatever he doth, is *best* and *fittest* to be done. And this we are to *confess* both in his *commands,* and in his *disposing,* and *ordering* of things: First, whatsoever he *commands* us, either to *believe* or *do,* we are to *submit* to his *wisdom* in both, to *believe* whatever he *bids* us *believe,* how *impossible* soever it seem to our *shallow* understandings, and to do whatever he *commands* us to do, how *contrary* soever it be to our *fleshly reason,* or humor; and in both to *conclude* that his *commands* are most fit and *reasonable* however they *appear* to us.

10. *Secondly,* We are to *submit* to his *wisdom* in respect of his *disposal* and *ordering* of things, to *acknowledge* he disposes all things most *wisely,* and that not only in what concerns the *world* in *general,* but also in what concerns *every* one of us in *particular,* so that what *condition* soever he puts us in, we are to assure ourselves, it is that, which is *best* for us, since he *chooses* it for us, who cannot err. And therefore never to have *impatient desires* of anything in this world; but to leave it to *God* to fit us with such an *estate* and *condition,* as he sees best for us, and there let us *quietly* and *contentedly* rest, yea though it be such, as of all others we should least have *wisht* for ourselves. And this surely cannot but appear very *reasonable* to any, that hath *humility;* for that having taught him, that *God* is *infinitely wise,* and he very *f•olish,* he can never doubt, but that it is much more for his *good* that *God* should *choose* for

him, then he for *himself,* even as it is much more for the *child's* good, to have the *parent choose* for it, then to be left to those *silly choices* it would make for its *self.* For how many times would it *cut* and *burn,* and *mischief* itself, if it might have everything it *desires?* And such *children* are we, we many times *eagerly desire* those things, which would *undo* us, if we had them. Thus many times we *wish* for *wealth* and *honor* and *beauty,* and the like, when if we had them, they would only prove *snares* to us, we should be drawn into *sin* by them. And this *God* who *knows* all things sees, though we do not, and therefore often *denies* us those things, which he sees will tend to our *mischief,* and it is his *abundant mercy,* that he doth so. Let us therefore when ever we be *disappointed* of any of our aims and wishes, not only *patiently* but *joyfully* submit to it, as knowing that it is certainly *best* for us, it being chosen by the *unerring wisdom* of our *heavenly Father.*

11. A *Seventh* duty to *God* is *Honor;* that is, the *paying* him such a *reverence* and *respect* as belong to so great a *Majesty.* And this is either *inward* or *outward.* The *inward* is the *exalting* him in our *hearts,* having always the *highest* and most excellent *esteem* of him. The *outward* is the *manifesting* and showing forth that *inward,* and that is the first *general* in the *whole* course of our lives, the living like men that do indeed carry that high *esteem* of *God.* Now you know if we bear any special *reverence* but to a *man,* we will be careful not to do any *foul* or base thing in his *presence,* and so if we do indeed *honor God,* we shall *abhor* to do any *unworthy* thing in his sight. But *God* sees all things, and therefore there is no way to *shun* the doing it in his *sight,* if we do it at all; therefore if we do thus *reverence* him, we must never at any time do any *sinful* thing.

12. But besides this *general* way of *honoring God,* there are many *parti•ular acts,* by which we may *honor* him, and those *acts* are divers according to the several *particulars,* about which they are exercised. For we are to pay this *honor* not only *immediately* to himself, but also by a due *estimation,* and account of all those things, that nearly *relate* or belong to him. Those are especially *Six, First* his *House. Secondly* his *Revenue* or *incom,* (as I may say) *Thirdly* his *Day, Fourthly* his *Word, Fifthly* his *Sacraments,* and *Sixthly* his *Name;* and everyone of these is to have some degree of our *reverence* and *esteem.*

13. First his *House,* that is, the *Church,* which being the *place* set apart for his *public* worship, we are to look on it, though not as *holy* in *respect* of its self, yet in respect of its use, and therefore must not *profane* it by employing it to uses of our own. This *Christ* hath taught us by that act of his, *Mat.* 21. 12. In driving the *buyers* and *sellers* out *of the Temple,* saying, *my house shall be called the house of prayer:* And again, *Jo. 2. 16. Make not my Fathers house of a house merchandice:* by which it is clear, *Churches* are to be used only for the services of *God,* and we are to make that the only end of our *coming* thither, and not to come to *Church,* as to a *market,* to make *bargains,* or dispatch *businesses* with our neighbors, as is too *common* among many. But when ever thou enterest the *Church,* remember that it is the *house* of *God,* a place where he is in an *especial* manner *present,* and therefore take the counsel of the wise man, *Eccles.* 5. 1. And *keep thy foot when thou goest into the house of God;* that is, behave thyself with that *godly* awe and *reverence,* which belongs to that great *Majesty,* thou art before. Remember that thy business there is to *converse* with *God,* and therefore shut out all thoughts of the

world, even of thy most *lawful business,* which though they be *allowable,* at another time, are here *sinful.* How fearful a guilt is it then to entertain any such *thoughts,* as are in themselves wicked? It is like the *treason* of Judas, who pretended indeed to come to kiss his *Master,* bu• brought with him a *band of soldiers to apprehend* him. *Mat.* 26. We make show in our coming to *Church,* of *serving* and *worshipping God,* but we bring with us a *train* of his enemies, to provoke and *despite* him. This is a wickedness that may out•ie the *profaneness* of these days, in turn•ng *Churches* into *stables;* for *sinful* and •*olluted* thoughts are much the *worst* sort of •*beasts.*

14. The *Second* thing to which respect belongs, is his *revenue* or *income;* that is, whatsoever is his *peculiar possessions,* set apart for the *maintenance* of those that attend his *service;* those were the *Priests* in time of the *Law,* and *Ministers* of the *Gospel* now with us. And what ever is thus set apart we must look on with such *respect* as not to dare to turn it to any *other* use. Of this sort some are the *freewill-offerings* of men, who have sometimes of their *own* accord given some of their *goods* or *lands* to this *holy* use; and whatsoever is so *given,* can neither by the person that gave it, nor any other be taken away without great that sin of *sacriledg.*

15. But besides these, there was among the *Jews,* and hath always been in all *Christian* Nations, something allotted by the *Law* of the Nation, for the *support* and maintenance of those that attend the *service* of *God.* And it is but just and necessary it should be so, that those who by undertaking that *Calling* are taken off from the ways of gaining a *livelihood* in the world, should be *provided* for by them, whose *souls* they watch over. And therefore it is most reasonable, which the *Apostle* urges in this matter, 1 *Cor. 9. 11. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* That is, the most *unreasonable* for men to grudge the bestowing a few *carnal* things, the *outward* necessaries of this *temporal* life on them, from whom they receive *spiritual* things, even *instruction* and *assistance* towards the *obtaining* an *eternal* life.

16. Now whatsoever is thus appointed for this use, may by no means be employed to any *other.* And therefore those *tithes* which are here by *Law allotted* for the *maintenance* of the *Ministry,* must by no means be kept back, nor any *tricks* or *shifts* used to avoid the *payment* either in *whole* or in *part.* For first it is certain, that it is as truly *theft* as any other robbery can be, *Ministers* having *right* to their *tithes* by the same *Law,* which gives any other man right to his *estate.* But then *Secondly,* it is another manner of *robbery,* then we think of, it is a *robbing of God,* whose *service* they were given to maintain, and that you may not doubt the truth of this, it is no more then *God* himself hath said of it, *Mal. 3. 8. Will a man rob God? yet ye have robbed me; yet ye say, wherein have we robbed thee? in tithes and offerings* Here it is most plain, that in *God's* account the withholding *tithes* is a *robbing* of him. And if you please, you may in the next *verse* see, what the gains of this *robbery* amounts to, *Yea are cursed with a curse.* A *curse* is all is gotten by it, and *common experience* shows us, that *God's vengeance* doth in a remarkable manner pursue this sin of *Sacrilege,* whether it be that of withholding *tithes,* or the other of seizing on those *possessions,* which have been *voluntarily* consecrated to *God.* Men think to enrich themselves by it; but it usually proves directly *contrary;* this *unlawful* gain becomes such a *Canker* in the estate, as often eats out even that we had a *just* title too.

And therefore if you love (I will not say your souls, but) your estates, preserve them from that danger by a strict care never to meddle with anything set a part for *God.*

17. A *Third* thing, wherein we are to express our *reverence* to *God,* is the *hallowing* of the *times,* set apart for his *service.* He who hath *given* all our time, requires some part of it to be paid back again, as a rent or *tribute* of the whole. Thus the *Jews* kept holy the *seventh day:* and we *Christians* the *Sunday,* or *Lord's day,* the *Jews* were in their *Sabbath* especially to *remember* the *Creation* of the world, and we in ours, the *resurrection* of *Christ* by which a way is made for us into that *better* world we expect hereafter. Now this *day* thus set a part, is to be employed in the *worship* and *service* of *God,* and that *first* more *solemnly* and *publicly* in the *Congregation,* from which no man must then absent himself without a *just* cause: and *Secondly,* privately at home; in praying with, and *instructing* our *families,* or else in the yet more private *duties* of the *closet,* a man's own *private prayers, reading meditating,* and the like.

And that we may be at *leisure* for these a *rest* from all our *worldly* business is commanded; therefore let no man think that a *bare rest* from *labor* is all that is *required* of him on the *Lord's day,* but the time which he saves from the *works* of his *calling,* he is to lay out on those *spiritual duties.* For the *Lord's Day* was never ordained to give us a *pretence* for *idleness,* but only to change our *employment* from *worldly,* to *heavenly;* much less was it meant, that by our *rest* from our *callings,* we should have more time free to bestow upon our *sins,* as too many do, who are more *constant* on that day at the *Alehouse,* then the *Church.* But this *rest* was commanded, *first* to *shadow* out to us that *rest* from *sin* which we are bound to all the *days of our lives.* And *secondly* to take us off from our *worldly business,* and to give us time to attend the *service* of *God,* and the need of our *souls.*

18. And surely if we rightly consider it, it is a very great *benefit* to us that there is such a *set time,* thus weekly returning for that purpose. We are very *intent,* and *busy* upon the *world,* and if there were not some such *time* appointed to our hands, it is to be doubted, we should hardly allot any ourselves: And then what a *starved* condition must these poor souls of ours be in, that shall never be afforded a meal, whereas now there is a *constant diet* provided for them, every *Sunday,* if we will conscionably employ it, may be a *festival* day to them; may bring them in such *spiritual* food, as may *nourish* them to *eternal* life. We are not to look on this day with *grudging,* like those in *Amos* 8. 5. Who ask, *When will the Sabbath be gone, that we may set forth wheat?* As if that time were utterly *lost,* which were taken from our *worldly* business. But we are to consider it, as the *gainfullest,* as t•e *joyfullest* day of the week, a day of *harvest,* wherein we are to lay up in *store* for the *whole* week, nay for our *whole* lives.

19. But besides this of the weekly *Lord's* day, there are other times, which the *Church* hath set apart for the *remembrance* of some *special mercies* of *God,* such as the *Birth,* and *Resurrectoon* of *Christ,* the *Descent* of the *Holy Ghost,* and the like; and these *days* we are to keep in that manner which the *Church* hath ordered, to wit in the *solemn worship* of *God,* and in particular *thanksgiving* for that *special blessing* we then remember. And surely whoever is truly *thankful* for those rich *mercies,* cannot think it too much to set apart some *few days* in a *year* for that purpose.

But then we are to look that our *Feasts* be truly *spiritual,* by employing the day thus *holily,* and not make it an *occasion* of *intemperance* and *discords* as too many do, who consider nothing in *Christmas* and other *good* times, but the *good cheers* and *jollity* of them. For that is doing *despite,* instead of *honor* to *Christ,* who came to bring all *purity* and *soberness* in the world, and therefore must not have that coming of his remembered in any other *manner.*

20. Other days there are also set a part in *memory* of the *Apostles,* and other *Saints,* wherein we are to give *hearty* thanks to *God,* for his *graces* in them, particularly that they were made *instruments* of *revealing* to us *Christ Jesus,* and the way of *salvation,* as you know the *Apostles* were by their *Preaching* throughout the *world.* And then farther, we are to meditate on those *Examples* of holy life, they have given us, and stir up ourselves to the imitation thereof. And whoever does uprightly set himself to make these *uses* of these several *holy days,* will have cause, by the *benefit* he shall find from them, to *thank* and not to *blame* the *Church* for ordering them.

21. Another sort of *days* there are, which we are likewise to *observe,* and those are *days* of *fasting* and *humiliation;* and whatever of this kind the *Church* injoynes, whether *constantly* at set times of the *year,* or upon any *special* and more sudden occasion, we are to observe in such a manner as she directs; that is, not only in a bare *abstaining* from *meat,* which is only the *bodies punishment,* but in *afflicting* our *souls, humbling* them deeply before *God,* in a *hearty* confessing, and *bewailing* of our own, and the *nations* sins, in earnest *Prayers* for *God's pardon,* and *forgiveness,* and for the turning away of those *judgments,* which those *sins* have called for, But above all, in *turning ourselves from our sins, loosing the bands of wickedness;* as *Isaiah* speaks, Chap. 58. 6. And exercising ourselves in *works* of *mercy, dealing our bread to the hungry,* and the like, as it there follows.

22. *Fourthly,* we are to express our *reverence* to *God,* by *honoring* his *Word;* and this we must certainly do, if we do indeed *honor* him; there being no surer sign of our despising any person, then the setting light, by what he *says* to us; as on the *contrary,* if we *value* one every word he speaks will be of *weight* with us. Now this *word* of *God* is expressly contained in the *holy Scriptures,* the *Old* and *New Testament,* where he speaks to us, to show us his *Will,* and our *duty.* And therefore to this *Word* of his we are to bear a *wonderful* respect, to look upon it, as the *rules,* by which we must frame all the *actions* of our life; and to that end to *study* it much, to read in it as often as we can, if it may be never to let a *day* pass us, without *reading,* or *hearing* some part of it read.

23. But then that is not all: We must not only *read,* but we must *mark* what we *read,* we must diligently *observe,* what *duties* there are which *God commands* us to perform, what *faults* they are, which *God* there charges us not to *commit,* together with the *rewards promised* to the one, and the *punishments threatened* to the other. When we have thus *marked,* we must lay them up in our *memory,* not so *loosely,* and *carelessly,* that they shall presently *drop* out again; but we must so fasten them there by often thinking, and meditating on them, that we may have them ready for our *use.* Now that *use* is the directing of our *lives;* and therefore whenever we are tempted to the *committing* of any evil, we are then to call to mind, this is the thing, which in such a *Scripture* is *forbidden* by *God,* and all his vengeances threatened against it; and so in

like manner when any opportunity is offered us of doing good to remember, this is the *duty,* which I was *exhorted* to in such a *Scripture,* and such *glorious rewards* promised to the doing of it: and by these considerations *strengthen* ourselves for *resisting* of the *evil* and *performance* of the good.

24. But besides this of the *written* Word, it hath pleased *God* to provide yet further for our *instruction,* by his *Ministers,* whose *office* it is to teach us *God's Will,* not by saying anything *contrary* to the *written* word; (for whatsoever is so, can never be *God's Will*) but by *explaining* it, and making it *easier* to our understandings, and then *applying* it to our particular *occasions,* and *exhorting,* and stirring us up to the *practice* of it; all which is the *end,* at which *first* their *Catechizing* and then their *preaching* aimeth. And to this we are to bear also a due *respect,* by giving *diligent* heed thereto, not only being present at *Catechizings* and *Sermons,* and either *sleep* out the time, or think of somewhat else, but carefully *marking* what is said to us. And surely if we did but rightly consider, how much it *concern* us, we should conclude it very *reasonable* for us to do so.

25. For *First* as to that of *Catechizing,* it is the laying the *foundation* upon which all *Christian Practice* must be built, for that is the teaching us our *duty,* without which it is impossible for us to perform it. And though it is true, that the *Sriptures* are the *Fountains,* from whence this *knowledge* of *duty* must be fetched, yet there are many who are not able to *draw* it from this *fountain* themselves, and therefore it is absolutely *necessary* it should be thus brought to them by others.

26 This *Catechizing* is generally looked on as a thing belonging only to the *youth,* and so indeed it ought, not because the *oldest* are not to learn, if they be *ignorant,* but because all *children* should be so *instructed,* that it should be impossible for them, to be *ignorant* when they come to *years.* And it nearly concerns every *Parent,* as they will free themselve; from the *guilt* of their *children's* eternal undoing, that they be careful to see them *instructed* in all *necessary* things; to which purpose it will be fit early to *teach* then some *short Catechism,* of which sort none so fit as the *Church-Catechism;* yet are they not to rest on these endeavors of their own; but also to call in the *Ministers* help, that he may build them up farther in *Christian Knowledge.*

27. But alas! it is too sure, that *parents,* have very much neglected this *duty,* and by that means it is that such *multitudes* of men and women, that are called *Christians,* know no more of *Christ,* or anything, that concerns their own *souls,* then the mearest *heathen.*

28. But although it were their *Parents* fault, that they were not *instructed,* when they were *young,* yet it is now their own if they remain still *ignorant;* and it is sure, it will be their *own ruin* and *misery,* if they willfully continue so. Therefore whoever it be, of what age or condition soever, that is in this *ignorant* estate, or in any such degree of it, that he wants any part of *necessary saving knowledge;* let him as he loves his *soul,* as ever he would escape *eternal damnation,* seek out for *instruction,* & let no fear of *shame* keep any from it; for *first* it is certain the *shame* belongs only to the *willful* continuing in *ignorance,* to which the desire of *learning* is directly *contrary,* and is so far from a *shameful,* that it is a most *commendable* thing,

and will be sure to be so accounted by all *wise* and *good* men. But *Secondly,* suppose some *profane, senseless* people should deride it, yet sure that *shame* were in all reason to be undergon *joyfully,* rather then venture on that *confusion* of *face,* which will at the day of *judgment* befall those, who to avoidalittle *false shame* amongst men, have gone on in a *willful ignorance* of their *duty,* which *ignorance* will be so far from *excusing* any sins they shall commit, that it *adds* one great & *heavy* sin to all the rest, even the *despising* that *knowledge,* which is offered to them. How heinous a sin that is, you may learn in the *First Chapter* of the *Proverbs,* where *hating knowledge,* ver. 29. is said to be the thing that *draws down* those sad *vengeances* forementioned, even *God's forsaking* men, *laughing* at their *calamity,* instead of *helping* them: W^ch^ is of all other conditions in the world, the most *miserable,* & surely they are *madly* desperate, that will run themselves into it.

29. As for those who have already this *foundation* laid, by the *knowledge* of the *grounds* of *Christian* Religon, there is yet for them a farther help provided, by *Preaching.* And it is no more then needs, for *God* knows, those that *understand* their duty well enough, are too apt to *forget* it; nay, sometimes by the *violence* of their own *lusts* to *transgress* it, even when they do *remember* it, and therefore it is very useful, we should often be put in mind of it, to prevent our *forgetting,* and also often *exhorted* and *assisted,* to *withstand* those *lusts* which draw us to those *transgressions.* And to these purposes preaching is intended; *First,* to warn us, to be upon our *guard* against our *spiritual enemy,* and then to furnish us with *weapons* for the fight; that is, such means and *helps,* as may best enable us to beat off *temptations,* and get the *victory* over them.

30. Since therefore this is the end of *preaching,* we must not think we have done our *duty,* when we have heard a *Sermon,* though never so attentively, but we must lay up in our hearts those *instructions,* and advices we there meet with & use them *faithfully* to that end of *overcoming* our sins. Therefore when ever thou comest to the *Physician* of thy *soul,* do as thou wouldst with the *Physician* of thy *body;* thou comest to him not only to *hear* him talk, and tell thee what will *cure* thee, but also to do according to his *directions;* and if thou dost not so here, thou art as vain, as he that expects a bare *receipt* from his *Doctor* shall *cure* him, though he never make use of it. Nay, thou art much more vain and *ridiculous,* for that though it do him no good, will do him no *harm•* he shall be never the *worse* for having been taught a *medicine,* though he use it not: but in these *spiritual receipts,* it is otherwise, if we use them not to our *good,* they will do us a great deal of *harm,* they will rise up in *judgment* against us, and make our *condemnation* so much the *heavier.* Beware therefore not to bring that *danger* upon thyself, but when thou hast heard a *Sermon,* consider with thyself what *directions* there were in it, for enabling thee to eschew *evil,* or to do *good.* And if there were anything especially concerned thine own *bo•ome sin,* lay that close to thy heart, and all the week after make it matter of medit•tion, think of it even whilst thou art at thy work, if thou wantest other time; and not only think of it, but •et to the *practice* of it, do what thou wert advised to, for the *subduing* sins and quickening *grace* in thee. Finally look carefully to *practice* the counsel of the *Apostle, Ia. 1. 22. Be ye doers of the word not hearers only deceiving your own souls:* to hope for *good* from the *word,* without *doing* of it, is, it seems, nothing but a *deceiving* ourselves; Let us never therefore measure our *godliness* by the *number* of *Sermons* which we

hear, as if the *hearing* many were a certain mark of a good *Christian,* but by the store of *fruit* we bring forth by them, without which all our *hearing* will serve but to bring us in that *heavier* portion of *stripes,* which belongs to him that *knows his Masters will and does it not, Lu. 12.* 47. But this *reverence* which is due to *preaching* we must not pay to all that is now a days called so, for *God* knows there are many *false Prophets gone out into the world,* as the *Apostle* speaks, 1 *Jo.* 4 1. And now, if ever, is that *advice* of his necessary, to *try the Spirits whether they be of God:* But what I have said, I mean only of the *preaching* of those, who *first* have a *lawful calling* to the *Office,* and *secondly* frame their *doctrine* according to the *right rule,* the *written word* of *God.* But if any man say he is not able to *judge* whether the *doctrine* be according to the *Word* or no, let him at least try it by the *common* known rules of *duty,* which he doth understand, and if he find it a *doctrine,* giving men liberty to *commit* those things, which are by all acknowledged *sins;* such as *rebellion, injustice, unmercifulness, uncleanness,* or the like he may conclude it is utterly *contrary* to *God,* and his *Word,* and then *abhorrence,* and not *reverence* belongs to it.

31. *Fifthly,* we are to express our *honoring* of *God,* by *receiving* his *Sacraments,* those are two, *Baptism,* and the *Supper of the Lord.* And this we are to do; *First,* by our high *esteem* of them; *Secondly,* by our *reverent usage* of them; we are *first* to prize them at a *high* rate, looking on them, as the *instruments* of bringing to us the greatest *blessings* we can receive. The *first* of them, *Baptism* that enters us into *covenant* with *God,* makes us *members* of *Christ,* & so gives us right to all those *precious benefits,* that flow from him, to wit *pardon* of *sins, sanctifying grace,* and *heaven* itself, on *condition* we perform our parts of the *covenant.* And as for the *Lord's Supper,* that is not only a *sign* and *remembrance* of *Christ,* and his *death;* but it is actually the *giving Christ,* and all the *fruits* of his *death* to every *worthy* receiver, and therefore there is a most *highest estimation,* and *value* due to each of them.

32. And not only so; but in the *second* place we must show our *r••erence* in our *usage* of them, and that *First before, Secondly at,* and *Thirdly after* the time of *receiving* them. It is true that the *Sacrament* of *Baptism* being now administered to us, when we are *infants,* it is not to be expected of us, that we should in our *own persons* do anything, either before or at the time of *receiving* it, those performances were strictly required of all persons, who were *baptized,* when they were of *years.* But for us, it suffices to give us right to *Baptism,* that we are *born* within the *pale* of the *Church,* that is, of *Christian parents;* and all that is required at that time, is, what we can only perform by others, they in our stead *promising* that when we come to *years,* we will *perform* our parts of the *Covenant.* But by how much the less we are then able to do, so much the greater bond lies on us, to perform those *after-duties required* of us, by which we are to supply the *want* of the former.

33. Now if you would know what those *duties* are, look over those *promises* which your*Godfathers* and *Godmothers* then made in your name, and you may then learn them. I cannot give you them in a better form, then that of our *Churches Catechism* which tells: That our *Godfathers and Godmothers did promise, and vow three things in our names; First, that we should forsake the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh:* where by the *Devil* is meant. *First,* the *worshipping* of all *false gods,* which is indeed

but *worshipping the Devil:* A sin which at the time of *Christ's* coming into the world, was very common; most part of *mankind* then living in that vile *Idolatry.* And therefore when *Baptism* was first ordained, it was but needful to make the *forsaking* of those *false gods,* a principal part of the *vow.* And though those *false worships* are now much rarer, yet there was one special part of them, which may be *feared* to be yet too common among us, and that is all sorts of *un•leanness,* which though we do not make *ceremonies* of our *religion* as the *heathens* did of theirs, yet the *committing* thereof is a most high *provocation* in *God's* eyes, such as drew him to destroy whole *Cities* with *fire and brimstone,* as you may read, *Gen.* 19. Nay, the *whole world* with *water, Gen.* 6. and will not fail to bring down *judgments,* and strange ones on any that continue therein; and therefore the *forsaking* them well deserves to be looked on, as an especial part of this *promise.* Besides this all dealing with the *Devil* is here *vowed* against, whether it be by *practicing witcheraft* ourselves, or consulting with those that do upon any occasion whatever, as the *recovery* of our *health,* our *goods* or what ever else. For this is a degree of the former *sin,* it is the *forsaking* of the *Lord,* and setting up the *Devil* for our *God,* whilst we go to him in our needs for help

34. But we also *renounce* all the *works* of the *Devil,* and those are either in general all those which the *Devil* tempts us to, or else those *particular* kinds of sin, which have most of his *image* on them; that is, those which he himself most *practices,* such are *pride* (which brought him from being an *Angel of light* to the *accursed* condition he is now in) and *lying;* he is, as our *Savior* saith, *Jo* 8. 44. A *liar,* and *the Father of it;* and such also are malice and *envy,* especially *killing,* and *destroying* of others, for he was a *murderer from the beginning. Io* 8. 44. But above all, there is nothing wherein we become so like him, as in *tempting* & drawing others to *sin;* which is his whole *trade,* and *business,* and if we make it any part of ours, we become like that *roaring Lyon,* that *goes about seeking whom he may devour, 1 Pet.* 5. 8.

35. The *second* thing we *vow* to *forsake,* is the *pomps and vanities of this wicked world.* By the *pomps* and *vanities* there are several things meant, some of them, such as were used by the *heathens,* in some *unlawful sports* of theirs, wherein we are not now so much concerned, there being none of them remaining among us but besides that, there is meant all *excess* either in *diet* or *sports, or apparel,* when we keep not those due *measures,* which either by the *general* rules of *sobriety,* or the *particular* circumstances of our *qualities* and *callings* we are bound to. Next, by the *wicked world* we may understand, *first* the *wealth* and *greatness* of the *world,* which though we do not so totally *renounce,* that it is *unlawful* for a *Christian* to be either rich, or great, yet we thus far *promise* to *forsake* them, that we will not set our *hearts* upon them, nor ever either get, or *keep* them by the least *unlawful* means. *Secondly* by the *wicked world,* we may understand the *companies* and *customs* of the *world;* which so far as they are *wicked,* we here *renounce;* that is, we *promise* never to be *drawn* by *company* to the *commission* of a *sin,* but rather to *forsake* the most *delightful* company, then be ensnared by it; nor yet by *custom,* but rather venture the *shame* of being thought *singular,* ridiculous persons, walk as it were in a path by ourselves, then put ourselves into that *broad way, that leads to destruction,* by giving ourselves over to any *sinful custom,* how *common* soever it be grown. If this part of our *vow* were but thoroughly considered, it would arm us against most of the *temptations* the world offers us, *company* and *custom* being the two special *instruments* by which it works on us.

36. A *third* thing we renounce is all the *sinful* lusts of the *flesh:* where the *flesh* is to be understood in that sense, wherein the *Scripture* often uses it, for the *fountain* of all *disordered* affections. For though those *unclean desires,* which we ordinarily call the *lusts* of the *flesh,* are meant here, yet they are not the *only* things here contained, there being divers *other* things, which the *Scripture* calls the *works of the flesh;* I cannot better inform you of them, then by setting down that list S. *Paul* gives of them, *Gal. 5. 19, 20, 21. Now the works of th• fl•sh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witcheraft, hatred, variance, emulations, wra•h, strife, seditions, heresies, Envyings, murders, drunkenness, revilings, and such like.* This with those other *description•,* you w•ll find scattered in several places of *Scripture* will show you, there are many things contained under this part of your *vow,* the *forsaking* all the *sinful lusts* of the *flesh.*

37. The *secend* thing our *Godfathers* and *Godmothers* promised for us, was that *we should belive all the Articles of the Christian faith.* These we have summed up together, in that which we call the *Apostles Creed,* which since we promise to *believe,* we are supposed also to *promise* to *learn* them, and that not only the *words,* but likewise the *plain sense* of them, for who can *believe* what he either never *heard* of, or knows not anything of the means of it? Now by this *believing* is meant not only the consenting to the *truth* of them, but also the *living* like them that do *believe;* As for *Example,* our *believing* that *God created* us, should make us *live* in that *subjection* and *obedience* to him, which becomes *creatures* to their *Creator;* the *believing* that *Christ redeemed us,* should make us yield up ourselves to him as his *purchase,* to be *disposed* wholly by him, and *employed* only in his *service.* The *believing* a *judgment* to come, should give us care so to walk, that we may not be *condemned* in it. And our *believing* the *life everlasting* should make us *diligent* so to employ our *short* moment of time here, that our *everlasting* life may be a life of *joy,* not of *misery* to us. In this manner from all the *Articles* of the *Creed,* we are to draw *Motives* to *confirm* us in all *Christian Practice;* to which end it is that our *learning,* and *believing* of them *tends* and therefore without it we are very far from making good this part of our *vow,* the *believing all the Articles of the Christian faith.*

38. The *last* part of our *vow* is, that we *should keep God's holy will and commandments, and walk in the same all the days of our lives.* Where by *of God's holy will and commandments,* is meant our *doing* of all those things, which he hath made known to us to be his *will* we should perform; wherein he hath given us his *holy Word* to *instruct* us, and *teach* us, what it is that he requires of us, and now he *expects* that we should faithfully do it without *favoring* ourselves in the breach of any one of his *commands.* And then in this entire *obedience,* we must walk *all the days of our lives:* That is, we must go on in a *constant* course of *obeying God,* not only fetch some few *steps* in his *ways,* but walk in them, and that not for some part of our time but *all the days of our lives,* never turn out of them, but go on *constantly* in them, as long as we live in this world.

39. Having now thus briefly explained to you this *vow* made at your *Baptism,* all I shall add concerning it, is not only to remember you how nearly you are concerned in the *keeping* it: and that *first* in respect of *justice, secondly,* in respect of *advantage* and *benefit.* That you are in *justice* bound to it, I need say no more, but that it is a *promise,* and you know *justice requires* of

every man the *keeping* of his *promise.* But then this is of all other *promises* the most *solemn* and binding, for it is a *vow;* that is, a *promise* made to *God;* and therefore we are not only *unjust,* but *forsworn,* when ever we *break* any part of it.

40. But *secondly* we are also highly *concerned* to keep it, in respect of our own *benefit.* I told you before, that *Baptism* entered us into *Covenant* with *God,* now a *Covenant* is made up of *two* parts; that is, something *promise* by the *one party,* and something by the other of the parties that make the *Covenant.* And if one of them *break* his part of the *Covenant;* that is, perform not what he hath *agreed* to, he can in no reason look that the other should make good his. And so it is here, *God* doth indeed *promise* those *benefits* before mentioned, and that is his part of the *Covenant.* But then we also undertake to perform the *several* things contained in this *vow* of *Baptism,* and that is our *part* of it, and unless we do indeed perform them, *God* is not tied to make good his, and so we *forfeit* all those *precious* benefits and *advantages,* we are left in that *natural* and *miserable* estate of ours, *Children* of *wrath, enemies of God, and heirs of eternal damnation.* And now what can be the *pleasure,* that any or all sins can offord us, that can make us the least degree of *recompense* for such a *loss,* the *loss* of *God's favor* and *grace* here, and the loss of our own souls hereafter: for as our *Savior* saith, *Mar. 8. 36. What shall it profit a man; if he shall gain the whole world, and lose his own soul:* yet this *mad* bargain we make, whenever we *break* any part of this our *vow* of *Baptism.* It therefore most nearly *concerns* us to consider *sadly* of it; to remember, that every *sin* we commit, is a direct *breach* of this *vow,* and therefore when thou art *tempted* to any *sin,* seem it never so *light,* say not of it, as *Lot* did of *Zoar, Gen. 6. 20. Is it not a little one?* but consider, that whatever it is, thou hast in thy *Baptism vowed* against it, and then be it never so little, it *draws* a great one at the *heels* of it, no less then that of being *forsworn,* which whoever commits, *God* hath in the *third Commandment pronounced, he will not hold him guiltless.* And that we may the better keep this *vow,* it will be very *useful* often to repeat to ourselves the several *breaches* of it, that so we may still have it ready in our *minds,* to set against all *temptations;* and surely it is so excellent a *weapon,* that if we do not either *cast* it aside, or use it very *negligently,* it will enable us by *God's help* to put to *flight* our *spiritual* adversary. And this is that *reverence* we are to pay to this first *Sacrament,* that of *Baptism.*

PARTITION III.

Of the LORD'S SUPPER, of Preparation before, of Duties to be done at the Receiving, and afterwards, &c.

§ 1. NOw follows the *reverence* due to the *Sacrament* of the *Lord's Supper;* and in this I must follow my first *division,* and set down *first* what is to be done *before, secondly, at,* and *thirdly, after* the time of *receiving,* for in this *Sacrament* we cannot be excused from any one of these, though in the *former* we are.

2. And *first* for that which is to be done *before,* S. *Paul* tells us it is *examination, 1 Cor. 11 28. But let a man examine himself and so let him eat of that bread and drink of that cup.* But before I proceed to the *particulars* of this *examination,* I must in the *general* tell you that the *special* business we have to do in this *Sacrament,* is to *repeat,* and *renew* that *covenant* we made with

God in our *Baptism,* which we having many ways grievously *broken,* it pleases *God* in this great mercy to suffer us to come to the *renewing* of it in this *Sacrament,* which if we do in *sincerity* of heart, he hath *promised* to *accept* as, and to give us all those *benefits* in this, which he was ready to bestow in the *other Sacrament,* if we had not by our own fault *forfeited* them. Since then the *renewing* of our *Covenant* is our business of this time, it follows that these three things are necessary towards it; *First,* that we understand what that *covenant* is; *Secondly,* that we consider, what our *breaches* of it have been; and *Thirdly,* that we resolve upon a *strict* observance of it, for the *rest* of our life. And the *trying* ourselves in *every* one of these particulars, is that *examination* which is required of us, before we come to this *Sacrament.*

3. And *first* we are to *examine,* whether we *understand* what this *Covenant* is; this is, exceeding necessary, as being the *foundation* of both the other, for it is neither *possible* to discover our *past* sins, nor to settle *purpose* against them for the *future* without it. Let this therefore be your *first* business. *Try* whether you rightly understand what that *Covenant* is, which you entered into at your *Baptism,* what be the *mercies* promised on *God's* part, and the *duties* on yours. And because the *Covenant* made with each of us in *Baptism,* is only the applying to our *particulars;* the *Covenant* made by *God,* in *Christ,* with all mankind in *general,* you are to consider, whether you *understand* that; if you do not, you must immediately seek for *instruction* in it. And till you have means of gaining better, look over what is briefly said in the entrance to this treatise, concerning the *second Covenant,* which is the *foundation* of that *Covenant,* which *God* makes with us in our *Baptism.* And because you will there find, that obedience to all *God's Commands* is the *condition required* of us; and is also that, which we expressly *vow* in our *Baptism,* it is necessary you should likewise know, what those *Commands* of *God* are. Therefore if you find you are *ignorant* of them, never be at rest, till you have got yourself *instructed* in them, and have gained such a measure of *knowledge,* as may direct you to do that *Whole Duty of Man,* which God requires. And the giving thee this *instruction* is the only aim of *this* Book; which the more *ignorant* thou art, the more *earnestly* I shall entreat thee, *diligently* to read. And if thou hast heretofore *approacht* to this *holy Sacrament* in utter *ignorance* of these *necessary* things, bewail thy sin in soe doing, but presume not to come again, till thou have by gaining this *necessary knowledge* fitted thyself for it, which thou must hasten to do. For though no man must come to the *Sacrament* in such *ignorance,* yet if he willfully continue in it, that will be no *excuse* to him for keeping from this holy Table.

4. The *second* part of our *examination* is concerning our *breaches* of this *Covenant,* and here thou wilt find the use of that *knowledge* I spake of. For there is no way of discovering what our *sins* have been, but by *trying* our actions by that which should be the *rule* of them, the *Law* of *God.* When therefore thou settest to this part of *examination,* remember what are the several branches of thy *duty,* and then ask thy *own* heart in every particular, how thou hast *performed* it. And content not thyself with knowing in *general,* that thou hast broken *God's Law,* but do thy utmost to discover in what *particulars* thou hast done so. Recal as well as thou canst, all the passages of thy life, and in each of them consider, what part of that duty hath been *transgressed* by it. And that not only in the *grosser* act, but in *word* also, nay even in thy most *secret thoughts.* For though man's *Law* reaches not to them, yet *God's* doth; so that whatever he forbids in the act, he forbids likewise in the *thoughts* and *desires,* and sees them

as clearly as our most *public acts.* This particular *search* is exceed•ng *necessary;* For there is no promise of *forgiveness* of any sin, but only to him that *confesseth* and *forsaketh* it. Now to both these it is necessary, that we have a *distinct* and particular *knowledge* of our sins. For how can he either *confess* his sin, that *knows* not his guilt of it? or how can he *resolve* to *forsake* it, that discerns not himself to have formerly *cleaved* to it? Therefore we may surely conclude, that this *examination* is not only *useful,* but *necessary* towards a *full,* and complete *repentance;* for he that does not take this *particular* view of his *sins;* will be likely to *repent* but by *halves,* which will never avail him towards his *pardon;* nothing but an entire forsaking of *every evil way,* being sufficient for that. But surely of all other times it concerns us, that when we come to the *Sacrament,* our *repentance* be *full* and *complete,* and therefore this strict search of our *own* hearts is then especially *necessary.* For although it be true, that it is not *possible* by all our *diligence* to discover, or remember every sin of our whole *lives:* And though it be also true, that what is so unavoidably hid from us, may be forgiven without anymore particular *confession,* then that of *David's, Psalm 19. 12. Cleanse thou me from my secret faults,* yet this will be no plea for us, if they come to be *secret,* only because we are *negl•gent* in searching. Therefore take heed of *deceiving* thyself in this *weighty* business, but search thy soul to the *bottom,* without which it is impossible that the *wounds* thereof should ever be *thoroughly* cured.

5. And as you are to inquire thus narrowly concerning the *several sorts* of sins, so also must you concerning the *degrees* of them; for there are divers *circumstances,* which *increase,* and heighten the sin. Of this sort there are many. As *first,* when we sin against *knowledge,* that is, when we certainly *know* such a thing to be a *sin,* yet for the present *pleasure* or *profit* (or whatever other motive) adventure of it. This is by *Christ* himself adjudged to be a great *heightening* of the *sin. He that knows his Masters will, and doth it not, shall be beaten with many stripes, Luke 12. 47. Secondly,* when we sin with *deliberation;* that is, when we do not fall into it of a *sudden,* ere we are *aware,* but have time to *consider* of it, this is another degree of the sin. But *thirdly* a yet *higher* is, when we do it against the *resistances* and *checks* of our own *conscience,* when *that* at the time tells us, this thing thou oughtest not to do; Nay, lays before us the *danger,* as well as the *sin* of it, yet in spite of these *admonitions* of *conscience,* we go on and commit the sin; this is a huge *increase* of it, such as will raise the lest sin into a most *high provocation.* For it is plain, a sin thus committed must be a *willful* one, and then be the *matter* of it never so *light,* it is most heinous in *God's* eyes. Nay, this is a *circumstance* of such force, that it may make an *indifferent* action, that is in itself no sin, become one. For though my *conscience* should err in telling me such a thing were *unlawful,* yet so long as I were so *persuaded,* it were sin for me to do that thing; for in that case my will *consents* to the doing a thing, which I *believe* to be *displeasing* to *God,* & *God* (who judges us by our will, not our *understandings,*) imputes it to me as a sin, as well as if the thing were in itself *unlawful,* & therefore surely we may conclude that anything which is in itself *sinful,* is made much more so by being *committed* against the *checks* of *conscience.* A *fourth aggravation* of a sin is, when it hath been often repeated, for then there is not only the guilt of so many more *Acts,* but every Act grows also so much *worse,* and more inexcusable. We always judge thus in faults committed against *ourselves,* we can forgive a *single* injury, more easily then the same, when it hath been *repeated,* and the oftener it hath been so *repeated,* the more heinous we account

it. And so surely it is in faults against *God* also. *Fifthly,* the *sins* which have been *committed* after *vows,* and *resolutions* of *amendment* are yet more *grievous:* for that contains also the *breaking* of those *promises.* Somewhat of this, there is in every *willful* sin, because every such is a breach of that *vow* we make at *Baptism;* But besides that, we have since bound ourselves by *new vows,* if at no other time, yet surely at our *coming* to the *Lord's Supper,* that being (as was formerly said) purposely to *repeat* our *vow* of *Baptism.* And the more of these *vows* we have made, so much the greater is our *guilt;* if we fall back to any *sin,* we then renounced. This is a thing very well *worth* weighing, & therefore *examine* thyself particularly, at thy approach to the *Sacrament,* concerning thy breaches of *former vows* made at the *holy Table.* And if upon any other *occasion,* as *sickness, trouble* of mind, or the like, thou hast at any time made any other, call thyself to a strict *account* how thou hast performed them also, and remember that every sin committed against such *vows* is besides its own *natural* guilt, a *perjury* likewise. *Sixthly,* a yet higher step is, when a sin hath been so *often committed,* that we are come to a *custom* and *habit* of it: and that is indeed a *high* degree.

6. Yet even of *habits* some are worse then others; as *first,* if it be so *confirmed,* that we are come to a *hardness* of heart, have no *sense* at all of the sin; or *secondly,* if we go on in it against any *extraordinary* means used by *God* to reform us, such as *sickness,* or any other *affliction,* which seems to be sent on purpose for our *reclaiming.* Or *thirdly,* if all *reproofs* and *exhortations* either of *Ministers* or *private friends* work not on us, but either make us *angry* at our *reprovers,* or set us on *defending* the sin. Or *Lastly,* if this sinful *habit* be so strong in us, as to give us a *love* to the sin, not only in ourselves, but in others; if as the *Apostle* saith, *Rom. 1. 31. We do not only do the things, but take pleasure in them that do them,* and therefore entice and *draw* as man• as we can into the same *sins* with us: Then it is risen to the *highest* step of wickedness, and is to be looked on as the utmost *d•gree* both of *sin* and *danger.* Thus you see how you are to *examine* yourselves concerning your *sins,* in each of which you are to consider how many of these *heightening circumstances* there have been, that so you may aright *measure* the *heinousness* of them.

7. Now the end of this *examination* is to bring you to such a *sight* of your *sins,* as may truly *humble* you, make you sensible of your own *danger,* that have provoked so great a *Majesty,* who is able so sadly to *revenge* himself upon you. And that will surely even to the most carnal heart appear a reasonable ground of *sorrow.* But that is not all, it must likewise bring you to a *sense* and *abhorrence* of your *baseness,* and *ingratitude,* that have thus offended so *good* and *gracious* a *God,* that have made such unworthy and unkind returns to those *tender* and rich mercies of his. And this consideration especially must melt your hearts into a deep *sorrow* and *contrition,* the *degree* whereof must be in some measure answerable to the *degree* of your sins. And the greater it is, provided it be not such as shuts up the *hope* of *God's Mercy,* the more acceptable it is to *God,* who hath promised not to *despise a broken and contrite heart, Psal.* 51. 17. And the more likely it will be also to bring us to amendment: For if we have once felt what the smart of a wounded *Spirit* is, we shall have the less mind to venture upon *sin* again.

8. For when we are *tempted* with any of the short *pleasures* of sin, we may then out of our own experience set against them the sharp *pains* and *terrors* of an *accusing conscience,* which will

to any that hath felt them; be able infinitely to outweigh them. Endeavour therefore to bring your soul to this *melting* temper, to this deep unfeigned *sorrow,* and that not only for the *danger* you have brought upon yourself, for though that be a consideration that may and ought to work *sadness* in us, yet where that alone is the *motive* of our *sorrow,* it is not that *sorrow* which will avail us for *pardon;* and the reason of it is clear, for that *sorrow* proceeds only from the *love* of ourselves, we are *sorry,* because we are like to *smart.* But the *sorrow* of a true *penitent* must be enjoined also with the *love* of *God,* and that will make us grieve for having *offended* him, though there were no *punishment* to fall upon ourselves. The way then to stir up this *sorrow* in us, is *first* to stir up our *love of God,* by repeating to ourselves the many gracious *Acts* of his mercy towards us, particularly that of his *sparing* us, and not *cutting* us off in our *sins.* Consider with thyself how many and how great *provocations* thou hast offered him, perhaps in a *continued* course of many years *willful* disobedience, for which thou mightest with perfect *justice* have been ere this sent *quick* into *Hell;* Nay, possibly thou hast before thee many examples of less *sinners,* then thou art, who have been suddenly snatched away in the midst of their *sins.* And what cause canst thou give, why thou hast thus long escaped, but only because his *eye hath spared thee.* And what cause of that *sparing,* but his tender *compassions* towards thee, his unwillingness that thou shouldest *perish?* This consideration if it be pressed home upon thy *soul,* cannot choose (if thy heart be not as hard as the *nether Milstone*) but awake somewhat of *love* in thee towards this *gracious,* this *longsuffering God,* and that *love* will certainly make it appear to thee, that it is an *evil thing, and a bitter, that thou hast forsaken the Lord, Ier.* 2. 19. That thou hast made such *wretched* requitals of so great *mercy;* it will make thee both *ashamed* and *angry* at thyself, that thou hast been such an *unthankful* creature. But if the consideration of this one sort of *mercy, God's forbearance* only, be such an engagement, and help to this *Godly sorrow,* what will then be the multitude of those other *mercies,* which every man is able to reckon up to himself? and therefore let every man be as *particular* in it as he can call to mind as many of them as he is able that so he may attain to the *greater* degree of *true contrition.*

9. And to all these *endeavors* most be added *earnest prayers* to *God,* that he by his *holy spirit* would show you your sins, and soften your hearts, that you may thoroughly *bewail,* and *lament* them.

10. To this must be joined an *humble confession* of sins to *God,* and that not only in *general,* but also in *particular,* as far as your *memory* of them will reach, and that with all those *heightening* circumstances of them, which you have by the forementioned *examination* discovered. Yea even *secret,* and *forgotten* sins must in *general* be acknowledged; for it is certain there are *multitudes* of such, so that it is necessary for everyone of us to say with *David, Psal. 19. 12. Who can understand his errors, cleanse thou me from my secret faults.* When you have thus *confessed* your sins, with this hearty *sorrow,* and sincere *hatred* of them, you may then (and not before) be concluded to feel so much of your *disease,* that it will be seasonable to apply the *remedy.*

11. In the *next* place therefore you are to look on him, whom *God* hath *set forth to be the propitiation of our sins, Rom. 3. 25. Even Jesus Christ that Lamb of God, who taketh away the sins of the world Io.* 1. 29. And earnestly beg of *God,* that by his most *precious blood,* your sins may be

washed away, and that *God* would for his sake be *reconciled* to you. And this you are to believe will surely be done, if you do for the rest of your time *forsake* your sins, and give yourselves up sincerely to *obey God* in all his *commands.* But without that, it is vain to hope any benefit from *Christ,* or his sufferings. And therefore the *next* part of your *preparation* must be the setting those *resoluti•ns* of *obedience* which I told you was the *third* thing you were to examine yourselves of before your approach to the holy *Sacrament.*

12. Concerning the *particulars* of this *resolution,* I need say no more, but that it must *answer* every part, and branch of our *duty;* that is, we must not only in *general resolve,* that we will observe *God's Commandments,* but we must resolve it for *every Commandment* by itself; and especially where we have found ourselves most to have *failed* heretofore, there especially to renew our *resolutions.* And herein it nearly concerns us to look, that these resolutions be *sincere,* and *unfeigned,* and not only such *slight* ones as people use out of *custom* to put on at their coming to the *Sacrament,* which they never think of keeping *afterwards.* For this is a certain truth, that whosoever comes to this *holy Table* without an *entire hatred* of every *sin,* comes *unworthily;* and it is as sure, that he that doth entirely *hate* all sin, will *resolve* to *forsake* it; for you know *forsaking* naturally follows *hatred,* no man willingly abides with a thing, or person he *hates.* And therefore he that doth not so resolve, as that *God* the searcher of *hearts* may *approve* it as *sincere,* cannot be supposed to *hate* sin, and so cannot be a *worthy* receiver of that *holy Sacrament.* Therefore try your resolutions thoroughly, that you *deceive* not yourselves in them, it is your own great *danger,* if you do, for it is certain you cannot deceive *God,* nor gain *acceptation* from him by anything, which is not perfectly *hearty* and *unfeigned.*

13. Now as you are to *resolve* on this *new obedience,* so you are likewise to *resolve* on the means, which may assist you in the *performance* of it. And therefore consider in every duty, what are the *means* that may help you in it, and resolve to make use of them, how *uneasy* soever they be to your flesh; so on the other side consider what things they are, that are likely to *lead* you to sin, and resolve to *shun* and avoid them: this you are to do in respect of all *sins* whatever, but especially in those, whereof you have *formerly* been guilty. For there it will not be hard for you to find, by what *steps* and *degrees* you were drawn into it, what *company,* what occasion it was that *ensnared* you, as also to what sort of *temptations* you are aptest to *yield.* And therefore you must particularly fence you self against the *sin,* by *avoiding* those *occasions* of it.

14. But it is not enough that you *resolve* you will do all this hereafter, but you must instantly set to it, and begin the course by *doing* at the *present* whatsoever you have opportunity of doing: And there are several things, which you may; nay, must do at the *present,* before you come to the *Sacrament.*

15. As first you must cast off every *sin,* not bring any one *unmortified* lust with you to that *Table;* for it is not enough to purpose to cast them off afterwards, but you must then actually do it by with-drawing all *degrees* of *love* and *affection* from them; you must then give a *bill* of *divorce* to all your *old beloved sins,* or else you are no way fit to be *married* to *Christ.* The reason of this is clear; For this *Sacrament* is our *spiritual* nourishment; now before we can receive *spiritual nourishment* we must have *spiritual life* (for no man gives *food* to a *dead* person) But

whosoever continues not only in the *act,* but in the *love* of any one known *sin* hath no *spiritual life,* but is in *God's* account no better then a dead *carcass,* and therefore cannot receive that *spiritual food.* It is true, he may *eat* the *bread,* and *drink* the *wine,* but he receives not *Christ,* but instead of him, that which is most *dreadful;* the Apostle will tell you what, 1 *Cor. 11. 29. He eats and drinks his own damnation.* Therefore you see how great a necessity lies on you thus actually to put off *every sin,* before you come to this Table.

16. And the same *necessity* lies on you for a *second* thing to be done at this time, and that is the putting your soul into a *heavenly* and *Christian temper;* by possessing it with all those *graces* which may render it *acceptable* in the eyes of *God.* For when you have turned out *Satan* and his *accursed* train, you must not let your soul lie *empty;* if you do, *Christ* tells you, *Luke* 11. 26. He will *quickly return again,* and *your last estate shall be worse then your first.* But you must by earnest Prayer invite into it the *holy Spirit,* with his *graces,* or if they be in some *degree* there already, you must pray that he will yet more fully *possess* it, and you must quicken and *stir* them up.

17. As for *example,* you must *quicken* your *humility,* by considering your many and great *sins;* your *Faith,* by *mediating* on *God's promises* to all *penitent* sinners; your *love* to *God,* by considering his *mercies,* especially those remembered in this *Sacrament,* his giving *Christ* to die for us: and your *love* to your *neighbor,* nay to your *enemies,* by considering that great example of his *suffering* for us, that were *enemies* to him. And it is most particularly *required* of us when we come to this *Table,* that we copy out this *pattern* of his in a perfect *forgiveness* of all that have *offended* us, and not only *forgiveness,* but such a *kindness* also, as will express itself in all *offices* of *love* and *friendship* to them.

18. And if you have formerly so *quite* forgot that *blessed* example of his, as to do the direct *contrary,* if you have done any *unkindness* or *injury* to any person, then you are to seek *forgiveness* from him; and to that end *first acknowledge* your fault, and *secondly restore* to him to the utmost of your power, whatsoever you have *deprived* him of, either in *goods* or *credit.* This *reconciliation* with our brethren is absolutely *necessary* towards the making any of our *services* aceptable with *God,* as appears by that *precept* of *Christ, Mat. 5. 23, 24. If thou bring thy gift to the Altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the Altar; and go thy way, first be reconciled to thy brother, and then come, and offer thy gift.* Where you see, that though the *gift* be already at the *Altar,* it must rather be left there *unoffered,* then be *offered* by a man that is not at perfect *peace* with his *neighbor.* And if this *charity* be so necessary in all our *services,* much more in this, where by a joint partaking in the same *holy mysteries,* we signify our being *united* and *knit,* not only to *Christ* our *head,* but also to each other, as *fellow-members.* And therefore if we come with any *malice* in our *hearts* we *commit* an act of the highest *Hypocrisy,* by making a *solemn* profession in the *Sacrament* of that *charity* and *brotherly* love, whereof our hearts are quite void.

19. Another most necessary grace at this time is that of *devotion,* for the *raising* whereof we must allow ourselves some time to *withdraw* from our *worldly* affairs, and wholly to set ourselves to this business of *preparation,* one very especial part of which *preparation* lies in raising up our *souls* to a *devout* and *heavenly* temper. And to that it is most *necessary,* that we

cast off all thoughts of the *world,* for they will be sure as so many clogs, to *hinder* our souls in their *mounting* towards *heaven.* A special *exercise* of this *devotion* is *prayer,* wherein we must be very *frequent,* and earnest at our *coming* to the *Sacrament,* this being one great *instrument,* whereby we must obtain all those other *graces required* in our *preparation.* Therefore be sure this be not omitted, for if you use never so much *endeavor* besides, and leave out this, it is the going to work in your *own strength,* without looking to *God* for his *help,* and then it is impossible you should *prosper* in it; *For we are not able of ourselves to think anything, as of ourselves, but our sufficiency is of God, 2 Cor. 3.* 5. Therefore be *instant* with him so to assist you with his grace, that you may come so fitted to this *Holy Table,* that you may be partakers of the *benefits* there reached out to all *worthy* receivers.

20. These and all other *spiritual graces* our Souls must be clothed with when we come to this *Feast,* for this is that *wedding garment,* without which whosoever comes, is like to have the *entertainment,* mentioned in the *parable,* of him who came to the *marriage* without a *wedding garment,* Mat. 22. 13. who was *cast into utter darkness, where is weeping and gnashing of teeth;* for though it is possible he may sit it out at the *present,* and not be snatched from the *Table,* yet St. *Paul* assures him, he *drinks damnation to himself,* and howsoever it may fall on him, is uncertain; But it is sure, it will, if *repentance* prevent it not, and as sure that when ever it does come, it will be *intolerable, for who among us can dwell with everlasting burnings,* Isa. 33. 14.

21. I shall add but one thing more concerning the things which are to be done before the *Sacrament,* and that is an advice. That if any *person* upon a serions view of himself cannot *satisfy* his own Soul of his *sincerity,* and so doubts, whether he may come to the *Sacrament,* He do not rest wholly on his *own* Judgment in the case; For if he be a truly *humbl•d Soul,* it is likely he may judge too *hardly* of himself, if he be not, it is odds, but if he be left to the satisfying of his own doubts, he will quickly bring himself to pass too *favorable* a sentence. Or whether he be the one or the other, if he come to the *Sacrament* in that doubt, he certainly plunges himself into further *doubts* and *scruples,* if not into sin; On the other side, if he forbear, because of it, if that fear be a *causeless* one, then he *groundlessly* absents himself from that *Holy Ordinance,* and so deprives his Soul of the *benefits* of it. Threfore in the midst of so many *dangers,* which attend the mistake of himself, I would, as I said before, exhort him not to trust to his own judgment, but to make *known* his case to some *discreet* and *Godly Minister,* and rather be *guid••* by his, who will probably (if the case be duly and without any *disguise* discovered to him) be better able to *judge* of him, then he of *himself.* This is the council the *Church* gives in the *exhortation* before the *Communion,* where it is advised, that if any by *other means* therefore mentioned, *cannot quiet his own conscience, but require farther counsel, and comfort,* than *let him go to some discre•t and learned Minister of God's Word, and open his grief, that he may receive such Ghostly cou•sel, advice, and comfort that his conscience may be relieved,* &c. This is surely such *advice,* as should not be neglected neither at the time of *coming* to the *Sacrament,* nor any other, when we are under any fear or reasons of *doubt* concerning the state of our *Souls.* And for want of this, many have run into very great *mischief,* having let the doubt fester so long, that it hath either plunged them into deep *distresses* of *conscience;* or which is worse, they have to still that *disquiet* within them, betaken themselves to all *sinful pleasures,* and so quite cast off all care of their *Souls.*

22. But to all this it will perhaps be said, that this cannot be done without discovering the *nakedness,* and *blemishes* of the *Soul,* and there is *shame* in that, and therefore men are *unwilling* to do it. But to that I *answer,* that it is very *unreasonable,* that should be a hindrance. For first, I suppose you are to *choose* only such a *person* as will *faithfully* keep any *secret,* you shall commit to him, and so it can be no *public shame* you can fear. And if it be in respect of that *single* person, you need not fear that neither; for, supposing him a *godly* man, he will not think the worse of you, but the better, that you are so *desirous* to set all right between *God,* and your *Soul.* But if indeed there were *shame* in it, yet as long as it may be a means to *cure* both your *trouble* and your *sin* too (as certainly *Godly* and *faithful counsel* may tend much to both) that *shame* ought to be *despised,* and it is sure it would, if we loved our *Souls,* as well as our *body,* for in *bodily* diseases, be they never so *foul* or *shameful,* we count him a *fool,* who will rather miss the *cure,* then discover it, and then it must here be so much a *greater* folly, by how much the *Soul* is more *precious* then the *body.*

23. But *God* knows, it is not only *doubting* persons, to whom this advice might be useful, there are *others* of another sort, whose *confidence* is their *disease,* who *presume* very *groundlesless* of the goodness of their *estates;* And for those it were most *happy,* if they could be brought to hear some more *equal judgments,* then their *own* in this so weighty a business. The truth is, we are generally so apt to *savor* ourselves, that it might be very *useful* for the most, especially the more *ignorant* sort, sometimes to advise with a *spiritual* guide, to enable them to pass right *judgments* on themselves, and not only so, but to receive *directions,* how to subdue and *mortify* those sins they are most inclined to, which is a matter of so much *difficulty,* that we have no reason to despise any *means* that may help us in it.

24. I have now gone through those *several* parts of *duty* we are to perform *before* our receiving. In the *next* place, I am to tell you, what is to be done at *the time* of *receiving.* When thou art at the *Holy Table, first* humble thyself in an *unfeigned* acknowledgement of thy great *unworthiness* to be admitted there; and to that purpose *remember* again between *God* and thine *own* Soul, some of thy greatest, and *foulest* sins, thy *breaches* of former *vows* made at that *Table,* especially since thy *last* receiving. Then meditate on those *bitter sufferings* of *Christ,* which are set out to us in the *Sacrament,* when thou seest the *bread broken,* remember how his *blessed body* was torn with *nails* upon the *Cross,* when thou seest the *wine poured* out, remember how his *precious blood* was spilled there. And then consider, it was thy *sins* that caused both. And here think, how *unworthy* a *wretch* thou art to have done that, which occasioned such *torments* to him? How much worse then his very *crucifiers?* They *crucified* him once, but thou hast, as much as in thee lay, *crucified* him daily. They *crucified* him, because they *knew* him not, but thou hast *known* both what he is in himself, The *Lord of Glory,* and what he is to thee a most *tender* and *merciful Savior,* and yet thou hast still continued thus to *crucify* him afresh. *Consider* this, and let it work in thee, first a great *sorrow* for thy sins past, and then a great *hatred,* and a firm *resolution* against them for the time to come.

25. When thou hast a while thus thought on these *sufferings* of *Christ* for the increasing thy *humility* and *contrition;* Then in the second place think of them again, to stir up thy *Faith;* look on him as the *sacrifice* offered up for thy *sins,* for the appeasing of *God's wrath,* and procuring

his *favor,* and mercies toward thee. And therefore *believingly,* yet *humbly,* beg of *God* to accept of that *satisfaction* made by his *innocent* and *beloved* Son, and for the merits thereof to pardon thee; whatever is past, and to be fully *reconciled* to thee.

26. In the *third* place consider them again to raise thy *thankfulness.* Think how much both of *shame* and *pain* he there endured, but especially those great *agonies* of his *Soul,* which drew from him that *bitter* cry, *My God, my God why hast thou forsaken me.* Mat. 27. 45. Now all this he suffered only to keep thee from *perishing.* And therefore consider what unexpressable *thanks* thou owest him, and endeavor to *raise* thy *Soul* to the most *zealous* and hearty *thanksgiving;* For this is a *principal* part of duty at this time, the *praising,* and *magnifying* that *mercy,* which hath redeemed us by so dear a *p•ice.* Therefore it will here well become thee to say with *David, I will take the Cup of Salvation and will call upon the Name of the Lord.*

27. *Fourthly,* look on these *sufferings* of *Christ,* to stir up this *love,* and surely there cannot be a more *effect•all* means of doing it, for here the *love* of *Christ* to thee is most manifest, according to that of the *Apostle,* 1 Jo. 3. 16. *Hereby perceive we the love of God towards us, because he laid down his life for us.* And that even the *highest* degree of *love,* for as himself tells us, Jo 15. 13. *Greater love then this hath no m•n, then that a man lay down his life for his friend.* Yet even *greater love* then this had he, for he not only died, but died the most *painful* and most *reproachful death,* and that not for his *friends,* but his *utter enemies.* And therefore if after all this *love* on his part, there be no return of *love* on ours, we are worst then the *vilest* sort of men, for even the *Publicans,* Matth. 5. 46. *Love those that love them.* Here therefore *chide,* and *reproach* thyself, that thy *love* to him is so *faint* and *cool,* when his to thee was so *zealous* and *affectionate.* And endeavor to enkindle this holy *flame* in thy Soul, to *love* him in such a degree, that thou mayest be ready to copy out his *example,* to part with all things yea even *life* itself, whenever he calls for it, that is whensoever thy *obedience* to any *command* of his shall lay thee open to those *sufferings.* But in the mean time, to resolve never again to make any *league* with his *enemies,* to entertain, or harbor any *sin* in thy *breast.* But if there have any such hitherto remained with thee, make this the *season* to kill, and crucify it, offer it up at this *instant* a *sacrifice* to him, who was *sacrificed* for thee, and particularly for that very *end,* that he might *redeem thee from all iniquity.* Therefore here make thy solemn *resolutions* to forsake *every sin,* particularly those, into which thou hast most *frequently fallen.* And that thou mayest indeed perform those *resolutions,* earnestly beg of this *crucified Savior,* that he will by the *power* of his *death mortify* and *kill* all thy *corruptions.*

28. When thou art about to receive the *consecrated bread* and *wine,remember* that *God* now offers to *seal* to thee that *New Covenant* made with mankind in his *Son.* For since he *gives* that his *Son* in the *Sacrament,* he gives with him *all the benefits* of that *Covenant,* to wit, *pardon* of *sins, fanctifying grace* and a *title* to an *eternal inheritance.* And here be *astonished* at the infinite *goodness* of *God* who reaches out to thee so *precious* a treasure. But then remember, that this is all but on *condition,* that thou perform thy part of the *Covenant.* And therefore settle in thy Soul the most *serious* purpose of *obedience,* and then with all possible *devotion* join with the *Minister* in that *short,* but *excellent prayer* used at the instant of giving the *Sacrament, The body of our Lord,* &c.

29. So soon as thou hast received,•*ffer* up thy *devoutest praises* for that great *mercy,* together with thy most *earnest prayers* for such *assistance* of *God's* Spirit, as may enable thee to perform the *vow* thou hast now made. Then remembering that *Christ* is a *propitiati•n* not for *our sins only, but also for the sins of the whole world,* let thy *charity* reach as far as his hath done, and *pray* for all *mankind,* that everyone may receive the *benefit* of that *sacrifice* of his; commend also to *God* the *estate* of the *Church,* that particularly, whereof thou art a *member.* And forget not to pray for all to whom thou owest *obedience,* both in *Church* and *State,* and so go on to pray for such *particular* persons as either thy *relations,* or their *wants* shall *present* to thee If there be any *collection* for the *poor* (as there always ought to be at *this* time) give freely according to thy *ability;* or if by the *d•fault* of others there be no such *collection,* yet do thou privately design something towards the relief of thy *poor brethren,* and be sure to give it the next fitting *opportunity* that offers itself. All this thou must contrive to do in the time that others are *receiving,* that so when the *public prayers,* after the *administration* begin, thou mayst be ready to join in them, which thou must likewise take care to do with all *divotion:* thus much for thy *behavior* at the time of *receiving.*

30. Now follows the *third* and last thing; That is▪ what thou art to do *after thy receiving.* That which is immediately to be done, is as soon as thou art *retired* from the *Congregation,* to offer up again to *God* thy *Sacrifice* of *praise* for all those *precious* mercies conveyed to thee, in that *holy Sacrament,* as also humbly to entreat the *continued* assistance of his *grace* to enable thee to make good all those *purposes* of *obedience* thou hast now made. And in whatsoever thou knowest thyself most in *danger,* either in respect of any *former habit,* or *natural inclination,* there especially *desire* and earnestly *beg his* aid.

31. When thou hast done thus, do not presently let thyself lose to thy *worldly car•s* and business. But spend all that *day,* either in *medi•ating, praying, reading,* good *conferences,* or the like; so as may best keep up that *holy flame* that is *enkindled* in thy heart. Afterwards, when thy calling requires thee to fall to thy usual *affaire•,* do it, but yet still remember that thou hast a *greater* business then that upon thy hands; that is, the *performing* of all those *promises,* thou so lately madest to *God,* and therefore whatever thy *outward* employments are, let thy heart be set on that, keep all the *particulars* of thy resolution in *memory,* and whenever thou art tempted to any of thy *old sins,* then consider, this is the thing thou so *solemnly vowedst* against, and withal remember what a *horrible* guilt it will be, if thou shouldst now willfully do anything contrary to that vow; Yea, and what a horrible *mischief* also it will be to thyself. For at thy receiving, *God* and thou enteredst into *Covenant,* into a *league* of *friendship* and *kindness.* And as long as thou keepest in that *friendship* with *God,* thou art false, all the *malice* of men or *devils* can do thee no harm: For as the *Apostle* saith, *Rom. 8. 31. If God be for us who can be against us.* But if thou breakest this *league* (as thou certainly dost, if thou yield to any *willful* sin) then God and thou are *enemies,* and if all the *world* then were for thee, it could not *avail* thee.

32. Nay thou wilt get an *enemy* within thine *own* bosom, thy *conscience* accusing and upbraiding thee, and when *God* and thine *own conscience* are thus against thee, thou canst not but be extremely *miserable,* even in this life, besides that *fearful* expectation of *wrath,* which

awaites thee in the *next.* Remember all this, when thou art set upon by any *temptation,* and then sure thou canst not but look upon that *temptation,* as a cheat, that co•es to rob thee of thy *peace,* thy *God,* thy very *soul.* And then surely it will appear as unfit to entertain it, as thou wouldst think it to *harbor* one in thy *house,* who thou knowest came to *rob* thee of what is *dearest* to thee.

33. And let not any *experience* of *God's* mercy in *pardonning* thee heretofore encourage thee again to *provoke* him; for besides, that it is thy *highest* degree of *wickedness* and *unthankfulness* to make that *goodness* of his, which should lead thee to *repentance* an *encouragement* in thy *sin;* besides this, I say, the oftener thou hast been *pardoned,* the less reason thou hast to *expect* it again, because thy sin is so much the *greater,* for having been *committed* after so much *mercy.* If a *King* have several times *pardoned* an offender, yet if he still return to the *commission* of the same *fault,* the *King* will at last be forced, if he have any *love* to *Justice,* to give him up to it. Now so it is here, *God* is as well *just* as *merciful,* and his *justice* will at last surely and heavily avenge the *abuse* of his *mercy;* and there cannot be a greater abuse of his *mercy,* then to sin in *hope* of it, so that it will prove a *miserable* deceiving of thyself then to presume upon it.

34. Now this care of making good thy *vow* must not abide with thee some *few* days only, and then be cast aside, but it must continue with thee all thy *days.* For if thou break thy *vow,* it matters not, whether *sooner* or *latter.* Nay perhaps the guilt may in some respects be more, if it be late, for if thou have for a good while gone on in the observance of it, that shows the thing is *possible* to thee; and so thy after *breaches* are not of *infirmity,* because thou canst not *avoid* them, but of *perverseness,* because thou wilt not: Besides the use of *Christian-walking* must needs make it more easy to thee. For indeed all the *difficulty* of it, is but from the *custom* of the *contrary.* And therefore if after some *acquaintance* with it, when thou hast *overcome* somewhat of the *hardness,* thou shalt then give it over, it will be most *inexcusable.* Therefore be careful all the days of thy life, to keep such a *watch* over thy life, and so to avoid all *occasions* of temptations, as may preserve thee from all *willful* breaches of this vow.

35. But though the *obligation* of every such single *vow* reach to the *utmost* day of our lives, yet are we often to *renew* it; that is, we are often to receive the *holy Sacrament,* for that being the means of conveying to us so great and invaluable benefits; and it being also a *Command* of *Christ,* that we should *do this in remembrance of him,* we are in respect both of *reason* and *duty* to omit no fit *opportunity* of partaking of that *holy Table.* I have now shown you what that *reverence* is, which we are to pay to *God* in his *Sacrament.*

PARTITION. IV.

HONOUR due to God's name; Of Sinning against it; Blasphemy; Swearing; Assertory Oaths; Promissery Oaths; Unlawful Oaths; Of Perjury; Of vain Oaths, and the Sin of them, &c.

§. 1. THe last thing wherein we are to express our *reverence* to him, is the *honoring* his *name.* Now what this *honoring* of his *name* is, we shall best understand by considering what are the things by which it is ••*shonoured,* the *avoiding* of which will be our way of *honoring* it.

The *first* is all *blasphemies,* or speaking any evil thing of *God,* the highest degree whereof is *cursing* him, or if we do not speak it with our *mouths,* yet if we do it in our *hearts,* by thinking any *unworthy* thing of them, it is looked on by *God,* who sees the *heart,* as the vilest *dishonor.* But there is also a *blasphemy* of the *actions,* that is, when men who profess to be the *servants* of *God,* live so wickedly, that they bring up an *evil report* on him, whom they own as their *Master* and *Lord.* This *blasphemy* the *Apostle* takes *notice* of, *R•m.* 2. 24. Where he tells those who *protest* to be *observers* of the *Law, That by their wicked actions the name of God was blasphemed among the Gentiles.* Those *Gentiles* were moved to *think ill* of *God,* as the favor of *sin,* when they saw those, who called themselves his *servants,* commit it.

A *second* way of *dishonoring God's* name, is by *swearing,* and that is of *two sorts,* either by *false oaths* or else by *rash,* and *light ones.* A *false oath* may also be of *two* kinds, as *first* that by which I *affirm* somewhat, or *secondly* that by which I *promise.* The *first* is when I say such or such a thing was done so or so; and comfirm this saying of mine with an *oath,* if then I know there be not perfect *truth* in what I say, this is a flat *perjury,* a down right being *forsworn;* Nay if I *swear* to the *truth* of that, whereof I am only *doubtful,* though the thing should happen to be *true,* yet it brings upon me the guilt of *perjury.* For I swear at a *venture,* and the thing might for ought I knew be as well *false* as *true,* whereas I ought never to *swear* to anything, the truth of which I do not *certainly* know.

2. But besides this sort of *oaths,* by which I *affirm* anything, there is the other sort, that by which I *promise* somewhat. And that *promise* may be either to *God* or *Man,* when it is to *God,* we call it a *vow,* of which I have already spoken, under the head of the *Sacraments,* I shall now only speak of that to *man;* & this may become a *false oath,* either at, or after the time of *taking* it. At the *time* of *taking,* it is false if either I have then no real *purpose* of making it good or else take it in a sense *different* from that which I know, he to whom I make the *promise understands* it; for the use of *oaths,* being to assure the persons, to whom they are made they must be taken in *their sense.* But if I were never so *sincere* at the *taking* the *oath,* if afterwards I do not *perform* it, I am certainly *perju•ed.*

3. The nature of an *oath* being then thus *binding,* it nearly concerns us to look that the *matter* of our *oaths* be lawful, for else we run ourselves into a *woeful snare.* For *Example,* suppose I *swear* to kill a man, if I perform my *oath,* I am guilty of *murder,* if I break it, of *perjury.* And so I am under a *necessity* of *sinning* one way or other. But there is nothing puts us under a *greater* degree of this *unhappy* necessity, then when we *swear* two *oaths,* whereof the one is directly *cross* and *contradictory* to the other. For if I swear to give a man my whole *estate,* and afterwards *swear* to give all or *part* of that *estate* to another, it is certain I must *break* my *oath* to one of them, because it is impossible to perform it to *both,* and so I must be under a *necessity* of being *forsworn.* And into this unhappy *straight* every man brings himself that takes any *oath* which crosses some other, which he hath *formerly* taken; which should make all that love either *God,* or their *own souls,* resolve never thus miserably to *•ntangle* themselves, by taking one *oath* cross and *thwarting* to another. But it may perhaps here be asked, what a person that hath already brought himself into such a condition shall do? I *answer,* he must first heartily *repent* the great sin of *taking* the *unlawful oath,* and then stick

only to the *lawful,* which is all that is in his power towards the repairing his fault, and *qualifying* him for *God's pardon* for it.

4. Having said this concerning the *kinds* of this sin of *perjury,* I shall only add a few words to show you, how greatly *God's name* is *dishonored* by it. In all *oaths* you know, *God* is solemnly called to *witness* the truth of which is spoken; now if the thing be *false,* it is the *basest* affront, and *dishonor* that can possibly be done to *God.* For it is in reason to signify one of these two things, either that we believe he knows not whether we say *true* or no. (And that is to make him no *G•d,* to suppose him to be as *deceiveable,* and easy to be deluded as one of our ignorant *neighbors*) or else that he is willing to *countenance* our *lies;* the former robs him of that great *attribute* of his, his *knowing all things,* and is surely a great *dishonoring* of him, it being even amongst men accounted, one of the greatest *disgraces* to account a man fit to have *cheats* put upon him; yet even so we deal with *God,* if we venture to *forswear,* upon a hope that *God* discerns it not, But the other is yet worse, for the supposing him willing to *countenance* our *lies,* is the making him a *party* in them; and is not only the making him no *God* (it being impossible that *God* should either *lie* himself or *approve* it in another) but it is the making him like the very *Devil.* For he it is that is a *liar,* and the *Father* of it, *Jo.* 8 44. And sure I need not say more to prove that this is the *highest* degree of *dishonoring God's name.*

5. But if any yet doubt the *heinousness* of this sin; let him but consider what *God* himself says of it in the *Third Commandment,* where he solemnly professes, he *will not hold him guiltless that taketh his name in vain,* and sure the adding that to this *commandment,* and none of the rest, is the *marking* this out for a most *heinous* guilt: and if you look into *Zac.* 5. You will there find the *punishment* is answerable, even the *utter destruction,* not only of the *man;* but his *house* also. Therefore it concerns all men as they *love* either their *temporal* or *eternal* well-fare, to keep them most strictly from this *sin.*

But besides this of *forswaring,* I told you there was another sort of *oaths,* by which *God's* name is *dishonored,* those are the *vain* and *light oaths,* such as are so usual in our *common* discourse; and are expressly forbidden by *Christ, Mat.* 5. 34. But *I say unto you swear not at all; neither by heaven, for it is God's throne, nor by the earth, for it is his footstool;* where you see we are not allowed to *swear* even by *mere creatures,* because of the *relation* they have to *God.* How great a *wickedness* is it then to *profane* his holy *name* by *rash* and *vain oaths,* this is a sin that is (by I know not what *charm* of *Satan's*) grown into *fashion* among us, and now its being so, draws d•ily more men into it. But it is to be remembered that when we shall *appear* before *God's Judgment* seat, to answer for those *profanations* of his name; it will be no excuse to say, it was the *fashion* to do so, it will rather be an increase of our *guilt,* that we have by our own *practice,* helped to confirm that *wicked* custom, which we ought to have beat down, and *discountenanced.*

6. And sure what ever this *profane* age thinks of it, this is a sin of a very *high* nature. For besides that it is a *direct* breach of the *precept* of *Christ's,* it shows *first* a very mean, and *low* esteem of *God;* Every *oath* we swear is the appealing to *God,* to judge the truth of what we speak, and therefore being of such greatness, and *majesty,* it requires that the matter concerning which we thus appeal to him, should be of *great weight,* and moment, somewhat

wherein either his *own glory,* or some considerable *good* of man is concerned. But when we *swear* in common *discourse,* it is far otherwise, any the *tristingest,* or lightest thing serves for the matter of an *oath,* nay often men *swear* to such *vain* and *foolish* things, as a considering person would be ashamed barely to *speak.* And is it not a great *despising* of *God,* to call him solemly to *judge* in such *childish,* such wretched matters, *God* is the great *King* of the world, now though a *King* be to be resorted unto in *weighty* cases, yet sure he would think himself much despised, if he should be called to *judge* between *boys* at their *childish games:* And *God* knows many things whereto we frequently *swear,* are not of *greater* weight, and therefore are a sign, that we do not rightly esteem of *God.*

7. *Secondly,* This *common swearing* is a *sin* which leads directly to the former of *forswearing;* for he that by the use of *swearing* hath made *oaths* so familiar to him, will be likely to take the *dreadfullest oath* without much consideration? For how shall he that *swears* hourly, look upon an *oath* with any *reverence* and he that doth not? it is his chance, not his care, that is to be thanked, if he keep from *perjury.* Nay further, he that *swears* commonly, is not only prepared to *forswear,* when a *solemn oath* is tendered him, but in all *probability* does actually *forswear* himself often in these *suddener* oaths: for supposing them to come from a man, ere he is *aware* (which is the *best* can be said of them) what *assurance* can any man have, who *swears,* ere he is *aware,* that he shall not *lie* so too? And if he doth both together, he must necessarily be *forsworn.* But he that observes your *comm•n swearers,* will be put past *doubt,* that they are often *forsworn.* For they usually *swear* indifferently to things *true* or *false, doubtful* or *certain.* And I doubt not, but if men who are guilty of *this* sin, would but impartially *examine* their own practice, their hearts would *second* me in this observation.

8. *Thirdly,* This is a sin, to which there is no *temptation,* there is nothing either of *pleasure,* or *prefit,* got by it. Most other sins offer us somewhat either of the *•re,* or the other, but this is utterly empty of *both.* So that in this sin the *Devil* does not play the *M•rchant* for our *Souls,* as in others he does, he doth not so much as *cheapen* them, but we give them *freely* into his hands without anything in *exchange.* There seems to be but one thing possible for men to hope to *gain* by it, and that is to be *believed* in what they say when they thus bind it by an *oath.* But this also they constantly fail of, for there are none so little *believed,* as the *common swearers.* And good reason, For he that makes no *conscience* thus to *profane God's* name; Why shall any man *believe,* he makes any of lying? Nay, their forwardness to confirm every the *slightest* thing by an *oath,* rather gives *jealousy,* that they have some inward guilt of *falseness,* for which that *oath* must be the *clo•k.* And thus you see in how little stead it stands them, even to this only purpose, for which they can pretend it *useful;* and to any other advantage it makes not the lest *claim,* and therefore is a sin without *temptation,* and consequently without *excuse:* for it shows the greatest *contempt,* nay unkindness to *God,* when we will provoke him thus, without anything to *tempt* us to it. And therefore though the *commonness* of this *sin* have made it pass but for a *small* one, yet it is very far from being so, either in itself, or in *God's account.*

9. Let all therefore, who are not yet fallen into the *custom* of this sin, be most careful never to yield to the least *beginnings* of it, and for those who are so *miserable,* as to be already *••s•ared*

in it, let them immediately, as they tender their *Souls,* get out of it. And let no man plead the *hardness* of leaving an *old custom,* as an *excuse* for his continuing in it, but rather the longer he hath been in it, so much the more *haste* let him make out of it, as thinking it too too much, that he hath so long gone on in so great a *sin.* And if the length of the *cust•me* have increased the *difficulty* of leaving it, that is in all reason to make him set immediately to the *casting* it off, left that *difficulty* at last grow to an *impossibility,* and the *harder* he finds it at the present, so much the more *diligent* and *watchful* he must be in the use of all those *means,* which may tend to the *overcoming* that *sinful* habit, some few of those *means* it will not be amiss here to mention.

10. *First* let him possess his mind *fully* of the *heinousness* of the sin, and not to measure it only according to the *common* rate of the world. And when he is fully persuaded of the *guilt,* then let him add to that, the consideration of the *danger,* as that it puts him out of *God's* favor at the present, and will, if he continue in it, cast him into *Hell* forever. And sure if this were but thoroughly laid to heart, it would *restrain* this sin; For I would ask a man, that pretends *impossibility* of leaving the *custom,* whether if he were sure he should be *hanged* the next *oath* he swore, the *fear* of it would not keep him from *swearing?* I can scarce believe any man in his wits so little *Master* of himself, but it would. And then surely *damning* is so much worse then *hanging,* that in all reason the fear of that ought to be a much greater *restraint.* The doubt is, men do either not heartily *believe* that this *sin* will *damn* them, or if they do, they look on it, as a thing a *great* way off and so are not much *moved* with it; but both these are very *unreasonable.* For the first, it is *certain,* that everyone that continues *willfully* in any sin, is so long in a state of *damnation,* and therefore this being so continued in, must certainly put a man in that *condition.* For the *second,* It is very possible, he may be deceived in *thinking* it so far off, for how knows any man that he shall not be *struck* dead with an *oath* in his mouth, or if he were sure not to be so, yet *eternal damnation* is surely to be dreaded above all things, be it at what *distance* soever.

11. A *second means* is to be exactly *true* in all thou speakest, that all men may *believe* thee on thy bare word, and then thou wilt never have occasion to *confirm* it by an *oath,* to make it more *credible,* which is the only *color,* or reason can at any time be pretended for *swearing.*

12. *Thirdly,* Observe what it is that most *betrays* thee to this sin, whether *drink,* or *anger,* or the *company* and *example* of others, or what ever else, and then if ever thou mean to *forsake* the *sin, forsake* those *occasions* of it.

13. *Fourthly,* Endeavour to possess thy heart with a continual *remembrance* of *God,* and if that once grow into a *custom* with thee, it will quickly turn out that *contrary* one of *profaning.* Use and accustom thyself therefore to this *reverence* of *God;* and particularly to such a respect to his *name,* as if it be possible, never to mention It without some *lifting* up of thy heart to him; Even in thy ordinary *discourse,* when ever thou takest his Name in to thy *mouth,* let it be an occasion of *raising* up thy *thoughts* to him. But by no means permit thyself to use it in *idle* bywords, or the like. If thou doest *accustom* thyself to pay this *reverence* to the bare mention of his *name,* it will be an excellent *fence* against the *profaning* it in *oaths.*

14. A *fifth* means is a *diligent* and constant *watch* over thyself, that thou thus *offend not with thy tongue,* without which all the former will come to nothing. And the *last* means is *prayer,* which must be added to all thy *endeavors,* therefore *pray* earnestly, that *God* will enable thee, to overcome this wicked *custom;* say with the *Psalmist, Set a watch O Lord over my mouth and keep the door of my lips;* and if thou doest sincerely set thyself to the use of *means* for it, thou mayest be assured, *God* will not be wanting in his *assistance.* I have been the longer on this, because it is so reigning a sin: *God* in his mercy give all that are guilty of it a true sight of the *heinousness* of it.

15. By these several ways of *dishonoring God's Name* you may understand, what is the duty of *honoring* it, *viz.* A strict *abstaining* from everyone of these, and that abstinence founded on an *awful* respect, and *reverence* to that *sacred* Name, which is *Great, Wonderful,* and *Holy,* Psal. 99. 3. I have now past through the *several* branches of that *great* duty of *honoring* of *God.*

PARTITION V.

Of WORSHIP due to God's Name. Of Prayer and its several parts. Of Public prayers in the CHURCH, in the FAMILY; Of PRIVATE PRAYER: Of REPENTANCE, &c. Of FASTING.

§. 1. THE *eight* duty we owe to *God* is *worship;* This is that great duty by which especially we acknowledge his *Godhead, worship* being *proper* only to *God,* and therefore it is to be looked on as a most *weighty* duty. This is to be performed *first* by *our Souls,secondly* by our *bodies:* The *Souls* part is *praying.* Now *prayer* is a speaking to God, and there are divers parts of it, according to the *different* things about which we *speak.*

2. As *first,* There is *Confession,* that is, the *acknowledging* our *sins* to God. And this may be either *general,* or *particular;* The *general* is, when we only *confess* in *gross,* that we are *sinful,* the *particular,* when we mention the *several* sorts, and *acts* of our sins. The *former* is necessary to be always a part of our *solemn prayers,* whether *public,* or *private.* The *latter* is proper for *private prayer,* and there the oftener it is used, the better, yea, even in our *daily private* prayer it will be fit constantly to remember some of our *greatest* and *foulest* sins, though never so long since past. For such we should never think sufficiently *confessed,* and *bewailed.* And this *bewailing,* must always go along with *confession,* we must be heartily *sorry* for the sins we *confess,* and from our Souls acknowledge our own great *unworthiness,* in having committed them, for our *confession* is not intended to *instruct* God, who knows our *sins* much better then ourselves do, but it is to *humble* ourselves, and therefore we must not think w• have *confessed* aright, till that be done.

3. The *second* part of *prayer,* is *petition.* That is the *begging* of God whatsoever we *want* either for our *Souls,* or *bodies.* For our *Souls* we must *first* beg *pardon* of sins, and that for the sake of *Jesus Christ,* who shed his *blood* to obtain it. Then we must also *beg* the *grace* and *assistance* of God's *Spirit,* to *enable* us to forsake our *sins,* and to walk in *obedience* to him. And herein it will be needful particularly to beg all the several *virtues,* as *faith, love, zeal, purity, repentance,* and the like, but especially those which thou most *wantest;* And therefore observe what thy *wants* are, and if thou beest *proud;* be most *instant* in praying for *humility,* if *lustful,* for *chastity,* and so for all other *graces,* according as thou findest thy *needs.* And in all these things that

concern thy *Soul,* be very earnest and *importunate,* take no *denial* from God, nor give over, though thou do not presently *obtain* what thou suest for. But if thou hast never so *long* prayed for a *grace,* and yet findest it not, do not grow *weary* of *praying,* but rather *search* what the *cause* may be, which makes thy *prayer* so ineffectual; see if thou do not thyself *hinder* them, perhaps thou *prayest* to God, to enable thee to *conquer* some sin, and yet never goest about to *fight* against it, never makest any *resistance,* but *ye•ldest* to it, as oft as it comes, nay puttest thyself in its *way,* in the road of all *temptations.* If it be thus, no wonder though thy *prayers* avail not, for thou wilt not let them. Therefore *amend* this, and set to the doing of *thy* part sincerely, and then thou needest not *fear,* but God will do his.

4. *Secondly,* We are to *petition* also for our *bodies;* That is, we are to ask of God such *necessaries* of life, as are needful to us, while we *live* here. But these only in such a *degree,* and *measure,* as his *wisdom* sees best for us, we must not presume to be our own *c•rvers,* and pray for all that *wealth,* or *greatness,* which our own *vain* hearts may perhaps desire, but only •or such a condition, in respect of *outward* things, as *he* sees may most tend to those *great* ends of our living here, the *glorifying* him, and the *saving* of our own *Souls.*

5. A *third* part of *prayer* is *Deprecation,* that is when we *pray* to God to turn away some *evil* from us. Now this *evil* may be either the *evil* of *sin,* or the *evil* of *punishment.* The *evil* of *sin* is that we are especially to *pray* against, most *earnestly begging* of God, that he will by the *power* of his *grace* preserve us from *falling* into sin. And whatever *sins* they are, to which thou knowest thyself most *inclined,* there be particularly *earnest* with God, to preserve thee from them. This is to be done *daily,* but then more *especially,* when we are under any *present temptation,* & in danger of *falling* into any sin; In which case we have reason to cry out, as St. *Peter* did, when he found himself *sinking, save Lord, or I perish;* humbly beseeching him either to *withdraw* the *temptation,* or *strengthen* us to *withstand* it, neither of which we can do for ourselves.

6. *Secondly,* We are likewise to *pray* against the *evil* of *punishment,* but *principally* against *spiritual punishments,* as the *anger* of God, the *withdrawing* of his *grace,* and *eternal damnation.* Against these we can never *pray* with too much *earnestness;* but we may also pray against *temporal punishments,* that is any *outward* affliction, but this with *submission* to God's will, according to the example of *Christ,* Mat. 26. 39. *Not as I will, but as thou wilt.*

7. A *fourth* part of *prayer* is *intercession;* that is,*praying* for others: This in *general* we are to do for all *mankind,* as well *strangers,* as *acquaintance,* but more *particularly* those, to whom we have any especial *relation,* either public, as our *Governors,* both in *Church* and *State,* or *private,* as *Parents, Husband, Wife, Children, Friends,* &c. We are also to pray for all that are in *affliction,* and such *particular* persons, as we discern especially to be so; Yea we are to pray for those that have done *injury,* those that *despitefully use us and persecute us,* for it is expressly the command of *Christ,* Mat. 5. 44. and that whereof he hath likewise given us the *highest example,* in *praying* even for his very *crucifiers,* Luc. 23. 34. *Father forgive them.* For all these *sorts* of persons we are to *pray,* and that for the very same *good* things we beg of *God* for *our* selves, that *God* would give them in their *several* places and callings, all *spiritual* and *temporal*

blessings, which he sees *wanting* to them, and turn away from them all *evil* whether of *sin,* or *punishment.*

8. The *fifth* part of *prayer* is *thanksgiving;* That is, the *praising,* and *blessing God* for all his *mercies,* whether to our own *persons,* and those that *immediately* relate to us, or to the *Church* and *Nation* whereof we are members, or yet more *general* to all *mankind.* And this for all his *mercies* both *spiritual* and *temporal:* In the *spiritual, first* for those wherein we are all in *common* concerned, as the giving of his *Son,* the sending of his *Spirit,* and all those means he hath used to bring sinful men unto himself. Then *secondly* for those *mercies* we have in our own *particulars* received, such are the having been born within the *pale* of the *Church,* and so brought up in *Christian Religion,* by which we have been partakers of those *precious advantages* of the *word,* and *Sacraments,* and so have had, without any *care,* or pains of *ours,* the *means* of *eternal* life put into our hands. But besides these, there is none of us but have received other *spiritual* means from *God.*

9. As *first God's patience,* and longsuffering, *waiting* for our *repentance,* and not *cutting* us off in our *sins. Secondly,* his *calls* and invitations of us to that *repentance,* not only *outward* in the *ministry* of the *word,* but also *inward,* by the motions of his *Spirit.* But then if thou be one that hath by the help of *God's grace* been *wrought* upon by these calls, and brought from a *profane,* or worldly, to a *Christian* course of life, thou art surely in the *highest* degree tied to magnify and praise his goodness, as having received from him the *greatest* of mercies.

10. We are likewise to give *thanks* for *temporal* blessings, whether such as concern the *public,* as the *prosperity* of the *Church* or *Nation,* and all remarkable *deliverances* offered to either; or else such as concern our *particulars,* such are all the *good* things of *this* life which we enjoy, as *health, friends, food, raiment,* and the like; also for those *minuitly* preservations, whereby we are by *God's* gracious *providence* kept from *danger,* and the *especial* deliverances which *God* hath given us in time of greatest *perils.* It will be impossible to set down the several mercies which everyman receives from *God,* because they differ in *kind* and *degree* between one man and another. But it is sure that he which receives *least,* hath yet enough to employ his whole *life* in *praises* to *God.* And it will be very fit for every man to consider the *several* passages of this life, and the *mercies* he hath in each received, and so to gather a kind of *list,* or *Catalogue* of them, at least the *principal* of them, which he may always have in his *memory,* and after with a *thankful* heart repeat before *God.*

11. These are the several *parts* of *prayer* and all of them to be used both *publicly* and *privately.* The *public* use of them is, *first* that in the *Church* where all meet to join in those *prayers,* wherein they are in *common* concerned. And this (where the *prayers* are such as they ought to be) we should be very constant at, there being an *especial* blessing promised to the *joint* requests of the faithful, and he that without a necessary cause absents himself from such *public prayers,* cuts himself off from the *Church,* which hath always been thought so unhappy a thing, that it is the *greatest punishment,* the *Governors* of the *Church* can lay upon the *worst* offender; and therefore it is a strange *madness* for men to inflict it upon themselves.

12. A *second* sort of *public* prayer, is that in a *family,* where all that are *members* of it, join in their *common* supplications, and this also ought to be very careful attended to; *first* by the *Master* of the *Family,* who is to look that there be such *prayers,* it being as much his *part* thus to *provide* for the *souls* of his *children* and *servants,* as to provide *food* for their *bodies.* Therefore there is none, even the *meanest* householder, but ought to take this care: If either himself, or any of his *Family* can read, he may use some *prayers* out of some *good book,* if it be the *service book* of the *Church,* he makes a *good* choice; if they cannot read, it will then be necessary they should be taught without *book* some form of *prayer,* which they may use in the *Family,* for which purpose again some of the *prayers* of the *Church* will be very fit, as being most easy for their *memories* by reason of their *shortness,* and yet containing a great deal of *matter.* But what choice soever they make of *Prayers,* let them be sure to have some, and let no man that *professes* himself a *Christian,* keep so *heathenish* a *Family,* as not to see *God* be daily worshipped in it. But when the *Master* of a *Family* hath done his duty in this *providing,* it is the duty of every *member* of it to make use of that *provision,* by being *constant,* and *diligent* at those *Family-Prayers.*

13. *Private* or *secret Prayer* is that which is used by a man *alone,* a part from all others, wherein we are to be more *particular,* according to our *peculiar* needs, then in *public* it is fit to be. And this of *private* prayer, is a duty, which will not be excused by the performance of the other of *public.* They are *both* required, and one must not be taken in *exchange* for the other. And whoever is diligent in *public* prayers, and yet negligent in *private,* it is much to be feared, he rather seeks to *approve* himself to *men,* then to *God,* contrary to the command of our *Savior, Mat.* 6. Who enjoins this *private* prayer, this *praying to our Father in secret,* from whom alone we are to expect our *reward,* and not from the *vain praises* of *men.*

14. Now this duty of *Prayer* is to be *often* performed, by none seldomer then *evening* and *morning,* it being most necessary that we should thus *begin,* and *end* all our works with *God,* and that not only in respect of the *duty* we owe him, but also in respect of ourselves, who can never be either *prosperous,* or *safe,* but by committing ourselves to him; and therefore should *tremble* to venture on the *perils* either of *day* or *night,* without his safeguard. How much oftener this duty is to be performed, must be judged according to the *business,* or *leisure* men have, where by *business,* I mean not such *business* as men unprofitably make to themselves, but the *necessary* business of a man's *calling,* which with some will not afford them much *time* for set, and *solemn* Prayer. But even these men may often in a day lift up their *hearts* to *God* in some *short* Prayers, even whilst they are at their *work.* As for those that have *more leisure,* they are in all reason to bestow *more* time upon this duty. And let no man that can find time to bestow upon his *vanities,* nay perhaps his *sins,* say be wants leisure for *prayer,* but let him now endeavor to redeem, what he hath so misspent, by employing more of that *leisure* in this duty for the future. And surely if we did but rightly weigh, how much it is our own *advantage,* to perform this duty, we should think it *wisdom* to be as *frequent* as we are ordinarily *solemn* in it.

15. For *first* it is a great *honor* for us poor *woe•mes* of the earth to be allowed to speak so freely to the great *Majesty* of heaven; if a *King* should but vouchsafe to let one of his meanest

subjects talk *familiarly,* and *freely* with him, it would be looked on as a *huge* honor, that man how *despiseable* soever he were before, would then be the *envy* of all his neighbors; and there is little question, he would be willing to take all *opportunities* of receiving so great a *grace.* But alas! this is nothing to the *honor* is offered us, who are allowed nay, *invited* to speak to, and converse with the *King* of *Kings,* and therefore how *forward* should we in all reason be to it.

16. *Secondly,* it is a great *benefit,* even the greatest that can be imagined, for *prayer* is the *instrument* of fetching down all *good* things to us, whether *spiritual,* or *temporal,* no *prayer,* that is qualified as it ought to be, but is sure to bring down a *blessing* according to that of the *wise man, Eccl. 35. 17. The Prayer of the humble pierceth the clouds, and will not turn away, till the highest regard it.* You would think him a happy man, that had one certain means of helping him to what ever he *wanted,* though it were to *cost* him much *pains,* and labor, now this *happy* man thou mayst be if thou wilt. *Prayer* is the never-failing means of bringing thee, if not all that thou thinkest thou wantest, yet all that indeed thou dost, that is, all that *God* sees fit for thee. And therefore be there never so much *weariness* to thy flesh in the duty, yet considering in what continual *want* thou standest for something or other from *God,* it is madness to let that *uneasiness* dishearten thee, and keep thee from this so sure means of *supplying* thy wants.

17. But in the *third* place this duty is in itself so far from being uneasy, that it is very *pleasant. God* is the *fountain* of *happiness, and at his right hand there are pleasures for evermore. Psal.* 16. 11. And therefore the *nearer* we draw to him▪ the *happier* we must needs be, the very *joys* of heaven arising from our *nearness* to *God.* Now in this life we have no way of *drawing* so near to him, as by this of *Prayer,* and therefore surely it is that, which in itself is apt to afford *abundance* of *delight* and *pleasure,* if it *seem* otherwise to us, it is from some *distemper* of our own hearts, which like a *sick* palate cannot relish the most pleasant meat. *Prayer* is a *pleasant* duty, but it is withal a *spiritual* one; and therefore if thy heart be *carnal,* if that be set either on the *contrary* pleasures of the *flesh,* or dross of the *world,* no marvel then, if thou taste no *pleasantness* in it; if like the *Israelites* thou *despise Manna,* whilst thou longest after the *flesh pots of Egypt.* Therefore if thou find a *weariness* in this duty, *suspect* thyself, *purge,* and *refine* thy heart from the love of all *sin,* and endeavor to put it into a *heavenly* and *spiritual* trance, and then thou wilt find this no *unpleasant* exercise, but full of delight and *satisfaction.* In the mean time complain not of the *hardness* of the duty, but of the *untowardness* of thy own *heart.*

18. But there may also be another *reason* of its seeming *unpleasant* to us, and that i• want of *use.* You know there are many things, which seem *uneasy* at the *first* trial, which yet after we are accustomed to them, seem very *delightful,* and if this by thy case, then thou knowest a ready *cure, viz:* to use it oftener, and so this consideration naturally inforces the *exhortation* of being *frequent* in this duty.

19. But we are not only to consider how *often,* but how *well* we perform it. Now to do it *well,* we are to respect, *first* the *matter* of our *Prayers,* to look that we ask *nothing* that is *unlawful,* as *revenge* upon our enemies, or the like; *secondly* the *manner;* and that must be *first* in *faith,* we must believe, that if we ask as we ought,*God* will either give us the thing we ask for, or else something which he sees better for us. And then *secondly* in *humility* we must acknowledge

ourselves utterly *unworthy* of any of those good things we beg for, and therefore sue for them only for *Christ's* sake; *thirdly* with *attention,* we must *mind* what we are about, and not suffer ourselves to be carried away to the thought of other things. I told you at the first, that *Prayer* was the *business* of the *soul,* but if our *minds* be wandering, it is the work only of the *tongue* and lips, which makes it in *God's* account no better then *vain* babbling, and so will never bring a *blessing* on us. Nay, as *Jacob* said to his mother, *Gen.* 27. 12. It will be more likely to bring a *curse* on us then a *blessing,* for it is a *profaning* one of the most *solemn* parts of *God's* service, it is a piece of *Hypocrisy,* the *drawing near to him with our lip, when our hearts are far from him,* and a great *slighting* and *despising* that dreadful *Majesty* we come before: And as to ourselves it is a most *ridiculous* folly, that we who come to *God* upon such *weighty* errands, as are all the *concernments* of our *souls* and *bodies,* should in the midst forget our *business,* and pursue every the *lightest* thing that either our own *vain fancies,* or the *Devil,* whose business it is here to *hinder* us, can offer to us. It is just as if a *malefactor,* that comes to sue for his *life* to the *King,* should in the midst of his *supplication* happen to espy a *butterfly,* and then should leave his *suit,* & run a chace after that *butterfly:* Would you not think it *pity,* a pardon should be cast away upon so *wretchless* a creature. And sure it will be as *unreasonable* to expect that *God* should attend & grant those *suits* of ours, which we do not at all consider ourselves.

20. This *wandering* in *Prayer* is a thing we are much concerned to arm ourselves against, it being that to which we are naturally wonderful *prone.* To that end it will be necessary *first* to possess our hearts at our coming to *Prayers* with the *greatness* of that *Majesty* we are to approach, that so we may *dread* to be *vain* and *trifling* in his *presence. Secondly,* We are to consider the great *concernment* of the things we are to ask, some whereof are such, that if we should not be heard, we were of all creatures the most *miserable,* & yet this wandering is the way to keep us from being *heard. Thirdly,* We are to beg *God's* aid in this *particular:* And therefore when thou settest to *Prayer,* let thy *first petition* be for this *grace* of *attention.*

21. *Lastly,* Be as *watchful* as is possible over thy heart, in time of *prayer,* to keep out all *wandering* thoughts, or if any have gotten in, let them not find *entertainment,* but as soon as ever thou discernest them, suffer them not to *abide* one moment, but cast them out with *indignation,* and beg *God's pardon* for them. And if thou dost thus *sincerely,* and *diligently* strive against them, either *God* will enable thee in some measure to *overcome* them, or he will in his *mercy* pardon thee what thou canst not *prevent.* But if it be through thy own *negligence,* thou art to expect neither, so long as that negligence continues.

22. In the *fourth* place we must look our *Prayers* be with *zeal* and *earnestness,* it is not enough that we so far *attend* them, as barely to *know* what it is we say, but we must put forth all the *affection* and *devotion* of our *souls,* and that according to the several parts of *Prayer* before mentioned. It is not the *cold faint request,* that will ever obtain from *God.* We see it will not from ourselves; for if a *beggar* should ask *relief* from us, and do it in such a *scornful* manner, that he seemed *indifferent;* whether he had it or no, we should think he had either little *want* or great *pride,* and so have no heart to give him. Now surely the things we ask from *God,* are so much above the rule of an ordinary *alms,* that we can never expect they should be given to *slight* and heartless petitions. No more in like manner will our *Sacrifice* of *praise* and

thanksgiving ever be accepted by him, if it be not offered from a heart truly affected with the *sense* of his *mercies;* it's but a kind of *formal complementing,* which will never be approved by him who *requires* the *heart,* and not the *lips* only. And the like may be said of all the other *parts* of *Prayer.* Therefore be careful when thou drawest nigh to *God* in *Prayer,* to raise up thy *soul* to the *highest* pitch of *zeal* and *earnestness* thou art able. And because of *thyself* alone thou art not able to do anything, beseech *God* that he will inflame thy *heart* with this *heavenly fire* of *devoti•n,* and when thou hast obtained it, beware that thou neither *quench* it by any willful sin, nor let it go out again for want of *stirring* it up, and employing it.

23. *Fifthly,* we must *Pray* with *purity,* I mean we must purge our *hearts* from all *affections* to sin. This is surely the meaning of the *Apostle, 1 Tim.* 2. 8. When he commands men to *lift up holy hands in Prayer,* and he there instances in one *special* sort of *sin, wrath* and *doubting,* whereby doubting is meant those *unkind disputes,* and *contentions* which are so common amongst men. And surely he that cherishes that, or any other *sin* in hi• heart, can never *lift up* those *holy hands,* which are required in this duty. And then sure his *prayers,* be they never so *many,* or *earnest,* will little avail him. The *Psalmist* will tell him, he shall not be *heard, Psal. 66. 18. If I regard iniquity in my heart, the Lord will not hear me.* Nay *Solomon* will tell him yet worse, that his *prayers* are not only *vain,* but *abominable, Pro. 15. 8. The sacrifice of the wicked is an abomination to the Lord.* And thus to have our *prayers turned into sin,* is one of the *heaviest* things can befall any man; we see it is set down in that sad *Catalogue* of *curses, Psal.* 109. 7. Therefore let us not be so cruel to ourselves, as to pull it upon our own heads, which we certainly do, if we offer up *prayers* from an *impure heart.*

24. In the *last* place we must direct our *prayers* to right *ends,* And that either in the respect of the *prayer* itself, or the *things* we pray for; *First,* we must *pray,* not to gain the *praise* of *devotion* amongst men like those *hypocrites Mat.* 6. 5. Nor yet only for *company,* or *fashion* sake, to do as other do; But we must do it *first* as an act of *worship* to God; *Secondly,* as an *acknowledgment,* that he is that great *spring,* from whence alone we expect all good things; And *thirdly,* to gain a supply of our own, or others needs. Then in respect of the *things prayed* for, we must be sure to have no *ill aims* upon them, we must not *ask,* that we *may consume it upon our lusts, Ia.* 4. 3. as those do, who pray for *wealth,* that they may live in *riot,* and *excess;* and for *power,* that they may be able to *mischief* their *enemies,* and the like But our *end* in all must be God's *glory* first, and next that our *own,* and others *Salvation,* and all other things must be taken in, only as they *tend* to those, which they can never do, if we abuse them to *sin.* I have now done with that *first* part of *worship,* that of the *Soul.*

25. The other is that of the *body,* and that is nothing else, but such *humble,* and *reverent gestures* in our approaches to God, as may both express the *inward* reverence of our *Souls,* and may also pay him some *tribute* from our very *bodies,* with which the *Apostle* commands us to *glorify* God, as well as with our *Souls;* and good reason, since he hath *created,* and *redeemed* the one, as well as the other, whensoever therefore thou offerest thy *prayers* unto God, let it be with all *lowliness* as well of *body,* as of *mind,* according to that of the *Psalmist, Psal. 95. 6. O come let us worship, let us fall down and kneel before the Lord our maker.*

26. The *ninth* duty to God, is REPENTANCE. That this is a duty to God we are taught by the *Apostle, Acts* 20. 21. where speaking of *repentance,* he stiles it *repentance towards* God. And there is good reason this should be a duty to *him,* since there is no *sin* we commit, but is either *mediately,* or *immediately,* against him. For though there be sins both against ourselves, and our *neighbors,* yet they being forbidden by God, they are also *breaches* of his Commandments, and so *sins* against him.

This *repentance* is, in short, nothing but a *turning* fr•m *sin* to God, the casting off all our *former evils,* and instead thereof, constantly *practicing* all those *Christian duties,* which God requireth of us. And this is so necessary a duty, that without it we certainly *perish,* we have *Christ's* word for it, *Luke 13. 5. Except ye repent, ye shall all likewise perish.*

27. The *directions* for performing the *several* parts of this duty have been already given in the *preparation* to the *Lord's Supper,* and thither I refer the reader. Only I shall here mind him, that it is to be looked upon as a *duty* to be *practiced* only at the time of *receiving* the *Sacrament.* For this being the only *remedy* against the *poison* of sin, we must renew it as often as we *repeat* our *sins,* that is daily. I mean we must *every day repent* of the sins of that *day,* for what *Christ* saith of other *evils,* is true also of this, *sufficient to the day is the evil thereof;* we have *sins* enough of *each day* to exercise a *daily repentance,* and therefore every man must thus *daily* call himself to account.

28. But as it is in *accounts,* they who constantly set down their *daily expenses,* have yet some set time of *casting* up the whole sum; as at the end of the *week* or *month;* so should it also be here, we should set aside some time to *humble* ourselves solemnly before God for the sins, not of that *day* only, but of our *whole lives.* And the *frequenter* these times are, the *better.* For the oftener we thus cast up our *accounts* with God, and see vast *debts* we are run in to him, the more *humbly* shall we think of ourselves, and the more shall thirst after his *mercy,* which two are the *special* things that must qualify us for his *pardon.* He therefore that can assign himself one day in the *week* for this purpose, will take a *thriving* course for his *Soul.* Or if any man's state of life be so *busy,* as not to afford him to do it so often, let him yet come as near to that *frequency,* as is possible for him, remembering always, that none of his *worldly* employments can bring him in near so *gainful* a return as this *spiritual* one will do, and therefore it is very ill *husbandry* to pursue them, to the neglect of this.

29. Besides these *constant* times, there are likewise *occasion all* times for the performance of this duty, such especially are the times of *calamity,* and *affliction,* for when any such befalls us, we are to look on it as a *message* sent from Heaven, to call us to this duty, and therefore must never neglect it, when we are thus summoned to it, lest we be of the *number* of them, who despise the *chastisements of the Lord,* Heb. 12. 5.

30. There is yet another time of *repentance,* which in the practice of men hath gotten away the custom from all those, and that is the *time* of *death,* which, it is true, is a time very fit to *renew* our *repentance,* but sure not proper to *begin* it, and it is a most *desperate madness* for men to defer it till then. For to say the *midst* of it, it is the *venturing* our Souls upon such *miserable uncertainties,* as no wise man would trust with anything of the *least value.*

For *first,* I would ask any man, that means to *repent* at his *death,* how he knows he shall have an *hours* time for it? do we not daily see men *snatched* away in a *moment?* and who can tell that it shall not be his own case? But *secondly,* suppose he have a more *leisurely* death, that some *disease* give him warning of its *approach,* yet perhaps he will not *understand* that warning, but will still *flatter* himself, as very often *sick* people do, with *hopes* of life to the last: and so his *death* may be *sudden* to him, though it come by never so *slow* degrees. But again *thirdly,* if he do discern his *danger,* yet how is he sure he shall then be able to *repent? Repentance* is a *grace* of God, not at our own *command,* and it is *just* and usual with God, when men have a long time *refused,* and *rejected* that *grace,* resisted all his calls, and *invitations* to *conversion* and *amendment,* to give them over at last to the *hardness* of their own *hearts,* and not to afford them anymore of that *grace* they have so *despised.* Yet suppose in the *fourth* place, That God in his infinite patience should still continue the *offer* of that *grace* to thee, yet thou that hast resisted, it may be *thirty,* or *forty* or *fifty* years together, how knowest thou, that thou shalt put off that *habit* of resistance upon a *sudden,* and make use of the *grace* afforded? It is sure, thou hast many more *advantages* towards the doing it *now* then thou wilt have *then.*

31. For the *first,* The longer sin hath kept *possession* of the heart, the harder it will be to drive it out. It is trne, if *repentance* were nothing, but a present *ceasing* from the *acts* of sin, the *death-bed* were fittest for it, for then we are disabled from *committing* most sins, but I have formerly shown you, *repentance* contains much more then so, there must be in it a *sincere hatred* of sin and *love* of God. Now how unlikely is it, that he which hath all his life loved sin, *cherished* it in his *bosom,* & on the contrary abhorred God and *goodness,* should in an instant quite change his *affections,* hate that sin he *loved,* and love *God,* and *goodness,* which before he utterly hated?

32. And *secondly,* The bodily *pains,* that attend a *death-bed,* will *distract* thee, and make thee unable to attend the work of *repentance,* which is a business of such *weight,* and *difficulty,* as will employ all our *powers,* even when they are at the *freshest.*

33. Consider those *disadvantages* thou must then struggle with, and then tell me what *hope* there is, thou shalt then do that, which now upon much *easier* terms thou wilt not. But in the *fifth* place, there is a *danger* behind, beyond all these, and that is, that th•*repentance* which death drives a man to, will not be a true *repentance,* for in such a case it is plain, it is only the *fear* of *hell* puts him on it, which though it may be a good *beginning,* where there is time after to *per•ect* it, yet where it goes alone, it can never avail for *Salvation.* Now that *death-bed repentances* are often only of this sort, is too likely, when it is observed, that many men who have seemed to *repent,* when they have thought *death* approaching, have yet, after it hath pleased *God* to restore them to *health,* been as wicked (perhaps worse) as ever they were before; Which shows plainly, that there was no *real* change in them, and then surely had such a man died, in that *seeming repentance, God,* who *tries the heart,* would not have accepted it, which he saw was *unsincere.* When all these *dangers* are laid together, it will surely appear a most *disperate* adventure for any man to trust to a *death-bed repentance.* Nor is it ever the less for that *example* of the *penitent thief,* Luc. 23. 43. which is by many so much *depended* on.

For it is sure, his case and ours *differ* widely, he had never heard of *Christ* before, and so more could not be expected of him then to embrace him as *soon* as he was tendered to him; But we have had him *offered,* nay *pressed* upon us from our *cradles* and yet have *rejected.* But if there were not this *difference,* it is but a *faint* hope can be raised only from a *single example,* and another we find not in the whole *Bible.* The *Israelites* we read were *fed with Manna from Heaven,* but would you not think him stark *mad,* that should out of *expectation* of the like, neglect to *provide* himself any food; Yet it is full as *reasonable* to depend upon this *example* as the other. I conclude all in the words of the wiseman, *Eccl. 12. 1. Remember thy Creator in the days of thy youth before the evil days come,* &c.

34. To this duty of *repentance,fasting* is very proper to be annexed. The *Scripture* usually joins them together, among the *Jews* the *great day of atonement* was to be kept with *fasting,* as you may see by comparing *Levite. 16.* 31. with *Isa.* 58. 5. and this by *God's* especial appointment. And in the *Prophets,* when the people are called on to *repent,* and *humble themselves,* they are also called on to *fast.* Thus it is *Joel 2. 12. Therefore now thus saith the Lord, turn ye unto me with all your hearts, with fasting, and with weeping,* &c. Yea, so proper hath *fasting* been accounted to *humiliation,* that we see even *wicked Ahab* would not omit it in his, 2 *Kings 21.* 27. Nor the *Heathen Ninevites* in theirs, *Jonah* 3. 5. Nor is it less *fit,* or less *acceptable* since *Christ,* then it was before him. For we see he supposes it as a *duty* sometimes to be performed, when he gives *directions* to avoid *vain-glory* in it. *Mat.* 6. 6. and also assures us, that if it be performed, as it ought, not to *please men,* but *God,* it will surely be *rewarded* by him. And accordingly •e find it *practiced* by the *Saints: Anna Luk. 2. 37. Served God with fastings and prayers;* where it is observable, that it is reckoned as a *service* of *God,* fit to be joined with *prayers.* And the *Christians* of the *first* times were generally very frequent in the *practice* of it. Now though *fasting* be especially *proper* to a time of *humiliation,* yet is it not so restrained to it, but it may be *seasonable,* whensoever we have any *extraordinary* thing to request from *God.* Thus when *Esther* was to endeavor the *deliverance* of her people from destruction, she & all the *Jews* kept a *solemn* fast, *Esther* 4. 16. and thus when *Paul* and *Barnabas* were to be *ordained Apostles,* there was *fasting* joined to *prayer, Acts* 13. 3. And so it will be very fit for us, whensoever we have need of any *extraordinary* directions, or *assistance* from *God* whether concerning our *temporal* or *spiritual* concernments, thus to quicken our *prayers* by *fasting.* But above all *occasions,* this of *humiliation* seems most to require it, for besides the advantage of *kindling* our *zeal,* which is never more necessary, then when we beg for *pardon* of *sins, fasting* carries in it somewhat of *revenge,* which is reckoned as a *special* part of *repentance, 2 Cor.* 7. 11. For by *denying* our bodies the *refreshment* of our *ordinary food,* we do inflict somewhat of *punishment* upon ourselves, for our former *excesses,* or whatever other sins we at that time *accuse* ourselves of; which is a *proper effect* of that *indignation* which every sinner ought to have against himself. And truly he that is so *tender* of himself, that he can never find in his heart so much as to miss a *meal,* by way of *punishment* for his *faults,* shows he is not much *fallen* out with himself, for committing them, and so wants that *indignation,* which the *Apostle* in the forenamed *text* mentions, as a part of true *repentance.*

35. There is no doubt, but such *Holy revenges* upon ourselves for sins are very *acceptable* to *God,* yet we must not think that either those, or anything else we can do, can make

satisfaction for our offenses, for that nothing but the *blood* of *Christ* can do. And therefore on *that,* and not on any of *our* performances we must depend for *pardon.* Yet since that *blood* shall never be *applied* to any but *penitent* sinners, we are as much concerned to *bring forth all the fruits of repentance,* as if our *hopes* depended on them only.

36. How *often* this duty of *fasting* is to be performed, we have no direction in *Scripture.* That must be allotted by men's own *piety,* according as their *health,* or other *considerations* will allow. But as it is in *humiliation,* the *frequenter* returns we have of set times for it, the *better;* so is it likewise in *fasting,* the *of•ner,* the *better,* so it be not *hurtful* either to our *healths,* or to some other *duty* required of us. Nay perhaps *fasting* may help some men to more of those times for *humiliation,* then they would otherwise *gain.* For perhaps there are some, who cannot, without a manifest *hindrance* to their *calling,* allow a whole *day* to that work, yet such a one may at least afford that *time,* he would otherwise spend in *eating;* And so *fasting* will be *doubly* useful towards such a man's *humiliation,* both by helping him in the duty, and gaining him *time* for it.

37. I have now gone through the *first* branch of our duty to *God,* to wit the *acknowledging* him for our *God.* The *second* is the having no other. Of which I need say little, as it is a *forbidding* of that grosser sort of *heathiness Idolatry,* the worshipping of *Idols,* which though it were once common in the world, yet is now so rare, that it is not likely any that shall read this, will be concerned in it. Only I must say, that to pay *divine worship* to any creature, be it *Saint* or *Angel,* yea or the *Image* of *Christ* himself, is a *transgression* against this *second* branch of our duty to *God,* it being the *imparting* that to a *creature* which is due only to *God,* and therefore is strictly to be abstained from.

38. But there is *another* sort of *Idolatry,* of which we are generally guilty, and that is when we pay those affections of *love, fear, trust,* and the like, to any *creature* in a higher degree then we do to *God.* For that is the setting up that thing, whatsoever it is, for our *God.* And this *inward* kind of *Idolatry* is that, which provokes *God* to *jealousy,* as well as the *outward* of *worshipping* an *Idol.* I might enlarge much upon this, but because some severals of it have been touched on in the former *discourse,* I suppose it needless. And therefore shall now proceed to the *second* head of *duty,* that to *ourselves.*

PARTITION. VI.

Of DUTIES to our SELVES, Of Sobriety other Humility; the great Sin of PRIDE, the Danger, the Folly of this Sin. Of VAIN GLORY, the Danger, Folly, The Means to Prevent it. Of MEEKNES, the Means to obtain it, &c.

§. 1. THis *duty* to *ourselves,* is by St. *Paul* in the foremetioned text, *Tit. 2*▪ 12. summed up in this *one* word, *soberly.* Now by *soberly* is meant our keeping within those *due bounds* which *God* hath set us. My business will therefore be to tell you, what are the particulars of this *sobriety.* And that *first* in respect of the *soul, secondly* in respect of the *body:* the *sobriety* of the *soul* stands in a right *governing* its *passions,* and *affections;* and to that there are many *virtues* required. I shall give you the *particulars* of them.

2 The *first* of them is *humility,* which may well have the *prime* place, not only in respect of the *excellency* of the *virtue,* but also of it *usefulness* towards the *obtaining* of all the *rest.* This being the *founda•ion,* on which all others must be built. And he that hopes to gain them without this, will prove but like that foolish builder *Christ* speaks of, *Luke 6. 49. Who built his house on the sand.* Of the *humility* towards God I have alread• spoken, and shown the necessity of it, I am now to speak of humility, as it concerns ourselves, which will be found no less necessary, then the former.

3. This humility is of two sorts, the *first* is the having a mean and low opinion of ourselves, the *second* is the being content that others should have so of us. The *first* of these is contrary to pride, the other to vain glory. And that both these are absolutely necessary to Christians, I am now to show you• which will, I conceive, best be done by laying before you *first* the sin, *secondly* the danger, and *thirdly* the folly of the contrary vices.

4. And *first* for pride; the sin of it is so great, that it cast the *Angels* out of *heaven,* and therefore if we may judge of sin by the *punishment,* it was not only the *first,* but the greatest sin that ever the *Devil* himself hath been guilty of: But we need no better proof of the heinousness of it, then the extreme hatefulness of it to God, which besides that instance of his punishing the *Devil,* we may frequently find in the *Scriptures, Prov. 16. 5. Everyone that is proud in heart, is an abomination to the Lord.* And again, *Chap.* 6. 16. Where there is mention of several things▪ the *Lord* hates, *a proud look* is set as the *first* of them: So *Jam. 4. 7. God resisteth the proud;* and divers other texts there are to the same purpose, which show the great hatred God bears to this sin of pride Now since it is certain, God who is all goodness hates nothing, but as it is evil, it must needs follow, that where God hates in so great a degree, there must be a great degree of evil.

5. But *secondly,* pride is not only very sinful, but very dangerous, and that *first* in respect of drawing us to our sins,*secondly* of betraying us to *punishments. First,* pride draws us to other sins, wherein it shows itself indeed to be the direct contrary to humility, for as that is the root of all vertu, so is this of all vice. For he that is proud, sets himself up as his own God, and so can never submit himself to any other rules or Laws, then what he makes to himself. The ungodly, says the *Psalmist, is so proud that he careth not for God, Psal.* 10. 4. Where you see it is his pride, that makes him despise God. And when a man is once come to that, he is prepared for the commission of all sins. I might instance in a *multitude* of particular sins, that naturally flow from this of pride, as *first anger,* which the wise man sets, as the effect of pride, *Pro.* 21. 24. calling it *proud wrath; secondly, strife* and *contention,* which he again notes to be the offspring of pride, *Pro. 13. 10. Only by pride cometh contention.* And both these are indeed most *n•tural* effects of pride. For he that thinks very highly of himself, expects much submission, and observance from others, and therefore cannot but rage and quarrel, whenever he thinks it not sufficiently paid. It would be infinite to mention all the fruits of this bitter root, I shall name but one more, and that is, that pride not only betrays us to many sins, but also makes them incurable in us, for it hinders the working of all remedies.

6. Those remedies must either come from God or man; if from God, they must be either in the way of meekness and greatness, or else of sharpness and punishment. Now if God by his

goodness essay to lead a proud man to repentance, he quite mistakes God's meaning, and thinks all the mercies he receives, are but the reward of his own desert, and so long 'tis sure he will never think he needs repentance. But if on the other side, God's use him more sharply, and lay afflictions, and punishments upon him, those in a proud heart work nothing but murmurings and hatings of God, as if he did him injury in those punishments. As for the remedies that can be used by man, they again must be either by way of *correcttion,* or *exhortation;* correcttion from man will sure never work more on a proud heart, then those from *God;* for he that can think God unjust in them, will much rather believe it of man. And exhortations will do as little. For let a proud man be admonished though never so mildly and lovingly, he looks on it as a disgrace. And therefore instead of *confessing,* or amending the fault, he falls to reproaching his reprover, as an over-busy, or censorious person, and for that greatest and most precious act of kindness, looks on him as his enemy. And now one that thus stubbornly resists all means of cure, must be included in a most dangerous estate.

7. But besides this danger of sin, I told you there was another, that of *punishment;* and of this there will need little proof, when it it considered, that God is the proud man's professed enemy; that he hates and resists him, as appeared in the texts forecited: And then there can be little doubt, that he which hath so mighty an adversary shall be sure to smart for it; Yet besides this general ground of conclusion, it may not be a miss to mention some of those *t•xts,* which particularly threaten this sin, as *Pro. 16. 18. Pride goeth before destruction, and an haughty spirit before a fall:* Again, *Pro. 16. 5. Everyone that is proud in heart is an abomination to the Lord, though hand join in hand, yet they shall not be unpunished.* The decree it seems is unalterable, and whatever endeavors are used to preserve the proud man, they are but vain, for he *shall not go unpunished.* And this is very remarkable in the story of *Nebuchadnezzar, Dan.* 4. Who though a King, the greatest in the world, yet for his pride, was *driven from among men,* to dwell and feed with beasts. And it is most frequently seen, that this sin meets with very *extraordinary* judgments even in this life. But if it should not, let not the *proud man* think that he hath escaped *God's vengeance,* for it is sure, there will be a most sad reckoning in the next; for if God spared not the Angels for this sin, but cast them into hell, let no man hope to speed better.

8. In the *third* place, I am to show you the great *folly* of this sin, and to do that, it will be necessary to consider the several things, whereof men use to be proud; they are of three sorts, either those which we call the *goods* of *nature,* or the *goods* of *fortune,* or the *goods of grace.*

9. By the *goods of nature,* I mean *beauty, strength, wit,* and the like, and the being proud of any of these is a huge *folly.* For *first* we are very apt to mistake, and think ourselves hand some or witty, when we are not, and then there cannot be a more *ridiculous folly,* then to be proud of what we have not, and such everyone esteems it in another man, though he never supposes it his own case, and so never discerns it in himself. And therefore there is nothing more despiseable amongst all men, then a *proud fool,* yet no man that entertains high opinions of his own wit, but is in danger to be thus deceived, a man's own judgment of himself being of all others the least to be trusted. But *Secondly,* suppose we be not out in judging, yet what is

there in any of these *natural* endowments, which is worth the being proud. There being scarce any of them, which some creature or other hath not in a greater degree then man. How much does the whiteness of the Lily, and the redness of the Rose exceed the white, and red of the fairest face? what a multitude of creatures is there, that far surpass man in strength and sweetness? And divers others there are which as far as concerns any useful end of theirs, act much more wisely then most of us; and are therefore oftentimes in Scripture proposed to us by way of Example. It is therefore surely great unreasonableness for us to think highly of ourselves, for such things as are common to us with beasts and plants. But *thirdly,* if they were as excellent as we fancy them, yet they are not at all durable, they are impaired and lost by sundry means; a phrensy will destroy the rarest wit, a sickness decay the freshest beauty, the greatest strength, or however old age will be sure to do all. And therefore to be proud of them is again a folly in this respect. But lastly, whatever they are, we gave them not to ourselves. No man can think he did anything towards the procuring his natural beauty or wit, and so can with no reason value himself for them.

10 In the *second* place, the folly is as great to be proud of the goods of fortune; by them I mean wealth and honor, and the like; for it is sure, they add nothing of true worth to the man, somewhat of outward pomp, and bravery they may help him to, but that makes no change in the person. You may load an Ass with money, or deck him with rich trappings, yet still you will not make him a whit the nobler kind of beast by either of them. Then *secondly,* these are things we have no hold of, they vanish many times, ere we are aware, he that is rich today, may be poor tomorrow, and then will be the less pitied by all in his poverty, the prouder he was when he was rich. *Thirdly,* We have them all, but as *Stewards,* to lay out for our *Masters* use, and therefore should rather think how to make our accounts, then pride ourselves in our receipts. *Lastly,* Whatever of these we have, they, as well as the former, are not owing to ourselves. But if they be lawfully gotten, we owe them only to God, whose blessing it is, that maketh rich, *Pro.* 10. 22. If unlawfully, we have them upon such terms, that we have very little reason to brag of them. And thus you see in these several respects, the folly of this second sort of pride.

11. The *third* is that of the goods of grace; that is any virtue a man hath. And here I cannot say, but the things are very valuable, they being infinitely more precious, then all the world, yet nevertheless this is of all the rest the highest folly. And that not only in the foregoing respect, that we help not ourselves to it, grace being above all things most immediately God's Work in us, but especially in this, that the being proud of grace, is the sure way to loose it. God, who gives grace to the humble, will take it from the proud. For if, as we see in the parable, *Mat.* 25. 28. the talent was *taken from him* who had only put it to no use at all, how shall he hope to have it continued to him, that hath put it to so ill, that instead of trading with it for God, hath trafficked with it for *Satan?* And as he will loose the grace for the future, so he will loose all reward of it for the time past. For let a man have done never so many good acts, yet if he be proud of them, that pride shall be charged on him to his destruction, but the good shall never be remembered to his reward. And this proves it to be a most wretched folly to be proud of grace. It is like that of children, that pull those things in pieces, they are most fond of, but yet much worse then that of theirs, for we not only loose

the thing (and that the most precious that can be imagined) but we must also be eternally punished for doing so, there being nothing that shall be so sadly reckoned for in the next world, as the abuse of grace, and certainly there can be no greater abuse of it, then to make it serve for an end so directly contrary to that for which it was given, it being given to make us humble, not proud, to magnify God, not ourselves.

12. Having shown you thus much of this sin, I suppose it will appear very necessary to be eschewed, to which purpose it will *first* be useful to consider, what hath been already said concerning it, and that so seriously, as may work in thee▪ not some slight dislike, but a deep, and irreconcilable hatred of the sin; *secondly* to be very watchful over thine own heart, that it cherish not any beginnings of it; never suffer it to feed on the fancy of thy own worth, but when ever any such thought arises, beat it down immediately with the remembrance of some of thy follies or sins, and so make this very motion of pride an occasion of humility. *Thirdly,* Never to compare thyself with those thou thinkest more foolish or wicked then thyself, that so thou mayest like the *Pharisee* Luk. 16. 11. extol thyself, for being better, but if thou wilt compare, do it with the Wise, and Godly, and then thou wilt find thou comest so far short, as may help to pull down thy high esteem of thyself. *Lastly,* To be very earnest in Prayer, that God would root out all degrees of this sin in thee, and make thee one of those *poor in Spirit,* Mat. 5. 3. to whom the blessing, even of Heaven itself, is promised.

13. The *second* contrary to humility I told you was *vain glory.* That is a great thirst after the praise of men. And *first,* that this is a sin, I need prove no otherwise, then by the words of our Savior, *Jo. 5. 44. How can ye believe, that receive honor one of another?* Where it appears, that it is not only a sin, but such a one, as hinders the receiving of Christ into the heart, for so believing there signifies. This then in the *second* place shows you likewise the great dangerousness of this sin, for if it be that, which keeps Christ out of the heart, it is sure it brings infinite danger, since all our safety, all our hope of escaping the wrath to come, stands in receiving him? But besides the authority of this text, common experience shows, that where ever this sin hath possession, it endangers men to fall into any other. For he that so considers the praise of men, that he must at no hand part with it, when ever the greatest sins come to be in fashion, and credit (as God knows many are now a days) he will be sure to commit them, rather then run the disgrace of being too singular, and precise; I doubt there are many consciences can witness the truth of this, so that I need say no more to prove the *danger* of this sin.

14. The *third* thing I am to show, is the *folly* of it, And that will appear *first* by considering, what it is we thus hunt after, nothing but a little *air,* a *blast,* the *breath* of men, it brings us in nothing of real advantage: for I am made never the wiser, nor the better, for a man's saying I am wise, and good. Besides if I am commended, it must be either before my face, or behind my back, if the former, it is very often flattery, and so the greatest abuse that can be offered, and then I must be very much a fool, to be pleased with it. But if it be behind my back, I have not then so much as the pleasure of knowing it, and therefore it is a strange *folly* thus to pursue, what is so utterly gainless. But *secondly,* It is not only gainless, but painful, and uneasy also. He that eagerly seeks Prayer, is not at all Master of himself, but must suit all his

actions to that end, and instead of doing what his own reason and conscience (nay perhaps his worldly conveniency) directs him to, he must take care to do what will bring him in *commendations,* and so enslaves himself to everyone that hath but a tongue to commend him. Nay there is yet a further uneasiness in it, and that is, when such a man fails of his aim, when he misses the praise, and perhaps meets with the contrary reproach, (which is no man's lot more often then the vain glorious, nothing making a man more despised) then what disturbances and disquiets, and even tortures of mind is he under? A lively instance of this you have in *Achitophel, 2 Sam.* 17. 23. who had so much of this upon *Absolom's despising his counsel,* that he chose to rid himself of it, by *hanging* himself. And sure this painfulness that thus attends this sin, is sufficient proof of the *folly* of it. Yet this is not all, it is yet further very hurtful: For if this *vain glory* be concerning any good, or Christian action, it destroys all the fruit of it; he that *prays* or gives *alms* to be *seen of men, Mat.* 6. 2. must take that as his reward, *Verily I say unto you they have their reward,* they must expect none from God, but the portion of those hypocrites that love the *the praise of men more then the praise of God.* And this is a miserable *folly* to make such an exchange. It is like the *dog* in the fable, who seeing in the water the shadow of that meat he held in his mouth, catched at the shadow, & so let go meat. Such *dogs,* such unreasonable creatures are we, when we thus let go the eternal rewards of Heaven, to catch at a few good words of men. And yet we do not only loose those eternal joys, but procure to ourselves the contrary eternal mercies, which is sure the highest pitch of *folly* and madness. But if the *vain glory* be not concerning any virtuous action, but only some indifferent thing, yet even there also it is very hurtful; for *vain glory* is a sin, that wheresoever it is placed, endangers our eternal estate, which is the greatest of all mischiefs. And even for the present it is observable, that of all other sins, it stands the most in its own light, hinders itself of that very thing it pursues. For there are very few that thus hunt after praise, but they are discerned to do so, and that is sure to *eclipse* whatever praise worthy thing they do, and brings scorn upon them instead of *reputation.* And then certainly we may justly condemn this sin of *folly,* which is so ill a manager even of its own dedesigns.

15. You have seen how wretched a thing this *vain glory* is, in these several respects, the serious consideration whereof, may be one good means to subdue it, to which it will be necessary to add; *first,* a great watchfulness over thyself; Observe narrowly, whether in any *Christian duty* thou at all considerest the *praise of men,* or even in the most indifferent action, look whether thou have not too eager a desire of it; And if thou findest thyself inclined that way, have a very strict eye upon it, and where ever thou findest it stirring, check, and resist it; suffer it not to be the end of thy actions; But in all matters of Religion, let the duty be thy motive; In all indifferent things of common life, let reason direct thee; and though thou mayest so far consider in those things the opinion of men, as to observe the rules of *common decency,* yet never think any praise, that come in to thee from anything of that kind worth the contriving for; *Secondly,* Set up to thyself *another aim, viz* that of *pleasing* God; let that be thy inquiry when thou goest about anything, whether it be approved by him, and then thou wilt not be at leisure to consider what praise it will bring thee from men. And surely he that weighs of how much more moment it is to please God, who is able eternally to reward us, then men, whose applause can never do us any good, will surely think it reasonable, to make

the former his only care. *Thirdly,* If at any time thou art praised, do not be much overjoyed with it, nor think a jot the better of thyself, but if it be virtue thou art praised for, remember it was God, that wrought it in thee, and give him the glory, never thinking any part of it belongs to thee; If it be some indifferent action, then remember that it cannot▪ deserve praise, as having no goodness in it; But if it be a bad one (as amongst men such are sometimes likeliest to be commended) then it ought to set thee a trembling, instead of rejoicing, for then that woe of our Savior's belongs to thee, *Luk. 6, 26. Woe unto you when men speak well of you, for so did their Fathers to the false Prophets,* and there is not a greater sign of a hardened heart, then when men can make their sins the matter of their glory. In the last place let thy *prayers* assist in the fight with this corruption.

16. A *second* virtue is *meekness,* That is a calmness and quietness of spirit, contrary to the rages, and impatiences of anger. This virtue may be exercised either in respect of God, or our neighbor. That towards God I have already spoken of, under the head of humility, and that towards our neighbor I shall hereafter; All I have here to say of it, is, how it becomes a duty to ourselves; that it does, in respect of the great *advantage* we reap by it, which, in mere kindness to ourselves, we are to look after. And to prove that it brings us this great *advantage,* I need say no more, but that this *meekness* is that to which Christ hath pronounced a blessing, *Mat. 5. 5. Blessed are the meek,* and not only in the next world, but even in this too, *they shall inherit the earth;* Indeed none but th•*meek* person hath the true enjoyment of anything in the world, for the angry, and impatient are like such people, who we use to say, cannot enjoy the greatest prosperities; For let things be never so fair without, they will raise storms within their own breasts. And surely whoever •ath either in himself, or others observed the greatest uneasiness of this passion of anger, cannot choose but think meekness a a most pleasant thing.

17. Besides it is also a most honorable thing, for it is that whereby we resemble Christ, *learn of me,* saith he, *for I am meek and lowly in heart, Mat.* 11. 28. It is also that whereby we conquer ourselves, overcome our own unruly passions, which of all *victories* is the greatest, and most noble. Lastly, it is that which makes us behave ourselves like men, whereas anger gives us the fierceness and wildness of savage beasts. And accordingly the one is by all esteemed, and loved, whereas the other is hated and abhorred, every man shunning a man in rage as they would a furious beast.

18. Farther, yet meekness is the sobriety of the mind, whereas anger is the direct madness, it puts a man wholly out of his own power, and makes him do such things, as himself in his sober temper abhors; how many men have done those things in their rage, which they have repented all their lives after? and therefore surely as much as a man is more honorable then a beast, a sober man then a mad man, so much hath this virtue of meekness the advantage of honor above the contrary vice of anger.

19. Again, meekness makes any condition tolerable, and easy to be endured. He that meekly bears any suffering, takes off the edge of it, that it cannot wound him, whereas he that frets and rages at it; whets it, and makes it much sharper then it would be; Nay in some cases makes that so, which would not else be so at all; as particularly in the case of reproachful

words, which in themselves can do us no harm, they neither hurt our bodies nor lessen our estate, the only mischief they can do us is to make us angry, and then our anger may do us many more; whereas he that meekly passes them by, is never the worse for them; nay the better, for he shall be rewarded by God for that patience. Much more might be said to recommend this virtue to us, in respect of our *own present* advantage, but I suppose this may suffice to persuade men to esteem of it. The harder matter will be to gain them to the practice of it, wherein men pretend I know not what difficulties of natural constitutions and the like; Yet sure there is no man of so *Cholerick* a temper; but if he did heartily set about it, would find it were not impossible in some good measure to subdue it: But then he must be diligent in using means to that end. Divers of these means there are I shall mention some few.

20 As *first.* The imprinting deep in our mind the loveliness, and benefits of meekness, together with the ugliness and mischiefs of anger. *Secondly,* To set before us the examples of *Christ,* who endured all reproaches, yea torments with perfect, patience that was *lead as a sheep to the slaughter, Isaiah* 33. 7. That *when he was reviled, reviled not again; when he suffered, threatened not, 1 Pet.* 2. 23. And if he the *Lord of glory* suffered thus meekly and unjustly from his own creatures, with what force can we ever complain of any injury done to us? *Thirdly,* To be very watchful to prevent the very first beginnings of anger, and to that purpose to mortify all *in•ard peevishness,* and *frowardness* of mind, which is a sin in itself, though it proceed no farther, but will also be sure, if it be cherished to break out into open effects of anger. Therefore whenever thou findest the least rising of it within thee, make as much haste to *check* it as thou wouldst to quench a fire in thy house, but be sure thou bring no fuel to it, by entertaining any thoughts, that may increase it. And at such a time especially, keep a most strick watch over thy tongue, that it break not out into any angry speeches, for that breath will fan the fire; not only in thine adversary, but thyself too; therefore though thy heart be hot within stifle the flame, and let it not break out, and the greater the temptation is▪ the more earnestly lift up thy heart to *God,* to assist thee to overcome it. *Fourthly,* Often remember, how great punishments sins have deserved, and then whether thy sufferings be from God or man, thou wilt acknowledge them to be far short of what is due to thee, and therefore wilt be ashamed to be impatient at them.

21. The *third* virtue is *•onsideration,* and this in a most special manner we own to our souls. For without it, we shall, as rash, unadvised people use to do; rush them into infinite perils. Now this *consideration* is either of our *state,* or of our actions. By our *state* I mean what our condition is to Godward, whether it be such that we may reasonably conclude ourselves in his favor. This it much concerns us to consider and examine, and that not by those easy rules men are apt to frame to themselves, as whether they believe that Christ died for their sins; that they are of the number of the elect; and shall certainly be saved, if these and the like were all that were required to put us into God's favor, none but some very melancholy person could ever be out of it, for we are apt enough generally to believe comfortably of ourselves. But the rules God hath given us in his word, are those by which we must be tried at the last day, and therefore are certainly the only safe ones, by which to try ourselves now.

And the sum of those are, that whosoever continues in any *one willful sin* is not in his favor, nor can if he so die, hope for any mercy at his hand.

22. Now it is highly necessary, we should consider what our condition is in this respect For since our life is nothing but a puff of breath in our nostrils, which may for ought we know be taken from us the next minuite, it nearly concerns us, to know how we are provided for another world, that so in case we want at present that oil in our lamps, wherewith we are to meet the Bride-groom, *Mat. 25.* 8. We may timely get it, and not for want of it be ever shut out like the foolish virgins, from his presence. The neglect of this *consideration* hath undon many souls, some by too easy a belief that they were in a good condition, without considering and trying themselves by the foregoing rule, but presuming either upon some slight outward performances, or upon such a false faith, as I even now described others by the wretched careless going on, without so much as asking themselves, what their condition is, but hope they shall do as well as their neighbors, and so never inquiring farther; which wretched carelessness will as certainly undo the spiritual, as the like would do the temporal estate; yet in that every man is wise enough to foresee, that a man that never takes any accounts of his estate to see whether he be worth something or nothing, will be sure to be a beggar in the end. But in this far weightier matter we can generally be thus improvident.

23. The *second* thing we are to consider, is our *actions,* and those either before, or after the doing of them. In the first place we are to consider before we act, and not to do any rashly or headily. But *first* to advise with our consciences, whether this be lawful to be done, for he that follows his own inclination, and does everything which that moves him to, shall be s•re to fall into a multitude of sins. Therefore consider soberly and be assured of the lawfulness of the thing, before thou venture to do it. This advisedness is in all worldly things accounted so necessary a part of wisdom, that no man is accounted wise without it; A rash man we look upon as the next degree to a fool: And yet it is sure there is not so much need of looking about us in anything, as in what concerns our souls, and that not only in respect of the great value of them above all things else, but also in regard of the great danger they are in, as hath been shown more at large in the beginning of the treatise.

24 *Secondly,* We are to consider our actions, when they are past also, that is, we are to examine whether they have been such, as are allowable by the Laws of Christ, This is very necessary, whether they be good or bad; if they be good, the recalling them helpeth us to the comfort of a *good conscience,* and that comfort again encourageth us to go on in the like; and besides it stirs us up to thankfulness to God, by whose grace alone we were enabled to do them. But if they be bad, then it is especially necessary, that we thus examine them, for without this it is impossible we should ever come to amendment; for unless we observe them to have been amiss, we can never think it needful to amend: But shall still run on from one *wickedness to another,* which is the greatest curse any man can lie upon.

25. The oftener therefore we use this *consideration,* the better; for the less likely it is, that any of our sins shall escape our knowledge. It is much to be wisht, that every man should thus every night try the actions of the day, that so if he have done any things amiss, he may soon check himself for it, and settle his resolutions against it, and not let it grow on to a habit and

course. And that he may also early beg God's pardon, which will the easier be had, the sooner it is asked, every delay of that being a great increase of the sin. And surely whoever means to take account of himself at all, will find this the easiest course, it being much easier to do it so, a little at a time, and while passages are fresh in his memory, th•n to take the account of a long time together. Now if it be considered, that every willful sin must have a particular repentance before it can be pardoned, me thinks men should tremble to sleep without that repentance, for what assurance hath any man that lies down in his bed, that he shall ever rise again; and then how dangerous is the condition of that man, that sleeps in an unrepented sin? The weighing of these several motives may be a means by God's blessing, to bring us to the practice of this duty of *consideration* in all the parts of it.

PARTITION. VII.

Of CONTENTEDNES and the Contraries to it; Murmuring, Ambition, Covetousness, Envy, Helps to Contentedness, Of DUTIES which concern our BODIES Of CHASTITY, &c. Helps to it. Of TEMPERANCE▪ Rule of Temperance in EATING.

§. 1. THe *fourth* virtue is *contendedness,* and this surely is a duty we much own to ourselves, it being that without which it is impossible to be happy. This *contentedness* is a well-pleasedness with that condition, whatever it is that God hath placed us, not murmuring, and repining of our lot, but cheerfully well-c•ming whatsoever God sends. How great, and withal how pleasant a virtue this is, may appear by the contrariety it hath to several great and painful vices, so that where this is rooted in the heart▪ it subdues not only some such single sin, but • cluster of them together.

2. And first it is contrary to all murmuring i• general, which is a sin most hateful to God, as may appear by his *sharp punishments* of it on the *Israelites* in the wilderness, as you may read in several places of the book of *Exodus,* and *Numbers.* And sure it is also very painful, and uneasy to a man's self, for if, as the *Psalmist* saith, it be *a joyful and pleasant thing to be thankful,* we may by the rule of contraries conclude, it is a sad and unpleasant thing to be *murmuring;* and I doubt not every man's own experience will confirm the truth of it.

3. *Secondly,* It is contrary to *ambition,* the *ambitions* man is always *disliking* his present condition, and that makes him so greedily to seek a higher, whereas he that is content with his own, lies quiet out of the road of his temptation. Now *ambition* is not only a great sin in itself, but it puts men upon many other; There is nothing so horrid, which a man that eagerly seeks greatness will stick at; lying, perjury, murder, or anything will down with him; if they seem to tend to his advancement. And the uneasiness of it is answerable to the sin. This none can doubt of, that considers what a multitude of fears and jealousies, cares and distractions there are that attend *ambition* in its progress, besides the great and public ruins that usually befall it in the end. And therefore sure *contentedness* is in this respect as well a happiness, as a virtue.

4. *Thirdly,* it is contrary to *covetousness;* this the *Apostle* witnesseth. *Heb. 13. 5. Let your conversation be without* covetousness, *and be content with such things as ye have,* where you see contentedness is set as the direct contrary to *covetousness.* But of this there needs no other

proof, then common experience, for we see the *covetous* man never thinks he hath enough, and therefore can never be content, for no man can be said to be so, that thirsts after anything he hath not. Now that you may see how excellent, and necessary a virtue this is, that secures us against *covetousness,* it will not be amiss a little to consider the nature of that sin.

5. That it is a very great crime, is most certain, for it is contrary to the very foundation of all good life, I mean those three great duties to God, to ourselves, to our neighbor. *First,* It is so contrary to our duty to God, that Christ himself tells us *Luk. 16 13. We cannot serve God and Mammon;* he that sets his heart upon wealth, must necessarily take it off from God. And this we daily see in the *covetous* man's practice, he is so eager in the gaining of riches, that he hath no time or care to perform duty to God, let but a good bargain, or opportunity of gain come in his way, *prayer* and all duties of Religion must be neglected to attend it. Nay, when the committing the greatest sin against God may be likely either to get, or save him ought, his love of wealth quickly persuades him to commit it.

6. *Secondly,* It is contrary to the duty we owe *ourselves,* and that both in respect of our Souls, and bodies▪ The covetous man despises his Soul, sels that to eternal destruction for a little pelf; For so every man does, that by any unlawful means seeks to enrich himself; Nay though he do it not by unlawful means, yet if he have once set his heart upon wealth, he is that covetous person, of whom the Apostle hath pronounced, that *he shall not enter into the Kingdom of God,* 1 Cor. 6. 10. Nor doth he only offend against his Soul, but against his body too. For he often denies that those necessary refreshments it wants, and for which his wealth (as far as it concerns himself) was given him. This is so constantly the custom of rich Misers, that I need not prove it to you.

7. In the *third* place. *Covetousness* is contrary to the duty we owe to our *neighbors.* And that in both the parts of it, Justice and Charity: he that loves money immoderately, will not care whom he cheats, and defrauds, so he may bring in gain to himself, and from hence spring those many tricks of deceit and cozenage, so common in the world. As for Charity, that is never to be hoped for from a covetous man, who dreads the lessening of his own heaps more then the starving of his poor Brother. You see how great a sin this is that contains under it so many others; so that we may well say of it, as the Apostle doth 1 *Tim. 6. 10. The love of money is the root of all evil.* And it is not much less uneasy, then wicked, for between the care of getting, and the fear of loosing, the covetous man enjoys no quiet hour. Therefore every man is deeply concerned, as the tenders his happiness, either in this world, or the next, to guard himself against this sin, which he can no way do▪ but by possessing his heart with this virtue of *contentedness.*

8. In the *fourth* place, it is contrary to *envy,* for he that is content with his own condition, hath no temptation to *envy* another's; How unchristian a sin this of *envy* is, shall hereafter be shown; At the present, I need say no more, but that it is also a very uneasy one, it frets and knawes the very heart of him that harbours it. But the worse this sin is, the more excellent still is this grace of *contentedness,* which frees us from it. I suppose I have said enough to

make you think this a very lovely, and desirable Virtue. And sure it were not impossible to be gained by any, that would but observe these few directions.

9. *First,* To consider, that whatever our estate and condition in any respect be, it is that which is allotted us by God, and therefore is certainly the best for us, he being much better able to judge for us, then we for ourselves; and therefore to be displeased at it, is in effect to say, we are wiser then he. *Secondly,* Consider thoroughly the vanity of all worldly things, how very little there is in them, whi•e we have them, and how uncertain we are to keep them, but above all, in how little stead they will stand us at the day of death or judgment, and then thou canst not think any of them much worth the desiring, and so wilt not be discontented for want of them. *Thirdly,* Suffer not thy fancy to run on things thou hast not: many have put themselves out of love with what they have, only by thinking what they want. He that sees his neighbor possess somewhat, which himself hath not, is apt to think how happy he should be, if he were in that man's condition, and in the mean time never thinks of enjoying his own, which yet perhaps in many respects may be much happier, then that of his neighbors which he so much admires. For we look but upon the outside of other men's conditions, and many a man that is envied by his neighbors, as a wonderful happy person, hath yet some secret trouble, which makes him think much otherwise of himself. Therefore never compare thy condition in anything with those thou countest more prosperous then thyself, but rather do it with those, thou knowest more unhappy, and then thou wilt find cause to rejoice in thine own portion. *Fourthly,* Consider how far thou art from deserving any good thing from God, and then thou canst not but with *Jacob Gen.* 32. 10. confess, that thou art *not worthy of the least of those mercies* thou enjoyest, and instead of murmuring that they are no more, wilt see reason to admire, and praise the bounty of God, that they are so many. *Fifthly,* Be often thinking of the joys laid up for thee in Heaven; look upon that as thy home, on this world, only as an *Inn,* where thou art fain to take up in thy passage; and then as a traveler expects not the same conveniences at an *Inn,* that he hath at home, so thou hast reason to be content with whatever entertainment thou findst here, knowing thou art upon thy journey to a place of *infinite happiness,* which will make an abundant amends for all the uneasiness, and hardship thou canst suffer in the way. *Lastly,* Pray to God, from whom all good things do come, that he will to all his other blessings, add this of a contented mind, without which thou canst have no taste or relish of any other.

10. A *fifth* duty is *diligence:* This is made up of two parts, *watchfulness,* and *industry,* and both these we owe to our Souls

11. *First, Watchfulness,* in observing all the dangers that threaten them. Now since nothing can endanger our Souls, but sin, this *watchfulness* is principally to be employed against that: And as in a besieged City, where there is any weak part, there it is necessary to keep the strongest guard; so it is here, wherever thou findest thy inclinations such, as are most likely to betray thee to sin, there it concerns thee to be especially *watchful;* Observe therefore carefully to what sins either thy natural temper, thy company, or thy course of life do particularly incline thee, and *watch* thyself very narrowly in those; Yet do not so lay out all thy care on those, as to leave thyself•open to any other▪ for that may give *Satan* as much

advantage on the other side; but let thy *watch* be general, against all sin, though in a special manner against those, which are like oftnest to assault thee.

12. The *second* part of *diligence,* is *industry,* or *labor,* and this also we owe to our Souls, for without it they will as little prosper as that vineyard of the sluggard, which *Solomon* describes, *Prov.* 24. 30. For there is a husbandry of the Soul, as well as of the estate, and the end of the one, as of the other, is the creasing, and *improving* of its riches. Now the riches of the Soul are either natural, or Divine. By the natural I mean its faculties of reason, wit, memory, and the like; by the Divine I mean the graces of God, which are not the Souls natural portion, but are given immediately by God, and both these we are to take care to improve, they being both talents entrusted to us for that purpose.

13. The way of improving the *natural* is by employing them so, as may bring in most honor to God: we must not let them lie idle by us, through sloth, neither must we overwhelm them with intemperance, and brutish pleasures, which is the case of too many, but we must employ them, and set them on work. But then we must be sure it be not in the Devils service, like many, who set their wit only to the profaning of God, or cheating their neighbors, and stuff their memories with such filthiness, as should never once enter their thoughts; our use of them must be such, as may bring in most glory to God, most benefit to our neighbors, and may best fit us to make our accounts, when God shall come to reckon with us for them.

14. But the other part of the *Souls riches,* is yet more precious, that is *grace,* and of this we must be especially careful, to husband, and improve it. This is a duty expressly commanded us by the Apostle, 2 *Pet. 3. 18. Grow in grace.* And again, in the first chapter of that *Epistle,* verse 5. *Give all diligence to add to your Faith virtue, and to virtue knowledge,* &c. Now the especial means of improving *grace* is by employing it, that is, by doing those things for the enabling of us whereunto it was given us; This is a sure means, not only in respect of that easiness, which a custom of anything brings in the doing of it, but principally, as it hath the promise of God, who hath promised, *Mat.* 25. 29. That *to him that hath* (that is hath made use of what he hath) *shall be given, and he shall have abundance.* He that diligently, and faithfully employs the first beginnings of *grace,* shall yet have more, and he that in like manner husbands that more, shall yet have a greater degree; so that what *Solomon* saith of temporal riches, is also true of spiritual, *The hand of the diligent maketh rich.*

15. Therefore whenever thou findest any good motion in thy heart, remember that is a season for this spiritual husbandry, If thou have but a check of conscience against any sin, thou livest in, drive that on till it come to a hatred, and then that hatred, till it come to resolution, then from that resolution, proceed to some endeavors against it. Do this faithfully, and sincerely, and thou shalt certainly find the grace of God assisting thee, not only in every of these steps, but also enableing thee to advance still higher, till thou come to some victory over it. Yet to this industry thou must not fail to add thy prayers also, there being a promise, that God will *give the holy Spirit to them that ask it, Mat.* 7. 11. And therefore they that ask it not, have no reason to expect it. But it must be asked with such an earnestness, as is some way answerable to the value of the thing, which being infinitely more precious then all the world, both in respect of his own worth, and its usefulness to us,

we must beg it with much more zeal and earnestness then all temporal blessi•gs, or else we show ourselves despisers of it.

16. Having directed you to the means of *improving grace,* I shall, to quicken you to it, mention the great *danger* of the *contrary;* And that is not as in other things, the loosing only those further degrees, which our industry might have helped us to, but it is the loosing even of what we already have, *For from him that hath not* (that is again hath not made use of what he hath) *shall be taken away even that which he hath, Mat.* 25. 29. God will withdraw the grace, which he sees so neglected, as we see in that parable, the talent *was taken from him that* had only *hid it in a Napkin,* and had brought in no gain to his *lord.* And this is a most sad punishment, the greatest that can befall any man, before he comes to hell, indeed it is some kind of foretaste of it, it is the delivering him up to the power of the Devil, and it is the banishing him from the face of God, which are not the least parts of the misery of the damned. And it is also the binding a man over to that fuller portion of wretchedness in another world; For that is the last doom of the *unprofitable servant, Mat. 25. 30. Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.* You see they are no light *dangers* that attend this neglect of grace, and therefore if we have any love, nay any common pity to our Souls, we must set ourselves to this industry. I have now done with those virtues, which respect our Souls. I come now to those which concern our bodies.

17. The first of which is *chastity,* or *purity,* which may well be set in the front of the duties we owe to our bodies, since the Apostle 1 *Cor.* 6. 18. sets the contrary as the especial sin against them, *He that committeth fornication sinneth against his own body.*

18 Now this virtue of *chastity* consists in a perfect abstaining from all kinds of uncleanness, not only that of adultery, and fornication, but all other more unnatural sorts of it, committed either upon ourselves, or with any other. In a word, all acts of that kind are utterly against chastity, save only in *lawful marriage.* And even there men are not to think themselves let loose to please their brutish appetites, but are to keep themselves within such rules of moderation, as ag•ee to the end of marriage, which being these two, the begetting of children, and the avoiding of fornication, nothing must be done, which may hinder the first of these ends; and the second aiming only at the subduing of lust, the keeping men from any sinful effects of it, it is very contrary to that end, to make marriage an occasion of heightening, and enflaming it.

19. But this virtue of *chastity* reacheth not only to the restraining of the grosser act, but to all lower degrees; it sets a guard upon our eyes, according to that of our Savior, *Mat. 5. 28. He that looketh on a woman to lust after her, hath committed adultery with her already in his heart;* and upon our *hand* as appears by what Christ adds in that place, *If thy hand offend thee, cut it off;* so also upon our *tongues,* that they speak no immodest or filthy words, *Let no corrupt communication proceed out of your mouth. Eph.* 4. 29 Nay upon our very thoughts, and fancies, we must not entertain any foul or filthy desires, nor so m•ch as the imagination of any such thing. Therefore he that forbears the grosser act, and yet allows himself in any of these, it is to be suspected that it is rather some outward restraint, that keeps him from it▪ then the conscience of the sin. For if it were that, it would keep him from these too, these being sins

also, and very great ones in God's sight. Besides, he that lets himself loose to these puts himself in very great danger of the other, it being much more easy to abstain from all, then to secure against the one, when the other is allowed. But above all, it is to be considered, that even these lower degrees are such, as make men very odious in God's eyes who seeth the heart, and loves none that are not pure there.

20. The loveliness of this virtue of chastity needs no other way of describing, then by considering the loathsomeness, and *mischiefs* of the contrary sin; which is first very brutish; those desires are but the same, that the beasts have, and then how far are they sunk below the nature of man, that can boast of their sins of that kind, as of their special excellency? When if that be the measure, a *goat* is the more excellent creature. But indeed they that eagerly pursue this part of bestiality do often leave themselves little, besides their human shape, to difference them from beasts; this sin so clouds the understanding, and defaceth the reasonable Soul. Therefore *Solomon* very well describes the young man, that was going to the harlots house, *Pro. 7. 22. He goeth after her, as an Ox goeth to th• slaughter.*

21 Nor *secondly* are the effects of it better to the *body* then to the mind. The many foul and filt•y, besides painful diseases, which often• follow this sin, are sufficient witnesses, how mischievous it is to the *body.* And alas, how many are there that have thus made themselves the Devils martyrs? Suffered such torments in the pursuit of this sin, as would exceed the invention of the greatest tyrant? Surely they that pay thus dear for damnation, very well deserve to enjoy the purchase.

22. But *thirdly,* Besides the natural fruits of this sin, it is attended with very great and heavy Judgments from God; the most extra ordinary and miraculous Judgment that ever befell any place, *Fire* and *Brimstone from Heaven* upon *Sodom* and *Gomorrah,* was for this sin of *uncleanness.* And many examples likewise of God's vengeance may be observed on particular persons, for this sin. The incest of *Amnon* cost him his life, as you may read, 2 *Sam. 13. Zimrie* and *Cozhi* were slain in the very act, *Num.* 25. 8. And no person that commits the like, hath any assurance it shall not be his own case. For how secretly soever it be committed, it cannot be hid from God, who is the sure avenger of all such wickedness. Nay, God hath very particularly threatened this sin, 1 *Cor. 3. 17. If any man defile the Temple of God, him shall God destroy.* This sin of *uncleanness* is a kind of *sacrilege,* a polluting those bodies, which God hath chosen for his *Temples,* and therefore no wonder, if it be thus heavily punished.

23. *Lastly,* This sin shuts us out from the Kingdom of Heaven, wherein no impure thing can enter. And we never find any list of those sins, which bar men thence, but this of *uncleanness* hath a special place in it. Thus it is *Gal.* 5. 19. and so again 1 *Cor.* 6. 9. If we will thus pollute ourselves, we are fit company only for those black spirits, the Devil and his Angels, and therefore with them we must expect our portion, where our flames of *lust* shall end in flames of *fire.*

24. All this laid together, may surely recommend the virtue of *chastity* to us, for the preserving of which, we must be very careful; *first,* to check the beginnings of the temptation, to cast away the very first fancy of lust, with indignation, for if you once fall to

parley, & talk with it, it gains still more upon you, and then it will be harder to resist, therefore your way in this temptation is, to fly rather then fight with it. This is very necessary, not only that we may avoid the danger of proceeding to act the sin, but also in respect of the present fault of entertaining such fancies, which of itself, though it should never proceed further is, as hath been shown, a great abomination before God; *Secondly,* have a special care to fly idleness, which is the proper soil for these filthy weeds to grow in; And keep thyself always busied in some innocent, or virtuous employment, for then these fancies will be less apt to offer themselves. *Thirdly,* never suffer thyself to recall any unclean passages of thy former life with delight, for that is to act over the sin again; and will be so reckoned by God, nay perhaps thus deliberately to think of it, may be a greater guilt, then a rash acting of it. For this both shows thy heart to be set upon filthiness, and is also a preparation to more acts of it. *Fourthly,* forbear the company of such light, and wanton persons, as either by the filthiness of their discourse, or any other means, may be a snare to thee. *Fifthly,* pray earnestly that God would give thee the spirit of *purity,* especially at the time of any present temptation. Bring the unclean Devil to Christ, to be *cast out*▪ as did the man in the Gospel; And if it will not be cast out with *prayer* alone, add *fasting* to it, but be sure thou do not keep up the flame by any high or immoderate feeding. The last remedy, when the former prove vain, is marriage, which becomes a duty to him, that cannot live innocently without it. But even here there must be care taken, lest this which should be for his good, become not to him an occasion of falling, for want of sobriety in the use of marriage. But this I have touched on already, and therefore need add no more, but an earnest entreaty, that men would consider seriously of the foulness, and danger of this sin of uncleanness, and not let the commonness of it lessen their hatred of it, but rather make them abhor that shameless impudence of the world, that can make li•ht of this sin, against which God hath pronounced such heavy curses, *Whoremongers and adulterers God will Judge, Heb.* 13. 4. and so he will certainly do all sorts of unclean persons whatsoever.

25. The *second* virtue, that concerns our bodies is *temperance:* And the exercises of that are divers; As first *temperance* in *eating,* secondly in *drinking,* thirdly in *sleep,* fourthly in *recreation,* fifthly in *apparel.* I shall speak of them severally; and *first* of *temperance* in *eating.* This *temperance* is observed, when our eating is agreeable to those *ends,* to which eating are by God and nature designed; those are *first* the being,*secondly* the well being of our bodies

26. Man is of such a frame, that *eating* becomes necessary to him for the preserving his life, hunger being a natural disease which will prove deadly, if not prevented, and the only Physic for it is *eating* which is therefore become a necessary means of keeping us alive. And that is the first end of eating; and as men use not to take Physic for pleasure, but remedy, so neither should they eat.

27. But *secondly,* God hath been so bountiful, as to provide not only for the being, but the *well being* of our bodies, and therefore we are not tied to such strictness, that we may eat no more then will just keep us from starving, but we may also eat whatsoever either for kind or quantity most tends to the *health,* and welfare of them; Now that eating which is agreeable to these ends, is within the bounds of *temperance,* as on the contrary whatsoever is contrary to

them, is a transgression against it; He therefore that sets up to himself other ends of eating, as either the pleasing of his taste, or (what is yet worse) the pampering of his body, that he may the better serve his lust, he directly thwarts and crosses these ends of God's; for he that hath those aims, doth that which is very contrary to health, yea and to life itself; as appears by the many diseases, and untimely deaths, which surfeiting and uncleanness daily bring on men.

28. He therefore that will practice this virtue of *temperance,* must neither eat so much, nor of any such sorts of meat (provided •he can have other) as may be hurtful to his health: what the sorts or quantities shall be, is impossible to set down, for that differs according to the several constitutions of men; some men may with temperance eat a great deal, because their stomachs require it, when another may be guilty of intemperance in *eating* but half so much, because it is more then is useful to him. And so also for the sort of meat, it may be niceness and luxury for some to be curious in them, when yet some degree of it may be necessary to the infirmities of a weak stomach, which not out of wantonness, but disease cannot eat the courser meats But I think it may in general be said, that to healthful bodies the plainest meats are generally the most wholesome, but every man must in this be left to judge for himself; and that he may do it aright, he must be careful, that he never suffer himself to be enslaved to his palate, for that will be sure t• satisfy its self, whatever becomes of health or life.

29. To secure him the better, let him consider, *First,* How unreasonable a thing it is, that the whole body should be subjected to this one sense of tasting, that it must run all hazards only to please that. But it is yet much more so▪ that the diviner part, the soul should also be thus enslaved; and yet thus it is in an intemperate person, his very soul must be sacrificed to this brutish appetite, for the sin of intemperance, though it be acted by the body, yet the soul must share in the eternal punishment of it, *Secondly,* Consider how extreme short and vanishing this pleasure is, it is gone in a moment, but the pains that attend the excess of it, are much more durable, and then surely it agrees not with that common reason, wherewith as men we are endued, to set our hearts upon it. But then in the *third* place it agrees yet worse with the temper of a Christian, who should have his heart so purified, and refined with the expectation of those higher and spiritual joys he looks for in another world, that he should very much despise these gross and *brutish pleasures,* which beasts are as capable of, as we, and to them we may well be content to leave them, it being the highest their natures can reach to; but for us, who have so much more *excellent hopes,* it is an intolerable shame, that we should account them as any part of our happiness. *Lastly,* the sin of Gluttony is so great and *dangerous,* that Christ thought fit to give an especial warning against it; *take heed to yourselves, that your hearts be not overcharged with surfeiting,* &c. *Luke* 21. 34. And you know what was the end of the *rich glutton, Luke* 16. He that had *fared deliciously every day,* at last wants a *drop of water* to *cool his tongue.* So much for that *first* sort of temperance, that of eating.

PARTITION VIII.

Of Temperance in DRINKING, False Ends of Drinking, viz. Good Fellow-ship. Putting away cares, &c.

§. 1. THe *second* is *temperance* in *drinking,* and the ends of eating and *drinking* being much the same, I can give no other direct rules in this, then what were given in the former, to wit, that we drink neither of such sorts of liquor, nor in such quantities as may not agree with the *right ends of drinking,* the preserving of our lives and healths: Only in this there will be need of putting in *one caution,* for our understandings being in more danger to be hurt by drink then meat, we must take care to keep that safe, and rather not *drink* what we might safely in respect of our healths, if it be in danger to distemper our reason. This I say because it is possible some men's brains may be so weak, that their heads cannot bear that ordinary quantity of *drink* which would do the•r bodies no harm. And whoever is of this temper must strictly absta•n from that degree of *drink* or that sort of it, which he finds hath that effect, yea though it do in other respects appear not only safe, but useful to his health. For though we are to preserve our healths, yet we are not to do it by a sin, as drunkenness most certainly is.

2. But alas, of those multitudes of *drunkards* we have in the world, this is the case but of very few, most of them going far beyond what their health requires, yea or can bear even to the utter destruction thereof. And therefore it is plain men have set up to themselves some *other ends of drinking,* then those allowable ones forementioned, it may not be amiss a little to examine what they are, and withal to show the unreasonableness of them.

3. The *first,* and most owned is that, which they call *good fellowship:* One man drinks to keep another company at it. But I would ask such a one whether if that man were *drinking* rank poison, he would pledge him for company? If he say he would not, I must tell him▪ that by the very same, nay, far *greater reason,* he is not to do this. For *immoderate drinking* is that very poison, perhaps it doth not always work death immediately (yet there want not many instances of its having done even that, very many having died in their *drunken* fit) but that the custom of it does usually bring men to their ends, is past doubt, and therefore though the poison work slowly, yet it is still poison. But however it doth at the present work that which a wise man would more abhor then death; it works madness, and frenzy turns the man into a beast, by drowning that reason which should difference him from one. Certainly the effects of drink are such, that had being drunk been *first* enjoined, as a punishment, we should have thought him a more then ordinary Tyrant, that had invented it.

4. A *second* end of drinking is said to be the maintaining of friendship and *kindness* amongst men. But this is strangely unreasonable, that men should do that towards the maintaining of friendship, which is really the greatest mischief that can be done to any man. Did ever any think to befriend a man by helping to destroy his estate, his credit, his life? Yet he that thus drinks with a man does this, and much more, he ruins his reason, yea his soul; and yet this must be called the way of preserving of friendship; this is so ridiculous that one would think none could own it, but when he were actually drunk. But besides, Alas, experience shows us, that this is fitter to beget quarrels then preserve kindness, as the many *drunken brawls* we every day see, with the wounds, and sometimes *murders,* that accompany them, do witness.

5. A *third* end is said to be the *cheering oftheir spirits,* making them merry and jolly. But sure if the mirth be such that reason must be turned out of doors before it begin, it will be very little worth; one may say with *Solomon, Ecc. 2. 2. The laughter of such fools is madness.* And sure they that will be drunk to put themselves in this temper, must by the same reason be glad of a frenzy, if they could but be sure it would be of the merry sort. But little do these merry folks think what sadness they are all this while heaping up to them selves, often in this world, when by some *mad pranks,* they play in their jollity, they bring mischief upon themselves, but however certainly in another, where this mirth will be most sadly reckoned for.

6. A *fourth* end is said to be the *putting away of cares;* but I shall ask what those *cares* are? be they such as should be put away? perhaps they are some checks and remorses of conscience, which must be thus charmed. And I doubt this hath proved too effectual with many to the laying them asleep: But this is the wickedst folly in the world; for if thou thinkest not these checks to have something considerable in them, why do they trouble thee But if thou do, it is impossible thou canst hop• this can long secure thee from them. Thou mayest thus stop their mouths for a wh•le, but they will one day cry the louder for it. Suppose a thief or a murderer knew he were pursued to be brought to justice, would he think you to put away the fear of being hanged, fall to drinking, and in the mean time take no care for his escape, or would you not think him desperately mad if he did? Yet this is the very case here, thy conscience tells thee of thy danger, that thou must ere long be brought before *God's judgment-seat;* and is it not madness for thee, instead of endeavoring to get thy pardon, to drink away the thought of thy danger. But in the *second* place, suppose these cares be some worldly ones, and such as are fit to be put away; then for shame do not so disgrace thy reason, thy Christianity, as not to let them be as forcible to that end, as a little drink. Thy reason will tell thee it is in vain to care, where care will bring no advantage; and thy Christianity will direct thee to one, on whom thou must *safely cast all thy cares, for he careth for thee, 1 Pet.* 5. 7. And therefore unless thou meanest to renounce being both a man and a Christian, never betake thee to this pitiful shift, to rid thee of thy cares. But besides, this will not do the deed neither; for though it may at present, whilst thou art in the height of the drunken fit, keep thee from the sense of thy cares, yet when that is over, they will return again with greater violence, and if thou have any conscience, bring a *new care* with them, even that which ariseth from the guilt of so foul a sin.

7. A *fifth* end is said to be the *passing away of time.* This though it be as unreasonable as any of the former, yet by the way it serves to reproach idleness, which is, it seems, so burdensome a thing, that even this *vilest i•ployment* is preferred before it. But this is in many a very false plea. For they often spend time at the pot, not only when they have nothing else to do, but even to the neglect of their most necessary business. However it is in all a most unreasonable one, for there is no man, but he may find somewhat, or other to employ himself in. If he have little worldly business of his own, he may yet do somewhat to the benefit of others; but however there is no man but hath a soul, and if he will look carefully to that, he need not complain for want of business; where there are so many corruptions to mortify so many inclinations to watch over, so many temptations (whereof this of

drunkenness is not the least) to resist the graces of God, to improve and stir up, and former neglects of all these to lament, sure there can never want sufficient employment; for all these require time, and so men at their deaths find; for then those that have all their lives made it their business to drive away their t•me, would then give all the world to redeem it. And sure where there is much leisure from *worldly affairs,* God expects to have the more time thus employed in spiritual exercises. But it is not likely those meaner sort of persons, to whom this book is intended, will be of the number of those that have much leisure; and therefore I shall no farther insist on it; only I shall say this, that what degree of leisure they at any time have, it concerns them to employ to the benefit of their souls, and not to bestow it to the ruin of them, as they do, who spend it in drinking.

8. A *sixth* end is said to be the *preventing* of that *reproach,* which is by the world cast on those that will in this be stricter then their neighbors; but in answer to this, I shall *first* ask, what is the harm of such reproach? sure it cannot equal the least of those mischiefs, drunkenness betrays us to. Nay, if we will take our Savior's word, it is a happiness, *Blessed,* saith he, *are ye when men shall revile you, & say all manner of evil against you for my sake, Mat.* 5. 11. And St. *Peter* tells us, 1 *Pet. 4 14. If ye be reproached for the name of Christ, happy are ye,* and sure to be *reproached for obedience* to any command of Christ's, is to be *reproached for his name. Secondly,* Let it be remembered, that at our *Baptism* we solemnly *renounced the world;* and shall we now so far consider it, as for a few scoffs of it to run ourselves on all the temporal evils before mentioned, and which is much worse, the wrath of God and eternal destruction? But *Thirdly,* if you fear reproach, why do you do that, which will bring reproach upon you from all wise and good men; whose opinion alone is to be regarded? And it is certain, drinking is the way to bring it on you from all such. And to comfort thyself against that, by thinking thou art still applauded by the foolish and worst sort of men, is as if all the *mad men* in the world should agree to count themselves the only sober persons, and all others mad, which yet sure will never make them the less mad, nor others the less sober. *Lastly,* consider the heavy doom Christ hath pronounced on those that are ashamed of him, and so are all those that for fear of reproach shall shrink from their obedience to him, *Mat. 8▪ 38. Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of the father with the holy Angels.* There is none but will at that day desire to be owned by Christ: But whoever, will not here own him; that is, cleave fast to his commands, notwithstanding all the scorns, nay, persecutions of the world, shall then certainly be cast off by him. And he that will adventure thus to maintain his credit among a company of fools and madmen, deserves well to have it befall him: But after all this is it not sure that even these will despise thee for thy sob•iety, it is possible they may seem to do so, to fright thee out of it; but if their hearts were searched, it would be found, they do even against their wills, bear a *secret reverence* to sober persons, and none fall more often under their scorn, and despising then those that *run with them to the same excess of riot,* for even he that sticks not to be drunk himself, will yet laugh at another that he sees so.

9 There is a *seventh* end, which though every man think too base to own, yet it is too plain, it prevails with many. And that is the bare *pleasure* of the *drink;* but to these I confess it will not be fit to say much, for he that is come to this lamentable degree of sottishness, is not like

to receive benefit by anything can be said. Yet let me tell even this man, that he of all others hath the most means of discerning his fault, for this being such a ground of drinking as nobody will own, he is condemned of himself, yea, and all his *fellow drunkards* too, for their denying it is a plain sign, they acknowledge it a most abominable thing. And if *Esau* were called a profane person, *Heb.* 12. 6. For *selling but his birth-right for a m•sse of pottage*▪ and that too, when he had the necessity of hunger upon him, what name of reproach can be bad enough for him, who sells his health, his reason, his God, his soul for a *cup of drink,* & that when he is so far from needing it, that perhaps he hath already more then he can keep? I shall say no more to this sort of persons, but let me warn all those that go on in the sin, on any of the former grounds, that a little time will bring them even to this, which they profess to loath, it being daily seen, that those which *first* were drawn into the sin for the love of the company, at last continue in it for love of the drink.

10 I can think but of one end more: That is, that of *bargaining.* Men say it is necessary for them to drink, in this one respect, of trading with their neighbors, bargains being most conveniently to be struck up at such meetings. But this is yet a worse end, then all the rest, for the bottom of it is an aim of cheating & defrauding others▪ We think when men are in drink, we shall the better be able to over-reach them: And so this adds the sin of cozenage and defrauding to that of drunkenness. Now that this is indeed the intent, is manifest, for if it were only the dispatch of *bargains* were aimed at, we should choose to take men with their w••s about them, therefore the taking them, when drink hath distempered them, can be for nothing, but to make advantage of them. Yet this often proves a great folly, as well as a sin; for he that drinks with another in hope to overreach him, doth many times prove the weaker brained, & becomes drunk first, & then he gives the other that opportunity of cheating him, which he designed for the cheating of the other. Now this end of drinking is so far from becoming an excuse, that it is a huge heightening of the sin; For if we may not drink intemperately upon any occasion, much less upon so wicked a one, as is the cozening and defrauding of our brethren.

11. I suppose I have now shown you the unreasonableness of those motives, which a•e ordinarily brought in excuse of this sin. I am yet further to tell you, that it is not only that huge degree of drunkenness, which makes men able neither to go nor speak, which is to be looked on as a sin, but all lower degrees, which do at all work upon the understanding, whether by dulling it, and making it less fit for any employment, or by making it too light and airy, apt to apish, and ridiculous mirth, or, what is worse, by inflaming men into rage and fury. These, or whatever else make any change in the man, are to be reckoned into this sin of drunkenness; Nay further, the drinking beyond the natural ends of drinking; that is, beyond moderate refreshment, is a sin, though by the strength of a man's brain it makes not least change in him, and therefore those that are not actually drunk, yet can spend whole days, or any considerable part of them, in drinking, are so far from being innocent, that that greater woe belongs to them, which is pronounced *Isa.* 5. 22. against those that *are mighty to drink.* For though such a man may make a shift to preserve his wits, yet that wit serves him to very little purpose, when his employment is still but the same with him, that is the most sottishly drunk; that is, to pour down drink.

12. Nay, this man is *guilty* of the greater waste; *First,* of the good creatures of God; That *drink,* which is by God's providence intended for the refreshing and relieving of us, is abused and misspent, when it is drunk beyond that measure, which those ends require, and sure there is not the meanest of these creatures we enjoy, but the abuse of them shall one day be accounted for, and he that drinks longest, hath the most of that *gnilt.* But in the *second* place, this is a waste of that which is much more precious, our time, which is allowed us by God to *work out our Salvation* in, and must be strictly reckoned for, and therefore ought every minute of it to be most thriftily husbanded to that end in actions of good life, but when it is thus laid out, it tends to the direct contrary, even the working out our damnation. Besides, he that thus drinks, though he escape being drunk himself, he is yet guilty of all the drunkenness, that any of his company fall under, for he gives them encouragemennt to drink on by his example, especially if he be one of any authority, but if he be one whose company the rest are fond of, his drinking is then a certain ensnaring of them, for then they will drink too, rather then lose him. There is yet a greater fault, that many of these stronger brained drinkers are guilty of; That is, the setting themselves purposely to make others drunk, playing, as it were, a prize at it, and counting it matter of triumph, and victory to see others fall before them; This is a most horrible wickedness, it is the making ourselves the *Devils factors,* endeavoring all we can to draw our poor brethren into eternal misery, by betraying them to so grievous a sin; and therefore it may well be reckoned as the highest step of this vice of drinking, as having in it the sin of mischieving others, added to the excess in ourselves. And though it be looked upon in the world as a matter only of jest and merriment to make others drunk, that we may sport ourselves with their ridiculons behavior, yet that mirth will have a sad conclusion, there being a woe expressly threatened by God to this very sin. *Hab. 2 15. Woe unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunk, that thou mayest look on their nakedness:* And sure he buys his idle pastime very dear, that takes it with such a woe attending it.

13. I have now gone through the several motives to, and degrees of this sin of drunkenness, wherein I have been the more particular, because it is a sin so strangely reigning amongst us, no *Condition,* no *Age,* or scarce *Sex* free from it, to the great dishonor of God, reproach of Christianity, and ruin not only of our own Souls hereafter, but even of all our present advantages and happiness in this life; the•• being no sin which betrays each single committer to more *mischiefs* in his understanding, his health his credit, his estate, then this one doth. And we have reason to bel•eve this sin is one of those common crying guilts, which have long lain heavy upon this Nation, and pulled down those many sad judgments we have groaned under.

14. Therefore, *Christian* Reader, let me now entreat, nay conjure thee, by all that tenderness and love thou oughtest to have to the honor of God, the credit of thy Christian profession, eternal welfare of thine own Soul, the prosperity of the Church and Nation, whereof thou art a member; Nay, by that love which certainly thou hast to thy own Soul, to think sadly of what hath been spoken; And then judge, whether there be any pleasure in this sin, which can be any tolerable recompense for all those mischiefs, it brings with it; I am confident no man in his w••s can think there is & if there be not, then be ashamed to be any longer that

fool, which shall make so wretched a bargain, but begin at this instant a firm and a faithful resolution, never once more to be guilty of this swinish sin, how often soever thou hast heretofore fallen into it, and in the fear of God betake thee to a st••ct *temperance,* which when thou hast done, thou wilt find, thou hast made not only a gainful, but a pleasant exchange; For there is no man that hath tried both courses, but his own heart will tell him, there is infinitely more present comfort, and pleasure in sobriety and temperance, then ever all his drunken revelli•gs afforded him.

15. The main *difficul•y* is the first breaking off the custom, and that arises partly from ourselves, partly from others. That from ourselves may be of two sorts, the *first* is, when by the habit of drinking, we have brought such false thirsts upon ourselves, that our bodies seems to require it, and this wants nothing bnt a little patience to overcome. Do but refrain some few days, and it will afterwards grow easy; for the hardness arising only from custom, the breaking of that does the business. If thou say, it is very uneasy to do so, consider whether thou hadst 〈◊〉 me disease, which would cer•ainly kill thee, •f thou didst not for some little time refrain •mmoderate drinking, thou wouldst not rather forbear, then die; If thou wouldst not, thou art so brutish a sot, that it is in vain to persuade thee; but if thou hadst, then consider how unreasonable it is for thee not to do •it in this case also; the habit of drinking may well pass for a mortal disease, it proves so very often to the body, but will most certainly to the Soul, and therefore it is madness to stick at that uneasiness in the cure of this, which thou wouldst submit to in a less danger. Set therefore but a resolute purpose to endure that little trouble for a small time, and this first difficulty is conquered, for after thou hast a while refrained, it will be perfectly easy to do so still.

16 The *second* difficulty is that of spending the time, which those that have made drinking their trade and business, know scarce how to dis•ose of. But the very naming of this difficulty directs to the cure, get thee some business, somewhat to employ thyself in, which, as I have already shown, will be easily found by all sorts of persons, but those meaner to whom I now write, can sure never want it ready at hand; they being generally such as are to be maintained by their labor, and therefore to them I need only give this advice, to be diligent in that business they have, to follow that close as they ought; and they will have little occasion to seek out this way of spending their time.

17. There is another sort of difficulty, which I told you arises from others, and that is either from their persuasions, or reproaches. It is very l•kely if thy *old companions* see thee begin to fall off, they will set hard to thee, to bring thee back to thy old course, they will urge to thee the unkindness of forsaking the company of thy friends, the sadness of renouncing a•l that mirth and jollity, which *good fellows* (as they call them) enjoy, and if thou canst not thus be won, they will affright thee with the reproach of the world, and so try if they can mock thee out of thy sobriety.

18 The way to ove come this difficulty is to foresee it, therefore when thou first enterest on thy course of temperance, thou art to make account thou shalt meet with these (perhaps many other) temptations, and that thou mayest make a right judgment, whether they be worthy to prevail with thee, take them before hand, and weigh them, consider whether that

false kindn•ss, that is maintained among men by drinking, be worthy to be compared with that real and everlasting kindness of God, which is lost by it; Whether that *foolish, vain mi•th* bear any weight with the present joys of a good conscience here, or with those greater of Heaven hereafter. *Lastly,* whether the unjust reproach of wicked men▪ the shame of the world be so terrible, as the just reproof of thine own conscience at the present, and that eternal confusion of face that shall befall all those, that go on in this sin, at the last day; Weigh all these, I say, I need not say, in the balance of the Sanctuary, but even in the scales of common reason, and sure thou wilt be forced to pronounce, that the motives to temperance infinitely out-weigh those against it; When thou hast thus advisedly judged, then fix thy resolution accordingly, and when ever any of these temptations come to stagger thee, remember thou hast formerly weighed them, knowest the just value of them, and that they are a most unworthy price for those precious advantages thou must give in exchange for them. And therefore hold fast thy resolution, and with indignation reject all motions to the contrary.

19. But be sure thou thus reject them at their very first tender, and do not yield in the least degree; For if once thou givest ground, thou art lost, the sin will by little and little pervail upon thee. Thus we see many, who have professed to be resolved upon great *temperance,* yet for want of this care, have adventured into the company of good fellows, when they have been there, they have at the first been over entreated to take a cup, after that another, till at last they have taken their rounds as freely as any of them, and in that flood of drink drowned all their sober resolutions▪ Therefore whoever thou art, that dost really desire to forsake the sin, take care to avoid the occasions, and beginnings of it; To w••ch end it w•ll be good openly to declare, and own thy purpose of sobriety, that so thou mayest discourage men from assaulting thee. But if either thou art ashamed to own it, or seemest to be so, they will quickly make use of that shame to bring thee to break it.

20. If thou be thus wary to keep thee from the first beginnings, thou art then sure never to be overtaken with this sin; For it is like the keeping the out-works of a besieged City, which so long as they are stoutly defended, there is no danger, but if they be either surprised or yielded, the City cannot long hold out: The advice therefore of the wise man is very agreeable to this matter, *Eccles. 19. 1. He that despiseth small things shall perish by little and little.* But because as the *Psalmist* saith, *Psa. 127. 1. Except the Lord keep the City the watch-man waketh but in vain;* therefore to this guard of thyself add thy most earnest prayers to God, that he will also watch over thee, and by the strength of his grace enable thee to resist all temptations to this sin.

21. If thou do in the sincerity of thy h•art use these means, there is no doubt, but thou wilt be able to overcome this vice, how long soever thou hast been accustomed to it therefore if thou do still remain under the power of it, never excuse thyself by the impossibility of the task▪ but rather accuse the falseness of thy own heart, that hath still such a love to this sin, that thou wilt not set roundly to the means of subduing it.

22. Perhaps the great commonness of the sin and thy particular custom of it may have made it so much thy familiar thy bosom acquaintance, that thou art loath to enterta•n hard

thoughts of it, very unwilling thou art to t•ink that it means thee any hurt, and therefore art a•t to speak peace to thyself, to hope that either this is no sin, or at most but a frailty, such as will not bar thee out of Heaven; But deceive not thyself, for thou mayest as well say there is no Heaven, as that drunkenness shall not keep thee thence; I am sure the same word of God which tells us there is such a place of happiness, tells us also that drunkards are of the number of those, that shall not inherit it. 1 *Cor.* 6. 10. and again, *Gal.* 5. 21. Drunkenness is reckoned among those works of the flesh, which they that do, shall not *inherit the Kingdom of God.* And indeed had not these plain texts, yet mere reason would tell us the same; That is, a place of infinite purity, such that flesh and blood, till it be refined, and purified, is not capable of, as the Apostle tells us, 1 *Cor. 15. 53.* and if as we are mere men, we are too gross, and impure for it, we must sure be more so, when we are changed ourselves into swine, the foulest of beasts, we are then prepared for the devils to enter into, as they did into the herd, *Mark* 5. 13. and that not only someone or two, but a Legion, a troop and multitude of them. And of this we daily see examples, for where this sin of drunkenness hath taken possession, it usually comes as an harbinger to abundance of others; each act of drunkenness prepares a man not only for another of the same sin, but of others; lust and rage, and all brutish appetites are then let loose, and so a man brings himself under that curse, which was the sadest *David* knew how to foretell to any, *Psa. 69. 28. The falling from one wickedness to another.* If all this be not enough to affright thee out of this drunken fit, thou must still wallow in thy vomit, continue in this sottish, senseless condition, till the flames of Hell rouse thee, & then thou wilt by sad experience find, what now thou wilt not believe, that *the end of these things,* as the Apostle saith, *Rom. 6. 21. is Death.* God in his infinite mercy timely awake the hearts of all that are in this sin, that by a timely forsaking it, they may *fly from that wrath to come.* I have now done with this second part of *temperance,* concerning *drinking.*

PARTITION. IX.

Temperance in SLEEP; The rule of it, &c. Of RECREATION; Of APPAREL.

§. 1: THE *third* part of *Temperance* concerns *sleep;* And *temperance* in that also must be measured by the end for which *sleep* was ordained by God, which was only the refreshing and supporting of our frail bodies, which being of such a temper, that continual labor and toil tires, and wearies them out, *sleep* comes as a Medicine to that weariness, as a repairer of that decay, that so we may be enabled to such labors, as the duties of Religion or works of our calling require of us. *Sleep* was intended to make us more profitable, not more idle; as we give rest to our beasts, not that we are pleased with their doing nothing▪ but that they may do us the better service.

2. By this therefore you may judge what is *temperate sleeping,* to wit, that which tends to the refreshing, and making us more lively, and fit for action. And to that end a moderate degree serves best; It will be impossible to set down just how many hours is that moderate degree, because as in *eating* so in *sleep,* some consti•utions require more then others. Every man's own ex•erience must in this judge for him, but then let him judge uprightly, and not consult with his sloth in the case▪ for that will still with *S•lomons slu•gard, cry, a little more sleep, a little*

more slumber, a lit•l• more folding of the hand• to sleep, Prov. 24. 33. But take only so much, as he really finds to tend to the end forementioned.

3. He that doth not thus limit himself, falls into several sins under this general one of sl•th; As *fi•st,* he wastes his time, that precious talent which was committed to him by God to improve, which he that *sleeps* away, doth like him in the Gospel. *M••. 25. 18. Hides it in the earth,* when he should be trading with it; and you know what was t•e doom of that *unprofitable servan•,* verse. 30 *Cast ye him into outer darkness;* he that gives himself up to the darkness of *sl•ep* here, shall there have darkness without *sl•ep,* but with *weeping, and gnashing o•* ⟨◊⟩ . *Sec•ndly,* he injures his body, immoderate *sl•ep* fills that full of diseases▪ makes it a very sink of humors, as daily experi•nces show us. *Thirdly,* he inju•es• is Soul also▪ and that not only in robbing it of the service of the body, but in dulling its proper fac•lties▪ m•king them useless, and unfit for those implo•ments, to which God hath designed them, of all which ill husbandry the poor Soul must one day give account. Nay *lastly,* he affronts and despises God himself in it, by crossing the very end of his creat on, which was to serve God in an active obedience, but he that *sleeps* away his life, directly thwarts▪ & contradicts that, and when God saith, *Man is born to labor,* his practice saith the direct contrary that man was *born to rest.* Take heed therefore of giving thyself to immoderate *sleep,* which is the comm•tting of so many sins in one.

4. But besides the sin of it, it is also very hurtful in other respects, it is the sure ba•e of thy outward estate, wherein the sluggish person shall never thrive, according to that observation of the wise man, *Proverb. 23. 21. Drowsiness shall cover a man with rags;* that is, the slothful man shall want convenient clothing; nay, indeed it can scarce be said, that the sluggard lives; *sleep,* you know, is a kind of death, and he that gives himself up to it, what doth he but die before his time. Therefore if untimely death be to be looked upon, as a curse, it must needs be a strange folly to choose that from our own sloth, which we dread so much from God's hand.

5. The *fourth* part of *temperance* concerns *recreations,* which are sometimes necessary both to the body and the mind of a man, neither of them being able to endure a constant toil without somewhat of refreshment between; and therefore there is a very lawful use of them, but to make it so, it will be necessary to observe these *cautions;*

6. *First,* We must take care, that the kind of them be lawful, that they be such as have nothing of sin in them; we must not, to *recreate* ourselves, do anything which is dishonorable to God, or injurious to our neighbor, as they do, who make profane or filthy backbiting discourse their *recreation; Secondly,* we must take care that we use it with moderation; And to do so we must *first* be sure not to spend too much time upon it, but remember that the end of *recreation* is to fit us for business, not to be itself a business to us; *Secondly,* we must not be too vehement, and earnest in it, nor set our hearts too much upon it, for that will both ensnare us to the using too much of it, and it will divert, and take off our minds from our more necessary employments, like school-boys, who after a play-time know not how to set

themselves to their books again. *Lastly,* we must not set up to ourselves any other end of *recreations,* but that one lawful, of giving us moderate refreshment.

7. As *first,* we are not to use sports only to pass away our time, which we ought to study how to redeem, not fling away; and when it is remembered how great a work we have here to do, the *making our calling and election sure,* the securing our title to Heaver hereafter, and how uncertain we are what tim• shall be allowed us for that purpose, it will appear our time is that, which of all other things we ought most industriously to improve. And therefore sure we have little need to contrive ways of driving that away, which flies so fast of itself, and is so impossible to recover. Let them that can spend whole days and nights at *cards,* and *dice,* and idle pastimes, consider this, and withal, whether they ever bestowed a quarter of that t•me towards that great business of their lives, for which all their time was given them, and there think what a woeful reckoning they are like to make, when they come at last to account for that precious treasure of their time. *Secondly,* we must not let our covetousness have anything to do in our *recreations,* if we play at any game, let the end of our doing it be merely to *recreate* ourselves, not to win money; and to that purpose be sure never to play for any considerable matter, for if thou do, thou wilt bring thyself into two dangers, the one of covetousness, and a greedy desire of winning, the other of rage and anger at thy ill fortune, if thou happen to loose; both which will be apt to draw thee into other sins besides themselves; Covetousuess will tempt thee to c•eat, and cozen in gaming, and anger to swearing and cursing, as common experience shows us too often. If thou find thyself apt to fall into either of these in thy gaming, thou must either take some course to secure thyself against them, or thou must not permit thyself to play at all; for though moderate play be in itself not unlawful, yet if be the occasion of sin, it is so to thee, and therefore must not be ventured on. For if Christ commands us so strictly to avoid temptations, that if our very eyes or hands offend us (that is, prove snares to us) we must rather part with them, then be drawn to sin by them: How much rather must we part with any of these unnecessary sports, then run the hazard of offending God by them? He that so plays lays his Soul to stake, which is too great a prize to be played away. Besides, he loses all the *recreation,* and sport he pretends to aim at; and instead of that sets himself to a greater toil, then any of those labors are he was to ease by it. For sure the desires and fears of the covetous, the impatience and rage of the angry man, are more real pains, then any the most laborious work can be.

8. The last part of *Temperance* is that of *apparel,* which we are again to measure by the agreeableness to the ends for which clothing should be used. Those are especially these three; *First,* the hiding of nakedness. This was the first occasion of *apparel,* as you may read, *Gen.* 3 21. and was the effect of the first sin, and therefore when we remember this or•ginal clothes, we have so little reason to be proud of them, that on the contrary we have cause to be humbled and ashamed, as having lost that innocence which was a much greater ornament, then any the most glorious *apparel* can be. From this end of clothing we are likewise e•gaged to have our *apparel* modest, such as may answer this end of covering our shame; And therefore all immodest fashions of *apparel,* which may either argue the wantonness of the wearer• or provoke that of the beholder, are to be avoided.

9 A *second* end of *apparel,* is the *fencing* the body from cold, thereby to preserve the health thereof, and this end we must likewise observe in our clothing; we must wear such kind of habits, as may keep us in that convenient warmth, wh•ch i• necessary to our healths. And this is transgressed▪ when out of the vanity of being in every fantastic fashion, we put ourselves in such clothing, as either will not defend us from cold, or is some other way so uneasy, that it is rather a hurt then a benefit to our bodies to be so clod. This is a most ridiculous folly, and yet that which people that take a pride in their clothes are usually guilty of.

10. A *third* end of *apparel* is the *distinguishing* or *d•fferencing* of persons, and that *first* in respect of *Sex; Secondly,* in respect of qualities. *First,* clothes are to make difference of *Sex;* this hath been observed by all Nations, the habits of men and women have always been divers. And God himself expressly provided for it among the *I•ws,* by commanding, that the man should not wear the *apparel* of the woman, nor the woman of the man. But then *secondly,* there •s also a distinction of qualities to be observed in *apparel;* God hath placed some in a higher condition then others, and in proportion to their condition, it befits their clothing to be; Gorgeous *apparel,* our Savior tells us, *is for Kings Co••ts, Luk.* 7. 25. Now this end of *apparel* should also be observed. Men and women should content themselves with that sort of clothing, which agrees to their *Sex* and condition, not striving to exceed, and equal that of a higher rank, nor yet making it matter of envy among those of their own estate, vying who shall be finest, but let every man cloth himself in such sober atire, as befits his place and calling, and not think himself disparaged, if another of his neighbors have better then he.

11. And let all remember that *cloths* are things, which add no true worth to any, and therefore it is an intolerable vanity to spend any considerable part either of their thoughts, time or wealth upon them, or to value themselves ever the more for them, or despise their poor brethren that want them. But if they desire to adorn themselves, let it be as St. *Peter* advises the women of his time, 1 *Pet. 3. 4. In the hidden man of the heart, even the ornament of a meek, and quiet spirit,* Let them cloth themselves as richly as is possible with all Christian virtues, and that is the raiment that will set them out lovely in God's eyes, yea, and in men's t•o, who, unless they be fools and Idiots, will more value thee for being good, then fine, and sure one plain Coat th•u puttest upon a poor man's back will better become thee, then twenty rich ones thou shalt put upon thine own.

12. I have now gone through the several parts of *temperance;* I shall now in conclusion, add this general caution, that though in all these particulars I have taken notice only of the one fault of excess, yet it is possible there may be one on the other hand; men may deny theirbodies that which they necessarily require to their support, and well being. This is, I believe, a fault not so common, as the other, yet we sometimes see some very niggardly persons, that are guilty of it, that cannot find in their hearts to borrow so much from their chests, as may feed their bellies, or cloth their backs, and that are so intent upon the world, so moiling, and drudging in it, that they cannot afford themselves that competent time of sleep, or recreation, that is necessary. If any that hath read the former part of this discourse be of this temper, let him not comfort himself, that he is not guilty of those excesses there

complained of, and therefore conclude himself a good Christian, because he is not intemperate, for whoever is this covetous creature, his abstaining shall not be counted to him as the virtue of temperance, for it is not the love of temperance, but wealth, that makes him refrain; And that is so far from being praise worthy, that it is that great sin which the Apostle tells us, 1 *Tim. 6. 10. is the root of all evil;* such a man's body will one day rise in judgment against him, for defrauding it of its due portion, those moderate refreshments▪ and comforts which God hath allowed it. This is an Idolatry beyond that of offering the children to *Moloch, Lev.* 20. 3. they offered but their children, but this cove•ous wretch sacrifices himself to his *god M•mmon,* whilst he often destroys his health, his life, yea, finally h•s •oul too, to save his purse. I have now done w•th the *second* head of duty, that *to ourselves,* contained by the Apostle under the word *soberly.*

PARTITION X.

Of D•TIES to our NEIGHBOURS. Of JUSTICE, Negative, Positive. Of the sin of MURTHER, Of the H•inousness of it, the Punishme•ts of it, and the strange Discoveries thereof. Of Maining, wounds and strip•s.

§ 1. I come now to the *third* part of duties, those to *our Neighbor,* which is by the Apostle summed up in gross in the word [*righteousness,*] by which is meant not only bare justice, but all kind of charity also, for that is now by the law of Christ become a debt •o our *neighbor,* & it is a piece of unrigteousness to defraud him of it. I shall therefore build all the particular duties we owe to our *neighbor,* on those two general ones, *Justice* and *Charity.*

2. I begin with *Justice,* whereof there are two parts, the one *negative,* the other *positive,* the *negative justice* is to do no wrong, or injury to any. The *positive justice* is to do right to all; that is, to yield them w••at soever appertains or is due unto them. I shall *first* speak of the *negative justice* the not injuri•g •r wronging any. Now because a man is capable of receiving wrong in several respects; this *first* part of *justice* extends its self into several branches, answerable to those capacities of injury. A man may be injured either in his Soul, his body, his possessions, or credit; and therefore this duty of *negative justice* lays a restraint on us in every of these. That we do no wrong to any man in respect either of his Soul, his body, his possessions, or credit.

3. *First,* This *justice* tyes us to do no hurt to his Soul; and here my first work must be to examine what harm it is that the *soul* can receive; it is, we know an invisible substance which we cannot reach with our eye, much less with our swords and weapons, yet for all that it is capable of being hurt and wounded; and that even to death.

4. Now the soul may be considered either in a natural or spiritual sense; in the natural it signifies that which we usually call the mind of a man, and this we all know may be wounded with grief or sadness as *Solomon* saith *Pro.* 15. 13. By sorrow of heart the spirit is broken. Therefore whoever does causelessly afflict or grieve his neighbor; he transgresses this part of justice, & hurts, & wrong• his soul. This sort of injury malicious and spiteful men are very often guilty of, they will do things, by which themselves reap no good, nay, often much harm, only that they may vex and gr•eve another; This is a most savage, inhumane humor,

thus to take pleasure in the sadness, and afflictions of others; and whoever harbours it in his heart, may truly be said to b• possessed with a Devil, for it is the nature only of those accursed spirits to delight in the miseries of men; and till that be cast out, they are fit only to dwell as the possessed person did, *Mar. 5. 2. Among graves and tombs,* where there are none capable of receiving affliction by them.

5. But the Soul may be considered also in the *spiritual* sense, and so it signifies that immortal part of us, which must live eternally, either in bliss, or woe in another world. And the Soul thus understood is capable of two sorts of harm; *first,* that of sin; *secondly,* that of punishment, the latter whereof is certainly the consequent of the former; and therefore though God be the inflicter of punishment, yet since it is but the effect of sin, we may justly reckon, that he that dr•wes a man to sin, is likewise the betrayer of him to punishment, as he that gives a man a mortal wound, is the cause of his death; therefore under the evil of sin both are contained, so that I need speak only of that

6. And sure there cannot be a h•gher sort of wrong, then the bringing this great evil upon the Soul; sin is the disease and wound of the Soul, as being the direct contrary to grace, which is the health, and soundness of it; Now this wound we give to every Soul, whom we do by any means whatsoever draw into sin.

7. The ways of doing that are divers, I shall mention some of them, whereof though some are more direct then others, yet all tend to the same end. Of the more direct ones there is first, the commanding of sin; that is when a person that hath power over another, shall require him to do something which is unlawful; An example of this we have in *Nebuchadnezzar's* commanding the worship of the *golden Image,* Dan. 3 4 and his copy is imitated by any parent or master, who shall require of his child or servant to do any unlawful act. *Secondly,* there is counseling of sin, when men advise and persuade others to any wickedness: Thus *Jobs* wife counseled her husband to curse God, *Job* 2. 7. And *Achitophel* advised *Absalom* to go into his *Fathers concubines, 2 Sam. 16. 21. Thirdly,* there is enticing and alluring to sin, by setting before men the pleasures or profits they shall reap by it. Of this sort of enticement *Solomon* gives warning, *Prov. 1. 10. My son, if sinners entice thee, consent thou not, if they say come with us, let us lay wait for blood, let us l•rke privily for the innocent without cause,* &c. and *verse* the 13. you may see what is the bait, by which they seek to alure them; *we shall find all precious substance, we shall fill our souls with spoil, cast in thy lot among us,* let us all have one purse. *Fourthly,* there is assistance in sin; that is, when men aid and help others either in contriving or acting a sin. Thus *Jonadab* helped *Amnon* in plotting the ravishing of his sister, 2 *Sam.* 13. all these are direct means of bringing this great evil of sin upon our brethren

8. There are also others, which though they seem more *indirect,* may yet be as effectual towards that ill end: As *first,* example in sin; he that sets others an ill pattern does his part to make them imitate it, and too often it hath that effect; there being generally nothing more forcible to bring men into any sinful practice, then the seeing it used by others, as might be instanced in many sins, to which there is no other temptation, but their being in fashion. *Secondly,* there is encouragement in sin, when either by approving, or else at least by not showing a dislike, we give others confidence to go on in their wickedness. A *third* means is by

justifying and defending any sinful act of another's, for by that we do not only confirm him in his evi•, but endanger the drawing others to the like, who may be the more inclinable to it, when they shall hear it so pleaded for. *Lastly,* the bringing up any reproach upon strict and Christian living, as those do who have the ways of God in derision; this is a means to affright men from the practice of duty, when they see it will bring them to be scorned and despised, this is worse then all the former, not only in respect of the man who is guilty of it (as it is an evidence of the great profaneness of his own heart) but also in regard of others; it having a more general ill effect then any of the former can have, it being the betraying men not only to some single acts of disobedience to Christ, but even to the casting off all subjection to him: By all these means we may draw on ourselves this great guilt of injuring and wounding the souls of our brethren.

9. It would be too long for me to instance in all the several sins, in which it is usual for men to ensnare others, as drunkenness, uncleanness, rebellion, and a multitude more. But it will concern every man for his own particular, to consider sadly what mischiefs of this kind he hath done to any, by all, or any of these means, and to weigh well the greatness of the injury: Men are apt to boast of their innocence towards their neighbors, that they have done wrong to no man, but God knows many that thus brag, are of all others the most injurious persons: perhaps they have not maimed his body, nor stolen his goods; but alas! the body is but the case and cover of the man, and the goods some appurtenances to that, 'tis the soul is the man, and that they can wound and pierce without all remorse, and yet with the adulteress, *Prov.* 30. 20. say, *they have done no wickedness;* but glory of their friendly behavior to those whom they thus betray to eternal ruin, for whomsoever thou hast drawn to any sin, thou hast done thy part to ascertain to those endless flames. And then think with thyself how base a treachery this is, thou wouldst call him a treacherous villain, that should while he pretends to embrace a man, secretly stab him; but this of thine is as far beyond that, as the soul is of more value then the body, and hell worse then death. And remember yet farther, that besides the cruelty of it to thy poor brother, it is also most dangerous to thyself, it being that against which Christ hath pronounced a woe, *Mat.* 18. 7. & ver. 6. he tells us that whoever shall offend (that is, draw into sin) *any of those little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the Sea.* Thou mayest plunge thy poor brother into perdition, but as it is with wrestlers, he that gives another a fall, commonly falls with him, so thou art like to bear him company to that place of torment.

10. Let therefore thy own and his danger beget in thee a sense of the greatness of this 〈◊〉, this horrid piece of injustice to the precious soul of thy neighbor. Bethink thyself seriously to whom thou past been thus cruel, whom thou hast enticed to drinking, advised to rebellion, alured to lust, stirred up to rage whom thou hast assisted or encouraged in any ill course, or discouraged, and disheartened by thy profane scoffings at piety in general, or at any conscionable strict walking of his in particular; and then draw up a bill of indictmtnt, accuse and condemn thyself, as a *Cain,* a murderer of thy brother, heartily and deeply bewail all thy guilts of this kind, and resolve never once more to be a stumbling block, as St. *Paul* calls it, *Rom.* 14. in thy brothers way.

11. But this is not all, there must be some fruits of this repentance brought forth; now in all sins of injustice, restitution is a necessary fruit of repentance, and so it is here thou hast committed an act (perhaps many) of high injustice to the soul of thy brother, thou hast robbed it of its innocence, of its title to heaven, thou must now endeavor to restore all this to it again, by being more earnest and industrious to win him to repentance, then ever thou wert to draw him to sin, use now as much art to convince him of the danger, as ever thou didst to flatter him with the pleasures of his vice; in a word, countermine thyself by using all those methods, and means to recover him, that thou didst to destroy him, and be more diligent and zealous in it, for 'tis necessary thou shouldst both in regard of h•m and thyself: *First,* in respect of him, because there is in man's nature so much a greater promptness and readiness to evil, then to good, that there will need much more pains and diligence to instill the one into him, then the other: besides, the man it supposed to be already accustomed to the contrary, which will add much to the difficulty of the work, then in respect of thyself; if thou be a true penitent, thou wilt think thyself obliged, as St. *Paul* did, *to labor more abundantly,* and wilt be ashamed, that when thou art trading for God, bringing back a soul to him, thou shouldst not pursue it with more earnestness, then while thou wert an agent of *Satan's;* besides the remembrance, that thou wert a means of bringing this poor soul into this snare, must necessarily quicken thy diligence to get him out of it: So much for the first part of negative justice, in respect of the souls of our brethren.

12. The *second* concerns the bodies, and to those also this justice binds thee to do no wrong nor violence. Now of wrongs to the body there may be several degrees, the highest of them is killing, taking away the life, this is forbid in the very letter of the *sixth Commandment. Thou shalt do no murder.*

13. *Murder* may be committed either by open violence, when a man either by sword, or any other instrument takes away another's life, immediately, and directly, or it may be done secretly and tracherously, as *David* murdered *Uriah,* not with his own sword, but with the sword of the *Children* of *Ammon, 2 Sam.* 11. 17. And *Jezebel N•both* by a false accusation, 1 *Kin* 21. 13. And so divers have committed this sin of murder by poison, false witness, or some such concealed ways. The former is commonly the effect of a sudden rage, the latter hath several originals, sometimes it proceeds from some old malice fixed in the heart towards the person, sometimes from some covetous or ambitious desires; such a one stands in a man's way to his profit or preferment, and therefore he must be removed; and sometimes again it is to cover shame, as in the case of strumpets, that murder their infants, that they may not betray their filthiness. But besides these more direct ways of killing, there is another, and that is, when by our persuasions and enticements, we draw a man to do that which tends to the shortening of his life, and is apparent to do so; he that makes his neighbor drunk, if by that drunkenness the ma•••ome by any mortal hurt, which he would have escaped if he had been sober, he that made him drunk, is not clear of his death, or if he die not by any such sudden accident, yet if drinking cast him into a disease, and that disease kill him, I know not how he that drew him to that excess, can acquit himself of his murder in the eyes of God, though human Laws touch him not. I wish those who make it their business, to draw in customers to that trade of debauchery, would consider it: There is yet another way of

bringing this guilt upon ourselves, and that is by inciting, and stirring up others to it, or to that degree of anger, and revenge which produces it: As that sets two persons at variance, or seeing them already so, blows the coals, if *murder* ensue, he certainly hath his share in the guilt, which is a consideration that ought to affright all from having anything to do in the kindling, or increasing of contention.

14. Now for the *heinousness* of this sin of *murder,* I suppose none can be ignorant, that it is of the deepest die, a most *loud crying sin;* This we may see in the first act of this kind, that ever was committed, *Abel's blood cried from the earth,* as God tells *Cain,* Gen. 4. 10. Yea, the guilt of this sin is such, that it leaves a stain even upon the land, where it is committed, such as is not to be washed out, but by the blood of the *murderer,* as appears, *Deut.* 19. 12, 13. The land cannot be purged of blood, but by the blood •f him that shed it, and therefore though in other cases the flying to the *Altar* secured a man, yet in this of willful *murder* no such refuge was allowed, but such a one was to be taken even thence, and delivered up to justice, *Exod. 21. 14. Thou shalt take him from my Altar, that he may die.* And it is yet farther observable, that the only two precepts which the Scripture mentions, as given to *Noah* after the flood, were both in relation to this sin, that of not *eating blood, Gen.* 9. 4. being a ceremony to beget in men a greater horror of this sin of *murder,* and so intended for the preventing of it. The other was for the punishment of it, *Gen. 9. 6. He that sheddeth man's blood, by man shall his blood be shed,* and the reason of this strickness is added in the next words, *For in the Image of God made be man;* where you see that this sin is not only an injury to our brother, but even the highest contempt, and despite towards God himself, for it is the defacing of his Image, which he hath stamped upon man. Nay yet further, it is the usurping of God's proper right, and authority. For it is God alone, that hath right to dispose of the life of man; 'twas he alone that gave it, and it is he alone that hath power to take it away, but he that *murders* a man, does, as it were, wrest this power out of God's hand, which is the highest pitch of rebellious presumption.

15. And as the sin is great, so likewise is the *punishment;* we see it frequently very great, and remarkable, even in this world, (besides those most fearful effects of it in the next) blood not only cries, but it cries for vengeance, and the great God of recompenses, as he stiles himself, will not fail to hear it: very many examples the Scripture gives us of this: *Ahab* and *Jezabeel,* that murdered innocent *Naboth,* for greediness of his vineyard, were themselves slain, and the dogs licked their blood in the place, where they had shed his, as you may read in that Story; so *Absalom,* that slew his brother *Amnon,* after he had committed that sin, fell into another, that of rebellion against his King and Father, and in it miserably perished. *Rechab,* and *Baanah,* that slew *Ishbosheth,* were themselves put to death, and that by the very person they thought to endear by it; many more instances might be given of this out of the Sacred Story, and many also out of Humane, there having been no age, but hath yielded multitudes of example• of this kind, so that every man may furnish himself out of the observations of his own time.

16. And it is worth our notice, what *strange* and even *miraculous* means it hath often pleased God to use for the discovery of this sin; the very brute creatures have often been made

instruments of it, nay, often the extreme horror of a man's own conscience has made him betray himself, so that it is not any closeness a man uses in the acting of this sin, that can secure him from the vengeance of it, for he can never shut out his own consc•ence, that will in spite of him be privy to the fact, and that very often proves the means of discovering it to the world, or if it should not do that, yet it will sure act revenge on him, it will be such a hell within him, as will be worse then death: this we have seen in many, who after the commission of this sin have never been able to enjoy a minutes rest, but have had that intolerable anguish of mind, that they have chosen to be their own *murderers,* rather then live in it. These are the usual effects of this sin even in this world, but those in another are yet more dreadful, where surely the highest degrees of torment belong to this high pitch of wickedness, for if as our Savior tells us, *Mat. 5. 22. Hell fire* be the portion of him that shall but *call his brother fool,* what degree• of those burnings can we think proportionable, to this so much greater an injury?

17. The consideration of all this ought to possess us with the greatest horror, and abomination of this sin, and to make us extremely watchful of ourselves, that we never fall into it, and to that end to prevent all those occasions which may insensibly draw us into this pit. I mentioned at first several things, which are wont to be originals of it, and at those we must begin, if we will surely guard ourselves. If therefore thou wilt be sure never to kill a man in thy rage, be sure never to be in that rage, for if thou permittest thyself to that, thou canst have no security against the other, anger being a madness that suffers us not to consider, or know what we do, when it has once possessed us. Therefore when thou findest thyself begin to be inflamed, think betimes, whether this may lead thee, if thou lettest loose to it, and immediately put the bridle upon this head-strong passion; so again, if thou wilt be sure thy malice shall not draw thee to it, be sure never to harbor one malicious thought in thy heart, for if it once settle there, it will gather such strength, that within a while thou wilt be perfectly under the power of it, so that it may lead thee even to this horrible sin at its pleasure; be therefore careful at the very first approach of this treacherous gift, to shut the doors against it, never to let it enter thy mind; so also if thou wilt be sure thy covetousness, thy ambition, thy lust, or any other sinful desire shall not betray thee to it, be sure thou never permit any of them to bear any sway with thee, for if they get the dominion, as they will soon do, if they be once entertained in the heart, they will be past thy control, and hurry thee to this or any other sin, that may serve their ends. In like manner if thou wouldst not be guilty of any of the mortal effects of thy neighbors drunkenness, be sure not to entice him to it, nor accompany him at it, and to that purpose do not allow thyself in the same practice, for if thou do, thou wilt be laboring to get company at it. *Lastly,* if thou wilt not be guilty of the *murder* committed by another, take heed thou never give any encouragement to it, or contribute anything to that hatred, or contention, that may be the cause of it. For when thou hast either kindled or blowed the fire, what knowest thou whom it may consume; bring always as much water, as thou canst, to quench, but never bring one drop of oil, to increase the flame. The like may be said of all other occasions of this sin, not here mentioned; and this careful preserving ourselves from these, is the only sure way to keep us, from this sin;

therefore as ever thou wouldst keep thyself innocent from the great offense, guard thee warily from all such inlets, those steps and approaches towards it.

18. But although *murder* be the greatest, yet it is not the only *injury* that may be done to the body of our neighbor; there are others which are also of a very high nature, the next in degree to this is *maiming* him, depriving him of any member, or at least of the use of it, and this is a very great wrong and mischief to him, as we may discern by the Judgment of God himself, in the case of the *bond-servant,* who should by his *Masters* means *loose a member,* Ex. 21. 26. the freedom of his whole life was thought but a reasonable recompense for it, *He shall let him go free,* saith the text, *for his eye;* Nay, though it were a less considerable part, if it were but a tooth, which of all other may be lost with the least damage, yet the same amends was to be made him, ver. 27.

19. But we need no other way of measuring this injury, then the judgment of every man in his own case; how much does every man dread the loss of a limb, so that if he be by any accident or disease, in danger of it, he thinks no pains or cost too much to preserve it. And then how great an injustice, how contrary to that great rule of *doing as we would be done to,* is it, for a man to do that to another, which he so unwillingly suffers himself.

But if the person be *poor,* one that must labor for his living, the injury is yet greater, it is such as may in effect amount to the former sin of *murder,* for as the wise man says, *Ecclesiasticus 24. 21. The poor man's bread is his life, and he that deprives them thereof is a blood-shedder.* And therefore he that deprives him of the means of getting his bread by disabling him from labor, is surely no less guilty. In the law it was permitted that to every man that had sustained such a damage by his neighbor to require the Majestrate to inflict the like on him, *eye for eye, tooth for tooth,* as it is *Exod.* 21. 24.

20. And though unprofitable revenge be not now allowed to us Christians, yet sure it is the part of everyone, who hath done this injury, to make what *satisfaction* lies in his power, 'tis true he cannot restore a limb again (which by the way should make men wary, how they do those mischiefs, which it is so impossible for them to repair) but yet he may satisfy for some of the ill effects of that loss; If that have brought the man to want and penury, he may, nay, he must, if he have but the least ability, relieve and support him, yea, though it be by his own extraordinary labor: for if it be a duty of us all to be eyes to the blind, and feet to the lame, as *Job* speaks, much more must we be so to them, whom ourselves have made blind and la•e. Therefore whoever has done this injury to any of his poor brethren, let him know, he is bound to do all that is possible towards the repairing of it, if he do not, every new suffering that the poor man's wants bring upon him, becomes a new charge and accusation against him, at the tribunal of the *just Judge.*

21. There are yet other degrees of injury to the body of our neighbor, I shall mention only two more, *wounds,* and *stripes;* A man may *wound* another, which though it finally cause loss neither of life nor limb, is yet an endangering of both; and the like may be said of *stripes;* both of which however are very painful at the present, nay, perhaps very long after, and pain, of all temporal evils, is to be accounted the greatest, for it is not only an evil in itself,

but it is such a one, that permits us not, whilst we are under it, to enjoy any other good; A man in pain having no taste of any the greatest delights: If any man despise these, as light injuries, let him again ask himself, how he would like it, to have his own body slasht or bruised, and put to pass under those painful means of cure, which are many times necessary in such cases? I presume there is no man would willingly undergo this from another, and why then should thou offer it to him?

22. The truth is, this strange *cruelty* to others is the effect of a great *pride,* and *haughtiness* of heart, we look upon others with such contempt, that we think it no matter how they are used; we think they must bear blows from us, when in the mean time we are so tender of ourselves, that we cannot hear the least word of disparagement, but we are all on a flame. The provocations to these injuries are commonly so slight, that did not this inward pride dispose us to such an angriness of humor, that we take fire of everything, it were impossible we should be moved by them. Nay some are advanced to such a wantonness of cruelty, that without any provocation at all in cool blood, as they say, they can thus wrong their poor brethren, and make it part of their pastime, and recreation to cause pain to others. Thus some tyrannous humors take such a pleasure in tormenting those under their power, that they are glad, when they can but find a pretence to punish them, and then do it without all moderation, and others will set men together by the ears, only that they may have the sport of seeing the scuffle, like the old *Romans,* that made it one of their public sports to see men kill one ano•her, and sure we have as little Christianity as they, if we can take delight in such spectacles.

23. This savageness and cruelty of mind is so unbecoming the nature of a man, that he is not a lowed to use it even to his beast; how intolerable is it then towards those, that are of the same nature, and which is more, are heirs of the same eternal hopes with us? They that shall thus transgre•s against their neighbors in any of the foregoing particulars, or what ever else is hurtfnl to the body, are unjust persons, want even this lowest sort of justice, the negative, to their neighbors, in respect of their bodies.

24. Neither can any man excuse himself by saying what he has done was only in return of some injury offered him by the other, for suppose it be so, that he have indeed received some considerable wrong, yet cannot he be his own revenger without injury to that man, who is not, by being thine enemy, become thy vassal, or slave, to do with what thou list; thou hast never the more right of dominion over him, because he hath done thee wrong, and therefore if thou hadst no power over his body before, 'tis certain thou hast none now, and therefore thou art not only uncharitable (which yet were sin enough to damn thee) but unjust in every act of violence thou doest to him. Nay, this injustice ascends higher, even to God himself, who hath reserved vengeance as his own peculiar right, *Vengeance is mine, I will repay, saith the Lord,* Rom. 12 19. and then he that will act revenge for himself, what does he, but encroach upon this special right and prerogative of God, snatch the sword, as it were out of his hand, as if he knew better how to weild it? which is at once a robbery, and contempt of the *Divine Majesty.*

PARTITION XI.

Of JUSTICE, about the Possessions of our Neighbor, against •njuring him as concerning his WIFE, His Goods. Of Malice, Covetousness, Oppression, Theft, Of Paying of Debts, &c.

§. 1. THe *third* part of *negative justice* concerns the *possessions* of our neighbors; what I mean by *possessions,* I cannot better explain, then by referring you to the *tenth Commandment,* the end of which is to bridle all covetous appetites and desires towards the *possessions* of our Neighbor. There we find reckoned up not only his house, servants, and cattle, which may all pass under the one general name of his goods or riches, but particularly his wife, as a principal part of his *possessions,* and therefore when we consider this duty of negative justice, in respect of the *possessions* of our Neighbor, we must apply i• to both, his wife, as well as his goods.

2. The especial and peculiar right, that every man hath in his wife, is so well known that it were vain to say anything in proof of it; the great impatience that every husband hath to have this right of his invaded, shows that it is sufficiently understood in the world, and therefore none that does this injury to another, can be ignorant of the greatness of it. The corrupting of a man's wife, enticing her to a strange bed, is by all acknowledged to be the worst sort of theft, infinitely beyond that of the goods.

3. Indeed there is in this one a heap of the *greatest injustices* together; some towards the woman, and some towards the man: Towards the woman, there are the greatest imaginable; it is that *injustice* to her soul, which was before mentioned as the highest of all others, 'tis the robbing her of her innocence, and setting her in a course of the horredst wickedness (no less then lust and perjury together) from which it is probable she may never return, and then it proves the damning of her eternally. Next it is in respect of this world, the robbing her of her credit, making her abhorred and despised, and her very name a reproach among all men; and besides it• is the depriving her of all that happiness of life, which arises from the mutual kindness and affection that is between man and wife, instead whereof this brings in a loathing, and abhorring of each other; from whence flow multitudes of mischiefs, too many to rehearse, in all which man hath his share also.

4. But besides those, there are to him many, and high injustice; for it is first the robbing him of that, which of all other things he accounts most precious, the love and faithfulness of his wife, and that also wherein he hath such an incommunicable right, that himself cannot, if he would, make it over to any other; and therefore sure it cannot without the utmost in justice be torn from him by any: Nor is this all, but it is farther the ingulfing him (if ever he come to discern it) in that most tormenting passion of jealousy, which is of all others the most painful, and which oft puts men upon the most desperate attempts, it being as *Soloman* says, *Prov. 6. 34. The rage of a man.* It is yet farther, the bringing upon him all that scorn, and contempt, which by the unjust measures of the world falls on them, which are so abused, and which is by many esteemed the most unsufferable part of the wrong; and though it be true that it is very unjust, he should fall under reproach, only because he is injured, yet unless the world could be new molded, it will certainly be his lot, and therefore it adds much to the injury: Again, this may indeed be a robbery in the usual sense of the word, for perhaps it may be the thrusting in the child of the adulterer into his family, to share both in the

maintenance and portions of his own children; and this is an arrand theft; *first,* in respect of the man, who surely intends not the providing for another man's child; and then in respect of the children, who are by that means defrauded by so much as that goes away with. And therefore whoever hath this circumstance of the sin to repent of, cannot do it effectually, without restoring to the family, as much as he hath by this means robbed it of.

5. All this put together will sure make this the greatest and most provoking injury that can be done to a man, and (which heightens it yet more) it is that, for which a man can never make reparations; for unless it be in the circumstance before mentioned, there is no part of this sin, wherein that can be done; to this purpose it is observable in the *Jewish* Law, that the thief was appointed to *restore fourfold,* and that freed him; but the adulterer having no possibility of making any restitution, any satisfaction, he must pay his life for his offense. *Lev.* 20. 10. And though now a days adulterers speed better, live many days to renew their guilt, and perhaps to laugh at those, whom they have thus injured, yet let them be assured, there must one day be a sad reckoning, and that whether they repent or not: If by God's grace they do come to repentance, they will then find this to be no cheap sin, many anguishes of soul, terrors, and perplexities of conscience, groans, and tears it must cost them, and indeed were a man's whole life spent in these penitential exercises, 'twere little enough to wipe off the guilt of any one single act of this kind; what overwhelming sorrows then are requisite for such a trade of this sin, as too many drive? Certainly it is so great a task, that it is highly necessary for all that are so concerned, to set to it immediately, lest they want time to go through with it; for let no man flatter himself, that the guilt of a course and habit of such a sin can be washed away with a single act of repentance; no he must proportion the repentance to the fault, and as one hath been a habit and course, so must the other also. And then how strange a madness is it for men to run into this sin (and that with such painful pursuits, as many do) which he knows must at the best hand, that is, supposing he do repent of it, cost him thus dear; but then, if he do not repent, infinitely dearer; it looses him all his title to heaven, that place of purity, and gives him his portion in the lake of fire, where the burnings of his lust shall end in those everlasting burnings: For how closely soever he have acted this sin, be it so that he may have said with the adulterer in *Job 25. 15. No eye seeth me,* yet 'tis sure he could not in the greatest obscurity shelter himself from God's sight, with whom *the darkness is no darkness, Psal.* 139. 12. And he it is, who hath expressly th•eatned to judge this sort of offender, *Heb. 13 4. Adulterers God will judge.* God grant that all that live in this foul guilt may so seasonably, and so thoroughly judge themselves, that they may prevent that severe and dreadful judgment of his.

6. The *second* thing, to which this negative justice to our neighbors possessions reacheth, is *his Goods,* under which general word is contained all those several sorts of things, as *House, Land, Cattel, Money,* and the like, in which he hath a right and proporty; these we are by the rule of this justice to suffer him to enjoy, without seeking either to work him damage in any of them, or to get any of them to *ourselves:* I make a difference between these two, because there may be two several grounds, or motives of this injustice; the one malice, the other covetousness.

7. The *malicious* man desires to work his neighbor mischief, though he get nothing by it himself; 'tis frequently seen, that men will make havoc, and spoil of the goods of one, to whom they bear a grudge, though they never design to get anything to themselves by it, but only the pleasure of doing a spite to the other: This is a most hellish humor, directly answerable to that of the Devil, who bestows all his pains and industry, not to bring in any good to himself but only to ruin and undo others: and how contrary it is to all rules of justice, you may see by the Precept given by God to the Jews concerning the goods of an enemy, where they were so far from being allowed a liberty of spoil and destruction, that they are expressly bound to prevent it, *Exod. 23. 45. If thou meet thine enemies ox, or his asse going a stray, thou shalt surely bring it back to him again: If thou see the asse of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him:* Where you see it is a debt we owe to our very enemies, to prevent that loss and damage, which by any accident he is in danger of: and that even with some labor, and pains to ourselves. How horrible an injustice is it then, purposely to bring that loss, and damage on him? Whoever is guilty of this let him never excuse himself by saying, he hath not inricht himself by the spoil of his neighbor, that he hath nothing of it cleave• to his finger; for sure this malicious injustice is no less a fault then the covetous one; nay I suppose in respect of the principle & cause, from which it flows, it may be greater, this hatred of another being worse then the immoderate love of ourselves; whoever hath thus mischieft his neighbor, he is as much bound to repair the injury, to make satisfaction for the loss, as if he had enriched himself by it.

8 But on the other side, let not the covetous defrauder therefore judge his sin light because there is another, that in someone respect outweighs it, for perhaps in others his may cast the scales; certainly it does in this one, that he that is unjust for greediness of gain is like to multiply more acts of this sin, then he that is so out of malice; for tis impossible any man should have so many objects of his malice, as he may have of his covetousness; there is no man at so general a defiance with all mankind that he hates everybody; but the covetous man hath as many objects of his vice, as there be things in the world he counts valuable: But I shall not longer stand about this comparison, 'tis sure they are both great and crying sins, and that is ground enough of abhorring each; let us descend now to the several branches of this sort of *covetous injustice;* 'tis true they may all bear the name of robbery, or theft for in effect they are all so, yet for methods sake it will not be amiss to distinguish them into these three *Oppression,Theft,* and *Deceit.*

9. By *oppression* I mean that open and *barefaced robbery,* of seizing upon the possessions of others, and owning, and avowing the doing so. For the doing of this there are several instruments: as first that of power, by which many Nations and Princes have been turned out of their rights, and many private men out of their estates; sometimes again. Law is made the instrument of it; he that covets his neighbors lands or goods, pretends a claim to them, and then by corrupting of justice by bribes and gifts, or else over-ruling it by greatness and authority gets judgment on his side: This is a high oppression, and of the worst sort, thus to make the Law, which was intended for the protection, and defense of men's rights, to be the means of overthrowing them; and it is a very heavy guilt, that lies both on him that

procures, and on him that pronounces such a sentence, yea and on the lawyer too, that pleads such a cause, for by so doing he assists in the oppression; sometimes again, the very necessities of the oppressed are the means of his oppression; thus it is in the case of extortion, and griping usury; a man is in extreme want of money, and this gives opportunity to the extortioner two rest unconscionably from him, to which the poor man is forced to yield, to supply his present wants. And thus also it is often with *exacting Landlords,* who when their poor tenants know not how to provide themselves elsewhere, rack and skrew them beyond the worth of the thing. All these and many the like are but several ways of acting this one sin of oppression which becomes yet the more heinous, by how much the more helpless the person is, that is thus oppressed, therefore the oppression of the widow, and fatherless, is in Scripture mentioned, as the height of this sin.

10. It is indeed a most crying guilt, and that against which God hath threatened his heavy vengeance, as we read in divers texts of Sriptures: Thus it is, *Ezek. 18. 12. He that hath oppressed the poor,* and hath spoiled by violence, he shall *surely die, his blood shall be upon him:* and the same sentence is repeated against him. *ver.* 18. Indeed God hath so peculiarly taken upon him the protection of the poor, & oppressed, that he is engaged as it were in honor to be their avenger, and accordingly, *Psal* 12. We see God solemnly declare his resolution of appearing for them, *ver. 5. For the oppression of the poor for the sighing of the needy, now will I arise, saith the Lord, I will set him in safety from him;* the advice therefore of *Solomon* is excellent, *Prov. 22. 22. Rob not the poor, because he is poor, neither oppress the afflicted in the g•te, for the Lord will plead their cause, and will spoil the soul of those that spoiled them;* they are like in the end to have little joy of the booty it brings them in, when it thus engages God against them.

11. The *second* sort of this injustice is *theft,* and of that also there are two kinds, the one the withholding what we should pay, and the other taking from our neighbor what is already in his possession.

12. Of the *first* sort is the not paying of debts, whether such as we have *borrowed,* or such as by our own voluntary promise are become our debts, for there are equally due to him, that can lay either of these claims to them; and therefore the withholding of either of them is a theft, a keeping from my neighbor that which is his; yet the former of them is rather the more injurious, for by that I take from him that which he once actually had (be it money, or whatsoever else) and so make him worse then I found him: This is a very great, and very common injustice; men can now a days with as great confidence deny him that asks a debt, as they do him, that asks an alms, nay many times 'tis made matter of quarrel for a man to demand his own, besides the many attendances the creditor is put to in pursuit of it, are a yet farther injury to him, by wasting his time, and taking him off from other business, and so he is made a looser that way too. This is so great injustice, that I see not how a man can look upon anything he possesses as his own right, whilst he thus denies another his. It is the duty of every man in debt, rather to strip himself of all, & cast himself again naked upon God's providence, then thus to feather his nest with the spoils of his neighbors. And surely it would prove the more thriving course, not only in respect of the blessing, which may be expected upon justice, compared with the curse, that attends the contrary, but even in

worldly prudence also; for he that defers paying of debts, will at last be forst to it by Law, and that upon much worse terms, then he might have done it voluntarily, with a greater charge, & with such a loss of his credit, that afterwards in his greatest necessities he will not know where to borrow. But the sure way for a man to secure himself from the guilt of this unjustice, is never to borrow more then he knows he hath means to repay, unless it be one, who knowing his disability, is willing to run the hazard. Otherwise he commits this sin at the very time of borrowing for he takes that from his neighbor upon promise of paying, which he knows he is never likely to restore to him, which is a flat robbery.

The same justice which tyes men to pay their own debts tyes also every surety to pay those debts of others, for which he stands *bound,* i• case the principal either cannot or will not: for by being *bound,* he hath made it his own debt, and must in all justice answer it to the creditor, who, its presumed was drawn to lend, on confidence of his security, and therefore is directly cheated and betrayed by him, if he see him not satisfied. If it be thought hard, that a man should pay for that, which he never received benefit by, I shall yield it, so far as to be just matter of wariness to every man how he enter into such engagements, but it can never be made an excuse for the breaking them.

As for the other sort of debt, that which is brought upon a man by his own *voluntary promise,* that also cannot without great injustice be withholden; for it is now the man's right, and then 'tis no matter, by what means it came to be so. Therefore we see *David* makes it part of the description of a just man, *Psal.* 15. 4. that he *keeps his promise, yea, though they were made to his own disadvantage;* and surely he is utterly unfit to *ascend to that Holy Hill,* there spoken of, either as that signifies the Church here, or Heaven hereafter, that does not punctually observe this part of justice. To this sort of debt may be reduced the wages of the servant, the hire of the laborer, and the withholding of these is a great sin, and the complaints of those that are thus injured, ascend up to God. *Behold* (saith St. *James) the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, c•yeth, and the cries of them that have reaped, are entered into the ears of the Lord of Sabbaths:* and *Deut.* 24. 14, 15. we find a strict command in this matter. *Thou shalt not oppress an hired servant that is poor and needy, at his day thou shalt give him his hire, neither shall the Sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee.* This is one of those loud clamourous sins, which will not cease crying, till it bring down God's vengeance, and therefore though thou have no justice to thy poor brother, yet have at least so much mercy to thyself, as not to pull down judgemenns on thee by thus wronging him.

PARTITION XII.

Of THEFT; Stealing the Goods of our Neighbor. Of DECEIT in Trust, in Traffick. Of RESTITUTION, &c.

§. 1. THE *second* part of *theft* is the taking from our neighbor that which is already in his possession; and this may be done either more violently, and openly, or else more closely, and slyly; The first is the manner of those that rob on the way, or plunder houses, where by force they take the goods of their neighbor; The other is the way of the pilfering thief, that takes

away a man's goods unknown to him; I shall not dispute, which of these is the worst, 'tis enough that they are both such acts of injustice, as make men odious to God, unfit for human society, and betray the actors to the greatest mischiefs even in this world, death itself being by Law appointed the reward of it; and there are few that follow this Trade long, but at last meet with that fruit of it. I am sure 'tis madness for any to believe he shall always steal securely, for he is to contend with the industry of all those, whom he shall thus injure, whose losses will quicken their wits for the finding him out, and which is infinitely more, he is to struggle with the justice of God, which doth usually pursue such men to destruction, even in this world; witness the many strange discoveries, that have been made of the craftiest thieves. But however, if he were secure from the vengeance here, I am sure nothing but repentance and reformation can secure him from the vengeance of it hereafter. And now when these dangers are weighed, 'twill surely appear, that the thief makes a pitiful bargain, he steals his neighbors money, or cattle, and in exchange for it he must pay his life, or his Soul, perhaps both, and if the whole world be too mean a price for a Soul, as he tells us, *Mar.* 18. 36. who best knew the value of them, having himself bought them, what a strange madness is it, to barter them away for every petty trifle▪ as many do, who have got such a habit of stealing, that not the meanest worthless thing can escape their fingers? Under this head of theft may be ranked the receivers of stolen goods, whether those that take them, as partners in the theft, or those that buy them, when they know or believe they are stolen. This many (that pretend much to abhor theft,) are guilty of, when they can by it, buy the thing a little cheaper then the common rate. And here also comes in the concealing of any goods a man finds of his neighbors, which whosoever restores not, if he know, or can learn out the owner, is no better then a thief, for he withholds from his neighbor that which properly belongs to him: and sure 'twill not be uncharitable to say, that he that will do this, would likewise commit the grosser theft, were he by that no more in danger of Law then in this he is.

The *third* part of injustice is *deceit,* and in that there may be as many acts as there are occasions of intercourse and dealing between man and man.

2. It will be impossible to name them all, but I think they will be contained under these two general *deceits* in matters of Trust, and in matters of Traffick, or bargaining; unless it be that of Gaming, which therefore here by the way, I must tell you, is as much a *fraud* and *deceit* as any of the rest.

3. He that deceives a man in any *trust,* that is committed to him, is guilty of a great injustice, and that the most treacherous sort of one, it is the joining of two great sins in one, *defrauding,* and *promise-breaking;* for in all trusts there is a promise implied, if not expressed, for the very accepting of the *trust* contains under it a promise of fidelity; these trusts are broken sometimes to the living, sometimes to the dead; to the living there are many ways of doing it, according to the several kinds of the *trust;* sometimes a trust is more general, like that of *Potiphar* to *Joseph,* Gen. 39. 4. a man commits to another all that he hath, and thus guardians of children, and sometimes stewards are entrusted; sometimes again it is more limited, and restrained to someone special thing: A man intrusts another to bargain, or deal

for him in such a particular, or he puts someone thing into his hands, to manage, and dispose: Thus among servants it is usual for one to be entrusted with one part of the Masters goods, and another with another part of them. Now in all these, and the like cases, whosoever acts not for him that intrusts him, with the same faithfulness, that he would for himself but shall either carelessly loose, or prodigally imbezel the things committed to him, or else convert them to his own use, he is guilty of this great sin of betraying a trust to the living. In like manner he that being entrusted with the execution of a dead man's Testament, acts not according to the known intention of the dead man, but enriches himself by what is assigned to others, he is guilty of this sin, in respect of the dead; which is so much the greater, by how much the dead hath no means of remedy, and redress, as the living may have. It is a kind of robbing of graves, which is a theft of which men naturally have such a horror, that he must be a very hardened thief, that can attempt it. But either of these frauds are made yet more heinous, when either God, or the poor are immediately concerned in it; that is, when anything is committed to a man, for the uses either of piety, or charity: this adds sacrilege to both the fraud, and the treachery, and so gives him title to all those curses, that attend those several sins, which are so heavy, that he that for the present gain will adventure on them, makes as ill, nay, a much worse bargain, then *Geh•zi,* 1 Kings 5. 27. who by getting the raiment of *Naam in* got his leprosy too.

4. The *second* sort of *fraud* is in matters of *traffick* and *bargain,* wherein there may be deceit both in the seller, and buyer; That of the seller is commonly either in concealing the faults of the commodity, or else in over-rateing it.

5. The ways of *concealing* its faults are ordinarily these, either first by denying that it hath any such fault, nay, perhaps commending it for the direct contrary quality, a•d this is down-right lying, and so adds that sin to the other, and if that lie be confirmed by an oath, as it is too usually, then the yet greater guilt of perjury comes in also; and then what a heap of sins is here gathered together? abundantly enough to sink any poor Soul to destruction, and all this only to skrew a little more money out of his neighbors pocket, and that sometimes so very little, that 'tis a miracle that any man that thinks he has a Soul, can set it at so miserable a contemptible price. A *second* means of *concealing* is by using some Art to the thing, to make it look fair, and to hide the faults of it, and this is acting a lie, though it be not speaking one, which amounts to the same thing, and has surely in this case as much of the intention of cheating, and defrauding as the most impudent forswearing can have. A *third* means, is the picking out ignorant chapmen; This is, I believe, an Art too well known among tradesmen, who will not bring out their faulty wares to men of skill, but keep them to put off to such, whose unskillfulness may make them passable with them; and this is still the same deceit with the former, for it all tends to the same end, the cozening and defrauding of the chapman, and then it is not much odds, whether I make use of my own Art, or his weakness for the purpose. This is certain, he that will do justly, must let his chapman know what he buys, and if his own skill enable him not to judge (nay, if he do not actually find out the fault) thou art bound to tell it him, otherwise thou makest him pay for somewhat, which is not there, he presum•ng there is that good quality in it, which thou knowest is not, & therefore thou mayest as honestly take his money for some goods of another man's, which

thou knowest thou canst never put into his possession, which I suppose no man will deny to be an arrant cheat. To this head of *concealment* may be referred, that deceit of false weights and measures, for that is the concealing from the buyer a defect in the quantity, as the other was in the quality of the commodity, and is again the making him pay for what he hath not. This sort of fraud is pointed at particularly by *Solomon,* Prov. 11. 1. with this note upon it, that it is an *abomination to the Lord.*

6. The *second* part of fraud in the seller, lies in *over-rating* the commodity; though he have not disguised, or concealed the faults of it, and so have dealt fairly in that respect, yet if he set an unreasonable price upon it, he defrauds the buyer: I call that an unreasonable price, which exceeds the true worth of the thing, considered with those moderate gains, which all tradesmen are presumed to be allowed in the Sale; Whatever is beyond this must in all likelihood be fetched in by some of these ways: As *first,* by taking advantage of the buyers ignorance in the value of the thing, which is the same with doing it in the goodness, which hath already been shown to be a deceit: or *secondly,* by taking advantage of his necessity; thou findest a man hath present and urgent need of such a thing, and therefore takest this opportunity to set the dice upon him, but this is that very sin of extortion, and oppression spoken of before; for it is sure, nothing can justly raise the price of anything, but either its becoming dearer to thee, or its being some way better in its self, but the necessity of thy brother causes neither of these; his nakedness doth not make the clothes thou f•llest him stand thee in ever the more, neither doth it make them any way better, and therefore to rate them ever the higher, is to change thy way of trading, and sell even the wants and necessities of thy neighbor, which sure is a very unlawful vocation. Or *thirdly,* it may be by taking advantage of the indiscretion of the chapman; A man perhaps earnestly fancies such a thing, and then suffers that fancy so to over-rule his reason, that he resolves to have it upon any terms; If thou findest this in him, and thereupon raisest thy rate, this is to make him buy his folly, which is of all others the dearest purchase, 'tis sure his fancy adds nothing to the real value, no more then his necessity did in the former case, and therefore should not add to the price. He therefore that will deal justly in the business of selling, must not catch at all advantages, which the temper of his chapman may give, but consider soberly, what the things is worth, and what he would afford it for to another, of whom he had no such advantage, and accordingly rate it to him at no higher a price.

7. On the *buyers* part there are not ordinarily so many opportunities of *fraud,* yet it is possible a man may sometimes happen to sell somewhat, the worth whereof he is not acquainted with, and then it will be as unjust for the buyer to make gain by his ignorance, as in the other case it was for the seller; but that which oftener falls out, is the case of necessity, which may as probably fall on the sellers side, as the buyers; A man's wants compel him to sell, and permit him not to stay to make the best bargain, but forces him to take the first offer; and here for the buyer to grate upon him, because he sees him in that strait, is the same fault, which I before shown it to be in the seller.

8. In this whole business of *traffick* there are so many opportunities of deceit that a man had need fence himself with a very firm resolution, nay, love of justice, or he will be in danger to

fall under temptation, for as the wise man speaks *Eccles. 27. 2. As a nail sticks fast between the joinings of the stones,* so doth sin stick close between *buying* and *selling;* it is so interwoven with all trades, so mixed with the very first principles, and grounds of them, that it is taught together with them, and so becomes part of the Art, so that he is now a days scarce thought fit to manage a Trade, that wants it, while he that has most of this black Art of defrauding, applauds and huggs himself, nay, perhaps boasts to others, how he hath over-reached his neighbor.

What an intolerable shame is this, that we *Christians,* who are by the precepts of our Master set to those higher duties of Charity, should instead of practicing them, quite unlearn those common rules of justice, which mere nature teaches? For, I think, I may say, there are none of those several branches of injustice towards the possessions of our neighbor, which would not be adjudged to be so by any sober Heathen, so that, as Saint *Paul* tells those of the Circumcision, that the name of God *was Blasphemed among the Gentiles,* by that unagreeableness that was betwixt their practice, and their Law, *Rom.* 2. 24. So may it now be said of us, that the *Name of Christ is Blasphemed among the Turks and Heathens,* by the vile and scandalous lives of us, who call ourselves Christians, and particularly in this sin of injustice; For shame let us at last endeavor to wipe off this reproach from our profession, by leaving these practices, to which me thinks this one single consideration should be enough to persuade us.

9. Yet besides this, there want not other; Among which, one there is of such a nature, as may prevail with the arrantest worldling, and that is, that this course doth not really tend to the enriching of him; there is a secret curse goes along with it, which like a canker eats out all the benefit was expected from it. This no man can doubt that believes the Scripture, where there are multitudes of Texts to this purpose: thus *Prov. 22. 16. He that oppresseth the poor to increase his riches, shall surely come to want.* So *Hab. 2. 6. Woe to him that increaseth that which is not his, how long? And he that ladeth himself with thick clay: shall they not rise up suddenly that shall bite thee, and awake that shall vex thee? and thou shalt be for booties to them.* This is commonly the fortune of those that spoil and deceive others, they at last meet with some that do the like to them. But the place in *Zacharias* is most full to this purpose, *Chap.* 5. where under the sign of a flying roll is signified the curse, that goes forth against this sin, ver. 4. *I will bring it forth, saith the Lord of Hosti, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my Name, and it shall consume it with the timber thereof, and with the stones thereof.* Where you see theft, and perjury are the two sins, against which this curse is aimed (and they too often go together in the matter of defrauding) and the nature of this curse is, to *consume the house,* to make an utter destruction of all that belongs to him that is guilty of either of these sins. Thus whilst thou art ravening after thy neighbors goods, or house, thou are but gathering fuel to burn thine own. And the effect of these threatenings of God we daily see in the strange improsperousness of ill gotten estates, which every man is apt enough to observe in other men's cases; he that sees his neighbor decline in his estate, can presently call to mind, this was gotten by oppression or deceit, yet so sottish are we, so bewitcht with the love of gain, that he that makes this observation, can seldom turn it to his

own use, is never the less greedy, or unjust himself for that vengeance he discerns upon others.

10. But alas, if thou couldst be sure that thy unjust possession, should not be torn from thee, yet when thou rememberest, how dear thou must pay for them in another world, thou hast little reason to brag of thy prize. Thou thinkest thou hast been very cunning, when thou hast over-reached thy brother, but God knows all the while, there is another over-reaching thee, and cheating thee of what is infinitely more precious, even thy Soul; the Devil herein deals with thee as fishers use to do; those that will catch a great fish, will bait the hook with a less, and so the great one coming with greediness to devour that, is himself taken; So thou that art gaping to swallow up thy poor brother, art thyself made a prey to that great devourer. And alas! what will it ease thee in Hell, that thou hast left wealth behind thee upon earth, when thou shalt there want that, which the meanest beggar here enjoys, even a drop of water to cool thy tongue. Consider this, and from henceforth resolve to employ all that pains and diligence thou hast used to deceive others, in rescuing thyself from the frauds of the grand deceiver.

11. To this purpose it is absolutely necessary, that thou make *Restitution* to all whom thou hast wronged; For as long as thou keepest anything of the unjust gain, 'tis as it were an earnest penny from the Devil, which gives him full right to thy Soul. But perhaps it may be said, it will not in all cases be possible to make Restitution to the wronged party, peradventure he may be dead; in that case then make it to his heirs, to whom his right descends. But it may further be objected, that he that hath long gone on in a course of fraud, may have injured many, that he cannot now remember, and many that he has no means of finding out; In this case all I can advise is this: *First,* to be as diligent as is possible, both in recalling to mind who they were, and endeavoring to find them out; and when, after all thy care, that proves impossible, let thy Restitutions be made to the poor, and that they may not be made by halves, be as careful as thou canst to reckon every the least mite of unjust gain, but when that cannot exactly be done, as 'tis sure it cannot by those who have multiplied the acts of fraud, yet even there let them make some general measures, whereby to proportion their restitution: as for example, a tradesman that cannot remember how much he has cheated in every single parcel, yet may possibly guess in the gross whether he have usually over-reached to the value of a third, or a fourth part of the wares, and then what proportion soever he think he has so defrauded, the same proportion let him now give out of that estate he hath raised by his Trade; but herein it concerns every man to deal uprightly, as in the presence of God, and not to make advantage of his own forgetfulness, to the cutting short to the Restitution, but rather go on the other hand, and be sure rather to give too much, then too little. If if he do happen to give somewhat over, he need not grudge the charge of such a sin offering, and 'tis sure he will not, if he do heartily desire an atonement. Many other difficulties there may be in this business of restitution, which will not be foreseen, and so cannot now be particularly spoke to; but the more of those there are, the greater horror ought men to have of running into the sin of injustice, which it will be so difficult, if not impossible for them to repair, and the more careful ought they to be to mortify that, which is the root of all injustice, to wit Covetousness.

PARTITION. XIII.

Of FALSE REPORTS, False Witness. Slanders Whisperings. Of Despising and Scoffing for infirmities; Calamities; Si•s. &c. Of POSITIVE JUSTICE, Speaking the TRUTH, Of LYING. Of Humility and Pride. Of Envy and Detraction. Of Gratitude, &c.

§ 1: THe *Fourth* Branch of Negative Justice concerns the *credit* o• our neighbors, which we are not to lessen, or impair by any means, particularly not by false reports: Of false reports there may be two sorts, the one is when a man says something of his neighbor, which he directly knows to be false, the other when possibly he has some slight surmize, or jealousy of the thing; but that upon such weak grounds, that 'tis as likely to be false as true. In either of these cases, there is a great guilt lies upon the reporter; that there doth so in the *first* of them, nobody will doubt, everyone acknowledging that it is the greatest baseness to invent a lie of another; but there is as little reason to question the other, for he that reports a thing as a truth, which is but uncertain, is a liar also, or if he do not report it as a certainty, but only as a probability, yet then though he be not guilty of the lie, yet he is of the injustice, of robbing his neighbor of his credit; for there is such an aptness in men to believe ill of others, that any the lightest jealousy will, if once it be spread abroad, serve for that purpose; and sure it is a most horrible injustice upon every slight surmize, and fancy, to hazard the bringing so great an evil upon another; especially when it is considered, that those surmizes commonly spring rather from some censoriousness, peevishness, or malice in the surmizer, then from any real fault in the person so suspected.

2. The manner of spreading these false r•ports of both kinds, is not always the same; sometimes it is more open and avowed, sometimes more close and private: the open is many times by false witness before the Court of Justice; and this not only hurts a man in his credit, but in other respects also; 'tis the delivering him up to the punishment of the Law, and according to the nature of the crime pretended, does him more or less mischief; but if it be of the highest kind, it may concern his life, as we see it did in *Naboth's* case, 1 *Kin. 21.* How great and crying a sin it is in this respect, as also in that of the perjury, you may learn from what hath been said of both those sins. I am now to consider it only, as it touches the credit; and to that it is a most grievous wound, thus to have a crime publicly witnessed against one, and such as is scarce curable by anything that can afterwards be done to clear him, and therefore whoever is guilty of this, doth a most outrageous injustice to his neighbor; this is that which is expressly forbidden in the *ninth Commandment,* and was by God appointed to be punished by the inflicting of the very same suffering upon him, which his false testimony aimed to bring upon the other. *Deut. 19. 16.*

3. The *second* open way of spreading these reports, is by a public and common declaring of them; though not before the Magistrate, as in the other case, yet in all companies, and before such as are likely to carry it farther, and this is usually done with bitter railings, and reproaches, it being an ordinary act of slanderers, to revile those whom they slander, that so by the sharpness of the accusation they may have the greater impression in the minds of the hearers; this both in respect of the slander, and the railing, is a high injury, and both of them such, as debar the committers from heaven; thus *Psal.* 15. where the upright man is

described, that shall have his part there, this is one special thing, verse. 3. *That he slendereth not his neighbor;* And for railing, the Apostle in several places reckons it amongst those works of the flesh, which are to shut men out both from the Church here by excommunication, as you may see 1 *Cor.* 5. 11. and from the Kingdom of God hereafter, as it is, 1 *Cor. 6. 10.*

4. The other more close and private way of spreading such reports, is that of the *Whisperer,* he that goes about from one to another, and privately vents his slanders, not out of an intent by that means to make them less public, but rather more; this trick of delivering them by way of secret, being the way to make them both more believed, and more spoken of too; for he that receives such a tale▪ as a secret from one, thinks to please somebody else, by delivering it as a secret to him also; and so it passes from one hand to another, till at last it spread over a whole Town: This sort of slanderer is of all other; the most dangerous, for he works in the dark, tyes all he speaks to, not to own him as the author, so that whereas in the more public accusations, the party may have some means of clearing himself, and detecting his accuser, here he shall have no possibil•ty of that, the slander, like a secret poison, works incurable effects, before ever the man discern it. This sin of whispering is by St. *Paul* mentioned among those great crimes, which are the effects of a reprobate mind, *Rom.* 1. 29. It is indeed one of the most injurable wounds of this sword of the tongue; the very bane and pest of human society; and that which not only robs single persons of their good names, but oftentimes whole families, nay, public societies of men of their peace, what ruins, what confusions has this one sin wrought in the world? 'Tis *Solomon's* observation, *Prov.* 18 28. That a *whisperer seperateth chief friends,* and sure one may truly say of tongues thus employed, that they are *set on fire of Hell,* as St. *James* saith, Chap. 3. 6.

5. This is such a guilt that we are to beware of all degrees of approach to it, of which there are several steps; the *first* is the giving ear to, and ch•rishing of those that come with slanders, for they that entertain and receive them, encourage them in the practice; for as our common proverb says, if there were no receivers, there would be no thief; so if there were none, that would give an ear to tales, there would be no tale bearers. A *second* step is, the giving too easy credit to them, for this helps them to attain part of their end, they desire to beget a general ill opinion of such a man, but the way of doing it must be by causing it, *first,* in particular m•n: and if thou suffer them to do it in thee, they have so far prospered in their aim. And for thy own part thou dost a great injustice to thy neighbor, to believe ill of him without a just ground, which the accusation of such a person certainly is not. A *third* step, is the reporting to others, what is thus told thee; by which thou makest thyself directly a party in the slander, and after thou hast unjustly withdrawn from thy neighbor, thy own good opinion, endeavourest to rob him also of that of others. This is very little below the guilt of the *first whisperer,* and tends as much to the ruin of our neighbors credit. And these several degrees have so close a dependence one upon another, that it will be very hard for him that allows himself the *first,* to escape the other; and indeed he that can take delight to hear his neighbor defamed, may well be presumed of so malicious a humor, that 'tis not likely he should stick at spreading the slander. He therefore that will preserve his innocence in this matter, must never in the least degree cheris or countenance any that brings these false reports. And it is not less necessary to his peace, then to his innocence; for he that once

entertains them, must never expect quiet, but shall be continually incited and stirred up even against his nearest, and dearest relations; so that this whisperer, and slanderer is to be looked on by all, as a common enemy, he being so as well to those to whom, as of whom he speaks.

6. But be•ides this grosser way of slandering, there is another, whereby we may impair, and lessen the credit of our neighbor, and that is by contempt, and despising; one common effect whereof is *scoffing,* and deriding him. This is very injurous to a man's reputation, for the generality of men do rather take up opinions upon trust, then judgment; and therefore if they see a man despised, and scorned, they will be apt to do the like. But besides this effect of it, there is a present injustice in the very act of despising, and scorning others. There are ordinarily but three things, which are made the occasions of it (unless it be with such, with whom virtue and godliness are made the most reproachful things, and such despising is not only an injury to our neighbor, but even to God himself, for whose sake it is, that he is so despised) those three are *first* the infirmities, *secondly* the calamities, *thirdly* the sins of a man, and each of these are very far from being ground of our triumphing over him.

7. *First,* for *infirmities,* be they either of body or mind, the deformity and unhandsomeness of the one, or the weakness, and folly of the other, they are things out of his power to help, they are not his faults, but the wise dispensations of the great Creator, who bestows the excellencies of body and mind, as he pleases, and therefore to scorn a man because he hath them not, is in effect to reproach God who gave them not to him.

8. So also for the *calamities,* and miseries, that befall a man, be it want, or sickness, or what ever else, these also come by the providence of God, who raiseth up, and pulleth down, as seems good to him, and it belongs not to us to judge, what are the motives to him to do so, as many do, who upon any affliction that befalls another, are presently concluding, that sure it is some extraordinary guilt, which pulls this upon him, though they have no particular to lay to his charge. This rash judgment our Savior reproves in the *Jews, Lu.* 13. where on occasion of the extraordinary sufferings of the *Galileans,* he asks them, ver. 2. *suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except you repent, ye shall all likewise perish:* when we see God's hand heavy upon others, it is no part of our business to judge them, but ourselves, and by repentance to prevent, what our own sins have deserved. But to reproach, and revile any, that are in affliction, is that barbarous cruelty, taken notice of by the *Psalmist,* as the heighth of wickedness, *Psal. 69. 26. They persecute him whom thou hast smitten, and they talk to the grief of them whom thou hast wounded:* In all the miseries of others, compassion becomes a debt to them; how unjust are they then, that instead of paying them that debt, afflict them with scorn and reproach?

9. Nay the very *sins* of men, though as they have more of their wills in them, they may seem more to deserve reproach, yet certainly they also oblige us to the former duty of compassion, and that in the highest degree, as being the things, which of all others make a man the most miserable; in all these cases, if we consider how subject we are to the like ourselves; and that is not only God's mercy to us, by which we are preserved from the worst that any man else is under, it will surely better become us to look up to him with

thankfulness, then down on them with contempt, and despising. Thus you see the direct injustice of scorning and contemning our brethren, to which when that other is added, which naturally follows, as a consequent of this, to wit, the begetting the like contempt in others, there can sure be no doubt of its being a great, and *horrible injustice* to our neighbor, in respect of his credit.

10. Now how great the injury of destroying a man's credit is, may be measured by these two things, *first* the value of the thing he is robbed of, and *secondly* the difficulty of making reparations. For the *first,* 'tis commonly known, that a man's good name is a thing he holds most precious, oftentimes dearer then his life, as we see by the hazards men sometimes run to preserve even a mistaken reputation; but 'tis sure it is that, which hath even by sober men been esteemed one of the greatest happiness of life: And to some sorts of men, such especially as subsist by dealings in the world, tis so necessary, that it may well be reckoned as the means of their livelihood, and then sure 'tis no slight matter to rob a man of what is thus valuable to him.

11. *Secondly,* the difficulty of making reparations increaseth the injury, and that is such in this case of defamation, that I may rather cal it an impossibility, then a difficulty: For when men are possessed with an ill opinion of a person, 'tis no easy matter to work it out; so that the slanderer is herein like a *young Conjurer,* that raises a Devil he knows not how to lay again. Nay suppose men were generally as willing to lay down ill conceits of their neighbors, as they are to take them up, yet how is it possible for him that makes even the most *public recantation* of his slander, to be sure that every man that hath come to the hearing of the one, shall do so of the other also? And if there be but one person, that doth not (as probably there will be many) then is the reparation still short of the injury.

12. This consideration is very fit to make men afraid of doing this wrong to their neighbor; but let it not be made use of to excuse those, that have already done the wrong, from endeavoring to make the best reparations they can; for though 'tis odd, it will not equal the injury, yet let them however do what they are able towards it: And this is so necessary towards the obtaining pardon of the sin that none must expect the one, that do not perform the other. Whosoever therefore sets himself to repent of his faults of this kind, must by all prudent means endeavor to restore his neighbor to that degree of credit he hath deprived him of; and if that be not to be done without bringing the shame upon himself, of confessing publicly the slander, he must rather submit to that, then be wanting to this necessary part of justice, which he owes to the wronged party.

13. Thus have I gone through these four branches of *Negative Justice* to our neighbor, wherein we must yet farther observe, that this justice binds us not only in respect of our words, and actions, but of our very *thoughts,* and affections also; we are not only forbid to hurt, but to hate, not only restrained from bringing any of these evils forementioned upon him, but we must not so much as wish them before, nor delight in them after they are befallen him: We must take no pleasure either in the sin of his Soul, or hurt of his body; we must not envy him any good thing he enjoys, nor so much as wish to possess ourselves of it: Neither will it suffice us, that we so bridle our tongue, that we neither slander, or revile, if we have that

malice in our hearts, which makes us wish his d•scredit or rejoice, when we find it procured, though we have no hand in the procuring it. This is the peculiar property of God's Laws, that they reach to the heart, whereas men's can extend only to the words, and actions; and the reason is clear, because he is the only Law-giver, that can see what is in the heart, therefore if there were the perfectest innocence in our tongue, and hands, yet if there be not this purity of heart, it will never serve to acquit us before him. The counsel therefore of *Solomon* is excellent, *Prov. 4. 23. Keep thy heart with all diligence, for out of it are the issues of life.* Let us strictly guard that, so that no malicious unjust thought enter there, and that not only, as it may be the means of betraying us to the grosser act, but also as it is in itself such a pollution in God's sight, as will unfit us for the blessed vision of God, whom none but the pure in heart have promise of seeing, *Mat. 5. 8. Blessed are the pure in heart, for they shall see God.*

14. I come now to speak of the *Positive* part of *Justice,* which is the yielding to every man that which by any kind of right he may challenge from us. Of these dues there are some, that are general to all mankind, others that are restrained within some certain conditions, and qualities of men, and become due only by virtue of those qualifications.

15. Of the first sort, that is those, that are due to all men, we may reckon first the speaking truth, which is a common debt we owe to all mankind; speech is given us as the instrument of intercourse and society, one with another, the means of discovering the mind, which otherwise lies hid, and concealed, so that were it not for this, our conversations would be but the same as of beasts; Now this being intended for the good and advantage of mankind, 'tis a due to it, that it be used to that purpose. But he that lies, is so far from paying that debt, that on the contrary he makes his speech the means of injury and deceiving him he speaks to.

16. There might much be said to show the several sorts of Obligations we lie under, to speak truth to all men; but supposing I write to Christians, I need not insist on any other, then the Commands we have of it in Scripture, thus *Eph.* 4. 25. the Apostle commands, that *putting away lying, they speak every man truth with his neighbor:* and again, *Col. 3. 9. Lye not one to another:* and *Pro. 6 17. a lying tongue is mentioned as one* of those things that are *abominations to the Lord.* Yea, so much doth he hate a lie, that it is not the most pious and Religious end, that can reconcile him to it, the man that lies, though in a zeal to God's glory, shall yet be judged as a sinner, *Rom.* 3. 7. what shall then become of those multitudes of men that lie on quite other ends? some out of malice, to mischief others, out of covetousness to defraud their neighbors, some out of pride, to set themselves out, and some out of fear, to avoid a danger, or hide a fault. But of a yet stranger sort, then all these, are those, that do it without any discernible temptation, that will tell lies by way of story, take pleasure in telling incredible things, from which themselves reap nothing, but the reputation of impertinent liars.

17. Among these divers kinds of falsehoods, Truth is become such a rarity among us, that it is a most difficult matter, to find such a man as *David* describes *Psal. 15. 2. That speaketh the truth from his heart.* Men have so glibbed their tongues to lying, that they do it familiarly upon any or no occasion, never thinking that they are observed either by God or man. But they are extremely deceived in both, for there is scarce any sin (that is at all endeavored to

be hid) which is more discernible even to men: they that have a custom of lying, seldom fail (be their memory never so good) at some time or other to betray themselves; and when they do, there is no sort of sin, meets with greater sco•n, and reproach; a liar being by all accounted a title of the greatest infamy, and shame. But as for God, 'tis madness to hope that all their Arts can disguise them from him, who needs none of those casual ways of discovery, which men do, but sees the heart, and so knows at the very instant of speaking, the falsehood of what is said; and then by his title of *the God of Truth,* is tied not only to hate, but punish it, and accordingly you see *Rev.* 20. that the liars are in the number of those that are *shut out of the New Jerusalem,* and not only so, but also have their *part in the lake that burneth with Fire and Brimstone.* If therefore thou be not of the humor of that unjust Judge Christ speaks of, *Luk.* 18 2 Who *n•ither feared God, nor regarded man,* thou must resolve on this part of Justice the putting away lying, which is abhorred by both.

18. A *second* thing we owe to all is *humanity* and *courtesy* of behavior, contrary to that •ullen churlishness we find spoken of in *Nabal,* who was of such a temper, that a man could not speak to him. 1 *Sam.* 25. 17. There is sure so much of respect due to the very nature of mankind, that no accidental advantage of wealth or honor, which one man hath above another, can acquit him from that debt to it, even in the person of the meanest; and therefore that crabbed and harsh behavior to any that bears but the form of a man, is an injustice to that nature he partakes of. And when we consider how much that nature is dignified by the Son of God his taking it upon him, the obligation to reverence it is yet greater, and consequently the sin of thus contemning it.

19 This is the common guilt of all *proud* and *haughty* persons, who are so busy in admiring themselves, that they over look all that is valuable in others, and so think they owe not so much as common civility to other men, whilst they set up themselves as *Nebuchadnezzar* did his Image to be worshipped of all. This is sure very contrary to what the Apostle exhorts, *Rom. 12. 10. In honor prefer one another:* and again *Phil 2. 4. Lo•k, not every man on his own things, but every man also on the things of others;* and let such remember the sentence of our blessed Savior. *Luk. 14. 11. He that exalteth himself shall be abased, and he that humbleth himself shall be exalted,* which we often find made good to us, in the strange down-falls of proud men. And it is no wonder, for this sin makes both God and men our enemies, God, as the Scripture everywhere testifies, abhors it, and all that are guilty of it, and men are by means of it used so contemptuously & unkindly by us, that they are by nothing more provoked against us, and then whom God and man thus resist, who shall secure and uphold?

20. A *third* thing we owe to all is *Meekness;* that is, such a patience, and gentleness towards all, as may bridle that mad passion of anger, which is not only very uneasy to ourselves, as hath already been shown, but also very mischievous to our neighbors, as the many outrages, that are oft committed in it, do abundantly testify. That this duty of *meekness* is to be extended to all men, there is no doubt, for the Apostle in express words commands it, 1 *Thes. 5. 14. Be patient towards all men,* and that it should seem in spite of all provocation to the contrary, for the very next words are, *See that none render evil for evil, or railing for railing;* and *Timothy* is commanded to exercise this *meekness* even towards them who oppose themselves

against the Doctrine of the Gospel, 2 *Tim.* 2. 25. which was a case, wherein some heat would probably have been allowed, if it might have been in any.

21. This virtue of *meekness* is so necessary to the preserving the peace of the world, that it is no wonder, that Christ, who came to plant peace among men, should injoin *meekness* to all. I am sure the contrary effects of rage and anger are everywhere discernible, it breeds disquiets in Kingdoms, in Neighbourhoods, in Families, and even between the nearest relations; 'tis such a humor, that *Solomon* warns us never to enter a friendship with a man that is of it, *Prov. 22. 24. Make no friendship with an angry man, and with a furious man thou shalt not go.* It makes a man unfit to be either friend or companion, and indeed makes one insufferable to all that have to do with one, as we are again taught by *Solomon,* Prov. 21. 19. where he prefers the *dwelling* in a *wilderness, rather then with a contentious and angry woman,* and yet a woman ha• ordinarily only that one weapon of the tongue to offend with. Indeed to any that have not the same unquietness of humor, there can scarce be a greater uneasiness, then to converse with those, that have it, though it never proceed farther, then words. How great this sin is, we may judge by what our Savior says of it, *Mat.* 5. where there are several degrees of punishment allotted to several degrees of it; but alas! we daily out go that, which he there sets as the highest step of this sin; the calling *thou fool,* is a modest sort of reviling, compared with those multitudes of bitter reproaches we use in our rages.

22. Nay, we often go yet higher; reproaches serve not our turn, but we must *curse* too; How common is it to hear men use the horridest execrations, and *cursings* upon every the slightest cause of displeasure? nay, perhaps without any cause at all; so utterly have we forgot the rule of the Apostle, *Rom. 12. 14. Bless and curse not;* Yea, the precept of our blessed Savior himself, *Mat. 5. 44. Pray for those that despitefully use you.* Christ bids us pray for those, who do us all injury, and we are often *cursing* those, who do us none. This is a kind of saying our prayers backward indeed, which is said to be part of the ceremony the Devil uses, at the making of a witch, and we have in this case also reason to look on it, as a means of bringing us into acquaintance, and league with that accursed spirit here, and to a perpetual abiding with him hereafter. 'Tis the language of Hell▪ which can never •it us to be Citizens of the *New Jerusalem,* but marks us out for inhabitants of that *land of darkness.* I conclude this with the advice of the Apostle, *Eph. 4 31. L•t all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice.*

23. Having spoken thus far of those common dues, wherein all men are concerned, and have a right, I am now to proceed to those other sorts of dues, which belong to particular persons, by virtue of some especial qualification. These qualifications may be of three kinds, that of *excellency,* that of *want,* and that of *relation.*

24. By that of *excellency* I mean any extraordinary gifts, or endowments of a person; such as wisdom, learning, and the like, but especially grace: these being the singular gifts of God, have a great value and respect due to them, wheresoever they are to be found; and this we must readily pay by a willing, and glad acknowledgment of those his gifts in any he has bestowed them on, and bearing them a reverence, and respect, answerable thereunto, and not out of an overweening of our own excellencies, despise and undervalue those of others,

as they do, who will yield nothing to be reason, but what themselves speak, nor anything piety, but what agrees with their own practice.

25. Also we must not envy, or grudge that they have those gifts, for that is not only an injustice to them, but injurious also to God, who gave them, as it is as large set forth in the parable of the laborers, *Mat.* 20. where he asks them, who grumbled at the Masters bounty to others, *Is it not lawful for me to do what I will with my own, is thine eye evil because mine is good?* This envying at God's goodness to others, is in effect a murmuring against God, who thus disposes it, neither can there be a greater, and more direct opposition against him, then for me to hate and wish ill to a man, for no other reason, but because God has loved and done well to him and then in respect of the man, 'tis the most unreasonable thing in the world, to love him the less, merely because he has those good qualities, for which I ought to love him more.

26. Neither must we detract from the excellencies of others, we must not see to eclipse or darken them by denying either the kinds, or degrees of them; by that means to take off that esteem, which is due to them. This sin of detraction is generally the effect of the former of envy, he that envies a man's worth, will be apt to do all he can to lessen it in the opinions of others, and to that purpose will either speak slightly of his excellencies; or if they be so apparent, that he knows not how to cloud them, he will try if he can by reporting some either real, or feigned infirmity of his, take off from the value of the other, and so by casting in some dead flies, as the wise man speaks, *Eccles.* 10. 1. Strive to corrupt the savor of the ointment; this is a great injustice, and directly contrary to that duty we owe, of acknowledging, and reverencing the gifts of God in our brethren.

27. And both these sins of envy, and detraction do usually prove as great follies, as wickedness; the envy constantly brings pain, and torment to a man's self, whereas if he could but cheerfully, and gladly look on those good things of another's, he could never fail to be the better for them himself; the very pleasure of seeing them would be some advantage to him; but besides that, those gifts of his brother may be many ways helpful to him, his wisdom and learning may give him instruction; his piety, and virtue, example, *&c.* but all this the envious man loseth, and hath nothing in exchange for it, but a continual fretting, and gnawing of heart.

28. And then for detraction, that can hardly be so managed, but it will be found out; he that is still putting in Caveats against men's good thoughts of others, will quickly discover himself to do it out of envy, and then that will be sure to lessen their esteem of himself, but not of those he envies, it being a sort of bearing testimony to those excellencies, that he thinks them worth the envying.

29 What hath been said of the value, and respect due to those excellencies of the mind, may in a lower degree be applied to the outward advantages of honor, greatness, and the like. These though they are not of equal value with the former (and such for which no man is to prize himself) yet in regard, that these degrees, and distinctions of men are by God's wise providence disposed, for the better ordering of the world, there is such a civil respect due to

those, to whom God hath dispenc'd them, as may best preserve that order, for which they were intended. Therefore all inferiors are to behave themselves to their superious with modesty, and respect, and not by a rude boldness confound that order, which it hath pleased God to set in the world, but according as our Church-Catechism teaches, *order themselves lowly and reverently to all their betters.* And here the former caution against envy comes in most seasonably; these outward advantages being things, of which generally men have more taste, then of the other, and therefore will be more apt to envy, and repine to see others exceed them therein, to this therefore all the former considerations against envy will be very proper, and the more necessary to be made use of, by how much the tempt•tion is in this case to most minds t•e greater.

30. The *second* qualication is that of want; whoever is in distress for anything, wherewith I can supply him, that distress of his makes it a duty in me so to supply him, and this in all kinds of wants. Now the ground of its being a duty is, that God hath given men abilities not only for their own use, but for the advantage and benefit of others, and therefore what is thus given for their use becomes a debt to them, whenever their need requires it. Thus he that is ignorant and wants knowledge is to be instructed by him, that hath it, and this is one special end, why that knowledge is given him: *The tongue of the learned is given to speak a word in season, Isaiah.* 50. 4. He that is in sadness▪ and affliction, is to be comforted by him that is himself in cheerfulness. This we see St. *Paul* makes it the end of God's comforting him, that he *might be able to comfort them that are in any trouble, 2 Cor.* 1. 4. He that is in any course of sin, and wants reprehension and counsel, must have that want supplied to him by those, who have such abilities, and opportunities, as may make it likely to do good. That this is a justice we owe to our neighbor, appears plainly by that text, *Levite. 19. 17. Thou shalt not hate thy brother in thy heart, thou shalt in any wise reprove him, and not suffer sin upon him;* where we are under the same obligation to reprove him, that we are not to hate him. He that lies under any slander, or unjust defamation, is to be defended, and cleared by him, that knows his innocence, or else he makes himself guilty of the slander, because he neglects to do that which may remove it; and how great an injustice, that of slandering our neighbor is, I have already shown.

31. *Lastly,* he that is in poverty and need, must be relieved by him that is in plently; and he is bound to it, not only in charity, but even in justice. *Solomon* calls it a due, *Pro. 3. 27. Withhold not good from him to whom it is due, when it is in the power of thine hand to do it:* and what that good is, he explains in the very next verse: Say *not to thy neighbor, go and come again, and tomorrow I will give, when thou hast it by thee:* It seems, 'tis the withholding a due, so much as to defer giving to our poor neighbor. And we find God did among the *Jews* separate a certain portion of every man's increase for the use of the poor, a tenth every third year (which is all one with a thirtieth part ever year, *Deut.* 14. 28, 29. And this was to be paid not as a charity, or liberality, but as a debt, they were unjust, if they withheld it. And surely we have no reason to think, that Christian justice is sunk so much below the *Jewish,* that either nothing at all, or a less proportion is now required of us. I wish our practice were but at all answerable to our obligation in this point, and then surely we should not see so many *Lazaruses* lie unrelieved at our doors, they having a better right to our superfluities, then we

ourselves have, and then what is it, but arrant robbery to bestow that upon our vanities, nay our sins, which should be their portion?

32. In all the foregoing cases, he that hath ability is to look upon himself, as God's steward, who hath put it into his hands to distribute to them, that want, and therefore not to do it, is the same injustice and fraud, that it would be in any steward to purse up that money for his private benefit, which was entrusted to him, for the maintenance of the family, and he that shall do thus, hath just reason to expect the doom of the unjust steward, *Luke* 16. to be put out of the stewardship, to have those ability, taken from him, which he hath so unfaithfully employed. And as for all the rest, so particularly for that of wealth, 'tis very commonly to be observed, that it is withdrawn from those that thus defraud the poor of their parts, the griping miser coming often by strange undiscernable ways to poverty; and no wonder, he having no title to God's blessing on his heap, who does not consecrate a part to him in his poor members. And therefore we see the *Israelites* before they could make that challenge of God's promise to bless them, *Deut. 26. 15. Look down from thy holy habitation and bless thy people Israel,* &c. they were first to pay the poor man's tithes, *ver.* 12. without which they could lay no claim to it. This withholding more then is meet, as *Solomon* says, *Pro. 11. 24. tends to poverty;* and therefore as thou wouldst play the *good husband* for thyself, be careful to perform this justice according to thy ability to all that are in want.

33. The *third qualification* is that of *relation,* and of that there may be divers sorts, arising from divers grounds, and duties, answerable to each of them. There is first a *relation* of a debtor to a creditor, and he that stands in that relation to any whether by virtue of bargain, loan, or promise, 'tis his duty to pay justly what he owes, if he be able (as on the other side if he be not, 'tis the creditors, to deal charitably and Christianly with him, and not to exact of him beyond his ability.) But I need not insist on this, having already by showing you the sin of with holding debts, informed you of this duty.

34. There is also a relation of an obliged person to his benefactor, that is one that hath done him *good,* of what kind soever, whether *spiritual,* or *corporal;* and the duty of that person is, *first thankfulness,,* that is a ready and hearty acknowledgment of the courtesy received: *secondly, prayer* for God's blessings and rewards upon him; and *thirdly* an endeavor, as opportunity and ability serves, to make returns of kindness, by doing good turns back again. This duty of *gratitude* to *benefactors* is so generally acknowledged by all, even the most barbarous, and savagest of men, that he must have put off much of his human nature, that refuses to perform it. The very *Publicans* and *sinners,* as our *Savior* says, *do good to those that do good to them.*

35. Yet how many of us fail even in this, how frequent is it to see men, not only neglect to repay courtesies, but return injuries instead of them? It is too observable in many particulars, but in none more, then in the case of advice, and admonition, which is of all others, the most precious part of kindness, the reallest good turn that can be done from one man to another. And therefore those that do this to us, should be looked on, as our prime and *greatest benefactors.* But alas! how few are there that can find gratitude, shall I say? nay patience for such a courtesy? Go about to admonish a man of a fault, or tell him of an error,

he presently looks on you, as his enemy, you are, as St. *Paul* tells the *Galatians, Chap. 4. 16. become his enemy because you tell him the truth;* such a pride there is in men's hearts, that they must not be told of anything amiss, though it be with no other intent, but that they may amend it. A strange madness this is, the same that it would be in a sick man, to fly in the face of him that comes to cure him, on a fancy that he disparaged him in supposing him sick; so that we may well say with the wise man, *Pro. 12. 1. He that hateth reproof is brutish.* There cannot be in the world a more happy temper, for it fortifies a man in his sins, raises such mounts, and bulwarks about them, that no man can come to assault them, and if we may believe *Solomon, destruction will not fail to attend it, Pro. 29. 1. He that being of ten reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.* But then again in respect of the admonisher, 'tis the greatest injustice, I may say, cruelty that can be, he comes in tenderness, and compassion to rescue thee from a danger, and to that purpose puts himself upon a very uneasy task; for such the general impatience men have to admonition, hath now made it; and what a defeat, what a grief is it to him, to find that instead of reforming the *first* fault, thou art run into a *second,* to wit that of causeless displeasure against him? This is one of the worst, and yet I doubt, the commonest sort of unthankfulness to benefactors, and so a great failing in that duty we owe to that sort of relation. But perhaps these will be looked on as remote relations (yet 'tis sure they are such as challenge all that duty I have assigned to them) I shall in the next place proceed to those relations, which are by all acknowledged to be of the greatest nearness.

PARTITION XIV.

Of DUTY to PARENTS. Magistrates, Pastors, &c. Of the DUTY of PARENTS to Children, &c.

§. 1. THE *first* of those nearer sorts of relations, is that of a *Parent;* And here it will be necessary to consider the several sorts of *Parents,* according to which the duty to them is to be measured. Those are these three, the *Civil,* the *Spiritual,* the *Natural.*

2. The *Civil Parent* is he, whom God hath established the *Supreme Magistrate,* who by a just right possesses the throne in a Nation. This is the common Father of all those that are under his authority. The duty we owe to this *Parent* is,*first, Honor* and *Reverence,* looking on him, as upon one, on whom God hath stamped much of his own power and authority, and therefore paying him all honor and esteem, never daring, upon any pretence whatsoever, to *speak evil of the ruler of our people,* Acts 23. 5.

3. *Secondly,* Paying *Tribute;* This is expressly commanded by the Apostle, *Rom. 13. 6. Pay ye tribute also, for they are God's Ministers attending continually upon this very thing.* God has set them apart as Ministers for the common good of the people, and therefore 'tis all justice, they should be maintained, and supported by them. And indeed when it is considered, what are the cares, and troubles of that high calling, how many thorns are plated in every Crown, we have very little reason to envy them these dues, and it may truly be said, there is none of their poor laboring subjects, that earns their living so hardly.

4. *Thirdly,* We are to pray for them: this is also expressly commanded by the Apostle, 1 *Tim.* 2. 2. to be done for Kings, *and for all that are in authority.* The businesses of that calling are so

weighty, the dangers and hazards of it so great, that they of all others need prayers for God's direction, assistance, and blessing, and the prayers that are thus poured out for them, will return into our own bosoms, for the blessings they receive from God tend to the good of the people, to their *living a quiet and peaceable life,* as it is in the close of the verse forementioned.

5. *Fourthly,* We are to pay them *Obedience.* This is likewise strictly charged by the Apostle, 1 *Pet. 2. 13. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King as Supreme, or unto Governors as those that are sent by him;* We owe such an *obedience* to the Supreme power, that whoever is authorised by him, we are to submit to, and St. *Paul* likewise is most full to this purpose, *Rom. 13. 1. Let every Soul be subject to the higher powers;* and again, ver. 2. *Whosoever resisteth the pouers, resisteth the Ordinance of God.* And 'tis observable that these precepts were given at a time, when those powers were Heathens, and cruel persecutors of Christianity, to show us, that no pretence of the wickedness of our rulers can free us of this duty. An *obedience* we must pay either active, or passive: the active in the case of all lawful commands; That is, whenever the Magistrate commands something, which is not contrary to some Command of God, we are then bound to act according to that command of the Magistrate, to do the thing he requires. But when he injoins anything contrary to what God hath Commanded, we are not then to pay him this active *obedience,* we may, nay we must refuse thus to act, (yet here we must be very well assured that the thing is so contrary, and not pretend conscience for a cloak of stubbornness) we are in that case to *obey God rather then man.* But even this is a season for the passive obedience, we must patiently suffer, what he inflicts on us, for such refusal, and not, to secure ourselves, rise up against him. For *who can stretch his hand against the Lord's anointed, and be guilt less?* says *David* to *Abishai,* 1 Sam. 26 9. and that at a time when *David* was under a great persecution from *Saul,* nay, had also the assurance of the Kingdom after him; and St. *Paul's* sentence in this case is most heavy, *Rom. 13. 2. They that resist shall receive to themselves damnation.* Here is very small encouragement to any to rise up against the lawful Magistrate, for though they should so far prosper here, as to secure themselves from him by this means, yet there is a King of kings, from whom no power can shelter them, and this damnation in the close will prove a sad prize of their victories. What is on the other side the duty of the Magistrate to the people will be vain to mention here, none of that rank being like to read this treatise, and it being very useless for the people to inquire, what is the duty of their Supreme, wherein the most are already much better read, then in their own, it may suffice them to know that whatsoever his duty is, or however performed, he is accountable to none but God and no failing of his pa•t, can warrant them to fail of theirs.

6 The second sort of *Parents* are the spiritual; That is, the Ministers of the Word, whether such, as be Governors in the Church, or others under them, who are to perform the same Offices to our Souls, that our natural Parents do to our bodies. Thus St. *Paul* tells the *Corinthians,* that in *Christ Jesus he had begotten them through the Gospel,* 1 Cor 4. 15. and the *Galatians,* chap. 4. 19. that he *travels in birth of them, till Christ he formed in them;* and again, 1 Cor. 3. 2. *He had fed them with milk;* that is, such Doctrines as were agreeable to that infant state of Christianity they were then in, but he had stronger meat for them of *full age,* Heb. 5.

14. All these are the Offices of a Parent, and therefore they that perform them to us, may well be accounted as such.

7. Our duty to these is *first* to *love* them, to bear them that kindness, which belongs to those who do us the greatest benefits. This is required by St. *Paul,* 1 Thes 5. 13. *I beseech you, brethren, mark them which labor among you and are over you in the Lord, and admonish you, and esteem them very highly in love for their works sake.* The work is such as ought in all reason to procure them *love,* it being of the highest advantage to us.

8. *Secondly,* 'Tis our duty to *value* and *esteem* them, as we see in the text now mentioned; and surely this is most reasonable, if we consider either the nature of their work, or who it is that employs them. The nature of their work is of all others the most excellent; we use to value other professions proportionably to the dignity and worth of the things they deal in. Now surely there is no Merchandize of equal worth with a Soul, and this is their Traffick, rescuing precious Souls from perdition. And if we consider further, who it is that employs them, it yet adds to the reverence due to them. They are *Ambassadors for Ch•ist,* 2 Cor. 5. 20. and Ambassadors are by the Laws of all Nations to be used with a respect, answerable to the quality of those that send them. Therefore Christ tells his disciples, when he sends them out to preach, *He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.* Luk. 10. 16. It seems there is more depends on the despising of Ministers, then men ordinarily consider, 'tis the despising of God and Christ both. Let those think of this, who make it their pastime, and sport to affront, and deride this calling. And let those also, who dare presume to exercise the Offices of it, without being lawfully called to it, which is a most high presumption; 'Tis as if a man on his own head should go, as an Ambassador from his Prince; the Apostle says of the Priests of the Law, which yet are inferior to those of the Gospel, *That no man taketh this honor to himself, but he which was called of God,* Heb. 5 4. How shall then any man dare to assume this greater honor to himself, that is not called to it; Neither will it suffice to say, they have the inward call of the spirit; for since God hath established an order in the Church, for the admitting men to this Office, they that shall take it upon them without that authority, resist that ordinance, and are but of the number of those thieves and robbers, as our Savior speaks, *Jo. 10. which c•me not in by the door.* Besides the sad experience of these times show, that many who pretend most to this inward call of the Spirit, are called by some other spirit, then that of God, the doctrines they v•nt being usually directly contrary to that word of his, on which all true Doctrines must be founded. Such are to be looked on as those seducers, those false prophets, whereof we are so often warned in the Epistles of the Apostles. And whosoever countenances them, or follows them, partakes with them in their guilt. It is recorded of *Jereboam,* as a crying sin, that he made of the meanest of the people Priests; that is, such as had by God's institution no right to it, and whoever hearkens to these uncalled preachers, run into that very sin, for without the encouragement of being followed, they would not long continue in the course, and therefore they that give them that encouragement, have much to answer for, and are certainly guilty of the sin of despising their true Pastors, when they shall thus set up these false apostles against them. This is a guilt this age is too much concerned in, God in his mercy so timely

convince us of it, as may put a stop to that confusion and impiety, which breaks in so fast upon us by it.

9 *Thirdly,* We owe to them *maintenance:* but of this I have spoken already in the first part of this Book, and shall not here repeat. *Fourthly,* We owe them *obedience, Obey them,* saith the Apostle, *that have the rule over you and submit yourselves, for they watch for your Souls,* Heb. 13. 17. This *obedience* is to be paid them in spiritual things; that is, whatsoever they out of God's word shall declare to us, to be God's Commands, these we are diligently to obey, remembering that it is not they, but God requires it, according to that of Christ, *he that heareth you heareth me,* Luk. 10. 16. And this whether it be delivered by the way of public preaching, or private exhortation, for in both, so long as they keep them to the rule, which is God's Word, they are the Messengers of the *Lord of Hosts,* Mal. 2. 7. This *obedience* the Apostle enforceth from a double motive, one taken from their Ministry, another from themselves. *They watch,* says he, *for your Souls, as they that must give account that they may do it with joy, andt no with grief;* The people are by their *obedience* to enable their Pastors to give a comfortable account of their Souls, and it is a most unkind return of all their care and labors; to be put to grieve for the ill success of them. But then in the *second* place, 'tis their own concernment also; they may put their Ministers to the discomfort of seeing all their pains cast away, but themselves are like to get little by it, that (says the Apostle, *Heb. 13. 17.) will be unprofitable for you;* 'tis yourselves, that will finally prove the losers by it, you loose all those glorious rewards, which are offered, as the crown of this obedience, you get nothing but an addition to your sin, & punishment, for as our Savior tells the Pharisees, *If he had not come and spoken to them they had not had sin,* Jo. 15. 24 that is in comparison with what they then had; so certainly they that never had the Gospel preached to them, are much more innocent then they that have heard and resisted it. And for the punishment, what Christ told those to whom he had preached, *That it should be more tolerable for Tyre and Sydon,* which were Heathen Cities, *then for them,* the same undoubtedly we may conclude of ourselves.

10. *Lastly,* We are to pray for them; This St. *Paul* everywhere requires of his Spiritual children; thus *Eph.* 6. 7, 8. having commanded prayer for all Saints, he adds, *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel;* and so again, *Col* 4. 3. And this remains still a duty to these Spiritual Fathers, to pray for such assistances of God's Spirit to them, as may enable them rightly to discharge that Holy Calling. I shall omit to set down here, what is the duty of Ministers to the people, upon the same consideration, on which I forbare to mention the duty of Magistrates.

11. The *third* sort of parent is the *natural,* the fathers of our flesh, as the *Apostle* calls them, *Heb.* 12. 9. And to these we owe several duties, as *first* we owe them reverence, and respect; we must behave ourselves towards them with all humility, and observance, and must not upon any pretence of infirmity in them, despise or contemn them, either in outward behavior, or so much as inwardly in our hearts. If indeed they have infirmities, it must be our business to cover, and conceal them; like *Shem,* and *Japheth,* who while cursed *Cham* published and disclosed the nakedness of their father, covered it, *Gen.* 9. 23. and that in such a manner too, as even themselves might not behold it. We are as much as may be to keep

ourselves from looking on those nakedness of our parents, which may tempt us to think irreverently of them. This is very contrary to the practice of too many children, who do not only publish and deride the infirmities of their parents, but pretend they have those infirmities they have not; there is ordinarily such a pride, and headiness in youth, that they cannot abide to submit to the counsels, and directions of their Elders, and therefore to shake them off, are willing to have them pass for the effects of dotage, when they are indeed the fruits of sobriety, and experience. To such the exhortation of *Solomon* is very necessary, *Pro. 23. 22. Hearken to thy father that begat thee, and despise not thy mother when she is old.* A multitude of texts more there are in that book, to this purpose, wh•ch shows that the wisest of men thought it necessary for children to attend to the counsel of their parents. But the youth of our age set up for wisdom, the quite contrary way, and think they then become wits, when they are advanced to the despising the counsel, yea mocking the persons of their parents. Let such if they will not practice the exhortations, yet remember the threatening of the wise man, *Pro. 30. 17. The eye that mocketh his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it.*

A *second* duty to them is *love;* we are to bear them a real kindness, such as may make us heartily desirous of all manner of good to them, and abhor to do anything that may grieve or disquiet them. This will appear but common gratitude; when 'tis remembered, what our parents have done for us, how they were not only the instruments of first bringing us into the world, but also of sustaining and supporting us after; and certainly they that rightly weigh the cares and fears, that go to the bringing up of a child, will judge the love of that child to be but a moderate return for them. This *love* is to be expressed several ways, *first,* in all kindness of behavior, carrying ourselves not only with an awe, and respect, but with kindness and affection, and therefore most gladly and readily doing those things, which may bring joy and comfort to them, and carefully avoiding whatever may grieve, and afflict them. *Secondly,* this love is to be expressed in praying for them. The debt a child owe to a parent is so great, that he can never hope himself to discharge it; he is therefore to call in God's aid, to beg of him, that he will reward all the good his parents have done for him, by multiplying his blessings upon them; what shall we then say to those children, that instead of calling to heaven for blessings on their parents, ransack hell for curses on them, and pour out the blackest execrations against them? This is a thing so horrid, that one would think there needed no persuasion against it, because none could be so vile, as to fall into it, but we see God himself, who best knows men's hearts, saw it possible; and therefore laid the heaviest punishment upon it: *He that curseth father or mother, let him die the death, Exod.* 21. 17. And alas! our daily experience tells us, 'tis not only possible, but common even this of uttering curses. But 'tis to be feared, there is another, yet more common, that is the wishing curses, though fear or shame keep them from speaking out. How many children are there, that either through impatience of the Government, or greediness of the possessions of the Parents, have wisht their deaths? But whoever doth so, let him remember, that how stylie and fairly soever he carry it before men, there is one that sees those secretest wishes of his heart, and in his sight he assuredly passes for this heinous offender, a curser of his Parents. And then let it be considered, that God hath as well the power of punishing, as of seeing, and

therefore since he hath pronounced death to be the reward of that sin, 'tis not unreasonable to expect he may himself inflict it; that they who watch for the death of their Parents, may untimely meet with their own. The fifth Commandment promiseth long life as the reward of honoring the Parent, to which 'tis very agreeable that untimely death be the punishment of the contrary, and sure there is nothing more highly contrary to that duty, then this we are now speaking of, the cursing our Parents.

14. The third duty we owe to them is *obedience;* This is not only contained in the fifth Commandment, but expressly enjoined in other places of Scripture. *Eph. 6. 1. Children obey your Parents in the Lord, for this is right;* and again, *Col. 3. 20. Children obey your Parents in all things, for this is well pleasing to the Lord.* We owe them an *obedience* in all things, unless where their commands are contrary to the commands of God, for in that case our duty to God must be preferred, and therefore if any Parent shall be so wicked, as to require his child to steal, to lie, or to do any unlawful thing, the child then offends not against his duty, though he disobey that command, nay, he must disobey, or else he offend against a higher duty, even that he owes to God, his Heavenly Father. Yet when 'tis thus necessary to refuse obedience, he should take care to do it in such a modest, and respectful manner, that it may appear 'tis conscience only, and not stubbornness moves him to it. But in case of all lawful commands; that is, when the thing commanded is either good, or not evil, when it hath nothing in it contrary to our duty to God, there the child is bound to obey, be the command in a weightier or lighter matter; How little this duty is regarded is too manifest everywhere in the world, where Parents generally have their children no longer under command, then they are under the rod; when they are once grown up, they think themselves free from all obedience to them, or if some do continue to pay it, yet let the motive of it be examined, and 'twill in too many be found only worldly prudence; They fear to displease their Parents, lest they should shorten their hand toward them, and so they shall loose somewhat by it; but how few are there that obey purely upon conscience of duty? This sin of disobedience to Parents was by the Law of *Moses* punishable with death, as you may read *Deut* 21. 18. but if Parents now a days should proceed so with their children, many might soon make themselves chidless.

15. But of all acts of *disobedience,* that of *marrying* against the consent of the Parent, is one of the highest. Children are so much the goods, the possessions of the Parent, that they cannot without a kind of theft, give away themselves without the allowance of those, that have the right in them, and therefore we see under the Law, the Maid that had made any vow, was not suffered to perform it, without the consent of the Parent. *Num. 30. 5.* the right of the Parent was thought of force enough to cancel, and make void the Obligation, even of a vow, and therefore surely it ought to be so much considered by us as to keep us from making any such, whereby that right is infringed.

16. A *fourth* duty to the Parent is to *assist,* and minister to them in all their wants of what kind soever, whether weakness, and sickness of body, decayedness of understanding, or poverty, and lowness of estate, in all these the child is bound according to his ability, to relieve and assist them: for the two former, weakness of body, and infirmity of mind, none can doubt of the duty, when they remember how every child did in his infancy receive the

very same benefit from the Parent, the child had then no strength to support, no understanding to guide itself; the care of the Parents was fain to supply both these to it, and therefore in common gratitude, whenever either of these becomes the Parents case, as sometimes by great age, or some accident both do, the child is to perform the same offices back again to them. As for that of relieving their poverty, there is the very same Obligation to that with the former, it being but just to sustain thy Parent who has formerly sustained thee; but besides this Christ himself teaches us, that th•s is contained within their precept of honoring the Parents, for when *Mar.* 7. 13. he accuses the Pharisees of *rejecting the Commandment of God, to cleave to their own traditions,* he instances in this particular, concerning the relieving of Parents, whereby 'tis manifest that this is a part of that duty which is enjoined in the fifth Commandment, as you may see at large in the Text, and such a duty it is that no pretence can absolve, or acquit us of it. How then shall those answer it, that deny relief to their poor Parents, that cannot part with their own excesses, and superfluities, which are indeed their sins, to satisfy the necessities of those to whom they owe their being? Nay, some there are, yet worse, who out of pride scorn to own their Parents in there poverty; Thus it often happens, when the child is advanced to dignity or wealth, they think it a disparagement to them to look on their Parents that remain in a low condition, it being the betraying, as they think, to the world the meanness of their birth, and so the poor Parent fares the worse for the prosperity of his child. This is such a pride and unnaturalness together, as will surely find a sharp vengeance from God, for if *Solomon* observe of pride alone, that it is the fore-runner of destruction, *Prov.* 16. 18. we may much rather conclude so of it, when it is thus accompanied.

17. To this that hath been said of the duty of children to the•r Parents, I shall add only this: That no unkindness, no fault of the Parent can acquit the child of this duty, but as St. *Peter* tells servants, 1 *Pet.* 2. 18. that they *must be subject not only to the good and gentle masters, but also to the froward,* so certainly it belongs to children to perform duty not only to the kind and virtuous, but even to the harshest, and wicked'st Parent. For though the gratitude due to a kind Parent, be a very forcible motive to make the child pay his duty, yet that is not the only, nor chiefest ground of it; That is laid in the Command of God, who requires us thus to honor our Parents, and therefore though we should suppose a Parent so unnatural, as never to have done anything to oblige the child, (which can hardly be imagined) yet still the Command of God continues in force, and we are in conscience of that, to perform that duty to our Parents, though none of the other tie of gratitude should lie on us.

But as this is due from the child to the Parents, so on the other side there are other things also due from the Parents to the child, and that throughout the several states, and ages of it.

18. *First,* There is the care of *nourishing* and *sustaining* it, which begins from the very birth, and continues a duty from the Parent, till the child be able to perform it to himself; This is a duty, which nature teaches, even the savages beasts, have a great care and tenderness in nourishing their young, and therefore may serve to reproach and condemn all Parents, who shall be so unnatural as to neglect this. I shall not here enter into the question whether the mother be obliged to give the child its first nourishment, by giving it suck herself, because

'twill not be possible to affirm universally in the case, there being many circumstances, which may alter it, and make it not only lawful, but best not to do it; all I shall say, is, that where no impediment of sickness, weakness, or the like does happen, 'tis surely best for the mother herself to perform this office, there being many advantages to the child by it, which a good Mother ought so far to consider, as not to sell them to her own sloth, or niceness, or any such unworthy motive, for where such only are the grounds of forbearing it, they will never be able to justify the omission, they being themselves unjustifiable.

But besides this first care, which belongs to the body of the child, there is another, which should begin near as early, which belongs to their Souls, and that is the bringing them to the Sacrament of *Baptism,* thereby to procure them an early right to all those precious advantages, which that Sacrament conveys to them. This is a duty the Parents ought not to delay, it being most reasonable, that they who have been instruments to convey the stain and pollution of sin to the poor Infant, should be very earnest and industrious to have it washed off, as soon as may be: Besides the life of so tender a creature is but a blast, and many times gone in a moment, and though we are not to despair of God's mercy to those poor children, who die without Baptism, yet surely those Parents commit a great fault, by whose neglect it is, that they want it.

19. Secondly, The Parents must provide for the education of the child; they must, as *Solomon* speaks, *Prov. 22. 6. Train up the child in the way he should go.* As soon therefore as children come to the use of reason, they are to be instructed, and that first in those things, which concern their eternal well-being, they are by little and little to be taught all those things, which God hath Commanded them, as their duty to perform; as also what glorious rewards he hath provided for them, if they do it, and what grievous and eternal punishments, if they do it not. These things ought as early, as is possible, to be instilled into the minds of children, which (like new vessels) do usually keep the savor of that, which is first put into them, and therefore it nearly concerns all parents to look they be at first thus seasoned with Virtue and Religion. 'Tis sure if this be neglected, there is one ready at hand to fill them with the contrary, the devil will be diligent enough to instill into them all wickedness and vice, even from their cradles, and there being also in all our natures so much the greater aptness to evil, then to good, there is need of great care and watchfulness, to prevent those endeavors of that enemy of Souls, which can no way be, but by possessing them at first with good things, breeding in them a love to virtue, & a hatred of vice, that so when the temptations come, they may be armed against them. This surely is above all things the duty of Parents to look after, and the neglect of it is a horrible cruelty; We justly look upon those Parents, as most unnatural wretches, that take away the life of their child; but alas! that his mercy and tenderness, compared to this of neglecting his education, for by that he ruins his Soul, makes him miserable eternally; and God knows, multitudes of such cruel Parents there are in the world, that thus give up their children to be possessed by the Devil, for want of an early acquainting them with the ways of God; nay, indeed how few there are, that do conscionable perform this duty, is too apparent by the strange rudeness, and ignorance, that is generally among youth: the children of those who call themselves Christians, being frequently as ignorant of God and Christ, as the meerest Heathens. But whoever they are, that thus neglect

this great duty, let them know that it is not only a fearful misery they bring upon their poor children, but also a horrible guilt upon themselves. For as God says to the careless watchmen, *Ezeck. 3. 18. That if any soul perish* by his negligence, *that soul shall be required at his hands,* so surely will it fare with all parents, who have this office of watch-men entrusted to them by God over their own children: A *second* part of education is the bringing them up to some employment, busying them in some honest exercise, whereby they may avoid that great *snare of the Devil, Idleness,* and also be taught some useful art or trade, whereby when they come to age, they may become profitable to the *Commonwealth,* and able to get an honest living to themselves.

20. To this great duty of *educating* of *children,* there is required as means, *first encouragement, secondly, correction: encouragement* is *first* to be tried, we should endeavor to make children in love with duty, by offering them rewards and invitations, and whenever they do well take notice of it, and encourage them to go on. It is an ill course some parents hold, who think they must never appear to their children, but with a face of sowreness and austerity; this seems to be that, which St. *Paul* forwarnes parents of, when he bids *fathers* not to *provoke their children to wrath, Col.* 3. 21. To be as harsh and unkind to them, when they do well, as if they do ill, is the way to provoke them; and then the Apostle tells us in the same verse, what will be the issue of it, they will be discouraged, they will have no heart to go on in any good course, when the parent affords them no countenance. The *second* means is correction, and this becomes seasonable, when the former will do no good, when all fair means, persuasions, and encouragements prevail not, then there is a necessity of using sharper; and let that be first tried in words, I mean not by railing and foul language, but in sober, yet sharp reproof; but if that fail too, then proceed to blows, and in this case as *Solomon* says, *he that spareth his rod, hateth his son, Prov.* 13. 24. 'Tis a cruel fondness, that to spare a few stripes at present, will adventure him to those sad mischiefs, which commonly befall the child, that is left to himself. But then this correction must be given in such a manner, as may be likely to do good; to which purpose it must first be given timely; the child must not be suffered to run on in any ill, till it have got a habit, and a stubbornness too. This is a great error in many parents, they will let their children alone for divers years, to do what they list, permit them to lie, to steal, without ever so much as rebuking them, nay, perhaps please themselves to see the witty shifts of the child, and think it matters not what they do while they are little: But alas! all that while the vice gets root, and that many times so deep a one, that all they can do afterwards, whether by words or blows, can never pluck it up. *Secondly,* correction must be moderate, not exceeding the quality of the fault, nor the tenderness of the child. *Thirdly,* it must not be given in rage, if it be, it w•ll not only be in danger of being immoderate, but it will lose its effect upon the child, who will think he is corrected, not because he has done a fault, but because his parent is angry, and so will rather blame the parent then himself, whereas on the contrary, care should be taken to make the child as sensible of the fault, as of the smart, without which he will never be thoroughly amended.

21. *Thirdly,* after children are grown up, & are past the age of education, there are yet other offices for the parent to perform to them: the parent is still to watch over them in respect of

their souls, to observe how they practice those precepts, which were given them in their education, and accordingly to exhort, encourage, or reprove, as they find occasion.

22. So also for their outward estate, they are to put them into some course of living in the world; if God have blest the parents with wealth, according to what he hath, he must distribute to his children, remembering that since he was the instrument of bringing them into the world, he is according to his ability to provide for their comfortably living in it, they are therefore to be looked on very unnatural parents, who, so they may have enough to spend in their own riots, and excess, care not what becomes of their children, never think of providing for them. Another fault is usual among parents in this business; they defer all the provisions for them, till themselves be dead, heap up perhaps great matters for them against that time, but in the mean time afford them not such a competency, as may enable them to live in the world There are several mischiefs come from this: first it lessens the child's action to his parent, nay, sometimes it proceeds so far, as to make him wish his death, which though it be such a fault, as no tempt•tion can excuse in a child, yet 't•s also a great fault in a parent to g•ve that temptation. *S•condly,* it puts the child upon shifts, and tricks; many times dishonest ones, to supply his necessities; this is, I doubt not, a common effect of it, the hardness of parents has often put men upon very unlawful courses, which when they are once acquainted with, perhaps they never leave, though the *fi•st* occasion cease; and therefore parents ought to beware, how they run them upon those hazards. Besides the parent loses that contentment, which he might have in seeing his children live prosperously and comfortably, which none but an arrant earth-worm would exchange for the vain imaginary pleasure of having money in his chest. But in this business of providing for children, there is yet another thing to be heeded, and that is, that the parent get that wealth honestly, which he makes their portion; else 'tis very far from being a provision, there is such a curse goes along with an ill-gotten estate, that he that leaves such a one to his child, do but cheat, and deceive him, makes him believe he has left him wealth, but has withal put such a canker in the bowels of it, that is sure to eat it out. This is so common an observation that I need say nothing to confirm the truth• of it; would God it were as generally laid to heart, as it seems to be generally taken notice of: Then surely parents would not account it a reasonable motive to unjust dealing, that they may thereby provide for their children, for this is not a way of providing for them; n•y, 'tis the way to spoil them of whatever they have lawfully gathered for them, the least mite of unlawful gain being of the nature of leaven, which *sours the whole lump,* bringing down curses upon all a man possesseth. Let all parents therefore satisfy themselves with such provisions for their children as God shall enable them honestly to make, assuring themselves how little soever it be, 'tis a better portion then the greatest wealth unjustly gotten, according to that of *Solomom, Pro. 16. 8. Better is a little with righteousness, then great revenues without right.*

23. A *fourth* thing the parent owes to the child is *good example.* he is not only to set him rules of virtue, and godliness; but he must himself give him a pattern in his own practice, we see the force of example is infinitely beyond that of precept, especia•lie where the person is one, to whom we bear a reverence, or with whom we have a continual conversation; both which usually meet in a Parent. It is therefore a most necessary care in all Parents to behave

themselves so before their children, that their example may be a means of winning them to virtue; But alas! this age affords little of this care, nay, so far 'tis from it, that there are none more frequently the instruments of corrupting children, then their own Parents. And indeed how can it be otherwise, while men give themselves liberty to all wickedness, 'tis not to be hoped, but that the children which observe it, will imitate it; the child that sees his father drunk, will sure think, he may be so too, as well as his father. So he that bears him swear, will do the like, and so for all other vices, and if any Parent that is thus wicked himself, should happen to have so much more care of his child's Soul, then his own; as to forbid him the things which himself practices, or correct him for the doing them; 'tis certain the child will account this a great injustice in his father, to punish him for that, which himself freely does, and so he is never likely to be wrought upon by it. This consideration lays a most strict tie upon all Parents, to live Christianly, for otherwise they do not only hazard their own Souls, but those of their children also, and as it were purchase an estate of inheritance in Hell.

24. A *fifth* duty of Parents is *blessing their children;* the way of doing that is double, *first,* by their prayer; they are by daily and earnest prayers to commend them to God's protection and blessing, both for their spiritual and temporal estate, and *secondly* by their piety they are to be such persons themselves as that a blessing may descend from them upon their posterity. This is often promised in Scripture to godly men, that their *seed shall be blessed.* Thus in the *second commandment,* God promises to *show mercy to the thousand generation of them that love him and keep his commandments.* And it is very observable in the *Jews,* that though they were a *stiff necked generation,* and had very grievously provoked God, yet the godliness of their *forefathers, Abraham, Isaac,* and *Jacob,* did many times move God to save them from destruction: on the other side, we see that even good men have fared the worse for the iniquities of their fathers. Thus when *Josiah* had destroyed idolatry restored God's service, and done good beyond all the Kings that were before him, yet there was an old arreare of *Manasseh* his *grandfather,* which all this piety of his would not blot out, but he resolves to cast *Judah* also out of his sight, as you may read at large, 2 *Kings* 23. If therefore parents have any bowels, any kindness towards their children, any real desire of their prosperity, let them take care by their own godly life to entaile a blessing upon them.

25 *Sixthly,* parents must take heed, that they use their power over their children with equity, and moderation, not to oppress them with *unreasonable commands,* only to exercise their own author•ty, but in all things of weight to consider the real good of their children, and to press them to nothing, which may not consist with that. This is a rule whereof parents may often have use, but in none greater, then in the business of marrying their children, wherein many that otherwise are good parents have been to blame, when out of an eagerness of bestowing them wealthily, they force them to marry utterly against their own inclinations, which is a great tyranny, and that which frequently betrays them to a multitude of mischiefs, such as all the wealth in the world cannot repair. There are two things, which parents ought especially to consider in the matching of their children; the *first,* how they may live Christianly, and to that purpose to choose a virtuous and pious person, to link them with: the second is, how they may live cheerfully and comfortably in this world; and to that end

though a competency of estate may be necessary to be regarded, yet surely abundance is no way requisite, and therefore that should not be too vehemently sought after; that which much more tends to the happiness of that state, is the mutual kindness, and liking of the parties, without which marriage is of all other the most uncomfortable condition, and therefore no parent ought to thrust a child into it. I have now done with the *first* sort of relation, that of a parent.

PARTITION XV.

Of DUTY to our BRETHREN, and Relations; Husband, Wife, Friends, Masters, Servants.

§. 1: THE *second* sort of relation is that of a *brother;* now brotherhood may be twofold, either *natural,* or *spiritual,* the *natural* may in the largest extent contain under it all mankind, all that partake of the same nature; but I shall not consider it so in this place, having already mentioned those gegeneral duties, which belong to all as such: I now speak of that natural brother-hood, that is between those that are the children of the same immediate parent; and the duty of these is to have united hearts, and affections: This nature points out to them, they partaking in a more especial manner, of each others substance, and therefore ought to have the greatest tenderness and kindness, each to other; thus we see *Abraham* make it an argument, why there should be no contention between him and *Let,* because they were brethren, *Gen. 13.* 8. And though by brethren there is meant only cousins, yet that helps the more strongly to conclude, that this nearer relation is in reason to be a greater bar to strife, as also that this kindness is in some degree to be extended to all that have any nearness of blood to us.

2. This kindness and love between brethren and sisters ought to be very firmly grounded in their hearts, if it be not, they will be of all others in most danger of disagreeing; for the continual conversation that is among them, whilst they are at home in the fathers house, will be apt to minister some occasion of jar. Besides the equality that is among them in respect of birth, often makes them inclinable to envy each other, when one is in any respect advanced above the other. Thus we see *Josephs* brethren envied him, because he had most of his fathers love, and *Rachel* envied her sister *Leah,* because she was fruitful; therefore for the preventing of such temptations, let all who have brethren and sisters, possess their mind with a great and real kindness to them, look on them as parts of themselves, and then they will never think fit either to quarrel with them, or to envy them any advantage, anymore then one part of the body does another of the same body, but will strive to advance, and help forward the good of each other.

3. The *second* kind of *brotherhood* is *spiritual;* that contains all those who profess the same faith with us: the Church in our baptism becomes a mother to each baptized person, and then surely they that have the relation of children to her, must have also the relation of brethren to each other; and to this sort of brethren also we owe a great deal of tenderness and affection; the spiritual bond of Religion, should of all others the most closely unite our hearts. This is the brotherhood which St. *Peter* exhorts us to love. 1 *Pet.* 2. 17. And to it we are in an especial manner bound to do all good offices, *Do good,* saith the Apostle, *to all, but*

especially to them that are of the household of faith, Gal. 6. 10. Our compassions are to be most melting towards them of all others, in all their needs; Christ tells us, that *whosoever gives but a cup of cold water to any in the name of a disciple shall not lose his reward, Mat.* 10. 42. From whence we may assure ourselves that this peculiar love to Christians, as Christians, is very acceptable in his sight.

4. Several duties there are required of us to these *brethren;* one principal, is the holding communion with them, and that first in doctrine; we are constantly to continue in the belief and profession of all those necessary truths, by which we may be marked out as followers, and disciples of Christ; this is that faith, which St. *Jude* speaks of, which was *once delivered to the Saints, Jude* 3. by keeping whereof we continue still united to this spiritual brotherhood, in respect of profession, which we must constantly do, what storms and persecutions soever attend it, according to the exhortation of the Apostle, *Heb. 10. 22. Let us hold fast the profession of our faith without wavering. Secondly,* we are also as opportunity serves, to communicate with them in all holy offices; we must be diligent in frequenting the assemblies of the Saints, which is as it were the badge of our profession; and therefore he that willingly withdraws himself from these, gives ground to suspect, he will be apt to renounce the other also. But these parts of communion we find strictly maintained by the first Christians, *Acts 2. 42. They continued steadfastly in the Apostles Doctrine and fellowship, and in breaking of bread, and in prayers:* they continued, and that steadfastly, they were not frighted from it by any persecutions, though that were a time wherein they were tried with the sharpest sufferings; which may teach us, that it is not the danger, that attends this duty can acquit us of it.

5. *Secondly,* we are to bear with the *infirmities* of our Christian brethren, according to the advice of St. *Paul, Rom. 15. 1. We that are strong ought to bear the infirmities of the weak.* If one that holds all necessary Christian truth, happen yet to be in some error, we are not for this either to forsake his communion, or despise his person. This St. *Paul* teaches us in the case of that weak brother, who by error made a causeless scruple about meats, *Rom.* 14. where he bids the stronger Christians, that is, those who being better instructed, discerned him to be in an error, yet to receive him nevertheless, and not to despise him, as on the other side, he bids that weak one not to judge the stronger; the lesser differences in opinion must be born with on both sides, and must not in the least abate our brotherly charity towards each other.

6. *Thirdly,* we are to endeavor the *restoring* of any fallen brother, that is, to bring him to repentance, after he hath fallen into any sin. Thus St. *Paul* commands the *Galatians,* that they should *retore him that was overtaken in a fault, considering themselves least they also were tempted.* We are not to look on him as a cast-away to give him over as utterly desperate, neither are we to triumph over him, in respect of our own innocence, like the proud Pharisee, over the poor Publican, *Luke* 18. 11. but we are meekly to endeavor his recovery, remembering that our own frailty is such, that we are not secure from the like falls.

7. *Fourthly,* We are to have a *Sympathy,* and fellow feeling-with these brethren, to be nearly touched with whatsoever befalls them, either as they are considered in society, or in single persons. In *society* first, and so they make up a Church, & that either the universal, which is

made up of all Believers throughout the world, or any particular Church, which is made up of all the Believers in that particular Nation, and whatever happens to either of these, either the whole Church in general, or any such single part of it, especially that whereof ourselves are members, we are to be much affected and moved with, to rejoice in all the prosperities, and to mourn and bewail all the breaches, and desolations thereof, and daily and earnestly to pray with *David,* Psal. 51. 18. *O be favorable and gracious unto Zion, build thou the walls of Jerusalem;* and that especially when we see her in d•stress, and persecution. Whosoever is not thus touched with the condition of the Church, is not to be looked on, as a living member of it, for as in the natural body every member is concerned in the prosperity of the whole, so certainly 'tis here: it was the observation of the Psalmist, that *God's Servants think upon the stones of Sin, and pity to see her in the dust.* Psal. 102. 14. and surely all his servants are still of the same temper, cannot look on the ruins, and desolations of the Church, without the greatest sorrow, and lamentation. *Secondly,* we are to have this fellow-feeling with our brethren, considered as single persons; We are to account ourselves concerned in very particular Christian, so as to partake with him in all his occasions either of joy or sorrow. Thus the Apostle exhorts, *Rom. 12. 14. Rejoice with them that rejoice, weep with them that weep;* and again, 1 *Cor.* 12. under the similitude of the natural body he urges this duty, *Whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it.* All these several effects of love we owe to these spiritual brethren. And this love is that, which Christ has made the badge of his disciples, *Jo. 13. 35. By this shall all men know that ye are my disciples, if ye have love one to another;* so that if we mean not to cast off discipleship to Christ, we must not forsake this love of the brethren.

8. The *third* relation is that between *Husband* and *Wife.* This is yet much nearer then either of the former, as appears by that Text *Eph. 5. 31. A man shall leave Father and Mother and cleave to his wife, and they two shall be one flesh.* Several duties there are oweing from one of these persons to the other; and *first* for the wife, she owes obedience. This is commanded by the Apostle, *Col. 3. 18. Wives submit yourselves to your own husbands, as it is fit in the Lord.* They are to render obedience to their Husbands in the Lord, that is in all lawful commands, for otherwise 'tis here as in the case of all other superiors, God must be obeyed rather then man, and the wife must not upon her husbands command do anything which is forbidden by God. But in all things, which doth not cross some command of God's, this precept is of force, and will serve to condemn the peevish stubbornness of many wives, who resist the lawful commands of their husbands, only because they are impatient of this duty of subjection, which God himself requires of them. But it may here be asked, what if the husband command something which though it be not unlawful, is yet very inconvenient, and imprudent, must the wife submit to such a command? To this I answer, that it will be no disobedience in her, but duty, calmly and mildly to show him the inconveniences thereof, and to persuade him to retract that command; but in case she cannot win him to it by fair entreaties, she must neither try sharp language, nor yet finally refuse to obey, nothing but the unlawfulness of the command being sufficient warrant for that

9 *Secondly,* The wife owes *Fidelity* to the husband, and that of two sorts; *first* that of the bed, she must keep herself pure and chaste from all strange embraces, and therefore must not so

much as give an ear to any that would allure her, but with the greatest abhorrence eject all motions of that sort, & never give any man that has once made such a mot on to her, the least opportunity to make a second. *Secondly,* She owes him likewise Fidelity, in the managing of those worldly affairs, he commits to her; she must order them so, as may be most to her husbands advantage, and not by deceiving, and cozening of him employ his good to such uses as he allows not of.

10. *Thirdly,* She owes him *Love,* and together with that all friendliness and kindness of conversation; she is to endeavor to bring him as much assistance, and comfort of life, as is possible, that so she may answer that special end of the woman's creation, the being a help to her husband, *Gen.* 2. 13. and this in all conditions, whether health, or sickness, wealth, or poverty, whatsoever estate God by his providence shall cast him into, she must be as much of comfort and support to him, as she can. To this all sullenness, and harshness, all brawling, and unquietness is directly contrary, for that makes the wife the burden, and plague of the man, instead of a help and comfort; And sure if it be a fault to behave ones self so to any person, as hath already been shown, how great must it be to do so to him, to whom the greatest kindness and affection is owing?

11. Nor let such wives think that any faults, or provocations of the husband can justify their frowardness, for they will not, either in respect of Religion or discretion. Not in religion for where God has absolutely Commanded a duty to be paid, 'tis not any unworthiness of the person can excuse from it; Nor in Discretion, for the worse a husband is, the more need there is for the wife to carry herself with that gentleness and sweetness, that may be most likely to win him. This is the advice St. *Peter* gave the wives of his time, 1 *P•t. 3. 1. Likewise ye wives be in subjection to your own husbands, that if any obey not the word, they may without the word be won by the conversation of the wives.* It seems the good behavior of the wives was thought a powerful means even to win men from *Heathenism* to *Christianity,* and sure it might now a days have some good effects, if women would have but the patience to try it: At the least, 'twould have this, that it would keep some tolerable quiet in Families, whereas on the other side the ill fruits of the wives unquietness are so notorious, that there are few neighbourhoods, but can give some instance of it. How many men are there, that to avoid the noise of a froward wife, have fallen to company keeping, & by that to drunkenness, poverty, and a multitude of mischiefs? Let all wives therefore beware of administering that temptation. But whenever there happens anything, which in kindness to her husband, she is to admonish him of, let it be with that softness, and mildness, that it may appear 'tis love, and not anger, that makes her speak.

12. There are also on the *Husbands* part several 〈◊〉 . There is *first* Love, which Saint *Paul* requires, to be very tender and passionate towards the wife, as appears by the similitudes •e•nieth in that matter, *Eph.* 5. The one that of the love a man bears to his natural body, *No man,* says he, ver. 2 7. *ever hated his own fl•sh, but nourisheth, and cherisheth it.* The other the love that Christ bears to his Church, which is far greater, ver. 26. both which he sets as patterns for this love of husbands towards their wives. This utterly forbids all harshness, and roughness to them; Men are to use them as parts of themselves, to love them as their

own bodies, and therefore to do nothing, that may be hurtful, and grievous to them, no more then they would cut, and gash their own flesh. Let those husbands that tyrannize over their wives, that scarce use them like human creatures consider, whether that be to love them, as their own bodies

13. A *second* duty of the *Husband,* is *Faithfulness* to the Bed. This is by God as well required of the husband, as the wife, and though the world do seem to look on the breach of this duty, with less abhorrence in the husband, yet sure before that Just Judge, the offense will appear no less on the man's side, then the woman's. This is certain, 'tis in both a breach of the vow, made to each other, at their Marriage, and so besides the uncleanness, a down-right perjury, and those differences in the case, which seem to cast the scale, are rather in respect of civil and worldly consideration, then merely of the sin.

14. A *third* duty of the husband is to *maintain,* and *provide* for the wife. He is to let her partake with him in those outward good things, wherewith God hath blest him, and neither by niggardliness debar her of what is fit for her, nor yet by unthriftiness so waste his goods, that he shall become unable to support her. This is certainly the duty of the husband, who being, as hath been said, to account his wife as a part of his own body, must have the very same care to sustain her, that he hath for himself. Yet this is not so to be understood, as to excuse the wife from her part of labor and industry, when that is requisite, it being unreasonable the husband should toil to maintain the wife in idleness.

15. *Fourthly,* The husband is to *instruct* the wife in the things which concern her eternal welfare, if she be ignorant of them. Thus St. *Paul* bids the *wives learn of their husbands at home, 1 Cor.* 14. 36 which supposes, that the husband is to teach her. Indeed it belongs to every Master of a Family to endeavor, that all under his charge be taught all necessary things of this kind, and then sure more especially his wife, who is so much nearer to him, then all the rest. This should make men careful to get knowledge themselves, that so they may be able to perform this duty they owe to others.

16. *Lastly, Husbands* and *Wives,* are •utually to pray for each other, to beg all blessings from God, both temporal and spiritual, & to endeavor all they can to do all good to one another, especially all good to each others Souls, by stirring up to the performance of duty and dissuading, and drawing back from all sin, and by being like true yoke-fellows, helpful and assistant to each other in the doing of all sorts of good, both to their own Family, and all others within their reach. This is of all other the truest, and most valuable love. Nay, indeed how can it be said they do love at all, who can contentedly let each other run on in a course that will bring them to eternal misery? And if the love of husbands and wives were thus grounded in Virtue and Religion, 'twould make their lives a kind of Heaven on earth, 'twould prevent all those contentions, and brawlings, so common among them, which are the great plagues of Families, and a lesser Hell, in passage to the greater, and truly where it is not thus founded, there is little comfort to be expected in marriage.

17. It should therefore be the care of everyone that means to enter upon that state, to consider advisedly before hand, and to choose such a person, with whom they may have this

spiritual friendship, that is such a one, as truly fears God. There are many false ends of Marriage looked upon in the world: some Marry for Wealth, others for Beauty, and generally they are only worldly respects, that are at all considered; but certainly he that would Marry as •e ought, should contrive to make his Marriage useful to those better ends, of serving God, and saving his own Soul; at least he must be sure it be no hindrance to them, and to that purpose the virtue of the person chosen in more conducing then all the wealth in the world, though I deny not, but that a competency of that may likewise be considered

18. But above all things, let all take heed, that they make not such marriages, as may not only be ill in their effects, but are actual sins at the time; such are the marriages of those that were formerly promised to some other, in which case 'tis sure they rightly belong to those, to whom they past the first promise, and then for any other to marry them, during the life of that person, is to take the husband or wife of that other, which is direct adultery, as St. *Paul* tells us, *Rom.* 7. 3. The like unlawfulness there is also in the marriage of those, who are within those degrees of kindred forbidden by God, the particulars whereof are set down in the 18. and 20 of *Lev.* and whoever marries any that is within any of those degrees of nearness, either to himself, or to his deceased wife, which is as bad, commits that great sin of incest, and so long as he continues to live with such his unlawful wife, remains in that fearful guilt. This wariness in the choice of the person to be married, would prevent many sad effects, which we daily see follow such rash or unlawful matches; it were well therefore if people would look on marriage, as our Church advises, as a thing not to be *undertaken lightly, unadvisealy or wantenly, to satisfy men's carnal lusts and appetites, but reverently, discreetly, advisedly, soberly, and in the fear of God;* and in so doing no doubt a blessing would follow, which otherwise there is little ground to expect. I have now done with this relation between husband and wise.

19. The next is that between friends; and this relation if it be rightly founded, it is of great nearness, and usefulness, but there is none more generally mistaken in the world; men usually call them their friends, with whom they have an intimacy, and frequency of conversation, though that intimacy be indeed nothing but an agreement and combination in sin. The drunkard thinks him his friend that will keep him company, the deceitful person, him that will aid him in his cheats, the proud man, him that will flatter him: And so generally in all vices, they are looked on as friends, that advance and farther us in them. But God knows this is far from friendship, such a friend as this the Devil himself is in the highest degree, who is never backward in such offices. The true friendship is that of a direct contrary making, 'tis a concurrence and agreement in virtue, not in vice: in short, a true friend loves h•s friend so, that he is very zealous of his good, and certainly he that is really so, will never be the instrument of b•inging him to the greatest evil. The general duty of a friend then must be resolved to be the industrious pursuit of his friends real advantages, in which there are several particulars contained.

20. As *first,faithfulness* in all trusts committed to him by his friend, whether that of goods or secrets; he that betrays the trust of a friend in either, is by all men looked upon with

abhorrence, it being one of the highest falsnesses and treacheries, and for such treacherous wounds the wise man tells us, *every friend will depart, Eclesiasticus* 22. 22.

21. *Secondly,* 'tis the duty of a friend to be assisting to his friend in all his outward needs; to counsel him, when he wants advice; to cheer him, when he needs comfort; to give him, when he wants relief, and to endeavor his rescue out of any trouble or danger. An admirable example we have of this friendship in *Jonathan* to *David, he loved him as his own soul,* and we see he not only contrives for his safety when he was in danger, but runs hazards himself to rescue and deliver his friend, draws his fathers anger upon him, to turn it from *David,* as you may read at large, 1 *Sam. 20.*

22. The *third* and highest duty of a friend is to be aiding and assisting to the soul of his friend, to endeavor to advance that in piety and virtue, by all means within his power, by exhortations and encouragements to all virtue, by earnest and vehement disswasions from all sin, and not only thus in general, but by applying to his particular wants, especially by plain and friendly reproofs, where he knows or reasonably believes there is any fault committed. This is of all others the most peculiar duty of a friend, it being indeed that which none else is qualified for such an unwillingness there is in most men to hear of their faults, that those that undertake that work, had need have a great prepossession of their hearts, to make them patient of it: Nay, it is so generally acknowledged to be the proper work of a friend, that if he omit it, he betrays the offender into security, his not reproving will be apt to make the other think he does nothing worthy of reproof, and so he tacitly acts that basest part of a flatterer, sooths, and cherishes him in his sin; when yet farther it is considered how great need all men have at some time or other, of being admonished, 'twill appear a most unfriendly, yea cruel thing to omit it; we have that natural partialities to ourselves, that we cannot so readily discern our own miscarriages, as we do other men's, and therefore 'tis very necessary they should sometimes be shown us by those, who see them more clearly: and the doing this at the first may prevent the multiplying of more: whereas if we be suffered to go on unreproved, it often comes to such a habit that reproves will do no good And then how shall that person be able to answer it either to God or himself, that has by his silence betrayed his friend to this greatest mischief. 'Tis the expression of God himself speaking of a friend, *thy friend which is as thine own soul, Deut.* 13. 6. And sure we should in this respect account our friends as our own souls, by having the same jealous tenderness and watchfulness over their souls, which we ought to have of our own. It will therefore be very fit for all that have entered any strict friendship, to make this one special article in the agreement, that they shall mutually admonish and reprove each other; by which means it will become such an avowed part of their friendship, that it can never be mistaken by the reproved party for censoriousness or unkindness.

23. *Fourthly,* To these several parts of kindness must be added that of *Prayer,* we must not only assist our friends, ourselves, in what we can, but we must call in the Almighty aid to them, recommending them earnestly to God for all his blessings, both spiritual, & temporal.

24. *Lastly,* We must be constant in our friendships, and not out of a slightness of humor grow weary of a friend, only because we have had him long. This is great injustice to him, who if

he have behaved himself well, ought the more to be valued, by how much the longer he has continued to do so: And it is great folly in ourselves, for it is the casting away the greatest treasure of human life, for such certainly is a tried friend. The wisest of men gives warning of it, *Prov. 27. 16. Thine own friend and thy fathers friend forsake not.* Nay farther, 'tis not every light offense of a friend, that should make thee renounce his friendship, there must be some allowance made to the infirmities of men, and if thou hast occasion to pardon him somewhat today, perhaps thou mayest give him opportunity to requite thee tomorrow; therefore nothing but unfaithfulness, or incorrigible vice should break this band.

25. The last relation is that between *Masters* and *Servants,* both which owe a duty to each other: That of the *servant* is first *obedience* to all lawful commands; this is expressly required by the *Apostle, Eph. 6. 6. Servants obey in all things your Masters,* &c. and this *obedience* must not be a grumbling and unwilling one, but ready and cheerful as he there proceeds to exhort, ver. 7. *with good will doing service,* and to help them herein, they are to consider that it is to the Lord, and not unto men; God has commanded servants thus to obey their Masters, and therefore the *obedience* they pay is to God, which may well make them do it cheerfully, how harsh, or unworthy soever the Master be, especially if what the Apostle farther urgeth, ver. 8. be considered, *that there is a reward to be expected from God for it.*

26. The *second duty* of the servant is faithfulness, and that may be of two sorts, one as supposed to eye service, the other to purloining or defrauding. The first part of faithfulness is the doing of all true service to his Master, not only when his eye is over him, and he expect punishment for the omission, but at all times, even when his Master is not likely to discern his failing, and that servant that doth not make conscience of this, is far from being a faithful servant; this eye-service being by the Apostle set opposite to that singleness of heart, which he requires of servants, *Eph 6. 5.* 6. The second sort of faithfulness consists in the honest managery of all things entrusted to him by his Master, the not wasting his goods (as the unjust steward was accused to have done *Lu.* 16.) whether by careless embezelling of them, or by converting any of them to his own use without the allowance of his Master. This latter is that purloining of which the Apostle warns servants, *Tit.* 2. 10. And is indeed no better then arrant theft, of this kind are all those ways, that the servant hath of gaining to himself by the loss and damage of his Master, as the being bribed to make ill bargains for him, and many the like: Nay, indeed this sort of unfaithfulness is worse then common theft, by how much there is a greater trust reposed, the betraying whereof adds to the crime. As for the other sort of unfaithfulness, that of wasting though without gain to themselves, it differs not much in effect from this, the Master may lose as much by the one as by the other, and then what odds is it to him, whether he be robbed by the covetousness or negligence of his servant, and it is still the same breach of trust with the former, for every Master is supposed to intrust his affairs as well to the care as the honesty of his servant for t'would be little advantage to the Master to be secured, that his servant would not himself cheat him, whilst in the mean time he would by his carelessness give opportunity to others to do it; therefore he that does not carefully look to his Masters prof•t, dece•ves his trust, as well as he that justly provides for his own.

A *third* duty of a servant is patience and meekness under the reproofs of his Master;*not answering again,* as the Apostle exhorts, *Tit.* 2. 9, That is not making such surely and rude replies, as may increase the Masters displeasure: A thing too frequent among servants, even in the justest reprehensions, whereas St. *Peter* directs them patiently to suffer, even the most undeserved correction, even when they *do well and suffer for it, 1 Pet.* 2. 20. But the patient suffering of rebuke is not all that is required of servants in this matter, they must also mend the fault they are rebuked for, and not think they have done enough, when they have (though never so dutifully) given the Master the hearing.

28. A *fourth* duty of a servant is *diligence;* he must constantly attend to all those things; which are the duties of his place, and not; give himself to idleness, and sloth, nor yet to company keeping, gameing, or any other disorderly course, which may take him off from his Masters business. All these are necessary duties of a servant, which they are carefully and conscionably to perform, not so much to escape the Masters anger as God's, who will certainly call everyone of them to an account, how they have behaved themselves towards their earthly Masters.

29. Now on the other side, there are some things also owing from the *Masters* to their *servants:* As *first* the *Master* is bound to be *just* to them, in performing those conditions, on which they were hired, such are commonly the giving them food and wages, and that Master that withholds these, is an oppressor.

30. *Secondly,* The Master is to admonish and reprove the servant in case of fault, and that not only in faults against them, wherein few Masters are backward, but also and more especially in faults against God, whereat every Master ought to be more troubled then at those which tend only to his own loss, or inconvenience; the dishonor of God and the hazard of the meanest man's soul, being infinitely more worthy our disquiet, then anything of the other kind can be. And therefore when Masters are presently on fire for any little negligence or fault of a servant towards themselves, and yet can without trouble see them run into the greatest sins against God, 'tis a sign they consider their own concernments too much, and God's glory and their servants souls too little. This is too commonly the temper of Masters, they are generally careless how their servants behave themselves towards God, how disordered and profane their families are, and therefore never bestow any exhortation, or admonition, to persuade them to virtue, or draw them from vice; such Masters forget that they must one day give an account how they have governed their families. It is certainly the duty of every Ruler to endeavor to advance piety and godliness among all those that are under his charge, and that as well in this lesser dominion of a family, as in the greater of a Realm or Nation. Of this *David* was so careful, that we see he professes, *Psal. 101. 7. That no deceitful person should dwell in his house, that he that told lies should not tarry in his sight,* so much he thought himself bound to provide that his family might be a kind of Church, an assembly of Godly upright persons: And if all Masters would endeavor to have theirs so, they would besides the eternal reward of it, hereafter find a present benefit by it, there worldly business would thrive much the better; for if their servants were brought to make conscience of their ways, they would then not dare either to be negligent or false.

31. But as it is the duty of Masters to admonish and reprove their servants, so they must also look to do it in a due manner, that is so, as may be most likely to do good, not in passion and rage, which can never work the servant to anything but the despising or hating him, but with such sober and grave speeches, as may convince him of his fault, and may also assure him, that it is a kind desire of his amendment (and not a willingness to wreck his own rage) which makes the Master thus to rebuke him.

32. A *third* duty of the Master is to set *good example* of honesty and godliness to his servants, without which 'tis not all the exhortations, or reproofs he can use, will ever do good; for else he pulls down more with his *example,* then tis possible for him to build with the other, and 'tis madness for a drunken, or profane Master, to expect a sober and godly family.

33. *Fourthly.* the Master is to provide that his servants may not want means of being instructed in their duty, as also that they may daily have constant times of worshipping God, publicly by having prayers in the family; but of this I have spoken before under the head of Prayer, and therefore shall here say no more of it.

34. *Fifthly,* The master in all affairs of his own, is to give reasonable and moderate commands, not saying greater burdens on his servants then they are able to bear, particularly not requiring so much work, that they shall have no time to bestow on their souls, as on the other side he is not to permit them to live so idly as may make them either useless to him, or may betray themselves to any ill.

35. *Sixthly,* The Master is to give his servants *encouragement* in well doing, by using them with that bounty and kindness which their faithfulness and diligence and piety deserves: And finally in all his dealing with them, he is to remember that himself hath as the Apostle saith, *Eph. 6. 9. A Master in heaven,* to whom he must give account of the usage of his meanest servant on earth. Thus have I briefly run through those several relations, to which we owe a particular duty, and so have done with that first branch of duty to our neighbors; that of Justice.

PARTITION XVI.

Other Branches of our DUTY to our Neighbor. Of CHARITY to men's S•uls, Bodies, Goo•s, &c.

THE *second* branch of Duty to our *Neighbors* is *Charity* or *Love.* This is the great Gospel-duty, so often enjoined us by Christ, the *New Commandment* as himself calls it, *Jo. 13 34. That ye love one another,* & this is again repeated twice in one Chapter, *John* 15 12. 17. and the first Epistle of St. *John* is almost wholly spent in the persuasion to this one duty, by which we may see 'tis no matter of indifference, but most strictly required of all that profess Christ. Indeed himself has given it as the badge and livery of his Disciples, *John 13. 35. By this shall all men know that ye are my Disciples if ye have love one to another.*

This *Charity* may be considered two ways;*first,* in respect of the *affections; secondly,* of the *actions.* Charity in the *affections* is a sincere kindness, which disposes us to wish all good to others, and that in all their capacities, in the same manner that justice obliged us to wish no

hurt to any man, in respect either of his Soul, his Body, his Goods, or his Credit, so this first part of Charity binds us to wish all good to them in all these.

And *first,* for the *Soul.* If we have any the least spark of Charity, we cannot but wish all good to men's Souls; Those precious things which Christ thought worth the ransoming with his own blood, may surely well challenge our kindness, and good wishes; and therefore if we do not thus love one another, we are far from obeying that Command of loving, as he hath loved, for 'twas the Souls of men which he loved so tenderly, and both did, and suffered so much for. Of this love of his to Souls there are two great and special effects; the *first,* the purifying them here by his grace, the *second,* the making them everlastingly happy, in his glory; and both these we are so far to copy out in our kindness, as to be earnestly desirous that all men should arrive to that purity, and holiness here, which may make them capable of eternal happiness hereafter. It were to be hoped, that none that himself carried a Soul about him, could be so cruel to that of another man's, as not sincerely to wish this, did not experience show us there are some persons, whose malice is so devilish, as to reach even to the dire•• contrary, the wishing not only the sin, but the damnation of others. Thus may you have some, who in any injury, or oppression they suffer, make it their only comfort, that their enemies will damn themselves by it; when alas! that should to a Christian be much more terrible, then any suffering they could bring upon him. He that is of this temper, is a disciple of Satan's, not of Christ, it being directly contrary to the whole scope of that grand Christian precept, of *loving our neighbors as ourselves.* For 'tis sure, no man that believes there is such a thing as damnation, wishes it to himself; Be he never so fond of the ways that lead to it, yet he wishes that may not be his journeys end, and therefore by that rule of Charity should as much dread it for his Neighbor.

Secondly, We are to wish all good to the *Bodies* of men, all health and welfare, we are generally tender enough of our own bodies, dread the least pain or ill, that can befall them; Now Charity, by virtue of the forementioned precept, extends this tenderness to all others, and whatever we apprehend as grievous to ourselves, we must be unwilling should befall another. The like is to be said of the other two, goods and credit, that as we wish our own thriving and reputation, so we should likewise that of others, or else we can never be said to *love our neighbor as ourselves.*

This Charity of the *affections,* if it be sincere, will certainly have these several effects, which are so inseparable from it, that they are often in Scripture accounted as parts of the duty, and so most strictly required of us; *First,* it will keep the mind in a peaceable and meek temper towards others, so far f•om seeking occasions of contentions, that no provocation shall draw us to it; for where we have kindness we shall be unapt to quarrel, it being one of the especial properties of Charity, that it is *not easily provoked, 1 Cor.* 13. 5. and therefore whoever is unpeaceable, shows his heart is destitute of this Charity. *Secondly,* it will breed comp•ssion towards all the miseries of others every mishap that befalls, where we wish well, is a kind of defeat and disaster to ourselves and therefore if we wish well to all, we shall be thus concerned in the calamities of all, have a real grief, and sorrow, to see any in misery, and that according to the proportion of the suffering. *Thirdly,* it will give us joy in the

prosperities of others; *Solomon* observes *Prov.* 13. 19. That *the desire accomplished i• swee• to the Soul,* and then whoever has this real desire of his neighbors welfare, his desire is accomplished in their prosperity, and therefore he cannot but have contentment and satisfaction in it. Both these are together commanded by St. *Paul,* Rom. 12. 12. *R•joice with them that rejoice, weep with them that weep. Fourthly,* it will excite and stir up our prayers for others; We are of ourselves impotent, feeble creatures, un•ble to bestow blessings, where we most wish them, therefore if we do indeed desire the good of others we must se•k it on their behalf, from him, whence every *good and perfect gift cometh,* Ja. 1. 17. This is so necessary a part of Charity, that without it our kindness is but an unsignificant thing, a kind of empty complement. For how can he be believed to wish well in earnest, who will not thus put life and efficacy into his wishes by forming them into prayers which will otherwise be vain and fruitless. The Apostle thought not fit to leave men to their bare wishes, but exhorts that supplications, prayers, and giving of thanks *be made for all men, 1 Tim.* 2. 1. which precept all that have this true Charity of the heart, will readily conform to. These severals are so naturally the fruits of this Charity that it is a deceit for any man to persuade himself he hath it, who cannot produce these fruits to evidence it by.

But there is yet a farther excellency of this grace, it guards the mind, and secures it from several great and dangerous vices; as *first* from *Envy;* This is by the Apostle taught us to be the property of Charity, 1 *Cor. 13. 4. Charity envieth not;* And indeed common reason may confirm this to us, for *envy* is a sorrow at the prosperity of another, and therefore must needs be directly contrary to that desire of it, which we shown before was the effect of love; so that if love bear sway in the heart, 'twill certainly chace out Envy. How vainly then do those pretend to this virtue, that are still grudging, and rep•ning at every good hap of others?

Secondly, It keeps down *Pride* and *Hau•••iness.* This is also taught us by the Apostle in the forementioned place, *Charity vaunteth not itself, is not puffed up;* and accordingly we find, that where this virtue of love is commanded, their humility is joined with it. Thus it is, *Col. 3. 12. Put on therefore bowels of Mercies, Kindness, Humbleness of mind,* and *Rom. 12. 10. Be kindly affectioned on towards another with brotherly love in honor preferring one another,* where you see how close an attendant humility is of love. Indeed it naturally flows from it, for love always sets a price and value upon the thing beloved, makes us esteem and prize it; thus we too constantly find it in self love, it makes us think highly of ourselves, that we are much more excellent then other men. Now if love thus placed on ourselves, beget pride, let us but divert the course, and turn this love on our brethren, and it will as surely beget humility, for then we should see and value those gifts and excellencies of theirs, which now our pride, or our hatreds make us to overlook and neglect, and not think it reasonable either to despise them, or vaunt and magnify ourselves upon such a comparison; we should certainly find cause to put the Apostles exhortation in practice, *Phil.* 2 4 That we should *esteem others better then ourselves.* Whoever therefore is of so h•ughty a temper, as to vilify and disdain others, may conclude he hath not this charity rooted in his heart.

Thirdly, it casts out *censoriousness* and rash judging charity, as the Apostle saith, 1 *Cor. 13. 5. Thinketh no evil,* is not apt to entertain ill conceits of others, but on the contrary as it follows, ver. 7. *believeth all thing, hopeth all things;* that is, it is forward to believe and hope the best of all men, and surely our own experience tells us the same, for where we love we are usually unapt to discern faults, be they never so gross (witness the great blindness we generally have towards our own) and therefore shall certainly not be likely to create them, where they are not, or to aggravate them beyond their true size and degree: And then to what shall we impute those unmerciful censures and rash judgments of others, so frequent among men, but to the want of this charity.

Fourthly, It casts out *dissembling* and feigned kindness; where this true and real love is, that false and counterfeit one flies from before it, and this is the love we are commanded to have, such as is without dissimulation, *Rom. 12.* 9. Indeed where this is rooted in the heart, there can be no possible use of dissimulation, because this is in truth all that the false one would seem to be, and so is as far beyond it, as nature is beyond art, nay indeed as a divine virtue is beyond a foul sin, for such is that hypocritical kindness, and yet tis to be feared that does too generally usurp the place of this real charity, the effects of it are too visible among us, there being nothing more common then to see men make large professions to those who as soon as their back are turned, they either deride or mischief.

Fifthly, it casts out all mercenariness, and self-seeking, 'tis of so noble and generous a temper, that it dispises all projectings for gain or advantage, love seeketh not her own, 1 *Cor.* 13. 5. And therefore that huckstering kind of love so much used in the world, which places itself only there, where it may fetch in benefit, is very far from this charity.

Lastly, It turns out of the heart all malice and desire of revenge which is so utterly contrary to it, that it is impossible they should both dwell in the same breast; 'tis the property of love to *bear all things, 1 Cor.* 13. 7. To endure the greatest injuries, without thought of making any other return to them then prayers and blessings, and therefore the malicious revengeful person, is of all others the greatest stranger to this charity.

'Tis true if this virtue were to be exercised but towards some sort of persons, it might consist with malice to others, it being possible for a man that bitterly hates one to love another; but we are to take notice that this charity must not be so confined, but must extend and stretch itself to all men in the world, particularly to enemies, or else it is not that divine charity commended to us by Christ. The *loving of friends,* and *benefactors* is so low a pitch that the very Publicans and sinners, the worst of men were able to attain to it, *Mat.* 5. 46 And therefore 'tis not counted rewardable in a Disciple of Christ; No, he expects we should soar higher, and therefore hath set us this more spiritual, and excellent precept of loving of enemies, *Mat. 5. 44. I say unto you, love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you,* and whoever does not thus, will never be owned by him for a disciple. We are therefore to conclude, that all which hath been said concerning this Charity of the affections must be understood to belong as well to our spitefullest enemy, as our most obliging friend. But because this is a duty, to which the froward nature of man is

apt to object much, 'twill not be amiss to insist a little on some considerations, which may enforce it on us.

And *first* consider, what hath been already touched on, that it is the *Command* of *Christ,* both in the Text above mentioned, and multitudes of others, there being scarce any precept so often repeated in the New Testament, as this of loving and forgiving of enemies. Thus *Eph. 4. 32. Be ye kind one to another, tender hearted, forgiving one another;* and again, *Col. 3. 13. Forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye.* So also, 1 *Pet. 3. 9. Not rendering evil for evil, nor railing for railing, but contrariwise Blessing.* A whole volume of Texts might be brought to this purpose, but these are certainly enough, to convince any man, that this is strictly required of us by Christ, and indeed I think, there are few that ever heard of the Gospel, but know it is so. The more prodigiously strange is it, that men that call themselves Christians, should give no degree of obedience to it, nay, not only so, but even publicly avow, and profess the contrary, as we daily see they do, it being ordinary to have men resolve, and declare, that they will not forgive such, or such a man, and no consideration of Christ's Command can at all move them from their purpose. Certainly these men understand not what is meant by the very word *Christian,* which signifies a Servant, and Disciple of Christ, and this Charity is the very badge of the one, the lesson of the other; and therefore 'tis the greatest absurdity, and contradiction, to profess themselves Christians, and yet at the same time to resist this so express Command of that Christ, whom they own as their Master. *If I be a Master,* saith God, *where is my fear?* Mal. 1. 6. Obedience and reverence are so much the duties of Servants, that no man is thought to look on him as a Master, to whom he pays them not. *Why call ye me Lord, Lord, and do not the things that I say?* saith Christ, *Luk.* 6. 46. The whole world is divided into two great Families. *Christ's,* and *Satan's,* a•d the obedience each man pays, signifies to which of these Masters he belongs, if he obey *Christ,* to *Christ;* if *Satan,* to *Satan.* Now this sin of malice, and revenge is so much the dictate of that wicked spirit, that there is nothing can be a more direct obeying of him, 'tis the taking his livery on our backs, the proclaiming whose servants we are; What ridiculous impudence is it then, for men that have thus entered themselves of Satan's Family, to pretend to be the Servants of Christ? Let such know assuredly, they shall not be owned by him, but at the great day of accompt, be turned over to their proper Master, to receive their wages, in fire and brimstone.

A *second* consideration is the example of God: this is an argument Christ himself thought fit to use, to impress this duty on us, as you may see *Luk* 6. 35, 36. where after having given the Command of *Loving enemies,* he encourages to the practice of it, by telling, that it is that which will make us the *Children of the Highest* (that is, 'twill give us a likeness and resemblance to him, as children have to their Parents) *for he is kind to the unthankful and the evil; And to the same purpose,* you may read *Mat. 5. 45. He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;* And sure this is a most forcible consideration to excite us to this duty. God, we know, is the fountain of perfection, and the being like to him, is the sum of all we can wish for; and though it was Lucifers fall, his ambition to be like the most high, yet had the likeness he affected been only that of Holyness and Goodness, he might still have been an Angel of light; This desire of imitating our

Heavenly Father is the especial mark of a child of his. Now this kindness and goodness to enemies is most eminently remarkable in God, and that not only in respect of the temporal mercies, which he indifferently bestows on all, his *sun and rain on the unjust,* as in the Text forementioned, but chiefly in his spiritual mercies; We are all by our wicked works *Col. 1. 21. Enemies to him,* and the mischief of that enmity would have fallen wholly upon ourselves, God had no motive besides that of his pity to us, to wish a reconciliation, yet so far was he from returning our enmity, when he might have revenged himself to our eternal ruin, that he designs, and contrives how he may bring us to be at peace with him. This is a huge degree of mercy and kindness, but the means he used for effecting this, is yet far beyond it; He *sent his own Son* from Heaven, to work it, and that not only by persuasions, but sufferings also; So much did he prize us miserable creatures, that he thought us not too dear bought with the blood of his Son. The like example of mercy and patience we have in Christ both laying down his life for us enemies, and also in that meek manner of doing it, which we find excellently set forth by the Apostle, 1 *Pet.* 2. 22. 23. 24. and commended to our imitation. Now surely when all this is considered, we may well make St. *Johns* inference, *Beloved, if God so loved us, we ought also to love one another, 1 John* 4. 11. how shameful a thing is it for us to retain displeasures against our brethren, when God thus lays by his towards us, and that when we have so highly provoked him?

This directs to a third consideration, the comparing our sins against God, with the offenses of our brethren against us, which we no sooner shall come to do, but there will appear a vast difference between them, and that in several respects; For first, there is the majesty of the person, against whom we sin, which exceedingly increases the gilt, whereas between man and man, there cannot be so great a distance; for though some men are by God advanced to such eminency of dignity, as may make an injury offered to them the greater yet still they are but men of the same nature with us, whereas he is *God blessed forever; Secondly,* there is his *sovereignty* and *power,* which is original in God, for we are his creatures, we have received our whole being from him, and therefore are in the deepest manner bound to perfect obedience, whereas all the sovereignty that one man can possibly have over another, is but imparted to them by God, and for the most part there is none of this neither in the case, quarrels being most usual among equals. *Thirdly,* there is his infinite bounty and goodness to us, all that ever we enjoy, whether in relation to this life, or a better being wholly his free gift, and so there is the foulest ingratitude added to our other crimes; in which respect also 'tis impossible for one man to offend against another in such a degree, for though one may be (& too many are) guilty of unthankfulness towards men, yet because the greatest benefits that man can bestow, are infinitely short of those which God doth, the ingratitude cannot be near so great as towards God it is. *Lastly,* there is the greatness and multitude of our sins against God, which do infinitely exceed all that the most injurous man can do against us, for we all sin much oftener and more heinously against him then any man, be he never so malicious, can find opportunity is of injuring his brethren This inequality and disproportion our Savior intimates in the parable, *Mat.* 18. where our offenses against God are noted by the ten thousand talents, whereas our brethren's against us are described by the hundred pence, a talent hugely out-weighs a penny, and ten thousand out numbers a hundred, yet so and

much more does the weight and number of our sins exceed all the offenses of others against us: Much more might be said to show the vast inequality between the faults which God forgives us, and those we can possibly have to forgive our brethren: But this I suppose may suffice to silence all the objections of cruel and revengeful persons, against this kindness to enemies. They are apt to look upon it as an absur'd and unreasonable thing, but since God himself acts it in so much a higher degree, who can without blasphemy say 'tis unreasonable? If this, or any other spiritual duty appear so to us, we may •earn the reason from the Apostle, 1 *Cor. 2. 14. The carnal man receiveth not the things of the Spirit of God, for they are foolishness unto him;* 'tis the carnality and fleshliness of our hearts, that makes it seem so, and therefore instead of disputing against the duty, let us purge our hearts of that, and then we shall find that true which the spiritual Wisdom affirms of her Doctrines, *Pro. 8. 9. They are all plain• to him that understandeth, and right to them that find knowledge.*

Nay, this loving of enemies is not only a reasonable, but a pleasant duty, and that I propose as a fourth consideration; there is a great deal of sweetness and delight to be found in it; of this I confess none can so well judge as those that have practiced it, the nature even of earthly pleasures being such, that 'tis the enjoyment only that can make a man truly know them: No man can so describe the taste of any delicious thing to another, as that by it he shall know the relish of it, he must first actually taste of it, and sur• 'tis more so in spiritual pleasures, and therefore he that would fully know the sweetness and pleasantness of this duty, let him set to the practice and then his own experience will be the best informer: But in the mean time, how very unjust, yea, and foolish is it, to pronounce ill of it before trial: for men to say this is irksome, and intolerable, who never so much as once offered to try whether indeed it were so or no? Yet by this very means an ill opinion is brought up of this most delightful duty, and passes currant among men, whereas in all justice the testimony of it should be taken only from those who have tried it, and they would certainly give another account of it.

But though the full knowledge hereof be to be had only by his nearer acquaintance, yet methinks even those who look at it but at a distance, may discern somewhat of amiableness in it, if no other way, yet at least by comparing it with the uneasiness of its contrary, malice and revenge are the most wrestlesse, tormenting passions that can possess the mind of a man, they keep men in perpetual study and care how to effect their mischievous purposes, it disturbs their very sleep, as *Solomon* observes *Pro. 4. 16. They sleep not except they have done mischief, and their sleep is taken away, except they cause some to fall:* Yea, it imbitters all the good things they enjoy, so that they have no taste or relish of them; a remarkable example of this we have in *H•man,* who though he abounded in all the greatness and felicity of the world, yet the malice he had to a poor despisable man *Mordecai,* kept him from tasting contentment in all this, as you may see, *Esther* 5. where after he had related to his friends all his prosperities, ver. 11 he concludes thus, ver. 12. *Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting in the Kings gate.* On the other side, the peaceable spir•t, that can quietly pass by all injuries and affronts, enjoys a continual calm, and is above the malice of his enemies, for let them do what they can, they cannot rob him of his quiet, he is firm as a rock, which no storms or winds can move, when the furious and revengeful man is like a wave which the

least blast tosses and tumbles from its place. But besides this inward disquiet of revengeful men, they often bring many outward calamities upon themselves, they exasperate their enemies, and provoke them to do them greater mi•chiefs, nay oftentimes they willingly run themselves upon the greatest miseries in pursuit of their revenge, to which 'tis ordinary to see men sacrifice *Goods, Ease, Credit, Life,* nay *soul* itself, not caring what they suffer themselves so they may spite their enemy; so strangely does this wretched humor besott and blind men. On the contrary, the meek person he often melts his adversary, pacifies his anger; A *soft answer turns away wrath,* saith *Solomon, Pro.* 15. 1. And sure there is nothing can tend more to that end: but if it do happen that his enemy be so inhumane, that he miss of doing that, yet he is still a gainer by all he can suffer. For first, he gains an opportunity of exercising that most Christian grace of charity and forgiveness; and so at once of obeying the command and imitating the example of his Savior, which is to a true Christian spirit a most valuable advantage; and then secondly, he gains an accession and increase to his reward hereafter. And if it be objected, that that is not to be reckoned in to the present pleasure of the duty: I answer, that the expectation and belief of it is, and that alone is a delight infinitely more ravishing then the present enjoyment of all sensual pleasures can be.

The fourth consideration is, the danger of not performing this duty; of which I might reckon up divers, but I shall insist only on that great one, which contains in it all the rest, and that is the forfeiting of our own pardons from God, the having our sins against him kept still on his score, and not forgiven. This is a consideration, that methinks should afright us into good nature; if it do not, our malice is greater to ourselves then to our enemies. For alas! what hurt is it possible for thee to do to another, which can bear any comparison with that thou doest thyself, in loosing the pardon of thy sins? which is so unspeakable a mischief, that the Devil himself with all his malice cannot wish a greater, 'tis all he aims at, *first,* that we may sin, and then that those sins may never be pardoned, for then he knows he has us sure enough, Hell, and damnation being certainly the portion of every unpardoned sinner, besides all other effects of God's wrath in this life; consider this, and then tell me what thou hast got by the highest revenge, thou ever actedst upon another. 'Tis a devilish phrase in the mouth of men, that revenge is sweet: But is it possible there can be (even to the most distempered palate) any such sweetness in it, as may recompense that everlasting bitterness that attends it? 'Tis certain, no man in his wits can upon sober judging, imagine there is. But alas! we give not ourselves time to weigh things, but suffer ourselves to be hurried away with the heat of an angry humor, never considering how dear we must pay for it; like the silly Bee, that in anger leaves at once her sting and her life behind her, the sting may perhaps give some short pain to the flesh it sticks in, but yet there is none but discerns the Bee has the worst of it, that pays her life for so poor a revenge; so it is in the greatest acts of our malice, we may perhaps leave our stings in others, put them to some present trouble, but that compared with the hurt redounds to ourselves by it, is no more then that inconsiderable pain is to death. Nay not so much, because the mischiefs, that we bring upon ourselves are eternal, to which no finite thing can bear any proportion. Remember then, whensoever thou art contriving, and plotting a revenge, that thou quite mistakest the mark thou thinkest to hit thy enemy, and las! thou woundest thyself to death. And let no man

speak peace to himself, or think that these are vain terrors, and that he may obtain pardon from God, though he give none to his brethren. For he that is truth itself has assured us the contrary, *Mat. 6. 15. If ye forgive not men their trespasses, neither will your father forgive your trespasses.* And least we should forget the necessity of this duty, he has inserted it into our daily Prayers, where we make it the condition, on which we beg pardon from God; *Forgive us our trespasses as we forgive them that trespass against us.* What a heavy curse then does every revengeful person lay upon himself, when he says this Prayer, he does in effect beg God not to forgive him; and 'tis too sure that part of his Prayer will be heard, he shall be forgiven just as he forgives, that is not at all. This is yet farther set out to us in the parable of the Lord, and the servant, *Mat.* 18. the servant had obtained of his Lord the forgiveness of a vast debt, ten thousand talents, yet was so cruel to his fellow servant, as to exact a poor triflng sum of an hundred pence, upon which his Lord recalls his former forgiveness, and charges him again with the whole debt, and this Christ applies to our present purpose, ver. 35. *So likewise shall my heavenly father do unto you, if ye from your hearts forgive not every man his brother their trespasses.* One such act of uncharitableness is able to forfeit us the pardon God hath granted us, and then all our sins return again upon us, and sink us to utter ruin. I suppose it needless to heap up more Testimonies of Scripture, for the truth of this, these are so clear, as may surely serve to persuade any man, that acknowledge Scripture, of the great and fearful danger of this sin of uncharitableness. The *Lord possess all our hearts with such a just sense of it as may make us avoid it.*

The Last consideration I shall mention, is that of gratitude, God has shown wonderful mercies to us, Christ has suffered heavy things to bring us into a capacity of that mercy and pardon from God: And shall we not then think our selves obliged to some returns of thanfulness? If we will take the Apostles judgment he tells us, 2 *Cor. 5. 15. That since Christ died for us all, 'tis but reasonable that we should not henceforth live unto ourselves, but unto him that died for us.* Indeed were every moment of our life *consecrated* to his immediate service, 'twere no more then common gratitude requires, and far less, then such inestimable benefits deserve; what a shameful unthankfulness is it then, to deny him so poor a satisfaction as this, the forgiving our brethren? suppose a man that were ransomed either from death or slavery, by the bounty & sufferings of another, should upon his release be charged by him, that so freed him in return of that kindness of his, to forgive some slight debt, which was owing him by some third person, would you not think him the unthankfullest wretch in the world, that should refuse this to so great a benefactor? yet such a wretch, & much worse is every revengeful person: Christ hath bought us out of eternal slavery, and that not with *corruptible things, as silver and gold, 1 Pet. 1. 8. But with his own most precious blood,* and hath earnestly recommended to us the love of our brethren, and that with the most moving arguments drawn from the greatness of his love to us; and if we shall obstinately refuse him in so just, so moderate a demand, how unspeakable a vileness is it? and yet this we do downright, if we keep any malice or grudge to any person whatsoever. Nay, farther this is not barely an unthanfulness, but there is also joined with it a horrible contempt, and despising of him. This Peace and unity of brethren was a thing so much prized and valued by him, that when he was to leave the world, he thought it the most precious thing he could bequeath, and

therefore left it by way of legacy to his Disciples, *Jo. 14. 27. Peace I leave with you;* we use to set a great value on the slightest bequests of our dead friends, to be exceeding careful not to lose them, and therefore if we willfully bangle away this so precious a Legacy of Christ, 'tis a plain sign we want that love and esteem of him, which we have of our earthly friends, and that we despise him as well as his Legacy. The great prevailing of this sin of uncharitableness has made me stand thus long on these consideration•, for the subduing it. *God grant they may make such impression on the reader, as may be available to that purpose.*

I shall add only this one advice, that these or whatsoever other remedies against this sin must be used timly: 'Tis oftentimes the frustrating of bodily medicines, the applying them too late, and 'tis much oftener so in spiritual, therefore if it be possible, let these and the like considerations be so constantly and habitually fixed in thy heart, that they may frame it to such meekness as may prevent all risings of rancor or revenge in thee, for it is much better they should serve as armor to prevent, then as balsome to cure the wound. But if this passion be not yet so subdued in thee, but that there will be some stirrings of it, yet then be sure to take it at the very first rise, and let not thy fancy chew, as it were, upon the injury by often rolling it in thy mind, but remember betimes the foregoing considerations, and withal, that this is a time, and season of trial to thee, wherein thou mayest show how thou hast profited in Christ's School, there now being an opportunity offered thee either of obeying and pleasing God, by passing by this offense of thy brother, or else of obeying and pleaseing Satan, that lover of discord, by nourishing hatred against him. Remember this, I say, betimes, before thou be inflamed, for if this fire be thoroughly kindled, it will cast such a smoke, as will blind thy reason, and make thee unfit to judge even in this so very plain case, whether it be bettet by obeying God, to purchase to thyself eternally bliss, or by obeying Satan, eternal torments. Whereas as if thou put the question to thyself before this commotion, and disturbance of mind, 'tis impossible but thy understanding must pronounce for God; And then unless thy will be so perverse that thou wilt deliberately choose death, thou wilt surely practice according to that sentence of thy understanding; I shall add no more on this first part of Charity, that of the Affections.

I prooceed now to that of the *Actions;* And this indeed is it, whereby the former must be approved, we may pretend great charity within, but if none break forth in the Actions, we may say of that love, as Saint *James* does of the Faith he speaks of, that it is *dead,* Jam. 2. 20. It is the loving indeed, that must *approve our hearts before God,* 1 Jo. 3. 18. Now this love in the Actions may l•kewise fitly be distributed, as the former was, in relation to the four distinct capacities of our brethren, their *Souls,* their *Bodies,* their *Goods,* and *Credit.*

The Soul I formerly told you may be considered either in a natural or spiritual sense, and in both of them Charity binds us to do all the good we can. As the Soul signifies the mind of a man, so we are to endeavor the comfort and refreshment of our brethren, desire to give them all true cause of joy, & cheerfulness, especially when we see any under any sadness or heaviness, then to bring out all the cordials we can procure, that is, to labor by all Christian and fit means to cheer the troubled spirits of our brethren, to *comfort them that are in any heaviness,* as the Apostle speaks, 2 *Cor.* 1. 4.

But the *Soul* in the spiritual sense is y•t of greater concernment, and the securing of that▪ is a matter of much greater moment, then the refreshing of the mind only, in as much as the eternal sorrwes and sadnesses of Hell exceed the deepest sorrows of this life; and therefore though we must not omit the former, yet on this we are to employ our most zealous charities; Wherein we are not to content ourselves with a bare wishing well to the Souls of our brethren, this alone is a sluggish sort of kindness, unworthy of those who are to imitate the great Redeemer of Souls, who did and suffered so much in that purchase: No, we must add also our endeavor to make them what we wish them. To this purpose 'twere very reasonable to propound to ourselves in all our conversings with others, that one great design of doing some good to their Souls. If this purpose were fixed in our minds, we should then discern perhaps many opportunities, which now we overlook, of doing something towards it. The brutish ignorance of one would call upon thee to endeavor his instruction; the open vile of another, to reprehend & admonish him; the faint and weak virtue of another, to confirm and encourage him. Every spiritual want of thy brother may give thee some occasion of exercising some part of this Charity, or if the circumstances be such, that upon sober judging, thou think it vain to attempt anything thyself, as if either thy meanness, or thy unacquaintedness, or any the like impediment, be like to render thy exhortations fruitless, yet if thou art industrious in thy Charity, thou mayest probably find out some other instrument, by whom to do it more successfully. There cannot be a nobler study, then how to benefit men's Souls, and therefore where the direct means are improper, 'tis fit we should whet our wits for attaining of others. Indeed 'tis a shame, we should not as industriously contrive for this great spiritual concernment of others, as we do for every worldly trifling interests of our own; yet in them we are unwearied, and try one means after another, till we compass our end. But if after all our serious endeavors, the obstinacy of men do not suffer us, or themselves rather, to reap any fruit from them, if all our wooings and intreatings of men to have mercy on their own Souls, will not work on them, yet be sure to continue still to exhort by thy example; Let thy great care and tenderness of thy own Soul preach to them the value of theirs, and give not over thy compassions to them, but with the Prophet *Jer. 13. 17. Let thy Soul weep in secret for them;* and with the Psalmist, *Let rivers of waters run down thy eyes, because they keep not God's Law,* Psal. 119. 136. Yea, with Christ himself, weep over them, who will *not know the things that belong to their peace,* Luk. 19. 42. And when no importunities with them will work, yet even then cease not to importune God for them, that he will draw them to himself. Thus we see *Samuel,* when he could not dissuade the people from that sinful purpose they were upon, yet he professes notwithstanding, that he will not cease praying for them; nay, he looked on it as so much a duty, that it would be sin in him to omit it, *God forbid,* says he, *that I should sin against the Lord in ceasing to pray for you, 1 Sam. 12. 23.* Nor shall we need to fear that our prayers shall be quite lost, for if they prevail not for those for whom we pour them out, yet however they will return into our *own bosoms,* Psal. 35. 13. we shall be sure not to miss of the reward of that Charity.

In the *second* place, we are to exercise this Active Charity towards the bodies of our Neighbors; we are not only to compassionate their pains, and miseries, but also to do what we can for their ease and relief. The good Samaritan *Luke* 10. had never been proposed as our

pattern, had he not as well helped as pitied the wounded man. 'Tis not good wishes, no nor good words neither that avail in such cases, as St. *James* tells us, *If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give him not those things that are needful for the body, what doth it profit?* Jam. 2. 15. 16. No sure, it profits them nothing, in respect of their bodies, and it will profit thee as little in respect of thy Soul, it will never be reckoned to thee as a Charity. This relieving of the bodily wants of our brethren, is a thing so strictly required of us, that we find it set down *Mat.* 25. as the especial thing we shall be tried by at the Last Day, on the omission whereof is grounded that dreadful sentence, ver. 41. *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.* And if it shall now be asked, what are the particular acts of this kind which we are to perform? I think we cannot better inform ourselves for the frequent and ordinary ones, then from this Chapter, where are set down these severals, *the giving meat to the hungry, and drink to the thirsty, harbouring the stranger, clothing the naked, and visiting the sick, and imprisoned:* By which visiting is meant, not a bare coming to see them, but so coming as to comfort and relieve them; for otherwise 'twill be but like the Levite in the Gospel, *Lu.* 10. who came and looked on the wounded man, but did no more, which will never be accepted by God. These are common and ordinary exercises of this charity, for which we cannot want frequent opportunities. But besides these, there may sometimes by God's especial providence fall into our hands, occasions of doing other good offices to the bodies of our neighbors; we may sometimes find a wounded man, with the *Samaritan.* and then 'tis our duty to do as he did; we may sometimes find an innocent person condemned to death, as *Susanna* was, and then are with *Daniel* to use all possible endeavor for their deliverances: This case *Solomon* seems to refer to, *Prov. 24. 10. If thou forbear to deliver him that it drawn unto death, and them that are ready to be slain, if thou sayst behold we know it not; doth not he that pondereth the heart, consider? and he that keepeth thy soul, doth not he know it? shall not he render to every man according to his deeds;* we are not lightly to put off the matter with vain excuses, but to remember that God, who knows our most secret thoughts, will severely examine, whether we have willingly omitted the performance of such a charity: sometimes again (nay God knows, often now a days) we may see a man that by a course of intemperance is in danger to destroy his health, to shorten his days, and then it is a due charity not only to the soul, but to the body also, to endeavor to draw him from it. It is impossible to set down all the possible acts of this corporal charity, because there may sometimes happen such opportunities, as none can foresee; we are therefore always to carry about us a serious resolution of doing whatever good of this kind we shall at any time discern occasion for, and then whenever that occasion is offered, we are to look on it as a call, as it were from heaven, to put that resolution in practice. This part of charity seems to be so much implanted in our natures, as we are men, that we generally account them not only unchristian, but inhumane, that are void of it, and therefore I hope there will not need much persuasion to it, since our very nature inclines us; but certainly that very consideration will serve hugely to increase the guilt of those that are wanting in it. For since this command is so agreeable even to flesh and blood, our disobedience to it can proceed of nothing, but a stubborness and resistance against God who gives it.

PARTITION XVII.

Of CHARITY, Alms giving, &c. Of Charity in respect of our Neighbors Credit, &c. Of PEACE-MAKING. Of going to Law: Of Charity to our Enemies, &c. CHRISTIAN-DUTIES both l'OSSIBLE and PLEASANT.

§ 1: THE *third* way of expressing this *Charity* is towards the*goods* or estate of our neighbor; we are to endeavor his thriving and prosperity in these outward good things; and to that end, be willing to assist and farther him in all honest ways of improving or preserving them, by any neighborly and friendly office. Opportunities of this do many times fall out: A man may sometimes by his power or persuasion deliver his neighbors goods out of the hands of a thief, or oppressor; sometimes again by his advice and counsel, he may set him in a way of thriving, or turn him from some ruinous course; and many other occasions there may be of doing good turns to another, without any loss or damage to ourselves, and then we are to do them, even to our rich neighbors, those that are as wealthy (perhaps much more so) as ourselves; for though *Charity* do not bind us to give to those that want it less then ourselves, yet whenever we can further their profit, without lessning our own store, it requires it of us: Nay, if the damage be but light to us, in comparison of the advantage to him, it will become us rather to hazard that light damage, then lose him that greater advantage.

2. But towards our *poor* brother, Charity tyes us to much more; we are there only to consider the supplying of his wants, and not to stick at parting with what is our own, to relieve him, but as far as we are able give freely what is necessary to him. This duty of Almsgiving is perfectly necessary for the approving our love not only to men, but even to God himself, as St *John* tells us, 1 *Jo. 3. 17. Who so hath this worlds goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* 'Tis vain for him to pretend to love either God or man, who loves his money so much better, that he will see his poor brother (who is man, and bears the image of God) suffer all extremities, rather then part with anything to relieve him: On the other side, the performance of this duty is highly acceptable with God, as well as with men.

3. 'Tis called, *Heb 13. 16. A sacrifice wherewith God is well pleased;* and again, *Ph•. 4.* 18. St *Paul* calls their alms to him, *a Sacrifice acceptable, well-pleasing to God,* and the Church hath always looked on it as such; and therefore joined it with the solemnest part of worship, the holy Sacrament. But because even sacrifices themselves under the Law, were often made unacceptable by being maimed and blemished, it will here be necessary to enquire, what are the due qualifications of this Sacrifice.

4. Of these there are some that respect the motive, some the manner of our giving. The motive may be threefold, respecting God, our neighbor, and ourselves. That which respects God is obedience, and thankfulness to him: He has commanded we should give alms, and therefore one special end of our doing so, must be the obeying that precept of his. And it is from his bounty alone that we receive all our plenty, and this is the properest way of expressing our thankfulness for it; for as the *Psalmist* saith. *our goods extend not unto God, Psal.* 16. 2. That tribute which we desire to pay out of our estates, we cannot pay to his person.

'Tis the poor, that are as it were his Proxey and receivers, and therefore whatever we should by way of thankfulness give back again unto God, our alms is the way of doing it: *Secondly,* in respect of our neighbor, the motive must be a true love, and compassion to him, a tender fellow-feeling of his wants, and desire of his comfort and relief: *Thirdly,* in respect of ourselves, the motive is to be the hope of that eternal reward, promised to this performance. This Christ points out to us, when he bid• us *lay up our treasure in heaven, Mat* 6. 20. And *to make us friends of the Mammon of unright•ousness, that they may receive us into everlasting habitations, Lu.* 16. 9. That is by a charitable dispensing of our temporal goods to the poor, to lay up a stock in heaven, to gain a title to those endless felicities, which God hath promised to the charitable That is the harvest we must expect of what we sow in these works of mercy, which will be so rich as would abundantly recompense us, though we should, as the Apostle speaks, 1 *Cor. 13. 3. Bestow all our goods to feed the poor:* But then we must be sure that we make this our sole aim, and not instead of this propose to ourselves the praise of men, as the motive of our charity, for that will rob us of the other; this is expressly told us by Christ, *Mat. 6. They that set their hearts on the credit,* they shall gain with men, must take that as their portion, ver. 3. *verily I say unto you, they have their reward;* they chose, it seems rather to have men their Pay-masters, then God▪ and to them they are turned off, that little ayery praise they get from them, is all the reward they must expect: *Ye have no reward of my father which is in •ea•en,* ver. 1. we have therefore need to watch our hearts narrowly, that this desire of vain-glory steal not in and befool us into that miserable exchange of a vain blast of men's breath for those substantial and eternal joys of heaven.

5. In the *second* place we must take care of our *alms-giving,* in respect of the manner; and in that, *first,* we must give cheerfully; men usually value a small thing, that is given cheerfully and with a good heart, more then a much greater, that is wrung from a man with grudging and unwillingness; and God is of the same mind, he *loves a cheerful giver, 2 Cor. 9.* 7. Which the Apostle makes the reason of the foregoing exhortation, of not *giving grudgingly, or as of necessity,* ver. 6. And sure 'tis no unreasonable thing, that is herein required of us, there being no duty that has to human nature, more of pleasure and delight, unless it be where covetousness or cruelty have quite workit out the man, and put a ravenous beast in his stead. Is it not a most ravishing pleasure to him that hath any bowels to see the joy, that a seasonable alms brings to a poor wretch? how it revives and puts new spirits in him, that was even sinking? certainly the most sensual creature alive knows not how to bestow his money on anything, that shall bring him in so great a delight, and therefore me thinks it should be no hard matter to give not only without grudging, but even with a great deal of alacrity and cheerfulness, it being the fetching in of pleasure to ourselves.

6. There is but one objection can be made against this, and that is, that the danger of impove ishing ones self by what one gives, may take off that pleasure, and make men either not give at all, or not so cheerfully. To this I answer: That *first* were this hazard never so apparent, yet it being the comma•d of God, that we shall thus give, we are yet to obey cheerfully, and be as well content to part with our goods in pursuance of this duty, as we are many times called to do upon some other. In which case *Christ tells us, he that forsakes not all that he hath, cannot be his D•sciple.*

7. But *secondly,* this is sure a vain supposition: God having particularly promised, the contrary to the charitable, that it shall bring blessings on them, even in these outward things. *The liberal soul shall be made fat, and he that watereth shall be watered also himself,* Prov. 11. 25. *He that giveth to the poor shall not lack, Prov.* 28. 27. And many the like texts there are, so that one may truly say, this objection is grounded in direct unbelief. The short of it is, we dare not trust God for this: giving to the poor is directly the puting our wealth into his hands *He that giveth to the poor lendeth unto the Lord, Pro. 19. 17.* And that too on solemn promise of repayment, as it follows in that verse, *that which he hath given will he pay him again.* It is amongst men thought a great disparagement, when we refuse to trust them; it shows we either think them not sufficient, or not honest: How vile an affront is it then to God thus to distrust him? nay indeed how horrid blasphemy, to doubt the security of that, for which he has thus expressly past his word, who is Lord of all, and therefore cannot be insufficient, and who is the God of truth, and therefore will not fail to make good his promise? Let not then that infidel fear of future want, contract and shut up thy bowels from thy poor brother; for though he be never likely to pay thee, yet God becomes his surety and enters bond with him, and will most assuredly pay thee with increase. Therefore 'tis so far from being damage to thee, thus to give, that it is thy great advantage: Any man would rather choose to put his money into some sure hand, where he may both improve, and be certain of it at his need, then to let it lie unprofitably by him▪ especially if he be in danger of thieves, or other accident, by which he may probably loose it: Now alas! all that we possess is in minutely *danger of loosing;* innumerable accidents there are, which may in an instant bring a rich man to beggary; he that doubts this, let him but read the story of *Job,* and he will there find an example of it: And therefore what so prudent course can we take for our wealth as to put it out of the reach of those accidents, by thus lending it to God, where we may be sure to find it ready at our greatest need, and that too with improvement and increase; in which respect it is that the Apostle compares alms to seed, 2 *Cor.* 9. 10. We know 'tis the nature of seed that is sown, to multiply and increase and so does all our acts of mercy, they return not single and naked to us, but bring in their sheaves with them, a most plenteous and bountiful harvest. God deals not with our alms, as we too often do with his graces▪ wrap them *up in a napkin,* so that they shall never bring in any advantage to us, but makes us most rich returns: and therefore we have all reason most cheerfully, yea, joyfully to set to this duty, which we have such invitations to, as well in respect of our own interests, as our neighbors needs.

8. *Secondly,* We must *give seasonably:* 'tis true indeed there are some so poor, that an Alms can never come unseasonably, because they always want, yet even to them there may be some special seasons of doing it, to their greater advantage; for sometimes an Alms may not only deliver a poor man from some present extremity, but by the right timeing of it, may set him in some way of a more comfortable subsistence afterward. And for the most, I presume 'tis a good Rule, to dispense what we intend to any, as soon as may be, for delays are hurtful oftentimes both to them and ourselves; *first,* as to them, 'tis sure, the longer we delay, the longer they groan under the present want, and after we have designed them a relief, 'tis in some degree to defer enjoying of it, for so long we prolong their sufferings; you will think him a hard hearted Physician, that having a certain cure for a man in pain, should when he

might presently apply it, make unnecessary delays, and so keep the poor man still in torture: and the same it is here; we want of the due compassion, if we can be content our poor brother should have one hour of unnecessary suffering, when we have present opportunity of relieving him, or if he be in such an extremity of want, yet whatever we intend him for his greater comfort, he loses so much of it, as the time of the delay amounts to: *Secondly,* in respect of ourselves; tis ill to defer, for thereby we give advantage to the temptations either of *Satan* or our own covetous humor, to dissuade us from it. Thus it fares too often with many Christian duties; for want of a speedy execution, our purposes cool, and never come to act; so many resolve they will repent, but because they set not immediately upon it one delay succeeds another, and keeps them from ever doing it at all: and so 'tis very apt to fall out in this case, especially with men, who are of a covetous temper, and therefore they of all others should not trust themselves thus to delay.

9. *Thirdly,* We should take care to give *prud•ntly,* that is to give most, where it is most needed, and in such a manner, as may do the receiver most good: Charities do often miscarry for want of this care, for if •e give at all adventures to all that seem to want, we may sometimes give more to those, whose sloth and lewdness is the cause of their wan then to those who best deserve it, and so both encourage the one in their idleness, and disable ourselves from giving to the other. Yet I doubt not such may be the present wants even of the most unworthy, that we are to relieve them, but where no such pressing need is, we shall do best to choose out the fitter objects of charity, such are those who either are not able to labor, or else have a greater charge then their labor can maintain, and to those our alms should be given also in such a manner as may be most likely to do them good, the manner of which may differ according to the circumstances of their condition; it may to some be best perhaps, to give them by little and little, to others the giving it all at once, may tend more to their benefit; and sometime; a seasonable loan may do as well as a gift, and that may be in the power sometimes of those who are not able to give but little: But when we thus lend on charity, we must lend freely without use, and also with a purpose, that if he should prove unable to pay, we will forgive so much of the principal, as his needs require, and our abilities will permit. They want much of this charity, who clap up poor debtors in prison, when they know they have nothing to answer the debt, which is a great cruelty to make another miserable, when nothing is gained to ourselves by it.

10. *Fourthly,* We should give *liberally,* we must not be strait handed in our alms, and give by such pitiful scantlings, as will bring almost no relief to the receiver, for that is a kind of mockery; 'tis as if one should pretend to feed one that is almost famished by giving him a crumb of bread, such doles as that would be most ridiculous, yet I fear 'tis too near the proportion of some men's alms; such men are below those Disciples we read of, who knew only the Baptism of *John,* for 'tis to be observed, that *John the Baptist,* who was but the fore-runner of Christ, makes it a special part of his Doctrine, that he *that hath two coats should impart to him that hath none, Luk.* 3. 11. He says not he that hath some great Wardrobe, but even he that hath *but two coats* must part with one of them; from whence we may gather that whatsoever is above (not our vanity but) our need should thus be disposed of, when our brethren's necessity requires it. But if we look into the first time of the Gospel, we shall find

Christianity far exceeded this proportion of *Johns,* the converts assigned not a part only, but frankly gave all to the use of the brethren, *Acts* 4. and though that being upon an extraordinary occasion, will be no measure for our constant practice yet it may show us how prime and fundamental part of Christ•anity, this of charity is, that at the very first founding of the Church, such vast degrees of it were practiced; and if we farther co•sider what precepts of love are given us in the Gospel, even to the *laying down our lives for the brethren, 1 Io.* 3. 16. We cannot imagine our goods are in God's account so much more precious then our l•ves that he would command us to be prodigal of the one, and yet allow us to be sparing of the other.

11. A multitude of Arguments might be brought to recommend this bounty to all that profess Christ; I shall mention only two, which I find used by St. *Paul* to the *Corinthians* on this occasion. The *first* is the example of Christ, 2 *Cor. 7. 9. For ye know the grace of our Lord Jesus Christ, who though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* Christ emptied himself of all that glory and greatness, he injoied in Heaven with his Father, and submitted himself to a life of much meanness, and poverty, only to enrich us. And therefore for shame, let us not grudge to empty our Coffers, to lessen somewhat of our heaps, to relieve his poor members. The *second* is, the expectation of reward, which will be more or less, according to the degrees of our Alms, 2 *Cor. 9. 6. He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully.* We think him a very improvident husband-man, that to save a little seed at present, sows so thin, as to spoil his crop; and the same folly 'twill be in us, if by the sparingness of our Alms, we make ourselves a lank harvest hereafter, lose either all, or a great part of those rewards, which God hath provided for the liberal Alms-Giver. What is the proportion which may be called a liberal giving, I shall not undertake to set down, there being degrees even in liberality, one may give liberally, and yet another give more liberally then he; besides, liberality is to be measured, not so much by what is given, as by the ability of the giver; A man of a mean estate may give less then one of a great, and yet be the more liberal person, because that little may be more out of his, then the greater is out of the others. Thus we see Christ pronounces the poor widow to *have given more to the Treasury, then all the rich men,* Luk. 21. 3. not that her *two mites* were more then their *rich* gifts, but that it was more for her, she having left nothing behind, whereas they gave out of their abundance what they might easily spare. Every man must herein judge for himself; we see the Apostle, though he earnestly press the *Corinthians* to bounty, yet prescribes not to them how much they shall give, but leaves that to their own breasts, 2 *Cor. 9. 7. Every man according as he purposeth in his heart, so let him give.* But let us still remember, that the more we give (provided we do not thereby fail in the support of those, that most immediately depend on us) the more acceptable it will be to God, and the more rewardable by him. And to secure the performance of the duty of Alms-giving (whatever the proportion be) we may do very well to follow the advice St. *Paul* gives the *Corinthians* in this matter, 1 *Cor. 16. 2. Upon the first day of the week let everyone of you lay by him in store as God hath prospered him;* If men would do thus, lay by somewhat weekly in store for this works of Charity, it were the surest way not to be unprovided of somewhat to give, when an occasion offered itself, and by giving so by little

and little, the expense would become less sensible, and so be a means to prevent those grudgings, and repinings, which are apt to attend men in greater disbursments; And sure this were in other respect also a very proper course, for when a trades-man casts up his weekly account, and sees what his gains have been, 'tis of all others the most seasonable time to offer this tribute to God out of what he hath by his blessing gained; If any will say they cannot so well weekly reckon their gains, as by longer spaces of time, I shall not contend with them for that precise time, let it be done monthly, or quarterly, so it be done; But that somewhat should still be laid by in bank for these uses, rather then left loose to our sudden Charities is sure very expedient, and I doubt not, whoever will make trial of it, will upon experience acknowledge it to be so.

12. The *fourth* exercise of our *Charity* is towards the credit of our Neighbor: and of this we may have many occasions; sometimes towards the innocent, and sometimes also towards the guilty. If one whom we know to be an innocent person be slandered, and traduced, Charity binds us to do what we may for the declaring his innocence, and delivering him from that false imputation, and that not only by witnessing when we are called to it, but by a voluntary offering our testimony on his behalf, or if the accusation be not before a Court of Justice, and so there be no place for that our more solemn testimony, but that it be only a slander tost from one to another, yet even there we are to do what we can to clear him, by taking all occasions publicly to declare, what we know of his innocence. But even to the guilty there is some Charity of this kind to be performed, sometimes by concealing the fault, if it be such that no other part of Charity to others make it necessary to discover, or it be not so notorious, as that it will be sure to betray itself; The wounds of reputation are of all others the most incurable, and therefore it may well become Christian Charity to prevent them, even where they have been diserved, and perhaps such a tenderness in hiding the fault may sooner bring the offender to repentance, if it be seconded (as it ought to be) with all earnestness of private admonition; But if the fault be such, that it be not to be concealed, yet still there may be place for this Charity, in extenuating, and lessning it, as far as the circumstances will bear; As if it were done suddenly, and rashly, Charity will allow some abatement of the censure, which would belong to a designed, and deliberate act; and so proportionably in other circumstances. But the most frequent exercises of this Charity happen towards those of whose either innocence or guilt we have no knowledge, but are by some doubtful actions brought under suspicion; And here we must remember, that it is the property of love, *not to think evil,* to judge the best; and therefore we are both to abstain from uncharitable conclusions of them ourselves, and as much as lies in us, to keep others from them also, and so endeavor to preserve the credit of our neighbor, which is oftentimes as much shaken by unjust suspicions, as it would be by the truest accusation. To these cases I suppose belongs that precept of Christ, *Mat. 7. 1. Judge not;* and when we consider, how that is backed in the following words, *That ye be not Iudged,* we shall have cause to believe it no such light matter, as the world seems to account it; Our unmerciful judging of others will be paid home to us in the strict, and severe Judgment of God.

13. I have now gone through this *Active Charity,* as it relates to the four several capacities of our brethren, many of the particulars whereof were before briefly mentioned, when we

spake of Justice. If any think it improper, that the same acts should be made part of Justice, and Charity too, I shall desire them to consider, that Charity being by Christ's Command become a debt to our brethren, all the parts of it may in that respect be ranked under the head of Justice, since 'tis sure paying of debts is a part of that; Yet because in our common use we do distinguish between the Offices of Justice, and Charity, I have chose to enlarge on them in particular reference to Charity. But I desire it may still be remembered, that whatsoever is under precept, is so much a due from us, that we sin not only against Charity, but Justice too, if we neglect it; Which deserves to be considered, the more to stir up our care to the performance, and the rather, because there seems to be a common error in this point; Men look upon their acts of mercy, as things purely voluntary, that they have no obligation to; and the effect of it is this, that they are apt to think very highly of themselves, when they have performed any, though never so mean, but never blame themselves, though they omit all: which is a very dangerous, but withal a very natural fruit of the former persuasion. If there be any Charities, wherein Justice is not concerned, they are those, which for the height, and degrees of them are not made matter of strict duty, that is, are not in those degrees Commanded by God, and even after these 'twill be very reasonable for us to labor; but that cannot be done without taking the lower and necessary degrees in our way; and therefore let our first care be for them.

14. To help us wherein, there will be no better means then to keep before our eyes that grand rule of *Loving our Neighbors as ourselves;* This the Apostle makes the sum of our *Wh•le duty to our Neighbors,* Rom. 13. 9. let this therefore be the standard, whereby to measure all thy actions, which relate to others; Whenever any necessity of thy Neighbors persents itself to thee, ask thyself, whether if thou wert in the like case, thy love to thyself would not make thee industrious for relief, and then resolve thy love to thy Neighbor must have the same effect for him. This is that Royal Law, as St. *James* calls it, *Jam.* 2. 8. which all that profess themselves subjects to Christ, must be ruled by; and whoever is so, will not fail of performing all Charities to others, because 'tis sure he would upon the like occasions have all such performed to himself. There is none, but wishes to have his good name defended, his poverty relieved, his bodily suffering succoured; Only it may be said, that in the spiritual wants there are some so careless of themselves, that they wish no supply, they desire no reproofs, no instructions, nay, are angry when they are given them; It may therefore seem, that such men are not by virtue of this rule tied to those sorts of Charities. To this I answer, that the *love of ourselves,* which is here set as the measure of that to our Neighbor, is to be understood to be that reasonable love, which men ought to have, and therefore though a man fail of that due love he owes himself, yet his Neighbor hath not thereby forfeited his right, he has still a claim to such a degree of our love, as is answerable to that, which in right we should bear to ourselves, and such I am sure is this care of our spiritual estate, and therefore 'tis not our despising our own Souls, that will absolve us from Charity to other men's, yet I shall not much press this duty in such men, it being neither likely that they will be persuaded to it, or do any good by it, their ill example will overwhelm all their good exhortations, and make them unfruitful.

15. There is yet one act of Charity behind, which does not properly fall under any one of the former heads, and yet may relate to them all, and that is the *Making Peace,* and amity among others; By doing whereof we may much benefit both the Souls, Bodies, Goods, and Credit of our brethren; for all these are in danger to strife and contention. The reconciling of enemies is a most blessed work, and brings a blessing on the actors: We have Christ's word for it, *Blessed are the Peace-makers,* Mat. 5. 9. and therefore we may be encouraged diligently to lay hold of all opportunities of doing this Office of Charity, to use all our Art, and endeavor to take up all grudges and quarrels we discern among others; Neither must we only labor to restore peace, where it is lost, but to preserve it, where it is: *First,* generally, by striving to beget in the heart of all we converse with a true value of that most precious Jewel, Peace; *Secondly,* particularly, by a timely prevention of those jars, and unkindnesses, we see likely to fall out. It may many times be in the power of a discreet friend or neighbor, to cure those mistakes, and misapprehensions, which are the first beginning of quarrels and contentions; and it will be both more easy and more profitable, thus to prevent, then pacify strifes. 'Tis sure 'tis more easy, for when a quarrel is once broken out, 'tis like a violent flame, which cannot so soon be quenched, as it might have been, whilst it was but a smothering fire. And then 'tis also more profitable, for it prevents many sins, which in the progress of an open contention, are almost sure to be committed. *Solomon* says, *In the multitude of words there wanteth not sin,* Prov. 10. 19. which cannot more truly be said of any sorts of words, then those that pass in anger, and then though the quarrel be afterwards composed, yet those sins will still remain on their account; and therefore 'tis a great Charity to prevent them.

16. But to fit a man for this so excellent an Office of *Peace Making,* 'Tis necessary that he be first remarkably peaceable himself; for with what face canst thou persuade others to that, which thou wilt not practice thyself? or how canst thou expect thy persuasions should work? 'twill be a ready reply in every man's mouth, *Thou Hypocrite cast out first the beam out of thine own eye,* Mat. 7. 5. and therefore be sure thou qualify thyself for thy work. There is one point of Peaceableness which seems to be little regarded among men, and that is in the case of *Legal trespasses;* Men thingk it nothin to go to *Law* about every pity trifle, and as long as they have but Law on their side, never think they are to blame: but sure had we that true Peaceableness of spirit, which we ought, we should be unwilling for such slight mattets to trouble, and disquiet our Neighbors. Not that all going to Law is utterly unchristian, but such kind of suits especially, as are upon contentiousness, and stoutness of humor, to defend such an inconsiderable right, as the parting with will do us little or no harm, or which is yet worse, to avenge such a trespass. And even in greater matters, he that shall part with somewhat of his Right, for love of Peace, does surely the most Christianly, and most agreeably to the advice of the Apostle, 1 *Cor.* 6. 7. rather to take *wrong,* and *suffer ourselves to be defrauded.* But if the damage be so unsupportable, that it is necessary for us to go to Law, yet even then we must take care of preserving Peace; *first,* by carrying still a friendly, and Christian temper towards the party, not suffering our hearts to be at all estranged from him; *secondly,* by being willing to yield to any reasonable terms of agreement, whenever they shall be offered; and truly if we carry not th•s temper of mind in our suits, I see not how they can be reconcilable with that peaceableness so strictly required of all Christians. Let those

consider th•s who make it their pleasure themselves to disqui•t their Neighbor, or their Trade to stir up others to do it. This tender regard of Peace both in ourselves, and others, is absolutely necessary to be entertained of all those, who own themselves for servants of him, whose title it is to be the *Prince of Peace,* Isa. 9. 6.

17. All that remains to be touched on concerning this *Charity* of the Actions is the extent of it, which must be as large as the former of the Affections, even to the taking in not only strangers, and those of no relation to us, but even of our bitterest enemies. I have already spoken so much of the Obligation we are under to forgive them, that I shall not here say anything of that, but that being supposed a duty, 'twill sure then appear no unreasonable thing to proceed one step further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and so 'twill be no hard matter even to flesh and blood to do all kind things to them. And indeed this is the way, by which we must try the sincerity of our forgiveness: 'Tis easy to say, I forgive such a man, but if when an opportunity of doing him good is offered, thou declinest it, 'tis apparent there yet lurks the old malice in thy heart; Where there is a thorough forgiveness, there will be as great a readiness to benefit an enemy, as a friend: •ay, perhaps in some respects a greater, a true charitable person looking upon it as an especial prize, when he has an opportunity of evidencing the truth of his reconciliation, and obeying the precept of his Savior, by *doing good to them that hate him,* Mat 5. 44. Let us therefore resolve that all acts of real kindness are to be performed to our enemies, for which we have not only the command, but also the example of Christ, who had not only some inward relentings toward us his obstinate, and most provoking enemies, but shown it in acts, and those no cheap, or easy ones, but such as cost him his dearest blood. And surely we can never pretend to be either obeyers of his Command, or followers of his example, if we grudge to testify our love to our enemies by those so much cheaper ways of feeding them in hunger, and the like, recommended to us by the Apostle, *Rom.* 12. 20. But if we could perform these acts of kindness to enemies in such a manner, as might draw them from their enmity, and win them to Peace, the Charity would be doubled; And this we should aim at, for that we see the Apostle sets as the end of the forementioned acts of feeding, &c. that we may *heap coals of fi•e on their head•,* not coals to burn, but to melt them into all love and tenderness towards us; and this were indeed the most complete way of *imitating Christ's example,* who in all he did, and suffered for us, designed the reconciling of us to himself.

18. I have now shown you the several parts of our duty to our Neighbor, towards the performance whereof I know nothing more necessary, then the turning out of our hearts that self love, which so often possesses them, and that so wholly, that it leaves no room for Charity, nay, nor justice neither to our Neighbor. By this *self-love* I mean not that *true love* of ourselves, which is the love and cure of our Souls (for that would certainly help, not hinder us in this duty) but I mean that immoderate love of our own worldly interests, and advantages, which is apparently the root of all, both injustice and uncharitableness towards others. We find this sin of *self-love* set by the Apostle in the head of a whole troop of sins, 2 *Tim.* 3. 2. as if it were some principal officer in Satan's camp, and certainly not without reason, for it never goes without an accursed train of many other sins, which like the

Dragons tail Rev. 12. 4. sweeps away all care of duty to others. We are by it made so vehement, and intent upon the pleasing ourselves, that we have no regard to anybody else, contrary to the direction of St. *Paul, Rom.* 15. 2. Which is *not to please ourselves, but every man to please his neighbor for his good to edification;* which he backs with the example of Christ, ver. 3. *For even Christ pleased not himself:* If therefore we have any sincere desire to have this virtue of charity rooted in our hearts, we must be careful to weed out this sin of self-love, for 'tis impossible they can prosper together.

19. But when we have removed this hindrance, we must remember that this, as all other graces proceeds not from ourselves, it is the *gift of God,* and therefore we must earnestly pray to him to work it in us, to send his holy Spirit, which once appeared in the form of a dove, a *meek* and a *g•ll-less* creature to frame our hearts to the same temper, and enable us rightly to perform this duty.

20. I have now past through those several branches I at first proposed, and shown you, what is our *duty to God, ourselves, and our neighbor:* Of which I may say as it is, *Luk. 10 28. This do and thou shalt live.* And surely it is no impossible task to perform this, in such a measure, as God will graciously accept, that is in sincerity, though not in perfection, for God is not that austere Master, *Lu. 19. 21. That reap• where he has not sowed,* he requires nothing of us, which he is not ready by his grace to enable us to perform; if we be not wanting to ourselves, either in asking it by prayer, or in using it by diligence. And as it is not an impossible, so neither is it such a sad melancholy task, as men are apt to think it. 'Tis a special policy of *Satan's,* to do as the spies did, *Num* 23. 28. bring up an ill report upon this good land, this *state of Christian* life, thereby to discourage us from entering into it, to fright us with I know not what •yants, we shall meet with; but let us not thus be cheated, let us but take the courage to try, and we shall indeed find it a *Canaan, a land fl•wing with milk and honey:* God is not in this respect to his people a *wilder•ess, a land of darkness, Ier.* 2. 31. His service does not bereave men of any true joy, but helps them to a great deal: *Christ's yoke is an easy,* nay a *pleasant yoke,* his *burden a light, yea a gracious burde.* There is in the practice of Christian duties a great deal of present pleasure, and if we feel it not, it is because of the resistance our vicious and sinful customs make, which by the contention raises an uneasinesse. But then first that is to be charged only on ourselves, for having got those ill customs, and thereby made that hard to us, which in itself is most pleasant, the duties are not to be accused for it. And then secondly, even there the pleasure of subduing those ill habits, overcoming those corrupt customs is such, as hugely outweigheth all the trouble of the combat.

21. But it will perhaps be said, that some parts of piety are of such a nature, as will be very apt to expose us to persecutions, and sufferings in the world, and that those *are not joyous but grievous;* I answer, that even in those there is matter of joy: we see the Apostles thought it so, *they rejoiced that they were counted worthy to suffer for Christ's name, Acts 4.* 41. and St. *Peter* tells us, *that if any suffer as a Christian, he is to glorify God for it, 1 Pet.* 4. 16. There is such a force, and virtue in the testimony of a good conscience, as is able to change the greatest suffering into the joyfullest triumph, and that testimony we can never have more clear, and lively, then when we suffer for righteousness sake; so that you see Christianity is very amiable even in

its saddest dress, the inward comforts of it do fat surpass all the outward tribulations, that attend it, and that even in the instant, while we are in the state of warfare upon earth. But then if we look forward to the crown of our victories, those eternal rewards in heaven, we can never think those tasks sad, though we had nothing at present to sweeten them, that have such recompenses await them at the end; were our labors never so heavy, we could have no cause to faint under them: Let us therefore whenever we meet with any discouragements in our course, fix our eye on this rich prize, and then *run with patience the race which is set before us, Heb.* 12. 2 Follow *the Captain of our salvation* through the greatest sufferings, yea even through the same red Sea of blood which he hath waded, whenever our obedience to him shall require it; for though our fidelity to him should bring us to death itself, we are sure to be no losers by it, for to such he hath promised a *Crown of life,* the very expectation whereof is able to keep a Christian more cheerful in his fetters and dungeon, then a worldling can be in the midst of his greatest prosperities.

22. All that remains for me farther to add, is earnestly to entreat and beseech the Reader, that without delay, he puts himself into this so pleasant, so gainful a course, by setting sincerely to the practice of all those things, which either by this book, or by any other means he discerns to be his and the further he hath formerly gone out of his way, the more haste it concerns him to make to get into it, and to use the more diligence in walking in it. He that hath a long journey to go, and finds he hath lost a great part of his day in a wrong way, will not need much entreaty either to turn into the right, or to quicken his pace in it. And this is the case of all those that have lived in any course of sin, they are in a wrong road, which will never bring them to the place they aim at; Nay, which will certainly bring them to the place they most fear and abhor; much of their day is spent, how much will be left to finish their journey in, none knows, perhaps the next hour, the next minute the night of death may overtake them; what a madness is it then for them to defer one moment to turn out of that path, which leads to certain destruction, and to put themselves in that, which will bring them to bliss and glory? Yet so are men bewitched, and enchanted with the deceitfulness of sin, that no entreaty, no persuasion can prevail with them, to make this so reasonable, so necessary a change, not but that they acknowledge it needful to be done, but they are unwilling to do it yet, they would enjoy all the pleasures of sin, as long as they live, and then they hope at their death, or some little time before it, to do all the business of their Souls; But, alas! Heaven is too high to be thus jumped into, the way to it is a long and leasurely ascent, which requires time to walk. The hazards of such deferring are more largely spoken of, in the discourse of Repentance, I shall not here repeat them, but desire the Reader seriously to lay them to heart, and then surely he will think it seasonable counsel that is given by the wise man, *Ecclus: 5. 7. Make no tarrying to turn to the Lord, and put not off from day today.*

PRIVATE DEVOTIONS For Several *OCCASIONS.*

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CHRISTIAN READER,

I Have for the help of thy devotions, set down some *FORMS* of *PRIVATE-PRAYER,* upon *several occasions;* If it be thought an omission, that there are none for Families, I must answer for myself, that it was not from any opinion, that God is not as well to be worshipped in the Family, as in the Closet; but because the providence of God and the Church hath already furnished thee for that purpose, infinitely beyond what my utmost care could do. I mean the *PUBLICK LITURGY,* or *COMMON-PRAYER,* which for all public addresses to God (and such are family-Prayers) are so excellent and useful, that we may say of it as *David* did of *Goliath's* sword, 1 *Sam. 21. 9. There is none like it.*

DIRECTIONS for the MORNING.

As soon as ever thou awakest in the morning, lift up thy heart to God in this or the like short Prayer.

LORD, As thou hast awaked my body from sleep, so by thy grace awaken my soul from sin; and make me so to walk before thee this day and all the rest of my life, that when the last trumpet shall awake me out of my grave, I may rise to the life immortal, through Jesus Christ.

WHEN thou hast thus begun, suffer not (without some urgent necessity) any worldly thoughts to fill thy mind, till thou have also paid thy more solemn devotions to Almighty God, and therefore during the time thou art dressing thyself (which should be no longer then common decency requires) exercise thy mind in some spiritual thoughts: As for example, Consider to what temptations thy business, or company that day are most like to lay thee open, and arm thyself with resolutions against them; or again consider, what occasions of doing service to God, or good to thy neighbor are that day most likely to present themselves, and resolve to embrace them, and also contrive ho• thou mayest improve them to the uttermost. But especially it will be fit for thee to examine, whether there have any sin escaped thee since thy last nights examination. If after these considerations any farther leisure remain, thou mayest profitably employ it in meditating on the general resurrection (whereof our rising from our beds is a representation) and of that dreadful judgment, which shall follow it, and then think with thyself in what preparation thou art for it, and resolve to husband carefully every minute of thy time, towards the fitting thee for that great account. As soon as thou art ready, retire to some private place, and there offer up to God thy Morning Sacrifice of Praise and Prayer.

PRAYERS for the MORNING.

At thy first kneeling down say,

O Holy, Blessed and Glorious Trinity, three Persons and one God, have mercy upon me a miserable sinner.

Lord, I know not what to pray for as I ought, O let thy spirit help my infirmities, and enable me to offer up a spiritual sacrifice acceptable to thee by Jesus Christ.

A THANKSGIVING.

O Gracious Lord, whose mercies endure forever, I thy unworthy servant, who have so deeply tasted of them, desire to render thee the tribute of my humblest praises for them; In thee, O Lord, I live and move and have my being, thou first madest me to be, and then that I might not be miserable, but happy, thou sentest thy Son out of thy bosom to redeem me from the power of my sins, by his grace, and from the punishment of them, by his blood, and by both to bring me to his glory. Thou hast by thy mercy caused me to be born within thy peculiar fold, the Christian Church, where I was early consecrated to thee in Baptism, and have been partaker of all those spiritual helps, which might aid me to perform that Vow I there made to thee, and when by my own willfulnesse or negligence, I have failed to do it, yet thou in thy manifold mercies hast not forsaken me, but hast graciously invited me to repentance, afforded me all means both outward and inward for it, and with much patience hast attended, and not cut me off in the acts of those many damning sins I have committed, as I have most justly deserved. It is O Lord thy restraining grace alone, by which I have been kept back from any the greatest sins, and it is thy inciting and assisting grace alone, by which I have been enabled to do any the least good, therefore not unto me, not unto me, but unto thy name be the praises: For these & all other thy spiritual blessings my Soul doth magnify the Lord, & all that is within me praise his Holy Name. I likewise praise thee for those many outward blessings I enjoy, as Health, Friends, Food, and Raiment, the comforts as well as the necessaries of this life, for those continual protections of thy hand, by which I and mine are kept from dangers, and those gracious deliverances thou hast often afforded out of such as have befallen me, and for that mercy of thine whereby thou hast sweetened and alayed those troubles thou hast not seen fit wholly to remove; For thy particular preservation of me this night, and all other thy goodness towards me, Lord, grant that I may render thee, not only the fruit of my lips, but the obedience of my life, that so these blessings here may be an earnest of those richer blessings thou hast prepared for those that love thee, and that for his sake, whom thou hast made the Author of eternal Salvation to all that obey him, even Jesus Christ.

A CONFESSION.

O Righteous Lord, who hatest iniquity, I thy sinful creature cast myself at thy feet, acknowledging that I most justly deserve to be utterly abhorred and forsaken by thee, for I have drunk iniquity like water, gone on in a continued course of sin and rebellion against thee, daily committing those things thou forbiddest, and leaving undone those things thou commandest, mine heart which should be an habitation for thy Spirit, is become a cage of unclean birds, of foul and disordered affections, and out of this abundance of the heart my mouth speaketh, my hands act, so that in thought, word and deed I continually transgress against thee. *[Here mention the greatest of thy sins]* Nay, O Lord, I have despised that goodness of thine, which should lead me to Repentance, hardening my heart against all those means thou hast used for my amendment. And now, O Lord, what can I expect from thee but judgment and fiery indignation, that is indeed the due reward of my sins. But, O Lord, there is mercy with thee, that thou mayest be feared, O fit me for that mercy, by giving me a deep and hearty Repentance, and then according to thy goodness let thy anger and thy wrath be turned away from me, look upon me in thy Son, my blessed Savior, and for the merit of his

sufferings, pardon all my sins; And, Lord, I beseech thee, by the power of thy grace so to renew, and purify my heart, that I may become a new creature, utterly forsaking every evil way, and living in constant, sincere, universal obedience to thee all the rest of my days, that behaving myself as a good and faithful servant, I may by thy mercy at last be received into the joy of my Lord; grant this for Jesus Christ his sake.

A PRAYER for GRACE.

O Most gracious God, from whom every good and perfect gift cometh, I wretched creature, that am not able of myself so much as to think a good thought, beseech thee to work in me both to will and to do according to thy good pleasure, enlighten my mind, that I may know thee, and let me not be barren, or unfruitful in that knowledge; Lord, work in my heart a true faith, a purifying hope, and an unfeigned love towards thee, give me a full trust on thee, zeal for thee, reverence of all things that relate to thee, make me fearful to offend thee, thankful for thy mercies, humble under thy corrections, devout in thy service, sorrowful for my sins, and grant that in all things I may behave myself so, as befits a creature to his Creator, a servant to his Lord: enable me likewise to perform that duty I owe to myself, give me that meekness, humility, and contentedness, whereby I may always possess my soul in patience, and thankfulness, make me diligent in all my duties, watchful against all temptations, perfectly pure, and temperate, and so moderate in my most lawful in joyments, that they never become a snare to me; make me also, O Lord, to be so affected towards my neighbor, that I never transgress that royal Law of thine, of loving him as myself; grant me exactly to perform all parts of justice, ye•lding to all whatsoever by any kind of right becomes their due, and give me such bowels of mercy & compassion, that I may never fail to do all acts of charity to all men, whether friends▪ or enemies, according to thy command and example. Finally, I beseech thee, O Lord, to sanctify me throughout, that my whole spirit, and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ; to whom with thee and the Holy Ghost be all honor and glory forever: Amen.

INTERCESSION.

O Blessed Lord, whose mercy is over all thy works, I beseech thee to have mercy upon all men, and grant that the precious ransom which was paid by thy Son for all, may be effectual to the saving of all. Give thy enlightening grace to those that are in darkness, and thy converting grace to those that are in sin; look with thy tenderest compassions upon the Universal Church, O be favorable and gracious unto Zion, build thou the walls of Jerusalem, unite all those that profess thy Name to thee, by Purity, and Holiness, and to each other by Brotherly love. Have mercy on this desolate Church, and sinful Nation▪ thou hast moved the Land and divided it, heal the sores thereof for it shaketh, make us so truly to repent of those sins, which have provoked thy Judgments, that thou also mayest turn, and repent, and leave a blessing behind thee. Bless those whom thou hast appointed our Governors, whether in Church, or State, so rule their hearts, and strengthen their hands, that they may neither want will, nor power to punish wickedness and vice, and to maintain God's true Religion and Virtue. Have pity, O Lord, on all that are in affliction. Be a Father to the fatherless, and plead the cause of the widow, comfort the feeble minded, support the weak, heal the sick, relieve

the needy, defend the oppressed, and administer to everyone according to their several necessities; let thy blessings rest upon all that are near and dear to me, and grant them whatsoever thou seest necessary either to their bodies or their Souls, *[Here name thy nearest Relations]* Reward all those that have done me good, and pardon all those that have done, or wisht me evil, and work in them and me all that good which may make us acceptable in thy sight, through Jesus Christ.

For PRESERVATION.

O Merciful God, by whose bounty alone it is, that I have this Day added to my life, I beseech thee so to guide me in it by thy grace, that I may do nothing which may dishonor thee, or wound my own Soul, but that I may diligently apply myself to do all such good works, as thou hast prepared for me to walk in; and Lord I beseech thee, give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling, but that I and mine may be safe under thy gracious protection, through Jesus Christ.

O Lord, pardon the wanderings and coldness of these petitions, and deal with me, not according either to my prayers, or deserts, but according to my needs, and thine own rich mercies in Jesus Christ, in whose blessed Name, and Words, I conclude these my imperfect prayers, saying

Our Father, *&c.*

DIRECTIONS for NIGHT.

AT *NIGHT,* when it draws towards the time of rest, bethink thyself, how thou hast passed the day, examine thine own heart, what sin either of Thought, Word, or Deed thou hast committed, what opportunity of doing good thou hast omitted, and whatsoever thou findest to accuse thyself of, confess humbly and penitently to God, renew thy purposes, and resolutions of amendment, and beg his pardon in Christ, and this not slightly, and only as of course, but with all devout earnestness, and heartiness, as thou wouldst do, if thou wert sure thy death were as near approaching, as thy sleep, which for ought thou knowest may be so indeed, and therefore thou shouldest no more venture to sleep unreconciled to God, the• thou wouldest dare to die so. In the next place, consider what special and extraordinary mercies thou hast that day received, as if thou hast had any great deliverance, either in thy inward man, from some dangerous temptations, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praise for the same; Or if nothing extraordinary have so happened, and thou hast been kept even from the approach of danger, thou hast not the less but the greater cause to magnify God, who hath by his protection so guarded thee, that not so much as the fear of evil hat• assaulted thee. And therefore omit not to pay him the tribute of humble thankfulness, as well for his usual and daily preservations, as his more extraordinary deliverances. And above all, endeavor still by the considerations of his mercies to have thy heart the more closely knit to him, remembering that every favor received from him is a new engagement upon thee, to love and obey him.

PRAYERS for NIGHT.

O Holy, blessed and glorious Trinity, three persons and one God, have mercy upon me a miserable sinner.

Lord I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable unto thee by Jesus Christ.

A CONFESSION.

O MOST Holy Lord God, who are of purer eyes then to behold iniquity, now shall I abominable wretch dare to appear before thee, who am nothing but pollution; I am defiled in my very nature, having a backwardness to all good, and a readiness to all evil; but I have defiled myself yet much worse by my own actual sins and wicked customs; I have transgressed my duty to thee, my neighbor, and myself, and that both in thought, in word, in deed, by doing those things which thou hast expressly forbidden, and by neglecting to do those things thou hast commanded me. And this not only through ignorance, and frailty, but knowingly, and willfully, against the motions of thy Spirit, and the checks of my own conscience to the contrary. And to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own purposes and •owes of amendmeut; yea, this very day I have not ceased to add new sins to all my former guilts. *[Here name the Particulars]* And now, O Lord, what shall I say, or how shall I open my mouth, seeing I have done these things, I know that the wages of these sins is death; but O thou who willest not the death of a sinner, have mercy upon me; work in me, I beseech thee, a sincere contrition, and a perfect hatred of my sins, and let me not daily confess, and yet as daily renew them, but grant, O Lord, that from this instant I may give a bill of divorce to all my most beloved •lusts, and then be thou pleased to marry me to thyself, in truth, in righteousness and holiness, And for all my past sins, O Lord, receive a reconciliation; accept of that ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a propitiation, pardon all my offenses, and receive me to thy favor. And when thou hast thus spoken peace to my soul, Lord keep me that I turn not anymore to folly, but so establish me with thy grace, that no temptation of the world, the Devil or my own flesh may ever draw me to offend thee, that being made free from sin, and becoming a servant unto God, I may have my fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord.

A THANKSGIVING.

O Thou Father of mercies, who art kind even to the unthankful, I acknowledge myself to have abundantly experimented, that gracious property of thine, for notwithstanding my daily provocations against thee, thou still heapest mercies and loving kindness upon me. All my contempts and despisings of thy spiritual favors have not yet made thee withdraw them, but in the riches of thy goodness and longsuffering, thou still continuest to me the offers of grace, and life in thy Son. And all my abuses of thy temporal blessings thou hast not punished with an utter deprivation of them, but art still pleased to afford me a liberal portion of them. The sins of this day thou hast not repaid as justly thou mightest, by

sweeping me away with a swift destruction, but hast spared and preserved me according to the greatness of thy mercy; *[Here mention the particular mercies of that day.]* What shall I render unto the Lord for all these benefits he hath done unto me? Lord, let this goodness of thine lead me to repentance, and grant that I may not only offer thee thanks and praise, but may also order my conversation aright, that so I may at the last see the salvation of God, through Jesus Christ.

Here use the Prayer for Grace and that of Intercession appointed for the Morning.

For PRESERVATION.

O Blessed Lord, the Keeper of Israel, that neither slumbrest nor sleepest, be pleased in thy mercy to watch over me this night, keep me by thy grace from all works of darkness, and defend me by thy power from all dangers, grant me moderate and refreshing sleep, such as may fit me for the duties of the day following. And Lord make me ever mindful of that time, when I shall lie down in the dust, and because I know neither the day, nor the hour of my Masters coming, grant me grace that I may be always ready, that I may never live in such a state, as I shall fear to die in, but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord, so that living and dying I may be thine, through Jesus Christ.

Use the same concluding prayer as in the Morning.

As thou art putting off thy clothes, thi•k with thyself that the time approaches, that thou must put off thy body also, and then thy soul must appear naked before God's judgment feat and therefore thou hadst need be careful to make it so clean, and pure by repentance and holiness, that he who will not look on iniquity, may graciously behold and accept it.

Let thy bed put thee in mind of thy grave, and when thou liest down, say,

O Blessed Savior, who by thy precious death and burial didst take away the sting of death and power of the grave, grant me the joyful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my rest, for it is thou Lord only, that makest me dwell in safety.

Into thy hands I commend my spirit, for thou hast redeemed it, O Lord, thou God of truth.

IN the *ANCIENT CHURCH* there were besides morning and night, Four other times every day which were called *HOURS OF PRAYER,* and the zeal of thos• first Christians was such, as made them constantly observed. It would be thought too great a strictness now in this lukewarm age, to enj•yn the like frequency, yet I cannot but mention the example, and say, that for those who are not by very necessary business prevented, it will be but reasonable to imitate it, and make up in public and private those *FOUR TIMES* of *PRAYER* besides the *OFFICES,* already set down for *MORNING* and *NIGHT:* and that none may be to seek how to exer ise their devotions at these times, I have added divers *COLLECTS* for several Graces, whereof every man may use at each such time of Prayer, so many as his zeal and leisure shall point

out to him, adding if he please, one of the Confessions appointed for morning or night, and never omitting the *LORD'S PRAYER.*

But if any man's state of life be really so busy, as will not allow him time for so long, and solemn devotions, yet certainly there is no man so overlayed with business, but that he may find leisure oftentimes in a day to say the *LORD'S PRAYER* alone▪ and therefore let him use that if he cannot more. But because it is the Charracter of a Christian, *Phil. 3. 20. That he hath his conversation in Heaven,* it is very fit that besides these set times of Prayer, he should divers times in a day by short and sudden *E••C•LATIONS,* dart up his soul thither. And for this sort of devotion no man can want leisure, for it may be performed in the midst of business; the Artificer at his work, the husband man at his plough may practice it. Now as he cannot want time, so that he may not want matter for it, I have thought it not unuseful out of that rich store house the *BOOK* of *PSALMS,* to furnish him with some texts, which may very fitly be used for this purpose, which being learned by heart will always be ready at hand to employ his devotion; and the matter of them being various, some for pardon of sin some for grace, some for the light of God's countenance, some for the church, some for thanksgiving, &c. every man may fit himself a cord•n• to the tresent need and temper of his soul. I have given these not as a full collection, but only as a taste, by which the Readers appeti•e may be raised to search after more in that Book, and other parts of holy Scripture.

COLLECTS for several GRACES.

For FAITH.

O Blessed Lord, whom without Faith it is impossible to please, let thy Spirit I beseech thee work in me such a Faith as may be acceptable in thy sight, even such as worketh by love, O let me not rest in a dead ineffectual Faith, but grant that it may be such as may show itself by my works, that it may be that victorious Faith which may enable me to overcome the world, and conform me to the Jmage of that Christ, on whom I believe, that so at the last I may receive the end of my Faith, even the salvation of my soul, by the same Jesus Christ.

For HOPE.

O Lord; who art the hope of all the ends of the earth, let me never be destitute of a well grounded hope, nor yet possessed with a vain presumption, suffer me not to think thou wilt either be reconciled to my sins, or reject my repentance, but give me, I beseech thee, such a hope as may be answerable to the only ground of hope, thy promises, and such as may both encourage and enable me to purify myself from all filthiness, both of flesh and Spirit, that so it may indeed become to me an anchor of the soul, both sure and steadfast entering even within the veil, whither the forerunner is for me entered, even Jesus Christ my high Priest and blessed Redeemer.

For the LOVE of GOD.

O Holy and gracious Lord, who art infinitely excellent in thyself, and infinitely bountiful and compassionate towards me, I beseech thee suffer not my heart to be so hardened through

the deceitfulness of sin, as to resist such charms of love, but let them make deep and lasting impressions on my soul. Lord, thou art pleased to require my heart, and thou only hast right to it. O let me not be so sacrilegiously unjust as to alienate any part of it, but enable me to render it up whole and entire to thee. But, O my God, thou seest it is already usurped, the world with its vanities hath seized it, and like a strong man armed keeps possession, O thou who art stronger come upon him, and take this unworthy heart of mine as thine own spoil, refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit: Lord, if thou see it fit, be pleased to let me taste of those joys, those ravishments of thy love, wherewith thy Saints have been so transported. But if in this I know not what I ask, if I may not choose my place in thy Kingdom, yet O Lord deny me not to drink of thy cup, let me have such a sincerity and degree of love, as may make me endure anything for thy sake, such a perfect love as may cast out all fear and all sloth too, that nothing may seem to me too grievous to suffer, or too difficult to do in obedience to thee, that so expressing my love by keeping thy Commandments, I may by thy mercy at last obtain that Crown of life, which thou hast promised to those that love thee, through Jesus Christ our Lord.

For SINCERITY.

O Holy Lord, who requirest truth in the inward parts, I humbly beseech thee to purge me from all hypocrisy and unsincerity. The heart, O Lord, is deceitful above all things, and my heart is deceitful above all hearts, O thou who searchest the heart, and reins, try me, and seek the ground of my heart, and suffer not any accursed thing to lurk within me but purify me even with fire, so thou consume my dross. O Lord, I cannot deceive thee, but I may most easily deceive myself, I beseech thee let me not rest in any such deceit, but bring me to a sight and hatred of my most hidden corruptions, that I may not cherish any one darling lust, but make an utter destruction of every *Amalekite;* O suffer me not to speak peace to myself, when there is no peace, but grant I may judge of myself, as thou judgest of me, that I may never be at peace with myself, till I am at perfect peace with thee, and by purity of heart be qualified to see thee in thy Kingdom, through Jesus Christ.

For DEVOTION in PRAYER.

O Gracious Lord God, who not only permittest, but invitest us miserable and needy creatures, to present our petition to thee, grant I beseech thee, that the frequency of my prayer may be somewhat proportionable to those continual needs I have of thy mercy: Lord, I confess, it is the greatest honor and the greatest advantage, thus to be allowed access to thee, yet so sottish and stupid is my profane heart, that it shuns or frustrates the opportunities of it. My Soul, O Lord, is possessed with a spirit of infirmity, it is bowed together, and can in no wise lift up itself to thee. O be thou pleased to cure this sad, this miserable disease, to inspirit and inliven this earthy drossy heart, that it may freely mount towards thee, that I may set a true value on this most valuable privilege, and take delight in approaching to thee, and that my approaches may be with a reverence, some way answerable to that awful Majesty I come before, with an importunity and earnestness, answerable to those pressing wants I have to be supplied, and with such a fixedness and attention of mind, as no wandering thoughts may interrupt; that I may no more incur the

guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into sin, but may so ask that I may receive, seek that I may find, knock that it may be opened unto me; that from praying to thee here, I may be translated to the praising thee eternally in thy glory, through the merits and intercession of Jesus Christ.

For HUMILITY.

O Thou High and Lofty one, that inhabitest Eternity, yet art pleased to dwell with the humble spirit, pour into my heart, I beseech thee, that excellent grace of Humility, which may utterly work out all those vain conceits I have of myself; Lord convince me powerfully of my own wretchedness, make me to see that I am miserable, and poor, and blind, and naked, and not only dust, but sin, that so in all thy dispensations towards me I may lay my hand upon my mouth, and heartily acknowledge that I am less then the least of thy mercies, and greater then the greatest of thy Judgments. And, O Lord, grant me not only to walk humbly with my God, but even with men also, that I may not only submit myself to thy rebukes, but even to those of my fellow Christians, and with meekness receive and obey their admonitions. And make me so to behave myself towards all, that I never do anything through strife or vain-glory; and to that end grant, that in lowliness of mind I may esteem every other man better then myself, and be willing that others should esteem them so also; that I neither nourish any high opinion of myself, nor covet one among others, but that despising the vain praise of men, I may seek that praise which cometh from thee only. That so instead of those mean servile Arts I have used to recommend me to the esteem of men, I may now employ all my industry and care to approve myself to thee, who resistest the proud, and giveth grace to the humble: grant this, O Lord, for his sake, who humbled himself unto the death of the Corss, Jesus Christ.

For the FEAR of GOD.

O Glorious Majesty, who only art high, and to be feared, possess my Soul with a Holy awe and reverence of thee, that I may give thee the honor due unto thy Name, and may bear such a respect to all things which relate to thee, that I may never profane any Holy thing, or sacrilegiously invade what thou hast set apart to thyself. And, O Lord, since thou art a God that wilt not clear the guilty, let the dread of thy justice make me tremble to provoke thee in anything, O let me not so misplace my fear, as to be afraid of a man that shall die, and of the Son of m•n who shall be made as grass, and forget the Lord my Maker; But replenish my Soul with that fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites, and keep me in a constant conformity to thy Holy will▪ Hear me, O Lord, I beseech thee, and put this fear in my heart, that I may not depart from thee, but may with fear and trembling work out my own Salvation, through Jesus Christ.

For TRUST on GOD.

O Almighty Lord, who never failest them that trust on thee, give me grace, I beseech thee, in all my difficulties and distresses, to have recourse to thee, to rest and depend on thee; thou shalt keep him, O Lord, in perfect peace, whose mind is staid on thee, O let me always rest on this firm Pillar, and never exchange it for the broken reeds of worldly succors, suffer not my

heart to be overcharged with cares of this life, taking thought what I shall eat, or drink, or wherewithal I shall be clothed, but grant, that having by honest labor and industry done my part, I may cheerfully commit myself to thy providence, casting all my care upon thee, and being careful for nothing, but to be of the number of those whom thou ownest and carest for, even such as keep thy Testimonies and think upon thy Commandments to do them. That seeking first thy Kingdom and the righteousness thereof, all these outward things may be added unto me, in such a measure as thy wisdom knowest best for me; grant this, O Lord, for Jesus Christ his sake.

For THANKFULNES.

O Most Gracious and Bountiful Lord, who fillest all things living with good, and expectest no other return▪ but praise and thanksgiving, let me O Lord, never defraud thee of that so easy tribute, but let my heart be ever filled with the sense, and my mouth with the acknowledgment of thy mercies. It is a joyful and a pleasant thing to be thankful, O suffer me not, I beseech thee, to loose my part in that Divine pleasure, but grant that as I daily receive blessings from thee, so I may daily from an affectionate and devout heart offer up thanks to thee, and grant that not only my lips, but my life may show forth thy praise, by consecrating myself to thy service, and walking in Holiness and Righteousness before thee all the days of my life, through Jesus Christ my Lord and blessed Savior.

For CONTRITION.

O Holy Lord, who art a merciful embracer of true penitents, but yet a consuming fire towards obstinate sinners, how shall I approach thee, who have so many provoking sins to inflame thy wrath, and •o little sincere repentance to incline thy mercy! O be thou pleased to soften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life, strike this rock, O Lord, that the waters may flow out, even floods of tears, of wash my polluted conscience; My drowsy Soul hath too long slept securely in sin, Lord, awake it, though it be with thunder, and let me rather feel thy terrors, then not feel my sin. Thou sentest thy blessed Son to heal the broken hearted, but Lord what will that avail me, if my heart be whole. O break it, that it may be capable of his healing virtue; and grant, I beseech thee, that having once tasted the bitterness of sin, I may fly from it, as from the face of a serpent, and bring forth fruits of repentance, in amendment of life, to the praise and glory of thy grace, in Jesus Christ our blessed Redeemer.

For MEEKNES.

O Blessed Jesu, who wert led as a sheep to the slaughter, Let, I beseech thee, that admirable example of Meekness quench in me all sparks of anger, and revenge, and work in me such a gentleness, and calmness of spirit, as no provocations may ever be able to disturb. Lord, grant, I may be so far from offering the least injury, that I may never return the greatest, any otherwise then with prayers and kindness, that I who have so many talents to be forgiven by thee, may never exact pence of my brethren, but that putting on bowels of mercy, meekness, longsuffering, thy peace may rule in my heart, and make it an acceptable

habitation to thee, who art the Prince of peace, to whom, with the Father, and Holy Spirit, be all honor and glory forever.

For CHASTITY.

O Holy and immaculate Jesus, whose first descent was into the Virgins womb, and who doest still love to inhabit only in pure & virgin hearts, I beseech thee send thy Spirit of purity to cleanse me from all filthiness, both of flesh and spirit; my body, O Lord, is the Temple of the Holy Ghost, O let me never pollute that Temple with any uncleanness. And because out of the heart proceed the things that defile the man, Lord, grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there, but enable me, I beseech thee, to keep both body and Soul pure and undefiled, that so I may glorify thee here both in my body and spirit, and be glorified in both with thee hereafter.

For TEMPERANCE.

O Gracious Lord who hast in thy bounty to mankind afforded us the use of thy good creatures, for our corporal refreshment, grant I may always use this liberty with thankfulness, and moderation, O let me never be so enslaved to that brutish pleasure of the taste, that my Table become a snare to me, but give me, I beseech thee, a perfect abhorrence of all degrees of excess, and let me eat and drink only for those ends, and according to those measures, which thou hast assigned me, for health and not for luxury. And Lord, grant that my pursuits may be, not after the meat that perisheth, but after that which endureth to everlasting life, that hungering and thirsting after righteousness, I may be filled with thy grace here, and thy glory hereafter, through Jesus Christ.

For CONTENTEDNES.

O Merciful God, thy wisdom is infinite to choose, and thy love forward to dispence good things to us, O let me always fully and entirely resign myself to thy disposals, have no desires of my own, but a perfect satisfaction in thy choices for me, that so in whatsoever estate I am, I may be therein content. Lord grant I may never look with murmuring on my own condition, nor with envy on other men's. And to that end I beseech thee, purge my heart of all covetous affections, O let me never yield up any corner of my Soul to Mammon, but give me such a contempt of these fading riches, that whether they increase o• decrease, I may never set my heart upon them. But that all my care may be to be rich towards God, to lay up my treasure in Heaven, that I may so set my affections on things above, that when Christ who is my life shall appear, I may also appear with him in glory. Grant this, O Lord, for the merits of the same Jesus Christ.

For DILIGENGE.

O Lord, who hast in thy wisdom ordained that man should be born to labor, suffer me not to resist that design of thine, by giving myself up to sloth, and idleness; But grant I may so employ my time, and all other talents thou hast entrusted me with, that I may not fall under the sentence of the slothful and wicked servant; Lord, if it be thy will, make me some way useful to others, that I may not live an unprofitable part of mankind, but however, O Lord,

let me not be useless to myself, but grant, I may give all diligence to make my calling and election sure; My Soul is beset with many and vigilant adversaries, O let me not fold my hands to sleep in the midst of so great dangers, but watch and pray, that I enter not into temptation, enduring hardness, as a good soldier of Jesus Christ, till at last from this state of warfare, thou translate me to the state of triumph and bliss, in thy Kingdom, through Jesus Christ.

For JUSTICE.

O Thou King of righteousness, who hast Commanded us to keep judgment and do Justice, be pleased by thy grace to cleanse my heart and hands from all fraud and injustice, and give me a perfect integrity and uprightness in all my dealings. O make me ever abhor to use my power to oppress, or my skill to deceive my brother, and grant I most strictly observe that sacred rule, of doing as I would be done to, that I may not dishonor my Christian profession, by an unjust or fraudulent life, but in simplicity, and godly sincerity, have my conversation in this life, never seeking to heap up treasures of wickedness, but preferring a little with righteousness, before great revenues without right. Lord, make me exactly careful to render to every man what by any sort of obligation becomes his due, that I may never break the bond of any of those relations, thou hast placed me in, but may so behave myself towards all, that none may have any evil thing to say of me: That so if it be possible, I may have peace with all men, or however I may by keeping innocence and taking heed to the thing that is right, have peace at the last, even peace with thee, through Jesus Christ our Lord.

For CHARITY.

O Merciful Lord, who hast made of one blood, and redeemed by one ransom all Nations of men, let me never harden my bowels against any that partake of the same nature and redemption with me, but grant me an Universal Charity towards all men. Give me, O thou Father of compassions, such a tenderness and meltingness of heart, that I may be deeply affected with all the miseries and calamities outward or inward of my brethren, and diligently employ all my abilities for their succor and relief. O let not an unchristian self-love possess my heart, but drive out that accursed spirit, and let thy Spirit of love enter and dwell there, and make me seek not to please myself, but my Neighbor for his good to edification, even as Christ pleased not himself. Lord, make me a faithful steward of all those talents, thou hast committed to me, for the benefit of others, that so when thou shalt call me to give an account of my stewardship, I may do it with joy and not with grief: grant this, merciful Lord, I beseech thee for Jesus Christ his sake.

For PERSEVERANCE.

O Eternal and unchangeable Lord God, who art the same yesterday and today and forever. Be thou pleased to communicate some small ray of that excellence, some degree of that stability to me thy wretched creature, who am light and inconstant, turned about with every blast; my understanding is very deceivable, O establish it in thy truth, keep it from the snares of seducing spirits, that I may not be led away with the error of the wicked▪ and fall from my own stedfastness; my will also, O Lord, is irresolute, and wavering, and doth not

cleave steadfastly unto God, my goodness is but as the morning cloud, & as the early dew it passeth away. O strengthen and confirm me, and what ever good work thou hast wrought in me, be pleased to accomplish and perform it, until the day of Christ. Lord thou seest my weakness, and thou knowest the number and strength of those temptations I have to struggle with, O leave me not to myself, but cover thou my head in the day of battle, and in all spiritual combats make me more then conqueror, through him that loved me. O let no terrors or flatteries either of the world, or my own flesh ever draw me from my obedience to thee, but grant that I may continue steadfast, immovable, always abounding in the work of the Lord, and by patient continuance in well-doing, seek, and at last obtain glory, and honor, and immortality, and eternal life, through Jesus Christ our Lord.

A brief Paraphrase of the LORD'S PRAYER To be used as a Prayer.

[Our FATHER which art in Heaven.]

O Lord, who dwellest in the highest *heavens,* thou art the Author of our being, thou hast also begotten us again unto a lively hope, and carryest towards us the tenderness and bowels of a most compassionate father, O make us to render to thee the love and obedience of children; and that we may resemble thee *our father in heaven* (that place of true delight and purity) give us a holy disdain of all the deceitful pleasures and foul pollutions of this world, and so raise up our minds that we may always have our conversation in heaven, from whence we look for our Savior the Lord Jesus Christ.

[1. Hallowed be thy Name.]

Strike such an awe into all our hearts, that we may humbly reverence thee in *thy Name,* which is great, wonderful, and holy, and carry such a sacred respect to all things that relate to thee and thy worship, as may express our reverence of thy great Majesty: Let all the people praise thee, O God, let all the people praise thee.

[2. Thy Kingdom Come.]

Establish thy throne and rule forever in our souls, and by the power of thy grace subdue all those rebellious corruptions that exalt themselves against thee, they are those enemies of thine which would not that thou shouldst reign over them, O let them be brought forth and slain before thee, and make us such faithful subjects of this *thy Kingdom of Grace,* that we may be capable of thy *kingdom* of glory, and then Lord Jesus come quickly.

[3. Thy Will be done in earth, &c.]

Enable us by thy grace cheerfully to suffer *thy will* in all thy inflictions, and readily to perform it in all thy commands, give us of that heavenly zeal to thy service, wherewith the blessed Angels of thy presence are inspired, that we may obey thee with the like fervor and alacrity, and that following them in their obedience, we may be joined with them to sing eternal praises in thy Kingdom to God, and to the Lamb forever.

[4. Give us this day our daily bread.]

Give us that continual supply of thy grace, which may sustein and nourish our souls unto eternal life. And be thou pleased also to provide for our bodies all those things which thou seest fit for their support, through this our earthly pilgrimage, and make us cheerfully to rest on thee for them, first seeking thy Kingdom and the righteousness thereof, and then not doubting but all these things shall be added unto us.

[5. Forgive us our Trespasses as we forgive them, &c.]

Heal our souls, O Lord, for we have sinned against thee, let thy tender mercies abound towards us, in the *forgiveness of all our offenses;* And grant O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren, but give us those bowels of compassion to others which we stand in so much greater need of from thee, that we may *forgive* as fully and finally upon Christ's Command, as we desire to be *forgiven,* for his merits and intercession.

[6. Lead us not into Temptation but deliver, &c.]

O Lord, we have no strength against those multitudes *of temptations* that daily assalt us, only our eyes are upon thee, O be thou pleased either to restrain them or assist us, and in thy faithfulness suffer us not to be *tempted* above that we are able, but in all our temptations make us a way to escape that we be not overcome by them, but may when thou shalt call us to it, resist even unto blood▪ striving against sin, that being faithful unto death, thou mayest give us the crown of life.

[For thine is the Kingdom, the Power, &c.]

Hear us and graciously answer our petitions for thou art the great *King* over all the earth whose *Power* is infinite and artable to do for us above all that we can ask or think, and to whom belongeth the *Glory* of all that good thou workest in us or for us. Therefore blessing, honor, glory and power be unto him, that sitteth upon the throne, to our God, forever and ever. *Amen.*

PIOUS EJACULATIONS Taken out of the Book of PSALMS.

For PARDON of SIN.

HAve mercy on me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offenses.

Wash me thoroughly from my wickedness and cleanse me from my sin.

Turn thy face from my sins, and put out all my misdeeds.

My misdeeds prevail against me, O be thou merciful unto my sins.

Enter not into judgment with thy servant, for in thy sight shall no man living be justified.

For thy names sake, O Lord, be merciful unto my sin, for it is great.

Turn thee O Lord and deliver my soul, O save me for thy mercies sake.

For GRACE.

TEach me to do the thing that pleaseth thee, for thou art my God.

Teach me thy way O Lord, and I will walk in thy truth, O knit my heart to thee, that I may fear thy name.

Make me a clean heart O God, and renew a right spirit within me.

O let my heart be found in thy statutes, that I be not ashamed.

Incline my heart unto thy Testimonies, and not to covetousness.

Turn away mine eyes, least they behold vanity, and quicken thou me in thy way.

I am a stranger upon earth, O hide not thy Commandments from me.

Lord teach me to number my days, that I may apply my heart unto Wisdom.

For the LIGHT of God's COUNTENANCE:

LOrd, why abhorrest thou my soul, and hidest thy face from me, O hide not thou thy face from me, nor cast thy servant away in displeasure.

Thy loving kindness is better then life itself.

Lord lift thou up the light of thy countenance upon me.

Comfort the Soul of thy servant, for unto thee, O Lord, do I lift up my Soul.

THANKSGIVING.

I Will always give thanks unto the Lord, his praise shall ever be in my mouth.

Thou art my God, and I will thank thee, thou art my God and I will praise thee.

I will sing unto the Lord, as long as I live, I will praise my God whilst I have my being.

Praised be God which hath not cast out my prayer, nor turned his mercy from me.

Blessed be the Lord God, even the God of Israel, which only doth wondrous things.

And blessed be the Name of his Majesty forever, and all the earth shall be filled with his Majesty; Amen, Amen.

For DELIVERANCE from TROUBLE.

BE merciful unto me, O Lord, be merciful unto me, for my Soul trusteth in thee, and under the shadow of thy wings shall be my refuge, until these calamities be overpast.

Deliver me, O Lord, from mine enemies, for I fly unto thee to hide me.

O keep my Soul, and deliver me, let me not be confounded, for I have put my trust in thee.

Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

The sorrows of my heart are enlarged, O bring thou me out of my troubles.

For the CHURCH.

O Be favorable and gracious unto Zion, build thou the walls of Jerusalem.

O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture?

O think upon thy Congregation, whom thou hast purchased and Redeemed of old.

Look upon the Tribe of thine Inheritance, and Mount Zion where thou hast dwelt.

It is time for thee, Lord, to lay to thy hand, for they have destroyed thy Law.

Arise, O God, and maintain thine own cause.

Deliver Israel, O God, out of all his troubles.

Brief heads of SELF-EXAMINATION, Especially before the SACRAMENT, Collected out of the foregoing Treatise, concerning the breaches of our DUTY.

To GOD.

- NOt believing there is a God.
- Not believing his Word.
- Not believing it Practically, so as to live according to our belief.
- Despairing of God's mercy, so as to neglect duty.
- Presuming groundlessly on it, whilst we go on in willful sin.
- Not loving God for his own excellencies.
- Not loving him for his goodness to us.
- Not laboring to please him.
- Not desiring to draw near to him in his Ordinances.
- Not longing to enjoy him in Heaven.
- Not fearing God so as to keep from offending him.
- Fearing man above him, by committing sin,to shun some outward suffering.
- Not trusting on God in dangers and distresses.

- Using unlawful means to bring us out of them.
- Not depending on God for supply of our wants.
- Immoderate care for outward things.
- Neglecting to labor, and expecting God should support us in our idleness.
- Not looking up to God for a blessing on our honest endeavors.
- Not having a high esteem of God.
- Not submitting obediently to act his will.
- Not patiently suffering it, but murmuring at his corrections.
- Not amending by them.
- Not being thankful to him.
- Not acknowledging his wisdom in choosing for us, but having eager and impatient desires of our own.
- Not honoring God by a reverend usage of the things that relate to him.
- Behaving our selves irreverently in his House
- Robbing God, by taking things that are consecrated to him.
- Profaning Holy times, the Lord's Day, and the Feasts, and Fasts of the Church.
- Neglecting to read the Holy Scriptures, not marking when we do read.
- Being careless to get knowledge of our duty.
- Choosing rather to continue ignorant, then put ourselves to the pains or shame of learning.
- Placing Religion in hearing of Sermons, without practicing them.
- Breaking our vow made at Baptism.
- By resorting to witches, and conjurers; *i. e.* to the Devil.
- By loving the pomps and vanities of the world, and following its sinful customs.
- By fulfilling the lusts of the flesh.
- Profaning the Lord's Supper.
- By coming to it ignorantly, without examination, contrition, and purposes of new life.

- By behaving ourselves irreverently at it, without devotion, and spiritual affection.
- By neglecting to keep the promises made at it.
- Profaning God's Name, by blasphemous thoughts, or discourse.
- Giving others occasion to blaspheme him, by our vile and wicked lives.
- Taking unlawful oaths.
- Perjury.
- Swearing in ordinary communication.
- Not worshipping God.
- Omitting prayers, public or private, and being glad of a pretence to do so.
- Asking unlawful things, or to unlawful ends.
- Not purifying our hearts from sin, before we pray.
- Not praying with Faith and Humility.
- Coldness and deadness in prayer.
- Wandering thoughts in it.
- Irreverent gestures of body in prayer.
- Neglecting the duty of Repentance.
- Not calling ourselves to daily account for our sins.
- Not assigning any set or solemn times, for humiliation, and confession, or too seldom.
- Not deeply considering our sins, to beget, contrition for them.
- Not acting revenges on ourselves, by fasting, and other acts of Mortification.
- Outward Idolatry in worshipping of creatures.
- Inward Idolatry, in placing our love, joy, and other affections more on creatures, then the Creator.

To our SELVES.

- Being puffed up with high conceits of ourselves:
- In respect of natural parts as beauty, wit, &c
- Of worldly riches, and honors.

- Of Grace.
- Greedily seeking the praise of men.
- Directing Christian Actions, as prayer, alms, &c. to that end.
- Committing sins, to avoid reproach from wicked men.
- Disturbing our minds with anger, and peevishness.
- Not carefully examining, what our estate towards God is.
- Not trying ourselves by the true rule, *i. e.* our obedience to God's Commands.
- Not weighing the lawfulness of our actions,before we venture on them.
- Not examining our past actions, to repent of the ill, to give God the glory of the good.
- Uncontentedness in our estates.
- Greedy desires after honor and riches.
- Seeking to gain them by sinful means.
- Envying the condition of other men.
- Being negligent in observing, and resisting temptations.
- Not improving God's gifts, outward or inward, to his honor.
- Abusing our natural parts, as wit, memory, strength, &c. to sin.
- Neglecting, or resisting the motions of God's Spirit.
- Uncleanness, adultery, fornication, unnatural lusts, &c.
- Uncleanness of the eye, and hand.
- Filthy, and obscene talking.
- Impure fancies, and desires.
- Heightning of lust, by pampering the body.
- Not laboring to subdue it, by fasting or other severities.
- Eating too much.
- Making pleasure, not health, the en• of eating.
- Being too curious, or costly in meats.

- Drunkenness.
- Drinking more then is useful to our bodies, though not to drunkenness.
- Wasting the time, or estate, in good fellowship.
- Abusing our strength of brain, to the making others drunk.
- Immoderate sleeping.
- Idleness, and negligence in our callings.
- Using unlawful recreations.
- Being too vehement upon lawful ones.
- Spending too much time at them.
- Being drawn by them to anger, or covetousness.
- Being proud of apparel.
- Striving to go beyond our rank.
- Bestowing too much time, care, or cost about it.
- Abstaining from such excesses, not out of conscience, but covetousness.
- Pinching our bodies, to fill our purses.

To our NEIGHBOUR.

- Being injurious to our Neighbor.
- Delighting causelessly to grieve his mind.
- Ensnaring his Soul in sin, by command, counsel, enticement, or example.
- Affrighting him from Godliness, by our scoffing at it.
- Not seeking to bring those to Repentance, whom we have led into sin.
- Murder open, or secret.
- Drawing men to intemperance or other vices, which may bring diseases or death.
- Stirring men up to quarrelling, and fighting
- Maiming, or hurting the body of our Neighbor.
- Fierceness, and rage against him.

- Coveting our Neighbors wife.
- Actually defiling her.
- Spoiling the goods of others, upon spite and mal•ce.
- Coveting to gain them to ourselves.
- Oppressing by violence, and force, or color of Law.
- Not paying what we borrow.
- Not paying what we have voluntarily promised.
- Keeping back the wages of the servant, and hireling.
- Unfaithfulness in trusts, whether to the living or dead.
- Using Arts of deceit, in buying and selling.
- Exacting upon the necessities of our Neighbors.
- Blasting the credit of our Neighbor:
- By False Witness.
- By Railng.
- By whispering.
- Incouraging others in their slanders.
- Being forward to believe ill reports of our Neighbor.
- Causeless suspicions.
- Rash judging of him.
- Despising him for his infirmities.
- Inviting others to do so by scoffing and deriding him.
- Bearing any malice in the heart.
- Secret wishing of death, or any kind of hurt to our Neighbor.
- Rejoicing, when any evil befalls him.
- Neglecting to make what satisfaction we can, for any sort of injury done to our Neighbor.
- Lying.

- Churlish, and proud behavior to others.
- Froward and peevish conversation.
- Bitter and reproachful language.
- Cursing.
- Not paying the respect due to the qualities or gifts of others.
- Proudly overlooking them.
- Seeking to lessen others esteem of them.
- Not employing our abilities whether of mind or estate, in administering to those whose wants require it.
- Unthankfulness to our Benefactours.
- Especially those that admonish us.
- Not amending upon their reproof.
- Being angry at them for it.
- Not reverencing our Civil Parent, the lawful Magistrate.
- Judging and speaking evil of him.
- Grudging his just tributes.
- Sowing sedition among the people.
- Refusing to obey his lawful commands.
- Rising up against him, or taking part with them that do.
- Despising our Spiritual Fathers.
- Not loving them for their works sake.
- Not obeying those Commands of God they deliver to us.
- Seeking to withhold from them their just maintenance.
- Forsaking our lawful Pastors; to follow factious teachers.
- Stubborn and irreverent behavior to our natural Parents.
- Despising and publishing their infirmities.
- Not loving them, nor endeavoring to bring them joy and comfort.

- Contemning their counsels.
- Murmuring at their Government.
- Coveting their estates, though by their death.
- Not ministering to them in their wants of all sorts.
- Neglecting to pray for God's blessing on these several sorts of Parents.
- Want of natural affection to children▪
- Mothers refusing to nurse them without a just impediment,
- Not bringing them timely to Baptism.
- Not early instructing them in the ways of God.
- Suffering them for want of timely correction to get customs of sin.
- Setting them evil examples.
- Discouraging them by harsh & cruel usage.
- Not providing for their subsistence, according to our ability.
- Consuming their portions in our own riot.
- Reserving all till our death, and letting them want in the mean time.
- Not seeking to entail a blessing on them by our Christian lives.
- Nor heartily praying for them.
- Want of affection to our natural brethren.
- Envyings & heart-burnings towards them.
- Not loving our spiritual brethren; *i. e.* our fellow Christians.
- Having no fellow-feeling of their sufferings.
- Causelesly forsaking their commnnion in Holy Duties.
- Not taking deeply to heart the desolations of the Church.
- Marrying within the degrees forbidden.
- Marrying for undue ends, as covetousness, lust, &c.
- Unkind, froward, and unquiet behavior towards the husband, or wife.

- Unfaithfulness to the bed.
- Not bearing with the infirmities of each other.
- Not endeavoring to advance one another's good, spiritual or temporal.
- The wife resisting the lawful command of her husband.
- Her striving for rule and dominion over him.
- Not praying for each other.
- Unfaithfulness to a friend.
- Betraying his secrets.
- Denying him assistance in his needs.
- Neglecting lovingly to admonish him.
- Flattering him in his faults.
- Forsaking his friendship upon flight, or no cause.
- Making leagues in sin, instead of virtuous friendships.
- Servants disobeying the lawful commands of their Masters.
- Purloining their goods.
- Carelesly wasting them.
- Murmuring at their rebukes.
- Idleness.
- Eye service.
- Masters using servants tyrannically and cruelly.
- Being too remiss, and suffering them to neglect their duty.
- Having no care of their Souls.
- Not providing them means of instruction in Religion.
- Not admonishing them, when they commit sins.
- Not allowing them time, and opportunity for prayer, and the worship of God.
- Want of bowels, and Charity to our Neighbors.

- Not heartily desiring their good spiritual, or temporal.
- Not loving, and forgiving enemies.
- Taking actual revenges upon them.
- Falsen•ss, professing kindness, and acting none.
- Not laboring to do all good we can to the Soul of our Neighbor.
- Not assisting him to our power in his bodily distresses.
- Not defending his good name, when we know or believe him slandered.
- Denying him any neighborly office, to preserve or advance his estate.
- Not defending him from oppression, when we have power.
- Not relieving him in his poverty
- Not giving liberally, or cheerfully.
- Not loving peace.
- Going to Law upon slight occasions.
- Bearing inward enmity to those we sue.
- Not laboring to make peace among others.
- The use of this *Catalogue* of *sins* is this: Upon days of *Humiliation,* especially before the *Sacrament,* read them consideringly over, and at every particular ask thine own heart, *Am I guilty of this?* And whatsoever by such examination thou findest thyself faulty in, confess particularly, and humbly to God, with all the heightening circumstances, which may any way increase their guilt, and make serious resolutions against every such sin, for the future; After which thou mayest use this f•rm f•ll•wing.

O LORD, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, and my trespass is grown up even unto Heaven. I have wrought all these great provocations, and that in the most provoking manner, they have not been only single but repeated acts of sin: for, O Lord, of all this black Catalogue which I have now brought forth before thee, how few are there which I have not often committed, nay, which are not become even habitual and customary to me? And to this frequency, I have added both a greediness, and obstinacy in sinning, turning into my course as the horse rusheth into the battle, doing evil with both hands, earnestly, yea hating to be reformed, and casting thy words behind me, quenching thy Spirit within me, which testified against me, to turn me from my evil ways, and frustrating all those outward means, whether of judgment or mercy, which thou hast used to draw me to thyself. Nay, O Lord, even my repentances may be numbered amongst my greatest sins, they have sometimes been feigned and hypocritical,

always so slight and ineffectual, that they have brought forth no fruit in amendment of life, but I have still returned with the dog to his vomit, and the sow to the mire again, and have added the breach of resolutions and vows, to all my former guilts. Thus, O Lord. I am become out of measure sinful, and since I have thus chosen death, I am most worthy to take part in it, even in the second death, the lake of fire and brimstone. This this, O Lord, is in justice to be the portion of my cup, to me belongs nothing but shame and confusion of face eternally. But to thee, O Lord God, belongeth mercy and forgiveness, though I have rebelled against thee. O remember not my sins and offenses, but according to thy mercy think thou upon me O Lord for thy goodness. Thou sentest thy Son to seek and to save that which was lost, behold, O Lord, I have gone astray like a sheep that is lost, O seek thy servant, and bring me back to the Shepherd and Bishop of my Soul; let thy Spirit work in me a hearty sense and detestation of all my abominations, that true contrition of heart, which thou hast promised not to despise. And then be thou pleased to look on me, to take away all iniquity, and receive me graciously, and for his sake who hath done nothing amiss, be reconciled to me, who have done nothing well, wash away the guilt of my sins in his blood, and subdue the power of them by his grace, and grant, O Lord, that I may from this hour bid a final adieu to all ungodliness, and worldly lusts, that I may never once more cast a look toward Sodom, or long after the flesh pots of Egypt, but consecrate myself entirely to thee, to serve thee in Righteousness and true Holiness, reckoning myself to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord and blessed Savior.

This PENITENTIAL PSALM May also fitly be used.

PSAL. 51.

HAve mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offenses.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I knowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justisted in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in sin hath my mother conceived me.

But loe thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean, thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right Spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood guiltiness, O God, thou that art the God of my health, and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee, but thou delightest not in burnt-of•ering.

The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, shalt thou not despise.

O be favorable and gracious unto Zion, build thou the walls of Jerusalem.

Then shalt thou be pleased with the Sacrifice of righteousness, with the burn•-•fferings and oblations, then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. *Amen.*

PRAYERS BEFORE the receiving of the blessed SACRAMENT.

O Most merciful God, who hast in thy great goodness prepared this spiritual feast for sick and famished Souls, make my desires and gaspings after it, answerable to my needs of it. I have with the prodigal wasted that portion of grace thou bestowedst upon me, and therefore do infinitely want a supply out of this treasury: But O Lord, how shall such a wretch as I dare to approach this holy table: I am a dog, how shall I presume to take the children's bread, or how shall this spiritual Manna, this food of Angels be given to one, who hath chosen to feed on husks with swine, nay to one who hath already so often trampled these precious things underfoot, either carelessly neglecting, or unworthily receiving these holy mysteries? O Lord, my horrible guiltiness makes me tremble to come, and yet makes me not dare to keep away, for where, O Lord, shall my polluted Soul be washed, if not in this fountain which thou hast opened for sin and for uncleanness? Hither therefore I come, and thou hast promised that him that cometh to thee thou wilt in no wise cast out: This is, O Lord, the blood of the New Testament, grant me so to receive it, that it may be to me for remission of sins. And though I have so often and so wretchedly broken my part of that Covenant, whereof this Sacrament is a seal, yet be thou graciously pleased to make good thine, to be merciful to my unrighteousness, and to remember my sins and mine iniquities no more, and not only so, but to put thy laws into my heart, and write them in my mind, and by the power of thy grace dispose my soul to such a sincere and constant obedience, that I may never again provoke thee; Lord grant that in these holy mysteries, I may not only commemorate, but effectually

receive my blessed Savior, and all the benefits of his passion: And to that end give me such a preparation of soul, as may qualify me for it, give me a deep sense of my sins, and unworthiness, that being weary and heavy laden. I may be capable of his refreshings, and by being suppled in my own tears, I may be the fitter to be washed in his blood, raise up my dull and earthly mind from groveling here below, and inspire it with a holy zeal, that I may with spiritual affection approach this spiritual feast: and let O Lord, that infinite love of Christ, in dying for so wretched a sinner, inflame my frozen benumbed soul, and kindle in me that sacred fire of love to him, and that so vehement that no waters may quench, no floods drown it, such as may burn up all my dross, not leave one unmortified lust in my soul, and such as may also extend itself to all whom thou hast given me command and example to love, even enemies as well as friends. Finally, O Lord, I beseech thee to cloth me in the wedding garment, and make me though of myself a most unworthy, yet by thy mercy an acceptable guest at this holy tab•e, that I may not eat and drink my own condemnation, but may have my pardon sealed, my weaknesses repaired, my corruptions subdued, and my soul so inseparably united to thee, that no temptations may ever be able to dissolve the union, but that being begun here in grace, it may be consummated in glory; Grant this, O Lord, for thy dear Sons sake, Jesus Christ.

ANOTHER.

O BLESSED Jesus, who once offeredst up thyself for me upon the Cross, and now offerest thyself to me in the Sacrament, let not, I beseech thee, my impenitence and unworthiness frustrate these so inestimable mercies to me, but qualify me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am so clogged with guilt, so holden with the cords of my sins, that I am not able to move towards thee, O lose me from this band, wherewith Satan and my own lusts have bound me, and draw me that I may run after thee. Lord, thou seest daily how eagerly I pursue the paths that lead to death, but when thou invitest me to life and glory, I turn my back and forsake my own mercy. How often hath this feast been prepared, and I have with frivilous excuses absented myself, or if I have come, it hath been rather to defy then to adore thee, I have brought such troops of thy professed enemies, unrepented sins along with me, as if I •ame not to commemorate, but renew thy passion, crucifying thee afresh, and putting thee to open shame: and now of what punishment shall I be thought worthy, who have thus trampled underfoot the Son of God, and counted the blood of the Covenant an unholy thing! yet O merciful Jesu, this blood is my only r•••ge, O let this make my atonement or I perish eternally, wherefore didst thou shed it, but to save sinners, neither can the merit of it be overwhelmed either by the greatness or number of sins. I am a sinner, a great one, O let me find its saving efficacy. Be merciful unto me, O God, be merciful to me for my soul trusteth in thee, and in the clefts of thy wound, shall be my refuge until thy fathers indignation be overpast. O thou, who hast as my high Priest sacrificed for me, intercede for me also, and plead thy meritorious sufferings on my behalf, and suffer not, O my Redeemer, the price of thy blood to be utterly lost: And grant, O Lord, that as the sins I have to be forgiven are many, so I may love much: Lord thou seest what faint, what cold affections I have towards thee, O warm and enliven them; and as in this Sacrament, that transcendent love of thine in dying for me is shown forth; so I beseech

thee, let it convey such grace into me, as may enable me to make some returns of love: O let this divine fire descend from heaven into my soul, and let my sins be the burnt offering for it to consume, that there may not any corrupt affection, any accursed thing be shelterd in my heart, that I may never again defile that place, which thou hast chosen for thy temple. Thou dyedst, O dear Jesu to redeem me from all iniquity, O let me not again sell myself to work wickedness, but grant that I may approach thee at this time with most sincere and fixed resolutions of an entire reformation, and let me receive such grace, and strength from thee, as may enable me faithfully to perform them: Lord, there are many old habituated diseases, my soul groans under. [*Her mention thy most prevailing corruptions.*] And though I lie never so long at the pool of Bethesda, come never so often to thy table, yet unless thou be pleased to put forth thy healing virtue, they will still remain uncured. O thou blessed Physician of souls, heal me, and grant I may now so touch thee, that everyone of these loath some issues may immediately stanch▪ that these sicknesses may not be unto death but unto the glory of thy mercy in pardoning, to the glory of thy grace in purifying so polluted a wretch. O Christ, hear me, and grant I may now approach thee with such humility and contrition, love and devotion, that thou mayest vouchsafe to come unto me, and abide with me, communicating to me thyself, and all the merits of thy passion. And then, O Lord, let no accusations of Satan, o• my own conscience amaze or distract me, bu• having peace with thee, let me also have peace in myself, that this wine may make glad, this bread of life may strengthen my heart, and enable me cheerfully to run the way of thy Commandments. Grant this merciful Savior▪ I beseech thee, for thine own bowels and compassions sake.

EjACULATIONS to be used at the LORD'S TABLE.

LOrd I am not worthy that thou shouldest come under my roof.

I have sinned, what shall I do unto thee, O thou preserver of men.

[*Here recollect some of thy greatest sins*]

If thou Lord shouldst be extreme to mark what is done amiss, O Lord who may abide it?

But with the Lord there is mercy, and with him is plenteous Redemption.

Behold, O Lord, thy beloved Son, in whom thou art well pleased.

Hearken to the cry of his blood, which speaketh better things then that of *Abel.*

By his Agony, and bloody Sweat, by his Cross, and Passion good Lord deliver me.

O Lamb of God which takest away the sins of the world, grant me thy Peace.

O Lamb of God which takest away the sins of the world, have mercy upon me.

Immediately before Receiving.

THou hast said that he that eateth thy flesh and drinketh thy blood hath eternal life.

Behold the servant of the Lord, be it unto me according to thy word.

At the Receiving of the Bread.

BY thy Crucified Body deliver me from this body of death.

At the Receiving of the Cup.

O let this blood of thine purge my conscience from dead works, to serve the living God.

Lord if thou wilt thou canst make me clean.

O touch me, and say, I will, be thou clean.

After Receiving.

WHat shall I render unto the Lord for all the benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the Name of the Lord.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

Therefore blessing, honor, glory, and power be to him that sitteth upon the Throne and to the Lamb, forever and ever, *Amen.*

I have sworn▪ and am steadfastly purposed to keep thy righteous judgments.

O hold thou up my goings in thy paths, that my footsteps slip not.

A Thanksgiving after the Receiving of the Sacrament.

OThou Fountain of all goodness, from whom every good and perfect gift cometh, and to whom all honor and glory should be returned, I desire with all the most fervent and inflamed affections of a grateful heart, to bless and praise thee for those inestimable mercies thou hast vouchsafed me; Lord what is man that thou shouldst so regard him, as to send thy beloved Son to suffer such bitter things for him? But Lord, what am I, the worst of men, that I should have any part in this atonement, who have so oft despised him and his sufferings, O the height, and depth of this mercy of thine, that art pleased to admit me to the renewing of that Covenant with thee, which I have so often & so perversely broken, that I who am not worthy of that daily bread, which sustains the body, should be made partaker of this bread of life, which nourishes the Soul, and that the God of all purity should vouchsafe to unite himself to so polluted a wretch: O my God, suffer me no more, I beseech thee, to turn thy grace into wantonness, to make thy mercy an occasion of security, but let this unspeakable love of thine constrain me to obedience, that since my blessed Lord hath died for me, I may no longer live unto myself but to him; O Lord, I know there is no concord between Christ and Belial, therefore since he hath now been pleased to enter my heart, O let me never permit any lust to chace him thence, but let him that hath so dearly bought me, still keep possession of me, and let nothing ever take me out of his hand. To this end be thou graciously pleased to watch over me, and defend me from all assaults of my spiritual enemies, but especially deliver me from myself, from the treachery of my own heart, which

is too willing to yield itself a prey. And where thou seest I am either by nature or custom most weak, there do thou, I beseech thee, magnify thy power in my preservation. [*Here name thy most dangerous temptations*] And Lord let my Savior's sufferings for my sins, and the vows I have now made against them, never depart from my mind, but let the remembrance of the one enable me to perform the other, that I may never make truce with those lusts, which nailed his hands, pierced his side, and made his Soul heavy to the death. But that having now a new listed myself under his banner, I may fight manfully, and follow the Captain of my Salvation even through a Sea of blood. Lord, lift up my hands that hang down, and my feeble knees, that I faint not in this warfare, O be thou my strength, who am not able of myself to struggle with the slightest temptations. How often have I turned my back in the day of battle? How many of these sacramental vows have I violated? And Lord I have still the sa•e inconstant deceitful heart, to betray me to the breach of this. O thou who art Yea and Amen, in whom there is no shadow of change, communicate to me, I beseech thee, such a stability of mind, that I may no more thus start aside, like a broken bow, but that having my heart whole with thee, I may continue steadfast in thy Covenant; That not one good purpose which thy Spirit hath raised in me this day, may vanish, as so many have formerly done, but that they may bring f•rth fruit unto life eternal. Grant this, O merciful Father, through the merits, and Mediation of my Crucified Savior.

A Prayer of Intercession to be used either before or after the receiving of the Sacrament.

O MOST Gracious Lord, who so tenderly lovedst mankind, as to give thy dear Son out of thy bosom, to become a propitiation for the sins of the whole world, grant that the effect of this Redemption may be as Universal, as the design of it, that it may be to the Salvation of all. O let no person by impenitence and willful sin forfeit his part in it, but by the power of thy grace bring all, even the most obstinate sinners to Repentance. Inlighten all that sit in darkness, all Jews, Turks, Infidels, and Heretics, take from them all blindness, hardness of heart, and contempt of thy Word, and so fetch them home, blessed Lord, unto thy fold, that they may be saved among the number of the true Israelites. And for all those upon whom the Name of thy Son is called, grant, O Lord, that their conversations may be such as becometh the Gospel of Christ, that his Name be no longer Blasphemed among the Heathen through us. O blessed Lord, how long shall Christendom continue the vilest part of the world, a sink of all those abominable pollutions, which even Barbarians detest. O let not our profession, and our practice be always at so wide a distance. Let not the Disciples of the Holy and Immaculate Jesus, be of all others the most profane and impure. Let not the subjects of the Prince of Peace be of all others the most contentious, and bloody, but make us Christians indeed, as well as in name, that we may walk worthy of that Holy Vocation, wherewith we are called, and may all with one mind and one mouth glorify thee, the Father of our Lord Jesus Christ. Have mercy on this languishing Church, look down from Heaven the Habitation of thy Holiness and of thy glory, where is thy Zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards us? Are they restrained? Be not wroth very sore, O Lord, neither remember iniquity forever, but though our backslidings are many, and we have grievously rebelled, yet according to all thy goodness, let thy anger & thy sury be turned away, & cause

thy face to shine upon thy Sanctuary, which is desolate, for the Lord's sake; and so separate between us and our sins, that they may no longer separate between us & our God. Save and defend all Christian Kings, Princes, & Governors, especially those to whom we owe subjection, plead thou their cause, O Lord, against those that strive with them, and fight thou against those that fight against them, and so guide and assist them in the discharge of that office whereunto thou hast appointed them, that under them we may lead a quiet and peaceable life, in all godliness and honesty▪ Bless them that wait at thine Altar, open thou their lips that their mouth may show forth thy praise, O let not the lights of the world be put under bushels, but place them in their candlesticks, that they may give light to all that are in the house. Let not Jeroboams Priests profane thy service, but let the seed of Aaron still minister before thee. And O thou Father of mercies, and God of all comfort, succor and relieve all that are in affliction, deliver the outcast and poor, help them to right that suffer wrong, let the sorrowful sighing of the prisoners come before thee, and according to the greatness of thy power, preserve thou those that are appointed to die; grant ease to those that are in pain, supplies to those that suffer want, give to all presumptuous sinners a sense of their sins, and to all dispa•ring, a sight of thy mercies, and do thou, O Lord, for everyone abundantly above what they can ask or think. Forgive my enemies, persecutors, and slanderers, and turn their hearts. Pour down thy blessings on all my friends, and benefactors, all who have commended themselves to my Prayer. [*Here thou mayest name particular persons.*] And grant, O merciful father, that through this blood of the cross, we may all be presented pure and unblameable, and unreprovable in thy sight; That so we may be admitted into that place of purity, where no unclean thing can enter, there to sing eternal praises to Father, Son, and holy Ghost, forever.

A Prayer in times of common Persecution.

O BLESSED Savior, who hast made the cross the badge of thy Disciples, enable me, I beseech thee, willingly and cheerfully to embrace it; thou seest, O Lord, I am fallen into days, wherein he that departeth from evil maketh himself a Prey, O make me so readily to expose all my outward concernments, when my obedience to thee requireth it, that what falls as a prey to men, may by thee be accepted as a sacrifice to God: Lord preserve me so by thy grace that I never suffer as an evil doer, and then, O Lord, if it be my lot to suffer as a Christian, let me not be ashamed, but rejoice that I am counted worthy to suffer for thy name: O thou who for my sake enduredst the cross, and despisedst the shame, let the example of that love and patience prevail against all the tremblings of my corrupt heart, that no terrors may ever be able to shake my constancy, but that how long soever thou shalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedness: Lord, thou knowest whereof I am made, thou rememberest that I am but flesh, and flesh, O Lord, shrinks at the approach of anything grievous. It is thy Spirit thy Spirit alone, that can uphold me, O stablish me with thy free Spirit, that I be not weary & faint in my mind. And by how much the greater thou discernest my weakness, so much the more do thou show forth thy power in me, and make me, O Lord, in all temptations steadfastly to look to thee, the author and finisher of my faith, that so I may run the race, which is set before me, and resist even unto blood, striving against sin: O dear Jesus, hear me, and though Satan desire to have me, that

he may winnow me as wheat, yet do thou, O blessed Mediator, pray for me that my faith fail not, but that though it be tried with fire, it may be found unto praise and glory and honor at thy appearing. And O Lord, I beseech thee, grant that I may preserve not only constancy towards God, but charity also towards men, even those whom thou shalt permit to be the instruments of my sufferings, Lord, let me not fail to imitate that admirable meekness of thine, in loving and praying for my greatest persecutors, and do thou, O Lord, overcome all their evil with thy infinite goodness, turn their hearts, and draw them powerfully to thyself▪ and at last receive both me and mine enemies into those mansions of peace and rest, where thou reignest with the Father, and the Holy Ghost, one God, forever.

A Prayer in time of Affliction.

O JUST and holy Lord, who with rebukes doest chasten man for sin, I desire unfeignedly to humble myself under thy mighty hand, which now lies heavy upon me, I heartily acknowledge, O Lord, that all I do, all I can suffer, is but the due reward of my deeds, and therefore in thy severest infl•ctions I must still say, Righteous art thou, O Lord, and upright are thy judgments. But, O Lord, I beseech thee in judgment remember mercy, & though my sins have enforced thee to strike, yet consider my weakness, and let not thy stripes be more heavy, or more lasting then thou seest profitable for my soul; correct me but with the Chastisement of a father, not with the wounds of an enemy, and though thou take not off thy rod, yet take away thine anger: Lord do not abhor my soul, nor cast thy servant away in displeasure, but pardon my sins, I beseech thee, and if yet in thy fatherly wisdom, thou see fit to prolong thy corrections, thy blessed will be done, I cast myself, O Lord, at thy feet, do with me what thou pleasest. Trye me as silver is tried so thou bring me out purified. And Lord make even my flesh also to subscribe to this resignation, that there may be nothing in me, that may rebel against thy hand, but that having perfectly suppressed all repining thoughts, I may cheerfully drink of this cup. And how little soever thou shalt please to make it, Lord, let it p•ove medicinal, and cure all the diseases of my soul, that it may bring forth in me the peaceable fruit of righteousness. That so these light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of glory, through Jesus Christ.

A Thanksgiving for Deliverance.

O BLESSED Lord, who art gracious and merciful, slow to anger and of great kindness, and repentest thee of the evil, I thankfully acknowledge before thee, that thou hast not dealt with me after my sins, nor rewarded me according to my iniquities. My rebellions O Lord, deserved to be scourged with scorpions, and thou hast corrected them only with a gentle and fatherly rod, neither hast thou suffered me to l•e long under that, but hast given me a timely and a gracious issue out of my late distress: O Lord, I will be glad and rejoice in thy mercy for thou hast considered my trouble and hast known my soul in adversity. Thou hast smitten and thou hast healed me, O let these various methods of thine have their proper effects upon my soul; That I who have felt the smart of thy chastisements, may stand in awe, and not sin, and that I who have likewise felt the sweet refreshings of thy mercy, may have

my heart ravished with it, and knit to thee in the firmest bands of love, and that by both I may be preserved in a constant entire obedience to Thee all my days, through Jesus Christ.

Directions for the time of Sickness.

WHEN thou findest thyself visited with sickness, thou art immediately to remember that it is God, which with rebukes doth chasten man for sin. And therefore let thy first care be to find out what it is that provokes him to smite thee, and to that purpose examine thine own heart, search diligently what guilts lie there, confess them humbly and penitently to God, and for the greater s••urity renew thy repentance for all the old sins of thy former life, beg most earnestly and importunately his mercy, and p•rd•n in Christ Jesus, and put on sincere and zealous resolutions of forsaking every evil way, for the rest of that time which God shall spare thee. And that thy ⟨◊⟩ heart deceive thee not in this so weighty a business, it will be wisdom to send for some godly Divine, not only to assist thee with his Prayers, but with his counsel also. And to that purpose open thy heart so freely to him, that he may be able to judge whether thy repentance be such as may give thee confidence to appear before God's dreadful Tribunal, and that if it be not, he may help thee what he can towards the making it s•. And when thou hast thus provided for thy better part, thy soul, then consider thy body also, and as the Wise man saith, *Eccl. 38. 12. Give p•a•e to the Physician, for the Lord hath created him:* Use such means as may be most likely to recover thy health, but always remember that the success of them must come from God, and bew••• of *Asa's* sin, who *sought to the Physicians, and not to the Lord, 2 Chr. 6.* 12. Dispose also betimes of thy temporal affairs, by making thy will, and setting all things in such order as thou meanest finally to leave them in, and defer it not till thy sickness grow more violent, for then perhaps thou shalt not have such use of thy reason as may fi• thee for it, or if thou have, it will be th•n much more seasonable to employ thy thoughts on higher things, on the world thou art going to, rather then that thou art about to leave, we cannot carry the things of this world with us, when we go hence and it is not fit we should carry the thoughts of them. Therefore let those be early dispatched that they may not disturb thee •t last.

A Prayer for a sick Person.

O MERCIFUL and Righteous Lord, the God of health and of ••ckness, of life, and of death, I most unfeignedly acknowledge that my great abuse of those many days of strength and welfare, which thou hast afforded me, hath most justly deserved thy present visitation. I desire, O Lord, humbly to accept of this punishment of mine iniquity, and to bear the indignation of the Lord, because I have sinned against him. And, O thou merciful Father, who designest not the ruin but the amendment of those whom thou scourgest, I beseech thee by thy grace so to sanctify this correction of thine to me, that this sickness of my body may be a means of health to my soul, make me d•ligent to search my heart, and do thou. O Lord enable me to discover every accursed thing, how closely soever concealed there, that by the removal thereof, I may make way for the removal of this punishment. Heal my soul, O Lord, which hath sinned against thee, and then if it be thy blessed will, heal my body also, restore the voice of joy and health unto my dwelling, that I may live to praise thee, and to bring forth fruits of repentance. But if in thy wisdom thou hast otherwise disposed, if thou have

determined that this sickness shall be unto death, I beseech thee to fit and prepare me for it give me that sincere and earnest repentance, to which thou hast promised mercy and pardon; wean my heart from the world, and all its fading vanities, and make me to gasp and pant after those more excellent and durable joys which are at thy right hand forever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my body, in all the agonies of my spirit, let thy comforts refresh my soul, and enable me patiently to wait, till my change come. And grant, O Lord, that when my earthly house of this Tabernacle is dissolved, I may have a building of God, an house not made with hands, eternal in the heavens. And that for his sake, who by his precious blood hath purchased it for me, even Jesus Christ.

A THANKSGIVING for RECOVERY.

O GRACIOUS Lord, the God of the spirits of all fl•sh, in whose hand my time is. I praise and magnify thee, that thou hast in love to my soul, delivered it from the pit of corruption, and restored me to health again, it is thou alone, O Lord, that hast preserved my life from destruction, thou hast chastened and corrected me, but thou hast not given me over unto death, O let this life which thou hast thus graciously spared be wholly consecrated to thee. Behold, O Lord, I am by thy mercy made w•ole, O make me strictly careful to sin no more, least a worse thing come unto me. Lord, let not this reprieve thou hast now given me, make me secure, as thinking that my Lord delayeth his coming, but grant me, I beseech thee, to make a right use of this long suffering of thine, and so to employ every minute of that time, thou shalt allow me that when thou shalt appear, I may have confidence and not be ashamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared. O let it be a perpetual admonition to me, to watch for my Masters coming; And when the pleasures of sin shall present themselves to entice me, O make me to remember how bitter they will be at the last. O Lord, hear me, and as thou hast in much mercy afforded me time, so grant me also grace to work out my own salvation, to provide oil in my lamp, that when the Bridgroom cometh, I may go in with him to the marriage. Grant this, I beseech thee, for thy dear Sons sake.

A Prayer at the approach of death.

O ETERNAL and everliving God, who first breathedst into man the breath of life, and when thou takest away that breath, he dyes and is turned again to his dust, look with compassion on me thy poor creature, who am now drawing near the gates of death, and which is infinitely more terrible, the bar of judgment. Lord my own heart condemns me, and thou art infinitely greater then my heart, and knowest all things. The sins I know and remember, fill me with horror; but there are also multitudes of others, which I either observed not at the time, or have since carelessly forgot, which are all present to thee. Thou settest my misdeeds before thee, and my secret sins in the light of thy countenance, and to what a mountainous heap must the minutely provocations of so many years arise? How shall one so ungodly stand in thy Judgment, or such a sinner in the Congregation of the Righteous? And to add yet more to my terror, my very repentance I fear will not abide the trial, my frequent relapses heretofore have sufficiently witnessed the unsincerity of my past resolutions. And then, O

Lord, what can secure me that my present dislikes of my sins are not rather the effects of my amazing danger, then of any real change; and, O Lord, I know thou art not mo•ked, nor wilt accept of anything that is not perfectly sincere. O Lord, when I consider this, fearfulness and trembling comes upon me, and an horrible dread overwhelmeth me, my flesh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my misery upon the depth of thy mercy. Lord, save now, or I perish eternally. O thou who willest not that any should perish, but that all should come to Repentance, bring me, I beseech thee, though thus late, to a sincere Repentance, such as thou wilt accept, who tryest the heart. Create in me, O God, a clean heart, and renew a right spirit within me: Lord one day is with thee as a thousand years, O let thy mighty Spirit work in me now in this my last day, whatsoever thou seest wanting to fit me for thy mercy, and acceptation. Give me a perfect and entire hatred of my sins, and enable me to present thee with that sacrifice of a broken and contrite heart, which thou hast promised not to despise; that by this I may be made capable of that atonement, which thy dear Son hath by the more excellent oblation of himself made for all repenting sinners. He is the propitiation for our sins, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was on him, O heal me by his stripes, and let the cry of his blood drown the clamour of my sins: I am indeed a child of wrath, but he is the Son of thy love, for his sake spare me▪ O Lord, spare thy creature, whom he hath redeemed with his most precious blood, and be not angry with me forever. In his wounds, O Lord, I take Sanctuary, O let not thy vengeance pursue me to this city of refuge: my Soul hangeth upon him, O let me not perish with a Jesus, with a Savior in my arms. But by his Agony and bloody Sweat, by his Cross and Passion, by all that he did and suffered for sinners, good Lord deliver me, deliver me, I beseech thee▪ from the wages of my sins, thy wrath and everlasting damnation, in th•s time of my tribulation, in the hour of death, and in the day of Judgment. Hea• me O Lord, hear me; and do not now repay my former neglects of thy calls, by refusing to answer me in this time of my gr•atest need. Lord, there is but a step between me and death, O let not my sun go down upon thy wrath, but sea• my pardon, before I go hence and be no more seen. Thy loving kindness is better then the life itself, O let me have that in exchange, and I shall most gladly lay down this mortal life; Lord thou knowest all my desire, and my groaning is not hid from thee, Deal thou with me, O Lord, according to thy Name, for sweet is thy mercy take away the sting of death, the guilt of my sins, and then though I walk through the valley of the shadow of death, I will fear no evil, I will lay me down in peace, and Lord when I awake up, let me be satisfied with thy presence in thy glory. Grant this merciful God for his sake, who is both the Redeemer, and Mediator of sinners, even Jesus Christ.

PSALMES.

PVT me not to rebuke O Lord in thi•• anger, neither chasten me in thy heavy displeasure.

There is no health in my flesh because of thy displeasure, neither is there any rest in my bones by reason of my sins.

For my wickednesses are gone over my head, and are a sore burden too heavy for me to bear.

My wounds stink and are corrupt through my foolishness.

Therefore is my spirit vexed within me, and my heart within me is desolate.

My sins have taken such hold upon me, that I am not able to look up, yea, they are more in number, then the hairs of my head, and my heart hath failed me.

But thou, O Lord God, art full of compassion and mercy, long suffering, plenteous in goodness and truth.

Turn thee unto me, and have mercy upon me for I am desolate, and in misery.

If thou Lord shouldst be extreme to mark what is done amiss, O Lord who may abide it.

O remember not the sins and offenses of my youth, but according to thy mercy think thou upon me, for thy goodness.

Look upon my adversity and misery, and forgive me all my sin.

Hide not thy face from thy servant, for I am in trouble, O haste thee and hear me.

Out of the deep do I call unto thee, Lord hear my voice.

Turn thee O Lord, and deliver my Soul, O save me for thy mercies sake.

O go not from me, for trouble is hard at hand, and there is none to help.

I stretch forth my hands unto thee, my Soul gaspeth unto thee, as a thirsty land.

Draw nigh unto my Soul and save it, O deliver me, because of my enemies.

For my Soul is full of trouble, and my life draweth nigh unto hell.

Save me from the Lions mouth, hear me from among the horns of the Vnicorns.

O set me up upon the rock that is higher then I, for thou art my hope, and a strong Tower for me against the enemy.

Why art thou so heavy, O my Soul, and why art thou so disquieted within me?

Put thy trust in God, for I will yet give him thanks, for the help of his countenance.

The Lord shall make good his loving kindness towards me, yea, thy Mercy O Lord endureth forever, despise not then the work of of thine own hands.

O GOD, thou art my God, early will I seek thee.

My Soul thirsteth for thee, my flesh also longeth after thee, in a barren and dry land where no water is.

Like as the heart desireth the water brooks, so longeth my Soul after thee O God.

My Soul is a thirst for God, even for the living God, when shall I come to appear before the presence of God?

How amiable are thy dwellings, O Lord of Hosts?

My Soul hath a desire and longing to enter into the Courts of the Lord, my flesh and my heart rejoice in the living God.

O that I had wings like a Dove, for then would I fly away and be at rest.

O send out thy light and thy truth, that they may lead me, and bring me unto thy Holy Hill, and to thy dwelling.

For one day in thy Courts is better then a thousand.

I had rather be a door keeper in the house of my God, then to dwell in the tents of wickedness.

I should utterly have fainted, but that I believed verily to see the goodness of the Lord in the land of the living.

Thou art my Helper and my Redeemer, O Lord make no long tarrying.

EjACULATIONS.

O LORD of whom may I seek for succor, but of thee who for my sins art justly displeased, yet O Lord God most Holy, O Lord most mighty, O Holy and most Merciful Savior, deliver me not into the bitter pains of eternal death.

Thou knowest Lord the secrets of my heart, shut not up thy merciful eyes to my prayer, but hear me O Lord most Holy, O God most Mighty, O Holy and Merciful Savior, thou most worthy Judge eternal, suffer me not at my last hour for any pains of death to fall from thee.

Father I have sinned against Heaven and before thee, and am no worthy to be called thy child, yet O Lord do not thou cast off the bowels and compassions of a Father, but even as a Father pitieth his own children, so b• thou merciful unto me.

Lord, the prince of this world cometh, O• let •im have nothing in me, but as he accuseth, do thou absolve, he lays many and grievous things to my charge, which he can too well prove, I have nothing to say for myself, do thou answer for me, O Lord my God.

O Lord I am clothed with filthy garments, and Satan stands at my right hand, to resist me, O be thou pleased to rebuke him, and pluck me as a brand out of the fire, cause mine iniquities to pass from me, and cloth me with the righteousness of thy Son.

Behold, O God, the Devil is coming towards me, having great wrath because he knoweth that he hath but a short time, O save and deliver me, lest he devour my Soul like a Lyon, and tear it in pieces while there is none to help.

O my God, I know that no unclean thing can enter into thy Kingdom, and I am nothing but pollution, my very righteousness are as filthy rags, O wash me and make me white in the blood of the Lamb, that so I may be fit to stand before thy Throne.

Lord the snares of death compass me round about. O let not the pains of Hell also take hold upon me, but though I find trouble and heaviness, yet O Lord I bese•ch thee deliver my Soul.

O dear Jesus, who hast bought me with the precious price of thine own blood, challenge now thy purchase, and let not all the malice of hell pluck me out of thy hand.

O blessed high Priest, who art able to save them to the utmost, who come unto God by thee, say me I beseech thee, who have no hope, but on thy merits and intercession.

O God I confess I have defaced that Image of thine, thou didst imprint upon my Soul, yet O thou faithful Creator, have pity on thy creature.

O Jesu, I have by my many and grievous sins crucified thee afresh, yet thou who prayedst for thy persecutors, intercede for me also, and suffer not, O my Redeemer, my soul (the price of thy blood) to perish.

O Spirit of grace, I have by my horrid impieties done despite to thee, yet, O blessed comforter though I have often grieved thee, be thou pleased to succor and relieve me, and say unto my soul, I am thy salvation.

Mine eyes look unto thee, O Lord, in thee is my trust, O cast not out my soul.

O Lord in thee have I trusted, let me never be confounded.

O Blessed Lord, who scourgest every Son whom thou receivest let me not be weary of thy correction, but give me such a perfect subjection to thee the Father of Spirits, that this chastisement may be for my profit, that I may thereby be partaker of thy holiness.

O thou Captain of my salvation, who wert made perfect by sufferings, sanctify to me all the pains of body, all the terrors of mind, which thou shalt permit to fall upon me.

Lord, my sins have deserved eternal torments make me cheerfully and thankfully to bear my present pains, chasten me as thou pleasest here, that I may not be condemned with the world.

Lord, the waters are come in even unto my soul, O let thy Spirit move upon these waters, and make them like the pool of Bethesda, that they may cure whatsoever spiritual disease thou discernest in me.

O Christ, who first sufferedst many and grievous things, and then enteredst into thy glory, make me so to suffer with thee, that I may also be glorified with thee.

O dear Jesus, who humblest thyself to the death of the cross for me, let that death of thine sweeten the bitterness of mine.

When thou hadst overcome the sharpness of death, thou didst open the Kingdom of heaven to all believers.

I believe that thou shalt come to be my Judge.

I pray thee therefore help thy servant whom thou hast redeemed with thy most precious blood.

Make me to be numbered with thy Saints in glory everlasting.

Thou art the resurrection and the life, he that believeth in thee, though he were dead, yet shall he live, Lord, I believe, help thou my unbelief.

My flesh and my heart faileth, but God is the strength of my heart, and my portion forever.

I desire to be dissolved, and to be with Christ, which is far better: Lord, I groan earnestly desiring to be clothed upon with that house from heaven.

I desire to put off this my tabernacle, O be pleased to receive me into everlasting habitations.

Bring my soul out of prison, that I may give thanks unto thy name.

Lord, I am here to wrestle not only with flesh and blood, but with principalities and powers, and spiritual wickedness, O take me from these tents of Kedar, into the heavenly Jerusalem, where Satan shall be utterly trodden under my feet.

I cannot here attend one minute to thy service, without distraction, O take me up to stand before thy throne, where I shall serve thee day and night.

I am here in heaviness through many tribulations, O receive me into that place of rest, where all tears shall be wiped from my eyes, where there shall be no more death, nor sorrow, nor crying, nor pain.

I am here in a state of banishment, and absence from the Lord, O take me where I shall forever behold thy face, and follow the lamb whither soever he goeth.

I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness.

O Blessed Jesu, who hath loved me, and washed me from my sins in thine own blood, receive my soul.

Into thy hands I commend my spirit, for thou hast redeemed me, O Lord thou God of truth. Come Lord Jesu, come quickly.

PRAYERS for their use who Mourn in secret for the PUBLICK CALAMITIES, &c.

Psalm 74.

O God, wherefore art thou absent, &c. 79. O God, the Heathen are come, &c▪ 80. Hear, O thou Shepherd of Israel, &c.

A Prayer to be used in these times of Calamity.

O Lord God, to whom vengeance belongeth, I desire humbly to confess before thee, both on my own behalf, and that of this nation, that these many years of calamity we have groaned under, are but the just (yea mild) returns of those many more years of our provocations against thee, and that thy present wrath is but the due punishment of thy abused mercy. O Lord, thou hast formerly abounded to us in blessings above all people of the earth. Thy candle shined upon our heads, and we delighted ourselves in thy great goodness, peace was within our walls, and plenteousness within our palaces, there was no decay, no leading into captivity, and no complaining in our streets: But we turned this grace into wantonness, we abused our peace to security, our plenty to riot and Luxury, and made those good things, which should have endeared our hearts to thee, the occasions of estranging them from thee; Nay, O Lord, thou gavest us yet more precious mercies, thou wert pleased thyself to pitch thy Tabernacle with us, to establish a pure and glorious Church among us, and give us thy word to be a lamp unto our feet, and a light unto our paths; But O Lord we have made no other use of that light, then to conduct us to the chambers of death, we have dealt proudly, and not hearkened to thy commandments, and by rebelling against the light, have purchased to ourselves so much the heavier portion in the outer darkness. And now, O Lord, had the overflowings of thy vengeance been answerable to that of our sins, we had long since been swept away with a swift destruction, and there had been none of us alive at this day to implore thy mercy. But thou art a gracious God, slow to anger, and hast proceeded with us with much patience and long suffering, thou hast sent thy judgments to awake us to repentance, and hast also allowed us space for it: But alas! we have perverted this mercy of thine beyond all the former, we return not to him that smiteth us, neither do we seek the Lord, we are slidden back by a perpetual backsliding, no man repenteth him of his wickedness, or saith what have I done? 'Tis true indeed we fear the rod (we dread every suffering, so that we are ready to buy it off with the foulest sin) but we fear not him that hath appointed it, but by a wretched obstinacy harden our necks against thee, and refuse to return. And now, O God, what balm is there in Gilead that can cure us; who, when thou wouldst heal us, will not be healed, we know thou hast pronounced that there is no peace to the wicked, and how shall we then pray for peace, that still retain our wickedness? 'This this, O Lord, is our forest disease, O give us medicines to heal this sickness, heal our souls, and then we know thou canst soon he•l our land. Lord, thou hast long spoken by thy word to our ears, by thy judgments even to all our senses, but unless thou speak by thy Spirit to our hearts, all other calls will still be ineffectual, O send out this voice, and that a mighty voice, such as may awake us out of this Lethargy: thou that didst call Lazarus out of the grave, O be pleased to call us, who are dead, yea putrefied in trespasses and sins, and make us to awake to righteousness. And though, O Lord, our frequent resistances even of these inward calls have justly provoked thee to give us up to the lusts of our own heart; yet O thou boundless ocean of mercy, who art good not only beyond what we can deserve, but what we can wish, do not withdraw the influence of thy grace, and take not thy holy Spirit from us. Thou wert found of those that sought thee not, O let that act of mercy be repeated to us, who are so desperately, yet so insensibly sick, that we cannot so much as look after the Physician, and by how much our case is the more dangerous, so much the more sovereign remedies do thou apply; Lord help us, and consider not so much our unworthiness of thy aid, as our

irremediable ruin, if we want it; save Lord, or we perish eternally. To this end dispense to us in our temporal interest, what thou seest may best secure our spiritual; if a greater degree of outward misery will tend to the cureing our inward, Lord, spare not thy rod, but strike yet more sharply, Cast out this Devil, though with never so much foaming and tearing. But if thou seest that some return of mercy may be most likely to melt us, O be pleased so far to condescend to our wretchedness, as to afford us that, and whether by thy sharper, or thy gentler methods, bring us home to thyself. And then, O Lord, we know thy hand is not shortened, that it cannot save, when thou hast delivered us from our sins, thou canst and wilt deliver us from our troubles, O show us thy mercy, and grant us thy salvation, that being redeemed both in our bodies and spirits, we may glorify thee in both, in a cheerful obedience, and praise the name of our God, that hath dealt wonderfully with us, through Jesus Christ our Lord.

A Prayer for This Church.

O Thou great God of recompenses, who turnest a fruitful, land into barrenness for the wickedness of the• that dwell therein; thou hast most justly executed that fatal sentence on *this* Church; which having once been the perfection of beauty, the joy of the whole earth is now become a scorn and derision to all that are round about her. O Lord, what could have been done to thy vineyard, that thou 〈◊〉 not done in it, and since it hath brought forth nothing but wild grapes, it is perfectly just with thee to take away the hedge thereof, and let it be eaten up. But O Lord, though our iniquities testify against us, yet do thou it for thy Names sake; for our backslidings are many, we have sinned against thee. O the hope of Israel, the Savior thereof in time of trouble, why shouldst though• be as a stranger in the land, as a wayfaring man that turneth aside to carry for a night? Why shouldst thou be as a man astonied, as a mighty man that cannot save? Yet thou, O Lord art in the midst of us, and we are called by thy name, leave us not, deprive us of what outward enjoyments thou pleasest, take from us the oppor•unities of our Luxury, and it may be a mercy, but, O take not from us the means of our reformation, for that is the most direful expression of thy wrath. And though we have hated the light, because our deeds were evil, yet. O Lord, do not by withdrawing it condemn •s to walk on still in darkness, but let it continue to shine, till it have guided our feet into the way of peace; O Lord, arise, stir up thy strength and come and help us, and deliver not the soul of thy turtle dove *(this disconsolate Church)* unto the multitude of the enemy; but help act, O God, and that right early. But if, O Lord, our rebellions have so provoked thee, that the *Ark* must wander in the wilderness, til all this murmuring generation be consumed, yet let not that perish with us, but bring it at last into a Canaan, and let our more innocent posterity see that, which in thy just judgment thou denyest to us. In the mean time let us not cease to bewail that desolation, our sins have wrought to think upon the stones of *Zion,* and pity to see her in the dust, nor ever be ashamed or afraid to own her, in her lowest and most persecuted condition, but esteem the reproach of Christ, greater riches then the treasures of Egypt, and so approve our constancy, to *this* our afflicted mother, that her blessed Lord and head may own us with mercy, when he shall come in the glory of thee his father with the holy Angels. Grant this merciful Lord for the same Jesus Christ •is sake.

A Prayer for the Peace of the Church.

LOrd Jesus Christ, which of thine almightiness madest all creatures both visible and invisible, which of thy godly wisdom governest and settest all things in most goodly order, which of thine unspeakable goodness keepest, defendest and furtherest all things, which of thy deep mercy restorest the decayed, renewest the fallen, raisest the dead: vouchsafe we pray thee at last, to cast down thy countenance upon thy well-beloved Spouse the *Church;* but let it be that amiable and merciful countenance wherewith thou pacifiest all things in heaven, in earth, and whatsoever is above heaven and under the earth: vouchsafe to cast upon us those tender and pitiful eyes, with which thou didst once behold *Peter* that great Shepherd of thy Church, and forthwith he remembered himself, & repented, with which eyes thou once didst view the scattered multitude, and wert moved with compassion, that for lack of a good Shepherd, they wandered as sheep dispersed and strayed a sunder. Thou seest (O good *Shepherd*) what sundry sorts of Wolvs have broken into thy sheep cotes, of whom everyone crieth: *Here is Christ, here is Christ.* So that if it were possible the very perfect persons should be brought into error. Thou seest with what winds, with what waves, with what storms thy silly ship is tossed, thy ship wherein thy little flock is in peril to be drowned. And what is now left, but that it utterly sink, and we all perish? Of this tempest and storm, we may thank our own wickedness and sinful living; we espy it well and confess it, we espy thy righteousness, and we bewail our unrighteousness: but we appeal to thy *mercy* which (according to the Psalm of thy Prophet) *surmounteth all thy works;* we have now suffered much punishment, being sousted with so many wars, consumed with such losses of goods, scourged with so many sorts of diseases and pestilences, shaken with so many floods, feared with so many strange sights from heaven, and yet appears there nowhere any Haven or Port unto us being thus-tired & for lorn among so strange evils, but still every day more grievous punishments, and more seem to hang over our heads. We complain not of thy sharpness, most tender Savior, but we espy here also thy mercy, forasmuch, as much grievouse• plagues we have deserved. But O most merciful *Jesu,* we beseech thee, that thou wilt not consider not weigh what is due for our deservings, but rather what becometh thy mercy, without which neither the Angels in heaven can stand sure before thee, much less we filly vessels of clay. Have mercy on us, O redeemer, which art easy to be entreated, not that we be worthly of thy mercy, but give thou this glory unto *thine own Name.* Suffer not that the *Jews, Turks,* and the rest of the *Panims,* which either have not known thee, or do envy thy glory, should continually triumph over us, and say, Where is their God, where is their Redeemer, where is their *Savior,* where is their Bridegroom, that they thus boast on? These opprobrious words and upbraidings redound unto thee. O *Lord,* while by our evils, men weigh and esteem thy goodness: they think we be forsaken, whom they see not amended. Once when thou sleptst in the Ship, and a Tempest suddenly arising threatened death to all in the Ship, thou awokest at the outcry of a *few Disciples,* and straightway at thine Almighty word the waters couched, the winds fell, the storm was suddenly turned into a great calm; the dumb waters know their makers voice. Now in this far greater tempest, wherein not a few men's bodies be in danger, but innumerable souls: we beseech th•e at the cry of thy holy *Church,* which is in danger of drowning, that thou wilt awake. So many thousands of men do

cry, *Lord save us, we perish,* the tempest is past man's power: yea we see that the endeavors of them that would help it, do turn clean a contrary way. It is thy word that must do the deed, Lord Jesu. Only say thou with a word of thy mouth, *Cease O tempest, and forthwith shall •he desired calm appear.* Thou wouldst have spa•ed so many thousands of most wicked men, if in the City of *Sodo••*ad been found but ten good men. Now here be so many thousands ⟨◊⟩ men, which love the glory of thy name, which sigh for the beauty ⟨◊⟩ thy house; and wilt thou not at these men's prayers let go thine an•r, and remember thine accustomed and old mercies? Shalt thou •ot with thy heavenly policy turn our folly into thy glory? Shalt thou •ot turn the wicked men's evils into thy Churches good? For thy mer•y is wont then most of all to succor, when the thing is with us past •medy, and neither the might nor wisdom of men can help it. Thou •one b•ingest things that be never so out of order, into order again: •hich art the only Author and maintainer of peace. Thou framedst •hat old confusion, which we call *Chaos,* wherein without order, with•ut fashion confusedly lay the discordant seeds of things, and with a •onderful order the things that of nature fought together, thou didst •lie and knit in a perpetual band. But how much greater confusion is •is, where is no charity, no fidelity, no bonds of love, no reverence either of laws, nor yet of rulers, no agreement of opinions, but as ⟨◊⟩ were in a misordered quire, every man singeth a contrary note. A•ong the heavenly *Planets* is no dissention, all four Elements keep ••eir place, everyone do their office whereunto they be appointed. And wilt thou suffer thy *Spouse,* for whose sake all things were made •hus bycontinual discords to perish, and go to wrack? Shalt thou ••ffer the *wicked spirits,* which be authors and workers of discord, ⟨◊⟩ bear such a swing in thy Kingdom unchecked? Shalt thou suffer •e strong Captain of mischief, whom thou once overthrewest, again ⟨◊⟩ invade thy tents, and to spoil thy soldiers? When thou wert here man conversant among men, at thy voice fl•d the Devils. Send forth ⟨◊⟩ beseech thee, O *Lord,* thy spirit which may drive away out of the •ests of all them that profess thy name, the wicked spirits masters of ri••, of covetousness, of vain-glory, of carnal lust, of mischief, and of dis•ord. *Create in us, O our God and King, a clean heart, and renew thy holy •pirit in our breasts pluck not from us thy holy Ghost. Render unto us •e joy of thy saving health, and with thy principal spirit, strengthen•*y Spouse and the Herdmen thereof. By this *Spirit* thou reconciledst ••e earthly to the heavenly: by this thou didst frame and reduce, so •any tongues, so many nations, so many sundry sorts of men into ⟨◊⟩ body of a *Church;* which body by the same Spirit is knit to thee ••eir Head. This Spirit if thou wilt vouchsafe to renew in all men's •earts, then shall also these foreign miseries cease, or if they cease •ot, at least they shall turn to the profit and avail of them which love •ee. Stay this confusion, set in order this horrible Chaos (O Lord •e us;) let thy spirit stretch out itself upon these waters of evil wa•ering opinions. And because thy spirit, which according to thy Pro•ets saying *containeth all things* hath also the sience of speaking▪ make that like as unto all them which be of thy house, is all one light, one Baptism, one God, one Hope, one Spirit; so they may also have one voice, one note, and song, professing one Catholic truth. When thou didst mount up to heaven triumphantly, thou threwest out from above thy precious things, thou gavest gifts amongst men, thou dealtest sundry rewards of thy Spirit. Renew again from above thy old bountifulness, give that thing to thy *Church,* now faincing and growing downward, that thou gavest unto her

shooting up, at her first beginning. Give unto *Princes* and Rulers the grace so to stand in awe of thee, that they so may guide the Common-weal, as they should shortly render accompt unto thee that art the King of kings. Give wisdom to be always assistant unto them, that whatsoever is best to be done, they may espy it in their mind, and pursue the same in their doings. Give to the *Bishops* the gift of prophecy, that they may declare and interpret holy Scripture, not of their own brain, but of thine inspiring. Give them the threefold charity which thou once demandest of *Peter,* what time thou didst be•ache unto him the charge of thy sheep. Give to the *Priests* the love of soberness and of chastity. Give to thy *people* a good will to follow thy Commandments, and a readiness to obey such persons as thou hast appointed over them. So shall it come to pass, if through thy gift thy *Princes* shall command that thou requirest, if thy Pastors and Her•men shall teach the same, and thy people obey them both: that the old dignity and tranquility of the *Church* shall return again with a goodly order unto the glory of thy name. Thou sparedst the *Ninevites* appointed to be destroyed, as soon as they converted to repentance; and wilt thou despise thy house falling down at thy feet, which instead of sackcloth hath sighs, and instead of ashe• tears? Thou promisedst forgiveness to such as turn unto thee, but this self thing is thy gift, a man to turn with his whole heart unto thee, to the intent all our goodness should redound unto thy glory. Thou art the maker, repair the work that thou hast fashioned. Thou art the *Redeemer;* save that thou hast bought. Thou art the Savi•ur, suff•r not them to perish which do hang on thee. Thou art the *Lord* and owner; challenge thy possession. Thou art the head, help thy memb•rs. Thou art the *King,* give us a reverence of thy laws. Thou art the *Prince of peace;* breathe upon us brotherly love. Thou art the *God,* have p•ty on thy humble bes•ec•ers; be thou according to *Paul's* saying, all things in all men, to the intent, the whole quire of thy Church with agre•ing minds and consonant voices for mercy obtained at thy hands, may give thanks to the Father, Son & holy Ghost wch after the most perf•ct example of concord, b• distincted in property of Persons, and one in nature, to whom be praise and glory eternally. *Amen.*

FINIS.

ERRATA.

The Reader is desired to Correct these *Errata's* with his pen, •t the sense be not disturbed.

In the Preface.

- ••ge. Line.
- ••6. 23 *for* Job, *read* Joab.
- ••8. 32 *for* vice, *r.* voice.

In the Treatise

- ••4. 6. sure *r.* pure.
- 〈◊〉 . 3. so considerable, *r.* so inconsiderable.

- ⟨◊⟩ 26. to fit us, *r.* to find us.
- ⟨◊⟩ 29. Discords *r.* disorders.
- ⟨◊⟩ 26. revilings, *r.* revellings
- ⟨◊⟩ 8. means, *r.* meaning.
- ⟨◊⟩ 21. *dele* not *before* only.
- ⟨◊⟩ 12. B•eaches *r.* Branches.
- ⟨◊⟩ 19. howsoever, *r.* how soon soever.
- ⟨◊⟩ 16. false, *r.* safe.
- ⟨◊⟩ 32. protest, *r.* profess.
- ⟨◊⟩ 3. the favor, *r.* the favourer.
- ⟨◊⟩ 5. offered, *r.* afforded.
- ⟨◊⟩ 24. after, *r.* often.
- ⟨◊⟩ 21, 22. solemn, *r.* seldom.
- ⟨◊⟩ 12. trance, *r.* frame.
- ⟨◊⟩ 9. *after* is *r.* not.
- ⟨◊⟩ 14. *r.* occasional.
- ⟨◊⟩ 25. fifth, *r.* third.
- ⟨◊⟩ 6. our, *r.* other.
- ⟨◊⟩ 6. greatness, *r.* gentleness.
- ⟨◊⟩ 31. prayer, *r.* praise.
- ⟨◊⟩ 6. mercies, *r.* miseries.
- ⟨◊⟩ 29. such, *r.* sick.
- 153. 4. force, *r.* face.
- 26. *after* punishments, *r.* thy.
- 155. 27. *after* any *add* thing
- 182. 16. *r.* to resist, the Graces of God to improve

- 210. 2. souls, *r.* houses.
- 220. 1. gift, *r.* guest.
- 234. 3. two rest, *r.* to w•est.
- 253. 28. act, *r.* art.
- 259. 7. *dele* not, *r.* and that it is only.
- 277. 8. happy, *r.* unhappy.
- 300. 25. action, *r.* affection•
- 318. 1. in, *r.* is.
- 321. 1. *put a* comma at for,
- 323. 22, supposed, *r.* opposed.
- 324. 33. justly, *r.* unjustly.
- 325. 4. surely, *r.* surly.
- 327. 11. *put the comma* at hereafter,
- 334. 32. *put the comma at* judging.
- 353. 17▪ the open vile, *r.* open vice.
- 365. 27. *after* degree, *read thus,* a cruelty to defer enjoying of it.
- 367. 16. *dele* not.
- 381. 6. cure, *r.* care.

In the Devotions.

- 628. 26. little, *r.* bitter.

P-RA-23. The vanity of the creature by the author of The whole duty of man, &c. ; together with a letter prefixed, sent to the bookseller, relating to the author. - Allestree, Richard, 1619-1681.

[illustration]

London Printed for John Kidgell at y^{e}. Golden Ball 〈...〉 Gate in ••rn

THE VANITY OF THE CREATURE. By the AUTHOR OF THE Whole Duty of Man, *&c.* Together with a LETTER Prefix'd, sent to the Bookseller, relating to the AUTHOR.

ECCLES. 1.2.

Vanity of Vanities, all is Vanity.

LONDON: Printed for *John Kidgell* at the *Golden-Ball* near *Grays-Inn*-Gate in *Holborn* 1684.

TO THE Bookseller.

Mr. Kidgell,

YOu having Printed that most Excellent piece, Entituled, *The Whole Duty of Man, Part II.* Wherein the Author of that Book hath discovered much Judgment, together with a composure of Elegancy of Style and Expression, I having a good opinion of your Conversation by a little acquaintance with you, at the request of my Kinsman Mr. *G. L. I.* send you an account of the little Tract you are Printing, called *The Vanity of the Creature;* which was, (if my word may pass for it) written by the first Author of *The Whole Duty of Man.* That he was a person of great Learning and Piety, I think no man will gain-say; which if he did, he would be sufficiently confuted by that his most Excellent and Divine Treatise. He was also of that Christian-like temper of meekness and modesty, rarely to be found in the best of men of these flagitious times, that out of a perfect enmity and aversion to vain-glory, he purposely concealed his name; which hath been the occasion of as many conjectures (almost) to know who he was, as there have been scrutinies to find out the head-spring and original source of the River *Nile.* For my part, I shall not (though I could) break the rules of Decency and good Manners, to satisfy the itching desire of the over-curious, in divulging that which the Author himself was so careful to conceal. —*Cum vides velatam, quid inquiris in rem absconditam?* This is certain, and I will adventure at the boldness to say, that all those several Discourses which have appeared abroad in the World under our Authors name, were not written by him; but whoever were the Authors, it cannot be denied, but that they have written them with the greatest Judgment, Learning, and Piety imaginable, and that they are only worthy of imitating so great a Divine as our Author.

Yours in all Civil Offices, J. L.

THE Vanity of the Creature.

THE Creatures Vanity and Mutability is so great, that it should be the greatest incentive to us to look to the Supreme good, as the only Center of our Happiness and Felicity. Since the *Summum bonum* of Man lies in something more sublime and excellent than any Created Being, it's not in vain for him, in order to attaining the true object of his real Happiness, to take a Contemplative view of the Creatures vanity, which is most perspicuously demonstrable even in Monarchies, which *Bodin* tells us, are more durable than Popular States, because less subject to be divided, (Unity being the great Preserver of all things:) and yet have these had, as the Moon, not only their increase and full light, but also their wain and changes, and this sometimes in a moment. That as in Music you shall hear sometimes a string tun'd up to its *ultimum potentiae,* as high as it will bear, and presently depressed again to the lowest Key, and another elevated, yet both of them breathing but light Airs, and of short continuance: So may you see a Monarchy now wound up to the highest pitch of Happiness, and by and by let down again into the lowest depths of misery. This is God's doing, and it is marvelous in our eyes.

And here I shall begin with those Empires and Monarchies that were most famous among the rest.

For how soon was the *Assyrian* or *Babylonian* Monarchy swallowed up by the *Persian,* the *Persian* by the *Greek* or *Macedonian* Empire, and the *Greek* by the *Roman?* which the Prophet *Daniel* presents unto us, by the Gold, Silver, Brass, and Iron, whereof *Nebuchadnezzar's* Image consisted, *Dan.* 2.32. The dissolution of one, as in natural things, so here, being still the generation of another; and again, the erection of the later being the destruction of the former.

And as for the *Roman* Monarchy, their own Historian can tell us of that, how it had both its Infancy, Youth, Manhood, and Old age, as it were by turns: As its Infancy under Kings, its Youth under Consuls, its Manhood from the first *Punick* War unto the time of *Augustus Caesar,* and from that time its Old age under the succeeding Emperors; until at length that solid Body was torn asunder by the strugglings of her own Children, into the Eastern and Western Empires, whereof the former was soon eaten out by the *Turks* and *Saracens,* and the later also fell away much, after a little revolution of time, by the falling off of divers Nations from her, each of which after they had plucked off their own feathers from the *Roman* Eagle, left her almost naked; As the *Franks* and *Burgundians* in *France,* the *Goths* in *Spain,* the *Normans* and *Lombards* in *Italy,* together with the *English* and *Scots* in *Britain:* until at the last cast the *Roman* Monarchy began a little to recall herself into *Germany,* where she hath held up since little more than the bare name of the Empire. So that Vicissitude you see is the great Empress of the world, unto whose unstay'd Dominion all earthly Powers and Principalities must be subject, even those that are of the first Magnitude, much more others that move in a lower Orb.

And of these I shall single out only three, which I conceive most eminent, to be instanced in for this point.

The first is *Judea,* whose Government was Monarchically settled by God himself; yet how oft did she change her Lord's and Masters, yielding herself as it were successively first to the *Babylonian,* and after that to the *Roman, Persian, Saracen, Christian, Egyptian,* and now to the *Turkish* power? That as the Poet spake of *Troy, Fuit Ilium*; so may we of *Jerusalem,* her *Metropolis, Fuit Hierosolyma,* that *Jerusalem* was; She *was great among the Nations,* or *Domina Gentium, the Lady of the Nations,* but now, *Non sic ut olim,* it hath not been with her for these many Generations past, *as in former days,* (to use *Job*'s words in his twenty ninth Chapter, second and third verses) *when God preserved her, when his Candle shined upon her head, and when by that light she walked through darkness*; but *Servants have ruled over her, and there was none to deliver her out of their hands.* Which is a good Lecture of Mutability to other Kingdoms and their Mother-cities. For *Jerusalem* was once a holy and happy City, and had been happy still, and she but continued holy; but that failing, *How is her Gold become dim, how is her fine Gold changed into Dross!* as she complains herself.

The second Example I produce here is *Naples,* which we many well call the Ball of Providence: And indeed so it was, being bandied from one Lord to another ten several times, before it came to lie (as now it doth) at the foot of *Spain.* For being a Country at first diversely peopled, it was upon the division allotted to the Eastern Emperors, but from them forced by the *Almains,* and so to the *Greeks* and *Saracens,* and then successively hurried about to the *Normans, Germans, French, Hungarians, Arragonoys,* and from them to the *French* again; till in the end the *Spaniard* seized upon it: and whether it will continue long with him or no, is very uncertain; especially if we remember how of late years a poor Fisherman *(Massinello* by name) snatched up the Reins of Government from him, and (had not God otherwise determined of that Kingdom, by infatuating that Mushrome-King) for ought we know, he might have run quite away with them; so slippery are all earthly Kingdoms▪

3. But not to look out any longer to other Nations of *Christendom,* (methinks) we may instance this best by reflecting upon ourselves. For you all know (I suppose) how the *Romans, Saxons, Danes,* and *Normans,* had each of them their several and alternate days of Lordship over this Nation; but yet because they did not know in those their days the things that belonged unto their Peace, how do we see the shadows of the night stretched out upon them, their Suns set with us, and their days shut in!

The longest day we read of, was that in *Joshua*'s time, wherein though the Sun stood still in *Gibeon* for the space of a whole day, yet set it did at last.

The day of the *Romans* was long upon our Horizon, for the Sun of their prosperity shone here for the space of four hundred years and more; yet did it then go down as to us in this Nation, and Darkness here now doth lie upon

Again, the day of the *Saxons* continued five hundred years and upwards; That of the *Danes* two hundred fifty five years, or thereabouts.

And how long the day of the *Normans* hath lasted, every petty Almanac can tell us. I, and if none of those Suns come to rise again within our Hemisphere, (when the sins of this Nation are ripe, and call for God's sickle to cut them down) it's beside his ordinary rule, which

usually runs out all Humane things by a changeable circumference; for so *Solomon* tells us in his Book of *Ecclesiastes, That the Sun rises, and the Sun goes down, and hasteth to the place where he arose.*

Neither is this all, that the Powers and Principalities on earth are upon a daily turn, but as the *Primum Mobile* (you know) carries about the other Spheres; so do these carry about many other changes and alterations with them: As that of Religion, Laws, Liberties, Sciences, Customs, and such like. Nay, even the Houses of God, which before to violate, was held a Crime inexpiable, yet are they now upon such removes broken down without scruple; and the very Urns of the Dead, which have been always looked upon as Sacred Cabinets to preserve the Bodies of God's Saints in for Eternity, yet are they now broken up, and their Ashes thrown about, (such is the unsettledness of all things here below) even as the vilest Dust upon the face of the earth.

Beloved, it hath been ever thus upon the conversion of such great Bodies, and it is so still: for never was there any conversion in this Land like to that our eyes have seen of late; That if any one should have slept but some few years last past (as the Ancients fain of *Epimenides)* and should have awaked again in these times, how would he wonder at those strange *Metamorphoses* that are now among us, there being *Nova rerum facies,* A new face of things both in Church and State! Insomuch, (as Mr. *Harding* spake sometimes of *Rome,* That he did *quaerere Romam in Roma,* That he did seek *Rome* in *Rome,* and could not find it,) so may we say now, That we may *quaerere Angliam in Anglia,* That we may now seek for old *England* in our new *England,* and yet go without it, it is so much changed from what it was before.

And as we have seen much of this already, so who knows but we may come to see a great deal more hereafter? Since we know not what a Day may bring forth.

Secondly, Neither is this true only in Empires and Monarchies, but also in Cities and their popular Governments. *Etiam summis negatum est urbibus stare din,* says the Moralist. And to this purpose tends that of the Author to the *Hebrews,* Heb. 13.14. *We have here no abiding City, but we look for one to come, whose foundation is in the heavens.*

There is then no City on earth, nor any kind of Government in it that ever stood up long in one posture, none that ever was, or shall be abiding. *Pass ye up to* Calneh *and see,* says the Prophet, *Annos* 6.2. *and from hence go to* Hemath *the Great, and so to* Gath *of the* Philistines. So, pass ye up to *Athens* the eye of *Greece* for Knowledge and human Literature, and see; and from thence go to *Rome,* the Head of the Western Empire, and so come to *Florence,* the Beauty of *Italy*; (for I forbear to name more, Examples in this kind being almost infinite) in all which you may read this truth at large.

And first for *Athens:* How many changes of Governors and Governments did she endure? putting herself off from Hereditary Kings to Archons, or Aristocratical Lord's, who governed first for term of life, then decennially; and after these, to Democratical Rulers.

Next for *Rome*; how oft hath that City been altered by *Gauls, Hunnes, Goths* and *Vandals?*

Yea, how oft hath the Government of it been passed away from one hand to another?

It is mystically represented to us, *Rev.* 17.3. by the beast of seven heads, which is there interpreted by the seven Hills it is built upon, to be *Rome:* And according to the number of those Hills, to so many Masters did it submit itself, who had their several turns of supreme power and regiment over her, as *Kings, Consuls, Dictators, Decemviri, Tribunes, Emperors,* and *Popes*: under the last of which, I do not find that it was ever Besieged by any that took it not: such strange ebbings hath that Sea had experience of!

Last of all for *Florence.* It is strange to tell what various whirlings about that hath had in point of Supreme Rule and power. For at first the Nobility ruled it in an Aristocratical way. But a little after, some Grandees among the people wrested it to themselves; who being tired out with continual quarrellings one with another, (for the people were divided into three ranks) the middle sort of them took upon them the management of the State. And these also falling quickly together by the ears, the third and lowest sort became Masters of it. Which holding not long, by reason of their mutual discords, they yield themselves and the Government of their City unto *Charles* of *France,* Brother to *Lewis* the Ninth; who within a short time being invited to the Kingdom of *Naples,* and leaving only Deputies at *Florence,* the *Florentines* return to their Popular Government, and renew their Civil Wars among themselves For redress whereof, they send for the Duke of *Athens,* and give up all to him. But shortly they supposing themselves to be brought in bondage, and to be despoiled of their Liberty by the fear of his Guard, banish him the City, and within less than one years space shake off his Government over them. After which they come to an Aristocracy again, devising new Names and Officers for their Magistrates, and changing and rechanging them so oft, that sometimes their State was no better ordered, than if it had been committed to Mad men, or Children without discretion, the City scarce twenty years together keeping the same form of State: but as sick men in Fevers (says *Bodinus)* desire to be removed now hither, and by and by thither, or from one bed to another, as if the Disease were in the places where they lay, and not in the intrals of their own Bodies; so were the *Florentines* still turning their State, till they turned it into the hands of the *Medices,* who now hold it. A thing almost incredible, (says he) did not their own Recorder leave it recorded to posterity.

But in the second place let us descend to Families or Races of men that are lineally successive for Name and Greatness.

And here let me ask, where are those Illustrious Families cried up so much in former times, and famous in their Generations?

As the Couragious Family of the *Maccabees* in *Jewry,* and of the *Ptolemies* in *Egypt.*

Again, where is the *Zelzuccian* Family in the less *Asia,* and the Imperial Family of the *Palaeologi* in *Greece?*

That of the *Merovignians* in *France?*

Of the *Plantagenets* in *England,* with many more of this rank I might name, did not the narrow compass of so small a Treatise bound me?

Tell me, is not the Name and Greatness of these Families long since expired, the Roots and Branches of them quite removed, and others planted in their rooms? Examples of this sort are innumerable, as *Elihu* says in *Job: He breaks in pieces mighty men without number*; (so mighty Families without number) *and sets up others in their stead.*

And as for such Families as are of a lower form, we need not go far, since our own knowledge here will lead us to continual changes and alterations.

For thou hast seen it may be many Families heretofore in this Nation, brim-full of earthly happiness, and running over; and now upon thy second view of them, behold there is no such thing, but they are much altered, and running very low in the world, if not clean run out.

So that prosperity (you see) was never yet so entailed upon any Family, and the Heirs thereof, but within a little time someone or other hath cut it off.

But last of all, if we look upon particular persons, this will appear most evident; but especially if we consider them three ways. In respect of their Bodies, Minds, and Estates.

Gregory Nazianzen hath an excellent saying of the two former jointly considered, which is this; 〈 in non-Latin alphabet 〉 . *i. e.* We are not mixed Creatures only, but also contrary both to others and ourselves: not continuing truly the same, no not so much as one day; but both in regard of our Bodies and Minds, perpetually flowing and perpetually changing.

And we can instance this in all the stages of our life, wherein by the ordinary course of Nature, we are first weak, and then strong, and after weak again. As in our Childhood, we are then weak both in Body and Mind: in our Youth, strong in Body and weak in Mind; and in our Manhood, strong in both; but in our Old age, strong in Mind and weak in Body; and in our Decrepit, weak again in both, as we were in our Childhood at the first.

But to leave this general consideration of them, and to look upon them now more distinctly and severally by themselves. And first for the change of particular Persons in regard of their Bodies.

And here it is true of them, what *Seneca* affirms, *viz.* That *no man is the same today, he was yesterday: Ego ipse* (says he) *dum haec loquor mutari, mutatus sum.* Our Bodies (says he) are like a River, which keeps nothing but the bare name that was first given it; for as touching the present individual matter, which is the watery substance of it, this is always transient, and other comes into its room: And so it is with the Body of Man, which is always receiving in new Air and Life, and venting the former. Which makes *David* profess of himself, that he was tossed up and down like the Locust; and *Job* compares Man for his bodily substance to a flower that never continues in one stay, *Job* 14.2. For now we are strong, and by and by weak; now beautiful, and presently deformed. A little Fit of the Feaver, Small Pox, or the like, alters us so, as if we were not the same men we were before; insomuch that we hear some speaking thus unto us,— *Hen quantum mutatus ab illo!* Alas, how hath this fit altered you from what you were in your health! for how are your lips grown pallid, your cheeks

discolour'd, your eyes sunk into their holes, and your face quite disfigur'd! And others there be of our acquaintance that like *Jobs* three friends do lift up their eyes afar off, and know us not; so much are we changed in respect of our Bodies!

But Secondly, Let us consider it also in respect of men's Minds.

And here (to say nothing of a moral change, which is obvious everywhere) as on the one side we find nothing more notable *Quinquennio Neronis,* than the first five years of *Nero*'s, Reign, and more excellent than his Youth: Yet afterwards, having well tasted the sweet morsel of Sovereignty, he became (says one) the most detestable Tyrant that ever was: And so also of *Herod* the Great, *Philo* says, that he Reign'd six years as a good and just Prince, presenting the *Protasis* of his Reign with a large Fringe of Goodness about it; (as *Joaz, Amazias,* and *Ozias* did) but as for the *Catastrophe* of it, that was very sad and fearful. So on the other side, we find *Manasseh* and *Paul* soaking the forepart of their Lives in Blood, being no better at first then *Nero* was at the last, even a piece of clay tempered with blood; yet was their end like the end of *David's* good man, *The end of that man is peace,* Psal. 37.37.

But to wave these, (whereof much might be said, did it not quite lie out of my road I am now in) and to insist only upon the changeableness that doth naturally adhere to the mind of man.

Now tell me, if anything in the world may be said to be more moveable than the mind of man.

It is a Spiritual substance, and so is always moving, (though insensibly) from one thing unto another; never resting, until at last like *Noah*'s dove it be taken into the Heavenly Ark. S. *Chrysostom* therefore compares it to a Bird, which flies in a moment of time over Mountains and Hills, over Seas and Rocks, without any hindrance: for now it is upon the lowest Shrub, and presently upon the highest branch of the tallest Cedar; now upon heavenly, and within the twinkling of an eye upon earthly things; now at *Dan,* and in a trice at *Beersheba*; now at one part of the earth, and then at another: for sometimes it is soaring after *Principalities and Powers, and spiritual Wickednesses in high places,* as the Apostle speaks; then after Riches, and by and by after pleasures; now rejoicing, and then sorrowing; now quieted, and immediately troubled, and as soon pacified again; now hoping, and straightway fearing those hopes; now loving, and then hating what it loved before. *Sic omnia mutabilitati subjacent* (says St. *Augustine)* Thus do all things lie down under mutability! And it amazed Saint *Bernard* much, to consider how in the same moment of time his mind was not only diversely, but likewise contrarily affected, and as it were pulled a pieces betwixt love and hatred, joy and sorrow, fear and hope; having as many varieties of affections within him, as there were diversities of things in the world for them to light upon.

So that you see how the several Passions of our Minds do in a breath, and with the turning of a hand, steer divers ways, first looking one way, and then another, according as they are wheeled about with the motions of outward Contingencies.

But in the last place, we shall add unto the former, the great changes that particular men are subject to in regard of their outward Estates and Fortunes. For the condition of Mortals (says a Heathen man) hath its turns and returns, both of Prosperity and Adversity.

That as in a Military skirmish there be some come up to discharge, while others fall of: So is it in the World's *Militia.*

One there is that is raised out of the Dust to sit among Princes: whereas there is another that is flung down from the pinnacle of worldly joy and prosperity, and stated, as *Job* was, upon the Dunghil. And this doth the Preacher tell us, among the rest of those changes that fell under his observation, *That one comes out of Prison to Reign,* (as Queen *Elizabeth* did out of the Tower to the Throne) *whereas also* there is *he that is born in his Kingdom,* and *becomes* ver *poor*; (as our *Henry* the Third was, while he lived sometimes on the Churches Alms.)

God hath appointed us (saith one well) all our parts to play, and hath not in their distribution been either spare-handed to the meanest, nor yet partial to the greatest.

He gave *Gaius Marius* at first the part of a Carpenters Son, but afterwards the part of one that was seven times Consul. So also *Agathocles* the part of a Potters Son at the first, but afterwards of the King of *Sicily.*

So also on the other side, *Darius* played the part one while of the greatest Emperor, and another time of the most miserable Beggar, begging but a little water to quench the drought of Death. And *Bajazet* played the Grand Signior in the morning, but in the evening stood for *Tamerlains* footstool.

And *Jane Shore, Edward* the Fourths Minion, acts now as Mistress of a stately Palace, and a little after dies in a Ditch for want of a House; and (as he said of *Icarus)* so may we of her, That—*Nomina fecit aquis,* she gave Name to the place where she died, it being called from her *Shore-ditch* to this day.

But I forbear, since there is enough recorded for our use in the Sacred Scriptures to this purpose; where we find an example of the one in *David,* who says, that God *took him from following the Ewes with young,* and set him upon the Throne; there *to feed* (as he says) Jacob *his people, and* Israel *his Inheritance.* And to go lower yet, not only from the sheepfold, so he says, *Psal.* 113.7. and 8 verses; *God takes the poor out of the Dust, and the needy out of the Dunghill, that he may set him among Princes, even with the Princes of his people.* Now more vile and contemptible than the Dust we tread upon, which the least breath of wind commands any way; or than the worst of dust, which is that of the Dunghil, we cannot be; yet these are they (says the Psalmist) whom he sets among Princes, even with the Princes of his people.

An example of the other we have in *Antiochus,* 2 *Mac.* 9.9. who was so filled with Pride through the rankness of his Prosperity, that he thought he might command the Sea, (so proud was he, says the Text, beyond the condition of man) and further, that he could weigh the Mountains in a balance, and reach up to the Stars of Heaven: yet by and by is his Comb cut, all his Glory worm-eaten, and none able to endure him for the filthiness of his smell.

Add to this the example of *Balthazar, Dan.* 5.5. who was now carousing in the Consecrated Vessels that *Nebuchadnezzar* his Grandfather had plundered the Temple of, and House of God at *Jerusalem,* as you may see, 2 *Kings chap.* last. But in the same hour (says the Text) came out the hand-writing of the wall against him, and then was the Kings countenance changed, his thoughts troubled, the joints of his Loyns loosed, and his Kingdom given away to the *Medes* and *Persians.*

Thus are we for outward things like so many Counters, which stand one while for a pound, and another for a penny.

That was we see commonly in Highways, where one man hath seth his foot, another presently follows him and treads it out again; so is it usually, That if one man beat out an Honor or Estate to himself, another comes after and treads out that impression; and whose it shall be next, there is no man knows. Nay, *Lucan, Ipsa vices natura subit*— Even the whole course of Nature runs about in a circular motion Our Bodies, Minds, and outward felicities, whatsoever we are, or whatsoever we have, are all subject to change in such wise, that we can have no assurance of them, no not for a day. We know not what a day may bring forth.

And so much for the demonstration of this truth, *viz.* That there is such a Vicissitude.

The next thing is the Efficient Causes of it. For we never know anything thoroughly, (says the Philosopher) until we know the Causes of it.

Now in speaking to this, I shall proceed, 1. Negatively, 2. Affirmatively.

1. Negatively, in showing what have been thought to be the causes of all Changes and Alterations, yet are not so indeed. And here the *Epicures* and vulgar Heathen have thought *Fortune* to be the cause of them: And they define it thus to be, *An Event of things without Reason.*

But how unreasonable it is to say, That an Event of Things without a Cause, should be the Cause of all Events, judge ye.

For it was only the ignorance of the true Causes, that made the name of *Fortune*; there being nothing fortuitous in itself, but only to us and our ignorance; since the power and providence of God hath the ordering and disposing of all things here below. And this did the wiser sort among them confess, as the Satirist tells us.

Nullum, numen abest si sit prudentia, sed te

Nos facimus Fortuna Deem—

Others again, as the *Stoics,* make *Fate* or *Destiny* the cause of all Alterations, which they say is an Event that necessarily falls out, from a certain inevitable order and connection of Natural Causes, working without the will of God, as the Supreme Orderer and Disposer of them, he being subjected to them, and not they to him: whereby they take away the very Nature of the Godhead, which is to be a most powerful and free Agent, that works what, and by what means it pleases; all secondary causes depending upon that, and that upon none.

But enough of these: For I must remember myself, that I am now speaking to *Christians,* who acknowledge the Divine Providence in all things; and therefore shall speak no more of these Negative and supposed Causes, but shall now give you the true Efficicent Causes of them, by way of Affirmation.

And here know, that *Logicians* tell us of two Efficient Causes; Principal, and less Principal: And this is twofold, Impulsive, and Instrumental.

First then, the Principal Cause of all Changes and Alterations is God: for so said the Heathen man,

—Valet ima summit

Mutare, & insignem attenuat Deus,

Obscura promens—

But why borrow I weapons from the *Philistines* forge, when as there is enough for this, that may be drawn out of God's Armory of the Scriptures? as *Psal.* 75.6, 7. *Promotion,* says the Prophet, *comes neither from the East, nor from the West, nor from the South; but God is the Judge, he puts down one, and sets up another.* So also *Job* 34.29. *When he gives Quietness, who can make Trouble?* and *when he hides his face, who can behold him; whether it be done* (says *Elihu) against a Nation, or against a particular man only?* Again, *Amos* 5.8. *He makes the Seven Stars and* Orion, *and turns the shadow of Death into the morning: The Lord is his Name.*

The Orator expresseth this well, by comparing God's Omnipotency to the power of the Soul over the Members of the Body, which upon the least intimation of the Mind do turn and move about with all facility. Now God (says he) is the sole Mind of the Universe, and hath all parts and parcels thereof at his beck and pleasure, to be turned into any shape or form at his disposal.

Nay, it is no dishonor for God to cast the eye of his Providence upon the alteration even of the meanest things: for *who is like,* says the Psalmist, *to the Lord our God, who hath his dwelling on high, and yet humbles himself to behold the things in Heaven and Earth?* Not only to behold the things in Heaven, which is a great condescension to him, *whom the Heaven and the Heaven of Heavens cannot contain*; but also the things in Earth. Now how unworthy these are of his taking notice of, you may see by those diminutive expressions of them, compared with God's greatness, *Isa.* 40.15. where the Prophet says, *Behold, the Nations are but as the drop of a Bucket, and are counted as the small dust of the Ballance; Behold, he takes up the Isles as a very little thing.* And if this be not low enough for them, he says further, *v.* 17. That *all Nations before him are as nothing, and are counted to him as less than nothing.* Now look what a wide difference there is betwixt the Sea and a Bucket of water, yea the drop of a Bucket; or betwixt a heap of dust, and the small dust of the balance; betwixt very great and very little; betwixt all things and nothing at all, yea less then nothing, (if less could be:) so vast is the disproportion betwixt God and all Nations, which are the greatest among all earthly things. And yet for all this, is God pleased so far to extenuate his own greatness, and to take off from it, as to look after them, and run them about in their several stages from one point unto another.

And if you would have this truth to be made out further unto you, our Savior doth it, *Mat.* 10.29. by two several instances.

The one is of two Sparrows, which are little birds and of small value; but the *Greek* yet runs it more diminutively, 〈 in non-Latin alphabet 〉 two little sparrows; and so they must needs be, for they were sold both even for a farthing, and this is price little enough. Yet the *Arabic* makes it less, and hath for it *Phals,* which is the least piece of money that can be; and accordingly expresses the two Mites spoken of, *Mark* 12.42. (which makes but one Farthing) by *Phalsain* in the dual number, as a late and learned Expositor notes.

The other is of the Hairs upon our Heads, being a kind of Excrement belonging to our Bodies, and no integral or necessitous part of them, (as the Heart, Hands, and Feet are;) and yet he tells us, that God numbers these, and takes such a particular account of them, that not one of them falls to the ground without his disposal.

In the vision of the Wheels we read of a wheel within a wheel. Now the wheel within is the wheel of God's Providence, that turns about the wheels of all outward things, be they never so low and mean. For as God doth not labor in doing the greatest things, so neither doth he disdain, either to do or undo the least; but as he *made the small and great,* (says the book of *Wisdom)* so also doth he *care for both alike.* The Potter having power over his Clay, either to make of it a vessel of honor or dishonor, and being made, either to preserve it in that form and being he hath bestowed upon it, or else to deform and destroy it, since it is equitable that everyone should do with his own as he pleases. Nay, as he says of the gnat, that *Nusquam potentior natura quam in minimis*; So may we say, that God doth no ways advance his Power and Wisdom more, than in ordering of the least accidents to be disposed of to his Glory, and the good of his Children. And so much for the *Principal* Efficient cause.

The *less Principal* follows; which (as I said) is either *Impulsive* or *Instrumental.*

Now the *Impulsive* cause of all Changes and Alterations is the sin of man. This usher'd them in at the first, and so it doth still. For before *Adam* sinned, he enjoyed a Paradise of constant and uninterrupted happiness: but so soon as he sins against God, then follows a great change presently: For the Earth all fruitful before, now becomes barren, himself subject to labor, his Wife to Travail and Sorrow, and both to cares and troubles, to weakness and dissolution. And so it is also with Nations and Kingdoms. If they be changed at any time, sin is the cause of it; and the greater their sin is, the greater ususually is their change. Great sinnings are the flood-gates to let in great Alterations upon them. For it is not a bare sinning in a Nation, (from which there is none that could ever plead exemption) but a sinning in some high measure, that is an in-let to Changes in the highest kind. Which made *David* say, *Psal.* 107.34. That *a fruitful land is turned into barrenness for the wickedness of those that dwell therein*; which the vulgar Latin reads, *Propter malitiam, i. e.* for the *malicious wickedness* of those that dwell therein; which notes a sin of a high nature, *viz.* such a one as is persisted in both against Knowledge and Conscience. And therefore it is a good observation which *Musculus* hath upon the words: *These strange Alterations,* says he, *of Nations and Kingdoms, are not for the sinning of them, (from which no Nation can be free) but for their malicious sinning.* And this you may see

farther in *Jerusalem, Ezek.* 21. where we read of a very great Judgment that should befall her from the *Babylonian, viz.* Utter Destruction, expressed by the threefold Overturn wherewith God threatens her, *v.* 27. And *v.* 24. he lays down the Impulsive cause that moved him to it; and this is an impudent and shameless sinning against God: for they did not commit their sin in a corner, as those that were ashamed of it, but (brazenfaced Wretches as they were) they declared their sin as *Sodom,* and discovered it openly in the face of the Sun: and this they did too, not only in one or two particular acts, but generally, says the Text, in all their doings.

Now there is some hope of a modest and bashful, but none at all of a shameless and obdurate sinner. Thus the Father, when his Son hath done amiss, yet is he well persuaded of his amendment, if he but see him blush upon his reproving of him. But when like *Judah,* he hath once a Whores forehead, and refuses to be ashamed, then doth he give him over as a lost Child, and not to be recovered.

So that from hence we see, that in what place soever we find such a Turn, such an Eversion as this, where all is turned upside down) there hath been without question some great *Aversio a Creatore ad Creaturam,* some great sinning against God (as the Schoolmen call it.) Which was the reason that when the *English* were (now upon their quitting of *France,* in *Henry* the Sixth's days) demanded of the *French* by way of derision, when they would make their return thither; it was feelingly answered by one of our Nation thus, *When your sins are greater than ours.*

It is sin then that ruins particular persons, that subverts Families, that periods Kingdoms, that wheels about Governments, that overturns States, that disjoynts Common-weals, and says unto them as to the proud waves, *Thus far ye shall go, and no farther.*

And so I have done with the Impulsive Cause, and come next to the Instrumental causes or means which God uses in effecting his Changes here; and they are two.

The first is the Motion and Influences of the Celestial Bodies.

And this will the better appear, if we consider their forcible workings upon the Mind of man. For though they cannot work immediately upon it, because it is immaterail; yet may they, and do work mediately upon it, as by the Body, which is the Instrument of the Soul to work by, and the Case wherein it is put up here for a time; and so make it either well or ill affected, according to the Bodies present temper. By which means it comes to pass many times, that not only the dispositions of particular men, but also of whole multitudes collected together in a Politick Body, are much altered and changed, either to labor or Sloth, to Peace or Disquiet, to good or evil actings, according as they are inclined by the Motions of the Heavenly Bodies.

And that these Celestial Bodies have their energy upon all Sublunary things, is plain,

First, by Scripture; as *Job* 38.33. where the Lord speaks thus to *Job, Know'st thou the Ordinances of Heaven? and canst thou set the dominion thereof in the Earth?* which implies,

1. That the Heavens have power and dominion in the Earth.

2. That this power of theirs is set them from God's ordinance and appointment.

Secondly, by the constant Observation and Experience of all Ages. *Bodinus* the *French* Lawyer speaks well to this point; *Many err* (says he) *greatly, who think the influence of the Celestial Spheres to be nothing, when as their strength hath ever been most effectual, as in Sacred Writ is to be seen:* and he cites the 38. *chap.* of *Job* before-mentioned to prove the same. Adding further, *That many ancient Writers have noted the great Changes in Cities and Kingdoms upon the conjunction of the Superior Planets, but to them only where they have been deputed of God to that end and purpose.* And that they have been instrumental towards the working of such effects, he shows by an induction of some particular instances: As, that before the translation of the *Roman* Sovereignty unto *Caesar,* there was a great Conjunction of the Superior Planets met together in *Scorpio:* which fell out again seven hundred years after, when the *Arabian* Legions received the Law of *Mahomet,* rebel'd against the *Greek* Emperors, and subdued the Eastern *Asia* from the *Christians.*

The same also came about again, *Anno Christi* 1464. after which *Ladamachus,* King of the *Tartars,* was by his Subjects thrust out of the Chair of Sovereignty; and *Frederick* the Third driven out of *Hungary* by *Matthias Corvinus,* who from a Prisoner stepped up to the Royal Throne, *&c.*

And *Alstedius* tells us, that the Conjunction of *Saturn* and *Jupiter* in *February,* 1642. did foretell and portend the revolution of some new Empire and Government to fall out after it in *Europe.* The effect whereof in part (it's like) we have seen in this Nation already, and may live (if God so dispose of us) to see further of it yet in time to come.

But to pass this, and to come to that daily and usual course of God's proceedings with us in the world. Here methinks there should be few, (though of ordinary capacities among us) but (if we be a little observing) may see this truth made good by the eye of our own experience, which tells us, that the Earth is either Fruitful or Barren, and the Air either Wholsome or Infectious, suitably to that measure and manner of influence they receive from them.

And therefore when God will at any time bring about some great change in the world, it is then easy to see how usually he fits his inferior means, according to their several natures, for the orderly transacting of it in those stations wherein he hath set them. As, when he will turn a fruitful Land into barrenness, and again, a barren Land into fruitfulness, (which he promise'd his own people, *Hos.* 2.21.) there he tells them in what order he will work it: *I will hear* (says he) *the Heavens, and they shall hear the Earth, and they shall hear* Jezreel. For this is a sure rule, That the Supreme Cause of all doth not take away the natures and workings of Secondary Causes, but rather establish them: which is the reason of that Speech of God to *Job,* in the ordinary revolution of the times and seasons of the year, *Job* 38.31. *Canst thou bind the sweet influences of the* Pleiades, *and loose the bonds of* Orion?

Now the *Pleiades* are those we commonly call the Seven Stars, that have their influence on the earth, by producing sweet showers to the opening and refreshing of it, about the Spring of the year; and *Orion* is a Constellation most conspicuous in the Winter-season, as having a commissionary power to bind up the earth with Frosts. Again, *canst thou bring forth*

Mazzaroth *in his season, (i.e.* the twelve Signs successively after one another) *or guide* Arcturus *with his Sons? (i. e.* the Polar Star, as some will have it, with those *ignes minores* that wait upon him; or *Bootes,* as others.) It is not then so much the Earth, as the Heavens that give us either fruit, or withhold it; they being the first ordinary means, whereby God uses to work out alterations in sublunary things.

The second Instrumental cause of these strange Vicissitudes here below, is the Will of Man: for though it have not a liberty to Spiritual, yet all grant it a liberty to external acts, and moral goodness. And this Liberty of Mans Will, doth God use as an under-wheel to turn about most of those Alterations that are in the world.

It is true, that Health and Sickness, Peace and War, Plenty and Scarcity, Riches and Poverty, proceed from God as the principal Efficient cause; but yet for all this we deny not but that God makes use both of ourselves and others, as to the means of bringing them about. The life of *Joseph* was checquer'd with variety of accidents: for he is now a Slave to the *Ishmaelites,* and by and by a Prince in *Egypt.* Now these although they proceeded from God as the Author, yet was the will of his Brethren, as the will of *Reuben* and *Judah,* the instruments of preserving his life, and the wills of his other Brethren the means of selling him into *Egypt.*

Now because it is the Nature of Instruments to be subservient to the principal Agent, and to be determined by it; therefore give me leave here by the way to fasten this exhortation upon you, That in all Changes whatsoever you will look beyond the Instruments of them, unto God the Principal Agent. For so did *Job* in his losses, beyond the plundring *Chaldeans* and *Sabaeans,* unto *Dominus abstulit, The Lord hath given, and the Lord hath taken away*; looking upon them as we use to do upon an *Index, tantum in ordine ad Librum,* only in order to the Book itself, *Et in transitu ad Deum,* in his passage unto God, who sets them a work, as to their natural powers and faculties, though to the evil of them no otherwise, than by ordering and over-ruling it to the good of his Children. And hence it is, that the wicked are called God's Sword, as in the 17 *Psalm, v.* 13. *Deliver my Soul* (says *David) from the wicked which is thy sword.* And so must we in all those Losses that befall us here, have in our eye not so much the Sword, as the Hand that holds it: which will be one means, and a good one too, to bring us to *David's* calm temper in the 39 *Psal.* 19. who says in the like condition, *That he was dumb, and did not open his mouth,* nor let fall an impatient word in it, because it was God's doing: And therefore when *Abishai* would have taken away *Shimei*'s life for cursing of *David,* No, (says he) *Let him alone, Iussit enim Dominus, for the Lord hath bidden him curse; who then shall say, Wherefore hast thou done so? q. d.* Who then dare expostulate with God, or call him to account about it, as if he were unrighteous in it; since evil men are but Swords in God's hand, who, when he hath once done his work by them, will either put them up again into his Scabbard, and lay them by, or else so blunt the edge of their power, that it shall not cut, or else break them a pieces, and throw them quite away? And so much for the Efficient Causes of Vicissitudes.

Next I shall speak to the Ends, or Final Causes of them.

And these are either *Ex parte Dei,* or *Nostri*; in respect of God, or ourselves.

First, in respect of God; and so the Principal End why God rings such Changes upon all earthly things, and will have them disposed of after so various a manner, is to make them by it the more tunable to his own Glory, which by this means is exceedingly magnifyed and advanced: but especially in the Attributes of his Power, Truth, Wisdom, and Goodness.

1. In his Power and Omnipotency: that so he may let the world know, that the Finger of his Power is in all Transactions; and that he can do whatsoever he will, both in Heaven and Earth, and yet changes not.

For why else did God work so many miraculous Changes in *Egypt* by the hand of *Moses?*

Why turned he *Moses* Rod into aSerpent, and the *Egyptian* waters into Blood?

Why their Dust into Lice and Flies, and their Light into Darkness for the space of three days together?

Why else Created he a new generation of Frogs and Locusts among them?

Why unheard-of Diseases upon themselves, and upon their Cattel?

Why destroyed he their Herbs and Fruit-trees with Hail, and their first-born with untimely death?

In a word, Why caused he the Redsea to go out of its natural course and channel, whereby it became a wall to the *Israelites,* and a grave to the *Egyptians?*

Did not God all this to make known the glory of his power, in the preservation of the one and destruction of the other? Yes; *For this cause* (says God to *Moses) I have raised thee up, to show in thee my power, and that my Name may be declared in all the earth.*

2. He advances also his Glory this way, by manifesting his Truth and Faithfulness: in that those things which are accidental in regard of us, and seem as impossible, yet are they exactly brought to pass in their due times and seasons. As in the bringing of the *Israelites* out of *Egypt,* wherein God was full as good as his word, and kept touch with them to a day in their Deliverance, as you may see, *Exod.* 12.41. where we read, *That it came to pass in the end of four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out of the land of* Egypt. All *Pharaoh*'s oppositions and tergiversations could not prorogue their Bondage so much as one day beyond the time prefixed of God, but served only to fill up that *Interim,* or void space of time betwixt God's Promise made to *Abraham* and his performance of it.

And if you ask by what intervals of time the truth of his promise came about so punctually, Divines will tell you, That from *Abraham*'s receiving of the promise, unto the birth of *Isaac,* were five and twenty years; sixty from thence to *Jacob's* birth; and to his death (which fell out presently upon their entrance into *Egypt)* a hundred and thirty years. After which unto the death of *Levi,* who was *Vltimus Patriarcharum,* the last of the Patriarchs that survived, and in which space the *Israelites* were kindly entreated for *Joseph*'s sake, were ninety four years;

and a hundred and one and twenty more of cruel Bondage, until *Moses* came to deliver them from it in the Reign of *Pharaoh Cencres.*

All which particulars being gathered up together, do make up the complete sum of four hundred and thirty years, and may serve to justify God in all his sayings, and to clear his Truth in the least circumstance and punctilio of time, when it shall come to be judged.

For when once God's appointed time is come to introduce a change, either for better or worse, among any people, then shall every breath of wind, how cross soever it seems to blow at the present, yet be so far from hindering God's work in it, as that one way or other you shall find it in the sequel, to contribute its help and assistance to it.

3. God advances also his Glory this way, in the manifestation of his Wisdom and Goodness; in that he makes a sweet harmony of so many different cords and changes, and frames a most admirable Order out of a seeming Disorder and Confusion.

Many and divers are the qualities of Herbs, yet if a skilful Simpler hath the mixing of them, he knows how to make of them a well-relish'd and wholesome Sallade: So, many were the interchangeable passages that happened to *Joseph*; and had we the same, it may be we should think them very confused ones; but yet let the Wisdom and Goodness of God but lay them together, and we shall presently find, as *Joseph* did, the close of them all in a sweet *Diapason.*

For though all things, as to us, are floating up and down, to and again, by chance as it were and accident; 〈 in non-Latin alphabet 〉 , says *Gregory Nazianzen*; yet if we look to the order and appointment of God's Providence, (which doth always most wisely contrive all events for the good of his Children) they are fixed and stable, howbeit they may seem to go contrary at the present.

And of God's dealing in this kind we have *Job* an aminent example; who is today the greatest man for Wealth and Honor in all the East, (and a Tablet of this is Greatness you may see in his 29 Chapter, which I desire you to read over at your leisure) wherein you shall find a whole *series* of worldly prosperity to wait upon him;) yet tomorrow he is poor, even to a by-word and proverb, *As poor as* Job: insomuch as he spends all the next Chapter in bemoaning his sudden change, beginning it with a *But*; which though a small Monosyllable, yet as the Helm of a Ship turns about the Vessel any way, so doth this *But* turn about *Job,* and all his former Honor and Prosperity, into the extremest contempt and adversity. *But now,* says he, *they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my Flock*; and ending it with this doleful accent, verse last, *versa est cithara mea in luctum, & organum in vocem flentium; My harp is turned into mourning, and my organ into the voice of those that weep.*

Yet all is well (we say) that ends well; and so it was with *Job,* which makes Saint *James* say, by way of support unto God's people in their afflictions, *Ye have heard of the patience of* Job, *and have seen the end of the Lord; i. e.* what good end God gave him in it; for the next day God brings a great deal of Light out of this Darkness, by a wise and gracious disposing of all that

evil to him for the best, in giving him twice as much as he had at the first, and blessing his later end more than his beginning.

So that although for a time all those sad Changes that befell *Job,* seemed even to cross the ordinary course of God's care and Providence to him; yet in the conclusion you see how his Wisdom and Goodness cut them all out, and made them serve to his greater Honor and Abundance.

And so much for the Ends or Final Causes in respect of God.

They follow now in respect of ourselves.

And these are two: first to confirm our Faith; secondly to reform our Lives, and to work out by them good to his servants.

First, to confirm our Faith.

And so God brings many times great Changes into the world, to try, if amidst those shakings of outward things among us, we will be shaken in our Faith, or not. That as the Apostle speaks of Heresies, 1 *Cor.* 11.19. *Oportet esse Heresies, There must be Heresies among you, that they which are approved may be made manifest*; so say I, *Opertat esse mutationes,* There must be Changes: and these not so much in respect of the things themselves, which are in their own natures liable to alteration and dissolution; as in respect of God's end in it, that they which are approved and sincere in the Faith, may be manifested to be so, by their constancy and perseverance in it. That as there is a necessity of Fire to try Gold, whether it be true or else counterfeit; so also is there a necessity of Changes: for by these it will appear, whether we will measure our Religion by outward things, and in the loss or enjoyment of them be lost in our Protestant Faith, yea or no.

There is nothing, Beloved, more discovers the Hypocrite than his *Ingenium versatile,* (as *Livy* said of *Cato)* than his turning humor in Religion: for which I do not say he shall be plagued in Hell, by being wheeled about there continually without any relaxation, (though that may seem a punishment somewhat suitable to his Weathercock-disposition here upon earth;) no, *Hoc nimis Ethnicum,* This is too heathenish: but rather with the Prophet *David,* That *he shall turn into Hell with all those that forget God,* which is that portion of Hypocrites mentioned by our Savior, *Matth.* 24. last.

For if an Apple be rotten at the coare, it will not hold long upon the Tree, but upon the least Wind will fall from it. And so it is with the rotten-hearted Hypocrite; if a little cross wind do but blow upon him, oh how soon doth he fall off from the Tree of Life, and become a wind-fall in his Religion, for the Devil that old Serpent to prey upon!

Every Cock-boat (you know) will bear up well enough in a calm sea: but that is a stout Vessel that can live in the most troubled water. And too too many there were in the Primitive times, that like *Dr. Pendleton* in Queen *Mary's* days, boasted much of their Constancy in the Orthodox Faith during *Constantine's* days, so long as God hedge'd about his Vineyard with Peace and Prosperity; but so soon as that Hedge was broken down, and erroneous, yea

Heretical Doctrines were let in like so many Beasts of prey to devour, then how quickly did these prove Turncoats, and Apostates from the Faith!

But as for the true Christian, he is like a Rock,—*Mediis immotus in undis*; That although the waves are always swelling against him, yet is he the same man still in his Reformed Religion, and wavers not: or else like that House built upon the Rock, against which the Floods came, and the Winds blew, but it fell not, because it was built upon a Rock.

And such a well-built house was St. *Basil,* who being threatened with death by *Valens,* if he would not advise further and turn *Arian,* answered with this brave resolution, *I need not any further advice than I have taken already about this matter; for tomorrow I shall be the same man that I am today therein, and no other.*

And here know that some things are of Necessity, wherein we cannot but change, as in natural, civil, and moral things; and to change in there is only human.

Others again are of Duty: and these either prohibited, or enjoin'd.

1. Prohibited, as in evil and erroneous things: and to change here is pious and divine; and not to change, either Weakness or Obstinacy.

2. Enjoyn'd, as in sacred and religious: and to change here is impious and Diabolical; and not to change, true Christian Fortitude and Constancy.

Whatsoever things we see then wheeling about in the world, as Governments, Families and the like; nay, howsoever we may change ourselves or be changed in some things of an indifferent nature, by those that have dominion over our Bodies and Estates; yet is there no man that hath dominion over our Faith: But this is God's peculiar, and therefore in this we must not change.

It is not with saving Truths as it is with Clothes, which alter every year as the fashion doth: for *the fashion of the world passes away* (says St. *John*;) but true Religion is ever in fashion with good men, and alters not.

And herein we may justly take occasion to bewail the unsteadiness of some in these times, who are mere *Skeptics* in Religion, always conceiving some new Opinions in it, and always in pain till they be delivered of their new conceptions, though never so *monstrous* and *deformed.*

That which was truth with them yesterday, is no such thing today; and what is so today, is otherwise tomorrow; such Changelings there be in this last Age, who like the Moon do never appear the same two days together! *And I would to God,* (says St. *Ambrose,) that their change were no worse than that of the Moon; for she returns again within a little time to her full light, but these never.*

And he is blind that sees not this among us, (namely) how some turn every day to *Popish* Superstition, but more to *Anabaptistical* Fancies; some unto *Socinian* Blasphemies, but most unto *Atheistical* Notions, and all into Sensuality; this being the common Sewer into which all the former run, and are ultimately resolved.

But as St. *Paul* said to his *Galatians,* so do I to such, *O foolish* Galatians, *who hath bewithc'd you that you should not obey the Gospel?* And it is a metaphor, says one, from Sorcerers, who use to cast a mist before the people's eyes, that so they may not take a right view of what is presented to them: As if he had said, Who hath cast a mist before the eyes of your understandings, to make that appear unto you for truth which indeed is not? What? *Are ye so foolish, that having begun in the Spirit, ye will be perfected in the Flesh?* So, Are ye so foolish, that having begun in truth, ye will end in falsehood? or can ye be so simple, as to exchange Gold for Dirt, Wheat for Chaff, and your precious Faith, as St. *Peter* calls it, which is the substance of things hoped for, for Errors of all sorts, and mere shadows of Truth? I trow not. For if Error (as our *Kingly Divine* said well) have any advantage, it consists in Novelty: or if Truth any, it consists in Constancy.

Was the Doctrine then of the Reformed Churches, and the Harmony of our Confessions grounded upon evident and pregnant Scriptures, maintained by the Orthodox and Primitive Fathers, and conveyed to us by the constant tradition of the Universal Church, the Faith of Christ once delivered to the Saints, and the Truth of God yesterday? why, so it is today, and will be tomorrow also. And therefore today in our profession of it we must be as yesterday, and tomorrow as this day: because as God is the same yesterday, today, and forever; so also is the Truth of God, That which was once so, will be so always, and cannot be otherwise.

Oh that we would then be exhorted in the *Apostles* words, To *stand fast in the Faith, to quit ourselves like men, and be strong: and not to be as children, tossed to and fro, and carried about with every wind of Doctrine; but to be as men in understanding, steadfast and immovable*; that so God may have cause to glory on our behalf, as he did on *Jobs, Hast thou considered* (says God to Satan) *my servant* Job? So, hast thou considered such a servant of mine? Seest thou to how many changes I have subjected him? to changes in his Children, to changes in his Estate, to changes in his Liberty, to changes in his Friends and Acquaintance? Nay, seest thou how many of his Brethren are changed of late, from a febrish distemper before, now into a sleepy Lethargy? Seest thou how indifferent they are for their Religion round about him, and how many shaken reeds there are on every side of him? And yet for all this, as my servant *Job* did, so doth he still hold his integrity. But enough of this.

Secondly, God's end also in it is, To reform our Lives, and do us good by his so various dispensations towards us Hence we read, *Isa.* 30.28. of a sieve of vanity, wherein God says, he will sift the Nations, and shake them to and fro one after another, that so he may winnow them from that chaff of sin that is within them. For why was *Moab at ease from his youth?* why *settled he upon his lees,* and held still his *corrupt taste?* but because he was never disquieted, nor *emptied from vessel to vessel, Ier.* 48.11. Thus a sedentary life we find very subject to Diseases; and a long standing Prosperity to a Nation, is like a standing Pool, whose water doth soon puddle and putrefy. And this is the reason of that speech of *David, Psal.* 55.19. *Because they have no Changes therefore they fear not God*; making by it the uncheckt prosperity of worldly men, a great occasion of their continuance in sin, and so an *Index* of God's Wrath upon them, rather than of his special Favor to them.

And therefore now we have seen the Angel of God moving the waters of this Church and State by Intestine War, new Opinions in Religion, by Sects, divisions, and the like; it will be good for us to meditate, how God hereby intends to purge us from that sinful filth that adheres to us, as our disrespect to God's Ministers, and contempt of his Word, our Cruelty and Oppression, our Pride and Security, our Worldly-mindedness, and Hypocrisy.

Indeed men, who are the instruments of them, may have other ends in such Alterations, as to wreak their own spleen upon their Adversaries, to unhorse others, and get themselves into the Saddle either of Profit or Preferment; (That as *Demitrius* the Silversmith said, *We get our gains by this means*; so say they, We get our Honors and Estates by these means, for if the waters had not been troubled, we had catched nothing:) or else to satisfy their own corrupt wills and pleasures; as the Author to the *Hebrews* says of earthly parents, That they chasten their children after their own pleasure, but God who is the Supreme Agent, he doth it for our profit, and not his own; there being no ends of gold and silver, no mere will or revenge in his end, but only our profit, and to take away the dross from the silver, that so he may bring forth (to use *Solomon*'s expression) a *Vas electum* a chosen Vessel, as St. *Paul* was, and fit for the Finer.

Thus the Scripture tells us of *Joseph,* how he was passed over from his brethren to the *Ishmaelites,* and from them to *Potiphar*; and his Brethren had one end in it, but God another: for they did it for evil against him, (as he tells them himself) and to get twenty Pieces by the sale of him; but as for God, he meant it to him for good, and to save much people alive.

And so also was Christ the Antitype of *Joseph,* thrust (as we say) from post to pillar, *viz.* from *Judas* to *Caiaphas,* from him to *Pilate,* from *Pilate* to *Herod,* from *Herod* back again to *Pilate,* and then into the hands of the clamorous and unreasonable multitude to be crucified; and *Judas* had one end in Christ's death, but God another. The end of *Judas* in it was to silver his bag with thirty pieces, but God's end was to satisfy his own Justice, and to save Mankind by it.

So that let men's sinful ends in these Changes and Alterations be what they will, yet is God's end in it the gaining of glory to himself, by his taking away that sin and corruption which he sees contracted in us by a long standing security. And if these changes of his be not as a gentle fire to purify us, they shall be as a consuming fire to destroy us.

And so much for the Efficient and Final causes of Vicissitudes.

The *Uses* follow; and they are three.

First, To take us off from our greedy desire of worldly things.

Secondly, To unpride us in a prosperus condition.

Thirdly, To comfort and support us in an afflicted one.

And to this purpose there is a good saying of *Marcus Aurelius Antoninus,* the best of all the Heathen Emperors, which is this:

Meditate (says he) *with thyself how swiftly all things that subsist are carried away: for both the substances themselves are in a continual flux, and all actions in a perpetual change; yea the causes of them also, subject to a thousand alterations, neither is there anything that can be said to be settled or at a stand.*

And from hence he draws this inference: *Art thou not then unwise, who for these things art either distracted with cares, puffed up too much with pride, or dejected with troubles?*

And it may put many of us Christians to the blush, who seldom make so good use of it as this Heathen did, though we have a far clearer light than he had to guide us to it.

First then, the consideration of this point, *viz.* The great Vicissitude and Inconstancy of all earthly things, may serve to wean our hearts from the pleasing teat of this world, and to raise them up to that place where only fixed good is found.

Here we are all too apt with the rich fool to set down our rests, when (God knows) we have little or no cause so to do. *Nescis enim, ah nescis serus quid vesper ferat*; Since we do not know what the midwifery of this evening, nay less, of this hour or moment may help to bring forth.

It may be a change of our Estates into Beggary, by Fire, Thieves, and the like; or else of our Liberty into Thraldome, or of our Health into Sickness; all these successively wheeling about, until at last our great change come from Life to Death, and swallow up the rest, as the sea doth the waters that fall into it.

Alas! here we are subject to a thousand casualties; but in Heaven, there, there we shall meet with no such alterations; for that is a Kingdom that cannot be shaken as earthly Kingdoms are, either by War, Factions, all-eating time, or the like. No, but there is Peace without War, Quiet without Trouble, Freedom without Thraldome, Day without Night, Health without Sickness, and Life without Death: whereas here it is far otherwise; for God takes away one it may be, with a Feaver, another with the Sword, as Saint *Augustine* reckons them up. Nay, *he cuts off the spirits of Princes* (says the *Psalmist:)* which *Junius* and *Tremellius* Translate by *Vindemiat, i.e.* he slips them off as a Vintager doth a Bunch of Grapes from a Tree, it is so quickly done. Even the highest enterpizes that the greatest Magnifico's of the earth undertake, God doth but blow upon them a little with the breath of his displeasure, and how soon are they blasted and shrink away to nothing!

An example of this we have in *Xerxes,* who went against *Greece* with a Million of men, and as many Ships as covered the *Hellespont*; as if he would have subdued the Sea, have put a hook into her jaws, and have led her away in triumph: yet how soon was his overbold pride dashed in pieces by a handful of Greeks! One and the same day saw him both happy and miserable; using him as a tender and indulgent Mother in the morning, but in the evening as a cruel and hard Stepdame.

Oh the folly then of those that lie always sucking at these earthly flowers, which are as various in their shapes, as ever *Proteus* was, and constant in nothing save in their inconstancy!

It was the saying of *Maximilian* the Second, That every year of our life was a Climacterical year, and brought with it some great change or other.

And if every year be so changeable, what fools then are they that join land to land, and house to house, that they may dwell alone in the earth! yea what mean great men to pride it so much in their *Babels* here below, and out of a greedy desire of gain to run out of their own Chanels, and to call their Lands by their own names? For they that do thus, declare plainly that they think themselves to enjoy a settled estate here on earth, as if they should never see a change, or at least did not for the present look for in Heaven a better and more enduring substance, as the Author to the *Hebrews* speaks, *Heb.* 12.34.

And yet as the Prophet *Isaiah* complains, so may we, *Quis credidit auditui nostro? who hath believed our report?* or to whom is this truth of God revealed? For it is strange to see how few among us do believe this, that both in our persons and estates we are so changeable.

But *this is their way,* says *David, this is their foolishness.*

For how soon did *Galba* start aside from the Empire. *Degustans Imperium,* tasting it only as *Jonathan* did the Honey with the end of his Spear! How soon was *Haman* changed from the Minion of the Court, to be the hang-by of the world!

Again, how soon was *Nebuchadnezzar* changed, even from a Man to a Beast: and *Herod* from the highest of Men, to be Meat even for the lowest of Reptiles?

And the prosperity of *Richard* the Third was so short (says our incomparable Historian) that it took end ere himself could well look over it.

There is not anything then that we can call constant here on earth; which makes the Author to the *Hebrews,* speaking of *Abraham,* say, That *he looked for a City having foundations:* Upon which one gives us this Note; That the Heavenly City can only be said to have properly a Foundation, whereas those Cities that are on earth, do show plainly by their daily ruins, that they have no sure foundation to rest upon.

Oh let this be a means to take off the wheels of our Affections from their eager pursuit after earthly things, and set them upon things above, *where the moth cannot come at them, nor thieves break through to steal.* And let us look to that charge of the Apostle, 1 *Tim.* 6.17. *Charge those that are rich in the world, that they trust not in uncertain Riches*; or rather in Riches which are Uncertainty itself in the abstract; (for so the *Greek* runs it; 〈 in non-Latin alphabet 〉 *i.e.* in the uncertainty of Riches.) And that we may in no wise doubt of this their uncertainty, the Wise man prefixes a note of certainty before this uncertainty, *Certainly* (says he) *Riches make themselves wings, and fly away as an Eagle towards Heaven:* as if he should have said, Certainly Riches and all worldly things are as uncertain as a Bird that is upon the wing: and therefore we must not *set our hearts upon them*; but our daily prayer and practice must be, *So to pass through things temporal, that so we do not loose those things that are eternal*: or else with *David,* let us beseech God to *incline our hearts unto his Testimonies, and not to Covetousness.* Now this inclining our hearts unto God's Testimonies, is nothing else but that holy and penitential

change of Heart and Life, or else that turning unto God with all our hearts, which God calls for at our hands, and expects from us in all his changes, whether personal or else National; which if he find in us, then let what changes soever fall, they shall all work together for our good: but if not, we must then look to be as a rolling stone, and to have our daily turns and changes in this life from one degree of misery to another, until at last we turn into Hell, as *David* speaks, *with all those that forget God.*

Secondly, The consideration of this point may be a good antidote against Pride in a prosperous Condition, since God hath so ordered the Web of our Lives, as that Adversity as well as Prosperity is interwoven in it: For there is nothing that swells us up so much, as prospering here in worldly things; and nothing again that is more effectual to asswage this swelling in us, than to consider the brevity and mutability it is subject to.

Now it swells us up with a high opinion either of our own Goodness above others, or else of our own Greatness.

1. Our prospering in worldly things swells us up with a high opinion of our own Goodness above others; as

1. It makes us think ourselves the only good men in God's eye, because we are prosperous in the worlds; whereas indeed, this can be no certain rule to measure out any such thing by, since the world and the prosperity of it is so variable and uncertain.

And therefore, when at any time God shall water us more than others with the lower springs of his earthly Blessings, we are not therefore to have an overweening conceit of ourselves, and our own causes, above others, (as if God upon this ground had tied his special love either to us or them:) For you know that when God would choose a King for *Israel,* he chose him not by outward and perishing excellencies, for then he would have chosen in the room of *Saul, Eliab, Aminadab,* or *Shammah,* who were the three elder brothers of *David,* and men of goodly personages to look upon; yet God chose none of these, (says the Text) but *David* the youngest of them, though not so outwardly, yet inwardly glorious, being a man after his own heart.

It is the chief Argument the *Turks* use at this day, to prove themselves the only *Musselmen,* or true believers; We thrive (say they) and prosper in the world: for how hath our *Mohammedanism* over-run all *Asia, Africa,* and the greater part of *Europe* too! And do not they among us then reason more like *Turks* than *Christians,* who speak after this manner, Come, see how we bear down all before us, and ride upon the backs of the poor in triumph! Thus and thus do we prosper in the world, and do even what we list; and is not this an evident sign we are God's Children, and that the right end of the staff is ours? Sure, if we were other than God's peculiar people, he would not bless us so much as he doth.

But to these I answer, That these and such like are only *Bona Scabelli,* (as Divines distinguish well out of that place of *Isaiah)* and not *Bona Throni,* the Goods of God's Footstool, (but earthen ware) and not the good things of his Throne, which are Grace and Glory; & therefore can set upon us only an earthly mark for men here to take notice of us, but not any heavenly cognizance for God to look upon us, as upon his dear and elect Children. For else it would

easily follow, That the *Alchoran* were better than the *Bible,* and the *Turks* fancy better than our Faith of *Christianity.*

And were there no other signal place of Scripture for this, than that of the Prophet *David* in his 73. *Psalm,* (as indeed there are very many) this alone (methinks) were enough to impress this as a truth upon us, where he speaks of some that are not in trouble like other men, but pride compasseth them about as a chain, violence covers them as a garment, their eyes stand out with fatness, and they have more than their heart can wish; yet these (says he) *v.* 12. are the ungodly who prosper in the world. And the Prophet *Jeremy* makes bold to question with God about it, in these words, *Jer.* 12.1, 2. *Wherefore,* says he, *doth the wicked prosper? and why are all they in wealth that rebelliously transgress?* and he rests satisfied with this, verse 3. That God did by that prosperity of theirs fatten them as sheep to the slaughter, and prepare them for the day of destruction. And this is that prosperity of fools that the Wise man speaks of, which will destroy them, *Prov.* 1.32.

It is not then our thriving in Temporals, but in Spirituals, that speaks us and our Faith to be accepted of God.

For the truth of Grace or Religion, and the goodness of a man's Cause, is not measured by the Soldiers Sword, but by the Word of God, which is the Sword of the Spirit.

God Saints no man for his goodly Personage, for his Riches, for his politick head-piece of contriving, and bringing about his own worldly and sinister ends, or for his Arms and Conquests; for then *Saul* and *Croesus Ahithophel* and *Alexander* the Great had been high in God's book: but he values Men only by their Spirituals, as their graces of Faith, Humility, Patience, Meekness, Obedience, and the like: and where he finds these, (how unfurnished soever they are otherwise) yet *these are mine, saith the Lord; and in that day when I shall make up my Jewels, I will spare them, even as a Father doth his Son; and then shall ye discern between the righteous and the wicked, betwixt him that feareth God, and him that feareth him not.*

Indeed God may sometimes permit evil to prosper in the world, but never approve of it: for so acknowledges the *Jewish* Church, *Lament.* 3.35. *To turn aside the right of a man before the face of the most High,* or *to subvert a man in his cause, the Lord approves it not.* And therefore to argue from God's permission to his approbation, is a gross *Non sequitur,* nay more, a laying our iniquity on God's back, as if he would take it well at our hands to be made a Packhorse at every turn to bear all our execrable burdens, and were (as *David* speaks) such a one as ourselves, to favor evil courses, or else to own them as his offspring.

Which made *Dionysius* the elder conclude Sacrilege to be no sin, when he had robbed the Temple at *Locri,* because the God's seemed (as it were) to smile upon the action, in giving them fair Winds and Weather, both in their voyage thither and return back again.

But, as it was a great Blasphemy (says one) for the Devil to personate God, when he would be *similis Altissimo*; so is it greater to make God personate the Devil. And yet this he doth, that makes God patronize his evil, because he prospers in it; for this brings in God saying, That he

will be like the Prince of Darkness, and makes the Holy Ghost to leave his Dove-like shape, and come only to us in the form of a greedy Raven or Vultur.

2. As our prospering in worldly things swells us up too high with an opinion of our own Goodness, and makes us think better of ourselves than is meet; so also doth it on the other side lift us up too far with thoughts of evil towards our brethren, and make us think worse of them, and the ways of God they walk in, than we should, by charging them as utterly deserted of God, because we see not now the same hedge of God's favor about them as heretofore we did, but the stakes that then prop'd them up, are now thrown away as useless and unserviceable. Whereas Afflictions on this hand are every way as temporary and transient, as Prosperity was on the other; and being so, must needs be as a broken reed, or a reed of *Egypt,* wherewith we cannot exactly measure God's Temple, nor the Spiritual estate of his Children.

It was a hard stumbling-block to the Prophet *David* for a time, when he says that his *feet were almost gone, and his footsteps had well-nigh slipped,* upon his sight of the wicked's prosperity; until he went into the Sanctuary of God's Word, where he learnt to settle his wavering and distrustful thoughts: for there he saw, that notwithstanding his outward afflictions, that God held him up under that sore temptation with his right hand, and would (in opposition to transitory goods, which are the proper blessings of the wicked, because they have no others but these to trust unto) guide him with that which should infinitely exceed them, to wit, his Counsel here, and his Glory hereafter.

And it was the great question so much agitated betwixt *Job* and his Friends, Whether those doleful changes that befell him were the cognizance of his insincerity to God, and of God's disfavour to him upon it, yea or no. His Friends taking advantage upon his present weakness and distemper, maintain it strongly against him in the affirmative, that they were: until at length God himself steps in to the rescue of the weaker side, and makes the conclusion (as all Logical conclusions do) to follow the weaker part, determining it for *Job* against his Opponents in the Negative, and telling them, that they spake not of *Job,* nor of his proceedings towards him that which was right, *Job* last, verse 7.

Seneca a *Stoic* Philosopher, hath a set discourse to this purpose, *Cur bonis viris mala eveniant,* why the evils of this life most commonly fall out to good men: and he concludes it thus, That temporal evils are no sign of God's hatred to them. For, dost thou think (says he) that the *Lacedemonians* hated their Children, when as they experimented their disposition to virtue by stripes in public? No. So, do we think God's Children in disfavour with him, because he lays here sore blows upon their Bodies and Estates by evil men, as his rods and scourges in it? No; for we see and feel many times (says an experimental patient of our own well) the deep lines and strokes of God's hand upon us, when as we cannot by our skill in Palmestry decipher his meaning in it, no more than the *Malteses* could by the viper upon Saint *Paul's* hand judge of his condition to Godward.

For God sometimes (that we may not thus judge) inverts human order, and runs out his dealings towards us in the ordinary channel of his universal Providence, Justice and Equity, by which he waters here all alike.

Indeed they may seem (I grant) to go counter to our apprehended rules of common right: yet are they always agreeing both with God's secret and revealed will, though (like the Sun in its sphere) not perceptible to us, because too mysterious and dazzling: however, many pretend to interpret them by a blaze of fire lighted at the natural pride of their own private spirits, and that dim twilight of knowledge which is in them; when as they are altogether in the dark to the true light of God's word and works herein.

And here take in the opinion also of *Epictetus* another *Stoic* and Heathen man, which speaks most Christianly to this point, namely, That all are not hated of God, who do wrestle here with variety of Miseries: but that there are with God good causes of it, though so secret that few can reach them.

And therefore, albeit we cannot see how these actings of God may stand with his tender love to his children, and so may conceive an ill opinion of them; yet when we shall think seriously, that God's thoughts and ways are not as ours, it will teach us to give them a more favorable interpretation.

For how dare human rashness (says Saint *Bernard)* reprehend that which it cannot comprehend; in giving demonstrative reason why worldly prosperity should be Virtues stepdame, and not her natural mother!

But (to close up this Discourse) you see here by what hath been said, that it is a great error (howbeit now grown more than popular) to judge of persons and causes by the events, whenas *all* outward *things* (says *Solomon) fall alike to all, neither can any judge of love or hatred by what is before him:* Prosperity and Adversity being but separable accidents to them, and no essential properties of them, because they are grounded upon worldly things, that have so loose and mouldring a foundation, as that a man cannot tell concerning them what a day may bring forth. Again,

2. As worldly prosperity swells us up with a high opinion of our own Goodness above others, so likewise of our own Greatness. And this makes us slight those that are under us, and deal hardly with them, (as to temporal things) which we would not do, if we once considered the mutability of it.

And therefore if at any time God shall give up unto us those we conceit our enemies, to be dealt with (if we will) by all harshness and extremity; yet are not we then to trample upon them in the pride of our hearts, nor to add more load to that which God hath already laid upon them; but rather to take off from it what we can, and to use them with all gentleness and compassion, with all mildness and moderation, as considering ourselves, that we are not here to live always as God's upon earth, the same yesterday, today and forever: but what is the bitter cup of their portion today, may be ours tomorrow.

It speaks out but a coarse and ignoble spirit, to crow and insult over those that are down. The very Heathen thought it so, who had only the glimmering of Nature to guide them; much more ought we Christians, whom the Apostle exhorts, that our *moderation may be known to all men.* That as the Apostle will have his *Corinthians* to *use the world with a* tanquam, *as if they used it not*; so must they among us, that have wealth, power and authority, so use them, as if they used them not: that so when they shall fail us, (as they will ere long, since the wind blows not always out of one and the same favorable quarter) we may then be able to say with comfort, That we never misemployed those talents of God's outward favor to us unto the pressure and destruction of our Brethren, but only to their relief and preservation.

The Prophet *David* in his Tenth *Psalm,* speaks of some, who *through the pride of their countenance do not seek after God, neither is God in all their thoughts.* But *their ways are always grievous; they puff at their enemies, and say in their hearts, they shall never be moved, nor be in adversity.*

And such were the *Babylonians,* who (besides their barbarous cruelty to the *Israelites* under captivity) added this above all, that they scoffed and jeered at them in their miseries, with *Sing us now one of the Songs of* Zion. So also were the *Edomites, v.* 7. who cried over *Jerusalem* in the day of her visitation, *Rase it, rase it even to the foundations.*

And were we sure that the sun of our earthly Happiness would always stand will in this our *Gibeon,* it may be we might take liberty to do the like, and think we did well in it too. But when as we come to consider seriously, that there is no Solstice here upon earth, but so soon as the Sun is come to his furthest Summer-point in our Horizon, it is then presently vertical, and turning again to make winter-weather with us, how will this asswage that swelling of pride that is within us, and make us humble?

To this purpose there is a memorable History of *Caganus* King of the *Huns,* unto whom *Theodorus Medicus* being sent in an Embassy from *Mauritius* the Emperor, to divert those swarms of people wherewith *Caganus* at that time threatened to storm the Empire, he applied himself to him in these words; *Audi* Cagane, *utilem narrationem* Sesostris, *&c.* Hear, says he to *Caganus,* a profitable Narrative of *Sesostris* King of *Egypt,* who being lifted up too high with his great successes against his enemies, caused four Kings taken prisoners to draw his Triumphal Chariot, wherein one of them looked back with smiles to the wheel of the Chariot, and being demanded his reason for it, answered, *That he smiled to see the spoak of the wheel now at the top, to be presently at the bottom; and again, that which is now at the bottom, to be by and by at the top.* The very hearing whereof did so mollify, and keep down the haughty Princes spirit, that it drew him a little to forbear his acts of hostility against the Emperor.

And from this Topick also of volubility, did *Croesus* draw an argument to dissuade *Cyrus* from his intended inrode into *Scythia:* for if thou didst lead (says he) an immortal Army, then is there no need for thee to ask my advice in it; but if thou dost acknowledge thyself a man, and a leader of mortals, then think that there is a wheel of human affairs that turns about continually, and suffers nothing here below to stand long upon the same bottom.

But this advice of *Croesus* took no place with *Cyrus*; If it had, he would have kept himself (as the *Tortoise* doth) *intra testudinem,* within his own shell, within his own dominions, and not have causelessly usurped upon the rightful possessions of others to his own destruction: for see the issue and event of it!

Even that God who is infinite in his Wisdom, and terrible in his Power and Justice, he that resists the proud, and looks upon them afar off, He (I say) made the pride of *Cyrus* serve as a snare to take himself in, and to work his ruin: for he was no sooner entered *Scythia,* but he found by sad experience how inconstant the World wa• not looking now upon him with 〈◊〉 smiling aspect it did before; but the wind was now in another quarter, and (as the Wise man says or Riches, that *they make themselves wings and fly away)* so did his former prosperity betake herself now to her wings, and flew away, his whole Army being quite defeated, and himself slain by *Tomyris* Queen of *Scythia.*

A good example to make the secure wretch look about him, and to pull down the high looks of the proud.

And therefore when ever any flushing of pride begins to rise within thee, and to bud forth, as it is in *Ezekiel,* into violence, and oppression of others, then think thou hearest some Monitor calling unto thee, as King *Philip's* Page did to him, *Memento te esse mortalem,* remember that thou art Mortal: so, remember that thou art changeable as well as others, and this will be an excellent means to keep it in.

For tell me, would *Cyrus,* think you, have invaded *Scythia,* had he thought so sad a fate would have attended him in it?

Or would *Pharaoh* have oppress'd the *Israelites* so much, had he thought that God would have tumbled him up and down so much as he did, from one plague to another, and at last made the sea his champion to revenge their injuries upon him?

Or would *Joseph*'s brethren have persecuted him as they did, if they had thought he should afterwards have been lord over them?

Or the *Gileadites* have expelled *Jephtha,* had they known he would have been such a shelter against a storm, and of such use unto them against the *Ammonites?*

Or (to say no more) would *Darius* have called *Alexander Philip*'s boy in derision of him, had he known that he should have been conquered by him?

No, little do proud men think that the water which is now in the float, will presently be in the ebb; and that the spoak of the wheel which is now at the top, may quickly be at the bottom: and then he that is the greatest now among us, may come (how soon he knows not) to stand in need of the meanest creature whom he now despises.

It is wisdom then for every Christian, when as he is at the top of the wheel, and may lord it over those that are beneath, yet not to overlook them with a scornful eye, but to let down his spirit, and (as the Apostle exhorts us) to condescend to men of low degree: For one scale

is not always in depression. No, This were *dura infoelicitas,* a very hard and high measure of infelicity. Neither is the other always in elevation: This were *foelicitas miseranda,* a happiness to be pitied. But the alternate wave of the beam keeps them both in awe, and especially the proud person, who seems unto me as a bird tied to a string, which if it fly too high, the hand draws in the string and pulls it down again. And so if we shall let out our spirits too high with pride, God hath then a line of vicissitude in his hand to pull us in at his pleasure.

The Prophet *David* said in his prosperity, that he should never be moved, his mountain was made so strong; yet God did but hide his face from him a little, and he was troubled.

Naturally then we are too apt to know no measure in a high fortune; but (as a person of Honor and Piety in this Nation said) although in the heat of summer we easily believe there will come after it a cold season of frost and snow, yet are we so stupid as in Prosperity not to consider of Adversity, though the one be as successive as the other. And this makes us to exalt ourselves so much above all that is called God. That as it is observable touching the Book of *Esther* (which is nothing else but a Declaration of acts done in reference to the Greatness, Power and Glory of *Ahasuerus* the *Persian* Monarch, as to the principal instrument of them) that in that whole Book the Name of God is not so much as mentioned at all: So doth it also commonly fall out, that while we are here in the ruff of our worldly Glory and Prosperity, we seldom or never speak of God, and as seldom think of him, but set ourselves up in his room, as *Nebuchadnezzar* did, who spake too big, and too much of himself, saying, *Is not this great Babel that I have built for the house of my Kingdom, by the might of my power, and for the honor of my majesty?* As the fly said in the Apologue when it was got up to the top of the wheel, See what a dust I make! So, see what a dust makes this poor Worm, what a *Mying* there is with him in the height of his pride! nothing but *my* Kingdom, *my* Power, and *my* Majesty: but as for God, *Ne gry quidem,* There is not a word of him; He is not in all his thoughts.

And therefore how soon the house of his Kingdom fell upon his head, yea how short-lived the might of his power was, and the honor of his Majesty, you may see by the next verse, where it is said, That while the word was in the Kings mouth, there fell a voice from Heaven, saying, *O* Nebuchadnezzar, *to thee be it spoken, Thy Kingdom is departed from thee.*

The world then may well be compared to the Sea of glass which Saint *John* saw in his vision, *Revelat.* 4.6. and there be also, that from the resemblance of the one to the other, interpret it thus. For

First, It resembles the Sea either for its ebbing and flowing; or else for the sudden change of it: for how soon is the face of the Sea altered? in one and the same hour (it may be) thou mayst see her smiling upon thy vessel, and frowning too; playing with it, and swallowing it up. *Noli igitur* (says the Moralist) *tranquillitati ejus credere, i.e.* Do not therefore trust too much to her smooth and calm looks; *in hoc enim momento mare evertitur,* for in one moment doth she appear wrinkled with billows, and turns about from a calm unto a storm.

Secondly, It resembles also glass, and that either for its brittleness, because nothing is sooner broken: or else for its slipperiness, because he that walks upon glass can have no sure

footing; and therefore for any man to presume upon the steadiness of it, must needs be very dangerous.

That as the ancient *Romans* used to distinguish their days into *Dies albi,* and *Dies atri,* white and black days: so doth God, and there is no man but hath the later of these as well as the former, his black as well as his white days.

Oh the madness then of wicked men, who are always plotting against the righteous, and gnashing upon them with their teeth! *At ridebit Deus,* says *David, But God shall laugh at them* for it: and he gives this reason, *v.* 13. *because he sees that their day is coming, i. e.* he sees clearly that their black and dismal day is coming upon them, though themselves will not see it through the pride and security of their spirits; yea, and he knows also punctually when it will be, though we know it not: for though today may be fair and shining, yet may tomorrow be dark and tempestuous with them; since we know not what a day may bring forth.

Last of all, (because I am loath that my Sun should set in a cloud) The consideration of this point may serve as a good antidote against despair in an afflicted condition; or as a cordial to stay up our spirits in the saddest and most distressed times, and to teach us patience and contentedness in them: that so as in prosperity we should not say, we shall never be moved, so neither in adversity, that we shall never be delivered; when we shall consider, that what weight of affliction soever we lie under, is not of a continuant, but of a changeable nature. And to this end we have the sure staff of God's promise unto his children to lean upon, as in the tenth Chapter to the *Hebrews,* where he says thus, *Yet a little while,* or rather as it runs in the *Greek,* yet how very very little while, (with a double diminutive) *and he that shall come, will come, and will not tarry.* And in the precedent verse he tells them, they have need of patience, that they may receive this promise. And in the twelfth Chapter to the *Hebrews,* the Apostle takes up an exhortation to it from the Wise man, and makes a consolatory use of it to his *Hebrews,* withal taking them to task for their forgetfulness of it; *And ye have forgotten the exhortation which speaks unto you, as unto children: My Son, despise not thou the chastening of the Lord, nor faint,* or be not broken in mind (as others translate it) *when thou art rebuked of him.* For *we had* (says he) *the fathers of the flesh, who verily chastened us a few days after their own pleasure,* and *we* were patient under their rod, and *gave them reverence, but God* a few days only, *for our profit. Shall we not then be much rather in subjection to him who is the father of spirits, and live?*

Thus when *Boetius,* that Christian Consul and Martyr at *Rome,* was wrongfully deprived by *Theodoricus* of his Honors, Estate and Liberty, Philosophy brings in what we call God's Providence, comforting him in these words:

I turn about my wheel continually, and delight to tumble things upside down; why then doth thy heart shrink within thee, when as this changeableness of mine is cause enough for thee to hope for better things?

And so also, when many of our Brethren were heretofore in Exile for their Religion in Queen *Mary's* days, what (I pray) did that *Jewel* of our Church comfort them with, but only this, *Haec*

non durabunt, aetatem; These will not endure an Age? as indeed you know they did not, her Reign being not full out six years time.

And with the same consideration also should we cheer up ourselves now under that black cloud that hangs over the Church, that it will not endure an Age, but be as *Ephraim's* righteousness was, even as the morning cloud, or as the early dew that passes away.

To this end, it will not be amiss to note, how the afflictions of God's people in the Scripture, are run out not by any long tract of time, as by an Age, Year, Month, Week, or the like; but by the shortest measures that can be, as by a Day: now a Day (you know) holds not long, but is quickly gone, even as a flying Bird, or a Poast that runneth by. And thus good *Hezekiah* calls the time of *Sennacheribs* rage against *Judah,* a Day of trouble, *Isa.* 37. *v.* 3.

Or if this be not enough, you have them then contracted within a lesser room, and measured only by a Night, which is no more but the dark side of a natural Day, and therefore is a great deal shorter. And this made the Prophet *David* say, *Psal.* 30. *v.* 5. That *heaviness may endure for a Night, but joy cometh in the Morning.* The time then that heaviness shall endure to the Godly can be but a Night at the longest, but whether it shall be so long or no, the Prophet is very uncertain and unsatisfied, for which cause he expresses it here with a *May be, Heaviness may endure for a Night.*

But if this expression be not full enough to set forth the brevity of them, our *Savior* doth it then by an Hour, which is shorter yet, and but the four and twentieth part of a natural Day; for so he calls the time of his persecution by the High Priests and Elders of the people, Their *hour, and the power of Darkness, Luke* 22.53.

Or, if this be yet too long a space to set forth the brevity of their afflictions, and to give a through Comfort to God's people, their little continuance is then expressed by a Moment, which I am sure is short enough; so you have it *Isa.* 54. *v.* 7. *For a small moment* (says God to his Church) *have I forsaken thee, but with great mercy will I gather thee:* And again, v. 8. *In a little wrath I hid my Face from thee for a moment, but with everlasting kindness will I have mercy upon thee.*

Or last of all, if any time can be shorter than this, it must then be the present time; yet such are the sufferings of God's children, in St. *Paul's* account, but *the sufferings of the present time,* Rom. 8.18. and a shorter time than this there cannot be. For as the *French* our Neighbors are said to be for their inconsiderateness, *Animalia sine praeterito & futuro,* Creatures that have respect neither to time past nor time to come: so may we say of the present time, That it is as short a measure as can possibly be imagined, having in it nothing either of time past or future, the first of the two being dead already, and the later of them being not yet born unto us. And yet we see here for all this, that St. *Paul,* when he had cast up the account of all which he suffered in the cause of Christ, how he reckons and concludes it to be only the suffering of the present time, and not worthy to be compared with the glory that shall be revealed.

A Prayer.

ALmighty God, who rulest the *Sea* of this World by thy power, and whose paths are in the roughest *Waters;* We the unworthiest of all thy Servants commit our frail *Barks,* with all that we have, to the *Steerage* of thee our great *Pilot,* and faithful Preserver: beseeching thee so to order by thy good hand of Providence all outward contingencies to us, that we may be able to *bear up* through them with a steady and even *Course,* against the several *Storms* we shall meet with in this *passage* to our blessed *Harbour* of Eternity. And however earthly things may like *Watery Billows* be every day *rolling up* and *down* in their vicissitudes about us; yet suffer, oh suffer not the Heavenly truth of our Reformed Religion to *flote* about any longer so uncertainly among us, nor ourselves to be as Children *tossed* to and fro with every *Wind* of Doctrine. But let us be constant and unwavering in the profession of that Holy Faith we have received; and (Thou that art the God of Truth) be graciously pleased to *stay* us *up* firmly in it by the sacred Scriptures, which are thy Word of Truth, and the sole *Anchor* of our Faith to rest upon. Lord, *pull* in the *Sails* of our desires towards fleeting and transitory substances: for who will cast his eyes upon that which hath wings to flee away as an Eagle towards Heaven! *Ballast* our Spirits with Humility in a prosperous condition; and when we have the highest and most pleasing *Gale* of the worlds favor for us, give us to *strike* our *spreading Sails* of Pride, and to make our Lenity and Moderation to be known to all men, for the Lord is nigh at hand. But if thou in thy just judgment against us for our manifold and heinous sins, shalt cause some *cross wind* or other to *blow* upon us, and give us over to *Shipwrack* in our temporals; Supply then, we entreat thee, their want with thy spirituals of Patience, Faith, and other suffering graces; That although the *tempest* be never so *boisterous* without, yet we may enjoy within a Christian *calmness* of Spirit, in a happy quietude and contentedness of mind with all thy dealings towards us, and not set down our rest upon the Creature, which is so restless with us, but amidst the sundry and various changes of the world, may there fix our Hearts, where only true and unchangeable joys are to be found, through *Jesus Christ* our Lord.

FINIS.

P-RA-24. The whole duty of divine meditation described in all its various parts and branches : with meditations on several places of scripture - Allestree, Richard, 1619-1681.

THE Whole Duty OF DIVINE MEDITATION, Described In all its various Parts and Branches. WITH MEDITATIONS ON Several Places of Scripture.

By the Author of *The Whole Duty of Man.*

Psal. cxix. 16.

I will meditate on thy precepts, and have respect unto thy ways.

London, Printed for *John Back,* at the *Black-Boy,* on the Middle of *London-Bridge,* 1694.

LICENSED, *Decemb.* 20. 1693.

THE PREFACE.

THE *Whole Duty of Prayer,* having met with so good a Reception in the World, I have, at the Request and Importunity of some Friends, recommended to the Press this remaining Tract, bearing the Title of the *Whole Duty of Meditation,* by that Reverend and Worthy Author of the *Whole Duty of Man.*

The Subject I need not commend, for it carries its Worth along with it; and to every Christian will appear both pleasant and profitable: For by Meditation, the truly Religious may converse with the Almighty, and from the Throne of Grace find Help and Comfort in time of Need; to those which are Aery, and are the Darlings of the World, this Gift may procure a well-composed Mind. For if he who by often looking on a Ring with a Death's Head, at last grew sober; who knows but by often Meditating, their Hearts may be brought into a more serious and heavenly frame?

The Royal Prophet stiles Meditation the Food of the Soul, *Psal. 63. 4. My soul shall be satisfied as with marrow and fatness, while I meditate on thee.* The Heart never willingly fixeth upon Heaven, till the Almighty is the *Treasure* of it; for where any Man's *Treasure* is, there will his *Heart* be also. Now, it cannot easily meditate, but where it doth delight. *Psal. 119. 97. Love* is the Weight of the Soul; it readily moves to its beloved Object. *Mary* will not depart from the Sepulcher where Christ had lain, before she had made Enquiry where she might see him whom her Soul loved.

It is the Duty of every good Christian, to observe the Prophet David's Rule, *Psal. 16. 8. to set the Lord always before him,* that he may be in his *fear all the day long.* There is nothing more unstedfast than the Mind of Man; and therefore nothing can so well compose it, as True Sanctity; which brings such great Advantages, that with holy *Job,* it makes the Soul both serious, and willing *to acquaint itself with God, that it may be at peace,* Job 22. 21. He is the Rest of the Soul; and the more it knows of him, the more desirous it is to reside with him, that it

may know more: The more it tasteth of his *Favor,* the more it longeth after his *Glory,* as *Moses* did, *Exod.* 33. 17, 18.

What the *Philosopher* said of all *Knowledge,* is true only of the *Knowledge of God;* that it is *Quies Intellectus.* And therefore our Savior calleth it *Eternal Life,* John 17. 3. in which alone the Soul doth rest. Now, one excellent Means of fixing the Heart on God, is *Meditation;* whereby the highly Pious summons together *all that is within them, to bless his Name,* Psal. *103.*

Meditation is the Wing of the Soul, which carrieth the Affections thereof to Things Above. By this, with *Moses,* it goeth up *to the top of Mount* Pisgah, *to take a Prospect of the Promised Land.* It is, as *Clemens Alexandrinus* saith of Prayer, *a Conversing with God.* And as St. *Chrysostom* saith of *Faith,* so may we of *Meditation,* it makes *God,* and *Christ,* and *Precepts,* and *Promises,* ours, by giving us a fuller Possession of them.

Hereby we hold fast what we have learned; we awaken our *Faith,* inflame our *Love,* strengthen our *Hope,* revive our *Desires,* increase our *Joys* in God; we furnish our Hearts, and fill our Mouths with Materials of Prayer; we slacken our *Affections* from the *World,* we *pre-acquaint* ourselves with those Glories which we yet but hope for, and get some knowledge of that *Love of Christ which passeth Knowledge.*

The *Necessity, Excellency,* and *Usefulness* of this Christian Duty, the Reverend Author of this Tract hath Elegantly described; which is therefore worthy Perusal of such as desire to acquaint and furnish themselves with so excellent a part of Christian Skill, whereby we may be filled with the Fulness of God, and be always able continually to say, *My Heart is fixed, O God, my Heart is fixed; I will sing, and give Praise.*

G. B.

Advertisement.

THere is lately published, *The Whole Duty of Prayer:* Containing Devotions for Every Day in the Week, and for Several Occasions, Ordinary and Extraordinary. By the Author of *The Whole Duty of Man.* Necessary for all Families. The *Third* Edition.

Printed for *John Back,* at the *Black-Boy,* on the Middle of *London-Bridge.*

THE Whole Duty OF DIVINE MEDITATION.

SECT. I. What Meditation is.

FIRST, *Divine Meditation* differs from *Occasional,* by these Examples: When you hear the Hour of the Day or Night, think with thyself, *What Thoughts, O my God, have I had of thee, this Hour? I am now nearer the silent Grave, and know not how soon I may be arrested by the Hand of Death.*

THESE are like Ejaculatory Prayers; which though' they are as Parenthesis in our Worldly Employment, yet they signify more than all the rest of the Business we are employed in; but Meditation is of longer Duration than solemn Prayer upon Ordinary Occasions.

II. SECONDLY, It differs from Study: For Study consists of those things that are most knotty and difficult, and generally such as afford little Spiritual Nourishment; but the Subject of Divine Meditation, concerns our Eternal Happiness: The End of Study is Knowledge, but the End of Meditation is Sanctity.

III. THIRDLY, It differs from Contemplation: For Contemplation is applicable to the Beatifical Vision, where the Angels behold the Face of the Almighty: Now Meditation is like Fire kindling; and Contemplation, the flaming of it when fully kindled: The one is like the Spouses Seeking of Christ; and the other, like her Enjoying of him.

IV. FOURTHLY, To conclude; *Meditation* is, a a serious and solemn considering of Heavenly Things, to the end we may understand how much it concerns us, and that our Hearts thereby may be raised to some holy Affections and Resolutions. Now there are Four kinds of Solemn Meditation, according to their several Subjects.

V. FIRST, Some Solemn Meditations are, upon the hearing of Sermons: which is a very useful and necessary Practice amongst Christians; and it is better to hear one Sermon, and meditate on it, than to hear two, and meditate of neither. Now, to prescribe a Method for Meditating on Sermons, is neither necessary nor possible; since the Methods of Sermons are various, therefore the Mediators are to observe the Method of the Sermon they meditate upon; and the Fruits of such Meditations, is to work those Truths, Advices, and Motives, *&c.* upon our Affections, that are proposed to us in the Sermon.

VI. THE Second kind of Solemn Meditation, is, when upon some Providential Occasion, spiritual Distemper, or Temptation, we retire, and pour out our Souls in Prayers, Soliloquies, *&c.* Which cannot but in a very large sense be styled Prayer, being mixed of such variety, as sometimes speaking to the Great Majesty of Heaven, and humbly acknowledging how we stand affected to Him and his Ordinances; sometimes we examine our Soul, chiding, encouraging, or instructing it; sometimes we reason with ourselves, what holy Resolutions we design to put in practice, and what we intend to supplicate the Almighty. Many Instances of this nature you may find in *Psal.* 42. and other Psalms which cannot properly be called Prayers, but Solemn Meditations.

VII. THE Third kind of Solemn Meditation, are those that are upon Scripture, which is the Word of God, and *his words are pure, even as the silver tried seven times in the fire,* Psal. 12. 6. Our Savior's Precept, is, That we should *search the Scriptures,* Joh. 5. 39. And St. *Paul* bids us *prove all things,* 1 Thes. 5. 21. And if we meditate on God's Word, which is the Golden Rule of all our Devotions, we shall acquire that Peace to our Souls, which the World cannot give, nor none upon Earth can take from us; for all his *Promises are Yea, and Amen,* 2 Cor. 1. 20.

VIII. THE Last kind of Meditation, is, upon some Practical Truth of Religion; which is, the planting and nourishing of all true Virtue among Men; to *grow in grace,* 2 Pet. 3. 18. to *cleanse ourselves from all filthiness both of flesh and spirit,* 2 Cor. 7. 1. And endeavoring to take hold of St. *Paul*'s pressing Argument to his *Corinthians,* to *be steadfast, immovable, always abounding in the work of the Lord;* then this Assurance will infallibly appertain to us, That *our labor shall not be in vain in the Lord,* 1 Cor. 15. 58.

SECT. II. That Meditation is a Duty.

THAT *Isaac* did not neglect Solemn Meditation, is evident, by reason he went out into the Fields to perform it; and to show that it was a Set-Duty, 'tis said, that *he went ont to meditate.* And God commanded *Joshua* to perform this Duty, as a chief means for the keeping of the Law, *Josh.* 1. 18. And indeed we ought not to forget so important an Exercise; for the Occasion of Sin, is the want of Consideration, and not want of Knowledge: *Isa.* 1. 3. For, who is there, almost, in the World, that knows not but that he must die, but how few are they that consider it? *Deut.* 32. 29.

II. NEXT, The Necessity of Meditation is very material: For none can enter into a State of Conversion, who thinks it insignificant. To confirm which, we have it recorded in Scripture the Story of the Prodigal Son, who listed himself in Harlots company; but upon his submissive return, was received again into his Father's favor. Now, this is the Method of the Converted: First, He hears the sacred Truth of God's Word, and is convinced by it. Secondly, He considers and meditates upon it, and sees how much it concerns himself. Thirdly, He is affected with them; and being thus affected, it raiseth holy Resolutions of better Obedience.

III. BUT some will object and say, I am Illiterate, and cannot attain to it, and therefore I must relinquish it, and leave it to the Learned, who is best able to perform a Duty of so great Importance. To which I answer, as in the Mathematical Science; He that is a rational Man, and does but improve his Reason, though he hath neither Tongues nor Arts to assist him, may understand and grow to an extraordinary Excellency in any Art▪ if he has God's Assistance, and does but exercise and improve it, he may reap the Benefit and Fruit of Meditation.

IV. OTHERS will object, and declare, It is a very hard Duty. To which my Replication is this; That the harder anything seems, it is the more excellent when it is attained; but the Obstacle is apparent, and infers it not to be consonant to our perverse Wills and Affections; and the more dissonant anything is to that which is Evil, the more congruous it is to sublimer Actions: For it cannot reasonably be expected that any Duty should be performed at the first, with much facility. For Example; the Seven Liberal Sciences, which are of great Excellency in Temporal Enjoyments, are not so easily attained without Sollicitation and Sedulity.

V. NOW the reason is evident; for this Duty is powerful in mortifying Corruptions: dulcified things nourish and pamper the Body, and bitter things gives a purgation: Therefore, if you will only perform those Duties that are pleasant and delectable, they will only nourish, not purge out Corruption. Therefore implore the Almighty to inflame your Hearts with his divine Love; and then this Duty will not only be facile and delightful, but will so affect the Undertaker, that it will be very difficult to avoid a Duty of so great importance; for it is as great a difficulty to take our Affections off from what we admire, as it is to place 'em upon what we abhor: For, bid the covetous Person forsake his Gold and Silver, and bid him entertain the Thoughts of Things Celestial, and he will find an equal Difficulty in both.

VI. INDEED, the Love of the Almighty, and Desire of Spiritual Things, are acquired by Meditation; and when once our Hearts are inflamed by that Exercise, then our

Meditations are inflamed by Love: For, as Sparks of Fire 〈◊〉 is first blown up before the Flame increases; so the Difficulty of Meditation appears at the beginning, when there is but, as it were, a Spark of divine Love in the Heart, it will require some Pains, by Meditation, to blow it up to a Flame; but afterwards the Heart will be so fervent with these Conflagrates of Love, that it will so inflame all the Thoughts, and create in us not only Facility, but a Necessity to meditate on Things Spiritual.

VII. Now some will object, If it be a Duty so Necessary, how comes it to pass, that it hath been so geeerally Neglected by most Christians? To which I answer; That it hath been practiced by many in ancient Times, and by many modern Christians. The Sacred Scriptures inform us, and it is evident that the Psalms of the Royal Prophet, are frequently digested into Meditations: But this being a Private Closet-Duty, the Omission nor Performance of it could not be taken notice of; and so the Omission of it could not be reprehended, nor Performance observed. Lastly, The Directions and Instructions for Meditation, have been generally very abstruse and intricate.

SECT. III. Rules and Directions for Meditation.

AS to the Place, that must be apart, remote from Society and Disturbance; the Patriarch *Isaac* went into the Fields, our Blessed Savior into a Garden; and the Prophet *David* adviseth us to *enter into our Chamber, and be still,* Psal. 4. 4. And Christ commands us, to *enter into our Closet, and shut the door.* Now the reason of the Privacy is this, that we might receive no Interruption, or any Distraction, nor be forced to break off abruptly before the Duty be ended; next, that we may be recluse from the Observation of all Mortals that we may neither be heard nor seen; for there are divers Gestures and Expressions, which are not requisite or necessary for any but God and the Soul to be privy to: Now what Place soever you find to be necessary for this important Duty, be solicitous to make choiee of.

II. As for the Time; the best Opportunity is in the Morning: for the First Fruits of the Day being Holy, all the rest are Sanctified. Moreover, our Thoughts being then not polluted with worldly Affairs, they are not so liable to distraction: and the Body itself is more serene than after Meals; and this Duty requires a vacuity in the Stomach; not only because the Head will be more perspicuous and apt for Meditation, but also, because many Passages of Meditation require so much Attention of the Mind, and Fervency of Affection, that they do hinder Digestion: And this Duty being performed in the Morning, it will have an influence upon the whole Day. But this Rule is not universal; for we read, that *Isaac* went forth in the Evening to medirate, *Gen.* 24. 63. And if the Subject of your Meditation be a Sermon, then perhaps the properest time is immediately after the hearing of it, before your Affections cool, or your Memory fail you.

III. FOR the Duration; considering the Parts of Meditation are so many, as Preparation, Considerations, Affections, Resolutions, and the like: And not one of these are to be past slightly over; for Affections are not quickly raised: nor are we to cease blowing the fire, if it flame, until it be well kindled; Half an Hour may be reckoned to be the least for Beginners, and an Hour for those that are Proficients in this Duty.

IV. But in this Particular, there is Two Rules especially to be observed: First, That as we ought not to desist from our Prayers before that temper and frame or heart is wrought, which is suitable to the Requests of our Petitions; so we should not desist in our Confession of Sin, till our Hearts are truly sensible, and humbled for Sin; neither should we slacken our Praises, until our Hearts are filled with holy Admirings, and inflamed with the Love of the Almighty. Now, the End of Meditation, are Affections and Resolutions, therefore we should not desist till those are effected.

V. SO in Private Prayer, when we find our Hearts enlarged by the Effusion of the Spirit of Supplication upon us, we are not to desist, unless by our persisting in that Duty, we omit another to which we are more particularly obliged at that juncture; so in Meditation, when we perceive the Heart affected, we are to continue it: But this Caution must be observed, That in our Enlargements, we must not continue them longer than while they flow freely, without much Straining and Compulsion: for Honey which comes freely from the Comb, is pure; but forced by Heat and Pressure, is not so well relish'd. Now, if the Heart is dead, we must use our utmost diligence to awaken it; and when once our Hearts are inflamed, and enlarged by holy Affections in an extraordinary manner, 'tis but an impediment to our Affections to return to the Meditation of those Points that raised them.

SECT. IV. Of the Subject and Method of Meditation.

FIRST, Avoid Controversy, for that will convert Meditation into Study; and nice Speculations, for they are sapless without Nutriment: besides, being so light, they fluctuate in the Brain, and want ponderosity to sink them down into the Heart; and inddeed, were they admitted, they are so insignificant, as the Heart, by its reception, could acquire no Affectation. But let the Subject of your Meditation be the plainest, powerfullest, and usefullest Verities of the Almighty, as *Death, Judgment, Hell,* and *Heaven;* the *Mercies of God,* our own *Sins,* and the *Love* and *Sufferings* of a *crucified Savior,* Contemplate on that which is most suitable to your Spiritual Wants; as in the time of Desertion, meditate most of the Love and Mercies of God, and thy own Unworthiness, *&c.*

II. NOW the Rules for Meditation are these Three: *1st.* Preparatory. *2dly.* For the Body of the Duty. And, *3dly.* The Conclusion. In our Duty of Preparation, besides the choice of the Subject, we are to be convinced and affected with the Presence of the Deity, and to use fervent Prayer for the Divine Assistance. Secondly, For the Body of Meditation, it consists of Three Parts: The First is, Consideration; which is, the convincing our Hearts of several Verities appertaining to that Subject whereof we meditate.

III. IF the Subject of our Meditation be Death, *the Considerations may run thus:* Alas, O my Immmortal Soul! the Manner, Time and Place where we shall expire, we are ignoraut of; generally Men's Lives come to a period sooner than they expect; and certain it is, whensoever that Hour or Minute approaches, we must bid adieu to Honors, Pleasures, Riches, Friends, and at last, our own frail Bodies, *&c.*

The Second Part, is, Affections; whether it be Love of God, Christ, or Spiritual Things; despising of the World, admiring of the Omnipotency, or any other Spiritual Affection. The

Third Part, are, Resolutions to perform that which is agreeable to God's Command, and to desist from all manner of Evil.

IV. NOW that this is the most proper and genuine way of Meditation, evidently appears: First, Because it is not Artificial, and such as requires Learning, as those Instructions are which advise us to consider the Efficient, Final, Formal, Material Cause of Defunction, with the Adjuncts, Concomitants, and Concatenations, *&c.* which though they, perhaps, may please the Learned, yet such difficult words astonish the Ignorant. Now, this is the Method by which everyone that is brought home to God, is converted.

V. AND the first thing in Coversion, is, our being convinced of some Truths; which Conviction raiseth Affections: For if the Verities of the Divine Omnipotence end in Conviction, and go no further; nay, if they end in Aflections only, and never arrive to Resolutions of shunning Evil, and performing of Good, Conversion can never be perfected. As for Example: One is convinced that he is a miserable, undone Wretch, by reason of Original and Actual Abomination: Upon this Conviction, Fear and Sorrow are excited; yet if these do not operate in us a fixed Resolution of forsaking those Sins, we are yet in our Sins, and unconverted. Thirdly, There are several things for the concluding of Meditation, which I shall treat of in its proper order.

SECT. V. Of being affected with the Divine Presence.

WE are to consider, God is present in all places, as really and Essentially as he is in Heaven: For, Omnipotency did not create Heaven for his Confinement, but to manifest his Glory; for *the Heaven of Heavens are not able to contain him;* neither is the Almighty included by, nor excluded from any place: And though *Jacob* said, *Surely the Lord was in this place, and I knew it not,* Gen. 28. 16. yet we must not imagine that *Jacob* was ignorant of the Verity of it, but did not actually consider it; but the the *Psalmist,* in the 139th. Psalm, is perspicuous in explaining and clearing up the Omnipresence of the Almighty.

II. NEXT, we must consider, That the Almighty doth more peculiarly observe his Servants, while they are performing of heavenly Duties: Yet this is to be understood, not as if God observed us more at one time than another, in respect of his Omnisciency; but we may infer That God is much more offended with us, if our Deportment and Frame of Heart, be more irreverent and unholy in the Duty of Prayer and Meditation, than in the Duties of our particular Calling.

III. WE may consider with ourselves, That Christ doth actually behold us, especially in these Duties of Sanctity: For it is not the remoteness of Place that doth obstruct Christ's Omnisciency, and exact observing of us. Little did *Nathanael* think that Christ saw him under the Fig-Tree: *Nathanael* did not perceive Christ, neither then was he corporally present, yet Christ beheld *Nathanael* when he prayed. So Christ beheld St. *Stephen* before the Heavens were opened, and the opening of the Heavens was not; that thereby Christ might be enabled the better to behold St. *Stephen,* but that this holy Proto-Martyr might thereby be the better enabled to discern that Christ looked on him.

IV. AND without all controversy, the Almighty observes and knows with what Reverence, Faith, and Love, we address ourselves to him; for else our Prayers would be fruitless, and our Faith ineffectual: For, how could he distribute to us according to our Faith, if he knew not the extent of it? If the inferior frame of our Hearts were not observed by Omnipotency, we may then infer, that an Hypocrite which can utter extraordinary Expressions, should acquire more by his Addresses to the Almighty, than a true *Nathanael,* in whom there is no guile.

V. Suppose that thou hadst lived in that Age when Christ was upon Earth, or that he were corpotally present now, near thy Habitation; consider with what Joy, Reverence, Alacrity, and Assurance, thou wouldst address thyself to him for the Pardon of thy Sins, or for any other Mercy thou stoodst in need of: After the same manner thou mayst now address thyself; his remoteness from thee, in respect of a Corporal Presence, doth not diminish his Power to discern thy Wants, or give an Audit to thy Petitions; nor his being now glorified, doth not derogate his Benevolence to grant thy Requests, than if he were corporally present, in the Room with thee in the form of a Servant, as he was once at *Jerusalem.*

VI. THE Glory of Christ doth not slacken his Love and Goodness; for Christ is the express Image of his Father, and God's Attributes are all consonant: The Majesty of Heaven doth not set Limits unto his Goodness, and make that finite; nor doth his Bounty make his Omnipotency less glorious: His Goodness makes his Deity more amiable, and his Omnisciency makes his Mercies more wonderful; so neither doth the Exaltation of Christ, excite him to abate or diminish his Goodness to any that serve him, according to his divine Precepts.

VII. BUT if in any method his Love is mutable, it is by an Augmentation: For when our blessed Lord was in the flesh, you must have approached him by Faith, or expected no Mercy; and by Faith, though he is inthroned in Heaven, you may obtain Mercy in time of need. Thus you may ponder upon any of these Considerations, until your Heart be so convinced of, and affected with the Presence of God, that you thereby may be the better fitted for the carrying on the Duty of Meditation more effectually.

SECT. VI. Of Preparatory Prayer Before Meditation.

THE next Preparatory Consideration is, *Prayer;* which thou mayst perform to this or the like purpose.

LORD, my design, at this time, is not to be sequestered an Hour from worldly Enjoyments, for that were to be guilty of a Cessation, and to increase the number of my Sins, not my Graces; but my Sollicitation, at this time, is, to be so convinced and affected with those spiritual Verities revealed in thy Sacred Word, that I may fully resolve, by thy Strength and Power, to reform my Life: for I can neither understand the things that belong to my Peace; not understanding them, be convinced of the Certainty and Verity of them.

II. NAY, Lord, though my Understanding is illuminated, yet without thee my Affections cannot be enflamed: I can neither know, resolve, nor perform any Good without thee; for from thee proceeds both the Will and the Benefit of thy good Pleasure. Lord, I humbly implore 〈◊〉 to replenish me with thy Grace, that I may be conscientious in performing this

Duty with my whole Strength, and not negligently, and inconsiderately. And, Lord, do thou illuminate me, and convince me with thy Sacred Truths, and so affect my Heart with the Love of Sanctity, and a Detestation of all Sin and Wickedness, that I may thereby be fully and firmly resolved (notwithstanding all the Oppositions that the Flesh, the World, or the Devil can procure) to run the ways of thy Commandments with joy and celerity.

III. AND, Lord, grant that when thou hast operated in me the Will so to perform, give me also the Benefit, and let me not trust to the Strength of my Resolutions. but to the continual gracious Assistance of thy holy Spirit for the Performance of those Duties that through thee I shall resolve to pursue. Grant this, O holy and blessed Father, even for the Merits of thy dear Son, who hath commanded me to approach to thee in his Name for any Mercies I stand in need of. O let these my Petitions reach thy merciful Ears▪ even for his sake who is my only Lord and Savior, *Amen.*

IV. THIS or the like Prayer thou art to send up to the Throne of Grace: But this must be done with thy whole Heart; for thou must believe, that it is by the Strength which thou shalt acquire from God, by Prayer, whereby thou shalt be enabled to perform this or any other Duty profitably; for it is he that teaches us to be Proficients. Now, he that begins a holy Duty without God, will end it without him also. It is a pernicious thing to imagine that we can by our Natural Parts, Learning, or by the strength of Grace already received, without the Almighty's further Assistance, perform anything that can please him, or edify our own Souls; for though our Mountain be made strong, yet if he withdraws the Light of his Countenance, we are in Obscurity.

V. WE may with much more reason declare, Now the Sun is in his full Meridian, and the Air is so serene, that now we can transact well enough for a space, though that Solar Luminary be eclipsed; than to testify, though our Hearts be never so much inflamed with the Love of the Almighty, now we are so supplied and inflamed with his divine Love, we can subsist by our own Strength, and for the present we want not God's further Assistance; afford us but Subject Matter to meditate of, and we shall be of Ability to continue and increase our Flames. Do not possess thyself that it is a Burthen, but a Mercy and Privilege, that Omnipotence hath necessitated and commanded thee always to extract Strength from Him.

SECT. VII. Of Consideration.

FIRST, Our Considerations must be plain, not intricate and abstruse; for the main Scope of Meditation being the affecting of our Heart, and reforming of our Lives. Next, they must be certain and evident, not controversial and dubious; for the Effect of Meditation is not peculiarly to increase our Knowledge, but to improve it. Neither let Considerations be curious and nice Speculations: Neither make choice of those Books to assist thee, in this Duty, which are embellish'd with Rhetorical and Eloquent Expressions▪ which appear, in the eye of the World, to be witty, but are indeed very empty: for Verity, indeed, is many times lost in those Allurements; and entangles the Mind, by disingaging of it, from serious Consideration: As many Dishes become unsavory, by having too much Cost bestowed, and so lose their Virtue before they reach the Stomach.

II. THE Bee fixes not upon the freshest coloured Rose, or fragrant's Smell; but on the Herb Thime, which is of slender beauty. Besides, Eloquence in this Duty, may please some Persons, as Pictures in Books please Children, who while they gaze upon them, neglect their Learning; even so, while we are affected with Elegancy of Speech, we stray from the performance of conveying the Verity of what we ponder of, to our Hearts: As in the Disease of the Bladder, the skilful Physician, to perform a Cure, administers those Remedies which may soonest reach the Part affected; for if they meet with any Obstruction, they lose their virtue, and are insignificant: so if our Understanding should explicate the Eloquence, or search out the Meaning or Certainty of the Verity it considers, any long season, the Heart will prove cool and unaffected; and be under the same Circumstance with those Musicianers that were to play there Consort before a great Emperor, but were so long a Tuning their Instruments, that he would not stay to hear 'em.

III. THE next Rule, is, If any doubt ariseth upon an evident Truth, in which the Devil is apt to cast in Scruples; then act as the Arch-Angel did with him, enter the Lists; and perhaps when you have examined the Matter, the Cloud may vanish, and the Sun shine in its full Meridian; by which resistance Satan will take flight: but if he still persist, and your Blasphemies are not removed, then dispute no more, but use the Arch-Angel's words, *The Lord rebuke thee, Satan.* To this purpose, 'tis requisite to be well grounded in the Verity of God's Word, which is *the Sword of the Spirit,* by which our Savior silenced Satan in all his Temptations: We must not dispute with that Enemy by Humane Reason, but we must *put on the whole Armor of God,* if we will be able to stand in the Day of Temptation, and when all is done to stand.

IV. OUR next Rule, is, Not to over-multiply our Considerations; but when, by considering the Truths of God, we find our Hearts ardently affected, then we are to make a Progression. But this Caution is observable, That when we find our Hearts, never so little affected, we must desist in our Considerations: The Bee will not leave the Flower, while any Honey is to be extracted. And it is a Temptation which Christians ought to take notice of, That Satan is ready to make us hastily pass over Duties, before we have extracted half the strength of 'em: For when we are confessing our Sins, and our Hearts begin in the least measure to be humbled, they are often filled with such Joy, as may be suspected to proceed from him, or our corrupted Hearts.

V. CORN, when it springs too fast, and grows rank, the Husbandman cuts it down. A Corrosive applied to eat dead Flesh, must not be removed when it begins to smart: And Wheat in stony Ground soonest springs up. Our Considerations must take deep root, and not entertain Affections and Resolutions when the Heart has newly received any Impression: But this we must remember, that if our Affections be much inflamed when we begin our Considerations, we are to yield to the Inspirations of God, and be guided by it: for this Method here proposed, is not to limit the extraordinary Operations of God's Spirit; but if our Hearts be only a little excited, we must not leave blowing the fire so soon as it begins to kindle; for green Wood will suddenly extinguish, unless it be thoroughly kindled.

SECT. VIII. Affections and Resolutions.

WITHOUT Knowledge, we cannot consider: and Consideration raises Affections; and Affections produces Resolutions; and the Effect of Resolution is Action, and a through Reformation of our Lives and Manners. Now, our Affections may vary according to the Subject of our Meditation: for sometimes we admire the Goodness, Majesty and Wisdom of the Almighty; another time we are amazed at our own Folly and Madness, in living so contrary to our own Principles; and that those sacred Truths revealed in God's Word, which we might improve to our Eternal Salvation, should be laid by, as useless; as if one should have in his possession an excellent and effectual Receipt for the Stone, and yet lock it up, and make no use of it.

II. SOMETIMES we despise the World, and with *Job,* abhor ourselves in Dust and Ashes: sometimes we affect Sorrow, Joy, Love, Fear, *&c.* of which we may be furnished out of the Book of *Psalms,* which were indeed but *David*'s Meditations, though not in this Method. Now, when our Affections are much excited, we may make a progress to Resolution.

III. NOW your Resolutions must be fixed; not vain and frivolous, but serious and resolved▪ Purposes. Say not with thyself, I am assured the Wrath of God comes upon the *Children of Disobedience,* and I must embrace Hell, or forsake taking of the Name of God in vain; the Offence is great, which I commit in Swearing, and I could heartily wish I could omit it: but instead of this, argue thus with thyself, I am solemnly resolved, by the Blessing of the Almighty, to forsake all Sin, especially what I am most guilty of; for God will not be mocked, neither must I give a faint denial to Sin.

IV. WHATEVER thy Resolutions are, put them presently in practice, and drive them not off to futurity. Art thou addicted to Drinking? Do not resolve and say, This Sin I intend to forsake, but for the present I am engaged to meet Company where I must appear sociable; but that being finished, I design to prosecute my Resolution. This is one of Satan's Devices, and is cast in thy way as a Stumbling-block, which, if not removed, will prove pernicious.

V. NEXT, Let not thy Resolutions be only against Sin, but against the Temptations and Allurements to it. *Solomon* doth not say to the Adulterer, Thou mayest discourse a Harlot; but, *Be not enticed by her words to uncleanness:* He will not permit thee to go into her House, or by her Door; *Prov.* 5. 8. And when he dissuadeth the Drunkard from that Vice, he advises him not to *look* upon the Wine; for as the Beauty of a prostitute Harlot, so the Colour of Wine will inflame our Desires after it, *Prov.* 23. 31. After this method *Job* resolved, *I have made a covenant with mine eyes, why then should I look upon a maid?* Job. 31. 1.

VI. NEXT, You must observe this Caution: If you find your Heart never so much resolving against, and detesting of any Sin, yet be very circumspect, that you confide not upon the strength of Resolution, but earnestly deprecate the Almighty, that he would enable you by his Divine Power; and that as he has given you the Will, so he would give you his Grace to perform it.

SECT. IX. Of Vows.

AS your Resolutios are, so let your Vows be; rather against the Occasions of Sin, than against Sin itself. In things Indifferent beware of making any Perpetual Vow, but rather let it be Conditional. As, First, That you will abstain from such a thing, or perform what you designed, unless you shall be otherwise advised by some discreet, sober Person. Secondly, Add this Caution, if thou art guilty of Drinking, *viz.* If I think of it, I will not drink Wine this Month. Now, if a Breach of this Vow be made, though you did not think of it, you sin if your Vow be absolute.

II. THE next Caution concerning Things Indifferent, is this; Add a Penalty upon the Breach o• your Vow; which may be to this purpose: I resolve to set a-part one Hour in the Day, in Prayer for the Church, to the End of this Month; or else give Alms to the Poor. In such a case, if we perform either, we sin not: And the reason of our Penalty, is, because some Inconveniences may arise which may prove very prejudicial to us; and then we have liberty to take the other part of our Vow, *viz.* To give so much to the Poor.

III. NOW, this Penalty we inflict upon ourselves, must not be too light and trivial, but of such consequence as may be obligatory; yet not of that ponderosity to be prejudicial. For a rich Man to vow he will bestow a small Matter on the Poor, is inconsiderable; yet, perhaps, by a poor Man, the same Value may be of too large an extent: But let your Penalty be according to the Rules of Scripture and Reason, and opposite to those Sins which are most prevalent in thee. For Example, If Covetousness reigns in thee, exercise thy Penalty in Alms▪ If Voluptuousness, Prayer and Fasting, or abstaining wholly, for a time, from thy greatest Delight and Recreation.

IV. LASTLY, Let your Vows be rather against the External than the Internal Acts of Sin; rather against Speaking angrily, than being Angry: For though External Acts of Sin are worse, yet we have not so much dominion over them. If your Vows extend to the Performance of Holy Duties, let it be as to the Time, not the Quantity. For Example: Should'st thou bind thyself to read such a number of Chapters, perhaps thou art tempted to read them too hastily over; whereas if thou dost allot thyself so much Time, thou art not so liable to this Temptation.

SECT. X. How to Conclude your Meditations.

FIRST, Thou must earnestly beseech the Almighty to give thee Strength to perform whatever thou hast resolved to act in his Service. This must be performed fervently, though briefly and humbly, from an earnest Desire to act what thou hast promised and resolved, and also from an humble sense of thine Inability in the Performance. Next, express thy Thankfulness; and when thou findest any Alteration wrought in thy Hearr to detest Sin, give God the Glory, and rejoice not in thyself, except it be with trembling at thy own Pride and Arrogancy.

II. NEXT, We are to remember what Parts of our Medtation did most affect us, and lay them up so in our Thoughts, that frequently we may ponder on 'em. Lastly, When thy Meditations are ended, depart not hastily to thy Temporal Employments: Go not from the Presence of the

Almighty, as a Bird out of the Snare of the Fowler, with alacrity and speed, but go vigilantly and warily from Holy Duties.

The Collects to be said Before or After Meditation.

O LORD, from whom all good Things do come, grant to me thy humble Servant, that by thy holy Inspiration, I may Think those things that be good, and by thy merciful guiding may Perform the same, through our Lord Jesus Christ, *Amen.*

GRANT to me, Lord, I beseech thee, the Spirit to Think and Do always such things as be rightful; that I who cannot do anything that is good without thee, may by thee be enabled to live according to thy Will, through Jesus Christ our Lord, *Amen.*

I BESEECH Thee, Almighty God, look upon the hearty Desires of me the humblest of thy Servants, and send forth the Right-hand of thy Majesty to be my Defense against all my Enemies, through Jesus Christ our Lord, *Amen.*

MED. I. Confession of Sin.

1 John i. 9.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

OMNIPOTENT God, my Sins ever appear in my sight, and are a Torment unto my Mind; every Day I think of thy Judgment, because Death threatens me every Hour. And when I remember, *I must appear before the Judgment-seat of Christ,* 2 Cor. 5. 10. then I exaamine my whole Life, and find it is altogether Vanity; my Actions are vain, my Words profane, and my Thoughts unprofitable. If the shadow of some Virtue appears, it is imperfect; because Original Sin, and my vitiated Nature hath polluted it.

II. IF *all our righteousness are as filthy rags,* Isa. 64. 6. what can we expect our Unrighteousness should be? Our Savior tells us, *When ye shall have done all those things which are commanded you,* say, *we are unprofitable servants,* Luk. 17. 10. And if we are so unprofitable in our Acts of Obedience, certainly we are abominable in our Transgressions. St. *Gregory,* in his *Morals,* tells us, A diminutive Light may shine in Obscurity; but being set in the Sun, is darken'd. Wood not measured, may appear strait; but applied to the Rule, is found oblique. The Impress of a Seal may appear perfect in the Eyes of the Spectators, and yet be very imperfect in the Eye of the Artificer. So that which glitters in the Estimation of the Performer, is often-times sordid in the Discretion of the Judger. For, the Thoughts of God are different from the Thoughts of Men, *Isa.* 55. 8.

III. THE Memory of many Sins affrights me; and yet there are divers I am ignorant of. *Who can tell how oft he offendeth? O cleanse thou me from my secret faults!* Psal. 19. 12. I dare not look up to Heaven, because I have offended him which inhabits there. In Earth I enjoy no Refuge, expecting nothing from the Creatures, because I have offended the Lord of the Universe. My

Adversary the Devil accuseth me to the Almighty, and desires him the most Just Judge to condemn me to Chains of Darkness, for my Sin, that would not lay hold on the Means of Grace.

IV. NEXT, The Four Elements, in their order, accuse me: And, First, The Heavens acquaint me, they have supplied me with Light, to my Joy and Comfort. The Air whispers me, I have given thee all manner of Fowl my Region affords, to be at thy Command. The Water violently speaks, I have given thee all manner of Fish to eat. And the Earth opens her Mouth, saying, I have given thee Corn, Wine and Oil to nourish thee; but how hast thou abused these Mercies, to the Contempt and Dishonor of our Creation? Therefore let our Benefits redound to thy Punishment; let the Fire consume thee, the Water overwhelm thee, the Air fann and winnow thee, the Earth swallow thee up, and Hell devour thee.

V. THE Holy Angels which were appointed by the Almighty to minister unto me in this Life, and to be my Comforts in the Life to come, they accuse me: for by my Sins I have deprived myself of their Ministry in this Life, and Hope of their Fellowship in the World to come; the Voice of God's Divine Law accuses me; either I must fulfil it, or perish; to perform the one, is impossible; and to undergo the other, is intolerable.

VI. GOD, the most severe Judge, and potentest Executer of his Eternal Law, accuses me: Him I cannot deceive, who is Wisdom itself; from him I cannot fly, who is Power itself, and reigns everywhere. *Whither then shall I fly?* Psal. 139. 7. Even to thee, O Blessed Jesu, my alone Redeemer and Savior. I hear a Voice which bids me hide myself *in the clifts of the rock,* Cant. 2. 14. Thou art that Rock, and thy Wounds are the Clefts; in them will I hide myself against the Accusations of all the Creatures.

VII. My Sins cry aloud, even unto Heaven; but *thy blood which was poured forth for my sins, cries louder,* Heb. 12. 2•. My Sins are potent to Accuse me, but thy Passion is effectual to Defend me; the Unrighteousness of my Life is powerful to Condemn me, but thy most perfect Righteousness is powerfuller to Save me. I appeal therefore from the Throne of thy Justice, to thy Mercy-Seat; but I dare not appear before thy great Tribunal, unless thy holy Merits interpose betwixt me and thy Judgment.

MED. II. That the Cross of the Holy Jesus should excite us to Repentance.

Rom. v. 8.

While we were yet sinners, Christ died for us.

BEHOLD, my Soul, thy Savior's Sufferings; the Wounds of him that was crucified, and the Torments of him that expired on the Cross: That sacred Head at which Angels tremble, is platted with a Crown of Thorns: That Face which in Beauty exceeded all Mankind's, is spit upon by the Ungodly: Those Eyes, brighter than the Sun in his Meridian, are obscured in Death: Those Ears which were accustomed to hear Angelical Anthems, are infested now with arrogant Speeches, and scornful Reproaches: That Mouth from whence proceeded Divine Oracles, and dictated to Angels their Celestial Lessons, receives nothing but Gaul and

Vinegar: Those Feet which the devout *Magdalene* kissed, and wiped with the Hairs of her Head, are fastened with Nails: Those Hands which stretched out the Heavens like a Curtain, are now extended on the Tree of Shame.

II. THAT Body, the Deity's Temple, is scourged and wounded with a Spear: Nothing escaped the malicious Jews but his Tongue, and that was meekly exercised in Praying for his Persecutors. And he who now Reigns in the highest Heavens, underwent all this for lost Mankind: He felt the Pains of Hell, and cried out, *My God! My God! Why hast thou forsaken me?* Mat. 27. 46. So great was his Agony and Anguish, that he▪ which comforteth Angels, stood now in need of one to comfort him.

III. IF this happens to the Just, what shall become of wretched Sinners? What measure shall the Almighty take with us for our Offences, who is so wrathfully displeased with his well-beloved Son for the Sins of the whole World? O God of infinite Mercy, take from us these stony Hearts of ours, and give us Hearts of Flesh, that we may tremble at thy Word, and melt at thy Judgments. Lord, let us not forget thy Acclamations and Tears: Thou cryedst from the Cross, Behold, O ye Sons and Daughters of Men, what I suffer for you! Was ever Grief so great? or any Sorrow like unto my Sorrow? But O Thou whose Property it is to have Mercy, convert our stubborn Hearts unto Thee.

MED. III. Of the Fruits of Repentance.

Mat. iii. 8.

Bring forth therefore fruits meet for repentance.

THE Foundation of a Holy Life, is True Repentance; and where that is acquired, Remission of Sins, and Eternal Life succeeds. Why then do we defer our Repentance, and procrastinate it from day today? To Morrow is not in our possession; and to Repent sincerely, is not in our power; but when the Judgment-Day is approach'd, we must render an Account not only for one Day, but for our whole Lives.

II. ACKNOWLEDGE and bewail thy Sins, so shalt thou find God in Christ appeased towards thee. *I, even I am he that blotteth out thy transgressions,* saith the Lord, *Isa.* 43. 25. inferring our Sins are enrolled in the Court of Heaven. *Turn away thy face from my sins,* begs the Royal Prophet, *Psal.* 51. 9. Demonstating that our Iniquities are in God's sight. *Be converted unto us, O God,* prayeth *Moses:* therefore *our sins do separate us from God,* Isa. 59. 2. *Our sins have answered us,* complaineth *Isaiah,* ver. 12. and do accuse us before God's Tribunal. *Cleanse me from my sins,* is the *Psalmist*'s Petition, *Psal.* 51. 2. Concluding, our Sins, in appearance, are sordid in the Eye of the Almighty.

III. SIN is the Distemper of the Soul: which moved *David* to cry out, *Heal my soul, for I have sinned against thee,* Psal. 41. 4. It is for Sin, that we are blotted out of the Book of Life. So said the Eternal, Whosoever shall sin against me, *I will blot him out of my book,* Exod. 32. 32. We are cast off by the Almighty for our Sins: which made *David* deprecate, *Cast me not away from thy*

presence, Psal. 51. 11. Sin torments the Mind, and dries up the Moisture, as the *Psalmist* experienc'd, *Restore me to the joy of thy salvation,* Psal. 47. 12.

IV. Sin is infectious, says the ProPrphet, *Isa. 24. 5. The earth is defiled by the inhabitants thereof, which have transgressed the law.* Our Sins press us down to Hell, else the *Psalmist* had not broke out, saying, *Out of the deep have I cried to thee, O Lord; Lord, hear my voice.* 130. 1. Sin is the spiritual Death of the Soul. So says the Apostle, We were sometimes *dead in our sins,* Ephes. 2. 1. By mortal Sin, Man loseth his Creator, who is the infinite and Incomprehensible Good: therefore, to be deprived of him, is an infinite and incomprehensible Evil. And as the Almighty is the chiefest Good, so Sin is the chiefest Evil.

V. CALAMITIES and Punishments are not absolutely Evil; for many times from them Good is extracted: Nay, they may properly be called Good; because they are God's Messengers, and proceed from him who is the Fountain of all Goodness. Moreover, they lead us unto the chiefest Good, even Life Everlasting. Christ, by his *Passion, entered into his Glory,* Luk. 24. 26. And Christians, by *Tribulations, enter into Life Eternal,* Act. 14. 22. And consequently, Sin is the chiefest Evil, because it draws us from the chiefest Good.

VI. THE Sinner is accused by his Conscience, which he hath defiled; by his Creator, whom he hath offended; by the Sins he hath committed; by the Creatures he hath abused; and by the Devil, who hath seduced him. How saving then is Repentance, which frees us from such Accusations! Let us haste then with speed to such a sovereign Catholicon. If thou defer thy Repentance till Death, thou doest not forsake thy Sins, but they forsake thee; and it is very difficult to trace out an Example of sincere Repentance at the Hour of Death, except that of the Thief upon the Cross.

VII. *FOVRTEEN years have I served thee,* (said *Jacob* to *Laban,*) *it is time now that I should provide for my own house,* Gen. 31. 41. And if thou hast pursued the World, and chased after the Vanities of it so many Years, it is now high time to provide for thy Soul. Every Day, nay, every Hour and Minute, we accumulate Sin; Oh, let the Spirit, every Moment, wash it away with Tears of Repentance. The Almighty infuses not the Oil of Mercy, but into the Vessel of a contrite Heart: He first mortifies us by Contrition, and then quickens us by his Spirit of Consolation: He leads us into a deep abyss of Grief, and brings us back by his Restraining Grace.

VIII. *Elias* first heard a vehement Wind, overturning Mountains, and cleaving Rocks; and after the Wind, an Earthquake; and after the Earthquake, Fire, 1 *King.* 19. 11. At length there followed a still, small Voice, *ver.* 12. From whence we may infer, That Terror is the precursor of the Love of Omnipotency, and Sorrow precedes Comfort. God binds not up any Wounds that are laid open by Confession: He Pardons and Justifies none, except they Acknowledge and Condemn themselves: He Comforts not, unless they first Despond. And this is the sincere Repentance which God, by his Holy Spirit, operates in us.

MED. IV. Of Man's Salvation.

Tit. ii. 11.

For the grace of God that bringeth salvation, hath appeared unto all men.

WHY art thou perplexed, O my Soul? and why art thou dubious of the Mercy of God? Remember thy Creator, who created thee without thy Assistance; who *formed thee in secret, in the lower parts of the earth,* Psal. 139. 15. He who took care of thee before thou werit born: Will his Providence neglect thee, now thou art fashioned after his own Image? To Thee, the Great Creator, does thy unworthy Creature address himself: Though my Nature is infected by Satan, and wounded by Thieves, which are my sinful Corruptions; yet my Creator liveth.

II. HE which made me, can renew me: He that created me without any Evil, can chase all Evil from me; whatsoever hath gained admittance by the Devil's Suggestions, *Adam*'s Prevarication, or my own Actions; yea, though it hath over-spread my whole Substance. The Almighty never hated his own Workmanship: We are before him, like Clay in the Hands of the Potter. Had he hated me, certainly he would never have created me when I was nothing: *He is the Savior of all men, but especially of them that believe,* 1 Tim. 3. 10. He created me wonderfully, and redeemed me miraculously; but his Love was never so highly expressed, than in his Wounds and Passion.

III. SURELY we were indulgently beloved, for whose sakes the only begotten Son of God is sent from the Bosom of his Father. Dear was the Price of our Redemption, and great was the Mercy of our Redeemer: To make us Rich, he embraced Poverty; for he *had not where to lay his head,* Mat. 8. 20. To make us the Sons of the Most High, he condescends to become Man; and doth not, after he had accomplished our Redemption, neglect us, but *still intercedeth for us,* Rom. 8. 34.

IV. LET my Sins, Satan, and all the Powers of Darkness accuse me, in Jesus my Mediator will I trust, who is Greater than my Accusers. Let my Weakness affright me, yet in his Strength will I glory. For the Sufficiency of my Merit I am familiarly acquainted, my Merits is not sufficient; it suffices me, that he is propitious against whom I have sinned; and whatsoever he hath decreed not to impute, will be performed; and all Guilt, with the Price of his most precious Blood, shall be done away.

V. LET it not then perplex me, that my Sins, though many, and of such a magnitud• discomfort me: For were I not oppress'd, and heavy laden with Sins, what need I earnestly request Christ's Righteousness? Had I no Distemper, I had no necessity to implore the Physician's Help: but I am spiritually sick; and He who is the Lord our Righteousness, is both our Savior and Physician. Lord, I am Sick, a Sinner, and Condemned; and upon the Grand Inquest of my Conscience, pronounce myself Guilty: but have Mercy on me, O my Physician, my Savior, and my Righteousness!

MED. V. The Youth's Memento.

Eccles. xii. 6.

Remember now thy Creator in the days of thy youth.

IT was both seasonable and profitable Advice, and one of the elegantest and choicest Expressions in the Royal Preacher's Sermon. For, who is he which is now Young and Vigorous, that is certain he shall live to be Old? And yet that potent Voice which loudly proclaims to all the World, and whose Sound will remain till Death shall be expired, is scarce aucible in the Ears of thousands.

II. 'TIS one of this divine Chanters harmonious Lessons; and yet the World thinks it too harsh a Note, and is very much displeased with the Tune. 'Tis strange, and an amazing Wonder, That the Sweetest and Wisest of Preachers should have so slender a Train of Followers, being his Oratory is so Rhetorical and Divine: And yet it is so weighty a Text, which though they shun to hear, understand, or read, they cannot evade the seeing; for the whole Universe is but a Comment on it; every Creature we behold, preaches this useful Doctrine, which we so supinely sleep out with our Eyes open.

III. NATURE herself carries this *Memento* in her Forehead; and the very Bruit Beasts, in this Philosophy, can reason with us: And it is strange madness, that Man should forget his Maker, did he but remember himself. But alas, blooming Youth affects not to be put in mind of Heaven, which he is not acquainted with; 'twould impair his Memory, and make him think of his Prayers too often: Piety will but chill his Blood; Religion makes him look wither'd; the Thoughts of Heaven, and a Future-State, will make him sager than his years requires: his Blood informs him, he is not yet qualified to turn Divine; he may serve his Creator time enough, when he is more at leisure.

IV. THUS these Temporal Objects of Vanity and Pleasure chase away our Thoughts from Heaven, and its Celestial Raptures: We can spend the Flower and Beauty of our Years in Vice, and think the Almighty will be well enough pleased with the Deformity of decrepit Age: We can sport and revel our Piety and Time in vain and frivolous Delights, and conclude ourselves potent enough to compel Heaven, and become Religious, when we are bowed down with Infirmities, and have nothing left us but Repentance and a Tomb.

V. WE are so highly pleased with the Sweetness of Sense, that we are negligent of any greater Felicity; and so extraordinary much delighted with the Happiness of Sinning freely, that we could willingly embrace that Religion which tolerates Vice most: We place all our Devotion, with the luxurious Epicure, in the Riots of Nature: Jolly Meetings are our best Religious Exercises; a Sermon is as troublesome and melancholy to us, as a Funeral; and to hear of our Latter-end in the midst of our Pleasures, sounds like a Lecture of Death, the unwelcome and faint Echo of the Grave.

VI. LET the Preacher instruct us never so earnestly to remember our Creator, we rather choose to follow Satan's Doctrine, to enjoy this World as long as we can, and entertain Thoughts of Heaven at our leisure. And shall the Lusts of this vain World, O Lord, be greater in my Soul than the Love of Thee? Shall the temporary Allurements of Sin eclipse the Memory of thy Glory? My Life, I know, is but a Span; and yet, I beseech thee, abreviate that,

rather than it should be spent in a neglect of Thee: better this Earthly Tabernacle of my Body be dissolved, than become a Theatre for Sin to revel in.

VII. LET me pay unto Nature the due Debt I owe her, sooner than perhaps she would summons it, rather than run deeper in score with thy Justice. 'Tis far better I should die, and be lost in the memory of the World, than to forget thee: Thou broughtest me, at first, from nothing, not to sin, but to serve and fear Thee; and has impressed in me a Ray of thy blessed Self, that I might not seek my own perverse Will, nor pursue this vain World, but heavenly Mansions: inure me therefore to Thee, that I may behold those solid and ravishing Joys and Consolations that is in serving of Thee; what Tranquility accompanies thy Grace; that so I may no longer follow my own depraved Sense, but my Savior.

VIII. IT is none of the least Sins of our Youth, that we are negligent and forgetful of Thee our Creator. And no wonder we are ignorant and insensible of the Joys to come, that live in such a constant and continued neglect of Heaven. Make me therefore, O my God, seriously to consider, that had I the perfect Fruition of all I could wish or long for here, I should not only be unsatisfied, but, in the end, find how miserable he is that fixeth his Heart on anything but Thy Self. Teach me therefore so to enjoy the World, that I lose not Thee, nor the Memory of that Blessed and Eternal Reward Thou hast promised to them that Honor and Fear Thee.

MED. VI. General Rules for a Godly Life.

Ephes. xv. 16.

See then that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil.

EVERY Day Death approaches thee, and then follows Judgment and Eternity. Therefore, think often how thou mayest be able to Answer, in that most strict and severe Judgment: Look circumspectly unto thy Thoughts, Words, and Actions; for at that great Tribunal thou must render up an exact Account, *Eccles.* 12. 14. Every Evening and Morning entertain thy Thoughts of the pale Messenger, and defer not thy Repentance till the next Day; for the Morrow is uncertain; but Death is certain, and waits no Person's leisure.

II. NOTHING is more opposite to Piety than Procrastination. If thou contemnest the inward Voice of the Holy Spirit, thou will never attain to a sincere Repentance. Make it thy business and study to walk in the Law of the Lord. In thy Conversation be Affable and Courteous to all, Perplexing to none, and Familiar with few: To God live Piously, to thyself Continently, and to thy Neighbor Justly: Shew Favor to thy Friend, Patience to thy Enemy, thy Good-Will towards all, and thy Bounty to whom thou art able. Always call to mind Three things past, the Evil committed, the Good omitted, and the Time pretermitted: And ever bear in mind Three things present, the Brevity of this present Life, the Difficulty of being saved, and the Paucity of them that shall be saved.

III. LET thy Evening Prayers ascend, and humbly confess the Sins of the Day past, and think how many are in danger of Hell-fire. Let the last Day of the Seven correct and amend what

Enormities thou hast committed the whole Week: Shew Obedience to thy Superiors, give Counsel and Aid to thy Equals, and Defend and Instruct thy Inferiors: Subdue thy Body to thy Mind, and thy Mind to the Will of God: Heartily bewail thy past Evils, and set not thy Affections on Temporal Enjoyments, but fix them on that which is Eternal: Mourn for Sins, upon remembrance of them; and often remember Death, that thou mayest cease from Sin: Let the Justice of the Almighty keep thee in Fear, and his Mercy preserve thee from Despair.

IV. WITHDRAW thyself, as much as thou canst, from the World, and addict thyself wholly to God's Service: In Pleasures and Delights, be vigilant of thy Chastity; in Riches, exercise thy Humility; and in worldly Affairs, neglect not Piety: Be studious in pleasing none but thy Savior, neither fear to displease any but Him: Deprecate Him always, that his Will may be done on Earth, as it is in Heaven; and beseech Him to forgive thee what is past, and to guide and govern what he has wrought in thee, for the future.

V. ABANDON all Hypocrisy; for God judgeth not according to external appearance, but according to the Heart. In thy Words, *take heed of vain repetitions,* Mat. 6. 7. because *for every idle word thou must give an account in the day of judgment,* Mat. 12. 36. Let thy Words, Works, and Actions, be good or evil, they pass not away, but remain as Seeds of Eternity. And the Apostle assures us, *If thou sowest to thy flesh, of the flesh thou shalt reap corruption; but if thou sowest to the spirit, of the spirit thou shalt reap life everlasting,* Gal. 6. 8. Neither Honors, Riches, Pleasures, or Vanities of this Life, can attend thee, after thy Glass is run out. Set a low value upon what thou possesseth, but esteem highly what thou wantest.

VI. LET Holy Meditation produce in thee Knowledge; and Knowledge, Compunction; and Compunction, sincere Devotion. The Silence of the Mouth creates Peace in the Heart; and, and the more thou separates thyself from the World, the more acceptable thou art to the Almighty. Whatsoever thou requestest, ask it of God; and whatsoever thou enjoyest, resign up freely unto him: for he that is unthankful for what he has received, is unworthy of receiving more; and the Gifts of Heaven cease to descend, when the Incense of our Thanks leave off ascending.

VII. WHATEVER happeneth to thee, convert it to a good use; as in Prosperity, bless and praise God, and exercise Charity according to thy Ability. So in Adversity, exercise thy Repentance for what Enormities thou hast committed, which thou canst not but imagine to be the Efficient Cause of what thou sufferest. Let Humility keep thy Heart in Subjection, that Arrogancy may get no possession of thee. Judge God to be a Father, for his Clemency, Power, and Gentleness; a Lord, for his Discipline, Severity, and Justice. Love him piously, as a Father, for his Mercy; and fear him, and trust in him, who abhors Sin in the least degree. Ever humbly acknowledge thy own Misery, but loudly proclaim his Mercy.

MED. VII. The Whole Duty of Man.

Eccles. xii. 13.

Fear God, and keep his commandments, for this is the Whole duty of man.

FEW there are which perform this Lesson; which yet should not so much appear our Duty, as it ought to be our Delectation. He that hath but once acquired the habit of adoring his Maker, will assideouslsly confess Religion the highest of Pleasures; and that Legislative Power which seems so formidable and disgustful to the World, will prove but recreative to his Immortal Soul. But alas, how little is there of the Royal Prophet's Piety now among us, when instead of delighting in God's Law, we obliterate it more; and are so far distant from meditating in it either Day or Night, that we never in the least think or consider of it at all.

II. 'TIS become a Custom, now, to Sin with Audacity; and a Syllogism of much Valour, to exile this timorous Religion, or fearing either the Almighty, or his Law, which he hath given us. The Royal Preachers edifying Doctrine is as obsolete, and worser than a Paradox; a mere Apocrypha, and a Heresy to revive it. To instruct us in our Duty, is to scurrilize the Times, whilst we officiously unhinge Religion; and it is no amazing wonder there are such swarms of Atheists: but indeed, there never was such a time to generate them, as now; trace Antiquity to its primitive Rise, and this Age cannot be parallel'd.

III. THE World never increased so much in Sin: abominable Sects, and disaffected Parties, like Colonies, new cultivate the Earth; Profaneness is grown Hereditary, and sprouts out by Propagation; so that in process of time, Posterity may perhaps become Ethnics. Were the Divine Wisdom and his Promise mutable, a Deluge would prove but a slender Penalty. We not only sin, but exult in it more; whilst some, not satisfy'd to be occult and silent Atheists, proclaim it aloud, and are fierce of acquiring the Reputation; as if we could not render our Ingenuity enough, without Denying our Maker.

IV. NO marvel Religion is out of Tune, when a Harmony in Ecclesiastics is wanting; or that Christianity bears so faint a Sound, when common Morality is not heard. And yet it is a Lesson which we cannot learn too well, a Tribute we cannot pay too often. We owe our Breath to the Bounty of his Hand; what Homage then can we better pay than that, which by magnifying of him, we purchase an Immortal Crown for ourselves? Tell me, ye stupid Chasers of the World, what ye aim at in all your Pretences? Ye that scoff at Heaven, and make Divinity a Garment for Unrighteousness? That with the Pharisee, embrace Formality for your Religion, and make an external Piety your Duty?

V. ALAS, Heaven is not gained by pious Fraudulency, gilded Crimes, or fortunate Transgressions; nor the Eye of the Almigty to be deluded with a gaudy Zeal. 'Tis not a pretended Sanctity, that can invest us with Immortality; nor a modish Devotion only, that will conduct us to Heaven. How miserable is he who idolizes the World, and embraces that Religion, to neglect his Creator! Therefore let us make that inquest of the Voice within us, and then invoke the Almghty in these or the like Expressions.

VI.

O GREAT *Jehovah,* what didst thou bestow our Reason on us, but to diligently listen unto the Voice of thy Law, that the Celestial Rhetoric of thy Word, might at least attract from us an ignorant Profaneness? Shall Ethnics, that had no other Scope, no other Recompence for their Sanctity, than some vain Applause, or the internal Triumphs of their Spirits, for their good

Performances, outvie us in the Splendours of a Moral Life; and we that have sublimer and purer Hopes, be scarce Obedient for Thy sake? Shall they that are ignorant of Thee, be more passionately Just, than we that have traced out Heaven, and expect Eternity to succeed?

VII.

THOUGH it was not in Man's Power to find Thee, till Thoudid'st reveal Thy Self in a Crucify'd Jesus; yet now having so richly, and in that Plenitude expressed to us the Treasures of Thy Love, shall we not be excited to perform something for Thy Glory? Incite us, we beseech Thee, to consider well the Advantages that are in Thy Service, the Felicity that accompanies Obedience, and thae Crown which is the Recompence of Faith; that so our Affections being mortified unto these fading Objects here Below, they may be enliven'd only with Desires after those Eternal Excellencies that are in Thee, in Thy Heavenly Kingdom.

MED. VIII. The Vanity of the World.

1 Joh. ii. 15.

Love not the world, nor the things that are in the world.

SET not thy Affections upon the World; *for it shall pass away; and all the things that are therein, shall be consumed with fire?* 1 Cor. 7. 31. 2 Pet. 3. 10. Love that Felicity which is Eternal, that so thou mayest enjoy it, and live forever. Every Creature is subject to Vanity: whosoever therefore idolizes the World, shall also become vain himself. Embrace that Good which is true and stable, that thy Heart may be quiet and fixed. Why doth mundane, ambitious Honor delight thee? He that seeketh Applause of Men, cannot be Honor'd by the Almighty, *John.* 5. 44. For he that chaseth after this World's Vanity, must be conformable to it: And the Apostle tells ye, *He that pleaseth men, cannot please God,* Gal. 1. 10.

II. HE that is Extoll'd yesterday, perhaps, to a high degree, by the Applauses of Men, may be level'd tomorrow by Dis•race. What is mortal Man the better, for gaining a Reputation of a greater value than others, if he is disesteem'd in the sight of God? Our blessed Savior being sought for to receive a Kingdom, fled from it; but to be ignominiously Crucified, surrendered himself. He that despises not the World, to follow Christ, how will he be qualify'd to lay down his Life for him? Therefore there is no passage to true Happiness, but by contemning the Pomps and Vanities of this wicked and fading World.

III. CHRIST, that blessed Pattern, taught us how we should value the World: For, if He who is Glory itself, rejected Temporal Glory, why should we, to our prejudice, embrace it? What availeth the Praises of Men, if the Voice within accuseth us? Or, what signifies a Bed of Gold, to one in a burning Fever, unless the State or Pomp could abate the Torment? It is only the Testimony of a good Conscience, that admits of any Duration. But why doest thou chase so much after Riches? He is too covetous, unto whom the Almighty is not sufficient. This Life is the Path to our Eternal Country. What doth transitory things profit us: They do but rather overload the Traveler, as too much Burthen doth a Ship.

IV. THE Majesty of Heaven is the Riches of his Servants; then why shouldest thou not seek after that which will complete thy Happiness? Temporal Riches produce Labor and Toil in the getting, Fear in the possessing, and Grief in the losing: and, which is most deplorable, the Labor of the Covetous not only perisheth, but it brings them also to the same Destiny. *Lot*'s Wife, which was turned into a Pillar of Salt, yet preaches unto us this Doctrine, Not to look back on the Splendour of the World, but with speed to hasten to our heavenly Country. And why doest thou so eagerly pursue after Pleasures? They are but Vanity, and in the end, *Vexation of Spirit.*

V. O THEN, let the remembrance of a Crucified Savior, banish from thee all Pleasures; and let the remembrance of a Fire Unquenchable, extinguish all inordinate Concupiscence. Compare but the short Moments of Pleasure with Eternal Punishments, and thou wilt relinquish one to evade the other. Worldly Pleasures, if really considered, are brutish; and they that are involved in those Allurements, assume the shape of wild Salvages. The Sweetness of Heavens Kingdom pleases not that Appetite which daily feeds upon Husk with Swine. Let us then prepare, with the Patriarch *Abraham,* and offer up to the Almighty, as an Oblation, this our beloved Son, even our darling Sins which have so long invaded us.

VI. LET us consider, the Way to Eternal Mansions, is not strewed with fragrant Roses, but with Thorns and Thistles. The External Man, indeed, is surrounded with Pleasures; but the Internal must press through many Tribulations. Let the Fear of Omnipotency then, macerate thy Flesh, that the Affections thereof may not delude thee. Retain always in mind the approach of the great Audit, that the perverse Judgment of thy sensual Appetite may no way enslave thee. Be not allured by the flattering Face of the Serpent, but remember the Sting he craftily conceals. Always invoke the Almighty to strengthen thee with his Grace, that at the last thou mayest receive a Crown of Glory.

MED. IX. Jacob's Ladder.

Gen. xxviii. 12.

And he dreamed, and behold a ladder set upon the earth, and the top of it reached unto heaven; and behold, the Angels of God ascending and descending on it.

THE Patriarch *Jacob* had no sooner fixed upon a Stone for his Pillow, but a splendid Vision accosts his sight: That filial Obedience which attended him from his Father, on a Journey to *Syria,* became a nobler Conduct, and directed him the Way to Heaven: Those Angelical Travelers ascending and descending before him: Happy Solitariness, and glorious Entertainment with such Celestial Company! The Uneasiness of his Lodging was highly recompenc'd by this Beatifical. Prospect; when the God of Heaven, the Lord and Governor of the World, appeared unto him, refreshing him with the graciousness of his Promises and Providence.

II. WHEN I view the Figure of this humble Sleeper, I cannot forbear wondering at the folly of those, that expect Visions from Above upon their soft Beds, and seek for Revelation in the

plenitude of their Pleasures: Their wanton Spirits would wax sick, and be out of humor with Piety, should it molest or oppose their Quiet: How apt would their Devotion be to contract an Ague, should they, with the Psalmist, rise up at Midnight to invoke the Almighty? God distills not his Miracles into the Lap of the Wanton; nor communicats the Excellency of his Glory, but to those who resign themselves to Him.

III. St. *JOHN* must be exil'd to *Patmos,* before he can be admitted a Divine; and have converse with none but Angels, if he would be a fit Penman for Heaven. Those devout Men, who were retired from all Company, but Solitude, and their Devotions, could not have merchandized so unspotted with Heaven, had they not renounced all Correspondence with the World; and unvesting themselves of all Temporal Felicities, obtained an higher degree of Grace, and became living Monuments of Celestial Grandeur.

IV. OUR devout Patriarch enjoyed here no-Canopy but the serene Air; no other Tapers to illuminate his Apartment, but the Lamps celestial; and the vigilant Angels move to and fro, as it were, to guard and preserve him. Oh, how securely doth he rest, that lays down his Head in the Bosom of Providence, and makes that his Soul's Receptacle! Repose thus Beatifical, denotes a Sanctuary: Nor need he fear any Disturbance in his Rest, that has the Almighty for his Keeper; or that his pious nocturnal Thoughts shall be molested with frightful Dreams.

V. *IACOB* had no sooner prepared to sleep, but those holy Messengers unlock the Heavens, and invite him to ascend. But 'tis by a Ladder. Heaven is not to be clim'd up to in a moment: The Path to Happiness is trod by degrees; and, as our Savior informs us, 'tis very *narrow.* Every Virtue is a step to Eternity; and he is so much onward of his Journey, that daily tramples upon his Vices. We cannot prove too good Proficients in a Life of Sanctity, or imagine that in the least Acts of Piety we have enough to conduct us to Happiness. 'Tis not a few Paces, but a constant Progress, that conveys us thither. Oh, how bad then is he, that thinks himself too good to be made better!

VI.

O LORD, the Promises of Thy Glory are immensible; and yet how negligently do we embracethem! Thou hast directed us the Way unto Thy Self, and yet we are not only reluctant, but even weary of walking to Thee! Alas, Is the Magnificence of Thy Kingdom not worth approaching to? Can we propose to ascend Thy Throne by a feeble and dronish Devotion? How actively do we run after the Vanities of the World, but in Thy Service pretend faintness? We can chase after the fading Pleasures of this Temporal Life, but neglect our progress in the Way Thou prescribest us to walk in.

VII.

QUICKEN us, O Lord, we beseech Thee, and make us more ardous and zealous in Thy Service; and as Thou hast sent Thy dearly beloved Son, and our Redeemer, tosummon us to Thy Self, so do Thou likewise send Thy Holy Spirit to sanctify us for Thy Self, that we may, by Thy heavenly Grace, become a peculiar People, zealous of Good Works: And we, who of ourselves

are unworthy to approach Thy Altar, will, by Thy Divine Assistance, run the ways of Thy Commandments; so that at last we may attain our End, even the Saivation of our own Souls, and appear with Joy and Gladness in the Day of the Lord Jesus.

MED. X. Of a Good Conscience.

Act. xxiv. 16.

And herein do I exercise myself, to have always a conscience void of offense towards Ged, and towards men.

WHATEVER thou undertakest, consult thy Conscience; and if Satan excites thee to any Evil, stand in awe of the Checks within thee: for the Internal Testimony is of more Efficacy than the External. Thy Conscience, that Angel-Guardian, which Divine Omnipotence hath fixed within thee, shall be register'd in those Books which will be opened at the Great Day, as is testified by St. *John,* Rev. 20. 22.

II. THE First is, the Book of God's Omniscience; wherein thy Thoughts, Words, and Actions, shall be demonstrated. The Second is, the *Book of Life,* Rev. 13. 8. wherein those that are found written by Verity and Faith, shall be safely conducted by the Angels into Heaven's Imperial Court. The Third is, the Book of Holy Writ; according to which Golden Rule, our Faith and Good Works shall be measured. The Fourth, contains the Testimony of the Indigent, whom we have defrauded or relieved. The Last Book contains the Internal Testimony of the Voice of Conscience; wherein all Offences are noted: and indeed, the Volume must be large, and exactly written by the Finger of Truth.

III. SINNERS, in that Day, will be fully convinced by the Terror within 'em; and they can no ways shun so just an Accusation. A Mind undefiled, is the Crystal-Glass of the Soul; and is so transparent, that she evidently, by the Opticks of Faith, beholds the Idea of the Almighty: for a sordid Eye cannot view the Splendor of a true Luminary. As a well Complexion'd, and good Featur'd Countenance, is esteemed in the Eye of the World; so an unspotted Conscience is acceptable in the sight of the Almighty. But that Conscience which abounds with Putrefaction, generates that Worm which continually, Vulture like, corrodes, but never dies.

IV. O THEN let us, while it is Day, with a true Remorse, have a sense and feeling of this never-dying Worm, and diligently labor to use all Arts to destroy it; and let us not indulge it by any means, lest it abide with us to all Eternity. What can it advantage thee, if thou werit a Proficient in all the Arts and Sciences in this Microcosm; nay, though thy Skill did extend so far, as to number the Stars, and to trace out the ways of the Planets, and didst enjoy no Peace within to comfort thee. Let it be thy care to square the Actions of thy Life according to that Rule prescribed by the Holy Jesus. Let Purity reign in the Centre of thy Heart, Verity possess thy Tongue, and embrace Justice, that it may attend thee in all thy Proceedings. All which will evidently demonstrate whether thy Life be Good or Evil.

V. ALL the Applause and Breath of the World is insignificant, if thy Bosom Friend, thy Conscience, accuse thee? And what can all their Detraction prejudice thee, if she defend

thee? This potent •udge thou carriest about thee, is sufficient to Accuse, Testifie, and to Condemn thee: This Justice holds the Balance even, and will not be bribed with unjust Rewards; never will she be mollified with fruitless Prayers, but she indefatigably follows thee whithersoever thou goest, and will attend thee where-ever thou art, carrying about her that Charge which thou hast committed to her custody, whether it be good, or whether it be evil.

VI. AND as the Testimony of thy Conscience evidences against thee, such Judgment must thou expect from the Judge of all Men. Sinners themselves, at last, shall become their own Accusers, though no other Testimony appeared against them. For Instance, The Drunkard, when he is overwhelmed with Wine, or Strong-drink, hath no sense of the Prejudice he hath received by his Intemperance; but having slept away his Drunkenness, the charm of sensuality is fractur'd, and he feels the smart of his own Imbecillity.

VII. So Sin, that Diabolical Treasure, whilst it is agitating, darkens the Mind, and, like a condense Cloud, obscures the Luster of perspicuous Judgment; but at length the Voice within is roused up like a Lion, and rendeth more vehemently than any other Accuser. Oh, let us all, betimes, mortify this Worm, by the fervor of our Devotion, that it may not gnaw upon us, to our Destruction, and lead us to Eternal Horrour. Extinguish this internal Fire by thy Prayers and Tears, that so thou mayest enjoy Heaven in the Cool of the Day. Which God of his infinite Goodness grant that we may attain, by *fighting a good fight, finishing our course, and keeping the faith,* 2 Tim 47.

MED. XI. Of a Wounded Spirit.

Prov. xviii. 14.

But a wounded spirit who can bear?

NONE, on this side Eternity! not the vastest Heap, the Universe itself, that Theatre of Humane Frailty, cannot; for it groans and travels in Pains itself, to be delivered. Celestial Mansions was no longer a Residence for those ambitious, rebellious Spirits, who forfeited their Glory for those infernal Flames: which Torment is not equivolent to that infinite Despair which forever secludes and interdicts them from it. It is no surprizing wonder, that many imagine there is no Infernal Place like this; for its Torments are not to be parallel'd.

II. FIERY Furnaces, Stakes, Gridirons, or *Phalarus*'s Bull, are but Trifles, to this greedy Vulture. Tortures of the modernest Invention, are delightful Penalties, compared to this Crulty: Those inhumane dying Miseries, do but enrage and stupefy Sense; whilst this vital Death, this destroying Life, exercises its Malice on a more Celestial Object; and contending to demolish and ruin an Immortal Part, makes Death itself a Principal, and gentle Murderer to it.

III. CROAKS of Ravens, Shrieks of Owls, and Houls of Wolfs, that adds Obscurity to the dismal Night; Groans of departing Souls that invade the Ear, and fill the Apartment with trembling Epitaphs, transcribed in Characters mournful as the Grave and Silence; are well-tuned Harmonies, to the dying Elegiacks of a wounded Spirit, that vents nothing but bloody Satyrs

against itself. Behold how, with the disconsolate Psalmist, it goes mourning all the Day and Night, inviron'd with Sorrows, and surrounded with dismal and fatal Idea's, and inverts his Bed into a Bath, which those weeping Fountains of Tears, his Eyes, have distilled! and instead of splendid and gentle Airs, evaporates nothing but dark and trembling Accents! which busy Satan labors to retort in doleful and despairing Echo's.

IV. HOW contritely doth it expostulate with Heaven; My dearest Redeemer, is that amiable Attribute of thy Mercy lost? Is the Fountain of it dried up from a poor and wretched Sinner? And wilt thou be a Jesus of Mercy to the whole Universe, and become none to me? Oh, let me descend from the loftiest Precipice, and forever dwell in noisome Dungeons, inhabited by none but loathsome Toads, Snakes and Serpents, beyond the reach and sight of all the World, so I may but enjoy the Light of thy Countenance! Let me live more poor and despicable than patient *Job* upon his Dunghill, perplexed with Boils, and and in a naked and dejected Deformity, so I may but conceal my *Leopard's Spots,* and place a Beauty in my Soul, which may invite that Allseeing Eye, whose radient Beams can comfort all Mankind!

V. TAKE heed, thou Sensualist, that now revellest and riottest in the World's Theatre, and counter-charms Damnation: Werit thou but sensible of the terrible Agonies of Guilt, the Horrours of a murdering Sin, and the cursed Stings thy Pleasures leave behind them, how speedily wouldest thou list thyself in nobler Services, and employ thy Time in better Thoughts? Werit thou now to expire thy Breath, how would the Guilt of an evil Life appale thee, when every Sin would represent itself a Messenger of Horrour, and the deluding World prove but an infernal Comforter.

VI. SHEW me in a Glass that Champion Conscience, that will not undertake, at length, to conquer that frozen Soul, whose Flashes will not liquefie and blast again, that *Atlas*-Sinner, whom gentle Burdens will not, at last, numerously depress. The World is unquainted with a Misery equivolent; the Terrors of the unwelcom Grave are inconsiderate to it: which, could it but relieve the guilty Soul, and its tenebrous and silent Regions promise an Immunity from future Miseries, how readily would it purchase its Peace with Death, and implore its keenest Dart for a swifter Passage? Loss of Friends, Fortune, or Reputation, nay, Crosses which penetrate the Bone, are but slight Scratches, to these gaping Wounds. Procure me a Schedule of the deepest Afflictions; and there is none, I imagine, except this, which is not tolerable to be dispensed with: *But a wounded Spirit, who can bear?*

VII.

O LORD, how Ponderous is the Load of a Wounded Spirit! How Formidable are the Stings of a Guilty Conscience! and the Apprehensions of Thy Fiery Wrath! And how Deplorable is he that involves himself in Sin, and becomes insensible of his Guilt, till the *Memento* of his heinous Crimes display it: And when Mortality remembers him of a Future-State, nothing is his Concomitant but his erroneous Life. Oh, Omnipotency! Thou hast fixed an impartial Register in our Breasts which no fawning Practice can bribe, nor Fountain of vulgar Tears silence from recollecting us of Thy Justice; and yet what numbers are there whose Consciences, like the great *Leviathan,* snap in sunder the Silver Cords of thy Divine Law, like

Threads of Flax? and are so backward from Confessing their Crimes,that they are become obdurate in their Impenitence? But, Lord, do Thou teach me, as I commit Sin, so inspire me with Thy Grace daily, that whenever I shall approach Thy Presence, I may have no other Sins to testify against me, than those which I possess; which if not thoroughly crucified, yet, at least, sincerely repented of with hearty Contrition.

MED. XII. Of Humility.

1 Pet. v. 5.

Be ye clothed with humility; for God resisteth the proud, and giveth grace to the humble.

IF thou doest but seriously consider the miserable State of Mankind, thou wilt easily shun the Temptations of an arrogant Spirit. *Man,* the Lord

of all Below,

though he assumes to himself that Pride of Heart, yet he is Vile in his Ingress, Miserable in hisProgress, and Lamentable in his Egress: He is often assaulted, and provoked by Satan's Temptations: He is allured by Delights and Pleasures, cast down by Tribulations, entangl'd by Accusations, disrobed of Virtues, and ensnar'd into evil Habits and Customs. *Why then art thou proud, O Earth and Ashes?* Eccles. 10. 9. What wast thou in thy Conception, but sinful Corruption? What in thy Life, but a Lump of Flesh? And what after Death, but Food for Worms? If there be any spark of Goodness in thee, it is not thy own, but the Almighty's, who is the only Donor of it.

II. THOU canst claim nothing peculiar to thyself, but Sin which accompanied thee into the World; and therefore▪ if Divine Omnipotence hath inspired into thee any measure of His heavenly Grace, give Him the Glory to whom it is most due. If thou wilt be Christ's Disciple, observe His Doctrine: *Learn of me, for I am meek and lowly of heart,* Mat. 11. 29. And he that observes this Lesson, will at length attain to be a Proficient in the School of Humility. Our Savior, the Pattern of Humility, stiles Himself, *the Lily of the Valleys,* Cant. 2. 1. Inferring, That He is the most imbellish'd of all Flowers; and springs forth, not in the mountainous and lofty proud Hearts, but in the low Valleys of the contrite and humble Spirits.

III. AND the Royal Psalmist tells ye, *God dwelleth on high, and yet he beholdeth the things that are* humble, *both in heaven and earth,* Psal. 113. 5. If we contemplate with ourselves, we may soon come to this result, That we cannot approach unto that Great Being, unless we tread in the Paths of Humility; for he that appears vile in his own Eyes, is valuable in the Eyes of the Almighty. Weakness and Frailty is entailed upon Humanity, and none can pretend to boast of such an Imbecillity. *The twenty four Elders,* (Rev. 4. 4.) *cast down their Crowns before the Throne,* (ver. 10.) and *render unto God all praise and glory.* And *the Seraphims cover their faces, before the face of the most Highest,* Isa. 6. 2. What then should Man do, who is the vilest of all Creatures, the worst of Sinners, and so unthankful to his Creator.

IV. CHRIST, the Everlasting Son of God the Father, wonderfully descended from Heaven in great Humility, and miraculously condescended to take our frail Nature upon Him, and stooped so low as to be crucified for us: And what should poor Mortality answer for so high an Indulgence, who is gone so far astray from his Maker? Behold, thou aspiring Soul, with what wonderful Humility thy Savior hath allayed thy Pride! And doest thou still swell with Ambition? By the Path of Humility, and his bitter Death and Passion, *Christ entered into his Glory,* Luk. 24. 26. And dost thou imagine ever to reach Heaven-Gates, by wallowing in the haughty way of Pride: *Lucifer,* for his Ambition, was expel'd Heaven; and our First Parents, for Diabolical Pride, was cast out of Paradise: And dost thou think to arrive at Eternal Happiness through a Sea of Pride?

V. OH, let us rather demean ourselves, with an humble jesus, to wash the Feet of others, than to seek ambitiously, with Satan, for the highest Place. Let us humble ourselves under the Mighty Hand of God, in this Life present, that we may be exalted, in due time, in the Life to come. Fix not thy Heart upon what thou hast, but consider seriously what thou wantest. Mourn for those Graces that are absent, rather than extol those Virtues thou hast acquired. Conceal, with all humility, what good Qualifications thou doest enjoy; but confess those Sins thou daily committest.

VI. AS Fire is preserved by covering with Ashes, so Charity is secured under the Guard of Humility. *Pride* is the Seminary, Parent and Nurse to all Sins: Exercise therefore thy Vigilance and Care against any Elevation, lest by the precipice of thy Folly thou be cast headlong into the deep abyss of Sin and Misery. And now having considered the Detestableness of this Sin of Pride, and the Amiableness of this Virtue of Humility, let us earnestly endeavor to abandon the one, and embrace the other; and with all Sanctity, invoke the God of all Spirits to infuse into us his heavenly Grace, that this Tumour of Pride may be asswag'd in us; that his Meekness and Humility may be our perfect Pattern to guide us in this Life, and conduct us to the Life to come.

MED. XIII. The Proud Pharisee.

Luk. xviii. 11.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

SEE how Ingratitude is radicated in this proud Pharisee, that he so imperiously thanks Heaven! How prodigiously hath Pride metamorphos'd him! He that accustom'd himself to prolix Prayers, intends now to use brevity: His devoutest Posture is, Standing; and he comes not to Pray, but to Boast; not to Worship his Creator, but to Extoll himself: He is not qualify'd to be highly Pious, being so opinionated and transported with his own Virtues, that he is destitute of either Time or Patience to remember the sole Author, whose Benignity he would pretendedly seem to acknowledge, but 'tis so luke-warmly, 'twere better he were ungrateful still.

II. TRUTH had a lucky chance, to proceed from such graceless Lips. He did, indeed, far excel others, even to the Superlative degree of Audaciousness: But had he been acquainted with himself better, he would have proved more Grateful, and not so Arrogant. How amply doth he disturb the Ear of Heaven with these Ostentations of his singular Value; but for his Pride and Arrogancy, makes not the least Apology. Indeed, he Thanks the Almighty; but 'tis after a modish Carelessness, and rather an airy Complement, than a solid Prayer.

III. HE may plead Ignorance; but be found guilty of the breach of the Second Commandment, in the First Table. For he knows he is forbid to Worship Idols, or Images; yet thinks it no Sin to Idolize himself: and therefore dares presume to offer to the Almighty a Schedule of his own Merits. How many apt Scholars is there in the World, that hath perfectly learned this Lesson, and imprinted it in their Memory? See how the Roman Pharisees charm and puff up themselves with Pride, by their sanctimonious Acts of Supererogation, and think to scale Heaven by a Ladder of their own forming; magnifying a superabundant Piety, and triumphing in a meritotious superfluity of performing more than their appointed Task.

IV. WITH how much Agility do our trembling Enthusiasts follow their Generals Path, in a sanctimonious Pride, by a supercillious Purity of Intention; presuming it their Prerogative to reform the Universe, and create it again a-new? That Canonize themselves according to their mode; and with the proud Pharisee, not only thank the Almighty, but tell him positively they far excel other Men; That outrageously and loudly proclaim themselves the great Luminary of the World, and in a devout lunacy, would crowd in new Notions, extravagantly decrying all Religions but their own? These malecontented Pretenders immure themselves a-part from others; and by a morose Piety, are become so prodigiously Divine, that they have always extinguished their Humanity.

V. NOW, if the Pharisee were not as other Men, yet these resemble him, having been such exact Proficients in his Nature and Religion.

So apt and prone, O Lord, are we to be seduced, even in our best Performances, and (whilst we vainly imagine ourselves not only to excel others, but so meritorious in Thy sight) as to be elevated into Presumption. Tis Humility must Crown all our Graces, and put a Luster on our Requests, whilst the presuming Assurance of our own Merits does not only deface, but seclude us from Thee.

VI.

TEACH us therefore, O Lord, with such Expressions of Gratitude, to use Thy Gifts, that we may not be stupefied, so as to be forgetful of ourselves or Thee▪ Whilst others arrogantly boast themselves in meritorious Acts of Supererogation, let us earnestly endeavor humbly to acknowledge, confess and bewail our many Imperfections. Let not asanctimonious Pride seize upon our Immortal Souls, that may any ways hinder us from being innocent from the great Offence.

MED. XIV. The Soul's Delight.

Psal. xciv. 19.

In the multitude of my thoughts within me, thy comforts delight my soul.

GOD, the bountiful Provider of all the World, hath *prepared a great Feast,* Mat. 22. 4. And those which hunger and thirst after Righteousness, are freely invited. He that tasteth not, is not sensible of the Sweetness of this Divine Banquet; and he that has lost his Appetite, is not expected a Guest at this Table. If thou believest on the Lord Jesus, obey the first Summons, and approach with cheerfulness to this Royal Repast. None can acquire a Credulity, unless with Contrition he confess his Sins, and repent of the same in Dust and Ashes. And as Contrition is the spiritual Hunger of a Soul surrounded with Sin, so Faith is the spiritual Food that revives and nourishes it to Everlasting Life.

II. GOD gave the *Israelites* in the Wilderness, *Manna, the Food of Angels,* Exod. 16. 15. And in this Entertainment of the New-Testament, the Almighty exhibits to us the Celestial *Manna;* yea, he is there present himself, who is that *spiritual bread which came down from heaven to give life unto the world,* Joh. 6. 51. *He which had a desire to see his Field, refused to come,* Luk. 14. 18. From whence we may infer, That they which set their Affections on the Pleasures of this Life, cannot approach to this Holy Table. When the rich Gallant, in the Gospel, heard that he must forsake all his Goods of Fortune, for Eternal Life, *he went away sorrowful,* Mat. 19. 22.

III. CHRIST, the Celestial *Elisha,* infuses not the Oil of his Loving-kindness but into *Vessels* which are *empty,* 2 King. 4. 4. And his Divine Love never inspires any Soul, except the Love of the World be extracted from it, whereby it may become a fit Receptacle for so Divine a Guest: For, *where our treasure is, there will our heart be also,* Mat. 6. 21. Temporal Enjoyments hath its attrrctive Allurements; but Divine Love hath that Energy to unite us to the Deity. Terrestrial Treasures consists in the Goods of Fortune; but in these the Soul can acquire no Satisfaction, for it is beyond what this World can afford, and therefore seeks for far greater Excellencies than transitory things.

IV. DID we but seriously consider the Duration of all Temporalities, we would not fix our Hearts so fervently upon them: For upon our Bed of Mortality no Relief can be expected from 'em; and what an absurdity is it for us to place our Affections on those things which are so frail and inconstant! Our First Parents, when they rebelled against the Most High, would have attempted the *Tree of Knowledge of Good and Evil;* but before they could accomplish their Designs, were *driven out of Paradise,* Gen. 3. 6. So may we expect, it that Immortal Part, our Souls, should forsake him who hath so dearly purchased 'em, and cleave unto the World; but that we must undergo the same, if not a worse Punishment.

V. THEY which neglect our Savior's candid Invitation of, *Come unto me, all ye that labor and are heavy laden,* shall not avoid hearing of him pronounce that Sentence of, *Go ye cursed into everlasting fire,* Mat. 25. 41. The *Sodomites* were *consumed with fire,* Gen. 19. 24. for refusing to hear *Lot*'s Doctrine. and without a speedy Repentance, the Fire of God's Anger will consume them which have despised his Gospel, and rejected all Reproof. The five Foolish Virgins who neglected trimming their Lamps, were excluded the Bridegrooms Presence; so those whose

Hearts are not inspired with Celestial Oil, must expect to be debarr'd the Participation of Eternal Joy and Comfort.

VI. CHRIST internally calls to us, by his Holy Spirit, and secretly affords us Motives to holy Desires, devout Affections, and pious Cogitations; and happy is he whose Soul is invested with these Ornaments. When thou perceivest the least spark of the Divine Goodness in thee, which doth excite thee to the performance of any good Duty, then labor to cherish it, that it may break out into a flame; and take heed that thou quench not the Spirit, and by that means extinguish the Operation: And the Apostle affirms, *If any man defile the Temple of God, him shall God destroy,* 1 Cor. 3. 17.

VII. THE Heart of a Man, is the living Temple of the Lord; and he is guilty of the Destruction of it, who refuseth to give place to his Holy Spirit. The Prophets, in the Old Testament, diligently hearkened unto the Word of the Lord; and were prophetically inspired, as a Reward for their-Obedience. And in the New-Testament, the Disciples and Apostles were punctual in preaching the Gospel, and they were inspired by the Holy Ghost; and were at last Crown'd by the Merits of Christ, as a Recompence for their Labors; and to those which shall imitate such good Examples, blessed are they which shall hear and persevere in such good Performances.

MED. XV. True Contentment.

Phil. iv. 12.

I know both how to be abased, and I know how to abound: everywhere, and in all things I am instructed, both to be full, and to be hungry; both to abound, and to suffer need.

NONE but this happy Apostle, such a divine Saint as St. *Paul* was, could become a Proficient in this Lesson. How few is there, that have desired to learn it? 'Tis a Lecture the World hath long ago been weary of: not so much, because 'tis so hard a Task, but because 'tis so unpleasant a Theme. Were the Way to Everlasting Happiness strewed with Roses of Pleasure, for our sensual Appetites to range and revel in, 'twould quickly become a frequented and an easy Walk. Were there no Difficulties, no skilful Trials to be past through, who, of a Mortal, would not become a Saint? The Crown of Eternal Glory would be as common as a Garland of Flowers, did not that of Thorns carry the precedence.

II. THE World values not a Religion which disanuls all Splendour, whose strict Discipline abrogates all Pomp and Pleasure; and instead of all Temporal Delights, which affects the Senses, preaches Temperance, Patience, and the Judgment to come. This Doctrine possesses us with an aguish Fit, and then we, like *Felix,* fall a trembling, and desire to be excused from so piercing a Duty. He that invites us to see Heaven first, informs us, That to desire Temporal Enjoyments, is the Wish of an Ethnick: *For after all these things do the Gentiles seek,* Mat. 6. 32. And shall Christians follow the Examples of Heathens? and aim not at sublimer Things than what this sublunary World can afford? Shall they who can, by the Eye of Faith, take a prospect of Eternity, look down upon this Lower World with Affectation?

III. AND was that the Occasion of this Invitation we gave the Most Highest? Did He which made the Heavens bow them, come down, and unthrone himself to convey us thither, and do we lie wallowing in our Sins forever? How Vile, Base, Vain, and Senseless a Creature is that Person, that winds up his Felicity in the fruitless Enjoyments of this Life, and eagerly resigns himself to sordid Sense! But tell me, O Thou that reignest in Plenty, and obscurest Heaven in Oblivion, should the two bright Luminaries be invested in their Purple Robes, and transforming their Lustres, like bleeding Meteors, change their Rays into Crimson Streams; were the Air now crowded with Sounds of the last Trumpets, ecchoing audibly in our Ears an approaching Judgment; How prodigious would that Mutation appear! What vast and horrid Consternations would the remembrance of thy Profane and Atheistical Plenitude then strike and amaze thee with!

IV. INDEED, these Mundane Enjoyments are so trivially poor & empty, that he which fixes his Hopes in their Fruition, will speedily find himself but an eternal Mendicant, a wretched, miserable, and deplorable *Dives.* And yet such is the apparent Sanctity of the whole Universe, to scoff at Religious Poverty, and deride the Exigencies of a Devout Life, as an Adversary to Nature: He is ignorant of the Joys of a Future State, and of an Expected Eternity, that thinks there's no Felicity beyond this Hands Breadth, no Happiness beyond this slender Span.

V. WERE we but sensible of the glorious Reward which shall Crown the World, for that which she terms Misery, that Felicity that attends on the most suffering and dejected Devotion, we should glory in our Wants, be affected with Hardship, and inure ourselves to Poverty with Delight; we should be willing, not only to depart, but to live Martyrs; rejoice even in the lowest State, to purchase Heaven; and cheerfully learn that Art, with the holy Apostle, to suffer Want here, and to labor how to abound in that Plenitude which is infinite.

VI.

AND yet how hard a Task is it for us to endure even the pettiest Affliction, for Thy sake, O Lord? So senseless are we of Thine abundant Goodness, so willfully forgetful ofThy Omnipotency, that we not only, in our greatest Necessities, arraign and condemn thy vigilant Providence, but are ready even to turn Pagans in our unhappy Misfortunes. Open Thou our Eyes, O Lord, that we may behold the Vanity of this transitory World, and the Deceitfulness of our own Hearts; that the alluring Pleasures of it may neither swallow us up, nor the Losses of it overthrow our Hope, or discourage our Obedience. Let that illuminated Glory which Thou hast freely promised to those that vanquish the World for Thy sake, be ever in our sight; that in whatsoever State we are in, we may still be found triumphing in Faith, and at last receive, as a Recompence of Reward, a Crown of Righteousness.

MED. XVI. Of Divine Faith.

Heb. xi. i.

Now faith is the substance of things hoped for, the evidence of things not seen.

LET us now consider the Efficacy of Faith, and offer up an Oblation of Praise and Thanksgiving unto him who is the only Giver of it. It is that alone which ingrafts us into the Body of Christ; and as Branches extract their Sap from the Vine, so from him proceeds Life, Righteousness, and Salvation. *Adam,* in his pristine State, fell, and lost his Divine Image, by his Incredulity; but we are restored again by Grace; and the Image of the Almighty, by Faith, is renewed in us. By this Faith, Christ dwells in our Hearts; and where He inhabits, there His Grace resides, and an Assurance of an Inheritance of Eternal Life.

II. AND as the Effects of Faith are Wonderful in their Operation, so they are Exemplary in their Demonstrations: For, *By Faith, Abel offered unto God a greater sacrifice than Cain,* Heb. 11. 4. So, by Faith, we are enabled to offer Omnipotency *spiritual Sacrifices;* that is, *the Fruit of our Lips,* Heb. 13. 15. And, *by Faith, Enoch was translated,* Heb. 11. 5. So that Virtue withdraws us from the Society of the World, and invites us to *place our Conversation in Heaven,* Phil. 3. 20. *By Faith, Noah prepared an Ark,* Heb. 11. 7. So we, by that Theological Virtue, are received into that Church wherein our Souls are preserved, amidst all the Storms and Tempests which happen in the World.

III. *BY Faith, Abraham left an idolatrous Land, and went into a strange Country, in Expectation of the Promised Land,* Heb. 11. 8, 9. So by the Energy of that Virtue, we depart this World, forsaking all that is near and dear to us, expecting to arrive at that Celestial *Jerusalem* which God *hath prepared in the Heavens,* Rev. 21. 2. We are Strangers and Pilgrims on this side Heaven, and travel, by Faith, unto a heavenly Country. *By Faith, Moses chose rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a season,* Heb. 11. 25. So Faith animates us to contemn the World, and to despise the Glory, Honor, Riches and Pleasures of it; and excites our Minds to Eternal Felicities.

VI. *BY Faith, Israel kept the Passover,* Heb. 11. 28. So we, by the Eye of Faith, celebrate the Lord's Supper; where Christ is the Paschal Lamb, whose *Flesh is meat indeed, and whose Blood is drink indeed,* Joh. 6. 55. *By Faith, Rahab was saved,* Heb. 11. 31. So, in the universal Conflagration of this World, we shall be saved from Destruction. *By Faith,* the Fathers *overcame Kingdoms, stopped the Mouths of Lions, and quenched the force of fire,* Heb. 11. 33. So we, by Faith, destroy the Kingdom of the Prince of Darkness, escape the Treacheries and Rage of the infernal Lion, and are delivered from Hell's implacable Malice, and everlasting Burnings.

V. NOW, *Faith* is not a naked Opinion, and slender Profession; but a true and lively Apprehension of Christ propounded to us in the Gospel, a full Assurance of his Grace residing in us, the Tranquillity of our Souls, which relies only upon Christ's Merits. This Faith is fructified of the Seed of the Sacred Word, whereby the Holy Spirit and this Virtue is united. Now, *Faith* resembles a spiritual Illumination; for our Hearts are illustrated by its Splendor, and the Rays of a Life of Sanctity shines forth: Evil Actions are the Works of Darkness; and, *What communion* (saith the Apostle) *is there between light and darkness?* 2 Cor. 6. 14. Deeds of Darkness are the Seeds of Satan, but a lively Faith proceeds from Christ; and, *What communion is there between Christ and Satan?* 2 Cor. 6. 5.

VI. LASTLY, By *Faith,* our Hearts are purified; but no Internal Purity can center where the Words and External Actions are defiled. St. *John* tells ye, That *Faith is the victory which overcometh the world,* 1 Joh. 5. 4. Now, there cannot be a true Faith fixed, where the Flesh vanquisheth the Spirit, and leadeth it away Captive into the Law of Sin. No impenitent Sinner, that persevereth in his Sins, can be Partaker of Life Eternal; neither can he, without true Repentance, claim any Privilege or Share in the Merits of Christ Jesus.

Kindle in us, O God, the Light of True *Faith,* that by the Virtue of it, and Thy alone Merits, we may obtain Eternal Salvation, and reign with Thee for evermore, in Thy Kingdom of Glory, World without end, *Amen.*

MED. XVII. The Canaanitish Woman's Faith.

Mat. xV. 28.

And Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.

BEHOLD this Canaanitish Woman, how fortunate and happy she was, to be found worthy of so great an Expression! Her Female Weapon compensated for the Guilt of its past Follies; having now, by its seasonable Answers, merited so Divine an Eulogy. Poor Female! how enriched was she, in whose Bosom was concealed a Treasure, which Emperors, Kings and Princes, compared to her, are Indigent: All the *Holy Land,* with its precious Balm, and odoriferous Spices, could not furnish her with a sufficient Antidote to revive her Darling, and charm away the Infernal Spirit from tormenting her. Behold these Miracles of Faith, that at once could save two Souls, the Mother's, and her Daughter's!

II. SO miraculous and potent is solid Faith, that even the least grain of it can remove lofty Mountains, level steep Hills, and smooth the most aspert and ambitious Soul, into a meek and fructifying Valley. 'Twas this that calmed the Surface of the foaming Ocean, that made the boisterous Waves an easy Path, and turned their furious Rage into a pleasant Walk for St. *Peter*'s Feet. 'Twas the Centurion's Faith, that gave his Servant a Respite from the Hands of Death, which all his Guards could never have prevented: 'Twas by Faith, that the Blind Man was restored to his Sight; which was beyond the Skill of Art and Nature to perform.

III. ALL the Admirations of the Gospel were always concluded with, *Thy Faith hath saved thee:* And yet that Faith which then operated so many Miracles, is now grown the greatest Miracle itself. Whilst some take the Symbol for the Thing, they fix the Magnitude of their Faith on the Greatness of their Works; and have so candid an Opinion of themselves, that they imagine it Faith enough, only to do well: Others expect to be Canoniz'd for their Doctrines, though not for their irregular Lives, they scoff at all Religious Duties, and imagine to tread the Path to Heaven only by their Faith.

IV. OBEDIENCE, hearty Contrition for Sin, that amiable Robe of a perplexed Soul, and the Royal Ornaments of our Spiritual Warfare, are but vacant Ceremonies, and both these Parties Belief are of their own forming. But Heaven is not purchased only by Speculation: He that

fixeth his Faith in his empty Skull, and imagines Religion hath not its Attendant, may, like *Moses,* view and discourse of the *Promised Land* at a distance, but never approach to it. Our Obedience must cry out louder than our Pretensions. 'Tis not our Noise and Nonsence, that will create us Saints; 'tis not our external Shew of Profession only, but our daily Practises too, that must proclaim us Heralds of this Faith.

V. ALTHOUGH our Merits can never reach Heaven, yet our pious Endeavors may, if they are sincere; because there is a Mercy hangs over our Heads, that will pardon our Deficiency. All the Blossoms and Buds of our Piety spring forth from this Stem; and he that either believes or loves his Savior that died for him, cannot imagine he is too much industrious to live well. This was the Female Sex's Faith here; and she had scarce effus'd it out with floods of Tears, when the Infernal Fiend, in a Consternation, forsakes his hold, unable to endure the Echo of that Sound which was repeated by the diviner Accent of our Redeemer's Lips; and this Faith must be a Preservative against Sin; and by its diviner Charms, chase Satan to his Chains of Darkness. 'Tis this, that prepares Heaven for us; that makes us survive our Monuments, become Immortal in our Graves, and promises Eternity to our Dust and Ashes: 'Tis this that consummates our Happiness, and will safely arrive us, where the Blessed Jesus shall receive us into His Glory.

VI.

O MOST Divine Omnipotence, Thou sentest Thy Son Christ Jesus to die for us, that by Believing in Him, we might attain to Everlasting Life. He, under whom Thou hast put all things in Subjection, was pleased to condescend to level Himself with them; and dethron'd Himself, to undergo a Crucifixion for our Souls, that we might receive the Benefits of His Death and Passion, and be Partakers of His Glory. Oh, let not those Miseries of our depraved Nature, which petitioned Thy Mercy and Compassion, make us uncapable of it: Let not those that plead Ignorance of Thee, but by Thy Miracles, be more ardous in acknowledging Thine abundant Goodness, than we who by the Manifestation of Thy Love claim an Interest in Thy precious Blood.

VII.

BUT grant, O Lord, that we may live in a perpetual Thanksgiving to Thy Merits, who camest down from the Bosom of Thy Father, to purchase and save our Immortal Souls: To this end; do Thou inspire into us that Faith, without which it is impossible we should please Thee, and with which Thou annexes all other Graces. Teach us so to rely on Thy Mercies, that we may not neglect the Means, or imagine that a dead Faith will conduct us to that Life which Thou hast promised to none but them as work out their Salvation with Fear and Trembling.

MED. XVII. Of Love and Charity.

2 Pet. i. 7.

And to brotherly-kindness, charity.

TRUE and Sincere Love is an inseparable Property of a Pious Person. No Christian can subsist without Faith; and where that Virtue is, Charity is not wanting. Where the Luster of Charity is extinguished, the Heat of Faith must consequently be quenched. Thou mayest as well rob the bright Luminary, the Sun, of his Light, as deprive Faith of the Gift of Charity. *Charity* is the External Act of the Internal Life of a Christian. *The Body is dead without the Spirit, and Faith is dead without Charity,* Jam. 2. 26. He is not a Member of Christ, that is not inspired with his Spirit; and he is not endued with his Holy Spirit, that is destitute of the Gift of Charity.

II. THIS Theological Virtue, is *the fruit of the Spirit,* Gal. 5. 22. And by the Goodness of the Fruit, the Tree is demonstrated. *Charity is the bond of Christian perfection,* (saith the Apostle, *Col.* 3. 14.) As the Bodily Members are united together by the Spirit, so the true Members of the Mystical Body are united by the Holy Spirit in the Bond of Charity. *Solomon*'s Temple was all covered *with Gold, within and without,* 1 King. 6. 21. So our Bodies and Souls, which are the Almighty's Spiritual Temples, ought in like manner, both within and without, to be beautified with Love and Charity. Let this regent Virtue exercise its Efficacy in moving thy Heart to Compassion, and thy Hand to Contribution: For one, without the other, is not effectual.

III. FAITH receiveth all from God▪ the Fountain of all Goodness; and from that Stream, Charity, as a Channel, conveys it to her Neighbors. By Faith, we are made Partakers of the Divine Nature, who is *Love,* 1 Joh. 4. 8. Therefore, where Charity manifesteth not Externally, Faith Internally doth not inhabit. No Man believes in the Lord Jesus, which doth not express Affections of Love to Him; and none can fulsil that New Commandment, except he loves his Neighbor. None can really apprehend the Benefits of Christ, with a Heart unfeigned, which has not Bowels of Compassion to the distressed.

IV. CHARITY is the Seminary of all Virtues; and nothing can be of good growth, which proceeds not from that Root. And this Virtue truly delineated, is the Soul's Spiritual Relish; for unto it alone are all things dulcified, all Adversity, Pain, Anguish, Trouble, nay, even Death itself: And And the Wise Man confirms this, That *Love is as strong as Death,* Cant. 8. 6. And indeed, I think I may invert the Wise Man's Text, and with Assurance proclaim, That *Love is stronger than Death:* For Love brought down a Savior to die for us Sinners, that the Sting of Death might be removed from us: He, when he had *overcome the sharpness of death, did open the kingdom of heaven to all believers.* Oh, let us then embrace this Love, and die unto Sin daily, that we may live unto Righteousness.

V. ALL the Works of the Most High proceeds from this lovely Attribute, even Punishments, Denunciations, and Judgments: The Two great Luminaries, and the Constellations of Heaven, illuminate not themselves, but us wretched Creatures. Fire, Air, Earth, and Water, were created for our Necessity: The Beasts, Herbs, Plants, Trees, Birds, Fish, and Fowls, were all for our Use. And as God has been so gracious to give thee Plenty of these Blessings, so do thou distribute to thy Neighbors according to their Necessities. And this must be done freely, with true Amity, Affection and Compassion, else all our Charity is nothing worth, but will prove like *sounding Brass, or a tinkling Symbal.*

VI. *CHARITY* is *patient,* 1 Cor. 13. 4. For no Man is easily enraged with those whom he truly affects. *Charity* likewise is *bountiful:* And he who has been so liberal, as to resign his Heart to his Friend, will, without all question, not with-hold from him any temporal Enjoyments for the Relief of his Necessity. *Charity* envieth not; it thinketh no Evil, is not puffed up, and behaveth not itself undecently: Next, she seeketh not those things which are her own, neither is she provoked to Anger; she imagineth no Mischief, nor rejoiceth not in iniquity; but she beareth all things, believeth, hopeth, and endureth all things: she refuseth not to do unto others, as she desires them to perform unto her. Tongues and Prophecies shall cease, and Arts and Sciences be destroyed, but *Charity* shall never be extinguished.

VII. LET us then study this Lesson of Love and Charity; and howsoever thy Friend or Neighbor be qualified towards thee, yet remember Christ vouchsafed to lay down his Life for him: Therefore, refuse not to relieve that Soul whom Christ hath so dearly purchased. Let us not, while upon Earth, live in Discord; but observe the Psalmist's extolling of Tranquillity, *Behold how good and how pleasant a thing it is, for brethren to dwell together in unity,* Psal. 133. 1. We are all the Servants of One Lord, all Members of One Body: we have all One Father that Created us, One Savior that Redeemed us, and One Holy Ghost that Inspires us. Should thy Neighbor prove thine Enemy, yet love him; for in so doing, thou obeyest the Will and Pleasure of the Almighty.

VIII. TAKE no cognizance of what Trespasses Man commits agrinst thee, but consider what thou standest guilty of against Omnipotency: Observe not what Injuries are offered to thee, by thy Enemies; but remember the Benefits confer'd on thee, by thy Redeemer, who commanded thee to love thine Enemies. We are Neighbors, by the State of our Earthly Nativity; and Brothers, by the Hope of our Celestial Inheritance. Let us therefore fervently love one another:

And do Thou inflame in us, O God, the Fire of Love and Charity, by the Inspiration of Thy Blessed Spirit.

MED. XIX. An Act of Divine Lov.

Luk. ix. 57.

Lord, I will follow thee whither soever thou goest.

HE was not ignorant, but knew it was the happiest Resolve he ever entertained: Nor can any check him for his Confidence, when it was his Glory to have been so presumptuous: he might have travel'd longer, and far remoter, and not have happened with such Celestial Company. Now the Query is, Whether his Boldness, or his Love to Christ, prompted him to this Heroic Action? Behold, with how devout an Importunity he salutes Him whom perhaps he had never known, seen, or heard of before, except by his Miracles only! And that Purity of Life which so amazed the Eyes of the Universe, could not but attract his Eyes, and inure his Heart too: And therefore thinking it no great Presumption to use all Arts of improving himself, nor willing to let slip so fair an Opportunity of being Happy; ambitious of an Admission into his

Service, he breaks out into Raptures, without any other Oratory than a• humble Earnestness, resolutely gives Him this Salutation, *Lord, I will follow thee whither soever thou goest.*

II. NOR could our Savior's Indigency, obstruct or deliberate his Resolution, or dishearten his Purpose; being not only satisfied, but ambitious to partake of the Afflictions of so good a Master, in whose very Necessities he should find a Felicity beyond all Temporal Enjoyments. And is not this Person a fit Example for the whole World to imitate? *He* that will not run after Jesus affectionately, yet let him not be so scandalous, as to permit a *Jew* or *Publican* to circumvent him in the Journey. Are the Felicities of Eternal Bliss of so small a Value, that they are not worth approaching too? Or shall we imagine every step too tiresom, that conveys us to Everlasting Glory?

III. Were the Path to the New *Jerusalem* but spread with fragrant Roses, or millions of odoriferous Scents and Pleasures to prevent Carnality, the brutish Sensualist would divert himself constantly, and strive to be a Precursor in those Walks. The Miser cannot follow a Crucified Savior, for his extortionated Lumber; and rather than relinquish it, will make no Essay towards it. The riotous Epicure will not embrace that Religion that exhorts him to Temperance; for although, perhaps, sometimes, Prayer may be agreeable to him, in case of Necessity, yet Fasting is a Stranger to his Constitution.

IV. THE Celestial Way is too straight for proud Ambition, whose lofty Edifice affects not to be squeez'd in its full carreer, but must post it away swiftly in a Road of as vast an extant as the Universe, or the Infernal Pit can provide him, wherein his Troops of sinful Splendours may, as his Concomitants, attend him in a rank. So difficult a Task it is to abandon the World, even for Celestial Mansions; and contend against the Adulation of Sense, for an Inestimable Bliss; as if all our Hopes, all our Felicity, were wound and wrap'd up in Transactions of this Life only, and no future Expectation for us besides the Delectablenes on this side Mortality.

V. AND yet how numerous are they that imposterously pretend to follow Christ! but must plead Ignorance to his Divine Steps, that pursue Causeys not of his proposing, but of their own shallow seeking: that beaten Path which so many Persons of Sanctity have walked before us, is too Vulgar, too Atheistical for them to trample in; they have, by their indefatigable and diabolical Industry, found out a nearer Way of their own; and imagine they shall arrive at the Celestial Country sooner, by shunning of that Way they think so difficult: So inauspicious is that eclipsed Zeal which hotly pursues an *Ignis Fatuus* which misguides 'em; and scorns the legal steps to the Sacred Temple, but shrinks itself in the obtuse and obscure Labyrinths of Enthusiasm.

VI. THE Way to the Heavenly *Canaan* is not thorough dark Corners; and how straight soever it is, its Passage to all Believers is kept open: 'Tis a serene Path, from whence may be viewed a Prospect of Eternal Happiness; nor need he be timorous of losing his Way, that doth not absurdly forsake it. The poor sinful Mortal here mentioned, in an Ecstasie hastes to Jesus; and joining Humility to Resolution, will admit of no Denial; but in a Mendicant Petionary style, and fortify'd with Confidence, thus proclaims his Mind, *Lord, I will follow thee whither soever thou goest.*

VII. AND now, who would not run with Alacrity, through Adversity, wild Woods, Desarts, and Wildernesses? nay, even wade thorough Seas of Blood, to arrive safe at the Port of the Heavenly *Cannaan?* He that strives to follow after Jesus, shall never repent his undertaking so happy a Journey: He shall acquire such infinite Treasures in religious Poverty, such multiplicities of Celestial Joys and Satisfaction in the apparent Miseries of a Life of Sanctity, that he will not require any great Perswasions to excite him to this Resolution, cheerfully to forsake all, and follow Jesus whither soever he goeth.

VIII.

BUT 'tis Thou alone, O Lord, that canst raise our Souls from the World, and make them ambitious in searching after Thee and those Things which are Above. Thou art ascended to Thy Throne of Majesty, in glorious Splendour; attract our Souls after Thee in Divine Raptures of Amity, and Spiritual Exaltation, that we may effectually make the Virtues and Perfections of Thy Life, the Golden Rule of ours: And grant that we may not be so allured with transitory things, as to be void of Affection for Thy Glory; but enable us to walk with Alacrity in that Path which Thou hast trod, and fixed before us; that as we continally live by Thy Goodness, we may live to Thy Glory; and as we move in Thee, we may indefatigablybe ever moving towards Thee, till we shall enjoy the Happiness of an Eternal Rest in Thy Heavenly Kingdom, *Amen.*

MED. XX. Of Chastity.

Rom. xii. 1.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

HE that would be entertained a Disciple of Christ, must wear his Livery of Sanctity and Chastity: For, God is a Spirit of that infinite Purity and Chastity, that no unclean thing must presume to approach his Presence. It was the Opinion and Saying of a wise Person, That the Chastity of the Body, and the Sanctity of the Soul, are the two Keys of Religion and Felicity, Now, if the Body be not preserved pure and immaculare from all Sordidness, the Soul cannot be ardent in Supplication: *Our Bodies are the Temples of the Holy Ghost,* 1 Cor. 6. 19. And therefore we must be very vigilant and solicitous, that we defile not this Body, which is the Habitacle of so great a Comforter.

II. OUR Members are the Members of Christ: Let us not then make 'em the Members of an Harlot; but let us cleave unto the Lord with Fidelity and Continency, that we may be one Spirit with him, and be pure as he even is pure. The swinish *Sodomites* were smitten with Spiritual and Corporal Blindness, and their burning Lust was punished with an Element proper to their crying Sins; and the Almighty will inflict the same Punishment on all obscene and incontinent Persons, with a Fire not to be extinguished: *For the smoke of the torments ascendeth up forever,* Rev. 14. 11. Nature hath taught us, not to be guilty in the Eye of the

World; and shall not the Checks of our own Consciences impede us from committing Enormities iu the Eye of Heaven.

III. DENS, Caves, nor Corners, can exclude ns from the Divine Omnipotence: All Hearts are open to his Omnisciency, all Desires are known, and from him no Secrets can be concealed: His Omnipresence is of that potency, that the Voice within us, upon the Grand Inquest, will bear Testimony against us; and our own Enormities being empannell'd, will condemn us upon the Verity of the Verdict. And who would not relinquish this momentary sensual Pleasure, to evade everlasting Burnings? If the Smoke of that concupiscible Fire ascends up to the Nostrils of the Almighty, nothing can purge the Odiousness of it, but infernal Flames.

IV. OH, let then the Remembrance of a Crucified Savior. crucify in thee all inordinate Affections; and the Thoughts of a tormenting Hell, quench in thee all the fiery Darts of the Wicked: Let Fountains of Tears, spring from a sincere Repentance, extinguish in thee this conflagrating Carnality; and let the fear and dread of the Almighty mortify that concupiscible Enemy, that the Allurements of it may not delude thee. Consider with thyself the ill Consequents which are its Concomitants; it is full of Anxiety and Folly, Abomination and Ignominy; and without Repentance, must partake of everlasting Punishment.

V. LOOK not on the fawning outside of this Temptation; but fly from it, as you would from a Serpent. Check the first Motions of it; for if you once fall to reason and article with it, it will prove like the Element of Fire, if not quenched in due time, grow too great to be conquered. Next, fly Idleness, which is the native Soil for these abominable Weeds to grow in; and be always employed in whatsoever lawful Vocation or Business God hath been pleased to allot thee; that when the Tempter comes, he may find thee fortify'd against Temptations. 'Twas Idleness allured *David* to Adultery: Had he been busied as *Joseph* was, he had withstood the Temptation.

VI. THINK often of Death's Summons, and that his cold Hand will one day chill that Blood which was so apt to be inflamed; and then tell me, whether Mortification is not more suitable to Death-bed Thoughts, than Sordidness and Obscenity. Be frequent in Prayer, and bring the Unclean Spirit to Christ, that he may cast him out. And to your Prayer, add Fasting; for this Kind goeth not forth, but by Prayer and Fasting. And indeed, Temperance is a great Antidote against this Sin of *Sodom;* for many times our Tables become a Snare to us: for in pleasing our luxurious Palate, we make Provision for the Flesh, to fulfil the Lusts thereof. And by Epicuring of it so here, what can we expect when we depart hence, but the rich Glutton's Fate, even to want a drop of Water to cool our Tongues.

VII. REMEMBER, *thou must give an account for every idle and unprofitable word,* Mat. 12. 36. And how much more then will thy Account extend to obscene Speeches, and sordid Actions? Of what Continuance thy Life hath been, while brought to a Period, and what multiplicity of Sins soever thou hast committed, thy Accusers and Accusations will be equivalent: Then those secret Thoughts which thou never resented'st, will apparently prove thee obnoxious before the great Tribunal: From thence thou canst not fly, nor deceive the Omnipotence with

vain Excuses; neither canst thou appeal from that Sentence which will be pronounced against thee; for there will be Verity in the Inquisition, and Severity in the Execution.

VIII. THEREFORE, whilst thou art on this side the Grave, endeavor to adorn thy Immortal Part with the fragrant Rose of Charity, the dulcified Violet of Humility, and the innocent Lily of Chastity. When thou enter'st the List to conquer this formidable lustful Enemy, if the Fight seem difficult, animate thyself with this Assurance, That the Conquest will be Glorious: Thou must vanquish it as thou wouldest a sturdy Beggar, give it a positive Answer, and it is vanish'd: but show it Encouragement, and it will prove like the Snake in the Fable, when warm by the Fire, to fall a hissing. If thou wouldest not have this Enemy to rule over thee, entertain it not in the least corner of thy Heart, but earnestly beseech God to keep thee in Sanctity of Life, and Chastity of Body.

MED. XXI. Of Purity of Heart.

Mat. v. 8.

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

IF Innocency be the Robe of Heaven, who then would not diligently strive to be adorned with Purity? It is no wonder the Kingly Prophet was so importunate for *a clean Heart, and a right Spirit.* If this be the Recompence of true Sanctity, who would neglect Religious Duties? Beatifical Spirits! What Felicity and Purity do ye enjoy, that behold the glorious Face of your Heavenly Creator! Who would not indefatigably be industrious to imitate your Seraphick Example here, that he might resemble you in your happy Station, and possess Eternal Joys, such as the Heart, in all his Divine Raptures, never knew? Shall the imposterous and perfidious Vanities of this Transitory World allure our Hearts, and divest us of the Hopes of this Celestial Glory, the Fruition of this splendid Vision?

II. A Magnified Vision! in Comparison whereof, the Regalities of this Lower Orb, the Trophies and dazzling Splendors of the Optick Nerves, and the Luster of the whole Universe, is not worth the gazing at! A Vision, which no mortal Eye ever was Spectator of; but shall not be excluded, if it do not obscurely lose itself on Inferior Objects here Below. No Ear did ever audibly hear its true Description; but may be admitted to the divine Harmony, and heavenly Halleluja's of it, if it incline not to the Syrenical Charms of Sin, and the bewitching Music of sordid Carnality.

III. 'Tis a Vision, whose bright Idea cannot be delineated by the most elevating and contemplative Speculations of any Metaphysical Brain, though never so Angelical: 'Tis not a sublime Fancy, but true Sanctity, that can reach it. The Divine Apostolical Geographer, St. *Paul,* though lately there, could not exactly give us a Description of it; and Sacred Scripture divinly characters it out, but in Parables and Simitudes, to demonstrate how infinitely transcendent is that Glory which is so inexpressible, and beyond all comprehension. Were all the Pearls, Rubies, Sapphires and Diamonds the Earth produces, mustered to a Splendour, they would not equalize the diminitivest Glance of the radient Beams of *Sol*'s bright Eye; and

yet that magnificent Luminary, surrounded with so many attending Constellations that derive their Luster from him, is but a Spark to his shining Countenance.

VI. WHO then would offer up that Part an Oblation to the World, which might be rendered the Instrument of so much Felicity? and suffer the Profuseness of his wanton Blood to revel there, where sublimer Passions and Flames should triumph? He that would be an Inhabitant among the Spirits of the Just, must discipline his own to the same Uniformity, and convert his Body to a Temple, where his Heart must be both Altar and Sacrifice; or rather, an Emblem of the *Sanctum Sanctorum,* for those excellent Graces of the Spirit to inhabit in.

V. THE stately Mansion-House of Life must be converted into a Mansion of Divine Love; and the magnificent Palace of Heroic Spirits, into a Royal Court of peculiar Graces; and then that Part which (as Natural Philosophors observe) which lives first, and dies last, shall become purely Vital, and not be liable to Mortality. Nothing but a thrice Glorious Trinity can satiate this Triangle, which must be shaped to the purest Figure, and taught in all its Pulses to palpitate nothing but Heaven and Eternity.

VI. OUR Bosoms must be converted to Closets of Devotion; and our Hearts to Cabinets of immaculate Innocency, and fervent Prayer; embellish'd with that sparkling Diamond, a lively Faith, the Lamp at which all our minor Graces, as Tapers, light themselves, and like Stars, borrow their Luster from this Luminary. 'Tis not a Heart that can chime to the airy Sound of any tinkling Religion, and pretends a Sanctity fixed in its Countenance, that makes Affectation his Conscience; and Moroseness of Humour, Tenderness of Spirit.

VII. NO, 'tis a Heart adorned with the White Robe of Humility, crowned with the Diadem of Love, fumigated by Prayers, the odoriferous Scent of Chastity, and the Fragrancies of a Life of Sanctity, that couches itself within the embracing Arms of our Savior's Spouse, and stiles himself a Mourner in her Persecutions; that looks upon the World as the Enemy of its Glory, and had rather embrace Mortality, than prove a Rebel against Heaven. 'Tis such a Celestial Heart that must be a Preparative for this transcendent Vision, and happy is he that arrives to that Purity.

VIII.

Fortifie us therefore, O Lord, against the Pomps and Vanities of this wicked World, and elevate our Thoughts to the sublime Contemplations of Thy Glory. Level in us every arrogant Thought that dares exalt itself against the Potency and Purity of Thy Law; and sanctify us for Thy Self and Service, that the Practick Part of a Life of Sanctity may be our chiefest Employment; that when we are summoned to depart hence, we may beaccepted of Thee; and being fled from the Eye of this Lower Orb, we may take a Prospect of Thy Heavenly Palace, of what neither Eye hath seen, Ear heard, nor Heart can conceive, the Glory Thou wilt impart in the Fruition of Thy Self.

MED. XXII. Against Covetousness.

Heb. xiii. 7.

Let your conversation be be without covetousness.

COVETOUSNESS is the Root of all Malignity; and he that is a Slave to Riches, his Mind is always indigent; he is tugging continually at the Oar, and accumulates worldly Dross; but (as the Psalmist says) *he knoweth not who shall gather it,* Psal. 39. 6. And as he is impoverished in his Mind, so he is miserable in his Station; for Bounty and Goodness are Strangers to himself and others; and Charity with him is so frozen, that the Poor, instead of recompenceing him with their Prayers, are more ready to attend him with their Imprecations. Fix not thy Trust in uncertain Riches, but place thy Mind on what is certain. 'Tis certain, the Hour of Death will come, and then what will all thy Wealth avail thee? They cannot assist thee in a true Repentance, nor plead thy Cause in the Court of Heaven: They cannot procure thee an easy Passage hence, nor give thee Assurance of Eternal Happiness.

II. THEREFORE, lay aside this bitter Root, and graft new Plants of Liberality and Charity. Make haste, with speed, and undertake this Task, lest thou offend the Almighty, and endanger thy own Soul. The covetous Person must needs allow this Maxim, That he lives without God in the World. And our Savior informs us, *we cannot serve God and Mammon,* Luk. 16. 13. For he that wholly sets his Heart upon transitory Treasure, must of necessity unfix it from God, and Eternal Glory; and is uncapable of performing that Duty which is required by the Almighty.

III. SEE with what eagerness the Covetous pursues Riches; and is greedy as a Lion after his Prey. All Opportunities of Gain are readily embraced: Prayer, and all Religious Duties, are laid aside, to accomplish and attend it. So prone is frail Mortality to this Sin, that he leaves nothing unattempted to answer his sordid Avarice: nay, it is often apparent, that Unlawfulness and Fraudulency is used by the Covetous to that degree, that many Families have suffered Destruction, though it were to the utter Ruin of the Souls and Bodies of the Misers themselves. And now, what can these Men expect for the Cruelties they transact, but to be excluded from Happiness, and to receive that Reward, of *not inheriting the Kingdom of God,* 1 Cor. 6. 10.

IV. THEY which hoard up Terrestrial Treasures, resemble those that place their Fruits in low and moist places, not considering they are incident to Putrefaction. Oh, how infatuated are they then, which indulge themselves to that which is liable to Corruption? For, how can that which is Temporal, satisfy the Soul which is Eternal? The Animate Part comprehends all Corporal Things, by virtue of its Spiritual Nature, that it cannot be distended and filled by any Quantity. All things, the higher they soar towards Heaven, the less they cark and care to hoard up: This may be attested by *the Fowls of the Air, which neither sow nor reap,* Mat. 6. 26. So it is with that Immortal Part, the Soul, the more it is elevated to its Creator, the more it withdrawn from Temporal Riches.

V. LET Contentment be the Avaritious Man's Catholicon to purge out Covetousness. This will make him a Proficient in the Almighty's Court, and wholly to depend upon His Providence. Then he may contemplate, That *God clotheth the lilies of the field:* And if so, much more will He clothe them which depend upon Him. Think on the Providence of thy Creator; and if thou

reliest upon Him, thou mayest assure thyself, that *none ever trusted in him, and was confounded.* He is too guilty of Avarice, that chargeth the Almighty with not granting him his Heart's Desire; and he is too ungrateful, that expresses not his Thankfulness for those Mercies he daily, nay, hourly receives from him.

VI. CONSIDER this, now ye that take too much Pains for Riches, what an imprudent Choice ye use to apply your Diligence: Ye that add House to House, and Field to Field, a lesser Compass at last must entomb ye; why then do you perplex yourselves so much, and appear such busy Graspers of the World; early you rise to gripe the World, and late go to rest, but can find no ease; your Mind is so fixed on uncertain Riches, that you are perpetually loaded with Care and Sorrow. And why all this, poor Covetous Wretches! but to undo others, and lose your Souls? Did you but wisely love yourselves, you would pursue alone your own true Happiness: you would not become such willful Fools; and prefer a short vexatious Vanity bfore an Eternal Joy and Felicity.

MED. XXIII. A Bad Exchange.

Mat. xvi. 26.

For what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

THIS Text works no Effects upon the Covetous; for they had rather lose their Souls, than forsake their Riches. He, for whom the whole Creation was made, makes himself wretched and miserable, in chasing after Vanity: disrobing Himself of all his Glory; and by exceeding a brutish Transformation, inhumes the Divinity of his Immortal Part in the Bowels of the Earth. Hearken unto this, all you that inhabit in this Lower Region, ye that are Votaries to Sensualities, and ascend no higher than the Elements for Celestial Glory! that can mortgage your Souls for a momentary Pleasure; and entertain a delectable Misery, for Evelasting Happinss!

II. GIVE Ear, thou aspiring Meteor, whose haughty Ambition, with *Icarus,* soars to that heighth, that thou consumes the Wings of thy immoderate Desires! Thou that wilt with eagerness adore Satan, for a Kingdom; and greedily render him your Fidelity, for a Crown, and offer him a Revenue worth Ten thousand Worlds, the immortal Tribute of your precious Soul; till thy flourishing Hopes, and Trophies, be turned to endless Torments; thy Masquerading Revelings of elvevated Honor, into Repentant Regrets of direful Horrour; and thy Imperial Chair of State, into a Bed of Infernal Flames!

III. BE attentive, O thou indefatigable Wanton, whose Soul is as insatiable as brutish Animals; that palpitates after Pleasure, beyond the Chameleon's breathing after Air! Thou that swimmest in iniquity, and plungest Morality in Seas of Vice; bathing thyself in those amorous Streams that drown thee in wanton Delights! that imaginest True Religion but a ridiculous Fable; the Lives of Apostles, Saints and Martyrs, but a Tragy-Comical Play, or a

melancholy Romance! and scoffest at Heaven, and its Creator, as if Infinite Eternity were but an imaginary Fancy!

IV. STOP not thy Ears, O thou wretched Miser, whom the deluding Rhetoric of Bags cram'd with Silver Coin can invite to Hell! and art ardeously allured to throw thyself into the Arms of Satan, at the Music of tempting Gold! That canst assist thy weak Eyes with Spectacles; and gaze thyself almost blind, at the Splendor and Curiosity of a rich Gemm; and imprecateth Geography, for defining Riches beyond thy Sphere; earnestly wishing thyself an *Indian,* that thou mightest lead the remnant of thy Life among the choicest Treasures; and converse with the richest Mines, till the Hair on thy Head were all Silver; till thou thyself werit all transmuted to Ore, and every Bone turned into a Wedge of the purest Gold.

V. LISTEN, ye tender Gallants, that are so attracted with the Mode of this World, that ye have have lost all Conceptions of a better! Ye that dwell upon Earth, only to delight your sensitive Appetites; and supply your Luxury with the exquisite martyrdom of thousands of Creatures! As ye are well-complexion'd Dust, and possess purer Veins; so entertain purer Passions too, and acquire generous and nobler Inclinations for Eternal Glory! The sumptuousness of your Attire will not invest you with Immortality. Should you expose your Estates to sale, and receive for it a great Value, '•would not purchase one Inch in Paradise. It was the elegantest Speech the ancient Orator ever delivered, when he uttered, *He would not buy Repentance so dear.* 'Twas but an Extemporay Oration; and yet all Silver-tongu'd Rhetoric could never parallel it: That one Note exceeded all his Eloquence, and will survive the Dexterity of his Pen.

VI. COULD we out-live the Lives of Patriarchs, even beyond the Age of old *Methusalah,* or of Time itself; and with the Pleasures of the greatest Epicures: Could we, like *Cleopatra* the *Egyptian* Queen, dissolve a Pearl into a Golden Cup, and drink the Riches and Pleasure of a Kingdom at a Draught; or Command all the Creatures of the Universe, as positively as ever the Centurion did his Servants: Had we all the delectable Enjoyments we can either wish, fancy, or chase after, and whatever can satisfy the Ambition of the most profuse and carnal Appetite: Were the whole Universe turned into a Garden of *Eden,* or a perpetual Spring adorn the Surface of our Mother Earth:

VII. COULD we, like the *Eagle,* renew our Age, and not grow Old, but still continue in our pristine Health; or if in Years, be insensible of the Miseries that attend the Aged: Could we unravel, untwist, or unwind Time again; reverse and retrograde its Wheels again; stop the swift Celestial *Mercuries,* the nimble Posts of Heaven, in their full career; and set the great Clock of the World backward to a Minute: Nay, were our Bodies of that durability as our Souls, that we could survive Time itself, and be a Spectator when the World receives its Period: Yet what shall we extract, if after all our vain and imaginary Felicities, and flippery Contentments, we become an Oblation for Hell, enroll'd in the execrable Catalogue of the Infernal Crew, a Victim for sulphurous Eternal Flames, banished to Perpetuity from God and Heaven: Then inform me, whoever thou art, and ask *Dives* himself that necessary Question, *What is?* &c.

VIII.

O Lord, what is there in this World, that should attract our Hearts, to tire ourselves in fruitless Desires, and indulge ourselves to the Pleasures of this Life, as our chiefest Felicity? How difficult is it for him that is unacquainted with thy Law, to perceive the Evacuity of those Enjoyments he hath so long rolled himself in, to resist the enticing Advantages of Sin; and disesteem the glittering Flashes of this Life, for that Luster of Glory Thou wilt impart. My God, instruct me so to use the World, that I forget not Thee. Let the Blessings Thou showerest down, quicken and increase, not stupefy my Devotion. Elevate my Obedience, not overwhelm my Thankfulness; that so the Follies of the World may become my Derision; and the Glories of Heaven, my only Ambition;that I may never, for a fading Fruition in this World, hazard both my Soul, and thy Saving-Grace together.

MED. XXIV. In time of Sickness.

Mat. viii. 2.

Lord, if thou wilt, thou canst make me clean.

THIS Prayer was effectual; and all Petitions are answered by the Almighty, if delivered with a sincere Faith, and a good Assurance. Let us now be upon the Grand Inquest; Is not Sin a Leprosy? Then every Sinner ought to make the same Deprecation. He that had been a Spectator of the Leper's Body, would not have been amazed at his Prayer: and yet, could he but have inspected his Soul, might, perhaps, have beheld Objects more prodigious and horrible; the Corruption of his Blood, which had lost its Vigour, and proved but an useless help to Nature, every part without Vitality, by so nauseating a Nutrition, instructed his Tongue this necessary, though doleful kind of Confident Prayer; *Lord, if thou wilt, thou canst make me clean.*

II. CHRIST, whose Bounty and Compassion never fails to demonstrate that the Fountain of his Love was as large as his Power was potent, would not reject such a Suit wherein his tender Mercy was so much concerned: and those Members which might have been sooner immers'd, than bath'd into a Cure, re-assume new Vitality and Complexion, by the liberal Bounty of a Touch. Thus the Leper receives a new Body; but we read no Lecture of any Operation upon his Immortal Part, which, perhaps, effectually required it: But his Successor, who was Bed-rid, was in a far greater state of Happiness; for his Sin and Disease were both healed together.

III. HOW many be found, that, like the Leper, view no higher than their Corporeal Substance, whole Exteriour Part is all their Principles of Religion; whilst the Immortal Part, that Spring of Life, lies all neglected under Epidemical Infection: Our Blood shall enjoy all the Delights that Art can reach, or the most Chymical Luxury can extract, to supply its Flames; whilst our splendid Part, the Divine and Celestial Fire which inspires us, lies all extinguished, and bereft of his Immortal Aliment, and can reserve nothing but a dull and hectic Luster to its Maker.

IV. THE Anguish of a Limb, can attract us to more Devotion in one Hour, than all the Concernments of our Souls can produce in a Year: and the deformity of the meanest Part, will appear an Object of more Disgrace and Dolour to us, than those pallid and infernal Forms that attend Sin, and disfigure Heaven in us. Of all Pestilences, this is the grandest, and yet least regarded: as if Hell were but a Trifle; Everlasting Damnation, a Pleasure; and the Eternal Misery of our Souls, a Diversion. Shew me that exquisite Beauty that is not Leprous; that Innocence, which is so perspicuous, that it is Immaculate; that Pattern of Sanctity, which may become a Saint; that Infant, Man or Woman, which is a Stranger unto Sin; and then I shall be hold an Amazing Wonder.

V. DID our curious Veins excel the fragrant Violet, whose Odor perfumes the Chymistry of the Air, the Dew of the blushing Morn: Were our Ancestor, *Adam*'s Sin, an Alien to our crimson Blood; and the Day of our Nativity, as perspicuuous as the splendidst Morn, immaculate as the new-blown Rose: yet the Pollution of our irregular Lives would soon discipline us in this Prayer; and the blackness of our occultest Thoughts would silently proclaim our own Deformity; and be ready to join with the Leper in this Petition, *Lord, if thou wilt, thou canst make me clean.*

VI. AND yet, was there not to be found, in those Days, a Generation of Vipers, that were righteous and clean in their own Eyes, that justify'd themselves in their own Impurity, and reckoned all the World but Lepers to them? Was not the lofty *Pharisee* a greater Leper than the poor *Publican,* though so ambitiously he displayed his proud Plumes? His soaring Pride carry'd more contagious Infection along with it, than the other Persons Sins could e'er pretend too. He that trusts to the Merit of his own Illustration, may infallibly lose Heaven, and those Eternal Joys which an humble Assurance doth procure.

VII.

O LORD, though I am not so vile as some; yet I am so vile in my own Eyes, that the Leper here is a Pattern of Perfection, to my imperfect Soul; *Lazarus*'s Corps a Perfume, to my ulcerated Heart: yet were I far more impotent and fractured than the poor Cripple of *Bethesda;* more spotted with Leprosy than the Nine Unthankful Lepers which were cleansed, whose Ingratitude was more odious than their Disease; were those Legions of Infernal Spirits, ejected by Thy Sacred Word, infused in me; and were I as execrable as Satan could wish to make me; yet I know Thy Paternal Goodness, and I do not despond of Thy Almighty Power: for, *Lord, if thou wilt, thou canst make me clean.*

MED. XXV. Upon Death.

Rom. vi. 21.

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

SINCE Sin must be destroyed, who then would make choice of that for his Felicity, which shall perish with himself; whose End is not only Death, but Hell; and will be his Destruction,

not only now, but hereafter? Indeed, were there no hopes that our Relics should resuscitate again, or the Ruines of our Frame resurrect to a politer Shape, we might well plunge ourselves in Enjoyments here, and fix our Felicity in delectable Pleasures: Every Person might then be tolerated, without Sin, to become an Epicure; and he that could project new Modes of Luxry, would not only pass for being Ingenious, but be esteemed Fortunate.

II. GOOD Morality would appear all Vice; and yet Vice itself would be held no more a Crime, but our Happiness: not to be Lavish, then, were a Sin against Nature; and he that excelled in Brutality, would be rendered most Rational: Legal Proceedings would then be a grand Enemy to Humanity; there could be no Sociableness, but in Confusion: and were there no Heaven, nor Hell, we should pleasantly mingle to a Chaos, and obey no other discipline but Riot: every Person might then be Atheistical, without Scandal: To be without the Almighty, and his Grace in the World, would be rendered no Misfortune; for then every Man might depend upon his own Merits, without Blasphemy.

III. Could they which inhabit the Earth, die like Bruits and Animals, and revive no more; the Hopes of not being Damn'd, would be a greater Comfort than the Delights of Sin. But alas, he that enters the Grave now, must live▪ again, that his Life may be remember'd. Nor yet is it so much the Terror of Death, as the Horrors of a Guilty Conscience▪ the formidable Prognostics of a Future Etetnity, that affrights the departing Soul: The Pangs and Anguish of expiring Nature are insignificant to those Stings that attend the Memory of our Crimes: The deep Sorrows of the Grave, and our being Extinct here forever, are Joys, to the Miseries which remain behind, but will certainly come.

IV. INFORM me now, thou that art so indulgent to the World, and hunts for Paradise in a Park of Sins; thou that makest Terrestrial things thy Treasure, and foldest up the Riches of thy Hopes in the Bosom of Old Time, or the Compass of a Span; when those lucid and swift Guides of Life, thine Eyes, shall wax dim with Age, or tired with Pain; when every Member shall become Sorrow's Object, and those Parts which were so employed in the Operation of Sin, shall become Instruments of Despair; when that delectable Frame, that magnificent Darling Edifice, thy Body, shall, by its shivering Qualms, and trembling Convulsions, consternate its disconsolate Owner; how will the Fulgurations of a Future Justice, and the Terrors of thy Ultimate End, confound thee!

V. CAN those transitory Enjoyments that allured away thy Immortal Part, restore it in convenient time? Can those Pleasures which bereft thee of Heaven, recover it again before Death puts a period to thy Life? Can thy Pomps and Vanities asswage or allay thy deep Sorrows? or the *Memento* of thy Sins, the Destruction of thy End? Where's that soft Music, whose select Airs, like *David's* Harp, might charm the Cries of a Guilty Conscience; and by its skilful Strains, drop a pleasant Harmony that might pacify the Trouble of thy anguished Soul?

IV. WHERE are those expanded Trophies of empty Glories, thy Ambition has purchased at the easy Rate of only sinning for greedy Honor, for which thou hast traffiqu'd and sold Heaven? That Sovereignty for which thou enslavest thyself, and lost the perfect Freedom of

thy Immortal Soul? Cannot all thy Grandeur excite thee up a little; and by a fumy Power, once so formidable and applauded, reprieve thee from the unsatisfy'd Grave, or a more Eternal Prison.

VII. Where are those Goods of Fortune thou hast forfeited thine Inheritance for, whose transporting Luster deprived thee of thy Eye-sight, and rendered thee dimmer than themselves? Can they, by their utmost Skill, neither bribe nor purchase thy Pardon? Or will the silent Grave require no other Fee than so rich a Miser? Where are all those fine Diversions that divested thee of thy Piety, and the Thoughts of thy Creator? those pleasing deluding Vanities that swept away all sense of Heaven, and fore-sight of thy Future State? Are all shrunk into a Tomb, and an unwelcom Period? Are all thy Jocularities terminated in the Confines of a Sepulchral-Urn; and no other Objects left for thy Concomitants, but thy Crimes, and those Terrors thy Guilt presents?

VIII. BEHOLD now, and stand amazed, ye Adorers of the World more than of the Almighty! and view the Portraiture of your End, those Ruines you have so smoothly built on! Try if your imaginary Felicities are Proof against this Arrow; or can protect you from this Invader, the only Conqueror of the World, whose general Prison is but a Reserve for a worse, and its Execution here, but a Reprieve for a more durable and yet vital Mortality. He that reigned in Pleasures, must expire in Flames; and having long reveled it in Sin, must expect to riot it in Torments; and the misery is, that wishing not to live, he can never die.

IX. AND yet, how foolish and vain are our Desires still after the World? How easy and alluringly, O Lord, are we led by the counterfeit and transitory Pleasures of this Life, from Thee? We cannot plead Ignorance, but fully attest, That *the Wages of Sin is Death;* and yet how absurdly do we prefer its Service before Thine, whose Recompence of Reward is Life and Immortality? But The Period of Profaneness is Eternal Destruction, and the Delights of Impiety end in Confusion; and yet we eagerly embrace the fawning Proffers of Sin, before the never-failing Promises of Everlasting Glory.

X.

Have Pity, O Holy Jesu, upon the weak Frailties of our Humane and Corrupt Natures: And we humbly implore Thee to pardon andforgive the profuse Irregularities of our whole Lives. Grant unto us, O Lord, a perpetual Supply of noble and ardent Defires to run after Thee, that the Pomps, Vanities, and Tinselware of the World, may become Objects of our Scorn and Derision; and that the bright Splendour of Thy Eternal Glory, may create our Ambition to serve Thee all the Days we remain here; that we may not, for a present temporal Enjoyment in this transitory Life, lose the blessed Hopes, and future Inheritance of the Saints in Light, but at last, having finished our Course here, we may arrive with Joy and Gladness at Thy Heavenly Kingdom.

MED. XXVI. Upon Judgment.

2 Cor. v. 10.

For we must all appear before the judgment-seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.

IT is an Axiom, confirmed by woeful Experience, That the generality of them which bear the Name of *Christians,* and pretend to fight under Christ's Banner against the Enemies of the Apostolic Faith, are, by their profligate Impieties, the greatest Scandal to that glorious Profession: They live in such a Universe of Wickedness, as if the Redeemer of the World descended from Glory, not to subvert, but to establish the Empire of Sin; as if the main Design of their State, in this World, were only to fulfil that voluptuous Maxim of the Licentious Epicure, *Let us eat and drink, for tomorrow we mst die.*

II. BUT if these Proficients in Atheism had a serious *Memento,* That there is a Deity inthron'd in Heaven, *who is of purer eyes than to behold iniquity;* and so jealous of his Honor, that he will not remit the least Guilt with Impunity: could they be persuaded to devote a few Minutes of the Time which they consume away to finish their Debaucheries, to a solemn Reflexion upon that inevitable Account which will be exacted from them at the General Resuscitation; when not only their Words and Actions, but the most occultest of their Cogitations shall be brought to Judgment; it were impossible for them, unless given over to a reprobate Sense, to perpetuate under the Dominion of their Carnal Appetites and Infections.

III. THE very Apprehension of the Vengeance to come, would fright 'em into an immediate Repentance; and produce such an admirable Reformation, that living *soberly, righteously, and godly in this present world,* they might be found Unblameable in the Great Day of the Lord Jesus. And what a Day will that be! at whose Appearance *the Sun shall be turned into Darkness, and the Moon into Blood,* Act. 2. 20. When *the Heavens shall be rolled together as a Scroll,* Isa. 34. 4. *the Elements melt with fervent hert,* 2 Pet. 3. 10. and this magnificent imbellish'd Structure of the Material Creation must perish in a Conflagration.

IV. When the ecchoing Sound of the Last Trumpet will be loud enough to astonish drowsy Mankind out of the sleep of Mortality; and all those innumerable Bodies, which for so many past Ages have inhabited the vast Re-Regions of Forgetfulness, shall arise from their Beds of Dust, and appear before the Aweful Tribunal of the Great and Impartial Judge! The Books will then be opened, the Indictments read, and every Man's Works shall be produced at the Barr, and Evidence given, either *for* or *against him.* No Title of Honor, or Dignity of Place; no Preeminence of Nativity, or Excellency of Natural or Acquired Endowments, will, in this Court of Equity, be admitted, as a sufficient Demurr, to an immediate and impartial Trial: but the High and the Low, the Rich and the Poor, the Noble and the Mean, the Learned and the Ignorant; he that sits on the Throne, and he that stands behind the Mill; even from the Swayer of the Scepter, to the Drawer of Water, must be equally impleaded; and without respect of Persons, receive a Compensation proportionable to their Merits.

V. IN this Great Day, the Lord of the Harvest will gather his Wheat into Heaven's Granary, bat the Chaff shall be thrown into Fire Unquencheable; He shall separate his Fine Gold from the Dross, and distinguish Right Jewels from False and Counterfeit Sparkles: The *Sheep will then be separated from the Goats,* and True Believers manifestly known from Formal

Hypocrites. But what Tongue! not that of Angels, can express the Joy of those vigilant Servants, whom their Lord, at that time, will find diligently employed in the Performance of their Duties! All that formidable Pomp, and dreadful Solemnity, which shall precede and attend the Advent of the Judge, will but contribute to their Comfort, and enhance their Consolation: For they shall know, that He, who appears with such ineffable Majesty, to keep his General Sessions of Righteousness, is the same *Jesus* which was crucify'd for their Redemption.

VI. THEN that Exalted Savior will accost *his Followers in the Regeneration,* Mat. 19. 28. with these or the like transporting Expressions:

you my beloved Disciples, who renounced all that the World called Grandeur and Generosity, for the sake of your Crucify'd Lord and Master, and despised the present Enjoyments of Flesh and Blood, in Expectation of a Future and Invisible State of Felicity. *You,* who who retained your Obedience, in the midst of a Rebellious Generation; and embraced Virtue, in an Age of Impiety and Profaneness. *You,* who subdu'd your sensual Appetites by the Austerities of Self-denial, and conformed them to the sublimer Dictates of Reason and Religion. And *You,* who rejoyc'd in the Day of Tribulation, and adorned the Doctrine of the Gospel by an exemplary Patience in theDay of Adversity: This is the Day wherein you shall receive a Recompence for all your Sufferings; a Recompence so incomparably Glorious, and of such Sublimity, that it will at once create and accomplish your Beatitude.

VII.

Your Troubles were Finite, and expired in a Moment; but the Duration of your Bliss will be Infinite and Eternal: You shall now enter into that Heavenly Kingdom, where all your Tears shall be wiped from your Eyes; and those Chrystal Drops which you plentiful shed in the Prosecution of your Salvation, shall be congeal'd into Pearls, to enrich your Diadems, and imbellish your Robes of Immortality: There no Deluge of Sorrow shall disturb the Serenity of your Felicity; no Anxiety or Perplexity, no Discontent or Vexation shall intrude within the Limits of your Happiness; but you shall securely bathe in Oceans of unmix'd Pleasures, and feast upon Delights which know no period.

VIII. BUT, while these Fluctuations of the Divine Mercy will consummate a Beatifick Calm in the Breasts of the Righteous, what irresistable Tempests of Consternation shall excruciate those impenitent Wretches, who chose their Portion on this side Heaven; and prefer'd the Dung and Miseries of a transitory World, before the Real Joys of a Solid Eternity? Now, they shall in vain invoke the Mountains to bury them beneath their perpetual Ruines; that by a more tolerable Destruction, they might evade the Fury of that Almighty Indignation ready to overwhelm them. But what will attribute them, in these inextricable Exigencies, that they possessed the Quintessence of the Earth; that they were splendid in Wealth and Honor; that they inhabited Palaces of Cedar, and took their Repose under Canopies embroider'd with Gold; that they were homag'd by Crouds of Parasites, and grew Famous in Popular Applause; that they were the Favorites of Crowned Heads, and the Darling of the Multitude; that all things past currrant according to their Desires, and were not molested by the Misfortunes

of other Men: when those illustrated Accommodations did contribute but to render 'em the more magnificently Miserable; when they vanish'd like a visionary Dream of the Night; but the *Memento* and Guilt of their Absurdity, will, like venomous Snakes and Serpents, cling to their Consciences, and become their remorseless Executioners for infinite Ages.

IX. THEN the Eyes of their Understanding will be opened, which the Fascinations of Sin had kept long clos'd; and they shall perceive the Folly and Frailty of those impertinent Trifles which they courted with so much Passion and Eagerness; and for whose insatiable Fruition they neglected their Immortal Souls, forfeited their Title to a blissful Immortality, and subjugated themselves to those tremendous Extremities which are the inseparable Concomitants of an inevitable Damnation. What heaps of Treasure then would they give, to reenjoy one Minute of that inestimable Time which they profusely expended in the unprofitable Works of Darkness, that for so inconsiderable a space, they might be but within a Possibility of Salvation? What Presidents of Mortification! What Miracles of Piety? What inimitable Examples of Virtue and Goodness would they appear to Mankind, were they to renovate the Lease of their Lives! How would they disesteem all those magnificent Shadows, and glittering Annihilations, which the idolizing Worldling so preposterously admires; and esteem the unmatchable Treasure of a Pacifick Conscience, unspeakably beyond the most transcendent Terrestrial Enjoyments!

X. BUT alas! 'twill be then too late for Repentance; and they who, in the Day of their Visitation, contemned the repeated Proposals of a Redeemers Reconciliation, shall, at this Juncture, with Tears of Blood, supplicate for Mercy, and be refused it: and the Lord *Jesus,* who would have been their Savior, and so frequently extended his compassionate Arms to receive them into Favor, if they would but Believe and Repent, will, as their inexorable Judge, utter this direful Sentence against them, *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels.*

XI. O IRREVERSIBLE Decree! from whence there can be no Appeal! and which no sooner pronoun'd, but those Condem'd Wretches must be forever exil'd from the Ecstatical Presence of the Almighty; and by Legions of apostate Spirits, hailed away to the dismal Place of Horrour and Confusion, where they shall languish under the pressure of intolerable Punishments; and, by Wonder of Omnipotency, shall in Torrents of Fire, endure Extremity of Frigidity; and in Rivers of Ice, be tormented with perpetual Burnings: There they shall feed the *Worm that never dies,* and transude in those Flames which cannot be extinguished. And the Consideration of the Perpetuity of those Supernal Felicities which they rejected for Vanities, and of the infinite Continuation of their infernal Tortures, will shipwreck all their Hopes in the formidable Gulf of Desperation, and plunge them into the bottomless Abysses of the lowest Hell.

The Prayer.

O BLESSED Father! since Thou art Formidabe in Thy Judgments, and Thy Anger is a Consuming Fire; since those incorrigible Sinners who despise the Offers of Thy Mercy, shall become the Victims of Thy implacable Vengeance, and glorify Thee in unimaginable Pains;

since Thou hast appointed a Season, when an Eternity of Felicity, or Misery, shall be the Reward of our Actions; and we must either stand or fall, according to our handy Operations: Vouchsafe, that the Contemplation of these weighty Verities may be such a prevalent Inducement to the Amendment of our Lives, that we may *work out our salvation with fear and trembling.* Let not the pernicious Allurements of this fraudulent World make us negligent of the Wrath to come; but let us walk with that aweful Care, and vigilant Circumspection, that we may appear with Joy, in that dreadful Day wherein the greater part of mis-called *Christians* shall be consign'd to an Immortal Ruin and Destruction.

MED. XXVII. Upon Hell.

Isa. xxxiii. 14.

Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burning?

ETERNAL Death is the dreadful State of the Damned; by which they are not only deprived of the Presence of the Almighty, but are also tormented with perpetual Suffering both in Soul and Body. Oh, how horrid is it then, to incur the Displeasure of the Divine Omnipotence! How strangely infatuated are ye, O senseless Sinners! to run on so swiftly in the Ways of Sin! Tell me, Can you freely receive your Wages, which is Death; and take up your Habitation in Everlasting Burnings, there perpetually to abide forever.

II. COULD we but obtain, by Divine Permission, a Visionary Prospect of that incorrigible Miscreant and Traitor, *Judas;* what a Scene of Horror would that be, to behold him, violently dragged by Infernal Spirits, and loaded with Chains of Fire; his Diabolical Countenance, pale and Wan; the Voice within him, his Conscience, Worm-eaten; his Pestilential Skin, covered with Leprosy, from whence issues out Stinks not to be endured; his Limbs and Body, wounded and tormented; and his Tongue filled with bitter Lamentations and Execrations; What a dreadful Apprehension will the Vision of so deplorable a Spectacle create in thee!

III. SHOULDST thou, in Contemplation, fix that dire Object before thine Eyes; and upon a strict Disquisition, examine him, saying,

Tell me, O thou perfidious *Judas!* what Griefs, what Pains and Torments are these thou undergoest? What number of Years has thou reigned insulphurous Fire? And how many Centuries of Ages must thou yet remain buried in Flames, and roaring among the Infernal Crew?

His guilty and amazing Conscience would soon reply,

The Pains which which I endure are intolerable; no intermission for Relief is here to be found, but the Torments thus ininflicted are perpetual: The least of our Miseries far exceed all Punishments, which either the Justice of God, or the Cruelties of Men upon Earth, did ever execute: Despair is our continual Associate, and there is no vacant Place for Hopes of ever to be freed for these inexpressible Torments: You upon Earth, take your Ease, you Eat

and drink in full Bowls; whilst we want Water to cool our Tongues, which are tormented in these Flames.

IV. Let the Thoughts of Hell's Terrors ever put me in a Method to escape their Fury. Consider the Damned in their fatal Circumstances; their Life is, to die without expiring; and their Death is, to live in perpetual Punishment: There the Tormentor is never wearied, the Fire never consumes, and the Torments never decrease. And this Decree is according as the irrevocable Sentence requires; the fulfilling of the Justice of the Almighty, and the Reward due to willful Impenitents, and obdurate Offenders; that they should never want a sufficient measure of Punishment, who were continually glutted, and never cease'd from Sin.

V. There, the least Sin has its peculiar Punishment, wonderfully extracted out of its own Sordidness: The Salacious shall inhabit in unextinguishable sulphurous Fire, continually flaming from their own inordinate Affections: The Epicure and Ebrious shall sigh in vain for a little Water to cool their Tongues: The Outragious and Passionate shall snarl like mad Dogs; and the Malicious and Uncharitable shall corrode their own Entrails: The Wealth of the Misers shall be as Goads in their Sides; and the Arrogant and Ambitious shall be hurried down from the Precipice of Scorn, to the Bottomless-Pit of Contempt: The Infatuated shall miserably deplore their misspent Time; and pine away with Grief, for their not being diligent.

VI. BUT, O what strange Convulsions shall fasten on their Spirits, and vulnerate and search the utmost of their Souls! When they shall with Amazement behold themselves eternally bereft of the illuminating Vision of the Most Highest! When they shall behold themselves eternally exil'd from the joyful and amiable Presence of Jesus; that Omnipotence who created 'em to inherit His Kingdom; that Savior who purchased 'em to reign with Him in Glory: then shall they execrate the Hour of their Nativity, and those sordid Associates that enticed them to Ruin! They shall exclaim against the Folly of the fraudulent Universe; and belch out, with a raving Distraction, Are these the Products of those infatuated Desires, whose empty Enjoyments we esteemed our Happiness! Alas! what will our loose Liberties, and those fond Delights we so eagerly chas'd after, now yield us? What Happiness receive we from those fleeting Honors, and transitory Treasures we so highly valued? They are all fled away as a Vapour, and past away as a Morning-Cloud.

VII. BUT the Sting and Torment perpetually endures, and plagues our Vitals with Everlasting Anguish. Thus shall they roar out; but all is deaf to their Complaint: Thus shall they lament; but no Compassion shall relieve them. O dismal Spectacle of a wicked Life! O terrible Sequel of a destructive Death! perpetually to wish for what they never can obtain! perpetually to undergo that which is inevitable!

O magnify'd be Thy Divine Omnipotence, that with such an indulgent Affection gives us timely Notice of our Ruin! Save us, O blessed Lord! from all Impieties: Oh, save us, for Thy Own dear sake! Quicken our Minds against the Effects of Sin! and with Thy Fatherly Corrections chastise us often, that at last the Terrors of Hell may force us into Thy Heavenly Kingdom!

MED. XXVIII. Upon Heaven.

Psal. lxxxvii. 2

Glorious things are spoken of thee, thou City of God.

BUT all the most exalted Encomiums are infinitely below thy deserved Lauds and Praises: For, What Humane Understanding, What created Tongue, can be able to comprehend or express thy ineffable Excellencies? If this Inferior Orb, the Place of our Exilement, and a Theatre of inevitable Miseries, be so wonderfully delightful, that our Eyes are entranced with the Variety of its Objects, and can never sufficiently admire the Marvels they behold; if the Firmament, which is but a Foot-cloth for the Saints to tread on, be enamell'd with so many Starry Jewels, and imbellish'd with such radient Planets, and glittering Constellations: How transcendent! how superlatively Magnificent are the Inner Appartments and Chambers of that Emperial Palace where the Adorable Deity does vouchsafe to communicate his Essential and Ecstatick Glories?

II. O DESIRABLE Mansion! One Minute's Residence in thy Celestial Courts, will make us more than Recompence for all the Afflictions we can possibly suffer in this Valley of Tears: And And how conceivably will our Reward be, when, by a Miracle of Divine Mercy, we shall be admitted to an Everlasting Participation of thy Immense and Inexpressible Felicities! It was the certain Hope of thy Enjoyment, which animated the Primitive Martyrs to sustain the most fiercest Tortures with an undaunted Constancy, and to triumph in the midst of their Conflagration.

III. THE comfortable Expectation of thy Fruition, was the Grand Motive which induced the Magnanimous *Ignatius,* when threatened by his Persecutors with Extremity of Torments, to make this Heroic Replication; *Fire, Gallows, Beasts, Breaking of my Bones, Quartering of my Members, Crushing of my Body, all the Torments of the Devil together; let them come upon me, so I may enjoy my Lord Jesus Christ.*

IV. IT is an undeniable Axiom, That all Secular Felicitities are built upon brittle Foundations. The most sublime Terrestrial Pleasures, even in their greatest Complacencies, are but transcient Vanities, and conclude in Vexation; but the Objects of the Celestial Habitations are refined to such an extraordinary degree of Perfection, that they will be able to satiate the most extended Desires of our capacious Souls: There we shall possess, in lieu of a living Mortality, which moves us towards the Grave, a Vitality glorious beyond Imagination, durable as the Ages of Eternity, and whose Enjoyment will entitle us to excessive and inexplicable Satisfactions.

V. IF we admire Beauty: Our ravished Eyes, in lieu of Corporeal Objects, shall behold those Immaterial Glories which flow from the Fountain of Uncreated Light, and shall be permitted to contemplate that wonderful Clearness which proceeds from the Beatifical Visage of the Supreme Creator. If Riches be the Center of our Affections: Gold, Pearls, Diamonds, Rubies,

Jewels, and whatever we account most precious and estimable in the Universe, are but faint Metaphors to describe the Inestimable Treasures of the Supernal World.

VI. IF Honor be the Subject of our Ambition: What are Scepters and Crowns, but Illustrious Miseries? What are the Grandeurs upon Earth, but gaudy Shadows, in comparison of those Incorruptible Diadems, those permanent and Substantial Dignities which flourish Above. If we delight in Music: There we shall hear the Panegyrical Anthems of the Seraphick Choir; and shall bear a part in the solemn Celebration of that Almighty Being, whose only Presence will be sufficient to replenish us with immeasurable Felicity.

VII. TO Conclude: Nothing can be ded to that Immensity of Beatitude which we shall there enjoy; but we shall be as perfectly Happy, as the immediate Vision of the Incomprehensibly Glorious Trinity, the Society of Angels, the Conversation of Triumphant Spirits, and the inexpressible Accommodations of a blissful Heaven can possibly make us.: And to consummate our Felicity, all our Enjoyments shall be invested with Eternal Glory.

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FINIS.

P-RA-25. The whole duty of man epitomiz'd: for the benefit of the poor. With select prayers suited to every partition. By Edm. Stacy, a minister of the Church of England. - Allestree, Richard, 1619-1681., Stacy, Edmund, b. 1657 or 8.

THE Whole Duty OF MAN Epitomiz'd FOR THE Benefit of the POOR. With Select Prayers suited to every *Partition.*

•y *Edm. Stacy.* a Minister of the Church of *England.*

•ear God, and keep his Commandments; for this is the Whole Duty of Man,

Eccles. 12. 13.

LONDON:••inted for *John Lawrence* at the *Angel* in the *Poultry,* 1700.

***To the Right Honorable Sir* Richard Levite, *Lord Mayor Elect; And the Honorable* Charles Duncomb, *and* Jeffery Jefferies *Esquires, Sheriffs of the City of* London, &c.**

IF there be anything that can excuse my Presumption in putting Three such great Names to this little Book, it must be the Sincerity of my Intention for the Interest of Religion.

For the Doctrines it contains, I need say no more, than that they are faithfully Collected from that incomparable Author the *Whole Duty of Man,* a Book (to speak in *Dr. Hammond*'s Words) that has all the Advantages, which (with God's Blessing) can render it fit for the Salvation of Mankind.

My Design in drawing it into this little Volume, I have already mentioned in the *Title,* viz. *For the Benefit of the Poor,* and who so fit to recommend it to them, as those very Persons to whom the Government of this great City is entrusted; your Names, your Characters, and your Authority together, must needs stamp a Repute upon it; and render it acceptable even to this sin full Age.

I am sensible, there's neither of you can be any Friend to the common Vanity of Complement; and therefore to bespeak your Acceptance of these few Sheets; I shall Address my Self to your gracious God, that under the shadow of your Protection, he would bless this Epitomy to the Conversion of many Souls.

Alas! we live in a World wherein Virtue has almost lost her Prerogative, Religion has few true Friends and will have fewer still, •ill Men can be persuaded to consi•er the Necessity and Advantage of •t; and how far this little Book •ay contribute towards that End is •tterly out of my Power to deter•ine.

I know I have put it into good •ands, and so I humbly leave it •ith you, with this Assurance, that •hatever you do in the behalf of •iety and Charity, will be doubly •ac'd to your Account in the Re•ords of Eternity, and entitle you 〈◊〉 Rewards as large as your Merits, •d as lasting as your Souls.

And now there remains no more, •t to beseech you to accept this ••tle Book, and Pardon the unwor•y Author, who amongst many o•ers that Congratulate your Ac•ssion to your respective Stations, 〈◊〉 one of the first that has thus ven•r'd to do it in Public.

Your high Qualifications have •awn after you many Hearts, and •any ardent Wishes, and Mine in a more Particular manner than th• rest, who am with the utmost D 〈...〉 stance and Regard, may it plea 〈...〉 your Honors,

Your most obedient Servant, E. Stac•

THE PREFACE.

OUR Inimitable Author has proposed the Care of our Souls as the grand Proparatory to the *Whole Duty of Man,* and indeed I cannot better recommend the *Epitomy* of his Book, then by telling you in his Words, that the carelessness of our Souls is the Root of all the Sin we commit; so that unless we would be persuaded to consider the Condition of our Souls, all Lectures of Religion must be utterly lost upon us.

The Design of this little Book will admit of but a very short Preface, and therefore I shall only tell the Reader, that his Soul being infinitely the most •valuable of anything that he has beside, has the greatest Title to his

Care both in Point of Reason and Justice.

This is what we find confirmed in the Accounts of all Wise Men, who still value everything more or less, as it imports to their Interest or Happiness▪ Our Souls therefore being our chiefes• Good, it concerns us very nearly t• consult their Preservation, and how that's to be done, is the Design of the following Sheets.

I hope it will not be expected, 〈◊〉 should say anything in Apology for this undertaking. If the thing be done a• it ought to be, it must needs be of general good; the Reader indeed woul• do well to observe, that though my Brevity, *&c.* has generally compel'd m• to use my own Words, yet the Meaning and Method of the Author are all along carefully preserved.

For the *Whole Duty of Man* itself 'tis indeed a most complete System o• Religion, and therefore highly fit to b• often read over at large by all, whos• Time and Circumstances will allow it; This Epitomy is only designed t• supply those Deficiencies, and for th• Assistance of bad Memories; in brief 'tis intended chiefly *for the Benefit of the Poor,* and to them I refer it *&c.*

THE Whole Duty OF MAN Epitomiz'd, *&c.*

PARTITION I.

the Duty of Man by the Light of Nature, and Scripture: His Duty to God, Himself, and his Neighbor. His Duty to God; of Faith, the Promises, of Hope, of Love, of Fear, of Trust.

THE Incarnation of our Blessed Lord, is without doubt a sufficient warrant for the Salva 〈...〉 n of our Souls, if we perform the Conditions annexed to it; which 〈◊〉 in general to use

our honest endea 〈...〉 vours to obey the whole Will 〈◊〉 God, according as we have it co 〈...〉 vey'd to us, by the Light of Nature, and the Light of the Hol• Scriptures.

The Light of Nature in the first pla 〈...〉 is a Light which Go• has stamped upon o 〈...〉 very Souls, by the guidance 〈◊〉 which, without the help of Scri 〈...〉 ture mere Natural Conscience wou 〈...〉 direct us in the performance 〈◊〉 several Duties. Such as are 〈◊〉 Worship a God, to be Just one 〈◊〉 another, and to Honor our P 〈...〉 rents, and the like.

The Light of Scri 〈...〉 tures is a far mo 〈...〉 Divine Light, whe• in God hath laid b 〈...〉 fore us both his Commands, a• Precepts, to be the general Rul• and Grounds of our Duty.

The general Rules of the Du 〈...〉 of every Christian are brie 〈...〉 comprehended under these three Heads; our Duty to God, our Selves, and our Neighbors, and those three I intend for the Subject of the following Discourse.

The Foundation of our Duty to God, is grounded chiefly upon our acknowledging him to be God, and then admitting of no other.

And first by acknowledging him to be a God, we are to believe him to be an Infinite Glorious Being, without either beginning or end, both Father, Son, and Holy Ghost, God blessed forever.

We are likewise to believe him in his Attributes; to be a God of Mercy, Justice, and Power, that he sees and knows all things, and disposes every Event, according to his Will, and that he can never cease to be other than perfectly Good, Merciful and Just.

The believing him to be our God signifies yet more, it means by Faith we should believe the Holy Scriptures to be his Word, and that all that he speaks to us by them, are most true; that all that he affirms is Indubitable, that his Commands are Just, and Equal, his Threatenings and Punishments certain and unavoidable, and that all his Promises are *Yea* and *Amen,* and will most certainly be made good to all those that faithfully depend upon him.

This is the sum of our Faith, or Belief of those things God has been pleased to reveal to us in the Holy Scriptures.

The next Duty to God is Hope, which is a comfortable Expectation of his Promises, and should be always preserved from the dangerous extreme of Presumption or Despair; We should neither depend to much, nor too little upon his. Mercies, but rely upon his Justice, and Integrity for our Rewards and Punishments.

A Third Duty we owe to God is Love, a Duty which without doubt he has the the greatest right to, both upon the account of his Goodness and Compassion to us, his Innate Excellence, and his particular Kindness to all Mankind.

God is most Good, Just and Excellent, he is perfectly Holy, Kind, and Compassionate, and cannot be charged with any Impurity, or the least mixture of anything that is evil; his Goodness and Kindness are Immence and Infinite, and have been so abundantly

demonstrated both to our Bodies and Souls, that we cannot refuse him our Love without the greatest Injustice.

The Scripture abound with Holy Invitations, endearing Promises and affectionate Offers, by which he endeavors, as it were, to woo us into good Lives, and to entreat us to accept of Happiness here and Eternal Happiness hereafter.

The two great Tokens of our true Love to God are First, An earnest desire to please him 〈◊〉 and Secondly, To enjoy him. This is the common Indication of true Love in all ordinary Cases; and above all oath• things doth best approve us to thos• we have a real value for.

The reality of ou• Affections to Go• are best declared, b• a steady Conformit• to the Divine Will, a readiness t• obey his Commandments, and a• awful regard to his Precepts; the•are indeed Arguments of our real Love, and Affection, and the only way we can make use of, either to please him, or to show the sincerity of our Hearts.

Next to pleasing God, a desire to enjoy him is consistent with our Love; if we love God in earnest we shall covet to be always in his Company, conversing with him in Prayers and Meditations, hearing his Word and receiving his Sacraments, which is the only means of enjoying God in this World.

Our enjoyment of God in the next is far more permanent and complete; there we shall be continually with him in eternal fruition of Joy and Happiness, in comparison of which all our advantages in •his Life are but empty Baubles and Trifles.

A Fourth Duty to God is Fear, which •rises from the consideration of his Power and Justice; and those in Conjunction, do both enable, and oblige him to punish the Wicked an awful regard and belief of which is the only means that can restr 〈...〉 us from offending him.

God is the chiefes• Object of Fear, and therefore we ough• not to fear Man mor• than God. *I will no• fear,* says the Psal•mist, *what Man can do unto me.* Me• have no Power to do us hurt unless• by God's Permission, and then the• Malice can reach no further neithe• than our Goods, Names, Liberties or our Lives; the Destruction o• Soul and Body together is God's Pre•rogative only.

'Tis God alone that knows a• our secret Thoughts and Transact•ons, all our Sins though committee• with never so much Privacy, lie all•ways open before him, and he will b• sure to find us out, and punish 〈◊〉 unless we repent, which indeed i• the greatest Argument that can b• to awaken our Fears and engage ou• Apprehensions.

A Fifth Duty to God is Trust, that is, a depending and resting upon him in all our Dangers. Wants and Extremities, whether Spiritual or Temporal.

In our Spiritual Dangers, we are to throw ourselves upon God's Assistance, and to implore him to strengthen us with the Grace of his Holy Spirit, that we may be able to withstand, or at least to remove the Temptation.

In our Temporal Dangers we are to rest and depend upon him, to commit ourselves to the shadow of his Wings, under the Royal Prophets Assurance, *Psalm •4. 22. That the Lord delivereth the Souls of the Saints, and all that put their trust in him shall not be destitute.*

In all our Dangers and Distresses, with Prayers and Tears we are to implore his aid, and not attempt to deliver ourselves by any wicked Act; we must never use sinful means, not even the Preservation of our Lives and Liberties can make any the least pretence for the doing an unjust thing; Christ himself has told us, that *if we gain the whole World and loose our own Souls,* we are great losers by the Bargain; if therefore things should ever come to that unhappy Issue, that we must part with our Estates, perhaps our Lives, or else commit Sin, we should then remember that that's the proper season to fight under the Banner of the great Captain of our Salvation, the *Crucify'd JESUS.*

In our spiritual Necessities we are to fly to God with Tears in our Eyes and invoke his Assistance, we are to pour out our Souls before him, and then we may depend upon it, that as he has commanded us nothing that he has not given us Power to perform, so he will suffer us to want nothing that we ask of him with a holy and devout Integrity of mind.

We are likewise to rely upon him in all our Temporal and Bodily Wants; he has obliged himself to take care of all his faithful Servants, his Eye is upon them that fear him, and them that hope in his Mercy, to deliver their Souls from Death, and to feed them in the time of Famine.

If we do our Duty honestly and religiously in our several Places and Callings, then as the Apostle adviseth we may cast all our Care upon God who careth for us, and he who is subject to no sort of Deceit or Impoverishment, that best knows our wants, and is best able to supply 'em, will be sure in the proper season, to relieve us against all Dangers and Necessities whether Spiritual or Temporal.

I conclude this with the words of the Apostle, *Phil. 4. 6. Be careful in nothing, but in everything by Prayer and Supplication, with thanksgiving, let your Request be made known to God.*

PARTITION II.

Of Humility, of Submission to God's Will, in respect of Obedience, of Patience in all sorts of Sufferings and of Honor due to God in several ways, in his House, Possessions his Day, Word, Sacraments.

A Sixth Duty to God is Humility, which from an humble sense of our own Meanness and his Excellency should work in us a twofold Submission, the first to his Will, the second to his Wisdom.

A Submission to the Will of God consists chiefly in our Obedience or Patience, in the first by urging us to a ready Complaisance to his Commands, by melting down our stubborn haughty Minds, without which we can never come to know, worship, or obey him, with that profound Distance and Submission which the greatness of his Majesty, and the importance of his Commands require.

To promote our Obedience, we should often reflect upon that vast distance that is between God and our Selves, that we are but polluted Dust and Ashes, wretched Creatures but of a few Hours, and that he's without Beginning or End, Immortal and Eternal.

That our best Works and Performances are utterly unworthy of him, or at least unworthy of our own Commendation, the best we can do when we come to compare it with the Perfection and Purity of Almighty God, as the Prophet expresses it, *Is but as filthy Rags,* and therefore we ought by no means to boast of our own Works or to attribute any of them to ourselves, but to give God the Glory and preeminence in all our Actions.

The Second kind of Submission to God's Will is Patience, which consists in an humble acquiescence to all the Afflictions which HE is pleased to lay upon us. This will make us easy under all his Dispensations, and entitle us to a kind of Repose even in the midst of our Troubles, and is indeed the pure effect of that Humility that does so highly recommend us to Almighty God.

A patient Submission to the Will o• God will give us 〈◊〉 right notion of our Afflictions rather than incline us to murmurs and complaints, will convince us, that God chastizes us out of Friendship, and so consequently that we are obliged to thank him for his Correction, as indeed we are upon many extraordinary Accounts, but especially as they are Marks of his Care and Love.

Our quiet, and thankfulness under Afflictions is not all neither, the Fruit of 'em should be Repentance, that's God's chief Design in laying them upon us; that they should force us to call ourselves to an account, and enquire diligently what it is that has engaged him to deal with us in so rough a method.

In all our Sufferings and Afflictions we ought to look upon God's permissive Power as the Principle Agent, and with Holy *Job*'s Patience, let them be derived to us either from God or Man; and in his Words, bless the Name of the Lord for giving us warning.

Secondly, I told you that Humility contained likewise a Submission to God's Wisdom, as well as his Will; God being infinitely Wise and Just, we are to submit to him in all his Commands and Dispensations.

We are to submit to him in his Commands, by making our Understanding •end to his Will and Word, how opposite soever it may be to our own carnal Reason or Humours, for when we consider that his Wisdom is Infinite and cannot Err, we own an Obligation to believe and obey everything he speaks or commands.

We are likewise to submit to the Wisdom of God in all his Dealings and Dispensations, and though many Events happen contrary to the ordinary Course of things, and are utterly above the reach of our narrow Capacities to comprehend, yet being all chosen and determined by the unerring Wisdom of God, we ought to submit to them, with the greatest Satisfaction and Humility.

The next Duty to God is Honor, which consists in the paying him such a respect and Reverence as belongs to the greatness of his Majesty, and this may be either inwardly in our Hearts, or outwardly in our public Actions, and Behaviour towards him.

Besides, the general, there are particular Ways of honoring God, as First, By approaching his House, the Church with Reverence, and behaving ourselves there with Devotion and Attention; Secondly, In his Possessions by paying our Tithes and Just, Dues which God has appointed for the maintenance of his Ministers.

The Sin of Sacrilege and defrauding the Ministry, is a very great and crying Sin; 'tis the downright robbing of God, an• indeed his Vengean•• is in nothing mo•• discernible then in h•• Punishment of it; u••on which account w〈...〉 should have a ve〈...〉 strict Care never to medle with 〈...〉ny thing set a part for God.

The Third Thin• whereby we are t〈...〉 express our reverenc• to God, is by keepin• Holy the particula• Times set a part fo• his Service, such a〈...〉 are the Sunday's, or Lord's-days and other solemn Festivals appoint▪ed by the Church; this he ha• strictly required of us, and herei• we must not disappoint him upo• any pretence.

Days of Fasting an• Humiliation are like wise to be solemnl• observed, that according to the Design of the Church, we may me• together, and humble our selve••eeply before God, and with Prayers and Tears bewail our own and •he Sins of the Nation.

Fourthly, We are •o express our Honor to God, by pay•ng an awful Reve•ence and respect to •is Word, by frequent reading the Holy Scriptures, and by collecting •he measures of a good Life from those lively Oracles; by attending upon the Duties of Religion, and •y being present as often as we may at the public Catechizings and Sermons.

Catechizing in the first Place is the Foundation upon which the whole Christian Practice must be built, 'tis therefore the Duty of every Parent to have his Children early instructed in the Church Catechism, and for this end they are to call in the help of their respective Ministers; and for those that have been so unhappy to want these Instructions in their Youth, it concerns 'em as nearly as their Sou• to have their minds Principl'd wi•• the Conditions of their Salvati•• as soon as they can, which neith•• the Consideration of their Age, 〈◊〉 any other pretence should perswa•• them to defer for one Moment.

After they are i••structed in the Pr••ciples of their Relig••on, they ought th〈...〉 to apply themselves to the heari•• of Sermons, which they ought 〈◊〉 attend too, not out of Custom Formality, but for the true ends f〈...〉 which they were first intend• The Doctrines are to be locked up our Hearts, that we may have 'e〈...〉 in a readiness to combat all o〈...〉 Lust and Follies, and to beat off a〈...〉 our Temptations; this is the gre•• end of Preaching, and unless 〈◊〉 make this use of it, it signifies litt•• towards the Salvation of our Souls.

Fifthly, We are 〈◊〉 Honor God in 〈◊〉 strict Reverence 〈◊〉 the two Sacraments 〈...〉. Baptism, and the Lord's Sup〈...〉r; the first we are to respect a particular Covenant

between 〈...〉 d and ourselves, the first and 〈...〉 lie•t Sign of our Salvation; and 〈...〉 e second as a remembrance of 〈...〉 rist's Death, and the Privileges 〈...〉 riv'd to us upon that account.

The Sacrament of 〈...〉 ptism being admi••tred to us in our •ancy. It is not expected from to perform the Covenants which 〈◊〉 engage ourselves to by our 〈...〉 reties, but then this lays the 〈...〉 eater Obligation upon us when 〈...〉 e come to Years of Discretion, to double our Duty, that we may 〈...〉 ache the best amends we can, for 〈...〉 e defects of our Minority.

To come to a true Knowledge of 〈...〉 e Duties we Promise at our Bap 〈...〉 m; the right way will be to con 〈...〉 er what our God fathers and God 〈...〉 others Vow in our 〈...〉 ames, and that we all find to be, *to re 〈...〉 unce the Devil and all his Works,* by which is meant t 〈...〉 Worshipping all false God's, whi•• is indeed the worshipping the D••vil; Secondly, *The Pomps and Va 〈...〉 ties of the World,* that is, all inor 〈...〉 nate desires of Riches and Gre 〈...〉 ness, all unlawful Sports and Ex 〈...〉 ses in Meat or Apparel, and all 〈...〉 there sinful things wherein t 〈...〉 World is apt to deceive us; a 〈...〉 Thirdly, The sinful Lust of t 〈...〉 Flesh, by which is understood 〈◊〉 inordinate Appetites, and all u 〈...〉 clean and carnal Desires, and t 〈...〉 is the first part of our Covenant.

The second general Thing o 〈...〉 God-fathers and God-mothers p 〈...〉 mis'd for us in our Baptism; 〈◊〉 that we should believe all the A 〈...〉 cles of the Christian Faith, as th 〈...〉 are sum'd up to us in the Ap 〈...〉 stles Creed, and not barely belie• them neither, but to have all 〈◊〉 Principles so deeply impress'd a• engraven in our Minds, that fr•• thence we may be able to draw s 〈...〉 ficient Motives to the Practice Virtue and Piety.

The last part of our Vow is, that we should keep God's Holy Will and Commandments, and walk in the •ame all the Days of our Lives; •hat is, that according to the Di•ections of God's word, we should •alk all our Days in the Paths of •rue Religion, Honesty and Sobri•ty.

This being in short •he Substance of our •ow, the next thing 〈◊〉 the Obligations we all under to perform •t, and herein I need only tell you, •tis a Vow of the most solemn and •inding Nature, and that you cannot •reak it without being not only un•ust, but forsworn; besides, 'tis •ur Interest to keep it upon many Accounts, but especially upon the Account of the great Privileges it ••titles us to, from the Promises of God conveyed to us in that Sacra•ent.

PARTITION III.

Of the Sacrament of the Lord's Supp•• of Preparation before, as Examination, of Repentance, Faith, an• Obedience, of Duties to be done 〈◊〉 the Receiving, and afterward•*&c.*

THE Reverenc• due to the S〈...〉 crament of the Lord 〈...〉 Supper is the next thing, which according to my first Division, I sha•• consider by laying down what is t• be done before, at, and after th• Receiving.

The first thing t• be done before th• Sacrament is Examination, which is 〈◊〉 strict enquiry into th• state of our Souls and the Condition o• our Lives, and thi•• in the Judgment of St. *Paul* is so essentially necessary, that we ought not to presume to make any approaches towards the Holy Table without it.

For the perfecting your Examination, you are to consider the Nature of your Covenant, which is a renewal of your Baptismal Vow, and since that is the chief end, three things follow in Course; First, That we be well Instructed in the Covenant itself. Secondly, What have been our Breaches? And Thirdly, Then that we resolve upon a better Performance for the Future, •nd these Three are to be the ge•eral Grounds of our Examination.

And First, You'll find that, this •s a Covenant made by God with •is Son Christ Jesus for the Re•emption of all Mankind, and that •e Conditions on our side, are an ••ire Obedience to all his Com•ands, and the state of our Know••dge in this, is the first part of our •xamination.

The next is con•erning our Breaches of this Covenant, which we can never know with that exactness as w• ought, without comparing them with the Law of God, which as i• is the truest rule and measure 〈◊〉 our Duty; so 'tis the best means t• lead us to the Knowledge and Fountain of our Sins.

Our Sins alas! a• of many sorts and d• grees, and require great deal both of o•• Judgment and Deliberation to enquire aright into their Causes, an• Consequences. It requires a grea• deal of Skill to heighten and aggravate the Circumstances of our Guil• to that degree, till we come at la• to a true Sence of the hainousne• of them.

The end of Examination is to bring 〈◊〉 to this, and to a rig〈...〉 Knowledge of o•• Sins, to humble us 〈◊〉 the sight of God, and to melt o•• Hearts into a deep Sorrow and Co•trition upon the Consideration 〈◊〉 our Demerits and Injustice towards him; we are likewise to Pray for the Assistance of God's Spirit in the discovery of all our Sins, and for his Grace that we may thoroughly be•ail and lament them.

After we have wrought ourselves, by the assistance of our Examination to a •ixt hatred and aversion against all our Sins, then we are humbly to confess 'em to Almighty God, who by the precious Blood of his Son Jesus Christ, we are faithfully to believe, will be reconciled to us, and upon the account of our entire Obedience will vouchsafe us the Salvation of our Souls.

And then, when we have thus examined and prepared ourselves with respect to our Humiliation and Contrition, our Confession and Faith, the next thing is our Resolution of Obedience, which must not be only in general, but with a particular regard to every individual Commandment of Go〈...〉 derived from a fixed and solid hatr〈...〉 against all manner of Sins.

The means of t 〈...〉 new and entire Ob 〈...〉 dience must be o 〈...〉 next Care, which w 〈...〉 be best perfected 〈◊〉 an impartial retr 〈...〉 into our own Minds; there 〈◊〉 may discover the Springs and Fou 〈...〉 tains of our Sins, and what Tem 〈...〉 tations we are exposed to, and 〈◊〉 be in a capacity to shun and avo 〈...〉 them; and this must be done i 〈...〉 mediately too, without any ma 〈...〉 ner of Delay or Pretence; for t 〈...〉 it be done, and a Bill of Divorce g 〈...〉 ven to every Lust, we are in no r 〈...〉 spect fit to meet our Redeemer 〈◊〉 the Holy Table.

Beside this, we a 〈...〉 to put our Souls in 〈...〉 the best posture th 〈...〉 we can, by imbracin• all the Virtues of 〈...〉 good Life, and 〈◊〉 possessing them with all those Gr••es that may render them acceptable in the Eyes of God, and this we may do effectually, by contemplating the Promises and goodness of God, and by meditating upon the exemplary Life and Doctrine of our blessed Lord.

His Life will put us •n mind of that Charity and forgiving temper, which is so often, and solemnly required of us, and so essentially necessary in our Sacramental Preparations; 'tis Death for us to approach God's Feast of Love, with any manner of Ranchor or Malice; we are to bring no other Dispositions thither, but what are dictated to us from a devout Mind. A fixed and settled Devotion, earnest and frequent Prayers, and a Soul disentangled from the World, are our properest Companions for this Sacrament, and for these we are earnestly to implore God's Assistance, without whose help in assisting us with the Graces aforementioned, we can never expect 〈◊〉 complete our Preparations.

And for the better perfecting a• this, we are to apply ourselves 〈◊〉 our spiritual Guide, to the Minister of our own Parish, who is th 〈...〉 properest Person in this Case; 〈◊〉 him without any manner of reserv• we are to declare our Doubts an• Jealousies, and to take his Assistance and Directions; and herein 〈◊〉 sort of shame to discover ourselves ough• to deter or disincourage us; we ough• to open our Case fairly and Impartially that he may know perfectly how matter stand between God and our Soul• and then he will be able to give u• Advice how to cure both ou• Doubts and our Sins the doubtful an• the confident are equally obliged to this our own Judgment are not entirely to be relied upon, in a Concern where there is so much weight and difficulty, nor is the Advantage of a spiritual Guide to be rejected, when it can be of use in the Improvement of our Preparation.

These are the Duties before the Sacrament. The next thing is, what is to be done at the Time of Receiving; and here, First, Consider thy own unworthiness, and how unfit thy Sins and Frailties, and the repeated breach of thy Vows, have rendered thee for such a Holy Table; from hence, let thy Meditations lead thee to the Sufferings of Christ. When we see the Bread broken, and the Wine poured out, we should reflect that his blessed Body was torn, and his Blood split, and that it was our Sins that was the Cause of both.

Consider likewise that the Sufferings of Christ were the only means to atone the wrath of God, and then consider what inexpressible thanks are due to him for preserving thy Sou• that must have perished eternally without his help; this great Love of Christ for us, should

stir up in us a love for him, and engage us immediately to take up solemn Resolutions to Sin no more, and that we may indeed perform these Resolutions, we ought earnestly to beg of this crucified Savior, that he will by the Power of his Death, mortify and kill all our Corruptions.

Just as we are about to receive the Consecrated Bread and Wine, we should remember that then God is entering into a New Covenant with us, that he's now giving us fresh Assurances of the Pardon of our Sins, if we perform our part of the Condition; as soon as we have received, we ought to offer him our devoutest Praises for that great Mercy, and should be sure never to forget to send up our Prayers to him, not more for ourselves than for the good Estate of the Church, and for the Conversion of all Mankind.

After the Sacrament is over, then we ought as soon as Possible, to retire ourselves, and to repeat again our Prayers and Praises, and to renew our Promises, and to beg the Assistance of God's Grace to enable us to make 'em good, and to pursue our present Purposes to the end of our Lives.

The Day we receive the Sacrament should be kept void of all worldly Cares and Business; we should spend that Day especially in Prayers and Meditations; and indeed no Day should pass, but we should call to mind the Promises we make to God at the Sacrament, and consider seriously the danger we expose ou• selves to in breaking them.

In breaking ou• Vows at the Sacrament, we make God our Enemy, and engage him to withdraw from us all manner of Kindness and Compassion; nay, we raise an Enemy within ou• own Bosom; our Conscience must needs fly in our Face, and upbraid us with the breach of such solemn Vows and Covenants.

God's Mercies in pardoning us heretofore should not give us the least encouragement to provoke him again; to presume upon this is a very high abuse of his goodness; The obligation of our Sacramental Vows are perpetual, and can never be violated without the breach of our Oaths; 'tis perpetual, 'tis true, and yet 'tis to be renewed often, We are to do it as often as we have opportunity in remembrance that Christ died for us. And thus I have showed you the Reverence we are to pay to God in his Sacrament.

PARTITION IV.

Honor due to God's Name; Sin's against it, Blasphemy, Swearing, of Assertory, Promissory, unlawful Oaths, of Perjury, vain Oaths, and the Sin of them.

THE last thing wherein we are to express a Reverence to God is in honoring his Name, and what this is, will be best understood by considering what are the Things by which it is chiefly dishonored.

The first Sin against the Honor of God's Name is Blasphemy, the highest Degree of which is Cursing him either by our Words or in our Thoughts, and next to that, Swearing either by false Oaths or else by rash and light ones.

A false Oath may be of two kinds; as First, That by which I affirm something; or, Secondly, That by which I Promise; the one we call an• Assertory, and the other a Promissory Oath, and are both a very great dishonor to God's Name, when they are not taken with Sincerity and Truth, and performed with reality.

An Oath is the strongest Tie that can be between Man and Man, but yet if it be unlawful in itself and contradictory, and impracticable in the Nature of it, in such a Case, though the breach even of such an Oath be a very great Sin, yet 'tis better to repent heartily of our Folly and Wickedness in making such a sinful and inconsiderate Oath, then to attempt with greater Sin and Danger in the performance of it.

There is nothing by which the Name of God is more dishonored then by Perjury, 'tis the highest affront can be offered to him, and indeed we find him resenting nothing with more just severity, then this kind of Violation of his Honor, *He will not hold him guiltless,* he has declared *that taketh his Name in vain,* which is so dreadful a menace, that methinks it should engage everyone that has any value for his Salvation, to keep them most strictly from this Sin.

All vain and light Oaths, such as are s• common in our Discourses, are likewise • very high offense against the Majesty of the Name 〈◊〉 God. Our Savior has forbid• us to swear, even by mere Creatures, to show us, I presume the Reverence we ought to have fo• the Name of their Creator; and sure whatever this profane Ag• may think of it, there is nothing does more argue a Contempt o• God, then to hear his Name intermix'd in every Period of loose Discourse. and violated every Momen• with horrid and impertinent Oaths.

This sort of vain and rash Swearin• leads directly to Perjury, we grow at la•• so Familiar with th• Name of God, tha• at length we can us• it upon any occasion, without considering whether we sware true 〈◊〉 false to things doubtful or certain beside this too there is no manner of Temptation for this sort of lewd Swearing, there is no kind of Pleasure or Profit in it, nor anything else to recommend it, and so consequenely 'tis a base Sin, which we willfully commit without any manner of excuse or Pretence.

'Tis a dangerous Vice, and therefore every Man that values the Salvation of his Soul, ought to renounce it with the greatest Caution and Concern; the means are always ready before him, *viz.* the Sence of the Guilt and Danger of it, when he considers the great dishonor that his rash Oaths offer to the Name of God, and that Eternal Misery must be his Punishment; unless he repents, he must needs sure be touched with a Sence of his Guilt and Danger, and these must certainly argue very strongly with him to renounce 'em.

Speaking Truth is likewise a very great means to restrain us from rash Oaths when Men once come to be observable fo• their Truth and Integrity, there 〈◊〉 no need of an Oath to confirm th• Veracity of what they say; we ought also to avoid all occasions that are most liable to betray us to this Vice, to preserve constantly a deep and profound Veneration for the Name of God, which we should never mention without Respect, and that will• be an excellent means to prevent us against the profaning it with ou• Oaths.

Another great means to restrain us from rash Oaths, is to keep 〈◊〉 strict and consta•• Watch over o•• Words, and then t• use the great remedy of all Prayer, tha• God would enable thee to avoid 〈◊〉 overcome this wicked Custom. And thus by these several ways of dishonoring God's Name, we may easily perceive what it is to Honor it, which is all founded upon an awful Respect and Reverence, which is due to that sacred Name, •hat is Great, Wonderful and Ho•y.

PARTITION V.

Of Worship due to God's Name, of Prayer, and its several Parts, of Public Prayers in the Church, of Private Prayers, of Repentance, &c. of Fasting.

THE next great Duty to God is •orship, a Duty only peculiar to ••mself, and therefore of a very •reat Importance; and is to be per••rm'd, First, By our Souls; and •econdly, By our Bodies, the Souls part is Praying, an• of that there are divers Parts, according to the different thing for which we ask.

Confession is th• first, and may be either general or pa•ticular, the former is a necessar• part of our solemn Prayers, wh•there Private or Public; and th• latter more proper for the Private and the intent of it is, that 〈◊〉 should humble ourselves before God, and with a deep and hear• Sorrow bewail the Sins we confess.

The second part 〈◊〉 Prayer is Petition, 〈◊〉 which we beg of Go• whatsoever we wa•• either for our Soul or Bodies. For our Souls, we b• the Pardon of our Sins, and the A•sistance of his Grace to enable 〈◊〉 to obey his Will. For our Body• we beg the necessaries of Life, su• outward things I mean, that he his Wisdom sees most fit and nee• full for us.

A third part of Prayer is Deprecation, by which we entreat God that he would turn away from us the evil of our Sins, and the Punishments due to them; that he would prevent us from all Sin, and enable us against all Temptations, and that he would forbear to chastise us with Spiritual or Temporal Punishments.

The next part of Prayer is Intercession, which consist in Praying for others, both for Strangers and Acquaintance, but in a particular Manner for the Governors of the Church and State, and for our Relations and Friends.

Another Part of Prayer is Thanksgiving, which is the praising and magnifying God for all his Mercies both Spiritual and Temporal; for the blessings of our Souls and Bodies, but above all for the sending his Son to redeem us, and the Holy Ghost to comfort us, and for all other his Favors vouchsafed to us in his Word and Sacraments.

These are the several sorts of Prayer to be used both Public and Private, The Public use of them is first in the Church, from whence we must not absent ourselves without some necessary Cause; and Secondly, In our own Families, where every Master is strictly bound to call his Children and Servants to th• daily exercise of them.

Private Prayer, is called so, because we use it in Secret, where we have an oppotunity to be more particular than 〈◊〉 convenient in Public, and upon n•• account or pretence whatsoever 〈◊〉 to be omitted.

Prayer is a Duty, that require• a frequent performance by none seldomer then Evening and Morning; we should always begin and end the Day with our Addresses to Almighty God, oftener if we have any conveniency, and indeed did we consider the advantages of Prayer, we should think it great Wisdom to use it as frequently as possible.

For First, 'Tis a great Honor, that such mean and contemptible Wretches as we are, should be admitted but to speak to the great God of Heaven and Earth; and then 'tis a Benefit, the highest that can be Imagin'd Prayer being that immediate •ource of all the Advantages we either want or wish, besides 'tis a •leasant Duty in itself, and to a •ruly Pious and Devout Mind, it •ffords abundance of substantial De•ight and Satisfaction.

The Carnal Minds indeed can •iscover none of these Advantages, the Pleasures of the the Flesh, and the dross of the World li• in the way, and those have so vitiated their Pallates, that they ca• taste none of the pleasantness in it; other think it unpleasant for want of a frequent usage, and beside these two, there is nothing ca• dissuade us from the real Pleasure and Advantage of it.

The next thing is, how well w• perform this Duty, and herein w• are chiefly concerned for the Matters of our Prayer we are to ask nothing unjust or unlawfu• but all with Faith, an• Humility, and wit• the most profou• and deliberate Atte•tion.

Opposite to Attention in Praye• is all wandering thoughts; the Co•sequence of which are very dang•rous. To suppress these, we should consider the greatness of that Majesty to whom we are speaking, the worth of those things we ask for, and our own extraordinary Wants together.

We must likewise •nvoke God's Assi•tance, and set a care•ul Watch over our Hearts to keep all •andring thoughts •ut of our Minds, •hilst we are convering with Him; all •ur Petitions should be put up to •im with the highest Zeal and Ar•ency of Soul; Our Prayers should •e abstracted from all manner of in and Impurity, and be constant•• directed to right and proper ends.

This is the first part of Worship, •he next is Bodily Worship, and this con•st, in humble and re•erend Gestures in making our approaches to God, i• such a decent lowliness of Body, tha• may best declare with what a Pro•stration of Soul, we make our Addre•ses before the Throne of Grace.

Repentance is th• next Duty we owe 〈◊〉 God, and is in sho•• nothing else but a general Resolution t•• forsake our Sins, an• to implore his Grace the times for th•• great Duty are as often as we thin• upon our Sins; every Day at lea•• we ought to call ourselves to a•• account.

At some particula• times indeed, we a•• obliged to redoub• our Repentance, a•• those Times we oug•• to fix for our selve• at least once a Week. We ought 〈◊〉 have a set time of Evening

our Accounts with God and our Cons•ences, the time of Affliction an• Calamity is a very proper seaso••or it, and at our Death we are the •ost solemnly obliged to renew it.

But 'tis dangerous ⟨◊⟩ defer it till Death, ⟨◊⟩ should not hazard ⟨◊⟩ Souls upon such ••certainties; beside, ⟨◊⟩ Death-bed Repentance must conse•uently want several Qualifications •hich the Nature of true Repen••nce requires; the •ustom of Sin is not ⟨◊⟩ be destroyed in a ⟨◊⟩ days, or hours, •••haps moments, ••sides too, our Pains ••d Agonies most ••obably disturb our •houghts, and then our Repen••nce can never be dress'd up with ••at strict Sincerity, which God re••ires of us for the Salvation of ⟨◊⟩ Souls.

To Repentance, the Duty of Fast••g may with great Reason be an•ex'd which is a Duty we find so••mnly recommended by God himself, the Church and the Practice of goo• Men; by Fasting, w• in some measure r•venge the Injuri• done to God up•• ourselves, and su•• Holy Revenge upo• ourselves for o•• Sins, is doubtless very acceptable t• God, and yet we ought not ⟨◊⟩ think them sufficient without th• Merits of Christ's Blood to atton• for our Offences.

The Scripture h• indeed given no pa•ticular Direction, ho• often this great Du•• of Fasting is to be performed, b•• the oftener the better; for being great Instrument of our Humilia••on, we ought to take all opportu••ties to perform it, which our Heal•• and Circumstances will admit.

And thus I have passed throu•• the the first Branch of our Duty ⟨◊⟩ God to wit, the acknowledge i• him to be our God; the second the having no other, and of this I need say no more, then that by it we are forbid all kind of Idolatry and Superstitious Worshipping of •mages of Creatures, and all in•ard Idolatry of the Mind.

PARTITION VI.

Of Sobriety, of Humility, the great Sin of Pride, of vain Glory, the Danger, Folly, the means to prevent it, of Meekness, *&c.*

Duty to our Selves.

THis Duty to our Selves, is by St. *•aul* sum'd up in ⟨◊⟩ word *SOBERLY,* by which ⟨◊⟩ meaning must be our keeping •ithin those bounds which God has ⟨◊⟩ us, both with respect to our •ouls and Bodies; and this sober •overnment of the Soul requires a great many *Virtues,* of which I place Humility in the first Rank.

Humility gives us low and humble thoughts of ourselves, direct us to behave ourselves easily und•• the mean Opinion of others, an• withal is directly opposite to ⟨◊⟩ kind of Pride, and vain Glory; tw• of the most dangerous Enemies ⟨◊⟩ Mankind.

Pride in the fir•• Place, is a very gre•• and provoking Sin, ⟨◊⟩ has been often she• by God's severe P•nishments of it, it ⟨◊⟩ in some respects, ⟨◊⟩ there a Parent or Nurse to most oth•• Vices, by betrayi•• us first, and then ⟨◊⟩ drawing us in to reject all Remed• and by

frustrating all the desi•• and overtures of God's Mercies; a• beside this too, it betrays us to ••nishments, God having all all•• declared himself the proud Ma• particular Enemy.

'Tis likewise a very foolish Vice, a Vice that argues the greatest Folly that can be, because there can be nothing either in the Goods of Nature, Fortune or Grace, that with any reasonable pretence we can be proud of.

That this dangerous and foolish Sin is to be avoided, I suppose we may take for granted, and the chief Means to do it, are by applying ourselves to God for the Grace of Humility; which may be best acquired by a Reflection upon our own Sins, Follies, Meanness and Imperfections; to which we ought to join our hearty Prayers, that God would make us some of those poor in Spirit to whom the Blessings of Heaven are promise'd.

Secondly, Vain Glory; that is, an empty thirst after the Praise of Men, is likewise opposite to Humility, and a very great Sin; for it betrays Men into several dangers, but more especially erraces Christ out of their Heart•. 'Tis an Indication of Folly too, which everyone must be satisfied in, that would but consider what 'tis he hunts for, only a little empty Applause, a little popular Air▪ which can never bring him any solid advantage; the Means to help this are to consider o•• selves in the first place and then the true state of things in the second, and 〈◊〉 weigh both in the Ballance of Wisdom and Sobriety.

Meekness; that is a Calm and peacef•• Temper is another great Virtue, and may be exercised both with respect to God and ourselves, that towards God falls under the Head of Humility and is already spoken to; as it respects ourselves, 'tis an Advantage in a great many Particulars; more especially as it promotes our Honor and Reputation, enables us to bear the Sufferings of Humane Life with Ease and Moderation, and with Prudence and a good posture of Mind; and the proper Means to obtain this most admirable Virtue, are by comparing the Loveliness and Benefits of it, with the ugliness and mischiefs of Rage and Anger, but above all, by contemplating the Life and Example of that great Pattern of all Meekness *Jesus Christ.*

Consideration is a third Virtue, that relates to the Soul, and directs us to preponderate both our State and our Actions; to weigh our State first, and to consider both the Grounds of our Faith, and the Case of our Souls; and accordingly to prepare ourselves against the Day of Deat• and Judgment; an• the neglect of thi• most excellent Virtue has been the ruin of thousands, and is the general Cause of all our Sin• and Misfortunes.

It directs us too i• our Actions; teache• us to advise with ou• Consciences, and t• debate the probabl• good or ill of everything we do before we do it, and t• examine likewise those things tha• we have already done, whether they may be warranted by the Law• of God, and the Rules of Religio• and Sobriety; upon many Account• therefore we are to employ it often both with respect to our State an• Actions, and to mak• up our Accounts frequently; and the plain Reason for it i• this, because ou• Lives are so wavering and uncertain, that we hazard our Salvation, when ever we lie down to sleep in an unrepented Sin.

PARTITION VII

Of Contentedness, and the contraries to it; Murmurings, Ambition, Covetousness, Envy; Helps to Contentedness; of Duties which concern our Bodies; of Chastity, *&c.* Helps to it; of Temperance.

THE next Duty to ourselves is contentedness, which consists in an evenness and an humble acquiescense under any State it shall please God to allot for us; and without this, 'tis impossible we should be in any tolerable Condition of Happiness. The Contraries to it, are Murmurings and Impatience under God's Dispensations, all Ambitious Thoughts and Desires, an• all sorts of Covetousness, Griping• and Extortions.

Covetousness is a very great and high Offence, and directly opposite to the great Duties we owe to God, our Selves and our Neighbors▪ 'tis opposite to our Duty to God, by taking our Minds off from him, and embarasing them with the Cares and Troubles of the World; 'tis opposite to our Duties to our Selves, both with regard to our Souls and Bodies by urging us to sacrifice the first to a little Pelf and Dross, and the latter to Pains and Disappointments, and so 'tis opposite to our Duties to our Neighbors, both in our Justice and Charity, by forcing us upon unlawful Means, and by setting us upon false and indirect measures; contentedness is also contrary to all kind of Envy and Malice, and can never inhabit in any Breast, that is the least tinctured with Prejudice or Revenge.

Helps for Contentment are the Consideration of God's Goodness, Power, and Justice, and his universal Care of the World, that all our Affairs are in his hand who knows our Wants better than ourselves; Secondly, We should consider the Vanity of all earthly things, by comparing them with the essential Joys of Heaven; that we are here but as Strangers and Pilgrims, and that whatever our outward Condition may be, there's a time coming when we shall be delivered from the burden of all our Sins and Sorrows. and be enstated in a Happiness large as our Wish and lasting as our Souls.

A Fifth Duty is Diligence, which is a Duty which we likewise owe to our Souls by watching carefully over them, and diligently guarding the• against all Dangers, and then improving them industriously in every Virtue, and in all the Gift• of Nature, and the accomplishments of Grace.

We must likewise improve and cherish all good Motions, and make the most of every Holy Suggestion, lest upon our despising the overtures of Grace, God withdraws from us all manner of kindness, and turns us up to a reprobate Sence; and thus far of the Virtues which belong to our Souls, I come next to those that belong to our Bodies.

In the front of these I place Chastity, a Virtue which strictly forbids all manner of wantonness and uncleanness, not only the grosser Acts of Adultery and Fornication, but likewise all impure Thoughts, and all unchaste Looks and Gestures.

The Beauty of Chastity can be no how better described, then by comparing it with the loathsomeness of Lust, and the many Evils and mischiefs that spring from it. Lust defaces the Dignity of our very Souls, and sinks the rational Creature into a Bruit; it makes our Minds foul and filty, and loads our Bodies with Diseases and Deformity, and what's worst of all,

does generally call down God's great and heavy Judgments upon us, and shuts the Gare of Heaven against us Eternally.

These and many other are the sad effects of Uncleanness, against which we ought to fortify ourselves, by avoiding Idleness, and improving our Mind in all kind of active Virtue; by avoiding all manner of Temptation and all lewd Company, but above all, by praying earnestly, that God would give us a Spirit of Purity.

The second Virtue relating to our Body• is Temperance, and the Exercises of tha• are divers, *i. e.* in Eating, Drinking, Sleeping, Recreation, and Apparel; I shall speak of them separately, and begin with Eating.

Temperance in Eating, is then observed when we make it agreeable to the end for which God and Nature designed i• to wit, the Preservation of Life and Health; those are the sole end of it, and he that proposes it either to gratify his Taste, or Pamper h•• Body, Crosses God's original Purpose in it, and breaks all the Rule of Temperance by which it should be regulated; nay, he Sacrifice •ll his other Sences to his Taste, exposes himself to the Character of a Glutton, and what's worst of all, to the Fate of that rich Glutton, that after all his Dainties wanted at last a drop of Water to cool his Tongue.

PARTITION VIII.

Of Temperance in Drinking; false ends of Drinking, *viz.* Good Fellowship, putting away Cares,

THE next thing is Temperance in Drinking; the right Ends whereof are the very same with Eating, *viz.* the preserving our Lives and supporting our Healths, but this like the former has been sadly subverted and directed to Purposes strangely distant from the Original intent of it.

Men now drink themselves into Beast under the common but false Notion of Good-Fellowship; others drink to exces•• under the pretence that 'tis a gre•• means to maintain a mutual Friendship and Corresponden• amongst Men; some will have it, that 'tis highly useful to che•• the Spirits, and 〈◊〉 correct and disp•• Melancholy; that 〈◊〉 drives away the Cares and Perplexities of Humane Life; that 'tis very fit for the passing away time and filling up empty Intervals, na• some will tell us 'tis Reproach not to d• it, and argues a great deal of sowreness and disingenuity, man there are that drink for drinking sake that love the Liquor and so are Sots without any of the former Pretences; but these are all great mistakes, and truly upon a fair State of the Matter, 'tis a subject fit both for our Wonder and Sorrow, how this unaccountable Practice of excessive Drinking should have so unluckily encroach'd upon all Societies; that no Bargain can be made (which is another pretence for it) nor nothing of any Moment transacted, but the Tavern, or the Ale-house must be the Place fixed upon for the doing of it.

The unreasonableness of these Motives is too plain to admit of a Dispute, they are all so ridiculous, absurd and inconsistent, that upon a short Appeai to common Experience we find 'em exploded and condemned; every Degree of this Sin is a high breach of Temperance;

every drop we drink beyond what is convenient for moderate Refreshment, is an Offence both against God and Man, and the strong Drink• above all the rest both from the evi• of his Example, and Practice the most unaccountable.

A Man would think that the many Mischiefs that attend this Sin should be a warning to us to avoid it when we consider 'tis a dishonor to God a reproach to Christianity, and a Destruction both to our Souls and Bodies; sure a few Exhortations may serve to prevail with us to forsake it.

And why should any seeming difficulties dissuade us against parting with so dangerous a Vice; why should we plead Custom• or the Necessity of Drink, or why should we betray so much Folly, nay so much Wickedness to make drinking the business of our Lives. Alas! 'tis a mistake, and let the vain deluded Drunkard say what he will, it can be no Reproach to us to reject all Intemperances of this kind, and all the Persuasions of Men upon that Account.

The Means to resist these, and all other Temptations for intemperate Drinking, are to weigh the Good with the Ill, and the pretended Advantages with the real Losses and Dangers, and to reject them at their very beginnings, and to avoid all manner of Occasions and Opportunities, this we may do, if it be not our own fault, and these and such like means will effectually do the Business, if our mistaken Love t• Vice does not hinder it, and make us unwilling to believe it, either dangerous or destructive.

PARTITION IX:

Temperance in Sleep; the Rule of i• Mischiefs of Sloth, of Recreations Cautions to be observed in them 〈◊〉 Apparel.

SLeep is a Thin part of Temperance, which is likewise, if measured b• the end for which God ordained it, only for 〈◊〉 Refreshment; and 〈◊〉 support for our frai• Bodies; and in this we are likewise to take Care not to indulge ourselves to far least at length it incline us to Sloth which is ordinarily attended with a whole train of dangerous Sins, and with abundance of other great Inconveniencies.

We should likewise have a very high regard to Temperance in our Recreations, and be perpetually Cautious, that they are lawful in their kind, and no ways dishonorable to God, or Injurious to our Neighbor; we should be very careful too, that they never •end to undue Ends, but are all exactly Innocent, harmless and inoffensive.

The last part of Temperance is that of Apparel, and this as well as the rest is to be measured according to the Ends for which Cloathing was ordained; which were first to provide a modest and decent covering to hide our Nakedness, this was the first and great End of it; the second was to fence our Bodies from the Severities of the Cold, and secure to us such a convenient Warmth that is necessary for the Preservation of our Health; and the third for the distinguishing Persons both with respect to their Sex, and Qualities. Now these are the three grand Ends of our Apparel, which we should always be careful to preserve i• the middle, between the extremes of gaudiness and contempt.

And thus I have passed through the several Branches of Temperance and herein I would in no respect seem to advance a contrary extreme; *i. e.* too much sparingness, which is indeed a fault as well as Excess. A Covetous griping Temper is no more to be accounted for, then any of the former; and is in many Particulars a high breach of our Duty both to God, our Selves, and our Neighbors.

PARTITION X.

Of Duty's to our Neighbors. Of Justice, Negative, Positive, of the Sin of Murder, of the Hainousness of it, the Punishment of it, and the strange Discoveries thereof. Of Maiming, *&c.*

Duties to our Neighbors.

IN the Word Righteousness are contained in gross the Duties to our Neighbor; and in the larger Sence it contains all kind, both of Justice and Charity. I begin with Justice, •f which there is two sorts, Negative and Positive.

By Negative Justice, we are forbid to do any wrong to any Man; either in respect to hi• Soul, Body, his Possessions, or his Credit; and first we must not do any manner of Injury to the Soul, either in a Natural and Spiritual Sence; we mu•• take great Care that we give no occasion 〈◊〉 Grief or Sadness to the Mind of an• Man, in which Sence the Soul 〈◊〉 said to be naturally injured; and 〈◊〉 alike diligent not to administer 〈◊〉 him the Cause, either of Sin or Punishment, in which Case the So• may be spiritually wronged.

Sin is the Disea• and Wound of t•• Soul, and the sed• cing us to it is t•• greatest Injury th• can be done us. There are sever• Means for this, both direct and 〈◊〉 direct; the direct Means are 〈◊〉 commanding us, counseling, enticing assisting us; the 〈◊〉 direct Means by she•ing us ill Examples, or by encouraging us in any Wickedness; by justifying Vice, and by throwing Reproach upon the Duties, and strictness of Religion, and by these, and ••ch like Means, both direct and ••direct, Men bring upon themselves the great guilt of injuring ••d wounding their Brethren's •ouls.

It would be too ••ng to instance, the ••veral Sins by which ••en ensnare others: will therefore leave with this Caution, ••at it concerns them 〈◊〉 near as their Souls, to consider that Injuries they have done of ••is kind, and to bewail them with ••e deepest Concern and Sorrow; •id not only that neither, but as a •ore particular Testimony of their ••pentance, to do their best by all ••e means they can to make Repa•tion.

Negative Justice in the second ••ce binds us against all kind of Injury to the Bodies more especially against the Life of our Brethren. Murth•• is a Sin of the de••est Dye, and may 〈◊〉 committed either openly and 〈◊〉 rectly, or else secretly and treach•• rously. It may 〈◊〉 done, either by op•• and Public Violen•• or else effected und•• the Coverture of con•• ceal'd Malice and ••venge, but which way soever it 〈◊〉 the Sin is of that 〈◊〉 alted heinousness, th•• it provokes God to higher degree of A•ger in the Execut••• of his Vengeance 〈◊〉 Punishments upon than any other Vice in all the b••• and dreadful Catalogue.

It is worth our ••tice by what mira••lous Means God been pleased to di•ver it; and indeed would we but take ⟨◊⟩ to our serious Thoughts, it must needs possess us with the greatest Horrour and Abomination of it, and engage us to watch and guard ourselves against the most distant approaches of this Vice.

Next to the Murthering, the maiming and disabling our Neighbor is a very great Sin, this we must grant, by reflecting •ow precious our Limbs are, and •ow miserable a thing the want of any of 'em is; especially, if it be ⟨◊⟩ poor Man; in such ⟨◊⟩ Case, though we can never make him a full Satisfaction, we are •he most solemnly •ound to provide for his own, and his Fami•ies wants.

Unlawful Wounds and Stripes are likewise highly inconsistent with that golden Rule of Loving our Neighbor as our Selves and indeed our Cruelty to others, argu•• not only a great de•• of Pride and In••lence, but withal ⟨◊⟩ savageness and bruitishness of mind, much below the common tenderness and compassion that becomes the human Nature.

PARTITION XI.

Of Justice about the Possessions of o•• Neighbors; against injuring hi• in his Wife, his Goods; of Oppre•sion; Theft; of paying of Debt•*&c.*

THE next part Negative Justice, relates to the Possessions of our Neighbors, ⟨◊⟩ the front of which we may wit• great Reason place the Wife. O•Wives, are the Principle part of our Possessions, and the corrupting Her to defile Her Husbands bed, is the worst and highest part of Injustice both to the Man and the Woman; this is an irreparable sort of Injury. A Vice that God has declared that he himself will Judge, and we may depend uponit, without Repentance that Judgment of his will be the most severe and dreadful.

Next to this, we owe a Negative Justice to our Neighbor with ••spect to his Goods; such as are his House, Land, Cattel, Money, •c. and the two ordinary Causes that engages Men to break it, are ••there Malice or Covetousness.

That Part of Injustice that is ••unded upon pure Malice, is commonly ••cted upon the Devils Principle, like him they seek to destroy others; not so much, as 'tis any good to themselves, but out of a natural desire to do mischief, the other part that is founded upon Covetousness, though indeed it may have something of a base and sordid Design in it; yet when 'tis considered, 'tis always attended by Oppression Theft and Deceit, it wants very little to come up to the wickedness of the former.

Oppression is an insolent bare-fac'd Robbery, and so much the worse still, because the Poor are generally the Persons injured we have many. Lectures against every kind of it, in Holy Scripture• but especially against that which affects the Fatherless and Widow• 'tis indeed a most crying guilt, and God's heavy Vengeance is no one instance more exemplary, he that has oppresst the Poor; saith the Prophet, shall surely die, and his Blood shall be upon him.

Theft is another kind of this Injustice, which in general is twofold, the first is the withholding what we should pay, and the last the taking from our Neighbor what we have no

Right too; the first as well as the last, is a plain Act of Robbery, and let the present Practice of the World argue never so much for it, it can never prove, but that by common Justice and Honesty we are strictly engaged, to the utmost of our Abilities, to discharge all the debts we are obliged to, either by Bond, Promise, or any other lawful Obligation.

PARTITION XII.

Of Theft; Stealing; of Deceit 〈◊〉 Trust; in Traffick; of Restitution, *&c.*

THE next Par• of Theft is; either by open Violen•• or private Fraud, th• Robbing our Neighbor of tha• which he is in Possession of. This a Vice that wants no Aggravation it need not be disputed, but th• both the Highway Man and House• breaker, as well as the sly, injurio•• Pilferer are two Ranks of degen•rate Creatures so odious to God that they are unfit for human S•ciety. There are a great ma• Branches of this sort of Robber• as the Concealing of stol'n Good• the buying them at cheap Rate with many others, which I need n• mention any further, they being best but a kind of Robbery. God will be sure to deal severely with us upon that account, although perhaps we may escape the Cogui•ance of the Law.

A third Part of Injustice is Deceit, of which the Acts are so numerous, that 'tis morally impossible to Name 'em all: I shall Rank them therefore under these two general Heads, *viz.* The Deceits of Trust, and Traffick.

He that deceives a Man in a Matter of Trust that is committed to him, is guilty of the most treacherous and base Injustice; in such a Case we are to behave ourselves with the utmost Fidelity; especially, when anything for the •ses of Piety or Charity are committed to our Charge; he that vi•lates his Faith in these particulars, •dds Sacrilege to Fraud and Trea•hery, and entails upon him all the Curses that are due to those Sins.

As to Matters of Traffick, there may be deceit both in the Buyer and Seller; the Seller Sins greatly, when by a Connection of Lies, perhaps Oaths and Execrations, he conceals or excuses the faults in his Commodities, or what's as bad, sells by false weights and measures, or impose• an extravagant unreasonable Price upon the Buyer; these are indeed grown very common and practic• faults, but yet never the more excusable, the great Judge of Truth and Equity has often declared his solemn displeasure against 'em, and will be sure, sooner or later, to punish them to the utmost.

The Buyer may be guilty of Fraud too and though indeed h• does not fall under s• many Temptations as the Seller yet when ever he makes an advantage of his Neighbors Wants, and Purchases his Commodities at under Rates, without doubt he offends the Justice of God, by thus insulting upon, and making his Advantage of his Brothers Necessities.

The Temptations to Deceit in Traffick, are so interwoven with all Trades, that it behooves every dealing Man to have a great Care to guard himself against them, this way of Cheating is become a perfect Trade itself, and Men boast of it, and value themselves upon it, but for all that the Eyes of God are too pure to behold such Iniquity; nay, 'tis even a scandal to our

Christian Profession, a very high and solemn breach of those common Rules of Justice and Equity laid down in the Precepts of the Gospel to be the Standard and Guide of our Actions.

Besides all this, 'tis but a mistaken Principle neither, Fraud and Undermining, deceitful measures and false balances are not the right way to make us Rich, there goes a secret Curse along with such kind of Practice which is generally executed in this Life; which though it may by chance fail here, it never fails in the next; there the Deceiver will be fatally deceived in the loss of his Soul, the Consideration of which should methinks put him upon the grand Remedy, Restitution, without which he can never make any tolerable Atonement for the Injury he has done either to God or his Neighbor.

PARTITION XIII.

Of false Reports; false Witness; Public Slanders, Wisperings; of Scoffing, Calamities, Sins, *&c.* Of Positive Justice, Truth, •ying, of Envy and Detraction, of Gratitude, *&c.*

THE Credit of *His Credit.* our Neighbor is another Part of Negative Justice, which should be as dear to us as his Possessions, and should in no respect be impair'd either by false Reports or malicious Surmizes and Conjectures, from both which our Reputation, the dearest thing we have, next our Souls, is liable to great Injury.

False Reports may be spread divers ways, both Public and Private, the Public way is ordinarily, by bearing false Witness either with regard to our Lives or Estates; this is a most grievous Wound indeed to our Credit, a sort of outrageous Injustice to our Neighbor, that we are hardly ever able to make him amends for.

The second open way of spreading these Reports is by Public Slander, and herein our Reputation is also liable to a great deal of Injury. Reproaches, Lying, Scandal and Railing make up the base Composition, which as the Apostle long ago observed were amongst other Works of the Flesh, fit only to shut Men out of the Church here, and the Kingdom of Heaven hereafter.

The Private way of spreading such Reports is Whispering, this is a way as dangerous if not worst then the former, and is by St. *Paul* mentioned in the Catalogue of great Crimes, which are the effect of a Reprobate Mind; this is a kind of Slander that like secret Poyso• destroys us insensibly; 'tis *Solomon*•Observation; that the Wisperer separates chief Friends, than which nothing can argue louder for the suppressing of it.

The several Steps of this Vice are to be carefully avoided, as First, We should be so far from encouraging it, that we should rather reject the very first approaches of the Tale-bearer: Secondly, We should be very Cautious how we believe false Reports, or rather we should never give any Credit at all to them: And Thirdly, We should be sure never to report anything we here from such kind of People, but look upon 'em no less Enemies to us, then to those of whom they are speaking.

Besides, this open way of impairing our Neighbors Credit, there is▪ yet another, which though it may seem to be a little more plausible, is yet in all respects as bad as the former; I

mean Scoffing and Reviling, which indeed is not only an Injury to our Neighbor, but even to God himself.

The three Things for which Men are commonly revil'd, are either for their Infirmities, their Calamities or their Sins; and why should Men be despised for that which they cannot help, this is calling God's Providence to an Account, especially with respect to the two former; indeed for our Sins they have more of our Wills, 'tis true, but then considering they make us the most miserable of anything else, without doubt they require a great deal of our Pity and Compassion.

We owe likewise a Negative Justice to the Credit and Reputation of our Neighbor; his Credit is the most valuable thing he has, and therefore to Rob him of that, is the highest Injury we can do him 'tis the highest, because his Damage is irreparable; the utmost we can do, can never make him amends, and yet we must do our best, because without it we can never expect God's Pardon for the Sin.

Thus I have past through the four Branches of Negative Justice to our Neighbor, and yet must further observe, that this Justice binds our Thoughts as well as our Words and Actions; nay, it confines even our Wishes and Affections. Our whole Hearts should be intent upon his Good, and our Minds constantly taken up, which way we may best promote the Happiness both of his Soul and Body.

I come *now* to speak of Positive Justice, by which is intended the giving to every Man his proper dues, whether General, or Particular; as First, The speaking Truth in general of all Mankind; this is a common debt we owe to everyone, and indeed we are bound to th• strict performance of it, by many strong and weighty Obligations, but the greatest of all is, because Lying is a Vice so scandalous and odious in itself, and so solemnly condemned in many parts of Holy Scripture; but then whats very strange, notwithstanding 'tis the most foolish and ridiculous, 'tis become so common, that 'tis a great Rariety (to use the Words of the Royal Prophet) to find a Man that speaks the Truth from his Heart.

Next to this we owe to all, Humanity• and a courteous and affable Behaviour, a Virtue which a Proud Man can never arrive to; he is so busy in admiring himself, that he overlooks all the Perfections of others.

Meekness is likewise a Debt we owe to every Body, and indeed a very great accomplishment, and highly necessary for the Preservation of the Peace of the World; whilst on the contrary, all sorts of Brawlings and Contentions, tend to Disorder and Confusion, nay, what's worse, they tend to a great many Sins too, but especially to that most provoking Sin, Cursing and Execration.

Having thus far spoken of Dues in General, I come now to the Particular, which Men are ordinarily entitl'd to upon some special Qualification, the three chief are, that of Excellency, that of Want, and that of Relation.

And first a Man is entitl'd to our Respect upon the Account of his Excellency. I mean for his extraordinary Gifts and Endowments, such as are Wisdom, Learning, Grace, and the like; and

such a Person we are in no respect either to Envy or Revile, or to grudge at God's Blessings and Kindness to him; we should not attempt to detract from his Worth, or to cloud or darken his Merits, but rather do our best to make 'em as conspicuous as we can, and this we should do not only as it is a Debt which we owe to him, but because the contrary is an Act of extreme folly, as well as ill Nature and Injustice.

Beside the Excellencies of the Mind, we owe a regard to the Quality and outward Advantages. God for the due governing of the World, ••as decreed several Orders and Classes of Men, to each of which in Proportion to their respective Dignity we are to pay a due Respect.

We are also Debtors to Persons under any kind of Want, whether Spiritual or Temporal, but more especially to the Poor, who by God's particular Appointment, have a solemn Right to our superfluities; and then it can be nothing else but an arrant Robbery to bestow that upon our Lust or Vanity, which is assigned for their Portion. In the Case of the Poor we are God's Stewards, and 'tis the same unjustice and fraud for us to embezle that which he has entrusted with us, as it is for any Steward to misemploy that which was intended for the use of his Masters Family, and commonly too meets with the Doom of the unjust Steward in the Gospel, to cause us to he put out of our Stewardship, and have those Abilities taken away, that have been so unfaithfully employed.

The third Qualification is that of Relation, and of this there are divers sorts, as First, that of a Debtor to a Creditor, and of an obliged Person to his Benefactor, and in both these Particulars we are bound by the strictest ties of Justice and Gratitude Not to pay our just Debts when we are able, is a Vice almost unpardonable, and 〈◊〉 be ungrateful to a Benefactor, however common it may be in this unthankful Age, is an Act the most sordidly base and disingenieus.

PARTITION XIV.

Of Duty to Magistrates, Pastors. Of the Duty of Parents to Children, *&c.* Of Children's Duty to Parents.

I Come now to the nearest kind of Relations, and in the first Rank of those I place our Duty to Parents, whether Civil, Spiritual or Natural.

The Civil Parent is he who by a just right possesses the Throne, and to him we owe Honor and Reverence; we are to look upon him, as a Person upon whom God has stamp'd a great deal of his own Power and Authority, and upon no Account to speak evil of him or revile him.

Next we owe him our Tribute, which we are to pay him with the utmost, both of Justice and Freedom; Thirdly, We are to Pray for him, that God would direct and assist him in all his Undertakings. And Fourthly, We owe him a solemn and strict Obedience; which both the Laws of God and Nature have commanded us to observe wi•• the most awful and religious Submission.

The second sorts of Parents a•• the Spiritual, *viz.* th• Ministers of God• Word, and such a• are entrusted with the Salvation of Souls; to them we owe the highest Love and Kindness we are obliged to esteem and value them as our best and truest Friends we are likewise to contribute to their Maintenance, and witha• to look upon them a• God's Messengers, and upon that Account t• behave ourselves 〈◊〉 them with a great deal of distance and respect, and to put up our earnest Prayers to God for them, that he would grant them the assistance of his Spirit, to enable them rightly to discharge their Holy Calling.

The third sort of Parent is the Natural, by which is meant the Fathers of our •lesh. Towards these •e are to demean our ••lves with Reverence and Humility, and •pon no Account to contemn or ••spise them, either in our outward •ehaviour or in our Hearts; we we them our most ardent Love and •nderest Affection, and ought to ••hor everything that can give them the least Cause of Grief or •isquiet.

We owe likewise •r Obedience to all •e Commands of our Parents, that ••e not opposite to the Laws of •od, and cannot violate them, ••thout exposing ourselves to the Punishments he has so often denounced in Scripture against disobedient Children.

Children are not to Marry without the Consent of their Parents, every Child is so much the Right and Possession of his Parent, that he mu•• be guilty of Theft to dispose 〈◊〉 himself without his Consent. We are likewise bound according to 〈◊〉 Abilities, to supp•• their Wants, and 〈◊〉 administer to them 〈◊〉 any kind of Extremity: and all this is 〈◊〉 be done, even to th• worst of Parents.

But as there a•• many things due fro• the Child to the ••rent, so there are so•• from the Parent 〈◊〉 the Child. The Parent is oblig• to nourish and sustain the Chi•• till he comes of Age to do it himself, he is likewise to take Care for his Soul, by bringing him early to the Sacrament of Baptism; and by having him timely instructed in the Principles of Religion, and educated in the true Faith, and Fear of God; and as a Means to improve his Education too; he is to encourage and correct him, and to use all wise and gentle Means in order to impress upon him a timely Sence of Virtue, and good Morals.

Thirdly, The Parent is to watch over the Soul of his Child after he comes to years of Maturity, and as often as he finds occasion, to exhort, encourage and reprove him; he is likewise to take Care of his outward State, by providing him with a suitable Condition of Life; but above all, he is to lay before him a good Example, and to make his own Life a fit Pattern for him, from whence he may transcribe the true Rules of Virtue, Honor, Honesty and Godliness; and then he is to Bless him, and Pray for him, and to recommend him often to God's Care and Protection: And besides, all this too, he must be extremely careful, that all the Commands he lays upon him are just and reasonable, and in all respects utterly distant from all sorts of harshness or severity.

PARTITION XV.

Of Duties to our Brethren, and Relations; Husband, Wife, Friends, Masters, Servants.

THE second sort of Relation is that of a Brother, which we may take in a double Sence, either Natural or Spiritual. I begin with the First, the Duties between Natural Brethren, I mean such that are of the same immediate Parents. And the Duty of these is to have united Hearts and Affections, to love one another with great Tenderness and Sincerity, and to do their utmost to promote their mutual Good and Happiness; This is a Duty so necessary in all Points, that without •t no Family, where there is any number of Brothers, and Sisters, can propose any tolerable Ease or Satisfaction.

The second sort are Spiritual Brethren, under which Notion are comprehended all those that are baptized in the same Faith, and Church with ourselves, and to all these our Compassion is to be the most melting and affectionate; with these we are to profess and defend the Faith of Christ Crucify'd, and to communicate with 'em in all Holy Offices, we are to bear with their Infirmities, and in a friendly manner to admonish and reprove 'em, and by fair and gentle Methods to endeavor to bring them to Repentance after they are fallen. We are to sympathize with them in all their Agonies and Distresses, whether of Soul, Mind, or Body.

The third Relation is that between Husband and Wife, this is the nearest Relation of all, and yet there are several respective Duties which they owe to each other, for the Wife in the first Place, she owes her Husband Obedience, which God has strictly commanded her to pay him in all things that are Just and Lawful; she owes him Fidelity both to his Bed and his worldly Affairs, she owes him likewise her Love, and is bound to behave herself to him with the greatest friendliness and sweetness. And this she is to do notwithstanding his faults, which will by no means acquit her of any of these Duties.

There are likewise several Duties owing from the Husband to the Wife; the First, Is Love, by which he is enjoined to treat her with the utmost Tenderness and Compassion, not to behave himself to her with any manner of harshness or severity, but to use her in all respects as a part of himself.

Secondly, He owes Fidelity to her Bed, this is as much the Husbands Duty as the Wife's, and the breach of it in either, is an Act of Uncleanness, and Perjury. Thirdly, He is bound to do his endeavor to provide for her, and to suffer her freely to partake of all his outward Blessings; and amongst the rest of his Duties, he is chiefly to take Care of the Salvation of her Soul, and to instruct her as far as her need requires in the Principles of Honesty and Religion.

In brief, Husbands and Wives are mutually bound to Pray for each other, and to their utmost to propagate their Reciprocal Good and Happiness.

The true Ends of Marriage are likewise to be consulted; in which Case the Ornaments of the Mind are sooner to be chosen, then either Wealth, or Beauty, or any other outward Appendage; above all the rest, unlawful Marriages are to be avoided, 'tis a Holy State and should never be entered into, but according to the Direction of the Church, Reverently, Advisedly, Soberly, and in the Fear of God.

The next thing is Friendship, which is of that common good and concern, that human Life would be but a wretched thing without it; the Duties of it are many, but the most material are Faithfulness in our Trusts; Assistance, either with respect to our Souls, or Bodies; to our Souls, especially in admonishing us of our faults; which is the highest and most exalted Act of Friendship that can pass between Man and Man. Prayer is the next Duty, and after that Constancy, and all these together render a Friend an inestimable Jewel.

The Last Relation is that between Masters, and Servants, and these too are mutually engaged to each other. The Servant is bound to obey his Master's just Commands, and to execute them with Freedom and Satisfaction; he owes him likewise an universal Fidelity in all his Concerns; and is obliged by all the Rules of Modesty, and good Manners, to bear his Rebukes, and Reprehensions, with Submission, and to discharge his Trust, in every Particular, with Diligence, and Application.

The Masters on the other side, owe to their Servants Justice, in providing them with convenient Food, and paying them their Wages; as also Admonitions and Reproofs, with regard as well to their Sins and Offences against God, as Faults against themselves. They owe 'em likewise good Example, that is, they are to make their own Lives and Actions a fit President for them to walk by; they are to allow them opportunities for Instruction, and convenient time for the Public Worship of God; moreover they are to command them with Prudence and Moderation; to encourage their well doing, and to treat their Faithfulness, Diligence, and Piety with a great deal of Kindness and Bounty.

PARTITION XVI.

Other Branches of our Duty to our Neighbor. Of Charity to Men's Souls, Bodies, Goods and Credit.

THE next Duty to our Neighbor is Charity, this is a Duty which the Blessed JESUS himself has solemnly enjoin'd in his Holy Gospel, and may be considered two Ways, either in our Affections, or Actions; and First, The Charity of Affections, is such an universal Kindness, that inclines us to wish well to the Soul, Body, Goods, and Credit, of all Mankind.

To their Souls in the first Place, and to them we cannot sure but wish well, when we consider, that Christ thought their Ransom worth the Price of his own Blood; we owe next all the good we can to the Bodies of Men; this is an high Article of our Charity, and without it, we can never come up to that golden Rule, of loving our Neighbor as ourselves. His Goods, and his Credit, are likewise to be very dear, and precious to us, and we are bound to propagate his Interest, and Reputation, and to esteem them upon all Accounts equal to our own.

This kind of Charity naturally begets in us a quiet and peaceable Mind, and a Compassion and Tenderness towards others; it creates in us a Joy for their Prosperity, and excites us to Pray for 'em, and to importune Almighty God in their behalf; besides all these too, it guards our Minds against all sort of Envy or Revenge, keeps down our Pride, and impresses deep upon us the Grace of Humility; it destroys Censoriousness, and curbs the rashness of our

Judgment, suppresses Dissimulation, and banishes, and subverts, all feign'd, and pretended Kindness; it casts away all Self-love, and mercenary Designs, and entirely roots out of our Minds all manner of Ranchor and Malice.

Nay, this Charity goes further, according to the Doctrine and Example of our Blessed Lord, it extends itself even to our Enemies; and what can be a greater Motive to it, then to find it so solemnly commanded and enforced by God's own President.

This is a Subject well becoming our serious Consideration, and should put us in mind methinks, to balance our Sins against God, with the Offences of our Brethren against ourselves, and would we do that, we should find the first so much outweigh the last, that from a fair Comparison, we must needs judge ourselves very unworthy to expect God should Pardon us for so many great offenses, and yet at the same time we refuse to forgive our Brethren for some, perhaps, trivial faults; besides this too, there's a great deal of Pleasure and Satisfaction in the forgiving our Enemies; 'tis true, this may seem a Paradox at first sight, but then, if we examine the Truth of it by Experience, we shall find it really so, and this sort of forgiving Temper, the most delightful as well as the most Christian.

Beyond this likewise, there is another Consideration strong enough to engage us to forgive our Enemies, I mean the danger of it; God has made our Compassion to others, the Standard by which he intends to measure his to us. If ye forgive not Men their Trespasses, neither will your Father forgive your Trespasses, nay, he has made it a part of our daily Prayers, so that when a revengeful Person says this Prayer, he lays upon himself a Curse, and does in effect beg God not to forgive him.

This is a Duty we are obliged to in Point of Gratitude too; God has showed us wonderful Mercies, and can we be so base to think, we are not obliged to some returns. Peace and Unity was one of the last things our Savior recommended to the World, and indeed he has pressed no single Precept with greater concern than this of universal Charity and forgiving Enemies, a Consideration methinks, that should engage us to suppress all Degrees of Ranchor and Revenge, and to check and curb them in their very first Motions.

I come now to the Charity in the Actions, which is the truest way to prove the former, I mean by a sincere and cordial Love, distributed without Hypocrisy, or Reserve, to the Soul, Body, Goods, and Credit of our Neighbor; to his Soul and Mind, we should acquit ourselves with the utmost tenderness and concern, and omit no means that might any ways promote the Happiness or Advantage of either; to his Body we should exercise all the Offices of true Christian Friendship and Kindness and upon all occasions be constantly ready to promote his Interest, and defend his Reputation.

PARTITION XVII.

Of Charity; Alms-giving, *&c.* Of Charity in respect of our Neighbors Credit, *&c.* Of Peace making, of going to Law, of Charity to our Enemies.

THE next thing is our Charity, towards the Goods and Estate of our Neighbor, and herein we are to assist and further him in all honest and friendly Offices, and this we are to do to the

Rich as well as the Poor only with this difference, that the Poor are the more immediate Objects of our Alms.

This great Duty of Alms-giving is enforced by many strong and powerful Motives, but the three greatest of all are with respect to God, our Neighbor, and our Selves, God has commanded it, and expects it both as an Argument of our Obedience and Thankfulness. Secondly, True Love and Compassion, and a Fellow-feeling of our Neighbors Wants and Sufferings engage us to it. Thirdly, In respect of our Selves, the Motive is, that there is an Eternal Reward annexed; the manner is likewise to be carefully consulted, which will add much to the Grace itself, and to the Advantage of those we relieve.

And First, We are to do it always with the greatest cheerfulness and satisfaction to exercise a kind of Holy Joy in dealing our Bread to the hungry; we must not entertain any vain Fears, or impious Apprehensions, that our administering to the Wants of the Distrest will be any means to Impoverish us or consume our Estates. We are likewise to observe a due season and order of Time, and a Prudent and Religious Care in the regular Distribution of our Charity, and withal to do it pursuant to the Principles of Liberality and true Christian Generosity.

Our Charity likewise obliges us to preserve and propagate the Credit of our Neighbor, to be ourselves very tender and careful of his Reputation, and to defend and promote it among others, with all the Caution that we are able; to be unwilling to believe his Faults, and to conceal them as far as 'tis lawful from the Public, and to use all friendly means to advise and reclaim him.

This is the sum of that Active Charity we owe to the several Capacities of our Brethren, and this indeed according to the true meaning of it, is a kind of Justice we owe to him. Likewise Justice and Charity are so near ally'd, that they are not to be separated, the one constantly depends upon the other, and they can never be divided without Injury to both.

To improve this excellent Virtue, we can do nothing better, then by laying always before us that great Rule of Loving our Neighbor as our Selves, this the Apostle makes the sum of our Duty; and indeed we can hardly err if we make that the Standard whereby to measure our Actions.

Peace-making is another Act of Charity, and may be of great use both to his Soul, Body, Goods, and Credit. God himself has pronounced the Peace-maker blessed, an encouragements sufficient to engage us to lay hold on all opportunities of setting upon this extraordinary Work of Charity; but first every Man ought to have a special regard to his own Temper; he that will undertake in such an excellent Office, has need to be qualified with all th• Graces of Peace, Meekness, and Charity.

Contentions, and Quarrels, and Litigious Suits and Controversies ought to be appeas'd and taken up with all the Caution that can be.

The going to Law i• the Cause be Just has commonly so many unhappy Appendages, that according to the Judgment of St. *Paul,* the tender regard we ought to have for Peace, should rather incline us to take Wrong and suffer ourselves to be defrauded then make use of it.

All that remains now, is the extent of this Charity; which is to reach to all Order• and Degrees of Men even to our very Enemies; this was our Blessed Lord's own Example, then which, there can be nothing greater to recommend it to us.

And thus I have run through the several Parts of our Duty to our Neighbor, towards the right Performance of which there is nothing certainly can more conduce then the rooting out of our Hearts all kind of inordinate Love of ourselves; this is an unhappy Principle indeed, and where it once takes root it soon choaks both our Charity and our Justice; if therefore, we ever intend our Charity should grow in our Minds, we must first weed out of 'em this Sin of Self-love, for 'tis impossible they can prosper together, and then, when this and all other hindrances are removed, we are to fly to our grand Remedy, Prayer, that God would frame our Hearts into such a galless Temper, that we may be enabled rightly to perform this great Duty.

And now I have done with those several things I at first proposed, in showing what is our Duty to God, our Selves, and our Neighbor; and surely, through the whole, there seems nothing of Impossibility; the things themselves are all reasonable Just and Practicable, and what's more delightful and pleasant too; even those that may seem to expose us to Persecutions and Suffering from their Ends and Consequences are the Objects of more Joy then Grief. There is such a Power in Virtue, such a Satisfaction in a good Conscience, and such a Secret and constant Pleasure in the Performance of the Christian Duties, that there is no Apology to be made for our Neglect; beside, 'tis a dangerous thing to defer our return to God, the Particulars I have set down in the Discourse of Repentance, and thither I refer you; with the Wise Kings most rational Advice, *Eccles.* 5. 7. *Make no tarrying to turn to the Lord, and put not off from Day to Day.*

An Introductory Prayer for Faith.

BLessed Lord, God, strengthen and confirm my Faith I besee thee, that I may truly believe and depend upon thy Holy Name, and Word; improve my Understanding, and direct my Will, that whatsoever I read in this, or any Book tending to the Promotion of Religion, and the Salvation of my Soul, may sink so deep into my Mind, that I may bring forth by it, the Fruit of good Living, to thy Praise and Honor: O Jesus, my only Mediator and Advocate.

A Prayer suited for the First Partition.

INstruct me O my God, in the *Whole Duty of Man;* enrich me with thy *blessed Spirit,* that the *Lights* of *Nature* and *Scripture* may shine bright in me, and guide me, through the distinct *Branches* of my *Duty,* to *Thee,* my *Self,* and my *Neighbor.* Give me O *Jesus,* merciful *Jesus,* such an awful Sence of thy *Eternal Essence,* that by a steady and unalterable *Faith* I may lay hold on thy gracious *Promises;* improve and enliven my *hope* by a fixed and solid Dependance upon thy *Goodness,* and yet restrain me too, that I may in no respect be possessed with the Vanity of Presumption. O *God* of *Love,* inspire my Soul with such a Holy Ardency, that I may make it the whole business of my Life to Adore and Love Thee. O *God* of *Love!* Let the *Fear* of Thee (O glorious Majesty!) posses me with such a Holy Reverence, and Regard for Thee, that I may be afraid to do anything against the Honor due to thy *Name,* or to provoke Thee with any kind

of Sin, or Folly; and in all my Wants and Extremities, give me Grace to put my whole *Trust* and Confidence in Thee: O Almighty Lord!

For the Second.

ENdow me, *O Lamb* of *God,* with a Spirit of *Meekness* and *Humility,* that I may be enabl'd to *submit* to thy *Will,* and to undergo all the *Sufferings* of my Life with Calmness and Moderation. O thou Eternal *Fountain* of all *Honor, Glory,* and *Power,* for thy *own* sake I beseech Thee impress deeply upon my Soul, a high *Reverence* and *Regard* for thy *House* the *Church,* and the *Possessions* thou hast set a part for thy own Use, and let thy *Day,* thy *Word,* and thy *Sacraments* be always precious in my sight; O Lord! my *Strength,* and my *Redeemer.*

For the Third.

O Merciful Jesus, who hast prepared a blessed *Feast* for the Entertainmment of my Soul, give me Grace before I presume to approach thy *Table* to prove my Self by a strict *Examination,* how fit I am to be a *Guest* at such an Holy *Banquet;* and seeing I can never prepare myself as I ought without *Repentance, Faith,* and *Obedience:* Direct me I beseech Thee, in the right performance of those great *Duties,* and in every other Grace and Virtue that is any ways requisite to qualify me aright for that awful *Mystery.*

For the Fourth.

O *Omnipotent* and *Eternal God,* I acknowledged thy *Name* is *Great, Wonderful,* and *Holy,* and most worthy of *Honor* and *Adoration;* keep me therefore (dread *Lord)* from all kind of *Blasphemy,*and *Perjury,* and from all *vain* and *unlawful Oaths,* and from every other Sin that may any ways tend to debase the *Majesty* of thy most glorious *Name.*

For the Fifth.

THY Name O *Lord* is thy own glorious *Self!* Hear me therefore O great Jehova! That when I Pray, Repent, or Fast, or do any of the other Duties of Religion, I may do them all with an habitual Reverence, and Purity of Intention, to the Praise and Honor of thy Name.

For the Sixth.

DIrect me O my *God* in the *Duties* to my *Self!* Impress upon me O *Eternal Goodness,* a *sober Mind,* and an *Humble* Spirit, that I may acquit myself to Thee and my Fellow-Creature, as becomes a Wise Man and a good Christian; keep I beseech Thee all *Pride*and *Vain-Glory* out of my Heart, and from a due Reflection upon the *Folly* and *Danger* that attends them, give me Grace to use the means to prevent 'em effectually; endow me O thou Author of all good Gifts, with a *meek* and quiet Spirit, that I may form my Life after thy Example; O blessed Jesus!

For the Seventh.

BLess me O Father of Mercy with a *contented* Mind through every State and Turn of my Life, and let neither *Murmuring,* Ambition, Covetousness, or Envy at any time get the Dominion over my Reason, and disturb the Composure of my Soul. Assist me mercifully O Lord in the

performance of those Duties that concern my Body, that by the help of *Chastity* and *Temperance,* I may utterly mortify all my Corrupt Lusts and Appetites, and make it a fit Receptacle for a pure Mind, and a quiet Conscience.

For the Eighth.

GIve me, O thou Eternal Fountain of all Order and Sobriety, a fixed and setl'd Hatred against all *Intemperance,* but more especially against that of excessive Drinking; discover to me I beseech Thee, the false Ends of Drinking, and imprint upon me such a deep sense of the Danger, and Folly, and withal of the Loathsomeness of it, that I may reject it, as a Vice much below the Dignity of a Man, much more of a Christian.

For the Ninth.

O Holy, Holy, Holy, Lord, God, direct me I beseech Thee in a right Application of all thy Blessings. Thou hast given me leave to *Sleep* for the Support and Repose of my Frail Body, teach me likewise, O God of Temperance, to measure it by the Ends for which thou was at first pleased to ordain it. Let all my *Recreations* be moderate and inoffensive, and used with the strictest *Caution* with regard to *Thee,* my *Neighbor,* and my *Self;* give me Grace and Prudence to avoid all Gaiety in my Apparel, and to prefer the inward Ornaments of my Soul to all useless Trappins, and all gaudy and insignificant Shows and Formalities.

For the Tenth.

INstruct me, O Eternal Father of all Truth and Equity, in the *Duties* I owe to my *Neighbor;* grant I beseech Thee, that I may direct my Life, by the constant Rules of *Justice,* both *Negative* and *Positive.* Prevent me, O Crucify'd Savior from that crying Sin of Murder; let the *heinousness,* the *Punishments,* and the *strange Discoveries* thou hast been pleased to make of it be always in my View, to deter me from it even in the most minute Particulars.

For the Eleventh.

GIve me Grace, O Blessed Redeemer that after thy Example I may observe a strict and *Positive Justice to my Neighbor* in all his *Possessions.* Stamp deep upon my Mind I entreat Thee (O my God) a tender regard for him in his *Wife,* and in all his worldly *Goods.* Lord I beseech Thee, defend me from the Sins of *Oppression* and *Theft,* and give me Grace to acquit my Self justly in all my Dealings, and to behave myself as becomes an honest Man in all manner of *Bargains and Commerce.*

For the Twelfth.

LET thy merciful Ears O Lord be open to my Prayers; for the sake of thy own Eternal Equity, errace utterly out of my Mind all unjust Notions; and let no Temptations to any sort of *Robbery* at any time get the Dominion over me; improve my Mind I beseech Thee with such a determinate hatred against all kind of *Deceit,* that I may immediately resolve upon that great Duty of a Christian Restitution. And this I beg of Thee with the highest Ardency, for thy own sake O merciful Jesus!

For the Thirteenth.

O Eternal God of Truth! guide me I beseech Thee by thy blessed Spirit, that I may be exactly careful how I *Believe,* or *Report* anything to the Prejudice of my Neighbor; keep me from the dangerous Sins of *Perjury.* and *Slandering,* from all base and malicious *Whisperings,* and from all fly and injurious Insinuations; O God of Righteousness, let the tenderness and regard I owe to my Fellow Christian sink so deep into my Soul, that I may neither Scoff at his *Calamities,* or *Infirmities,* nor *deride* his very *Sins.* Give me, O King of *Justice,* such a *Positive Uprightness* and *Integrity,*that I may abhor all sorts of *Lying, Envy,* and *Detraction,* and that I may preserve an humble and entire *Gratitude* and Thankfulness towards my Friends and Benefactors, but especially towards Thee O bountiful Jesus!

For the Fourteenth.

O God of all Order and Power, who in thy Wisdom hast appointed several Ranks and Degrees of Men among us, give me an awful Sence of that profound *Obedience* and Respect I owe to all the *Magistrates, Pastors,* and *Governors* in their respective Stations; teach me O my God! as a *Child,* that *Love* and *Reverence* I owe to my *Parents,* and as a *Parent* that *Care* and *Duty* I owe to my *Children,* that in both Capacities I may discharge my Trust after the Direction of thy most Holy Precepts, O King of Righteousness!

For the Fifteenth.

TEach me O merciful God and Savior, that I may acquit myself to all my *Brethren* whether *Spiritual* or *Temporal,* and to all my *Relations,* as becomes a Member of the Christian Profession; in the several Capacities of a *Husband, Friend, Master* and *Servant,* teach me O merciful God, to behave myself, as becomes a Member of thy most Holy Religion, O blessed Jesus.

For the Sixteenth.

INstruct me I beseech Thee, O *Almighty Lord,* in all the *Branches* of my *Duty* to my Neighbor. After thy own Example, O unchangeable Goodness! Direct my Charity towards him, with respect to his *Soul,* his *Body,* his *Goods,* and his *Credit;* give me such a Spirit of Positive Justice, that I may value him upon all Accounts equal to myself, and be always ready to do the very best I can to propagate his Interest in both Worlds. I beg this of Thee with the utmost Ardency of my Soul, O Jesus, merciful Jesus!

For the Seventeenth.

O Merciful God, who hast mark'd out my *Compassion* to my Fellow Creature, as the Standard by which thou intendest to measure Thine to me! Give me, I beseech Thee an entire and universal *Charity.* Open my Bowels, that I may be ready to help and further him in all his *Extremities.* Grant O my God, for the sake of thy own Love, that I may be always prepared to vindicate my Neighbors good Name upon all occasions, that I may judge the best and speak well of him, and conceal or excuse his Infirmities, that I may be impatient to hear, slow to believe and unwilling to propagate evil *Reports;* lodge him in my Heart in the very next Place

to my Self, that I may constantly Study his *Peace,* and value it equal to my own; keep me from all *Litigious Suits* and *Controversies,* let an even and regular *Charity* run through my whole Life and Actions, and extend itself even to my very *Enemies;* I beg this and everything else, thou in thy Wisdom knows useful for me, for Jesus Christ his Sake,

Amen, Amen.

FINIS.

***Books Printed for* John Lawrence *at the* Angel *in the* Poultry.**

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[illustration]

The Whole DUTY of MAN laid down IN A PLAIN WAY for the use of the MEANEST READER. *Dwided into* XVII CHAPTERS One whereof being read every LORD'S DAY the whole may be Read over, thrice in the Year

Necessary for all Families.

With PRIVATE DEVOTIONS.

London *Printed for* T. Garthwait, *at the little North Door of S. Paul's.* 1659

Mr. *GARTHWAIT,*

YOu needed not any Intercession to recommend this task to me, which brought its Invitations and Reward with it. I very willingly read over all the sheets, both of the *Discourse,* and the *Devotions* annexed, and find great cause to bless God for both, not discerning what is wanting in any part of either, to render it with God's blessing, most sufficient, and proper to the great End designed, the Spiritual supplies and advantages of all those that shall be exercised therein. The Subject matter of it, is indeed, what the Title undertakes, *The Whole Duty of Man,* Set down in all the Branches, with those advantages of brevity and Partitions, to invite, and support, and engage the Reader, *That* Condescension to the meanest capacities, but with all, *That* weight of Spiritual Arguments, wherein the best Proficients will be glad to be assisted, that it seems to me equally fitted for both sorts of Readers, which shall bring with them a sincere desire of their own, either present or future advantages. The *Devotion part* in the Conclusion is no way inferior, being a seasonable aid to every man's Infirmities, and hath extended itself very particularly to all our principal concernments;

The *Introduction* hath supplied the place of a *Preface,* which you seem to desire from me, and leaves me no more to add, but my Prayers to God, That the Author which hath taken care to convey so liberal an Alms to the *Corban so secretly,* may not miss to be rewarded *openly,* in the visible power, and benefit of this Work, on the hearts of the whole Nation, which was never in more need of such supplies, as are here afforded.

That his All-sufficient Grace will bless the seed sown, and give an abundant increase, is the humblest request of

March 7. 1657

Your assured Friend, *H. HAMMOND.*

A PREFACE To the ensuing* TREATISE, *showing the Necessity of Careing for the Soul.

Sect. 1. THE only intent of this ensuing *Treatise,* is to be a short and *Plain Direction to the very meanest Readers,* to behave themselves so in this world, that they may be happy forever in the next. But because 'tis in vain to tell men their Duties, till they be persuaded of the necessity of performing it; I shall before I proceed to the *Particulars* required of every Christian, endeavor to win them to the *practice* of one *general* Duty *preparatory* to all the rest, and that is the Consideration and *CARE* of their own *SOULS,* without which they will never think themselves much concerned in the other.

2. MAN, We know is made up of *two* parts, a *BODY* and a *SOUL:* The Body only the husk or shell of the *Soul,* a lump of flesh, subject to many diseases and pains while it lives, and at last to *Death* itself, and then 'tis so far from being valued, that 'tis not to be endured above ground, but laid to rot in the Earth. Yet to this viler part of us we perform a great deal of Care, all the labor & toil we are at, is to maintain that. But the more precious part, the *Soul* is little thought of, no care taken, how it fares, but as if it were a thing that nothing concerned us, is left quite neglected never considered by us.

3. This *Carelessness* of the *Soul* is the root of all the sin we commit, & therefore whosoever intends to sit upon a Christian course, must in the first place amend that. To the doing whereof, there needs no deep learning, or extraordinary parts, the simplest man living (that is not a *natural fool)* hath understanding enough for it, if he will but act in this by the same *Rules* of common *Reason,* whereby he proceeds in his worldly business. I will therefore now briefly set down some of those *Motives,* which use to stir up our care of any outward thing, and then apply them to the Soul.

4. There be *FOUR* things especially, which use to awake our care, the *first* is the *Worth* of the thing, the *Second* the *Usefulness* of it to us, when we cannot part with it without great damage and mischief, the *Third* the great *Danger* of it, and the *Fourth* the *Likelihood* that our care will not be in vain, but that it will preserve the Thing cared for.

5. For the First, we know our care of any worldly thing is answerable to the *worth* of it; what is of greatest Price, we are most watchful to preserve, & most fearful to lose; no man locks up *dung* in his chest, but his money or what he counts precious, he doth. Now in this respect the Soul deserves more care, then all the things in the world besides, for tis infinitely more worth. First in that it is made after the *Image* of God, it was God that *breathed into man this breath of life,* Gen. *2. 7.* Now God being of the greatest Excellency and worth, the more anything is like him, the more it is to be valued. But 'tis sure that no Creature upon the earth is at all like *God,* but the *Soul* of man, and therefore nothing ought to have so much of our care. *Secondly,* the *Soul* never *Dies,* We use to prize things according to their *Durableness:* what is most Lasting, is most Worth. Now the Soul is a thing that will last forever, when Wealth, Beauty, Strength, nay our very bodies themselves fade away, the Soul still Continues. Therefore in that respect also, the Soul is of the greatest worth; and then what strange madness is it for us to neglect them as we do? We can spend Days, and Weeks, and Moneths, and Years, nay our whole lives in hunting after a little wealth of this world, which

is of no Durance or continuance, and in the mean time let this great durable treasure, our *Souls,* be stolen from us by the *Devil.*

6. A second *Motive* to our care of any thing is the *USEFULNES* of it to us, or the great Mischief we shall have by the *loss* of it. Common Reason teaches us this in all things of this life: If our Hairs fall, we do not much regard it, because we can be well enough without them: But if we are in danger to lose our *Eyes* or *Limbs,* we think all the care we can take little enough to prevent it, because we know it will be a great misery. But certainly there is no Misery to be compared to that misery that follows the Loss of the Soul. 'Tis true, we cannot Lose our Souls, in one sense, that is so lose them, that they shall cease to Be; but we may lose them in another, that we shall wish to lose them even in that. That is we may lose that happy estate, to which they were created, and plunge them into the extremest misery. In a word we may Lose them in *Hell,* whence there is no fetching them back, and so they are lost forever. Nay, in this consideration our very *bodies* are concerned, those Darlings of ours, for which all our care is laid out: for they must certainly after Death be Raised again, and be joined again to the Soul, and take part with it in whatever state; if then our care for the *body* take up all our Time and Thoughts, and leave us none to bestow on the poor Soul, it is sure the Soul will for want of that care, be made forever Miserable. But it is as sure, that that very *Body* must be so too. And therefore if you have any true kindness to your *Body,* show it by taking Care of your *Souls.* Think with yourselves, how you will be able to Endure *Everlasting Burnings;* if a small spark of Fire, lighting on the least part of the body be so intolerable, what will it be to have the Whole cast into the hottest flames? And that not for some few hours or days, but forever; so that when you have spent many *Thousands* of years in that unspeakable Torment, you shall be no nearer coming out of it, then you were the First Day you went in: think of this I say, and think this withal, that this will certainly be the end of Neglecting the Soul, and therefore afford it some care, if it be but in pity to the *Body,* that must bear a part in its Miseries.

7. The *Third Motive* to tke care of anything is its being in *DANGER;* now a thing may be in danger two ways first, by *Enemies* from without: This is the Case of the *Sheep,* which is still in danger of being Devoured by *Wolves,* and we know that makes the Shepherd so much the more watchful over it. Thus is it with the Soul, which is in a great deal of Danger, in respect of its *enemies:* those we know are the *World,* the *Flesh,* and the *Devil,* which are all such noted enemies to it, that the very First Act we do in behalf of our *Souls,* is to Vow a continual War against them. This we all do in our *Baptism;* and whoever makes any Truce with any of them, is false not only to his Soul, but to his *Vow* also, becomes a Forsworn creature: A Consideration well worthy our laying to heart. But that we may the better understand, what Danger the Soul is in, let us a little consider the *quality* of these enemies.

8. In a *War* you know there are divers things that make an Enemy terrible. The first is *Subtilty,* and Gunning, by which alone many victories have been won, and in this respect the *Devil* is a dangerous Adversary, he long since gave sufficient proof of his Subtilty, in beguiling our first Parents, who yet were much wiser then we are, and therefore no wonder if he deceive and cheat us. *Secondly,* the *Watchfulness* and *Diligence* of an *Enemy,* makes him

the more to be Feared; and here the *Devil* exceeds; it is his trade and business to destroy us, and he is no loiterer at it, *he goes up and down seeking whom he may devour, 1 Pet. 5. 8.* He watches all Opportunities of Advantage against us, with such diligence, that he will be sure never to let any slip him. *Thirdly,* an *Enemy* near us is more to be feared then one at a *Distance,* for if he be far off, we may have time to arm, and prepare ourselves against him, but if he be near he may steal on us unawares. And of this sort is the *flesh,* it is an Enemy, at our Doors, shall I say? Nay in our Bosoms, it is always near us, to take occasion of doing us mischiefs. *Fourthly,* the *Baser* and *Falser* an *Enemy* is, the more dangerous; he that Hides his malice under the show of Friendship will be able to do a great deal the more hurt. And this again is the flesh, which like *Joab* to *Abner, 2 Sam. 3. 27.* Pretends to speak *peaceably* to us, *but wounds us to death;* tis forward to purvey for Pleasures and Delights for us, and so seems very kind, but it has a *hook* under that *bait,* and if we bite at it we are lost. *Fifthly,* the Number of *Enemies* make them more Terrible; and the *World* is a vast Army against us: There is no state or condition in it, nay scarce a creature which doth not at sometime or other fight against the Soul: The *Honors* of the world seek to wound us by *pride,* the *Wealth* by *covetousness;* the *Prosperity* of it tempt us to Forget *God,* the *Adversities* to *murmur* at him. Our very *Table becomes a snare* to us, our me at draws us to *Gluttony,* our drink to *Drunkenness,* our *Company,* nay, our nearest *Friends* often bear a part in this War against us, whilst either by their example, or persuasions they entice us to sin.

9. Consider all this, and then tell me, whether a Soul thus beset hath leisure to *sleep:* even *Delilah* could tell *Sampson,* it was time to *awake* when the *Philistines were upon him.* And *CHRIST* tells us, *if the good man of the house had known in what hour the Thief would come, he would have watched, and not have suffered his house to be broken up,* Mat. *24. 43.* But we live in the midst of Thieves, and therefore must look for them every hour, and yet who is there among us, that hath that common providence for this precious part of him, his Soul, which he hath for his house, or indeed the meanest thing that belongs to him? I fear our Souls may say to us, as Christ to his Disciples. Mat. *26. 40. What could ye not watch with me one hour?* For I doubt it would pose many of us to tell when we bestowed one Houre on them, though we know them to be continually beset with most Dangerous Enemies. And then alas! What is like to be the case of these poor Souls, when their Adversaries bestow so much Care, and Diligence to destroy them, and we will afford none to preserve them? Surely the same as of a Besieged Town, where no Watch or Guard is kept, which is certain to fall a prey to the enemy. *Consider this ye that forget God,* nay ye that forget yourselves, lest *he pluck you away, and there be none to deliver you,* Psal. *50. 22.*

10. But I told you there was a *Second* way, whereby a thing may be in Danger, and that is from some Disorder or *Distemper within* itself. This is often the case of our *Bodies,* they are not only liable to outward Violence, but they are within themselves Sick and Diseased. And then we can be sensible enough that they are in danger, and need not to be taught to seek out for means to recover them. But this is also the case of the *Soul;* we reckon those parts of the body *diseased,* that do not rightly perform their *office,* we account it a *sick palate* that *tastes* not aright, a sick *stomach* that *digests* not. And thus it is with the *Soul,* when its parts do not rightly perform their *Offices.*

11. The *parts* of the *Soul* are especially these three: The *UNDERSTANDING,* the *WILL,* and the *AFFECTIONS.* And that these are disordered, there needs little proof; let any man look seviously into his own *Heart,* and consider, how little it is he knows of spiritual things, and then tell me whether his *Understanding* be not dark: How much apter is he to *Will evil* then *good,* and then tell me whether his *Will* be not *Crooked?* And how strong *Desires* he hath after the pleasures of sin, and what *cold* and *faint* ones towards God, and *goodness,* and then tell me whether his *Affections* be not *disordered,* and rebellious even against the voice of his own Reason within him? Now as in bodily diseases, the first step to the cure is to know the Cause of the sickness, so likewise here it is very necessary for us to know how the *Soul* first fell into this *Diseased condition,* and that I shall now briefly tell you.

12. GOD created the first Man *Adam* without *Sin,* and endued his *Soul* with the full *knowledge* of his *Duty,* and with such a strength, that he might, if he would, perform all that was required of him. Having thus created him, He makes a *COVENANT* or agreement with him to this purpose, that if he *continued* in *Obedience* to *God* without committing Sin; then first, that *Strength* of *Soul,* which he then had should still be continued to him; and *secondly,* That he should never Die, but he taken up into *Heaven,* there to be Happy forever. But on the other side, if he committed Sin and Disobeyed God, then both He and all his Children after him should lose that *Knowledge* and that *perfect strength,* which enabled him to do all that God required of him: and *Secondly,* should be *subject* to *death,* and not only so, but to Eternal damnation in Hell.

13. This was the *Agreement* made with *Adam* and all *mankind* in him (which we usually call the *FIRST COVENANT)* upon which God gave *Adam* a particular *commandment,* which was no more but this, That he should not eat of *one* only *tree* of that *garden* wherein he had placed him. But he by the persuasion of the Devil eats of that Tree, disobeys God, and so brings that curse upon himself, and all his posterity. And so by that *one* Sin of his he lost both the full *Knowledge* of his Duty, and the *Power* of *performing* it. And we being born after his *Image,* did so likewise, and so are become both *Ignorant* in Discerning what we ought to Do, and *Weak* and unable to the Doing of it, having a backwardness to all *good,* and an aptness, and readiness to all evil; like a sick *stomach,* which loathes all wholesome food, and longs after such trash, as may nourish the disease.

14. And now you see where we got this *Sickness* of *soul,* and likewise that it is like to prove a Deadly one, and therefore I presume I need say no more, to assure you our Souls are in danger. It is more likely you will from this description think them hopeless. But that you may not from that con•eight, excuse your Neglect of them I shall hasten to show y•• the contrary, by proceeding to the *fourth* Motive of Care.

15. That *Fourth Motive* is the *likelihood,* that our *CARE* will not be in *VAIN,* but that it will be a means to preserve the thing cared for; where this is wanting, it disheartens our care. A Physician leaves his *Patient* when he sees him past *Hope,* as knowing it is then in vain to give him anything, but on the contrary when he sees hopes of recovery, he plies him with Medicines. Now in this very respect we have a great deal of reason to take care of our souls,

for they are not so far gone, but they may be recovered, nay it is certain they will, if we do our parts towards it.

16. For though by that Sin of *Adam* all mankind were under the sentence of eternal condemnation, yet it pleased God so far to pity our misery, as to give us his Son, and in him to make a new Covenant with us after we had broken the first.

17. This *SECOND COVENANT* was made with *Adam,* and us in him, presently after his Fall, and is briefly contained in those wards, *Gen. 3. 15.* Where *God declares that THE SEED OF THE WOMAN SHALL BREAK THE SERPENTS HEAD;* and this was made up, as the first was, of some mercies to be afforded by God, and some duties to be performed by us.

18. God therein promises to send his only *Son,* who is *God equal* with himself, to earth, to become *man like unto us in all things, sin only excepted,* and he to do for us these Several things.

19. Frst to make *Known* to us the *whole Will* of his *Father,* in the performance whereof we shall be sure to be Accepted and rewarded by him. And this was one great part of his business, which he performed in those many Sermons and Precepts we find set down in the *Gospel.* And herein he is our *PROPHET,* it being the work of a Prophet of old not only to *foretell,* but to *Teach.* Our Duty in this particular is to hearken diligently to him, to be most ready, and desirous to learn that will of God which he came from heaven to reveal to us.

The *Second* thing He was to do for us, was to *Satisfie God* for our *Sins,* not only that one of *Adam,* but all the Sins of all Mankind that truly repent and amend, and by this means to obtain for us Forgiveness of sins, the Favor of God, and so to Redeem us from Hell and eternal damnation which was the punishment due to our sin. All this he did for us by his death. He offered up himself a Sacrifice for the *Sins of all those* who heartily bewail, and forsake them. And in this He is our *PRIEST,* it being the *Priests* Office to *Offer Sacrifice for the sins of the people.* Our Duty in this particular is first, truly, and heartily to Repent us of and forsake our Sins, without which they will never be forgiven us, though Christ have died. *Secondly* steadfastly to *Believe,* that if we do that, we shall have the benefits of that *Sacrifice* of his, all our sins, how many and great soever, shall be forgiven us, and we saved from those eternal punishments which were due unto us for them. *Another* part of the *PRIESTS Office* was *Blessing* and *Praying* for the people; and this also Christ performs to us: It was his especial Commission from his Father to Bless us, as *St. Peter* tells us *Acts 3. 26. God sent his Son Jesus to Bless you;* & the following words show wherein that blessing consists, in *turning away everyone of you from his iniquity,* those means which he has used for the turning us from our Sins, are to be reckoned of all other the greatest blessings, and for the other part, that of *Praying,* that he not only performed on earth, but continues still to do it in Heaven, *He sits on the right hand of God and makes Request for us,* Romans *8. 34.* Our Duty herein is not to resist this unspeakable blessing of his, but to be willing to be thus Blest in the being *turned from our sins,* and not to make void, and fruitless all his *Prayers* and *Intercessions* for us, which will never prevail for us, whilst we continue in them.

21. The *third* thing, that *Christ* was to do for us, was to *Enable* us, or give us *Strength* to do what God requires of us. This he doth, first, by taking off from the hardness of the Law given to

Adam, which was never to commit the least sin, upon pain of damnation, and requiring of us only an *honest* and *hearty endeavor* to do what we are able, and where we fail, accepting of *Sincere Repentance. Secondly,* By sending his *Holy Spirit into our hearts,* to govern, and Rule us, to give us strength to overcome Temptations to Sin, and to Do all that He now under the Gospel requires of us. And in this He is our *KING,* it being the Office of a *King* to govern, and Rule and to subdue enemies. Our Duty in this particular is to give up ourselves obedient subjects of his, to be governed, and Ruled by him, to obey all his Laws, not to take part with any Rebel, that is, not to cherish any one sin, but diligently to Pray for his *Grace* to enable us to subdue all, and then carefully to make use of it to that purpose.

22. Lastly, He has purchased for all that faithfully *obey* him an *Eternal glorious* inheritance, the *Kingdom* of *Heaven,* whither he is gone before to take possession for us. Our duty herein is to be exceeding careful, that we forfeit not our parts in it, which we shall certainly do, if we continue *impenitent* in any sin. *Secondly,* not to fasten our *Affections* on this world, but to raise them, according to the precept of the Apostle, *Col. 3. 2. Set your affections on things above and not on things on the earth;* continually longing to come to the possession of that blessed inheritance of ours, in comparison whereof all things here below should seem vile and mean to us.

23. This is the Sum of that *SECOND COVENANT* we are now under, wherein you see what *Christ* has done, how he Executes those *Three Great Offices* of *KING, PRIEST* and *PROPHET,* as also what is Required of us, without our Faithful Performance, all that he hath done, shall never stand us in any stead; for he will never be a *Priest* to Save any, who take him not as well for their *Prophet* to *Teach,* and their *King* to *Rule* them; nay, if we neglect our part of this *Covenant,* our condition will be yet worse, then if it had never been made, for we shall then be to Answer not for the breach of *Law* only, as in the *first,* but for the abuse of *mercy,* which is of all sins the most provoking. On the other side, if we faithfully Perform it, that is, set ourselves heartily to the obeying of every precept of Christ, not going on willfully in any one sin, but bewailing and forsaking whatever we have formerly been guilty of, it is then most certain, that all the fore-mentioned benefits of Christ belongs to us.

24. And now you see how little Reason you have to cast off the *CARE* of your *SOULS* upon a conceit they are past cure, for that it is plain they are not; Nay, certainly they are in that very condition, which of all others makes them fittest for our care. If they had not been thus *REDEEMED* by *CHRIST,* they had been then so hopeless, that care would have been in vain; on there other side, if his Redemption had been such, that *all* men should be saved by it, though they Live as they list, We should have thought it needless to take care for them because they were safe without it. But it hath pleased *God* so to order it, that our care must be the *means,* by which they must Receive the good even of all that Christ hath done for them.

25. And now, if after all that God hath done to Save these *Souls* of ours, we will not bestow a little *Care* on them ourselves, we very well deserve to perish. If a *Physician* should undertake a patient that were in some desperate disease, and by his skill bring him so far out of it, that he were sure to recover, if he would but take care of himself and observe those *rules* the Physician set him, would you not think that man weary of his life, that *would refuse to do that?*

So certainly that man is *weary* of his soul, willfully casts it away, that will not consent to those easy conditions, by which he may save it.

26. You see how great *kindness* God hath to these Souls of ours, the whole *TRINITY, Father, Son,* and *Holy Ghost* have all done their parts for them. The *FATHER* gave his only Son, the *SON* gave Himself, left his glory, and endured the bitter death of the *Cross,* merely to keep our Souls from perishing. The *HOLY GHOST* is become as it were our attendant, waits upon us with Continual offers of his grace, to Enable us to do that which may preserve them; Nay he is so desirous we should accept those Offers of his, that he is said to be *grieved* when we refuse them, *Ephes. 4. 30.* Now what greater disgrace and affront can we put upon God then to despise what he thus values, that those Souls of ours, which Christ thought worthy every drop of his *blood,* we should not think worth any part of our *Care?* We use in things of the world, to rate them according to the opinion of those who are best skilled in them, now certainly *God* who made our *Souls,* best knows the *worth* of them, and since he prizes them so high, let us (if it be but in reverence to him) be ashamed to neglect them. Especially now that they are in so hopeful a condition, that nothing but our own carelessness can possibly destroy them.

27. I have now briefly gone over those *Four Motives* of care I at first proposed, which are each of them such, as never misses to stir it up towards the things of this World; and I have also shown you how much more Reasonable, nay Necessary it is they should do the like for the Soul. And now what can I say more, but conclude in the words of *Isaiah 46. 8. Remember this and show yourselves men.* That is, deal with your *Soul* as your *Reason* teaches you to do with all other things that concern you. And sure this common *Justice* binds you to, for the Soul is that which furnishes you with that *Reason,* which you exercise in all your worldly business; and shall the Soul itself receive no *Benefit* from that *Reason,* which it affords you? This is as if the *Master* of a *Family,* who provides food for his servants, should by them be kept from Eating any himself, and so remain the only starved creature in his house.

28. And as Justice ties you to this, so *Mercy* doth likewise; you know the poor Soul will fall into Endless and unspeakable Miseries, if you continue to neglect it, and then it will be too late to consider it. The Last Refuge you can hope for is *God's mercy,* but that you have despised and abused. And with what face can you in your greatest need beg for his *mercy* to your *Souls,* when you would not afford them your *own?* No not that common *Charity* of considering them, of bestowing a few of those idle *Hours* you know not (scarce) how to pass away, upon them.

29. Lay this to your hearts, and as ever you hope for *God's pity,* when you most want it, be sure in time to *Pity* yourselves, by taking that due *Care* of your *precious Souls* which belongs to them.

30. If what hath been said, have persuaded you to this so *necessary* a *Duty,* my next work will be to tell you how this Care must be employed, and that in a word, is in the Doing of all those things which tend to the making the *Soul Happy;* which is the end of our *Care;* and what those are I come now to show you.

PARTITION I. *Of the* DUTY *of* MAN *by the Light of Nature, by the Light of Scripture: Of* FAITH, *the Promises, of Hope, of Love,* &c.

THE Benefits purchased for us by *Christ,* are such as will undoubtedly make the Soul *Happy,* for *Eternal* Happiness itself is one of them; but because these *Benefits* belong not to us till we perform the *Condition* required of us; whoever desires the *happiness* of his Soul, must set himself to the performing of that *Condition;* what that is, I have already mentioned in the *General, That it is the hearty, honest endeavor of obeying the whole Will of God.* But then that *Will of God* containing under it many particulars, it is necessary we should also know what those are; that is, what are the *several* things, that God now requires of us, our performance whereof will bring us to everlasting happiness, and the neglect to endless misery.

2. Of these things there are some which God hath so stamp'd upon our souls, that we *Naturally* knew them; that is, we should have known them to be our Duty, though we had never been told so by the Scripture. That this is so, we may see by those *Heathens,* who having never heard of either *Old* or *New Testament,* do yet acknowledge themselves bound to some *General* Duties, as to *Worship God,* to be *Just,* to *Honor* their *Parents,* and the like. And as *S. Paul* saith, *Rom.* 2. 15. *Their consciences do in those things accuse or excuse them;* That is, tell them, whether they have done what they should, in those particulars, or no.

3. Now though *Christ* have brought greater Light into the world, yet he never meant by it to put out any of that *Natural* light, which God hath set up in our *Souls:* Therefore let me here by the way, advise you not to walk contrary even to this *lesser* light, I mean, not to venture on any of those Acts, which mere *Natural Conscience* will tell you are Sins.

4. It is just matter of sadness to any Christian heart, to see some in these days, who profess much of *Religion,* and yet live in such sins, as a mere *heathen* would *abhor;* men that pretending to higher degrees of *Light,* and *holiness,* then their *brethren* do, yet *practice* contrary to all Rules of *common honesty,* and make it part of their Christian liberty so to do; of whose Seducement it concerns all that love their *Souls* to beware: and for that purpose let this be laid as a Foundation, *That that Religion or Opinion cannot be of God, which allows men in any wickedness.*

5. But though we must not put out this *light* which God hath thus put into our Souls, yet this is not the only way whereby God hath revealed his will, and therefore we are not to rest here, but proceed to the knowledge of those other things which God hath by other means revealed.

6. The way for us to come to know them is by the SCRIPTURES, wherein are set down those several commands of God which he hath given to be the Rule of our *Duty.*

7. Of those, some were given before *Christ* came into the world, such are those precepts we find scattered throughout the *Old Testament,* but especially contained in the *Ten Commandments,* and that excellent book of *Deuteronomy;* others were given by *Christ,* who added much, both to the *Law* implanted in us by *Nature,* and that of the *Old Testament,* and those you shall find in the *New Testament,* in the several precepts given by him and his

Apostles, but especially in that *Divine Sermon* on the Mount, set down in the fifth, sixth and seventh Chapters of *S. Matthews* Gospel.

8. All these should be severally spoke to, but because that would make the discourse very long, and so less fit for the *meaner* sort of men, for whose use alone it is intended, I choose to proceed in another manner: By *summing* all these together, and so as plainly as I can, to lay down, what is now the duty of every *Christian.*

9. This I find briefly contained in the words of the Apostle, *Tit.* 2. 12. *That we should live soberly, righteously, and godly in this present world;* where the word *Soberly* contains our *duty* to our *selves; Righteously,* our duty to our *neighbor,* and *Godly,* our *duty* to *God.* These therefore shall be the Heads of my discourse, our DUTY to GOD, our SELVES, and our NEIGHBOUR. I begin with that to *God,* that being the best ground-work whereon to build *both* the other.

10. There are many *parts* of our DUTY to GOD, The *two* chief are these: First to acknowledge him to be *God;* Secondly, to *have no other;* under these are contained all those particulars, which make up our *whole duty* to *God,* which shall be shown in their order.

11. To *acknowledge* him to be God, is to believe him to be an *infinite glorious Spirit,* that was from *everlasting,* without beginning, and shall be to *everlasting,* without end. That he is our *Creator, Redeemer, Sanctifier, Father, Son, and Holy-Ghost,* one God, *blessed forever.* That he is subject to no *alterations,* but is *Unchangeable;* that he is no *bodily* substance, such as our *eyes* may behold, but *spiritual* and *invisible,* whom *no man hath seen, nor can see* as the Apostle tells us, 1 *Tim.* 3. 16. That He is Infinitely *Great* and *Excellent,* beyond all that our *wit* or *conceit* can imagine, that he hath *received* his being from none, and gives *being* to all things.

12. All this we are to believe of him in regard of his *Essence* and being: But besides this, he is set forth to us in the *Scripture* by several *Excellencies,* as that he is of *Infinite Goodness, and Mercy, Truth, Justice, Wisdom, Power, All-sufficiency, Majesty;* That he disposes and *governs* all things by his *Providence;* that he *Knowes* all things and is *Present* in all places; these are by *Divines* called the *Attributes* of *God,* and all these we must undoubtingly *acknowledge,* that is, we must *firmly believe* all these *Divine Excellencies* to be in God, and that in the greatest *degree,* and so that they can never cease to be in him, he can never be other then *insinitely Good, Merciful, True,* &c.

13. But the *acknowledging* him for our God signifies yet more then this; it means that we should perform to him all those several parts of *Duty* which belong from a *Creature* to his *God:* What those are I am now to tell you.

14. The first is FAITH, or *Belief,* not only that forementioned of his *Essence* and *Attributes,* but of his *word,* the *believing* most firmly, that all that he saith is perfectly *true.* This cessarily arises from that *Attribute,* his *Truth* it being *natural* for us to *believe* whatsoever is said by one of whose *Truth* we are confident. Now the *Holy Scriptures* being the *Word* of God we are therefore to conclude, that all that is contained in them is most *true.*

15. The things contained in them are of these *four sorts:* First, *Affirmations,* such are all the *stories of the Bible,* when it is said, Such and such things came so and so to pass; *Christ* was

born of a *Virgin,* was laid in a Manger, &c. And such also are many points of *Doctrine,* as that there are *three Persons* in the *God-head,* that *Christ* is the *Son of God,* and the like. All things of this sort thus delivered in *Scripture* we are to believe most *true.* And not only so, but because they are all *written* for our instruction; we are to consider them for that purpose, that is, by them to lay that *Foundation* of *Christian knowledge* on which we may build a *Christian life.*

16. The *Second* sort of things contained in the *Scripture,* are the *Commands,* that is, the several things *enjoined* us by God to perform; these we are to believe to come from him, and to be most just, and fit for him to *command:* But then this *Belief* must bring forth *Obedience,* that what we *believe* thus fit to be done, be indeed done by us; otherwise our *belief* that they come from him serves but to make us more *inexcusable.*

17. Thirdly, The *Scripture* contains threatenings; many *Texts* there are which *threaten* to them that go on in their sins, the *wrath* of God, and under that are contained all the *punishments* and *miseries* of this *life,* both *spiritual* and *temporal,* and *everlasting* destruction in the *life* to come. Now we are most steadfastly to *Believe,* That these are God's *threats,* and that they will certainly be performed to every impenitent sinner. But then the use we are to make of this belief, is to keep from those *sins* to which this destruction is threatened, otherwise our belief adds to our guilt, that will willfully go on in spite of those *threatenings.*

18. *Fourthly,* The *Scripture* contains *Promises,* and those both to our *Bodies* and our *Souls;* for our *bodies* there are many *promises* that God will provide for them what he sees necessary; I will name only one, *Mat.* 6. 33. *Seek ye first the kingdom of God and his righteousness, and all these things,* that is, all outward necessaries, *shall be added unto you:* But here 'tis to be observed, that we must *first seek the kingdom of God and his righteousness,* that is, make it our first and greatest care to *serve* and *obey* him before this *promise* even of *temporal* good things *belongs* to us. To the *soul* there are many and *high promises,* as *first,* that of *present ease* and *refreshment* which we find, *Matth.* 11. 29. *Take my yoke upon you, and learn of me, and ye shall find rest to your souls:* But here it is apparent, that before this *rest* belongs to us, we must have *taken on us Christ's yoke,* become his *servants* and *Disciples. Finally* there are *promises* to the *soul* even of all the benefits of *Christ;* but yet those only to such as perform the *Condition* required; that is, *Pardon* of *Sins* to those that *repent* of them, *Increase* of *Grace* to those that diligently make use of what they have already, and humbly pray for more; and *Eternal salvation* to those that *continue* to their lives end in hearty obedience to his Commands.

19. This *Belief* of the *Promises* must therefore stir us up to perform the *Condition,* and till it do so, we can in no reason expect any good by them; and for us to look for the benefit of them on other terms, is the same mad presumption that it would be in a Servant to challenge his Master to give him a *reward* for having done nothing of his work, to which alone the *reward* was promised; you can easily resolve what *answer* were to be given to such a *servant,* and the same are we to expect from God in this case: nay further, it is sure God hath given these *Promises* to no other *end,* but to *invite* us to *holiness* of life; yea, he gave his Son, in whom all his *Promises* are as it were *summed* up, for this end. We usually look so much at *Christ's* coming to satisfy for us, that we forget this other part of his errand. But there is nothing

surer, then that the main *purpose* of his coming into the world was to plant good life among men.

20. This is so often repeated in *Scripture,* that no man that considers and *believes* what he reads can doubt of it. *Christ* himself tells us, Mat. 9. 13. *He came to call sinners to repentance.* And S. *Peter,* Acts 3. 26. tells us, *That God sent his Son Jesus to bless us, in turning everyone of us from his iniquities;* for it seems the *turning us from our iniquities* was the greatest special *Blessing* which God intended us in *Christ.*

21. Nay, we are taught by S. *Paul,* that this was the end of his very *death* also, *Tit.* 2. 14. *Who gave himself for our sins, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.* And again, *Gal.* 1. 4. *Who gave himself for us, that he might deliver us from this present evil world,* that is, from the *sins* and ill *customs of the world.* Divers other *Texts* there are to this purpose, But these I suppose sufficient to assure any man of this one great truth, That all that *Christ* hath done for us was directed to this end, the bringing us to *live Christianly;* or in the words of Saint *Paul, To teach us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.*

22. Now we know *Christ* is the foundation of all the Promises; *in him all the promises of God are yea, and Amen,* 2 *Cor.* 1. 20. And therefore if God gave *Christ* to this end, certainly the *Promises* are to the *same* also. And then how great an abuse of them is it to make them serve for purposes quite contrary to what they were intended, *viz.* To the *encouraging* us in sins, which they will certainly do if we persuade ourselves they belong to us how *wickedly* soever we live. The Apostle teaches us another use of them, 2 Cor. 7. 1. *Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* When we do thus we may justly apply the *promises* to ourselves, and with comfort expect our *parts* in them. But till then though these *promises* be of certain *truth,* yet we can reap no *benefit* from them, because we are not the persons to whom they are made, that is, we perform not the *condition* required to give us *right* to them.

23. This is the *Faith* or *Belief* required of us towards the things God hath revealed to us in the *Scripture,* to wit, Such as may answer the *End* for which they were so *revealed,* that is, the bringing us to *good lives;* the bare *believing* the *truth* of them, without this, is no more then the *Devils* do, as *S. James* tells us, Chap. 2. 19. Only they are not so unreasonable as some of us are, for they will tremble, as knowing well this *Faith* will never do them any good. But many of us go on *confidently,* and doubt not the *sufficiency* of our *Faith,* though we have not the least *fruit of obedience* to approve it by; let such hear S. *James*'s judgment in the point, Ch. 2. 26. As *the body without the spirit is dead, so Faith if it have not works is dead also.*

24. A *second Duty* to God is HOPE, that is, a *comfortable* expectation of these *good* things he hath promised. But this, as I told you before of *Faith,* must be such as agrees to the nature of the *promises,* which being such as *requires* a *condition* on our part, we can *hope* no further then we make that good; or if we do, we are so far from performing by it this *duty of Hope,* that we commit the great sin of *Presumption,* which is nothing else but *hoping* where God hath given us no *ground* to *hope:* this every man doth that hopes for pardon of sins and eternal life,

without that *repentance* and *obedience* to which alone they are *promised;* the true *hope* is that which *purifies* us: S. *John* saith, 1 Epist. 3. 5. *Every man that hath this hope purifieth himself, even as he is pure;* that is, it makes him leave his sins and earnestly endeavor to be holy as *Christ* is, and that which doth not so, how confident soever it be, may well be concluded to be but that *hope* of the *Hypocrite* which *Job* assures us shall *perish.*

25. But there is another way of *transgressing* this *Duty,* besides that of *Presumption,* and that is by *Desperation,* by which I mean not that which is ordinarily so called, *viz.* the *Despairing* of *mercy,* so long as we continue in our sins, for that is but *just* for us to do: But I mean such a *desperation* as makes us give over endeavor, that is, when a man that sees he is not at the present such a one, as the *promises* belong to, concludes, he can never become such, and therefore neglects all duty, and goes on in his sins. This is indeed the sinful *desperation,* and that which if it be continued in, must end in destruction.

26. Now the work of hope is to prevent this, by setting before us the *generality* of the *promises,* that they belong to all that will but perform the *condition.* And therefore though a man have not hitherto performed it, and so hath yet no right to them, yet *hope* will tell him, that that right may yet be gained, if he will now set heartily about it. It is therefore strange folly for any man, be he never so sinful, to give up himself for lost, when if he will but change his course, he shall be as certain to partake of the *promises* of mercy as if he had never gone on in those former sins.

27. This *Christ* shows us in the parable of the *Prodigal, Luke* 15. where we see that Son, which had run away from his Father, and had consumed the *portion* given him, in *riotous living,* was yet upon his *return* and *repentance* used with as much kindness by the *Father,* as he that had never offended, nay with higher and more passionate expressions of love. The intent of which Parable was only to show us how graciously our *heavenly Father* will receive us, how great soever our former sins have been, if we shall return to him with true sorrow for what is past, and sincere obedience for the time to come; nay so acceptable a thing is it to God, to have any sinner return from the error of his ways, that there is a kind of *triumph* in *heaven* for it, *there is joy in the presence of the Angels of God, over one sinner that repenteth: Luke* 15. 10. And now who would not rather choose by a *timely repentance,* to bring *joy* to *heaven,* to *God* and his *holy Angels,* then by a sullen *desperation* to please *Satan* and his *accursed spirits;* especially when by the former we shall gain endless happiness to ourselves, and by the latter as endless torments.

28. A *Third Duty* to *God* is LOVE; there are *two* common Motives of *love* among men. the one the *goodness* and *excellency* of the person; the other his *particular kindness,* and *love* to us; and both these are in the *highest* degree in God.

29. First he is of *infinite goodness,* and *excellency* in himself; this you were before taught to *believe* of him, and no man can doubt it, that considers but this one thing, that there is nothing good in the world, but what hath received all its *goodness* from God: His goodness is as the *Sea,* or *Ocean;* and the goodness of all *creatures,* but as foam *small streams,* flowing from the Sea; now you would certainly think him a mad man, that should say the *Sea* were not

greater then some little brook; and certainly it is no less *folly* to suppose that the *goodness* of God doth not as much (nay *infinitely* more) *exceed* that of all *creatures.* Besides the *goodness* of the *creature* is *imperfect* and mixed with much evil; but his is *pure* and entire, without any such *mixture.* He is perfectly *Holy,* and cannot be rainted with the least *impurity,* neither can he be the *Author* of any to us, for though he be the cause of all the goodness in us, he is the cause of none of our *sins.* This *S. James* expressly tells us, Chap. 1. 13. *Let no man say when he is tempted, He is tempted of God; for God cannot be tempted with evil, neither tempteth he any man.*

30. But *secondly,* God is not only thus good in himself, but he is also wonderful *good;* that is, kind and *merciful* to us; we are made up of two parts, a *Soul* and a *Body,* and to each of these God hath expressed infinite mercy & tenderness. Do but consider what was before told you of the SECOND COVENANT, & the *mercies* therein offered, even *Christ* himself & all his *benefits,* and also that he offers them so *sincerely* and *heartily* that no man can miss of *enjoying* them but by his own *default.* For he doth most really and affectionately desire we should embrace them and live; as appears by that solemn Oath of his, Eze. 33. 11. *As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live:* whereto he adds this passionate expression, *turn ye, turn ye from your evil ways for why will ye die?* To the same purpose you may read *Ezek.* 18. Consider this, I say, and then surely you cannot but say, He hath great *kindness* to our *souls.* Nay, let every man but remember with himself the many calls he hath had to *repentance* and *amendment;* sometimes *outward,* by the *Word,* sometimes *inward,* by the secret whispers of God's *Spirit* in his heart, which were only to woe and entreat him to avoid *Eternal misery,* and to accept of *Eternal happiness;* let him, I say, remember these, together with those many other means God hath used towards him for the same end, and he will have reason to confess God's *kindness,* not only to *men's souls* in *general,* but to his own in *particular.*

31. Neither hath he been wanting to our *Bodies,* all the *good things* they enjoy, as *health, strength, food, raiment,* and what ever else concerns them, are merely his *gifts;* so that indeed it is impossible we should be ignorant of his *mercies* to them, all those *outward* comforts and *refreshments* we daily enjoy, being continual *effects* and *witnesses* of it, and though some enjoy more of these then others, yet there is no person but enjoys so much in one kind or other, as abundantly shows God's *mercy* and kindness to him in respect of his *Body.*

32. And now surely you will think it but reasonable we should *Love* him, who is in all respects thus *Lovely:* Indeed this is a *duty* so generally acknowledged, that if you should ask any man the question, whether he loved God or no, he would think you did him great wrong to doubt of it; yet for all this, it is too plain, that there are vey few, that do indeed *love* him, and this will soon be proved to you by examining a little, what are the *common effects* of *love,* which we bear to men like ourselves, and then trying, whether we can show any such *fruits* of our love to *God.*

33. Of that sort there are *divers,* but for shortness I will name but two. The *first* is a *Desire of pleasing,* the *second* a *Desire of enjoying.* These are constantly the *Fruits* of *Love.* For the *first,* 'tis known by all, that he that loves any person, is very desirous to approve himself to him, to do whatsoever he thinks will be pleasing to him; and according to the degree of *love,* so is this

desire more or less, where we love *earnestly,* we are very earnest, and careful to *please.* Now if we have indeed that *love* to *God* we pretend to, it will bring forth this fruit, we shall be careful to please him in all things. Therefore as you judge of the *tree by its fruits,* so may you judge of your *love* of *God,* by this *fruit* of it; nay indeed this is the way of trial, which *Christ* himself hath given us, *Jo.* 14. 15. *If ye love me keep my commandments;* and S. *John* tell us, 1 *Ep.* 5. 3. *That this is the love of God, that we walk after his commandments,* and where this one proof is wanting, it will be impossible to testify our love to God.

34. But it must yet be farther considered, that this *love* of *God* must not be in a low or weak degree, for besides that the *Motives* to it, his *excellency* and his *kindness* are in the *highest;* the same *Commandment* which bids us *love God,* bids us *love him with all our heart, and with all our strength,* that is, as much as is *possible* for us, and *above* anything else. And therefore to the fulfilling of this *Commandment,* it is necessary we *love* him in that *degree;* and if we do so, then certainly we shall have not only some slight and faint endeavors of *pleasing,* but such as are most *diligent* and *earnest,* such as will put us upon the most painful and costly duties, make us willing to forsake our own *ease, goods, friends,* yea, *life* itself, when we cannot keep them without *disobeying* God.

35. Now examine thyself by this; hast thou this fruit of love to show? doest thou make it thy constant and greatest care to keep God's Commandments? to obey him in all things? earnestly laboring to *please* him to the utmost of thy power, even to the forsakeing of what is dearest to thee in this world? if thou dost, thou mayest then truly say thou lovest God. But on the contrary, if thou willfully continuest in the breach of many, nay, but of any one command of his, never deceive thyself, for the love of God abides not in thee. This will be made plain to you, if you consider what the *Scripture* saith of such, as that they are *enemies to God by their wicked works,* Col. 1. 21. That the *carnal* mind (and such is every one that continues *willfully in sin)* is *enmity with 'God,* Rom. 8. 7. That he that *sins wilfuly tramples underfoot the Son of God, and doth despite unto the Spirit of Grace,* Heb. 10. 29. and many the like. And therefore unless you can think *enmity,* and *trampling,* and *despite* to be *fruits of love,* you must not believe you *love* God, whilst you go on in any willful disobedience to him.

36. A *Second fruit* of *Love,* I told you, was *desire* of *Enjoying.* This is constantly to be seen in our *love* to one another. If you have a friend whom you entirely *love,* you desire his *conversation,* wish to be always in his *company:* and thus will it also be in our *love* to God if that be as great and hearty as this.

37. There is a *twofold Enjoying of God,* the one *Imperfect* in this life, the other more *Perfect* and complete in the life to come; that in this life is that *conversation,* as I may call it, which we have with God in his *Ordinances,* in *Praying,* and *Meditating,* in *Hearing* his *Word,* in *Receiving* the *Sacrament,* which are all intended for this purpose, to bring us into an intimacy and familiarity with God by *speaking* to him, and *hearing* him *speak* to us.

38. Now if we do indeed love God, we shall certainly hugely value and desire these ways of *conversing* with him, it being all that we can have in this life; it will make us with *David* esteem *one day in God's Courts better then a thousand,* Psal. 84. 10. We shall be glad to have

these *opportunities* of approaching to him as often as it is possible, & be careful to use them *diligently,* to that end of *uniting* us still more to him; yea we shall come to these *Spiritual* exercises with the same *cheerfulness* we would go to our *dearest friend.* And if indeed we do thus it is a good proof of our *Love.*

39. But I fear there are not many have this to show for it, as appears by the common *backwardness* and unwillingness of men to come to these; and their *negligence,* and heartlessness when they are at them; and can we think that God will ever own us for *lovers* of him, whilst we have such *dislikes* to his company, that we will never come into it but when we are *dragged* by *fear* or *shame* of men or some such worldly Motive? It is sure you would not think that man *loved* you, whom you perceived to shun your *company,* and to be loath to come in your *sight.* And therefore be not so unreasonable as to say, *You love God,* when yet you desire to keep as far from him as you can.

40. But besides this, there is another *Enjoyment* of God, which is more perfect and *complete,* and that is our *perpetual* enjoying of him in heaven, where we shall be forever *united* to him, and enjoy him not now and then only for *short* spaces of time, as we do here, but *continually* without *interruption,* or breaking off. And certainly if we have that *degree* of *love to God* we ought, this cannot but be most earnestly desired by us so much, that we shall think no *labor* too great to compass it. The *seven years* that *Jacob* served for *Rachel. Gen.* 29. 20. *seemed to him but a few days for the love that he had to her:* & surely if we have *love* to *God* we shall not think the service of our whole *lives* too *dear a price* for this full *Enjoyment* of him, nor esteem all the *Enjoyments* of the world worth the looking on in comparison thereof.

41. If we can truly tell ourselves we do thus long for this enjoyment of God, we may believe we *love* him. But I fear again there are but few that can thus approve their *love.* For if we look into men's *lives,* we shall see they are not generally so *fond* of this *Enjoyment,* as to be at any pains to purchase it. And not only so, but it is to be doubted, there are many who if it were put to their *choice,* whether they would live *here* always to enjoy the *profit* and pleasure of the *world,* or go to *heaven* to *enjoy* God, would, like the children of *Gad* and *Reuben,* set up their rest on this side *Jordan, Num.* 32. and never desire that heavenly *Canaan;* so close do their affections cleave to things *below,* which shows clearly they have not made God their *treasure,* for then according to our *Savior's* Rule, *Mat.* 6. 21. their heart would be with him. Nay, further yet; it is too plain that many of us set so little *value* on this *Enjoying* of God, that we *preser* the *vilest* and *basest* sins before him, and choose to *Enjoy* them, though by it we utterly lose our parts in Him, which is the case of every man that continues willfully in those sins.

42. And now I fear, according to these Rules of *Trial,* many that *prefess* to *love God,* will be found not to do so. I conclude all with the words of S. *John* 1 *Ep.* 3. 18. Which though spoken of the love of our *brethren,* is very fitly appliable to this love of God, let *us not love in word, neither in tongue, but in deed and in truth.*

43. A *Fourth duty* to God is FEAR; this arises from the *consideration* both of his *Justice* & his *Power;* his *Justice* is such that he will not *clear the wicked,* & his *Power* such, that he is able to inflict the sorest punishments upon them; and that this is a reasonable cause of *fear, Christ*

himself tells us, *Mat.* 10. 18. *Fear him which is able to destroy both body and soul in hell.* Many other places of *Scripture* there are, which commend to us this duty, as *Ps.* 2. 11. *Serve the Lord with fear: Psal.* 34. 9. *Fear the Lord ye that be his Saints. Pro.* 9. 10. *The fear of the Lord is the beginning of wisdom,* and divers the like; and indeed all the threatenings of wrath against sinners, which we meet with in the *Scripture,* are only to this end, to work this *fear* in our hearts.

44. Now this fear is nothing else, but such an awful regard of God, as may keep us from offending him. This the wise man tells us, *Pro.* 16. 17. *The fear of the Lord is to depart from evil:* so that none can be said truly to *fear* God, that is not thereby withheld from *sin;* & this is but answerable to that common fear we have towards man; whoever we know may hurt us, we wilbeware of *provoking,* & therefore if we be not as wary of *displeasing* God, it is plain we *fear* men more then we do him.

45. How great a madness this is, thus to *fear men* above *God,* will soon appear if we compare what man can do to us with that which God can. And *first,* it is sure, it is not in the power of man (I might say *Devils* too) to do us any *hurt* unless God *permit* and suffer them to do it: so that if we do but keep him our friend, we may say with the Psalmist, *The Lord is on my side, I fear not what man can do unto me.* For let their malice be never so great, he can restrain and keep them from hurting us, nay, he can change their minds toward us, according to that of the wise man, Prov. 16. 7. *When a man's ways please the Lord, he maketh even his enemies to be at peace with him.* A notable example of this we have in *Jacob, Gen.* 32. who when his brother *Esau* was coming against him as an enemy, God wonderfully turned his heart, so that he met him with all the *expressions* of *brotherly kindness,* as you may read in the next Chapter.

46. But *secondly,* suppose men were left at liberty to do thee what mischief they could; alas, their power goes but a little way, they may perhaps rob thee of thy *goods,* it may be they may take away thy *liberty* or thy *credit,* or perchance thy *life* too, but that thou knowest is the utmost they can do. But now God can do all this when he pleases, and that which is *infinitely* more, his vengeance reaches even beyond death itself, to the eternal misery both of *Body* and *Soul* in *hell;* in comparison of which, death is so inconsiderable, that we are not to look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do,* saith Christ, *Luke* 12. 4. And then immediately adds, *But I will forewarn you whom ye shall fear, fear him which after he hath killed hath power to cast into hell, yea, I say unto you, Fear him.* In which words the comparison is set between that *greatest* ill we can suffer from man, the loss of *life,* and those sadder *evils* God can inflict on us; and the *latter* are found to be the only *dreadful* things, and therefore God only to be *feared.*

47. But there is yet one thing farther considerable in this matter, which is this, It is possible we may transgress against men and they not know it: I may perhaps *steal* my *neighbors goods,* or defile his *wife,* and keep it so close that he shall not suspect me, and so never bring me to punishment for it; but this we cannot do with God, he knows all things, even the most secret thoughts of our hearts; and therefore though we commit a sin never so closely, he is sure to find us, and will as surely, if we do not timely repent, punish us eternally for it.

48. And now surely it cannot but be *confessed,* that it is much safer *displeasing* men, then God; yet alas our *practice* is as if we *believed* the *direct* contrary, there being nothing more ordinary with us then for the *avoiding* of some present danger we fear from men, to rush ourselves upon the *indignation* of God. And thus it is with us, when either to save our *estates,* or *credits,* or our very *lives,* we commit any *sin,* for that is plainly the choosing to provoke God, rather then man.

49. But God knows this case of *fear* of *men* is not the only one wherein we venture to displease him, for we commit many sins, to wch we have none of this temptation, nor indeed any other, as for instance that of *Common Swearing,* to which there is nothing either of pleasure, or profit to invite us. Nay, many times, we, who so *fear* the mischiefs that other men may do to us that we are ready to buy them off with the greatest sins, do ourselves bring all those very mischiefs upon us, by sins of our own choosing. Thus the careless *Prodigal robs* himself of his *estate,* the *Deceitful & Dishoneft* man, or any that lives in open *notorious sin, deprives* himself of his *credit,* and the *Drunkard & Glutton* brings *diseases* on himself, to the *shortening* his life. And can we think we do at all *Fear God,* when that fear hath so little power over us, that though it be backed with the many present *mischiefs* that attend upon *sin,* it is not able to keep us from them? surely such men are far from fearing God, that they rather seem to defy him, resolve to provoke him, whatsoever it cost them, either in this world or the next. Yet so unreasonably partial are we to our selves, that even such as these will pretend to this fear: you may examine multitudes of the most gross scandalous sinners, before you shall meet with one that will acknowledge he fears not God. It is strange it should be possible for men thus to cheat themselves; but however, it is certain we cannot deceive God, he will not be *mocked,* and therefore if we will not now so *fear* as to *avoid sin,* we shall one day *fear* when it will be too late to *avoid punishment.*

50. A *Fift Duty* to God, that of TRUSTING in him, that is, *depending* and *resting* on him: and that is *First* in all *dangers, Secondly* in all *wants.* We are to rest on him in all our *dangers* both *Spiritual* and *Temporal.* Of the first sort, are all those *Temptations,* by which we are in *danger* to be *drawn* to *sin.* And in this respect he hath *promised,* that if we *resist the Devil he shall fly from us, Jam* 4. 7. Therefore our duty is *first* to *pray* earnestly for God's grace to enable us to overcome the *temptation,* and *Secondly,* to set ourselves manfully to combat with it, not yielding or giving consent to it in the least degree; and whilst we do thus, we are *confidently* to rest upon God, that his *grace* will be *sufficient* for us that he will either remove the *temptation,* or *strengthen* us to *withstand* it.

51. *Secondly,* in all outward & *Temporal Dangers,* we are to *rest* upon him, as knowing that he is *able* to deliver us, and that he will do so if he see it *best* for us, & if we be such to whom he hath *promised* his *protection,* that is, such as truly *fear* him. To this purpose we have many *promises* in *Scripture, Ps.* 34. 7. *The Angel of the Lord tarrieth round about them that fear him, and delivereth them: & Ps.* 34. 20. *The Lord delivereth the souls of his Saints, and all that put their trust in him shall not be destitute;* and divers the like. And also we have many examples, as that of the *three children* in the Furnace, *Daniel* 3. That of *Daniel* in the *Lions Den, Daniel* 6. And many others; all which serve to teach us this one lesson, that if we go on conscionably in

performing our duty, we need not he dismayed for anything that can be fall us, for the God whom we serve, *is able to deliver us.*

52. Therefore in all *dangers,* we are *first* humbly to *pray* for his aid, and then to *rest* ourselves *cheerfully* on him; and assuring ourselves that he will give such an *issue* as shall be most for our *good.* But above all things, we must be sure to *fix* our *dependence wholly* on him, and not to *rely* on the *creatures* for *help,* much less must we seek to *deliver* ourselves by any unlawful means; that is, by the *committing* of any *sin;* for that is like *Saul,* 1 *Samuel* 28. 7. to go to the *Witch,* that is, to the *Devil* for help; such courses do commonly *deceive* our hopes at the present, and instead of *delivering* us out of our *straits,* plunge us in greater, and those much more uncomfortable ones, because then we want that which is the only support, God's *favor* and aid which we certainly forfeit when we thus seek to rescue ourselves by any *sinful* means. But supposing we could by such a way certainly free ourselves from the *present danger,* yet alas we are far from having *gained* safety by it, we have only removed the *danger* from that which was less considerable, and brought it upon the most precious part of us, our *Souls;* like an *unskillful Physician,* that to remove a pain from the *finger* strikes it to the *heart;* we are therefore grossly mistaken when we think we have played the good *Husband* in saving our *Liberties* or *Estates,* or *Lives* themselves by a sin; we have not saved them but madly *overbought* them, laid out our very *Souls* on them: And *Christ* tells us how little we shall gain by such bargains, *Mat.* 17. 26. *What is a man profited if he shall gain the whole world and lose his own soul?* Let us therefore resolve never to value anything we can possess in this world at so high a rate, as to keep it at the price of the least sin, but when ever things are driven to such an issue, that we must either part with some, perhaps all our worldly possessions, nay life itself or else commit a *sin,* let us then remember, that this is the *season* for us to perform that great and excellent duty of *taking up the Cross,* which we can never so properly do in this case, for our bearing of that which we have no possible way of *avoiding,* can at most be said to be but the *carrying* of the *Cross,* but then only can we be said to *take it up,* when having a means of escaping it by a sin, we rather choose to endure the *Cross* then commit the *Sin,* for then it is not laid on us by any unavoidable necessity, but we willingly *choose* it; and this is *highly* acceptable with God, yea, withal so strictly required by him, that if we fail of performing it, when we are put to the *trial,* we are not to be accounted followers of *Christ,* for so himself hath expressly told us, *Mat.* 16. 24. *If any man come after me, let him deny himself, and take up his Cross and follow me;* and so again, *Mark* 8. 34. It were therefore a good point of *Spiritual Wisdom* for us, sometimes by some *lower degrees* of *self-denial,* to fit ourselves for this *greater,* when we shall be called to it; we know he that expects to run a *Race* will beforehand be often *breathing* himself, that he may not be foiled when he comes to run for the *prize;* in like manner 'twil be fit for us, sometimes to *abridge* ourselves somewhat of our *lawful* pleasure, or ease, or profit, so that we may get such a *mastery* over our *selves,* as to be able to renounce all, when our obedience to God requires it.

53. And as we are thus to *Trust* on God for *deliverance* from danger, so are we likewise for *supply* of our *wants;* and those again are either *Spiritual* or *Temporal:* our *Spiritual want* is that of his *Grace* to enable us to *serve* him, without which we can do nothing; and for this we are to depend on him, provided, we neglect not the means, which are *Prayer,* and a *Careful using*

of what he hath already bestowed on us: For then we have his *promise* for it, *he will give the holy Spirit to them that ask it, Luke* 11. 15. And *unto him that hath shall be given, Mat.* 25. 29. that is, *To him that hath made a good use of that grace, he hath already, God will give more.* We are not therefore to *affright* ourselves with the *difficulty* of those things God requires of us, but *remember* he commands nothing which he will not *enable* us to perform, if we be not *wanting* to ourselves. And therefore let us sincerely do *our* parts, and *confidently* assure ourselves God will not fail of *his.*

54. But we have likewise *Temporal* and *Bodily* wants, and for the *supply* of them we are likewise to *rely* on him. And for this also we want no *Promises,* supposing us to be of the number of them to whom they are made, that is, God's faithful Servants: *They that fear the Lord lack nothing,* Psal. 34. 9. & *v.* 10. *They that seek the Lord shall want no manner of thing that is good:* Again, Psal. 33. 18, 19. *Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their souls from death, and to feed them in time of famine.* Examples also we have of this, as we may see in the case of *Elijah,* and the *poor Widow,* 1 *Kings* 17. And many others.

55. We are therefore to look up to him for the provision of all things necessary for us, according to that of the *Psalmist, The eyes of all wait upon thee, O Lord, and thou givest them meat in due season.* And our Savior hath taught us to *pray* for our *daily bread;* thereby teaching us that we are to live in *continual dependence* upon God for it. Yet I mean not by this, that we should so expect it from God, as to give up ourselves to *idleness* and expect to be fed by *Miracles.* No, our honest *industry* and labor is the means by which God *ordinarily* gives us the *necessaries* of this life; and therefore we must by no means *neglect* that. He *that will not labor, let him not eat,* says the Apostle, 2 *Thess.* 3. 10. And we may believe God will pronounce the same *sentence,* and suffer the *slothful* person to *want* even necessary food. But when we have faithfully used our own *endeavor,* then we must also look up to God for his blessing on it, without which it can never *prosper* to us. And having done thus, we may comfortably *rest* ourselves on his *Providence* for such a measure of these *outward* things as he fees fittest for us.

56. But if our *condition* be such that we are not able to *labor,* and have no other means of bringing in the *necessaries* of life to ourselves, yet even then we are *cheerfully* to rest upon God, believing that he who *feeds* the *Ravens,* will by some means or other, though we know not what, *provide* for us so long as he pleases we shall continue in this world, and never in any case *torment* ourselves with *carking* and *distrustful* thoughts; but as the Apostle, 1 *Pet.* 5. 7. *Cast all our care on him who careth for us.*

57. This is earnestly pressed by our *Savior, Matth.* 6. where he abundantly shows the *folly* of this sin of *distrust.* The place is a most excellent one, and therefore I shall set it down at large, Verse 25. *Therefore, I say unto you, take no thought for your life, what you shall eat, or what you shall drink; neither for your body, what you shall put on; is not the life more then meat, and the body then raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better then they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? consider the*

Lilies of the field how they grow, they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the Oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousness, and then all these things shall be added unto you. Take therefore no thought for tomorrow, for the morrow shall take thought for the things of itself, sufficient unto the day is the evil thereof. I might add many other texts to this purpose, but this is so *full* and *convincing* that I suppose it needless.

58. All therefore that I shall say more concerning this *duty,* is to put you in mind of the great *benefits* of it; as *first,* that by his *trusting* upon God, you *engage* and *bind* him to *provide* for you. *Men,* you know, think themselves highly *concerned* not to *fail* those that depend and *trust* upon them; and certainly God doth so much more. But then *secondly,* there is a great deal of *ease* and quiet in the *practice* of this *duty;* it delivers us from all those *carkings* and *immoderate* cares which *disquiet* our *minds,* break our *sleep,* and *gnaws* even our very *heart.* I doubt not but those that have felt them, need not be told they are *uneasy.* But then me thinks that *uneasiness* should make us forward to embrace the means for the *removing* of them, and so we see it too often doth in *unlawful* ones; men will *cheat,* and *steal,* and *lie,* and do anything to deliver themselves from the *fear* of *want.* But alas, they commonly prove but *deceitful* remedies; they bring God's curse on us, and so are more likely to *betray* us to *want,* then to keep us from it. But if you desire a certain and *unfailing* cure for *cares,* take this of *relying* upon God.

59. For what should cause that man to fear *want* that knows he hath one that cares for him, who is *All-sufficient,* and will not suffer him to want what is fit for him. If a *poor* man had but a *faithful promise* from a *wealthy* person that he would never suffer him to *want,* it is sure he would be highly cheered with it, and would not then think fit to be as carking as he was before, and yet a man's promise may fail us, he may either grow *poor* and not be *able,* or he may prove *false* and not be *willing* to make good his word. But we know God is subject neither to impoverishing nor deceit. And therefore how vile an injury do we offer to him if we dare not trust as much upon his *promise* as we would that of a *man?* yea, and how great a mischief do we do ourselves by loading our minds with a multitude of vexatious and tormenting cares, when we may so securely *cast our burden upon God?* I conclude this in the words of the Apostle, *Phil.* 4. 6. *Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God.*

PARTITION II. *Of* HUMILITY, *Of Submission to God's Will, in respect of Obedience, Of Patience in all sorts of sufferings, and of* HONOUR *due to God in several ways, in his House, Possessions, his Day, Word, Sacraments, &c.*

§. 1. A *SIXTH* Duty to God is HUMILITY, that is, such a sense of our own *meanness* and his *excellency,* as may work in us *lowly* and *unfeigned submission* to him: This *Submission* is twofold; *first,* to his *Will, secondly,* to his *Wisdom.*

2. The *submission* to his *Will* is also of two sorts, the *submission* either of *obedience* or *patience,* That of *obedience* is our ready *yielding* ourselves up to *do* his *Will,* so that when God hath by his *command* made known to us what his *pleasure* is, *cheerfully* and *readily* to set about it. To enable us to this, *humility* is exceeding necessary; for a *proud* person is of all others the unaptest to *obey,* and we see men never pay an *obedience* but where they acknowledge the person commanding to be some way above them. And so it is here, if we be not thoroughly persuaded that God is infinitely *above* us, that we are *vileness* and nothing in comparison of him, we shall never pay our due *obedience.*

3. Therefore if ever you mean to obey entirely (as you must if ever you mean to be *saved)* get your hearts possessed with the *sense* of that great unspeakable *distance* that is between God and you Consider him as he is a God of *infinite Majesty* and *glory,* and we poor *worms* of the earth; he *infinite* in *power,* able to do all *things,* and we able to do *nothing,* not so much as to make one *hair white or black;* as our Savior speaks, *Mat.* 5. 36. He of *infinite purity* and *holiness,* and we *polluted* and *defiled,* wallowing in all kind of *sins* and *uncleanness;* he *unchangeable* and *constant,* and we subject to *change* and alteration every minute of our lives. He *Eternal* and *Immortal,* and we frail *mortals,* that when ever he *taketh away our breath we die, and are turned again to our dust,* Psal. 104. 29. Consider all this, I say, and you cannot but acknowledge a wide *difference* between God and man, and therefore may well cry out with *Job,* after he had approachit so near to *Goa,* as to discern somewhat of his *excellency, Job* 42. 56. *Now mine eye seeth thee, wherefore* 1 *abhor myself and repent in dust and ashes.*

4. And even when this *Humility* hath brought us to *obedience* it is not then to be *cast* off, as if we had no further use of it; for there is still great use, nay *necessity* of it, to keep us from any *high conceits* of our performances, which if we once entertain, it will blast the best of them, and make them utterly *unacceptable* to God like the *strictness* of the *Pharisee,* which when once he came to boast of, the *Publican* was preferred before him, *Luke* 18. The best of our works are so full of infirmity and pollution, that if we compare them with that perfection, and purity, which is in God, we may truly say with the *Prophet, All our righteousnesses are as filthy rags, Isaiah* 64. 6. And therefore to pride ourselves in them, is the same madness, that it would be in a beggar, to brag of his appared when it is nothing but vile rags, and tatters. Our Savior's precept in this matter must always be remembered, *Luke* 17. 10. *When you have done all those things which are commanded you, say, we are unprositable servants;* if when we have done all, we must give ourselves no better a title, what are we then to esteem ourselves, that are so far from doing any considerable part, of what we are *commanded?* Surely that worser name of *slothful* and *wicked servant, Matth.* 25. 26. we have no reason to think too *bad* for us.

5. A *Second* sort of *Submission* to his *will,* is that of *Patience;* this stands in *suffering* his *will,* as that of obedience did in acting it, and is nothing else, but a *willing* and quiet yielding to whatever *afflictions* it pleases God to lay upon us. This the forementioned *humility* will make easy to us; for when our hearts are thoroughly possessed with that *reverence and esteem of God,* it will be impossible for us to grudge or murmur at whatever he does. We see an instance of it in Old *Eli,* 1 *Sam* 3. Who after he had heard the sad threatenings of *God* against him, of the *destruction* of his *family,* the loss of the *Priesthood,* the cutting off *both his sons in*

one day, which were all of them afflictions of the heaviest kind, yet this one consideration, that it *was the Lord,* enabled him calmly and quietly to yield to them; saying, *Let him do what seemeth him good, Verse* 18. The same effect it had on *David,* in his *suffering, Psalm* 39. 9. *I was dumb, I opened not my mouth because thou didst it: God doing* it *silenced* all *murmurings* and *grumblings* in him. And so must it do in us, in all our *afflictions,* if we will indeed *approve* our *humility* to God.

6. For surely you will not think that *child* hath due humility to his *parent,* or that *servant* to his *Master,* that when they are corrected, shall fly in the *Father* or *Masters face.* But thus do we when ever we grudge and repine at that which God lays upon us. But besides the want of Humility in our so doing, there is also a great want of *justice* in it; for God hath, as we are his creatures, a Right to do with us what he will, and therefore for us to resist that *right* of his, is the *highest injustice* that can be; nay farther, it is also the greatest *folly* in the world, for it is only our good that God aims at in afdicting us; that heavenly Father is not like our earthly ones, who sometime correct their children only to satisfy their own angry humor, not to do them good. But this is subject to no such frailties, *he doth not afflict willingly, nor grieve the children of man,* Lam. 3. 33. They are our sins, which do not only give him just cause, but even force and necessitate him to punish us He carries to us the bowels and affections of the tenderest Father: now when a Father sees his child *stubborn* and *rebellious,* and running on in a course that will certainly undo him, what greater act of Fatherly kindness can he do then chasten and correct him, to see if by that means he may amend him; nay indeed he could not be said to have true kindness to him if he should not. And thus it is with God when he sees us run on in *sin,* either he must leave off to love us, and so leave us to ourselves to take our own course, and that is the *heaviest curse* that can be fall any man; or else if he continue to *love* us, he must *correct* and *punish* us to bring us to *amendment.* Therefore when ever he strikes, we are in all reason, not only *patiently* to lie under his *rod,* but (as I may say) kiss it also; that is, be very *thankful* to him, that he is *pleased* not to *give us over to our own hearts lusts,* Psal. 18. 12. but still continue his *care* of us; sends *afflictions,* as so many *messengers* to call us home to himself. You see then how *gross* a *folly* it is to *murmur* at those *stripes,* which are meant so graciously; it is like that of a *froward patient,* which reproaches and reviles the *Physician* that comes to cure him, and if such a one be left to die of his *disease,* everyone knows whom he is to *thank* for it.

7. But it is not only quietness, no nor thankfulness neither under *afflictions,* that is the full of our Duty in this matter; we must have *fruitfulness* also, or all the rest will stand us in no stead. By *fruitfulness* I mean the bringing forth that, which the *afflictions* were sent to work in us; *viz.* the *amendment* of our *lives.* To which purpose in time of *affliction* it is very necessary for us to call ourselves to an *account,* to *examine* our hearts and lives, and *search* diligently, what *sins* lie upon us, which *provoked* God thus to smite us, and whatsoever we find ourselves guilty of, humbly to *confess* to *God* and immediately to forsake for the rest of our time.

8. All I shall add concerning this duty of *patience,* is, that we are as much bound to it in one sort of *sufferings,* as another, whether our *suffering* be so immediately from *God's* hand, that no creature hath anything to do in it, as *sickness,* or the like; or whether it be such wherein

men are the *instruments* of *afflicting* us. For it is most sure, when any man doth *us* hurt, he could not do it, without *God's permission,* and *sufferance,* and God may as well make them the instruments of punishing us, as do it more directly by himself; and it is but a counterfeit patience, that pretends to *submit* to God, and yet can bear nothing from men; we see *holy Job,* who is set forth to us as a *pattern of true patience,* made no such *difference* in his *afflictions,* he took the loss of his *Cattel,* which the *Chaldeans* and *Sabaeans* robbed him of, with the very same *meekness,* with which he did that, which was consumed by *fire from heaven.* When therefore we suffer anything from men, be it never so unjustly in respect of them, we are yet to confess it is most just in respect of God, and therefore instead of looking upon them with *rage* and *revenge,* as the common custom of the world is, we are to look up to God, acknowledge his justice in the affliction, begging his pardon most earnestly for those sins, which have provoked him to send it, and *patiently* and *thankfully* bear it, till he shall see fit to remove it; still saying with *Job, blessed be the name of the Lord.*

9. But I told you, *Humility* contained in it a *submission* not only to his *Will,* but also to his *Wisdom;* that is, to acknowledge him infinitely Wise, and therefore that whatever he doth is best and fittest to be done. And this we are to *confess* both in his *commands,* and in his *disposing* and *ordering* of things: *First,* whatsoever he commands us either to *believe* or *do,* we are to *submit* to his *Wisdom* in both, to *believe* whatever he *bids* us *believe,* how *impossible* soever it seems to our *shallow* understandings, and to do whatever he *commands* us to do, how contrary soever it be to our *fleshly Reason* or humor, and in both to *conclude,* that his *Commands* are most fit and *Reasonable* however they appear to us.

10. *Secondly,* We are to *submit* to his *Wisd•me* in respect of his *Disposal* and *Ordering* of things; to *acknowledge* he disposes all things most *Wisely,* and that not only in what concerns the *world* in *general,* but also in what concerns everyone of us in *particular;* so that what condition soever he put us in, we are to assure ourselves it is that which is *best* for us, since he *chooses* it for us who cannot err. And therefore never to have impatient desires of anything in this world, but to leave it to God to fit us with such an *estate* and *condition* as he sees best for us, and there let us quietly and *contentedly* rest; yea, though it be such as of all others we should least have *wisht* for ourselves. And this surely cannot but appear very reasonable to any that hath *humility;* for that having taught him, that God is *infinitely wise,* and he very *foolish,* he can never doubt but that it is much more for his good that God should *choose* for him, then he for himself; even as it is much more for the childes good to have the parent *choose* for it, then to be left to those *silly choices* it would make for its self. For how many times would it cut, and burn, and mischief itself if it might have everything it *desires?* And such children are we, we many times *eagerly desire* those things which would undo us if we had them. Thus many times we wish for *Wealth,* and *Honor,* and *Beauty,* and the like, when if we had them they would only prove *snares* to us, we should be drawn into *sin* by them. And this God, who knows all things, sees, though we do not, and therefore often denies us those things which he sees will tend to our mischief, and it is his abundant mercy that he doth so. Let us therefore when ever we be *disappointed* of any of our aims and wishes, not only *patiently* but *joyfully* submit to it, as knowing that it is certainly *best* for us, it being chosen by the unerring *wisdom* of our heavenly *Father.*

11. A *seventh* Duty to God is HONOR, that is, the *paying* him such a *reverence* and *respect* as belongs to so great a *Majesty.* And this is either *inward* or *outward.* The *inward* is the *exalting* him in our *hearts* having always the highest and most excellent esteem of him. The outward is the *manifesting* and showing forth that *inward;* and that is the first *general* in the *whole* course of our lives, the living like men that do indeed carry that high *esteem* of God. Now you know if we bear any special *Reverence* but to a *Man,* we will be careful not to do any *foul* or base thing in his *presence,* and so if we do indeed *honor* God, we shall *abhor* to do any *unworthy* thing in his sight. But God sees all things, and therefore there is no way to *shun* the doing it in his *sight* if we do it at all; therefore if we do thus *reverence* him, we must never at any time do any *sinful* thing.

12. But besides this *general* way of *honoring* God, there are many *particular acts* by which we may *honor* him, and those *acts* are divers, according to the several *particulars* about which they are exercised. For we are to pay his *honor* not only *immediately* to himself, but also by a due *estimation* and account of all those things that nearly *relate* or belong to him. Those are especially six; *first,* his *House, secondly,* his *Revenue* or *income* (as I may say) *thirdly,* his *Day, fourthly,* his *Word, fifthly,* his *Sacraments,* and *sixthly,* his *Name;* and everyone of these is to have some degree of our *Reverence* and *Esteem.*

13. *First,* his *House,* that is, the *Church,* which being the place set apart for his *public* worship, we are to look on it, though not as *Holy* in respect of itself, yet in respect of its use, and therefore must not *profane* it by employing it to uses of our own. This *Christ* hath taught us by that act of his, *Matth.* 21. 12. in driving the buyers and sellers out of the Temple, saying, *My house is called the house of prayer:* And again, *John* 2. 16. *Make not my Fathers house a house of Merchandize.* By which it is clear, *Churches* are to be used only for the services of God, and we are to make that the only end of our *coming* thither, and not to come to *Church* as to a *Market,* to make *bargains* or dispatch *businesses* with our neighbors, as is too common among many. But when ever thou enterest the *Church,* remember that it is the *House* of *God,* a place where he is in an *especial* manner *present,* and therefore take the counsel of the Wise man, *Eccles.* 5. 1. and *keep thy foot when thou goest into the house of God;* that is, behave thyself with that *godly* awe and *reverence* which belongs to that great *Majesty* thou art before. Remember that thy business there is to *converse* with God, and therefore shut out all thoughts of the *world,* even of thy most *lawful business,* which though they be allowable at another time, are here *sinful.* How fearful a guilt is it then to entertain any such thoughts as are in themselves wicked? It is like the *treason* of *Judas,* who pretended indeed to come to kiss his *Master,* but brought with him a *band of Soldiers* to apprehend him, *Mat.* 26. We make show in our coming to Church, of *serving* and *worshiping* God, but we bring with us a *train* of his enemies to provoke and *despite* him. This is a wickedness that may outvie the *profaneness* of these days, in turning *Churches* into *Stables;* for *sinful* and *polluted* thoughts are much the worst sort of *beasts.*

14. The *second* thing to which respect belongs, is his *Revenue* or *income;* that is, whatsoever is his *peculiar possessions,* set apart for the maintenance of those that attend his *service;* those were the *Priests* in time of the *Law,* and *Ministers* of the *Gospel* now with us. And what ever is thus set apart, we must look on with such *respect* as not to dare to turn it to any *other* use. Of

this sort some are the *free-will-offerings* of men, who have sometimes of their *own* accord given some of their *Goods* or *Lands* to this *Holy* use; and whatsoever is so given, can neither by the person that gave, nor any other be taken away without that great sin of *Sacrilege.*

15. But besides these, there was among the *Jews,* and hath always been in all *Christian* Nations, something allotted by the *Law* of the Nation for the support and maintenance of those that attend the *service* of God. And it is but just and necessary it should be so, that those who by undertaking that *Calling* are taken off from the ways of gaining a *livelihood* in the world, should be provided for by them whose *souls* they watch over. And therefore it is most reasonable, which the Apostle urges in this matter, 1 *Cor.* 9. 11. *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* That is, it is most unreasonable for men to grudge the bestowing a few *carnal* things, the outward necessaries of this *temporal* life, on them from whom they receive *spiritual things,* even *instruction* and *assistance* towards the *obtaining* of an *eternal* life.

16. Now whatsoever is thus appointed for this use, may by no means be employed to any other. And therefore those *Tithes* which are here by *Law* allotted for the maintenance of the *Ministry,* must by no means be kept back, nor any tricks or shifts used to avoid the *payment* either in *whole* or in *part.* For first, it is certain, that it is as truly *theft* as any other robbery can be, *Ministers* having right to their *tithes* by the same *Law* which gives any other man right to his *estate.* But then *secondly,* it is another manner of robbery then we think of, it is a *robbing of God,* whose *Service* they were given to maintain, and that you may not doubt the truth of this, it is no more then God himself hath said of it, *Mal.* 3. 8. *Will a man rob God? yet ye have robbed me; yet ye say, Wherein have we robbed thee? in tithes and offerings.* Here it is most plain that in God's account the with holding *tithes* is a *robbing* of him. And if you please you may in the next verse see what the gains of this robbery amounts to, *Ye are cursed with a curse:* A curse is all is gotten by it; and common experience shows us that *GOD'S vengeance* doth in a remarkable manner pursue this sin of *Sacrilege,* whether it be that of with holding *tithes,* or the other of seizing on those *possessions,* which have been voluntarily consecrated to God. Men think to enrich themselves by it, but it usually proves directly contrary; this *unlawful* gain becomes such a Canker in the estate, as often eats out even that we had a *just* title to. And therefore if you love (I will not say your souls, but) your estates, preserve them from that danger by a strict care never to meddle with anything set a part for God.

17. A *Third* thing, wherein we are to express our *Reverence* to God; is the *hallowing* of the *times,* set apart for his *service.* He who hath given all our time, requires some part of it to be paid back again, as a rent or *tribute* of the whole. Thus the *Jews* kept holy the *seventh day:* and we *Christians* the *Sunday,* or *Lord's day;* the *Jews* were in their *Sabbath* especially to remember the *Creation* of the World, and we in ours, the *Resurrection* of *Christ* by which a way is made for us into that better world we expect hereafter. Now this Day thus set apart, is to be employed in the *Worship* and *Service* of *God,* and that *first* more *solemnly* and *publicly* in the *Congregation,* from which no man must then absent himself without a *just* cause: and *Secondly,* privately at home, in praying with, and instructing our families, or else in the yet more private duties of the closet, a man's own *private prayers, Reading, Meditating,* and the like.

And that we may be at leisure for these, a *Rest* from all worldly business is commanded; therefore let no man th•nk that a *bare rest* from *labor* is all that is required of him on the *Lord's day,* but the time which he saves from the *works* of his *calling,* he is to lay out on those *spiritual duties.* For the *Lord's Day* was never ordained to give us a pretence for idleness, but only to change our unployment from worldly to heavenly, much less was it meant that by our *rest* from our callings we should have more time-free to bestow upon our sins, as too many do, who are more *constant* on that day at the *Alehouse* then the *Church.* But this *Rest* was commanded, *first,* to *shadow* out to us that *Rest* from *sin* which we are bound to all the *days of our lives.* And *secondly,* to take us off from our *worldly business,* and to give us time to attend the *service* of God and the need of our *souls.*

18. And surely if we rightly consider it, it is a very great benefit to us that there is such a *set time* thus weekly returning for that purpose. We are very intent and busy upon the *world,* and if there were not some such time appointed to our hands, it is to be doubted we should hardly allot any ourselves: And then what a starved condition must these poor souls of ours be in, that shall never be afforded a meal? whereas now there is a *constant diet* provided for them every *Sunday,* if we will conscionably employ it, may be a *festival* day to them, may bring them in such *spiritual* food, as may *nourish* them to eternal life. We are not to look on this day with *grudging,* like those in *Amos* 8. 5. Who ask, *When will the Sabbath be gone, that we may set forth wheat?* As if that time were utterly *lost,* which were taken from our *worldly* business. But we are to consider it, as the *gainfullest,* as the *joyfullest* day of the week, a day of *harvest,* wherein we are to lay up in *store* for the *whole* week, nay for our *whole* lives.

19. But besides this of the weekly *Lord's* day, there are other times, which the *Church* hath set apart for the *remembrance* of some *special mercies of God,* such as the *Birth* and *Resurrection* of *Christ,* the *Descent* of the *Holy Ghost,* and the like; and these *days* we are to keep in that manner which the *Church* hath ordered, to wit in the *solemn worship* of *God,* and in particular *thanks giving* for that *special blessing* we then remember. And surely whoever is truly *thankful* for those rich *mercies,* cannot think it too much to set apart some *few days* in a *year* for that purpose.

But then we are to look that our *Feasts* be truly *spiritual,* by employing the day thus *holily,* and not make it an *occasion* of *intemperance* and *disorder* as too many, who consider nothing in *Christmass* and other good times, but the *good cheers* and *jollity* of them. For that is doing *despite,* instead of *honor* to *Christ,* who came to bring all *purity* and *soberness* into the world, and therefore must not have that coming of his remembered in any other *manner.*

20. Other days there are also set a part in *memory* of the *Apostles,* and other *Saints,* wherein we are to give *hearty* thanks to *God,* for his *graces* in them; particularly, that they were made *instruments* of *revealing* to us *Christ Jesus,* and the way of *salvation,* as you know the *Apostles* were by their *Preaching* throughout the *World.* And then farther, we are to meditate on those *Examples* of holy life, they have given us, and stir up ourselves to the imitation thereof. And whoever does uprightly set himself to make these *uses* of these several *Holy days,* will have cause, by the *benefit* he shall find from them, to *thank* and not to *blame* the *Church* for ordering them.

21. Another sort of *days* there are, which we are likewise to *observe,* and those are *days* of *fasting* and *humiliation;* and whatever of this kind the *Church* injoynes, whether *constantly* at set times of the *year,* or upon any *special* and more sudden occasion, we are to observe in such manner as she directs; that is, not only a bare *abstaining* from *meat,* which is only the *bodies punishment;* but in *afflicting* our *souls, humbling* them deeply before *God,* in a *hearty* confessing, and *bewailing* of our own, and the *nations* sins, and earnest *prayers* for *God's pardon,* and *forgiveness,* and for the turning away of those *judgments,* which those *sins* have called for: But above all, in *turning ourselves from our sins, loosing the bands of wickedness,* as *Isaiah* speaks, Chap. 58. 6. and exercising ourselves in *works* of *mercy, dealing our bread to the hungry,* and the like, as it there follows.

22. *Fourthly,* we are to express our *reverence* to *God,* by *honoring* his *Word;* and this we must certainly do, if we do indeed *honor* him; there being no surer sign of our despising any person, then the setting light, by what he *says* to us; as on the contrary, if we *value* One, every word he speaks will be of *weight* with us. Now this *Word* of *God* is expressly contained in the *holy Scriptures,* the *Old* and *New Testament,* where he speaks to us, to show us his *Will* and our duty. And therefore to this *Word* of his, we are to bear a wonderful respect, to look upon it, as the *rules* by which we must frame all the actions of our life; and to that end to *study* it much, to read in it as often as we can, if it may be, never to let a *day* pass us without *reading* or *hearing* some part of it read.

23. But then that is not all: We must not only *read,* but we must mark what we read, we must diligently *observe,* what *duties* there are which God commands us to perform, what *faults* they are, which God there charges us not to *commit,* together with the *rewards promised* to the one, and the *punishment threatened* to the other. When we have thus marked, we must lay them up in our *memory,* not so *loosely* and *carelessly* that they shall *presently drop* out again; but we must so fasten them there by often thinking and meditating on them, that we may have them ready for our *use.* Now that *use* is the directing of our *lives;* and therefore when ever we are tempted to the *committing* of any evil, we are then to call to mind this is the thing which in such a *Scripture* is *forbidden* by God, and all his vengeances threatened against it; and so in like manner when any opportunity is offered us of doing good, to remember, this is the *duty* which I was *exhorted* to in such a *Scripture,* and such *glorious rewards* promised to the doing of it; and by these considerations *strengthen* ourselves for *resisting* of the *evil* and *performance* of the *good.*

24. But besides this of the *written* Word, it hath pleased God to provide yet further for our instruction by his *Ministers,* whose *Office* it is to teach us God's *Will,* not by saying anything *contrary* to the *written* Word (for whatsoever is so, can never be God's *Will)* but by *Explaining* it, and making it *easier* to our understandings, and then *applying* it to our particular *occasions,* and *exhorting* and stirring us up to the practice of it; all which is the *end* at which *first* their *Catechizing* and then their *Preaching* aimeth. And to this we are to bear also a due *respect* by giving *diligent* heed thereto, not only being present at *Gatechizings* and *Sermons,* and either *sleep* out the time, or think of somewhat else, but carefully *marking* what is said to us. And

surely if we did but rightly consider, how much it *concerns* us, we should conclude it very *reasonable* for us to do so.

25. For *First* as to that of *Catechizing,* it is the laying the *foundation* upon which all *Christian practice* must be built, for that is the teaching us our *duty,* without which it is impossible for us to perform it. And though it is true, that the *Scriptures* are the *Fountains,* from whence this *knowledge* of *duty* must be fetched, yet there are many who are not able to *draw* it from this *Fountain* themselves, and therefore it is absolutely *necessary* it should be thus brought to them by others.

26. This *Catechizing* is generally looked on as a thing belonging only to the *youth,* and so indeed it ought, not because the *oldest* are not to learn, if they be *ignorant,* but because all *children* should be so *instructed,* that it should be impossible for them, to be *ignorant* when they come to *years.* And it nearly concerns every *Parent,* as they will free themselves from the *guilt* of their *children's* eternal undoing, that they be careful to see them *instructed* in all *necessary* things; to which purpose it will be fit early to *teach* them some *short Catechism,* of which sort none so fit as the *Church Catechism;* yet are they not to rest on these endeavors of their own; but also to call in the *Ministers* help, that he may build them up farther in *Christian knowledge.*

27. But alas! it is too sure that *parents* have very much neglected this *Duty,* and by that means it is that such multitudes of men and women that are called *(bristians,* know no more of Christ or anything that concerns their own Souls, then the meerest *Heathen.*

28. But although it were their *Parents* fault that they were not *Instructed* when they were *young,* yet it is now their own if they remain still *ignorant;* and it is sure it will be their *own ruin* and *misery* if they willfully continue so. Therefore whoever it be, of what age or condition soever, that is in this *ignorant* estate, or in any such degree of it, that he wants any part of *necessary saving knowledge,* let him as he loves his *soul,* as ever he would escape *eternal damnation,* seek out for *instruction,* and let no fear of *shame* keep any from it: For *first,* it is certain the *shame* belongs only to the willful continuing in *ignorance,* to which the desire of *learning* is directly *contrary,* and is so far from a *shameful,* that it is a most *commendable* thing, and will be sure to be so accounted by all *wise* and good men. But *secondly,* suppose some *profane, senseless* people should deride it, yet sure that *shame* were in all reason to be undergone *joyfully* rather then venture on that *confusion of face* which will at the day of *judgment* befall those, who to avoid a little *false shame* amongst men, have gone on in a *willful ignorance* of their duty, which *ignorance* will be so far from *excusing* any sins they shall commit, that it *adds* one great and *heavy* sin to all the rest, even the *despising* that *knowledge* which is offered to them. How ha•nous a sin that is, you may learn in the first Chapter of the *Proverbs,* where *hating knowledge* v. 29. is said to be the thing that *draws down* those sad *vengeances* forementioned, even *God's forsaking* men, *laughing* at their *calamity* instead of *helping* them: Which is of all other conditions in the world the most *miserable,* and surely they are *madly* desperate that will run themselves into it.

29. As for those who have already this *foundation* laid by the *knowledge* of the *grounds* of *Christian* Religion, there is yet for them a farther help provided by *Preaching.* And it is no more then needs, for God knows those that understand their duty well enough are too apt to *forget* it; nay, sometimes by the *violence* of their own *lusts* to *transgress* it even when they do *remember* it, and therefore it is very useful we should be put in mind of it to prevent our *forgetting,* and also often *exhorted* and *assisted* to *withstand* those *lusts* which draw us to those *transgressions.* And to these purposes preaching is intended, *first,* to warn us to be upon our *guard* against our *spiritual enemy,* and then to furnish us with *weapons* for the fight; that is, such means and *helps* as may best enable us to beat off *temptations* and get the *victory* over them.

30. Since therefore this is the end of *Preaching,* we must not think we have done our *duty* when we have heard a *Sermon,* though never so attentively, but we must lay it up in our hearts those *instructions* and advices we there meet with, and use them *faithfully* to that end of *overcoming* our sins. Therefore when ever thou comest to the *Physician* of thy *Soul,* do as thou wouldst with the *Physician* of thy *Body;* thou comest to him not only to hear him *talk* and tell thee what will *cure* thee, but also to do according to his directions; and if thou dost not so here, thou art as vain as he that expects a bare *receipt* from his *Doctor* shall *cure* him though he never make use of it. Nay, thou art much more vain and *ridiculous,* for that though it do him no good will do him no harm, he shall never be the worse for having been taught a *medicine* though he use it not: but in these *Spiritual Receipts* it is otherwise, if we use them not to our *good* they will do us a great deal of *harm,* they will rise up in *judgment* against us, and make our condemnation so much the heavier. Beware therefore not to bring that *danger* upon thyself, but when thou hast heard a *Sermon,* consider with thyself what *directions* there were in it for enabling thee to eschew *evil,* or to do *good.* And if there were anything especially concerned thine own *bosom* sin, lay that close to thy heart, and all the week after make it matter of meditation, think of it even whilst thou art at thy work, if thou wantest other time; and not only think of it, but set to the *practice* of it, do what thou wert advised to, for the *subduing* sins and quickening *grace* in thee. Finally, look carefully to *practice* the counsel of the Apostle, Jam. 1. 22. *Be ye doers of the Word, not hearers only, deceiving your own souls.* To hope for *good* from the *Word* without doing of it, is, it seems, nothing but a *deceiving* ourselves: Let us never therefore measure our *godliness* by the *number* of *Sermons* which we hear, as if the hearing many were the certain mark of a good *Christian;* but by the store of *fruit* we bring forth by them, without which all our *hearing* will serve but to bring us into that heavier portion of *stripes,* which belongs to him that *knows his Masters will and does it not,* Luke 12. 47. But this *reverence* which is due to *Preaching* we must not pay to all that is now a days called so, for God knows there are many *false Prophets gone out into the world,* as the Apostle speaks, 1 *John* 41. And now, if ever, is that *advice* of his necessary, *To try the spirits whether they be of God.* But what I have said, I mean only of the *Preaching* of those who *first* have a *lawful calling* to the *Office,* and *secondly* frame their *doctrine* according to the *right rule,* the *written Word* of God. But if any man say, He is not able to *judge* whether the *Doctrine* be according to the *Word* or no, let him at least try it by the *common* known rules of *duty* which he doth understand, and if he find it a *Doctrine* giving men liberty to *commit* those things

which are by all acknowledged *sins,* such as *rebellion, injustice, unmercifulness, uncleanness,* or the like, he may conclude, it is utterly *contrary* to God and his *Word,* and then *abhorrence,* and not *reverence* belongs to it.

31. *Fifthly,* we are to express our *honoring* of *God* by *Reverencing* his *Sacraments:* those are two; *Baptism,* and the *Supper of the Lord.* And this we are to do; *First,* by our high *esteem* of them; *Secondly,* by our *reverent usage* of them: we are *first* to prize them at a *high* rate, looking on them, as the *instruments* of bringing to us the greatest *blessings* we can receive. The *first* of them, *Baptism,* that enters us into *covenant* with *God,* makes us *members* of *Christ,* and so gives us right to all those *precious benefits,* that flow from him, to wit, *pardon of sins, sanctifying grace,* and *heaven* itself, on *condition* we perform our parts of the *Covenant.* And as for the *Lord's Supper,* that is not only a *sign* and *remembrance* of *Christ* and his *death;* but it is actually the *giving Christ,* and all the *fruits* of his *death* to every *worthy* receiver; and therefore there is a most *high estimation,* and *value* due to each of them.

32. And not only so; but in the *second* place we must show our *reverence* in our *usage* of them; and that, *First, before, Secondly, at,* and *Thirdly, after* the time of *receiving* them. It is true that the *Sacrament* of *Baptism* being now administered to us, when we are *Infants,* it is not to be expected of us, that we should in our *own persons* do anything, either before or at the time of *receiving* it, those performances were strictly required of all persons, who were *baptized* when they were of *years.* But for us, it suffices to give us this right to *Baptism,* that we are *born* within the *pale* of the *Church,* that is, of *Christian parents;* and all that is required at that time is what we can only perform by others, they in our stead *promising* that when we come to *years* we will *perform* our parts of the *Covenant.* But by how much the less we are then able to do so much, the greater bond lies on us to perform those *after-duties required* of us, by which we are to supply the *want* of the former.

33. Now if you would know what those *duties* are, look over those *promises* which your *Godfathers* and *Godmothers* then made in your name, and you may then learn them. I cannot give you them in a better form then that of our *Churches Catechism,* which tells, *That our Godfathers and Godmothers did promise and vow three things in our names;* first, *that we should forsake the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.* Where, by the *Devil* is meant, *first,* the *worshipping* of all *false gods,* which is indeed but *worshipping the Devil:* A sin which at the time of *Christ's* coming into the world was very common, most part of *mankind* then living in that vile *Idolatry.* And therefore when *Baptism* was first ordained, it was but needful to make the *forsaking* of those *false gods* a principal part of the *vow.* And though those *false worships* are now much rarer, yet there was one special part of them, which may be *feared* to be yet too common among us, and that is all sorts of *uncleanness,* which though we do not make *Ceremonies* of our *Religion* as the *Heathens* did of theirs, yet the *committing* thereof is a most high provocation in God's eyes, such as drew him to destroy whole *Cities* with *fire and brimstone,* as you may read, *Gen.* 19. Nay, the *whole World* with *water, Gen.* 6. and will not fail to bring down judgments, and strange ones, on any that continue therein; and therefore the *forsaking* them well deserves to be *looked* on as an especial part of this *promise.* Besides this, all dealing with the *Devil* is here *vowed*

against, whether it be by *practicing witchcraft* ourselves, or consulting with those that do upon any occasion whatever, as the *recovery* of our *health,* our *goods,* or whatever else; for this is a degree of the former *sin,* it is the *forsaking* of the Lord, and setting up the *Devil* for our *God,* whilst we go to him in our needs for help.

34. But we also *renounce* all the *works* of the *Devil,* and those are either in general all those which the Devil tempts us to, or else those particular kinds of sin which have most of his *image* on them; that is, those which he himself most *practices,* such are *pride* (which brought him from being an *Angel of light* to the accursed condition he is now in) and *lying;* he is, as our Savior saith, *John* 8. 44. A *liar, and the Father of it;* and such also are *malice* and *envy,* especially *killing* and *destroying* of others, for he was a *murderer from the beginning, John* 8. 48. But above all there is nothing wherein we become so like him, as in *tempting* and drawing others to sin, wch is his whole *trade* and *business,* and if we make it any part of ours, we become like that *roaring Lion, that goes about seeking whom he may devour,* 1 Pet. 5. 8.

35. The *second* thing we *vow* to *forsake,* is the *pomps and vanities of this wicked world.* By the pomps and vanities there are several things meant; some of them such as were used by the *Heathens* in some *Unlawful sports* of theirs, wherein we are not now so much concerned, there being none of them remaining among us: but besides that, there is meant all *excess,* either in *diet,* or *sports,* or *apparel,* when we keep not those due measures, which either by the general rules of *sobriety,* or the *particular* circumstances of our *qualities* and *callings* we are bound to. Next, by the *wicked world,* we may understand, *first,* the *wealth* and *greatness* of the *world,* which though we do not so totally renounce, that it is unlawful for a Christian to be either rich or great, yet we thus far *promise* to *forsake* them, that we will not set our hearts upon them, nor either get or *keep* them by the least unlawful means. *Secondly,* by the *wicked world,* we may understand the *companies* and *customs* of the *world,* which so far as they are *wicked* we here *renounce;* that is, we *promise* never to be drawn by *company* to the *commission* of a sin, but rather to forsake the most *delightful* company then be ensnared by it; nor yet by *custom,* but rather venture the *shame* of being thought *singular,* ridiculous persons, walk as it were in a path by ourselves, then put ourselves into that *broad way that leads to destruction,* by giving ourselves over to any *sinful custom* how *common* soever it be grown. If this part of our *vo•* were but thoroughly considered, it would arm us against most of the *temptations* the world offers us, *company* and *custom* being the two special *instruments* by which it works on us

36. A *third* thing we renounce, is all the *sinful* lusts of the *flesh;* where the *flesh* is to he understood in that sense wherein the *Scripture* often uses it, for the *fountain* of all *disordered* affections. For though those *unclean desires* which we ordinarily call the *lusts* of the *flesh* are here meant, yet they are not the *only* things here contained, there being divers other things which the *Scripture* calls the *works of the flesh;* I cannot better inform you of them then by setting down that list *S. Paul* gives of them, *Gal.* 5. 19, 20, 21. *Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.* This, with those other *descriptions,* you will find scattered in several

places of *Scripture,* will show you there are many things contained under this part of your *vow,* the *forsaking* all the *sinful lusts* of the *flesh.*

37. The *second* thing our *Godfathers* and *Godmothers* promised for us, was, that *we should believe all the Articles of the Christian faith.* These we have summed up together in that which we call the *Apostles Creed,* which since we promise to *believe,* we are supposed also to *promise* to *learn* them, and that not only the *words,* but likewise the *plain sense* of them, for who can *believe* what he either never *heard,* of, or knows not anything of the meaning of it? Now by this *believing* is meant not only the consenting to the *truth* of them, but also the *living* like them that do *believe.* As for *Example,* our *believing* that *God created* us, should make us live in that *subjection* and *obedience* to him which becomes *Creatures* to their *Creator;* the *believing* that *Christ Redeemed* us, should make us yield up ourselves to him as his *purchase,* to be disposed wholly by him, and *employed* only in his *service.* The *believing* a *judgment* to come, should give us care so to walk that we may not be *condemned* in it. And our *believing* the *life everlasting,* should make us *diligent* so to employ our *short* moment of time here, that our *everlasting* life may be a life of *joy,* not of *misery* to us. In this manner from all the *Articles* of the *Creed,* we are to draw *Motives* to *confirm* us in all *Christian Practice,* to which end it is that our *learning* and *believing* of them *tends,* and therefore without it we are very far from making good this part of our *vow,* the *believing all the Articles of the Christian faith.*

38. The last part of our *vow* is, that we *should keep God's holy will and Commandments,* 〈1 page duplicate〉 〈1 page duplicate〉 *and walk in the same all the days of our lives.* Where by *our keeping of God's holy will and commandments,* is meant our *doing* of all those things, which he hath made known to us to be his *will* we should perform; wherein he hath given us his *holy Word* to *instruct* us, and *teach* us, what it is that he requires of us, and now he *expects* that we should faithfully do it without *favoring* ourselves in the breach of any one of his *commands.* And then in this entire *obedience,* we must walk *all the days of our lives:* That is, we must go on in a *constant* course of *obeying God;* not only fetch some few *steps* in his *ways,* but walk in them, and that not for some part of our time, but *all the days of our lives,* never turn out of them, but go on *constantly* in them, as long as we live in this world.

39. Having now thus briefly explained to you this *vow* made at your *Baptism,* all I shall add concerning it, is only to remember you how nearly you are concerned in the *keeping* it: and that *first* in respect of *justice, secondly,* in respect of *advantage* and *benefit.* That you are in *justice* bound to it, I need say no more but that it is a *promise,* and you know *justice requires* of every man the *keeping* of his *promise.* But then this is of all other *promises* the most *solemn* and binding, for it is a *vow;* that is, a *promise* made to *God;* and therefore we are not only *unjust,* but *forsworn,* when ever we *break* any part of it.

40. But *secondly* we are also highly *concerned* to keep it, in respect of our own *benefit.* I told you before, That *Baptism* entered us into *Covenant* with God; now a *Covenant* is made up of *two* parts, that is, something *promised* by the one *party,* and something by the other of the parties that make the *Covenant.* And if one of them break his part of the *Covenant,* that is, perform not what he hath agreed to, he can in no reason look that the other should make good his.

And so it is here, God doth indeed promise those benefits before mentioned, and that is his part of the Covenant. But then we also undertake to perform the several things contained in this *vow* of *Baptism,* and that is our *part* of it, and unless we do indeed perform them, God is not tied to make good his, and so we *forfeit* all those precious benefits and advantages, we are left in that *natural* and *miserable* estate of ours, *children of wrath, enemies to God, and heirs of eternal damnation.* And now what can be the pleasure that any or all sins can afford us that can make us the least degree of recompense for such a *loss,* the *loss* of God's *favor* and *grace* here, and the loss of our own *souls* hereafter? for as our Savior saith, *Mark* 8. 36. *What shall it profit a man if he shall gain the whole world and lose his own soul?* yet this mad bargain we make when ever we break any part of this our *vow* of *Baptism.* It therefore most nearly *concerns* us to consider sadly of it, to remember that every *sin* we commit is a direct breach of this *vow,* and therefore when thou art *tempted* to any *sin,* seem it never so *light,* say not of it as *Lot* did of *Zoar,* Gen. 6. 20. *Is it not a little one?* but consider that what ever it is, thou hast in thy *Baptism vowed* against it, and then be it never so *little* it draws a *great* one at the heels of it, no less then that of being *forsworn,* which whoever commits, God hath in the *third Commandment pronounced, He will not hold him guiltless.* And that we may the better keep this *vow,* it will be very *useful* often to repeat to ourselves the several *branches* of it, that so we may still have it ready in our minds to set against all *temptations;* and surely it is so excellent a *weapon,* that if we do not either *cast* it aside, or use it very *negligently,* it will enable us, by God's help, to put to *flight* our *spiritual* adversary. And this is that *reverence* we are to pay to this first *Sacrament,* that of *Baptism.*

PARTITION III. *Of the* LORD'S SUPPER, *of Preparation before, of Duties to be done at the* Receiving *and* afterwards, *&c.*

§. 1. NOW follows the *Reverence* due to the *Sacrament* of the *Lord's Supper;* and in this I must follow my first *division,* and set down *first,* what is to be done *before; secondly, at,* and *thirdly, after* the time of *receiving;* for in this *Sacrament* we cannot be excused from any one of these, though in the *former* we are.

2. And *first,* for that which is to be done *before,S. Paul* tells us it is *examination,* 1 *Cor.* 11. 28. *But let a man examine himself, and so let him eat of that bread and drink of that cup.* But before I proceed to the *particulars* of this *Examination,* I must in the *general* tell you, that the *special* business we have to do in this *Sacrament,* is to *repeat* and renew that *Covenant* we make with *God* in our *Baptism,* which we having many ways grievously *broken,* it pleases *God* in his great mercy to suffer us to come to the *renewing* of it in this *Sacrament,* which if we do in *sincerity* of heart, he hath *promised* to *accept* us, and to give us all those *benefits* in this, which he was ready to bestow in the *other Sacrament,* if we had not by our own fault *forfeited* them. Since then the *renewing* of our *Covenant* is our business of this time, it follows that these three things are necessary towards it: *First,* that we understand what that *Covenant* is; *Secondly,* that we consider, what our *breaches* of it have been; and *Thirdly,* that we resolve upon a *strict* observance of it, for the *rest* of our life. And the *trying* ourselves in everyone of these particulars is that *Examination* which is required of us before we come to this *Sacrament.*

3. And *first,* we are to *examine* whether we understand what this *Covenant* is; this is exceeding necessary, as being the *foundation* of both the other, for it is neither *possible* to discover our *past* sins, nor to settle *purposes* against them for the *future* without it. Let this therefore be your *first* business, *Try* whether you rightly understand what that *Covenant* is which you entered into at your *Baptism,* what be the *Mercies* promised on God's part, and the *duties* on yours. And because the *Covenant* made with each of us in *Baptism* is only the applying to our *particulars,* the *Covenant* made by God in Christ with all mankind in *general,* you are to consider whether you *understand* that; if you do not, you must immediately seek for *instruction* in it. And till you have means of gaining better, look over what is briefly said in the entrance to this Treatise, concerning the SECOND COVENANT, which is the foundation of that *Covenant* which God makes with us in our *Baptism.* And because you will there find, that obedience to all God's Commands is the *condition required* of us, and is also that which we expressly *Vow* in our *Baptism,* it is necessary you should likewise know what those *Commands* of God are. Therefore if you find you are ignorant of them, never be at rest till you have got yourself instructed in them, and have gained such a measure of knowledge as may direct you to do that *Whole Duty of Man* which God requires. And the giving thee this instruction is the only aim of *This Book,* which the more ignorant thou art, the more earnestly I shall entreat thee diligently to read. And if thou hast heretofore approacht to this *Holy Sacrament* in utter ignorance of these *necessary* things, bewail thy sin in so doing, but presume not to come again till thou have by gaining this *necessary knowledge* fitted thyself for it, which thou must hasten to do. For though no man must come to the *Sacrament* in such *ignorance,* yet if he willfully continue in it, that will be no *excúse* to him for keeping from this holy Table.

4. The *second* part of our *Examination* is, concerning our *breaches* of this *Covenant;* and here thou wilt find the use of that *knowledge* I spake of. For there is no way of discovering what our *sins* have been, but by *trying* our actions by that which should be the *rule* of them, the *Law* of God. When therefore thou settest to this part of *Examination,* remember what are the several branches of thy *duty,* and then ask thy own heart in every particular, how thou hast *performed* it. And content not thyself with knowing in *general,* that thou hast broken God's *Law,* but do thy utmost to discover in what *particulars* thou hast done so. Recall, as well as thou canst, all the passages of thy life, and in each of them consider what part of that duty hath been *transgressed* by it. And that not only in the *grosser* act, but in *word* also, nay, even in thy most *secret thoughts:* For though man's *Law* reaches not to them, yet God's doth; so that whatever he forbids in the act he forbids likewise in the *thoughts* and *desires,* and sees them as clearly as our most *public acts.* This particular search is exceeding necessary; for there is no promise of *forgiveness* of any sin but only to him that confesseth and *forsaketh* it. Now to both these it is necessary that we have a *direct* and particular *knowledge* of our sins. For how can he either *confess* his Sin, that *knows* not his guilt of it? or how can he *resolve* to *forsake* it, that discerns not himself to have formerly *cleaved* to it? Therefore we may surely conclude, that this *Examination* is not only *useful* but *necessary* towards a *full* and *complete repentance;* for he that does not take this *particular* view of his *sins,* will be likely to *repent* but by ⟨0⟩ which will never avail him towards his *pardon;* nothing but an entire forsaking of *every evil way,* being sufficient for that. But surely of all other times it concerns us, that when we come to

the *Sacrament* our *repentance* be *full* and *complete;* and therefore this strict search of our *own* hearts is then especially *necessary.* For although it be true, that it is not *possible* by all our *diligence* to discover or remember every sin of our whole *lives:* and though it be also true, that what is so unavoidably hid from us, may be forgiven without anymore particular *confession* then that of *David's,* Psal. 19. 12. *Cleanse thou me from my secret faults;* Yet this will be no plea for us if they come to be *secret* only because we are *negligent* in searching. Therefore take heed of *deceiving* thyself in this *weighty* business, but search thy soul to the *bottom,* without which it is impossible that the wounds thereof should ever be *thoroughly* cured.

5. And as you are to enquire thus narrowly concerning the *several sorts* of sins, so also must you concerning the *degrees* of them, for there are divers *circumstances* which *increase* and heighten the sin. Of this sort there are many, as *first,* when we sin against *knowledge,* that is, when we certainly *know* such a thing to be a *sin,* yet for the present *pleasure* or *profit* (or whatever other motive) adventure of it. This is by Christ himself adjudged to be a great *heightening* of the *sin.* He *that knows his Masters will and doth it not, shall be beaten with many stripes,* Luke 12. 47. *Secondly,* when we sin with *deliberation,* that is, when we do not fall into it of a *sudden* ere we are *aware,* but have time to consider of it, this is another degree of the sin. But *thirdly,* a yet *higher* is, when we do it against the *resistances* and *checks* of our own *conscience,* when that at the time tells us, This thing thou oughtest not to do: Nay, lays before us the *danger* as well as the *sin* of it, yet in spite of these *admonitions* of *conscience* we go on and commit the sin; this is a huge *increase* of it, such as will raise the least sin into a most *high provocation.* For it is plain, a sin thus committed must be a *willful* one, and then be the *matter* of it never so *light* it is most heinous in God's eyes. Nay, this is a *circumstance* of such force, that it may make an *indifferent* action, that is in itself no sin, become one. For though my *conscience* should err in telling me such a thing were *unlawful,* yet so long as I were so *persuaded,* it were sin for me to do that thing; for in that case my Will *consents* to the doing a thing which I *believe* to be *displeasing* to *God,* and God (who judges us by our wills, not *understandings)* imputes it to me as a sin as well as if the thing were in itself *unlawsul,* and therefore surely we may conclude, that anything which is in itself *sinful,* is made much more so by being *committed* against the *checks* of *conscience.* A *fourth aggravation* of a sin, is, when it hath been often repeated, for then there is not only the guilt of so many more *acts,* but every Act grows also so much *worse,* and more inexcusable. We always judge thus in faults committed against our *selves,* we can forgive a *single* injury more easily then the same when it hath been *repeated,* and the oftener it hath been so *repeated,* the more heinous we account it. And so surely it is in faults against God also. *Fifthly,* the *sins* which have been *committed* after *vows* and Resolutions of amendment are yet more grievous; for that contains also the breaking of those *promises.* Somewhat of this there is in every *wilsul* sin, because every such is a breach of that *vow* we make at *Baprism.* But besides that, we have since bound ourselves by *new vows,* if at no other time, yet surely at our *coming* to the *Lord's Supper,* that being (as was formerly said) purposely to *repeat* our *vow* of *Baptism.* And the more of these *vows* we have made, so much the greater is our *guilt,* if we fall back to any sin we then renounced. This is a thing very well *worth* weighing, and therefore *examine* thyself particularly at thy approach to the *Sacrament* concerning thy breaches of *former vows* made at the *Holy Table.*

And if upon any other *occasion,* as *sickness, trouble* of mind, or the like, thou hast at any time made any other, call thyself to a strict account how thou hast performed them also, and remember that every sin committed against such *vows,* is besides its own *natural* guilt a *Perjury* likewise. *Sixthly,* a yet higher step is, when a sin hath been so *often committed* that we are come to a *custom* and *habit* of it: and that is indeed a *high* degree.

6. Yet even of *Habits* some are worse then others, as *first,* if it be so *confirmed* that we are come to a *hardness* of heart, have no *sense* at all of the sin: Or, *secondly,* if we go on in it against any *extraordinary* means used by God to reform us, such as *sickness,* or any other afflictiction which seems to be sent on purpose for our *reclaiming.* Or *thirdly,* if all *Reproofs* and *Exh•rtations* either of Ministers or private friends work not on us, but either make us *angry* at our *reprovers,* or sets us on *defending* the *sin.* Or *lastly,* if this sinful *habit* be so strong in us as to give us a *love* to the sin, not only in ourselves but in others, if, as the Apostle saith, *Rom.* 1. 31. *We do not only do the things, but take pleasure in them that do them,* and therefore entice and *draw* as many as we can into the same *sins* with us: Then it is risen to the *highest* step of wickedness, and is to be looked on as the utmost *degree* both of *sin* and *danger.* Thus you see how you are to *examine* yourselves concerning your *sins,* in each of which you are to consider how many of these *heightening circumstances* there have been, that so you may aright *measure* the *heinousness* of them.

7. Now the end of this *Examination* is, to bring you to such a *sight* of your *sins,* as may truly *humble* you, make you sensible of your own *danger,* that have provoked so great a *Majesty,* who is able so sadly to *revenge* himself upon you. And that will surely even to the most carnal heart appear a reasonable ground of *sorrow.* But that is not all, it must likewise bring you to a *sense* and *abhorrence* of your *baseness,* and *ingratitude,* that have thus offended so *good* and *graecious* a *God,* that have made such unworthy and unkind returns to those *tender* and rich mercies of his. And this consideration especially must melt your hearts into a deep *sorrow* and *contrition,* the *degree* whereof must be in some measure answerable to the *degree* of your sins. And the greater it is, provided it be not such as shuts up the *hope* of *God's Mercy,* the more acceptable it is to God, who hath promised not to *despise a broken and contri•e heart, Psalm* 51. 17. And the more likely it will be also to bring us to amendment: For if we have once felt what the smart of a wounded *Spirit* is, we shall have the less mind to venture upon *sin* again.

8. For when we are *tempted* with any of the short *pleasures* of sin, we may then out of our own experience set against them the sharp *pains* and *terrors* of an *accusing conscience,* which will to any that hath felt them be able infinitely to outweigh them. Endeavour therefore to bring your souls to this *melting* temper, to this deep unfeigned *sorrow,* and that not only for the *danger* you have brought upon yourself; for though that be a consideration which may & ought to work *sadness* in us, yet where that alone is the *motive* of our *sorrow,* it is not that *sorrow* which will avail us for *pardon;* and the reason of it is clear, for that sorrow proceeds only from the *love* of ourselves, we are *sorry* because we are like to *smart.* But the *sorrow* of a true *penitent* must be joined also with the *love* of God, and that will make us grieve for having *offended* him, though there were no *punishment* to fall upon ourselves. The way then to stir

up this *sorrow* in us, is *first,* to stir up our *love of God,* by repeating to ourselves the many gracious *acts* of his mercy towards us, particularly, that of his *sparing* us, and not *cutting* us off in our *sins.* Consider with thyself how many and how great *provocations* thou hast offered him, perhaps in a *continued* course of many years *willful* disobedience, for which thou mightest with perfect *justice* have been ere this sent *quick* into *hell:* Nay, possibly thou hast before thee many examples of less *sinners* then thou art, who have been suddenly snatched away in the midst of their *sins.* And what cause canst thou give, why thou hast thus long escaped, but only because his *eye hath spared thee?* And what cause of that *sparing,* but his tender *compassions* towards thee, his unwillingness that thou shouldest *perish?* This consideration if it be pressed home upon thy *soul,* cannot choose (if thy heart be not as hard as the *nether Milstone)* but awake somewhat of *love* in thee towards this *gracious,* this *long suffering* God, and that *love* will certainly make it appear to thee, that it is an *evil thing and bitter, that thou hast forsaken the Lord, Jer.* 2. 19. That thou hast made such *wretched* requitals of so great *mercy;* it will make thee both *ashamed* and *angry* at thyself that thou hast been such an *unthankful* creature. But if the consideration of this one sort of *mercy God's forbearance* only, be such an engagement and help to this *godly sorrow,* what will then be the multitude of those other *mercies* which every man is able to reckon up to himself? and therefore let every man be as *particular* in it as he can, call to mind as many of them as he is able, that so he may attain to the greater degree of *true contrition.*

9. And to all these *endeavors* must be added *earnest prayers to God,* that he by his *holy Spirit* would show you your sins, and soften your hearts, that you may thoroughly *bewail* and *lament* them.

10. To this must be joined an *humble concession* of sins to God, and that not only in *general,* but also in *particular,* as far as your *memory* of them will reach, and that with all those *heightening* circumstances of them, which you have by the forementioned *examination* discovered. Yea, even *secret* and *forgotten* sins must in *general* be acknowledged, for it is certain there are *multitudes* of such; so that it is necessary for everyone of us to say with *David, Psal.* 19. 12. *Who can understand his errors? cleanse thou me from my secret faul•s.* When you have thus *confessed* your sins with this hearty *sorrow,* and sincere *hatred* of them, you may then (and not before) be concluded to feel so much of your *disease,* that it will be seasonable to apply the *remedy.*

11. In the *next* place therefore you are to look on him whom *God* hath *set forth to be the propitiation of our sins, Rom.* 3. 25. *Even Jesus Christ, that Lamb of God, who taketh away the sins of the world, John* 1. 29. And earnestly beg of *God,* that by his most *precious blood* your sins may be washed away; and that God would for his sake be *reconciled* to you, And this you are to believe will surely be done, if you do for the rest of your time *forsake* your sins, and give yourselves up sincerely to *obey God* in all his *commands.* But without that, it is vain to hope any benefit from *Christ,* or his sufferings. And therefore the *next* part of your *preparation* must be the setting those *resolutions* of *obedience* which I told you was the *third* thing you were to examine yourselves of before your approach to the holy *Sacrament.*

12. Concerning the *particulars* of this *resolution,* I need say no more, but that it must *answer* every part, and branch of our *duty,* that is, we must not only in *general resolve* that we will

observe *God's Commandments,* but we must resolve it for *every Commandment* by itself; and especially where we have found ourselves most to have *failed* heretofore, there especially to renew our *resolutions.* And herein it nearly concerns us to look that these resolutions be *sincere,* and *unfeigned,* and not only such *slight* ones as people use out of *custom* to put on at their coming to the *Sacrament,* which they never think of keeping *afterwards.* For this is a certain truth, that whosoever comes to this *holy Table* without an *entire hatred* of every *sin,* comes *unworthily;* and it is as sure, that he that doth entirely *hate* all sin, will *resolve* to *forsake* it; for you know *forsaking* naturally follows *hatred,* no man willingly abides with a thing or person he *hates.* And therefore he that doth not so resolve, as that God the searcher of *hearts* may *approve* it as *sincere,* cannot be supposed to *hate* sin, and so cannot be a *worthy* receiver of that *holy Sacrament.* Therefore try your resolutions thoroughly, that you *deceive* not yourselves in them, it is your own great *danger,* if you do; for it is certain you cannot deceive God, nor gain *acceptation* from him by anything which is not perfectly *hearty* and *unfeigned.*

13. Now as you are to *resolve* on this *newobedience,* so you are likewise to *resolve* on the means, which may assist you in the *performance* of it. And therefore consider in every duty, what are the *means* that may help you in it, and resolve to make use of them, how *uneasy* soever they be to your flesh; so on the other side consider what things they are, that are likely to *lead* you to sin, and resolve to *shun* and avoid them: this you are to do in respect of all *sias* whatever, but especially in those, whereof you have *formerly* been guilty. For there it will not be hard for you to find, by what *steps* and *degrees* you were drawn into it, what *company,* what occasion it was that *ensnared* you, as also to what sort of *temptations* you are aptest to *yield.* And therefore you must particularly fence yourself against the *sin,* by avoiding those *occasions* of it.

14. But it is not enough that you *resolve* you will do all this hereafter, but you must instantly set to it, and begin the course by *doing* at the *present* whatsoever you have opportunity of doing. And there are several things, which you may, nay, must do at the *present,* before you come to the *Sacrament.*

15. As first you must cast off every *sin,* not bring any one *unmortified* lust with you to that *Table,* for it is not enough to purpose to cast them off afterwards, but you must then actually do it by with-drawing all *degrees* of *love* and *affection* from them; you must then give a *bill* of *divorce* to all your *old beloved sins,* or else you are no fit way to be *married* to *Christ.* The reason of this is clear; For this *Sacrament* is our *spiritual* nourishment; now before we can receive *spiritual nourishment* we must have *spiritual life* (for no man gives *food* to a *dead* person) But whosoever continues not only in the *act,* but in the *love* of any one known *sin,* hath no *spiritual life,* but is in *God's* account no better then a dead *carcass,* and therefore cannot receive that *spiritual food.* It is true, he may *eat* the *bread,* and *drink* the *wine,* but he receives not *Christ,* but instead of him, that which is most *dreadful;* the Apostle will tell you what, 1 *Cor.* 11. 29. *He eats and drinks his own damnation.* Therefore you see how great a necessity lies on you thus actually to put off *every sin,* before you come to this Table.

16. And the same *necessity* lies on you for a *second* thing to be done at this time, and that is the putting your soul into a *heavenly* and *Christian temper;* by possessing it with all those

graces which may render it *acceptable* in the eyes of *God.* For when you have turned out *Satan* and his *accursed* train, you must not let your soul lie *empty;* if you do, *Christ* tells you, *Luke* 11. 26. He will *quickly return again, and your last estate shall be worse then your first.* But you must by earnest prayer invite into it the *holy Spirit,* with his *graces,* or if they be in some *degree* there already, you must pray that he will yet more fully *possess* it, and you must quicken and *stir* them up.

17. As for *example,* you must *quicken* your *humility,* by considering your many and great *sins;* your *Faith,* by *meditating* on *God's promises* to all *penitent* sinners; your *love* to *God* by considering his *mercies,* especially those remembered in the *Sacrament,* his giving Christ to die for us: and your *love* to your *neighbor,* nay, to your *enemies,* by considering that great example of his *suffering* for us that were enemies to him. And it is most particularly required of us when we come to this *Table* that we copy out this *pattern* of his in a perfect *forgiveness* of all that have *offended* us; and not only *forgiveness,* but such a *kindness* also as will express itself in all *offices* of *love* and *friendship* to them.

18. And if you have formerly so quite forgot that blessed example of his, as to do the direct contrary, if you have done any *unkindness* or *injury* to any person, then you are to seek *forgiveness* from him; and to that end, *first, acknowledge* your fault, & *secondly Restore* to him, to the utmost of your power, whatsoever you have *deprived* him of, either in *goods* or *credit.* This *Reconciliation* with our brethren is absolutely *necessary* towards the making any of our *services* acceptable with *God,* as appears by that *precept* of Christ, *Matth.* 5. 23, 24. *If thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.* Where you see, that though the gift be already at the *Altar,* it must rather be left there *unoffered* then be *offered* by a man that is not at perfect *peace* with his *neighbor.* And if this *charity* be so necessary in all our *services,* much more in this where by a joint partaking in the same *holy mysteries,* we signify our being *united* and *knit* not only to Christ our *head,* but also to each other, as *fellow members.* And therefore if we come with any *malice* in our *hearts,* we *commit* an act of the highest *Hypocrisy* by making a *solemn* profession in the *Sacrament* of that *charity* and *brotherly* love, whereof our hearts are quite void.

19. Another most necessary grace at this time is that of *devotion,* for the *raising* whereof we must allow ourselves some time to *withdraw* from our *worldly* affairs, and wholly to set ourselves to this business of *preparation,* one very special part of which *preparation* lies in raising up our *souls* to a *devout* and *heavenly* temper. And to that it is most *necessary* that we cast off all thoughts of the *world,* for they will be sure as so many clogs to hinder our souls in their *mounting* towards heaven. A special *exercise* of this devotion is *Prayer,* wherein we must be very frequent and earnest at our coming to the *Sacrament,* this being one great *instrument* wherein we must obtain all those other graces required in our *preparation.* Therefore be sure this be not omitted; for if you use never so much *endeavor* besides, and leave out this, it is the going to work in your *own streng•h* without looking to God for his *help,* and then it is impossible you should *prosper* in it: *For we are not able of ourselves to think anything, as of ourselves, but our sufficiency is of God,* 2 *Cor.* 3. 5. Therefore be *instant* with him so to assist you

with his g•ace, that you may come so fitted to this *holy Table,* that you may be partakers of the *benefits* there *reached out to all worthy receivers.*

20. These and all other *spiritual Graces* our Souls must be clothed with when we come to this *Feast,* for this is that *Wedding garment,* without w^ch^, whosoever comes is like to have the *entertainment* mentioned in the *parable* of him who came to the *marriage* without a *wedding garment,* Mat. 22. 13. who was *cast into utter darkness, where is weeping and gnashing of teeth;* for though it is possible he may sit it out at the *present* and not be snatched from the *Table,* yet *S. Paul* assures him, he *drinks damnation to himself,* and how soon it may fall on him is uncertain: But it is sure, it will, if *repentance* prevent it not, and as sure that whenever it does come it will be *intolerable, for who among us can dwell with everlasting burnings? Isa.* 33. 14.

21. I shall add but one thing more concerning the things which are to be done before the *Sacrament,* and that is an advice, That if any *person* upon a serious view of himself cannot *satisfy* his own Soul of his *sincerity,* and so doubts whether he may come to the *Sacrament,* he do not rest wholly on his *own* judgment in the case: for if he be a truly *humbled Soul,* it is likely he may judge too *hardly* of himself; if he be not, it is odds, but if he be left to the satisfying of his own doubts, he will quickly bring himself to pass too *favorable* a sentence. Or whether he be the one or the other, if he come to the *Sacrament* in that doubt, he certainly plunges himself into farther *doubts* and *scruples,* if not into sin: On the other side, if he forbear because of it, if that fear be a *causeless* one, then he *groundlessly* absents himself from that *Holy Ordinance,* and so deprives his Soul of the *benefits* of it. Therefore in the midst of so many *dangers* which attend the mistake of himself, I would, as I said before, exhort him not to trust to his own judgment, but to make known his case to some *discreet* and *godly Minister,* and rather be guided by his, who will probably (if the case be duly and without any *disguise* discovered to him) be better able to *judge* of him then he of himself. This is the counsel the *Church* gives in the *exhortation* before the *Communion,* where it is advised, That if any by *other means* there forementioned, *cannot quiet his own conscience, but require farther counsel and comfort,* then *let him go to some discreet and learned Minister of God's Word and open his grief, that he may receive such ghostly counsel, advice and comfort that his conscience may be relieved, &c.* This is surely such *advice* as should not be neglected neither at the time of *coming* to the *Sacrament,* nor any other when we are under any fear or reasons of *doubt* concerning the state of our *Souls.* And for want of this, many have run into very great *mischief,* having let the doubt fester so long that it hath either plunged them into deep *distresses* of *conscience,* or which is worse, they have to still that disquiet within them, betaken themselves to all *sinful pleasures,* and so quite cast off all care of their *souls.*

22. But to all this it will perhaps be said, That this cannot be done without discovering the *nakedness* and *blemishes* of the *soul,* and there is *shame* in that, and therefore men are unwilling to do it. But to that I answer, That it is very unreasonable that should be a hindrance. For, *first,* I suppose you are to choose only such a *person* as will *faithfully* keep any *secret* you shall commit to him, and so it can be no *public shame* you can fear. And if it be in respect of that single person, you need not fear that neither; for, supposing him a *godly* man, he will not think the worse of you, but the better, that you are so *desirous* to set all right

between God and your *Soul.* But if indeed there were *shame* in it, yet as long as it may be a means to *cure* both your *trouble* and your *sin* too (as certainly *godly* and *faithful counsel* may tend much to both) that *shame* ought to be *despised,* and it is sure it would if we loved our *Souls* as well as our *Bodies;* for in *bodily* diseases, be they never so *foul* or *shameful,* we count him a *fool* who will rather miss the *cure* then discover it, and then it must here be so much a greater *folly* by how much the *Soul* is more *precious* then the *Body.*

23. But God knows, it is not only *doubting* persons, to whom this advice might be useful, there are *others* of another sort, whose *confidence* is their *disease,* who *presume* very *groundlessly* of the goodness of their *estates:* And for those it were most *happy,* if they could be brought to hear some more *equal judgments,* then their *own* in this so weighty a business. The truth is, we are generally so apt to *favor* ourselves, that it might be very *useful* for the most, especially the more *ignorant* sort, sometimes to advise with a *spiritual* guide, to enable them to pass right *judgments* on themselves; and not only so, but to receive *directions,* how to subdue and *mortisie* those sins they are most inclined to, which is a matter of so much *difficulty,* that we have no reason to despise any *means* that may help us in it.

24. I have now gone through those *several* parts of *duty* we are to perform *before* our receiving. In the *next* place, I am to tell you, what is to be done at *the time* of *receiving.* When thou art at the *Holy Table; first,* humble thyself in an *unfeigned* acknowledegment of thy great *unworthiness* to be admitted there; and to that purpose *remember* again between God and thine *own* Soul, some of thy greatest, and *foulest* sins, thy *breaches* of former *vows* made at that *Table,* especially since thy *last* receiving. Then meditate on those *bitter sufferings* of *Christ,* which are set out to us in the *Sacrament,* when thou seest the *bread broken,* remember how his *blessed body* was torn with *nails* upon the *Cross;* when thou seest the *Wine poured* out, remember how his *precious blood* was spilled there; and then consider, it was thy *sins* that caused both. And here think, how *unworthy* a *wretch* thou art to have done that which occasioned such *torments* to him? How much worse then his very *crucifiers?* They *crucified* him once, but thou hast, as much as in thee lay, *crucified* him daily. They *crucified* him because they *knew* him not, but thou hast *known* both what he is in himself, *The Lord of Glory,* and what he is to thee, a most *tender* and *merciful Savior,* and yet thou hast still continued thus to *crucify* him afresh. Consider this, and let it work in thee, *first,* a great *sorrow* for thy sins past, and then a great *hatred* and a firm *resolution* against them for the time to come.

25. When thou hast a while thus thought on these *sufferings* of *Christ* for the increasing thy *humility* and *contrition;* then in the second place think of them again, to stir up thy *Faith,* look on him as the *sacrifice* offered up for thy *sins,* for the appeasing of *God's wrath,* and procuring his *favor* and mercies toward thee. And therefore *believingly,* yet *humbly* beg of God to accept of that *satisfaction* made by his *innocent* and *beloved* Son, and for the merits thereof to pardon thee whatever is past, and to be fully *reconciled* to thee.

26. In the *third place* consider them again to raise thy *thankfulness.* Think how much both of *shame and pain* he there endured, but especially those great *agonies* of his *Soul,* which drew from him that *bitter* cry, *My God, my God, why hast thou forsaken me,* Matt. 27. 45. Now all this he suffered only to keep thee from *perishing.* And therefore consider what inexpressible

thanks thou owest him; and endeavor to raise thy *Soul* to the most *zealous* and hearty *thanksgiving:* For this is a *principal* part of duty at this time, the *praising* and *magnifying* that *mercy* which hath redeemed us by so dear a *price.* Therefore it will here well become thee to say with *David, I will take the Cup of Salvation and will call upon the Name of the Lord.*

27. *Fourthly,* look on these *sufferings* of *Christ* to stir up this *love;* and surely there cannot be a more *effectual* means of doing it, for here the *love* of Christ to thee is most manifest, according to that of the Apostle, 1 John 3. 16. *Hereby perceive we the love of God towards us, because he laid down his life for us.* And that even the *highest* degree of *love,* for as himself tells us, John 15. 13. *Greater love then this hath no man, then that a man lay down his life for his friend.* Yet even *greater love* then this had he, for he not only died, but died the most *painful* and most *reproachful death,* and that not for his *friends,* but his *utter enemies.* And therefore if after all this *love* on his part there be no return of *love* on ours, we are worse then the *vilest* sort of men, for even the *Publicans,* Matth. 5. 46. 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 *Love those that love them.* Here therefore chide and reproach thyself that thy *love* to him is so *faint* and *cool,* when his to thee was so *zealous* and *affectionate.* And endeavor to enkindle this holy *flame* in thy Soul, to *love* him in such a degree that thou mayest be ready to copy out his *example,* to part with all things, yea, even *life* itself whenever he calls for it, that is, whensoever thy *obedience* to any *command* of his shall lay thee open to those sufferings. But in the mean time to resolve never again to make any *league* with his *enemies,* to entertain or harbor any *sin* in thy *breast.* But if there have any such hitherto remained with thee, make this the season to kill and crucify it; offer it up at this *instant* a *sacrifice* to him who was *sacrificed* for thee, and particularly for that very *end* that he might *redeem thee from all iniquity.* Therefore here make thy solemn resolutions to forsake every *sin,* particularly, those into which thou hast most *frequently fallen.* And that thou mayest indeed perform those *resolutions,* earnestly beg of this *crucified Savior* that he will, by the *power* of his *death, mortify* and *kill* all thy *corruptions.*

28. When thou art about to receive the *Consecrated Bread* and *Wine,* remember that God now offers to *Seal* to thee that *New Covenant* made with mankind in his *Son.* For since he gives that his *Son* in the *Sacrament,* he gives with him *all the benefits* of that *Covenant,* to wit, *pardon* of *sins, sanctifying grace* and a *title* to an *eternal inheritance.* And here be astonished at the infinite *goodness* of God, who reaches out to thee so *precious* a treasure. But then remember that this is all but on condition that thou perform thy part of the *Covenant.* And therefore settle in thy soul the most *serious* purpose of *obedience,* and then with all possible *devotion* join with the *Minister* in that *short,* but excellent prayer, used at the instant of giving the *Sacrament, The Body of our Lord,* &c.

29. So soon as thou hast received, offer up thy *devoutest praises* for that great *mercy,* together with thy most *earnest prayers* for such *assistance* of God's Spirit as may enable thee to perform the *vow* thou hast now made. Then remembering that Christ is a *propitiation* not for *our sins only, but also for the sins of the wh•le world;* let thy *charity* reach as far as his hath done, and *pray* for all *mankind* that everyone may receive the *benefit* of that *sacrifice* of his; commend also to God the *estate* of the *Church,* that particularly whereof thou art a *Member.*

And forget not to pray for all to whom thou owest *obedience,* both in *Church* and *State;* and so go on to pray for such *particular* persons as either thy *relations* or their *wants* shall *present* to thee. If there be any *Collection* for the *poor* (as there always ought to be at *this* time) give freely according to thy *ability;* or if by the default of others, there be no such *Collection,* yet do thou privately design something towards the relief of thy *poor brethren,* and be sure to give it the next fitting *opportunity* that offers itself. All this thou must contrive to do in the time that others are *receiving,* that so when the *public prayers,* after the *administration* begin, thou mayst be ready to join in them, which thou must likewise take care to do with all *devotion:* thus much for thy *behavior* at the time of *receiving.*

30. Now follows the *third* and last thing; That is, what thou art to do *after thy receiving.* That which is immediately to be done, is as soon as thou art *retir•d* from the *Congregation,* to offer up again to God thy *Sacrafice* of *praise* for all those *precious* mercies conveyed to thee, in that *holy Sacrament,* as also humbly to entreat the *continued* assistance of his *grace* to enable thee to make good all those *purposes* of *obedience* thou hast now made. And in whatsoever thou knowest thyself most in *danger,* either in respect of any *former habit,* or *natural inclination,* there especially *desire* and earnestly *beg his* aid.

31. When thou hast done thus, do not presently let thyself loose to thy *worldly cares* and business. But spend all that *day,* either in *meditating, praying, reading,* good *conferences,* or the like; so as may best keep up that *holy flame* that is *enkindled* in thy heart. Afterwards, when thy calling requires thee to fall to thy usual *affairs,* do it, but yet still remember that thou hast a *greater* business then that upon thy hands; that is, the *performing* of all those *promises,* thou so lately madest to God, and therefore whatever thy *outward* employments are, let thy heart be set on that, keep all the *particulars* of thy resolution in *memory,* and whenever thou art tempted to any of thy *old sins,* then consider, this is the thing thou so *solemnly vowedst* against, and withal remember what a *horrible* guilt it will be, if thou shouldst now willfully do anything contrary to that vow; Yea, and what a horrible *mischief* also it will be to thyself. For at thy receiving, *God* and thou entredst into *Covenant,* into a *league* of *friendship* and *kindness.* And as long as thou keepest in that *friendship* with *God,* thou art safe, all the *malice* of men or *devils* can do thee no harm: For as the *Apostle* saith, *Rom.* 8. 31. *If God be for us who can be against us?* But if thou breakest this *league* (as thou certainly dost, if thou yield to any *willful* sin) then God and thou are *enemies,* and if all the world then were for thee, it could not *avail* thee.

32. Nay, thou wilt get an *enemy* with in thine own *bosom,* thy *conscience* accusing and upbraiding thee; and when *God* and thine *own conscience* are thus against thee, thou canst not but be extremely *miserable* even in this life, besides that *fearful* expectation of *wr••h* which awaits thee in the *next.* Remember all this when thou art set upon by any *temptation,* and then sure thou canst not but look upon that *temptation* as a *cheat,* that comes to rob thee of thy *Peace,* thy *God,* thy very *Soul.* And then surely it will appear as unfit to entertain it, as thou wouldst think it to *harbor* one in thy *house* who thou knowest came to *rob* thee of what is *dearest* to thee.

33. And let not any *experience* of God's mercy in *pardoning* thee heretofore encourage thee again to provoke him; for besides that it is the *highest* degree of *wickedness* and *unthankfulness* to make that *goodness* of his which should lead thee to *repentance* an *encouragement* in thy *sin:* Besides this, I say, the oftener thou hast been *pardon•d,* the less reason thou hast to expect it again, because thy sin is so much the *greater* for having been *committed* against so much *mercy.* If a *King* have several times *pardoned* an offender, yet if he still return to *commission* of the same *fault,* the *King* will at last be forced, if he have any *love* to *Justice,* to give him up to it. Now so it is here, God is as well *just* as *merciful,* and his *Justice* will at last surely and heavily avenge the *abuse* of his *Mercy;* and there cannot be a greater abuse of his *mercy* then to sin in *hope* of it: so that it will prove a *mīserable* deceiving of thyself thus to presume upon it.

34. Now this care of making good thy *vow* must not abide with thee some *few* days only and then be cast aside, but it must continue with thee all thy *days.* For if thou break thy *vow,* it matters not whether *sooner* or *later.* Nay, perhaps the guilt may in some respects be more, if it be late, for if thou have for a good while gone on in the observance of it, that shows the thing is *possible* to thee; and so thy after *breaches* are not of *insirmity,* because thou canst not *avoid* them, but of *perverseness,* because thou wilt not: Besides the use of *Christian-Walking* must needs make it more easy to thee. For indeed all the *difficulty* of it is but from the *custom* of the *contrary:* And therefore if after some *acquaintance* with it, when thou hast *overcome* somewhat of the *hardness,* thou shalt then give it over, it will be most *inexcusable.* Therefore be careful all the days of thy life to keep such a *Watch* over thyself, and so to avoid all *occasions* of temptations, as may preserve thee from all *Wilful* breaches of this vow.

35. But though the *obligation* of every such single *vow* reach to the utmost day of our lives, yet are we often to *renew* it, that is, we are often to receive the *holy Saecrament,* for that being the means of conveying to us so great and invaluable benefits; and it being also a *command* of Christ, That we should *do this in remembrance of him,* we are in respect both of *reason* and *duty* to omit no fit *opportunity* of partaking of that *holy Table.* I have now shown you what that *reverence* is which we are to pay to God in his *Sacrament.*

PARTITION IV. HONOUR *due to God's Name; Of Sinning against it; Blasphemy; Swearing; Assertory Oaths, Promissory Oaths; Unlawful Oaths: Of Perjury; Of vain Oaths, and the Sin of them,* &c.

§. 1. THe last thing wherein we are to express our *Reverence* to him, is, the *Honouring* his *Name.* Now what this *Honouring* of his *Name* is, we shall best understand by considering what are the things by which it is *dishonored,* the *avoiding* of which will be our way of *honoring* it.

The *first* is, all *Blasphemies,* or speaking any evil thing of *God,* the highest degree whereof is *cursing* him, or if we do not speak it with our *mouths,* yet if we do it in our *hearts* by thinking any *unwor•hy* thing of Him; it is looked on by God, who sees the *heart,* as the vilest *dishonor.* But there is also a *blasphemy* of the *actions,* that is, when men who profess to be the *servants of God,* live so wickedly that they bring up an *evil report* on him whom they own as their *Master* and *Lord.* This *Blasphemy* the Apostle takes notice of, *Rom.* 2. 24. Where he tells those who

profess to be *observers* of the *Law, That by their wicked actions, the Name of God was blasphemed among the Gentiles.* Those *Gentiles* were moved to *think ill* of God, as the favourer of *sin,* when they saw those, who called themselves his *servants,* commit it.

A *second* way of *Dishonouring* God's *Name* is, by *swearing,* and that is of *two sorts,* either by *false Oaths,* or else by *rash* and *light ones.* A *false Oath* may also be of *two* kinds, as *first,* that by which I *affirm* somewhat, or *secondly,* that by which I *promise.* The *first* is when I say such or such a thing was done so or so, and confirm this saying of mine with an *Oath;* if then I know there be not perfect *truth* in what I say, this is a flat *perjury,* a downright being *forsworn:* Nay, if I swear to the *truth* of that whereof I am only *doubtful,* though the thing should happen to be *true,* yet it brings upon me the guilt of *Perjury;* for I swear at a *venture,* and the thing might for ought I knew be as well *false* as *true,* whereas I ought never to *swear* to anything, the truth of which I do not *certainly* know.

2. But besides this sort of *Oaths,* by which I *affirm* anything, there is the other sort, that by which I *promise* somewhat. And that *promise* may be either to *God* or *Man,* when it is to *God,* we call it a *vow* of which I have already spoken, under the head of the *Sacraments,* I shall now only speak of that to *man;* & this may become a *false oath,* either at, or after the time of *taking* it. At the *time* of *taking,* it is false if either I have then no real *purpose* of making it good, or else take it in a sense *different* from that which I know, he to whom I make the *promise understands* it; for the use of *oaths* being to assure the persons to whom they are made, they must be taken in *their sense.* But if I were never so *sincere* at the *taking* the *Oath,* if afterwards I do not *perform* it I am certainly *Perjured.*

3. The nature of an *Oath* being then thus *binding,* it merely concerns us to look that the *Matter* of our *Oaths* be lawful, for else we run ourselves into a *woeful snare.* For Example, suppose I *swear* to kill a man, if I perform my *Oath* I am guilty of *Murder,* if I break it, of *Perjury.* And so I am under a *necessity* of *sinning* one way or other: But there is nothing puts us under a greater degree of this *unhappy* necessity, then when we swear two *Oaths,* whereof the one is directly *cross* and *contradictory* to the other. For if I swear to give a man my whole *estate,* and afterwards swear to give all or *part* of that *estate* to another, it is certain I must break my *Oath* to one of them, because it is impossible to perform it to *both,* and so I must be under a *necessity* of being *forsworn.* And into this unhappy *straight* every man brings himself that takes any *Oath* which crosses some other which he hath formerly taken; which should make all that love either God or their own *souls,* resolve never thus miserably to *entangle* themselves by taking one *Oath* cross and thwarting to another. But it may perhaps here be asked, What a person that hath already brought himself into such a condition shall do? I answer, he must first heartily *repent* the great sin of *taking* the *unlawful oath,* and then stick only to the *lawful,* which is all that is in his power towards the repairing his fault, and *qualifying* him for *God's pardon* for it.

4. Having said this concerning the *kinds* of this sin of *Perjury,* I shall only add a few words to show you how greatly *God's Name* is *dishonored* by it. In all *Oaths* you know, God is solemnly called to witness the truth of that which is spoken; now if the thing be *false,* it is the *basest* affront and *dishonor* that can possibly be done to God. For it is in reason to signify one of

these two things, either that we believe he knows not whether we say *true* or no; (and that is to make him no *God,* to suppose him to be as *deceivable,* and easy to be deluded as one of our ignorant neighbors) or else that he is willing to *countenance* our *Lyes;* the former robs him of that great *attribute* of his, his *knowing all things,* and is surely a great *dishonoring* of him, it being even amongst men accounted one of the greatest *disgraces* to account a man fit to have *cheats* put upon him; yet even so to deal with *God* if we venture to *forswear* upon a hope that God discerns it not. But the other is yet worse, for the supposing him willing to *countenance* our *lies,* is the making him a *party* in them; and is not only the making him no *God* (it being impossible that God should either *lie* himself or *approve* it in another) but it is the making him like the very *Devil.* For he it is that is a *liar,* and the *Father* of it, *John* 8. 44. And sure I need not say more to prove that this is the highest degree of *dishonoring God's Name.*

5. But if any yet doubt the *heinousness* of this sin, let him but consider what God himself says of it in the *Third Commandment,* where he solemnly professes, *He will not hold him guiltless that taketh his Name in vain;* and sure the adding that to this *Commandment,* and none of the rest, is the *marking* this out for a most *heinous* guilt. And if you look into *Zac.* 5. you will there find the *punishment* is answerable, even to the *utter destruction* not only of the *man,* but his *house* also. Therefore it concerns all men as they *love* either their *temporal* or *eternal* welfare to keep them most strictly from this *sin.*

But besides this of *forswearing,* I told you there was another sort of *Oaths* by which *God's* Name is *dishonored,* those are the *vain* and *light Oaths,* such as are so usual in our *common* discourse, and are expressly forbidden by *Christ,* Mat. 5. 34. *But I say unto you, swear not at all, neither by Heaven, for it is God's throne, nor by the Earth, for it is his footstool:* where you see we are not allowed to *swear* even by *mere creatures,* because of the *relation* they have to God. How great a *wickedness* is it then to *profane* his holy *Name* by *rash* and *vain Oaths,* this is a sin that is (by I know not what *charm* of *Satan's)* grown into a fashion among us; and now its being so, draws daily more men into it. But it is to be remembered that when we shall appear before God's *Judgment seat* to answer for those *profanations* of his Name, it will be no excuse to say, It was the *fashion* to do so: it will rather be an increase of our *guilt,* that we have by our own *practice* helped to confirm that *wicked* custom which we ought to have beat down and *discountenanced.*

6. And sure whatever this *profane* Age thinks of it, this is a sin of very *high* nature. For besides that it is a direct breach of the *Precept* of *Christ,* it shows *first,* a very mean and *low* esteem of God: Every *Oath* we swear is the appealing to God to judge the truth of what we speak, and therefore being of such greatness and *Majesty,* requires that the matter concerning which we thus appeal to him should be of great *weight* and moment, somewhat wherein either his own *glory,* or some considerable *good* of man is concerned. But when we *swear* in common discourse it is far otherwise, any the *triflingest* or lightest thing serves for the matter of an *Oath,* nay, often men *swear* to such vain and *foolish* things, as a considering person would be ashamed barely to *speak.* And is it not a great *despising* of God to call him solemnly to *judge* in such *childish,* such wretched matters? God is the great *King* of the world; now though a *King* be to be resorted unto in *weighty* cases, yet sure he would think himself

much despised if he should be called to *judge* between *Boys* at their *childish games:* And God knows many things whereto we frequently *swear,* are not of greater *weight,* and therefore are a sign that we do not rightly esteem of *God.*

7. *Secondly,* This *common swearing* is a *sin* which leads directly to the former of *forswearing,* for he that by the use of *swearing* hath made *Oaths* so familiar to him, will be likely to take the *dreadfullest Oath* without much consideration. For how shall he that *swears* hourly, look upon an *Oath* with any *reverence?* and he that doth not, it is his chance, not his care, that is to be thanked, if he keep from *Perjury.* Nay, further; he that *swears* commonly, is not only prepared to *forswear,* when a *solemn Oath* is rendered him, but in all *probability* does actually *forswear* himself often in these *suddener Oaths:* for supposing them to come from a man ere he is aware (which is the *best* can be said of them) what *assurance* can any man have who *swears* ere he is *aware,* that he shall not *lie* so too? And if he doth both together, he must necessarily be *forsworn.* But he that observes your *common swearers* will be put past *doubt* that they are often *forsworn.* For they usuaily *swear* indifferently to things *true* or *false, doubtful* or *certain.* And I doubt not but if men who are guilty of *this* sin would but impartially *examine* their own practice, their hearts would *second* me in this observation.

8. *Thirdly,* This is a sin to which there is no *temptation,* there is nothing either of *pleasure* or *profit* got by it: Most other sins offer us somewhat either of the one or the other, but this is utterly empty of *both.* So that in this sin the *Devil* does not play the *Merchant* for our *Souls,* as in others he does; he doth not so much as *cheapen* them, but we give them *freely* into his hands without anything in *exchange.* There seems to be but one thing possible for men to hope to *gain* by it, & that is to be *believed* in what they say when they thus bind it by an *Oath.* But this also they constantly fail of, for there are none so little *believed* as the *common swearers.* And good reason, for he that makes no *conscience* thus to *profane God's Name,* why shall any man *believe* he makes any of *lying?* Nay, their forwardness to confirm every the *slightest* thing by an *Oath,* rather gives *jealousy* that they have some inward guilt of *falseness,* for which that *Oath* must be the *cloak.* And thus you see in how little stead it stands them, even to this only purpose for which they can pretend it *useful:* and to any other advantage it makes not the least *claim,* and therefore is a sin without *temptation,* and consequently without *excuse;* for it shows the greatest *contempt,* nay, unkindness to *God,* when we will provoke him thus, without anything, to tempt us to it. And therefore though the *commonness* of this *sin* have made it pass but for a *small* one, yet is very far from being so, either in itself, or in God's *account.*

9. Let all therefore who are not yet fallen into the *custom* of this sin, be most careful never to yield to the least *beginnings* of it, and for those who are so *miserable,* as to be already *ensnared* in it, let them immediately, as they tender their *Souls,* get out of it. And let no man plead the *hardness* of leaving an *old custom,* as an *excuse* for his continuing in it, but rather the longer he hath been in it, so much the more *haste* let him make out of it, as thinking it too too much, that he hath so long gone on in so great a *sin.* And if the length of the *custom* have increased the *difficulty* of leaving it, that is in all reason to make him set immediately to the *casting* it off, lest that *difficulty* at last grow to an *impossibility;* and the *harder* he finds it at the

present, so much the more *diligent* and *watchful* he must be in the use of all those *means,* which may tend to the *overcoming* that *sinful* habit: some f•w of those *means* it will not be amiss here to mention.

10. *First* let him possess his mind *fully* of the *hainousn•ss* of the sin, and not to measure it only according to the *common* rate of the world. And when he is fully persuaded of the *guilt,* then let him add to that, the consideratin of the *danger,* as that it puts him out of God's favor at the present, and will, if he continue in it, cast him into *Hell* forever. And sure if this were but thoroughly laid to heart, it would *restrain* this sin: For I would ask a man, that pretends *impossibility* of leaving the *custom,* whether if he were sure he should be *hanged* the next *oath* he swore, the *fear* of it would not keep him from *swearing?* I can scarce believe any man in his wits so little *Master* of himself, but it would. And then surely *damning* is so much worse then *hanging,* that in all reason the fear of that ought to be a much greater *restraint.* The doubt is, men do either not heartily *believe* that this *sin* will *damn* them, or if they do, they look on it, as a thing a *great* way off and so are not much *moved* with it; but both these are very *unreasonable.* For the first, it is *certain,* that everyone that continues *willfully* in any sin is so long in a state of *damnation,* and therefore this being so continued in, must certainly put a man in that *condition,* For the *second,* it is very possible, he may be deceived in *thinking* it so far off, for how knows any man that he shall not be *struck* dead with an *oath* in his mouth? Or if he were sure not to be so, yet *eternal damnation* is surely to be dreaded above all things, be it at what *distance* soever.

11. A *second means* is to be exactly *true* in all thou speakest; that all men may *believe* thee on thy bare word, and then thou wilt never have occasion to *confirm* it by an *oath,* to make it more *credible,* which is the only *color* or reason can at any time be pretended for *swearing.*

12. *Thirdly,* Observe what it is that most *betrays* thee to this sin, whether *drink,* or *anger* or the *company* and *example* of others, or what ever else, and then if ever thou mean to *forsake* the *sin, forsake* those *occasions* of it.

13. *Fourthly,* Endeavour to possess thy heart with a continual *Reverence* of *God,* and if that once grow into a *custom* with thee, it will quickly turn out that *contrary* one of *profaining.* Use and accustom thyself therefore to this *reverence* of God, and particularly to such a respect to his *name,* as if it be possible, never to mention it without some *lifting* up of thy heart to him. Even in thy ordinary *discourse,* when ever thou takest his Name in to thy *mouth,* let it be an occasion of *raising* up thy *thoughts* to him. But by no means permit thyself to use it in *idle* bywords, or the like. If thou doest *accustom* thyself to pay this *reverence* to the bare mention of his *name,* it will be an excellent *fence* against the *profaning* it in *oaths.*

14. A *fifth* means is a *diligent* and constant *watch* over thyself, that thou thus *offend notwith thy tongue,* without which all the former will come to nothing. And the *last* means is *prayer,* which must be added to all thy *endeavors,* therefore *pray* earnestly, that God will enable thee to overcome this wicked *custom;* say with the *Psalmist, Set a watch O Lord over my mouth, and keep the door of my lips;* and if thou doest sincerely set thyself to the use of *means* for it, thou mayest be assured, God will not be wanting in his *assistance.* I have been the longer on this

because it is so reigning a sin. God in his mercy give all that are guilty of it a true sight of the *heinousness* of it.

15. By these several ways of *dishonoring God's Name* you may understand what is the duty of *honoring* it, *viz.* A strict *abstaining* from everyone of these, and that abstinence founded on an *awful* respect and *reverence* to that *sacred* Name which is *Great, Wonderful* and *Holy,* Psa. 99. 3. I have now past through the several branches of that *great* duty of *Honouring* of *God.*

PARTITION V. *Of* WORSHIP *due to God's Name. Of* PRAYER, *and its several parts. Of public Prayers in the* CHURCH, *in the* FAMILY. *Of* PRIVATE PRAYER. *Of* REPENTANCE, *&c. Of* FASTING.

§. 1. THe *Eighth* Duty we owe to *God* is WORSHIP; This is that great duty by which especially we acknowledge his *Godhead,Worship,* being *proper* only to *God,* and therefore it is to be looked on as a most *weighty* duty. This is to be performed, *first,* by our *Souls, secondly,* by our *Bodies:* The *Souls* part is *Praying.* Now *prayer* is a speaking to God, and there are divers parts of it, according to the *different* things about which we speak.

2. As *first,* There is *Confession,* that is, the *acknowledging* our *sins* to God. And this may be either *general* or *particular;* the *general* is when we only *confess* in *gross,* that we are *sinful;* the *particular,* when we mention the *several* sorts and *acts* of our sins. The *former* is necessary to be always a part of our *solemn prayers,* whether *public* or *private.* The latter is proper for *private prayer,* and there the oftener it is used the better; yea, even in our daily *private* prayer it will be fit constantly to remember some of our *greatest* and *foulest* sins, though never so long since past. For such we should never think sufficiently *confessed* and *bewailed.* And this *bewailing* must always go along with *Confession;* we must be heartily *sorry* for the sins we *confess,* and from our souls acknowledge our own great *unworthiness* in having committed them. For our *confession* is not intended to *instruct* God, who knows our sins much better then ourselves do, but it is to *humble* ourselves, and therefore we must not think we have *confessed* aright till that be done.

3. The *second* part of *prayer* is *Petition;* that is, the begging of God whatsoever we *want* either for our *Souls* or *Bodies.* For our *Souls* we must *first* beg pardon of *sins,* and that for the sake of *Jesus Christ,* who shed his *blood* to obtain it. Then we must also *beg* the *grace* and *assistance* of God's *Spirit* to *enable* us to forsake our *sins,* and to walk in *obedience* to him. And herein it will be needful particularly to beg all the several *virtues,* as *Faith, Love, Zeal, Purity, Repentance,* and the like, but especially those which thou most *wantest:* And therefore observe what thy *wants* are, and if thou beest *proud,* be most *instant* in praying for *humility;* if *lustful,* for *chastity,* and so for all other *Graces,* according as thou findest thy *needs.* And in all these things that concern thy Soul, be very earnest and *importunate,* take no *denial* from God, nor give over, though thou do not presently *obtain* what thou suest for. But if thou hast never so *long* prayed for a *grace,* and yet findest it not, do not grow *weary* of *praying,* but rather *search* what the *cause* may be which makes thy *prayer* so ineffectual; see if thou do not thyself *hinder* them; perhaps thou prayest to God to enable thee to *conquer* some sin, and yet never goest about to *fight* against it, never makest any *resistance,* but *yieldest* to it as often as it comes,

nay, puttest thyself in its *way,* in the road of all *temptations.* If it be thus, no wonder though thy *prayers* avail not, for thou wilt not let them. Therefore *amend* this, and set to the doing of *thy* part sincerely, and then thou needest not *fear* but God will do his.

4. *Secondly,* We are to *petition* also for our *bodies;* that is, we are to ask of God such *necessaries* of life as are needful to us, while we *live* here. But these only in such a *degree,* and *measure,* as his *wisdom* sees best for us, we must not presume to be our own *carvers,* and pray for all that *wealth,* or *greatness,* which our own *vain* hearts may perhaps desire, but only for such a condition, in respect of outward things, as he sees may most tend to those *great* ends of our living here, the *gloryfying* him, and the *saving* of our own *Souls.*

5. A *third* part of *Prayer* is *Deprecation,* that is, when we pray to God to turn away some *evil* from us. Now this *evil* may be either the *evil* of *sin* or the *evil* of *punishment:* The *evil* of *sin* is that we are especially to *pray* against, most *earnestly begging* of God, That he will by the *power* of his *grace,* preserve us from *falling* into *sin.* And whatever *sins* they are to which thou knowest thyself most *inclined,* there be particularly *earnest* with God to preserve thee from them. This is to be done *daily,* but then more *especially,* when we are under any *present temptation,* and in danger of *falling* into any sin; in which case we have reason to cry out as S. *Peter* did when he found himself sinking, *Save Lord, or I perish;* humbly beseeching him either to *withdraw* the *temptation,* or *strengthen* us to *withstand* it, neither of which we can do for ourselves.

6. *Secondly,* We are likewise to *Pray* against the *evil* of *Punishment,* but *principally* against *Spiritual punishments,* as the *anger* of God, the *withdrawing* of his *grace,* and *eternal damnation.* Against these we can never *pray* with too much earnestness: But we may also pray against temporal punishments, that is, any *outward* affliction, but this with *submission* to God's will, according to the example of Christ, Mat. 26. 39. *Not as I will, but as thou wilt.*

7. A *Fourth* part of *Prayer* is *Intercession,* that is, *praying* for others: This in *general* we are to do for all mankind, as well *strangers* as *acquaintance,* but more *particularly,* those to whom we have any especial *Relation,* either public, as our *Governors,* both in *Church* and *State,* or *private,* as *Parents, Husband, Wife, Children, Friends,* &c. We are also to pray for all that are in *affliction,* and such *particular* persons as we discern especially to be so: Yea, we are to pray for those that have done us *injury,* those that *despitefully use us and persecute us,* for it is expressly the command of Christ, *Mat.* 5 44. And that whereof he hath likewise given us the highest example in *praying* even for his very *crucifiers,* Luk. 23. 34. *Father forgive them.* For all these sorts of persons we are to *pray,* and that for the very same good things we beg of God for ourselves, that God would give them in their several places and callings, all *spiritual* and *temporal blessings* which he sees wanting to them, and turn away from them all *evil* whether of *sin* or *punishment.*

8. The *fifth* part of *Prayer* is *Thanksgiving;* that is, the *Praising* and *Blessing* God for all his mercies, whether to our own *persons,* and those that *immediately* relate to us, or to the *Church* and *Nation* whereof we are members, or yet more *general* to all *mankind;* and this for all his mercies both spiritual and temporal. In the *Spiritual, first,* for those wherein we are all in

common concerned, as the giving of his *Son,* the sending of his *Spirit,* and all those means he hath used to bring sinful men unto himself. Then *secondly,* for those *mercies* we have in our own *particulars* received, such are, the having been born within the *pale* of the *Church,* and so brought up in *Christian Religion,* by which we have been partakers of those *precious advantages* of the *Word* and *Sacraments,* and so have had, without any care or pains of ours, the *means* of *eternal* life put into our hands. But besides these, there is none of us but have received other *spiritual* mercies from God.

9. As *first, God's patience* and longsuffering, *waiting* for our Repentance, and not cutting us off in our sins. *Secondly,* his *calls* and invitations of us to that *repentance,* not only *outward,* in the ministry of the *Word,* but also *inward,* by the motions of his *Spirit.* But then if thou be one that hath by the help of God's *grace* been *wrought* upon by these calls, and brought from a *profane* or worldly, to a *Christian* course of life, thou art surely in the highest degree tied to magnify and praise his goodness, as having received from him the *greatest* of mercies.

10. We are likewise to give thanks for *Temporal* blessings, whether such as concern the *public,* as the *prosperity* of the *Church* or *Nation,* and all remarkable *deliverances* afforded to either; or else such as concern our particulars; such are all the good things of this life which we enjoy, as *Health, Friends, Food, Raiment,* and the like; also for those *minutely* preservations, whereby we are by God's gracious *providence* kept from *danger,* and the *especial* deliverances which God hath given us in time of greatest *perils.* It will be impossible to set down the several mercies which every man receives from God, because they differ in *kind* and *degree* between one man and another. But it is sure that he which receives *least* hath yet enough to employ his whole *life* in *praises* to God. And it will be very fit for every man to consider the *several* passages of this life, and the *mercies* he hath in each received, and so to gather a kind of *List* or *Catalogue* of them, at least the *principal* of them, which he may always have in his *memory,* and often with a *thankful* heart repeat before God.

11. These are the several parts of *Prayer,* and all of them to be used both *publicly* and *privately.* The *public* use of them is *first,* that in the *Church,* where all meet to join in those *prayers* wherein they are in *common* concerned. And this (where the *prayers* are such as they ought to be) we should be very constant at, there being an *especial* blessing promised to the *joint* requests of the faithful, and he that without a necessary cause absents himself from such *public prayers,* cuts himself off from the *Church,* which hath always been thought so unhappy a thing, that it is the *greatest punishment* the *Governors* of the *Church* can lay upon the *worst* offender; and therefore it is a strange *madness* for men to inflict it upon themselves.

12. A *second* sort of *Public Prayer* is that in a *Family,* where all that are *members* of it join in their common supplications; and this also ought to be very carefully attended to, *first,* by the *Master* of the *Family,* who is to look that there be such *prayers,* it being as much his *part* thus to provide for the *Souls* of his *Children* and *Servants,* as to provide *food* for their *Bodies.* Therefore there is none, even the meanest householder, but ought to take this care. If either himself or any of his *Family* can read, he may use some *prayers* out of some *good book,* if it be the *Service Book* of the *Church,* he makes a *good* choice; if they cannot read, it will then be necessary they should be taught without *Book* some form of *prayer* which they may use in the

Family, for which purpose again some of the *Prayers* of the *Church* will be very fit, as being most easy for their *memories* by reason of their *shortness,* and yet containing a great deal of *matter.* But what choice soever they make of *prayers,* let them be sure to have some, and let no man that professes himself a Christian, keep so *heat henish* a *Family,* as not to see God be daily worshipped in it. But when the *Master* of a *Family* hath done his duty in this providing, it is the duty of every member of it to make use of that provision, by being constant and diligent at those *Family-Prayers.*

13. *Private* or *secret Prayer* is that which is used by a man *alone* apart from all others, wherein we are to be more *particular,* according to our *particular* needs, then in *public* it is fit to be. And this of *private Prayer* is a duty which will not be excused by the performance of the other of *public.* They are *both* required, and one must not be taken in *exchange* for the other. And whoever is diligent in *public* prayers, and yet negligent in *private,* it is much to be feared he rather seeks to *approve* himself to *men* then to *God,* contrary to the command of our Savior, *Mat.* 6. who enjoins this *private prayer,* this *praying to our Father in secret,* from whom alone we are to expect our *reward,* and not from the *vain praises of men.*

14. Now this duty of *Prayer* is to be *often* performed, by none seldomer then *Evening* and *Morning,* it being most necessary that we should thus *begin* and *end* all our works with God, and that not only in respect of the duty we owe him, but also in respect of ourselves, who can never be either prosperous or *safe,* but by committing ourselves to him; and therefore should *tremble* to venture on the *perils* either of *day* or *night* without his safeguard.
How much oftener this duty is to be performed, must be judged according to the *business* or *leisure* men have; where, by *business,* I mean not such *business* as men unprofitably make to themselves, but the necessary business of a man's *Calling,* which with some will not afford them much time for *set* and *solemn* Prayer. But even these men may often in a day lift up their *hearts* to God in some *short* Prayers, even whilst they are at their *work.* As for those that have *more leisure,* they are in all reason to bestow *more time* upon this duty. And let no man that can find time to bestow upon his *vanities,* nay, perhaps his *sins,* say he wants leisure for *prayer,* but let him now endeavor to redeem what he hath mis-spent, by employing more of that *leisure* in this duty for the future. And surely if we did but rightly weigh how much it is our own *advantage* to perform this duty, we should think it *wisdom* to be as *frequent* as we are ordinarily *seldom* in it.

15. For *first,* it is a great *Honor* for us poor *worms* of the earth to be allowed to speak so freely to the *Majesty* of heaven. If a *King* should but vouchsafe to let one of his meanest *Subjects* talk *familiarly* and *freely* with him, it would be looked on as a huge honor; that man how despiseable soever he were before, would then be the *envy* of all his neighbors; and there is little question, he would be willing to take all opportunities of receiving so great a *grace.* But alas! this is nothing to the *honor* is offered us, who are allowed, nay, *invited* to speak to, and converse with the *King* of *Kings,* and therefore how *forward* should we in all reason be to it?

16. *Secondly,* It is a great *Benefit,* even the greatest that can be imagned; for *Prayer* is the *instrument* of fetching down all *good* things to us, whether *spiritual* or *temporal;* no *prayer,* that is qualified as it ought to be, but is sure to bring down a *blessing,* according to that of the *wise*

man, Eccles. 35. 17. *The Prayer of the humble pierceth the clouds, and will not turn away till the highest regard it.* You would think him a happy man that had one certain means of helping him to whatever he *wanted,* though it were to *cost* him much pains and labor; now this happy man thou mayest be if thou wilt. *Prayer* is the never-failing means of bringing thee, if not all that thou thinkest thou wantest, yet all that indeed thou dost, that is, all that God sees fit for thee. And therefore be there never so much *weariness* to thy flesh in the duty, yet considering in what continual *want* thou standest of something or other from God, it is madness to let that *uneasiness* dishearten thee, and keep thee from this so sure means of *supplying* thy wants.

17. But in the *third* place, this duty is in it self so far from being uneasy, that it is very *pleasant.* God is the *fountain* of *happiness, and at his right hand are pleasures for evermore, Psalm* 16. 11. And therefore the *nearer* we draw to him the *happier* we must needs be, the very *joys* of heaven arising from our *nearness* to God. Now in this life we have no way of *drawing* so near to him, as by this of *Prayer,* and therefore surely it is that, which in itself is apt to afford *abundance* of *delight* and *pleasure,* if it seem otherwise to us, it is from some distemper of our own hearts, which like a *sick* palate cannot relish the most pleasant meat. *Prayer* is a *pleasant* duty, but it is withal a *spiritual* one; and therefore if thy heart be *carnal,* if that be set either on the *contrary* pleasures of the *flesh,* or dross of the world, no marvel then, if thou taste no *pleasantness* in it, if like the *Israelites* thou *despise Mann•* whilst thou longest after the *flesh pots of Egypt.* Therefore if thou find a *weariness* in this duty, *suspect* thyself, *purge,* and *refine* thy heart from the love of all *sin,* and endeavor to put it into a *heavenly* and *spiritual frame,* and then thou wilt find this no *unpleasant* exercise, but full of delight and satisfaction. In the mean time complain not of the *hardness* of the duty, but of the *unto wardness* of thy own *heart.*

18. But there may also be another *reason* of its seeming unpleasant to us, and that is want of *Use.* You know there are many things, which seem *uneasy* at the first trial, which yet after we are accustomed to them, seem very *delightful,* and if this be thy case, then thou knowest a ready *cure, viz.* to use it oftener, and so this consideration naturally inforces the *exhortation* of being *frequent* in this duty.

19. But we are not only to consider how *often,* but how *well* we perform it. Now to do it *well,* we are to respect, *first* the *matter* of our *Prayers,* to look that we ask *nothing* that is *unlawful,* as *revenge* upon our ene•ies, or the like; *secondly* the *manner;* and that must be *first* in *faith,* we must believe, that if we ask as we ought, *God* will either give us the thing we ask for, or else something which he sees better for us. And then *secondly* in *humility;* we must acknowledge ourselves utterly *unworthy* of any of those good things we beg for, and therefore sue for them only for *Christ's* sake; *thirdly* with *attention,* we must *mind* what we are about, and not suffer ourselves to be carried away to the thought of other things. I told you at the first, that *Prayer* was the *business* of the *soul,* but if our *minds* be wandering, it is the work only of the *tongue* and lips, which make it in *God's* account no better then *vain* babbling, and so will never bring a *blessing* on us. Nay as *Jacob* said to his mother, *Gen.* 27. 12. It will be more likely to bring a *curse* on us then a *blessing,* for it is a *profaning* one of the most *solemn* parts of *God's*

service, it is a piece of *Hypocrisy,* the *drawing near to him with our lip, when our hearts are far from him,* and a great *slighting* and *despising* that dreadful *Majesty* we come before: And as to ourselves it is a most *ridiculous* folly, that we who come to *God* upon such *weighty* errands, as are all the *concernments* of our *souls* and *bodies,* should in the midst forget our *business,* and pursue every the lightest thing that either our own vain fancies or the *Devil,* whose business it is here to hinder us, can offer to us. It is just as if a *Mal•factor,* that comes to sue for his *life* to the *King,* should in the midst of his *supplication* happen to espy a *Butter fly,* and then should leave his suit, and run a chace after that *Butterfly:* Would you not think it *pity,* a pardon should be cast away upon so *wretchless* a creature? And sure it will be as unreasonable to expect that God should attend and grant those *suits* of ours, which we do not at all consider ourselves.

20. This *wandering* in *Prayer* is a thing we are much concerned to arm ourselves against, it being that to which we are naturally wonderful prone. To that end it will be necessary *first* to possess our hearts at our coming to *Prayers* with the *greatness* of that *Majesty* we are to approach, that so we may *dread* to be *vain* and *trifling* in his *presence. Secondly,* We are to consider the great *concernment* of the things we are to ask, some whereof are such that if we should not be heard, we were of all creatures the most miserable, and yet this wandering is the way to keep us from being *heard. Thirdly,* We are to beg *God's* aid in this *particular:* And therefore when thou settest to *Prayer,* let thy *first petition* be for this *grace* of *attention.*

21. *Lastly,* Be as *watchful* as is possible over thy heart in time of *prayer* to keep out all *wandering* thoughts, or if any have gotten in let them not find entertainment, but as soon as ever thou discernest them, suffer them not to *abide* one moment, but cast them out with indignation, and *beg* God's *pardon* for them. And if th ou dost thus sincerely and diligently strive against them, either God will enable thee in some measure to overcome, or he will in his mercy pardon thee what thou canst not *prevent:* But if it be through thy own *negligence* thou art to expect neither, so long as that negligence continues.

22. In the *fourth* place, we must look our *Prayers* be with *Zeal* and *Earnestness,* it is not enough that we so far attend them as barely to know what it is we say, but we must put forth all the *affection* and *devotion* of our *souls,* and that according to the several parts of *prayer* before mentioned. It is not the *cold, faint request* that will ever obtain from God. We see it will not from ourselves; for if a *beggar* should ask *relief* from us, and do it in such a *scornful* manner that he seemed *indifferent* whether he had it or no, we should think he had either little *want* or great *pride;* and so have no heart to give him. Now surely the things we ask from God are so much above the rate of an ordinary *Alms,* that we can never expect they should be given to slight and heartless petitions. No more in like manner will our *Sacrifice* of *praise* and *thanksgiving* ever be accepted by him, if it be not offered from a heart truly affected with the *sense* of his *mercies;* it's but a kind of *formal complementing,* which will never be approved by him who requires *the heart,* and not the *lips* only. And the like may be said of all the other *parts* of *Prayer.* Therefore be careful when thou drawest nigh to God in *Prayer,* to raise up thy soul to the highest pitch of *zeal* and *earnestness* thou art able. And because of *thyself* alone thou art not able to do anything, beseech *God* that he will inflame thy *heart* with this *heavenly*

fire of *Devotion,* and when thou hast obtained it, beware that thou neither *quench* it by any willful sin, nor let it go out again for want of *stirring* it up and employing it.

23. *Fifthly,* We must *Pray* with *Purity,* I mean, we must purge our *hearts* from all *affections* to sin. This is surely the meaning of the Apostle, 1 *Tim.* 2. 8. when he commands men to *lift up holy hands in Prayer,* and he there instances in one *special* sort of *sin, wrath* and *doubting;* where, by doubting, is meant those *unkind disputes* and *contentions* which are so common amongst men. And surely he that cherishes that or any other *sin* in his heart, can never *lift up* those *holy hands* which are required in this duty. And then sure his *prayers* be they never so *many* or *earnest,* will little avail him: The Psalmist will tell him, he shall not be *heard,* Psal. 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Nay, *Solomon* will tell him yet worse, that his *prayers* are not only *vain,* but *abominable,* Prov. 15. 8. *The sacrifice of the wicked is an abomination to the Lord.* And thus to have our *prayers turned into sin,* is one of the *heaviest* things can befall any man; we see it is set down in that sad *Catalogue* of *curses,* Psal. 109. 7. Therefore let us not be so cruel to ourselves as to pull it upon our own heads, which we certainly do if we offer up *prayers* from an *impure heart.*

24. In the *last* place we must direct our *prayers* to right *ends;* And that either in respect of the *prayer* itself, or the things we pray for; *First,* we must *pray* not to gain the *praise* of *devotion* amongst men, like those *hypocrites,* Mat. 6. 5. Nor yet only for *company* or *fashion* sake to do as others do: But we must do it, *first,* as an act of *worship* to God; *secondly,* as an *acknowledgment,* that he is that great *spring,* from whence alone we expect all good things. And *thirdly,* to gain a supply of our own or others needs. Then in respect of the *Things prayed* for; we must be sure to have no ill aims upon them; we must not ask that we *may consume it upon our lusts,* Jam. 4. 3. as those do who pray for *wealth,* that they may live in *riot* and *excess,* and for *power,* that they may be able to *mischief* their *enemies,* and the like. But our end in all must be God's *glory* first, and next that, our *own* and others *Salvation,* and all other things must be taken in only as they *tend* to those, which they can never do if we abuse them to *sin.* I have now done with that *first* part of *worship,* that of the *Soul.*

25. The other is that of the *Body,* and that is nothing else but such *humble* and *reverentgestures* in our approaches to God, as may both express the inward reverence of our *Souls,* and may also pay him some *tribute* from our very *Bodies,* with which the Apostle commands us to *glorisie* God, as well as with our *souls;* and good reason, since he hath *created* and *redeemed* the one as well as the other: whensoever therefore thou offerest thy prayers unto God, let it be with all *lowliness* as well of *body* as of *mind,* according to that of the Psalmist, *Psal.* 95. 6. *O come let us worship, let us fall down and kneel before the Lord our maker.*

26. The *Ninth* DUTY to God is REPENTANCE: That this is a duty to God we are taught by the Apostle, *Act.* 20. 21. where speaking of *repentance,* he stiles it *repentance towards* God. And there is good reason this should be a duty to *him,* since there is no *sin* we commit but is either *mediately* or *immediately* against him. For though there be sins both against ourselves and our *neighbors,* yet they being forbidden by God, they are also *breaches* of his Commandments, and so *sins* against him.

This *repentance* is, in short, nothing but a *turning* from *sin* to God, the casting off all our *former evils,* and instead thereof constantly *practicing* all those *Christian duties* which God requireth of us. And this is so necessary a duty, that without it we certainly *perish,* we have *Christ's* word for it, *Luke* 13. 5. *Except ye repent, ye shall all likewise perish.*

27. The *directions* for performing the *several* parts of this duty have been already given in the *preparation* to the *Lord's Suppor,* and thither I refer the Reader. Only I shall here mind him, that it is not to be looked upon as a *duty* to be *practiced* only at the time of *receiving* the *Sacrament.* For this being the only *remedy* against the *poison* of sin, we must renew it as often as we *repeat* our *sins,* that is daily. I mean we must *every day repent* of the sins of that *day,* for what *Christ* saith of other *evils,* is true also of this, *sufficient to the day is the evil thereof;* we have *sins* enough of *each day* to exercise a *daily repentance,* and therefore every man must thus *daily* call himself to account.

28. But as it is in *accounts,* they who constantly set down their *daily expenses,* have yet some set time of *casting* up the whole sum, as at the end of the *week* or *month;* so should it also be here, we should set aside some time to *humble* ourselves solemnly before God for the sins, not of that *day* only, but of our *whole lives.* And the *frequenter* these times are, the *better.* For the oftener we thus cast up our *accounts* with God, and see what vast *debts* we are run in to him, the more *humbly* shall we think of ourselves, and the more shall thirst after his *mercy,* which two are the *special* things that must qualify us for his *pardon.* He therefore that can assign himself one day in the *week* for this purpose, will take a *thriving* course for his *soul.* Or if any man's state of life be so *busy* as not to afford him to do it so often, let him yet come as near to that *frequency* as is possible for him, remembering always, that none of his *worldly* employments can bring him in near so *gainful* a return as this *spiritual* one will do, and therefore it is very ill husbandry to pursue them to the neglect of this.

29. Besides these *constant* times, there are likewise *occasional* times for the performance of this duty, such especially are the times of *calamity* and *affliction,* for when any such befalls us, we are to look on it as a *message* sent from heaven to call us to this duty, and therefore must never neglect it when we are thus summoned to it, lest we be of the number of them who *despise the chastisements of the Lord,* Heb. 12. 5.

30. There is yet another time of *repentance,* which in the practice of men hath gotten away the custom from all those, and that is the *time* of *death,* which, it is true, is a time very fit to *renew* our *repentance,* but sure not proper to *begin* it; and it is a most *desperate madness* for men to defer it till then. For to say the *mildest* of it, it is the *venturing* our Souls upon such *miserable uncertainties* as no wise man would trust with anything of the *least value.*

For *first,* I would ask any man that means to *repent* at his *death,* how he knows he shall have an *hours* time for it? do we not daily see men *snatched* away in a moment? and who can tell that it shall not be his own case? But *secondly,* suppose he have a more *leisurely* death, that some *disease* give him warning of its *approach,* yet perhaps he will not understand that warning, but will still flatter himself, as very often sick people do, with *hopes* of life to the last: and so his *death* may be *sudden* to him though it comes by never so slow degrees. But

again, *thirdly,* if he do discern his *danger,* yet how is he sure he shall then be able to *repent? Repentance* is a *grace* of God, not at our *command;* and it is just and usual with God, when men have a long time *refused* and *rejected* that *grace,* resisted all his calls and *invitations* to *conversion* and *amendment,* to give them over at last to the *hardness* of their own *hearts,* and not to afford them anymore of that grace they have so despised. Yet suppose in the *fourth* place, that God in his infinite patience should still continue the *offer* of that *grace* to thee, yet thou that hast resisted, it may be *thirty,* or *forty,* or *fifty* years together, how knowest thou that thou shalt put off that *habit* of resistance upon a *sudden,* and make use of the *grace* afforded? It is sure thou hast many more advantages towards the doing it *now* then thou wilt have *then.*

31. For *first,* The longer sin hath kept *possession* of the heart the harder it will be to drive it out. It is true, if *Repentance* were nothing but a present *ceasing* from the *acts* of sin, the *death bed* were fittest for it, for then we are disabled from committing most sins; but I have formerly shown you *repentance* contains much more then so, there must be in it a *sincere hatred* of sin, and *love* of God. Now how unlikely is it that he which hath all his life loved sin, cherished it in his bosom, and on the contrary abhorred God and *goodness,* should in an instant quite change his *affections,* hate that sin he *loved* and love God and *goodness,* which before he utterly hated?

32. And *secondly,* The bodily *pains* that attend a *death bed* will *distract* thee and make thee unable to attend the work of *repentance,* which is a business of such weight and difficulty, as will employ all our *powers* even when they are at the *freshest.*

33. Consider those *disadvantages* thou must then struggle with, and then tell me what *hope* there is thou shalt then do that, which now upon much *easier* terms thou wilt not. But in the *third* place there is a *danger* behind beyond all these, and that is, that the *repentance* which death drives a man to, will not be a true *repentance,* for in such a case it is plain, it is only the fear of *hell* puts him on it, which though it may be a good *beginning,* where there is time after to *perfect* it, yet where it goes alone it can never avail for *Salvation.* Now that *death bed repentances* are often only of this sort, is too likely when it is observed, that many men who have seemed to *repent,* when they have thought *Death* approaching, have yet, after it hath pleased God to restore them to *health,* been as wicked (perhaps worse) as ever they were before; which shows plainly that there was no *real* change in them, and then surely had such a man died in that *seeming repentance,* God, *who tries the heart,* would not have accepted it, which he saw was *unsincere.* When all these dangers are laid together, it will surely appear a most *desperate* adventure for any man to trust to a *Death-bed repentance.* Nor is it ever the less for that example of the *penitent Thief, Luke* 23. 43. which is by many so much depended on. For it is sure, his case and ours differ widely, he had never heard of Christ before and so more could not be expected of him then to embrace him as soon as he was tendered to him: But we have had him *offered,* nay *pressed* upon us from our *Cradles* and yet have *rejected.* But if there were not this *difference,* it is but a *faint* hope can be raised only from a *single example,* and another we find not in the whole *Bible.* The *Israeli•es* we read we•e *fed with Manna from Heaven,* but would you not think him stark mad that should out of expectation of the like,

neglect to provide himself any food? Yet it is full as reasonable to depend upon this *example* as the other. I conclude all in the words of the Wise man, *Eccles.* 12. 1. *Remember thy Creator in the days of thy youth before the evil days come.*

34. To this duty of repentance, *Fasting* is very proper to be annexed. The Scripture usually joins them together; among the *Jews* the great day of *atonement* was to be kept with *Fasting,* as you may see by comparing *Levite.* 16. 31. with *Isaiah* 58. 5. and this by God's especial appointment. And in the Prophets when the people are called on to repent and *humble* themselves, they are also called on to *Fast.* Thus it is *Joel* 2. 12. *Therefore now thus saith the Lord, Turn ye unto me with all your hearts, with fasting, and with weeping,* &c. Yea, so proper hath *Fasting* been accounted to *Humiliation,* that we see even *wicked Ahab* would not omit it in his 2 *Kings* 21. 27. Nor the *Heathen Ninevites* in theirs, *Jonah* 3. 5. Nor is it less fit or less acceptable since Christ, then it was before him. For we see he supposes it as a duty sometimes to be performed, when he gives directions to avoid *vain-glory* in it, *Matth.* 6. 6. And also assures us that if it be performed, as it ought, not to *please men,* but *God,* it will surely be rewarded by him. And accordingly we find it *practiced* by the *Saints: Anna,* Luke 2, 37. *Served God with fasting and prayer:* where it is observable, that it is reckoned as a service of God, fit to be joined with *prayers.* And the Christians of the *first* times were generally very frequent in the *practice* of it. Now though *fasting* be especially *proper* to a time of *humiliation,* yet is it not so restrained to it but it may be *seasonable,* whensoever we have any *extraordinary* thing to request from *God.* Thus when *Esther* was to endeavor the *deliverance* of her people from destruction, she and all the *Jews* kept a *solemn* Fast, *Esther* 416. And thus when *Paul* and *Barnabas* were to be *Ordained Apostles,* there was *fasting* joined to prayer, *Acts* 13. 3. And so it will be very fit for us, whensoever we have need of any *extraordinary* directions, or assistance from *God,* whether concerning our *temporal* or *spiritual* concernments, thus to quicken our prayers by *Fasting.* But above all occasions, this of *Humiliation* seems most to require it, for besides the advantages of *kindling* our *zeal,* which is never more necessary then when we beg for *pardon* of *sins, Fasting* carries in it somewhat of *revenge,* which is reckoned as a *special* part of *repentance,* 2 *Cor.* 7. 11. For by denying our bodies the refreshment of our ordinary food, we do inflict somewhat of *punishment* upon ourselves for our former *excesses,* or whatever other sins we at that time accuse ourselves of; which is a proper effect of that *indignation* which every sinner ought to have against himself. And truly he that is so tender of himself that he can never find in his heart so much as to miss a *meal,* by way of punishment for his *faults,* shows he is not much fallen out with himself, for committing them, and so wants that indignation which the Apostle in the forenamed text mentions as a part of true repentance.

35. There is no doubt, but such *Holy revenges* upon ourselves for sins are very *acceptable* to God; yet we must not think that either those, or anything else we can do, can make *satisfaction* for our offenses, for that nothing but the *blood* of *Christ* can do. And therefore on *that,* and not on any of *our* performances we must depend for pardon. Yet since that *blood* shall never be *applied* to any but penitent sinners, we are as much concerned to *bring forth all the fruits of repentance,* as if our *hopes* depended on them only.

36. How *often* this duty of *fasting* is to be performed, we have no direction in Scripture. That must be allotted by men's own *piety,* according as their *health,* or other *considerations* will allow. But as it is in *humiliation,* the frequenter returns we have of set times for it, the better; so is it likewise in *fasting,* the *oftener,* the *better,* so it be not *hurtful* either to our *healths,* or to some other *duty* required of us. Nay perhaps *fasting* may help some men to more of those times for *humiliation,* then they would otherwise gain. For perhaps there are some, who cannot, without a manifest *hindrance* to their *calling,* allow a whole *day* to that work, yet such a one may at least afford that *time,* he would otherwise spend in *eating:* And so *fasting* will be *doubly* useful towards such a man's *humiliation,* both by helping him in the duty, and gaining him *time* f••••.

37. I have now gone through the *first* branch of our Duty to *God,* to wit, the *Acknowledging* him for our God. The *Second* is the *having no other.* Of which I need say little, as it is a *forbidding* of that grosser sort of *Heathenish Idolatry,* the worshipping of *Idols,* which though it were once common in the world, yet is now so rare, that it is not likely any that shall read this will be concerned in it. Only I must say, That to pay *Divine Worship* to any creature, be it *Saint* or *Angel,* yea, or the *Image* of *Christ* himself, is a *transgression* against this second branch of our duty to *God,* it being the *imparting* that to a *creature* which is due only to God, and therefore is strictly to be abstained from.

38. But there is another sort of *Idolatry* of which we are generally guilty, and that is, when we pay those affections of *Love, Fear, Trust,* and the like, to any *creature* in a higher degree then we do to *God:* for that is the setting up that thing, whatsoever it is, for our God. And this *inward* kind of *Idolatry* is that which provokes God to *jealousy* as well as the *outward* of worshipping an *Idol.* I might enlarge much upon this, but because some severals of it have been touched on in the former *discourse,* I suppose it needless. And therefore shall now proceed to the *second* head of DUTY, that to our SELVES.

PARTITION VI. *Of* DUTIES *to our* SELVES; *Of Sobriety; Of Humility; the great Sin of* PRIDE; *the Danger, the Folly of this; Of* VAINGLORY, *the Danger, Folly; the Means to Prevent it: Of* MEEKNES; *the Means to obtain it,* &c.

§. 1. THIS DUTY to our SELVES is by *S. Paul* in the forementioned Text, *Titus* 2. 12. summed up in this *one* word, *Soberly.* Now by *Soberly,* is meant our keeping within those due bounds which God hath set us. My business will therefore be to tell you what are the particulars of this *Sobriety:* And that *first,* in respect of the *soul; secondly,* in respect of the *body:* The *sobriety* of the *soul* stands in right *governing* its *passions* and *affections;* and to that are many *Virtues* required. I shall give you the particulars of them.

2. The *first* of them is *Humility,* which may well have the prime place, not only in respect of the excellency of the *virtue,* but also of its usefulness towards the *obtaining* of all the *rest.* This being the foundation on which all others must be built. And he that hopes to gain them without this, will prove but like that foolish builder Christ speaks of, *Luke.* 6. 49. *who built his house on the sand.* Of the *Humility* towards God I have already spoken, and shown the necessity

of it, I am now to speak of Humility, as it concerns ourselves, which will be found no lessnecessary then the former.

3. This *Humility* is of two sorts, the *first* is, the having a mean and low opinion of ourselves, the *second* is the being content that others should have so of us. The first of these is contrary to pride, the other to vain-glory. And that both these are absolutely necessary to Christians, I am now to show you; which will, I conceive, best be done by laying before you *first,* the sin, *secondly,* the danger, *thirdly,* the contrary vices.

4. And *first,* for *Pride;* the sin of it is so great, that it cast the *Angels* out of *heaven,* and therefore if we may judge of sin by the *punishment,* it was not only the *first,* but the greatest sin that ever the Devil himself hath been guilty of: But we need no better proof of the heinousness of it, then the extreme hatefulness of it to God; which besides that instance of his punishing the Devil, we may frequently find in the Scriptures, *Prov.* 16. 5. *Everyone that is proud in heart is an abomination to the Lord.* And again, Chap. 6. 16. where there is mention of several things the Lord hates, *a proud look* is set as the first of them: So *Jam.* 4. 7. *God resisteth the proud;* and divers other texts there are to the same purpose, which show the great hatred God bears to this sin of Pride. Now since it is certain, God who is all goodness hates nothing, but as it is evil, it must needs follow, that where God hates in so great a degree, there must be a great degree of evil.

5. But *secondly,* PRIDE is not only very sinful but very dangerous; and that *first,* in respect of drawing us to other sins; *secondly,* of betraying us to *punishments. First,* Pride draws us to other *sins,* wherein it shows itself indeed to be the direct contrary to humility; for as that is the root of all Virtue, so is this of all Vice. For he that is proud sets himself up as his own God, and so can never submit himself to any other rules or Laws then what he makes to himself. The ungodly, says the Psalmist, *is so proud that he careth not for God,* Psal. 10. 4. Where you see it is his pride that makes him despise God. And when a man is once come to that, he is prepared for the commission of all sins. I might instance in a multitude of particular sins that naturally flow from this of pride; as *first, Anger,* which the wise man sets as the effect of pride, *Pro.* 21. 24. calling it *proud wrath;* secondly, *strife* and *contention;* which he again notes to be the off spring of pride, *Prov.* 13. 10. *Only by pride cometh contention.* And both these are indeed most *natural* effects of pride. For he that thinks very highly of himself expects much submission and observance from others, and therefore cannot but rage and quarrel whenever he thinks it not sufficiently paid. It would be infinite to mention all the fruits of this bitter root: I shall name but one more, and that is, that pride not only betrays us to many sins, but also makes them incurable in us, for it hinders the working of all remedies.

6. Those remedies must either come from God or man; if from God, they must be either in the way of meekness and gentleness, or else of sharpness and punishment. Now if God by his goodness essay to lead a provd man to repentance, he quite mistakes God's meaning, and thinks all the mercies he receives are but the reward of his own desert, and so long 'tis sure he will never think he needs repentance. But if on the other side God use him more sharply, and lay afflictions and punishments upon him, those in a proud heart work nothing but murmurings and hatings of God, as if he did him injury in those punishments. As for the

remedies that can be used by man, they again must be either by way of *correction,* or *exhortation;* corrections from man will sure never work more on a proud heart, then those from God; for he that can think God unjust in them, will much rather believe it of man. And exhortations will do as little. For let a proud man be admonished though never so mildly and lovingly he looks on it as a disgrace. And therefore instead of *confessing* or amending the fault, he falls to reproaching his reprover as an over-busy or censorious person, and for that greatest and most precious act of kindness, looks on him as his enemy. And now one that thus stubbornly resists all means of cure must be concluded in a most dangerous estate.

7. But besides this danger of sin, I told you there was another, that of *punishment;* and of this there will need little proof when it is considered, that God is the proud man's professed enemy, that he hates and resists him, as appeared in the Texts forecited: And then there can be little doubt, that he which hath so mighty an adversary shall be sure to smart for it. Yet besides this general ground of conclusion, it may not be amiss to mention some of those *texts* which particularly threaten this sin, as *Prov.* 16. 18. *Pride goeth before destruction, and an haughty spirit before a fall:* Again, Prov. 16 5. *Everyone that is proud in heart is an abomination to the Lord, though hand join in hand, yet they shall not be unpunished.* The decr•e it seems is unalterable, and whatever endeavors are used to preserve the proud man they are but vain, for he *shall not go unpunished.* And this is very remarkable in the story of *Nebuchadnezzor, Dan.* 4. who though a King, the greatest in the world, yet for his pride was *driven from among men* to dwell and feed with beasts. And it is most frequently seen, that this sin meets with very *extraordinary* judgments even in this life. But if it should not, let not the *proud man* think that he hath escaped *God's vengeance,* for it is sure there will be a most sad reckoning in the next; for if God spared not the Angels for this sin, but cast them into hell, let no man hope to speed better.

8. In the *third* place I am to show you the great *Folly* of this sin; and to do that, it will be necessary to consider the several things whereof men use to be proud; they are of three sorts, either those which we call the *goods* of *Nature,* or the *goods* of *Fortune,* or the *goods* of *Grace.*

9. By the *Goods* of *Nature,* I mean *Beauty,Strength, Wit,* and the like, and the being proud of any of these is a huge *folly:* For *first,* we are very apt to mistake and think ourselves Handsome or Witty when we are not, and then there cannot be a more *Ridiculous Folly* then to be proud of what we have not, and such everyone esteems it in another man, though he never supposes it his own case, and so never discerns it in himself. And therefore there is nothing more despiseable amongst all men, then a *Proud Fool,* yet no man that entertains high opinions of his own wit but is in danger to be thus deceived, a man's own judgment of himself being of all others the least to be trusted. But *secondly,* suppose we be not out in judging, yet what is there in any of these *natural* endowments which is worth the being Proud? There being scarce any of them which some creature or other hath not in a greater degree then man. How much does the whiteness of the *Lily,* and the redness of the *Rose* exceed the white and red of the fairest face? What a multitude of creatures is there, that far surpass man in *strength* and *swiftness?* And divers others there are which as far as concerns any useful end of

theirs, act much more wisely then most of us; and are therefore oftentimes in Scripture proposed to us by way of Example. It is therefore surely great unreasonableness for us to think highly of ourselves for such things as are common to us with beasts and plants. But *thirdly,* if they were as excellent as we fancy them, yet they are not at all durable, they are impaired and lost by sundry means; a *frenzy* will destroy the rarest wit, a *sickness* decay the freshest beauty, the greatest strength, or however old *age* will be sure to do all. And therefore to be proud of them is again a folly in this respect. But lastly, whatever they are, we gave them not to ourselves. No man can think he did anything towards the procuring his natural beauty or wit, and so can with no reason value himself for them.

10. In the *second* place, the folly is as great to be proud of the *goods* of *Fortune;* by them I mean wealth and honor, and the like; for it is sure, they add nothing of true worth to the man, somewhat of outward pomp and bravery they may help him to, but that makes no change in the person. You may load an Ass with money, or deck him with rich Trappings, yet still you will not make him a whit the nobler kind of beast by either of them. Then *secondly,* these are things we have no hold of, they vanish many times, ere we are aware, he that is rich today, may be poor tomorrow, and then will be the less pitied by all in his poverty, the prouder he was when he was rich. *Thirdly,* We have them all, but as *Stewards,* to lay out for our *Masters* use, and therefore should rather think how to make our accounts, then pride ourselves in our receipts. *Lastly,* Whatever of these we have, they, as well as the former, are not owing to ourselves. But if they be lawfully gotten, we owe them only to God, whose blessing it is, that maketh rich, *Prov.* 10. 22. If unlawfully, we have them upon such terms that we have very little reason to brag of them. And thus you see in these several respects, the folly of this second sort of pride.

11. The *third* is that of the *goods of grace;* that is any virtue a man hath. And here I cannot say, but the things are very valuable, they being infinitely more precious, then all the world, yet nevertheless this is of all the rest the highest folly. And that not only in the foregoing respect, that we help not ourselves to it, grace being above all things most immediately God's Work in us; but especially in this that the being proud of grace, is the fine way to lose it. God, who gives grace to the humble, will take it from the proud. For if, as we see in the parable, *Mat.* 25. 28. the talent was *taken from him* who had only put it to no use at all, how shall he hope to have it continued to him that hath put it to so ill, that instead of trading with it for *God,* hath trafficked with it for *Satan?* And as he will loose the *Grace* for the future, so he will loose all *Reward* of it for the time past. For let a man have done never so many good acts, yet if he be proud of them, that pride shall be charged on him to his destruction, but the good shall never be remembered to his reward. And this proves it to be a most wretched folly to be proud of grace. It is like that of *children,* that pull those things in pieces they are most fond of, but yet much worse then that of thei•s, for we not only loose the thing (and that the most precious that can be imagined) but we must also be eternally punished for doing so, there being nothing that shall be so sadly reckoned for in the next world as the abuse of Grace, and certainly there can be no greater abuse of it, then to make it serve for an end so directly contrary to that for which it was given, it being given to make us humble, not proud; to magnify God, not ourselves.

12. Having shown you thus much of this sin, I suppose it will appear very necessary to be eschewed; to which purpose it will *first* be useful to consider what hath been already said concerning it, and that so seriously, as may work in thee not some slight dislike, but a deep and irreconcilable hatred of the sin: *secondly,* to be very watchful over thine own heart that it cherish not any beginnings of it; never suffer it to feed on the fancy of thy own worth, but when ever any such thought ari•es, beat it down immediately with the remembrance of some of thy follies or sins, and so make this very motion of pride an occasion of humility. *Thirdly,* Never to compare thyself with those thou thinkest more foolish or wicked then thyself, that so thou mayest like the *Pharis•e,* Luk. 16. 11. extol thyself for being better; but if thou wilt compare, do it with the Wise, and Godly, and then thou wilt find thou comest so far short as may help to pull down thy high esteem of thyself. *Lastly,* To be very earnest in Prayer, that God would root out all degrees of this sin in thee, and make thee one of those *poor in Spirit,* Mat. 5. 3. to whom the blessing, even of Heaven itself, is promised.

13. The *second* contrary to humility I told you was *vain glory.* That is, a great thirst after the praise of men. And *first,* that this is a sin, I need prove no otherwise, then by the words of our Savior, *John* 5. 44. *How can ye believe, that receive honor one of another?* Where it appears, that it is not only a sin but such a one, as hinders the receiving of Christ into the heart, for so *believing* there signifies. This then in the *second* place shows you likewise the great dangerousness of this sin, for if it be that, which keeps Christ out of the heart, it is sure it brings infinite danger, since all our safety, all our hope of escaping the wrath to come, stands in receiving him. But besides the authórity of this text, common experience shows, that where ever this sin hath possession it endangers men to fall into any other. For he that so considers the praise of men, that he must at no hand part with it when ever the greatest sins come to be in fashion and credit (as God knows many are nowadays) he will be sure to commit them rather then run the disgrace of being too single and precise; I doubt there are many consciences can witness the truth of this, so that I need say no more to prove the *danger* of this sin.

14. The *third* thing I am to show, is the *folly* of it; and that will appear *first,* by considering what it is we thus hunt after, nothing but a little *air,* a *blast,* the *breath* of men, it brings us in nothing of real advantage: for I am made never the wiser nor the better for a man's saying I am wise and good. Besides, if I am commended, it must be either before my face or behind my back; if the former, it is very often flattery, and so the greatest abuse that can be offered, and then I must be very much a fool to be pleased with it. But if it be behind my back, I have not then so much as the pleasure of knowing it; and therefore it is a strange *folly* thus to pursue what is so utterly gainless. But *secondly,.* it is not only gainless, but painful and uneasy also, He that eagerly seeks praise is not at all master of himself, but must suit all his actions to that end, and instead of doing what his own reason and conscience (nay perhaps his worldly conveniency) directs him to, he must take care to do what will bring him in *commendations,* and so enslaves himself to everyone that hath but a tongue to commend him. Nay, there is yet a further uneasiness in it, and that is, when such a man fails of his aim, when he misses the praise, and perhaps meets with the contrary reproach, (which is no man's lot more often then the vain-glorious, nothing making a man more despised) then

what disturbances and disquiets, and even tortures of mind he is under? A lively instance of this you have in *Achitophel,* 2 *Samuel* 17. 23. who had so much of this upon *Absalom's despising his counsel,* that he chose to rid himself of it, by *hanging* himself. And sure this painfulness that thus attends this sin, is sufficient proof of the *folly* of it. Yet this is not all, it is yet further very hurtful. For if this *vain glory* be concerning any good, or Christian action, it destroys all the fruit of it; he that *prays* or gives *alms* to be *seen of men, Matth.* 6. 2. must take that as his reward, *Verily I say unto you, they have their reward;* they must expect none from God, but the portion of those Hypocrites that *love the praise of men more then the praise of God.* And this is a miserable *folly* to make such an exchange. It is like the *Dog in the Fable,* who seeing in the water the shadow of that meat he held in his mouth, catched at the shadow, & so let go his meat. Such *dogs,* such unreasonable creatures are we when we thus let go the eternal rewards of Heaven to catch at a few good words of men. And yet we do not only lose those eternal joys, but procure to ourselves the contrary eternal miseries, which is sure the highest pitch of *folly* and madness. But if the *vain glory* be not concerning any virtuous action, but only some indifferent thing, yet even there also it is very hurtful; for *vain glory* is a sin that wheresoever it is placed endangers our eternal estate, which is the greatest of all mischiefs. And even for the present it is observable, that of all other sins it stands the most in its own light, hinders itself of that very thing it pursues. For there are very few that thus hunt after praise, but they are discerned to do so, and that is sure to *eclipse* whatever praise-worthy thing they do, and brings scorn upon them instead of reputation. And then certainly we may justly condemn this sin of *folly* which is so ill a manager even of its own design.

15. You have seen how wretched a thing this *vain glory* is in these several respects, the serious consideration whereof may be one good means to subdue it, to which it will be necessary to add, *first,* a great watchfulness over thyself; observe narrowly whether in any *Christian duty* thou at all considerest the *praise of men,* or even in the most indifferent action, look whether thou have not too eager a desire of it, and if thou findest thyself inclined that way, have a very strict eye upon it, and where ever thou findest it stirring check and resist it, suffer it not to be the end of thy actions: But in all matters of Religion let thy Duty be the Motive; in all indifferent things of common life let Reason direct thee; and though thou mayest so far consider in those things the opinion of men, as to observe the rules of *common decency,* yet never think any praise that comes in to thee from anything of that kind, worth the contriving for: *Secondly,* set up to thyself *another aim, viz.* that of *pleasing* God; let that be thy enquiry when thou goest about anything, whether it be approved by him? and then thou wilt not be at leisure to consider what praise it will bring thee from men. And surely he that weighs of how much more moment it is to please God, who is able eternally to reward us, then men, whose applause can never do us any good, will surely think it reasonable to make the former his only care. *Thirdly,* if at any time thou art praised, do not be much overjoyed with it, nor think a jot the better of thyself; but if it be *Virtue* thou art praised for, remember it was God that wrought it in thee, and give him the glory, never thinking any part of it belongs to thee: If it be some *indifferent action,* then remember that it cannot deserve praise, as having no goodness in it: But if it be a *bad one* (as amongst men such are sometimes likeliest to be commended) then it ought to set thee a trembling instead of rejoicing,

for then that woe of our Savior's belongs to thee, *Luke* 6. 26. *Woe unto you when men speak well of you, for so did their Fathers to the false Prophets,* and there is not a greater sign of a hardened heart, then when men can make their sins the matter of their glory. In the last place let thy *prayers* assist in the fight with this corruption.

16. A *second* VERTUE is MEEKNES, That is a calmness and quietness of spirit, contrary to the Rages and impatiencies of Anger. This Virtue may be exercised either in respect of *God,* or our *neighbor.* That towards God I have already spoken of, under the head of *Humility,* and that towards our neighbor I shall hereafter. All I have here to say of it is, how it becomes a duty to ourselves; that it does, in respect of the great *advantage* we reap by it; which, in mere kindness to our selves, we are to look after. And to prove that brings us this great *advantage;* I need say no more, but that this *meekness* is that to which Christ hath pronounced a blessing, *Mat.* 5. 5. *Blessed are the meek,* and not only in the next world, but even in this too, *they shall inherit the earth.* Indeed none but the *meek* person hath the true enjoyment of anything in the world, for the angry, and impatient are like sick people, who we use to say, cannot enjoy the greatest prosperities: For let things be never so fair without, they will raise storms within their own breasts. And surely whoever hath either in himself, or others observed the great uneasiness of this passion of anger, cannot choose but think meekness a most pleasant thing.

17. Besides, it is also a most honorable thing, for it is that whereby we resemble Christ, *Learn of me,* saith he, *for I am meek and lowly in heart,* Matth 11. 28. It is also that whereby we conquer ourselves, overcome our own unrulie passions, which of all *victories* is the greatest and most noble. Lastly, it is that which makes us behave ourselves like men, whereas anger gives us the fierceness and wildness of Savage Beasts. And accordingly the one is by all esteemed and loved, whereas the other is hated and abhorred, every man shunning a man in rage as they would a furious beast.

18. Farther, yet meekness is the sobriety of the mind, whereas anger is the direct madness, it puts a man wholly out of his own power, and makes him do such things as himself in his sober temper abhors; how many men have done those things in their rage, which they have repented all their lives after? and therefore surely as much as a man is more honorable then a beast, a sober man then a mad man, so much hath this virtue of *Meekness* the advantage of *Honor* above the contrary vice of Anger.

19. Again, meekness makes any condition tolerable and *eàsie* to be endured. He that meekly bears any suffering takes off the edge of it that it cannot wound him, whereas he that frets and rages at it; whets it and makes it much sharper then it would be; nay, in some cases makes that so, which would not else be so at all, as particularly in the case of *reproachful words,* which in themselves can do us no harm, they neither hurt our bodies nor lessen our estates, the only mischief they can do us is to make us angry, and then our anger may do us many more; whereas he that meekly passes them by is never the worse for them, nay, the better; for he shall be rewarded by God for that patience. Much more might be said to recommend this virtue to us, in respect of our *own present advantage,* but I suppose this may suffice to persuade men to esteem of it. The harder matter will be to gain them to the

practice of it, wherein men pretend I know not what difficulties of natural constitutions, and the like; yet sure there is no man of so *Cholerick* a temper, but if he did heartily set about it, would find it were not impossible in some good measure to subdue it: But then he must be diligent in using means to that end. Divers of these *Means* there are, I shall mention some few.

20. As *first,* The imprinting deep in our minds the loveliness and benefits of meekness, together with the ugliness and mischiefs of anger. *Secondly,* To set before us the examples of Christ, who endured all reproaches, yea, torments with perfect patience, that was *led as a sheep to the slaughter,* I say 53. 7. That *when he was reviled, reviled not again; when he suffered, threatened not,* 1 Peter 2. 23. And if he, *the Lord of glory* suffered thus meekly and unjustly from his own creatures, with what face can we ever complain of any injury done to us? *Thirdly,* To be very watchful to prevent the very first beginnings of anger, and to that purpose to mortify all *inward peevishness* and *frowardness* of mind, which is a sin in itself, though it proceed no farther, but will also be sure, if it be cherished, to break out into open effects of anger. Therefore when ever thou findest the least rising of it within thee, make as much haste to *check* it as thou wouldest to quench a fire in thy house, but be sure thou bring no fuel to it, by entertaining any thoughts that may increase it. And at such a time especially keep a most strict watch over thy tongue, that it break not out into any angry speeches, for that breath will fan the fire, not only in thine adversary, but thyself too; therefore though thy heart be hot within, stifle the flame, and let it not break out; and the greater the temptation is, the more earnestly lift up thy heart to God to assist thee to overcome it. *Fourthly,* Often remember how great punishments thy sins have deserved, and then whether thy sufferings be from God or man, thou wilt acknowledge them to be far short of what is due to thee, and therefore wilt be ashamed to be impatient at them.

21. The *third Virtue* is CONSIDERATION, and this in a most special manner we owe to our Souls. For without it we shall, as rash unadvised people use to do, rush them into infinite perils. Now this *Consideration* is either of our *State,* or of our *Actions.* By our *State,* I mean what our condition is to God ward, whether it be such that we may reasonably conclude ourselves in his favor. This it much concerns us to consider and examine, and that not by those easy rules men are apt to frame to themselves, as whether they believe that Christ died for their sins, that they are of the number of the Elect, and shall certainly be saved; if these and the like were all that were required to put us into God's favor, none but some melancholy person could ever be out of it; for we are apt enough generally to believe comfortably of ourselves. But the Rules God hath given us in his Word are those by which we must be tried at the last day, and therefore are certainly the only safe ones by which to try ourselves now. And the sum of those are, That whosoever continues in any *one willful sin* is not in his favor, nor can if he so *die* hope for any mercy at his hand.

22. Now it is highly necessary we should consider what our condition is in this respect: for since our life is nothing but a puff of breath in our nostrils, which may for ought we know be taken from us the next minute, it nearly concerns us to know how we are provided for another world, that so in case we want at present that oil in our Lamps wherewith we are to

meet the Bridegroom, *Mat.* 25. 8. we may timely get it, and not for want of it be ever shut out like the foolish Virgins from his presence. The neglect of this *consideration* hath undone many souls; some by too easy a belief that they were in a good condition, without considering and trying themselves by the foregoing Rule, but presuming either upon some slight outward performances, or upon such a false faith as I even now described; others by the wretched careless going on, without so much as asking themselves what their condition is, but hope they shall do as well as their neighbors, and so never enquiring farther; which wretched carelessness will as certainly undo the spiritual, as the like would do the temporal estate; yet in that every man is wise enough to foresee, that a man that never takes any accounts of his estate to see whether he be worth something or nothing, will be sure to be a beggar in the end. But in this far weightier matter we can generally be thus improvident.

23. The *second* thing we are to consider, is our *Actions,* and those either before or after the doing of them. In the first place, we are to consider before we act, and not to do any thing rashly or headily; but *first,* to advise with our consciences, whether this be lawful to be done, for he that follows his own inclination, and does everything which that moves him to, shall be sure to fall into a multitude of sins. Therefore consider soberly and be assured of the lawfulness of the thing before thou venture to do it. This advisedness is in all worldly things accounted so necessary a part of wisdom, that no man is accounted wise without it; a rash man we look upon as the next degree to a fool: And yet it is sure there is not so much need of looking about us in anything as in what concerns our souls, and that not only in respect of the great value of them above all things else, but also in regard of the great danger they are in, as hath been shown more at large in the beginning of the Treatise.

24. *Secondly,* We are to consider the actions when they are *past* also, that is, we are to examine whether they have been such as are allowable by the Laws of Christ. This is very necessary whether they be good or bad; if they be good, the recalling them helpeth us to the comfort of a *good conscience,* and that comfort again encourageth us to go on in the like; and besides, it stirs us up to thankfulness to God, by whose grace alone we were enabled to do them. But if they be bad, then it is especially necessary that we thus examine them, for without this it is impossible we should ever come to amendment; for unless we observe them to have been amiss, we can never think it needful to amend, but shall still run on from one *wickedness to another,* which is the greatest curse any man can lie under.

25. The oftener therefore we use this *consideration* the better, for the less likely it is that any of our sins shall escape our knowledge. It is much to be wisht that every man should thus *every night try the actions of the day,* that so if he have done anything amiss he may soon check himself for it, and settle his resolutions against it, and not let it grow on to a habit and course. And that he may also early beg God's pardon, which will the easier be had the sooner it is asked, every delay of that being a great increase of the sin. And surely whoever means to take an account of himself at all, will find this the easier course, it being much easier to do it so a little at a time, and while passages are fresh in his memory, then to take the account of a long time together. Now if it be considered, that every willful sin must have a particular repentance before it can be pardoned, me thinks men should tremble to sleep without that

repentance; for what assurance hath any man that lies down in his bed that he shall ever rise again? and then how dangerous is the condition of that man that sleeps in an unrepented sin? The weighing of these several Motives may be a means, by God's blessing, to bring us to the practice of this duty of *Consideration* in all the parts of it.

PARTITION VII. *Of* CONTENTEDNES *and the Contraries to it; Murmuring, Ambition, Covetousness, Envy; Helps to Contentedness; Of* DUTIES *which concern our* BODIES; *Of* CHASTITY, &c. *Helps to it; Of* TEMPERANCE. *Rule of Temperance in in* EATING.

§. 1. THe *Fourth* VIRTUE is CONTENTEDNES, and this surely is a duty we must owe to ourselves, it being that without wch it is impossible to be happy. This *Contentedness* is a well-pleasednes with that condition, whatever it is, that God hath placed us in, not *murmuring* and repining at our lot, but cheerfully welcoming whatsoever God sends. How great, and withal how *pleasant* a virtue this is may appear by the contrariety it hath to several great and painful vices; so that where this is rooted in the heart, it subdues not only some such single sin, but a cluster of them together.

2. And first it is contrary to all *murmuring* in general, which is a sin most hateful to God, as may appear by his *sharp punishments* of it on the Israelites in the wilderness, as you may read in several places of the book of *Exodus* and *Numbers.* And surely it is also very painful and uneasy to a man's self, for if, as the Psalmist saith, it be a *joyful pleasant thing to be thankful,* we may by the Rule of contraries conclude, It is a sad and unpleasant thing to be *murmuring;* and I doubt not every man's own experience will confirm the truth of it.

3. *Secondly,* It is contrary to *Ambition;* the *ambitious* man is always *disliking* his present condition, and that makes him so greedily to seek a higher, whereas he that is content with his own lies quiet out of the road of this temptation. Now *ambition* is not only a great sin in itself, but it puts men upon many other: There is nothing so horrid, which a man that eagerly seeks greatness will stick at; lying, perjury, murder, or anything will down with him, if they seem to tend to his advancement: And the uneasiness of it is answerable to the sin. This none can doubt of that considers what a multitude of fears and jealousies, cares and distractions there are that attend *ambition* in its progress, besides the great and public ruins that usually befall it in the end. And therefore sure *Contentedness* is in this respect as well a Happiness as a Virtue.

4. *Thirdly,* It is contrary to *Covetousness;* this the Apostle witnesseth, *Heb.* 13. 5. *Letyour conversation be without* covetousness, *and be content with such things as ye have;* where you see contentedness is set as the direct contrary to *covetousness.* But of this there needs no other proof then common experience; for we see the covetous man never thinks he hath enough, and therefore can never be content; for no man can be said to be so that thirsts after anything he hath not. Now that you may see how excellent and necessary a virtue this is that secures us against *covetousness,* it will not be amiss a little to consider the nature of that sin.

5. That it is a very great crime, is most certain, for it is contrary to the very foundation of all good life; I mean those *three great Duties,* to *God,* to our *Selves,* to our *Neighbor. First,* It is so

contrary to our Duty to God, that Christ himself tells us, *Luke* 16. 13. *We cannot serve God and Mammon:* he that sets his heart upon wealth, must necessarily take it off from God. And this we daily see in the *covetous* man's practice, he is so eager in the gaining of riches, that he hath no time or care to perform duty to God; let but a good bargain, or opportunity of gain come in his way, *Prayer,* and all duties of Religion, must be neglected to attend it. Nay, when the committing the greatest sin against God may be likely either to get or save him ought, his love of wealth quickly persuades him to commit it.

6. *Secondly,* It is contrary to the Duty we owe our *Selves,* and that both in respect of our Souls and Bodies. The covetous man despises his Soul, sells that to eternal destruction for a little pelf: for so every man does that by any unlawful means seeks to enrich himself, Nay, though he do it not by unlawful means, yet if he have once set his heart upon wealth, he is that covetous person upon whom the Apostle hath pronounced, *That he shall not enter into the Kingdom of God,* 1 Cor. 6. 10. Nor doth he only offend against his Soul but his Body too. For he often denies that those necessary refreshments it wants, and for which his wealth (as far as it concerns himself) was given him. This is so constantly the custom of rich Misers that I need not prove it to you.

7. In the *third* place, *Covetousness* is contrary to the duty we owe to our *neighbors.* And that in both the parts of it, Justice and Charity: he that loves money immoderately, will not care whom he cheats and defrauds so he may bring in gain to himself; and from hence spring those many tricks of deceit and cozenage, so common in the world. As for Charity, that is never to be hoped for from a covetous man who dreads the lessening of his own heaps more then the starving of his poor brother. You see how great a sin this is, that we may well say of it as the Apostle doth, 1 Tim. 6. 10. *The love of money is the root of all evil.* And it is not much less uneasy then wicked, for between the care of getting and the fear of losing, the covetous man enjoys no quiet hour. Therefore every man is deeply concerned, as he tenders his happiness either in this world or the next, to guard himself against this sin, which he can no way do, but by possessing his heart with this virtue of *contentedness.*

8. In the *fourth* place, it is contrary to *envy,* for he that is content with his own condition, hath no temptation to *envy* another's: How unchristian a sin this of *envy* is, shall hereafter be shown: At the present, I need say no more, but that it is also a very uneasy one, it frets and gnaws the very heart of him that harbors it. But the worse this sin is, the more excellent still is this grace of *contentedness,* which frees us from it. I suppose I have said enough to make you think this a very lovely, and desirable Virtue. And sure it were not impossible to be gained by any, that would but observe these few directions.

9. *First,* To consider, that whatever our estate and condition in any respect be, it is that which is allotted us by God, and therefore is certainly the best for us, he being much better able to judge for us, then we for ourselves; and therefore to be displeased at it, is in effect to say, we are wiser then he. *Secondly,* Consider thoroughly the vanity of all worldly things, how very little there is in them, while we have them, and how uncertain we are to keep them; but above all, in how little stead they will stand us at the day of death or judgment, and then thou canst not think any of them much worth the desiring, and so wilt not be discontented

for want of them. *Thirdly,* Suffer not thy fancy to run on things thou hast not: many have put themselves out of love with what they have, only by thinking what they want. He that sees his neighbor possess somewhat, which himself hath not, is apt to think how happy he should be, if he were in that man's condition, and in the mean time never thinks of enjoying his own, which yet perhaps in many respects may be much happier, then that of his neighbors which he so much admires. For we look but upon the *outside* of other men's conditions, and many a man that is envied by his neighbors, as a wonderful happy person, hath yet some *secret trouble,* which makes him think much otherwise of himself. Therefore never compare thy condition in anything with those thou countest more prosperous then thyself, but rather do it with those thou knowest more unhappy, and then thou wilt find cause to rejoice in thine own portion. *Fourthly,* Consider how far thou art from deserving any good thing from God, and then thou canst not but with *Jacob, Gen* 32. 10. confess, that thou art *not worthy of the least of those mercies* thou enjoyest; and instead of murmuring that they are no more, wilt see reason to admire, and praise the bounty of God, that they are so many. *Fifthly,* be often thinking of the joys laid up for thee in Heaven; look upon that as thy home, on this world, only as an *Inn,* where thou art fain to take up in thy passage; and then as a Traveler expects not the same conveniences at an *Inn,* that he hath at home, so thou hast reason to be content with what ever entertainment thou findst here knowing thou art upon thy journey to a place of *infinite happiness,* which will make an abundant amends for all the uneasiness, and hardship thou canst suffer in the way. *Lastly,* Pray to God, from whom all good things do come, that he will to all his other blessings, add this of a contented mind, without which thou canst have no taste or relish of any other.

10. A *fifth Duty* is DILIGENCE: This is made up of two parts, *watchfulness,* and *industry,* and both these we owe to our Souls.

11. *First, Watchfulness,* in observing all the dangers that threaten them. Now since nothing can endanger our Souls, but sin, this *watchfulness* is principally to be employed against that: And as in a *besieged City,* where there is any weak part, there it is necessary to keep the strongest guard; so it is here, where ever thou findest thy inclinations such, as are most likely to betray thee to sin, there it concerns thee to be especially *watchful:* Observe therefore carefully to *what sins* either thy natural temper, thy company, or thy course of life do particularly incline thee, and *watch* thyself very narrowly in those; Yet do not so lay out all thy care on those, as to leave thyself open to any other, for that may give *Satan* as much advantage on the other side; but let thy *watch* be general, against all sin, though in a special manner against those, which are like oftenest to assault thee.

12. The *second* part of *diligence,* is *industry,* or *labor,* and this also we owe to our Souls, for without it they will as little prosper as that vineyard of the sluggard, which *Solomon* describes, *Prov.* 24. 30. For there is a husbandry of the Soul, as well as of the estate, and the end of the one, as of the other, is the increasing, and *improving* of its riches. Now the riches of the Soul are either Natural, or Divine. By the natural I mean its faculties of reason, wit, memory, and the like; by the Divine I mean the graces of God, which are not the Souls

natural portion, but are given immediately by God, and both these we are to take care to improve, they being both talents entrusted to us for that purpose.

13. The way of improving the *natural* is by employing them so, as may bring in most honor to God: we must not let them lie *idle* by us, through sloth, neither must we overwhelm them with intemperance, and brutish pleasures, which is the case of too many, but we must employ them, and set them on work. But then we must be sure it be not in the Devils service, like many, who set their wit only to the profaning of God, or cheating their neighbors, and stuff their memories with such filthiness, as should never once enter their thoughts; our use of them must be such, as may bring in most glory to God, most benefit to our neighbors, and may best fit us to make our accounts, when God shall come to reckon with us for them.

14. But the other part of the *Souls riches,* is yet more precious, that is *grace,* and of this we must be especially careful, to husband, and improve it. This is a duty expressly commanded us by the Apostle, 2 *Pet.* 3. 18. *Grow in grace.* And again, in the first Chapter of that *Epistle,* verse 5. *Give all diligence to add to your faith virtue, and to virtue knowledge,* &c. Now the especial means of improving *grace* is by employing it, that is, by doing those things for the enabling of us whereunto it was given us: This is a sure means, not only in respect of that easiness, which a custom of anything brings in the doing of it, but principally, as it hath the promise of God, who hath promised, *Matth.* 25. 29. That *to him that hath* (that is, hath made use of what he hath) *shall be given, and he shall have abundance.* He that diligently and faithfully employs the first beginnings of *grace,* shall yet have more, and he that in like manner husbands that more, shall yet have a greater degree; so that what *Solomon* saith of temporal riches, is also true of spiritual, *The hand of the diligent maketh rich.*

15. Therefore whenever thou findest any good motion in thy heart, remember that is a season for this spiritual husbandry: If thou have but a check of conscience against any sin, thou livest in, drive that on till it come to a hatred, and then that hatred, till it come to resolution, then from that resolution, proceed to some endeavors against it. Do this faithfully, and sincerely, and thou shalt certainly find the grace of God assisting thee, not only in every of these steps, but also enabling thee to advance still higher, till thou come to some victory over it. Yet to this industry thou must not fail to add thy prayers also, there being a promise, that God will *give the holy Spirit to them that ask it,* Matth. 7. 11. And therefore they that ask it not, have no reason to expect it. But it must be asked with such an earnestness, as is some way answerable to the value of the thing, which being infinitely more precious then all the world, both in respect of his own worth, and its usefulness to us, we must beg it with much more zeal and earnestness, then all temporal blessings, or else we show ourselves despisers of it.

16. Having directed you to the means of *improving grace,* I shall to quicken you to it, mention the great *danger* of the *contrary;* And that is not as in other things, the losing only those further degrees, which our industry might have helped us to, but it is the losing even of what we already have; *For from him that hath not* (that is again hath not made use of what he hath) *shall be taken away even that which he hath,* Matth. 25. 29. God will withdraw the grace, which he sees so neglected, as we see in that Parable, the Talent *was taken from him that* had

only *hid it in a Napkin,* and had brought in no gain to his *Lord.* And this is a most sad punishment, the greatest that can befall any man, before he comes to Hell, indeed it is some kind of foretaste of it, it is the delivering him up to the power of the Devil, and it is the banishing him from the face of God, which are not the least parts of the misery of the damned. And it is also the binding a man over to that fuller portion of wretchedness in another world; For that is the last doom of the *unprofitable servant,* Matth. 25. 30. *Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.* You see there are no light *dangers* that attend this neglect of grace, and therefore if we have any love, nay any common pity to our Souls, we must set ourselves to this industry. I have now done with those VERIUES, which respect our SOULS. I come now to those which concern our BODIES.

17. The first of which is *Chastity,* or *Purity,* which may well be set in the front of the duties we owe to our bodies, since the Apostle, 1 *Cor.* 6. 18. sets the contrary as the especial sin against them, *He that committeth fornication, sinneth against his own body.*

18. Now this virtue of *chastity* consists in a perfect abstaining from all kinds of uncleanness; not only that of adultery, and fornication, but all other more unnatural sorts of it, committed either upon ourselves, or with any other. In a word, all acts of that kind are utterly against Chastity, save only in *lawful marriage.* And even there men are not to think themselves let loose to please their brutish appetites, but are to keep themselves within such rules of moderation, as agree to the end of marriage, which being these two, the begetting of Children, and the avoiding of fornication, nothing must be done which may hinder the first of these ends; and the second aiming only at the subduing of lust, the keeping men from any sinful effects of it, is very contrary to that end to make marriage an occasion of heightening, and enflaming it.

19. But this virtue of *chastity* reacheth not only to the restraining of the grosser act, but to all lower degrees; it sets a guard upon our eyes, according to that of our Savior, *Mat.* 5. 28. *He that looketh on a woman to lust after her, hath committed adultery with her already in his heart;* and upon our *hand* as appears by what Christ adds in that place, *If thy hand offend thee, cut it off:* so also upon our *tongues,* that they speak no immodest or filthy words, *Let no corrupt communication proceed out of your mouth,* Ephes. 4. 29. Nay upon our very thoughts, and fancies, we must not entertain any foul or filthy desires, nor so much as the imagination of any such thing. Therefore he that forbears the grosser act, and yet allows himself in any of these, it is to be suspected that it is rather some outward restraint, that keeps him from it, then the conscience of the sin. For if it were that, it would keep him from these too, these being sins also, and very great ones in God's sight. Besides, he that lets himself loose to these, puts himself in very great danger of the other, it being much more easier to abstain from all, then to secure against the one, when the other is allowed. But above all, it is to be considered that even these lower degrees are such as make men very odious in God's eyes who seeth the heart, and loves none that are not pure there.

20. The *loveliness* of this Virtue of *Chastity* needs no other way of describing then by considering the loathsomeness and *mischiefs* of the contrary sin, which is, *first,* very brutish; those desires are but the same that the beasts have; and then how far are they sunk below

the nature of men, that can boast of their sins of that kind as of their special excellency? when if that be the measure, a *Goat* is the more excellent creature. But indeed they that eagerly pursue this part of Beastiality do often leave themselves little, besides their human shape, to difference them from beasts: This sin so clouds the understanding, and defaceth the reasonable Soul. Therefore *Solomon* very well describes the young man that was going to the harlots house, *Prov.* 7. 22. *He goeth after her as an Ox goeth to the slaughter.*

21. Nor *secondly,* are the effects of it better to the body then to the mind. The many foul and filthy, besides *painful* diseases, which often follow this sin, are sufficient witnesses how mischievous it is to the *body.* And alas, how many are there that have thus made themselves the *Devils Martyrs?* Suffered such torments in the pursuit of this sin, as would exceed the invention of the greatest tyrant? Surely they that pay thus dear for damnation, very well deserve to enjoy the purchase.

22. But *thirdly,* Besides the natural fruits of this sin, it is attended with very great and heavy Judgments from God; the most extra ordinary and miraculous Judgment that ever befell any place, *Fire* and *Brimstone from Heaven* upon *Sodom* and *Gomorrah,* was for this sin of *uncleanness.* And many examples likewise of God's vengeance may be observed on particular persons, for this sin. The incest of *Amnon* cost him his life, as you may read, 2 *Sam.* 13. *Zimrie* and *Cozbi* were slain in the very act, *Numb.* 25. 8. And no person that commits the like, hath any assurance it shall not be his own case. For how secretly soever it be committed, it cannot be hid from God, who is the sure avenger of all such wickedness. Nay, God hath very particularly threatened this sin, 1 *Cor.* 3. 17. *If any man defile the Temple of God, him shall God destroy.* This sin of *uncleanness* is a kind of *sacrilege,* a polluting those bodies, which God hath chosen for his *Temples,* and therefore no wonder, if it be thus heavily punished.

23. *Lastly,* This sin shuts us out from the Kingdom of Heaven, wherein no impure thing can enter. And we never find any list of those sins, which bar men thence, but this of *uncleanness* hath a special place in it. Thus it is *Gal.* 5. 19 and so again, 1 *Cor.* 6 9. If we will thus pollute ourselves we are fit company only for those black spirits, the Devil and his Angels; and therefore with them we must expect our portion, where our flames of *lust* shall end in flames of *fire.*

24. All this laid together, may surely recommend the virtue of *Chastity* to us, for the preserving of which we must be very careful, *first,* to check the *beginnings* of the temptation, to cast away the very *first fancy* of lust with indignation, for if you once fall to parley and talk with it, it gains still more upon you, and then it will be harder to resist; therefore your way in this temptation is to fly rather then fight with it. This is very necessary, not only that we may avoid the danger of proceeding to act the sin, but also in respect of the present fault of entertaining such fancies, which of itself, though it should never proceed further, is, as hath been shown, a great abomination before God. *Secondly,* have a special care to *fly Idleness,* which is the proper soil for these filthy weeds to grow in; and keep thyself always busied in some innocent or virtuous employment, for then these fancies will be less apt to offer themselves. *Thirdly,* never suffer thyself to recall any unclean passages of thy former life with delight, for that is to act over the sin again, and will be so reckoned by God; nay,

perhaps thus deliberately to think of it may be a greater guilt then a rash acting of it. For this both shows thy heart to be set upon filthiness, and is also a preparation to more acts of it. *Fourthly,* forbear the company of such light and wanton persons as either by the filthiness of their discourse, or any other means, may be a snare to thee. *Fifthly,* pray earnestly that God would give thee the Spirit of *Purity,* especially at the time of any present temptation. Bring the unclean Devil to Christ to be *cast out,* as did the man in the Gospel; and if it will not be cast out with *Prayer* alone, add *Fasting* to it; but be sure thou do not keep up the flame by any high or immoderate feeding. The *last* remedy, when the former prove vain, is *Marriage,* which becomes a duty to him that cannot live innocently without it. But even here there must be care taken lest this which should be for his good, become not to him an occasion of falling for want of sobriety in the use of marriage. But this I have touched on already, and therefore need add no more but an earnest entreaty, That men would consider seriously of the foulness and danger of this sin of uncleanness, and not let the commonness of it lessen their hatred of it, but rather make them abhor that shameless impudence of the world that can make light of this sin against which God hath pronounced such heavy curses, *Whoremongers and adulterers God will judge,* Heb. 13. 4. and so he will certainly do all sorts of unclean persons whatsoever.

25. The *second* VIRTUE that concerns our bodies is TEMPERANCE: And the exercises of that are divers, as first, *temperance* in *Eating,* secondly, In *Drinking,* thirdly, in *Sleep,* fourthly in *Recreation,* fifthly, in *apparel.* I shall speak of them severally; and first of *temperance* in *eating.* This *temperance* is observed when our eating is agreeable to those *ends* to which eating is by God and Nature designed; those are *first,* the being, *secondly,* the wellbeing of our bodies.

26. Man is of such a frame that *Eating* becomes necessary to him for the preserving his life, hunger being a natural disease which will prove deadly if not prevented, and the only Physic for it is *Eating,* which is therefore become a necessary means of keeping us alive. And that is the first end of eating; and as men use not to take Physic for pleasure, but remedy, so neither should they eat.

27. But *secondly,* God hath been so bountiful as to provide not only for the being, but the *well being* of our bodies, and therefore we are not tied to such strictness, that we may eat no more then will just keep us from starving, but we may also eat whatsoever either for kind or quantity most tends to the *health* and welfare of them: Now that eating which is agreeable to these ends, is within the bounds of *temperance,* as on the contrary whatsoever is contrary to them, is a transgression against it; he therefore that sets up to himself other ends of eating, as either the pleasing of his taste, (what is yet worse) the pampering of his body that he may the better serve his lust, he directly thwarts and crosses these ends of God's; for he that hath those aims doth that which is very contrary to health, yea, to life itself, as appears by the many diseases and untimely deaths which surfeiting and uncleanness daily bring on men.

28. He therefore that will practice this Virtue of *Temperance,* must neither eat so much, nor of any such sorts of meat (provided he can have other) as may be hurtful to his health: what the sorts or quantities shall be is impossible to set down, for that differs according to the several constitutions of men; some men may with temperance eat a great deal, because their

stomachs require it, when another may be guilty of *intemperance* in eating but half so much, because it is more then is useful to him. And so also for the sort of meat, it may be niceness and *luxury* for some to be curious in them, when yet some degree of it may be *necessary* to the infirmities of a weak stomach, which not out of wantonness but disease cannot eat the courser meats. But I think it may in general be said, That to healthful bodies the plainest meats are generally the most wholesome, but every man must in this be left to judge for himself; and that he may do it aright, he must be careful that he never suffer himself to be enslaved to his palate, for that will be sure to satisfy itself, whatever becomes of health or life.

29. To secure him the better let him consider, *First,* How unreasonable a thing it is that the whole body should be subjected to this one Sense of *Tasting,* that it must run all hazards only to please that. But it is yet much more so that the diviner part, the *Soul,* should also be thus enslaved; and yet thus it is in an intemperate person, his very soul must be sacrificed to this Brutish appetite; for the sin of intemperance, though it be acted by the Body, yet the Soul must share in the eternal punishment of it. *Secondly,* Consider how extreme short and *vanishing* this pleasure is, it is gone in a moment, but the pains that attend the excess of it are much more durable, and then surely it agrees not with that common reason, wherewith, as men, we are endued to set our hearts upon it. But then in the *third* place, it agrees yet worse with the temper of a *Christian,* who should have his heart so purisied and refined with the expectation of those higher and spiritual joys he looks for in another world, that he should very much despise these gross and *brutish pleasures* which beasts are as capable of as we, and to them we may well be counted to leave them, it being the highest their natures can reach to; but for us who have so much more *excellent hopes,* it is an intolerable shame that we should account them as any part of our happiness. *Lastly,* The sin of *Gluttony* is so great and *dangerous,* that Christ thought fit to give an especial warning against it, *take heed to yourselves that your hearts be not overcharged with surfeiting, &c.* Luk. 21. 34. And you know what was the end of the *rich glutton,* Luk. 16. He that had *fared deliciously every day,* at last wants a *drop of water to cool his tongue.* So much for that first sort of Temperance, that of Eating.

PARTITION VIII. *Of Temperance in* DRINKING, *False Ends of Drinking,* viz. *Good Fellowship, putting away Cares,* &c.

§. 1. THe *second* is *Temperance* in *Drinking,* and the ends of eating and *drinking* being much the same, I can give no other direct rules in this, then what were given in the former, to wit, that we drink neither of such sorts of liquor, nor in such quantities as may not agree with the *right ends of drinking,* the preserving of our lives and healths: Only in this there will be need of putting in *one Caution,* for our understandings being in more danger to be hurt by drinking then meat, we must rather care to keep that safe, and rather not *drink* what we might safely in respect of our healths, if it be in danger to distemper our reason. This I say because it is possible some men's brains may be so weak that their heads cannot bear that ordinary quantity of *drink* which would do their bodies no harm. And whoever is of this temper must strictly abstain from that degree of *drink,* or that sort of it which he finds hath that effect, yea, though it do in other respects appear not only safe but useful to his health For though

we are to preserve our healths, yet we are not to do it by a sin, as drunkenness most certainly is.

2. But alas! of those multitudes of *drunkards* we have in the world, this is the case but of very few, most of them going far beyond what their health requires, yea, or can bear, even to the utter destruction thereof. And therefore it is plain men have set up to themselves some *other ends of drinking* then those allowable ones forementioned; it may not be amiss a little to explain what they are, and withal to show the unreasonableness of them.

3. The *first,* and most owned, is that which they call *Good fellowship;* one man drinks to keep another company at it. But I would ask such a one, Whether if that man were drinking rank poison he would pledge him for company? If he say he would not, I must tell him, that by the very same, nay, far *greater reason,* he is not to do this. For *immoderate drinking* is that very poison; perhaps it doth not always work death immediately (yet there want not many instances of its having done even that, very many having died in their *drunken* fit) but that the custom of it does usually bring men to their ends, is past doubt, and therefore though the poison work slowly, yet it is still poison. But however it doth at the present work that which a wise man would more abhor then death; it works madness, and frenzy turns the man into a beast, by drowning that reason which should difference him from one. Certainly the effects of drink are such, that had being drunk been first enjoined as a punishment, we should have thought him a more then ordinary Tyrant that had invented it.

4. A *second* end of drinking is said to be the maintaining of friendship and *kindness* amongst men. But this is strangely unreasonable, that men should do that towards the maintaining of friendship, which is really the greatest mischief that can be done to any man. Did ever any think to befriend a man by helping to destroy his estate, his credit, his life? Yet he that thus drinks with a man does this and much more, he ruins his reason, yea, his soul, and yet this must be called the way of preserving of friendship; this is so ridiculous that one would think none could own it but when he were actually drunk. But besides, alas, experience shows us, that this is fitter to beget quarrels then preserve kindness, as the many *drunken brawls* we every day see, with the wounds, and sometimes *murders* that accompany them, do witness.

5. A *third* end is said to be the *cheering of their spirits,* making them merry and jolly. But sure if the mirth be such that reason must be turned out of doors before it begin, it will be very little worth; one may say with *Solomon, Eccl.* 2. 2. *The laughter of such fools is madness.* And sure they that will be drunk to put themselves in this temper, must by the same reason be glad of a Frenzie, if they could but be sure it would be of the merry sort. But little do these merry folks think what sadness they are all this while heaping up to themselves, often in this world, when by some *mad pranks,* they play in their jollity, they bring mischief upon themselves, but however certainly in another, where this mirth will be sadly reckoned for.

6. A *fourth* end is said to be the *putting awayof cares;* but I shall ask what those *cares* are? be they such as should be put away? perhaps they are some *checks* and remorses of *conscience,* which must be thus charmed. And I doubt this hath proved too effectual with many to the

laying them asleep: But this is the wickedst folly in the world; for if thou thinkest not these checks to have something considerable in them, why do they trouble thee. But if thou do, it is impossible thou canst hope this can long secure thee from them. Thou mayest thus stop their mouths for a while, but they will one day cry the louder for it. Suppose a *Thief* or a *Murderer* knew he were pursued to be brought to justice, would he think you to put away the fear of being hanged, fall to drinking, and in the mean time take no care for his escape; or would you not think him desperately mad if he did? Yet this is the very case here, thy conscience tells thee of thy danger, that thou must ere long be brought before *God's Judgment Seat;* and is it not madness for thee instead of endeavoring to get thy pardon, to drink away the thought of thy danger. But in the *second* place, suppose these cares be some worldly ones, and such as are fit to be put away; then for shame do not so disgrace thy Reason, thy Christianity, as not to let them be as forcible to that end as a little drink. Thy Reason will tell thee it is in vain to care, where care will bring no advantage: and thy Christianity will direct thee to one on whom thou mayest *safely cast all thy cares, for he careth for thee,* 1 Pet. 5. 7. And therefore unless thou meanest to renounce being both a man and a Christian, never betake thee to this pitiful shift to rid thee of thy cares. But besides, this will not do the deed neither; for though it may at the present, whilst thou art in the height of the drunken fit, keep thee from the sense of thy cares, yet when that is over, they will return again with greater violence; and if thou have any conscience, bring a *new care* with them, even that which ariseth from the guilt of so foul a sin.

7. A *fifth* end is said to be the *passing away of time.* This though it be as unreasonable as any of the former, yet by the way it serves to reproach idleness, which is, it seems, so burdensome a thing, that even this *vilest employment* is preferred before it. But this is in many a very false plea. For they often spend time at the pot not only when they have nothing else to do, but even to the neglect of their most necessary business. However it is in all a most unreasonable one, for there is no man but he may find somewhat or other to employ himself in. If he have little worldly business of his own, he may yet do somewhat to the benefit of others; but however there is no man but hath a *Soul,* and if he will look carefully to that he need not complain for *want of business,* where there are so many corruptions to *mortify,* so many inclinations to *watch* over, so many temptations (whereof this of *drunkenness* is not the least) to *resist;* The *Graces* of God to improve and stir up, and former *neglects* of all these to *lament,* sure there can never want sufficient employment; for all these require time, and so men at their deaths find; for then those that have all their lives made it their business to drive away their time, would then give all the world to redeem it. And sure where there is much leisure from worldly *affairs,* God expects to have the more time thus employed in Spiritual exercises. But it is not likely those *meaner* sort of persons, to whom this book is intended, will be of the number of those that have much leisure, and therefore I shall no farther insist on it, only I shall say this, that what degrees of leisure they at any time have, it concerns them to employ to the benefit of their souls, and not to bestow it to the ruin of them, as they do, who spend it in drinking.

8. A *sixth* end is said to be the preventing of that *reproach* which is by the world cast on those that will in this be stricter then their neighbors; but in answer to this, I shall *first* ask, What

is the harm of such reproach? sure it cannot equal the least of those mischiefs drunkenness betrays us to. Nay, if we will take our Savior's words it is a happiness, *Blessed,* saith he, *are ye when men shall revile you, and say all manner of evil against you for my sake,* Mat. 5. 11. And *S. Peter* tells us, 1 *Peter* 4. 14. *If ye be reproached for the Name of Christ happy are ye:* and sure to be reproached for *obedience* to any command of Christ's, is to be *reproached for his Name. Secondly,* Let it be remembered that at our *Baptism* we solemnly *renounced the world;* and shall we now so far consider it, as for a sew scoffs of it to run ourselves on all the temporal evils before mentioned; and which is much worse, the wrath of God and eternal destruction? But *Thirdly,* If you fear reproach, why do ye do that which will bring reproach upon you from all wise and good men, whose opinion alone is to be regarded? And it is certain drinking is the way to bring it on you from all such. And to comfort thyself against that, by thinking thou art still applauded by the foolish and worst sort of men, is as if all the *mad men* in the world should agree to count themselves the only sober persons, and all others mad, which yet sure will never make them the less mad, nor others the less sober. *Lastly,* consider the heavy doom Christ hath pronounced on those that are ashamed of him, and so are all those that for fear of reproach shall shrink from their obedience to him, *Mat.* 8. 38. *Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man be ashamed, when he cometh in the glory of the Father with the holy Angels.* There is none but will at that day desire to be owned by Christ: But whoever will not here own him; that is, cleave fast to his commands, notwithstanding all the scorns, nay, persecutions of the world, shall then certainly be cast off by him. And he that will adventure thus to maintain his credit among a company of Fools and Madmen, deserves well to have it befall him: But after all this, it is not sure that even these will despise thee for thy sobriety, it is possible they may seem to do so to fright thee out of it; but if their hearts were searched, it would be found they do even against their wills, bear a *secret reverence* to sober persons, and none fall more often under their scorn and despising then those that *run with them to the same excess of riot;* for even he that sticks not to be drunk himself, will yet laugh at another that he sees so.

9. There is a *seventh* end, which though every man think too base to own, yet it is too plain it prevails with many. And that is the bare pleasure of the *drink;* but to these I confess it will not be fit to say much, for he that is come to this lamentable degree of sottishness, is not like to receive benefit by anything can be said: Yet let me tell even this man, that he of all others hath the most means of discerning his fault, for this being such a ground of drinking as nobody will own, he is condemned of himself; yea, and all his *fellow drunkards* too, for their denying it, is a plain sign they acknowledge it a most abominable thing. And if *Esau* were called a profane person, *Heb.* 12. 6. for *selling but his birth right for a mess of pottage,* and that too when he had the necessity of hunger upon him, what name of reproach can be bad enough for him who sells his health, his reason, his God, his soul, for a *cup of drink,* and that when he is so far from needing it, that perhaps he hath already more then he can keep? I shall say no more to this sort of persons, but let me warn all those that go on in the sin on any of the former grounds, that a little time will bring them even to this which they profess to loathe; it being daily seen that those which first were drawn into the sin for the love of the company, at last continue in it for love of the drink.

10. I can think but of one end more, that is, that of *Bargaining.* Men say it is necessary for them to drink in this one respect of trading with their neighbors, bargains being most conveniently to be struck up at such meetings. But this is yet a worse end then all the rest, for the bottom of it is an aim of cheating and defrauding others; We think when men are in drink we shall the better be able to over-reach them; and so this adds the sin of *cozenage* and defrauding to that of drunkenness. Now that this is indeed the intent, is manifest, for if it were only the dispatch of *bargains* were aimed at, we should choose to take men with their wits about them, therefore the taking them when drink hath distempered them can be for nothing but to make advantage of them. Yet this often proves a great folly as well as a sin; for he that drinks with another in hope to over-reach him, doth many times prove the weaker brained, and becomes drunk first, and then he gives the other that opportunity of cheating him which he designed for the cheating of the other. Now this end of drinking is so far from becoming an excuse, that it is a huge heightening of the sin; for if we may not drink intemperately upon any occasion, much less upon so wicked a one as is the *cozening* and *defrauding* of our brethren.

11. I suppose I have now shown you the unreasonableness of those Motives, which are ordinarily brought in excuse of this sin. I am yet further to tell you, that it is not only that *huge* degree of drunkeness which makes men able neither to go nor speak, which is to be looked on as a sin, but all *lower* degrees, which do at all work upon the understanding, whether by dulling it and making it less fit for any employment, or by making it too light and airy, apt to apish and ridiculous mirth, or what is worse, by inflaming men into rage and fury. These, or whatever else make any change in the man, are to be reckoned into this sin of drunkenness: Nay, further, the drinking beyond the natural ends of drinking, that is, beyond moderate refreshment is a sin, though by the strength of a man's brain it makes not the least change in him, and therefore those that are not actually drunk, yet can spend whole days, or any considerable part of them in drinking, are so far from being innocent, that that greater woe belongs to them, which is pronounced, *Isa.* 5. 22. against those that are *mighty to drink.* For though such a man may make a shift to preserve his wits, yet that wit serves him to very little purpose when his employment is still but the same with him that is the most sottishly drunk, that is, to pour down drink.

12. Nay, this man is guilty of the greater waste; *First,* of the good creatures of God: That *drink* which is by God's providence intended for the refreshing and relieving of us, is abused and misspent when it is drunk beyond that measure which those ends require, and sure there is not the meanest of these creatures we enjoy, but the abuse of them shall one day be accounted for, and he that drinks longest hath the most of that *guilt.* But in the *second* place, this is a wast of that which is much more precious, our time, which is allowed us by God to *work out our Salvation* in, and must be strictly reckoned for, and therefore ought every minute of it to be most thriftily husbanded to that end in actions of good life; but when it is thus laid out it tends to the direct contrary, even the working out our damnation. Besides, he that thus drinks, though he escape being drunk himself, he is yet *guilty* of all the drunkenness that any of his company fall under, for he gives them encouragement to drink on by his *Example,* especially if he be one of any authority, but if he be one whose company

the rest are fond of, his company is then a certain ensnaring of them, for then they will drink too, rather then lose him. There is yet a greater fault that many of these stronger brained drinkers are guilty of, that is, the setting themselves *purposely* to make others drunk, playing, as it were, a prize at it, and counting it matter of triumph and victory to see others *fall* before them: This is a most horrible wickedness, it is the making ourselves the *Devils Factors,* endeavoring all we can to draw our poor brethren into eternal misery, by betraying them to so grievous a sin; and therefore it may well be reckoned as the highest step of this vice of *drinking,* as having in it the sin of mischieving others added to the excess in ourselves. And though it be looked upon in the world as a matter only of *jest* and *merriment* to make others drunk, that we may sport ourselves with their ridiculous behavior, yet that mirth will have a sad conclusion, there being a woe expressly threatened by God to this very sin, *Hab.* 2. 15. *W• unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunk that thou mayest look on their nakedness:* And sure he buys his idle pastime very dear, that takes it with such a *Woe* attending it.

13. I have now gone through the several motives to, and degrees of this sin of drunkenness, wherein I have been the more particular because it is a sin so strangely reigning amongst us, no *Condition,* no *Age,* or scarce *Sex* free from it, to the great dishonor of God, reproach of Christianity, and ruin not only of our own Souls hereafter, but even of all our present advantages and happiness in this life; there being no sin which betrays each single committer to more *mischiefs* in his understanding, his health, his credit, his estate, then this one doth. And we have reason to believe this sin is one of those common crying guilts which have long lain heavy upon this Nation, and pulled down those many sad judgments we have groaned under.

14. Therefore, *Christian* Reader, let me now entreat, nay conjure thee by all that tenderness and love thou oughtest to have to the honor of God, the credit of thy Christian profession, eternal welfare of thine own Soul, the prosperity of the Church and Nation, whereof thou art a member; Nay, by that love which certainly thou hast to thy own temporal welfare, to think sadly of what hath been spoken; And then judge, whether there be any pleasure in this sin, which can be any tolerable recompense for all those mischiefs, it brings with it; I am confident no man in his wits can think there is, and if there be not, then be ashamed to be any longer that fool, which shall make so wretched a bargain, but begin at this instant a firm and a faithful resolution, never once more to be guilty of this swinish sin, how often soever thou hast heretofore fallen into it, and in the fear of God betake thee to a strict *temperance,* which when thou hast done, thou wilt find thou hast made not only a gainful but a pleasant exchange; for there is no man that hath tried both courses but his own heart will tell him there is infinitely more pleasant comfort and pleasure in sobriety and temperance then ever all his drunken revellings afforded him.

15. The main *difficulty* is the *first breaking* off the *custom,* and that arises partly from ourselves, partly from others. That from *ourselves* may be of two sorts; the *first* is, when by the habit of drinking, we have brought such *false thirsts* upon ourselves, that our bodies seem to require it, and this wants nothing but a little patience to overcome. Do but *refrain* some

few days and it will afterwards grow easy; for the hardness arising only from *custom,* the breaking of *that* does the business. If thou say, it is very uneasy to do so, consider, whether if thou hadst some *disease* which would certainly kill thee if thou didst not for some little time refrain immoderate drinking, thou wouldst not rather forbear then die? if thou wouldst not, thou art so brutish a sot, that it is in vain to persuade thee; but if thou hadst, then consider how unreasonable it is for thee not to do it in this case also; the habit of drinking may well pass for a mortal disease, it proves so very often to the body, but will most certainly to the Soul; and therefore it is madness to stick at that uneasiness in the cure of this which thou wouldst submit to in a less danger. Set therefore but a resolute purpose to endure that little trouble for a small time, and this first difficulty is conquered, for after thou hast a while refrained, it will be perfectly easy to do so still.

16. The *second* difficulty is that of *spending the time,* which those that have made drinking their trade and business, know scarce how to dispose of. But the very naming of this difficulty directs to the cure, get thee some *business,* somewhat to employ thyself in, which, as I have already shown, will be easily found by all sorts of persons, but those meaner to whom I now write, can sure never want it ready at hand, they being generally such as are to be maintained by their labor, and therefore to them I need only give this advice, to be diligent in that business they have, to follow that close as they ought; and they will have little occasion to seek out this way of spending their time.

17. There is another sort of difficulty, which I told you arises from others, and that is either from their persuasions, or reproaches. It is very likely if thy *old companions* see thee begin to fall off, they will set hard to thee, to bring thee back to thy old course, they will urge to thee the *unkindness* of forsaking the company of thy friends, the *sadness* of renouncing all that mirth and jollity, which *good fellows* (as they call them) enjoy, and if thou canst not thus be won, they will affright thee with the reproach of the world, and so try if they can mock thee out of thy sobriety.

18. The way to overcome *this* difficulty is to foresee it, therefore when thou first enterest on thy course of temperance, thou art to make account thou shalt meet with these (perhaps many other) *temptations,* and that thou mayest make a right judgment, whether they be worthy to prevail with thee, take them before hand, and weigh them, consider whether that *false kindness,* that is maintained among men by drinking, be worthy to be compared with that real and everlasting kindness of God, which is lost by it; Whether that *foolish,vain mirth* bear any weight with the present joys of a good conscience here, or with those greater of Heaven hereafter. *Lastly,* whether the unjust reproach of wicked men, the shame of the world be so terrible, as the just reproof of thine own conscience at the present, and that eternal confusion of face that shall befall all those, that go on in this sin, at the last day; Weigh all these, I say, I need not say, in the balance of the Sanctuary, but even in the scales of common reason, and sure thou wilt be forced to pronounce, that the motives to temperance infinitely out weigh those against it; When thou hast thus advisedly judged, then fix thy resolution accordingly, and when ever any of these temptations come to stagger thee, remember thou hast formerly weighed them, knowest the just value of them, and that

they are a most unworthy price for those precious advantages thou must give in exchange for them. And therefore hold fast thy resolution, and with indignation reject all motions to the contrary.

19. But be sure thou thus *reject* them at their very first tender, and do not yield in the least degree; For if once thou givest ground, thou art lost, the sin will by little and little prevail upon thee. Thus we see many, who have professed to be resolved upon great *temperance,* yet for want of this care, have adventured into the company of good fellows, when they have been there, they have at the first been over entreated to take a cup, after that another, till at last they have taken their rounds as freely as any of them, and in that *flood of drink* drowned all their sober resolutions. Therefore whoever thou art, that dost really desire to forsake the sin, take care to avoid the *occasions* and beginnings of it; to which end it will be good openly to declare and own thy purposes of sobriety, that so thou mayest discourage men from assaulting thee. But if either thou art ashamed to own it, or seemest to be so, they will quickly make use of that shame to bring thee to break it.

20. If thou be thus wary to keep thee from the first beginnings, thou art then sure never to be overtaken with this sin: For it is like the keeping the out-works of a *besieged City,* which so long as they are stoutly defended there is no danger, but if they be either surprised or yielded, the City cannot long hold out. The advice therefore of the wise man is very agreeable to this matter, *Eccles.* 19. 1. *He that despiseth small things shall perish by little and little.* But because as the *Psalmist* saith, *Psal.* 127. 1. *Except the Lord keep the City the watch-man waketh but in vain:* therefore to this guard of thyself add thy most earnest prayers to God that he will also watch over thee, and by the strength of his grace enable thee to resist all temptations to this sin.

21. If thou do in the *sincerity* of thy heart use *these means,* there is no doubt but thou wilt be able to overcome this vice, how long soever thou hast been accustomed to it, therefore if thou do still remain under the power of it, never excuse thyself by the impossibility of the task, but rather accuse the falseness of thy own heart, that hath still such a love to this sin, that thou wilt not set roundly to the means of subduing it.

22. Perhaps the great *commonness* of the *sin* and thy particular custom of it may have made it so much thy familiar, thy bosom acquaintance, that thou art loath to entertain *hard* thoughts of it, very unwilling thou art to think that it means thee any hurt, and therefore art apt to speak peace to thyself, to hope that either this is no sin, or at most but a frailty, such as will not bar thee out of heaven: But deceive not thyself, for thou mayest as well say there is no *heaven,* as that *drunkenness* shall not keep thee *thence;* I am sure the same word of God which tells us there is such a place of happiness, tells us also that drunkards are of the number of *those that shall not inherit it,* 1 *Cor.* 6. 10. And again, *Gal.* 5. 21. Drunkenness is reckoned among those *works of the flesh,* which they that do shall not *inherit the kingdom of God.* And indeed had not these plain texts, yet meet reason would tell us the same, That is a place of infinite purity, such as *flesh* and *blood,* till it be refined and purified, *is not capable of,* as the Apostle tells us, 1 *Cor.* 15. 53. and if as we are mere men, we are too gross and impure for it, we must sure be more so when we have changed ourselves into Swine, the soulest of beasts, we are

then prepared for the Devils to enter into, as they did into the *herd, Mark* 5. 13. and that not only someone or two, but a *Legion,* a troop and multitude of them. And of this we daily see *examples,* for where this sin of drunkenness hath taken possession, it usually comes as an harbinger to abundance of others; each act of drunkenness prepares a man not only for another of the same sin, but of others; lust and rage, and all brutish appetites are then let loose, and so a man brings himself under that curse which was the saddest *David* knew how to foretell to any, *Psal.* 69. 28 *The falling from one wickedness to another.* If all this be not enough to affright thee out of this drunken fit, thou must still wallow in thy vomit, continue in this sottish, senseless condition, till the flames of Hell rouse thee, and then thou wilt by sad experience find what now thou wilt not believe, *that the end of those things,* as the Apostle saith, *Rom.* 6. 21. *is death.* God in his infinite mercy timely awake the hearts of all that are in this sin, that by a timely forsaking it they may *fly from that wrath to come.* I have now done with this second part of *Temperance,* concerning *Drinking.*

PARTITION IX. *Temperance in* SLEEP; *the rule of it,* &c. *Of* RECREATION; *Of* APPAREL.

§. 1. THE *Third* part of TEMPERANCE concerns SLEEP: And *Temperance* in that also must be measured by the end for which *sleep* was ordained by God, which was only the refreshing and supporting of our frail bodies, which being of such a temper that continual labor and toil tires and wearies them out, *Sleep* comes as a Medicine to that weariness, as a repairer of that decay, that so we may be enabled to such labors as the duties of Religion or works of our Calling require of us. *Sleep* was intended to make us more profitable, not more idle; as we give rest to our beasts; not that we are pleased with their doing nothing, but that they may do us the better service.

2. By this therefore you may judge what is *temperate sleeping;* to wit, that which tends to the refreshing and making us more lively and fit for action; and to that end a moderate degree serves best. It will be impossible to set down just how many hours is that moderate degree, because as in *eating* so in *sleep,* some constitutions require more then others. Every man's own experience must in this judge for him, but then let him judge uprightly and not consult with his sloth in the case, for that will still, with *Solomon's sluggard,* cry, *A little more sleep, a little more slumber, a little more folding of the hands to sleep,* Prov. 24. 33. But take only so much as he really finds to tend to the end forementioned.

3. He that doth not thus limit himself falls into several sins under this general one of sloth, as *first,* he wastes his time, that precious talent which was committed to him by God to improve, which he that *sleeps* away, doth like him in the Gospel, *Matth.* 25. 18. *Hides it in the earth* when he should be trading with it; and you know what was the doom of that *unprofitable servant,* verse 30. *Cast ye him into outer darkness:* he that gives himself to darkness of *sleep* here, shall there have darkness without *sleep,* but with *weeping and gnashing of teeth. Secondly,* he injures his body, immoderate *sleep* sils that full of diseases, makes it a very sink of humors, as daily experience shows us. *Thirdly,* he injures his Soul also, and that not only in robbing it of the service of the body, but in dulling its proper faculties, making them useless and unfit for those employments to which God hath designed them; of all which ill husbandry the poor Soul must one day give account. Nay, *lastly,* he affronts and despises God

himself in it, by crossing the very end of his creation, which was to serve God in an active obedience, but he that *sleeps* away his life, directly thwarts and contradicts that, and when God saith, *Man is born to labor,* his practice saith the direct contrary, that man was *born to rest.* Take heed therefore of giving thyself to immoderate *sleep,* which is the committing of so many sins in one.

4. But besides the sin of it, it is also very hurtful in other respects, it is the sure bane of thy outward estate, wherein the sluggish person shall never thrive; according to that observation of the Wise man, *Pro.* 23. 21. *Drowsiness shall cover a man with rags;* that is, the slothful man shall want convenient clothing; nay, indeed it can scarce be said, that the sluggard lives: *Sleep* you know is a kind of death, and he that gives himself up to it, what doth he but die before his time? Therefore if untimely death be to be looked upon as a curse, it must needs be a strange folly to choose that from our own sloth which we dread so much from God's hand.

5. The *fourth* part of *Temperance* concerns *Recreations,* which are sometimes necessary both to the body and the mind of a man, neither of them being able to endure a constant toil without somewhat of refreshment between; and therefore there is a very lawful use of them; but to make it so, it will be necessary to observe these *Cautions.*

6. *First,* We must take care that the kind of them be lawful, that they be such as have nothing of sin in them; we must not to *recreate* ourselves do anything which is dishonorable to God, or injurious to our neighbor, as they do who make profane or filthy backbiting discourse their *recreation. Secondly,* we must take care that we use it with moderation: and to do so, we must *first* be sure not to spend too *much time* upon it, but remember that the end of *recreation* is to fit us for business, not to be itself a business to us: *Secondly,* we must not be too vehement and *earnest* in it, not set our hearts too much upon it, for that will both ensnare us to the using too much of it, and it will divert and take off our minds from our more necessary employments: Like Schoolboyes, who after a play time, know not how to set themselves to their books again. *Lastly,* we must not set up to ourselves any *other* end of *recreations* but that lawful one, of giving us moderate refreshment.

7. As *first,* we are not to use *sports* only to pass away our time, which we ought to study how to redeem, not fling away; and when it is remembered how great a work we have here to do, the *making our calling and election sure,* the securing our title to heaven hereafter, and how uncertain we are what time shall be allowed us for that purpose; it will appear our time is that which of all other things we ought most industriously to improve. And therefore sure we have little need to contrive ways of driving that away which flies so fast of itself, and is so impossible to recover. Let them that can spend *whole days and nights* at *Cards* and *Dice,* and idle pastimes, to consider this, and withal, whether they ever bestowed a *quarter* of that time towards that great business of their lives for which all their time was given them, and then think what a woeful reckoning they are like to make when they come at last to account for that precious treasure of their *time. Secondly,* we must not let our covetousness have anything to do in our *recreations;* if we play at any *Game,* let the end of our doing it be merely to *recreate* ourselves, not to win money; and to that purpose be sure never to play for any

considerable matter, for if thou do, thou wilt bring thyself into two dangers, the one of covetousness, and a greedy desire of winning, the other of rage and anger at thy ill fortune, if thou happen to lose; both which will be apt to draw thee into other sins besides themselves: *Covetousness* will tempt thee to cheat and cozen in gaming, and anger to swearing and cursing, as common experience shows us too often. If thou find thyself apt to fall into either of these in thy gaming, thou must either take some course to secure thyself against them, or thou must not permit thyself to play at all: for though moderate play be in itself not unlawful, yet if it be the occasion of sin, it is so to thee, and therefore must not be ventured on. For if *Christ* commands us so strictly to avoid temptations, that if our very *eyes* or *hands offend* us (that is, prove snares to us) we must rather part with them then to be drawn to sin by them: How much rather must we part with any of these unnecessary sports, then run the hazard of offending God by them? He that so plays, lays his soul to stake, which is too great a prize to be played away. Besides, he loses all the *recreation* and sport he pretends to aim at, and instead of that sets himself to a greater toil then any of those labors are he was to ease by it. For sure the desires and fears of the covetous, the impatience and rage of the angry man are more real pains then any the most laborious work can be.

8. The last part of *Temperance* is that of APPAREL, which we are again to measure by the agreeableness to the ends for which clothing should be used. Those are especially these three: *first,* the hiding of nakedness. This was the first occasion of *apparel,* as you may read, *Gen.* 3. 21. and was the effect of the first sin; and therefore when we remember the original of clothes, we have so little reason to be proud of them, that on the contrary we have cause to be humbled and ashamed, as having lost that innocence which was a much greater ornament then any the most glorious *apparel* can be. From this end of clothing we are likewise engaged to have our *apparel* modest, such as may answer this end of covering our shame: And therefore all immodest fashions of *apparel,* which may either argue the wantonness of the wearer, or provoke that of the beholder, are to be avoided.

9. A *second* end of *Apparel,* is the *fencing* the body from cold, thereby to preserve the health thereof, and this end we must likewise observe in our clothing; we must wear such kind of habits, as may keep us in that convenient warmth, which is necessary to our healths. And this is transgressed, when out of the vanity of being in every fantastic fashion, we put ourselves in such clothing, as either will not defend us from cold, or is some other way so uneasy, that it is rather a hurt then a benefit to our bodies to be so clad. This is a most ridiculous folly, and yet that which people that take a pride in their clothes are usually guilty of.

10. A *third* end of *Apparel* is the *distinguishing* or *differencing* of persons, and that *first* in respect of *Sex; Secondly,* in respect of qualities. *First,* clothes are to make difference of *Sex;* this hath been observed by all Nations, the habits of men and women have always been divers. And God himself expressly provided for it among the *Jews,* by commanding that the man should not wear the *apparel* of the woman, nor the woman of the man. But then *secondly,* there is also a distinction of qualities to be observed in *apparel;* God hath placed some in a higher condition then others, and in proportion to their condition, it befits their clothing to

be; Gorgeous *apparel,* our Savior tells us, *is for Kings Courts, Luke* 7. 25. Now this end of *apparel* should also be observed. Men and women should content themselves with that sort of clothing, which agrees to their *Sex* and condition, not striving to *exceed,* and equal that of a higher rank, nor yet making it matter of envy, among those of their own estate, vying who shall be finest, but let every man cloth himself in such sober attire, as *befits* his place and *calling,* and not think himself disparaged, if another of his neighbors have better then he.

11. And let all remember that *clothes* are things, which add no true worth to any, and therefore it is an intolerable vanity to spend any considerable part either of their thoughts, time or wealth upon them, or to value themselves ever the more for them, or despise their poor brethren that want them. But if they desire to adorn themselves, let it be as S. *Peter* adviseth the women of his time, 1 *Pet.* 3. 4. *In the hidden man of the heart, even the ornament of a meek and quiet spirit.* Let them cloth themselves as richly as is possible with all Christian virtues, and that is the raiment that will set them out lovely in God's eyes, yea, and in men's too, who, unless they be fools and Idiots will more value thee for being good, then fine, and sure one plain Coat thou puttest upon a poor man's back will better become thee, then twenty rich ones thou shalt put upon thine own.

12. I have now gone through the several parts of *temperance;* I shall now in conclusion, add this general caution, that though in all these particulars I have taken notice only of the one fault of excess, yet it is possible there may be one on the other hand; men may deny their bodies that which they necessarily require to their support, and well being. This is, I believe, a fault not so common, as the other, yet we sometimes see some *very niggardly persons,* that are guilty of it, that cannot find in their hearts to borrow so much from their chests, as may feed their bellies, or cloth their backs, and that are so intent upon the world, so moiling, and drudging in it, that they cannot afford themselves that competent time of sleep, or recreation, that is necessary. If any that hath read the former part of this Discourse be of this temper, let him not comfort himself, that he is not guilty of those excesses there complained of, and therefore conclude himself a good Christian, because he is not intemperate, for whoever is *this covetous creature,* his abstaining shall not be counted to him as the virtue of temperance, for it is not the love of temperance, but wealth, that makes him refrain; And that is so far from being praise-worthy, that it is that great sin which the Apostle tells us, 1 *Tim.* 6. 10. *is the root of all evil;* such a man's *body* will one day rise in judgment against him, for defrauding it of its due portion, those moderate refreshments, and comforts which God hath allowed it. This is an *Idolatry* beyond that of offering the *children* to *Moloch, Lev.* 20. 3. they offered but *their* children, but this covetous wretch sacrifices himself to his *god Mammon,* whilst he often destroys his health, his life, yea, finally his Soul too, to save his purse. I have now done with the *second* head of duty, that to *ourselves,* contained by the Apostle under the word *soberly.*

PARTITION X. *Of* DUTIES *to our* NEIGHBOURS. *Of* JUSTICE, *Negative, Positive. Of the sin of* MURTHER, *Of the Hainousness of it, the Punishments of it, and the strange Discoveries thereof. Of Maiming, wounds and stripes.*

§. 1. I Come now to the *third* part of *Duties,* those to our *Neighbor,* which is by the Apostle summed up in gross in the word *[righteousness,]* by which is meant not only bare *justice,* but all kind of *charity* also, for that is now by the law of Christ become a debt, to our *neighbor,* and it is a piece of unrighteousness to defraud him out of it. I shall therefore build all the particular duties we ow to our *neighbor,* on those two general ones, *Justice* and *Charity.*

2. I begin with JUSTICE, whereof there are two parts, the one *Negative,* the other *Positive:* the *negative justice* is to do no wrong, or injury to any. The *positive justice* is to do right to all; that is, to yield them whatsoever appertains or is due unto them. I shall *first* speak of the *negative justice,* the not injuring or wronging any. Now because a man is capable of receiving wrong in several respects; this *first* part of *justice* extends itself into several branches, answerable to those capacities of injury. A man may be injured either in his *Soul,* his *body,* his *possessions,* or *credit;* and therefore this duty of *negative justice* lays a restraint on us in every of these. That we do no wrong to any man in respect either of his Soul, his body, his possessions, or credit.

3. *First,* This JUSTICE tyes us to do no hurt to his Soul; and here my first work must be to examine what harm it is that the *soul* can receive; it is we know an invisible substance which we cannot reach with our eye, much less with our swords and weapons, yet for all that it is capable of being hurt and wounded; and that even to death.

4. Now the *Soul* may be considered either in a *natural* or *spiritual* sense; in the *natural* it signifies that which we usually call the mind of a man, and this we all know may be *wounded* with gries or sadness, as *Solomon* saith, *Prov.* 15. 13. *By sorrow of heart the spirit is broken.* Therefore whoever does causelessly afflict or grieve his neighbor; he transgresses this part of justice, and hurts, and wrongs his soul. This sort of injury *malicious* and *spiteful* men are very often guilty of, they will do things▪ by which themselves reap no good, nay, often much harm, only that they may vex and grieve another; This is a most savage, inhumane humor, thus to take pleasure in the sadness, and afflictions of others; and whoever harbours it in his heart, may truly be said to be possessed with a Devil, for it is the nature only of those accursed spirits to delight in the miseries of men; and till that be cast out, they are fit only to dwell as the possessed person did, *Mar* 5. 2. *Among graves and tombs,* where there are none capable of receiving affliction by them.

5. But the *Soul* may be considered also in the *spiritual sense,* and so it signifies that immortal part of us which must live eternally, either in bliss or woe in another world. And the Soul thus understood is capable of two sorts of harm: *First,* That of sin; *Secondly,* That of Punishment; the latter whereof is certainly the consequent of the former; and therefore though God be the inflicter of punishment yet since it is but the effect of sin, we may justly reckon, that he that draws a man to sin, is likewise the betrayer of him to punishment, as he that gives a man a mortal wound, is the cause of his death; therefore under the evil of sin both are contained, so that I need speak only of that.

6. And sure there cannot be a higher sort of wrong, then the bringing this great evil upon the *Soul; sin* is the *disease* and wound of the Soul, as being the direct contray to *Grace;* which is

the *health* and soundness of it: Now this wound we give to every Soul whom we do by any means whatsoever draw into sin.

7. The ways of doing that are divers, I shall mention some of them, whereof though some are more direct then others, yet all tend to the same end. Of the more direct ones there is, *first,* the *commanding* of sin, that is, when a person that hath power over another shall require him to do something which is unlawful; an example of this we have in *Nebuchadnezzar's* commanding the worship of the *golden Image, Dan.* 3. 4. and his copy is imitated by any parent or master who shall require of his child or servant to do any unlawful act. *Secondly,* there is *counseling* of sin, when men advise and persuade others to any wickedness: Thus *Jobs* wife counseled her husband to curse God, *Job* 27. And *Achitophel* advised *Absalom* to go into his *Fathers concubines,* 2 *Sam.* 16. 21. *Thirdly,* there is *enticing* and alluring to sin, by setting before men the pleasures or profits they shall reap by it. Of this sort of enticement *Solomon* gives warning, Prov. 1. 10. *My son, if sinners entice thee, consent thou not; if they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without a cause,* &c. and *verse* the 13. you may see what is the bait, by which they seek to allure them: *we shall find all precious substance, we shall fill our houses with spoil, cast in thy lot among us, let us all have one purse. Fourthly,* there is *assistance* in sin; that is, when men aid and help others either in contriving or acting a sin. Thus *Jonadab* helped *Amnon* in plotting the *Ravishing of his sister,* 2 *Sam.* 13. all these are direct means of bringing this great evil of sin upon our brethren.

8. There are also others, which though they seem more *indirect,* may yet be as effectual towards that ill end: As *first,* example in sin; he that sets others an ill pattern does his part to make them imitate it, and too often it hath that effect; there being generally nothing more forcible to bring men into any sinful practice, then the seeing it used by others, as might be instanced in many sins, to which there is no other temptation, but their being in fashion. *Secondly,* there is encouragement in sin, when either by approving, or else at least by not showing a dislike, we give others confidence to go on in their wickedness. A *third* means is by justifying and defending any sinful act of another's, for by that we do not only confirm him in his evil, but endanger the drawing others to the like, who may be the more inclinable to it, when they shall hear it so pleaded for. *Lastly,* the bringing up any reproach upon strict and Christian living, as those do who have the ways of God in derision; this is a means to affright men from the practice of duty, when they see it will bring them to be scorned and despised; this is worse then all the former, not only in respect of the man who is guilty of it (as it is an evidence of the great profaneness of his own heart) but also in regard of others, it having a more general ill effect then any of the former can have, it being the betraying men not only to some *single* acts of disobedience to Christ, but even to the casting off all subjection to him: By all these means we may draw on ourselves this great guilt of injuring and wounding the *souls* of our brethren.

9. It would be too long for me to instance in all the several sins, in which it is usual for men to ensnare others; as *drunkenness, uncleannness, rebellion,* and a multitude more. But it will concern every man for his own particular, to *consider* sadly what mischiefs of this kind he

hath done to any, by all, or any of these means, and to weigh well the greatness of the injury. Men are apt to boast of their innocence towards their neighbors, that they have done wrong to no man; but God knows many that thus brag, are of all others the most injurious persons: perhaps they have not maimed his body, nor stolen his goods: but alas! the body is but the case and cover of the man, and the goods some appurtenances to that, 'tis the soul is the man, and that they can wound and pierce without remorse, and yet with the adulteress, *Prov.* 30. 20. say, *They have done no wickedness;* but glory of their friendly behavior to those whom they thus betray to eternal ruin, for whomsoever thou hast drawn to any sin, thou hast done thy part to ascertain to those endless flames. And then think with thyself how base a treachery this is, thou wouldst call him a treacherous villain, that should while he pretends to embrace a man, secretly stab him; but this of thine is as far beyond that, as the soul is of more value then the body, and hell worse then death. And remember yet farther, that besides the cruelty of it to thy poor brother, it is also most dangerous to thyself, it being that against which Christ hath pronounced a *woe, Matth.* 18. 7. and ver. 6. he tells us that whoever shall offend (that is, draw into sin) *any of those little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the Sea.* Thou mayest plunge thy poor brother into perdition, but as it is with wrestlers, he that gives another a fall, commonly falls with him, so thou art like to bear him company to that place of torment.

10. Let therefore thy own & his danger beget in thee a sense of the greatness of this sin, this horrid piece of injustice to the precious soul of thy neighbor. Bethink thyself seriously to whom thou hast been thus cruel, whom thou hast enticed to *drinking,* advised to *rebellion,* allured to *lust,* stirred up to *rage,* whom thou hast assisted or encouraged in any ill course, or discouraged, and disheartened by thy profane scoffings at piety in general, or at any conscionable strict walking of his in particular; and then draw up a bill of indictment accuse and condemn thyself, as a *Cain,* a murderer of thy brother, heartily and deeply bewail all thy guilts of this kind, and resolve never once more to be a stumbling block, as *S. Paul* calls it, *Rom.* 14. in thy brothers way.

11. But this is not all, there must be some *fruits* of this *repentance* brought forth; now in all sins of injustice, *restitution* is a necessary fruit of repentance, and so it is here, thou hast committed an act (perhaps many) of high injustice to the soul of thy brother, thou hast robbed it of its innocence, of its title to heaven, thou must now endeavor to restore all this to it again, by being more earnest and industrious to win him to repentance, then ever thou wert to draw him to sin, use now as much art to convince him of the danger, as ever thou didst to flatter him with the pleasures of his vice, in a word, countermine thyself by using all those methods, and means to recover him, that thou didst to destroy him, and be more diligent and zealous in it for 'tis necessary thou shouldst both in regard of him and thyself: *First,* in respect of him, because there is in man's nature so much a greater promptness and readiness to evil, then to good, that there will need much more pains and diligence to instill the one into him, then the other: besides, the man is supposed to be already accustomed to the contrary, which will add much to the difficulty of the work. Then in respect of thyself; if thou be a true penitent, thou wilt think thyself obliged, as *S. Paul* did, *to labor more abundantly,* and wilt be ashamed, that when thou art trading for God, bringing back a soul to

him, thou shouldest not pursue it with more earnestness, then while thou art an agent of *Satan's,* besides the remembrance, that thou art a means of bringing this poor soul into this snare, must necessarily quicken thy diligence to get him out of it: So much for the first part of negative justice, in respect of the souls of our brethren.

12. The *second* concerns the bodies, and to those also this justice binds thee to do no wrong nor violence. Now of wrongs to the body there may be several degrees, the highest of them is killing, taking away the life; this is forbid in the very letter of the *sixth Commandment. Thou shalt do no murder.*

13. *Murder* may be committed either by open violence; when a man either by sword, or any other instrument takes away another's life, immediately, and directly, or it may be done secretly and treacherously, as *David* murdered *Uriah,* not with his own sword but with the sword of the *Children* of *Ammon,* 2 *Sam.* 11. 17. And *Jozabel Naboth* by a false accusation, 1 *Kings* 21. 13. And so divers have committed this sin of *murder* by *poison, false-witness,* or some such *concealed* ways. The *former* is commonly the effect of a sudden rage, the *latter* hath several originals, sometimes it proceeds from some old malice fixed in the heart towards the person, sometimes from some covetous or ambitious desires; such a one stands in a man's way to his profit or preferment, and therefore he must be removed; and sometimes again it is to cover shame, as in the case of Strumpets, that murder their Infants that they may not betray their filthiness. But besides these more direct ways of killing, there is another, and that is, when by our persuasions and *enticements* we draw a man to do that which tends to the shortening of his life, and is apparent to do so; he that makes his neighbor drunk, if by that drunkenness the man come to any mortal hurt which he would have escaped if he had been sober, he that made him drunk is not clear of his death; or if he die not by any such sudden accident, yet if drinking cast him into a disease, and that disease kill him, I know not how he that *drew* him to that excess can acquit himself of his *murder* in the eyes of *God,* though human Laws touch him not. I wish those who make it their business to draw in customers to that *trade of debauchery* would consider it. There is yet another way of bringing this guilt upon ourselves, and that is by inciting and stirring up others to it, or to that degree of anger and revenge which produces it; as he that sets *two* persons at *variance,* or seeing them already so, blows the coals, if *murder* ensue, he certainly hath this share in the guilt, which is a consideration that ought to aflright all from having anything to do in the kindling, or increasing of contention.

14. Now for the *heinousness* of this sin of *murder,* I suppose none can be ignorant, that it is of the deepest die, a most *loud crying sin;* This we may see in the first act of this kind, that ever was committed, *Abel's blood cried from the earth,* as God tells *Cain, Genesis* 4. 10. Yea, the guilt of this sin is such, that it leaves a stain even upon the land where it is committed, such as is not to be washed out, but by the blood of the *murderer,* as appears *Deut.* 19. 12, 13. The land cannot be purged of blood, but by the blood of him that shed it; and therefore though in other cases the flying to the *Altar* secured a man, yet in this of willful *murder* no such refuge was allowed but such a one was to be taken even thence, and delivered up to justice, *Exodus* 21. 14. *Thou shalt take him from my Altar, that he may die.* And it is yet farther observable, that

the only two precepts which the Scripture mentions, as given to *Noah* after the flood, were both in relation to this sin, that of not *eating blood, Gen.* 9. 4. being a ceremony to beget in men a greater horror of this sin of *murder,* and so intended for the preventing of it. The other was for the punishment of it, *Gen.* 9. 6. *He that sheddeth man's blood, by man shall his blood be shed;* and the reason of this strictuess is added in the next words, *For in the Image of God made he man;* where you see that this sin is not only an injury to our brother, but even the highest contempt, and despite towards God himself, for it is the defacing of his image, which he hath stamped upon man. Nay yet further, it is the usurping of God's proper right, and authority. For it is God alone, that hath right to dispose of the life of man; 'twas he alone that gave it, and it is he alone that hath power to take it away; but he that *murders* a man does, as it were, wrest this power out of God's hand, which is the highest pitch of rebellious presumption.

15. And as the sin is great, so likewise is the *punishment;* we see it frequently very great, and remarkable, even in this world, (besides those most fearful effects of it in the next) blood not only cries, but it cries for vengeance, and the great God of recompenses as he stiles himself, will not fail to hear it: very many examples the Scripture gives us of this: *Ahab* and *Jezebel,* that murdered innocent *Naboth,* for greediness of his vineyard, were themselves slain, and the Dogs licked their blood in the place, where they had shed his, as you may read in that Story; so *Absalom,* that slew his brother *Amnon,* after he had committed that sin, fell into another, that of rebellion against his King and Father, and in it miserably perished. *Rechab* and *Baanah,* that slew *Ishbosheth,* were themselves put to death, and that by the very person they thought to endear by it; many more instances might be given of this out of the Sacred Story, and many also out of Humane, there having been no age but hath yielded multitudes of examples of this kind, so that every man may furnish himself out of the observations of his own time.

16. And it is worth our notice, what *strange* and even *miraculous* means it hath often pleased God to use for the discovery of this sin; the very brute creatures have often been made instruments of it; nay, often the extreme horror of a man's own conscience hath made him betray himself, so that it is not any closeness a man uses in the acting of this sin, that can secure him from the vengeance of it, for he can never shut out his own conscience, that will in spite of him be privy to the fact, and that very often proves the means of discovering it to the world, or if it should not do that, yet it will sure act revenge on him, it will be such a Hell within him as will be worse then death: This we have seen in many, who after the commission of this sin have never been able to enjoy a minutes rest, but have had that intolerable anguish of mind that they have chosen to be their own *murderers* rather then live in it. These are the usual effects of this sin even in this world, but those in another are yet more dreadful, where surely the highest degrees of torment belong to this high pitch of wickedness, for if as our Savior tells us, *Mat.* 5. 22. *Hell fire* be the portion of him that shall but *call his brother fool,* what degree of those burnings can we think proportionable, to this so much greater an injury?

17. The consideration of all this ought to possess us with the greatest horror, and abomination of this sin, and to make us extremely watchful of ourselves, that we never fall into it, and to that end to prevent all those occasions which may insensibly draw us into this pit. I mentioned at first several things which are wont to be *originals* of it, and at those we must begin, if we will surely guard ourselves. If therefore thou wilt be sure never to kill a man in thy rage, be sure never to be in that rage, for if thou permittest thyself to that, thou canst have no security against the other, anger being a madness that suffers us not to consider, or know what we do, when it has once possessed us. Therefore when thou findest thyself begin to be *inflamed,* think betimes, whither this *may lead* thee, if thou lettest loose to it, and immediately put the bridle upon this head strong passion; so again, if thou wilt be sure thy malice shall not draw thee to it, be sure never to harbor one malscious thought in thy heart, for if it once settle there it will gather such strength, that within a while thou wilt be perfectly under the power of it, so that it may lead thee even to this horrible sin at its pleasure; be therefore careful at the very first approach of this treacherous guest, to shut the doors against it, never to let it enter thy mind; so also if thou wilt be sure thy covetousness, thy ambition, thy lust, or any other sinful desire shall not betray thee to it, be sure thou never permit any of them to bear any sway with thee, for if they get the dominion, as they will soon do, if they be once entertained in the heart, they will be past thy control, and hurry thee to thi• or any other sin, that may serve their ends. In like manner if thou wouldst not be guilty of any of the mortal effects of thy neighbors drunkenness, be sure not to entice him to it nor accompany him at it, and to that purpose do not allow thyself in the same practice, for if thou do, thou wilt be laboring to get company at it. *Lastly,* if thou wilt not be guilty of the *murder* committed by another, take heed thou never give any encouragement to it, or contribute anything to that hatred, or contention, that may be the cause of it. For when thou hast either *kindled* or blowed the *fire,* what knowest thou whom it may consume? bring always as much water as thou canst to quench, but never bring one drop of oil to increase the flame. The like may be said of all other occasions of this sin not here mentioned; and this careful preserving ourselves from these, is the only sure way to keep us from this sin; therefore as ever thou wouldst keep thyself innocent from the great offense, guard thee warily from all such inlets, those steps and approaches towards it.

18. But although *murder* be the greatest, yet it is not the only *injury* that may be done to the body of our neighbor, there are others which are also of a very high nature, the next in degree to this is *Maiming* him, depriving him of any member, or at least of the use of it, and this is a very great wrong and mischief to him, as we may discern by the Judgment of God himself, in the case of the *bond-servant,* who should by his *Masters* means *loose a member,* Exod. 21. 26. the freedom of his whole life was thought but a reasonable recompense for it, *He shall let him go free,* saith the text, *for his eye;* Nay though it were a less considerable part, if it were but a tooth, which of all other may be lost with the least damage, yet the same amends was to be made him, ver. 27.

19. But we need no other way of measuring this injury, then the judgment of every man in his own case; how much does every man dread the loss of a limb, so that if he be by any accident or disease, in danger of it, he thinks no pains or cost too much to preserve it. And

then how great an injustice, how contrary to that great rule of *doing as we would be done to,* is it, for a man to do that to another, which he so unwillingly suffers himself.

But if the person be *poor,* one that must labor for his living, the injury is yet greater, it is such as may in effect amount to the former sin of *murder,* for as the wise man says, *Ecclus.* 24. 21. *The poor man's bread is his life, and he that deprives them thereof is a bloodshedder.* And therefore he that deprives him of the means of getting his bread by disabling him from labor, is surely no less guilty. In the Law it was permitted to every man that had sustained such a damage by his neighbor to require the Magistrate to inflict the like on him, *eye for eye, tooth for tooth,* as it is Exod. 21. 24

20. And though unprofitable revenge be not now allowed to us Christians, yet sure it is the part of everyone who hath done this injury, to make what *satisfaction* lies in his power; 'tis true, he cannot restore a limb again (which by the way should make men wary how they do those mischiefs which it is so impossible for them to repair) but yet he may satisfy for some of the ill effects of that loss: If that have brought the man to want and penury, he may, nay, he must, if he have but the least ability, relieve and support him, yea, though it be by his own extraordinary labor: for if it be a duty of us all to be eyes to the blind and feet to the lame, as *Job* speaks, much more must we be so to them whom ourselves have made blind and lame. Therefore whoever has done this injury to any of his poor brethren, let him know, he is bound to do all that is possible towards the repairing of it, if he do not, every new suffering that the poor man's wants bring upon him, becomes a new charge and accusation against him, at the tribunal of the *just Judge.*

21. There are yet other degrees of injury to the body of our neighbor, I shall mention only two more, *Wounds,* and *stripes;* A man may *Wound* another, which though it finally cause loss neither of life nor limb, is yet an endangering of both; and the like may be said of *stripes;* both of which however are very painful at the present, nay perhaps very long after, and pain of all temporal evils, is to be accounted the greatest, for it is not only an evil in itself, but it is such a one, that permits us not, whilst we are under it, to enjoy any other good; A man in pain having no taste of any the greatest delights: If any man despise these, as light injuries, let him again ask himself, how he would like it, to have his own body slasht or bruised, and put to pass under those painful means of cure, which are many times necessary in such cases? I presume there is no man would willingly undergo this from another, and why then should thou offer it to him?

22. The truth is, this strange *cruelty* to others is the effect of *a great pride,* and *haughtiness* of heart, we look upon others with such contempt, that we think it no matter how they are used; we think they must bear *blows* from us, when in the mean time we are so tender of ourselves, that we cannot hear the least *word* of disparagement, but we are all on a flame. The provocations to these injuries are commonly so slight, that did not this *inward pride* dispose us to such an angriness of humor, that we take fire at everything, it were impossible we should be moved by them. Nay some are advanced to such a *wantonness of cruelty,* that without any provocation at all in cool blood, as they say, they can thus wrong their poor brethren, and make it part of their pastime and recreation to cause pain to others. Thus

some *tyrannous humors* take such a pleasure in tormenting those under their power, that they are glad when they can but find a pretence to punish them, and then do it without all moderation, and others will set men together by the ears, only that they may have the sport of seeing the scuffle; like the *old Romans,* that made it one of their public *sports* to see men *kill one another,* and sure we have as little Christianity as they, if we can take delight in such spectacles.

23. This *savageness* and *cruelty* of *mind* is so unbecoming the nature of a man, that he is not allowed to use it even to his beast; how intolerable is it then towards those, that are of the same nature, and which is more, are heirs of the same eternal hopes with us? They that shall thus transgress against their neighbors in any of the foregoing particulars, or what ever else is hurtful to the body, are unjust persons, want even this lowest sort of justice, the negative, to their neighbors, in respect of their bodies.

24. Neither can any man excuse himself by saying what he has done was only in *return* of some *injury* offered him by the other, for suppose it be so, that he have indeed received some considerable wrong, yet cannot he be his own revenger without injury to that man, who is not, by being thine enemy, become thy vassal, or slave, to do with him what thou list; thou hast never the more right of *dominion* over him, because he hath done thee wrong, and therefore if thou hadst no power over his body before, 'tis certain thou hast none now, and therefore thou art not only uncharitable (which yet were sin enough to damn thee) but *unjust* in every act of violence thou doest to him. Nay, this injustice ascends higher, even to *God* himself, who hath reserved vengeance as his own peculiar right, *Vengeance is mine, I will repay, saith the Lord,* Rom. 12. 19. and then he that will act revenge for himself, what does he, but encroach upon this special right and prerogative of God, snatch the sword, as it were, out of his hand, as if he knew better how to weild it! which is at once a robbery, and contempt of the *Divine Majesty.*

PARTITION *XI. Of* JUSTICE, *about the Possessions of our Neighbor, against Injuring him, as concerning his* WIFE, *his* GOODS. *Of Malice, Covetousness, Oppression, Theft. Of Paying of Debts,* &c.

§. 1. THe *third* part of *Negative Justice* concerns the *possessions* of our Neighbors; what I mean by *Possessions,* I cannot better explain then by referring you to the *Tenth Commandment,* the end of which is to bridle all covetous appetites and desires towards the *possessions* of our neighbor. There we find reckoned up, not only his house, servants, and cattle, which may all pass under the one general name of his goods or riches, but particularly his *wife,* as a principal part of his *possessions,* and therefore when we consider this duty of negative justice, in respect of the *possessions* of our Neighbor, we must apply it to both his *wife* as well as his *goods.*

2. The especial and peculiar right that every man hath in his *wife* is so well known that it were vain to say anything in proof of it, the great impatience that every husband hath to have this right of his invaded, shows that it is sufficiently understood in the world, and therefore none that does this injury to another, can be ignorant of the greatness of it.

The corrupting of a man's wife, enticing her to a strange bed, is by all acknowledged to be the worst sort of theft, infinitely beyond that of the goods.

3. Indeed there is in this one, a heap of the *greatest injustices* together; some towards the woman, and some towards the man: Towards the *Woman* there are the greatest imaginable; it is that *injustice* to her soul, which was before mentioned as the highest of all others, 'tis the robbing her of her innocence and setting her in a course of the horridest wickedness (no less then *lust* and *perjury* together) from which it is probable she may never return, and then it proves the damning of her eternally. Next it is in respect of this world, the robbing her of her *credit,* making her abhorred and despised, and her very name a reproach among all men; and besides it is the depriving her of all that happiness of life, which arises from the mutual kindness and affection that is between man and wife, instead whereof this brings in a loathing, and abhorring of each other; from whence flow multitudes of mischiefs, too many to rehearse, in all which the man hath his share also.

4. But besides those, there are *to him* many, and high injustices; for it is *first* the robbing him of that, which of all other things he accounts most precious, the love and faithfulness of his wife, and that also wherein he hath such an incommunicable right, that himself cannot, if he would, make it over to any oother; and therefore sure it cannot without the utmost injustice be torn from him by any: Nor is this all, but it is *farther* the ingulfing him (if ever he come to discern it) in that most tormenting passion of *jealousy,* which is of all others the most painful, and which oft puts men upon the most desperate attempts, it being as *Solomon* says, *Prov.* 6. 34. *The rage of a man.* It is yet farther, the bringing upon him all that *scorn,* and contempt, which by the unjust measures of the world falls on them, which are so abused, and which is by many esteemed the most insufferable part of the wrong; and though it be true that it is very unjust he should fall under reproach, only because he is injured, yet unless the world could be new molded, it will certainly be his lot, and therefore it adds much to the injury: Again, this may indeed be a *robbery* in the usual sense of the word, for perhaps it may be the thrusting in the *child of the adulterer* into his family, to share both in the maintenance and portions of his own children; and this is an arrand theft: *first,* in respect of the man, who surely intends not the providing for another man's child; and then in respect of the children, who are by that means defrauded of so much as that goes away with. And therefore whosoever hath *this* circumstance of the sin to repent of, cannot do it effectually, without *restoring* to the family, as much as he hath by this means robbed it of.

5. All this put together will sure make this the greatest and most provoking injury that can be done to a man, and (which heightens it yet more) it is that, for which a man can never make *reparations;* for unless it be in the circumstance before mentioned, there is no part of this sin, wherein that can be done; to this purpose it is observable in the *Jewish* Law, that the Thief was appointed to *restore fourfold,* and that freed him; but the adulterer having no possibility of making any restitution, any satisfaction, he *must pay his life* for his offense, *Lev.* 20. 10. And though now a days *adulterers* speed better, live many days to renew their guilt, and perhaps to laugh at those, whom they have thus injured, yet let them be assured, there must one day be a sad reckoning, and that whether they repent or not: If by God's grace they

do come to repentance, they will then find this to be no cheap sin, many anguishes of soul, terrors, and perplexities of conscience, groans, and tears it must cost them; and indeed were a man's whole life spent in these penitential exercises, 'twere little enough to wipe off the guilt of any one single act of this kind; what overwhelming sorrows then are requisite for such a trade of this sin, as too many drive? Certainly it is so great a task, that it is highly necessary for all that are so concerned, to set to it immediately, lest they want time to go through with it; for let no man flatter himself, that the guilt of a course and habit of such a sin can be washed away with a single act of repentance; no, he must proportion the repentance to the fault, and as one hath been a habit and course, so must the other also. And then how strange a madness is it for men to run into this sin (and that with such painful pursuits, as many do) which he knows must at the best hand, that is, supposing he do repent of it, cost him thus dear; but then if he do not repent, infinitely dearer; it loses him all his title to heaven, that place of purity, and gives him his portion in the lake of fire, where the burnings of his lust shall end in those everlasting burnings: For how closely soever he have acted this sin, be it so that he may have said with the adulterer in *Job* 25. 15. *No eye seeth me,* yet 'tis sure he could not in the greatest obscurity shelter himself from God's sight, with whom *the darkness is no darkness, Psalm* 139. 12. And he it is, who hath expressly threatened to judge this sort of offenders, *Heb.* 13. 4. *Adulterers God will judge.* God grant that all that live in this foul guilt, may so seasonably, and so thoroughly judge them selves, that they may prevent that severe and dreadful judgment of his.

6. The *second* thing, to which this *Negative Justice* to our Neighbors possessions reacheth, is *his Goods,* under which general word is contained all those several sorts of things, as *House, Land, Cattle, Money,* and the like, in which he hath a right and property; these we are by the rule of this justice to suffer him to enjoy without seeking either to work him damage in any of them, or to get any of them to *ourselves:* I make a difference between these two, because there may be two several grounds or motives of this injustice; the one malice, the other covetousness.

7. The *malicious* man desires to work his neighbor mischief, though he get nothing by it himself; 'tis frequently seen, that men will make havoc, and spoil of the goods of one, to whom they bear a grudge, though they never design to get anything to themselves by it, but only the pleasure of doing a spite to the other: This is a most hellish humor, directly answerable to that of the Devil, who bestows all his pains and industry, not to bring in any good to himself, but only to ruin and undo others: and how contrary it is to all rules of justice, you may see by the Precept given by God to the Jews concerning the goods of an enemy, where they were so sar from being allowed a liberty of spoil and destruction, that they are expressly bound to prevent it, *Exodus* 23 45. *If thou meet thine enemies Ox, or his Ass going astray, thou shalt surely bring it back to him again: If thou see the Ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him:* Where you see it is a debt we owe to our very enemies, to prevent that loss and damage, which by any accident he is in danger of: and that even with some labor, and pains to ourselves. How horrible an injustice is it then, purposely to bring that loss, and damage on him? Who ever is guilty of this let him never excuse himself by saying, he hath not inricht himself by the spoil

of his neighbor, that he hath nothing of it cleaves to his finger, for sure this *malicious injustice* is no less a fault then the *covetous one;* nay, I suppose in respect of the principle & cause, from which it flows, it may be greater, this hatred of another being worse then the immoderate love of ourselves; whoever hath thus mischieft his neighbor, he is as much bound to repair the injury, to make satisfaction for the loss, as if he had enriched himself by it.

8. But on the other side, let not the *covetousdefrauder* therefore judge his sin light because there is another, that in someone respect outweighs it; for perhaps in others his may cast the scales; certainly it does in this one, that he that is unjust for greediness of gain is like to multiply more acts of this sin, then he that is so out of malice; for 'tis impossible any man should have so many objects of his malice, as he may have of his covetousness; there is no man at so general a defiance with all mankind that he hates everybody; but the covetous man hath as many objects of his vice, as there be things in the world he counts valuable: But I shall not longer stand upon this comparison, 'tis sure they are both great and crying sins, and that is ground enough of abhorring each: let us descend now to the several branches of this sort of *covetous injustice;* 'tis true they may all bear the name of robbery, or theft, for in effect they are all so, yet for methods sake it will not be amiss to distinguish them into these three, *Oppression, Theft,* and *Deceit.*

9. By *Oppression* I mean that open and *barefacedrobbery,* of seizing upon the possessions of others, and owning, and avowing the doing so. For the doing of this there are several instruments; as first that of power, by which many Nations and Princes have been turned out of their rights, and many private men out of their estates: Sometimes again, Law is made the instrument of it; he that covets his neighbors lands or goods, pretends a claim to them, and then by corrupting of Justice by *Bribes* and *gifts,* or else over-ruling it by greatness and authority gets judgment on his side: This is a high oppression, and of the worst sort, thus to make the *Law,* which was intended for the protection, and defense of men's Rights, to be the means of overthrowing them; and it is a very heavy guilt, that lies both on him that procures, and on him that pronounces such a sentence, yea, and on the *Lawyer* too, that pleads such a cause, for by so doing he assists in the oppression; sometimes again, the very necessities of the oppressed are the means of his oppression; thus it is in the case of Extortion, and griping *Usury:* a man is in extreme want of money, and this gives opportunity to the executioner to wrest unconscionably from him, to which the poor man is forced to yield to supply his present wants. And thus also it is often with *exacting Land-Lord's,* who when their poor tenants know not how to provide themselves elsewhere, rack & skrew them beyond the worth of the thing. All these and many the like are but several ways of acting this one sin of Oppression which becomes yet the more heinous, by how much the more helpless the person is, that is thus oppressed, therefore the oppression of the widow, and fatherless, is in Scripture mentioned as the height of this sin.

10. It is indeed a most crying guilt, and that against which God hath threatened his heavy *vengeance,* as we read in divers texts of Scriptures: Thus it is, *Ezek.* 18. 12. *He that hath oppressed the poor,* and hath spoiled by violence, he shall *surely die, his blood shall be upon him;*

and the same sentence is repeated against him, *ver.* 18. Indeed God hath so peculiarly taken upon him the protection of the poor, and oppressed, that he is engaged as it were in honor to be their avenger, and accordingly, *Psal.* 12. We see God solemnly declare his resolution of appearing for them, *ver.* 5. *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord, I will set him in safety from him;* the advice therefore of *Solomon* is excellent, *Prov.* 22. 22. *Rob not the poor, because he is poor, neither oppress the afflicted in the gate, for the Lord will plead their cause and will spoil the soul of those that spoiled them;* they are like in the end to have little joy of the booty it brings them in, when it thus engages God against them.

11. The *second* sort of this injustice is *Theft,* and of that also there are two kinds, the one the withholding what we should pay, and the other taking from our neighbor what is already in his possession.

12. Of the *first* sort is the not paying of *debts,* whether such as we have *borrowed,* or such as by our own voluntary promise are become our debts, for they are equally due to him, that can lay either of these claims to them; and therefore the withholding of either of them is a theft, a keeping from my neighbor that which is his; yet the former of them is rather the more injurious, for by that I take from him that which he once actually had (be it money, or whatsoever else) and so make him worse then I found him: This is a very great, and very common injustice; men can now a days with as great confidence deny him that *asks a debt,* as they do him that *asks an alms,* nay many times 'tis made matter of quarrel for a man to demand his own, besides the many attendances the creditor is put to in pursuit of it, are a yet farther injury to him, by wasting his time, and taking him off from other business, and so he is made a looser that way too. This is so great injustice, that I see not how a man can look upon anything he possesses as his own right, whilst he thus denies another his. It is the duty of every man in *debt,* rather to strip himself of all, and cast himself again naked upon God's providence, then thus to feather his nest with the spoils of his neighbors. And surely it would prove the more thriving course, not only in respect of the blessing, which may be expected upon justice, compared with the curse, that attends the contrary, but even in worldly prudence also; for he that defers paying of debts, will at last be forced to it by Law, and that upon much worse terms, then he might have done it voluntarily, with a greater charge, and with such a loss of his credit, that afterward in his greatest necessities he will not know where to borrow. But the sure way for a man to secure himself from the guilt of this injustice, is never to borrow more then he knows he hath means to repay, unless it be of one, who knowing his disability, is willing to run the hazard. Otherwise he commits this sin at the very time of borrowing; for he takes that from his neighbor upon promise of paying, which he knows he is never likely to restore to him, which is a flat robbery.

The same *justice* which ties men to pay their own debts, ties also every *surety* to pay those debts of others, for which he stands *bound,* in case the principal either cannot or will not: for by being *bound,* he hath made it his own debt, and must in all justice answer it to the creditor, who its presumed, was drawn to send on confidence of his security, and therefore is directly cheated and betrayed by him, if he see him not satisfied. If it be thought hard, that a man should pay for that which he never received benefit by, I shall yield it, so far as to

be just matter of wariness to every man how he enter into such engagements, but it can never be made an excuse for the breaking them.

As for the other sort of *debt,* that which is brought upon a man by his own *voluntary promise,* that also cannot without great injustice be withho•den; for it is now the man's right, and then 'tis no matter, by what means it came to be so. Therefore we see *David* makes it part of the description of a just man, *Psa.* 15. 4. that he *keeps his promise yea, though they were made to his own disadvantage;* and surely he is utterly unfit to *ascend to that Holy Hill,* there spoken of, either as that signifies the Church here, or Heaven hereafter that does not punctually observe this part of justice. To this sort of debt may be reduced the wages of the servant, the hire of the laborer, and the withholding of these is a great sin, and the complaints of those that are thus injured, ascend up to God. *Behold (saith* S. *James) the hire of the laborers which have reap•d down your fields, which is, of you kept back by fraud, crieth, and the cries of them that have reaped, are entered into the ears of the Lord of Sabaoth:* and *Deut.* 24. 14. 15. we find a strict command in this matter. *Thou shalt not oppress an hired servant that is poor and needy, at his day thou shalt give him his hire, neither shall the Sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee.* This is one of those loud clamourous sins, which will not cease crying, till it bring down God's vengeance, and therefore though thou have no justice to thy poor brother, yet have at least so much mercy to thyself, as not to pull down judgments on thee by thus wronging him.

PARTITION XII. *Of* Theft; *Stealing. Of* Deceit *in Trust, in Traffick. Of* Restitution, &c.

§. 1. THE *second* part of *Theft* is the taking from our neighbor that which is already in his possession; and this may be done either more violently, and openly, or else more closely, and sliely; the first is the manner of those that *rob* on the way, or *plunder* houses, where by force they take the goods of their neighbor; The other is the way of the *pilfering thief,* that takes away a man's goods unknown to him; I shall not dispute, which of these is the worst, 'tis enough that they are both such acts of injustice, as make men odious to God, unfit for human society, and betray the actors to the greatest mischiefs even in this world, death itself being by Law appointed the reward of it; and there are few that follow this Trade long, but at last meet with that fruit of it. I am sure 'tis madness for any to believe he shall always steal securely, for he is to contend with the industry of all those whom he shall thus injure, whose losses will quicken their wits for the finding him out, and which is infinitely more, he is to struggle with the justice of God, which doth usually pursue such men to destruction, even in this world; witness the many strange discoveries, that have been made of the craftiest thieves. But however, if he were secure from the vengeance here, I am sure nothing but repentance and reformation can secure him from the vengeance of it hereafter. And now when these dangers are weighed, 'twill surely appear, that the *thief* makes a pitiful bargain, he steals his neighbors money, or cattle, and in exchange for it he must pay his life, or his soul, perhaps both, and if *the whole world be too mean a price for a Soul,* as he tells us, *Mark* 18. 36. who best knew the value of them, having himself bought them, what a strange madness is it, to barter them away for every petty trifle, as many do, who have got such a habit of stealing, that not the meanest worthless thing can escape their fingers? Under this head of

theft may be ranked the *receivers* of *stolen* goods, whether those that take them, as partners in the theft, or those that buy them, when they know or believe they are stolen. This many (that pretend much to abhor theft) are guilty of, when they can by it, buy the thing a little cheaper then the common rate. And here also comes in the concealing of any goods a man finds of his neighbors, which whosoever restores not, if he know, or can learn out the owner, is no better then a thief, for he withholds from his neighbor that which properly belongs to him: and sure 'twill not be uncharitable to say, that he that will do this, would likewise commit the grosser theft, were he by that no more in danger of Law then in this he is.

The *third* part of injustice is *Deceit,* and in that there may be as many acts as there are occasions of intercourse and dealing between man and man.

2. It will be impossible to name the mall but I think they will be contained under these two general *deceits,* in matters of *Trust,* and in matter of *Traffick,* or bargaining; unless it be that of *Gaming,* which therefore here by the way, I must tell you, is as much a *fraud* and *deceit* as any of the rest.

3. He that deceives a man in any *Trust* that is committed to him, is guilty of a great in ustice, and that the most treacherous sort of one, it is the joining of two great sins in one, *defrauding;* and *promise-breaking;* for in all trusts there is a promise implied, if not expressed, for the very accepting of the *trust* contains under it a promise of fidelity; these trusts are broken sometimes to the living, sometimes to the dead; to the living there are many ways of doing it, according to the several kinds of the *trust;* sometimes a trust is more general, like that of *Potiphar* to *Joseph,* Gen. 39. 4. a man commits to another all that he hath, and thus Guardians of children, and sometimes stewards are entrusted; sometimes again it is more limited, and restrained to someone special thing: A man intrusts another to bargain, or deal for him in such a particular, or he puts someone thing into his hands, to manage, and dispose: Thus among *servants* it is usual for one to be entrusted with one part of the Masters goods, and another with another part of them. Now in all these, and the like cases, whosoever acts not for him that intrusts him, with the same faithfulness, that he would for himself, but shall either carelessly loose, or prodigally imbezel the things committed to him, or else convert them to his own use, he is guilty of this great sin of betraying a trust to the living. In like manner he that being entrusted with the *execution* of a *dead* man's *Testament,* acts not according to the known intention of the dead man, but enriches himself by what is assigned to others, he is guilty of this sin, in respect of the dead; which is so much the greater, by how much the dead hath no means of remedy, and redress, as the living may have. It is a kind of *robbing* of *graves* which is a theft of which men naturally have such a horror, that he must be a very hardened thief, that can attempt it. But either of these frauds are made yet more heinous, when either God, or the poor are immediately concerned in it; that is, when anything is committed to a man. for the uses either of piety; or charity; this adds s•criledge to both the fraud, and the treachery, and so gives him title to all those curses, that attend those several sins, which are so heavy, that he that for the present gain will adventure on them, makes as ill, nay, a much worse bargain, then *Gehazi,* 1 Kings 5. 27 who *by getting the raiment* of *Naaman got his leprosy too.*

4. The *second* sort of *fraud* is in matters of *traffick* and *bargain,* wherein there may be deceit both in the seller, and buyer; that of the seller is commonly either in concealing the faults of the commodity, or else in overrating it.

5. The ways of *concealing* its faults are ordinary these, either *first* by denying that it hath any such fault, nay, perhaps commending it for the direct contrary quality, and this is down right lying, and so adds that sin to the other, and if that lie be confirmed by an oath, as it is too usually, then the yet greater guilt of perjury comes in also; and then what a heap of sins is here gathered together? abundantly enough to sink any poor soul to destruction, and all this only to skrew a little more money out of his neighbors pocket, and that sometimes so very little, that 'tis a miracle that any man that thinks he has a Soul, can set it at so miserable a contemptible price. A *second* means of *concealing* is by using some Art to the thing, to make it look fair, and to hide the faults of it, and this is acting a lie, though it be not speaking one, which amounts to the same thing, and has surely in this case as much of the intention of cheating, and defrauding, as the most impudent forswearing can have. A *Third* means, is the picking out ignorant Chapmen; This is, I believe, an Art too well known among *Tradesmen,* who will not bring out their faulty wares to men of skil, but keep them to put off to such, whose unskillfulness may make them passable with them: and this is still the same deceit with the former; for it all tends to the same end, the cozening and defrauding of the Chapmen, and then it is not much odds, whether I make use of my own Art, or his weakness for the purpose. This is certain, he that will do justly, must let his Chapmen know what he buys; and if his own skill enable him not to judge, (nay, if he do not actually find out the fault) thou art bound to tell it him, otherwise thou makest him pay for somewhat, which is not there, he presuming there is that good quality in it, which thou knowest is not, and therefore thou mayest as honestly take his money for some goods of another man's, which thou knowest thou canst never put into his possession, which I suppose no man will deny to be an arrant cheat. To this head of *concealment* may be referred, that deceit of *false weights* and *measures,* for that is the concealing from the buyer a defect in the quantity, as the other was in the quality of the commodity, and is again the making him pay for what he hath not. This sort of fraud is pointed at particularly by *Solomon, Prov.* 11. 1. with this note upon it, that *it is an abomination to the Lord.*

6. The *second* part of fraud in the seller, lies in *over-rating* the commodity; though he have not disguised, or concealed the faults of it, and so have dealt fairly in that respect; yet if he set an unreasonable price upon it, he defrauds the buyer: I call that an unreasonable price, which exceeds the true worth of the thing, considered with those moderate gains, which all Tradesmen are presumed to be allowled in the Sale: Whatever is beyond this must in all likelihood be fetched in by some of these ways: As *first,* by taking advantage of the buyers ignorance in the value of the thing, which is the same with doing it in the goodness, which hath already been shown to be a deceit: Or *secondly,* by taking advantage of his necessity; thou findest a man hath present and urgent need of such a thing, and therefore takest this opportunity to set the Dice upon him; but this is that very sin of Extortion, and oppression spoken of before; for it is sure, nothing can justly raise the price of anything, but either its becoming dearer to thee, or its being some way better in its self; but the necessity of thy

brother causes neither of these; his nakedness doth not make the clothes thou sellest him stand thee in ever the more, neither doth it make them any way better; and therefore to rate them ever the higher, is to change thy way of trading, and sell even the wants and necessities of thy neighbor, which sure is a very unlawful vocation. Or *thirdly,* it may be by taking advantage of the indiscretion of the Chapman: A man perhaps earnestly fancies such a thing, and then suffers that fancy so to over rule his reason, that he resolves to have it upon any terms; If thou findest this in him, and thereupon raisest thy rate, this is to make him buy his folly, which is of all others the dearest purchase; 'tis sure his fancy adds nothing to the real value, no more then his necessity did in the former case, and therefore should not add to the price. He therefore that will deal justly in the business of selling, must not catch at all advantages, which the temper of his Chapman may give, but consider soberly, what the thing is worth, and what he would afford it for to another, of whom he had no such advantage, and accordingly rate it to him at no higher a price.

7. On the *Buyers* part there are not ordinarily so many opportunities of *fraud;* yet it is possible a man may sometimes happen to sell somewhat, the worth whereof he is not acquainted with, and then it will be as unjust for the buyer to make gain by his ignorance, as in the other case it was for the seller: but that which oftener falls out, is the case of necessity, which may as probably fall on the sellers side, as the buyers: A man's wants compel him to sell, and permit him not to stay to make the best bargain, but forces him to take the first offer; and here for the buyer to grate upon him, because he sees him in that strait is the same fault which I before shown it to be in the seller.

8. In this whole business of *traffick* there are so many opportunities of deceit that a man had need fence himself with a very firm resolution, nay, love of justice, or he will be in danger to fall under temptation; for as the Wise man speaks, *Eccles.* 27. 2. *As a Nail sticks fast between the joynings of the Stones,* so doth sin stick close between *buying* and *selling;* it is so interwoven with all Trades, so mixed with the very first principles, and grounds of them, that it is taught together with them, and so becomes part of the Art; so that he is now a days scarce thought fit to manage a Trade, that wants it, while he that has most of this black Art of defrauding, applauds and huggs himself, nay, perhaps boasts to others, how he hath over-reached his neighbor.

What an intolerable shame is this, that we *Christians,* who are by the precepts of our Master set to those higher duties of Charity, should instead of practicing them, quite unlearn those common rules of justice, which mere Nature teaches? For, I think, I may say, there are none of those several branches of injustice towards the possessions of our neighbor, which would not be adjudged to be so by any sober Heathen; so that, as Saint *Paul* tells those of the Circumcision, that the Name of God *was blasphemed among the Gentiles,* by that unagreeableness that was betwixt their practice, and their Law, *Rom.* 2. 24. So now may it be said of us, that the *Name of Christ is blasphemed among the Turks and Heathens,* by the vile and scandalous lives of us, who call ourselves Christians, and particularly in this sin of injustice; For shame let us at last endeavor to wipe of this reproach from our profession, by leaving

these practices, to which me thinks this one single consideration should be enough to persuade us.

9. Yet beside this, there want not other; Among which, one there is of such a nature, as may prevail with the arrantest worldling, and that is, that this course doth not really tend to the enriching of him; there is a secret curse goes along with it, which like a Canker eats out all the benefit was expected from it. This no man can doubt that believes the Scripture, where there are multitudes of Texts to this purpose: thus *Prov.* 22. 16. *He that oppresseth the poor to increase his riches, shall surely come to want.* So *Habbak.* 2. 6. *Woe to him that increaseth that which is not his, how long? And he that ladeth himself with thick Clay: shall they not rise up suddenly that shall bite thee, and awake that shall vex thee? and thou shalt be for booties to them.* This is commonly the fortune of those that spoil and deceive others, they at last meet with some that do the like to them. But the place in *Zacharias* is most full to this purpose, *Chap.* 5. where under the sign of a flying roll is signified the curse that goes forth against this sin, Verse 4. *I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the Thief, and into the house of him that sweareth falsely by my Name, and it shall consume it with the timber thereof, and with the stones thereof.* Where you see, theft and perjury are the two sins, against which this curse is aimed (and they too often go together in the matter of defranding) and the nature of this curse is, to *consume the house,* to make an utter destruction of all that belongs to him that is guilty of either of these sins Thus whilst thou art ravening after thy neighbors goods, or house, thou art but gathering f•el to burn thine own And the effect of these threatenings of God we daily see in the strange improsperou ness of ill gotten estates, which every man is apt enough to observe in other men's cases: he that sees his neighbor decline in his estate, can presently call to mind, this was gotten by oppression or deceit; yet so sottish are we, so be witcht with the love of gain, that he that makes this observation, can seldom turn it to his own use, is never the less greedy, or unjust himself for that vengeance he discerns upon others.

10. But alas, if thou couldst be sure that thy unjust possessions, should not be torn from thee, yet when thou rememberest, how deer thou must pay for them in another world, thou hast little reason to brag of thy prize. Thou thinkest thou hast been very cunning, when thou hast over reached thy brother; but God knows all the while, there is another overreaching thee, and cheating thee of what is infinitely more precious, even thy Soul: the Devil herein deals with thee as Fishers use to do; those that will catch a great fish, will bait the hook with a less, and so the great one coming with greediness to devour that, is himself taken: So thou that art gaping to swallow up thy poor brother, art thyself made a prey to that great devourer. And alas! what will it ease thee in Hell, that thou hast left wealth behind thee upon earth, when thou shalt there want that, which the meanest beggar here enjoys, even drop of water to cool thy tongue. Consider this, and from henceforth resolve to employ all that pains and diligence thou hast used to deceive others, in rescuing thyself from the frauds of the grand deceiver.

11. To this purpose it is absolutely necessary, that thou make *Restitution* to all whom thou hast wronged: For as long as thou keepest anything of the unjust gain, 'tis as it were an

earnest penny from the Devil, which gives him full right to thy Soul. But perhaps it may be said, it will not in all cases be possible to make restitution to the wronged party, peradventure he may be dead; in that case then make it to his Heirs, to whom his right descends. But it may further be *objected,* That he that hath long gone on in a course of fraud, may have injured many, that he cannot now remember, and many that he has no means of finding out: In this case all I can advise is this: *First,* to be as diligent as is possible, both in recalling to mind who they were, and endeavoring to find them out; and when, after all thy care, that proves impossible, let thy Restitutions be made to the poor, and that they may not be made by halves, be as careful as thou canst to reckon every the least mite of unjust gain, but when that cannot exactly be done, as 'tis sure it cannot by those who have multiplied the acts of fraud, yet even there let them make some general measures, whereby to proportion their restitution: as for example, a *Tradesman* that cannot remember how much he has cheated in every single parcel, yet may possibly guess in the gross whether he have usually over-reached to the value of a third, or a fourth part of the wares, and then what proportion soever he think he has so defrauded, the same proportion let him now give out of that estate he hath raised by his trade: but herein it concerns every man to deal uprightly, as in the presence of God, and not to make advantage of his own forgetfulness, to the cutting short of the Restitution, but rather go on the other hand, and be sure rather to give too much, then too little. If he do happen to give somewhat over, he need not grudge the charge of such a *sin offering,* and 'tis sure he will not if he do heartily desire an *atonement.* Many other difficulties there may be in this business of *restitution,* which will not be foreseen, and so cannot now be particularly spoke to; but the more of those there are, the greater horror ought men to have of running into the sin of *injustice,* which it will be so difficult, if not impossible for them to repair, and the more careful ought they to be to mortify that which is the root of all injustice, to wit *Covetousness.*

PARTITION *XIII. Of* False Reports, *False Witness, Slanders, Whisperings. Of despising and Scoffing for Infirmities, Calamities, Sins,* &c. *Of* Positive Justice, *Speaking the* Truth, *Of* Lying. *Of Humility and Pride. Of Envy and Detraction. Of Gratitude,* &c.

§. 1. THe *Fourth* Branch of *Negative Justice* concerns the *Credit* of our neighbors, which we are not to lessen, or impair by any means, particularly not by false Reports: Of false reports there may be *two* sorts, the *one* is when a man says something of his neighbor, which he directly knows to be false, the *other* when possibly he has some slight surmize, or jealousy of the thing; but that upon such weak grounds, that 'tis as likely to be false as true. In either of these cases, there is a great guilt lies upon the reporter. That there doth so in the *first* of them, nobody will doubt, everyone acknowledging that it is the greatest baseness to invent a *lie* of another; but there is as little reason to question the other, for he that reports a thing as a truth, which is but uncertain, is a liar also, or if he do not report it as a certainty, but only as a probability, yet then though he be not guilty of the lie, yet he is of the injustice of robbing his neighbor of his credit; for there is such an aptness in men to believe ill of others, that any the lightest jealousy will, if once it be spread abroad, serve for that purpose; and sure it is a most horrible injustice upon every slight surmize, and fancy, to hazard the bringing so great an evil upon another; especially when it is considered, that those surmizes

commonly spring rather from some censoriousness, peevishness, or malice in the surmizer, then from any real fault in the person so suspected.

2. The manner of spreading these false reports of both kinds, is not always the same; sometimes it is more *open* and avowed, sometimes more *close* and private: the open is many times by *false witness* before the Court of Justice; and this not only hurts a man in his credit, but in other respects also; 'tis the delivering him up to the punishment of the Law, and according to the nature of the crime pretended, does him more or less mischief; but if it be of the highest kind, it may concern *his life,* as we see it did in *Naboth's* case, 1 *King* 21. How great and crying a sin it is in this respect, as also in that of the perjury, you may learn from what hath been said of both those sins. I am now to consider it only, as it touches the credit; and to that it is a most grievous wound, thus to have a crime publicly witnessed against one, and such as is scarce curable by anything that can afterwards be done to clear him, and therefore whoever is guilty of this, doth a most outrageous injustice to his neighbor; this is that which is expressly forbidden in the *ninth Commandment,* and was by God appointed to be punished by the inflicting of the *very same suffering* upon him, which his false testimony aimed to bring upon the other. *Deut.* 19. 16.

3. The *second* open way of spreading these reports, is by a *public* and common declaring of them; though not before the Magistrate, as in the other case, yet *in all companies,* and before such as are likely to carry it farther, and this is usually done with bitter railings, and reproaches, it being an ordinary Art of slanderers, to *revile* those whom they slander, that so by the sharpness of the accusation, they may have the greater impression in the minds of the hearers; this both in respect of the slander, and the railing, is a high injury, and both of them such, as debar the committers from Heaven; thus *Psal.* 15. where the upright man is described, that shall have his part there, this is one special thing, verse. 3. *That he slandereth not his neighbor.* And for railing the Apostle in several places reckons it amongst those works of the flesh, which are to shut men out both from the *Church here by excommunication,* as you may see 1 *Cor.* 15. 11. and from the Kingdom of God hereafter, as it is, 1 *Cor.* 6. 10.

4. The other more close and private way os spreading such reports is that of the *Whisperer,* he that goes about from one to another, and privately vents his slanders, not out of an intent by that means to make them less public, but rather more; this trick of delivering them by way of secret, being the way to make them both more believed, and more spoken of too; for he that receives such a tale, as a secret from one, thinks to please somebody else, by delivering it as a secret to him also; and so it passes from one hand to another, till at last it spread over a whole Town: This sort of slanderer is of all others the most dangerous, for he works in the *dark,* tyes all he speaks to, not to own him as the author, so that whereas in the more public accusations, the party may have some means of clearing himself and detecting his accuser, here he shall have no possibility of that, the slander, like a secret poison, works incurable effects, before ever the man discern it. This sin of whispering is by Saint *Paul* mentioned among those great crimes, which are the effects of a reprobate mind, *Rom.* 1. 29. It is indeed one of the most incurable wounds of this sword of the tongue; the very bane and pest of human society; and that which not only robs single persons of their good names, but

oftentimes whole families, nay, public societies of men of their peace, what ruins: what confusions hath this one sin wrought in the world? 'Tis *Solomon's* observation, *Prov.* 18. 28. That a *whisperer separateth chief friends,* and sure one may truly say of tongues thus employed, that they are *set on fire of Hell,* as Saint *James* saith, Chap. 3. 6.

5. This is such a guilt that we are to beware of all the *degrees* of approach to it, of which there are several steps; the *first* is the giving ear to, and cherishing of those that come with slanders, for they that entertain and receive them, encourage them in the practice; for as our common proverb says, if there were no Receivers, there would be no thief; so if there were none that would give an ear to tales, there would be no talebearers. A *second* step is, the giving too easy credit to them, for this helps them to attain part of their end, they desire to beget a general ill opinion of such a man, but the way of doing it must be by causing it, *first,* in particular men: and if thou suffer them to do it in thee, they have so far prospered in their aim. And for thy own part thou dost a great injustice to thy neighbor to believe ill of him without a just ground, which the accusation of such a person certainly is not. A *third* step is the reporting to others, what is thus told thee; by which thou makest thyself directly a party in the slander, and after thou hast unjustly withdrawn from thy neighbor thy own good opinion, endeavourest to rob him also of that of others. This is very little below the guilt of the *first whisperer,* and tends as much to the ruin of our neighbors credit. And these several degrees have so close a dependence one upon another, that it will be very hard for him that allows himself the *first,* to escape the other; and indeed he that can take delight to hear his neighbor defamed, may well he presumed of so malicious a humor, that 'tis not likely he should stick at spreading the slander. He therefore that will preserve his innocence in this matter, must never in the least degree cherish or countenance any that brings these false reports. And it is not less necessary to his peace, then to his innocence; for he that once entertains them, must never expect quiet, but shall be continually incited, and stirred up even against his nearest, and dearest relations; so that this whisperer, and slanderer is to be looked on by all, as a common enemy, he being so as well to those to whom, as of whom he speaks.

6. But besides *this* grosser way of *slandering,* there is *another,* whereby we may impair, and lessen the *credit* of our neighbor, and that is by *contempt,* and *despising;* one common effect whereof is *scoffing,* and deriding him. This is very injurious to a man's reputation, for the generality of men do rather take up opinions upon trust, then judgment; and therefore if they see a man despised, and scorned, they will be apt to do the like. But besides this effect of it, there is a present injustice in the very act of despising, and scorning others. There are ordinarily but three things, which are made the occasions of it, (unless it be with such, with whom virtue and godliness are made the most reproachful things, and such despising is not only an injury to our neighbor, but even to God himself for whose sake it is, that he is so despised) those three are *first* the *infirmities, secondly* the *calamities, thirdly* the *sins* of a man, and each of these are very far from being ground of our triumphing over him.

7. *First,* for *infirmities,* be they either of body or mind, the deformity and unhandsomness of the one, or the weakness, and folly of the other, they are things out of his power to help,

they are not his faults, but the wise dispensations of the great Creator, who bestows the excellency of body and mind, as he pleases, and therefore to scorn a man, because he hath them not, is in effect to reproach God who gave them not to him.

8. So also for the *calamities,* and miseries, that befall a man, be it want, or sickness, or whatever else, these also come by the providence of God, who raiseth up, and pulleth down, as seems good to him, and it belongs not to us to judge, what are the motives to him to do so, as many do, who upon any affliction that befalls another, are presently concluding, that sure it is some extraordinary guilt, which pulls this upon him, though they have no particular to lay to his charge. This rash judgment our Savior reproves in the *Jews, Luk.* 13. where on occasion of the extraordinary sufferings of the *Galileans,* he asks them, verse. 2. *Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except you repent, ye shall all likewise perish:* when we see God's hand heavy upon others, it is no part of our business to judge them, but ourselves, and by repentance to prevent, what our own sins have deserved. But to reproach, and revile any that are in affliction, is that barbarous cruelty, taken notice of by the *Psalmist,* as the heighth of wickedness, *Psal.* 69. 26. *They persecute him whom thou hast smitten, and they talk to the grief of them whom thou hast wounded:* In all the miseries of others, compassion becomes a debt to them; how unjust are they then, that instead of paying them that debt, afflict them with scorn and reproach?

9. Nay the very *sins* of men, though as they have more of their *wills* in them, they may seem more to deserve reproach, yet certainly they also oblige us to the former duty of compassion, and that in the highest degree, as being the things, which of all others make a man the most miserable; in all these cases, if we consider how subject we are to the like ourselves; and that it is only God's mercy to us, by which we are preserved from the worst that any man else is under, it will surely better become us to look up to him with thankfulness, then down on them with contempt and despising. Thus you see *the direct* injustice of *scorning* and *contemning* our brethren, to which when *that other* is added, which naturally follows, as a consequent of this; to wit, the begetting the like contempt in others, there can sure be no doubt of its being a great and *horrible injustice* to our neighbor in respect of his credit.

10. Now how great the injury of *destroying* a man's *credit* is, may be measured by these two things; *first,* the value of the thing he is robbed of, and *secondly* the difficulty of making reparations. For the *first,* 'tis commonly known, that a man's good name is a thing he holds most precious, oftentimes dearer then his life, as we see by the hazards men sometimes run to preserve even a mistaken reputation; but 'tis sure it is that, which hath even by sober men been esteemed one of the greatest happiness of life: And to some sort of men, such especially as subsist by dealings in the world, tis so necessary, that it may well be reconed as the means of their livelihood, and then sure, 'tis no slight matter to rob a man of what is thus valuable to him.

11. *Secondly,* the difficulty of making *reparations* increaseth the injury, and that is such in this case of defamation, that I may rather call it an impossibility then a difficulty: For when men

are possessed of an ill opinion of a person, 'tis no easy matter to work it out; so that the slanderer is herein like a *young Conjurer,* that *raises a Devil he knows not how to lay again.* Nay, suppose men were generally as willing to lay down ill conceits of their neighbors, as they are to take them up, yet how is it possible for him that makes even the most *public recantation* of his slander, to be sure that every man that hath come to the hearing of the one, shall do so of the other also? And if there be but one person, that doth not, (as probably there will be many) then is the reparation still short of the injury.

12. This consideration is very fit to make men afraid of doing this wrong to their neighbor; but let it not be made use of to excuse those that have already done the wrong, from endeavoring to make the best *reparations* they can; for though 'tis odds, it will not equal the injury, yet let them however do what they are able towards it: And this is so necessary towards the obtaining pardon of the sin, that none must expect the one, that do not perform the other. Whosoever therefore sets himself to repent of his faults of this kind, must by all prudent means endeavor to restore his neighbor to that degree of credit he hath deprived him of; and if that be not to be done without bringing the shame upon himself, of confessing publicly the slander, he must rather submit to that, then be wanting to this necessary part of justice, which he owes to the wronged party.

13. Thus I have gone through these four branches of *Negative Justice* to our Neighbor; wherein we must yet further observe, that this justice binds us not only in respect of our words, and actions, but of our very *thoughts,* and affections also; we are not only forbid to hurt, but to hate, not only restrained from bringing any of these evils forementioned upon him, but we must not so much as wish them before, not delight in them after they are befallen him: we must take no pleasure either in the sin of his Soul, or hurt of his body; we must not *envy* him any good thing he enjoys, nor so much as *wish* to possess ourselves of it: Neither will it suffice us, that we so bridle our *tongue,* that we neither slander, nor revile, if we have that malice in our *hearts,* which makes us *wish* his discredit; or rejoice, when we find it procured, though we have no hand in the procuring it. This is the peculiar property of *God's Laws,* that they reach to the *heart;* whereas men's can extend only to the words, and actions; and the reason is clear, because he is the only Law-giver, that can see what is in the heart, therefore if there were the perfectest innocence in our tongue, and hands, yet if there be not this purity of heart, it will never serve to acquit us before him. The counsel therefore of *Solomon* is excellent, *Prov* 4. 23. *Keep thy heart with all diligence, for out of it are the issues of life.* Let us strictly guard that, so that no malicious unjust thought enter there; and that not only, as it may be the means of betraying us to the grosser act, but also as it is in itself such a pollution in God's sight, as will unfit us for the blessed vision of God, whom none but the pure in heart have promise of seeing, *Mat.* 5. 8. *Blessed are the pure in heart, for they shall see God.*

14. I come now to speak of the *Positive* part of *Justice,* which is the yielding to every man that which by any kind of right he may challenge from us. Of these dues there are *some* that are general to all mankind, *others* that are restrained within some certain conditions and qualities of men, and become due only by virtue of those qualifications.

15. Of the *first* sort, that is those, that are due to all men, we may reckon *first* the speaking *Truth,* which is a common debt we owe to all mankind; speech is given us as the instrument of intercourse and society, one with another, the means of discovering the mind which otherwise lies hid, and concealed, so that were it not for this, our conversations would be but the same as of beasts: Now this being intended for the good and advantage of mankind, 'tis a due to it, that it be used to that purpose; but he that Lyes, is so far from paying that debt, that on the contrary he makes his speech the means of injuring and deceiving him he speaks to.

16. There might much be said to show the several sorts of Obligations we lie under, to speak *truth* to all men; but supposing I write to Christians, I need not insist on any other, then the Commands we have of it in Scripture, thus *Eph.* 4 25. the Apostle commands that *putting away lying, they speak every man truth with his neighbor:* And again, *Col.* 3. 9. *Lye not one to another:* and *Prov.* 6. 17. *a lying tongue is mentioned as one* of those things that are *abominations to the Lord.* Yea so much doth he hate a lie, that it is not the most pious and religious end, that can reconcile him to it, the man that lies, though in a zeal to God's glory, shall yet be judged as a sinner, *Rom.* 3. 7. what shall then become of those multitudes of men that lie on quite other ends? some out of malice, to mischief others, some out of covetousness to defraud their neighbors, some out of pride, to set themselves out, and some out of fear, to avoid a danger or hide a fault. But of a yet stranger sort, then all these, are those, that do it without any discernible temptation, that will tell lies by way of story, take pleasure in telling incredible things, from which themselves reap nothing, but the reputation of impertinent *liars.*

17. Among these divers kinds of falsehoods, *Truth* is become such a *rarity* among us, that it is a most difficult matter, to find such a man as *David* describes, *Psalm* 15. 2. *That speaketh the truth from his heart.* Men have so glibbed their tongues to lying, that they do it familiarly upon any or no occasion, never thinking that they are observed either by God or man. But they are extremely deceived in both; for there is scarce any sin (that is at all endeavored to be hid) which is more discernible even to men: they that have a custom of lying, seldom fail, be their memory never so good) at some time or other to betray themselves; and when they do, there is no sort of sin, meets with greater scorn, and reproach; a Lyar being by all accounted a title of the greatest infamy, and shame. But as for God, 'tis madness to hope that all their Arts can disguise them from him, who needs none of those casual ways of discovery, which men do, but sees the heart, and so knows at the very instant of speaking, the falsehood of what is said: and then by his Title of *The God of Truth,* is tied not only to hate, but punish it, and accordingly you see, *Rev* 20. that the Lyars are in the number of those that are *shut out of the new Jerusalem;* and not only so, but also have their *part in the Lake that burneth with Fire and Brimstone.* If therefore thou be not of the humor of that unjust Judge Christ speaks of, *Luke* 18. 2. Who *neither feared God, nor regarded man,* thou must resolve on this part of Justice, the putting away lying, which is abhorred by both.

18. A *second* thing we owe to all is *Humanity* and *Courtesie* of behavior, contrary to that sullen churlishness we find spoken of in *Nabal,* who was of such a temper, *that a man could not speak to him,* 1 *Sam.* 25. 17. There is sure so much of respect due to the very nature of mankind, that

no accidental advantage of health or honor, which one man hath above another, can acquit him from that debt to it, even in the person of the meanest; and therefore that crabbed and harsh behavior to any that bears but the form of a man, is an injustice to that nature he partakes of. And when we consider how much that nature is dignified by the Son of God his taking it upon him, the obligation to reverence it is yet greater, and consequently the sin of thus contemning it.

19. This is the common guilt of all *proud* and *haughty* persons, who are so busy in admiring themselves, that they over look all that is valuable in others, and so think they owe not so much as common civility to other men, whilst they set up themselves as *Nebuchadnezzar* did *his Image to be worshipped of all.* This is sure very contrary to what the Apostle exhorts, *Rom* 12. 10. *In honor prefer one another:* And again, *Phil.* 2. 4. *Look not every man on his own things, but every man also on the things of others;* and let such remember the sentence of our blessed Savior, *Luke* 14. 11. *He that exalteth himself shall be abased, and he that humbleth himself shall be exalted,* which we often find made good to us, in the strange down falls of proud men. And it is no wonder, for this sin makes both God and men our enemies; God, as the Scripture everywhere testifies, abhors it, and all that are guilty of it, and men are by means of it used so contemptuously and unkindly by us, that they are by nothing more provoked against us, and then whom God and man thus resist, who shall secure and uphold?

20. A *third* thing we owe to all is *Meekness;* that is, such a patience, and gentleness towards all, as may bridle that mad passion of anger, which is not only very uneasy to ourselves, as hath already been shown, but also very mischievous to our neighbors, as the many outrages, that are oft committed in it, do abundantly testify. That this duty of *meekness* is to be extended to all men, there is no doubt; for the Apostle in express words commands it, 1 *Thess.* 5. 14. *Be patient towards all men,* and that it should seem in spite of all provocation to the contrary, for the very next words are, *See that none render evil for evil, or railing for railing:* and *Timothy* is commanded to exercise this *meekness* even towards them who oppose themselves against the Doctrine of the Gospel, 2 *Tim.* 2. 2•. which was a case, wherein some heat would probably have been allowed, if it might have been in any.

21. This virtue of *meekness* is so necessary to the preserving the peace of the world, that it is no wonder, that Christ, who came to plant peace among men, should enjoin *meekness* to all. I am sure the contrary effects of rage and anger are everywhere discernible, it breeds disquiet in Kingdoms, in Neighbourhoods, in Families, and even between the nearest relations; 'tis such a humor, that *Solomon* warns us never to enter a friendship with a man that is of it, Prov. 22. 24. *Make no friendship with an angry man, and with a furious man thou shalt not go.* It makes a man unfit to be either friend or companion, and indeed makes one insufferable to all that have to do with one, as we are again taught by *Solomon,* Prov. 21. 19 where he prefers the *dwelling* in a *wilderness, rather then with a contentious and angry woman,* and yet a woman has ordinarily only that one weapon of the tongue to offend with. Indeed to any that have not the same unquietness of humor, there can scarce be a greater uneasiness, then to converse with those, that have it, though it never proceed farther, then words. How great this sin is, we may judge by what our Savior says of it, *Matt.* 5. where there are several

degrees of punishment allotted to several degrees of it; but alas! we daily outgo that, which he there sets as the highest step of this sin; the calling *thou fool,* is a modest sort of reviling, compared with those multitudes of bitter reproaches we use in our rages.

22. Nay, we often go yet higher; reproaches serve not our turn, but we must *curse* too; How common is it to hear men use the horredst execrations, and *cursings* upon every the slightest cause of displeasure? nay, perhaps without any cause at all; so utterly have we forgot the rule of the Apostle, *Rom.* 12. 14. *Bless and curse not;* Yea, the precept of our blessed Savior himself, *Matth.* 5. 44. *Pray for those that despi•efully use you.* Christ bids us pray for those, who do us all injury, and we are often *cursing* those, who do us none. This is a kind of saying our prayers backward indeed, which is said to be part of the ceremony the Devil uses, at the making of a *Witch,* and we have in this case also reason to look on it, as a means of bringing us into acquaintance, and league with that accursed spirit here, and to a perpetual abiding with him hereafter. 'Tis the language of Hell, which can never fit us to be Citizens of the *New Jerusalem,* but marks us out for inhabitants of that *land of darkness.* I conclude this with the advice of the Apostle, *Eph.* 4, 31. *Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice.*

23. Having spoken thus far of those common dues, wherein all men are concerned, and have a right, I am now to proceed to those other sorts of dues, which belong to particular persons, by virtue of some special qualification. These qualifications may be of *three* kinds, that of *excellency,* that of *Want,* and that of *Relation.*

24. By that of *excellency,* I mean any extraordinary gifts, or endowments of a person; such as wisdom, learning, and the like, but especially grace: these being the singular gifts of God, have a great value and respect due to them, wheresoever they are to be found; and this we must readily pay by a willing, and glad acknowledgement of those his gifts in any he has bestowed them on, and bearing them a reverence, and respect, answerable thereunto, and not out of an overweening of our own excellencies, despise and undervalue those of others, as they do, who will yield nothing to be reason, but what themselves speak, nor anything piety, but what agrees with their own practice.

25. Also we must not *envy,* or grudge that they have those gifts, for that is not only an injustice to them, but injurious also to God who gave them as it is at large set forth in the *parable* of the *laborers, Mat.* 20. where he asks them, who grumbled at the masters bounty to others, *Is it not lawful for me to do what I will with my own, is thine eye evil because mine is good?* This envying at God's goodness to others, is in effect a murmuring against God, who thus disposes it, neither can there be a greater, and more direct opposition against him, then for me to hate and wish ill to a man, for no other reason, but because God has loved and done well to him. and then in respect of the *man,* 'tis the most unreasonable thing in the world, to love him the less, merely because he has those good qualities, for which I ought to love him more.

26. Neither must we *detract* from the excellencies of others, we must not seek to eclipse or darken them by denying either the kinds, or degrees of them; by that means to take off that

esteem, which is due to them. This sin of detraction is generally the effect of the former, of envy, he that envies a man's worth, will be apt to do all he can to lessen it in the opinions of others, and to that purpose will either speak slightly of his excellencies; or if they be so apparent, that he knows not how to cloud them, he will try if he can by reporting some either real, or feigned infirmity of his, take off from the value of the other, and so by casting in some *dead flies,* as the wise man speaks, *Eccles.* 10. 1. Strive to *corrupt the savor of the ointment:* this is a great injustice, and directly contrary to that duty we owe, of acknowledging, and reverencing the gifts of God in our brethren.

27. And both those sins of *envy,* and *detraction* do usually prove as great follies, as wickedness; the envy constantly brings pain, and torment to a man's self, whereas if he could but cheerfully, and gladly look on those good things of another's, he could never fail to be the better for them himself; the very pleasure of seeing them would be some advantage to him but besides that those gifts of his brother may be many ways helpful to him, his wisdom and learning may give him instruction; his piety, and virtue, example, *&c.* but all this the envious man loseth, and hath nothing in exchange for it, but a continual fretting, and gnawing of heart.

28. And then for *detraction,* that can hardly be so managed, but it will be found out; he that is still putting in Caveats against men's good though•ts of others, will quickly discover himself to do it out of envy, and then that will be sure to lessen their esteem of himself, but not of those he envies, it being a sort of bearing testimony to those excellencies, that he thinks them worth the envying.

29. What hath been said of the value, and respect due to those excellencies of the mind, may in a lower degree be applied to the outward advantages of *honor,* greatness, and the like. These though they are not of equal value with the former (and such for which no man is to prize himself) yet in regard, that these degrees, and distinctions of men are by God's wise providence disposed, for the better ordering of the world, there is such a *civil respect* due to those, to whom God hath dispenc'd them, as may best preserve that order, for which they were intended. Therefore all inferiors are to behave themselves to their superiors with modesty, and respect, and not by a rude boldness confound that order which it hath pleased God to set in the world, but according as our Church-Catechism teaches, *order themselves lowly and reverently to all their betters.* And here the former caution against *envy* comes in most seasonably; these outward advantages being things, of which generally men have more taste, then of the other, and therefore will be more apt to envy, and repine to see others exceed them therein, to this therefore all the former considerations against envy will be very proper, and the more necessary to be made use of, by how much the temptation is in this case to most minds the greater.

30. The *second* qualification is that of *want;* whoever is in *distress* for anything, wherewith I can supply him, that distress of his makes it a duty in me so to supply him, and this in all kinds of wants. Now the ground of its being a *duty* is, that God hath given men abilities not only for their own use, but for the advantage and benefit of others, and therefore what is thus given for their use, becomes a debt to them, whenever their need requires it. Thus he

that is *ignorant* and wants knowledge is to be *instructed* by him, that hath it, and this is one special end, why that knowledge is given him: *The tongue of the learned is given to speak a word in season. Isaiah* 50. 4. He that is in *sadness,* and affliction, is to be *comforted* by him that is himself in cheerfulness. This we see Saint *Paul* makes it the end of God's comforting him, that he *might be able to comfort them that are in any trouble,* 2 *Cor.* 1. 4. He that is in any course of sin, and wants reprehension and counsel, must have that want supplied to him by those who have such abilities, and opportunities, as may make it likely to do good. That this is a justice we owe to our neighbor, appears plainly by that text, *Levite.* 19. 17 *Thou shalt not hate thy brother in thy heart, thou shalt in any wise reprove him, and not suffer sin upon him;* where we are under the same obligation to reprove him, that we are not to hate him. He that lies under any *slander,* or unjust defamation, is to be defended, and *cleared* by him, that knows his innocence, or else he makes himself guilty of the slander, because he neglects to do that which may remove it; and how great an injustice, that of slandering our neighbor is, I have already shown.

31. *Lastly,* he that is in *poverty* and need, must be relieved by him that is in plenty; and he is bound to it, not only in charity, but even in justice. *Solomon* calls it a due, *Prov.* 3. 27. *Withhold not good from him to whom it is due, when it is in the power of thine hand to do it:* and what that good is, he explains in the very next verse: Say *not to thy neighbor, go and come again, and tomorrow I will give, when thou hast it by thee:* It seems 'tis the withholding a due, so much as to defer giving to our poor neighbor. And we find God did among the *Jews* separate a certain portion of every man's increase to the use of the poor, *a tenth* every *third year* (which is all one with a *thirtieth part every year, Deut.* 14. 28. 29. And this was to be paid not as a charity, or liberality, but as a debt, they were unjust, if they withheld it. And surely we have no reason to think, that Christian justice is sunk so much below the *Jewish,* that either nothing at all, or a less proportion is now required of us. I wish our practice were but at all answerable to our obligation in this point, and then surely we should not see so many *Lazarus*'s lie unrelieved at our doors, they having a better right to our superfluities, then we ourselves have, and then what is it, but arrant robbery to bestow that upon our vanities, nay our sins, which should be their portion.

32. In all the foregoing *cases,* he that hath ability is to look upon himself, as God's steward, who hath put it into his hands to distribute to them, that want, and therefore not to do it, is the same injustice and fraud, that it would be in any *steward* to purse up that money for his private benefit, which was entrusted to him, for the maintenance of the family, and he that shall do thus, hath just reason to expect the doom of the *unjust steward,* Luke 16. *to be put out of the stewardship,* to have those abilities taken from him, which he hath so unfaithfully employed. And as for all the rest, so particularly for that of *wealth,* 'tis very commonly to be observed, that it is withdrawn from those that thus defraud the poor of their parts, the griping miser coming often by strange undiscernable ways to poverty; and no wonder, he having no title to God's blessing on his heap, who does not consecrate a part to him in his poor members. And therefore we see the *Israelites* before they could make that challenge of God's promise to bless them, *Deut.* 26. 15. *Look down from thy holy habitation and bless thy people Israel,* &c. they were first to pay the poor man's tithes, *ver.* 12. without which they could lay

no claim to it. This withholding *more then is meet,* as *Solomon* says, *Prov.* 11. 24. *tends to poverty;* and therefore as thou wouldst play the *good husband* for thyself, be careful to perform this justice according to thy ability to all that are in want.

33. The *third qualification* is that of *Relation,* and of that there may be divers sorts, arising from divers grounds, and duties, answerable to each of them. There is first a *relation* of a *Debtor* to a Creditor; and he that stands in that relation to any, whether by virtue of bargain, loan, or promise, 'tis his duty to pay justly what he owes, if he be able (as on the other side if he be not; 'tis the Creditors, to deal charitably and Christianly with him, and not to exact of him beyond his ability.) But I need not insist on this, having already by showing you the sin of *withholding debts,* informed you of this duty.

34. There is also a *relation* of an *obligedperson* to his *Benefactor,* that is one that hath done him *good,* of what kind soever, whether *spiritual,* or *corporal;* and the duty of that person is, *first thankfulness,* that is a ready and hearty acknowledgement of the courtesy received: *secondly, prayer* for God's blessings, and rewards upon him; and *thirdly,* an endeavor, as opportunity and ability serves, to make returns of kindness, by doing good turns back again. This duty of *gratitude* to *Benefactors* is so generally acknowledged by all, even the most barbarous and savagest of men, that he must have put off much of his human nature, that refuses to perform it. The very *Publicans* and *sinners,* as our *Savior* says, *do good to those ••a do good to them.*

35. Yet how many of us fail even in this, how frequent is it to see men, not only neglect to repay curtesies, but return injuries instead of them? it is too observable in many particulars, but in none more, then in the case of *advice,* and *admonition,* which is of all others, the most precious part of kindness, the reallest good turn that can be done from one man to another. And therefore those that do this to us, should be looked on, as our prime and *Greatest Benefactors.* But alas! how few are there that can find gratitude, shall I say? nay patience for such a courtesy? Go about to admonish a man of a fault, or tell him of an Error, he presently looks on you, as his enemy, you are, as *S. Paul* tells the *Galatians, Chap.* 4. 16. *become his enemy because you tell him the truth;* such a pride there is in men's hearts, that they must not be told of anything amiss, though it be with no other intent, but that they may amend it. A strange madness this is, the same that it would be in a sick man, to fly in the face of him that comes to cure him, on a fancy that he disparaged him in supposing him sick; so that we may well say with the Wise man, *Prov.* 12. 1. *He that hateth reproof is brutish.* There cannot be in the world a more unhappy temper, for it fortifies a man in his sins, raises such Mounts, and Bulwarks about them, that no man can come to assault them; and if we may believe *Solomon, destruction will not fail to attend it, Prov.* 29. 1. *He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.* But then again in respect of the admonisher, 'tis the greatest injustice, I may say, cruelty that can be, he comes in tenderness, and compassion to rescue thee from danger, and to that purpose puts himself upon a very uneasy task; for such the general impatience men have to admonition, hath now made it; and what a defeat, what a grief is it to him to find, that instead of reforming the *first* fault, thou art run into a *second;* to wit, that of causeless displeasure against him? This is one of the

worst, and yet I doubt, the commonest sort of unthankfulness to *Benefactors,* and so a great failing in that duty we owe to that sort of relation. But perhaps these will be looked on as remote relations (yet 'tis sure they are such as challenge all that duty I have assigned to them) I shall in the next place proceed to those relations, which are by all acknowledged to be of the greatest nearness.

PARTITION XIV. *Of* Duty *to* Parents; *Magistrates, Pastors. Of the* Duty *of* Parents *to Children,* &c.

§ 1. THE *first* of those nearer sorts of relations, is that of a *Parent;* And here it will be necessary to consider the several sorts of *Parents,* according to which the duty of them is to be measured. Those are these three, the *Civil,* the *Spiritual,* the *Natural.*

2. The *Civil Parent* is he, whom God hath established the *Supreme Magistrate,* who by a just right possesses the Throne in a Nation. This is the common Father of all those that are under his authority. The duty we owe to this *Parent* is, *first, Honor* and *Reverence,* looking on him, as upon one, on whom god hath stamped much of his own power and authority, and therefore paying him all honor and esteem, never daring, upon any pretence whatsoever, to *speak evil of the Ruler of our people,* Acts 23. 5.

3. *Secondly,* Paying *Tribute;* This is expressly commanded by the Apostle, *Rom.* 13. 6. *Pay ye Tribute also, for they are God's Ministers attending continually upon this very thing.* God has set them apart as Ministers for the common good of the people, and therefore 'tis all justice, they should be maintained and supported by them. And indeed when it is considered, what are the cares and troubles of that high calling, how many thorns are platted in every Crown, we have very little reason to envy them these dues; and it may truly be said, there is none of their poor laboring subjects that earns their living so hardly.

4. *Thirdly,* We are to pray for them: this is also expressly commanded by the Apostle, 1 *Tim.* 2. 2. to be done for *Kings, and for all that are in authority.* The businesses of that calling are so weighty, the dangers and hazards of it so great, that they of all others need prayers for God's direction, assistance, and blessing, and the prayers that are thus poured out for them, will return into our own bosoms, for the blessings they receive from God tend to the good of the people, to their *living a quiet and peaceable life,* as it is in the close of the verse forementioned.

5. *Fourthly,* We are to pay them *Obedience.* This is likewise strictly charged by the Apostle, 1 *Peter* 2. 13. *Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King as Supreme, or unto Governors as those that are sent by him:* We owe such an *obedience* to the supreme power, that whoever is authorized by him, we are •o submit to; and *S. Paul* likewise is most full to this purpose, *Romans* 13. 1. *Let every soul be subject to the higher powers:* And again, Ver. 2. *Wh•soever resisteth the powers, resisteth the Ordinance of God.* And 'tis observable that these precepts were given at a time, when those powers were Heathens, and cruel persecutors of Christianity; to show us, that no pretence of the wickedness of our Rulers can free us of this duty. An *obedience* we must pay either *Active* or *Passive:* the *Active* in the case of all lawful commands; That is, when ever the Magistrate commands something, which is not contrary to some command of God, we are then bound to act according to that command of

the Magistrate, to do the things he requires. But when he enjoins anything contrary to what God hath commanded, we are not then to pay him this *active obedience;* we may, nay we must refuse thus to *act,* (yet here we must be very well assured that the thing is so contrary, and not pretend conscience for a cloak of stubbornness) we are in that case to *obey God rather then man.* But even this is a season for the *Passive obedience,* we must patiently suffer, what he inflicts on us, for such refusal, and not, to secure ourselves, rise up against him. *For who can stretch his hand against the Lord's anointed, and be guiltless?* says *David* to *Abishai,* 1 *Samuel* 26. 9. and that at a time when *David* was under a great persecution from *Saul,* nay, had also the assurance of the Kingdom after him, and *St. Paul's* sentence in this case is most heavy, *Rom.* 13. 2. *They that resist shall receive to themselves damnation.* Here is very small encouragement to any to rise up against the lawful Magistrate, for though they should so far prosper here, as to secure themselves from him by this means, yet there is a King of Kings from whom no power can shelter them, and this damnation in the close will prove a sad prize of their victories. What is on the other side the duty of the Magistrate to the people will be vain to mention here, none of that rank being like to read this Treatise, and it being very useless for the people to inquire, what is the duty of their Supreme, wherein the most are already much better read, then in their own, it may suffice them to know that whatsoever his duty is, or however performed, he is accountable to none but God, and no failing of his part can warrant them to fail of theirs.

6. The second sort of *Parents* are the *spiritual;* That is, the *Ministers* of the Word, whether such, as be *Governors* in the *Church,* or others under them, who are to perform the same offices to our Souls, that our natural parents do to our bodies. Thus *S. Paul* tells the *Co•inthians,* that in *Christ Jesus he had begotten them through the Gospel,* 1 Cor. 4. 15. and the *Galatians,* Chap. 4. 19. that he *travels in birth of them, till Christ be formed in them:* And again, 1 Cor. 3. 2. *He had fed them with Milk;* that is, such Doctrines as were agreeable to that infant state of Christianity they were then in; but he had *stronger meat for them of full age, Heb.* 5. 14. All these are the Offices of a Parent, and therefore they that perform them to us, may well be accounted as such.

7. Our duty to these is *first* to *love them,* to bear them that kindness, which belongs to those who do us the greatest benefits. This is required by *S. Paul,* 1 Thess. 5. 13. *I beseech you, brethren, mark them which labor among you, and are over you, in the Lord, and admonish you, and esteem them very highly in love for their works sake.* The work is such as ought in all reason to procure them *love,* it being of the highest advantage to us.

8. *Secondly,* 'Tis our duty to *value* and *esteem* them, as we see in the text now mentioned, and surely this is most reasonable, if we consider either the nature of their work, or who it is that employs them. The nature of their work is of all others the most excellent; we use to value other professions proportionably to the dignity and worth of the things they deal in. Now surely there is no Merchandize of equal worth with a Soul, and this is their Traffick, rescuing precious Souls from perdition. And if we consider further, who it is that employs them, it yet adds to the reverence due to them. They are *Ambassadors for Christ,* 2 Cor. 5. 20. and Ambassadors are by the Laws of all Nations to be used with a respect, answerable to the

quality of those that send them. Therefore Christ tells his disciples, when he sends them out to preach, *He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.* Luke 10. 16. It seems there is more depends on the despising of Ministers, then men ordinarily consider, 'tis the despising of God and Christ both. Let those think of this, who make it their pastime, and sport to affront, and deride this calling. And let those also, who dare presume to exercise the Offices of it, without being lawfully called to it, which is a most high presumption; 'Tis as if a man on his own head should go, as an Ambassador from his Prince; the Apostle says of the Priests of the Law, which yet are inferior to those of the Gospel, *That no man taketh this honor to himself, but he which was called of God.* Heb. 5. 4. How shall then any man dare to assume this greater honor to himself, that is not called to it; Neither will it suffice to say, they have the *inward call* of the spirit; for since God hath established an order in the Church, for the admitting men to this Office, they that shall take it upon them without that authority, resist that ordinance, and are but of the number of those thieves and robbers, as our Savior speaks, *John* 10. *which come not in by the door.* Besides the sad experience of these times show, that many who pretend most to this inward call of the spirit, are called by some other spirit, then that of God, the doctrines they vent, being usually directly contrary to that word of his, on which all true Doctrines must be founded. Such are to be looked on as those seducers, those false prophets, whereof we are so often warned in the *Epistles* of the *Apostles.* And whosoever countenances them, or follows them, partakes with them in their guilt. It is recorded of *Jeroboam,* as a crying sin, that he made of *the m•anest of the people priests;* that is, such as had by God's institution no *right* to it, and whoever hearkens to these *uncalled preachers* runs into that very sin, for without the encouragement of being followed, they would not long continue in the course, and therefore they that give them that encouragement, have much to answer for and are certainly guilty of the sin of despising their true Pastors, when they shall thus set up these false apostles against them. This is a guilt this age is too much concerned in, God in his mercy so timely convince us of it, as may put a stop to that confusion and impiety, which breaks in so fast upon us by it.

9. *Thirdly,* We owe to them *maintenance:* but of this I have spoken already in the first part of this Book, and shall not here repeat. *Fourthly,* We owe them *obedience, Obey them,* saith the Apostle, *that have the rule over you and submit yourselves, for they watch for your Souls,* Heb. 13. 17. This *obedience* is to be paid them in spiritual things; that is, whatsoever they out of God's word shall declare to us, to be God's Commands, these we are diligently to obey, remembering that it is not they, but God requires it, according to that of Christ, *he that heareth you, heareth me, Luke* 10. 16. And this whether it be delivered by the way of public preaching, or private exhortation, for in both, so long as they keep them to the rule, which is God's Word, they are the *Messengers of the Lord of Hosts.* Mal. 2. 7. This obedience the Apostle enforceth from a double motive, one taken from their Ministry, another from themselves. *They watch,* says he, *for your Souls, as they that must give an account, that they may do it with joy, and not with grief;* The people are by their *obedience* to enable their Pastors to give a comfortable account of their Souls, and it is a most unkind return of all their care and labors; to be put to grieve for the ill success of them. But then in the *second* place, 'tis their

own concernment also; they may put their Ministers to the discomfort of seeing all their pains cast away, but themselves are like to get little by it, that (says the Apostle, *Heb.* 13. 17.) *will be unprofitable for you;* 'tis yourselves, that will finally prove the losers by it, you lose all those glorious rewards, which are offered, as the crown of this obedience, you get nothing but an addition to your sin and punishment, for as our Savior tells the Pharisees, *If he had not come and spoken to them they had not had sin, John* 15. 24. that is, in comparison with what they then had; so certainly they that never had the Gospel preached to them, are much more innocent then they that have heard and resisted it. And for the punishment, what Christ told those to whom he had preached, *That it should be more tolerable for Tyre and Sidon,* which were Heathen Cities, *then for them,* the same undoubtedly we may conclude of ourselves.

10. *Lastly,* We are to *pray* for them; This S. *Paul* everywhere requires of his Spiritual children; thus *Eph.* 6. 7, 8. having commanded prayer for all Saints, he adds, *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel;* and so again, *Col.* 4. 3. And this remains still a duty to these Spiritual Fathers, to pray for such assistances of God's Spirit to them, as may enable them rightly to discharge that Holy Calling. I shall omit to set down here, what is the duty of Ministers to the people, upon the same consideration, on which I forbare to mention the duty of Magistrates.

11. The *third* sort of parent is the *natural,* the *fathers of our flesh,* as the Apostle calls them, *Heb.* 12. 9. And to these we owe several duties, as *first* we owe them *reverence,* and respect; we must behave ourselves towards them with all humility, and observance, and must not upon any pretence of infirmity in them, despise or contemn them, either in outward behavior, or so much as inwardly in our hearts. If indeed they have infirmities, it must be our business to cover, and conceal them; like *Shem* and *Japheth,* who while cursed *Cham* published and *disclosed the nakedness of their father, covered it,* Gen. 9. 23. and that in such a manner too, as even themselves might not behold it. We are as much as may be to keep ourselves from looking on those *nakednesses* of our parents, which may tempt us to think irreverently of them. This is very contrary to the practice of too many children, who do not only publish and deride the infirmities of their Parents, but pretend they have those infirmities they have not; there is ordinarily such a pride, and headiness *in youth,* that they cannot abide to submit to the counsels, and directions of their Elders, and therefore to shake them off, are willing to have them pass for the effects of dotage, when they are indeed the fruits of sobriety, and experience. To such the exhortation of *Solomon* is very necessary, *Prov.* 23. 22. *Hearken to thy father that begat thee, and despise not thy mother when she is old.* A multitude of texts more there are in that book to this purpose, which shows that the wisest of men thought it necessary for children to attend to the counsel of their parents. But the youth of *our* Age set up for wisdom, the quite contrary way, and think they then become *wits,* when they are advanced to the despising the counsel, yea mocking the persons of their parents. Let such if they will not practice the exhortations, yet remember the threatening of the wise man, *Pro.* 30. 17. *The eye that mocketh his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it.*

A *second* duty to them is *love;* we are to bear them a real kindness, such as may make us heartily desirous of all manner of good to them, and abhor to do anything that may grieve or disquiet them. This will appear but common *gratitude;* when 'tis remembered, what our parents have done for us, how they were not only the instruments of first bringing us into the world, but also of sustaining and supporting us after; and certainly they that rightly weigh the cares and fears, that go to the bringing up of a child, will judge the love of that child to be but a moderate return for them. This *love* is to be expressed several ways, *fi•st,* in all kindness of *behavior,* carrying ourselves not only with an awe, and respect, but with kindness and affection, and th•refore most gladly and readily doing those things, which may bring joy and comfort to them, and carefully avoiding whatever may grieve, and afflict them. *Secondly,* this love is to be expressed in *praying* for them. The debt a *child* owes to a parent is so great, that he can never hope himself to discharge it, he is therefore to call in God's aid, to beg of him, that he will reward all the good, his parents have done for him, by multiplying his blessings upon them; what shall we then say to those children, that instead of calling to heaven for blessings on their parents, ransack hell for *curses* on them, and pour out the blackest *execrations* against them? This is a thing so horrid, that one would think there needed no persuasion against it, because none could be so vile, as to fall into it, but we see God himself, who best knows men's hearts, saw it possible; and therefore laid the heaviest punishment upon it: *He that curseth father or mother, let him die the death,* Exod 21. 17 And alas! our d•yly experience tells us, 'tis not only possible, but common even this of uttering curses But 'tis to be f•ared, there is another, yet more common, that is the *wishing cu•ses,* th•ugh fear or shame keep them from speaking out. How many children are there, that either through impatience of the Government, or greediness of the possessions of the Parents, have *wisht* their deaths? But whoever doth so let him remember, that how sl•lie and fairly soever he carry it before men, there is one that sees those secretest wishes of his heart, and in his sight he assuredly passes for this heinous offender, a curser of his Parents. And then let it be considered, that God hath as well the power of punishing, as of seeing, and therefore since he hath pronounced death to be the reward of that sin 'tis not unreasonable to expect he may himself inflict it; that they who *watch* for the death of their Parents, may untimely *meet* with their own. The *fifth* Commandment promiseth *long life* as the reward of honoring the Parent, to which 'tis very agreeable that untimely death be the punishment of the contrary, and sure there is nothing more highly contrary to that duty, then this we are now speaking of, the cursing our Parents.

14. The *third* duty we owe to them is *Obedience;* This is not only contained in the fifth Commandment, but expressly enjoined in other places of Scripture. *Ephes.* 6. 1. *Children obey your Parents in the Lord, for this is right;* and again, *Col.* 3. 20. *Children obey your Parents in all things, for this is well-pleasing to the Lord.* We owe them an *obedience* in all things, unless where their commands are contrary to the commands of God, for in that case our duty to God must be preferred, and therefore if any Parent shall be so wicked, as to require his child to steal, to lie, or to do any unlawful thing, the child then offends not against his duty, though he disobey that command, nay, he must disobey, or else he offends against a higher duty, even that he owes to God, his Heavenly Father. Yet when 'tis thus necessary to refuse obedience,

he should take care to do it in such a modest, and respectful manner that it may appear 'tis *conscience* only, and not *stubbornness* moves him to it. But in *case* of all lawful commands; that is, when the thing commanded is either good, or not evil, when it hath nothing in it contrary to our duty to God, there the child is bound to obey, be the command in a weightier or lighter matter; How little this duty is regarded is too manifest everywhere in the world, where Parents generally have their children no longer under command, then they are under the rod; when they are once grown up, they think themselves free from all obedience to them; or if some do continue to pay it, yet let the motive of it be examined, and 'twill in too many be found only Worldly Prudence; They fear to displease their Parents, least they should shorten their hand toward them, and so they shall lose somewhat by it; but how few are there that obey purely upon conscience of duty? This Sin of *Disobedience to Parents* was by the Law of *Moses* punishable *with death,* as you may read *Deut.* 21. 18. but if Parents now a days should proceed so with their children, many might soon make themselves childless.

15. But of all the acts of *disobedience,* that of *marrying against the consent of the Parent,* is one of the highest. Children are so much the goods, the Possessions of the Parent, that they cannot without a kind of *theft,* give away themselves without the allowance of those, that have the right in them; and therefore we see under the *Law,* the *Maid that had made any vow, was not suffered to perform it, without the Consent of the Parent. Numb.* 30. 5. the right of the Parent was thought of force enough to cancel, and make void the Obligation, even of a *vow,* and therefore surely it ought to be so much considered by us as to keep us from making any such, whereby that right is infringed.

16. A *fourth* duty to the Parent is to *assist,* and minister to them in all their *wants* of what kind soever, whether weakness, and sickness of body, decayedness of understanding, or poverty, and lowness in estate; in all these the child is bound according to his ability, to relieve and assist them: for the two former, weakness of body, and infirmity of mind, none can doubt of the duty, when they remember how every child did in his infancy receive the very same benefit from the Parent, the child had then no strength to support, no understanding to guide itself; the care of the Parents was fain to supply both these to it, and therefore in common gratitude, whenever either of these becomes the Parents case, as sometimes by great age, or some accident both do, the child is to perform the same offices back again to them. As for that of *Relieving* their poverty, there is the very same Obligation to that with the former, it being but just to sustain thy Parent who has formerly sustained thee: but besides this, Christ himself teaches us, that this is contained within the precept of honoring their Parents; for when *Mar.* 7. 13. he accuses the Pharisees of *rejecting the Commandment of God, to cleave to their own traditions,* he instances in this particular, concerning the relieving of Parents, whereby 'tis manifest that this is a part of that duty which is enjoined in the *fifth* Commandment, as you may see at large in the Text, and such a duty it is that no pretence can absolve, or acquit us of it. How then shall those answer it, that deny relief to their poor Parents, that cannot part with their own excesses, and superfluities, which are indeed their sins, to satisfy the necessities of those to whom they owe their being? Na, some there are yet worse, who out of pride scorn to own their parents in their poverty: Thus it often happens, when the *Child* is advanced to dignity or wealth, they think it a disparagement to them to

look on their Parents that remain in a low condition, it being the betraying, as they think, to the world the meanness of their birth, and so the poor Parent fares the worse for the prosperity of his child. This is such a pride and unnaturalness together, as will surely find a sharp vengeance from God; for if *Solomon* observe of *Pride* alone, that it is the *fore-runner of destruction, Prov.* 16. 18. we may much rather conclude so of it, when it is thus accompanied.

17. To this that hath been said of the duty of *Children* to their *Parents,* I shall add only this; That no unkindness, no fault of the Parent, can acquit the child of this duty; but as S. *Peter* tells servants, 1 *Peter* 2. 18. that they *must be subject not only to the good and gentle Masters, but also to the froward;* so certainly it belongs to children to perform duty not only to the kind and virtuous, but even to the *harshest,* and wicked'st Parent. For though the gratitude due to a kind Parent, be a very forcible motive to make the child pay his duty, yet that is not the only nor chiefest ground of it; That is laid in the Command of God, who requires us thus to honor our Parents, and therefore though we should suppose a Parent so unnatural, as never to have done anything to oblige the child, (which can hardly be imagined) yet still the Command of God continues in force, and we are in conscience of that, to perform that duty to our Parents, thou•h none of the other tie of gratitude, should lie on us.

But as this is due from the child to the Parents, so on the other side there are other things also due from the *Parents* to the *Child,* and that throughout the several states and Ages of it.

18. *First,* There is the care of *nourishing* and *sustaining* it, which begins from the very birth, and continues a duty from the Parent, till the child be able to perform it to himself; This is a duty, which nature teaches, even the *savage beasts,* have a great care and tenderness in nourishing their young, and therefore may serve to reproach and condemn all Parents, who shall be so unnatural as to neglect this. I shall not here enter into the question, *Whether the Mother be obliged to give the Child its first nourishment, by giving it Suck herself,* because 'twill not be possible to affirm universally in the Case, there being many circumstances, which may alter it, and make it not only lawful, but best not to do it; all I shall say, is, that where no impediment of sickness, weakness, or the like does happen, 'tis surely best for the Mother herself to perform this office, there being many advantages to the child by it, which a good Mother ought so far to consider, as not to sell them to her own sloth, or niceness, or any such unworthy motive; for where such only are the grounds of •o•bearing it, they will never be able to justify the omission, they being themselves unjustifiable.

But besides this *first* care, which belongs to the body of the child, there is another, which should begin near as early, which belongs to their Souls, and that is the *bringing them to* the Sacrament of *Baptism,* thereby to procure them an early right to all those precious advantages, which that Sacrament conveys to them. This is a duty the *Parents* ought not to delay, it being most reasonable, that they who have been instruments to convey the stain and pollution of sin to the poor *Infant,* should be very earnest and industrious to have it washed off, as soon as may be: Besides the life of so tender a creature is but a blast, and many times gone in a moment; and though we are not to despair of God's mercy to those poor children, who die without Baptism, yet surely those Parents commit a great fault, by whose neglect it is, that they want it.

19. Secondly, The Parents must provide for the *education* of the child; they must, as *Solomon* speaks, *Proverbs* 22. 6. *Train up the child in the way he should go.* As soon therefore as *children* come to the *use of reason,* they are to be instructed, and that first in those things, which concern their eternal wellbeing they are by little and little to be taught all those things which God hath commanded them, as their duty to perform; as also what glorious rewards he hath provided for them, if they do it, and what grievous and eternal punishments, if they do it not. These things ought as early, as is possible, to be instilled into the minds of children, which (like *new vessels)* do usually keep the favor of that which is first put into them; and therefore it nearly concerns all Parents to look they be at first thus seasoned with Virtue and Religion. 'Tis sure if this be neglected, there is one ready at hand to fill them with the contrary, the *Devil* will be diligent enough to instill into them all wickedness and vice, even from their cradles, and there being also in all our natures so much the greater aptness to evil, then to good, there is need of great care and watchfulness, to prevent those endeavors of that enemy of Souls, which can no way be, but by possessing them at first with good things, breeding in them a love to virtue, and a hatred of vice; that so when the *temptations* come, they may be armed against them. This surely is above all things the *duty of Parents* to look after, and the neglect of it is a horrible cruelty; We justly look upon those Parents, as most unnatural wretches, that take away the life of their child; but alas! that is mercy and tenderness, compared to this of neglecting his education, for by that he ruins his Soul, makes him miserable eternally; and God knows multitudes of such cruel Parents there are in the world, that thus give up their children to be *possessed by the Devil,* for want of an early acquainting them with the ways of God; nay, indeed how few there are that do conscionably perform this duty, is too apparent by the strange rudeness and ignorance that is generally among youth: the children of those who call themselves Christians, being frequently as ignorant of God and Christ as the meerest Heathens. But whoever they are, that thus neglect this great duty, let them know that it is not only a fearful misery they bring upon their poor children, but also a horrible guilt upon themselves. For as God says to the careless watchmen, *Ezek.* 3. 18. *That if any soul perish* by his negligence, *that soul shall be required at his hands;* so surely will it fare with all Parents, who have this office of watchmen entrusted to them by God over their own children. A *second* part of education is the bringing them up to some employment, busying them in some honest exercise, whereby they may avoid that great *snare of the Devil, Idleness,* and also be taught some useful Art or Trade, whereby when they come to age, they may become profitable to the *Commonwealth,* and able to get an honest living to themselves.

20. To this great duty of *Educating of Children,* there is required as means, *first, Encouragement; secondly, Correction: Encouragement,* is *first* to be tried, we should endeavor to make children in love with duty, by offering them rewards and invitations, and when ever they do well take notice of it, and encourage them to go on. It is an ill course some parents hold, who think they must never appear to their children but with a face of sowreness and austerity; this seems to be that, which *S. Paul* forewarns Parents of, when he bids *fathers* not to *provoke their children to wrath, Col.* 3. 21. To be as harsh and unkind to them, when they do well, as if they do ill, is the way to provoke them; and then the Apostle tells us in the same verse, what will

be the issue of it, they will be discouraged, they will have no heart to go on in any good course, when the Parent affords them no countenance. The *second* means is correction, and this becomes seasonable, when the former will do no good, when all fair means, persuasions, and encouragements prevail not, then there is a necessity of using sharper; and let that be first tried in words, I mean not by railing and foul language, but in sober, yet sharp reproof; but if that fail too, then proceed to blows; and in this case as *Solomon* says, *He that spareth his rod, hateth his son, Prov.* 13. 24. 'Tis a cruel fondness, that to spare a few stripes at present, will adventure him to those sad mischiefs, which commonly befall the child, that is left to himself. But then this correction must be given in such a manner, as may be likely to do good; to which purpose it must first be given timely; the child must not be suffered to run on in any ill, till it have got a habit, and a stubbornness too. This is a great error in many Parents, they will let their children alone for divers years, to do what they list, permit them to lie, to steal, without ever so much as rebuking them, nay, perhaps please themselves to see the witty shifts of the child, and think it matters not what they do while they are little: But alas! all that while the vice gets root, and that many times so deep a one, that all they can do afterwards, whether by words or blows, can never pluck it up. *Secondly, Correction* must be moderate, not exceeding the quality of the fault, nor the tenderness of the child. *Thirdly,* it must not be given *in rage,* if it be, it will not only be in danger of being immoderate, but it will lose its effect upon the child, who will think he is corrected, not because he has done a fault, but because his Parent is angry, and so will rather blame the Parent then himself, whereas on the contrary care should be taken to make the child as sensible of the fault, as of the smart, without which he will never be thoroughly amended.

21. *Thirdly,* after children are grown up, and are *past* the age of *education,* there are yet other offices for the Parent to perform to them; the Parent is still to *Watch* over them, in respect of their souls, to observe how they practice those precepts which are given them in their education, and accordingly to exhort, encourage, or reprove, as they find occasion.

22. So also for their *outward estate,* they are to put them into some *course of living* in the world; if God have blest the Parents with wealth, according to what he hath, he must distribute to his children, remembering that since he was the instrument of bringing them into the world, he is according to his ability to provide for their comfortably living in it, they are therefore to be looked on as very unnatural parents, who, so they may have enough to spend in their own riots, and excess care not what becomes of their children, never think of providing for them. *Another* fault is usual among Parents in this business; they defer all the provisions for them, *till themselves be dead,* heap up perhaps great matters for them against that time, but in the mean time afford them not such a competency, as may enable them to live in the world. There are several mischiefs come from this: *First,* it lessens the child's affection to his parent, nay, sometimes it proceeds so far, as to make him wish his death, which though it be such a fault, as no temptation can excuse in a child, yet 'tis also a great fault in a Parent, to give that temptation. *Secondly,* it puts the child upon shifts and tricks; many times dishonest ones, to supply his necessities; this is, I doubt not a common effect of it, the hardness of Parents has often put men upon very unlawful courses, which when they are once acquainted with, perhaps they never leave, though the *first* occasion cease; and

therefore Parents ought to beware how they run them upon those hazards. Besides the *Parents* loses that contentment, which he might have in seeing his children live prosperously and comfortably, which none but an arrant *Earth Worm* would exchange for the vain imaginary pleasure of having money in his chest. But in this business *of providing for children,* there is yet another thing to be heeded, and that is, that the Parent get that *wealth honestly,* which he makes their portion; else 'tis very far from being a provision, there is such a curse goes along with an ill-gotten estate, that he that leaves such a one to his child, doth but cheat and deceive him, makes him believe he has left him wealth, but has withal put such a canker in the bowels of it, that is sure to eat it out. This is so common an observation, that I need say nothing to confirm the truth of it; would God it were as generally laid to heart, as it seems to be generally taken notice of: Then surely Parents would not account it a reasonable motive to *unjust dealing,* that they may thereby provide for their children, for this is not a way of providing for them; nay, 'tis the way to spoil them of whatever they have lawfully gathered for them, the least mite of unlawful gain being of the nature of leaven, which *sours the whole lump,* bringing down curses upon all a man possesseth. Let all Parents therefore satisfy themselves with such provisions for their children as God shall enable them honestly to make, assuring themselves how little soever it be, 'tis a better portion then the greatest wealth unjustly gotten, according to that of *Solomon, Prov.* 16. 8. *Better is a little with righteousness, then great revenues without right.*

23. A *fourth* thing the *Parent* owes to the child is *Good Example,* he is not only to set him rules of virtue, and godliness; but he must himself give him a pattern in his own practice, we see the force of example is infinitely beyond that of precept, especially where the person is one, to whom we bear a reverence, or with whom we have a continual conversation; both which usually meet in a Parent. It is therefore a most necessary care in all Parents to behave themselves so before their children that their example may be a means of winning them to virtue; But alas! *this age* affords little of this care, nay, so far 'tis from it, that there are none more frequently the instruments of corrupting children, then their own Parents. And indeed how can it be otherwise, while men give themselves liberty to all wickedness, 'tis not to be hoped, but that the children which observe it, will imitate it; the child that sees his father *drunk,* will sure think, he may be so too, as well as his father. So he that hears him *swear,* will do the like, and so for all other vices, and if any Parent that is thus wicked himself, should happen to have so much more care of his childes Soul, then his own; as to forbid him the things which himself practices, or correct him for the doing them; 'tis certain the child will account this a great injustice in his father, to punish him for that which himself freely does and so he is never likely to be wrought upon by it. This consideration lays a most strict tie upon all Parents, to live *Christianly,* for otherwise they do not only hazard their own Souls, but those of their children also, and as it were purchase an estate of inheritance in Hell.

24. A *fifth* duty of *Parents* is *blessing their children;* the way of doing that is double, *first,* by their prayer; they are by daily and earnest prayers to commend them to God's protection and blessing, both for their spiritual and temporal estate; and *secondly* by their piety they are to be such persons themselves as that a blessing may descend from them upon their posterity. This is often promised in Scriptures to godly men, that their *seed shall be blessed.*

Thus in the *second commandment,* God promises to *show mercy to the thousand generation of them that love him and keep his commandments.* And it is very observable in the *Jews,* that though they were a *stiff-necked generation,* and had very grievously provoked God, yet the godliness of their *forefathers, Abraham, Isaac,* and *Jacob,* did many times move God to save them from destruction; on the other side, we see that even good men have fared the worse for the in•quities of their fathers, Thus when *Josiah* had destroyed idolatry, restored God's service, and done good beyond all the Kings that were before him, yet there was *an old arrear* of *Manasseh* his *grand father,* which all this piety of his would not blot out, but he resolves to cast *Judah also out of his sight,* as you may read at large, 2 *Kings* 23. If therefore Parents have any bowels, any kindness towards their children, any real desire of their prosperity, let them take care by their own godly life to entail a blessing upon them.

25. *Sixthly, Parents* must take heed, that they use their power over their children with equity, and *moderation,* not to oppress them with *Unreasonable Commands,* only to exercise their own authority, but in all things of weight to consider the real good of their children, and to press them to nothing, which may not consist with that. This is a rule whereof Parents may often have use, but in none greater then in the business of *marrying their children,* wherein many that otherwise are good Parents, have been to blame, when out of an eagerness of bestowing them wealthily, they force them to marry utterly against their own inclinations, which is a great tyranny, and that which frequently betrays them to a multitude of mischiefs, such as all the wealth in the world cannot repair. There are *two* things which Parents ought especially to consider in the *matching their children;* the *first,* how they may live *Christianly,* and to that purpose to choose a virtuous and pious person, to link them with; *the second* is, how they may live *cheerfully* and comfortably in this world; and to that end though a competency of estate may be necessary to be regarded, yet surely abundance is no way requisite, and therefore that should not be too vehemently sought after; that which much more tends to the happiness of that state, is the mutual kindness, and liking of the parties, without which marriage is of all other the most uncomfortable condition, and therefore no parent ought to thrust a child into it. I have now done with the *first* sort of Relation, that of a *Parent.*

PARTITION *XV. Of* Duty *to our* Brethren, *and Relations. Husband, wife, Friends, Masters, Servants.*

§. 1. THe *second* sort of Relation is that of a *Brother;* now brotherhood may be twofold, either *natural,* or *spiritual* the *natural* may in the largest extent contain under it all mankind, all that partake of the same nature; but I shall not consider it so in this place, having already mentioned those gegeneral duties, which belong to all as such. I now speak of that *natural brother-hood,* that is between those that are the children of the same immediate Parent; and the duty of these is to have united hearts, and affections: This nature points out to them, they partaking in a more especial manner, of each others substance, and therefore ought to have the greatest tenderness and kindness, each to other; thus we see *Abraham* make it an argument, why *there* should be *no contention between him and Lot, because they were brethren: Gen.* 13. 8. And though by brethren there is meant *only* cousins, yet that helps the more

strongly to conclude, that this nearer relation is in reason to be a greater bar to strise, as also that this kindness is in some degree to be extended to all that have any nearness of blood to us.

2. This kindness and *Love* between *Brethren* and *Sisters* ought to be very firmly grounded in their hearts, if it be not, they will be of all others in most danger of disagreeing; for the continual conversation that is among them, whilst they are at home in the fathers house, will be apt to minister some occasion of jar. Besides the equality, that is, among them in respect of birth, often makes them inclinable to envy each other, when one is in any respect advanced above the other. Thus we see *Josephs* brethren *envied him,* because he had most of his fathers *love,* and *Rachel envied* her sister *Leah:* because she was *fruitful;* therefore for the preventing of such temptations, let all who have brethren and sisters, possess their mind with a great and real kindness to them, look on them as parts of themselves, and then they will never think fit either to quarrel with them, or to envy them any advantage, anymore then one part of the body does another of the same body, but will strive to advance & help forward the good of each other.

3. The *second* kind of *Brotherhood* is *spiritual;* that contains all those who profess the same Faith with us: the Church in our *Baptism* becomes a Mother to each baptized person; and then surely they that have the relation of children to her, must have also the relation of brethren to each other; and to this sort of brethren also we owe a great deal of tenderness and affection; the spiritual bond of Religion should, of all others, the most closely unite our hearts. This is the *Brotherhood* which *S. Peter* exhorts us to love, 1 *Peter* 2. 17. And to it we are in an especial manner bound to do all good offices, *Do good,* saith the Apostle, *to all, but especially to them that are of the household of Faith, Gal.* 6. 10. Our compassions are to be most melting towards them of all others, in all their needs; Christ tells us, that *whosoever gives but a cup of cold water to any in the name of a Disciple, shall not lose his reward, Mat.* 10. 42. From whence we may assure ourselves that this peculiar love to Christians as Christians, is very acceptable in his sight.

4. Several duties there are required of us to these *brethren;* one principal, is the holding *Communion* with them, and that first in Doctrine; we are constantly to continue in the belief and profession of all those necessary truths, by which we may be marked out as followers, and Disciples of Christ; this is that *faith;* which *S. Jude* speaks of, which was *once delivered to the Saints, Jude* 3. by keeping whereof we continue still united to this spiritual brotherhood, in respect of profession, which we must constantly do, what storms and persecutions soever attend it, according to the exhortation of the Apostle, *Heb.* 10. 22. *Let us hold fast the profession of our faith without wavering. Secondly,* we are also, as opportunity serves, to communicate with them in all holy offices; we must be diligent in frequenting the assemblies of the Saints, which is as it were the badge of our profession, and therefore he that willingly withdraws himself from these, gives ground to suspect, he will be apt to renounce the other also. But these parts of communion we find strictly maintained by the first Christians, *Acts* 2. 42. *They continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers:* they continued, and that steadfastly, they were not frighted from it by any

persecutions, though that were a time wherein they were tried with the sharpest sufferings; which may teach us, that it is not the danger, that attends this duty, can acquit us of it.

5. *Secondly,* we are to bear with the *Infirmities* of our Christian brethren, according to the advice of *S. Paul, Romans* 15. 1. *We that are strong ought to bear the infirmities of the weak.* If one that holds all necessary Christian truths, happen yet to be in some error, we are not for this either to forsake his communion, or despise his person. This *S. Paul* reaches us in the case of that *weak brother, who by error made a causeless scruple about meats, Rom.* 14. Where he bids the stronger Christians, that is, those who being better instructed, discerned him to be in an error, yet to receive him nevertheless, and not to despise him; as on the other side, he bids that weak one not to judge the stronger; the lesser differences in opinion must be born with on both sides, and must not in the least abate our brotherly charity towards each other.

6. *Thirdly,* we are to endeavor the *restoring* of any fallen brother, that is, to bring him to repentance, after he hath fallen into any sin. Thus *St. Paul* commands the *Galatians,* that they should *restore him that was overtaken in a fault, considering themselves least they also were tempted.* We are not to look on him as a cast-away to give him over as utterly desperate, neither are we to triumph over him, in respect of our own innocence, like the *proud Pharisee,* over the *poor Publican, Luke* 18. 11. but we are meekly to endeavor his recovery, remembering that our own frailty is such, that we are not secure from the like falls.

7. *Fourthly,* We are to have a *Sympathy,* and fellow feeling with these brethren, to be nearly touched with whatsoever befalls them, either as they are considered in society, or in single persons. In *society* first, and so they make up a Church, & that either the universal, which is made up of all Believers throughout the world, or any particular Church, which is made up of all the Believers in that particular Nation, and whatever happens to either of these, either the *whole Church* in general, or any such *single part* of it, especially that whereof ourselves are members, we are to be much affected and moved with it, to rejoice in all the prosperities, and to mourn and bewail all the breaches and desolations thereof, and daily and earnestly to pray with *David,* Psal. 51. 18. *O be favorable and gracious unto Zion, build thou the walls of Jerusalem;* and that especially when we see her in distress, and persecution. Whosoever is not thus touched with the condition of the Church, is not to be looked on, as a living member of it; for as in the natural body every member is concerned in the prosperity of the whole, so certainly 'tis here: it was the observation of the Psalmist, that *God's servants think upon the stones of Zion, and pity to see her in the dust,* Psal. 102. 14. and surely all his servants are still of the same temper, cannot look on the *ruins* and *desolations of the Church,* without the greatest sorrow, and lamentation. *Secondly,* we are to have this fellow feeling with our brethren, considered as single persons; We are to account ourselves concerned in every particular Christian, so as to partake with him in all his occasions either of joy or sorrow. Thus the Apostle exhorts, *Rom.* 12. 14. *Rejoice with them that rejoice, weep with them that weep:* And again, 1 *Cor.* 12. under the similitude of the natural body he urges this duty, *Whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it.* All these several effects of love, we owe to these spiritual brethren. And this love is that, which Christ has made the badge of his Disciples, *John* 13. 35. *By this shall all men know that ye*

are my Disciples, if ye have love one to another; so that if we mean not to cast off discipleship to Christ, we must not forsake this love of the brethren.

8. The *third* relation is that between *Husband* and *Wife.* This is yet much nearer then either of the former, as appears by that Text, *Ephes.* 5. 31. *A man shall leave Father and Mother, and cleave to his Wife, and they two shall be one flesh.* Several duties there are oweing from one of these persons to the other: and *first* for the Wife, she owes obedience. This is commanded by the Apostle, *Col.* 3. 18. *Wives submit yourselves to your own Husbands, as it is fit in the Lord.* They are to render obedience to their Husbands in the Lord, that is in all lawful commands, for otherwise 'tis here, as in the case of all other superiors, God must be obeyed rather then man, and the wife must not upon her husbands command do anything which is forbidden by God. But in all things, which do not cross some command of God's, this precept is of force, and will serve to condemn the *peevish* stubbornness of many wives, who resist the lawful commands of their husbands, only because they are impatient of this duty of subjection, which God himself requires of them. But it may be here *asked,* what if the husband command something, which though it be not unlawful, is yet very inconvenient, and *imprudent,* must the wife submit to such a command? To this I *answer,* that it will be no disobedience in her, but duty, calmly and mildly to show him the inconveniences thereof, and to persuade him to retract that command; but in case she cannot win him to it by fair entreaties, she must neither try sharp language, nor yet finally refuse to obey, nothing but the unlawfulness of the command being sufficient warrant for that.

9. *Secondly,* The wife owes *Fidelity* to the husband, and that of two sorts; *first,* that of the *bed,* she must keep herself pure and chaste from all strange embraces, and therefore must not so much as give an ear to any that would allure her, but with the greatest abhorrence reject all motions of that sort, and never give any man that has once made such a motion to her, the least opportunity to make a second. *Secondly,* She owes him likewise *Fidelity* in the managing those worldly *affairs* he commits to her, she must order them so, as may be most to her husbands advantage, and not by deceiving and cozening of him employ his goods to such uses as he allows not of.

10. *Thirdly,* She owes him *Love,* and together with that all friendliness and kindness of conversation; she is to endeavor to bring him as much assistance, and comfort of life, as is possible, that so she may answer that special end of the woman's creation, the being *a help to her husband, Gen.* 2. 13. and this in all conditions, whether health, or sickness, wealth, or poverty, whatsoever estate God by his providence shall cast him into, she must be as much of comfort and support to him, as she can. To this all sullenness, and harshness, all brawling, and unquietness is directly contrary, for that makes the wife the burden, and plague of the man, instead of a help and comfort: And sure if it be a fault to behave ones self so to any person, as hath already been shown, how great must it be to do so to him, to whom the greatest kindness and affection is owing?

11. Nor let such *wives* think that any faults, or provocations of the husband can justify their frowardness; for they will not, either in respect of religion or discretion. Not in *religion,* for where God has absolutely commanded a duty to be paid, 'tis not any unworthiness of the

person can excuse from it; nor in *Discretion;* for the worse a husband is, the more need there is for the wife to carry herself with that gentleness and sweetness, that may be most likely to win him. This is the advice *S. Peter* gave the wives of his time, 1 *Peter* 3. 1. *Likewise ye wives be in subject•on to your own husbands, that if any obey not the Word, they may without the word be won by the conversation of the wives.* It seems the good behavior of the wives was thought a powerful means to win men from *Heathenism* to *Christianity;* and sure it might now a days have some good effects, if women would have but the patience to try it: At the least, 'twould have this, that it would keep some tolerable quiet in Families, whereas on the other side the ill fruits of the wives unquietness are so notorious, that there are few neighbourhoods, but can give some instance of it. How many men are there, that to avoid the noise of a froward wise, have fallen to company keeping, and by that to drunkenness, poverty, and a multitude of mischiefs? Let all wives therefore beware of administering that temptation. But whenever there happens anything, which in kindness to her husband, she is to admonish him of, let it be with that sofeness, and mildness, that it may appear 'tis love, and not anger, that makes her speak.

12. There are also on the *Husbands* part several duties. There is *first* Love, which Saint *Paul* requires, to be very tender & compassionate towards the wife, as appears by the sim•litudes he useth in that matter, *Ephes.* 5. The one that of the love a man bears to his natural body, *No man,* says he, Verse 27. ever *hated his own flesh, but nourisheth it, and cherisheth it.* The other love is that Christ bears to his Church, which is far greater, verse 26. both which he sets as patterns for this love of Husbands towards their Wives. This utterly forbids all harshness and roughness to them; Men are to use them as parts of themselves, to love them as their own bodies, and therefore to do nothing that may be hurtful, and grievous to them, no more then they would cut, and gash their own flesh. Let those husbands that tyrannize over their wives, that scarce use them like human creatures, consider, whether that be to love them, as their own bodies.

13. A *second* duty of the *Husband,* is *Faithfulness* to the bed. This is by God as well required of the husband, as the wife, and though the world do seem to look on the breach of this duty, with less abhorrence in the husband, yet sure before that Just Judge, the offense, will appear no less on the man's side, then the woman's. This is certain, 'tis in both a breach of the *vow,* made to each other, at their *Marriage,* and so besides the *uncleanness,* a down-right *perjury,* and those differences in the case, which seem to cast the scale, are rather in respect of civil and worldly consideration, then merely of the sin.

14. A *third* duty of the Husband is to *maintain* and *provide* for the Wife. He is to let her partake with him in those outward good things, wherewith God hath blest him, and neither by niggardliness debar her of what is fit for her, nor yet by unthriftiness so waste his goods, that he shall become unable to support her. This is certainly the duty of the husband, who being, as hath been said, to account his wife as a part of his own body, must have the very same care to sustain her, that he hath for himself. Yet this is not so to be understood, as to excuse the wife from her part of labor and industry, when that is requisite, it being unreasonable the husband should toil to maintain the wife in idleness.

15. *Fourthly,* The husband is to *instruct* the wife, in the things which concern her eternal welfare, if she be ignorant of them. Thus *St. Paul* bids the *wives learn of their husbands at home,* 1 *Cor.* 14. 36. which supposes, that the husband is to teach her. Indeed it belongs to every Master of a Family to endeavor that all under his charge be taught all necessary things of this kind, and then sure more especially his wife, who is so much nearer to him, then all the rest. This should make men careful to get knowledge themselves, that so they may be able to perform this duty they owe to others.

16. *Lastly, Husbands* and *Wives,* are mutually to *pray* each for other, to beg all blessings from God both spiritual and temporal, and to endeavor all they can to do all good to one another, especially all good to each others Souls, by stirring up to the performance of duty, and dissuading and drawing back from all sin, and by being like true yoke-fellows, helpful and assistant to each other in the doing of all sorts of good, both to their own Family, and all others within their reach. This is of all other the truest and most valuable love. Nay, indeed how can it be said they do love at all, who can contentedly let each other run on in a course that will bring them to eternal misery? And if the love of husbands and wives were thus grounded in Virtue and Religion, 'twould make their lives a kind of Heaven on earth, 'twould prevent all those contentions, and brawlings, so common among them, which are the great plagues of Families, and a lesser Hell, in passage to the greater; and truly where it is not thus founded, there is little comfort to be expected in marriage.

17. It should therefore be the care of every one that means to enter upon that *state,* to consider advisedly before hand, and to choose such a person with whom they may have this spiritual friendship, that is such a one, *as truly fears God.* There are many *false ends of Marriage* looked upon in the world: some marry for *Wealth,* others for *Beauty,* and generally they are only worldly respects, that are at all considered; but certainly he that would Marry as he ought, should contrive to make his Marriage useful to those better ends, of serving God, and saving his own Soul; at least he must be sure it be no hindrance to them, and to that purpose the virtue of the person chosen is more conducing then all the wealth in the world, though I deny not, but that a competency of that may likewise be considered.

18. But above all things, let all take heed, that they make not such *marriages,* as may not only be ill in their effects, but are *actual sins* at the time; such are the marriages of those that were formerly *promised to some other,* in which case 'tis sure they rightly belong to those, to whom they past the *first* promise, and then for any other to marry them, during the life of that person, is to take the husband or wife of that other, which is *direct adultery,* as *S. Paul* tells us, *Rom.* 7. 3. The like unlawfulness there is also in the marriage of those, who are *within* those *degrees* of kindred forbidden by God, the particulars whereof are set down in the 18. and 20. of *Lev.* and whoever marries any that is within any of those degrees of nearness, either to himself, or to his deceased wife, which is as bad, commits that great sin of Incest, and so long as he continues to live with such his unlawful wife, remains in that fearful guilt. This wariness in the choice of the person to be married, would prevent many sad effects, which we daily see follow such rash or unlawful matches; it were well therefore if people would look on marriage, as our Church advises, as a thing not to be *undertaken lightly, unadvisedly, or*

wantonly, to satisfy men's carnal lusts and appetites, but reverently, discreetly, advisedly, soberly, and in the fear of God; and in so doing no doubt a blessing would follow, which otherwise there is little ground to expect. I have now done with this Relation between *Husband* and *Wife.*

19. The *next* is that between *Friends;* and this Relation if it be rightly founded, it is of great nearness and usefulness, but there is none more generally mistaken in the world; men usually call them their friends, with whom they have an intimacy, and frequency of conversation, though that intimacy be indeed nothing but an agreement and combination in sin. The *Drunkard* thinks him his friend that will keep him company, the *Deceitful* person, him that will aid him in his cheats, the *Proud* man him that will flatter him: And so generally in all vices, they are looked on as friends, that advance and further us in them. But God knows this is far from friendship; such a friend as this the *Devil* himself is in the highest degree, who is never backward in such offices. The true friendship is that of a direct contrary making; 'tis a concurrence and agreement in virtue, not in vice: in short, a true friend loves his friend so, that he is very zealous of his good; and certainly he that is really so, will never be the instrument of bringing him to the greatest evil. The general duty of a *Friend* then must be resolved to be the industrious pursuit of his friends real advantages, in which there are several particulas contained.

20. *As first, faithfulness* in all *trusts* committed to him by his friend, whether that of goods or secrets; he that betrays the trust of a friend in either, is by all men looked upon with abhorrence, it being one of the highest falsnesses and treacheries, and for such treacherous wounds the Wise man tells us, *Every friend will depart, Eccles.* 22. 22.

21. *Secondly,* 'tis the duty of a *Friend* to be *assisting* to his friend in all his outward needs; to counsel him, when he wants advice; to cheer him, when he needs comfort; to give him, when he wants relief; and to endeavor his rescue out of any trouble or danger. An admirable example we have of this friendship in *Jonathan* to *David, he loved him as his own soul;* and we see he not only contrives for his safety when he was in danger, but runs hazards himself to rescue and deliver his friend, draws his fathers anger upon him, to turn it from *David,* as you may read at large, 1 *Sam.* 30.

22. The *third* and highest duty of a friend is to be aiding and assisting to the soul of his friend, to endeavor to advance that in piety and virtue, by all means within his power, by *exhortations* and encouragements to all virtue by earnest and vehement disswasions from all sin, and not only thus in general, but by applying to his particular wants, especially by plain and friendly reproofs, where he knows or reasonably believes there is any fault committed. This is of all others the most peculiar duty of a friend, it being indeed that which none else is qualified for. Such an unwillingness there is in most men to hear of their faults, that those that undertake that work, had need have a great prepossession of their hearts, to make them patient of it: Nay, it is so generally acknowledged to be the proper work of a friend, that if he omit it, he *betrays* the offender into security, his not reproving will be apt to make the other think he does nothing worthy of reproof, and so he tacitly acts that basest part of a *flatterer,* sooths and cherishes him in his sin; when yet farther it is considered how great need all men

have at some time or other, of being admonished, 'twill appear a most *unfriendly,* yea cruel thing to omit it; we have that natural partiality to ourselves, that we cannot so readily discern our own miscarriages, as we do other men's, and therefore 'tis very necessary they should sometimes be shown us by those, who see them more clearly; and the doing this at the first may prevent the multiplying of more: whereas if we be suffered to go unreproved, it often comes to such a habit that reproofs will do no good. And then how shall that person be able to answer it either to God or himself, that has by his silence betrayed his friend to this greatest mischief. 'Tis the expression of God himself speaking of a friend, *thy friend which is as thine own soul, Deut.* 13. 6. And sure we should in this respect account our friends as our own souls, by having the same jealous tenderness and watchfulness over their souls, which we ought to have of our own. It will therefore be very fit for all that have entered any strict friendship, to make this one special article in the agreement, that they shall mutually admonish and reprove each other; by which means it will become such an avowed part of their friendship, that it can never be mistaken by the reproved party for censoriousness or unkindness.

23. *Fourthly,* To these several parts of kindness must be added that of *Prayer,* we must not only assist our friends, ourselves, in what we can, but we must call in the Almighty aid to them, recommending them earnestly to God for all his blessings, both temporal & spiritual.

24. *Lastly,* We must be *Constant* in our *Friendships,* and not out of a Lightness of humor grow weary of a friend, only because we have had him long. This is great injustice to him, who if he have behaved himself well, ought the more to be valued, by how much the longer he has continued to do so: And it is great folly in ourselves, for it is the casting away the greatest treasure of human life, for such certainly is a tried friend. The wisest of men gives warning of it, *Prov.* 27. 16. *Thine own friend and thy fathers friend forsake not.* Nay farther 'tis not every light offense of a friend, that should make thee renounce his friendship, there must be some allowance made to the infirmities of men, and if thou hast occasion to pardon him somewhat today, perhaps thou mayest give him opportunity to requite thee tomorrow; therefore nothing but unfaithfulness, or incorrigible vice should break this band.

25. The last relation is that between *Masters* and *Servants,* both which owe duty to each other: That of the *Servant* is first *obedience* to all lawful commands; this is expressly required by the Apostle, *Ephes.* 6. 6. *Servants obey in all things your Masters,* &c. And this *obedience* must not be a grumbling and unwilling one, but ready and cheerful, as he there proceeds to exhort, ver. 7. *with good will doing service;* and to help them herein, they are to consider that it is to the Lord, and not unto men; God has commanded servants thus to obey their Masters; and therefore the *obedience* they pay is to God, which may well make them do it cheerfully, how harsh, or unworthy soever the Master be, especially if what the Apostle farther urgeth, ver. 8. be considered *that there is a reward to be expected from God for it.*

26. The *second duty* of the *Servant* is *faithfulness,* and that may be of two sorts; *one* as opposed to eye-service, the *other* to purloining or defrauding. The *first* part of faithfulness is the doing of all true service to his Master, not only when his eye is over him, and he expects

punishment for the omission, but at all times, even when his Master is not likely to discern his failing, and that servant that doth not make conscience of this, is far from being a faithful servant; this *eye service* being by the Apostle set opposite to that *singleness of heart,* which he requires *of servants, Eph.* 6. 5. The *second* sort of *faithfulness* consists in the honest managery of all things entrusted to him by his Master, the not *wasting* his goods (as the *un ust Steward* was accused to have done, *Luk.* 16.) whether by careless embezelling of them, or by converting any of them to his own use without the allowance of his Master. This latter is that *purloining* of which the Apostle warns servants, *Tit.* 2. 10. And is indeed no better then arrant theft; of this kind are all those ways, that the servant hath of gaining to himself by the loss and damage of his Master, as the being bribed to make ill bargains for him, and many the like: Nay, indeed this sort of unfaithfulness is worse then common theft, by how much there is a greater trust reposed, the betraying whereof adds to the crime. As for the *other* sort of unfaithfulness, that of wasting, though without gain to themselves, it differs not much in effect from this, the Master may lose as much by the one as by the other, and then what odds is it to him, whether he be robbed by the covetousness or negligence of his servant, and it is still the same breach of trust with the former, for every Master is supposed to intrust his affairs as well to the care as the honesty of his servant: for 'twould be little advantage to the Master to be secured that his servant would not himself cheat him, whilst in the mean time he would by his carelessness give opportunity to others to do it; therefore he that does not carefully look to his Masters profit, deceives his trust, as well as he that unjustly provides for his own.

27. A *third* duty of a servant is patience and meekness under the *reproofs* of his Master, *not answering again,* as the Apostle exhorts, *Tit.* 2. 9. That is, not making such surly and rude replies, as may increase the Masters displeasure: A thing too frequent among servants, even in the justest reprehensions, whereas *S. Peter* directs them patiently to suffer even the most undeserved correction, even when they *do well and suffer for it,* 1 *Pet.* 2. 20. But the patient suffering of rebuke is not all that is required of servants in this matter, they must also mend the fault they are rebuked for, and not think they have done enough, when they have (though never so dutifully) given the Master the hearing.

28. A *fourth* duty of a servant is *diligence;* he must constantly attend to all those things, which are the duties of his place, and not give himself to idleness, and sloth, nor yet to company keeping, gaming, or any other disorderly course, which may take him off from his Masters business. All these are necessary duties of a servant, which they are carefully and conscionably to perform, not so much to escape the Masters anger as God's, who will certainly call everyone of them to an account, how they have behaved themselves towards their earthly Masters.

29. Now on the other side, there are some things also owing from the *Masters* to their *servants:* As *first* the *Master* is bound to be *just* to them, in performing those conditions, on which they were hired, such are commonly the giving them food and wages, and that Master that with holds these, is an oppressor.

30. *Secondly,* The Master is to *admonish* and reprove the *servant* in case of fault, and that not only in faults against them; wherein few *Masters* are backward, but also and more especially in faults against God, whereat every Master ought to be more troubled then at those which tend only to his own loss, or inconvenience; the dishonor of God and the hazard of the meanest man's soul, being infinitely more worthy our disquiet, then anything of the other kind can be. And therefore when Masters are presently *on sire* for any little negligence or fault of a servant towards themselves, and yet can without trouble see them run into the greatest sins against God, 'tis a sign they consider their own concernments too much, and God's glory and their servants souls too little. This is too commonly the temper of Masters, they are generally careless how their servants behave themselves towards God, how disordered and profane their families are, and therefore never bestow any exhortation, or admonition, to persuade them to virtue, or draw them from vice; such Masters forget that they must one day give an account how they have governed their families. It is certainly the duty of every Ruler to endeavor to advance piety and godliness among all those that are under his charge, and that as well in this lesser dominion of a family, as in the greater of a Realm or Nation. Of this *David* was so careful, that we see he professes, *Psal.* 101 7. *That no deceitful person should dwell in his house, that he that told lies should not tarry in his sight;* so much he thought himself bound to provide that his family might be a kind of Church, an Assembly of godly upright persons: And if all Masters would endeavor to have theirs so, they would beside the eternal reward of it hereafter, find a present benefit by it, their worldly business would thrive much the better; for if their servants were brought to make conscience of their ways, they would then not dare either to be negligent or false.

31. But as it is the duty of *Masters* to admonish and reprove their servants, so they must also look to do it in a *due manner,* that is so, as may be most likely to do good, not in passion and rage, which can never work the servant to anything but the despising or hating him; but with such sober and grave speeches, as may convince him of his fault, and may also assure him, that it is a kind desire of his amendment (and not a willingness to wreck his own rage) which makes the Master thus to rebuke him.

32. A *third* duty of the Master is to set *good example* of honesty and godliness to his servants, without which 'tis not all the exhortations, or reproofs he can use, will ever do good; or else he pulls down more with his *example,* then 'tis possible for him to build with the other, and 'tis madness for a drunken, or profane Master to expect a sober and godly family.

33. *Fourthly,* the *Master* is to provide that his servants may not want means of being *instructed* in their duty, as also that they may daily have constant times of worshipping God, publicly by having prayers in the family; but of this I have spoken before under the head of Prayer, and therefore shall here say no more of it.

34. *Fifthly,* The *Master* in all affairs of his own, is to give reasonable and *moderate commands,* not laying greater burdens on his servants then they are able to bear, particularly not requiring so much work, that they shall have no time to bestow on their souls, as on the

other side he is not to permit them to live so idly as may make them either useless to him, or may betray themselves to any ill.

35. *Sixthly,* The *Master* is to give his servants *encouragement* in well doing, by using them with that bounty and kindness which their faithfulness and diligence and piety deserves: and finally in all his dealing with them, he is to remember that himself hath, as the Apostle saith, *Ephes.* 6 9. *A Master in heaven,* to whom he must give an account of the usage of his meanest servant on earth. Thus have I briefly run through those several Relations, to which we owe particular Duty, and so have done with that *first* branch of Duty to our Neighbors; that of Justice.

PARTITION XVI. *Other Branches of our* Duty *to our Neighbor. Of* Charity *to men's Souls, Bodies, Goods,* &c.

THE *second* branch of Duty to our *Neighbors* is *Charity,* or *Love.* This is the great Gospel duty so often enjoined us by Christ, the *New Commandment* as himself calls it, *John* 13 34. *That ye love one another,* and this is again repeated twice in one Chapter, *John* 15. 12. 17. and the first Epistle of *S. John* is almost wholly spent in the persuasion to this one duty, by which we may see 'tis no matter of indifference, but most strictly required of all that profess Christ. Indeed himself has given it as the badge and livery of his Disciples, *John* 13. 35. *By this shall all men know that ye are my Disciples, if ye have love one to another.*

This *Charity* may be considered two ways; *first,* in respect of the *Affections; secondly,* of the *Actions.* Charity in the *affections* is a sincere kindness, which disposes us to wish all good to others, and that in all their capacities, in the same manner that justice obliged us to wish no hurt to any man, in respect either of his Soul, his Body, his Goods, or his Credit, so this first part of Charity binds us to wish all good to them in all these.

And *first,* for the *Soul.* If we have any the least spark of Charity, we cannot but wish all good to men's *Souls;* Those precious things which Christ thought worth the ransoming with his own blood, may surely well challenge our kindness, and good wishes; and therefore if we do not thus love one another, we are far from obeying that Command of loving, as he hath loved; for 'twas the Souls of men which he loved so tenderly, and both did and suffered so much for. Of this love of his to Souls there are two great and special effects: the *first,* the purifying them here by his grace, the *second,* the making them everlastingly happy in his glory; and both these we are so far to copy out in our kindness, as to be earnestly desirous that all men should arrive to that purity, and holinese here, which may make them capable of eternal happiness hereafter. It were to be hoped, that none that himself *carried a Soul about him,* could be so cruel to that of another man's, as not sincerely to wish this, did not experience show us there are some persons, whose malice is so devilish, as to reach even to the direct contrary; the wishing not only the sin, but the damnation of others. Thus may you have some, who in any injury, or oppression they suffer, make it their only comfort, that their enemies will *damn* themselves by it; when alas! that should to a Christian be much more terrible, then any suffering they could bring upon him. He that is of this temper, is a disciple of Satan's, not of Christ, it being directly contrary to the whole scope of that

grand Christian precept, of *loving our neighbors as ourselves.* For 'tis sure, no man that believes there is such a thing *as damnation,* wishes it to himself; be he never so fond of the ways that lead to it, yet he wishes that may not be his journeys end; and therefore by that rule of Charity should as much dread it for his Neighbor.

Secondly, We are to wish all good to the *Bodies* of men, all health and welfare, we are generally tender enough of our own bodies, dread the least pain or ill, that can befall them: Now *Charity,* by virtue of the forementioned precept, extends this tenderness to all others, and whatever we apprehend as grievous to ourselves, we must be unwilling should befall another. The like is to be said of the other two, goods and credit, that as we wish our own thriving and reputation, so we should likewise that of others, or else we can never be said to *love our neighbor as ourselves.*

This Charity of the *affections,* if it be sincere, will certainly have *these* several effects, which are so inseparable from it, that they are often in Scripture accounted as parts of the duty, and so most strictly required of us; *First,* it will keep the mind in a peaceable and *meek* temper towards others, so far from seeking occasions of contentions, that no provocation shall draw us to it; for where we have kindness we shall be unapt to quarrel, it being one of the special qualities of Charity, that it is *not easily provoked,* 1 *Cor.* 13. 5. And therefore whoever is unpeaceble, shows his heart is destitute of this *Charity. Secondly,* it will breed compassion towards all the *miseries* of others, every mis-hap that befalls, where we wish well, is a kind of defeat and disaster to ourselves, and therefore if we wish well to all, we shall be thus concerned in the calamities of all, have a real grief, and sorrow, to see any in misery, and that according to the proportion of the suffering. *Thirdly,* it will give us *joy* in the prosperities of others: *Solomon* observes, *Prov.* 13. 19. That *the desire accomplished is sweet to the Soul;* and then whoever has this real desire of his neighbors welfare, his de•ire is accomplished in their prosperity, and therefore he cannot but have contentment and satisfaction in it. Both these are together commanded by *St. Paul,* Rom. 12. 12. *Rejoice with them that rejoice, weep with them that weep. Fourthly,* it will excite and stir up our prayers for others: We are of ourselves impotent, feeble creatures, unable to bestow blessings, where we most wish them, therefore if we do indeed desire the good of others, we must seek it on their behalf, from him, whence every *good and perfect gift cometh, Jam.* 1. 17. This is so necessary a part of Charity, that without it our kindness is but an unsignificant thing, a kind of empty complement. For how can he be believed to wish well in earnest, who will not thus put life and efficacy into his wishes by forming them into prayers which will otherwise be vain and fruitless. The Apostle thought not fit to leave men to their bare wishes, but exhorts that supplications, prayers and giving of thanks *be made for all men,* 1 *Tim.* 2. 1. which precept all that have this true charity of the heart, will readily conform to. These severals are so naturally the fruits of this Charity that it is a deceit for any man to persuade himself he hath it, who cannot produce these fruits to evidence it by.

But there is yet a farther excellency of this grace, it guards the mind, and secures it from several great and dangerous vices; as *first* from *Envy;* This is by the Apostle taught us to be the property of Charity, 1 *Cor.* 13. 4. *Charity envieth not;* And indeed common reason may

confirm this to us, for *Envy* is a sorrow at the prosperity of another, and therefore must needs be directly contrary to that desire of it, which we shown before was the effect of love; so that if love bear sway in the heart, 'twill certainly chace out Envy. How vainly then do those pretend to this virtue, that are still grudging, and repining at every good hap of others.

Secondly, It keeps down *Pride* and *Haughtiness.* This is also taught us by the Apostle in the forementioned place, *Charity vaunteth not itself, is not pusfed up;* and accordingly we find, that where this virtue of love is commanded, there humility is joined with it. Thus it is, *Col.* 3. 12, *Put on therefore bowels of Mercies, Kindness, Humbleness of mind,* and *Romans* 12. 10. *Be kindly affectioned one towards another with brotherly love in honor preserring one another,* where you see how close an attendant humility is of love. Indeed it naturally flows from it, for love always sets a price and value upon the thing beloved, makes us esteem and prize it; thus we too constantly find it in sel• love, it makes us think highly of ourselves, that we are much more excellent then other men. Now if love thus placed on ourselves, beget pride, let us but divert the course, and turn this love on our brethren, and it will as surely beget humility, for then we should see and value those gifts and excellencies of theirs, which now our pride, or our hatred makes us to overlook and neglect, and not think it reasonable either to despise them, or vaunt and magnify ourselves upon such a comparison; we should certainly find cause to put the Apostles exhortation in practice, *Phil.* 2. 4. That we should *esteem others better then ourselves.* Whoever therefore is of so haughty a temper, as to vilisie and disdain others, may conclude, he hath not this charity rooted in his heart.

Thirdly, It casts out *censoriousness* and rash judging *Charity,* as the Apostle saith, 1 *Cor.* 13. 5. *Thinketh no evil,* is not apt to entertain ill conceits of others, but on the contrary as it follows, ver. 7. *Believeth all things, hopeth all things;* that is, it is forward to believe and hope the best of all men; and surely our own experience tells us the same, for where we love we are usually unapt to discern faults, be they never so gross (witness the great blindness we generally have towards our own) and therefore shall certainly not be likely to Create them, where they are not, or to aggravate them beyond their true size and degree. And then to what shall we impute those unmerciful censures and rash judgments of others, so frequent among men, but to the want of this Charity.

Fourthly, It casts out *Dissembling* and feigned kindness; where this true and real love is, that false and counterfeit one flies from before it, and this is the love we are commanded to have, such as *is without dissimulation, Rom.* 12. 9. Indeed where this is rooted in the heart, there can be no possible use of dissimulation: because this is in truth all that the false one would seem to be, and so is as far beyond it as Nature is beyond Art, nay indeed as a divine virtue is beyond a foul sin; for such is that hypocritical kindness, and yet tis to be feared that does too generally usurp the place of this real charity, the effects of it are too visible among us, there being nothing more common then to see men make large professions to those who as soon as their *backs* are turned they either deride or mischief.

Fifthly, It casts out all mercinariness, and *self-seeking,* 'tis of so noble and generous a temper, that it despises all projectings for gain or advantage, *Love seeketh not her own,* 1 *Cor.* 13. 5. And

therefore that huckstering kind of love so much used in the world, which places itself only there, where it may fetch in benefit is very far from this charity.

Lastly, It turns out of the heart all malice and desire of *Revenge,* which is so utterly contrary to it, that it is impossible they should both dwell in the same breast; 'tis the property of love to *bear all things,* 1 *Cor.* 13. 7. To endure the greatest injuries, without thought of making any other return to them then prayers and blessings, and therefore the malicious revengeful person, is of all others the greatest stranger to this Charity.

'Tis true, if this virtue were to be exercised but towards some sort of persons, it might consist with malice to others, it being possible for a man that bitterly hates one to love another; but we are to take notice that this Charity must not be so confined, but must extend and stretch itself to all men in the world, particularly to *Enemies,* or else it is not that divine charity commended to us by Christ. The *loving of friends* and *benefactors* is so low a pitch that the *very Publicans and sinners,* the worst of men *were able to attain to it, Matth.* 5. 46. And therefore 'tis not counted rewardable in a Disciple of Christ; No, he expects we should soar higher, and therefore hath set us this more spiritual and excellent precept of loving of enemies, *Matth.* 5. 44. *I say unto you, love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you;* and whosoever does not thus, will never be owned by him for a Disciple. We are therefore to conclude, that all which hath been said concerning this *Charity* of the *Affections,* must be understood to belong as well to our spitefullest enemy, as our most obliging friend. But because this is a duty to which the froward nature of man is apt to object much, 'twill not be amiss to insist a little on some considerations, which may enforce it on us.

And *first* consider what hath been already touched on, that it is the *Command* of Christ, both in the Text above mentioned, and multitudes of others, there being scarce any precept so often repeated in the New Testament, as this of loving and forgiving of our enemies. Thus *Ephes.* 4. 32. *Be ye kind one to another, tender hearted, forgiving one another;* And again, *Col.* 3. 13. *Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye.* So also, 1 *Peter* 3. 9. *Not rendering evil for evil, nor railing for railing, but contrariwise Blessing.* A whole Volume of Texts might be brought to this purpose, but these are certainly enough to convince any man, that this is strictly required of us by Christ, and indeed I think, there are few that ever heard of the Gospel, but know it is so. The more prodigiously strange is it, that men that call themselves Christians, should give no degree of obedience to it, nay, not only so, but even publicly avow, and profess the contrary, as we daily see they do, it being ordinary to have men resolve, and declare that they will not forgive such, or such a man, & no consideration of Christ's command can at all move them from their purpose. Certainly these men understand not what is meant by the very word *Christian,* which signifies a servant, and Disciple of Christ, and this Charity is the very badge of the one, the lesson of the other: and therefore 'tis the greatest absurdity, and contradiction, to profess themselves Christians, and yet at the same time to resist this so express Command of that Christ, whom they own as their Master. *If I be a Master,* saith God, *where is my fear?* Mal. 1. 6. Obedience and reverence are so much the duties of servants, that

no man is thought to look on him as a Master, to whom he pays them not. *Why call ye me Lord, Lord, and do not the things that I say?* saith Christ, *Luke* 6. 46. The whole world is divided into two great Families, *Christ's* and *Satan's,* and the obedience each man pays, signifies to which of these Masters he belongs, if he obey *Christ,* to *Christ;* if *Satan,* to *Satan.* Now this sin of malice, and revenge is so much the dictate of that wicked spirit, that there is nothing can be a more direct obeying of him, 'tis the taking his livery on our backs, the proclamation whose servants we are; What ridiculous impudence is it then, for men that have thus entered themselves of Satan's Family, to pretend to be the Servants of Christ? Let such know assuredly, that they shall not be *owned* by him, but at the great day of accompt, be turned over to their proper Master, to receive their wages, in fire and brimstone.

A *second* consideration is the *example* of *God:* this is an argument Christ himself thought fit to use, to impress this duty on us as you may see *Luk.* 6. 35. 36. Where after having given the Command of *Loving Enemies,* he encourages to the practice of it, by telling, that it is that which will make us the *Children of the Highest* (that is, 'twill give us a likeness and resemblance to him; as children have to their Parents) *for he is kind to the unthankful and the evil; And to the same purpose,* you may read *Mat.* 5. 45. *He maketh his sin to rise on the evil and on the good, and sendeth rain on the just and on the unjust;* And sure this is a most forcible consideration to excite us to this duty. God we know, is the fountain of perfection, and the being like to him, is the sum of all we can wish for, and though it was Lucifers fall, his ambition to be like the most high, yet had the likeness he affected been only that of Holyness and goodness, he might still have been an Angel of light; This desire of imitating our Heavenly Father is the especial mark of a child of his. Now this kindness and goodness to enemies is most eminently remarkable in God, and that not only in respect of the temporal mercies, which he indifferently bestows on all, his *sun and rain on the unjust,* as in the text forementioned, but chiefly in his spiritual Mercies; We are all by our wicked works *Col.* 1. 21. *Enemies to him,* and the mischief of that enmity would have fallen wholly upon ourselves, God had no motive besides that of his pity to us, to wish a reconciliation, yet so far was he from returning our enmity, when he might have revenged himself to our eternal ruin, that he designs and contrives how he may bring us to be at peace with him. This is a huge degree of mercy and kindness, but the means he used for effecting this, is yet far beyond it; He *sent his own Son* from Heaven, to work it, and that not only by persuasions, but sufferings also; So much did he prize us miserable crea•ures, that he thought us not too dear bought with the blood of his Son. The like example of mercy and patience we have in *Christ* both *laying down his life for us Enemies,* and also in that meek manner of doing it, which we find excellently set forth by the Apostle, 1 *Pet.* 2. 22, 23, 24. and commended to our imitation. Now surely when all this is considered, we may well make S. *Johns* inference, *Beloved, if God so loved us, we ought also to love one another,* 1 *John* 4. 11. How shameful a thing is it for us to retain displeasures against our brethren, when God thus lays by his towards us, and that when we have so highly provoked him?

This directs to a *third consideration,* the comparing our sins *against God,* with the offenses of our brethren *against us,* which we no sooner shall come to do, but there will appear a vast difference between them, and that in several respects; For *first* there is the *Majesty* of the

person, against whom we sin, which exceedingly increases the guilt, whereas between man and man, there cannot be so great a distance, for though some men are by God advanced to such eminency of dignity as may make an injury offered to them the greater, yet still they are but men of the same nature with us, whereas he is *God blessed forever; Secondly,* there is his *sovereignty* and power, which is original in God, for we are his creatures, we have received our whole being from him, and therefore are in the deepest manner bound to perfect obedience, whereas all the sovereignty that one man can possibly have over another, is but imparted to them by God, and for the most part there is none of this neither in the case, quarrels being most usual among equals. *Thirdly,* there is *his infinite bounty* and goodness to us, all that ever we enjoy, whether in relation to this life or a better, being wholly his free gift, & so there is the foulest ingratitude added to our other crimes; in which respect also 'tis impossible for one man to offend against another in such a degree, for though one may be (& too many are) guilty of unthankfulness towards men, yet because the greatest benefits that man can bestow, are infinitely short of those which God doth, the ingratitude cannot be near so great as towards God it is. *Lastly,* there is the *greatness* and multitude of our *sins* against *God,* which do infinitely exceed all that the most injurious man can do against us, for we all sin much oftener and more heinously against him then any man, be he never so malicious, can find opportunities of injuring his brethren. This inequality and disproportion our Savior intimates in *the parable,* Mat. 18. where our offenses against God are noted by the *ten thousand talents,* whereas our brethren's against us are described by the *hundred pence;* a talent hugely out-weighs a penny, and ten thousand outnumbers a hundred, yet so and much more does the weight and number of our sins exceed all the offenses of others against us: Much more might be said to show the vast inequality between the faults which God forgives us, and those we can possibly have to forgive our brethren: But this I suppose may suffice to silence all the *objections* of cruel and revengeful persons, against this kindness to *enemies.* They are apt to look upon it as an absur'd and *unreasonable* thing, but since God himself acts it in so much a higher degree, who can without blasphemy say 'tis unreasonable? If this, or any other spiritual duty appear so to us, we may learn the reason from the Apostle, 1 *Cor.* 2. 14. *The carnal man receiveth not the things of the Spirit of God, for they are foolishness unto him;* 'tis the carnality and fleshliness of our hearts, that makes it seem so, and therefore instead of disputing against the duty, let us purge our hearts of that, and then we shall find that true which the spiritual Wisdom affirms of her Doctrines, *Prov.* 8. 9. *They are all plain to him that understandeth, and right to them that find knowledge.*

Nay, this loving of enemies is not only a reasonable, but a *pleasant* duty, and that I propose as a fourth consideration; there is a great deal of sweetness and delight to be found in it; of this I confess none can so well judge as those that have practiced it, the nature even of earthly pleasures being such, that 'tis the enjoyment only that can make a man truly know them: No man can so describe the taste of any delicious thing to another, as that by it he shall know the relish of it, he must first actually taste of it, and sure 'tis more so in spiritual pleasures, and therefore he that would fully know the sweetness and pleasantness of this duty, let him set to the practice and then his own experience will be the best informer: But in the mean time, how very unjust, yea, and foolish is it, to pronounce ill of it

before trial: for men to say this is irksome, and intolerable, who neves so much as once offered to try whether indeed it were so or no? Yet by this very means an ill opinion is brought up of this most *delightful Duty,* and passes currant among men, whereas in all justice the testimony of it should be taken only from those who have tried it, and they would certainly give another account of it.

But though the full knowledge hereof be to be had only by this nearer acquaintance, yet me thinks even those who look at it but at a distance may discern some what of *amiableness* in it, if no other way, yet at least by *comparing* it with the uneasiness of its contrary, Malice and Revenge are the most restless, tormenting passions that can possess the mind of a man, they keep men in a perpetual study and care how to effect their mischievous purposes, it disturbs their very sleep, as *Solomon* observes *Prov.* 4. 16. *They sleep not except they have done mischief, and their sleep is taken away, except they cause some to fall:* Yea, it imbitters all the good things they enjoy, so that they have no taste or relish of them; a remarkable example of this we have in *Haman,* who though he abounded in all the greatness and felicity of the world, yet the malice he had to a poor despisable man *Mordecai,* kept him from *tasting contentment in all this,* as you may see *Esther* 5. where after he had related to his friends all his prosperities, ver. 11. he concludes thus ver. 12. *Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting in the kings gate.* On the other side, the peaceable spirit, that can quietly pass by all injuries and affronts, enjoys a continual calm, and is above the malice of his enemies, for let them do what they can, they cannot rob him of his quiet, he is firm as a *rock,* which no storms or winds can move, when the furious and revengeful man is like a *wave,* which the least blast tosses and tumbles from its place. But besides this inward disquiet of revengful men, they often bring many outward calamities upon themselves, they exasperate their enemies, and provoke them to do them greater mischiefs, nay oftentimes they willingly run themselves upon the greatest miseries in pursuit of their revenge, to which tis ordinary to see men sacrifice *Goods, Ease, Credit, Life,* nay *soul* itself, not caring what they suffer themselves so they may spite their enemy; so strangely does this wretched humor besot and blind men. On the contrary, the *meek* person he often melts his adversary, pacifics his anger; *A soft answer turns away wrath,* saith *Solomon, Prov.* 15. 1. And sure there is nothing can tend more to that end; but if it do happen that his enemy be so inhumane, that he miss of doing that, yet he is still a gainer by all he can suffer. For *first,* he gains an opportunity of exercising that most Christian grace of charity and forgiveness: and so at once of obeying the command, and imitating the example of his Savior, which is to a true Christian spirit a most valuable advantage; and then *secondly,* he gains an accession and increase to his reward hereafter. And if it be *Objected,* that that is not to be reckoned in to the present pleasure of the duty: I *answer* that the expectation and belief of it is, and that alone is a delight infinitely more ravishing then the present enjoyment of all sensual pleasure can be.

The *fourth* consideration is, the *Danger* of not *performing this Duty;* of which I might reckon up divers, but I shall insist only on that great one, which contains in it all the rest, and that is the *forfeiting of our own pardons* from God, the having our sins against him kept still on his score, and not *forgiven.* This is a consideration, that me thinks should affright us into good nature; if it do not, our malice is greater to ourselves then to our enemies. For alas! what

hurt is it possible for thee to do to another, which can bear any comparison with that thou doest thyself, in losing the pardon of thy sins? which is so unspeakable a mischief, that the *Devil* himself with all his malice cannot wish a greater, 'tis all he aims at, *first,* that we may sin, and then that those sins may never be pardoned, for then he knows he has us sure enough, Hell, and damnation being certainly the portion of every unpardoned sinner, besides all other effects of God's wrath in this life; consider this, and then tell me what thou hast got by the highest revenge thou ever actedst upon another. 'Tis a *Divelish* phrase in the mouth of men, *that revenge is sweet:* but is it possible there can be (even to the most distemperate palate) any such sweetness in it, as may recompense that everlasting *bitterness* that attends it? 'Tis certain, no man in his wits can upon sober judging, imagine there is. But alas! we give not ourselves time to weigh things, but suffer ourselves to be hurried away with the heat of an angry humor, never *considering* how dear we must pay for it: like the silly *Bee,* that in anger leaves at once her sting & her life behind her, the sting may perhaps give some short pain to the flesh it sticks in, but yet there is none but discerns the *Bee* has the worst of it, that pays her life for so poor a revenge; so it is in the greatest acts of our malice, we may perhaps leave our stings in others, put them to some present trouble, but that compared with the hurt redounds to ourselves by it, is no more then that inconsiderable pain is to death; Nay not so much, because the mischiefs, that we bring upon ourselves are eternal, to which no finite thing can bear any proportion. *Remember* then, whensoever thou art contriving & plotting a *revenge,* that thou quite mistakest the mark; thou thinkest to hit thy enemy, and alas! thou woundest thyself to death. And let no man speak peace to himself, or think that these are va•n terrors, & that he may obtain pardon from God, though he give none to his brethren. For he that is truth itself has assured us the contrary, *Mat.* 6. 15. *If ye forgive not men their trespasses, neither will your Father forgive your trespasses.* And least we should forget the necessity of this duty, he has inserted it into our daily Prayers, where we make it the condition, on which we beg pardon from God; *Forgive us our trespasses, as we forgive them that trespass again•t us.* What a heavy curse then does every revengful person lay upon himself, when he says this Prayer? he does in effect beg God not to forgive him; and 'tis too sure that part of his prayer will be heard, he shall be forgiven just as he forgives, that is not at all. This is yet farther set out to us in the parable of the *Lord* and the *Servant, Matth.* 18. the servant had obtained of his Lord the forgiveness of a vast debt, *ten thousand talents,* yet was so cruel to his fellow servant, as to exact a poor trifling sum of an *hundred pence,* upon which his Lord recalls his former forgiveness, and charges him again with the whole debt, and this *Christ* applies to our present purpose, ver. 35. *So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every man his brother their trespasses.* One such act of uncharitableness is able to forfeit us the pardon God hath granted us, and then all our sins return again upon us, and sink us to utter ruin. I suppose it needless to heap up more testimonies of Scripture, for the truth of this; these are so clear, as may surely serve to persuade any man, that acknowledges Scripture, of the great and fearful danger of this sin of uncharitableness. The *Lord possess all our hearts with such a just sense of it as may make us avoid it.*

The last consideration I shall mention, is that of *Gratitude.* God has shown wonderful mercies to us, Christ has suffered heavy things to bring us into a capacity of that mercy and pardon from God: And shall we not then think ourselves obliged to some returns of thankfulness? If we will take the *Apostles* judgment he tells us, 2 *Cor.* 5. 15. *That since Christ died for us all, 'tis but reasonable that we should not henceforth live unto ourselves, but unto him that died for us.* Indeed were every moment of our life *consecrated* to his immediate Service, 'twere no more then common gratitude requires, & far less then such inestimable benefits deserve; what a shameful unthankfulness is it then to deny him so poor a satisfaction as this, the forgiving our brethren? Supose a man that were ransomed either from *death* or *slavery,* by the bounty and sufferings of another, should upon his release be charged by him that so freed him in return of that kindness of his, to forgive some slight debt, which was owing him by some *third* person, would you not think him the unthankfullest wretch in the world, that should refuse this to so great a *benefactor?* yet such a wretch and much worse is every revengful person: Christ hath bought us out of eternal slavery, and that not with *corruptible things, as silver and gold,* 1 *Pet.* 1. 8. *But with his own•most precious blood,* and hath earnestly recommended to us the love of our brethren, and that with the most moving arguments, drawn from the greatness of his love to us; and if we shall obstinately refuse him in so just, so moderate a demand, how unspeakable a vileness is it? and yet this we do downright, if we keep any malice or grudge to any person whatsoever. Nay, farther this is not barely an unthankfulness, but there is also joined with it a horrible contempt, and despising of him. This *Peace* & unity of brethren was a thing so much prized & valued by him, that when he was to leave the world, he thought it the most precious thing he could bequeath, and therefore left it by way of legacy to his Disciples, *Jo.* 14. 27. *Peace I leave with you;* we use to set a great value on the slightest bequests of our dead friends, to be exceeding careful not to lose them and therefore if we willfully bangle away this so precious a Legacy of Christ, 'tis a plain sign we want that Love and esteem of him, which we have of our earthly friends, and that we despise him as well as his Legacy. The great prevailing of this sin of uncharitableness has made me stand thus long on these considerations, for the subduing it. *God grant they may make such impression on the Reader, as may be available to that purpose.*

I shall add only this one advice, that these or whatsoever other remedies against this sin must be used *timely:* 'Tis ofttimes the frustrating of *bodily* medicines, the applying them too late, and 'tis much oftener so in *spiritual,* therefore if it be possible, let these & the like considerations be so constantly & habitually fixed in thy heart, that they may frame it to such meekness as may prevent all risings of rancor or revenge in thee, for it is much better they should serve as armor to prevent, then as balsome to cure the wound. But if this passion be not yet so subdued in thee, but that there will be some stirrings of it, yet then be sure to take it at the very first rise, and let not thy fancy chew, as it were, upon the injury by often rolling it in thy mind, but remember betime• the foregoing considerations, and withal, that this is a time, and season of trial to thee, wherein thou mayest show how thou hast profited in Christ's School, there now being an opportunity offered thee either of obeying and pleasing God, by passing by this offense of thy brother, or else of obeying and pleaseing Satan, that lover of discord, by nourishing hatred against him. Remember this, I say, *l•otimes,*

before thou be enflamed, for if this fire be thoroughly kindled, it will cast such a smoke, as will blind thy reason, and make thee unfit to judge even in this so very plain *case,* whet her it be better by obeying God, to purchase to thyself eternally bliss, or by obeying Satan, eternal torments. Whereas, if thou put the *question* to thyself before this commotion, and disturbance of mind, 'tis impossible but thy understanding must pronounce for God; And then unless thy will be so perverse that thou wilt deliberately choose death, thou wilt surely practice according to that sentence of thy understanding; I shall add no more on this *first* part of Charity, that of the *Affections,*

I proceed now to that of the *Actions;* And this endeed is it, whereby the former must be approved, we may pretend great charity within, but if none break forth in the Actions, we may say of that Love, as Sa•nt *James* does of the Faith he speaks of, that it is *dead,* Jam. 2. 20. It is the loving in deed, that must *approve our bearts before God,* 1 Jo. 3. 18. Now this love in the Actions may likewise fitly be distributed, as the former was, in relation to the four distinct capacities of our brethren, their *Souls,* their *Bodies,* their *Goods,* and *Credit.*

The *Soul* I formerly told you may be considered either in a natural or spiritual sense, & in both of them Charity binds us to do all the good we can. As the Soul signifies the *mind* of a man, so we are to endeavor the comfort and refreshment of our brethren, desire to give them all true cause of joy, & cheerfulnes, especially when we see any under any sadness or heaviness, then to bring out all the cordials we can procure, that is, to labor by all Christian and fit means to cheer the troubled spirits of our brethren, to *comfort them that are in any heaviness,* as the Apostle speaks, 2. *Cor.* 1. 4.

But the *Soul* in the spiritual sense is yet of greater concernment, and the securing of that is a matter of much *greater* moment, then the refreshing of the *mind* only, in as much as the eternal sorrows and sadnesses of Hell exceed the deepest sorrows of this life; and therefore though we must not omit the former, yet on this we are to employ our most zealous charities; Wherein we are not to content ourselves with a bare wishing well to the Souls of our brethren, this alone is a sluggish sort of kindness, unworthy of those who are to imitate the great Redeemer of Souls, who did and suffered so much in that purchase: No, we must add also our endeavor to make them what we wish them, to this purpose, 'twere very reasonable to propound to ourselves in all our conversings with *others,* that one great design of doing some good to their souls. If this purpose were fixed in our minds, we should then discern perhaps many opportunities, which now we overlook, of doing something towards it. The brutish *ignorance* of one would call upon thee to endeavor his instruction; the *open sin* of another, to reprehend & admonish him; the faint and *weak* virtue of another to confirm and encourage him. Every *spiritual want* of thy brother may give thee some occasion of exercising some part of this Charity, or if the circumstances be such, that upon sober judging, thou think it vain to attempt anything thyself, as if either thy meanness, or thy unacquaintedness, or any the like impediment be like to render thy exhortations fruitless, yet if thou art industrious in thy Charity, thou mayest probably find out some other instrument, by whom to do it more successfully. There cannot be a *nobler* study then how to benefit men's Souls, and therefore where the direct means are improper, 'tis fit we should

whet our wits for attaining of others. Indeed 'tis a shame, we should not as industriously contrive for this great spiritual concernment of others, as we do for every worldly trifling interest of our own; yet in them we are unwearied, and try one means after another, till we compass our end. But if after all our serious endeavors, the obstinacy of men do not suffer us, or themselves rather, to reap any fruit from them, if all our wooings and intreatings of men to have mercy on their own Souls will not work on them, yet be sure to continue still to exhort by thy example; Let thy great care and tenderness of thy own Soul preach to them the value of theirs, and give not over thy compassions to them, but with the Prophet *Jer.* 13. 17. *Let thy Soul weep in secret for them;* and with the *Psalmist, Let rivers of waters run down thy eyes, because they kept not God's Law, Psal.* 119. 136. Yea with Christ himself, weep over them, who will *not know the things that belong to their peace, Luk,* 11. 42. And when no importunities with them will work, yet even then cease not to importune God for them, that he will draw them to himself, Thus we see *Samuel,* when he could not dissuade the people from that sinful purpose they were upon, yet he professes notwithstanding, that he will not cease praying for them; nay, he looked on it as so much a duty, that it would be sin to him to omit it, *God forbid, says* he, *that I should sin against the Lord in ceasing to pray for you,* 1 *Sam.* 12. 23. Nor shall we need to fear that our prayers will be quite lost, for if they prevail not for those for whom we pour them out, yet however they will return into our *own bosoms,* Psal. 35. 13, we shall be sure not to miss of the reward of that Charity.

In the *second* place, we are to exercise this Active Charity towards the *bodies* of our Neighbors; we are not only to compassionate their pains, and miseries, but also to do what we can for their ease and relief. The good Samaritan *Luke.* 10. had never been proposed as our pattern, had he not as well helped as pitied the wounded man. 'Tis not good wishes, no nor good words neither that avail in such cases, as St. *James* tells us, *If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give him not those things that are needful for the body, what doth it profit?* Jam. 2. 15. 16. No sure, it profits them nothing, in respect of their bodies, and it will profit thee as little in respect of thy Soul, it will never be reckoned to thee as a Charity. This *relieving* of the *bodily wants* of our brethren, is a thing so strictly required of us, that we find it set down *Mat.* 25. as the especial thing we shall be *tried* by at the *Last* Day, on the omission whereof is grounded that dreadful sentence, ver. 41. *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.* And if it shall now be asked, what are the particular acts of this kind which we are to perform? I think we cannot better inform ourselves for the frequent and ordinary ones, then from this Chapter, where are set down these severals, *the giving meat to the hungry, and drink to the thirtty, harbouring the stranger, clothing the naked, and visiting the sick and imprisoned;* By which *visiting* is meant, not a bare coming to see them, but so coming as to comfort and relieve them; for otherwise it will be but like the *Levite* in the Gospel, *Luk.* 10. who came & *looked on the wounded man,* but did no more, which will never be accepted by God. These are common and ordinary exercises of this charity, for which we cannot want frequent opportunities. But besides these there may sometimes by God's especial providence fall into our hands, occasions of doing other good offices to the bodies of our neighbors; we may sometimes find a wounded man with the *Samaritan,* and then 'tis our

duty to do as he did; we may sometimes find an innocent person condemned to death, as *Susanna* was, and then are with *Daniel* to use all possible endeavor for their deliverances: This case *Solomon* seems to refer to, *Prov.* 24. 11. *If thou forbear to deliver him that is drawn unto death, and them that are ready to be slain, if thou sayst behold we knew it not; doth not he that pondereth the heart consider? and he that keepeth thy s••l, doth not he know it? shall not be render to every man according to his deeds;* we are not lightly to put off the matter with vain excuses, but to remember that God, who knows our most secret thoughts, will severely examine, whether we have willingly omitted the performance of such a charity: sometimes again (nay God knows, often now a days) we may see a man that by a course of intemperance is in danger to destroy his health, to shorten his days, and then it is a due charity not only to the soul, but to the body also, to endeavor to draw him from it. It is impossible to set down *all* the possible *acts* of this corporal charity, because there may sometimes happen such opportunities as none can foresee; we are therefore always to carry about us a serious resolution of doing whatever good of this kind we shall at any time discern occasion for, & then whenever that occasion is offered, we are to look on it as a call, as it were from heaven, to put that resolution in practice. *This* part of charity seems to be so much implanted in our natures, as we are *men,* that we generally account them not only unchristian, but *inhumane,* that are void of it, and therefore I hope there will not need much persuasion to it, since our very nature inclines us; but certainly that very consideration will serve hugely to increase the guilt of those that are wanting in it. For since this command is so agreeable even to flesh and blood, our disobedience to it can proceed from nothing but a stubbornness and resistance against God who gives it.

PARTITION XVII. *Of* Charity, *Alms giving,* &c. *Of Charity in respect of our Neighbors Credit,* &c. *Of* Peace-making. *Of going to Law: Of Charity to our Enemies,* &c. Christian Duties *both* possible *and* pleasant.

§ 1: THE *third* way of expressing this *Charity* is towards the *goods* or *estate* of our neighbor; we are to endeavor his thriving and prosperity in these outward good things; and to that end, be willing to assist and farther him in all honest ways of improveing or preserving them, by any neighborly and friendly office. Opportunities of this do many times fall out: A man may sometimes by his power or persuasion deliver his neighbors goods out of the hands of a thief, or oppressor; sometimes again by his advice and counsel, he may set him in a way of thriving, or turn him from some ruinous course; and many other occasions there may be of doing good turns to another, without any loss or damage to ourselves, and then we are to do them, even to our rich neighbors, those that are as wealthy (perhaps much more so) as ourselves; for though *Charity* do not bind us to give to those that want it less then ourselves, yet whenever we can further their profit, without less'ning our own store, it requires it of us: Nay, if the damage be but light to us in comparison of the advantage to him, it will become us rather to hazard that light damage, then lose him that greater advantage.

2. But towards our *poor* brother, Charity tyes us to much more; we are there only to consider the supplying of his wants, and not to stick at parting with what is our own, to relieve him, but as far as we are able give freely what is necessary to him. This duty of *Almsgiving* is

perfectly necessary for the approving our love not only to men, but even to God himself, as St. *John* tells us, 1 *Jo.* 3. 17. *Whoso hath this worlds goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* 'Tis vain for him to pretend to love either God or man, who loves his money so much better, that he will see his poor brother (who is a man, and bears the image of God) suffer all extremities, rather then part with anything to relieve him: On the other side, the performance of this duty is highly acceptable with God, as well as with men.

3. 'Tis called, *Heb.* 13. 16. *A sacrifice wherewith God is well pleased;* and again, *Phil.* 4. 18. St. *Paul* calls their alms to him, *a Sacrifice acceptable, well-pleasing to God,* and the Church hath always looked on it as such; and therefore joined it with the soleumest part of worship, the holy Sacrament. But because even sacrifices themselves under the Law, were often made unacceptable by being maimed and blemished, it will here be necessary to enquire what are the due qualifications of this Sacrifice.

4. Of *these* there are some that respect the *motive,* some the *manner* of our giving. The motive may be *threefold,* respecting God, our neighbor and ourselves. That which respects God is obedience and thankfulness to him: he has commanded we should give alms, and therefore one special end of our doing so, must be the obeying that precept of his. And it is from his bounty alone that we receive all our plenty, and this is the properest way of expressing our thankfullness for it; for as the *Psalmist* saith, *our goods extend not unto God, Psal.* 16. 2. That tribute which we desire to pay out of our estates, we cannot pay to his person. 'Tis the poor, that are as it were his Proxey and receivers, and therefore what ever we should by way of thankfullness give back again unto God, our alms is the way of doing it: *Secondly,* in respect of our neighbor, the motive must be a true love and compassion to him, a tender fellow-feeling of his wants, and desire of his comfort and relief: *Thirdly,* in respect of ourselves, the motive is to be the hope of that eternal reward promised to this performance. This Christ points out to us, when he bids us *lay up our treasure in heaven, Mat.* 6. 20. And to *make us friends of the Mammon of unrighteousness, that they may receive us into everlasting habitations, Luk.* 16. 9. That is by a charitable dispensing of our temporal goods to the poor, to lay up a stock in heaven to gain a title to those endless felicities, which God hath promised to the charitable. That is the harvest we must expect of what we sow in these works of mercy, which will be so rich as would abundantly recompense us, though we should as the Apostle speaks, 1 *Cor.* 13. 3. *Bestow all our goods to feed the poor:* But then we must be sure we make this our sole aim, and not instead of this propose to ourselves the praise of men, as the motive of our charity, for that will rob us of the other; this is expressly told us by Christ, *Mat.* 6. *They that set their hearts on the credit,* they shall gain with men, must take that as their portion, ver. 3. *verily I say unto you, they have their reward;* they chose, it seems, rather to have men their Pay-masters, then God, and to them they are turned off, that little airy praise they get from them, is all the reward they must expect: *Ye have no reward of my Father which is in heaven,* ver. 1. we have therefore need to watch our hearts narrowly, that this desire of vain glory steal not in, and befool us into that miserable exchange of a vain blast of men's breath for those substantial and eternal joys of heaven.

5. In the *second* place we must take care of our *alms-giving,* in respect of the manner; and in that, *first,* we must give cheerfully; men usually value a small thing, that is given cheerfully, and with a good heart, more then a much greater, that is wrung from a man with grudging and unwillingness; and God is of the same mind, he *loves a cheerful giver,* 2 *Cor.* 9. 7. Which the Apostle makes the reason of the foregoing exhortation, of not *giving grudgingly, or as of necessity,* ver. 6. And sure 'tis no unreasonable thing, that is herein required of us, there being no duty that has to human nature, more of pleasure and delight, unless it be where covetousness or cruelty have quite workit out the man, & put a ravenous beast in his stead. Is it not a most ravishing pleasure to him that hath any bowels, to see the joy that a seasonable alms brings to a poor wretch? how it revives and puts new spirits in him, that was even sinking? certainly the most sensual creature alive knows not how to bestow his money on anything, that shall bring him in so great a delight, and therefore me thinks it should be no hard matter to give not only without grudging, but even with a great deal of alacrity and cheerfulness, it being the fetching in of pleasure to ourselves.

6. There is but *one objection* can be made against this, and that is, that the danger of *impoverishing ones self* by what one gives, may take off that pleasure, and make men either not give at all, or not so cheerfully. To this I answer: That *first* were this hazard never so apparent, yet it being the command of God, that we shall thus give, we are yet to obey cheerfully, and be as well content to part with our good; in pursuance of this duty, as we are many times called to do upon some other. In which case *Christ tells us, he that forsakes not all that he hath, cannot be his Disciple.*

7. But *secondly,* this is sure a vain supposition: God having particularly promised, the contrary to the Charicable, that it shall bring blessings on them, even in these outward things. *The liberal soul shall be made fat, and he that watereth shall be watered also himself,* Prov. 11. 25. *He that giveth to the poor shall not lack, Prov.* 28. 27. And many the like texts there are, so that one may truly say, this objection is grounded in direct unbelief. The short of it is, we dare not trust God for this: giving to the poor is directly the puting our wealth into his hands. *He that giveeth to the poor lendeth unto the Lord, Prov.* 19. 17. And that too on solemn promise of repayment, as it follows in that verse, *that which he hath given will he pay him again.* It is amongst men thought a great disparagement, when we refuse to trust them; it shows we either think them not sufficient, or not honest: How vile an affront is it then to God thus to distrust him? nay indeed how horrid blasphemy, to doubt the security of that, for which he has thus expressly past his word, who is Lord of all, and therefore cannot be insufficient, and who is the God of truth, and therefore will not fail to make good his Promise? Let not then that *infidel fear* of future want, contract and shut up thy bowels from thy poor brother; for though he be never likely to pay thee, yet God becomes his Surety, and enters bond with him, and will most assuredly pay thee with increase. Therefore it is so far from being damage to thee, thus to give, that it is thy great advantage: Any man would rather choose to put his money in some sure hand, where he may both improve, and be certain of it at his need, then to let it lie unprofitably by him, especially if he be in danger of thieves, or other accidents, by which he may probably loose it: Now alas! all that we possess is in minutely *danger of losing;* innumerable accidents there are, which may in an instant bring a rich man

to beggary; he that doubts this, let him but read the *story* of *Job,* and he will there find an example of it: And therefore what so prudent course can we take for our wealth, as to put it out of the reach of those accidents, by thus lending it to God, where we may be sure to find it ready at our greatest need and that too with improvement and increase; in which respect it is that the Apostle compares *Alms* to *Seed,* 2 *Cor.* 9. 10. We know it is the nature of Seed that is sown, to multiply and increase, and so does all our acts of mercy, they return nor single and naked to us, but bring in their sheaves with them, a most plenteous & bountiful harvest. God deals not with our *alms,* as we too often do with his graces, wrap them *up in a napkin,* so that they shall never bring in any advantage to us, but makes us most rich returns: and therefore we have all reason most cheerfully, yea, joyfully to set to this duty, which we have such invitations to, as well in respect of our own interests, as our neighbors needs.

8. *Secondly,* We must *give seasonably:* it is true indeed there are some so poor, that an Alms can never come *unseasonably,* because they always want, yet even to them there may be some *special* seasons of doing it, to their greater advantage; for sometimes an Alms may not only deliver a poor man from some present extremity, but by the right *timeing* of it, may set him in some way of a more comfortable subsistence afterward. And for the most, I presume it is a good *Rule,* to dispence what we intend to any, as *soon* as may be, for delays are hurtful oftentimes both to them & ourselves; *first,* as to them, it is sure, the longer we delay, the longer they groan under the present want, & after we have designed them a relief, it is in some degree a cruelty to defer bestowing of it, for so long we prolong their sufferings; you will think him a hard hearted *Physician,* that having a certain cure for a man in pain, should when he might presently apply it make unnecessary delays, & so keep the poor man still in torture: and the same it is here; we want of the due compassion, if we can be content our poor brother should have one hour of unnecessary suffering, when we have present opportunity of relieving him, or if he be not in such an extremity of want, yet whatever we intend him for his greater comfort, he loses so much of it, as the time of the delay amounts to: *Secondly,* in respect of ourselves; tis ill to defer, for thereby we give advantage to the temptations either of *Satan* or our own covetous humor, to dissuade us from it. Thus it fares too often with many Christian duties; for want of a speedy execution, our purposes cool, and never come to act; so many resolve they will repent, but because they set not immediately upon it, one delay succeeds another, and keeps them from ever doing it at all; and so 'tis very apt to fall out in this case, especially with men, who are of a covetous temper, and therefore they of all others should not trust themselves thus to delay.

9. *Thirdly,* We should take care to give *prudently,* that is to give most, where it is most needed, and in such a manner, as may do the receiver most good: Charities do often miscarry for want of this care, for if we give at all adventures to all that seem to want, we may sometimes give more to those, whose sloth and lewdness is the cause of their want then to those who best deserve it, and so both encourage the one in their idleness, and disable ourselves from giving to the other. Yet I doubt not such may be the present wants even of the most unworthy, that we are to relieve them, but where no such pressing need is, we shall do best to choose out the fitter objects of charity, such are those who either are *not able* to labor, or else have a *greater charge* then their labor can maintain, and to those our alms

should be given also in such manner as may be most likely to do them good the manner of which may differ according to the circumstances of their condition; it may to some be best perhaps, to give them by little and little, to others the giving it all at once may tend more to their benefit; and sometimes a *seasonable loan* may do as well as a gift, and that may be in the power sometimes of those who are able to give but little: But when we thus lend on charity, we must lend freely without Use, and also with a purpose, that if he should prove unable to pay, we will forgive so much of the principal as his needs require, and our abilities will permit. They want much of this charity, who clap up *poor debtors* in prison, when they know they have nothing to answer the debt, which is a great cruelty to make another miserable, when nothing is gained to ourselves by it.

10. *Fourthly,* We should give *liberally,* we must not be strait handed in our *alms,* and give by such pitiful scantlings, as will bring almost no relief to the receiver, for that is a kind of mockery; 'tis as if one should pretend to feed one that is almost famished by giving him a crumb of bread, such Doles as that would be most ridiculous, yet I fear 'tis too near the proportion of some men's alms; such men are below those Disciples we read of, who knew only the Baptism of *John,* for 'tis to be observed, that *John the Baptist,* who was but the fore-runner of Christ, makes it a special part of his Doctrine, that he *that hath two coats should impart to him that hath none, Lu•.* 3. 11. He says not, he that hath some great Wardrobe, but even he that hath *but two coats* must part with one of them; from whence we may gather that whatsoever is above (not our vanity but) our need should thus be disposed of, when our brethren's necessity requires it. But if we look into the *first* time of the Gospel, we shall find Christianity far exceeded this proportion of *Johns,* the *converts* assigned not a part only, but frankly *gave all to the use of the Brethren, Acts* 4. and though that being upon an extraordinary occasion, will be no measure for our constant practice yet it may show us how prime and fundamental a part of Christianity, this of Charity is, that at the very first founding of the Church, such vast degrees of it were practiced; and if we farther consider what precepts of love are given us in the Gospel, even to the *laying down our lives for the brethren,* 1 *Jo.* 3. 16. We cannot imagine our goods are in God's account so much more precious then our lives, that he would command us to be prodigal of the one, and yet allow us to be sparing of the other.

11. A multitude of Arguments might be brought to recommend this bounty to all that profess Christ; I shall mention only two, which I find used by St. *Paul* to the *Corinthians* on this occasion. The *first* is the example of Christ, 2 *Cor.* 8. 9. *For ye know the Grace of our Lord Jesus Christ, who though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* Christ emptied himself of all that glory and greatness, he enjoyed in Heaven with his Father, and submitted himself to a life of much meanness and poverty, only to enrich us. And therefore for shame, let us not grudge to empty our Coffers, to lessen somewhat of our heaps, to relieve his poor members. The *second* is the expectation of reward, which will be more or less, according to the degrees of our Alms, 2 *Cor.* 9. 6. *He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully.* We think him a very improvident husband-man, that to save a little seed at present, sows so thin, as to spoil his crop; and the same folly 'twill be in us, if by the sparingness of our Alms, we make ourselves a lank harvest hereafter, lose either all, or a great part of those rewards which God hath

provided for the liberal Alms-Giver. What is the *proportion* which may be called a liberal giving, I shall not undertake to set down, there being degrees even in liberality, one may give liberally, & yet another give more liberally then he; besides, liberality is to be measured, not so much by what is given as by the ability of the giver; A man of a mean estate may give less then one of a great, and yet be the more liberal person, because that little may be more out of his, then the greater is out of the others. Thus we see Christ pronounces the poor widow to *have given more to the Treasury, then all the rich men,* Luke. 21. 3. not that her *two mites* were more then their *rich* gifts, but that it was more for her, she having left nothing behind, whereas they gave out of their abundance what they might easily spare. Every man must herein judge for himself; we see the Apostle, though he earnestly press the *Corinthians* to bounty, yet prescr•bes not to them how much they shall give, but leaves that to their own breasts, 2 *Cor.* 9. 7. *Every man according as he purposeth in his heart, so let him give.* But let us still remember, that the more we give (provided we do not thereby fail in the support of those, that most immediately depend on us) the more acceptable it will be to God, and the more rewardable by him. And to secure the performance of the duty of Alms-giving (what ever the proportion be) we may do very well to follow the advice St. *Paul* gives the *Corinthians* in this matter, 1 *Cor.* 16. 2. *Upon the first day of the week let everyone of you lay by him in store as God hath prospered him;* If men would do thus, lay by somewhat *weekly* in store for this work of Charity, it were the surest way not to be unprovided of somewhat to give, when an occasion offered itself, and by giving so by little and little, the expense would become less sensible, and so be a means to prevent those *grudgings,* and *repinings,* which are apt to attend men in greater disbursements; And sure this were in other respects also a very proper course, for when a trades-man casts up his weekly account, and sees what his gains have been, 'tis of all others the most seasonable time to offer this tribute to God out of what he hath by his blessing gained; If any will say they cannot so well weekly reckon their gains, as by longer spaces of time, I shall not contend with them for that precise time, let it be done monthly, or quarterly, so it be done: But that somewhat should still be laid by in bank for these uses rather then left loose to our sudden Charities is sure very expedient, and I doubt not, whoever will make trial of it, will upon experience acknowledge it to be so.

12. The *fourth* exercise of our *Charity* is towards the credit of our neighbor: and of this we may have many occasions; sometimes towards the innocent, and sometimes also towards the guilty. If one whom we know to be an innocent person, be slandered, and traduced, *Charity* binds us to do what we may for the declaring his innocence, and delivering him from that false imputation, and that not only by witnessing when we are called to it, but by a voluntary offering our testimony on his behalf, or if the accusation be not before a Court of Justice, and so there be no place for that our more solemn testimony, but that it be only a slander tost from one to another, yet even there we are to do what we can to clear him, by taking all occasions publicly to declare what we know of his innocence. But even to the guilty there is some *Charity* of this kind to be performed, sometimes by concealing the fault, if it be such that no other part of *Charity* to others make it necessary to discover, or be it not so notorious, as that it will be sure to betray itself: The wounds of Reputation are of all others the most incurable, and therefore it may well become *Christian Charity* to prevent them, even

where they have been deserved; and perhaps such a tenderness in hiding the fault may sooner bring the offender to *Repentance,* if it be seconded (as it ought to be) with all earnestness of private admonition: But if the fault be such, that it be not to be concealed, yet still there may be place for this *Charity,* in extenuating, and lessening it, as far as the circumstances will bear; As if it were done suddenly, and rashly, *Charity* will allow some abatement of the Censure, which would belong to a designed, and deliberate act; and so proportionably in other circumstances. But the most frequent exercises of this *Charity* happen towards those, of whose either innocence or guilt we have no knowledge, but are by some doubtful actions brought under suspicion: And here we must remember, that it is the property of love, *not to think evil,* to judge the best; and therefore we are both to abstain from uncharitable conclusions of them ourselves, and as much as lies in us, to keep others from them also, and so endeavor to preserve the credit of our neighbor, which is oftentimes as much shaken by unjust suspicions, as it would be by the truest accusation. To these cases, I suppose belongs that precept of Christ, *Mat.* 7. 1. *Judge not;* and when we consider, how that is backed in the following words, *That ye be not judged,* we shall have cause to believe it no such light matter, as the world seems to account it; Our merciful judging of others will be paid home to us, in the strict, and severe Judgment of God.

13. I have now gone through this *Active Charity,* as it relates to the four several capacities of our brethren, many of the particulars whereof were before briefly mentioned, when we spake of *Justice.* If any think it improper, that the same acts should be made part of *Justice,* and *Charity* too, I shall desire them to consider, that *Charity* being by Christ's command become a debt to our brethren, all the parts of it may in that respect be ranked under the head of *Justice,* since 'tis sure paying of debts is a part of that: Yet because in our common use we do distinguish between the offices of *Justice* and *Charity,* I have chose to enlarge on them in particular referenc to *Charity.* But I desire it may still be remembered, that whatsoever is under precept, is so much a due from us, that we sin not only against *Charity,* but *Justice* too, if we neglect it; Which deserves to be considered, the more to stir up our care to the performance, and the rather, because there seems to be a common error in this point; Men look upon their acts of mercy, as things purely voluntary, that they have no obligation to; and the effect of it is this, that they are apt to think very highly of themselves, when they have performed any, though never so mean, but never blame themselves, though they omit all: which is a very dangerous, but withal a very natural fruit of the former persuasion. If there be any Charities wherein Justice is not concerned, they are those which for the height and degrees of them are not made matter of strict duty, that is, are not in those degrees commanded by God, and even after these 'twill be very reasonable for us to labor; but that cannot be done without taking the lower and necessary degrees in our way; and therefore let our first care be for them.

14. To help us wherein there will be no better means, then to keep before our eyes that grand rule of *Loving our Neighbors as ourselves;* This the Apostle makes the sum of our *Whole duty to our Neighbors,* Rom. 13. 9. let this therefore be the standard, whereby to measure all thy actions, which relate to others; When ever any necessity of thy Neighbors presents itself to thee, ask thyself, whether if thou wert in the like case, thy love to thyself would not make

thee industrious for relief, and then resolve thy love to thy Neighbor must have the same effect for him. This is that *Royal Law,* as St. *James* calls it, *Jam.* 2. 8. which all that profess themselves subjects to Christ, must be ruled by; and whosoever is so will not fail of performing all Charities to others, because 'tis sure he would upon the like occasions have all such performed to himself. There is none, but wishes to have his good name defended, his poverty relieved, his bodily sufferings succoured; Only it may be said, that in the spiritual wants, there are some so careless of themselves, that they wish no supply, they desire no reproofs, no instructions, nay, are angry when they are given them; it may therefore seem that such men are not by virtue of this rule tied to those sorts of Charities. To this I answer, that the *love of ourselves,* which is here set as the measure of that to our Neighbor, is to be understood to be that reasonable love, which men ought to have, and therefore though a man fail of that due love he owes himself, yet his Neighbor hath not thereby forfeited his right, he has still a claim to such a degree of our love, as is answerable to that, which in right we should bear to ourselves, and such I am sure is this care of our spiritual estate, and therefore 'tis not our despising our own Souls, that will absolve us from Charity to other men's, yet I shall not much press this duty in such men, it being neither likely that they will be persuaded to it, or do any good by it, their ill example will overwhelm all their good exhortations, and make them unfruitful.

15. There is yet one act of Charity behind, which does not properly fall under any one of the former heads, & yet may relate to them all, and that is, the *Making peace,* and amity among others; By doing whereof we may much benefit both the Souls, Bodies, Goods, and Credit of our brethren; for all these are in danger by strife and contention. The reconciling of enemies is a most blessed work, and brings a blessing on the actors: We have Christ's word for it, *Blessed are the Peace-makers,* Mat. 5. 9. and therefore we may be encouraged diligently to lay hold of all opportunities of doing this office of Charity, to use all our Art, and endeavor to take up all grudges and quarrels we discern among others; Neither must we only labor to restore peace where it is lost, but to preserve it where it is: *First,* generally, by striving to beget in the heart of all we converse with a true value of that most precious Jewel, Peace; *Secondly,* particularly, by a timely prevention of those jars, and unkindnesses, we see likely to fall out. It may many times be in the power of a discreet friend or neighbor, to cure those mistakes, and misapprehensions, which are the first beginnings of quarrels and contentions; and it will be both more easy and more profitable, thus to prevent, then pacify strifes. 'Tis sure 'tis more easy, for when a quarrel is once broken out, 'tis like a violent flame, which cannot so soon be quenched, as it might have been, whilst it was but a smothering fire. And then 'tis also more profitable, for it prevents many sins, which in the progress of an open contention, are almost sure to be committed. *Solomon* says, *In the multitude of words there wanteth not sin,* Prov. 10. 19. which cannot more truly be said of any sorts of words, then those that pass in anger, and then though the quarrel be afterwards composed, yet those sins will still remain on their account; and therefore it is a great Charity to prevent them.

16. But to fit a man for this so excellent an Office of *Peace Making,* 'Tis necessary that he be first remarkably peaceable himself; for with what face canst thou persuade others to that which thou wilt not perform thyself? or how canst thou expect thy persuasions should

work? 'twill be a ready reply in every man's mouth, *Thou Hypocrite, cast out first the beam out of thine own eye,* Matth. 7. 5. and therefore be sure thou qualify thyself for the work. There is one point of Peaceableness which seems to be little regarded among men, and that is in the case of *Legal trespasses;* Men think it nothing to go to *Law* about every petty trifle, and as long as they have but Law on their side, never think they are to blame: but sure had we that true Peaceableness of spirit which we ought, we should be unwilling for such slight matters to trouble and disquiet our Neighbors. Not that all going to Law is utterly unchristian, but such kind of suits especially, as are upon contentiousness, and stoutness of humor, to defend such an inconsiderable right, as the parting with will do us little or no harm, or which is yet worse, to avenge such a trespass. And even in greater matters, he that shall part with somewhat of his Right for love of Peace, does surely the most Christianly, & most agreeably to the advice of the Apostle, *Cor.* 6. 7. rather to *take wrong,* and *suffer ourselves to be defrauded.* But if the damage be so unsupportable, that it is necessary for us to go to Law, yet even then we must take care of preserving Peace; *first,* by carrying still a friendly, and Christian temper towards the party, not suffering our hearts to be at all estranged from him; *secondly,* by being willing to yield to any reasonable terms of agreement, whenever they shall be offered; and truly if we carry not this temper of mind in our suits, I see not how they can be reconcilable with that peaceableness so strictly required of all Christians. Let those consider this who make it their pleasure themselves to disquiet their Neighbor, or their trade to stir up others to do it. This tender regard of Peace both in ourselves, and others, is absolutely necessary to be entertained of all those, who own themselves to be the servants of him, whose title it is to be the *Prince of Peace,* Isai. 9. 6.

17. All that remains to be touched on concerning this *Charity* of the Actions, is the extent of it, which must be as large as the former of the affections, even to the taking in not only strangers, and those of no relation to us, but even of our bitterest enemies. I have already spoken so much of the Obligation we are under to forgive them, that I shall not hear say anything of that, but that being supposed a duty, 'twill sure then appear no unreasonable thing to proceed one step further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and so 'twill be no hard matter even to flesh and blood to do all kind things to them. And indeed this is the way, by which we must try the sincerity of our forgiveness: 'Tis easy to say, I forgive such a man, but if when an opportunity of doing him good is offered, thou declinest it, 'tis apparent there yet lurks the old malice in thy heart; Where there is a thorough forgiveness, there will be as great a readiness to benefit an enemy as a friend: nay perhaps in some respects a greater, a true charitable person looking upon it as an especial prize, when he has an opportunity of evidencing the truth of his reconciliation, and obeying the precept of his Savior, by *doing good to them that hate him,* Matth. 5. 44. Let us therefore resolve that all actions of kindness are to be performed to our enemies, for which we have not only the command, but also the example of Christ, who had not only some inward relentings towards us his obstinate, and most provoking enemies, but shown it in acts, and those no cheap, or easy ones, but such as cost him his dearest blood. And surely we can never pretend to be either obeyers of his command, or followers of his example, if we grudge to testify our loves to our enemies by

those so much cheaper ways of feeding them in hunger, and the like, recommended to us by the Apostle, *Rom.* 12. 20. But if we could perform these acts of kindness to enemies in such manner as might draw them from their enmity, and win them to Peace, the Charity would be doubled: And this we should aim at, for that we see the Apostle sets as the end of the forementioned acts of feeding, &c. that we may *heap coals of fire on their heads,* not coals to burn, but to melt them into all love and tenderness towards us; and this were indeed the most complete way of *imitating Christ's example,* who in all he did and suffered for us, designed the reconciling of us to himself.

18. I have now shown you the several parts of our duty to our Neighbor, towards the performance whereof I know nothing more necessary, then the turning out of our hearts that self love which so often possesses them, and that so wholly, that it leaves no room for Charity, nay, nor justice neither to our Neighbor. By this *self-love* I mean not that *true love* of ourselves, which is the love and care of our Souls (for that would certainly help, not hinder us in this duty) but I mean that immoderate love of our own worldly interests, and advantages, which is apparently the root of all, both injustice and uncharitableness towards others. We find this sin of *self-love* set by the Apostle in the head of a whole troop of sins, 2 *Tim.* 3. 2. as if it were some principal officer in Satan's camp, and certainly, not without reason, for it never goes without an accursed train of many other sins, which like the *Dragons tail Rev.* 12. 4. sweeps away all care of duty to others. We are by it made so vehement, and intent upon the pleasing ourselves, that we have no regard to anybody else, contrary to the direction of S. *Paul, Rom.* 15. 2. Which is *not to please ourselves, but every man to please his Neighbor for his good to edification;* which he backs with the example of Christ, verse 3. *For even Christ pleased not himself:* If therefore we have any sincere desire to have this virtue of charity rooted in our hearts, we must be careful to weed out this sin of self-love, for 'tis impossible they can prosper together.

19. But when we have removed this hindrance, we must remember that this, as all other graces proceeds not from ourselves, it is the *gift of God,* and therefore we must earnestly pray to him to work it in us, to send his holy Spirit, which once appeared in the form of a dove, a *meek* and *gall-less* creature, to frame our hearts to the same temper, and enable us rightly to perform this duty.

20. I have now past through those several branches I at first proposed, and shown you what is our *duty to God, ourselves, and ourneighbour:* Of which I may say as it is, *Luk.* 10. 28. *This do and thou shalt live.* And surely it is no impossible task to perform this in such a measure, as God will graciously accept, that is in Sincerity, though not in perfection, for God is not that austere master, *Luk* 19. 20. *That reaps where he has not sowed,* he requires nothing of us, which he is not ready by his grace to enable us to perform; if we be not wanting to ourselves, either in asking it by prayer, or in using it by diligence. And as it is not impossible, so neither is it such a sad melancholy task, as men are apt to think it. 'Tis a special policy of *Satan's,* to do as the *spies* did, *Num.* 23. 28. bring up an ill report upon this good land, this *state of Christian life,* thereby to discourage us from entering into it, to fright us, with I know not what Giants we shall meet with; but let us not thus be cheated, let us but take the courage to try, and we

shall indeed find it a *Canaan, a land flowing with milk and honey:* God is not in this respect to his people a *wilderness, a land of darkness, Jer.* 2. 31. His service does not bereave men of any true joy, but helps thou to •• great deal: *Christ's yoke is an easy,* nay a *pleasant yoke,* his *burden a light,* yea *a gracious burden.* There is in the practice of Christian duties a great deal of present pleasure, and if we feel it not, it is because of the resistance our vicious and sinful customs make, which by the contention raises an uneasiness. But then first that is to be charged only to ourselves, for having got those ill customs, and thereby made that hard to us, which in itself is most pleasant, the duties are not to be accused for it. And then secondly, even there the pleasure of subduing those ill habits, overcoming those corrupt customs is such, as hugely outweigheth all the trouble of the combat.

21. But it will perhaps be said, that some parts of piety are of such a nature, as will be very apt to expose us to persecutions, and sufferings in the world, and that those *are not joyous, but grievous;* I answer, that even in those there is matter of joy: we see the Apostles thought it so, *they rejoiced that they were counted worthy to suffer for Christ's name, Acts* 4. 41. and S. *Peter* tells us, *that if any suffer as a Christian, he is to glorify God for it,* 1 *Pet.* 4. 16. There is such a force and virtue in the testimony of a good Conscience, as is able to change the greatest suffering into the greatest triumph, and that testimony we can never have more clear, and lively, then when we suffer for righteousness sake; so that you see *Christianity* is very amiable even in its saddest dress, the inward comforts of it do far surpass all the outward tribulations that attend it, and that even in the instant, while we are in the state of warfare upon earth. But then if we look forward to the crown of our victories, those eternal rewards in heaven, we can never think those tasks sad, though we had nothing at present to sweeten them, that have such recompenses await them at the end, were our labors never so heavy, we could have no cause to faint under them: Let us therefore when ever we meet with any discouragements in our course, fix our eye on this rich prize, and then *run with patience the race which is set before us,* Heb. 12. 2. Follow the *Captain of our salvation* through the greatest sufferings, yea even through the same red sea of blood which he hath waded, whenever our obedience to him shall require it; for though our fidelity to him should bring us to death itself, we are sure to be no losers by it, for to such he hath promised a *Crown of life,* the very expectation whereof is able to keep a Christian more cheerful in his fetters and dungeon, then a worldling can be in the midst of his greatest prosperities.

22. All that remains for me farther to add, is earnestly to entreat and beseech the Reader, that without delay, he puts himself into this so pleasant and gainful a course, by setting sincerely to the practice of all those things, which either by this *Book,* or by any other means he discerns to be his duty, and the further he hath formerly gone out of his way, the more haste it concerns him to make to get into it, and to use the more diligence in walking in it. He that hath a long journey to go, and finds he hath lost a great part of his day in a wrong way, will not need much entreaty, either to turn into the right, or to quicken his pace in it. And this is the case of all those that have lived in any course of sin, they are in a wrong road, which will never bring them to the place they aim at; Nay, which will certainly bring them to the place they most fear and abhor; much of their day is spent, how much will be left to finish their journey in, none knows, perhaps the next hour, the next minute the night of

death may overtake them; what a madness is it then for them to defer one moment to turn out of that path which leads to certain destruction, and to put themselves in that, which will bring them to bliss and glory? Yet so are men bewitched, and enchanted with the deceitfulness of sin, that no entreaty, no persuasion can prevail with them, to make this so reasonable so necessary a change, not but that they acknowledge it needful to be done, but they are unwilling to do it yet, they would enjoy all the pleasures of sin as long as they live, & then they hope at their death, or some little time before it, to do all the business of their Souls; But, alas! Heaven is too high to be thus jumpt into, the way to it is a long and leasurely ascent, which requires time to walk. The hazards of such deferring are more largely spoken of, in the Discourse of Repentance, I shall not here repeat them, but desire the Reader seriously to lay them to heart, and then surely he will think it seasonable counsel that is given by the wise man, *Eccles.* 5. 7. *Make no tarrying to turn to the Lord, and put not off from day today.*

FINIS.

PRIVATE DEVOTIONS For several OCCASIONS. ORDINARY and EXTRAORDINARY.

LONDON, Printed for *T. Garthwait,* at the little North Door of *S. Paul's* Church, 1660.

CHRISTIAN READER,

I Have, for the help of thy Devotions, set down some *FORMS* of *PRIVATE PRAYER,* upon *several occasions:* If it be thought an om•ssion that there are none for Families, I must answer for myself, that it was not from any opinion that God is not as well to be worshipped in the Family as the Closet; but because the Providence of God and the Church hath already furnished thee for that purpose, infinitely beyond what my utmost care could do. I mean the *PUBLICK LITURGY,* or *COMMON PRAYER,* which for all public addresses to God (and such are Family prayers) are so excellent & useful, that we may say of it as *David* did of *Goliath's* sword, *1 Sam. 21. 9. There is none like it.*

DIRECTIONS* for the *MORNING.

As soon as ever thou awakest in the morning, lift up thy heart to God in this or the like short Prayer.

LORD, As thou hast awaked my Body from sleep, so by thy grace awaken my Soul from sin, and make me so to walk before thee this day and all the rest of my life, that when the last trumpet shall awake me out of my grave, I may rise to the life immortal, through Jesus Christ.

WHen thou hast thus begun, suffer not (without some urgent necessity) any worldly thoughts to fill thy mind, till thou hast also paid thy more solemn Devotions to Almighty God, and therefore during the time thou art dressing thyself (which should be no longer then common decency requires) exercise thy mind in some spiritual thoughts: as for example, consider to what *Temptations* thy business or company that day are most like to lay thee open, and arm thyself with Resolutions against them; or again, consider what *Occasions of doing service* to God, or good to thy neighbor are that day most likely to present

themselves, and resolve to embrace them; and also contrive how thou mayest improve them to the uttermost. But especially it will be sit for thee to Examine whether there have any *sin* escaped thee since thy last nights examination. If after these considerations any further leisure remain, thou mayest profitably employ it in meditating on the general Resurrection (whereof our rising from our beds is a Representation) and of that dreadful Judgment which shall follow it, and then think with thyself in what preparation thou art for it, and resolve to husband ca••fully every minute of thy time towards the fitting th•e for that great account. As soon as thou art ready retire to some private place, and there offer up to God thy Morning Sacrifice of Praise and Prayer.

PRAYERS *for the* MORNING.

At thy first kneeling down, say,

O Holy, Blessed and Glorious Trinity, three Persons and one God, have mercy upon me a miserable sinner.

LORD, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable to thee by Jesus Christ.

A THANKSGIVING.

O Gracious Lord, whose mercies endure for eever, I thy unworthy servant who have so deeply tasted of them, desire to render thee the tribute of my humblest praises for them: In thee, O Lord, I live, and move and have my being, thou first madest me to be, and then that I might not be miserable but happy, thou sendest thy Son out of thy bos•me to redeem me from the power of my sins by his Grace, and from the punishment of them by his Blood, and by both to bring me to his glory. Thou hast by thy mercy caused me to be born within thy peculiar fold, the Christian Church, where I was early consecrated to thee in Baptism, and have been partaker of all those spiritual helps which might aid me to perform that Vow I there made to thee; and when by my own willfulness or negligence I have failed to do it, yet thou in thy manifold mercies hast not forsaken me, but hast graciously invited me to repentance, afforded me all means both outward and inward for it, and with much patience hast attended and not cut me off in the acts of those many damning sins I have committed, as I have most justly deserved. It is, O Lord, thy restraining grace alone by which I have been kept back from any the greatest sins, and it is thy inciting and assisting grace alone, by which I have been enabled to do any the least good, therefore not unto me, not unto me, but unto thy name be the praises. For these and all other thy spiritual blessings, my soul doth magnify the Lord, and all that is within me praise his holy Name. I likewise praise thee for those many outward blessings I enjoy, as health, friends, food and raiment, the comforts as well as the necessaries of this life, for those continual protections of thy hand, by which I and mine are kept from dangers, and those gracious deliverances thou hast often afforded out of such as have befallen me; and for that mercy of thine whereby thou hast sweetened and all•yed those troubles thou hast not seen sit wholly to remove: for thy particular preservation of me this night, and all other thy goodness towards me; Lord, grant that I may render thee not only the fruit of my lips, but the obedience of my life, that so these blessings

here may be an earnest of those richer blessings thou hast prepared for those that love thee, and that for his sake whom thou hast made the Author of Eternal Salvation to all that obey him, even Jesus Christ.

A CONFESSION.

O Righteous Lord, who hatest iniquity, I thy sinful creature cast myself at thy feet, acknowledging that I most justly deserve to be utterly abhorred and forsaken by thee, for I have drunk iniquity like water, gone on in a continued course of sin and rebellion against thee, daily committing those things thou forbiddest, and leaving undone those things thou commandest; mine heart, which should be an habitation for thy spirit, is become a cage of unclean birds, of foul and disordered affections; and out of this abundance of the heart my mouth speaketh, my hands act, so that in thought, word, and deed I continually transgress against thee. *[Here mention the greatest of thy sins]* Nay, O Lord, I have despised that goodness of thine which should lead me to Repentance, hardening my heart against all those means thou hast used for my amendment. And now, Lord, what can I expect from thee but judgment and fiery indignation, that is indeed the due reward of my sins? But, O Lord, there is mercy with thee that thou may est be feared, O fit me for that mercy by giving me a deep and hearty Repentance, and then according to thy goodness let thy anger and thy wrath be turned away from me; look upon me in thy Son, my blessed Savior, and for the merit of his sufferings pardon all my sins: And, Lord, I beseech thee by the power of thy grace so to renew and purify my heart, that I may become a new creature, utterly forsaking every evil way, and living in constant, sincere, universal obedience to thee all the rest of my days, that behaving myself as a good and faithful servant, I may by thy mercy at the last be received into the joy of my Lord: Grant this for Jesus Christ his sake.

A PRAYER *for* GRACE.

O Most gracious God, from whom every good and perfect gift cometh, I wretched creature that am not able of myself so much as to think a good thought, beseech thee to work in me both to will and do according to thy good pleasure; enlighten ••, 〈◊〉 that I may know thee, and let me not be barren or unfruitful in that knowledge; Lord, work in my heart a true faith a purifying hope, and an unfeigned love towards thee, give me a full trust on thee, zeal for thee, reverence of all things that relate to thee; make me fearful to offend thee, thankful for thy mercies, humble under thy corrections, devout in thy service, sorrowful for my sins; and grant that in all things I may behave myself so as befits a creature to his Creator, a servant to his Lord; enable me likewise to perform that duty I owe to myself, give me that meekness, humility, and contentedness whereby I may always possess my soul in patience and thankfulness; make me diligent in all my duties, watchful against all temptations, perfectly pure and temperate, and so moderate in my most lawful enjoyments that they never become a snare to me; make me also, O Lord, to be so affected towards my neighbor, that I never transgress that royal Law of thine, of loving him as myself; grant me exactly to perform all parts of justice, yielding to all whatsoever by any kind of right becomes their due; and give me such bowels of mercy and compassion that I may never fail to do all acts of charity to all men, whether friends or enemies, according to thy command and example. Finally, I beseech

thee, O Lord, to sanctify me throughout, that my whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ; to whom with thee and the Holy Ghost be all honor and glory forever.

Amen.

INTERCESSION.

OBlessed Lord, whose mercy is over all thy works, I beseech thee to have mercy upon all men, and grant that the precious ransom which was paid by thy Son for all, may be effectual to the saving of all. Give thy enlightening grace to those that are in darkness, and thy converting grace to those that are in sin; look with thy tenderest compassions upon the Universal Church, O be favorable and gracious unto Zion, build thou the walls of Jerusalem, unite all those that profess thy Name to thee, by Purity, and Holiness, and to each other by Brotherly love. Have mercy on this desolate Church, and sinful Nation, thou hast moved the Land and divided it, heal the sores thereof for it shaketh, make us so truly to repent of those sins, which have provoked thy Judgments, that thou also mayest turn, and repent, and leave a blessing behind thee. Bless those whom thou hast appointed our Governors, whether in Church or State, so rule their hearts, and strengthen their hands, that they may neither want will nor power to punish wickedness and vice, and to maintain God's true Religion and Virtue. Have pity, O Lord, on all that are in affliction; be a Father to the fatherless, and plead the cause of the widow, comfort the feeble minded, support the weak, heal the sick, relieve the needy, defend the oppressed, and administer to everyone according to their several necessities; let thy blessings rest upon all that are near and dear to me, and grant them whatsoever thou seest necessary either to their bodies or their Souls. *[Here name thy nearest Relations]* Reward all those that have done me good, and pardon all those that have done, or wisht me evil, and work in them and me all that good which may make us acceptable in thy sight, through Jesus Christ.

For PRESERVATION.

OMerciful God, by whose bounty alone it is, that I have this day added to my life, I beseech thee so to guide me in it by thy grace, that I may do nothing which may dishonor thee, or wound my own soul, but that I may deligently apply myself to do all such good works, as thou hast prepared for me to walk in; and Lord I beseech thee, give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling, but that I and mine may be safe under thy gracious protection, through Jesus Christ.

O Lord, pardon the wanderings and coldness of these petitions, and d•all with me, not according either to my prayers or deserts, but according to my needs, and thine own rich mercies in Jesus Christ, in whose blessed Name and Words, I conclude these my imperfect Prayers; saying, *Our Father,* &c.

DIRECTIONS for NIGHT.

AT NIGHT, *when it draws towards the time of rest, bethink thyself, how thou hast passed the day, examine thine own heart, what sin either of Thought, Word, or Deed thou hast committed, what opportunity of doing good thou hast omitted, and whatsoever thou findest to accuse thyself of, confess humbly and penitently to God, renew thy purposes, and resolutions of amendment, and beg his pardon in Christ, and this not slightly, and only as of course, but with all devout earnestness, and heartiness, as thou wouldest do, if thou were sure thy death were as near approaching, as thy sleep, which for ought thou knowest may be so indeed, and therefore thou shouldest no more venture to sleep unreconciled to God, then thou wouldest dare to die so. In the next place, consider what special and extraordinary mercies thou hast that day received, as if thou hast had any great deliverance, either in thy inward man, from some dangerous temptations, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praise for the same; or if nothing extraordinary have so happened, and thou hast been kept even from the approach of danger, thou hast not the less, but the greater cause to magnify God, who hath by his protection so guarded thee, that not so much as the fear of evil hath assaulted thee. And therefore omit not to pay him the tribute of humble thankfulness, as well for his usual and daily preservations, as his more extraordinary deliverances. And above all, endeavor still by the considerations of his mercies to have thy heart the more closely knit to him, remembering that every favor received from him is a new engagement upon thee, to love and obey him.*

PRAYERS for NIGHT.

O Holy, blessed and glorious Trinity, three persons and one God, have mercy upon me a miserable sinner.

Lord I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable unto thee by Jesus Christ.

A CONFESSION.

O MOST Holy Lord God, who art of purer eyes then to behold iniquity, how shall I abominable wretch dare to appear before thee, who am nothing but pollution? I am defiled in my very nature, having a backwardness to all good, and a readiness to all evil; but I have defiled myself yet much worse by my own actual sins and wicked customs; I have transgressed my duty to thee, my neighbor, and myself, and that both in thought, in word, in deed, by doing those things which thou hast expressly forbidden, and by neglecting to do those things thou hast commanded me. And this not only through ignorance and frailty, but knowingly, and willfully, against the motions of thy Spirit, and the checks of my own conscience to the contrary. And to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own purposes and vows of amendment; yea, this very day I have not ceased to add new sins to all my former guilts. *[Here name the Particulars.]* And now, O Lord, what shall I say, or how shall I open my mouth, seeing I have done these things? I know that the wages of these sins is death; but O thou who willest not the death of a sinner, have mercy upon me; work in me, I beseech thee, a sincere contrition, and a perfect hatred of my sins, and let me not daily confess, and yet as daily renew them, but grant; O Lord, that from this instant I

may give a bill of Divorce to all my most beloved lusts, and then be thou pleased to marry me to thyself in truth, in righteousness and holiness. And for all my past sins, O Lord, receive a reconciliation; accept of that ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a propitiation▪ pardon all my offenses, and receive me to thy favor. And when thou hast thus spoken peace to my soul, Lord keep me that I turn not anymore to folly, but so establish me with thy grace, that no temptation of the world, the Devil or my own flesh may ever draw me to offend thee, that being made free from sin, and becoming a servant unto God, I may have my fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord.

A THANKSGIVING.

O Thou Father of Mercies, who art kind even to the unthankful, I acknowledge myself to have abundantly experimented that gracious property of thine, for notwithstanding my daily provocations against thee, thou still heapest mercy and loving kindness upon me. All my contempts and despisings of thy spiritual favors have not yet made thee withdraw them, but in the riches of thy goodness and long suffering thou still continuest to me the offers of grace and life in thy Son. And all my abuses of thy temporal blessings thou hast not punished with an utter deprivation of them, but art still pleased to afford me a liberal portion of them. The sins of this day thou hast not repaid as justly thou mightest, by sweeping me away with a swift destruction, but hast spared and preserved me according to the greatness of thy mercy. *[Here mention the particular mercies of that day.]* What shall I render unto the Lord for all these benefits he hath done unto me? Lord, let this goodness of thine lead me to repentance, and grant that I may not only offer thee thanks and praise, but may also order my conversation aright, that so I may at the last see the salvation of God, through Jesus Christ.

Here use the Prayer for Grace and that of Intercession appointed for the Morning.

***For* PRESERVATION.**

OBlessed Lord, the Keeper of Israel, that neither slumbrest nor sleepest, be pleased in thy mercy to watch over me this night, keep me by thy grace from all works of darkness, and defend me by thy power from all dangers, grant me moderate and refreshing sleep, such as may fit me for the duties of the day following. And, Lord, make me ever mindful of that time when I shall lie down in the dust; and because I know neither the day nor the hour of my Masters coming, grant me grace that I may be always ready, that I may never live in such a state as I shall fear to die in, but that whether I live, I may live unto the Lord; or whether I die, I may die unto the Lord, so that living and dying I may be thine, through Jesus Christ.

Use the same concluding prayer as in the Morning.

As thou art putting off thy clothes, think with thyself that the time approaches that thou must put off thy body also, and then thy Soul must appear naked before God's judgment Seat, *and therefore thou hadst need be careful to make it so clean and pure by repentance and holiness, that he who will not look on iniquity may graciously behold and accept it.*

Let thy Bed put thee in mind of thy Grave, and when thou liest down, say,

O Blessed Savior, who by thy precious death & burial didst take away the sting of death and power of the grave, grant me the joyful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my rest, for it is thou Lord only that makest me dwell in safety.

Into thy hands I commend my spirit, for thou hast redeemed it, O Lord, thou God of truth.

IN the ANTIENT CHURCH *there were besides morning and night four other times every day which were called* HOURS OF PRAYER, *and the zeal of those first Christians was such as made them constantly observed. It would be thought too great a strictness now in this lukewarm age to enjoin the like frequency, yet I cannot but mention the example, and say, that for those who are not by very necessary business prevented, it will be but reasonable to imitate it, and make up in public and private those* FOUR TIMES *of* PRAYER, *besides the* OFFICES *already set down for* MORNING *and* NIGHT: *and that none may be to seek how to exercise their devotions at these times, I have added divers* COLLECTS *for several Graces, whereof every man may use at each such time of prayer so many as his zeal and leisure shall point out to him, adding, if he please, one of the confessions appointed for morning or night, and never omitting the* LORD'S PRAYER.

But if any mars state of life be really so busy as will not allow him time for so long and solemn devotions, yet certainly there is no man so overlayed with business, but that he may sinde leisure oftentimes in a day to say the LORD'S PRAYER *alone, and therefore let him use that if he cannot more. But because it is the Character of a Christian,* Phil. 3. 20. That he hath his conversation in heaven, *it is very fit that besides these set times of Prayer, he should divers times in a day by short and sudden* EJACULATIONS *dart up his soul thither. And for this sort of devotion no man can want leisure, for it may be performed in the midst of business; the Artisicer at his work, the Husbandman at his Plough may practice it. Now as he cannot want time, so that he may not want matter for it, I have thought it not unuseful out of that rich storehouse, the* BOOK *of* PSALMS, *to furnish him with some texts, which may very fitly be used for this purpose, which being learned by heart will always be ready at hand to employ his devotion; and the matter of them being various, some for Pardon of sin; some for Grace, some for the light of God's countenance, some for the Church, some for Thanksgiving, &c. every man may fit himself according to the present need and temper of his soul.* I *have given these not as a full collection, but only as a taste, by which the Readers appetite may be raised to search after more in that Book, and other parts of holy Scripture.*

COLLECTS *for several* GRACES.

***For* FAITH.**

O Blessed Lord, whom without Faith it is impossible to please, let thy spirit I beseech thee work in me such a Faith as may be acceptable in thy •ight, even such as worketh by love, O let me not rest in a dead ineffectual Faith, but grant that it may be such as may show itself by my works, that it may be that victorious Faith which may enable me to overcome the

world, and conform me to the Image of that Christ, on whom I believe, that so at the last I may receive the end of my Faith, even the salvation of my soul, by the same Jesus Christ.

***For* HOPE.**

O Lord, who art the hope of all the ends of the earth, let me never be destitute of a well grounded hope, nor yet possessed with a vain presumption, suffer me not to think thou wilt either be reconciled to my sins, or reject my repentance, but give me, I beseech thee, such a hope as may be answerable to the only ground of hope, thy promises, and such as may both encourage and enable me to purify myself from all filthiness, both of flesh and Spirit, that so it may indeed become to me an anchor of the soul both sure and steadfast, entering even within the veil, whither the forerunner is for me entered, even Jesus Christ my High Priest and blessed Redeemer.

***For* THE LOVE *of* GOD.**

O Holy and gracious Lord, who art infinitely excellent in thyself, and infinitely bounti•ul and compassionate towards me, I beseech thee suffer not my heart to be so hardened through the deceitfulness of sin, as to resist such charms of love, but let them make deep and lasting impressions on my soul. Lord, thou art pleased to require my heart, and thou only hast right to it. O let me not be so sacrilegiously unjust as to alienate any part of it, but enable me to render it up whole and entire to thee. But, O my God, thou seest it is already usurped, the world with its vanities hath seized it, and like a strong man armed keeps possession, O thou who art stronger come upon him, and take this unworthy heart of mine as thine own spoil, refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit: Lord, if thou see it fit, be pleased to let me taste of those joys, those ravishments of thy love, wherewith thy Saints have been so transported. But if in this I know not what I ask, if I may not choose my place in thy Kingdom, yet O Lord, deny me not to drink of thy cup, let me have such a sincerity & degree of love, as may make me endure anything for thy sake, such a perfect love as may cast out all fear & all sloth too, that nothing may seem to me too grievous to suffer, or too difficult to do in obedience to thee, that so expressing my love by keeping thy Commandments, I may by thy mercy at last obtain that Crown of life, which thou hast promised to those that love thee, through Jesus Christ our Lord.

***For* SINCERITY.**

O Holy Lord, who requirest truth in the inward parts, I humbly beseech thee to purge me from all hypocrisy and unsincerity. The heart O Lord, is deceitful above all things, and my heart is deceitful above all hearts, O thou who searchest the heart and reins, try me, and seek the ground of my heart, and suffer not any accursed thing to lurk within me, but purify me even with fire, so thou consume my dross. O Lord, I cannot deceive thee, but I may most easily deceive myself, I beseech thee let me not rest in any such deceit, but bring me to a sight and hatred of my most hidden corruptions, that I may not cherish any darling lust, but make an utter destruction of every *Amalekite;* O suffer me not to speak peace to myself, when there is no peace, but grant I may judge of myself, as thou judgest of me, that I may never be

at peace with myself, till I am at perfect peace with thee, and by purity of heart be qualified to see thee in thy Kingdom, through Jesus Christ.

***For* DEVOTION *in* PRAYER.**

O Gracious Lord God, who not only permittest, but invitest us miserable and needy creatures, to present our petitions to thee, grant I beseech thee, that the frequency of my prayer may be some what proportionable to those continual needs I have of thy mercy: Lord, I confess, it is the greatest honor and greatest advantage, thus to be allowed access to thee, yet so sottish and stupid is my profane heart, that it shuns or frustrates the opportunities of it. My Soul, O Lord, is possessed with a spirit of infirmity, it is bowed together, and can in no wise lift up itself to thee. O be thou pleased to cure this sad, this miserable disease, to inspirit and inliven this earthy drosly heart, that it may freely mount towards thee, that I may set a true value on this most valuable privilege, and take delight in approaching to thee, and that my approaches may be with a reverence, some way answerable to that awful Majesty I come before, with an importunity and earnestness, answerable to those pressing wants I have to be supplied, and with such a fixedness and attention of mind, as no wandering thoughts may interrupt; that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into sin, but may so ask that I may receive, seek that I may find, knock that it may be opened unto me: that from praying to thee here, I may be translated to the praising thee eternally in thy glory, through the merits and intercession of Jesus Christ.

***For* HUMILITY.**

O Thou High and Lofty one, that inhabitest Eternity, yet art pleased to dwell with the humble spirit, pour into my heart I beseech thee, that excellent grace of Humility, which may utterly work out all those vain conceits I have of myself; Lord convince me powerfully of my own wretchedness, make me to see that I am miserable, and poor, and blind, and naked, and not only dust, but sin, that so in all thy dispensations towards me, I may lay my hand upon my mouth, and heartily acknowledge that I am less then the least of thy mercies, and greater then the greatest of thy judgments. And O Lord, grant me not only to walk humbly with my God, but even with men also, that I may not only submit myself to thy rebukes, but even to those of my fellow Christians, and with weekness receive and obey their admonitions. And make me so to behave myself towards all, that I never do anything through strife or vain glory; and to that end grant, that in low liness of mind I may esteem every other man better then myself, and be wiling that others should esteem them so also; that I neither nourish any high opinion of myself, nor covet one among others, but that despising the vain praise of men, I may seek that praise which cometh from thee only. That so instead of those mean servile Arts I have used to recommend me to the esteem of men, I may now employ all my industry and care to approve myself to thee, who resistest the proud, and givest grace to the humble: grant this, O Lord, for his sake, who humbled himself unto the death of the Cross, Jesus Christ.

***For the* FEAR of GOD.**

O Glorious Majesty, who only art high, and to be feared, possess my soul with a Holy awe and reverence of thee, that I may give thee the honor due unto thy Name, and may bear such a respect to all things which relate to thee, that I may never profane any Holy thing, or sacrilegiously invade what thou hast set apart to thyself. And, O Lord, since thou art a God that wilt not clear the guilty, let the dread of thy justice make me tremble to provoke thee in anything, O let me not so misplace my fear, as to be afraid of a man that shall die, and of the Son of man, who shall be made as grass, and forget the Lord my Maker; but replenish my Soul with that fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites, and keep me in a constant conformity to thy Holy will. Hear me, O Lord, I beseech thee, and put this fear in my heart, that I may not depart from thee, but may with fear and trembling work out my own Salvation, through Jesus Christ.

***For* TRUST *on* GOD.**

O Almighty Lord, who never failest them that must on thee, give me grace. I beseech thee, in all my difficulties and distresses, to have recourse to thee, to rest and depend on thee; thou shalt keep him, O Lord, in perfect peace, whose mind is staid on thee, O let me always rest on this firm P•llar, and never exchange it for the broken •eeds of worldly succors, suffer not my heart to be overcharged with the cares of this life, taking thought what I shall eat, or drink or wherewithal I shall be clothed, but grant, that having by honest labor and industry done my part, I may cheerfully commit myself to thy providence, casting all my care upon thee, and being careful for nothing, but to be of the number of those whom thou ownest and carest for, even such as keep thy Testimonies and think upon thy Commandments to do them. That seeking first thy Kingdom and the righteousness thereof, all these outward things may be added unto me, in such a measure as thy wisdom knows best for me; grant this O Lord, for Jesus Christ his sake.

***For* THANKFULNES.**

O Most Gracious and Bountiful Lord, who fillest all things living with good, and expectest no other return, but praise and thanksgiving, let me O Lord, never defraud thee of that so easy tribute, but let my heart be ever filled with the sense, and my mouth with the acknowledgement of thy mercies. It is a joyful and a pleasant thing to be thankful, O suffer me not I beseech thee, to loose my part in that Divine pleasure, but grant that as I daily receive blessings from thee, so I may daily from an affectionate and devout heart offer up thanks to thee, and grant that not only my lips, but my life may show forth thy praise, by consecrating myself to thy service, and walking in Holiness and Righteousness before thee all the days of my life, through Jesus Christ my Lord and blessed Savior.

***For* CONTRITION.**

O Holy Lord, who art a merciful embracer of true penitents, but yet a consuming fire towards obstinate sinners, how shall I approach thee, who have so many provoking sins to inflame thy wrath, and so little sincere repentance to incline thy mercy! O be thou pleased to soften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life, strike this rock, O Lord, that the waters may flow out, even floods of tears, to wash

my polluted conscience; my drowsy Soul hath too long slept securely in sin, Lord awake it though it be with thunder, and let me rather •••• thy terrors then not feel my sin. Thou sentest thy blessed Son to heal the broken hearted, but Lord, what will that avail me if my heart be whole. O break it that it may be capable of his healing virtue; and grant, I beseech thee, that having once tasted the bitterness of sin, I may fly from it, as from the face of a Serpent, and bring forth fruits of repentance in amendment of life, to the praise and glory of thy grace in Jesus Christ our blessed Redeemer.

***For* MEEKNES.**

O Blessed Jesu, who wast led as a sheep to the slaughter, let, I beseech thee, that admirable example of Meekness quench in me all sparks of anger and revenge, and work in me such a gentleness and calmness of Spirit as no provocations may ever be able to disturb. Lord, grant I may be so far from offering the least injury, that I may never return the greatest any otherwise then with prayers and kindness, that I who have so many talents to be forgiven by thee may never exact pence of my brethren, but that putting on bowels of mercy, meekness, longsuffering, thy peace may rule in my heart and make it an acceptable habitation to thee, who art the Prince of peace, to whom with the Father and holy Spirit be all honor and glory forever.

***For* CHASTITY.**

O Holy and Immaculate Jesus, whose first descent was into the Virgins womb, and who dost still love to inhabit only in pure and virgin hearts, I beseech thee send thy Spirit of purity to cleanse me from all filthiness both of flesh and spirit; my body, O Lord, is the Temple of the Holy Ghost, O let me never pollute that Temple with any uncleanness. And because out of the heart proceed the things that defile the man, Lord grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there, but enable me, I beseech thee, to keep both body and soul pure and undefiled, that so I may glorify thee here both in my body and spirit, and be glorified in both with thee hereafter.

***For* TEMPERANCE.**

O Gracious Lord, who hast in thy bounty to mankind afforded us the use of thy good creatures for our corporal refreshment, grant that I may always use this liberty with thankfulness and moderation; O let me never be so enslaved to that brutish pleasure of taste, that my Table become a snare to me, but give me, I beseech thee, a perfect abhorrence of all degrees of excess, and let me eat and drink only for those ends, and according to those measures which thou hast assigned me for health and not for luxury. And, Lord, grant that my pursuits may be not after the meat that perisheth, but after that which endureth to everlasting life, that hungering and thirsting after righteousness I may be filled with thy grace here, and thy glory hereafter, through Jesus Christ.

***For* CONTENTEDNES.**

O Merciful God, thy wisdom is infinite to choose, & thy love forward to dispence good things to us, O let me always fully and entirely resign myself to thy disposals, have no desires of

mine own, but a perfect satisfaction in thy choices for me, that so in whatsoever estate I am, I may be therein content. Lord grant I may never look with murmuring on my own condition, nor with envy on other men's. And to that end, I beseech thee, purge my heart of all covetous affections, O let me never yield up any corner of my Soul to Mammon, but give me such a contempt of these fading riches, that whether they increase or decrease I may never set my heart upon them, but that all my care may be to be rich towards God, to lay up my treasure in heaven, that I may so set my affections on things above, that when Christ who is my life shall appear, I may also appear with him in glory. Grant this, O Lord, for the merits of the same Jesus Christ.

***For* DILIGENCE.**

O Lord, who hast in thy wisdom ordained that man should be born to labor, suffer me not to resist that design of thine by giving myself up to sloth and idleness; but grant I may so employ my time and all other talents thou hast entrusted me with, that I may not fall under the sentence of the slothful and wicked servant; Lord, if it be thy will, make me some way useful to others, that I may not live an unprofitable part of mankind; but however, O Lord, let me not be useless to myself, but grant I may give all diligence to make my calling and election sure: My soul is beset with many and vigilant adversaries, O let me not fold my hands to sleep in the midst of so great dangers, but watch and pray, that I enter not into temptation, enduring hardness as a good soldier of Jesus Christ, till at the last from this state of warfare thou translate me to the state of triumph and bliss in thy Kingdom, through Jesus Christ.

***For* JUSTICE.**

O Thou King of righteousness, who hast Commanded us to keep judgment and do Justice, be pleased by thy grace to cleanse my heart and hands from all fraud and injustice, and give me a perfect integrity and uprightness in all my dealings. O make me ever abhor to use my power to oppress, or my skill to deceive my brother, and grant I may most strictly observe that sacred rule of doing as I would be done to, that I may not dishonor my Christian prof•ssion by an unjust or fraudulent life, but in simplicity and godly sincerity, have my conversation in this life, never seeking to heap up treasures of wickedness, but preferring a little with righteousness before great revenues without right. Lord, make me exactly careful to render to every man what by any sort of obligation becomes his due, that I may never break the bond of any of those relations that thou hast placed me in, but may so behave myself towards all, that none may have any evil thing to say of me, that so, if it be possible, I may have peace with all men, or however I may by keeping innocence and taking heed to the thing that is right, have peace at the last, even peace with thee, through Jesus Christ our Lord.

***For* CHARITY.**

O Merciful Lord, who hast made of one blood, and redeemed by one ransom all Nations of men, let me never harden my bowels against any that partake of the same nature and redemption with me, but grant me an universal charity towards all men. Give me, O thou

father of compassions, such a tenderness and meltingness of heart, that I may be deeply affected with all the miseries and calamities outward or inward of my brethren, and diligently employ all my abilities for their succor and relief. O let not an unchristian self love possess my heart, but drive out that accursed spirit, and let thy Spirit of love enter and dwell there, and make me seek not to please myself, but my neighbor for his good to edification, even as Christ pleased not himself, Lord, make me a faithful steward of all those talents thou hast committed to me for the benefit of others, that so when thou shalt call me to give an account of my stewardship, I may do it with joy and not with grief. Grant this merciful Lord, I beseech thee for Jesus Christ his sake.

***For* PERSEVERANCE**

O Eternal and unchangeable Lord God, who art the same yesterday and today, and forever. Be thou pleased to communicate some small Ray of that excellence, some degree of that stability to me thy wretched creature who am light and inconstant, turned about with every blast; my understanding is very deceivable, O establish it in thy truth, keep it from the snares of seducing spirits, that I may not be led away with the error of the wicked and fall from my own stedfastness: my will also, O Lord, is irresolute and wavering, and doth not cleave steadfastly unto God, my goodness is but as the morning cloud, and as the early dew it passeth away. O strengthen and confirm me, and whatever good work thou hast wrought in me, be pleased to accomplish and perform it until the day of Christ. Lord thou seest my weakness, and thou knowest the number and strength of those temptations I have to struggle with, O leave me not to myself, but cover thou my head in the day of battle and in all spiritual combats make me more then conqueror through him that loved me. O let no terrors or slatteries either of the world or my own flesh ever draw me from my obedience to thee, but grant that I may continue steadfast, immovable, always abounding in the work of the Lord; & by patient continuance in well doing, seek, & at last obtain glory, and honor, and Immortality, and eternal life, through Jesus Christ our Lord.

A Brief* Paraphrase *of the* LORD'S PRAYER *To be used as a Prayer.

[Our Father which art in Heaven.]

O LORD, who dwellest in the highest *heavens,* thou art the Author of our being, thou hast also begotten us again unto a lively hope, and carriest towards us the tenderness and bowels of a compassionate father. O make us to render to thee the love and obedience of children; and that we may resemble thee *our father in heaven* (that place of true delight and purity) give us a holy disdain of all the deceitful pleasures and foul pollutions of this world, and so raise up our minds that we may always have our conversation in heaven, from whence we look for our Savior the Lord Jesus Christ.

[1. *Hallowed be thy Name.]*

STRIKE such an awe into our hearts, that we may humbly reverence thee in *thy Name,* which is great, wonderful and holy, and carry such a sacred respect to all things that relate to thee

and thy worship, as may express our reverence of thy great Majesty. Let all the people praise thee, O God, let all the people praise thee.

[2. *Thy Kingdom come.]*

Establish thy Throne and rule forever in our souls, and by the power of thy grace subdue all those rebellious corruptions that exalt themselves against thee, they are those enemies of thine which would not that thou shouldst reign over them, O let them be brought forth and slain before thee, and make us such faithful subjects of this *thy Kingdom of Grace,* that we may be capable of the *Kingdom of Glory,* and then Lord Jesus come quickly.

[3. *Thy will be done in earth,* &c.]

ENABLE us by thy grace cheerfully to suffer *thy will* in all thy inflictions, and readily to perform it in all thy commands, give us of that heavenly zeal to thy service, wherewith the blessed Angels of thy presence are inspired, that we may obey thee with the like fervor and alacrity, and that following them in their obedience, we may be joined with them to sing eternal praises in thy Kingdom to God, and to the Lamb forever.

[4. *Give us this day our daily bread.]*

GIVE us that continual supply of thy grace, which may sustain and nourish our souls unto eternal life. And be thou pleased also to provide for our bodies all those things which thou seest fit for their support, through this our earthly pilgrimage, and make us cheerfully to rest on thee for them, first seeking thy Kingdom and the righteousness thereof, and then not doubting but all these things shall be added unto us.

[5. *Forgive us our Trespasses, as we forgive them,* &c.]

HEAL our souls, O Lord, for we have sinned against thee, let thy tender mercies abound towards us, in the *forgiveness of all our offenses;* And grant O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren, but give us those bowels of compassion to others which we stand in so much greater need of from thee, that we may *forgive* as fully and finally upon Christ's command, as we desire to be *forgiven,* for his merits and intercession.

[6. *Lead us not into Temptation but deliver,* &c.]

O LORD, we have no strength against those multitudes of *temptations* that daily assault us, only our eyes are upon thee, O be thou pleased either to restrain them or assist us, and in thy faithfulness suffer us not to be *tempted* above that we are able, but in all our temptations make us a way to escape that we be not overcome by them, but may when thou shalt call us to it, resist even unto blood, striving against sin, that being faithful unto death, thou mayest give us the crown of life.

***[For thine is the Kingdom, the Power,* &c.]**

HEAR us & graciously answer our petitions for thou art the great *King* over all the earth, whose *Power* is infinite, and art able to do for us above all that we can ask or think, and to whom belongeth the *Glory* of all that good thou workest in us or for us. Therefore blessing, honor, glory and power be unto him that sitteth upon the throne, to our God, forever and ever,

Amen.

Pious* EJACULATIONS *Taken out of the Book of PSALMS.

***For* PARDON *of* SIN.**

HAVE mercy on me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offenses.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

Turn thy face from my sins, and put out all my misdeeds.

My misdeeds prevail against me, O be thou merciful unto my sins.

Enter not into judgment with thy servant, for in thy sight shall no man living be justified.

For thy names sake, O Lord, be merciful unto my sin, for it is great.

Turn thee, O Lord, and deliver my soul, O save me for thy mercies sake.

***For* GRACE.**

TEACH me to do the thing that pleaseth thee, for thou art my God.

Teach me thy way, O Lord, and I will walk in thy truth, O knit my heart to thee, that I may fear thy name.

Make me a clean heart, O God, and renew a right spirit within me.

O let my heart be sound in thy statutes, that I be not ashamed.

Incline my heart unto thy I estimonies, and not to covetousness.

Turn away mine eyes, lest they behold vanity, and quicken thou me in thy way.

I am a stranger upon earth, O hide not thy Commandments from me.

Lord teach me to number my days, that I may apply my heart unto wisdom.

***For the* LIGHT *of God's* COUNTENANCE.**

LORD, why abhorrest thou my soul, and hidest thy face from me? O hide not thou thy face from me, nor cast thy servant away in displeasure.

Thy loving kindness is better then life itself.

Lord lift thou up the light of thy countenance upon me.

Comfort the Soul of thy servant, for unto thee, O Lord, do I lift up my soul.

THANKSGIVING.

I WILL always give thanks unto the Lord, his praise shall ever be in my mouth.

Thou art my God, and I will thank thee, thou art my God and I will praise thee.

I will sing unto the Lord, as long as I live, I will praise my God whilst I have my being.

Praised be God which hath not cast out my prayer, nor turned his mercy from me.

Blessed be the Lord God, even the God of Israel, which only doth wondrous things.

And blessed be the Name of his Majesty forever, and all the earth shall be filled with his Majesty,

Amen, Amen.

***For* DELIVERANCE *from* TROUBLE.**

BE merciful unto me, O Lord, be merciful unto me, for my Soul trusteth in thee, and under the shadow of thy wings shall be my refuge, until these calamities be over-past.

Deliver me, O Lord, from mine enemies, for I fly unto thee to hide me.

O keep my Soul, and deliver me, let me not be confounded, for I have put my trust in thee.

Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

The sorrorws of my heart are enlarged, O bring thou me out of my troubles.

***For the* CHURCH.**

O BE favorable and gracious unto Zion, build thou the walls of Jerusalem.

O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture?

O think upon thy Congregation, whom thou hast purchased and Redeemed of old.

Look upon the Tribe of thine Inheritance, and Mount Zion where thou hast dwelt

It is time for thee, Lord. to lay to thy hand, for they have destroyed thy Law.

Arise, O God, and maintain thine own cause.

Deliver Israel, O God, out of all his troubles.

Brief Heads of Self-Examination, especially before the Sacrament, Collected out of the fore-going Treatise, concerning the breaches of our Duty.

***To* GOD.**

FAITH.

NOT BELIEVING there is a God.

Not believing his Word.

Not believing it practically, so as to live according to our belief.

HOPE.

Despairing of God's mercy, so as to neglect duty.

Presuming groundlessly on it, whilst we go on in willful sin.

LOVE.

Not *Loving* God for his own excellencies.

Not loving him for his goodness to us.

Not laboring to please him.

Not desiring to draw near to him in his Ordinances.

Not longing to enjoy him in Heaven.

FEAR.

Not *Fearing* God so as to keep from offending him.

Fearing man above him by committing sin, to shun some outward suffering.

TRUST.

Not *trusting* on God in dangers and disiresses.

Using unlawful means to bring us out of them.

Not depending on God for supply of our wants.

Immoderate care for outward things.

Neglecting to labor, and expecting God should support us in our idleness.

Not looking up to God for a blessing on our honest endeavors.

HUMILITY.

Not having a *high esteem* of God.

Not submitting obediently to act his will.

Not patiently suffering it, but murmuring at his corrections.

Not amending by them.

Not being thankful to him.

Not acknowledging his wisdom in choosing for us, but having eager and impatient desires of our owe.

HONOUR.

Not *Honouring* God by a reverend usage of the things that relate to him.

Behaving ourselves irreverently in his house.

Robbing God, by taking things that are consecrated to him.

Profaning Holy times, the *Lord's Day,* and the Feasts and Fasts of the Church.

Neglecting to read the Holy Scriptures, not marking when we do read.

Being careless to get knowledge of our duty, choosing rather to continue ignorant, then put ourselves to the pains or shame of learning.

Placing Religion in hearing of Sermons, without practicing them.

Breaking our *Vow* made at *Baptism.*

By resorting to Witches, and Conjurers; *i. e.* to the Devil.

By loving the pomps and vanities of the world, and followlowing its sinful customs.

By fulfilling the lusts of the flesh.

Profaning the *Lord's Supper.*

By coming to it ignorantly, without examination, contrition, and purposes of new life.

By behaving ourselves irreverently at it, without devotion, and spiritual affection.

By neglecting to keep the promises made at it.

Profaning *God's Name,* by blasphemous thoughts, or discourse.

Giving others occasion to blaspheme him, by our vile wicked lives.

Taking unlawful OATHS.

Perjury.

Swearing in ordinary communication.

WORSHIP.

Not *worshipping* God.

Omitting prayers, public or private, and being glad of a pretence to do so

Asking unlawful things, or to unlawful ends.

Not purifying our hearts from sin before we pray.

Not praying with Faith and Humility.

Coldness and deadness in prayer.

Wandering thoughts in it.

Irreverent gestures of body in prayer.

REPENTANCE.

Neglecting the *duty* of *Repentance.*

Not calling ourselves to daily account for our sins.

Not assigning any set or solemn times, for humiliation; and confession, or too seldom.

Not deeply considering our sins, to beget contrition for them.

Not acting revenges on ourselves, by fasting, and other acts of Mortification.

IDOLATRY.

Outward *Idolatry* in worshipping of creatures.

Inward Idolatry, in placing our love, and other affections more on creatures, then the Creator.

***To our* SELVES.**

HUMILITY.

BEing puffed up with *high conceits* of ourselves.

In respect of natural parts, as beauty, wit, &c.

Of worldly riches and honors.

Of Grace.

Greedily seeking the praise of men.

Directing Christian Actions, as prayer, alms, &c. to that end.

Committing sins to avoid reproach from wicked men.

MEEKNES.

Disturbing our minds with *Anger* and peevishness.

CONSIDERATION.

Not carefully *Examining* what our *estate* towards God is.

Not trying ourselves by the true rule, *i. e.* our obedience to God's commands.

Not weighing the lawfulness of our actions before we venture on them.

Not examining our past actions to repent of the ill, to give God the glory of the good.

CONTENTEDNES.

Uncontentedness in our estates

Greedy desires after honor and riches.

Seeking to gain them by sinful means.

Envying the condition of other men.

DILIGENCE WATCHFULNES

Being *negligent* in observing and resisting *temptations.*

Not improving God's gifts, outward or inward, to his honor.

Abusing our natural parts, as wit, memory, strength, &c. to sin.

Neglecting or resisting the motions of God's Spirit.

CHASTITY.

Uncleanness, adultery, fornication, unnatural lusts, &c.

Uncleanness of the eye and hand.

Filthy and obscene talking.

Impure sancies and desires.

Heightning of lust by pampering the body.

Not laboring to subdue it by fasting or other severities.

TEMPERANCE.

Eating too much.

Making pleasure, not health the end of eating.

Being too curious or costly in meats.

Drunkenness.

Drinking more then is useful to our bodies though not to drunkenness.

Wasting the time or estate in good fellowship

Abusing our streng•h of brain to the making others drunk.

Immoderate sleeping.

Idleness and negligence in our callings.

Using unlawful Recreations.

Being too vehement upon lawful ones.

Spending too much time at them.

Being drawn by them to anger or covetousness.

Being proud of apparel.

Striving to go beyond our rank.

Bestowing too much time, care or cost about it.

Abstaining from such excesses not out of conscience but covetousness.

Pinching our bodies to fill our purses.

***To our* NEIGHBOUR.**

NEGATIVE JUSTICE.

BEing *Injurious* to our Neighbor.

Delighting causelessly to grieve his mind.

Ensnaring his soul in sin, by command, counsel, enticement or example.

Affrighting him from godliness by our scoffing at it.

Not seeking to bring those to repentance whom we have led into sin.

MURDER.

Murder, open or secret.

Drawing men to intemperance or other vices, which may bring diseases or death.

Stirring men up to quarrelling and fighting.

Maiming or hurting the body of our neighbor.

Fierceness and rage against him.

ADULTERY.

Coveting our Neighbors wife.

Actually defiling her.

MALICE.

Spoiling the goods of others upon spite and *malice.*

COVETOUSNES.

Coveting to gain them to ourselves.

OPPRESSION.

Oppressing by violence and force or color of Law.

THEFT.

Not *paying* what we borrow.

Not paying what we have voluntarily promised.

Keeping back the wages of the servant and hireling.

DECEIT.

Unfaithfulness in trusts, whether to the living or dead.

Using arts of deceit in buying and selling.

Exacting upon the necessities of our neighbors.

FALSE WITNES.

Blasting the credit of our neighbor.

By false witness.

By railing.

By whispering.

Incouraging others in their slanders.

Being forward to believe ill reports of our neighbor.

Causeless suspicions.

Rash judging of him.

Despising him for his infirmities.

Inviting others to do so by scoffing and d•riding him.

Bearing any malice in the heart.

Secret wishing of death or any kind of hurt to our neighbor.

Rejoicing when any evil befalls him.

Nelecting to make what satisfaction we can for any sort of injury done to our neighbor.

POSITIVE JUSTICE. HUMILITY. *LYING.*

Churlish and *proud* behavior to others.

Froward and peevish conversation.

Bitter and reproachful language.

Cursing.

Not paying the respect due to the qualities or gifts of others

Proudly overlooking them.

Seeking to lessen others esteem of them.

Not employing our abilities, whether of mind or estate, in administering to those whose wants require it.

GRATITUDE.

Unthankfulness to our Benefactors.

Especially those that admonish us.

Not amending upon their reproof.

Being angry at them for it.

Not reverencing our Civil Parent, the lawful *Magistrate.*

Judging and speaking evil of him.

Grudging his just tributes.

Sowing sedition among the people.

Refusing to obey his lawful commands.

Rising up against him, or taking part with them that do.

Despising our *Spiritual Fathers.*

Not loving them for their works sake.

Not obeying those commands of God they deliver to us.

Seeking to withhold from them their just maintenance.

Forsaking our lawful Pastors to follow factious teachers.

PARENTS.

Stubbern and irreverent behavior to our natural *Parents.*

Despising and publishing their infirmities.

Not loving them, nor endeavoring to bring them joy and comfort.

Contemning their counsels.

Murmuring at their Government.

Coveting their estates, though by their death.

Not ministering to them in their wants of all sorts.

Neglecting to pray for God's blessing on these several sorts of Parents.

Want of natural affection to *children.*

Mothers refusing to Nurse them without a just impediment.

Not bringing them timely to *Baptism.*

Not early instructing them in the ways of God.

Suffering them for want of timely correction to get customs of sin.

Setting them evil examples.

Discouraging them by harsh and cruel usage.

Not providing for their subsistence according to our ability.

Consuming their portions in our own riot.

Reserving all till our death, and letting them want in the mean time.

Not seeking to entail a blessing on them by our Christian lives.

Not heartily praying for them

Want of affection to our natural brethren.

Envyings and heart-burnings towards them.

DUTY *to* BRETHREN.

Not loving our spiritual *brethren, i. e* our fellow Christians.

Having no fellow feeling of their sufferings.

Causelesly for saking their communion in holy duties.

Not taking deeply to heart the desolations of the Church.

MARRIAGE.

Marrying within the degrees for bidden.

Marrying for undue ends, as covetousness, lust, &c.

Unkind, froward, and unquiet behavior towards the husband or wife.

Unfaithfulness to the bed.

Not bearing with the infirmities of each other.

Not endeavoring to advance one another's good, spiritual, or temporal.

The wife resisting the lawful command of her husband.

Her striving for rule and dominion over him.

Not praying for each other.

FRIENDSHIP.

Unfaithfulness to a *Friend.*

Betraying his secrets.

Denying him assistance in his needs.

Neglecting lovingly to admonish him.

Flat•ering him in his faults.

Forsaking his friendship upon slight or no cause.

Making leagues in sin instead of virtuous friendship.

SERVANTS.

Servants disobeying the lawful commands of their Masters.

Purloining their goods.

Carelesly wasting them.

Murmuring at their rebukes.

Idleness.

Eye service.

MASTERS.

Masters using servants tyrannically and cruelly.

Being too remiss, and suffering them to neglect their duty.

Having no care of their souls.

Not providing them means of instruction in Religion.

Not admonishing them when they commit sins.

Not allowing them time and opportunity for prayer, and the worship of God.

CHARITY.

Want of bowels and *Charity* to our neighbors.

Not heartily desiring their good spiritual or temporal.

Not loving and forgiving enemies.

Taking actual revenges upon them.

Falseness: professing kindness and acting none.

Not laboring to do all the good we can to the soul of our neighbor.

Not assisting him to our power in his bodily distresses.

Not defending his good name when we know or believe him slandered.

Denying him any neighborly office to preserve or advance his estate.

Not defending him from oppression, when we have power.

Not relieving him in his poverty.

Not giving liberally, or cheer•ully.

GOING *to* LAW.

Not loving PEACE.

Going to Law upon slight occasions.

Bearing inward enmity to those we sue.

Not laboring to make peace among others.

The use of this Catalogue *of* sins *is this: Upon days of* Humiliation, *especially before the* Sacrament, *read them consideringly over, and at every particular ask thine own heart,* Am I guilty of this •*And whatsoever by such Examination thou findest thyself faulty in, Confess particularly, and humbly to God, with all the heightening circumstances, which may any way increase their guilt, and make serious Resolutions against every such Sin, for the future; after which thou ••ayest use this Form following.*

O LORD, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, and my trespass is grown up even unto Heaven. I have wrought all these great provocations, and that in the most provoking manner, they have not been only single but repeated acts of sin: for, O Lord, of all this black Catalogue which I have now brought forth

before thee, how few are there which I have not often committed, nay, which are not become even habitual and customary to me? And to this frequency, I have added both a greediness, and obstinacy in sinning, turning into my course as the Horse rusheth into the battle, doing evil with both hands, earnestly, yea, hating to be reformed, and casting thy words behind me, quenching thy Spirit within me, which testified against me, to turn me from my evil ways, and frustrating all those outward means whether of judgment or mercy, which thou hast used to draw me to thy self. Nay, O Lord, even my repentances may be numbered amongst my greatest sins, they have sometimes been feigned and hypocritical, always so sl•ght and ineffectual, that they have brought forth no fruit in amendment of life, but I have still returned with the dog to his vomit, and the sow to the mire again, and have added the breach of resolutions and vows, to all my former guilts. Thus, O Lord, I am become out of measure sinful, and since I have thus chosen death, I am most worthy to take part in it, even in the second death, the lake of fire and brimstone. This, this, O Lord, is in justice to be the po•tion of my cup, to me belongs nothing but shame and confusion of face eternally. But to thee, O Lord God, belongeth mercy and forgiveness, though I have rebelled against thee, O remember not my sins and offenses, but according to thy mercy think thou upon me O Lord for thy goodness. Thou sentest thy Son to seek and to save that which was lost, behold, O Lord, I have gone astray like a sheep that is lost, O seek thy servant; and bring me back to the Shepherd and Bishop of my Soul; let thy Spirit work in me a hearty sense and detestation of all my abominations, that true contrition of heart, which thou hast promised not to despise. And then be thou pleased to look on me, to take away all iniquity, and receive me graciously, and for his sake who hath done nothing amiss, be reconciled to me, who have done nothing well; wash away the guilt of my sins in his blood, and subdue the power of them by his grace, and grant, O Lord, that I may from this hour bid a final adieu to all ungodliness, and worldly lusts, that I may never once more cast a look toward *Sodom,* or long after the fleshpots of *Egypt,* but consecrate myself entirely to thee, to serve thee in Righteousness and true Holiness, reckoning myself to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord and blessed Savior.

This PENITENTIAL PSALM *may also fitly be used.*

PSALM 51.

HAVE mercy upon me O God, after thy great goodness, according to the multitude of thy mercies do away mine offenses.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clcer when thou art judged.

Behold I was shapen in wickedness, and in sin hath my mo•her conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with Hyssop, and I shall be clean, thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right Spirit within me.

Cast me not away from thy presence, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood guiltiness• O God, thou that art the God of my health, and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee, but thou delightest not in burnt offering

The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, shalt thou not despise.

O be favorable and gracious unto Zion, build thou the walls of Jerusalem.

Then shalt thou be pleased with the Sacrifice of righteousness, with the burnt offerings and oblations, then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end.

Amen.

PRAYERS BEFORE the Receiving of the blessed SACRAMENT.

OMost merciful God, who hast in thy great goodness prepared this spiritual feast for sick and famished Souls, make my desires and gaspings after it, answerable to my needs of it. I have with the prodigal wasted that portion of grace thou bestowedst upon me, and therefore do infinitely want a supply out of this treasury: But, O Lord, how shall such a wretch as I dare to approach this holy Table? I am a dog, how shall I presume to take the children's bread? Or how shall this spiritual Manna, this food of Angels be given to one who hath chosen to feed on husks with swine, nay to one who hath already so often trampled these precious things underfoot, either carelessly neglecting, or unworthily receiving these holy mysteries? O Lord, my horrible guiltiness makes me tremble to come, and yet makes me not dare to keep away, for where, O Lord, shall my polluted soul be washed if not in this fountain which thou hast opened for sin and for uncleanness? Hither therefore I come, and thou hast promised that him that cometh to thee thou wilt in no wise cast out: This is, O Lord, the blood of the New Testament, grant me so to receive it, that it may be to me for remission of Sins. And though I have so often and so wretchedly broken my part of that Covenant, whereof this

Sacrament is a seal, yet be thou graciously pleased to make good thine, to be merciful to my unrighteousness, and to remember my sins and my iniquities no more; and not only so, but to put thy laws into my heart, and to write them in my mind, and by the power of thy grace dispose my soul to such a sincere and constant obedience, that I may never again provoke thee; Lord, grant that in these holy mysteries I may not only commemorate, but effectually receive my blessed Savior, and all the benefits of his Passion: and to that end give me such a preparation of soul as may qualify me for it, give me a deep sense of my sins and unworthiness, that being weary and heavy laden, I may be capable of his refreshings, and by being suppled in my own tears, I may be the fitter to be washed in his blood, raise up my dull and earthly mind from groveling here below, and inspire it with a holy zeal, that I may with spiritual affection approach this spiritual feast; and let, O Lord, that infinite love of Christ in dying for so wretched a sinner inflame my frozen benumbed soul, and kindle in me that sacred fire of love to him, and that so vehement that no waters may quench, no floods drown it, such as may burn up all my dross, not leave one unmortified lust in my soul, and such as may also extend it self to all whom thou hast given me command and example to love, even enemies as well as friends. Finally, O Lord, I beseech thee to clothe me in the wedding garment, and make me though of myself a most unworthy, yet by thy mercy an acceptable guest at this holy Table, that I may not eat and drink my own condemnation, but may have my pardon sealed, my weakness repaired, my corruptions subdued, and my soul so inseparably united to thee that no temptations may ever be able to dissolve the union, but that being begun here in grace it may be consummated in glory. Grant this, O Lord, for thy dear Sons sake, Jesus Christ.

ANOTHER.

O Blessed Jesus, who once offeredst up thyself for me upon the Cross, and now offerest thyself to me in the Sacrament, let not I beseech thee, my impenitence and unworthiness frustrate these so inestimable mercies to me, but qualify me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am so clogged with guilt, so holden with the cords of my sins, that I am not able to move towards thee, O loose me from this band, wherewith Satan and my own lusts have bound me, and draw me that I may run after thee. Lord, thou seest daily how eagerly I pursue the paths that lead to death, but when thou invitest me to life and glory, I turn my back and forsake my own mercy. How often hath this feast been prepared, and I have with frivolous excuses absented myself, or if I have come, it hath been rather to defy then to adore thee. I have brought such troops of thy professed enemies, unrepented sins along with me, as if I came not to commemorate, but renew thy passion, crucifying thee afresh, and putting thee to open shame: and now of what punishment shall I be thought worthy, who have thus trampled underfoot the Son of God, and counted the blood of the Covenant an unholy thing! Yet O merciful Jesu, this blood is my only refuge, O let this make my atonement or I perish eternally? Wherefore didst thou shed it, but to save sinners? Neither can the merit of it be overwhelmed either by the greatness or number of sins. I am a sinner, a great one, O let me find its saving efficacy. Be merciful unto me, O God, be merciful to me for my soul trusteth in thee, and in the clefts of thy wounds shall be my refuge until thy fathers indignation be overpast. O thou, who hast as my high

Priest, sacrificed for me, intercede for me also, and plead thy meritorious sufferings on my behalf, and suffer not, O my Redeemer, the price of thy blood to be utterly lost: And grant, O Lord, that as the sins I have to be forgiven are many, so I may love much. Lord, thou seest what faint, what cold affections I have towards thee, O warm and enliven them: and as in this Sacrament that transcendent love of thine in dying for me is shed forth, so I beseech thee let it convey such grace into me as may enable me to make some returns of love: O let this divine fire descend from heaven into my •oul, and let my sins be the burnt offering for it to consume, that there may not any corrupt affection, any accursed thing be sheltered in my heart, that I may never again defile that place, which thou hast chosen for thy Temple. Thou dyedst, O dear Jesu, to redeem me from all iniquity, O let me not again sell myself to work wickedness, but grant that I may approach thee at this time with most sincere and fixed resolutions of an entire reformation, and let me receive such grace and strength from thee, as may enable me faithfully to perform them: Lord, there are many old habituated diseases my soul groans under. *[Here mention thy most prevailing corruptions.]* And though I lie never so long at the Pool of *Bethesda,* come never so often to thy Table, yet unless thou be pleased to put forth thy healing virtue, they will still remain uncured. O thou blessed Physician of souls, heal me, and grant I may now so touch thee that everyone of these loathsome issues may immediately stanch, that these sicknesses may not be unto death, but unto the glory of thy mercy in Pardoning, to the glory of thy grace in Purifying so polluted a wretch. O Christ hear me, and grant I may now approach thee with such humility and contrition, love & devotion, that thou mayest vouch safe to come unto me, & abide with me; communicating to me thyself, & all the merits of thy Passion. And then, O Lord, let no accusations of Satan or my own conscience amaze or distract me, but having peace with thee, let me also have peace in myself, that this Wine may make glad, this Bread of life may strengthen my heart, & enable me cheerfully to run the way of thy Commandments. Grant this merciful Savior for thine own bowels & compassions sake.

EJACULATIONS *to be used at the* LORD'S TABLE.

LORD, I am not worthy that thou shouldest come under my roof.

I have sinned: What shall I do unto thee, O thou preserver of men?

[Here recollect some of thy greatest sins.]

If thou, Lord, shouldst be extreme to mark what is done amiss, O Lord, who may abide it?

But with the Lord there is mercy, and with him is plenteous Redemption.

Behold, O Lord, thy beloved Son in whom thou art well pleased.

Hearken to the cry of his blood which speaketh better things then that of *Abel.*

By his Agony and bloody Sweat, by his Cross and Passion, good Lord deliver me.

O Lamb of God which takest away the sins of the world, grant me thy Peace.

O Lamb of God which takest away the sins of the world, have mercy upon me.

Immediately before Receiving.

THOU hast said, That he that eateth thy flesh and drinketh thy blood hath eternal life.

Behold the servant of the Lord, be it unto me according to thy word.

At the Receiving of the Bread.

BY thy Crucified body deliver me from this body of death.

At the receiving of the Cup.

O LET this blood of thine purge my conscience from dead works to serve the living God.

Lord, if thou wilt thou canst make me clean. O touch me, and say, I will, be thou clean.

After Receiving.

WHAT shall I render unto the Lord for all the benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the name of the Lord.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

Therefore blessing, honor, glory and power be to him that sitteth upon the Throne, and to the Lamb forever and ever. *Amen.*

I have sworn, and am steadfastly purposed to keep thy righteous judgments.

O hold thou up my goings in thy paths, that my footsteps slip not.

A Thanksgiving after the Receiving of the Sacrament.

O Thou fountain of all goodness, from whom every good and perfect gift cometh, and to whom all honor and glory should be returned, I desire with all the most fervent and inflamed affections of a grateful heart, to bless and praise thee for those inestimable mercies thou hast vouchsafed me: Lord, what is man that thou shouldst so regard him as to send thy beloved Son to suffer such bitter things for him? But, Lord, what am I the worst of men, that I should have any part in this atonement, who have so oft despised him and his sufferings? O the height and depth of this mercy of thine, that art pleased to admit me to the renewing of that Covenant with thee which I have so often and so perversely broken; that I who am not worthy of that daily bread which sustains the body, should be made partaker of this bread of life which nourisheth the soul, and that the God of all purity should vouchsafe to unite himself to so polluted a wretch: O my God, suffer me no more, I b•seech thee, to turn thy grace into wantonness, to make thy mercy an occasion of security, but let this unspeakable love of thine constrain me to obedience, that since my blessed Lord hath died for me, I may no longer live unto myself but to him: O Lord, I know there is no concord between Christ and Belial, therefore since he hath now been pleased to enter my heart, O let me never permit any lust to chace him thence, but let him that hath so dearly bought me still keep possession

of me, and let nothing ever take me out of his hand. To this end be thou graciously pleased to watch over me, and defend me from all assaults of my spiritual enemies, but especially deliver me from myself, from the treachery of my own heart, which is too willing to yield itself a prey. And where thou seest I am either by nature or custom most weak, there do thou, I beseech thee, magnify thy power in my preservation. *[Here mention thy most dangerous temptations]* And Lord let my Savior's sufferings for my sins, and the *Vows* I have now made against them never depart from my mind, but let the remembrance of the one enable me to perform the other, that I may never make truce with those lusts which nailed his hands, pierced his side, and made his soul heavy to the death. But that having now anew listed myself under his banner, I may fight manfully, and follow the Captain of my Salvation, even through a sea of blood. Lord, lift up my hands that hang down, and my feeble knees, that I faint not in this warfare; O be thou my strength who am not able of myself to struggle with the slightest temptations. How often have I turned my back in the day of battle? How many of these Sacramental vows have I violated? And, Lord, I have still the same inconstant deceitful heart to betray me to the breach of this. O thou who art Yea and Amen, in whom there is no shadow of change, communicate to me, I beseech thee, such a stability of mind, that I may no more thus start aside like a broken bow, but that having my heart whole with thee I may continue steadfast in thy Covenant; that not one good purpose which thy Spirit hath raised in me this day may vanish, as so many have formerly done, but that they may bring forth fruit unto life eternal. Grant this, O merciful father, through the merits and mediation of my Cru•ified Savior.

A Prayer of Intercession to be used either before or after the receiving of the Sacrament.

O MOST gracious Lord, who so tenderly lovedst mankind as to give thy dear Son out of thy Bosom to be a propitiation for the sins of the whole word, grant that the effect of this Redemption may be as universal as the design of it, that it may be to the salvation of all. O let no person by impenitence and willful sin forfeit his part in it, but by the power of thy grace bring all, even the most obstinate sinners to repentance. Inlighten all that sit in darkness, all Jews, Turks, Infidels and Heretics, take from them all blindness, hardness of heart, and contempt of thy Word, and so fetch them home, blessed Lord, unto thy fold, that they may be saved among the number of the true Israelites. And for all those upon whom the Name of thy Son is called, grant, O Lord, that their conversations may be such as becometh the Gospel of Christ, that his Name be no longer blasphemed among the Heathens through us. O Blessed Lord, how long shall Christendom continue the vilest part of the world, a sink of all those abominable pollutions, which even Barbarians detest? O let not our Profession and our Practice be always at so wide a distance. Let not the Disciples of the holy and Immaculate Jesus be of all others the most profane and impure. Let not the subjects of the Prince of Peace be of all others the most contentious and bloody, but make us Christians in deed as well as in name, that we may walk worthy of that Holy vocation wherewith we are called, and may all with one mind and one mouth glorify thee the Father of our Lord Jesus Christ. Have mercy on this languishing Church, look down from heaven the habitation of thy holiness and of thy glory, where is thy zeal and thy strength, the sounding of thy bowels and

of thy mercies towards us? Are they restrained? Be not wroth very sore, O Lord, neither remember iniquity forever, but though our backslidings are many, and we have grievously rebelled, yet according to all thy goodness let thy anger and thy fury be turned away, and cause thy face to shine upon thy Sanctuary which is desolate, for the Lord's sake; and so separate between us and our sins, that they may no longer separate between us and our God. Save and defend all Christian Kings, Princes and Governors, especially those to whom we owe subjection, plead thou their cause. O Lord, against those that strive with them, and fight thou against those that fight against them, and so guide and assist them in the discharge of that office whereunto thou hast appointed them, that under them we may lead a quiet and peaceable life, in all godliness and honesty. Bless them that wait at thine Altar, open thou their lips that their mouth may show forth thy praise, O let not the lights of the world be put under bushels, but place them in their Candlesticks, that they may give light to all that are in the house. Let not *Jerohoams* Priests profane thy Service, but let the seed of *Aaron* still minister before thee. And O thou Father of mercies, and God of all comfort, succor and relieve all that are in affliction, deliver the outcast and poor, help them to right that suffer wrong, let the sorrowful sighing of the prisoners come before thee, and according to the greatness of thy power, preserve thou those that are appointed to die; grant ease to those that are in pain, supplies to those that suffer want, give to all presumptuous sinners a sense of their sins, and to all despairing, a sight of thy mercies, and do thou, O Lord, for everyone abundantly above what they can ask or think. Forgive my enemies, persecutors, and slanderers, and turn their hearts. Pour down thy blessings on all my friends, and benefactors, all who have commended themselves to my Prayer. *[Here thou mayest name particular persons.]* And grant, O merciful Father, that through this blood of the Cross, we may all be presented pure and unblameable, and unreprovable in thy sight; that so we may be admitted into that place of purity, where no unclean thing can enter, there to sing eternal praises to Father, Son, and holy Ghost forever.

A Prayer in times of common Persecution.

O BLESSED Savior, who hast made the Cross the badge of thy Disciples, enable me, I beseech thee, willingly and cheerfully to embrace it; thou seest, O Lord, I am fallen into days, wherein he that departeth from evil maketh himself a Prey, O make me so readily to expose all my outward concernments, when my obedience to thee requireth it, that what falls as a *Prey* to men, may by thee be accepted as a *Sacrifice* to God: Lord preserve me so by thy grace that I never suffer as an evil doer, and then, O Lord, if it be my lot to suffer as a Christian, let me not be ashamed, but rejoice that I am counted worthy to suffer for thy Name: O thou who for my sake enduredst the cross, and despisedst the shame, let the example of that love and patience prevail against all the tremblings of my corrupt heart, that no terrors may ever be able to shake my constancy, but that how long soever thou shalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedness: Lord, thou knowest whereof I am made, thou rememberest that I am but flesh, and flesh, O Lord, shrinks at the approach of anything grievous. It is thy Spirit, thy *Spirit* alone, that can uphold me, O stablish me with thy free Spirit, that I be not weary and faint in my mind. And by how much the greater thou discernest my weakness, so much the more do thou show forth thy power

in me, and make me, O Lord, in all temptations steadfastly to look to thee, the author and finisher of my faith, that so I may run the race, which is set before me, and resist even unto blood, striving against sin: O dear Jesus, hear me, and though Satan desire to have me, that he may winnow me as wheat, yet do thou O blessed Mediator, pray for me that my faith fail not, but that though it be tried with fire, it may be found unto praise, and glory, and honor at thy appearing. And, O Lord, I beseech thee grant that I may preserve not only constancy towards God, but charity also towards men, even those whom thou shalt permit to be the instruments of my sufferings, Lord, let me not fail to imitate that admirable meekness of thine, in loving and praying for my greatest persecutors; and do thou, O Lord, overcome all their evil with thy infinite goodness, turn their hearts, and draw them powerfully to thyself, and at last receive both me and mine enemies into those mansions of peace and rest, where thou reignest with the Father, and the Holy Ghost, one God, forever.

A Prayer in time of affliction.

O JUST and holy Lord, who with rebukes dost chasten man for sin, I desire unseignedly to humble myself under thy mighty hand, which now lies heavy upon me, I heartily acknowledge, O Lord, that all I do, all I can suffer, is but the due reward of my deeds, and therefore in thy severest inflictions I must still say, Righteous art thou, O Lord, and upright are thy judgments. But, O Lord, I beseech thee in judgment remember mercy, and though my sins have enforced thee to strike, yet consider my weakness, and let not thy stripes be more heavy, or more lasting then thou seest profitable for my soul; correct me but with the chastisement of a father, not with the wounds of an enemy, & though thou take not off thy rod, yet take away thine anger: Lord, do not abhor my soul, nor cast thy servant away in displeasure, but pardon my sins, I beseech thee; & if yet in thy fatherly wisdom, thou see fit to prolong thy corrections, thy blessed will be done, I cast myself O Lord, at thy feet, do with me what thou pleasest. Try me as silver is tried, so thou bring me out purified. And Lord make even my flesh also to subscribe to this resignation, that there may be nothing in me, that may rebel against thy hand, but that having perfectly suppressed all repining thoughts, I may cheerfully drink of this cup. And how bitter soever thou shalt please to make it, Lord, let it prove medicinal, and cure all the diseases of my soul, that it may bring forth in me the peaceable fruit of righteousness. That so these light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of glory, through Jesus Christ.

A Thanks giving for Deliverance.

O BLESSED Lord, who art gracious and merciful, slow to anger and of great kindness, and repentest thee of the evil, I thankfully acknowledge before thee that thou hast not dealt with me after my sins, nor rewarded me according to my iniquities. My rebellions, O Lord, deserve to be scourged with Scorpions, and thou hast corrected them only with a gentle and fatherly Rod; neither hast thou suffered me to lie long under that, but hast given me a timely and a grcaious issue out of my late distresses. O Lord, I will be glad and rejoice in thy mercy, for thou hast considered my trouble, and hast known my soul in adversity. Thou hast smitten, and thou hast healed me, O let these various methods of thine have their proper effects upon my soul, that I who have felt the smart of thy chastisements may stand in awe

and not sin, and that I who have likewise felt the sweet refreshings of thy mercy may have my heart ravished with it, and knit to thee in the firmest bands of love, and that by both I may be preserved in a constant entire obedience to thee all my days, through Jesus Christ.

Directions for the time of Sickness.

WHEN *thou findest thyself visited with Sickness thou art immediately to remember that it is God which,* with rebukes doth chasten man for sin. *And therefore let thy first care be to find out what it is that provokes him to smite thee, and to that purpose Examine thine own heart, search diligently what guilts lie there, confess them humbly and penitently to God, and for the greater security renew thy Repentance for all the old sins of thy former life, beg most earnestly and importunately his mercy and pardon in Christ Jesus, and put on sincere and zealous resolutions of forsaking every evil way for the rest of that time which God shall spare thee. And that thy own heart deceive thee not in this so weighty a business, it will be wisdom to send for some godly* Divine, *not only to assist thee with his prayers but with his counsel also. And to that purpose open thy heart so freely to him that he may be able to judge whether thy Repentance be such as may give thee confidence to appear before God's dreadful Tribunal, and that if it be not, he may help thee what he can towards the making it so. And when thou hast thus provided for thy better part, thy Soul, then consider thy Body also, and as the Wise man saith,* Ecclu•. 38. 12. Give place to the Physician, for the Lord hath created him: *Use such means as may be most likely to recover thy health, but always remember that the success of them must come from God; and beware of* Asa's *sin, who* sought to the Physicians, and not to the Lord, 2 Chro. 6. 12. *Dispose also betimes of thy temporal affairs, by making thy* Will, *and setting all things in such order as thou meanest finally to leave them in, and defer it not till thy sickness grow more violent, for then perhaps thou shalt not have such use of thy Reason as may fit thee for it, or if thou have, it will be then much more seasonable to employ thy thoughts on higher things, on the world thou art going to, rather then that thou art about to leave; we cannot carry the things of this world with us when we go hence, and it is not fit we should carry the thoughts of them. Therefore let those be early dispatched that they may not disturb thee at last.*

A Prayer for a sick Person.

O MERCIFUL and Righteous Lord, the God of health and of sickness, of life, and of death, I most unfeignedly acknowledge that my great abuse of those many days of strength and welfare, which thou hast afforded me, hath most justly deserved thy present visitation. I desire, O Lord, humbly to accept of this punishment of mine iniquity, and to bear the indignation of the Lord, because I have sinned against him. And, O thou merciful Father, who designest not the ruin but the amendment of those whom thou scourgest, I beseech thee by thy grace so to sanctify this correction of thine to me, that this sickness of my body may be a means of health to my soul, make me diligent to search my heart, and do thou O Lord, enable me to discover every accursed thing, how closely soever concealed there, that by the removal thereof, I may make way for the removal of this punishment. Heal my soul, O Lord, which hath sinned against thee, and then if it be thy blessed will, heal my body also, restore the voice of joy & health unto my dwelling, that I may live to praise thee, and to bring forth fruits of repentance. But if in thy wisdom thou hast otherwise disposed, if thou have determined that this sickness shall be unto death, I beseech thee to fit & prepare me

for it, give me that sincere and earnest repentance, to which thou hast promised mercy and pardon; wean my heart from the world, and all its fading vanities, and make me to gasp and pant after those more excellent and durable joys which are at thy right hand forever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my body, in all the agonies of my spirit, let thy comforts refresh my soul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly house of this Tabernacle is dissolved I may have a building of God, an house not made with hands eternal in the heavens. And that for his sake who by his precious blood hath purchased it for me, even Jesus Christ.

A THANKSGIVING *for* RECOVERY.

O GRACIOUS Lord, the God of the spirits of all flesh, in whose hand my time is, I praise and magnify thee that thou hast in love to my soul delivered it from the pit of corruption, and restored me to health again; it is thou alone, O Lord, that hast preserved my life from destruction, thou hast chastened and corrected me, but thou hast not given me over unto death; O let this life which thou hast thus graciously spared be wholly consecrated to thee. Behold, O Lord, I am by thy mercy made whole, O make me strictly careful to sin no more least a worse thing come unto me. Lord, let not this reprieve thou hast now given me, make me secure, as thinking that my Lord delayeth his coming, but grant me I beseech thee to make a right use of this long suffering of thine, and so to employ every minute of that time thou shalt allow me, that when thou shalt appear I may have confidence and not be ashamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared. O let it be a perpetual admonition to me to watch for my Masters Coming. And when the pleasures of sin shall present themselves to entice me, O make me to remember how bitter they will be at the last. O Lord hear me, and as thou hast in much mercy afforded me time, so grant me also grace to work out my own salvation, to provide oil in my lamp, that when the Bridegroom cometh I may go in with him to the marriage. Grant this I beseech thee for thy dear Sons sake.

A Prayer at the approach of Death.

O ETERNAL and everliving God, who first breathedst into man the breath of life, and when thou takest away that breath he dies and is turned again to his dust, look with compassion on me thy poor creature who am now drawing near the gates of death, and which is infinitely more terrible, the bar of Judgment. Lord my own heart condemns me, and thou art infinitely greater then my heart, and knowest all things. The sins I know and remember, fill me with horror; but there are also multitudes of others, which I either observed not at the time, or have since carelessly forgot, which are all present to thee. Thou settest my misdeeds before thee, and my secret sins in the light of thy countenance; and to what a mountainous heap must the minutely provocations of so many years arise? How shall one so ungodly stand in thy Judgment, or such a sinner in the Congregation of the Righteous? And to add yet more to my terror, my very repentance I fear will not abide the trial; my frequent relapses heretofore have sufficiently witnessed the unsincerity of my past resolutions. And then, O Lord, what can secure me that my present dislikes of my sins are not rather the effects of my amazing danger then of any real change? And, O Lord, I know thou art not mocked, nor wilt

accept of anything that is not perfectly sincere. O Lord, when I consider this, fearfulness and trembling comes upon me, and an horrible dread overwhelmeth me, my flesh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my misery upon the depth of thy mercy; Lord, save now or I perish eternally. O thou who willest not that any should perish, but that all should come to repentance, bring me, I beseech thee, though thus late, to a sincere Repentance, such as thou wilt accept, who triest the heart. Create in me, O God, a clean heart, and renew a right spirit within me: Lord, one day is with thee as a thousand years, O let thy mighty Spirit work in me now in this my last day, whatsoever thou seest wanting to fit me for thy mercy and acceptation. Give me a perfect and entire hatred of my sins, and enable me to present thee with that sacrifice of a broken and contrite heart, which thou hast promised not to despise; that by this I may be made capable of that atonement which thy dear Son hath by the more excellent oblation of himself made for all repenting sinners. He is the propitiation for our sins, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was on him, O heal me by his stripes, and let the cry of his blood drown the clamour of my sins. I am indeed a child of wrath, but he is the Son of thy love, for his sake spare me, O Lord, spare thy creature whom he hath redeemed with his most precious blood, and be not angry with me forever. In his wounds O Lord, I take Sanctuary, O let not thy vengeance pursue me to this city of refuge: my Soul hangeth upon him, O let me not perish with a Jesus, with a Savior in my arms. But by his Agony and bloody Sweat, by his Cross and Passion, by all that he did and suffered for sinners, good Lord deliver me; deliver me, I beseech thee, from the wages of my sins, thy wrath and everlasting damnation, in this time of my tribulation, in the hour of death, and in the day of Judgment. Hear me, O Lord, hear me, and do not now repay my former neglects of thy calls, by refusing to answer me in this time of my greatest need. Lord, there is but a step between me and death, O let not my sun go down upon thy wrath, but seal my pard on before I go hence and be no more seen. Thy loving kindness is better then the life itself, O let me have that in exchange, and I shall most gladly lay down this mortal life. Lord thou knowest all my desire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy Name, for sweet is thy mercy; take away the sting of death, the guilt of my sins, and then though I walk through the valley of the shadow of death I will fear no evil, I will lay me down in peace, and Lord when I awake up, let me be satisfied with thy presence in thy glory. Grant this merciful God for his sake who is both the Redeemer and Mediator of sinners, even Jesus Christ.

PSALMS.

PUT me not to rebuke, O Lord, in thine anger, neither chasten me in thy heavy displeasure.

There is no health in my flesh because of thy displeasure, neither is there any rest in my bones by reason of my sins.

For my wickednesses are gone over my head, and are a sore burden too heavy for me to bear.

My wounds stink and are corrupt through my foolishness.

Therefore is my spirit vexed within me, and my heart within me is desolate.

My sins have taken such hold upon me that I am not able to look up, yea, they are more in number then the hairs of my head, and my heart hath failed me.

But thou, O Lord God, art full of compassion and mercy, longsuffering, plenteous in goodness and truth.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

If thou Lord shouldst be extreme to mark what is done amiss, O Lord, who may abide it?

O remember not the sins and offenses of my youth, but according to thy mercy think thou upon me for thy goodness.

Look upon my adversity and misery, and forgive me all my sin.

Hide not thy face from thy servant, for I am in trouble, O haste thee and hear me.

Out of the deep do I call unto thee, Lord hear my voice.

Turn thee, O Lord, and deliver my Soul, O save me for thy mercies sake.

O go not from me, for trouble is hard at hand, and there is none to help.

I stretch forth my hands unto thee, my Soul gaspeth unto thee, as a thirsty land

Draw nigh unto my soul and save it, O deliver me, because of my enemies.

For my Soul is full of trouble, and my life draweth nigh unto hell.

Save me from the Lions mouth, hear me from among the horns of the Unicorns.

O set me up upon the rock that is higher then I, for thou art my hope, and a strong Tower for me against the enemy.

Why art thou so heavy, O my Soul, and why art thou so disquieted within me?

Put thy trust in God for I will yet give him thanks for the help of his countenance.

The Lord shall make good his loving kindness towards me, yea, thy mercy, O Lord, endureth forever, despise not then the work of thine own hands.

O GOD, thou art my God, early will I seek thee. My Soul thirsteth for thee, my flesh also longeth after thee, in a barren and dry land where no water is.

Like as the heart desireth the water brooks, so longeth my Soul after thee O God.

My Soul is a thirst for God, even for the living God, when shall I come to appear before the presence of God?

How amiable are thy dwellings, O Lord of Hosts?

My Soul hath a desire and longing to enter into the Courts of the Lord, my flesh and my heart rejoice in the living God.

O that I had wings like a Dove, for then would I fly away and be at rest.

O send out thy light and thy truth, that they may lead me, and bring me unto thy Holy Hill, and to thy dwelling.

For one day in thy Courts is better then a thousand:

I had rather be a door-keeper in the house of my God, then to dwell in the tents of wickedness.

I should utterly have fainted, but that I believed verily to see the goodness of the Lord in the land of the living.

Thou art my helper and my redeemer, O Lord, make no long tarrying.

EJACULATIONS.

O LORD, of whom may I seek for succor but of thee, who for my sins art justly displeased? Yet O Lord God most Holy, O Lord most Mighty, O Holy and most Merciful Savior, deliver me not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of my heart, shut not up thy merciful eyes to my prayer, but hear me, O Lord Most Holy, O God most Mighty, O Holy and Merciful Savior, thou most worthy Judge eternal, suffer me not at my last hour for any pains of death to fall from thee.

Father, I have sinned against heaven and before thee, and am not worthy to be called thy child, yet O Lord do not thou cast off the bowels and compassions of a Father, but even as a father pitieth his own children, so be thou merciful unto me.

Lord, the prince of this world cometh, O let him have nothing in me, but as he accuseth, do thou absolve; he lays many and grievous things to my charge, which he can too well prove, I have nothing to say for myself do thou answer for me, O Lord my God.

O Lord I am clothed with filthy garments, and Satan stands at my right hand to resist me, O be thou pleased to rebuke him, and pluck me as a brand out of the fire, cause mine iniquities to pass from me, and cloth me with the righteousness of thy Son.

Behold, O God, the Devil is coming towards me, having great wrath, because he knoweth that he hath but a short time, O save and deliver me lest he devour my soul like a Lion, and tear it in pieces while there is none to help.

O My God, I know that no unclean thing can enter into thy Kingdom, and I am nothing but pollution, my very righteousnesses are as filthy rags, O wash me and make me white in the blood of the Lamb, that so I may be fit to stand before thy Throne.

Lord, the snares of death compass me round about, O let not the pains of hell also take hold upon me, but though I find trouble and heaviness, yet O Lord I beseech thee deliver my soul.

O dear Jesus, who hast bought me with the precious price of thine own blood; challenge now thy purchase, and let not all the malice of Hell pluck me out of thy hand.

O blessed high Priest, who art able to save them to the utmost, who come unto God by thee, save me I beseech thee, who have no hope, but on thy merits and intercession,

O God I confess I have defaced that Image of thine, thou didst imprint upon my Soul, yet O thou faithful Creator, have pity on thy creature.

O Jesu, I have by my many and grievous sins crucified thee afresh, yet thou who prayedst for thy persecutors, intercede for me also, and suffer not, O my Redeemer, my soul (the price of thy blood) to perish.

O Spirit of grace, I have by my horrid impieties done despite to thee, yet, O Blessed Comforter, though I have often grieved thee, be thou pleased to succor and relieve me, and say unto my soul, I am thy salvation.

Mine eyes look unto thee, O Lord, in thee is my trust, O cast not out my soul.

O Lord in thee have I trusted, let me never be confounded.

O Blessed Lord, who scourgest every Son whom thou receivest, let me not be weary of thy correction, but give me such a perfect subjection to thee the Father of Spirits, that this chastisement may be for my profit, that I may thereby be partaker of thy holiness.

O thou Captain of my Salvation, who wert made perfect by sufferings, sanctify to me all the pains of body, all the terrors of mind, which thou shalt permit to fall upon me.

Lord, my sins have deserved eternal torments make me cheerfully and thankfully to bear my present pains, chasten me as thou pleasest here, that I may not be condemned with the world.

Lord, the waters are come in even unto my soul, O let thy Spirit move upon these waters, and make them like the pool of *Bethesda,* that they may cure whatsoever spiritual disease thou discernest in me.

O Christ, who first sufferedst many and grievous things, and then enteredst into thy glory, make me so to suffer with thee, that I may also be glorified with thee.

O dear Jesus, who humblest thyself to the death of the Cross for me, let that death of thine sweeten the bitterness of mine.

When thou hadst overcome the sharpness of death, thou didst open the Kingdom of heaven to all believers.

I believe that thou shalt come to be my Judge.

I pray thee therefore help thy servant whom thou hast redeemed with thy most precious blood.

Make me to be numbered with thy Saints in glory everlasting.

Thou art the resurrection and the life, he that believeth in thee, though he were dead, yet shall he live: Lord, I believe, help thou my unbelief.

My flesh and my heart faileth, but God is the strength of my heart, and my portion forever.

I desire to be dissolved, and to be with Christ, which is far better: Lord, I g•oan earnestly desiring to be clothed upon with that house from heaven.

I desire to put off this my tabernacle, O be pleased to receive me into everlasting habitations.

Bring my soul out of prison, that I may give thanks unto thy name.

Lord, I am here to wrestle not only with flesh and blood, but with principalities and powers, & spiritual wickedness, O take me from these tents of *Kedar,* into the heavenly *Jerusalem,* where Satan shall be utterly trodden under my feet.

I cannot here attend one minute to thy service, without distraction, O take me up •o stand before thy Throne, where I shall serve thee day and night.

I am here in heaviness through many tribulations, O receive me into that place of rest, where all tears shall be wiped from my eyes, where there shall be no more death, nor sorrow, nor crying, nor pain.

I am here in a state of banishment, and absence from the Lord, O take me where I shall forever behold thy face, and follow the Lamb whither soever he goeth.

I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness.

OBlessed Jesu, who hast loved me, and washed me from my sins in thine own blood, receive my soul.

Into thy hands I commend my Spirit, for thou hast redeemed me, O Lord thou God of truth, Come Lord Jesu, come quickly.

PRAYERS for their use who Mourn in secret for the PUBLICK CALAMITIES, &c.

Psalm 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture? &c.

Psal. 79.

O God, the Heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones, &c.

Psal. 80.

Hear, O thou shepherd of Israel, *thou that leadest* Joseph *like a sheep: show thyself also, thou that sittest upon the Cherubims,* &c.

A Prayer to be used in these times of Calamity.

O Lord God, to whom vengeance belongeth, I desire humbly to confess before thee, both on my own behalf, and that of this Nation, that these many years of calamity we have groaned under, are but the just, (yea mild) returns of those many more years of our provocations against thee, and that thy present which is but the due punishment of thy abused mercy. O Lord, thou hast formerly abounded to us in blessings above all people of the earth. Thy candle shined upon our heads, and we delighted ourselves in thy great goodness, peace was within our walls, and plenteousness within our palaces, there was no decay, no leading into captivity and no complaining in our streets: but we turned this grace into wantonness, we abused our peace to security, our plenty to riot and Luxury, and made those good things which should have endeared our hearts to thee, the occasions of estranging them from thee; Nay, O Lord, thou gavest us yet more precious mercies, thou wert pleased thyself to pitch thy Tabernacle with us, to establish a pure and glorious Church among us, and give us thy word to be a lamp unto our feet, and a light unto our paths; but O Lord, we have made no other use of that light, then to conduct us to the chambers of death, we have dealt proudly, and not hearkened to thy comandments, and by rebelling against the light, have purchased to ourselves so much the heavier portion in the outer darkness. And now, O Lord, had the overflowings of thy vengeance been answerable to that of our sin, we had long since been swept away with a swift destruction, and there had been none of us alive at this day to implore thy mercy. But thou art a gracious God, slow to anger, and hast proceeded with us with much patience and longsuffering, thou hast sent thy judgments to awake us to repentance, and hast also allowed us space for it: But alas we have perverted this mercy of thine beyond all the former, we return not to him that smiteth us, neither do we seek the Lord, we are slidden back by a perpetual backfliding, no man repenteth him of his wickedness, or •aith what have I done? 'Tis true indeed we fear the rod (we dread every suffering, so that we are ready to buy it off with the foulest sin) but we fear not him that hath appointed it, but by a wretched obstinacy harden our necks against thee, and refuse to return. And now, O God, what balm is there in *Gilead* that can cure us; who when thou wouldest heal us, will not be healed, we know thou hast pronounced that there is no peace to the wicked, and how shall we then pray for peace, that still retain our wickedness? This this, O Lord, is our sorest disease, O Give us Medicines to heal this sickness, heal our souls, and then we know thou canst soon heal our land. Lord, thou hast long spoken by thy word to our ears, by thy judgments even to all our senses, but unless thou speak by thy Spirit to our hearts, all other calls will still be ineffectual. O send out this voice, and that a mighty voice, such as may awake us out of this Lethargy: thou that didst call *Lazarus* out of the grave, O be pleased to call us who are dead, yea, putrefied in trespasses and sins, and make us to awake to righteousness. And though, O Lord, our frequent resistances even of those inward calls, have justly provoked thee to give us up to the lusts of our own heart; yet, O thou boundless ocean of mercy, who art good not only beyond what we can deserve, but what we can wish, do not withdraw the influence of thy grace, and take not thy holy spirit from us. Thou wert

found of those that sought thee not, O let that act of mercy be repeated to us who are so desperately, yet so insensibly sick, that we cannot so much as look after the Physician, and by how much our case is the more dangerous, so much the more sovereign remedies do thou apply; Lord help us, and consider not so much our unworthiness of thy aid, as our irremediable ruin if we want it; save Lord, or we perish eternally. To this end dispense to us in our temporal interest what thou seest may best secure our spiritual; if a greater degree of outward misery will tend to the curing our inward, Lord, spare not thy rod, but strike yet more sharply; cast out this devil, though with never so much foaming & tearing. But if thou seest that some return of mercy may be most likely to melt us, O be pleased so far to condescend to our wretchedness as to afford us that, and whether by thy sharper or thy gentler methods, bring us home to thyself. And then, O Lord, we know thy hand is not shortened, that it cannot save, when thou hast delivered us from our sins, thou canst and wilt deliver us from our troubles, O show us thy mercy and grant us thy salvation, that being redeemed both in our bodies and spirits, we may glorify thee in both, in a cheerful obedience, and praise the Name of our God, that hath dealt wonderfully with us, through Jesus Christ our Lord.

A Prayer for* This *Church.

O Thou great God of recompenses, who turnest a fruitful land into barrenness for the wickedness of them that dwell therein; thou hast most justly executed that fatal sentence on *this* Church, which having once been the perfection of beauty, the joy of the whole earth, is now become a scorn and derision to all that are round about her. O Lord, what could have been done to thy vineyard that thou hast not done in it, and since it hath brought forth nothing but wild grapes, it is perfectly just with thee to take away the hedge thereof, and let it be eaten up. But O Lord, though our iniquities testify against us, yet do thou it for thy Names sake, for our backslidings are many, we have sinned against thee. O the hope of Israel, the Savior thereof in time of trouble, why shouldst thou be as a stranger in the land, as a wayfaring man that turneth aside to tarry for a night? Why shouldst thou be as a man astonied, as a mighty man that cannot save? Yet thou, O Lord, art in the midst of us, and we are called by thy Name, leave us not; deprive us of what outward enjoyment thou pleasest, take from us the opportunities of our luxury and it may be a mercy, but O take not from us the means of our reformation, for that is the most direful expression of thy wrath. And though we have hated the light because our deeds were evil, yet, O Lord, do not by withdrawing it condemn us to walk on still in darkness, but let it continue to shine till it have guided our feet into the way of peace. O Lord, arise, stir up thy strength & come & help us, and deliver not the soul of thy Turtle Dove *(this disconsolate Church)* unto the multitude of the enemy, but help her, O God, and that right early. But if, O Lord, our rebellions have so provoked thee, that the *Ark must wander in the wilderness till all this murmuring generation be consumed,* yet let not *that* perish with us, but bring it at last into a *Canaan,* and *let our more innocent posterity see that which in thy just judgment thou denrest to us.* In the mean time let us not cease to bewail that desolation our sins have wrought, to think upon the stones of *Ston,* and pity to see her in the dust, nor ever be ashamed or afraid to own her in her lowest and most persecuted condition, but esteem the reproach of Christ greater riches then the

treasures of *Egypt,* and so approve our constancy to this our afflicted Mother, that her blessed Lord and Head may own us with mercy when he shall come in the glory of thee his father with the holy Angels. Grant this merciful Lord, for the same Jesus Christ his sake.

A Prayer for the Peace of the Church.

LORD Jesus Christ, which of thine Almightiness madest all creatures both visible and invisible, which of thy godly wisdom governest and settest all things in most goodly order, which of thine unspeakable goodness keepest, defendest and furtherest all thing, which of thy deep mercy restorest the decayed, renewest the fallen, raisest the dead; vouchsafe, we pray thee at last, to cast down thy countenance upon thy well beloved Spouse *the Church,* but let it be that amiable and merciful countenance wherewith thou pacifiest all things in heaven, in earth, and whatsoever is above heaven and under the earth: vouchsafe to cast upon us those tender and pitiful eyes with which thou didst once behold *Peter* that great Shepherd of thy Church, and forthwith he remembered himself and repented; with which eyes thou once didst view the scattered multitude and wert moved with compassion, that for lack of a good Shepherd they wandered as sheep dispersed and strayed a sunder. Thou seest (O good *Shepherd)* what sundry sorts of Wolves have broken into thy sheep cotes: so that if it were possible the very perfect persons should be brought into error: thou seest with what winds, with what waves, with what storms thy silly ship is tosl d, thy ship wherein thy little flock is in peril to be drowned. And what is now left but that it utterly sink and we all perish? Of this tempest and storm we may thank our own wickedness and sinful living, we discern it well and confess it, we discern thy righteousness, and we bewail our unrighteousness: but we appeal to thy *Mercy,* which *surmounteth all thy works;* we have now suffered much punishment, being scourged with so many wars, consumed with such losses of goods, shaken with so many floods, and yet appears there nowhere any Haven or Port unto us, being thus tired and forlorn among so strange evils, but still every day more grievous punishments, and more seem to hang over our heads. We complain not of thy sharpness, most tender Savior, but we discern here also thy mercy, forasmuch as much grievouser plagues we have deserved. But O most merciful *Jesus,* we beseech thee that thou wilt not consider nor weigh what is due for our deservings, but rather what becometh thy mercy, without which neither the Angels in heaven can stand sure before thee, much less we silly vessels of clay. Have mercy on us, O Redeemer, which art easy to be entreated, not that we be worthy of thy mercy, but give thou this glory unto *thine own Name.* Suffer not those which either have not known thee or do envy thy glory, continually to triumph over us, and say, Where is their God, where is their Redeemer, where is their *Savior,* where is their Bridegroom that they thus boast on? These opprobrious words redound unto thee. O Lord, while by our evils men weigh and esteem thy goodness, they think we be forsaken whom they see not amended. Once when thou sleptst in the ship, and a tempest suddenly arising threatened death to all in the Ship, thou awokest at the outcry of a *few Disciples* and straightway at thine Almighty word the waters couched, the winds fell, the storm was suddenly turned into a great calm; the dumb waters knew their makers voice. Now in this far greater tempest, wherein not a few men's bodies be in danger, but innumerable souls: we beseech thee at the cry of thy holy *Church,* which is in danger of drowning, that thou wilt

awake. So many thousands of men do cry, *Lord save us, we perish,* the tempest is past man's power; it is thy word that must do the deed, Lord Jesu, Only say thou with a word of thy mouth, *Cease, O tempest, and forthwith shall the desired calm appear.* Thou wouldst have spared so many thousands of most wicked men, if in the City of *Sodom* had been found but ten good men. Now here be so •any thousands of men which love the glory of thy Name, which sigh for the beauty of thy house, and wilt thou not at these men's prayers let go thine anger, and remember thine accustomed and old mercies? Shalt thou not with thy heavenly policy turn our folly into thy glory? Shalt thou not turn the wicked men's evils into thy Churches good? For thy mercy is wont then most of all to succor, when the thing is with us past remedy, and neither the might nor wisdom of men can help it. Thou alone bringest things that be never so out of order into order again, which art the only Author and maintainer of peace. Thou framedst that old confusion wherein without order, without fashion confusedly lay the discordant seeds of things, and with a wonderful order the things that of nature fought together thou didst ally and knit in a perpetual band. But how much greater confusion is this, where is no charity, no fidelity no bonds of love, no reverence neither of Laws nor yet of Rulers, no agreement of opinions, but as it were in a misordered quire, every man singeth a contrary note. Among the heavenly *Planets* is no dissention, the Elements keep their place, everyone do the office whereunto they be appointed: And wilt thou suffer thy *Spouse,* for whose sake all things were made, thus by continual discords to perish? Shalt thou suffer the *wicked Spirits,* which be authors and workers of discord, to bear such a swing in thy Kingedome unchecked? Shalt thou suffer the strong Captain of mischief, whom thou once overthrewest, again to invade thy tents, and to spoil thy Soldiers? When thou wert here a man conversant among men, at thy voice fled the Devils. Send forth, we beseech thee, O Lord, thy Spirit, which may drive away out of the breasts of all them that profess thy Name, the wicked Spirits, masters of riot, of covetousness, of vain-glory, of carnal lust, of mischief and discord. *Create in us, O our God and King, a clean heart, and renew thy holy Spirit in our breasts, pluck not from us thy holy Ghost. Render unto us the joy of thy saving health, and with thy principal Spirit, strengthen thy Spouse and the Heardmen thereof.* By this *Spirit* thou reconciledst the earthly to the heavenly: by this thou didst frame and reduce so many tongues, so many nations, so many sundry sorts of men into one body of a *Church,* which body by the same Spirit is knit to thee their Head. This Spirit if thou wilt vouchsafe to renew in all men's hearts, then shall all these foreign miseries cease or if they cease not, they shall turn to the profit and avail of them which love thee. Stay this confusion, set in order this horrible Chaos (O Lord Jesus) let thy Spirit stretch out itself upon these waters of evil wavering opinions. And because thy Spirit, which according to thy Prophets saying, *containeth all things,* hath also the science of speaking; make that like as unto all them which be of thy house, is one Light, one Baptism, one God, one Hope, one Spirit; so they may also have one voice, one note, one song, professing one Catholic truth. When thou didst mount up to heaven triumphantly, thou threwest out from above thy precious things, thou gavest gifts amongst men, thou dealtest sundry rewards of thy Spirit. Renew again from above thy old bountifulness, give that thing to thy *Church,* now fainting and growing downward, that thou gavest unto her shooting up, at her first beginning. Give unto *Princes* and Rulers the grace so to stand in awe of thee, that they so may guide the Common-weal, as they should shortly render accompt

unto thee that art the King of Kings. Give wisdom to be always assistant unto them, that whatsoever is best to be done, they may espy it in their minds, and pursue the same in their doings. Give to the *Bishops* the gift of prophecy, that they may declare and interpret holy Scripture, not of their own brain, but of thine inspiring. Give them the threefold charity which thou once demandest of *Peter,* what time thou didst betake unto him the charge of thy sheep. Give to the *Priests* the love of soberness, and of chastity. Give to thy people a good will to follow thy Commandments, and a readiness to obey such persons as thou hast appointed over them. So shall it come to pass; if through thy gift thy *Princes* shall command that thou requirest, if thy Pastors and Herdmen shall teach the same, and thy people obey them both, that the old dignity and tranquility of the *Church* shall return again with a goodly order unto the glory of thy Name. Thou sparedst the *Ninevites* appointed to be destroyed as soon as they converted to repentance; and wilt thou despise thy house falling down at thy feet, which instead of sackcloth hath sighs, and instead of ashes tears? Thou promisedst forgiveness to such as turn unto thee, but this self thing is thy gift, a man to turn with his whole heart unto thee, to the in•ent all our goodness should redound unto thy glory. Thou art the maker, repair the work that thou hast fashioned. Thou art the *Redeemer,* save that thou hast bought. Thou art the *Savior,* suffer not them to perish which do hang on thee. Thou art the *Lord* and owner, challenge thy possession. Thou art the *Head,* help thy members. Thou art the *King,* give us a reverence of thy Laws. Thou art the *Prince of peace,* breath upon us brotherly love. Thou art the *God,* have pity on thy humble beseechers; be thou according to *Paul's* saying, all things in all men, to the intent the whole Choir of thy Church with agreeing minds and consonant voices for mercy obtained at thy hands, may give thanks to the Father, •on and Holy Ghost, which after the most perfect example of concord be distinguished in property of Persons, and one in nature, to whom be praise and glory Eternally.

Amen.

FINIS.

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P-RA-27. The whole duty of mourning and the great concern of preparing ourselves for death, practically considered - Allestree, Richard, 1619-1681.

[illustration]
the Memory of the Just is Blessed 〈◊〉
MARIA REGINA II. Obit. Decemb. 28.94 Aetatis suae. 32:

I have fought a good fight I have finished

My course I have kept the faith Hence forth

There is laid up for me a crown of righteousness.

F. H. van. Hove. sculp:

The Whole Duty of Mourning, And the GREAT CONCERN Of Preparing Our Selves for DEATH, Practically Considered. Written some Years since by the Author of *The Whole Duty of Man.* And now Published upon the *Sad Occasion* of the DEATH Of Our Most Gracious Sovereign Lady MARY the II. Queen of *England,* &c. of Blessed Memory. Necessary to be given at all Funerals.

LICENSED, *January* 16th. 1694/5.

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THE PREFACE TO ALL Mourners, Upon the SAD and MOURNFUL OCCASION Of the much-to-be-lamented DEATH Of Our Most Gracious *Queen.*

THis *Tract,* whereof *Death* is the Subject, has been Concealed some Years; and upon this Sad and Mournful Occasion of the Death 〈◊〉 our *Gracious Queen,* which loudly calls the Nation to Weeping and Mourning; it appears now in the Habit of a true Mourner.

UPON so irreparable a Loss as the Kingdom has Sustain'd; *Death* is the properest Theme which befits the Season; for when mournful Countenances, heavy Hearts, and watery Eyes appears everywhere, this *Whole Duty of Mourning,* in the Closet may prove a good Companion.

EVERY day, you see, Nay, every *Hour,* says Seneca, *shows us what a nothing we are, and by some fresh Argument or other puts us in mind of our forgot Mortality*: but so Doleful and Mournful a Scene *England* did not expect would have appeared; especially at such a season, when our Eulogies and Praises should have Ascended to Heaven, from whence flowed the Redemption of the World; even by the great Mystery of our Savior's Incarnation; but this high Festival is now by the decree of Providence turned into Mourning, and our Song into Lamentation.

THE Wise Man tells us, *Eccles. 7.2.* That when the *living* are in *the House of Mourning,* they will *lay it to Heart*; and if we ought to lay to Heart the Death of any; much more of Righteous Persons; how ought we then to bewail this Sad and Mournful Calamity, wherein God has deprived us of one of our Royal Defenders? O, then let us speedily wish with the Prophet, *That our Heads were Water, and our Eyes Fountains of Tears, that we might Weep, Day and Night,* for the Loss of so Virtuous a Princess, and so Gracious a Sovereign Queen.

TO give a direct Copy of so Blessed an Original, my Pen can never arrive to that Dexterity, but am Conscious to myself it must be very defective; and the only Apology I can make in this time of Dolour, and Anxity is; that broken Language is the best Rhetoric upon a Mournful Occasion; but the Veneration of those matchless Excellencies which appeared in our Royal Sovereign Animates my Pen to join with all Condolers in the Contemplation of those excellent Virtues, that Adorned so Illustrious a Princess,

IT was Heavens Decree, to take from us *the Light of our Eyes, and the Breath of our Nostrils,* a Gracious, and most Excellent Princess; one, under the shadow of whose Wings we sat with great delight, and enjoyed a more then an ordinary portion of Happiness and Prosperity; for the Radient Beams of her Royal Bounty and Charity extended so far, that to preserve a sinking Kingdom, she Ascended the Throne; not out of any Ambition she had to grasp a Crown, but out of a tender Compassion to save a distressed Nation. She was truly Magnanimous, by Nature, Birth, and Education, and adorned with all the Ornaments befitting so Excellent and Matchless a Princess; in her Power and Dignity, she was Sovereign Queen over a mighty and renowned People: and invested with the highest Authority, that a Crown could render her; thus being inthroniz'd, she was the Glory of her Sex, and an Ornament to the Diadem which she Wore.

HER mind was Noble, Large, and Capacious, and not inferior to her Power and Dignity; her apprehension was quick and lively, and her Judgment was Peircing and Solid: Religion, and Piety, shined with that lusture in all her Divine Conversation, and the whole Series of her Life, that indeed she was a Pillar of Christianity; for the Influences of her Princely Piety was of that Impression and Extent, as might well lay Claim to those Second Causes the Almighty Ordains to his Governing Administration here below.

SHE not only understood her *Religion* well, but loved it, and with great Sincerity practiced it; for she always with a *Stedfast, Regular,* and *Unaffected Devotion,* approached with that *Awful Sanctity* to the *Altars of God,* that she seemed to *Instruct* when she Prayed, and *Convert* when she Kneeled; so that at so high a degree of Piety, the greatest *Atheist,* must needs be convinced and believe a Deity, and the loosest *Libertine,* could not but be Reformed; for his Admiration must needs create a Devotion upon a prospect of her Sacred Example.

HER Delight was in *the Law of the Lord, and in that Law did she Meditate both Day and Night;* for in the midst of all the most Important Affairs of *State,* she forgot not her Creator; for so Zealous was she for her Sacred Devotions, that she would rather spare time from her Sleep, than from her Prayers.

SHE always had a great Zeal for the Good of the Church, and she was the very Joy and Delight of the Hearts of the Clergy; for she encouraged their Studies, and continually Supported them under all the Reproaches of Malicious and Wicked Persons; even such, was her Royal goodness to the Pastoral Authority.

THE best practical Books she often made her Study in her Royal Retirement, and at other times caused them to be Read, as part of her Entertainmen, when she was Pleas'd to sit at Work with her Maids of Honor; and this she did as a prudent design whereby to furnish their

thoughts with profitable Knowledge, and heavenly Meditation: for her Heart was wholly fixed upon God and Goodness.

EVERY Month, she constantly Communicated in her Royal Chapel; and always prepared herself with such a Strictness and Devotional Frame of Soul, that she Received the Blessed Sacrament in a most Humble and Awful manner, as being deeply affected with a due Sense of the Divine Majesty.

HER Temper was Naturally Sweet, her Disposition was Free and Generous; her Carriage Gracious; and her Intentions most Sincere: her Conversation was Lovely, and she was endued with a large mixture of Christian Charity and Compassion: all Eyes that beheld her at a distance, might discern Mildness, and Goodness, in her Majestick Countenance; which all her Attendants found its real Effects.

SHE delighted to do good; and had a singular Dexterity in the doing of it: for she prudently knew what was proper to be done, both as to the manner and Season: and she seldom vouchsafed a Royal Favor to any, but her Princely Way of doing it trebled the Obligation; and very easy was she in dispatch of what ever Affairs came before her: her Divine Soul indeed was truly Noble, and fitted to her Sovereign Place, and Royal Character; and she had a Serene Capacity as far beyond any of her Subjects, as she was in Power and Dignity above 'em: and had the Almighty been graciously pleased to have continued her Life, we had, had great hopes, and expectations of more then ordinary Blessings under her Government.

TO set forth all her Princely Virtues and Sublime Perfections, is too difficult for a Mortal's Pen to Delineate, or a Mournful Subjects Tongue to Express; neither can any expect so many Angelical Virtues can be Writ in so narrow a Compass, her whole Life indeed Corresponded with Heaven, and she was a Burning and a Shining Light amongst all her Subjects.

But now the Mourning Scene begins to appear; for on Thursday *December* the *20*th. her Majesty felt herself indispos'd, but did not think it required the Attendance of her Physicians; but the Day following her Illness increasing, the Worthy Dr. *Millington,* and Dr. *Ratcliff* were called; and uponn the growing Danger; Dr. *Brown,* Dr. *Cox,* Dr. *Gibbons,* Dr. *Robinson,* and Dr. *Cole,* with other Learned Gentlemen were added to the Consult of Physicians: and on *Saturday* the Symptoms of the *Small-pox* appeared, that Eternal Foe to Beauty and a Distemper which has proved too too fatal to the Royal Family.

HER Spiritual Physicians who always paid their Religious Attendance, were the most Reverend Dr. *Tennison* Arch-Bishop of *Canterbury*; the Right Reverend, Dr. *Stillingfleet,* Bishop of *Worcester,* Dr. *Patrick* Bishop of *Eli,* Dr. *Burnet* Bishop of *Salisbury,* and Dr. *Kidder* Bishop of *Bath* and *Wells.*

These Stars of the Church, whose Influence ever shined bright in the sweet Society of her whole Life; are now o'er-cast with Sorrow, and become her Mournful Assistants to conduct her out of it, and though it is not hard to imagine what a more Melancholy, though Spiritual Office they were to perform in this last dutious Service to their most Gracious Royal Sovereign, their best of Friends and Patronesses: yet as Grieved and Sorrowful as they were

at the too visible Face of that *King of Terrors,* DEATH, that was so ready to snatch away that Sacred Life; however they could not but be extraordinarily Comforted to find her so well and so readily prepared to receive him.

THE worthy *Arch-Bishop,* who constantly attended her, even to the last moment of her Life, was one day asked by her Majesty, *What her Physicians Opinion of her was?* To which his Grace Sorrowfully, but Sincerely replied to this effect, that *they despaired of her Recovery*: her Majesty wholly unconcerned, but with her Natural Sweetness of Temper, was Cheerefully pleased to answer in these words,

God be Praised, I am Provided.

THAT constant even Temper, of Tranquility and sweet Composure of Mind, accompanied her through her whole Sickness; (her preparation for Eternity being not the Work of her Death-Bed) that she always expressed a perfect resignation to the Divine Will and Pleasure of Heaven; and seemed to have nothing in this World, but what she could freely part from but her Dear Lord, to whom amongst many other kind Affectionate, and tender Expressions, she was pleased to breath forth this hearty and most Passionate wish, in these Words.

That his Subjects might all Love him as she had done.

DURING her whole time of Sickness, his Majesty was that *Pious* and *Constant* Mourner over her, and such was his extraordinary tender Affection, and Fondness, that no Persuasions nor Entreaties could draw him a moment from her, neither could any Solicitations prevail with him to absent the Room, but Compassionately lay in a Camp-bed all the time by her.

THE day before her Departure she joined in Communion with the Reverend Bishops, and took the Blessed Sacrament, as a *Viaticum* for Eternity: and all her Religious Deportment through her whole Sickness was so Angelical, that her Reverend, and Pious Heavenly Guides found opportunity to Learn more than Instruct; insomuch that the Lord *Archbishop* of *Canterbury* was heard to Express,

That when it pleased God to call him, he Pray'd that he might be found so well prepared to Dye.

DURING her whole time of Indisposition, no Studious endeavors were wanting, if possible to Save so Precious a Life; but as Human Art and vigilant Diligence cannot exclude the Will and Pleasure of Heaven, so both the Physicians indefatigable Industry, and the Nations importuning Prayers were wholly Successless: for on *Friday* the *28*th. of *December, 1694.* about One in the Morning her attending Divines resigned their Royal Charge to her Ministring Angels; at which time without the least Pang of Death, in a Soft and Sweet Slumber she breathed out her Soul into the Arms of the Almighty.

I dare not presume to draw the Royal Face of Grief, or attempt to describe the Sacred Sorrows of our Afflicted King at this Mournful Juncture, but this I may humbly crave privilege to Express, that as to his Royal Character, he is so good a Prince as no Age can Parrallel; one who for his Subjects Safety has exposed his Royal Person in a Field of Blood,

against a Tyrannical and Insulting Foe; when Balls of Iron thundered from the Roaring Cannons Mouth in Fire and Smoke then could he look grim Death in the Face in the fiercest Battles, and with an undaunted Courage ne'er have shook at the approach of that Pale Pince of Terrors; but when the Icy hands of Death had struck the fatal blow; he could not resist that melting and tender Affection, when he felt all the Agonies of Death in the dying looks of his beloved Consort: for though she left the World without the least expiring Pangs by dying even in Smiles; our Sorrowful King a Mournful Spectator, stood by in little less than Convulsions to behold her.

AND now what good Subjects can forbear opening the Sluces of their Eyes, and let fall Flouds of Tears upon so Mournful an Occasion; but to sum up our much to be Lamented Loss, I shall refer the Reader to the Pen of the Reverend Dr. *Wake* one of Eminent Authority,

If a Queen so *Virtuous,* that her very Example was enough to Convert a *Libertine,* and toReform an Age: so *Courteous* and so *Affable,* as to be the Wonder and the Delight of all that knew her: so great a Lover of her *Country,* and the *Interests* of it, as to be willing to hazard what, next her Conscience, she the most valued; her good Name, and good Opinion in the World, for the preservation of them: so *Firm* and *Constant* in her Mind, as not to have ever known, no not in Death itself, what it was to *Fear*: so *Happy* in *Business,* as to Astonish rather than Satisfie, those who were the best Versed in it. I say that to have been deprived of such a Queen as this, and that at such an Age, when our expectations were at the highest from her, be a Loss above the power of Words to Express, then such is our Loss: the greatness of which we are so far from being able sufficientlyto declare, that we cannot yet make an Estimate of it.

AND as our Sorrows cannot but be justly Expressed, in the Loss of so Excellent and so Virtuous a Queen; yet, let us offer up our Praises unto God, from whom every good and perfect Gift cometh: that he has not left us Comfortless? that he has not cut down the principal Cedar? that he has not deprived us of our chiefest Support, and Royal Defender? but that we enjoy and have a good King to Sit upon the Throne, to Sway the Scepter, and to go in and out before us, to Protect us from the force of *France,* and the danger of all *Europe*; and that our Dear and Dread Sovereign may be forever Happy in us his Loyal Subjects, and we in so Good and Gracious a Prince, let us Implore the Divine Powers to Protect, Guide, and Defend him, in Spirit, Soul, and Body; as for his Enemies let them be Cloathed with Shame; but upon himself let his Crown forever Flourish; and let all the People say, *Amen.*

AND now, O all you Sons and Daughters of Sorrow and Affliction, that faithfully Lov'd and Honor'd our Renowned Princess, Lament your Loss; but seem not to Bewail her Felicity: do not immoderately drown your Eyes, because God has Wiped away all Tears from hers: and though in such a National Concern of highest Grief, Natural Duty shows us to be Mortals, yet let us not forget to be Christians; and as our Savior said to the Holy Women, so may I with all Awful Reverence Express, Weep not for her, Blest Soul, but for yourselves, that you are not so Happy.

AND this Sweet Advice Saint *Jerome* gives us, *Let us not Mourn, as for one Lost*; but rather be thankful that we have had so Good, and so Gracious a Pattern; nay that we still have her, for all still live in Christ, yea, though they die, and whomsoever he thus takes unto himself are still within his Family.

THINK, that you heard her Royal Tongue Express the great Farewell; and in the most Tenderest Affection was pleased to say, *Farewell my dearest Sovereign Lord, farewell; I hear Heaven's call, and the mighty Hour is come that we must part; farewell, my Royal Family, and all my mournful Subjects, now farewell: each in your own order all must prepare to follow me:* Follow her, then first in her Pious Example, Fight the good Fight keep the Faith, finish your Course as she did, and henceforth is laid up for you (what she Blest Saint hath now received) a Crown of Righteousness: which God the Righteous Judge hath prepared for all those that Love and Fear him.

G. B.

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THE Whole Duty OF Mourning, AND THE GREAT CONCERN Of Preparing Our Selves for DEATH, Practically Considered.

PSALM lxxxix. ver. 68.

What Man is he that liveth, and shall not see Death? shall he deliver his Soul from the hand of the grave?

The INTRODUCTION.

THat needs no Proof where all are Examples to themselves: such is that easiest and hardest Lesson, that *all must die; that Death is the undoubted issue of Sin*: and that it is a Separation of the Soul from the Body for a time: but because it stealeth on, as they that sleep in a Ship-under Sail, who arrive at their Port, while they think not of going: so we go on with a restless pace, to the Grave and Silence; and the unknown Limit of our present Life, consuming while we are not sensible of it; and because it is terrible to flesh and blood, our main care must be to inform ourselves, first what Preparation we are to make, that neither our Life may prove uneasy, nor Death terrible: Secondly, How to fortify ourselves against the Fear of Death: And

Thirdly, How to comfort ourselves with Spiritual Remedies against immoderate Grief for the Loss of Relations and Friends: These Three Branches shall be the Heads of my Discourse.

I. *First,* We must prepare for Death, for *Solomon* tells ye, 11 Eccles. 3. *in the place where the tree falleth, there it shall be*: and as Death leaves us, so Judgment shall find us: now as the Passage to the promised Rest, which was a Type of Heaven to the Israel of God, appeared terrible, *Deut.* 1.19. so likewise is our Journey to the Celestial *Canaan*; we are instantly ripe, though not ready for dying: are all subject to this pale Prince, to whom we are visiting every moment: this day we now live, we divide with Death; and that which is gone, is irrecoverably lost.

II. *The* Hour is uncertain to all Men; but they are certainly Happy who are then provided: *Luke* 12.37. many are apt to watch against the coming of Thieves, who can take nothing from them but only that which a little Time must: then what a stupid Negligence is it, not to watch and provide for Death, which they know will certainly, and may quickly come, and take away Body and Soul, nay Heaven itself to all Eternity, from the securest Sinner. Thinkst thou of Youth and Strength? alas! how many that are young, and in the Vigour of their Age, have died before thee? Dost thou at the Funerals of others, think with the proud *Pharisee, Luke* 18.11. *God I thank thee, that I am not as other men are?* seeing then that thou art exempted from the Privilege of Immortality of Body, let not Satan delude thee, but seriously prepare for that day, which may prove thy happiest.

III. *Consider,* That God is the Great Creator of the World; and the Sovereign Judge of all Mankind: Remember, he sits above, on his glorious Throne, in whose hands are the Keys of Life and Death: that whatever he pleases he brings to pass; and none can resist his Almighty Power; whatever he does is surely the best; and none can accuse his All-knowing Goodness.

IV. *Next,* If we consider our own sinful State, we may well cry out and say, Unhappy we, the Children of Dust and Ashes! Why were we born to behold the Sun? Why did our Mothers conceive us, and bring us forth to a miserable World; and unkindly rejoice to hear us cry? Whether alas! has the Errors of their Lives lead us, and in how deplorable a Condition do's our Birth engage us! We enter this vain World with weeping Eyes, but upon Death's Summons we go out with sighing Hearts.

V. *All* the few Days we live are full of Folly and Vanity, and our choicest Pleasures are mixed with Bitterness: the Time that's past is vanish'd like a Dream or Shadow, and that which we expect to come, is not yet at all: the present Time we enjoy, tarries but a moment; and then takes Wings and flys away, and never returns again: already we are dead to all the years we have lived, and vain 'tis to expect to live them over again: But the longer we live here, the shorter is our Life; and in the end we become a Lump of Clay, and a Feast for Worms.

CHAP. I. Several Notions of Death; what it is, its Author, Name, and Nature.

FIrst, If we would know what Death is, the Philosopher tells you, *To die, is to be no more Vnhappy*: and if we consider Death according to the right Notion, it is but a departed Breath from dead Clay, enlivened at first by Breath cast upon it: Now *Job* tells you, *Death is a Moth,* and as the Moth breeds out of the Garment, so Death do's out of the Body. The Heathens

were of Opinion, that Death was an Eternal Sleep, the Fear of the Rich, and the Desire of the Poor: but Pious St. *Augustine* often breathed forth this heavenly Wish, saying, *O that I could see Death, not as it was, but as thou, O Lord, hast now made it.* Death is the supremest Monarch in the World, as he hath the Dominion over Sin; and he is the antientest King, whose Reign began from *Adam*; yet St. *Paul* tells ye, 1 *Cor.* 15.26. at last this King shall be vanquished; *the last Enemy that shall be destroyed, is Death*; and Christ who is the Resurrection and the Life, pronounces this Sentence, *O Death, I will be thy Death.*

II. *Whoever* was the Author and Father of Death, Sin was the Mother; for the Apostle tells ye, 1 *James* 15. that *Sin when it is finished bringeth forth death*; and *Eve* the Mother of all Living, was delivered in Child-bed of Death. Now *Adam* falling, Sin follows him, and Man being tempted, Death assaults him; and by Sin Death enters: Every Parent is an *Adam* to his Child, infusing Corruption in his Generation. Since then Death by Sin crept in at the Window, or rather at the Ear, which is prone to listen to Evil Counsel, let us cast it out by the Sense of Faith, in hearkening to God's Word, which will make us wise unto Salvation.

III. *As* for the Name of Death, it is called a Sleep, so St. *John* terms it, Chap. 11.11. *Our friend Lazarus sleepeth*: and of St. *Stephen* it is recorded in Holy Writ, after he had done praying for his Persecutors, *When he had said this, he fell asleep.* 7. Acts 60. it is likewise said of the *Patriarchs* and Kings of *Judah,* that they slept with their Fathers, and *Job* expresseth, *That man lieth down, and riseth not, he shall not be awaked out of sleep, till the heavens shall be no more.* Likewise Saint *Paul* mentions in his Mystery, *We shall not all sleep, but we shall all be changed* 1 Cor. 15.51.

The Night is the Emblem of Sleep and Mortality: Now Sleep is but the Shadow of Death, and where the Shadow is, the Substance cannot be far off: Lastly, the Grave itself is but a withdrawing Room to retire in for a time; it is going to Bed to take rest, which is sweeter than Sleep, and when it is time to awake and rise, we shall, as the Royal Psalmist says, *be satisfied.*

IV. *Next,* as to the Nature of Death, few, or none know it, though all must sensibly feel it: there is nothing after Death, and therefore Death is nothing; it is without Essence, or Substance, but a privation which kills he Creature; therefore curiously to •quest the Efficiency of it, were but to employ the Eye to behold Darkness: *Solomon* in his Book of Wisdom, Chap. 1.13. mentions *that God made not Death*; but created all things that were good: this caused good St. *Augustine* to breathe forth this Supplication, *Lord, thou hast not made Death; wherefore I beseech thee, suffer not that which thou hast not made to reign over that which thou hast made.* Now Death came into the World, by Man only; whose Soul was affected to know that which God never made, which was the Evil of Death, thinking it had been very good, by desiring to know the worst of Evils: But so Divine a thing is Knowledge, that we see Innocency itself was ambitious of it: from whence that Proverb is derived, That *Evil is not known, but by good.*

V. *Pet* no Learned Man knows so much, but Ignorance may suffer him to commit Evil: for none of a sound Judgment and right understanding can be guilty of Wickedness: and there is

no fear of knowing too much Good; but there is much Fear of practicing too little: But since the Almighty has revealed in his word, more than we can comprehend, and enough to work out our Salvation, let us attain to sober Knowledge, and not repine, but be content with our Ignorance. Indeed Knowledge and Power are the Worldling's Idol; but let every Man endeavor fully to know himself, and then Pride and Ambition will soon vanish.

CHAP. II. That Death hath no respect of Persons; but we are continually dying whilst we live.

ALthough Men cannot, or are unwilling to pay those Worldly Obligations they lie under; yet they must pay this Debt to Nature; and it is a Favor afforded by Nature, that what she hath made most vexatious, she hath made Common, that the Equality of Fate might mitigate the Cruelty of it; and this Question the *Psalmist* asketh, *What Man is he that liveth, and shall not see death?*

II. *Our* Savior told the *Jews, their Fathers did eat Manna in the Wilderness, and are dead,* 6 John 49. and the Apostle tells ye, *Phil.* 2.8. that Christ, *being found in fashion as a man, he humbled himself, and became obedient unto Death, even the death of the Cross.* So that we see it is as *natural* to die, as to be conceived and born; yet it is improper for us to say Men die Naturally, for Man dies not as a Beast by an Annihilation, but by a Decree from Heaven; *it is appointed for all Men once to die,* Heb. 9.27.

III. *Sickness* the Messenger of Death, respects not the best Complexion; the Sores of *Lazarus* will make as good Dust as the Paint and Washes of *Jezebel*: and like *Jonas* his Gourd, we come up in a night, and are gone in a moment; we come naked into the World, and no sooner we are born, but the Grave waits for us: but to continue in the Body is not the request of those which desire Heaven; for the Apostle he *desired to be dissolved*: and the *Psalmist* cries out▪ *As the heart pants after the Water-Brooks, so longeth my Soul after thee, O God,* Psal. 42.1. Death only shortens Time, not Life; and the Merit of Death is the Debt due to Sin, both imposed on Mankind for Sin.

IV. *Now,* if we cast never so bright a Luster in the World, yet alas! our brittle Bodies how quickly are they broken; *Man* (says *Jeremiah) fades like a leaf, and sin like a wind takes him away.* Let a Man live never so long, yet at last Death seizes him; but to consider aright, Death is instrumental in our Passage to Heaven, therefore how can any think their Time ill spent in preparing for that, which will complete their Happiness.

V. *There* is no Circumstance of our Lives, but has been imbittered by some sad Occasion of a dying Relation or Friend: a happy Meeting often ends in some sad Misfortune, which conduces to an Eternal Parting: This King of Terrors meets us everywhere, 〈◊〉 creeps in at our Windows like a Thief, and enters in at our Doors with his Grand Commission; he accepts of no Bribe, but will draw his fable Veil over all the splendor and glory of the Universe.

VI. *Death* hath his several Instruments to accomplish his Ends; sometimes we are taken away by Violence and secret Influence, by the Aspect of a Star, and the stink of a Mist, or by the sending out of a Cloud, and meeting of a Vapour; Accidents has happened, by the Fall of a

Chariot, a sinking House, or a high mettled Horse to cast his Rider; others by the stumbling at a Stone▪ the scratch of a Nail or Fin, by a full Meal, or an empty Stomach, by watching at the Wine, and drinking of it in full Bowls and Glasses, the Healths of others, when in the mean time they destroy their own: Some by too great Study and Watching at Prayer, others is blasted by the Sun, or Planet-struck by the Moon; sometimes Death's Harbingers are Heats or Golds, watchful Nights, or slumbring Days; by Water turned into Ice, or thaw'd into the Flouds of a River; sometimes by a Hair, or a Ra•sin; by violent Motion, or sitting still; by Severity, or Dissolution; by God's Mercy, or his Anger; by everything in Providence, and everything in Manner, Nature, and Chance.

VII. *Like* Worldlings, we take indefatigable Pains to heap up Necessaries for our Life, and in the greedy Negotiation we purchase Death; then we are snatched away, and leave what we have so hardly ventured for, behind us: Now all this is the Law and Constitution of Nature, it is a Punishment due to our Sins, the unalterable Event of Providence, and the Decree of Heaven: The Links and Chains which confine us to this Condition are strong as Destiny, and immutable as the Eternal Laws of the Almighty.

CHAP. III. The Certainty of Death practically considered.

O Vain and miserable World! how infallibly true is it that all must die: and yet, alas! this is not all, but many complaints remain, which does attend and perplex us: for here we begin our race in frail and contemptible Weakness, and the whole course of our lives is a hazardous progress of dangers. If we escape the mischances of silly Children; we drive on the rash adventures of Head-strong Youth. If we out live those sudden Storms and Tempests; we fall into more Malicious and Wicked Calamities: our own negligent and superfluous Cares deliberately pine and consume us, and the crosses and affairs of the World: wear and tire out our Lives.

II. *If* fortunately, we should by a strange and miraculous Success, over come all these, and still bear up our healthful and prosperous Head: we are sure, at last old Age will creep and find us out; and check our Nerves by bowing our strength down to the Grave. The Grave of Silence, from whence no claim, or privilege Exempts, nor any potent Power controuls his Command: Kings and Princes must lay down their Crowns and Scepters, and Queens must leave their Diadems and Royal apparel; the Rich must leave their Wealth behind them, and the Great ones of the World must be crumbled into Dust: the Beautifullest face must be converted into Rottenness; and the Pampoured and well fed Body must become the food of Wormes; the buisie and most activest Man must find a time to die; though his great Affairs and full Employment, can spare none to provide for it. Even the Learned, the Eloquent, the Wise, and most Virtuous must submit to Fate; and the Heirs of Life itself be the Prisoners of Death.

III. *Now,* this when we see, we weep, and are afraid; since we all must drink of the same cold Cup, all Heads must descend to the same dark Grave; and none can imagine how soon they may be called. To day we are jocund in health among our Friends, and earnest about our Affairs; and tomorrow Arrested by the hand of that unwelcome Serjant, Death. Frail flesh

and blood, may naturally and faintly struggle for a time; but at last must yield, and be buried in the Earth from whence we were taken.

IV. *At* last we must take our leave of our nearest Relations, and dearest Friends; and bid forever a long farewell to all the World; then perhaps our acquaintance may talk of us a while, sometimes as we deserve, and often as they please; perhaps, our Bodies once laid out of sight; we are no more remembered, than if we had never been born: only our good Works follow us to our Graves, and faithfully accompany us beyond our Funerals. But 'tis not for us, O Lord, to choose our own connditions; but to manage well what thou appointest.

CHAP. IV. Several Motives to Remember Death practically Considered.

GOd having made Man of the *Dust of the Earth.* Gen. 2.7. and thereupon after his Fall showing him his readiness to return to dust. *Gen.* 3.19. *Ecclus.* 12.7, doth yet further call us to consider our frailty; ordaining that this House of Clay is to be supported by a puff of Air continually breathed in and out, and that this being stopped the building must of necessity fall; from whence we see, our life hangs as it were, loose before us, going in and out every moment: therefore it is called the *breath of Life, Gen.* 2.7. and. 7.15.22. this ought to put us in mind of Mortallity, by thinking on *the breath of our Nostrils* so easily departing: this is plainly demonstrated by the Prophets. *Isa.* 2.22. *Psal.* 146.4. and 104.29.

II. *Another* Instrument of human frailty, is the Pulse, which ariseth from the Heart, and the Arteries or beating Veins; and this by a double motion of Contraction and Dilatation, whereby they are drawn in and out, both for the expeling of noxious fumes through the insensible pores of the flesh, and for drawing of, air, to refresh the heart and vital Spirits: from the variety of the Pulse are taken many signs of Health and Sickness, Life and Death: it is the Character of our Strength or Weakness, and from hence is described the fainting and decayed state of Man, from the panting of the Heart, and restlessness of the Arteries and beating Veins.

III. *Another* Sustainer of our Life is our daily Food, Meat and Drink, whereby the Spirit is revived. 1 *Sam.* 30.12. and without it we fall down into the Grave. Now if our appointed Food for a Meal or more, be wanting, then instantly the Body faints, and the Flesh fails, *Isa.* 44.12. then Death creeps on by degrees, and Men begin to die sensibly: there is a Sense both of painful hunger in the Stomach, and of universal faintness and languishing through the Body: for hunger is a Worm gnawing the Intrails, calling for Meat, or threatening Death. *Jer.* 11.22. *Lam.* 4.9. Men being *hungry and thirsty their soul fainteth in them.* Psal. 107.5. and by this infirm condition whereunto God hath subjected our nature, he calls us to think on Death.

IV. *Our* Table, as oft as we come to it, is the Memorial of our Mortality; and our food before it enters the Body for nourishment, is diversely prepared, as Corn, and the like, are made to grow by the dung of beasts. *Luke.* 13.8. and from hence is the strength of our corruptible Life: So that we may say with Holy *Job,* to *Corruption thou art my Father.* chap. 17.14. But this not all, but we feed upon Death itself, and that by the allowance of the Almighty. *Gen.* 9.3. in taking away the lives of other Creatures to maintain our own; this is seriously to be thought upon as a wonderful Work of God: that our lives are preserved by the Death of the Creatures, our

living Bodies are sustained by their dead Carcasses: in their Blood Swims our Life; and from their pangs of Death, spring the Pleasures of our Life, our Feasts and daily Food. Now if those that in part were maintained by Sin-Offerings were said to eat Sin; *Hos.* 4.8. then those that in part were maintained by the death of Creatures, may be said in the like Phrase to eat Death. So often therefore as we eat the Flesh of the dead Creature, and make our bodies to become their Graves; So often are we called to remember our own Death, and our own Grave in the body of the Earth.

V. *Another* Help to preserve our frail Bodies is our Apparel, which God hath given us to cover and defend them from Cold to preserve Health: and herein we have a double or treble memorial of Death; considering that our Apparel was given us, when by our Sin we came first into the World to the state of Death. *Gen.* 2.25. and when God first gave us our Garments he took 'em out of Deaths Wardrobe, they being made with the death of the Creatures from whence they were taken: *God made coats of skin for Adam, and his Wife, and his Posterity,* Gen. 3.21. Heb. 11.35. our Garments therefore being Badges of Mortality, and Cognizances of Death, so oft as we look upon them, we are called of God to remember Death; and so oft as we clothe ourselves with them, to be mindful that we put on the Livery of Death.

VI. *As* Food and Raiment are Means to preserve Life, so Labor of Man in his Vocation is a means to get both Food and Rayment, and therefore an Help of Helps to maintain Life; and yet in and by this Labor also, we are called to remember our Latter End, and to think of Death: for upon Labor attends Weariness and Faintness, even a failing and decay of Life: Painful Labor sometimes maketh Men weary of their Lives and to think of Death, and wish for it as for hid Treasure; *Ex.* 1.14. *Job* 3.17.22. considering that in Death Men *rest from their Labors.* Rev. 14.13.

VII. *And* above all, consider the Labor, Vigilancy, and Care, that is found in the highest Callings, how many Thorns is there platted in every Crown: Likewise in the Magistracy, what Troubles is there in distributing Justice, and in the painful Work of the Ministry, who watch over Souls; all these have through their indefatigable Weariness in Affairs of Church and State, have thought it as the best Expedient, to think of Death; nay, even to wish for it, and consequently to prepare for it. *Numb.* 11.15. 1 *Kings,* 19.4.

VIII. *And* not only by the Weariness thereof, but by the divers Kinds of Labor in several Vocations, God takes occasion to show the Vanity and Shortness of Life present, and summons them by their Callings, and by the Quality of their Works to think of Death: For the *Weaver,* by finishing every Web, God teacheth him how his Days are cut off, and the Web of his Life finished, *Isa.* 38.12. yea, before the Web is finished, by the running of the Shuttle at every Stroke, and every Thred added to the Web, the Lord admonisheth how swiftly the days of his Life run away, *Job* 7.6. Then the Shepherd in the Field, by the removal of his Tent or Fold, he is taught to think of the Removal of his Life.

IX. *The* Travel that Men have by Land, is appointed of the Almighty to put us in mind, that our days are swifter than a Post, *Job* 9.25. that we ride Post, as on Dromedaries that run by the way, in all hast to their Journeys end. And the Voyages that Men have by Sea in the most

swiftest sailing Ships, is mentioned by the Almighty, to represent the swiftness of our Time, that carries us night and day, sleeping or waking to the Haven of Death; *Job* 9.26. and according to this Wisdom of God, and his Example, should Men make right use of their respective Callings, Employments, and Affairs of the World, to see before their Eyes continually, their Laws End.

X. *As* Labor and Toil in the Day, so Sleep and Rest in the Night-Season, is also a necessary Help to preserve this Mortal Life; and this Sleep is a lively Image of Death: for in Sleep Men lie down as dead Men, without Sense or Motion, ceasing from their Works, and taking no notice of the things that are done by others; and therefore the Holy Scriptures describeth Death by the Name of Sleep, or lying down to sleep, *Job* 14.12. *Psal.* 76.5. *Matth.* 27.52. *John* 11.11. 1 *Cor.* 11.30. 1 *Thes.* 4.13. Now when Sleep assails us, and like a Giant throws us down, we ought to think of Death; and by sight of our Bed to remember our Grave, to look upon it as a Tomb or Sepulcher, and every Night before we go into it, to labor for reconciliation with God, that so we may lie down and sleep safely.

IX. *Whenever* Sleep seizes upon us, let us seriously meditate, and think how securely, and sweetly do they sleep, that take care to go to Bed with a just and quiet Conscience? who after a toilsome day of Faithful Diligence and Industry, in a Course of prudent, just, and pious Living, lay down their careful and wearied Heads in Peace and Tranquillity, and safely rest securely in the Bosom of the Almighty's Providence: if they awake at midnight, their Conscience void of Offence, comforts them in the dark, and with Christian Courage, bids them not tremble or be afraid at the Shadow of Death; no, nor even at the grim Majesty of Death itself; but confidently, and with good Assurance, look up with the Eye of Faith, and long for the Dawn of that Eternal Day: this indeed should be our chiefest care, to note, and censure, and correct ourselves: to strive for Mastery over our Passions; and to dismiss from our Thoughts, what no ways concern us.

CHAP. V. Of Sin, the Means of Death, of Sickness, Youth, and Old Age.

OUR Sins the Works of the Flesh, in Scripture, are called dead Works, *Heb.* 6.1. and 9.14. and the Workers of them are called dead Men, *Mat.* 8.22. *Luke* 15.32. *John* 5.25. *Eph.* 2.1.5. and therefore upon every occasion of Sin committed, we are taught to remember Death. Whatsoever thing hath Death annexed and threatn'd as the Reward and Fruit belonging to it, the same thing is a just and necessary Memorial of Death: Now all our Sins have this Reward denounced, *Rom.* 6.23. and 7.5. and therefore in all Sins Death is set before us: as God also speaks expressly in his Warnings against Sin, *Deut.* 30.15.19. as in sight of Death, we are to remember Sin the Cause of it, so in the sight of Sin we are to remember Death, the Effects of it.

II. *Neither* are these Sins thus to be considered by us, only in respect of their future Reward; but God, by a further Judgment in sending a present Terror and Fear of Death upon the present Acts of Sin, *Lev.* 26.36. *Heb.* 2.15. doth call Men, yea, and force them to remember Death: thus it is with all Wicked Doers, and with the Just sometimes in part, through divers Temptations, *Psal.* 77.3.7, 8. but with the Faithful, there is another Remembrance of Death by

occasion of Sins, as comfortable to them, as the former is terrible to the Wicked: for in fight of Sins that perplex 'em, they call to mind what shall quite free 'em from those Sins, which Expedient is Death; thereupon they set Mortality before their Eyes, and are taught that Lesson of the Almighty, to long for their Redemption, by desiring to remove out of the Body, *Rom.* 8.23. 2. *Cor.* 5.8.

III. *Afflictions,* Sicknesses, and Dangers wherein Death is threatened unto Men, are likewise Means of Death, and by them also we are called of God to remember our Latter End. Sometimes it pleaseth the Great Being for the Warning of Secure Men, to bring them to the Gates of Death before they enter: *Psal.* 9.13. and though he bring them back again, yet is this done by the Almighty for a Memorial of Death: God brings Men into such Extremities, that nothing but Death is to be expected, they receive the Sentence of Death in themselves, and despair of Life, 1 *Cor.* 8.9. and are free among the Dead, in their own and others Judgment, *Psal.* 88.4, 5. and thus many times *they are in Deaths often,* 2 *Cor.* 11.23. and such things God worketh oftentimes, that Men might renounce the World, and set their Heart, and their House in Order, as a Preparation for their Departure, *Job* 33.22, 29.

IV. *Let* us praise then the Goodness of the Almighty, who ordains all things for the best to his Servants: whose unlimited Providence governs us all our Life, and takes so peculiar a Care of our Death: He wisely casts us down on our Beds of Sickness, and mercifully draws the Curtain 'twixt the Transitory World and us, shutting out all its vain and pernicious Designs, and contracting all our Affairs and Business to a little Room or Chamber; there in that close and quiet Solitude, he speaks to our sorrowful Hearts, and methodically sets before us, all our sinful Life; there he prudently discovers to us the Frauds and Fallacies of this World; and kindly invites us now at last to prepare speedily for the other. Thither he carefully sends his Messengers of Peace, to treat earnestly with our Souls, and reconcile them to his Heavenly Kingdom: Thither he sends even his only beloved Son, to secure our strait Passage, and to guide and conduct us to himself.

V. *O,* how quite contrary will our serious Thoughts be then, to what they were in our Negligent and Careless Health! how shall we justly and freely Censure what we once much esteemed; and be easily and readily convinced into wiser Counsels! when our unruly and stubborn Senses shall be check'd with Aches and Pains; and our rash and inconsiderate Minds made sober and calm with Fear. When the Opportunity and Occasions of Sin shall be removed away, and every Object about us, incline us to Repentance.

VI. *Let* thy Holy Name, O Lord, forever be magnified! whose Mercy Sanctifies even thy Punishments and Judgments into Favors: thou bringest us Low and Weak to persuade us to be humble; and prescribest us a Sickness to heal out Souls and cure our Infirmities: thou commandest the unsatisfied Grave to dispense with none, but indifferently seize on all alike: That all may not neglect to provide for that last and fatal hour, and none be utterly undone with foolish and mistaken Hopes; thou tell'st us sincerely and plainly, we all must die; but tenderly and kindly concealest the Time and Place, that everywhere we may readily stand on our Guard, and every moment vigilantly expect thy Coming.

VII. *In* the Age of Man, where they first climb up and ascend to their height, and then presently decline and descend again, is propounded by the Almighty. Now the Face of Man is a Dial of his Transitory Age, and the manifold Changes thereof from time to time, as the Shadow of Declination in the Dial, do show his Mortality: and the main Differences in the Physiognomies of Men, may justly serve for a Memorial of Man's changeable Estate, his Beauty and the Vigour of his Countenance being daily altered, as the Grace and lovely shape of the Flower that perisheth, *James* 1.11. This ought to affect us daily, that the different Faces which we behold may put us in mind that *the fashion of this world passeth away.*

VIII. *As* the Face, so the Stature of Man growing up as a Plant, according to the divers Measures and Degrees of his growth appointed of God, *Psal.* 144.12. *Luke* 1.80. and 2.52. is another Testimony of his changeable Estate, even from the Child of a Span long, unto those that have their full growth, *Lam.* 2.20. though some be of low stature, as *Zacchaeus, Luke* 19.3. and some again higher by the head, as was *Saul,* 1 *Sam.* 10.23, 24 yet even in these compared with themselves, the proportion of their Growth is an Evidence of their Age to such as know them: and thus the Wheel of Man's Age is visible in the variation of his his Stature, which may put him in mind of his Latter End.

IX. *Besides* the Face and Stature, the Almighty hath set other Marks upon the Bodies of young and old, for a Memento of their Time passing away: God describes to Youth, the Time of Love, *Ezek.* 16.7, 8. and to Age the near approaching Tokens of Death, whereby they are warned of God to prepare for it: for through decay of strength, the Arms and Hands, the Keepers of the House, begin to tremble, *Eccles.* 12.3. and the Legs that are as Pillars of the Body, bow themselves; and the help of a Staff to rest on, is sought of the Aged Person, *Zach.* 8.4. and with that Assistance, at every Step he takes, he strikes upon the Earth, and raps at the Gate of the Grave, until it be opened unto him: This Weakness is further signified by the ceasing of the Grinders, *Eccles.* 12.3. both the upper and the nether Millstone, which are called the Life of Man, *Deut.* 24.6. these Teeth failing, Life begins to fail, wherein the Memorial of Death is set before us.

X. *And* as in the outward Parts, so the like Weakness and Decay of strength is to be observed in the inward; the Silver Cords of the Sinews, which conveys the Faculty of Sense and Motion from the Head, in Old Age are loosed, *Eccles.* 12.6. that Cable of the Marrow in the Back Bone, which was wont so firmly to hold and stay the frail Bark of our Body, tossed with so many Motions, and by those many Conjugations of Nerves which kept our Body steady, begins now to dissolve: the Head, which is the golden Bowl, wherein is emboxed the Brain that ministers that Faculty of Sense and Motion, through Age is broken and become crazy: the many Veins, which carry the nourishing Blood from the Liver unto each part of the Body, become like unto broken Vessels; and the Arteries, which by the reciprocal Motions and Pulses, do convey the Vital Spirits from the Heart, even to all Parts of the Body, these through languishing Age becomes slow and weak: and all these faint Operations are so many Memorials of Death, and do plainly portend the Approach of our Latter End.

XI. *The* Old Man's gray head is in Scripture compared to the white Blossoms of the *Almond Tree, Eccles.* 12.5. this Tree making hast to flourish before many others in the Spring, is

therefore in Vision used to signify, that God will hasten his Word to perform it, *Jer.* 1.11, 12. and consequently the sight of the gray head, either in ourselves or others, serves as a Divine Vision to warn us of God's Decree of hastening our Latter End: yea, those are upbraided of God as Contemners of this Vision, who though their head be not all white do not observe the first sprinkling of the head, when as *the gray hairs are here and there upon them, and they know it not, Hos.* 7.9. and regard not this Memorial of their Mortality.

XII. *As* to the decay of Sense; in Old Age, *they that look out of the Windows be darkened, Eccles.* 12.3. the Eyes fail; *Gen.* 27.1. and 48.10. 1 *Sam.* 3.2. and 4.15. and that dimness of Sight is one of Death's Apparitors to summons Men to their End; by that restraint of Sight, God calls Men to make a new Covenant with their Eyes, to turn them out of the Corners of the World, not to gaze longer after Vanity, nor to walk after the Lust of their Eyes; to live by Faith and not by Sight, 2 *Cor,* 5.7. not to look after things temporal which are seen, but after things Eternal, which are not seen, 1 *Cor.* 4.18. and as the Sense of Seeing waxes dim, in Old Age, that of Hearing likewise fails; *the daughters of Music are abased and brought low,* Eccles. 12.4. *Men cannot then anymore hear the voice of singing-men and singing-women,* 2 Sam. 19.35. God that *planted the Ear,* Psal. 94.9. when he makes this Plant to wither again, calls them to remember their Transplantation into another World, to wait for their changing, and to prepare for it. The Tasting likewise decays; for Old *Barzillai* cannot taste what he eats, or what he drinks, 2 *Sam.* 19.35. Old *Isaac* by his touch cannot distinguish betwixt the hands of his Son, and the Skin of a Beast, *Gen.* 27.16.21, 22, 23. The Psalmist when Old, is covered with Cloaths, and feels no heat, 1 *Kings* 1.1. yea, the inward Senses begin to fail also; Memory decays; the Understanding is diminished, and the Aged sometimes in their decrepid Age, return to their Infancy, and not able to discern between Good and Evil, 2 *Sam.* 19.35. how inexcusable are they that live securely, and think not of Death, when they have so many Warnings given them.

XIII. *With* Decay of Strength and Sense, comes the decay of Health: Old Age is many times a continual Sickness, and when the days of Man are multiplied, they are but Labor and Sorrow, even the strength of them, *Psal.* 90.10. then is the time, when the *evil days approach, and the years* of which Man says, *I have no pleasure in them,* Eccl. 12.1. then is the Light of Sun, Moon, and Stars obscured; and then the Clouds return after the Rain, one Infirmity after another, *v.* 2. Through decay of Natural Heat ariseth Indigestion and Crudity of Stomach, and thereupon follow Rheums and Catarrhs; and from thence proceeds Aches, and manifold Pains and Diseases, whereby the Almighty, as with an Iron Pen writeth our Lesson, and engraveth this Sentence deep in our Flesh and Bones, *Remember your latter end approaching, and prepare for Death.*

CHAP. VI. Several Forerunners of Death, which may warn Men to prepare for it, Practically Considered.

THus in every Age before Death Approaches, we have manifold Fore-Warnings of his Coming, and when Death appears, God usually brings with it some Joynt-Warnings, to prepare us further for our speedy Dissolution. And first, before Death makes a Seizure, there is commonly Pain, like a Harbinger, sent before, to warn the Soul to entertain the

Almighty with a present and diligent renewing of their Faith and Repentance: for God could have taken Men out of the World without Pain or Sickness; by a sudden *Change, in the twinkling of an eye,* 1 *Cor.* 15.51, 52. but the Divine Wisdom saw it not necessary.

II. *When* the Lord appeared unto the *Patriarchs, Prophets,* and *Apostles,* and vouchsafed unto them Visions of his Glory, he used commonly to send before, as a Marshal, or Usher, *some great fear, Gen.* 15.12. *Exod.* 3.6. so that *they fell down as dead Men, Ezek.* 1, 28. and 2.1, 2. *Rev.* 1.17. or *stood trembling, Dan.* 10.8.11. *their hair stood an end, and all their bones did shake. Job.* 4.14, 15. But since God in his Divine Wisdom has altered that Method, and appears unto a Sinner at his Death in sweeter Visions of Heavenly Comfort, and prepares them with all Reverence for that hour.

III. *God* doth now as it were usher his way, by sending Sicknesses and bitter Diseases, that thereby we might be humbled for Sin, and renounce this Transitory Life, by giving a more willing Farewell unto it, and to long for our Translation, and the Joy which succeeds it: God shows, that then he expects a special Act of Humiliation, when near our End he visits us with such Pains; which creates a Mourning in us for Sins committed in the World, before we depart out of it: then are we summoned to stir up the Grace of God within us, and to raise up our Spirits with all Love and Reverence to meet the Lord, that we may receive his Blessing, and enter into his Gates with Joy, and into his Courts with Thanksgiving.

IV. *These* Pains prevailing at the approach of Death, causeth Men to *lie down, and fall upon their Beds, Job* 33.19. *Acts* 5.15. and to let all the Affairs of the World alone, with the Works of their several Callings: through Infirmity of Body God forceth them to stoop, and calleth them to remember their Frailty, and their End; as if he should command them to couch down before him, and require them to prostrate their Souls at his Footstool, in seeking his Favor and Mercy in his dear Son, even as their Bodies are prostrate by his Hand of Visitation.

V. *This* very Position of the Body, represents unto us, how the Grass withereth, and the Flower falleth, and admonisheth our Souls to *worship and fall down, and kneel before the Lord our maker,* Psal. 95.6. and by Faith to enforce our Bodies also, leaning on our *staff,* to worship upon the *head of our bed, Heb.* 11.21. *Gen.* 47.31. and 48.2. that he may straightway lift us up forever; as *Jacob* bowed himself to the Ground seven times, at the approach of his Brother *Esau, Gen.* 33.3. So the Lord by Sickness, bows us down, that we may come submissively into his presence, *humbling ourselves under his mighty hand, that he may exalt us in his due rime,* 1 *Pet.* 5.6.

VI. *Another* Warning to think of our Latter End, is that distaste of Meat, and want of Appetite in Sick Persons; when *their life abhorreth bread, and their Soul dainty meat, Job* 33.20. when the Staff of Bread fails, and the stay of Natural Life is withdrawn, then God summons the sick Persons to remember their end, to double their Care for Eternal Life, to seek *the hidden Manna unknown,* and unregarded of the World, *Rev.* 2.17. to feed upon that *bread which cometh down from heaven, and giveth Life unto the world, John* 6.33. by applying of his Promises, and tasting the Sweetness that is in them.

VII. *Again* when Sleep departs through Sickness, this is another distinct Warning to move Men to think of their End; God *holds their Eyes waking,* that they might meditate on their present Frailty; thereby are they called to *commune with their heart,* and that their *Spirit make diligent search* concerning their Estate and the Means of their Comfort, *Psal.* 77.4, 5, 6. God withdraws Sleep from their Eyes, and Rest from their Temples, that they might remember the Eternal Rest from all their Troubles, and might long after it, and prepare for it.

VIII. *Now,* precedent Pains, the Sick Bed, the loathing of Meats, and the Departure of Sleep, these are Occasions and Furtherances of Meditation, to remember our End: Now on the other hand, there are as many Hinderances of Meditation and Disturbances of the Mind, which meet with Men upon their Beds of Mortality, which to avoid that Obstruction, the Consideration of those Inconveniencies should prove as Motives to persuade us, not to defer our making our Peace with God, to the last Moment of Time; that so we may profitably forecast before it is too late.

IX. *It* happens sometimes in Sickness, that as some want Sleep, so others in contrary Extremity are oppressed with continual slumbering and sleeping, which with an unresistable Necessity invades them; and this not only in *Lethargies, Palsies,* and other cold Diseases, but likewise in many Burning and Pestilential Fevers; during which time they lie senseless, and cannot think on their present Danger, nor of anything which belongs to a due Preparation for their End: this leaden Sleep is a black Cloud of Death, a Night-shade, and a particular Darkness, of which in its measure is verified that more general Saying of our Savior, *John* 9.4. *the night comes wherein no man can work*: and therefore while there is Light and Liberty of mind, in the time of Health, our End is to be remembered and provided for, before the Hours of Oppression doth seize upon our Mind.

X. *Sometimes* in Sickness, though Sleep oppress not, there is a kind of raving Distraction, caused by Frensy, Melancholy, or other Distemperatures, which doth overwhelm the Mind, as *Nebuchadnezzar*'s once was, by the Finger of the Almighty, *Dan.* 4. so that it is unfit to think of Death, or to seek any Comfort against the Danger of it: and from hence therefore it doth likewise appear, how unwise they are that defer the Time of their Repentance unto the Time of Death, when it is uncertain whether they shall be Masters of their own Wits, and Natural Understanding, not to speak of supernatural Grace, which is far above the reach of Man, and yet necessary to Salvation.

XI. *Sometimes* the very Vehemency and Extremity of Pain, doth trouble and disturb the Mind, and disables it, that it cannot orderly and quietly dispose itself unto Godly and Comfortable Meditations; but being overcome with Impatience, frets, and murmures, its tossed to and fro, and becomes fruitless: therefore are these Extremities of Anguish compared to a Cup of intoxicating Wine, making Men as it were *overcome with grief, Isa.* 51.17.21, 22. *Lam.* 4.21. and even *frantic with woe and sorrow,* that they know not what they do, *Deut.* 28.34. *Jer.* 25.16. *Eccles.* 7.7. and what Folly is it then for Men to be unprepared through forgetfulness of their Latter End, and to remain stupefied in Security all their Life, till they are plunged in a Gulf of Misery? Perplexity and Extremity of Anguish may justly come as a Snare upon them that

abuse their present Peace and Quietness, by promising themselves Liberty and Power to dispatch all that is necessary for their Salvation at the last Moment.

XII. *And* commonly when *Death* approacheth, our Adversary the Devil, that goes about like a roaring Lion, seeking to devour us at all Opportunities, doth then especially rage, *knowing that his time is short,* Rev. 12.12. and withal seeks to take Advantage of our present Weakness, by insinuating himself into each of our former Perplexities, and adding frightful Dreams to our Slumbers, strong Fancies to our Distraction, and aggravating our Pains with great Terrors, by that Voice which is within us.

XIII. *Experience* may inform us what great Temptations many have conflicted with upon their Beds of Mortality; and therefore the Consideration of this last Great Enterprize should alarm everyone betimes to arm themselves against the Last Day of their Lives; to furnish themselves with a Competency of Grace, against the Day of Glory; to seek Truth and Righteousness; Faith, and Patience; to heap up store of Comfortable Promises out of the Word of God, and to lay it up in their Hearts, to be kept in readiness; whereby they may nourish up themselves in Hope, and be vigilant in praying incessantly; that having finished this last Combat and obtained the Victory, they may then be translated from a State Militant to a State Triumphant forever.

CHAP. VII. Of the Separation of Soul and Body, with other Memorials of Mortality, Practically Considered.

THE Divine Providence has ordained that at the Hour of *Death,* the Soul and Body shall be separated; and at this Separation, the Soul is conveyed away invisibly; no Man knoweth how nor whither: for no Humane Sense can discern the *Spirit of Man ascending, Eccles.* 3.21. for God in his unsearchable Council, orders his secret Will to be kept unrevealed from Humane Understanding. Now this secret manner of translating the separated Souls, by carrying some close Prisoners to endless Misery, and transporting others in invisible Chariots unto Eternal Glory, serves to warn and admonish us to remember the Evident Monuments of our Frailty: when secret Things are hidden from us by the Almighty, those which are Revealed, are the more to be observed by us, *Deut.* 29.29.

II. *The* Scriptures will inform us how some Persons, Men, or Angels, have vanished out of the sight of those they had convers'd with; and from thence we are to observe, that it is not requisite for us to know what they had heard and seen, or to pry narrowly into that which the Divine Wisdom has ordered to be kept from us, *Luke* 24.31, 32. *Acts* 8.39. *Judge.* 6.21, 22. Moreover God hath appointed that they should not be suffered to live, which attempted to converse with the Spirits of those which were departed from us, *Lev.* 20.27. 1 *Sam.* 28.8, 9. &c. But by all this, we are so much the more lead to observe the common visible Memorials of Mortality, shown unto us in them that die before us.

III. *Furthermore,* it is to be observed, that when the Spirit is returned away presently to God that gave it, yet the Body remains and returns to the Dust, from whence it was taken, *Eccles.* 12.7. If the Almighty by Death had taken away both Soul and Body, or if it had pleased him to take away all Men, as *Enoch* and *Elias* were, *Heb.* 11.5. *Gen.* 5.14. 2 *Kings* 2.11.17. or to bury all

Men so as *Moses* was, *Deut.* 34.6. namely, so as their Bodies should be seen no more among Men; yet, even then, there were occasion enough to remember that wonderful great and final Translation; but now, seeing every Man departing this Life, leaves a part of himself on Earth among his Friends, yea, and that visible Part, even the Body, which was best known among Men; God by this frail Part of Man, that is left, gives us occasion to contemplate what is done with the immortal part; and to keep in Memory the *Death* past, to prepare us for the *Death* to come.

As Elias ascending to Heaven let fall his Mantle, for a Remembrance unto *Elisha* that took it up, 2 *Kings* 2.13. so we ascending, do let fall our Flesh, that hath been the Mantle of the Soul, under which it was veiled, and covered in the Days of our Mortality: Now by this Pledge, the dead warns the living to part from the love of Vanity, and to make ready for this Change, when the Soul departs more naked out of the World, than it came into it.

V. *Besides,* the Body is left behind, as a Pledge of our Corruption, to imprint into our minds the horror of Death, through that putrefaction which soon invades it, when it is deprived of the Souls presence: had the Body remained only without Life, and retained its former Comeliness and Beauty, and not been liable to putrefaction, how then would their dearest Relations and Friends have choicely kept them, and lovingly embraced them: but now, by the divine appointment, the body is Sown in Corruption. 1 *Cor.* 15.42. the Royal Body of *David* sees Corruption, *Acts.* 13.36. the Body of *Lazarus* the Friend of *Christ* begins to Stink the Fourth Day, *John.* 11.39. the Fair Body of *Sarah,* whose Beauteous Countenance charmed Kings and Princes, she being dead must needs be removed out of the sight of her most Faithful and Loving Husband, *Gen.* 23.4.

VI. *And* in such a degree hath Corruption prevailed, that some Bodies hath been forced to be buried very deep in the Earth, So noisome have they been, and soon putrefied; but though they are not to be looked upon with the Eye, yet they are the more to be thought upon, and our fading Estate to be Reflected on: by this Serious Reflection, *Job* humbled himself, confessing that *Corruption was his Father; and to the worm thou art my mother and sister,* Job. 17.14. and by this Consideration might be humbled the Proudest and most Ambitious Heart, when they Seriously Reflect how the Wormes breed out of their own Corruption, and surround their whole Carcasse, *Isa.* 14.11. these are the Laws and Ordinances of Death established by the Almighty, whereby he call us the more effectually to think of our End, not to pamper the Flesh, nor to take so much Care for our Bodies as we do for our Souls; according to this Example of God, who shows more respect, and love to the Soul by receiving of it into his Glorious Kingdom, whereas he suffers the Body to lodge in the Pit of Corruption. 1 *Cor.* 15.43.

VII. *The* Sequestration of the Body from the Place where the Soul is, and the Corruption of it being Separate, are mememorials wrought immediately by the Hand God: Now, besides these there is other after warnings of Death, effected by the providence of God, by the affections and respects of Men, that is paid to the Honor of the dead, and Comfort of the living: Now for the Honor of the dead, Holy Men of Old have shown great Care to provide *Sepulchers, Tombes,* and *Monuments* for them; such was the Cave of *Machpelah* purchased by *Abraham, Gen.*

49.30.31. the Pillar on *Rachel's* Grave that *Jacob* set up, *Gen.* 35.20. that continued so many Generations to *Samuel*'s time, 1 *Sam.* 10.2. the Title on the Sepulcher of the Man of God, that Prophesied of *Josiah,* 2 *Kings.* 23.17, 18. the Sepulcher of *David,* that continued twice Fourteen Generations, from *David* to the Apostles time, *Acte.* 2.29. having been preserved in the time of the *Babylonian* Captivity, even then when both City and Temple were destroyed: these in Scripture are called Memorials, *Math.* 23.29. *John.* 11.38. chap. 19.41. by which the Righteous are taught to Remember their latter end.

VIII. *The* Magnificent Tombes, and the Sumptuous Sepulchers are but so many Scaffolds, Stages, and Theaters of human Frailty, and so many Pulpits out of which our Mortality is Preached: and all the Graves of the Popularity are the Coffers of Death, the view whereof should instruct us to lay up our Treasure in Heaven: and thus though the touch of a Grave defiled the Body with a Ceremonial Pollution in the time of the Law, *Numb.* 19.16. yet the sight of a Grave may serve to cleanse the Soul, by a Spiritual Consideration of our latter End, even as the sight of the *Leviathan* being raised up, made Men Purify themselves, *Joh.* 41.25.

IX. *The* Grave being prepared for the Dead Corpse, then Men proceed with their Funeral Pomp and Exequies: *the mourners go about the streets,* and a great train of Relations, Friends, and acquaintance accompany the dead unto his Grave, and follow him that is *going to his long home*: Eccles. 2.5. this going a Procession to the Grave, is a Memorial to them of their own Condition, that they in their Course must die, and be carried forth in like manner: thus they are called of God to remember at such times: then have they special cause to remember, that Iron Chain of Death and Mortal necessity; by which the dead Person is said to *draw all men after him, as there were innumerable before him,* Job. 21.23.

X. *Then* are Men called to climb up the Mountain of Contemplation, from the height thereof to look about them from one end of the World unto the other, to behold the two great Gates thereof so often mentioned in Scripture, that stand always wide open, night and day; the one of entrance into the World, and the other of departure out of it. *Job.* 1.21. *Eccl.* 7.5.14, 15. 1 *Tim.* 6.7. there may they observe how many Thousands come every Hour Naked, Crying and Crowding into the World at their Birth, and as many Thousands every Hour of the Day and Night that depart Groaning, and Crowding out of this World at their Death; thence they see, how one Generation goeth, and another comes Successively, *Eccles.* 1.4. one draws on the one, and another drives on the other, and there is no Rest in this Race, but all run Uncessantly from the Oriental Gate, to the Western Port, even from the Womb to the Grave.

XI. *And* as it was ordained at the new Temple, that he which *Entred at one Gate, must not return through the same, but go out at another,* Ezek. 46.9. So here is no return, but everyone hasts forward, and never ceaseth till they have past the Gates of the Grave: and by this Contemplation, when we see, and find ourselves in the midst of the throng, carried on with others in the Swift Wing'd Chariot of Time, unto the Sun-Setting Gate of the World; we are hereby warned to use this fleeting World as though we used it not, and to think daily of that new Eternal World out of which there is no Gate of departure, when we are once entered into it; and therefore also to make strait Steps to our Paths, and so run that we may obtain.

XII. *Having* been at the Grave, and performed the last duty to the Deceased, we then return from the dead to the living, to the Friends of the dead, to Mourn with them, to Comfort them, and give them the Cup of Consolation; *Rom.* 12.15. *Jer.* 16.7.8. *Gen.* 37.35. 1 *Chron.* 7.22. *John.* 11.19. and in this action we have another Call to remember our End: and while we administer Consolation to others, we are to take an Exhortation ourselves: Now, the *house of mourning* is the *School of mortification; and* therefore *it is better to enter into it, than into the house of feasting: for there is the end of all men, and the living will lay it to his heart,* and so *be made better* in his heart, by the Consideration of the dead, and by *the Sadness of the Countenances* waiting on that Consideration; *Eccles.* 7.2, 3, 4.

XIII. *When* the Comforters of them that Mourn, are departed to their respective Habitations; yet still the Friends of the dead, even while they are on Earth, so often as they miss their departed Friends, and want the help and benefit, which they were wont to enjoy from them; so often are they called to remember *Death,* that caused such Separations; *Lum.* 4 18.20. and in this remembrance they are withal Warned to be prepared ready for *Death,* and not to be Conformed unto this World, from whence their Comforts are taken away: when the *Shepherd* takes up the *young Lamb,* the *Ewe* follows him of herself, and needs no calling nor driving: when the great *Shepherd* of the *Sheep* takes away the Souls of Young and Old, and of dearest Friends from one another, it is to Encourage them to run after the Lord, and to long after his Presence, in whom they shall find more then all this World can afford.

XIV. *So* often as we think of an indulgent Parent, or an entire Friend, that would have rejoiced with us, and assisted us; so often are we called to be stirred up in our desires to be with them; and especially to run after such a Shepherd, that hath *laid down his Life for his Sheep,* John. 10.11. Whom the *Ewe* should follow more then her *Lamb*; and whom our Soul should long after more then after our dearest Friends: thus this missing of Friends, and Separation from them, both is to some, and ought to be unto all, an effectual means to Separate their minds from the Earth, to loosen their hearts from the love of this Life, and to make them aspire after that perfect, and indissoluble Communion, into which their Friends are gone before.

CHAP. VIII. Eternal Life described, and practically considered.

THis Consideration of the last period of our Life ought most to affect us, which must end in Eternal Bliss, or everlasting Woe: this being duly thought upon, may serve to make a deeper Impression upon the Soul, and be retained in the memory more than all the memorials that have been rehearsed: Now would it not seem Strange, if any Person were to have Executed upon him the next day a Shameful and Ignominious Death, or to be Exalted to a Rich and Honorable Estate; think you that this Person could not keep in mind the Judgment approaching, or the glad Tidings of his Worldly Happiness, without the help of a remembrance: and more strange is it, that these great and main Concerns of Eternal Salvation, or Eternal Misery, should not by their own value press the Heart of Man with their ponderosity, unto a continual remembrance of them, without other warnings; when as we know not whether we shall have a days Respite before they approach.

II. *The* Last End of the Righteous is Eternal Life, and this Life consists especially with God and the Saints: Now, by Fellowship with God, Men come to *see God, Math.* 5.8. Even to *see him as he is,* 1 John. 3.2. to *see his face, which no man can see, and live,* Ex. 33.20. to see him, before whom the Glorious *Seraphims, Cover their faces with their wings,* Isa. 6.2. To see the Holy Trinity, the Blessed Father, Son, and Holy Ghost, Cloathed, with the Sacred Robes of their several Beauty, and Majesty, shining distinctly, as the pure *Jaspar,* the Carnation *Sardine,* and the Green *Emerald*: Rev. 4.3. then the Son will *manifest himself* to those who are his, *John.* 14.21. and they shall *behold his glory*: John. 17.24. and and the *Father shall be seen in him*: John. 14.9, 10. and with them both, *the seven spirits which are before the throne, even that one and the same spirit* Enlightning with his Seven-Fold Graces and Gifts that bright Seven-fold Lamp of his Church. *Rev.* 14. *chap.* 4.5. 1 *Cor.* 12.11.

III. *With* this Vision, *shall the soul be satisfied when it awakes*: Psal. 17.15. and this Pleasure Surpasses all that Mortal Eye can behold; for even the Heavenly Angels, are but a shadow of that Goodness and Glory, which is in God the Creator and Author of *all things*: Rom. 11.36. all is but *as a drop of a Bucket,* or as a *small* Mote of *dust,* that turns not the *balance*; yea; as nothing, and *less then nothing* before him: *Isa.* 40.15.17. The Beauty of this World, and the Excellencies of all Earthly things, are such as Eye hath seen, and the Heart imagined; but this Glory and Pleasant Countenance of God is *Exceedingly above all that we can desire or think*: Eph. 3.20. *Such as eye hath not seen, nor ear heard, nor ever entered into the heart of man, the things which God hath prepared for them that love him.* 1 Cor. 2.9.

IV. *Now,* we ought not to forget this End, but Imprint it in our minds; for though we know not distinctly, what the things prepared are, yet we know they are Great and Glorious; for so much is revealed unto us by God's Spirit, and we have the mind of Christ: 1 *Cor.* 2.10.12.16. and therefore, O thou great being, teach us to make a Covenant with our Eyes; to turn them away from beholding of Vanity; and ever to look at this mark, and to feed our Eyes with a sight of this Glory, and even afarr off to behold it by Contemplation, until we approach nearer unto it, and with the *Psalmist be satisfied therewith,* Psal. 17.1•.

V. *And* in our Fellowship with God, we are not only allowed to see him, but to enjoy him, and all that we see in him: by Covenant he gives himself to *be our God*: Gen. 17.7.8. and is our *portion and inheritance*: Psal. 16.5. Jer. 10.16. Lam. 3.24. in this Promise are Contained all the Riches of Glory, and all the Treasures of Immortality: and in all the Promises of the Gospel, there is not more Comfort, then that which is included in this Word: for what Gift is greater then God? or what can be wanting to them that have the Lord for their *exceeding great reward*: Gen. 15.1.

VI. *The* Comfort of this Gift is unspeakable for the present in the midst of affliction; but in the last period of our lives, then is the fulfilling of this, and the like Promises: therefore is that End ever to be remembered and longed after: then especially shall it appear how his *Flock* shall remain as *Lambs* in the *Bosom* of the Lord their *Shepherd*: Isa. 40.11. then will it be further revealed, how *God dwelleth in them, and they in him*: 1 John. 4.15, 16. he that *fills heaven and Earth*: Jer. 23.24. is himself a House wherein they shall dwell, and they a Mansion wherein he shall *make his abode:* John. 14.23. by this Heavenly Conjunction and Cohabitation

with God shall the Elect *be one, even as the Father and the Son are one*; Christ in them and the Father in him, that they may be perfect in one: *John.* 17 22.

VII. *This* thrice Blessed and most Glorious Union is that *Green bed* of *Christ* and his Spouse, *Cant.* 1.16. an Eternal Paradise of Delights and Garden of Spiritual Comfort: by this Communion God Embraceth those who are his with *both arms of his love,* and putteth them in his bosom; *Cant.* 2.6. chap, 8.3. and in this divine Embracement there is felt more Happiness and Heavenly Joy, then all the Love and Fruits of Love, or whatsoever went under the Name of the Tenderest and Strongest affection in this World, could ever yield unto the Heart of Man: for if the first Fruits of Spiritual Joy now at this pesent, in the midst of Tribulation, be an Hundred fold more than all the Pleasure of *Houses* and *Lands, Fathers* and *Mothers, Wife* and *Children,* the most desirable things of this World; *Mark.* 10.29, 30. then how can it be but more then an Hundred Thousand fold Pleasure to enjoy the Beauty and Face of God in Heaven; to inherit the fullness of Joy in his Presence, and Pleasures for evermore at his Right Hand.

VIII. *If* the infinite Blessedness of the Glorious Persons in the Holy Trinity doth appear in their mutual Union, so that they were an all sufficient and *Eternal delight* unto themselves, in enjoying one another continually before the World was, and before Men or Angels were made: *Pro.* 8.30. then may we well think, how our Vessels shall be filled and overflow with Heavenly Comfort: 1 *John.* 14. when we come to Drink of that Divine Fountain, and *Enter into our Masters Joy,* Mat. 25.21.23. and taste the sweetness of that Communion; this Love of God *is better then life itself*: Psal. 63.3. and all our Life and Love of this World is to be hated in Comparison of it: *Luke.* 14.26.

IX. *And* as in Soul, so in Body shall we be made like unto Christ: *our vile bodies shall be changed, and fashioned like unto his glorious body,* and this *according to the working whereby he is able to subdue all things unto himself*; Phil. 3.21. that is, as effectually and Comfortably as an Almighty Power is able to bring to pass: and therefore as in the transfiguration of Christ, *his face did shine as the Sun*; Mat. 17.2. Even so *shall the righteous shine forth as the sun in the Kingdom of their Father*: Mat. 13.43. as the *raiment* of Christ through the brightness of his Body, did shine as the Transparen *light*; and was *exceeding white as snow*: Mark. 9.3. and withal *white and glistering*: Luke. 9.29. So the whole Person of the Righteous, made *whiter* then *snow* in their *transfiguration,* shall *shine, Glister,* and *Sparkle,* with a Radient Beauty and Heavenly Brightness, *then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount* Zion, *and in* Jerusalem, *and before his ancients gloriously,* Isa. 24.23. then *he shall be glorified in his Saints,* and made marvelous *in all them that believe*: 2 Thes. 1.10.

X. *If* the *Face* of *Moses,* while he was yet Cloathed with Corruption, when he had seen but the *Back-parts* of the Almighty, and that but for a moment in one Vision, did yet shine so Gloriously, that Men fled away amazed from him and durst not behold the Brightness of his Countenance: *Exod.* 34.30. chap. 33.23 What then shall be the Glory of the Righteous when being Cloathed with Immortality, they shall see God Face to Face, and that in a perpetual Vision for evermore.

XI. *From* this Transfiguration of the Saints made so Glorious by the sight of God and Fellowship with him, ariseth the Glory of their Fellowship one with another, which is also an unspeakable Felicity of the Second Life; to enjoy all the Beauty and all the Love, of all the Glorified Souls and Bodies in Heaven: as *Jonathan* seeing the Grace of God in *David,* was *knit* unto him, and *loved him as his own Soul*: 1 Sam. 18.1. So here the Saints beholding the Glory of God revealed in each other, shall be link'd together in the nearest bonds of entire Affection: they that *first give themselves to God,* do then give themselves to *one another by the will of God:* 2 Cor. 8.5. they *are all one in Christ Jesus*: Gal. 3.28. *there is one body, and one spirit*: Eph. 4.4. *all are gathered together in one,* under one head, whether *things in heaven, or in Earth,* Men and Angels whether they be Thrones, or Principalities, or Powers: *Eph.* 1.10.22. all things are the Saints, whether it be *Paul's, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are theirs. and they are Christ's, and Christ is God's*: 1 Cor. 3.21, 22, 23.

XII. *Hereupon* the Angels take the Souls of Men deceased into their Bosomes, and convey them to Heaven; and then even the Poorest of the Faithful come into the Bosomes of the chiefest among the Saints; even *Lazarus* the Beggar into *Abraham* he Patriarchs Bosom: *Luke.* 16.22, 33. and not *Lazarus* only, but many from the *East* and *West,* shall come and Sit down with *Abraham, Isaac* and *Jacob* in the Kingdom of Heaven: *Mat.* 8.11. then especially shall those which one Mourn'd for *Zion,* be filled with Comfort, and rejoice forever with *Jerusalem*: they shall suck and be satisfied with the Breasts of her Consolation: there is no weeping, nor Complaining; *Rev.* 21.4. no Curse, no angry Word; no Countenance of dislike, or disdain▪ no Evil, nor no occasion of Evil; no appearance of Evil, nor no suspicion of Evil: no want of Good in themselves, nor no envy of Good in others; but every Mans Joy doubled for another's Salvation, and Glorified in another's Glory.

CHAP. IX. The Christians Map of the World, wherein the Vanity of it is shown in the shortness of Mans Life, and that this World is not a Place of any long Continuance: Considered Practically.

THe Apostle tells ye: *Heb.* 13.14 that *here we have no continuing City, but we seek one to come:* this will seem to look to be a hard Verse to the Rich, that they must not tarry here to enjoy their Riches, though they have Honestly and Laboriously heaped it up; but must with Sorrow and Grief be taken from it; but because Sorrow, I know, is a Passion loves no Prefacing, I will forthwith spread my Mantle and divide these Waters; and then there will appear on one side, *Earths Inhospitality, we have here no continuing City*: at the other *Heavens All-sufficiency; but we seek one to come:*

II. *The World* appears here, as with a *Clinched Fist,* readier to give a *Blow* then a *Benifit,* a very withered *Jeroboham,* whose Hand is shortened that it cannot help, not help us to a *continuing City,* for *here we have none*; but the other is the open Hand of *Heaven,* fuller of Assistances and Blessings than all Rhetoric can delineat; but in this Verse is the *Christians Map of the World,* consisting likewise of that Pair of Globes *Caelestial,* and *Teristrial:* Globes, not *Cosmographical,* but *Theological*; one of them not so much discovering the Rarities of the *Earth,* and Florishing *Cities* of the *World,* as demonstrating the *Vanity* and *Emptiness* thereof, and that there is *no Continuing City* in it: the other not so much Teaching us the *Motion* of the *Stars,* and walking

unto *Heaven* with a *Staff,* as how we may one day shine among those *Lights,* and really inhabit that same *Glorious City,* which is some Happiness here, but to hope, for what we Expect hereafter.

III. *The* first of these, methinks, the lower, or *Terrestrial* Globe, deals with us here, some what like Satan with our Savior, *Mat.* 4. Setting us, as *on a Pinacle of the Temple,* and shows us all a fair Prospect of the *Earth,* yet with a *Lrue,* not his *False* Glass, not as a *Lure,* but as a *Caution,* not in the Language of the *Tempter,* telling us of *Kingdoms* and the *Glory* thereof, but in the *Apostles* Doctrine, 1 *John.* 2.17. *the World passeth away and the glory thereof*; passeth it must, and that one day in the total, pass to nothing, as now in the parts, to *no Continuing City*; By which defect and indigence of the World, *we* are the *Plaintiffs* here Condoling; *we* the General Race of *Adam, we* Mortals, because *we* Sinners: the next is our wants, what we are Scanted of, and that's a Place of residence, *a Continuing City, we have none,* lastly, the Scene of all these Miseries, where we are thus straightened, and that's *here,* in this same Dirty Prison *Earth.*

IV. *But* what? *have we no Continuing City*? by your Favor, *Holy Apostle,* did not the Creator, so soon as he had built this Great House the World, and furnished it, bring in Man his Tennant there, and Sole Possessor? Can we Complain of Wants? did not all Creatures then wear Mans Livery, a name of Servitude, and the very Wheeles of Time itself appointed to attend him unto Immortality? can they then whose is the whole Earth want *Cities*? whose Chariot is Immortality; whose Lackquies *Time* was; can they want Continuance? and yet it is *here, that we have no Continuance.*

V. *Indeed* this *World* was thus *Man*'s Royal Manor once, and all Creatures were Tennants to him, and *Paradise* was to have been his *Continuing City,* and all this too, Leased out to him, *paying but the Rent, obedience,* for as many Lives as he should have Posterity: but the edge of his Ambition cut off his entayl'd Happiness, he would be Paramount, Chief Landlord; he, so breaking the Conditions, forfeited his everlasting Tenure that now he is but a Tennant at Will to an offended Landlord, and scarce an Equal sharer in the Vivacity of his Brother Animals; but this Misery and Mortality of Man, is a Condition not Imprinted by the Almighty, who, *as he is himself Immortal,* had put a Coal, a Beam of Immortality into us, which we might have blown into a Flame, but blew it out by our first Sin; we beggared ourselves by hearkening after false Riches, and therefore now are driven to our wants, to these Complaints, *that here we have no Continuance,*

VI. *We* infatuated ourselves by listening after false Knowledge: for that Tree of Knowledge bereft us of the Tree of Life, it taught us to know Evil only: and left us doubly *like the beasts that perish*: Psal. 49.12. both for *Infatuation* and *Corruption*: like the *Beasts* indeed for *Praecipitation* unto *Death,* but not for the *Protraction* of their *Life*; most of 'em running *Man* out of *Breath,* if we may believe the *Naturalists,* as especially in this particular, the *Crow* Nine times Numbering out his Age, the *Stagg* fourtimes exceeding hers, the *Raven* again trebling his: the *Phoenix* as long L•v'd as all of them.

VII. *These* and others Sport and Chant away whole Centuries of Years, while *Man* sits sighing over his poor Handfull, *Psal.* 39.5. *thou hast made my days but as a span long,* nay rather a short

Span; *mine age is nothing unto thee,* says *David,* there to God, that might say here unto the Beasts, mine Age is nothing unto these: and yet it would Savour: but of Learned *Heathenism,* to Chide at Nature, and call her Step-mother to Man, and natural to others; but the *Philosopher* himself takes off that Cavil, affirming one day of a Life of Reason, above an Age of non-intelligence, beyond-all their longaevity of Sense: but Divinity turns this seeming Discontent into a Comfort, informing us that this Life properly belongs to things of Sense, all its chief Blandishments, *Treasure,* or *Pleasure,* being but Sensual, and no otherwise than Imaginarily Good; much good may it do them, than with the length of this Life, that are to enjoy no other, while Nobler Souls of Reason and Religion, trampling on this, hasten to a better Life among their Brother-Angels, in their own Country, Heaven; there to Measure real Felicities no more by Time, but by Eternity.

VIII. *No* longer then let this be a Complaint, but Condolation, that we have here *no continuing City*: thus having brought you acquainted with the *Plantiffs, as well as with yourselves,* Consider now their wants, *We have not a Continuing City*: Now *Cities* have their period and dissolution, both Occasional and Natural: some of them, like goodly *Troy,* and better: *Jerusalem,* those *Phoenix Cities* of the World, *in Successive Ages,* buried in Fiery Tombes, rak'd in their own Ashes: others, too many of 'em, like old *Rome* and *Carthage,* sack'd and demolished by the Bloody Hand of War; so that you see, the Imperial Cities of the Four great Monarchies, nay, those Monarchies themselves, all as well as *Babylon,* now sit in the Dust: *Isa.* 47. and 'twas but Flattery in *Livius* the Historian, who called *Rome,* the *Eternal City,* after so many downfalls, and scarce a Feather now of that proud *Eagle* left.

IX. *It* was not also her a Fiction in the Poets describing of old *Saturn,* their God of *Time,* how he devoured his *Children,* though of *Stone,* I am sure the Moral is real, and Termes him a devourer; for whatsoever *Time* brings forth, *Time* destroys; this I need say no more of, every Languishing Body, every Nodding Structure is a demonstration; Witness our own Metropolitan City which was in 1666 laid in Ashes, and had not Pious Care, and Dilligent Industry have raised this our *Phoenix* and Mother-City, we had wanted Earthly Habitations for our Bodies, and Ecclesiastical Tabernacles for the Good of our Souls: and Happy are they who Build such Tabernacles here, that they are not chid by that fame Prophet *Haggai.* 1.4. *Is this a time for you to dwell in ceiled houses, and let my houses lie wast?* &c.

X. *Yet* alas! how Wanton nowadays, is the Worlds invention for Superfluous Building, *Temples* are too Old Fashion'd, the *Zealous* Father St. *Bernard* may still Sigh: Men Build as though they should Continue for Ever, and Glut as though to die to Morrow, which indeed they may rather fear, such a Woe being denounced against them, as the Prophet mentions: *Isa.* 5.8, 9, 10. *Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the Earth,* &c. but to avert it, imitate that *Ecclesiastical Centurion*: Luke 7.5. whom the *Jews* respected, *for loving their Nation, and building them a Synagogue.* And, if thou needs wilt Build, let St. *Chrysostom* be a little thy Surveyour *wouldst thou erect Beauteous and Splendid Edifices? I forbid thee not,* saith he, *yet found them not on Earth, 'tis but an Heap of Sand, but Situate in those Calm Regions that are above the Breath of Danger, Build in Heaven*: for here *is no Continuing City.*

XI. *But Cities* are here put for the Inhabitants, and our want of peaceful residence, shadowed under their discontinuance; for if we Reflect on the Pilgrimage of *Abraham*: Gen. 12.1. where he is called from his own Country and his Fathers House, to divide a Life between Variety of strange Lands and Dangers; So that indeed we Read of no other settled Possession that he had but *Machpelah*: Gen. 23.17. his only Purchase a place of Burial, thus it was with the Father of the Faithful, *he had no Continuing City.*

XII. *Nor* was it anything better with the Children; *few and evil have been the days of my Pilgrimage,* says old *Israel*: Gen. 47.9. long and evil the days of our Pilgrimage, murmured the Children of *Israel* in the Wilderness: *Exod.* 14. that Journey, was a true *Type* of the Saints way to Heaven, who *Wandred* up and down, says the *Apostle*: Heb. 11.37. *destitute and afflicted.* Militant is the Churches Name, she is an Host upon Continual Marches and Removes; our Habitations here, so often Varied by occasions, either of some Loss, Disfavour, Sickness, or of Death, (I need give no Examples) that, like the Travelling Common-wealth of *Israel,* we have rather so many several Stations, than appropriate Mansions.

CHAP. X. That Man himself is Frail, and is no Continuing City, or has any Duration here, Practically Considered, and Emblematically discussed.

TO show that Man is *no Continuing* City, is easily demonstrated, by these following Qualifications, which a City ought to be Furnish'd with: and First, 'tis an Emblem of Strength, so says the Wise Man: *Prov.* 10.15, *The rich man's wealth is his strong City*: and the *Psalmist* says, *who will lead me into the strong City?* Psal. 60.9. this is the frequent Epithite, through the holy Book, strong and well fenced *Cities*: indeed there's the Combination of most Men and Arms, the Store-house of Munition, 'tis the Heart of the Body-public, the Seat of most Spirit and Vigour, deservedly may these be called Strong Holds, and Good Fortifications.

II. *Now* what a *City* Man hath in this Sense, soon be your own Judges: Walk but about it, View well the Towers thereof, (if you can find any) how Weakly is he Fenced about with these thin Walls of Clay! Walls, that every *Ague* Shakes, every *Dropsy* Drowns, every *Fever* Fires, every *Danger* Batters; one Fort indeed there is in it, the *Heart*; but that so feeble as 'tis in a continual Trembling; a Palpitation not more for Breath than Trouble, *Psal.* 30.10. Watch-men too it hath, *Eyes* placed in a Tower, the Head, but neither fore-seeing or preventing Mischief; at best Exercises, either dim or drowsy.

III. *The* Soldiers of it, the Hands oft Treacherous, advantaging the Enemy and by Sins Wounding his own Bosom, while in all this Extremity his Carriages the Feet are unable to convey him from Surprisal, or keep him from being Captive to the Grave: so Weak a City Man is, that even *Worms* can Conquer it: *Pliny* tells us, for a wonder, of a City undermin'd by *Conies*; but *Worms* Triumph over this, and scarce e'er glory of the Victory: what is it I wonder, *Philosophers* call *Man* a little *World* for? is it because he hath such *Earthquakes* in him, so many *Chollicks* and *Palsies*? is it because he hath such *Thunderings,* sudden Noises in his *Head?* because such *Lightnings,* Inflammations in his *Veins*? He is a little *World* indeed, Himself the *Earth,* and his Misery the *Sea*: nay a great *World* of Weaknesses, born the most helpless of all Creatures, and lives the Sport of every least Distemper: how seasonable here for Man is St.

Paul's acknowledgment: 2 *Cor.* 1.29. *who is weak, and I am not weak.* Yet put, the Case with *David* he be so Strong and come to *Eighty Years,* yet it is *no Continuing City,* but a doubled Misery *Labor and Sorrow*: Psal. 90.10. and a *City of no Strength.*

IV. *Secondly,* a *City* is a Figure of *Unity*: Psal. 122.3. Jerusalem *is as a City, that is at unity with it self*: in *unity, a city* like each Building of it is an Aggregation of many into one, the proper place of *Laws* and *Government,* which are the Causes and Maintainers of *Peace, Unity* and *Concord*: but alas! we have no such *City,* no *Continuing Unity,* but rather here, *continual Discord,* Witness too many *Vnquiet Families,* our *clamorous Streets,* and the *revenging Hall*: indeed, so deep Root hath that Envious Mans Seed taken in the Ground of human Hearts, that the whole World almost, is become little better then a *Field* of *Tares.*

V. *In* the *Church,* what *Flouds,* what *Seas* can lend us *Tears* enough to bewail this want of *Unity* in matters of *Religion*? how is the *seamless Coat* of our *Blessed Lord* many times, Rent and Torn by *Atheists, Libertines* and *Factious Novelists,* which the Bloody Soldiers themselves spared, that it might Prefigure his *Vnited Church*? how was the *Spouse* like her *Head* and *Savior* Crucified between two *Malefactors, Schism* and *Faction*! while I speak of Love, I will not Strait wish those Cut off, which did Trouble us, but as our Charitable Mother Church, hath taught us, *Pray, Lord forgive our Enemies, Persecutors, and Slanderers and turn their Hearts*: for *Religion* hath no such Scandal as this want of Union.

VI. *And* for the *Common-Wealth,* how full has it been of Jarrs and Contentions? the *Elements, Fire* and *Water,* not at such Strife as Men, sure that *Prophet* spake of those times, *Ephraim against Manasseh, and Manasseh against Ephraim, and both against Judah*: Isa. 9.21. all, so captious of *Indignities,* so apprehensive of all *Trespasses* such going to *Law* for *Trivials*; that which was anciently said of the *Friars* of this *Realm,* with a little Variation may now be said of the Lawyers, those lived of the *Ignorance,* but these wax Fat on the Strife of the People: Ah! what is become of that Sin Covering Amity? the Badge of Primitive Christianity! as *Eusebius* told a Bishop of his Age, that asked him, how he should know the *Christians* from the *Infidels,* in those Miscellaneous Times, *Observe,* says he, *but how they Love each other, how fast those Brethren hold the Bands of Amity*: and the same distinction gives the Bishop of our Souls: *Hereby shall men know ye are my Disciples, if ye have love one to another*: John. 13.35.

VII. *But* how are we degenerated into *Nabalism*? Love is fled, and not so much as Friendship left: very *Ethnics* and *Jews* had both their Golden pair of Friends; as *David* and *Jonathan* whose Souls were Knit together; *Theseus,* and *Peruhous,* who durst Exchange their Bosomes, and be the mutual Currents of their flowing Hearts: but hard it is amongst Christians now to find Unity, as the *Apostle* says, *I speak this to our Shame*; now *Love* sits on the *Lips,* and can soon take her Flight; Frothy Courtship, *Judas*'s Kisses, *Ehud*'s Embracements are the Friendships of this Age; or if any be more real, yet are they oft Leavened with Inconstancy, and like the Leagues of *War,* hold but for their own hopes and ends; very *Marygolds,* that follow but the *Sun,* and Close against the Clouded Evening: Now, for that Heaven-born Spirit that dares be Faithful, in spite of all the Shuffles the Rude World puts on him; that knows not upon any Urgencies to Violate devoted Friendship, (yet to keep Word, is a Qualification of a Saint: *Psal.* 15.4.) but such a one, were as great a Rarity as *Solomon*'s *Female Virtue*: Pro. 31.10.

VIII. *Thirdly,* a *City* is an Emblem of *Safety*; of *Safety* by Consequence as before of *Strength,* indeed our *Safety* is by *Defense,* that by Strength, and both by such wellfenced *Cities,* (as Instrumental means:) in the 35. of *Numb.* 6. you read of *Cities* of *Refuge, Cities* where very *Delinquents* might find *Safety*: but we have none such here to secure us, even from undeserved Dangers, no, of all the Fortifications in the World, I would fain see that Place, that could Wall out a *Famine,* or a *Pestilence,* I am sure *Samaria* was a wellfenced *City,* and yet both these entered it, and well nigh Un-peopled it: 1 *Kings.* 18.

IX. *Nor* need we go so far for sad Examples: they have entered our own *Cities,* and no Fence here are Judgment-proof, not *Argob*'s Cities, let them be Wall'd as high as *Heaven*: Deut. 3.5. a Shower of Vengeance, *Hell* out of *Heaven* shall Rain down on *Sodom,* be it never so well immur'd: and indeed, who dares put Confidence in *City-Walls,* that hath ever heard or read of *Jericho*: Josh. 6.20. an Arm of flesh is but a *Bruised Reed,* no Safety in either *Horses* or *Chariots; Pharaoh* found one of them, as *David* says, but a Vain thing to save him: *Exod.* 14.25. where his *Chariots* hurried the faster to destruction, for their Wheels being off, and what Safety in the Multitude of an Host, *Sennacherib* will tell you, whose Confidence was as great as his Army: 2 *Kings.* 19.35.

X. *But* those who rely only upon their own Strength, *God is not in all their Thoughts*; Like that Proud Emperor, *Nero,* that Cut off the Heads of all the God's in *Rome,* and caused the Image of his own to be fixed upon them, we Sacrifice to our own Sword and Spear, *when 'tis the right hand of the Lord, that bringeth mighty things to pass*; Strength of Arms, I confess are Means and Instruments of War, but unless from God, whence they are all? and, without his assistance may soon again become a Prey to Tyrants, the Sport and Rattle of the Wind and Waves; some may Remember we have been driven to that of *David*: Psal. 6.10, 11. *thou, O God, wentest not forth with our Armies,* till we came to his Acknowledgments there, of *Vain is the help of Man.* God will have the Glory of our Welfare, and it is requisite he should, since he is the Author of it, who else live here in a Shop of angry *Meteors,* violent *Elements* each of which would soon Destroy us, were not he our Lord Protector: how often therefore does *David* call him *Rock,* and *Refuge, Strength,* and *Tower, Castle* and *Fortress*: Conclude we then with him, *Psal.* 4. *Thou O Lord, only makest us to dwell in safety.*

XI. *Lastly,* a *City* is a *Hieroglyphick* of *Rest,* and therefore in the 21st. of *Josh.* 'tis said, *God gave his people Cities which they built not, and rest round about them*: nay, Eternal Rest itself borrows an Expression from the Name of *City*: 'tis called *the New Jerusalem, the City of the Living God:* Heb. 12.21. but Man is no *Citizen* of this, as 'tis a Representative of *Rest,* his *Life* a Giddy-wheel; the *Orbs,* the *Clouds,* the *Winds,* the *Rivers* not so full of Motion; I speak now of the Travells of his *Mind,* that busy Spirit hurried through Thousands of the Worlds Distractions, which yet if best Employed, is subject to be tired: even Reading is a Weariness, says the Royal Preacher: *Eccles.* 12.12. *and there is no end of many books*; unless an end of their Author.

XII. *But* if this *Mill* Grind Empty, have not the *Mind* good things to Work on, and how does it set itself on *Fire*! on *Fire* of Hell, by Sinful and *Cupidinous* Revolutions! what mischief leaves it un-imagined on the Bed, unpractis'd up! how full of all Contemplative uncleanness! even to the making up that Sinful *climax*: Gen. 6.5. the Heart of Man: the *thoughts* of the *heart,* and

imaginations of the thoughts, are all evil continually: no Rest from Sinning: and thence how Restless, think you, is the *Guilty Conscience,* only in this particular, like God, that it never *Slumbers, nor Sleeps*; the Clamour of this inward Voice, deadens the Voice of *Ravens* or of *Thunder*; not only audible to us *Waking,* but interrupting of our best Repose, *Job.* 7.13. *When I say my bed shall comfort me, and my couch shall give me rest, then thou frightest me with dreams, and terrifiest me with visions.*

XIII. *To* be thus uneasy, is enough to make one with *David,* ones own *Metamorphosis, Psal.* 55.6. *O that I had the Wings of a Dove! for then would I fly away, and be at rest*: at *rest* from the distracting Cares that follows this vain Worlds Affairs! at *rest* from the impetuous Solicits of the Flesh! at *rest* from the importunate Temptations of the Devil! at *rest* from the refractory Impieties of wicked Company. All which, make every honest *David* sigh out here, *Woe is me, that I am constrained to dwell in Mesech, and have my habitation among the tents of Kedar,* Psal. 120.5. Thus is our Life a tossed *Ark,* tumultuous without, sick within; and the poor Soul, like *Noah*'s restless *Dove,* can find no ground to fix on, till she return from whence she flew at first; and then indeed she *rests, Rests from her Labors, so says the Spirit,* Rev. 14.13.

XIV. *But here, we have no continuing City*; no *City* of *Rest*: Now, *Job* summs up all the Particulars, and produces the Total, in his 14 *Chap. v.* 1.2. *Man that is born of a Woman is of few days, and full of trouble; he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not,* that is, hath no *continuing City.* And having thus demolish'd this Earthly City, how can we now choose but with *Metellus* sacking *Syracuse,* lament the transient vanity thereof, and bewail our strong Desires of so weak an Object, as no *Continuing City.*

CHAP. XI. That there is nothing in this World, worthy of taking off our Affections from Heavenly Things; Practically considered.

THere is a Place, where the *Woman* is *clothed with the Sun, and the Moon under her Feet, Rev.* 12. where the Church, and every Member of it, is robed with Glory, and far above the reach of any Mutability: But as St. *Bernard* says, *this is in the City that's above,* it is not here: this Place is the *Moon*'s chief Region, her very Exchange as it were, to vent all her Varieties, and nothing, save alteration, continues here: *Earth* you see is the least of Elements, and to the *Heavens,* no more than is a single *Atom* to the *Sun*; an infinite substance then, such as the *Soul* is, must needs be straightened here: this little Circle can never fill the *Hearts* vast *Triangle*; no, nothing but the Trinity. Vain it is therefore to think of placing our Affections here.

II. *This* again is the lowest and most dreggish *Element,* the Sink of all, and so the Shop of Dangers and Diseases, and they both so destructive, that they obstruct our abiding here: 'Tis the Valley of the *World, Earth,* the Valley of Tears, Tears indeed, where we enter Life with Cries, continuing with Sighs, and going out with Groans. This is our Music *here! here,* where *Mirth* is but apparent, *Grief* is real: where we eat the Bread of carefulness, and mingle our Drink with weeping, and all our Actions with sinning, this is our Diet *here! here* we only taste of *Joy,* but glut in *Sorrow*; we walk in *Happiness,* but journey in *Calamity,* this is our *Travel here! here* where *Riches* are but *Thorns, Honors* but *Pinnacles* and *Pleasures, Bees* that leave more *Sting* than *Honey*: these are our *Treasures here*! So that the *World* you see, with all its *Pomp,* makes

but up a *Nebuchadnezzar*'s Image, *Dan.* 2. though the *Head* be *Gold,* the *Breast* of *Silver, Belly Brass,* and *Legs* of *Iron,* yet are the *Feet* of *Clay*: let one be *honorable,* another *rich,* a third *beautiful,* and a fourth never so *vigorous,* yet are the *Foundations* of them all but *Clay,* and a *small Stone* from out the *Sling* of *Death,* does break and liken them to Dust: and this is the End of all Things.

III. *Now,* methinks, by this time, we should be all of Holy *Monica*'s Mind, St. *Augustine*'s Pious Mother, who, as he tells us, having thus discoursed over the *Frailty* of the *World* together, melted into this Expression; *For my own part,* says she, *I am now delighted with nothing in this World, and what do I longer here, but practice* Jobs *attendance*? So after all this Colloquy of ours, anatomizing the *vain World,* what can we find here worthy our Affections? and not worthy our Disdain? Then what do we *here, here* in our unsatisfied Desires? our eager Prosecutions? treasuring for the *Moth,* and *Thief,* like *Spiders,* spending our Bowels to catch *Flies,* and as *Menot* says of sharp Hunters, who lose a Horse of a Price, in pursuit of an Hare worth nothing; here being neither a City of Strength, Unity, Rest, nor Safety: What do we then *here,* but *Ixion*-like, grasping of a Cloud for *Juno.*

IV. *It* was a Question once debated in the Court of *Alexander,* What was the *Greatest Thing* in the *World*? and having many about him of all *Sciences,* a *Geographer* answers him, the Mount *Olympus,* that Hill indeed being so vast and high, as frequently is took for *Heaven* itself: An *Astronomer,* he answered 'twas the *Sun,* that World of *Light* so many times bigger than the *Earth*; a *Parasite* tells him his own Victory; but an honest Moralist standing by, affirmed the greatest thing in the World was, to be an Heart that could Contemn the greatest: this Philosopher answered as though he had heard Christ himself Preach on that 14. of *Luke.* 33. *Whosoever he be of you, that forsaketh not all he hath, cannot be my Disciple:* a pair of imitable Examples, and one of them a *Heathen,* and shall *Christians* come behind such, in Contemning of the World, and the greatest things in it, then, let us even change Names with them, but let our Souls aspire with *Monica*'s, that Glory of one Sex and Copy of the other, what do we here? like *David*; thirst for better Waters, *Psal.* 42. and yet as 'twas with *Monica,* one thing Necessary: one thing there was, which made that Female Saint desire a little longer Continuance here; which was her Sons Conversion, and to see him Baptiz'd a *Christian.*

V. *So* one thing must our Soul desire of God, that we may live to see that Christened, Baptized in the Tears of Penitence; and then away to our *continuing City*; what do such *Eagles* here, when as their Carcass is in *Heaven*? indeed what do we so long, looking on this Terrene *Globe,* whose *Zones* are all Intemperate, (*Freezing Charity, or Scorching Envy, Avaritious Drought,* or *Riotous Profuseness,*) whose *Paralells* are Equal *Cares* and *Fears*: whose *Circumference* is *Vanity,* and *Centre* is *Corruption*: hark how the *Philosopher* calls us off, *Behold now the Beauteous Frame of Heaven, and desist at length to Admire base Earthly things,* let the *Bodies Figure* be the *Soul's Tutor,* and an *Elevated Eye,* Teach an *Vpright Heart*: the *Heart* to seek that *Contiuing City,* the *Eye* to look for one to come.

VI. *And* here the *Christian,* and the *Heathen* part, who have all this while gone along together in the *we have no continuing City*; they likewise undauntedly apprehending their *Mortality,* and such as dare to hasten it: Desperate Unthrifts of their Blood: only to period their Miseries;

yet some of them in general Notions Dreamt of the *Souls Immortality*: thus far shined the dim Light of Nature, here were their *Herculean Pillars*; but without any endeavor of good Works tô seek, or with the Eye of Faith to look for one to come; this is a regenerate Man and a Christians *Hope,* the Child of Propagative *Faith.*

VII. *That* was a strange close of dying *Adrian, Thou little wandering, merry Spirit, who wert wont to cheer the Body, what place shalt thou now Inherit!* &c. Alas! *Heathens* find but diminutive Comfort at their Death, treading those unknown Paths with unprepared *Feet,* going from one Darkness to another; oh! how may we ever Bless God, for our Vocation, our double Light of Grace and Knowledge, when the most Learned of 'em go hence, with *I know not whither I go*: whereas the meanest Christian with a *Job*'s Faith Exulteth, *I know that my Redeemer Liveth*; and therefore go forth my Cheerful Soul, and fear not now to go to Christ, whom thou so long hast Serv'd: yet it is not my Task here rigorously to determine all those Lost, whose exact Virtues, so out Moral'd Christians.

VIII. *We* cannot limit Mercy, God loves it above *Sacrifice*: Mat. 9. and our Just Lord requires but according unto what he gives: *Luke.* 12.48. though indeed the *Heathen* People that know not God, in respect at least of outward Calling are not within the pale of the *Messias* Dear; and the Law so Written in their Hearts; I fear that Suppressing those inherent Evidences of Nature (which St. *Paul* calls *with-holding of the truth in unrighteousness,* Rom. 1.18.) does render them inexcusable, as the Apostle St. *Paul* argues strongly in that forecited Chapter: *Acts* 4.12. *for there is no other name under Heaven given among men whereby they may be saved*; but not to make ourselves inexcusable by Judging another, this we leave to the Great Judge of all, Revealed things to us; albeit we say not what becomes of them, yet to our grateful Comfort *we know,* saith he, *that when this earthly tabernacle of ours shall be dissolved, we have a building not made with hands, Eternal in the Heavens*: 2 Cor. 5.1. and yet our Confidence is to Weak to go alone, it must be accompanied with *Diligence,* we must not think to enjoy *Heaven,* with only looking for it: they would not then be so *few that are chosen*: Math. 20.16.

IX. *All* are *Baalamites,* and desire to die the Death of the *Righteous,* but Vainly, unless they live the *Life* of them; 'tis Foolish to expect an end, without the means: to look for this *Heavenly City,* and not seek it: or that any Lazie Confidence should think to gain it, as God knows that's all the evidence many have to show for it, *I hope for it*; but for all this *Hope,* if no Endeavour be used, the *Heart* may *break*: no, nor is it *Faith* can look for it unless Operative, for our *Faith* cries out like *Rachel,* give me Children or I die: *James.* 2.20. but such a *Faith* as *Works* by *Love,* maketh our *Hope* infallible, of finding what we seek, *we seek one to come.*

X. *Seek,* then, is a Word of *Labor*: bidding us with the Apostle, *Work out our own Salvation:* Phil. 2.12. *Work,* 'tis not a *Feast* or a *Feather-Bed,* will bring a Man to Heaven, our *Jehovah* will not as the Poet *Jove* did in *Diana*'s Lap, *Rain down* this *Golden Purchase* into our *Bosomes*: no, no *Drones* shall ever taste the *Honey* of that *Hive,* but those industrious *Bees* alone that seek it; a sharp Reproof for *Idleness,* that Gate of all *Impieties,* is a *Whip* of *Scorpions* for the *Sluggards Back*: Prov. 6.10. some like the *Spouse,* seeks no farther then the *Pillow*; but she found not her *Beloved* there; *Cant.* 3.1. and as little do they who stretching on their *Beds of Ivory,* e'er find his *Benefits,* whose *Bed* was but a *Manger*; but *Ruin* suddenly, for their not seeking finds out them:

Prov. 6.1. *Idleness* we know, it was denominated those *Virgins Foolish,* and *Excluded* them both the *Chamber,* and the *Knowledge* of the *Bridegroom,* Matth. 25.10. thus *Slothful* Persons, like *Arrows* from a *feeble Bow,* fall short of what they Aim at, and with *Esau* come too late to gain the Blessing: *Gen.* 27.30.

XI. *Dilligence* invites a Blessing; you see, *Moses* keeping watch over his Flock by Night, is grac'd with *Visions*; Exod. 3.4. a sight of him whose *Vision* is *Beatifical,* and *Saul seeking* his Fathers *Asses,* finds a Kingdom: 1 *Sam.* 9.20. and *David* is taken from following the *Ewes* great with Young, and made the great *Shepherd* of *Israel,* Psal. 78.71. *Diligence* invites a Blessing, whereas on the Contrary, *Idleness* allures Temptation, and *Tempts* the *Tempter*; while *David* exercised himself in *God's Law* Day and Night, all went well with him, he feared not what either Man or Satan could do to him; but when once he ascends his Wanton Prospect, and loosens the Reins unto his Idler Senses; the Devil soon changes his Title, and makes him a Man after his own heart, Wraps him in a double Snare of Murder and Adultery; and after these, how Justly he Complains, *mine Eyes are Dimm,* Psal. 6.7. when there's such a Pearl in one, and the other Blood-shod!

XII. *Indeed,* it is the sitting Bird that is the Fowler's Aim, the Envious Man Sowes his Tares while the Husbandman Sleeps; and *Hell* itself is beholding to *Idleness,* not only for Company, but for a description; being called a *Lake* of standing Water: *Rev.* 21.8. there's an old *Fable,* how once the *Elements* Contended for *Priority*; the *Fire* most active got Supremacy, the *Agil-Air* Wonn the next Regions, the Ambitious *Waters* Flow to overtake 'em, while Drowsie *Earth* sat still the while, and therefore is ever since Disgrac'd with the lowest Room; No Sin so unnatural, as *Idleness*: in a Word, the *Idle Man*'s the *Devil's* Cushion, whereon he sits and takes his Ease, while the well-busied *Heart,* is in the *Shop,* or *Work-house* of the *Almighty*: then let ever some good *Act* or other, be as an *Anchor* to the *Floating Mind; Sedulity* becometh even our Civil Callings, but for Spiritual, saith the *Apostle*: 2 Pet. 1.10. *Give all diligence to make your Calling and Election sure.*

CHAP. XII. Several Instrumental Means to be used in the Seeking and Attaining of a Heavenly Kingdom; Practtically Considered.

IN the pursuit of a Heavenly Kingdom, we must *Run so that we may obtain*; But, because 'tis necessary a *Seeker* should have *Eyes* as well as *Feet, Knowledge* as well as *Industry*: least as the Perverse *Jews, you ask, and receive not, because you ask amiss*: James. 4.3. Now Consider the manner how to Seek: and that is by doing *Good,* and suffering *Evil*: doing Good and being active is the Work of Nature, but to do well, is an effect of Grace, and cause of prosperous Reward, as Holy *Moses* intimates to *Israel*: Deut. 6.28. *Do ye that which is good in the sight of the Lord that you may prosper*: Do you that which is good, and that you may do chiefly with these two Instruments, a Praying Tongue, and a Relieving Hand; for Charity and Prayer are the Swiftest Wings, on which the Soul can mount to Heaven.

II. *Prayer,* is the Jewel of God's Ear, the Dialogue 'twixt Heaven and Earth; the Tongue of Angels; the Souls Embassador with God, which never with a Faithful Hand, knocked at Heaven Gates and was sent Empty away; what though not presently heard, 'tis but to double

our Importunity? what though not straightway granted, 'tis but to glorify our Patience? yet sometimes, I confess, our Prayers like Exhalations drawn up here, may fall else where in fruitful Showers, and may light on our posterity: but fervent Prayer never goes uncrown'd, but is still heard in a proportion to our Welfare, though not always answered according to our vain Desires.

II. *Prayer* is the Sole Phoenix of the Graces, from out the Ashes of whose Spicy Nest, Revives a Bird of Paradise; this can make a Precious *Arabian* Bird as Happy as her other Sister, and for *stony hearts* can give us *Hearts of Flesh*: Ezek. 11.19. there is a kind of an omnipotence in *Prayer,* it *locks* and *opens Heaven,* 1 *Kings* 18.5.7▪ it renews Societies 'twixt parted *Souls* and *Bodies,* 2 *Kings* 4.33. it blows down the *Walls* of *Jericho,* stays the *Sun,* and makes *Fire* descend; it holdeth that *Hand* which holdeth all the *World* from striking a very *Sodom*; GOD himself can do nothing till praying *Lot* is gone; *Gen.* 19.22. and 'tis very remarkable in that Dialogue 'twixt GOD and *Abraham,* Gen. 18. how *God* disisted not from Granting, till *Abraham* first left off Petitioning: and therefore, as the Apostle wishes, *Pray Continually,* 1 *Thes.* 5.17. That is, at constant times, of public and retired Devotions; or else continually by Good Words or Works: for indeed no Circumstances can exclude Prayer, and besides, every good Action is a kind of Supplication. Seek therefore by doing Good, and that first by Prayer.

III. *But* because Prayer alone makes a Man but like a Bird with one Wing, or as a Boat with one Oar, somewhat lame and imperfect to perform this Duty; for let any Zeal make what noise it will, if spoke *with the Tongue of Men and Angels, yet without Charity, 'tis but a tinkling, not a well-tuned Cymbal*: 1 *Cor.* 13.1. Let therefore the praying Tongue say to the relieving Hand, as *Ruth* to *Naomi,* Ruth. 1.16. *Whether thou goest, I will go; and where thou dwellest, I will dwell.* Let Charity, I say, and Prayer, like Links of a golden Chain, depend on one another, though like two Gloves, one lost, the other but of little use; yet both together make themselves complete: For God, like *Isaac,* Gen. 27. *will feel the Hands, as well as hear the Voice of whom he blesseth.*

IV. *Pliny* in his History tells us of the Eagle, That she knows her young Ones by their Eyes, their Perspicacy, and unless they can out-face the Sun, she rejects them as a Bastard Brood. But God knows his Children by their Hands, their Liberality; and whom he finds, like *Jeroboam,* withered-handed, close-fisted, he counts them but degenerate Sons, and will dis-inherit them of his Heavenly Kingdom, yet will give them a Portion, I tremble to say where: *Cast then thy Bread upon the Waters*; Eccles. 11.1. relieve the Needy, whose Multitude and Weakness terms them so, *and after many days,* (for Heaven will never forget it) *thou shalt find it*: and that flowing to thee, like rich Merchandize, with blest increase: each one that shall crave an Alms, is an Arm stretched out from God, who hath another Hand as ready to reward, as that was to receive; for *who so hath Mercy upon the Poor, lendeth to the Lord*; Prov. 19.17. and indeed, but lendeth to the best advantage, for the Lord will recompense him. God puts us not to the expense of costly Sacrifices, should he, how cold would his Altars lie! the Calves of our Lips, and Offerings of our Hands, are now all he challengeth; and therefore, *to do good, and to distribute, forget not*: for these are the pleasing Sacrifices.

V. *Part* with some of that, which long you cannot keep, to gain that which you can never lose: *Make you friends of that unrighteous mammon,* Luk. 16.9. *Ethimius,* tells us, *God hath given Men*

Riches, not as unto Treasurers, but Stewards: Imitate then that wise One in the Gospel, for to everyone it shall be one Day said, *Give an Account*; and believe it, none shall make a better Reckoning at the last great Audit, than the Charitable Person: *For love covereth a multitude of sins,* 1 Pet. 4.8. and this indeed the Judge himself attestates, *Mat.* 25.30. Christ there describing his last general *Sessions,* seems to take notice only of Works of *Mercy*; there's no mention of your *Frugality, Temperance, Diligence,* or other Virtues; but *Feeding, Cloathing, Visiting,* and *Ministring*; these *Christ* names, and takes upon his own account, *You have done it unto me,* and therefore re-pays them with Eternal Happiness, *Come you Blessed,* &c. and Charity is the way unto that Kingdom, and Heavenly City of the *New Jerusalem* that we seek, though not the worth of it. Seek therefore by doing good, and that by Prayer and Charity.

VI. *It* follows next, That by Patience in suffering Evil we ought to seek: By suffering, for *thereunto are we called,* saith the Apostle, 1 *Pet.* 2.21. *Christ also suffered for us, leaving us an Example, that we should follow his steps:* and two ways likewise must we suffer; by Bearing, and Forbearing: in which two Things, says *Epictetus* the sum of all Philosophy, and I may add, of almost all Christianity consists: First, in forbearing Intemperance, all Luxurious Riot, and Excess; 'tis both the Mother and the Nurse of Virtues. *Hippocrates* his *Aphorisms* is true on both sides, That *Diseases, both of Body and Mind, for the most part, owe their original to fullness and redundant* Humours; *and indeed, where Satan tempts one fasting, he tempts a thousand full, and therefore abstinence is the best Cure of both.* And oh how well had it been for their Posterity, had but our first Parents been acquainted with this Virtue in *Paradise*! then, for ought I know, they had still been there, and then I am sure, that same *one Man's Meat,* had not proved so all others *Poison*: but ever since we took from that first Mother of ours, all our vicious longings, we likewise hunger after Superfluities, and Forbidden Fruits, not contented with enough, but are too indulgent to our wanton *Genius.*

VII. *Intemperance* brings not only *Grey Hairs,* but *Green Years,* with Sorrow to the Grave! For how soon does immoderate Potions, like much Water on a little Fire, extinguish natural Heat? and as soon do intemperately devoured Meats, like much Fire a little Water, drink up the radical moisture? and here that Judaism is seasonable, *What need this wast*? Wast of Food, Wast of Feeders? a little contents Nature, but nothing satisfies Opinion: how fast doth Luxury consume the vital Lamp, ofttimes so captivating the Body to Diseases, that nothing can free it, but that general Remedy of all Maladies, an early Death: So that the Intemperate are of the Number of *David*'s Wicked Ones, that *scarce live out half their days, Psal.* 55.33. and however not by the Laws Politick, yet by the *Divine Statutes,* each of these is by double Guilt his own Self-murderer.

VIII. *Be* not therefore like that Image of Intemperance, *Sardanapa•••,* whose effeminate Luxury bereft him of his Kingdom, least it bereave you of a better, of the Kingdom of Glory: but rather imitate that Pattern of Abstinence, the good Emperor *Valentinus,* who of all the Conquests, he had ever Won, though many, yet on his Death-bed, said, he Gloried but of one; and being asked of which; *the greatest Victory,* saith he, *that e'er I got, was in Subduing that greatest Enemy my own Flesh*: I close this with St. *Peter*'s dehortation, and in his wooing

Language: *I beeech you brethren abstain from fleshly lusts which war against the Soul*▪ 1 Pet. 2.12. seek Patience by suffering, and that not only by forbearing, but likewise by bearing Evil.

IX. *Bearing* Evil, first, Affliction is the Coat of a Christian, and the Cross his Badge, and it is said to everyone, as well as *Constantine,* under this Banner thou shalt overcome: are we not all Members of that Head which was Crown'd with Thorns! the parts then must look to Simpathize together with it; for the Head enters not by one passage, and the Members by another; but all go into Heaven at the same Strait Gate: the *Red Sea* is the way to *Canaan, and through many tribulations must we enter into that Kingdom,* Acts. 14.22. Affliction, like the Toad, hath a precious Pearl in the Head, how ever it appears ugly; no Affliction is for the present joyous, *but our light afflictions which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory*: 2 Cor. 4.17.

X. *Adversity* is God's Knife, wherewith he spareth not to Launce whom it pleaseth him to Heal, and those, like precious *Jems,* are most beautiful after Cutting: and though our Earthly Mother, this World, may perhaps for our Affliction with *Rachel,* call us *Ben-onies* Sons of her Sorrow; yet God our Heavenly Father, will one day for our patient Suffering, with *Jacob,* call us *Benjamins,* Sons of his Right-hand; you may perhaps have heard of that Saying of St. *Austin, God had never but one Son, and that his only Son, without Sin, but not without Affliction*; no •ot his *beloved Son in whom he was so well pleased*: Mat. 3.17. indeed, the rather was he Afflicted for that he was beloved, seeing *he Chastneth whom he loveth, and Scourgeth every Son whom he receiveth:* Heb. 12.6.

XI. *The* Rod is the Badge of Filiation: and therefore St. *Augustine* notes in God, *a cruel Mercy, and a merciful Cruelty*: the first, when he permits the Wicked to prosper in this life, as tis *Job* 21.13. *the wicked live, wax fat, and grow in Wealth,* saith he, but what ensueth, a sad Catastrophe, *in a Moment they go down to Hell; a while they flourish,* says the Psalmist, *like a green bay Tree,* but anon, when their Sins are Ripe, *they are cut down like the Grass, and wither like the green Herb:* Psal. 37 2. and this indeed is a cruel Mercy, no marvel if the Prophet desired rather God's merciful Cruelty: *Jer.* 10.14. *Correct me, O Lord, yet with thy Judgment, not in thine Anger.*

XII. *The* very *Heathen* could say, *'Tis better to have been afflicted, for adverse fortune more profits man than smiling stars*; and *Job* as well as *David* had Experienc'd it: *Blessed is the Man,* saith he, the Man, what Man think you, the Man that's *Clad in Purple, and fares deliciously every day*? no, that's not he: is it the Man whom the King will Honor, with the Ring, and Steed, and Royal Robe? 'tis not he neither: what then, is it the Man that hath caught this World in a Purse-net, and by the Omnipotence of his Gold, Commands all the Felicities that grow in *Solomon*'s Walk under the Sun? no, none of all these, but *Blessed is the man whom God correcteth*: Job. 5.17.

XIII. *To* this purpose, St. *Augustine* feigns a Conference 'twixt God and himself, God personating a Merchant, and himself a Chapman: says God, *I have merchandize to sell: what is it*? says the Holy Father: *why* says God, the *kingdom of heaven*: says St. *Augustine, what's the price on it? for poverty,* says God, *the richest Kingdom; for momentary affliction, Eternal Rest; and for Reproach a Crown of Glory*: since then *our light afflictions which is but for a moment, bringeth us a*

more excellent and eternal weight of Glory: Rom. 8.18. let us not refuse the Chastning of the Lord, but when he sends it, Patiently suffer Evil: therefore seek by doing Good, do good by Charity and Prayer; and seek by suffering Evil, and suffer by abstaining all Intemperance, and sustaining all Afflictions: so *run* and you shall obtain, thus *seek and you shall find,* the Continuing City that we look for: a Prospect of which I shall give you in the following Chapter.

CHAP. XIII. A Prospect of the Heavenly Jerusalem, which we are to seek; Practically Considered.

This is an Object worthy all our Pains; and our best deservings undeserving it: take but a glimpse of it, for we can do no more at present; *here we see, as in a glass but darkly:* 1 Cor. 13.12. Consider it abstractly as a City, then as a Concrete, *one to come*; first, you see, 'tis a City, not a Wilderness, as is this World, where we are all in Pilgrimage to the Sepulcher: and behold here a most exact Distinction 'twixt this same and the former City: the Worldly one's built but of Clay and Stuble, the Work of Men's Hands, and those that make 'em are like unto 'em, of a Frail dissolution: but this Coelestial City is made by him who made the Hands, whose Architecture is the Almighty, these Buildings therefore are, *John* 14.2. the abiding Mansions, whereas those Earthly ones: 2 *Cor.* 5.1. are but Gourds, but Fleeting Tabernacles; you remember the other was a City of Negatives, neither of Strength, Unity, Rest, nor Safety; this of all affirmatives, where in are all those fixed as in their proper Sphere.

II. *And* first, 'tis a City of Strength, ask St. *John* else: *Rev.* 21.1. the Foundation all of *Gold,* the Walls of *Adamant,* and its Twelve Gates of *Pearl,* materials of the Strongest: yet Guarded with Innumerable Angels *that excel in Strength,* Psal. 103.20. Garrison'd with an Army of Martyrs, and Govern'd by the Lord of Hosts, indeed there can want no Strength where dwells Omnipotence; here then were that an oppertune Desire, *who will lead me into this Strong City?* and that will do it, by diligent seeking, if thou pursuest it.

III. *This* too is a City of Unity, the King of *Salem*'s Dwelling-house; those Stars are the Embroideries of *Peaces* Coat, and the Gay-beams of the Sun and Moon, but the Bright Smiles of Love Triumphant; Heaven is the Place where Charity was bred, Faith and Hope are low born Virtues to her, 1 *Cor.* 13.8. here they begin, and here they end: but this greater Grace of Love and Unity, (astray indeed on Earth) take up their Eternal Rest in Heaven, nay, there were no Heaven without it: Concord here, ever Flows, and knows no ebb, springing from the undivided Trinity, unto the Goodly Fellowship of the Prophets, and Communion of all Saints, who shining all with the same Light of Glory, breath all the same Incessant Hallelujahs: none envying each others Happiness, Vessels all full though of several Sizes; none know either want or emulation this *Jerusalem is the City, at Unity with itself*: Psal. 122.3.

IV. *Next,* 'tis a City of Safety, you see, Strengthned beyond all Opposition, and Seated above Short-armed Danger: no angry Storm can shake the Cedars of this *Lebanus,* or blast the Ascenders of this Holy Mountain, here only may we cry, *Peace, Peace,* all Safety dwelling here▪ no Enemies being left to interrupt it, Sin and Sorrow, the Grave and Hell are all Conquer'd, by him who *hath subdued all things*: 1 Cor. 15.27. yet were the World let loose

against them, Christ's little Flock need fear no ill; for they are in such a Hand, as who shall take them from him? *John.* 10.28. let the World totter into its first Chaos, ruin should threaten them in vain, whom God makes dwell in Safety: *Psal.* 4.8. this *Canaan* is full of secure Vines and Fig-trees; the Prophet *Zachariah* means this City Sure; when he says, *Men shall dwell in it, and there shall be no more destruction, but* Jerusalem *shall be safely inhabited:* Zach. 14.11.

V. *Lastly,* all these speak Heaven a City of Rest, where there is such Strength, Love, and Safety, needs must there be true Security: first, Heaven is the Center of Souls, as the Earth is of Bodies, and only there they rest: there indeed being contentation adequate to the Soul's Capacity, no further search, no more desire, where as here, one corner of the Heart or other, still is Empty: Heaven *satisfieth the hungry Soul with goodness*: Psal. 107.9. and yet this Heavenly Rest is not to be taken, (as some Impious Spirits) only privately, as a total Cessation from all Sacred Business, for in that Sense, Saints have no rest in Heaven, never ceasing to fall down before the Throne, saith St. *John,* never silencing their Sacred Anthems to the King of Glory but as Philosophy-says of the Spheres, this Holy Motion is their endless rest, in respect of all molestations and wonted troubles, which this World showers on them; here they are said to rest, and so *says the Spirit*: Rev. 13.14. *they rest from their labors.*

VI. *And* now could but divine Contemplation transport you with St. *Paul,* 2 *Cor.* 12.2. but snatched your Souls a while from out their Earthly Tenements, and Elevate 'em to the Heaven we speak of! what glorious Objects not to be revealed, should you there behold? there should you see Felicity walk hand in hand with Eternity; and what this World can never show you, Glory attended on by Safety: there's Light never Clouded, Health never Weakned, Pleasure unmix'd with Grief, or Beauty with Deformity, a Moon without her Spots, Wisdom acquainted with no Error, and Life beyond the reach of Death.

VII. *There* shall you see the Eternal Eternally, one whom all shall love without Satiety, and with unweariedness Praise him continually: there likewise should your Ears with Equall Happiness Banquet themselves on the true Coelestial Melody, sweeter than that feign'd of the Spheres, even of Halilujah-singing Saints and Angels: there shall you find, as 'twere an happy Marriage, a Conflux of all goodness united; so that there's nothing absent that you could wish present, nor anything present that you could wish absent; here then with *David* we may lie down in Wonder, *what glorious things are spoken of thee thou City of God*! Psal. 87.3. and yet, like as to *Sheba*'s Queen, not the one half can be told you.

VIII. *But* yet this Happiness is too much for the present; in this Life Pleasure is the shorter twin; and therefore as an exercise of our Hope and Patience, we look for one to come: you see the industrious Husbandman Reaps not presently, but with a costly Confidence, many Days, Weeks and Months, waits at expectation's Gate; so must we, says St. *James,* chap. 5.7. look for this precious Seed, and have long Patience for it; delay whets our desire, and multiplieth our Estimation: yet may not violate the Rule of Patience, or anticipate the call of Nature; like him that reading *Plato*'s Book of the Souls Immortality, made himself away to hasten it; but such make more hast than good Speed.

IX. *Christians* must wrap up *David*'s Wish, and St. *Paul*'s Desire, in *Job*'s Patience: *Job.* 14 14. *all the days of my appointed time will I wait till my change cometh*; and take the Apostle's Word for it, *in due time we shall reap if we faint not*: Gal. 6.9. The Mariner too, that Man of hopes, the watery Plough-man, you see, endures his Voyage er'e he gains his Fraight, yet for the most part, somewhat he receives beforehand, but his completed Payment, not till he makes his utter port: so likewise in our passage to the true *Elizium,* we patiently must cut through Winds and Waves, and not expect our entire Wages, till our Course be finished.

X. *Yet* in the mean time, we are not without that Seal of the Spirit, 2 *Cor.* 1.22. the earnestness of our Hopes, the Co-assurance of God's Spirit with ours; for we have here Heaven in the Blossom, the Fruit not till hereafter; here the harmonious Feast of a good Conscience, which is Heaven inchoate, but for the Consumation, we look for that to come: this one to come, intimates here, both the certainty and duration of this supernatural City: the certainty, because it bears the force of a Promise, and so it is, *Heb.* 11.16. *for God hath prepared them a City,* the Saints then sure enough shall have it, since he hath prepared it, *all whose promises, are Yea, and Amen,* 2 Cor. 1.20. and if his Word be not enough we have his Oath, *Psal.* 83.3. *I have sworn by my Holiness,* saith he, *that I will not fail* David *forever:* Woe then, be to our infidelity, if we believe not *the Oath which he Sware in the House of his Servant* David, that he would give us; and indeed with faithless Man, what is to come may still be so, but Promise-keeping is God's Attribute; for so the Prophet *David* describes him by it, *Psal.* 77.8. *that he keepeth his promise forever.*

XI. *His* Performance and his Promise differ not in Essence, if in Time, and therefore as St. *Paul* exhorts, 1 *Cor.* 15.58. *Brethren, be ye steadfast, and immovable, your hope being not in vain in the Lord*: we look for a City to come, and that shall come which we look for: I, and not only come, but ever shall continue; the futurity, speaks the permanence, that while 'tis present, it shall be still to come; this future knows not any Preter-perfect-tense, Years eating up Days, Ages swallowing up▪ Years, Time loosing his ne'er so much past, yet ne'er the less to come: not like our slender Joys here, no sooner flow'd to us (almost) but ebbing from us: but a Continuing City, Stor'd with *fullness of Joy, and Pleasures for evermore,* Psal. 16.11. Evermore! more perennious than the Gliding Stream, or Constant Sun: here the Sun may be one day Darkned, and the Moon pay home her borrowed Light, the fixed Stars may become Planets and wander headlong from their Spheres, whole Nature may so forget her Office, that Heaven and Earth may pass away, but these Pleasures like the Right-hand they wait on, remain for evermore: and this is our expected City, whose Inhabitants, you will say, (by better title than they of *Tarsus*) may be called *Citizens of no mean City,* Act 21.29

XII. *And* in this Royal City, the days brightness there it knows no light, no nor ever fears the least Eclipse: whose cheerful and smiling Brow no Moving Cloud o'recasts; nor tempestuous Storm molests the passage of its Rays: but still shines on Serene and clear; and fills with splendors that Spacious City: it needs not the declining luster of our Golden Sun; nor the borrow'd Silver of the Pale faced Moon: the Radient Sun that appears there is the Lamb, and the Light that shines is the Glory of God: the Walls of this City are raised with precious Stones, and every Gate is of one rich Pearl; the Mansions are built with choicest Jewels, and

the Streets are paved with transparent Gold: in the midst of this City runs a pure Crystal River, perpetually flowing from the Heavenly Throne; there all along those pleasant Banks deliciously grows, the Tree of Life: healing all Wounds with its balmy Leaves, and making Immortal all that but taste its Fruit.

XIII. *Thus* is the holy City, which we are too seek, Built; thus is the City of the *New Jerusalem* Adorn'd: O thrice fortunate, and most glorious City! how free and happy are thy blest Inhabitants! every Head there wears a Royal Crown, and every Hand a Palm of Victory: every Sparkling Eye o'reflows with Joy, and every Silver Tongue with Psalms of Praise: there we shall dwell perpetually in the view of God, and be filled forever with the sweetness of his Presence; this is that Coelestial Sphere, whose Zodiac is Felicity, whose Constellations are degrees of Glory, and whose Poles, are Joy and Eternity.

THE Second Branch, HOW To Fortifie our Selves against THE Fears of DEATH.

CHAP. I. That if we dedicate our Lives to Christ, the advantage of Death will be to our Selves.

THe Apostle tells us, *Phil.* 1.21. *to me to live is Christ, and to die is Gain.* First St. *Paul* lived, so do all Men, so do all Animals, what our Apostle saith of Bodies, I may of Life: *there is a natural Body, and there is a spiritual Body,* 1 Cor. 15.44. so there is a Natural; and there is a Spiritual Life; this is an hidden; but that a manifest Life; this an inclosure, but that a common; it is common to Heathens with Christians, to Beasts with Men; the little Ant, the crawling Worms have a share in Life as well as we; so that these may say as well as St. *Paul, to me to live*; why should we be so much in love with, or dote upon this Life, which we have no more Interest in, than the meanest living Creature? indeed, it is a Mercy for which we ought to be thankful; it is a Talent which we are to improve; but it is no Privilege wherein we should glory, whereof we should boast, or wherewith we should be too much affected.

II. *Secondly,* as St. *Paul* lived, so he made account of dying: others live as well as he, and he must die as well as others; and as certainly as we live, we must die: and Man is no less subject to perishing than the Beast; yea, the good man hath no more exemption than the bad; for so the Prophet asserts, *Isa.* 57.1. *The Righteous perisheth*: indeed the Apostle elsewhere calls *Righteousness* a *Brest-plate,* Eph. 6.14. but it is not Death proof; and though it delivereth in, yet not from Death: it is true, *Death is the wages of Sin,* but still, it is here the Lot of a Saint: perfect Innocency should not have known Mortality, but Grace in the best is mixed with that Sin, which bringeth Death: Christ, (I grant,) hath taken away Death, but so as he hath taken away Sin for the present, only in part, not fully: Sin is taken away by Death, that is the Power and Guilt of it.

III. *And* indeed, it is not without manifold Reason that divine Providence hath so ordered it: first that the Members may be conformable to their Head, and that we may follow Christ, the same way of Death, in which he hath gone before us to Glory: secondly, that by pulling down of the Wall, the Moss may be fully plucked out, and by the dissolution of the Body, its Infirmity and Frailty wholly Purged away: thirdly, that the Power of God may appear the more Glorious in Raising us up, after Death hath laid us in the Grave and the Grave turned us

into Dust: fourthly, finally, that the Strength of our Faith might appear the more in believing we shall live though we die: for these Reasons the Wise God hath appointed his own Children to *Walk through the Valley of the Shadow of Death.*

IV. *To* carry it yet one Step further, and that in a few Words, it is no other than St. *Paul* (who was not only a Christian, but an Apostle) who taketh it for granted, that he must die; neither the Word nor the Work of Righteousness can secure from Death; for Prophets, Apostles, Ministers as well as others, are Mortal, and must die: indeed, they are, (according to our Savior's Metaphor) the Lights of the World, but such as after a while may be blown out by a violent, however must go out by a natural Death: Clouds they are from whom the Rain of Instruction falls upon the People, but at length they themselves vanish away: finally, Angels they are in Respect of their Office, but still they are Men in regard of their Nature, and must die like Men: St. *Paul* himself hence supposeth it is a thing which sooner or later would befall him.

V. *Now* this blest Pattern of the Apostle, might serve to shame us out of our inordinate living to our Selves, and quicken us in our endeavor to live to Christ; as *Peter* said in another case to Christ, *John.* 6.68. *Lord, whither should we go? thou hast the Words of Eternal Life*: let us say in this, Lord to whom should we live? thou hast Command of our Natural Life; yea, thou art the Life of our Life, and Soul of our Soul: oh that all our Oil might empty itself into this Golden Candlestick! that all our Water might run in this Channel, all our Actions be level'd at this Mark CHRIST, and his Honor: for indeed, all he did was in reference to us; he was born for us, lived for us, died for us, Rose again for us, is Ascended, and Sitteth at God's Righthand, and shall at last come again for us: why should not our Souls then wish to be with him? it is a known saying, *the Soul is not where it liveth, but where it loveth*: and it is no less true, whom the Soul loveth, to him it will live: and it is by Faith that *Christ liveth in us,* and it is by Love that *we live to Christ*: let him be the sole Object of thine Affections, and then he will be the chief end of thy Actions.

VI. *That* Expression of the Spouse in the *Canticles, my beloved is mine, and I am his*; Cant. 2.16. is very considerable to this purpose: *my beloved is mine,* in that she expresseth her Sense of Christ's Affection towards her: and *I am his,* in that she insinuateth her love towards Christ: and (which was the Fruit of it) the Resignation of herself to Christ: excellently doth St. *Bernard* Illustrate these Words:

he is mine, and I am his: he mine, because he is merciful: I his, because I am not unthankful: he Conferreth on me, Grace for Grace: I return him Praise for his Grace: he is for my Deliverance, I for his Honor: he for my Salvation, I in Subjection to his Will.

Thus it was with the Spouse, and thus it will be with every Christian, who duly pondereth upon the Mercy of Christ towards him, and hath his Soul affected with Love and gratitude to Christ. Now if there were not in us any Spark of Love to Christ, yet even Self-lovecannot but strongly oblige us to *live to Christ,* in as much as this is the only Honorable, Profitable, and Pleasurable Life.

VII. *No* Life so honorable as this: all Actions are dignified, especially by the End to which they tend; whence the more noble the Intention, the more noble the Operation: and what Intention can be higher, or end nobler than the Glory of Christ? this is that which by a strange Activity turneth our Earthly into an Heavenly, our Natural, into a Spiritual Life, which is the most excellent of all Lives: *to live to a Man's Lusts,* debaseth his Life, and maketh it no better than Beastial; but to *live to Christ,* exalteth it, and rendereth it no less than Angelical.

VIII. *Nor* is no Life truly Profitable but this; the Way *to live to our Selves,* is to *live to Christ*: whilst he hath the Glory, we have the Benefit: and as his Name is Advanc'd, so our Good is Advantag'd: there is a strange Riddle, and a seeming Contradiction in those Words of God by the Prophet *Hos.* 10.1 *Ephraim is an empty vine, and bringeth forth fruit*: a Vine is then said to be Empty when it is Fruitless, and can that which bringeth forth Fruit be said to be Fruitless? but the next Words [to himself] unfolds the Riddle, and reconciles the Contradiction, since the Fruit which is brought forth to ourselves is no Fruit: what one said of the day wherein he had done no good, *I have lost a day*: that may we say in this case, that day and time of our Life is lost, wherein we *live not to Christ.*

IX. *Finally,* this is the most Pleasurable Life, free from those Cares and Fears, Distractions and Vexations, with which living to the World, and our Lusts, is encumbered, full of those Joys and sweet Pleasures, and Delights whereof all others are Ignorant: he that can say, *to me to live is Christ,* may say, *to me to live is peace of Consience, contentment of Mind, and Joy in the Holy Ghost,* in one Word, this is the only way to make both our Life Comfortable; and our Death Gainful.

X. *I* shall now Conduct you into the Walk of the pleasant Field of Death's Gain, where it will appear that Death is Gain to a Godly Man, and a Good Christian; many are the Miseries under which we Groan in this Life; but, as St. *Ambrose* says, *Death is a Cure for 'em all*: in this respect it is, that *Seneca* saith aptly, *it is the cause of none, but the end of many evils*: upon this account it was, that Death hath been, even by the Heathens, looked upon as an Advantage: when those two famous Carpenters, *Agamedes,* and *Trophonius,* had built a Temple for *Apollo* at *Delphos,* they beg'd of him a Reward, to whom this Answer was given by the Oracle, that it should be Conferred on them within Nine days; within which time they died: and when *Cydippe* beg'd of *Juno* a Boon for her two Sons, *Cleobis* and *Bito,* she found them in the Morning dead in their Beds, as if the God's could not bestow a greater Benefit than Death, by which Men are freed from the Calamities of Life.

XI. *In* this respect *Seneca*'s Comparison is very fit, who resembleth Death to an Haven, into which when the Ship enters, she is past all the danger of Rocks, Sands, Waves or Winds, to which she was Continually liable upon the Tumultuous Seas: indeed Death is that which delivereth our Bodies from Pains and Aches, our Tears, and our Hearts from Sorrows: and in this respect St. *John* calls them who *die in the Lord, blessed,* because *they rest from their Labors,* Revel. 14.16. to wit, all Labor both of Mind and Body with which here they are oppressed.

XII. *The* Truth is, many are the Afflictions of all Men, so especially of the Righteous in this Life: they are sure to meet with Persecution from Wicked Men, for their Righteousness sake; as the Tree is beaten with Sticks for its Fruits sake; yea, such is the rage of Persecutors, that they care not to what Sorrows, of Hunger, Cold, Nakedness, Imprisonment, Banishment, and Want, they expose them: besides, Almighty God is pleased to Chastise em; for whilst he lets others alone in Sin, he exercises their Graces by Adversity, whilst others enjoy Prosperity: but when Death comes, it sets them free from all, as being the last Chastisement which God doth inflict upon, and the last Mischief which Wicked Men can do to the Godly.

XIII. *Finally,* so long as we continue in this World, the bur of Corruption will cleave to us; but Death rids us of it: according to that of St. *Paul,* 6.7. *He that is dead is free from Sin*: in this respect, Death is fitly called by St. *Ambrose,* the *Grave of our Sins*; and by *Gregory Nyssen,* the *Expurgation of Wickedness,* for till the Vessel be broken, the muddy Water of Corruption cannot be wholly poured out: Consult the Experience of the Saints, and you shall find them still Complaining of Spiritual Conflicts with their Corruptions: we are besieged on every side, (as Saint *Cyprian* observes) and, oh how often is a Breach made upon us! if Covetousness be knocked down, Lust riseth up; if Lust be quelled, Pride starteth forth; if Pride be subdu'd, Anger exasperateth; thus are we forced to a continual struggling with our Sins: but when we die, the Combat ceaseth; and as for the present we are not under Sin; so then, we shall be without Sin, or so much as the Motions of Sin.

CHAP. II. Of the Fears of Death, and how to Fortifie our Selves against them: Practically Considered.

DEath in all Men's Opinion is the King of Terrors, and the most formidablest Enemy in the World to human Nature, now all Grief ariseth from Love and Self-interest, and naturally Men fear Death, because it puts a period to that Life, which Indulgent Love, and Weak Nature would preserve: Christians were wont to assume that Courage, that no Fear possessed 'em, but that of Sin: they could Expostulate with the Law, and say, thou hast no power over me, for God the Father hath sent his beloved Son to Redeem me from the Captivity of thy Bondage, and therefore thy Terrors and Accusations, are all in vain: for this Expedient I have, I will creep into the hole in my Savior's Side: there will I hide myself from all my Foes, and plunge my Conscience in his bleeding Wounds, and by Virtue of his bitter Death, Victorious Resurrection, and Glorious Ascension shall I gain the Conquest.

II. *Why* should we then thus be surrrounded with Fears, and permit Death's Terrors thus to affright us? seems it so hard a task to Walk the Path, which all our Ancestors have Trod before us? *Adam* the first of all Mankind, and Righteous *Noah* that feared the Almighty: *Abraham* the Father of the Faithful, and Friend of God, and *Moses* the Servant of the Lord: *David* the Man after God's own Heart, and *Solomon* the Wisest King that e'er Sway'd the Scepter: all these have Justly paid their Debt to nature, and subcribed to the Law of universal Mortality: Nay, Jesus himself, the blessed Savior of the World, has expired on the Accursed Cross of Eternal Shame; and went to his Transcendant Glory through the Gates of Death.

III. *And* Now shall our Childish and fond Self-love so blindly flatter us; as to wish an Exception from this regular and general Rule? shall we be still murmuring and repining, when our Life is but a Bubble, a Vapour, nay, but, a Span, and still exposed to innumerable Sorrows and Afflictions? does not the very shortness mitigate and abate its Miseries? and does not those many Miseries highly applaud its shortness? should we not rather be glad and rejoye at the approach of Death, that when e'er it comes it proves so advantageous to us? if in our Aged Years, tis a Haven of Repose; and ought to be kindly Entertain'd after so long, and tedious a Voyage: if Death appears in our Infancy and Youth, it prevents a Thousand Calamities, and numberless Dangers of ruining our Souls: if by an ordinary fit of Sickness, 'tis according to the Course of Nature; if by any disaster or outward Violence, 'tis always the will of Heaven: what occasion have we then to dread or fear, how many Darts Death has in his Quiver, when we are sure he can throw but one at us.

IV. *Therefore* to depart this World is an act to be done but once; and that once well done, we are happy forever: we must needs confess the Decrees of the Almighty are always Just; and that 'tis only ourselves are the cause of all our Miseries; for no sooner are we Born but we begin to Sin, we Sacrifice our minority and Youth to Vain Sports and Follies; and our Riper Years to Gluttony, Drunkenness, Lust, and Pride: we spend our Old Age in Politick Craft and Greedy Avarice; and begin not to live till we are ready for the Grave: then indeed we lament the shortness of our time; when we have ourselves like Spend thrifts thrown it all so Prodigally away: for when we have lived, and led a loose and negligent Life, we then Complain Death seizes on us unawares: we find fault that perhaps our days are too few to grow Rich; or to satisfy the Ambition of a haughty Spirit: but did we strive to be Taught the Love of God, and to imitate the meek and humble Life of the Blessed Jesus: it would require not so much the number of Years; as the faithful endeavors and utmost diligence of a Pious Mind: could we but bestow, on the improvement of our Immortal Souls, the time we so vainly trifle away on our Frail Bodies; our day would be short enough and not seem tedious; and long enough to finish our appointed Task.

V. *Then* what shall we but say to our Souls! that our only business here, is but like unto the Wise Virgins; to Trim our Lamps, and to wait the coming of the Bridegroom? but to sow the Immortal Seed of a never failing Hope; and expect hereafter to reap a due Increase: it is insignificant, how late in the Year the Fruit be gathered; if still it improve in growing better: no matter how soon it falls from the laden Tree; if a Stormy Wind blow it not down before it proves Ripe: let us then Contemplate, on God's most Just and Secret providence; who governs all things by the Counsel of his Divine Will whose powerful Hand can Wound and Heal; lead down to the Grave of Silence, and bring back again: let us be ever ready, to him to bow our Heads, and freely submit to him our dearest Concerns: let us say unto him, Lord, strike as Thou pleasest our Health, or Lives, we cannot be safer than at thy disposal: only these few, but earnest Requests we humbly make; which, O may thy Clemency Vouchsafe to hear! Cut us not off in the midst of our Sins and Folly; nor suffer us to Expire with our Sins unpardoned: but make us, Lord, first fit, and ready for Heaven; and then take us to thyself in thy own due time: for 'tis not for us, O Lord, to choose our own Conditions; but to manage well what thou hast appointed.

VI. *It* is true, Death bereaveth us of a Mortal and Transitory Life, but it is an inlet to an Immortal and Everlasting Life; it despoileth us of our Worldly possessions; I, but it putteth us in possession of our Heavenly Inheritance, it taketh us from the Society of our bosom Friends and Neighbors: I, but it sends us to *Abraham*'s Bosom, and makes way for our Society with Christ: finally, it severs the Soul from the Body; I, but it unites the Soul to God: what is it for the Candle to be put out, whilst we enjoy the light of the Sun? for the standing Pools to be dry, so long as we may drink at the Fountain? for our Earthly Comforts to be taken from us, when Heavenly Joys are Conferred on us? the truth is, Death is not a privation, but a permutation: so Holy *Job* calleth it a *Change*: Job 14.14. and that a Blessed Exchange, of a Cottage for a Palace, a Wilderness for a Paradise, a House of Bondage for a Place of Liberty, of Brass for Gold, Pebles for Pearls, Earth for Heaven.

VII. *But* let the advantages of Death mitigate the Fears which is apt to arise in us from the apprehensions of it; when *Abigail* told *Nabal* the threatening Words of *David*; the Text says, 1 *Sam.* 25.27. *his heart died within him, and became as a Stone.* thus is it with the most of us, when any Summons of Death is given: nay, not only with the most, but even sometimes with the best: Christ cometh to the Disciples on the Sea, to preserve them from the Storm, and they are Troubled; Death cometh to deliver us from all evil, and we exceedingly Tremble: indeed the reason is, because we Consider not that Death is a deliverance, and an advantage to us: what *Chrysologus* saith of Martyrs, is true of all Good Men, *Their death is a birth and end a beginning, they live by being killed, and whilst they are thought to be extinguished on Earth, they shine in Heaven*; and surely were this well pondered by us, we would not seek Consolation against Death, but Death itself would be our Consolation: those Words of *Job,* chap. 16.14. *I have said to Corruption thou art my Father; to the Worm thou art my Mother and Sister,* are not unfitly allegorized by *Origen* to this purpose; as if he therefore called *Corruption and Worms* his *Father and Mother,* because as Parents are comforters to their Children, so were they to him.

VIII. *It* is true the Separation of Soul and Body is Terrible, and a natural Fear of it cannot but be in all; I but it is as true in respect of the Godly, that when this Separation is made, the Soul is set at Liberty, and rejoiceth, yea, the Body is at rest, and knoweth no Trouble; and is such a Separation to be feared? this Life, what is it but a going to Death? and Death what is it but a going to Life? little cause there is then sure, why we should either too much Love the one, or Fear the other: shall that be the Object of our Fear, says *Tertullian, Which freeth us from what ever is to be feared*? and this we have from the Mouth of a *Roman, I would not be Young again though God would grant it me,* and he giveth this Reason, *because when I die I shall go from my Inn to my home.*

I. *It is not Death itself, but our mis-apprehension of Death is terrible to us*; says St. *Ambrose*: Did we look through, beyond Death, at the happiness which followeth, it would not be dreadful but Amiable in our Eyes, and with the Apostle we would not Fear, but desire to depart: that of the Wise Man, *Prov.* 14.32. *the Righteous hath hope in his death,* the *Chaldee* reads, *the Righteous hopeth he shall die*; so far is a Good Man, from fearing of that he hopeth for, his dissolution;

and though he dare not rashly hasten, yet he willingly entertaineth it, whensoever sent by the Almighty to him.

X. *Now* if a good Life precede, an happy Death cannot but follow; nor is it probable, a happy Death should be the Consequent, if a religious Life hath not been the Antecedent: some there are, who would invert these Words of the Apostle, *Phil.* 1.21. *To me to live is Christ, but to die is Gain:* and make Gain the predicate of the former; and Christ of the latter; thus doth every Covetous man say, *To me to live is Gain, and to die is Christ*; Vain Men who will have Gold to be their God, and yet Christ to be their Redeemer, they will serve Mammon whilst they live, and yet be saved by a Savior when they die; but it will be Just with Christ to say to all such Mammonists, in these Words of God to the *Israelites,* in the day of their distress, *Go to the God's which you have Served, the Gain which you have lived to, and let that deliver you in this hour of your Death.*

XI. *Others* there are who would severe these Clauses, whilst they would gladly say, *To die is Gain,* but not to *live is Christ*: one was asked, whether he had rather be *Croesus* or *Socrates,* his answer was, he would be rich *Croesus* in his Life, and good *Socrates* at his Death; you know whose Prayer it was, *Numb.* 23.10. *Let me die the death of the Righteous, and let my last end be like his*; and it is that no doubt which many wish and desire; nay hope, who yet regardeth not to live, *the Life of the Righteous,* and that their Course to that *end may be like his*: but what a Folly, nay Madness is it, for Men to expect to Reap that they do not Sow? to Sow to the Flesh, and to the World, and yet Reap by Christ the Gain of everlasting Life after Death? as therefore we expect the one, let us endeavor the other; and if Gain by Death be our Hope, let living to Christ be our practice,

XII. *So* that this Scripture thus Considered, doth plainly put a difference between the Precious and the Vile, the Godly and the Wicked; whilst to these who live to themselves Death is a loss; but to those that *live to Christ, it is a Gain: Adrian* was wont to say, that *Death is the Rich Man's fear, and the Poor Man's desire*: and this I may well apply here, Death either is, or may be the bad Man's fear, but the good Man's wish, or to use St. *Ambrose* his Expression; it is an *Haven* to the *Just,* but a *Shipwrack* to the *Guilty*; to the *Good,* a *Bed* of *Repose,* but to the Wicked a *Rack* of *Torture*; The Man who liveth to the World, saith to Death, as *Ahab* to *Elijah.* 1 *Kings* 21.20. *Hast thou found me oh mine Enemy*! but he who *liveth to Christ,* may say to it as *David* of *Ahimaz.* 2 Sam. 18.27. *it cometh with good tidings.*

XIII. *And* now would you on the one hand see the reason why you are so fearful of Death? it is because your Consciences accuse you, that you have not lived as becometh Christ's Disciples; and so you may thank your own Guilty Consciences for those fears of Death: it was not without reason, that St. *Paul* saith, 1 *Cor.* 15.56. *The sting of death is Sin*; since Death is only venomous and deadly to them who live in Sin: on the other hand, would you see the way to a joyful End? would you have Comfort in, and Gain after Death? Oh let it be your Study *to live to Christ*: it is our Savior's Counsel to his Disciples, *Mat.* 6.25. *Take no thought for your life,* let me alter it a little, *take no thought for your death,* but for your Life, let your Care be to advance Christ in your lives, and it will be his Care to Confer the Gain of Glory and Immortality upon you at your Death.

XIV. *Lastly,* I shall earnestly beseech you in those Words of our Savior to his Disciples, I say unto *you all Watch*; indeed, when we see many falling in their full Strength, and snatched away in the prime of their days, have we not reason to Watch? and Watching to prepare for the Hour of our Death: let it then be the Care of us all whilst we live, to live to the Glory of our Creator, everyone of us in our Station, Consecrating ourselves to, and Employing our Talents in his Service, and for his Glory; and whensoever that time shall approach, whether sooner or later, to any of us; we may like good Stewards give up our Accompts with Joy and not with Grief; and receive that happy Commendation of *Well done good and faithful Servants, enter into the Joy of thy Lord.*

XV. *It* was reasonable Advice, and a proper Instrument of Virtue, which *Pythagoras* taught his Scholars: *Let not Sleep seize upon the Regions of your Senses, before you have three times recalled the Conversation, and Accidents of the day:* Examine what you have Committed against the Divine Law, what you have Omitted of your Duty, and what Use you have made of the Divine Grace to the purposes of Virtue and Religion; *joining the Judge Reason, to the Legislative Mind or Conscience,* that God may Reign there as a Law-giver and a Judge: then Christ's Kingdom is set up in our Hearts: then we always live in the Eye of our Judge, and live by the Measures of Reason, Religion, and Sober Counsels.

THE Third Branch.

CHAP. I. Containing Spiritual Remedies against immoderate Grief for the Loss of Relations and Friends: Practically considered.

SAint CYPRIAN affords us these two Golden sayings: *That we should not too much bewail the departure of our dearest Relations, and when the day of our Dissolution doth approach, that we readily and cheerfully Obey God's Call.* Let the Comfort then, which Death brings, moderate our Sorrow for our Friends who Sleep in Jesus: why should we be troubled for them who are at Rest? and sit down in Sorrow for them who are entered into Joy? why are we Clad in Black for them who Walk in White? and so many Tears flow from our Eyes for them, who have all Tears wiped away from theirs? It is Storied of the *Thracians,* that they mourn at the Birth, and rejoice at the Death of their Friends: nor was it without Reason, that they should account those fit to be bewail'd, who are launching forth into the Tempestuous Sea of this World, and attend them with Joy who are got into the Harbour of Rest.

II. *We* read concerning *Lazarus,* that Christ Rejoyced when he was dead, but Wept being to raise him to Life: and *Chrysologus* his Note is very apt to our present purpose; *Christ bewaileth not the losing, but restoring of his Life:* according to which the *Greek Fathers* make the Reason of our Savior's Tears to be, that he should now call him back to a miserable Life: indeed as St. *Jerome* saith concerning *Nepotian,* we may say of everyone who departeth in Christ, *We are not so much to condole his loss of this Life, as to Congratulate his deliverance from the miseries of this Life.*

III. *Thou* wilt say perhaps, it is *my Friend, my dearly beloved Friend who is dead, and can I choose but Mourn*? But, is he thy Friend, and dost thou envy him his Happiness? dost thou dearly Love him and yet grieve at his Welfare? he is thy Friend, and Death is his Benefit: and shall the Benefit of another, especially of thy Friend be thy Sorrow? *I, but he is snatched from my*

Arms, and I have a great Loss in his departure, and *that is my Trouble:* True, this nature prompteth to, that we should be sensible of our own Loss; yea, Grace requireth that we should be sensible of such a Loss, as it is a Cross inflicted upon us by divine Providence.

IV. *Thus* Patient *Job,* Chap. 1.20. When the News came to him of his Children's Death, *Shaved his Head, and rent his Mantle*: Signs of that Sorrow, which natural affection put him upon; yea, he *fell down upon the ground and Worshipped*: Signs, that in his Sorrow he looked higher, at the Hand of God which had done it: but, as with one Eye we look on our Loss, and Weep; so with another Eye we must look on their Profit, and Rejoice; as it is a Chastisement, we must be affected with Sorrow; and as a Mercy to them we must express our Joy: and thus, whilst we mingle these affections together, our Sorrow will not be Exorbitant.

V. *Indeed,* when any die, to whom we have reason to fear, Death is the beginning of Sorrow; and there is sad Cause of bitter Mourning: but not for them who *die in the Lord: David* justly bewailed dead *Absalom,* because he died in his Rebellion, and therefore despaired of his Bliss; but when the other Child died, he drieth his Eyes, as not doubting its Happiness: they indeed cannot sufficiently be lamented at their Death, who dying in their Sins, drop into Hell; not they who are carried into those heavenly Mansions; saith *Isidore* Excellently.

VI. *Let* not, I beseech you, immoderate Grief too much overwhelm you; but when you have shed your solemn Tears, and paid your due Sighs to the memory of your Friends then wipe •our Eyes with the Comfort of Hope; and change your Grief into a Charitable Joy: Remember the Friends you Mourn for, are delivered from the Miseries of this Sinful World, and all the Miseries you so Justly deplore: their Frail Bodies Tremble no more with a shaking Palsy, nor Burn with the violent Flames of a scorching Feaver, they cry out, and lament no more for want of Sleep; nor tumble and roll up and down their uneasy Beds: but quietly rest in the silent Grave; till they rise again to Immortal Glory: which while their Bodies there expect in Peace; their Souls are enlarged to a spacious Liberty: no longer are they Confin'd to this Prison of the Body; but gone to dwell in the Region of Spirits; they are no longer exposed to these Stormy Seas; but are gladly arrived at their safe Harbour.

VII. Comfort yourselves, with this firm belief, that they are not lost, but gone before us: that the living Body which thou now sowest with Tears shall rise again with Joy a Glorified Creature: that we shall meet in Heaven and never part again, and that with greater advantage of Love and Perfection: the most perfect Secular Amity hath some bitterness, because the best hath some imperfection: but there shall be no Animosity in Friends to disturb each other, because no Sin, nor imperfection: Now indeed if we are Confident of such a Resurrection, Why should we bewail the Dead? Why too much, if we believe they are not lost? Why should we impatiently take it, that they are withdrawn for a time, whom we believe returning to Eternity? why should we immoderately grieve that our Friends go before us, seeing we must quickly follow after?

VIII. *Moderate* weeping is most highly Commended, for it expresseth a natural affection we had to the departed, but with a Christian-like Moderation of our Grief, whereby our Faith to Godward is demonstrated: and the reason is manifest; *for they rest from their Labors, and their*

Works follows them: why should we then weep, since they are received into the Throne of Bliss, and are made partakers of Eternity? and St. *Cyprian* saith, those that depart in the Faith of Christ, *they are sent before us, not lost from us: they shall receive Immortality, and be Heirs of Christ's Kingdom*: again, they who attain to the Glory of God's Kingdom, are to be thought Happy, and in Joy, not in Sorrow, Vexation, or Woe; and therefore not to be grieved for, in that they are departed from us; for of necessity it is, we must either depart from them, or they from us.

IX. *Thrice* happy were we, if we were received into that Joy, that Glory, that Eternity, whereof the Saints in Christ's Kingdom are Partakers: a Glory Distinguished, but a Joy Communicate; O admirable Mystery! O ineffable Mercy! A Mystery only to those Revealed, whom he in his Mercy hath reserved to be Inheritors in the Covenant of Peace, established by his Promise, Confirm'd by his Power, and Confer'd on his Elect *Israelites,* Glorified by a Savior in the highest Heaven, even where *Cherubims,* and *Seraphims* make Melody and Solace, to the Blessed Trinity.

X. *Touching* the Inconvenience of immoderate Sorrow, St. *Paul,* 1 *Thes.* 4.13. giveth us an Exhortation, *I would not brethren have you ignorant, concerning them which are a sleep, that ye sorrow not even as them which have no hope*: whence it appears, that excessive and immoderate Sorrow, implieth a diffidence or distrust we have of our Soul's Immortality, Resurrection, and Glorification, whereby we seem to derogate from that Written Verity, who said; *Verily, verily, I say unto you, the hour shall come, and now is, when the dead shall hear the Voice of the Son of God, and they that hear it shall live*: John. 5.25.

XI. *But* many Carnal Men there be, whose Spiritual Eyes are dazzled, or rather blemished, with Terrestial Objects, and can extend their Intellectual Sight, no farther than the exterior Object of Sense guides 'em: and these like *Nicodemus,* will not scruple to enquire, *How can a Man be born again which is Old? can he enter into his Mother's Womb again and be born?* Little do these consider how, nor know they how there happens Children by procreation, and regeneration: of which sort might *Rachel* seem to be, who *wept for her Children, and would not be Comforted, because they were not*: so strangely doth the violence of Passion transport these, as they become Stupid and Senseless in the deprival of a Friend.

XII. *To* Conclude I wish every immoderate and dispassionate Mourner to Reflect on these two Considerations: First, To *Conceive the Matter or Composition whereof he was made, for whom he mourneth*: Secondly, *The necessity of his dissolution*; being enjoin'd by that universal Doom, which cannot be repealed, to return to that Mould from whence he had his beginning: as to the first, for his Composition; thou shalt find the Matter whereof he was made, Vile, Sordid, and Contemptible, where that Beauty wherein Consisted the eminent part of his Luster, is but Earth, which we make our inferior Center; yea, though he were by Birth in the highest Rank of Descent, yet the Matter whereof he was Compos'd is but equal with the obscurest Vassal.

XIII. *As* to the latter, namely, his Dissolution; as the time is dubious to all Men, so is the necessity of the Doom not to be avoided: it was the *Pagans* Maxim, *Earth must to Earth,* and it

is *Pittacus* saying; *That the Immortal God's themselves could not Struggle* against Necessity: seeing then the Frailty of his Composition, the Necessity of Dissolution, have recourse to him in the depth of thy Affliction, who will infuse into thy Tear-distilling Wounds the Balm of his Consolation: acknowledge thou thy Infirmities with the *Publican,* and he will act the Faithful *Samaritan*; restrain thy too tender Affection, as one that is believing; so shall not the Death of thy Happy departed Friend grieve thee, but by the Wings of Faith Transport thee from Earth to Heaven; Translate thee as a Faithful *Bezalie,* from Idolatrous *Babel*; to Zealous *Bethel,* from *Edom* to *Eden*; from the Tents of *Kedar* to the Habitations of *Moloc,* to those Princely Cedars of *Lebanon,* from *Marah the Water of Bitterness,* to *Bethesda* the *Pool* of *Solace:* Finally from this Exile of Tears and Misery, to the *Siloam* of Joy and Eteral Glory, there to *receive That Crown of Life which the Lord hath promised to them that love him*

The Close.

TO Sum up this Duty of being ready prepared for Death; we must reflect with Sorrow and hatred upon Sin the true Cause of Man's Vanity: Man in his first Estate was altogether Excellency; *God saw everything that he made, and behold it was good,* Gen. 1-31. Surely this was much more true of Man the Master-piece of the Creation, not Vanity, but Divinity was his Nature; he was not Envelop'd with Rags of Frailty, but Enobled with Robes of Innocency; nor did he walk in a Vain Shew, but a Sacred Representation of God himself.

II. *And* now if you would know how this Flower was Blasted, it was by the Breath of the *Basilisk*; how this Image was defaced, it was by the Poison of the Serpent; how Man became Vanity, it was by reason of Iniquity: this Verifies that saying of the Wiseman, *Prov.* 28. *He that soweth iniquity shall reap Vanity.*

III. *Let* us provide then for ourselves another, a better Estate, than the best which this World affords, an Estate of Glory in the Heavens; Man's best Estate on Earth is Mutable, but that is Durable; Empty, but that is Satisfying; Uncertain, but that is Sure; only for term of Years, but that is for Eternity.

IV. *That* we may be ready prepared to meet this certain Herald of the Grave; let us carefully provide for that Hour, and set our House in order, take leave of our best Relations and Friends, and support ourselves with the Comfortable Hopes of Immortal Life and a Glorious Resurrection; and that Death come not upon us unawares, let us always observe what Christ did instruct his Disciples, *Watch therefore, for ye know neither the day, nor the hour, wherein the Son of Man cometh.*

V. *That* Person hath not well Conned over his Lesson of Happiness, that is loath to go to it, though it be through a dead Sea; nor can he be Justly thought desirous of Heaven; who is unwilling to shake Hands with Earth: it was justly said to that Lame Beggar, who refused the offer of his Prince to take him into his Coach, *Thou well deservest to stick in the Mire*: and surely it is but fit that they should live and lie in Sorrow, who are unwilling that Christ should take them up to himself.

VI. *Let* Peace and Tranquillity of Mind be our Continual Study; and therefore in whatsoever State we are here, let us learn to be Content, be it never so mean, so as not to repine; and let us not be Content, be it never so high, so as to rest satisfied; and whether our Estate in this World be high or low, let the first and best of our desires and endeavors be after that Estate which is not a Shadow, but a Substance; not a Lease but an Inheritance; not Vanity, but Felicity, and shall be far more in the Fruition, than it is in the Expectation.

VII. *Are* our Friends for the present in a flourishing Estate? Take we heed how we Launch out either our Hopes, or Love too much towards them, considering that they are but Vanity, and therefore our Hope which is placed on them will end in Shame, and our Love in Vexation.

VIII. *Why* so big with Expectation of Advantage or Advancement from thy Rich Ally, Honorable Lord, Potent Friend? Alas, thou dost but set thy Foot upon the Water, which cannot bear thee: why so inflamed with Affection to thy beautiful Wife, Child, or near Relation? Alas thou dost but embrace a Shadow in thine Arms, which cannot, nor must not stay long with thee: but set thy Affections on Heaven; to the possession whereof he will bring us, who hath purchased it for us.

IX. *Now* because Death daily attends us, let us wait for it, and consider well these Four things: First, Whence thou camest: now, this thou art told, That Sinners begat thee in Sin; and miserable Wretches brought thee into this Vale of Misery: So that thy Conception was Sin, thy Birth Misery, thy Life a Punishment, and thy Death a Torment; and the longer thy Life is, the more Sin thou wilt have to answer for. But perhaps thou wilt say, To what end is this human Life lent thee? Why, only to gain a Heavenly Life; and this is all Divine Love aims at: that thy Life may seem shorter, and thy Labor less.

X. *Secondly,* Consider whether thou goest; thy Life, which like a Flower is subject to fade and decay, tells thee, That thou art in a passing State: but let it rejoice thee to think, that thou goest to thy Fathers; and be comforted in this hope, thou shalt be buried in a good old Age: therefore, let it not trouble thee to live, nor affright thee to Dye; but live in Patience, and die in Desire: though thou dost here for a while bewail thy Sorrow, thou wilt at length forget thy Banishment, and return to thy own Country.

XI. *Thirdly,* to express what thou art, what Language can that unfold? Dust, and Air, this thou knowest; and to Dust thou shalt return, that is certain: Man is a sickly, diseased, empty thing, and every Man shall be turned into nothing. This none can plead ignorance in; for our Metal is a moist Humour, and the Mould no better, in an unclean Womb; condemned sooner than born, that's our condition: our best Stock is the Seed of *Abraham*; and with *Job,* we say to Corruption, thou art our Mother; and to the Worms, thou art our Brethren and Sisters: these are our great Kindred; our dwelling is amongst Insects, our quantity vile, our weight lighther then Vanity, our worth, nothing. What then is our being? a Dream and Sorrow.

XII. *Fourthly,* Consider what thou shalt be; thou knowest what thou art, and therefore dost know thyself not to be; but yet thou dost desire both to be, and to know what thou art; for to see God, and to live with him, is to enjoy him: and this is eternal Safety, and secure Eternity: this may be admired, though hardly understood; yet better understood, then can be

expressed: therefore to thy Soul say, O Soul, that art ennobled with the Image of God, adorned with his likeness, espouto him by Faith, redeemed by his Blood, endowed with his Spirit, ranked with his Angels, What hast thou to do with Flesh? but to contemplate on that brightness, that sweetness, and pleasure, which remaineth for thee in that Vision, where thou shalt behold Christ Face to Face for evermore.

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P-RA-28. The whole duty of prayer containing devotions for every day in the week, and for several occasions, ordinary and extraordinary - Allestree, Richard, 1619-1681.

THE Whole Duty OF PRAYER, Containing DEVOTIONS FOR Every Day in the Week, AND FOR Several Occasions, Ordinary and Extraordinary. By the Author of *The Whole Duty of Man.* Necessary for all Families.

Psal. 65. 2.

O thou that hearest Prayers unto thee shall all flesh come.

London, Printed for *I. P.* and sold by *Ric. Ianaway,* in *Queens-Head-Alley,* in *Pater-Noster-Row.* 1692.

THE Preface.

I Need not Recommend this small Manual to the World, since it hears the Name of so Learned an Author, whose Works have given sufficient demonstration of his Worth and Excellency, and will to his lasting Honor be venerated in all Ages.

This Pattern of Piety hath lay concealed for many years, and was at first Dedicated to the service of an honorable Lady, in whose Cabinet it hath been choicely kept as one of her precious Jewels; it was never designed for the Press, by reason the Reverend Authors Modesty should not be offended.

Upon her Bed of Mortality, she was pleased to honor me so far, as to commit it to my Care, with a particular Charge not to publish it; but one of her Mercenary Servants, by their vigilant Industry, had Plagiary-like, got a Transcript, and since this Pious and Honorable Persons Decease, did design it for the Press, being unwilling so much Injustice should be acted against so Worthy a Person, I was forced to Cancel my Obligation, and to hand with all speed the Original to be Printed, that I might prevent any Surreptitious Copy.

What Alterations I was forced to make, was leaving out the Praying for our Royal Ancestors, and placing in our Royal Sovereign Lord and Lady, King *William* and Queen *Mary,* &c. Some additional Prayers I thought proper to insert, as Thanksgiving for His Majesty's Safe Return, and the Success of his Royal Navy and Armies, a Duty enjoined on the Church in Public, and ought to be the Duty of every Christian in Private. Lastly, I have added some few Graces which may be necessary for Minor Christians; I shall now conclude with the Words of St. *Paul* to *Timothy,* 2 Epistle, 2 Chapter, Verse the 7th. *Consider what hath been said, and the Lord give thee Understanding in all things.*

G. B.

THE Whole Duty OF PRAYER.

What Prayer is, and the Parts of it.

PRayer is the Duty both of Soul and Body; it is an humble address unto God, for whatsoever we stand in need of, either in relation to this Life, or that which is to come: The First part of this Duty is Confession, which is the acknowledging of our Sins in all Humility before the great Author of our Being: Now Confession is twofold, general, and particular; the general is when we Confess only we are sinful, without naming any particulars, which indeed belongs to public Prayer, but the acknowledging our Sins to God is very necessary, whether Public, or Private: Particular Confession is when we express the several sorts, and acts of our Sins, and what ill habits we are most prone to; this is proper for Private Prayer, and ought often to be used, for we cannot repeat too often our soulest Sins which we are guilty of, nor cannot enough bewail our own unworthiness in committing them.

THE next part of prayer is by way of Petition, which is begging of God whatever we stand most in need of, either for our Souls or Bodies; first for our Souls we must beg pardon and absolution for all our Sins, in the name of Jesus Christ, who obtained it with his blood: Secondly we must earnestly beseech the grace and assistance of God's blessed Spirit to enable us to forsake all sin and wickedness, and to live in obedience to him: then it will be very necessary to beg all these particular graces, faith, hope, Charity, love, zeal, purity, and repentance; if thou art proud, pray for Humility, if lustful for Chastity, if guilty of gluttony pray for temperance, and so for all other virtues thou standest most in need of.

IN Petitioning for our Bodies, we are to beg of God such accommodations of life, as are necessary for us, but in such a degree and measure, as his all-seeing Wisdom Knows is most suitable to our state, and Conditions the next duty, and Third part of Prayer is deprecation, which consists in praying to God to turn away from us either the evil of sin, or the evil of punishment; to pray against the evil of sin, is to beg earnestly of God to preserve us by his Grace from falling into any sin; and when we are under any great temptation, and even ready to yield, then we must Humbly beseech him, either to withdraw the temptation, or else by the Power of his Grace Strengthen us against it: next we are to pray against the evil of Punishment, which are, two sorts, Spiritual and Temporal; Spiritula punishments, are the wrath of God▪ the with-holding of his Grace, and Everlasting Damnation: temporal punishments, is loss of Friends, goods or reputation, but in these things we must wholly Submit to the will of God, unto whom all we have belongs.

A Fourth Duty in Prayer is intercession, which is praying for all sorts and Conditions of Men, as Governors in Church and State, our Parents, Husband, Wife, Children, or other Relations and Friends, for all those in affliction either in Body; mind or Estate; nay even for our very Enemies according to the example of our Lord and Master, who prayed for his very Crucifiers, *Father, forgive them, for they know not what they do:* The fifth Duty of Prayer is thanksgiving, praising and blessing God for all his mercies Spiritual and Temporal, Spiritual blessings are his sending his Son into the World for our Redemption and his holy Spirit to Sanctify us, that we are born Christians and are made partakers of his holy word and Sacraments: We are likewise to return him thanks, for his patience and long suffering, in not Cutting us off in our Sins and Follies: Temporal blessings, which we are to give thanks for may be for the prosperity of a Church or Nation, and all diliverances which are remarkable:

Some belongs to ourselves, as Health, Wealth, Food, Rayment, Friends, with many other Mercies we daily receive from God, which whoever receives the least blessing is indebted all his life time to Praise the author and giver of all good things.

THESE forementioned parts of our duty in Prayer, are to be made use of both in private and public, that is in the Church and in our Closet, but more especially in the Church to which place there is a peculiar Blessing belongs, which Christ hath promised, that where two or three are gathered together in his Name he will be in the midst of them: The second Duty of public Prayer, is that in a family, and that indeed ought to be the Masters Care to provide for the Souls of those that belong to him, as to provide food for their Temporal Nourishment: Now if he neglects this Duty and takes no care of his Household in this important affair that Man cannot well be esteemed a Christian, but a Heathen.

PRIVATE Prayer is a Duty to be used in secret, where we can more particularize our sins when alone then is requisite to be done in public: Next we are to be frequent in Prayer, and not Complain we want leisure for so doing; for he which is most busy may find some time to perform this Duty, else how can he expect his Employment should be Sanctified; now it is a great advantage for Men to seek God, at least Morning and Evening, if they expect a Blessing upon their endeavors: Next, the advantages we reap by Prayer are many: First It is a great honor, to speak freely to the Almighty: Secondly It is a great benefit, for it brings down Blessings both Spiritual and Temporal to us; Thirdly it is a pleasant Duty, it draws us nearer to God, which qualifies us for the joys of Heaven, where Christ is, at whose *right hand are pleasures for evermore.*

NEXT we must take care that we ask nothing which is unlawful, but whatsoever we stand in need of to ask it in faith, and great humility; Secondly we must be attentive and mind what we are about, Considering that it is the Majesty of Heaven we are to treat withal, and that our necessities cannot be supplied without his Divine aid and assistance. Thirdly, Vigilancy, Zeal, and Purity of intention must not be omitted, for *the Sacrifice of the wicked are abomination to the Lord:* Lastly what we Pray for, must be to a good end, that is, not to Pray for Wealth, to *Consume it upon our Lusts:* Or for grandeur to exercise our malice upon our Enemies; but whatever we do must be done to the glory of God, through whom we have Redemption in his blood, even the forgiveness of our Sins.

Ejaculations at uprising.

AWake, O my Soul, and sing unto the Lord.

Glory be to the Holy and undivided Trinity for watching and preserving me this Night.

I laid me down and slept, for thou Lord sustainest me.

Lord arise, and lift up the Light of thy Countenance upon me.

A Prayer for a Private Person in the Morning.

MOst gracious God, whose Mercies are rich and infinite, to all thy Servants that call upon thee; accept I humbly beseech thee this my morning Sacrifice of Praise and Thanksgiving which I now am to offer up unto thy Divine Majesty: O Lord, in thee I live, move, and have my being; thou formdst me in the womb, and hast writ my name in the Book of Life, and that I might not be miserable, but happy, thou sentest thy only beloved Son to die for me and to redeem me from all iniquity.

WHAT shall I render unto thee, O Lord, for all these thine inestimable benefits, pour forth thy Grace upon me, I beseech thee, that I may abound in Thanksgiving and Praise for them; Enlarge my heart with thy Love, that I may in some degree Comprehend with all Saints, the measure of thine infinite Mercy and goodness manifested to me, by thy dear Son and my alone Savior. To whom therefore with thee and thy blessed Spirit, be ascribed the whole glory of my Creation, Redemption, Sanctification, and Salvation.

FORGIVE, O Lord, the manifold Sins which I commit daily and hourly against thee, and grant that for the time to come thy restraining Grace may subdue my unruly: inclinations, and distempered affections; and as I have been a Servant of Sin, I may now become an Example of reformation: That so I may rejoice in thee as my only Treasure, and rest in thee who art the Center of my felicity; and be thoroughly convinced how good it is to draw nigh unto thee, accounting all things but dross and dung in Comparison of the excellency of Jesus Christ and my alone Savior and Redeemer.

O LORD, as thou in thy tender Mercy and Compassion hast watched over me this Night, and defended me from my Ghostly adversary, so I beseech thee, let thy all-seeing Eye of providence guide me this day in all my Thoughts Words, and Actions, whereby I may fall into no Sin, nor run into any kind of danger: But that all my doings may be ordered by thy governance, to do always that which is Righteous in thy sight, through Jesus Christ my Lord and Savior, in whose Blessed name, and Words, I shut up these my imperfect Prayers in that most absolute form of Prayer which he himself hath taught me, saying, *Our Father,* &c.

A Prayer at Departure from Home.

ALmighty and Everlasting God, who art the *way,* the *truth,* and the *Life;* look down from thy Throne of Mercy to thy scorstcol of Compassion, and behold me now betwixt the Assaults of the Devil, the allurements of the World, and my own vain inclinations; I cannot look abroad, but they are ever ready to molest me; but O thou that leadest *Joseph* like a sheep, thou most faithful and Almighty guide, lend me thy hand, open mine Eyes, direct my steps, and cause me to walk in thy fear.

THOU that didst go out with *Jacob* from *Beer sheba* unto *Padan aran,* guiding him in the *wast-plains,* and watching over him on his *pillow of Stones,* be not now far from me; lead me, O Lord, in thy righteousness, make my Paths straight, and strengthen my goings, that having finished my course here, I may sit down in thy Kingdom hereafter, an inheritance undefiled, purchased for me with the blood of my Savior, and thy beloved Son Jesus Christ,

Amen.

Ejaculations for the Evening.

LET not the Sun go down upon thy Wrath, *Eph. 4. 6.* Watch ye, for ye know not when the Master of the House cometh, at Even, or at Midnight, or at the Cock crowing, or in the Morning, lest coming suddenly, he find you sleeping, *Mark 13. 35*

An Evening Prayer for a Private Person.

OEternal God, full of loving kindness, and long suffering, whose Mercy is above all thy Works, and thy Glory above the Heavens, forgive me, I beseech thee, my transgressions this day, my vain thoughts, idle words, and loose Conversation; my exceeding neglect and forgetfulness of thee, my headstrong inclinations and lusting after the World, preferring this Land of *Cabul* before the Snow of *Lebanon,* and a broken Cistern before the Well of Life.

JUSTLY, O Lord, mightest thou have cut me off this day, and cast me into the Lake of thy Displeasure, but thou hast had Mercy, and not Sacrifice; thou hast shed upon me the Light of thy Countenance, and removed my sins far out of thy sight. I know, O Lord, it is not in Man to Establish his own Ways, it is thy Almighty Arm must do it; it is thou alone that hast led me through this day, and kept me both from doing and from suffering Evil.

AND now, O thou Preserver of men! What shall I do unto thee? What shall I render unto my Lord, for all the mercies and loving kindnesses shown unto thy Servant this day, and all the days of my life, even to this moment? *I* will offer unto thee the Sacrifice of Thanksgiving, and call upon the Name of the Lord: I will ever love thee, fear thee, praise thee, and trust in thee; my Song shall be of thee in the Night Season, and in the Day time I will be speaking of thy wondrous Works.

AND forasmuch as thou (out of thy tender Love and Compassion on thy Creatures) hast ordained this time for their repose and refreshment, that having past through the Cares and Dangers of the Day, they might under the shadow of thy Wings find rest and security; keep me, I most humbly beseech thee, from the Hours and the Powers of darkness; watch over me this Night in thy Almighty Providence, and scatter all the Rebellions and Devices of my Adversaries; enlighten my Soul, sanctify my Body, govern my Affections, and guide my Thoughts, that in the fastest closures of my Eye-lids my Spirit may see thee, and in the depth of sleep be conversant with thee▪ This, and what ever thou knowest is needful for me, I humbly beg at thy hands, through the merits of Jesus Christ my Savior and Redeemer.

Amen.

Ejaculations to be used on several Occasions.

When you awake in the Night.

HOly, holy, holy, Lord God of Sabbath! Heaven and Earth are full of the Majesty of thy Glory.

When the Clock strikes.

BLESSED be the hour in which my Lord Jesus was Born, and the hour in which he Died! O Lord, remember me at the hour of Death, and in the Day of Judgment.

When you intend any Business or Journey.

O do well unto thy Servant! that I may live and keep thy Word. Prosper thou the Work of my hands upon me, O prosper thou my handy Work.

When thou art Persecuted▪

HASTE thee, O God, to deliver me, make haste to help me, O Lord!

Upon some sudden Fear.

O set me upon the Rock that is higher than I, for thou art my Hope, and a strong Tower for me against my Enemy.

Upon any disorderly Thoughts.

MAKE me a clean Heart, O God, and renew a right Spirit within me.

Upon any occasions of Sadness.

THY rebuke hath broken my Heart, I am full of Heaviness, but thou, O Lord, shalt lift me up again.

Upon any Diffidence.

THOU art my Hope, O Lord, even from my Youth, through thee have I been holden up ever since I was Born; though thou shouldst kill me, yet will I trust in thee.

When thou perform'st any good Work.

NOT unto me, O Lord, not unto me, but unto thy Name give the praise.

When thou art provoked to Anger.

GIVE thy peace unto thy Servant, O God, let no man take away my Crown; in patience, O Lord, let me possess my Soul.

For thine Enemies.

LORD, lay not this Sin to their Charge, they know not what they do.

Upon any Deliverance, or Mercy received.

THE Lord is my Shepherd, I shall not Want; he maketh me to lie down in green Pastures, he leadeth me besides the still Waters; he hath prevented me with the blessings of Goodness, he hath granted me my Hearts desire, and not withholden the Request of my Lips. Surely Goodness and Mercy shall follow me all the days of my Life, and I will dwell in the House of my God forever.

Upon any Loss or Adversity.

SHALL we receive good at the hand of God, and shall we not receive Evil? Naked came I out of my Mothers Womb, and Naked shall I return thither; the Lord Gave, and the Lord hath taken away, blessed be the Name of the Lord.

When you hear the Bell Toll for one Departed.

TEACH me, O Lord, to number my days, that I may apply my Heart unto Wisdom.

Upon thought of thy Sins.

TURN away thy Face from my Sins, O Lord, and blot out all mine Offences.

Praise the Lord, O my Soul▪ and forget not all his Benefits, who forgiveth all thy Sins, and healeth all thine Infirmities.

When thou art weary of the Cares and Vanities of this World.

LIKE as the Hart brayeth for the Water-brooks, so thirsteth my Soul after thee, O God.

O who will give me the Wings of a Dove, that I may fly away and be at rest.

Meditations for *Sunday.*

THis is the day which the Lord hath made, let me rejoice and be glad therein, it is a day of rest and sweetness unto my Soul, and a day of Ease from Labor▪ unto my Body; as thou, O God, didst rest this day from the Works of thy Creation, so grant that I may cease this day from all Sin, and by an earnest Repentance implore thy Pardon; thaw this frozen Heart of mine, that this day it may melt at thy presence; and say unto my Soul those comfortable Words which thou wert pleased once to say to *Zacchaeus, This day is Salvation come to thy House,*

O Lord, I am utterly unworthy in myself to stand at the Door of thy Sanctuary, much less to appear in thy presence, and be made partaker of thy Heavenly Gifts, for thou, O Lord art a God of pure Eyes, and canst not behold Iniquity; and I am thy sinful Creature, not only willfully opposite unto thee, but even Enmity itself against thee. Unto thee therefore belongeth Righteousness, and unto me shame and confusion of Face. Lord, when I thus see myself in the Glass of thy Law, *my flesh trembleth for fear of thee, and I am afraid of thy Iudgments.*

I HAVE sinned against Heaven, and before thee, by my sad refusal of thy gracious offer of Eternity, in my sinful relinquishing of thy Sacred Word; and am now no more Worthy to be called thy Child. I have been too long feeding on the empty husks of vanity, amongst the filthy Swine of sensuality, and am now willing, by thy Grace, to return home unto thee, and to humble myself low before thee, that thou mayest have the Glory, and I the Comfort of thy Gracious Pardon.

Amen.

A Prayer for Sunday Morning.

O Lord I acknowledge this day to be thine, as consecrated and set a part for thy Worship and Service, and to be obeserved not only as a Holy day, but a glorious day unto thee, wherein I ought to pay my vows, present my Person and my Prayers before thee, to hear thy word, and Meditate upon the same, to thy Glory, and my own Everlasting Comfort. To this end remove far from me all wandering thoughts, and Worldly Affections, and work in me a desire of studying thy Law, and walking in the Truth, that thy word may not prove unto me the Savour of Death unto Death, but of Life unto Life.

LET my Ears be attentive, that I may hear those things which thou shalt instruct me, that hearing I may understand them; understanding, I may remember them; remembering, I may practice them, to adorn that profession which I have invocated in thy name, and confirm me in the Faith of thy Son Jesus Christ, wherein I was Baptized and made a Member, raise me, O Father, by the power of my Savior's Resurrection from Sin and iniquity, and give me Spiritual rest, Peace of Conscience, joy in the Holy Ghost, and Fellowship in the Communion of Saints, that when I shall leave this Earthly Tabernacle, I may keep an Everlasting Sabbath with thee in the Kingdom of Heaven.

BEHOLD, O Lord, I knock at the Door of thy Mercy and tender Compassion, with all the Faculties of my Soul and Body, for all these Graces and particular favors, beseeching thee to continue unto me the right use of them, that thy Spirit may witness unto my Spirit that I am thy Son, and shall be Heir of thy Kingdom of Glory, and that I may be partaker of the inheritance of thy Saints in light, where are Pleasures that last for Evermore. Grant this O Father for Jesus Christ his sake.

Amen.

A Prayer for Sunday Noon.

O God, thou art great in Majesty and infinite in Mercy; wonderful in thy goodness unto thy Church and Children: Thou hast Commanded me to offer up my Prayer and supplications for those that shall enter into the Ministry, and stand before thee to wait at thine alter; the heaviest, O Lord, is very great, and the painful and Conscionable Laborers but few; I beseech thee, be pleased to send able Ministers into thy Church, and place such over particular Congregations as like *John* the *Baptist,* may be burning lights, burning, as being zealous in fervency; and lights also as being conspicuous and eminent for Charity, Sanctity of life, and all holy Graces of thy Spirit.

LET thy *Urim* and thy *Thummim* be upon them, as upon thy Holy one; let them be sound for Doctrine, and holy for Life and Conversation; Preaching, let them practice, and by practice let them preach and teach the things which concern thy Kingdom: Open wide unto them the Door of utterance, that they may deliver thy Word freely and boldly: Take away all differences and animosities from amongst them; make them examples to those that believe, in soundness of Doctrine, and integrity of Conversation; bless them with all Graces befitting so high a Calling, that I may give thanks unto thee for them, finding the benefit of thy blessing upon me through their Labors, and may praise thy Name for evermore.

Amen.

A Prayer for *Sunday* Evening.

O Lord, look down from Heaven, thine holy Habitation, and behold with the Eye of thy Love, and tender Compassion, a wretched Creature, who now calls upon thee in the Words of the poor Publican: *O God be merciful unto me a Sinner.* Write not bitter things against me, neither suffer me to possess the Sins of my Youth. O forgive, and forget all my Transgressions, and cast mine Iniquities as far from thy presence, in distance, as the *East* is from the *West.*

LORD pardon, I humbly beseech thee, the faults and frailties which I have escaped this day in the sanctifying of thy Sabbath, whether they be Sins of Omission or Commission; wash them all away in the Blood of thy Son, sanctify me by the Word, thy Word of Truth, that this day hath sounded in my Ears. Grant that like good Seed sown in good Ground, it may take root downward, and bring forth Fruit upwards to the Glory and Praise of thy great Name, and the Salvation of my Immortal Soul.

O LET thy Word be ever in my Mind, to meditate of it; in my Mouth, to speak of it; and in my Life and Conversation, to practice it. By it Work in my Heart Faith, Hope, Charity, and all other supernatural Graces, which accompany Salvation; open mine Eyes that I may see thy Law; and incline my Heart, that I may love the Truth; and loving the same, may yield Obedience to it; doing thy Will on Earth, or at least endeavoring to do it, as the Angels in Heaven; willingly, without murmuring; speedily, without delaying; constantly, without ceasing; and universally, without omitting what thou commandest and commendest in thy Word, so shall I not be distracted with Foolish fears, nor dispair of thy Mercy, but ever Hope and Trust in thee, and find Grace to help me in time of need; to whom be ascribed all Honor, Power and Glory, World without end.

Amen.

***Mondays* Meditations.**

O GOD, the Father Almighty, maker of Heaven and Earth, who Created the Evening, and the Morning, continue, I beseech thee, unto me, as well the Comfortable rest of the Evening to refresh my weariness, as the most necessary Light of the Morning to manage my affairs and business; make my Conscience serene and clear, and let the pure Light of thy Gospel guide my Feet in the way of peace. This Light of thine, O Lord, showeth what I was in my Birth, Slime and Filthiness; what I am in my Life, Vanity and Folly; and what I shall be in the Grave, Stench and Corruption.

LET these ponderous Considerations, Lord, humble me, that Christ may raise me; wound me, that Christ may heal me; load me, that Christ may ease me; and make me most vile in my own Eyes, that I may be most dear and precious in his sight. O thou, which as upon this day createdst the Clouds to Rain upon the Earth, shower down thy Graces plentifully into my hardened heart to mollify it, whereby I may be fruitful in all good Works.

LORD, who this day didst separate the Waters, separate, I beseech thee, and distinguish betwixt the Water of Tears which I shed for my Sins, and those which I shed for Worldly crosses and afflictions; cast away the one, and put the other into thy Bottle. This day thou madest the Heavens and the Air, without which I cannot breath naturally; no not one moment: Infuse into my Soul thy blessed Spirit of Grace, without which Spiritually I cannot breath forth my Prayers, nor sigh, nor so much as move any Faculty of Soul and Body unto thee. But, Lord, as oft as I take in, or let out the Air which I breath, let me receive in Grace from thee, and breath out Praise unto thee.

Amen.

A Prayer for *Monday* Morning.

O GOD, as thou hast now raised up my Body from Sleep, the Image of Death, so I beseech thee deliver my mind and affections from the Sleep of Sin, and from the Darkness of this World; and as thou hast brought me to the beginning of this day, be thou present with me, and president in me. Let thy holy Spirit be my Counselor and Instructor, my God and my Guide to lead me into all Truth; help me by assistance of the same Spirit to watch over my Thoughts, Words and Works, that I may neither think, speak, nor do anything which is not agreeable to thy holy Word.

LET me in all reverence and humility of Soul, submit myself unto thy holy Will, so that ordering my Conversation aright, and walking according to thy Golden Rule, peace may be upon me, as upon the *Israel* of God. Suffer me not to oppress, or defraud my Brother in Bargaining, Buying, and Selling, by using false Weights, and Ballances, or any other unlawful means, but Guide me so by thy Grace, that my Conscience may ever cheer me up through a delightful apprehension of thy blessed Favor.

TO this end order thou my Paths▪ and establish my goings in the way of Peace, Grace and Salvation; cause thou me to walk upright before thee; make me to provide things honest before thee, and Men; behave myself as in thy sight, and do unto others as I would they should do unto me. Let no Sin, inordinate Lust, or unruly Passion, have dominion over me, but help me to lead Captivity Captive, to kill and crucify my Lusts, and sinful Affections, and wage War with my Corruptions, until through Christ which strengthens me, I shall prove more than Conqueror. Grant this unto me for Jesus Christ his sake.

Amen.

A Prayer for *Monday* Night.

O GOD, the Father of our Lord Jesus Christ, I do in all humility prostrate myself before thy Divine Majesty, to offer up unto thee this my Evening Sacrifice of Prayer and Thanksgiving, who didst offer up thy Son upon the Cross to be a Propitiation, and meritorious Sacrifice for the Sins of the World. Lord hear me, and help me, and be merciful unto me; my Sins are great, but thy Mercies are greater; my Trespasses Finite, but thy Compassions Infinite, and never fail.

LORD hear my Prayers, and let my Praises be acceptable in thy sight, for unto thee, O Lord, upon the Altar of my Heart do I offer up all possible Praise and Thanksgiving, for all thy Blessings both Spiritual and Temporal, which thou hast in a great measure bestowed upon me; but above all, for Jesus Christ the Fountain of them all, by whom I have Redemption through his Blood, and Access through his Life. I also thank thee for thy Sacred Word, and for the Confirmation and Strengthning of my Faith, by those Sacred Signs and Pledges of thy Love which thou Exhibitest to me, and unto every Believing Soul in the Sacraments.

I RENDER all thanks unto thee, for my Life, Liberty, Food, and Raiment, Health, Wealth, Peace, and Plenty, which thou in much mercy hast afforded unto me, from time to time; and I beseech thee, to continue this thy providence over me, and as thou hast hitherto been a Sun to comfort me, so be thou now a shield to protect me: Keep me in Soul and Body, goods and good name: Vouchsafe me this Night Peace unto my Soul, and rest, and quietness to my Body, that so being refreshed, I may Praise thy name for evermore.

Amen.

Tuesdays▪ Meditations.

O LORD, who on this day madest dry Land, and firm ground to appear; dry up my Tears with the beams of thy Mercy, and give me firm ground of Comfort in thy Word: Thou who on this day Createdst all kind of Seeds, Sow in my heart the incorruptible Seed of thy Sacred writ, that I may thereby be regenerated to a lively, hope: And as on this day Createdst all kind of fruitful Trees, make me, like a good Tree, bring forth good Fruit here, that I may hereafter eat of the Tree of Life, in the midst of the Paradise of God.

LORD, let me enter into a serious Contemplation of the vanity of the World, and the deceitfulness of Riches; the shame of Pleasures, and folly of sports; the in constancy of honors, and danger of greatness, with the strict account which one day must be given for all: persuade me by thy Spirit, that I have here no abiding City, but ought to seek for one hereafter: and that I am, but a stranger and Pilgrim on this side Heaven.

LET me desire Temporal blessings only for Spiritual ends: Wealth, that I may be Rich in good works; preferment, to advance the honor of the Gospel; Health, and Strength, the better to enable me to do thee service; and length of days, that I may Praise thee, in the Land of the Living: O Lord this day, thy Life was sought to be destroyed, seek thou mine, I beseech thee, to save it. This day thou wast anointed to thy death and burial, anoint me with thy Spirit to eternal Life. Save me from the hands of all mine Enemies, that I may serve thee without fear, in holiness, and Righteousness all the days of my Life.

Amen.

A Prayer for Tuesday Morning.

O LORD, what am I but Dust, and Ashes; and confess, I am utterly lost, having walked after the vanity of my mind, and lived in all manner of Wickedness; but O, if thou shouldst be extreme to mark what is done amiss, O Lord, who were able to abide it? Enter not therefore

into Judgment with thy Servant, for in thy sight shall no Flesh living be justified: Though my Sins have magnified themselves in infinite length, breadth, depth, and height, yet let thy Mercy, which passeth all understanding, far exceed them.

AND howsoever, by reason of my Sins, I have justly deserved to be not only deprived of thy blessings, but forever deserted and forsaken, yet for his sake in whom thou art well pleased; cast me not away from thy presence of Grace here, or glory hereafter, but by the one, lead me to the other, by Holiness; bring me to Happiness. Behold, O Lord, how I am thy Servant, and the Son of thy Hand-maid; O grant me Grace, that I may live with thee forever.

THOU hast redeemed me, O let me not fall into Captivity and Bondage unto Sin and Satan, but so confirm and strengthen me, that both in life and death, I may continue thine, and never draw back unto Perdition, or forsake thee, the ever-living God, or renounce my Savior, who hath the Words of Eternal Life; and who is the Way, the Truth, and the Life, but that both in Prosperity and Adversity, I may live in thy Fear, die in thy Favor, rest in thy Peace, and reign with thee in thy Glory.

Amen.

A Prayer for *Tuesday* Night.

O LORD, how often mightest thou cut me off in the midst of my Sins? but thine Eye hath spared me, thou hast given me space of amendment, and Grace to return unto thee, to seek thee whilst thou mayest be found, and call upon thee whilst thou art near. O Lord, be not far from me, but draw near unto my Soul; make haste to deliver me, and help me. Thou hast promised to such as call upon thee, to be a present help in Trouble, to be their Shield and Buckler, their Castle and Fortress, and the Horn also of their Salvation.

AND now seeing thou hast brought the Night upon me, wherein thou hast ordained Man to take his rest, keep me, O Lord, as the Apple of thine Eye, save and defend me from Delusions; cause thine Angels to pitch their Tents round about me, and watch over my Soul and Body, that I may not commit any Sin either in Word or Deed, but persevere in Grace until the appearing of my Lord and Savior Jesus Christ unto Judgment.

DELIVER me, I beseech thee, from sudden Death, Fears and Affrightments, Casualties by Fire, Water, or Tempestuous Weather, Disturbance by Thieves, or any other Dànger whatsoever; vouchsafe me peace of Conscience, and joy in the Holy Ghost; guide me here by thy Council, and after that receive me to Glory; let my lying down in the Bed, put me in mind of my resting in the Grave, and my rising from thence, of my Resurrection, that both in Life and Death, I may continue thine, through Jesus. Christ.

Amen.

Meditations for *Wednesday.*

WOnderful are thy Works, O Lord, to the Children of Men; thou hast provided all Creatures, the Fowls of the Air, Fish in the Sea, and Beasts of the Field, to furnish his Table, clothe his

Nakedness, and serve his Necessities. The Earth thou Createdst to sustain him, the Waters to wash and cool him, the Air to breath him, the Fire to warm him, the Flowers to refresh him, the Herbs to cure him, the Fruits to nourish him, the Mines to enrich him, the precious Stones to adorn him, and the glorious Luminaries of Heaven, the Sun, and the Moon, to light him; the one in the Day, and the other in the Night, and both to measure his time, to direct his Husbandry, to divert him in his Peregrinations, to ripen his Fruits, and to increase his Stores.

I CANNOT plead Ignorance of thy Deity, for the Heavens declare thy Glory, and the Firmament showeth thy▪ Handy-work. I cannot pretend Ignorance of thy Law, for thou hast put thy Word into my Mouth, and written thy Law in my Heart; nor I cannot affirm that I never heard of the Light of thy Gospel, for the Light came into the World and shined in the Darkness, and the Darkness comprehended it not; but Men love darkness rather than light, because their Deeds are evil.

FOR which thou mightest most justly have cast us into utter Darkness, where there is weeping and wailing, and gnashing of Teeth, but there is mercy with thee, that thou mayest be feared; there is Balm in *Gilead* to cure our deadly Wounds; there is Unction in Christ, and Salvation in Jesus; out of his precious side, he opened to all the Inhabitants of the Earth a Fountain for Sin, and all Uncleanness, whereby we might be Purified even as he is pure.

A Prayer for *Wednesday* Morning.

O ETERNAL God, who art of Infinite Majesty, look down from Heaven, the Habitation of thy Holiness, upon me thy unworthy Servant; thou art a God of Power, and canst relieve me; of Goodness, and wilt in thy good time mercifully help me. O Lord, the Fountain of thy Mercy can never be dried up, nor the Merits of my Savior diminished; O therefore Bath my Soul in them, that being Sanctified and Justified, I may appear in thy sight more pure and white than the Snow in *Salmon.*

I BLESS thy Name for keeping me this Night past, and bringing me to the beginning of this Day; let thy Eyes always attend upon me, prosper, preserve, cherish, guide, and govern me in all my Studies, Actions and Employments, so that I may spend this day, and the remainder of my life, according to thy blessed Will. Grant, O Lord, that whatever I do, it may be acceptable in thy sight, to the Glory of thy most Holy Name, the peace of my Conscience, and the Salvation of my own Soul.

TO this end, be thou, O Lord, my God and my Guide, my Protector and Defender: Keep me unspotted of the World, teach me to deny Ungodliness and Worldly Lusts, and to live Soberly towards myself, Righteously towards my Neighbor, and Piously towards thee, my God; repenting truly of my Sins, and serving thee in holiness and righteousness all my days, that in life, thou mayst be my God, in death my deliverer, and after death, my Eternal rewarder.

Amen.

A Prayer for *Wednseday* Night.

O MOST glorious God, I do here at this time with the good *Samaritan* return to give thee thanks for all thy Mercies and Blessings bestowed on my soul and body, in things Spiritual and temporal; for my Election before all time; my Creation in the beginning of time; and my Redemption in the fullness of time; I praise and glorify thee, for thy preservation of me this day, and that thou hast yet spared me, and hast given me Liberty, and a gracious opportunity once more to call upon thee.

LORD; I acknowledge and confess, that thou mightest have taken me away in the midst of my Sins, and in the very act of Committing them; but thou hast dealt more merciful with me; Keep, me O Lord, this Night from fear and danger, and from all noisome Dreams, and from all hindrances of sweet repose, which thou hast appointed for the refreshing of wearied Nature.

SEAL unto me a full, and a free Pardon of all my Sins, of what Nature or quality soever they be, whether they be Sins of omission or Commssion, of knowledge, ignorance, weakness, or willfulness; O Lord, deal not with me according to the magnitude and multitude of them, but for thine infinite Mercies blot them out of thy Book of remembrance, and Cast them out of thy sight into the bottomless Sea of thy Compassion, that they may never rise in this Life to shame me, nor in the Life to come to Condemn me.

Amen.

Meditations for Thursday.

LOrd Teach me of what Spirit I am, or should be; even of that which descended upon thy Son in the likeness of a Dove, without gall: By this Spirit mortify in me the Lusts and affections of the Flesh, such as envy, wrath, and revenge; by the still small voice, in which thou discoursest with *Elias,* let me ob•erve, that thou art not in the fire of my rage, nor in the storm of my Passion, but in the soft gale of Grace. Thou, didst on this day replenish the Sea, and Rivers with Fish, and the Air with Fowls, in Shapes admirably various, and in number almost infinite; stir me up by this Consideration, to admire thy power; and Wisdom in thus enriching this vast and seeming solitude.

BLESSED Lord, who this day madest the Waters fruitful, let thy Spirit move upon the waters of my Tears that they may abound in the fruits of Repentance, and be blessed in the increase of Spiritual Consolation. This day thou Commandest the Fowls to fly through the Air, lift up my Soul from ths Earth, with the wings of Faith and hope, that She may mount up, towards Heaven•: Make me light and cheerful, after my heavy Sorrows and afflictions, and though I have been, as if I had lain among the Pots, yet I may be by the Grace of thy Spirit, like that Dove, whose wings are Silver, and her feathers like Gold.

FOR my light and momentary Afflictions are no way worthy the Glory that shall be revealed unto me hereafter: And for the present, what are Afflictions, or Crosses, or Persecutions, but the common lot of thy Children, when I am thus chastened, I am Judged of thee, that I may not be Condemned of the World. How can I ever forget thee, who rememberest me at all times, and in all places;

Amen.

A Prayer for *Thursday* Morning.

O LORD God, who dwellest in that light which no mortal Eye can approach; yet beholdest in Mercy the Sons and Daughters of Men; thou makest the outgoings of the Morning full of thy Glory, and causest the Sun to shine upon the just and the unjust, mercifully chasing away the darkness of the Night and shadow of Death: I praise thy holy Name that thou hast vouchsafed me to pass this Night in rest and quietness, and hast brought me safe to the beginning of this day.

I HUMBLY beseech thee, by the holy incarnation, and blessed Nativity of thy Son Jesus Christ, the thrice happy day Star that appeared to the World, let thy Mercy this day rest upon me, and the bright beams of thy heavenly light shine forth in the dark corners of my heart, that I may not be transported either through the Corruption of my Nature or the power of darkness to spend this day after my own perverse will and pleasure, but carefully perform thy holy will, willingly, speedily, and constantly.

INCREASE in me, O Lord, the gift of faith, and hope, that I may believe thee, and rely on thy merciful▪ promises made unto me, in Christ Jesus bless my Body and Soul, that no evil happen to them, and preserve my memory and senses that they pass not the limits of reason and understanding: Enlighten my mind, O Lord, to look upon good things, inflame my heart with the love of them, and conduct me with thy Grace, that as thou hast raised my Body from sleep so my Soul may daily be raised from Sin, and Soul, and Body, and Spirit, may be renewed in Righteousness to serve thee, the Living God for evermore.

Amen.

A Prayer for *Thursday* Night.

O Lord God, great in Mercy, and constant in truth; *I* acknowledge, and do here in all humility offer unto thy Divine Majesty my duty of praise, and thanksgiving for all thy manifold Graces and benefits bestowed upon me; and though I am unable to recount them; and much unworthy to be a partaker of them, yet in full assurance of thine unspeakable love, I presume to come unto thee, and now again commit to thy almighty protection this night, my Soul, and Body, with all its Faculties; beseeching thee to keep them day and night, blameless and undefiled, against the day of thy coming.

LORD, pardon, and forgive, whatever Sins I have wretchedly effected, or wickedly imagined against thee, or my Neighbor: O lay not the faults and frailties of my Youth unto my charge, but forget, O Lord, and forgive, and cancel the hand writing that is upon the wall, which will be ready to witness against me; strike my Heart with an awe of thy fear, that I may labor to escape thy threatenings, and give me the comfort once more of thy Salvation.

GRANT, O Lord that I may this night quietly rest under the shadow of thy Wings, free from fears, dangers, and Spiritual darkness; and when the dark end of this mortal life is approached, grant me, O Lord a vigilant Heart, freely disposed to abandon all transitory

things, and depart hence in the Peace of a good Conscience, into thine everlasting rest, through Jesus Christ, my Lord, and Savior.

Amen.

Meditations for *Friday.*

THIS day the first Man *Adam,* was made a living Soul, and Christ the second *Adam,* was made a quickening Spirit; this day he Sinned in a garden, and this day the Savior of the World sorrowed in a Garden: he took upon this day, the fruit of the forbidden Tree, and thou, O Blessed redeemer wert hung▪ upon the accursed Tree; this day, *Adam,* was cast into a deep sleep, and his Wife *Eve* was formed of his rib, flesh of his flesh, and bone of his bone; likewise was the Son of God cast into a deadly sleep, and his Side was pierced with a Spear, from whence sprung out two blessed Sacraments, the water of regeneration, and the blood of Expiation and Sanctification.

THIS day our first parent borught the curse upon himself, and all his posterity; but thou, O God hast provided an everlasting Blessing for thyself, and all thy Members; thy Law, O God, is just, holy, and pure; but I am wicked, profane, and impure: That Medicine is for the most part the best, which the Patient least approves of, because it exasperates the pain for a time. Have I the less affection for the most holy Faith, because it restraineth my carnal Liberty, and abridgeth me of Worldly Contentments? Have not I a Law in my mind which opposeth the Law of my members? And is it not much better to Sow unto the Spirit, thereunto the flesh, which produces only Corruption?

IS it not as easy for thee, to raise me out of ashes, as at the first to raise me out of the dust? To send back my Spirit into my Body, as at the first to breath it in? I behold the Seed in the Earth, the plants in the Garden, die before they spring forth: I see Wormes and insects, that spend the Winter season in a kind of death, yet revive in the Spring; I know, I am myself dead in sleep every▪ Night, but alive in the Morning: Why then should I call in question any one Article of my Belief, but humbly say, Lord, I believe help thou my unbelief.

A Prayer for *Friday* Morning.

O LORD God, maker and governor of all things both in Heaven, and Earth, I come unto thee, with a broken and a contrite Heart, lamenting my Sins, and seeking to find Comfort at thy merciful hands: Lord, thou knowest my grief, my anxity, and care, Oh let me feel thy comforts to refresh my Soul: Be with me this day in all my worldly affairs, and let thy holy Spirit evermore defend me and preserve my integrity, that *I* may be acknowledged thine at the last day.

I YEILD thee all laud and praise, for thy preservation of me this night past, and for safely bringing me to behold the glorious light of this day: Lord, excite my heart, that I may express my thankfulness, by my serviceable obedience, preserve and keep me from Sin, and all irregularities both of Soul and Body: Mortify all my Corruptions and sensual Appetites,

and purge me thoroughly from filthiness both of flesh and Spirit, that I may perfect holiness in thy fear.

STRENGTHEN me against all the vanities of the world, the lusts of the Flesh, the lusts of the Eyes, and the Pride of life; and give me Grace to employ this day, and the remainder of my Life, in all peace and purity, sanctity and sobriety, to thy Glory, the good Example of others; and finally, the Salvation of my own Soul. This, and whatsoever for want of memory I have omitted, I humbly beg in the Name of thy▪ dear Son, and my alone Savior and Redeemer.

Amen.

A Prayer for *Friday* Night.

O GOD, thou camest into the World to save Sinners, behold me, I beseech thee, the vile• of them; but wash! oh! wash away all my sins in the Blood of thy Son, sanctify my Nature, abolish my Corruptions; guide me here by thy Council, and after that receive me into Glory: Keep me now, and ever, send me a quiet repose, and grant that lying down to rest, I may rise again in thy peace, and walk in thy fear, that so the succeeding day may learn me to grow Wise, and forever Glorify thy Holy Name.

INSPIRE me, O Lord, with the Spirit of sweet Consolation, and though sleep is the Image of Death, and my Bed as the Grave, yet suffer me not to perish suddenly, or unprepared, but watch over me for good, guide me now, and evermore, let no appalements disturb me, keep me from Fire, Storms, Tempests, Thieves, sudden Death and Danger; cause thine Angels to pitch their Tents round about me, my House and Habitation, and preserve all that is near and dear unto me. [*Here name your particular Friends*]

REMEMBER thy Church, and every Member of it, have pity on the poor afflicted Protestants in all parts beyond the Seas, who suffer for the Testimony of their Faith and a good Conscience; send them help from thy Holy place, and evermore mightily defend them; be unto them a Sun and a Shield, a Sun to Comfort, and a Shield to defend them to all Dangers and Tribulations; put a period unto all their afflictions, and in •hy good time vouchsafe them a happy Deliverance. Lord, receive them and me, and all that appertain unto me, this Night and forever, into thy Gracious protection, through the Mediation of Jesus Christ our Lord.

Amen.

Meditations for *Saturday.*

THE great Creator this day rested from all his Work which he had made, and blessed it; O Lord, grant that after this painful life is ended, I may enjoy a comfortable rest with thee in Heaven, where I may keep an eternal Sabbath, and hold a perpetual Feast; there will be rest without Labor, tranquility without Molestation, and joys without End: There, my Soul, wilt thou behold a Glorious City, the Streets of Gold, the Gates of Pearl, and the Foundations garnished with all sorts of precious Stones.

I SHALL behold thee, the Father, in thy Majesty, Christ thy Son in his Glory, the Spirit in his Sanctity, the Arch-Angels and Angels in their Exceilency, and the Saints in their Felicity; then shall I no more hunger, labor, nor travel; I shall no more fear, grieve, nor desire; I shall want no more an earthly House, for the Heaven of Heavens shall be my Habitation, God will be my Temple, and the Lamb that shineth forever shall enlighten me.

LORD, let the hope and expectation▪ of this eternal rest and felicity sweeten all my labors, and ease my torments, let it mitigate my afflictions, and comfort my spirits, that I faint not in my Journey, nor be depressed under my burden, but hold on cheerfully and valiantly, till I arrive at the Land of Promise, and there receive the Lot of mine Inheritance with the Saints in light for evermore.

Amen.

A Prayer for *Saturday* Morning.

MOST Gracious God, sanctify I humbly beseech thee, this day unto me, and myself, now and ever unto thy service; thy Mercies, O Lord, they are new every Morning, and therefore my Thanks ought every day to be a new repeated: I praise thy holy Name, for keeping me this Night past, unto this present hour and moment, and hast now brought me unto the last day of the Week; grant that I may spend the same soberly, righteously, and holily.

BRING me to the knowledge of thy Blessed Will in all things, that I may endeavor to perform the same to thy Glory, the peace of my Conscience, and the preservation of my own Soul; purge and cleanse my Heart and Conscience from all dead Works, that I may serve thee, the living God, for evermore. Be thou my Guide in all my ways, my stay and support in all my necessities; put an end to the motions of the Flesh, enlarge my Heart for all pious Duties, and habitual Graces of thy Spirit, that I may bring forth the Fruits of them in my Life and Conversation.

BLESS the Kingdom wherein I inhabit, and thy holy Catholic Church, whereof I am an unworthy Member; bless thy Servants, and our dear Lord and Lady King *William* and Queen *Mary,* as thou hast Crowned them with a Temporal Crown here, so in thy due time give them a Crown of Glory hereafter. Bless *Katherine* the Queen Dowager, her Royal Highness the Princess *Ann* of *Denmark*▪ with the rest of the Royal Family. Bless all persons, whether dignified or distinguished, from the swayer of the Scepter, to the drawer of Water; have mercy upon all sick persons, Women travelling with Child, and those who are troubled in Body, Mind, or Estate; O Lord, speak peace unto their Consciences, and as thou hast laid laid them down with the one hand, so raise them up with the other, if not to this life, to life eternal, for the Merits and Mediation of Jesus Christ our Lord

Amen.

A Prayer for *Saturday* Evening.

O GOD, the maker and preserver of all things, look down with thy eye of pity and compassion upon me a miserable sinner; I here prostrate myself, Soul and Body, before thy Divine

Majesty, beseeching thee in much mercy to pardon my sins, to Sanctify me, with thy grace, and to bring me to thy glory: That so my Soul may be refreshed with such things as Eye hath not seen, Ear hath not heard, nor hath it entered into the heart of Man to conceive.

ENTER not into Judgment with thy Servant, O Lord, for in thy sight shall no Flesh living be justified: Examine not my ways, this Week past, by the strict rule of thy Law, neither reward me in the severity of thy Justice: But have Mercy upon me a miserable offender, that have deserved the sharpest of thy Judgments; but as the Heavens are higher than the Earth, so is thy Mert cy over all thy Works▪ of and great exten to poor Sinners.

SATISFIE my Soul with thy Mercy, and that right soon, so shall I rejoice, and be-glad in thee, and learn to praise thee Evermore: And now, O Lord, as this Week is ended, so let my Sins be ended, and never be repeated again anymore: Be pleased to be my merciful protector and preserver from all perils; and dangers this Night: Refresh my▪ Body with quiet rest, that my mind may be cheerful, and be fit to serve thee, in. Sanctifying thy Sabbath, and keeping it as a glorious day unto thee, through Jesus Christ our Lord.

Amen

Meditations on the *Lord's Supper.*

HOW can I approach so divine a▪ banquet, and not by an humble confession wash my hands in innocence; holy things must not be given to Dogs, nor Pearls cast before Swine: What is so holy as the Body and blood of Christ, and what Pearl so precious as this Sacrament? There is no Dog so filthy, or Sow so unclean as I am by Nature; but with great detestation of my Rebellious Corruptions, I confess that never Dog so often returned to his Vomit, nor Sow to her wallowing in the mire, as I have to the sink of Sin and mire of sensual filthiness.

O WASH my hands in purity, cleanse my Mouth and purge my Heart, that I may take with a pure Hand, eat with an undefileth mouth, and keep in a faithful heart this bread of life, and food of Angels: give me grace, thoroughly and sincerely to examine myself, and grant that after Examination, I may find my desire fervent, my knowledge Competent, my Sorrow for Sin unfeigned, my purpose of amendment sled fait, my love sincere, and my Faith lively.

AND finding myself thus appareled in a wedding garment, let me be found of thee in Peace, and both cheerfully approach unto, and joyfully and thankfully depart from thy holy, and Heavenly Table; receiving by▪ and with the Bread broken thy Crucified Body, and with the Wine poured out thy blood shed: And by both remission of my Sins, readmission into thy presence and favor, incorporation into thy my•tical Body, and finally the glorification of my Body and Soul with thee in thy Kingdom of glory,

Amen.

A Prayer before the *Communion.*

O LORD Jesus, the Son of the living God, who freely offeredst thy most Sacred Body to be broken, and thy blood to be shed for my Sins that I might be ransomed from Hell, and

delivered from wrath and eternal Condemnation; O Lord, my sins, original and actual, of weakness and wickedness, have deserved thy Wrath and heavy indignation; and had not thine eye spared me I had long since been in everlasting burnings, and wholly banished from the presence of thy glory.

LORD, wash away all my Sins in the streams of thy pre•ious blood, which Speaks better things than that of *Abel's* thou hast loved me, in laying down thy life for me, and hast left unto thy Church▪ this holy Sacrament as a pledge and assurance, that through thy death, all that truly partake of this Sacred and Heavenly inititution, apprehending the mysteries, and applying the m•rits of Christ Crucified, they may receive Comfort and Peace in believing those promises which thou hast expre•t unto us in thy word, and be partakers of the benefits of thy Sons passion, and have fruition of thy saving virtue here, and life and Glory hereafter.

ACCEPT me, O Lord, in thy dear Son, as washed, justified and Sanctified, and by thy Spirit cleanse and purify me daily more and more, Sanctify my affections, and enlarge my heart for holy and Heavenly things; and grant that through a steadfast, lively, and constant Faith, I may receive, and worthily eat this Sanctified Bread, and drink of this Sacred Cup, in a holy remembrance that thy Body, O Lord Jesus, was Crucified, and thy blood was shed for the remission of my sins, and grant that it may so effectually operate in my Soul, that I may ever hereafter live in a holy obedience, according to thy heavenly Will, through Jesus Christ.

Amen.

An Ejaculation before Receiving the Bread▪

BLESSED Lord, as thou hast given thy Flesh to be the Bread of eternal Salvation, so vouchsafe to work in me by a lively Faith, that I receiving the same, may evermore continue in me, and thou in me,

Amen.

An Ejaculation before Receiving the Cup.

O LORD, vouchsafe that as thy Blood was shed to wash me a sinner from the Corruption of Old *Adam,* so grant that it may, through a lively Faith, take effect in me, washing• me from the filth of sin, and renew in me the Fruits of Righteousness, that I may become a fit Member to live in thee, and die in thee.

Amen.

A Prayer after the Communion.

O GOD, I praise and bless thy holy Name, for thine unspeakable favor and loving kindness, in feeding me at this time, with the spiritual Food of the Body and Blood of thy Son Jesus Christ, whom thou vouchsafest to send for our Redemption, and to offer him up to Death for me, in remembrance whereof he hath commanded me to eat his Body, and drink his Blood, to the end, that by Faith I should be united to him, and made a lively Member of his Mystical

Body, and being washed from all my sins, in his Blood. I should lead a new life in all obedience, holiness and righteousness. VOUCHSAFE, I humbly beseech thee for his sake, to endue me with thy holy Spirit, that by casting away the works of darkness, I may walk in the true light of thy holy Spirit, and ever remain in the number of thy holy and elect Children; give me an earnest desire to partake often of this holy Institution, and to lead my life according to thy holy Will in all things, keeping my Body and Soul unspotted and undefiled, as fit receptacles of so heavenly Food, that my Soul may be partaker of the Mysteries thereof by faith in Christ Jesus.

AND now Glory be to God on high, on Earth peace and eternal Consolation in my Conscience; I am sed now with thy Body, and my heart is refreshed with the Cup of the New Testament in thy Blood: Now I am a Member of thy Mystical Body, Flesh of thy Flesh, and Bone of thy Bone. Lord let nothing be ever able to separate me from thee, but since all things work for the good of thy Chosen, let all things more and more unite me to thee, that I may grow from Grace to Grace, and Strength to Strength, till I come to the full measure of thy perfect Age, and not be refused by thee, who hast given thyself for me, and unto me.

Amen.

A Prayer before hearing the Word.

O LORD, Illuminate my dark understanding, to receive thy Word, and prudently retain it; give me Grace that the Seed of thy Word being sown in my heart, it may take deep root downward, and bring forth Fruit upward, to the Credit of thy Gospel, the Comfort of my poor Soul; and above all, to the Glory of thy most holy Name. Let thy spirit rule and guide the Lips of thy Minister, that he may utter nothing but the Word of Truth, with that fervency, that neither fear nor affection may stop the current of the same.

AND because the Harvest is great, and the Laborers but few, I beseech thee, who art Lord of the Harvest, to send forth such into thy Vineyard, as may with a zeal discharge their Ministerial Function; let thy *Urim* be upon them, as upon thy holy ones, that sincerity of Doctrine, and integrity of Conversation, may adorn their persons. Lord, guide the Heart and Tongue of him whom I shall hear this day, grant he may speak home to my Conscience, and leave no Corruption unbowelled, but that his Words may chase away all sinful affections from me, whereby I may depart from all Iniquity.

BLESS all thy people, and grant that they may be not only hearers of thy Word, but doers of the same, not deceiving their own Souls; and grant that thy Messengers dividing the Word aright, and thy people keeping it carefully, and practicing it conscionably, they may through Jesus Christ, obtain the remission of their sins past, and receive thy Grace for the time to come. Give them light instead of darkness; peace for trouble, and eternal happiness instead of Felicity, that tasting the sweetness of Caelestial Comfort, they may despise Terrestrial, and after this life ended, they may enter into everlasting Glory, through Christ our Lord.

Amen.

A Prayer after hearing the Word.

MOST gracious God, of thy bountiful Goodness, thou hast, through thy Son Jesus Christ, made known, for my instruction and unspeakable comfort, the glorious Gospel, thy Word of Truth, which none can learn but by hearing, and none can hear but by preaching; and none can preach except they be sent; to this end, give me thy grace, I humbly beseech thee, that as I have heard thy word at this time by thy Minister and messenger, so grant, that I and all that have heard, may Know, understand the same, retain and practice it, according to thy Heavenly will, that I may thereby grow in knowledge, increase in Grace, and be a lively instrument of thy Glory unto my lives end,

Amen.

A Prayer for Necessary Blessings of this Life.

O LORD, thou hast promised never to fail those that depend upon thee; thou openest thine hands and fillest all things living with plenteousness, never suffering any of thine to perish, that carefully seek relief from thy most gracious bounty: I humbly beseech thee dermit me not to want necessaries for this present Life; enable me to live without distracting cares; to this end, bless my labors, that I may have a sufficiency for me, and mine, and not be burdensome unto any but rather be able to administer unto others, whatsoever refreshing Comforts they shall stand in need of.

GIVE me neither Poverty, nor Riches, but feed me with Food convenient for me; lest I be full and deny thee, and say, who is the Lord; or lest I be poor and Steal, and take the name of my God in vain afford me such a portion of Health, and Wealth as thou in thy Divine Wisdom shalt think most convenient for me; succor all such as be in want, relieve the oppressed, comfort the Afflicted, raise the lowly, and aid the needy.

AND O Lord, I humbly beseech thee, never let me want thy favorable assistance, but bless my Basket and increase my Store, with thy never failing blessings, that I may be able to live in thy Faith, Fear, and Love, and out of the Depth of misery, and danger of all Men, through Jesusus Christ my only Lord, and Savior,

Amen.

A Thanks giving for God's Benefits.

O GOD Almighty, the giver of all good things, thou art my stay, my Comfort and only guide, direct me, I pray thee, to employ that talent which thou hast allotted, me, for the advancement of thy Glory: Lord thou hast been abundantly gracious, and bountiful unto me, and hast blest my Store, insomuch that I have not only what satisfieth my own occasions, but have also sufficient to Relieve others in the time of their necessity.

GIVE me therefore a free Heart, to cast my Bread upon the waters; and to Relieve my poor distressed Brethren, according to the utmost of my ability; to feed the hungry, to cloth the naked, and minister unto thy distressed Saints that I may not live unto myself, but for the help of all those that want my assistance, that I may lay up in Store a good foundation

against the time to come, and be found of thee in peace, enjoying Life, and Salvation through Jesus Christ,

Amen.

A Prayer for Wisdom.

O MOST great and glorious Lord God, I confess that whilst *I* bear about me this Body of sin imprisoning the Soul, my Nature corrupted and depraved with Iniquity, original and actual, seeks by all means possible to oppose the spirit, and do those things which are dissonant and contrary to the motions, inspirations, gracious influences, and working thereof; my Flesh lusteth against the Spirit, so that the things I would do I cannot, and the things which I suppose to be done in much knowledge and wisdom, will be found not only ignorance, and erroneous, but sinful wickedness in thy sight.

WHEREFORE I humbly beseech thee, O holy Father, to send out thy Light and Truth, thy spirit of Wisdom and Revelation, to Teach and Instruct me, to be my God and Guide, to lead me into all Truth. Lord, send down that Wisdom that waiteth about thy Throne, and plant the same in my Heart, that all my sayings and doings, being always ordered by this Wisdom from on high, I may do that which is pleasing in thy sight, and profitable for my own Salvation, and shun the contrary in all things, through Jesus Christ my Lord and Savior.

Amen.

A Prayer for Defense against our Enemies.

O LORD my God, be not far from me in trouble, and in all dangers Ghostly and Bodily, draw near and make haste to help me, I am, I confess, a most sinful Creature, and have justly deserved thy Wrath and Indignation against me, yet, O Lord, for thy mercy sake, turn thee unto me, and have compassion on me; let mine Enemies prevail not in their mischievous devises, lest they be too proud; in thy Mercy convert them, or in thy Justice consound them; make them as stubble before the Wind, and thine Angel scattering them.

LORD, I am in thy hand, and they are within the compass of thy power; stay and allay their fury, let them not take effect in their wicked Imaginations and Attempts against me, but put them to confusion; rid me, and deliver me in thy Righteousness; and be thou a Sun and a Shield unto me, to comfort and protect me.

TO this end cause thine Angels to pitch their Tents round about me, that being defended under the shadow of thy Wings, and armed with the power of thy Might, I may not fear what Man can do unto me. Lord, regard me with the eye of thy Grace, and guard me with the hand of thy power, that being preserved both in Soul and Body, I may live in Piety, Peace and Godliness, unto my lives end.

Amen.

A Morning Prayer for a Family.

O ETERNAL, and All-seeing God, wonderful in thy Majesty, and Infinite in thy Mercy, who hast the Heavens for thy Throne, and the Earth for thy Footstool; the Heavens are full of the Majesty of thy Glory, and cannot contain the same; look down therefore from thence, upon us thy Servants, who now prostrate ourselves before the Footstool of thy Throne of Grace, humbly beseeching thee, for thy dear Sons sake, to be merciful unto us miserable sinners; one deep calleth upon another, the depth of Misery unto the depth of Mercy, have Mercy therefore upon us, O Lord, and in the multitude of thy Mercies do away all our Offences.

WE Confess we are not worthy to think of thee, much less speak unto thee, we being so vile and miserable, thou so glorious and admirable; yet being assured that in forgiving of Sins and helping afflicted Souls, thy fountain of Mercy is never dried up; we thine unprofitable Servants are emboldened to present ourselves this Morning before thee, to offer up unto thee a lively Sacrifice of Prayer and thanksgiving, who didst offer up thy Son upon the Cross to be a propitiation for our Sins: O let this lifting up of our hearts and hands be a morning Sacrifice pure, and acceptable in thy sight: Let not the greatness of our Sins, with-hold thy emplored Mercy, but wash us from all uncleanness, and remove thy judgments due unto us for them, as far from thy presence, as the East is from the West.

O, BURY them in the Grave with Christ, raise us up by the power of thy Spirit unto newness of Life, that we may walk in all holy obedience before thee this day, and that endeavoring to keep our Faith and a good Conscience void of offense, we may now, and in the hour of death be, and remain always thine, Defend us from all evil, and sense us against the assaluts of Satan, watch over us by the Eye of thy good providence, and cause thy Angels, to pitch their tents about us for our safety and continual preservation.

INTO thy hands, we now commit our Souls and Bodies, guide our thoughts, words, and actions, and if we forget thee, our God at any time, O! do thou in mercy remember us, and forgive us our trespasses; make us to see our Sins in the glass of thy Law, to mourn for them in the Closet of our hearts, and Confess them in the bitterness of our Souls, teach us to cast off the rags of iniquity, and by Faith, put on the Robes of Righteousness: Help us to manage the Sword of the Spirit, and the Helmet of Salvation, that we may be able to fight against the Wiles of the Devil, the vanitics of the World, the Lusts of the flesh, and the pride of Life.

BE favorable to *Zion,* build up the walls of *Jerusalem,* more particularly, preserve and enlarge these Churches of great *Britain,* and *Ireland;* feed them as thy flock, and Family: Dress them, as thy Vineyard, and adorn them, as thy Spouse: Defend our Sovereign Lord and Lady, King *William,* and Queen *Mary* from all Enemies, at home, and abroad, preserve their Bodies in Health, the Hearts and Souls in soundness and truth, their lives in honor, and their honor from underminers. Bless *Katherine* the Queen Dowager, her Royal Highness the Princess *Ann* of *Denmark,* with the rest of the Royal Family. Bless those which rule in Church and State, all Schools of good Education and sound Learning, all thy Ministers and Magistrates, with all our Relations in the Flesh, and Friends in the Spirit, to whom thou hast any ways made us bounden. O Lord, enable us to requite them, or lay it on thine own account to restore it unto them, and their Posterities.

And here we yield thee all laud and praise, for Creating us when we were nothing, for Predestinating us unto the Adoption, and choosing us in Christ before the Foundation of the World. We thank thee for our Preservation this Night past, and for bringing of us this day to behold thy glorious light. Lord, awake our Souls from Sin, and Carnal Security, that we may be prepared like wise Virgins, with Oil in our Lamps, to meet the sweet Bridegroom of our Souls, whether at the hour of Death, or the Day of Judgment. These and all other Graces, which for blindness, we cannot, and for our unworthiness we dare not ask, we beseech thee to give us, for the worthiness of thy dear Son Jesus Christ our Lord, in whose most holy Name and Words, we conclude these our imperfect Prayers, in that most perfect Form of Prayer, which he himself hath further taught us in his holy Gospel, saying, *Our Father, &c.*

A Collect for the Day.

LORD bless us, and make thy Face to shine upon us; keep us from Sin and Satan, sickness and sorrow, shame and servitude, loss of Goods and good Names, or of anything more near and dear unto us, if it be thy good pleasure; preserve us evermore in thy Faith and holy Fear, guide us constantly by thy Council, and after that receive us to Glory.

Amen.

An Evening Prayer for a Family.

O GOD, the God of the Spirits of all Flesh, the high and lofty one that Inhabitest Eternity, who hast made the Earth by thy power, Establish'd the World by thy Wisdom, and stretched out the Heavens by thy discretion; the Father of Eternity, and Fountain of Mercy, the giver of all good things, the forgiver of all sins, and the comforter of all such as fly unto thee. Lord, we are here present before thee, be thou present with us, and President amongst us; we appeal from the Seat of thy Justice, to the Throne of thy Mercy, beseeching thee to give us a sense of our own Miseries, and an assurance of thy Mercies; let us not be possessed with over much fear, but that with a holy confidence of thy goodness, we may with joy appear in thy presence, in an humble acknowledgment of our sins.

TO this end, we confess that we have sinned against Heaven, and before thee, and are no more worthy to be called thy Children; we have transgressed thy holy Laws and Commandments, not only by our Thoughts and Words, but by our Deeds and Actions; our Iniquities are more in number than the hairs of our Head, and make us seem vile in our own Eyes, but much more in thy sight. Lord, unto thee we confess our sins, O grant us Pardon and Absolution for them; open unto us Penitents, that ever streaming Fountain of thy Sons Blood, that our sins being Bathed therein, we may appear without blemish in thy sight; by his Death mortify our sinful Corruptions, hide them in his Wounds, and bury them in his Grave, that they may neither rise in this life to shame us, nor in the World to come to condemn us.

GIVE us thy holy Spirit, let him purge our Consciences, heal our Corruptions, illuminate our Understandings, confirm our Memories, and consecrate our Souls and Bodies, that they may be fit Temples for thy holy Ghost to dwell in. Be merciful to thy Church, and enlarge her

borders; shower down the choicest of thy blessings upon the heads and hearts of thy Servants, our Sovereign Lord and Lady, King *William* and Queen *Mary,* bless them with length of days here, and with a Crown of Glory hereafter; bless *Katherine* the Queen Dowager, her Royal Highness the Princess *Ann* of *Denmark,* with all the rest of the Royal Family. Bless the Nobility, Gentry, Ministry, Magistracy and Commonalty, our Relations in the Flesh, and Friends in the Spirit; protect all that stand up for thy Truth, but as for thy Foes, let them be ashamed and confounded.

AND now seeing thou hast brought the Night upon us, wherein thou hast ordained man to rest in, we humbly beseech thee, who art the Keeper of *Israel,* who never slumberest nor sleepest, to watch over us by thy Providence; cause thy holy Angels to pitch their Tents round about us, that being freed from the terrors of the Night, and refreshed with moderate rest and sleep, we may the better be enabled to praise thy Name, and to walk before thee in all good Works, and holiness of Conversation, all the days of our lives. Let our Bed, O Lord, put us in mind of our Grave, and our rising from thence of our Resurrection, that whether we wake or sleep, we may be always thine.

AND knowing that thy Name, O Lord, is a strong To ver of Defense, we here commend ourselves this Night, to thy most holy protection; if it be thy Divine Will to call any of us hence in our sleep, O Lord, for thy Sons sake, have mercy upon us, and receive our Souls into thy most blessed Kingdom; but if it be thy heavenly pleasure to add more days unto our lives, add more amendment unto our days, that living we may live in thy Fear, and dying we may die in thy Favor, and in the end, Reign with thee in Glory.

Amen.

A Collect for the Night.

INTO thy hands, O Father, we commend our Spirits, for thou hast redeemed us, O thou God of Truth; into thy most merciful Tuition, and gracious Preservation, do we commend ourselves, our Souls and Bodies, our Relations, our Goods and good Names, all ours, and all that call upon thy Name. Lord, be thou present with them and us, and about our Beds, unto our lives end; let not our fantasies be troubled with vain Imaginations, nor the Dreams and Visions of our heads, like *Nebuchadnezzar*'s, make us afraid, but give us quiet and comfortable rest, that our Souls and Bodies being refreshed, we may when we awake, laud and praise thee, and joyfully perform the business of the next day in our particular Callings.

LET our whole life be a serving and glorifying of thee, that we may live in thy Fear, die in thy Favor, and rest from all our Labors, and be blest with thy glorious Vision, enjoying the presence of our blessed Savior, the comfort of thy holy Spirit, and the Communion of thy most holy Saints and Angels, that we, together with them, may ascribe unto thee the Glory of our Redemption from Sin, Satan, Hell, and Death, World without end.

Amen.

Prayers for several Persons.

The Husbands Prayer.

MOST gracious God, have mercy upon me, and upon all those which appertain unto me; in the beginning thou didst Institute Marriage, for the propagation of Mankind, a remedy to avoid unlawful Lust, and for the mutual Comfort and Consolation of thy Children; give me, O heavenly Father, I humbly beseech thee, the assistance of thy Grace, that I may according to thy Commandments, love and cherish her whom thou hast allotted for my help and comfort in this life.

MORTIFIE in me all fleshly Lusts, and let not the heat of unlawful Concupiscence, take possession of me, but grant that we may live in Peace and Unity, and equally praise thy holy Name: [*If any Children*] Bless, O Lord, those Children thou hast bestowed upon us, give us understanding hearts and minds, to bring them up in thy Faith and Fear, and give them obedient hearts to thee, and to all thy Commandments; grant that they may not prove a Curse but a Blessing to us, and thereby attain that reward which thou hast promised to those which honor and obey their Parents.

TEACH me, O Lord, to Govern and Instruct my Family, whereby they may walk in thy Fear; and grant that I may, according to my ability, provide what is necessary as well for their Bodies as their Souls: And do thou, O Lord, endue them with thy Grace, that they may perform their Duties, in Fear and Obedience, not with Eye-service, but in singleness of Heart as in thy presence. Give me, O Lord, I beseech thee a competency to maintain that which thou hast committed to my Charge, and grant that we may in all humility rely upon thy blessed Will, who knowest what is fitter for us then we do for ourselves To whom be all Honor and Glory

Amen.

The Wives Prayer.

O LORD, I give thee humble thanks for calling me to the Honorable State of Matrimony; give me, O Lord, thy heavenly Grace, that I may fear thee, and love, reverence, and obey him whom thou hast appointed to be my head in all good things, to live peaceably and quietly with him; suffer me not to be puffed up with the Vanities of the World, but grant that I may frame my mind and habit suitable to the Estate of my Husband, and adorn myself with that which may become a modest Woman to wear. Assist me, O Lord, that I may with his Consent, prudently and with discretion, Govern his Family, and carefully mind that nothing be wasted, norpermit any evil to be committed in his House.

FURNISH me, O Lord, with those Gifts and Graces which the Royal Preacher described in a good Woman, and endue me with such a Care in the Education of my Children, as belongeth unto my part to perform, that I may live and rejoice to see the prosperity of them in this life, and after this life is ended, grant that we all may be received to thy eternal Kingdom, through Jesus Christ our Lord.

Amen.

The Childs Prayer.

MOST gracious God, to whom the Childs obedience to the Parents is always acceptable, but their disobedience most displeasing, I humbly beseech thee to remove far from me the horrid sin of Disobedience and Rebellion against my Parents; O give me Grace to observe them with all diligence in Duty, obey them in all lawful Commands, and aid and assist them in all their Necessities; give me Grace to receive all their reproofs patiently, and not to perplex them by Stubbornness and bad Courses.

SUFFER me not to scoff or deride at their Age or Infirmity, but rather supply their Wants, and cover their Weaknesses. Forgive, O Lord, the many offenses I have committed against them, increase their days, and preserve them sound in Body and Mind; let them see their Children's Children, to their Comfort and thy Glory; let them Govern me, and the rest of their Family, with Prudence and good Example, that when this life is ended, they may depart hence in peace, and come to thy Kingdom unspotted, through Jesus Christ.

Amen.

The Widows Prayer.

O ALMIGHTY God, who hast promised to be a Father to the Fatherless, and a Husband to the Widow, let thy tender Eye of Compassion look down upon me, and my Children; preserve me and them from all Oppression and Wrong, and relieve us, we beseech thee, in all our Necessities.

BLESS, O Lord, that small portion thou hast lent me, for a competent maintenance of me and mine, O let it be like the Widows Barrel of Meal, never to waste, and like the Cruse of Oil, never to fail. Dispose our hearts to all Obedience, and give us Grace to walk worthy of thee, and thy Mercies which we daily and hourly receive. And lastly, in all our Afflictions, let me put my whole trust and confidence in thee, and praise thy Name for evermore.

Amen.

The Orphans Prayer.

O ALMIGHTY and most merciful Father, thou hast promised that when my Father and my Mother forsaketh me, thou O God, wilt take me up. O Lord, I am now, by thy appointment, deprived of my Parents, who under thee, were the only stay I had in this World. Be thou, O Lord my God, my Father and my Deliverer, teach me to seek thee early, and endue me with thy Grace, that I may be obedient to those whom thou art pleased to place over me.

MAKE me to remember thee my Creator in the days of my Youth, that I may lead my life according to the rule of true Godliness; Govern and Guide, I beseech thee, all my Actions, preserve my Body in health, and my Soul ••om all evil thoughts which may molest it; add unto me length of Days, Grace and Virtue, and guide my Feet in the way of peace.

Amen.

A Prayer for a Young Man or Maid.

MOST gracious God, vouchsafe to me thy Heavenly Grace now and at all times; more especially in this most dangerous part of my Life, when the heat of Youth, and many temptations do surround me; O preserve me, I beseech thee, as the apple of thine Eye, and though the flesh strives against the Spirit, yet do thou exercise thy power and strengthen my imbecility: Stifle Sin in me at the beginning that it arise not up to a habit, and prevent in me all evil and unworthy thoughts against thy Divine Majesty.

O LORD I recommend unto thee my Soul as a Child that can of itself do nothing; defend me from all enemies Spiritual and Temporal, keep my Soul, and Body, pure, chaste, and undefiled, that I offend not either in thought word, or deed: Give me grace, O Lord, to obey my Parents, and those to whose tuition I am committed; and grant that if thou shalt be pleased to call me to the honorable estate of Matrimony, I may be joined with one, with whom I may serve thee, in peace and holiness, all the days of my Life.

Amen.

A Prayer for a Servant.

O HOLY, and blessed Lord God, who tookest upon thee, the form of a Servant, and wast obedient unto death, even the death of the Cross, that thou mightest work the Salvation of all people, as well bond as free; thou hast been pleased to call me to the State and Condition of a Servant, below many others in the world, O make me humbly submit to it, and always praise and magnify thy holy Name that thou hast given me Health and strength of Body to perfrom my Duty.

LORD cast forth all murmurings and repinings in me, and all Envy at the prosperity of others; Endue me with meekness and humility, and deliver me from the slavery of Sin, that I may be made a Servant of Righteousness; teach me to understand my duty, and to reverence those whom I serve, accounting them worthy of that honor which appertains to them: Preserve me from Pride, unseemly passions, or disrespectfull behavior towards my Superiors; quicken my diligence in business, and grant that whatever I shall take in hand, I may not do it with *Eye Service,* but in *singleness* of heart; and obtain thy Grace and favor for Evermore,

Amen.

A Prayer for the fruits of the Earth.

MOST gracious God, thy Works are to be wondered at through the World; thou makest the grass to grow for the Cattel, and Herb for the service of Man: Thou bringest forth food out of the Earth, and blessest the increase of it: look down O Lord, I beseech thee, upon all the dwellers upon earth wherein we inhabit: That our Land may become fruitful and yield forth plenty in its proper Season.

And O thou, who openest thy hand, and fillest all things Living with good things; fill our hearts with wisdom, and all Christian virtues, that we may bring forth abundantly the fruit of good works, to the honor and glory of thy holy Name And: as thou Crownest the Year with thy goodness, and thy Clouds drop fatness: So grant that we may evermore praise thee for all thy Mercies, from whom cometh every good and perfect gift, to whom be ascribed all honor, power and glory, now, and forever,

Amen.

A Prayer for Seasonable Weather.

O LORD God, who for our sins art justly displeased at us, and dost now chastise us by keeping back thy rain from watering the Earth; whereby we are in danger of losing the diligent labor of our hands: Pardon, O Lord we humbly beseech our high provocations, and accept of our hearty and true Repentance, and favourably and Mercifully forgive all our transgressions committed against thee.

SHOWER down again thy blessings of Rain upon the Earth, and water it, O Lord, that it may be softened and replenished: But let not immoderately the Floods overflow us, nor the Seed be spoiled under the Clod: But let thy loving kindness renw the face of the Earth' and make the green Pastures rejoice: Hearken unto the Cry of the Poor and Needy, and though we eat our Bread in the sweat of our Face yet punish us not with the Scarcity of it, which is the Staff and Support of our Lives: Lord prosper all our labors, and let us with moderation enjoy the fruit of it, this we beg for thy Sons sake our blessed Lord and Savior.

Amen.

A Thanksgiving after a good Havest.

WE Bless and praise thy holy Name, O Lord, for sending us Rain from Heaven, and fruitful Seasons, whereby thou hast filled our hearts with Food and gladness: Thou hast made the Grass to grow upon the Mountains, and given Food to the Beasts of the field, and hast filled us with the finest of the Wheat flower, thou hast given Seed to the Sower, and Bread to the Eater, and hast loaded the Earth with thy bounty, that our Barns might be filled.

BLESSED forever art thou O Lord, and magnified be thy Name for these and all others this benefits which thou from time to time hast bestowed upon us; O that our hearts may overflow with love, and our Tongues with expressions of thankfulness to thee; grant that we may never forget nor abuse thy loving kindness towards us, but by a sober and charitable use of these thy Mercies, we may be made fit for a continual supply of them, and at the last be made heirs of thy glorious Kingdom.

Amen.

A Prayer for a Woman with Child.

O GOD, the Creator and preserver of all things, who in the beginning didst place mankind in unspeakable happiness, and had there continued, had not our first Parents broke thy Divine

precepts given them in Paradise: So that the Earth for their sakes was accursed; and unto us the Daughters of *Eve* for our transgressions thou hast allotted most grievous pains and torments of Body in bringing forth Children.

LORD extend unto me, and to all Women thy Mercy, mitigate the torments thereof, that we may be able patiently to endure the pains of our travel at the hour appointed: And make that easy and light to us, which our defects have made heavy and burdensome; and that wherewith I am now laden, may graciously be delivered from my frail Body: and send us all, good Lord, a safe deliverance, that we may be made joyful and happy Mothers.

VOUCHSAFE unto me and to all that have conceived with child strength to bring forth that which thine omnipotency hath so wonderfully wrought in us, in our greatest perils, O Lord help us, and mightily deliver us; let thy pow•r might, and Love, be no less manifest en the delivery, then in the forming of thiy Creature, that being through thy goodness, made a joyful Mother I may obtain my perfect strength again, and live to praise thee for evermore,

Amen.

A Prayer for a Woman near the time of her Travel.

O GOD most holy, the speedy helper of all those who rely upon thee, by thy almighty power I was formed, and fashioned in the Womb, by thy tender care I was brought from thence, and by thy Merciful providence, I have been preserved even to this momenthin laud and magnify thy holy Name, and implore thy never failing aid in this approaching time of my necessity: O be not far off rom me when trouble is nigh at hand, but hear my voice and save me when I call upon thee! mitigate my pains or endue me with patience; and support my Spirits in that great conflict.

LORD perfect what thou hast begun, and what thou hast wrought in secret bring forth I beseech thee into thy most marvelous light; that we may all behold the wonders of thy Wisdom and extol thy power: O Lord in thee alone do I humbly place my Confidence, for thou hast redeemed me, O Lord, thou God of truth; I wholly resign myself unto thee, beseeching thee to have Mercy upon me, and when ever thou shalt be pleased to call me from this Life, Lord fit me for a better, where all sorrows and tears shall be done away, and everlasting joys possess our hearts for evermore.

Amen.

The Midwives Prayer before Deliverance

MOST gracious God, who by thy never failing providence hast kept me even from my Mothers Womb to this moment, and hast now deputed me the unworthiest of all thy Servants to this great office, for a help and comfort, in that great pain and peril of Child birth: Be with me, O Lord, I beseech thee, and assist me in this great work, which I am now ready to undertake; prosper thou, O Lord, the work of my hands, O prosper I beseech thee, my handy work.

O PUT thy fear into my heart, that I may be as sincere to the Poor as to the Rich, to save life and not to destroy, let me not be too timorous, nor too violent, but endue me with those virtues and graces, which thou knowest most convenient for me, and give a Blessing to this undertaking, preserve me I humbly beseech thee, in the dangerous times, from contagion, infection, or any bodily diseases, which may be received from sick Persons.

AND as thou hast by thy Almighty power made her Conceive, and hast now even brought it to the Birth, so give her strength also to bring forth: Support her Spirits in her labor, bless the endeavors of those who are present with her, preserve the life of that which strugles in her Womb to be delivered: And let us behold the operation of thy hands, to all our Joy and Comfort: Lord hear our Prayers, and let our cry come unto thee; save her, and help her, we humbly beseech thee, O Lord. *Our Father,* &c.

A Thanksgiving after Deliverance.

FORASMUCH as it hath pleased thee, O Almighty God, of thy gra cious Goodness, to ease me of my pains and deliver me of my burden, and from the great danger and peril of Childbirth, I here humbly prostrate my Soul and Body before thee, to be unto thee a reasonable, lively, and living Sacrifice, holy and acceptable in thy sight, giving thy Divine Majesty infinite and unfeigned thanks for this thy gracious preservation of me, and delivering me out of this great danger of Death, under which I might have perished, had not thy mercy and goodness embraced me on every side.

TO thee alone, most heavenly Father, be given and ascribed all Praise and Thanksgiving, now and forever; as thou hast been graciously pleased to give me a Child, so Lord, give me thy Grace which is sufficient for me, to devote and consecrate it wholly to thee, and thy service; to this end work mightily in it, by thy holy spirit, sanctify it from the Womb, not whilst it hangs upon the Breasts, but so long as it shall breathe in the Land of the Living, until thou translate it hence to Reign with thee in Glory.

Amen.

A Prayer for one near any Temptation.

O MERCIFUL God, thou exercisest thy Children with sundry Trials and Temptations, leaving them to themselves, as thou didst *Hezekiah,* to the end he might see his frailty; some like St. *Peter,* thou exposest to the boisterous Winds of Satan's Winnowings; and others, like St. *Paul,* to the blows of the Adversaries vehement Buffetings; O God, thine only Son thou didst not exempt from Satan's sharpest and stoutest Trials, when thou conductedst him into the Wilderness to be tempted of the Devil.

IF thou, O Lord, shouldst permit me in like manner to be tried and tempted, suffer me not at any time to be overcome, but hold me up by thy Almighty power, animate by the presence of thy blessed Spirit, and let thy Grace be ever sufficient for me, whereby I may foil my Enemy, and in the end get the Victory; detect his Policies, discover his Subtilties, defeat his doings and dealings which are against me; to this end endue me with such Wisdom, as may

make me foresee his Stratagems, such vigilancy as I may avoid his Snares, which he prepares for my Souls destruction.

LET no temptation take me, but what is common to Man, try me not above my strength, but with the temptation make me a way to escape; let me never yield to the motions of Satan, suggesting unto me Death or Desperation, but grant me patience to expect the hour of my Departure, my Souls Separation, the dissolution of my Body, and deliverance from the misery of this wretched World; let my trouble be without distress, my perplexity without despair, my persecution without forsaking, and my casting down without destruction; if Tears fall from my Eyes, in thy good time wipe them away, and preserve them in thy Bottle, that they may be precious in thy sight.

O LORD, if thou leavest me for a while, draw nigh again unto me in great Compassion; cover my head in my spiritual Conflicts; let thy Love be my Banner, thy Faithfulness and Truth my Shield and Buckler; let no trial surprise me, but give me a right Judgment, that I may count it all Joy when I fall into divers Temptations; O let not my heart be hardened by them, as the *Israelites* were who provoked thee in the Wilderness, but sanctify all thy visitations unto me, that I may be bettered and reformed by them, that my Faith being tried, patience may have her perfect work in me entire, lacking nothing.

I KNOW, O Lord, in all thy Temptations thou ever hast one end, and Satan another; thou triest me to the end, that being faithful, thou mightest give me a Crown of Life, but Satan seeks to seduce me to Wickedness; but O holy Spirit, thou preserver of all Men, keep me by thy Grace, and strengthen me by thy Power, be present with me, and president in me, and as thy sufferings abound in me, so let thy consolation much more abound; and in the midst of my greatest Agonies of Mind, let thy Comforts refresh my disquieted Soul.

LORD, let thy mighty Hand, and stretched-out-Arm, be now and always my Defense, thy mercy and loving kindness in Christ Jesus thy dear Son, my Salvation, thy true and holy Word my Instruction, thy Grace and holy Spirit my Comfort and Consolation.

THE peace of God which passeth all Understanding, keep my Heart and Mind in the love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, Son, and Holy Ghost, be with me, and remain with me and mine, and with the whole Church of God, from this time forth, and for evermore.

GOD be merciful unto me, and bless me, the Lord lift up the light of his Countenance upon me, and be merciful unto me, and grant me his everlasting peace.

Amen.

A Prayer for one afflicted in Mind.

O FATHER of Mercy, and God of all Consolation, vouchsafe I beseech thee, relief and succor, unto me a wretched Sinner, who am much tormented in Mind, and afflicted in Conscience; Lord, I am afraid of thy Judgments, and the severe Threatenings written in thy Law against those sins I have committed, but, O Lord, break not the bruised Reed, nor

quench the smoking Flax; wound not my humble and contrite Heart, but revive my Spirit that goes mourning all the day long; though Satan thinks thou hast smitten and forsaken me, yet frustrate his hopes and expectations; leave me not destitute of thy Grace, as a prey unto the Enemy of my Soul, but mightily preserve, and evermore defend me.

AND though my Conscience accuses me, my Memory witnesses against me, and my Reason condemns me; though I am overwhelmed in discomfort, and have lost the voice of joy and gladness, and have neither worth to appease thy wrath, nor patience to endure thy trial, yet send me, O Lord, the comfort of thy holy Spirit into my heart, that I may not be swallowed up with overmuch heaviness, but may rejoice in thee with joy unspeakable and full of Glory: Open, and set open, the Gate of thy Mercy, to the greatness of my Misery, for my mind is sorrowful, my heart heavy, my spirit is oppressed, my words are stopped with sighs, and my complaints watered with tears.

IN executing thy Judgments, Lord, remember Mercy, try me not least I be condemned; weigh not my offenses, but pardon my offenses; sanctify all those means unto me which may afford me relief, as Prayer, Conference, Meditation, reading and hearing of thy Word, and receiving the Sacrament of the Body and Blood of thy Son, and my alone Savior and Redeemer; mitigate my extremities, abate my fears, and moderate my afflictions; let not Night Visions, like *Nebuchadnezzar*'s, make me afraid, but when I awake, stay me with Flaggons, and comfort me with Apples, thy precious promises, which are pleasant to the Soul.

RECTIFIE my Understanding, as in the days of Old, and Drink no longer unto me in the Cup of Affliction, but in the Chalice of refreshing, that I may pay my Vows unto thee, and call upon thy Name in the sight of all thy Congregation; but if it be thy good pleasure to try me, and not take away this Cup from me, confirm my Faith, and continue unto me that Hope which is to be revealed; to this end, cause me with the Eye of Faith to look up to thee, who chastisest me, and wait for the appointed time of my delivery out of all my Troubles.

LORD, suffer me not to be swallowed up with despair, but vouchsafe me a full assurance of thy Mercy, that thou wilt never leave me, nor forsake me, but wilt be in life my God, in death my Deliverer, and after death my Eternal Rewarder. Lord hearken, and incline thine Ear unto these my Requests for thy Sons sake, my only Lord and Savior. *Our Father,* &c.

THE Grace of our Lord Jesus Christ, the love of God the Father, and the most comfortable Fellowship of God the holy Ghost, be with me, bless, preserve and keep me, both in Soul and Body, in Goods and good Name, in Life, Health, Peace and Godliness, together with thy whole Church, and all that appertain unto me, now, and for evermore.

Amen.

A Prayer to be used in behalf of one troubled in Mind.

ALMIGHTY God, the only Guide and Comfort of our Souls, and to whom alone we fly for succor in all afflictions; O Lord we presume now to appear before thee in behalf of this thy afflicted Servant, Support him I beseech thee, in his greatest conflicts, silence and appease

his troubled Spirit, that he may quietly hearken to thy blessed Words of, *Come unto me all ye that labor, and are heavy laden, and I will give you rest.*

THOU hast solemnly proclaimed, O Lord, in thy holy Scripture, that thou dost not delight in the death of a Sinner, but rather that he should turn from his Wickedness and live. O make him with joy feel his Soul turning to thee, since no satisfactory Comfort can be acquired but only in thy love and favor which to all thy Servants is better than life itself; We beseech thee, speak peace to his Conscience and say unto him and all that are here present, that thou art our Salvation.

ENDUE him with thy Grace, give him peace of Conscience, and joy in the Holy Ghost; O give him the Comfort of thy help again, and Establish him with thy free Spirit: quicken him, O Lord, for thy Names sake, and for thy Righteousness sake bring his Soul out of this trouble: Put gladness into his heart, and restore him again if it be thy Blessed will, that he and we may Evermore rejoice in thee, who art the Father of all Mercies and the God of all Consolation, to whom be Glory and Praise now, and for Evermore.

Amen.

Meditations for the Sick.

O GOD, thou dost what thou pleasest in Heaven and in Earth, in the Sea, and in all deep places; thou art full of Compassion and tender Mercy, long suffering and aboundest in goodness and truth, thou alone forgivest Sins and savest all those, that trust in thee, in time of affliction.

I KNOW that all Flesh is Grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, but the Word of thee, our God, shall stand for Ever: In thy word therefore, and gracious promises is my hope, which is my greatest Comfort in my affliction.

IN the multitude of thy thoughts within me, thy Comforts shall delight my Soul; I will rejoice even in the midst of my tribulation, and glory in thy Holy Name, who makest all things work together for good to them that love thee: Though I walk through the valley of the shadow of Death, I will fear no evil, for thou art with me, thy rod and thy staff doth Comfort me.

WE are but of Yesterday, and know nothing; because our days upon Earth are as a shadow: When thou with rebukes dost correct Man for iniquity, thou makest his beauty to Consume away like a Moth: Surely every Man is vanity; my time is in thy hand: Make thy face to shine upon thy Servant: Save me for thy Mercies sake.

HIDE not thy face from me; put not thy Servant away in thine anger: Thou hadst been my help, leave me not, neither forsake me, O God my of salvation: Thou shalt show me the Path of Life, in thy presence is the fullness of joy, and at thy right hand there are pleasures for Evermore.

WE have had Fathers of the Flesh which corrected us, and we gave them reverence, shall we not much rather be in Subjection to the Father of Spirits, and live: he draweth the mighty with his power; he riseth up, and no Man is sure of Life.

WE have received good at the hands of God, and shall we not receive Evil? Affliction cometh not forth of the dust; neither doth Travail come forth of the Ground: Let us search and try our ways▪ and turn again to the Lord, for though our outward Man decay, our inward Man is renewed.

WE are chastened of the Lord, that we should not be Condemned with the World: For we had the sentence of death in ourselves, that we should not trust in ourselves, but in God that raised the dead, who hath delivered us from so great a death, and doth deliver: And in whom we trust, that he will yet deliver us.

BUT we know that all things work together for good to them that love God: Let them that suffer according to the will of God, commit the keeping of their Souls to him in well doing, as unto ae Faithful Creator. We that are in this Tabernacle, do groan, being burdened.

I KNOW, O Lord, that thy judgments are just, and that thou of very faithfulness hast caused me to be troubled O let this lightaffliction, which will quickly pass away, cause unto me afterward a more excellent and eternal weight of Glory.

REMEMBER, I beseech thee, that thou hast made me as the Clay, and wilt thou bring me into the Dust again? Deliver me, O Lord, from Eternal Death, in that day wherein Heaven and Earth shall be dissolved, when thou comest to judge the Earth, I know thou wilt bring me to Death, and to the House appointed for all Living.

A Prayer to be used by a sick Person.

O GOD, my Creator and Preserver, thou hast made me after thine own Image, in Knowledge, Holiness, and Righteousness, but I have sinned, most holy Father, against Heaven, and against thee, and am no more worthy to be called, or reckoned amongst thy Children; for this Image of thine I have defaced, I have filled my Understanding with Ignorance, my Will with Stubbornness, my Affections with Perverseness, my Heart with Deceitfulness, and my whole Life with Disobedience; ever since I drew my Breath, I have drank Iniquity like Water, so that I can expect nothing but Death, and to be Arraigned at the Bar of thy Justice, there to receive an irrevocable Doom.

BUT O most merciful God, for thy dear Sons sake, blot out all my Offences, and receive me Graciously; enlarge my patience to endure thy Trial, and lay no more upon me than I am able to bear; give a happy issue unto all Temptations, and make a way for me to escape, and in the end, grant me a full Deliverance. As thou hast made me of Dust, so thou canst take from me my breath, and cast me forth again to that Earth from whence I was taken; but I humbly beseech thee, for to spare me a little, that I may recover my health and strength, before I go hence, and be no more seen.

I CONFESS, O Lord, there is no soundness in my Flesh, because of thy Displeasure, nor any rest in my Bones; by reason of my sin; my heart panteth, my strength faileth, and my beauty consumeth away like a Moth fretting a Garment. O Lord, if it be thy holy Will, ease my Agonies, mitigate my Extremities, be mindful of my Sorrows, and be merciful unto my Sins; redeem my Life from Destruction, strengthen my Weakness, heal my Malady, and cause me again to walk before thee, in the Land of the Living, but if thou hast determined to call me hence, thy Will be done; grant me patience under thy Correction, and a lively Faith in the All-sufficient and Efficacious Merit of Christ my Savior; seal unto me a free, and a full pardon of all my sins, in the Blood of thy dear Son, and say unto my Soul, that thou wilt be my Salvation.

IN assiance of thy merciful Absolution, cause me to confess mine Iniquities, and fill my heart with such a Godly sorrow, as may work my Repentance unto Salvation, never to be repented of; sprinkle me with the Blood of Jesus, and purify me from my daily Pollutions, that being washed, justified, and sanctified, I may be presented unto thee, without spot or wrinkle; let nothing separate me from the love of thee, grant me thy preserving Grace, that dying, thine Angels may convey my Soul into *Abraham's* Bosom, there to reign with thee, World without end.

Amen.

A Prayer to be said by the Friends of the Sick.

O LORD, our God, and great Creator, thou madest us innocent, but by sin we have brought Death and Destruction upon ourselves, for we have profaned thy Sabbaths, contemned thine Ordinances, cast thy Word behind our backs, lived in all sin and sensuality, spiritual slumber and security, so that thou mightest justly cut us off from the Land of the Living, and give us our Portion with Hypocrites, where there is weeping and gnashing of Teeth.

BUT, O Lord, for thy Mercy sake, and for the Merits of thy Son spare us a little, and give us space of amendment, before we go hence, and be no more seen; correct us in thy Mercy, and not in thy Justice, lest we should be consumed and brought to nothing; whilst we live, teach us to die daily, to mortify the deeds of the Flesh, and to contemn the World, with the Vanities thereof; wean us from inordinate Self-love, that we may not endear ourselves too much to these Transitory lives of ours, but may be ready and willing to depart, when it shall stand with thy good pleasure to call for us; take away from us the bitterness of Death, and sweeten by the Cross of Christ these Waters of *Marah,* that we may sigh and lament in ourselves, desiring to be delivered from the Bondage of Corruption, into the Glorious Liberty of the Sons of God.

LET our lives, and the life of this thy sick Servant, be now and ever precious in thy sight, look mercifully upon him that is grieved with sickness: Lord, if thou wilt, thou canst make him whole, send him therefore help and health from thy holy place, and evermore mightily defend him; let the Enemy have no advantage against him, nor the Wicked approach to hurt him, but be thou present with him, strengthen his Faith, increase his patience under thy

Correctinghand, raise him up from his sorrowful Bed, and if thou art pleased longer to exercise him, lend him strength to endure thy Trial.

BUT if thou hast determined to take him hence, Lord, certify unto him how long he hath to live, make him to know his end, and the measure of his days, that by Prayer and Repentance, he may provide wisely for his last end, and be found of thee in peace, and enjoy everlasting happiness; dispose his Meditations aright for Mortality, and at that last hour, make him to deny himself in renouncing his Justification by any inherent worth or righteousness, and in all sorrows and sufferings let thy comforts rejoice his Soul.

TO this end, mortify in him the Corruption of Nature, quicken him with the Soul of new life, and establish him with thy free Spirit; purge his heart from all worldly thoughts, and his mind from carnal desires, motions and affections; wash his Soul and Body with the Blood of Christ, and sanctify him throughout in Spirit, Soul and Body, with the Grace of thy holy Spirit, that departing in the true Faith, not casting away his confidence, nor hope of rejoicing, in full assurance of a blessed Resurrection, he may have boldness in the day of the Lord Jesus, and so pass from Death to Life, and be ever with thee to behold thy Glory; grant this for the sake of thy dear Son, our Lord and Savior.

Amen.

Another Prayer to be used by those that are about the Sick.

O LORD our God, thou art the Judge of all the Earth; we Dust and Ashes, vile and miserable Sinners, do here in all humility cast down ourselves before thee for our Sins, which are the occasion of all the evil of punishment thou▪ inflictest on the Sons and Daughters of Men. Lord hear us, and forgive whatsoever is past, and grant that we may forever hereafter serve and please thee through newness of life, walking before thee in holiness and righteousness all our days; and because the days are evil, give us Grace to redeem the time, that numbering our days aright, we may apply our hearts unto true Wisdom; make us constantly to eschew evil and do good, to seek peace and ensue it.

LOOK with thine Eye of Mercy and Compassion upon this thy Servant, who is grieved with Sickness; sanctify this thy Visitation unto him, that those Graces which thou hast begun to work in him, may be strengthened, increased, and by degrees perfected; restore unto him the voice of joy and health, that the Bones which thou hast broken may rejoice. And seeing we have need of patience, send this thy Servant such a degree of patience and consiancy, that he may continue thy Faithful Soldier and Servant unto his lives end; work in him a sense and seeling of sin, and true sorrow for the same, which may cause repentance unto Salvation never to be repented of.

O LORD, if it be not thy good pleasure to raise him up from his Bed of languishing, prepare his heart for Death, and his Soul for Heaven, and wash away his Sins in the Blood of Jesus; wean his affections from the love of this World, and set them on those things which are above, that being absent from the Body, he may be present with thee, O Lord. Repair in this thy Servant thine own Image, and renew it in knowledge, holiness, and righteousness, that

thou mayest acknowledge him for thine; raise him up from the Grave unto the Resurrection of Life, and forever satisfy him with thy likeness, and transform him into the same from Glory to Glory.

Amen.

A Prayer to recommend the Soul to God when it is departing the Body.

O MOST Gracious God, we commend into thy holy hands the Soul of this thy Servant, beseeching thee to defend it from all evil, and from thy wrath, which he hath deserved; let thy holy Angels receive this Soul from this ruinous habitation of Clay, and carry it unto the bosom of thy dear Son; O say unto this Soul, this day shalt thou be with me in Paradise, and fear not, for it is my Fathers pleasure to give you a Kingdom.

GIVE unto his decaying Body, a blessed and a glorious Resurrection, to his weary and afflicted, his penitent and redeemed Soul, a portion in the blessed sentence of the right hand amongst the happy Children of thy Father, who shall receive the Kingdom prepared for them from the beginning of the World; let his Soul dwell in heavenly Mansions, be supported with thy hope, comforted with a holy conscience, rejoice in a confirmed pardon, be recreated with the visitation of Angels, and be arrayed in white to follow after the Lamb whither soever he goeth.

A Prayer for a Soul departing.

O LORD, remember the good things which by thy Grace, and by the Inspiration of thy holy Spirit, thy Servant hath performed, and remember not his evil Deeds, nor the frailties of his Youth, which by the weakness of the Flesh, and the temptations of Satan, and the vain contingencies of this World, have afflicted and humbled his poor, but penitent Soul. O God, remember thy only Son did die for these, and thy blessed Spirit occasioned the other; and for whom thou hast given thy Son▪ and to whom thou hast vouchsafed to give thy Spirit, give thy eternal Pardon, and thy everlasting Glories, through Jesus Christ our Lord.

Amen.

An Act of Resignation when a Friend is deceas'd.

O ETERNAL God, who bringest good out of evil, comfort out of sorrow, and after a gentle visitation dost refresh thy Children, have mercy upon us, and return to us with thy loving kindness, exchanging our present sorrow into the advantages of holiness and blessing. Thy Judgments, O Lord, are unsearchable, and thy ways past finding out, but we will bless thy holy Name at all times, for thou, O Lord, hast given, and hast taken away, blessed be the Name of the Lord.

BE thou now, and forever, what thou hast so graciously promised; a Father of the Fatherless, a Husband to the Widow, and a God of Comfort to them that mourn in secret. Grant that we thy Servants may not weep as them without hope, neither murmur at thy dispensation, nor

complain of anything but ourselves, nor desire anything but that thy Will may be done, nor do anything but what is agreeable to thy holy Word and Commandment.

GRANT O Lord, that when thou smitest any of us it may increase thy fear in us, and when thou dost good to any of us in smiting or forbearing, in chastising or Comforting it may increase thy love in us: And let thy holy Spirit so prevail over all our wills and understandings, our Affections, and the outward Man, our interests and our hopes, that we may live in this World pleasing to thee, and may depart out of this World with the peace of a good Conscience, and may attain to a joyful Resurrection in the last day, and to a participation of thy Glory through Jesus Christ our Lord.

Amen.

A Meditation after Recovery from Sickness.

O COME hither and behold the Works of the Lord, how wonderful he is in his doings towards the Children of Men: O come hither and hearken all ye that fear God; and I will tell you what he hath done for my Soul: I called unto him with my mouth, and gave him praises with my Tongue: O Lord my God, I cried unto thee, and thou hast healed me.

THOU Lord hast brought my Soul out of Hell: Thou hast kept my Life from them, that go down to the pit: O what great troubles and Adversities hast thou shown me, and yet didst thou turn and refresh me! yea and broughtest me from the deep of the Earth again: Praised be god which 〈◊〉 not cast out my Prayer, nor •••ned his Mercy from me.

LORD what is Man that thou hast respect unto him! Or the Son of Man that thou so▪regardest him: The Lord is Righteous in all his ways, and holy in all his Works: The Lord is nigh unto all them that call upon him; yea all such as call upon him faithfully: He will fulfil the desire of them that fear him: he also will hear their Cry and will help them.

SING Praises unto the Lord, O ye Saints of his, and give thanks unto him for a remembrance of his Holiness: for his Wrath endureth but the twinkling of Eye, and in his pleasure is Life: Heaviness may endure for a Night, but joy cometh in the Morning: Praised be the Lord daily, even the God which helpeth us and pouereth his benefits upon us.

HE is our God, even the God of whom cometh Salvation: God is the Lord by whom we escape Death: I will be glad and rejoice in thy Mercy: For thou hast Considered my trouble, and hast known my Soul in adver•ity, thou hast turned my heaviness into joy; thou hast put off my Sackeloth, and girded me with gladness.

PRAISE the Lord, O my Soul: And all that is within me Praise his holy Name: Praise the Lord, O my Soul; and forget not all his benefits, Which forgiveth all thy Sin, and healeth all thine infirmities: Which saveth thy life from destruction and Crowneth thee with Mercy and loving kindness: I shall not die but live, and declare the works of the Lord: The Lord hath chastened me, and corrected me, but he hath not given me over unto Death.

A Thanksgiving after Recovery from Sickness

OMNIPOTENT Lord God the Author of Life, who bringest down to the Grave and raisest up again, *I* most humbly confess to the Glory of thine infinite Majesty, that if thou hadst not out of thy tender Compassion blessed and sustained me in my sickness, I should have gone down to the Gates of Death; but it was thy goodness, and loving kindness to spare and deliver me from all dangers: Let me forever Praise and glorify thy holy Name for this and all other thy Mercies towards me.

THOU art gracious when thou smitest me, but I cannot express thy infinite sweetness, when thou Relievest my necessity, when thou sustainest my Sorrows, when thou do•t deliver me from thy Wrath, when thou hearest my prayers, and when thou pourest thy Benefits upon me: O give unto me thy unworthy Servant a thankful Heart, and obedient and loving Spirit, a carefulness of my Duty, Charity, and Humility, Zeal of thy Glory, and a submission to thy Divine will and Pleasure: that serving thee in all things, I may be conducted at last to thy Heavenly Kingdom.

TEACH me always to remember my latter end, and that this Life is but a shadow, that declineth, and withereth like Grass; But thou O Lord shalt endure forever, for thou art the same, and thy Years shall have no end: Bring me by an unchangeable love and obedience to thee in all the changes and chances of this mortal Life; for his sake who loved me, and gave himself for me, even thy Son, and my alone Savior.

Amen.

A Prayer before a Journey.

O MOST gracious and Merciful Lord God who art a God a far off, as well as nigh at hand, be pleased to send thy holy Angel before me thy Servant, to defend me in this my journey from the heat of the day, and the Cold of the night, from the Arrow that flies at Noon, and the evil Spirits that walk in darkness, from errors and falls, from precipices and fracture of bones, from Robbers, evil intentions, and bad accidents, from violent Weather, and violent Fears, from all impressions of evil Men, and evil Spirits; let this Journey be safe and useful to me thy Servant, Comfortable to my Relations, and holiness to thy great Name.

THE Lord bless me and keep me, the Lord make his Face to shine upon me, and be gracious unto me; keep me from all evil, and lead me into all good by the Conduct of thy good Spirit; let thy providence and love, be my defense and security, thy Grace be my portion, and thy Service my Employment; do thou O Lord, go in and out before me, and keep me in all my ways, and lead me in thy Paths: bring me back again in peace and safety, and prosper all my innocent and holy purposes; and when the few and evil days of my Pilgrimage are ended, do thou of thy infinite Mercy bring me to the Regions of holiness and eternal peace, through Jesus Christ our Lord.

Amen.

A Thanksgiving after a Journey.

O GOD, the great Creator and preserver of all Men, I give thee humble and hearty thanks for thy great Mercies shown unto me, all the days of my Life; how often O Lord, hast thou turned away thy Face from my sins, and made as if thou perceivest them not? How often mightest thou have withheld thy hand of preservation from me, and yet thy patience hath extended so far towards me, that thou hast suffered no prejudice to befall me? And as I owe thee infinite thanks for thy former preservations, so now I am further obliged to thee, that thou hast at this time not only guided me to the place, whither I designed to go, but hast also brought me back in safety, and in my absence hast preserved all things unto me.

GIVE me thy Grace, O Lord, to be always mindful of these, and all other thy Mercies towards me, and make me truly thankful unto thee for them; and grant that as by this thy Mercy I have well finished my affairs abroad, and am returned safe to this my Temporal habitation; so grant that my Spirit after this Pilgrimage here on Earth, may return to thy Heavenly mansion, and there dwell with thee forever, and that for the sake and merits of Jesus Christ, my Lord and Savior.

Amen.

A Prayer before a Voyage.

OETERNAL God, even the God of our Salvation, the hope of all the ends of the Earth, and of them that remain in the wide Ocean; under the shadow of whose Wings we are always secure, and without whose protection we cannot expect safety; I have been, O Lord, preserved by thee until this moment from many dangers, for which I have not expressed my thankfulness in acknowledging those daily blessings I have received from thee; but O Lord, forget and forgive those manifold sins which I have Committed against thee, and blot them out of thy Book of remembrance.

PURGE me O Lord, I beseech thee from all vile affections, and grant I may bring forth the Fruits of the Spirit; go along with me with thy blessed Spirit in this my Voyage, preserve me from Pirates, Robbers and Enemies, defend me from Rocks, Sands and Shelves, and keep me from Thunder and Lightning, Storms and Tempestuous Weather, or any other danger that may dismay me. To thee, O Lord, I commend my Body and Spirit, to dispose of me according to thy holy Will and Pleasure; if thou art pleased to call for my life upon the surface of the Waters, I know thy Almighty Word can command the Sea to give up her Dead at the last and great audit.

BUT if thou hast determined to bring me safe to my desired Haven, give me thy Grace which is sufficient for me to walk according to thy holy Will in all things; make me to lay hold of eternal Life, which as the Anchor of Hope, is both sure and steadfast; keep me from all temptations Ghostly and Bodily, and from sudden Death, and in thy good time bring me to the Land of the Living, there to reign with thee for evermore.

Amen.

A Thanksgiving after a Voyage.

O IMMORTAL God, I have seen thy Works O Lord, and thy Wonders in the Deep; thou spakest the Word and the stormy Wind arose, which lifted up the Waves thereof, but when we cried unto thee, thou madest the Storm to cease, so that the Waves thereof were still; then did we rejoice because we were at rest, and thou broughtest us safe to that Haven where we would be: O that men would therefore praise thee, O Lord, for thy Goodness, and declare the Wonders thou dost continually for them.

I BLESS thy holy Name, for conducting me through those many dangers which encompassed me, and praise thy Mercy that the Deep hath not swalloyed me up, and that I am not gone down into the place of Silence. I also praise thy holy Name, and admire thy loving Kindness towards me, that thou hast not delivered up my Body and Goods as a prey into the hands of unreasonable Men, but hast brought me to my desired Haven, and at last hath returned me back in safety to my Habitation.

O LET me never forget to pay those vows I made to thee, when I was in trouble; but give me an awful sense and apprehension of thy great power, and possess my Soul with a true reverence of thy Divine Majes•y; that I may evermore serve thee in holiness and Righteousness all the days of my Life; Endue me with thy holy Spirit that I may become acceptable in thy sight, and may be fitted at lenght for future Glories this I beg for thy Son Jesus Christ sake, my only Savior.

Amen.

A Prayer in a Storm.

O LORD, our God, thou hast commanded us in the day of Calamity to call upon thy Name, and thou hast promised to hear us; Lord, I fly unto thee, who art a sure refuge, thy Floodgates are opened, and the Floods lift up their lofty waves. But thou O Lord, most high art mightier than the noise of many Waters; yea, than the mighty Waves of the Sea: Thou canst in a moment if it stand with thy Divine will and pleasure, rebuke the Winds and the Sea and this Storm into a Calm

I KNOW I justly deserve, to be cast away and utterly to be rejected by thee; but Lord save us or else we perish, accept of my unfeigned Sorrow for all my sins and trangressions, and endue me with a steadfast resolution to forsake them; be merciful unto us, O God, be merciful unto us, and save us from perishing in these deep Waters; O refresh us with thy Mercy and that soon, lest we go down into the place of silence; O comfort us in this great distress, that though the Sea rage and swell, our hearts may be quiet and still in this time of our disconsolation.

AND as I earnestly desire to be protected from this great Peril and danger which now terrifies us, so I earnestly beseech thee, that thou wilt forever fill my heart with such an awful dread of thy Majesty, that I may fear thy Name and praise thy power in the great Congregation; awake my dull and drowsy Soul, from the sloth of Sin, and renew a right Spirit within me; fill me with the gifts and Graces of thy holy Spirit, that I may live the life of the Righteous, and never forget thy loving kindness; save us now from death I beseech thee,

from the merciless Waves who are now ready to swallow us up, and bring us home in safety for thy Son Jesus Christ his sake, our only Lord and Savior,

Amen.

A Thanksgiving after a Storm.

I PRAISE and glorify thy holy Name, O Lord, for all thy mercies and blessings vouchsafed unto me, especially for this thy last great Deliverance, wherein I was encompassed in that wide Ocean, whom thou hast set bounds and limits to; if thou, O Lord hadst not been on my side, the Sea had swallowed me up quick, and I had gone down into the deep of silence; but thou hast been my God and my deliverer, and hast put a new Song into my Mouth, even a Song of Praise, and Thanksgiving unto my God.

I ACKNOWLEDG O Lord, that thou art the God of all the Earth, and of them that remain in the broad Sea; Blessed forever, and magnified be thy Name, that thou hast not cast me out of thy sight, nor turned thy Mercy from me; I have escaped thy raging Sea, and the noise of the proud Waves have done me no harm; if thy Almighty providence had not protected me, the Streams had gone over my Soul: But the stormy wind and Tempest I have narrowly escaped, the storm is ceased, and I am safely delivered.

AND now what shall I render to thee O Lord, for this and all other thy great benefits? I will offer up unto thee, the Sacrifice of thanksgiving, and will pay those vows I so solemnly made unto thee when I was in trouble; I will evermore remember, that my help is in the Lord who made Heaven and Earth, and that thou art that God that can and will deliver me; let this thy mercy and lovingkindness never depart my memory, but let me praise thy goodness and sing of thy power, unto my lives end.

Amen.

A Prayer in time of Thunder and lightning.

O MOST mighty, and terrible Lord God, before whom the Earth shakes and the Heavens drop at thy presence; thou overturnest the mountains by the roots and removest them in thy anger; thou dost great things and thy ways are past finding out; yea thou dost wonders without number: Thy voice O Lord, is very powerful, full of Majesty, that it rends the Air, and casts forth flames of Fire. Thou canst, O Lord, at this time, tear us in pieces, and none can be able to deliver us, for there is none but thee alone that delivers after this sort.

O WHO would not dread thy Allglorious Name, O Lord? Who would not stand in awe of thy Majesty? Who would not fear thy Judgments, when thou shoots forth thy Arrows of Thunder and Lightning? It is of thy mere Mercy, O Lord, that we are not at this time consumed, but that thy tender compassions fail not toward us poor, but miserable Sinners; the blast of the breath of thy No•trils, can drive us like Chaff before the face of the Wind, and chase us into the bottomless Pit, from whence there is no Redemption.

BUT thine Eye, O Lord, hath spared us, and we are yet alive, O make us living Monuments of thy Mercy, that we may work out our Repentance unto Salvation, and let it be such a Repentance never to be repented of; possess my heart with such a fear and a love of thee, that I may tremble at thy Word, and melt at the sight of thy Judgments; deliver me, I humbly beseech thee, in that great day of thy appearance, and let me not be in the number of *Depart ye Cursed,* but among those whom thou callest, *Come you blessed of my Father, inherit the Kingdom prepared for you.* This I humbly beg for thy Sons sake, our only Lord and Savior.

Amen.

The Mariners Prayer.

O GOD, the great Creator of Heaven and Earth, thou dost whatsoever thou please•t in the Sea, and in all deep places; I, the most unworthiest of all thy Servants, am at this time called upon to behold thy Wonders in the Deep, and to perform my Duty in great Waters. Guide me, I beseech thee, in all times and in all places; be thou our skilful Pilot to steer us, and protect us from all Dangers, and rebuke the Winds and the Seas when they molest us; preserve our Vessel from being rent by the loud cracks of Thunder, or from being burnt by Lightning, or any other accident; keep us and save us from tempestuous Weather, from bitter Frosts, Hail, Ice, Snow, or Whirlwinds, and from Captivity and Slavery.

TEACH me, O God, to remember thee my Creator in the days of my Youth, to continually think upon thee, and to praise thy Name for all thy Mercies; bless all our Friends, I beseech thee, that are on Land, and let their Prayers for us be acceptable in thy sight, and grant that our next meeting together may be for the better, and not for the worse, even to the praising and magnifying of thy holy Name, and the Salvation of our own Souls, in the great day of the Lord Jesus, to whom with thee, and thy blessed Spirit, be ascribed all Honor, Power and Glory, Adoration and Subjection, now and for evermore.

Amen.

The Soldiers Prayer.

O MOST Omnipotent Lord God, Heaven is thy Throne, and Earth is thy Footstool, and the whole Host of Heaven continually pays obedience to thee. O Lord, I present myself before thee, acknowledging my own vileness, but thy infinite goodness, my own weakness, but thy infinite Power and Majesty. O thou that teaches our hands to War, and our fingers to Fight, endue me with a courage and resolution to run through those difficulties I may meet withal, and when any engagement presents itself for the public good of my King and Country, then, O my God, animate me with that vigor and Christian fortitude, that I may overcome all those which oppose thee, and thy people.

PRESERVE me, I beseech thee, and bless me in all my Enterprises; save me from Death, and cover my head in our day of Battle; prosper our Arms with good success, make our Religion and Country, like the House of *David,* grow stronger and stronger, but let the Enemy, like the House of *Saul,* grow weaker and weaker; let no covetous desires, greediness of spoil, ambition, vain-glory, hatred, malice, uncharitableness, or anything that exalts itself against

thee and thy Kingdom; ever take hold of me, keep me from all Atheism, Infidelity, Blasphemy and Profaneness; from all Rioting, Chambering and Wantonness; grant that I may do no violence to any man, nor accuse no man falsely, but be content with my Wages, that when ever Death approaches, I may joyfully, giving up the Ghost, pronounce this saying, *I have fought a good fight,I have finished my course, I have kept the faith, henceforth there is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge, shall give unto all those which love and fear him, and put their trust in his mercy.*

Amen.

The Magistrates Prayer.

O GOD, thou Supreme Judge of the World, thou didit ordain Man through thy Wisdom, and gavest him dominion over thy Creatures, and authority to govern the World, according to equity and righteousness, and to execute Judgment with all uprightness; thou hast appointed me a Minister, O Lord, and a Judge of thy Sons and Daughters, but none can discharge so great a trust, without thy divine power and assi•tance.

TO thee therefore, O Lord, do I humbly address myself; thou art the Fountain from whence every good and perfect gift cometh, and none can rule without thy Wisdom guides them. Endue me, O Lord, with that wisdom which is from above, which is first pure, and then peaceable; inspire me with an understanding Spirit, that I may discern between Good and Evil, between Light and Darkness, that I may be always ready to pronounce a just sentence in all Causes; let the Scales of Justice be ever even, and let my Eyes be blind, and my Ears deaf, to all gifts or popular applause amongst men; suffer me not to bear thy Sword in vain, but fill me with that Zeal and Courage, that I may be ready to punish Wickedness and Vice, but encourage true Religion and Virtue, so that at the last, when thou shalt be pleased to call me hence, I may give up my accounts with joy, and not with grief, and receive those blessed Words which thou hast pronounced, of *Well done thou good and faithful Servant, enter into the joy of thy Lord.*

Amen.

A Prayer of a Debtor in Prison.

O GOD, the helper of the poor and needy, and all those who are in adversity; look down, I beseech thee, with an Eye of Pity and Compassion, upon thy afflicted Servant, the place I am in is miserable disconsolate and comfortless, but withdraw not the light of thy countenance from me. O Lord, I confess I have abused all those mercies I have enjoyed, I have not employed that precious time thou hast given me to improve, but on the contrary, I have been negligent and guilty of all profuseness; I have been worse than an Infidel, in not making that provision for my Family which I was obliged in Justice to perform, neither have I paid those due Debts which I became bound to do, therefore a• I plunged into this depth of misery.

Divers ways I am apprehensive, I have highly offended thy Divine Majesty, both in thought, word, and deed, for which I earnestly implore thy gracious pardon and forgiveness; I

acknowledge thy Divine Goodness and Mercy, that thou hast not snatched me hence, and sent me into everlasting burnings amongst the damned, but thou hast preserved me unto this moment, that I might live and praise thy great Name. *My* Body, O Lord, is now confined, but I beseech thee enlarge my Spirit, whereby I may offer up the Sacrifice of Prayer and Thanksgiving with all cheerfulness, for all thy innumerable benefits, which I have from time to time received from thee; dispose the hearts of my Creditors to a free compliance, and enable me I beseech thee to make them restitution, that when Ever I shall be released, I may walk more Circumspectly, and redeem that time I have so vainly lost: Bless all those whose Charity have extended to my relief, or have sought to procure my Liberty, and bring us all at last to thy Heavenly Kingdom.

Amen.

A Prayer of a Malefactor in Prison.

O MOST merciful God, thou art Holy in all thy ways, and righteous in all thy Works; vouchsafe thy Grace, O Lord, to a vile wretch and incorrigible sinner; I implore O Lord, that Mercy which formerly I have abused, I sigh and groan now under the Weight of my sins, and they are become a burden too heavy for me to bear; my presumptuous and wicked proceedings stick like so many arrows within me, and when with an awakened Conscience I remember them, I am ready to sink down into the Pit of perdition, and utterly despair of any Mercy or Compassion.

HOW brutish have I been, in hating instruction, and all manner of reproof. I have not obeyed the voice of my Teachers, neither did I incline my Ear to them that admonished me, but like the D•af adder I stopped my Ears and adhered not to wise Council; thy most holy Laws I have broken, thy Sabbath I have profaned by excess of drunkenness and all manner of riot and debauchery, which have been as forerunners of this crime, for which I stand now committed, and the hand of justice hath overtaken me.

But O Lord, I beseech thee, have Mercy upon me even for his sake who redeemed me and all Mankind; accept of his atonement for my sins, and save my Soul for thy Mercies sake; wash away all my sins in his most precious Blood, and blot out all my offenses out of thy remembrance; O show me some taste of thy tender Mercy, whereby the fear of death may be abated, give me some assurance of a hope in thee that when my day of dissolution comes, my unworthy Soul may be received into thy Heavenly Kingdom.

Amen.

A Submission to the sentence of Death.

O ETERNAL God, in all humility of Soul and Body, I cast myself at the Feet of thy Divine Majesty; thou art the Sovereign Judge of the all the World, and hast fully pronounced against me and all sinners, that *dust thou art, and to dust thou shalt return,* in obedience to thy Divine Justice, I wholly resign all the faculties of my Soul and Body to thy sentence pronounced against me, acknowledging it most just and due to me for those infinite Sins I have committed against thee.

O Let it never slip from my Memory, that bloody and shameful Death of thy Son Jesus Christ, who after he had suffered in his Soul unspeakable sorrows, and in his Agony and bloody Sweat offered up himself a Sacrifice for mine, and the sins of the whole World: Never let me never repine at what the hand of Justice hath decreed to my Body, but let me by a sincere repentance, seek thy face to preserve my Soul; the Death I am to suffer is painful and even a shameful death; but thou, O my God canst make my passage Easie.

THOU O my God didst remember the Thief upon the Cross, O remember me I beseech thee in my last Hour, and say unto my Soul, *this day shalt thou be with me in Paradise;* keep my heart and mouth from pronouncing words which may be offensive to Christian Ears, but let me never be ashamed to confess thy holy Name, and to continue thy Soldier and Servant, manfully fighting under thy Banner, unto my lives end. Strengthen me, O Lord, in this great conflict, and show me the light of thy Countenance for evermore.

Amen.

A Preparation for Death.

MOST gracious God, the Fountain of all goodness, I bless and magnify thy holy Name, for all thy mercies extended to me and all Mankind; I bless thee for my being and well-being, from the hour of my Conception, to the day of my Nativity, from my Minority to my riper Years, and age of full strength, and even to this present moment; I praise thy holy Name for all the means of Grace; and for the hope of Glory, for my Creation, Redemption▪ Preservation, and all the blessings of this life.

I MAGNIFIE thee for all thy mercies, in forgiving my infinite Transgressions; for all thy patience and longsuffering towards me, I have, like the Prodigal Son, absented myself from thee, and at my return thou hast received me graciously. Lord, I humbly beseech thee, raise me up from the death of Sin unto the life of Righteousness, that being made a partaker of the death of Christ, and a follower of his holy life, I may be made a partaker of his Spirit, and of his Promises.

O LET me never charge thee, O my God, foolishly, nor offend thee by my impatience, and uneasy Spirit, nor weaken the hands and hearts of those that charitably minister to my Necessities, but let me pass through this vale of tears, and the valley of the shadow of death, with peace and safety, with a meek spirit, and a sense of thy divine mercies; grant this, eternal God, for the merits of thy only Son, my ever blessed Lord and Savior.

Amen.

A Prayer for Pardon of Sin.

O MOST merciful God, who wouldest not the death of a Sinner, but rather that he should turn from his wickedness and live, have mercy upon me, and heal my Soul, for I have sinned against thee, I have committed Iniquity with greediness, and have added unto sin daily and hourly, I have made resolutions and purposes of amendment, but in a moment I have started

aside like a broken Bow, and have returned to my former custom, like the Dog to his vomit, and the Swine to her wallowing in the mire.

BUT thou art a God, gracious and merciful, pardoning Iniquity, Transgression and Sin, and there is forgiveness with thee, that thou mayest be feared; therefore to thee, O God, I come like an ungracious Child, but to a gracious Father; I come in all humility of Soul and Body, and appeal from thy Throne of Justice, unto thy Mercy-seat. Mercy good Lord, I beg at thy fatherly hands, for I acknowledge with grief of heart, and sorrow of spirit, that I have infinitely sinned against Heaven, and against thee, and am no more worthy to be called thy Son.

GIVE unto me, O Lord, a new heart, and a right understanding, that I may perceive the evil of my ways, and repent of all my transgressions: Lord, where Iniquity did abound, there let thy Grace much more abound; hide thy face from my sins, and blot out all mine Iniquities, and receive me graciously; and that for his sake who died for Sin, and knew no Sin; even that Immaculate Lamb, thy dear Son Jesus Christ the Righteous, my only Savior and Redeemer.

Amen.

ADDITIONAL DEVOTIONS FOR Several Occasions, ORDINARY AND EXTRAORDINARY.

Phil. iv. vi.

Be careful for nothing, but in everything, by Prayer and Supplication, with Thanksgiving, let your requests be made known unto God.

LONDON, Printed in the Year 1692

ADDITIONAL DEVOTIONS.

A Prayer for *Christmass*- Day.

O BLESSED Lord, who as upon this day took our Nature upon thee, and wast born of a pure Virgin, keep me from defiling myself with sinful pollutions, or abasing, or enthralling it to Satan; let thy Spirit quicken me, thy Flesh nourish me, thy Wisdom guide me, thy Grace sanctify me: Let thy holy Ghost of whom thou wast conceived, beget thee in me, by the Immortal Seed of thy Word; let my Faith conceive thee, my Profession bring thee forth, my Love embrace thee, and Devotion entertain, and continually keep thee with me, unthy second coming.

Amen.

A Prayer for New Years Day.

O Lord, who this day wast Circumcised and Bleddest for my sins, have pity and compassion, who with weeping Eyes and a bleeding heart come unto thee; beseeching thee, that those drops of blood which fell from thee this day, may satisfy for the sin of my unworthy Birth; and as thou hast begun a new Year, begin in me a new reformation, make me, I beseech thee,

a clean heart, and renew a right Spirit within me; let me now cast off the old Man, and put on the new; and from this day to the end of my life, walk in newness of life, that I may become a fit guest to be admitted into the new Heaven, where dwelleth Righteousness, and to be entertained at thy Table, and drink new Wine with thee, in thy Heavenly Kingdom, for evermore.

A Prayer for Twelfe Day.

O GOD, thou light of all the World, who guidedst the Heathen Sages by a Star, to seek after thee, give me Grace to hearken to the more sure Word of Prophesy in thy holy Scripture, till the day dawn, and the day-star arise in my heart, the Star guided them, till they approached thy presence, so, O Lord, let the light of Faith guide me in all the Paths of this Life, even till I come to behold thee, not in a poor Stable littered with straw and dung, but in a celestial Palace founded, upon *Pearls,* and built with *Saphyrs;* not receiving a present of Gold which fades away, but wearing a never fading Crown of Glory; not having a quantity of *Frankingense* or Myrh in thy hand, but a golden Censor full of Sweet odors, which are the praises of thy Saints and Angels; amongst which I beseech thee offer up the Prayers of me a Sinner, that I may become a Saint thy Heavenly Kingdom.

Amen.

A Prayer for *Ash-wednesday.*

O ETERNAL God, who dist fast forty days in the wilderness, accept of my humiliation these forty days; and grant that I may not only fast from accustomed Meats, but that all my senses may be restrained from their usual affections of this World, let no object delight me till I behold my sins removed like a mist, and the light of thy Countenance shine upon me: Let no sound or voice delight my Ear, till I hear thee by thy Spirit, speak peace to my Conscience, and say unto my Soul, I am thy Salvation: Let no other pleasures take hold of me, till with the lower Herbs of Sorrow and anguish I have Eaten the Christian passover, the flesh of thee, that Immaculate lamb, slain from the beginning of the World: Hear me, O belssed redeemer, and as thou wrotest in dust when thou tookest the woman in a adultery: So I beseech thee write my sins in dustand bury them all in the ashes of oblivion.

Amen.

A Prayer on good *Friday.*

O MOST Merciful and Gracious Lord God, who by thy obedience unto Death, even the Death of the Cross, didst become the Sacrifice of the whole universe, the magnificent example of patience, the Lord of Life, the good shepherd laying down thy Life for thy sheep, and the only Mediator between God and Man; let thy bleeding wounds heal, thy precious blood cleanse, thy shameful death make me to live, and thy holy Spirit make me to work righteousness all my days; that I may by thy aid, and example obey my Heavenly father with all my powers and faculties, reason and affections, with my Soul and Body, time and Estate in prosperity, and in adversity; that I may bear my Cross patiently, do thy work cheerfully, and be ready to benefit mankind, with great Charity and industry, that being a follower of

thy Life, and a partaker of thy death, I may receive a part in the Resurrection of the just in thy inheritance for evermore.

Amen.

A Prayer on *Easter Day.*

O MOST glorious redeemer, thou didst pass from a painful life to an Ignominious death, and from the bitterness of it to the darkness of the Grave, and by thy Divine power didst raise thyself from thence to Life; I give thee thanks for thy infinite love to me and all Mankind; I acknowledge thee to be my Lord, and confess thee to be my God, I adore thy Majesty and rejoice in thy Mercies; I humbly pray thee, to enable me with thy Spirit to believe all thy Doctrines, and obey all thy Commandments, that after a holy and religious life spent in doing honor to thy holy Name, I may be a partaker of thy holy Resurrection, passing from death to life, from the darkness of the Grave, to the light of Heaven, from an imperfect duty to the perfection of holiness in the fruition of the joys of God in thy Heavenly Kingdom.

Amen.

A Prayer upon *Ascension Day.*

O BLESSED Jesus, thou didst ascend to thy holy Father and didst open the Kingdom of Heaven to all believers; thou hast espoused thy Church unto thyself with the Everlasting circles of thy providence, with thy Love and with thy Care with thy Word and with thy Spirit, thy promises and thy holy intercession; thou hadst a feeling of my infirmiteis, and art my Merciful high Priest making intercession for me forever; O be thou pleased to represent all my wants, and supply them, and excuse all my infirmities pity all my Calamities, pardon my Sins and send down thy holy Spirit of Grace into my heart, that though I wander here upon Earth, yet my Conversation may be in Heaven, where let my inheritance be forever.

Amen.

A Prayer on *Whitsunday.*

O GOD, the Father of all Spirits, who didst send thy holy Spirit upon thy Church in the day of pentecost, and hast promised that he shall abide with thy Church forever, let thy holy Spirit lead me into all truth, defend me from all Sins, enrich me with his gif▪s, refresh me with his Comforts, rule in my heart forever, Conduct me with his truth and lead me in the way▪ Everlasting, that living by thy Spirit and walking in him, I may by him be Sealed up to the day of my redemption; O let thy Spirit witness to my Spirit, that I am thy Child, and make me to be so▪ forever, through Jesus Christ my Redeemer, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end.

Amen.

A Prayer upon *Trinity Sunday.*

O HOLY, Blessed and glorious Trinity, the Angels are amazed in the beauties of that glorious presence, how then can I poor sinful wretch praise thee either according to my Duty, or thy Glories; I confess and glory in thy omnipotency, thy omniscience, thy truth, and thy Mercy, O let me also receive thy blessings and gracious influences, that I may adore thee with all my power forever, and serve thee with my best and earliest industry; that being here wholly inebriated with Love, and employed in thy service and the Duty of a holy obedience, I may to all eternity rejoice in the beholding of those Glories which are above all capacities, even those Glories which stream forth from the Throne of the Eternal God, the Father, Son, and Holy Ghost to whom be Glory and Dominion, Honor and adoration, world without end.

Amen.

A Prayer to be used upon any Apostles Day.

O ALMIGHTY God, who has built thy Holy Church upon the Foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone, I bless and magnify thy holy Name, for thy great Graces thou gavest to thy Apostles, Prophets, and Martyrs, in the days of their Flesh, and this day I have thy Servant [*Here name the Apostle*] in remembrance, praising thee for the benefit the Church hath received by his Ministry and Example; and I beseech thee give me thy Grace, that obeying thy Doctrine which he taught, and following his Example as he followed Christ, I may also with safety and holiness pass through this Valley of Tears, that serving thee in my Generation, advancing thy Honor, and obeying thy Laws, I may in the Society and Communion of Saints and Angels, Sing eternal Hallelujahs to the honor of thy Mercy, and of thy Majest•, through Jesus Christ our Lord.

Amen.

A Prayer for the Church.

O LORD God Almighty, I beseech thee keep thy holy Church, in Peace, Unity, and Safety, preserve it against all Storms, Temptations and Enemies, that she offering to thy Glory the never-ceasing Sacrifice of Praise and Yhanksgiving, may advance the honor of her Lord, and be partaker of his Glory, through the merits of Jesus Christ our Lord and Savior.

Amen.

A Prayer for the King and Queen.

ALMIGHTY God, by whom Kings Reign, and Princes decree Justice, I humbly beseech thee to save, and with the choicest of thy Benedictions, bless thy Servants, and our Sovereign Lord and Lady, King *William* and Queen *Mary;* preserve their Royal Persons in Health and Honor, their power in Wealth and Dignity, their Dominions in Peace and Plenty; the Churches under their Protections, in Piety, Knowledge, and a strict and holy Religion. Let not the Wicked approach to hurt them, nor any Weapon that is formed against them prosper, but keep them perpetually in thy fear and favor, and Crown them at last with Glory and Immortality.

Amen.

A Prayer for the Royal Family.

BLESS, O Lord, I beseech thee, *Katherine* the Queen Dowager, her Royal Highness the Princess▪ *Ann* of *Denmark,* with the rest of the Royal Family; keep them in thy fear, and protect them with thy favor, and after this life is ended, Crown them with everlasting happiness in the World to come.

Amen.

A Prayer for the Clergy.

O ALMIGHTY God, protect thy Stars in thy right hand, the mo•• Reverend the Archbishops, the right Reverend the Bishops, with all other Inferior Priests and Deacons; grant that all Congregations committed to their charge, may edify by their Doctrine, and live Godly and Peaceable lives under them, to the saving of their Souls in the day of the Lord Jesus.

Amen.

A Prayer for the High Court of Parliament.

BLESS, O Lord, I beseech thee, the great Council of the Nation, the Lord's and Commons assembled in Parliament, grant that all their Consultations may tend to thy Glory, the good of thy Church, and the Safety, Honor, and Welfare, of our Sovereign Lord and Lady, and their Kingdoms; let Justice run down like a stream, and Righteousness like the mighty Waters, that there may be no leading into Captivity, nor no complaining in our Streets, but that Mercy and Truth may meet together, and Righteousness and Peace may kiss each other; grant this, O Lord, for thy Sons sake, and my alone Redeemer.

Amen.

A Prayer for the Navy and Army.

O ETERNAL God, thou art the Lord of Hosts, and the strength of all Nations is from thee, and no Victory can wait upon the justest Designs, upon the wisest Councils, upon the strongest Armies, if thou teach not their hands to War, and their fingers to Fight. Lend us, O Lord, thy assistance, by Land and Sea, be with our Armies, and the Armies of our Allies and Associates by Land, and be with our Navy at Sea; be not from the one, nor from the other, until thou hast brought them back with Honor, Victory, or a settled Peace: Let not that proud Disturber, and Destroyer of Mankind, any longer Insult over thy People, but turn his Sword into his own Bosom. O Lord, thy Servants are unfeignedly sorrowful for those Sins they have committed against thy Divine Majesty, O do thou pardon us, and receive us graciously, and then we may trust in thy goodness, that thou wilt pour down all thy Blessings upon this, and all other designs and actions of this State, undertaken for thy Glory, the Honor of our most gracious Sovereign Lord and Lady, the Peace and Welfare of the whole Church, and Their Majesty's three Kingdoms; grant this, O Lord, for Jesus Christ his sake, our only Mediator and Advocate.

Amen.

A. Prayer for God's People in General.

MOST gracious God, I humbly beseech thee to bless all thy People, wheresoever dispersed, or howsoever distressed, over the face of the whole Earth, more especially in these Nations of *England, Scotland,* and *Ireland;* give us all humble and obedient hearts to thee our God, Loyal hearts to our Sovereign Lord and Lady, King *William* and Queen *Mary,* and charitable thoughts one towards another; Convert and bring home thine own People the *Jews,* and bring in the fullness of the *Gentiles;* save and have Mercy upon all *Asiaticks* and *Africans,* and all those that never heard of a Crucified Savior; this I humbly beg for thy Sons sake, my alone Savior.

Amen.

A Thanksgiving for our deliverance from the *Spanish* Invasion.

WE laud and magnify thy holy Name for this thy wonderful deliverance from *Roman* Slavery, and *Popish* Usurpation, which would have destroyed the Renowned and Glorious Queen *Elizabeth* and her Kingdom; their Gallies and Ships came to assault us, being full of pride, and nominating themselves Invincible; but thou, O Lord, our strength, didst awake us out of sleep, and like a Giant refreshed with Wine, and smote our Enemies in the hinder parts, and didst put them all to Confusion. Grant, O Lord, that we may never want thankful hearts to praise thee, for this and all other thy Mercies, even to our lives end.

Amen.

A Thanksgiving for our great deliverance from the Powder Treason, and from Popery and Slavery, and Arbitrary Power.

O MOST mighty God, whose Allseeing Eye of Providence didst discover to us that Train which Popish malice had laid to destroy the King, his Nobles and Commons, then assembled in Parliament; they had contrived by their barbarous Invention, to have blown up the Bodies of that great and wise Council, but thou, O God, didst defeat their Bloody Enterprise, whereof we rejoice.

WE likewise praise and extol thy great Name, for this second and never to be forgotten Deliverance; O let after Ages, and the Children that are yet unborn, when they come to understand this thy wonderful Mercy, let it never slip from their memory. Thou, O Lord, didst raise up thy Servant, our Sovereign Lord, King *William,* who like *Moses,* stood in the Gap between us and *Roman* Slavery, which like a Torrent was pouring upon us; O let us never forget thy double Mercy extended towards us this day, thou hast plucked us as a Firebrand out of the burning, and hast restored to us those good and wholesome Laws, and Liberties, which our Ancestors have enjoyed; inspire our hearts that we may extol thy Name, O Lord, for these great Mercies and Deliverances, and let all the people with one voice say,

Amen.

A Thanksgiving for the happy success of Their Majesty's Arms in reducing of *Ireland,* and for His Majesty's safe return to *England.*

O GOD, the great Preserver of the Universe, I offer up unto thee all Praise and Thanksgiving, for putting an end to those troubles and disorders which were in Their Majesty's Kingdom of *Ireland;* thou hast done great things for us, O Lord, whereof I rejoice; thy Servant, and our Dear and Dread Sovereign King *William,* did expose his Person to the danger of the Enemy, but thou didst protect him from their Malice, gavest Success to his Arms and Royal Undertaking, and didst cover his Head in the day of Battle, and at last, thou hast brought him safe home with Joy and Victory. Prosper, O Lord, I beseech thee, both Their Majesty's with long Life and Happiness, and grant that all their Subjects may be furnished with Loyal and Obedient Hearts towards them, and Love and Charity one towards another; give Peace in our time, O Lord, and put an end to all differences amongst us, for thy Sons sake, our only Lord and Savior.

Amen.

A Prayer for Charity.

GRANT, O Lord I beseech thee, that I may abound in Charity, yielding up myself first to thy service, and then according to thy blessed will to the service and relief of my poor Brethren; let me ever remember, that thou, O Lord, madest thyself poor, that I might be made rich; and he that Soweth sparingly, shall also reap sparingly, but he that Soweth liberally, shall also reap liberally; for thou lovest a cheerful giver: Make me to abound, O Lord, with thy Grace that I may be plentiful in every good word and work; and never let me hide my Face from the poor and needy: Thou, O Lord givest seed to the Sower, and Bread to the Eater, increase my wealth and augment the revenue of my Righteousness, whereby I may be enriched in all frankness of liberality.

Amen.

A Prayer to renounce the World and affect Spiritual things.

O GOD the Father, who raised from the dead, our Lord Jesus Christ, who offered up himself a Sacrifice for the sins of the whole World; to the end he might withdraw our affections from Temporal, and fix them upon that which is Eternal; give us hearts to obey thy truth, and infuse into us thy Spirit, which may produce thy virtues in us: And because we are thy Children, send the Spirit of thy Son into our hearts whereby we may cry *Abba* Father, that' being thy Children, we may be heirs through Christ, and walk according to the Spirit, not fulfilling the Lusts of the flesh, knowing that what a Man Soweth, that shall he reap, for he that Soweth to his flesh, shall of the flesh reap Corruption, but he that Soweth to the Spirit, shall of the Spirit reap life Everlasting.

LET us glory in nothing; save in the cross of our Lord Jesus Christ, by whom the world may be drucified unto us, and we unto the World; that in him we may become new Creatures, not growing weary of well-doing, knowing that we shall reap in due season, if we faint not: Wherefore while we have time, let us do good to all Men, but especially unto the Household

of Faith, and all they that shall walk according to this rule, peace be upon them, and upon the *Israel* of God.

A Conclusive Prayer.

O ALMIGHTY God, who hast promised to hear the Petitions of them that ask in thy Sons Name, I beseech thee mercifully to incline thing Ears unto me, who have now made my Prayers and Supplication unto thee, and grant that those things which I have faithfully asked according to thy Will, may be effectually obtained, to the relief of my Necessity, and to the setting forth of thy Glory, through Jesus Christ our Lord.

Amen.

The Blessing.

THE Peace of God, which passeth all understanding, keep my heart and mind in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty the Father, the Son, and the Holy Ghost, with the Virtue of Christ's blessed Cross, Passion, Resurrection and Ascension, be with me now, at the hour of Death, and in the Day of Judgment.

Amen.

GRACES.

A Grace before Meat.

O GOD, who art the giver of every good and perfect Gift, sanctify we beseech thee, these thy Creatures now prepared for us, ma•e them wholesome for our Bodies, and ou• Souls and Bodies serviceable unto thee for them, through Jesus Christ our Lord.

Amen.

Or this.

MOST merciful Father, which openest thy hand, and fillest all things with Plenteousness, we pray thee sanctify these thy good Creatures unto us, that we may eat to preserve life, and living serve thee our God, through thine only Son, our Savior Jesus Christ.

Amen.

Or this.

O LORD our God, by whose Providence it is that we live, move, and have our Being, send thy Blessing upon us and our Provision, and grant that whether we Eat, or Drink, or whatsoever we do else, we may do all to the Glory of thy Name, through Jesus Christ our Lord.

Amen.

After Meat.

THE Lord's most holy Name be now and ever blessed and praised for all his Mercies, and for his blessings at this time bestowed upon us. Lord, as thou hast fed our Bodies with corporal Food, so feed our Souls likewise with spiritual Food unto life Eternal. Save thine Universal Church, these Realms, the King, the Queen, and all the Royal Family, and grant us thy Grace, Mercy, and Peace, through Jesus Christ our Lord.

Amen.

Or this.

THE God of all Grace and Goodness, who at this time hath fed and plenteously refreshed us, his most holy Name be blessed and praised, from this time forth, and for evermore. God save his Universal Church, *&c.*

Or this.

WE laud and praise thy Name, O Lord, for all thy blessings and favors, and for feeding us so plentifully at this time, desiring thee of thy Grace, that our thankfulness may not be in Word and in Tongue, but expressed by our careful study to glorify thee our God, in all our Words and Works, through Jesus Christ our Lord. Save thy Universal Church, *&c.*

THE END.

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Isaac Ambrose, 1604-1664

P-IA-1. Looking unto Jesus a view of the everlasting gospel, or, the souls eying of Jesus as carrying on the great work of man's salvation from first to last - Ambrose, Isaac, 1604-1664.

LOOKING UNTO JESUS.

A VIEW OF THE Everlasting Gospel: OR, THE SOULS EYING OF JESUS.

As carrying on the great Work of Mans Salvation from First to Last.

By *ISAAC AMBROSE,* Minister of the GOSPEL.

Isaiah 45.22. Look unto me, and be ye Saved all the Ends of the Earth.

LONDON, Printed for *Richard Chiswel, Benj. Tooke,* and *Thomas Sawbridge,* 1680.

To the Right Honorable WILLIAM Earl of *BEDFORD,* Lord RUSSEL, Baron of *THORNEHAUGH.*

Right Honorable,

ONce I made bold to prefix an Epistle to Your Honor, before my Book entitled *Ultima,* since which time, You have continued with increase Your wonted favors; As the Sun that rejoiceth to run his race, and is unwearied after his many revolutions; so Year after Year, have You indefatigably expressed Your great Bounty, whereby both myself and family have been exceedingly refreshed. As I cannot but in way of thankfulness acknowledge thus much; So I shall be a sincere Remembrancer both of your Honor, and Your nearest Relations at the Throne of Grace.

My Lord, I have now composed this Work, containing a necessary practice and high privilege of every Christian; it is by way of supplement to the other duties set down in my Book called *Media,* but because of my large handling it, I reserved it for a tract by itself. Indeed of all other duties, I prefer it as the chief, and I exceedingly wonder that before this time, it hath not been undertaken by some abler hand. Christians ordinarily go to Prayer, Sacraments, Hearing, Reading, and Meditation of the Word; and sometimes (though more seldom) they set on the exercise of other Duties, as self-trial, self-denial, the improving of experiences, the clearing of evidences, extemporary and deliberate meditation, *&c.* but in the mean time how is the main, the prime employment, even the duty of duties, *of Looking unto Jesus,* wholly neglected? If many, or most have been ignorant of it hitherto, I think it is high time, to discover it to the sleepy world; and it may be when day is clear, they will walk in the light, and bless God for finding out a way, wherein they may more immediately have commerce with Jesus Christ. I could have wished that others more able had appeared in this service, in a particular handling of this excellent subject, I find it in print wisht for by a godly Brother, where he complains that *Christ's love had been so little studied. Men have been very swift in*

searching after other truths, but slow in searching after this, An ample exact discovery of this love of Christ, I say of this love (in carrying on our souls salvation from first to last) may well be set down amongst the desiderata, *the desirables of Divines, it having been so little handled (unless in some parts or pieces) by any: Surely it is very sad to think, that the knowledge of this love of Christ (in a continued* series) *being of such necessary and high concernment hath been so little inquired into. O what a gallant Gospel-design were it for someone who is acquainted with the Spirit in a large measure, to go over the whole History of the Gospel* (of the everlasting Gospel of Jesus) *and to observe the glorious shinings of the love of Christ to Believers in all!* it would be precious if some would take it in hand, and *perfect it to the purpose, but it is sad to think it hath been neglected so long.* As the Lord hath enabled, I have adventured; and if for my rashness in not waiting any longer, to see if any Star of a greater magnitude would have appeared, I must be censured, I fly to your Honor for Patronage. Nor only for Patronage, but I humbly heg of You, and Yours, to peruse and practice this slender Work; who can tell but some of the golden Oile of Grace may come out of Jesus Christ the true Olive-tree, even through these Pipes? and if so, your own experiences will be satisfactory answers to all other censures. Sure I am in this exercise (however the directions may be weak) you will find the advantage of lying at the well-head, and so you may drink more sweetly than others that make use only of the streams. That you (my noble Lord) and your virtuous Lady, with your hopeful Issue, may receive spiritual good by this Treatise, and all other helps which God's good providence, may put into your hands. Is the hearty prayer, My Lord,

Of your Honors thankful, faithful, though very unworthy, servant, ISAAC AMBROSE.

TO THE READER.

AMongst all the duties I formerly mentioned, I omitted one that now I look upon as chief and choice of all the rest: This is the duty I call *Looking unto Jesus,* and if I must discover the occasion of my falling on it, I shall do it truly and plainly, and in the simplicity of the Gospel, as thus. In the Spring 1653. I was visited with a sore sickness, and as the Lord began to restore my health, it came into my thoughts what my Jesus had done for my soul, and what he was doing, and what he would do for it, till he saved it to the uttermost. In my conceptions of these things I could find no beginning of his actings, but in that eternity before the world was made; nor could I find any end of his actings, but in that eternity after the world should be unmade; only betwixt these two extremities I apprehended various transactions of Jesus Christ, both past, and present, and to come. In the multitude of these thoughts Within me, my soul exceedingly delighted itself, and that delight stirring up in me other affections (for one affection cannot be alone) I began to consider of those texts in Scripture, which seemed at first to impose the working of my affections on so blessed an Object, as a Gospel-duty: then I resolved, if the Lord Jesus would but restore my health, and prolong my life, I would endeavor to discover more of this Gospel-duty, than ever yet I knew: and that my pains therein might not hinder my other necessary labors, my purpose was to fall on this subject in my ordinary preaching, wherein I might have occasion both to search into Scriptures, several Authors, and my own heart. In process of time I began this work, begging of God that he would help me to finish, as he inclined me to begin, and that all

might tend to his glory, and the Churches good. In the progress of my labors I found a world of spiritual comfort, both in respect of the object that I handled, *Jesus Christ,* and in respect of the act, wherein consisted my duty to him, in *Looking unto Jesus.* 1. For the Object, it was the very subject whereon more especially I was bound to preach; *Christ in you the hope of glory* (said *Paul* to his *Colosians)* and he immediately adds, *whom we preach,* Col. 1.27, 28. and *unto me, who am less than the least of all the Saints, is this grace given;* what grace? *that I should preach among the Gentiles the unsearchable riches of Christ,* Eph. 3.8. Ministers ought in duty more abundantly to preach Jesus Christ. Doctor *Sibbs* is clear, that the *special office of the ministry of Christ is to lay open Christ, to hold up the tapistry, & to unfold the hidden mysteries of Christ:* and therefore he exhorts that *we should labor to be always speaking somewhat about Christ, or tending that way: when we speak of the law, let it drive us to Christ: when of moral duties, let them teach us to walk worthy of Christ: Christ, or some what tending to Christ, should be our theme, and mark to aim at.* Sibbs Cantic. p. 428. And I may feelingly say, it is the sweetest subject that ever was Preached on; is it not *as an ointment poured forth,* whose smell is so fragrant, and whose savor is so sweet, that *therefore all the Virgins love him?* is it not comprehensive of all glory, beauty, excellency, whether of things in Heaven, or of things on Earth? is it not a mystery sweet and deep? surely Volumes are written of Jesus Christ, there is line upon line, Sermon upon Sermon, Book upon Book, and Tome upon Tome, and yet such is the mystery (as one speaks plainly) that we are all but as yet at the first side of the single Catechism of Jesus Christ: yea, *Solomon* was but at *What is his Name?* and I fear many of us know neither Name nor thing. It is a worthy study to make further and further discoveries of this blessed Mystery, and it were to be wished, that all the Ministers of Christ would spend themselves in the spelling, and reading, and understanding of it. Look as some great point doth require the abilities of many Scholars (and all little enough when joined together) to make a good discovery thereof; such is this high point, this holy, sacred, glorious Mystery, worthy of the pains of all the Learned; and if they would all bring their notes together, and add all their studies together (which I have in some measure endeavored in the following Treatise) they should find still but a little of this Mystery known, in comparison of what remains and is unknown; only this they should know, *Quod difficily intellectu, dilectabile inquisitu* (as *Bernad* said) *That which is hard to understand, is delightful to be dived into;* and so I found it. 2. For the act of *looking unto Jesus,* as it is comprehensive of *knowing, desiring, hoping, believing, loving,* so also of *joying;* how then should I but be filled with joy unspeakable and glorious, whilst I was studying, writing, and especially acting my Soul in the exercise of this *Looking?* If there be any Duty on Earth resembling the Duty of the Saints in Heaven, I dare say, this is it. Mr. *Rutherford* in his Epistle to Christ dying, writeth thus, *An act of living in Christ, and on Christ, in the acts of seeing, enjoying, embracing, loving, resting on him, is that noonday Divinity, and Theology of Beatifical Vision: there is a general assembly of immediately illuminated Divines round about the Throne, who study, lecture, preach, praise Christ night and day: Oh what rays, what irradiations and dartings of intellectual fruition, beholding, enjoying, living in him, and fervor of loving, come from that face, that God-visage of the Lord* God *Almighty, and of the Lamb that is in the midst of them? And, Oh what reflections, and reachings forth of intellectual Vision, embracing, loving, wondering, are returning back to him again in a circle of Glory?* Now if this be the Saints Duty, who are perfect in glory; do not we imitate them, and feel something of Heaven in our imitation, in our *looking also*

unto Jesus? I write what in some measure I have felt; and of which I hope to feel yet more; and therefore whoever thou art that readest, I beseech thee, come, warm thy heart at this blessed fire! O come, and smell the precious ointments of Jesus Christ! O come, *and sit down under his shadow with great delight!* Oh that all men (especially into whose hands this Book shall come) would presently fall upon the practice of this Gospel-art of *looking unto Jesus!* if herein they find nothing of Heaven, my skill will fail me; only let them pray, that as they *look to him,* so virtue may go out of him, and fill their souls.

Reader, One thing more I have to say to thee; if thou wouldest know how to carry on this Duty constantly, as thou dost thy morning, and thy evening prayer; it were not amiss if every day, either morning, or evening, thou wouldst take some part of it at one time, and some part of it at another time, at least for some space of time together. I know some, that in a constant daily course carry on in secret those two necessary duties of *meditation and prayer;* what the subject matter of their meditation is, I am not very certain; only our experience can tell us, that be it heaven, or be it hell; be it sin, or be it grace, or be it what it will; if we be in exercise of the self-same subject either constantly, or frequently, we are apt to grow remiss, or cold, or formal; and the reason is, one thing tires quickly, unless that one be all: now that is Christ, for *He is All,* Col. 3.11. if then but once a day thou wouldst make this *Jesus Christ* thy subject to *know, consider, desire, hope, believe, joy in, call upon, and conform unto,* in his several respects of plotting, promising, performing thy redemption in his Birth, Life, Death, Resurrection, Ascension, Session, Intercession, and coming again; and that one of these particulars might be thy one days exercise, and so every day thou wouldest proceed from first to last, in thus *looking unto Jesus,* I suppose thou wouldst never tire thyself; and why so? O there is variety in this matter to be looked unto, and there is variety in the manner of looking on it. *Ex. gr.* one day thou mightest act thy *knowing of Jesus* in carrying on the great work of thy salvation in his Eternity; the next day thou mightest *consider Jesus* in that respect; and the next day thou mightest *desire after Jesus* in that respect; and the next day thou *mightest hope in Jesus* in that respect; and so on, till thou comest to the last day of the work; which (besides the object handled at large in every period, in these very actings upon the object) would in all amount to the number of eighty one days. Now would not this variety delight? It is the observation of Mr. *Lockyer,* on *Col.* 1.16. that *an holy soul cannot tire itself in the contemplation of Jesus:* how much less can it tire itself in *Looking unto Jesus,* which is far more Comprehensive than contemplating of Jesus? come, try this Duty, and be constant in it at least for eighty one days in one year, & so for eighty one days in every year during thy life; and then for thy meditations on any other subject I shall not take thee quite off, but leave the remainder of the year, which is above three parts more, to thy own choice. If thou art so resolved, I shall say no more, but the Lord be with thee, and if sooner or later thou findest any benefit by this work, give God the glory, and remember him, in thy prayers, who hath took this pains for Christ's honor, and thy souls good. So rests

Thy Servant in Christ Jesus, *I. A.*

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LOOKING UNTO JESUS: The first Book.

HEBR. 12.2.

Looking unto Jesus, the beginner, and finisher of our Faith.

***CHAP. I.* The Proem, Division, and opening of the Words.**

THE most excellent subject to discourse, or write of, is *Jesus Christ. Augustine* having read *Cicero's* works, commended them for their eloquence, but he passed this sentence upon them, *They are not sweet, because the name of Jesus is not in them.* And *Bernard's* saying is near the same; *if thou writest, it doth not relish with me, unless I read Jesus there; if thou disputest, or conferrest, it doth not relish well with me, unless* Jesus *sound there.* Indeed all we say is but unsavory, if it be not seasoned with this salt. *I determined not to know anything among you* (saith *Paul) save* Jesus Christ, *and him Crucified:* he resolved with himself before he Preached among the *Corinthians,* that this should be the only point of knowledge that he would profess himself to have skill in, and that in the course of his Ministry he would labor to bring them to: this he made *the breadth, & length, & depth, & height of his knowledge; yea doubtless* (saith he)

and I count all things but loss, for the excellency of the knowledge of Christ Jesus *my Lord:* In this knowledge of Christ there is *an excellency* above all other knowledge in the World; there is nothing more pleasing & comfortable, more animating & enlivening, more ravishing & soul-contenting; only Christ is the sum & center of all divine revealed truths; we can preach nothing else as the object of our faith, as the necessary element of our souls salvation, which doth not some way or other either meet in Christ, or refer to Christ; only Christ is the whole of man's happiness; the Sun to enlighten him, the Physician to heal him, the Wall of Fire to defend him, the Friend to comfort him, the Pearl to enrich him, the Ark to support him, the Rock to sustain him under the heaviest pressures; *As an hiding place from the Wind, and a covert from the Tempest,as Rivers of Waters in a dry place, and as the shadow of a great Rock in a weary Land.* Only Christ is that Ladder betwixt Earth and Heaven, the Mediator betwixt God and Man, a Mystery which *the Angels of Heaven desire to pry, and peep, and look into.* Here's a blessed subject indeed, who would not be glad to pry into it, to be acquainted with it? *This is life eternal to know* God, *and* Jesus Christ *whom he hath sent:* Come then, let us *look on* this *Sun of righteousness;* we cannot receive harm, but good by such *a look;* indeed by *looking* long on the natural Sun we may have our eyes dazzled, and our faces blackned; but by *looking unto Jesus Christ,* we shall have our eyes clearer, and our faces fairer; if *the light of the eye rejoice the heart,* how much more when we have such a blessed object *to look upon?* As Christ is more excellent than all the world, so this sight transcends all other sights; it is the Epitome of a Christians happiness, the quintessence of evangelical Duties, *Looking unto* Jesus.

In the Text we have the act and Object; the act in the Original is very emphatical, 〈 in non-Latin alphabet 〉 ; the English doth not fully express it; it signifies an averting, or drawing off the eye from one object to another; there are two expressions, 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉 ; the one signifies a turning of the eye from all other objects; the other a fast fixing of the eye upon such an object, and only upon such. So it is both *a looking off,* and *a looking on.* On what? That is the object, *a looking unto* Jesus; a Title that denotes his mercy and bounty, as *Christ* denotes his office and function. I shall not be so curious as to enquire why *Jesus,* and not *Christ* is nominated; I suppose the person is aimed at which implies them both; only this may be observed, that *Jesus* is the purest Gospel Name of all other names; *Jesus* was not the dialect of the Old Testament; the first place that ever we read of this title as given to Christ, it is in *Matth.* 1.21.*Thou shalt call his name* Jesus, *for he shall save his people from their sins.* Some observe that this Name Jesus was given him twice; once till death, *Matth.* 1.21. and afterwards forever, *Phil.* 2.10. the first was a note of his entering into Covenant with God to fulfill the Law for us, & to die for our sins, the second was a note of so meritorious a person, who for his humility was more exalted than any person ever hath been, or shall be. First, Jesus was the humble name of his deserving grace: now Jesus is the exalted name of his transcendent glory: at first the *Jews* did Crucify Jesus, and his name; & the Apostle did then distrust whether Jesus *was the true* Jesus; but now God hath raised him from the dead, & hath *highly exalted him, & given him a name above every name, that at the Name of* Jesus *every knee should bow, of things in heaven, and things in earth, and things under the earth.* My meaning is not to insist on this Name in contradistinction to any other names of Christ; he is often called *Christ,* and *Lord,* and *Mediator,* and *Son of God,* and *Emmanuel;* Why Jesus is all

these; Jesus is Christ, as he is the anointed of God; and Jesus is *Lord,* as he hath dominion over all the world; and Jesus is *Mediator,* as he is the reconciler of God & man; and Jesus is *the Son of God,* as he was eternally begotten before all worlds; and Jesus is *Emmanuel,* as he was incarnate, and so God with us. Only because Jesus signify *Savior,* and this name was given him upon that very account, *For he shall save his people from their sins;* I shall make this my design to look at Jesus more especially, as carrying on the great work of our salvation from first to the last. This indeed is the glad-tidings, the Gospel, the Gospel-privilege, and our Gospel-Duty, *Looking unto Jesus.*

CHAP. II.

***SECT. I.* The Duty of *looking off all other things,* confirmed, and cleared.**

[Doctrine. 1] BUT first we must *look off* all other things; the note is this: *We must take off our mind from everything, wch might divert us in our Christian Race from looking unto* Jesus. 〈 in non-Latin alphabet 〉 , the first word, or first piece of a word in my Text speaks to us thus, *hands off, or eyes off from anything that stands in the way of Jesus Christ.* I remember 'twas writ over *Plato*'s door, 〈 in non-Latin alphabet 〉 , *there's none may come hither that is not a Geometer;* but on the door of my Text is written clean contrary, 〈 in non-Latin alphabet 〉 , *No earthly minded man must enter here:* not anything in the world, be it never so excellent, if it stand in the way of Jesus Christ, is to be named the same day; we must not give a *look* or squint at anything that may hinder this fair and lovely sight of Jesus.

Thus was the Lord's charge to *Lot, look not behind thee;* he was so far to renounce and detest the lewdness of *Sodom;* as that he must not vouchsafe a look towards it?

At that day shall a man look towards his maker, and his eyes shall have respect to the holy one of Israel; and he shall not look to the Altars, the work of his hands. This was the fruit of God's chastisement on the Elect *Israel,* that he should not give a look to the Altars, lest they diverted, or drew his eyes from off his Maker.

We look not at the things which are seen, but at the things which are not seen, saith *Paul.* A Christians aim is beyond visible things, O when a soul comes to know what an eternal God is, and what an eternal Jesus is, and what an eternal Crown is; when it knows that great design of Christ to save poor souls, and to communicate himself eternally to such poor creatures, this takes off the edge of its desires as to visible temporal things, what are they in comparison?

But what things are they we must look off in this respect? I answer,—1. Good things. 2. Evil things. [Question. 1]

1. Good things. The Apostle tells us of *a cloud of witnesses* in the former verse, which no question in their season we are to *Look unto.* But when this second object comes in sight, he scatters the cloud quite, and sets up *Jesus* himself; now the Apostle willeth us 〈 in non-Latin alphabet 〉 , to turn our eyes from them, and to turn them hither to Jesus Christ *q. d.* If you will indeed see a sight once for all, look to him: the Saints, though they be guides to us, yet

are they but followers to him; he is the arch guide, the leader of them, & of us all, *look on him.* There is a time when *James* may say,*take my brethren the Prophets who have spoken in the Name of the Lord for an example;* but when Jesus comes forth, that said, *I have given you an example,* an example above all examples, then *be silent O all flesh before the Lord.* Let all Saints and *Seraphims* then *cover their faces with their wings,* that we may *look on Jesus,* and let all other sights go.

2. Evil things, 1. In general, 2. In special.

1. In general, we must look off all things that are on this side Jesus Christ, and so, so much the rather, if they be evil things; in a word, we must look off all self; whether it be sinful self, or natural self, or religious self; in this case we must draw our eyes off all these things.

2. In special, we must look off *all that is in the world;* and that the Apostle compriseth under three heads, *the lusts of the eyes, the lusts of the flesh, & the pride of life;* (1.) Pleasures, Profits, and Honors.

1. we must look off this world in respect of its sinful pleasures; *Jude* tells us, *such as are sensual have not the spirit:* we cannot fixedly look on pleasures, and *look on Jesus* at once. *Job* tells us, that *they that take up the Timbril, and Harp, and rejoice at the sound of the Organ, that spend their days in mirth,* are the same that *say unto God, depart from us, for we desire not the knowledge of thy ways; what is the Almighty that we should serve him? and what profit should we have if we pray unto him?* We have a lively example of this in *Augustine's* conversion; he would indeed have had Christ, and his pleasures too; but when he saw it would not be, Oh what conflicts were within him. In his Orchard (as he stories it in his book of confessions) all his pleasures past represented themselves before his eyes, saying, *What wilt thou depart from us forever?and shall we be no more with thee forever? O Lord* (saith *Augustine,* writing this confession) *turn away my mind from thinking that which they objected to my soul! What filth? What shameful pleasures did they lay before my eyes?* At length after this combat, a showr of tears came from him, and casting himself on the ground under a Fig-tree, he cries it out, *O Lord, how long, how long shall I say, tomorrow, tomorrow? Why not today Lord, why not today? why should there not be an end of my filthy life even at this hour?* Immediately after this he heard a voice, as if it had been a boy or a girl singing by, *take up, and read; take up, and read;* and thereupon opening his Bible that lay by him at hand, he read in silence the first Chapter that offered itself, wherein was written, *Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering or wantonness, not in strife and envying; but put ye on the Lord Jesus, and make not provision for the flesh to fulfil the lusts thereof. Further then this sentence I would not read* (saith *Augustine) neither indeed was it needful; for presently, as if light had been poured into my heart, all the darkness of my doubtfulness fled away.* His eye was now taken off his pleasures, and forever after it was set on *Jesus.*

2. We must *look off* this world in respect of its sinful profits: a look on this keeps off our *looking unto Jesus. Whosoever loveth the world, the love of the Father is not in him;* just so much as the world prevails in us, so much is God's love abated both in us, and towards us; *ye adulterers, and adulteresses* (saith *James) know ye not that the friendship of the world is enmity with*

God? Covetousness in Christians is spiritual adultery; when we have enough in God and Christ, and yet we desire to make up our happiness in the creature, this is plain whoring. Now there are degrees in this spiritual whoredom: as, —

1. The minding of this world; ye know there may be adultery in affection, when the body is not defiled; unclean glances are a degree of lust: so the children of God may have some worldly glances, straggling thoughts, when the temptation is strong, the world may be greatned in their esteem and imagination.

2. The setting of the heart upon the world; this is an higher degree of this spiritual adultery: our hearts are due and proper to Christ: now to set them on the world, which should be chaste and loyal to Jesus Christ, what adultery is this? *Ye cannot serve God and Mammon:* that woman that is not contented with one husband, must needs be an harlot.

3. The preferring of the world before Christ himself. This is the height of covetousness, and the height of this adultery; what, *to make the members of Christ the members of an harlot?* Why worldlings! those admiring thoughts are Christ's, those pains are Christ's, that love is Christ's, that time, that care, that earnestness is Christ's, they are all Christ's; and will you give that which is Christ's unto the world? and prefer the world before Christ with his own? What, live as professed prostitutes, that prefer everyone before their husbands? how will this expose you to the scorn of men and Angels? at the last day thy will come pointing, and say, *This is the man that made not God his strength, but trusted in the abundance of his riches;this is the Gadaren that loved his swine more than Christ Jesus. Love not the world,* said *John.* Christ is never precious in man's apprehension, so long as the world seems glorious to him. *As we begin to relish sweetness in Christ, so the world begins to be bitter to us:* the more sweetness we taste in the one, the more bitterness we taste in the other.

3. We must *look off* the world in respect of its sinful honors: what is this honor but a certain inordinate desire to be well thought of, or well spoken of, to be praised, or glorified of men? as if a man should run up and down streets after a feather flying in the air, and tossed hither and thither with the gusts and blasts of infinite men's mouths; it is a question whether ever he get it; but if he do, it is but a feather; such is this pride of life, honor, vain-glory, it is hard to obtain it, but if obtained, it is but the breath of a few men's mouths, that alter upon every light occasion; but that which is worst of all, it hinders our sight of Jesus Christ, *not many wise men after the flesh, not many mighty, not many noble are called;* worldly honor keeps many back from Christ; and therefore *Moses when he was come to years, refused to be called the son of Pharaohs daughter, —esteeming the reproaches of Christ greater riches than all the Treasures of* Egypt. If the blind Man in the way to *Jerico* had depended on the breath, or liking, or approbation of the multitude, he had never received the benefit of his sight; for *they* (saith the text) *which went before, rebuked him that he should hold his peace;* they dissuaded him from running & crying so vehemently after Christ; experience tells us, how these things pull and draw us off from Jesus Christ, *the lusts of the eyes, the lusts of the flesh, and pride of life.*

[Question. 2] But why must we *look off* everything that diverts our *looking unto Jesus?*

1. Because we cannot look fixedly on Christ, and such things together, and at once; the eye cannot look upwards & downwards, at once in a direct line; we cannot seriously mind heaven & earth in one thought; *no man can serve two masters,* saith Christ, especially such as jar, and who have contrary employments, as Christ and Mammon have.

2. Because whiles we look on these things, we cannot see the beauty that is in Christ: suppose a squint look on Christ, whilst we have a direct look on other things; alas, Christ will be of no esteem that while; this was the voice of sinners concerning Christ, *he hath no form,nor comeliness; and when we see him, there is no beauty that we should desire him.* Indeed beauty is the attractive of the soul, the soul must see a beauty in that which it lets out itself to in desiring: but our wishing looks on other things, makes Christ but mean and contemptible in our eyes.

3. Because all other things, in comparison of Christ, are not worthy a look; they are but as vile things, as under-things, as poor, & low, and mean, and base things, in comparison of Christ: *I count all things but loss* (saith *Paul) for the excellency of the knowledge of Christ Jesus my Lord.—I count them but dung that I may win Christ.* 〈 in non-Latin alphabet 〉 , some translate it *chaff,* others *dogs-meat,* others *excrements, dung;* all agree, it is such a thing as men usually cast away from them with some indignation.

4. Because it is according to the very law of marriage; *therefore shall a man forsake father,and mother, and cleave to his wife;* the Lord Christ marries himself to the souls of his Saints.*I will betroth thee unto me forever; I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies:* and for this cause the soul must forsake all, and cleave unto Christ; as married wives use to do, we must leave all for our husband the Lord Jesus; *Hearken, O daughter, and consider, and incline thine ear, forget also thy own people,and thy fathers House.*

5. Because Christ is a jealous Christ; now jealousy is a passion in the soul, that will not endure any sharing in the object beloved; the woman that hath a jealous husband, must leave all her old companions: if she cast any amorous looks or glances after them, the husband will be jealous, and *Jealousy is cruel as the Grave.* Christians, our *God is a jealous God,* our *Christ* is a jealous *Christ;* He cannot endure, that we should *look* on any other things, so as to lust after them.

6. Because all other things can never satisfy the eye;*all things are full of labor* (saith *Solomon) man cannot utter it, the eye is not satisfied with seeing;* it is but wearied with looking on divers objects, & yet still desires new ones: but once admit it to behold that glorious sight of Christ, and then it rests fully satisfied. Hence it is that the Daughters of *Zion* are called to come forth; *Go forth, O ye daughters of Zion,and behold King Solomon with the Crown wherewith his Mother hath crowned him in the day of his espousals, and in the day of the gladness of his heart.* Go forth O ye daughters of *Zion,* lay aside all private and earthly affections, and look upon this glory of Christ. As the daughters of *Jerusalem* sitting or remaining in their chambers, closets, houses, could not behold the glory of King *Solomon* passing by, & therefore they were willed to come forth of their doors: even so, if we will behold the great King, Jesus Christ, in his most excellent glory (a sight able to satisfy the Eye, & to ravish the Heart) we must come out

of our Doors, we must come out of ourselves, otherwise we cannot see his Glory; we are in ourselves shut up in a dark dungeon, and therefore we are called upon to come forth into the clear light of faith, and with the Eyes of Faith to behold in daily meditation, the Glory of Christ Jesus.

***SECT. II. An Exhortation to* look off all other things.**

ONe word of Exhortation. Christians! I beseech you *look off* all other things, especially all evil things. I know I am pleading with you for an hard thing; I had need of the Rhetoric of an Angel, to persuade you to turn your Eyes from off these things; nay, if I had, all were too little, *it is God only must persuade Japheth to dwell in the tents of Shem;* and yet let me offer a few considerations, venture at a persuading of you, and leave the issue with God.

1. Consider, that all other evil things are in God's account as very nothing; *verily, every man at his best estate is altogether vanity;* not only man, but *every man;* nor every man in his worst condition, but every man *at his best estate;* nor every man: man at his best estate is little worth, but every man at his best estate *is vanity, emptiness, nothing;* it may be so in part, nay, but in every part, he is wholly, totally, *altogether vanity;* would any man think, that a great, rich, honorable Man, whom we look upon with such high admiring thoughts, should be laid thus low in God's esteem? O wonder, wonder! and yet 'tis no such wonder, but one day you shall find the experience of this truth yourselves. *Rich men have slept their sleeps, and none of the men of might have found their hands.* or as others render it, *they have found nothing in their hands;* that is, rich men have passed over this life as men do pass over a sleep, imagining themselves to have golden mountains and rocks of diamond; but when they awake at the day of death, they find themselves to have nothing. Why Christian, *wilt thou set thine eyes upon that which is not?* 1. Observe that *riches are not;* they are nothing, those things that make men great in the eyes of the world, are nothing in the eyes of God. 2. Observe that God would not have us so much as *set our eyos upon them,* they are not objects worth the looking on. 3. Observe with what indignation he speaks against those that will set their eyes upon these vanities, *Wilt thou set thine eyes upon a thing which is not? q. d.* what a vain, unreasonable, sottish, senseless thing is this?

2. Consider that all such things (if they are anything) they are but trifles, deceits, thorns, miseries, uncertain things: this is an ordinary theme; it is every man's object, & every man's subject, & a very easy thing it is, to declaim up the vanity, misery, uncertainty of the creatures; Ay but do you make it the matter of your meditation, & be you serious in it, think of it deeply, and desire God to be in your thoughts! Oh what work will it then make in your breasts? O how would it wean your loves and desires off all these things! Christians! consider all these adjuncts of all sublunary things; when the creatures tempt you, be not enticed by the beauty of them, so as to forget their vanity; say, Here is a flower, fair, but fading; here is a glass that's bright, but very brittle.

3. Consider the difference of these objects, Christ, and all other things; as thus, all other things are vanities, but Christ is a real, solid substantial, excellent, glorious thing; all other things are temporary, fading things, but Christ is an enduring substance, *the same*

yesterday,and today, and forever, which is, and which was, and which is to come: all other things are thorns, vexation of spirit, but Christ is full of joy and comfort, a most ravishing object, all composed of loves, or *altogether lovely.* O who would make it his business to fill his coffers with pibbles, when he may have pearls, or gold, or silver, or precious things? what, must you look off your sins? why see before you the graces of the Spirit of Christ? must you look off your idel sinful company? see before you *the fellowship of the Father,and the Son, the Lord Jesus Christ;* must you look off your pomp and glory? see before you the privilege of adoption, you shall be *called the sons and daughters of God,heirs and co-heirs* with *Christ;* must you look off your worldly riches? see before you the riches of the graces of Christ: must you look off sinful pleasures? see before you fullness of joy,*at Christ's right hand are pleasures evermore:* must you look off your own righteousness? see before you the righteousness of Christ Jesus. O what a vast difference is there betwixt these objects, Christ, and all other things?

4. Consider that Christ looked off heaven and heavenly things for you, how much more should you look off the earth and earthly things, the world and worldly things for him? Christ left the glory, the company, the pleasures of Paradise for you, and *he made himself of no reputation,* he nothing'd himself (as it were) for you; *you know the grace of our Lord Jesus Christ,who though he was rich, yet for your sakes he became poor, that you through his poverty might be made rich.* O let that melting love win you to him, and wean you off all other things!

5. Consider that the rational soul of man is oft too high a birth to spend its strength upon other things? the soul of man is of the same nature with Angels; it is a kind of divine spark; now if a man have a golden mill, he would not use it to grind dirt, straws, and rotten sticks in; the soul, the mind, the thinking faculty of man is too high to be exercised in the things of this earth; the soul is of a most excellent capacious nature, it is fit to converse not only with Angels, but with the eternal God himself, with Father, Son, and Holy Ghost; it is of a transcendent being; put all the world into the balance with it, and it is nothing in comparison: the soul of the meanest gally-slave is more precious than heaven and earth, than Sun, and Moon, and stars, and all the host of heaven; now if a man's soul be of such an high-born nature, if the Lord hath put such a spirit into the bosom of man, for him to bestow the strength of it upon low, base, mean, and earthly things, Oh what an evil is this?

9. Consider how short is the time that you have here in this world: this is the argument of the Apostle,*because the time is short, therefore let us use the world as if we used it not,* therefore let our hearts be taken off these things; yet a few days, and you shall be here no more; time passeth on, many hundred diseases are ready to assault you; you that are reading, hearing, talking or walking, you must very shortly be carried on men's shoulders, & laid in the dust, and there left to the worms in darkness & corruption; you are almost there already; it is but a few days, or months, or years, and what is that when once thy are gone and past? and Oh *what is a man profited, if he gain the whole world, and then lose his soul?*

7. Consider the great account that you are to give of earthly things: it is the sin of most of the sons of men to look on creature-comforts, but they consider not the account thy must give for them. Oh here's a prevailing motive to take off your eyes! Consider the last accounts; what if you were now to die, and to go the way of all flesh, and then to make up

your reckoning, what good would it do you to remember all those contentments & pleasures you once enjoyed upon the earth? If the factor, after many years spent in foreign countries, at last returns home with this bill of accounts, *thus much for singing, so much for dancing, this for courting, that for feasting,* who would not blame him for so fond a reckoning? oh it will be a sad reckoning if the bill come in, that you have spent most of your time in looking and gazing upon earthly things.

***SECT. III.* Directions how to look off all other things.**

1. STudy every day more & more the vanity of the creature: Read over the Book of *Ecclesiastes* well; it is enough, through the assistance of Christ, to teach you that lesson. A serious and fruitful meditation of that word, *Vanity of vanities,saith the Preacher, vanity of vanities, all is vanity,* what work might it make in your hearts; men usually look on these things through some false glass, or at a distance, which makes them so admire them; but if they could see them truly in themselves, oh how uncomely would they be? or if they could see them as compared to Christ, oh how vain would they be? honors and greatness in that respect would appear as bubbles, pleasures and delights in that respect would appear as shadows.

2. Converse but a little with any evil thing on this side Christ; Have as little to do with the world, the sinful pleasures, profits, riches, manners of it, as possibly you can; the lesser the better; things of this world have a glutinous quality, if you let the heart lie any while amongst them, it will cleave unto them, and if it once cleave to them, there will be no way but either Repentance or Hell fire must part them.

3. Be more and better acquainted with Jesus Christ; get nearer to him, be more in communion with him, get more tastes of Christ and heaven, and earth will relish the worse for them. Oh when I look on Christ, and consider, that he that was the Lord of heaven and earth, put himself into so poor and low a condition, merely for the redeeming of his Elect, how should this but deaden my heart to the world?*I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, and account them but dung that I may win Christ.* If Christ be in view, all the world then is but dung, and dross, and loss in comparison; the Glory of Christ will darken all other things in the world.

4. Set before you the examples of such Saints, who accounted themselves pilgrims and strangers upon earth. The Apostle gives you a Catalogue of such, who *confessed that they were strangers and pilgrims on the earth,* and see how they are used,*they were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented;* who were these? they were they *of whom the world was not worthy.* Oh when you read, or hear how joyfully these servants of the most high went through their wilderness condition, methinks this should take off your hearts from earthly things.

5. Go in your meditations to heaven, and keep there a while; the mind that is in heaven cannot attend these earthly things; would a man leave his plough & harvest in the field to run with children a hunting after butter-flies? no more will a soul that is taking a survey of heaven and heavenly things, fix his eyes on such poor things below: *non vacat exiguis, &c.* is

the character of a truly prudent man; the children of that Kingdom above have no while for trifles, and especially when they are employed in the affairs of the Kingdom. Oh when a Christian hath but a glimpse of eternity, and then looks down on the world again, how doth he contemn and vilipend these things?*How doth he say of laughter, thou art mad, and of mirth, what is this thou doest?* whilst the Saints are tasting heaven, they feel such sweet that they care not for other things: Christians! how would this meditation wean your hearts? and make you laugh at the fooleries of the world? and scorn to be cheated with such childish toys? If the devil had set upon *Peter* in the mount, when he saw Christ in his transfiguration, and *Moses* and *Elias* talking with him, would he so easily have been drawn to deny his Lord? what, with all that glory in his eye? so if the devil should set upon a beliveing soul and persuade his heart to profits, or pleasures, or honors of the world, when he is taken up in the Mount with Christ, what would such a soul say, *Get thee behind me Satan, wouldest thou persuade me from hence with many trifling toys? wouldest thou have me sell these joys for nothing? is there any honor or delight like this? or can that be profit, which loseth me this?* Some such answer would the soul return. Oh if we could keep the taste of our souls continually delighted with the sweetness of Heaven; as a man would spit out aloes after honey, so should we spit out all these baits of the world with disdain.

6. Cry mightily unto God, that he would take off your hearts and eyes,*turn away mine eyes from beholding vanity,* prays *David;* either God must do it, or you will be wearied in the multitude of your endeavors; but if the Lord draw off the eye, it will be drawn indeed.*Incline my heart unto thy testimonies, and not to covetousness,* prays *David* again; if the heart bend down-wards, then go to God to erect it, and to incline it heaven-wards; if it be after covetousness, then cry to God, and say, *Lord, not after covetousness, but after thy testimonies incline my heart.*

I have hitherto stood only at the door of the Text to call you in; if now you will enter, and be intent and fix your eyes, I will show you a blessed, a most glorious sight. But first I must explain the act, you must *look.*] Secondly, the object, you must *look on* Jesus.]

CHAP. III.

***SECT. I.* An Explanation of the Act and Object.**

1. FOr the act, you must *look.] Looking* is either ocular, or mental.

First, for ocular vision, there may be some use of that in heaven, for there we shall *look on* Jesus; *with these eyes shall I behold him,* saith *Job;& we shall see him as he is,* saith the Apostle; *now we see him, as in a glass, but then we shall see him face to face.* But till then *we must walk by faith, and not by sight.*

Secondly, for mental vision, or the inward eye, that is it that will take up our discourse, and that is it which the Apostle speaks of in his prayers for the *Ephesians,that the eyes of their understanding may be opened, that they may know, &c.* Now the excellency of this mental sight is far above the ocular sight; for there are more excellent things to be seen by the eye of the mind, than by the eye of the body; we only see a piece of the creation by the eye of the body,

but the mind reacheth everything that is in it, yea the mind reacheth to him that made it; God is invisible, & yet this eye sees God; it is said of *Moses,* that *he saw him that is invisible.* 2. It is the sight of the mind that gives light and vigor to the sight of the eye, take away the inward light, and the light of the external sense is but as darkness and death. 3. It is the sight of the mind that looks into the worth, use, &c. propriety of anything presented; the eye can see a thing, but not the worth of it; a beast looks on gold as well as a man, but the sight and knowledge of the worth of it is by the internal light of the mind, so the eye can see a thing but not the use of it; a child looks on a tool in the hand of a workman, but the sight and knowledge of the use of it, is only by a man of reason that hath internal light to judge of it: and so the eye can see a thing, but not the propriety of it; a beast looks on his pasture, but he likes it not because it is his, but because it is a pasture, and well furnished. Now we know that the worth, and use, and propriety of a thing, are the very cream of the things themselves, and this the eye of the mind conveys, and not the eyes of the body. It is said of *Joseph,* that *he saw hi• brethren, and knew them, but they knew not him:* this was the reason why *Joseph* was so exceedingly taken at the sight of his Brethren, that his bowels wrought with joy, and a kind of compassion towards them, but they were before him as common strangers, though they saw *Joseph their brother a Prince,* yet they were taken no more with the sight of him than of any other man, because they knew him not.

Again, this mental *looking* is either notional and theoretical; or practical and experimental; the first we call barely *the look of our minds;* it is an enlightening of our understandings with some measure of speculative sight in spiritual and heavenly mysteries: the second we call *the look of our minds and hearts,* whereby we not only see spiritual things, but we are*affected with them;* we desire, love, believe, joy, and embrace them. To this purpose is that rule, that *words of knowledge do sometimes signify the affections in the heart, and the effects thereof in our lives.* And this was *the look* which *Paul* longed for, *that I may know him, and the power of his resurrection; (i.e.)* that he might have experience of that *power,* that it might so communicate itself unto him, as to work upon him to all the ends of it. And this was *the look* that *Bernard* preferred above all looks. *In reading of books* (saith he) *let us not so much look for science, as savoriness of truth upon our hearts. This I pray* (said the Apostle) *that your love may abound yet more and more, in knowledge, and in all judgment; (i.e.)* in knowledge and feeling. And certainly this feeling, this *experimental Looking on Jesus,* is that my Text aims at; it is not a swimming knowledge of *Christ,* but an hearty feeling of *Christ's* inward workings; it is not heady notions of *Christ,* but hearty motions towards *Christ,* that are implied in this inward looking.

2. For the Object, you must *look on Jesus.*] It is the blessed'st Object that the eye of the mind can possibly fix upon; of all Objects under Heaven, *Jesus* hath the preeminence in perfection, and he should have the preeminence in our Meditation. It is he that will make us most happy when we possess him, and we cannot but be joyful to *look upon him,* especially when *looking* is a degree of possessing. — *Jesus,* for the name signifies *Savior;* it is an Hebrew name; the Greeks borrowed it from the Hebrews, the Latins fom the Greeks, and all other Languages from the Latins: It is used five hundred times in *Paul's* Epistles, saith *Genebrard:* it comes from the Hebrew word *Jehoshua,* or *Joshua,* which in the Books of *Ezra* and *Nehemiah* (written after the *Babylonian* captivity) is *Jeshua,* and so is our Savior's Name always written in the Syriac

translation of the New Testament. This name *Jesus* was given to *Christ* the Son of God, by his Father, and brought from Heaven by an Angel, first to *Mary,* and then to *Joseph;* and on the day when he was circumcised (as the manner was) this Name was given him by his Parents, as it was commanded from the Lord, *by the Angel* Gabriel. Not to stand on the Name, for the matter it includes both his office, and his natures; he is the alone Savior of man,*for there is none other name under Heaven given among men, whereby we must be saved,* and he is a perfect and an absolute Savior;*he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* I will not deny, but that the work of salvation is common to all the three persons of the Trinity; it is a known rule,*all outward actions are equally common to the three persons;* for as they are all one in Nature and Will, so must they be also one in Operation; the Father saveth, the Son saveth, and the holy Ghost saveth; yet we must distinguish them in the manner of saving; the Father saveth by the Son, the Son saveth by paying the ransom and price of our salvation, the holy Ghost saveth by a particular applying of that ransom unto men: Now whereas the Son pays the price of our redemption, and not the Father, nor the holy Ghost, therefore in this special respect he is called our Savior, our *Jesus,* and none but he.

This object, though contained in a word, is very comprehensive; herein is set forth to our view, the offices of *Christ,* the two Natures of *Christ,* the qualities of *Christ,* the excellencies of *Christ:* O what variety of sweet matter is in *Jesus?* he hath in him *all the powders of the merchants;* an holy soul cannot tire itself in viewing *Jesus;* we know one thing tyres quickly, unless that one be all: which so is Christ, and none else, *he is all, and in all, all* belonging to being; and *all* belonging to well-being; in things below *Jesus,* some have this excellency, and some have that, but none have all, and this withers contemplation at the root; contemplation is soul recreation, and recreation is kept up by variety; but, O what variety is in Jesus? variety of time, *He is Alpha and Omega;* variety of beauty, *he is white and ruddy:* variety of quality, he is a Lion and a Lamb, a servant and a Son; variety of the excellency in the world, he is Man, and God. O where shall we begin in this view of Jesus? *Who shall declare his Generation? or who shall count and reckon his Age?* All the Evangelists exhibit unto us *the Savior,* but everyone of them in his particular method; *Mark* describes not at all the genealogy of Jesus, but begins his history at his Baptism; *Matthew* searcheth out his original from *Abraham; Luke* follows it backwards as far as *Adam; John* passeth further upwards, even to the Eternal Generation of this *Word that was made flesh:* so they lead us to Jesus, mounting up four several steps; in the one we see him only among the men of his own time; in the second he is seen in the Tent of *Abraham;* in the third he is yet higher, to wit in *Adam;* and finally, having traversed all ages, through so many generations, we come to contemplate him in the beginning, in the bosom of the Father, in that eternity in which he was with God before all worlds: And there let us begin, still *Looking unto Jesus,* as he carries on the great work of our salvation from first to last, from everlasting to everlasting.

***SECT. II.* The main Doctrine, and confirmation of it.**

BUt for the foundation of our building take this Note. —

Inward experimental looking unto *Jesus,* such as stirs up affections in the heart, [Doctrine. 2] and the effects thereof in our life, it is an Ordinance of Christ; a choice, an high Gospel-ordinance.

Or thus,

Inward experimental knowing, considering, desiring, hoping, believing, loving, joying, calling on *Jesus,* and conforming to *Jesus,* it is a complicate, foulded, compounded Ordinance of Jesus Christ.

I need not much to explain the Point, you see here is an Ordinance, or a *Gospel-duty* held forth; many other *Duties* we have elsewhere described, but this we have kept for this place; and the rather for that this is a choice *Duty,* a compounded *Duty,* an high *Gospel-ordinance.* No question but *Watchfulness, Self-trial, Self-denial, Experiences, Evidences, Meditation, Life of Faith, &c.* do well in their place and order; yet as oars in a boat, (though it be carried with the tide) may help it to go faster; it is *Jesus lifted up, (as* Moses *lifted up the Serpent)* which strikes more soundly into the beholder, than any other way. *Looking unto* Jesus, is that great Ordinance appointed by God for our most especial good. How many souls have busied themselves in the use of other means, and though in them *Christ* hath communicated some virtue to them, yet because they did not trade more with him, they had little in comparison? such a one as deals immediately with *Christ* will do more in a day, than another in a year, and therefore I call it *a choice, a complete, a complicate, an high Gospel-Ordinance.* Now what this Ordinance is, the Text tells you, it is *a Looking unto* Jesus.

1. *Jesus* is the Object; and *Jesus* as *Jesus,* as he is our Savior, as he hath negotiated, or shall yet negotiate in the great business of our salvation. 2. *Looking unto,* is the act; but how? it is such a *Look* as includes all these acts, *knowing, considering, desiring, hoping, believing, loving, joying, enjoying of* Jesus, *and conforming to* Jesus. It is such a *look* as stirs up affections in the heart, and the effects thereof in our life; it is such a *look* as leaves a quickening and enlivening upon the spirit; it is such a *look* as works us into a warm affection, raised resolution, an holy and upright conversation. Briefly, it is an inward, experimental *Looking unto Jesus.*

For confirmation of the point; this was the Lord's charge to the Gentiles of old, *Look unto me, and be ye saved all the ends of the Earth.— And I said, behold me, behold me, unto a Nation that was not called by my Name.* And according to this command was their practice; *Mine eyes are ever towards the Lord,* saith *David, and they looked unto him and were lightened, and their faces were not ashamed.*— Thus in the Gospel, after this command, *Looking unto Jesus,* it follows, *Consider him that hath endured such contradiction of sinners against himself.* And according to this command is the practice of Gospel-believers,*We all with open face beholding as in a glass the Glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord.* Instead of the veil of Mosaical figures, God hath now given to his Church the clear glass of the Gospel; and hence all believers under the Gospel do by contemplative Faith, behold *Christ,* together with the glorious light of his mercy, truth, goodness, and the rest of his Divine Attributes; and by means thereof they are made like unto him in the glory of Holiness, and in newness of life.

The reasons why we are thus to *Look unto* Jesus, will be as so many motives, which we shall reserve to an use of Exhortation; but the reasons why this *Looking unto Jesus,* is, 1. An Ordinance. 2. An Ordinance of Christ, may be these. —

1. Why an Ordinance? here is only this reason, the will of the Lord: *Even so father, for so it seemed good in thy sight.* Ordinances are certain impositions set forth by an external mandate of a Lawgiver, having Authority to command. It is the will of Christ to impose this Law on all the sons of men, that they should *Look up unto him;* and concerning this, what have we to do to enquire into the reason? it is our Duty to obey, and not to know of him why he commands; if 〈 in non-Latin alphabet 〉 was enough in *Pythagoras* his School, to put the business past disputing amongst his Scholars, I am sure it should be much more in Christ's School; we will therefore enquire no further reason for it.

2. Why an Ordinance of Christ? it is this; because all spiritual Ordinances, Laws, Institutions, do hold on Christ; it is not in the liberty of man to erect any new spiritual Ordinance in the Church of Christ. I will not deny, but the power of man may come in to order such things, as are not proper, but rather common to the Church with other societies, as to meet together in some place, and at some time, *&c.* according to that rule, *Let all things be done decently, and in order;* for this is not an institution, but only the dictate of right reason. But when it comes up to an Ordinance, Law, Institution, *(i.e.)* when something more shall be put on the thing, than nature hath put on it, when by virtue of the institution, there is conjoined to it some kind of spiritual efficacy to work upon the soul, this only holds on Christ. Hence, because in the preaching of the Word, and in the administration of the Sacraments we expect a virtue, a spiritual efficacy, more than they have or can yield in any natural way, therefore we say, these are *Ordinances of Christ;* & so because in *Looking unto Jesus,* we expect a virtue, a spiritual efficacy, to go along together with it, more than nature can give it; therefore we call this an *Ordinance,* and an *Ordinance of Christ,* to distinguish it from all other Ordinances, Rules, Constitutions of men whatsoever.

***SECT. III.* Use of Reproof.**

WEll then, is inward experimental looking unto Jesus a choice, an high Gospel-Ordinance? [Use 1] how may this reprove thousands? how many are there, that mind not this *Duty?* the truth is, that as *the whole world lies in wickedness,* so the eyes of the whole world are misplaced; there's few that have a care of this choice, of this high Gospel-Ordinance: I shall therefore reprove both the ungodly, and godly.

1. For the ungodly, *not God, nor Christ is in all their thoughts.* Alas! they never heard of such a *Duty* as this; they cannot tell what it means, to *Look unto Jesus.* Nor speak I only of poor Indians, and other Savages of the unchristian world, whose souls are over clouded with the blackest mists of irreligion, that the Prince of darkness can possibly enwrap them in, who came into the world, not knowing wherefore; and go out of the world, not knowing whither, an heavy case, which cannot sufficiently be bewailed with tears of blood; But I speak of such as live with in the Paradise of the Christian Church, that have nothing to distinguish them from those Indian miscreants, but an outward conformity, outward formalities, the charity

of others, and their own slight imaginations; why alas! these are they that the Lord complains of, that they have eyes, and see not;*My people have forgotten me days without number,* they have negligently suffered me to be out of their minds, and that for a long time. You will say, is there any such here? Can I tax any of you, that you should not *Look up to Jesus?* are not your eyes towards Christ in your prayers, praise, soliloquies, public and private Duties? Nay, are not you now in *the Duty,* whilst I am speaking, and you hearing?

I answer, however you may deem that you do this or that; yet God reckons it as a thing not done in these respects. —

1. When it's not done to purpose; as if our *looking to Christ* makes us not like Christ; a man may give a thousand glances every day towards Christ, yet if there be no effectual impression upon the heart, Christ takes it as if he had never looked towards him at all.

2. When it's done unwillingly. Sometimes men think of Christ, but they know not how to shun it; the Lord breaks in upon their spirits whether they will or no, whereas their own temper is to follow, & to pursue other objects: thus you drop into our assemblies out of custom, or fashion, or for some sinister end, and here is Christ lifted up upon the pole, he is discovered in his beauties, graces, sweetnesses, excellencies; but when you see him, you say, *he hath no form nor comeliness;there is beauty that we should desire him.* Let no man deceive himself; though he cast his eyes towards Heaven all the day long, if he love not this work, he doth nothing, he *Looks not at Jesus.*

3. When it's not done according to the rule; *this is not to eat the Lord's Supper,* said *Paul* to his *Corinthians;* no question they did eat it, but because it was not done after its due manner, he saith, *this is not to eat the Lord's Supper.* Many think of Christ, and *Look up to Jesus,* but because their thoughts are not holy, awful and subjecting to the Spirit, in no way proportionable to the goodness and glory of the Son of God, they look loosely, carelessly, and carnally upon him, he therefore reckons it as not done: this is not to *Look unto Jesus.*

4. When a man makes it not his course and trade to *look unto Jesus.* A man may come unto a Carpenters house, & take up his tools, & do something at his work, but this makes him not a Carpenter, because it is not his trade. The best Saints sin; yet because it is not their trade and course, they are said, not to sin: *whosoever is born of God, sinneth not.* And so ungodly men may look, and muse, and meditate, and think of Christ; but because this is not their course and trade, they make it not their work to look to Christ, they are therefore said, *not to look to him.*

Why now consider, you that plead that you are Christians, & that you mind Christ at this very instant, that you are in the *duty,* even whilst I am speaking of it, and yet you neither do it to purpose, nor willingly, nor according to rule, nor as it is your trade; is it not with you, as it is with them of whom Christ spake; *many will say to me at that day, Lord, Lord, have we not prophesied in they name? and in thy name have cast out devils? and in thy name have done many wonderful works?* they will plead at the last day, as you plead now; but for all that, you know the answer, *I never knew you, depart from me ye workers of iniquity.* Surely Christ will say to you one day, *I know you not, I was a stranger to you upon earth; I could not have an eye from you, but*

when your lazy idle spirits pleased: and now out of my sight, I will never own you, nor look upon you more.

2. For the godly, are not they careless of this *Duty?* O their excursions from God! sad dejections of spirit! inordinate affections of the world! and in the mean-while, O the neglect of this Gospel-ordinance, even amongst Saints themselves! I know not whether, through want of skill, or through want of will; but sure I am, this *duty* lies dormant, neglected of most of the people of God: their faults I may express in these respects. —

1. In not sending out their understandings, in not pointing their minds towards Jesus. *I write unto you* (said the Apostle) *to stir up your pure minds, by way of remembrance;* it is in the Original 〈 in non-Latin alphabet 〉 ,*to awaken your pure minds;* and it was but need. See how *David* calls upon himself, *Awake my glory!* and see how *Deborah* calls upon herself, *Awake, awake Deborah, awake, awake, utter a song. Awaking* is a word that imports *rouzing,* as birds that provoke their young ones by flight to make use of their wings; now, how few are there that thus call upon themselves? it was the Prophets complaint, *no man stirs up himself,to take hold of God.* O what a shame is this? is it fit that our understandings, which God hath entrusted us withal, should be no more improved? is it fit that our minds (those golden cabinets which God hath given us, to be filled with heavenly treasure) should either be empty, or stuffed with vanity, nothing, worse then nothing? O that such glorious creatures as our souls, should lacquey after every creature, which should be in attendance upon Christ, which should be like Angels, waiting and standing in the presence of our God! O that such glorious things as our immortal spirits, should run after vanity, and so become vain; which if rightly improved, should walk with Angels, should lodge themselves in the bosom of the glorious *God!* Do we not see how *Christ* is sending out to us continually? the thoughts of his heart are love, eternal love? and shall not we send out our thoughts towards him? shall not we let our minds run out towards him?

2. In not bending of their minds to this work. It may be the mind looks up, but it's so feeble, that like an arrow shot from a bow weakly bent, it reacheth not the mark. It is the wise man's counsel,*Whatsoever thy hand findeth to do, do it with all they might.* O that God's people should be so lazy, dull, sluggish, slothful in this spiritual work! As *Jesus* said to the multitudes concerning *John,What went ye out into the wilderness to see?* So may I ask believers in their *looking unto Jesus,* What went ye out to see? when you crawl, & move, as if you had no hearts nor spirits within you, whom go ye forth to see? what, him that is the Lord of glory? what, him that is *the brightness of his Fathers glory, and the express image of his person?* what, are such heavy & lazy aspects fit to take in such a glory as this is? you see in what large streams your thoughts fly forth to other things. & are you only languishing, weak, and feeble, in things of so great concernment? Oh that Christians should be cold in spirituals, & hot in the pursuit of earthly temporal things.

3. In not binding of their minds to this object, in not staying the eye on Jesus Christ. Some may give a glance at Christ, but they are presently wheeled off again: but why doth not the eye abide there, at least, till it come to some profitable issue? is not Christ worthy on whom our souls should dwell? Certainly if we love our Jesus, that love will hold us; Christ then will

be in our thoughts, and minds, and we cannot off him: as the load-stone having drawn the iron, it keeps it fast to itself; so if love draw our hearts, it holds it fast to the object loved. Christ himself acknowledgeth such an operation of love upon himself, *Turn away thine eyes, for they have overcome me; thou hast ravished my heart, my sister, my spouse, with one of thine eyes:* Christ was held in the galleries, and captivated with love to his people, so that his eyes was ever upon them; nay he could not get his eyes off them, *Can a mother forget her child?no more can I forget you;* and is Christ so tender in his love towards us, that he ever minds us, and shall our minds be so loose to him? so fluttering, and fleeting? shall there be no more care to bind ourselves in cords of love to him, who hath bound himself in such cords of love to us?

4. In not daily exercising this blessed *Duty;* it may be now and then they are awakened, and they get up into heaven to see their Jesus, but it is not daily. Oh consider! Is this now and then going to heaven within the veil, to live the life of friends? is this to carry ourselves as children? what, to be so strange at home? but now and then, once in a month, in a year, there to be seldom, where we should always be? is Jesus Christ such a mean thing, that a visit now and then should serve the turn? the Queen of *Sheba* hearing *Solomon's* wisdom, Oh said she,*Blessed are those thy servants that always stand before thee, and hear thy wisdom;* if she were so taken with *Solomon,* remember that a greater than *Solomon* is here; and shall we deprive ourselves of that blessedness, which we might enjoy by standing always in the presence of Christ, to hear his Wisdom, and to behold his Glory?

Oh my Brethren, let us take shame to ourselves, that to this day we have been so careless in sending, bending, binding our minds to this blessed object, Jesus Christ; yea, let us blush that we have not made it our daily business.*David describes* the *blessed man* by his *delighting in the law of the Lord,* and by his *meditating on that Law day and night;* how then is he to be reproved, that neither meditates on the Law of the Lord, nor on the Lord, the Law-maker, *day and night?* O alas! we keep not a constant course, we are not daily in the exercise of viewing Jesus; nay, I fear, we look upon this *Duty* of *looking unto Jesus,* as a questionable thing; it seems to many as a *Duty* unknown, unheard of, unthought of, it is not in their notice, and how should it be in their practice? But I leave this first Use.

***SECT. IV.* Use of Exhortation.**

IS inward, experimental *Looking unto Jesus* a choice, and high Gospel-ordinance? [Use 2] One Use of Exhortation, *I beseech you by the meekness and gentleness of Christ,I beseech you by the mercies of God, I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, to look unto Jesus:* or if my beseeching will not prevail, why yet look on me as an Embassador of Christ, consider as though *God did beseech you by me,* I beseech, *I pray you in Christ's stead;* it is a message that I have from God to your souls, *to look unto Jesus;* and therefore *set your hearts,to all the words that I testify to you this day, for it is not a vain thing, but it is for your lives.*

O that I should need thus to persuade your hearts *to look unto Jesus!* What, is not your Jesus worthy of this? why then are your thoughts no more upon him? why are not your hearts continually with him? why are not your strongest desires, and daily delights in, and after the Lord Jesus? what's the matter? will not God give you leave to approach this light? will he not

suffer your souls to taste and see? why then are these words in the Text? why then doth he cry, and double his cry, *behold me, behold me?* Ah vile hearts! How delightfully, and unweariedly can we think of vanity? how freely, and how frequently can we think of our pleasures; friends, labors, lusts? yea, of our miseries, wrongs, sufferings, fears? and what, is not Christ in all our thoughts? It was said of the Jews, that they used to cast to the ground the book of *Esther* before they read it, because the name of God is not in it; and *Augustine* cast by *Cicero's* writings, because they contained not the name of *Jesus;* Christians! thus should you humble, and cast down your sensual hearts, that have in them no more of Christ: O chide them for their willful or weak strangeness to Jesus Christ! O turn your thoughts from off all earthly vanities, and bend your souls to study Christ, habituate yourselves to such contemplations as in the next Use I shall present; and let not those thoughts be seldom or cursory, but settle upon them; dwell there, bath your souls in those delights, drench your affections in those rivers of pleasures, or rather in the sea of consolation; O tie your souls in heavenly galleries, have your eyes continually set on Christ! Say not, *you are unable to do thus, this must be God's work only, and therefore all our exhortations are in vain.* A learned Divine can tell you, though God be the chief disposer of your hearts, yet next under him you have the greatest command of them yourselves: *though without Christ you can do nothing,* yet under him you may do much; or else it will be undone, and you undone through your neglect; do your own parts, and you have no cause to distrust whether Christ will do his; it is not usual with Christ to forsake his own people in that very work he sets them on. — *Oh but we can do nothing:* how nothing? what, are you neither spiritual nor rational creatures? If a carnal Minister can make it his work to study about Christ through all his life time, and all because it is the trade he lives by, and knows not how to subsist without it: why then me thinks a spiritual Christian should do much more; if a Cook can labor and sweat about your meat, because it is the trade that maintains him, though perhaps he taste it not himself; Methinks, you for whom it is prepared, should take the pains to taste its sweetness, and feed upon it. Christians! if your souls were sound and right, they would perceive incomparably more delight and sweetness in knowing, thinking, believing, loving and rejoicing in Jesus Christ, than the soundest stomach finds in his food, or the strongest senses in the enjoyment of their objects. Now for shame never say, you cannot reach it. *I can do all things* (saith *Paul) through Christ that strengtheneth me.* Oh it is our sloth, our security, our carnal mind, which is enmity to God and Christ, that keeps us off. Be exhorted! Oh be exhorted in the fear of God!

***SECT. V.* Motives from our wants in case of neglect.**

TO quicken us to this *Duty,* I shall propound some moving considerations; Ponder and weigh them with an impartial judgment; who knows but through the assistance of Christ they may prove effectual with your hearts, and make you to resolve upon this excellent *Duty of Looking unto Jesus.*

Consider

- 1. Our wants, in case of our neglect.
- 2. Our riches, in case we are lively in this *Duty.*

1. For our wants; if Christ be not in view, there is nothing but wants.

Suppose first a Christless soul, a poor creature without any beam or ray of this *Sun of righteousness,* and what a sad condition is he in? I may say of such a one that—

1. He is without light: there is no oil of saving knowledge, no star of spiritual light arising in his soul; *ye were once darkness,* saith the Apostle to his *Ephesians:* not only dark, but darkness itself; they were wholly dark, universally dark, having no mixture, nor glimpse (whilst without Christ) of spiritual light in them. Of such carnal wretches, saith our Savior, *they have not known the Father, nor me;* they have not known the Father in his Word, nor Me in my Natures, Offices, Sufferings, Exaltations, Communications: very miserable is the carnal man's Ignorance of God and Christ, he hath no saving knowledge of Jesus.

2. Such a one is without Grace, without Holiness; *Christ is our wisdom and sanctification,* as well as *righteousness and redemption.* Where Christ is not, there is no spiritual wisdom, no inclination to the ways and works of sanctification.

3. Such a one is without contentation; the soul in this case finds nothing but emptiness and vanity, in the greatest abundance. Let a man have what the world can give, yet if he have not Christ, he is nothing worth; Christ is the marrow and fatness, the fullness and sweetness of all our endowments; separate Christ from them, and they are bitter, and do not please us; empty, and do not fill us.

4. Such a one is without any spiritual beauty; *there is nothing in him but sores and swellings, and wounds and putrefaction;* from the sole of his foot, to the crown of his head, there is nothing in him but loathsome and incurable maladies; hence the greatest sinner is the foulest monster; bodily beauty without Christ is but as green grass upon a rotten grave; did man see his uncomliness and deformity without Jesus Christ, he would style himself as the Prophet styled *Pashur,Magor-Missabib, fear round about,* every way a terror to himself.

5. Such a one is without peace: there is no true, spiritual, heavenly peace, no joy and peace in the holy Ghost without Jesus Christ. *Joram* asking *Jehu, is it peace?* was answered, *what hast thou to do with peace, so long as the whoredoms of thy mother* Jezebel, *and her witchcrafts are so many?* a Christless man asking, is it peace, O Messenger of God? he can look for no other but *Jehu*'s answer, What hast thou to do, O carnal man, with peace, so long as thy lusts are so strong within thee, and thy estrangements from the Prince of peace, so great? the soul that is without Jesus Christ, is an enemy to the God of peace, a stranger to the Covenant of peace, uncapable of the Word of peace, an Alien to the way of peace: *there is no peace to the wicked,saith my God.*

6. Such a one is without acceptation, with God the Father: Christ only is God's beloved, and therefore as *Josephs* brethren might not look him in the face, unless they brought their brother *Benjamin,* so cannot we look God in the face with any confidence or acceptance, unless we bring Christ with us in the arms of our faith; without Christ man is stubble, and God is a consuming fire to destroy him; man is a guilty malefactor, and God a severe Judge to

condemn him; the whole of man without Jesus Christ is a very abomination in God's presence.

7. Such a one is without life: *he that hath not the Son, hath not life,* saith *John;* Christ lives not in that soul, it is a dead soul, *dead in sins and trespasses.* As the dead see nothing of all that sweet and glorious light which the Sun casts forth upon them, so the dead in sin have no comfortable apprehension of Christ, though he shine in the Gospel more gloriously than the Sun at noon. And as *the dead know not anything;* so the dead in sin know nothing at all of the wisdom of Christ guiding them, or of the holiness of Christ sanctifying them, or of the fullness of Christ satisfying them, or of the death of Christ mortifying their lusts, or of the resurrection of Christ quickening their souls, or of the dominion of Christ reigning in their hearts. O what a misery is this!

All this you may say is true to a Christless soul; but what evil to him that may have a title to Christ, and yet minds not Christ, makes not use of Christ, doth not *look unto Jesus?*

Such a case I confess may be; yea, as many *Duties* are neglected by some godly, so this main *Duty* is (I may tremble to think it) exceedingly neglected. But, O the sin, and sadness of those souls! O the wants attending such poor creatures! Consider them in these particulars.

1. They have not that wisdom, knowledge, discerning of Christ, as otherwise they might have. By *looking,* and serious observing of Christ, we gain more, and more knowledge of Christ; but if we will not *look,* how should we understand those great mysteries of grace? nor speak I only of speculative knowledge, but more especially of practical and experimental; without *looking on Christ,* we cannot expect that virtue should go out of Christ; there is but a poor character or cognizance of Christ upon them that are such; they have not so clear, and comfortable, and inward, and experimental a knowledge of Jesus Christ.

2. They do not so taste the goodness of Christ, as otherwise they might; Christ is no other unto them, whilst neglected by them, but as an eclipsed Star, with whose light they are not at all affected; Christ is not sweet to them in his Ordinances, they find not in them that delight and refreshment, that comfort and contentment, which they usually minister: they cannot say of Christ as the Spouse did, *I sate down under his shadow with great delight, and his fruit was sweet to my taste;* they are in the case of *Barzillai, who could not taste what he did eat, or what he did drink; nor could hear anymore the voice of singing-men, or of singing-women:* so they cannot taste the things of God, nor hear the spiritual melody which Christ makes to the souls of them that *look up to him.*

3. They have not that love to Christ, which Christ's beholders have; they meditate not upon Christ, as lovers on their love; they delight not themselves in Christ, as the rich man in his treasure, and the bride in the bridegroom, which they love; their thoughts are rather on the world than Christ; their palates are so distempered, that they have no pleasure in the choicest wine, they cannot say that their souls long after him; and no wonder, for how should they love Christ, who turn their eyes from him who is *the fairest of ten thousands* to other objects? Surely they have no flaming, burning love to Christ, that will give every base thing a kind of preeminence above Christ.

4. They have not that sense of Christ's love, which those that exercise this *Duty* have; whilst the soul neglects Christ, it cannot possibly discern the love of Christ; it perceives not Christ applying the Doctrines of his love to the conscience: Christ appears not in his banqueting house, he enables not the soul to pray with confidence, he makes it not joyful in the house of prayer. And hence it is, that such souls move so slowly in God's service; they are just like *Pharaohs* chariots, without wheels; O they perceive not the Love of Christ, either in the clear revelation of his secrets, or in the free communication of his graces, or in the sanctifying and sweetening of their trials, or in sealing up the pardon of their sins: O they feel not those ravishing comforts, which usually Christ speaks to the heart, when he speaks from his heart in love. O the want! O the misery of this want!

5. They have not that experience of the power of Christ, which they have that are in the exercise of this *Duty.* Would you know wherein lies the power of Christ? I answer, in casting down the strong holds of sin, in overthrowing Satan, in humbling men's hearts, in sanctifying their souls, in purifying their consciences, in bringing their thoughts to the obedience of Christ, in making them able to endure afflictions, in causing them to grow and increase in all Heavenly graces; and this power they partake of, who rightly and experimentally *look* up to Christ. But if this *Duty* be neglected, there is no such thing; hence we call this, *the Duty of Duties, the chief Duty, the especial Duty;* and for all other *Duties, Means, Ordinances,* if Christ be not in them, they are nothing worth; In every *Duty* this is the essential part, that we *look* through all, *unto* Jesus; it is only from Christ, that Virtue and Efficacy is communicate in spiritual Ordinances; there were many people in a throng about Christ, but the infirm woman that touched him, was she alone that felt efficacy come from him; we see many attend the Ordinances, frequent the Assemblies, but some few only find the inward power of Christ derived unto their souls. They that neglect, or are grossly ignorant of this great mistery of *looking unto* Jesus, are no beter then strangers to the power of Christ.

6. They have not that sense of the worth and excellency of Christ, that are unacquainted with this *Duty;* they are not so ravished with his Beauty, they are not so taken with the Sweetness and Pleasantness of the Face of Christ; he is not the fairest of ten thousands in their eyes; and hence it is, that they do not take pleasure, long after, delight or joy themselves in Christ: indeed these affections are the Evidences of our high esteem; they that rejoice not in Christ, nor have any longings after Christ, they put a very unworthy price upon Christ.

7. They have not that sense either of their own wants, or of the worlds vanity, who are not in the practice of this *Duty.* In this glass we see that man is blind, and no Sun but Christ can Enlighten him; that man is naked, and no garment but Christ's can clothe him; that man is poor, and no treasure but Christ can make satisfaction for him; that man is empty, and none but Christ can fill him; that man is distressed, perplexed, tormented, and none but Christ can quiet him. Why? all this, and much more than this appears in this glass of *Jesus:* the soul that looks here, cannot but comprehend an end of all other perfection; yea, the further it looks on the creature, the deeper and deeper vanities it discerns. But alas! there is no

observation, no sense, no feeling either of man's wants, or of the worlds vanity, or of any suitable good in Christ, to them that are not in this Divine and Spiritual contemplation.

Thus far of their wants, that neglect this *Duty* of *looking unto Jesus.*

SECT. VI.* Motives from our riches, in case we are lively in this *Duty.

2. FOr our riches, in case we are lively in this *Duty:* Oh the blessed incomes to such souls! we may reckon up here those very particulars which the others wanted. 1. That Christ gives Light unto them; as the receiving of the Sun gives light to the body, so the receiving of the *Sun of Righteousness* gives light, a spiritual, heavenly, and comfortable light to their souls. 2. That Christ gives grace and holiness unto them; *of his fullness we receive grace for grace.* As the print upon the wax answers to the seal, or as the characters upon the Son answers to the Father; so there are certain stamps of the grace of Christ upon the Saints, that what good they do, it springs not from external motives only, as in hypocrites, but from Christ working in them an inward principle of new nature; and upon this account doth *John* tell us, *the Law was given by Moses, but grace & truth came by Jesus Christ.* 3. That Christ gives contentation or satisfaction unto them: as the pearl satisfied the Merchant in the Parable with treasure, so Christ satisfieth the soul with wisdom in the understanding, with the sense of his love in the heart, with sure and blessed peace in the conscience; they that rightly *look unto Jesus,* may say as *Jacob* did,*I have enough.* 4. That Christ gives glory unto them; *he is the glory of Israel,* he is both the Author, and the matter of their glory; he is the glory of their justification, as the garment is the glory of him that wears it; he is the glory of their redemption, as the ransomer is the glory of the captive: he is the glory of their sanctification, as *Jordan* cleansing him from his leprosy was the glory of *Naaman;* he is their *all in all,* in whom they glory, and *to whom they give all honor, and glory, and power, and praise.* 5. That Christ gives peace unto them, *God is in Christ reconciling the world unto himself,* he is the Author, and the world is the object of this reconciliation. *Christ is our peace;* and *peace is preached by Jesus Christ;* they that hear Christ in the Word, or that *look unto Christ* by the eye of faith, they have this peace; for Christ only in Ordinances is the revealer, and procurer, and the worker of peace in all the children of peace. 6. That Christ procures acceptation with God for them; he stands betwixt God and such believers; and as they mind him, so he is ever mindful of them, pleading their cause, answering all the accusations of Satan, and praying to his Father in their behalf. 7. That Christ gives life unto them; *he that hath the Son, hath life;* he that hath Christ in his heart as a root of life living in him, or as a King setting up his throne within him, or as a Bridegroom betroathing himself in loving kindness to him, *he hath life,* the life of grace, and the earnest of the life of glory. 8. That Christ gives wisdom unto them, *Christ hath in him all the treasures of wisdom,* and therefore he that looks most to Christ is the wisest man in the world; he that hath the Sun, hath more light than he that hath all other lights in the world, and wants the Sun. 9. That Christ gives a taste of his goodness unto them; they cannot *look unto him,* but he makes them joyful with the feeling of himself and Spirit: and hence it is that many times they brake out into *Psalms, and Hymns, and spiritual songs,and make melody in their hearts unto the Lord.* O there is a goodness of illumination, regeneration, sanctification, consolation, contentation, pacification, and spiritual freedom flowing from Christ to the

souls of his Saints, which to carnal men is a sealed Well, whose waters their palates never tasted. 10. That Christ gives a sincere and inward love of himself unto their hearts. No sooner is their eye of faith *Looking unto Jesus,* but presently their hearts is all on fire; such a suitableness is betwixt Christ and their souls, as is betwixt the hearts of lovers; their love to Christ is like the love of *Jonathan* to *David,* a wonderful love, and *passing the love of women;* they love him as the bridegroom to whom their souls are married, as the choicest pearl by whom they are enriched, as the Sun of consolation, by whose beams their souls are comforted, as the fountain by whom their hearts are refreshed, and their desires every way satisfied. 11. That Christ gives the sense of his own love to them; they cannot *look on Christ,* but they see him loving, and embracing their humble souls; they see him binding up their broken hearts; they behold him gathering to himself, and bearing in the bosom of his love, and comforting with the promises of his Word their wounded spirits; they behold him like *Jacob* serving in the heat and in the cold for *Rachel,* serving in manifold afflictions from his cradle to his cross, to make a Spouse unto himself. 12. That Christ gives the experience of his power to them; they that *look on Christ,* do feel the power of Christ inwardly in their souls, dissolving the works of Satan, casting down his Kingdom, and mighty holds within them, healing all their spiritual maladies, sustaining them in all afflictions, filling their souls with all Spiritual and Heavenly might, making them strong in knowledge, and strong in faith, and strong in love, and strong in motion, and coming to Christ, as a river of much waters is strong in coming home to the Ocean. 13. That Christ gives the sense of his own worth and excellency unto them, they see now in Christ is wisdom surpassing the brightness of the Sun, even all the treasures of wisdom; in Christ is power excelling the strength of rocks, he is not only strong, but strength itself; in Christ is Honor transcending all the Kings of the earth, for he is King of Kings, and Lord of Lord's; in Christ is beauty excelling the Rose of *Sharon,* and Lily of the valleys, he is fairer than all the flowers of the field, than all the precious stones of the earth, than all the lights in the firmament, than all the Saints and Angels in the highest heavens. 14. That Christ gives the sense of their wants, and of the worlds vanity, and of his suitable goodness unto them, In *looking unto Jesus* they see themselves in themselves miserable, and all other things miserable comforters: they have learnt the meaning of that Psalm,*Put not your trust in Princes, nor in the son of man and in whom there is no help, his breath goeth forth, he returneth to his earth, in that very day his thoughts perish; happy is the man that hath the God of Jacob for his God, whose hope is in the Lord his God.* 15. That Christ gives all things, everything unto them. *All things are yours* (saith the Apostle) *whether Paul,or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and you are Christ's, and Christ is God's.* All things are yours; First, all the Ministers of Christ from the highest to the lowest, *whether Paul, or Apollo, or Cephas;* they are your servants, they are men that watch over you for your salvation. Secondly, *the world is yours;* indeed the world stands but for your sakes, if your number were but once completed, quickly would the world be set on fire: you will say, ay! but how is the world ours? we find not this, for who hath the world at will? why, though you have not, yet the misery you find in the world, the want of wealth as well as the enjoying of it is yours, *(i e.)* it tends to your advantage. Thirdly, *life is yours,* it is a fitting, a preparing, a squaring of you for a better life, even for eternity. Fourthly, *death is yours;* for you shall die just then when it is best for you, death shall serve but as a servant to your

advantage. Fifthly, *things present, and things to come, are yours; godliness hath the promise of this life, and of that which is to come.* Sixthly, I will add, the Lord himself is yours, take God, and look on him in his greatness, in his mighty power, even this great God, the Lord of heaven and earth, is yours, he is yours, and all that he hath is yours, and all that he doth is yours, and all that he can do is yours, *I will be thine* (saith God to *Abraham) I will be to thee an exceeding great reward.* Here is a Catalogue, an Inventory of a Christians riches; have Christ and have all; when an Heathen was but asked; where all his treasure was, he answered, *where Cyrus my friend is:* and if any ask you, where all your treasure is, you may answer, *where Christ your friend is;* in this respect you may truly say, there is no end of your riches, they are called *the unsearchable riches of Christ; Paul* could find no bottom of these riches; O who would not *look unto Jesus?* If Christ be yours (besides those particulars enumerated in this Text, (1 *Cor.* 3.22, 23.) God is yours, the Father is yours, the Son is yours, the Spirit is yours, all the promises are yours; for in Christ they are all made, and for him they shall be performed. Come, let the proud man boast in his honor, and the mighty man in his valor, and the rich man in his wealth; but let the Christian pronounce himself happy, only happy, truly happy, fully happy, in beholding Christ, enjoying Christ, having Christ, in *Looking unto Jesus.*

You have the Motives of our wants, in case of neglect: and of our riches in case we are active, frequent, serious, and lively in this *Duty.* But for our further encouragement to fall upon it, I shall add a few Motives more.

***SECT. VII.* More Motives to encourage us in this work.**

1 COnsider your *looking on Jesus* will maintain your communion with Jesus; and is not this worth the while? Why Christians! what is this communion with *Christ,* but very heaven aforehand? hereby we enjoy his person, and all sweet relation to his person, his death, and all the saving fruits, privileges, and influences of his death; hereby we are *brought into Christ's banqueting-house,held in his galleries, his banner over us being love:* hereby we are carried up into the Mount with Christ, that we may see him (as it were) transfigured, and may say with *Peter, Master, it is good for us to be here, and let us here build Tabernacles.* Oh it's an happy thing to have Christ dwell in our hearts, & for us to lodge in Christ's bosom! Oh its an happy thing to maintain a reciprocal communication of affairs betwixt *Christ* and our souls! as thus; he bare our sins, take we his healing: he endured wounds for us, drink we the spiritual balsom that sprang out of his wounds; he took upon him our unrighteousness, do we clothe ourselves with his righteousness: he endured pains for us, come we to him, and take his rest to our souls; he embraced our curse and condemnation, do we embrace his blessing, justification, and salvation. To this end do we *look on Jesus,* if he hide his face by desertions, rest not till we find him; if we find him, hold him fast, let him not go, disturb him not out of our hearts by our corruptions. Thus if we would prize the presence of Christ, how comfortably should we maintain and increase our Communion with Christ.

2. Consider, that your daily necessities call for a frequent *looking up unto Jesus;* you have need of Christ, you have need that he pray in you, and need that he pray for you to your heavenly Father; you have need that he work in you, and need that he work for you his own blessed will; you have need that he present you and yours blameless before his Fathers presence in

life, and death, and at the judgment day; there's not a moment in your life, wherein you stand not in continual need of Jesus Christ; And can a hungry man forget his bread? can the heart that pants for thirst forget the River? can a man in bonds forget freedom? can a child in distress forget a Father in honor and wealth? Oh then let your necessities drive you to Christ; and mind you of Christ; Is not he the fountain that supplies all wants? Christians! consult your own Experiences; when you *look up to Jesus,* and lean on Jesus, are you not best at rest? O then why do you not always rest and lean upon him? sometime you say, *his Bread is sweet, and his Cup is pleasant, how amiable is his Presence?* At such a time you have never done wondering at him; O the sweet impression, that are even then on your spirits! why do you not then always *look unto him?* or at least, why are you not frequent in his disciples posture, *who looked steadfastly towards Heaven as Christ went up?* How richly might your idle hours, and spare time be laid out here, to the supply of all necessities, bodily, or spiritual?

3. Consider, that an eye, an heart on Christ, is one of your most unquestionable Evidences of sincerity. *Where your Treasure is, there will your hearts be also.* If Christ be your Treasure, your hearts will be on Christ; and surely an heart set upon God in Christ is a true evidence of saving Grace. External actions are easiest discovered, but those of the heart are surest Evidences: when thy learning will be no good proof of thy Grace, when thy arguments from thy tongue and hand may be confuted, yet then will this Argument from the bent of thy heart prove thee sincere. Take a poor Christian that hath a weak judgment, a failing memory, a stammering tongue, yet if his heart be set on Christ, I had rather die in this man's condition, and have my soul in his souls case, than in the case of him without such an heart, though he had the most eminent gifts, and parts, and abilities of any in the world. Christians! as you would have a sure testimony of the love of God, and a sure proof of your title to glory, labor to get your hearts on Christ, *O look on Jesus.* You may be sure Christ will acknowledge that you really love him, when he sees your hearts are set upon him.

4. Consider, that your *looking on Jesus,* will strengthen patience under the Cross of Christ. This is the very particular Motive of the Text,*Let us run with patience the Race that is set before us, looking unto Jesus, the Author and finisher of our Faith, who for the joy that was set before him endured the Cross, despising the shame; and is set down at the right Hand of the Throne of God; for consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind.* It is storied of a Martyr, that having offered him a Cup of spirits to sustain him, when he seemed to faint under his greatest Trial, he returned this answer, *My Lord and Master had Gall and Vinegar given him to drink;* as if he had been astonished to see himself fare better than Jesus Christ. How may it strengthen your patience in sufferings to think of Christ's patience? What, are you served ill? Ay, but Jesus Christ was not served so well; can you suffer so much as he hath done? *I tell you nay.* O then do you stay your murmurings and repinings, bear with patience the little you endure; and to this end, *Consider him that hath endured the contradictions of sinners.*

5. Consider, that a through-sight of Christ, will increase your inward joy in Christ, *Your father* Abraham *rejoiced to see my day, and he saw it, and was glad.* A right sight of Christ, will make a right-sighted Christian glad at heart; I wonder not that you walk uncomfortably, if you never

tried this Art of Christ-contemplation; can you have comfort from Christ, and never think of Christ? doth anything in the world glad you, when you do not remember it? If you were possessed of all the Treasure in the Earth, if you had title to the highest Dignities, and never thought of them, sure they would never rejoice you. Come *look up unto Jesus,* fix your eyes, thoughts, and hearts on that blessed objects, and then you may expect *David's* experience,*my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate of thee in the night watches.* A frequent access to Christ in a way of meditation cannot but warm the soul in spiritual comforts. When the Sun in the spring draws near our part of the earth, how do all things congratulate its approach? the earth looks green, the trees shoot forth, the plants revive, the birds sing sweetly, the face of all things smiles upon us, and all the creatures below rejoice: Christians! if you would but draw near, and look on this *Son of Righteousness,* Jesus Christ, what a spring of joy would be within you? how would your Graces be fresh and green? how would you forget your winter sorrows? how early would you rise (as those Birds in the spring) to sing the Praise of our great Creator, and dear Redeemer.

6. Consider that your Eye on Jesus will preserve the vigor of all your Graces. As the body is apt to be changed into the temper of the air it breaths in, and the food it lives on, so will your spirits receive an alteration according to the Objects which they are exercised about. You that complain of deadness and dullness, that you cannot love Christ, nor rejoice in his loves, that you have no life in Prayer, nor any other Duty, and yet you never tried this quickening course, or at least you were careless and inconstant in it; what, are not you the cause of your own complaints? say, *is not your life hid with Christ in God?* O whether must you go but to *Christ* for it? If you would have light and heat, why then are you not more in the Sun-shine? if you would have more of that grace which flows from *Christ,* why are you no more with *Christ* for it? for want of this recourse to Jesus *Christ,* your Souls are as candles that are not lighted, and your *duties* are as Sacrifices which have no fire; fetch one coal daily from this Altar, and see if your Offerings will not burn; keep close to this reviving Fire, and see if your affections will not warm. Surely if there be any comfort of hope, if any flames of love, if any life of faith, if any vigor of dispositions, if any motions towards God, if any meltings of a softened Heart, they flow from hence; men are apt to bewail their want of *desire, and hope, and joy, and faith, and love to Jesus Christ,* whilst this very *duty* would nourish all these.

7. Consider, it's but equal that your hearts should be on Christ, when the heart of Christ is so much on you. Christ is our Friend, and in that respect he loves us, and bears us in his heart; and shall not he be ours? Surely this is ill requital; this is a great contradiction to the law of Friendship: But Christ is our Lord as well as Friend; and if the Lord of glory can stoop so low as to set his heart on sinful dust, one would think we should easily be persuaded to set our hearts on Jesus Christ. Christians! do you not perceive that the heart of Christ is set upon you! and that he is still minding you with tender love, even when you forget both yourselves and him? Do you not find him following you with daily mercies, moving on your souls, providing for your bodies, and preserving both! doth he not bear you continually in the arms of love, and promise that *all shall work together for your good?* doth he not give his Angels charge over you, and suit all his dealings to your greatest advantage? and can you find in

your hearts to cast him by? can you forget your Lord, who forgets not you? Fie upon this unkind Ingratitude! When the Lord speaks of his thoughts and respects to us, he gives this language, *Can a woman forget her sucking-child,that she should not have compassion on the Son of her Womb? yea, they may forget, yet will not I forget. Behold I have graven thee upon the palms of my hands, thy walls are continually before me.* But when he speaks of our thoughts to him, the case is otherwise:*can a Maid forget her Ornaments, or a Bride her Attire? yet my People have forgotten me days without number,* q. d. you would not forget the clothes on your backs, you would not forget your braveries, your Ornaments, your Attires, and are these of more worth than Christ? yet you can forget me day after day.

8. Consider, it's a command of Christ, that we should *look to* Jesus. *Behold me, behold me; lo I, lo I;* A command not only backed with Authority, but accompanied with special Ordinances appointed to this end: what is Baptism? and what is the Lord's Supper, but the representation of Jesus Christ? Is it not Christ's command in his last Supper, *Do this in remembrance of me?* and *this do ye as oft as ye drink in remembrance of me?* In this Ordinance we have Christ crucified before our Eyes, and can we forget him? Or, can we hold our eyes off him? can we see the Bread broken, & the Wine distinctly severed from the bread, and not call to mind (according to the Scripture) Christ's Agony in the Garden, and on the Cross? can we take, and eat the bread? and take, and drink the cup, and not apprehend Christ stooping down from Heaven to feed our souls? At such a time if we forget the Lord Jesus Christ, it will argue our disaffection, our ingratitude, our disobedience every way.

9. Consider, it's both work and wages to *look up unto* Jesus. Hence *David* professed, *it is good for me to draw near to thee,* and *my meditation of him shall be sweet:* the word imports a sweetness with mixture, like compound spices, or many flowers. Every thought of Jesus is sweet and pleasant, nay, it's better than wine,*we will remember thy love more than Wine;* there is more content in contemplating on Christ, more refreshing to the spirit, than wine gives to the body, *How precious are thy thoughts unto me, O God?* look in what kind soever you account a thing precious, so precious are the thoughts of God and Christ to a man, whose heart is in a right frame. Such a one loves every glance of Christ, and the more it sees, the more it loves; It is said of one *Eudoxius,* that he wished he might be admitted to come near the body of the Sun, to have a full view of it, though it devoured him; he was something rash in his wish: but there is something proportionable in a godly spirit, he so loves Christ, that he could be content to be swallowed up in the beholding of him. Certainly there is a blessing in this work; when we are bid to *look unto Jesus,* it is but to receive from Jesus: is it anything else but to call and invite us to look on the most pleasing and delightful object? That in the beholding of it, it may convey itself unto us, and we be delighted and filled with it? it is all one as if he should bid us sit down by a well of Life, and drink; or if he should bid us be as the Angels are, who are blessed in the beholding of this Jesus; why come then, if this be a blessed work, why will we unbless ourselves? If the work will exalt us, why will we debase ourselves, in not closing with it? If we might live above heaven, why will we live below? certainly when thoughts of Christ are moving in us, Christ himself is not far off, he will come, and enter too; and how sweet is it for Christ to come and take up his habitation in our souls.

10. Consider how the Angels exceedingly desire to *look on Jesus:* they stoop down, and pry into the Nature, Offices, and graces of Jesus Christ: *which things* (saith the Apostle) *the Angels desire to look into.* He alludes to the manner of the Cherubims looking down into the Mercy-Seat; this is the study, yea this is the delight and recreation of the Elect Angels to *look on Jesus,* and to look into the several scopes of our salvation by Jesus Christ, to behold the whole frame, and fabric of it, to observe all the parts of it from the beginning to the end, to consider all the glorious Attributes of God, his Wisdom, Power, Justice, Mercy, all shining and glittering in it like bright Stars in the Firmament; this I say is their work, yea, this is their Festivity and Pastime. And shall not we imitate the Angels? shall not we think it our honor to be admitted to the same privilege with the Angels.

11. Consider that *looking unto Jesus* is the work of Heaven;*it is begun in this life* (saith *Bernard) but it is perfected in that life to come;* not only Angels, but the Saints in glory do ever behold the face of God and Christ; if then we like not this work, how will we live in Heaven? the dislike of this *Duty* is a bar against our entrance; for the life of a blessedness is a life of Vision; surely if we take no delight in this, heaven is no place for us.

12. Consider that nothing else is in comparison worth the minding or looking after. If Christ have not your hearts, who? or what should have them? O that any Christian should rather delight to have his heart among Thorns and Briers, than in the Bosom of his dearest Jesus! Why should you follow after drops, and neglect the Fountain? why should you fly after shadows, and neglect him who is the true substance? if the mind have its currant from *Christ* toward other things, these things are not only of less concernment, but destructive: *they are gone far from me, and have walked after Vanity,and are become vain.* How unworthy the world is of the look of *Christians,* especially when it stands in competition with Jesus, we have discussed before.

Many other Motives might be given, but let this suffice. I have done with the exhortation; In the next place I shall lay open to you the particular way of this *Duty,* which all this while I have been persuading to.

SECT. VIII. Use of Direction. [Use 3]

IS inward, experimental *looking unto Jesus* a choice, or an high Gospel Ordinance? why then some directions how we are to perform this Duty. Practice is the end of all sound doctrine, and *duty* is the end of all right faith; now that you may do what you have heard in some good measure, I shall prescribe the directions in the next *part* prescribed.

But first in the work observe those two parts of the Text, the act, and object; the act is *looking unto;* and the Object is Jesus. 1. By *looking unto,* we mean (as you have heard) an inward experimental *knowing, desiring, hoping, believing, loving, calling on* Jesus, *and conforming to* Jesus: it is not a bare swiming knowledge of Christ, it is not a bare thinking of Christ; as Christ hath various excellencies in himself, so hath he formed the soul with a power of diverse ways apprehending, that so we might be capable of enjoying those divers excellencies that are in Christ; even as the creatures having their several uses, God hath accordingly given us several senses, that so we might enjoy the delights of them all: what the

better had we been for pleasant odoriferous Flowers, or sweet perfumes, if we had not possessed the sense of smelling? or what good would language, or music have done us, if God had not given us the sense of hearing? or, what delight should we have found in meats, or drinks, or sweetest things, if we had been deprived of the sense of tasting? so what pleasure should we have had even in the goodness and perfection of God and Christ, if we had been without the faculty and power of *knowing, desiring, hoping, believing, loving, joying, and enjoying?* as the senses are to the body, so are these spiritual senses, powers, affections to the soul the very way by which we must receive sweetness and strength from the Lord Jesus.

2. By *Jesus,* who is the Object of this Act, we mean *a Savior, carrying on the great work of man's salvation from first to last;* hence we shall follow this method, to look on this *Jesus,* as our *Jesus* in these several periods. 1. In that Eternity before all time until the Creation. 2. In the Creation the beginning of time until his coming. 3. In his first coming, the fullness of time until his coming again. 4. In his coming again the very end of time to all Eternity. In every of these Periods, Oh what a blessed Object is before us! Oh what wonders of love have we to look upon! Before I direct you how to look on him in these respects, I must in the first place propound the Object: still we must lay the colors of this admirable beauty before your eyes, and then tell you the art how you are to *look upon them.*

You may object, the Apostle in this Text refers this look only to the passion and session of Christ. But a worthy Interpreter tells you out of these words, *That Christ our blessed Savior is to be looked on at all times, and in all acts; though indeed, then, & in those Acts more especially.* Besides, we are to *look unto* Jesus, *as the Author and finisher of our Faith;* and why as the Author and finisher of our Faith, but to hint out to us that we are to stand still, and to behold, as with a steadfast eye, what he is from first to last? You have called us hither (say they in *Canticles*) to see your Shulamite, *What shall we s•e in him?* What saith the Spouse, *but as the company of two Armies?* that is, many legions of good sights; an Ocean of bottomless depths of manifold high perfections. Or if these words be understood of the Spouse and not of Christ, yet how many words do we find in *Canticles* expressing in him many goodly sights? *Myrrh, Aloes, & Cinamon, all the Trees of Frankincense, all the Powders of the Merchants* are in him; *he is altogether lovely:* he is all every whit of him desirable, he is not one single Star, but a constellation; there is in him a confluence, a bundle, an army of glorious sights, all in one cluster, meeting and growing upon one stalk. There's many glorious sights in Jesus, I I shall not therefore limit myself to those two especial ones, but take all those before me I have now propounded.

And now, if ever, stir up your hearts. Say to all worldly business and thoughts, as Christ to the Disciples,*Sit you here while I go & pray yonder.* Or as *Abraham* when he went to sacrifice *Isaac,* left his Servants and Ass below the Mount, saying, *Stay you here, and I and the Lad will go yonder, and Worship, and come again to you;* so say to all worldly thoughts, *Abide you below, while I go up to Christ, and then I will return to you again.* Christians! yourselves may be welcome, but such followers may not.

LOOKING UNTO JESUS. The Second Book.

Revel. 1.8, 11.

I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, and which was, and which is to come, the Almighty. — I am Alpha and Omega, the first and the last; and what thou seest, write in a book, and send it to the seven Churches.

CHAP. I.

***SECT. I.* Of the eternal Generation of our Jesus.**

WE must *Look unto Jesus, the beginner and finisher of our faith:* we must behold Jesus as with a steadfast eye from first to last. As he is *Alpha and Omega, the beginning and the ending, the first and the last,* so accordingly we must *Look unto him.* 1. He is *Alpha, the beginner,* (so it is in the Original) 〈 in non-Latin alphabet 〉 , the beginner, the inceptor, the first wheel of our faith, *Heb.* 12.2. and of the end of our faith, the salvation of our souls, 2 *Thes.* 2.13. 2 *Tim.* 1.9. *Tit.* 1.2. Now *Christ* may be called a *beginner,* in respect of the Decree, or execution. I shall begin with the Decree, wherein he begun before the beginning of time to design our happiness, for the praise of the glory of his Grace, *Ephes.* 1.6. Many depths are in this passage. To this purpose we told you that *Jesus is God's Son, and our* Jesus, *eternally begotten before all worlds.* In this first period we shall *look on him,* 1. In relation to God. 2. In relation to us.

1. In his relation to God, *who shall declare his generation?* He is God's Son having his subsistence from the Father alone, of which Father by communication of his essence, he is begotten from all eternity.

For the opening of this eternal generation of our *Jesus,* we shall consider, 1. The thing begotten. 2. The time. 3. The manner of begetting. 4. The mutual kindness and love of him that begets, and of him that is begotten, which brings forth a third person, or subsistence, which we call the Holy Ghost.

1. For the thing itself, it is *Jesus Christ,* who must be considered two ways, as he is a Son, and as he is a God. Now as he is a Son, he is the thing begotten, but not as he is a God. As he is God, he is of himself, neither begotten, nor proceeding; the God-head of the Father, and the God-head of the Son is but one and the same thing; and therefore*the Son as he is God, he is God of himself,* without beginning even as the Father; *but as he is a Son, he is not of himself,* but the Son of the Father, begotten of him; and hereupon it follows, that the Son is begotten of the Father, as he is a Son, but not as he is a God.

2. For the time of this generation, it hath neither beginning, middle, nor end, and therefore it is eternal before all worlds; this is one of the wonders of our *Jesus,* that the Father begetting, and the Son begotten, are coeternal. *Wisdom* in the book of *Proverbs* (which with one consent of all Divines is said to be Christ) affirmeth thus,*When there was no depths I was brought forth, When there were no fountains abounding with water; before the Mountains were settled, before the hills was, I was brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world; when he prepared the heavens, I was there; when he set a*

compass upon the face of the depth, I was there. And a little before,*the Lord possessed me in the beginning of his way, before his works of old, I was set up from everlasting, from the beginning, or ever the world was;* that is to say from eternity; for before the world was made, there was nothing but eternity. It may be alleged to the contrary, that the saying of God the Father, *thou art my Son, this day have I begotten thee,* is expounded by *Paul* of the time of Christ's resurrection. *And we declare unto you glad tidings* (saith *Paul) how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up* Jesus *again,* as it is also written in the second *Psalm, thou art my Son, this •ay have I begotten thee.* But we distinguish betwixt generation itself, and the manifestation or declaration of it. Jesus the Son of God from all eternity was begotten; but when he was incarnate, and especially when he was raised again from the dead, then was he mightily declared to be God's Son by nature. And of this declaration or manifestation of his eternal generation is that of the Apostle understood.

3. For the manner of this generation of Jesus the Son of God, understand, there be two manners of begetting; the one is carnal, and outward, and this is subject to corruption, alteration, and time; the other is spiritual, and inward, and such was the beginning of the Son of God, of whose generation there is neither corruption alteration, nor time. But alas! *how should we declare his generation?* O my soul, here thou mayest admire, and adore with *Paul* and *David,* and cry out, *O the depths of the riches both •f the wisdom and knowledge of God! how unsearchable are his judgments, and his ways p••• finding out?* There is no searching for us into the secret counsels of God, which he never revealed in his Word; but so far as he hath revealed himself, we shall in sobriety according to the light of the Scriptures, endeavor a discovery of the manner of this spiritual generation of the Son of God: as thus,—.

We must consider in God two things, 1. That in God there is an understanding. 2. That in God this understanding everlastingly acts or works.

For the first, that God hath a most excellent understanding, or that he is understanding itself in the highest degree, is very clear; for he that gives understanding to all his intelligible creatures, must needs have it, and be it most eminently in himself: if fire be the cause of heat in other things, it must needs be, that fire is the hottest of anything; the axiom is common, but the Scripture verifies it, *with God is wisdom and strength, he hath counsel and understanding.* Nay, that this understanding is his very being is very plain, *Counsel is mine, and sound wisdom, I am understanding, and I am strength.*

For the second, that this understanding in God everlastingly acts or works, is very clear; for that understanding (which is the nature, essence, and being of God) is a mere act, or the first act, it is all one with *the life of God;* now as all life is active in itself, so the chief life (such as in the highest degree is to be attributed to God) must needs be active; what is the life of God, but an essential property, whereby the Divine nature is in perpetual action, living and moving in itself? and hereof is that speech in Scripture so often used,*the Lord liveth;* hereof likewise is that asseveration or oath so often used by God, *as the Lord liveth,* and *As I Live saith the Lord;* well then, the understanding of God being active, or working from all eternity, it must needs have some eternal object on which it acts or works; every action requires a suitable object, about which it must act, or be exercised: so then if God's understanding act

eternally, it must have some eternal object; and if God's understanding act most perfectly, it must have some most perfect object to act upon; and what is that but only God himself? that God's understanding should act out of himself, would argue his understanding to act upon that which is finite and imperfect: Certainly nothing is infinite, eternal, and perfect, but only himself; and therefore if his understanding will act upon any suitable object, he must act upon nothing but himself.

And now we come to the manner of this high, mystical, spiritual generation of Jesus the Son of God. As the understanding of God doth act and reflect upon itself from all eternity, so it works this effect, that it understands and conceives itself; it apprehends in the understanding an image of that Object which it looks upon, and this very image is the Son of God. This we shall lay out by some similitudes. A man's soul (we know) doth sometimes muse and meditate on other things; as it thinks of Heaven, or it thinks of earth; this we call a right or direct, or emanant thought; but sometimes the soul doth muse, or meditate on itself, as when it thinks of its own Essence, or faculties, or the like; and this we call a reflect thought; why now the soul understands itself, now it hath some Idea, or image of itself, now it conceives itself; this is our phrase, *it conceives itself.* There is not only a carnal, but a spiritual Conception; as when I understand this or that, I say, *I conceive this or that,* I have the Idea, or image of this or that, within my Soul. Or as in a glass, a man doth conceive and get a perfect image of his own face by a way of reflection; so God in beholding and minding of himself, doth in himself beget or conceive a most perfect, and a most lively image of himself, which very image is that in the Trinity which we call the Son of God. Thus you read in Scripture that Jesus the Son of God is called *the brightness of his Fathers Glory,and the express Image of his person.* 1. *The brightness of his Fathers Glory,* herein God the Father is compared unto a lightsom body, and God the Son unto a beam, or splendor sent forth, or issuing out from that glorious body. 2. *The express Image of his Person,* herein God the Father is compared unto a seal, and God the Son unto an impression resulting from the seal; Now look as wax upon a seal, hath the engraven Image of the Seal; so the Son of God (which the Father hath begotten or conceived of his own understanding) is the very Image of his Fathers understanding; hence not only the Father, but also the Son is called Understanding itself. *I have Counsel and Wisdom,* (saith Christ) *I am Understanding;* whatsoever the Father is, the Son is; indeed the understanding in men, and the thing understood, are not usually one and the same, but in God it is all one: God's conceivings and begettings are the most inward of all; the Father conceives of himself, and in himself; and his conceiving is a begetting, and his begetting abideth still in himself, because his understanding can nowhere meet with anything suitable, but that which he himself is; and that conveying of himself, or begetting of himself is the second subsistence in the Trinity, which we call the everlasting Son of God.

4. For the mutual kindness and lovingness of him that begets, and of him that is begotten, we say this brings forth a third person or subsistence in God. Now for the understanding of this matter, we must consider two things; first, that in the Essence of God, besides his understanding there is a Will. Secondly, that this Will doth work everlastingly upon itself, as his Understanding doth.

For the first, that in the Essence of God, besides his Understanding, there is a Will, is very clear; for he that gives a will to all rational creatures, cannot want it himself; how should he be without will, whose will it is that we will? of necessity it is that there should be some prime or chief will, on whose will all other wills should depend; but the Scriptures are plain, *I am God, and there is none else; I am God, and there is none like me. — My Council shall stand, and I will do all my pleasure.*

For the second, that this will in God doth everlastingly work upon itself, is clear: for, as doth the understanding, so doth the will; but the understanding of God doth act upon itself as the chief, and most perfect Truth, therefore the will of God doth will himself as the chief and most perfect good. Indeed what other suitable Object can the will of God have besides himself? an infinite will must needs have an infinite good; and in this sense, as our Savior tells us, *there is none good but one, that is God;* hence it is that the will of God, doth reflect upon itself, and acquiess in itself as in an infinite good.

And now we come to the manner of this high, mystical, spiritual procession of the Spirit from the Father and the Son. As the Will of God doth act and reflect upon itself from all Eternity; so it works this effect, that it delights itself in the infinite good which it knoweth in itself; for the action of the Will is delight and liking; and this very delight which God or his Will hath in his own infinite goodness, doth bring forth a third person, or Subsistence in God, which we call the holy Ghost: So that indeed, if you would know what the Holy Ghost is, I would answer, *it is the mutual kindness, and lovingness, and joy, and delight of the Father and the Son.* The Father by this act of Will doth joy and delight in his Son, and the Son by this act of Will doth joy and delight in his Father; and this is it which the Son saith of himself, and of his Father,*I was daily his delight, rejoicing always before him,* q. d. I was from all eternity his delight, and he was from all Eternity my delight: the Father (as it were) from all Eternity aspired in his Will, and Love, and joy unto the Son; and the Son (as it were) from all Eternity aspired in his Will, and Love, and joy unto the Father; and from this common desire and aspiring of either Person the Holy Ghost proceeds, which makes up the whole Tri•••y of persons.

I shall lay out this by some similitude or resemblance; As when a man looks in a glass, if he smile, his image smileth too: here's but one face, and yet in this Unity we may find a Trinity: the face is one, the image of the face in a glass is another, and the smiling of them both together is a third, and yet all are in one face, and are of one face, and all are but one face; so the understanding which is in God is one; the reflection, or image or his understanding he beholdeth in himself as in a glass, is a second; and the love and likeing of them both together, by reason of the will fulfilled, is a third; and yet all are in one God, and all are but one God. In this Trinity there is neither first nor last, in respect of time, but all are at once, and at one instant; even as in a glass the face, and the image of the face, when they smile, they smile together, and not one before, nor after another. — For conclusion of all. As we have the Son of the Father by his everlasting will in working by his understanding; so we have the Holy Ghost of the love, and joy, and delight of them both, by the joint working of the understanding and will together; whereupon we conclude three distinct persons, or

subsistences, which we call the Father, Son, and holy Ghost, in one spiritual, yet unspeakable substance, which is very God himself. — My meaning is not to insist on the Father, or the holy Ghost, but only on the Son. Yet thus far I have added, that you may better understand the manner of this generation of the Son of God; together with the mutual kindness, lovingness, joy, and delight betwixt the Father and the Son, even from Everlasting.

***SECT. II.* Of our Election in Christ before all Worlds.**

NOw let us look on Christ in his Relation to us before all Worlds. God being thus alone himself from everlasting, and besides himself there being nothing at all, the first thing he did (besides what ye have heard) or the first thing he possibly and conceivably could do, it was this; *a determination with himself, to manifest his Glory:* Or, *a purpose in himself to communicate his glory out of his aloneness everlasting unto somewhat else:* I say *unto somewhat else,* for what is communication but an efflux, an emanation, an issuing from, or a motion betwixt two Terms? I have now brought you to the acts, or actions of God in reference to his Creatures; follow me a little, and I shall anon bring you to Christ in relation to yourselves.

These acts or actions of God were and are. 1. The Decree. 2. The Execution of the Decree of God. I must open these Terms.

1. The Decree is an action of God, out of the Council and purpose of his own Will, determining all things, and all the Circumstances, and order of all things from all Eternity in himself certainly, and unchangably, and yet freely, *Who worketh all things* (saith the Apostle) *after the Counsel of his own will;* and this work, or action of God is internal, and forever abiding within his own Essence itself.

2. The execution of the Decree is an act of God, whereby God doth effectually work in time all things as they were fore-known and Decreed. And this action of God is external, and by a temporal act passing from God to the Creatures.

Now for the Decree, that is of diverse kinds: As first, There is a Decree common and general, which looks to all the creatures; and it is either the Decree of creation, or the Decree of Providence and preservation. 2. There is a Decree special, which belongs to reasonable creatures, Angels, and Men, it is called the Decree of Predestination; and it consistss of the Decree of Election and Reprobation. Concerning the common and general Decrees we have but little laid down in Scriptures, and it is little, or nothing at all to our purpose; And concerning the special Decree of Angels, there is not much in Scriptures, and that is as little also to our purpose; we have only to deal with Men, and with God's Decree in relation to Mans Salvation before all Worlds.

And this we call Predestination, or the Decree of Election; which is either of Christ, or of the Members of *Christ. Christ* Himself was first Predestinated: This appears by that Saying of *God; Behold My Servant whom I uphold,Mine Elect in whom My Soul delighteth; I have put My Spirit upon him, he shall bring forth Judgment to the* Gentiles. These very words the *Evangelist* interprets of *Christ* Himself, *Matth.* 12.18. And *Christ* being Predestinate, the Members of *Christ* were Predestinated in Him: So the Apostle; *According as He hath chosen us in Him, before the*

Foundation of the World. We are chosen in *Christ* as in a common Person; He was the first Person Elected in order, and we in Him. Suppose a New Kingdom to be set up, a New King is chosen, & all his Successors are chosen in him: Why, *God* hath Erected a Kingdom of Glory, & He hath chosen *Jesus Christ* for the King of this Kingdom; and in Him *He* hath chosen us, whom He hath made Kings and Priests unto the most High *God.* But observe we this of the Apostle; *He hath chosen us in Him before the Foundation of the World.* 1. *He]* hath chosen, *(i.e.) God* the Father hath chosen; not that the Son and Spirit chose not also; for if Three of us had but one Will common to us all, One could not will anything, which the Will of the other Two should not also will: But because the Son sustains the Person of one Elected, and the Spirit is the Witness sealing this Grace unto our Hearts; therefore the Father only is expressed; as the Father alone is often named in Prayer, not that the other Persons are not to be prayed unto; but because the Son is considered as the Mediator, and the Spirit as the Instructor, teaching us to Pray as we ought; therefore the Father only is expressed.

2. *He hath chosen us in Him:]* This *Him]* denotes *Christ* God-man; and this *in Him]* notes the same *Christ* God-man, as the Head and first Elect, in whom, and after whom, in order of Nature, all His Body are Elected: Mark here the Order, but not the Cause of our Election; Though *Christ* be the Cause of our Salvation, yet *Christ* is not the Cause of our Election: It is only the Fore-knowledge of *God,* and His free Love, that is the Cause thereof.

3. *He hath chosen us in Him before the Foundation of the World.] (i.e.)* From all Eternity; but because within Eternity God doth fore-see the Things which are done in time; therefore this Phrase (say some) may be extended not only to respect the Actual Creation, but the Decree itself of the World's Being; q. d. *He hath chosen us in order of Nature, before His Decree did lay the Foundation of the World.* My meaning is not to enter into Controversies; this all grant, that the ancient Love, which the *Lord* hath born to us in *Christ,* is not of Yesterday, but before all Worlds. *Paul* mentions *Grace given us before all Worlds.* But that which is the most observable in the *Text,* as to our purpose, is, that we are chosen *in Him.* We read of *Three* Phrases in Scripture speaking of *Christ:* Sometimes we are said to have Blessings *in Him,* and sometimes *for Him,* & sometimes *through Him.* Sometimes *in Him,* as here, *He hath chosen us in Him;* sometimes *for Him,* as elsewhere, *To you it is given for* Christ *His sake; not only to Believe, but to Suffer;* sometimes *through Him,* as in that of *Paul; Thanks be to* God, *which giveth us the Victory through our Lord* Jesus Christ. Now Blessings come *through Christ,* in respect that *Christ* is a Mediator not only of Impetration, but Execution; not only obtaining and receiving from Grace all Good for us, but in executing and applying Efficaciously the same unto us: And Blessings come *for Christ,* in respect that *Christ* doth by His Obedience obtain every good Thing, which in time is communicated to us: And we have Blessings *in Christ,* because that *in Christ,* as a Common Store-house, everything is first placed, which is to be imparted afterwards to any of us. And thus we are chosen in *Christ,* as in a common Person. This Grace of Election began first at *Christ* our Head▪ and so descends downwards on us His Members. *Christ* is the First Begotten amongst all His Brethren, having the Preeminence; or *Christ* was *the First-born among many Brethren,* the First that opened the Womb. *Christ* was sealed, and set apart to be the *Prince* of our Salvation, before (in order of Nature) we were Elected. Concerning this *Election,* or *Predestination* of *Christ,* the Apostle puts all out of question; *Who*

verily was fore-ordained before the Foundations of the World,but was manifest in these last Times for you.

***SECT. III.* Of that Great Treaty, in Eternity, betwixt *God* and *Christ*, to save Souls.**

NOw was it, that *God* the Father called forth His Son to perform the Office of the Mediator; that in Him all those that should be Saved, might be Chosen. Concerning this Call of *God* the Father in a special sort, the Apostle is clear;*No man taketh this honor unto himself;but he that is called of* God, *as was* Aaron: *So also* Christ *glorified not himself to be made an High Priest; but He that said unto Him, Thou art My Son, today have I begotten Thee, He called Him unto this Honor. Christ* thrust not Himself into this Office; but He came to it by the Will of *God* the Father, and by *his* Appointment: *For it pleased the Father by Him to Reconcile all things to Himself;* and *Him that* God *the Father sealed:* And why? but the more to assure us of the *good will* of *God* to save us, seeing *he* hath called *his* Son unto it: For therefore will *he* accept of all that *Christ* should do for us, as that which *he himself* hath ordained.

And now was it, that *God* the Son embraced the Call of the Father, and undertook the Office of Mediator:*Then said I, Lo I come.* No question, it was Truth from Everlasting: *Th• Lord* God *opened mine Ear, and I was not Rebellious, neither turned away back.* And, *As the Father gave Me Commandment, even so I do.* No sooner the Father called, but *Christ* accepts the Office to which He was designed by the Father: This is plain by those words, *Him that* God *the Father sealed;* sealed by Ordination, and sealed by Qualification, and sealed by way of Investiture; as Public Officers are invested in their Places by receiving their Commissions under Seal. And it must needs be so; because whatsoever the Father wills, the Son wills also: *I and My Father are One,* saith *Christ:* How One? Why, One in Will, and One in Power, and One in Nature. 1. One in Will: That appears in the words precedent, concerning *Christ*'s Sheep;*My Father gave them Me,— and I give unto them Eternal Life:* They are both agreed to save *Christ*'s Sheep; the *Father* is willing, and *Christ* is willing: Look how much the Will of the *Father* is in it; so much the Will of the *Son* is in it: *For He and the Father are One.* 2. One in Power: That appears likewise in the words precedent;*These Sheep shall never perish,* (saith *Christ) neither shall any Man pluck them out of My Hand: My Father is Greater than All, and no Man is able to pluck them out of My Father's Hand.* Here is first the Power of *Christ,* and all in Him engaged for the Salvation of His Sheep; that, if *he* have any Power in Him, and be able to do anything, not one of them shall Perish: And *he* gives the Reason of the Prevalency of *his* Power, from *his* Father's Power, engaged as much as *his* own in this Business; they are alike fast in *his* Hands, and in *his* Father's Hands: *For He and the Father are One.* 3. One in Nature: And of this, I suppose, are the words more especially understood: The *Father* and *Son* are both of one Nature, of one Essence, of one Being: And this is not only an Argument that they did both agree, and were like to agree in that Great Transaction of saving Souls; but that they can never disagree: Two that essentially have Two Wills, though for the present agreeing in One; yet they may come to disagree, and will not the same Thing; but if essentially they have but One Will, it is impossible then but that they ever must agree. —So then, the *Father* from Everlasting calls the *Son* to the Office of Mediator: [q. d. *Come My Son, the Son of My Joy, and high Delight; My beloved Son, in whom I am well-pleased: There's a Thought in My Heart to communicate My Self out of this Aloneness everlasting,*

unto some-what else; and My Thought, or Purpose, or Intention, lies in this Order: First, *I intend My own Glory, then* Christ, *then the Church, then the World; thus is My Providence to dispose everything so much more principally & timely, by how much it is more Excellent: Next to My Glory, & the manifestation of it, I will have a* Christ; *and this* Christ *shall be the chief Pattern of the Election of Grace: & next to* Christ *the Head, I intend a Body, and this Body I will Predestinate to be made like, or to be conformed to the Image of My Son. And now behold, I call Thee to the Office of Mediator; Thou art My Son, today (even in this Day of Eternity) have I begotten Thee; and today (even in this Day of Eternity) do I call Thee to this Honor,to be an High Priest forever.* And as the *Father* calls, so the *Son* from Everlasting, accepts the Office to which He is designed by the *Father:* [q. d. *Come, Is that the Voice of My Everlasting* Father?*Why, Loe I come; in the Volume of the Book, it is written of Me to do Thy Will, O* God: *This is My Mind; yea, and this shall be My Mind forever:When I am Incarnate, this shall be My Meat, to do the Will of Him that sent Me, to finish His Work. Glorious* Father, *Thy Will is My Will: I seek not Mine own Will, (as if I had a Will distinct from Thine) but the Will of My Father. Now therefore, I accept this Honor: Be it to Me, or be it with Me, even as Thou pleasest.* This Call of the *Father,* and Answer of the *Son,* is fully confirmed by that Saying of *Christ; I was set up from Everlasting.*

But concerning the Particular Passages of these Treaties betwixt *God,* and *Christ,* to save Souls, I shall show: 1. The *Project.* 2. The *Counsel.* 3. The *Fore-knowledge.* 4. The *Purpose.* 5. The *Decree.* 6. The *Covenant.* We shall find all these in our first Period, in that Eternity, before all Times, until the Creation.

SECT. IV. The Project.

THe *Project* to save Souls, is diversely laid down by *Dissenting Brethren.* Some give it in thus: 1. That there should be a Mediator and Redeemer unto Mankind, considered as fallen in the State of Sin. 2. That all such should be received into Favor, as shall Repent, and Believe, and Persevere unto the End. 3. That sufficient and necessary Means of Grace should be offered and administered unto all Men without Exception. 4. That certain singular Persons should be saved, whom *God* fore-saw would Repent, and Believe, and Persevere. This way is justly opposed by Others, who deny *God*'s *Acts* in Intention, to be in the same order as we see them in Production: In order of Material Existing, it is granted, that *Christ* is Revealed, Promised, and Exhibited after Sin; and that we Repent, Believe, Persevere before we are *Saved:* But in order of *God*'s Intention, *Christ* is before Sin, and Salvation before Repentance, Faith, Perseverance. The *Apostle* reckoned the Order, in which Things exist, thus: 1. *The World.* 2. You, *The Elect.* 3. *Christ.* 4. *God,* 1 Cor. 3.22, 23. But he gives us to understand the Order of Intention thus: As *First, God* intends His *own Glory,* then *Christ,* then *the Elect,* then *the World.* Certainly, it is an hard thing to marshal the Eternal, Immanent Acts of the Divine Understanding, or Will, into *First, Second, Third, Fourth:* All *God*'s *Projects* are like Himself, who is a *whole and perfect Possession of Himself together and at once;* so as in Him considered, there is no *Prius* nor *Posterius* in any of His *acts;* but considered in Effects, or in respect of us, one thing may be said to be *First, Second,* or *Third* in Nature, Time, & Being, before or after another. And thus in *respect* of us, we say the End must be in Nature before the Means to the End: Now the Permission of the Fall, Repentance, Faith, Perseverance, are used by *God* as

Means to bring some to Salvation: *God* therefore doth first *project* our Salvation, and then the Means; and both the End, and the Means, are the *Product* of *God*'s *Election,* or *Predestination.* Here then is the *Project,* That *God will glorify His Grace; & to this end He will predestinate* Christ, *& in* Christ *He will choose some of the Sons of Men to Salvation; whom,notwithstanding Sin, He will make holy, and without blame before Him in love.* This *Project,* or Plot, or Design of *God,* will be further enlarged in the next Passage, *viz.* His *Counsels.*

***SECT. V.* The Counsel.**

OF the *Counsels* of *God* concerning Man, before all Worlds, we read in several Texts. *Christ was delivered by the determinate Counsel of* God.—*For of a truth,against thy Holy Child* Jesus, *whom Thou hast anointed, both* Herod & Pontius Pilate, *with the* Gentiles,*& the People of* Israel, *were gathered together, for to do whatsoever thy Hand, & thy Counsel determined before to be done.* And thus the Members of *Christ* are said to *Obtain an Inheritance, being Predestinated according to the Purpose of Him, who worketh all Things after the Counsel of His own Will.* Of this *Counsel* of *God*'s Will, we know but little now; yet this will be made known, when we come to Glory; yea, it will be a great Part of the Glory of Heaven, for the *Lord* to make known the *Counsel* of His Will; we now know *his Will,* but we shall then know the *Counsel of His Will,* & praise Him to all Eternity for it. This shall be the Glory of the Saints, that they shall see into the *Counsel of God*'s *Will,* in choosing them, and calling them; and passing by others, and letting others go. In the mean-while, thus far we may know; for thus far He hath revealed Himself, concerning *His Counsels,* about Man from Everlasting.

1. That Man should be a Reasonable Creature; and because that very Creature is unavoidably subject to the Creator, (for *He made all things for Himself,* and all is to return that Glory to Him, for which He made them) therefore Man should serve Him as all other Creatures must; only his Service should be after a reasonable manner, out of Judgment, Discretion, and Election: Hence *David* is said to *have chosen the Way of Truth;* & *Moses* to have *Chosen the Afflictions of* God's *People, & the Reproaches of* Christ, *before the Pleasures of Sin, or the Treasures of* Egypt. And hence it is, that Holiness, in the Phrase of Scripture, is called *Judgment; He shall convince the world of Judgment;* & *he shall bring forth Judgment unto Victory;* and hence it is, that our Service is called *a Reasonable Service. God* would not set any such determinating Law over the Operations of Man, as over other Creatures, that so he might truly work out of Judgment, and stand or fall by his own Election.

2. That if Man should deviate from this Reasonable Service, and break the Law which *God* would give, and which he himself should have an Original Power to perform, that then he should incur the Displeasure of *God;* and such a Curse, and such a Penalty should be inflicted. And here comes in the Fall of Man into *God*'s Consideration; He looks upon it as a willful transgression of his Law; and by how much the Law was more just, and the obedience more easy, by so much he judges the transgression more unreasonable, and the punishment more certain and intolerable.

3. That Sin should not pass Unrevenged; and that for these reasons. 1. Because of God's infinite hatred thereof,*He is of purer Eyes than to behold Evil; He cannot look on Iniquity;* it

provokes a Nauseousness and Abhorrency in him; *For all these are things which I hate,saith in the Lord,—They are a trouble unto me, I am weary to bear them.* 2. Because of his truth, he hath said; *In the day thou eatest thereof thou s•all• surely die,* or *thou shalt dying die;* die Temporally, and die Eternally; and surely *God* will in no wise abolish this Law,*One jot or tittle shall in no wise pass from the •awe till all be fulfilled.* 3. Because of his terror and fearful Majesty, for God will have Men always tremble before him, and by his terror to be persuaded from sinning.*Knowing therefore the terror of the Lord we persuade men;* and *Fear him who is able to destroy bo•h Body and Soul in Hell; I say unto you,f•ar him: & Let us have Grace, whereby we may serve* God *acceptably with Reverence and Godly Fear; for* God *is a Consuming Fire.* Upon these Reasons *God* is resolved, Sin shall not pass unrevenged, lest thereby His Justice should be securely abused, his Hatred against Sin the less declared, His Truth questioned, and His dreadful Majesty by Men neglected.

4. That every Man, notwithstanding Sin, should not be utterly destroyed; and that for the•e Reasons: 1. Because of that infinite Delight, which the *Lord* hath in Mercy: Why this Delight is it that so disposeth Him to pardon abundantly, & to exercise Loving-kindness on the Sons of Men;*Who is a* God *like unto Thee, that pardonest Iniquity, and passest by the Transgression of the Remnant of Thy Heritage? Thou retainest not Thy Anger forever,because Thou delightest in Mercy.* And, *I am the* Lord, *which exercise Loving-Kindness, Judgment, & Righteousness in the Earth; for in th•se things I delight, saith the* Lord. 2. Because of that Delight, which *God* hath to be actively glorified by His Creatures, voluntary Service and Subjection:*Herein is My Father glorified, if ye bear much Fruit;* and, *I have no Pleasure in the Death of the Wicked, but that he turn from his Way, and live.* He delighteth most in unbloody Conquests, when by His Patience, and Goodness, and Forbearance, He subdueth the Hearts, Affections, and Conscienc•s of Men unto Himself: He esteemeth Himself more glorified in the Services, than in the Sufferings of Men; and therefore in this Eternity, he resolves not to destroy all Men, lest there should be no Religion upon the Earth: When the Angels fell, they fell not all, many were still left to glorify Him actively in their Service of Him; but when *Adam* fell, all Mankind fell in him; so that there was no Tree in all this *Paradise* lest to bring forth any Fruit unto *God:* And this is most certain, that *God* would rather have His Trees for Fruit, than for Fuel: Hence He resolves, that Mankind, notwithstanding Sin, should not be utterly destroyed.

Hereupon the *Trinity* calls a *Counsel;* and the Question is, *What is to be done with poor Man?* The Learned here frame a kind of Conflict in *God*'s holy Attributes, & by a Liberty, which the Holy-Ghost from the Language of Holy Scripture, doth allow them, they speak of *God* after the manner of Men, as if he were reduced unto some Straits and Difficulties, by the cross Demands of His several Attributes. *Justice* calls upon Him for the Condemnation of a Sinful, and therefore worthily Accursed Creature; which Demand is seconded by His *Truth,* to make good that Threatning; *In the day that thou eatest thereof, thou shalt die the Death. Mercy,* on the other side, pleads for Favor and Compassion towards Man, woefully seduced, and overthrown by *Satan;* and this Plea is seconded by *Love and Goodness,* and the like Attributes: at last, when the Business comes to Determination, *Wisdom* finds out a way, which the *Angels* of Heaven gaze on with Admiration & Astonishment, how to reconcile these different Pleas of *his* Attributes together. A *Jesus* is resolved on, One of the same Blessed *Trinity,* who by His

Father's Ordination, His own voluntary Susception, and the Holy Spirits Sanctification should be fitted for the Business. To this purpose this *Jesus* should be both a Surety, and an Head over sinful Men; a Surety to pay Men's Debts unto *God,* and an Head to restore *God*'s Image unto Man: And thus in Him *Mercy and Truth have met together, Righteousness and Peace have Kissed each other.*

This is the great Mistery of the Gospel; this is that which the Angels (as I tell you) pry into; nay, this is that which the Angels and Saints too shall admire, and bless God for, to all Eternity; this is that which set the infinite *Wisdom* of God on work from all Eternity. If all the Angels in Heaven, and all the Men in the World, had been put to it to find out a way to answer this question, *how shall sin be pardoned, the sinner reconciled, and God glorify his justice?* they could never have done it; this cost God dear, it cost him the heart-blood of his own Son, and that's a sure sign, that God's heart was much in it; and indeed we are not Christians, until in some measure we see, and have our hearts taken with the glory of God in this mistery. O the wonder of Heaven and Earth! here's the case, man is fallen through sin, and ever since the fall, man and sin are as inseparably joined together as fire and heat; yet God will have mercy on the man, and he will take vengeance on the sin; the Eternal *Wisdom* of God, hath found out a way to translate this man's sins on another Person, who is able to bear them, and to interest this man's person in another's Righteousness, which is able to cover him; so that now all's one in regard of man, as if the Law had been utterly abrogated; and all's one too, in regard of God, as if the creature had been utterly condemned. And all this is done in our *Jesus;* on him was executed the curse of the Law, by him was fulfilled the righteousness of the Law, for him was remitted the sin of man, and through him were all things made new again: the world was in Christ as in its Surety, making satisfaction to the Justice of God; and God was in Christ as in his Ambassador, reconciling the world unto himself again. 〈in non-Latin alphabet〉 : *O the depths of the riches both of the Wisdom and Knowledge of God: how unsearchable are his judgments, and his ways past finding out?* You have seen the Project, and the counsels of God for man's salvation, before all worlds, it is but dimly, *for who hath known the mind of the Lord? or who hath been his Counselor?*

***SECT. VI.* The foreknowledge.**

OF the knowledge of God in this respect we read in Scriptures, Christ is said to be *delivered by the determinate Counsel and foreknowledge of God.* And it is said of Christ's members, *the called according to his purpose, whom he did foreknow:* and elsewhere in the same Epistle, *God hath not cast away his people, which he foreknew.* And *Peter* writes *to the strangers Elect, according to the foreknowledge of God the Father.* Understand, that *foreknowledge* is ascribed to God in respect of the creature properly; but in respect of God there is nothing past, nothing to come; all things past, and all things to come are present to him, and therefore in that sense he cannot be said to *foreknow* anything. Now the Lord in respect of us is said in Scripture to *foreknow* things or persons two ways.

1. Generally, by a general knowledge, of which *David's* speaks; *thine eyes did see my substance, yet being imperfect, and in thy book all my members were written, which in continuance, were fashioned, when as yet there was none of them.*

2. Specially, by a more special foreknowledge, which is a knowledge with love and approbation; the very same which barely comprehendeth that we call Election; so God's choosing is expressed by loving: *Jacob have I loved, and Esau have I hated.* And this is that which the Apostle speaks of, *the Lord knoweth who are his,* (i.e.) the Lord from everlasting knoweth his with love, and with approbation, *hath God cast away his people which he foreknew?* (i.) which he before loved and approved? hence we gather that after the Project was laid, and the Councils of God were agreed upon it, then God *foreknew,* or foresaw whom to embrace in his eternal love as his own. At one act he foreknew whom he would choose, and set apart of his own free love to life and salvation. And here you have the cause of God's predestinating his Saints to glory, it was only *the foreknowledge,* and free love of God: the Lord from everlasting, and before the foundation of the world, fore-ordained or fore-appointed some to salvation, nothing moving him thereunto but his own good pleasure and his own free love. This is it that in order of nature, and strictly goes before, and is the cause of our Predestination;*for whom he did foreknow, he also did Predestinate;* first he foreknew, and then he did Predestinate; first he loved, and then he Elected; first he embraced them as his own in the Arms of his eternal love, and then of his free love he set them apart to life, and to salvation: hence the Apostle calls it *the Election of Grace,* signifying that our Election springs out of the womb of love, free love, free grace is the cause of our Election.

Some Object, that we are Predestinated and Elected according to *fore-knowledge, (i.e.)* say they, according to the fore-knowledge of our Faith, and Repentance, and Perseverance; but if that were *Paul's fore-knowledge,* why then would he say, that *those whom he did fore-know, he also did Predestinate to be conformed to the Image of his Son?* if God did fore-know them first conformed, why did he then Predestinate them *to be conformed?* And if that were *Peters foreknowledge,* why then would he say, that *they were Elect according to the fore-knowledge of God the Father—unto Obedience?* if God did fore-know them first Obedient, how then did he *fore-know them unto Obedience?* I know it is a question, *whether God in fore-sight of belief, and perseverance in Faith and Holiness, do choose us to Salvation?* For my part, I am for the Negative, upon these well-known grounds.

1. Because Election on Faith foreseen, makes God to go but of himself, looking to this or that in the Creature, upon which his will may be determined to Elect; now this is against the all-sufficiency of God's knowledge, as if he should get knowledge from the things we know, and against the all-sufficiency of God's Will; as if he must be beholding to something in us, before the business of our Election can be determined.

2. Because Election on Faith or Love foreseen, it makes God to choose us when we have chosen him, and to love us when we have loved him first; but this is contrary to Scripture,*We love him because he loved us first; —and herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*

3. Because Election on faith foreseen, stands not with the freedom of God's Will within himself, but God tells us plainly, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* I know some would not have this Text understood of Election from Eternity, but of Justification, Adoption, Salvation, and yet they grant the

truth of it to be alike, whether in reference to Election or Justification: the words, *I will have mercy on whom I will have mercy,* are one and the same with those words spoken by God to *Moses,I will be gracious to whom I will be gracious;* Now to be *gracious,* as is confessed, properly imports a propenseness of mind and will to do some signal good without any motive or engagement thereunto from without, especially from the person or persons to whom this good is done, or intended; which is a plain Argument, that *I will have mercy,* is not of that kind of mercy, the exercise whereof is drawn out, or procured by anything whatsoever in those to whom it is shown, but because it pleaseth itself, or him in whom it resideth so to do; and in this respect *mercy* differs very little, or nothing at all from grace: the Apostle exchanging *Moses* his words, was but his Interpreter.

4. Because Election on Faith foreseen, is all one as to say, we are ordained to Eternal Life because we believe; but the Scripture speaks contrary, *as many as were ordained to Eternal Life believed,* and not as many as believed were Ordained to Eternal Life.

5. Because a prime and Eternal cause cannot depend upon the self-same temporal effects which are thereby caused; Now, Election is the prime and eternal Cause whence our Faith, Repentance, and Perseverance were derived; and therefore our Faith, Repentance, and Perseverance cannot be imagined antecedent Causes, Conditions or Motives unto the Divine Election.

6. Because Election on Faith foreseen, or Election of men believing and persevering in Faith and Holiness unto the last gasp, brings with it many absurdities. As, 1. This is to Elect men, not considered as in the State of Innocency, nor of Misery, but as in state of Grace, contrary to their own Tenets. 2. This is not to bring Faith, Holiness, Perseverance out of the gracious benefit of Election, but to bring Election out of the foreseen Acts of believing, obeying, persevering, quite contrary to Scriptures; *he hath chosen us in him before the foundation of the World, that we should be holy and without blame before him in Love.* 3. This were to say that Election or Predestination affords no man any help at all, in the way unto Eternal Salvation; for how can that be the cause leading infallibly in the way unto Eternal Life, which comes not so much as into consideration, until a man have run out his Race (at least in God's fore-knowledge) in Faith, and Godliness, and be arrived at Heavens Gates? Such a falsely named Predestination might more truly and properly have been called a Post-destination. But I have too long stood on this Controversy; and indeed it is against my design, *which is not to minister questions, but rather, edifying, which is in Faith.* I remember what I have Read, and indeed I begin already to feel, that these Controversal Points will but discompose our spirits, and wast our zeal, our love, our delight in *Jesus* (this lovely subject, and object we are a viewing) even by the interruption and diversion of our contemplations: not a word more in that Kind.

***SECT. VII.* The Purpose.**

OF the Purpose of God concerning man's salvation before all worlds, we read in Scriptures; *we know that all things work together for good to them that love God,to them who are called according to his purpose* And it is said of *Jacob* and *Esau,* that *being not yet born, neither having done any*

good or evil, that the purpose of God according to Election might stand. And *in Christ* we are said to *obtain an inheritance,being predestinate according to the purpose of him who worketh all things after the counsel of his own will.* And elsewhere the Apostle speaks of *the manifold wisdom of God according to the eternal purpose, which he purposed in Christ Jesus our Lord.* And again, *he hath saved us and called us with an holy calling,not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before the world began.* All these hold forth this truth, That God purposed in himself from all eternity to bring them, whom he foreknew, to life, and to salvation. This purpose of God in order of nature comes before predestination, in that we are said to *be predestinate according to his purpose,* and yet it must needs follow after his foreknowledge and counsel; for first, he loves before he will purpose, and *every purpose is established by counsel;* yea *without counsel, purposes* (saith the wise man) *are disappointed;* why then, first he counsels (I speak after the manner of men) and then he foreknows;*(i.e.)* either he knows whom he will choose, for God doth not blindly choose he knows not whom; or else he sets his love to life on some, he knows them with a knowledge of approbation, and then he settles a purpose to bring them to life, whom he so foreknows in that especial and unspeakable way.

This purpose of God speaks our stability and certainty of salvation in Christ: when God once purposeth, it is past altering: *Surely as I have thought, so shall it come to pass, and as I have purposed* (saith *God) so shall it stand;* you may write upon it that *God's purposes are immutable.* Would not *Paul* lightly alter purposes taken up by him; *when I therefore was thus minded* (saith he) *did I use lightness? or the thing that I purpose,do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?* would not *Paul (I* say) alter his purpose? and will *God* think you alter his? methinks this word speaks to me, as if I heard God say from all eternity, *it is my purpose to save a remnant of mankind; though all are lost by sin, yet my wisdom hath found out a way to choose out some; and though those some, those few I have purposed to save, stand in very slippery places, yet I will be the same yesterday, and today, and forever.I foresee indeed many thousands of failings and exasperations, to alter the purpose that I have towards my people, I foresee their daily provocations of my justice; I foresee their many lusts within, and their many enemies without; I foresee that grace inherent I will give them to be as mutable to all the progeny as in their father* Adam; *and if I leave them in the hands of their own council, they cannot but depart daily from me, even as water, though it could be made as hot as fire, yet being left unto itself, it will quickly reduce, & work itself to its own original coldness again: I foresee them in their best condition, at full Sea, at their highest tide of grace, to be as changeable and movable several ways as wheels; to be as perplexed, hindered, and distracted in themselves, as cross wheels in one another; grace swaying one way, and flesh another way, and what stability can I think in such? why yet (says God) yet I purpose to bring this little flock to heaven; my purpose is in, and from myself; and I am God and not man, and therefore I cannot repent, nor call in the purpose which now I have; have I said, and shall not I do it? have I spoken,and shall I not make it good? yes, yes, my purposes must stand, and for this purpose I will set my Son betwixt my people and myself; so that if they sin, I will look on him, and by that means I will see no iniquity in* Jacob, *nor transgression in* Israel; *and for this purpose I will join to the wheels the living creatures, that when the living creatures go, the wheels shall go;and when the living creatures stand, they shall stand; and when the living creatures are lifted up from the earth, the*

wheels shall be lifted up against them,for the spirit of the living creatures shall be in the weels: my meaning is, that my Saints shall not have their stability from themselves, for they are like wheels: but they shall have it from me, and from my Son, unto whom by the same spirit of life they shall be united. Thus may I imagine the Lord from all eternity to say and speak, and purpose with himself, and surely his purposes must stand upon this account,*for the gifts and calling of God are without repentance.*

***SECT. VIII.* The Decree.**

THE Decree of God concerning man's salvation before the foundation of the world, appears in these texts, *I will declare the decree* (saith God); what was that? why, concerning Christ, and concerning the Church, *thou art my Son, this day have I begotten thee; ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* It was *God's* Decree to give out of Jews and Gentiles a Church to Christ; and this Decree was made in that day of eternity, when the Son of *God* was begotten of his Father. This Decree in Scripture-phrase hath several titles, 1. It is the very same with that which we usually call *predestination;* for what is predestination but a Decree of *God* concerning the different preparations of Grace, whereby some are guided infallibly unto salvation? predestination is a Decree both of the means and end; a Decree of giving Grace, effectual unto some persons here, and of bringing the same persons unto glory hereafter. This Decree, this predestination, this golden chain of the means and end, is set down by the Apostle, *Whom he did predestinate, them he also called; and whom he called, them he also justified, and whom he justified, them he also glorified.* As *God* hath predestinated some to life and glory, so he hath predestinated them to be called, and justified before they be glorified; whomsoever the Lord hath decreed to save them hath he also decreed to sanctify before they come to enjoy that salvation.*God have chosen us in Christ before the foundation of the world, that we should be first holy,* and then *hapy.* See how these are twisted by the Apostle once and again, *God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth. I* have heard of some blasphemous reasonings, *if we are predestinate to be saved, we may live as we list; for howsoever we live though never so wickedly, yet we shall be saved.* O fearful! O devilish reasoning! surely this comes from the Devil, and not from *God,* or his Word: Mark here one of Satan's depths; *in outward things he tempts men to distrust God, and to rely altogether on means: but in heavenly things, and matters of salvation, he tempts men to lay all on God's Decrees and God's purposes, without any regard had to the means.* Such men might as well say, the Lord hath appointed that we shall live to such a time, and till then we shall not die, and therefore what need we food in health, or physic in sickness? Oh take heed of these reasonings! God's Decree doth not remove the use of the means, but establish and confirm them.—2. The Decree is the same with that *book of life* wherein are written the names of the Elect;*Paul* tells us of *some women, with* Clement, *and other fellow-laborers, whose names are in the book of life.* And Christ bids his Disciples *rejoice, because their names are written in heaven.* And *John* saw in his vision *the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life.* As Captains have a book wherein they write the names of their Soldiers; and Citizens have a book wherein they record the names of their Burgesses; So God hath his Decree or book of life, in which he registers all that belongs to him. Some other

texts speak of a book of life, as, *blot me I pray thee out of thy book which thou hast written,* said *Moses* in his zeal for *Israel;* to whom the Lord answered *whosoever sinneth against me, him will I blot out of my book.* But this was not the book (say some) of God's eternal Decree, but the book of his providences; God hath a double book, and both in a figure he hath a book of his resolved Decrees, and a book of his acted providences; this latter is but a transcript, or a copy of the former: those huge original volumes of love and blessings which God hath laid up in his heart for his own people from all eternity is the book I mean: Indeed this book is writing out every day, by the hand and pen of providence in the ordering of all those affairs which concern our salvation.— 3. This Decree is the very same also with God's seal; *the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.* A seal is used in three cases; 1. To keep things distinct. 2. To keep things secret. 3. To keep things safe: In every of these respects God's Decrees are seals, but especially in the last; those souls that are sealed by God, they are safe in the love and favor of God; as when *Job* tells us that *God sealeth up the stars, (i.e.)* say some, he preserveth the stars in their Orbs, in the places where he hath set them they shall never drop out; so God seals up his Saints, *(i.e.)* he secures them of the eternal love of God, so that they shall never drop out of his heart. All these titles speak the immutability of God's eternal emminent acts; *q. d. I decree, I predestinate, I book it, seal it, that such and such persons shall be eternally saved; and why all this? but to note the certainty, and stability of the thing: shall great Monarchs of the earth do thus? shall they decree, and book, and seal, to show their greatness, and wisdom, that they could so resolve, as no person or power whatsoever should be strong enough to cause them to change their resolutions? and shall not I much more? do not I know, or foresee all that can or will follow? is there any power, or ever shall be to take them out of my hands? Or is it possible that ever I should have a relenting thought at the saving of th•se souls? Can anything fall out hereafter to make me more provident, more powerful, more wise, more merciful then now I am? it may be in some things I may will a change, but can I in anything truly change my will? no, no, I am the Lord, I change not, therefore ye sons of* Jacob *are not consumed.*

SECT. IX. **The Covenant.**

THE Covenant concerning man's salvation is the last and main particular I instanced in: I dare not be too curious to insist on the order of nature; and the rather, because I believe the Covenant betwixt God & Christ from everlasting is interwoven with the Decree, fore-knowledge, and election above. So the Apostle tells us,*He hath chosen us in Christ before the foundation of the world;* mark that *in Christ:* There was an eternal plot betwixt the Father and the Son; there was a bargain made (I speak it with reverence) betwixt God and Christ, there was a Covenant betwixt the Lord and his Son Jesus Christ for the salvation of the Elect; and of this observe we especially these following Texts.

In *Isaiah* 49.1, 2, 3, 4. the Prophet seems to set it Dialogue-wise; one expresseth it thus; First *Christ* begins, and shows his commission, telling God how he had called him, and fitted him for the work of redemption, and he would know what reward he should have of him for so great an undertaking. *The Lord hath called me from the womb,from the bowels of my mother hath he made mention of my name, and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he bid me.* Upon this God

answers him, and tells him what reward he should have for so great an undertaking; only at first he offers low, *viz.* only the elect people of *Israel.* And he said unto me, *thou art my servant O* Israel,*in whom I will be glorified;* or *Israel it is in whom I will be glorified by thee.* Christ who stood now a making his bargain with him, thought these too few, and not worth so great a labor and work, because few of the Jews would come in, but would refuse him, and therefore he says he should labor in vain, if this were all his recompense, *then said I,I have labored in vain, I have spent my strength for naught, and in vain;* & yet withal he tells God, that seeing his heart was so much in saving sinners, he would do it howsoever for those few, comforting himself with this, that *his work,* or *his reward was with the Lord.* Upon this God comes off more freely, and opens his heart more largely to him, as meaning more amply to content him for his pains in dying;*it is a light thing that thou shouldest be my servant to raise up the tribe of* Jacob *and to restore the preserved of* Israel: that is not worth the dying for, I value thy sufferings more than so, *I will also give thee for a light to the Gentiles▪ that thou mayest be my salvation unto the ends of the earth.* Methinks I imagine as if I heard God speak unto Christ from eternity: *See here I have loved a remnant of mankind both of Jews and Gentiles with an everlasting love, I know they will sin and corrupt themselves, and so become enemies to me, and liable unto eternal death; now thou art a mighty person, able to do what I require of thee for them; if thou wilt take upon thee their nature and sins, and undertake to satisfy my Justice and Law, and take away that hatred that is in them towards me and my Law, and make them a believing holy people, then I will pardon them, and adopt them in thee for my sons and daughters, and make them co-heirs with thee of an incorruptible crown of life.* And then said Christ, *loe I come to do thy will O God;* then Christ as it were struck hands with God to take upon him the nature and sin of man, and to do and suffer for him whatsoever God required of him. Certainly, this was the whole business of our salvation first transacted betwixt God the Father and Christ, before it was revealed to us. Hence we are said, to be given unto Christ, *I have manifested thy* 〈*1 page duplicate*〉 〈*1 page duplicate*〉 *name* (said *Christ) unto the men which thou gavest me out of the world,thine they were, and thou gavest them me,* this very *giving* implies, as if the Father in his Eternity should have said to the Son, *these I take to be vessels of mercy, and these thou shalt bring unto me, for they will destroy themselves, but thou shalt save them out of their lost estate.* And then the Son takes them at his Fathers hand, and looking at his Fathers will; *this is the Fathers will which hath sent me,that of all which he hath given me, I should loose nothing;* he thereupon takes care of such; he would not for a world any of them should be lost which his Father hath given him, they are more dear than so.

In *Isaiah* 53.10, 11. and in *Psal.* 40.7. Christ is brought in as a Surety— offering himself for us, and readily accepting of God's will in this very matter: and hence it is that he is called *God's servant;* and his ears are said to be opened.

In *Isa.* 42.6. this very Covenant is expressly mentioned. Thus God speaks of Christ, *Behold my servant whom I uphold, mine elect in whom my soul delighteth: — I will give thee for a Covenant of the people, for a light of the Gentiles.* Yea, this Covenant and agreement seems to be confirmed with an Oath, in *Heb.* 7.28. and for this service Christ is required to *ask of God,and he will give him the heathen for his Inheritance.* Observe how the Church of God is given to Christ as a reward of that obedience which he shown in accepting of the office of a Surety for us This stipulation

some make to be that counsel of peace spoken of by the prophet,*and the counsel of peace shall be between them both,(i.e.)* between the Lord, and *the man whose name is the Branch.* And for this agreement it is, that Christ is called the *second Adam;* for, as with the first *Adam* God plighted a Covenant concerning him, and his posterity, so also he did indent with Christ and his Seed, concerning eternal life to be obtained by him. I deny not but that some promises were made only to Christ in his own person, and not to descend to his children, as, *Sit on my right hand until I make thine enemies thy footstool;and he shall see his seed, he shall prolong his days, the pleasure of the Lord shall prosper in his hands; and ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* But there are other promises made to him and his; as that grand promise, *I will be to him a Father, and he shall be to me a Son;* it is first made to him, and then to us: and that special promise of spiritual grace, *John* 1.16. of justification, *Isa.* 50.8. of victory and dominion, *Psal.* 110.2. of the Kingdom of glory, *Luke* 24 26. they are everyone first made to him, and then to us; — The business from eternity lay thus; *here is man lost* (said God to his Son) *but thou shalt in fullness of time go and be born of flesh and blood, and die for them, and satisfy my justice, and they shall be thine for a portion, and they shall be called the holy people, the redeemed of the Lord,* Isa. 62.12. *This shalt thou do* (said the Father) *and upon these terms they shall live that believe.* This was God's Covenant with the Son of his Love for us; to whom the Son answered (as it were) again;*Content Father, I will go, and fulfil thy pleasure, and they shall be mine forever; I will in the fullness of time die for them, and they shall live in me; burnt-offerings, and sin-offerings thou hast not required, (no, it was self-offering) then said I, loe I Come, in the volume of the Book it is written of me, to do thy will O my God.* In what Book was it written, that Christ should come to do the will of God? Not only in the Book of the Law and the Prophets, but also in the Book of God's decrees: In this sense *the Lamb was slain from the foundation of the world.* His Father from before all time appointed him to be our high Priest, and he from all eternity subscribed to his Fathers pleasure in it.

In *Galath.* 3.15.*Brethren, I speak after the manner of men; though it be but a man's Covenant, yet if it be confirmed, no man disanulleth, or addeth thereto. Now to Abraham & his seed were the promises made; he saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ.* There is a question whether this Covenant here mentioned, was made only betwixt God and Christ, or only betwixt God and us, or both betwixt God and Christ, & betwixt God and us. The occasion of this question is in these words, *Now to Abraham,& his seed, were the promises made; he saith not, and to seeds, as of many, but as of one, and to thy seed which is Christ.* 1. Some argue hence, that there is no Covenant or promise made to us, but only to Christ, or with Christ; Christ stood for us, & articled with God for us, and performed the conditions for life and glory; so that the promises are made all to him: yet this indeed is confessed, that because we are Christ's, and are concerned in the Covenant, it is therefore sometimes called a Covenant made with us; *I will make a new Covenant with the house of Israel, and with the house of Judah;* not that the Covenant is really made with us, but only with Christ for us; and when we feel ourselves under the Power of the promise, we begin then to know that we are in that same Covenant. But this is rather (say they) to feel ourselves in that Covenant which God hath made with Christ, than to enter into Covenant with God ourselves.

2. Others argue hence, that there is no Covenant or promise made with Christ personal, but only with Christ mystical, such who are members of Christ, and so united to Christ; for mark the Text say they) *the promise is made first to Abraham, and then to his seed;* this seed is such a seed as comes to have right to the promise in order from *Abraham;* now this cannot be Christ personal, but Christ mystical: And whereas the Text says, *the promise is not made to seeds, but to one seed, which is Christ,* they distinguish of a double seed of *Abraham;* First, there is a carnal natural seed according to the flesh, and in this sense Christ speaks to those wicked unbelieving Jews, which went about to kill him. *I know ye are Abraham's seed, but ye seek to kill me.* Secondly, there is a spiritual seed that walk in the faith & steps of *Abraham; know ye therefore that they which are of faith, the same are the children of Abraham.* And *if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;* now the promise is made to *Abraham and his seed, not seeds; (i.e.)* not to both seeds, both carnal and spiritual, but only to the one, which is the spiritual, and this seed is Christ, *(i.e.)* Christ mystical, the body of Christ, the faithful that are knit to Christ by a true and lively faith.

3. Others argue hence, that this Covenant is made both betwixt God and Christ, and betwixt God and us; First, betwixt God and Christ: all the work of redemption and salvation was transacted betwixt *God* and *Christ* before the foundation of the world, but this doth not hinder, but that the same promise is afterwards in time made to us also: Look as it is in Covenants amongst men, while the child is yet unborn the father takes conveyance of an inheritance for his child, which he keeps in his own hand till the child be born and come to years, and then he puts it into his own possession; so it is here, we are for a time hid in the womb of God's Election, till we are brought forth by the grace of regeneration; now during this time we are not in ourselves capable of receiving any promise of life made to us; but it is made to *Christ* in our behalf, and he receives the promise from the Father in our stead: but yet so that when we come to be born anew, the promises are made unto ourselves, and then we are put into possession of them.

Here then is the meaning of the Text, *the Covenant is made with Christ; (i.e.)* with *Christ,* and his heirs; principally with *Christ,* and with *Abraham's* nature in *Christ,* and yet personally with believers, who are also the seed of *Abraham.* All the difference is in that term *Christ,* what thereby is meant, whether *Christ* personal, or *Christ* mystical, or *Christ* representative: And we say—

1. Not *Christ* personal, I mean not *Christ's* person singly considered, for that, 1. Would fight with the scope of *Paul,* whose bent it is to prove the promise of eternal life to be made to all believers: and that, 2. Would conclude the promise of eternal life to be given only to *Christ,* and not at all to those that are believers in *Christ.*

2. Not *Christ* Mystical, for 1. The promise is made to *Christ, In whom the Covenant was confirmed.* 2. *In whom the nations were blessed.* 3. *In whom we receive the promise of the Spirit through faith.* 4. *Who was made a curse for us.* Now not any of these can agree to *Christ* mystical; *Christ* mystical did not confirm the Covenant, nor bless the Nations, nor give the Spirit, nor was made a curse.

3. It is Christ representative, Christ-Mediator, Christ a public person, to whom the promises were made, for *Christ* and his heirs, are but all of them one confederate family; and as the Covenant of works was made with *Adam,* and all his: and there were not two Covenants, so here, the Covenant is made with the second *Adam,* and his children: *But every man in his own order, Christ the first-fruits,and afterwards they that are Christ's.*

I have now propounded the Object we are to *look unto;* it is *Jesus in that eternity before all time until the Creation.* Our next business is to direct us in the Art or Mystery of Grace, how we are to *look unto him,* in this respect.

CHAP. II.

***SECT. I.* Of knowing Jesus carrying on the Great work of our Salvation in that Eternity.**

LOoking comprehends *knowing, considering, desiring, hoping, believing, loving, joying, calling upon* Jesus, *and conforming to* Jesus. If then we will have an inward experimental *Look upon Jesus,* we must act, and exercise all these particulars.

1. We must *know Jesus,* carrying on the great work of our salvation in that eternity before all time. Come, learn what this Jesus is, 1. In his relation to God, and so he is God's Son, eternally begotten before all worlds. See above, and learn it thoroughly, who it is that was begotten, for the person, when it was for the time, how it was for the manner, and what was the mutual kindness and love of him that begot, and of him that was begotten: O the height and depth of this knowledge! 2. Come, learn what this Jesus is in his relation to us before all worlds, and to that purpose study close that great transaction betwixt God and *Christ* for our salvation. 1. Study that project of God, that he would glorify his grace; and to this end, that he would predestinate *Christ,* and in *Christ* he would choose some of the souls of men, and amongst the rest, that he would choose thee, whom notwithstanding sin, he would make holy, and without blame before him in love. 2. Study the counsels of God concerning man before all worlds: O 'twas an hard question, how sin should be pardoned, the sinner reconciled, and yet God glorify his justice? none but the wisdom of God could ever find out a way to have had mercy on the man, and yet to take vengeance on the sin; but herein appeared *the depth of the riches both of the wisdom and knowledge of God,* he devised the way to translate this man's sin (suppose thine own sins) on another's person, who was able to bear them; & to interest this man's person (suppose thine own self) in another's righteousness, who was able to cover him. 3. Study the foreknowledge of God, how the Lord knew his from everlasting with a knowledge of love and approbation; after the project was laid, and the counsels of God were agreed upon it, then God fore-knew, or fore-saw whom to embrace in his eternal love: And, O my soul, if thou art one of his, if God in *Christ* hath of his own free love set thee apart to life and salvation, then *know it for thyself,* it is inward experimental knowledge we speak of. 4. Study the purpose of God concerning thy salvation; this purpose of God speaks the stability, and certainty of they salvation in *Christ;* his purpose is in, and from himself, who is God, and not man and therefore cannot repent;*hath he said, and shall he not do it? hath he spoken, and shall he not make it good?* 5. Study the decrees of God, they are all one with Predestination, the book of life, the seal of God: what hath the Lord decreed,

predestinated, booked, sealed thee for salvation?*O how blessed is the people that know this joyful sound! they shall walk in the light of they countenance, O Lord.* 6. Study the Covenant of grace, remember how the business of eternity lay thus: *here is every man lost* (said God to his Son) *but thou shalt in fullness of time go, and be born of flesh and blood, and die for some of them, and satisfy my Justice, and they shall be thine for a portion,, and they shall be called the holy people, the redeemed of the Lord.* To whom the Son answered, *be it so Lord, I will go and fulfil thy pleasure, and they shall be mine forever.* Observe, and be acquainted with this Covenant in that very Dialogue: first God demands of his Son that he lay down his life, and for his labor he promiseth that *he shall be his seed,* and God shall give him many children. And secondly, the Son consents to lay down his life, and saith, *here I am to do thy will O God, thou hast given me a body.* What, O my soul, that the Father and *Christ* should transact a bargain from eternity concerning thee? that there should be any communing betwixt the Father and the Son concerning thy happiness and salvation? Surely this is worthy thy pains, and study; *O hear it, and know thou it for thy good.*

***SECT. II.* Of considering Jesus in that respect.**

2. WE must *consider Jesus,* carrying on this work of salvation in that eternity. It is not enough to study, and know him, but according to the measure of Knowledge we have attained, we must ponder, and muse, and meditate and consider of him: now consideration is an expatiating, and enlarging of the mind and heart on this or that subject: consideration is a fixing of our thoughts, a steadfast bending of our minds to some spiritual matter, till it work on the affections, and conversation. We may know, and yet be inconsiderate of that we do know; but when the intention of our mind and heart is taken up about someone known object, and other things are not for the present taken notice of, this is *consideration.* O that, if it were possible, we could so consider Jesus in this first period of eternity, as that for a while at least we could forget all other things! Christians! I beseech you be dead to the world, be insensible of all other things, and *look* only *on Jesus;* it is said that men in a frenzy are insensible of what you do to them, because their minds are taken up about that which they apprehend so strongly; and if ever there was any object made known to take up the mind of a spiritual man, it is this, even this: not but that other objects may be deeply and seriously minded of men; it is reported of *Archimedes,* who was a great Mathematician, that when the City was taken wherein he was, and the warlike instruments of death clattering about his ears, and all was in a tumult, yet he was so busy about drawing his lines, that he heard no noise, nor did he know there was any danger: but if such objects as those could take up the intention of his mind, so as not to regard other things, how much more should this consideration of Christ? If a carnal heart, a man that minds earthly things, be so taken up about them, because they are an object suitable to him, how much more should a gracious heart, that can see into the reality of these things of God & Christ from everlasting, be so taken up with them as to mind nothing else? come then, O my soul, and set thy consideration on work, as thus.—

1. Consider *Jesus:* in his relation to *God,* how he was the eternal Son of the Father: I know in some respects we have little reason thus to *look on Jesus:* as we are sinners, and fallen from

God, there is no looking on an absolute Deity: alas, that Majesty (because perfectly and essentially good) is no other then an enemy to sinners as sinners; so as we are sinners, and fallen from *God,* there is no looking on the Son of *God;* I mean on the Son of *God,* considered in the notion of his own eternal being, as coequal, and coessential to *God* the Father: Alas! our sin hath offended his justice, which is himself: and what have we to do with that dreadful power, which we have provoked? But considering *Jesus as Jesus,* which sounds a Savior to all sinners believing on him: and that this *Jesus* contains the two natures of Christ, both the God-head, & man-hood; now we that have our interest in him, may draw near, and (as we are capable) behold *the brightness of his glory.* To this purpose the Scriptures have discovered to us God the Son, how he is the second person in the Trinity, having the foundation of personal subsistence from the Father alone, of whom by communication of his essence he is begotten from all eternity; *when there were no depths I was brought forth,—before the mountains were settled, and before the hills I was brought forth.* Ante colles genita eram,*before the mountains I was begotten,* as some; or, ante colles filiata eram, *before the mountains I was sonned his son,* as others translate it.—why thus O my soul, *consider Jesus,* the Son of God, but in this consideration be not too curious; thou hearest of the generation of the Son, and of the procession of the Holy Ghost, but for the manner how the Father begets the Son, or how the Father and Son do spire, and send forth the Holy spirit, be not too busy to enquire; thou mayest know a little, and consider a little, but for the depth and main of this great mystery of grace, let the generation of the Son of God be honored with silence. I remember one being too curious, and too inquisitive,*what God was doing on that long Evum of eternity before he made the world?* it was answered, *he decreed to make hell for such curious inquisitors.* Be not therefore too nice in this *consideration:* keep within bounds of sobriety and humility; and then as thou art able to comprehend, the Scriptures will discover that before God made the world in that long-long Evum of eternity, he was doing these things,—

- 1. Some things in relation to himself.
- 2. Some things in relation to his creatures.

1. Some things in relation to himself; and those things were either proper, or common to the three persons. 1. The things proper to each of the persons were those internal, incommunicable actions of God, as 1. To beget; and that belongs only to the Father, who is neither made, nor created, nor begotten of any. 2. To be begotten; and that belongs only to the Son, who is of the Father alone, not made, nor created, but begotten. 3. To proceed from both; and that belongs only to the Holy Ghost, who is of the Father, and the Son, neither made, nor created, nor begotten, but proceeding. And these were God's actions in that eternity before all worlds: the Father was begetting *God* the Son: the Son was begotten of *God* the Father, the Holy Ghost was proceeding from *God* the Father, and *God* the Son. But what, were these actions of God, never in action during all that eternity? yes; as they are called internal actions, so they are permanent; look as the Sun doth always beget his beams, and both Sun and beams do send forth the heats: So the Father from all eternity ever did, and now doth, and ever will beget his Son, and both the Father and the Son ever did and now do, and ever will aspire and breath forth the Holy Ghost: And therefore *Orig•n* saith well,*Our Jesus*

is the brightness of God's glory; now the brightness of glory is not once begotten, and then afterwards leaves to be begotten; but as often as the glory riseth from whence the brightness springeth, so often doth the brightness of glory arise. Before the hills, was I brought forth. Some translate thus, *ante colles generat,* and not as others, *generavit me, before the mountains were settled he begetteth me.* Surely the Son of *God* is ever begetting, and the Holy Spirit is ever proceeding.

2. The things common to the three persons in that eternity were those internal actions of *God,* wherein the three persons did communicate: as 1. That one was in another, and possessed one another; the Father remaining with the Son, the Son with the Father, and the Holy Ghost in, and with them both. Thus we read of Christ, *the Lord possessed me, in the beginning of his way, before his works of old.* And *in the beginning was the word, and the word was with God.* And *I am in the Father, and the Father in me.* 2. That one glorified another, the Father glorified the Son, and the Son glorified the Father, and the holy Ghost glorified both the Father and the Son: *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.*

3. That one delighted in another, the Father delighted in the Son, the Son delighted in the Father, and the Holy Ghost delighted in them both; *then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him. I was daily his delight,* in the Original, *delights* intimating that the Son was variety of delights unto his Father: *rejoicing always before him,* Christ speaks in terms very quaint and familiar, *always rejoicing, q. d.* greatly sporting: it is a Metaphor or simile taken from little ones which sport and play before their parents. O see how the Father and the Son rejoice in one another's fellowship: nay, see how they spend that long eternity before the creation in nothing but rejoicing and delights: *The Father delights in his Son, and the Son rejoiceth in his Father.* Consider O my Soul, thou hast sometimes had a tickling to know, what God was a doing before the Creation? why now be sober, and satisfied with this knowledge: God spent all that time (if I may call it time) in delighting himself in *Jesus;* why, this was *God's* work to delight in his Son, and he so delighted in him, that he desired no other pleasure than the company and beholding of him; which accordingly he twice told from heaven, while Christ was on earth, saying, *This is my beloved Son in whom I am well pleased: —in whom I am well pleased.* The first sound was at his Baptism, *Matth.* 3.17. and the second at his transfiguration, *Mat.* 17.5.

2. Some other things God was a doing in relation to his creatures; they will fall in at our next consideration: only this by the way. As God and Christ rejoiced in the fruition of one another without communicating the notice thereof to any creature; so in the next verse we find them rejoicing in the salvation of men:*and my delights were with the sons of men.* Amidst the other considerations, O my soul think of this: what, that God from all eternity should delight in thy salvation; why this consideration sets out to purpose the heart and desire of God to save thy soul: for, 1. Delights arise out of the strongest and choicest desires; men are pleased with many things in which they delight not. 2 God and Christ are mentioned here to delight in this work, and in no other work of theirs, not in the Angels, not in the world, nor in anything in it. 3. This their delight is mentioned next to their delighting in each other. 4. This delight is aforehand, whilst God's heart was only in the expectation, and his mind but laying the plot

of thy salvation, all these argue how great a matter this was in God's esteem, and how much his heart was in it, even from everlasting. O let these fall into thy consideration?

2. Consider Jesus merely in his relation to us: consider him in that great transaction betwixt God and him for our salvation. And that we may settle our thoughts, and dwell here,—

1. Consider the Project. The great God having entertained thoughts within himself, to communicate himself out of his aloneness everlasting, he lays this plot, that all he would do in that respect, it should be *to the praise of the glory of his grace.* O my soul consider, meditate and muse on this plot of the Almighty; it is contained by the Apostle in a very few words, do thou weigh them all: here is, 1. The *Praise.* 2. *The glory.* 3. *Of his Grace.* 1. *Praise* is a setting forth of this or that, by word, or deed, or gesture; it contains in it reverend respect, an high esteem, a strong admiration. 2. *Glory* is the glorious being, or essence of God, the glory of God in himself. Sometimes we read of the *glory of his power,* that is, his glorious essence which is most powerful, and sometimes of *the glory of his Majesty,* that is, his glorious essence which is most Majestical; and sometimes of *the glory of his grace,* that is, his glorious essence, which is most gracious and merciful; but, 3. Why *the glory of his grace?* mercy and grace meet both in love, only they differ thus, mercy is love as it helps the miserable, and grace is love as it gives good things, freely without desert; here then is the great design which God from everlasting carried on, that the glorious essence of his free love, free grace, should be especially manifested to his Saints, that so thy might admire it, esteem it, honor it, and sound forth the praises of it. All the other designs of God were but subservient unto this. Some reckon up three great designs of the Almighty communicating himself; as 1. The glory of his Saints. 2. The glory of Christ. 3. The glory of himself, and especially the glory of his grace. 1. That his Saints should be glorious, and to that purpose he made heaven and earth, and he makes them Lord of all,*all things are yours.* 2. That Christ should be glorious, and to that purpose he makes the Saints, and gives them to Christ, *all things are yours, and you are Christ's.* And certainly saith the Apostle, at the last day, *Christ shall come to be glorified in his Saints, and to be admired in all them that believe.* 3. That God himself should be glorified; *he made all things for himself. —Bring my sons from far, and my daughters from the ends of the earth, even everyone that is called by my name, for I have created him for my glory.* Now this is the high design of God, to which all the rest are subservient; mark the steps, *all things are yours, and you are Christ's, and Christ is God's (i.)* For God, and for his glory: the two former designs are to which, but not for which God worketh: he that buildeth an house, that he may lay a sure foundation, and that he may raise the frame, he gives it the due filling which belongs to it: but these are not his proper ends, his main design: but that he may have an house for his habitation: So God works, many things to our glory, and that in us Christ may be glorious; but the proper end, that high design which he hath in all, it is his own glory. And yet O my soul, consider a little further, the plot of our salvation, of the Saints glory, and of Christ's glory, as it aims at the glory of God, so especially at *the glory of his grace:* As if we see that one doth this or that in wisdom, it is the glory of his wisdom: if he do it in strength or power, it is the glory of his power: if he do it out of grace, it is the glory of his grace: so God designed the salvation of our souls out of his mere grace, favor, love, he must needs intend to have his grace notified in us, and to have it (being known) accordingly admired, and praised, and

honored by us; not but that God must be glorified in his wisdom, power, justice, holiness, and his other attributes; ay, but especially in this, it is *the grace of God* in which he most delighteth, even as virtuous Kings affect, above all their other virtues, to be had in honor for their clemency, and bounty. So it is with our God the King of Kings, Lord of Lord's; all he doth is to this end, that his grace may be manifested to his greater glory. And to this end is the glory of Christ, and the glory of Christians referred. Why Lord, that this should be thy plot, *to save my soul, that my soul should praise the glory of thy grace?* that thy grace should before all worlds think on me for good? O how should I but think on thee, and thy free grace? How should I but admire it, adore it, praise it, exalted it above Sun and Moon, and Stars? how should I but cry out with the Apostle, *Oh the depth of the riches of thy grace! for of him,and through him, and to him are all things, to whom be glory forever, and ever, Amen.*

2. Consider the counsels of God about thy salvation:*he worketh all things after the counsel of his own will:* and *with him is counsel, and with him is understanding.* This counsel (as we have discovered) was primarily about that reconciliation of the riches of his grace, and the glory of justice. Consider this, O my soul, thy sin put all the attributes of God to a kind of conflict; hereupon was that great and mighty counsel▪ how God should make way for his love and goodness, and yet satisfy his truth, and justice? at last the wisdom of God found out that glorious and wonderful expedient, *the Lord Jesus Christ:* is not this the meaning of the Apostle? *whom God hath set forth to be a propitiation through faith in his Blood, to declare his righteousness for the remission of sins.* Pouder, and weigh these words! God sets not forth Christ to be a propitiation to declare only his mercy in the forgiveness of sins: how? is there anything but *mercy* in the forgiveness of sins: yes, there is something else, there is *righteousness* also, and therefore he hath set forth Christ to be a propitiation, that he might *declare his righteousness;* nay, see it repeated, *to declare I say his righteousness, that he might be just, and the justifier of him which believeth in Jesus:* not that he might be merciful, but that he might be just in justifying him that believeth in Jesus. This Text *Luther* had a great deal ado to understand, and he prayed much, before he could get the right meaning of it.

This is the great mystery of the Gospel; no wonder if a poor man could not reach it: This is that which set the infinite wisdom of God on work from all eternity, how to find a way to save sinners, and to be infinitely righteous notwithstanding. — Nay, yet O my soul consider, a little further; not only is the mercy of God in this way glorified, but the glory of his justice is as much, yea more then if the sinner were eternally damned: — It is made good thus.—

1. When God appointed a surety, his Son, and charged our debts upon him to satisfy his justice: in that God would not spare his Son the least farthing token, I mean, not the least degree of punishment; hereby the Lord shows a stronger love to justice then if he had damned ten thousand, thousand creatures. Suppose a Malefactor comes before a Judge, the Judge will not spare the Malefactor, but commands satisfaction to the Law; this shows that the Judge loves justice: but if the Judges own Son be a delinquent, and it appears before all the Country, that the Judge will not spare him, the Judge now doth more honor justice in this, than in condemning a thousand others: So when the Lord shall cast many thousands to Hell there to be tormented forever, and ever, and ever, this shows that God loves justice; but

when his own Son shall take our sins upon him, and God will not spare him, (that is the very word in the Scripture,*he spared not his own Son*) this, surely this declares God's love to righteousness more than if all the World should be Damned.

2. Suppose the sinner that is reconciled had been Damned, then the justice of God had been but in satisfying, and never had been fully satisfied: but in that way that God hath found out to save a sinner, his justice is not only satisfying, but it comes fully to be satisfied, to have enough. As for instance; suppose a man to be a creditor to one, who owes him 100000 l. this man is poor, and the utmost he can pay is but a penny a day; suppose the creditor should lay him in the Goale until he had paid the utmost farthing, it is true he would be receiving day after day, but he would never be paid so long as the debtor lives; now if another rich man should come, and lay down an 100000 l. at once, the creditor is presently satisfied. Why here is the difference betwixt God's satisfying his Justice upon sinners, and upon Jesus Christ; God comes upon the sinner, and requires the debt of punishment, because he did not pay the debt of obedience: God casts him into Prison, and the utmost he can pay, is but (as it were) a penny a day; and hence the poor sinner must still be paying, and paying, and paying to Eternity: this is the ground of their Eternal punishment in Hell, because in any finite time they can never pay enough: But now comes *Jesus Christ,* and he fully pays the debt at once, so that justice saith, *I have enough, I am satisfied:* Surely this is the greater Glory to the very justice of God.

These were the counsels of God from all Eternity, how he should make way for his love and goodness, and yet satisfy his Truth and Justice. O my soul, consider and wonder! Jesus Christ was the Expedient, and in Christ not only God's mercy, but his justice is Exalted, yea more Exalted, and more Glorified in thy salvation, then ever it could have been in thy Damnation.

3 Consider the fore-knowledge of God; he knew from everlasting whom he would set apart for life and salvation. All the Saints of God from first to last, they were then present to him, and before him, and he did look on them in his Beloved Christ. Before there was a World, or a man, or any creature in it, he fore-knew *Adam,* and *Abraham,* and *Isaac* and *Jacob,* and all the Patriarchs, and all the Prophets, and all the Apostles, & all the Disciples of Christ, and Believers in Christ; And O my soul, if thou art one of God's Elect, he foreknew thee with a knowledge of love and approbation, he had thee in his Eye, and Heart: he had thoughts on *Jacob,* when he was *yet unborn, and had done neither good nor evil.* Assure thyself, the Lord works not without prevision or fore-knowledge of the things effected; that cannot be in God, which is not to be found in a wise and prudent man; he that builds an house hath the frame of it first in himself: and the Psalmist tells thee, that *the eyes of God did see thy substance yet being imperfect:in this Book of* knowledge *were all thy members written, when as yet there was none of them!* yea, he knew thee with a knowledge of singular love; he embraced thee in his Eternal love, as it is written, *Jacob have I loved, but Esau have I hated*▪▪ will not say, that this love was actually bestowed on thee till due time, yet it was prepared for thee from all Eternity: and hence it is called, *an everlasting love; The Lord hath appeared of old unto me,saying, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.*

O muse, and meditate, and ponder on this love! it contains in it these particulars: as, 1. The eternal good will of God: what else is the love of God towards the Elect, but his everlasting good will to show them mercy, to do them good, and to save their souls? hence the Angels sung that Antheam at Christ's birth, *Glory to God in the highest,and on earth peace, good will towards men.* 2. The Eternal pleasure and delight of God in the sons of men; the greatest delight that God hath, or ever had, it is in communicating himself to his Son firstly, and next unto his Saints: nay, such delight he takes in letting out his mercy to his Saints: as that he was well-pleased with the death of his own Son, as a means conducing thereunto. O wonderful! one would think that the death of Christ should be the most abhorring to the heart of God of anything in the world, and yet saith the Scripture, *It pleased the Lord to bruise him;* he took a pleasure and delight in the very bruising of Jesus Christ: the Lord saw this was the way for him to communicate himself in the fullness of his grace unto his Saints, and therefore though it cost him so dear as the death of his own Son, yet he was well-pleased with it. 3. This love of God contains in it a fore-knowledge and approbation of all those effects of his love, whether they be temporal concerning this life, or Eternal concerning the life to come. Concerning these effects of his love, saith *John,Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. q. d.* Behold it, stand amazed at it, that children of wrath should become the sons of the most high God: for a beggar on the dunghill, a vagabond, a runagate from God, a prodigal, a stranger to God, whom the Lord had no cause to think on, to be made a Son of *God* Almighty, O divine love! Pause a while, and muse on this! O my soul, that *God* should fore-know thee from all Eternity with a knowledge of love and approbation, it is admirable to consider, I say it is admirable to consider.

4. Consider the purpose of *God* concerning thy salvation:*God hath not appointed* (or purposed) *us wrath, but to obtain salvation by our Lord Jesus Christ.* As when we have a will to do anything, there follows upon this in the mind a settled purpose to effect it; so when *God* hath loved some to life, there is in *God* a settled purpose of bringing them to it: *that the purpose of God according to Election might stand,* or be sure; it imports *God's* stability, and steadiness, and constancy, and firmness in saving souls. There is much inconstancy and fickleness in the love of man, or in the love of a woman, but the love of God to his people is a steady love; *as the Bridegroom rejoiceth over the Bride,so shall thy God rejoice over thee;* not only so *doth* thy *God,* but so *shall thy God rejoice over thee. God's* purposes are without any alteration, the love of Christ after thousands of years is still as the love of a Bridegroom upon the wedding day; indeed then ordinarily love is hot, and appears much; so is Christ's love, and so is *God's* love ever hot; there is no moment of time from Eternity to Eternity wherein *God* rejoiceth not over his Saints, as the Bridgroom over his Bride; not only as an husband over his wife, but as a Bridegroom over his Bride, we may say of this purpose of *God, as it was in the beginning, is now and ever shall be World without end.*

O my soul, muse and meditate on this purpose of *God,* and by consequence on *the sure mercies of David;* it may be it is not always alike sure to thee; the love of *God* as the shining of the Sun doth not always in the fruits of it shining out so gloriously, but the Sun keeps his course in a steady way: what though it be sometimes clouded? what though at times it shine not so

gloriously as at high-noon? yet *the purpose of God according to Election must stand.* All the Devils in Hell cannot frustrate God's purpose concerning only one soul:*this is the Fathers will which sent me* (saith Christ) *that of all which he hath given me I should lose none.*

5. Consider God's decree concerning thy souls salvation, and the means to it. As the purpose of God, so the decree of God speaks the stability and certainty of the thing decreed. *The foundation of God standeth sure;(i)* The decree of God touching man's Salvation is unchangeable. If the Laws of the *Medes* and *Persians* were so absolute, that they could not be reversed, then much less can the decrees of God be reversed: no man that is not Elected can be Elected; and no man that is Elected can possibly be damned. *My sheep hear my voice* (saith Christ) *and I give unto them eternal life, and they shall never perish, neither shall any man pluck t••• out of my hand.* And it must needs be so, for God's decree is grounded on the Eternal and unchangeable will of God; and hence we say that there is a certain number of the Elect known only to God, which cannot possibly be increased or diminished.*I know whom I have chosen,* saith Christ. And yet thou canst not, O my soul, hence infer, that thou mayest be secure; for in this decree the end and the means are joined together of God, and they cannot be separated by any man: if thou beest not godly, never expect to be happy: God's decree of Predestination is as well for the giving of grace, as for the giving of glory.

6. Consider the Covenant struck betwixt God and Christ for thy salvation. If thou wouldst fain be acquainted with the very Articles of it, go on then, take Scripture along, and first on God's part thou mayest observe, and meditate, and consider of these particulars. —

1. That there was a designation and appointment of Christ from all Eternity to the office of Mediatorship: whence Christ is said to be sealed by the Father, *for him hath God the Father sealed:* and chosen of the Father, *behold my servant whom I uphold, mine Elect, or chosen one.*

2. There was a commandment from the Father to the Son, which he must obey, and submit unto. As first, he had a command what to teach his people, as the Prophet of the Church,*for I have not spoken of myself* (saith Christ) *but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.* Secondly, he had a commandment to lay down his life fore those that were given him,*no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again; this Commandment have I received of my Father.*

3. There was a Promise from the Father to the Son: the Father covenants with him in these things; first, that he will give him the Spirit in abundance. *Behold my servant whom I uphold;—I have put my Spirit upon him, he shall bring forth judgment to the Gentiles. —And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord.* Secondly, that he will give him assistance and help in this great work of Redemption. *I the Lord have called thee in righteousness,and will hold thy hand;* what's that? why, I will strengthen thee with my power, I will so hold thy hand that thou shalt not be discouraged in the work;*He shall not fail, nor be discouraged tell he have set judgment upon the Earth.* Thirdly, that he will give him a blessed success, that he shall not labor in vain,*he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall*

prosper in his hands: he shall see of the travail of his soul, and shall be satisfied. Christ's suffering were as a woman's travail, though she suffer many pains and pangs, yet she sees her Child at last; so shall Christ see many believing on his Name: they are the promise made by the Father to the Son, that *Nations that know him not shall run unto him.* Fourthly, that he will give him and his Redeemed ones everlasting glory; to Christ himself there is a promise of glory, *he hath gloryfied thee.* And to the Members of Christ there is a promise of glory; and this promise of glory to them was made known to Christ from everlasting: it was one of the secrets of God, and Christ brings out that secret from the bosom of his Father, and reveals it to his Disciples. *It is my Fathers pleasure* (said he) *to give you the Kingdom;* Christ knew his Fathers will by the Covenant passing betwixt his Father and him, and this will of the Father concerning glory promised to the Saints Christ doth bring forth to light. These were the Articles of the Covenant on God's part; now O my soul, see them on Christ's part in these particulars.—

1. There was an acceptation of the office to which he was designed by the Father; he did not take the office of Mediatorship upon himself, but first the Father calls him to it, and then the Son accepts it: *Christ glorified not himself to be made an high Priest, but he that said unto him, thou art my Son, today have I begotten thee;* he called him, and then the Son answered, *Lo I come.*

2. There was a promise on Christ's part to depend and trust upon God for help: *And again I will put my trust in him,* they are the words of Christ to his Father. And *Isaiah*brings in Christ as looking for help from God, *for the Lord God will help me,therefore shall I not be confounded — And behold the Lord will help me, who is he that shall condemn me?* whereto agrees that other passage, *and my God shall be my strength.*

3. There was a promise of submission to his Fathers will in bearing the reproaches and injuries that should be done to him, and to lay down his life for those, that were given to him by the Father: *the Lord God opened my ear, and I was not rebellious,neither turned away back, I gave my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my Face from shame and spitting,* and *therefore my Father loves me because I lay down my life.* Christ first thus Covenanted with his Father, and then he was careful to discharge the same, and at last he tells God,*I have finished the work which thou gavest me to do.*

4. There was an earnest expectation of that glory which the Father promised Christ and his members: *And now O Father glorify thou me with thine own self,with the glory which I had with thee before the World was.* And *Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the Foundation of the World.*—These were the Articles of the Covenant on Christ's part, and hence it is that God is called *the God and Father of our Lord Jesus Christ, viz.* by reason of the Covenant.

O my soul, with what delight mayest thou consider, muse, and ponder on these Articles? what, that God should make a Covenant, and enter into these, and these Articles with his own Son for thy good, and for thy Eternal good? what, that God should bring in the second person in the Trinity to be the head of the Covenant as on thy part? what a mercy is this? O run over and over this meditation, a thousand, and a thousand times! O consider thy *hope of*

Eternal life, which God, that cannot lie,promised before the world began! If thy soul question what promise was there made before the World began? to whom was the promise made? who was there before the World began for *God* to make any promise to? why now thou hast learned it was only to the Son of *God,* the second person in the Trinity. There was a most blessed transaction between God the Father and God the Son, before the world began, for thy everlasting good; and upon that transaction depends all thy hope, and all thy salvation. O this is worthy of thy deep, and sad, and serious, and inmost meditation. I have been particular and large in this passage of *Looking unto,* or *considering Jesus,* but I shall be brief in the rest.

***SECT. III.* Of desiring after Jesus in that respect.**

3. WE must *desire after Jesus* carrying on the great work of our salvation in that Eternity. It is not enough to know & consider, but we must *desire.* Now, *desire is a passion looking after the attainment of some good which we enjoy not, and which we imagine to be fitting for us.* In this respect we cannot desire after Jesus, as now to carry on that work of our salvation before the World began, for that work is already perfectly done; But these things we may desire after, as, 1. After the manifestation of that work in us. 2. After *God* and *Christ* the complotters and actors of that great work for us. 3. After the full and utmost execution, whereby God effectually works in time according to all his workings, or decrees before time.

1. We must desire after the manifestation of this work in us. We have heard of marvelous, excellent, glorious things done by Jesus Christ for his Saints from all Eternity; & oh what desires now should be in us to know that we are of that number? when I hear and consider that there was such a project, and such counsels, and such love, and such a purpose, and such decrees, and such a Covenant betwixt God and Christ for salvation of souls; and withal, that they are but few in comparison concerning whom *God* and Christ hath all this care, will not this whet on my desires? and make me cry, and cry again, *Oh that these loves were mine! how happy were I, if I had a share in these eternal thoughts of God?* Methinks we should not hear of such transactions, but it should stir up our hearts in infinite desires; methinks we should pant after assurance, and still be wishing, *Oh what is truth? and what is Christ? and what did Christ for me before I was, or before the World was? I would I knew him, I would I could enjoy him, I would I were assured that he had one good thought of me in that Eternity!* Christians! if you have any share in those transactions, sooner or later you will feel these desires? nay, if my sinful heart deceive me not, upon the very consideration of these things I feel myself another creature in my desires then I was before. Tell me, you that have took a full view of God & Christ, and of all these wonders of Eternity: do you not sensibly differ from yourselves in your affections? Is not the world, worldly pleasures, worldly profits, and worldly honors fallen too; yea, ten in an hundred with you? have they not lost their price? would you not rather be assured that *your names are written in the Book of Life,* then to have all the world yours; yea, and all the Devils in Hell subject to your commands? Certainly, if these revelations work nothing in your hearts, if your affections be so strong and hearty to the world, and the vanities of it; if your desires be so impure, and strongly working downwards, that God's ancient loves, and everlasting workings, have no power on your hearts, it is a very

sad condition. If *David* may have his wish, it runs thus, *Lord lift thou up the light of thy countenance upon us;* he would have the manifestation of God's Eternal love; one smile of his countenance (as an image of that countenance which God had towards him before the world began) was *more gladness to his heart,* then all that which the men of the world had, *in the time that their corn, and their wine increased.*

2. We may and must desire after God and Christ, the complotters and actors of that great work for us; what, hath the Gospel revealed this truth, that before the Creation God and Christ were busied about our good? yea, and hath Christ especially, that came out of the bosom of his Father, & brought the treasures of his Fathers counsel to the world, discovered such love to men? how then should our desires be after *God* in Christ? *Whom have I in heaven but thee?& there is none upon earth that I desire besides thee.* A right beholding of Christ in his eternal workings, will cause a desire of Christ above all desires; the heart now thirsts for nothing but him that is all, all power, all love, all holiness, all happiness: tell such a soul of the world, and gold, and glory; O what are these? the soul will quickly tell you, the world is dung, and gold is dung, & glory is dung, *all is but loss & dung for the excellency of the knowledge of Christ Jesus my Lord.* Give me God, & Christ, saith the soul, or I die; Oh my desires are to him who hath done all this for me. Is not this the period still of thy expression at the end of every discourse, *would Christ were mine?* thou hearest it may be, some worldings talk, such a one, and such a one hath got so much in these times; he that was yesterday as poor as *Lazarus,* he is this day like that nameless rich man, *clothed in purple,and fine linen, and faring sumptuously every day;* ay, but dost not thou reply either in word or heart, *would Christ were mine, and then I had got more then he?* Poor soul, dost thou not gasp only after Christ, when thou fetchest (as I may say) the very deepest breath? canst thou read over the generation of Jesus the Son of God, the time when he was begotten, the manner of his begetting, the mutual kindness and love of him that begets, and of him that is begotten? and dost not thou pant, and breath, and gasp after Jesus at every period? canst thou read over Jesus his acts and decrees in reference to thyself? canst thou turn over those many leaves, in every of which is discovered those everlasting loves of God in his projects, counsels, foreknowledge, purpose, decree, covenant for thy souls happiness? and art thou not ready at every discovery to sing *David's* Psalm,*as the heart panteth after the water-brooks, so panteth my soul after thee O God; my soul thirsteth for God, for the living God, O when shall I come and appear before God?* O my soul, hadst thou but these pantings, thirstings, breathings after God and Christ, thou mightest comfortably conclude, these are the fruits of God's Spirit, it is the Spirit of the Lord Jesus *which makes those sighs and groans in thee,which cannot be expressed.* He and thee sigh together, one in another, and one after another; O therefore look, *Look unto Jesus,* and sigh, and desire after him.

3. We may and must desire after the full and utmost execution whereby God effectually Works in time according to all his workings or decrees before time. God that purposed and decreed from all Eternity, he will not have done the full execution of that purpose or decree till that after-Eternity, in that world without end. Indeed some part is a fulfilling now, but the main, the great part is yet to come: why then as we see the Plot, let us desire after the full accomplishment, let us desire after the glory without end, to which we were

predestinated before the beginning. It was *Paul's desire to be dissolved, & to be with Christ.* As men burdened, so should we desire and groan after the enjoyments of God in the world to come. O my soul, that thou were but cast in the Apostles mould, that they affections were but on the wing, that they might take flight and steer their course towards heaven, and thereupon that thou mightest say, *yond is the glorious house, the goodly building, made without hands, which God from all Eternity, decreed to be my home, my rest, my dwelling place to all Eternity; and in yond stately Fabric, is many an heavenly Inhabitant before I come: there are Angels, and there are all the souls of Sain•s, that from* Adam *to this day have had their pass out of this sinful world: yea, there is Jesus the Son of God; and there is God the Father, God the Son, and God the Holy Ghost; and if I am predestinated to this fellowship, Lord, when shall I have run through the means that I may come to this end? O my end! where is my end? where is my Lord, my God, my Comforter? where is my rest? where is my end? I cannot be at rest without my end, and therefore come Lord Jesus, come quickly, be like a Roe,or a young Hart upon the Mountains of Spices.* Christians! why are not your Spirits always breathing thus after the glory, to which you are predestinated? why do not you long after full enjoyment? the utmost execution of God's decree? why are not your hearts, your souls, your spirits already in heaven? Surely there be your relations; your Father is there, your elder brother is there, and there are many, I dare say most of your other younger brethren: again, there is your interest, your estate is there, if you believe: and therefore, Where should your hearts be, but where your treasure is? come then, come, set in tune those desires of your souls, *set your affections on things above,* especially on that one thing Jesus Christ: *Looking unto Jesus.*

***SECT. IV.* Of hoping in Jesus in that respect.**

4. WE must *hope in Jesus,* as carrying on the great work of our salvation for us in that Eternity. It is not enough to know and consider, and desire; but we must *hope,* and maintain our hope as to our own interest. *Now hope is a passion, whereby we expect, probably or certainly some future good.* All the question is, whether that salvation, concerning which the great transaction was betwixt God and Christ, belongs now to me? and what are the grounds and foundations on which my *hope* is built? I know some exceedingly abuse this Doctrine; *If God had before all worlds appointed me to salvation, why then I may live as I list; I need not hear, or pray, or confer, or perform any holy Duty, for I am sure I shall be saved.* And thus at once they take away all grounds of hope. It is true, God's decrees are unchangeable, but they do not afford any such inferences or deductions as these: you might as well say, the Lord hath appointed me to live to such a time, and before that time I shall not, cannot die, and therefore I need no meat nor drink, nor clothes, nor any other thing: Ah silly, foolish, devilish, arguing! God's decree is for the means, as well as for the end; whom God hath decreed to save, them also hath he decreed to call, to justify, to sanctify, before he save: O my Soul, look to the grounds whereon they hope is built: if those be weak, thy hope is weak: but if those be strong, thy hope will prove most strong; and certain, and prudent.

In the disquisition of these grounds, *say not in thine heart who shall ascend into Heaven?or who shall descend into the deep?* seek not above or below: it is not possible for thee to go bodily into

Heaven, to see the Records of Eternity, and to read thy name in the Book of Life, but search into these fruits and effects of thy election As—

1. If thou beest within God's decrees for salvation, then, sooner or later, God will cause the power of his Word to come with authority and conviction upon thy conscience: *knowing brethren, beloved your election of God, for our Gospel came not unto you in Word only, but also in power.* The Apostle speaks thus of others; he might know they were the Elected of God, either by his judgment of charity, or by a spirit of discerning, which was vouchsafed to some in the Apostles times; but how comes he immediately to know this truth? by this glorious effe•t, *our Gospel came not in Word only, but also in power.* Oh 'tis good to consider with what power the Word preached falls into thy heart; doth it convince thee, humble thee, mollie thee, soften thee? this argues thou belongest to God. The Word preached will be more than the word of a man, more than a mere human Oration, or verbal declamation, where it comes in power: Oh! it will be like fire in thy bowels, like a two edged Sword in the secret places of thy heart; thou wilt cry out, verily God is here: *Oh the power! the conviction, the meltings of my soul that I feel within me!*

2. If God hath ordained thee to Salvation, then, sooner or later God will effectually call thee. *Moreover, whom he did predestinate, them he also called;* this calling is a calling of the Soul from sin, from amongst the rest of the World unto Jesus Christ; it is such a call as enables the soul to follow Christ; as *Matthew* being called by Christ, *he arose and followed Christ.* These two are linked together in *Paul's* golden chain, predestination and effectual vocation.*We are bound to give thanks always unto God for you, brethren,beloved of the Lord;* and why so? *because God hath from the beginning chosen you to salvation.—Wherunto he called you by the Gospel to the obtaining of the glory of the Lord Jesus Christ.* All those that belong to God's election, are sometime or other effectually called by the Word and Spirit of Christ; and it must needs be so, because as the Lord hath put a difference betwixt his Elect and others before the world was, and he will make a final difference betwixt them and others, after the end of the World; so he will have them differenced and distinguished whilst thy are in this World by this inward, effectual, operative calling; they are men of other minds, wills, affections, dispositions, conversations; they are *called from darkness to light, and from the power of Satan unto God.* As the Apostle, *ye were sometimes darkness, but now are ye light in the Lord. — Be not ye therefore partakers with them.*

3. If thou art chosen for salvation, then sooner or later thou shalt have true soul-saving justifying faith;*As many as were ordained to eternal life believed.* When God hath a people to call home to himself, he either brings them to the means, or the means to them, and those that belong to the Election of Grace believe; O my soul, hast thou this saving faith? not a fancied faith, a dead faith, an easy faith, but saving faith; such a faith as was wrought in thee by the Word and Spirit with power; such a faith as was not in any power to give, nor in any power to receive, until God enable thee by his Spirit; then here is thy ground that thou art ordained to eternal life: *for whom he calls he justifies;* and *we are justified by faith.* Not that the essence of faith justifies, but faith justifies instrumentally, in that it lays hold upon that which justifies, even the righteousness of Christ Jesus.

4. If thou art decreed for salvation, then sooner or later the Lord will beget and increase in thee, grace, holiness, sanctification: *Elect according to the foreknowledge of God the Father,through sanctification of the Spirit.* God predestinates his people unto holiness;*he chose us in* Christ *before the foundation of the World, that we should be holy, and without blame before him.* If God appoint thee to eternal life, he doth here in this World appoint thee to an holy gracious life. No sanctification, no election; no grace, no glory; thou art to be a precious Jewel here, ere God will make thee up at that great day. Observe the chain, *Rom.* 8.29. If I be sanctified, with the Divine Nature, in which glory is begun, then I am justified; if justified, then I have been called according to purpose; if called, then I was predestinated; and if predestinated to means, then I was foreknown, as one whom God would choose to the end, even immarcessible and eternal glory.

5. If thou art appointed and prepared for glory, then God will give thee a thankful heart for so great a mercy: thou canst no more keep in the heart from over-flowing, when thou art sensible of this everlasting love, then thou canst put bounds to the Sea: See *Paul* praising God for the Election of himself and others, *after I heard of your faith and love,I cease not to give thnaks;* and *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world.* And what glorious triumphs doth *Paul* in the person of all the Elect make over all kind of enemies that can be thought of? he challengeth every adversary to put forth his sting, and why? even because *God hath Elected,and nothing can separate them from this unchangeable love;* & this was it that begot his thanksgiving,*I thank God through Jesus Christ our Lord.* O my soul, how is thy heart affected with praise and thankfulness in this matter? he that bestoweth great things, looks for great return of thanks, especially this being all thou canst do.

6. If the project, counsel, love, purpose, decree, and Covenant of God with Christ concerned thee, and thy souls happiness, then God will crown thee with perseverance, and a steadfast continuance in the way of grace thou wast first set in: final apostasy, and total backsliding from the ways of God, can never befall those that are thus chosen, *they went from us,because they were not of us,* said the Apostle; and *if it were possible they should deceive the very Elect,* said Christ; but it is certainly impossible, and why? *I will put my fear in their hearts, that they shall never depart from me.* Oh what a blessed mercy is this, when there are so many hours of temptation in the world, so many blustering storms and tempests that are able to raise up the very roots, did not that immortal seed preserve them. Of this sign we are sure, if any of the former belongs to us; but to this we cannot actually seal till the end of our life.

Come now, are these, O my soul, the grounds of thy hopes? hath God's word come with power on thy heart? hath the Lord so effectually called thee, that thou hast left all to follow Christ? dost thou believe on the Lord Jesus for life and for salvation? art thou holy? is thy life holy? dost thou walk exactly, as the grace of God which bringeth to salvation teacheth? Canst thou with enlarged thankfulness amplify the love and grace of God in thy election; surely these effects are the very fuel of hope, they are the blessed and clear evidences so thy souls election; and therefore hope well, take strong consolation; it is clear as the Sun, that

God hath predestinated thee to life, and that thy name is written in the Book of Life, and that none in Heaven, or on Earth, or in Hell, shall be able to blot it out again. Away with all sad, dumpish, dejected thoughts: *Look unto Jesus:* hope in Christ, that, that very salvation concerning which that great transaction was betwixt *God* and *Christ,* belongs even to thee, and that one day thou shalt see it, and enjoy the happiness of it to all Eternity

***SECT. V.* Of believing in Jesus in that respect.**

5. WE must *believe in Jesus,* as carrying on that great work of salvation for us in that Eternity. It is not enough to *know, and consider, and desire, and hope,* but we must *believe.* Now this is the nature and property of faith, to apply all these ancient and future doings and dealings of *God* to ourselves, as if they were now present. Some difference there is betwixt *hope and faith;* as hope hath respect to that which the Word pomiseth, *rem verbi;* but faith respects the word itself, *verbum rei;* hope eyes chiefly the mercy and goodness of the promise, but faith eyes mainly the authority and truth of the promiser; hope looks upon its object as future, but faith only looks upon the object as present; both make a particular application to themselves, but hope in a waiting for it; and faith in a way of now enjoying it. Hence faith is called, *the substance of things hoped for;* it is the substance, or confidence of things hoped for, as if we had them already in hand: faith gives the soul a present interest in God, in Christ, in all those glorious things in the Gospel of Christ; even in the things of eternal life. Faith is an appropriating, an applying, an uniting grace; it is a blessed thing to have the sight of *God,* there is much power in it; but to see *God* in his Glory as my *God,* to see all the Majesty, greatness, and goodness of *God,* as those things that my soul hath an interest in; to see how the eternal counsels of *God* wrought for me to make me happy, why this is of the nature of Faith; And herein lies the sweetness of faith, in that we believe not *Christ* only to be a Savior, and righteousness, but my Savior, and my righteousness; And therefore *Luther* affirmed that the sweetness of Christianity lay in pronounes; when a man can say, *my Lord, and my God, and my Jesus. I live by the faith of the Son of God,who loved me, and gave himself for me.*

O my soul! believe for thyself; believe, and be confident of it that those Eternal projects, counsels, love, purpose, decree, and covenant betwixt *God* and *Christ* were all for thee: hast not thou a promise? Nay, was there not a promise before the world began? and that very promise the promise of eternal life? Mark the words,*in hope of eternal life, which God that cannot lie, promised before the World began.* Here's a promise, and a promise of Eternal life, and a promise of Eternal life made by *God,* by *God* that cannot lie, and that before there was a World, or any man in the World; If thou enquirest, to whom then was this promise made? Sweet soul, it was made to Christ for thee; many promises thou hast in Scripture made more immediately to thyself, but this was the grand promise, and all the other promises they are but a draught of that grand promise that *God* the Father made to his Son before the World began.

O cries the Soul, I cannot believe: what? is it possible that God in his Eternity should have any thought of me? What, of me, *being not yet born,neither having done any good or evil?* What, of me, born in these last times of the world, the least of Saints, the greatest of Sinners, less then the least of all God's mercies? that of such a one the great God, the Majesty of Heaven

and Earth should have a thought, a project, a counsel, a knowledge of approbation, a purpose, a decree: Nay, enter into a Covenant with his Son for my salvation? I cannot believe it. Alas! What am I to God? or what need hath God of me? If *all the Nations of the Earth are to him, but as a drop of a bucket;and as the small dust of the Ballance;* O what a minime am I of that drop? or what a little, little atom am I of that small dust; and is it probable that the greatness of God the goodness of *God,* the power of *God,* the wisdom of *God,* the Eternal Counsels of *God,* should work for me, to make me glorious, blessed, happy, to make me one with himself, and one with his Son, and one with his Spirit? what care take I of every dust of the Earth, or of every sand one the Sea-shore? and yet these are my fellow-creatures; there's a thousand times more disproportion betwixt *God* and me, and would *God* take care of me before I was, or before the World was? what, would he busy himself and his Son, about such a worthless wretched worm? would he decree *Christ* to come from the Father for me, to be my Redeemer, my Jesus, my Savior? I cannot, I dare not, I will not believe.

O stay my soul; and be not faithless, but believing, I will take thy argument in pieces: As, 1. Thou sayst, *hath* God *any thoughts of me?* Yes: saith God, *I know the thoughts that I think towards you, thoughts of peace, and not of evil;* and before the World was, my thoughts, and *my delights were with the Sons of men.* 2. Thou sayst, *I have no thoughts, no care of my fellow-creatures,as of the dust, or sand, or atoms?* and what then? *my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord; for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts.* What if thou hast no thoughts or care of the smaller creatures? yet *God* extends his thoughts, and care, and providence not only to thee, but even to them: neither can a Sparrow fall to the ground, nor an hair from thy head, nor a leaf from the tree, without the providence of our heavenly Father? 3. Thou sayest, I dare not believe, I am astonished at, confounded in these thoughts of *God's* eternal love; it is too high for me, I cannot believe it. I answer, herein thou sayst something: I know it is an hard thing to believe these great things in reference to thyself: But see now how *God* and *Christ* stoop and condescend to make thee believe: *God* stands much upon this, that the hearts of Saints should confide in him: he accounts not himself honored, except they believe, and therefore mark O my Soul, how *Christ* suits himself to thy weakness; what is it that may beget this Faith, this confidence in thy Son? what is it (saith *God*) that you poor creatures do one to another, when you would make things sure between yourselves? why, thus; —

1. We engage ourselves by promise one to another. And so will I, saith *God:* poor soul, thou hast my promise, my faithful promise; I have made a promise both to *Jews* and *Gentiles,* and thou art the one of these two sorts; *the promise is to you, and to your children,and to all that are afar off, even as many as the Lord our God shall call.* Be only satisfied in that ground of thy hope, that thou art *called of God;* and then every promise of Eternal life is thine, even thine. Thou mayest find a thousand promises scattered here and there in the book of God; and all these promises are a draught of that promise which was made from all Eternity, and therefore it is so much the more sure; it is as if Christ should say, *wilt thou have engagement by promise? this is past long ago; my Father hath engaged himself to me before the World began; yea, and I have made many, and many a promise, since the World began? Read in the Volume, and thou wilt find here and*

there a Promise, here and there a draught of the first Copy of that great Promise, which my Father made unto me from all Eternity.

2. When we would make things sure to one another, we write it down; And so will I, saith God: thou hast the Scripture, the Holy Writ, those Sacred Volumes of Truth and Life, and therein thou hast the golden Lines of many gracious Promises; are they not as the Stars in the Firmament of the Scripture? thou hast my Bible, and in the Bible thou hast many blessed glorious Truths: but of all the Bible, methinks thou shouldst not part with one of those promises, no, not for a World. *Luther* observing the many promises writ down in Scripture, expresseth thus, *the whole Scripture doth especially aim at this, that we should not doubt, but hope, confide, believe, that God is Merciful, Kind, Patient, and hath a purpose and a delight to save our souls.*

3. When we would make things sure to one another, we set to our Seals. And so will I, saith God: thou hast my Seal, the Broad-Seal of Heaven, my Sacraments, the Seals of my Covenant; and thou hast my privy Seal also, the Seal of my Spirit. *Grieve not the Holy Spirit,whereby ye are Sealed unto the day of Redemption.*

4. When we would make things sure to one another, we take Witnesses. And so will I, saith God: thou shalt have witnesses as many as thou wilt, witnesses of all sorts, witnesses in heaven, and witnesses on earth, *for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one.*

5. When we would make things sure to one another, we take an oath. And so will I, saith God:*God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, q. d.* there is no such need of an oath, but I will be abundant to thee, because I would have thee trust me, and confide in me thoroughly: and as I swear (saith *God*) so will I swear the greatest Oath that ever was, *I swear by myself:* God swears *by God: he could swear by no greater, and therefore he swear by himself:* and why thus, but for their sakes who are the heirs of promise?*he knows our frame, and members, that we are but dust;* and therefore to succor our weakness, the Lord is pleased to swear, and to confirm all by his Oath.

6. When we would make things sure to one another, we take a pawn. And I will give thee a pawn saith *God:* and such a pawn, as if thou never hadst anything more, thou shouldest be happy: it is the pawn of my Spirit. *Who also hath sealed us,and given the earnest of the Spirit in our hearts, q. d.* I will send my Spirit into your hearts, and this Spirit shall be a pawn, an earnest in your hearts, of all the good that I intend to do for you forever.

7. When we would make things sure to one another, something it may be is presently done, as an engagement of all that which is to come. And thus will I deal with thee, saith *God,* who livest in these last of times: why thou seest the greatest part of thy Salvation already done, I made a promise from all Eternity of sending my Son into the World to be made a curse for sin; yea, and if thou believest, for thy sin; and this is the greatest work of all that is to be done to all Eternity. Surely, if I would have failed thee in anything, it should have been in this; it is not so much for me now, to bring thee to Heaven, to save thy Soul, as it was to send my Son into the World to be made a curse for sin: but when I have done so great a work, &

have been already faithful in that Promise, how shouldst thou but believe my faithfulness in making good all other promises? If a man should owe thee a thousand pound, and pay thee nine hundred, ninety, and nine, thou wouldst think surely, he would never break for the rest; why God hath paid his nine hundred, ninety, and nine; and all the Glory of Heaven is but as one in comparison of what he hath done; we may therefore well believe, that he who hath done so much for us, will not leave the little undone.

Come then, rouse up O my Soul, and believe thy interest in those eternal transactions betwixt God and Christ: is not here ground enough for thy Faith? if thou art but *called,* the promise of God is thine: or if thou darest not rely on this promise (which God forbid) thou hast his Indenture, his Seal and Witnesses of all sorts, both in Heaven and Earth; or yet, if thou believest not, thou hast an Oath, a Pawn, and the greatest part of thy Salvation already done to thy hand; nay, I will tell thee more poor soul then thus; even Christ himself from all Eternity hath engaged for thee that thou shalt believe; O then put not Christ to be challenged of his engagement by refusing the Gospel! surely when thou believest, thou makest Christ's word good; he that believeth not makes *God* a liar; though in another sense, and for ought he knoweth, even in this, that he frustrates Christ's undertakings in the Covenant. And therefore believe; yea, and cry, *Lord I believe, help thou my unbelief;* increase my Faith, till I come to full assurance of Faith. Faith in this sense is the very Eye of the Soul, reading is Name Written in the Book of Life; it is an apprehension of our particular Election. O believe, till thou comest up to this fullness of persuasion of *God's* Love in Christ.

***SECT. VI.* Of loving Jesus in that respect.**

6. WE must *love Jesus,* as carrying on that great work of our Salvation in that Eternity. And this is the fruit, or effect of Faith; if once we believe that all those designs, and transactions were for us, even for us; O then how should we but love that *God,* and love that *Christ* who thus firstly and freely loved us? *God* loved us before we loved him; for he loved us in that Eternity before all Worlds, surely then we are bound to love him: First, and above all things. As the Diamond formeth and fashioneth the Diamond, so love formeth and fashioneth Love; or as fire converteth Fuel into Fire, so this ancient love of *God* and *Christ* may well cause our love again. O *Christ!* didst not thou love us? who doubts it, that but reads over the project, council, foreknowledge, purpose, decree, and covenant of *God* and *Christ?* who doubts it that but reads the eternal design of God, that Christ should go out of himself, and suffer an ecstacy through the vehemency of his love? that Christ should so far abase his Majesty as to die for us, that we might not die, but live with him? O then how should this but kindle in our hearts a most ardent love towards God and Christ? what more effectual motive to work man's love, then to be prevented by the love & bounty of another? That this fruit doth spring from the sense of our Election, *Bernard* observes, *who is righteous but he that requiteth the love of God with love again?which is never done, except the holy Ghost reveal unto a man by faith, God's eternal purpose concerning his future salvation.* And hence it is that the heart is most in frame, when it is a considering the eternal love of God in Christ: As *David* said of *Jonathan, thou hast been very pleasant to me, thy love to me was wonderful;* so a poor soul gathering up all the goodness of God in that Eternity, and feeding upon it, and the variety of it, it breaths out

in that expression, *thou hast been very pleasant to me O God, thy love to me hath been wonderful.* O my soul, that thou couldest so live by faith on these eternal passages, as that thou mightest attain to the highest fruits of faith, not only to love God and Christ, but to love them with a burning love, with a mighty love, such a love as lies in the most vigorous prosecution after Jesus Christ, and in the most faithful resignation of thyself to God; such a love as works the most delightful aspect of God and Christ, as makes a man to behold God and Christ with all cheerfulness; such a love as works a man to extol the praises of God. O in these things lies the strength of love.

But alas! this is, or at least this should be thy grief, that thou canst not love so well, and so warmly as thou art beloved: Christ comes towards thee *Skipping like the Hart, or Roe on the Mountains of spices,* but thy love towards Christ is creeping like the worm in the unwholesome valley. Indeed the best affections have their fits of swooning: it may be for the present thy love is cold: O but come up to this fire, consider how God and Christ loved thee in every of these. —

1. His project to save they soul sprung out of his love: love was the first wheel that set all the eternal works of God a going; what was that great design of God, but only an expression of his love? it was his pleasure to communicate himself, and the rise of that communication was his love.

2. The Counsels of God were all in love; had not love been as *President of the Counsel,* where hadst thou been? when all the attributes of God were at a stand, it was the love of God in Christ that resolved the question for thy salvation.

3. The foreknowledge of God was a foreknowledge of love and approbation: in his eternal love he embraced thee as his own; he foreknew thee, *(i.)* of his free love he set thee apart to life and to salvation; *God hath chosen us in Christ before the foundation of the World:* he chose us in Christ, but not for Christ; nothing at all moved him to Elect thee but his own good pleasure and free love.

4. The purpose of God was a resolution of love, it speaks his love to be a constant, settled abiding love; no unkindness shall alter it, *for having loved his own, he loves them unto the end,* nay, he loves them without end, from everlasting to everlasting.

5. The decree of God was an order (as I may call it) or an act of love, to give in time that grace unto his elect, which before all time he decreed should be an effectual means to bring them unto glory.

6. The covenant betwixt God and Christ was an agreement of love: God and Christ struck hands to save our souls;*grace was given us in Christ Jesus before the World began.* Grace was given us, that is, the gracious love and favor of God in Christ was given us before all secular times. This was *God's* meaning from everlasting, this was the design, yea the greatest design that ever God had, to set out the infinite glory, and the riches of his love in Jesus Christ. No question but he had other great designs in doing such great things as he hath done; but above all the designs that ever God had in all his works, this is the chief, to honor his mercy,

to glorify the riches of his love and grace: had it not been for this he would never have made the World; and therefore in that World to come it will be the delight of *God* to show his Saints and Angels what he is able to do for a creature; yea, he will to all Eternity declare to them, to what an height of excellency and glory his love and mercy is able to raise poor souls, so that the very Saints and Angels shall admire, & adore, and magnify the name of *God* everlastingly for it.

O my soul, canst thou ponder on this, and not love him dearly who has thus loved thee? Come, *stir up the gift that is in thee;* if thou art a Christian thou hast some sparks, though now (it may be) under the ashes: come, rub, chase, and warm thy affections at this fire; love, like a watch, must be wound up, or else it will fall downwards: what dost thou? why stand'st thou idle in the heat of the Day? Christ hath fire in his hand, 'tis but *looking up,* and reaching out thy hand to take it from him: O take it with both thy hands, and be thankful for it. Prayer, ejaculation, contemplation, judicious observation of the Spirits season, are thy best instruments to kindle this fire of love in thee.

And methinks thy heart should begin now to melt, methinks it should receive more easy impressions from the object before it, methinks these eternal works and acts of God and Christ towards thy poor soul, *should begin to overcome thee,* and to *burn thy heart as with coals of Juniper.* Why Lord, is it thus? was I Elected from all Eternity in Christ? was I ordained to a glorious inheritance before there was a World? was this business to make me happy, one of the cheef deep counsels of God? was this one of the works of his wisdom that he was exercised about before the World began? was this the great design of God in making the World, and in making Heaven, the place of glory, to glorify himself, and to glorify such a poor wretch as I am? O then how should this but mightily inflame my heart with the love God, and love of Christ? how should I choose but say as the Martyr did, *Oh that I had as many lives, as I have hairs on my head, to lay them down for Christ?* Ah what flames of Divine affection, what raptures of zeal, what ravishments of delight, what ecstasies of obedience can be enough for my blessed God, and dearest Redeemer.

SECT. VII. Of joying in Jesus in that respect.

7. WE must *joy in Jesus,* as carrying on that great work of our salvation in that Eternity. This *joy is a passion arising from the sweetness of the Object that we enjoy.* O my soul, dost thou believe? and art thou now cast into a pang of love? how then should thy joy but come on? As Christ said to the 70. *In this rejoice not,that the spirits are subject unto you, but rather rejoice because your names are written in Heaven;* so rejoice not thou in this, that the world is thine, that riches are thine, that thou hast subdued men and devils; but herein rejoice, that thy name is written in the Book of life. O what a comfortable point is this! that the Father and Christ should transact a bargain from Eternity, concerning thee by name, that the Father and the Son should commune together concerning thy heaven, as if their language had been thus; *Father, what shall be given to thy justice to ransom such a one, Abraham, Isaac, Jacob, Matthew, Mark, Luke, John, Mary, Martha, Hannah, &c.* why no more but this, *thou shalt die my Son, and whosoever believeth in thee shall live forever.* Why then saith Christ, *I will engage for such, and such a one; I will enter into Bond for such and such a person; Abraham shall believe in time: See, I have*

writ down his name in the Book of life. And who art thou that readest? art thou a believer? dost thou believe in the Lord Jesus Christ? Christ said the same of thee, and entered into a bond for thee, and entered they name in the Book of life; See the certainty of this in *Phil.* 4.3. Thou *Thomas, Andrew, Peter,* Christ knows thee by name, and thy name is written in the Book of life. O go thy way, and rejoice, and take strong consolation! is there not cause? why, I tell thee thy name is in the Book of Heaven, and if this may add to thy joy, know there is none in Heaven or Earth shall ever be able to blot it out again. No, no poor soul,*there is no condemnation to them that are in Christ Jesus:* God hath decreed thy salvation, and God's decree shall stand, let Men and Devils say what they will to the contrary,*The counsel of the Lord standeth forever, the thoughts of his heart to all generations:* it is as possible for God to deny himself, as it is possible for thee a believer to perish.*We are kept* (saith the Apostle) *by the power of God through faith to salvation;* and therefore *rejoice, and again rejoice;* yea, raise up thy joy to that pitch of triumph, which is joy elevated; and elevated so high, that it comes to victoriousness, and magnanimous conquest of heart over all things; say with the Apostle, *what, my name written in the Book of life?who shall lay anything to the charge of God's Elect? —who then shall separate me from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? nay, I am persuaded that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus my Lord.*

***SECT. VIII.* Of calling on Jesus in that respect.**

8. WE must *call on Jesus,* or on God the Father in and through Jesus. This also is included in *looking,* as *David* while Praying, *unto thee do I lift up mine Eyes,O thou that dwellest in the Heavens.* Now this calling on God, or *looking to God,* contains Prayer, and Praise. 1. We must pray that all these transactions betwixt God and Christ, may be assuredly ours, and that God would clear up our Titles more and more; yea, and seeing all good things tending to Salvation, were from all Eternity prepared for us, we are therefore to pray; that by prayer we may draw them down from Heaven; for what though our Evidences be clear? Yet this must not cast out means; God doth not use to bestow his saving Graces on lazy sluggards; those therefore who from the certainty of Predestination do pretend that the duty of Prayer is superfluous, do plainly show that they have no certainty at all. *Aquinas* was Orthodox in this, *the Predestinate must Pray, because by these effects of Predestination, the Salvation of Souls is best ascertained.* The same Spirit which Witnesseth to our Spirit that we are his Chosen, is also the Spirit of Prayer and Supplication; and therefore he that believes that he is one of God's Elect, he cannot but pray for those things which he believeth, that God hath prepared for him before the foundation of the World. — 2. We must praise God: what, that God should look on us, and Predestinate us to Life? That he should pass by so many on the right hand and on the left, and *that I should be one whom the Lord did Elect? what, such a vile, and sinful Wretch as I am? was there ever like Love? was there ever like Mercy? may not Heaven and Earth stand amazed at this? O what shall I do to be thankful enough to this dear God?* Thus thou that knowest thy interest in Christ, study praise and thankfulness. Say in thyself, *who made me to differ from those Cast-away Souls? Alas! we were all framed of the same Mould, hewed out of the same Rock,* It is storied of one of the late French Kings, that in a serious meditation, considering his own condition of

being King and Ruler of that Nation, *Oh* (said he) *when I was born, a Thousand other Souls were born in this Kingdom with me, and what have I done to God more than they?* O my Soul, what difference betwixt thee and those many Thousands of Reprobates that live with thee in the world at this day? nothing, surely nothing but the free mercy, goodness, and love of God in Jesus Christ. O then praise this God, yea, sound forth *the Praise of the Glory of his Grace.* Remember that was God's design, and that is thy Duty.

***SECT. IX.* On conforming to Jesus in that Respect.**

2. WE must *Conform to Jesus:* we must fix our Eyes on Jesus for our Imitation, that also is the meaning of this *looking* in the Text. And in respect of our Predestination the Apostle speaks expressly,*he did Predestinate us to be conformed to the Image of his Son:* This is one end of Predestination, and this is one end of *looking unto Jesus,* nay it is included in it. A very look on Jesus hath a Power in it to conform us to the Image of Jesus.*We are changed by beholding,* saith the Apostle: Oh when I see God's love in Christ to me even from all Eternity, how should this but stir up my Soul to be like Jesus Christ? where there is a dependence, there is a desire to be like even among men; how much more considering my dependence on God in Christ, should I desire to be like Christ in disposition? all the question is, what is this *Image of Christ,* to which we must be conformed? I Answer, *Holiness and Happiness:* but because the latter is our reward, and the former is our duty, therefore look to that.

But wherein consists that? I Answer, in that resemblance, likeness, and conformity to Christ in all the passages forementioned: And in every of those must we conform to Christ. As —

1. Christ is the Son of God; so must we be God's Sons. *As many as received him, to them he gave Power to become the Sons of God.* O what duty lies upon us in this respect; *If I be your Father, where is mine Honor?* and *if ye call on the Father, pass the time of your sojourning here in fear.* God looks for more honor, fear, reverence, duty, and obedience from a Son than from the Rabble of the World: if thou art God's Son, thy sins more offend God then the sins of all the reprobates in the world; why alas, thy sins are not mere transgressions of the Law, but committed against the mercy, bounty, and goodness of God vouchsafed unto thee; thy sins have a world of unthankfulness joined with them, and therefore how should God but visit?*you only have I known of all the Families of the Earth, therefore will I visit you for all your Iniquities.* O think of this, you that are God's Sons; and conform to Christ, for he was an Obedient Son.

2. Christ the Son of God delights in the Father, and his delight is also *with the Sons of men;* so must we delight in the Father, and delight in his Children.*Delight thyself in the Lord, and he shall give thee the desire of thy Heart.* And *the Saints that are on the Earth* are they, *in whom is all my Delight,* saith *David.* It is storied of Dr. *Taylor,* that being in prison he could delight in God; and he rejoiced that ever he came into Prison, because of *his acquaintance with that Angel of God,* as he called Mr. *Bradford.* O this is Heaven upon Earth! not only God, but the very Saints of God are sweet Objects of delight. Mark them, and if they be Saints indeed, they are savory in their Discourse, in their Duties, in their Carriages; their Example is powerful, their society profitable, how should we but delight in them?

3. God and Christ laid this Plot from all Eternity, that all he would do, should be *to the praise of the glory of his Grace:* So must we purpose this as the end of all our actions, *whether we eat, or drink, or whatsoever we do, we must do all to the glory of God.* But especially if from God we receive any spiritual good, then give all again to the glory of his grace.*Blessed be the Name of God forever and ever* (said *Daniel) for Wisdom and might are his;* — and *I thank thee, and praise thee O God of my Fathers, who hast given me Wisdom and Might:* an excellent spirit of Wisdom and Might wrought in *Daniel,* and he acknowledges all to the Giver: *wisdom and might are his.* Christians! if you feel grace in your hearts, I beseech you acknowledge it to Christ: He does all, he subdues Lusts, heals Wounds, stays inward Issues, sets broken Bones, and makes them to rejoice; and therefore let him him the glory of all; do you acknowledge grace in it's latitude to the God of all grace.

4. God and Christ counseled about our Salvation; there was a great conflict in the Attributes of God; justice and mercy could not be reconciled, till the Wisdom of God found out that glorious and wonderful expedient, *the Lord Jesus Christ:* so let us Counsel about our Salvation: the flesh and the spirit whereof we are compounded, draw several ways, the Flesh draws Hell-ward, and the Spirit Heaven-ward; come then, call we in heavenly and spiritual Wisdom to decide this Controversy; you may hear its Language in *Job* 28.28.*Behold the fear of the Lord, that is Wisdom; and to depart from evil is Understanding.* If we would draw heavenward, and save our souls; come then, *let us hear the conclusion of the whole matter, fear God, and keep his Commandments,for this is the whole duty of Man.* Keep his Commandments in an Evangelical sense *(i)* look at the expedient, *Jesus Christ,* who hath kept them for us, and in whom, and through whom, our imperfect Obedience is accepted with God.

5. God and Christ loved us with an everlasting Love. So must we love him who hath first loved us: this is the nature of spiritual Love: that it runs into its own Ocean, *O love the Lord all ye his Saints!* who hath more cause to love him then you have? who hath been loved so much? or who hath so much come under the power of love as you have? hath not Christ loved you, not only with a love of well-wishing, which is from everlasting (some call it the love of Election, the fountain-love, the well-head of salvation) but also with a love of complacency? hath not Christ shed abroad his love into your hearts, and shall he lose by it; will not these cords of love draw up your hearts to love him again? sure it's but reason to love him, who hath first loved you, yea, and loved you when you were unlovely, and had nothing in you worthy of love. *Christians!* then it was that *Christ* loved you in rags, it is meet therefore that you should love him in Robes.

6. God and Christ appointed, or purposed us unto salvation, his love was a sure, and settled, and firm, and constant love: *the purpose of God according to Election must stand.* So must we love him, and cleave unto him forever: *I have inclined my heart to perform thy Statutes always even to the end. David's* heart was much taken with the Statutes of God, and therefore he gives this expression of the fullness of his heart, *always and even to the end.* it is a kind of pleonasme, his resolutions were such that he would never depart from his God.

7. God and Christ decreed, booked, and sealed our salvation: and so must we put to our seal that God is true *(i.)* we must believe in Christ? for when we believe, we make Christ's word

good. He that believes not, makes *God* a liar, (as you have heard) in that he frustrates, or endeavors to frustrate Christ's undertaking in his predestination.

8. *God* and *Christ* entered into Covenant concerning our salvation: So must we enter into Covenant with him; we must take him to be our *God,* and give up ourselves to be his people: — Why thus we must in all particulars conform to *Christ.* The sum of all is this, *we must be like* Christ *in grace, and gracious actings.*

O my soul, see to this grace, see to this conformity to *Jesus Christ* in gracious actings, and this will enable thee to read thy name written in the Book of Life. O abhor, & repel that Devils dart, *I am predestinated, and therefore I may live as I list;* how contrary is this to the Apostle,*he hath chosen us in him before the foundation of the World, that we should be holy, and without blame before him in love?* and *as the Elect of* God *put on bowels of mercy, kindness, humbleness of mind, meekness, longsuffering, forgiving one another, —Even as* Christ *forgave you?* this conformity to *Christ* in grace is the very effect of our predestination:*O look unto Jesus,* and be in grace *like unto Jesus:* why, *Christ* is full of grace, a vessel filled up to the lip, or very brim, *thou art fairer than the children of men, and grace is poured into thy lips. Christ* was as it were grace speaking, *Luk* 4.22. Grace sighing, weeping, dying, *Heb.* 2.9. Grace living again, and now dropping, or rather raining down floods of grace on his living members, *Ephes.* 4.11. *Christ* is the great *Apple-tree,* dropping down Apples of Life, *Cant.* 2.3. and all that falls from this tree, as apples, leaves, shadows, smell, blossoms, are but pieces of grace fallen down from him, who is the fullness of all, and hath filled all things. Christ is *the rose of Sharon,* and every leaf of this rose is an Heaven; every white and red in it is grace and glory, every act of breathing out it's smell from everlasting to everlasting is Spotless and unmixed grace; why then my soul, if thou wilt conform to *Christ,* conform in this: *Be holy as he is holy;of that fullness of grace that is in him, do thou receive even grace for grace.*

Christians! where are we? O that ever men should hear of so much grace, and of such acts of grace in that eternity before all worlds, and yet no impression of grace upon their hearts! O that *God* and *Christ* should both be in that business of Eternity: that heaven, hell, justice, mercy, souls, and deep wisdom, should be all in that rare piece, and yet that men should think more of a Farm, an Ox, an house, a pin, a straw, or of the bones of a crazy livelihood; *O look up, look up,* if thou art *Christ's,* Consider what he hath done for thy soul; why, thou art *predestinate to be conformed to the Image of* Christ.

Thus far we have *Looked on Jesus* as our *Jesus,* in that Eternity before all time until the creation: Our next work is to *Look on Jesus,* carrying on the great work of man's salvation in the Creation, the beginning of time, until his first coming.

LOOKING UNTO JESUS, *From the Creation until his first coming.* The Third Book.

Revel. 1.8, 11.

The Lord will give thee for a Covenant of the People.—

Hear ye deaf, and look ye blind, that ye may see.

CHAP. I.

***SECT. I.* Of Christ Promised by degrees.**

IN this period, as in the former, we shall first lay down the Object; and then direct you how to *look* upon it.

The Object is *Jesus,* carrying on the work of man's salvation in that dark time before his coming in the flesh.

No sooner is the world made, & the things therein; but man was created, that way might be made for God to show his grace in the salvation of his Elect. And now was it that God's eternal project, and counsel, & fore-knowledge, and purpose, and decree, and Covenant with Christ was to come into execution. Indeed at the first there was no need of Christ; for man at first was made in holiness, the image of God, and to bear rule over the rest of the visible creatures; though this his state was but of a little standing. It was the received opinion in in former times, that our first parents fell the very same day in which they were created. *Augustine* amongst the rest writes, that they stood but six hours: but though we cannot describe the certain time, very probable it is, that it was but short: This we find, that *Moses* having set down the creation of man, without the interposition of anything else, he comes immediately to the fall; and the Devil no doubt took the first occasion he possibly could, to bring man to the same damnation with himself. Well then, long it was not but *Adam* by his sin deprived himself, and all his posterity of the image of God: All mankind was in his loins, so by the order and appointment of God all mankind partake with him in the guilt of his sins: Hence is the daily & continual cry, not only of *Adam, Abraham, David, Paul,* but of every Saint, *O wretched man that I am, who shall deliver me from the body of this death?* But sweet souls, stay your complaints, here's Gospel-news.—

In this sad hour of temptation God stepped in: he will not leave man without hope; he tells the Devil who begun this mischief; *I will put enmity between thee, and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.* At the very instant, when God was pronouncing judgment upon the several delinquents in the fall; nay, before judgment was pronounced on the persons tempted, *Jesus* is hinred, the Covenant of grace is proclaimed. O the infinite riches of the mercy of God in Christ!

But you will say, how comes *Jesus* in? how carried he on the great work of our salvation in this dark time?

I answer, 1. By assuming and taking upon him the form and shape of man, and so discharging some special offices in that respect: We read often of Christ's apparition before his Incarnation, and then especially when he had to do with this great Nego•iation of man's Eternal happiness. Some think it not improbable that Christ assumed the form of man when he first created man; and so he made man, not only in his own image which he had as God, *In holiness, and true righteousness,* but in respect of that form which he had assumed. Howsoever this we find, that after man had sinned, Christ then appeared, first to *Adam,* then to *Abraham,* then to *Isaac,* then to *Jacob,* then to *Moses, &c.* — first, he appeared to *Adam* in the garden, *and*

they heard the voice of the Lord God, walking in the garden in the cool of the day. God as he is God hath neither voice to speak, nor seet to walk, but assuming the form and shape of a man he exercised both: and so he was the first that published that first promise to the World, *It shall bruise thy head.* — 2. He appeared to *Abraham in the plain of Mamre,* where *the Lord talked with Abraham,* and *Abraham* calls him *the Judge of all the Earth,* which can be ascribed to none but Christ *the Judge of quick and dead.* Some from that saying of Christ, *your Father Abraham rejoiced to see my day, and he saw it, and was glad,* do gather that *Abraham* saw *Christ,* not only with the eyes of faith (as all the rest of the Patriarchs and Prophets did) but also in a visible shape which he assumed, like unto that whereunto he was afterwards to be united; And so it was Christ that renewed the Covenant with *Abraham,* saying, *I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee.* — 3. He appeared to *Isaac, Gen.* 26.2. and to *Jacob, Gen.* 32.24, 30. and to *Moses, Exod.* 20.1, 2, 3. and to many others, of which I shall comment in order. And these apparitions of *Christ* were as *praeludiums* of his Incarnation. But this is not the way I shall insist upon.

2. *Christ* carried on the great work of our salvation in that dark time, not by himself exhibited (as when he was Incarnate) but only promised. The great King would first have his Harbingers to lead the way, before he himself would come in person. As the Lord had observed this method in creating the World, that first he would have darkness, and then light, and as still he observes this method in upholding the world, that first he will have dawning, and then clear day; so in the framing and upholding of his Church, he will first have *Christ* held forth in Ceremonies, Rites, Figures, Types, Promises, Covenants; and then like a glorious Sun, or like *the day-spring from on high he would visit the world, to give light to them that sit in darkness.* To this purpose we read, that as *Christ,* so the Covenant of grace (which applies *Christ* to us) was first promised, and then promulgated: the Covenant of promise was that Covenant, which *God* made with *Adam,* and *Abraham,* and *Moses,* and *David,* and all *Israel* in Jesus Christ; to be Incarnate, crucified, and risen from the dead; and it was meet that the promise should go before the Gospel, and be fulfilled in the Gospel, that so a great good might earnestly be desired, before it was bestowed. In a time of darkness men desire light; as the morning-watch watcheth and longeth for the morning, so the obscure revelation of *Christ* in a promise, raised the hearts of the Patriarchs to an earnest desire of *Christ* his coming in the flesh. But in this obscurity we may observe some degrees; before the Law given by *Moses* the promise was more obscure; the Law being given, even to the time of the Prophets, the promise was a little more clear; in the time of the Prophets, even to *John* the Baptist, it was clearer yet; as the coming of the messias did approach nearer and nearer, so was the promise clearer and clearer still: Just as the approach of the Sun is nearer or further off, so is the light that goes before it greater or lesser. In like manner was the Revelation that went before Christ more dim or clear, as the rising of *the Sun of righteousness* was more remote, or nigh at hand. It was the good pleasure of *God* to manifest the riches of his grace by degrees, and not all at once; we see to this very day, that God in his several approaches of mercy and goodness draws nearer and nearer to his Church: Even now in this marvelous light of the Gospel we have our divine Ceremonies and Sacraments, we see him

afar off, we know but in part; but time shall come (even before his second coming) that we, or our children shall see him more clearly, perfectly, immediately. My present business is to hold forth *Jesus* in the Covenant of grace as promised, and because the promise receives distinction of degrees according to the several breakings out of it to the dark world, we will consider it as it was manifested.

- 1. From *Adam* till *Abraham.*
- 2. From *Abraham* till *Moses.*
- 3. From *Moses* till *David.*
- 4. From *David* till the Babylonish Captivity, or thereabout.
- 5. From the Captivity, or thereabout, till Christ.

In every of these periods will appear some further and further discoveries of God's mercy in Christ, of the Covenant of grace, of our *Jesus* carrying on the great work of man's Eternal salvation in that dark time.

You heard before of the Covenant betwixt God and Christ concerning our salvation; but that was not the Covenant of grace which God immediately made with man as fallen; but a particular Covenant with Christ to be the Mediator. Or so far as it was a Covenant of grace, it was then made betwixt God and Christ, and after to be made betwixt God and us: for a time we were hid in the womb of God's Election, and not being then capable to enter into Covenant with God, Christ undertook for us, but yet so that when we come to be regenerate, we are then to strike Covenant ourselves. And hence we read expressly of God's Covenanting with sundry particular persons, as with *Adam,* and *Abraham,* and *Moses,* and *David, &c.* Of which in the next Sections.

SECT. II.* Of the Covenant of promise as manifested to *Adam.

THe Covenant of grace in this sense is nothing else but a compact made betwixt God and man, touching reconciliation, and life Eternal by Christ. Now the first breaking forth of this gracious Covenant was to *Adam* and *Eve,* immediately after the fall, expressed in these words, *I will put enmity between thee and the woman,and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.*

This promise as it is the first; so the hardest to be understood: it contains in it good news of the overthrow of Satan's Kingdom, and of man's freedom by the death of Christ. But the obscurity is such, that *Luther* exceedingly complains,*the Text which of all men should rightly be known, is of no man that I know* (saith he) *especially and accurately unfolded: amongst the Ancients there is not one that hath explicated this Text according to the dignity of it.*

The occasion was this. The Lord looking down from heaven, and seeing how Satan had prevailed against man, and in some sort undone the whole fabric of the creation, he resolves upon Satan's ruin, and man's preservation; *And the Lord God said unto the Serpent, because thou*

hast done this, thou art cursed. This literally is understood of the Serpent, but Spiritually of the Devil; both were as means to draw man unto sin, and therefore they are joined as one in the punishment; *The Lord cut off the feet of the Serpent* (say the Rabbies) *and cursed him;and he cast Samael (the Devil) and his company out of heaven, & cursed them.* Indeed man being in the transgression, must also have his punishment, as it follows *verse.* 17, 18, 19. and yet that God might manifest the riches of his grace, he includes in the Serpents malediction this everlasting Gospel. *I will put enmity between thee and the woman, &c.*

For the sense of the Words we shall open these terms, as, 1. Who is the Serpent? 2. Who is the woman? 3. What is the seed of the Serpent? 4, What is the seed of the woman? 5. What is that *Hu* [in our Bible translated *it?]* 6. What is the Serpents head, and the bruising of it? 7. What is the heel of the seed of the woman, and the bruising of it? 8. Amongst whom was the enmity, or rather enmities? for in the Text we find many Armies; *I will put enmity between thee and the woman, and between thy seed and her seed,* &c.

1. Who is the Serpent? I find diversity of opinions among Interpreters: Some say, it was only the Serpent, and that which belongs unto Satan is but mystically understood: others say, it was only Satan under the notion of a Serpent, as sometimes he is called the great Dragon, *And the great Dragon was cast out, that old Serpent called the Devil,and Satan, which deceived the whole world.* Others say, it was both Satan and the Serpent; as men are said to be possessed of Satan, so was the Serpent possessed of the Devil. Satan could not provoke our first parents to sin by any inward temptation, as now he doth by the help of our corruption: nor could he enter into their bodies or minds, because of the holiness and glory that was in them; and therefore he presumed to take a beast of the earth, and by disposing of his Tongue he speaks within him. But what? must the Serpent have punishment, that was only Satan's instrument in the temptation? yes:

Such was God's love to man, that he condemns both the Author and instrument of that that evil: as one that in anger breaks the sword wherewith his son, or his friend was wounded; so God's breaks Satan's sword: the Serpent is punnished according to the letter of the Text, and Satan is punished in the spiritual meaning of the Lord.

Who is the woman? Some are all for Allegories, and thy will tell you, that the Serpent and the Woman are the superior & inferior faculties of the Soul; and that ever since the Fall there hath been a continual War betwixt these: but I look at this Commentary as vain and trifling, though it be fathered on some of the Ancients, and of no small note; others say, this Woman is the Blessed Virgin, in relation to which, they read the last words thus, *she shall bruise thy head;* this reading is not only allowed, but confirmed by the Council of *Trent,* and in some of their Prayer-books, thy call her *The Mother of the Lord, the Tree of Life, the breaker of the Serpents head, and the Gate of Heaven.* But I look on this Commentary as ignorant & Idolatrous, and wholly derogatory to the Kingdom of Christ. Others are not so easily mislead, and therefore say, that the Woman wheresoever mentioned in this Text, is *Eve,* and none but *Eve;* she it was whom the tempter had seduced, and in just judgment for her familiarity with the tempter, God meets with her, *I will put enmity (saith God) between thee and the Woman.*

3. What is the *Seed of the Serpent?* in Scripture phrase *Seed* is sometimes taken collectively, for many at once; as when the Lord said to *Abraham, I will be thy God, and the God of thy Seed:and to thee and thy Seed will I give this Land: and I will multiply thy Seed as the sand of the Sea:* and sometimes it is taken singularly for one only person; thus *Eve* called her Son *Seth, for God, said she, hath appointed me another Seed instead of Abel:* and so it is said of Christ, *in thy Seed shall all the Nations of the Earth be blessed.* Now in this place *the Seed of the Serpent* is taken collectively, for all the families of Devils, for the *Devil and his Angels* (as Christ calls them) and for all the Sons of the Devil (i.) for all reprobate men whose Father and Prince is the Devil; as Christ told the *Jews, ye are of your Father the Devil,and the lusts of your Father ye will do:* and as *John* tells us,*he that committeth sin is of the Devil — in this the children of God are manifest, and the children of the Devil:* and thus both Devils and reprobates are reckoned as the seed of the Serpent.

4. What is *the Seed of the Woman?*—The Seed of the Woman is that posterity of the Woman which do not degenerate into the Seed of the Serpent: that is the meaning of the first sentence, *I will put enmity;*—and then it follows, *between thy Seed and her Seed:* and for this sense we have these arguments. 1. The opposition of the Seeds, for as the Seed of the Serpent is taken collectively, so the Seed of the Woman must be taken collectively, that the opposition may be fit. 2. The enmities fore-spoken do strongly evince it: now the enmities pertain both to *Eve* and to all her posterity (if godly) to the end of the world; hence *all that will live godly in Christ Jesus shall suffer persecution,* saith the Apostle;*And I will put enmity* (saith God) *between thee & the woman;* is that all? no, but also *between thy Seed and her Seed:* and who can deny but these enmities have been ever since betwixt *Satan's* brood and the Saints? *we are all wrestlers against Principalities and Powers, and Rulers of the darkness of this World,and against spiritual wickednesses in high places.*

5. What is that *Hu]* in our Bible translated, *it?] it shall bruise thy head?* Some observe this *Hu, it]* is of the masculine gender; and *Zera, Seed,* is of the masculine gender; & *Jesaphera, shall bruise,* is of the masculine gender, which confutes the Translation, that renders it thus, *she shall bruise thy head:* and which confirms our Translation which is thus, *he,* or *it,* or that same *Seed,* (i.) one singular person of that same Seed, *shall bruise thy head.* Well then, who is this *he?* or what one is *he?]* even *Jesus the Son of the Living God.* Here is the first hint of *Jesus* that ever was read, or heard of in this world. This was the Proto-evangel, or first Gospel that ever was published after the Creation. O blessed news, fit for God's mouth to speak, and to break first to the world now fallen! O dear parents! how would you have dispaired, if before sentence you had not heard this blessed tidings! O our first Parents upon Earth! where had you and we been, if this blessed Text had not been? Come, set a Star upon it, write it in letters of Gold, or rather write it on the very Tables of our Hearts: here is the blessedst news that ever was, or ever shall be; but for this we had been all Fire-brands of Hell; yea, but for this, *Adam* and *Eve,* and all their Sons and Daughters that are now gone out of this World, had been smoking and frying in Hell-fire. Away with all gross mistakes, Erroneous conceits, and as you love your Souls, yield to this blessed sense! This *it]* or *he]* is one of that same Seed, and this *one of that same seed* is *Jesus,* and only *Jesus,* and none but *Jesus;* and for this sense we have these arguments.

1. Some observe that this Sentence is separated from the former with a Period or great stop: however God goes on to speak of the Seed of the Woman, yet he says not, *and that Seed shall bruise thy head,* for so we might have thought he had spoken of that Seed collectively as he did before; but stopping there, and not repeating the same word again, he gives it thus; *it* or *he shall bruise thy head;* (i.) some individual person of that same Seed, some singular one of that same common Seed of the Woman *shall bruise thy head;* as *David* alone of all the Host of *Israel* goes forth to fight with *Goliath,* and overcomes him; so Christ alone of all the Seed of the Woman was so to fight with the Serpent by his own power as to overcome him, and to *bruise his head.*

2. The Seventy in their Translations of this place (with which agrees the Chaldee Paraphrast) renders it 〈in non-Latin alphabet〉, *he]* which needs most denote some singular person, or Son of the woman; and the rather because the Seed spoken of before is rendered 〈in non-Latin alphabet〉, to which if the relative had rightly agreed, it should have been 〈in non-Latin alphabet〉, or 〈in non-Latin alphabet〉, and not 〈in non-Latin alphabet〉; Hereto we may add, that to this *it]* or *he]* the *Seed* of the Serpent is not opposed as it was in the former sentence; but the Serpent itself, one singular Antagonist; here is *singularis* 〈in non-Latin alphabet〉, a duel, or a combat of two, hand to hand, only Christand the Serpent; *he shall bruise thy head, and thou shalt bruise his heel.*

3. *The bruising of the head* doth plainly discover this *it,* or *he* is Jesus Christ: for non can bruise the Serpents head but only God: *the God of peace* (saith the Apostle) *shall bruise Satan under your feet shortly.* Now there was none of the Seed of the Woman, that was ever God but only Christ, God-Man, Man-God, blessed forever; and therefore it must needs be Christ; and only Christ that can *bruise this Serpents head:* O there's a Divine Power, a power and virtue of God in it to *bruise the Serpents head;* observe but the manner of this Duel: Christ treads on the Serpent; and by this means he comes to have a bruise in the heel, whilst with his heel he bruiseth the Serpents head; a wonderful thing that Christ should lay at the Serpents head with no other weapon but only with his heel; it were much for any man to strike at any common Serpent with a bare and naked foot: rather would he take a dart, or club, or any other Weapon; but with a foot to bruise Satan's head (that great and fierce, and monsterous Serpent) this exceeds any man's power or any man's daring to attempt: hence it is that someone person of more than human strength must do this deed, and who is that of the Seed of the Woman but only Jesus Christ?

4. God himself in other places of Scripture doth expressly declare that this *Seed* here promised is Christ, and only Christ: mark but where this promise is repeated to the Patriarchs, as when the Lord said to *Abraham,in thy Seed shall all the Nations of the Earth be blessed:* and when the Lord said to *David, I will raise up thy Seed after thee, which shall be of thy Sons, and I will establish his Kingdom;* and you may see it clear that this *Seed* is Christ, and only Christ, concerning that promise to *Abraham,* the Apostle so interprets it, *now to Abraham and his seed were the promises made; he saith not,and to Seeds, as of many, but as of one, and to thy Seed, which is Christ:* and concerning that promise to *David,* the Prophet so interprets it, *He shall sit*

upon the Throne of David,and upon his Kingdom to order it, & to establish it,—who is that? in the former verse, his name is *Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace,* (i.) Christ and none but Christ; *for unto us a Child is born, and unto us a Son is given, &c.* and who is that but Jesus Christ?

5. The accomplishment of this Promise in Christ is expressly and clearly made out in the New Testament. Was not Jesus Christ of the Seed of the Woman, born of a Virgin? was not his heel bruised, himself Crucified? and did he not bruise the Serpents head, break the Power and Dominion of Satan? What saith the Gospel?*for this purpose the Son of God was manifested, that he might destroy the works of the Devil.—And the seventy returned again with joy, saying, Lord, even the Devils are subject unto us, through thy Name: and he said unto them, I beheld Satan as Lightning fall from Heaven; behold I give unto you power to tread on Serpents, and Scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. — And now is the judgment of this world, now shall the Prince of this world be cast out.* — And *for as much as children are partakers of flesh and blood, He also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil.* In these and many other places we find this very promise fulfilled in Christ, and only in Christ; and therefore he, and only he is the Seed of the Woman (that *Hu, it,* or *he*) that shall bruise the Serpents head. Yet *I* will not deny, but by way of participation this promise may pertain to the whole Body of Christ;*Through him that loved us we are more than Conquerors,* saith the Apostle; we may Conquer Satan, though not in our own strength, but Christ's; and so in a secondary sense, by way of communication with Christ, under this *Seed* all the faithful are and may be contained; 1. Because the Head and Members are all one Body,*both he that sanctifieth, and they who are sanctified are all one.* 2. Because the faithful are called the seed of Christ, *when thou shalt make his Soul an offering for sin, he shall see his seed.* 3. Because Satan doth not only bruise the heel of Christ, but of all the faithful,*all that will live Godly in Christ Jesus shall suffer persecution.* 4. Because Satan's overthrow by Christ our Head is diffused to all the Members, *and the God of peace shall bruise Satan under your feet shortly.* In this sense many of the ancient and modern Divines do extend this *seed* to the whole Body of Christ: but primarily, originally, especially, and properly, it belongs only to Christ, and to none but the Lord Jesus Christ. He only is the seed by whom the promise is accomplished, though the faithful also are the seed to whom and for whom the promise was made.

6. What is *the Serpents head,* and *the bruising of it?* 1. For the Serpents *head,* it is the power, rage, reign and Kingdom of Satan: It is observed that in the head of a Serpent lies the strength, power, and life of a Serpent; so by a phraise of speech fitted to the condition of this Serpent that was Satan's instrument, God tells the Devil of the danger of his head, *(i.e.)* of his power and Kingdom: now this power and Kingdom of Satan consists more especially in sin and death; for *the sting of death is sin,* and *the power of death is in Satan.* Hence sin and death are usually called the works and wages of Satan; they are his own, he owns them, and carries them at his girdle. 2. For the *bruising* of this head, it is the overthrowing of Satan's power; *he shall bruise thy head,* (i.e.) Christ shall break thy power; Christ shall destroy sin, and death, and *him that had the power of death, that is the Devil.* I say Christ shall do it, though as I have said in a secondary sense the faithful shall do it; Christ overcomes by his own power, and the

faithful overcome by the power of Christ; the victory is common to all the seed, but the Author of victory is only Christ the Head and chief of all the seed:*ye have overcome the evil one,* but how? not of yourselves, no, it is *the God of peace that bruiseth Satan.* Well then, here is the sense, *the Serpents head is bruised, (i.e.)* the Devil, and sin, and death, and hell are overthrown; not only the Devil in his person, but the works of the Devil, which by the fall he had planted in our natures, as pride, vain glory, ignorance, lust, *&c.* nor only Satan's works, but the fruits and effects of his works, as Death and Hell; so that all the faithful may sing with *Paul; O death where is thy sting? O grave where is thy victory? thanks be to God which giveth us victory through Jesus Christ our Lord.*

7. What is *the heel of the seed of the woman,* and *the bruising of it?* 1. For the heel, it is the humanity of Christ, according to which properly Christ hath an heel: Or (as others) it is the ways of Christ, which Satan, by all the means he could possibly would seek to suppress. 2. For *the bruising of his heel,* it is the miseries, mockings, woundings, Death and Burial of Christ, all which he endured in his heel *(i.e.)* in his humanity; or it extends further, to all the hurts, reproaches, afflictions, persecutions of the faithful by the Devil and his agents: all which are but as a *bruise in the heel,* which cannot endanger the spiritual life of their souls. It is observed, that the Serpent hath but one head, but the seed of the woman hath two heels; so that the one may be some help, while the other is hurt; besides, an hurt in the heel is far from the head and heart; and though it may be painful, it is not mortal. Indeed, *Christ's heel was bruised (i.e.)* He was delivered to death, even to the death of the Cross; yet he rose again from the dead; neither had the Devil any advantage by his death; for as angry Bees stinging once, make themselves droanes, so the Devil, now he may hiss at us, but he cannot hurt us; by that wound which Christ received at his death, he wounded all his enemies irrecoverably; the very sight itself was Christ's triumph; even then was the Kingdom of darkness utterly overthrown; sin, death, and Satan were conquered, and taken captive, and whatsoever might be brought against us, was taken away, as the least bill, or scroll. O blessed riddle!*Out of the Eater came forth meat, and out of the strong came forth sweetness.* In reference to the promise, thou shalt *bruise his heel,* Christ is said to be *the Lamb slain from the foundation of the World.* Here's good news betimes.

8. Amongst whom was *the enmity,* or this hostile war? we find in the Text three Hosts, and three battles: As —

1. Betwixt Satan and the woman; *I will put enmity between thee and the woman: (i.e.)* Betwixt thee the seducer, and her whom thou hast seduced. This enmity is opposed to the amity and familiarity, which had been between the woman and the Serpent, and upon that account the woman, and not the man is named; not but that enmity must be betwixt the Devil and man, as well as betwixt the Devil and the woman: but because the woman had more tampered with Satan, and being deceived by Satan, was first in the transgression, therefore is she only named, *I will put enmity between thee and the woman.*

2. Betwixt Satan's seed, and the seed of the woman: *I will put enmity,* not only between thee, and the woman, but also *between thy seed, and her seed, q.d.* This enmity shall not cease with the death of the woman, but it shall continue to her seed, and to her seeds seed, even to the

end of the World. We see to this day how the Serpent and Serpents seed are striving and warring against the Church; and a wonder it is (considering the malice of the enemy) that there is a Church upon Earth, but only that we have Christ's promise, *The gates of Hell shall not prevail against it; and lo I am with you always, even to the end of the World.*

3. Betwixt Christ and the Serpent. O this a bloody conflict on both sides, *he shall bruise thy head, and thou shalt bruise his heel.* 1. *He shall bruise thy head;* Christ shall break thy power, *thy* power, *(i.e.)* the power of the Serpent, or of the Devil himself: he fights not so much with the seed, as with the Serpent; if Satan be overthrown, his seed cannot stand. 2. *Thou shalt bruise his heel;* thou shalt afflict him and his, thou shalt cast out of thy mouth a flood of persecutions: thou shalt *make war with him,and all them which keep the Commandments of God, and have the testimony of Jesus Christ.*

I have held you a while in the explication of this first promise, and the rather because of the darkness of it, and the much sweetness that is contained in it; it is full of Gospel-truths: strike but the flint, and there will fly out these glorious sparkles.

1. That a Savior was promised from the beginning of the world. 2. That this Savior should free all his Saints from sin, death, and hell; the head and power of the Devil. 3. That to this end this Savior should be a Mediator; for God would not grant an immediate pardon, but the promised seed must first intervene. 4. That this Mediator should be of the seed of the woman, that is, a man; and yet stronger then the Devil, endued with a Divine power, and so he is God. 5. That this Man-God should according to his Priestly office be a Sacrifice for sin, the Serpent should *bruise his heel,* he should suffer and die for the people; and yet accordingly to his Kingly office he should overcome Satan; for he *should bruise his head,* overthrow his Kingdom, and make us more than Conquerors in him that loved us. 6. That this promise of Christ and of our justification is free; God of mere mercy, and free grace brings forth this promise, there could be now after the fall no merit in man; and even now he promiseth remission of sins, and life Eternal in, for, and through the Lord Jesus Christ. No question but in belief of this promise the Patriarchs and Fathers of old obtained life, glory, and immortality: *By faith the Elders obtained a good report: by faith Abel obtained witness that he was righteous: by faith Enoch was translated that he should not see Death: by faith Noah became heir of the righteousness of Christ;* & how should it but revive us in these last times, to hear, that the first thing that ever God did after the World was fallen, it was this act of mercy, to make a promise of Christ, and to reconcile lost man to himself through the same Jesus Christ? surely he began to do that soon, which he meant to be always a doing, even to the end of the World. Thus far of the promise, as it was manifested from *Adam* to *Abraham.*

SECT. III. Of the Covenant of promise as manifested to *Abraham*

THe second breaking forth of this gracious Covenant, was to *Abraham;* and now it shines in a more glorious light then it did before: at first it was propounded in very dark and cloudy terms, not easy to be understood, and most things sparingly expressed; but in this second rise and manifestation, we have it laid down in plainer terms, *I will establish my Covenant between me and thee, and thy seed after thee, in their generation,for an everlasting Covenant, to be a*

God to thee, and to thy seed after thee. —For the right understanding of this, we shall examine these particulars.—

- 1. What a Covenant is?
- 2. What is the establishing of this Covenant?
- 3. Betwixt whom is the Covenant to be established?
- 4. For what time is the established Covenant to endure?
- 5. What are the privileges of this Covenant?
- 6. What is the condition of this Covenant?
- 7. Who is the head, both as undertaker, and purchaser, and treasurer, upon whom this Covenant is established?

1. What is a Covenant? *It is a contract of mutual peace and good will, obliging parties on both hands to the performing of mutual benefits and offices.* Thus was the Covenant betwixt God and *Abraham,* there was a mutual stipulation in it, on God's part to perform his promises of temporal, spiritual, and Eternal grace; and on *Abraham's* part to receive this grace by faith, and to perform due obedience and thankfulness to God. Hence a little nearer, we say the Covenant is a mutual compact, or agreement betwixt God and man, whereby God promiseth all good things, especially Eternal happiness unto man; and man doth promise to walk before God in all acceptable, free, and willing obedience, expecting all good from God, and happiness in God, according to his promise, for the praise and glory of his grace. Others, describing the Covenant of grace (for with the Covenant of works we will not meddle) they give it thus, *The Covenant of grace is a free and gracious compact, which God of his mere mercy in Jesus Christ hath made with sinful man, promising unto him pardon of sins and eternal happiness; If he will but repent of sin, and embrace mercy reached forth by faith unfeigned; and walk before God in willing, faithful, and sincere obedience.* —In this description many things are considerable. As, 1. That the Author of this Covenant is God; not as our Creator, but as our merciful God and Father in Christ Jesus. 2. That the cause of this Covenant is not any worth, or dignity or merit in man, but the mere mercy, love, and favor of God. 3. That the foundation of this Covenant is Jesus Christ, in and through whom we are reconciled unto God; for since God and man were separated by sin, no Covenant can pass betwixt them, no reconciliation can be expected, nor pardon obtained, but in and through a Mediator. 4. That the party Covenanted with, is sinful man; the fall of our first Parents was the occasion of this Covenant, and God was pleased to permit the fall, that he might manifest the riches of his mercy in man's recovery. 5. That the form of this Covenant stands on God's part in gracious and free promises of forgiveness, holiness, happiness; and on man's part in a restipulation of such Duties as will stand with the free grace and mercy of God in Christ. 6. That the stipulation on man's part required, is repentance for sin, belief in the promises; and a yielding of fear, reverence, worship, and obedience to God according to his word. These I might insist on, but my purposed brevity will not permit.

2. What is the establishing of this Covenant? Some say, this speaks the duration of it, of which anon; I suppose it intends also the confirmation of it. We find that the Lord had before made a Covenant with *Abraham, Gen.* 15.4, 5. And now he doth not abolish the former, and make another; but rather, he renews, confirms, and establisheth the former. It may be there was some hesitation or doubting in *Abraham;* so we see *Gen.* 15.1, 2. But now God would assure him infallibly of his will and purpose: O when a man hears that God will vouchsafe so much favor as to enter into a covenant with him; he is ready to say as *Gideon* did,*alas, my family is poor in Manasseh, and I am the least in all my Fathers house; and who am I that I should be raised up hitherto? that God should make such promises as these to me?* And hence, to prevent such Objections, the Lord will confirm and *establish his Covenant;* as sometimes by his Promises; sometimes by an oath, sometimes by the blood of Christ himself; sometimes by seals. So here in this very place, God adds the seal of Circumcision, *Ye shall circumcise the flesh of your fore-skin (saith God) and it shall be a token of the Covenant betwixt me and you.* As sometimes he said of the Rain-bow, *I do set my Bow in the cloud, and it shall be for a token of a Covenant between me and the Earth; — That the waters shall no more become a flood to destroy all flesh —For I will look upon the Bow, that I may Remember the everlasting Covenant.* After this manner are the signs and seals of the Covenant? Circumcise yourselves saith God, and when I see the Circumcision, I will remember my Covenant, and I will make good to you all the promises thereof. — But what is Circumcision to the Covenant? much every way; Circumcision was not without shedding of blood, because the Covenant was not yet established in the Blood of the Messiah, sure there was much in this, howsoever the rite of itself was nothing, yet as it led the faithful Patriarchs to the Blood of Christ, and as it assured the purging away of sin by the Blood of Christ, and as it signed the Circumcision of the heart by the Spirit of Christ, so it found acceptance with God; no sooner he looks on it, but he remembers his Covenant, and confirms it, and makes it good to *Abraham,* and to his seed after him.

3. Betwixt whom is the Covenant to be established? *between me and thee,* (saith God) *and thy seed after thee* The two heads of this Covenant are God and *Abraham;* on God's part are the whole Trinity of persons, the blessed Angels, and all the Host of Heaven; on *Abraham*'s part are all his seed, and his posterity, yet with this limitation, that *all are not Israel, which are of Israel; neither because they are the seed of Abraham, are they all children of Abraham; but in Isaac shall thy seed be called; that is, they which are the children of the flesh, are not the Children of God, but the Children of the promise are counted for the seed.* No question this Covenant was not to be extended to the Ishmaelites, Idumeans, or Kethureans. *Abraham*'s carnal seed; these quickly departed both out of *Abraham*'s family, and *Abraham*'s faith; No, no, saith God, I will *establish my Covenant with Isaac for an everlasting Covenant, and with his seed after him,* wi•h *Isaac,* and with his seed *(i.)* with the spiritual seed of *Abraham;* now under the seed, 1. all believing Jews, and 2. All Gentil s are comprehended, all may be called the spiritual seed of *Abraham* that walk in the steps of the faith of *Abraham;* and indeed thus runs the Promise, *in thee shall all the families of the earth he blessed. Gen* 12.3. And *in thee shall all the Nations of the earth be blessed, Gen* 8.18. these families and Nat•ons must needs comprehend the Gentiles; the Apostle is very plain: *As it is written, I have made thee a Father of many Nations. —That he might be the father of all*

them that believe,though they be not circumcised. —That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith. Christians I here is our happiness the Covenant was not written for *Abraham's sake alone, but for us also,if we believe in him that raised up Jesus our Lord from the dead.* You may think all this while we are only discovering the privileges of *Abraham, Isaac, Jacob,* and of the Jews; no, blessed be God, Heaven is no freer to a Jew, than to a Gentile; *there is neither Jew nor Greek, there is neither bond nor free, male nor female, &c. But if ye be Christ's,then are ye Abraham's seed, and Heirs according to the promise.*

4 For what time is the established Covenant to endure? it is not for a few days, or months, or years, but forever and ever; it is *an everlasting Covenant;* and indeed the word *established* sounds this way; *I will establish my Covenant,* that is (say some) I will have it stand and continue forever; as it was said of *David, I have made a Covenant with my crosen, I have sworn unto David my servant, thy seed will I establish forever; and* again, *my mercy will I keep for him for evermore, my Covenant shall stand fast with him. —*

Now this Covenant is said to be everlasting, *a parte ante.* (as we say) and *a parte post.* 1. *A parte ante,* as being from everlasting, in respect of the promise made to Christ for us, which was done (as you have heard) before the foundation of the world; it is not an infant of days; this Covenant bears the same date with the divine being itself; As the *mercy of God is from everlasting,* so the Covenant of grace is from everlasting; the Writs, Evidences, and Charters of our Salvation were concluded, and passed the sign and seal of the blessed Trinity from eternity; the Gospel and this Covenant is not of yesterday, no, no, it is an old counsel of the infinite wisdom of God.

2. *A parte post,* as continuing from everlasting to everlasting. Hence it is called a *Covenant of salt,* because it corrupteth not, it faileth not: hence all the blessings of the Covenant are said to be everlasting; forgiveness of sins is everlasting, being once forgiven they are *never remembered anymore;* peace and joy is everlasting, *your heart shall rejoice, and your joy no man taketh from you;* salvation is everlasting. *Israel shall be saved in the Lord with an everlasting salvation;* decretal Covenant-mercy was not a lease, but a making the fee-simple (as we call it) of grace and glory to the Saints forever: death may put an end to other Covenants, as betwixt man and man, or betwixt man and wife: but this Covenant betwixt God and us stands fast forever; though *Abraham* be dead, yet God is *Abraham*'s God still, and by virtue of this Covenant *Abraham* shall be raised up at the last day.

5. What are the privileges of the Covenant? I answer, the privileges of the Covenant are many, as they are great things, and great blessings which our great God promiseth, so they are very many and numerous; the Covenant is full of blessings, it is a rich storehouse, replenished with all manner of blessings; it is not dry, nor barren, but like the fat Olive or fruitful Vine, it is a Well of salvation, a fountain of good things, a treasure full of goods, or unsearchable riches, which can never be emptied, nor come to an end. Hence it is that our finite narrow capacities can never apprehend the infinite grace that this Covenant contains, yet as we may see things darkly in a Map, so let us endeavor as we are able to view them in

some Map, or brief *compendium;* that by the little we do see, we may be raised up to the consideration of things not seen, which shall be revealed in due time.

The privileges of the Covenant are folded and wrapped up in the promises of it; every promise contains a privilege, but the time of unfolding every promise is not yet come; then only shall the promises of all sorts be unfolded, when the heavens *as a vesture shall be folded up.* In the mean time we have a right & interest in the privileges of eternity by virtue of the promise; and hence the very terms of *Covenant and promise* are taken for the same, *Ephes.* 2.12. *Rom.* 9.4. I shall for the present confine myself only to those promises and privileges of the Covenant which were manifested to *Abraham.* And they were, Of things

- Temporal.
- Spiritual.

1. Of things Temporal. Thus we read God promiseth *Abraham, I will make of thee a great Nation, and I will bless thee, and make thy name great, and thou shalt be a blessing, & I will bless them that bless thee, and curse him that curseth thee, and unto thy seed will I give this Land.* We may add hereto the repetitions that God makes of these promises over & over;*lift up now thine eyes, and look from the place where thou art, North-ward, and South-ward, and East-ward, and West-ward, for all the Land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the Earth, so that if a man can number the dust of the Earth, then shall thy seed also be numbered.*—And the Lord brought forth *Abraham* abroad, and said, *look now towards Heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be.*—And the Lord again appeared to *Abraham,* and said, — *I will make my Covenant between me and thee, and will multiply thee exceedingly, — and thou shalt be a Father of many Nations, neither shall thy name anymore be called Abram, but thy name shall be Abraham, for a Father of many Nations have I made thee; and I will make thee exceeding fruitful, and I will make Nations of thee,and Kings shall come out of thee,—and I will give unto thee, and thy seed after thee,the Land wherein thou art a stranger, all the Land of Canaan for an everlasting possession. — By myself have I sworn saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the Stars of the Heaven, and as the sand upon the Sea-shore, and thy seed shall possess the gate of his enemies.* See here the temporal blessings that God promises *Abraham;* they are heaped together in *Gen.* 12.2, 3. —As,

1. *I will make of thee a great Nation,* and this he promiseth once and again; it seemed a thing incredible, because *Abraham* was old, and *Sarah* was barren and old, & it ceased to be with *Sarah* after the manner of women; yet for all this God is *all-sufficient; Abraham* shall have his desire, he shall be a Father, not only of a few Children, but of a numerous Nation, yea of many Nations; Ishmaelites, and Midianites, and that famous Nation of the Jews (of whom it is said,*what Nation is so great*) must all descend from *Abraham:* Scripture and heathen Authors use three things proverbially, to signify an huge and exceeding great number, the dust of the Earth, the sands of the Sea, and the Stars of Heaven: and all these are brought in to resemble the number into which the Seed of *Abraham* should break forth.

2. *I will bless thee,* saith God; and this blessing had relation to his wealth and riches, *Abraham was very rich in cattle, in silver and in gold.* No question those riches came from this blessing; *the blessing of the Lord it maketh rich, and he addeth no sorrow with it.* This was God's care of the children of *Abraham,* that he would give them riches, but lest their *hearts should be lifted up,* and they should forget the Lord in the midst of their riches, he learns them and bids them remember this lesson;*say not in thine heart, my power and the might of my hand hath gotten me this wealth; but remember the Lord thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant, which he sware unto thy fathers, as it is this day.* True riches come from God, and by virtue of this covenant; O that none of us had any wealth, but such as comes by virtue of a promise, and of the covenant of grace!

3. *I will make thy name great,* saith God; no Monarch was ever so famous in conquering nations, or the whole world, as *Abraham* for his faith and obedience; God hath magnified his name amongst the *Hebrews,* who for these three thousand years and upwards have acknowledged none (except *Moses*) greater than *Abraham;* the Jews could say to very Christ, *art thou greater then our father Abraham? — whom makest thou thyself?* and God hath so magnified his name amongst Christians, that all believers look upon it as a glory to be called *children of Abraham;* nay, we cannot be Christ's, we have no part in Christ, unless we are *Abraham's seed, and heirs according to promise.*

4. *Unto thy seed I will give this Land,* saith God, as *an everlasting possession, Gen.* 17.8. but how should that which the *Israelites* possessed only for a time, be called an everlasting possession? The answer is, that the word translated *everlasting,* doth not ever signify that which shall have no end, but an age, a term, or continuance; as it was said of *Samuel, he should appear before the Lord, and there abide forever,* (i.) as long as he lived: and *I will praise the Lord* (said *David) forever and ever,* (i.) whiles I live will I praise the Lord, *as long as I shall have any being I will sing praises unto my God.* And the desolations of the captivity were called *perpetual desolations,* (i.) long desolations, even for seventy years.

Touching these blessings, or privileges, I have no more to say but this, that God gave more of the temporal, less of the spiritual, to the natural seed in the first ages; but in the latter ages more of the spiritual privileges, and less of the temporal; yea, and thus it is this day for the most-what among the Christian seed of the Gentiles;*for ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.*

2. Of things spiritual, thus we read, *fear not Abraham, I am thy shield, and thy exceeding great reward; I am God all-sufficient or omnipotent, the almighty God,* & *I will be a God unto thee, and to thy seed after thee.* O what precious promises are these? 1. *I am thy shield,* to keep thee from all evil; such a shield that no creature can pry through, such a shield as shall cover thee over; nay, such a shield as shall cover thee about; as sometimes God spoke of *Jerusalem,* I, saith the Lord, *will be unto her a wall of fire round about.* So here, I will be a shield, a wall of fire round about; not only a wall to keep thee safe, but a wall of fire to consume all them that are against thee; as a fire which stands about like a wall, doth not only defend those that are within, but it burns those without that come near unto it; so is God to his people. 2. *I am thy exceeding great reward; I am the almighty God; I will be a God unto thee.* This is the very soul of the

covenant, and of all the promises of God: q. d. *quantus, quantus sim vester ero;* all I am is thine, myself, my goods, my grace, my glory; whatsoever is in me, all that I have, and all my attributes are thine; my power, my wisdom, my counsel, my goodness, my riches, whatsoever is mine in the whole world; I will give it thee for thy portion; I, and all that I have are thine, for thy use; Christians! was not this an exceeding great reward? who can understand the height, and depth, and length, and breadth of this reward? surely *happy is the people that is in such a case, yea, happy is that people whose God is the Lord,* but more of this hereafter.

6. What is the condition of this covenant? I answer, the condition of the covenant of grace is faith, and only faith; to this purpose it is said of *Abraham, he believed in the Lord, and he counted it to him for righteousness.* This text is often alleged by the Apostles; the word *believed* imports, that he thought the Word of God to be sure, certain, stable, and constant; it is such a belief as is opposed to fainting, as it is said of *Jacob* when he heard the report of his sons that *Joseph* was alive, *his heart fainted,* because he believed not; but when he believed, his heart revived; and *David* saith of himself, *I had fainted, unless I had believed.* So that it is a lively motion of the heart, assenting unto, and trusting in God, and in the word of God as firm and constant. This was the very condition of the covenant which God required of *Abraham; q. d. Abraham,* dost thou believe that such a Messiah shall be sent into the world? art thou able to believe? yes, *I believe Lord,* said *Abraham;* well saith God, I will put thee to the trial; I will give thee a Son, though thou art as a dead man, and *Sarah* as a dead woman; yet I will promise thee a son, art thou able to believe? again, thou seest the land of *Canaan,* thou hast not one foot in it, yet I will give thee this land in the length and breadth of it for thy possession, art thou able to believe this? you will say, what are these to the condition of the covenant, which is only to believe in God, and to believe in Jesus Christ? O yes, 1. These were shadows of the great promise, Christ; and therefore that act of faith, whereby *Abraham* believed that he should have a son, and that his Children should possess the land of *Canaan* was likewise a branch, a shadow, a pledge of that main act of faith whereby he believed the promised seed, in whom himself & all the Nations of the earth should be blessed. But 2. Let this be remembered that *Abraham* did not only believe the temporal promises, but every promise; *as I will be thy shield, and thy exceeding great reward; now* who is our shield but Christ; and who is our reward but Christ? but especially he believed the promise of the seed, and who is the head of the seed but Christ? yea, he believed in that promised seed *in whom all the nations of the earth should be blessed;* and who was that but Christ? *your father Abraham* (saith Christ) *rejoiced to see my day,and he saw it, and was glad.* He saw it? how could he see it? *thou art not yet fifty years old* (said the Jews) *and hast thou seen Abraham?* or could *Abraham* see thee, or thy day? yes, even then he saw it when he believed in Christ? he could see it no other ways but by an eye of faith? & therefore no question he believed in Christ, and that was counted to him for righteousness.

But (may some say) if faith alone be the condition of the covenant, then what need is there of any obedience, or works of holiness? — this was the old plea of loose libertines in the Apostles times, to whom *James* gave answer, *But wilt thou know, O vain man, that faith without works is dead: a good tree* (saith Christ) *is known by its fruits;* and so is right and sound faith; let

a man believe in truth, and he cannot but love; and if he love, he cannot but be full of good works; thus *Abraham* was justified by faith, *Abraham believed God* (saith the Apostle) *and it was imputed to him for righteousness;* but was not this faith accompanied with works; observe but (saith the Apostle) when God bade him offer his son, did he not do it? and was not that an exceeding great work, surely *his faith wrought with his works, and by faith was his works made perfect.*

7. Who is the head both as undertaker, and purchaser, and treasurer upon whom this Covenant is established? I answer, Christ, and none but Christ. *All the promises of God in him are Yea, and Amen, unto the glory of God by us.* This was very darkly held forth in the first manifestation of the Covenant to *Adam,* but now in this second breaking forth of it, it is very fully expressed and often repeated; thus *Gen.* 12.3.*in thee shall all the families of the earth be blessed;* and *Gen.* 18.18.*all the nations of the earth shall be blessed in Abraham,* and *Gen,* 22.18.*in thy seed shall all the nations of the earth be blessed.* In comparing these texts we have a clear understanding thereof; *in thee,* in *Abraham* shall all the families, and nations of the earth be blessed; but lest *Abraham* himself should be thought author of this universal blessing, therefore is the explication, *in thee,* (i.) *in thy seed;* and this *seed,* saith the Apostle very expressly, is Jesus Christ; *now to Abraham and his seed were the promises made; he saith not, and to seeds, as of many, but as of one, and to thy seed which is Christ.* So then here is the sense; out of thy posterity shall spring the Messiah, by whom not only thy posterity, but all the nations of the earth shall be blessed. You may remember in the first promise Christ was called *the seed of the woman;* but now *the seed of Abraham;* Christ was the Son of *Eve,* or (if you will) the Son of *Mary,* and so the seed of the woman; and *Mary* was a daughter of *Abraham,* and so Christ, and *Mary,* and all upwards were of the seed of *Abraham.* But where shall we find mention of the passion of Christ in this expressure of his Covenant to *Abraham?* in the first manifestation it was included in that phrase of *bruising his heel,* and surely this is essential to the covenant of grace in any overture of it: some answer that this is thrice put on in the passage of this covenant with *Abraham:* first, in the federal confirmation by *the sm•aking furnace, and burning lamp, that passed between those pieces of the sacrifice:* as the sacrifice was divided, so was Christ's body torn: and as the smoking furnace, and burning lamp passed between the divided pieces, so the wrath of God run betwixt (as I may say) and yet did not consume the rent and torn nature of Christ. 2. In that federal confirmation by the sign of circumcision: there could not be circumcision without shedding of blood, and where God commands shedding of blood in any of his ancient ordinances, it doth certainly reach to the blood of Christ, and his everlasting testament. 3. In the resolved Sacrifice of *Isaac,* which was a plain type of the death of Christ. See it in these particulars. 1. *Isaac* was *Abraham's* son, his only son; his innocent son, the beloved son of his Father, and yet *Abraham* freely offers up his son; so Christ was the son of God, his only Son, his innocent son, *like to us in all things, sin only excepted;* and the beloved son of his Father, *this is my beloved Son in whom I am well pleased;* and yet God more freely offers up his Son out of his own bosom. 2. *Abraham* by God's commission rose early in the morning to sacrifice his Son; and the Jews by God's permission rise early in the morning to condemn the Son of God: and hence he is called *the Hind of the morning,* compassed with dogs that hunted and pursued his life. 3. *Abraham* must offer his Son upon

the Mount, the very Mount on which *Solomon's* Temple was built, which typified the body of Jesus Christ, *Joh.* 2.19. So God offered his Son upon the Mount, if not on the same Mount (as *Augustine* thinks) yet on a Mount not far distant from it; *Golgotha* was the very skirt of *Moriah;* the one being within the gate of the City, and the other not far without, the very nearest to the City of all. 4. *Abraham* first laid the wood on *Isaac,* and then he laid *Isaac* on the wood; so God first lays the Cross on Christ,*He bearing his Cross, went forth into a place called the place of a skul,* and then he lays Christ on the Cross, there they *crucified him* saith *John;* or there they bound him to the Cross, and fastened his hands and feet thereto with nails. 5. *Isaac* must be offered alone, the servants must stay at the foot of the hill, little knowing the business and sorrow in hand; so Christ must *tread the wine press alone:* the disciples fear and fly, and little consider the agony of their Master. 6. *Abraham* carries in his hand the sword and fire against his Son, so God carries in his hand the sword and fire; the sword signifying the Justice of God, the fire his burning wrath against the sins of men; and both these were bent against Christ, in whom the justice of God is satisfied, and the flame of his wrath extinct and quenched. That this was a plain type of Christ's passion is hinted at in the blessing that *God* speaks to *Abraham* after this trial, *by myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy Son, thine only Son, that in blessing I will bless thee, and in thy seed shall all the nations of the earth be blessed.* All believers are blessed in the death of Christ, who was that seed of *Abraham,* typified by *Isaac, Abraham's* Son; for as *Abraham* intended, so God truly sacrificed his Son, his only Son, to take away sin.

Thus far of the Covenant of promise as it was manifested from *Abraham* to *Moses.*

SECT. IV.* Of the Covenant of promise as manifested *to Moses.

THe next breaking forth of this gracious Covenant was to *Moses.* The revenging justice of God had now seized on mankind for many generations, even thousands of years, so that now it was high time for God in the midst of wrath to remember mercy, and to break out into a clearer expression of the promise, or Covenant of grace. To this purpose the Lord calls up *Moses* to Mount *Sinai,* and there of his infinite love and undeserved mercy he makes, or renews his Covenant with him and the children of *Israel. I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage,thou shalt have no other gods before me.*

For the right understanding of this, we shall examine these particulars.

- 1. whether the Law was delivered in a Covenant-way?
- 2. In what sense is the Law a Covenant of grace?
- 3. How may it appear that the Law in any sense is a Covenant of grace?
- 4. Why should *God* in the Law deal with us in a Covenant-way rather then a mere absolute supreme way?
- 5. What are the good things promised in this expressure of the Covenant?
- 6. What is the condition of this Covenant on our part, as we may gather it hence?

- 7. Who was the Mediator of this Covenant?
- 8. What of Christ, and his death, do we find in this manifestation of the Covenant?

For the first, whether the Law was delivered in a Covenant-way? it is affirmed on these grounds. 1. In that it hath the name of a Covenant. 2. In that it hath the real properties of a Covenant. 1. The name of a Covenant as it appears in these Texts. *And the Lord said unto Moses,write these words, for after the tenor of these words, I have made a Covenant with thee, and with Israel: and he was there with the Lord forty days, and forty nights, he did neither eat bread, nor drink water, and he wrote upon the tables the words of the Covenant,the ten Commandments.— And he declared unto you his Covenant, which he Commanded you to perform, even the ten Commandments, and he wrote them upon two tables of stone.— When I was gone* (says *Moses) up into the Mount to receive the two tables of stone, even the tables of the Covenant which the Lord made with you, then I abode in the Mount forty days and forty nights;I neither did eat bread nor drink water.— And it came to pass at the end of forty days, and forty nights, that the Lord gave me the two tables of stone,even the tables of the Covenant.—So I turned and came down from the Mount, and the mount burned with fire, and the two tables of the Covenant were in my two hands.* It appears plainly and expressly in these Texts that the Law is a Covenant.

2. The Law hath the real properties of a Covenant, which are the mutual consent and stipulation on both sides. You may see a full relation of this in Exod. 24.3, 4, 5, 6, 7, 8.*And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, all the words which the Lord hath said will we do: and Moses wrote all the words of the Lord, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel? and he sent young men of the Children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord; and Moses took half of the blood, and put it in basons, and half of the blood be sprinkled on the Altar, and he took the book of the Covenant, and read in the audience of the people, and they said, all that the Lord hath said, will we do, and be obedient; and Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the Covenant which the Lord hath made with you concerning all these words.* This very passage is related in the Epistle to the Hebrews,*when Moses had spoken every precept to all the people, according to the Law, he took the blood of calves and goats, with water and scarlet-wool, and hissop, and sprinkled both the book, and all the people, saying, this is the blood of the Testament, (or Covenant) which God hath enjoined unto you.* In the words you may observe these properties of a Covenant? 1. That God on his part expresseth his consent and willingness to be their God: this will appear in the preface of the Law, of which hereafter. 2. That the people on their part give their full consents, and ready willingness to be his servants. Both these appear in that, 1. Moses writes down the Covenant Covenant-wise. 2. He Confirms the Covenant by outward signs, as by the blood of Calves and Goats; whereof one half he puts in basons, to sprinkle it on the people; and the other half of the blood he sprinkles on the Altar; that sprinkling on the people signified their voluntary Covenanting with God, and the blood sprinkled on the Altar signified God's entering into Covenant with the people. Thus we have real Covenanting when the Law is given.

2. In what sense is the Law a Covenant of Grace? I answer, The Law may be considered in several senses; as 1. Sometimes it signifies largely any heavenly doctrine, whether it be promise or precept, and in this sense the Apostle tells us *of the Law of works, and of the Law of faith.* 2. Sometimes it signifies any part of the Old Testament in which sense Jesus answered the Jews,*Is it not written in your Law, I said ye are gods?* Now where was that written but in the book of the *Psalms?* 3. Sometimes it signifies the whole economy, and peculiar dispensation of God's worship unto the Jews, according to the moral ceremonial, and Judicial Law, in which sense it is said to continue until *John, the Law and the Prophets were until John: but since that time the Kingdom of God is preached.* 4. Sometimes it is taken synechdochically for some acts of the Law only. *against such there is no Law.* 5. Sometimes it is taken only for the Ceremonial Law, the *Law having a shadow of good things to come.* 6. Sometimes it is used in the sense of the Jews? as sufficient to save without Christ; and thus the Apostle generally takes it in his Epistle to the *Romans,* and *Galatians.* 7. Sometimes it is taken for that part of the Moral Law which is merely mandative and preceptive, without any promise at all. 8. Sometimes it is taken for the whole moral Law, with the preface and promises added to it; and in this last sense we take it, when we say it is a Covenant of grace?

3. How may it appear that the Law in this sense is a Covenant of grace? it appears, 1. By that contract betwixt God and *Israel* before the promulgation of the Law. If ye *will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people,for all the earth is mine? and ye shall be unto me a Kingdom of Priests and an holy nation.* Whereunto the Prophet *Jermy* hath reference, saying, *obey my voice and do them according to all which I command you, so shall you be my people, and I will be your God.* Both these Scriptures speak of the moral Law, or ten Commandments, containing the preface and promises; and how should that Law, be any other but a Covenant of grace, which runs in this tenor, *I will be your God, a•d you shall be my people; my peculiar treasure; a Kingdom of Priests, an holy Nation, if you will but hear and obey my Commandments?* Surely these privileges could never have been obtained by a Covenant of works; what? to be a Kingdom of Priests, an holy Nation, a peculiar treasure to the Lord? what? to be beloved of God as a desirable treasure (for so it is in the original) which a King delivers not into the hands of any of his Officers, but keepeth it to himself? this cannot be of works; No no, these are privileges vouchsafed of mere grace in Jesus Christ; and therefore *Peter* applies this very promise to the people of God under the Gospel, 1 *Pet.* 2.9.

2. It appears by that contract betwixt God and *Israel* in the promulgation of the Law; then it was that God proclaimed himself to be the God of *Israel;* saying, *I am the Lord thy God which brought thee out of the Land of Egypt, out of the House of bondage.* Some hold this to be the affirmative part of the first Commandment; in which the Gospel is preached, and the promises therein contained are offered. We say it is a preface to the whole Law, prefixed as a reason to persuade obedience to every Commandment. But all universally acknowledge that it is a free Covenant, which promiseth pardon of sin, and requireth faith in the Messiah; when God saith to *Israel I am the Lord thy God, which brought thee out of the Land of Egypt,* doth he not propound himself as their King, Judge, Savior, and Redeemer? Yea, and spiritual Redeemer, from their bondage of sin and Satan, whereof that temporal deliverance from *Egypt* was truly a type? the Lord begins his commandments with an evangelical promise? and

it is very observable, that as these words, *I am the Lord thy God,* are prefixed immediately to the first Commandment, so in sundry places of Scripture they are annexed to all the rest; *ye shall fear every man his Mother, and his Father; and keep my Sabbaths,I am the Lord your God: ye shall not steal, neither deal falsely, neither lie one to another, and ye shall not swear by my Name falsely, neither shalt thou profane the Name of thy God; I am the Lord. — Neither shalt thou stand against the blood of thy neighbor, I am the Lord.*— In a word *thou shalt love thy neighbor as thyself, I am the Lord;* or if that contain only the second Table, *therefore shall ye observe all my statutes, and all my judgments, and do them; I am the Lord.* Add we to this, that in the second Commandment God is described to be one showing mercy unto thousands; all which must needs argue the Law to be a Covenant of grace.

3. It appears by the Contract betwixt God and *Israel* after the promulgation of the Law: is it not plainly expressed by *Moses, Thou hast avouched the Lord this day to be thy God; and to walk in his ways, and to keep his statutes and Commandments.—And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep his commandments?* Yea, and after this in the Land of *Moah,Moses* was commanded by the Lord to make a Covenant with the children of *Israel,* besides the Covenant which he made with them in *Horeb;* now this was the very same that God made with them on *Sinai,* only it must be renewed, and it is expressly said, *ye stand this day to enter into a Covenant with the Lord your God:—That he may establish you to be a people unto himself, and that he may be a God unto you, as he had sworn to Abraham, Isaac, and Jacob.* Surely this must needs be a Covenant of grace, how should it be but of grace that God promised to be the God of *Israel?* here are many sweet & precious promises, and they are all free and gracious; and therefore we conclude the Law, in the sense aforesaid, to be a Covenant of grace.

4. Why should God in the Law deal with us in a Covenant-way, rather than a mere absolute supreme way? I answer, 1. In respect of God; it was his pleasure in giving the Law not only to manifest his Wisdom, and Power, and Sovereignty, but his faithfulness, and truth, and love, and the glory of his grace;*that he might make known* (as the Apostle speaks) *the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.* God's love is apart of his name, *for God is love,* and God's faithfulness is a part of his name, *I saw Heaven opened* (said *John* in a vision) *and behold a white horse,& he that sate upon him was called faithful and true:* now, how should we ever have known God's love at least in such a measure? or how should we ever have known God's faithfulness & truth at all, if he had not entered into a Covenant with us? it is true, if he had given the Law in a mere absolute supreme way, if he had given the precept without any promise, he might fully have discovered his illimited supreme power, but his so dear love and faithfulness could not have been known: now therefore let the world take notice of his singular love, and of his faithfulness; as *Moses* said to *Israel, Because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the hands of bondmen, from the hand of Pharaoh,King of Egypt, Know therefore that the Lord thy God, he is God, the faithful God, which keepeth Covenant and mercy with them that love him, and keep his Commandments, to a thousand generations.*

2. In respect of us, God would rather deal with us in a covenant-way, than in a mere absolute supreme way, upon these grounds—

1. That he might bind us the faster to himself: a covenant binds on both parts: the Lord doth not bind himself to us, and leave us free; No, *I will bring you* (saith God) *into the bond of the Covenant.* The Lord sees how slippery and unstable our hearts are, how apt we are to start aside from our duty towards him, *we love to wander;* and therefore to prevent this inconstancy and unsettledness in us, and to keep our hearts more stable in our obedient walking before him, it pleased the Lord to bind us in the bond of Covenant, that as we look for a blessing from God, so we look to it to keep Covenant with God: you may say a command binds as well as a Covenant; it is true, but a Covenant doth as it were twist the cords of the Law, and double the precept upon the soul; when it is only a precept, then God alone commands it, but when I have made a promise to it, then I command it and bind it upon myself.

2. That our obedience might be more willing and free; an absolute Law might seem to extort obedience, but a Covenant and agreement makes it clearly to appear more free and willing. This is of the nature of the Covenant of grace; first, God promiseth mercy, to be our exceeding great reward; and then we promise obedience, to be his free, and willing people; & thus we become gods, not only by a property founded in his sovereign power & love, but by a property growing out of our own vo•untary consents; we are not only his people, but his willing people; we give him our hand, when we become his, and enter into Covenant with him: See the expression, *Ezek.* 17.18.*He despised the oath by breaking the Covenant, when loe he had given his hand.* We are his, as the wife is her husbands.*I entered into Covenant with thee, saith the Lord God, and thou becamest mine;* now in marriages, free and mutual consent you know is ever given, and so it is here.

3. That our consolations might be stronger; that in all our difficulties and distresses we might ever have recourse to the faithfulness and love of God. 1. To the faithfulness of God. This was *David*'s *stay,* and this may be ours; though friends be unfaithful, and may deceive, yet the Lord is faithful, and cannot fail his people, *his promises are Yea, and Amen,* we may build upon it. 2. That we might have recourse to the love of God: this indeed was the prim end why God delivered his Law in way of a Covenent, that he might sweeten and indear hinself to us, and so draw us to him with cords of love; had God so pleased, he might have required all obedience from us, and when we had done all, he might have reduced us into nothing, or at least not have given us heaven for •n inheritance, or himself for a portion; but his love is such, that he will not only command, but he will Covenant, that he might further express and communicate his love: how then should this but encourage us to go to God in all distresses? O what thankful loving thoughts should we have of God that would thus infinitely condescend to Covenant with us!

5. What are the good things Promised in this expressure of the Covenant? not to reckon up the temporal Promises of riches, honor, victory, peace, and protection in a land of Oil, Olive, and Honey, the great mercies of God are expressed in these terms, *I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.* This is the great Promise of the

Covenant, it is as great as God himself: That we may better see it, and know it, I shall take it in pieces; the gold is so pure, that it is pity the least filing should be lost. Here God describes himself by these notes. 1. By his only eternal and Perfect Essence, *I am the Lord.* 2. By the Plurality of persons in that one essence, *I am the Lord God, Jehovah Elohim.* 3. By the propriety his people have in Jehovah Elohim, *I am the Lord thy God.* 4. By the fruit of that Propriety in reference to Israel, *which brought thee out of the land of Eygpt, out of the house of bondage.*

1. *I am Jehovah:* we read that *he appeared to Abraham, Isaac, and Jacob by the name of God Almighty,* but now he was known to the Israelites by his name Jehovah, *I am the Lord.* Why, was it not by that name that he appeared to *Abraham, Isaac, and Jacob?* no, no, saith God; *by my name Jehovah was I not known to them.* This hath occasioned a question, how can this be? do we not read expressly that God said to *Abraham, I am the Lord that brought thee out of* Ur *of the* Chaldees? and again; *I am the Lord* God *of* Abraham *thy Father, and the* God *of* Isaac? how then is it said that by his name *Jehovah* he was not known unto them? This place hath perplexed many of the learned: but the meaning seems to be this, that though he was known to the Patriarchs by his name *Jehovah,* as it consists of letters, syllables, and sounds; yet he was not experimentally known unto them in his constancy to perform his promise in bringing them out of the land of *Egypt* until now. This name *Jehovah* denotes both his being in himself and his giving of being, or performance to his word, and promise; thus indeed he was not known, or manifested to the Patriarchs: they only were sustained by faith in God's almighty power, without receiving the thing promised; it is said of *Abraham,* that while he was yet alive, God *gave him no inheritance in* Canaan, *no not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him;* and now when his seed came to receive the Promise, and to have full knowledge and experience of his Power and goodness, then they knew the efficacy of his name *Jehovah.* So upon performance of further promises, he saith, they shall know him to be *Jehovah,and thou shalt know that I am the Lord.—therefore my people shall know my name, they shall know in that day that I am he that doth sepak, behold it is I.*

2. *I am Jehovah Elohim,* this denotes the plurallity of Persons; God in delivering of the law, doth not only show his being but the manner of his being; that is, the three manners of subsisting in that one simple and eternal being; or the Trinity of persons in that Unity of Essence, the word signifies *strong, potent, mighty;* or if we express it plurally, it signifies the *Almighty's,* or *Almighty powers;* hence the Scriptures apply the general name, God, to the Persons severally, the Father is God, *Heb.* 1.1, 2. the Son is God, *Act.* 20.28. and the holy Ghost is God, *Act* 5.3, 4. Now God is said to be Author of these Laws delivered in a Covenant-way by *Moses,* that so the greater authority may be procured to them; and hence all Law-givers have endeavored to persuade the people, that they had their Laws from God.

3. *I am the Lord thy God;* herein is the propriety, and indeed here is the mercy that *God* speaks thus to every faithful Soul, *I am thy* God, by this appropriation God gives us a right in him, yea a possession of him. 1. A right in him; as the woman may say of him to whom she is Married, this man is my husband, so may every faithful soul say of the Lord, he is my God. 2. A possession of him; God doth not only show himself unto us, but he doth communicate himself unto us in his holiness, mercy, truth, grace, and goodness; hence it is said, *we have*

fellowship with the Father and with the Son Jesus Christ, and Christ is said to *come and sup with us;* and to *kiss us with the kisses of his mouth;* and to be *near to us in all that we call upon him for;* surely this is the highest happiness of the Saints, that God is their God; when they can say this, they have enough; if we could say, this House is mine. this Town, this City, this Kingdom, this World is mine, what is all this? O but when a Christian comes at length, and says, this God that made all the world is mine, this is enough, indeed this is the greatest promise that ever was made or ever can be made to any creature. Angels or Men; herein (if we observe it) God gives himself to be wholly ours, consider God essentially, or personally; Consider *Jehovah Elohim,* all is ours; God in his essence, and glorious attributes communicates himself to us for good, and God personally considered, as Father, Son, and Holy Ghost, they all enter into Covenant with us.

1. The Father enters into Covenant with us; he promiseth to be a father to us, hence saith the Lord, *Israel is my Son, my first born;* and again, *is Ephraim my dear Son?is he a pleasant Child?* the Lord speaketh as through he were fond of his Children; as delighting in them, for so it is said, *the Lord taketh pleasure in them that fear him:* or as pitying of them, for so it is said likewise, *like as a father pitieth his Children, so the Lord pitieth them that fear him.*

2. The Son is in Covenant with us, and speaks to us in this language, *thou art mine;* how comes that about? why, I have redeemed thee, I have called thee, by thy name, and therefore *thou art mine,* this is Christ's Covenant with us; he brings us back to his Father, from whose presence we were banished, and sets us before his face forever; he undertakes for us to take up all controversies which may fall out between God and us; he promiseth to restore us to the Adoption of Sons; and not only to the title, but to the inheritance of Sons, that *we might be where he is.*

3. The Holy Ghost makes a Covenant with us. *By one offering he hath perfected forever them that are sanctified; whereof the Holy Ghost also is a witness and a worker. — This is the Covenant that I will make with them, I will put my Law into their hearts, and in their minds will I write them.* I know the Father is implied in this, yet here is the proper work of the Holy Ghost: what the Father hath purposed for us from all Eternity, and the Son hath purchased for us in his time, that the Holy Ghost effects in us, and for us as in our time, he applies the blood of Christ for the remssion of Sins: he writes the Law in our hearts: he comforts us in our sadness: he supports us in our faintings, and guides us in our wanderings. Now he that effects these things for us, and in our behalf he is therefore said to make a Covenant with us. Thus *Elohim,* God personally considered, Father, Son, and Holy Ghost are in Covenant with us.

4. This is the great promise, what can be greater? when God said to *Abraham, I will be thy* God, what could he give more? so when God tells us, *I am the* Lord *thy* God, what could he say more? God *having no greater to swear by, (saith the Apostle) he swore by himself.* So God being minded to do great things for his People; and having no greater thing to give, he gives himself. O the goodness of God in Christ! *I am the* Lord *thy* God.

5. Let us see the fruit of this in reference to *Israel; which brought thee out of the Land of Egypt, out of the house of bondage.* This was God's promise long before to *Abraham, know of a*

surety,that thy seed shall be a stranger in a Land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that Nation whom they shall serve will I judge, and afterwards they shall come out with great substance. See here *Israel* must be strangers in *Egypt,* and serve the *Egyptians* four hundred years, but then he will bring them out of the land of *Egypt,* and out of their servile bondage: why this argues that God is *Jehovah:* now he has performed what he had foretold, and this argues that God in Christ is our Redeemer: for what was this redemption from *Egypt,* but a type of our freedom from sin, death, and hell? here is the work of redemption joined with that great name *Jehovah Elohim,* to signify that such a redemption is a clear testimony of a true and mighty God. Whether this were laid down only as a peculiar argument to the *Jews* to keep the Commandments, or it belongs also to us, being grafted in, and become of the same stock with them, I shall not dispute: this is without any controversy that their bondage was typical, and ours spiritual: you see the good things promised in this Covenant.

6. What is the condition of this covenant on our part as we may gather it hence? The condition of this covenant is faith in *Jesus,* which is implied in the promise, *I will be thy* God, or *I am the* Lord *thy* God: and commanded in the precept built upon it, *thou shalt have me to be thy* God, or *thou shalt have no other* God's *before me.* But where is faith in Jesus Christ mentioned either in promise or precept? I answer, if it be not expressed, it is very plainly intended, or meant: God is not the God of *Israel,* but in and through the Mediator: neither can *Israel* take God to be their God, but by faith in the Messiah. In the prophets we read frequently these exhortations,: *trust in the Lord, commit thyself unto the Lord, lean upon the Lord, and roll, thy burden upon the Lord:* but what the Prophets exhort unto, that is commanded in this expressure of the Covenant? and who can trust in the Lord, or commit himself to the Lord, or lean upon the Lord, or roll his burden on the Lord, if he be a sinner, unless it be in and through a Mediator? *Israel* must walk before God in all well-pleasing; and the Apostle tells us, that *without faith it is impossible to please* God. But to go further, what is the meaning of this first commandment in the affirmative part, but to *have one* God *in Christ to be our* God *by faith?* it is true, there is no mention made of Christ, or faith, but that is nothing; is there is no mention of Love, and yet our Savior discovers and commands it there; when the Lawyer tempted Christ, *Master, which is the great Commandment in the Law?* you know Christ's answer,*thou shalt love the Lord thy* God *with all thy heart, with all thy soul, and with all thy mind, this is the first and great Commandment, Mat.* 22, 36, 37, 38. Now as our Savior discovers *love* there, so in like manner is faith and Christ there the necessary consequents. But you may object, what say we to obedience? is not that rather the condition of this covenant thus shining in the Law?

Indeed the Law and obedience are Correlatives. But in this case we are not to look to the Law as merely mandatory; we gave you the sense of the word, and how it is used as a covenant of grace? remember only this; the Law is considered either more strictly, as it is an abstracted rule of righteousness, holding forth life upon no other terms but perfect obedience; or more largely, as that whole doctrine delivered on Mount *Sinai,* with the preface and promises adjoined: in the former sense it is a Covenant of works? but in the latter sense it is a covenant of grace. — And yet I dare not say, that as the Law is a covenant of grace, it doth

exclude obedience. In some sort obedience as well as faith may be said to be a condition of the covenant of grace; I shall give you my thoughts in this distinction, obedience to all God's commandments, is either considerable as a cause of life, or as a qualification of the subject; in the former sense it cannot be a condition of the covenant of grace, but in the latter sense it may, if by condition we understand whatsoever is required on our part, as precedent concomitant, or subsequent to the Covenant of grace, repentance, faith, and obedience are all conditions; but if by *Condition* we understand whatsoever is required on our part as the cause of the good promised, though only instrumental, why then faith, or belief in the promises of the covenant is the only condition: faith and obedience are opposed in the matter of justification and salvation in the Covenant, not that they cannot stand together in one subject, for they are inseparable united; but because they cannot concur and meet together in one court, as the cause of justification or salvation. Now when we speak of the condition of the Covenant of grace, we intend such a condition as is among the number of true causes; indeed in the Covenant of works, obedience is required as the cause of life; but in the Covenant of grace, though obedience must accompany faith, yet not obedience, but only faith is the cause of life contained in the Covenant.

7. Who was the Mediator of this Covenant? to this we distinguish of a double Mediator, *viz.* Typical, and Spiritual; *Moses* was a typical, but Christ was the spiritual Mediator: and herein was Moses privileged above all before him; he was the Mediator of the Old Testament, Christ reserving himself to be the *Mediator of a better Covenant, (i.)* of the New Testament. *Moses* received the Law from God, and delivered it to the people, and so he stood a Mediator between God and the people; never was mortal man so near to God as *Moses* was; *Abraham* indeed was called God's friend; but *Moses* was God's favorite; and never was mortal man either in knowledge, love or authority so near unto the people as *Moses* was (which makes the *Jews* (O wonder) to Idolize him to this very day. *Moses* was called in as a Mediator on both parts. 1. On God's part, when he called him up to receive the Law, & all those messages which God sent by him to the people. 2. On the people's part when they desired him to receive the Law; for they were afraid by reason of the fire, and durst not go up into the Mount: mark how he stiles himself as a Mediator: *At that time* (saith he) *I stood between the Lord and you to show you the word of the Lord:* He was God's mouth to them, and he was their mouth to God; and he was a prevailing Mediator on both parts: he prevailed with God for the suspending of his Justice, that it should not break out upon the people; and he prevailed with the people to bind them in Covenant unto God, and to make profession of that Obedience which the Lord required and called for; yet for all this, I call him not a Mediator of Redemption, but Relation: A great deal of difference there is betwixt *Moses* and *Christ:* as 1. *Moses* only received the Law, and delivered it to the people; but *Christ* our true *Moses* fulfilled it. 2. *Moses* broke the Tables, to show how we in our Nature had broken the Law, but *Christ* our true *Moses* repairs it again. 3. *Moses* had the Law only writ in Tables of Stone, but *Christ* writes it in the Tables of our hearts. 4. *Moses* was mere man, but *Christ* is God as well as man: *Moses* was only a Servant in God's House, but *Christ* is a Son; yea, *Christ* is Lord of his own House the Church: *Moses* mediation was of this use, to show what was the true manner of worshipping God, but he did not inspire force and power to follow it; he could not reconcile men to God as of

himself, and therefore it appeared that there was need of another reconciler, *viz.* the Lord Jesus Christ.

8. What of Christ, and of his death do we find in this manifestation of the Covenant? I answer, 1. In delivering the Law, we find something of Christ: there is a question whether the Lord himself immediately in his own person delivered the Law? and some conclude affirmatively from the Preface, *God spake these words, and said]* and from that passage of *Moses, these words the Lord spake unto all your Assembly in the Mount out of the midst of the fire, — and wrote them on two Tables of Stone, and delivered them unto me.* But others are for the negative, and say, this proves not that they were pronounced or delivered immediately by God; for we find in Scripture, that when the Angels were the immediate persons, yet the Lord himself is reported to have spoken unto men, *Gen.* 18.2, 13. *Exod.* 3.2, 6, 7. And *Augustine* is resolute, that Almighty God himself in the time of the Old Testament did not spake to the *Jews* with his own immediate voice, but only by Christ, or by his Angels, or by his Prophets; and for this Ministerial voice of his Angels some produce these Texts:*who have received the Law by the Ordinance of Angels, and wherefore then serveth the Law? it was added because of transgressions till the seed should come, to whom the promise was made, and it was ordained by Angels in the hand of a mediator.And, if the word spoken by Angels was steadfast,* &c. For my part, it hath puzzled me at times, whether of these opinions to take; but others say (and I am now as apt to join with them as with either of the former) that Jesus Christ the second person of the Trinity, to be incarnate, who is called *the Angel of the Covenant, Mal* 3.1. and *the Angel of his presence,* Isa. 63.9. was he that uttered and delivered the Law unto *Moses;* and to this purpose are produced these Texts, *This Moses is he that was in the Congregation with the Angel, which spake to him in the Mount Sinai.* Now this Angel was Christ, as it is cleared in the following verse; *whom* (or which Angel) *our Fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt.* They would not obey the Angel, but thrust him from them, *(i.)* they tempted the Angel whom they should have obeyed; and who was that but Jesus Christ? as it is cleared more fully and expressly by the Apostle,*Neither let us tempt Christ as some of them also tempted, and were destroyed of Serpents.* Some of the Learned are of opinion that Christ the Son of God did in the shape of a man deliver the Law. But I leave that.

2. In the Law itself, as it is a Covenant of Grace, we find something of Christ; in the preface he proclaims himself to be our God; and in the first Commandment we are bound to take this God to be our God; and in the second, he gives us a double Reason or Motive to obey; *for I the Lord thy God am a jealous God, I show mercy unto thousands of them that love me and keep my Commandments.* And in the fifth Commandment he gives a promise of long life in *Canaan,* which is either to be looked at as a type of Heaven, or literally, for a prosperous condition here on earth; but howsoever it is by virtue of the Covenant, and as a testimony of God's love; now all these promises are made in Christ: God is not our God but in and through Jesus Christ; God will not show mercy unto thousands, nor unto one of all the thousands of his Saints, but as they are in Jesus Christ: God will not give us long life here, or eternal life hereafter, but in, for, and through the Lord Jesus Christ: what if *Moses* writ not down the word *Christ]* yet certainly *Moses* writ of *Christ]* his words imply *Christ,* as Christ himself told the *Jews,Had ye believed Moses, ye would have believed me; for Moses wrote of me;* and as *Philip* told

Nathanael, we have found him of whom Moses in the Law and the Prophets did write,Jesus of Nazareth, John 1.45. Surely Christ was, if not the only subject, yet the only scope of all the writings of *Moses;* and therefore in the Law itself you see we find something of Christ.

3. In the Exposition of the Law, as *Moses* gives it here and there, we find something of Christ. Yea if we observe it, *Moses* brought something more to the expression of Christ, and of the Covenant of Grace, than ever was before: in the first promise it was revealed that Christ should be the Seed of the woman; in the second manifestation of the promise, it was revealed that Christ should be of the Seed of *Abraham;* but in *Moses* writings, and *Moses* time, we learn more expressly that Christ was to be incarnate, and to have his Conversation amongst men: The promise runs thus; *And I will dwell among the Children of Israel, and will be their God, and they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell amongst them;I am the Lord their God.* The same promise is renewed or repeated; *and I will set my Tabernacle amongst you, and my Soul shall not abhor you; and I will walk among you, and I will be your God, and ye shall be my people;* this promise was punctually fulfilled when Christ was incarnate; for then was *the Word made flesh, and dwelt amongst us, John* 1.14. or if it be referred to the habitation of God by his Spirit amongst the spiritual seed of *Abraham,* then it implies the incarnation of Christ, because that was to go before the plentiful habitation of Christ's Spirit in the Saints. Again, *Moses* writing of Christ,*The Lord thy God* (saith he) *will raise up unto thee a Prophet from the midst of thee, of thy Brethren like unto Me, unto him shall ye hearken.* Was not this a plain expression? *Peter* in his Sermon to the *Jews,* preacheth Jesus Christ, and he tells the *Jews* that this *Jesus Christ was preached unto them before:* when before? even in *Moses* time; and for proof he cites this very Text,*For* Moses *truly said unto the Fathers, a Prophet shall the Lord your God raise up unto you, of your Brethren, like unto Me, him shall ye hear in all things, whatsoever he shall say unto you.*

4. In the confirmation of the Law we find something of Christ. It was confirmed by Seals and Sacrifices, *&c.* What, were all these but a type of Christ, in the formed expression of the Covenant we found the Seal of Circumcision, but now it pleased God to add unto the former another Seal for Confirmation of their Faith, *sc,* the Passover: and was not this a type of Christ, the immaculate Lamb of God, which taketh away the sins of the world? Again, in this manifestation *Moses* brought in the Priesthood as a settled Ordinance to offer sacrifices for the people: and was not this a type of Christ, our true and unchangeable High Priest? I have sometimes seen the Articles of a believing *Jews* Creed, collected out of *Moses* Law; as thus, *I believe that the Messiah should die to make satisfaction for sin:* this they saw in their continued bloody Sacrifices, and their deliverance from *Egypt* by the death of a Lamb, taught them no less. 2. *I believe that he shall not die for his own sins, but for the sins of others:* this they might easily observe in every sacrifice, when (according to Law) they saw the most harmless birds and Beasts were offered. 3. *I believe to be saved by laying hold upon his merits:* this they might gather by laying their right hand upon the head of every Beast that they brought to be offered up, and by laying hold on the horns of the Altar, being a Sanctuary or Refuge from pursuing vengeance. Thus we might go on: No question the Death and Resurrection of Christ, the Priesthood and Kingdom of Christ were prefigured and typed by the Sacrifices, and the Brazen Serpent, and the Priesthood of *Aaron,* and the Kingdom of *Israel:* And I cannot

but think that the godly spiritual *Jews* understood this very well; and that these did not rest in Sacrifices or Sacraments, but that by faith they did really enjoy Christ in every of them.

5. In the intention of God's giving the Law we find something of Christ. The very end of God in holding forth the Law, was, that upon the sense of our impossibility to keep it, and of our danger to break it, we should desire earnestly, and seek out diligently for Jesus Christ: to this purpose saith the Apostle, *Christ is the end of the Law for righteousness to everyone that believeth.* Christ is the end of the Law *(i.)* Christ is the end of intention; God by giving so holy a Law, and by requiring such perfect obedience, he would thereby humble and debase the *Israelites,* so that they should earnestly fly to Christ: in this sense *the Law is our School-master to bring us to Christ, that we might be justified by faith.* A School-Master (you know) doth not only whip or correct, but also teach and direct: so the Law doth not only threaten and curse if the work be not done, but it shows where power and help is to be had, *viz.* from the Lord Jesus Christ. If this be so, how much to blame are they, that under pretence of Free-Grace and Christ, cry down the Law? Rather let us cry it up, and this is the way to set up Free-Grace and Christ. Surely he that discovers his defects by the perfect rule of the Law, and whose Soul is imbittered and humbled because of those defects, he must needs prize Christ, desire Christ, advance Christ in his thoughts above all the men in the world.

And thus far of the Covenant of Promise as it was manifested from *Moses* to *David.*

SECT. V. Of the Covenant of Promise, as manifested to *David.*

THe next breaking forth of this Gracious Covenant was to *David;* and in this manifestation, appears yet more of Christ; the expression of it is chiefly in these words. *Although my House be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things and sure.*

For the right understanding of this, we shall examine these Particulars.—

- 1. Who is the Author of this Covenant?
- 2. To whom is the Covenant made?
- 3. What is this, that the Covenant is said *to be made?*
- 4. How is the Covenant ordered?
- 5. Wherein is the Covenant sure?
- 6. Whether is *Christ* more clearly manifested in this breaking forth of the Covenant, than in any of the former?

1. Who is the Author of this Covenant? *David* says, *he hath made it: he (i,)* God; the Rock of *Israel,* the everlasting Rock; *The Rock of their Salvation,* Psal. 19.5. *The Rock of their Strength,* Psal. 62.7. *The Rock of their Heart,* Psal. 73.26. *The Rock of their Refuge,* Psal. 94.22. *Their Rock and their Redeemer,* Psal. 19.14. The Psalmist is frequent and ordinary in this style, to show that God is the mighty, stable and immutable foundation and defense of all the faithful, who fly

unto him, and will trust in him; he is such a Rock as will not shrink nor fail his Creatures; man is unstable, but he is God, and not man, who is the Author of this Covenant.

2. To whom is the Covenant made? why, saith *David, He hath made with me an everlasting Covenant; (i.)* either with Christ the Antitype, or else with *David* himself, the type of Christ. To the former sense we have spoken elsewhere; the latter I suppose more genuine; the Covenant indeed was first made with Christ, and then with *David* as a member of Jesus Christ. Some are wholly for a Covenant betwixt God and Christ, and they deny any such thing as a Covenant betwixt God and man; but are not the Testimonies express?*Take heed to yourselves, lest you forget the Covenant which the Lord hath made with you.* And, *I will make a new Covenant with the House of Israel; and with the House of Judah.* And by name do we not see God Covenanting with *Abraham,* with *Isaac* and with *Jacob? Gen.* 17.7. *Gen.* 26.2. *Gen* 35.12. *Levite.* 26.42. And here do we not see God Covenanting with *David? I have made a Covenant with my chosen, I have sworn unto* David;*and once have I sworn by my holiness, that I will not lie unto* David, *and the Lord hath sworn in truth unto* David, *he will not turn from it.* Oh take heed of such Doctrines as tend unto Liberty & Licentiousness! the Covenant God's makes with us, binds us faster to God: and if there be no Covenant betwixt God and us, it opens a gap to the looseness of our spirits; for how should we be charged with unfaithfulness unto God, if we have not all entered into a Covenant with God

3. What is this that the Covenant is said *to be made?* this holds forth to us the freeness of God's entering into Covenant with us: *I will make my Covenant between me and thee,* saith God: or, *I will give my Covenant, I will dispose my Covenant between me and thee,* so it is in the Originial. And elsewhere it is plain, *Behold I give unto him my Covenant of peace:* when God makes a Covenant, then he gives the Covenant of Grace unto all that he takes into Covenant with him: *The Lord set his love upon you* (said *Moses* to *Isreal) to take you into Covenant with him,not because ye were more in number than other people, but because he loved you,and chose your Fathers;* as noting out the freeness of his love towards them: he loved them: Why? He loved them because he loved them. This freeness of his Grace in giving a Covenant, may appear in these Particulars.

1. In that God is the first that seeks after us, to draw us into Covenant with him; we seek not him, but he seeks us; we choose not him, but he chooseth us; *he loves us first; I am found of them that sought me not:I said, behold me, behold me, unto a Nation that was not called by my name.*

2. In that there is nothing in us, to draw God into a Covenant with us: many a man seeks first after the unmarried Virgin, but then there is Beauty, or there is Dowry, or there is something or other which draws on the man; but there is no such thing in us: this made *David* say, when he heard of God's Covenant with him and his, *Who am I, O Lord God?and what is my Fathers House that thou hast brought me hitherto? — and is this the manner of man, O Lord God? q. d.* O Lord God, thou dealest familiarly with me as a man dealeth with man; or as it is elsewhere, *Thou hast regarded me according to the estate of a man of high degree.* It would make any soul cry out, that deeply weighs the freeness of this Covenant;*Lord, what is man that thou art mindful of him, or the son of man, that thou visitest him?*

3. In that there is enough in us to keep off the Lord from ever owning us; we are as contrary to God as darkness is to light, or as evil is to good: *The carnal mind is enmity against God* (saith the Apostle) *it is not subject to the Law of God,neither indeed can it be.* We are a crooked Generation, that cannot abide the straight ways of the Lord; our whole nature is sinful and corrupt before him, and for the most part when we are most averse and backward, and have least thought of ever seeking after him, then it is that he seeks us, to take us unto himself; thus the Lord called *Saul* when he was Persecuting, and raging, and breathing out slaughter against the Lord, and against his Saints: and thus the Lord called those *Jews* that *mocked* the Apostles when they spake diverse Languages, *These men are full of new wine;* ay but the next word that they spake, is,*Men and Brethren, what shall we do?* O the free and unexpected Grace of our God!

4. In that we are by nature no better than others that are without God, and *without Covenant:* what makes the difference betwixt us and them, but this free Grace of God? Is there any reason in us why one is taken into a Covenant, and another is not? Nay, I will tell you a wonder; so it pleaseth the Lord, that sometimes God chooseth the worst, and leaves those that are better than they; We read that Publicans and Harlots were taken in, and the righteous Generation which justified themselves, and were justified by others, were passed by: surely God respects none for anything in them; his design is that the freeness of his Grace might be seen in those whom he takes to himself. Hence the Apostle, God *chooseth the foolish things of this world, and the weak things of this world,* base and despised *things;* whilst in the mean time he passeth by the *wise and mighty,* and things of high esteem, that all men might see, it is the Grace of God, and not anything in man, by which we are taken into Covenant with him.

5. How is the Covenant said to be ordered? The word *ordered* will help us in the Answer: it sets out to us a marshalling, and fit laying of things together, in opposition to disorder and confusson; the *Septuagint* renders it 〈in non-Latin alphabet〉, which signifies marshalled, disposed, prepared, set forth, as an Army in comely order: the same word is in *Judge.* 20.22.*And the men of Israel encouraged themselves, and set their Battle again in array.* As we see in an Army, everyone is set in rank and file; so is everything in this Covenant ranked, disposed, ordered, that it stands at best advantage to receive and repel the enemy: a poor Christian that hath a troubled spirit, he sets himself against Free Grace and this everlasting Covenant, he raiseth thousands of objections against it; but now the covenant is *ordered,* it stands like a marshall'd Army to receive him, and repel him. Come, let us see how it is *ordered in all things.* I shall instance only in these particulars: As, —

1. It is well ordered in respect of the Root out of which it grew: This (say Divines) was the Infinite Sovereignty, and Wisdom, and Mercy of God. 1. It was founded in God's Sovereignty; he had a right to do what he would with his fallen Creatures: he might damn or save whom he pleased: *Hath not the Potter Power over the Clay,of the same lump to make one Uessel unto honor, and another unto dishonor?* 2. It was founded in wisdom: The Covenant of Grace was a result of Council; it was no rash act, but a deliberate act with infinite wisdom: God being the Sovereign of all his Creatures, and seeing mankind in a perishing condition, he determined

within himself deliberately to make such a Covenant of Peace, first with Christ, and then with all the Elect in Christ. 3. It was founded in Mercy, *(i e.)* in the goodness of God flowing out freely to one in misery: for mercy, we say, is made up of these two Acts. 1. There must be an Object of Misery. 2. There must be a free efflux of goodness on that Object. Now the Covenant of Grace was founded on these; as, 1. There was an Object of Misery, lost man, wretched man, undone by sin: and, 2. There was an efflux of God's Goodness, his very bowels moved within him, and they could not hold: *I have loved thee, with an everlasting love* (saith God) *therefore with loving kindness have I drawn thee.* Surely this was well ordered; a perplexed soul may have his spirit up in arms against the Covenant of Grace, O, cries the Soul, in its sad condition, *I am miserable, I shall not live, but die, my sins will damn me, I am lost forever.* Why, but see how the Covenant is ordered in respect of the root or rise: it stands like a well marshalled Army to receive, and to repel those doubts: as, 1. God acted in a way of Soveraginty, and cannot God save thee if he will? 2. God acted in a way of Wisdom, and though thou seest no way but one with thee, Death and Damnation; yet cannot infinite wisdom contrive another way? 3. God acted in a way of Mercy, and *O thou afflicted tossed with tempests,and not comforted,* is not infinite Mercy above all thy Misery? Why see, see poor soul how the Covenant repels all thy oppositions in respect of its rise.

2. It is well ordered in respect of the persons interested in it from all eternity, and they are God the Father, and in Jesus Christ his Son; as for the Saints Elect, they were not then, and therefore the Covenant could not be immediately struck with them; now there was great need of this order; for should the Covenant have been made betwixt God the Father and the Elect from all eternity, and that immediately, a troubled soul would have opposed it thus. 1. If it was from all eternity, how then shall I be capable of it? alas my being was not so long since. 2. If it were made with me immediately, then I had some part to perform of mine own Power and Strength; but alas I have failed, I can do nothing: O but now the Covenant is a well ordered Covenant, in these respects: For,

1. Christ hath been from all eternity? and thou, as an Elect Vessel hadst thy being in him, as he was thy Head. 2. Christ is able to perform the Covenant, and being contractor, it lies upon his score to satisfy his Father; he that first made the bargain, must look to fulfill it; and for thy part, if thou dost anything, it must be through him. *Without me ye can do nothing.* Why, see now, see how the Covenant repels all thy oppositions in respect of the Persons interested in it from all eternity; God hath his place, and Christ his place, and Faith his place, and the Sinner his place.

3. It is well ordered in respect of the method of the Articles in their several workings? first God begins, then we come on: first, God, on his part, gives Grace and Glory, and then we, on our parts, act Faith and Obedience: God hath ever the first work; as first,*I will be your God, and then ye shall be my People:* first, *I will take away the stony heart, and give an heart of Flesh,* and then *you shall loath yourselves for your iniquities and for your abominations:* first, *I will sprinkle water upon you,* and then *ye shall be clean from all your filthiness:* first, *I will put my Spirit into you, and cause you to walk in my Statutes,* and then *ye shall keep my Judgments and do them:* first, *I will pour out my Spirit of Grace and supplication upon you,* and then *ye shall mourn as a man mourning*

for his only Son: first, I will do all, and then ye shall do something: A perplexed troubled spirit is apt to cry out, *O! alas I can do nothing; I can as well dissolve a Rock, as make my heart of stone a heart of flesh!* Mark now how the Covenant stands well ordered like an Army: I will do all, saith God, and then thou shalt do something? I will strengthen and quicken you, and then ye shall serve me, saith the Lord.

4. It is well ordered in respect of the end and aim, to which all the parts of the Covenant are referred; the end of the Covenant is the *praise of the Glory of his Grace:* the parts of the Covenant are the Promise and the Stipulation; the Promise is either Principal or Immediate, and that is God and Christ; or secondary and consequential, and that is Pardon, Justification, Reconciliation, Sanctification, Glorification; and the Stipulation on our parts are Faith and Obedience: we must believe in him that Justifies the ungodly, and walk before him in all well pleasing. Observe now the main design and aim of the Covenant, and see but how all the streams run towards that Ocean: God gives himself *to the Praise of the Glory of his Grace, God* gives *Christ to the Praise of the Glory of his Grace, God* gives pardon, justification, sanctification, salvation *to the praise of the Glory of his Grace;* and we Believe, we Obey *to the Praise of the Glory of his Grace;* and good reason, for all is of Grace, and therefore all must tend *to the Praise of the glory of his grace:* it is of Grace that *God* hath given himself, Christ, pardon, justification, reconciliation, sanctification, salvation to any Soul; it is of grace that we believe; *By grace ye are saved through faith,not of yourselves, it is the gift of God.* O the sweet and comely order of this Covenant! All is of Grace, and all tends *to the praise and glory of this grace,* and therefore it is called *a Covenant of grace:* Many a sweet soul is forced to cry, I cannot believe, I may as well reach heaven with a finger, as lay hold on *Christ* by the hand of faith; but mark how the Covenant stands like a well marshalled army to repel this doubt; if thou canst not believe, *God* will enable thee to believe; *to you it is given to believe:* O the Covenant of Grace is a gracious Covenant: *God* will not only promise good things, but he helps us by his Spirit to perform the condition: He works our hearts to believe in God, and to believe in Christ, all is of Grace, that all may tend *to the praise of the glory of his grace.*

5. Wherein is the Covenant sure? I answer, it is sure in the performance and accomplishment of it. Hence the promises of the Covenant are called *the sure Mercies of David;* not because they are sure unto *David* alone, but because they are sure, and shall be sure unto all the Seed of *David,* that are in Covenant with God, as *David* was: the Promises of God's Covenant are not *Yea and Nay,* various and uncertain, but they are *Yea and Amen,* sure to be fulfilled. Hence the stability of God's Covenant is compared to the firmness and unmovableness of the mighty Mountains; nay *Mountains may depart, and the hills be removed by a Miracle,* but, *my kindness shall not depart from thee, neither shall the Covenant of my peace be removed,saith the Lord, that hath mercy on thee.* Sooner shall the Rocks be removed, the Fire cease to burn, the Sun be turned into darkness, and the very heavens be confounded with the earth, than the promise of *God* shall fail.*The testimony of the Lord is sure,* saith *David: Christ* made it, and writ it, with his own blood; to this very end was *Christ* appointed, and it hath been all his work to ensure Heaven to his Saints. Some question whether it be in *God's* present power to blot a name out of the Book of Life? We say no; his deed was at first free, but now it is necessary, not absolutely, but, *ex Hypothesi,* upon supposition of his eternal Covenant. Hence it is, that the

Apostle says; *If we confess our Sins, He is Faithful,and Just to forgive us our Sins:* It is Justice with *God,* to pardon the *Elect*'s Sins, as the Case now stands. Indeed Mercy was all that saved us primarily; but now Truth saves us, and stands engaged with Mercy, for our Heaven: And therefore, *David* prays, *Send forth Mercy and Truth, and save me.* We find it often in the *Psalms,* as a Prayer of *David;Deliver me in Thy Righteousness;* and, *Judge me according to Thy Righteousness;* and, *Quicken me in Thy Righteousness;* and, *In Thy Faithfulness answer me;* and, *In Thy Righteousness.* Now, if it had not been for the Covenant of Grace, surely *David* durst not have said such a word. The Covenant is sure in every respect;*I will make an Everlasting Covenant with you* (saith *God) even the sure Mercies of* David.

6. Whether is *Christ* more clearlier manifested in this Breaking-forth of the Covenant, than in any of the Former? The Affirmative will appear, in that we find in this Manifestation, these Particulars:—

1. That He was *God,* and Man, in One Person; *David*'s Son, and yet *David*'s Lord: *The* Lord *said unto my* Lord, *Sit Thou on My Right Hand,until I make Thine Enemies Thy Foot-stool.*

2. That He suffered for us; and in His Sufferings, How many Particulars are discovered? As *first,* His Cry, *My God, My God, Why hast Thou forsaken Me? Secondly,* The *Jews* Taunts; *He trusted on the* Lord, *that He would deliver Him; let Him deliver Him if He delight in Him. Thirdly,* The very Manner of His Death; *They pierced My Hands, and My Feet; I may tell all My Bones, they look and stare upon Me: they part My Garments among them, and cast Lots upon My Vesture.*

3. That He Rose again for us; *Thou wilt not leave My Soul in Hell, neither wilt Thou suffer Thine Holy One to see Corruption.*

4. That *He* Ascended up into Heaven; *Thou hast Ascended on High, Thou hast led Captivity Captive, Thou hast received Gifts for Men.*

5. That *He* must be King over us, both to Rule and Govern *His* Elect, and to bridle and subdue *His* Enemies: *I have set My King upon My Holy Hill of* Zion;*I will declare the Decree, the* Lord *hath said unto Me, Thou art My Son, this day have I begotten Thee.— The* Lord *said unto My* Lord, *Sit Thou at My Right Hand,until I make Thine Enemies Thy Foot-stool. The* Lord *shall send the Rod of Thy Strength out of* Zion, *Rule Thou in the midst of Thine Enemies.*

6. That *He* must be Priest, as well as King; and Sacrifice, as well as Priest;*The* Lord *hath Sworn, and will not Repent; Thou art a Priest forever, after the Order of* Melchizedek. — *Thou lovest Righteousness, and hatest Wickedness;therefore* God, *Thy* God, *hath anointed Thee with the Oil of Gladness, above Thy Fellows: (i.e.)* Above all Christians, who are thy Fellows, Consorts, and Partners, in the Anointing: *Sacrifice and Burnt-Offering Thou wouldst not have; but mine Ear hast Thou bored;Burnt-Offering, and Sin-Offering hast Thou not required. Then said I, Loe I come: In the Volume of the Book it it written of me, That I should do Thy Will, O* God. Mine Ears hast Thou bored, or digged open; The *Septuagint,* to make the Sense plainer, say; *But a Body hast Thou fitted me, or prepared for me:* Meaning that His Body was ordained, and fitted to be a Sacrifice for the Sins of the World, when other legal Sacrifices were refused as unprofitable. O see, how clearly *Christ* is revealed in this Expressure of the Covenant! It was never thus before.

And thus far of the Covenant of Promise, as it was manifested from *David* till the *Captivity.*

SECT. VI. Of the Covenant of Promise, as manifested to *Israel*, about the Time of the Captivity.

THE great Breaking-forth of this Gracious Covenant was to *Israel* about the Time of their *Captivity.* By reason of that *Captivity* of *Babylon, Israel* was almost clean destroyed; and therefore, then it was high time, that the *Lord* should appear like a *Sun* after a stormy Rain, and give them some clear Light of *Christ,* and of this Covenant of Grace than ever yet. He doth so, and it appears especially in these words; *Behold, the days come, saith the* Lord,*that I will make a new Covenant with the house of*Israel,*and with the House of* Judah; *not according to the Covenant which I made with their Fathers, in the day that I took them by the Hand, to bring them out of the Land of* Egypt; *which my Covenant they break, although I was an Husband unto them, saith the* Lord; *but this shall be the Covenant that I will make with the House of* Israel: *After those days, saith the* Lord, *I will put my Law in their Inward Parts, and write it in their Hearts; and I will be their* God, *and they shall be My People; and they shall teach no more, every Man his Neighbor, and every Man his Brother, saying, Know the* Lord; *for they shall all know Me from the Least of them unto the Greatest of them, saith the* Lord; *for I will forgive their Iniquity, and remember their Sin no more.* In this Expressure of the Covenant, we shall examine these Particulars:—

- 1. Why it is called a *New-Covenant?*
- 2. Wherein the Expressure of this Covenant doth excel the former, which *God* made with their Fathers?
- 3. How doth *God* put the Law into our inward Parts?
- 4. What is it to have the Law written in our Hearts?
- 5. How are we taught of *God,* so as not to need any other kind of Teaching comparatively?
- 6. What is the Universality of this Knowledge, in that *All shall know me, saith the Lord?*
- 7. How is God said to forgive Iniquity, and never more to remeber sin?

1. Why is it called *a New Covenant?* I answer; It is called *New,* either in respect of the late and new Blessings, which God vouchsafed *Israel,* in bringing back their Captivity with Joy, and planting them in their own Land again; or it is called *New,* in respect of the Excellency of this Covenant: Thus the *Hebrews* were wont to call anything Excellent,*New. O sing unto the* Lord *a New Song,* Psal. 96.1. that is, an Excellent Song: Or it is called *New,* in contradiction to the Covenant of Promise before *Christ* came. In this latter Sense, the very same words here, are repeated in the *Epistle* to the *Hebrews:Behold the Dayss come, saith the* Lord, *when I will make a New Covenant with the House of* Israel, *and the House of* Judah.— *In that He saith a New Covenant, He hath made the First Old; now, that which decayeth, and waxeth old, is ready to vanish away.* The *New-Covenant* is usually understood in the latter Sense; it is *New,* because diverse from that which *God* made with the Fathers before *Christ;* it hath a new Worship, new Adoration, a new

Form of the Church, new Witnesses, new Tables, new Sacraments and Ordinances; and these never to be abrogated or disannulled, never to *wax Old,* as the Apostle speaks: Yet in respect of those new Blessings, which *God* bestowed upon *Israel* immediately after the Captivity, this very Manifestation may be called *New:* And in reference to this; *Behold the Days come, saith the* Lord, *that they shall no more say, The* Lord *liveth, which brought up the Children of* Israel *out of the Land of* Egypt; *but, The* Lord *liveth, which brought up, and which led the Seed of the House of* Israel *out of the* North-*Country, and from all Countries whither I had driven them, and they shall dwell in their own Land.*

2. Wherein doth the Expressure of His Covenant excel the former, which *God* made with their Fathers? I answer, —

1. It excels in the very Tenor, or outward Administration of the Covenant; for this Covenant, after it once began, continued without Interruption until *Christ,* whereas the Former was broken, or did expire. Hence *God* calls it a *New-Covenant;— Not according to the Covenant, which I made with their Fathers in the Day that I took them by the Hand, to bring them out of the Land of* Egypt, *which my Covenant they brake, although I was an Husband unto them, saith the Lord.* In this respect it might be called *New,* or, at least it may be called an *Inchoation of the New,* because it continued till *Christ,* which no other Expressure of the Covenant did before, and so it excelled all the former.

2. It excels in the Spiritual Benefits and Graces of the Spirit. We find, that under this Covenant they were more plentifully bestowed upon the *Church,* than formerly. Mark the Promises:*I will set My Eye upon them for Good, and I will bring them again to this Land; and I will build them, and not pull them down; and I will plant them, and not bluck them up; and I will give them a Heart to know Me, that I am the* Lord; *and they shall be My People, and I will be their* God; *for they shall return unto Me with their whole Heart.* —Again, *I will shake all Nations, and the Desire of the Nations shall come, and I will fill this House with Glory, saith the* Lord *of Hosts: The Silver is mine, and the Gold is mine, saith the* Lord *of Hosts; the Glory of this latter House shall be greater than of the former, saith the Lord of Hosts. And I will put my Law in their inward parts,and write it in their Hearts, and I will be their God, and they shall be my People, and they shall teach no more every man his neighbor, and every man his Brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquities, and I will remember their Sins no more.*

3. It excels in the discovery and revelation of the Mediator, in and through whom this Covenant was made: In the former expression we discovered much, yet in none of them was so plainly revealed the time of his coming, the place of his birth, his name, the passages of his nativity, his humiliation and kingdom, as we find them in this. —

1. Concerning the time of his Coming;*Seventy weeks shall be determined upon thy people, and upon thy holy City, to finish the Transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesy, and to anoint the most holy.*

2. Concerning the place of his Birth: *But thou Bethlehem Ephrata,though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.*

3. Concerning his Name: *Unto us a Child is born, unto us a Son is given,and the Government shall be upon his Shoulders; and his Name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. — In his days Judah shall be saved, and Israel shall dwell safely, and this his Name whereby he shall be called, the Lord our Righteousness.—Behold a Virgin shall conceive, and bear a Son,and thou O Virgin shalt call his Name Immanuel.*

4. Concerning the passages of his Nativity, that he should be born of a Virgin, *Isa.* 7.14. That at his Birth all the Infants round about *Bethlehem* should be slain. *Jer* 31.15. That *John* the Baptist should be his Prodromus, or forerunner, to prepare his way, *Mal.* 3.1. That he should flee into *Egypt,* and be recalled thence again, *Hos.* 11.1. I might add many Particulars of this kind.

5. Concerning his Humiliation: *Surely he hath born our griefs and carried our sorrows,yet we did not esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him,and with his stripes were we healed.—He was oppressed, and he was afflicted, yet he opened not his Mouth.—He was taken from Prison, and from Judgment,and who shall declare his Generation? he was cut off out of from the Land of the Living;for the transgression of my people was he stricken.—It pleased the Lord to bruise him, he hath put him to grief.—Therefore I will divide him a portion with the great, and he shalt divide the spoil with the strong, because he hath poured out his Soul unto Death, and he was numbered with the transgressors, and he bare the Sin of many, and made intercession for t•e transgressors.* One would think this were rather a History than a Prophesy of Christ's sufferings; you may if you will take the pains, see the circumstances of his sufferings, as that he was sold for thirty pieces of silver, *Zech.* 11.12. and that with those thirty pieces of silver there was bought afterwards a Potters field, *Zech.* 11.13. That he must ride into *Jerusalem* before his Passion on an Ass. *Zech.* 9.9. I might seem tedious if I should proceed.

6. Conc•rning his Kingdom. *Rejoice greatly O Daughter of Zion,shout O Daughter of Jerusalem, behold thy King cometh unto thee; he is Just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the Foal of an Ass.* Behold a King▪ behold thy King, behold thy King cometh, and he comes unto thee. 1. He is a *King,* and therefore able. 2. He is *thy King,* and therefore willing; wonderful Love that he would come, but more wonderful was the manner of his coming: He that before made man a Soul after the Image of God, then made himself a Body after the Image of Man. And thus we see how this Covenant excels the former in every of these respects.

3. How doth God put the Law into our inward parts? I answer, God puts the Law into our inward parts by enlivening or qualifying of a Man with the Graces of God's Spirit, suitable to his Commandment; first, there is the Law of God without us, as we see it or read it in Scriptures; but when it is put within us, then God hath wrought an inward disposition in our minds, that answers to that Law without us; for example, this is the Law without; *Thou shalt*

love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength; To Answer which, there is a promise; *I will circumcise thy Heart, and the Heart of thy Seed, to Love the Lord thy God with all thy Heart, and with all my soul;* now when this promise is fulfilled, when God hath put the affections and grace of Love within our hearts, when the habit of Love is within, answerable in all things to the command without, then is the Law put into our inward parts. Again, this is the Law without, *Thou shalt fear the Lord, and keep his Ordinances, and his Statutes, and his Commandments to do them:* to answer which, there is a promise; *I will make a Covenant with you, and I will not turn away from you to do you good, but I will put my fear into your hearts, and you shall not depart from Me;* now when this promise is accomplished, when God hath put the affection and grace of fear within our hearts, when the habit of fear is within, answerable to that Command without, then is the Law put into our hearts. Surely this is Mercy that God saith in his Covenant, *I will put my Law in their inward parts;* many a time a poor Soul cries out, he is troubled with such and such a lust, and he cannot keep this and that Commandment, he cannot out-wrestle such and such strong inclinations to evil, O but then go to God, and press him with this, *Lord, it is a part of thy Covenant, thou hast said, thou wilt circumcise my heart; thou hast said, thou wilt put thy Law in my inward parts; thou hast said, thou wilt dissolve these lusts, Lord, I beseech thee do it for thy Covenants sake.*—But here's another Question:

How may we know this inward work of Grace, this Law in our inward parts? the best way to satisfy our doubts in this, is to look within; open we the door and closet of our hearts, and see what lies nearest and closest there; that we say is intimate and within a man, which lies next to his heart: *He that loveth Father or Mother more than Me* (saith Christ) *is not worthy of Me:* We know the love of Father and Mother is a most natural thing; it comes not by teaching, but it is in-bred in us as soon as we are born; and yet if we love not Christ more than these, if Christ lie not closer to our hearts than Father or Mother, we are not worthy of Christ; our natural life is a most inward and deep thing in a man, it lies near the heart; *Skin for Skin* (said the Devil once truly) *and all that a man hath will he give for his Life;* but *he that hates not Father and Mother— yea and his own life also* said Christ) *he cannot be my Disciple.* Hence the Apostle, to express this intimate, inward life of grace, he saith, *I live, yet not I, but Christ liveth in me; the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.* What an emphatical strange expression is this? *I live, yet not I but Christ liveth in me; q. d.* I live not the life of sense, I breath not bodily breath, that is, comparatively to the life of faith; his very natural life, though inward, is said not to be lived, in respect of his life of grace, which is more inward. And let this serve for resolution to that question.

4. What is it to have the *Law written in our hearts?* This writing contains the former, and is something more; the Metaphor is expressed in these Particulars.—

1. It is said to be written, that there might be something within, answerable to the Law without; it was written without, and so it was written within. This writing is the very same with copying or transcribing. The writing within is every way answerable to the writing without: Oh what a mercy is this, that the same God who writ the Law with his own finger in the Tables of Stone, should also write the same Law with the finger of his Spirit in the Tables

of our Hearts! as you see in a Seal, when you have put the Seal on the Wax, and you take it off again, you find in the Wax the same Impression that was on the Seal: So it is in the hearts of the faithful, when the Spirit hath once softened them, then he writes the Law *(i.e.)* he stamps an inward aptness, an inward disposition on the heart, answering to every particular of the Law; this is that which the Apostle calls *the Law of the mind, I see another Law in my Members warring against the Law of my mind:* Now what is this Law in the mind, but a disposition within, to keep in some measure every Commandment of the Law without? and this is the writing of the Law (or if you will) the copying or transcribing of the Law within us.

2. It is said to be written, that it might be rooted and rivetted in the heart, as when Letters are engraven in Marble; so is the manner of God's writing: if God write, it can never be obliterated or blotted out: Letters in Marble are not easily worn out again; no more are the writings of God's Spirit: Some indeed would have them as writings in dust: but if *Pilate* could say, *What I have written, I have written;* how much more may God? Hence are all those promises of perseverance; *My Covenant shall stand fast with him,* Psal. 89.28. and, *The root of the righteous shall not be moved,* Prov. 12.3. and, *Even to your old Age I am he; and even to hoary hairs will I carry you,* Isa. 46.4. I deny not, but men of glorious gifts may fall away; but surely the poorest Christian that hath but the smallest measure of Grace, he shall never fall away; if the Law be written in our hearts, it still remains there; Grace habitual is not removeable: sooner will the Sun discard its own beams, than Christ will desert or destroy the least measure of true Grace which is a Beam from the Sun of Righteousness.

3. It is said to be *written,* that it might be as a thing legible to God, to others, and to ourselves. 1. To God, he writes it that he may read it, and take notice of it; he exceedingly delights himself in the graces of his own Spirit: and therefore the Spouse after this *writing,* after the planting of his grace in her, she desires him to *come into his Garden, and eat his pleasant Fruits; q. d.* Come, read what thou hast written; come, and delight thyself in the graces of thy own Spirit: the only delight that God has in the world is in his Garden, a gracious soul; and that he might more delight in it, he makes it fruitful: and those fruits are precious fruits; as growing from plants set by his own Hand, relishing of his own Spirit, and so fitted for his own taste. 2. The Law is written that it might be legible to others. So *Paul* tells the *Corinthians,You are manifestly declared to be the Epistle of Christ:* How manifestly declared? why, *known and read of all Men.* As we are able to read Letters graven in stone, so may others read and see the fruits and effects of this Law written in our Hearts. And good reason; for wheresoever God works the principles of grace within, it cannot but show itself in the outward life and conversation: it is God's promise, first *I will put my Spirit within them,* and then *I will cause them to walk in my statutes;* and it is God's truth, *Out of the abundance of the heart the mouth speaketh.* What the mind thinketh, the hand worketh. 3. The Law is written that it may be legible to ourselves; a gracious heart is privy to its own grace and sincerity, when it is in a right temper: if others may read it by its fruits, How much more we ourselves, who both see the fruits, and feel that habitual disposition infused into us? Nor is this without its blessed use; for by this means we come to have a comfortable evidence both of God's Love to us, and of our Love to God. You see now what we mean by this *writing* of the Law within us.

5. How are we taught of God, so as not to need any other kind of teaching comparatively? I answer.—

1. God teacheth inwardly, *In the hidden part thou hast made me know wisdom,* saith *David;* and again, *I thank the Lord that gave me counsel, my reins also instruct me in the night season.* The reins are the most inward part of the Body, and the night season the most retired and private time; both express the intimacy of divine teaching; man may teach the brains, but God only teacheth the reins: the knowledge which man teacheth, is a swimming knowledge; but the knowledge which God teacheth, is a soaking knowledge. *God who commanded light to shine out of darkness, hath shined into our hearts.* Mans light may shine into the head, but God's light doth shine into the heart: *His Chair is in Heaven that teacheth hearts,* saith *Austin.*

2. God teacheth clearly, *Elihu* offering himself instead of God to reason with *Job,* he tells him, *My words shall be of the uprightness of my heart,and my lips shall utter knowledge clearly.* If ever the Word come home to an heart, it comes with a convincing clearness. So the Apostle, *Our Gospel came unto you, not in word only, but in power, and in the Holy Ghost, and in much full assurance.* The word hath a treble Emphasis, assurance, full assurance, and much full assurance; here is clear work.

3. God teacheth experimentally; the soul that is taught of God can speak experimentally of the Truths it knows. *I know whom I have believed,* saith *Paul;* I have experienced his faithfulness and all-sufficiency, I dare trust *my all* with him, I am sure he will keep it safe to that day. Common knowledge rests in generals, but they that are taught of God, can say, *As we have heard, so we have seen;* they can go along with every truth, and say, *It is so indeed, I have experienced this and that Word upon my own Heart.* In this case the Scripture is the Original, and their Heart is the Copy of it, as you have heard; they can read over the Promises and Threatenings, and say *Probatum est. David* in his Psalms, and *Paul* in his Epistles speaks their very Hearts, and feels their very temptations, and makes their very objections: they can *set to their Seal,that God is true;* they can solemnly declare by their lives and conversations that God is true and faithful in his word and promises.

4. God teacheth sweetly and comfortably: *Thou hast taught me,* saith *David,* and then it follows, *How sweet are thy words unto my taste? Yea, sweeter than the Honey to my Mouth?* He rolled the word and promises as Sugar under his Tongue, and sucked from thence more sweetness than *Sampson* did from his Honey-comb: *Luther* said, *he would not live in Paradise if he must live without the Word;but with the Word* (said he) *I could live in Hell.* When Christ put his hand by the hole of the door to teach the heart, *her bowels were moved, and then her fingers drop upon the handles of the Lock sweet smelling myrrh,* Cant. 5.5. The teachings of Christ left such a blessing upon the first motions of the Spouses heart, that with the very touch of them she is refreshed, her fingers drop myrrh, and her bowels are moved as the very monuments of his gracious teachings; So in *Cant.* 1.3.*Because of the savor of thy Oynement, thy Name is as an Ointment poured forth, therefore do the virgins love thee.* Christ in Ordinances doth as *Mary,* open a Box of Oyntments, which diffuseth a spiritual savor in Church-Assemblies, and this o•lie the spiritual Christian feels. Hence the Church is compared to *a Garden shut up; a Fountain sealed;* wicked men are not able to drink of her delicacies, or smell of her sweetness; a

spiritual Sermon is a Fountain sealed up, the spiritual administration of a Sacrament is a Garden enclosed: *Sometimes, O Lord, thou givest me a strange motion, or affection* (said *Augustine) which if it were but perfected in me,I could not imagine what it should be but eternal life.* Christians! these are the teachings of God, and in reference to this, *we shall no more teach every man his neighbor, and every man his brother, saying, know the Lord.* God's teaching is another kind of teaching than we can have from the hands of men, there is no man in the world can teach thus; and therefore they whom God teacheth, need not any other kind of teaching respectively or comparatively.

6. What is the universality of this knowledge; *They shall all know m• from the least of them to the greatest of them, saith the Lord?* The meaning is, that all that are in the Covenant of grace, shall be so taught of God, as that in some measure or other they shall everyone know God inwardly, clearly, experimentally, sweetly and savingly. I know there are several degrees of this knowledge; God hath several Forms in his School: there are *fathers* for experience,*young men* for strength, and *babes* for the truth and being of Grace: as one Star differeth from another in glory, so also is the School of Christ: But here I am beset on both sides. 1. Many are apt to complain, *alas they know little of* God! sweet babes consider, 1. It is free grace you are stars; though you are not stars of the first and second magnitude: it is of the Covenant of grace, that God hath let into your souls a little glimmering, though not so much light as others possibly may have in point of holy emulation (as one notes well) we should look at degrees of grace, but in point of thankfulness and comfort, we should look at the truth▪ and being of grace. 2. If you know but a little, you may in time know more: God doth not teach all his lessons at first entrance; it is true, *The entrance of thy Word giveth Light;* but this is as true, that God lets in his Light by degrees; it is not to be despised if God do but engage the heart in holy desires and longings after knowledge, so that it can say in sincerity, *My Soul breaketh for the longing that it hath unto thy judgments at all times.*

Others on the contrary, ground themselves so learned from this very promise, that they exclude all teachings of men. *The anointing* (say they) *teacheth us all things, and we need not that any man teach us: and they shall teach no more every man his neighbor, and every man his brother,saying, know the Lord, for they shall all,* &c. I answer, the words either relate to the grounds of Religion, and so in Gospel-times Christians need not to be taught in these fundamental points; for now all know the Lord, from the least to the greatest; or else these words are an Hebraism, which deny positively, when they intend it only comparatively, or *secundum quid,* as when God and men are compared together, man is vanity, lighter than vanity, and a very nothing: here is a comparison of knowledge in Gospel-times with the knowledge of *Israel* in those dark times when God brought them out of the Land of *Egypt;* then all was dark, and they were fain to teach one another the very Principles, the Rudiments of Religion, there was very little effusion of God's Spirit in those times; but *in Gospel-times* (saith the Prophet) *the Spirit of grace and knowledge shall be so abundant, that rather God himself shall be the teacher, than one man shall teach another.* There shall be such exuberancy and seas of knowledge under the new Covenant, above the Covenant made with his people when he brought them out of *Egypt,* that men shall not need to teach one another comparatively; for all shall know the Lord, who are taught of God from the least to the

greatest: *An high-way shall be there,and it shall be called the way of holiness— the wayfaring men, though fools, shall not err therein.*

7. How is God said to *forgive iniquity, and never more to remember Sin?*

For the first, God is said to *forgive iniquity* when guilt of sin is taken away; and for the second, God is said *never more to remember Sin,* in that the Sinner, after pardon, is never more looked on as a Sinner. Is not this the Covenant? *q. d.* I will remove thy Sins, and do them away, as if they had never been; I will blot them out of the Book of my Memory; I will obliterate the Writing, that none shall be able to read it. But you will say, If Sin remain still in the Regenerate, How are they so forgiven, as to be remembered no more? Divines tell us of Two Things in every Sin; there is *macula & reatus;* the Filth, and the Guilt: This Guilt some again distinguish into the Guilt of Sin, which they call the Inward Dignity, and Desert of Damnation; and the Guilt of Punishment, which is the Actual Ordination of a Sinner unto Damnation. Now, in different Respects we say, That Sin remains still in Believers, and Sin doth not remain in Believers: *First,* If we speak of the Filth of Sin, or of the Desert of Damnation; so it remains still: but if we speak of the actual Obligation of a Sinner to Condemnation, so it remains not after Pardon; but the Sinner is as free as if he had never sinned.

But you will say, Is not the Filth of Sin done away, when Sin is remitted? I answer, The Filth of Sin is not done away by Remission, but by Sanctification and Renovation; and because in this Life we have not a perfect inherent Holiness, (Sanctification at best being but Imperfect, and wrought in us by degrees) therefore during this Life, there is something of the Filth of Sin, and especially of the Effects of Original Sin, sticking and still cleaving to us. But, here is our Comfort, and herein lies the sweet of the Promise, that when *God* hath pardoned Sin, He takes away the Guilt, as to Condemnation; He acquits the Sinner of that Obligation; He now looks upon him not as a Sinner, but as a Just Man; and so in this Sense He will forgive, and never more remember his Sin. Ah Christians! Take heed of their Doctrine, who would have Justification an Abolition of Sin in its real Essence, and Physical in-dwelling; let us rather say with Scripture, that all justified Saints must take down their Top-sail, and go to Heaven halting, and that they carry their Bolts and Fetters of in-dwelling sin through the Field of Free-Grace, even to the Gates of Glory: Christ daily Washing, and we daily Defiling, to the end that Grace may be Grace.

I have run through all the manifestations of the Covenant of Grace, as we have them discovered in the *Old-Testament:* And yet, that we may see the better how these things concern us, I shall only propound these *Two Queries* more, and then we have done.

1. Whether is the Covenant of Grace the same for Substance, in all Ages of the World? We answer, *Yea:* The Fathers before *Christ* had but one Covenant, and we another; but the same Covenant of Grac• belongs to us both. This appears, in that *first,* they had the same Promise; *secondly,* they had it upon the same Grounds.

1. They had the same Promise; as, *I will be your* God, *and you shall be My People.* And *Happy art thou, O* Israel, *saved by the* Lord. And, *The* Lord *is our King, and He will save us.* They had not

only the Hopes of an Earthly Inheritance in *Canaan,* (as some fondly imagine) but of an Heavenly Inheritance in the Kingdom of *God:* And to this purpose, our *Savior* speaks expressly; *Many shall come from the* East *and* West,*and shall sit down with* Abraham, Isaac, *and* Jacob, *in the Kingdom of Heaven.*

2. As they had the same Promise, so they had it upon the same ground that we have; even by Faith in *Christ Jesus:* Abraham *saw My Day,* said *Christ;* and, *Christ is the same Yesterday, and to Day, and for Ever:* He is the same not only in regard of Essence, but also in regard of the Efficacy of His Office, from the Beginning to the End of the World. *We believe* (said *Peter) that through the Grace of the Lord* Jesus Christ,*we shall be saved even as they:* And, *Unto us was the Gospel Preached* (saith *Paul) as unto them.* Some may think they had no Gospel, but only the Law, before *Christ:* But, What say you? Have we not observed a Thred of the *Gospel,* and of the Covenant of Grace, to run through all the *Old-Testament,* from First to Last? And, How plain is the Apostle? *For, this cause also was the Gospel preached also to them that are Dead.* Dead long since; for he speaks of them, who lived in the Days of *Noah.* Nay, the *Apostle* to the *Hebrews,* gives us a Catalogue of *Old-Testament*-Believers: *By Faith,* Abel *offered up unto* God *a more excellent Sacrifice, than* Cain. *—By Faith,* Enoch *was Translated, that he should not see Death. — By Faith,* Noah *being warned by* God, *prepared an Ark. —By Faith,* Abraham, *when he was called to go into a Place which he should after receive for an Inheritance, obeyed, and he went out, not knowing whither he went. —These all died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them.* Besides these, he reckons up the Faith of *Abraham, Isaac,* and *Jacob,* and *Joseph,* and *Moses,* and *Rahab,* and *Gideon,* and *Barak,* and *Samson,* and *Jephtah,*and *David,* and *Samuel,* and of all the Prophets; who through Faith did marvelous things, as it there appears. Surely they had the same Doctrine of Grace as we have; it is the very same for Substance, without any difference.

2. Wherein is the Difference then betwixt the *Old* and *New-Testament,* or betwixt the Old and New Manner of the Dispensation of the Covenant of Grace?

They are one for Substance; but in regard of the manner of Dispensation, and revealing in the several Times, Ages, States, and Conditions of the Church, there is a difference. I shall reduce all to these Particulars: They are distinguished, —

1. In the Object: In the Old Administration *Christ* was promised; but in the New-Covenant *Christ* is exhibited: It was meet, the Promise should go before the Gospel, and be fulfilled in the Gospel, that so great a Good might earnestly be desired before it was bestowed.

2. In the Federates: Under the Old Dispensation they are compared to an Heir under Age, needing a Gardian, Tutor, or School-master; little differing from a Servant: But in the *New-Testament* they are compared to an Heir come to ripe Years; see *Gal.* 4.1, 2, 3, 4, 5, 6, 7.

3. In the Manner of their Worship: In the *Old-Testament* they were held under the Ceremonial Law; and Oh, What an heap of Ceremonies, Rites, Figures, & Shadows did they use in their Worship! Certainly these declared the Infancy and Non-age of the *Jews,* who being not capable of the high Mysteries of the Gospel, they were taught by their Eyes, as well as their Ears. These Ceremonies were as Rudiments, & Introductions fitted to the gross and weak

Senses of that Church, who were to be brought on by little and little, through such Shadows and Figures, to the true Image, and thing signified: But in the New-Covenant or Testament, our Worship is more spiritual: Our *Savior* hath told us, That as *God is a Spirit;* so, *They that worship Him, must worship Him in Spirit & Truth. The Hour cometh, and now is* (saith *Christ) when the true Worshippers shall worship the Father in Spirit, and in Truth; for the Father seeketh such to worship Him.*

4. In the Burthen of Ceremonies: *Peter* calls the Ceremonies of old, *A Yoak, which niether our Fathers nor we* (saith he) *were able to bear.* And no wonder, if we consider. 1. The burden of their costly Sacrifices; if any had but touched an unclean Thing, he must come and offer a Sacrifice; as sometimes a Bullock, and sometimes a Lamb: You that think everything too much for a Minister of *Christ,* if for every Offence you were to offer such Sacrifices now, you would count it an heavy Burthen indeed. 2. They had long and tedious Journeys to *Jerusalem;* the Land lay more in length than breadth, and *Jerusalem* stood almost at one End of it; and thither *Thrice a Year all the Males were to go and appear before God.* 3. They were tied to the Observation of many Days, the New Moons, and many Ceremonial Sabbaths; and they were restrained from many Liberties, as in Meats, and the like: Oh, What Burthens were upon them! But in the New-Covenant, or Testament, the Yoak is made more easy: We are bound indeed to the Duties of the moral Law, as well as they, yet a great Yoak is taken off from us; and therefore *Christ,* inviting us to the Gospel, He gives it out thus; *Take My Yoak upon you,* (saith He) *for My Yoak is easy,and My Burthen light.*

5. In the Weakness of the Law of old: The Law then was unable to give Life, to purge the Conscience, to pacify *God*'s Wrath; and therefore, saith the Apostle, *There is verily a dis-annulling of the Commandment going before, for the Weakness & Unprofitableness thereof.* Hence they are called *weak and beggarly Rudiments;* in comparison of the *New-Testament,* there was then a less forcible Influence of the Spirit accompanying that Dispensation of the Covenant: The Spirit was not then given in that large Measure as now; *Because* Christ *was not then glorified.* It appears in these Particulars:

1. There was less Power of Faith in the Saints, before *Christ;* when the Doctrine of Faith was more fully revealed, then was Faith itself more fully revealed in the hearts and lives of *God*'s People.*Before Faith came* (saith the Apostle) *we were kept under the Law, shut up unto the Faith, which should afterwards be revealed.* Surely this implies there was a Time, when there was less Faith in *God*'s People; and that was the Time of the Law.

2. There was less Power of Love in the Saints before *Christ;* according to the measure of our Faith, so is our Love: The less they knew the Loving-kindness of *God* towards them in *Christ,* the less they loved. It may be, they were more drawn by the Terrors of the Law, than by the Promises of Grace; and therefore, they had less Love in them.

3. They had a less Measure of Comfort to carry them on in all their Troubles. *Christ*exibited, is called *the Consolation of Israel:* and therefore the more Christ is imparted, the more means of Comfort: Hence the Primitive Saints after Christ, are said *to walk in the fear of the Lord, and in the comfort of the Holy Ghost.* Certainly the Spirit was poured in less plenty on the faithful in

the Old Testament, because that benefit was reserved to the times of Christ, who was first to receive the Spirit above measure in his human Nature, and thence to derive Grace to his Saints.

6. In the darkness of that administration of Old, Christ was but shadowed out to the Fathers in Types and Figures, and dark Prophesies, but now we see him *with open Face.* Observe the difference in reference to the person of Christ, and to the Offices of Christ, and to the benefits that come by Christ. 1. Concerning the Person of Christ; it was revealed to them that he should be God, *Isa.* 9, 6. And that he should be man, *Isa.* 9.6. The same verse speaks of *a Child that is born,* and of *a mighty God.* But how he should be God and man in one person, it was very darkly Revealed. 2. Concerning the Offices of Christ; his Mediatorship was Typed out by *Moses;* his Priesthood was Typed out by *Melchizedek* among the *Canaanites,* and *Aaron* among the *Jews;* his Prophetical Office was typed out by *Noah, a Preacher of Righteousness;* his Kingly Office was typed out by *David:* but how dark these things were unto them, we may guess by the Apostles, who knew not he should Die, who dreamed of an earthly Kingdom; and till the Holy Ghost came, were ignorant of many things pertaining to the Kingdom of God. 3. Concerning the Benefits that come by Christ; Justification was signified by the sprinkling of Blood, and Sanctification by the water of Purification, Heaven and glorification by their Land flowing with Oil, Olive, and, Honey: Thus the Lord shown the *Jews* these principal Mysteries, not in themselves, but in Types and Shadows, as they were able to see them from day today: But in the new Covenant Christ is offered to be seen in a fuller view: the Truth, and Substance, and body of the things themselves is now exhibited; Christ is clearly Revealed without any Type at all to be our *Wisdom,Righteousness, Sanctification and Redemption.*

7. In the number of them that partake of the Covenant; at first the Covenant was included in the Families of the *Patriarchs,* and then within the Confines of *Judea,* but now is the partition Wall betwixt Jew and Gentile broken down, and the Covenant of Grace is made with all Nations, *He is the God of the Gentiles also, and not of the Jews only.* Christians! here comes in our happiness; Oh how thankful should we be? that our Fathers for many Hundreds and Thousands of years together should sit in darkness, and that we should partake of this Grace! What? that we that were Dogs before, should now be set at the Children's Table? The very *Jews* themselves hearing of this, are said *to glorify God. When they heard these things, they held their peace and glorified God, saying, then hath God also to the Gentiles granted Repentance unto Life.* If they praised God for it, how much more should we do it ourselves? But of that hereafter.

I have now propounded the Object we are to *look unto;* it is *Jesus,* as held forth in a way of Promise or Covenant; in that dark time from the Creation, till his first coming in the Flesh: Our next Business is to direct you in the Art or Mystery of Grace, how you are to *look to Him* in this respect.

CHAP. II.

SECT. Of knowing Jesus, as carrying on the great work of our Salvation from the Creation until his first Coming.

LOoking comprehends *knowing, considering, desiring,* &c. as you have heard; and accordingly that we may practice.

1. We must *know Jesus* carrying on the great work of our Salvation in the beginning, and from the beginning of the World: Come let us learn what he did for us so early in the morning of this World: He made it for us, and he made us more especially for his own Glory; but presently after we were made, we sinned and marred the Image wherein God made us; this was the saddest Act that ever was; it was the undoing of man, and (without the mercy of God) the damning of all Souls, both of men and women to all Eternity; and, O my Soul, *know this for thyself,* thou wast in the loins of *Adam* at that same time, so that what he did, thou didst; thou wast partaker of his Sins, and thou wast to partake with him in his punishment: but well mayest thou say, *Blessed be God for Jesus Christ;* at the very instant when all should have been, damned, Christ intervened; a Covenant of Grace is made with man, and Christ is the Foundation, in and through whom we must be reconciled unto God: Come soul, and study this Covenant of grace in reference to thyself; had not this been, where hadst thou been? nay, where had all the World been at this day? Surely it concerns thee to take notice of this great Transaction. After man had fallen by Sin, Christ is promised; & that all the Saints might partake of Christ, a Covenant is entered; this at the beginning of the World, was more dim, but the nearer to Christ's coming in the Flesh, the more and more clearly it appeared: Howsoever dimly, or clearly, thus it pleased God in Christ to carry on the great work of our Salvation at that time, *viz.* by a Promise of Christ, and by a Covenant in Christ, and for thy better knowledge of it, study the Promise made to *Adam,* and *Abraham,* and *Moses,* and *David,* and *Israel.* Come Soul, study these several breakings out of the Covenant of Grace; it is worth thy pains, it is *a Mystery which hath been hid from Ages, and from Generations, but now is made manifest to the Saints.* Here lies the first and most firm Foundation of a Christians comfort; if thou canst but study this, and assure thyself of thy part in this, thou art blessed forever; O how incomparably sweet and satisfying is it to a self-studying Christian, to know the faithful engagements of the Almighty *God,* through that Son of his Loves, in a Covenant of Grace.

SECT. II. Of Considering *Jesus* in that Respect.

2. WE must *consider Jesus* carrying on the the great work of our Salvation in that dark time; it is not enough to study it and know it, but we must seriously muse, and meditate, and ponder, and consider of it, till we bring it to some profitable Issue: This is the *Consideration I mean,* when we hold our thoughts to this or that spiritual subject, till we perceive success, and the work do thrive and prosper in our hands. Now to help us in this, —

1. Consider *Jesus* in the first Promise made to man; *It shall bruise thy head, and thou shalt bruise his heel.* When all men were under guilt of sin, and in the power of Satan; and when thou, my Soul, wert in as bad a case as any other, then to hear the sound of this glad tidings, then to hear of *Jesus,* a Savior, and Redeemer, sure this was welcome News. Come, draw the case

nearer to thyself; thou wast in *Adams* Loins, suppose thou hadst been in *Adams* stead; suppose thou hadst *heard the Voice of the Lord walking in the Garding,* suppose thou hadst heard him call, *Adam, where art thou? Peter, Andrew, Thomas,* where art thou? What? *hast thou eaten of the Tree whereof I commanded thee that thou shouldest not eat?* Why then Appear and come to judgment, the Law is irrevocable,*in the day that thou eatest thereof thou shalt surely die;* there is nothing to be looked for but death temporal, and death spiritual, and death eternal; O what a fearful condition is this! no sooner to come into the world, but presently to be turned over into Hell? for one day to be Monarch of the World, and of all Creatures in the world, and the very next day to be a slave of Satan, and to be bound hand and foot in a darksome dungeon? for a few hours to live in *Eden,* to enjoy every tree in the Garden, *Pleasant to the sight, and good for food,* and then to enter into the confines of eternity, and ever, ever, ever to be tormented with the Devil and his Angels? It is no wonder if *Adam hid himself from the presence of the Lord God amongst the trees of the Garden:* O my soul, in that case thou wouldest have cried to the Rocks, and to the Mountains, *fall on me, and hide me from the face of him that sitteth on the Throne.* If God be angry, who may abide it? *When the great day of his wrath is come, who shall be able to stand?* And yet despair not, cheer up O my soul? for in the very midst of wrath God is pleased to remember Mercy; even now when all the world should have been damned, a *Jesus* is proclaimed and promised; and he it is that must die according to the Commination; for he is our surety, and he it is that by Death must overcome Death and the Devil; *it shall bruise thy Head,* said God to Satan, *q. d.* Come Satan, thou hast taken Captive ten thousands of souls? *Adam* and *Eve* are now ensnared, and in their loins all the men and women, that ever shall be from this beginning of the world to the end thereof; now is thy day of triumph, now thou keepest Holy-day in Hell; but thou shalt not carry it thus. I foresaw from all Eternity what thou hast done, I knew thou wouldest dig a hole through the comely and beautiful frame of the Creation; but I have decreed of old a Counter-work; out of the seed of the *woman* shall spring a Branch, *and he shall bruise thy head,* he shall break thy Power, he shall tread thy Dominion underfoot, he shall lead thy Captivity Captive, he shall take away sin, he shall point out to Men and Angels the *glory* of *heaven,* and a new world of free *grace.* In this promise, O my soul, is foulded and wrapped up thy *hope,* thy *heaven,* thy *salvation;* and therefore consider of it, turn it upside down look on all sides of it, view it over and over; there is a *Jesus* in it, it is a field that contains in the bowels of it a precious treasure, there is in it a Savior, a Redeemer, a Deliverer from sin, death and hell: are not these dainties to feed upon? are not these rarities to dwell on in our meditations?

2. Consider *Jesus* in that next promise made to *Abraham:I will establish thy Covenant between me and thee, and thy Seed after thee in their generations for an everlasting Covenant, to be a* God *to thee and to thy Seed after thee:* in respect of this Covenant *Abraham* is called *the Father of the Faithful,* and they which are of the Faith are called the *Children of Abraham:* And O my soul, if thou art in Covenant with God, surely thou dost by Faith draw it through *Abraham,* to whom this promise was made; for *if ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise:* Consider, what a mercy is this, that God should enter into a Covenant with thee in the loins of *Abraham?* God made a promise of Christ, and inclusively a Covenant of Grace in his comforting *Adam;* but he makes a Covenant expressly under the name of Covenant, with

Abraham and his seed. O muse, and be amazed! What? that the great and glorious God of heaven and earth should be willing to make himself a debtor to us? O my soul think of it seriously; he is in heaven, and thou art on earth, he is the Creator and thou art his Creature: *Ah what art thou! or what is thy Fathers house that thou shouldest be raised up hitherto!* The very Covenant is a wonder; as it Relates to God and us; what is it but a compact, an agreement, a tying, a binding of God and us; When *Jehoshaphat* and *Ahab* were in Covenant, see how *Jehoshaphat* expresseth himself, *I am as thou art, my people as thy people,my horses as thy horses:* So it is betwixt God and us. If once he gives us the Covenant, then his strength is our strength, his power is our power, his armies are our armies, his attributes are our attributes, we have interest in all; there is an offensive and a defensive Language, (as I may say) betwixt God and us; and if we put him in mind of it in all our straits, he cannot deny us. As it was with the Nations allied to *Rome,* if they fought at any time, the *Romans* were bound in honor to defend them; and they did it with as much diligence as they defended their own City of *Rome;* so it is with the people allied to God, he is bound in honor to defend his People, and he will do it if they implore his aid; how else, is it possible God should break his Covenant? will he not stir up himself to scatter his, and our spiritual enemies? Certainly he will. Thus runs the tenor of his Covenant, *I will be a* God *to thee and to thy seed after thee.* This is the general promise; I may call it the Mother-Promise, that carries all other Promises in its womb; & we find a Jesus in this promise, consider that it is God in Christ that is held forth to us in this phrase, *I will be as a God to thee:* O sweet! Here is the greatest promise that ever was made; Christ God is more than Grace, Pardon, Holiness, Heaven, as the Husband is more excellent than the Marriage-Robe, Bracelets, Rings; the Well and Fountain of Life is of more excellency than the streams; Christ Jesus the objective happiness, is far above a created and formal Beatitude which issueth from him. O my Soul is not this worthy of thy inmost consideration? But of this more in the next.

3. Consider *Jesus* in that promise made to *Moses* and the *Israelites, I am the* Lord *thy God who brought thee out of the Land of Egypt, out of the House of Bondage.* Much hath been said to this Promise before as matter of thy Consideration; but to contract it, consider in the Promise the sufficiency and propriety; 1. Here is sufficiency: it is a promise of infinite worth, an hid treasure, a rich possession, an overflowing blessing which none can rightly value; it is no less than the great, and mighty, and infinite God; if we had a promise of an hundred worlds, or often heavens, this is more than all; heaven indeed is beautiful, but God is more beautiful; for he is the God of heaven: and hence it is that the Saints in heaven are not satisfied without their God; it is a sweet expression of *Bernard, As whatsoever we give unto thee,* Lord, *unless we give ourselves, cannot satisfy thee; so whatsoever thou givest unto us, Lord, unless thou givest thyself, it cannot satisfy us:* and hence it is, that as God doth make the Saints his Portion, so God is the Portion and Inheritance of his Saints. Consider the greatness, the goodness, the all-sufficiency of this promise, *I am the Lord thy God!* No question but *Moses* had many other rich promises from God, but he could not be satisfied without God himself: *if thy presence be not with us, bring us not hence.* And no wonder, for without God all things are nothing; but in the want of all other things, God himself is instead of all: *It is* God's *alone Prerogative to be an universal good.* The things of this world can but help in this or that particular thing: as Bread

against hunger, Drink against thirst, Cloaths against cold and nakedness, House against wind and weather, Riches against poverty, Physic against sickness, Friends against solitariness: but God is an all-sufficient good; he is all in all both to the inner and outward man. Are we guilty of Sin? there is mercy in God to pardon us. Are we full of infirmities? there is Grace in God to heal us. Are we strong in Corruptions? there is power in God to subdue them in us. Are we disquieted in Conscience? there is that Spirit in God that is the Comforter, that can fill us with Joy unspeakable and glorious: And for our outward man all our welfare is laid up in *God,* he is *the* God *of our Life* Psal. 42.8. he is *the strength of our Life.* Psal. 27.1. he is *a quickening Spirit,* 1 Cor. 15.45 Which though it be in regard of the inner man, yet there it is spoken of the inward man, which the Lord shall quicken after death, and doth now keep alive by his mighty power; for in *him we live,and move, and have our being.*

O my Soul, that thou wouldst but ruminate, and meditate, and consider this promise in all thy wants & discontents: when means fail, and the streams run no more, O that thou wouldest then go to the Fountain, where the waters run sweeter, and more sure: for as *Joseph* said to *Pharaoh it is not in me,* God *shall give Pharaoh an answer of peace:* So may Silver and Gold, and such things say to thee, It is not in us; God shall give enough out of himself: have God, and have all: want God, and there is no content in the enjoyment of all: It was the Apostles case *as having nothing, and yet possessing all things:* Surely he lived to God and enjoyed God, and he was an all-sufficient good unto him: God may be enjoyed in any condition, in the meanest, as well as the greatest, in the poorest as well as the richest: God will go into a wilderness, into a prison with his people, and there he will make up all that they are cut short of. Thy discontents therefore arise not from the want of outward means, but from want of inward fellowship with God: and if thou dost not find a sufficiency, it is because thou dost not enjoy him who is thy all-sufficient good: O stir up Faith, and consider the Covenant, think seriously on this promise, *I am* God *all-sufficient: I am the Lord thy* God.

2. Here is the propriety of Saints, *the Lord thy* God. O what is this, that God is *thy* God? Heaven and Earth, Angels and Men may stand astonished at it: What, that the Great and Mighty God, God Almighty, and God all-sufficient should be called *thy* God! It is observable what the Apostle speaks, God *is not ashamed to be called their* God: Would not a prince be ashamed to take a Beggar, a Runagate, a base and adulterous Woman to be his Wife? But we are worse than so, and God is better than so; sin hath made us worse than the worst of women, and God is better, holier, higher than the best of Princes: and yet God is not ashamed to own us, nor ashamed that we own him as our own, *I am thy* God. It is as if the Lord should say, use me, and all my Power, Grace, Mercy, Kindness, as thine own: go through all my Attributes; consider my Almighty Power, consider my Wisdom, Council, Understanding, consider my Goodness, Truth, Faithfulness: consider my Patience, Long-suffering, Forbearance, all these are thine: as thus, My Power is thine, to work all thy works for thee and in thee, to make passage for thee in all thy straits, to deliver thee out of six troubles and out of seven; my Wisdom is thine, to counsel thee in any difficult cases, to instruct thee in things that be obscure, to reveal to thee the Mysteries of Grace, and the wonderful things contained in my Law: my Justice is thine, to deliver thee when thou art oppressed, to defend thee in thy Innocency, and to vindicate thee from the injuries of men: what needs more? O my Soul,

think of these, & all other God's Attributes: say in thyself *all these are mine:* nay more, think of God in Christ (for otherwise what hast thou to do with God in a Covenant of grace?) and say in thy heart *Jesus* Christ is mine, my Savior, my Redeemer, my *head,* my elder *brother:* his doings are mine, and his sufferings are mine, his Life and his Death, his Resurrection and Ascension, his Session and Intercession, all are mine: nay more, if Christ be mine, why then all good things are mine in Christ; I say in Christ, for they come not immediately, but through the hands of a sweet Redeemer; and though he be a man who redeemed us, yet because he is God as well as Man, there is more of God and Heaven, and free-love in all our good things, than if we received them immediately from God: Ravens have their food, and Devils have their being from God by creature-right; but we have all we have from God in Christ by Covenant-right,: this surely, this very promise is the main and principal promise of the Covenant; it is the very substance, Soul and life of all: O then how careful shouldest thou be to improve the strength of thy mind, thoughts, and affections on this only subject?

4. Consider *Jesus* in that promise made to *David,He hath made with me an everlasting Covenant, ordered in all things, and sure.* 1. *An everlasting Covenant:* consider this in the eternal efficacy, and not in the outward administration? it is Christ that hath built and prepared a Kingdom, that shall never fade, a spiritual and an heavenly Kingdom which shall never cease: and as he hath prepared it, so if thou believest, he hath entered into a Covenant with thy soul to bestow it on thee; it is an everlasting Covenant, and he will give thee everlasting Life. 2. It is *ordered in all things: the* Covenant of grace is so marshalled and ordered, that it stands at best advantage to receive and repel all thy objections. Many and many an objection hast thou raised; how often have such thoughts been in thee? *Oh I am miserable, I shall not live but die, my sins will damn me, I am lost forever!* And again, *If* God *hath made with me a Covenant, why then have I something to do on my part? for this is the nature of the Covenant, to bind on both parts; but alas I have failed, I can do nothing, I can as well dissolve a Rock as make my heart of stone a heart of flesh, I can as well reach heaven with a finger as lay hold on Christ by the hand of Faith!* Have not such arguings as these been many and many a time in thy heart? O consider how the Covenant is ordered and marshalled in respect of the Author of it, of the Persons interested in it, of the parts of which it consists, of the end and aim to which it refers: and in some of these, if not in all of these, thou wilt find thy Objections answered, removed, routed. 3. It *is sure:* God is not fast and loose in his Covenant? heaven and earth shall pass away, before one jot or title of his Word shall fail: consider O my Soul, he both can and will perform his Word; his Power, his Love, his Faithfulness, his Constancy, all stand engaged. What sweet matter is here for a Soul to dwell upon? what needs it go out to other objects, whilst it may find enough here? but especially what needs it to bestow itself upon vain things? O that so much precious sand of our thoughts should run out after Sin, and so little after grace, or after this Covenant of grace!

5. Consider *Jesus* in that new Covenant or Promise which God made with *Israel* and *Judah, I will put my Law in their inward parts, and write it in their hearts, and I will be their God and they shall be my People; and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me from the least of them to the greatest of them, saith the Lord, for I will forgive their Iniquity, and I will remember their Sins no more.* Oh what an error is

it, that there is no inherent righteousness in the Saints, & there is no grace in the soul of a believer, but only in Christ! is not this the ordinary Scripture phrase?*I will put my Spirit within you:* and *the water that I shall give you, shall be in you a Well of water springing up into everlasting Life: and the anointing which you have received of him, abideth in you:* and *Christ in you the hope of glory.* Observe how *the spirit of the Living Creatures was in the Wheels,* so that when the Spirit went, they went, and when the Spirit was lifted up, they were lifted up; even so is the Spirit of Christ, acting, and guiding, and framing and disposing them to move and walk according to his Laws.*The Kingdom of heaven is within you,* saith Christ: and *I delight to do thy Will, O God,* (saith *David) yea thy Law is within my heart.* O my Soul, if thou art in Covenant with God, besides the in-dwelling of the Spirit, there is a certain spiritual Power or Principle of Grace, which Christ by his Spirit hath put into thy heart, enabling thee in some measure to move thyself towards God. And this Principle is sometimes called a new Life, *Rom.* 6.4. Sometimes a *Living with Christ, Rom.* 6 8. Sometimes a *being alive to* God, Rom. 6.11. Sometimes a *revealing of his son in man,* Gal. 1.15. And sometimes *a putting of the Law into our inward parts, and a writing of the Law within the heart, Jer.* 31.33. O consider of this inward Principle, it is an excellent subject, worthy of thy consideration!

2. *I will be their* God, *and they shall be my people:* Consider God essentially, and personally, God the Father, God the Son, and God the Holy Ghost, God in himself and God in his Creatures: *this* very promise turns over heaven, and earth, and sea, and land, and bread, and cloths, and sleep, and the world, and life, and death, into free grace. No wonder if God set this promise in the midst of the *Covenant,* as the heart in the midst of the Body, to communicate life to all the rest; this promise hath an influence into all other promises; it is the great promise of the new *Covenant,* it is as great as God is, though the heavens, and heaven of heavens be not able to contain him: yet this Promise contains him; God shuts up himself (as it were) in it. *I will be their* God, 2. *They shall be my People (i.e.)* They shall be to me a peculiar People, *Tit.* 2.14. The word hath this Emphasis in it, that God looks upon all other things as accidents in comparison, and his substance is his People; they are his very Portion: *for the Lord's Portion is his People, Jacob is the Lot of his Inheritance.* They are his treasure, his peculiar treasure: his peculiar treasure above all People: *If ye will obey my voice indeed, and keep my Covenant, then shall ye be a peculiar treasure unto me, and above all people; for all the earth is mine:* Observe O my soul, *all the earth is mine, q. d.* All people is my people; but I have a special interest in my covenanted people, they are only my portion, my peculiar treasure. *Blessed be Egypt my People, Assyria the work of my hands, and Israel mine Inheritance.* I have made all People; *Egypt* and *Assyria,* and all the world is mine, but only *Israel* is my inheritance: the Saints are those that God satisfies himself in; the Saints are those that God hath set his heart upon; they are children of the high God, they are the Spouse that are Married to the Lamb, they are nearer God in some respects than the very Angels themselves, for the Angels are not in a mystical union so Married to Christ as God's People are. O the happyness of Saints! *I will be their* God, *and they shall be my People.*

3. *They shall teach no more every man his Neighbor, and every man his Brother, saying, know the Lord; for they shall all know me from the least of them to the greatest of them, saith the Lord.* Consider of this! O poor Soul, thou complainest many a time of thy weakness, thou knowest

little or nothing: why, see here a Glorious promise; if thou art but in Covenant with God, thou shalt be taught of God, and then thou shalt know God far more clearly than the *Jews* of old; he will open to thee all his treasures of wisdom and knowledge, he will bestow on thee a greater measure of his Spirit, *so that out of thy belly shall flow Rivers of Living waters.* We say a good Tutor may teach more in a day than another in a week, in a month; now the promise runs thus, *that all thy Children shall be taught of* God; not that private instruction, or public Ministry must be excluded, we know these are appointed under the New Testament, and are subordinate to the Spirits teaching; but that the teachings of God do far surpass the teachings of men, and therefore the knowledge of God under the New Testament shall far surpass that under the old: herein appears the excellency of Christ's prophetical Office, *He is such a Prophet as enlightens every man within,that comes into the World: He is such a Prophet as baptizeth with the Holy* Ghost *and with* Fire: He is such a Prophet as makes men's hearts to *burn within them, when he speaks unto them:* He is such a Prophet as bids his Ministers, Go, *teach all Nations, and I will be with you; and I will make you able Ministers, not of the Letter, but of the Spirit:* He is such a Prophet as teacheth inwardly, clearly, experimentally, and sweetly: no man in the world can say this, or do this, but Jesus Christ, the great Prophet of the Church, whom God hath raised up like unto *Moses,* or far above *Moses;* Oh my Soul consider if thou art thus taught of God.

4. *I will forgive their Iniquity, and I will remember their Sins no more.* Consider of this! *Blessed are they whose Iniquities are forgiven, and whose Sins are covered.* Consider O my soul, suppose thy case and thy condition thus: As thou livest under Laws of men, so for the transgression of those Laws thou art called to account; the Judge weighs, and gives an impartial and just judgment, he Dooms thee to the Axe, or Rack, or Wheel; and because of the aggravation of thy Crime, he commands thee to be tortured leisurely, that Bones, Sinews, Lights, Joints might be pained, for twenty, thirty, forty, fifty years; that so much of thy flesh should be cut off every day; that such and such a Bone should be broken, such and such a day; and that by art the flesh should be restored, and the Bone cured again; that for so many years as is said, thou mightest be kept every day dying, and yet never die; that all this while thou must have no Sleep, nor Ease, nor Food, nor Cloathing convenient for thee; that Whips of Iron, Lashes and Scourges of Scorpions, that Racks, Wheels, Cauldrons full of melted Lead, should be prepared instruments of thy continual, horrible, terrible Torments; in this case, suppose a mighty Prince, by an Act of free and special Grace, should deliver thee from this Pain and Torture, and not only so, but should give thee a Life in perfect health, should put thee into a Paradise of Pleasures, where all the honor, acclamations, love, and service, of a world of Men and Angels should await thee, and where thou shouldst be elivated to the top of all imaginable Happiness, above *Solomon* in the highest Royalty, or *Adam* in his first Innocency; where not this mercy? wouldest thou not thing it the highest Act of Grace and Love, that any creature could extend to his fellow-creature? and yet O my Soul, all this is nothing but a shadow of grace in comparison of the love and rich grace of God in Christ in the justification of a sinner. If thou hast a right to this promise, *I well forgive thy Iniquity, and I will remember thy sin no more.* Thou art delivered from eternal Death, and thou art entitled to an eternal Kingdom; O know thy blessedness aright! Consider how infinitely thou art engaged to God,

and Christ, and mercy, and free grace! This promise sounds forth nothing but grace and blessing; grace from God, and blessing on us; it is grace, because nothing but grace and mercy can forgive: it is grace, because God, if he will, hath power in his hand to Revenge; he doth not pass by sin as men do offenses, when they dissemble forgiveness; they may forgive, because they have not power to avenge: it is otherwise with God; *To me belonges Vengeance and Recompence,* saith God: He is able to destroy and yet he chooseth to forgive; this is his Name, *strong and gracious.*

O my Soul thou art apt to complain, what? *will the Lord forgive my Sins? What reason hath God to look on me, to Pardon me, to pluck me as a firebrand out of the Fire of Hell? why should God forgive me?* But now consider (if thy heart be humbled) — the Lord will do it. —

1. *Because he delighteth in Mercy;* it is a pleasure to God to forgive Sins: never did we take more pleasure, nor so much pleasure in acting and committing of sin, as he doth in the pardoning of sin; he is *the Father of Mercies,* he delights in mercy as a Father in his Children; it doth him good to see the Fruits of his own mercy, in taking away the sins of his own people.

2. Because it is his purpose which he hath purposed within himself from all Eternity; this was the great design of God (as you have heard) to make his grace glorious in those whom he intends to save; he will have *the praise of the glory of his Grace:* he will not lose his glory; he will be *admired in his Saints;* he will make the World to wonder, when it shall be known what sin hath been committed by them, and pardoned by him. And hence it is that God's people are called Vessels of Mercy, *that he might make known the Riches of his Glory on the Vessels of Mercy;* for, as Vessels are or may be filled up to the brims, so the Vessels of Mercy shall be filled with Mercy, up to the Brim, that the Riches of his Glory in the pardon of Sin, may be seen and known to the wonder of all the world.

3. Because it is his Nature and Inclination to pardon Sin: this appears, 1. In the Proclaiming of his Name, *the Lord, the Lord, Merciful, and Gracious, Long-suffering,abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, and Transgression, and Sin.*

2. In his gracious Invitations; *Come unto me,* saith Christ, if sin burden you, I will ease you. 3. In his patience and waiting for Repentance; he waits to this very end that he *might be gracious,and that he may have mercy, for the Lord is a God of judgment.*

4. Because it is his promise to pardon sin; *I, even I, am he that blots out thy transgressions for my own sake,* and will not *remember thy sins.* This promise of Pardon is one of the great blessings of the Covenant of Grace; you hear the words in this very expressure of it,*I will forgive their Iniquity, and I will remember their sins no more.*

Now come, consider O my soul, of every particular in this gracious Covenant, and O be serious in thy Consideration; surely there is too much expense of thy spirit upon vain, and transitory, and worldly things; alas, alas, thou hast but a short time to live; and the strength of thy mind, that I call for, it is the most precious thing thou hast; O then let the business and activeness of thy mind, let thy inmost thoughts and deep affections be acted and exercised on this Subject; be careful that none of these waters run besides the Mill. If God

and Jesus, and all thy good be included here, why should not thy whole soul be intent on this? Why shouldst thou spend it on the Creature? why shouldst thou be so subject to carnal griefs and fears? surely all these are fitter to be fixed on God in Christ, on *Jesus* in a Covenant of Grace.

***SECT. III.* Of Desiring *Jesus* in that respect.**

3. WE must *desire after Jesus,* carrying on the great work of our Salvation in a way of Covenant before his coming in the flesh. It is not enough to know and consider, but we must *desire.* Thus is the order of God's work, no sooner hath his Spirit clearly revealed the goodness of the Promise that we come to know, but the soul considers of it, turns it upside down, views it in all its Excellencies, weighs it in the Ballance of its best and deepest meditation. This done, the Affections begins to stir, and the soul begins thus to reason; *O happy I, that I see the goodness of this gracious Promise; but miserable I, if I come to see this, and never have a share in it. O why not I Lord? Why not my Sins Pardoned? Why not my Corruptions Subdued? Why not the Law Written in my Heart, and put into my inward parts? Why may not I say, my Lord and my God? or I am my Beloveds, and my Beloved is mine? Why not this Covenant established between God and me? Now my Soul thirsts after this as a thirsty Land, my affections hunger after Jesus in a Covenant of Grace: Oh, I would fain be in Covenant with God; for this is all my Salvation and all my desire,* 2 Sam. 23.5. — But here is an Objection. —

The Object of this desire is apprehended as absent and distant; we do not covet those things that we do enjoy; if they are present, we rather rest in them, than move towards them, or desire after them; how then should *David* or any soul already in a Covenant of grace desire after the Covenant; What is this? *He hath made with me an everlasting Covenant,ordered in all things, and sure, for this is all my Salvation and all my Desire.*

It is true, the Object of *desire qua tale,* is something absent, yet not always absent in the whole, but in the parts and degrees of it; the very presence of a good thing, doth in some sort quicken the desires towards the same thing, so far forth as it is capable of improvements or augmentation: As we see in external Riches of the Body, none desire them more eagerly than those that possess them; and the more gracious the Soul is, the more is the heart enlarged in the appetition of a greater measure of Grace; as the putting in of some water into a Pump, doth draw forth more: no man is so importunate in praying, *Lord help my unbelief,* as he that can say, *Lord, I believe:* things may be desired in order to improvement and further degrees of them. Again, things present may be the Object of our *desires* unto continuance; as he that delighteth in a good thing that he hath, he desireth the continuance of that delight; so the soul of a man having a reach as far as immortality, it may justly desire as well the perpetuity, as the presence of those good things it enjoyeth. —

Come then, O my soul, and whet on thy *desires* in every of these respects; as, 1. Desire after thy interest in the Covenant. 2. Desire after thy improvement of the Covenant. 3. Desire after the continuance of thy Covenant-state. 4. Desire after *Jesus* the great business, or the *all in all* in a Covenant of Grace.

1. Desire after thy interest in the Covenant; O say in thyself, *is it thus?is the Lord willing to receive me to his Grace? was that his voice in the streets, how long ye simple ones will ye love simplicity? turn ye at my reproof,behold I will pour out my Spirit unto you? was that his Proclamation, Ho, everyone that thirsteth, come ye to the waters, incline your ear and come unto me,— and I will make an everlasting Covenant with you, even the sure mercies of* David? *and are these the promises offered in the Covenant, I will put my Law into their inward parts,and I will write it in your hearts, and I will be your* God, *and ye shall be my People?Oh the Blessed condition of those People that are in Covenant with* God! *Blessed art thou O Israel, who is like unto thee, a People saved by the Lord; Oh happy is the People that be in such a case, yea, happy is that People whose* God *is the Lord. But ah! what can I say? no sin like unto my sin, no misery like unto my misery; alas, I am an alien to* God, *I am separated from his People, I am out of the Covenant; like a poor Prodigal, I die for hunger, whilst those that are in my Fathers house have bread enough: Oh that I were in their condition! never did* David *long more for the waters of the well of* Bethlehem, *than my Soul now touched with the sense of Sin, doth desire to be at peace with* God, *and in Covenant with* God; *O I thirst, I pant, I gasp after him, I long for Communion, and Peace with him;with my soul do I desire thee in the night, yea, with my Spirit within me do I seek thee early.*

2. Desire after the Improvement of the Covenant; it may be God hath given thee an interest in it, but alas thy hold is so weak that thou scarce knowest the meaning of it; the Lord may answer, but yet he speaks darkly, as sometimes he spake to the woman, *go thy way and Sin no more;* it is a middle kind of expression, neither assuring that her Sin was pardoned, nor yet putting her out of hope but it might be pardoned; so it may be God hath given thee some little ease, but he hath not spoken full peace; go on then and desire more and more after confirmation: say in thine heart, *O Lord thou hast begun to show grace unto thy Servant, but oh manifest to me all thy goodness; thou hast given me a drop, and I feel it so sweet, that now I thirst, and long to enjoy the Fountain; thou hast given me a kiss of thy mouth, and now I pant to be united to thee in a more perfect and consummate marriage; thou hast given me a taste,but my appetite and desire is not thereby diminished, but enlarged; and good reason, for what are these drops, and tastes, but only the first fruits of the spirit? and earnests of the spirit?oh then what are those harvests of Joy? what are those treasures of wisdom, and free grace hid in* God? *I have indeed beheld a feast of fat things, of fat things full of marrow, of wines on the lees, of wines on the lees well refined; but O what a Famine is yet in my spirit! O Lord I have longed for thy Salvation, I am ready to swoon for further union, and clearer manifestation of my share and interest in this Covenant of grace, come Lord Jesus come quickly.*

3. Desire after continuance of the Covenant-state: many a sweet soul cannot deny but that the Lord hath shown mercy on him, but he fears that he shall not hold out: he feels within such a Power of corruption, such strong temptations, so many lusts, that now he doubts, *O what will become of my poor Soul? what will be the issue of this woeful work?* why come now and desire after perseverance: when *Peter* was ravished on the mount, *it is good being here* (says he) *let us build three Tabernacles;* his desire was to have continued there forever; and it was the prayer of Christ in *Peters* behalf,*I have prayed for thee that thy faith fail not;* what was this Prayer but Christ's vehement desire of *Peters* continuing in the faith? shall Christ desire, and will not thou desire after thy own perfection? O come with these Pantings, and Breathings after God; put forth thy desires in these or the like expressions, *O Lord thou hast said I will*

betroth thee unto me forever;and what means this but that the conjugal love of Christ with a gracious soul shall never be broken? what means this but that the bond of union in a believer to Christ is fastened upon God, *and the spirit of* God *holds the other end of it, and so it can never be broken?* 2. *O Lord thou hast discovered in thy Word, that th s union is in the Father, who hath laid a sure foundation,the foundation of* God *standeth sure, having this seal, the Lord knoweth them that are his:and that this union is in the Son, who loves his to the end: and that this union is in the spirit who abides in the elect forever.* 3. *Thou hast discovered, that the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee,neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.* 4. *Thou hast said that the Saints shall be kept by the Power of* God. *q. d. The special Power I mean to put forth in this world,it is to uphold the spirits of my saints; the special work I have in the world to exercise my power about, it is to keep* Christ *and the saints together; it is through the power of* God *that heaven and earth is kept up, but if* God *must withdraw his Power from the one of these, sooner should heaven and earth fall in pieces, than God would not uphold one gracious soul that hath Union with his Son Jesus Christ. And if th•se be thy sayings, why then Lord I desire the accomplishment; O fulfil what thou hast said; it would break my heart if ever the Covenant should be broken betwixt me and thee: my desire is towards thee, and the more I enjoy thee, the more and more I desire and pant after thee; my desires are like thyself, infinite, eternal, everlasting desires.*

4. Desire after *Jesus,* the great business, or *the all in all* in a Covenant of Grace: the most proper object of desire, especia•lie to man fallen, is Jesus Christ: hence it is that a poor sinner under the sense of sin, cries out with the vehemency of desire, *Christ, and none but Christ; give me Christ or I die, I am undone, I am lost forever.* But what is Christ or Jesus to a Covenant of grace? I answer, he is the great business, he is *the all in all.* Christ hath at least a Six-fold relation to the Covenant of grace. 1. As he is more than a creature, he is the Covenant himself. 2. As he deals betwixt parties, he is the messenger of the covenant. 3. As he saw, and heard, and testifieth all, he is the witness of the covenant. 4. As he undertaketh for the parties at variance, he is the surety of the covenant. 5. As he standeth between the contrary parties, he is the Mediator of the covenant. 6. As he signifieth the covenant, and closeth all the Articles, he is the Testator of the covenant. Oh here is abundance of fuel for thy desire to work upon. 1. Consider the fuel, and then set on the flame thy desire,

1. *Christ* is the covenant itself. *I gave thee for a covenant of the People, for a light of the gentiles.* And *I will preserve thee, and give thee for a Covenant of the People.* Christ, God and Man, is all the Covenant: 1. Fundamentally, he is the original of the Covenant; the Covenant of grace takes i•s being and beginning from Christ; he is the covenant-maker, undertaker, manager, dispatcher, he doth everything in the covenant; 2. Materially, the very substance of the covenant stands in this, *I will be their* God, *and they shall be my People;* now Christ he is both these in himself; he is God unto his People, and he is the People representatively unto God, and before God. 3. Equivalently; many branches or fruits of the Covenant are to be fulfilled to believers in their season, but as soon as ever they are Justified, Christ is said to be the Covenant, as a present pawn or earnest delivered into the hands of a man at the very instant of his justification; and this pawn is of equal value and worth with the whole Covenant when it is fulfilled to the uttermost. Thus Christ in every of these respects is the Covenant itself; he

is very peace, and reconciliation itself, *and this man shall be the Peace when the Assyrian shall come into our Land.* As fire is hot for itself, and all other things hot for it, as they participate of it; so Christ is the Covenant itself, and all we are so far in Covenant to Christ, as we have anything of Christ; want Christ, and want peace, and want the Covenant of grace.

2. Christ is the messenger of this Covenant. *The Lord whom ye seek shall suddenly come to his Temple,even the messenger of the Covenant whom ye delight in.* Christ travels with tidings between parties of the Covenant. 1. He reports of God to us, he commends his Father unto us,*my Father is the husband man; and this is the Fathers will which hath sent me, that of all which he hath given me, I shall lose nothing;* and he commends himself to us, it became the Lord Jesus to commend himself, *I am the bread of Life, I am the Light of the world, I am the Door, I am the good Shepherd.* It is a wonderful thing how Christ is a broker, (as I may say) for Christ; wisdom crieth out, she uttereth her voice in the streets; come, eat of my bread, and drink of my wine which I have mingled: Ministers cannot speak of Christ, and of his Father, as he can do himself. O my Soul to excite thy desires, come, and hear Christ, speak of Christ, and of his Father, and of Heaven, for he saw all. 2. He reports of us to God; he commends us to his Father; *O righteous Father the world hath not known thee, but I have known thee, and these have known that thou hast sent me. Christ* gives a good report of the Saints in Heaven; the Father and the Son are speaking of him (as I may say) behind back, and surely a good report in heaven is of high esteem; Christ tells over *Ephraim's* prayers behind his back, *I have surely heard* Ephraim *bemoaning himself thus,Thou hast chastised me, and I was chastised, as a Bullock unacustomed to the yoke, turn thou me and I shall be turned, thou art the Lord my* God: and thereupon God resolves, *Is* Ephraim *my dear Son? Is he a pleasant Child? for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.* Happy souls of whom Christ is telling good Tidings in heaven; for he is the Angel of the Covenant.

3. He is the witness of the covenant; he saw, and heard all,*Behold I have given him for a witness to the people.* And he is called *the faithful witness. The Amen: The faithful and true witness.* The covenant saith, *The Son of man came to seek, and to save that which was lost;* Amen, saith Christ, I can witness that to be true; the covenant saith, Christ died, and rose again for sinners; Amen saith Christ, *I was dead, and behold I live for evermore; Amen.* There's not anything said in the covenant, but Christ is a witness to it; and therefore we read in the very end of the Bible, this Subscription (as I may call it) in relation to Christ: *He which testifieth these things, saith, surely I come quickly. Amen.*

4. Christ is the Surety of the covenant.*In as much as not without an oath he was made a Priest, — by so much was Jesus made a surety of a better Testament.* The covenant of works had a promise, but because it was to be broken, and done away, it had no oath of God, as this hath; O doubting soul, thou sayest thy salvation is not sure, think on this Scripture, thou hast the oath of God for it; it is a sworn article of the covenant, *Believe in the Lord Jesus, and thou shalt be Saved;* and to this end is Christ a Surety. 1. Surety for God, he undertakes that God shall fulfil his part of the covenant, *Fear not little flock,for it is your Fathers good pleasure to give you the Kingdom.* And *all that the Father giveth me,shall come to me, and him that cometh unto me, I will*

in no wise cast out. 2. Surety for us; and to this purpose he hath paid a ransom for us; and giveth a new heart to us; and he is engaged to lose none of us. *Those that thou gavest me I have kept, and none of them is lost.*

5. Christ is the Mediator of the covenant: the Apostle calls him *Jesus, the Mediator of the new covenant:* He hath something of God, as being true God; and something of man, as sharing with us of the nature of man; hence he is Mediator by office, and layeth his hands on both parties, as *a days-man doth;* and in this respect he is a friend, a reconciler, and a servant. 1. A friend to both parties, he hath God's heart for man, to be gracious, and he hath man's heart for God to satisfy justice. 2. A reconciler of both parties; he brings down God to a treaty of peace, and he brings up man by a ransom paid, so that he may say unto both, *Father come down to my brethren, my kindred and flesh; and thou my Sister and Spouse come up to my Father, and my Father, to my God, and thy God.* 3. He is a servant to both parties, *Behold my servant,* saith God,*my righteous servant.* Yea, and our servant, *He came not to be served, but to serve, and to give his life a ransom for many.*

6. Christ is the Testator of the covenant: He died to this very end, that he might confirm the covenant, *Where a Testament is,there must also of necessity be the death of the Testator, for a Testament is of force, after men are dead, otherwise it is of no strength at all, whiles the Testator liveth.* Christ then must die, and Christ's blood must be shed, to seal the covenant of grace; it is not every blood, but Christ's blood that must seal the everlasting covenant, *Heb.* 13.20. And his blood being shed, he is then rightly called the Testator of the covenant.

O what fuel is here to set our desires on flame? come soul, and bend thy *desires* towards Christ, as the Sun-flower towards the Sun, the Iron to the Loadstone, and the Loadstone to the Pole-star; yea, the nearer thou drawest towards Christ, the more and more do thou desire after Christ; true desires never determine or expire:*He that thirsts let him thirst more* (saith *Bernard) and he that desires let him desire, yet more abundantly.* Is there not cause? O what excellencies hast thou found in Christ? Poor soul, thou hast undone thyself by sin, there's but a step betwixt thee and damnation; but to save thy soul, Christ *comes leaping on the Mountains, and skipping on the Hills;* he enters into a covenant with God; he is the covenant, the Messenger of the covenant, the Witness of the covenant, the Surety of the covenant, the Mediator of the covenant, the Testator of the covenant, the great business, *the all in all* in a covenant of grace; If *David* could say,*My soul breaks for the longings that it hath to thy judgments at all times,* how mayst thou say, *My soul breaks for the longings that it hath to thy mercies, and my Jesus at all times?* Oh I gasp for grace, as the thirsty land for drops of rain; I thirst, I faint, I languish, I long for an hearty draught of the *Fountain opened to the house of* David, *and to the inhabitants of* Jerusalem. Oh that I could see Jesus flying through the midst of heaven, with the Covenant in his hand! Oh I long for that Angel of the Covenant; I long to see such another vision as *John* did, when he said, *And I saw another Angel fly in the midst of Heaven, having the everlasting Gospel to Preach unto them that dwell upon the Earth.* What? Is that Covenant in the hand of Christ? and is my name written in that roll? Say Lord; Is my name written on the Heart of Christ? Oh! if I had the glory and possession of all the world, if I had ten thousand worlds, and ten thousand lives, I would lay them all down, to have this poor

trembling soul of mine assured of this: Oh my thirst is insatiable, my bowels are hot within me, my desire after *Jesus* in reference to the Covenant is greedy as the grave, the coals thereof are coals of fire, which hath a most vehement flame.

SECT. IV. Of hoping in Jesus in that Respect.

WE must *hope in Jesus* carrying on the great work of our salvation in a way of Covenant; now what is hope but a good opinion of enjoying its object; indeed a good opinion is so necessary for *hope,* that it makes almost all its kinds and differences; as it is greater or lesser, so it causeth the strength or weakness, the excess or defect of this passion, *hope:* This good opinion is that which renders *hope* either doubtful, or certain; if certain, it produceth confidence or presumption; presumption is nothing but an immoderate hope without a ground: but confidence is that assurance of the thing hoped for in some measure, as if we had it already in hand. Hence it is that we usually say we have great, and strong, and good hopes, when we would speak them assured; which hath occasioned some to define it thus: *Hope is a certain grounded confidence that the desired good will come;* not to insist on this; all the question is, Whether those promises contained in the Covenant of grace belong unto me? and what are the grounds and foundations on which my *hope* is built? If the grounds be weak, then *hope* is doubtful, or presumptuous; but if the grounds be right, then hope is right, and I may cast Anchor, and build upon it.

In the disquisition of these grounds, we shall only search into those qualifications, which the Scripture tells us they are qualified with, with whom the Lord enters into a Covenant of grace; and these we shall reduce, 1. To the condition of the Covenant. 2. To the promise of the Covenant. As —

1. If thou art in Covenant with God, then hath God wrought in thee that condition of the Covenant, a true, and lively, and soul-saving, and justifying faith. *Believe on the Lord Jesus, and thou shalt be saved. If thou believest, thou shalt be saved.* The promise of life contained in the Covenant is made only to believers; This is so sure a way of trial, that the Apostle himself directs us thereunto, *Examine yourselves whether ye be in the Faith;* Ay, But how shall I examine, for there are many pretenders to faith in these days? Why thus, 1. True faith will carry thee out of thyself into Christ,*I live, yet not I, but Christ liveth in me;* a faithful man hath not his life in himself, but in Christ Jesus: he hath his spiritual being in the Father, and in his Son Jesus Christ; he is joined to the Lord, and is one Spirit; he seeth the Father in the Son, and the Son within himself, and also the Father within himself through the Son;*Know ye not that Christ Jesus is in you, except ye be reprobates? Ye shall know me* (saith Christ) *that I am in the Father, and you in me, and I in you.* By faith we enjoy the glory of union. *The glory which thou hast given me, I have given them that they may be one even as we are one, I in them, and thou in me;* though we have not the glory of equality, yet we have the glory of likeness; we are one with Christ, and one with the Father by faith in Christ.—2. True faith will carry thee beyond the world; a believer looks on Christ overcoming the world for him, and so by that faith he overcomes the world through him;*This is the Victory that overcometh the world, even your faith:* Hence it is that the Saints are said *To be clothed with the Sun, and to have the Moon under their feet;* when through faith they are clothed with *The Son of Righteousness,* the Lord Jesus; then they trample upon

all sublunary things, as nothing worth in comparison of Christ. 3. True faith is ever accompanied with true love: if once by faith thou apprehendest God's love, and Christ's love to thee, thou canst not but love that God, and love that Christ who loved thee, and gave himself for thee;*We love him, because he first loved us;* he that loveth not God, hath not apprehended God's love to him; if ever God in Christ be presented to thee for thy justification, it is such a lovely object, that thou canst not but love him; *He that loveth not, knoweth not God, for God is love.* 4. True faith purifies the heart, and purgeth out sin; *When* God *discovers this, that he will heal backsliding, and love freely, and turn away his anger, then* Ephraim *shall say, What have I anymore to do with Idols?* if ever Christ reveal himself as the object of our Justification, he will be sure to present himself as the pattern of our Sanctification: the knowledge of God's Goodness will make us in love with holiness; *they shall fear and tremble, for all the goodness, and for all the prosperity,that I procure unto them, saith the Lord:* The golden chain of Mercy let down from Heaven, doth bind us faster to the service of our God. 5. Above all, observe the rise: true faith, if it be true, it is ever bottomed upon the sense and pain of a lost condition; spiritual poverty is the nearest capacity of believing: this is faiths method, *be condemned to be saved: be sick and be healed.* Faith is a flower of Christ's own planting, but it grows in no Soul but only on the margin and bank of the Lake of fire and brimstone; in regard there's none so fit for Christ and Heaven, as those who are self-sick, and self-condemned to Hell. *They that be whole, need not a Physician* (saith Christ) *but they that are sick.* This is a Foundation of Christ, that because the man is broken, and hath not bread, therefore he must be sold, and Christ must buy him, and take him home to his fire-side, and clothe him, and feed him there. I know Satan argues thus, *Thou art not worthy of Christ, and therefore what hast thou to do with Christ?* but Faith concludes otherwise, *I am not worthy of Christ, I am out of measure sinful, I tremble at it, and I am sensible of it, and therefore ought I, and therefore must I come to Christ;* this arguing is Gospel-logic, and the right method of a true and saving-faith: for what is faith, but the act of a sinner humbled, weary, laden, poor, and self-condemned? Oh take heed of their doctrine who make faith to act of some vile person never humbled, but applying with an immediate touch, his hot, boiling, and smoking Lusts, to the bleeding blessed Wounds, and Death of Jesus Christ.

2. If thou art in Covenant with God, then hath God fulfilled in some part the promises of this Covenant to thy Soul: As —

1. Then hath God put the Law into thy inward parts, and writ it in thy heart: look as Indenture answers to Indenture, or as a face in the glass answers to a face, so the conformity of thy heart, and inwards to the Law of God; thou obeyest God's Will, and delightest in that obedience; *Thou sayest with* David, *I delight to do thy Will O* God; *yea,thy Law is within my Heart.*

2. Thou hast a covenant-relation to God, and a covenant-interest in God; and thou art by covenant as one of the people of God. Christ hath thy soul, thy body, thy affections, thy love to the very uttermost; God hath a propriety, and a peculiarity in thee; thou art Christ's by Marriage; thou hast past over thyself unto him to be his Jewel, his Spouse, his Diadem, his Crown, his Servant, his Child forever.

3. Then art thou clearly taught to know the Lord; thou knowest him in another manner than thou didst before; *I will establish my Covenant with thee,and thou shalt know that I am the Lord.* There is a double knowledge. 1. A speculative knowledge, and thus men may know much, but they are not affected according to the things they know. 2. A practical knowledge; and thus if we know the Lord, we shall see in him that excellency and beauty, that our Hearts will be affectioned towards him, and we shall be able to say, that we love him with all our Heart, and with all our Soul, and with all our Strength.

4. Then hath God pardoned thy sins, and He will remember thy sins no more? But how should I be assured of that? Why thus, — 1. If thou hast sincerely confessed, bewailed, and forsaken thy sins; *Wash ye, make ye clean, put away the evil of your doings from before mine Eyes, cease to do evil: — And presently it follows, come now, and let us reason together, saith the Lord;though your sins be as Scarlet, they shall be as white as Snow, though they be red like crimson, they shall be as wool.* To the same purpose, *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have Mercy upon him; and to our* God, *for He will abundantly Pardon.* 2. If thy heart, after many storms and troubles be calmed, and quieted through saith in Christ; *Being justified by faith, we have peace with* God; What? hast thou peace with God? and hath God stilled thy soul with peace? this is an argument of thy sins pardon — 3. If thine Heart be singularly inflamed with the love of Christ; the Woman that *Had many sins forgiven her by Christ,she loved him much.* Upon that account she wept, and washed his feet with her tears, and so wiped them with the hairs of her head; she kissed his feet, and anointed them with Ointment, nothing was too good for Christ, who had forgiven her all her sins.— 4. If thy heart, and soul, and all that is within be singularly enlarged to praise God for his pardons;*Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities.* If thine heart feel his pardons, thy mouth will sing his praises; and hereby thou mayest be assured that God hath pardoned all thy sins.

Come now; are these, O my soul, the grounds of thy hopes? a lively faith in Jesus? an accomplishment in some measure of the promises of the Covenant? why, these are the fuel of hope; if this be thy case, act thy hope strongly on Christ, and on the covenant of grace; say not, hope is only of things future, and therefore if I be already in covenant, What need I hope? For whether thou art in covenant or no, it is the main question here; nay, though it be granted that thou art in covenant, and that hope is swallowed up in the complete presence of its object; yet it is not at all diminished, but rather increased by a partial presence. As in massy bodies, though violent motion be weakest in the end, yet natural motions are ever swiftest towards the center: so in the hopes of men, though such as are violent and groundless, prove weaker and weaker, yet those that are stayed and natural (or rather gracious) are evermore stronger and stronger, till they procure the utmost presence and union of their object. The nearer we come to a fruition of a good, the more impatient we are to want it. O then *hope in Jesus!* draw on thy hope yet more and more in this Covenant of grace! be not content only with an hope of expectation, but bring it on to an hope of confidence, or assurance; thou canst not fail if thou hangest thy hope on Jesus: Christ is not fastened as a loose nail, or as a broken rotten hedge in the covenant of grace; he is there *As a nail in a sure place;and they shall hang on him all the glory of his Fathers house; the offspring and the*

issue; all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. Come soul, thou art a vessel of small quantity, hang all thy weight on Christ, he is a nail that cannot break.

***SECT. V.* Of Believing in Jesus in that Respect.**

5. WE must *believe on Jesus* carrying on this great work of our salvation in a way of covenant. Many a time Satan comes and hurles in a temptation, *What? Is it likely that God should enter into a covenant with thee?* yea, sometimes he so rivets in this temptation, that he darkens all within, and there's no sight of comfort in the soul: O but now believe! now if ever is the season for faith to act; little evidence and much adherence speaks saith to purpose. We read of some who could stay themselves upon the Lord, whiles they walked in darkness upon the margin, and borders of a hundred deaths. David *fears no evil, though he walked through the valley of the shadow of death;* for his faith told him, that *God was with him. Heman* could say, *thy wrath lieth hard upon me, thou hast afflicted me with all thy waves;* sure he thought, God could do no more to drown him; not only a wave or two, but all God's waves were on him, and over him; and yet he believes, *Lord I have called daily upon thee. Hezekiah's* comforts were at an hard pinch.*Mine eyes fail with looking upwards: O Lord I am oppressed;* yet praying argues believing, *Lord undertake for me.* Christ's sense of comforts was ebb and low, when he wept, and cried, that he was forsaken of God; yet then his faith is doubled, as the cable of an Anchor is doubled when the storm is more than ordinary,*my God, my God.*

Poor soul! thou standest wondering at this great condescension of God; *What? That God should enter into covenant with me? What? that God should make such great and precious promises with me? Surely these comforts, and these privileges, are too high for me, or for any soul breathing.* — It may be so; and yet be not discouraged, for God will magnify his grace, and therefore he will do this great thing; all that thou hast to do, and all that God requires of thee, in this case, is only to believe; indeed thou hast no part in Christ, no part in the covenant of grace, if thou wilt not believe; faith is the condition of the covenant of grace; and therefore either believe, or no covenant.

I know it is not easy to believe; nay, it is one of the hardest things under heaven to persuade a soul into faith: *What? Will the great God of heaven make a Covenant with such a wretch as I am? I cannot believe it.* Why, What's the matter? *Ah my sins, my sins, my sins! God is a consuming fire against such, he cannot endure to behold iniquity: little hopes that ever God should enter into a covenant with me. But* to help on, or to allure a soul in, consider, O thou soul, of these following passages.

1. Consider of the sweet and gracious nature of God: that which undoes broken hearts, and trembling souls, it is misconceivings of God: we have many times low, diminishing, ex enuating thoughts of God's goodness; but we have large thoughts of his power and wrath: now to rectify these misapprehensions, consider his name, and therein his nature, *the Lord, the Lord, Merciful, and Gracious, Long-suffering, and abundant in Goodness, and Truth, keeping mercy for Thousands forgiving Iniquity, Transgressions, & Sins; and will by no means clear the guilty, visiting the Iniquity of the Fathers upon the Children, and upon the Children's Children, unto the*

Third and Fourth Generation. O terrible Text! says the Soul, alas I am guilty of thousands of sins; and if this be his Name I am undone, woe to me and mine, unto the Third and Fourth Generation. But consider again, and in this description of God we shall find an Ocean of Mercy to a Drop of Wrath; a Sea of Oil to an half drop of scalding Lead. For,—

1. God doth not begin, *the Lord, the Lord, that will by no means clear the guilty;* but, *the Lord, the Lord, Merciful, and Gracious, Long-suffering;* this is the first and greatest part of his Name; God is loath to speak in justice, and wrath; he keeps it to the last; m•rcy lies uppermost in God's heart; if the sentence must come, it shall be the last day of the Assize.

2 Many words are used to speak his goodness: *Merciful, Gracious, Long-suffering and abundant in Goodness, keeping Mercy for Thousands, forgiving Iniquity, Transgression and Sin;* here be six several phrases, to show the Riches of his Goodness, but when he speaks his wrath, what haste makes he over it? there's only two expressions of that; it was a Theam he took no delight in; Judgment is *his Work, his strange Work;for he doth not afflict willingly nor grieve the Children of Men.*

3. There's a difference in the expression; when God speaks of mercy, he expresseth it thus, *abundant in Mercy; keeping Mercy for Thousands.* But in visiting sins, it is not to thousands, but only to the Third or Fourth Generation. Surely *Mercy rejoiceth against Judgment.* God would show Mercy to Thousands, rather than he would destroy three or four.

4. What if by no means God will clear the guilty? stubbornly guilty? yet never will he destroy humble souls that lie at his feet, and are willing to have mercy on his easy terms. *How shall I give thee up* Ephraim, *how shall I deliver thee O* Israel?*how shall I make thee as* Admah? *How shall I set thee as* Zeboim? *My heart is turned within me, my repentings are kindled together, I will not execute the fierceness of Mine anger, I will not destroy* Ephraim, *for I am God and not Man, the Holy One in the midst of ••ee;* O my soul! why standest thou at a distance with God? Why dost thou fancy a Lion in the way? O b•lieve in God, believe in Jesus! and believe thy portion in this Covenant of grace! have sweet and delightful thoughts of God's nature, and thou wilt not, thou canst not sly from him: some are of opinion that a *soul may fetch more encouragements to believe, from the consideration of God's gracious and merciful nature, than from the promise itself.*

2. Consider of the sweet and gracious nature of Jesus Christ: our thoughts of God are necessarily more strange than of Jesus Christ, because of our infinite distance from the Godhead; but in Christ, God is come down into our nature, and so infinite goodness, and mercy is incarnate; art thou afraid, O my soul, at his name *Jah,* and *Jehovah!* O remember his name is *Immanuel;* the Lyon is here disrobed of his garment of terror; his rough hair is turned into a soft wool; see thy God disrobed of his terrible Majesty, see thy God is a man, and thy Judge is a Brother; mince *Jehovah* with *Jesus,* and the Serpent wi•l be a rod; O that Balsamy name, *Jesus;* that name that founds healing for every wound, settlement for every distraction, comfort for every sorrow: but here's the misery, souls in distress had rather be poring on hell than heaven; rather frighting themselves with the terrors of justice, than staying themselves with the fl•ggons of Mercy. O my soul, how canst thou more contradict the nature of Christ, and the Gospel-description of Christ, than to think him a destroyer of

men? b•t wherein appears the gracious nature of Christ? I answer, in his being incarnate, O how could Jesus have manifested more willingness to save, than that the God-head should condescend to assume our nature? surely this is ten thousand times more condescension, than for the greatest King to become a sly, or a toad, to save such creatures as toads and flies. 2. In his tender dealing with all sorts of sinners, he professed th t he *came into the world, not to condemn the world, but that the world through him might be saved.* He wept over *Jerusalem,* saying, *O Jerusalem, Je•usalem,how oft would I have gathered thee as an Hen gathereth her chickens under her wings? but ye would not.* I would, but ye would not And when his Disciples would have had *fire come down from Heaven to consume though•e that refused him, he reproves them,* and tells them, *they know not of what spirits they were of.* 3. In his care of his own; not caring what he suffered, so they might be saved. Alas, alas, that the Lord Jesus should pass through a life of misery, to a death more miserable, to manifest openly to the world the abundance of his love; and yet that any soul should suspect him of cruelty, or unwillingness to show mercy! Ah my soul, believe; never cry out, *my sins, my sins, my sins;* there is a gracious nature and inclination in Jesus Christ to pardon all.

3. Consider of that office of saving, and showing mercy, which Christ hath set up; this is more than merely a gracious inclination; Christ hath undertaken and set up an office to seek, and to save that which was lost; to bring home straying Souls to his Father, to be the great Peace-maker between God and Man, to reconcile God to man, and man to God, and so to be the Head and Husband of his People. Is not here a world of encouragement to believe in Jesus? what? to consider him as one who hath made it his office to heal, and relieve, and to restore, and to reconcile? Among Merchants I remember they have an office of security, that if you dare not adventure on Seas, yet there you may be ensured, if you will but put in at that Office: in this manner Christ hath constituted and assumed the office of being a Mediator, the Redeemer, and the Savior of men; he hath erected, and set up on purpose an office of mere love, and tender compassion, for the relief of all poor distressed sinners: if they dare not venture otherwise, yet let them put in at this office. O what jealous hearts have we that will not trust Christ, that will not take the word of Christ without an office of security? surely Christ never so carried himself to any soul, that it need be jealous of his love and faithfulndess, yet this dear husband meets with many a jealous spouse: O my soul take heed of this! Satan hath no greater design upon thee than to persuade thee to entertain hard thoughts of Christ: believe! never say God will not take thee into Covenant, for to this purpose he hath erected an office to save and have mercy.

Consider of those tenders and offers of Christ, those entreaties and beseechings to accept of Christ, which are made in the Gospel. What is the Gospel? or what is the sum of all the Gospel, but this? *O take Christ, and life in Christ, that thou mayest be saved:* what mean these free offers, *Ho everyone that thirsteth come to the waters, and whosoever will, let him take of the Waters of Life freely:* and *God so loved the world that he gave his only begotten Son,* &c. God is the first suitor and solicitor, he first prays the Soul to take Christ. Hark at the door! who is it that knocks there? who is it that calls now, even now? *open unto me my Sister, my Love, my Dove, my Undefiled, for my head is filled with dew, and my locks with the drops of the night?* See him through the windows, this can be none but Christ: his sweet language of *Sister, Love, and Dove,*

bespeaks him Christ; his suffering language, that *his head is filled with dew, and his locks wih the drops of the Night?* bespeaks him Christ; But hearken the motion he makes to thy Soul; *Soul! consider what price I have given to save thee; this my body was crucified, my hands and feet nailed, my heart pierced, and through anguish I was forced to cry, my soul is heavy, heavy unto death, and now what remains for thee but only to believe? See all things ready on my part, remission, justification, sanctification, salvation; I will be thy* God *and thou shalt be of the number of my People; I offer now myself and merits, and benefits flowing there-from, and I entreat thee accept of this offer. O take Christ, and Life, and Salvation in Christ* What is this the voice of my beloved? are these the entreaties of Jesus? and O my soul, wilt thou not believe? wilt thou not accept of this Gracious offer of Christ? O consider who is this that proclaimeth, inviteth, beseecheth? if a poor man should offer thee mountains of gold thou mightest doubt of performance, because he is not of that Power; if a covetous rich man should offer thee thousands of silver, thou mightest doubt of performance, because it is contrary to his nature; but Christ is neither poor, nor covetous; as he is able, so his Name is gracious, and his nature is to be faithful in performance; his Covenant is sealed with his blood, and confirmed by his oath, that all shall have pardon that will but come in, and believe: O then let these words of Christ *(whose lips like lilies are dropping down pure myrrh)* prevail with thy soul, say *Amen* to his offer, *I believe, Lord help my unbelief.*

5. Consider of those Commands of Christ, which notwithstanding all thy excuses and pretences, he fastens on thee to believe: *And this is his Commandment, that we should believe on the name of his Son Jesus Christ.* Surely this Command should infinitely outweigh and prevail against all other Countermands of Flesh and Blood, of Satan, Nature, Reason, Sense, and all the World. Why this Command is thy very ground and warrant, against which the very Gates of Hell can never possibly prevail: when *Abraham* had a command too kill his own only dear Son, with his own hand, though it was matter of as great grief as could possibly pierce his heart; yet he would readily and willingly submit to it; how much more shouldst thou obey, when *God* commands no more, but that thou shouldest *belive on the name of his Son Jesus Christ?* There's no evil in this Command; no, no, it comprehends in it all good Imaginable; have Christ, and thou hast with him the excellency and variety of all blessings both of heaven and earth; have Christ, and thou hast with him a discharge of all those endless and easless torments of Hell; have Christ, and thou hast with him the glorious Deity itself, to be enjoyed through him to all Eternity. O then believe in Jesus! suffer not the Devils cavils, and the groundless exceptions of thine own heart to prevail with thee against the direct Commandment of Almighty God.

6. Consider of these Messages of Christ, which he daily sends by the hands of his Gospel-Ministers. *Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye Reconciled unto God.* What a wonder is here! Would not an earthly Prince disdain and hold it in foul scorn to send unto his inferior rebellious slaves for reconcilement? It is otherwise with Christ; he is content to put up at our hands all indignities and affronts; he is glad to sue to us first, and to send his Ambassadors day after day, beseeching us to be reconciled unto him: O incomprehensible depth of unspeakable Mercy, and Encouragement to come to Christ! That I may digress a little, say thou that

readest, wilt thou take Christ to thy Bridegroom, and forsake all others? This is the Message which God hath bid me (unworthy Ambassador) to deliver to thee: the Lord Jesus expects an answer from thee; and I should be glad at heart to return a fit answer to him that sent me; say then, dost thou like well of the Match? wilt thou have Christ for thy Husband? wilt thou enter into Covenant with him? wilt thou surrender up thy Soul to thy God? wilt thou rely on Christ, and apply Christ's merits particularly to thyself? wilt thou believe? for that is it I mean by *taking, and receiving, and marrying of Christ:* Oh happy if I could but Join Christ and thy Soul together this day! Oh happy thou, if thou wouldst this day be persuaded by a poor Ambassador of Christ! Blame me not if I am an importunate Messenger; if ever I hear from thee, let me hear some good News, that I may return it to Heaven, and give God the Glory. Come, say on; art thou willing to have Christ? wouldst thou have thy name enrolled in the Covenant of Grace? shall God be thy God, and Christ thy Christ? wilt thou have the Person of Christ, and all those privileges flowing from the Blood of Christ? sure thou art willing, art thou not? stay then; thou must take Christ on these terms; thou must believe on him *(i e.)* Thou must take him as thy Savior and Lord, thou must take him, and forsake all others for him. This is the true Faith, the condition of the Covenant: O believe in Jesus, and the Match is made, the hands are struck, the Covenant established, and all doubts removed.

***SECT. VI.* Of loving Jesus in that respect.**

6 WE must *love Jesus,* as carrying on this great work of our Salvation in a way of Covenant. I know Love is reckoned as the first and fundamental Passion of all the rest; some call it the first springing and out-going affection of the Soul; and therefore I might have put it in the first place, before Hope or Desire; but I choose rather to place it in this Method, as (me thinks) most agreeing (if not to the order of Nature, yet) to the Spiritual workings, as they appear in my Soul. When a Good is propounded' first I *desire,* and then I *hope,* and then I *believe,* and then I *love.* And some describing this *spiritual love,* they tell me, *it is an holy disposition of the heart,arising from Faith.* But to let these niceties pass for a Spiders web (curious, but thin) certain it is that I cannot believe all these transactions of God, by Christ in a Covenant-way for me, but I must needs love that God, & love that Christ who hath thus firstly & freely loved my soul; go on then O my Soul, put fire to the harth, blow on thy little spark, set before thee *God's* Love, and thou canst not but love; and therein Consider, 1. The Time. 2. The Properties. 3. The Effects of God's love. 1. For The Time; He Loved thee before the World was made: hast thou not heard? and wilt thou ever forget it? were not those ancient Loves from all eternity admirable, astonishing, ravishing Loves? 2, He Loved thee in the very beginning of the world: was not the promise expressed to *Adam* intended for thee? as thou sinnedst in his loins, so didst thou in his loins receive the Promise, *It shall bruise thy head:* And not long after, when God established his Covenant with *Abraham* and his Seed, wast not thou one of that Seed of *Abraham? If ye are Christ's,then are ye Abraham's Seed, and heirs according to the Promise.* 3. He loves thee now more especially, not only with a Love of benevolence, as before; but with a love of complacency: not only hath he struck Covenant with Christ, with *Adam,* with *Abraham* in thy behalf, but particularly and personally with thyself; and O what Love is this? If a woman lately conceiving, love her future fruit; how much more doth she love it when it is born and embraced in her Arms? So if God loved thee

before thou hadst a being, yea before the world or any Creature in it had a being, how much more now? O the height, and depth, and length and breadth of this immeasurable Love! O my Soul, I cannot express the Loves of God in *Christ* to thee; I do but draw the Picture of the Son with a coal, when I endeavor to express God's love in *Christ.*

2. For the properties of this Love: 1. God's Love to thee is an eternal Love. He was thinking in his eternity of thee in this manner, *At such a time there shall be such. Man and such a Woman living on the earth: in the last times such a one (I mean thou that readest, if thou believest) and to that Soul I will reveal myself, and communicate my loves; to that soul I will offer Christ, and give it the hand of Christ to lay hold on Christ; and to that purpose now I write down the Name in the Book of Life, and none shall be able to blot it out again.* Oh eternal Love! Oh the blessed transactions between the Father and the Son, from all eternity to manifest his Love to thy very Soul!

2. God's love to thee is a choice Love; it is an elective, separating Love: when he passed by and left many thousands, then, even then he sets his heart on thee: *Was not Esau Jacob's brother?* saith *God, yet I loved Jacob, and hated Esau.* So, wert not thou such an ones Brother, or such an ones Sister that remained wicked and ungodly? wert not thou of such a Family; whereas many, or some are passed by, yet *God* hath loved thee, and pitched his Love on thee: Surely this is choice Love.

3. God's Love to thee is a free Love: *I will love them freely,* saith God, *And the Lord did not set his Love upon you, and choose you, because ye were more in number than any people, — but because the Lord loved you;* there can be no other reason why the Lord loved thee, but because he loved thee. We use to say, this is a woman's reason, *I will do it because I will do it;* but here we find it is God's reason, though it may seem strange arguing; yet *Moses* can go no higher, he loved thee, why? because he loved thee.

God's love to thee is the Love of all relations: look what a friends Love is to a friend, or what a Fathers Love is towards a Child, or what an Husbands Love is towards a Wife; such is God's Love to thee; thou art his Friend, his Son, his Daughter, his Spouse; and God is thy All in All.

3. For the Effects of his Love: 1. God so Loves thee, as that he hath entered into a Covenant with thee. O what a Love is this? tell me, O my soul, is there not an infinite disparity betwixt God and thee? He is God above, and thou art a Worm below: *He is the High and lofty one that inhabiteth eternity, whose Name is Holy:* and thou art less than the least of all the Mercies of God: O wonder at such a condescension! that such a Potter, and such a Former of things should come on terms of bargaining with such clay as is guilty before him! Had we the tongues of Men and Angels, we could never express it!

God so loves thee, as that in the Covenant he gives thee all his Promises? Indeed what is the Covenant but an accumulation, or heap of Promises? As a cluster of stars makes a Constellation; so as a mass of promises concurreth in the Covenant of Grace; where-ever *Christ* is, clusters of divine promises grow out of him; as the motes, rays and beams are from the Sun. I shall instance in some few. As, —

1. God in the Covenant gives the world. *All is yours, whether Paul, or Apollo, or Cephas or the World,* 1 *Cor.* 3.22. *First seek the Kingdom of God, and his righteousness, and all these things shall be added unto you.* These temporary blessings are a part of the Covenant which God hath made to his People; *It is he that giveth thee Power to get wealth, that he may establish his Covenant which he sware unto thy Fathers.* Others, I know, may have the World, but they have it not by a Covenant-right; it may be thou hast but a little, a very little of the world; well, but thou hast it by a Covenant-right, and so it is an earnest of all the rest.

2. As God in the Covenant gives thee the world, so in comparison of thee and his other Saints, he cares not what becomes of all the world. *I loved thee,* saith God,*therefore will I give men for thee, and people for thy Life:* If the case be so, that it cannot be well with thee, but great evils must come upon others, kindred, people and nations, *I do not so much care for them,* saith God, *my heart is on thee, so as in Comparison of thee, I care not what becomes of all the world:* O the love of God to his Saints!

3. God in the Covenant pardons thy sins; this is another fruit of God's love: *Unto him that loved us, and washed us from our sins by his own blood;* it cost him dear to pardon our sins; even the heart-blood of *Christ:* such were the transactions betwixt God and Christ: if thou wilt take upon thee to deliver souls from sin (saith God to his Son) thou must come thyself, and be made a Curse for their Sin: Well (saith Christ) thy will be done in it; though I lose my Life, though it cost me the best blood in my heart, yet let me deliver them from sin: This exceedingly heightens *Christ's* Love, that he should foresee thy sin, and that yet he should Love. Many times we set our Love on some outward unthankful Creatures, and we say, could I but have foreseen this untowardness, they should never have had my Love: but now the Lord did foresee all thy sins, and all thy ill requitals for love, and yet it did not once hinder his love towards thee, but he puts this in the Covenant, *I will forgive their Iniquities, and remember their sins no more.*

4. God in the Covenant gives thee Holiness and Sanctification. *I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your Idols will I cleanse you:* this Holiness is our excellency in the eyes of Men and Angels: this is the Crown and Diadem upon the heads of Saints: whence *David* calls them by the name of *excellent ones.* Holiness is a *Spirit of Glory,* 1 Pet. 4.14. it is the delight of God: as a Father delights himself in seeing his own Image in his Children, so God delights himself in the Holiness of his Saints: God loved them before with a love of benevolence and good-will, but now he loves them with a love of complacency:*The Lord takes pleasure in those that fear him; the Lord takes pleasure in his People.* Holiness is the very Essence of God, the Divine Nature of God: O what is this, that God should put his own nature into thee? *You are partakers of the Divine Nature.* O what a love is this that God should put his own Life into thee? that he should enable thee to live the very same life that he himself lives? remember that piece of the Covenant, *I will put my Law into their inward parts, and write it in their hearts.*

5. God in the Covenant gives thee the knowledge of himself: it may be thou knewest him before: but 'tis another kind of knowledge that *God* now gives thee than thou hadst before. When God teaches the Soul to know him, it looks on God with another eye: it sees now

another beauty in God than ever it saw before: for all that knowledge that it had before, bred not love: only Covenant-knowledge of God works in the Soul a true Love of God. But how doth this Covenant-knowledge work this Love? I shall tell you my own experiences: I go through all the Virtues, Graces and Excellencies that are most amiable: and I look in the Scriptures, and there I find them in God alone: if ever I saw any excellency in any man, or in any Creature, I think with myself, there is more in God that made that Creature: *He that made the Eye, shall not he see?* And so he that made that Loveliness, is not he Lovely? Now when by these Mediums I have presented God thus lovely to my Soul, then I begin to feel my heart to warm. As when I conceive such an *Idea* of a man, that he is of such a carriage, behavior, disposition, that he hath a mind thus, and thus framed, qualified and beautified, why then I love him; so when I apprehend the Lord aright, when I observe him as he is described in his Word; when I observe his doings, and consider his workings, and learn from all these together a right *Idaea,* opinion or apprehension of him, then my will follows my understanding, and my affections follow them both; and I come to love *God,* and to delight in *God.* O here's a sweet knowledge! surely it was *God*'s Love in Christ to put this blessed Article into the Covenant of *grace; They shall all know me from the least of them unto the greatest of them, saith the Lord.*

6. *God* in the Covenant of *grace* gives thee his Son. God *so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* Nay more, as God hath given thee his Son, so he hath given thee himself. O my Soul, wouldest thou not think it a marvelous love, if God should say to thee, *Come Soul, I Will give thee all the World for thy Portion; or that I may give thee a testimony that I love thee, I will make another world for thy sake, and I will make thee Emperor of that world also.* Surely thou wouldst say, God loves me dearly; ay but in that God hath given thee his Son, and given thee himself, this is a greater degree of Love. Christi•ns! stand amazed; Oh what love is this to the Children of men! Oh that we should live to have our ears filled with this sound from Heaven! *I will be a God to thee and to thy Seed after thee, I am the Lord thy God; I will be their God, and they shall be my People.* O my Soul, where hast thou been? rouse up, and recollect, and set before thee all these passages of God's Love in *Christ;* are not these strong atractives to gain thy love; what wilt thou do? canst thou choose to love the Lord thy *God?* shall not all this love of God in *Christ* to thee constrain thy love? It is the expression of the Apostle, *The Love of* God *constrains us:* God in *Christ* is the very Element of Love, and whither should Love go but to the Element? Air goes to Air, and Earth to Earth, and all the Rivers to the Sea: every Element will to its proper place: Now God *is Love,* and whither should thy Love be carried, but to this Ocean, or Sea of Love? *Come my Beloved* (said the Spouse to *Christ) let us get up early to the vineyards,let us see if the Vines flourish, whether the tender grapes appear; there will I give thee my Loves:* The flourishing of the Vine, and the appearing of the tender *grapes* are the fruits of the *graces* of God in the Assemblies of his Saints; now wheresoever things appear, whether in Assemblies, or in secret Ordinances, then and there (saith the Bride) *will I give thee my Loves;* when thou comest to the Word, Prayer, Meditation, be sure of this, to give *Christ* thy Love: What? doth Christ manifest his presence there? is there any abounding of his *graces* there? O let thy Love abound: by how

much more thou feelest God's Love towards thee, by so much more do thou love thy God again: many sins being forgiven, how shouldst thou but Love much?

***SECT. VII.* Of joying in Jesus in that respect.**

WE must *joy in Jesus* as carrying on the great work of our Salvation in a way of Covenant. I know our *joy* here is but in part; such is the excellency of Spiritual *joy,* that it is reserved for Heaven; God will not permit it to be pure and perfect here below: and yet such as it is (though mingled with cares and pains) it is a blessed duty; it is the light of our souls: and were it quite taken away, our lives would be nothing but Horrour and Confusion: O my Soul, if thou didst not hope to encounter joy in all thy Acts, thou wouldst remain languishing and immovable, thou wouldst be without action and vigor, thou wouldst speak no more of *Jesus,* or of a Covenant of *grace,* or of God, or *Christ,* or Life, or *glory.* — Well then go on O my Soul, and joy in *Jesus;* if thou lovest him, what should hinder thy rejoicing in him? It is a Maxim, that as Love *Proceeds, so if there be nothing that retains the Appetite, it always goes from Love to Joy.* One motion of the Appetite towards good is to be united to it, and the next Appetite towards good is to enjoy it: now Love consists in union, and joy in fruition; for what is fruition, but a *joy* that we find in the possession of that thing we love? Much ado there is amongst Philosophers concerning the differences of Love and Joy. Some give it thus; As is the motion of fluid Bodies which run towards their Center, and think to find their rest there; but being there, they stop not, and therefore they return, and scatter themselves on themselves, they swell and overflow: So in the passion of Love, the Appetite runs to the beloved Object, and unites itself to it, and yet its motion ends not there; for by this passion of joy, it returns the same way; again it scatters itself on itself, and overflows those Powers which are nearest to it; by this effusion the soul doubles on the Image of the good it hath received, and so it thinks to possess it more; it distills itself into that faculty, which first acquainted it with the knowledge of the Object, and by that means it makes all the parts of the Soul concur to the possession of it. Hence they say, *That joy is an effusion of the Appetite, whereby the Soul spreads itself on what is good, to possess it the more perfectly.*

But not to stay in the inquiry of its Nature, O my Soul, be thou in the exercise of this *Joy;* Is there not cause? come see, and own thy Blessedness; take notice of the great things the Lord hath done for thee. As,— 1. He hath made a Covenant with thee of temporal mercies; thou hast all thou hast by free-holding of Covenant-Grace: thy Bread is by Covenant, thy sleep is by Covenant, thy safety from Sword is by the Covenant, the very tilling of thy Land is by a Covenant of Grace, *Ezek.* 36.34. O how sweet is this? Every Crum is from Christ, and by virtue of a Covenant of Grace.

2. He hath made a Covenant with thee, of spiritual mercies; even a Covenant of Peace, and Grace, and Blessing, and Life for evermore; God is become thy God, he is all things to thee; he hath forgiven thy sins, he hath given thee his Spirit, to lead thee, to sanctify thee, to uphold thee in that state wherein thou standest; and at last he will bring thee to a full enjoyment of himself in Glory, where thou shalt bless him, and rejoice before him with joy unspeakable and full of glory. O pluck up thy heart, lift up thy head, strengthen the weak hands and the feeble knees; serve the Lord with gladness and joyfulness of Spirit, considering the day of

thy Salvation draweth nigh. Write it in Letters of Gold, that *thy God is in Covenant with thee, to love thee, to bless thee, and to save thee.* Yet a little while, and he that shall come will come, and receive thee to himself, and then thou shalt fully know what it is to have God to be thy God, or to be in Covenant with God. I know these Objects rejoice not every heart; a man out of Covenant, if he look on God, he is a consuming fire: if on the Law, it is a Sentence of Condemnation; if on the Earth, it brings forth Thorns by reason of sins; if on Heaven, the Gate is shut; if on the Signs in Heaven, Fire, Meteors, Thunder, strike in him a terror. But O my Soul, this is not thy case: a Man in Covenant with God, looks on these things with another eye; if he look on God, he saith, This is my Father; if on Christ, this is my elder Brother; if on Angels, these are my Keepers; if on Heaven, this is my House; if on the Signs of Heaven, Fire, Meteors, Thunder, these are but the effects of my Fathers Power; if on the Law, the Son of God hath fulfilled it for me; if on Prosperity, God hath yet better things for me in store; if on Adversity, Jesus Christ hath suffered much more for me than this; if on the Devil, Death, and Hell, he saith with the Apostle, *O Death! where is thy Sting?O Grave! where is thy Victory?* Come poor soul, is it not thus with thee? what? art thou in Covenant with God, or art thou not? If yet thou doubtest, review thy grounds of hope, and leave not there, till thou comest up to some measure of assurance: but if thou art persuaded of thy Interest, O then rejoice therein; is it not a Gospel-duty to *rejoice in the Lord, and again to rejoice?* The Lord is delighted in thy delights: he would fain have it thy constant frame and daily business to live in joy, and to be always delighting thyself in him.

This one Promise, *I am the Lord thy God,* is enough to cause thy appetite to run to it, and to unite itself to it by Love; and to scatter itself on it, and to overflow those powers of the Soul that are nearest to it, that every part of the Soul may concur to the possession of it. *Bless the Lord, O my Soul* (saith *David) and all that is within me bless his holy Name.* So rejoice in the Lord, O my Soul, and all that is within me, rejoice in the Name of God. This is true joy, when the soul unites itself to the good possessed in all its parts: And was there ever such an object of true joy as this? Hark, as if Heaven opened, and the voice came from God in Heaven; *I will be a God to thee, and to thy Seed after thee: I am the Lord thy God; and I will be thy God.* What? doth not thy heart leap in thy bosom at this sound? *John* the Baptist leaped in his mothers womb for joy, at the sound of *Mary's* Voice; and doth not thy soul spring within thee at this voice of God? O wonder! some can delight themselves in sin; and is not God better than sin? Others more refined, and indeed sanctified, can delight themselves in remission of Sin, in Grace, Pardon, Holiness, Fore-thoughts of Heaven; how exceedingly have some gracious hearts been ravished with such thoughts? But is not God, the objective happiness, the Fountain-blessedness, more rejoicing than all these? Why? Dear soul if there be in thee any rejoicing faculty, now awake, and stir it up; it is *the Lord thy God* whom thou art to rejoice in; it is he whom the glorious spirits joy in: it is he who is the top of Heavens joy, their exceeding joy: and it is he who is thy God as well as their God. Enough! enough! or if this be not enough, hear thy Duty as the Lord commands thee: *Rejoice in the Lord,* Phil. 3.1.*Be glad ye Children of Zion, and rejoice in the Lord your* God, Joel 2.23.*Rejoice in the Lord all ye Righteous, for praise is comely for the upright,* Psal. 33.1.*Rejoice in the Lord ye Righteous, and give thanks at the remembrance of his holiness,* Psal. 97.12.*Let all those that put their trust in thee rejoice, let th•m ever*

shout for joy, because thou defendest them; let them also that love thy Name be joyful in thee, Psal. 5.11.*Let the Righteous be glad, let them rejoice before God, yea let them exceedingly rejoice,* Psal. 68.3.*Glory ye in his holy Name, let the heart of them rejoice that seek the Lord,* Psal. 105.3.*Let Israel rejoice in him that made him, let the Children of Zion be joyful in their King,* Psal. 149.3.*Be glad in the Lord, and rejoice O ye Righteous, and shout for joy all ye that are upright in heart,* Psal. 23.11. O what pressing Commands are these?

***SECT. VIII.* Of calling on Jesus in that respect.**

1. WE must *call on Jesus,* or on God the Father in and through *Jesus* in reference to this gracious Covenant: Now this calling on God contains Prayer and Praise.

1. We must pray: we must use Arguments of Faith challenging God, *Turn thou me, and I shall be turned:* Why? *for thou art the Lord my God.* This Covenant is the ground on which all Prayers must be bottomed; the Covenant we know contains all the Promises, and what is Prayer but Promises turned into Petitions? Thus prayed the Prophet *Jeremy,Do not abhor us for thy Names sake, do not disgrace the Throne of thy Glory, remember, break not thy Covenant with us.*—Why? *Art not thou he the Lord our God?* And thus prayed the Prophet *Isaiah,Be not wroth very sore, neither remember iniquity forever, behold we beseech thee;* and why so? *we ar• all thy Poople:* q. d. Everyone doth for its own: the Prince for his People, the Father for his Children, and the Shepherd for his Sheep: and will not God do for his own in covenant with him? Be thy soul in the saddest desertion, yet come and spread the Covenant before God: A Soul in the greatest depth, swimming on this Covenant of Grace, it keeps it from sinking; whence Christ in his blackest, saddest hour, prayed thus, *My God, my God, why hast thou forsaken me?* Be thy Soul in trouble for sin and prevailing corruption: yet go to God, and plead his Promise and Covenant: say as *Johoshaphat, Lord, I am so born down by the power of my sin, that I know not what to do, only mine eyes are unto thee; O do thou subdue mine iniquities.* Be thy soul troubled for want of strength to do this or that duty; yet go to God and Christ in the Covenant of Grace, and say, *Lord thou knowest I have no strength of myself, I am a barren Wilderness, but thou hast entered into a Covenant of Grace with me, that thou wilt put thy Law into my inward parts, thou wilt cause me to keep thy judgments, and do them.* Ezek. 36.27. As sometimes thou saidst to *Gideon; I have sent thee, therefore I will be with thee,* Judge. 6.16. Many are apt to set upon their duties in their own strength; but Oh my soul, look thou to the promise of Grace, and of the Spirit, and put them in suit, and allege them unto Christ. Many are apt to work out their sanctifications by their Watchfulness, Resolutions, Vows, Promises made unto God; but alas, were there not more help in God's Promises which he makes to us, than in our Promises which we make to him, we might lie in our pollutions forever. O here's the way; in every want, or strait, or necessity, fly to God and Christ, saying, *Thou art our Father, and we are thy People, O break not thy Covenant with us.* I confess strong expressions and affections are good in Prayer, but surely strength of Faith in the Covenant of God is the greatest strength of our Prayer.

Here it may be some Soul will object, O if I were assured that I were in Covenant with God, thus would I pray: but alas, I am a Stranger, an Alien, and so have been to this very day, I have no part in the Covenant.

I Answer, If thou art not actually in Covenant, yet thou mayest be in Covenant in respect of God's purpose and gracious intention. Howsoever, to encourage all to seek unto God, consider these Particulars.—

1. The Freeness of the Promise in this Covenant of Grace; *Come and buy Wine without Money or Money-worth,come, and drink of the Waters of Life freely.*

2. The extent of the Promise in this Covenant of Grace: *I will pour out my Spirit upon all flesh;* hence the Gospel is compared to a Feast, and God invites universally: *As many as you find,bid to the Marriage.* As persons are in estate, so they invite, and so they feast: now Christ is a great King over all the Earth; he hath one House that will hold all; he hath one Table that will hold all: yea, he hath one Dish that will serve all; and answerably he invites all: *Ho everyone that thirsteth.*

3. The forwardness of Christ, that gives to everyone that asketh, according to his Promise.*Hadst thou but asked* (said Christ to the *Samaritan* Woman) *I would have given thee living water.* Mark here the occasion of Christ's, words; Christ being weary and thirsty by reason of his Journey, he asked of the Woman a Cup of water to drink; no great matter; he asks but a Cup of water, and the Woman stands at the Well-side where was water enough; yet she gives not, but stands wondering that he being a *Jew* should ask water of her that was a *Samaritan;* well, saith Christ, thou deniest me a Cup of cold water, being weary and thirsty, but hadst thou asked of me, I would have given thee water of Life. Wonderful! Christ is more ready to give water of Life, the very Spirit of God, to a poor sinnner, than we are to give a cup of common water to a thirsty Soul. Go then, thou that hast denied the least mercy and kindness to Christ in any of his Members, yet seek Grace from him, *O look up unto Jesus!* ask his Spirit, entreat him to make thy heart new within thee; plead the promise of his Covenant, and wait in hope.

2 We must praise: 1. If we would have the blessing, let us seek it with the same mind that God offers it *(i.e.)* with a purpose and desire to have Grace exalted; thus *Moses* sought pardon to this very end, that his mercy might appear; *If thou wilt pardon their sin, thy mercy shall appear] and we shall be thankful unto thee for it;* so the words are made out by expositros, which in the text are either passionately or modestly suspended. These are prevailing requests with God, when we plead for the Glorifying of his own Grace. *Father, Glorify thy Name,* said Christ; and presently there comes a voice out of the Cloud, *I have Glorified it, and I will Glorify it again.* 2. If we have the blessing already, then be sure to ascribe the Glory unto him, that hath made good his promise unto us: *who is a God like unto thee,who passest by the transgressions of the remnant of thy Heritage?* We should make the praise of his grace to ring through the world, that Heaven and Earth might take notice of it, and wonder at the grace that hath been shown us. *I will mention the loving kindness of the Lord,and the Praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the House of Israel, which he hath bestowed on them, according to his Mercies, and according to the multitude of his loving Kindnesses.* See how the Prophet mentions the kindnesses, the loving kindnesses, the multitude of his loving kindnesses; the goodness, and the great goodness of God; he could hardly get off it; he would have God and Grace to have all the Glory: O my Soul, hath God entered thee into a

Covenant of Grace? why then *bless the Lord O my soul, and all that is within me, bless his holy Name;* But of this more anon.

***SECT IX.* Of Conforming to Jesus in that respect.**

9 WE must conform to Jesus, in reference to this Covenant of Grace: *We are changed by beholding, into the same Image.* If we look unto Jesus in this respect, this Look will have such an influence upon us, that we shall conform to *Jesus.* But wherein consists this Conformity? I answer, in these several particulars:

1. God in Christ offers his Covenant to us; so we through Christ should embrace his Offer.

2. God in Christ keeps Covenant with us; so we through *Christ* should be careful to keep Covenant with him.

3. God in Christ hath highly honored us as we are his People: so we through *Christ* should highly honor him as he is our God.

1. God in Christ offers a Covenant of Grace to us; so we through Christ should embrace this gracious Offer. His Offers have appeared from first to last: as, 1. *To Adam.* 2. To *Abraham.* 3. To *Moses.* 4. To *David.* 5. To *Israel,* and to *Judah.* Take notice of it in that great promise of the Covenant, *I will be thy* God: q. d. *Come Soul, if thou wilt but have me, I am thine, here I offer myself, my son, my spirit, Justification, Sanctification, Adoption, Salvation: whatsoever I am, or whatsoever I have, all is thine, if thou wilt but accept of me: Look over all this wide, wide world, and if there be anything in it that can please thy soul; and when thou hast gone through all the world, then come and take a view of me, and see me in my glory, beauty and excellency; view me in my Attributes, and see if thou findest not enough in me worthy of thy acceptance: all this, and more than this, nay more than eye can see, or ear can hear, or heart can conceive I offer to thee, if thou wilt but have me; Loe, I will he thy* God. So Christians! God is first with us, he is the first mover, he begins with us before we begin with him: *I will bring them* (saith God) *into the bond of the Covenant.* Now in this let us conform; doth he offer? O let us embrace the offer! doth he lead the way? O let us follow him step by step in that very way as he goes before us! Let us not prescribe unto God, let not us presume to appoint the Conditions of the Covenant; let us not seek to wind about the Promise of Grace to our own Mind and Will: let us not say, *We will have it thus, thus and thus it shall be or else we will admit of no conditions of peace:* But, O come, take God and Christ upon his own Terms; submit to that way of the Covenant, and to those conditions of peace which the Lord prescribeth; why? this is to conform to his gracious offers. There is much of this offer of Christ and conforming to Christ, and therefore give me leave to enlarge. As in the offer God usually scatters some little seeds of Faith in the hearts of those that he will bring to himself; so it is worth the while to observe the work of Faith in receiving and accepting of this gracious offer; only I shall not herein limit the Lord; but I will show what some conceive the most usual and ordinary course of Faiths working, and of the souls conforming to Jesus Christ in its closing with Christ. As thus—

1. Faith hearing the great things proposed in the Covenant of Grace, it stirs up in the heart a serious consideration of their blessed condition, that are in covenant with *God; Blessed art*

thou O Israel, a People saved by the Lord—What Nation in the Earth is like thy People,even like Israel, whom God went to redeem for a People unto himself? Time was, (saith the Soul) that I counted the proud blessed, and the rich blessed, and the honorable blessed; time was when I placed my blessedness in other things, as in Riches, Preferments, Favor, Credit with men; but now these are become vile, and things of no value; Faith makes us change our voice, and to speak as the Psalmist, *Blessed are the People whose* God *is the* Lord.

2. Faith stirs in the heart a longing desire after this condition; good being believed, cannot but be desired and longed for; Desire naturally springs from the apprehension of any good being made known; hence Faith (we say) is both in the understanding and in the will; as it is in the understanding, it opens the eye to see, and clearly to discern the Blessing of the Covenant; as it is in the will, it pursues and desires the attaining of the Grace revealed; nor are these desires faint desires, but very earnest, eager, violent; sometimes it is called *a thirsting after* God; and sometimes *a panting after* God; and sometimes *a gasping after* God: it is such a desire as cannot be satisfied by anything without God himself.

3. Faith stirs in the heart some hope to enjoy this condition; I say *some hope;* for Faith being as yet in the Bud, or in the Seed, though its desire be strong, yet hope of obtaining is but feeble and weak; hence Faith is taken up with many thoughts: fain would the Soul be joined to Christ, but being as yet dismayed with the sense of Sin, it stands like the Publican, afar off; as yet Faith can scarce speak a word to God, only with *Jonah,* it can *look towards his holy Temple.* As a poor weak babe who lies in the Cradle sick, and weak, and speechless, only it can look towards the Mother for help; the cast of the eye expresseth in some sort what it would say; thus Faith being weak, it would speak to God, but it cannot, or dares not; only it hath its eye towards Heaven; as *Jehoshaphat* sometimes said, *Our eyes are towards thee.* It feels a need, and fain would have; but sense of unworthiness, and the sense of the Law strikes such a fear into the heart, that it dares not come near. Consider *Israel's* Case, and we shall find it parallel to this: God proclaims on the Mount, *I am the* Lord *thy* God: what was this, but God's offer to be in Covenant with *Israel?* and yet the terror of the Thunder was so great, that *Israel* durst not come near: a poor Soul hearing the Lord to offer himself to be in Covenant in him, *Come soul, I am the* Lord *thy* God. Why alas it dares not come near: *What am I the Lord? or what is my Fathers House, that I should enter into a Covenant with the most high* God? The Soul is unquiet within itself, it is hurried to and fro, and finds no rest; it hears of Peace with God, but feels it not; there is much ado with the Soul to sustain its hope; only Faith sets the mind again and again to consider the promises, invitati•••, and all other encouragements which God hath given in his Word.

4. Faith stirs in the heart some resolves to go to God's Throne, and to sue for Grace; Faith speaks within as they did,*Who can tell whether the Lord will return?* And, *it may be the Lord* God *of Hosts will be gracious to the remnant of Joseph.* So, *Who can tell?* saith the Soul; *It may be the Lord will,* saith the Soul: and this begets some resolves as those Lepers in *Samaria* knew they were sure to perish, if they sate still; therefore they resolved to try whether the *Aramites* would save them: Or as *Esther,* knowing all was undone if she would not stir, she would try whether the King would hold out his Golden Scepter: So the poor Soul, knowing there is no

way but perishing, if it continue in its Natural State, therefore it resolves to go to *God: Doth the* Lord *say, Seek my Face? Why,thy Face* Lord *will I seek.—Doth the* Lord *say, Come unto Me? Why, Behold* Lord, *I come unto Thee; for Thou art the* Lord *our* God. And now, the Soul betakes itself unto *God,* it sends up Complaints of itself, it laments its own sinful Rebellions, it puts out a whole Volley of Sighs, Groans, and strong Cries towards Heaven; it confesseth with Grief and bitter Mourning, all its former Iniquities; it smites, with Repenting *Ephraim,* upon its Thigh; it lies down at *God*'s Foot-stool, it puts its Mouth in the Dust; it acknowledgeth *God*'s Righteousness if He should condemn, and cast off forever; and yet withal, it pleads for Grace, that it may be accepted as one of His: It says unto *God;* Lord, *I have nothing to plead, why Thou mayest not Condemn me; but if Thou wilt receive me, Thy Mercy shall appear in me: O let Thy Mercy appear, take away all Iniquity, and receive me graciously.* Thus the Soul lies at *God*'s Throne, and pleads for Grace.

5. As Faith is thus earnest in suing to *God* for Grace, so it is no less vigilant and watchful in observing what Answer comes from the *Lord;* even as the Prisoner at the Bar, not only cries for Mercy, but he marks every Word which falls from the Judges Mouth, if anything may give him Hope; or as *Benhadad*'s Servants lay at catch with the King of *Israel,* to see if they could take occasion by anything which fell from him, to plead for the Life of *Benhadad:* So the poor Soul that is now pleading for Life and Grace, it watcheth narrowly, to see if anything may come from *God,* any Intimation of Favor, any Word of Comfort, that may tend to Peace. *O let me hear Joy and Gladness.—I will hear what the* Lord *will say; for He will speak Peace unto His People.*

6. As Faith waits for an Answer, so accordingly it demeans itself.

1. Sometimes *God* answers not, and Faith takes on, and follows *God* still, and cries after Him with more Strength; as resolving never to give over, till the *Lord* either save or destroy: Nay, if the *Lord* will destroy, Faith chooseth to die at God's Feet; as when *Joab* was bidden to come forth from the Horns of the Altar, and to take his Death in another Place; *Nay,* (saith *Joab) but I will die here:* Or, as when *Christ* saw no Deliverance come in His Agony, *He Prayed more earnestly:* So a poor Soul, in the Time of its Agony, when it is striving as for Life and Death, if Help come not at first Call, it prays again, and that more earnestly. Faith is very urgent with God; and the more slack the *Lord* seems in answering, the more earnest is Faith in plying God with its Prayers: It will wrestle with God, as *Jacob* with the *Angel;* it will take no Denyal, but will crave still: *Bless me, even me also; O send me not away without a Blessing!*

2. Sometimes God answers in part; He speaks as it were out of a Dark Cloud; He gives some little Ease, but He speaks not full Peace: In this manner He speaks to the Woman; *Go thy way, and sin no more:* He doth not say; *Go in Peace, thy Sin is forgiven thee;* No, no; but, *Go thy way, and sin no more.* Hereby Faith usually gets a little Strength, and looks after the *Lord* with more Hope; It begins to plead with God, as *Moses* did; *O* Lord, *Thou hast begun to show Grace unto Thy Servant; go on,* Lord, *to manifest unto me all Thy Goodness.* Here Faith takes a little hold on the Covenant of Grace: It may be the Hand of Faith is feeble, shaking and trembling; yet it takes a little Hold, it receives some Encouragement, it finds that its former Seeking is not in vain.

3. Sometimes God answers more fully and satisfactorily; He applies some Promise of Grace to the Conscience by His Spirit; He lets the Soul feel & taste the Comforts of *himself,* or of such and such a Promise, more effectually than ever before: *Fear not,* (saith *God) for I am thy God.* Here Faith waxeth bold, and with a glad Heart entertains the Promise brought Home unto it. The Apostle calls this the *Embracing of the Promises:* Now,*Embracing* implies an Affectionate Receiving with both Arms opened: So the Soul embraceth the Promise, and the Lord *Jesus* in the Promise; and having Him, like *Simeon,* in his Arms, it lays Him in the Bosom, it brings Him into the Chamber of the Heart, there to rest and abide forever. And now is the Covenant struck betwixt God, and the Soul: Now the Soul possesseth God in Christ, as her own; it rests in Him, and is satisfied with Him, it praiseth God for *his* Mercy, as *Simeon* did, when he had Christ in his Arms; it commits itself wholly, and forever to that Goodness and Mercy, which hath been revealed to it.

O my Soul, Hast thou come thus by little and little, to touch the Top of *Christ*'s Golden Scepter? Why then, Is thy Hand given to *God?* Then art thou entered into a Covenant of Peace? *Christ*'s Offering, and thy Receiving the Covenant of Grace, bears a sweet Agreement, an harmonious Conformity.

2. *God* in *Christ* keeps Covenant with us; so we through *Christ* should be careful and diligent to keep Covenant with *God:* In the Things of this Life, a strict Eye is had to the Covenants we make. Now, it is not enough for us to enter into Covenant with *God;* but we must keep it: The *Lord* never will, never hath broken Covenants on His Part; but Alas! we on our Parts have broken the *first* Covenant of Works: Take heed we break not the *second;* for then there remains not anymore place for anymore Covenants. As the *Lord* keeps Covenant with us; so let us keep Covenant with Him: and therein is the Blessing;*The Mercy of the* Lord *is from Everlasting to Everlasting,—to such as keep his Covenant.*

There is much also in this keeping of the Covenant; and therefore, give me leave a little to enlarge. Sundry Acts of Faith are required to this keeping of the Covenant: As thus,—

1. Faith in keeping the Covenant, hath always an Eye to the Rule and Command of *God:* As in Things to be believed, Faith looks on the Promise; so in Things to be practiced, Faith looks upon the Command. Faith will present no strange Fire before the *Lord;* it knows that God will accept of nothing, but what is according to His own Will.

2. As Faith takes Direction from the Rule; so in keeping of the Covenant, it directs us to the right End, that is, to the Glory of *God.* We are of Him, and live in Him; and by Faith we must live to Him, & for Him: *For none of us liveth to himself, and no Man dieth to himself; for whether we live, we live unto the* Lord; *& whether we die, we die unto the* Lord: *whether we live therefore or die, we are the* Lord's. Again, *He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them.* This God claims as His right and due: *Thou shalt glorify Me,* saith God: *Yes,* saith Faith, *I will glorify thee forever.*

3. Faith in keeping the Covenant, shields the Soul against all Hinderances that it meets withal: As for instance, Sometimes we are tempted on the Right Hand by the Baits and Allurements of the World; *All these will I give thee,* saith the World, *if thou wilt be mine;* but then

Faith overcomes the World, by setting afore us better Things than these: Sometimes we are tempted on the Left Hand, by Crosses, Afflictions, Persecutions, and Sufferings for the Name of *Christ;* but then Faith helps us to overcome, and makes us *Conquerors through Christ that loved us,* by setting before us the End of our Faith and Patience. It is said of *Jesus,* That *for the Joy that was set before Him, He endured the Cross and despised the Shame.*

4. Faith encourageth the Soul, that the *Lord* will have a Gracious Respect unto its keeping Covenant:*In every Nation he that feareth Him, and worketh Righteousness, is accepted with Him.* Surely this is no small Encouragement to well-doing: What would not a Servant do, if he knew his Lord will take it in good part? Now, Faith assures the Soul, there is not one Prayer, one Holy Desire, or one Good Thought, or Word which is spoken or done to the Glory of *God,* but *God* takes notice of it, and accepts it in good part. *Then they that feared the* Lord,*spake often one to another; and the* Lord *hearkened, and heard it; and a Book of Remembrance was written before Him, for them that feared the* Lord, *and that thought upon His Name.*

5. Faith furnisheth the Soul with Strength and Ability to keep the Covenant: By Faith we get a Power and Strength of Grace. As thus: —

1. By Faith we look at *Christ,* as having all Fulness of Grace in Himself; *It pleased the Father,that in Him should all Fulness dwell:* All others have but their Measures, some more, some less, according to the Measure of the Gift of *Christ;* but *Christ* hath received the *Spirit,not by Measure,* but in the Fulness of it.

2. By Faith we know, that whatever Fulness of Grace is in *Christ,* He had it not for Himself only, but for us: *He received Gifts for Men,* said the *Psalmist;* not for Himself merely, but for Men: *Of His Fulness we receive Grace for Grace,* saith *John:* His Wisdom to make us wise, His Meekness to make us meek, and His Patience to make us patient.

3. By Faith we look at *Christ,* as Faithful to distribute such Grace unto us, as He received for us:*He is Faithful in all the House of God;* He is Faithful in dispensing all the Treasures of Grace committed unto Him, for His Churches Good: He keeps nothing back: His Faithfulness will not suffer Him to keep that to Himself, which He hath received for us. Hence as the *Psalmist* saith, *He received Gifts for Men;* so the Apostle renders it, *He gave Gifts unto Men:* As he receives, so he gives; being faithful in all that is committed to Him.

4. By Faith we seek *God,* and beg Performance of his Promises according to our need: Do we want Wisdom, Meekness, Patience, or any other Grace? Faith carries us by Prayer unto the Fountain, and in this way waits and expects to receive the Grace we want. As the Child by sucking the Breast, draws forth Milk for its own Nourishment, and thereby it grows in Strength; so do we by the Prayer of *Faith,* suck from *Christ,* and from the Promise of Grace, and by that means derive Strength to our inner Man, to fulfil the Covenant which we have made with *God.*

6. As *Faith* strengthens us; so if at any times, by occasion or temptation, we fail in our Covenant-keeping, *Faith* recovers us, and restores us again to our former Estate: I do not say, the Covenant can be broken betwixt *God* and Us; we may offend God, and fail in the Service

of God; but till we refuse God, and leave God, and choose another Master, Lord, and Husband besides *God,* there is no Dissolution of the Covenant of Grace. Now, this a true Believer cannot do; He may fall, and fall often; yet he doth not fall, but he rises again: he may turn aside, but yet he returns again into the way of the Covenant. What a sweet Point is this? Christians, We may, and sometimes we do walk weakly, in keeping of Covenants; our feet slip, and we step aside out of *God*'s Path; yet *Faith* brings us back again to *God:* It casts Shame on our Faces, that after all the Grace shown us, we should so ill requite *God:* It reminds us of those Promises, *Return unto Me, and I will return unto you. —Ye have done all this Wickedness,yet turn not aside from following the* Lord: — *For the* Lord *will not forsake his People, for his Great Names sake, because it hath pleased the* Lord *to make you his People.* In the minding of these, and such other Promises, *Faith* doth encourage us to return unto *God,* to take words unto ourselves, and to plead the Covenant of his Grace towards us: This Work of *Faith* brought *Peter* back to *Christ;* whereas *Judas* wanting this *Faith,* lies down in desperate Sorrow, never able to rise up, or to recover himself.

O my Soul! Art thou acquainted with these Acts of *Faith,* enabling thee in some good measure to keep Covenant with God? Then is there a sweet Conformity betwixt Thee, and *Jesus.*

3. *God* in *Christ* hath highly honored us, as we are his People; so we through *Christ* should honor *Him* highly, as *He* is our *God:* This is the main End of the Covenant; and I shall end with this: O my Soul, be like to God, bear the Image and Resemblance of God thy Father, in this Respect: He hath humbled *Himself* to advance *thee;* O then humble thyself to advance *Him;* endeavor every way to exalt *his* Name.

We are willing to be in Covenant with God, that we may set up ourselves, that we may sit upon Thrones, and possess a Kingdom: But we must think especially of setting up the *Lord* upon his Throne: *Ascribe Greatness to our God,* saith *Moses;* make it a Name, and a Praise unto *Him,* that he hath vouchsafed to make us his People, and to take us into Covenant with *Himself:* Honor *Him* as *he* is *God;* but honor *Him* more abundantly, as *he* is our *God:* Who should Honor *Him,* if *his* People will not? The World knows *Him* not; *The Wicked will not seek after God, — God is not in all his Thoughts.* And, Shall *God* have no Honor? Shall *He* that stretched out the Heavens, and laid the Foundations of the Earth, and formed Man upon it, have no Glory? O yes! The *Lord* Himself answers; *This People have I formed for My Self,they shall show forth My Praise:* Surely, God will have Praise from *his* own People, whom *he* hath taken unto *Himself: He will be glorified in all those that come near Him.*

But, How should we honor *God?* I answer: —

1. We must set *Him* up as chief and highest in our Esteem: Kings acount not themselves honored, if they be not set above other Men: And hence God's People have used such Expressions concerning God, as do single Him forth beyond the Comparison of all Creatures. Thus *Moses; Who is like unto Thee amongst the God's? Who is like unto Thee,glorious in Holyness▪ fearful in Praises, doing Wonders?* Thus *David; Thou art Great, O Lord* God, *for there is none like Thee, neither is there any* God *besides Thee, according to all that we have heard with our Ears.* Thus *Solomon; Lord* God *of* Israel,*there is no* God *like unto Thee in Heaven above, or in the Earth beneath;*

who keepest Covenant and Mercy with Thy Servants? Thus *Micah; Who is a* God *like unto Thee,which passest by the Transgressions of the Remnant of thine Heritage?* And thus should we rise up in our Thoughts and Apprehensions of *God,* until we come to an Holy Extasie and Admiration of *God.*

2. We must count it our Blessedness, and highest Dignity, to be a People in Covenant with *God:* Are we Honorable? Yet esteem this as our greatest Honor, that God is our God: Are we low and despised in the World? Yet count this Honor enough, that God hath lifted us up to be his People. Christians, if when we are counted as things of naught, we can quiet ourselves in this, that *God is our God;* if when we are persecuted, imprisoned, distressed, we can say with *Jacob, I have enough, because the* Lord *hath Mercy on me, and hath taken me into Covenant with Him:* surely then we do bear Witness of God before Heaven and Earth, that He is better to us than Corn, or Wine, or Oil, or whatsoever this World affords.

3. We must lie under the Authority of every Word of God, and we must conform ourselves to the Examples of God; that is, we must labor to become Followers of God, and imitate *his* Virtues. It is a part of that Honor which Children owe to their Parents, to obey their Commands, and to imitate their Godly Example: we cannot honor God more, than when we are *Humbled at his Feet to receive his Word,* than when we renounce the Manners of the *world,* to become his *Followers as dear Children.* O think of this! for when we conform indeed, then are we *Holy as he is Holy, and Pure as he is Pure;* and then, How should this but tend to the Honor and Glory of our Good *God?*

Thus far we have *Looked on Jesus,* as our *Jesus,* in that dark *Time,* before *His* Coming in the Flesh: Our next Work is to *Look on Jesus,* carrying on the Great Work of Man's Salvation, in *His* First Coming or Incarnation.

LOOKING UNTO JESUS *In His Birth.* The Fourth Book.

CHAP. I.

Luke 2.15. Let us now go even to *Bethlehem,* and see this Thing.

SECT. I.* Of the Tidings of *Christ.

IN this Period, as in the former, we shall *first* lay down the Object; and *secondly,* direct you how to *Look unto it.*

The Object is *Jesus,* carrying on the Work of Man's Salvation, in His first Coming in the Flesh, until His Coming again. But because in this long Period we have many Transactions, which we cannot with Conveniency dispatch together; we shall therefore break it into smaller pieces, and present this Object, *Jesus Christ:* 1. In his Birth. 2. In his Life. 3. In his Death. 4. In his Resurrection. 5. In his Ascension, Session at *God*'s Right Hand, and Mission of his Holy Spirit. 6. In his Intercession for his Saints; in which Business he now is, and will be employed till his Second Coming to Judgment.

1. *First,* For the Transactions of *Jesus in His Birth:* Some things we must propound before, and some things after his Birth; so that we shall continue this Period till the Time of *John*'s Baptism, or the Exercise of his Ministry upon Earth. Now in all the Transactions of this Time, we shall especially handle these: 1. The Tidings of *Christ.* 2. The Conception of *Christ.* 3. The Duplicity of Natures in *Christ.* 4. The real Distinction in that Duty. 5. The wonderful Union, notwithstanding that Distinction. 6. The Birth of *Christ.* 7. Some Consequents after his Birth, whilst yet a Child of Twelve Years old.

The *First* Passage in Relation to his Birth, is, *The Tidings of Christ:* This appears, *Luk.* 1.26, 27, 28, &c. *And in the Sixth Month, the Angel* Gabriel *wat sent from* God, &c. I shall a little ins•st on some of these Words.

1. The Messenger is an *Angel.* Man was too mean to carry the News of the Conception of *God:* Never any Business was Conceived in Heaven, that did so much concern the Earth, as the Conception of the *God* of Heaven in a Womb of Earth; no less therefore than an Angel was worthy to bear these *Tidings;* and never Angel received a greater Honor, than of this Embassage. Angels have been sent to divers; as to *Gideon, Manoah, David, Daniel, Elijah, Zechariah,* &c. And then the Angel honored the Message; but here's a Message that doth honor the *Angel;* he was highly glorious before; but this added to his glory, Indeed, the Incarnation of God could have no less a Reporter than the *Angel* of God: When God intended to begin his Gospel, he would first visit the World wirh his *Angel,* before he would visit the World with his *Son;* His *Angel* must come in the Form of Man, before his *Son* must come in the Nature of Man.

This Angel salutes the Virgin; *Hail, thou that art highly favored, the* Lord *is with thee; blessed art thou among Women.* Many Men and Women have been, and are the Spiritual Temples of *God;* but never was any the material Temple of *God,* but only *Mary;* and therefore, *Blessed art thou amongst Women:* and yet we cannot say that she was so Blessed in Bearing *Christ,* as she was in Believing in *Christ;* her Bearing indeed was more Miraculous, but her Believing was more Beneficial to her Soul: that was her Privilege, but this was her Happiness. Christians, If we believe in *Christ,* and if we obey the Word of *Christ,* we are the Mothers of *Christ: Whosoever doth the Will of My Father which is in H•aven,he is my Brother, and Sister, and Mother.* Every renewed Heart is another *Mary,* a spiritual Sanctuary of the Lord *Jesus.* It was the Woman's Acclamation, *Blessed is the Womb that bare thee, and the Paps that gave thee suck:* True, said *Christ;* but that Blessing extends only to one: I will tell you how many are Blessed, and rather Blessed; *yea,rather Blessed are they that hear* God's *Word, and keep it:* Blessed are they that so incarnate the written Word by doing it, as the Blessed *Virgin* gave Flesh to the Eternal Word by bearing it; those that hear and keep *God*'s Word, are they that *Travel in Birth again, until* Christ *be formed in them.* Hearing, they Receive the Immortal Seed of the Word, by a firm Purpose of doing they conceive, by a longing Desire they quicken, by an earnest. Endeavourr they travel, and when the Work is wrought, then have they incarnate the *Word,* and *Christ* is formed in them. In this Respect was *Mary*•lessed; and I make no question, but in this Respect also the Angel calls her Blessed, and *Elizabeth* calls her Blessed, and *Simeon* calls her Blessed, and *She* calls herself Blessed, and all Generations call her Blessed, and *God* Himself calls and

makes her Blessed; yea, as *Paul* said, *Cometh this Blessedness on the Circumcision only?* so, cometh this Blessedness on the Virgin only? No, even *Blessed are the Poor in Spirit, Blessed are they that mourn, & Blessed are the Meek;* and *Blessed are they, whose Sins are not imputed.* Even these hath *God* blessed with *Spiritual Blessings in Heavenly Places;* and these shall *Christ* entertain with a *Come ye Blessed of My Father.*

3. This Virgin is *Troubled at this Salute.* She might well be troubled; For, 1. If it had been but a Man that had come in so suddenly, when she expected none; or so secretly, when she had no other Company; or so strangely, the Doors being probably shut; she had cause to be troubled: How much more, when the shining Glory of the *Angel* so heightened the Astonishment? 2. Her Sex was more subject to fear: If *Zacharias* were amazed with the sight of this *Angel,* How much more the *Virgin?* We flatter ourselves how well we could endure such Visions; but there is a difference betwixt our Faith, and our Senses; to apprehend here the Presence of God by Faith, this goes down sweetly: But should a Glorious *Angel* appear among us, it would amaze us all. But for this, the *Angel* comforts her;*Fear not* Mary, *for thou hast found Favor with* God. The Troubles of Holy Minds ever end in Peace or Comfort; Joy was the Errand of the *Angel,* and not Terror; and therefore, suddenly he revives her Spirit with a cheerful Excitation: *Fear not;* q. d. *Let those fear who know they are in Displeasure, or know not they are gracious: Thine happy Estate calls for Confidence, and that Confidence calls for Joy: What should they fear, that are favored of Him at whom the Devil*'s *Tremble? O* Mary! *How should Joy but enter into thy Heart, out of whose Womb shall come Salvation?* I question, not but these very words revived the *Virgin:* What remote Corner of her Soul was there, into which these Beams of Consolation did not shi•e?

4. Here is the Foundation of her Comfort, and our Happiness; *Behold, thou shalt Conceive in thy Womb, and bring forth a Son, and shalt call His Name* Jesus. Never was Mortal Creature thus honored, that her Womb should yield that Flesh, which was personally united to the Godhead; that she should bear *Him* that upholds the World. There's one Wonder in the Conception, another in the Fruit; both are marvelous: but the latter, I take it, is more Mysterious, and fuller of Admiration; the Fruit of the Womb is *Jesus,* a Savior, *the Son of the Highest;* a King, God *shall give Him a Throne,* and He shall Reign forever; for *of His Kingdom there shall be no End* Here was a Son, and such a Son as the World never had before; and here was the Ground of *Mary*'s Joy: How could she but rejoice, to hear what her Son should be before He was? Surely, never was any Mother so glad of her Son Born, as this Virgin was of her Son before He was Conceived.

The Ground of this Joy lay more especially in that Name *Jesus.* Here Christians! Here is the Object that you are to *Look unto.* The *first* Title that the Angel gives our Savior, it is *Jesus,* a Savior. O come! let us dwell a little here: Without *Jesus* we had never known *God* our Friend; and without *Jesus, God* had never known us for any other than His Enemies. This Name *Jesus* is better to us, than all the Titles of *God:* Indeed there is Goodness and Greatness enough in the Name *Jehovah;* but we merited so little Good, and demerited so much Evil, that in it alone there had b•en small Comfort for us; but in the Name *Jesus* there is Comfort, and with the Name *Jesus* there is Comfort in the Name of *God.* In old times, God was known by His Names

of *Power,* and of *Majesty,* and of His *Nature;* but His Name of *Mercy* was reserved till now, when God did purpose to pour out the whole Treasure of his Mercy, by the Mediation of his Son. And as this Name is exalted above all Names; so are we to exalt his Mercy above all his Works. O it is an useful Name! In all Depths, Distresses, Miseries, Perplexities, we beseech God by the Name of *Jesus,* to make good his own Name, not to bear it for naught; but as He is a Savior, so to save us: And this is our Comfort, that God will never so remember our wretched Sins, as to forget His own Blessed Name; and especially this Name *Jesus.* O it is the Highest, the Dearest, the Sweetest Name to us of all the Names of *God.*

The reason of this Name was given by the Angel to *Joseph:Thou shalt call his Name* Jesus, *for He shall save His People from their Sins.* But why from their Sins? We seem rather willing to be saved from Poverty, Ignominy, Plague, Prison, Death, Hell, the *Devil.* Sin is a thing that troubles but a few: O how few! how very few be there, that break their sleep for their Sins? Alas, alas! *Sin* (if we understand) is the very worst of Evils: There is no Poverty but Sin, there is no Shame but Sin, there is no Plague to that of Sin; there is no Prison, but that Prison is a Paradise without Sin; there is no Death that hath any Sting in it, but for Sin; *The Sting of Death is Sin,* saith the Apostle; take out the *Sting,* and you may put the *Serpent* in your Bosom: Nay, I will say more, there is no Hell, but for Sin; Sin first kindled the Fire of Hell, Sin fuels it; take away Sin, and that tormenting Flame goes out. And for the *Devil; Sin* is his Instrument, whereby he works all mischief: How comes a Man to be a slave to *Satan,* but by *Sin?* But for *Sin,* the *Devil* had no Business in the World; but for *Sin* he could never hurt a Soul.

What abundance of Benefits are here in one word; *He shall save His People from their Sins?* There is no Evil incident to Man, but it ceaseth to be Evil when Sin is gone. If *Jesus* take away *Sin,* he doth bless our very Blessings, and sanctify our very Afflictions: He fetcheth Peace out of Trouble, Riches out of Poverty, Honor out of Contempt, Liberty out of Bondage; He pulls out the Sting of Death, puts out the Fire of Hell: As all Evils are wrapped up in Sin; so he that saves us from Sin, he saves us from all Evils whatsoever.

But, Is not *Christ* as precious a Name as *Jesus* is? I answer, No, For, 1. *Christ* is not the Name of *God: God* as he is *God,* cannot be anointed; but *Jesus* is the Name of *God,* and that wherein He more especially delights. 2. *Christ* is Communicated to others; Princes are called *Christ's;* but *Jesus* is proper to *Himself:* There is no Savior but He. 3. *Christ* is anointed; To what End, but to be a Savior? *Jesus* is therefore the End, and the End is always above the Means. — Why? this is that *Jesus,* the Son of *God*'s Love, the Author of our Salvation, *In whom alone* God *is well pleased;* and whom the Angel published afore He was Conceived: *Thou shalt Conceive, and bring Forth a Son, and shalt call His Name* Jesus.

SECT. II. Of the Conception of *Christ.*

2. THe Conception of *Christ,* was the Conclusion of the *Angel*'s Message: No sooner had the *Virgin* said, *Be it to me according to Thy Word;* but according to that *Word* it was: immediately the Holy Ghost over-shadowed her, and Forms our *Savior* in her Womb. Now Christians! Now was the Time of Love; especially, if we relate to His Conception and Birth: Well may we say, Now was it that the Day brake up, that the Sun arose, that Darkness vanished, that Wrath

and Anger gave place to Favor and Salvation: Now was it, that *Free-Grace* came down from Heaven, Thousands of Angels waiting on her; the very Clouds part (as it were) to give her way; the Earth springs to welcome her; the Flouds clap their Hands for Joy; the Heavenly Hosts sing as she goes along, *Glory to* God *in the Highest, Peace upon Earth, Good Will towards Men:* Truth and Righteousness go before her, Peace and Prosperity follow after her, Pity and Mercy waits on either Hand; and when she first sets Foot on the Earth, she cries a *Jesus, a Savior! Hear ye Sons of Men! The* Lord *hath sent me down to bring you News of a* Jesus! *Grace and Peace be unto you: I will live with you in this World, and you shall live with me in the World to come.* O here was Blessed News! Why, this is Gospel, pure Gospel; this is the Glad Tidings: *Free Grace* proclaims a *Jesus;* and a *Jesus* is made up (as it were) all of *Free-Grace.* O what Eternal Thanks do we owe to the Eternal *God!* If there had not been a *Jesus* (to borrow that Expression) made all of *Grace,* of *Grace itself,* we could never have had Dealing with *God.* O how may we say with the Angels; *Glory to God: Blessed be God, for* Jesus *Christ!*

But in this Conception of *Christ* are so many Wonders, that e're we begin to speak them, we may stand amazed: *Without Controversy, great is the Mystery of Godliness; God manifested in the Flesh.* Say, Is it not a Wonder, a Mystery, a great Mystery, a great Mystery without all Controversy, that the Son of God should be made of a Woman, even made of that Woman which was made by Himself? Is it not a Wonder, that her Womb *then,* and that the Heavens *now,* should contain Him, whom the Heaven of Heavens cannot contain? Concerning this Conception of *Christ,* I shall speak a little, and but a little: What Man can conceive much of this Conception, which was a Conception without Help of Man? Our greatest Light we borrow from the *Angel,* who describes it thus; *The Holy-Ghost shall come upon thee, and the Power of the Highest shall over-shadow thee.*

Out of these Words, observe, 1. The Agent or Efficient. 2. The Fruit or Effect.

1. The Agent or Efficient Cause of *Christ*'s Conception, is the Holy-Ghost. This agrees with that Speech of the *Angel* to *Joseph;That which is Conceived in her, is of the Holy-Ghost.* Here it may be demanded, why the Conception of *Christ* should be ascribed to the Holy-Ghost, which is common to all the Actions in the *Trinity?* I answer, Not to exclude the rest; but first, to show it was the free Grace of *God,* which is often termed *the Holy-Ghost.* 2. Because the Father and the Son effected it by the Holy-Ghost, so was it his Work immediately, and in a special manner: Good reason have we to be thankful to all the Three Persons; to the Father, for ordaining this Garment; to the Holy-Ghost, for weaving it; to the Son, for wearing it; to the whole Deity, for clothing us with it, and making us Righteous by it —Neither yet is the Holy-Ghost *Christ*'s Father; he did not beget Him, he did not form Him, he did not minister Matter from his own Substance whereof *Christ* was made; but took a part of Humane Nature from the Virgin, and of that he made the Body of *Christ* within her. Away with all gross Opinions, and old Heresies! This Conception of *Christ* was not by any Carnal Effusion of Seminal Humour; but by way of Manufacture, *(i.)* by Handy-work, or Operation, or Virtue of the Holy-Ghost; or else by the Energetical Command and Ordination of the Holy-Ghost, whereby that part of the *Virgin's* Blood, or Seed, whereof the Body of *Christ* was to be framed, was so

cleansed and sanctified, that in it there should be neither Spot nor Stain of Original Pollution.

2. The Fruit or Effect was the Framing of *Christ*'s Manhood, in which we may observe the Matter and Manner. 1. For the Matter: Observe we the Matter of the Body, and of the Soul of *Christ.* 1. The Matter of the Body of *Christ,* it was the very Flesh and Blood of the *Virgin: He was made of Woman,* saith the Apostle, *(i.)* of the Flesh and Blood, & Substance of the Woman: *And He was made of the Seed of* David (saith the Apostle) *according to the Flesh,* otherwise He could not have been the Son of *David,* according to the Flesh: And, if it be true which the *Philosophers* say, That *the Seed of the Man doth not fall into the Substance of the Child, but only doth dispose the Seed of the Woman, (as a Workman frameth and disposeth his Work) to make the same into the Form of a Man:* Why then, I know not wherein the Conception of *Christ* should differ in the Matter at all from our Conception; save only in the Agent, or Worker of his Substance, who was the *Holy-Ghost.* 2. The Matter or Substance of the Soul of *Christ,* was not derived from the Soul of the Virgin, as a part thereof; but it was made as the Souls of other Men be, *(i.)* of nothing, by the Power of *God;* and so infused into the Body by the Hand of *God:* But of these Things (of His Body and Soul, and Humane Nature) we shall speak more largely in the next *Section.*

2. For the manner of forming Christ's human Nature, it was miraculous. The Angel ascribes two actions to the Holy Ghost in this great work; the one to *come upon* the Virgin, the other to *overshadow* her; by the first is signified the extraordinary work of the Holy Ghost in fashioning the human Nature of Christ; as it was said of *Sampson,The spirit of the Lord came upon him, (i.e.)* the Holy Ghost inspired him with an extraordinary strength; so the Spirit of the Lord came upon her *(i.e.)* the holy Ghost wrought in her in an extraordinary way. As for instance; in ordinary generation our substance and parts are framed successively by degrees, as first, the seminal humor becomes an Embryo, then a body in organical; then are fashioned the Liver, Heart, and Brain, and then the rest one after another? and it is at least forty days before the body of a Child be fully formed: now it was otherwise with the Body of Christ; for in the very instant of his conception, he was made perfect in Body and Soul, void of Sin, and full of Grace; in the very instant of his Conception he was perfectly framed, and instantly united unto the eternal Word, perfect God and perfect Man. Surely this was extraordinary, and this is the property of the Holy Ghost *subito operari,* to work instantly and perfectly; *as soon as ever the flesh was conceived, it was presently united,and made the flesh of the Son of* God; it was suddenly made, perfectly made, holily made.

The second action ascribed to the holy Ghost, is adumbration, or *overshadowing* of the Virgin; this teacheth us that we should not search overmuch into this great Mystery. Alas it is to high for us; if the course of ordinary generation be a secret, how past all comprehension, is this extraordinary operation? the holy Ghost did cast a shadow over the Virgin, and withal a shadow over this Mystery? why should we seek a clear light where God himself will have a shadow?*I know the Word was made flesh* (saith *Chrysostom) but how he was made I know not.*

1. In way of confutation, this word *conception* is the bane of divers heresies. 1. That [Use 1] of the *Manichee,* who held he had no true body; if so, as one says well, that had been *Virgo*

decipiet, not *concipiet,* rather a deceiving of us, than a conceiving of him. 2. That of the *Valentinian,* revived lately in the *Anabaptists,* who hold, that he had a true body, but made in heaven, and sent into the Virgin here on earth; and if so, that had been *virgo recipiet,* not *concipiet,* rather a receiving, than conceiving; yet I cannot but wonder how confidently the *Anabaptists* tell us, that the Flesh of Christ came down from heaven, and passed through the Virgin *Mary,* as water through a Conduit-pipe, without taking any substance from her: Their objections are raised out of these Texts;—

1. *No man ascendeth into heaven, but he that came down from heaven,even the son of man which is in heaven.* I answer, first, this speech must be understood, firstly in respect of the God-Head, which may be said in some sort to descend, in that it was made manifest in the Manhood here on earth. 2. This speech may be understood truly of the whole person of Christ, to whom the properties of each Nature (in respect of the communication of properties) may be fitly ascribed: but this doth no way prove that this flesh which he assumed on earth, descended from heaven.

2. *The first man is of the earth, earthy: the second man is the Lord from heaven. — heavenly.* I answer, 1. This holds forth that Christ was heavenly-minded, as sometimes he told the *Jews, you are from below: I am from above: you are of the World, I am not of this World:* Christ was not worldly-minded, or swayed with the lusts of the Flesh, or any way earthly affected: as sometimes he could tell his Apostles, *ye are not of the world:* so much more might he say of himself, that he was not of this world, but his Conversation was in heaven. Or, 2. This holds forth that Christ was *heavenly,* or from *heaven,* in respect of the glorious qualities which he received after his Resurrection: and not in respect of the substance of his Body: many glorious qualities was Christ endowed with after he was raised (I shall not now dispute them) which he had not before: and in respect of these he might be called heavenly, or from heaven. 3. This holds forth that Christ also was in some sort heavenly, or from heaven in his human nature, in that the human nature was united to the divine, and withal in that the human nature was formed by the holy Ghost; so *John*'s Baptism is said to be from heaven: though neither he, nor the water wherewith he Baptized, descended from heaven: but because he received it from God who is in heaven. Christ was conceived (as you heard) by the Holy Ghost, and in that regard his generation was divine and *heavenly,* or from *heaven.*

2. In way of comfort and encouragement, Christ was thus conceived that he might [Use 2]sanctify our conceptions; as the first *Adam* was the root of all Corruption; so is the second *Adam* the root of all sanctification: Christ went as far to cleanse us, as ever *Adam* did to defile us; what? were our very Conceptions defiled by *Adam?* in the first place Christ takes course for this; you see he is conceived by the Holy Ghost: and he was not idle whilst he was in the womb; for even then and there he ea•e out the Core of corruption, that cleaved close to our defiled natures; so that now God will not account evil of that nature, that is become the nature of his own dear Son. O the Condescentions of our Jesus! O that ever he would be conceived in the womb of a Virgin! O that he would run through the Contumelies of our fordid Nature; that he would nor refuse that which we ourselves in some sort are ashamed of! Some think it a reason why the *Anabaptists* and some others run into such Fancies, and

deny this Conception of Christ, only to decline those soul indignities (as they take them) for the great God of heaven to undergo: but certainly this was for us, and for our sakes; and therefore far be it from us to honor him the less, because he laid down his honor for our sakes; no, no, let us honor him more, and love him more; the lower he came for us, the dearer and dearer let him be unto us: consider in all these transactions Christ was carrying on the great work of our salvation, otherwise he had never been conceived, never had assumed to his Person human Nature, never had been Man.

***SECT. III.* Of the Duplicity of Natures in Christ.**

3. THe duplicity of Natures in Christ appears, in that he was truly God and truly Man. *To us a Child is born,* saith the Prophet; there is a Nature human; and *he shall be called the Mighty* God; there is a Nature divine: God *sent his Son,* saith the Apostle, therefore truly God: and this Son *made of a Woman,* therefore truly Man: one would have thought this truth would never have come into controversy in our days; but these are the last days, and that may take off the wonder; *In the last days shall come perilous times. — Men shall resist the Truth,* &c. In the last days I know there will be abundance of Truth revealed.*The Knowledge of the Lor• shall be as the waters that cover the Sea, and every Child shall be as* David. And the Book that was sealed, must be opened,*and knowledge shaall be increased;* but Satan even then will be busy to sow his Tares, as God is in sowing of his Wheat; then is Satan active to communicate errors, when he sees God begin to discover *truths;* he hopes in the heat of the Market to vent his own wares; and I believe this is one reason why now the Devil sets on foot so many dangerous errors, that so he may prejudice the hearts of God's People in the receiving and entertaining of many Glorious *truths.* But that we may not pass over such a Fundamental Error as this; some saying with *Martian,* that he is God, but not man; and others with *Arius,* that he is man, but not God; I shall therefore confirm this *truth* of the two Natures of Christ against the Adversaries of both sides.

And 1. That Christ is true God, both apparent *scriptures,* and unanswerable Reasons drawn from *scriptures,* do plainly evince.

1. The *scriptures* call him God. *In the beginning was the word, and the word was with God,and the word was* God.— And *unto the son he saith, Thy Throne, O God, is forever.* And *Thomas answered and said unto him, My* Lord, *and* my God; *and take heed to yourselves, and to all the flock — To feed the Church of* God *which he hath purchased with his own Blood.* And *hereby perceive we the Love of God, because he laid down his life for us.* And *we know that the Son of* God *is come.— This is the true* God, *and eternal Life.* And *without Controversy great is the Mystery of* Godliness, God *was manifested in the Flesh.*

2. Unanswerable Reasons drawn from Scriptures, prove him God: Thus it appears. —

1. From those incommunicable properties of the Diety, which are properly ascribed unto him: He is eternal as God, *Rev.* 1.17. He is infinite as God, *Mat* 28.20. He is omniscient as God, *Mat.* 9 4. He is omnipotent as God. *He that cometh from above is above all. — He is able to subdue all things unto himself. — He hath the keys of hell and death.*

2. From these Relations he hath with God, as to be the only begotten Son of God, *John* 1.18. The Image of the Father, 2 *Cor.* 4.4. *Col.* 1.15.

3. From those Acts ascribed to him which are only agreeable to the divine Nature; as, to be the Author of our Election, *John* 13.18. To know the Secrets of our Hearts, *Ma.* 9.4. To hear the prayers of his people, *John* 14.14. To judge the quick and the dead, *John* 5.22. And thus he creates as God, *John* 1.4. He commands as God, *Mat.* 8.26. He forgives as God, *Mat.* 9.6. He sanctifies as God, *John* 1.12. He glorifies as God, *John* 10.28.

4. From all those acknowledgments given to him by the Saints, which are only proper unto God; and thus he is believed on as God, *John* 3.18. He is loved as God, 1 *Cor.* 16.22. He is obeyed as God, *Mat.* 17.5. He is prayed to as God, *Acts* 7.59. He is praised as God, *Rev.* 5.13. He is adored as God, *Heb.* 1.6. *Phil.* 2.10. Surely all these are strong demonstrations, and prove clearly enough, that Christ Jesus is God. But why was it requisite that our Savior should be God? I answer, 1. Because none can save Souls, nor satisfy for sin, but God alone; *There is none* (saith the Psalmist) *that can by any means redeem his Brother, or give a ransom for him. — but God will redeem my soul from the power of Hell.* 2. Because the satisfaction which is made for sin, must be infinitely meritorious: an infinite wrath cannot be appeased, but by an infinite merit; and hence our Savior must needs be God, to the end, that his obedience and sufferings might be of infinite price and worth — 3 Because the burden of God's wrath cannot be endured, and run through by a finite Creature: Christ therefore must be God, that he might abide the burden, and sustain the Manhood by his divine power. 4. Because the enemies of our salvation were too strong for us: How could any creature overcome Satan, Death, Hell, Damnation? Ah! this required the power of God; there's none but God that could destroy *him that had the power of death, that is the Devil.*

2. As Christ is God, so he is true man; he was born as man, and bred as man, and fed as man, and slept as man, and wept as man, and sorrowed as man, and suffered as man, and died as man; and therefore he is man.

But more particularly. 1. Christ had a human body;*Wherefore when he came into the world, he said, Sacrifice and Offering thou wouldest not, but a body hast thou prepared me.* And when the Apostles thought they had seen a Phantasm, or a Spirit, he said unto them, *Handle me and see, because a Spirit hath no flesh and bones, as you see me have.* Here's a truth clear as the Son; and yet, O wonder! Some in our times (as *Cochlaeus* witnesseth) do now avouch, that he had but an imaginary body, an aerial body, a phantasm, only in show, and no true body.

2. Christ had an human reasonable Soul. *My Soul is heavy unto Death,* said Christ; and again, *Father, into thy hands I commend my Spirit.* Surely (saith *Nazianzen) either he had a Soul, or he will not save a Soul.* The *Arians* opposed this, saying, *Christ had no human Soul, but only a living flesh;* because the Evangelist saith that *the Word was made flesh;* but this is a *Synecdoche,* very usual in Scripture, to put the part for the whole; and signifieth as much as that he had said, *the Word was made man.* I know some reasons are rendered why the Evangelist saith, *he was made flesh,* rather than *he was made man;* as, 1. To show what part of Christ was made of his Mother; not his Deity, nor his Soul, but only his flesh. 2. To express the greatness of God's Love, who

for our sakes would be contented to be made the vilest thing, *flesh,* which is compared to grass.*All flesh is grass.* 3. To show the greatness of Chirsts humility, in that he would be named by the meanest name, and basest part of man; the soul is excellent, but the flesh is base. 4. To give us some confidence of his love and favor towards us, because our flesh, which was the part most corrupted, is now united to the Son of God.

3. Christ had all the properties that belong either to the soul or body of a man: nay more than so, Christ had all the infirmities of out Nature, sin only excepted: I say the infirmities of our nature, as cold, and heat, and hunger, and thirst, and weariness, and weakness, and pain, and the like; but I cannot say that Christ took upon him all our personal infirmities; infirmities are either natural, common to all men, or personal; and proper to some men; as to be born lame, blind, diseased; as to be affected with Melancholy, Infirmity, Deformity: how many deformed Creatures have we amongst us? Christ was not thus; his Body was framed by the holy Ghost of the purest Virgins Blood; and therefore I question not, it was proportioned in a most equal symmetry, and correspondency of parts; *He was fairer than the sons of men;* his countenance carried in it *an hidden veiled star — like brightness* (saith *Jerome) which being but a little revealed, it so ravished his Disciples hearts, that at the first sight thereof they left all, and followed him: and it so astonished his enemies, that they stumbled and fell to the ground.* So then he had not our personal infirmities, but only our natural; and good reason, for indeed he took not upon him an human person, but only an human nature united to the person of his Godhead.

But why was it requisite that our Savior should be Man? I answer, 1. Because our Savior must suffer and die for our sins, which the Godhead could not do. 2. Because our Savior must perform obedience to the Law, which was not agreeable to the Lawgiver; the Godhead certainly is free from all manner of subjection. 3. Because our Savior must satisfy the justice of God in the same nature wherein it was offended; *For since by man came death,by man came also the resurrection of the dead.* 4. Because *by this means we might have free access to the Throne of Grace, and might find help in our necessities, having such an High Priest as was in all things tempted like unto us, and was acquainted with our infirmities in his own person,* Heb. 4.15. — 5.2.

SECT. IV.* Of the distinction of the two Natures of *Christ.

4. A Real distinction of these two Natures is evident. 1. In regard of essence, the Godhead cannot be Manhood, nor can the Manhood be the Godhead. 2. In regard of proprieties, the Godhead is most wise, just, omnipotent, yea wisdom, justice, omnipotency itself, and so is not the Manhood, neither can it be. 3. They have distinct Wills;*Not my Will, but thy Will be done, O Father!* Plainly differencing the Will of a Creature, from the Will of a Creator. 4. The very actions in the work of Redemption are indeed inseparable, and yet distinguishable; *I lay down my life, and take it up again:* to lay it down was the action of man, not of God; and to take it up, was the action of God, not of man; in these respects we say each nature remains in itself entire, without any conversion, composition, commixtion, or confusion: there is no conversion of one into the other, as when he changed water into wine; no composition of both, no abolition of either, no confusion at all. It is easy to observe this real distinction of his two natures from first to last; as first, He was conceived as others, and so he was man;

but he was conceived by the holy Ghost, as never man was; and so he is God. 2. He was born as others, and so he was man; but he was born of a Virgin, as never man was; and this speaks him a God. 3. He was crucified, died, and was buried, and so he was man; but he rose again from the dead, ascended into Heaven, and from thence shall come at last to judge the quick and the dead, and so he is God.— Or if from the Apostles Symbol we go to the Gospel, which speaks both natures at large; we find there, 1. He was born of his Mother, and wrapped in swaddling-clouts, as being a man; but the Star shines over him, and the wise men adore him, as being a God. 2. He was Baptized in *Jordan,* as being a man; but the holy Ghost from heaven descended upon him, as being a God. 3. He is tempted of Satan; as being a man; but he overcame Satan, and dispossessed Devils, as being a God. 4. He travelled, and was thirsty, and hungry, and weary, as being a man; but he refreshed the weary, and fed the hungry, and gave drink, even water of life to the thirsty, as being a God. 5. He slept in the Ship, and his Disciples awoke him, as being a man; but he rebuked the winds, and stilled the raging of the tumultuous Seas, as being a God. 6. He was poor and needy, had not an house to put his head in, as being a man; but he was, and is rich and mighty, and cannot be contained in the heaven of heavens, as being a God. 7. He was sorrowful and sad, he wept and he prayed, as being a man; but he comforts the sorrowful, and heareth the prayers of all his Saints, as being a God. 8. He was whipped, and rent, and torn, and crucified, as being a man: but he rent the veil of the Temple, and caused the Sun to hide his face for shame, when he was crucified, as being a God. 9. He cried out on the Cross, *Eloi, Eloi, lamasabacthani,* as being a man; but he could say to the Thief, *To day shalt thou be with me in Paradise,* as being a God. 10. He died and was buried, and lay in the grave, as being a man; but he overcame death, and destroyed the Devil, and raised up himself to life again, as being a God. 11. After his Resurrection he appeared to his Disciples, and ate with them, and talked with them, as being a man; but he provided meat, and vanished out of their sight, as being a God. 12. He ascended into heaven, and the heavens now contain him, as he is Man; but he sustains the Heavens, and commands all therein, and rides on the same, as being a God. Thus we see all along two real distinct natures still continuing in Christ; God being become Man, the Deity being abolished, but the human nature was adjoined; according to the old Distich, *Sum quod eram, nec eram quod sum,* &c. I am that I was, but I was not that I am. You will say, How then is it said *the word was made flesh,* or God became Man? I answer, one thing may become another either by way of change, as when the water was turned into wine; but thus was not Christ: the Godhead was for a time concealed, but it was never cancelled: or one thing may become another either by way of union, as when one substance is adjoined unto another, and yet is not transferred or changed into the nature of the other; thus a Soldier putting on his Armor, is an armed man; or a man wearing on his Garments, is no more a naked, but a clothed man; and yet the Armor and the Soldier, the man and his Apparel are distinct things: and thus was it with Christ; the flesh is said to be deified, and the Deity is said to be incarnate; not by the conversion of either into the nature of the other, but by assuming, and adjoining the human nature to the divine; and yet still the human nature, and the divine are distinct things; both the natures in Christ do remain entire, and inconfused; indeed the humanity is much magnified by the divinity; but the divinity is nothing altered by the humanity: Thus much for the distinction of his two Natures.

***SECT. V.* Of the Union of the two Natures of Christ in one and the same Person.**

5. THe Union of two Natures of Christ, in one and the self-same person, is that great wonder which now we must speak of as we are able; but alas! how should we speak this union, and not be confounded in ourselves? It is a great mystery, a secret, a wonder; many wonders have been since the beginning of the world; but all the wonders that ever were, must give place to this, and in respect thereof, cease to be wonderful: neither the Creation of all things out of nothing, nor the restauration of all things into their perfect being; I mean neither the first work, nor the last work of God in this world (though most admirable pieces) may be compared with this. This Union of the two Natures of Christ into one person, is the highest pitch (if anything may be said highest in that which is infinite) of God's wisdom, goodness, power, and glory; well therefore, said the Angel to *Mary, The power of the highest shall overshadow thee:* and if God did overshadow this Mystery with his own Vail, How should we presume with the men of *Bethshemesh,* to look into it? Christians! If you will needs put it to the question, *How that wonderful connection of two so infinitely differing natures, in the unity of one person should be effected?* I must answer you with the Apostle, *Who is sufficient for these things?* Certainly these are the things which *the Angels desire to stoop and look into:* It is an Inquisition fitter for an Angelical intelligence, than for our shallow capacity; and yet as *Moses* could not choose but wonder, though he must not draw nigh to the Bush burning with fire, and not consumed: so though we dare not draw too nigh to see this great sight, *How poor dust and ashes should be assumed into the unity of God's own person, and that in the midst of those everlasting burnings the Bush should remain unconsumed,and continue fresh and green for evermore;* yet what doth hinder, but we may stand aloof off, and wonder at it? this is one piece of our duty, to recite all the long-fore-passed acts, and benefits of God (as well as we may; Scripture still going along) that thereby we may admire and adore, and express our Love, and Thankfulness unto God.

For the untying of this Knot, I cannot but wonder, what a world of questions have been tossed in Schools. As,

1. Whether the union of the Word incarnate was in the Nature? —2. Whether the union of the Word incarnate was in the Person? — 3. Whether the human Nature was united to the Word by way of accident? —4. Whether the union of the divine Nature be something cremated? — 5. Whether the union of the Word incarnate be the same with assumption? — 6. Whether the union of the two Natures of Christ be the chief of all unions? — 7. Whether the union of the two Natures of Christ was made by Grace? — 8. Whether it was convenient for the divine person to assume a created Nature? — 9. Whether a divine Person could assume the Nature human? — 10. Whether more persons divine could assume one Nature human? — 11. Whether it was more convenient that the person of the Son should assume human nature, than any other of the persons in the Godhead? — 12. Whether the human nature was more assumptible by the Son of God than any other nature? — 13. Whether the Son of God did not assume the person of man? — 14. Whether the Son of God assumed the human nature in all its Individuals, or as abstracted from all Individuals? — 15. Whether the Son of God assumed a true Body, Soul, and all its Intellects? — 16. Whether the Son of God in

respect of nature, though not of time, did first assume the Soul, and then the Body of man? — 17. Whether the Son of God in human nature assumed all the defects of the Body? — 18. Whether the Son of God assumed all the defects of the Soul of man? — 19. Whether by Virtue of this union those things which are agreeable to the Son of man, may be predicated of the Son of God, and *e converso?* — 20. Whether Christ be one or two? and whether in Christ be one or two Wills? one or more Operations? These and many other like Questions are raised, that in their discussions make up large Volums; but I shall leave them all to the Schools.

In the explication of this union, that which I shall insist on (as the most necessary for our understanding) is, 1. The Union itself. 2. The Effects, or Benefits of it.

1. For the Union itself we shall discuss, 1. Of the sorts of Union, and of what sort this is. 2. Of the very thing itself, wherein this union consists. 3. Of the Scriptural Texts that confirm this union. 4. Of the similitudes that hold forth this union. 5. Of the person assuming; and of the nature assumed; and of the reason of this way. And of these, as briefly as I may: I would rather say much in a little, than a little in much.

1. Union is of divers sorts, as natural and mystical, accidental and substantial, essential and integral. But I shall pass these by; and speak only of these sorts. 1. When one of the things united is turned into the other; as when a drop of water is poured into a vessel of Wine. 2. When both the things united are changed in nature and essence; as when the Elements are united, to make mixed or compounded bodies. 3. When there is no change of things united, but the constitution of a third nature out of them both, as is the union of the soul and body. 4. When there is neither a change of natures united, nor constitution of a third out of them both; but only the founding, settling, and staying of the one of the things united in the other, and the drawing of it into the unity of the personal being, or subsistence of the other: so the Branch of a Tree being put upon the stock of another Tree, it is drawn into the unity of the subsistence of that Tree into which it is put: and whereas if it had been set in the Ground, it would have grown as a separate Tree in itself; now it groweth in the Tree into which it is graffed, and pertaineth to the unity of it: and this kind of union doth, of all others, most perfectly resemble the personal union of the two Natures of God, and man in Christ; wherein the nature of man, that would have been a person in itself, if it had been left to itself, is drawn into the unity of the divine person, and subsisteth in it, being prevented from subsisting in itself, by this personal union and assumption.

2. For the thing wherein this union of two natures consists; we say that this union consists in that dependence of the human nature on the person *of the Word,* and in that communicating of the person, or substance of *the Word,* with the human nature that is assumed; so that it is an hypostatical or personal union; that is, such an union as that both natures do make but one person of Christ: for the better understanding of this, we must consider what the difference is betwixt *Nature and Person,* and what makes an individual *Nature* to be a *Person:* briefly thus; *To be this or that, we say, is an individual nature; to be this or that, in or for itself, is a person or subsistence; to be this or that, in or for another, is to pertain to the person or subsistence of another.* Now amongst those created things which are naturally apt to make a personal being, or to subsist in and for themselves, there is a very great difference: for,—

1. Some things of this kind may become parts of another more entire thing of the same kind: as we see in all those things wherein every part hath the same nature that the whole hath; as every drop of water is water, and being lest to itself, it is a subsistence in itself, and hath its quality, nature, and being in, and for itself; but if it be joined to a greater quantity of water, it hath now no being, quantity, nor operation, but in and for that greater quantity of water, into which it is poured.

2. Other things of this kind cannot naturally put themselves into the unity of any other thing; and yet by the help of some foreign cause they may be united; as the branch of a Tree of one kind (which put into the ground, would be an entire, distinct Tree in itself) may by the hand of a man be put into the unity of a Tree of another kind; and so grow, move, and bear fruit, not distinctly in and for itself, but jointly in and for that Tree into which it is planted.

3. Other things of this kind cannot by force of natural causes, nor by the help of any foreign thing, ever become parts of any other created thing or pertain to the unity of the substance of any such thing; as the nature of man, and the nature of all living things; and yet by divine and supernatural working, it may be drawn into the unity of the subsistence of any of the Persons of the blessed Trinity, wherein the fullness of all being, and the Perfection of all created things, is in a more eminent sort than in themselves; for though all created things have their own being, yet seeing God is nearer to them than they are to themselves, and they are in a better fort in him than they are in themselves, there is no question but that they may be prevented and staid from being in and for themselves, and caused to be in, and for one of the divine persons of the blessed Trinity.

So that as one drop of water, that formerly subsisted in itself, if it be poured into a vessel containing a greater quantity, it becomes one in subsistence with the greater quantity of water; and as a branch of a Tree, that being set in the ground, and left to itself, would be an entire and independent *tree,* becomes one in subsistence with that *tree* into which it is grafted; so the individual nature of man assumed into the unity of one of the Persons of the Blessed *Trinity,* it looseth that kind of being, that naturally left to itself, it would have had, and it becomes one with the Person; for now it is not in, and for itself, but hath got a new Relation of dependence and being in another.

But you will say, all the Creatures in the world have their being in God, and dependence on God; and therefore all Creatures, as well as Man, may pertain to the Person, or Subsistence of God.

I Answer, it is not a general being in, and depend•nce on God, but a strict dependence on man's part, and a Communicating of the subsistence on God's part that makes up this union. Hence we say that there are four degrees of the presence of God in his Creatures; the first is his general presence, whereby he preserves the substances of all Creatures, and gives unto them *to live, and to move, and to have their being;* and this extends itself to all Creatures good and bad.

The Second degree is the presence of Grace, whereby he doth not only preserve the substance of his Creature, but also gives Grace unto it; and this agrees to the Saints and God's People on earth. The third degree is the presence of glory peculiar to the Saints and Angels in heaven, and hereby God doth not only preserve their substances, and give them plenty of his Grace, but he also admits them into his Glorious presence, so as they may behold him face to face. The fourth and last degree is that whereby the God-Head of the Son is present with, and dwells in the Manhood, giving unto it in some part his own subsistence, whereby it comes to pass that this Manhood assumed is proper to the Son, and cannot be the Manhood of the Father, or of the Holy Ghost, or of any Creature whatsoever. And this is a thing so admirable and unspeakable, that though we may find some similitudes, yet there cannot be found another example hereof in all the World.

Hence it follows that in the Manhood of Christ, consisting of Body and Soul, there is a Nature only, and not a Person; because it doth not subsist alone as other men, *Peter, Paul* and *John* do, but it wholly depends on the Person of *the Word* into the unity whereof it is received; and this dependence of the human nature on the person of *the Word,* and the communicating of the Person or subsistence of *the Word* with the human nature, is the very thing itself wherein this union consists.

3. For the Scriptural texts that confirm this Union, you see the Well is very deep; but where is the Bucket? What texts of Scripture have we to confirm this wonderful Union of two Natures in one Person? Amongst many I shall only cite these; —

When Christ asked his Apostles, *Whom do men say that I the Son of man am? — Simon Peter answered, Thou art the Christ the Son of the living God:* Now, if but one Christ, then surely but one Person; and if the Son of man be the Son of the Living God, then surely there are two natures in that one Person: Observe how the Son of man, and the Son of God, very Man and very God, concenter in Christ: as the Soul and the Body make but one man, so the Son of man and the Son of God make but one Christ:*Thou art Christ,* saith *Peter, the Son of the Living God.*

So *Paul,* speaking of *Jesus the Son of God,* he tells us, that *he was made of the seed of* David *according to the Flesh, and declared to be the Son of* God *with power, according to the Spirit.* 1. *Made of the Seed of* David; of the substance of the Virgin, who was *David's* posterity. 2. *Declared to be the Son of* God: not made the Son of God, as he was made the Son of Man; but *declared to be the Son of* God: The word in the Original signifies a Declaration by a solemn sentence or difinitive judgment. *I will declare the Decree; the Lord hath said unto me, Thou art my Son.* That which I point at, he is the Son of *David,* 〈 in non-Latin alphabet 〉 in respect of his Manhood; and he is the Son of God 〈 in non-Latin alphabet 〉 in respect of his Godhead; here be the two Natures; but i••he words before, these two natures make but one Son, Jesus Christ our Lord: and 〈◊〉 •••ry words themselves he is declared to be the Son of God; he doth not say, *Som•* 〈◊〉 two; but *his Son Jesus Christ,* first before, and then after; to show unto us, th••••fore his *making,* so after his *making,* he is still but one Son, or one person of the 〈◊〉 •••tinct natures subsisting.

To the same purpose is that same Text, *In him dwelleth all the fullness of the Godhead bodily;* by the union of the divine nature with the human in the unity of his person, the Godhead dwelleth in Christ as the Soul in the Body: *it dwelleth in him bodily;* not seemingly, but really, truly, and indeed; not figuratively, and in a shadow, as he dwelleth in the Temple; not by power and efficacy, as he dwells in all the Creatures; not by Grace, as in his People; nor by Glory, as in the Saints above; but essentially, substantially, personally, the human nature being assumed into Union with the person of the Word. Observe the passages; he in whom that fullness dwells, is the Person; that *fullness,* which doth so dwell in him, is the Nature; now there dwells in him not only the fullness of the Godhead, but the fullness of the Manhood also; for we believe him to be both perfect God, begotten of the substance of his Father before all Worlds; and perfect man, made of the substance of this Mother in this World; only he in whom the fullness of the Godhead dwelleth, is one; and he in whom the fullness of the Manhood dwelleth, is another; but he in whom the fullness of both these natures dwelleth, is one and the same *Immanuel,* and consequently one and the same person; in him, *(i.)* in his person dwelleth all the fullness of the Godhead, and all the fullness of the Manhood: *In him dwelleth all the fullness of the Godhead bodily.*

4. For the similitudes that resemble, or set forth this mystery, many are given: but for our better understanding, let us consider these few.

The first is of the soul and body, that make but one man: as the soul and body are two distinct things, and of several natures: yet being united by the hand of God, they make one Person: so the Godhead and Manhood are two distinct things, and of several Natures: yet being united by the hand of God, they make but one Person. Indeed herein is the similitude defective: first in that the Soul and Body being imperfect natures, they concur to make one full and perfect nature of a man: Secondly, in that the one of them is not drawn into the unity of the substance of the other, but both depend on a third substance, which is that of the whole.

The second is of Light and Sun: as after the Collection of, and Union of the Light with the Body of the Sun, no man can pluck them asunder: nor doth any man call one part the Sun, and another part the Light: but both of them jointly together, we call the Sun: even so after the Union of *Flesh* with that true Light the *Word,* no man doth call the *Word* apart to be one Son of God, and the Son of Man another Son of God: but both of them jointly together, we call one and the self-same Christ. I know in this similitude are mamy defectives: yet if hereby we be not altogether able to attain the truth of this great Mystery, certainly *we have herein a most excellent similitude, which will greatly help, and contentedly suffice the godly and moderate searchers of this divine truth.*

The third is of a fiery and flaming Sword: as the subsistences of the Fire and Sword are so nearly conjoined, that the operations of them for the most part concur: for a fiery sword in cutting, burneth, and in burning, cutteth: and we may say of the whole that this fiery thing is a sharp piercing Sword, and that this sharp piercing Sword is a fiery thing: even so in the union of the two natures of Christ, there is a communication of properties from one of them to the other, as shall be declared, if the Lord permit: only this similitude is defective in this,

in that the nature of the Iron is not drawn into the unity of the subsistence of fire, nor is the nature of the fire drawn into the Unity of the subsistence of Iron: so that we cannot say, this fire is Iron, or this Iron is fire.

The fourth is of one man having two qualities, or accidental natures: as a man that is both a Physician and a Divine; he is but one person, and yet there are two natures concurring and meeting in that same one Person; so we may rightly say of such a one, this Physician is a Divine, and this Divine is a Physician; this Physician is happy in saving souls, and this Divine is careful in curing bodies: even so is Christ both God and Man, and yet but one Christ; and in that one Christ, according to the several natures, are denominations of either part; as that this man is God, and this God is man; or that this man made the world: and this God died upon the Cross: but in this similitude is this deffect, in that the different natures are accidental, and not essential or substantial.

The fifth and last, is of the Branch and Tree into which it is engraffed; as suppose a Vine-branch and an Olive-tree: now as this Olive-tree is but one, but hath two different natures in it, and so it beareth two kinds of fruit: and yet between the Tree and the Branch there is a composition, not *hujus ex his,* but *hujus ad hoc (i.e.)* not of a third thing out of the two things united, but of one of the two things united or adjoined to the other: even so Christ is one, but he hath two different natures, and in them he performs the different actions pertaining to either of them: and yet between the different natures (the Divine and Humane nature) there is a composition, not *hujus ex his* but *hujus ad hoc,* not of a third nature arising out of these but of the human nature added or united to the Divine, in unity of the same person: so that now we may say, as this Vine is an Olive-tree, and this Olive-tree is a Vine: or as this Vine bears Olives, and this Olive-tree bears Grapes, so the Son of man is the Son of God, and the Son of God is the Son of Man: or this Son of Man laid the Foundation of the Earth, and this Son of God was born of *Mary,* and crucified by the *Jews.* This similitude (I take it) is the aptest and fullest of all the other, though in some things also it doth fail; for the branch hath first a separate subsistence in itself, and losing it after, then it is drawn into the unity of the subsistence of that Tree into which it is implanted; but it is otherwise with the human nature of Christ; it never had any subsistence of its own, until it was united to the person or subsistence of the Son of God.

5. For the person assuming, and the nature assumed, and for the reason of this way; we say, 1. That the person assuming was a Divine person; it was not the Divine nature that assumed an human person, but the Divine person that assumed an human nature; and that of the three Divine persons, it was neither first, nor the third; neither the Father nor the Holy Ghost that did assume this nature; but it was the Son, the middle person, who was to be the middle one, that thereby, 1. He might undertake the mediation between God and us. 2. He might better preserve the integrity of the blessed Trinity in the Godhead. 3. He might higher advance man-kind by means of that relation which the second person, the Mediator did bear unto his Father: for this very end, saith the Apostle, *God sent his own Son made of a woman,that we might receive the Adoption of Sons; wherefore thou art no more a servant but a Son; and if a son, then an heir of God through Christ;* intimating thereby, that what relation Christ hath unto God

by nature, we being found in him, have the very same by Grace, he was God's Son by nature, and we are his Sons by Grace; he was in a peculiar manner *the first born among many Brethren:* and in him, and for him, the rest of the Brethren by grace of Adoption are accounted as *first-born,* Heb. 12.23.

2. The nature assumed was the seed of *Abraham: for verily he took not on him the nature of Angels, but he took on him the seed of* Abraham: elsewhere the Apostle calls it the seed of *David: He is made the seed of* David *according to the Flesh:* and elsewhere he is called the seed of the Woman: *I will put enmity between thee and the Woman, and between thy seed and her seed:* and *when the fullness of time was come, God sent forth his son made of a woman:* no question she was the passive and material principle of which that precious flesh was made, and the Holy Ghost the agent and efficient: that blessed womb of her was the Bride-Chamber, wherein the holy Ghost did knit that indissoluble knot betwixt our human Nature and his Deity: the Son of God assuming into the unity of his person that which before he was not, even our human Nature. O with what astonishment may we behold our dust and ashes assumed into the unity of God's own Person!

3. For the reason of this way: why did the person assume a Nature? or rather, why did not the person of the Son of God join itself to a perfect person of the Son of man? I answer.

1. Because then there could not have been a personal union of both natures, and so Christ had not been a perfect Mediator.

2. Because then the work of each of the Natures of Christ could not have been counted the works of the whole person; whereas now by this union of both natures in one person, the obedience of Christ performed in the Manhood, is become of infinite merit, as being the Obedience of God; and thereupon God is said *to have purchased the Church with his own Blood.*

3. Because if the Person of the Son of God had been joined to the Person of man, there should have been four Persons in the Trinity. It is very observable, how for the better preservation of the integrity of the blessed Trinity in the Godhead, the human Nature was assumed into the unity of the second person; for if the fullness of the Godhead should have dwelt in any human Person; there should then have been a fourth Person necessarily added unto the Godhead; and if any of the three Persons besides the second, had been born of a Woman, there should then have been two Sons in the Trinity; whereas now the Son of God, and the Son of Man, being but one Person, he is consequently but one Son; and so no alteration at all made in the relations of the Persons of the Trinity, but they are still one Father, one Son, and one Holy Ghost.

These are the deep things of *God,* and indeed so exceedingly mystical, that they can never be perfectly declared by any man. *Bernard* compares this ineffable mystery of the union of two natures, with that incomprehensible mystery of the Trinity in *unity.* In the Trinity is three Persons and one Nature; in Christ is two Natures and one Person; that of the Trinity is indeed the greatest, and this of the Incarnation, is like unto it; they both far exceed man's capacity; *for his way is in the Sea, and his path in the great waters,and his footsteps are not known.*

2. For the effects and Benefits of this Hypostatical Union; they are either in respect of Christ, or in respect of Christians.

1. Those in respect of Christ, are, 1. An exemption of all sin. 2. A Collation of all Graces. 3. A Communication of all the properties,

1. We find that although Christ appeared as a sinner, and that he was *numbered among the wicked* or *with the Transgressors.* Isa. 53.12. Yet in very Deed and Truth *he did no sin, neither was any guile found in his mouth,* 1 Pet. 2.22. The Apostle tells us, *he was holy, harmless, undefiled, and separate from Sinners:* he assumed the nature of man, yet by reason of his pure Conception, and of this Hypostatical Union he was conceived, and born, and lived without sin; he took upon him the seed of man, but not the Sin of man, save only by imputation: but on this point I shall not stay.

2. The Graces collated unto the humanity of Christ by reason of his union, are very many: I shall instance in some: As, —

1. That the Manhood hath its subsistence in the second Person of the Trinity, whereof itself (as of itself) is destitute.

2. That the Manhood is a peculiar Temple for the Deity of Christ to dwell in: it is the place wherein the Godhead shows itself more manifestly and more Gloriously than in any other Creature whatsoever: it is true, that by his providence he shows himself in all his Creatures, and by his Grace in his Saints: but he is only most Gloriously, eternally, according to the fullness of his Deity, and by an Hypostatical Union in the humanity of Jesus Christ, *in him dwelleth all the fullness of the Godhead bodily:* Some are of opinion that as now in this Life,*No man cometh unto God but by Christ;* so hereafter in the next life, no man shall see God, but in the face of Jesus Christ.

3. That in the Manhood is a nearer familiarity with the Godhead than any other Creature, whether Men or Angels: as sometimes he said, *My Father and I are one: (i.e.)* one essence; so he may as truly say, the Manhood and I are one *(i.e.)* one person forever.

4. That the Manhood of Christ, according to its measure, is a partner with the *Godhead* in the work of Redemption and Mediation: as he is *Immanuel* in respect of his person, so he is *Immanuel* in respect of his office. He must needs be man as well as God, that he might be able to send this comfortable message to the Sons of men; *go to my Brethren,and say to them, I ascend unto my Father and your Father, and to my* God *and your* God. I, as man, am in the work of redemption, and in the work of mediation, as well as God: *my Flesh is indeed the Bread of Life.*

5. That the Manhood of Christ, together with the Godhead, is adored and worshipped with Divine honor: as in like case, the honor done to the King, redounds to the Crown upon his head; not that we worship the Manhood alone, as merely a Creature; but that we adore the person of Christ which consisteth of the Manhood and of the Godhead.

6. That the Manhood hath an extraordinary measure, without measure, of habitual Graces, poured into it; in this he excels the very Angels, for to them was given Grace only by

measure; but to the humanity of Christ was given Grace without measure; even so much as a Creature is any ways capable of. I know it is said that *Jesus increased in Wisdom, and Stature, and in favor with* God *and Man;* but this increase or growth in *Wisdom,* is not to be understood in respect of the essence or extension of the habit (for that he had from the beginning, even from the first moment of his incarnation; and he brought it with him out of the womb) but in respect of the act and use of it, or in respect of his experimental knowledge, so he increased, and not otherwise. Never was there any but Christ, whose Graces were no way stinted, and that was absolutely full of Grace: Divines tell us of a double Grace in Christ; the one of union, and that is infinite; the other of unction (which is all one with Grace habitual) and that is in a sort infinite; for howsoever it be but a finite and created thing, yet in the nature of Grace, it hath no limitation, no bounds, no stint, but includeth in itself whatsoever any way pertains to Grace, or that cometh within the compass of it. The reason of this illimited donation of Grace bestowed on the Nature of man in Christ, was, for that Grace was given to it as to the universal cause, whence it was to be derived unto all others; he is the Fountain of Grace,*and of his fullness we receive* Grace *for* Grace.

3. For the Communication of the Properties. It is a kind, of phrase of speech peculiar to the Scriptures, when the properties of either Nature of Christ considered singly and apart, are attributed to the person of Christ, from which soever of the natures they be denominated. For the understanding of this, observe, 1. That words are either abstractive or concretive; the former speaks the Nature of things, the latter speaks the person that hath that nature; as the God-Head and God; the Man Hood and Man; Holiness and Holy. 2. Observe that abstractive Words noting precisely the distinct Natures, cannot be affirmed one of the other; we cannot say, the God head suffered, or the Man-hood created; but we may truly say, that God suffered, and man created; because the person which these concretive words imply, is one: and all actions, passions, and qualities agree really to the person, though in respect sometimes of one nature, and sometimes of another: thus God *purchased the Church with his own blood:* not that the God-head shed blood, but the person which was God: and thus the *Son of man* talking with *Nicodemus,* is said to be in Heaven; not that the Man-hood was in Heaven while he was on earth, but the person of the Son of Man. Thus we may say that God was born of a Virgin, and that God suffered, and God was crucified; not simply in respect of his God-head, but in respect of his person; or in respect of the human nature which God united to himself: because God here is a concrete word, and not an abstract, and signifieth the Person of Christ, and not the divine nature of Christ. And thus we may say, that the Man Christ is Almighty, Omniscient, Omnipresent, yet not simply in respect of its Man-hood, but in respect of the Person which is the same God and Man: or in respect of the divine nature of the man Christ Jesus: for that here also Man is a concrete word, and not an abstract, and signifieth the whole person of Christ, and not the human nature: but on the contrary, we may not say, that the God-head of Christ was born of a Virgin, or suffered, or was crucified: nor may we say, that the Manhood of Christ is Almighty, Omniscient, Omnipresent; because the Godhead and Manhood are abstract words *(i.e.)* such words as note to us the two natures of Christ, the one divine, the other human, and not the person of Christ.

And this I think is the mind of *Luther* and his Followers, and yet (O wonder) what a deal of objections are made to the multiplying of needless and fruitless contentions? The *Lutherans* confess (however they hold the ubiquitary presence of the humanity of *Christ*) that his Body is only in one place locally: *If we ask them* (saith *Zanchius*) *whether Christ's body be everywhere? they answer, that locally it is but in one place, but that personally it is everywhere: now if they mean* (saith he) *that in respect of Essence, his Body is finite, and confined to one certain place: but in respect of the being of subsistence, or of his person, it is infinite, and everywhere: they say the truth, and there is no difference amongst us.* Happy are the Reconcilers of dissenting Brethren: *Unto their Assembly mine honor be thou united.*

2. The Effects or benefits of this hypostatical union in respect of Christians, are their spiritual union and communion with God and Christ.

1. There is a spiritual union of Christians with God in Christ; O the wonder of these two blessed unions; first of the personal or hypostatical union; secondly of this spiritual or mystical union; in the personal union, it pleased God to assume and unite our human Nature to the Diety; in this spiritual union, it pleased God to unite the person of every Believer to the person of the Son of God. This union is mystical, and yet our very Persons, natures, bodies, souls are in a spiritual way conjoined to the Body and Soul of Christ; so that *we are members of the Body of Christ, and of the Flesh of Christ, and of the Bones of Christ;* and as this conjunction is immediately made with his human nature; so thereby we are also united to *the divine nature;* yea, the person of the Believer is indissolubly united to the Glorious person of the Son God.

Now concerning this union, for our better understanding, observe these four things.

1. It is a most real union; it is not a mere notional and intellectual union, that consists only in the understanding and without the understanding is nothing; it is not an imaginary thing, that hath no other being but only in the Brain; no, no, it is a true, real, essential, substantial union; In natural unions, I confess, there may be more evidence, but there cannot be more *truth;* spiritual Agents neither have, nor put forth less virtue, because sense cannot discern their manner of Working; even the Load-stone, though an earthen substance, yet when it is out of sight, whether under the *table,* or behind a solid partition, it stirreth the needle as effectually as if it were within view. Shall not he contradict his senses, that will say, *It cannot work, because I see it not?* Oh my Savior! thou art more mine, than my Body is mine: my sense feels that present, but so as that I must lose it: but my faith so feels, and sees thee present with me, as that I shall never be parted from thee.

2. It is a very near union: You will say, how near? If an Angel were to speak to you, he cannot satisfy you in this: only as far as our understanding can reach it, and the Creatures can serve to illustrate these things, take it thus: Whatsoever by way of comparison can be alleged concerning the combination of any one thing with another: that, and much more may be said of our union with Jesus Christ. To give instance out of the Scripture: see what one stick is to another being *glued together:* see what one friend is to another, as *Jonathan and David,* who were said to be *woven and knit* each one to other: see how near the father and the child

are: how near the husband and the wife are: see what union is between the Branches and the Vine, the members and the head; nay, one thing more; see what the the soul is to the body: such is Christ, and so near is Christ, and nearer to the person of every true believer: *I live, yet not I* (saith *Paul) but Christ liveth in me:q. d.* as the soul is to the body of a natural man, that acts and enlivens it naturally, so is Jesus Christ to my soul and body. O there is a marvelous nearness in this mystical union.

3. It is a total union; *(i.e.)* whole Christ is united to the whole believer, soul and body. If thou art united to Christ, thou hast all Christ: thou art one with him in his nature, in his name: thou hast the same Image, Grace, and Spirit in thee, as he hath; the same precious Promises, the same access to God by prayer as he; thou hast the same love of the Father; all that he did or suffered, thou hast a share in it: thou hast his life and death: all is thine: so on thy part, he hath thee wholly, thy nature, thy sins, the punishment of thy sins, thy wrath, thy curse, thy shame: yea, thy wit, and wealth, and strength, all that thou art, or hast, or canst do possibly for him. It is a total union: *My beloved is mine, and I am his:* whole Christ from top to toe is mine, and all that I am, have, or can do, for evermore is his.

4. It is an inseparable union, it can never be broken. *I will make* (saith God) *an everlasting Covenant with them,and I will not turn away from them to do them good, I will put my fear in their hearts, that they shall not depart from me.* This is a glorious promise: some poor souls may say. *True Lord, thou wilt not turn away from me: I know thou wilt not: Oh, but I fear I shall turn away from thee: Oh alas, I turn every day towards sin and Satan! Nay, saith* God, I *will put my fear in their heart, that thou shalt not turn away from me:* q. d. We shall be kept together for evermore and never be separated. Hence *Paul* triumphantly challenges all enemies on earth, (or rather in hell) to do their worst to break this knot:*Who shall separate us from the love of* God *in Christ? shall tribulation, Distress, Famine, Nakedness, Peril or Sword?* Come all that can come, and see if that blessed union betwixt me and Christ, shall ever be broken, by all that you can do. Thus for this union.

2. There is a spiritual communion with God in Christ. Both these are the effects of Christ's personal or hypostatical union: first, union to his person, and then communion with his benefits: union in proper speaking is not unto any of the benefits flowing to us from Christ: we are not united to forgiveness of Sin, Holiness, Peace of Conscience, but unto the person of the Son of God himself: and then secondly, comes this communication of all the benefits arising immediately from this union to the Lord Jesus: that as Christ was Priest, Prophet, and King: so we also by him, are after a sort Priests, Prophets and Kings: for being made one with him, we are thereby possessed of all things that are his, as the Wife is of the wealth of her Husband; *now all things are yours,* (saith the Apostle) *whether Paul, or Apollo, or Cephas, or the World,* &c.—

Hitherto have we took a view of Christ in his Mothers Womb; and O what marvails there! Did ever womb carry such a fruit? Well might the Angel say, *Blessed art thou amongst Women!* and well might *Elizabeth* say, *Blessed is the Fruit of thy Womb!* but the blessing is not only in conceiving, but in bearing; and therefore we proceed.

***SECT. VI.* Of the Birth of Christ.**

6. THe birth of Christ now follows. Now was it that the Son of Righteousness should break forth from his bed, where nine months he had hid himself, as behind a fruitful cloud: this was the worlds wonder; a thing so wonderful, that it was given for a sign unto believers seven hundred and forty years before it was accomplished:*therefore the Lord himself shall give you a sign; behold a Virgin shall conceive and bear a Son.* A wonder indeed! and great, beyond all comparison: that the Son of God should be born of a Woman: that he who is the true *Melchizedek, without Father, and without Mother,* must yet have a mother-Virgin: that he that is before *Abraham* was, should yet be born after *Abraham* a matter of two thousand years: that he who was *David's* Son, & therefore born in *Bethlehem,* should yet be *David's* Lord; *wonderful things are spoken of thee,O thou Son of God:* before he was born, the Prophets sing, the *Sybils* prophesy, the Patriarchs typisie, the Types foretell, God promiseth, and the Son of God performeth; when he was born, Angels run errands, *Gabriel* brings tidings, the glory of Heaven shines, a Star displaies, and wise men are the Heralds, that proclaim his Birth. But come yet a little nearer, *Let us go to Bethlehem* (as the Shepherds said) *and see this thing which is come to pass!* if we step but one step into his loding, Heavens wonder is before our eyes; now *Look upon Jesus!* look on him as in fullness of time he carried on the great work of our Salvation: here now you may read the meaning of *Adams* Covenant, *Abraham's* promise, *Moses* revelation, *David's* succession; these were but veils; but now shall we draw aside the Curtains? come, take a view of the truth itself; O wonder of wonders! whom find we in this lodging? a Babe in a Cratch, a Mother-maid, a Father-virgin: is this the Babe whom we *look unto* as our Jesus? is this a Mother (as *Austin*) scarce fourteen years of age? is this the Father that *knew her not, until she had brought forth her first-born Son?* what a strange birth is this? Look on the Babe, there is no Cradle to rock him, no Nurse to Lull him, no Linnens to swaddle him, scarce a little food to nourish him; look on the Mother, there's no Mid-wives help, no downy pillows, no linen hangings, scarce a little straw where she is brought a-bed: look on *Joseph* the reputed Father: he rather begs, than gives a blessing: poor Carpenter! that makes them a Chamber of an Ox-stall, and carves him a Cratch to be his Cradle: *Mary* that sees with her eyes, and ponders all in her heart, how doth modest shame fac'dness change her colors so often as her imagination works? *she must bear a Son:* an Angel tells her, the Holy Ghost overshadows her, the days are accomplished, and she is delivered; each Circumstance is enough to abash a modest Virgin: But who will not wonder? a Maid believes, a Maid conceives, a Maid brings forth, and a Maid still remains: How might we descant on this Subject? but I shall contract myself, and reduce all wonders to this word, *I am the Vine.*

It is a blessed Parable: in which, under the shadow of a Vine, Christ elegantly sets forth himself. Christ in many resemblances is a precious Vine; but why a Vine, rather than a Cedar, Oak, or some of the strongest, tallest trees? Many reasons are given: as, 1. Because of all Trees the Vine is the lowest: it grovels, as it were, on the ground. 2. Because of all Trees the Vine is weakest; hence they that have Vines, have also their Elms to support them, and hold them up. 3. Because of all Trees, the Vine hath the meanest Bark and outside: it is of little worth or reputation. 4. Because of all Trees, the Vine is fruitfullest: and therefore it is called *the Fruitful Vine.* In every of these respects, Christ is called *a Vine,* who by his

Incarnation took upon him the lowest condition, and *made himself,* by emptying himself, *of no Reputation:* but he was the fruitfullest Vine that ever the earth bore: and in this respect no Vine, nor all the Vines on the Earth were worthy to be compared with him, or to be so much as resemblances of him. I shall not prosecute the resemblances throughout; for, so I might pass from his Birth to his Life: and from his Life to his Death; when the blood of the Grapes was pressed out: only for the present we'll take a view of this Vine. 1. In its Plant. 2. In its Bud. 3. In its Blossom. 4. In its Fruit; and so an end.

1. For the Plant: the way of Vines is not to be sowed, but planted; that thus translated, they might better fructify: so our Jesus, first sprung from his Father, is planted in a Virgins womb; God from God, coeternal with God; but by his Incarnation made that he was not, and yet remaining that he was; God of his Father, and Man of his Mother; before all time, yet since the beginning. *Bernard* tells us, *that this Vine sprung of the Vine,is God begotten of God, the Son of the Father, both coeternal and consubstantial with the Father; but that he might better fructify, he was planted in the Earth;* (i.e.) *he was conceived in a Virgins womb.* There is indeed a resemblance in this; in this resemblance, we must be careful to observe that communication of properties; of which I told you, we may truly say, that God was planted, or conceived, but not the Godhead; God is a concrete word, and signifies the Person of Christ: and his Person was planted or conceived, not simply as God: but in respect of the Manhood united to it: and thus he that is infinite, was conceived; and he that is eternal, even he was born: the very fullness of all perfection, and all the properties of the Divine Essence are by this *communication* given to the nature of man in the Person of the Son of God: no wonder therefore, that we say, that this Vine (the Son of God) is planted in *Mary;* I know some would have the Plant more early: and therefore they say, that Christ was *a Vine planted in* Adam, *budded in* David, *and flourished in* Mary: but I take this but for a flourish: all before *Mary* were but Types, now was the Truth: now in *Mary* was Christ planted, and not before: as in the beginning, *there was not a Man to Till the Ground:— but out of the ground the Lord made to grow every Tree:—and a River went out of Eden to water the Garden:* so there was no man that tilled this Ground: but out of this Ground (the Virgin) the Lord made to grow this Plant, watering it by his Spirit: *The Holy Ghost shall come upon thee,and the Power of the Highest shall overshadow thee:* Of this conception, and of the Holy Ghosts efficiency, I believe, spake the Prophet, when there was such longing after Christ's coming in the flesh:*Drop down ye Heavens from above, and let the Sky pour down Righteousness, let the Earth open, and bring forth Salvation.* But of this Conception before.

2. For the Bud: the nature of Vines is to Bud, before it Blossom or bring forth its fruit: so was it said of Christ before he came, *Truth shall Bud out of the Earth;* now what was this budding of Truth out of the Earth, but Christ born of a Woman? *What was the Truth* (saith *Irenaeus* and *Augustine) but Christ?and what the Earth, but our flesh? and what Truth budding, but Christ being born?* Here let us stay a while: surely it is worth the while (as the Spouse said in another place) to *get up early to the Vineyards, and to see how the Vine did flourish,and how the tender Grape did open.*

In Christ's carrying on the great Work of our Salvation before all Worlds, we told you of God's *Councils,* as if he had been reduced to some straits and difficulties by the cross demands of his several Attributes: but *Wisdom* found out a way, how to reconcile these differences by propounding a *Jesus,* and in him *Mercy and Truth met together, Righteousness and Peace kissed each other.* That reconciliation was in the Counsel of God from all Eternity: but for the execution of this Counsel, it was now in the fullness of time, even at this time when Christ was born: Now in deed and in truth, in execution and performance, was the reconciliation of all differences: and of this time was the Psalmists Prophecy more especially meant: *Mercy and Truth shall meet together, Righteousness and Peace shall kiss each other:and Truth shall bud out of the Earth, and Righteousness shall look down from Heaven.*

In these words we find, first a meeting of God's blessed Attributes; and secondly, this meeting at a birth, the birth of Truth: at which meeting thirdly was that glorious effect, *that Righteousness looked down,* and indeed came down *from Heaven;* I desire a little to invert the words, and shall first speak to Christ's Birth; secondly, to the effects of his Birth, of *Righteousness looking down from Heaven;* thirdly, to the meeting and agreement of all God's Attributes as the issue and effect of all; *When Mercy and Truth met together, and Righteousness and Peace kissed each other.*

1. For his Birth; our Vine doth Bud, *Truth shall Bud out of the Earth, (i.)* Christ shall be born upon the Earth, or Christ shall be born of a Woman; for *Truth* is Christ, Bud is *born,* and *the Earth]* is a Woman. 1. *Truth]* is Christ: *I am the Way and Truth,* said Christ; he is the truth of all Types, and the truth of all Prophesies, and the truth of all promises; *for in him are all the Promises, Yea and Amen.* 2. *Bud]* is born: the Vine budding is the first putting forth of the Grape; so Christ being born, was Truth budding out of the Earth, he then first shown himself to the World, and was first seen (like the Vine springing forth) above ground. 3. The *Earth]* is the Woman; thus some render that Text, *Let the Earth bring forth a Savior:* look how the Field-flowers spring forth of themselves without any Seed cast in by the hand of Man; so the Virgin brings forth Christ. It is observable that in the Creation of *Adam* was laid the Prognostics of this future birth: begin with the first Man *Adam,* and you may see him parallel'd in this second *Adam,* Christ. *Adam* was created of the Virgin-Earth, Christ was born of a Virgin-Mother; the Earth had no Husbandman, yet brought forth without Seed: *Mary* had no Husband, yet brought forth without Seed of Man: in the Creation God said, *Let us make Man:* and now saith the Holy Ghost, *the Word is made flesh,* or the Word is Man indeed: those were but Types, but Christ is the Truth: he is the Vine that Buds, the Messias born; the Angels own him, the Star designs him, the Prophets foreshow him, the Devils confess him, his Miracles declare him, the Sages seek him, and Heaven and Earth Rings with the News, that *Truth is Budded out of the Earth.*

2. For the effect of this Birth, *Righteousness shall look down from Heaven.* No sooner Christ born, but Righteousness looked down from Heaven; she cast her eye upon Earth, and seeing Truth freshly sprung there, she looked and looked again; certainly it was a sight to draw all the eyes of Heaven to it. It is said of the Angels that *they desired to look into these things:* they looked wishly at them, as if they would look through them: no question but *Righteousness*

looked as narrowly and piercingly as the Angels. Some observe that the Hebrew word, *she looked down,* signifies that *she beat out a window;* so desirous was *Righteousness* to behold the sight of *the Vine Budding,* of Christ being born, that she beats out a Window in Heaven: before this time, she would not so much as *look down* towards the Earth: *Righteousness* had no prospect, no window open this way: she turned away her eyes, and clapt to the Casement, and would not abide so much as to look on such sinful wretches, forlorn sinners as we are; her eye was purer than to behold Iniquity, she abhorred it, and us for it: and therefore would not vouchsafe us once to cast off her eye. O but now the case is altered: no sooner doth our *Vine Bud upon the Earth,* but she is willing to condescend, and so willing, that she breaks a Window through the Walls of Heaven to look down upon this Bud: and nomarvail: for, what could *Righteousness* desire to see, and satifie herself in, that was not to be seen in Jesus Christ? He was all righteous, there was not the least spot of sin to be found in him: his Birth was clean, and his Life was holy, and his Death was innocent; both his Soul and Body were without all sin; both his Spirit and his Mouth were without all guile; whatsoever satisfaction *Righteousness* would have, she might have it in him, *lay Judgment to the Line, and Righteousness to the Balance,* and there is nothing in *Jesus* but Streight for the Line, and full Weight for the Balance.

3. For the meeting and agreement of all God's Attributes, as the issue and the least effect of this budding Vine, the Verse before tells us; that *Mercy and Truth are met together, Righteousness and Peace have kissed each other:* This meeting presupposeth a distance before they met: for they that meet come from divers coasts. Here then are two things considerable; first the distance, and secondly, the meeting. But you will say, how came this distance? Are they not all the Attributes of God's undivided essence? are they not all four in the bosom of God from all eternity? I answer, Yes: they are undivided in themselves, but they were divided about us; it was *Adam*'s sin, and ours in him, that first divided Heaven, yea the very Attributes of God, and in a sort, God himself: I shall speak to both these, that you may first see the Differences, and then the Agreement and blessed *Harmony* of these glorious Attributes.

1. The Difference; immediately after the Fall, the great question (which before you heard of in the Decree and Councils of God) was actually propounded, *What should be done with sinful Man?* in this case we must speak of God after the manner of men; and I hope you will give me the liberty that others (I suppose warrantably) take: *Come,* saith God, *What shall be done with sinful Man?* He hath violated my Law, broken my Command, and as much as lies in him, unpinn'd the Fabric of the World, spoiled my Glorious Work of Heaven, and Earth, and Sea, and all therein: undone himself forever and ever, and ever. *O what shall be done with this sinful, rebellious, forlorn unhappy Creature, Man?* Silence being a while in *Heaven,* and all struck into amaze, to see the great God of *Heaven* stirred up in wrath, at last *Mercy and Peace* stand up, and they seek with sweet, gentle entreaties to pacify God's Anger: but *Righteousness and Truth* are on the contrary side: and they provoke God Almighty to go on, and to manifest himself (as he is indeed) *a consuming Fire,* a sin-revenging God. The Plea is drawn up, and reported at large by *Bernard, Andrew's,* and others.

1. Mercy began; for out of her readiness to do good, she is ever foremost: her inclination is to pity, or rather she herself is an inclination to pity those that are in misery: and if she can but relieve them, let them deserve what they will, be sure she will relieve them: for she looks not to the party what he is, nor what he hath done, nor what he he deserved: but (which is the comfort of us miserable sinners) she looks at what he suffers, and in how woeful and wretched a case he is. Her Plea was thus; *What Lord hast thou made all Men in vain? wilt thou now destroy him for whom thou madest the World? shall the householder be cast out, and thrown into prison, and there remain till he hath paid the utmost Farthing? shall all the Men and Women in the World, from first to last, be damned forever and ever? alas! What profit is in their Blood? What will it avail to crowd Men and Devils together in Hell-flames? Will not those Devils, the grand Enemies of* God, *rejoice at this? And what then will become of thy great Name on Earth? Is not this thy Name? The Lord, the Lord, Merciful, and Gracious, Long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgressions and Sins? What will the Lord undo his Name? Will the Lord cast off forever? And will he be favorable no more? Is his Mercy clean gone forever? Will he be no more entreated? hath God forgotten to be gracious? Hath he in Anger shut up his tender Bowels?* With these, and such like holy whisperings or mutterings did *Mercy* enter into God's bowels, and make them yern, and melt again into compassions.

But 2. *Truth* must be heard as well as *Mercy;* and she lays in matter of exception, and her Plea was thus; *What is* God *but his Word? Now this was thy word to* Adam, *In the day that thou eatest thereof, thou shalt die the death; and this was thy word to all the Sons of* Adam,*the soul that sinneth, that soul shall die. And* God *may not falsify his word: his word is truth; falsify truth? That may not be: all men are liars: but* God *is true, even truth itself.*— This Plea of *Truth* is seconded by *Righteousness;* and thus she bespeaks God; *shall not the Judge of all the world do right? Thou hast declared thyself over and over to be just and righteous;O Lord God of Israel thou art righteous:—Righteous art thou, O Lord, and upright are thy Judgments.—Thou art righteous, O Lord, which art, and wast, and shall be:—Even so, Lord God Almighty, true and righteous are thy Judgments,—Yea the Lord is righteous in all his ways, and holy in all his works: and wherein consists this righteousness, but in rendering to everyone according to his due? And what is the sinners due,but Death? The wages of sin is Death: What shall not those sinners die the Death? That were (as before) to make Truth false, so here to do Right Wrong.*

These were the Controversies at that time: so that *Peace* could not tell how to speak a prevailing word amongst them: nay the controversy grew so high, that they made it their own cases: *what shall become of me* (said *Mercy) if* God *spare not sinners?* and *what shall become of me* (said *Justice) if* God *do spare sinners? what shall become of me* (said *Mercy) If* God *will show no mercy?* And *what shall become of me* (said *Justice) if* God *will do no Justice? why, alas perish* (said *Mercy) if thou wilt not pity: if man die, I die also:* and *I perish* (said *Justice) if thou wilt have mercy: surely I die, if man die not.* To this it came, and in these terms brake up the Assembly, and away they went one from another. *Truth* went to *Heaven,* and was a Stranger upon Earth, *Righteousness* went with her, and would not so much as look down from *Heaven: Mercy,* she staid below still; for where should *Mercy* be, if not with the miserable? As for *Peace,* she went between both, to see if she could make them meet again in better terms: in the mean while, our Salvation lies a bleeding; the Plea hangs, and we stand as Prisoners at the Bar, and know

not what shall become of us; for though two be for us, yet two are against us, as strong, and more stiff than they: so that much depends upon this meeting; for either they must be at peace between themselves, or they cannot be at peace with us, nor can we be at peace with God.

Many means were made before Christ's time for a blessed meeting, but it would not be; *Sacrifice and Burnt-Offering thou wouldst not have:* these means were not prevalent enough to cause a meeting. Where stuck it? you will say: Surely it was not long of *Mercy,* she was easy to be entreated: she looked up to Heaven, but Righteousness would not look down; and indeed here was the business: *Righteousness* must and will have satisfaction, or else *Righteousness* should not be Righteous; either some satisfaction for sin must be given to God, or she will never meet more; better all men in the World were damned, than that the Righteousness of God should be Unrighteous. And this now puts on the great transaction of our Savior's Birth.

Well then, our Savior is born; and this birth occasions a gracious meeting of the Attributes: such an attractive is this Birth, this *Bud of Christ,* that all meet there; indeed they cannot otherwise but meet in him in whom all blessed Attributes of God do meet. It is Christ is *Mercy,* and Christ is *Truth,* and Christ is *Righteousness,* and Christ is *Peace.* 1. Christ is *Mercy;* thus *Zacharias* prophesied: That *through the tender Mercy of our God the day-spring* (or Branch) *from on high hath visited us.* And God the Father of Christ, is called the Father of mercies; as if *Mercy* were his Son, who had no other Son but his *dearly boloved Son in whom he is well pleased.*— 2. Christ is *Truth; I am the Way, and the Truth, and the Life.* That *Truth* in whom is accomplished whatsoever was prefigured of the Messiah. *God shall send forth his Mercy and his Truth:* And, *O prepare Mercy and Truth.* And this is his Name, *the Lord, the Lord,—abundant in Goodness and Truth. He is a God of Truth,* saith *Moses; plenteous in Mercy and Truth,* saith *David; full of Grace and Truth,* saith *John; for the Law was given by Moses, but Grace and Truth came by Jesus Christ.* He is *Truth* by Name, and *Truth* by Nature, and *Truth* by Office.—3. Christ is *Righteousness. This is his Name whereby he shall be called, the Lord our Righteousness.* And, *unto you that fear my Name, shall the Son of Righteousness arise with healing under his Wings.* And, *Christ of* God *is made unto us Wisdom, Righteousness, and Sanctification, and Redemption.* And according to his Type *Melchizedek,* this was his Style, *King of Righteousness.*—4. Christ is *Peace.* This is his *Name wherewith he is called, wonderful Counselor, the Mighty* God, *the everlasting Father, the Prince of Peace.* And, *Christ is our Peace, who hath made both one, and hath broken down the middle Wall of Partition between us.* And therefore prays the Apostle, *now the Lord of Peace himself* (or, the Lord himself, who is Peace) *give you peace always by all means.* And according to his Type *Melchizedek,* as he was *King of Righteousness,* so also he was *King of Salem, which is King of Peace.*—Thus Christ is *Mercy,* and Christ is *Truth,* and Christ is *Righteousness,* and Christ is *Peace:* Now where should all these meet but in him who is them all? Surely there they meet, and at the meeting, they all ran first and kissed the Son; and that done, *Truth* ran to *Mercy,* and embraced her, and *Righteousness* to *Peace,* and kissed her; they that so long had been parted, and stood out in difference, now they meet, and are made Friends again. O the blessed effects of this Birth of Christ! it is Christ that reconciled them, and that reconciled us and them; *He reconciled all things* (saith the Apostle) *whether they be things in Earth, or things in Heaven.* Now is Heaven at peace with itself, and Heaven and Earth at peace one with another;

and that which glues all, and makes the Peace, is this Birth of Christ; the budding of this Vine. *Truth shall Bud out of the Earth, and then Mercy and Truth shall meet together,* &c.

3. For the Blossom. The nature of Vines is, in its season to Blossom, or to bear sweet flowers. *Pharaoh*'s Butler, you know, dreamed of a Vine, that not only budded, but Blossomed; *Her Blossomes shot forth:* and thus Christ, our Vine, both Budded and Blossomed; he was full of the sweetest Flowers; now what were these Flowers and Blossoms of Christ, but his virtues and blessed graces? In this only Christ differs from the Vine, in that in him was seen not only one sort or kind of Flowers, but every kind.*Bernard* reckons up *the violet of humility, the lilly of chastity, the rose of patience, the saffron of abstinence;* I may not so far enlarge myself; but in reference to his Birth, I cannot but admire at his humility, patience, and infinite condescentions; that the Creator should become a creature, though an *Angel,* it were a great Gulf, which no created understanding could measure; but that he should reject *Angels,* and take the Seed of *Abraham:* that he should be made lower than the *Angels,* who is God over all; that he would be conceived, who is the uncreated wisdom: in the dark Prison of the Womb, who is the Light of the World: and that of a Woman, the weaker, first sinning sex, who is the holy one and power of God; that he would be born, who beareth all things: the Lord of all, of a lowly handmaid: in fullness of time, who is eternity: in the night-time, who is the *Son of Righteousness:* in the Winter, who gives life and heat: in a time of public taxation, who is Lord of Lord's: and that not at *Rome,* the Lady of Nations; nor at *Jerurusalem,* the Glory of the East, but at *Bethlehem* the least of the Thousands of *Judah;* not in a Palace prepared, nor in his Mothers House, but in an Inn; not in the best Room, nor in any Room of the House, but in a Stable of Beasts; not attended there with a royal Guard, but with *Joseph* and *Mary;* not adorned in Robes, but swaddled in Clouts; not stately Enthronized, but laid in a Manger; nor lastly, his Birth Proclaimed by the Kings at Arms, but by poor Shepherds.

That *the Word* should be an infant not able to speak a word; that life should be mortal; that Power should be subject to a poor *Carpenter;* that the Lord of the Covenant should be Circumcised; that the God of the Temple should be presented in the Temple; that Wisdom should be instructed; infiniteness should grow in stature; that the feeder of all things should be fed; that all these are preludes, and but beginnings of his sufferings; O wonderful condescension! O admirable patience! O rare humility! how strange are the Blooming Blossoms of this Vine.

4. For the Fruit: the nature of Vines is to cast sweet savors, but to bear sour Grapes: Christ that was blameless before God and Man, yet bore the heavy burden of our sin. O the sweetness of his savors! *because of the savor of thy good Ointments, thy Name is an Ointment poured forth;* whether by *savors,* we mean his words, the very Officers of the *Jews* can say, *Never Man speak like this Man:* or whether by *savors,* we mean his deeds, his very Enemies confess him a just Man; so *Pilate*'s Wife could send her Husband word, *Have thou nothing to do with that just Man:* the wise Men that brought their Offerings *give him Gold,Frankincense, and Myrrh;* Gold is given him as to a potent King, Frankincense as to a gracious God, and Myrrh as to an holy Priest: He is a King to rule, a God to save, and a Priest to mediate: thus far he casts sweet savors; but digest them better, and they prove sour Grapes; a King he was, but mocked

with the Title,*Hail King of the Jews:* a God he was, but he emptied himself; *He made himself of no Reputation:* an holy Priest he was, but such a Priest as must offer up himself for a Sacrifice: The wise men that came from the East, they saw his Infirmity, and yet adore his power; they saw his infancy, yet adore his wisdom; they saw his poverty, yet adore the riches of his mercy; they saw him whom they inquired after, *Where is he that is born King of the* Jews? The very Title cast sweet savors, but it bears sower Grapes; he is a *King,* that's a title of honor; but he is *King of the* Jews, that's a word of reproach.

All along his life you may see these two, *sweet savors, but sour Grapes: vidisti vilia, audi mirifica,* saith *Ambrose;* the things you see are mean, but the things you s•e and hear are wonderful; mean it was to see a sort of Shepherds, wonderful it is to see a troop of Angels; mean it was to hear one say, *laid in the Cratch below;* wonderful it is to hear many sing *Glory to God on high;* mean it was to see him man; wonderful it is to know him God. Here's a little Child fainting and groaning, yet a powerful God ruling and commanding; hungry himself, to show our nature; yet feeding five thousand, to show his power: dying on the Cross, as the Son of *Adam;* disposing of Paradise, as the Son of God. As it was said of *Bethlehem, Minima & non Minima; the least of the thousands, Micah* 5.2. *Not the least of thousands,* Mat. 2.6. So we say of this *Bethlehemite, Minimus & non Minimus; he shall sit upon the Throne of David,* Isa. 9.7. Yet *he hath born our griefs, and carried our sorrows,* Isa. 53.4. *His Kingdom is an everlasting Kingdom,* Dan. 7.27. *Yet his end shall be, and he shall have nothing,* Dan. 9.26. Thus all along from his Cratch to his Cross, *sweet Savours, but sour Grapes;* at last indeed the Grapes grew to a ripeness, and then he was pressed, and his dearest heart-blood run out in abundant streams; this was the sweet juice of our Garden-Vine; God planted it, the Heavens Water it, the Jews prune it; what remains now, but that we abide in it? but of that when we come to the Directions how we are to look.

SECT. VII. Of some Consequents after Christ's Birth.

SOme Consequents after the Birth of Christ may be touched, whilst yet he was but a Child of twelve years old. As,—

1. When he was but eight days old, he was Circumcised, and named *Jesus.* As there was shame in his Birth, so there was pain in his Circumcision; a sharp Razor paseth through his skin presently after he is born; not that he needed this Ceremony, but that for us he was content to be legally impure. In this early humiliation he plainly discovers the Riches of his Grace; now he sheds his Blood in drops, and thereby gives an earnest of those Rivers which he afterwards poured out for the cleansing of our Nature, and extinguishing the wrath of God; and for a further discovery of his Grace, at this time his Name is given him, which was *Jesus.* This is the name which we should engrave in our hearts; rest our Faith on, and place our help in, and love with the overflowings of Charity, and Joy, and Adoration; above all things we had need of a *Jesus,* a Savior for our Souls, and from our sins, and from the everlasting destruction which sin will otherwise bring upon our Souls; hence this Name *Jesus* and this Sign *Circumcision* are joined together; for by the effusion of his blood he was to be our *Jesus,* our Savior: *Without shedding of Blood is no remission of Sins,* no Salvation of Souls.*Circumcision was the Seal,* and now was it that our Jesus was under God's Great Seal to take his Office: We

have heard how he carried on the great Work of our Salvation from Eternity; this very Name and Office of Jesus, *a Savior,* was resolved on in God's fore-council, and given forth from the beginning; and we have heard of late how it was promised and foretold by an Angel; but now it is Signed and Sealed with an absolute Commission and fullness of Power; *Him hath God the Father fealed,* John. 6.27. It is his Office and his very profession to save, that all may repair unto him to that end:*Come unto me all ye that are weary;* and *him that cometh unto me I will in no wise cast out;* in which respect he is called *the Savior of the world (i.e.)* of Samaritans, Jews, Gentiles, Kings, Shepherds, and of all sorts of men.

2. When he was forty days old, *he was brought to Jerusalem, and presented to the Lord; as it is written in the Law of the Lord, every Male that openeth the womb shall be called Holy to the Lord.* O wonder! there was no impurity in the Son of God, and yet he is first circumcised, and then he is brought and offered to the Lord; he that came to be sin for us, would in our Persons be legally unclean, that by satisfying the Law, he might take away our uncleanness; he that was above the Law, would come under the Law, that he might free us from the Law; we are all born sinners; but O the unspeakable Mercy of our Jesus, that provides a remedy as early as our sin: first, he is conceived, and then he is born, to sanctify our Conceptions and our Births; and after his Birth, he is first Circumcised, and then he is presented to the Lord; that by two holy acts, that which was naturally unholy might be hallowed unto God: Christ hath not left our very Infancy without redress, but by himself, thus offered, he cleanseth us presently from our filthiness.—Now is Christ brought in his Mothers Arms to his own House, the Temple; and as Man, he is presented to himself, as God. O how Glorious did that Temple seem, now the Owner was within the walls of it! Now was the Hour, and Guest come, in regard whereof the second Temple should surpass the first; this was the House built for him, and dedicated to him; there had he dwelt long in his Typical presence, nothing was done there whereby he was not resembled; and now the body of these shadows is come, and presents himself, where he had ever been represented. You will say, what is this to me, or to my Soul? O yes! *Jerusalem* is now everywhere; there is no Church-Assembly, no Christian heart which is not a Temple of the Living God; and there is no Temple of God wherein Christ is not presented to his Father: Thus we have the benefit of Christ's fulfilling the Law of Righteousness; *God sent his Son, made of a Woman, made under the Law, that he might redeem them that were under the Law, that we might receive the Adoption of Sons.* It is, as if the Father should have said to Christ, *Come my dear Son, here are certain Malefactors under the Law, to suffer and to be executed; what say you to them? Why, I will become under the Law* (saith Christ) *I will take upon me their Execution, and suffer for them;* and to this purpose he is first circumcised; and then he is presented to the Lord.

3. When he was yet under one year old, as some; or about two, as others, he fled into *Egypt.* As there was no room for him in *Bethlehem,* so now there is no room for him in all *Judea;* no sooner he came to his own, but he must fly from them; what a wonder is this? Could not Christ have quit himself from *Herod* a thousand ways? what could an Arm of flesh have done against the God of Spirits? had Jesus been of the spirit of some of his Disciples, he might have commanded fire from Heaven on those that should have come to have apprehended him; but hereby he taught us to bear the yoke even in our youth; thus would he suffer, that he might

sanctify to us our early afflictions, he flies into *Egypt,* the slaughter-house of God's People, the sink of the world, the surnace of *Israel's* ancient afflictions: what a change is here; *Israel,* the first-born of God •lie out of *Egypt* into *Judea;* and Christ the first-born of all Creatures flies out of *Judea* into *Egypt;Eusebius* reports that the Child Jesus arriving in *Egypt,* and being by design carried into a Temple, all the Statutes of the Idol-God's fell down like *Dagon* at the presence of the Ark; and to this purpose he cites *Isaiah's* Prophesy; *Behold, the Lord shall come into Egypt, and the Idols of Egypt shall be moved at his presence.* Now is *Egypt* become the Sanctuary, and *Judea* the inquisition-house of the Son of God; surely he that is everywhere the same, knows how to make all places alike to his; he knows how to preserve *Daniel* in the Lions den; the three Children in a fiery furnace; *Jonah* in a Whales belly, and Christ in the midst of *Egypt.*

4. When he was now some five years old, say some; or but two years and a quarter old, say others; an Angel appears again in a Dream to *Joseph,* saying, *Arise and take the young Child and his Mother,and return again into the land of Israel, for they are dead which sought the young Childs Life. Herod,* that took away the lives of all the Infants in or about *Bethlehem,* is now himself dead, and gone to his own place, and by this means the Coast is clear for the return of that holy Family. O the wonderful dispensation of Christ in concealing of himself from men! all this while he carries himself as an Infant, and though he know all things, yet he neither takes, nor gives any notice of his removal or disposing, but appoints that to be done by his Angel, which the Angel could not have done but by him. As Christ was pleased to take upon him our Nature, so in our Nature he was pleased to be a perfect Child; for that is the word; *take the young Child and his Mother;* he suppressed the manifestation and exercise of that Godhead, whereto the Infant-nature was conjoined, as the Birth of Christ, so the infancy of Christ was exceeding humble: Oh how should we magnify him, or deject ourselves for him, who himself became thus humble for our sakes?

5. When he was twelve years old, *he with his Parents go up to Jerusalem after the custom of the Feast.* This pious act of his younger years intends to lead our first years into timely devotion; but I shall not insist on that; I would rather observe him *sitting in the midst of the Doctors, both hearing them and asking them Questions;* whilst the Children of his age were a playing in the streets, he is found of his parents sitting in the Temple; not to gaze on the outward glory of that house, of the Golden Candlesticks, or Tables, or Cherubims, or the Pillars, or the Molten Sea, or the Altar of Gold, or the Vessels of pure Gold; no, no, but to hear and oppose the Doctors. He, who as God, gave them all the Wisdom they had, doth now, as the Son of man, hearken to the Wisdom he had given them; and when he had heard, then he asks; and after that, no doubt he answers; his very questions were instructions; for I cannot think that he meant so much to learn, as to teach those Doctors of *Israel.* Surely these Rabbins had never heard the voice of such a Tutor; they could not but see the very Wisdom of God in this Child; and therefore, saith the Text, *they all wonder;* or they were all astonished *at his understanding and answers;* their eyes saw nothing but a Child, but their ears heard the wonderful things of God's Law; betwixt what they saw, and what they heard, they could not but be distracted and amazed. But why did ye not (O ye Jewish teachers) remember now the Star and the Sages, and the Angels, and the Shepherds; why did ye not now bethink yourselves of *Herod,* and of

his enquiry, and of your answer, that in *Bethlehem of Judea Christ should be born?* You cited the prophets, and why did you not mind that Prophesy now, that, *unto us a Child is born, and unto us a Son is given, and his Name shall be called Wonderful, Counselor, the Mighty* God, *the everlasting Father, the Prince of peace?* Fruitless is the wonder that endeth not in Faith; no Light is sufficient, where the eyes were held through unbelief and prejudice.

6. After this, from twelve to the thirtieth year of his Age, we read nothing of the Acts of Christ, but that *he went down with his Parents unto Nazareth, and was subject to them;* as he went up to *Jerusalem* to Worship God, and in some sort to show himself God; so now he goes down to *Nazareth* to attend his particular Calling. This is the meaning of those words, *and he was subject to them:* Christ's subjection to his Parents extends to the profession and exercise of his life; certainly Christ was not all that time from twelve to thirty years, idle; as he was educated by his Parents, so of his reputed Father he learnt to be a Carpenter; this, I take it, is plain in these words, *Is not this the Carpenter,the Son of Mary? It appears* (say our English Annotations) *that Christ exercised that Trade in his younger years.* I know *Matthew* renders it thus,*Is not this the Carpenters Son, is not his Mother called Mary?* But *Mark* thus, *is not this the Carpenter?* &c. Some comment thus, that while *Joseph* was alive, Christ wrought with him in the Trade of a Carpenter, and *when Joseph died,* which happened before the manifestation of Jesus unto *Israel,* he wrought alone, and was no more called the Carpenters Son, but the Carpenter himself: here's comfort for men of the meanest Callings; as Husbandry was honored in the Person and Condition of the first *Adam* before his Fall, so now the Handicraft. O the Poverty, Humility, Severity of *Jesus!* it appears at this time especially, in his Labouring, Working, Hewing of Wood, or the like; here's a sharp reproof to all those that spend their time in idleness, or without a particular Calling, that take no pains at all, unless in pursuit after Vain, Foolish, Superfluous, Sinful things; what! are they wiser than Christ? Our Jesus would not by any means thus spend his time. Indeed for the while he did nothing famous, or of public note; but neither was this without a Mystery: *In doing nothing Public,* saith one, *He achieved great, and sumptuous, and praise-worthy acts:* There is a season and time to every purpose under heaven: as *there is a time of silence, and a time to speak,* so there is a time for public, and a time for private Negotiations; as yet Christ conceals his virtues, and conforms himself to the conversation of men, that the Mystery of his Incarnation might not be thought a Phantasm; then he would have his Virtues and Graces to shine out, when men usually come to their vigor and strength both of body and mind. And besides, as it was said of a Divine, that *he would never Preach a Sermon, but he would first endeavor to practice it himself;* so I am sure did Christ; he would not teach the World, saying, *Learn of me, for I am meek and lowly in heart,* but first he would practice; first *do,* then *teach;* as *Luke* tells *Theophilus, he had writ all that Jesus began both to do and teach.*

But concerning this time of his youth, because in Scripture there is so deep a silence, I shall therefore pass it by.

Thus far have I propounded the Object we are to *look unto;* it is *Jesus* in his first coming, or incarnation, whiles yet a Child of twelve years old: Our next Work is to direct you in the Art or Mystery, how we are to look unto him in this respect.

CHAP. II.

***SECT. I.* Of knowing Jesus as carrying on the great Work of our Salvation in his Birth.**

WHat *Looking]* comprehends, you have heard before: And that we may have an inward experimental *look on him* whom our souls pant after, let us practice all these Particulars: As—

1. Let us *know Jesus,* carrying on the great work of our Salvation in his Coming or Incarnation. Come let us learn what he did for us when he came amongst us. There is not one Passage in his first appearing, but it is of mighty concernment unto us: Is it possible that the great God of Heaven and Earth should so infinitely condescend (as we have heard) but on some great Design? And what Design could there be, but only his Glory, and the Creatures good? O my Soul! If thou hast any interest in Christ, all this concerns thee; the Lord Jesus in these very transactions had an eye to thee; he was Incarnate for thee, he was conceived, and born for thee; look not on these things as Notionals, or Generals; look not on the bare history of things; for that is but unprofitable; the main duty is in eying the end, the meaning, and intent of Christ; and especially as it relates to thee, not to others, but to thyself. Alas! what comfort were it to a poor prisoner, if he should hear that the King or Prince, of his mere grace and love, visited all the Prisoners in this and that Dungeon, and that he made a Goal-delivery, and set all free, but he never came near the Place where he poor wretch lies bound in Fetters and cold Irons? or suppose he gives a visit to that very man, and offers him the tenders of Grace and Freedom, if he will but accept of it; and (because of his waywardness) Perswades, Intreats, Commands him to come out, and take his liberty; and yet he will not regard, or apply it to himself, what comfort can he have? what fruit, what benefit shall he receive? Dear soul, this is thy case, if thou art not in Christ, if thou hadst not heard the Offer, and embraced and closed with it, then what is Christ's Incarnation, Conception, Nativity unto thee? Come! learn! not merely as a Scholar, to gain some notional-knowledge; but as a Christian, as one that feels virtue coming out of Christ in every of these respects: Study close this great transaction in reference to thyself. I know not how it happ•ns, whether out of the generality of some Preachers handling this Subject, or whether out of the Superstition of the time wherein it usually hath been handled, it either savors not with some Christians, or it is seldom thought of by the most; O God forbid we throw out of the doors, such a blessed necessary truth! If rightly applied, it is a Christians joy; *Behold I bring you glad tidings of great joy that shall be to all People; for unto you is born in the City of David,a Savior, which is Christ the Lord.* Sure the Birth of Christ is of mighty concernment unto thee;*unto us a Child is born, unto us a Son is given;* there is not any piece of this transaction, but it is of special use and worth thy pains. How many break their brains, and waste their Spirits in studying Arts and Sciences, things in comparison of no value; whereas *Paul* otherwise *determined not to know anything among you but Jesus Christ?* To know Jesus Christ in every piece and point, whether in Birth, or Life, or Death, it is saving knowledge. O stand not upon Cost, whether Pains or Study, Tears or Prayers, Peace or Wealth, Goods or Name, Life or Liberty; sell all for this Pearl. Christ is of that worth and use, that thou canst never over-buy him, though thou gavest thyself and all the World for him; the study of Christ is the study of studies; the

knowledge of Christ is the knowledge of everything that is necessary, either for this World, or for the World to come. O study Christ in every of the foresaid respects.

***SECT. II.* Considering Jesus in that respect.**

2. LEt us *consider Jesus,* carrying on this great work of our Salvation at his first Coming or Incarnation. It is not enough to study and know these great Mysteries; but according to the Measure of Knowledge we have, we must Muse, Meditate, Ponder, and Consider of them. Now this Consideration brings Christ nearer and closer to the soul. *Consideration* gathers up all the long fore-passed Acts and Monuments of Christ, and finds a deal of sweetness and power to come flowing from them. Consideration fastens Christ more strongly to the Soul, and as it were, rivets the Soul to Jesus Christ, and fastens him in the heart. A soul that truly considers and meditates of Christ, thinks and talks of nothing else but Christ; it takes hold, and will not let him go. *I will keep to thee* (saith the soul in meditation) *for thou art my life.* Why thus, O my Soul, *consider* thou of Christ, and of what he did for thee when he was incarnate! and that thou mayest not confound thyself in thy meditations, consider a part of these particulars. — As, —

1. Consider Jesus in his Fore-runner, and the blessed tidings of his coming in the flesh; now the long-looked for time drew near, a glorious Angel is sent from Heaven, and he comes with an Olive-branch of peace; first he presents himself to *Zacharias,* and then to *Mary;* to her he imparts the Message on which God sent him into this nether World; *Behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus.* Till now Humane Nature was less than that of Angels; but by the Incarnation of the Word, it was to be exalted above the Cherubims. What sweet News? What blessed Tidings was this Message? The Decree of old must now be accomplished, and an *Angel* proclaims it upon Earth; hear O ye Sons of *Adam,* this concerns you as much as the Virgin: Were ye not all undone in the Loins of your first Father? Was not my Soul, and thy Soul in danger of Hell-fire; was not this our case and condition; that after a little life upon Earth, we should have been thrown into eternal torments, where had been nothing but Weeping, Wailing, and Gnashing of Teeth? And now that God and Christ should bid an *Angel* tell the News, *Ye shall not die; lo, here a Virgin shall conceive and bear a Son, and he shall be your Jesus; he shall save you from this Hell, and Death, and Sin: he shall deliver your Souls, he shall save you to the utmost; his Name is Jesus, and he shall not bear his Name for naught; believe in him, and ye shall live with him in Glory.* O blessed news! Men may talk what they will of this and that news, everyone gapes after it: but there is no news so welcome to one even now ready to perish, as to hear of a Savior; tell a man in his Sickness of one that will make him well again: tell a man in Captivity of one that will rescue him, and set him free again; tell a man in Prison, condemned to die, of one with a pardon, that will save his life; and everyone of these will say, this is the best news that ever was heard: O then, if it be good tidings to hear of a Savior, where is only a matter of loss of life, or of this Earth; how much more when it comes to the loss of Heaven, to the danger of Hell, when our Souls are at stake, and likely to be damned for evermore; what glad tidings would that be to hear of one that could save our souls from that destroyer? is not such a Savior worth the hearkening after? were not the birth of such a one good news? O my soul, ponder on these

words, as if an *Angel,* seeing thee stand on the brim of Hell, should speak to thee, even to thy soul.

2. Consider *Jesus* in his Conception; no sooner the news heard, but Christ is conceived by the Holy Ghost in the Virgins Womb; this Conception is worthy our consideration: what, that the great God of Heaven should condescend so far as to take our Nature upon him, and to take it in the same way, and after the same manner as we do? the Womb of the Virgin was surely no such place, but he might well have abhorred it; true, but he meant by this to sanctify our very Conceptions; and to that purpose, he is conceived in an holy manner, even by the holy Ghost; we must not be too curious to enquire after the manner of the holy Ghosts operation, who therefore overshadowed the Virgin; this is work for our hearts, and not merely for our heads: humble Faith, and not curious inquisition shall find the sweetness of this Mystery. It was *David's* Complaint, *Behold I was shapen in iniquity, and in sin did my Mother conceive me.* O my Soul, this was thy case in thy very first being or beginning, and hadst thou died in that condition, the word is express, that *nothing defiled nor unclean shall enter into the City of Glory;* but here's the remedy, thy sinful Conception is sanctified by Christ's holy Conception: the holiness of thy *Jesus* serves as a Cover to hide thy Original pollutions from the eyes of God. O consider this! Jesus Christ was not conceived in vain; he was not idle, doing nothing whiles he was in his Mothers Womb; he that from all eternity began, he was then carrying on the great work of our salvation for us: O consider this Conception thus, till thou bring'st it near and close to thy soul; till thou feelest some sweetness and power coming, and flowing from Jesus in the Womb.

3. Consider the duplicity of Natures in Jesus Christ: *The Word was made Flesh;* no sooner was he conceived, but he was God-Man, Man-God; he was perfectly framed, and instantly united to the eternal Word: *God sent his Son,* there's the Nature Divine; *made of a Woman,* there's the Nature Humane. Certainly great is this Mystery, that the Word is made Flesh; that the Son of God is made of a Woman; that a Star gives Light to the Sun; that a Branch doth bear the Vine; that a Creature gives being to the Creator; that the Mother was younger than what she bear, and a great deal lesser than what she contained. Admire O my Soul at this! but withal consider, that all this was for us and our Salvation; he was Man, that he might die for us: and he was God, that his death might be sufficient to save us: had he been Man alone, not God, he might have suffered, but he could never have satisfied for sin; he could not have been *Jesus,* a Savior of Souls; and had he been God alone, not Man, he had not been of kin to our Nature offending; and so he could not have satisfied the Justice of God in the same Nature wherein it was offended; neither could he, as God alone, have died for Sin; and the Decree was out, that our Redeemer must die for Sin: *for without shedding of Blood there is no Remission:* and no shedding of Blood, no Passion could possibly befall the Godhead of Jesus Christ. I shall not dispute the power of God, whether he was able to lay down another kind of way of man's Redemption, than by the Incarnation of the Son of God: without controversy this was the Will of God, and he appointed no other way, because he would not. O my Soul, consider of this in relation to thyself, he is God-man, that he might suffer and satisfy for thy sins: he is Godman, that he might be able and fit, most fully to finish the work of thy salvation; as God, he is able, and as man, he is fit to discharge the Office of Mediator; as God, he is able to bear

the punishment of sin; and as man, he is fit to suffer for sin: O the wisdom of God in this very way! Mans Nature can suffer Death, but not overcome it; the Divine Nature can overcome death and all things; but he cannot suffer it: and hence there is a duplicity of natures in Jesus Christ: O muse on this; it is a matter worthy of thy serious consideration.

4. Consider the real distinction of these two Natures in Christ. As the unapproachable light of the God-head was put into the dim and dark Lanthorn of human flesh, so these two natures remained entire, without any conversion, commixion, or confusion; they were not as Wine and Water, that become one by mixing; there is no such blending the divine and human nature; they were not as Snow and Water, that become one by dissolving of the Snow into the Water; there is no such changing of the Humane Nature into the Divine, or of the Divine Nature into the Humane: Some say indeed, that the God-head was more plentifully communicated with the Manhood after his Resurrection, than now at his Conception; but howsoever, it did not then swallow up the Truth of his Manhood, as a whole Sea would swallow up one drop of Oil; look as at first moment of his Conception, he was God and man, so these two Natures continued still, distinct in substance, properties, and actions. Why consider this, O my soul, in reference to thyself; O there's comfort in this! by this means thou hast now free access unto the Throne of Grace, that thou mayest find help in thy necessities; and as thou hast free access, so thou mayest boldly draw near; his Deity indeed confounds, but his Humanity comforts faint and feeble Souls; his Divine Nature amazeth, but his Humane Nature encourageth us to come unto him; even after his Resurrection he was pleased to send this comfortable message to the sons of men,*Go to my Brethren, and say unto them, I ascend to my Father and your Father, and to my God and your* God; now as long as he is not ashamed to call us Brethren, God *is not ashamed to be called our* God. O the sweet fruit, that we may gather of this Tree, *the real distinction of two Natures in Christ.* As long as Christ is man as well as God, we have a motive strong enough to appease his Father, and to turn his favorable countenance towards us; here is our happiness, that *there is one Mediator between* God *and Man,the Man Christ Jesus.*

5. consider the Union of the two natures of Christ in one and the same Person; as he was the branch of the Lord, and the fruit of the Earth, so these two natures were tied with such a Gordian knot, as sin, hell, and the grave were never able to untie; yea, though in the death of Christ there was a separation of the soul from the body; yet in that separation, the hypostatical Union remained firm, unshaken and indissoluble: in this Meditation thou hast great cause, O my Soul, to admire and adore; wonderful things are spoken of thee, O Christ! he is God in a Person of a God-head, so as neither the Father, nor the Holy Ghost were made flesh; and he is man in the nature of man, not properly the Person, the human nature of Christ never having any Personal subsistence out of the God-head; this is a mystery, that no Angel, much less man is able to comprehend: we have not another example of such an Union (as you have heard) only the nearest similitude, or resemblance we can find, is that of the Branch and Tree into which it is engraffed; we see one Tree may be set into another, and it groweth in the Stock thereof, and becometh one and the same Tree, though there be two natures or kinds of fruit still remaining therein; so in the Son of God made man, though there be two natures, yet both being united into one Person, there is but one Son of God and

one Jesus Christ. If thou wilt consider this *great mystery of* Godliness any further, review what hath been said in the object propounded, where this union is set forth more largely and particularly; but especially consider the blessed effects of this union in reference to thyself; as our nature in the person of Christ, is united to the God-head, so our persons in and by this Union of Christ, are brought nigh to God. Hence it is that God doth set his Sanctuary and Tabernacle among us; and that he dwells with us; and which is more, that he makes us houses and habitations, wherein he himself is pleased to dwell by his holy Spirit. *Ye are the Temple of the Living God, as God hath said I will dewll in them, and walk in them, and I will be their God,and they shall be my People,* 2. Cor. 6.16. Was not this Christ's Prayer in our behalf? *I pray not for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me, I in them, and thou in me, that they may be perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.* By reason of this hypostatical union of Christ, the Spirit of Christ is given to us in the very moment of our regeneration. *And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father; and hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit.* As the members of the Body howsoever distinct amongst themselves, and all differing from the head, yet by reason of one soul informing both the head and members, they all make one *compositum,* or man; so all believers in Christ, howsoever distinct Persons amongst themselves, and all distinct from the Person of Christ, and especially from the Godhead which is incommunicable, yet by one and the same spirit abiding in Christ, and all his Members, they become one, *there is one body, and one* spirit: *he that is joined to the Lord, is one Spirit.* O my Soul, consider of this; and in considering, believe thy part in this, and the rather, because the means of this union on thy part is a true and lively faith; faith is the first effect and instrument of the Spirit of Christ, disposing and enabling thy soul to cleave unto Christ, and *for this cause I bow my knees unto the Father of our Lord Jesus Christ —that Christ may dwell in your hearts by Faith.*

6. Consider the birth of Christ, this man-God, God-man, who in his divine generation was the Son of God, in his human generation was born in a stable, for the saving of the Children of men, who were as the ox and mule having no understanding. It were a fruitful meditation to consider over and over that sweet resemblance of Christ being *a Vine;* methinks I hear the Voice of my beloved,*rise up my love—the fig-tree putteth forth her green figs, and the vine with the tender grapes gives a good smell; arise my love, my fair one, and come away;* if Christ knocks at the door, who will not awake, and arise? if Christ comes in view, who will not *look unto Jesus?* if Christ the Vine calls us to come see the vine with the tender grape, who will not taste the goodness, smell the sweetness? and after a little taste of that goodness, and sweetness that is in him, who would not long after more, till we come from the first fruits to the last-fruits of the *Spirit,* even to those visions and fruitions of Christ in Glory? Consider, O my soul, of this Vine, till thou hast brought Christ near and close unto thyself. Suppose thy heart, the Garden wherein this Vine was planted, wherein it budded, blossomed, and bare fruit, suppose the holy Ghost to come upon thee, and to form and fashion in thee Jesus Christ; (thus *Paul* bespeaks the *Galatians, my little Children, of whom I travel in Birth again until Christ be*

formed in you,) would not this affect? would not the whole soul be taken up with this? come, receive Christ into thy soul, or if that work be done, if Christ be formed in thee, O Cherish him! (I speak of the Spiritual birth) O keep him in thy heart! let him there bud, and blossom, and bear fruit; let him fill thy soul, with his Divine Graces; O that thou couldst say it feelingly, *I live, yet not I, but Christ liveth in me:* O that this were the Issue of thy meditation on Christ's Birth! even whiles thou art going with the shepherds to *Bethelem,* and there findest thy Savior lying in a Cratch, that thou wouldst bring him thence, and make thy heart to be his Cradle! I would not give a farthing for a meditation merely on the History of Christ's Birth; either draw virtue from him, by feeling him within, or thy meditation will be fruitless.—

7. Consider those few consequents after *Christ's* Birth; every action of *Christ* is our instruction; here are many particulars, but none in vain; *Christ* is considered under much variety of notion, but he is still sweet under all. Is it possible, O my soul, that thou shouldst tire thyself in the contemplations of Jesus Christ? if one flower yield thee not pleasure, or delight, go to a second, a third; observe how the Bees gather honey, after a while that they have sucked one flower, they go to another; so for a while observe the circumcision of *Jesus Christ,* and suck there, and gather some honey out of that flower; *Christ* had never been, Circumcised but that the same might be done to our souls, that was done to his Body, O that the same *Christ* would do that in us, that was done to him for us. Again, observe *Christ's* presentation in the Temple, this was the Law of those that first opened the womb; now *Christ* was the firstborn of *Mary,* and indeed *the first-born of all Creatures;* and he was consecrate unto God, that by him we might be consecrate, and made holy; and that by him we might be accepted, when we are offered unto the Lord. Again, observe Christ's flight into *Egypt;* though the infancy is usually most quiet, and devoyd of trouble, yet here life and toil, began together; and see how speedily this comes after Christ's dedication unto God: Alas! Alas! We are no sooner born again, then we are persecuted; if the Church travel, and bring forth a Male, she is in danger of the Dragons streams. Again, observe Christ's return into *Judea,* he *was not sent but to the lost Sheep of the House of Israel;* with them alone he was personally to converse in his Ministry, in which respect he was called a *Minister of Circumcision.* And where should he be trained, and show himself, but amongst them to whom God had sent him? The Gospel first began there, and as a preparation to it, Christ now in his Childhood returns thither. Again, observe Christ Disputing with the Doctors in the Temple; in his very non-age Christ gives a taste of his future proof, see how early his divine graces put forth themselves, *In Him were hid* (saith the Apostle) *all the Treasures of Wisdom and Knowledge;* all the treasures were hid in him, and yet some of those treasures appeared very early betimes: his wisdom in his very infancy is admired at, nor is it without our profit, for *of God he is made wisdom unto us.* Again, observe how he spent the remainder of his Youth, in all his examples he meant our Instructions, *He went down with his Parents, and was subject to them;* he was not idly bred, but serves his Generation in the poor way of a Carpenter; *It is every way good for a Man to bear God's Yoke even from his Infancy.* Christ is enured betimes to the hardship of life, and to the strict observation of the Law, both of God and Nature.

See, O my Soul, what a world of matter is before thee to consider of, here is *Jesus* under many a Nation, here's the annuntiation of *Jesus,* the conception of *Jesus,* the duplicity of natures in *Jesus,* the real distinction, the wonderful union, the nativity of *Jesus,* together with some consequents after it. Go over these with often and frequent thoughts, give not over till thou feelest thy Heart begin to warm; true Meditation is as the bellows of the Soul that doth kindle, and inflame holy affections, and by renewed, and more forcible thoughts, as by renewed, and stronger blasts it doth renew, and increase the flame.

***SECT. III.* Of Desiring after *Jesus* in that Respect.**

3. LEt us *desire after Jesus,* carrying on the great work of our Salvation at his first coming, or incarnation. It is not enough to know, and consider, but we must *desire.* Now, What is *desire, but a certain Motion of the Appetite, by which the Soul darts itself towards the absent good, purposely to draw near, and to unite itself thereunto?* The incarnation of Christ according to the Letter, was *the desire of Nations;* so the Prophet,*I will shake all Nations, and the Desire of all Nations shall come.* O how they that lived before Christ, Desired after this coming of Christ! *Abraham* Desired to see that day, Two Thousand Years and more before it came: it was the expectation of all the Patriarchs, *O when will that day come?* And surely the incarnation of Christ in the fruit, or efficacy, or application is, or should be the Desire of all Christians. There is merit, and virtue in Jesus Christ, in every passage of Christ, in his conception, incarnation; in his birth, and in those consequents after his birth; now to make these ours, that we may have our share, and part, and interest in them, we must here begin; O my soul do thou *desire,* do thou seek to possess thyself of Christ, set thy *desire* (as the Needle point) aright, and all the rest will follow: never will union be with the absent good, but the Soul by Desire, must first dart itself towards it. True it is, and pity it is, Millions of Souls stand at a distance from Jesus Christ, and why? they have no desire towards him: but, O that my soul, and thy soul (whosoever thou art that readest) would Desire! O that we could Desire, and long after him until we languish, and be compelled to cry out with the spouse,*Stay me with flagons, and comfort me with Apples, for I am Sick of Love.*

Is there not good reason for it? What is there in Christ that is not Desirable? view over all those excellencies of his conception; of his two natures, really distinguished, and yet wonderfully united; of his birth; of those few consequents after his birth: but above all, see the fruit of all; he was conceived that our conceptions might be sanctified: he was the Son of man that he might suffer for us, and the Son of God that he might satisfy divine justice: he was God▪ and Man in one person, that we might be one with him, *Members of his Body, and of his Flesh, and of his Bones;* he was born of the Virgin, that there might be a spiritual conception and birth of Christ in our Virgin-hearts; or he was conceived, and born that we might conceive the grace of Christ in our hearts, and bring it forth in our lives; What? Are not these desirable things? Never tell me of thy present enjoyments, for never was Christ so enjoyed in this life, but thou hast cause to desire yet more of Christ; It is worth thy observation, that *Spiritual desires after Christ, do neither load, nor cloy the heart, but rather open, and enlarge it for more and more;* Who was better acquainted with God than *Moses?* and yet, Who was more importunate to know him better? *I beseech thee show me thy glory:* And, Who

was more acquainted with Christ than *Paul?* and yet who was more importunate to be with him nearer? *I desire to be dissolved, and to be with Christ.* Further and further union with Christ, and communion with Christ, are most desirable things, and are not these the fruits of his incarnation? the effects of his hypostatical, personal union? more and more peace, and love, and reconciliation betwixt God and us are desirable things; and are not these the fruits of Christ's birth, the effects of his budding out of the earth, was it not then *That Righteousness looked down from Heaven? That Mercy and Truth met together, and Righteousness and Peace kissed each other?* an higher degree of holiness, sanctification, likeness to God and Christ are desirable things; and are not these the fruits of his circumcision, and presentation to the Lord? the effects of all those consequents that follow after his birth? Come, Soul, and stir up thy desires; true desires are not wavering and dull, but resolute and full of quickness; observe how the nature of true desires in Scripture is set forth by the most pathetical and strong similitudes of *Hunger and Thirst,* and those not common neither, but by *The panting of a tired Hart after the rivers of waters,* and by *the gaping of dry ground after some seasonable showers.* O then! How is it that the passages of thy desires are so narrow, and almost shut up? Nay, How is it that thy vessels are so full of contrary qualities, that there is scarce any room in thy Soul for Christ, and all his Train? Will not the desires of the Patriarchs witness against thee? How cried they after Christ's coming in the Flesh, *Bow the Heavens O Lord, and come down,* Psal. 144.5.*Oh that Thou wouldest rent the Heavens, that Thou wouldest come down,* Isa. 64.1.*Drop down ye Heavens from above, and let the Skies pour down Righteousness, let the Earth open, and bring forth Salvation,* Isa. 45.8. Is it possible that their desires should be more vehement after Christ than ours? They lived on the dark-side of the cloud, but we on the bright-side; the veil was upon their hearts, which veil is done away in Christ; they saw Christ afar off, and their sight was very dim, and dark; *But we all with open face, as in a glass, behold the glory of the Lord.* One would think, the less anything is known, the less it should be desired; O my soul, either thou art more ignorant of Christ, than the Patriarchs of old, or thy heart is more out of frame than theirs; suspect the latter, and blame thy heart, it may be thy turpid and sluggish nature hath laid thy desires asleep; if an hungry man will sleep, his hunger will sleep with him: But, O stir up, and awake thy desires! Present before them that glorious object, *the incarnation of Jesus Christ;* it is an object which the very *Angels desire to look into;* and, Art not thou more concerned in it than the Angels? is not the fruit of the incarnation thine, more especially thine? Come then, stir up those motions of thy appetite, by which the soul darts itself towards the absent good; draw nearer and nearer till thou comest to union and enjoyment, cry after Christ,*Why is his Chariot so long in coming? Why tarry the Wheeles of his Chariots?*

SECT. IV. Of Hoping in Jesus in that Respect.

4. LEt us *Hope in Jesus,* carrying on the great Work of our Salvation at his first coming, or incarnation. Only here remember, I speak not of every *hope,* but only of such an *hope* as is grounded on some certainty and knowledge. This is the main question, whether Christ's incarnation belongs unto me? the Prophet tells us, that *Unto us a Child is born, and unto us a Son is given.* But how may I Hope that this Child is born to me? and that this Son is given to me? what ground for that? Out of these words of the Prophet, I shall draw a double Evidence,

which may be instead of all: our first Evidence from the former words, *Unto us a Child is born;* our second Evidence from the latter words, *unto us a Son is given.* 1. From the former words I lay down this position, *unto us a Child is born, if we are new born;* the surest way to know our interest in the birth of Christ, it is to know Christ born in us, or *formed in us,* as the Apostle speaks. The new birth is the effect of Christ's birth, and a sure sign that Christ is born to us. Say then, O my soul, Art thou born anew? is there in thee a new nature, a new principle? is the Image of God, and of Christ in thy soul? so the Apostle stiles it,*the bearing of the Image of the heavenly;* why then was Christ incarnate for thee; if thy new birth be not clear enough, thou mayest try it further by these following rules?

1. Where this new birth is, there is new desires, new comforts, new contentments. Sometimes with the prodigal thou wast content with husks, but now nothing will satisfy thee, but thy Fathers mansion, and thy Fathers feasts; sometimes thou mindest only earthly things, but now the favor of God, the light of his countenance, society with him, and enjoying of him, are thy chief desires; This is a good sign! *David*'s heart and flesh, and all breathed after God; *My soul longeth; yea even fainteth for the Courts of the Lord, my heart and my flesh crieth out for the living God.* Men truly regenerate, do not judge it so happy to be wealthy, great, and honored in the world, as to have the light of God's favor shine upon them; O my soul, dost thou see the glory of the world, and thou fallest down to worship it? dost thou say in the increase of worldly comfort, it is good to be here? Then fear thyself; but if these things compared with Christ, are vain, and light, and of poor and mean esteem, then hope well, and be assured that thou art born again, and that Christ is formed in thee.

2. Where this new birth is, there is new words, new works, new affections, a new conversation,*Old things are passed away, behold, all things are become new. Paul* once a persecutor, but *Behold now he prayeth.* And *Such were some of you, but now ye are washed, now ye are sanctified, now ye are justified in the Name of the Lord Jesus, and by the Spirit of our God;* As every man is, so is he affected, so he speaks, and so he lives; if thy life be supernatural, so is thy affections, so is thy words, so is thy conversation; *Paul* lived a life once of a bloody persecutor, he breathed out threatenings against all the Professors of the Lord Jesus, but now it is otherwise; *The life which I now live in the flesh,I live by the faith of the Son of God, who loved me, and gave himself for me.* O my soul, Hast thou the old conversation, the old affections, the old discourse, the old passions thou used to have? What? Is thy heart a den of lusts, a cage of unclean imaginations? Then fear thyself, there cannot from a sweet fountain come forth bitter streams; there cannot from a refined spirit, as refined, come forth corrupted actions or imaginations; *a Thorn cannot send forth Grapes,* saith Christ; so neither can a Vine send forth Thorns, say we. I know there is in the best, something of flesh, as well as of the spirit; but if thou art new born, then thou canst not but strive against it, and wilt endeavor to conquer it.

3. Where this new birth is, there is a new nature, a new principle; *Peter* calls it *the hidden man of the heart, the divine nature. Paul* calls it *the inward man; the new creature,* it is compared to a *root,* to a *fountain,* to a *foundation,* and for want of this foundation, we see now in these sad times so much inconstancy, and unsettledness in some professors themselves, many have

gotten new and strange notions, but they have not new natures, new principles of grace; if grace were but rooted in their hearts, though the winds did blow, and storms arise, they would continue firm and stable, as being founded upon a Rock. Never tell me of profession, show, outward action, outward conversation, outward duties of Religion; all this may be, and yet no new creature; you have some bruits that can act many things like men, but because they have not an human nature, they are still brutish; so many things may be done in a way of holiness, which yet come not from this inward principle of renovation, and therefore it is but copper, and not gold; mistake not O my soul in this, which is thy best and surest evidence: though I call the new birth *a new creature,* my meaning is not as if a new faculty were infused into him that is new born; a man when he is regenerate, hath no more faculties in his soul than he had before his regeneration; only in the work of regeneration, those ablities which the man had before, are now improved, and made spiritual; and so they work now spiritually, which before wrought naturally. As in the resurrection from the dead, our bodies shall have no more, nor other parts and members than they had before, only those parts and members which now are natural, shall then by the power of God be made spiritual,*It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body;* so the same faculties, and the same abilities which before regeneration were but natural, are now spiritual, and work spiritually, they are all brought under the government of the Spirit of Christ; a lively resemblance of this change in the faculties of the soul, we may discern in those natural and sensitive faculties, which we have common with beasts; as to live, to move, to desire, to feel, the beasts having no higher principle than sense, use them sensually; but a man enjoying the same faculties under the command of a reasonable soul, he useth them rationally: so is it in a regenerate man; his understanding, will, and affections, when they had no other command but reason, he only used them rationally, but now being under the guiding of the Spirit of Christ, they work spiritually, and he useth them spiritually; and hence it is that a regenerate man is everywhere in Scripture, said to *Walk after the Spirit;* to *be led by the Spirit,* to *walk in the Spirit;* the Spirit (by way of infusing or shedding) gives power, an ability, a seed, a principle of spiritual life, which the soul had not before; and from this principle of spiritual life planted in the Soul, flows or springs those spiritual motions and operations (as the Spirit leads them out) according to the habit, or principle of the new creature, the divine nature, the spiritual life infused. Come then, look to it O my soul, What is thy principle within? consider not so much the outward actions, the outward duties of Religion, as, that root from whence they grow, that principle from whence they come: they are fixed ones, settled ones by way of life in thee? Clocks have their motions, but they are not motions of life, because they have no principles of life within. Is there life within? then art thou born again, yea even *unto thee a Child is born.* This is one evidence.

2. From the latter words, I lay down this position; *unto us a Son is given, if we are God's Sons.* The best way to know our Interest in the Son of God, it is to know ourselves to be God's Sons by grace, as Christ was God's Son by nature: Christians to whom Christ is given, are coheirs with Christ, only Christ is the first-born, and hath the preeminence in all things; our sonship is an effect of Christ's sonship, and a sure sign that *unto us a Son is given.* Say then, O my soul,

Art thou a Son of God? Dost thou resemble God (according to thy capacity) being holy, even as he is holy? Why then? Christ was incarnate for thee, he was given to thee. If thy sonship be not clear enough, thou mayst try it further by these following Rules.

1. The Sons of God, Fear God, *If I be a Father, Where is my Honor?* (saith God) *if I be a Master, Where is my Fear?* If I be a Son of God, there will be an holy Fear and Trembling upon me in all my approaches unto God. I know there is a servile mercenary Fear, and that is unworthy, and unbeseeming the Son of God; but there is a filial Fear, and that is an excellent check, and bridle to all our wantonness: What Son will not Fear the frowns and anger of his loving Father?*I dare not do this* (will he say) *my Father will be offended; and I, whether shall I go?* Agreeable to this is the Apostles advice, *If ye call on the Father, pass your sojourning here with Fear.*

2. The Sons of God Love God, and Obey God out of a principle of Love. Suppose there were no Heaven, or Glory to bestow upon a regenerate person, yet would he Obey God out of a principle of Love; not that it is unlawful for the Child of God to have an Eye unto the recompense of reward;*Moses* reason of *esteeming the reproach of Christ greater riches than the treasure of* Egypt, was, *for that he had respect unto the recompense of reward:* he had respect, in the original, *he had a fixed intent Eye;* there was in him a Love of the reward, and yet withal a Love of God, and therefore his Love of the reward was not mercenary: but this, I say, though there were no reward at all, a Child of God hath such a principle of Love within him, that for Loves sake he would Obey his God; he is led by the Spirit, and therefore he Obeys; now the Spirit that leads him, is a Spirit of Love; and *as many as are led by the Spirit of God, are the Sons of* God.

3. The Sons of God imitate God in his Love and Goodness to all Men. Our Savior amplifies this excellent property of God, *He causeth his Sun to shine upon good and bad;* and thence he concludeth, *Be ye perfect, as your heavenly Father is perfect.* Goodness to bad men is the highest degree of Grace, and as it were the perfection of all: O my Soul, Canst thou imitate God in this? Consider how thy Father bears it; though the wicked provoke him day by day, yet for all that he doth not quickly revenge; vengeance indeed is only his, and he may in justice do what he will that way; and 'tis the opinion of some, that if the most patient man in the world should but sit in God's Throne one day, and see, and observe the doings, and miscarriges of the Sons of Men, he would quickly set all the World on Fire; yet God seeth all, and for all that He doth not make the Earth presently to gape, and devour us; He puts not out the glorious Light of the Sun, He doth not dissolve the Work of Creation, He doth not for Mans Sin presently blast everything into Dust: What an excellent pattern is this for thee to Write after? Canst thou but forgive thy Enemies? Do well to them that do evil to thee? O this is a sure sign of Grace and Sonship! It is storyed of some Heathens, who beating a Christian almost to Death, asked him, *What great matter Christ did ever do for him?* Even this (said the Christian) *That I can forgive you, though you use me thus cruelly;* here was a Child of God indeed: It is a sweet resemblance of our Father, and of our Savior Jesus Christ, to *Love our Enemies, to Bless them that Curse us, to do Good unto them that Hate us, to Pray for them that Despitefully use us, and Persecute us.* O my Soul look to this, consult this ground of Hope; if this Law be written in

thy Heart, write it down amongst thy Evidences, that thou art God's Son, yea that even unto thee a Son is given.

To Review the Grounds: What? is a Child born to me? and a Son given to me? What? am I indeed new born? am I indeed God's Son, or Daughter? do I upon the search find in my Soul new desires, new comforts, new contentments? What? are my words, my works, and affections, and conversation new? is there in me a new nature, a new principle? hath the Spirit by way of infusing or shedding, given me a new Power, a new Ability, a Seed of Spiritual Life, which I had not before? do I upon the search find that I fear God, and love God, and imitate God in some good measure in his love and goodness towards all Men? can I indeed, and really forgive an Enemy, and according to opportunity and my ability, do good unto them that do evil unto me? Why should I not then confidently and comfortably *hope,* that I have my share and interest in the birth of Christ, in the blessed incarnation, and conception of Jesus Christ? Away, away all despair, and dejections, and despondencies of Spirit! If these be my grounds of Hope, it is time to hold up head, and heart, and hands, and all with cheerfulness and confidence, and to say with the Spouse, *I am my beloveds, and my beloved is mine.*

***SECT. V.* Of Believing in Jesus in that Respect.**

5. LEt us *Believe on Jesus,* carrying on the great work of our Salvation at his first coming or incarnation. I know many staggerings are oft in Christians, *What, is it likely that Christ should be incarnate for me? That such a God should do such a thing, for such a sinful, woeful, abominable wretch as I am?* Ah my Soul, put thy propriety in Christ's incarnation out of dispute, that thou mayst be able to say, *As God was manifest in the flesh, and I may not doubt it; so God is manifest in me, and I dare not deny it.*

But to help the Soul in this choice Duty, I shall first propose the hindrances of Faith. 2. The helps of Faith in this Respect. 3. The manner how to act our Faith. 4. The encouragements to bring on the soul to believe its part in this blessed incarnation of Jesus Christ.

For the first, there are but three things that can hinder Faith; As —

1. The exceeding unworthiness of the soul; and to this purpose are those complaints, *What? Christ incarnate for me? for such a dead Dog as I am? What King would dethrone himself, and become a Toad to save Toads? and am not I at a greater distance from God, than a Toad is from me? hath not sin made my soul more ugly in God's Eye, than any loathsome Toad can be in my Eye? O I am less than the least of all God's Mercies, I am fitter for Hell and Devils, than for Union and Communion with God and Christ, I dare not, I cannot Believe.*

2. The infinite exactness of divine justice which must be satisfied; a soul deeply and seriously considering of this, it startles thereat, and cries, O what will become of my soul? one of the least sins that I stand Guilty of, deserves Death, and eternal Wrath, *The wages of sin is death:* and I cannot satisfy; though I have trespassed to many millions of talents, I have not one mite of mine own to pay; O then how should I believe? What thoughts can I entertain of

God's Mercy and Love to me-ward? God's Law condemns me, my own Conscience accuseth me, and Justice will have its due.

3. The want of a Mediator, or some suitable Person, which may stand between the Sinner and God. If on my part there be unworthiness, and on God's part exact and strict, and severe Justice; and withal I see no Mediator, which I may go unto, and first close withal before I deal with the infinite glory of God himself, how should I but despair, and cry out? *O wretched man that I am! O that I had never been! or if I must needs have a being; Oh that I had been a toad, or serpent, or any venomous creature rather than a man; for when they die they perish, and there's an end of them; but the end of a reprobate sinner is torments without end: O woe and alas! I cannot believe, there's no room for faith in this case!* these are the hindrances.

2. The helps of faith in this sad condition are these.

1. A consideration that God is pleased to pass by, and to overlook the unworthiness of his poor creatures; this we see plain in the very act of his incarnation; himself disdains not to be as his poor creatures, to wear their own flesh, to take upon him human nature; and in all things to become like unto man, sin only excepted.

2. A consideration that God satisfies Justice, by setting up Christ who is Justice itself; now was it that *mercy and truth met together, and righteousness and peace kissed each other;* now was it that free grace and merit, that fullness and nothingness were made one; now was it that all things became nothing, and nothing all things; our nature which lay in rags, was enriched with the unsearchable treasures of glory; now was it that God was made flesh; and so that flesh which was so weak, as not able to save its own life, was now enabled to save millions of souls, and to bring forth the greatest designs of God; now was it that truth ran to mercy, and embraced her, and righteousness to peace, and kissed her, in Christ they meet, yea in him was the infinite exactness of God's Justice satisfied.

3. A consideration that God hath set up Christ as a Mediator: that he was incarnate in order to reconciliation, and salvation of souls, but for the accomplishment of this design Christ had never been incarnate; the very end of his uniting flesh unto him, was in order to the reconciliation of us poor souls, alas we had sinned, and by sin deserved everlasting damnation, but to save us, and to satisfy himself, God takes our nature and joins it to his Son, and calls that *Christ a Savior:* This is the Gospel-notion of Christ, for what is Christ, but *God himself in our nature, transacting our peace?* In this Christ is that fullness, and righteousness, and love, and bowels to receive the first acts of our faith; and to have immediate union and communion with us; indeed we pitch not our faith first or immediately on God himself; yet at last we come to him, and our faith lives in God (as one saith sweetly) before it is aware, through the sweet intervention of that person which is God himself, only called by another name, *the Lord Jesus Christ;* and these are the helps of faith in reference to our unworthiness, God's justice, and the want of a Mediator betwixt God and us.

3. The manner how to act our faith on Christ incarnate, is this—

1. Faith must directly go to Christ: we find indeed in the Bible some particular promises of this and that grace: and in proper speaking the way to live by faith, it is to live upon the promises in the want of the thing, or to apprehend the thing itself contained in the promise: but the promises are not given to the elect immediately without Christ; no, no, first Christ, and then all other things, *Incline your ears, and come unto me;* 1. Come unto Christ, and then, *I will make an everlasting Covenant,* (which contains all the promises) *even the sure Mercies of David.* As in marriage, the woman first consents to have the man, and then all the benefits that necessarily follow; so the soul by faith, first pitcheth upon Christ himself, and then on the privileges that flow from Christ. Say Soul, dost thou want any temporal Blessing? suppose it be the payment of Debts, thy daily Bread, Health, *&c.* Why? look now through the Scripture for promises of these things, and let thy faith act thus, *If God hath given me Christ, the greatest blessing, then certainly he will give me all these things so far as they may be for my good:* in the twenty thirst Psalm we find a bundle of promises, but he begins thus, *The Lord is my Shepherd,* saith *David,* and what then? *Therefore I shall not want;* the believing Patriarchs through faith *subdued Kingdoms, wrought righteousness, obtained promises, stoped the mouths of Lions,* did wonders in the world; but what did they chiefly look to in this their Faith? Surely to *the promise to come,* and to that *better thing,* Christ himself; and therefore the Apostle concludes, *having such a cloud of witnesses,* that thus lived and died by faith, *let us look unto Jesus, the Author and finisher of our Faith.*

2. Faith must directly go to Christ as God in our flesh; some think it a carnal apprehension of Jesus Christ, to know him as in flesh; I confess to know him only so, and absolutely so; to consider Jesus no other way, but as having flesh, and going up and down in weakness; it is no better than a carnal apprehension; but to consider Christ as God in flesh, and to consider that flesh as acted by God, and filled with God, it is not a carnal, but a true and spiritual apprehension of Jesus Christ; and hither is faith to be directed immediately, and in the first place; suppose a case of danger by some enemies, and I find a promise of protection from my enemies, I look on that; but in the first place thus I argue, if the Lord hath given me Christ (God in the flesh) to save me from Hell, then much more will he save me from these fleshly enemies. Thus *Judah* had a promise, that *Syria* should not prevail against *Judah,* they doubted of this, but how doth the Lord seek to assure them? why thus, *a Virgin shall conceive and bear a Son, and his name shall be Immanuel:* this seems a strong reason to flesh and blood; I knew one turn Infidel, and to deny Jesus Christ upon this very argument. *Ah (thought he) what a grand imposture is this, that Christ*'s *conception, and Christ*'s *birth many years after, should be a present sign of ruin of* Rezin *King of* Aram, *and of the preservation of* Ahaz *King of* Judah? alas poor soul, he was not acquainted with this art of *living by faith;* he might have seen the very same reason elsewhere, *the yoke of their burden,and the stuff of their shoulder, and the rod of their oppressor shall be broken—for unto us a child is born, and unto us a Son is given;* if their faith had not first respected Christ incarnate, they could never have expected any temporal deliverance by that promise of deliverance, first laid down; But in this way they might, and so may we.—You will say what's this to us? they looked for Christ to come in the flesh, but now he is come, and that time and design is gone and past many a year since; I answer no, the time is gone, but the design is not; Christ remains God in the flesh to this very day; he

came not as once to manifest himself in flesh, to satisfy God's justice in the flesh for sin, and so to lay it down again; that flesh remains, and shall remain; nor is it without use, for all the spirit and life which the Saints now have, or which the Saints shall have unto the end of the World, it is to be conveyed through that flesh, yea the Spirit itself dwells in it, and is conveyed through it, and therefore if they had so much Gospel-Spirit in the time of the Old Testament (which indeed was rare) how much more should we go to Christ as God in the flesh, and look upon it as a standing Ordinance, and believe perfectly on it?

3. Faith must go and lie at the feet of Christ; faith must fix and fasten itself on this God in our flesh: some go to Christ, and *look on Jesus* with loose and transient glances, they bring in but flashy, secondary, ordinary actings of faith, they have but course and common apprehensions of Jesus Christ. Oh but we should come to Christ with solemn serious spirits; we should *look on Jesus* piercingly, till we see him as God is in him, and as such a person thus and thus qualified from Heaven; we should labor to apprehend what is the riches of this glorious mystery of Christ's *Incarnation;* we should dive into the depths of his glorious actings; we should study this mystery above all other studies; nothing is so pleasant, and nothing is more deep; that one person should be God and Man, that God should be man in our nature, and yet not assume the person of a man; that blessedness should be made a curse, that Heaven should be let down into Hell, that the God of the world would shut himself up (as it were) in a body; that the invisible God should be made visible to sense; that all things should become nothing, and make itself of no reputation; that God should make our nature, which had sinned against him, to be the great Ordinance of Reconciling us unto himself, that God should take our flesh, and dwell in it with all his fullness, and make that flesh more Glorious than the Angels, and advance that flesh into oneness with himself, and through that flesh open all his councils and rich discoveries of love and free grace unto the Sons of men; that this Man-God, God-Man should be our Savior, Redeemer, Reconciler, Father, Friend; Oh what mysteries are these! no wonder if when Christ was born, the Apostle cries, *we saw his glory, as of the only begotten Son of God;* noting out, that at first sight of him, so much glory sparkled from him as could appear from none, but a God walking up and down the world. O my soul, let not such a treasury be unlookt into; set faith on work with a redoubled strength; surely we live not like men under this great design, if our eye of faith be not firmly and steadfastly set on this. O that we were but insighted into these glories! that we were but acquainted with these lively discoveries? how blessedly might we *live by the Faith of the Son of God who loved us, and gave himself for us?*

4. Faith must look principally to the end and meaning of Christ as God coming in the Flesh. Now what was the design and meaning of Christ in this? The Apostle answers, Rom. 8.3.*God sent his Son in the likeness of sinful Flesh, to condemn sin in the Flesh, (i.e.)* God the Father sent into the World his eternal and only begotten Son, whom in his eternal counsel he had designed to the Office of a Mediator, to take away or abolish in the first place Original Sin. Mark these two words, *he condemned Sin in the Flesh;* the first word *condemned*] is by a *Metonymy* put for that which follows Condemnation, namely for the abolishing of sin; as condemned persons used to be cut off, and to be taken out of the World, that they may be no more; so Christ hath condemned or abolished this Sin. For the second word, *in the Flesh*] is meant that Humane

Nature which Christ assumed: he abolished sin altogether in his own nature; and that Flesh of his being perfectly holy, and the holiness of it being imputed unto us, it takes away our guilt in respect of the impureness of our Nature also. Some may object, if this were so, then were we without Original sin? I answer, the Flesh or the Nature which Christ took upon him, was altogether without sin; and by imputation of it we are in proportion freed from sin; Christ had not the least spot of Original sin; and if we are Christ's, then is this sin in some measure abolished and taken out of our hearts. But howsoever the filth of this sin may remain in part, yet the guilt is removed: in this respect the purity of Christ's Humane Nature is no less reckoned to us for the curing of our defiled Nature, than the sufferings of Christ are reckoned to us, for the remission of our actual Sins. O my Soul, look to this end of Christ as God in the Flesh; if thou consider him as made Flesh and Blood, and laid in a Manger, think withal, that his meaning was to condemn sin in our Flesh; there flows from the Holiness of Christ's Nature such a power, as countermands the power of our Original sin, and acquits and discharges from the condemnation of the same Sin: not only the Death, and Life, but also the Conception and Birth of Christ hath its influence into our Justification. Oh the sweet that a lively Faith may draw from this Head!

4. The Encouragements to bring on Souls to believe on Christ Incarnate, we may draw—

1. From the excellency of this Object. This very Incarnation of Christ is the Foundation of all other actings of God for us; it is the very Hinge or Pole on which all turn; it is the Cabinet wherein all the Designs of God do lie; Election, Redemption, Justification, Adoption, Glorification, are all wrapped up in it; it is the highest pitch of the Declaration of God's Wisdom, Goodness, Power and Glory; Oh what a sweet Object of Faith is this! I know there are some other things in in Christ which are most proper for some Acts of Faith; as Christ dying is most proper for the pardon of actual sin; and Christ rising from the dead is most proper for the evidencing of our Justification; but the strongest purest Acts of Faith are those which take in Christ as such a Person, laid out in all this Glory. Christ's Incarnation is more general than Christ's Passion, or Christ's Resurrection, and (as some would have it) includes all; Christ's Incarnation holds forth in some sort Christ in his fullness, and so it is the full and complete subject of our Faith; or if it be only more comprehensive, why then it requires more comprehensive Acts of Faith, and by consequence we have more enjoyments of Christ this way, than any other way: Come poor Soul, I feel, I feel thy eyes are running to and fro the World, to find comforts and happiness on Earth: O come, cast thy eyes back, and see Heaven and Earth in one Object! look fixedly on Christ Incarnate! there is more in this, than in all the variety of this World, or of that World to come. Here is an Object of Faith, and Love, and Joy, and Delight; here is a *Compendium* of all Glories; here is one for a heart to be taken with to all Eternity. O lay thy mouth to this Fountain; *suck and be satisfied with the breasts of his Consolation;Milk out and be delighted with the brightness of his Glory.*

2. From the suitableness of this Object. Christ Incarnate is most suitable for our Faith to act upon. We are indeed to believe on God; but God essentially is the utmost Object of Faith; we cannot come to God, but in and through Christ; alas, God is offended, and therefore we cannot find ground immediately to go to God; hence you heard that *Faith must directly go to*

Christ as God in our Flesh. O the infinite condescentions of God in Christ! God takes up our Nature, and joins it to himself as one person, and lays out that before our Faith; so that here is God, and God suited to the particular state and condition of the sinner. Oh now with what boldness may our souls draw nigh to God? Why art thou strange poor soul? Why standest thou afar off, as if it were death to draw nigh? Of whom art thou afraid? Is God come down amongst men, and canst thou not see him, lest thou die and perish? Oh look once more, and be not discouraged! See, God is not come down in fire, God is not descended in the Armor of Justice and everlasting burnings; No, no, he is clothed with the Garments of Flesh, he sweetly desires to converse with thee after thine own form; he is come down to beseech thee, to see with thine own eyes thy eternal happiness. *q. d. Come poor Soul, come, put in thy hands, and feel my heart how it beats in love towards thee.* O the wonder of Heaven! it is the cry of some poor souls. *Oh that I might see God!* loe here God is come down in the likeness of man, he walks in our own shape amongst us; it is the cry oft others, *O that I might have my heart united to God!* Why he is come down on this very purpose, and hath united our nature unto himself. Surely God hath left all the World without excuse: Oh that ever there should be an heart of unbelief, after these sensible demonstrations of Divine Glory and Love? Why soul, wilt thou now stand off? Tell me, what wouldst thou have God do more? Can he manifest himself in a more taking, alluring, suitable way to thy condition? Is there anything below flesh wherein the great God can humble himself for thy good? Come, think of another, and a better way, or else forever believe. Methinks it is sad to see Believers shy in their approaches to God, or doubtful of their acceptance with God, when God himself stoops first, and is so in love with our acquaintance, that he will be of the some nature that we are. O let not such a Rock of strength be slighted, but every day entertain sweet and precious thoughts of Christ being incarnate; enure thy heart to a way of believing on this Jesus, as he carries on the great Work of thy Slavation at his first Coming or Incarnation.

3. From the Gospel-tenders and offers of this blessed Object to our Souls. As Christ is come in our natue to satisfy, so he comes in the Gospel freely and fully to offer thee terms of Love; therein are set out the most rich and alluring expressions that possibly can be; therein is set out that this *Incarnation of Christ* was God's own acting, out of his own Love and Grace, and Glory; therein is set out the Birth, and Life, and Death of Christ; and this he could not do, but he must be Incarnate: God takes our Flesh, and he useth that as an Organ, or Instrument whereby to Act; he was Flesh to suffer, as he was Spirit to satisfy for our sins. Methinks I might challenge Unbelief, and bid it come forth; let it appear if it dare before this Consideration: What is not God Incarnate enough to satisfy thy Conscience? Come nigh poor Soul! hear the Voice of Christ inviting,*Come unto me all ye that are weary, and heavy laden with Sin;* and O let these rich and glorious openings of the heart of Christ overcome thy heart: Suppose the case thus; what if God should have done no more than this? Had he only looked down from Heaven, and hearing sinners cry out, *O woe, woe unto us forever! we have broke God's Law, incur'd the penalty, damned our own souls; O who should deliver us? Who will save us from the Wrath to Come? Who will keep us out of Hell, our deserved Dungeon, where the fury of the great Judge burns in a fiery Brimstone, and his revenge boyls in a fiery Torrent limitless and unquenchable.* In this case, if God hearing sinners thus crying out; had he, I say, only looked down and told

them in sweet Language, *Poor souls, I will pardon your Sins by my own Prerogative, I made the Law, and I will dispense with it; fear not, I have the Keys of Life and Death, and upon my word you shall not perish;* What soul would not have been raised up even from the bottom of Hell at this very voice? I know a poor soul would have scrupled at this, and have said, *What then should become of infinite Justice? shall that be dishonored to save my Soul?* This would have been a scruple indeed, especially considering that great controversy (as we have heard) of *Mercy and Truth, and Righteousness and Peace:* but to remove all controversies, God hath not only spoken from Heaven by himself, but he himself is come down from Heaven to Earth to speak unto us: O see this Miracle of Mercy! God is come down in Flesh, he is come as a price; he himself will pay himself according to all the demands of his Justice and Righteousness before our eyes; and all this done, now he offers and tenders himself unto thy soul. Oh my soul, why shouldest thou fear to cast thyself upon thy God? I know thy Objection of vileness; notwithstanding all thy vileness, God himself offers himself to lead thee by the hand; and to remove all doubts, God himself hath put a price sufficient in the hands of Justice to stop her Mouth: or if yet thou fearest to come to God, why come then to thy own Flesh, go to Christ, as having thy own nature; it is he that calls thee: How? Go to Flesh? Go to thy own Nature? What can be said more to draw on thy trembling heart? If God himself, and God so fitted and qualified (as I may say) will not allure, must not men die and perish in unbelief? What, O my soul! (give me leave to chide thee) Is God come down so low to thee? and dost thou now stand questioning whether thou shouldst go, or come to him? What is this but to say, all that God is, or does, or says, is too little to persuade me into Faith? I cannot tell, but one would think that unbelief should be strangled, quite slain upon this consideration; all this, O my soul, thou hearest in the Gospel; there is Christ incarnate set forth to the life; there is Christ suing thy Loves, and offering himself as thy beloved in thy own naure; there it is written that God is come down in flesh, with an Olive-branch of eternal peace in his hand, and bids you all be witness, he is not come to destroy, but to save. Oh that this encouragement might be of force to improve Christ's glorious design to the supplying of all thy wants, and to the making up of all thy losses! believe, Oh believe thy part in Christ incarnate!

SECT. VI. Of loving Jesus in that respect.

LEt us *love Jesus,* as carrying on the great work of our Salvation at his first Coming or Incarnation. Now what is *Love* but an expansion or egress of the heart and spirits to the Object loved; or to the Object whereby it is drawn or attracted? Mark O my soul, whatsoever hath an attractive power, it is in that respect an Object, or general cause of Love; and canst thou possibly light on any Object more attractive than the Incarnation of Jesus Christ? If Love be the Load-stone of Love, what an attractive is this before thee? methinks the very sight of Christ incarnate is enough to ravish thee with the apprehension of his infinite goodness: see how he calls out, or (as it were) draws out the soul to Union, Vision, and Participation of his Glory! O come, and yield up thyself unto him; give him thyself, and conform all thy Affections and Actions to his Will: O love him, not with a divided, but with all thy heart.

But to excite this Love, I shall only propound the Object, which will be Argument enough. Love causeth Love; now as God's first Love to man was in making man like himself; so his second great Love was in making himself like to man; stay then a while upon this Love; for (I take it) this is the greater Love of the two: Nay, if I must speak freely, I believe this was the fullest visible demonstration of God's Love that ever was: The Evangelist expresseth it thus, *God so loved the World,that he gave his only begotten Son;* he gave him to be incarnate, to be made flesh, and to suffer Death; but the extension of his Love lies in that expression, *he so loved*] So! how? Why, so fully, so fatherly, so freely, as no Tongue can tell, no heart can think: In this Love God did not only let out a mercy, give out a bare grace in self, but he took our nature upon him. It is usually said, that it is a greater love of God to save a soul, than to make a World; and I think it was a greater Love of God to take our nature, than simply to save our souls; for a King to dispense with the Law, and by his own prerogative to save a Murderer from the Gallows, is not such an Act of Love and Mercy as to take the Murderers Cloaths, and to wear them as their Richest Livery? Why, God in taking our nature hath done thus, and more than thus; he would not save us by his mere Prerogative; but he takes our Cloaths, our Flesh, and in that Flesh he personates us, and in that Flesh he will die for us, that we might not die, but live through him for evermore. Surely this was Love, that God will be no more God (as it were) simply, but he will take up another nature, rather than the brightness of his Glory shall undo our souls.

It will not be amiss (whilst I am endeavoring to draw a Line of God's love in Christ, from first to last in saving Souls) that here we look back a little, and summarily contract the passages of Love from that eternity before all Worlds, unto this present. 1. God had an eternal design to discover his infinite love to some besides himself; O the wonder of this! was there any need or necessity of such a discovery? Though God was one, and in that respect alone (as we may imagine) yet God was not solitary; in that eternity within his own proper essence or substance, there were three Divine Persons, and betwixt them there was a blessed Communication of Love; Christ on Earth could say, *I am not alone, because the Father is with me:* and then before the Earth was, might the Father say, *I am not alone, for the Son is with me;* and the Son might say, *I am not alone,for the Father is with me;* and the Holy Ghost might say, *I am not alone, for both the Father and the Son are with me;* though in that eternity there was no Creature to whom these three Persons should communicate their Love; yet was there a glorious communication, and breaking out of Love from one to another; before there was a World, the Father, Son, and Holy Ghost did infinitely glorify themselves, *Joh.* 17.5. Surely they loved one another, and they rejoiced in the fruition of one another, *Prov.* 8.30. What need then was there of the discovery of God's love to any one besides himself? O my soul, I know no necessity for it, only thus was the pleasure of God; *Even so Father, for so it seemed good in thy sight:* such was the love of God, that it would not contain itself within that infinite Ocean of himself, but it would needs have Rivers and Channels, into which it might run and overflow.

2. God in prosecution of his design, creates a World of Creatures; some rational, and only capable of Love; others irrational, and serviceable to that one Creature, which he makes the top of the whole Creation; then it was that he set up one man *Adam,* as a common person, to

represent the rest; to him he gives abundance of glorious qualifications, and him he sets over all the work of his hands, as if he were the very Darling of Love; if we should view the excellency of this Creature either in the outward, or the inner man, who would not wonder? his body had its excellency, which made the Psalmist say, *I will praise thee, for I am fearfully and wonderfully made,—and curiously wrought in the lowest part of the Earth.* It is a speech borrowed from those who work Arras-work; the body of man is a piece of curious Tapestry, or Arras-work, consisting of Skin, Bones, Muscles, Sinews, and the like; what a goodly thing the body of man was before the Fall, may be guessed by the excellent gifts found in the bodies of some men since the Fall; as the Complection of *David,* 1 Sam. 16.12. the swiftness of *Hazael,* 2 Sam. 2.18. the beauty of *Absalom,* 2 Sam. 14.25. If all these were but joined in one, as certainly, they were in *Adam,* what a rare Body would such a one be? but what was this body in comparison of that soul? the soul was it, that was especially made after the Image of God; the soul was it, that was tempered in the same Mortar with the Heavenly Spirits; the soul was God's sparkle, a beam of his divine Glory, a ray, or emanation of God himself; as man was the principal part of the Creation, so the Soul was the principal part of man: here was it that God's Love and Glory were centred for the time; here was it that God's love set and fixed itself in a special man, whence flowed that Communion of God with *Adam,* and that familiarity of *Adam* with God.

3. Within a while, this man, the object of God's Love, fell away from God, and as he fell, so all that were in him; even the whole World fell together with him; and hereupon God's Face was hid; not a sight of him but in flaming fire, ready to seize on the Sons of Men. And yet God's Love would not thus leave the Object; he had yet a further reach of Love, and out of this dark Cloud he lets fall some glimpses of another discovery: These glimpses were sweet: but alas, they were so dark that very few could spell them, or make any sense, or comfortable application of them: but by degrees God hints it out more; he points it out with the Finger by Types and Shadows, he makes some models of it in outward Ceremonies, and yet so hid and dark, that in four thousand years, men were but guessing, and hoping through promises, for a manifestation of God's Love; this is the meaning of the Apostle, who tells us of *the Mystery that was hid from Ages, and from Generations, but now is made manifest to his Saints:* This Love of God was hid in the breast of God from the Sons of Men for an Age, so that they knew not what to make of this great Design: I speak of the generality of men; for in respect of some Particulars, as to *Adam,* and *Abraham,* and *Moses,* and *David,* and the Patriarchs, you have heard the Lord made his Loves clear to them in a Covenant-Way; and still the nearer to Christ, the clearer and clearer was the Covenant of Grace.

4. At last God fully opens himself; in the fullness of time God takes the flesh of those poor sinners which he had so loved, and joins it to himself, and calls it Christ, a Savior: O! now was it that God descended, and lay in the Womb of a Virgin; now was it that he is born as we are born; now was it that he joined our Flesh so nigh to himself, as that there is a Communication of properties betwixt them both, that being attributed to God which is proper to Flesh, as to be born, to suffer; and that being attributed to flesh which is proper to God, as to create, to redeem: who can choose but wonder when he thinks of this phrase, that a piece of Flesh should be called God? and that God should be made flesh and dwell amongst

us? that flesh should infinitely provoke God, and yet God in the same flesh should be infinitely pleased? that God should veil himself and darken his Glory with our flesh, and yet unveile at the same time the deepest and darkest of his designs in a comfortable way to our souls? O my soul, how shouldst thou contain thyself within thyself? how shouldst thou but leap out of thyself (if I may so speak) as one that is lost in the admiration of this Love? Surely God never manifested himself in such a strain of Love as this before; herein was love manifested and commended indeed, that God would come down in our nature to us. One observes sweetly, that *God did so love the very Nature of his Elect, that though for the present he had them not all with him in Heaven, yet he must have their Picture in his Son to see them in, and love them in;* in this respect I may call Christ incarnate, a Statue and Monument of God's own infinite Love unto his Elect forever.

Well, hitherto we have followed the passages of his Love; and now we see it in the Spring, or at full Sea; If anything will beget our love to God, surely Christ incarnate will do it: Come then, O my Soul, I cannot but call on thee to love thy Jesus; and to provoke thy Love, O fix thy eye on this lovely Object; come, put thy Candle to this Flame; what? doth not thy heart yet burn within thee? dost thou not at least begin to warm? why, draw yet a little nearer; consider, what an heart of Love is in this Design: God is in thy own nature, to take upon him all the miseries of thy Nature; mark it well, this is none other than God's heart leaping out of itself into our bosoms; *q. d. Poor souls, I cannot keep from you, I love your very Nature; I will be nothing, so you may be something; my Glory shall not hinder me, but I will veil it rather than it shall hurt you; so I may but show myself kind and tender unto you, and so I may but have Communion with you, and you with me, I care not if I become one with you, and live with you in your very flesh.* Oh my heart, art thou yet cold in thy Loves to Jesus Christ? canst thou love him but a little, who hath loved thee so much? how should I then but complain of thee to Christ? and for thy sake beg hard of God, *Oh thou sweet* Jesus, *that cloathest thyself with the Clouds as with a garment, and as now thou cloathest thyself with the Nature of a man: O thou that wouldest inflame my Spirit with a Love of thee, that nothing but thyself might be dear unto me, because it so pleased thee to vilify thyself, thine own self for my sake.*

SECT. VII. Of joying in *Jesus* in that respect.

7. LEt us *joy in* Jesus, as carrying on the great work of our Salvation for us at his Coming or Incarnation. If it be so that by our *Desire, and Hope, and Faith, and Love,* we have indeed and truth reached the Object which our souls pant after, how then should we but joy and delight therein? the end of our motion is to attain quiet and rest; now what is *joy,* but *a sweet and delightful Tranquility of mind, resting in the fruition and possession of some good?* what! hast thou in some measure attained the presence and fruition of Christ (as God incarnate) in thy Soul? it is then time to *joy in* Jesus; it is then time to keep a Sabbath of thy thoughts, and to be quiet and calm in thy Spirit: But you will say, how should this be before we come to Heaven? I answer, there is not indeed any perfection of joy whilst we are here, because there is no perfection of Union on this side Heaven; but so far as Union is, our joy must be; examine the grounds of thy Hope, and the actings of thy Faith, and if thou art but satisfied in them, why then lead up thy joy, and bring it up to this Blessed Object; here is matter for it to work

upon; if thou canst possibly rejoice in anything at all, *O rejoice in the Lord, and again I say rejoice.*

Is there not cause? read and spell what's the meaning of the Gospel of Christ? what is *Gospel,* but *Good spell,* or *good tidings?* and wherein lies the good ridings according to its emency? is it not in the glorious incarnation of the Son of God?*behold I bring you a Gospel,* so it is in the Original, or, *behold I bring you good tidings of great joy which shall be to all People; for unto you is born this day in the City of* David *a Savior, which is Christ the Lord.* The Birth of Christ to them that have but touched hearts, is the comfort of comforts, and the sweetest balm and confection that ever was. Oh my Soul what ailes thee? Why art thou cast down and disquieted within me? Is it because thou art a sinner? why, *unto thee is born a Savior;* his Name is *Savior,* and therefore *Savior,* because *he will save his people from their sins.* Come then, and bring out thy Sins, and weigh them to the utmost aggravation of them, and take in every Circumstance both of Law and Gospel, and set but this in the other Scale, that *unto thee is born a Savior,* surely all thy iniquities will seem lighter than vanity, yea they will be as nothing in comparison thereof; *My Soul doth Magnifie the Lord* (said *Mary) and my spirit rejoiceth in God my Savior.* Her soul and her spirit within her rejoiced at this Birth of Christ; there is cause that every Soul, and every Spirit should rejoice, that hath any interest in this Birth of Christ: O my soul, how shouldest thou but rejoice if thou wilt consider these particulars.

1. God himself is come down into the World; because it was impossible for thee to come to him, he is come to thee; this consideration made the Prophet cry out, *Rejoice greatly O thou Daughter of Zion,shout O Daughter of Jerusalem, behold thy King cometh unto thee;* he is called *a King,* and therefore he is able; and he is thy *King,* and therefore he is willing; but in that *thy King cometh unto thee,* here is the marvilous love and mercy of God in Christ; *Kings do not* usually come to visit and wait upon their Subjects; it is well if poor Subjects may come to them, and be admitted into their Presence to wait on them: O but see the great King of Heaven & Earth, the King of Kings, and Lord of Lord's stooping, and bowing the heavens to come down to thee; surely this is *good tidings of great joy,* and therefore *rejoice greatly O Daughter of Zion.* A little joy is too scant and narrow for this news; hearts should be enlarged, the doors and gates should be set wide open for this King of Glory to come in: as *Balaam* said of *Israel, God is with him and the shout of a King is amongst them?* so now may we say, God is with us, and the shout of a King is amongst us; *Rejoice Zion, Shout O Daughter of Jerusalem.*

2. God is come down in flesh; he hath laid aside, as it were, his own Glory, whilst he converseth with thee; when God manifested himself, as on Mount *Sinai,* he came down in Thunder and Lightning; and if now he had appeared in Thunder and Lightning, if now he had been guarded with an innumerable Company of Angels, all having their Swords of vengeance and justice drawn, well might poor souls have trembled, and have run into corners; for who could ever be able to endure his coming in this way? but lo poor Soul, God is come down in flesh, he hath made his appearance as a man, as one of us, and there is not in this regard the least distance betwixt him and us. Surely this is fuel for joy to feed upon: O why should God come down so suitably, so lowly, as in our nature, if he would have thy poor

soul to be afraid of him? doth not this very design intend consolation to thy soul? O gather up thy Spirit, anoint thy heart with the Oil of gladness; see God himself is come down in flesh to live amongst us, he professeth he will have no other life but amongst the Sons of men; see what a sweet way of familiarity and intercourse is made betwixt God and us, now he is come down in human frailty.

3. God hath took on him our Nature as a vast pipe to his Godhead, that it may flow out in all manner of sweetness upon our hearts; if God had come down in flesh, only to have been seen of us, it had been a wonderful condescension, and a great mercy: *if I have found favor in thy eyes* (said *Moses) show me thy way that I may know thee;* but to come down in flesh, and to come down in flesh, not only to be seen, but to dispatch the great business of our souls Salvation, here's comfort indeed: with what joy should we draw water out of this well of salvation? Surely the great reason of the shallowness of our Comforts, shortness of our Hopes, the faintness of our spirits, the lowness of our Graces, is from the not knowing, or the not heeding of this particular; Christ in flesh stands not for a Cypher, but it is an Organ of life and grace unto us; it is a fountain of comfort that can never run dry. In this flesh there is laid in on purpose such a fullness of the Godhead, that of his fullness we might receive in our measure grace for grace. O my soul, thou art daily busy in eying this and that; but above all, know that all the fullness God lies in Christ incarnate, to be emptied upon thee: this was the meaning of Christ taking on him flesh, that through his flesh he might convey to thee whatsoever is in himself as God. As for instance, God in himself is Good, and Gracious, and Powerful, and All-sufficient, and Merciful, and what not? Now by his being in flesh, he suites all this, and conveys all this to thee; observe this for thy eternal comfort, God in and through the flesh makes all his Attributes and Glory serviceable to thy soul.

4. God in our Nature hath laid out the Model and Draught of what he will do unto all his Saints forever; human nature was never so advanced before; what? to be glorified above the Angels? to be united in a Personal union with the second person of the Godhead? surely hence may be expected great matters; here's a fair step for the bringing of our Persons up to the enjoyment of God; if God be come down in the likeness of man, why, then he will bring us up into the likeness of God; look what was done to our nature in Christ, the very same (as far as we are capable) shall be done to our persons in Heaven. Think of it, O my soul, why hath God made flesh so glorious, but to show that he will by that make thee glorious also? Christ is the great Epitome of all the designs of God, so that in him thou mayest see what thou art designed unto, and how high and rich thou shalt be in the other world. *Beloved, now are we the Sons of God,and it doth not yet appear what we shall be, but we know when he shall appear, we shall be like him;* he is now like us, but then (saith the Apostle) we shall be like unto him;*he will change our vile body, that it may be fashioned like unto his Glorious body.* Oh consider what a frame of eternal comfort may we raise up from this ground of Christ incarnate, God in the flesh?

5. God in the flesh is the first opening of his eternal plot to do us good; *the Seed of the woman* was the first word of comfort that ever was heard in the world after man was fallen; the Plot was of old, but the execution was not till after the Creation, and then was a dim discovery of

it, even in the beginning of time, though no clear manifestation till the fullness of time. Well, take it as we please, whether in the beginning of time, or in the fullness of time; whether in the promise, or in performance, this discovering of Christ incarnate is the first opening of all God's heart and Glory unto the Sons of men; and from this we may raise a world of comfort; for if God in the execution of his Decrees, begins so gloriously, how will he end? if God be so full of love, as to come down in flesh now in this world, Oh what matter of hope is laid up before us, of what God will be to us in that world to come? if the Glory of God be let out to our souls so fully at first, what Glorious openings of all the Glory of God will be let out to our souls at last? Christians! what do you think will God do with us, or bring us unto, when we shall be with him in heaven? you see now he is manifested in flesh, and he hath laid out a world of Glory in that: but the Apostle tells us of another manifestation, for we *shall see him as he is;* he shall at last be manifest in himself;*now we see through a glass darkly, but then face to face; now we know in part, but then we shall know even as also we are known.* To what an height of knowledge or manifestation this doth arise, I am now to seek, and so I must be whilst I am on this side Heaven; but this I believe, the manifestation of God and Christ is more in Heaven, than is, or ever hath been, or ever shall be upon earth; *thine eyes shall see the King in his Beauty,* or *in his Glory* saith *Isaiah:* there is a great deal of difference betwixt seeing the King in his ordinary, and seeing him in his Robes, and upon his Throne, with his Crown on his head, and his Scepter in his hand, and his Nobles about him in all his Glory: the first openings of Christ are glorious; but O, what will it be to see him in his greatest Glory that ever he will manifest himself in? we usually say that workmen do their meanest work at first, and if the Glorious incarnation of Christ be but the beginning of God's works, in reference to our souls salvation, what are those last works?

O my soul, weigh all these passages, and make an application of them to thyself; and then tell me if yet thou hast not matter enough to raise up thy heart, and to fill it with joy unspeakable and full of Glory; when the wise men saw but the *Star* of Christ, *they rejoiced with an exceeding great joy;* how much more when they saw Christ himself? *Your Father Abraham* (said Christ to the *Jews) rejoiced to see my day,and he saw it, and was glad;* he saw it indeed, but afar of, with the eyes of Faith; they afore Christ, had the promise, but we see the performance; how then should we rejoice? how glad shouldst thou be, O my Soul, at the sight and effect of Christ's Incarnation? if *John* the Baptist could leap for joy in his Mothers belly, when Christ was but yet in the womb, how should thy heart leap for joy, who canst say with the Prophet,*unto me a Child is born, and unto me a Son is given?* if *Simeon* waiting for the consolation of *Israel, took him up in his arms* for joy, *and blessed God;* how shouldst thou with joy embrace him with both arms, who knowest his coming in the flesh, and who hast heard him come in the Gospel, in the richest and most alluring expressions of his Love? If the Angels of God, yea, if multitudes of Angels could sing for joy at his Birth,*Glory to God in the highest, and on earth peace, and good will towards men;* how much more shouldest thou, whom it concerns more than the Angels, join with them in consort, and sing for joy this joyful song of *good will towards men?* Awake, awake O my Soul, awake, awake, uttter a Song! tell over these passages, that God is come down into the world, that God is come down in flesh, that God is come down in flesh in order to thy reconciliation; that God is come down in the likeness of

man, that he may bring thee up into the likeness of God; and that all these are but the first openings of the Grace, and goodness, and Glory of God in Christ unto thy Soul; and Oh what work will these make in thy Soul, if the Spirit come in, who is the comforter.

SECT. VIII. Of Calling on *Jesus* in that Respect.

8. LEt us *call on Jesus,* or on God the Father in and through *Jesus.* Now this *calling on Jesus* contains Prayer and Praise. 1. We must pray that all these transactions of Jesus at his first coming or incarnation may be ours; and is not here encouragement for our Prayers? If we observe it, this very point of Christ's Incarnation opens a door of rich entrance into the presence of God; we may call it a blessed Portal into Heaven, not of Iron, or Brass, but of our own flesh; this is that *new and living way which he hath consecrated for us, through the Vail, that is to say, his flesh;* with what boldness and freeness may we now enter into the Holiest, and draw near unto the Throne of Grace? why, Christ is incarnate, God is come down in the flesh; though his Deity may confound us (if we should immediately and solely apply ourselves unto it) yet his humanity comforts our faint and feeble souls, God in his humility animates our souls to come unto him, and to seek of him whatsoever is needful for us. Go then to Christ; away, away O my soul, to Jesus, or to God the Father, in and through Jesus; and O desire that the effect, the fruit, the benefit of his Conception, Birth, and of the wonderful union of the two natures of Christ may be all thine. What? dost thou hope in Jesus, and believe thy part in this Incarnation of Christ? why then pray in hope, and pray in Faith; what is prayer, but the stream and river of Faith, an issue of the desire of that which I joyfully believe?*Thou, O Lord God of Hosts,* God *of Israel, hast revealed to thy Servant, saying, I will build thee an house, therefore hath thy servant found in his heart, to pray this Prayer unto thee.*

2. We must praise. This was the special duty practiced by all Saints and Angels at Christ's Birth,*My Soul doth magnify the Lord* (saith *Mary) and my Spirit rejoiceth in God my Savior. And blessed be the Lord God of Israel* (said *Zacharias) for he hath visited and redeemed his People;* and *Glory to God in the highest,* said the Heavenly Host; only one Angel had before brought the News,*unto you is born this day in the City of David a Savior, which is Christ the Lord:* but immediately after there were many to sing praises; not only six Cherubims as *Isaiah* saw; nor only four and twenty Elders, as *John* saw; but a multitude of Heavenly Angels like Armies, that by their Heavenly Hallelujahs gave Glory to God. O my soul, do thou endeavor to keep consort with those many Angels: *O sing Praises, sing Praises unto God, sing Praises.* Never was like case since the first Creation: never was the wisdom, truth, justice, mercy, and goodness of God so manifest before; I shall never forget that last speech of a dying Saint upon the stage, *Blessed be God for Jesus Christ.* O my soul, living and dying let this be thought on: What? Christ incarnate for me? why *bless the Lord, O my soul, and all that is within me bless his holy Name.*

SECT. IX. Of conforming to Jesus in that respect.

9. LEt us *conform to Jesus* in reference to this great transaction of his Incarnation. *Looking to Jesus* contains this, and is the cause of this; the sight of God will make us like to God; and the sight of Christ will make us like to Christ; for as a Looking-Glass cannot be exposed to the

Sun, but it will shine like the same; so God receives none to contemplate his face, but he transforms them into his own likeness by the irradiation of his light; and Christ hath none that dive into these depths of his glorious and blessed Incarnation, but they carry along with them sweet impressions of an abiding and transforming nature. Come then, let us once more *look on Jesus* in his Incarnation, that we may conform, and be like to Jesus in *that respect.*

But wherein lies this conformity or likeness to Jesus? I answer, in these and the like particulars.—

1. Christ was conceived in *Mary* by the Holy Ghost; so must Christ be conceived in us by the same holy Ghost. To this purpose is the seed of the Word cast in, and principles of Grace are by the Holy Ghost infused; *he hath begotten us by the Word,* saith the Apostle, *Jam.* 1.18. How Mean, Contemptible, or Impotent Men may esteem it, yet God hath appointed no other means to convey supernatural life, but after this manner: *Where no Vision is, the People perish:* where no preaching is, there is a worse judgment than that of *Egypt,* when there was one dead in every Family. By the Word and Spirit the Seeds of all Grace are sown in the heart at once, and the heart closing with it, immediately Christ is conceived in the heart.

Concerning this spiritual Conception or Reception of Christ in us, there is a great question, Whether it be possible for any man to discern how it is wrought? But for the Negative are these Texts, *Our Life is hid with Christ in God,* Col. 3.3. and *the Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth,* Joh. 3.8. It is a wonderful, hidden and secret Conception. The holy Ghost sets out that state of unregeneracy, in which Christ finds us, by the name of *Death,* Eph. 2.1. So that it must needs be as impossible for us to discover how it is wrought, as it is impossible for one to know how he receives his own life. Some say, the first act of infusing or receiving Christ or Grace (they are all one) is wrought in an instant, and not by degrees; and therefore it is impossible to discern the manner: And yet we grant that we may discern both the preparations to Grace, and the first operations of Grace. 1. The preparations to Grace are discernible; such are those terrors and spiritual agonies, which are often before the work of Regeneration; they may be resembled to the heating of metals before they melt, and are cast into the Mold to be fashioned; now by the help of Natural Reason one may discern these. 2. Much more may the first Motion and Operations of Grace be discerned by one truly regenerate, because that in them his Spirit works together with the Spirit of Christ; such are sorrow for sin as sin, and seek rightly for comfort, an hungering desire after Christ and his Merits; neither do I think it impossible for a regenerate man to feel the very first illapse of the Spirit into the Soul; for it may bring that sense with itself, as to be easily discerned, although it doth not always see, nor perhaps usually see; it is true that the giving of Spiritual Life, and the giving of the sense of it, are two distinct acts of the Spirit; yet who can deny, but that both these acts may go together; though always they do not go together? Howsoever it is, yet even in such Persons as in the instant of Regeneration may feel themselves in a regenerate estate: this Conclusion stands firm, *viz. They may know what is wrought in them, but how it is wrought, they cannot know, nor understand;* we feel the Wind, and perceive it in the motions, and operations thereof; but the Originals of it we are not able exactly to describe: some think the beginnings of Winds

are from the flux of the Air, others from the exhalations of the Earth; but there is no certainty: so it is in the manner of this Conception, or passive Reception of Christ and Grace into our hearts; we know not how it is wrought, but it nearly concerns us to know that it is wrought; look we to his conformity, that as Christ was conceived in *Mary* by the Holy Ghost; so, that Christ be conceived in us, in a spiritual sense, by the same Holy Ghost.

2. Christ was sanctified in the Virgins Womb; so must we be sanctified in ourselves, following the Commandment of God; *Be ye holy as I am holy:* Souls regenerate must be sanctified; *Every man* (saith the Apostle) *that hath this hope in him,purifieth himself even as he is pure.* I know our hearts are (as it were) Seas of corruptions, yet we must daily cleanse ourselves of them by little and little: Christ could not have been a fit Savior for us, unless first he had been sanctified; neither can we be fit Members unto him, unless we be in some measure purged from our sins, and sanctified by his Spirit. To this purpose is that of the Apostle; *I beseech you Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, Holy, acceptable unto God.* In the Old Testament they did after a corporal manner slay and kill Beasts, presenting them, and offering them unto the Lord; but now we are in a spiritual manner to crucify and mortify the flesh with the affections and lusts, all our inordinate passions, all our evil affections of anger, love, joy, hatred, are to be crucified; and all that is ours must be given up to God; there must be no love in us but of God; and in reference to God; no Joy in us, but in God, and in reference to God; no fear in us, but of God, and in reference to God; and thus of all other the like passions. O that we would *look to Jesus,* and be like unto Jesus in this thing! if there be any Honor, any Happiness, any Excellency, it is in this, even in this; we are not fit for any holy duty, or any religious approach unto God without sanctification;*this is the Will of* God (saith the Apostle) *even your Sanctification.* All the commands of God tend to this; and for the comfort of us Christians, we have under the Gospel, promises of sanctification to be in a larger measure made out unto us:*In that day there shall be upon the Bells of the Horses Holiness unto the Lord;—yea every pot in Jerusalem and Judah shall be Holiness unto the Lord;* every Vessel under *Christ* and the Gospel, must have written upon it *Holiness to the Lord;* thus our spiritual services, figured by the Ancient Ceremonial services, are set out by a larger measure of holiness than was in old time: it is a sweet resemblance of Christ to be holy; for so he is styled, *the holy Child Jesus:* he was sanctified from the womb, and sanctified in the womb for our imitation: *for their sakes I sanctify myself,* (saith Christ) *that they also might be sanctified.*

3. Christ the son of man is by nature the son of God; so we poor sons of men must by Grace become the sons of God; even of the same God and Father of our Lord Jesus Christ;*for this very end* God *sent his own Son made of a woman, that we might receive the Adoption of Sons,—wherefore thou art no more a servant, but a son; and if a Son, then an heir of* God *through Christ.* This intimates that what relation Christ hath unto the Father by nature, we should have the same by Grace; by nature *he is the only begotten Son of the Father, and as many as received him* (saith *John*) *to them he gave power to become the Sons of* God, *even to them that believe on his Name.* It is true, Christ reserves to himself the preeminence; he is in a peculiar manner *the first born among many Brethren;* yet in him, and for him all the rest of the brethren are accounted as first borns: So God bids *Moses* say unto *Pharaoh, Israel is my son, even my first born; And I say unto thee, let my Son go, that he may serve me; and if thou refuse to let him go, behold I will slay thy*

Son, even thy first-born, And the whole Church of God, consisting of Jew and Gentile, is in the same sort described by the Apostle to be *the General Assembly and Church of the first-born enrolled in Heaven;* by the same reason that we are sons, we are first-borns; *if we are Children, then are we heirs, heirs of God, and joint-heirs with Christ.* O who would not endeavor after this privilege? who would not conform to Christ in this respect?

4. Christ the Son of God, was yet the Son of Man; there was yet in him a duplicity of Natures really distinguished; and in this respect, the greatest Majesty, and the greatest humility that ever was, are found in Christ; so we, though sons of God, must remember ourselves to be but sons of men; our privileges are not so high, but our poor conditions, frailties, infirmities, sins, may make us low: who was higher than the Son of God? and who was lower than the son of man? as he is God, he is in the bosom of his Father; as he is man, he is in the Womb of his Mother; as he is God, his Throne is in Heaven; and he fills all things by his emmensity; as he is man, he is circumscribed in a cradle, I mean a Manger, a most uneasy Cradle sure; as he is God, he is clothed in a robe of Glory; as he is man, he is wrapped in a few course swaddling bands; as he is God, he is encircled with millions of bright Angels; as he man, he is in company of *Joseph* and *Mary,* and the Beasts; as he is God, he is the eternal Word of the Father, all-sufficient, and without need; as he is man, he submits himself to a condition imperfect, inglorious, indigent, and necessitous: well, *let this mind be in you, which was also in* Christ Jesus,*who being in the form of God, thought it not robbery to be equal with God; but he made himself of no Reputation, and took upon him the form of a Servant, and was made in the likeness of men, and being founded in fashion as a man, he humble himself:* he that thought it no robbery to be equal with God, humbled himself to become man; we should have found it no robbery to be equal with Devils, and are we too proud to learn of God? what an intolerable disproportion is this, to behold an humble God, and a proud man? who can endure to see a Prince on foot, and his Vassal mounted! shall the Son of God be thus humble for us, and shall not we be humble for ourselves? I say for ourselves, that deserve to be cast down amongst the lowest Worms, the damnedst Creatures? What are we in our best condition here on earth; had we the best natures, purest conversations, happiest endowments that accompany the Saints, pride overthrows all; it thrust proud *Nebuchadnezzar* out of *Babel,* proud *Haman* out of the Court, proud *Saul* out of his Kingdom, proud *Lucifer* out of Heaven; poor man how ill it becomes thee to be proud, when God himself is become thus humble? *O learn of me* (saith Christ) *for I am meek, and humble, and lowly in spirit,and you shall find rest unto your souls.*

5. The two natures of Christ, though really distinguished, yet were they inseparably joined, and made not two, but one person; so must our natures and persons though at greatest distance from God, be inseparably joined and united to Christ, and thereby also to God.*I Pray* (saith Christ) *that they all may be one as thou Father art in me, and I in thee, that they also may be one in us.* That union of Christ's two natures we call a personal hypostatical union, and this union of Christ with us, we call a mystical and Spiritual union; yet though it be mystical and Spiritual, this hinders not but that it is a true, real, essential, substantial union, whereby the person of the believer is indissolubly united to the glorious person of the Son of God. For our better understanding we may consider (if you please) of a threefold unity, either of persons of one nature, or of natures in one person, or of natures and Persons in one spirit; in the first

is one God; in the second is one Christ; in the third is one Church with Christ; our union unto Christ is the last of these, whereby he and we are all spiritually united to the making up of one mystical body, O what a privilege is this! a poor believer, be he never so mean or miserable in the eye of the world, yet he is one with Christ, as Christ is one with the Father; *our fellowship is with the Father,and with his Son Jesus Christ:* every Saint is Christ's fellow; there is a kind of analogical proportion between Christ and his Saints in everything; if we take a view of all Christ, what he is in his Person, in his Glory, in his Spirit, in his Graces, in his Fathers Love, and in the access he hath to the Father, in all these we are in a sort fellows with Christ; only with this difference, that Christ hath the preeminence in all things; all comes from the Father first to Christ, and all we have is by Marriage with Jesus Christ; Christ by his union hath all good things without measure, but we by our union have them only in measure, as it pleaseth him to distribute. But herein if we resemble *Christ,* whether in his union with the Father, or in his union of the two natures in one Person of a Mediator; if by looking on *Christ,* we come to this likeness, to be one with *Jesus Christ,* Oh what a privilege is this! had we not good warrant for so high a challenge, it could be no less than a Blasphemous arrogance to lay claim to the Royal blood of Heaven; but the Lord is pleased to dignify a poor worm, that every believer may truly say, *I am one with Jesus Christ, and Jesus Christ is one with me.*

To sweeten this union to our thoughts I shall acquaint you with the privilege flowing from it, and let the same stir you up to conform.

Hence it is that Christ lives in us, and that Christ both gives life, and is our life. *When Christ which is our life shall appear,* Christ *is to me to live, and I live, yet not I,but* Christ *liveth in me.* There is a spiritual and natural life; for the natural life what is it but a bubble, a vapor, a shadow, a dream, a nothing? but this Spiritual life is an excellent life, it is wrought in us by the Spirit of Christ; there is a world of difference betwixt the natural and the spiritual life, and that makes the difference betwixt what I do as a man, and what I do as a Christian; as a man I have eyes, ears, motions, affections, understandings, naturally as my own; but as a Christian I have all these from him with whom I am spiritually one, the Lord Jesus Christ; as a man I have bodily eyes, and I behold bodily and material things; but as a Christian I have spiritual eyes, and I see invisible and eternal things, as it is said of *Moses,* that *he endured,as seeing him who is invisible;* as a man I have outward ears, and I hear outward sounds of all sorts whether articulate, or inarticulate; but as a Christian I have inward ears, and so I hear the voice of Christ, and of God's Spirit, speaking to my soul; as a man I have bodily feet, and by them I move in my own secular ways; but as a Christian I have spiritual feet, and on them I walk with God in all the ways of his Commandments; as a man I have natural affections, and so I love beauty, and fear pain, and hate an enemy, and I rejoice in outward prosperity, or the like; but as a Christian I have renewed affections, and so I loved goodness, and hate nothing but sin; and I fear above all the displeasure of my God, and I rejoice in God's favor, which is better than life. Surely this is a blessed life; and as soon as ever I am united to Christ, why then *I live, yet not I, but Christ liveth in me.* First, Christ is conceived, and then Christ is formed, and then Christ is born, and then grows in me to a blessed fullness:*My little Children of whom I travail in birth again until Christ be formed in you;* formation follows

conception, and travail implies a birth: then after this we are *babes in Christ,* or Christ is as a babe in us; from thence we grow up to strength of youth. *I have written unto you young men because ye are strong;* and at last we come to Gospel perfection even towards *the measure of the stature of the fullness of Christ.* Is this all? nay, if my union be firm, and Christ live in me, why then I go on, and in this condition *I am dead with Christ, and I am buried with Christ, and I am alive again unto God through Christ, and I am risen with Christ, and I am glorified with Christ.* Nay, yet more, my sufferings are Christ's, *Col.* 1.24. and Christ's sufferings are mine, *Rom.* 8.17. I am in Christ an •eir of Glory, *Rom.* 8.17. and Christ is in me the hope of Glory, *Col.* 12 7. O my Christ, my life, what am I, or what is my Fathers house that thou shouldest come down into me, that thou shouldest be conceived in the womb of my poor sinful heart, that thou shouldest give my soul a new and spiritual life, a life begun in Grace and ending in eternal Glory? I shall not reckon up anymore privileges of this union, methinks I should not need; if I tell you of Grace and Glory, what can I more? Glory is the highest pitch, and Christ tells you concerning it, *the Glory whic• thou gavest me,I have given them, that they may be one, even as we are one.* Ah my brethren! to be so like Christ as to be one with Christ, it is near indeed: O let us conform to Christ in this; he is one with our nature in an hypostatical, personal union; let us be one with him in a spiritual, holy and a mystical union; if God be not in our persons as truly, though not as fully as in our nature, we have no particular comfort from this design of his personal, hypostatical, and wonderful union.

6. Christ was born, so must we be new-born; to this I have spoken when I laid it down as an evidence that *unto us a Child is born, and unto us a son is given;* only one word more, we must be new born; as once born by nature, so new born by Grace; there must be some resemblances in us of Christ born amongst us. As 1. Christ born, had a Father in Heaven, and a Mother on Earth; so in our new Birth we must look on God as our Father in Heaven, and on the Church as our Mother on Earth; it was usually said, *out of the Church no salvation;* and to this the Apostle alludes, *Jerusalem which is above is free,which is the Mother of us all:* indeed out of the Church there is no means of Salvation, no Word to teach, no Sacraments to confirm, nothing at all to hold forth Christ to a soul, and without Christ how should there be the Salvation of souls? •o that we must look on the Church as our Mother, and on God as our Father; not that we deny some to be as spiritual Fathers unto others. *Paul* tells the *Corinthians,* that he was their Father, *though yea have ten thousand instructors in Christ, yet have ye not many Fathers, for in Christ Jesus I have begotten you through the Gospel;* but all•s, such Fathers are but ministerial Fathers; and therefore *Paul* seems to correct himself,*who is •aul? and who is Apollo? but Ministers by whom yea believed, even as the Lord gave to every man?* it is God only is our Father principally, originally, supreamly; God only puts Grace and virtue into the womb of the Soul; it is not possible that any creature should be a Creator of the new Creature. O then let us look up to Heaven and say, *O Lord n•w make me, n•w Create me, O be thou my Father.*

2. When Christ was born all *Jerusalem* was troubled; so when this new birth is, we must look for it, that much commotion, and much division of heart will be; the Devi• could not be cast out of the professed person, but he would exc•edingly fear and •orment, and vex the poss•ssed person; the truth is, we cannot expect that Christ should expel Satan from those holds and dominions he hath over us, but he will be sure to put us to great fear and terror in

heart. Besides, not only the evil Spirit, but God's Spirit is for a while a Spirit of Bondage, to make everything as a mighty burden unto us; there are many pr•tenders to the grace of God in Christ, but they cannot abide to hear of any pains or pangs in this new Birth; O this is legal, but I pray thee tell me, dost thou ever know any woman bring forth in her sleep, or in a dream, without feeling any pain? and how then should the heart of man be thus new changed and molded without several pangs? look as it is in the natural birth, there are many pangs and troubles, in *in sorrow shalt thou bring forth Children;* so it is, and must be in our spiritual birth; there is usually (I will not say always to such or such a degree) many pangs and troubles, there's many a throb, and many an heart-ach ere Christ can be formed in us.

3. When Christ was born, there was a discovery of many of the Glorious attributes of God; then *Mercy and Truth met together, and righteousness and peace kissed each other;* then especially was a discovery of the Goodness, and Power, and Wisdom, and Holiness of God. So when this New Birth is, we must look upon it as a glorious discovery of those lovely Attributes. As, 1. Of his Mercy, Goodness, Love; how often is this called his Grace, and the riches of his Grace? Christians! you that know what the New Birth means, do you not say, *The Goodness of God appears in this?* surely it was God's Goodness to make a World, but this is the riches of his Goodness to create a New Heart in you; when Man by his sin was fallen, he might have been thrown away as refuse, fit fuel only, for everlasting flames; it might have been with mankind as it was with Devils, in their deluge God did not provide an Ark to save so many as eight persons, not one Angel that fell was the Object of God's Grace; And that God should pass by all those Angels, and many thousands of the Sons Men, and yet that he should look upon you in your Blood, and bid you Live: O the goodness of God!

2. As of the Goodness, so in this New Birth there's a discovery of God's power: and hence it is called a *New Creature.* The very same Power that framed the World, is the framer of this New Creature; the work of Conversion is set forth by the Work of Creation; God only creates Man, and God only converts Man; in the Creation God said, *Let there be Light, and there was Light;* in our conversion God saith, *Let there be Light;* and presently the same God shines in our hearts; Nay, this Power of conversion in some sense far passeth the Creation, *To whom is the Arm of the Lo•d revealed?* the Lord puts to his Arm, his Power, his Strength indeed in Conversion of Souls; when he made the World, he met with nothing to resist him, he only spake the word and it was do•e; but in the conversion of a sinner, God meets with the whole frame of all creatures opposing and resisting him; the Devil and the World without, and sin and corruption within; here then must needs be a Power against all Power.

3. As of the Goodness and Power of God, so in this New Birth there's a discovery of the Wisdom of God. I might instance in many particulars; As, 1. In that the regenerate are most-what of the meanest and contemptiblest persons; *not many wise,not many noble,* &c. 2. In that many times God takes the worst Weeds and makes them the sweetest Flowers; thus *Paul, Zacchaeus,* the Publicans, and Harlots. 3. In that the regenerate are of the fewest, and least number; *many are called, but few are chosen.* 4. In that God chooseth such a time to be his time of love, wherein he usually discovers many concurrences of strange love meeting together; read *Ezek.* 16.4, 5, 6, 8, 9. in all these particulars is his Wisdom wonderful.

4. As of the Goodness, Power, and Wisdom of God, so in this New Birth there's a discovery of the holiness of God. If a clod of Earth, or a piece of Muck should be made a glorious Star in Heaven, it is not more wonderful, than for a sinner to be made like an Angel, doing the Will of God; it argues the Holiness of God, and his love of Holiness to make man holy; He tells us that *without Holiness, none shall see God;* and therefore fi•st he will make us holy, and then he will bring us to himself; O here's a blessed Conformity! as Christ was Born, let us be New Born.

7. Christ after his Birth did and suffered many things in his Childhood, (I should be too large to spea• to every particular) so should we learn to *bear God's Yoak even in our Youth.* It is good to imitate Christ even betimes,*Rememb•r now thy Creator in the days of thy Youth, while the evil days come not, nor the years draw nigh, when thou shalt say▪ I have no pleasure in them.* Do ye not see by experience what a blessed thing a gracious and an holy education is? *Train up a Child in the way he should go,and when he is old he will not depart from it.* O ye Parents, that ye should do your duties, and in that respect imitate *Joseph* and *Mary* in their care and nature of *the Holy Child Jesus;* and O ye Children, that you would do your duties, and imitate Jesus, the Blessedst pattern that ever was, that as you grow in *Stature,* you also might *grow in favor with God and Man.* Observe him in the Temple when he was but twelve years Old, see Him *in the midst of the Doctors, both hearing them, and asking them Questions;* Children whiles little (if but capable of instruction) should with their Parents wait on God in the midst of our assemblies;*Mos•s* told *Pharaoh* they must have *their young ones* with them to the solemn Worship; and when *Joshua* read the Law of God to the Congregation of *Israel,* they had *their little ones* with them in that solemn assembly. Observe Christ also in *Nazareth,* where during his minority he was ever *subject to his Parents;* so *Children obey your Parents in the Lord,for this is right:* not only the Law of God, but the Gospel of Christ makes mention of this, *Honor thy father and Mother, which is the first Commandment with Promise;* I know the subjection of Christ's extends to his particular calling, and this also is for your imitaion; in obedience to his supposed Father the Holy Child would have a particular employment, something must be done for the support of that holy Family wherein Jesus lived, and to that purpose he puts to his own hands, and works in the trade of a *Carpenter;* such as will live idle, and without a calling, that serve for no other use but to devour God's Creatures, and to make a dearth, O how unlike are they to Jesus Christ? It is noted for a grievous sin, and a chief part of the corruption of our nature to be unprofitable to the Generation with whom we live; *They are altogether become unprofitable,there is none that doth good;* Religion and Grace where ever it prevaileth, makes Men profitable; and in this respect the poorest Servant and drudge may have more comfort in his estate, than the greatest Gentleman that hath nothing to do but to Eat, and Drink, and Play.

Thus far we have *looked on Jesus* as our *Jesus* in his Incarnation, or his first coming in the Flesh. Our next work is to *look on Jesus* carrying on the great work of Mans Salvation during his life, from *John*'s Baptism, until his suffering and dying on the Cross.

LOOKING UNTO JESUS *In His Life.* The Fifth Book. PART II.

CHAP. I.

1 John 1.2. For the Life was manifested, and we have seen it.

***SECT. I.* Of the Beginning of the Gospel.**

IN this piece, as in the former, we must first lay down the Object, and then direct you how to *look to it.*

The Object is *Jesus* carrying on the work of Mans Salvation during the time of his Life. Now in all the transactions of this time, we shall observe them as they were carried on successively in those three years and an half of his ministerial Office, or if you will in those four complete Years before his Passion and Death.

For the first Year, and his actings therein, the Evangelist *Mark* begins thus,*The Beginning of the Gospel of Jesus Christ the Son of God; q. d.* the beginning of that age of the World, which the Prophets pointed out for the time of good things to come; or the beginning of the exhibition and completion of that Gospel, which in respect of the promise, figures, and signification was from the beginning of the World. This beginning of the Gospel, the Prophets sometimes expressed by the term of the last days,*and it shall come to pass in the last days:* sometimes by the term of the acceptable year of the Lord, *the Spirit of the Lord is upon me, to proclaim the acceptable year of the Lord:* sometimes by the term of the Kingdom of God; *And in the days of these Kings,shall the God of Heaven set up a Kingdom, which shall never be destroyed.* Sometimes by the term of a New Heaven, and a New Earth, *behold I create New Heavens, and a New Earth, and the former shall not be remembered, nor come in mind.* Howsoever it is called, this is concluded, that the beginning of the Gospel is not to be reckoned from the birth of Christ, but from the beginning of the Ministry and Preaching of *John* the Baptist;*from the days of John the Baptist until now* (said Christ) *the Kingdom of Heaven suffereth violence; for all the Prophets and the Law prophesied until John;* and when the Apostles were ready in the Room of *Judas* to choose a new Apostle, it is said, that *of those men which companied with them all the time that the Lord Jesus went in and out amongst them, beginning from the baptism of John, unto the day that he was taken up, must one be ordained to be a witness.* And *Peter* Preaching to *Cornelius* and his friends, he tells them *that the Word (or Gospel) was published throughout all Judea, and began from Galilee, after the Baptism which John preached:* and see but how immediately these words follow, *The beginning of the Gospel of* Jesus Christ *the Son of God: as it is written in the Prophets behold I send my Messenger before thy face, which shall prepare the way before thee:* I know that *Johns* Ministry was six months before Christ's; and yet that now was the beginning of the Gospel, it appears, 1. In that Baptism (which was only used amongst the Jews for the admission of Proselytes or Heathens to their Church) is now published and proposed to the Jews themselves; showing, 1. That now they were to be entered and transplanted into a new Profession; and, 2. That the Gentiles, and they were now to be knit into one Church and Body. And, 2. It appears in that the Doctrine and Preaching of *John* was of a different strain, from the literal Doctrine of the Law; as it is taken in the sense of the Jews; for that called all for works; and for exact performance, *do this and live;* but *John* called for Repentance, and for renewing of the mind, and for belief in him that was coming after, disclaiming all righteousness by the works of the Law; so that here was new Heavens, and a new Earth began to be created, a new

Commandment given, a new Church founded, Justification by works cried down, and the Doctrine of Faith and Repentance advanced and set up.

Hence one observes that the Evangelist *Luke* points out this year in a special manner; it was the *fifteenth year of* Tiberius Caesar;*at which time* (says he) *Pilate was Governor of Judea, Herod was Tetrarch of Galilee, Philip was Tetrarch of Iturea, Lysanias was Tetrach of Abilene, and Annas and Caiaphas were high Priests.* And then, even then, *the Word of* God *came unto* John, *the Son of Zacharias, in the Wilderness.* See how exact the Evangelist seems, that so remarkable a year of *the beginning of the Gospel* might be fixed and made known to all the World. In this respect, I shall begin the first year of Christ's Life with the beginning of *John's* Preaching, which was sixs months current before the Ministry of Christ; and in the compass of this first year, I shall handle these Particulars,—

1. The Preaching of *John* Baptist. 2. The Baptism of Christ Jesus. 3. The Fasting and Temptation of Christ in the wilderness. 4. The first manifestation of Jesus by his several witnesses. 5. Christ whipping the buyers and sellers out of the Temple. Observe that every of these four years, I shall end at one of the passeovers, of which we read during Christ Ministry; as of the first Passover in *John.* 2.13. of the second Passover in *John* 5.1. of the third Passover, *John* 6.4. of the fourth Passover, *John* 13.1. And first, of the first year to end at the first Passover.

SECT. II. Of the Preaching of *John* Baptist.

FOr the Preaching of *John* the Baptist; now was it that the Gospel began to dawn, and *John* like the Morning-Star, or the blushing day, springing from the windows of the East, foretells the approaching of the sun of Righteousness; now was it that he laid the first rough, hard, and unhewen stone of the building in Mortification, self-denial, and doing violence to our natural affections. I read not that ever *John* wrought a Miracle; but he was a man of an austere Life: and good Works convince more than Miracles themselves. It is storied of one *Pachomius,* a soldier under *Constantine* the Emperor, that his Army being well-near starved for want of necessary Provision, he came to a City of Christians, and they of their own Charity relieved them speedily and freely; he wondering at their so free and cheerful dispensation, inquired what kind of people those were whom he saw so bountiful? It was Answered, they were Christians, whose profession is to hurt no man, and to do good to every man; hereupon the soldier convinced of the excellency of this Religion, he threw away his Arms, and became a Christian and a Saint. To this purpose, I suppose, *John* the Baptist spent his time in Prayer, Meditation, affections, and Colloquies with God, eating flies and wild honey in the wilderness, that he might be made a fit Instrument of preparation, and dissemination of the Gospel of Christ.

In his Sermon he sometimes gave particular Schedules of Duty to several states of Persons; he sharply reproved the Pharisees for their hypocrisy and impiety; he gently guided others into the ways of Righteousness, calling them the *straight ways of the Lord;* and by such discourses and a Baptism, he disposed the spirits of men for the entertaining of the *Messias,*

and the Doctrine of the Gospel. *John*'s Sermons were to the Sermons of Jesus as a Preface to a Discourse.

But observe this, that his most usual Note was *Repentance, the Axe to the Root, the Fan to the Floor, the Chaff to the Fire:* As his Rayment was rough, so was his Tongue; and thus must the way be made for Christ in stubborn obstinate hearts; plausibility, or pleasing of the flesh is no fit Preface to Regeneration; if the heart of Man had continued upright, Christ might have been entertained without contradiction; but now violence must be offered to our Corruptions, ere we can have room for Grace; if the great way-maker do not cast down Hills, and raise up Valleys in the bosoms of Men, there is no passage for Christ; never will Christ come into that soul, where the Herald of Repentance, either on one motive or other hath not been before him.

Shall we hear that Sermon that *John* Preached in his own words? *Matthew* in brief gives it in thus; *Repent ye, for the Kingdom of Heaven is at Hand:* these are the words when he first began to Preach the Gospel of Christ; and indeed we find Christ himself doth preach the same Doctrine in the same words: *Jesus began to Preach, and to say,Repent; for the Kingdom of Heaven is at Hand.* In this Sermon we must observe these two parts: here's, 1. A Duty; and, 2. A Motive to this Duty. 1. The Duty is *Repent.*] It is not a Legal, but an Evangelical Repentance that is here meant; indeed the Law strictly takes no notice of Repentance, but the Gospel; true, and through, and consummate repentance is a Gospel-Grace. 2. The Motive is this; for *the Kingdom of Heaven is at Hand.* This Phrase, *The Kingdom of Heaven,* hath several acceptations, and accordingly it hath occasioned some differences. 1. Sometimes it is taken for that glorious condition of the other World; this may be implied; but this I suppose few understand to be the sense of this place. 2. Sometimes it is taken for the Church of Christ, *q. d.* Repent, for now the Pedagogy of the Jews is expiring, or breathing its last; and the Church of Christ is at hand, a People that shall bear the very style of Christians; that shall profess Christ, and close with Christ as their Savior and *Messiah;* of which Church, that you may be a part, prepare for it; *Repent.* 3. Sometimes it is taken for the spiritual Kingdom of Christ, in opposition to those earthly temporal Kingdoms which bear the sway, and domineered over all the World with Cruelty and Tyranny before Christ's coming; of this *Daniel* prophesied; *And in the days of these Kings shall the God of Heaven set up a Kingdom which shall never be destroyed.* Now what was this Kingdom, but the Kingdom of Grace? It is by an Hebraism called the Kingdom of Heaven, that is an Heavenly Kingdom; the Jews expected the *Messiah,* and dreamed of an outward, glorious and pompous Kingdom: now, saith *John,* the *Messiah* is come, and his Kingdom is come; but 'tis not an Earthly, but an Heavenly Kingdom; and therefore *Repent.* 4. Sometimes it is taken for the Preaching of the Gospel, or for the preaching of the Kingdom of Grace and Mercy of God in Christ unto men; *q. d. O Sirs! look about you, there's now a discovery made of the Glory and Grace of God in another way than ever formerly; and therefore prepare for it: Repent.* 5. Sometimes it is taken for the Gosspel of Christ, as it is Published and Preached unto all Nations: Observe, I do not only say, for the Gospel as it is Preached; but as it is Preached to the Gentiles, or among all Nations, and this shows how proper and pregnant an Argument this was to enforce the Doctrine and Practice of

Repentance upon the Jews, because the calling of the Gentiles was near at hand, which would prove their rejection and casting off, if they did not repent.

Oh how seasonable is this Sermon to us? Christians! hath not the Kingdom of Heaven approacht unto us? Take the Kingdom of Heaven for the Kingdom of Glory, are we not near to the door of Glory, to the Confines of Eternity? *What is our Life but a Vapour that appeareth for a little time, and after it vanisheth away?* We know not but ere the Sun have run one Round, our souls may be in that World of souls, and so either in Heaven or Hell. Or take *the Kingdom of Heaven* for the Church of Christ, and what expectations have we now of the flourishing state of Christ's Church here upon Earth? *Then shall the Children of Israel and Judah be gathered together—for great shall be the day of Jezreel,* Hos. 1.11. A time is at hand, that *Israel* and *Judah* shall be called together, that the fullness of the Gentiles shall come in: and what is this but *the great day of Jezreel?* Oh then what manner of Persons ought we to be? How Spiritual? How Heavenly-minded? *Arise, arise, shake off thy dust; for thy Light is coming, and the glory of the Lord is rising upon thee.* Or, take *the Kingdom of Heaven* for the Preaching of the Gospel of Grace, Mercy and Goodness of God in Christ, what Preachings are now in comparison of what have been formerly? How doth the Lord set forth his free Love, and free Grace in the Churches of Christ? No question but many former ages have enjoyed their discoveries in some sweet measure, and yet after-ages wonder that they have known no more; and how much of *the Kingdom of Heaven* do Saints find in this Age, as if there were a new manifestation of God unto the World? And yet I must tell you, that the Ages to come shall know more of this *Kingdom,* there shall be further and further openings of this great Mystery of Grace unto the Sons of Men. Mark the Apostle, *That in the ages to come he might show the exceeding riches of his Grace, in his kindness towards us through Jesus Christ,* Eph. 2.7. How is this? Had not God revealed grace enough in the former ages? Or had not God revealed Grace enough in that present Age? Did he not then call in the Gentiles? were not many thousands converted at one only Sermon? What a deal of that Grace had *Paul* himself received? He tells us that *the Grace of our Lord Jesus Christ was exceeding abundant to him-wards;* and is there yet more Grace to be revealed? O yes! herein lies the Mystery of Grace, that he hath reserved exceeding riches of Grace for the Ages to come; Grace that never saw Light before; and I believe there is yet a fuller Magazine of the Riches of his Grace for latter Ages, even for the Ages to come, to be discovered, that ever was yet. Oh then repent, repent; Why? *For the Kingdom of Heaven is at hand.* The very openings of God's Love and Grace unto Souls, is a Way and Motive to draw our Souls unto God. Or, take the Kingdom of Heaven for the preaching of the Gospel to all Nations, Jews and Gentiles, what fears and jealousies may this breed in us as well as the Jews: O boast not against the Branches! it may be thou wilt say, *The Branches were broken off, that I might be graffed in: well; because of unbelief they were broken off, and thou standest by Faith; be not high-minded, but fear: For if God spared not the natural Branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which felt severity: but towards thee, goodness, if thou continue in his goodness; otherwise thou shalt be cut off.* But I will not dwell on this: my design is to consider of Jesus, and of the transactions of Jesus in reference to our souls health: now *John*'s Sermons were only a preparative to the manifestation of Jesus; he was only the Forerunner of Christ, and not Christ himself, as himself witnesseth.

SECT. III.* Of the Baptism of *Jesus.

2. FOr the Baptism of Christ. He that formerly was circumcised, would now be baptized; he was circumcised to sanctify his Church that was, and he was baptized to sanctify his Church that should be; we find him in both Testaments opening a way into Heaven. This was the first appearing of Christ in reference to his Ministerial Office, he that lay hid in the counsel of God from all eternity, and he that lay hid in the womb of his Mother for the space of forty weeks, and he that lay hid in *Nazareth* for the space of thirty years; now at last he begins to show himself to the World, and *He comes from Galilee to Jordan,to John to be baptized of him.* The day was but a little broke in *John* the Baptist, but Christ the Son of Righteousness soon entered upon our Hemisphere; indeed now was the full time come, that Jesus took his leave of his Mother, and his Trade, to begin his Fathers work, in order to the Redemption of the World. For the clearer understanding of Christ's Baptism, we shall examine these Particulars.—

1. What Reason had Christ to be Baptized?

2. How was it that *John* knew him to be Christ?

3. Wherein was the glory of Christ's Baptism?

4. What was the Prayer of Christ, at, or after his Baptism?

5. Why was it that the Holy Ghost descended on Jesus?

6. Upon what account was it that the Holy Ghost should reveal himself at this time? and why in the form of a Dove rather than some other form?

1. What reason had Christ to be Baptized? we find *John* himself wondering at this; *I have need to be Baptized of thee,and comest thou to me?* Many Reasons are given for Christ's Baptism: As, 1. That by this symbol he might enter himself into the Society of Christians; just like a King, to endear himself to any City of his Subjects, he condescends to be made a free-man of that City. 2. That he might bear witness to the Preaching and Baptism of *John,* and might reciprocally receive a Testimony from *John.* 3. That by his own Baptism, he might sanctify the water of Baptism to his own Church. 4. That he might give an example himself of the performance of that, which he enjoined others. 5. That he might receive Testimony from Heaven, that he was the Son of God. 6. That he might *fulfil all Righteousness:* not only the Moral, but the Figurative, Ceremonial and Typical: Some think, that the Ceremony, to which our Savior looked at in these words, was the washing of the Priests in water, when they entered into their Function:*And Aaron and his Sons thou shalt bring to the door of the Tabernacle of the Congregation, and shalt wash them with water.* And surely this was the main reason of Christ's being Baptized, that by this Baptism he might be installed into his Ministerial Office.

2. How did *John* know him to be Christ? It is very probable he had never seen his Face before; they had in their Infancy been driven to several places, and they were designed to several employments, and never met (as we may well conceive) till now: besides, the Baptist speaks expressly, *I knew him not,but he that sent me to Baptize with water, the same said unto me, on*

whomsoever thou shalt see the Spirit descending, and abiding on him, the same is he that Baptizeth with the Holy Ghost. Now this descent of the Holy Ghost, was not till after Baptism; how then did he know him to be Christ?

The Answer is given by some thus; that *John* knew Christ in some measure before his Baptism; but he knew him not so fully as after, when the Holy Ghost had descended on him. Others thus; that *John* knew Christ before his Baptism, by a present revelation, and after Baptism by a present sign; it is not unlikely but *John* knew Christ at his first arrival by revelation; for if whiles he was in his Mothers womb, he knew Christ being yet unborn, how much more might he know and acknowledge him now at his Baptism? Thus *Samuel* knew *Saul;* and thus *John* might know Christ. But for that knowledge he had after Baptism, it was a further confirmation of that same knowledge that he had before Baptism, and that not so much for his own sake, as for the Peoples.*I saw, and bear record that this is the Son of God.*

3. Wherein was the Glory or excellency of Christ's Baptism? The Ancients give many *Encomiums* to it, and in some respects prefer it to the Birth of Christ; thus *Augustine; Many great Miracles were at Christ's Birth, but they were far greater at his Baptism; the Holy Ghost overshadowed him in the Womb, but he brightly shone on him in the River; then was the Father silent, not a word from him, but now a loud voice is heard from Heaven, This is my beloved Son in whom I am well pleased; then was the Mother under suspicion, because she was found with Child without a Father; but now is the Mother greatly honored, in that the Holy Child is Fathered by God himself:* then was Christ hid to the world; and this made *John* the Baptist say, *there stands one amongst you whom ye know not:* He was before his Baptism as the Sun in a Cloud, or a Pearl in a shell, or a Goldmine in a Field: but now he appears in public; and to manifest his Glory, the Heavens open, and from the Heavens the Holy Ghost descends, and alights upon his sacred head; and God the Father gives a voice from Heaven, declaring his Divinity to the world. If the *Jews* require a sign, here is not one, but many signs at once; which as Beams do discover a Sun, so they discover this Sun of Righteousness to be risen amongst them; and herein was the Glory of Christ's Baptism.

4. What was the Prayer of Christ, at, or after his Baptism? The Evangelist *Luke* speaks of his Prayer. *It came to pass that* Jesus *being Baptized, and Praying, the Heavens were opened.* This was the manner of those that were Baptized, as soon as they were Baptized, to come out of the water and Pray; and some think that these words,*they were Baptized of him in Jordan confessing their sins,* hath reference to this: if so, then Christ having no sins to confess of his own, the tenor of his prayer must needs be to some other purpose: But to what purpose? some say, to the same purpose as his Prayers were usually; as in *John* 17. *that his Father would preserve his Church in Unity and Truth; and that he would Glorify his Church, that they also might be one, even as he and his Father are one; and especially that many might be converted by his Ministry, which he was now beginning.* Others think that this Prayer at this time, was for that which followed upon his very prayer *(i.e.) that the Holy Ghost might descend, and that the Father would Glorify the Son by a Testimony from Heaven:* Indeed, the Text hath laid his Prayer, and the opening of the Heavens so close together, as that it seems to point out what was the tenor of his Prayer, by the consequent of it. Before the Heaven was mured up, no Dove to be seen, no Voice to be

heard, but straight upon it (as if they had but waited the last word of his prayer) all of them follow: and in another place, we find the like return upon the like prayer;*Father, Glorify thy Name: then came there a voice from Heaven, saying, I have both Glorified it, and I will Glorify it again:* one reason more, if we consider that Christ was now to enter upon the great Work of our Redemption, and the preaching of the Gospel, it will be no less strange to conceive that he prayed for the visible sealing of him to that Work and Office, by the coming of the Holy Ghost. To this purpose is that of the Evangelist; *for him hath God the Father sealed;* it is a Phrase borrowed from them, who give their Commissions under hand and seal; and this is certain that upon his Prayer God sent the holy Spirit, who *sealed him,* or allowed, and confirmed him to the Office of our Redemption; and therefore very probable it is, that his Prayer might tend to that purpose; but herein take heed of excluding what was mentioned in the former opinion; for my part, I suppose Christ's prayer was both for himself, and all Believers; that the holy Ghost might now be joined to the water; and that all others as should ever after believe in his Name (as afterwards he enlargeth his Prayer) might have the Holy Ghost descend upon them, *John* 17.20.

5. Why was it that the Holy Ghost descended on Jesus? I answer, for these reasons, 1. That *John* the Baptist might be satisfied; for this Token was given *John,* when he first began to preach,*that upon whom he should see the Spirit descending, and remaining on him, the same is He which Baptizeth with the Holy Ghost.* It was a sure sign to the Baptist, whereby to know the Christ, whose Harbinger and Prodromus he was. 2. That Christ himself might be anointed or installed to his Function.*The Spirit of the Lord is upon me, because the Lord hath anointed me to Preach good tidings unto the meek,* &c. As *Aaron* and his Sons were anointed with material Oil, when they entered into their Offices, so Christ was by the Spirit (as it were) anointed, that so he might receive this Consecration and Institution for the Office that he was to enter on, *viz.* the Preaching and Ministry of the Gospel.

6. Upon what account was it that the Holy Ghost should reveal himself at this time? and why in form of a Dove, rather than some other form?

To the first I answer, the Holy Ghost now revealed himself, because the Spiritual Kingdom and Scepter of Christ, in and by which he was to rule all Nations forever, was now at hand. It was agreeable (saith my Author) that the spiritualness of this Kingdom should be sealed and confirmed by the Holy Spirits showing himself even in the beginning of it. The carnal Rites of *Moses* were now to vanish, and his Corporal and Ceremonial Observances were now to be changed into a Spiritual Worship; and *neither at Jerusalem, or at Mount Gerazim, nor elsewhere,* must there be anymore adoration with fleshly and earthly Ceremonies; but he that will Worship God, must *worship him in Spirit and Truth;* and therefore it is no wonder, if now the Holy Ghost doth reveal himself; I say now, when his Spiritual Dominion by sanctification is to begin. Secondly, Because the Holy Ghost was now in especial manner to be restored again: Some observe, that he was visibly departed from *Israel* after the Death of the last Prophets; and therefore now at his restoring, he comes in a visible and apparent form; and he lights on him, to whom it belongs to give the Spirit, and his gifts to whom he pleaseth. As *John* had preached that Christ should baptize with the Holy Ghost, so now the Holy Ghost comes and

abides on Jesus Christ, in the sight of *John;* as if the Father should have said, *Now I seal that Power and Privilege to Christ my Son, which* John *hath spoken: now the Holy Ghost is upon himself, and hereafter he shall baptize others with the same Holy Ghost.* Thirdly, Because at the beginning of the Gospel it was most suitable, that a full, clear, and sensible demonstration of the whole Trinity should be made. The Learned observe, that the Holy Ghost in Scripture hath a special regard to express this Mystery of the Trinity upon singular occasions; so the very first thing that is taught in all the Bible, is this same Mystery; *In the Begining* God *Created;* there is the Father: and God *said;* there is the Word, or the Son; and *the Spirit of* God *moved;* there is the Holy Ghost. And the very first word of the Bible that speaks of a man, it holds out the Trinity as creating him: *and* God *said, Let us make Man in our own Image;* he saith, *let us]* to show the Trinity of persons; and he saith in *our Image]* not in *our Images,* to show the Unity of Essence. And when *Moses* begins to rehearse the Law to *Israel,* the first thing he teacheth them, is the Trinity in Unity, and Unity in Trinity. *Hear, O Israel, the Lord our* God,*the Lord is one.* The last word *One* denotes the Unity; the three words, *the Lord our God,* answer the three Persons; and the middle word *our God,* deciphers fitly the second Person, who assumed our Nature: how fit then was it, that at the beginning of the new world, and the new Law, and the Baptism of Christ, the three persons should be revealed; especially since he ordained Baptism to be admitted in all their names? *Baptising them in the name of the Father, and of the Son,and of the holy Ghost:* But where is it revealed? see *Mat.* 3.16, 17. where the Father speaks from Heaven, the Son comes out of the water, and the holy Ghost appears in the likeness of a Dove. This was the greatest meeting that ever was upon the earth; every person of the Trinity gives some sensible evidence of his presence at it.

To the second; why in the form of a Dove, rather than some other form? Many reasons are given; as,—

1. To show Christ's innocence, purity, simplicity, charity, and love.

2. To show what innocence and harmlesness should be in those that are baptized.

3. To answer the Figure in *Noah's* Flood; for as a Dove at that time brought tidings of the abatings of the waters, so now it brings tidings of the abating of God's wrath upon the preaching of the Gospel: the first Dove we find in the Bible, is *Noah's* Dove, with the Olive-Branch in her Bill, proclaiming peace; the next is *David's* Dove with Feathers silver-white, as noteing sincerity; then *Esays* Dove, mourning with her voice, as signifying patience; and lastly, Christ's Dove, innocent and harmless; now all these properties meet in this Dove, the Spirit of God. Much more might I add to these; but I desire to hasten to some more edifying truths.

From this Baptism of Christ, we may learn a practical necessary Truth; There is a Generation that cries down Baptism of water, and upon this score, because they suppose it was proper to *John to Baptise only with water;* and to Christ *to Baptise only with the holy Ghost, and with fire.* Indeed Christ in his own person Baptized none otherwise, but with the holy Ghost; immediately after his Ascension, he sent his Spirit upon the Church, and baptized them with fire, the spirit appearing like a flame; and to this day (though not visibly) he Baptizeth all his

Saints with the Holy Ghost, and with fire: but for all this, he appointed *John,* and not only *John,* but all his Apostles, and their Successors forever, to Baptise with water; and they did so, and yet do so, obeying the preceptive words of Christ, which are almost the last words that he spake upon the earth. And though Christ did not Baptize with water, yet Christ himself (we see here) was Baptized with water; he himself enters at that door, by which his Disciples must forever follow after him; and indeed therefore he went in at that door of Baptism, that he might hallow, or sanctify the entrance which himself made to the house he was now a Building. And for the difference they make betwixt *Christ's* Baptism, and *John's* Baptism: what's this to the purpose? we all know, that in Baptism are two parts, the outward part, and the inward part; you may call them (if you please) the outward Baptism, and the inward Baptism: the outward Baptism is of the Minister, but the inward Baptism is of Christ. But must we separate these? or rather Join them (if these in ordinary must be joined) as we find them in Christ, and as we desire they may be in us? I cannot see, but the Baptism we use, and the Baptism of *John* are in nature and substance one, and the very same. 1.*John preached the Baptism of Repentance for the remission of Sins;* they have therefore the same Doctrine; and the same Promise. 2. The Baptism Ministred by *John,* pertained to the *fulfilling of all Righteousness;* and *Luke* testifies, that the *Publicans* and People being Baptized of *John,* they *Justified God; but the Pharisees despised the Council of God against themselves, and were not Baptized:* only herein lies the difference, that *John* Baptized in Christ that should die and rise again: but we Baptize into the Name of Christ that is dead, and risen again; it is a difference in respect of Circumstance, but not of the Substance: Oh take heed of throwing away the Baptism of water, upon the pretence of Baptism, only with Fire! Christ (we see) hath joined them together, and let no man separate them asunder: Christ himself was Baptized with fire, and yet Christ himself was Baptized with water.

SECT. IV. Of the Fasting and Temptation of *Christ.*

3. FOr the Fasting and Temptation of Christ in the Wilderness. No sooner is Christ come out of the water of Baptism, but he presently enters into the fire of temptarion; no sooner is the holy Spirit descended upon his head, but he is led by the same holy Spirit to be tempted in the wilderness; no sooner doth God say, *This my Son;* but Satan puts it to the question, *if thou be the Son of God;* all these are but Ghrists preparatives to his Prophetical Office; in the former Section, Christ was prepared by a solemn Consecration, and now he is to be further prepared by *Satan's* Temptations; there is much in this particular, and therefore in the same method as the Evangelist lays it down, *Mat.* 4.1.2, 3. to *v.* 12. I shall proceed. *Then was Jesus led up of the Spirit into the Wilderness to be tempted of the Devil,* &c. In the whole, we may observe these several Branches, as, First, the place where the Temptation was; to wit, *the Wilderness.* Secondly, the cause of Christ's going into the Wilderness; *the Spirits leading.* Thirdly, the end of the spirits leading Christ into the wilderness; *to be tempted of the Devil.* Fourthly, the time and occasion of the Devils onset; *at the end of forty days fast, and when he was an hungered.* Fifthly, the Temptations themselves which are in number three; to which are added as many Victories, which Christ had over the Tempter; who therefore *left him, and so the Angels came, and ministered unto him.* I shall begin first with the place where the Temptation was; to wit, *in the Wilderness.*

This wilderness was not that same wilderness, or not that same place of the wilderness wherein *John* Baptist lived, *Mat.* 3.1. For that wherein *John* Baptist lived, was a place inhabited; there was in that place Cities and Towns, and a number of people to whom *John* Preached; but this wilderness was devoid of men, full of wild beasts; so saith *Mark,He was tempted of Satan, and was with the wild Beasts.* As *Adam* in his Innocency lived with wild Beasts and they hurt him not; so Christ, the second *Adam* lives, here in a wilderness with wild Beasts, and he has no hurt at all; he is *Adam*-like in his safety and security; but above *Adam* in the resisting of temptation. Some say that in this wilderness, during his forty days abode, Christ was perpetually disturbed and assaulted with evil Spirits; however the last brunt is only expressed, because it was most violent; now whether they appeared in any horrid and affrighting shapes during that time, it is not certain; but 'tis most likely, that to a Person of so great sanctity, and high designation as Jesus was, they would appear more angelical and immaterial, and in representments intellectual, because Jesus was not a Person of those low weaknesses, to be affrighted or troubled with any ugly phantasmes; 'tis not much material to enquire of this; but in the wilderness (say they) Christ was perpetually tempted; and in this respect I know not, but the Devil had more advantage now he had Christ in a wilderness; solitariness is no small help to the speed of a Temptation; *Woe to him that is alone, for if he fall, there is not a second to take him up.* Others say, that in this wilderness, during his forty days abode, Christ was continually exercised in Prayer and Fasting; all that while he had his immediate Addresses and Colloquies with God; he knew he had a great work of Redemption to promote; and therefore his Conversation for this interval must be preparatory to it; in this respect I know not but the wilderness might be an advantage to Christ's Design: In this solitary place he could not but breath out more pure inspiration; Heaven usually is more open, and God usually is more familier and frequent in his visits in such places. I know not what other experiences may be; but if I have found anything of God, or of his Grace, I may thank a Wood, a Wilderness, a Desert, a solitary place, for its accommodation; and have I not a blessed Pattern here before me? *It was Solitude and Retirement in which Jesus kept his Vigils; the desert places heard him pray; in a privacy he was born, in the wilderness he fed his thousands, upon a Mountain apart he was transfigured, upon a Mountain he died, and from a Mountain he ascended to his Father:* I make no question but in these Retirements his Devotion received the advantage of convenient Circumstances, especially of time and place. And yet I dare not deny the firster opinion; for I suppose both Christ and the Devil had their advantages of this Wilderness, the one is to pray, and the other to tempt.

2. The cause of Christ's going into the Wilderness was the Spirits leading. *Then was Jesus led of the Spirit into the Wilderness;* Christ was led by the good Spirit, to be tempted by the evil Spirit: O wonder! that same Spirit which was one with the Father and the Son; that same Spirit whereby Christ was conceived, now drives him or leads him into the wilderness to be tempted of the Devil: The manner of Christ's leading is a question; some think he was led or catched away from *Jordan* in some visible rapture towards the wilderness: But to leave that, and to come to Truths more necessary; Christ taught us to Pray unto his Father, *Lead us not into temptation;* and yet he himself is now led into the same temptation which we must pray against; surely this is for our instruction: we are not to thrust ourselves upon temptation;

Christ himself would not go into the Combat uncalled, unwarranted, how then should we poor weaklings presume upon any abilities of our own? who dares grapple with the Devil in his own strength? O take heed! if we are to pray not to be led into temptation, much more are we to pray not to run into temptation before we are led; and yet for the comfort of God's people, if it be so that we are led; if by divine permission, or by an inspiration of the holy Spirit, we are engaged in an action, or in a course of life that is full of temptations, and empty of comforts, let us look upon it as an issue of divine Providence in which we must Glorify God; but no argument of disfavour or dislove of God: and why? because Christ himself who could have driven the Devil away by the breath of his mouth, yet was, by the Spirit of his Father, led to a Trial by the Spirits of Darkness. *My Brethren, count it all joy* (saith James) *when ye enter into divers temptations, knowing that the trial of your Faith worketh Patience.*

3. The end of the Spirits leading Christ into the wilderness, it was either immediate, or remote. 1. For the immediate end; it was *to be tempted of the Devil:* to this purpose was Christ brought thither, that *Satan* might tempt him. One would think it a very strange design that the Son of God should be brought into a wilderness to be set on by all the Devils in Hell; but in this also God had another remote end *(i.e.)* his own Glory, and our good. 1. His own Glory appeared in this; had not *Satan* tempted Christ, how should Christ have overcome *Satan?* The first *Adam* was tempted, and vanquished; the second *Adam,* to repay and repair that Foil, doth vanquish in being tempted; now herein was the Power of Christ exceedingly manifested: the Devil having the Chain let loose, he lets fly at Christ with all his might; and Christ, that without blows could not have got a Victory, by this furious assault of Satan, he both overcomes him, and triumphs over him. And herein were the Graces of Christ exceedingly manifested; how was the Faith, Patience, Humility, Zeal and Valour of Christ set forth, which they could not have been, if he had always lain quietly in Garrison, and never had come into the Skirmish? Who could have felt the Odoriferous smells of those Aromatical Spices, if they had not been punned and bruised in this Mortar of Temptation? It was by this means that the Graces of Christ clearly shined forth to his eternal Praise. 2. As it was for his Glory, so also for our Good. Now we see what manner of Adversary we have, how he fights, and how he is resisted, and how overcome; now we see the dearer we are to God, the more obnoxious we are to a trial of temptation; now we see that the best of Saints may be tempted or allured to the worst of evils; since Christ himself is solicited to Infidelity, Covetousness and Idolatry: now we see *that we have not a Savior and High Priest,that cannot be touched with the feeling of our infirmities, but such a one as was in all things tempted in like sort, yet without sin; and therefore we may go boldly to the Throne of Grace, that we may receive Mercy, and find Grace of help in time of need.*

4. The time and occasion of the Devils Onset; it was *at the end of forty days Fast, and when he was an hungered.* Some say (as you have heard) that all those forty days, when Christ was in the Wilderness, he was tempted only invisibly: for Satan during that time, assumed not any visible or conspicious shape, which it the end of forty days, (say they) he did: my meaning is not to controvert these points. Howsoever for his tempting, yet for his fasting forty days and forty nights, there is no controversy; and of that we had some Types before Christ came into the World; thus *Moses* fasted forty days at the delivery of the Law; and *Elias* fasted forty days

at the restitution of the Law; and to fulfil the time of both these Types, Christ thinks it fit to fast forty days at the accomplishment of the Law, and the promulgation of the Gospel. In fasting so long, Christ manifests his Almighty Power; and in fasting no longer, Christ manifests the truth of his Manhood, and of his weakness: that he might approve that there was no difference betwixt him and us, but sin, he both fasted, and was an hungered; we know well enough, that Christ could have lived without meat, and he could have fasted without hunger; it had been an easy matter for him to have supported his Body without any means of nourishment or Life; but to show that he was man, as well as God, and so fit a Mediator betwixt God and Man, he would both feed and fast; make use of the Creature, and withal suffer hunger.—And now our Savior is an hungered; this gives occasion to Satan to set upon him with his fierce and violent temptations; he knows well what baits to fish withal, and when and how to lay them; he hath Temptations of all sorts; he hath Apples to cozen Children, and Gold for Men; he hath the Vanities of the World for the intemperate, and the Kingdoms of the world for the ambitious; he considers the temper and constitution of the Person he is to tempt; and he observes all our exterior Accidents, Occasions, and Opportunities; but of this hereafter.

5. The Temptations themselves are in number three; whereof the first was this: *If thou be the Son of God, command that these stones be made bread.* What an horrible Entrance is this? if *thou be the Son of God;* no question Satan had heard the glad tidings of the Angel, he saw the Star, and the Journey, and the Offerings of the Sages; he could not but take notice of the gratulations of *Zacharias, Simeon, Anna;* and of late he saw the Heavens open, and he heard the Voice that came down from Heaven, *This is my beloved Son in whom I am well pleased:* and yet now that he saw Christ fainting with hunger, as not comprehending how infirmities could consist with a Godhead, he puts it to the question, *if thou be the Son of God.* Oh here's a point in which lies all our happiness! how miserable were we, if Christ were not indeed and in truth the Son of God? Satan strikes at the root in this supposition; *If thou be the Son of* God: Surely all the work of our Redemption, and all the work of our Salvation depends upon this one necessary Truth, that Jesus Christ *is the Son of* God. If Christ had not been the Son of God, how should he have ransomed the world? how should he have done, or how should he have suffered that which was satisfactory to his Fathers wrath? how should his Life or Death have been valuable to the sins of all the world? If Christ be not the Son of God, we are all gone; we are lost, we are undon, we are damned forever: O alas! farewell Glory, farewell happiness, farewell Heaven: If Christ be not the Son of God, we must never come there; well Satan, thou beginnest thy assault like a Devil indeed, *if thou be the Son of* God; but what then? *Command that these stones be made Bread.* He knew Jesus was hungry; and therefore he invites him to eat Bread only of his own providing, that so he might refresh his Humanity, and prove his Divinity: *Come,* says he, *break thy fast upon the expense of a Miracle; turn these stones into Bread, and it will be some Argument thou art the Son of* God. There is nothing more ordinary with our Spiritual enemy, than by occasion of want to move us to unwarrantable courses; *If thou art poor, then steal; if thou canst not rise by honest means, then use indirect means:* I know Christ might as lawfully have turned stones into Bread, as he turned water into Wine: but to do this in a distrust of his Fathers Providence, to work a Miracle of *Satan's* choice, and at Satan's

bidding, it could not be agreeable with the Son of God: And hence Jesus refuseth to be relieved; he would rather deny to manifest the Divinity of his Person, than he would do any act which had in it the intimation of a different spirit. O Christians! it is a sinful, impious, wicked care, to take evil courses to provide for our necessities: Come, it may be thou hast found a way to thrive, which thou couldst not do before; O take heed; was it not of the Devils prompting to change stones into Bread? sadness into sensual Comforts? if so, then Satan hath prevailed: alas, alas, he cannot endure thou shouldst live a life of austerity, or self-denial, or of mortification; if he can but get thee to satisfy thy senses, and to please thy natural desires, he then hath a fair field for the Battle; it were a thousand times better for us to make stones our meat, and tears our drink, than to swim in our ill-gotten Goods, and in the fullness of Voluptuousness.

But what was Christ's Answer? why thus; *it is written, man shall not live by Bread alone, but by every word that proceedeth out of the month of* God. 1. *It is written]* He easily could have confounded Satan by the Power of his Godhead, but he rather chooses to vanquish him by the Sword of the Spirit; surely this was for our Instruction; by this means he teacheth us how to resist and to overcome; nothing in Heaven or Earth can beat the Forces of Hell, if the Word of God cannot do it: O then how should we pray with *David, Teach me, O Lord, the way of thy statutes— and take not from me the words of truth, let them be my songs in the house of my pilgrimage,— so shall I make answer to my blasphemers.* 2. *Man shall not live by bread,* &c. Whiles we are in God's work, God hath made a promise of the supply of all provisions necessary for us; now this was the present case of Jesus, he was now in his Father's work, and promoting of our interest, and therefore he was sure to be provided for according to God's Word. Christians! are we in God's service? God will certainly give us bread; and till he does, we can live by the breath of his mouth, by the light of his countinance, by the refreshment of his promises, by *every word that proceedeth out of the mouth of God;* every word of God's mouth can create a grace, and every grace, can supply two necessities, both of the body, and of the Spirit: I remember one kept straitly in prison, and sorely threatened with famine, he replied, *That if he must have no bread,* God *would so provide, that he should have no stomach;* if our stock be spent, God can lessen our necessities: If a Tyrant will take away our meat, God our Father knows how to alter our faint, and feeble, and hungry appetites.

The second temptation is not so sensual; the Devil sees that was too low for Christ, and therefore he comes again with a temptation something more spiritual;*He sets him on a Pinacle of the Temple, and saith unto him, if thou be the Son of* God, *cast thyself down, for it is written, he shall give his Angels charge concerning thee,* &c. He that was content to be led from *Jordan* into the Wilderness, for the advantage of the first temptation, he yields to be led from the Wilderness to *Jerusalem,* for advantage of the second; the Wilderness was fit for a temptation arising from want, and *Jerusalem* is fit for a temptation arising from vain-glory; *Jerusalem* was the glory of the World, the Temple was the glory of *Jerusalem,* the pinnacle was the highest piece of the Temple, and there is Christ content to be set for the opportunity of temptation. O that Christ would suffer his pure and sacred body to be transported and hurried through the air by the malicious hand of the old Tempter! But all this was for us, he cared not what the Devil did in this way with him, so that he might but free us from the Devil. Methinks it is

a sweet contemplation of an Holy Divine: He supposed as if he had seen Christ on the highest Battlements of the Temple, and Satan standing by him, with this Speech in his mouth, *Well then, since in the matter of nourishment,thou wilt needs depend upon thy Fathers providence, take now a further trial of that providence, in thy miraculous preservation, cast down thyself from this height; behold, thou art here in* Jerusalem, *the famous and holy City of the World; here thou art on the top of the Pinacle of that Temple which was dedicated to thy Father; and if thou beest* God, *why now the eyes of all men are fixed upon thee, there cannot be devised a more ready way to spread thy Glory, and to proclaim thy Deity, than by casting thyself headlong to the Earth; all the World will say, there is more in thee than a man; and for danger (if thou art the Son of* God) *there can be none: what can hurt him that is the Son of* God? *and wherefore serves that glorious Guard of Angels, which have by Divine Commission taken upon them the Charge of thy Humanity? Come, cast thyself down;* here lies the temptation, *Come, cast thyself down* (saith Satan) but why did not Satan cast him down? He carried him up thither; and was it not more easy to throw him down thence? O no, the Devil may persuade us to a fall, but he cannot percipitate us without our own act; his malice is infinite, but his power is limited; he cannot do us any harm, but by persuading us to do it ourselves; and therefore saith he to Christ, *cast thyself down.*

To this Christ answers, *Thou shalt not tempt the Lord thy* God. Though it is true, that God must be trusted in, yet he must not be tempted; if means be allowed, we must not throw them away upon a pretence of God's protection: we read of one *Heron,* an Inhabitant of the Desert, that he suffered the same temptation, and was overcome by it; he would needs cast himself down, presuming on God's promise, and he sinfully died with his fall. Christ knew well enough that there were ordinary descents by stairs from the top of the Temple, and therefore he would not so tempt God to throw him himself headlong; What? To make trial of God's Power, and Justice, and Mercy, and extraordinary preservation, where there was no need: all the Devils in Hell could not so tempt Christ, as to make him tempt his God.

The third temptation is yet more horrid; the Temple was not high enough; so that now Satan takes him up to the top of an *exceeding high mountain,and he shows him all the Kingdoms of the World, and the Glory of them, saying, all these will I give thee, if thou wilt fall down and worship me,* Not to insist on those many Queries; how should all the Kingdoms of the World be presented to Christ's eye? Or if they were only presented to his imagination, why could not the Valley have served the Devil's turn, as well as an hill? or whether was not *Rome* the object that the Devil presented? because at that time, *Rome* was the top of all the Kingdoms of the world, and the Glory of them? For my part, I think, in this Temptation, the Devil united all his Power of stratagems, and by an angelical Power he drew into one center, the several *Species* and *Idea's,* from all the Kingdoms and Glories of the world; and he made an admirable Map of Beauties; and represented them to the eyes of Jesus; he thought Ambition more likely to ruin him, because he knew it was that which prevailed upon himself, and all those fallen stars, the Angels of darkness; and therefore, *come* (saith Satan) *all these will I give thee, if thou wilt fall down and worship me.* How? God worship the Devil? was ever the like Blasphemy since the first Creation? indeed now we have many fearful, execrable, cursed Blasphemies belched out, and Idolatry, I believe, is the spreading'st sin in the World; but was ever the like Blasphemy, or Idolatry to this, that not only a Creature, but the Creator himself must fall

down before the Devil, and give worship unto him? The Lamb of God, that heard all the former Temptations with patience; he could by no means endure this; our own injuries are opportunities of patience; but when the Glory of God, and his immediate Honor is the question, then our Zeal should be all on a flame; now Christ bids him *avoid;* as soon as he observes his demands so impudent and Blasphemous; he commands him away, and tells him, *it is written,thou shalt worship the Lord thy God, and him only shalt thou serve.* Now was the Devil put to flight, and in his stead *the Angels came and ministered unto Jesus; (i.e.)* after his Fast, they ministered such things as his necessities required of them.

O Christians! what shall we say to this? if Christ was thus tempted by Satan, what may we look for: Sometimes it chears my heart to think that Christ was tempted; because thereby he knows how to succor those that are tempted; and sometimes it affrights my Soul to think that Satan durst be so bold with Jesus Christ: Oh what may he do with me? how easily may he prevail against my Soul? when he came to tempt Christ, he found nothing in him to join with him in the temptation, but in my heart is a world of Corruptions; and unless the Lord prevent, I am quickly gone. I may not here fall on the Doctrine of Temptations; only a few words. 1. Of Satan's Stratagems. 7. Of some general means to withstand his Stratagems, and I have done.

1. His Stratagems are very many, and very dangerous; As, —

1. He observes, and fits his temptations to our dispositions; for example, if he find a man ambitiously affected, then he covers his hook with the Bait of Honors; and thus he tempted *Abimelech* to murder his Brethren, that he might obtain the Sovereignty; or if he find a man Voluptuously given, then he tempts him with the bait of Pleasures, and thus he allured *Noah* to Drunkenness; *David* to Adultery; *Solomon* to Idolatry: or if he find a man Covetously given, then he lets in the Golden hook; and thus he enticed *Balaam,* by offering him money to curse the people, whom God had Blessed; and thus he allured *Judas* for thirty pieces of Silver to betray his Master; but what need we Instances, when we see this day so many thousands entangled in this golden Net?

2. He observes, and fits his Temptations to our Complections; and thus he tempts the choleric to quarrels and brawls; the flegmatick to idleness and sloth; the melancholy to malice and revenge; the sanguine to pleasure and fleshly lusts; and hence it is that the Apostles tells us, that *whosoever is tempted, he is drawn away by his own Concupiscence.* Satan never assaults us, but he is sure there is something within us, that will further him in his temptations.

3. He observes, and fits his temptations to our outward conditions; thus if we are in prosperity, then he tempts us to pride and forgetfulness of God, to contempt of our Brethren, to the love of the world, to coldness in Religion, carnal security, and the like: or if we are in adversity, then he tempts us to the use of unlawful means, to the distrusting of God's all-ruling providence, and never deceiving-promises; or, it may be, to despair, murmur, and repining against God; by this temptation he confidently presumed to have

moved Christ to distrust God's providence, and to shift for himself, by turning stones into Bread.

4. He observes, and fits his temptations to our spiritual estate; thus, if we are notoriously wicked, then he tempts us to Atheism, contempt of God's worship, swearing, blaspheming, prophaining of the Lord's days; to disobedience, murders, adulteries, drunkenness, theft, covetuousness, and all devilish practices; or if we are civilized, and run not with others into such an excess of riot and sin, why then he tempts us to a good opinion of such a condition, *I thank thee, O Father, that I am not as other men, &c. I deal justly and uprightly with all my Neighbors; I have a good meaning towards God, though I am ignorant of Scripture, and of the Principles of Religion:* or if we are professors of God's Truth, and can tip our tongues with Glorious words of Religion, Holiness, Christ, why then he tempts us with resting on this: *What needs more? If I can but outwardly perform the Duties of Piety, as the hearing of God's word, receiving of the Sacraments, public and private calling on* God; *in this I am a true Protestant: that Charity, Love, good Works, and all the duties of the second Table can never Justify me, or save me, but only Faith; I believe, and I make a profession of Religion, and I hope this will suffice:* Or if we are sincere professors, and but weak in the Faith, why then he tempts us with sad thoughts of our sins; he sets before us their number, and nature, and odiousness in every aggravation; and if therewith he cannot overwhelm us, he adds (it may be) unto them some of his own sins; thus he casteth into our minds many outrageous Blasphemies, such Blasphemies as he propounded to Christ, to worship him for our God, to deny Jesus Christ as our God, our Lord, our Savior, our Redeemer; to say in our hearts there is no God, but Nature; no Scripture, no Holy Ghost: many a precious Soul feels these injections of Satan; and I cannot wonder at it, when I see the Devil tempting Christ himself to diffidence, presumption, vain-Glory, yea, and to the worshiping of the Devil himself; or if we are strong Christians, grown men, and still growing towards the fullness of Christ, why then he tempts us to sins of presumption against knowledge; or if he cannot so prevail, he will *Transform himself into an Angel of light,* and tempt us to the doing a less good, that we may neglect a greater; or to the doing of a greater good, but very unseasonably. When as some other duties in respect of present occasion are more necessary far; thus many times in the hearing of God's Word, he will cast into our minds meditations of this or that excellent subject, on purpose to distract our minds, and to make us hear without profit; and in Prayer to God, he will bring into our memories this or that profitable instruction, which we have heard at such, or such a Sermon, on purpose to disturb our Spirits in that holy exercise, and to keep us from lifting up our hearts wholly and purely unto God: I might add a thousand of these stratagems of the Devil, and yet not perhaps tell one of a thousand: the Apostle could say indeed, that he was *not ignorant of his devices;* and of some of his devices, you see, we are not ignorant; but alas! who can discover all his *Methods, Wiles, Depths, fiery Darts?* For my part I cannot do it, I am yet to learn.

2. The general means to withstand his Stratagems are such as these.—

1. A continual reminding of Christ's Commands in this very thing; *Be strong in the Power of his might: put on the whole Armor of* God,*that ye may be able to stand against the wiles of the Devil; him resist in the Faith.*

2. An avoiding of the first suggestions of *Satan;* if this gliding Serpent can but thrust in his head, he will easily make room for his body; and therefore we must nip, and bruise him in the head; *Give no place to the Devil.*

3. An objecting of Christ against all his temptations; for example, if *Satan* tell us that we are miserable sinners; we may answer, that *Christ came into the World to save sinners; and that he was wounded for our transgressions, and broken for our iniquities,— and with his stripes are we healed:* If *Satan* tell us that we are subject to God's wrath; we may answer, that Christ did bear his Fathers wrath, that he might make our peace: If he tells us, that we are subject to the Curse of the Law; we may answer, that *Christ hath redeemed us from the Curse of the Law, when he was made a Curse for us:* If he tell us, that we are his bondslaves, we may answer, that we were so indeed in times past; but Christ hath paid his Father the price of our Redemption, and hath set us free▪ if he tell us, that we are unjust, and therefore shall be condemned before God's judgment-seat, we may answer, that Christ, who was Innocent, was therefore condemned, that we, who are guilty, might thereby be acquitted; and that he that came to save us, will himself judge us, and therefore we need not doubt of mercy, if we plead the merits of Christ: or if *Satan* will not be thus answered by us; why then Christians! there's no other way, but to send him to Christ: to this purpose, we may tell him that Christ is our Advocate; and if he will needs dispute, let him go to *Jesus;* he is both able to plead our cause, and to answer to all the Suits that are made against us.

4. I may add hearing, reading, meditating on God's Word, holy Conferences, busy employment in the works of our particular callings; living by Faith, I must not stay on all these means, only remember amongst the rest, that one of Christ: *Watch and Pray, that ye enter not into temptation;* Praying against it, is a denying of it, and a great part of the victory; for it is a disclaiming the entertainment of it; it is a positive rejection of the crime; it is a calling in auxiliaries from above, to make the victory more certain to us. Hence one sweetly adviseth, *If temptation sets upon thee, do thou set upon God; for he is as soon overcome as thou art; as soon moved to good, as thou art to evil; he is as quickly invited to pity thee, as thou art to ask him; provided thou dost not finally rest in the Petition, but pass into action, and endeavor by all means to quench the flame newly kindled in thy bowels, before it come to devour the marrow that is in thy bones:* indeed a strong prayer, and a lazy, incurious, unobservant walking are contradictions in Religion; and therefore *Watch and Pray, and pray and watch.*

SECT. V. Of the first Manifestation of *Christ.*

4. FOr the first Manifestation of Jesus by his several witnesses; now it was time that *the Sun of Righteousness should arise,* and shine in the view of the world: and (because of unbelief which had blinded the world) that some especial witnesses should be chosen out, both to anoint our eyes, and to point to the light, saying, *This is he of whom Moses in the Law and the Prophets did write, Jesus of Nazareth the Son of Joseph:* to this purpose we read much of *the manifestation of Jesus; God was manifest in the flesh.* And Christ *verily was fore-ordained before the foundations of the World, but was manifest in these last times for you.* In that first Miracle that ever he wrought, this is written upon it,*he manifested forth his Glory.* And *John* the Divine, in his setting out of

Jesus, he tells us, that *the Life was manifested; and we have seen it, and bear witness, and show unto you that eternal Life which was with the Father, and was manifested unto us.*

And there is reason for this manifestation. 1. Because every manifestation was an approbation of his Mission and Divinity. 2. Because in the manifestation of Christ, there was a manifestation of the Grace of God; and this was the Will of God, that he would not only act free Grace, but he would have it known, and published to all the world; this is the Glory of Grace, and sets it out: And therefore saith the Apostle, *The grace of God that bringeth salvation,hath appeared to all men.* At the opening and discovery of *Jesus Christ, the kindness, and pity, and love of* God *our Savior towards man appeared.* 3. Because this manifestation hath something in it of the removal of sin; it is the voice of Christ unto such as are in sin,*Behold me;* the first step towards the remission of Sins, is the beholding of Christ; now we cannot behold him that will not come into view: and therefore saith the Apostle, *ye know that he was manifested to take away our sins.* 4. Because this manifestation hath something in it to the overthrowing of Satan; for the while that Christ hid himself, Satan blinded the minds of men; but when once *Christ the Image of God shone forth,* then Satan, like Lightning fell down from Heaven;*for this purpose the Son of God was manifested, that he might destroy the works of the Devil.* 5. Because this manifestation tends to our believing in Christ, and by consequence to our Salvation through Christ:*Many signs Christ did in the presence of his disciples which are not written; but these are written,* (saith *John) that ye might believe that Jesus is Christ the Son of* God; *and that believing, ye might have life through his Name.*

Well, but wherein was this first manifestation of Jesus? I answer, in those several witnesses that held him forth:*It is written in the Law* (saith Christ) *that the testimony of of two men is true;* but to manifest Christ, were many witnesses. As, 1. From Heaven the Father is witness; for see, saith Christ, *the Father that sent me, beareth witness of me:* and the Son is witness; for so saith Christ: *I am one that bear witness of myself;* and *though I bear record of myself, yet my record is true; for I know whence I came, and whither I go:* and the Holy Ghost is witness; so faith *Paul: The Holy Ghost also is a witness to us:* and to that purpose he descended like a Dove, and light upon him. 2. On Earth *John* the Baptist is witness: for so saith Christ; *ye sent unto John, and he bare witness unto the truth,—he came for a witness, to bear witness of the Light, that all men through Christ might believe.* No sooner was *John* confirmed by a sign from Heaven, that Jesus was the Christ, but he immediately manifests it to the *Jews;* and first to the Priests and Levites sent in legation from the *Sanhedrim,* he professed indefinitely in answer to their question, that himself was not the Christ, nor *Elias,* nor that Prophet, whom they by a special tradition expected to be revealed, though they knew not when; and secondly, to all the People he professeth definitely, wheresoever he saw Jesus Christ, *this is he:* yea, he points him out with his finger,*Behold the Lamb of God that takes away the sins of the World.* Then he shows him to *Andrew, Simon Peter*'s Brother, and then to another Disciple with him, *who both followed Jesus, and abode with him all night.Andrew* brings his Brother *Simon* with him, and Christ changes his Name from *Simon* to *Peter,* or *Cephas, which signifies a Sone.* Then Jesus himself finds out *Philip* of *Bethsaida,* and bade him *follow him;* and *Philip* finds out *Nathanael,* and bids him *come and see,* for the *Messiah* was found; when *Nathanael* came to Jesus, Christ saw his heart, and gave

him a blessed Character; *Behold an Israelite indeed, in whom there is no guile.* Thus we see no less than five Disciples found out at first, which must be as so many witnesses of Jesus Christ.

And yet we find more witnesses; *The works* (saith Christ) *that I do, in my Fathers name, they bear witness of me.* These Works or Miracles of Christ were many; but because we are speaking of his first manifestation, I shall instance only in his first work, which was at a Marriage in *Cana* of *Galilee.* The power of Miracles had now ceased since their return out of Captivity; the last Miracle that was done by man till this very time, was *Daniel*'s tying up the mouth of the Lions; and now Christ begins. He that made the first Marriage in Paradise, bestows his first Miracle upon a Marriage-Feast: O happy Feast, where Christ is a Guest! I believe this was no rich or sumptuous Bridal; whoever found Christ at the magnificent Feasts, or Triumphs of the great? The state of a Servant (in which state Christ was) doth not well agree with the proud pomp of the World: This poor needy Bridegroom wants drink for his Guests; and as soon as the Holy Virgin hath notice of it, she complains to her Son: whether we want Bread, or Water, or Wine, Necessaries, or Comforts, whether should we go but to Christ? *The Lord is my Shepherd;* and if that be so, it wall surely follow, *I shall not want:But Jesus answered her, Woman, what have I to do with thee? mine hour is not yet come.* This shows, that the work he was to do, must not be done to satisfy her importunity, but to prosecute the great work of divine designation. In works spiritual and religious, all outward relation ceaseth: Matters of Miracle concerned the Godhead only; and in this case, *O Woman, what have I to do with thee?* We must not deny Love, and Duty to Relations; but in the things of God, natural Endearments must pass into spiritual; and like Stars, in the presence of the Sun, must not appear. *Paul* could say, *Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh,yet now henceforth know we him no more.*

At the Command of Jesus, the water pots were filled with water, and the water by his Divine Power is turned into Wine; where the different dispensation of God and the world is highly observable: *Every man sets forth good Wine at first and then the worse:* But Christ not only turns water into Wine, but into such Wine that at the last Draught is most pleasant: the world presents us with fair hopes of pleasures, honors, and preferments, but there's bitterness in the end: every sin smiles in the first address; *but when we have well drunk, then comes that which is worse;* only Christ turns our water into Wine; if we fill our water-pots with water; if with *David,* we water our Couch with our tears for sin, Christ will come with the Wine of gladness sooner or latter; and he will give the best wine at the last. O how delicate is that new Wine, which we shall one day drink with Christ in his Fathers Kingdom? These were the first manifestations of Jesus: you see he had several witnesses to set him forth; some from Heaven, and some on earth; the Father, Son, and Holy Ghost witness from Heaven; The Baptist, Disciples, and his works witness on earth; and there's no disagreement in their witness, but all bring in this testimony of Jesus, that he is the *Messiah; that is being interpreted,the Christ.*

But what are those manifestations to us? or to that great design of Christ in carrying on our souls salvation? Much every way. For either must Christ be manifested to us even by these

witnesses, in the preaching of the Gospel, and manifested in us by that one witness, his holy spirit, or we are undone forever.

1. Christ must be manifested to us in the preaching of the Gospel: This mercy we have this day; nay, you see every Sabbath day all the witnesses speak in us: What do we, but in God's stead, in the Baptist's stead, in the Disciples stead, manifest Christ to you in every Sermon? It is the Commission which Christ hath given us of the Ministry, *Go, preach the Gospel to every Creature.* Observe but how open Christ's heart is towards you; he cannot contain his Love and Grace within himself, he cannot keep his own councils that are for the good of your souls, but all must be manifest, and that in the openest way, by Preaching and Proclaiming them to the world, Christ must be laid out to open view: Christ will have nothing of his Love kept back; he wills and commands us of the Ministry, instead of all those former witnesses, to make all known what he is, and what he hath done and suffered for you. Oh Christians! how cheap are the mysteries of the Gospel to you ward? you may know them, if you will but lend an ear, and listen to them: the word is nigh you, even in your mouths; Christ is proclaimed in your very streets; you may have him if you will, without money or money-worth: *Come, buy Wine,and Milk, without Money, and without Price:* Do you not hear? Christ is laid open for every man's good and profit: Christ deals not under-hand with you; he must be manifested, that you may see what you buy: if I should tell you the meaning of the Commission which *Christ* hath put into our hands, he bids me say thus to your souls, *Come poor Creatures, you that stand in need of Jesus Christ, here is Christ for you; take him and do with him in an holy manner what you will, he is of infinite use for wisdom, righteousness, sanctification, and redemption.* What is our preaching, but a manifesting of *Christ* in this manner? what is the sum of all our Sermons, but a discovery of this, that life and light is in *Christ* for you, that eternal Love waits and attends on you, that whatever may do you good, is provided and made ready for you? Oh will souls now refuse *Christ,* when thus and thus manifested? God forbid.

2. Christ must be manifested in us by his holy Spirit. Christians! look to your hearts; what manifestations of *Christ* are there? When *Paul* speaks of the Gospel in general, he adds in particular, that *it pleased God to reveal Christ in me.* And when *Peter* speaks of the Word of God, he adds that *we take heed thereunto,—until the day dawn, and the day-star* (that is, *Christ, Rev.* 22.16.) *arise in our hearts;* till then, though we be circled with Gospel discoveries, our hearts will be full of darkness; but when Christ, whom the Prophet calls *the Son of Righteousness,* and *Peter* the *day-star* shall arise within us, we shall be full of light. Sometimes, I confess, I wonder that in these days there should be such glorious discoveries of the beauties, and sweetness, and excellencies of Jesus Christ, and yet that men's hearts are generally so full of darkness: but this takes off the wonder, hearts are carnal, *Light shines in darkness, but darkness comprehendeth it not:* Lead a blind man through a glorious City, and though there be such and such things in it, yet he tells you, he cannot prize them; he sees them not: though *Jerusalem should come down from God out of Heaven* (as *John* saw it in his Vision) *prepared as a Bride adorned for her Husband;* yet the natural man sees neither Walls, nor Gates, nor Streets; you may tell him, *all is Gold, and Jasper, and Precious Stones,* but for all this, he cannot prize them; alas, he sees them not: how many glorious Objects do the unregenerate slight? they see no beauty in Jesus Christ; they feel no sweet in Ordinances, the Sabbath is a trouble, and no delight to

them; and whence all this? it is because there is no light, no manifestation of Christ within them; the Spirit of Christ hath not witnessed Christ, hath not manifested Christ within their souls, and therefore they remain in darkness.

SECT. VI. Of *Christ's* Whipping the Buyers and Sellers out of the Temple.

5. COncerning Christ's whipping the Buyers and Sellers out of the Temple: we read in the Gospel, *That the Jews Passover being at hand, Jesus went up to Jerusalem:* Thither, if we follow him, the first place that we find him in, is the Temple; where, by the occasion of the National Assembly, was an opportune Scene for Christ's transactions of his Fathers business. In that Temple Christ first espies a Mart; there were divers Merchants, and Exchangers of Money, that brought Beasts thither to be sold for sacrifice against that great Solemnity; at the sight of which, Jesus being moved with Zeal and Indignation, he makes a Whip of Cords, and according to the custom of the *Zealots* of the Nation, he takes upon him the Office of a private inflictor of punishment, he drives them all out of the Temple, he overthrows the accounting Tables, and commands them that sold the Doves, to take them from thence; and being required to give a sign of this fact; he only foretells the Resurrection of his Body, after three days death, expressing it in the Metaphor of the Temple, which was never rightly understood till it was accomplished.

In this heroical act, we may see how Christ is carried on with a Zeal for God, insomuch, that it brings to mind that saying of the Psalmist,*The Zeal of thine House hath eaten me up;* a Metaphor taken from Men that receive nourishment, which after its several concoctions, is assimilated into the nature of them that receive it. Zeal doth totally surprise us in what concerns God; in our Zeal we do so mind the things of God, as if we minded no nothing else. To what dangers, hazards, and censures, did Christ here in the exercise of the Zeal expose himself? His eminent Zeal appears,—

1. In the weakness of his means, whereby he did both attempt, and effect the work: we find him not armed with any weapons, that might carry dread and terror with them; at most but with a Whip made of a few small Cords, which probably were scattered by the Drovers which came thither to sell their Cattel.—2. In the strength that the opposite power did hold out, which makes the encounter so much the more dangerous: As, 1. A Garrison of Soldiers ready at hand, to appease occasional tumults. 2. The temper of those men's spirits with whom the business was; they were men set upon gain, the World's God. 3. The great Confluence of the people, it being the most solemn Mart of the Passover: O what a Zeal was this! that neither the weakness of the means, on the one side, to effect it, nor the greatness of the power, on the other side, to hinder it, did at all dismay him, or cause him to desist; seem he never so weak, or be they never so strong, he whips them out of the Temple, and bids them be gone.

This action of Christ fulfils that Prophesy of *Malachi,The Lord whom ye seek shall suddenly come to his Temple; but who may abide the day of his coming? and who shall stand when he appeareth? for he is like Refiners fire, and like Fullers Sope; and he shall sit as a Refiner and Purifier of Silver, and he shall purify the Sons of* Levi, *and purge them as Gold and as Silver, that they may offer unto the Lord an Offering in Righteousness.*

From the main we may observe, that *a persuasion of Christ's presence in our Church-assemblies, is a special means or motive to bring all into order.*

But what is this presence of Christ in Church-assembles? If by Christ's presence, we mean his bodily presence, it is true, that Christ in his Humanity, whipped the Buyers and Sellers out of the Temple of *Jerusalem;* then in his Manhood he was upon Earth, and accordingly he vouchsafed his bodily presence to their assemblies and public places; but now his Manhood is in Heaven; and the *Heavens must contain him till the times of restitution of all things:* Now therefore we cannot expect his bodily presence, unless we will maintain the Doctrine of Transubstantiation, or of Consubstantiation; which far be it from us.

2. If by Christ's presence, we mean his spiritual presence; then the question is, what is this spiritual presence of Christ? for if we say, it is his presence as he is God, I should then query, how God is said to be present with men in one place more than another? God in his essence is fully everywhere, and inclusively nowhere: Heaven is his Throne, and Earth is his Footstool, and yet nor Earth, nor Heaven, nor the Heaven of Heavens is able to contain him: whiles we speak spiritually of Christ's presence in the assemblies of his People, we cannot mean his Universal presence, but his especial presence; and therefore as yet I suppose we have not the meaning of it.

3. If by Christ's presence we mean the presence, of his Spirit either in himself, or especially in his workings, stirrings, actings and movings in our Spirit, I should then subscribe; only I think this is not all that is included in his especial presence; true it is that when Christ was upon Earth, he told his Disciples that he must go away; for if he went not away, the Comforter would not come unto them;*But if I depart* (said he) *I will send him unto you;* and accordingly, when that Church-assembly was convened at *Pentecost,* God sent the Holy Ghost; much people being then gathered at *Jerusalem,* that it might be divulged to all the World. To all the Assemblies of the Saints, Christ promised his Spirit, though not always in a visible manner;*Where two or three are gathered together in my name* (saith Christ) *there I am in the midst of them.* Christ in his Spirit is in the midst of us, stirring and moving in our spirits: or the spirit of Unity is with united spirits. O he is a sweet Spirit, a Spirit of Love, and Concord, and Peace, and Glory; and therefore where should he be but with those that make harmony upon Earth? He is with them, and amongst them, and in them;*Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you,* and worketh in you?

4. If by Christ's presence, we mean the presence of his Angels, I shall then say, we have said enough; as a King is said to be where his Court is, where his Train or Retinue are, so Christ the King of Kings is there especially present, where the Heavenly Guard, the blessed Angels keep their sacred Station and Rendezvouz, wheresoever it is. Now that this is Christ's special presence, it will appear in sundry Texts.

1. When *Jacob* saw that vision in *Bethel,* of the Ladder reaching from Earth to Heaven, and of the Angels of God ascending and descending upon it, *Surely* (saith *Jacob) the Lord is in this place, and I knew it not; and he was afraid, and said, how dreadful is this place? this is none other but the House of God, and this is the Gate of Heaven:* He calls it *God*'s *House,* where God and his holy

Angels, who are of his Household are especially present; and he calls it *the Gate of Heaven,* Heaven's Guild-Hall, Heaven's Court, namely, because of the Angels; for the Gate, Guild-Hall, or Court was wont to be the judgment-Hall, and the place where Kings and Senators used to sit, attended by their Guard and Ministers. The *Chaldee* addeth, *This is no common or private place, but a place wherein God taketh pleasure, and over against this place is the Gate of Heaven.*

2. When the Lord descended upon Mount *Sinai* to give the Law, some place the specification of God's presence in the Angels, to which purpose are alleged these Texts; *Who have received the Law by the disposition of Angels,and have not kept it:* and again, *The Law was ordained by Angels in the Hand of a Mediator.* Again, the Apostle calls the Law *the Word spoken by Angels.* I have already delivered my thoughts concerning these Angels; but some (I say) conclude from hence, that the special presence of the Divine Majesty consists in the encamping of his sacred Retinue, the blessed Angels; for that the Lord of himself, who filleth Heaven and Earth, could not descend, or be in one place more than another: There's yet another Text very pertinent to this. *And he said,the Lord came from Sinai, and rose up from Seir unto them, he shined forth from Mount Paran, and he came with ten thousands of his Saints, from his right hand went a fiery Law for them:* the words translated *ten thousand of his Saints,* are in the Original *ten thousands of Sanctity,* or *holy ten thousands,* or *holy Myriads;* which in my apprehension, points to the Angels, rather than his Saints: and the *Psalmist* puts it out of question: *The Chariots of God are twenty thousand, even thousands of Angels, the Lord is among them, as in Sinai, in the holy Place.*

3. After the Law given, this presence of God was fixed to the Temple; and what that was,*Isaiah* describe thus; *I saw also the Lord sitting upon a Throne, high, and lifted up, and his train filled the Temple; about it stood the Seraphims;* They were God's Train, and they filled the Temple. And hence *David* addresses to God were said to be in the presence of Angels: *Before the God's will I sing praises to thee, I will worship towards thy Holy Temple.* The Septuagint translates it thus 〈 in non-Latin alphabet 〉 , *before the Angels.* I know in the time of the Gospel, we do not so fix God's presence to our Temples, or places of public assembling for the worship of his Name; but to our Church-assemblies in such places, why may we not? Were the Rudiments of the Law worthy of an attendance of Angels, and are the Churches of the Gospel destitute of so glorious a Retinue? Did the blessed Spirits wait upon the Types, and do they decline the Office at the ministration of the substance? Is the Nature of Man made worse, since the Incarnation of the Son of God? Or have the Angels purchased an exemption from their Ministry, since Christ became our Brother in the flesh? We have little reason to think so; the Apostle treating of a comely and decent demeanor to be observed in Church-assemblies, and in particular, of women's being covered or veiled there, he enforces it from this presence of Angels:*For this cause ought the Woman to have a covering on her head, because of the Angels;* namely, which are there present. Upon this ground, *Chrysostom* reproves the irreverent behavior of his Auditory; *The Church,* (saith he) *is not a Shop of Manufactures or Merchandize, but the place of Angels, and of Archangels, the Court of God, and the Image and Representment of Heaven itself.—I know thou seest them not; but hear, and know that Angels are everywhere, and especially in the House of* God, *where they attend upon their King, and where all is filled with incorporeal powers.* By this time, I hope, we know what is the meaning of Christ's

presence in Church-assemblies; to wit, the presence of his Spirit, and the presence of his Angels.

And if it be so, would not a persuasion of this presence of Christ in our Church-Assemblies, be a special means or motive to bring all into order? Sometimes I wonder at the irreverent carriage of some Hearers, Laughing, Talking, Prating, Sleeping, in our congregations, what, is this a demeanour beseeming the presence of Angels, and the Spirit of Christ? wouldst thou carry thyself thus in the presence of a Prince, or of some earthly Majesty?*If thou goest but into a Kings Palace* (as *Chrysostom* speaks) *thou composest thyself to a comeliness in thy habit, look, gate, and all thy guise, and dost thou laugh?* I may add, dost thou any way carry thyself undecently in God's Presence? some there are, that in the very midst of Ordinances the Devil usually rocks them asleep; but Oh! dost thou not fear that thy damnation sleeps not? how justly might Christ come against thee in his wrath, and whip thee out of the Temple into Hell? surely we should do well to behave ourselves in such a presence with the thoughts and apprehensions of Heaven about us; our business here is an errand of Religion, and God himself is the object of our worship: how then should our actions bear at least some few degrees of a proportionable address to God, and Christ, and the Spirit of Christ? what? is Christ's Presence in his Spirit, and his Angels here? Oh let us *walk with God as Enoch* did, let us do all we do as in the Presence of Christ, and his Holy Angels.

And now was the first passover after Christ's Baptism; as it is written,*and the Jews Passover was at hand, and Jesus went up to Jerusalem.*

This was the first year of Christ's Ministry; whereof the one half was carried on by his Prodromus, or fore-runner, *John* the Baptist: and the other half (betwixt his Baptism, and this first Passover) was carried on by himself. And now hath Christ three years to his death; according to the method propounded; I shall come on to the second year, and to his actings therein in reference to our Souls Salvation.

CHAP. II.

***SECT. I.* Of the second Year of *Christ*'s Ministry, and of his Acts in general for that Year.**

NOW was it that the Office of the Baptist was expired; and Christ beginning his Prophetical Office, he appears like the Sun, in succession of the Morning-Star; he takes at *John,* and preacheth the Sum of the Gospel, Faith and Repentance: *Repent ye, and believe the Gospel,* Mark 1.15. Now, what this Gospel was, the sum and series of all his following *Sermons* expressed and declared: it is fully contained in the new Covenant, of which we have spoken, for what is the Gospel but a Covenant of Grace, wherein all the imperfections of our works are made up by the perfection and Grace of Jesus Christ? the Gospel is not a Covenant of works *(i.e.)* it is not an agreement upon the stock of innocence, requiring strict and exact obedience without any allowance of Repentance; no, no, *be Holy,* saith the Gospel, and where that fails, Repent, and believe. By this time the work in his hand was grown high and pregnant, and Jesus saw it Convenient to choose more Disciples; with this Family he goes up and down the whole *Galilee,* Preaching the Gospel of the Kingdom, healing all manner of Diseases, curing Demoniacks, cleansing Leapers, giving strength to Paraliticks, and to lame People.

It is not my purpose to enlarge on all the *Sermons,* Miracles, Conferences, or Colloquies of Christ with men; I am not for large Volumes, and I suppose with *John,* that if all the Acts of Christ should be written with Commentaries on them, that even *the world itself could not contain the Books that should be written.*

In this year therefore I shall contract and limit myself to the Consideration of Christ in these two particulars. As first to his Preaching. 2. To his Miracles; both these relate to the use and exercise of his Prophetical Office.

***SECT. II.* Of *Christ's* Sermons this Year.**

1. HIs Preaching this year was frequent, and amongst others his Sermons; now it was that he delivered the first Sermon, *Repent, for the Kingdom of Heaven is at hand.*

2. Now was it that he delivered that spiritual and mystical Sermon of Regeneration, at which *Nichodemus* wonders,*how can a man be born when he is old? Can he enter the second time into his Mothers womb and be born?* But Jesus takes off the wonder, in telling him, this was not a work of flesh and blood, but of the Spirit of God, *for the Spirit bloweth where it listeth;* and is as the wind certain and notorious in the effects, but secret in the Principle, and manner of production. Then Christ proceeds in his Sermon, telling him yet of higher things, as of his descent from Heaven, of his Passion and Ascension, and of the Mercy of Redemption, which he came to work and effect for all that believe; of the Love of the Father, the Mission of the Son, the Rewards of Faith, and Glories of Eternity: and this was the Sum of his Sermon to *Nichodemus,* which was the fullest of mystery and speculation that ever he made, except that which he made immediately before his death.

3. Now was it that the throng of Auditors forcing Christ to leave the shore, he makes *Peter's* ship his Pulpit; never were there such Nets cast out of that Fisher-boat before; whiles he was upon land, he healed the Sick bodies by his touch; and now he was upon Sea, he cured the sick souls by his Doctrine; he that made both Sea and Land, causeth both to conspire to the opportunities of doing good to the souls and bodies of men.

4. Now it was that he Preached that blessed *Sermon* on that text, *The Spirit of the Lord is upon me, because he hath anointed me to Preach the Gospel to the Poor:* no question but he Preached both to poor and rich, Christ Preached to all: but for the Power and Fruit of his Preaching, it was only received and entertained by the poor in spirit. In the following particulars, his Office is set out still in an higher tenor, *To heal the broken hearted, to Preach deliverance to the Captives, and recovering of sight to the blind,* or as it is in *Isa.* 61.1. *the opening of the Prison to them that are bound;* a sad thing to be in captivity, but sadder to be bound in chains, or locked up in a prison there; but 'tis most sad of all to be imprisoned, having ones eyes put out; as it was the case of *Sampson* and *Zedekiah;* Now the Evangelist willing to render the Prophet to the highest comfortable sense that might be, he useth an expression that meets with the highest mystery; that is, when a man is not only shut up in a blinded Prison, when he himself also hath his eyes put out; and to such Christ should Preach; Preach what? not only deliverance to the Captives, but also restoring of Light to Captive Prisoners, nay yet more, *recovering of sight to blinded Prisoners,* as the Evangelist renders it.

5. Now it was that he delivered the admirable *sermon,* called *The Sermon upon the Mount.* It is a breviary of all those Precepts which are truly called Christian; it contains in it all the moral Precepts given by *Moses,* and opens a stricter sense, and more severe exposition than the *Scribes* and *Pharisees* had given; it holds forth the Doctrines of meekness, poverty of spirit, Christian mourning, desire of Holy things, mercy, and purity, peace, and patience, and suffering of injuries; he teacheth us how to pray, how to fast, how to give Alms, how to contemn the world, and how to seek the Kingdom of God, and its appendent righteousness.

And thus Christ being entered upon his Prophetical Office; in these and the rest of his *sermons* he gives a clear testimony that he was not only an interpreter of the Law, but a Law-giver; and that this Law of Christ might retain some proportion at least with the Law of *Moses,* Christ in his last *sermon* went up into a Mountain, and from thence gave the Oracle. I cannot stand to paraphrase on this, or any other of his *sermons,* but seeing now we find Christ in the exercise of his Prophetical Office, let us observe first his Titles in this respect. 2. The reasons of his being a Prophet. 3. The Excellency of Christ above all other Prophets, and then we have done.

***SECT. III.* Of Christ's Prophetical Office.**

1. THe Titles of Christ in respect of his Prophetical Office were these: 1. Sometimes he is called Doctor, or Master, *Be ye not called Masters,for one is your Master, even Christ.* The word is 〈 in non-Latin alphabet 〉 which signifies a Doctor, Moderator, teaching-Master, a guide of the way. 2. Sometimes he is called a Law-giver,*There is one Law-giver, who is able to save and to destroy;* the Apostle speaks of the internal Government of the Conscience, in which case the Lord is our Judge,*The Lord is our Law-giver, the Lord is our King, he will save us:* we must hear no voice in our Consciences but God's, no Doctrine in the Church but Christ's; No Offices, institutions, and worship must be allowed, but such as he hath appointed; and therefore when men brought in Forreign Doctrines, it is said *that they did not hold the head.* 3. Sometimes he is called a Counselor, and *his name shall be called Wonderful, Counselor; Counsel is mine and sound Wisdom,* saith Christ, *I am understanding, and I have strength.* Christ by his Office counsels men how to fly sin, and how to please God, and how to escape Hell, and how to be saved. 4. Sometimes he is called the Apostle of our profession, *Wherefore holy brethren, partakers of the Heavenly calling, consider the Apostle, and High Priest of our profession, Christ Jesus.* God sent him as an Ambassador to make known his will; he came not unsent, the very word imports a Mission, a sending,*How shall they preach except they be sent?* let all those who run before they be sent, take notice of this, for this would not Christ do; he was sent, he was the Apostle of our profession. 5. Sometimes he is called the Angel of the Covenant,*even the Angel of the Covenant whom ye delight in.* Christ was the publisher of the Gospel-Covenant, he declared the Gracious purpose of God towards the Elect held forth in the Covenant; and in this respect he is called *a Prophet, Acts* 3.22. and *the Prophet,* John 7.40. and *that Prophet,* John 6.14.*this is of a truth that Prophet that should come into the World;* whose Office it was to impart God's will unto the Sons of Men, according unto the name, *Angel.* 6. Sometimes he is called the Mediator of the New-Covenant,*for this cause he is the Mediator of the New-Testament,* saith the Apostle; now, a Mediator is such a one as goes betwixt two parties at variance, imparting

the mind of the one to the other, so as to breed a right understanding, and thereby to work a compliance betwixt both: and thus Christ is a Mediator betwixt God and us. By him it is that the mind and will of God is imparted to man, *no man hath seen God at any time;the only begotten Son, which is in the bosom of the Father, he hath declared him:* and by him it is that we impart our mind unto God, *The smoke of the incense which goes with the prayers of the Saints, ascends up before God out of the Angels hand.* This was typified in *Moses,I stood between the Lord and you at that time, to show you the Word of the Lord.* The Vulgar renders it thus, *Ego sequestor & medius,* I was a Mediator, a Midler betwixt God and you: and so Christ Jesus he is a Mediator, a Midler, an Interpreter, an Intermessenger betwixt God and his People.

2. The Reasons of Christ's being a Prophet, were these: 1. That he might reveal and deliver to his people the will of his Father. 2. That he might open and expound the same being once delivered. 3. That he might make his Saints to understand, and to believe the same being once opened.

1. As a Prophet he delivers to the people his Fathers will, both in his own Person, and by his Servants the Ministers. In his own Person when he was upon earth as a *Minister of the Circumcision;* and by his Servants the Ministers from the beginning of their mission till the end of the World; Thus the Gospel is called, *A great Salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.* Christ in his own personal preaching is said but *to have begun to teach,* Acts 1.1. and the consummate publication was the sending of the holy Ghost to these Select Vessels, who were to carry abroad this Treasure unto all the world; it was begun by the Lord, and it was confirmed by them that were the Disciples of the Lord. In this respect we cannot look on the publishing of the Gospel to the world, but as very glorious; was there not a resemblance of state and glory in the preaching of Christ? You have heard how *a forerunner was sent to prepare his way,* as an Herald to proclaim his approach, and then was revealed the glory of the Lord; but because the publication was not consummate till afterwards, Christ carries it on in greater state afterwards than he did before; *When he ascended up on high, he then led captivity captive, and gave gifts unto men,* as Princes in time of their solemn inauguration do some special Acts of magnificence and Honor; they proclaim Pardons, open Prisons, Create Nobles, fill Conduits with wine; so Christ to testify the glory of his Gospel, at the day of his instalment, and solemn readmission into his Fathers glory, he proclaims the Gospel, gives gifts unto men *for the perfecting of the Saints,for the work of the Ministry, for the edifying of the Body of Christ.*

2. As a Prophet he opens and expounds the Gospel. Thus being in the Synagogue on the Sabbath-day, he *opened the book, and he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, &c.* and then *he closed the book—and said,this day is this Scripture fulfilled in your ears.* And thus joining himself with two of his Disciples, going towards *Emmaus, he begun at Moses, and all the Prophets, and he expounded unto them in all the Scriptures the things concerning himself;* the Prophesies of Christ were dark and hard to be understood, and therefore Christ came down from Heaven to discover such truths;*No man hath ascended up to Heaven, (i.e.)* to be acquainted with God's secrets, *but he that came down from Heaven;* the gracious purpose of God towards lost mankind, was a secret

locked up in the breast of the Father; and so it had been even to this day, had not Christ who was in the bosom of the Father, and one of his Privy Council, revealed it unto us; hence Christ is called *the Interpreter of God,no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him,* by his interpretation.

3. As a Prophet he gives us to understand, and to believe the Gospel. *Then opened he their understanding, that they might understand the Scriptures;* and thus was the Case of *Lydia whose heart the Lord opened;* he that first opens Scriptures, at last opens hearts; *He is that true light which enlighteneth every man that cometh into the world:* he enlightens every believer, not only with a common natural light, but with a special supernatural light, of saving, spiritual, and effectual knowledge; now there is no Prophet can do this save only Jesus Christ, he only is able to cause our hearts to believe, and to understand the matter which he doth teach and reveal; other Prophets may plant, and water, *Paul may plant, and Apollo may water,* but he, and only he can *give the increase;* other Prophets may *teach and Baptize,* but unless Christ come in by the powerful presence of his Spirit, they can never be able to save any one poor soul. *We as lively stones are built up a spiritual house,* saith *Peter;* but *except the Lord do build this house, they labor in vain that build it.* O alas, who is able to breath the Spirit of life into these dead stones, but he of whom it is written. *The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear it shall live?* Who can awaken a dead soul out of a dead sleep? And who can give light unto these blind eyes of ours, but he of whom it is written,*Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

3. The Excellencies of Christ above all other Prophets are in these respects.—

1. Other Prophets were but Types and shadows of this great Prophet; even *Moses* himself was but a figure of him;*A Prophet shall the Lord God raise up unto you of your brethren like unto me:* saith *Moses;* these words, *Like unto me]* do plainly show that *Moses* was at the best but an image and shadow of Christ; now as substances do far excel shadows, so doth Christ far excel all the Prophets; they were but shadows and forerunners to him.

2. Other Prophets revealed but some part of God's will, and only at sometimes. *God* (saith the Apostle) *at sundry times, and in divers manners spake in time-past unto the Fathers by the Prophets;(i.e.)* he let out his light by little and little, till the Day-star and Sun of Righteousness arose;*but in these last days he hath spoken by his Son, (i.e.)* he had spoken more fully and plainly; in this respect saith the Apostle, the *heirs* of Life and Salvation were but *children* before Christ's incarnation. As now we see but through a glass darkly, towards what we shall do in the life to come; so did they of old in comparison of us; their light in comparison of ours, was but an obscure and glimmering light; Christ's discovery of himself then was but *a standing behind the wall, a looking forth of the window,a showing of himself through the lattice.*

3. Other Prophets spake only to the ears of men, but Christ spake, and still speaks to the heart;*He hath the Keys of David, that openeth, and no man shutteth, that shutteth, and no man openeth;* it is a similitude taken from them that keep the Keys of a City, or Castle, without whom none can open or shut; no more can any man open the heart or break in upon the

Spirit, but Christ; he only is able to open the eyes of the mind by the secret, kindly, and powerful working of his own Spirit.

4. Other Prophets preached wisdom unto men, but only Christ preacheth men wise; other Prophets warned men by telling them of their sins, and denouncing the judgments of God, but Christ reclaimed them and turned them from sin; hence it is said, that *he taught as one having Authority, and not as the Scribes;* it came daily and coldly from them, but it came from him as being full of conviction and reproof, full of the *evident demonstration of the Spirit, and of power.*

5. Other Prophets might not preach themselves; the Apostle inveighs against self-commenders, *We dare not* (saith he) *make ourselves of the number,or compare ourselves with some that commend themselves.* Yea, Christ himself relating to himself, as a mere man, saith, that *his witness is not true if he bear witness of himself.* But in another place, relating to himself as Mediator, he speaks clean contrary,*Though I do bear record of myself, yet my record is true.* Here then is a wide difference betwixt other Prophets in respect of their Office and Christ's; they might not preach themselves, but he bears witness of himself, because he hath not a greater in the point of our Justification, Sanctification, and Salvation, to bear witness of them himself. And hence are those self-predications of his which we find in Scriptures, as, *Look unto me,and be ye saved all the ends of the earth. Come unto me all ye that labor, and are heavy laden.* And conferring with the two Disciples, it is said, that *beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself.* Surely it commends to us the Prophesy of Christ, that he might preach and commend himself without any blot of Arrogancy, or taking too much upon him.

6. Other Prophets had their Commission and Authority from him,*The words of the wise are as goads and as nails fastened by the Masters of the Assemblies, which are given from one Shepherd, (i.e.)* the words of the wise are divine and Heavenly instructions; the Masters of Assemblies are Gospel-Ministers, and Christ is that one Shepherd from whom these words are given, and from whom these Masters have their Authority; are they not called *Ambassadors for Christ?* and doth not *Ezekiel* tell us, that he must *drop his words towards the South?* Now what is the meaning of that *dropping?* It is a phrase borrowed from rain; as the clouds, from whence the rain descends, have not their water Originally and natively in themselves, but from the Sea; so have not the Prophets a spirit of Prophesy of themselves, but all is drawn up out of Christ, as out of a full Sea of all excellent Wisdom and knowledge. *In him are all the Treasures,* a Sea, an Ocean of *knowledge,* and from him all the Prophets derived whatsoever they had.

***SECT. IV.* Of Christ's Miracles.**

2. THe Miracles of Christ this year were many; now what were these Miracles, but a pursuance of the Doctrines delivered in Christ's Sermons? One calls them *A verification of Christ's Doctrine, a signal of Christ's Sermons;* If we observe, we shall find him to work most of his Miracles in actions of mercy; indeed once he turned water into wine, and sometimes he walked upon the waters, but all the rest were actions of relief according to the design of God, who would have him manifest his power, in showing mercy and relief to men.

Amongst all his Miracles done this year, now was it that at *Cana,* where he wrought the first Miracle, he does a second; *a certain Noble man,* or Courtier, or little King (as some would have it) *came to Jesus, and besought him to come down to his house,and to heal his Son, who was at the point of Death.* We do not find Christ often attended with Nobility, but here he is; *Not many wise men after the flesh, not many mighty,not many noble are called,* yet God forbid but that some are, and may be; this noble Ruler listens after Christ in his necessity; happy was it for him that his Son was sick, for else he had not been so well acquainted with his Savior; O we are loath to come to Christ till we see a need, a necessity for it, and hence it is that Christ sends weakness, sicknesses, infirmities, oppositions, and many afflictions, that he may be sought unto: Come then, are we afflicted? whither should we go but to *Cana* to seek Christ? whither should we go but to that *Cana* of Heaven, where our water will be turned into wine, where our Physician lives that knows how to cure souls, and bodies and all; that we may once say, *It is good for me that I was afflicted.* The first answer Christ gives this Nobleman is a word of reproof,*Except ye see signs and wonders ye will not believe:* Incredulity was the common disease of the Jews, which no receipt could cure but wonders, *A wicked and Adulterous generation seeks after signs;* the Doctrine of Christ, and all the Divine words that he spake, must be made up with Miracles, or they will not believe; it was a soul fault, and a dangerous one, *Ye will not believe.* What is it that condemns the world but unbelief? Here's a Noble Capernaite that probably had heard many a Sermon of Jesus Christ; and yet here is Taxed with unbelief; if such as we that live under the clear Sun-shine of the Gospel shall not believe, O what a sin is this? Christ's next answer to this Nobleman is a word of comfort,*Go thy way, thy Son liveth:* Oh the meekness and mercy of Jesus Christ! when we would have looked that he should have punished this Suitor for not believing, he condescends to him that he may believe: as some tender mothers that give the breast to their unquiet children instead of the rod; so usually deals Christ with our perverseness, *Go thy way, thy Son liveth;* with one word doth Christ heal two Patients, the Son and the Father; the Sons fever, and the Fathers unbelief; we cannot but observe here the steps of Faith, he that believed somewhat ere he came, and more when he went, he grew to more and more saith in the way, and when he came home he enlarged his faith to all the skirts of his family. *And the man believed the word that Jesus had spoken unto him,* and he went his way; and in the way one meets him and tells him, *Thy Son liveth;* which recovery he understands to be at the same time that Christ had spoken those Salutary and healing words, and *himself believed and his whole house.*

2. Now was it that *a Centurion came unto Christ, beseeching him, and saying, my servant lieth at home sick of the palsy grievously Tormented.* Many Suitors come to Christ, one for a Son, another for a daughter, a third for himself, but I see none come for his servant but this one Centurion; and if we observe Christ's answers to his suit, we see how well pleased is Christ with his request; *And Jesus saith unto him, I will come and heal him.* When the Ruler entreated him for his Son, *Come down ere he die,* Christ stir'd not a foot, but now this Centurion complains only of his servants sickness, and Christ offers himself, *I will come, and heal him;* he that came in the shape of a servant, would rather go down to the sick servant than to the Rulers Son: *He is no respecter of persons, but he that feareth him, and worketh righteousness, is accepted of him:* It may be this poor sick servant had more grace, or very probable it is he had

more need, and therefore Christ (to choose) will go down to visit this poor sick servant. Nay says the Centurion,*I am not worthy Lord, that thou shouldst come under my roof, q. d.* Alas Lord, I am a Gentile, an Alien, a man of blood, but thou art holy, thou art omnipotent; and therefore *only say the word, and my servant shall be whole;* Mark this, O my soul, it is but a word of Christ, and my sins shall be remitted, my soul healed, my body raised, and soul and body glorified forever. The Centurion knew this by the command he had over his own servants,*I say to this man go and he goes, and to another come and he comes, and to a third do this and he doth it:* In way of Application; Oh that I were such a servant to my heavenly Master. Alas, every of his commands says, *Do this, and I do it not;* every of his inhibitions says, *Do it not, and I do it:* He says, *Go from the world, and I run to it;* He says, *Come to me, and I run from him.* Woe is me, this is not service, but enmity; Oh that I could come up to the faith and obedience of this exemplar, that I could serve my Christ as these Soldiers did their Master!*Jesus marvels* at the Centurions faith; we never find Christ wondering at Gold, or Silver, or costly and curious works of human Skill, yea when the Disciples wondered at the Magnificence of the Temple, he rebuked them rather, but when he sees the grace or acts of Faith, he so approves of them that he is ravished with wonder; he that rejoiced in the view of his Creation, rejoiceth no less in the reformation of his Creature,*Behold thou art fair my love, behold thou art fair, there is no spot in thee: my sister, my spouse, thou hast wounded my heart, thou hast wounded my heart with one of thy eyes,* Cant. 4.7, 9. To conclude, he that both wrought this faith, and wondered at it, doth now reward it; *Go thy way, and as thou hast believed, so be it unto thee, and his servant was healed in the self same hour.*

3. Now it was, even *the day after, that Jesus goes into the City of Naim.* The fruitful clouds are not ordained to fall all in one field, *Naim* must partake of the bounty of Christ as well as *Cana,* or *Capernaum.* Thither come, he no sooner enters in at the gate of the City, but he meets a funeral; a poor widow, with her weeping friends, is following her only Son to the grave; Jesus observing her sad condition, he pities her, comforts her, and at last relieves her: here was no Sollicitor but his own compassion; in his former Miracles he was sought and sued to; his Mother at the Marriage-feast begged a supply of Wine, the Ruler came to him for a Son, the Centurion came to him for a servant, but now Christ offers a cure, to give us a lesson, that *whiles we have to do with the Father of mercies, our miseries and afflictions are the most Powerful Suitors.* Christ sees and observes the Widow's sadness, and presently all parts of Christ conspire her good, his heart melts into *Compassion* of her, his tongue speaks cheerfully and comfortably to her, *Weep not;* his feet carry him to the Bier, his hand toucheth the Coffin, *and he said, young man I say unto thee, arise;* see how the Lord of Life speaks with Command; the same voice speaks to him, that shall one day speak to us, and raise us out of the dust of the earth; neither sea, nor death, nor hell can detain their dead, when he charges them to be delivered; we see not Christ stretching himself on this dead Corpse, as *Elijah,* and *Elisha* upon the Sons of the *Shunamite,* and the Widow of *Sarephta;* nor see we him kneeling down and praying, as *Peter* did for *Dorcas;* but we hear him so speaking to the dead, as if the dead were alive, and so speaking to the dead, that by the word he speaks, he makes him alive, *Young man, I say unto thee, arise,and he that was dead sate up, and began to speak.* So at the sound of the last Trumpet, by the Power of the same voice, we shall arise out of the dust, and stand up

Gloriously; *This mortal shall put on immortality, and this corruptible shall put on incorruption.* And least our weak faith should stagger at the assent of so great a difficulty, by this he hath done; Christ gives us tastes of what he will do; the same Power that can raise one man, can raise a thousand, a million, a world; Christ here raised a Widows Son, and after *Jairus's* Daughter, and then *Lazarus,* and lastly at his resurrection he raised a many at once; he raised one from her Bed, another from his Bier, another from his grave, and many at once from their rotteness, that it might appear no degree of death can hinder the efficacy of his Almighty Power.

4. Now it was that *in the Synagogue he finds a man that had a Spirit of an unclean Devil.* This, I take it, is the first man that we read of as possessed with a Devil. *And he cried let us alone, what have we to do with thee?* &c. In these words the devil dictates, the man speaks; and whereas the words are plural, *Let us alone,* it is probable he speaks of himself, and the rest of the men in the Synagogue with him. So high and dreadful things are spoken concerning the coming of Christ, (*Mal.* 3.2. *Who may abide the day of his coming? and who shall stand when he appeareth?*) that the Devil by this takes opportunity to affright the men of the Synagogue with the presence of Christ; he would dissuade them from the receiving of Christ, by the terrors of Christ, as if Christ had come only to destroy them: *Thou Jesus of Nazareth, art thou come to destroy us? I know thee who thou art, the holy one of God.*

And Jesus rebuked him, saying, hold thy peace, and come out of him. The word *hold thy peace,* is in the original 〈in non-Latin alphabet〉, be muzzled; it was not a bare command of silence, but there was such Power in it, that it cast a muzzle upon the mouth of Satan, that he could speak no more; *and when the unclean Spirit had torn him,* not with any gashes in his flesh, or dismembering of his Body, for he hurt him not, but with some Convulsion fits (as it is supposed) then *he threw them in the midst,* and made an horrid cry, and so *came out.*

From this Miracle, they all take special notice of the Doctrine attested by so great a Miracle, *What a word is this?* or as the other Evangelist, *What a thing is this?what new doctrine is this?* surely this was the great design of all the Miracles of Christ, to prove his mission from God, to demonstrate his Power unto men, to confirm his Gospel, to endear his Precepts, to work in us faith to help us Heaven-ward: *These signs are written that we might believe,—and that believing we might have Life through his Name.*

I have given you several instances of the Miracles of Christ in this second year of his Ministry; only a few words on this Doctrine of Miracles for our information, as

- 1. What they are?
- 2. Why they are?
- 3. Whether they are chained and continued in this great transaction of our souls salvation? and I have done.

For the first, what they are? Miracles are unusual events wrought above the course or possibility of Nature; such were the Miracles of Christ, and such were the Miracles of the

Prophets, and of the Apostles of Christ; for what they did was above Nature; and all the difference betwixt their Miracles and the Miracles of Christ was only in this, *viz.* they wrought them not in their own Name and Power as Jesus Christ did; Thus when *Elisha* with twenty loaves and some full ears of corn fed an hundred men, *Give unto the people* (says he) *that they may eat;and his servitor said, what should I set this before an hundred men? He said again, give the people that they may eat, for thus saith Lord, they shall eat and shall leave thereof.*

And when *Peter* cured *Aeneas,* which had kept his Bed eight years, and was sick of a Palsy,*Peter said unto him, Aeneas, Jesus Christ maketh thee whole.* And when he cured that man that was lame from his Mothers womb, whom they laid daily at the gate of the Temple,*Silver and gold have I none,* (said *Peter) but such as I have give I thee; in the Name of Jesus Christ of Nazzareth, rise up, and walk.* But our Savior comes in an higher strain to the dead damosel,*I say unto thee, arise:* and in an higher strain to the stormy Winds and Seas,*Peace, and be still:* and in an higher strain to the raging Devil in the possessed, *Be muzzled, and come out of the man.* Heres the difference betwixt the Lord and his servants; but in this they agree, their miracles were not *miranda,* but *miracula;* not only wonders, but miracles indeed; they were unusual events wrought above nature, or the course of nature.

For the second, why they are? Many Reasons are given, of which I hinted before, but in reference to Scriptures, (which is the great controversy) this is the main and the only true Reason; *Miracles are wrought for the grounding or confirming of some divine truth or doctrine at its first settling.* To this purpose Miracles were as the Trumpets or Heralds, by which the Gospel was first commended unto us; as the Law of *Moses* was first authorized by manifold Miracles wrought in *Sinai,* and in the Desert, which afterward ceased when they came to, and were settled in the promised Land; so the Gospel of Christ was first authorized by manifold Miracles, but the sound thereof having now gone through all the world, these Miracles cease: if new additions of Miracles for the confirmation of Scriptures should be expected in every Age, the former Miracles of Christ and his Apostles would be slighted of all; indeed, Christ tells us *of great signs and wonders that shall be in the last days;* but withal, he tells us of *false Christ's, and false Prophets,* that must work them; it may be disputed, whether those are true miracles, or mere deceptions and magical pretences, but because they are such as the People cannot discern them from miracles really such, therefore it is all one as to them; here then is Christ's Rule, *Believe them not,—behold I have told you before;* he that foretold us of the man, foretold us also of the imposture, and commanded us not to trust him; in this respect it had been more likely for Antichrist to have prevailed upon Christians by doing no miracles, than by doing any; for if he had done none, he might have escaped without discovery; but by doing miracles, or wonders, he both verified the Wisdom and prescience of Christ, and he declared to the Elect that he was the very enemy of Christ. As all the Prophets that speak of Christ, bade us believe him for his Miracles; so all that foretold of Antichrist, bade us disbelieve him for his Miracles; which occasioned *Augustine* to say,*Against such Miracle-mongers God hath armed me to take heed. Go not forth unto such,* saith Christ, *Matth.* 24.26. and therefore *Brethren stand fast,* saith *Paul,* 2 *Thes.* 2.15. *The great Beast deceiveth them that dwell on the earth, by means of miracles;* these are the words of *John, Rev.* 13.14. but *if any man have an ear let him hear (i.e.)* let him beware, *Rev.* 13.9. True miracles that proceed from God, are wrought

for the grounding of Doctrine at the first settling; but being once grounded, and settled, and a plat-form described for the right continuing of it, then we are left to the Scripture, and are not to expect any new miracles for the confirming of it.

For the third, whether they are chained and continued in this great transaction of our souls salvation? I answer, yea; in this respect miracles cease not; it's without controversy that Jesus Christ in carrying on our souls Salvation is adding miracle to miracle; there is a chain of miracles in the matter of our salvation from first to last: As.—

1. It was a miracle that God in his Eternity, before we had a being, should have once thought of us; especially that the Blessed Trinity should sit in council, and contrive that most admirable and astonishing plot of the Salvation of our souls: Oh what a miracle was this!

2. It was a Miracle that God for our sakes should create the world, and after our fall in *Adam,* that God should preserve the world, especially considering that our sin had unpin'd the whole frame of the Creation; and that God even then sitting on his Throne of Judgment, ready to pass the doom of death for our first Transgression, should unexpectedly give a promise of a Savior, when justly he might have given us to the devil, and to Hell, according to his own Law,*In the day that thou eatest thereof thou shalt die the death.*

3. It was a Miracle that God's Son should take upon him our nature, and that in our nature he should Transact our peace; that he should Preach Salvation to us all if we would believe; and to the end that we might believe, that he would work so many signs and Miracles in the presence of his Disciples, and of a world of men: was not Christ's Birth a Miracle? and Christ's Life a Miracle? and Christ's Death a Miracle? and Christ's Resurrection a Miracle? and Christ's Ascension a Miracle? was not Christ's Ministry a miracle? and was it not a miracle, that Christ's Word should not be credited without a world of miracles to back it, and confirm it to the Sons of men?*Without controversy great is the miracle,* as well as *mystery of godliness, God manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into glory.*

4. It was a Miracle that God should look upon us in our blood; what a sight was it for God, when *thy navel was not cut,* when *thou wast not salted at all,nor swaddled at all* when *thou wast cast out in the open field to the loathing of thy person?* yet that then, even then the Lord should *pass by thee, and see thee polluted in thy own blood, and should say unto thee when thou wast in thy blood, live; yea, say unto thee when thou wast in thy blood, live.* O miracle of mercies! If creation cannot be without a miracle, surely the new creature is a miracle indeed. So contrary is our perverse natures to all possibilities of Salvation, that if Salvation had not marched to us all the way in a miracle, we should have perished in the ruins of a sad eternity. Election is a miracle, and Creation is a miracle, and Redemption is a miracle, and Vocation is a miracle; and indeed every man living in the state of grace, is a perpetual miracle; in such a one his reason is turned into faith, his soul into spirit, his body iinto a Temple, his earth into heaven, his water into wine, his Aversations from Christ into intimate Union with Christ; and Adhesions to Christ. O what a Chain of Miracles is this? Why *Lord, if thou wilt, thou canst*

make me clean; say thus, you that are yet in your blood, why *Lord, if thou wilt thou canst make me clean. O Lord I believe, help thou my unbelief.*

After this there was a feast of the Jews, and Jesus went up to Jerusalem: Some would have this feast to be Pentecost; and to speak truly, the most of our Commentaries run that way: others take this for the feast of the Passover, and the rather, because the Evangelist *John* reckons the time of Christ's public Ministry by the several Passovers; now if this feast were not a Passover, we cannot find in the Gospel so many Passovers as to make up Christ's Ministry three years and an half. On this ground I join with the latter Opinion; and so here I end the second year of Christ's Ministry, and come to the third, and to his Actings therein in reference to our souls Salvation.

CHAP. III.

***SECT. I.* Of the third year of Christ's Ministry, and generally of his Actings in that year.**

HItherto all was quiet; neither the *Jews,* nor the *Samaritans,* nor *Galileans* did as yet malign the Doctrine or Person of Jesus Christ; but he preached with much peace on all hands till the beginning of this year. I shall not yet speak his sufferings; neither shall I speak much of his doings: many things were done and spoken this year, which I must pass, least I be too prolix; only such things as refer more principally to the main business of *our souls Salvation,* I shall touch in these particulars. As, 1. In the Ordination of the Apostles. 2. In his Reception of Sinners. 3. In the easiness of his yoke, and the lightness of his burden which he imposeth on men.

***SECT. II.* Of Christ's Ordination of his Apostles.**

1. IN the Ordination of his Apostles, are many considerable things, the Evangelist *Luke* lays it down thus.*And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God; and when it was day he called unto him his Disciples, and of them he Chose Twelve, whom also he named Apostles.* Till now Christ taught alone, but because after his Ascension he must needs have a Ministry till the end of the world, in the first place he choseth out some whom he would have on purpose to wait upon him all the time of his Ministry, till he was taken up into Heaven In this Election, or Ordination, here is first the person by whom they are Chosen, *Jesus Christ.* 2. The place were they are chosen, *viz. in a mountain.* 3. The time when they were Chosen, *after his watching and praying all night, and when it was day.* 4. The company out of whom they were Chosen, they where *his Disciples, and out of them* he makes this Election. 5. The number of them that were Chosen, they *were Twelve,* nor more, nor less. 6. The end to which they were chosen, it was to an Apostleship, *he Chose Twelve, whom he also named Apostles.*

1. The person by whom they are Chosen is *Jesus Christ.* They Chose not themselves, but were chosen of Christ; this call was immediate, and therefore most excellent; but now we look not after such calls, and therefore I shall not insist on that; only by the way, Ministers of the Gospel must be Ministers of Christ, either immediately, or mediately called.

2. The place where they were chosen, it was *on a mountain;* mountainous places have their situation nearest to Heaven; which shows that they were called to high and heavenly things: mountains are open and in view, which shows their Ministry must be public; they cannot lie hid in a mountain, a City that is set upon a hill is exposed to the view of all: Again, mountains are subject to Winds and Tempests, which show their Callings must meet with many oppositions; and this occasioned Christ to hold up their hearts with Cordials,*Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake—for so persecuted they the Prophets which were before you.* The Ministers of Christ are sure of opposition, the *Disciple is not above his Master, nor the servant above his Lord; if they have called the Master of the house Beelzebub, how much mo•• shall they call them of his household?*

3. The time when they wer• chosen, *when it was, and after he had continued all night in prayer to God;* he goes not to Election, but first he watches, and prays all the night before; this shows the singular care that Christ had in this great employment: what? to set men apart to witness his Name, and to publish to the world the Gospel of Christ? this he would not do without much prayer. Sometimes we find Christ praying alone, as elsewhere,*He went up into a mountain apart to pray;* and here on this mountain without any of his Disciples, or Domesticks about him, he prays alone; thus, *When thou prayest enter into thy closet* (saith Christ) *and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.* Sometimes we find Christ praying at night: *In the daytime he was teaching in the Temple,and at night he went out and abode in the Mount, that is called the mount of Olives:* See Christ in the exercise of his double Office, he preacheth all day, and prays all night; this Text tells us, *He continued all night in prayer.* Night prayers have their special, spiritual advantages. 1. It is a time fitter for compunction, and heart-contrition.*All the night make I my bed to swim, I water my Couch with my Tears.* As some things are by heat parched in the day, but cooled in the night; so many sins contracted in the day, are seasonably repented at night; night tears are as sweet dews that cool the heat and pride of our spirits. 2. It is a time of silence and free from distraction; then all Tumults cease, and in the secret of our souls we may silently go and speak with our heavenly Father. In this respect we have a blessed example of Christ praying at night, and especially now; O he was about the great work of sending his Ministers through all the world, and therefore now he spends all the night long in prayer to his Father; *A great and extraordinary work is not to be set upon, without extraordinary prayer.*

4. The company out of whom they are chosen, *He called unto him his disciples, and out of them he chose twelve:* A Disciple of Christ is one thing, and an Apostle of Christ is another thing; those were Christ's Disciples that embraced Christ's Doctrine of Faith and Repentance; it was not material to the constituting of a Disciple of Christ, whether they followed Christ as many did, or they returned to their own homes, as some others did. The man out of whom the Legions of devils was cast,*besought Christ that he might be with him, but Jesus sent him away, saying, return to thine own house, and show how great things God hath done to thee.* I make no question but Christ at the Election of his Apostles had many Disciples both waiting on him, and absent from him; and out of them that waited on him his Apostles were chosen, *Christ's Ministers should be first Disciples.* O how unfit are any to take upon them the Ministry of Christ

that were never yet the Disciples of Christ? first the grace of God within us, and then must that grace of God be discovered by us.

5. The number of them that were chosen; they were *Twelve:* very propable it is that there was some peculiar reason in this account, the number (say some) was figured out to us in many particulars, as in the *Twelve Patriarchs,* in the Twelve Wells of *Elim,* in the Twelve precious stones on the breast of the Priest, in the Twelve Tribes of *Israel,* in the Twelve hours of the day; Christ tells them of *sitting on Twelve Thrones, and judging the Twelve Tribes of Israel;* but I delight not curiously to descant on these things. This I am sure, that the doings of Christ were done in weight, measure, and number.

6. The end to which they were chosen, it was to an Apostleship *(i.e.)* that they might be Christ's Legates to the Sons of men, that they might be sent up and down the world to persuade men to Salvation. *The dispensers of God's Word must look to their mission, they must not intrude upon so sacred a business before they are sent.* Now this mission is either extraordinary by immediate instinct, and revelation from God, which is ever accompanied with immediate and infused gifts, and this was the case of the Apostles; or ordinary, by imposition of hands and Ecclesiastical designation: and in this likewise is required fidelity, and ability. 1. Fidelity, it is required of Stewards, that a man be found faithful, that he defraud not Christ of his purchase, which is the souls of men, nor men of their price and privilege, which is the blood of Christ; that he watch as a Seer, that he speaks as an Oracle, that he feed as a Shepherd, that he labor as an Husbandman, that he be instant in season and out of season, to exhort, rebuke, instruct, to do the work of an Evangelist, to make full proof of his Ministry, because he hath an account to make. 2. Ability both for right information of the consciences of men, and for the seasonable application of truth to particular Circumstances, which is that which makes a wise builder. Ah! *Who is sufficient for these things?* How should we but detest the presumption of those men, who run before they be sent, who leap from their manual trades into this sacred and dreadful office, unto which heretofore the most learned and pious men have trembled to approach?

This may inform us of our duty: and this may inform you of your happiness. 1. Here's our duty; I mean ours of the Ministry, Christ ordained his Apostles to preach the Gospel; and *Paul*'s motto may be ours, *Woe unto me, if I preach not the Gospel:what though I preach the Gospel, I have nothing to glory of, for a necessity is laid upon me.*This day Christ sent me on this errand,*Go preach, saying, Repent, for the Kingdom of Heaven is at hand.* Surely the Lord hath put this message into my mouth, *Repent swearers, repent drunkards, repent sinners, for the Kingdom of Heaven is at hand;* Gospel-discoveries are made every day, Christ is arising and shining in our Horizon more and more clearly, that great design of God's love to our souls is manifested in every Sermon, on every Sabbath: is not this Gospel-preaching? what is the *Gospel,* but *the Treasure of God's love in Christ opened to us?* Oh it is a pleasant work in this respect to be a Minister of the Gospel to be always searching into the Treasures of love, and to make them known to poor souls for the gaining of them unto God. 2. Here is your Happiness, Christ hath not erected any standing Sanctuary, or City of refuge for men to fly to for their Salvation, but he hath appointed Ambassadors to carry this Treasure unto men's houses, where he

invites them, and entreats them, and requires them, and commands them, and compels them to come in. Oh the unsearchable riches of Christ! 1. In respect of the Messengers, 2. In respect of their Message.

1. In respect of the Messengers; they were first Apostles; now Ministers, poor Earthen Vessels. Had Christ himself come in his glorified body, attended with his Angels, it might in some measure have represented his Majesty: but alas! how would this have dazzled your weakness? or if Christ had made use of his Angels, as he did at his birth, to preach his Gospel; had they continually come in state and proclaimed Salvation to the Sons of men, this would have shown more glory; but alas, how unsuitable had this been to your weak conditions? here then is the riches of his grace, that earthen vessels should carry this treasure, that salvation should come out of the mouths of sinful creatures, that hearts should be broken, souls should believe, life should be infused by the ministerial breath of a weak worthless man;*We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us;* God's power is more Honoured this way, than if an Angel had come in person; it may be in that Case a sinners Conversion would have been attributed to the power and Efficacy of the Angel; but to prevent this, and to preserve the glory of his power and grace, Christ takes the Treasure, and he puts it into Earthen Vessels; it is in the Original *vessels of shell,* as precious Pearls are found in Shells, so the Pearl is the Gospel, and the Shell or Mother of Pearl are the Apostles and Pastors; it is true, they are Vessels of small price, and subject to many knocks and falls, yet in them is the most excellent Treasures of the Wisdom of God, and of the Gospel of Christ. And it is in them on purpose, that the excellency may reflect on God, and not on them.

2. In respect of the Message; O the unsearchable riches of Christ! What is the message of these men? what is the Treasure they bring, but the Blood of Christ, the Promises of the Gospel, the Word of Grace? I might sum up all in one word, *They bring unto men an invitation from heaven, to heaven;* Observe it Christians; the Gospel is a message, the Lord sends his Son up and down, carries him from place to place; he is set forth before men's eyes, he comes, and stands, and calls, and Knocks at their doors, and beseecheth them to be reconciled: O the free grace of God! O that mercy, pardon, preferment, eternal life and Salvation should go a begging, and suing for acceptance! O the love of sin, and madness of folly in wicked men, to Trample on such Pearls, and to neglect so great Salvation when it is tendered unto them! O what a heavy charge will it be for men at the last day, to have the mercy of God, the humility of Christ, the entreaties of the Spirit, the proclamations of pardon, the approaches of Salvation, the days, the years, the ages of peace, the Ministry of the Word, the Book of God, the great Mistery of Godliness, to rise up in judgment, and to testify against their souls? O the condescentions of Christ! who are ye, that the Lord should send after you? what need hath God of you? suppose you should go on in the ways of death, and perish everlastingly, what shall God lose by it? Christ might say, *If you will go on, go on and perish; if you love sin so well, take your pleasure in it, and be damned evermore.* Ah no, saith the mercy of God, and the mercy of Christ, before that be, message after message,*Precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.* This was the design of Christ's

choosing his Apostles, *Go ye into all the world,and preach the Gospel unto every Creature,* that poor sinners may turn from sin, and be saved.

***SECT. III.* Of Christ's Reception of sinners.**

2. FOr Christ's Reception of sinners; I cannot limit this only to one year of Christ's Ministry, but I shall only mention it this year. Now this will appear, 1. In the Doctrine of Christ. 2. In the Practice of Christ.

1. In his Doctrine, Christ lays it down expressly,*Come unto me all ye that labor and are Heavy laden, and I will give you rest.* It is no more but *come,* and *welcome.* The Gospel shuts none out of Heaven, but those that by unbelief lock the door against their own souls. Again, *All that the Father giveth me shall come unto me,and him that cometh unto me I will in no wise cast out;* here is laid down the full intent and purpose of God and Christ to pardon and receive sinners; the Father is willing, and the Son is willing. 1. The Father is willing, *This is the Fathers will which hath sent me,that of all which he hath given me, I should lose none;* the Father is engaged, in that first he sent Christ on that errand, to receive sinners. Secondly, in that he gave unto Christ all that he would have to be saved by Christ, with a charge to lose none. Sinners were given to Christ by his Father as so many Jewels to look to, and to save. 2. The Son is willing, for *he that cometh unto me* (saith Christ) *I will in no wise cast out.* Christ is so willing to receive sinners, as that he sets all his doors open, *he keeps open house,* and he casts out none that will but come in; and why so?*For I came down from heaven not to do mine own will, but the will of him that sent me.* 1. *I came down from Heaven,* it was a great journey from heaven to earth, and this great journey I undertook for no other purpose but to save sinners. Great actions (as one says well) must needs have great ends; now this was the greatest thing that ever was done, that the Son of God should come down from Heaven; and what was the end, but the Reception and Salvation of sinners? *For the Son of man is come to seek, and to save that which was lost:* had not Christ come down, sinners could not have gone up into Heaven, and therefore that they might ascend, he descends. 2. *I come down from Heaven, not to do mine own will,but the will of him that sent me;* his Father had sent him on purpose to receive, and to save sinners; and to this purpose, he is called the *Apostle of our profession, — who was faithful to him that appointed him, as also Moses was faithful in all his house:* His Father could not send him on any errand, but he was sure to do it; his Fathers mission was a strong demonstration, that Christ was willing to receive those sinners that would but come to him.

Again, *Jesus stood and cried, saying, if any man thirst,let him come unto me and drink:* the very pith, heart, and marrow of the Gospel is contained in these words: the occasion of them was thus: on that last day of the Feast of Tabernacles, the Jews were wont with great solemnity to draw water out of the fountain of *Siloam,* at the foot of Mount *Zion,* and to bring it to the Altar, singing out of *Isaiah,With joy shall ye draw water out of the wells of Salvation;* now Christ takes them at this Custom, and recalls them from earthly to heavenly waters, alluding to that of *Isaiah,Ho everyone that thirsteth, come ye to the waters.—Incline your ears, and come unto me, and your souls shall live.* The Father saith *come,* the Son saith *come,* the Spirit saith *come,* yea,*the Spirit and the Bride say come, and let him that heareth say come, and let him that is a thirst come, and whosoever will, let him drink of the water of life freely.* All the time of Christ's Ministry

we see him tyring himself in going about from place to place, upon no other errand than this, to cry at the markets, *Ho everyone that thirsteth, come ye to the waters! if any sinners love life, if any will go to heaven, let them come to me, and I will show them the way to my Fathers bosom, and endear them to my Fathers heart.*

Again, hither tend all those Arguments of God and Christ, to draw souls to themselves. Thus God draws, 1. From his equity, *Hear now O house of Israel,is not my way equal? or are not your ways unequal? q. d.* I appeal to your very consciences, is this equal, that sinners should go on in sin, and Trespass against him that is so willing to receive and save poor sinners? 2. From our ruin, in case we go on in sin,*Cast away from you all your Transgressions, whereby ye have Transgressed, and make you a new heart, and a new Spirit, for why will ye die, O house of Israel?* 3. From his own dislike and displeasure at our ruin, *I have no pleasure in the death of him that dieth,saith the Lord God, wherefore turn your souls, and live ye.* 4. From his mercy and readiness to pardon sinners,*Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* 5. From the freeness of his love, *I will love them freely,* and *God so loved the world,* so fully, so fatherly, so freely, *that he gave his only begotten Son, &c. and I will give unto him that is athirst of the fountain of the water of life freely.* 6. From the sweetness of his Name,*The Lord, the Lord, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, Transgression and sin.* 7. From the benefits that would follow, *O that thou hadst hearkened to my commandments, then had thy peace been as a River, and thy righteousness as the waves of the Sea; thy seed also had been as the Sand, and the offspring of thy bowels like the gravel thereof.* 8. From his Oath; *As I live, saith the Lord, I desire not the death of a sinner, but rather that he should turn from his wickedness and live:* O happy creatures (saith *Tertullian*) for whom God swears! O unbelieving wretches, if we will not trust God swearing! 9. From his expostulations, *Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?—O my people, what have I done to thee? and wherein have I wearied thee? testify against me,—what could I have done more for my vineyard than I have done? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?* 10. From his appeals, *Judge now, O ye inhabitants of Judah and Jerusalem—and hear O ye mountains the Lord's controversy: and ye strong foundations of the earth,for the Lord hath a controversy with his people, and he will plead with Israel.* 11. From his groans, *Oh that there were such an heart in them that they would fear me, and keep my commandments always,that it might be well with them, and their children forever. And oh that they were wise, that they understood this, that they would consider their latter end.* 12. From his loathness to give men up, *How shall I give thee up, Ephraim? how shall I deliver thee O Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? my heart is turned within me, my repentings are kindled together.* O the goodness of God!

And as God the Father, so God the Son draws Arguments to win souls to himself, 1. From his coming; it was the very purpose and design of his coming down from Heaven to receive sinners,*This is a faithful saying* (says *Paul) and worthy of all acceptation, that Christ Jesus came into the world to save sinners.* 2. From his fair demeanour and behavior towards sinners; this was so open and notorious, that it was turned to his disgrace and opprobry,*Behold a friend of Publicans and sinners:* And the Scribes and Pharisees murmured at him, and his Disciples,

saying, *Why do ye eat and drink with Publicans and Sinners?* 3. From his owning of sinners, and answering for them in this respect,*And Jesus answering said unto them, they that are whole need not a Physician, but they that are sick; I came not to call the righteous but Sinners to repentance.* 4. From his rejoicing at sinners conversion: indeed we never read of Christ's Laughter, and we seldom read of Christ's joy; but when it is at any time recorded, it is at the Conversion of a poor soul; he had little else to comfort himself in, being a man of sorrows: but in this he rejoiced exceedingly,*In that hour Jesus rejoiced in Spirit;* it was in that hour when he saw an handsel of the fruit of his Disciples Ministry, as an earnest of the many thousands that should afterwards come in;*And I am glad for your sakes that I was not there* (said Christ when *Lazarus* was dead:) But why was he glad? It follows, *to the intent ye might believe.* He rejoiced if any of his got faith, a little more faith, more and more faith. 5. From grief in case of sinners not repenting; witness his tears over *Jerusalem,* and those speeches of his; *And when he was come near, he beheld the City, and wept over it, saying, if thou hadst known, even thou at least in this thy day the things which belong unto thy peace; but now they are hid from thine eyes?* Look as it is with a man carrying to be buried, his wife weeps, his children weep, his friends weep, so our Savior follows *Jerusalem* to the grave, and when he can do no more for it, he rings out this doleful passing-bell,*O that thou hadst known,* &c. 6. From his wishes, groanings; *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as an hen gathers her Chickens under her wings; and ye would not?* In this Argument, before we pass it, observe we the several passages; here's first, the groan; *Oh!* this Aspiration argues a compassionate pang of grief; it ran to the very heart of Christ, that *Jerusalem* had neglected their souls salvation, *Oh Jerusalem!* Secondly, here's an ingemination, or a double calling on *Jerusalem, O Jerusalem, Jerusalem!* the name doubled expresseth great affection in the speaker, as when *David* doubled the name *Absalom,* it is said, *the King was much moved,* and so he cried, *O my Son Absalom, my Son, my Son Absalom;* thirdly, here's the monstrous sin wherewith the Lord charges *Jerusalem, Thou that killest the Prophets, and stonest them which are sent unto thee; Jerusalem* was the very slaughter-house of the Prophets, in so much that very few of the Prophets had been murdered elsewhere, and so comparatively Christ speaks, *it cannot be that a Prophet perish out of Jerusalem.* Fourthly, here's Christ's willingness to save *Jerusalem,* which he discovers. 1. In his frequent applications to it, how often? *q. d.* not once, nor twice, nor thrice, but many and many a time have I come to *Jerusalem,* and spoke to *Jerusalem,* and wooed *Jerusalem, how often?* 2. In the acting, exercising, and putting forth of his will, how often *would I have gathered thy children together?* The will of Christ was serious, though not absolute; I know his divine will absolutely considered could not have been resisted; but this was not his absolute will, but only a will of divine complacency; and so he *would not have the death of any, but that all should live;* or he speaks here of his human ministerial will (say some) and not of his divine: many a Sermon had he preached, and many an Exhortation had he dropped, and every Sermon, every Exhortation proclaimed his willingness, *I would, yea, that I would have gathered thy children together.* 3. In resemblance of his willingness, Christ would have gathered *Jerusalem's* children *as the hen gathers her chickens under her wings;* in the metaphor Christ's care is admirably displayed. 1. As the hen with her wings covers the unfeathered chickens. 2. As the hen provides for their food, not eating herself till they are filled. 3. As the hen defends her chickens from the

ravenous birds, so that to blood she will fight in their defense; so hath Christ's care been for *Jerusalem. No bird* (saith *Austin) expresseth such tender love to her young ones as the hen doth;* no fowls so discover themselves to be mothers, as hens do; other birds we know to be mothers, when we see them in their nest, but no other way; only the hen discovers herself to be a mother, when her chickens do not follow her; for then her feathers stand up, her wings hang down, she clocketh mournfully, and goeth feebly; now in respect of this singular love, Christ compares himself to an hen; *As an hen gathers her chickens, so would I have gathered Jerusalem.* 4. In that he adds so dolefully, *but ye would not;* I would, but ye would not; *q. d.* in me no care so great as to save your souls, in you no care so little as your souls Salvation; I strove towards you in acts of love, and you strove towards me in acts of ingratitude; I would have done you good, but you would not receive it; *I would,* yea *how often would I? but ye would not.*

2. Christ's reception of sinners appears yet more in his practice. How welcome were all sorts of sinners unto him? He casts out none that acknowledged him for the Messiah, he turned none away that gave up their souls to be saved by him in his own way. This he manifests: 1. Parabolically. 2. Really.

1. Parabolically, especially in those three Parables, of the lost Groat, and of the lost Sheep, and of the lost Son; I shall instance in this last, which may well serve for all the rest.—*When the Prodigal was yet afar off, his Father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him.* In these words, observe, 1. *His Father sees him* before he sees his Father; no sooner a sinner thinks of Heaven, but the Lord spies him and takes notice of him. 2. The Lord sees him whiles he was yet *a great way off;* he was but in the beginning of his way: his Father might have let him alone till he had come quite home to his house, and it had been a singular mercy to have bid him welcome then; but he takes notice of him yet *a great way off:* sinners may be far off from God in their own apprehensions, and yet the Lord even then draws near, whiles thus they apprehend. 3. His Father had pity or *compassion on him;* the Lord's bowels even yearn, and work, and stir within him at the sight of his returning prodigals; when *Ephraim had bemoaned himself, Thou hast chastised me, and I was chastised,as a bullock unaccostomed to the yoke;* why then cries God; *Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy upon him saith the Lord.*—4. *His Father run:* there is much in this: As, 1. It had been mercy though his Father had stood still, till his Son had come. 2. What a mercy is this, that his Father will go, and give his Son the meeting? 3. But above all, oh what abundant mercy call we this, that the Father will not go, but *run?* If he would needs meet his Son, might he not have walked towards him in a soft slow pace? O no, if a sinner will but come, or creep towards Christ, mercy will not go a foot-pace, but run to meet him; bowels full of mercy out-pace bowels pinched with hunger; God's mercy is over all his works, and so it is over all our needs, and over all our sins. 5. He ran, *and fell on his neck; (i.e.)* he hugged and embraced him; O wonder! who would not have been loath to have touched him? was he not in his loathsome stinking rags? smelt he not of the hogs and swine he lately kept? would not some dainty stomachs have been ready to have cast all up upon such embracements? we see mercy is not nice, *When I passed by* (saith God) *I saw thee polluted in thy own blood, and I said unto thee when thou wast in thy blood, live; yea, I said unto thee when thou wast*

in thy blood, live; that very time of her blood, was the time of love; then the Lord *spread his Spirit over her, and covered her nakedness, and swore unto her,and entered into a Covenant with her, and she became his.* 6. He ran, and fell on his neck, *and kissed him;* who would have brooked a person in so filthy a pickle? what? kiss those lips that have been so lately lapping in the hogs trough? those lips that had so often kissed those base, and beggarly, and abominable Harlots? one would think he should rather have kicked, than kissed him: there is a passage somewhat like this, and *Esau ran to meet Jacob,and he embraced him, and fell on his neck, and kissed him;* before he had thought to have killed him, but now he kissed him; its not to tell how dear the Father was to his Prodigal Son, when *he ran, and fell on his neck, and embraced, and kissed him.* The scope of the Parable is this, that Christ is willing and glad to receive sinners:*Turn ye, turn ye, from your evil ways; for why will ye die O house of Israel?*

2. Christ manifests this willingness in his practice really; amongst many instances I shall insist only on one, a notable instance of this year: One of the Pharisees named *Simon* invited Christ to eat with him: into whose house when he had entered, a certain woman that was a sinner abiding there in the City, heard of it; a widow she was, and prompted by her wealth and youth to an intemperate life: she came to Jesus in the Pharisees house, and no sooner come, but she lays her burden at Jesus's feet, and presents him with a broken heart, and weeping eye, and an Alabaster Box of Ointment. *She stood at his feet behind him weeping, and began to wash his feet with her tears, and to wipe them with the hairs of her head; and she kissed his feet, and Anointed them with Ointment.* 1. She *stands at his feet,* a sign of her humility: O what a change! She that was before married to a Noble personage, a Native of the Town & Castle of *Magdal,* from whence she had her name of *Magdalene;* and she that now was a widow, and therefore took her liberty of pride and lust, who so proud and vile as *Mary Magdalene?* at this time she comes in remorse and regret for her sins, and throwing away her former pride, she stoops, and waits, and humbly stands at Jesus feet. 2. She stood at his feet *behind him;* a blushing sign of faith; it comprehends in it a Tacite confession of her Sins, she knew herself unworthy of Christ's presence; she durst not look him in the face, but believingly she waits behind him: her shame speaks her repentance; and her waiting on him, and not flying from him, bespeaks her faith. 3. She stood at his feet behind him *weeping,* her grief burst out in tears: she heeds not the feast, or feaster, though usually they are accompanied with joy, and mirth, and music; and such feasts attended with such vanities she many a time had probably observed, yet now she comes in trembling to this feast, and falling down before Christ, she weeps, and weeps bitterly for her sins. 4. *She began to wash his feet with tears;* her tears were not feigned, but fruitful; she wept a shower of tears; one considering her tears, cries it out, *Terra rigat coelum, the very earth bedews heaven;* her eyes that before were abused to lust, are now fountains of tears; she pours out a flood, great enough to wash the feet of her blessed Jesus; this was the manner of the Jews, to eat their meat lying down, and Leaning on their Elbows; or if many eat together, leaning in the bosoms of one another; thus at the Passover it is said that *there was leaning on Jesus bosom one of his disciples whom Jesus loved;* And in this posture Jesus sitting or lying at meat, *Mary* had the convenience to weep on his feet, which he had cast behind his fellow; and O how she weeps a main! the Tears so Trickle, that she begins to wash Christ's feet; she not only waters them, but washes them; that which *Jeremy*

wished, *Oh that my head were waters, and mine eyes a Fountain of Tears! Mary* fulfills; for her head is waters, and her eyes are fountains; *Rivers of Tears run down her eyes;* O she had pierced Christ with her sins, and now she weeps over him whom she had pierced; crying out as we may imagine, *O my sins! and O my Christ! O foul sins! and O sweet Jesus!* 5. *She wipes his feet with the Hairs of her Head;* her hair added to her beauty, sometimes in curling rings, or in seemly sheds, she made it a snare for men; but now she consecrates it to her Lord, and makes it a Towel to wipe Christ's feet withal: O here's a worthy fruit of serious repentance, the Apostle calls it *an holy revenge.* 6. *She kissed his feet;* in token of her new chioce, and new love, and new affection; her kisses had formerly been to wantons, but now she bestows them on the feet of Christ. 7. *She anointed them with ointment;* which expression was so great an ecstacy of love, and sorrow, and adoration, that to anoint the feet of the greatest Monarch was long unknown, and in all the pomps of *Roman* prodigality, it was never used till *Otho* taught it *Nero.* When *Simon* observed this sinner so busy in the expresses of her Religion, he thought within himself that Christ was no Prophet, that he did not know her to be a sinner; for although the Jews Religion did permit harlots to live, and to enjoy the privileges of the Nation, save that their oblations were refused; yet the Pharisees who pretended to a greater degree of sanctity than others, would not admit them to civil usages, or to the benefits of ordinary society: and hence *Simon* made an objection within himself, which Jesus knowing (for he understood his thoughts as well as words) first he makes her Appology, and then his own; the scope givign us to understand, that Christ was not of the same superciliousness with the Pharisees, but that repenting sinners should be welcome unto him; and this welcome he publisheth first to *Simon, Her sins which are many are forgiven;* and then to the woman, *Thy sins are forgiven thee, thy faith hath saved thee, go in peace.*

I have been long in the proof: but a word of use, and I have done. What? is Christ most willing to receive sinners? O then be exhorted! who would not come to Jesus Christ? methinks now all sinners of all sorts should say, though I have been a drunkard, a swearer, an unclean person, yet now I hear Christ is willing to receive sinners, and therefore I will go to Jesus Christ. This is my exhortation, *O come unto Christ, come unto Christ!* behold here in the name of the Lord I stand, and make invitation to poor sinners; O will ye not come? how will ye answer it at the great day, when it shall be said, the Lord Jesus made a tender and offer of mercy to you, and you would not accept of it? Oh come to Christ, and believe on Christ; as Christ is willing to receive you, so be you willing to give up your souls to him; the motives to this I may lay down in these particulars.—

1. The Doctrine of Christ, *Come unto me,— and him that cometh unto me, I will in no wise cast out.* All the arguments of God and Christ, of which you have heard, the practice of Christ whiles he was upon earth, and the heart of Christ now in Heaven; lay these together, and apply them to your own souls. Oh what work will they make!

2. The calls of God, and Christ; as they are frequent in Scriptures; consider that Text, *Ho, everyone that thirsts, come ye to the waters!* Isa. 55.1. *[Ho]* he begins proclamation-wise; we usually say, vocations, interjections speak very affectionate motion towards the distressed; certainly Christ's love is a very affectionate love, he lays his mouth to the ears of those that

are spiritually deaf, and cries aloud, *Ho [everyone]* Christ invites all: *As many as ye shall find, bid them to the Marriage,* Matth 22.9. As the Heavens are general in their influence, not one grass on the ground but 'tis bedewed; so are Christ's invitations to his feast, not one man in the world but he is invited? *Ho, everyone that thirsteth]* so the Apostle, *Let him that is athirst come, and whosoever will, let him take the water of Life freely,* Revel. 22.17. A thirst and a will is one and the same, it is your will that makes up the match; if you will but sit down at God's Table, if you will but have the honey-comb with the honey, if you will but drink his Wine with his milk, if you will drink, yea drink abundantly of the flagons of the new wine of his Kingdom; why then come, *Come ye to the waters; come unto me and drink.* Christ's arms are spread abroad to receive sinners; he calls and knocks; and calls and waits; and calls and beseeches; every word here hath so much sweetness and dearness in it, as it plainly speaks him free and willing to receive you, if you will but come.

3. The wooings of Christ to gain your hearts; consider him bowing the Heavens, and coming down, and laying aside his Robes of Majesty, and putting on your filthy garments; consider him going about from place to place, on no other errand, but to gain your hearts, and win your Souls; and whoever spake such effectual words as Christ spake when he was upon the earth? whoever gave such precious jewels to a Bride, as Christ gave to his Spouse? whoever put on such apparel, as Christ did when he wooed his Church? the Prophet wonders at it; *Who is this that cometh from Edom, with died garments from Bozrah?—Wherefore art thou red in thine apparel,and thy garments like him that treadeth in the Wine Fat?* Isa. 63.1, 2. Whoever gave such a love-token, as Christ gave when he laid down his Life? Oh consider him living, or dying, and say, *Never like Love to this.* Ah poor sinner, see your Jesus hanging on the Cross, dropping out his last blood, breathing out his last breath, stretching out his dying arms to incircle sinners; and come, Oh come and throw yourselves into his bleeding arms! away with all prejudicate opinions! who shall say, Christ is not willing to save him, and not blaspheme eternal love? speak truth; corrupt hearts speak truth; say not Christ is unwilling, but you are unwilling; *I would, but ye would not.*

4. The weepings of Christ if he cannot prevail. Thus we find him in the Gospel expressing himself, not only in words, but in tears. And when he was come near *Jerusalem,* he beheld the City and wept over it, *Luke* 19.41. Christ coming to the City and seeing it, and foreseeing the desolation that should come upon it, his bowels yearned within him towards the People, and he mourned secretly within himself. *q. d.* O *Jerusalem,* thou hast had many Priests to advise thee, and many Prophets to instruct thee in the ways of life, but now those days are gone and past; nay, the great Prophet of the World is come to woo thee, but yet thy heart is hardened, and thou wilt not receive the things belonging to thy peace, and therefore I will turn my preaching into mourning and sighing. *O that thou hadst known, even thou, at least in this thy day, the things belonging to thy peace*—and then his heart even breaks, and he weeps again, *but now are they hid from thine eyes!* sinners, suppose Christ should come and weep over you, as he did over *Jerusalem,* saying, *O ye sinful souls, had but you known, even you in this your day, the things belonging to your peace!* and suppose that you should see one tear trickling down after another; what? Christ to weep for you, over you? Methinks if you had hearts of stone, it should melt your hearts; surely it is no light matter that makes Christ weep;

Children weep often, but Wise-men seldom, yet here the wisest of men weeps for them that would not weep for themselves; *O Jerusalem, Jerusalem.*

***SECT. IV.* Of *Christ's* easy Yoak, and light Burthen.**

3. FOr the easiness of Christ's Yoak, and the lightness of Christ's burden, Christ delivers it in these words, *Take my Yoak upon you and learn of me,—for my Yoak is easy,and my Burthen is light.* See the actings of Christ this year in reference to our souls health. 1. He commissionates his Apostles to call sinners in. 2. He stands ready to receive them if they will but come in. 3. He sweetens the way of Christianity to them when they are come in. Many fears and jealousies are in the hearts of men, of the difficulty, austerity, and severity of Christ's institutions; and therefore to remove that objection, he tells them plainly, there is no such thing, but rather clean contrary, *For my Yoak is easy, and my Burthen is light.*

My Yoak (i.e.) my Commandments, so the Apostle *John* gives the interpretation, *His Commandments are not grievous.My Yoak is easy; (i.e.)* my Commandments are without any inconvenience; the trouble of a Yoak is not the weight, but the uneasiness of it, and Christ speaks suitably, *My Yoak is easy, and my Burthen (i.e.)* my institutions; the word primarily signifies the fraight or balast of a Ship, which cuts through the Waves, as if it had no burden; and without which burden there were no safety in the Ship: 〈 in non-Latin alphabet 〉 , *a ferendo,* a burden which either is laid upon the shoulder, or rather which is put into a Ship, that it may go steadily and safely. *My Burthen is light,* the Yoak of the Law was heard, and the Burthen of the Pharisees was heavy, but Christ's *Yoak is easy,* and his *Burthen is light,* every way sweet, and pleasant.

Christian Religion, and the practice of it, are full of sweetness, easiness, and pleasantness; My Yoak is easy, and my Burthen is light.

The Prophets prophesying of this, say thus, *Every Valley shall be exalted, and every Mountain and Hill shall be laid low;the crooked shall be made straight, and the rough places plain;* the meaning is, that the ways of Christianity should be levelled and made even; and that all lets and impediments should be removed out of the way; that so we might have a more easy and convenient passage unto Heaven; to the same purpose is that other prophesy,*And an high-way* (or causway) *shall be there; and a way, a causway, and a way;* (that is, a way cast up) *Isa.* 62.10. *and it shall be called the way of holiness,* (or a way for the Saints of God, and not for the wicked, *Matth.* 7.14. *The unclean shall not pass over it, but it shall be for those:* (or he shall be with them, or be a guide unto them by his Word and Spirit, *Isa.* 30.21.) *The Wayfaring men though fools shall not err therein;* Christ's way is so easy that the simplest so conducted by his Word and Spirit shall not miss of it, *The meek will he guide in Judgment,and the meek will he teach his way.*

The Apostles are yet more clear; *For this is the love of God,that we keep his Commandments, and his commandments are not grievous.* And *the Law of the Spirit of life in Christ Jesus hath made me free from the Law of sin and Death. And now are we delivered from the Law, that being dead wherein we were held, that we should serve in newness of Spirit, and not in the oldness of the letter.* Christ

Jesus came to break off from our necks those two great yoaks, the one of Sin, by which we are kept in fetters and prisons; the other of *Moses* Law, by which we are kept in pupillage and minority; and now Christ having taken off these two, he hath put on a third; he quits us of our burden, but not of our duty; he hath changed the yoke of sin, and the yoke of the Law strictly taken, into the sweetness of his Fatherly Regiment, whose very precepts carry part of their reward in hand, and assurance of Glory afterward.

The reasons of the sweetness, easiness, and pleasantness of Christian Religion, and the practice of it, I shall reduce into these heads.

1. Christian Religion is most rational. If we should look into the best laws that the wisest men in the World ever agreed upon, we shall find that Christ adopted the quintessence of them all into this one Law; the highest pitch of reason is but as a spark, a taper, a lesser light, which is involved and swallowed up in the Body of this great light, that is made up by the Son of Righteousness. Some observe that Christ's discipline is the Breviary of all the wisdom of the Best men, and a fair copy and transcript of his Fathers wisdom; there is nothing in the laws of Christian Religion, but what is the perfective of our Spirits, rare expedient of obeying God, and of doing duty and benefit to all capacities and orders of men. Indeed the Greeks, whom the World admired for their human wisdom, accounted the Preaching of the Gospel foolishness, and thereupon God blasted their wisdom, as it is written, *I will destroy the wisdom of the wise, and will bring to nothing the understanding of the Prudent,* 1 Cor. 1.19. the Gospel may be as foolishness unto some, but *unto them which are called—Christ the Power of God,and the wisdom of God.*

2. Christian Religion hath less trouble and slavery in it than sin, or anything that is contrary to it; as for instance; he that propounds to himself to live a low, a pious, an humble and retired life, his main employment is nothing but sitting Religiously quiet, and undisturbed with variety of impertinent affairs; but he that loves the world entertains athousand businesses, and every business hath a world of employments: how easy a thing is it to restore a pledge? but if a man means to defeat, or to cozen him that trusts him, what a world of arts must he use to make pretences? as first to delay, then to excuse, then to object, then to intricate the business, then to quarrel; and all the way to palliate the crime, and to represent himself an honest man: the ways of sin are crooked, desert, rocky, and uneven ways: the Apocryphal Book of *Solomon* brings in such men, as if in hell they were speaking this language, *We wearied ourselves in the way of wickedness,yea we have gone through deserts, where there lay no way; but as for the way of the Lord we have not known it.* Wicked men are in thralldom, but *where the Spirit of the Lord is,there is freedom.* O the pains, troubles, expenses that men are at to serve their sensuality! see how the ambitious man riseth early, and goes to bed late; see how he flatters, dissembles, solicits to obtain nothing but a little wind, a puff, a breath of vain men's mouths! see how the covetous man toils, as if he were tied in a gally by the leg with a chain to serve by rowing forever; so I have heard, that *Turks* use some Christians; but this is a thousand times worse servitude, for such a one is in servitude to a more base Creature than a *Turk,* and he lies bound not only by the feet, but also by the hands ears, eyes, heart, and all; only the Christian is at liberty; only Christian Religion and the

practice of it sets men at liberty; *If ye continue in my word,* (saith Christ) *then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.*

3. Christian Religion is all composed of peace; her ways are the ways of pleasantness, and all her paths are peace, *Prov* 17.3. Christ framed all his Laws in compliance of this design of peace; peace within, and peace at home, and peace abroad; 1. It holds forth a certain Heavenly peace, and tranquility within;*Great peace have they which love thy Law, and nothing shall offend them.* But on the contrary; *The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt; there is no peace saith my God to the wicked:* their passions were never yet mortified; and such passions usually range in wicked men as are most contrary, and demand contrary thimgs; the desire of honor cries *spend here,* but the passion of avarice cries, *hold thy hands;* lost cries, *venture here;* but pride saith, *no such thing, it may turn to thy dishonor;* anger cries, *revenge thyself here,* but ambition says, *it's better to dissemble.* And here is fulfilled that of the Psalmist, *I have seen violence and strife in the City;* the vulgar renders it, *I have seen iniquity and contradiction in the self-same City:* First, Iniquity, for all the demands of these passions are unjust; And, 2. Contradiction, for one passion cries out against another. But now *great peace have they that love thy Law;* for by the aid of Christ and his Grace, their passions are in some sort subdued: and they pass on their life most sweetly and calmly, without any perturbations much troubling their Spirits; they have that *Peace which passeth all understanding,* which *the World can neither give nor taste of, as Christ affirmeth.*

2. It holds forth peace at home; the Laws of Jesus teach us how to bear with the infirmitives of our Relatives, and indeed whosoever obeys the Laws of *Jesus Christ,* he seeks with sweetness to remedy all differences, he throws water upon a spark, he lives sweetly with his Wife, affectionately with his Children, descreetly with his Servants; and they all look upon him as their Guardian, Friend, and Patron; but look upon an angry man, not subject to these Christian Laws, and when he enters upon his threshold, it it gives an alarm to his house, every little accident is the matter of a quarrel, and every quarrel discomposes the peace of the house, and sets it on fire, and no man can tell how far it may burn. O the sweetness, easiness, pleasantness of Christian Religion! where that is embraced and followed, the man is peaceable, and charitable, and just, and loving, and forbearing, and forgiving; and how should there be but content in this blessed Family?

3. It holds out peace abroad, it commands all Offices of kindness, gentleness, love, meekness, humility, lowliness of mind towards others; and such sweet dispositions are usually received with fondness, and all the endearments of the neighbourhood; it prescribes an austere, and yet a sweet deportment; it commands all those labors of love, as to relieve the stranger, to visit the sick, to wash the feet of the poor; it sends us upon charitable embassies, to unclean prisons, nasty dungeons, and in the cause of Christ to lay down our lives one for another; it teacheth us how to return good for evil, kindness for injuries, a soft answer for the rough words of an Enemy; Oh when I think of this, I cannot but think of him who said, That *either that this was not the Christian Religion, or we were not Christians.* For my part I am easily persuaded, that if we would but live according to the discipline of Christian Religion, one of those great plagues that vexeth the world (I mean the plague of war) would be no more;

certainly this was one of the designs of Christianity, that there should be no wars, no jars, no discontents amongst men; and if all men that are called Christians, were indeed charitable, peaceable, just, loving, forbearing one another, and forgiving one another, what sweet peace should we have? how would this world be an Image of Heaven, and of the society of Saints and Angels above in Glory?

4. Christian Religion affords to us all assistances both outward and inward. In some respects, I know the duties of Christianity are hard and heavy; but whatsoever Christ hath imposed as heavy and hard, he hath made it light in aids: I shall show the helps in these particulars. As—

1. The holy Scriptures be our helps; this was the very scope and aim for which the sacred Volume was sent from Heaven, *viz.* that we might decline from evil, and do good, that we might die to old *Adam,* and live to Christ; that we might crucify sin, and follow Virtue; what are the Scriptures but the Registers of God's Will, the letters of God's Love to invite us to Grace, and to dehort us from vice? O the persuasion, directions and commands of God that we might become holy; and O the disswasions diversions, threatenings, and terrifying of God that we might fly profaneness!

2. The Ministers of Christ be our helps: thou hast the Scriptures, but it may be thou canst not read, or thou canst not understand the sense and meaning thereof; Christ therefore for thy help hath set up a ministry *for the edifying of the Body of Christ.* These are the watchmen over the house of *Israel* to cry like trumpets, and to blazon the sins of the house of *Israel;* these are the suitors of God and Christ to speak out his good will in thine ears; they call, they cry, they wait, they woo, they *Pray you in Christ's stead, that you will be reconciled unto God.*

3. The lives of Saints be our helps; we have not only Teachers in word, but the Saints in all Ages, as so many Stars, have given us light how to walk in the darkness of this life. The examples of the godly are very drawing, and much for our imitation, and therefore the Psalmist bids us, *Mark the perfect man, and behold the upright,for the end of that man is peace.* O it's a blessed help to a Christian life to read over, much more to mark, and observe the holy and godly lives of the Saints of God; how doth their Zeal condemn our coldness, their diligence our negligence, their watching and prayer, our sluggishness and indevotion? And how are they as spurs to quicken us forwards in our spiritual voyage towards Heaven?

4. Christ's Ordinances be our helpers; as the Word, and Sacraments, and Prayer, and Meditation, and Conference, *&c.* What are they but Fountains of grace, conduits and conveyances of the blood of Christ? To what end were they instituted, but for the watering of our souls to the increase of grace, and to the supplanting of sin and vice, and all manner of evil?

5. The encouragements of reward be our helps. Now in the practice of Christian Religion there is a double reward. 1. The reward of duty,*In the keeping of thy Commandments there is great reward;* he saith not, *for keeping them,* but *in keeping them there is great reward,* there is a grace, a beauty, an excellency in every gracious acting. 2. The reward according to the duty; to this exercise of Religion Christ hath annexed many sweet and gracious Promises both for this life, and that to come; and these Promises may be used as helps; *He had respect unto the*

recompense of reward. To this purpose are the glorious things of Heaven set open before us, that we may have an eye to them, and be encouraged by them. *So run that ye may obtain.*

6. The openings and discoveries of the pains of Hell are as helps to restrain us from sin, and to keep us in the way to Christ. This, some call legal, but Christ in the Gospel tells us of this; in the Gospel we find a description of hell-pains, set out by *weeping, and wailing and gnashing of teeth; by a worm never dying,and a fire never going out;* Oh when I think of those unquenchable flames, those remediless torments, without hope of recovery, remission, or mitigation; when I think of that privation and loss of the sight of God's face, prepared only for those that serve him in holiness, how should I but look about me, and prepare for my reckoning? Nay how easy should I think any pains in comparison? Some persons in affrightment have been seen to carry burdens, and to leap ditches, and climb walls, which their natural power could never have done; and if we understood the sadness of a cursed eternity, from which we are commanded to fly, and yet knew how near we are to it, and how likely to fall into it, if we continue in sin, it would be able to create fears greater than a sudden fire, or a mid-night alarm.

7. A principle of love (wheresoever it is planted) is our help; be the Yoak never so uneasy, yet love will make it light;*Solomon* compares the estate of the Church to a chariot, and it is described to have *Pillars of Silver, and a Bottom of Gold, and a Covering of Purple, the midst thereof being paved with Love;* a strange expression, that the midst of a Chariot should be paved with love; but 'tis plain, the Chariots wherein Christ carries his people up and down in the World, and brings them to himself, is such a Chariot as the midst thereof is paved with love; in this case if there were neither Heaven, nor Hell, yet a soul would be in the duties of Christianity. I remember how *Ivo,* Bishop of *Chartres,* meeting a grave Matron on the way with fire in one hand, and water in the other, he asked her what those symbols meant? and what she meant to do with her fire and water? she answered, *My purpose is with the fire to burn Paradise, and with the water to quench the flames of Hell, that men may serve God* (said she) *without the incentives of hope and fear, and purely for the love of God, and Jesus Christ.* Surely it was an high expression; for my part I dare not separate those things which God hath joined together; only this I say, that where true love is, there is an excellent help in our way Heaven-wards.

8. The Angels be our helps; *They are ministering spirits,sent forth to minister for them who shall be heirs of Salvation,* Heb. 1.14. and the kind of their ministration is excellently set forth by the Psalmist, *They shall keep thee in all thy ways, they shall bear thee up in their hands, least thou dash thy foot against a stone,* Psal. 91.11, 12. in this place the Angels are compared to Nurses that have a charge over weak Children to keep them and guard them; so the Angels do all the offices of a Nurse, or Mother; they keep us, guard us, instruct us, admonish us, correct us, comfort us, preserve us from evil, and provoke us to good.

9. The Motions, Inspirations, blessed Influences of the Spirit of Christ be our helps; many a time the Spirit cries, and calls on our hearts, saying, *This is the way walk therein:* as the evil Spirit, or Devil in wicked men is continually moving, and inclining them to all evil thoughts, affections, and desires; so the good Spirit of God in good men doth incline, and move them to good thoughts, good affections, good actions; and hence they are said *to be led by the Spirit;*

there are indeed several acts of the Spirit, as sometimes, there is a breathing or stirring; sometimes a quickening, or enlivening; sometimes a powerful effectual inclining, or bending of our hearts unto good things; now in some of these works the Spirit is most-what, for in the progress of sanctification, we need a continual help, and influence, from God's holy Spirit; and when we obey these conducts, we are said to *walk in the Spirit;* and as all these are helps in the ways of Christianity, so by these helps and assistance of Christ's Holy Spirit, Christianity is made very easy unto us.

10. The Grace of God is our help; many feeling the strength of corruption cry out with *Paul,O wretched man that I am, who shall deliver me from this body of death? O I find a law in my members warring against the law of my mind;* but they consider not the comfortable saying of Christ to *Paul, My grace is sufficient for thee;* by the assistance of grace *Paul* could do anything; *I can do all things through Christ that strengtheneth me;* yea, *In all these things we are more than conquerors through him that loved us:* the Psalmist hath a notable expression to this purpose, *I will run the way of thy Commandments, when thou shalt enlarge my heart;* this enlargement of heart was by the grace of God; grace is compared to oil: as a dry purse is softened and enlarged by anointing it with Oil, so the heart drawn together by sin, is opened and enlarged by the pouring of grace into it; and if grace be present, then saith *David, I will run the way of thy Commandments;* not *walk,* but *run;* it is an allusion to a Cart-Wheel, which crieth and complaineth under a small burden being dry, but when a little Oil is put into it, it runs merrily, and without noise; and if *David* could say thus in his time, how much more should we that live in these Gospel-times, when grace in greater measure is effused, and poured out? *by the grace of Christ* (should we say) *we will walk, and run, and fly in the way of his Commandments.*

Well then, is Christian Religion and the practice of it, full of sweetness, easiness, and pleasantness? in the first place for conviction, this may take away the cavils of some men; what is said in way of objection I shall reduce to these particulars.—

1. They object that Christ himself confesseth it to be *a Yoak,* and *a burden;* but no that we answer with Christ, *his Yoak is easy,* and *his Burthen is light.* Certainly there are burdens which grieve not the bearers at all, as the burden of feathers upon a Birds back; it is nothing grievous to her, but rather bears her up; and a burden of Gold and Jewels upon a man's back (supposing it the reward of his portage, and the hire of his labor) it is nothing grievous to him, but rather cheers him up. Men, Brethren, and Fathers, if we will but come and close with Christ, the Spirit is given to enable us, and Heaven is promised to encourage us; the one gives power, and the other stirs up our affections, and how then should we complain of pressure? O it is a sweet burden! sweetened by his Grace, and sweetened by his Spirit, and sweetened by a principle of love, *O how I love thy Law?* and sweetened by a principle of delight, *Thy Law is my delight;* and sweetened with a promise of reward, *In the keeping of thy Commandments there is great reward.*

2. They object; we feel no such thing; you tell us of sweetness, easiness, pleasantness; but if we must speak out our own experiences, *O what a weariness is it?— when will the New-moon be gone, that we may sell Corn? and the Sabbath, that we may set forth wheat?* We feel a sweetness in

these present enjoyments of the World, but as for Holiness, Grace, Religion, the Discipline of Christ, we wonder where the sweetness is, we can find no such secret golden Mines in these spiritual diggings.

I answer, 1. This indeed is the speech of carnal and profane men, they feel no sweetness, easiness, pleasantness in God's ways; *The natural man receiveth not the things of the Spirit of God,for they are foolishness unto him, neither can he know them, because they are spiritually discerned: but he that is spiritual judgeth or discerneth all things.* Poor souls! till God speak to your hearts you cannot understand this hidden Manna: It is observed that God never sent the pleasant Manna unto *Israel* so long as their Flower and Bread of *Egypt* lasted; so never will you taste how good the Lord is, so long as you doat on sin and vanity.

2. Though you feel not these things for the present, yet in time you may do; yea certainly if you belong to God, in time you will do; O but when? you will say, when? I answer, the first taste of this sweetness is usually at the first taking of Christ's yoke upon us; as Merchants desire us to sell their waters, are content in the first place to let you see, and handle, and taste, thereby to induce you to buy: so Jesus Christ willing (as it were) to part with Heaven, he is content in the first place to impart a certain taste before hand, and to sweeten the ways of goliness unto us; *B•hold,I will allure her* (saith God) *and bring her into the Wilderness, and speak comfortably unto her.* What is it that God means by alluring of his people? I answer, it contains these things. As,—

1. A discovery of the beauty of holiness; when God first effectually calls the soul home to himself, he sets open the beauty of his service; naturally the heart is possessed with much prejudice against the ways of Religion, Oh what a strict rule is this to carnal men, to pull out their right eyes, to cut off their right hands, to hate Father, and Mother, and Wife, and Lands, and Life for the Name of Christ, to cross their own desires, to deny their own selves, to mortify their earthly members, to follow the Lamb through evil report and good report, through afflictions, and persecutions, and manifold temptations whithersoever he goeth, to war with principalities, and powers, and spiritual wickednesses in high places? and hence it is that the Lord is forced to set forth the ways of Christ as beautiful, even under crosses and afflictions; thus when the watchman smote the Church, and wounded her, and took away her veil, yet she still acknowledged Christ (for whose sake she suffered) to be *white and ruddy,the fairest of ten thousands.* Christ sets forth himself and his ways in all the grace, and goodness, and beauty, and sweetness, and loveliness that possibly may be; *q. d.* by these I will allure them that belong unto me.

2. An out-bidding of all the temptations of other Lovers; before Christ come, souls go a whoring from Christ, their hearts are allured by other lovers; the world, the flesh, and the Devil come in, and they proffer Souls such and such contentments; but when Christ comes; he deals with souls in a more Powerful way, and he out-bids all their former lovers, *q. d.* Did their lovers proffer them comfort? I will bid more comfort; Did their lovers proffer gain? I will bid more gain; Did their lovers proffer honor and respect? I will out-bid them in that also. And indeed, then hath the Gospel a true, and full, and gracious work upon the heart, when it yields to the proffers of the Gospel, as finding that all that the World can bid is now

out-bidden; you know, when one comes to offer so much for a commodity, and another out-bids him, he carries it away; so when the World, and lust, and sin proffer to the soul such and such contents, then comes Christ and out-bids all, and so the bargain is made up, and Christ carries the heart away; sinners, it may be as yet you feel none of these things, but in time you may do, and in the mean time you see here is a word for it, *Behold I will allure her,* &c.

3. They object, the Saints themselves feel no such things, for ought appears to the World; whose spirits are more heavy and sad? as it is said of Christ himself, that he never laughed, and as *David* said of himself, *Why art thou cast down O my soul,and why art thou disquieted within me?* So it may be said of some Christians, if they are strict, that they are seldom merry, or pleasant.—

But I answer—1. Christians that keep indeed close to the rule, are for the most part serious, and the word may suppose them, as sad.

2. It may be they are not in their element, in the acts of Religion, and therefore they cannot express their spiritual cheerfulness; a fish cannot delight itself on the Earth, but when it is in the water; a Bird doth not sing on the ground, but when it is got up into the air; God's people cannot rejoice in sin, as drunkards and revellers do; but when their hearts are in Religious exercises, and in communion with God, they are merry and pleasant.

3. It may be they are in such company as may make them sad: the men of the World object against Saints, that they are heavy, and sour, and melancholy men; but in the mean time they consider not that their swearing, revelling, and dishonoring of God hath made them so pensive. Why sinners! your carriage grieves the very Spirit of God,*You grieve God at the heart,* as it is expressed, *Gen.* 6.6. and therefore no wonder if the godly cannot rejoice in your sinful society; you are the cause of their sadness; but admit them once into the company and fellowship of the Saints, and they know how to be joyful.

4. If it be so, that usually they are pensive and sad, it is not because of Religion, but because they are not more Religious; because they find so much want of godliness in their own hearts; this was the cause of *Paul's* heaviness, *O wretched man that I am, who shall deliver me from this body of death?* And yet know, that all these sadnesses are true preparatives to joy; and therefore in the very next words, the Apostle breaks out into that sweet Doxology, *I thank God, through Jesus Christ our Lord.* Never was true sorrow for sin, but it ended in rejoicings, and praises, and thanksgiving to God,

Why then be convinced; Ah deceived souls! say not that God is an hard Master, reaping where he sowed not, and gathering where he strawed not; say not that his ways are tedious, and irksome, and uncomfortable ways; but rather taste, and see, and try how good the Lord is; experience the truth of these words, *My Yoak is easy, and my Burthen is light:* What is lighter than that Burthen, which instead of burthening Chears up the party on which it is laid? Just like those burdens of *Cinnamon,* that refresh those that carry them through the deep sands of *Arabia.* An holy Divine once endeavoring to convince men of the sweetness and pleasantness of God's ways by his own experiences; *I call H•aven and Earth to Record* (saith he) *that these*

things are truths of God; they are not notions, or conceits, but certain realities: Another flies somewhat higher; *If men would in earnest* (says he) *abandon the Devils service, and give up their names to Christ in truth; and try, I dare assure them in the Word of Life and Truth, they would not exchange the saddest hour of all their life afterward, with the prime and flower of all their former sensual pleasures,might they have ten thousand worlds to boot; her ways are ways of pleasure,* saith *Solomon.*

2. You that are so convinced, I beseech you carry on the work of God sweetly, comfortably, and with delight: the Psalmist says, *Blessed is the man that delights in the Law of the Lord.* And *Blessed are the undefiled in the way, who walk cheerfully in the Law of the Lord. And blessed is the man that delighteth greatly in his Law.* And it is written upon the heart of Christ, *I delight to do thy will O my God, yea they Law is within my heart;* as God loves a cheerful giver, so a cheerful server; *Come take my Yoak upon you,* saith Christ, *for my Yoak is easy;* it is not an Iron Yoak of Bondage, but a Chain of heavenly Pearls to adorn your souls.

[Quest. 1] Oh, but how should we carry on the Work, the Yoak, the Duty, the Practice of Piety, and of Religion pleasantly? I answer.

1. Be sure to keep the heart right and upright within; let all we do be in sincerity, and let all we are in respect of the inner man be at peace within; sense and reason can tell us, that according to the tempter within, so there is the relishing of things without; he that acts in sincerity, and hath peace within, can easily go through the duties that are required without, with joy and comfort.

2. Exercise saith in the work and office of the Holy Ghost; I mean that work and office to which the Holy Ghost is designed, by the Father, and the Son, both to help his people, and to be the Comforter of his people. 1. The holy Ghost is designed to help his people; *Likewise the Spirit helpeth our infirmities;* the word in the Original doth properly imply such an help, as when another man of strength and ability steppeth in, to sustain the burden that lieth upon weak shoulders; why, this makes Christ's Burthen light, we do not bear all the weight, for the holy Ghost puts under his shoulder. 2. The Holy Ghost is designed to comfort his People. Christ calls him *the Spirit, the Comforter;* because he brings in a kind of spiritual joy, and spiritual comfort. Mark, it is not a natural, but a spiritual joy; Oh what a vast difference is there betwixt the comforts of a carnal heart, and the comforts of the godly? The one comes from a little meat, or drink, or creature vanity; but the other comes from the exercise of Faith, about the office of the Holy Ghost, who is designed to this work? surely here is the way to carry on duty sweetly, and comfortably, and with delight *(i.e.)* to be in the exercise of faith on the work and office of the Holy Ghost, as he is our Helper and Comforter, 1 *Pet.* 2.9.

3. Understand what is in Christian Religion, and in the practice of it to cause delight. As.—

1. In every duty and gracious acting of it, there is more of the Glory of God, than in the whole frame of Heaven and Earth besides; *Herein is my Father glorified, that you bear much Fruit,* John. 15.8. Oh, if we but thus looked at the profession and practice of Christian Religion, we could not but take pleasure in it.

2. In every duty and gracious acting of it, there is the seed of glory, and eternal life; sometimes there breaks out in the very exercise of duty a joy in the Holy Ghost, a foretaste of Glory; but howsoever there is the seed of Glory; and though the seed of Glory be not seen, but lie as it were under ground dead, and unseen, yet in time it will spring up unto eternal life: why, thus look at the practice of Religion, and it will be sweeter to us than Honey and the Honey-Comb, it will be more precious than Gold, yea than much fine Gold.

But how should we know the difference betwixt the natural pleasantness, and this [Quest. 2] spiritual pleasantness in Religion? I know Christians may put a luster upon the ways of God by their natural pleasantness, and cheerfulness of spirit; but because we speak of a spiritual joy, and comfort, and not of a natural, wherein lies the difference? I answer.—

1. If it be a spiritual pleasantness, it will be serious; *I have said of laughter it is mad,and of mirth what doth it?* There is much lightness and vanity in such breakings out of natural pleasantness, but in spiritual pleasantness all is grave, and sober, and exceeding serious.

2. If it be a spiritual pleasantness, it can stand with repentance, and humiliation, and the fear of God, *rejoice with trembling,* saith the Psalmist; spiritual rejoicing may consist with trembling: And *blessed is the man that feareth the Lord, that delighteth greatly in his Commandments;* the fear of God may consist with these spiritual delights in the Commandments of God.

3. If it be spir••ual pleasantness, it is our strength; *The joy of the Lord is our strength,* saith *Nehemiah;* nothing animates souls more in duties than joy doth; it carries on the soul more fully: it is as oil that causeth the wheels of Christian practice to go on more freely: we may be naturally pleasant, and then coming to spiritual duties our hearts are dead; but if out pleasantness be spiritual, our hearts will be strengthened in the ways of God.

4. If it be a spiritual pleasantness, it will bear up the heart in want of all outward pleasantness; *Although the Fig-Tree shall not Blossome, neither shall fruit be in the Vines,the labor of the Olive shall fail, and the fields shall yield no meat, the Flock shall be cut off from the fold, and there shall be no herd in the stalls, yes I will rejoice in the Lord, I will joy in the God of my salvation.* When all is dark abroad in the World, the soul in this frame will rejoice in God alone; on the contrary, the soul that hath only a natural pleasantness of Spirit, when affliction comes, it is all amort, and down; I appeal to you that have the most delightful spirits, when you have friends, and means, and all you like, you are jocund and merry; but when affliction comes, how quickly are your spirits down? surely your pleasantness is not spiritual, for if so, it would bear up your hearts joyful in affliction.

And now again *the Passover, a Feast of the Jews was nigh:* our English Annotations on these words can tell us, that this *seems to bethe third Passover after Christ's baptism.* And therefore here I conclude the third year of Christ's Ministry; there is but one year more before Christ's death, to which now I come, and to some passages therein, most observable in reference to our Souls salvation.

CHAP. IV.

SECT. I. Of the fourth Year of *Christ*'s Ministry, and generally of his Actings in that Year.

THis was the last year of Christ's ministry, in which were thousands of passages: The Evangelist *John* relates more of Christ this year than in all the former; and if I studied not brevity, we might dwell more on his actings for us this year, than hitherto we have done from the beginning of his ministry. Now it was that he was tranfigured; now it was that he instituted that Sacrament called the Lord's Supper; now it was that after supper he made his farewell Sermon, rarely mixed of sadness and joys, and studed with mysteries as with Emeralds; now it was, that after Sermon he blessed his Disciples, and prayed for them, and then having sung an Hymn, he went out into the Mount of *Olives,* where in a Garden he began his sufferings. On these passages I had thought to have enlarged, but I see the Book swells under my hands, and now that I am drawing near Christ's sufferings, I shall only touch one point, which hitherto I have pretermitted, and is the most comprehensive of any passage I can touch.

Many Questions are about *the Holiness, or Righteousn•ss, or Obedience of Christ.* As whether it belong to us? And whether it be the matter of our justification? And whether Christ was bound to observe the law of works as a Mediator, or only as a mere man? And whether we are not justified by the passive Righteousness of Christ only? and seeing now we are discovering Christ's actings in reference to our souls salvation, we cannot pass this main business, whereof much relates to Christ's life, as well as to his conception, or birth, or death, or sufferings.

SECT. II. Of the distinctions, or several divisions of *Christ's* Righteousness.

FOr the better understanding of Christ's Righteousness, we usually distinguish, that Christ's Righteousness is either that righteousness inherent in him, or performed by him; the righteousness performed by him, is either his fulfilling the Commandments, or his satisfying the curse of the Law. The same distinction is given by others in these terms, Christ's Righteousness is either his original conformity, or his active and passive obedience unto the Law: his original conformity, is that gracious inherent disposition in Christ from the first instant of his conception, whereby he was habitually conformable to the Law; and this original righteousness answered for our original unrighteousness; his active obedience is his doing of legal obedience unto the command, and his passive obedience is his suffering of punishment due unto us for our sins.—I shall yet a little further enlarge this distinction of the righteousness of Christ, and give it in thus; *viz.* The righteousness of Christ is either negative (if I may so speak) or positive; by the negative I understand the absence of all sins and vices, forbidden in the Law; by the positive, I mean both a presence of all virtues, and duties, required to the perfect fulfilling of the Law, as also a voluntary suffering of the penalty, to satisfy the commination and curse of the Law.

1. The negative righteousness is that which we call the innocence of Christ: we read often in Scriptures that he was both blameless and spotless. 1. Blameless, free in himself from all imputation of sin; to this purpose Christ challenged the *Jews: Which of you convinceth me of sin?*

In all his life he was unblameable and unreprovable; and therefore now towards the end of his life he asks the people with whom he had conversed, *Which of you convinceth me of sin?* Spotless, free from all infection of sin; *Peter* calls him a *Lamb without blemish, and without spot;* and *Paul, an high Priest, Holy, Harmless, and Undefiled;* one who never did evil, nor spake evil; *he did no sin* (saith the Apostle) *neither was guile found in his mouth;* one who never offended so much as in thought but was absolutely and in all respects 〈 in non-Latin alphabet 〉 *,without all sin.*

2. The positive Righteousness of Christ is twofold, his perfect fulfilling of all things commanded, and his perfect satisfying of the punishment threatened: The former is the holiness of Christ; this also is twofold, the holiness of his nature, and the holiness of his life and conversation; the former is that we call his habitual Righteousness, the latter is that we call his actual obedience. And thus much of the distinction of the Righteousness of Christ.

***SECT. III.* Of the Holiness of *Christ's* Nature.**

NOw in the first place, for the holiness of his Nature, the Psalmist tells us, *Thou art fairer than the Children of men, and grace is poured into thy lips.* Which is all one with that description of Christ by the Spouse, *My beloved is white and ruddy,the chiefest of ten thousands.* As in the fairest beauty, there is a mixture of these two colors, *white and ruddy,* so in Christ there is a gracious mixture, and compound of all the graces of the Spirit; there is in him a sweet temper of gentleness, purity, righteousness, meekness, humility; and what not? *In him are hid all the treasures of Wisdom, and Knowledge;* and I may add, of all other gifts and graces; not a grace but it was in Christ, and that in an higher way than in any Saint in the World; and therefore he is called *fairer than all the children of men.* Observe, *There was more habitual grace in Christ than ever was, or is, or shall be in all the Elect, whether Angels or Men.* He received the Spirit out of measure; there was in him as much as possibly could be in a creature, and more than in all other creatures whatsoever. As the Sun is the Prince of Stars, as the Husband is the head of the Wife, as a Lion is the King of the Beasts, so is this Sun of Righteousness, this Head of the Church, this Lion of the Tribe of *Judah, the chiefest of ten thousands;* if we look at anything in Heaven or Earth, that we observe as eminently fair, by that is the Lord Jesus in respect of his inward beauty set forth in Scriptures, he is *the Sun of Righteousness, the bright Morning-Star, the Light of the World, the Tree of Life, the Lily and the Rose;* fairer than all the Flowers of the Field, than all the precious Stones of the Earth, than all the Lights in the Firmament, than all the Saints and Angels in Heaven.

You will say, What's all this to us; Certainly much every way; the Apostle tells you, *That the Law of the Spirit of Life which is in Jesus Christ,hath freed me from the Law of sin & of Death;* let us enquire into these words, *the law of the Spirit of life;] the Spirit of life* is here put for *life,* as else where, *After three days & an half,the Spirit of life coming from God shall enter into them.* Now life is that whereby a thing acteth and moveth itself, and it is the cause and beginning of action and motion: and this *Spirit of life,* or *life* itself, being here applied to Christ, it is that in Christ which is the beginning and cause of all his holy actions; and what was that but his Original holiness, or the holiness of his human Nature? But why is the holiness of Christ's nature called *the Spirit of life?* I answer, 1. Because it was infused into his manhood by the Spirit of

God, *The holy Ghost shall come upon thee—therefore also that holy thing which shall be born of thee,shall be called the Son of God.* 2. Because it is a most exact, and absolute, and perfect holiness; the Scripture-phrase setting out things in perfection or fullness, usually adds the word *Spirit* unto them; as the spirit of pride, the Spirit of truth, and the Spirit of error; so then the meaning of *the Spirit of life* is all one with the most absolute and most perfect purity, and holiness of the nature of Christ. It is briefly, as if the Apostle had said, *the law of the Spirit of life,* or the power of the most absolute and perfect holiness of the nature of Christ, *hath freed me from the law of sin and death;* hath acquitted me from the power of my sinful nature, and from the power of death due to me in respect of my sinful and corrupt nature. We might draw from hence this conclusion, that—*The benefit of Christ*'s *habitual righteousness infused at his first conception, is imputed to believers to their justification.* As the obedience of his life, and the merit of his death, so the Holyness infused at his very conception, hath its influence into our justification: it is by the obedience of his life that we are accounted actually holy, and by the purity of his conception (or habitual grace) that we are accounted personally holy. But I must not stay here; Thus much of the Holiness of Christ's Nature.

***SECT. IV.* Of the Holiness of *Christ's* Life.**

2. FOr the holiness of Christ's life, the Apostle tells us, that *by the obedience of one many shall be made righteous;* here's the obedience of Christ, and its influence on us. 1. The obedience of Christ is that whereby he continued in all things written in the book of the Law to do them: Observe, *Christ's life was a visible commentary on God's Law,* For proof, *Think not that I am come to destroy the Law, or the Prophets* (saith Christ) *but to fulfil them.* And, *the Father hath not left me alone* (saith Christ) *for I do always those things that please him.* Hence Christ in Scripture is called *Holy and Just,* and *the Holy One,* Acts 2.27. *The most Holy,* Dan. 9.24. by his actual holiness Christ fulfilled in act every branch of the Law of God; he walked in all the Commandments of God; he performed perfectly both in thought, word, and deed whatsoever the Law of the Lord required.—I do not, cannot limit this obedience of Christ to this last year of his Ministry, for his whole life was a perpetual course of obedience, he was obedient unto death, saith the Apostle 〈in non-Latin alphabet〉, *even until his death;* and yet because we read most of his holy actings this year, and that this was the year wherein both his active and passive obedience did most eminently shine, and break forth; the year wherein he drew up all the dispersions of his precepts, and cast them into actions, as into sums total; therefore now I handle it, and I shall make it out by the passages following, only in this one year. As—

1. Now he discovered his charity in feeding the hungry, as at once five thousand men with five Loaves and two Fishes, *John* 6.9, 10, 11. and at another time four thousand men with seven Loaves, and a few small Fishes, *Matth.* 15.32.

2. Now he discovered his self-denial, and contempt of the World, in flying the offers of a Kingdom; when the people were convinced that he was the Messiah from that miracle of feeding five thousand men with five Loaves, presently they would needs make him a King; but he that left his Fathers Kingdom for us, he fled from the offers of a Crown and Kingdom from them, as from an enemy, *When Jesus perceived that they would come and take him by force, to make him a King, he departed again into a Mountain himself alone.*

3. Now he discovered his mercy, in healing the Woman's Daughter that had an unclean spirit; the Woman was a Greek, a *Syrophenician by Nation;* and in that respect Christ called her *a Dog,* and yet Christ gave her the desire of her soul: O the rich mercy of Christ, that he would admit a Dog to his Kingdom! O grace! O mercy! that Christ should black his fair hands in washing foul and defiled Dogs! what a motion of free mercy was this, that Christ should lay his fair, spotless, and chaste love, upon the black, defiled, and whorish souls? O what a favor, that Christ maketh the Leopard and Ethiopian white for Heaven?

4. Now he discovered his bounty, in giving the *Keys of the Kingdom of Heaven* to his Apostles, and to their Successors; this was a power which he had never communicated before; it was a gift greater than the great Charter of Nature, and the Donative of the whole Creation. Indeed at first God gave unto man a *dominion over the Fish of the Sea,and over the Fowl of the Air, and over the Cattel, and over the Earth; but till now Heaven itself* was never subordinate to human Ministration; herein was the acting of Christ's bounty, he gives unto his Ministers the Keys of Heaven, that *Whatsoever they shall bind on Earth, shall be bound in Heaven, and whatsoever they shall loose on Earth, shall be loosed in Heaven.*

5. Now he discovered his patience, in suffering all injuries; from hence forward to the death of Jesus, we must reckon his days like the Vigils, or Eves of his Passion; for now he began, and often did ingeminate those sad predictions of the usage he should shortly find, that he should be *rejected of the Elders, and chief Priests, and Scribes, and suffer many things at Jerusalem, and be killed, and be raised up the third day,* and in the mean time he suffers both in word and deed; they call him a Glutton, a Drunkard, a Deceiver, a Sinner, a Mad-Man, a Samaritan, and one possed with a Devil; sometimes they take up stones to stone him, and sometimes they lead him to an Hill, thinking to throw him down headlong, and all this he suffereth with patience; yea with much patience he possesseth his soul.

6. Now he discovered his glory, in being transfigured on the Mount; however the Person of Christ was usually depressed with poverty, disgrace, ignominy; so that neither Jews nor Gentiles, nor the Apostles themselves could at first discern the brightness of his Divinity; yet now Christ gave an excellent probation of that great Glory, which in due time must be revealed to all the Saints; *For taking with him Peter, James and John,he went up into the Mountain to pray, and while he prayed, he was transfigured before them, and his face did shine like the Sun, and his garments were white and glistering, and there appeared talking with him Moses and Elias, speaking of the decease which he should accomplish at Jerusalem;* the embassie of Christ's death was delivered in forms of Glory, that so the excellency of the reward might be represented together with the sharpness of his sufferings. Now if ever, whiles he was upon Earth, was the beauty of Christ seen at height, *Peter* saw it; and was so ravished at the sight, that he talked he knew not what. In respect of this glorious beauty, his face is said to *shine like the Sun.* I cannot think, but his shine exceeded Sun, and Moon, and Stars; but the Sun is the brightest thing we know, and therefore it is spoken to our capacity; Here's one strain of exaltation, though mostly all Christ's life was a state of humiliation; it learns us to be content with, yea to expect most humiliation, little exaltation here; we may have a taste, but no continued comforts till we come to Heaven.

7. Now he discovered his meekness *in riding upon an Ass, and a colt the foal of an Ass;* which was according to the Prophesy, *Behold thy King cometh unto thee meek;* and especially in rebuking the furious, intemperate zeal of *James* and *John,* who would fain have called for fire from Heaven to have consumed the Inhabitants of a little Village, who refused to give Christ entertainment. Ah, saith Christ,*Ye know not of what spirits ye are of: q. d.* you must learn to distinguish the spirit of Christianity, from the spirit of *Elias;* why, *Christ came with a purpose to seek and to save men's lives,and not to destroy them:* it were rashness indeed to slay a man on some light displeasure, whose redemption cost the effusion of the dearest heart-blood of the Son of God. See here the meekness of Christ, in opposition to the fury and anger of his own Disciples.

8. Now he discovered his pity and compassion, in weeping over *Jerusalem;And when he was come near, he beheld the City, and wept over it, saying, if thou hadst known, even thou, &c.* We read of *Joseph,* that there was in him such a brotherly and natural compassion, that *his bowels yearned upon his Brethren,* and *he could not refrain himself before all them that stood by him:* his love was like an hot Furnace: now Jesus Christ hath the same heart and bowels of a man; and I conceive as Christ was a man void of sin, so the acts of natural virtues (as to pity the afflicted, to compassionate the distressed) were stronger in him than possibly they could be in any other man; sin blunteth natural faculties, especially such as incline to laudable and good acts, as to love, and pity, and compassionate, the miserable; in this respect *Joseph* was nothing to Christ; when Christ saw *Jerusalem,* he wept, and wept; his compassion strangled, and enclosed within him, it must needs break out; it may be in some measure it eased Christ's mind, that his bowels of mercy found a vent; we read that pity kept within God's bowels, pains his very heart; so that it must needs come out, *Mine heart is turned within me,my repentings are kindled together.*

9. Now he discovered his humility, in washing his Disciples feet; *Supper being ended,he laid aside his garments, and took a towel, and girded himself, and poured water into a bason, and began to wash his Disciples feet, and to wipe them with the towel wherewith he was girded.* In this ceremony, and in the discourses following he instructs them in the Doctrine of humility; yea, he imprints the lesson in lasting Characters, by making it symbolical. But why would he wash their feet, rather than their hands, or heads? I answer, it is probable on this account, that he might have the opportunity of a more humble posture. See how he lays everything aside, that he might serve his servants; Heaven stoops to Earth, on abiss calls one another, the miseries of man which were next to infinite, are excelled by a mercy equal to the immensity of God. It is storied of one *Guericus,* that upon the consideration of this humility of Christ in washing his Disciples feet, he cried out, *Thou hast overcome me, O Lord, thou hast overcome my pride, this example hath mastered me.*

10. Now he discovered his obedience to his Father, in preaching the Gospel up and down. He foresaw that the night drew on in which no man could work, and therefore now he hastened to do his Fathers business, now he pours out whole Cataracts of holy Lessons; and still the people drew water from this Fountain, which streamed out in continual emanations; he added wave to wave, and line to line, and precept to precept; and at last he gave them his

farewell Sermon, which is the most spiritual and comfortable piece that ever was uttered, it comprehends the intentions of his departure to prepare places for his Saints in Heaven; and in the mean while he would send them the holy Ghost, to supply his room, to furnish them with proportionable comforts, to enable them with gifts, to lead them into all truth, and to abide with them forever. In conclusion of all, he gave them his blessing, and prayed for them, and then having sung an hymn, he goes away and prepares for his sufferings.

2. Hitherto of the obedience of Christ; what was it but *a visible commentary of God's Law?* but now for its influence on us, *By the obedience of one, many shall be made righteous.* Observe, *The righteousness of the Law fulfilled, and fully accomplished in the person of Christ, is as truly ours, if we believe in Christ, as if it were in ourselves, or as if the Law had been fulfilled in our own persons.Thus Christ is the end of the Law* (saith the Apostle) *for righteousness to everyone that believeth.* Christ hath not only determined, and put an end to the Ceremonial Law, but he is also the end of the moral Law, he hath perfectly in his own person accomplished the Moral Law, and that not for himself, but for righteousness to everyone that truly believes in him.*And God sent his Son— that the righteousness of the Law might be fulfilled in us:* These words *in us]* much trouble Interpreters, for though we believe, yet are we imperfectly holy, how then should the Law be fulfilled in us? But 'tis answered, that the righteousness of the Law is fulfilled in us, not by inhesion, or sanctification, but by imputation, and application; *(i.e.)* in our nature which Christ took upon him; it was in Christ, and is imputed unto us, and so the righteousness of the Law is fulfilled in us. It is well observed of *Beza,* that the Apostle saith not, *That the Righteousness of the Law might be fulfilled by us, or of us, or by any Righteousness inherent in our own persons, but in us because it is to be found in Christ, whose members we are, who walk not after the Flesh, but after the Spirit.* The point is sweet, but I cannot stay on it. In reference to what I have spoken of the righteousness of Christ, habitual and actual, a great controversy is risen in our days; of which in the next Section.

***SECT. V.* Of the great controversy, whether we are not justified by the passive righteousness of Christ only, without any consideration had to the righteousness of Christ either inherent in him, or performed by him.**

FOr my part I am for the negative, upon these well known grounds.

[Argu. 1] 1. By what alone the Law is not fully satisfied, by that alone we are not justified; but by the passive obedience of Christ alone, the Law is not fully satisfied, therefore by his passive obedience only we are not justified. Thus far I grant that the Law is fully satisfied by his passive obedience in respect of the penalty therein threatened, but not in respect of the Commandment for the obtaining of the blessedness therein promised; and the righteousness of the Law is thus described, that *the man which doth these things shall live by them.*

Against this are divers exceptions of the Adversaries. As, 1. That the Law is satisfied either by doing that which is commanded, or by sufferring the punishment which is threatened. *Answ.* It is true in respect of the penal Statutes of men, but not in respect of the Commandments of God, in which there is not only a penalty threatened, but a blessedness promised: if man had continued in his integrity, the Law might have been satisfied by

obedience only; but being fallen into a state of disobedience, two things are necessarily required to the fulfilling of the Law, *(i.e.)* the bearing of the penalty, and the performing of the Command; the one to escape Hell, and the other to obtain Heaven. 2. They except that whosoever are freed from Hell, are also admitted to Heaven. *Answ.* The reason thereof is because Christ who did bear the punishment to free us from Hell, did also fulfil the Commands to bring us to Heaven; but howsoever these two benefits of Christ do always concur in the party justified, as the causes thereof concurred in Christ, who not only did both obey and suffer, but in obeying suffered, and in suffering obeyed; yet both the causes between themselves, and the effects between themselves, are carefully to be distinguished; for as it is one thing to obey the Commandment, and another thing to suffer the punishment; so it is one thing to be freed from Hell by Christ his suffering the penalty, and another thing to be intitled to Heaven, by Christ his fulfilling the Commandments. 3. They except, that God is a most free Agent, and therefore he may if he will, justify men by the passive righteousness of Christ only, without fulfilling of the Law. *Answ.* What God may do, if he will, I will not dispute; but sure I am, that he justifieth men according to his will revealed in his Word; and there we find, that as we are justified from our sins by the Blood of Christ, so also we are made just by the active (though not only by the active) obedience of Christ; *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.* And *if when we were enemies,we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life:* by his life which he lived before his death, and by his life which he lived, and doth live after his death; by the acts of his life before his death meritoriously, and by the acts of his life after his death (as by his resurrection, ascension, session, and intercession) effectually. *Christ is made unto us of God* (saith the Apostle) *both redemption and righteousness:* redemption to deliver us from sin; and righteousness *to bring in everlasting righteousness.* 4. They except, that if we are justified by Christ his fulfilling the Law, then we are justified by a legal righteousness, but we are not justified by a legal righteousness, but by such a righteousness as without the Law is revealed in the Gospel. *Answ.* The same righteousness by which we are justified, is both legal and evangelical in divers respects; legal in respect of Christ, who being made under the Law, that he might redeem us who were under the Law, perfectly fulfilled the Law for us; and evangelical in respect of us unto whom his fulfilling of the Law is imputed. And herein stands both the agreement and difference betwixt the Law and the Gospel; the agreement, in that both require the perfect fulfilling of the Law unto justification; the difference, in that the Law requireth perfect obedience to be performed in our own persons; but the Gospel accepts of perfect obedience perfomed by Christ our surety, and imputed to us; and so it is all one as if it had been performed in our own persons.

2. If Christ by his conformity to the Law fulfilled the Law for us, then are we justified by his habitual and actual righteousness, and not merely by his passive; but Christ by his conformity to the Law, fulfilled the Law for us; for so we read, *He was born for us,* Luke 2.11.*He was made subject to the Law for us,* Gal. 4.4, 5. and *for our sakes he sanctified himself,* John 17.19. and for our sakes he did the Will of God, *Then said I, loe I come to do thy will O God; by the which Will we are sanctified,* Heb. 10.7, 10.

Against this are divers exceptions: As, 1. That Christ obeyed the Law, or conformed to the Law (as need was) for himself, *Christ* (say they) *as he was a man, was bound to obey the Law for himself. Answ.* This Assertion detracts from the merit of his obedience, and from the dignity of his Person. 1. From his merit, for if his obedience were of duty, then it were not meritorious, *Luke* 17.10. and if this be true, then have we no title to Heaven. 2. From the dignity of his Person, as if he needed either to obey for himself, or by his obedience were any way bettered in himself. O that these men would remember that the Person who did obey the Law was, and is, not only man, but God also; Christ fulfilled the Law not only as man, but as God-man, Mediator; and therefore as his blood was *God's blood,* so his obedience was the obedience of God, *Who being in the form of God, thought it no robbery to be equal with God—And being found in fashion as a man, he humbled himself, and became obedient unto death,* or *until death.* We find him here God-man; and from hence we conclude, that all the legal actions of Christ from his Incarnation to his Passion inclusively, were the actions of Christ God-man, Mediator, and Surety for us in a way of covenant; and consequently they were not performed of duty, nor for himself. 2. They except, that if Christ obeyed the Law for us, that by his obedience we might be justified, then shall not we ourselves need to obey the Law; but the Consequent is absurd, therefore the Antecedent. *Answ.* We need not to obey the Law to that end, that we may be justified thereby, for this is impossible to us by reason of the flesh, and therefore our Savior fulfilled it for us; and yet it follows not but that we may endeavor to obey the Law for other ends; as to glorify God, to obey his Will, to testify our thankfulness, to edify our Brethren, to assure ourselves of our justification, and so to make our calling and election sure: in this Study and Practice of Piety consisteth our new obedience, which we must therefore be careful to perform, though Christ as to justification hath performed it for us. 3. They except, that if Christ by his active obedience fulfilled the Law for us, and that so we are justified from all kind of sin both original and actual, then Christ's suffering was in vain. *Answ.* Christ's active obedience is an essential part of our justification, but not all our justification; the material cause of our justification is the whole course of the active and passive obedience of Christ, together with his original righteousness, or habitual conformity unto the Law; I say *together with his original righteousness,* because many Authors express no more, but only Christ's active and passive obedience; but they are to be understood, as asserting his original righteousness implicitly, the act presupposing the habit. And here observe the difference betwixt the Law in case of innocence, and the Law in case of sin; the Law in case of innocence required only doing, but the Law in case of sin cannot be satisfied without doing and suffering, *Gal.* 3.10. *Gen.* 2.17. Original justice and active obedience was sufficient to justify man in his innocence, but not to justify man fallen; and therefore we do not separate these, the original, the actual, and the passive righteousness of Christ, as to the matter of justification, but we imply all.

[Argu. 3] 3. We read in Scripture of two parts of justification, *viz.* the absolving of a believing sinner from the guilt of sin, and death; and the accepting of a believing sinner as righteous unto life. The former is wrought by the sufferings of Christ imputed as a full satisfaction for sin, the other by imputation of Christ's perfect obedience, as a sufficient merit of eternal life; by the former we are freed from Hell, by the latter we are entitled to the Kingdom of

Heaven, of them both the Apostle speaks, *We are justified by his blood,* Rom. 5.9. and we *are made righteous by his obedience,* Rom. 5.19.— Our Adversaries deny these two parts of justification, saying that it consists wholly in remission of sin. But we reply in every mutation, though it be but relative, we must of necessity acknowledge two terms, *terminum a quo, & terminum ad quem,* the denomination being commonly taken from the latter: as in justification there is a motion or mutation from sin to justice, (from which term justification hath its name) from a state of death and damnation, to a state of life and salvation; but if justification be nothing else but bare remission of sins, then is there in it only a not imputing of sin, but no acceptation as righteous; a freedom from Hell, but no title to Heaven.—They say indeed, that to whom sin is not imputed, to them righteousness is imputed; and we grant that these things do always concur; but yet they are not to be confounded, for they differ in themselves, and in their causes, and in their effects. 1. In themselves; for it is one thing to be acquitted from the guilt of sin, and another thing to be made righteous, as we see daily in the pardon of Malefactors. 2. In their causes, for the remission of sin is to be attributed to Christ's satisfactory sufferings, and acceptation as righteous unto life to Christ's meritorious obedience. 3. In their effects, for by remission of sin we are freed from Hell, and by imputation of Christ's obedience we have right unto Heaven. I will not deny but that to Christ's habitual and actual righteousness is sometimes attributed freedom from Sin and Hell, as in *Rom.* 8.2.*The Law of the Spirit of life which is in Christ Jesus hath made me free from the Law of Sin and Death;* and on the contrary side to Christ's passive obedience is sometimes attributed a right unto Heaven, as in *Heb.* 9.15.*That by means of his death,—they which are called might receive the promise of eternal inheritance;* but such places as these, are to be understood by a *Synecdoche,* which puts only one part of Christ's obedience for the whole obedience of Christ. But I must recall myself, my design in this work was not for controversies; I leave that to others; See *Downham, Burgess, Norton,* &c. for my part I am sure I have before me a more edifying work, which is to take a view of this *Jesus,* not only for intellection, but for devotion, and for the stirring up of our affections.

Thus far I have held forth Jesus in his life, or during the time of his Ministry, till the last Passover, and now was it that *Jesus knew his hour was come, and that he should depart out of this World unto the Father;* but of that hereafter; our next business is to direct you in the Art or Mystery, how we are to *look unto Jesus* in respect of his Life.

CHAP. V.

***SECT. I.* Of knowing Jesus, as carrying on the great work of our Salvation in his Life.**

FRom the Object considered, that we may pass to the Act.—

1. Let us *know* Jesus, carrying on the great work of our salvation during his life. We have many Books of the lives of men, of the lives of heathens, of the lives of Christians, and by this we come to know the Generations of old; Oh but above all, read over the Life of Jesus, for that is worth thy knowing. To this purpose we have four Evangelists, who in Blessed harmony set forth his life; and to this purpose we have the *Book of the generation of Jesus Christ.* Now these should be read over and over;*Then shall we know* (saith the Prophet) *if we*

follow on to know the Lord. Ah my soul! that which thou knowest of Christ already, it is but the least part of what thou art ignorant of; *We know but in part,* saith *Paul* of himself and others; the highest knowledge, which the most illuminate Saints have of Jesus Christ, is but defective and imperfect. Come then, and *follow on to know the Lord:* still inquire after him; imitate the Angels whoever *desire to stoop down, and to pry into* the actings of Christ for us men, and for our Salvation; it is their study, yea it is their delight and recreation; *Paul* seemed to imitate them, when he said, *I determine not to know anything among you, but Jesus Christ:* if there be anything in the world worth the knowing, this it is. And for thy better knowledge that it may not be confused, but distinct; 1. Study over those passages in the first year of Christ's ministry; as the preaching of *John,* the Baptism of Christ, his fasting and temptation in the Wilderness, his first manifestation by his several Witness•s, his whipping of the buyers and sellers out of the Temple. 2. Study over those passages in the second year of Christ's Ministry; as those several Sermons that he Preached; and because his Miracles were as signals of his Sermons, study the several Miracles that he wrought: thou hast but a few Instances in comparison of all his Miracles, and yet how fruit-are they of spiritual instructions? 3. Study over those passages in the third year of Christ's Ministry: as his commissionating his Apostles to call sinners in, his readiness to receive them that would but come in; and his sweetening the ways of Christianity to them that are come in; *For his yoke is easy, and his burden is light.* 4. Study over those passages in the last year of his Ministry; as the holiness of his nature, and the holiness of his Life, which appeared especially in the exercises of his Graces, of Charity, and self-denial, and mercy, and bounty, and meekness, and pity, and humility, and obedience. O what rare matter is here for a Christians study! Some have took such pains in the study of these things, that they have writ large volumes; men have been writing and preaching a thousand six hundredth years of the Life of Christ, and they are writing, and preaching still; O my soul! if thou dost not write, yet study what is written; come with fixed thoughts, and beat thy brains on that blessed subject, that will make thee wise unto Salvation; *Paul* accounted all things but dung, or dogs meat,*for the excellency of the knowledge of Christ Jesus our Lord;* if thou didst truly understand the excellency of this knowledge, thou couldst not but account all things loss in comparison of this one necessary thing.

***SECT. II.* Of Considering Jesus in that Respect.**

2. LEt us consider Jesus carrying on the great work of our Salvation during his Life. It is not enough to study and know, but we must muse and meditate, and consider of it, till we bring it to some profitable issue. By meditating on Christ we may feel or find a kind of insensible change, we know not how; as those that stand in the sun for other purposes, they find themselves lightened and heated; so in holy meditation our souls may be altered and changed in a secret insencible way; there is a virtue goes along with a serious meditation; a changing, transforming virtue; and therefore look further, O my soul, have strong apprehensions of all those several passages of the Life of Christ.

1. Consider the Preaching of *John the Baptist,* we talk of strictness, but show me among all the Ministers or Saints of this Age, such a pattern of sanctity and singular austerity; the sum of

his sermons was *repentance, and dereliction of Sin, and bringeth forth fruits worthy of amendment of life.* In the promoting of which Doctrine, he was a severe reprehender of the Pharisees, and Sadducees, and Publicans, and Soldiers, and indeed of all men, but especially of those that remained in their impenitency; for against them he denounced judgment, and fire unquenchable; Oh, he had an excellent zeal, and a vehement Spirit in Preaching; and the Commentary upon all his Sermons was his own life; he was clothed in Camels hair, his meat was locusts and wild honey; he contemned the world, resisted temptations, despised to assume false honors to himself, and in all passages was a rare example of self-denial, and mortification; and by this means he made an excellent, and apt preparation for the Lord's coming. O my Soul, that thou wouldst but sit a while under this Preacher; or that thou wouldst but ruminate, and chew the cud; think over his Sermons of *repentance, and righteousness, and temperance, and of the judgment to come;* and see what influence they have; when *Paul* preached such a Sermon to *Felix,* it is said that *he trembled;* a Sermon of the *chaffs burning with unquenchable fire,* is enough to make thy heart tremble, if Powerfully delivered, and affectionately received; but see, what effect doth it work on thy heart and life? dost thou feel in thee a Spirit of mortification? dost thou with the Baptist die to the world? dost thou deny thy will of all its natural sinful desires; dost thou abstain from pleasures, and sensual complacencies, that the Flesh being subdued to the Spirit, both may join in the service of God? dost thou kill the lusts of the flesh, by taking away the fuel and incentives of Lusts? this is the work of meditation; it first employs the understanding in consideration of things, and then the will in the reception of things; and both these in order to Grace and a pious conversation: that meditation which determines in notions, or speculations of knowledge, is like the winter Sun that shines, but warms not: O my Soul, consider: and so long consider on the preaching of this *prodromus,* or forerunner of Christ, till thou feelest this consideration to have some warmth in thy heart, and influence on thy life in order to holiness, self-denial, and mortification.

2. Consider of the Baptism of Christ; he that never sinned was made sin for us, and so it was proper enough for Christ to take upon him the Sacrament of sinners, or of repentance for sin; but especially he was baptized, that in the symbol he might purify our nature, whose stains and guilt he had undertaken. Consider of this, O my soul, and bring it home to thyself, surely every soul that lives the life of Grace, *is born of water, and the Spirit:* and to this purpose Christ, who is our life, went down into the waters of Baptism, that we who descend after him might find the effects of it; as pardon of Sin; adoption into the Covenant of Grace, and holiness of life. Had not Christ been Baptized, what virtue had there been in our Baptism? As *it became him to fulfil all righteousness,* and therefore he must needs be baptized; so he fulfilled it not for himself, but for us; Christ's obedience in fulfilling the Law, is imputed to all that believe unto righteousness, as if themselves had fulfilled; so that he was Baptized for us, and the virtue of his Baptism is derived unto us; O the sweet of this meditation! Christ was Baptized; and when Baptized, the *Heavens were opened, and the Holy Ghost descended,* and a voice from Heaven proclaimed him to be the *Son of God,* and one *in whom* the Father was *well pleased;* and the same ointment that was cast upon the head of our High Priest, went unto his beard, and thence fell to the borders of his garment; for as Christ our Head felt those effects

in manifestation, so through Christ do we believe the like effects in our very Baptism; the Heavens then (as it were) opened unto us, and the holy Ghost then descended upon us, and then were we consigned to the inheritance of Sons, in whom the Father through his Son is also well pleased. O my soul! what a blessing is there in the Baptism of Christ? and how mayest thou suck and be satisfied, if thou wilt put thy meditation to the right use? the Baptism of Christ is as a field of flowers, wherein is a world of privileges, as justification, adoption, regeneration, sanctification, glorification; O then fix thy soul at least on some of these flowers, and leave them not without carrying some honey away with thee; if thou art in Christ thou art Baptized into his death, and Baptized into his Baptism; thou partakest of the fruit and efficacy both of his death and life, and baptism, and all.

3 Consider the fasting and temptation of Christ in the Wilderness. Now we see what manner of adversary we have, how he fights, how he is resisted, how overcome; in one assault Satan moves Christ to doubt of his Fathers providence; in another to presume on his Fathers protection, and when neither diffidence nor presumption can fasten upon Christ, he shall be tried with honor: and thus he deals with us; if he cannot drive us down to despair, he labors to lift us up to presumption, and if neither of these prevail, then he brings out pleasures, profits, honors, temptations on the right hand, which are indeed most dangerous: O my soul, whilst thou art in this warfare, here's thy condition; temptations, like waves, break one in the neck of another; if the devil was so busy with Christ, how shouldst thou hope to be free? how mayest thou account, that the repulse of one temptation will but invite to another? well, but here's thy comfort, thou hast such a Savior *as was in all things tempted in like sort, yet without sin;how boldly therefore mayst thou go to the Throne of Grace to receive mercy, and to find grace of help in time of need?* Christ was tempted, that he might succor them that are tempted, never art thou tempted O my soul, but Christ is with thee in the temptation; he hath sent his Spirit into thy heart to make intercession for thee there, and he himself is in Heaven, making intercession, and praying for thee there; yea his own experience of temptations hath so wrought it in his heart, that his love and mercy is most of all at work when thou art tempted most. As dear parents are ever tender of their Children, but then especially when they are sick, and weak, and out of frame; so though Christ be always tender of his People, yet then especially when their souls are sick, and under a temptation; O then his bowels yearn over them indeed.

4 Consider Christ's first manifestations by his several Witnesses; we have heard of his Witnesses from Heaven, the Father, Son, and holy Ghost; and of his Witnesses on Earth, the Baptist, his Disciples, and the works that he did in his Fathers Name? and all these Witnesses being lively held forth in the preaching of the Gospel, they are Witnesses to us; even to this day is Christ manifested to us, yea and if we are Christ's, even to this day is Christ manifested within us. O my soul, consider this above all the rest! O it is this manifestation within, that concerns thee most, *because ye are Sons,God hath sent forth the Spirit of his Son into your hearts;* if Christ be not manifested in thy heart by his blessed Spirit, thou art no Son of God; and therefore the Apostles puts thee seriously on this trial, *Examine yourselves whether ye be in the Faith, prove yourselves, know ye not your own selves, how that Jesus Christ in you,except ye be reprobates?* Is Christ manifested in thee? surely this is more than Christ manifested to

thee; the bare history is the manifestation of Christ unto thee, but there's a mystery in the inward manifestation. The Apostle speaking of the Saints, he adds,*To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is, Christ in you the hope of glory.* O the Riches of the Glory of this mystery! consider it, Oh my soul; God might have shut thee up in blindness with the world, or he might only have given thee parts and gifts; or at most he might hav enlightened thy reason, to have taken in the outward notions of the Gospel; but hath he revealed Christ in thee? hath he let thee see into the wonders of his Glory; hath he given thee the light of his Glory within? Oh this argues the witness of Christ's Spirit! this only the experimental Christian feels: *Chrysostom* sometimes speaking of the more hidden, and choice principles of Christianity, he useth this phrase, *Sciunt initiati quid dico, those that are initiated or admitted into our mysteries, know what I mean:* so may the Ministers of Christ Preaching of these inward Manifestations, say, *Sciunt initiaty, &c.* it is only the Spiritual man can know these things, for they are spiritually discerned. O my soul, meditate on this until thou feelest God's Spirit working in thy Spirit these inward Gracious, Glorious manifestations. *It is Christ in thee is the hope of Glory.*

5. Consider *Christ's* whipping the buyers and sellers out of the Temple. Sometimes O my soul, thou art in secret; and sometimes thou art in the Assemblies of God's people; and if thou art in duty, wheresoever thou art, consider the especial presence of Christ; and what is that but the presence of his Spirit, and the presence of his Angels? 1. The presence of his Spirit; this we know by his working in us, certainly the Spirit doth not only hover over us, but worketh in us: How in us? I answer by his quickening, feeding, cherishing, healing, mollifying, melting, comforting. In this manner he works in us when we are in Ordinances. Why now is he (I hope) riding with triumph in the midst of the Assembly, now is he in his Chariot, in his Throne, in the hearts of his people, and therefore away, away with all buyers and sellers, out of that Temple of the holy Ghost. —2. The Presence of Christ is the presence of his Angels; as a King is where his Court is, so is Christ the King of Kings especially present where his blessed Angels pitch their Tents. And the presence of Angels is worthy (O my soul) of thy consideration. Certainly they are ministering Spirits, that have a work to do upon thy inward man; I grant the Spirit of Christ can only enlighten the understanding, and determine the will effectually; it is he only can bend, and turn, and form the mind which way soever he pleaseth; but the Angels can speak also to thy spiritual parts, and though the spirit only determine, yet their speaking carries a Power with it.

By way of digression, it is a fine skill to know how the Angels can speak to us, and how we may know when they speak; and how we may discern what is spoken by the immediate inspiration of the spirit, and what by the mediation of the Angels.

1. How do the Angels speak to us? We must conceive if we understand this, first that the Images, or phantasms of things received by the outward senses, are kept, and preserved by the inward senses, as the *species* of sounds, of shapes, or whatsoever else. 2. That the images phantasms so kept, may be so moved by our spirits, or humors, or some extrinsical things, as that they may move the fancy, and provoke it to represent, and conceive such things as neither appear, nor are at that time perceived by any outward sense at all. This appears, 1.

In our ordinary course, as we can sit in the dark, where we hear and see nothing, and yet there we can multiply a fancy in *infinitum,* by an act of our own Will. 2. This appears in our dreams, when though we hear or see nothing, yet the humor can stir up the memory of things, and provoke our fancies to the apprehension of this or that. 3. This appears also in sickness, which altering the body, and the humors, and so troubling the fancy, it begets strange fancies, and makes dreadful and fearful representations unto us: now this we must know, that whatsoever an inferior Power can do, that a superior Power can do much more; whatsoever an act of our own Will, or natural Dreams, or preternatural sickness can do, that the Angels can do most orderly, and efficaciously; they know exactly how the Spirits and humors must be moved, that the images or phantasms may be applied to such and such conceptions or apprehensions, most accommodate and fitted for the knowledge of what truth they would suggest. So that to me here is the difference between the converse of Men and Angels; Men can speak to our understandings by the mediation of our external senses, but Angels go a nearer way to work, and speak to the internals first of all: they do no more but come into the memory (the treasurer of all our phantasms and imaginations) and there make such and such compositions even as they please, and then the understanding takes them off, and reads what is written, without more ado.

2. How may we know when the Angels speak to us? I confess it is an hard question, and easily it cannot be solved; only some conjecture we may have; as in a case of evil; thou art in a way of sin, and near to fall into it, it may be on a sudden thou hearest within thee some contrary whisperings, which also are above the whisperings of a natural conscience, common to the wicked; or in case of good, it may be on a sudden thou hearest within thee some independent, supernatural persuasions, and reasonings to this or that good, or to this or that object, which may more easily lead thee to choose the good: in these cases thou mayest conjecturally think, that these whisperings or motions are of the Angels of God. *Bodin* tells a story of one who desired of God a guidance, and assistance of an Angel; and accordingly he had sensible manifestations of a Spirit that assisted him, and followed him till his death; if in company he spake any unwary words, he was sure to be advertised, and reproved for it by a dream in the night; or if he read any Book that was not good, the Angel would strike upon the book, to cause him to leave it.

3. But how should we discern what is spoken by the immediate inspiration of the spirit, and what by the mediation of the Angels? here indeed we are at a stand; and therefore my best resolution is that of *Calvin, That in such secrets we should keep one rule of modesty and sobriety; and that we should neither speak, nor think, nor yet desire to know any other thing than such as hath been taught us by God's Word.* I know not any great use there may be of this Question, and therefore I shall not amuse myself in giving any account of it; only these remain as sure truths. 1. That the things communicated to our inward man, (I mean those inward motions, and suggestions to holiness and obedience) are frequently and usually by the administration of Angels. 2. That the same things communicated to our inward man, are ever originally and primarily from the Spirit of Christ; and hence it is that commonly we put them all on that score, we give them all to Christ's Spirit. 3. That 'tis proper to the spirit to enlighten the, understanding and to determine the will effectually; the Angels are but Cisterns, the spirit is

the fountain; the Angels may speak and move us to our duties, but the blessing, the efficacy is of the Spirit, and in this respect we leave to Christ and his Spirit *the all in all.* Well then, O my soul, consider (especially in Church assemblies, and in the enjoyment of Ordinances) the especial presence of Christ, in the presence of his spirit, and in the presence of his Angels: What? dost thou feel any stirrings, actings, movings in thy spirit? dost thou feel any quickening, warming, feeding, cherishing, healing, mollifying, melting, comforting, strengthening in thy inward parts? say then, *Surely the Lord is in this place,—this is none other but the House of God, this is the gate of Heaven.* O here is the Spirit, and here are the Angels ascending, and descending; and therefore avoid Satan! avoid all profane thoughts, and earthly-mindedness! avoid dullness, deadness, drowsiness! avoid looseness, lasciviousness, and all irreverence,*because of the Angels;* and because of the Spirit; and because of the especial presence of Christ which encauses them both.

6. Consider the the Preaching of Christ. O the admirable Sermons of this great Prophet! the Spouse tells us, *His Lips like Lilies dropped sweet smelling Myrrh,* his Doctrine was sweet as the Lilies, and sound as the Myrrh; *His Lipps were like Lilies,* as certain odoriserous Lilies, that cast forth a sweet smelling savor; they were full of Heavenly Grace and sweetness; *Grace,* saith the Psalmist, *was poured into his lips,* and *they dropped sweet-smelling Myrrh;* the nature of this Herb is to keep from putrefaction, as it is sound itself, so it makes other things sound. Error is of a putrifying nature, corrupting, and defiling the soul; but the Doctrine of Christ keeps the soul sound; it is the souls preservative, it keeps the soul free from all corruption and defilement. See here the prophetical office of Christ held forth in similitudes, his lips were ever dropping, distilling, publishing sweet and sound truths.—Read and peruse those Sermons he hath left on record; yea ruminate and meditate on them, in order to piety and an holy life: How sweet was the first Sermon of Christ? *Repent,for the Kingdom of Heaven is at hand;* And how Spiritual was that Sermon of Christ? *Except a man be born again, he cannot see the Kingdom of God;* It may be thou art a Doctor, a Master of *Israel,* thou art a learned Scholar, thou art a man of parts and abilities in other things; it may be thou hast read so long in the Bible, thou hast heard so many, and so many Sermons, *&c.* but ah! miserable soul, it may be all the work is to do still within; Come, say this Sermon of Christ to thine own soul; *Unless I be born again, I cannot enter into Heaven; born again? O Lord what is that? was ever such a thing done upon me? was ever I cast into the pangs of a new birth? and continued I in those pangs until Christ Jesus was formed in me? are old things done away, and are all things now become new? is the old man, the old lusts, the old conversation quite abandoned and left? are my principles new? my aims and ends new? my life and conversation new?* Thus might I paraphrase on all the Sermons: but I intend brevity; only consider O my soul; as if this Sermon, and all the rest had been preached to thee: Reallize Christ standing by thee, and opening his mouth, and teaching thee, thus and thus; surely there is a speaking of Christ from Heaven; *See that ye refuse not him* (saith the Apostle) *that speaketh from Heaven.* And besides, he hath his Ministers here on earth, and they are daily Preaching over these Sermons of Christ, again, and again; they Preach such things as were *first spoken by the Lord himself,they beseech, and pray thee in Christ's stead.* O then, *meditate on these things, and give thyself wholly to them, that thy profitting may appear to all.*

7. Consider the miracles of Christ in pursuance of the Doctrine delivered in his blessed Sermons. Here's a world of matter to run over; such miracles are done by Christ as never man did before. *Moses* indeed smote the Rock, and the waters gushed out, but he could not turn Water into Wine; *Elisha* raised a Child that was dead, to life, but Jesus raised one who had been dead four days, yea who was buried and corrupted; *Elias* and *Samuel,* and all the Prophets, and the succession of the high Priests in both the Temples, put all together, never did so many, and so great miracles as Jesus did: he turned water into Wine; he healed the Noble-man's Son even at the point of death; he cured the Leaprous by his touch; he made the lame man to walk; and the crooked limbs to become straight; he made habitual diseases, and inveterate, of eighteen years continuance (and once of thirty eight years) to disappear at his speaking, even as darkness at the brightness of the Sun; he fed thousands of People with two small fishes, and five loaves; he cast out Devils, and commanded them whithersoever he pleased; he restored sight to the blind; in a word, he did such miracles as no man else ever did; and the poor blind man proved it by instance of himself. *It was never heard that any man opened the Eyes of one that was born blind.* O my Soul, consider of these miracles, and believe that Doctrine which was ratified with Arguments from above! how shouldst thou but assent to all those mysterious truths which were so strongly confirmed by an Almighty hand?—What? dost thou think a meditation needless in this respect? art thou fully satisfied of the truth of Scriptures? It is well? I hope thou art; and yet who knows how soon thou mayst be put to it by an enemy, or a strong temptation? One can tell us in print, *Some are now talking of a toleration of all Religions; and some desire that the Jews may have a free commerce amongst us:* it is good therefore to be well armed at this point; and the best Argument to prove the verity of the Gospel, next to the inward testimony of the Spirit, is this demonstration, or common place of the miracles of Christ.

8. Consider Christ's ordination of his Apostles. *He chose twelve, whom he Named Apostles:* and what was the office of these Apostles, but to *Go and teach all Nations?* The Gospel was first Preached in *Jewry,* but afterwards the sound of it came unto us. *Out of Zion shall go forth the Law,and the Word of the Lord from Jerusalem. Gildas* affirms plainly, *That* Britain *received the Gospel in the time of* Tiberius, *under whom Christ suffered: and that* Joseph of Arimathea, *after the dispersion of the Jews, was sent of* Philip *the Apostle from* France *to* Britain, *and here remained in this Land all his time.Nicephoras* adds, *That* Simon Zealots *did spread the Gospel Christ to the West Ocean, and brought the same into the Isles of* Britain. Howsoever it was brought hither, of this we are sure; that Christ was first discovered to his Apostles, and from the Apostles was discovered to our fore-Fathers, and from them unto us, and from us will be the discovery to others to the end of the world. O the goodness of God in Christ! What? That *repentance and remission of Sins, should be preached in his Name, beginning at Jerusalem;and afterwards among all Nations?* Of what near concernment, O my soul, is this to thee? What art thou but a sinner of the Gentiles? Understand that term! When the Apostle would express the greatest sinners that the World had, he calls them *Sinners of the Gentiles;* Why? the Gentiles knew not God, the Gentiles were unacquainted with Christ, the Gentiles walked in nothing but sin; O then what a love is this, that God should ever have thought of good will towards thee? surely this is one of *the great mysteries of Godliness,God manifested in the flesh, Justified in the Spirit, seen of Angels,*

preached unto the Gentiles: What? that sinners, and the worst of sinners, should be made the subjects of the utmost discovery of Christ, and the Gospel of Christ? this is a mystery indeed; had Christ sent his Apostles to proclaim the riches of his Grace to some Jews only, or to some unspotted souls among the Gentiles (if any such were) whose hearts might presently have fallen down before it, this had been something suitable; but, that sinners of the Gentiles, that Children of wrath should be the subject of this great design. O the Mystery! *q. d. Go my Apostles into all the Nations of the world; and amongst them all, go into* Britain, *into that corner of the world* England, *and there open the mystery of Christ, there preach life, and reconciliation, and redemption, and Glorification to those poor Souls; lay you (or at least some of you) the foundation of the Christian Fath amongst those heathens, those sinners of the Gentiles; and after you, I will raise up some other Ministers of the Gospel to confirm the same: Yea in the last times I will raise up many Worthyes, as Juel, Usher, Downham, Perkins, Hooker, Rogers, Shepherd, Bolton, Ash, Whittaker,* &c. *who shall be as bright Stars in the Firmament of that Church; and after them I will raise up others to discover this great design to their generations, amongst whom shall live such and such men, such and such women* (and herein O my soul think of thyself, and if thou wilt of thine own family and relations) *for I owe a good will towards* England, *it shall be said of* England, *as sometimes of* Zion,*out of* England *the perfection of beauty, hath God shined.* O my Soul! how shouldst thou be ravished in this one meditation? what? that Christ should cause the Sun of his Gospel to come into this Zodiac, and that now in these latter times (when the Sun is set in *Zion,* where it first arose) it should make a Noon with us, and shine more brightly here (for ought I know, or c•n yet learn) than in any other Nation, Country, Kingdom, throughout all the World?*O the depth of the riches both of the wisdom and council of God, how unsearchable are his judgments, and his ways past finding out?*

9. Consider Christ's reception of sinners. He sent forth his Apostles to call them in, and if they would but come, how ready was he to receive them? This was Christ's errand from Heaven, this was the work he came to do; *I came down from Heaven, not to do mine own Will, but the Will of him that sent me; and this is the Fathers Will which hath sent me, that of all which he hath given me I should lose nothing.* He must receive all his Father gives him, but he must lose none; Christ must give an account to God the Father of all which he hath given him, and this will be his account; *Those that thou gavest me I have kept, and none of them is lost.* Ah poor Soul! why shouldst thou despair because of sin? look on Christ as spreading out both his arms to receive thee to him; look on the Gracious Nature and Disposition that is in Christ; look on the Office of Christ, it's an office of saving, and showing mercy, that Christ hath undertaken; it's an Office to receive sinners; yea to *seek, and to save that which was lost;* to bring home straying souls to God; to be the great peace-maker between God and man; to reconcile God to man; and man to God, and so to be the Head, and Husband of his people, Certainly the Devil strangely wrongeth many a poor troubled Soul, that he can bring them to have hard thoughts, and suspicious thoughts of Jesus Christ, how can they more contradict the Office of Christ? how can they more contradict the Gospel-description of Christ, than to think him a destroyer of his Creatures; one that watcheth for their haltings, and one that hath more mind to hurt, than help them? Away, away with all prejudicate opinions! resolve O my soul to throw thyself on him for life and for Salvation; why, if thou wilt but come, he hath

promised freely to make thee welcome; all the day long he stretcheth out his arms, and would fain gather thee, and all others into his sweet embraces.

10. Consider the easiness of his yoke, and the lightness of his burden. Many a one is willing to take Jesus as their Savior, but they are unwilling to take him on his own sweet terms; O they imagine it an hard task, and an heavy burden, *Who may endure it?* it was otherwise with Christ, *I do delight to do thy will O my* God; and 'tis otherwise with Christians, for his *Commandments are not grievous,* saith *John;and therefore David* calls on others to try this truth, *Oh taste, and see how good the Lord is.* It is said of Master *Sanders,* that a little before his death and martrydome he told his Wife, that *he had no riches to leave her, but that treasure of tasting how sweet Christ is to hungry Consciences; And of that* (said he) *as I feel some part, and I would feel more, so I bequeath it unto thee, and to the rest of my beloved in Christ.* O my soul if thou canst but taste, thou wilt find a world of sweetness in Christ's ways; there is sweetness in the Word, *How sweet are thy Words to my taste, yea sweeter than honey to my mouth?* There is sweetness in prayer, hast thou not known the time that thou hast touched the hem of Christ's garment, and tasted of the joys of Heaven in prayer? hast thou not seen heaven cleft, and Christ sitting at God's right Hand? *surely the Lord is Rich to all them that call upon him.* There is sweetness in meditation, some call this very duty, *The Saints pastime, which recreates and perfumes the tired Spirits:* Now O my soul thou art in the exercise of this duty, now thou art in the meditation of *the easiness of Christ's burden,* and of the sweetness of his ways, tell me, is there nothing of Heaven in this meditation? is it sweet? or is it bitter to thy Soul? thou mayest read in Scripture of many admirable effects of meditation, as that it confirms our knowledge; *I have more understanding than all my teachers,for thy Testimonies are my Meditations:* that it inflames our love, *Oh how love I thy Law? it is my Meditation all the day;* that it casts a sweet influence on our lives, *I will Meditate in thy precepts, and have respect unto thy ways;* What? is it thus with thee? canst thou say with *David, My Meditation of him shall be sweet?* And *in the multitude of my thoughts within me, thy Comforts exceedingly delight my soul?* Why then thou hast truly, tasted of God's goodness, thou hast actual discoveries of the sweetness of God's ways; thou hast experienc'd this truth, that *his yoke is easy, and his burden is light;* that *his ways are ways of pleasantness, and all his paths are peace.* Oh if men did but know what ravishing sweetness were in the ways of God, they could not but embrace them, *and esteem one days society with Jesus Christ* (as *Caracciolus* did) *better than all the gold in the world*

11. Consider the holiness of Christ's Nature, and the holiness of Christ's Life. 1. For the holiness of his Nature; if thou couldst but clearly see it, what work would it make in thy Breast? Christ's inward beauty would ravish Love out of the Devils, if they had but Grace to see his beauty; yea, he would lead captive all hearts in Hell, if they had but eyes to behold his loveliness. O what a Flower? what a Rose of love and light is the Lord Jesus Christ?*My Beloved is white and ruddy,* said the Spouse, *the chiefest of ten thousands.* Summon before Christ, fair Angels, glorified Spirits, the azure Heavens, the lightsome Stars, all the delicious Flowers, Gardens, Meadows, Forrests, Seas, Mountains, Birds, Beasts, yea and all the Sons of Men, as they should have been in the world of Innocency, and let them all stand in their highest excellency before Jesus Christ, and what are they? the *Saints* in Glory now *see the face of Christ; (i.e.)* they see all the dignity, beauty, that is in Christ; and they are so taken, with his

sight, that they do nothing else but stare, and gaze, and behold his Face for Ages, and yet they are never satisfied with beholding; suppose they could wear out their eyes at the eye holes in beholding Christ, they should still desire to see more. O this loveliness of Christ ravishes the souls of the glorified; how is it, O my soul, that thou art not taken with this meditation? But, 2. Go from the holiness of his Nature, to the holiness of his Life, it may be that will make deep impressions on thy *spirit;* consider his charity, his self-denial, his contempt of the world, his mercy, his bounty, his meekness, his pity, his humility, his obedience to his Father. A fruitful meditation on these Particulars cannot, cannot but cause some resemblance within, and make thee like Christ. O the wonder that any should disclaim the active obedience of Christ, as to his own Justification! Away, away with these cavils, and consider the obedience of Christ in relation to thyself. *God sent forth his Son made of a woman made under the Law,to redeem them that were under the Law, that we might receive the adoption of Sons.* It is a sweet note of Doctor *Andrew's, Christ made under the Law,* (i.e.) *under the whole Law; the one half of the Law (which is the directive part) he was made under that, and satisfied it by the innocence of his Life, without breaking one jot or title of the Law, and so he answers that part, as it might be the principal; the other half of the Law (which is the penalty) he was under that also, and satisfied it by suffering a wrongful death, no way deserved or due by him, and so he answered that part as it might be the forfeiture. But if we come now to ask for whom is all this? it is only for us, that we might be redeemed und adopted; redeemed from all evil, and adopted or interested into all good.* If this be so, O who would for a world of Gold lose the influence, and the benefit of Christ's active obedience? consider of this, O my soul! till thou feelest some virtue to come out of Christ's life into thyself.

***SECT. III.* Of desiring after Jesus in that respect.**

3. LEt us *desire after Jesus* carrying on the work of our salvation in his Life: It is not enough to know and consider, but we must *desire;* our meditation of Christ, should draw forth our affections to Christ; and amongst all affections, I place this first of all, *a desire after Christ.*

But what is it in Christ's Life that is so desirable? I answer, every passage or particular named; yea, everything of Christ is desirable (named or un-named) all that concerns Christ in any kind whatsoever (if to the former particulars, I should add a thousand and a thousand more) it is very precious, and excellent, and necessary, and profitable, and comfortable, and therefore desirable: but to put them in order:

1. The meanest things of Christ are desirable things; the very filings of Gold, the dust or sparkles of precious Stones are of real price and value, yea, of much worth; yea, the very Leaves of the Tree of Life are healing: the very Hem of Christ's garment, but even touched, sends forth its virtue: the meanest and worst things of Christ are incomparably to be desired above all things; the dust of *Zion,* the very ground that Christ's feet treadeth on, anything that hath the poorest relation to Jesus Christ, it is desireable for him. Hence we read that one poor woman sought no more of him but to wash Christ's feet, and to kiss them; another woman breaths out these desires after Christ, *If I may but touch the hem of his garment, I shall be whole.Mary Magdalene* sought only to have her Arms filled with his dead body: *Joseph* of *Arimathea* was of the same mind: *O the bloody winding-sheet, together with the dead and torn Body*

of Christ in his arms are most precious and sweet. Christ's Clay is Silver, and his Brass Gold: *John* the Baptist thinks it an honor to *unloose the Latchets of his shoes: David,* though he was a great Prophet, and appointed to be King over *Israel,* yet his soul pants thus, *O that I might be so near the Lord, as to be a door-keeper in the house of my God.* Yea, he puts an happiness on the Sparrow and the Swallow, that may build their Nest besides the Lord's Altar.

2. The more considerable actions of Christ are especially desireable. Oh my soul, wouldst thou but run through his Life, and consider some of his more eminent actions, in relation to his Friends, or in relation to his Enemies, what desires would these kindle in thine heart after Christ? 1. To his Friends, he was sweet and indulgent; where there was any beginnings of Grace, he did encourage it: so was the Prophesy, *A bruised reed shall he not break, and smoking flax shall he not quench:* Nay, where was but a representation of Grace, he seemed to accept of it: Thus, when the young man came and said, *What good thing shall I do to inherit eternal life?* he embraced him, and made much of him; *then Jesus beholding him, he loved him:* And so the Scribe which asked him, *which is the first Commandment of all?* in the conclusion Christ told him,*Thou art not far from the Kingdom of God:* He labored to pull him further, in telling him he was not far from Heaven and Glory. And so the *people* that *fainted* for bread of Life, that were *scattered abroad as sheep having no shepherd—he was moved with compassion on them,* 〈 in non-Latin alphabet 〉 : he was bowelled in heart, his very bowels were moved within him. 2. To his enemies he was kind and merciful; many a time he discovers himself most of all unto sinners; he was never more familiar with any at first acquaintance, than with the woman of *Samaria* that was an Adultress; and *Mary,* that had been a sinner, how sweetly did he appear to her at the very first view? how ready was he to receive sinners? how ready to pardon and forgive sinners? how gracious to sinners after the pardon and forgiveness of sin? See it in *Peter,* he never cast him in the teeth with his Apostasy, he never upbraided him with it, he never so much as tells him of it; only he looks upon him: and afterwards, *Lovest thou me? O* Peter, *lovest thou me? why,* Peter *lovest thou me?* Often he was wronged and injured by men, but what then? was he all on a heat? did he call for fire down from heaven to destroy them? Indeed his Disciples, being more flesh than spirit, would fain have had it so; but he sweetly replies, *O, you know not what spirits you are of:the Son of man is not come to destroy men's lives, but to save them.* Sometimes we find him shedding tears for those very persons that shed his precious blood: *Oh Jerusalem, Jerusalem,* &c.*—if thou hadst known, even thou, at least in this thy day, the things belonging to thy peace,* &c. Why O my soul, if thou wouldst but run through such passages as these, how desireable are they? well might they *sing in that day in the Land of Judah,—In the way of thy judgments, O Lord, have we waited for thee, the desire of our soul is to thy name, and to the remembrance of thee.*

3. The ever blessed and holy person of Christ is desireable above all. *My Beloved is white and ruddy, the chiefest of ten thousands;—yea, he is altogether lovely, or desireable;* so *Vatablus* renders it, *Christus est totus desideria, Christ is all desir•s.* If the actions of Christ be desirable, what must himself be? If the parings of his bread be so sweet, what must the great Loaf Christ himself be? Christ is admirable in action and person, but above all, his person is most admirable; no creature in the world yields the like representation of God, as the person of Jesus Christ; *he is the express Image of the person of his Father;* as the print of the Seal on the Wax is the express

image of the Seal itself, so is Christ the highest representation of God; he makes similitude to him, who otherwise is without all similitude. And hence it is that Christ is called the *Standard-bearer of ten thousands:* all excellencies are gathered up in Christ, as Beams in the Sun. Come, poor Soul! thy eyes run to and fro in the world to find Comfort and happiness; thou desirest after worldly Honor, worldly Pleasure, worldly Profits; cast thy eyes back and see Heaven and Earth in one; look if thou wilt at what thy vast thoughts can fancy, not only in this world, but in the world to come; or if thou canst imagine more variety; see that, and infinitely more, shining forth from the person of the Lord Jesus Christ: no wonder if the Saints adore him; no wonder if the Angels stand amazed at him, no wonder if all Cteatures veil all their glory to him. Oh what are all things in the world to Jesus Christ? *Paul* compares them together, 〈in non-Latin alphabet〉, *all things* with this one thing; *And I account all things but loss, for the excellency of the knowledge of Christ. And I count all things]* surely *all things* is the greatest count that can be cast up; for it includeth all prices, all sums; it takes in, Earth, and Heaven, and all therein, that are but as created things; *q. d.* Nations, and all Nations; Gold, and all Gold; Jewels, and all Jewels; Angels, and all Angels; all these, and every *all* besides all these; what are they in comparison of Christ, but as feathers, dung, shadows, nothing? If there be anything worthy a wish, it is eminently, transcendently, originally in the Lord Jesus Christ; there is no honor, no felicity like that which Christ hath; some are sons, Christ is an only Son; some are Kings, but Christ is King of Kings; some are honorable, none above Angels, Christ is above Angels and Arch-angels: *To which of the Angels said he at any time, thou art my Son, this day have I begotten thee?* Some are wealthy, Christ hath all the sheep on a thousand hills; the very utmost parts of the earth are his; some are beautiful, Christ is the fairest of all the children of men; he is spiritually fair, he is all glorious within; if the beauty of the Angels (which I believe are the beautifullest creatures the world has) should be compared with the beauty of Christ, which consists in the perfection of the divine nature, and in the perfection of his human nature, and in the perfection of the graces of his Spirit, they would be but as lumps of darkness: The brightest Cherub is forced to skreen his face from the dazzling and shining brightness of the glory of Christ. Alas! the Cherubims and Seraphims are but as spangles and twinkling stars in the canopy of Heaven, but Christ is the Sun of righteousness, that at once illuminates and drowns them all.

Come then, cast up thy *desires* after Christ, breath, O my soul, after the enjoyments of this Christ; fling up to heaven some divine ejaculations, *Oh that this Christ were mine! Oh that the actions of Christ, and the person of Christ were mine! Oh that all he said, and all he did, and all he were from top to the were mine! Oh that I had the silver wings of a Dove, that in all my wants I might fly into the bosom of this Christ! Oh that I might be admitted to his person? or if that may not be, Oh that I may but touch the very hem of his Garment. If I must not sit at Table, Oh that I might but gather up the Crumbs! Surely there's Bread enough in my Fathers House; Christ is the Bread of Life; this one Loaf Christ is enough for all the Saints in heaven and earth to feed on; and what must I pine away, and perish with hunger? Oh that I might have one Crum of Christ! Thousands of Instructions dropped from him whiles he was on earth; Oh that some of that food might be my nourishment! Oh that my ways were directed according to his Statutes! many a stream, and wave,and line, and precept flowed from this Fountain, Christ; Oh that I might drink freely of this water of life! He hath proclaimed it in my*

ears, if any man thirst, let him come unto me and drink; Oh that I might come, and find welcome! why sure I thirst, I am extremely a thirst, I feel in me such a burning drought, that either I must drink or die; either the righteousness of Christ, the holiness of Christ, the holiness of his Nature, and the holiness of his Life must be imputed unto me, or farewell happiness in another World; why come, come Lord Jesus, come quickly; Oh I long to see the beauty of thy face! thy glory is said to be an enamouring glory; such is thy beauty, that it steals away my heart after thee, and cannot be satisfied till with Absalom, *I see the Kings face; come Christ! or if thou wilt not come, I charge you, O Daughters of* Jerusalem, *if ye find my beloved,that ye tell him I am sick of Love.*

***SECT. IV.* Of Hopeing in Jesus in that respect.**

4. LEt us *hope in Jesus* carrying on the great work of our Salvation in his Life. By this *hope* I mean not a fluctuating, wavering, doubtful hope, but an assured *hope;* an hope well grounded. The main soul question is, whether Christ's life be mine? whether all those passages of his life l•id open, belong unto me? whether the habitual righteousness, and actual holiness of Christ be imputed to my justification? and what are the grounds and foundations on which my hope is built? The Apostle tells us, that God *gives good hopes through Grace;* if *hope* be right and good, it will manifest itself by operations of saving Grace: O look into thy soul! what gracious effects of the life of Christ are there? certainly his life is not without some influence on our spirits, if we be his Members, and he be our Head. The Head we say, communicates life and sense, and motion to his members; and so doth Christ communicate a spiritual life and sense, and motion to his members; O the glorious effects flowing out of Christ's life into a Believers soul! I shall lay down these. As,—

1. If Christ's life be mine, then am I freed from the Law of sin: This was the Apostles evidence; *For the Law of the Spirit of life in Christ Jesus,hath made me free from the Law of sin and death.* Christ's Life is called *the Spirit of Life,* because of its perfection; and this Spirit of Life hath such a power in it, here termed a *Law,* that it works out in Believers a freedom *from the Law or Power in Sin.* I cannot think, notwithstanding the influence of Christ's life on me, but that sin still-sticketh in me, I am still a sinner in respect of the inherency of sin, but I am freed from the power of sin *(i.e.)* from the guilt of sin, as to its condemning power; and from the filth of sin as to its ruling reigning power:*Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof.—*

I grant there is some difference among Divines in their expressions, concerning the sins of God's own people, though they mean one and the self-same thing. Some call them only *sins of infirmity;* and others grant the name of *reigning sins;* but with this limitation, that this is not a total reigning. Sin reigneth as a Tyrant over them, not as a King; at sometimes (as in *David's* case) the will and consent may run along with sin, no actual resistance may be made against sin at all; and yet at the very same time *the seed of God remaineth in them,* though it seem dead; and in God's good time, that very seed will revive again, and throw out the Tyrant; there is not, cannot be that antecedent and consequent consent to sin in the godly, as in the wicked: O my soul, consider this! if the virtue of Christ's life come in, it will take down that sovereign high reign of sin which the wicked suffer, and will not strive against; the flesh indeed may sometimes lust against the Spirit, but it shall not totally prevail or get the upper hand; *Sin*

shall not have dominion over you. Sin may tyrannize in me for a time, but it shall not King it in me. Look to this! Doth the power and dominion of Christ's Life throw out of thy heart and life that Kingly power and dominion of my sin? here is one ground of *hope.*

2. If Christ's life be mine, then shall I walk even as he walked; such is the efficacy of Christ's life, that it will work suitableness, and make our life in some sort like his life. The Apostle observes that our communion with Christ works on our very conversations; *he that abideth in him, walks even as he walked:* and to this purpose are all those holy admonitions; *walk in love, as Christ also loved us.*—and,*I have given you an example, that you should do as I have done unto you.*—And, *as he which hath called you is holy, so be ye holy in all manner of conversation.* Then is Christ's life mine, when my actions refer to him as my Copy, when I transcribe the Original of Christ's life (as it were, to the life. Alas, what am I better to observe in the life of Christ his Charity to his Enemies, his Reprehensions of the Scribes and Pharisees, his subordination to his heavenly Father, his ingenuity towards all men, his effusions of love towards all the Saints, if there be no likeness of all this in my own actions? The Life of Jesus is not described to be like a Picture in a chamber of Pleasure, only for beauty and entertainment of the eye, but like the *Egyptain Hieroglyphicks,* whose very feature is a precept, whose Images converse with men by sense, and signification of excellent discourses; to this purpose, saith *Paul, we all with open face, beholding as in a glass, the glory of the Lord, are changed in the same Image from Glory to Glory:* Christ is the Image of his Father, and we are the Images of Christ; Christ is God's Masterpeice, and the most excellent device and work, and frame of heaven that ever was, or ever shall be; now Christ being the top-excellency of all, he is most fit to be the the pattern of all excellencies whatsoever; and therefore he is the Image, the Idea, the Pattern, the Platform of all our sanctification. Come then, O my soul, *look unto Jesus,* and look into thyself; yea, and look and look, till thou art more transformed into his likeness: Is it so that thou art changed into the same image with Christ? took into his disposition as it is set forth in the Gospel? look into his carriage, look into his conversation at home and abroad; and then reflecting on thyself; look there, and tell me, canst thou find in thyself a disposition suitable to his disposition, a carriage suitable to his carriage, a conversation suitable to his conversation? art thou every way like him in thy measure, in Gospel allowance; in some sweet resemblance? why then, here's another ground of hope: O rejoice in it, and bless God for it.

3. If Christ's life be mine, then shall I admire, adore, believe, and obey this Christ. All these were the effects of those several passages in Christ's life respectively. 1. They admire at his Doctrine and Miracles: For his Doctrine; *all bear him witness, and wondered at those gracious words which proceeded out of his mouth:* and for his Miracles; *they wondered, and they glorified the God, the God of Israel:* yea sometimes their admiration was so great, *that they were sore amazed in themselves beyond measure, and wondered.—They were amazed at the mighty Power of God, and they wondered everyone at all things which Jesus did.* 2. *And as they admired, so they adored: there came a Leaper and worshipped him,saying, if thou wilt thou canst make me clean:* and there came a Ruler and worshipped him, saying, *My Daughter is even now dead, come lay thy hand on her, and she shall live;* and *they that were in the Ship came and worshipped, saying, of a truth thou art the Son of God.* The very worshipping of Christ confesseth thus much, that he is the Son of God. 3.

And as they adored, so they believed: *If thou canst believe* (said Christ to the Father of the possessed Child) *all things are possible to him that believeth;and straight way he cried out, and said with tears, Lord, I believe, help thou my unbelief.* And when many of his Disciples fell away, then said Jesus to the twelve, will ye also go away? *Peter* answers for the rest, *to whom shall we go?*—Why Lord, *we believe,and are sure that thou art the Christ, the Son of the living God:* not only worshipping of Christ, but believing in Christ is a right acknowledgment that Christ is God.
4. And as they believed, so they obeyed: *ye have obeyed from the heart* (said *Paul* to the *Romans) that form of Doctrine which was delivered to you;* no sooner *Peter and Andrew* heard the voice of Christ, *follow me,* but they *left all and followed him:* and no sooner *James* and *John* heard the same voice of Christ, *follow me,* but they *left all and followed him;* and no sooner *Matthew, sitting at the receipt of custom, heard that voice of Christ, follow me,* but *he rose and followed him.* Why *then are ye my Disciples indeed* (said Christ to the believing *Jews) if ye continue in my word.* Come then, put thyself, O my soul, to the test; thou hast seen and heard, the wonderful passages of Christ's Life; the Baptism of Christ, the Fasting of Christ, the Temptations of Christ, the Manifestations of Christ; the Doctrine of Christ, the Miracles of Christ, the Holiness of Christ; and is this the issue of all? Dost thou now begin to admire, and adore, and believe, and to obey this Christ? is thy heart warmed? thy affections kindled? *Forbs* tells us that the word of God hath three degrees of opperation in the hearts of his chosen, *first it falleth to men's ears as the sound of many waters, a mighty, great, and confused sound, and which commonly brings neither terror nor joy, but yet a wandering and acknowledgment of a strange force, and more than human power, this is that effect which many felt hearing Christ, when they were astonished at his Doctrine, as teaching with authority;what manner of Doctrine is this? never man spake like this man: the next effect is the voice of thunder, which bringeth not only wonder, but fear also: not only filleth the ears with sound and the heart with astonishment, but moreover shaketh and terrifieth the conscience: the third effect is the sound of harping, while the Word not only ravisheth with admiration, and striketh the Conscience with terror, but also lastly filleth it with sweet peace and joy.* In the present case, give me leave to ask, O my soul, art thou struck into a maze at the mighty Miracles, and divine Doctrine of Jesus Christ? dost thou fall down and worship him as the Lord and thy God? dost thou believe in him, and rely on him for Life and Salvation? dost thou obey him, and follow the Lamb which way soever he goes? dost thou act from Principles of Grace in newness of life, and holiness of conversation? dost thou walk answerably to the commands of Jesus Christ; or at least is there in thee an earnest endeavor so to walk, and is it the sorrow of thy soul, when thou observest thy failings? and dost thou rejoice in spirit when thou art led by the Spirit? why then here's another ground hope, that virtue is gone of Christ's life into thy soul.

4. If Christ's life be mine, then *I live, yet not I, but Christ liveth in me.Paul* speaks out this evidence, *I am crucified with Christ, nevertheless I live,* &c. he conjoins the death of Christ, and the life of Christ in one and the same soul; *q. d.* no man knows the benefit of Christ's death, but he that feels the virtue of Christ's life; there's no assurance of Christ's dying for us, but as we feel Christ living in us; if the power of Christ's death mortify my lusts, then the virtue of Christ's life will quicken my soul: but what means he by this, *I live, yet not I, but Christ liveth in me?* It seems some Paradox; *I live, yet not I:* but a right interpretation reconciles all; as this,

I live to God, and not unto myself; I live to Christ, and not unto the World; I live according to the Will of God, and not after my own lust and fancy; or (as some would have it) I live under grace, and not under the Law. *q. d. Sometimes I lived wholly under the Law, which made me a persecutor of the Church of God, which wrought in me all manner of Concupiscence, and slew me; and then I found myself to be dead in sin: but now I have embraced Christ, and am no more the man I was; now I feel Christ quickening, ruling, guiding, and strengthening me by his Spirit, now I live spiritually and holily, not of myself, but from another:* The very whole of Christians is from Christ; Christ is both Fountain-filling, and Life-quickening; *I live, yet not I, but Christ liveth in me.* Christ's life hath an influence, infusion, transmission into ourselves in reference to spiritual life: Look as the Heavens by an influence into the Earth, do quicken and enliven the Earth, and make all the seeds and roots hidden in the Earth, to revive and put forth themselves; so there is an influence that goes forth from the Sun of Righteousness into the Souls of men, reviving and quickening them, and making them of dead, to become living; and of barren, to become fruitful; *To you shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth, and grow up as the Calves of the Stall.* O my Soul! question thyself in these few particulars; dost thou live to God, and not to thyself? dost thou live to Christ, and not to the World? dost thou derive thy life from Christ? and hath that life of Christ a special influence into thy soul? dost thou feel Christ living in thy understanding and will, in thy imagination and affections, in thy duties and services? 1. In thy understanding, by prizing the knowledge of Christ, by determining to know nothing in comparison of Christ? 2. In thy will, by making thy will free to choose and embrace Christ; and by making his will to rule is thy will? 3. In thy imagination, by thinking upon him with more frequency and delight; by having more high, and honorable, and sweeter apprehensions of Christ than of all the Creatures? 4. In thy affections, by fearing Christ above all earthly powers, and by loving Christ above all earthly persons? 5. In thy duties and services, by doing all thou dost in his Name, by his assistance, and for his glory? why then here's another ground of thy hope, surely thou hast thy part in Christ's Life.

Away, away with all dejecting doubts, and perplexing fears! while Christ was in *Augustine's* eye, he said, *I dare not despond, I know who hath said it, and I dare build upon it; this Anchor of hope thus cast out, and fastening upon Christ, it would be admirably useful when Billows of Temptation beat upon Souls; this Helmet of Hope thus used, would keep off many blows, whereby the comforts of distrustful spirits are many times sadly battered.* O my Soul, look to the grounds of thy hope! if thou findest the power of sin dying in thee, if thou walkest as Christ walked, if thou admirest, adorest, believest, and obeyest thy Christ; if thou livest, and livest not, but in deed, and in truth, it is Christ that lives in thee; why then thou mayest comfortably hope and assure thyself that Christ's habitual righteousness, and actual holiness is imputed to thy justification; thou mayest confidently resolve that every passage of Christ's Life (so far as Legal or Moral) belongs unto thee. What? would ever Christ have come with his power against thy power of sin, if he had not meant to rescue thee? Would Christ ever have set thee a Copy, and have held thy hand and thy heart, to have writ legibly after him, if he had not meant thee for a *Scribe instructed unto the Kingdom of Heaven?* would Christ in his several actings have set himself before thee as the Object of Admiration, Adoration, Belief and

Obedience, if he had not meant to own thee, and to be owned by thee? would Christ ever have come so near to thee, as to have lived in thee, to have been the soul of thy soul, and the life of thy life, the *All* of thy understanding and will, imaginations and affections, duties and services, if he had not purposed to have *saved thee by his life?* Surely *it is good that I both hope, and quietly wait for the Salvation of God.* I cannot hope in vain if these be the grounds of my hope.

***SECT. V.* Of Believing in *Jesus* in that respect.**

5. LEt us *believe in Jesus* carrying on the great work of our Salvation in his Life. Many Souls stand aloof, not daring to make a particular application of Christ, and his Life to themselves; but herein is the property of Faith, it brings all home, and makes use of whatsoever Christ is or does, for himself. To ponder Christ's actions during his Life, and the influence of his actions to all that are his, what is this to me, unless I believe my own part in all this? *Oh I dare not believe* (cries many a poor soul) *is it credible that Jesus Christ the Son of God, the brightness of his Fathers Glory, the express Image of his Fathers Person, should be incarnate for me, and lead such a life upon Earth for my soul? What! to be baptized, to be tempted, to manifest himself in the form of man, to whip the Buyers and Sellers out of his Temple, to preach up and down the Gospel of the Kingdom, to work miracles among men, to send abroad his Apostles with a commission to preach, to invite sinners, to ease the burden of duties, and in a word, to publish the righteousness of his Nature and Life; and all this, and a thousand times more than all this, for my soul? O what am I, or what is my Fathers House? If God should let me live one year in Heaven, it were infinite mercy; but that the God of Heaven should live so many years on Earth, and that all that while he should empty himself, in watching, fasting, praying, preaching for my sake; Oh the depth! Oh the depth! I cannot believe.*

Sweet Soul, be not faithless, but believing; I know it is an hard and difficult thing; but to help on a trembling soul, I shall first direct, and then encourage.

First for direction, let souls be acquainted how to act their Faith on Christ in respect of his Life. The manner of its proceedings I suppose is thus:—

1. Faith must directly go to Christ. Many poor souls humbled for sin, and taken off from their own bottom, they run immediately to the promise of pardon, and close with it, and rest on it, not seeking for, or closing with Christ in the promise; this is a common error among thousands; but we should observe, that the first promise that was given, was not a bare word simply promising pardon, peace, or any other benefit, which God would bestow; but it was a promise of Christ's Person, as overcoming Satan, and purchasing those benefits, *The Seed of the Woman shall bruise the Serpents head.* So, when the Promise was renewed to *Abraham,* it was not a bare promise of blessedness and forgiveness, but of *that Seed,* that is, *Christ,* Gal. 3.6. in whom that blessedness was conveyed;*In thy Seed shall all the Nations of the Earth be blessed.* So that *Abraham*'s Faith first closed with Christ in the Promise, and therefore he is said to *see Christ's day, and to rejoice* in embracing him. Christ in the first place, and more immediately, is everywhere made the thing which Faith embraceth to salvation, and whom it looks unto and respects, as it makes us righteous in the sight of God. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—I am*

the resurrection and the life, he that believeth in me,though he were dead, yet shall he live.— And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.—and, *Believe on the Lord Jesus Christ, and thou shalt be saved.*—And, *To him give all the Prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins.* And hence it is that Faith is called *the Faith of Christ,* Gal. 2.16. Phil. 3.9. Because Christ is it whom Faith apprehends immediately; and as for the other promises they depend all on this,*Whosoever believeth on him shall receive remission of sins:* and *he that believeth on the Son of God shall have life everlasting; verily, verily I say unto you, he that believeth on me hath everlasting life.* O remember this in the first place, Faith must go unto Christ; and yet I mean not to Christ, as abstractly and nakedly considered; but to Christ as compass'd with all his Promises, Privileges, Benefits.

2. Faith must go to Christ, as God in the flesh. Some make this the difference of Faiths acting betwixt Believers of the New and Old Testament: Under the Old Testament, when Christ was but in the Promise, and not as then come in the flesh, their Faith had a more usual recourse unto God himself; as for Christ (God-man, man-God) they had not so distinct, but only a confused knowledge of him; and therefore we read not so frequently and usually of their recourse unto him, but only unto God.*O our God, wilt thou not judge them? we know not what to do, but our eyes are upon thee*— and, *Hear me, O Judah, and ye inhabitants of Jerusalem, believe in the Lord your God, so shall ye be established.*—and, *The Lord heard this, and was wrath—because they believed not in God, and trusted not in his salvation.* But now under the New Testament, because Christ as Mediator, who was promised, is come, our Faith more usually and immediately addresseth itself unto Christ, as God in the flesh, God dwelling in our nature is made more familiar to our Faith, than the person of the Father, who is merely God: God in the flesh is more distinctly set forth in the New Testament, and so he is more distinctly to be apprehended by the Faith of all Believers: *Ye believe in God* (says Christ to his Disciples, whose faith and opinion of the *Messiah* was till Christ's Resurrection of the same Elevation with that of the Old-Testament-Believers) *Ye believe in God;* but he rests not there, *believe also in me,* make me the object of your trust and salvation, as well as the Father, *believe also in me,* not only so, but believe in the first place on me. One sweetly observes, that when Faith and Repentance came more narrowly to be distinguished by their more immediate objects, it is laid down thus, *Repentance towards God, and Faith towards our Lord Jesus Christ;* not but that God and Christ are objects of both; but that Christ is more immediately the object of Faith, and God i• more immediately the object of Repentance; so that we believe in God through believing in Christ first; and we turn to Christ by turning to God first. O remember this! Le• our Faith in the more direct and immediate exercise of it be pitch upon Christ as God ⟨◊⟩ the flesh.

3. Faith must go to Christ as God in the flesh, made under the Law: and hence it is that the Apostle joins these together, *God sent his Son made of a woman, made under the Law:* If Christ had been out of the compass of the Law, his being incarnate, and made of a woman, had done us no good. Suppose one in debt, and danger of the Law, to have a Brother of the same flesh and blood, of the same Father and Mother; what will this avail, if that same Brother will not come under the Law *(i.e.)* become his Surety, and undertake for him? It is our case; we

are debtors to God, and there is *an hand-writing against us, and contrary to us:* here is a Bond of the Law which we have forfeited; now what would Christ avail, if he had not come under the Law, if he had not been our Surety, and undertook for us? Our Faith therefore must go to Christ as *made under the Law,* not only taking our nature upon him, but our debt also; our nature as men, and our debt as sinful men: *He hath made himself to become sin for us who knew no sin, (i.e.)* he made him to be handled as a sinner for us under the Law, though he knew no sin on his part, but continued in all things written in the Book of the Law to do them. If Faith be inquisitive, when was Christ made under the Law? I answer, even then when he was circumcised: Thus *Paul* protests, *I testify to every man that he that is circumcised, is a debtor to do the whole Law.* Christ at his Circumcision entered into bond with us, and undertook for us; and therefore then, and not till then, he had his Name given him, *Jesus a Savior:* and from that time he was a debtor *to do the whole Law.* Not only to suffer, but also to do; for he both satisfied the Curse, and fulfilled the Commandments. O remember this! as Christ, and as Christ in the flesh, so Christ in the flesh made under the Law, is principally to be in the eye of of our Faith. If we put all together, our first view of Faith is to *look on Christ God in the flesh, made under the Law.*

4. Faith going to Christ as God in the flesh, and as made under the Law, it is principally to look to the end and meaning of Christ, as being God in the flesh, and as fulfilling the Law.

Now if we would know the meaning of Christ in all this, the Apostle tells us of a remote, and of a more immediate end.

1. Of a remote end: *God sent forth his Son made of a woman, made under the Law,to redeem them that were under the Law, that we might receive the adoption of Sons.* This was Christ's meaning, or the remote end of Christ. Alas! we were strangers from the Adoption, and we lay under the Law as men whom sentence had passed on: Now from this latter we are redeemed; he was under the Law, that we might be redeemed from under the Law; nor is that all; but as we are *redeemed,* so are we *adopted the Children of God:* And this end I rather attribute to the Life of Christ, *that we might receive the Adoption (i.e.)* from the estate of Prisoners condemned, that we might be translated into the estate of children adopted. O the mercy of God! whoever heard of a condemned man to be afterwards adopted? would not a condemned Prisoner think himself happy to escape with Life? But the zeal of the Lord of Hosts hath performed this; we are in Christ both pardoned and adopted; and by this means the joy and glory of God's heavenly inheritance is estated upon us: O let our Faith look mainly to this design and plot of Christ! he was made under the Law, yea, and under the directive part of the Law by his life; he fulfilled every jot and title of the Law by his active obedience, that we might be entitled to glory; that we might be adopted to the inheritance of the Saints in glory.

2. For the more immediate end of Christ: the Apostle tells us Christ was made under the Law, or fulfilled all Righteousness, *that the Law might be fulfilled in us.* In Christ's life were we represented, and so this fulfilling of all righteousness is accounted ours; *that the Law might be fulfilled in us.* O my soul, look to this! Herein lies the pith and the marrow of thy Justification: of thyself thou canst do nothing that good is; but Christ fulfilled the Law in thy stead; and if now thou wilt but act, and exercise thy Faith, thou mayst thereby find and feel the virtue

and efficacy of Christ's righteousness and actual obedience, flowing into thy own soul. But here is the question, how should I manage my Faith? or how should I act it to feel Christ's righteousness *my righteousness?* I answer, 1. Thy way is to discover and discern this righteousness of Christ, this holy and perfect life of the Lord Jesus Christ in the whole, and in all the parts of it, as it is laid down in the written Word; Much hath been said of it in those four years of Christ's Ministry, but especially in the last year; I shall say more anon in our conformity unto Christ, whither also thou mayst have recourse. 2. Thy way is to believe and to receive this discovery as sacred and unqestionable in reference to thy own soul, as intended for thee, for thy use and benefit. 3. Thy way is to apprehend, apply, and to improve this discovery according to that judgment and proposal, to those uses, ends, and benefits to which thou believest they were designed. Yea, but there lies the question, how may that be done? I answer,—

1. Setting before thee that discovery (that perfect life of Christ in the whole, and all the parts of it) thou must first endeavor to be deeply humbled for thy great inconformity thereto in whole and in part.

1. Still keeping thy Spirit intent on the Pattern, thou must quicken, provoke and increase thy sluggish and drowsy soul with renewed, redoubled vigilancy, and industry to come up higher towards it, and (if it were possible) completely to it.

3. Yet having the same discovery, rule and copy before thee, thou must exercise faith thereupon, as that which was performed, and is accepted on thy behalf. And so go to God, and there represent, offer, and tender Christ's holy life and active obedience unto him. And that first to fill up the defects of thy utmost endeavor: Secondly, to put a righteousness, price, value, and worth upon what thou dost and attainest to. Thirdly, to make Christ's righteousness thy own, that thou mayest say with the *Psalmist* in way of assurance, *O God my righteousness.* O my soul, if thou wouldest thus live by Faith, or thus act thy Faith on Christ's Life, Christ's Righteousness, Christ's active obedience; what a blessed life wouldest thou live? then mightest thou find and feel Christ's righteousness thy righteousness; I say *thy Righteousness* in respect of its efficacy, but not in respect of its formality; for so sinners would be their own Mediators. But of some of these Particulars I shall speak more largely in our conformity to Christ's holy Life.

2. For encouragements to bring on souls thus to believe on Christ, consider,—

1. The fullness of this Object; Christ's life is full, it is very comprehensive, it contains holiness, and happiness, sanctification, and justification: if Christ's Garments were healing, how much more so main and essential a part of Christ, even the half of Christ as it were? for so is Christ's Life. It is vehemently to be suspected, that the true reason why so much is said of his Death, and so little in comparison of his Life, it is either because we understand not the fullness of his life, or because we are carnal and selfish, affecting freedom from hell, more than holiness on earth; some benefit by Christ, more than conformity to Christ. O come! see the fullness of Christ's life: in reference to our sanctification, was it not an exact model of perfection? a most curious exemplification of God's whole Word? an express Idea,

Image, Representation of the whole mind of God? a full president for all others to walk by, to work by, to live by? and in reference to justification, is not Christ's life the object of Faith and justifying? nay, is not Christ's life the object of justifying faith, as well as Christ's death, resurrection, ascension, session, intercession? The assertors of Christ's active and passive obedience for us, can tell us of two things in the Law intended; one principal, *viz.* Obedience: and another secondary, *viz.* malediction upon supposition of disobedience; so that sin being once committed, there must be a double act to justification, the suffering of the Curse, and the fulfilling of Righteousness anew, the one is satisfaction for the injury we have done unto God as our Judge; and the other is a performance of a service which we owe unto God as our Maker. O then how large, and full, and comprehensive is this life of Christ?

2. Consider the excellency, the glory of this Object: Christ's life is glorious, and hence it is that the righteousness of Christ is the most glorious garment that ever the Saints of God did wear. It is *Marlorat*'s saying, that *the Church which puts on Christ and his righteousness, is more illustrious than the Air is by the Sun. John* thus sets her out in his Vision; *And there appeared a great wonder in heaven, a woman clothed with the Sun, and the Moon under her feet.* I take this to be a lofty Poetical description of Christ's imputed righteousness: imagine a garment were cut out of the Sun, and put upon us, how glorious should we be? O but the righteousness of Christ is much more glorious: No wonder if the Church clothed with the Sun, *tread the Moon under her feet (i.e.)* if she trample on all sublunary things, which are uncertain and changeable as the Moon, *I count all things but dung* (saith *Paul) that I may win Christ,and be found in him; not having my own righteousness which is of the Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith.* When *Paul* compares Christ's righteousness with the glory of the world, then is the world but dung. O the glory, O the excellency of the righteousness of Christ!

3. Consider the suitableness of this object; Christ's life, and the virtue of it, is most suitable to our condition. Thus I might apply Christ to every condition; if thou art sick, he is a Physician; if thou fearest death, he is the *way, the truth, and the life;* if thou art hungry, he is the bread of Life; if thou art thirsty, he is the water of Life: But not to insist on these words. It is the daily complaint of the best of Saints, *O my sins! I had thought these sins had been wholly subdued, but now I feel they return upon me again; now I feel the springs in the bottom fill up my soul again; Oh I am weary of myself, and weary of my life, Oh what will become of me?* In this case now Christ's life is most suitable, his righteousness is a continual righteousness; it is not a Cistern, but *Fountain open for thee to wash in; as sin abounds,* so *grace* in this gift of righteousness *abounds much more.* Christ's life in this respect, is compared to *changes of Garments:* Thou criest, *O what shall become of me? Oh I feel new sins, and old sins committed afresh;* why but these *changes of garments* will hide all thy sins: if thou art but clothed with the robes of Christ's righteousness, there shall never enter into the Lord's heart one hard thought towards thee of casting thee off, or of taking revenge upon any new occasion or fall into sin. Why here is the blessedness of all those that believe. Oh then believe! Say not, *would Christ be incarnate for me? would he lead such a life on earth for my soul?* Why yes, for thy soul: never speak of thy sins, as if they should be any hindrance of thy Faith. If the wicked that apply this righteousness presumptiously, can say, *Let us sin that grace may abound,* and so they make

no other use of Grace, but to run in debt, and to sin with a license; how much rather mayest thou say on good ground, *Oh let me believe! Oh let me own my portion in this righteousness of Christ! that as my sins have abounded, so my love may abound; that as my sins have been exceeding great, so the Lord may be exceeding sweet; that as my sins continue and increase, so my thankfulness to Christ, and glory in God, and triumph over sin, death, and the grave, may also increase.* Why thus be encouraged to believe thy part in the Lord Jesus Christ.

***SECT. VI.* Of Loving Jesus in that respect.**

6. LEt us *love Jesus,* as carrying on the great work of our salvation for us during his Life. Now what is *Love* but *a motion of the Appetite, by which the Soul unites itself to what seems fair unto it?* And if so, O what a lovely Object is the Life of Christ? who can read over his Life, who can think over his worthiness, both in his person, relations, actions, and several administrations, and not love him with a singular love? That which set the Daughters of *Jerusalem* in a posture of seeking after Christ, was that Description of Christ, which the Spouse made of him; *My Beloved is white and ruddy,the chiefest of ten thousands, his head is as the most fine Gold, his Locks are bushy and black as a Raven; his eyes are as the eyes of Dov•s, by the Rivers of water, washed with milk, and finely set, his cheeks are as a bed of Spices, and sweet flowers; his lips like Lilies dropping sweet smelling myrrh,* &c. By these are intimated unto us the government of Christ, the unsearchable counsels of Christ, the pure nature of Christ, without any impurity or uncleanness; the gracious promises of Christ, the soul saving instructions of Christ, the holy actions and just administrations of Christ, the tender affections, and amiable smilings of Christ, the gracious, inward and wonderful workings of Christ; so that he is altogether lovely, or he is composed of loves; from top to toe there is nothing in Christ, but 'tis most fair and beautiful, lovely and desirable— Now as this Description enflamed the Daughters of *Jerusalem;* so to act our loves towards the Lord Jesus Christ, take we a copy of the Record of the Spirit in Scriptures; see what they say of Christ; this was his own advice, *Search the Scriptures, for—they are they which testify of me.*

O my soul, much hath been said to persuade thee to Faith; and if now thou believest thy part in those several actings of Christ, why let thy Faith take thee by the hand, and lead thee from one step to another; from his Baptism to his Temptations; from his Temptations to his Manifestations; and so on: Is not here fuel enough for Love to feed upon? Canst thou read the history of Love (for such is the history of Christ's Life) and not be all on a flame? Come, read again! there is nothing in Christ but 'tis lovely, winning, and drawing; as,—

1. When he saw thee full of filth, he goes down into the waters of Baptism, that he might prepare a way for the cleansing of thy defiled and polluted soul.

2. When he saw the Devil ready to swallow thee up, or by his baits to draw and drag thy soul down to hell, he himself enters into the List with the Devil, and he overcomes him, that thou mightest overcome, and triumph with Christ in his Glory.

3. When he saw thee in danger of death through thy own unbelief, for (*except thou sawest in his hands the print of the nails, and put thy finger into the print of the nails;* except thou hadst clear manifestations of Christ even to thine own sense, thou wouldest not believe) he

condescends so far to succor thy weakness, as to manifest himself by several witnesses; three in heaven, and three on earth: yea, he multiplies his three on earth to thousands of thousands; so many were the signs witnessing Christ, that the Disciple which testified of them, could say, *If they should be written everyone, the world could not contain the Books that should be written.*

4. When he saw the buying and selling in the Temple, yea, making Merchandize of the Temple itself, I mean of thy Soul, which is the Temple of the holy Ghost; he steps in to whip out those Buyers and Sellers, those Lusts and Corruptions: *O* (cries he) *will you sell away your souls for Trash? O what is a man profitted though he gain the whole world, and lose his own Soul?*

5. When he saw thee like the horse and mule, *more brutish than any man, not having the understanding of a man; thou neither learnedst wisdom, nor hadst the knowledge of the most holy;* he came with his instructions, adding line unto line, and precept on precept, *teaching and preaching the Gospel of the Kingdom;* and sealing his truths with many Miracles, that thou mayest believe, *and in believing thou mightest have life through his Name:* and Oh! what is this but to make thee wise unto salvation?

6. When he saw thee a sinner of the Gentiles, a stranger from the common-wealth of *Israel,* and without God in the world, he sent his Apostles and Messengers abroad, and bad them preach the Gospel to thee; *q. d. Go to such a one in the dark corner of the world, an Isle at such a distance from the Nation of the* Jews, *and set up my Throne amongst that people, open the most precious Cabinet of my Love there; and amongst that People, tell such a Soul, that Jesus Christ came into the world to save sinners, of whom he is one.* O admirable Love!

7. When he saw thee cast down in thyself, and refusing thy own Mercy, crying and saying, *what! is it possible that Jesus Christ should send a Message to such a dead Dog as I am? why the Apostles Commission seems otherwise: Go not into the way of the Gentiles,* or *into any City of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel. O I am a lost sheep, but not being of the House of Israel; what hope is there that ever I should be found?* He then appeared, and even then he spread his arms wide to receive thy soul; he satisfied thee then of another Commission given to his Apostles; *Go, teach all Nations: And he cried even then, Come unto me thou that art weary and heavy laden with sin, and I will receive thee into my bosom,and give thee rest there.*

8. When he saw thee in suspense, and heard thy complaint, *But if I come, shall I find sweet welcome? I have heard that his ways are narrow and straight; Oh it is an hard passage, and an high ascent up to heaven! Many seek to enter in, but shall not be able:Oh! what shall become of my poor Soul?* why then he told thee otherwise; that *all his ways were ways of pleasantness, and all his paths peace;* he would give thee his Spirit that should bear the weight, and make all light; he would sweeten the ways of Christianity to thee, that thou shouldest find by experience, that *his yoke was easy,and his burden was light.*

9. When he saw the wretchedness of thy Nature, and original pollution, he took upon him thy Nature, and by this means took away thy original sin. O here is the lovely Object! What is it but the absolute holiness and perfect purity of the Nature of Christ? This is the fairest

Beauty that ever eye beheld; this is that compendium of all Glories: now if *Love* be a motion and union of the Appetite to what is lovely, how shouldst thou flame forth in loves upon the Lord Jesus Christ? this is rendered as the reason of those sparklings, *Thou art fairer than the children of men.*

10. When he saw thee actually unclean, a transgressor of the Law in thought, word, and deed; then he said, *Lo, I come to do thy will, O God;* and wherefore would he do God's will, but merely on thy behalf?

O my Soul, canst thou read over all these passages of Love, and dost thou not yet cry out, *O stay me, comfort me; for I am sick of Love?* Can a man stand by an hot and fiery furnace, and never be warmed? Oh for an heart in some measure answerable to these Loves! Surely even good natures hate to be in debt for love; and is therein thee (O my soul) neither grace, nor yet good nature? O God forbid! awake! awake thy ardent love towards the Lord Jesus Christ! why thou art rock, and not flesh, if thou beest not wounded with these heavenly darts; Christ loves thee, is not that enough? fervent affection is apt to draw love, where is little or no beauty; and excellent beauty is apt to draw the heart where there is no answer of affection at all; but when these two meet together, what breast can hold against them? See, O my soul, here is the sum of all the particulars thou hast heard, *Christ loves thee, and Christ is lovely;* his heart is set upon thee, who is a thousand times fairer than all the children of men; doth not this double consideration, like a mighty loadstone, snatch thy heart unto it, and almost draw it forth of thy very breast? O sweet Savior, thou couldst say even of thy poor Church (though laboring under many imperfections) *Thou hast ravished my Heart,my Sister, my Spouse, thou hast ravished mine heart with one of thine eyes, with one chain of thy neck; how fair is thy love, my Sister, my Spouse? how much better is thy love than wine, and the smell of thy ointments than all Spices?* Couldst thou, O blessed Savior, be so taken with the incurious and homely features of the Church, and shall not I much more be enamored with thy absolute and divine Beauty? It pleased thee, my Lord, out of thy sweet ravishments of thy heavenly love, to say to thy poor Church, *Turn away thine Eyes from me, for they have overcome me;* but Oh let me say to thee, *Turn thine eyes to me, that they may overcome me; my Lord,I would be thus ravished, I would be overcome; I would be thus out of myself, that I might be all in thee.*

Thus is the Language of true love to Christ; but alas, how dully and flatly do I speak it; O my soul, how art thou out of frame? in creature-communion I usually feel the warm, and vigorous, active, and very strong; but now *thy heart is enditing of a good matter, thou art speaking of the things which thou hast made concerning the King,* thy words do almost freeze between thy lips; how chill and cold art thou in thy converses with Jesus Christ? Oh this puts me in mind of my deserts; surely had Christ's love been but like this faint and feeble love of mine, I had been a damned wretch without all hope: O Christ, I am ashamed, that I love thee so little; I perceive thy loves are great by all those actings in thy life; come blow upon *my Garden,* persuade me by thy Spirit that I may *love* thee much; *many sins are forgiven me,* O that I may *love thee much!*

***SECT. VII.* Of Joying in Jesus in that respect.**

7. LEt us *joy in Jesus,* as carrying on the great work of our Salvation for us, during his Life. But what is there in Christ's life, or in all the passages of his Life to stir up Joy? I answer, all his life, and all the passages of his life, if rightly applied, are excellent matter for the stirring up of this Affection: indeed the main of the work is in the application of Christ's life; if ever we rejoice spiritually in Christ, we must bring together the object and the faculty; and this Union of the object and the faculty, is usually wrought by contemplation, or by confidence, or by fruition; I shall but a while insist on these, that we may come up at last to rejoice in Christ, yea, if it were possible to rejoice, and again rejoice.

1. Let us contemplate on this life of Christ, let us think of it in our minds; there is a kind of delight in knowing some things speculatively, which we would abhor to know experimentally; and therefore the Devil's first temptation was drawn from the knowledge of evil, as well as good; he knew that the mind of man would receive content in the understanding of that, which in its own nature had no perfection at all; now if there be a delight in the contemplation of evil, how much more in the contemplation of that which is good? And is not the life of Christ, the Graces, the Virtues, the holy Actions, the dear Affections of Jesus Christ to us-ward, good, and very good? Come then, stir up our memories, let us be settled men; let us spend our frequent thoughts upon this blessed Object; the reason we miss of our joys, is, because we are so little in comtemplations of our Christ. It is said that *he pities us in our sorrows, but he delights in us, when we delight in him.* Certainly he would have us to delight in him, and to that purpose he way-lays our thoughts, that wheresoever we look, we shall still think on him: O my soul, cast thine eyes which way thou wilt, and thou shalt hardly look on anything, but Christ Jesus hath taken the name of that very thing upon himself. What, is it day? and dost thou behold the Sun? He is called *the Sun of righteousness:* Or, is it night? and dost thou behold the Stars? He is called a Star: *There shall come a Star out of Jacob—out of Jacob shall he come that shall have dominion.* Or, is it Morning? and dost thou behold the morning-star? He is called the *bright morning-star.* Or, is it Noon? and dost thou behold clear light all the world over in thy Hemisphere? He is called *the Light,* and *that Light,* and *that Light that lighteth every man that cometh into the world.* Or, to come a little nearer; if thou lookest on the earth, and takest a view of the Creatures about thee, seest thou the silly sheep? He is called a sheep;*as a sheep before her shearer is dumb, so he openeth not his mouth:* or seest thou a Lamb bleating after the harmless sheep? He is called a Lamb; *Behold the Lamb of God which taketh away the sins of the world:* Seest thou a Shepherd watching over his flock, by day or night? He is called a Shepherd: *I am the good Shepherd, and know my sheep, and am known of mine:* Or seest thou a Fountain, Rivers, Waters? He is called a Fountain: *In that day there shall be a Fountain opened to the House of David, and to the inhabitants of Jerusalem,for sin and for uncleanness:* Or seest thou a Tree good for Food, or pleasant to the eye? He is called *the Tree of Life:* and, *as the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons.* Seest thou a Rose, a Lily, any fair Flower in a Garden? He is called a Rose, a Lily: *I am the Rose of Sharon, and the Lily of the Valleys:* or to come a little nearer yet; art thou within doors? *I am the door, by me if any man enter in he shall be saved,and shall go in and out, and shall find pasture.* Art thou adorning thyself, and takest a view of thy Garments? He is called a Garment:*Put ye on the Lord Jesus Christ.* Art thou eating meat, and takest a view on what is on thy Table? He is

called *Bread: The bread of God, true bread from Heaven, the bread of life,the living bread which came down from heaven.* Why thus Christ way-lays our thoughts, that wheresoever we look, we should ever think of Christ—Now these thoughts or contemplations of Christ, are they that bring together the object and the faculty of joy: I cannot think of Christ, or the life of Christ, of Christ preaching, or of Christ preached, but I must rejoice in Christ; as sometimes the Apostle said; *Christ is preached; whether in pretence or truth, I matter not, but that he is preached, I therein do rejoice,yea and will rejoice.*

2. Let us consider in Christ, let us upon good grounds hope our share and interest in the Life of Christ: O this would strengthen our joy, yea fill us with joy unspeakable and glorious; where true joy is, there is first a thinking of the good in our mind; and secondly, an expecting of it in our heart; hence it is that whatsoever doth encourage our hope, the same doth enlarge our delight; the Apostle joines both these together: *Rejoice in hope:* Hope and Joy go both together; if I have but assured hope that Christ's life is mine, I cannot but rejoice therein: on the contrary, if my hope fluctuate, if I am but uncertain, if I look on the influence and benefits of Christ's life as only possibly mine, and no further; then is my comfort but unstable and weak: sometimes we find Christ compared to a rich Store-house: *In him* (saith the Apostle) *are hid all the treasures of w•sdom and knowledge;* but alas, what am I richer for all his treasures, if I have no claim thereto, or interest therein? or what can I joy in another's riches, when I myself am *wretched, and miserable, and poor, and blind, and naked?* Look to this, O my soul; peruse again and again thy grounds of hope as afore laid down; do not slightly run them over; thou canst not be too sure of Christ: thou readest in the Gospel this and that passage of thy Jesus, canst thou lay thine hand on every Line, and say *this passage is mine? this Sermon was preached, and this miracle was wrought for me, that I might believe, and that in believing I might have life through his Name?* O then how shouldst thou but rejoice? When *Zacchaeus* in the Sycamore Tree heard but Christ's voice, *Zacchaeus make haste, and come down; for today I must abide in thy house.* O what haste made *Zacchaeus* to receive Christ! he came down hastily, and received him joyfully. This offer of Christ to *Zacchaeus* is thine as well as his, if thy hope be right; *Come down, poor Soul* (saith Christ) *this day must I abide in thy house.* O then what joy should there be in thy heart when Christ comes in, or when thou feelest Christ come in! *The friend of the Bridegroom rejoiceth greatly because of the Bridegroom*'s *voice;* how much more may the Bride herself rejoice.

3. Let us come up to more and more and more fruition of Christ; all other things work our delight but as they look towards this; now in this fruition of Christ are contained these things: first a propriety unto Christ; for as a sick man doth not feel the joy of a sound man's health, so neither doth a stranger to Christ feel the joy of a Believer in Christ; how should he joy in Christ that can make no claim to him in the least degree? But to that we have spoken. Secondly, a possession of Christ; this exceedingly enlargeth our joy. O how sweet was Christ to the Spouse, when she could say,*I am my Beloved's, and my Beloved is mine; he feedeth among the Lilies, q. d.* we have took possession of each other; he is mine through faith, and I am his through love; we are both so knit by an inseparable union, that nothing shall be able to separate us two; *he feedeth among the Lilies;* he refresheth himself and his Saints, by his union and communion with them; many are taken up with the joy and comfort of outward

possessions, but Christ is better than all; in one Christ is comprised every scattered comfort here below: *Christ mine* (saith the soul) *and all mine.* 3. An accommodation of Christ to the soul; and this is it that completes our joy; It is not bare possession of Christ which bringeth real delight; but an applying of Christ unto that end and purpose for which he was appointed: it is not the having of Christ, but the using of Christ, which makes him beneficial. O the usefulness of Christ to all believing Souls! The Scriptures are full of this; as appears by all his Titles in Scripture; he is *our life, our light, our bread, our water, our milk, our wine; his flesh is meat indeed, and his blood is drink indeed:* he is our father, our brother, our friend, our husband, our King, our Priest, our Prophet: he is our justification, our sanctification, our wisdom, our redemption; he is our peace, our mediation, our atonement, our reconciliation, our *all in all.* Alas! I look on myself, and I see I am nothing, I have nothing without Jesus Christ, here's a temptation, I cannot resist it; here's a corruption, I cannot overcome it; here's a persecution, I cannot down with it: well, but Christ is mine, I have interest in Christ, and I have possession of Christ, and I find enough in Christ to supply all my wants; he was set up on purpose to give me grace, and to renew my strength, so that if I make my application to Christ, *I can do all things,* Phil. 4.13. *I can suffer the loss of all things,* Phil. 3.8. I can conquer all things, nay, *in all things be more than a conqueror through him that loves me,* Rom. 8.37. Oh the joy now that this accommodation brings to my soul! I see it is nothing but Christ, and therefore I cannot but rejoice in this Christ, or I must rejoice in nothing at all: Surely *we are the Circumcision which rejoice in Christ Jesus, and have no confidence in the flesh.*

O my soul! where is thy faculty of joy? come bring it to this blessed object, the Lord Jesus Christ: If thou knowest not how, first contemplate on Christ; think on those several passages in his life; those that lived with him, and stood by to see them, it is said of them, that *they all rejoiced for the glorious things that were done by him.* Or if thy heart be so dull and heavy, that this will not raise it up, then look to thy grounds of hope and confidence in Christ: so long as thou doubtest of him, or of thy interest in him, how shouldst thou rejoice or be cheerful in thy spirit? The poor man could not speak it without tears,*Lord, I believe, help thou my unbelief;* a believing unbelief, a wavering, staggering, trembling faith cannot be without some wounds in spirit: O be confident, and this will make thee cheerful; or if yet thou feelest not this affection to stir, aspire to fruition, yea to more and more fruition of Christ, and union with Christ; and to that purpose consider thy propriety to Christ, thy possession of Christ, and the accommodation or usefulness of Christ to thy condition, whatsoever it is. What? will not these things move thy spiritual delight? canst thou not hear Christ say; *All I am is thine, and all I have done is thine, for thy use, and for thy benefit.* And doth not thy heart leap within thee at each word? O my soul, I cannot check thee for thy deadness: it is said, that when *Christ was at the descent of the Mount of Olives, that the whole multitude of the Disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen.* What? a multitude of disciples rejoicing in Christ's acts? and art not thou one amongst the multitude? If thou art a Disciple, rejoice thou: surely it concerns thee as much as them; and therefore rejoice, lift up thy voice in harmony with the rest, *rejoice, and again rejoice.*

***SECT. VIII.* Of calling on Jesus in that respect.**

8. LEt us *call on Jesus,* or on God the Father in and through Jesus. Thus we read that *looking up to Jesus,* or lifting up the eyes to Jesus, goes also for Prayer in God's Book:*My prayer will I direct to thee* (saith *David) and will look up,* and *mine eyes fail with looking upwards.* Faith in prayer will often come out at the eye in lieu of another door; our affections will often break out at the window, when the door is closed. Thus *Stephen looked up to Heaven;* he sent a Post, a greedy, pitiful and hungry look up to Jesus Christ out at the window, at the nearest passage, to tell him that a poor friend was coming to him: why thus let us *look up to Jesus* by calling on him; now this calling on him contains Prayer and Praise.

1. We must pray that all these transactions of Jesus during his Life, or during his Ministry upon earth, may be ours; we hope it is so, and we believe it to be so; but for all that, we must pray that it may be so. There is no contradiction betwixt Hope, and Faith, and Prayer, but rather a concatenation: *Lord, I believe, yet help my unbelief;* or,*be it to me according to my Faith, how weak soever;* it will bear that sense.

2. We must praise God for all those passages in Christ's life. Thus did the multitude; *they praised God with a loud voice,for all the mighty works that they had seen; saying, blessed be the King that comes in the name of the Lord, peace in heaven, and glory in the highest!* What (my Soul) hath Christ done all this for thee? was he made under the Law, to redeem thy soul, and adopt thee for his Son, to the inheritance of Heaven? came he down from heaven, and travelled he so many miles on earth, to woo and win thy heart? spent he so many Sermons, and so many Miracles to work thee into Faith? O how shouldest thou bless, and prize, and magnify his Name? how shouldest thou break out into that blessed Hymn, *To him that loved us,and hath made us Kings and Priests unto God, and his Father, to him be Glory and Dominion forever and ever, Amen.*

***SECT. IX.* Of conforming to Jesus in that respect.**

9. LEt us *conform to Jesus,* as he acted for us in his Life. *Looking to Jesus* intends this especially; we must look as one looks to his Pattern; as Mariners at Sea, that they may run a right course, keep an eye on that Ship that bears the Light: so in the Race that is set before us, we must have our eye on Jesus, our blessed Pattern. This must be our constant Query, *Is this the course that Jesus steered?* Or that I may enlarge,—

In this Particular I shall examine these three Queries: 1. Wherein we must conform? 2. Why we must conform? 3. How we must conform to this Life of Jesus?

For the first, wherein we must conform? I answer;

1. Negatively: we must not, cannot conform to Christ in those works proper to his Godhead; as in working Miracles: I deny not but that the works of Miracles were by way of privilege, and temporary dispensation granted to the Apostles, and some others; but this was but for Ministry and Service, not for their Sanctity or Salvation; nor must we conform to Christ in those works of mediation, as in redeeming souls, in satisfying Divine Justice for our sin: *No man can redeem his Brother,nor give to God a ransom for him. There is but one Mediator between God and man, the man Christ Jesus:* Nor must we conform to Christ in those works of his

Government, and influence into his Church; as in dispensing of his Spirit, in quickening of his Word, in subduing of his enemies, in collecting of his Members; all these are personal honors, which belong unto Christ, as he is Head of the Church; and to these works, if we should endeavor to conform, we should Crack our Sinews, dissolve our silver cords, and never the nearer.—Nor need we to conform to Christ in some other Particulars; in his voluntary poverty; *he became poor for our sakes,* 2 Cor. 8.9. In his Ceremonial performances, as in going up to *Jerusalem* at the Feasts; in his perpetual grave deportment; we never read that Jesus laughed; and but once or twice that he rejoiced in spirit. Alas! the declensions of our Natures cannot come up to this Pattern: nor do I look at these passages as any acts of moral obedience at all.

2. Affirmatively, or positively; we must conform to Christ's life.

1. In respect of his Judgment, Will, Affections, Compassions. Look we at his Spirit, observe what mind was in Jesus Christ, and therein do we endeavor to conform: *Let the same mind be in you* (saith the Apostle) *which was in Christ,* Phil. 2.5. And *we have the mind of Christ* (saith the Apostle) 1 Cor. 2.16.

2. In respect of his Virtues, Graces, habitual Holiness.*Learn of me* (saith Christ) *for I am meek and lowly in heart:* Christ was of a meek and gentle Spirit.*I beseech you, by the meekness and gentleness of Christ,* saith *Paul.* And Christ was of an humble and lowly Spirit. *Being in the form of God,he thought it no robbery to be equal with God; yet he made himself of no reputation, and took upon him the form of a Servant.* I might instance in all other Graces; for he had them all in fullness:*And of his fullness have all we received, Grace for Grace.*

3. In respect of his words, talk, spiritual and heavenly Language. The very Officers of the Priests could say of Christ, *Never man spake like this man:* and sometimes they *all wondered at the gracious words which proceeded out of his mouth:* He never sinned in word; *neither was guile found in his mouth; who, when he was reviled,reviled not again:* The Apostle speaking thus of Christ, he tells us, that herein *Christ left us an example, that we should follow his steps.*

4. In respect of his Carriage, Conversation, Close-walking with God. The Apostle sets forth Christ as an high Priest, who *was holy, harmless, undefiled,and separate from sinners;* and in like manner, saith *Peter, Ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people, that ye should show forth the virtues of him, who hath called you out of darkness into his marvelous light:* that ye should show forth the virtue] *(i.e.)*that in your lives and conversations you should express those graces and virtues which were so eminent and exemplary in Jesus Christ; that you should not only have them, but that you should hold them forth; 〈 in non-Latin alphabet 〉 , the word signifies properly to *preach;* so clearly should we express the virtues of Christ, as if our lives were so many Sermons of the life of Christ.

In respect of all his acts, practices, duties of moral obedience; we find in the life of Christ many particular carriages, and acts of obedience to his heavenly Father; whereof some were moral, and some ceremonial: now all these are not for our imitation, but only such moral acts, as concerning which, we have both his pattern and precept. Come, let us mark this one

Rule, and we need no more; *Whatsoever he commanded, and whatsoever he did, of precise Morality, we are therein bound to follow his steps.* I join together his Commands and Deeds, because in those things which he did, but commands not, we need not to conform; but in those things which he both did and commanded, we are bound to follow him; in such a case his Laws and Practice differ, but as a Map and guide, a Law, a Judge, a Rule, and Precedent.

In respect of all these particulars, and especially in respect of Christ's moral obedience, the whole life of Christ was a Discipline, a living, shining, and exemplary precept unto men; and hence it is that we find such names given to him in Scripture, as signifies not only preeminence, but exemplariness; thus he was called a *Prince,* Dan. 9.25. *a Leader,* Isa. 55.4. *a Governor,* Mat. 2.6. *a Captain,* 2.10. *a chief Shepherd,* 1 Pet. 5.4. *aforerunner or conduct into glory,* Heb. 2.20. *a light to the Jews,* Exod. 13.21. *a light to the Gentiles,* Luke 2.3. *a light to every man that entereth into the world,* John 1.9. All which titles, as they declared his dignity, so his exemplariness, that he was the Author and pattern of holiness to his people. And as for all other Saints, though they are imitable, yet with limitation unto him, only so far as they express his life in their conversation:*Be ye followers of me, even as I am of Christ.*

For the second; why we must conform? upon what Motives? I answer, 1. Because Christ hath done and suffered very much to that end and purpose? Sometimes I have wondered why Christ would do so much, and suffer so much as the Evangelists in their histories relate. This I believe, that Jesus was perfect God, and perfect man; and that every action of his life, and but one hour of his Passion and death might have been satisfactory, and enough for the expiation and reconcilement of ten thousand worlds; but now I am answered, that all those instances of holiness, and all those kinds of virtues, and all those degrees of passion, and all that effusion of his blood, was partly on this account, that he might become an example to us, that he might shine to all the ages and generations of the world, and so be a guiding star, and a pillar of fire to them in their journey towards heaven: O my soul, how doth this call on thee to conform to Christ? What? that a smaller expense should be enough to thy justification, and yet that the whole Magazine should not procure thy sanctification? that at a lesser sum of obedience God might have pardoned thy sin, and yet at a greater sum thou wilt not so much as imitate his holiness? In a dark night, if an *Ignis Fatuus* go before thee, thou art so amuzed with that little flame, that thou art apt to follow it, and lose thyself; and wilt thou not follow the glories of the Sun of Righteousness, who by so many instances calls upon thee, and who will guide thee into safety, and secure thee against all imaginable dangers? God forbid! If it had not been for thy imitation, I cannot think that Christ would have lived on earth so many years, to have done so many gracious and meritorious works. O think of this!

2. Because Christ is the best and highest Exemplar of holiness that ever the world ever had: hence we must needs conform to Christ (as the Apostle argues) because *he is the first-born among many Brethren;* the first in every kind is propounded as a pattern of the rest; now Christ is the first-born. Christ is the head of all the predestinate, as the first-born was wont to be the head in all Families. The old saying is, *Regis ad exemplar, &c.* A very deformity was sometimes counted an honor, if it were in imitation of the Prince. It is storied of *Nero,* that

having a wry neck, there was such an ambition in men to follow the Court, that it became the fashion and Gallantry of those times, to hold their necks awry; and shall not Christ, the King of Saints, be much more imitated by his Saints? Christ is *the head of the body, the beginning, the first-born from the dead, in all things he hath the preeminence;* and the rule is general, that, *that which is first and best in any kind, is the rule and measure of all the rest.* Why such is Christ; O then let him be the guide of our life, and of our manners.

3. Because Christ doth not only give us an example, but he doth cherish, succor, and assist us by its easiness, complacency, and proportion to us. Some sweetly observe, that *Christ's piety* (which we must imitate) *was even, constant, unblameable, complying with civil society, without any affrightment of precedent, or without any prodigious instances of actions, greater than the imitation of men.* We are not commanded to imitate a life, whose story tells us of ecstasies in prayer, of abstractions of senses, of extraordinary fastings to the weakening of our spirits, and disabling of all animal operations; no, no; but a life of justice, and temperance, and chastity, and piety, and charity, and devotion; such a life as without which human society cannot be conserved;— And it is very remarkable, that besides the easiness of this imitation, there is a virtue and efficacy in the life of Christ; a merit, and impetration in the several passages of Christ's life, to work out our imitation of him. In the *Bohemian* history it is reported that *Winceslaus* their King, one winters night going to his devotion in a remote Church, his servant *Podavivus,* who waited on his Master, and endeavored to imitate his Masters piety, he began to faint through the violence of the snow, and cold; at last the King commanded him, to follow him, and to set his feet in the same footsteps which his feet should mark, and set down for him; the servant did so, and presently he fancied, or found a cure; thus Christ deals with us; it may be we think our way to Heaven is troublesome, obscure, and full of objection; well, saith Christ, *But mark my footsteps; come on, and tread where I have stood, and you shall find the virtue of my example will make all smooth, and easy; you shall find the comforts of my company, you shall feel the virtue and influence of a perpetual guide.*

4. Because Christ in his Word hath commanded us to follow his steps: *Learn of me,for I am meek and lowly in heart; and ye call me Master, and Lord, and ye say well, for so I am; if I then your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you. —Put on therefore bowels of mercies, kindness, humbleness of mind, meekness,longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.—And as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy, for I am holy.*—Against this some object, how can we be holy as Christ is holy, first, the thing is impossible; and secondly, if we could, there would be no nee• of Christ. But I answer to the first; the thing if rightly understood, is not impossible; we are commanded to be holy as Christ is holy, not in respect of equality, as if our holiness must be of the same compass with the holiness of Christ; but in respect of quality, our holiness must be of the same stamp, and truth, as the holiness of Christ; as when the Apostle saith, *That we must love our neighbor as our self;* the meaning is, not that our love to our neighbor should be Mathematically equal to the love of our self, for the Law doth allow of degrees in love, accordingly to the degrees of relation in the thing beloved.*Do good unto all men, specially to those of the household of faith;* love

to a friend may safely be greater than love to a stranger; or love to a wife, or child, may safely be greater than to a friend; yet in all our love to others, it must be of the self same nature, as true, as real, as cordial, as sincere, as solid as that to ourselves; *We must love our neighbor as ourselves (i.e.)* unfeignedly, and without dissimulation.—Again, I answer, to the second, Christ is needful notwithstanding our utmost holiness in two respects. 1. Because we cannot come to full and perfect holiness, and so his grace is requisite to pardon and cover our failings. 2. Because that which we do attain unto, it is not of, or from ourselves, and so his spirit is requisite to strengthen us unto his service. We must be holy as Christ is holy, yet still we must look at the holiness of Christ, as the sun, and root, and fountain; and that our holiness is but as a beam of that sun, but as a branch of that root, but as a stream of that fountain.

For the third, how we must conform to this life? I answer;

1. Let us frame to ourselves some Idea of Christ, let us set before us the life of Christ in the whole, and all the parts of it, as we find it recorded in God's Book. It would be a large picture if I should draw it to the full, but for a taste I shall give it in few lines. Now then setting aside the consideration of Christ as God, or as Mediator, or as Head of his Church.

1. I look at the mind of Christ, at his judgment, will, affections; such as love, joy, delight, and the rest; and especially at the compassions of Jesus Christ. O the dear affections, and compassions which Christ had towards the sons of men! this was his errand from Heaven, and while he was upon the earth he was ever acting it, I mean his pitifulness, I mean his affections, and compassion *in healing broken hearts;* so the Psalmist, *He healeth the broken in heart, and bindeth up their wounds;* it is spoken after the manner of a Surgeon, he had a tender heart towards all broken hearts; he endeavored to put all broken bones into their native place again; nor speak I thus only of him in respect of his office; but as he was man, he had in him such *a mind,* that he could not but compassionate all in misery; O what bowels! what stirrings, and boylings, and wrestlings of a pained heart, touched with sorrow, was ever, upon occasion, in Jesus Christ? peruse these texts, and *Jesus went forth, and saw a great multitude, and he was moved with compassion towards them, and he healed their sick.—And Jesus when he came out, saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd.—And there came a leper to him, and kneeling down to him, and saying to him, if thou wilt, thou canst make me clean, and Jesus moved with compassion, put forth his hand, and touched him, saying, I will, be thou clean.—Then Jesus called his disciples unto him,and said, I have compassion on the multitude.* And for the two blind men that cried out, *Have mercy on us O Lord, thou son of David,* it is said, that *Jesus stood still,*—and *he had compassion on them, and touched their eyes.* And the poor prodigal returning, *When he was yet a great way off, his Father saw him, and had compassion, and ran and fell on his neck and kissed him.* How sweet is this last Instance! that our sense of sinful weakness, should be sorrow and pain to the bowels and heart of Jesus Christ! you that are Parents of young Children, let me put the case; if some of you standing in the relation of a Father, should see his Child sweat, and wrestle under an over-load, till his back were almost broken, and that you should hear him cry, *Oh I am gone, I faint, I sink, I die;* would not your bowels be moved to pity? and would not your hands be

stretched out to help? or if some of you standing in the relation of a Mother, should see your sucking Child fallen into a pit, and wrestling with the water, and crying for help, would you not stir, nor be moved in heart, nor run to deliver the Child from being drowned? Surely you would, and yet all this pity and compassion of yours is but as a shadow of the compassions and dear affections that were, and that are in the heart of Jesus Christ; O he had a mind devoid of sin, and therefore it could not but be full of pity, mercy, and tender bowels of compassion.

2. I look at the grace in Christ; O he was full of grace, yea, full of all the graces of the Spirit;*A bundle of Mirrh, is my well-beloved to me:—My Beloved is unto me as a cluster of camphire in the vineyards of Engedi:* a bundle of Myrrh, and a cluster of camphire denote all the graces of the Spirit; as many flowers are bound together in a nosegay, so the variety of the graces of the Spirit, concenter'd in the heart of Jesus Christ, *ex. gr.*

1. In him was meekness, *He cometh unto thee meek:* he had a sweet command and moderation of his anger; he was meek as *Moses,* nay, though *Moses* was very meek, *and very meek above all the men that were upon the face of the earth,* yet Christ's meekness exceeded *Mose*'s, as the body doth exceed the shadow.

2. In him was humility, he saved not the world by his power, but by his humility; in his incarnation, Christ would be humble; and therefore he was born of a poor Virgin, in a common Inn; in his life, his way on earth was a continual lecture of humility; a little before his death he gave such an example of humility as never was the like, *He poured water into a bason,and began to wash the disciples feet.* O ye Apostles, why tremble ye not at the wonderful sight of this so great humility? *Peter,* what dost thou? wilt thou ever yield that this Lord of Majesty should wash thy feet? methinks I hear *Peter,* saying, *What Lord, wilt thou wash my feet? art not thou the Son of the living God? the Creator of the world, the beauty of the heavens; the Paradise of Angels, the Redeemer of men, the brightness of the Fathers glory? and I, what am I, but a worm, a clod of earth, a miserable sinner? and wilt thou notwithstanding all this wash my feet? leave Lord, O leave this base office for thy servants; lay down thy towel, and put on thy apparel again; beware that the heaven, or the Angels of heaven be not ashamed of it, when they shall see that by this ceremony thou set'st them beneath the earth; take heed least the daughter of King Saul despise thee not, when she shall see thee girded about with this towel, after the manner of a servant, and shall say, that she will not take thee for her beloved, and much less for her God, whom she seeth to attend upon so base an office.* Thus may I imagine *Peter* to bespeak his Master, but he little knew what glory lay hid in this humility of Christ; it was for us, and our example; an humble Christ, to make humble Christians.

3. In him was patience; O when I think of Christ's labors in preaching, weariness in travelling, watchfulness in praying, tears in compassionating, and then I add to all these his submission of Spirit, notwithstanding all the affronts, injuries, and exprobrations of men; how should I but cry out, *O the patience of Christ!* the Apostle tells us that *when he was reviled, he reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously,*—I have already given a touch of these graces in Christ, which now I may set before me.—In him was wisdom, and knowledge, and justice, and mercy, and temperance,

and fortitude, and every virtue, or every grace that possibly I can think of, *A bundle of Myrrh is my Beloved unto me, as a cluster of camphire in the vineyards of Engedi.*

3. I look at the conversation of Christ in word and deed; for his words, they were gracious. Not an idle word ever came out of the lips of Christ; himself tells us that *of every idle word we must give an account;* O then how free was Christ of every idle word? he knew the times and seasons when to speak, and when to be silent; he weighed every word with every Circumstance, time, and place, and manner, and matter;*There's a time to keep silence, and a time to speak,* said *Solomon,* when he returned again to his wisdom; and hence we read that sometimes Jesus being accused, *he held his peace;* and *when he was accused of the chief Priests and Elders, he answered nothing;* but other whiles he pours out whole Cataracts of holy instructions; he takes occasion of vines, of stones, of water, and sheep, to speak a word in season; he is still discoursing of the matters of the Kingdom of Heaven; and he speaks such words as give grace unto all the hearers round about him; so for his deeds and actions they were full of grace and goodness; the Apostle *Peter* gives him this character (which I look upon as a little description of Christ's life) *who went about doing good;* it was his meat and drink to do all the good he could; it was as natural to him to do good, as it is for a fountain to stream out, he was holy and heavenly, unspotted every way; O the sweet conversation of Christ! how humbly carries he it amongst men? how benignly towards his Disciples? how pitiful was he towards the poor? to whom (as we read) he made himself most like,*He became poor, that we might be made rich;* he despised, or abhorred none; no not the very Leapers, that were eschewed of all; he flattered not, the rich and honorable; he was most free from the cares of the world; his prescriptions were, *Care not for the things of the morrow;* and in himself he was never anxious of bodily needs; above all, he was most solicitous of saving souls.— Much more I might add, if I should go over the particulars in the Gospel; but by these few expressions of Jesus Christ we may conceive of all the rest.—

2. Let us be humbled for our great inconformity to this copy; what an excellent pattern is here before us? and how far, how infinitely do we come short of this blessed pattern? O alas! if Christ will not own me, unless he see his Image written upon me, what will become of my poor soul? why Christ was meek, and humble, and lowly in spirit; Christ was holy, and heavenly; Christ ever went about doing good; and now when I come to examine my own heart according to this original, I find naturally a meet antipathy, a contrariety, I am as opposite to Christ as Hell and Heaven. 1. For my thoughts, within I am full of pride, and malice; I am full of the spirit of the world; what is there in my heart but a world of passions, rebellions, darkness, and deadness of spirit to good? and, 2. If the fountain be so muddy, can I expect clear streams? what words are these, that come many a time from me? Christ would not speak an idle word, but how many idle, evil, sinful words come daily flowing from my lips? *Out of the abundance of the mouth the heart speaketh;* and if I may guess at my heart by my words, where was my heart this Sabbath, and the other Sabbath, when my discourse was all on my calling, or on the world, or it may be on my lusts, or on my *Delilah*'s, on my right-hand-sins, or on my right-eye-sins? and, 3. What actions are these so frequently performed by me? if I must read my state by my conversation, *Whose image and superscription is this?* the last oath I sware, the last blasphemy I belched out, the last act of drunkenness, idolatry,

adultery I committed, (or if these sins are not fit to be named) the last piece of wrong I did my neighbor, the last prank of pride I played on this stage of the world, the last expense of time when I did no good in the world, neither to myself nor others, the last omission of good, as well as commission of evil; O my soul, whose Image is this? is it the Image of Christ, or of Satan? If the worst Scholar in the School should write thus untowardly after his copy, would he not be ashamed? if in my heart and life I observe so many blots and stains, so great inconformity, and dissimilitude to the life of Christ, how should I but lie in the dust? O woe is me! what a vast disproportion is betwixt Christ's life and mine? why thus, O my soul, shouldst thou humble thyself; each morning, each prayer, each meditation, each self examination, shouldst thou fetch new, fresh, clear, particular causes, occasions, matters of humiliation: as thus; *loe there* the evenness, gravity, graciousness, uniformity, holiness, spiritualities, divineness, heavenliness of Jesus Christ; loe there the fragrant zeal, dear love, tender pity, constant industry, unwearied pains, patience, admirable self-denial, contempt of the world in Jesus Christ; loe there those many, yea continual devout, divine breathings of soul after God his Fathers glory, after the spiritual and immortal good of the precious souls of his redeemed ones; Oh all the admirable meekness, mercifulness, clemency, charity, with all other excellent temperance, rare composure, wonderful order of his blessed soul! O the sweet expressions, gracious conversation! O the glorious shine, blessed luster of his divine Soul! Oh the sweet countenance, sacred discourse, ravishing demeanour, winning deportment of Jesus Christ! and now I reflect upon myself, on alas! Oh the total, wide, vast, utter difference, distance, disproportion of mine there from! I should punctually answer, perfectly resemble accurately imitate, exactly conform to this life of Christ; but ah my unevenness, lightness, vanity! Ah my rudeness, grossness, deformity, odiousness, sleightness, contemptibleness, execrableness! Ah my sensuality, brutishness, devilishness! how clearly are these, and all other my enormities discovered, discerned, made evident, and plain by the blessed and holy life of Jesus? so true is that rule, *Contraria juxta se posita magis elucescunt.*

3. Let us quicken, provoke, and incense our sluggish, drowsy souls to conform to Christ. If we will but strictly observe our hearts, we shall find them very backward to this duty, and therefore let us call upon our souls as *David* did, *Bless the Lord O my soul,and let all that is within me bless his holy Name;* let us work upon our souls by reasoning with our own hearts, as if we discoursed with them thus, *O my heart,* or *O my soul,* if in the deep counsels of eternity this was God's great design to make his Son like thee, that thou also mightest be like his Son, how then shouldest thou but endeavor to conform? and what says the Apostle? *For whom he did foreknow, he also did predestinate, to be conformed to the Image of his Son:* this was one of his great purposes from eternity; this law God set down, before he made the world, that I should conform to his Son: and what, O my soul, wouldest thou break the eternal bands of predestination? O, God forbid! Again, if this was one of the ends of Christ's coming, to destroy the works of the devil, to deface all Satan's works, especially his work in me, his Image in me, and to set his own stamp on my soul; how then should I but endeavor to conform? I read but of two ends of Christ's coming into the world in relation to us, whereof the first was to redeem his people, and the other was to purify his people; *He gave himself for*

us,that he might redeem us from all iniquity, and purify unto himself, a peculiar people, zealous of good works: the one is the work of his merit▪ which goeth upward, to the satisfaction of his Father; the other is the work of his Spirit and grace, which goeth downwards to the sanctification of his Church▪ in the one he bestoweth his righteousness on us by imputation, on the other he fashioneth his Image in as by renovation; and what, O my soul, wouldest thou destroy the end of Christ's coming in the flesh? or wouldest thou miss of that end for which Christ came in relation to thy good; O, God forbid! Again, consider the example of the Saints before thee; if this was their holy ambition to be like their Jesus, emulate them in this, for this is a blessed emulation; it is observable how the heathens themselves had learnt a rule very near to this; *Seneca* advised that every man should propound to himself, the example of some wise, and virtuous personage, as *Cato,* or *Socrates,* or the like; and really to take his life as the direction of all their actions; but is not the life of Jesus far more precious, and infinitely more worthy of imitation? we read in history of one *Cecilia* a Virgin, who accustomed herself to the beholding of Christ for imitation, and to that purpose she ever carried in her breast some pieces of the Gospel, which she had gathered out of all the Evangelists, and thereon night and day she was either reading, or meditating; this work she carrried on in such a circulation, that at last she grew perfect in it, and so enjoyed Christ and the Gospel, not only in her breast, but also in the secrets of her heart; as appeared by her love of Christ, and confidence in Christ, and familiarity with Christ, as also by her contempt of the world, and all its glory, for Christ his sake; There is some resemblance of this in the Spouse, when she resolved of Christ, *He shall lie all night betwixt my breast; q. d.* he shall be as near me as near may be, my meditation of him (and by consequence my imitation of him) shall be constant and continual; not only in the day, but *He shall lie all night betwixt my breasts.* What, O my soul, was this the practice of the Saints? and wilt thou not be of that communion? O God forbid! thus let us quicken and provoke our souls to this conformity; let us excite, rouse, incense, awake, and sharpen up our wretched, sluggish, drouzy, lazy, souls; our faint, feeble, sl•gging faultering, drooping languishing affections, desires, endeavors! let us with enlarged industry engage, and encourage our backward and remiss spirits to fall upon this duty of conformity, again and again; let us come up higher towards it, or if possibly we may completely to it, that the same mind, and mouth, and life may be in us that was in Jesus Christ, that we may be found to walk after Christ, that we may tread in the very prints of the feet of Christ, that we may climb up after him, into the same h••ven! Kingdom, that we may aspire continually towards him, and grow up to him, even *to the measure of the statu•e of the fullness of Christ.*

4. Let us regulate ourselves by the life of Christ; whatsoever action we go about, let us do it by this rule, what? *Would Christ have done this?* or at least, *Would Christ have allowed this?* It is true, some things are expedient and lawful with us, which were not suitable to the Person of Christ, *Marriage is honorable with all men, and the bed undefiled;* but it did not befit his Person, who came into the world only to spiritual purposes, to beget sons and daughters; writing of books is commendable with men, because like *Abel,* being dead, they may still speak, and teach those who never saw them, but it would have been derogatory to the Person and office of Christ, for it is his Prerogative to be in the midst of the seven golden Candlesticks, to be

present to all his Members, to teach by power, and not by ministry, to write his Law in the hearts of his people, and to make them his Epistle. Contrition, Compunction, Mortification, Repentance, for sin, are acts and duties necessary to our state and condition; for we are sinners, and sinners of the Gentiles; *To whom God also hath granted repentance unto life;* but these were in no sort agreeable to Christ, for, he was without sin, and needed not to repentance, nor to any part of it. The several states of men, as of Governors, Kings, Judges, Lawyers, Merchants, *&c.* are convenient for us, otherwise what ataxye, and confusion would there be in the world? and yet Jesus never put himself into any of these states; *My Kingdom* (says he) *is not of this world.* Now as in these things we must only respect the Allowance of Christ, so in other things we must reflect upon the example of Christ; as, 1. In sinful acts eschewed by Christ. 2. In moral duties that were done by Christ.

1. In sinful acts eschewed by Christ, as when I am tempted to sin, then am I to reason thus with myself, would my blessed Savior if he were upon earth doth thus and thus? when I am tempted to looseness and immoderate living, then am I to ask conscience such a question as this, would Christ have done thus? would he have spent such a life upon earth as I do? when I am moved by my own corruption, or by Satan to drunkenness, gluttony, sinful and desperate society, to swearing, cursing, revenge, or the like, then am I to ask, is this the life that Christ led? or if he were to live again, would he live after this manner? when I fall into passion, peevishness, rash words, or if it be but idle words, then am I to consider, O but would Christ speak thus? would this be his language? would such a rotten or unprofitable speech as this drop from his honey lips?

2. In case of moral obedience, concerning which we have both his pattern, and precept, I look upon Christ as my rule; and I question thus, did Christ frequently pray both with his Disciples, and alone by himself? and shall I never in my family, or in my closet think upon God? did Christ open his wounds for me? and shall not I open my mouth to him? did Christ serve God without all self-ends, merely in obedience, and to glorify him? and shall I make God's worship subordinate to my aims and turns? did Christ show mercy to his very enemies? and shall I be cruel to Christ's very Members? O my soul, look in all thy sins, and in all thy duties to thy original, and measure them by the holiness of Christ▪ whether in avoiding sin, or in doing duty, think, *What would my blessed Savior do in this case? Or what did he in the li•e case, when he was upon earth?* If we had these thoughts every day, if Christ were continually before our eyes, if in all we do or speak we should still muse on this, *What would Jesus Christ say if he were here?* I believe it would be a blessed means, of living in comfort, and spiritual conformity to the Commands of God, yea, of acting Christ's life (as it were) to the life.

5. Let us look fixedly on Jesus Christ, let us keep our spiritual eyes still on the pattern, until we feel ourselves conforming to it: it is a true saying, that *Objects and moving reasons kept much upon the mind by serious thoughts, are the great engine, both appointed by nature and grace, to turn about the soul of man.* If I may deliver it in fewer terms, *Objects considered much, or frequently, do turn the soul into their own nature.* Such as the things are we must think of, and consider of, such will be ourselves; or if we be not so, it is not through any imperfection in

the object (especially in such an object as Jesus Christ is) but because it is not well applied, and by consideration held upon the heart, till it may work there; indeed the manner of this working may be secret, and insensible, yet if we follow on, we shall feel it in the issue; the beholding of Christ is a powerful beholding; there is a changing, transforming virtue goes out of Christ, by looking on Christ; can we think of his humility, and not be humble? can we think of his meekness and gentleness of Spirit, and yet we continue in our fierceness, roughness, frowardness of Spirit? can a proud fierce heart apprehend a meek, and sweet, and lowly Jesus? no, no; the heart must be suitable to the thing apprehended, it is impossible otherwise; certainly if the *look* be right, there must be a suitableness betwixt the heart and Christ. Sight works upon the imagination in brute creatures; as *Laban*'s Sheep, when they saw the party-coloured Rods, they had Lambs suitable; now will sight work upon imagination, and imagination work a real change in nature? and is not the eye of the mind (especially the eye of faith) more strong and powerful? if I but write after a copy, I shall in a while learn to write like it, if I seriously meditate on any excellent subject, it will leave a print behind it on my spirit; if I read but the life and death of some eminently gracious and holy man, it molds, and fashions, and transforms, and conforms my mind to his similitude; even so, and much more is it in this case; since the eye of faith works in the matter, which in itself is operative and effectual, and therefore it cannot but work more, than where is only simple imitation, or naked meditation; O then let us set the coppy of Christ's life (as before described) in our view, and let us look upon it with both eyes, with the eye of reason, and with the eye of faith.

But how should we keep the eye of our faith on this blessed object, until we feel this conformity in us? I answer.—

1. Let us set apart sometimes on purpose to act our faith in this respect; *There is a time for all things under the Sun,* saith *Solomon.* It may be sometimes we are in our civil employments, but then is not the time; yet when they are done, and the day begins to close, if together with our closet prayer we would fall on this duty of *looking unto Jesus* by lively faith, how blessed a season might this be? I know not but that some Christians may do it occasionally, but for any that sets some time apart for it every day, and that in conscience, as we do for prayer, where is he to be found?

2. Let us remove hindrances; Satan labors to hinder the soul from beholding Christ with the dust of the world, *The God of this world blinds the eyes of men;* O take heed of fixing our eyes on this worlds vanity! our own corruptions are also great hindrances to this view of Christ; away, away with all carnal passions, base humors, sinful desires; unless the soul be spiritual, it can never behold spiritual things.

3. Let us fix our eyes only on this blessed Object; a moving, rolling eye sees nothing clearly;*When the Angels are said to look into these things,* the word signifies that they look into them narrowly, as they who bowing or stooping down do look into a thing, so should we look narrowly into the life of Christ; our eye of faith should be set upon in a steady manner, as if all the world could not move us, as if we forgot all the things behind, and had no other business in the world but this.

4. Let us look wishingly and cravingly; there is affection, as well as vision in the eye; as the lame man that lay in *Solomon*'s porch looked wishly on *Peter* and *John, expecting to receive something of them,* so let us look on Christ with a craving eye, with an humble expectation to receive a supply of grace from Christ, *Why Lord thou art not only anointed with the the oil of gladness above thy fellows, but for thy fellows; I am earthly minded, but thou art heavenly; I am full of lusts, but the Image of God is perfect in thee; thou art the fountain of all grace, an head of influence, as well as of eminence; thou art not only above me, but thou hast all grace for me, and therefore O give me some portion of thy meekness, lowliness, heavenly-mindedness, and of all other the graces of thy Spirit. Surely thou art an heaven of grace, full of bright shining stars, Oh that of that fullness thou wouldst give me to receive even grace for grace; I pray Lord with an humble expectation of receiving from thee; Oh let me feel the dropping of the two-olive trees into the golden candlesticks, yea even into my soul.*

5. Be we assured that our prayer (if it be in faith) is even now heard; never any came to Christ with strong expectations to receive grace, or any benefit prayed for, that was turned empty away; besides Christ hath engaged himself by promise to write his Law in our hearts; to make us like himself; *As he which hath called us is holy,so should* (yea, and so shall) *we be holy in all manner of conversation.* Oh let us build on his gracious promise; Heaven and earth shall pass away before one jot or title of his Word shall fail; only understand we his promise in this sense, that our conformity must be gradual, not all at once, *We all with open face, beholding as in a glass,the glory of the Lord, are changed into the same Image from glory to glory (i.e.)* from grace to grace; or from glory inchoate in obedience, to glory consumate, in our heavenly inheritance.

6. If notwithstanding all this, we feel not for the present this conformity in us, at least in such a degree; let us act over the same particulars again and again; the gifts of grace are therefore communicated by degrees, that we might be taken off from living upon a received stock of grace; and that we might still be running to the spring, and drink in there; why alas, we have a continual need of Christ's letting out himself, and grace into our hearts, and therefore we must wait at the well-head, Christ; we must look on Christ as appointed on purpose by his Father to be the Beginner and Finisher of our holiness; and we must believe that he will never leave that work imperfect, whereunto he is ordained of the Father. *We may be confident* (saith the Apostle) *of this very thing, that he which hath begun a good work in us, will perform it, or finish it, until the day of Jesus Christ,* Phil. 1.6. Oh then be not weary of this work until he accomplish the desires of thy soul.

I have now done with this subject: only before I finish, one word more. Sometimes I have observed that many precious souls, in their endeavors after grace, holiness, sanctification, have been frequent in the use of such and such means, duties, ordinances; wherein I cannot say, but they have done well; and for their help I therefore composed that piece called *Media;* but of all the ordinances of Christ, this *Looking unto Jesus* is made least use of, though it be chief of all: It is Christ (when all is done) that is that great Ordinance appointed by God for grace and holiness; and certainly those souls which trade immediately with Jesus Christ, will gain more in a day, than others in a month, in a year. I deny not other helps, but amongst

them all, if I would make choice which to fall upon, that I may become more and more holy, I would set before me this glass, *(i.e.) Christ*'s *holy life,* the great examplar of holiness; we were at first created after his Image in holiness, and this Image we lost through our sin, and to this Image we should endeavor to be restored by imitation; And how should this be done, but by looking on Christ as our pattern? by running through the several Ages of Christ, and by observing all his graces, and gracious actings? in this respect I charge thee, O my soul (for to what purpose should I charge others, if I begin not at home, and with thee?) that thou make conscience of this practical Evangelical duty; O be much in the exercise of it! not only in the day intend Christ, but when night comes, and thou liest down on thy bed, let thy pillow be as Christ's bosom, in which *John* the beloved Disciple was said to lean; there lean thou with *John;* yea, lie thou between his breast; and *Let them lie all night betwixt thy breasts;* thus mayest thou *lie down in peace and sleep,and the Lord only will make thee to dwell in safety;* and when day returns again, have this in mind, yea, in all thy thoughts, words, and deeds, even *look unto Jesus* as thy holy examplar; Say to thyself, *If Christ my Savior were now upon earth, would these be his thoughts, words, and deeds? would he be thus disposed as I now feel myself? would he speak these words that I am now uttering? would he do this that I am now putting my hand unto? O let me not yield myself to any thought, word, or action, which my dear Jesus would be ashamed to own!* yea (if it were possible for thee to be so constant in this blessed duty) going and standing, sitting and lying, eating and drinking, speaking and holding thy peace, by thyself or in company, cast an eye upon Jesus; for by this means thou canst not choose but love him more, and joy in him more, and trust in him more, and be more and more familiar with him, and draw more and more grace and virtue, and sweetness from him; O let this be thy wisdom, to think much of Christ; so as to provoke thee to the imitation of Christ! then shalt thou learn to contemn the world, to do good to all, to injure no man, to suffer wrong patiently, yea, to pray for all those that despitefully use thee, and persecute thee; then shalt thou learn to condescend to the weak, to condole sinners cases, to embrace the penitent, to obey Superiors, to minister to all; then shalt thou learn to avoid all boasting, bragging, scandal, immoderate eating and drinking; in a word, all sin. Then shalt thou learn to *bear about in thy body the dying of our Lord Jesus Christ, that the life also of Jesus may be made manifest in thy body:* So the Apostle, *For we which live are always delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh,* 2 Corinth. 4.10, 11. Why this is to follow Christ's steps, he descended from heaven to earth for thy sake; do thou trample on earthly things, *Seek after the Kingdom of God, and his righteousness,* for thy own sake; though the world be sweet, yet Christ is sweeter; though the world prove bitter, yet Christ sustained the bitterness of it for thee: and now he speaks to thee, as he did to *Peter, Andrew, James,* and *John, Come, follow me;* O do not faint in the way, lest thou lose thy place in thy Country, that Kingdom of glory.

Thus far we have *looked on Jesus* as our *Jesus* in his life, during the whole time of his Ministry; our next work is to *look on Jesus,* carrying on the great work of man's salvation, during the time of his suffering and dying on the cross, until his resurrection from the dead.

LOOKING UNTO JESUS *In His Death.* The Sixth Book. PART III.

CHAP. I.

Lam. 1.12. Is it nothing to you, all ye that pass by? behold, and see.

Heb. 12.3. Consider him who hath endured such contradiction of sinners against him.

***SECT. I.* Of the day of *Christ*'s Sufferings, divided into parts and hours.**

THe Son of Righteousness, that *arose with healing,* we shall now see go down in a ruddy Cloud. And in this Piece, as in the former, we must first lay down the Object, and then direct you to *look upon it.*

The Object is *Jesus,* carrying on the work of man's Salvation during the time of his Sufferings; now in all the transactions of this life, we shall observe them, as they were carried on successively in those few hours of his Passion and death.

As this work of man's salvation was great, so we cannot but observe how every piece of it was carried on in its due time, even from eternity to eternity. The very time of Christ's passage depended not on the will of man; for his enemies sought many a time before to slay him▪ as *Herod* in his Infancy, *Matth.* 2.16. The Jews in his riper age, when sometimes they took up stones to stone him, *John* 8.59. and sometimes they would have broke his neck from an hill, *Luke* 4.29: but his time was not then come. We read of the Paschal Lamb, that it was to be slain *on the fourteenth day of the first Moneth called Abib,* or *Nisan:* at the full of the Moon *in the evening or between the evenings;* some think this Moneth answers to our *March,* others to our *April,* I shall not be too curious in the Inquisition; for I think it not worth the while: only this, I cannot but observe, that the same day that the Lamb must be slain, must our Paschal Lamb begin his sufferings; and as then it was full Moon, so it notes unto us the fullness of time which now was come; and as it was in such a Month, as when light prevails against darkness, and everything revives and springs; so Christ by his sufferings was to chase away our darkness and death, and to bring in light and life, and a blessed spring of Grace and Glory; and as it was to be slain *in the evening,* or *between the evening;* so must Christ the true Paschal Lamb be sacrificed about the very same hour that the Mystical Lamb was slain: to understand which, we must know, that the Jews distinguished their Artificial day into four parts; from six to nine, from nine to twelve, from twelve to three, from three to eight; this last part was counted the Evening of the Day, and the next three hours the Evening of the Night; now in this last part of the Day used the Paschal Lamb to be slain; and after it was slain, some time was taken up to dress it whole for Supper; so Christ at the fourth part of the day, at their ninth hour, that is, at our three of the Clock in the afternoon, *between the Evenings,with a loud voice yielded up the Ghost.*

For the whole time of these last and extreme sufferings of Christ, I shall reduce them to somewhat less than one natural day; or if we may take the whole day before us consisting of twenty four hours, and begin with the Evening, according to the beginning of natural days from the Creation (as it is said,*the evening and the morning made the first day*). In this revolution of time, I shall observe these several passages.— As.

1. About six in the Evening Christ celebrated, and eat the Passover with his Disciples, at which time he instituted the Sacrament of the Lord's Supper, and this continued till the eighth hour.

2. About Eight in the Evening he washed his Disciples feet, and then leaning on the Table, he pointed out *Judas* that should betray him; and this continued until the ninth hour.

3. About Nine in the Evening (the second Watch in the night) *Judas* that Traitor, went from the Disciples; and in the mean time Christ made that spiritual Sermon, and afterwards that spiritual Prayer recited only by *John;* John 14, 15, 16, 17 chapt. and this, (together with a Psalm they sung) continued at least until the tenth hour. Thus far we proceeded before we had done with the *Life of Christ.* That which concerns his Passion, follows immediately upon this; and upon that only I shall take notice in my following Discourse.

This Passion of Christ I shall divide between the night and day. 1. For the night, and his sufferings therein, we may observe these periods, or thereabouts. As—

1. From ten to twelve he goes over the Brook *Cedron* to the Garden of *Gethsemani,* where he prayed earnestly, and sweat water and blood.

2. From twelve till three he is betrayed, and by the soldiers and other Officers, he is bound, and brought to *Jerusalem,* and carried into the house of *Annas,* who was one of the chief Priests.

3. From three till six, they led him from *Annas* to *Caiaphas,* when he and all the Priests of *Jerusalem* sate upon Jesus Christ; and there it was that *Peter* denied Christ, and at last the whole *Sanhedrim* of the *Jews* gave their consent to Christ's Condemnation.

2. The Night thus dispatched, at six in the morning, about sun-rising, our Savior was brought unto *Pilate,* and *Judas Iscariot* hanged himself, because he had betrayed innocent Blood.—About seven in the same morning Christ is carried to *Herod,* that cruel Tyrant, who the year before had put *John* the Baptist to death.—At eight of the same day our Savior Christ is returned to *Pilate,* who propounded to the *Jews,* whether they would have *Jesus* or *Barabbas* let loose unto them.—About the ninth, (which the Jews call the third hour of the day) Christ was whipped, and crowned with Thorns. About ten, *Pontius Pilate* brought forth Jesus out of the Common Hall, saying, *Behold the man;* and then in the place called *Gabbatha,* he publicly condemned Christ to be Crucified. About eleven our Savior carried his Cross, and was brought to the place called *Golgotha,* where he was fastened on the Cross, and lifted up, *as Moses lifted up the Serpent in the Wilderness.*—About twelve (in that Meridian which the Jews call the sixth hour) that supernatural Eclipse of the Sun happened.—And about three in the afternoon (which the Jews call the ninth hour) the Sun now beginning to receive his Light, Christ cried, *It is finished;* and commending his Spirit into his Fathers hands, he gave up the Ghost.—I shall add to these; that about four in the Afternoon, our blessed Savior was pierced with a Spear, and there issued out of his side both Blood and Water.—And about five (which the Jews call the eleventh, and the last hour of the day) he was buried by *Joseph* of *Arimathea* and *Nicodemus.*—So that in this round of our natural day, you see the wonderful transaction

of Christ's sufferings. I shall take them in order, and begin with his sufferings in that night before his crucifying. *And Jesus said unto his Disciples,all ye shall be offended because of me this night:* and he said unto *Peter, that this day, even in this night, before the Cock crow twice, thou shalt deny me thrice.*

***SECT. II.* Of the Brook over which Christ passed.**

THe first passage of that *Night,* was Christ's going over the Brook *Cedron,* to the Garden of *Gethsemane. When Jesus had spoken these words, he went forth with his Disciples over the Brook Cedron, where was a Garden, into which he entered,and his Disciples.*

In this passage observe we these Particulars. 1. The River over which they passed. 2. The Garden into which they entered. 3. The Prayer he there made, and the dolours and agonies he there suffered.

1. He and his Disciples went over the Brook *Cedron.* So it was called (say some) from the same Cedars that grew all along the Banks; or (say others) from the darkness of the Valley, so *Kader* signifies darkness; and this was done to fulfil a Prophesy;*He shall drink of the Brook in the way.* By the *Brook* or Torrent, we may understand mystically the wrath of God, and the rage of men, the very afflictions, which befell Jesus Christ: and by his *drinking of the Brook,* we may understand Christ enduring afflictions, or (as others) his enduring many afflictions, and not a few. 1. That *afflictions* are understood by *waters,* we find it very frequently in Scriptures;*The sorrows of death compassed me, and the floods of Belial made me afraid.—Deep calleth unto deep, at the noise of the water spouts, all thy waves and thy billows are gone over me.*—And, *Save me, O God, for the waters are come in unto my soul;* and, *if it had not been the Lord who was on our side,—then the waters had overwhelmed us, the stream had gone over our soul, then the proud waters had gone over our soul.*

2. As waters signify afflictions; so Christ drinking of those waters, it signified *Christ's suffering of afflictions;* or as others, it signifies *Christ's suffering of many afflictions.* Thus we find together two words with relation thereunto, *are ye able to drink of the cup* (saith Christ) *that I shall drink of,and to be baptized with the Baptism that I am baptized with?* He that drinketh, hath the water in him, and he that is baptized, dipped, or plunged, hath the water about him; so it notes the variety or universality of afflictions which Christ suffered; it was within him, and it was about him, he was every way afflicted.

Not to speak yet of those sufferings, which yet we are not come to speak unto; we find here in the way, betwixt the City and the Garden, that Christ went over the Brook *Cedron;* in the night he wades through cold waters on bare feet; and as he wades through them, he drinks of them, he doth not sip, but drink; *he shall drink of the Brook in the way.* I know some would not have this Prophesy accomplished till afore Christ's apprehension, when it is said that the rude rout brought him again to *Jerusalem,* over the Brook *Cedron;* and then he drunk of the Brook; but I find no mention of this Brook in Scripture at such a time; only now *in this way,* I find these passages. 1. His Conference with his Disciples as they go along. 2. The Disciples reply upon his Conference. 3. His dolorous passage over the Brook, betokening the very wrath of God.

1. In the way he hath a serious conference with his disciples: so the Evangelist; *and when they had sung an hymn, they went out towards the mount of Olives, and then saith Jesus unto them, all ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.* Christ now begins the story of his Passion; *the shepherd shall be smitten;* and he proves it from God's Decree, and from the Prophesy of the Prophet, *Zech.* 13.7.*Awake, O Sword, against my shepherd, and against the man that is my fellow.—Smite the shepherd, and the sheep shall be scattered abroad.* God the Father is here brought in, as drawing and whetting his Sword, and calling upon it, to do execution against Jesus Christ; God the Father had an hand in the sufferings; *It pleased the Lord to bruise him, he hath put him to grief.—I will smite the shepherd,* saith God; it was not a naked permission, but a positive decree, and actual providence of God that Christ should suffer; the plot was long since drawn, and lay hid in God's bosom, till he was pleased by the actions of men to copy it out, and to give the world a draught of it. This was not a thing of yesterday; no, no; God spent his eternal thoughts about it; the Story was long since written in *Zecharie*'s Book, and in the *Volume of God's Book;* Christ was ordained to be a Lamb slain from the beginning of the world; *him being delivered by the determinate council and fore-knowledge of God, ye have taken* (saith *Peter) and by wicked hands have crucified and slain:* the enemies of Christ, though they broke Commands, yet they fulfilled Decrees.*Against thy holy Child Jesus whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and people of Israel were gathered together, for to do whatsoever thy hand and thy council determined before to be done.* The Story of Christ's sufferings was long since taken up, and resolved on in the Councils of Heaven; and now in the way *the only begotten Son which lay in the bosom of his Father,* reveals this story; he tells his Disciples, *It is written, it is written, I will smite the shepherd, and the sheep of the flock shall be scattered.*

2. The Disciples hearing this discovery of *the shepherd being smitten, and the sheep being scattered,* they are amazed; what shall Christ die? and shall we like cowards run away, and leave him alone in the combat? *Peter,* who seems boldest, he speaks first; *Though all men shall be offended because of thee, yet will I never be offended.* O rash presumption! It appears in these particulars;—1. *Peter* prefers himself before the rest, as if all the other Disciples had been weak, and he only strong; *though all should be offended, yet will not I.* 2. *Peter* contradicts Christ's great discovery of his Fathers great design from all eternity, with a few bragging words; *q. d.* what though *Zechary* hath said it, and God hath decreed it, yet on my part, I will never do it; *Though I should die with thee, I will not deny thee.* 3. *Peter* in his boast never mentions *God*'s *help,* or God's assistance; whereas in relation to future promises, and future purposes, the Apostles Rule is,*ye ought to say, if the Lord will, we shall live, and do this, and that:* So *Peter* should have said, *by God's assistance I will not be offended; by the Lord*'s *help, I will not deny thee; if the Lord will, I will do this and that; I will live with thee, and die with thee, rather than I will deny thee;* but we find no such word in all the Story; and therefore Christ takes him off his bottoms in the first place;*Verily I say unto thee Peter, that this night before the Cock crow twice, thou shalt deny me thrice:* Oh no, saith *Peter;* he will not go off his presumptuous confidence; *though I should die with thee, I will not deny thee; likewise also said all his Disciples.* But I must not dwell on these passages.

3. His dolorous passage over the Brook succeeds; *He went forth with his Disciples over the Brook Cedron:* I never read of this Brook *Cedron,* but some way or other it points at the sufferings of our Savior; I shall instance in some places. 1. When *David* fled from *Absalom* out of *Jerusalem,* it is said that *all the Country wept with a loud voice,and all the people passed over; the King also himself passed over the Brook Cedron.—towards the way of the wilderness.* In this story we find *David* passing over this Brook *Cedron with bare head and bare feet;* and he and all his men *weeping as they went up by the Ascent of Mount Olivet:* I cannot think but in this, King *David* was a type of King Jesus: Christ, as another *David,* with his Soldiers or Disciples, goes out of *Jerusalem,* bare-head and bare-foot (as this type seems to speak) what weeping was in the way, I cannot tell; but probably sadness was in the hearts both of him and his Disciples; whose conference was of flying, suffering, dying the most grievous death that ever was; all the difference that I find betwixt the type and antitype in this passage, is, in that *David* fled from the face of *Absalom,* but Christ goes out of *Jerusalem,* not to fly from *Judas,* or the *Jews,* but rather to commit himself into their hands.

2. When *Solomon* confined *Shimei* to his House in *Jerusalem,* saying, *Dwell there, and go not forth thence any whither; for it shall be, that on the day thou goest out, and passest over the Brook Cedron, thou shalt know for certain that thou shalt surely die.* Now two of the servants of *Shimei* running away from him, he follows after them, and passing over this Brook *Cedron,* it became his death; why, here was a type of Jesus Christ; we were those fugitive servants that run away from God; and to fetch us home, Jesus goes over the brook *Cedron;* rather than he will lose his servants, he will lose his life, All the difference that I find betwixt *Shimei* and Christ in this, is, in that *Shimei* was but a wicked man, and yet he died an honorable death, not for his servants, but for his own transgression; but Christ, being a just man (so *Pilate*'s wife sent her Husband word, *Have thou nothing to do with that just man*) he died a most ignominious shameful death, even the death of the Cross, and that not for himself, but for us;*He was wounded for our transgressions, he was bruised for our iniquities.*

3. When the good Kings, *Hezekiah,* and *Asa,* and *Josiah* purged the City and the Temple of Idolatry, they burnt the cursed things at the Brook *Kidron,* and cast them therein. *And Asa cut down the Idol,and he brought out the Grove from the House of the Lord without Jerusalem unto the Brook Kidron, and burnt it at the Brook Kidron;—and the Priests went into the inner part of the house of the Lord, to cleanse it, and brought all the uncleanness that they found in the Temple of the Lord, into the Court of the house of the Lord; and the Levites took it to carry it out abroad into the Brook Kidron.—and they arose and took away the Altars that were in Jerusalem, and all the Altars for Incense took they away,and cast them into the Brook Kidron, or Cedron.* All these note unto us, that the Brook was as it were the sink of the Temple, into which all the *purgamenta,* and uncleannesses of God's house, and all the accursed things were to be cast: and here again was a type of Christ; upon him was cast all the filths of our sins, that as a River or Fountain he might cleanse us from them; in this respect he is said to be *made sin for us who knew no sin,that we might be made the righteousness of God in him:* he was made sin for us, and a curse for us, that so he might swallow up Sin and Death, and might be destruction of Hell, and all.

I cannot pass over this passage of the Brook without some Use or Application to ourselves.

1. It informs. Methinks this Valley, and this Brook of *Cedron* is a right representation of a Christians Life; Jesus went forth with his Disciples over the Brook *Cedron:* What is our life if we are Christ's, but a passage through a vale of tears, and over a Brook of several afflictions? *Many are the troubles of the righteous.* The very word *Cedron,* which signifies darkness, denotes this state, *an horror of great darkness* was said to fall on *Abraham,* and then said God,*know of a surety that thy seed shall be a stranger in a Land that is not theirs, and shall serve them, and they shall afflict them four hundred years.* As God made the evening and the morning the first day, and second day, and third day, *&c.* See, O the life of God's Saints is as the evening of troubles, and their happiness hereafter is as the morning of Glory; God's worst is first, with those that are his; the way to *Canaan* is through the wilderness; *the way to Zion is through the valley of Baca. Through much tribulation we must enter into the Kingdom of God.In the world ye shall have tribulation,* saith Christ; yea, *all that will live godly in Christ Jesus must suffer persecution,* saith the Apostle;—Our rest is not here in this world; what is this world, but an Ark of travel, a school of vanities, a fear of deceits, a Labarinth of error, a barren wilderness, a strong field, a tempestous sea, a swelling brook, a vale of tears full of all miseries?

2. It reproves. It is the first passage of Christ when he begins his sufferings, to go over the Brook *Cedron,* and it is the A, B, C of Christianity (as *Bradford* said) to learn the Lesson of taking up the Cross and following Christ. Surely this world is no place, and this life it is no time for pleasure; God hath not cast man out of Paradise, that he should find another Paradise on this side heaven. Oh why do we seek the living among the dead? Why do we seek for living comforts, where we must expect to die daily? it is only heaven that is above all winds, and storms and tempests, and seas, and brooks, and waves: Oh why do we look for joys in a vale of tears? It was an heavy charge that the Apostle *James* laid upon some, that *they lived in pleasure upon earth, q. d.* Earth is not the place for pleasure; earth is the place of sorrow, of trouble, of mourning, of affliction; *Remember that thou in thy life-time receivedst thy good things,and Lazarus evil things; but now he is comforted, and thou art Tormented.* All the pleasure that wicked men have, it is upon earth; but the condition of the godly is clean contrary: Oh 'tis sad to out-live our happiness, and when we should live indeed, then to want our comforts and our joys. *Verily I say unto you, they have their reward;* said Christ of Hypocrites; their Heaven is past; *they spend their days in wealth, or in mirth* (saith *Job*) of the wicked, *and in a moment go down to the Grave:* Alas, their best days are then past, and they must never be merry anymore. Ah fond Fools, of *Adam*'s seed, to lose Heaven for a little earthly contentment! How should this sour your carnal joys, when you remember, *all this is only upon earth, it cannot be forever?* there must be a change of all these things; here you laugh, and hereafter you must howl: no sooner death comes, but then you will cry, *Farewell world; Oh into what a Gulf am I now falling!*

3. It instructs. Ah my Brethren! let's remember, we are pilgrims and strangers upon earth, and our way lies over the Brook and Valley of *Cedron;* we cannot expect to enter with Christ into glory, but we must first drink *of the Brook in the way; (i.e.)* we must endure many afflictions, variety of afflictions.—You will say, *this an hard saying, who can hear it?* I remember when Jesus told his Disciples of his sufferings to be accomplished at *Jerusalem, Peter* takes the boldness to dehort his Master; *Be it far from thee,Lord, this shall not be unto thee;* but Jesus

thereupon calls him *Satan,* meaning that no greater contradictions can be offered to the designs of God and Christ, than to dissuade us from sufferings. There's too much of *Peter*'s humor abides amongst us: Oh this Doctrine of afflictions will not down with *Libertines, Antinomians,* and the like; and hence we believe we have our Congregations so thin in comparison of some of theirs; they that can break off the yoke of Obedience, and untie the Bands of Discipline, and preach a cheap Religion, and present heaven in the midst of flowers, and strew palms and carpets in the way, and offer great liberty of living under sin, and reconcile eternity with the present enjoyment, shall have their Schools filled with Disciples; but they that preach the Cross, and sufferings, and afflictions, and strictness of an holy life, they shall have the lot of their blessed Lord, *(i.e.)* they shall be ill thought of, and deserted, and railed against. Well, but if this be the way that Christ hath led us, whilst others abide at ease in *Zion,* let us follow him in the valley, and over the Brook that is called *Cedron.*

Thus far have we observed Christ in the way; together with his passage over *Cedron:* we come now to the Garden, into which he entered, and his Disciples.

***SECT. III.* Of the Garden into which Christ entered.**

MAtthew relates it thus, *then cometh Jesus with them unto a place called Gethsemane;* 〈 in non-Latin alphabet 〉 , it signifies in special, a Field, a Village; but more generally a *Place,* as we translate it; and this place was called *Gethsemane (i.e.) a valley of fatness:* Certainly it was a most fruitful and pleasant place, seated at the foot of the Mount of Olives: accordingly *John* relates it thus,*Jesus went forth with his Disciples over the Brook Cedron, where was a Garden;* many Mysteries are included in this Word; and I believe it is not without reason, that our Savior goes into *a Garden.* As,—1. Because Gardens are solitary places fit for meditation and prayer; to this end we find Christ sometimes on a Mountain, and sometimes in a Garden. 2. Because Gardens are places fit for repose and rest, when Christ was weary with preaching, working of Miracles, and doing acts of Grace in *Jerusalem,* then he retires into this Garden. 3. Because a Garden was the place wherein we fell, and therefore Christ made choice of a Garden, to begin there the greatest work of our Redemption: In the first Garden was the beginning of all evils, and in this garden was the beginning of our restitution from all evils; in the first Garden, the first *Adam* was overthrown by Satan, and in this Garden the second *Adam* overcame, and Satan himself was by him overcome; in the first Garden sin was contracted, and we were indebted by our sins to God; and in this Garden sin was paid for, by that great and precious price of the blood of God: in the first Garden man surfeited by eating the forbidden fruit; and in this Garden Christ sweat it out wonderfully, even by a bloody sweat: in the first Garden, Death first made its entrance into the world; and in this Garden Life enters to restore us from Death to Life again: in the first Garden *Adam*'s Liberty to sin brought himself and all us into bondage; and in this Garden, Christ being bound and fettered, we are thereby freed and reduced to liberty. I might thus descant in respect of every Circumstance; but this is the sum; in a Garden first begun our sin, and in this Garden first began the Passion, that great Work and Merit of our Redemption. 4. Christ goes especially into this Garden, that his enemies might the more easily find him out; the Evangelist tells us, that this Garden was a place often frequented by Jesus Christ; so that *Judas, which betrayed him, knew the place,for*

Jesus oftentimes resorted thither with his Disciples; sure then he went not thither to hide himself, but rather to expose himself; and like a noble Champion, to appear first in the field, and to expect his enemies. Thus it appears to all the world, that Christ's death was voluntary. *He poured forth his soul unto death* (saith the Prophet) *he gave himself for our sins* (saith the Apostle) nay, himself tells us, *therefore doth my Father love me because I laid down my life: no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it up again.* But I will not stay you at the Door; let us follow Christ into the Garden, and observe his Prayer and his Sufferings there.

***SECT. IV.* Of the Prayer that Christ there made.**

JEsus entering the Garden, he left his Disciples at the entrance of it, calling with him *Peter, James* and *John;* they only saw his transfiguration, the earnest of his future Glory, and therefore his pleasure was, that they only should see of how great glory he would disrobe himself, even for our sakes.—In the garden we may observe, first his Prayer, and secondly his Passion.

1. He betakes himself to his great Antidote, which, himself, the great Physician of our souls, prescribed to all the world; he *prays* to his heavenly Father; he kneels down; and not only so, but falls flat upon the ground; he prays with an intention great as his sorrow, and yet with a submission so ready, as if the Cup had been the most indifferent thing in the world. The Form of his Prayer ran thus, *O my Father, if it be possible, let this Cup pass from me, nevertheless not as I will, but as thou wilt.* In this Prayer observe we these Particulars: 1. The person to whom he prays, *O my Father.* 2. The matter for which he prays; *Let this Cup pass from me.* 3. The Limitation of this Prayer; *If it be possible,* and *if it be thy will.*

1. For the Person to whom he prays; it is his *Father:* As Christ prayed not in his Godhead, but according to his Manhood, so neither prayed he to himself as God; but to the *Father,* the first person of the God-head: Hence some observe, that as the Father sometimes saying, *This is my beloved Son,* he spake not to himself, but to the Son; so the Son usually saying, *O my Father,* he prays not to himself, but to the Father.

2. For the Matter of his Prayer: *Let this Cup pass from me:* Some interpret thus; *Let this Cup pass by me, Oh that I might not taste it!* But others thus; *Let this Cup pass from me; though I must taste it, yet Oh that I may not betoo long, or tediously annoyed by it!* That which leads unto this last interpretation is that of the Apostle, *Christ in the days of his flesh offered up Prayers and Supplications with strong cries and tears unto him that was able to save him from death, and he was heard in that which he feared,* Heb. 5.7. How was he heard? not in the removal of the Cup; for he drank it up all: but in respect of the tedious annoyance or poisoning of the Cup; for though it made him sweat drops of blood, though it grieved him, and pained him, and made him cry out, *My God, my God, why hast thou forsaken me?* Though it cast him into a sleep, and laid him dead in his Grave, and there sealed him for a time; yet presently within the space of forty hours, or thereabouts, he revived, and awakened as a Lion out of sleep, or as a Giant refreshed with wine; and so it passed from him, as he prayed, in a very short time, and by that short and momentary death, he purchased to his people everlasting Life.

3. For the Limitation of his Prayer; *If it be possible, if it be thy will:* He knows what is his Fathers will, and he prays accordingly, and is willing to submit unto it: if the *passing of the Cup* be according to the last interpretation, we shall need none of these many distinctions to reconcile the will of God and Christ: *If it be possible,* signifies the earnestness of the Prayer: and *if it be thy will,* the submission of Christ unto his Father; the Prayer is short but sweet: How many things needful to a Prayer do we find concentred in this one instance? Here is Humility of Spirit, Lowliness of Deportment, Importunity of Desire, a Fervent Heart, a Lawful Matter, and a Resignation to the will of God. Some think this the most fervent prayer that ever Christ made on earth; *If it be possible, O! if it be possible, let this Cup pass from me:* And I think it was the greatest dereliction and submission to the will of God, that ever was found upon the earth, for whether the Cup might pass or not pass, he leaves it to his Father; *nevertheless, not as I will, but as thou wilt, q. d.* Though in this Cup are many Ingredients, it is full red, and hath in it many dregs, and I know I must drink, and suck out the very utmost dreg, yet whether it shall pass from me in that short time, or continue with me a long long time, I leave it to thy will: I see in respect of my humanity, there is in me flesh and blood, O! I am frail and weak; I cannot but fear the wrath of God, and therefore I pray thus earnestly to my God; *O, my Father, if it be possible, let this Cup pass from me, nevertheless, not as I will, but as thou wilt.*

But what was there in the Cup, that made Christ pray thus earnestly that it might pass from him? I answer,—

1. The great pain that he must endure; the buffetings, whippings, bleedings, crucifying; all the torments from first to last throughout all his body: why all these now came into his mind, and all these were put into the Cup of which he must drink.

2. The great shame that he must undergo, this was more than pain: as *a good name is better than precious Ointment, and loving favor better than silver and Gold;* so is shame a greater punishment to the mind, than any torture can be to the flesh. Now came into his thoughts his apprehending, binding, judging, scorning, reviling, condemning; and Oh what a bloody blush comes into the face of Christ, whilst in the cup he sees these Ingredients!

3. The neglect of men, notwithstanding both his pain and shame: I look upon this as a greater cut to the heart of Christ than both the former: when he considered, that after all his sufferings and reproaches, few would regard, O this was a bitter Ingredient! naturally men desire, if they cannot be delivered, yet to be pitied; it is a kind of ease, even to find some regard among the Sons of men; it shows that they wish us well, and that they would give us ease if they could; but Oh when it comes to this, that a poor wretch is under many sufferings, and great shame, and that he finds none so much as to regard all this, now verily it is an heavy case; and hence was Christ's Complaint: *Have ye no regard,O all ye that pass by the way? Consider, and behold, if ever there were sorrow like unto my sorrow, which was done unto me, wherewith the Lord hath afflicted me in the days of his fierce anger.* Christ complains not of the sharp pains he endured, but he complains of this, *Have ye no regard?* He cries not out, *Oh deliver me and save me;* but *Oh consider and regard me; q. d.* All that I suffer I am contented with, I regard it not; only this troubles me, that you will not regard: why, it is for you that I endure

all this; and do you so look upon it, as if it nothing at all concerned you? Suppose a Prince should pay some mighty price to redeem a slave from death, and the slave should grow so desperate, as after the price paid, to throw himself upon his death, yea, with all the strength and might he hath, to offer a death upon his very Redeemer, would not this trouble? Why, thus it was; Christ is willing to redeem us with his own precious blood, but he saw many to pass by without any regard, yea, ready to trample his precious blood under their feet, and *to account the blood of the Covenant as an unholy thing:* Oh this was another Spear in the heart of Christ, or a bitter Ingredient in this Cup.

4. The Guilt of sin which he was now to undergo; *upon him was laid the iniquity of us all.* All the sins of all Believers in the world, from the first Creation, to the last Judgment, were laid on him: Oh what a weight was this! Surely one sin is like a Talent of Lead; Oh then what were so many thousands of millions? The very earth itself groans under the weight of sin until this day. *David* cried out, that *his iniquities were a burden too heavy for him to bear:* Nay, God himself complains, *Behold, I am pressed under you, as a Cart is pressed that is full of sheaves.* Now then, no wonder if Christ bearing all the sins of Jews and Gentiles, bond and free, cry out, *My Soul is heavy;* for sin was heavy on his soul.—In that I say, all the sins of all Believers were laid on Christ, understand me soberly; my meaning is not that Believers sins were so laid on Christ, as that they ceased to be Believers sins according to their physical and real in-dwelling, but only that they were laid on Christ by Law-imputation, or by legal-obligation to satisfactory punishment. I make a difference betwixt sin, and the guilt of sin; for sin itself is *macula,* the blot, the defilement, and blackness of sin, which I conceive, is nothing but the absence and privation of that moral rectitude and righteousness which the Law requireth: but the guilt of Sin is somewhat issuing from this blot and blackness, according to which the Person is liable and obnoxious to eternal punishment. Some indeed give a distinction of the guilt of sin; there is *reatus culpae,* the guilt of sin, as sin, and this is all one with sin, being the very essence, soul, and formal being of sin; they call it a fundamental, or potential guilt; and there is *reatus poenae, reatus personae, reatus actualis,* the guilt or obligation to punishment, the actual guilt, or actual obligation of the person who hath thus sinned to punishment; and this guilt is a thing far different from sin itself, and is separable from sin: yea, and is removed from sin in our justification. Now this was the sin or guilt, which was laid on Christ, in which sense the Apostle speaks, *who his own self bare our sins in his own body on the Tree;* how bare our sins on the Tree, but by his sufferings?—*And he hath laid on him the iniquity of us all?*—how laid on him, but by imputation?—*And he hath made him to be sin for us, who knew no sin;* how made sin for us? surely there was in Christ no fundamental guilt; no, no, but he was made Sin by imputation and Law-account: he was our surety, and so our sins were laid on him in order to punishment, as if now in the Garden, he had said to his Father, *Thou hast given me a Body, as I have taken the debts and sins of all believers in the world upon me: Come now, and arrest me as the only pay-Master; lo here I am to do and suffer for their sins, whatsoever thou pleasest,* Psal. 40.6, 7, 8. Heb. 10.4, 5, 6, 7, 8, 9. Or, as if he had said to his Father thus, *I am the sinner, O Father! I am the surety, all my friends wants, and all their debts, let them be laid on me; my life for their life, my soul for their souls, my glory for their glory, my heaven for their heaven:* Now this was no small matter;

little do we know or consider, what is the weight and guilt of sin. And this was another ingredient, in Christ's Cup.

5. The Power and malice of Satan; the devil had a full leave and license; not as it was with *Job; Do what thou wilt, Satan, but save his life;* no, no, he had a commission without any such restriction or limitation; the whole power of darkness was let loose to use all his violence, and to afflict him as far as possibly he could; and this our Savior intimates, when he saith; *that the Prince of this world cometh:* Now was it that the Word must be accomplished, *Thou shalt bruise his heel;* the Devil could go no higher than the heel of Christ; but whatever he could do, he was sure to do; he had been nibling a great while at his heel; no sooner he was born, but he would have killed him; and after he fell fiercely on him in the Wilderness, but now all the Power and all the malice of hell conjoynes. If we look on the Devil in respect of his evil nature, he is compared to *a roaring Lion:* not only is he a Lion, but a roaring Lion; his disposition to do mischief, is always wound up to the height: and if we look on the Devil in respect of his Power, there is no part of our souls or bodies that he cannot reach; the Apostle discribing his Power, he gives him names above the highest comparisons; as *Principalities, Powers, Rulers of the darkness of this World, Spiritual wickedness above:* Devils are not only called *Princes,* but *Principalities;* not only mighty, but *Powers;* not only Rulers of a part, but of *all the darkness of all this World;* not only wicked Spirits, but *spiritual wickedness;* not only about us, but *above us:* they hang over our heads continually; you know what a disadvantage it is to have your enemy get the hill, the upper ground; and this they have naturally, and always. Oh then what a combat must this be when all the Power, and all the malice of all the Devils in hell, should by the permission of God, arm themselves against the Son of God. Surely this was a bitter Ingredient in Christ's Cup.

6. The wrath of God himself; this, above all, was the most bitter Dreg; it lay in the bottom, and Christ must drink it also: *Oh the Lord hath afflicted me in the day of his fierce anger;* God afflicts some in mercy, and some in anger, this was in his anger; and yet in his anger God is not like to all; some he afflicts in his more gentle and mild, others in his fierce anger; this was in the very fierceness of his anger It is agreed upon by all Divines, that now Christ saw himself bearing the sins of all Believers, and standing before the judgment-seat of God; to this end are those words,*Now is the judgment of this World, and the Prince of this World shall be cast out.* Now is the judgment of this World, *q. d.* Now I see God sitting in judgment upon the World; and as a right Representative of all the World of Believers, here I stand before his Tribunal ready to undergo all the punishments due to them for their sins: why, there is no other way to save their souls, and to satisfy justice, but that the fire of thy indignation should kindle against me;*q. d. O I know it is a fearful thing to fall into the hands of the living God: Oh I know God is a consuming fire; who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him:* But for this end came I into the world; O my Father, I will drink this Cup; lo here an open Breast; come, prepare the Armory of thy wrath, and herein shoot all the Arrows of revenge. —And yet, O my Father, let me not be oppressed, subverted, or swallowed, up by thy wrath, let not thy displeasure continue longer than my patience or obedience can endure; there is in me

flesh and blood in respect of my humanity, and *my flesh trembleth for fear of thee, I am afraid of thy judgments:* Oh if it be possible, *if it be possible, let this Cup pass from me.*

***SECT. V.* Of the Dolours and Agonies that Christ there suffered**

2. CHrist's Passion in the Garden was either before, or at his apprehension; his Passion before is declared, 1. By his Sorrow. 2. By his Sweat

1. For his sorrow; the Evangelists diversely relate it; *He began to be sorrowful, and very heavy,* saith *Matthew: He began to be sore amazed, and to be very heavy,* saith *Mark: And being in an Agony, he prayed more earnestly,* saith *Luke: Now is my Soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour,* saith *John.* All avow this sorrow to be great, and so it is confessed by Christ himself:*Then saith he unto them, my soul is exceeding sorrowful even unto death.* Ah Christians! who can speak out this sorrow? *The Spirit of a man will sustain his infirmity, but a wounded Spirit who can bear?* Christ's soul is sorrowful; or if that be too flat, his soul is sorrowful, *exceeding sorrowful;* or if that language be too low, his soul is exceeding sorrowful, *even unto death;* not only extensively, such as must continue for the space of seventeen or eighteen hours, even until death itself should finish it; but also intensively, such, and so great, as that which is used to be at the very point of death; and such as were able to bring death itself, had not Christ been reserved to a greater and an heavier punishment. Of this sorrow is that especially spoken, *consider, and behold, if ever there were sorrow like unto my sorrow:* Many a sad and sorrowful soul hath no question been in the world; but the like sorrow to this was never since the Creation: the very terms of the Evangelists speak no less; he was *sorrowful and heavy,* saith one: *amazed and very heavy,* saith another: *in an Agony,* saith a third: *in a soul trouble,* saith a fourth. Surely the bodily torments of the Cross were inferior to this agony of his soul; the pain of the body, is the body of pain: Oh but the very soul of sorrow, and pain, is the soul's sorrow, and the Souls's pain. It was a sorrow unspeakable, and therefore I must leave it, as not being able to utter it.

2. For his Sweat; *Luke* only relates it: *And his sweat was as it were, great drops of blood falling down to the ground.* In the words I observe a *Clymax.* 1. *His sweat was as it were blood. Ethymius,* and *Theophilact* interpret those words as only a similitude, or figurative *Hyperbole;* an usual kind of speech to call a vehement sweat, a bloody sweat: as he that weeps bitterly, is said to weep tears of blood. *Augustine, Jerome, Epiphanius, Athanasius, Irenaeus,* and others, from the beginning of the Church, understand it in a literal sense, and believe it was truly, and properly a bloody sweat; nor is the Objection considerable, that it was *sicut guttae sanguinis, as it were drops of blood;* for if the Holy Ghost had only intended that *sicut* for a similitude or *Hyperbole,* he would rather have expressed it, *as it were drops of water,* than *as it were drops of blood.* We all know sweat is more like to water than to blood: Besides, a *sicut,* in Scripture-phrase, doth not always denote a similitude, but sometimes the very thing itself, according to the verity of it: thus *we beheld his Glory, the Glory as it were, of the only begotten Son of the Father.—and their words seemed to them as it were idle Tales, and they believed them not.* The words in the Original, 〈in non-Latin alphabet〉 are the same; here is the first step of this *Clymax,* his sweat was a wonderful sweat, not a sweat of water, but of red gore-blood.

2. Great drops of blood, 〈 in non-Latin alphabet 〉 . There is *sudor diaphoreticus,* a thin faint sweat, and *sudor grumosus,* a thick, concrete, and clotted sweat; in this bloody sweat of Christ, it came not from him in small dews, but in great drops; they were drops, and *great drops of Blood,* crassie and thick drops; and hence it is concluded as preternatural; for though much may be said for sweating blood in a course of nature; *Aristotle* affirms it, and *Augustine* grants that *he knew a man that could sweat blood even when he pleased;* in faint bodies a subtle thin blood, like sweat, may pass through the pores of the Skin; but that through the same pores, crass, thick, and great drops of blood should issue out, it was not, it could not be without a Miracle: Some call them *grumes,* others *globes* of blood; certainly the drops are great, so great, as if they had started through his skin to outrun the streams and rivers of his Cross.

3. Here is yet another *clymax,* in that these great drops of blood did not only *distillare,* drop out; but *decurrere,* run a stream down so fast, as if they had issued out of most deadly wounds; they were *great drops of blood falling down to the ground;* here's magnitude and multitude; great drops, and those so many, so plenteous, as that they went through his apparel and all, streaming down to the ground: now was it that his garments were died with crimson red: that of the Prophet, though spoken in another sense, yet in some respect may be applied to this: *Wherefore art thou red in thine apparel? and thy garments like him that treadeth the Wine-fat?* Oh what a sight was here! His Head and Members are all on a bloody sweat, his sweat trickles down, and bedecks his garments, which stood like a new firmament studded with stars, portending an approaching storm: nor stays it there, but it *falls down to the ground:* Oh happy Garden watered with such treas of blood! how much better are these rivers than *Abana and Pharphar, rivers of Damascus; yea, than all the waters of Israel;* yea, than all those Rivers that water the Garden of *Eden?*—

1. This may inform us of the weight and burden of sin, that thus presseth Christ under it till he sweat and bleed: when the first *Adam* had committed the first sin, this was the penalty, *in the sweat of thy face shalt thou eat thy bread;* but now the second *Adam* takes upon him all the Sins of all Believers in the world; he sweats not only in his face, but in all his Body. O then, how was that face disfigured, when it stood all on drops, and those drops, not of a watery sweat, but of a gore blood? We see in other men, that when they are disquieted with fear or grief, the blood usually runs to the heart; indeed that is the principal member, and therefore, leaving the other parts, it goes thither, as of choice, to comfort that; but our sweet Savior contrariwise (because he would suffer without any manner of comfort) he denies to himself this common relief of nature; all the Powers of our souls, and parts of our bodies were stained with sin, and therefore he sweats blood from every part; we sin, and our eyes will scarce drop a tear for sin; but his eyes, and ears, and head, and hands, and feet, and heart, and all run rivers of tears of blood for us, even for our sins.—Let Jesuits and Friers in meditating of Christ's sufferings, cry out against the Jews; in this bloody sweat of Christ I see another use; alas! here's no *Jew,* no *Judas,* no *Herod,* no *Pilate,* no Scribe, no Pharisees? here's no tormentors to whip him; no soldiers to crown his Head with thrones, here's neither nails, nor spear to fetch his blood out of his Body; how comes it then to pass? Is there any natural cause? ah, no: the night is cold, which naturally draws blood inwards; in the open air he lies grovelling on the ground, and there *he sweats, and bleeds.* O my heart, who hath done this

deed? *As the Lord liveth,the man that hath done this thing, shall surely die.* So said *David*▪ when *Nathan* replied upon him, *thou art the man.* O my heart! my sinful heart! O my sinful, deceitful, abominable heart! thou art the Murderer; thy sins sate upon the heart of Christ, as heavy as a Mountain of Lead or Iron; when none was near, but a few dull, heavy, sleepy Disciples; then all the sins of Believers (and amongst them, thy sins) fell upon the soul of Christ, as so many murderers; and squeezed blood, and made him cry out. *My soul is heavy, heavy unto death.* Go thy ways now, and weep with *Peter,* and say with *David, I have sinned against thee, Lord.* O how should these eyes of mine look upon Christ thus sweating, bleeding, streaming out blood, clods of blood, great drops of blood, from all the parts and members of his Body, but I must *mourn over him;as one that mourneth for his only son, but I must be in bitterness, as one that is in bitterness for his first-born?*

2. This may inform us of the extraordinary love of Christ. It is said of the *pelican,* that when her young ones are struck with the tail of some poisonous Serpent, she presently strikes her breast with her Beak or Bill, and so lets out her own blood, as a Medicine for them that they may suck and live; even so Christ seeing us struck with the poison of sin, he is impatient of delay, he would not stay till the Jews let him blood with their whips, and thorns, and nails; *I have a Baptism to be baptized with* (saith Christ) *and how am I straightened till it be accomplished?* He is big with love, and therefore he opens all his pores of his own accord, he lets blood gush out from every part, and thereof he makes a precious Balsom to cure our wounds. O the Love of Christ! As *Elihu* could sometimes say,*Behold my belly is as wine, which hath no vent, it is ready to burst like new Bottles;* so the heart of Christ was full, even full of love, so full that it could not hold, but it burst out through every part and member of his body in a bloody sweat. I will not say but that every drop of Christ's blood was very precious, and of sufficient value to save a world; but certainly, that blood which was not forced by whips, or thorns, or spear, is to be had in singular honor; as the myrrh, that by incision of the Tree, flows out, is very precious; yet that which drops out of its own accord, is accounted as the first and choice; and as the Balsam, which way soever it come, is sweet; yet that which falls of its own accord, is held the most pure and odoriferous: to this alludes that Apocryphal-saying in *Ecclesiasticus, I gave a sweet smell like Cinamon, and I yielded a pleasant odour,like the best myrrh:* the vulgar translates it thus; *Quasi Libanus non incisus vaporavi; as the myrrh-tree that is not cut, I evaporated;* as if Christ should have said, without any lanching, cutting, pruning, out of mere love I poured out my blood upon the earth; this is certain; at this time no manner of violence was offered him in body, no man touched him, or came near him; in a cold night (for they were fain to have a fire within doors) lying abroad in the air, and upon cold earth he casts himself into a sweat of blood; surely love is hot; he had a fire in his brea• that melts him into this bloody sweat; O wonderful Love!

3. This may inform us of the Design of Christ in these very sufferings: *Christ weeps* (saith *Bernard*) *not only in his eyes, but in all his members, that with the tears of his body, he might wash and purify his body, which is the Church:* or Christ weeps blood, that he might give us a sign of the enemies ruin; sweat in sickness, is as a *Crisis,* or promising sign, that Nature with all her force hath strove against the peccant humor, and hath now overcome it; so this bloody sweat is a blessed *Crisis,* or argument of sin decaying, and that the Lamb hath overthrown

the Lion As Christ sometimes said; *Now is the Judgment of this World,now shall the Prince of this World be cast out, and I, if I be lifted up from the Earth, will draw all men unto me.*

Thus far of Christ's passion before his apprehension. And now we may suppose it about midnight, the very time which Christ called *the hour, and power of darkness:* what followed from twelve till three at night, we shall discover in the next Section.

SECT. VI. Of *Judas's* Treason, *Christ*'s Apprehension, binding and leading unto *Annas.*

BY this time the Traitor *Judas* was arrived at *Gethsemani,* and being near the Garden-door, Jesus goes to his Disciples, and calls them from their sleep; by an *Irony* (as some think) he bids them *sleep on now, and take their rest;* meaning if they could for danger, that now was near; but withal he adds, *Behold the hour is at hand, and the Son of man is betrayed into the hands of sinners; rise, let us be going, behold he is at hand that doth betray me.* That it might appear he undertook his sufferings with choice and free election, he not only refused to fly, but he calls his Apostles to rise, that they might meet his Murderers. And now they come *with Swords and Staves;* or as *John* adds,*with Lanthorns and Torches, and* (Judas *going before them, and drawing near unto Jesus to kiss him) they took him, and bound him, and led him away to* Annas *first.*

In this Period I shall observe, 1. *Judas*'s Treason. 2. Christ's Apprehension. 3. Christ's binding. 4. Christ's leading to *Annas,* one of the Chief Priests, as to his first station.

1. *Judas*'s treason: *And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto* Jesus *to kiss him.* This Traitor is not a Disciple only, but an Apostle; not one of the seventy, but one of the twelve. *Augustine* speaks of many offices of Love that Christ had done to *Judas* in especial manner; he had called him to be an Apostle, made him his Friend, his Familiar, caused him to eat of his Bread, sit at his Table, and to dip his hand in the Dish with him; yea if his Tradition be true, Jesus *had delivered* Judas *often from death,and for his sake healed his Father of a Palsy, and cured his Mother of a Leprosy: and next to* Peter, *honored him above all other his Apostles.* Of this we are sure, that he kissed him, and washed his feet, and made him his treasurer, and his Almoner; and that now *Judas* should betray Christ; O how doth this add to the sufferings of Christ, and to the Sin of *Judas? Behold, a multitude,* and *Judas* in the front: *he went before them, tam pedibus quam moribus; in his presence, and in his malice.* The Evangelist gives the reason of this, that he might have the better opportunity to kiss him, this was the sign he gave the rout; *whomsoever I shall kiss, that is he, lay hold on him;* he begins war with a Kiss, and breaks the peace of his Lord by a Symbole of kindness: Jesus takes this ill; *What,* Judas! *betrayest thou the Son of man with a kiss? q. d.* What, dost thou make the seal of Love the sign of treachery? What! must a Kiss of thy mouth be the Key of treason? O what a friendly reproof is here! By way of use.

It were well for the world (saith *Chrysostom) especially for the Children of God, that* Judas *were alone in this transgression that there were no more perfidious, treacherous Persons in it besides himself.* But Oh! how fu l is the world of such miscreants? there was never yet an *Abel,* but he had a *Cain* to murder him; never yet a *Moses,* but he had a *Jannes* and *Jambres* to resist him; never yet a *Joseph,* but he had unkind Brothers to envy him; never yet a *Samson,* but he had a *Delilah* to betray him; never yet a *David,* but he had an *Ahithophel* to hurt him; never yet a *Paul,* but

there was an *Alexander* to do him much evil; nay it is well, if in every assembly we meet not with a *Judas:* in civil affairs how many are there that live, and make gain by lying, swearing, cheating, coz•ning, selling away Christ and their own souls for a lesser matter than thirty pieces of Silver? and in religious affairs, how many secure and drowsy professors have we amongst us, that salute Christ both by hearing the Word, and receiving the Seals, and yet in their lives and conversations they deny Christ? *They honor God with their lips,but their hearts are far away from him.*

2. For Christ's apprehension; *then came they, and laid hands on* Jesus, *and took him.* They apprehended him whom the world cannot comprehend; and yet before they took him, he himself begins the inquiry, and leads them into their errand; he tells them that he was Jesus *of Nazareth, whom they sought:* this was but a Breath, a meek and gentle word; yet had it greater strength in it than the Eastern wind, or the voice of Thunder: for God was in that still voice, and it struck them down to the ground. O the Power of Christ! they come to him with clubs and staves, and swords, and he does no more but let a word fly out of his mouth, and presently they stagger, run *backward,and fall to the ground.* Oh if we cannot bear a soft answer of the merciful God, how dare we so provoke, as we do, the wrath of the Almighty Judge? and yet he suffers them to rise again, and they still persist in their inquiry after him; he tells them once more, *I am he;* he offers himself, he is ready, and desirous to be sacrificed; only he sets them their bounds, and therefore he secures his Apostles to be witnesses of his sufferings,: In this work of redemption, no man must have an active share besides himself; he alone was to tread the Wine-Press: *If therefore ye seek me,* (saith Christ) *let these go their way;* thus he permits himself to be taken, but not his Disciples.

And now they have his leave, Oh with what fierce and cruel countenances, with what menacing and threatening looks, with what malicious and spightful minds, do they invade and assault our Savior? they encompass him round; then they lay their wicked and violent hands upon him: in the Original, 〈 in non-Latin alphabet 〉 signifies a violent taking. One speaks the manner of his apprehension in these words*Some of them lay hold on his Garments, others on the h•ir of his head; some pluck him by the beard, others struck him with their impious fists, and being enraged, that with a word he had thrown them backwards on the ground, they therefore throw him on his back, and basely tread him under their dirty feet.* Another Author gives it thus;*As a roaring, ramping Lion draws along the Earth his prey, and tears it, and pulls it; so they hailed Christ all along the Earth, spitting, buffeting, pulling him by the hair.* Another in like manner thus;*they all rush violently upon him, they fling him to the ground, they kick him, tear him, spurn him, pull off the hair, both off his Head and Beard.* Of every of these passages we find Scriptures full; *Many Bulls have compassed me, strong Bulls of Bashan have beset me round, they gaped upon me with their mouths, as a ravening and roaring Lion.*

We are apt to cry out on *Judas* and the Jews; and we think, Oh if we had been in their stead, we should never have done thus; but lay aside a while those Instruments, and look we at the principal cause; had we not an hand in all these actings? did not we conspire his Death, and Apprehension in reference to it? Oh my sins! my sins! these were the Band, the Captain, and the Officers; these were the *multitude,* a multitude indeed, if I should tell them, I might tell a

thousand, and yet not tell one of a thousand; these were the Soldiers that beset him round, the Bulls that compassed him about, the roaring Lions that gaped upon him with their mouths; O my heart, why shouldest thou rise up against the Jews, when thou findest the Traitor, and the whole rout of Officers in thyself? Oh that thou wouldest turn the edge of thy detestation into its right stream and Channel! Oh that thou wouldst *remember thy own ways, and all thy doings wherein thou hast been defiled;* and that thou wouldst *loath thyself in thy own sight for all the evils that thou hast committed!*

3. For Christ's binding, the Evangelist tells us, that *the Band, and the Captain, and the Officers of the Jews took Jesus, and bound him,* 〈 in non-Latin alphabet 〉 they bound his hands with cords; a Type of this was *Samson,* whom *Delilah* bound with ropes; so they bound him with ropes or cords, foreshewing hereby that he must die, they never using to bind any with ropes or cords, but those whom undoubtedly they purposed to crucify: Some add the Circumstances of this binding, that they bound him with three cords, and that with such violence that they caused blood to start out of his tender hands; certainly they wanted no malice, and now they wanted no power, for the Lord had given himself into their hands. Binding argues baseness: It is storied of *Alexander,* that when some Arrow that was shot into him, was to be drawn out, his Physicians advised to bind him; for that the least motion (as they said) would do him hurt; but he answered*Kings were not fit to be bound, the power of a King was ever free and safe;* And *David* in his Lamentation over *Abner,* said, *Died Abner as a Fool dieth? thy hands were not bound, nor thy feet put in fetters,* 2 Sam. 2.33, 34. Fools and Slaves were accustomed to be bound, and so were Thieves; they that open their hands to receive others goods, it is fit their hands should be bound, and tied up; but is our Savior numbered amongst any of these? O yes! *In that same hour said Jesus to the multitude, are ye come out as against a Thief, with Swords and Staves? he made himself of no reputation, and took upon him the form of a Servant:* O wonderful condescension of Christ! O admirable exinanition! he that was eminently just, is reputed a thief; he that was equal with God, is become a Servant; he that was stronger than *Samson,* and could have broken his cords from off his arms like a thread, he is bound with cords, and as a poor Lamb, he continues bound for the slaughter; and thus began our Liberty and Redemption, from slavery, and sin, and death, and cursings.

But besides these cords, the word 〈 in non-Latin alphabet 〉 , signifies a binding with chains, *Mak.* 5.3, 4. And some are of opinion, that they shackled both his hands and feet, *pedicis & catenis vinctus,* Mark 5.4. And others say that they put about his neck*a Chain of Iron;* and it is not altogether improbable, but they might be as cruel to the Master, as to his Servants: I cannot think they were so enraged against *Peter,* as they were against Christ; and yet they laid on him *two Chains,* Acts 12.6. Nor can I think they were so enraged against *Paul,* as they were against Jesus; and yet *the chief Captain took him, and commanded him to be bound with two Chains.* And that this might be their dealing with Christ, *Judas,* by his counsel seems to speak; *hold him fast—take him, and lead him away safely, q. d.* make him sure, that he escape not out of your hands; he hath deceived you often, and therefore Chain him with an Iron Chain, that will be sure to hold. I cannot pass this without some word to ourselves.

Christ undergoes this restraint that all sorts of persecution might be sanctified to us by his susception. Again, Christ was faster bound with his cords of Love, than with Iron fetters; his love was strong as death; it overcame him who is invincible, and bound him who is omnipotent; the Jews cords were but the Symboles and Figures; but the dear love, the tender bowels of Jesus Christ were the Morals, and things signified: Again, Christ was bound that we might be free: the Cords of Christ were so full of virtue, that they loosed the Chains of our sins, and tied the hands of God's Justice, which were stretched out against us for our sins. Again, he was bound for us, that so he might bind us to himself. *I drew them with cords of a man, with bands of Love.* A strange thing it was, to see the King bound for the Thieves offense; but such was Christ's Love, that he might draw sinful mankind to the Love of him again. Lastly, one good Lesson we may learn from wicked *Judas; take him, and lead him away safely:—hold him fast.* Come Christians! here's good counsel from a *Judas;* like another *Caiaphas;* he Prophesies he knows not what; *take him, and lead him away, and hold him fast.* It is of necessity that those which spiritually seek after Christ, should take him by Faith, and hold him fast by Love: *I will rise now,* (saith the Spouse) *I will seek him whom my soul loveth;* and anon, *I found him whom my soul loveth, I held him,and would not let him go, until I had brought him into my Mothers House, into the Chambers of her that conceived me.* We must arise out of the bed of sin, we must seek Christ in the use of Ordinances, and there if we find him, we must take him, lay hold on him by the hands of Faith, and not let him go; but lead him safely until we have brought him into our Mothers House, into the Assemblies of his people; or if you will, until we have brought him into our souls, where he may sup with us, and we with him.

4. For his leading to *Annas, John* records it, that *they led him to Annas first, for he was Father-in-law to Caiaphas, who was the high Priest that same year.* 1. They led him away; 〈 in non-Latin alphabet 〉 it refers to the place whence they led him; the Garden was the *terminus a quo;* there they apprehended him, and bound him, and thence they led him away; but the word 〈 in non-Latin alphabet 〉 , is something more than merely *abduco;* sometimes it signifies *abigo,* to drive away, whether by force, or fraud; sometimes *rapio ad suplicium, ad judicandum;* to snatch away either to punishment, or to judgment: It is said,*they drew him away by the hairs of the head, and that they led him in uncouth ways, and through the Brook Cedron, in which the ruder Soldiers plunged him, and passed upon him all the affronts and rudeness which an insolent and cruel multitude could think of.* So that now again was the fulfilling of the Prophesy, *He shall drink of the Brook in the way,* Psal. 110.7. I dare not deliver these things as certain truths; only this I affirm, that they led him, snatched him, hailed him from the Garden back again to *Jerusalem,* over the Brook and Valley called *Cedron,*—2. They led him first to *Annas;* why thither; is a question: the cognizance of the cause belonged not properly to *Annas,* but to *Caiaphas;* all that can be said for *Annas,* is, that he was chief of the *Sanhedrim,* and Father-in-law to *Caiaphas,* and to the High Priest the next year following.

Oh when I think of Jesus thus *led away to Annas first;* when I think of him partly going, and partly hailed forwards, and forced to hasten his Grave-pace; when I think of him thrown into, or plunged in the Waters of the Brook, and so forced to drink of the Brook *Cedron* in the way: when I think of him presented by a deal of Soldiers, and rude Catch-poles, to this

mercenary *Annas;* and withal, think that I had an hand as deep as any other in these acts; my heart must either break, or I must proclaim it an heart of flint, and not of flesh. Come Christians, let us lay our hands upon our hearts, and cry, *Oh my Pride! and Oh my Covetousness! and Oh my Malice and Revenge! Oh my Unbelief! and Oh my Unthankfulness! and Oh my Uncharitableness to the needy members of Christ Jesus! why these were the rout, these were they that led, and dragged, and drew Jesus* (as it were) *by the hair of his head; these were they that took hold of the chain, and pulled him forwards, and shown him in triumph to this bloody* Annas; *nay, these were the* Judas, Jews, Annas, *and all: Oh that ever I should lodge within me such an heart, that should lodge in it such sins, such betrayers, such murderers of Jesus Christ!*

But I must remember myself; *Watchman, what of the night? Watchman,what of the night? if ye will enquire, enquire, return, come.* We may now suppose it about the third hour, or the last watch; in the Gospel it is called the *fourth watch of the night;* elsewhere it is called *the morning-watch,* which continueth *till the morning.* And of the Acts done in this interval of time, we are next to treat.

SECT. VII. Of *Christ's* Examination, and Condemnation, with their Appendices.

NOw it was that they led him from *Annas* to *Caiaphas;* and presently a Council is called of the High Priests, Scribes, and Elders; these were the greatest, gravest, learned'st, wisest men amongst them, and they all conspire to judge him, who is the great Judge both of quick and dead.—In their proceedings, we may observe, 1. The captious examination of the High Priest. 2. The sacrilegious smiting of one of the Servants. 3. The impious accusations of the Witnesses. 4. The Sentence of the Judges. 5. The perfidious denial of perjured *Peter.* 6. The shameful delusion, and abuses of the base Attendants.

1. For the captious examination of the High Priest: *The High Priest then asked Jesus of his Disciples,and of his Doctrine.* 1. Of his Disciples; what the Questions were, it is not expressed; but probably they might be such as these; *How many Disciples he had? and where they were? and what was become of them? why he should take upon him to be better guarded than others of greater place and calling? whether it did not savor of sedition and disturbance of the State, to lead about such a Crew of Disciples and followers after him? and what was the reason of their flight? whether it were not a token of their guiltiness of some disorder, or of riotous practices?* It is not for me to speak how many Queries the High Priest might make to tempt Jesus; but certainly he was sifted to the Bran, examined to the full of all such circumstances as either might trap Christ, or in the least degree advance and help forward his Condemnation; to this question concerning his Disciples, our Savior answered nothing; alas, he knew the frailty of his followers, he might have said, *For my Disciples, you see one hath betrayed me, and another will anon forswear me, he stays but for the crowing of the Cock, and then you shall hear him curse and swear, that he never knew me; and for all the rest, a pannick fear hath seized upon their hearts, and they are fled, and have left me alone to tread the Wine-press.* Ah no, he will not speak evil of the Teachers of his people; it was grief to him, and added to his sufferings, that all had forsaken him; once before this, *many of his Disciples went back, and walked no more with him;* which occasioned Jesus to say to the twelve, *will ye also go?* why no, said *Peter* then, *Lord, whether shall we go? thou hast the words of Eternal Life; and we believe, and are sure, that thou art that Christ the Son of the Living God.* Oh

Peter, what a strong Faith was that? *We believe, and we are sure;* but how is it now that ye have no faith? or why are ye so fearful, O ye of little Faith? I believe this sate upon the heart of Christ, and yet he would not accuse them, who now stood in their places, and was accused for them, and for us all; and therefore to that question of his Disciples, he answered nothing.

2. He asked him of his Doctrine; what his questions were of that, are not set down neither; but probably they might be such as these; *Who was his Master, or instructer in that new Doctrine he had lately broached? why he did seek to innovate, and alter their long practiced and accustomed Rites? and what ground had he to bring in his own devices in their steads? as Baptism for Circumcision; the Lord's Supper for the Passover; himself and his Apostles for the high Priests and Levites, when neither he, nor most of them were of that Tribe? why he was so bold and saucy (being but three and thirty years of age) to declame so bitterly and satyrically against the Pharisees, and Sadducees, and Scribes, and Priests, and Elders of the People?* Much of this stuff he might bring out in his Interrogatories; that so by his questioning him in many things, he might trap him in something to his confusion and destruction.—And to this question our Savior answers; but Oh how wisely! *I spake openly to the World* (saith he) *I ever taught in the Synagogue, and in the Temple, whither the Jews always resorted; and in secret have I said nothing; why askest thou me? ask them which heard me, what I said unto them, behold they know what I said: q. d.* I appeal to the testimony of the very enemies themselves; thou suspectest me to be a seditious person, and one that plots mischief against the State in secret; I tell thee truth, *I speak nothing in secret (i.e.)* nothing in the least manner tending to sedition; my Doctrine I brought with me from the bosom of my Father, it is the everlasting Gospel, and not of yesterday; and it contains nothing in it of Sedition, Faction, Rebellion, Treason; ask these mine Enemies, these who have apprehended and bound me, and brought me hither; *they know what I said,* let them speak if they can, wherein I have transgressed the Law.

2. For the stroke given Christ by that base servant; *one of the Officers which stood by, stroke Jesus with the palm of his hand, saying, answerest thou the High Priest so?* That holy face which was designed to be the object of Heaven, in the beholding of which, much of the celestial glory doth consist; that face which the Angels stare upon with wonder, like Infants at a bright Sun-beam, was now smitten by a base varlet in the presence of a Judge; and howsoever the Assembly was full, yet not one amongst them all reproved the fact, or spake a word for Christ: nay, in this the injury was heightened, because the blow was said to be given by *Malchus* an *Idumean* Slave; it was he, whose ear was cut off by *Peter,* and cured by Christ, and thus he requites him for his Miracle.—Amongst all the sufferings of Christ, one would think this were but little; and yet when I look into Scriptures, I find it much: Thus *Jeremy, He giveth his cheeks to him that smiteth him, he is filled full with reproach.* Thus *Micah* speaking of Christ, *They shall smite the Judge of Israel with a Rod upon the Cheek;* there was in it a world of shame; the Apostle lays it down as a sign of suffering and reproach, *if a man smite you on the face. Nothing more disgraceful* (saith *Chrysostom*) *than to be smitten on the Cheek;* the diverse reading of the word, speaks it out further; *he stroke him with a Rod,* or *he stroke him with the palm of his hand* 〈 in non-Latin alphabet 〉 , the word 〈 in non-Latin alphabet 〉 , say some refers to his striking with a rod, or club, or shoe, or pantoffle; or as others, it refers to his striking with the palm of his hand; of the two, the palm of the hand is judged more

disgraceful, than either rod, or shoe; and therefore in the Text we translate it, *with the palm of the hand he struck at Jesus, (i.e.)* with open hand, with his hand*stretched out.*

The Ancients commenting on this Cuff; *Let the Heavens be afraid* (saith one) *and let the Earth tremble at Christ's patience, and this Servant's impudence. O ye Angels, how were ye silent? how could you contain your hands, when you saw his hand striking at God? —If we consider* (saith another) *who took the blow, was not he that struck him,worthy to be consumed of fire, or to be swallowed up of earth, or to be given up to Satan, and thrown down into Hell?* If a Subject should but lift up his hand against the Son of an earthly Sovereign, would he not be accounted worthy of punishment? how much more in this case, when the hand is lifted up against the King of Kings, and Lord of Lord's? whom, not only men, but the Cherubims and Seraphims, and all the Celestial powers above, adore and worship? *Bernard* tells us, that *his hand that struck Christ, was armed with an Iron Glove:* and *Vincentius* affirms, that *by the Blow Christ was felled to the earth:* and *Ludovicus* adds, that *blood gushed out of his mouth, and that the impression of the Varlet*'s *fingers remained on Christ*'s *Cheek, with a tumor and wan color.* I need say no more of this; only one word in reference to ourselves.

Come, look upon this lively and lovely picture of patience; he was struck on the face, but he was never moved in his heart; notwithstanding the abuse, he shown all mildness and gentleness towards his enemies: O what art thou that canst not brook a word, that canst not bear a distasteful speech, that canst not put up the least and smallest offense, without thy wrath and fury? O proud man! O impudent wretch! how art thou so suddenly moved at the least indignity, when thou seest thy Savior quietly suffer great affronts? come learn of Christ; if ever we mean to have a share and interest in his sufferings, let us conform to him in meekness, and patience, in gentleness, and lowliness of mind, and so we shall find rest unto our souls.

3. For the Accusation of the Witnesses; he is falsely accused and charged with the things that he never knew: In his Accusation I observe these things. 1. That they sought false witnesses; for true witnesses they could have none:*Now the chief Priests and Elders, and all the Council sought false witnesses against Jesus to put him to death.* They were resolved in a former Council that he should not live, but die; and now palliating their design with a Scheme of a Tribunal, they seek out for witnesses. O wonder! whoever heard that Judges went about to enquire for false witnesses, and suborned them to come in against the Prisoner at the Bar? 2. *Though many false witnesses came into testify against him, yet they found none;* because *their witness did not agree together.* O the injustice of men in bringing about the Decrees of God! the Judges seek out for witnesses, the witnesses are to seek for proof, those proofs were to seek for unity and consent, and nothing was ready for their purpose. 3. At last, after many attempts *came two false witnesses, and said, this fellow said, I am able to destroy the Temple of God, and to build it in three Days.* They accuse him for a figurative speech, a trope which they could not understand; which if he had effected according to the Letter, it had been so far from a fault, that it would have been an Argument of his power; but observe their false report of the words he had spoken; for he said not, *I am able to destroy this Temple of God, and to build it in three days;* but, *destroy ye this Temple, and in three days I will raise it up:* the allegation differs

from the truth in these particulars. 1. *I am able to destroy,* say they; ay but *destroy ye,* saith Christ. 2. *I am able to destroy this Temple of God,* say they; ay but *destroy ye this Temple,* saith Christ; simply *this Temple,* without addition. 3. *I am able to destroy this Temple of God, and to build it in three days,* say they; ay but *destroy ye this Temple, and in three days I will raise it up,* said Christ: he spoke not of building an external Temple; but of raising up his own body, which he knew they would destroy. These were the accusations of the false witnesses, to all which *Jesus answered nothing;* he despised their accusations, as not worthy an answer; and this vexed more.—But, 4. Another accusation is brought in; *Caiaphas* had a reserve, which he knew should do the business in that Assembly; he adjured him by God, to tell him if he were the Christ: *I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God:* The holy Jesus being adjured by so sacred a Name, would not now refuse an answer; but he confessed himself to be *the Christ, the Son of the living God:* and this the High Priest was pleased (as the design was laid) to call *Blasphemy;* and in token thereof, he rends is clothes, prophetically signifying that the Priesthood should be rent from himself.

We are taught in all this quietly to suffer wrong: *If my Adversary should write a Book against me, surely I would take it upon my shoulder* (saith *Job) and bind it as a Crown to me;* it is impossible, if we are Christ's servants, to live in this world without false accusations: come, let us take heart, and in some cases, say not a word; since he that was most innocent, was most silent, why should we be too forward in our excuses? I know there is a time to speak, as a time for silence; if it may tend to God's honor, and to the spreading of God's truth, and that right circumstances do concur, it is then time to open our mouths, though we let in death. So did our blessed Savior: O let us learn of him, and follow his steps!

4. For the Doom or Sentence of these Judges; *Caiaphas* prejudging all the *Sanhedrim,* in declaring Jesus to have spoken Blasphemy, and the fact to be notorious, he then asked their Votes:*What think ye? and they answered, and said, he is guilty of Death.* They durst not deny what *Caiaphas* had said; they knew his Faction was very potent, and his malice great, and his heart was set upon the business, and therefore they all conspire, and say as he would have them, *He is guilty of Death.* Oh here is Jesus's sentence, which should have been mine, *He is guilty of Death.* But this Sentence was but like strong dispositions to an enraged Fever; they had no power at that time to inflict death, or such a death as that of the Cross, they only declared him apt, and worthy, and guilty of Death.

In the multitude of Counsellers there is safety, saith *Solomon;* but we must take this in; *if it be of good men,and to good purposes:* for otherwise, the Meetings, Assemblies, and Councils of the wicked are dangerous and deadly;*the Kings of the earth set themselves, and the Rulers take counsel together against the Lord, and against his anointed.* Such Councils we had many in our times. I know not whether we may call them Councils, or *struma tantum Civitatis, an ulcerous bunch,* raised by the disorder and distemper of the City.

5. For *Peter*'s denial and abjuration; while these things were thus acting concerning Christ, a sad accident happened to his Servant *Peter;* at first a Damosel comes to him, and tells him, *Thou wast with Jesus of Galilee;* and then another Maid tells the by-standers,*this fellow was also with Jesus of Nazareth:* and after a while, they that stood by, spake themselves, *surely thou art*

one of them, for thy speech bewrayeth thee, q. d. thy very Idiom declares thee to be a *Galilean;* thou art as Christ is, of the same Country and Sect, and therefore thou art one of his Disciples: *Peter* thus surprised, without any time to deliberate, he shamefully denies his Lord: and, 1. He doth it with a kind of subterfuge,*I know not what thou sayest:* he seems to elude the Accusation with this Evasion, I know not thy meaning, I understand not thy words, *I skill not what thou sayest.* 2. At the next turn, he goes on to a licentious boldness, *denying Christ with an Oath, I know not the man;* and lastly, he aggravates his sin so far, that he grows to impudence, and so denies his Lord with *cursing and swearing, I know not the man:* here's a Lie, an Oath, and a Curse; the sin is begun at the voice of a Woman, a silly Damosel; not any of the greatest Ladies, she was only a poor serving-maid that kept the doors; but it grew to ripeness, when the Men-Servants sell upon him; now he swears, and vows, and curses himself *if he knew the Man.* O *Peter,* is the man so vile, that thou wilt not own him! Hadst thou not before confessed him to be the Christ, the Son of the living God? and dost thou not know him to be Man, as well as God? say, is not this the Man-God, God-Man that called thee, and thy brother *Andrew,* at the sea of *Galilee,* saying, *follow me, and I will make you fishers of men?* Is not this he whom thou sawest on Mount *Tabor,* shining more gloriously than the Sun? Is not this he whom thou sawest walking on the water, and to whom thou said'st, *Lord, if it be thou,bid me come unto thee on the water?* How is it then that thou sayest, *I know not the man?* Surely here's a sad example of human infirmity; i•*Peter* fell so foully, how much more may lesser stars? And yet withal, here's a blessed example of serious, through repentance; no sooner the Cock crew, and Christ gave a look on *Peter,* but *he goes out,and weeps bitterly.* The Cock was the Preacher, and the look of Jesus was the Grace that made the Sermon effectual: O the Mercy of Christ! he looked back on him that had forgot himself; he revives his servant's memory, to think on his Master's words; he sends him out to weep bitterly, that so he might restore him mercifuly to his favor again.

Let us learn hence, to think modestly and soberly of ourselves; yea,*let him that thinketh he standeth, take heed lest he fall!* If *Peter* could first dissemble, and then lie, and then forswear, and then blaspheme and curse, O let *not us be high-minded, but fear;* —And in case we fall indeed, as *Peter* did, yet let us not despair, as *Judas* did; but still upon our repentance let us trust in God. When Christ looked on *Peter,* he wept bitterly: notwithstanding our sins are great, yet one look of Christ is full of virtue, and enough to melt us into tears: O let us not sink in despair, but look up to him, that he may look down on us. *Pliny* tells us of some Rocks in *Phrygia,* that when the Sun doth but shine upon them, they send out drops of water, as if they wept tears; *Peter* signifies a Rock, and whilst *Peter* persisted in his sin of denying Christ, his heart was hard as the Rock; but when Christ the Sun of Righteousness looked uqon him, his heart was softened, and he dropped tears continually. Such is the virtue of Christ's look, *it turns the Rock into a standing Water, and the Flint into a Fountain of Waters.* —Lastly let us not decry repentance, but rather be in the use, and practice, and exercise of it: Is not here a Gospel precedent?*Clement,* an ancient Writer, of whom *Paul* makes mention, *Phil.* 4.3. expresseth *Peter*'s repentance to have been so great, that *in his Checks he made (as it were) furrows, in which, as in certain Channels, his tears run down;* the Text tells us *he wept bitterly;* and *Clement* adds, that while he lived, *as often as he heard a Cock crow, he could not but weep, and*

bewail his denial. David is another like example; *All the Night,* said he, *I make my Bed to swim, I water my Couch with my tears,* Psal. 6.6. *David* makes mention of his *Bed and Couch,* because there most especially he had offended God: It was on his Bed that he committed Adultery; and it was in his Couch, that he designed and subscribed with his own hand, that *Uriah* must die; and hence is it that he waters his *Bed and Couch* with his tears; the very sight of his *Bed and Couch* brings his sin into his remembrance; as the very hearing of the crowing of the Cock, ever after awakened *Peter* to his task of tears: that *Repentance is a Gospel-Duty,* we have spoke elsewhere. O take heed of decrying it! as we are often sinning, so let us often repent; it concerns us near to be frequent in this duty of bewailing sin, and turning to God.

6. For the abuses and delusions of the base Attendants offered to Christ; the Evangelist tells us, *then did they spit in his face, and buffeted him, and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, who is he that smote thee?* and as *Lude* adds, *many other things blasph•mously spake they against him;* what those many other things were, it is not discovered; only some ancient writers say, that Christ in that night suffered so many, and such hideous things, that *the whole knowledge of them is reserved only for the last day of Judgment. Mallonius* writes thus, *after Caiaphas and the Priests had sentenced Christ worthy of death, they committed him to their Ministers, warily to be kept till day; and they immediately threw him into the dungeon in* Caiaphas*'s House, there they bound him to a stony pillar, with his hands bound on his back, and then they fell upon him with their palms and fists.* Others add, that *the Soldiers not yet content, they threw him into a filthy dirty puddle, where he abode for the remainder of that night;* of which the Psalmist,*Thou hast laid me in the lowest pit, in darkness, and in the deeps; and I sink in the deep mire where there it no standing. Behold the Bed which is* Solomon's, or rather, which is Christ's; for a grater than *Solomon* is here: Behold the flourishing Bed wherein the King of Saints doth lie; surely a place most fordid, full of stench; his other senses had their pain, and his smell felt a loathsome savor, in this noisesome puddle.

But we need not borrow light from Candles, or lesser stars; the Scripture itself is plain: Observe we these Particulars.

1. They spit in his face; this was accounted among the *Jews* a matter of great infamy and reproach:*And the Lord said to Moses, if her Father had but spit in her face, should she not be ashamed seven days?* We ourselves account this a great affront, and so did *Job;I am their song and their by-word; they abhor me, they fly far from me, and spare not to spit in my face.* Oh that the sweet face of Christ, so much honored and adored in Heaven, should be defiled and deformed by their spitting! Oh that no place should be thought so fit for them to void their Excrements and Drivel in, as the blessed face of Jesus Christ!*I hid not my face* (saith Christ) *from shame and spitting:* I used no Mask to keep me fair; though I was fairer than the Sons of Men, I preserved not my Beauty from their nasty Flegm, but I opened my face, and I set it as a Butt for them to dart their frothy Spittle at.

2. They buffet him; we heard before that one of the Officers struck Jesus with the palm of his hand; but now they buffet him: some observe this difference betwixt 〈in non-Latin alphabet〉; the one is given with the open hand, but the other with the fist shut up; and

thus they used him at this time, they struck him with their fists, and so the stroke was greater and more offensive: *By this means they made his face to swell, and to become full of Bunches all over.* One gives it in thus; *By these blows of their fists, his whole head was swollen, his face became black and blew, and his teeth ready to fall out of his Jaws.* Very probable it is, that with the violence of their strokes, they made him reel and stagger, they made his Mouth, and Nose, and Face to bleed, and his Eyes to startle in his Head.

3. They covered his face, *Mark.* 14.65. Several Reasons are rendered for it. As, 1. That they might smite him more boldly, and without shame. 2. That they might not have that object of pity in their view; it is supposed that the very sight of his admirable form, so lamentably abused, would have mollified the hardest heart under heaven, and therefore they veiled and hoodwink'd that alluring, drawing countenance. 3. That they might not see their own filth in his face, however his Beauty was winning, yet they had so bedaubed it with their beastly spitting, that they began to loath to look upon him: *It was a nauseous sight* (saith one) *and enough to make one spew to look upon it.* But whether his splendor, or his horror occasioned this veil over his face, this is most certain, that it veiled not their cruelty, but rather revealed it, and made it manifest to all the World.

4. They smote him with the palms of their hands, saying, *Prophesy unto us, thou Christ, who is he that smote thee?* To pass away that doleful, tedious night, they interchangeably sport at him; first one, and then another gives him a stroke (we usually call it a Box on the ear) and being hoodwink'd, they bid him *a-read who it is that smote him.* Some reckon these Taunts amongst the bitterest passages of his Passion; nothing is more miserable, even to the greatest misery, than to see itself scorned of Enemies. It was our Savior's case; they used this despite for their desport; with a wanton and merry malice they aggravate their injury with scorn; *q. d. Come on, thou sayest thou art Christ the Son of the living God, and therefore it is likely thou art Omniscient, thou knowest all things; tell now, who is it that strikes thee? We have blind-folded thee that thou canst not see us with thy bodily eyes, let thy Divinity aread, guess, tell, prophesy, who is it now that smote thee last? Who gave thee that blow?* O Impiety without example! Surely if his patience had been less than infinite, these very injuries would have been greater than his patience. In way of Application.

1. Consider Christians, whether we had not a hand in these abuses; for, 1. They spit in the face of Christ, who defile his Image in their souls, who reject his holy and heavenly motions in their hearts.—2. They buffet him with their fists, who persecute Christ in his Members, *Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.* 3. They cover his face, that do not readily and willingly confess their sins, that extenuate their frailties and imperfections, with counterfeit pretexts. —4. They mock and scoff at Christ, that scorn and contemn his Messengers and Ministers; *He that despiseth you, despiseth me,* saith Christ. O that we would lay these things to our hearts, and see, and observe wherein we stand guilty of these sins, that we may repent.

2. Consider Christians, and read Christ's Love in all these sufferings; O un-heard of kindness, and truly paternal bowels of pity and compassion! whoever heard before of any that would be content to be spit upon, to wipe their filths who spit uppn him? that would be content to

be beat, and buffeted, to save them from buffets, who were the buffetters? that would be content to be blind-folded, that he might neither take notice of, nor see the offenses of them that blind-folded him? that would be content to be made a scorn, to save them from scorn, that shall scorn him? Christians! you that take your name from Christ, how should you admire at the infiniteness and immensity of this love of Christ? was it a small thing that the wisdom of God should become the foolishness of men, and scorn of men, and ignominy of men, and contempt of the World for your sins sake: O think of this!

And now the dismal night is done; what remains, but that we follow Christ, and observe him in his Sufferings the next day! the Psalmist tells us,*Sorrow may endure for a night, but joy cometh in the morning:* only Christ can find none of this joy neither morning nor evening; for after a dismal night, he meets with as dark a day: what the passages of the day were, we shall observe in their several hours.

CHAP. II.

***SECT. I.* Of *Christ*'s Indictment, and *Judas*'s fearful end.**

ABout six in the morning Jesus was brought unto *Pilate*'s house;*then led they* Jesus *from Caiaphas unto the Judgment-Hall, and it was early.— When the Morning was come, all the chief Priests and Elders of the People took council against* Jesus *to put him to death; and when they had bound him, and led him away, and delivered him to* Pontius Pilate *the Governor. Then* Judas *which had betrayed him, hanged himself.* O the readiness of our nature to evil! When the *Israelites* would sacrifice to the Golden-Calf, they *rose up early in the Morning;* if God leave us to ourselves, we are as ready to practice mischief, as the fire is to burn, without delay. But on this Circumstance I shall not long stay; the transactions of this hour I shall consider in these two passages, Christ's Indictment, and *Judas*'s fearful end.

In Christ's Indictment, we may observe, 1. His Accusation. 2. His Examination.

In his Accusation we may observe, 1. Who are his Accusers. 2. Where he was accused. 3. What was the matter of which they do accuse him.

1. His Accusers were the *chief Priests and Elders of the People;* the very same that before had judged him *guilty of Death,* are now his Accusers before the temporal Judge: but why must our Savior be twice Judged? was not the *Sanhedrim,* or Ecclesiastical Court sufficient to condemn him? I answer,—He is twice judged; 1. That his Innocency might more appear; true Gold often tried in the fire, is not consumed, but rather perfected; so Christ's Integrity, though examined again and again, by divers Judges wholly corrupt; yet thereby it was not hurt, but made rather more illustrious. 2. Because his firster judgment was in the night, and a sentence pronounced then was not reputed valid; it is said of *Moses,* that *he judged the People from the morning unto the evening;* for until night no judgment was protracted. 3. Because, said the *Jews, it is not lawful for us to put any man to death.* These words had need of exposition; we know *Moses's* Law prescribed death to the Adulterers, Idolaters, Blasphemers, Man-slayers, Sabbath-breakers: but now the *Romans* (say some) had come and restrained the *Jews* from the execution of their Laws; others are of another mind; and therefore the meaning of these

words, *It is not lawful for us to put any man to death,* may be understood (say they) in a double sense: 1. That it was not Lawful for them to put any man to such a death as the Death of the Cross: *Moses's* Law was Ignorant of such a death; and the words following seem to favor this interpretation,*that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.* We read only of four sorts of death that were used among the *Jews;* as strangling, stoning, burning, and killing with the sword: crucifying was the invention of *Romans,* and not of *Jews.*—2. That it was not Lawful for them to put any man to death at such a time: on this day was celebrated the *Jews* Passover, which was in memory of their deliverance out of *Egypt;* so that now they had a custom to deliver some from death (the case of *Barabbas*) but they could not now condemn any one to death; hence it was, that after *Herod* the *Jew* had killed *James,* he proceeded further, to take *Peter;* also yet during the days of unleavened Bread, he delivers him to be kept in Prison,*intending* (saith the Text) *after Easter to bring him forth to the People. Pilate,* a Gentile, was not tied to these Laws, and therefore they led Jesus from *Caiaphas unto the Hall of judgment,* or *unto Pilate*'s *House.*

2. The place of the Accusation was at the door of the House; *they would not go into the Judgment-Hall lest they should be defiled,but that they might eat the Passover.* See what a piece of Superstition and gross Hypocrisy is here! they are curious of a Ceremony, but make no strain to shed innocent blood; they are precise about small matters, but for the weightier matters of the Law, as Mercy, Judgment, Fidelity, and the Love of God, they let them pass; they honor the figurative Passover, but the true Passover they seize upon with bloody and sacrilegious hands.

3. The matter of which they accuse him. 1. That he seduced the People. 2. That he forbade to pay Tribute to *Caesar.* 3. That he said he was a King. How great? but withal, how false were these their accusations? For the first, Christ was so far from stirring up Seditions, that he strove and endeavored to gather the People into one. *O Jerusalem,Jerusalem, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her wings, and ye would not?* For the second; instead of denying to pay tribute to *Caesar,* he paid it in his own particular; *take twenty-pence out of the fishes mouth* (said he to *Peter) and give unto them for me and thee;* and *give unto Caesar the things that are Caesar's* (said he to the People) *and to God the things that are God's.* For the third; instead of making himself a King, he professeth that *his Kingdom is not of this World;* and when they would have made him a King, instead of flattering them,*he flieth* from them; and that into the Wilderness; or *into a mountain himself alone.*—Thus much of the Accusation,

2. For his Examination. *Pilate* was nothing moved with any of the Accusations, save only the third: and therefore letting all the rest pass, he asked him only, *Art thou the King of the Jews?* To whom Jesus answered, *My Kingdom is not of this World,* &c. He saith not, my Kingdom is not *in this World;* but my Kingdom is not of *this World;* by which *Pilate* knew well that Christ was no enemy unto *Caesar:* Christ's Kingdom is spiritual, his government is in the very hearts and Consciences of men, and what is this to *Caesar?*— Hence *Pilate* useth a policy to save Jesus Christ; they tell him that Christ was of *Galilee;* and therefore he takes occasion to send him to *Herod* who was Governor of *Galilee.* But of that anon.

How many Lessons may we learn from hence; 1. Christ was accused, who can be free? The chief Priests and Elders of the Jews accused Christ; no wonder if those that are chief and great amongst us, accuse poor Christians: O there's a perpetual enmity between the seed of the woman, and the seed of the serpent; there is an everlasting, irreconcilable, implacable enmity, and antipathy between Grace and Profaneness, light and darkness, Christ and *Belial:* As it is reported of Tigers, that they rage when they smell the fragrancy of Spices; so it is with the wicked, who rage at the spiritual Graces of them that are sincere for God.

2. Christ's Accusers would not go into the Judment-Hall lest they should be defiled; the very profane can learn to be superstitious in lesser matters; how many amongst us will make conscience of outward Ceremonies (as of eating meats, observing days) but as for the weightier matters of the Law, *Judgment and mercy,* they leave them undone?

3. Christ is most falsely accused of Sedition, seduction, and usurpation; it were indeed to be wished, that they who take upon them the name of Christianity, were guiltless of such crimes; but let them look to it, who are such: This, I am sure, was Christ's Rule and Practice; *Be subject to every constitution and authority of man,for the Lord's sake.* If any dare to resist the Power that is of God, *they shall receive to themselves damnation.* Nor can we excuse ourselves, because our Governors are not Godly; for all the Governors to whom Christ, and his Apostles submitted themselves, and to whom all those strict precepts of duty and Obedience related in the New Testament, were no better (for ought I know) than Tyrants, Persecutors, Idolaters, and Heathen-Princes.

4. Christ is examined only of his usurpation: *Art thou the King of the Jews?* the men of this world mind only worldly things: the Apostles so describes them;*who mind earthly things. Pilate* regards not Christ's Doctrine; but he is afraid lest he should aspire the Kingdom; and concerning this, our Savior puts him out of doubt; *My Kingdom is not of this world.* As *Pilate* and *Christ,* so Worldlings and Christians are of different Principles, they mind earthly things; *but our Conversation* (saith the Apostle) *is in heaven;* our conversation *(i.e.)* the aim and scope of our hearts, in every action, is only for heaven; whatsoever we do, it should some way or other fit us for Heaven; we should still be laying in for heaven against the time that we shall come and live there; we should have our thoughts and hearts set upon heaven: so it is said of holy Mr. *Ward,* that being in the midst of a Dinner very contemplative; and the People wondering what he was musing about; he presently breaks out, *forever, forever, forever;* and though they endeavored to still him, yet he still cried out, *forever, forever, forever;* Oh eternity! to be forever in heaven with God and Christ, how shall this swallow up all other thoughts and aims? and especially all worldly, careful, sinful thoughts, aims, or ends?

2. *Pilate* having dismissed Jesus, this hour is concluded with a sad disaster of wicked *Judas; then Judas which betrayed him, when he saw that he was condemned,repented himself,* &c. Now his conscience thaws, and grows somewhat tender; but it is like the tenderness of a Boyle, which is nothing else but a new disease; there is a repentance that comes too late; *Esau* wept bitterly, and repented him, when the Blessing was gone; the five foolish Virgins lift up their voices aloud, when the gates were shut; and in hell men shall repent to all eternity; and such a repentance was this of *Judas;* about midnight he had recieved his money in the house of

Annas, and now betimes in the morning he repents his bargain, and throws his money back again; the end of this Tragedy was, that *Judas* died a miserable death; he perished by the most infamous hands in the world *(i. e)* by his own hands: *he went and hanged himself.* And as *Luke, he fell headlong, and burst asunder in the midst, and all his Bowels gushed out.* In every passage of his death, we may take notice of God's Justice, and be afraid of sin; it was just that he should hang in the air, who, for his sin, was hated both of heaven and earth; and that he should fall down headlong, who was fallen from such an height of honor; and that the Halter should strangle that throat, through which the Voice of treason had founded; and that his Bowels should be lost, who had lost the bowels of all pity, piety, and compassion; and that his Ghost should have its passage out of his midst (he burst asunder in the midst) and not out of his lips, because with a kiss of his lips he had betrayed his Lord, our blessed Jesus.

Here's a warning-piece to all the world; who would die such a death for the pleasure of a little sin? or who would now suffer for millions of Gold, that which *Judas* suffered, and yet suffers in hell for thirty pieces of silver? Now the Lord keep our souls from betraying Christ, and from despairing in God's mercy through Christ. *Amen, Amen.*

I see one sand is run, I must turn the Glass; now was the seventh hour, and what were the passages of that hour, I shall next relate,

***SECT. II.* Of Christ's Mission to *Herod,* and the Transactions there.**

ABout seven in the Morning, Jesus was sent to *Herod, who himself also was at Jerusalem at that time.* The reason of this was, because *Pilate* had heard that Christ was a *Galilean;* and *Herod* being Tetrarch of *Galilee,* he concludes that Christ must be under his Jurisdiction:*Herod* was glad of the honor done to him; *for he was desirous to see Christ of a long season, because he had heard many things of him, and he hoped to have seen some Miracle done by him.* That which I shall observe in this passage, is

1. *Herod's* questioning of Jesus Christ. 2. Christ's silence to all his questions. 3. *Herod's* derision; and Christ's dismission back again to *Pilate.*

1. *Herod, questioned with him in many words;* what those words were, are not expressed; only we have some conjectures from *Luke* 23.8. *q. d. What! art thou he concerning whom my Father was so mocked of the Wise men? and for whose sake my Father slew all the Children that were in* Bethlehem? *I have heard thou hast changed water into Wine, and hast multiplied Loaves, whereon so many thousands fed; come, do something at my request, which elsewhere thou hast done without request of any; come satisfy my desire, work now but one Miracle before me, that I may be convinced of thy Divinity.* I dare not deliver these words as certain truths, because of that silence that is in Scripture; only we read that *he hoped to have seen some Miracle done by him. Herod* could not abide to hear his Word, and to bear his yoke: but he was well content to see the works and miracles of Jesus Christ.

2. Whatever his questions were, *he answered him nothing:* many reasons are given in for this; as, 1. Because he inquired only in curiosity, and with no true intent or end; concerning which, saith the wise man, *Answer not a fool according to his folly:* And, *ye ask and receive not*

(saith *James) because ye ask amiss.* 2. Because Christ had no need of defense at all: let them go about to Apologize, that are afraid, or guilty of death; as for Christ, he despiseth their Accusations by his very silence. 3. Because *Herod* had the year before put *John* the *Baptist* to death, who was *that Voice crying in the Wilderness;* now that Voice being gone, Christ, *the Word,* will be silent; he will not give *a Word.* 4. Because *Herod* had been sottishly careless of Jesus Christ; he lived in the place where Jesus more especially had conversed, yet never had seen his Person, or heard his Sermons. It gives us to learn thus much; that if we neglect the opportunities of Grace, and refuse to hear the voice of Christ in the time of Mercy, Christ may refuse to speak one word of comfort to us in our time of need; if we, during our time stop our ears, God will, in his time, stop his mouth, and shut up the springs of Grace, that we shall receive no refreshment, no instruction, no pardon, no salvation. 5. Because Christ was resolved to be Obedient to his Father's Ordinance, he was resolved to submit to the doom of death with patience and silence; for this purpose he came into the world, that he might suffer in our stead, and for our sins; and therefore he would not plead his own cause, nor defend his own innocence in any kind; he knew that we were guilty, though himself was not.

3. This silence they interpret for simplicity; and so, 1. They despised him. And, 2. they dismissed him; *And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.* They arrayed him with a white, glittering, gorgeous raiment: the word 〈in non-Latin alphabet〉, signifies *gorgeous, bright, resplendent,* such as Nobles and Kings used to wear: The *Latins* sometimes render it, *splendidam vestem,* and sometimes *candidam,* or *albam vestem,* we translate it a *gorgeous robe;* and the Ancients call it a *white robe;* in imatation whereof the Baptized were wont to put on a white raiment, which they called 〈in non-Latin alphabet〉; but whether it were white or no, I shall not controvert: The Original yields thus far, that it was a *bright and resplendent garment, such as came newly from the fulling:* many mysteries (if it be white) are found out here; some say, this held forth the excellency or dignity of Christ: White color is most agreeable to the highest God; he many times appeared in white, but never in any other color; and the Saints in heaven are said to be *clothed in long white Robes:* and Peers, Kings, and *Coesars* were usually clothed in white, saith *Jansen:* Others say, this held forth the innocence of Christ, and that they were directed herein by Divine providence, declaring plainly against themselves, that Christ should rather have been absolved as an innocent, than condemned as a malefactor.—But to leave these mysteries, the meaning of *Herod* was not so much to declare his excellency, or innocence, as his folly, or simplicity; certainly he accounted him for no other than a very fool, and idiot, a passing simple man. The Philosophers (says *Tertullian) drew him in their Pictures, attired by* Herod, *like a fool, with long Asses ears, his nails plucked off, and a book in his hand,* &c. O marvelous madness! Oh the strange mistakes of men! in his life time they *account Jesus a glutton, a drinker of Wine, a Companion of Sinners: a Blasphemer, a Sorcerer, and one that cast out Devils through Belzebub, Prince of Devils: yea, and one that himself was possessed with a Devil.* And now towards his death he is bound as a thief, he is struck in the house of *Caiaphas* as an arrogant and saucy fellow, he is accused before the Sanhedrim of Blasphemy; he is brought before *Pilate* as a malefactor, a mover of sedition, a Seducer, a Rebel, and as one that aspired to the Kingdom; he is transmitted unto *Herod* as a jugler to show tricks; and now in

the close of all, he is accounted of *Herod* and his men of War, as a fool, an idiot, a brute, not having the understanding of a man. But soft *Herod;* is Christ therefore a fool, because he is silent? and art thou wise, because of thy *many words,* and many questions? *Solomon* a wiser man than *Herod,* is of another mind: *In the multitude of words there wanteth not sin,but he that refraineth his lips is wise.* Again, *he that hath knowledge spareth his words, and a man of understanding is of a cool Spirit; even a fool when he holdeth his peace is counted wise: and he that shutteth his lips is esteemed a man of understanding.* Ah poor *Herod,* consult these texts, and then tell me who is the fool? what? thou that speakest *many words,* and questionest about many things which in time will turn to thy greater condemnation, or Christ Jesus that was deeply silent to the worlds eternal Salvation? *Paul* was of another Spirit, and of another judgment concerning Christ, in him was *knowledge;* nor is that all, in whom was *wisdom and knowledge;* nor is that all, in him were *treasures,* and *all treasures* of wisdom and knowledge;*In him are hid all the treasures of wisdom and knowledge;* and yet that is not all neither, not only is wisdom in him, but he is *wisdom* itself (for that is his name and title in the book of *Proverbs*) and yet by *Herod* and his Courtiers he is reckoned, arrayed, and derided as a mere simple man.

2. They dismissed him; in this posture they sent him away again to *Pilate,* to all their former derision they added this, that now he was exposed in scorn to the boys of the streets. *Herod* would not be content that he and his men of war only should set him at naught, but he sends him away through the more public, and eminent streets of *Jerusalem,* in his white garment, to be scorned by the people; to be hooted at by idle persons; And now was fulfilled the Prophesy of Christ, *I was a derision to all my people,and their song all the day.*

Of this let us make some use. Was the eternal Word of God, and the uncreated wisdom of the Father reputed a fool? no wonder if we suffer thousands of reproaches; *We are made a spectakle unto the World, and to Angels, and to men; we are fools for Christ's sake,* saith the Apostle.—*We are made as the filth of the world,and are the off-scouring of all things unto this day.* Christians must wear the bage and livery of Jesus Christ; we cannot expect to fare better than our Master, why then should we despond? I never knew Christians in better heart, than when they were styled by the Name, of *Puritans, Precisians, Hypocrites, Formalists,* or the like.

2. Let us not judge of men and their worth by their outside garments; wisdom may be, and often is clad in the Coat of a fool. As beggarly bottles ofttimes hold Rich Wines; so poor robes contain sometimes many precious Souls; in right judgment we should look only to the mind, and soul, and inside of a man, yea, to the hidden man of the heart: and for ourselves, we should look to the inward, and not to the outward adorning: men, and women especially have rules for this, *Your adorning let it not be that outward adorning, of platting the hair, and of wearing of Gold, or of putting on of apparel, but let it be in the hidden man of the heart, in that which is not corruptible.* Oh what is it for a man to be clothed in Gold, whiles his soul is *wretched,* and *miserable, and poor, and blind, and naked?*

3. Let us admire at the condescension of Christ, who for our sakes came down from Heaven to teach us wisdom; and for us who were fools indeed, was content to be accounted a fool himself; yea, and if need had been, would have been ready to have said with *David, I will yet be more vile than thus, and will be base in my own sight.* I know this Doctrine is an offense to

many;*Christ Crucified is unto the Jews a stumbling-block, and unto the Greeks foolishness.* To tell natural men (such as *Herod,* and his men of war) that this same Jesus whom they mock, and set at naught, is the Son of God, and Savior of the World, they cannot believe; it is plainly evident, that *not many Wise men after the flesh, not many mighty, not many noble are called; but God hath called the foolish things of the world to confound the wise;* why this is the fruit of Christ's condescension, called *the foolishness of God;* wisdom itself was content to be counted a fool, that those who are accounted *the foolish things of the world,* might be wise to Salvation.

4. Let us search whether *Herod* and his men do not keep a rendezvouz in our hearts; do not we set Christ at naught? do not we mock him, and array him in a gorgeous robe? whatsoever we do to one of the least of his Saints, he tells us that we do it to himself, *Matt.* 25.40, 45. and have we not dealt thus with his Saints? have we not dealt thus with his Ministers? when *Elisha* was going up to *Bethel, there came little Children out of the City, and mocked him, and said unto him, go up thou bald-head, go up thou bald-head.* A reproach of *bald-head, round-head,* given to a faithful *Elisha,* or Minister of Christ, proclaims you as bad as those little Children, yea, as bad as *Herod,* and his men of war; such *Herod*'s were a little before the destruction of *Jerusalem,* some there were then that *mocked the Messengers of God, and despised his words, and misused his Prophets,until the wrath of the Lord arose against his people, till there was no remedy.* O take heed of this sin, banish *Herod* out of your hearts, or Christ will never lodge there: ruin without remedy will seize on those souls, that *Herod* like mock the Messengers of God, what is it but to mock the Messenger, the Angel of the Covenant, even Christ himself? as *Herod* sent Christ away, so let us send *Herod* away, and give him a dismission out of our doors.

The hour strikes again, and summons Christ and us to another station: let us follow him still, as *Peter* did when he went into the high Priest's Palace, *and sate with the servants to see the end.*

SECT. III. Of Christ and Barabbas compared; and of the question debated betwixt Pilate and the Jews.

ABout eight in the morning our Savior Christ is returned to *Pilate;* who propounded to the *Jews,* whether they would have Jesus, or *Barabbas* let lose unto them. *Ye have a custom* (saith he) *that I should release unto you one at the Passover, will ye therefore that I release unto you the King of the* Jews?*Then cried they all again. saying, not this man, but Barabbas; now Barabbas was a Robber.* It is supposed that in this passage *Pilate* endeavored Christ's liberty,*He knew that for envy they had delivered him,* and he saw that *Herod* had sent him back again uncondemned, and therefore now he propounds this *medium* to rescue him from their malice,*Whom will ye that I release unto you, Barabbas or* Jesus, *which is called* Christ? In the prosecution of this passage, I shall observe, 1. Who this *Barabbas* was. 2. What is the difference betwixt him and Christ. 3. How they vote. 4. *Pilate's quaere* upon the vote. 5. Their answer to his *Quaere.* 6. His reply unto their answer. 7. Their reduplication upon his reply.

For the first, what was this *Barabbas,* but *a notable Prisoner?* Matth. 27.16. *One that had made insurrection, and who had committed murder in the insurrection?* Mark 15.7. *One that for a certain sedition made in the City, and for murder was cast into prison? Luke* 23.19. one that was a robber

or an high-way thief? *John* 18.40. one that was the greatest malefactor of his time? and must he be taken, and Jesus cast? must he be saved, and Christ condemned?

For the second, what the difference is betwixt him and Christ, let us weigh them in the balance, and we may find; 1. *Barabbas* was a thief, and by violence took away the bread of the needy, but Christ was a feeder and supplyer of their needs. 2. *Barabbas* was an high-way thief, wounding them that travelled by the way; but Christ was the good *Samaritan* that healed such, binding up their wounds, and pouring into them Wine and Oil. 3. *Barabbas* was a murderer, and had slain the living; but Christ was the Savior, restoring life unto the dead. 4. *Barabbas* was a seditious tumult-raiser, he made a certain sedition in *Jerusalem;* but Christ was a loyal tribute-payer, and his commands were, *give unto Caesar the things that are Caesar's.* 5. *Barabbas* was a bloody revenger, a man of blood, that hunted after blood; but Christ was a meek and quiet spirit, and what with sweating, binding, buffeting, bleeding, was now become almost a bloodless Redeemer: light and darkness have no less fellowship, Christ and *Belial* no less discord; here's a competition indeed, the author of sedition with the Prince of peace; a murderous mutiniere, with a merciful mediator; a son of *Belial* with the Son of God.—

3. For their votes, they give them in us; *Not this man, but Barabbas,* q. d. *let us have him crucified who raised the dead, and him released who destroyed the living: let the Savior of the world be condemned to death, and the slayer of men be released from Prison, and have his pardon.* A strange vote, to desire the Wolf before the Lamb, the noxious and violent before the righteous and innocent: here was the Prophetick parable of *Jotham* fulfilled, *The trees of the forest have chosen the bramble, and refused the Vine;—*

But there is something more observable in this vote; the Jews had a custom not to name what they held accursed; *I will not make mention of their names within my lips;* and surely this speaks their spite, that they will not vouchsafe to speak the Name of Jesus; the cry is not thus, *Not* Jesus *but* Barabbas; but thus, *Not this man, not this fellow; but Barabbas;* as if they meant first to murder his Name, and then his Person.

4. For *Pilate*'s *quaere* upon the vote, *What shall I do then with* Jesus,*which is called Christ? Pilate* gives him his name to the full, *Jesus, who is called Christ;* his name is *Jesus Christ.* There is more pity in a gentle *Pilate,* than in all the Jews; in some things *Pilate* did Justly, and very well; as first, he would not condemn him before his accusations were brought in; nor then neither before he was convicted of some capital crime; and because he perceives that it was envy all along that drove on their design, he endeavors to save his life by balancing him with *Barabbas;* and now he sees that they prefer *Barabbas* before Jesus, he puts forth the question, *What shall I do then with Jesus which is called Christ?* q. d. I know not what to do with him, it is against my light to condemn him to death, who is of innocent life: I could tell what to do with *Barabbas,* for he is a thief, a mutiniere, a murderer, a notable malefactor; but there is no such thing proved against Jesus, who is called Christ, *What then shall I do with him?*

5. For their answer to this *quaere, And they all said unto him, let him be crucified.* This was the first time that they speak openly their design; it had long lurk'd within them that he must

die a cursed death, and now their envy bursts, and breaks out with unanimous consent, and cry, *Let him be crucified.* O wonder! must no other death stint their malice but the Cross? other deaths they had in practice, as the towel, stoning and beheading; more favorable, and suitable to their Nation; and will they now pollute a Jew with a *Roman* death? *Magna crudelitas, &c. a great cruelty;they sought not only to kill him, but to crucify him, that so he might die a lingering death.* The cross was a gradual and slow death, it spun out pain into a long thread, and therefore they make choice of it, as they made choice of Jesus; let him die, rather than *Barabbas,* and let him die the death of the Cross, rather than any other speedy, quick, dispatching death.

6. Eor *Pilate's* reply unto this answer, *Why? what evil hath he done?* he was loath to satisfy their demands, and therefore he questions again, *What must he die for;* was it meet that he should condemn one to death, and especially to such a death, and no crime committed? *Come on* (saith *Pilate) what evil hath he done? Augustine* upon these words.

Ask (saith he) and let them answer with whom he conversed most, let the possessed who were freed, the sick and languishing who were healed; the leprous that were cleansed, the deaf that hear, the dumb that speak, the dead that were raised, let them answer the question, what evil hath he done?

Sometimes theJews themselves could say,*He hath done all things well, he maketh both the deaf to hear, and the dumb to speak.* Surely he hath done all things well; he stilled the winds, and calmed the seas; with the spittle of his mouth he cured the blind; he raised the dead, he prayed all night; he gave grace, and he forgave sins; and by his death he merited for his Saints everlasting life: why then should he die, that hath done all things well? no wonder if *Pilate* object against these malicious ones, *What evil hath he done?*

7. For their reduplication on his reply, *they cried out the more, saying, let him be crucified.* Instead of proving some evil against him, *they cried out the more;* as *Luke, They were instant with loud voices;* they made such a clamour, that the earth rang with it, the cry was doubled, and redoubled, *Crucify him, Crucify him;* twice *Crucify him,* as if they thought one Cross too little for him. O inconstant favor of men! their *Anthems* of *Hosanna,* and *Benedictus* not long since joyfully spoken, are now turned into jarring hideous notes, *Let him be crucified.* And now is *Pilate* threatened into another opinion, they *require* his judgment; and the voices of them, and of the *Chief Priest prevailed;* so it follows, and when *he saw he could prevail nothing, but that rather a tumult was made,* why then *Barabbas* is released unto them, and Jesus is delivered to be scourged,

I would not dwell too long on *Pilate,* the high Priests, and Jews, the application is the life of all.—Now then—

1. Give me leave to look amongst ourselves, is there not some or other amongst us that prefer *Barabbas* before Jesus? O yes! those that listen to that old mutinous Murderer in his seditious temptations; those that reject the blessed motions of God's own Spirit, in his tenders and offers of Grace; those that embrace the world with its pleasures and profits, and make them their portion; all these choose *Barabbas,* and reject Jesus Christ, little do we think

that every willful act of sin, is a sedition, a mutiny against our souls, another *Judas Galileus* that stirs up all the passions of our mind against our Jesus. I cannot but think what drawing, and soliciting of our souls is made by *virtue and vice* in our passage towards the other world: on the one hand stands *vice* with all her false deceits, and flatteries, her tempatations are strong, *Come let us enjoy the good things that are present, and let us speedily use the creatures as in youth, let us fill ourselves with costly Wine and Ointments, and let no flower of the spring pass by us, let us crown ourselves with rose-buds before they be withered, let none of us go without his part of jollity let us leave tokens of our joyfulness in every place; for this is our portion, and our let is this.* On the other hand stands *Virtue,* or Grace with all the promises of future happiness, she points at Jesus, and cries, *O come unto Christ and live; Wisdom is better than rubies, her fruit is better than Gold, yea than fine Gold, and her revenue than choice Silver; they that love Christ shall inherit substance, and he will fill them with treasures, even with durable riches.* But Oh how many thousands, and ten thousands that neglect this cry, and follow *vice?* what millions of men are there in the world that prefer *Barabbas* before Jesus? if we proclaim it in our pulpits that *Christ is the chiefest of ten thousands,* that he is *fairer than all the Children of men,* that he is the *Standard-bearer,* and there is none like to him: that if you will have but Jesus Christ, you need no more; yet do not many of you say in your hearts, as *Pilate* here, *What shall I do with Jesus that is called Christ?* or as the devils said elsewere, *What have we to do with thee Jesus thou Son of God?* nay, hath not many times the secret grudgings of your reluctant souls accounted the gracious offers of speedy repentance to be but as *a coming of Christ to torment you before your time?* Why alas, what is this now but to prefer *Barabbas* before *Jesus?* you that swear as the Devil bids, and as Christ forbids, you that profane Sabbaths, that revel, drink to excess, or it may be to drunkenness, surely your vote goes along with the Jews, *Not this Man, but Barabbas.*

2. Give me leave to look on the love and mercy of God in Christ; our Jesus was not only content to take our nature upon him, but to be compared with the greatest malefactor of those times; and by public sentence, yea votes and voices of the People, to be pronounced a greater delinquent, and much more worthy of death than wicked *Barabbas.* O the love of Christ! we read in *Leviticus,* that in the days of the cleansing of the Leper, the Priest was to take two Birds (or two Sparrows) alive, and the one of them must be killed, and the other being kept alive, must only be dipt in the blood of the Bird that was slain, and so it must be let loose into the open field. *Barabbas* say some; but all Believers say we, are that live Sparrow; and Jesus Christ is the Sparrow that was slain; the lot sell upon him to die for us; all our sins were laid upon his soul: so that in this sense Jesus Christ was the greatest sinner in the World, yea, a greater sinner than *Barabbas* himself, and therefore he must die, and we being dipt in the Blood of Christ must be let loose, and set at liberty! was not this love? he died that we might live; it was the voice of God as well as men, *Release Barabbas, every believing Barabbas, and crucify Jesus.*

Another hour is gone, let us make stand for a while; and the next time we meet, we shall see further sufferings.

SECT. IV. Of *Christ* Stripped, Whipped, Cloathed in Purple, and Crowned with Thorns.

ABout nine (which the Jews call the third hour of the day) was Christ stripped, whipped, clothed with purple, and crowned with thorns; in this hour his sufferings came thick. I must divide them into parts, and speak of them severally by themselves.

1. When *Pilate* saw how the Jews were set upon his death, he consented, and delivered him first to be stripped.*Then the Soldiers of the Governor took Jesus into the common Hall, and gathered unto him the whole band of Soldiers, and they stripped him.* They pulled of his clothes, and made hm stand naked before them all; He that adorns the Heaven with Stars, and the Earth with Flowers, and *made coats of skins to clothe our first Parents in,* is now himself stripped stark naked; I cannot but look on this as a great shame: it appears so by our first Parents *Adam* and *Eve,* who no sooner had sinned, and knew themselves naked but they *sowed fig-leaves together, and made themselves aprons.* If *Adam* was so ashamed of his nakedness before his own Wife (who was naked too, as well as he) what a shame, and blush was it in the face of Christ, when in the common Hall in view of the whole band, or company of Soldiers, he stands all naked? *My confusion is continually before me, and the shame of my face hath covered me,* saith *David* in the Person of Christ. It is reported, in the Ecclesiastical story, that when two Martyrs, and holy Virgins (they call them *Agnes,* and *Barbara*) were stripped stark naked for their execution, God pitying their great shame and trouble, to have their nakedness discovered, made for them a veil of light, and so he sent them to a modest, and desired death; but our Savior Christ, who chose all sorts of shame and confusion, that by a fullness of suffering he might expiate his Fathers wrath, and consecrate to us all kinds of sufferings and affronts, he endured the shame of nakedness at the time of his scourging; see here a naked Christ, and therein see the mercy of Christ to us; he found us like the good *Samaritan,* when we were stripped, and wounded, and left half dead, and that we might be covered, he quietly suffered himself to be divested of his own robes; he took on him the state of sinning *Adam,* and became naked, that we might first be clothed with righteousness, and then with immortality; oh what a blessed use may we make of the very nakedness of Christ?

2. *Pilate* gave him to be scourged; this some think he did upon no other account, but that the Jews being satiated and glutted with these tortures, they might rest satisfied, and think themselves sufficiently avenged, and so desist from takeing away his life. That he was scourged is without controversy, for so the Evangelist relates, *Then Pilate took Jesus and scourged him:* and that *Pilate* might give him to be scourged on that account is very probable, because that after the scourging, he brings him out to the Jews, proclaming, *I find no fault in him;* and before his scourging, he speaks it more expressly, *He hath done nothing worthy of death, I will therefore chastise him, and release him.* And it adds to this, that howsoever the custom was, that those that were to be crucified must first be whipped, yet *if they were adjudged to die, their stripes must be less, and if they were to be set at liberty, they must be beaten with more stripes;* And *Pilate* endeavoring to preserve his life, they scourged him above measure, even almost to death.

In this scourging of Christ I shall insist on these two things; 1. The shame. 2. The pain.

1. For the shame, it was of such infamy that the *Romans* Exempted all their Citizens from it.*Is it lawful for you* (said Paul) *to scourge a man that is a Roman?—And when the Centurion heard that,*

he went, and told the chief Captain, saying, take heed what thou dost, for this man is a Roman; the *Romans* looked upon it as a most infamous punishment, fit only for thieves and slaves, and not for free-born or privileged *Romans;* and the Jews themselves would not suffer it above so many stripes, lest a brother should seem vile unto them;*If a wicked man be worthy to be beaten, that the Judge shall cause him to lie down,—forty stripes he may give him, and not exceed, lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.* Whipping is so unworthy a punishment, that only children, bondslaves, and rogues were used to be corrected therewith, especially if they exceeded the number of forty stripes; when *Paul* was thus used, he tells us, *Of the Jews five times received I forty stripes save one. Theophilact* says they would not exceed that number, lest *Paul* should have become infamous, and ever after uncapable of public office, and hoping they might have regained him, they would not brand him with that note of infamy. O then if one stripe above forty was so infamous amongst the Jews, what shame, what infamy was this, when so many scores, hundreds, and thousands of stripes (as some reckon them) were laid on Jesus Christ? and yet our Lord doth not disdain to undergo them for our sakes, he bears in his body those wounds and stripes that we had deserved by our sins.

2. For the pain; this kind of punishment was not only infamous, but terrible; no sooner the Soldiers had their commission, but they charged, and discharged upon him such bloody blows, as if he had been the greatest offender, and basest slave in all the World.*Nicephorus* calls these whippers bloody Hang-men, by the fierceness of whose whipping many had died under their hands.

The manner of their whipping is described thus; After they had stripped him, they bound him to a pillar, whither came six young and strong Executioners, Scourgers, Varlets, Hang-men (saith *Jerome*) to scourge him, and whip him while they could; whereof two whipped him with rods of thorns; and when they had wearied themselves, other two whipped him with ropes or whip-cords, tied and knotted like a carters whip; and when they were tired, the other two scourged off his very Skin with wires, or little chains of Iron; and thus they continued, till by alternate and successive turns they had added stripe upon stripe, and wound upon wound, latter upon former, and new upon old, that he was all over in a gore blood.

The Scripture tells us, that *He was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was laid upon him, and with his stripes we are healed;* he was wounded, bruised, chastised, whipped with stripes; if you would know with how many stripes? some reckon them to the number of the Soldiers, Six hundred and sixty, or a thousand stripes? others reckon them according to the number of the bones, compacted in man's body, which say *Anatomists* are two hundred and sixty, and Christ having received for every bone three stripes according to the triple manner of his whipping, they amounted in all to seven hundred and eighty stripes; others reckon them to five thousand, above the forty which the *Jews* were commanded not to exceeed in.—And the truth is, if the whole band of Soldiers were the whippers of Christ (as some would have it) I cannot see but his stripes might be more than so; when the Son of an *Israelitish* woman blasphemed God, the Lord said

to *Moses,Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him;* now Christ had said before all the band, that he was *the Son of God,* which they called Blasphemy; and therefore why might they not all (according to this Law) lay their hands upon him, and fall upon him if not with stones (which now was turned into whipping) yet with rods, whip-cords, and little chains?

I shall not contend about the number of his stripes; but this is certain, that the soldiers, with violence and unrelenting hands, executed their commission; they tore his tender flesh, till the pillar and pavement were purpled with a shower of blood; and if we may believe *Bernard,*

They plowed with their whips upon his back, and made long furrows, and after that they turned his back upon the pillar, and whipt his belly and his breast, till there was no part free from his face unto his foot.

A scourging able to kill any man, and would have killed him, but that he was preserved by the Godhead to endure, and to suffer a more shameful death.

We may read here a Lecture of the immense love of God in Christ to us poor Gentiles; he is therefore whipped that he might marry us to himself, and never reject us, or cast us off: we read of a Law in *Moses,* that if a man took a wife, and hated her, and gave occasions of speech against her, and brought an evil name upon her undeservably; that then *the Elders of the City should take that man, and chastise him,—and she should be his wife, he might not put her away all his days.* There is a great mystery in this ceremony; for that man (say some) was Christ, who by his incarnation betrothed unto himself the Gentile Church, but he seems to hate her, and to give an occasion of a speech against her, and to bring an evil report upon her, as *Into the way of the Gentiles ye shall not go, and into the City of the Samaritans ye shall not enter;and it is not meet to take the Children's bread, and to cast it unto dogs.* And now he is accused before the Elders, now he is whipt and chastised, and commanded by his Father to take her to his wife, and not to put her away all his days. I know there is much unlikeness in this mystery, for Christ was not whipt for calling the Church adulterous, that indeed was chaste; but he was whipt to present the Church as a chaft Virgin to his Father, that indeed was adulterous, *Oh he loved the Church, and gave himself for it;—that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish;* this was the meaning of Christ's whipping,*The chastisement of our peace was upon him, and with his stripes are we healed.* Come then, and let us learn to read this love-letter sent from Heaven in bloody characters, Christ is stripped who clothed the Lilies of the Field; Christ is bound hand and foot, his hands that multiplied the Loaves; and his feet that were weary in seeking the straggling sheep; Christ is scourged all over, because all over we were full of *wounds, and bruises,and putrifying sores,* and there was no way to cure our wounds, but by his wounds, our bruises, but by his bruises, our sores, but by his sores; O read, and read again, Christ is whipped, belly, back, side, from his shoulders to the soles of his feet, the lashes eating into his flesh, and cutting his very veins, so that (as some say with much confidence, though I know not with what truth) the gashes were so wide that you might have seen his ribs, and bones, and very inwards; what, was there ever love like unto this lov•? had he not been God as well as man, he could never have had in his heart such a love as this; O it was a divine

love, it was the love of a Jesus, a love far surpassing either the love of men, or women, or of Angels.

3. They put upon him *a Purple Robe,* or *a Scarlet Robe. John* calls it *Purple,* and *Matthew Scarlet;* howsoever some difference may be, yet because of their likeness, they are put sometimes one for another, *They put upon him a Scarlet robe,* it is in the Original a *Scarlet Cloa••* it was a loose short garment, at first used only by Kings or Emperors, and the color of it was suitable to Christ's condition, for he was now purple all over, as well within it, as without it; his body and his garment were both of a deep died sanguine color. Some out of *Zacharias,* where it is said that *Joshua was clothed with filthy garments,* conclude the old, ragged, thread-bare filthiness of his robe; so that everything shall have its office and several share in his abuse; the color and the manner of the garment flouts his Kingdom; the bareness, his outward estimation with the people; the raggedness, his late scattered retinue; the fulledness, his stained, spotted life, as they pretended, saying, *He was a Friend of Publicans and Sinners*—but out of this darkness the Lord can bring light, he hath his mysteries wrapped up in the malice of his enemies; for both *on his garment, and on his thigh* was written a *mystery;* and in this sense, what other is his garment but the emblem of his humanity? and what is his scarlet garment, but the emblem of his wounded body? that as he spake of the woman, *She anointed him aforehand unto his burial;* so *Pilate* in the mystery clothes him aforehand unto his bloody death.

4. They platted *a Crown of Thorns, and put it upon his head;* a goodly Crown for the King of Kings, we read of many sorts of Crowns, as of the Triumphal, Laurel, Naval, Mural, *&c.* but never till this did we read of a Crown of Thorns; a Crown it was to delude him, and a Crown of Thorns to torment him; in this we may read both his pain and shame: 1. For his pain, it bored his head saith *Osorius* with seventy and two wounds; *Bernard* speaks of many more, *mille puncturis, &c.* I know not what ground they have to number them; but certainly many wounds they made, and the rather may we say so; because that after they had put it upon his head,*they took a Reed and smote him on the head: (i.e.)* they smote him on the head to fasten the Crown of Thorns upon him surer, and to imprint it deeper, till as some think it pierced his very Skull. 2. Nor was it only pain, but shame; when *Jotham* put out his parable to the men of *Shechem;The Trees* (said he) *went out on a time to anoint a King over them, and they said unto the Olive-Tree, reign thou over us, but the Olive-Tree said unto them, should I leave my fatness, wherewith by me they honored God and Man, and go to be promoted over the Trees? And the Trees said unto the Fig-Tree, come thou and reign over us, but the Fig-Tree said unto them, should I forsake my sweetness, and my good fruit, and go to be promoted over the Trees? Then said the Trees unto the Vine, come thou and reign over us, and the Vine said unto them, should I leave my Wine, which cheereth God and Man, and go to be promoted over the Trees? Then said all the Trees unto the Bramble, come thou and reign over us; and the Bramble said unto the Trees, if in truth ye anoint me King over you, then come and put your trust in my shadow, and if not, let fire come out of the Bramble, and devour the Cedars of Lebanon.* As *Jotham* put out this parable in scorn of *Abimelech,* so the Soldiers in scorn put on Christ's head this Bramble Crown: *q. d. Come, thou sayest, thou art King of* Jews, *and therefore we will make thee a Crown of Bramble, King of Trees;* by which means they protest against Christ as a

feigned fabulous King, as if he were no fitter to be King of Jews, than the Bramble was to be King of all the Trees in the forest.

How many lessons might we draw from hence? they put upon his head a Crown of Shame, of Death, of Torture; who came to give us a Crown of Victory, of life, of glory. 2. Our sins caused the Earth to bring forth Thorns, and Briers, and our Savior must wear them, both to take away our sins, and in the issue to take away sins curse, Thorns, or Briars, or whatsoever. 3. From the crown of the head to the sole of the foot, we were full of sin, and Christ accordingly must shed his Blood from head to foot; their Whips did not reach his head, their nails could not pierce it without an end of torture; but now they draw blood from it, with Thorns; *the whole head is sick,* saith the Prophet of us; and the whole head of Christ is bruised with Thorns to cure our sickness. 4. Christ is not crowned with Thorns without a Prophesy, or a Type; here he is *a true Lily among Thorns;* here he is as *Isaac*'s *Ram tied fast by the head in Thorns;* he was ever intended to be a sacrifice, and a ransom for our sins, and to that purpose he was *caught in a thicket,* he was crowned with Thorns. 5. O what a shame is it for any of us *to crown our heads with Rose-buds,* (as the wanton worldings could say) *afo•e they are withered,* to spend our time in vanity, Folly, Sin, when Christ our Lord had such a grove of Thorns, growing on his sacred head? *The Disciple is not above his Master, nor the Servant above his Lord, it is enough for the Disciple to be as his Master, and the Servant as his Lord;* if our Lord and Master was crowned with Thorns, surely the Members of Christ should not be soft, delicate, and effeminate, wholly sensual, or gi••n up to pleasures. 6. *As every bird sitteth upon the Thorns in the Orchard,* so let us draw near, and make our nests in these blessed Bushes; let us abandon all the colors of other Captains, as the World, Flesh, and Devil; and let us keep close to the royal Standard of our King; under these Throns we may find shelter against all our enemies; from these Thorns we may undoubtedly gather Grapes, even a vintage of spiritual joy and gladness.

Now the hour sounds again, and calls us to go forth, and to behold King Jesus with the Crown wherewith he was Crowned in the Day of his espousals. And this we shall do the next hour.

***SECT. V.* Of Christ brought forth, and sentenced.**

ABout ten Christ was brought forth and sentenced. 1. For his bringing forth, I shall therein observe these particulars. As—

1. We find *Pilate* bringing forth Jesus out of the common Hall, and showing this sad spectacle to all the People;*Then came Jesus forth, wearing the Crown of Thorns, and the purple Robe, and* Pilate *saith unto them, behold the Man:* he thought the very sight of Christ would have moved them to compassion; they had lash'd him almost unto death, they had most cruelly divided those azure channels of his guiltless Blood, they had clothed him with Purple, crowned him with Thorns; and now they bring him out by the hair of the head (say some) and expose him to the Public view of the scornful company, *Pilate* crying unto them, *Behold the man, q. d. Behold a poor, silly, miserable, distressed man, behold I say, not your King, to provoke you against him, nor yet the Son of God, which you say he makes himself to be; but behold the man, a mean man, a worm, and no man; behold how he stands disfigured with wounds, behold him weltering and panting, in a crimson river of his own gore blood; and let this sufficient, yea, more than sufficient punishment*

suffice to satisfy your rage, what would you have more? if it be for malice that you are so violent against him, behold how miserable he is; if for fear, behold how contemptible he is: As for any fault whereby he should deserve his death, I find no fault in him; he is a Lamb without spot, a Dove without gall; O come and behold this man, I can find no fault in him. Some Doctors affirm that while *Pilate* cried out *behold the man,* his servants lifted up the purple robe, that so all might see his torn, and bloody, and macerated body; he supposed his words could not so move their hearts, as Christ's wounds, and therefore said he, *Behold the man;* as if he had said again, *Look on him and view him well, is he not well paid for calling himself King of the Jews? now see him stripped, and whipt, and crowned with thorns, and scepter'd with a reed, anointed with spittle, and clothed with purple; what would you more?*

2. We find the Jews more enraged against Jesus,*When the chief Priests and Officers saw him; they cried out saying, crucify him, crucify him.* The more *Pilate* endeavors to appease them, the more were the people enraged against him; and therefore they cry away *with him,* away *with him; crucify him, crucify him.* Now was fulfilled that prophesy of *Jeremy, My heritage is unto me as a Lion in the forest, it crieth out against me.* The Naturalists report of the Lion, that when he is near to his prey, he gives out a mighty roar, whereby the poor hunted beast is so amazed and terrified, that almost dead with fear he falls flat on the ground, and so becomes the Lions prey indeed: And thus the Jews (who were the heritage of the Lord) were unto Christ as a Lion in the forest, they hunted and pursued him to his death, and being near it, they give out a mighty shout, that the earth rung again, *Away with him, away with him, crucify him, crucify him.* O ye Jews, children of *Israel,* seed of *Abraham, Isaac,* and *Jacob,* is not this he concerning whom your fathers cried, *O that thou wouldst rent the heavens,that thou wouldst come down, that the mountains might flow down at thy presence?* How is it that you should despise him present, whom they desired absent? How is it that your cry and theirs should be so contrary? The Panther (say they) is of so sweet a savor, that if he be but within the compass of scent, all the beasts of the field run towards him, but when they see his ugly visage they fly from him, and run away; so the Jews afar off feeling the sweet savors of Christ's Oyntments, they cried, *Draw me,we will run after thee, come Lord Jesus, come quickly;* but now in his passion, looking on his form, they change their note, *He hath no form, or comeliness, there is no beauty,that we should desire him, away with him, away with him.*

3. We find *Pilate* and the Jews yet debating the business; *Pilate* is loath to pronounce the sentence, and the chiefest of the Jews provoke him to it with a threefold argument. As—

1. *They had a law, and by their law he ought to die,because he made himself the Son of God;* thus the Doctors of the Law do accuse the Author and Publisher of the Law, but they consider not the rule concerning Laws, *He may lawfully abolish, who hath power to establish;* nor did they consider that this Law concerned not himself, who is indeed, and in truth the Son of God: the Text tells us, that *Pilate hearing this argument, was the more afraid. Pilate* (saith *Cyril*) was an heathen idolater, and so worshipping many God's, he could not tell but that Christ might be one of them, and therefore in condemning Christ, he might justly provoke all the God's to be revenged of him. This was the meaning of *Pilate*'s question, *Whence art thou?* what is thy Off-spring? of what Progenitors art thou sprung? *And from thence forth Pilate sought to release him.*

2. The Jews come with another Argument, they threaten *Pilate,If thou let this man go, thou art not Caesar's friend;* a forcible reason, as the case then stood; it was no small matter to be accused by so many audacious impudent men of high treason against *Caesar,* and therefore under this obligation *Pilate* seems to bend and bow; whom the fear of Christ's Divinity had restrained, him the fear of *Caesar*'s frown provoked to go on to sentence and condemnation. Oh he was more afraid of man, whose breath is in his nostrils, *than of God himself, who made the heavens, and framed the world.* And yet before he gives sentence, *he takes water; and washeth his hands before the multitude, saying, I am innocent of the blood of this just person, see ye to it.*

3. In reference to this they engage themselves for him, which was their last argument,*His blood be upon us, and our children, q. d.* act thou as Judge, let him be condemned to die, and if thou fearest anything, we will undergo for thee, let the vengeance of his blood be on us, and on our children forever. Thus far of the first general.

2. For the sentence itself, *When Pilate heard that,—he sate down in the judgment seat, in a place that is called the pavement,* because erected of stones; *but in the Hebrew Gabbatha;*—This word signifies *an high place,* and *raised above;* it was so on purpose, that the Judges might be seen of men when they pronounced sentence. And here *Pilate* sitting down, he gave the doom. What was the form, or manner of the sentence is a great question amongst Divines.*Chrysostom* is of mind, that he pronounced no form at all, but only *delivered Jesus unto them to be crucified,* Mark. 15.15. John 19.16. Others cannot yield to this, for to what end (say they) should he then *sit down upon the judgment seat?* and yet amongst themselves they cannot agree on a form;*Anselm* gives it thus, *I adjudge Jesus of Nazareth to that ignominious and shameful Death of the Cross.Vincentius* thus, *I condemn Jesus, seducing the people, blaspheming God, and saying that he was Christ the King of the Jews, to be fastened to the Cross, and there to hang till he die.* Many other forms are brought in by others, but that of *Luke* is I am sure most authentic.*And Pilate gave sentence, that it should be as they required:* and then *he delivered Jesus to their will.* Here's a sentence indeed, a delivery of Jesus not to his own, but to his enemies liberty; to the boundless bonds, and all the possible Tortures of their own wills, and wishes. O unjust sentence! *Give me not over to the will of my adversaries,* cries *David;* the will of malice is an endless wheel, it cares not how long it spins out pain, and therefore they cried, *Crucify him, Crucify him, let him be crucified. Amen,* (says *Pilate) do what you please, Crucify him, and Crucify him as often as you will, it shall be as you require, Lo now I deliver him to your own will.*

We cannot shake this tree without some fruit; from this sight of Christ, and sentence of *Pilate,* we may learn some good.—

1. From this sight of Christ, as he was presented by *Pilate* to the people, we may learn remorse: not any of us who have crucified Christ by our sins, but we are called on at this time, to *behold the man;* suppose we saw him with our bodily eyes; suppose we had the same view of Christ as the Jews had, where he was thus presented; suppose we saw him in the very midst of us, wearing the crown of thorns, and the purple robe, and the cane or reed held in his right hand; suppose we heard the voice of *Pilate* speaking to us, as he did to the *Jews, Behold the man;* suppose we saw the purple robe lifted up, that we might see all under, how his body was torn; and that same voice from Heaven should come to us, saying, *This same is*

he whom ye have buffeted, scourged, crowned, crucified by your sins: were not this enough to prick us in our hearts, and to make us cry, *Men and brethren what shall we do?* Oh we look at the instruments, and we cry, *Fie on Pilate, fie on the Soldiers, fie on the Jews;* but we look not on our sins, saying, *fie on them.* Could we but realize our sins as the principal of these sufferings of Christ, methinks our hearts should break in very pieces: consider, yesterday in the midst of our Markets so many lies were told, and so many oaths were sworn; and this day so soon as the day-light sprang, so many acts of profaning the Lord's day were committed by us; little did we think that all this while we had been stripping Christ naked, whipping Christ with rods, or little chains, clothing Christ with a Purple-Scarlet Robe, platting a Crown of Thorns, and putting it on his head, sceptring him with a reed, and saluting him in scorn, *Hail King of the Jews.* Men, Brethren, and Fathers, be not deceived, Christ is mocked, scorned, and thus abused by you when you sin; your sins thus dealt with Christ, and in God's acceptation your sins thus deal with Christ even to this very day. Never say, it was long since Christ was crucified, and he is now in Heaven, for by your sins you crucify again the Lord of glory, you put him again to open shame; you strip him, and whip him, and torment him afresh. Oh look on him whom you have pierced! *Pilate* thought that if the Jews would but see the man, *Behold the man,* their hearts would have molified, and shall not I think as well of you? it is a blessed means to make sin bitter, and to breed in our hearts remorse for sin, if we will but hearken to this voice of *Pilate, Behold the man.*

2. From the sentence of *Pilate,* that *Christ should be crucified, as the Jews required,* we may learn the deceitfulness of our hearts, in making self the end, and aim of our particular callings. *Pilate* as Judge should have glorified God in doing justice; but when he hears the Jews cry, *If thou let him go, thou art not Caesar*'s *Friend,* he then looks to himself, and his own interests. Judges can have their ends in the very place of judicature: nay, is not this the very common sin of Magistrates, Ministers, Tradesmen, of all sorts of callings; come, what is it you aim at in your several places? is it not to be great, and rich, and high, and honorable? say truly, is it in your hearts to say, that *by this calling my chief aim is to glorify God, and to serve my generation with all faithfulness; and these two ends I prefer before all worldly advantages whatsoever?* O then what a blessed reformation would be amongst us? if it be not thus, what are you but as so many *Pilate*'s, that if you were but threatened into a sentence, you would rather condemn Christ than yourselves of enmity against *Caesar;* such would be the cry, *Let Christ be crucified, and self advanced.*

Much more might be said, but the hour strikes again; *Pilate* is now risen, the Court dissolved, and Jesus is delivered into the hands of the Jews for execution. How that went on, the next hour will speak; only God prepare your hearts to hear devoutly, and to consider seriously, what Jesus the great Savior of the World hath suffered for you.

SECT. VI. Of *Christ*'s crucifying, with its appendices.

ABout Eleven, they prepare with all speed for the execution: in the revolution of this hour we may observe these several passages. As 1 Their taking off the robe, and clothing him again with his own raiment. 2. Their leading him away from *Gabbatha* to *Golgotha.* 3. His bearing the Cross with *Simon*'s help to bear it after him. 4. His comforting the women who

followed weeping after him as he went. 5. Their giving him Vinegar to drink mingled with gall. 6. Their crucifying, or fastening him on the Cross, whereon he died.

1. The Evangelist tells us, *They took the robe off from him,and put his own raiment on him; Origen* observes, *They took off his robes, but they took not off his Crown of Thorns;* what served their interest, they pursued still, but nothing of mitigation or mercy to the afflicted Son of Man. It is supposed this small business could not be done without great pain; after his sore whipping his blood congealed, and by that means stuck to his scarlet mantle; so that in pulling off the robe, and putting on his own raiment, there could not but be a renewing of his wounds.

2. *They led him away.* Some say they cast a Rope or Chain about his neck, by which they led him out of the City to Mount *Calvary,* and that all along the way, multitudes attended him, and a Cryer went before him, proclaming to all hearers the cause of his death; namely, that *Jesus Christ was a Seducer, Blasphemer, Negromancer, a Teacher of false Doctrines, saying of himself that he was the Messias, King of Israel, and the Son of God.*

3. *He bore his Cross.* So *John* relates; before it bears him, he must bear it; and thus they make good their double cry, *Crucify him, Crucify him;* first Crucify him with it as a burden, and then crucify him with it as a Cross; those shoulders which had been unmercifully battered with whips before, are now again tormented with the weight of his Cross. As a true *Isaac* bears the wood for the sacrifice of himself; or *Uriah*-like, he carries with him the very Instrument of his own sad death. O the cruelty of this passage! they had scarce left him so much blood or strength as to carry himself, and must •e now bear his heavy Cross? yes, till he faint and sink, so long he must bear it, and longer too, did they not fear that he should die with less shame and smart than they intended him: which to prevent they *constrained one Simon a Cyraenean to bear his Cross after him.* How truly do they here again swallow the Cammel, and strain at a Gnat? the Cross was a *Roman* death, and so one of their abominations, hence they themselves would not touch the tree of infamy, lest they should have been defiled, but to touch the Lord's anointed, to Crucify the Lord of Glory, they make no scruple at all; but why must another bear the Cross, but to consign this duty unto man, that we must enter into a fellowship of Christ's sufferings?*If any man will come after me, let him deny himself, and take up his Cross, and follow me.—And therefore Christ hath suffered for us, leaving us an example that we should follow his steps.*

4. He comforted the woman, who followed weeping after him as he went along. *And there followed him a great company of people and of Women,which also bewailed and lamented him; but Jesus turning to them, said, Daughters of* Jerusalem *weep not for me, but weep for yourselves, and for your Children.* In the midst of his misery he forgets not mercy; in the midst of all their tortures and loudest out-cries of contumely, of blasphemy, of scorn, he can hear his following friends weeping behind him, and neglect all his own sufferings to comfort them, *Weep not for me.* He hath more compassion on the Woman that follow him weeping, than of his own mangled self, that reels along, fainting and bleeding unto death: he feels more the tears that drop from their eyes, than all the blood that flows from his own veins: we heard before that sometimes he would not vouchsafe a word to *Pilate* that threatened him, nor to *Herod* that entreated him, and yet unaskt how graciously doth he *turn about* his blessed

bleeding face to these weeping women, affording them looks, and words too, both of compassion and of consolation, *Daughters of* Jerusalem *weep not for me, but for yourselves.*—and yet observe, he did not turn his face to them until he heard them weep; nor may we ever think to see his face in glory, unless we first bathe our eyes in sorrow. It is a wonder to me that any in our age should ever decry tears, remorse, contrition, compunction; how many Saints do we find both in the Old and New Testament, confuting by their practices these gross opinions? the Promise tells us, that *They that sow in Tears shall reap in Joy;* he that follows Christ, or *goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*

But what's the meaning of this, *Weep not for me?* may we not weep for the death of Christ? do we not find in Scripture that all the People wept at the death of *Moses?* that all the Church wept at the death of *Stephen?* that the Woman lamented the death of *Dorcas?* and if all Christ's actions be our instructions (I mean not his miraculous, or meritorious, but his moral ones) did not Christ himself weep for *Lazarus,* and for *Jerusalem?* nay, is he not here weeping showers of blood all along the way? and may not we drop a tear for all those purple streams of his? O what's the meaning of this, *Weep not for me, but weep for yourselves?*

I answer, the words are not absolute, but comparative. Christ doth not simply forbid us to weep for our friends, but rather to turn our worldly grief into godly sorrow for sin as sin. Christ herein pointed the women to the true cause and subject of all their sorrow, which was their sins; and thus we have cause to weep indeed. Oh! our sins were the cause of the sufferings of Christ, and in that respect, Oh that our heads were fountains, and our eyes rivers of tears! Oh that our tears were as our meat and drink! Oh that we could feed with *David on the Bread of tears,* and that the Lord would give us *plenteousness of tears to drink!* Oh that the Lord would strike (as he did at *Rephidim*) these rocky hearts of ours, with the rod of true remorse, that water might gush out! Oh that we could thus mourn over Jesus whom we have pierced, and *be in bitterness for him,as one that is in bitterness for his first-born!*

5. No sooner he was come to the place of Execution, *but they gave him Vinegar to drink mingled with Gall:* in that they gave him drink it was an argument of their humanity; this was a custom amongst *Jews* and *Romans,* that to the condemned they ever gave wine to drink:*Give strong wine unto him that is ready to perish, and wine unto those that be of heavy heart.* But in that they gave him Vinegar mingled with Gall, it was an argument of their cruelty and envy.*Theophylact* speaks plainly, that the Vinegar mingled with Gall was poisonous and deadly, and therefore when Christ had tasted it, he would not drink, choosing rather the death of the Cross, to which he was destinated by his Father, than any poisonous death.

Ah brethren, are not we apt to think hardly of the Jews for giving Christ so bitter a potion at his time of death? and yet little do we think that when we sin we do as much. See but how God himself compares the sins of the wicked Jews to very poison;*For their wine is of the wine of Sodom, and of the fields of Gomorrah, their Grapes are Grapes of Gall, their clusters ar• bitter, their Wine is the poison of Dragons, and the cruel venom of Asps.* In this respect we may think as hardly of ourselves as of the Jews, because so oft as we sin against God we do as much as mingle rank poison, and bring it to Jesus Christ to drink.

6. *They crucified him, (i.e.)* they fastened him on the Cross; and then lift him up. A great question there is amongst the Learned, whether Christ was fastened on the cross after it was erected, or whiles it was lying on the ground? I would not rake too much into these niceties, only more probable it is that he was fastened to it whiles it lay flat on the ground, and then *as Moses lifted up the Serpent in the Wilderness, so was the Son of man lifted up.* We may express the manner of their acting, and his sufferings now, as a learned Brother hath done before us; *Now come the Barbarous inhumane hangmen,and begin to unloose his hands, but how? alas 'tis not to any liberty, but to worse bonds of nails: then stripped they off his gore-glued clothes, and with them questionless not a little of his mangled skin and flesh, as if it were not enough to crucify him as a thief, unless they flea him too as a beast; then stretch they him out as another* Isaac *on his own burden, the Cross; that so they might take measure of the holes, and though the print of his blood on it gave them his true length, yet how strictly do they take it longer, than the truth? thereby at once both to crucify and rack him? that he was thus stretched and racked upon his cross,* David *gives more than probable intimation, I may tell all my bones; and again, all my bones are out of joint; which otherwise how could it so well be as by such a violent stretching and distortion? whereby it seems they had made him a living anatomy; nor was it in the less sensible, fleshly parts of his body, that they drive these their larger tenters, whereon his whole weight must hang; but in the hands and feet, the most sinewy, and consequently the most sensible fleshly parts of all other; wherein how rudely and painfully they handle him, appears too by that of* David, *they digged my hands and my feet, they made wide holes like that of a spade, as if they had been digging in some ditch: the boisterous and unusual greatness of these nails we have from venerable antiquity;* Constantine *the great is said to have made of them both an Helmet and a Bridle—How should I write on, but that my tears should blot out what I write,when it is no other than he that is thus used who hath blotted out that hand-writing of ordinances that was against me?*

But the hour goes on, and this is the great business of the worlds redemption, of which I would speak a little more; by this time we may imagine Christ nailed to the cross, and his cross fixed in the ground, which with its fall into the place of its station gave infinite torture by so violent a concussion of the body of our Lord. That I mean to observe of this crucifying of Christ, I shall reduce to these two heads. *viz.* the shame and pain.

1. For the shame, it was a cursed death, *cursed is everyone that hangeth on a tree.* When it was in use, it was chiefly infflicted upon slaves that either falsely accused, or treacherously conspired their Masters death: but on whomsoever it was inflicted, this death in all Ages among the *Jews* hath been branded with a special kind of ignominy; and so the Apostle signifies when he saith, *He abased himself to the death,even to the death of the cross.* It was a mighty shame that *Saul's* sons were hanged on a tree, and the reason was more specially from the Law of God; *For he that is hanged is accursed of God:* I know *Moses's* Law speaks nothing in particular of crucifying, yet he doth include the same under the general of hanging on a tree; and some conceive that *Moses* in speaking that curse, foresaw what manner of death the Redeemer should die.

2. For the pain, it was a painful death; that appears several ways; As— 1. His legs and hands were violently racked, and pulled out to the places fitted for his fastening, and then pierced

through with nails. 2. By this means he wanted the use both of his hands and feet, and so he was forced to hang immovable upon the cross, as being unable to turn any way for his case. 3. The longer he lived, the more he endured, for by the weight of his body his wounds were opened and enlarged, his nerves and veins were rent and torn asunder, and his blood gushed out more and more abundantly still. 4. He died by inch-meal (as I may say) and not at once, the cross was a death long in dying, it kept him a great while upon the rack, it was full three hours betwixt Christ's affixion and expiration, and it would have been longer if he had not freely and willingly given up the Ghost; it is reported that *Andrew* the Apostle was two whole days on the Cross before he died, and so long might Christ have been, if God had not heightened it to greater degrees of torment supernaturally.

I may add to this, as above all this, the pains of his soul whiles he hanged on the cross, for there also Christ had his agonies, and soul conflicts, these were those 〈in non-Latin alphabet〉, those pains, or *pangs of death,* from which *Peter* tells us Christ was loosed. The word 〈in non-Latin alphabet〉 properly signifies the pains of a woman in travel; such were the pains of Jesus Christ in death; the Prophet calls it, *The travel of his Soul:* and the Psalmist calls it the pains of Hell, *The sorrows of death compassed me, and the pains of Hell gate hold upon me.* The sorrows, or cords of death compassed his body, and the pains of Hell gate hold upon his soul; And these were they that extorted from him that passionate expostulation,*My God, my God, why hast thou forsaken me?* he complains of that which was more grievous to him, than ten thousand deaths, *My God, my God, why hast thou withdrawn thy wonted presence, and left my soul (as it were) in pains of Hell?*

And now reflect we on the shame and pain! O the curse and bitterness that our sins have brought on Jesus Christ! when I but think on these bleeding veins, bruised shoulders, scourged sides, furrowed back, harrowed temples, digged hands and feet, and then consider that my sins were the cause of all; methinks I should need no more arguments for self-abhorring! Christians! would not your hearts rise against him, that should kill your Father, Mother, Brother, Wife, Husband, dearest Relations in all the World? O then how should your hearts and souls rise against sin? surely your sin it was that murdered Christ, that killed him who is instead of all relations, who is a thousand, thousand times dearer to you than Father, Mother, Husband, Child, or whomsoever; one thought of this should methinks be enough to make you say, as *Job* did, *I abhor myself, and repent in dust and ashes;* Oh what's that cross on the back of Christ? *My sins;* Oh what's that Crown on the head of Christ? *My sins;* Oh what's that nail in the right hand, and that other in the left hand of Christ? *My sins;* Oh what's that spear in the side of Christ? *My sins;* Oh what are those nails and wounds in the feet of Christ? *My sins.* With a spiritual eye I see no other engine tormenting Christ; no other *Pilate, Herod, Annas, Caiaphas* condemning Christ; no other Soldiers, Officers, Jews or Gentiles doing execution on Christ, but only sin: *Oh my sins, my sins, my sins!*

2. Comfort we ourselves in the end and aim of this death of Christ; *As Moses lifted up the Serpent in the Wilderness, so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life.* The end of Christ's crucifying is the material business: and therefore let the end be observed as well as the meritorious cause; without this

consideration the contemplation of Christ's death, or the meditation of the story of Christ's sufferings would be altogether unprofitable; now what was the end? surely this?*Christ lifted up, that he might draw all men unto him; Christ hanged on a Tree, that he might bear our sins on the Tree;* this was the plot, which God by ancient design had aimed at in the crucifying of Christ, and thus our faith must take it up; indeed our comfort hangs on this; the intent, aim, and design of Christ in his sufferings is that welcome news, and the very Spirit of the Gospel: O remember this! Christ is crucified, and why so? that *whosoever believeth in him should not perish, but have life everlasting.*

We are now at the height of Christ's sufferings, and the Sun is now in his meridian, or height of ascent, I shall no more count hour by hour; for *from the sixth hour till the ninth hour* (that is from twelve, till three in the afternoon) *there was darkness over all the Land.* But of that, and of the consequents after it, in the next Section.

***SECT. VII.* Of the consequents after Christ's crucifying.**

THe particulars following I shall quickly dispatch. As thus.—

1. About twelve when the Sun is usually brightest, it began now to darken. This darkness was so great that it spread over all the Land of *Jewry;* some think, over all the World, so we translate it in *Luke, And there was a darkness over all the Earth;* and many Gentiles, besides Jews, observed the same as a great miracle. *Dionisius* the Areopagite (as *Soudas* relates) could say at first sight of it,*Either the World is ending, or the God of Nature is suffering.* This very darkness was the occasion of that Altar erected in *Athens,* and dedicated unto *the unknown God.* Of this prophesied *Amos, And it shall come to pass in that day that I will cause the Sun to go down at noon,and I will darken the Earth in a clear day.*

The cause of this darkness is diversely rendered by several Authors; some think that *the Sun by Divine power with-drew, and held back its beams.* Others say, that *the obscurity was caused by s•me thick clouds which were miraculously produced in the air, and spread themselves over all the earth.* Others say, *that this darkness was by a wonderful interpoposition of the Moon, which at that time was at full, but by a miracle interposed itself betwixt the Earth and Sun.* Whatsoever was the cause, it continued for the space of three hours as dark as the darkest winters night.

2. About three (which the Jews call the ninth hour) the Sun now beginning to receive his light, *Jesus cried with a loud voice, Eli, Eli, Lamasabachthani, my God, my God, why hast thou forsaken me?—And then, that the Scriptures might be fulfilled,he said I thirst.—And when he had received the vinegar, he said it is finished.— And at last crying with a loud voice, he said, Father into thy hands I commend my Spirit, and having said thus, he gave up the ghost.* I cannot stay on these seven words of Christ which he uttered on the cross; his words were ever gracious, but never more gracious than at this time; we cannot find in all the Books and Writings of men, in all the Annals and Records of time, either such sufferings, or such sayings, as were these last words and wounds, sayings and sufferings of Jesus Christ.—*And having said thus, he gave up the ghost.* Or as *John* relates it, *He bowed his head, and gave up the ghost:* He bowed, not because he was dead, but first he bowed, and then died; the meaning is, he died willingly without constraint, cheerfully without murmur; what a wonder is this? life itself gives up his life, and

death itself dyes by his death; Jesus Christ who is the Author of life, the God of life, lays down his life for us; and death itself lies forever nailed to that bloody cross in the stead of Jesus Christ. And now we may suppose him at the gates of Paradise, calling with his last words to have them opened, *that the King of glory might come in.*

3. About four in the afternoon he was pierced with a spear, and there issued out of his side both blood and water. And *one of the Soldiers with a spear pierced his side, and forthwith came there out blood and water.* How truly may we say of the Soldiers, that *after all his sufferings they have added wounds?* they find him dead, and yet they will scarce believe it, until with a spear they have search'd for life at the well-head itself, even at the heart of Christ: And *forthwith there came out blood and water;* this was the Fountain of both Sacraments, the Fountain of all our happiness,*The Fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness.* There are three that bear-witness on earth (saith *John) the Spirit, and the Water,and the Blood.* Out of the side of Christ being now dead; there issues *water and blood;* signifying that he is both our justification, and sanctification. Physicians tell us, that about the heart there is a film or skin like unto a purse, wherein is contained clear water to cool the heat of the heart, and therefore very probable it is, that, that very skin (or *pericardium*) was pierced through with the heart, and thence came out those streams of blood and water.—*O gates of Heaven! O windows of Paradise! O Palace of refuge! O Tower of strength! O Sanctuary of the Just! O flourishing bed of the Spouse of Solomon! methinks I see water and blood running out of his side more freshly, than those golden streams which ran out of the garden of Eden, and watered the whole world.* Here if I could stay I might lengthen my Doctrine during my life; oh it were good to be here; it were a large field, and a blessed subject.

4. About five (which the Jews call the eleventh, and the last hour of the day) Christ was taken down, and buried by *Joseph* and *Nicodemus.* But enough, I must not wear out your patience altogether.

Thus far we have propounded the blessed object of Christ's suffering and dying for us: our next work is to direct you (as formerly) in the art or mystery, how you are to *look unto him* in this respect.

CHAP. III.

***SECT. I.* Of knowing Jesus as carrying on the great work of our salvation in his death.**

1. LEt us *know Jesus,* carrying on the great work of our Salvation during his sufferings and death. This is the high point which *Paul* was ever studying on, and preaching on, and pondering on; *For I determined not to know anything among you,save Jesus Christ and him crucified.* Christ crucified is the rarest piece of knowledge in the world; the person of Christ is a matter of high speculation, but Christ further considered, as clothed with his garments of blood, is that knowledge which especially *Paul* pursues; he esteems not, reckons not, determines not to make any profession of any other science or doctrine than the most necessary, and only saving knowledge of Christ crucified. O my soul, how many days, and months, and years, hast thou spent to attain some little measure of knowledge in the Arts, and Tongues, and Sciences? and yet what a poor skill hast thou attained in respect of the many thousands of

them that knew nothing at all of Jesus Christ? and what if thou hadst reached out to a greater proficiency? couldst thou have dived into the secrets of Nature, couldst thou have excelled *the wisdom of all the children of the East country, and all the wisdom of Egypt,and the wisdom of Solomon, who spake of beasts, of fowls, of fishes, of all trees from the Cedar tree that is in Lebanon, even to the hyssop that springeth out of the wall,* yet without the saving knowledge of Christ crucified (Christ suffering, bleeding, and dying) all this had been nothing, see *Eccles.* 1.18. only that knowledge is worth the having which refers to Christ; and above all that is the rarest piece of Christ's humiliation, which holds him forth suffering for us, and so freeing us from hell sufferings. Come then, and spend thy time for the future more fruitfully in reading, learning, knowing, this *one necessary thing.* Study Christ crucified in every piece and part; O the precious truths, and precious discoveries that a studying head and heart would hammer out here! much hath been said, but a thousand-thousand times more might yet be said; we have given but a little scantling of that which Christ endured; Volumes might be written till they were piled as high as heaven; and yet all would not serve to make out the full discoveries of Jesus's sufferings. Study therefore, and study more, but be sure thy study and thy knowledge be rather practical than speculative; do not merely beat thy brains to learn the history of Christ's death, but the efficacy, virtue, and merit of it; know what thou knowest in reference to thyself, as if Jesus had been all the while carrying on the business of thy souls salvation; as if thou hadst stood by, and Christ had spoke to thee, as sometimes to the women, *Weep not for me, but for thyself; thy sins caused my sufferings, and my sufferings were for the abolition of thy sins.*

***SECT. II.* Of considering Jesus in that respect.**

2. LEt us *consider Jesus,* carrying on this great work of our salvation during his sufferings and death.*They shall look upon me whom they have pierced,* saith the Prophet; *(i.e.)* they shall consider me: and accordingly is the Apostle, *looking unto Jesus,* or *considering of Jesus the Author and finisher of our faith, who for the joy of our salvation set before him, endured the cross, and despised the shame.* Then indeed, and in that act is the duty brought in, it is good in all respects, and under all considerations to look unto Jesus from first to last, but above all, this Text relates firstly to the time of his sufferings; and hence it is that *Luke* calls Christ's passion 〈in non-Latin alphabet〉, a theory or sight; *And all the people that came together to that sight,—smote their breasts and returned.* Not but that every passage of Christ is a theory or sight, worthy our looking on, or considering of; Christ in his Fathers purpose, and Christ in the promise, and Christ in performance, Christ in his birth, and Christ in his life, O how sweet? what blessed objects are these to look upon? but above all *consider him* (saith the Apostle) *that endured such contradiction of sinners against himself.—Consider him who for the joy that was set before him endured the cross, and despised the shame;* of all other parts, acts, or passages of Christ, the holy Ghost hath only honored Christ's passion (his sufferings and his death) with this name of *theory, and sight.* Why surely this is the *theory* ever most commended to our view, and consideration; O then let us look on this, consider of this. As in this manner.—

1. Consider him passing over the Brook *Cedron;* it signifies the wrath of God, and rage of men; the first step of his passion is sharp and sore; he cannot enter the door, but first he must wade through cold waters on bare feet, nor must he only wade through them, but *drink* of them; through many tribulations must he go that will purchase souls, and through many tribulations must they go that will follow after him to the Kingdom of Glory.—Consider him entering into the Garden of *Gethsemane;* in a garden *Adam* sinned, and in this garden Christ must suffer, that the same place which was the nest where sin was hatched, might now be the child-bed of grace and mercy; into this garden no sooner was he entered, but he began to be agonized; all his powers and passions within him were in conflict. Consider O my soul how suddenly he is struck into a strange *fear;* never was man so afraid of the torments of hell, as Christ (standing in our room) is of his Fathers wrath; fear is still suitable to apprehension, and never man could so perfectly apprehend the cause of fear as Jesus Christ; nor was he only afraid, but very heavy; *My soul is exceeding sorrowful, even unto death.* His sorrow was lethal and deadly, it melted his soul gradually as wax is melted with heat; it continued with him till his last gasp, his heart was like wax burning all the time of his passion, and at last *it melted in the midst of his bowels.* Nor was he only afraid and heavy, but he began to be sore amazed; this signifies an universal cessation of all the faculties of the soul from their several functions, we usually call it a consternation, it is like a Clock stopped for the while from going, by some hand or other laid upon it; or if it was not wholly a cessation, yet was it at least an expavefaction, such a motion of the mind as whereby for the present he was disinabled to mind anything else, but the dreadful sense of the wrath of God. O what an *agony* was this? O what a struggling passion of mixed grief was this? what afflicting and conflicting affections under the sight and sense of eminent peril was in this *agony?And being in an agony he prayed more earnestly;* thrice had he prayed, but now in his agony he prayed more earnestly; *O my Father if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt.* Though I feel the soul of pain in the pain of my soul, yet there is divinity in me, which tells me there is a wage for sin, and I will pay it all? O my Father since thou hast bent thy bow, lo here an open breast, fix herein all thy shafts of fury, better I suffer for a while than that all believers should be damned forever; thy will is mine, lo I will bear the burden of sin, come and shoot here thy arrows of revenge. And thus as he prayed he sweat,*And is sweat was as it were great drops of blood falling down to the ground.* Oh what man or Angel can conceive the agony, the fear, the sorrow, the amazement of that heart, that without all outward violence, merely out of the extremity of his own passion, bled through the flesh and skin, not some faint dew, but solid drops of blood? now is he crucified without a cross, fear and sorrow are the nails, our s•ns the thorns, his Fathers wrath the spear, and all these together cause a bleeding shower to rain throughout all his pores; O my soul, consider of this, and if thou wilt bring this consideration home, say, *thy sins were the cause of this bloody sweat;* Jesus Christ is that true *Adam,* that is come out of Paradise for thy sins, and thus labored on earth with his bloody sweat to get the bread that thou must feed on.

2. Consider his apprehension; *Judas* is now at hand, with a troop following him to apprehend his Master, see how without all shame he set himself in the van, and coming to his Lord and Master, gives him a most Traiterous and deceitful kiss, *What Judas, betrayest thou the Son of*

man with a kiss? hast thou sold the Lord of life to such cruel merchants as covet greedily his blood and life? O alas! at what price hast thou set the Lord of all the creatures? at thirty pence? what a vile and slender price is this for a Lord of such Glory and Majesty? God was sold for thirty pieces of silver, but man could not be bought without the dearest heart-blood of the Son of God. At that time said Christ, *Ye be come as it were against a thief with swords and staves, I sate daily among you teaching in the Temple, and ye never laid hands on me, but this is your hour, and the power of darkness.* Now the Prince of darkness exercised his power, now the hellish rout, and malicious rabble of ravenous wolves, assaulted the most innocent Lamb in the world; now they most furiously hailed him this way and that way; O how ungently did they handle him? how uncourteously spake they unto him? how many blows and buffets did they give him? what cries, and shouts, and clamours made they over him: now they lay hold on his holy hands, and bind them hard with rough and knotty cords, so that they gall the skin off his arms, and make the very blood spring out; now they bring him back again over *Cedron,* and they make him once again to *drink of the brook in the way;* now they lead him openly through the high streets of *Jerusalem* and carry him to the house of *Annas* in great triumph. O my soul consider these several passages, consider them leisurely, and with good attention, consider them till thou feelest some motions or alterations in thy affection; is not this he that is the infinite virtue, the pattern of innocence, the everlasting wisdom; the honor of earth, the glory of heaven, the very fountain of all beauty) whether of men or Angels! how is it then that this virtue or power is tied with bands, that innocence is apprehended, that wisdom is flouted and laughed to scorn, that honor is contemned, that glory is tormented, that he that is fairer than all the children of men, is besmeared with weeping, and troubled with sorrow of heart? surely there is something O my soul in thee, that caused all this: hadst not thou sinned, the Sun of Righteousness had never been eclisped.

3. Consider the hurryings of Jesus from *Annas* to *Caiaphas;* there a Council is called, and *Caiaphas* the high Priest adjures our Lord to tell him *if he was Christ the Son of God:* no sooner he affirms it, but he is doomed guilty of blasphemy, and so *guilty of death.* Now again they assault him like mad dogs, and disgorge upon him all their malice, fury, and revenge; each one to the utmost of his power gives him buffets, and strokes; there they spit upon that Divine face with their devilish mouths, there they hudwink his eyes, and strike him on the cheek, scoffing, and jesting, and saying, *Read, who is it that smote thee?* O beauty of Angels! was that a face to be spet upon? men usually when they are provoked to spit, turn away their faces towards the foulest corner of the house, and is there not in all that Palace a souler place to spit in than the face of Jesus? O my soul, why dost thou not humble thyself, at this so wonderful example? how is it that there should remain in the world any token of pride after this so great and marvelous an example of humility? surely I am at my wits end, and very much astonished to consider, how this so great patience overcomes not my anger, how this so great abasing asswageth not my pride, how these so violent buffets beat not down my presumption: Is it not marvelous that Jesus Christ by these means should overthrow the Kingdom of pride, and yet that there should remain in me the relics of pride? consider all those night-sufferings of Christ; O cruel night! O unquiet night! now was the season that all

creatures should take their rest, that the senses, and members wearied with toils and labors, should be refreshed; but on the contrary Christ's members and senses were then tormented, they struck his body, they afflicted his soul, they bound his hands, they buffeted his cheeks, they spit in his face; O my soul thou sinnest in the dark, in covert, in secret, when no eye is upon thee, when the Sun, that eye of the world is set, or hid; and therefore all the night long is Christ thus tormented by thy sins; not one jot of rest hath Christ, not a wink of sleep must seize on him, whom thou by the alarm of thy sins disquieted, both at evening, at mid-night, and at the Cock-Crow, and at the dawning.

4. Consider the hurryings of Jesus from *Caiaphas* to *Pilate;* now he stands before *Pilate,* where he was accused of sedition, seduction, and usurpation. Not only Jews, but *Gentiles* have their hands imbrewed in the blood of Christ; *Pilate* was delegated from *Caesar,* both of them *Gentiles,* yet not without a prophesy, *Behold we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of man shall be accomplished; for he shall be delivered unto the Gentiles:* at the Gentile-tribunal being questioned of his Kingdom, and he answers both the Jews and Gentiles that they need not fear his usurpation,*My Kingdom is not of this world.* He gives Kingdoms that are eternal, but he will take away none that are temporal; Christ came not into the world to be *Caesar*'s, or *Pilate*'s, or *Herod*'s successor, but if they had believed, to have been their Savior. Look through the Chronicles of his life, and we find him so far from a King, that he was the meanest servant of all men; where was he born but at *Bethlehem* a little City? where did the Shepherds find him but in a poor cottage? who were his Disciples but a deal of Fishermen? who his Companions but Publicans and sinners? is he hungry? where stands his table but on plain ground? what are his dainties but bread and a few Fishes? where is his lodging but at the stern of a Ship? Here's a King without either presence-chamber, or bed-chamber, *The Foxes have holes, and the Birds of the air have nests, but the Son of man hath not whereon to lay his head.* Come, fear not *Pilate* the loss of thy diadem; it may be the people would sometimes have made him a King, but see how he flies from it, *My Kingdom is not of this World,* saith Jesus. Oh that I could but contemn the World as Christ did! O that first and above all I could seek the Kingdom of God and his righteousness! Oh my soul, I feel it, I feel it, unless I can be free from the affection of all creatures, I cannot with freedom of mind aspire unto divine things; unless I be willing with Christ to tread on Crowns and Scepters, to be despised and forsaken of all, and to be esteemed nothing at all, I can have no inward peace, nor be spiritually enlightened, nor be wholly united to the Lord Jesus Christ.

5. Consider the hurryings of Jesus from *Pilate* to *Herod;* there is he *questioned of many things,* but justly is the Lamb of God dumb, and opened not his mouth to him that not long before had taken away his voice; upon this *he is mocked,and arrayed in a gorgeous robe;* Wisdom is taken for Folly, Virtue for Vice, Truth for Blasphemy, Temperance for Gluttony, the Peace-maker of all the World for a seditious disturber of the World, the reformer of the Law for a breaker of the Law, and the justifier of sinners for a sinner, and the follower of sinners. See how he emptied himself, and made himself of no reputation that he might fill thee with goodness, and make thee spiritually wise unto salvation.

6. Consider the hurryings of Jesus from *Herod* back again to *Pilate;* O my Savior how art thou now abused! new accusations are forged; and when *Pilate* sees that nothing will do, but Christ must die, he delivers him to be stripped, whipped, clothed in Purple, crowned with Thorns, and Sceptred with a Reed. He that with spittle cured the eyes of the blind, is now blinded with their spittle; who can number those stripes wherewith they flea and tare his body, one wound eating into another, that *there is no health in his bones by reason of my sins?* O Jesus! was that frothy spittle the Ointment, those Thorns thy Crown, that Reed thy Scepter, that Purple-died and embroidered with blood, thy Royal Robes? or because *Adam*'s sin brought forth Thorns, must it therefore be thy penance to wear them? unthankful people thus watered with his blood, that bring forth nothing but Thorns to crown him. But Oh that the Lord of Heaven, the Creator of the World, the Glory of the Angels, the Wisdom of God, should, for my sake, be punished with whips and scourges? O my heart, how can I think on this without tears of blood? O joy of the Angels, and Glory of Saints, who hath thus disfigured thee? who hath thus defiled thee with so many bloody blows? certainly they were not thy sins, but mine; it was love and mercy that compassed thee about, and caused thee to take upon thee this so heavy a burden; love was the cause why thou didst bestow upon me all thy benefits, and mercy moved thee to take upon thee all my miseries.

7. Consider that sad spectacle of Jesus, when *he came forth wearing the Crown of Thorns, and the Purple Robe, and Pilate saying unto them, behold the Man.* O my soul fix thy eyes on the sad object! suppose thyself in the case of Jesus; what if in so sensible and tender a part as thy head is, men should fasten a number of Thorns, yea and those so sharp that they should pierce into thy scull? why alas, thou canst hardly abide the prick of a pin, much less the piercing in of so many Thorns; O but thy Jesus was crowned with Thorns, and Sceptred with a Reed, and that Reed was taken out of his hands, to beat the Crown of Thorns into his head; and besides, thy Jesus was whipped with cords, and rods, and little chains of iron, that from his shoulders to the soles of his feet there was no part free; and being now in this plight, thou art called on to *behold the Man:* dost thou see him? is thy imagination strong: canst thou consider him at present, as if thou hadst a view of this very man? methinks it should make thee break out, and say, *O brightness of thy Fathers glory, who hath thus cruelly dealt with thee? O unspotted glass of the Majesty of God, who hath thus wholly disfigured thee? O river that flows out of the paradise of delights, who hath thus troubled thee? it is my sins O Lord that have so troubled thee; my sins were the Thorns that pricked thee, the lashes that whipped thee, the purple that clothed thee, it is I Lord that am thy tormentor, and the very cause of these thy pains.*

8. Consider *Pilate*'s sentence, that *Jesus should be Crucified as the Jews required.* Now they had him in their will, and they did to him what seemed them good. Follow him from *Gabbatha* to *Golgotha,* see how they lay the heavy Cross upon his tender shoulders, that were so pitifully rent and torn with whips; accompany him all the way to the Execution, and help to carry his Cross to Mount *Calvary;* And there, as if thou hadst been frozen hitherto, thaw into tears; see him lifted up on that engine of torture, the bloody Cross; he hangs on nails, and as he hangs, his own weight becomes his own affliction; O see how his arms and legs were racked with voilent pulls, his hands and feet bored with nails, his whole body torn with stripes, and gored with blood; And now, O my soul, run with all thy might into his arms held out at their

full length to receive thee; Oh weigh the matter! because sin entered by the senses, therefore the head, in which the senses flourish, is crowned with searching thorns; because the hands and feet are more especially the instruments of sin, therefore his hands and feet are nailed to the Cross for satisfaction. O marvelous! what King is he, or of what Country, that wears a Crown of Thorns? what man is he, or where lives he, whose hands and feet are not only bored, but digged into, as if they had been digging with Spades in a ditch? surely here's matter for a serious meditation, be enlarged O my thoughts, and dwell upon it! consider it, and consider it again!

9. Consider the darkness that spread over all the Earth; now was the Sun ashamed to show his brightness; considering that the Father of lights was darkened with such disgrace; the Heavens discoloured their beauty, and are in mourning robes; the Lamp of Heaven is immantled with a miraculous Eclipse; the Sun in the firmament, will simpathize with *the Sun of Righteousness;* it will not appear in glory, though it be midday, because the Lord of Glory is thus disgraced. And now hear the voice that comes from the Son of God, *My God, my God, why hast thou forsaken me?* Christ in the Garden tasted the bitter cup of God's fierce wrath, but now he drunk the dregs of it; he then sipped off the top, but now he drunk all off, top, and bottom, and all. O but what's the meaning of this; *My God, my God, why hast thou forsaken me?* Surely, 1. This was not a total, but a partial dereliction, this was not a perpetual, but a temporary forsaking of him; the Godhead was not took away from the manhood, but the union remained still, even now when the Manhood was forsaken. 2. This was not a forsaking on Christ's part, but only on the Father's part; the Father forsook Christ, but Christ went after him; God took away the sense of his love, but the Son of God laid hold upon him, crying, and saying, *My God, my God, why hast thou forsaken me?* 3. This forsaking was not in respect of his being, but in respect of the feeling of God's favor, love, and mercy; certainly God loved him still, Oh but his sense of comfort was now quite gone, so as it never was before: In his agony there was some inklings of God's mercy, now and then at least there was some star-light, some little flash of lightning to cheer him up, but now all the sense and feeling of God's love was gone, and not so much as any little star-light of the same appeared. Christ now took the place of sinners, and God the Father shut him out (as it were) amongst the sinners; he drew his mercy out of sight, and out of hearing, and therefore he cried out in a kind of wonderment, *My God, my God, why hast thou forsaken me?* After this he speaks but a few words more, and he gives up the Ghost. He dyes that we might live, he is dissolved in himself, that we might be united to his Father; O my soul, see him now if thou canst for weeping, his eyes are dim, his cheeks are wan, his face is pale, his head is bowing, his heart is panting, himself is dying; come, come, and die with him by a most exact mortification; look pale like him with grief, and sorrow, and trouble for thy sins.

10. Consider the piercing of his side with a spear, whence came out a stream of blood and water; O Fountain of everlasting waters! methinks I see the blood running out of his side more freshly than those golden streams which ran out of the Garden of *Eden,* and watered the whole World. Consider the taking of his body down by *Joseph;* the burying of it by *Joseph* and *Nicodemus;* O here's excellent matter for our meditation! O my spirit, go with me a little! Christ being dead, it is pity but he should have a funeral; according to the letter let *Joseph*

and Nicodemus bear his corps; let the blessed Virgin go after it sighing and weeping, and at every other place looking up to Heaven; let *Mary Magdalene* follow after with a box of precious Ointment in her hand, and with her hair hanging, ready (if need were) to wipe his feet again; or that in this meditation I may be more spiritual, let the Usurer come first with *Judas's* bag, and distribute to the poor as he goes along; let the Drunkard follow after with the spunge that was filled with gall, and vinegar, and check his wanton thirst; let the young Gallant or voluptuous man come like his Master with bare foot, and with the cown of thorns set also upon his head; let the wanton person bear the rods, and whips, and wiers wherewith Christ was scourged, and fright his own flesh; let the ambitious man be cladin the purple robe, the angry Person in the seamless coat; my meaning is, let every sinner according to the nature of his sin, draw something or other from the passion of Christ to the mortifying of his sin, yea let all turn mourners, let all bow their heads, and be ready to give up the Ghost for the Name of Christ, and let not Christ be buried without a Sermon neither, and let the Text be this,*The good shepherd giveth his life for the sheep,* and in the end of the Sermon (whether it be in use or no) let the Preacher take occasion to speak a word or two in the praise of Christ, let him say with the Spouse, that *he was the chiefest among ten thousands, that he was altogether lovely;* that being God above all God's, he became man beneath all men; that when he spake he began ordinarily with *verily, verily, I say unto you:* that he was an holy man, that he never sinned in all his life neither in thought, word, or deed; that being endowed with the Power of Miracles, he lovingly employed it in curing the lame, and blind, and deaf, and dumb, in casting out devils, in healing the sick, in restoring the dead to life; that as he lived, so he died, for being unjustly condemned, mocked, stripped, whipped, crucified, he took all patiently, praying for his persecutors, and leaving to them, when he had no temporal thing to give them, a legacy of love, of life, of mercy, of pardon, of Salvation: When the Sermon is done, and the Burial is finished, let every Mourner go home, and begin a new life in imitation of Jesus Christ. O my soul that thou wouldst thus meditate, and thus imitate, that so thy meditation might be fruitful, and thy imitation real; I mean that thy life and death might be conformable to the life and death of Jesus Christ. But of that hereafter.

***SECT. III.* Of desiring Jesus in that Respect.**

3. LEt us *desire after Jesus,* carrying on the work of our salvation in his death; Jesus Christ to a fallen sinner is the chief object of desire, but Jesus Christ as crucified is the chief piece of that object. Humbled souls look after the remedy, and they find chiefly in Christ crucified; and hence are so many cries *after bathings in Christ's blood, and hiding in Christ's righteousness, active, and passive.* Indeed nothing doth so cool and refresh a parched, dry, and thirsty soul as the blood of Jesus; which made the poor woman cry out so earnestly, *I have an husband, and Children, and many other comforts, but I would give them all, and all the good that ever I shall see in this world, or in the world to come, to have my poor thirsty soul refreshed with that precious blood of the Lord Jesus Christ.*

But what is there in Christ's blood or death that is so desirable? I answer,—

1. There is in it the person of Christ, he that is God-man, man-God,*The brightness of his father's Glory, and the express Image of his Person,* it is he that died; every drop of his blood was not only

the blood of an innocent man, but of one that was God as well as man, *God with his own blood purchased the Church;* now surely everything of God is most desirable.

2. There is in it a worth, or price; Christ considered under the notion of a sacrifice is of infinite worth; now *this sacrifice* (saith the Apostle) *he offered up,* Heb. 9.28. He offered up, not in Heaven, as the *Socinians* would have it, in presenting himself before God his Father, but upon earth, *viz.* in his Passion upon the Cross. No wealth in heaven or earth besides this, could redeem one soul, and therefore the Apostle sets this against all *corruptible things, as silver and gold,* the things so much set by amongst the men of this world; *Ye were not redeemed with corruptible things, as silver,and gold,—but with the precious blood of Christ, as of a Lamb without blemish, and without spot.*

3. There is in it a merit and satisfaction; the Scripture indeed doth not expressly use these words, but it hath the sense and meaning of them; As in that text,*He hath made us accepted in the beloved; to whom we have redemption through his blood.* I know there is a different notion in these words; for merit doth properly respect the good that is to be procured, but satisfaction the evil that is repelled; but in Christ we stand not on these distinctions, because in his merit was satisfaction, and in his satisfaction was merit. A great controversy is of late risen up, *Whether Christ's death be a satisfaction to Divine justice?* But the very words *redeeming and buying,* do plainly demonstrate; that a satisfaction was given to God by the death of Jesus;*He gave himself for us that he might redeem us, ye are bought with a price;* and what price was that? why his own blood. *Thou wast slain, and hast redeemed us to God by thy blood; (i.e.)* by thy death and Passion. This was the 〈in non-Latin alphabet〉, that ransom which Christ gave for his Elect; *The Son of man came to give his life a ransom for many;* or as the Apostle, *He gave himself a ransom for all,* the word is here 〈in non-Latin alphabet〉, which signifies an adequate price, or a counterprice; as when one doth, or undergoeth something in the room of another; as when one yields himself a Captive for the redeeming of another out of Captivity, or gives up his own life for the saving of another man's life; so Christ gave himself 〈in non-Latin alphabet〉, a ransom, or counterprice, submitting himself to the like punishment that his redeemed ones should have undergone.

The *Socinians* tell us that Christ's sufferings and death were not for satisfaction to God, but in reference to us, that we might believe the truth of his Doctrine confirmed and sealed (as they say) by his death, and that we might yield obedience to God according to the pattern that he hath set before us, and that so believing and obeying, we might obtain the remission of Sins and eternal Life.

But the Scripture goes higher; in that mutual compact and agreement betwixt God and Christ, we find God the Father imposing, and Christ submitting to this satisfaction. 1. The Father imposeth it by charging the sins of his Elect upon Jesus Christ. *The Lord hath laid on him the iniquity of us all;* not the sins themselves, not the evil in them, or fault of them, but the guilt and penalty belonging to them; this God laid upon his Son, and charged it upon him; he charged it as a Creditor chargeth the debt upon the Surety, requiring satisfaction. 2. Christ undertook it. *He was oppressed,and he was afflicted,* or as some translate, *It was exacted, and he*

answered; (i.e.) God the Father required satisfaction for sin, and Jesus Christ was our Surety answered in our behalf;*He bear the Sins of many,* he bear them as a porter that bears the burden for another which himself is not able to stand under; he bear them by undergoing the punishment which was due for them, he bear them as our Surety, submitting himself unto the penalty which we had deserved; and by that means he made satisfaction to the justice of God. Surely Christ's death was not only for confirmation of his Doctrine, but for satisfaction to God.

4. There is in it not only a true, but a copious, and full satisfaction; Christ's death and blood is superabundant to our sins; *The grace of our Lord was exceeding abundant* 1. Tim. 1.14. 〈in non-Latin alphabet〉 it was over-full, redundant, more than enough. Many an humble soul is apt enough to complain, *Oh if I had not been so great a sinner, if I had not committed such and such transgressions, there might have been hope;* This is to undervalue Christ's redemption, this is to think there is more in sin to damn, than in Christ's sufferings to save; whereas all thy Sins to Christ are but as a little cloud to the glorious Sun; yea, all the Sins of all the men in the world, are but to Christ's merits as a drop to the Ocean. I speak not this to encourage the presumptuous sinner; for alas, he hath no part in this satisfaction; but to comfort the humble sinner, who is loaden with the sense of his Sins; what though they were a burden greater than he can bear? yet they are not a burden greater than Christ can bear; there is in Christ's blood an infinite treasure, able to sanctify thee, and all the World, there is in Christ's death a ransom, a counterprice sufficient to redeem all the sinners, that ever were, or ever shall be; the price is of that nature, that it is not diminished, though it be extended to never so many; as the Sun hath fullness of light to enlighten all the world; and if the blind do not see by it, it is no any scarcity of light in the Sun, but by reason of his own indisposition; so if all men are not acquitted by Christ's death, it's not because that was insufficient, as if it had not virtue enough to reach them as well as others, but because they by their unbelief do reject this remedy. Oh what large room hath saith to expatiate in! sit down, and dive, and dive, yet thou canst not come to the bottom of Christ's blood; but as the Prophet *Ezekiel* saw still *more and greater abominations,* so mayest thou in the sufferings of Christ observe more and more fullness. See what a notable opposition the Apostle makes, *Rom.* 5.15, 16, 17, 18, 19, 20, 21. between the first and second *Adam;* proving at large that Christ doth super-abound in the fruits of his grace, above the first *Adam* in the fruits of his sin; he calls it *grace, and the abundance of grace,* and this abundance of grace *reigneth to life;* so that these Texts should be like so much oil poured into the wounds of every broken-hearted sinner. Oh is there anything that can be desired more than this?

5. There is in it remission of sins; so saith Christ,*This is my blood of the New Testament, which is shed for many for the remission of sins,* Remission of sins is attributed to Christ's death as a cause; it is not thy tears, or prayers, or rendings of heart that could pay the least farthing,*Without shedding of blood* (saith the Apostle) *there is no remission.* God will have tears and blood also, though not for the same purpose; for all thy tears thou must fly to Christ only as the cause; it is true, thou must mourn, and pray, and humble thyself, but it's Christ's blood only that can wash us clean; Oh remember this! God will not pardon without satisfaction by the blood of Christ. And surely this makes Christ's death so desirable; *Oh my*

sins afflict me, (cries many a one) *Oh I am loathsome in mine own eyes, much more in God's, surely God is offended with my dullness, slothfulness, and my thousand imperfections; I am all the day long entangled with this sin, and that sin, and the other sin;* but let this contrite spirit look on Christ's death, and therein he may find all sin is pardoned: see here what an Argument is put into thy mouth from these sufferings of Christ, well mayest thou say, *O Lord I am unworthy, but it is just and right that Christ obtain what he died for;O pardon my sins for his death's sake, and for his precious blood sake.*

6. There is in it reconciliation and peace with God, *In Christ Jesus ye who sometimes were afar off, are made nigh by the blood of Christ, for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.—When we were enemies, we were reconciled unto God by the death of his Son—that he might reconcile both* (viz. *Jews and Gentiles) unto God in one body by the Cross.—And having made peace through the blood of his Cross, by him •o reconcile all things to himself.* This certainly should admirably support the drooping soul; it may be thou criest, *My sins have made a breach betwixt God and my soul; I have warred against heaven, and now God wars against me; and oh what odds? if the Lord be angry, yea, but a little; what will become of my poor soul? is a little stubble able to contend with the consuming fire? how then should I contend with God?* but come now, and look on Christ's death as the means and meritorious cause of reconciliation, and thou canst not but say, *O this death is desirable!* When God the Father looks at a sinner in the bloody glass of Christ, then saith God, *Oh now fury and wrath is not in me; I have no more quarrel or controversy with this soul: seeing Christ hath suffered, it is enough, I have as much as my justice can demand, my frowns are now turned into smiles, and my rod of iron into a Scepter of grace.* Why this is it that makes Christ's death and blood so desirable to the soul; what shall *Jacob* so rejoice in seeing *Esau*'s face altered to him? shall he say to *Esau, I have seen thy face, as the face of God?* how much rather may the humble and believing sinner be filled with gladness, when through Christ's blood shall be thus appeased and reconciled with him?

7. There is in it immunity and safety from all the judgments and dangers threatened against our sins. Surely if there were such force in the blood of the type, that by the effusion of it the *Israelites* lay safe, and untouched of the revenging Angel, how much more in the blood of Christ? Satan himself is said to be *overcome by the blood of the Lamb;* and God's revenge due to our sins is said to be removed by the blood of Jesus, therefore it is called *The blood of sprinkling, that speaks better things than the blood of Abel;* the blood of sprinkling was for safety, and Christ's blood is for safety; it cries not for revenge, as *Abel*'s blood cried, but for mercy and for deliverance from all misery.

8. There is in it a blessed virtue to open Heaven, and to make passage thither for our souls, *Having boldness or liberty to enter into the holiest by the blood of Jesus:* it is the blood of Christ that rents the Vail, and makes a way into the Holy of Holies, that is, into the Kingdom of Heaven; without this blood there is no access to God; it is only by the blood of Christ that heaven is open to our prayers, and that Heaven is open to our persons; this blood is the key that unlocks Heaven, and lets in the souls of his Redeemed ones: *And I looked* (saith *John) and behold a door was open in Heaven, and the first voice I heard, was as it were of a trumpet talking with me, which said, come up hither;*and no sooner was he in the Spirit, and entered in, but he heard

the new song of the four beasts, and four and twenty Elders, saying to Christ, *Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood.*

Come now, and gather in all these several particulars, there is in Christ's blood inclusively the person of Christ, the price of souls, a merit and satisfaction, a copious and full satisfaction, remission of sins, reconciliation with God, immunity from dangers, a passage into glory; I might add all other privileges, benefits, dignities of the soul, for they all flow from the blood of Jesus, and they are all contained either expressly, or virtually in the blood of Jesus; and is not all this worth the looking after? O my soul, where is thy languor, and fainting towards this blessed object? Shall *Ahab* eagerly desire after *Naboth*'s vineyard, yea, so eagerly desire it, that his desire shall cast him upon his bed? and is not Christ's blood better than *Naboth*'s vineyard? how is it O my soul, that thou art not sick on thy bed in thy desires after Jesus? when *David* desired strongly after God's Law, he expressed his longings by the breaking and fainting of his soul,*My soul breaketh for the longing that it hath to thy judgment at all times;—and my soul fainteth for thy Salvation:* Oh where be these breakings and faintings? strength of desire is expressed by the Apostle by *groaning,* which is the language of sickness; Oh where be these groanings after Christ's death? when I call to mind that Christ's death is my ransom, that Christ's wounds are my salves, that Christ's stripes are my cures, that Christ's blood is my fountain to wash in, and to be clean; how should I but pray in this sense, *His blood be upon us, and on our children?* Oh I am undone except I have a share in this blood; why it is only this blood that can heal my soul, it is only this *Fountain opened to the house of David, and to the inhabitants of Jerusalem,* that can quench my thirst; and now I have seen the Fountain opened, how should I but thirst, and cry out with the woman of *Samaria, O give me this water that I thirst no more?* But alas, I say it, I only say it. Oh that I could feel it! Oh my Jesus that thou wouldst breed in me ardent desires, vehement longings, unutterable groans, mighty gaspings; O that I were like the dry and thirsty ground, that gapes, and cleaves, and opens for drops of rain! when my spirit is in right frame I feel some desires after Christ's blood, but how short are these desires, how unworthy of the things desired? come Lord, kindle in me hot burning desires, and then give me the desirable Object.

***SECT. IV.* Of hoping in Jesus in that respect.**

4. LEt us *hope in Jesus,* carrying on the great work of our Salvation in his sufferings and death. By this *hope* I intend only that which the Apostle calls *full assurance of hope.* The main question is, *Whether I have any part in Christ's sufferings?* they are of excellent use, and of great value to believers, but what am I the better for them, if I have no part in them? or if I say *I hope well?* Oh but what grounds of that *hope?* it is not every hope that is a well grounded hope; full assurance of hope is an high pitch of hope, and every Christian should strive and endeavor after it; now that we may do it, and that we may discern it, that our hope is not base, but right-born, that the grounds of our hope in Christ's death are not false, but of the right stamp; I shall lay down these signs.—

1. If Christ's death be mine, then is Christ's life mine; and converse, if Christ's death be mine, then is Christ's life mine. Christ's active and passive obedience cannot be severed; Christ is

not divided: we must not seek one part of our righteousness in his birth, another in his habitual holiness, another in the integrity of his life, another in his obedience of death. They that endeavor to separate Christ's active and passive obedience, they do exceedingly derogate from Christ, and make him but half a Savior; was not Christ our *Surety?* Heb. 7.22. and thereupon was he not bound to fulfil all righteousness for us? *(i.e.)* as to suffer in our stead, so to obey in our stead? oh take heed of opposing or separating Christ's death, and Christ's life; either we have all Christ, or we have no part in Christ; now if these two be concomitants, well may the one be as the sign of the other; search then, and try, O my soul, hast thou any share in Christ's life? canst thou make out Christ's active obedience unto thy own soul? if herein thou art at a stand, peruse those Characters laid down in the life of Christ; the many glorious effects flowing out of Christ's life into a Believer's soul we have discovered before.

2. If Christ's death be mine, then is that great end of his death accomplished in me, *viz. By the sacrifice of himself he hath put away sin,* even my sin.—and,*in him I have redemption through his blood, even the forgiveness of sins.* As on this account he suffered, *to finish the transgression, to make an end of sins, and to make reconciliation for iniquity;* so if his death be mine, I may assuredly say, *my sins are pardoned, and mine iniquities are done away.* Come then, and try by this sign, canst thou assure thyself that thy sins are forgiven thee? hast thou heard the whispers of God's Spirit, *Son, or Daughter, be of good comfort, thy sins are remitted?* there is no question then, but thou art redeemed by his blood, thou hast part in his sufferings. Indeed this very Character may seem obscure, assurance of pardon is the *hidden Manna, the white Stone which no man knoweth, saving he which receives it and feels it;* and yet if thou diligently observest the Spirit's actings, even this may be known; remission of sin and repentance for sin are twins of a birth; those two God in Scripture hath joined together: *If we confess our sins,he is faithful and just to forgive our sins.*—And, *repent and pray, if the thought of thy heart may be forgiven thee.*—And, *Christ is a Prince and a Savior to give repentance to Israel, and forgiveness of sins.*—And, *thus it is written,* and *thus it behooved Christ to suffer.—That repentance and remission of sins should be preached in his Name.* In this way *David* assured himself; *I said I will confess my Transgressions unto the Lord,and thou forgavest the iniquity of my sin,* Selah. It is no more, than to ask thy Soul, what, are thy repentings kindled together? hast thou seriously and sincerely repented thee of sin as sin? hast thou turned from all sin unto God with constancy and delight? Surely this is peculiar and proper to the Child of God by virtue of Christ's Death.

3. If Christ's death be mine, then am I engraffed into the likeness of Christ's death; then am I made conformable to Christ in his death, *that I may know him and the fellowship of his sufferings, being made conformable unto his death.* The same that was done to Christ in a natural way, is done and performed in the Believer in a spiritual way; *(i.e.)* as Christ died, so the Believer dies; as Christ died for sin, so the Believer dies to sin; *In that he died, he died unto sin,—likewise reckon ye also yourselves to be dead indeed unto sin.* Observe here the Analogy, and proportion, and resemblance betwixt Christ and us: both die unto sin, Christ by way of expiation, suffering, and satisfying for the sins of others; we by way of mortification, killing, and slaying, and crucifying our own sins. I look upon this sign as the very touchstone of a Christian, and therefore I shall insist upon it.

Two questions I suppose needful, to resolve the grounds of our *Hope* concerning our interest in the death of Christ.

- 1. Whether indeed and in truth our sins are mortified?
- 2. Whether we increase or grow in our mortification?

For the first; whether indeed and in truth our sins are mortified? It is a skill worth our learning, because of the many deceits that are within us; sin may seem to be mortified when the occasion is removed; or sin may seem to be mortified, when it is not violent, but quiet; or sin may seem to be mortified, when it is but removed from one sin unto another; or sin may seem to be mortified, when the sap and strength of sin is dead; as the Lamp goes out, when either the Oil is not supplied, or taken away. Now that in this scrutiny we may search to the bottoom, and know the truth and certainty of our mortification, it will appear by these Rules.

1. True mortification springs from a root of Faith. Every thing in the world proceeds from some cause or other; and if the cause be good, the effect must needs be good; but if the cause be evil, the effect must needs be evil: *A good Tree cannot bring forth evil Fruit, and an evil Tree cannot bring forth good Fruit.* In this case therefore let us examine the cause; if we can make out this truth, that we belive in Christ, that we roll ourselves on the Lord Jesus Christ for life and for salvation, and that now we begin to feel in us the decay of sin, we may conclude from the cause or rise, that this decay of sin is true mortification; surely it hath received the deadly wound: it is a blessed effect arising from a good, and right, and genuine cause.

2. True mortification is general; not only one sin, but all sins are mortified in a true Believer. As death is unto the Members of the body, so is mortification unto the members of sin; now death seized upon every member, it leaves not life in any one member of the body; so neither doth mortification leave life in any one member of sin; my meaning is, it takes away the commanding power of sin in every member: *Mortify your members which are upon the earth* (saith the Apostle) your *members,* not *one member;* and then he instanceth, *Fornication, Uncleanness, Inordinate Affections, Evil Concupiscence, and Covetousness, which is Idolatry.* Christians that have their interest in Christ's death, must not only leave Pride, but Lust; not only Uncleanness, but Covetousness; Sin must not only be slain in the understanding, but in the will and affections: mortification is general.

You will say this is an hard saying; doth any man, any Believer, leave all sin? yes, in respect of ruling power he leaves all sin; all gross sins, and all other sins: only with this difference, all gross sins in practice and actions, and all frailties and infirmities in allowance and affection. It is good to observe the degrees of mortification: the first is to forbear the practice of gross and scandalous sins in word and deed:*If any man offend not in word, the same is a perfect man;* and this perfection by the help of Grace, a godly man may reach to in this life. The second is to deny consent and will to all frailties and infirmities:*The evil which I would not, that do I,* Rom. 7.19. I may do evil, and yet I *would not do evil;* there is a denial of it in the will. The third is to be free from any settled liking of any evil motion: not only to deny

consent and will, but also to deny the very thought or imagination settledly and deliberately to delight in sin. I know, to be void of all evil motions arising from the flesh, or of all sudden passions within, or of all suduen delights in sin, or of all deadness or backwardness to good things by reason of sin, it is an higher pitch than any man can touch in this present world: for whilst we live, the Law of the members will be working, and we shall find cause enough to complain of a body of death; only, if when these motions first arise, we presently endeavor to quench them, to reject them, to detest them, and to cast them away from us, therein is true mortification: and thus far we must look to it, to leave all sin.

3. True mortification is not without its present combats, though at last it conquer; many a time corruption may break out, and lust may be strong and violent; but th•s violent lust is only for the present, whereas a lust unmortified ever reigneth. It is with sin in a Believer, as it is with a man that hath received his deadly wound from his enemy; he will not presently fly away, but rather he will run more violently upon him that hath wounded him; yet, be he never so violent, in the middle of his action he sinks down, because he hath received his deadly wound; so it is with a Believer's sin, and with a mortified lust; it may rage in the heart, and seem to bear sway for a time; but the power and strength of sin is mortified, it sinks down, and wants ability to prevail; by this sign may we know whether the corruptions and stirrings of our hearts proceed from a mortified, or from an unmortified lust; a lust, though mortified, may rage for a time, but it cannot rule; it may strive, but it cannot totally prevail; it may be in the heart, as a thief in the house, not to reside or dwell, but to lodge for a night, and be gone: And (that which is ever to be observed) after its swinge and breaking out, the heart that lodged it, abhors its self in dust and ashes, cries mightily unto God for mercy and pardon, repairs the breach with stronger resolution, and more invincible watchfulness against future assaults; but a Lust unmortified possesseth itself, and rules and reigns in the heart and soul; it abides there, and will not away: I shall not deny, but there may be a cessation of its actings for a time; but that is not any want of good will, as they say, but only of matter, means, opportunity, enticement, company, provocation, or the like; and after such cessation or forbearance, the heart usually entertains it again with more greediness; it lies and delights in it as much as ever, it hardens itself most obstinately in it, as if it were impossible to leave it, or live without it with any kind of comfort.

4. True mortification is a painful work. The very word imports no less; to kill a man, or to mortify a member, will not be without pain; hence it is called a crucifying of the flesh, and a cutting off the right hand, a plucking out the right eye: *they that are Christ's have crucified the flesh; if thy hand offend thee, cut it off; and if thy eye offend thee, pluck it out:* in this respect this death unto sin carries with it a likeness to the death of Christ; it is attended with agonies, and soul-conflicts, both before, and after our conversion.

1. Before conversion, before the first wound be given it, why then ordinarily there is some compunction of Spirit, some pricking of heart; what a case do we find the *Jews* in, when after *Peters* Sermon, they were pricked at their hearts? and what an agony do we find the Jailor in, when he came trembling in, and falling down at the Apostles feet, and crying out, *Sirs, What shall I do to be saved?* With such agonies as these, is the beginning of mortification usually

attended; I do not say that they are alike in all, whether for degree or continuance; but in ordinary, true and sound conversion is not without some of these soul-conflicts.

2. After conversion, after the first round there are some agonies still; for though a Believer be delivered of sin in respect of the guilt, and reigning power; yet he hath still some remainders of sinful Corruption left within him, which draw many a groan, and many a sign from his trembling heart;*we also have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the Redemption of our bodies:* such are the groans of mortifying Saints, Saints dying unto sin like the groans of dying men, whose souls being weary of their bodies, do earnestly desire a dissolution: and thus *Paul* groaned, when he said, *O wretched man that I am,who shall deliver me from the body this death?*

Oh what a Touchstone is this? how will ihis discover true mortification from that which was counterfeit? Some may think they are dead unto sin, when in deed and in truth they are not dead, but asleep unto sin; and it appears by this, because there were no pangs in their death, you know this is a difference betwixt death and sleep; there are pangs in the one, but not in the other: O my soul, examine, what pangs were there in thy death unto sin? what agonies, what soul-conflicts hast thou felt? what compunction of heart, what affliction of Spirit, hast thou endured for sin? what trouble hast thou had to find *such a law in thy members rebelling against the law in thy mind,and bringing thee into captivity to the Law of sin?* why surely thou art not so mortified, as to be freed wholly from the power of sin; it may be, it doth not rule in thee as a Prince, yet certainly it tyrannizeth over thee, it ofttimes carries thee contrary to the bent of thy regenerate mind, to the omittting of what thou wouldst do, and to the committing of what thou wouldst not do; and is not this an affliction of Spirit? doth not this cause frequent conflicts in thy spirit? if not, thou mayest well suspect that sin is not dead, but asleep; or if it be dead to thee, yet thou art not dead to it, I confess, death-pangs are not all alike in all; some have a more gentle, and others a more painful death; so it is in this Spiritual death unto sin; and that herein there may be no mistake, I shall propound this question: What is the least measure of these pangs, these soul-agonies, and conflicts, that are necessarily required to true mortification? I answer,—

1. There must be a sense of sin, and of God's wrath due unto sin; such a sense we find in Jesus Christ; he was very sensible of the weight and burden of those sins, and of the wrath of God that lay upon him; which made him cry out, *My God, My God, why hast thou forsaken me?* thus souls in the act of Mortification, sometimes cry out, *O my sins! and Oh God's wrath!*

2 There must be sorrow for Sin. Such an affection we find also in Jesus Christ: *My soul is exceeding sorrowful, even unto death;* 〈 in non-Latin alphabet 〉 , he was beset and surrounded with sorrows; so every mortified sinner, at one time or other, he feels an inward sorrow and grief; even that *Godly sorrow* which the Apostle speaks of, *a sorrow according to God; (i. e,)* coming from God, well-pleasing to God, and bringing to God back again.

3. There must be a desire of being freed and delivered from sin: such a desire we find also in Jesus Christ; *I have a Baptism to be Baptized with, and how am I straitened until it be accomplished?*

A regenerate soul earnestly desires to be freed, not only from the guilt, but also from the power of sin, *O wretched man that I am! who shall deliver me?* &c,

4. There must be answerable endeavors in effectual strivings against sin;*Ye have not resisted unto blood, striving against sin.* How did our Savior wrestle in the Garden, *offering up prayers and supplications with strong crying and tears?* so will a regenerate soul wrestle with God about t•• death of sin, praying, watching, going out in the strength of God, and engaging in a continual war, a deadly fewd against it, and these are the least of those soul-conflicts, wherewith this mortification, or death unto sin is attended.

Now try we the truth of our Mortification by these signs: Doth it spring from a right root of Faith? is it general and universal in respect of all sins? is it accompanied with combats? doth the flesh lust against the Spirit, and the Spirit against the flesh? and in this combat, doth the spirit at last prevail, and triumph over the flesh? do we find it a painful work both before and after conversion? why, then may I say with the Apostle, *now I know Christ, and the fellowship of his sufferings; now by the Grace of Christ I am made conformable to his death.* As he died for sin, so I die to sin; and here is the ground of my hope, that Christ's death is mine.

For the second, whether we increase and grow in our mortification? this question is needful as the former, to satisfy our souls interest in the death of Christ. As true Grace is growing Grace, so true mortification is that which grows: Now that we may be resolved in this point also, the growth of our mortification will appear by these following signs.—

1. Growing Mortification hath its chiefest conflicts in spiritual lusts. At first we mortify grosser evils, such as Oaths, Drunkenness, Uncleanness, worldly-mindedness, or the like; but when we grow in this Blessed duty, we then set ourselves against spiritual wickednesses; as Pride, Presumption, Self-carnal confidence in a man's own graces, or the like: this Method the Apostle sets down; *let us cleanse ourselves from all filthiness of flesh and spirit:* first from all filthiness of the flesh or body, and then from all filthiness of the spirit or soul; as the children of *Israel* in their entrance into the land of Promise, first they sate upon the frontiers and skirts of the Land, and then they sought it out, and prevailed in the heart of the Country; so Christians in their mortification they first set upon worldly lusts, gross evils, outward sins; and when they have encountered them at the frontiers, they then conflict with such corruptions as lie more inwardly, in the very heart, spiritual wickednesses that are within. Now if this be our case, here is one sign of our growth,

2. Growing mortification is more, even, constant, lasting, durable, when there is in the heart a sudden flowing and reflowing; it comes from those vast Seas of Corruptions that are within us; many souls have their Ague-fits, sometimes hot, and sometimes cold; it may be, now they are in a very good frame, and within an hour or two, a mighty Tide comes in and they are born down by sin and corruption, in this case mortification is very weak: But on the contrary, if we find our standing more firm and sure, if for the main, we walk evenly, and keep closely to the Lord, it carries with it an evidence that our mortification grows.

3. Growing mortification feels Lust more weak, and the Spirit more strong in its ordinary actings. If we would know the truth of growth, let us look to our usual fits of sinning; for

then a man's strength or weakness is discerned most: as a man's weakness to good is discerned when he comes to act it,*to will is present with me, but how to perform that which is good I find not:* so a man's weakness to sin is best discerned, when he comes to act it: Mark then the ordinary fits (as we call them) of sinning; sometimes God is pleased to appoint some more frequent assaults, as if he would on purpose suffer the law of the members to war, and to muster up all their forces, that so we might the rather know what is in our hearts; at such a time, if we find that resistance against sin grows stronger, that sin cannot advance and carry on his Army so as formerly, that sin is encount•ed at first, or met withal at the frontiers, and there overthrown, this is a good sign that now our mortification grows; as, suppose it be a Lust of Fancy, it cannot boil up to such gross fancies as it was wont; or suppose it be a Lust of Pride, it boyls not up to such a spirit of Pride as formerly; instead of bringing forth fruit, it now brings forth blossoms; or instead of bringing forth blossoms, it now brings forth nothing but Leaves; why this is a sure sign that this Lust is withering more and more; when the inordinate thirst is not so great in the time of the Fit, when the inward lusts pitch upon lower acts than they had wont, when the waters abate, and fall short, and lessen, and overflow less ground; we may conclude certainly, that mortification grows.

4. Growing mortification hath more ability to abstain from the very occasions and beginnings of lust. Thus *Job* (whom we look on as a man much mortified) *made a Covenant with his eyes, that he would not think upon a Maid,* and no question, as he made a covenant, so he kept his Covenant: Oh! when a man cannot endure to come where such a one is that he loves not, when he cannot endure the fight of him, or anything that puts him in mind of him, not so much as to parlie, or speak with him; this is a sign of a strong hatred; and so when a man hates the very garment spotted with the flesh, here's a good sign: I know this height is not easy to attain to, and therefore some in imitation of *Job* and *David,* have bound themselves with vows and promises, as much as might be, to abstain from the appearance of evil, to crush the Cockatrice Egg before the Serpent could creep out of it, to avoid sin in its first rise; but alas, how have they broken their vows from time to time? For all this, I dare not speak against vows, provided that, 1. They be of things lawful. 2. That we esteem them not as duties of absolute necessi•y. And, 3. Th•t we bind not ourselves perpetually, left our vows should become burdens unto us; but only for some short time, and so renew them as occasion requires; in this way our vows might much help us in our mortification: and if once, through the help of vows or prayer, or looking unto Jesus, or going to the Cross of Jesus Christ, or by any other means we feel ourselves more able to resist sin, to hate sin, in its first rise, first motions, first on-set, we may assuredly hope that now our mortification grows.

O my Soul, try now the growth of thy mortification by these signs; hast thou overcome grosser sins, and is now thy chiefest co•fl•t with spiritual wickednesses? is thy standing and walking with God more close, and even and constant than sometimes it hath been; is thy lusts more weak, and thy Grace more strong in ordinary actings? I say, in ordinary actings; for the estimate of thy growth must not be taken for a turn or two, but by a constanst course: hast thou now more ability to quench the flame of sin in the very spark, to dash *Babylon's* Brats against the stones, even whilst they are little, to abstain from sin in its first motion or beginning? why, then is the promise accomplished, *he will subdue our iniquities:*

Surely thou art a growing Christian; thou hast fellowship with Christ in his sufferings; thy ground is solid, firm, and stable; thy hope hath a rock-foundation, and thou mayest build upon it, that Christ's death, and blood, and sufferings are thine, even thine; *he loved thee, and gave himself for thee.*

***SECT. V.* Of Believing in Jesus in that Respect.**

5. LEt us *believe in Jesus,* carrying on the great work of our Salvation for us, during his Sufferings and Death. Everyone looks upon this as an easy duty; only the humble Soul, the scrupulous Conscience cries out, What! *Is it possible that Christ should die, suffer, shed his blood for me? His incarnation was wonderful, his life on earth was to astonishment; but that the Son of God should become man, live amongst men, and die such a death, even the death of the Cross, for such a one as I am, I cannot believe it; it is an abys• past fadoming; the more I consider it, the more I am amazed at it: suppose I had an enemy in my power, man or Devil, one that provokes me every day,one that hunts my soul to take it away; should I not say with* Saul, *if a man find his enemy, will he let him go well away? It may be an ingenuous spirit (such as* David) *would do thus much; but would* David, *or any breathing soul, not only spare his enemy, but spill himself to save his enemy? would a man become a Devil, to save Devils? would a man endure hell pains to free all the Devils in hell from their eternal pains? and yet what were this in comparison of what Christ hath done or suffered for us? It is not so much for us to suffer for Devils (for we are fellow-creatures) as it is for Christ, God-man, man-God to suffer for us: Oh what an hard thing is it, considering my enmity against Christ, to believe that Christ died for me, that he gave himself to the death, even to the death of the Cross for my soul!*

Trembling soul! throw not away thyself in a way of unbelief. It may thou wouldst not die for an enemy, an irreconcilable enemy; but are not the mercies of God above all the mercies of men? O believe! And that I may persuade effectually, I shall say down first some Directions; and secondly, some Encouragements of Faith.

1. For the Directions of Faith in reference to Christ's death, observe these particulars.

2. Faith must directly go to Christ; not first to the promise, and then to Christ; but first to Christ, and then to the promise; the Person ever goes before the Prerogative.

2. Faith must go to Christ *as God in the flesh;* this was the difference betwixt the New-Testament, and old-Testament-Believers; their Faith directs only to God, but our Faith looks more immediately to Jesus Christ; *Believe in the Lord Jesus, and thou shalt be saved.*

3. Faith must directly go to Christ, as God in the flesh, *made under the Law.* He continued in all things written in the book of the Law to do them; and so our Faith must look upon him. But of these before: I shall say nothing more to these particulars.

4. Faith must go to Christ not only as made under the directive part of the Law by his life, but under the penal part of the Law by his death; in both these respects *Christ was made under the law.* The one half of the Law he satisfied by the holiness of his life; he fulfilled the law in every jot and every tittle; the other half of the Law he satisfied by his enduring the death, even the death of the Cross; he paid both the Principal and the Forfeiture; and though men do not so, yet Christ did so, that the whole Law might be satisfied fully, by his being under

both these parts of the Law, pay and penalty: Come then, and look upon Christ as dying; it was the Serpent, *as lifted up,* and so looked at, that healed the *Israelites* of their fiery stings. Alas! we are diseased, in a spiritual sense, as they were, and Christ Jesus was lifted up as a remedy to us, as the Serpent was unto them; it remains therefore that as they looked up to the Brazen Serpent, so we *look up to Jesus,* believe in Jesus, as lifted up for life, and for salvation: *As Moses lifted up the Serpent in the Wilderness,so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal life.* Indeed some difference there is betwixt the Serpent and Christ.—

As, 1. The Brazen Serpent had not power in if self to cure, as Christ hath. 2. The Serpent cured the *Israelites* but for a time, to die again; but whomsoever Jesus cures in a Spiritual sense, he cures forever; *they shall never die.* 3. The serpent also had its time of curing; it did not always retain its virtue, but during the time they were in the Wilderness; only Jesus Christ, our Brazen Serpent, doth ever retain his power and virtue to the end of the world; and hence it is, that in the Ministry, Christ is still held forth as *lifted up,* that all that will but look on him by faith, may live. 4. The Serpent, sometimes a remedy against poison, was after turned even to poison the *Israelites,* which made *Hezekiah* to crush it, and brake it, and stamp it to powder; but Jesus Christ ever remains the sovereign and healing God; he is *the same yesterday, today, and forever.* He is unchangeable in his goodness, as he is in holy and divine nature; he can never be defaced, nor destroyed, but he abideth the savior of sinners to all eternity; why then let us rather *look unto Christ, and believe in Christ as lifted up, (i.e.)* as he was crucified, and died on the Cross. In this respect he is made a fit object for a sinner's faith to trust upon, and rest upon, *Christ as crucified, as made sin, and a curse for us, it the object of our pardon.* O this is it that makes Christ's death so desirable; why therein is virtually and meritoriously pardon of sin, Justification, redemption, reconciliation, and what not? *Oh!* cries a sinner, *where may I set my foot? how should I regain my God? my sin hath undone me, which way should I cast for pardon?* why now remember that in seeking pardon, Christ was crucified; Christ as dying, is principally to be eyed and looked at: *Who is he that condemneth? it is Christ that died,* Rom. 8.34. No Question Christ's active Obedience, during his Life, was most exact, and perfect, and meritorious; yet that was not the expiation of sin: only his passive obedience (Christ only in his sufferings) took away sin, the guilt of sin, and punishment for sin; *We have redemption through the blood of Christ,even the forgiveness of sins.* If any humble soul would have recourse to that Christ, who is now in heaven, let him first in the actings of his Faith, consider him as crucified, *as lifted up,* as made sin for us, as through whom (under that consideration) he is to receive pardon of sin, Justification, redemption, reconciliation, sanctification, salvation.

5. Faith in going to Christ, *as lifted up,* it is principally and mainly to look unto the 〈◊〉 meaning, intent, and design of Christ in his sufferings, as he was *lifted up;* we are not barely to consider the History of Christ's death, but the aim of Christ in his death: Many read the History, and they are affected with it; there is a principle of humanity in men, which will stir up compassion, and love, and pity towards all in misery: whilst Christ was suffering, the women followed after him weeping; but this weeping, not being spiritual, or raised enough, he said to them, *Daughters of Jerusalem, weep not for me, but for yourselves.* The way of Faith

drawing virtue out of Christ's death, it is especially to look to the scope and drift of Christ in his sufferings. As God looks principally to the *meaning of the Spirit* by Prayer, so doth faith look principally to the meaning of Christ in his sufferings: mistake not, my meaning is not that we should be ignorant of the History of Christ's death, or of the manner of Christ's sufferings; you see we have opened it largely, and followed it close from first to last; but we must not stick there; we should above all, look to the mind and heart of Christ in all this: some observe, that both in the Old, and New Testament we find this Method; first, the History, and then the Mystery; first, the Manner, and then the Meaning of Christ's sufferings; as in the Old Testament. We have first, the History, in *Psal.* 22. written by *David;* and then the Mystery, in *Isa.* 52. written by *Isaiah.* And in the New Testament we have first the manner of his sufferings written at large by all the Evangelists; and then the meaning, written by the Apostles in all their Epistles. Now accordingly are the acts of Faith; we must first *look on Jesus as lifted up,* and then look at the end and meaning; why was this Jesus thus *lifted up?* Well, but you may demand, what was the end, the plot, the great design of Christ in this respect?

I answer, some ends were remote, and others were more immediate: but omitting all those ends that are remote, his Glory, our Salvation, *&c.* I shall only answer in these Particulars.

1. One design of Christ's death was to redeem us from the slavery of Death and Hell: *He hath redeemed us from the Curse of the Law, being made a Curse for us;as it is written; Cursed is everyone that hangeth on a Tree:* Hence it is, that we say, that *by his sufferings Christ hath redeemed us from Hell, and by his doings Christ hath given us a right to heaven: he was made under the Law,that he might redeem them that were under the Law.* Alas! we were *carnal, sold under sin;* whereupon the Law seized on us, locked us up, as it were, in a dungeon; yea, the sentence passed, and we but waited for execution; now to get us rid from this dismal, damnable estate, Christ himself is made under the Law, that he might redeem us. Redeem us! how? not by way of entreaty, to step in, and beg our pardon; that would not serve the turn: sold we were, and bought we must be; a price must be laid down for us, it was a matter of *Redemption;* but with what must we be redeemed? surely with no easy price: ah no, it cost him dear, and very dear: *Ye were not redeemed with corruptible things, as silver and Gold,but with the precious blood of Christ:* his precious blood was the price we stood him in; which he paid when *he gave his life a ransom for many:* the case stood thus betwixt Christ and us in this point of Redemption; we all like a crew or company of Malefactors, were ready to suffer, and to be executed: now, what said Christ to this? *Why, I will come under the Law,* said Christ, *I will suffer that which they should suffer; I will take upon me their execution, upon condition I may redeem them:* now this he did at his death; and this was the end why he died, that by his death we might be redeemed from the slavery of Death and Hell.

2. Another Design of Christ's death, was to free us from sin: not only would he remove the effect, but he would take away the cause also: *Whom God hath set forth to be a propitiation—for the remission of sin.—Behold the Lamb of God which taketh away the sins of the world.—He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.—Once hath he appeared to put away sin by the sacrifice of himself.—And the blood of Jesus Christ his Son*

cleanseth us from all sin. This was the plot, which God by an ancient design aimed at in the suffering of Jesus Christ; that he would take away sin: And thus Faith must take it up, and look upon it. When *Peter* had set forth the heinousness of the *Jews* sin, in killing Christ, he tells them at last of that design of old; *All this was done,* said he,*by the determinate counsel of God.* His meaning was first to humble them, and then to raise them up; *q. d.* It was not so much they that wrought his death, as the Decree of God, and the agreement of God and Christ: there was an ancient contrivement that Jesus Christ should die for sin, and that all our sins should be laid on the back of Jesus Christ: and therefore he seems to speak comfort to them in this; that howsoever they designed it, yet God and Christ designed a further end in it than they imagined, even to remission of sins: *Who was delivered to death for our sins,and rose again for our justification.* The death of Christ (as one observes) was the greatest and strangest design that ever God undertook, and therefore sure he had an end proportionable to it; God that willeth not the death of a sinner, would not for any inferior end, will the death of his Son, whom he loved more than all the world besides; it must needs be some great matter for which God should contrive the death of his Son; and indeed it could be no less than to remove that which he most hated, and that was sin. Here then is another end of Christ's death, it was for the remission of sin one main part of our justification.

3. Another design of Christ's death was to mortify our members which are upon the earth. Not only would he remit sin, but he would destroy it, kill it, crucify it; he would not have it *reign in our mortal bodies,that we should obey it in the lusts thereof.* This Design the Apostle sets out in these words, *he bare our sins in his own body upon the Tree, that we being dead unto sin, should live unto righteousness:* Christ by his death had not only a design to deliver us from the guilt of sin, but also from the power of sin: *God forbid that I should glory,save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Paul* was a mortified man, dead to the world, and dead to sin: But how came he so to be? why this he attributes to the Cross of Christ, to the death of Christ; the death of Jesus was the cause of this death in *Paul: How much more shall the blood of Christ—purge our Consciences from dead works to serve the living God?* There is in the death of Christ first a value, and secondly, a virtue; the former is available to our justification, the latter to our sanctification; now sanctification hath two parts, mortification and vivification: Christ's death, or passive obedience is more properly conducible to the one; his life, or active obedience to the other. Hence Believers are said to be *engraffed with Christ in the likeness of his death;* there is a kind of likeness betwixt Christ and Christians: Christ died, and the Christian dies; Christ died a natural death, and a Christian dies a spiritual death; Christ died for sin, and the Christian dies for sin; this was another end of the death of Christ; there issues from his death a mortifying virtue, causing the death of sin in a Believer's soul, one main part of our sanctification.

O my soul look to this; herein lies the pith and marrow of the death of Christ; and if now thou wilt but act and exercise thy faith in this respect, how mightest thou draw the virtue and efficacy of his death into thy soul? But here is the question, how should I manage my Faith? or how should I act my faith, to draw down the virtue of Christ's death, and so to feel the virtue of Christ's death in my soul, mortifying, crucifying, and killing sin?

I answer, 1. In prayer, meditation, self-examination, receiving of the Lord's Supper, *&c.* I must propound to myself and soul the Lord Jesus Christ, as having undertaken and performed that bitter and painful work of suffering even unto death; yea, that of the Cross, as it is held out in the History and Narrative of the Gospel. 2. I must really and steadfastly believe, and firmly assent that those sufferings of Christ so revealed and discovered, were real and true, undoubted, and every way unquestionable as in themselves. 3. I must look upon those grievous, bitter, cruel, painful, and with all opprobrious, execrable, shameful sufferings of Christ, as very strange and wonderful; but especially considering the spiritual part of his sufferings, *viz.* the sense and apprehension of God's forsaking and afflicting him in the day of his fierce anger, I should even be astonished and amazed thereat: what! that the Son of God should lay his head on the block, under the blow of divine Justice? that he should put himself under the wrath of his heavenly Father? that he should enter into the combat of God's heavy displeasure, and be deprived of the sense and feeling of his love, and mercy, and wonted comfort? how should I but stand agast at these so wonderful sufferings of Jesus Christ? 4. I must weigh and consider what it was that occasioned and caused all this, *viz.* Sin, yea, my Sin, yea, this and that Sin particularly. This comes nearer home, and from this I must now gather in these several Conclusions: As,—

1. It was the Design of Christ by his sufferings to give satisfaction to the infinite Justice of God for sin. 2. It was intended and meant (at least in a second place) to give out to the world a most notable and eminent instance and demonstration of the horridness, odiousness, and execrableness of sin; since no less than all this, yea, nothing else but this would serve the turn to expiate it, and atone for it. 3. It holds forth again, as sin is horrid in its self, so it cannot but be exceeding grievous and offensive to Christ: Oh it cost him dear, it put him to all this pain and Torture; it made him cry out, *My God, my God, why hast thou forsaken me?* how then should it but offend him above all, above anything in the world? 4. If therefore there be in me any spark of love towards Christ, or any likeness to Christ; or if I would have Christ to bear any affection, love, regard, or respect unto me, it will absolutely behoove me by all means to loath sin, and cast it away from me; to root it up, to quit my hands, and to rid my heart of it. The truth is, I cannot possibly give forth a more pregnant proof of my sincere love, entire affection, respect, conformity, resemblance, sympathy to, and with Christ, than by offering all violence, usually all holy severity against sin for his very sake.

Now when the heart is thus exercised, God by his Spirit will not fail to meet us; our desire and endeavor of our soul to weaken and kill sin in the soul is not without its reward; but especially when sin hath in this way, and by this means, lost the affection of the soul, and is brought in hatred, and disesteem, it decays, and dyes of itself; for it only liveth and flourisheth by the warm affections, good thoughts, and opinion that the soul hath of it. So that matters going thus in the heart, the influence that should nourish and maintain sin, is cut off, and it withers by degrees till it be finally, and fully destroyed.

Thus for directions; now for the encouragements of our faith to believe in Christ's death, consider—

1. The fullness of this object, *Christ crucified;* there is a transcendent all-sufficiency in the death of Christ: in a safe sense it contains in it *universal redemption:* it is sufficient for the redemption of every man in the world, yea, and effectual for all that have been, are, or shall be called into the state of grace, whether Jews, or Gentiles, bound or free. I know some hold, that Christ died for all, and every man with a purpose to save; only thus they explicate. 1. That Christ died for all men considered in the common lapse or fall, but not as obstinate, impenitent, or unbelievers; he died not for such, as such. 2. That Christ died for all men in respect of the request or impetration of salvation, but the application thereof is proper to believers. 3. That Christ died not to bring all or any man actually to salvation, but to purchase salvability, and reconciliation so far, as that God might and would *(salva justitia)* deal with them on terms of a better covenant. 4. That Christ hath purchased salvability for all men, but faith and regeneration he hath merited for none; because God is bound to give that which Christ hath merited of him, although it be not desired, or craved. I cannot assent to these positions: but thus far I grant, that Christ's death in itself is a sufficient price and satisfaction to God for all the world; and that also it is effectual in many particulars to all men respectively in all the world; every man in one way or other hath the fruit of Christ's death conferred upon him; but this fruit is not of one kind; for, 1. Some fruit is common to every man, as the earthly blessings which Infidels enjoy, may be termed the fruits of Christ's death. 2. Other fruit is common to all the members of the visible Church, as, to be called by the Word, to enjoy the Ordinances, to live under the Covenant, to partake of some graces that come from Christ. 2. Other fruit is indeed peculiar to the Saints of God, as, faith unfeigned, regeneration, pardon of sin, adoption, *&c.* And yet this fruit is universal to all the Saints, whether Jews or Gentiles: in which sense speaks the Apostle,*He spared not his own Son, but delivered him up for us all.*—And *he gave himself a ransom for all,— and God hath concluded them all in unbelief, that he might have mercy upon all,*—And *by the righteousness of one, the free gift came upon all men unto justification of life;— He tasted of death for all men,* or distributively for every man. All which texts are rightly interpreted by *Caiaphas, He prophesied that Jesus should die for that Nation;and not for that Nation only, but that also he should gather together in one the children of God, that were scattered abroad.* And thus *John* brings in the four beasts, and four and twenty Elders, saying, *Thou art worthy to take the book,and to open the seals thereof for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;* and thus *Paul* rightly argues, *Is he the God of the Jews only?is he not of the Gentiles also? yes, of the Gentiles also.* O the fullness of Christ's death!— many are apt to complain, *Would Christ die for me? why alas, I am an alien, I am not of the common-wealth of Israel, I am a dog, I am a sinner, a grievous sinner,a sinner of the Gentiles:* And what then? *Ye who sometimes were afar off, are now made nigh by the blood of Christ, for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; that he might reconcile both unto God in one body by the cross.* Oh what encouragement is this for thee to believe thy part in the death of Christ?

2. Consider the worth, the excellency of this glorious object, *Christ crucified.* There is an infinite of worth in the death of Christ; and this ariseth, first from the dignity of his person, he was God-man; the death of Angels and men if put together, could not have amounted to

the excellency of Christ's death; stand amazed at thy happiness; O believer, thou hast gained by thy loss, thou hast lost the righteousness of a creature, but the righteousness of an infinite person is now made thine; hence it is many times called the *Righteousness of God:* both because Christ is God: and because it is such a righteousness as God is satisfied with; he looks for no better, yea, there can be no better. 2. This worth is not only in respect of the dignity of the person, but also in respect of the price offered; O it was the blood of Christ, one drop whereof is of more worth than thousands of gold and silver. It was this *blood* that *purchased* the whole *Church of God,* which a thousand worlds of wealth could never have done. 3. This worth is not only in respect of the person and price neither, but also in respect of the manner of the oblation; Christ must die on the Cross as it was determined; the price in itself, is not enough, unless it be ordered and proportioned according to the will of him, who is to be satisfied; if a man should give for a captive prisoner an infinite sum of money, sufficient in itself to redeem a thousand, yet if not according to such a way as the conqueror prescribeth, if not according to the condition, it could not be called a satisfaction; now this was the condition that Christ must die, and die that death of the Cross, and accordingly he undertook, and performed, which set a luster, and glory, and excellency, and worth upon his death. O the worth, O the excellency of this death of Christ!—many are apt to complain, O the filth of my sins! *Oh the injuries and unkindness that have been in mine iniquities! it is not my misery, my destruction that so much troubles me, as that God is displeased.* Sweet soul! turn thine eyes hither; surely this death of Christ is more satisfactory to God, than all thy sins possibly can be displeasing to God; there was more sweet savor in Christ's sacrifice, than there could be offense in all thy sins; the excellency of Christ's death in making righteous, doth super-abound the filthiness of sin in making a sinner. Come on then, and close with Christ upon this encouragement; there is a dignity, an excellency, in this object of faith, *Christ crucified.*

3. Consider the suitableness of this blessed object, *The death of Christ.* There is in it a suitableness to our sinful condition, whatsoever the sin is; it is the cry of some, *They dare not believe, they dare not touch Christ crucified, they dare not approach to that precious blood, because of this sin, and that sin, and the other sin.* Whereas in the death and blood of Christ (if they could but take a full view of it) they might find something suitable to their estate: As for instance, suppose thy sin the greatest sin imaginable, except that against the holy Ghost; art thou a murderer? hast thou had thy hands imbrued in the blood of Saints? why see now how Christ for thy sake was esteemed of the Jews, a murderer, and worse than a murderer; *Barabbas is preferred before Jesus, Barabbas* is released, and Jesus is murdered; yea, his blood is shed, to wash away thy blood-shed: art thou a Sorcerer, a Negromancer? is thy sin the sin of *Manasseh,* of whom it is said, that that *he used enchantments, and witchcraft; and dealt with a familiar spirit, and with wizards;* why, see now how Jesus Christ for thy sake was esteemed of the Jews as an impostor, an inchanter; for so some say, that he got the Name of God, and sowed it in his thigh, and by virtue thereof he wrought all his miracles, and they commonly reported of him that he had a devil, and that *he cast out devils through Belzebub Prince of devils.* Art thou a blasphemer? hast thou joined with those in these sad times, who have opened their mouths against the God of Heaven, enough to make a Christian rend his heart, and weep in blood? why see now how Jesus for thy sake was judged of *Caiaphas,* and all the

Sanhedrim, for *a blasphemer of God,* and that in the highest kind of blasphemy,*as making himself equal with God;* yea, see how *the high Priest rends his clothes, saying, he hath spoken blasphemy;* Surely all this he endured, that very blasphemers may find mercy, if they will but come in, and believe in Jesus. I might instance in other sins; art thou a Traitor, a glutton, a drunkard, a wine-bibber, a thief, a seducer, a companion of sinners? why, see now how Jesus Christ was for thy sake, thus called, reputed, accounted; whatever the sin is, there's something in Christ that answers that very sinfulness; thou art a sinner, and he is made sin, to satisfy the wrath of God even for thy sin; thou art such, and such a sinner, and he is accounted such and such a sinner for thy sake, that thou mightest find in him something suitable to thy condition, and so the rather be encouraged to believe, that in him, and through him all thy sins shall be done away. Away, away unbelief, distrust, despair! you see now the brazen serpent lifted up, you see what a blessed object is before you; O believe! O look *up unto Jesus!* O believe in him thus carrying on the work of thy salvation in his death.

***SECT. VI.* Of loving Jesus in that respect.**

6. LEt us *love Jesus* as carrying on the great work of our Salvation for us during his sufferings and death. What! did he suffer and die?*Greater love than this hath no man, that a man should give his life for his friends;—but God commendeth his love towards us, in that while we were yet sinners, Christ died for us.* Why here's an argument of love indeed, how should we but love him, who hath thus loved us? in prosecution of this I have no more to do, but first to show Christ's love to us, and then to exercise our love to him again.

1. For his love to us; had not God said it, and the Scriptures recorded it, who would have believed our reports? yet Christ hath done it, and it is worth our while to weigh it, and consider it in an holy meditation.—Indeed with what less than ravishment of Spirit can I behold the Lord Jesus who from everlasting was clothed with Glory and Majesty, now wrapped in rags, cradled in a manger, exposed to hunger, thirst, weariness, danger, contempt, poverty, revilings, scourgings, persecution? but to let them pass: into what ecstasies may I be cast to see the Judge of all the world accused, judged, condemned? to see the Lord of life dying upon the tree of shame and curse? to see the eternal Son of God struggling with his Fathers wrath? to see him who had said, *I and my Father are one,* sweating drops of blood in his agony, and crying out on his cross, *my God, my God, why hast thou forsaken me?* Oh whither hath his love to mankind carried him? had he only sent his creatures to serve us, had he only sent his Prophets to advise us in the way to Heaven, had he only sent his Angels from his chamber of presence to attend upon us, and to minister to us, it had been a great deal of mercy; or if it must be so, had Christ come down from Heaven hnmself, but only to visit us, or had he come only and wept over us, saying, *Oh that you had known, even you in this your day the things belonging to your peace! Oh that you had more considered of my goodness! Oh that you had never sinned!* this would have been such a mercy as that all the world would have wondered at it: but that Christ himself should come, and lay down his blood, and life, and all for his people; and yet I am not at the lowest, that he should not only part with life, but part with the sense, and sweetness of God's love, which is a thousand times better than life,*Thy loving kindness is better than life;* that he should be content to be

accursed, that we might be blessed; that he should be content to be forsaken, that we might not be forsaken; that he should be content to be condemned that we might be acquitted; O what raptures of Spirit can be sufficient for the admiration of this so infinite mercy? be thou swallowed up O my soul in this depth of Divine love; and hate to spend thy thoughts anymore upon the base objects of this wretched world, when thou hast such a Savior to take them up.—Come *look on thy Jesus,* who died temporally, that thou mightest live eternally: who out of his singular tenderness would not suffer thee to burn in hell, for ten, twenty, thirty, forty, an hundred years, and then recover thee, by which notwithstanding he might better and deeper have imprinted in thee the blessed memory of a dear Redeemer; no, no, this was the Article betwixt him and his Father, *That thou shouldst never come there;* see but, observe but Christ's love in that mutual agreement betwixt God and Christ, *Oh I am pressed* (saith God) *with the sins of the world as a cart is pressed that is full of sheaves, come my Son, either thou must suffer, or I must damn the world:* Accordingly I may imagine the Attributes of God to speak to God, *Mercy* cries, *I am abused,* and *Patience* cries, *I am despised;* and *goodness* cries, *I am wronged;* and *Holyness* cries, *I am contradicted;* and all these come to the Father for *Justice,* crying to him, that *all the world were opposers of his Grace and Spirit, and if any be saved Christ must be punished.* In this case we must imagine *Christ* stepped in, *nay rather than so,* (saith *Christ) I will bear all, and undertake the satisfying of all.* And now look upon him! he hangs on the cross all naked, all torn, all bloody; betwixt Heaven and Earth, as if he were cast out of Heaven, and also rejected by Earth; he hath a Crown indeed, but such a one as few men will touch, none will take from him; and if any rash man will have it, he must tear hair, skin, and all, or it will not come; his hair is all clodded with blood, his face all clouded with black and blew, he is all over so pitifully rent, outwards, inwards, body and soul.—I will think the rest; alas, when I have spoken all I can, I shall speak under it, had I the tongues of men and Angels, I could not express it; Oh love more deep than hell! Oh love more high than heaven! the brightest Seraphims that burn in love, are but as sparkles to that mighty flame of love in the heart of Jesus.

2. If this be Christ's love to us, what is that love we owe to Christ? Oh now for an heart that might be some ways answerable to these mercies! Oh for a soul sick of love, yea sick unto death! how should I be otherwise, or any less affected, this only sickness is our health, this death our life, and not to be thus sick is to be dead in sins and trespasses; why, surely I have heard enough, for which to love Christ forever. The depths of God's grace are bottomless, they pass our understandings, yet they recreate our hearts; they give matter of admiration, yet they are not devoid of consolation: O God raise up our souls to thee, and if our Spirits be too weak to know thee, make our affections ardent and sincere to love thee.

Surely the death of Christ requires this, and calls for this: many other motives we may draw from Christ, and many other motives are laid down in the Gospel, and indeed the whole Gospel is no other thing than a motive to draw man to God by the force of God's love to man; in this sense the holy Scriptures may be called *the book of true love,* seeing therein God both unfolds his love to us, and also binds our love to him; but of all the motives we may draw from Christ, and of all the arguments we may find in the Gospel of Christ, there is none to this, the death of Christ, the blood of Jesus: is not this such a love-letter, as never, never was

the like? read the words, *For his great love wherewith he loved us,* Ephes. 2.4. or if you cannot read, observe the Hyeroglyphicks, every stripe is a letter, every nail is a capital letter, every bruise is a black letter, his bleeding wounds are as so many rubricks to show upon record: Oh consider it, is not this a great love? are not all mercies wrapped up in the blood of Christ? it may be thou hast riches, honors, friends, means, Oh but thank the blood of Christ for all thou hast; it may be thou hast grace, and that is better than corn, or wine, or oil? Oh but for this thank the blood of Jesus, surely it was the blood of Christ that did this for thee; thou wast a rebellious soul, thou hast an hard and filthy heart, but Christ's blood was the fountain opened, and it took away all sin, and all uncleanness; Christ in all, and Christ above all, and wilt thou not love him? Oh that all our words were words of love, and all our labor, labor of love, and all our thoughts, thoughts of love; that we might speak of love, and muse of love, and love this Christ, who hath first loved us, with all our heart, and soul, and might! what? wilt thou not love Jesus Christ? let me ask thee then, whom wilt thou love? or rather whom canst thou love, if thou lovest not him? if thou sayest, *I love my Friends, Parents, Wife, Children;* Oh but love Christ more than these; a friend would be an enemy, but that the blood of Christ doth frame his heart; a Wife would be a trouble, but that the blood of Christ doth frame her heart; all mercies are conveyed to us through this channel; Oh who would not love the Fountain?—consider of it again and again, our Jesus thought nothing too good for us, he parts with his life and blood, he parts with the sense and feeling of the love of God, and all this for us, and for our sakes; Ah my soul, how shouldst thou but love him in all things, and by all means?

It is reported of *Ignatius,* that he so continually meditated on the great things Christ suffered for him, that he was brought entirely to love him: and when he was demanded, why he would not forsake Christ, rather than suffer himself to be torn and devoured of wild beasts? he answered, that he could not forget him because of his sufferings; *Oh his sufferings* (said he) *are not transcient words, or removable objects, but they are indelible characters, so engraven in my heart, that all the torments of earth can never raze them out.* And being commanded by that bloody Tyrant *Trajane* to be ripped and unbowelled, they found *Jesus Christ* written upon his heart in Characters of Gold. Here was an heart worth Gold; Oh that it might be thus with us! If my hands were all of love, that I could work nothing but love; if my eyes were all of love, that I could see nothing but love; if my mind were all of love, that I could think of nothing but love; all were too little to love that Christ, who hath thus immeasurably loved me; if I had a thousand hearts to bestow on Christ, and they most enlarged and scrued up to the highest pitch of affection, all these were infinitely short of what I owe to my dread Lord, and dearest Savior. Come let's join hands, *He loved us, and therefore let us love him:* if we dispute the former, I argue from the Jews, when he shed but a few tears out of his eyes at *Lazarus*'s grave, *then said the Jews,behold how he loved him,* John 11.36. how much more truly may it be said of us for whom he shed both water and blood, and that from his heart, *Behold how he loved us;* why then, if our hearts be not Iron, yea if they be Iron, how should they choose but feel the magnetical force of this Loadstone of love; for to a Loadstone doth Christ resemble himself, when he saith of himself; *And I, if I be lifted up from the earth,will draw all men unto me.*

***SECT. VII.* Of joying in Jesus in that Respect.**

7. LEt us *joy in Jesus,* as carrying on the great work of Salvation, in his sufferings and death: what? hath Christ suffered for us? hath he drunk off all the cup of God's wrath, and left none for us? how should we be but cheered? Precious souls! why are you afraid; there is no death, no hell,*no condemnation to them that are in Christ Jesus.* There is no divine justice for them to undergo, that have their share in this death of Christ; Oh the Grace and Mercy that is purchased by this means of Christ! Oh the waters of comfort that flow from the sufferings, and obedience of Christ! Christ was amazed, that we might be cheered: Christ was imprisoned, that we might be delivered; Christ was accused, that we might be acquitted; Christ was condemned, that we might be redeemed; Christ suffered his Fathers wrath, and came under it, that the victory might be ours, and that in the end we might see him face to face in glory: is not here matter of Joy? It may be the Law, and sin, and justice, and conscience, and death, and hell, may appear as enemies, and disturb thy comforts; but is there not enough in the blood of Christ to chase them away? Give me Leave but to frame the objections of some doubting souls; and see whether Christ's death will not sufficiently answer, and solve them all.

1. One cries thus, *Oh I know not what will become of me, my sins are ever before me; against thee, thee only have I sinned, and done this evil in thy sight.I have sinned against a most dear, and gracious, and merciful God and Father in our Lord Jesus; O the aggravations of my sins! are they not sins above measure sinful.*

It may be so, but the blood of Christ is *a fountain opened for sins and for uncleanness; in him we have redemption through his blood, even the forgiveness of sins.— He by himself purged our sins.— And now once in the end of the world hath he appeared, put away sin by the sacrifice of himself.—And Christ was once offered to bear the sins of many.* 〈in non-Latin alphabet〉 *, to bear away the sins of many.* As the Scape-coat under the Law had upon his head all the iniquities of the Children of *Israel,* and so was *sent away by the hand of a fit man into the wilderness;* so the Lord Jesus (of whom that Goat was a type) had all the iniquities of his Elect laid upon him by God his Father, and bearing them, he took them away, *Behold the Lamb of God,that taketh away the sins of the world;* he bore them, and bore them away; he went away with them into the wilderness, or into the land of forgetfulness. See what comfort is here.

2. Another cries thus, *Oh I know not what will become of me, the Law is mine enemy, I have transgressed the Law, and it speaks terribly,cursed is everyone that continueth not in all things which are written in the book of the Law to do them: Oh I have offended the Law, and I am under the curse.*

Say not so, for by the death of Christ, though the Law be broken, yet the curse is removed; the Apostle is clear, *Christ hath redeemed us from the curse of the Law,being made a curse for us;* he was made a curse for us, *(i.e.)* the fruits and effects of God's curse, the punishment due to sinners, the penal curse which justice required, was laid upon Christ, and by this means we are freed from the curse of the Law. It is true, that without Christ thou art under this Law, *Do, or Die,* end if thou offendest in the least kind thou shalt perish forever, the curse of the Law is upon thee to the uttermost; but on the other side, if thy claim be right to the blood of Christ, thou art freed from penalty; not but that we may be corrected and chastised, but what is that to the eternal curse which the Law pronounceth against every sin? we are freed

from the curse, or damnatory sentence of the Law,*There is no condemnation to them that are in Christ Jesus;* the Law is satisfied, and the bond is cancelled by our Surety Christ. O what comfort is this?

3. Another cries thus? *Oh I know not what will become of me, I have offended justice; and what shall appeal from the seat of justice, to the throne of grace? my sins are gone before, and they are knocking at heaven gates, and crying, justice Lord on this sinner; I know not what will be the issue, but either free Grace must save me, or I am gone.*

Say not so, for by this death of Christ, free grace, and justice are both thy friends. How e're some do, yet certainly thou needs not to appeal from the court of justice to the Mercy-seat; in this mystery of Godliness there may be as much comfort in standing before the Bar of justice, as at the Mercy-seat, *(i.e.)* by standing therein, and through the Lord Jesus Christ, yea, this is the Gospel-way, to go to God the Father, and to tender up to him the active and passive righteousness of Christ his Son for an atonement, and satisfaction for our sins, in this way is the comfort of justification brought; if we go to God in any other way than this, it is but in a natural way, and not in a true Evangelical way. A man by nature may know thus much, that when he hath sinned, he must seek unto God for mercy, but to seek unto God for pardon with a price in our hands, to tender up the merits of Jesus Christ for a satisfaction to Divine justice, here is the mystery of Faith; and yet I speak not against relying on God's mercy for pardon, but what need we to appeal from justice to mercy, when by faith we may tender the death of Christ, and so find acceptance with the justice of God itself? come soul, and let me tell thee for thy comfort, if thou hast any share in the death of Christ, thou hast two tenures to hold thy pardon and salvation by, *Mercy, and justice; free grace, and righteousness;* mercy in respect of thee, and justice in respect of Christ; not only is free grace ready to acquit thee, but a full price is laid down to discharge thee of all thy sins: so that now when the Prince of this World comes against thee, thou mayest say in some sense as Christ did. *He can find nothing in me, for how can he accuse me, seeing Christ is my Surety? seeing the bond hath been sued, and Christ Jesus would not leave one farthing unpaid?* as *Paul* said to *Philemon* concerning *Onesimus, if he have wronged thee, or owe thee anything, put it on my account;* so doth Christ say to God, *if these have wronged thy Majesty, or owe thee anything, put it on me. Paul* indeed added, *I Paul have written it with mine own hand,* but Christ speaks thus,*I Jesus have ratified and confirmed it with my own blood.*

4. Another cries thus, *Oh I know not what will become of me, the first threat that ever was (in the day that thou eatest thereof thou shalt surely die) now sits on my spirit; methinks I see the grizly form of death standing before me; Oh this is he that is the King of fears, the chief of terrors, the inlet to all those Plagues in another world; and die I must, there is no remedy;Oh I startle, and am afraid of it.*

And why so? *it is Christ that died,* and by his death he hath took away the sting of death, that now the drone may hiss, but cannot hurt: come, meditate much upon the death of Christ, and thou shalt find matter enough in his death, for the subduing of thy slavish fears of death, both in the merit of it, in the effect of it, and in the end of it. 1. In the merit of it; Christ's death is meritorious, and in that respect the writ of mortallity is but to the Saints *a writ of ease,* a passage into Glory. 2. In the effect of it, Christ's death is the conquest of death;

Christ went down into the grave to make a back-door, that the grave which was before a prison, might now be a thorough-fare; so that all his Saints may with ease pass through, and sing, *O death where is thy sting?Oh hell where is thy victory?* 3. In the end of it, Chri'sts death amongst other ends aims *at the ruin of him that had the Power of death; that is, the Devil; and to deliver them who through fear of death were all their life time in bondage.* Christ pursued this end in dying, to deliver thee from the fear of death; and if now thou fearest, thy fearing is a kind of making Christ*'s* death of none effect. O come, and *with joy draw water out of this well of Salvation!*

5. Another cries thus, *Oh I know not what will become of me; the very thoughts of hell seem to astonish my heart; methinks I see a little peep-hole down into hell and the devil roaring there, being reserved in chains under darkness, until the judgment of the great day; and methinks I see the damned flaming, and Judas, and all the wicked in the world, and they of Sodom, and Gomorrah there lying, and roaing, and gnashing their teeth: now, I have sinned, and why should not I be damned? Oh why should not the wrath of God be executed on me, yea even upon me?*

I answer, the death of Christ acquits thee of all.*Blessed is he that hath a part in the first resurrection, on such the second death hath no power.* Christ's death hath took away the pains of the second death, yea, pains and power too, for it shall never oppress such as belong to Christ. If Hell and Devils could speak a word of truth, they would say, *Comfort yourselves ye believing souls, we have no power over you, for the Lord Jesus hath conquered us, and we have quite lost the cause. Paul* was very confident of this, and therefore he throws down the Gauntlet, and challengeth a dispute with all comers, *Who shall lay anything to the charge of God's Elect?it is God that justifieth; who is he that condemneth? it is Christ that died:* let sin, and the law, and justice, and death, and hell, yea, and all the Devils in Hell unite their forces, this one argument of Christ's death *(it is Christ that died)* will be enough to confute and confound them all.

Come then, and comfort yourselves all believers in this death of Christ; what? do you believe? and are you confident that you do believe? why then do you sit drooping? *What manner of communications are these that you have, as ye walk, and are sad?* Away, away dumpishness, despair, disquietness of spirit? Christ is dead, that you might live, and be blessed, in this respect everything speaks comfort, if you could but see it; God and men, heaven and earth, Angels and devils; the very justice of God itself, is now your friend, and bids you go away comforted, for it is satisfied to the full; Heaven itself waits on you, and keeps the doors open that your souls may enter; *We have boldness* (saith the Apostle) *to enter into the holiest by the blood of Jesus,by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh.* Christ's death hath set open all the golden gates and doors of glory; and therefore go away chearily, and get you to heaven, and when you come there, be discouraged, or discomforted if you can. O my soul, I see thou art pouring on sin, on thy crimson sins, and scarlet sins, but I would have thee dwell on that crimson scarlet blood of Christ; Oh it is *the blood of sprinkling, it speaks better things than the blood of Abel,* it cries for mercy, and pardon, and refreshing, and salvation; thy sins cry, *Lord do me justice against such a soul;* but the blood of Christ hath another cry, *I am abased, and humbled, and I*

have answered all. Methinks this should make thy heart leap for joy; Oh the honey, the sweet that we may suck out of this blood of Christ! come lay to thy mouth, and drink an hearty draught, it is this spiritual wine that makes merry the heart of man; and it is the voice of Christ to all his guests, *Eat O friends,drink, yea drink abundantly, O beloved.*

***SECT. VIII.* Of calling on Jesus in that respect.**

8. LEt us *call on Jesus,* or on God the Father in and through Jesus.

1. We must pray that all these Transactions of Christ in his sufferings and death may be ours; if we direct our prayers immediately to Jesus Christ, let us tell him what anguish and pains he hath suffered for our sakes; and let us complain against ourselves, *Oh what shall we do, who by our sins have so tormented our dearest Lord? what contrition can be great enough, what tears sufficiently expressive, what hatred and detestation equal, and commensurate to those sad and heavy sufferings of our Jesus?* And then let us pray, that he would pity us, and forgive us those sins wherewith we crucified him, that he would bestow on us the virtue of his sufferings and death, that his wounds might heal us, his death might quicken us, and his blood might cleanse us from all our spiritual filth of sin; and lastly, that he would assure us that his death is ours; that he would persuade us, *That neither death, nor life, nor Angels,nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature should be able to separate us from the love of God, which is in Christ Jesus our Lord.*

2. We must praise the Lord for all these sufferings of Christ. Hath he indeed suffered all these punishments for us? Oh then what shall we render unto the Lord for all his benefits upon us? what shall we do for him, who hath done and suffered all these things? but especially, if we believe our part in the death of Christ; in all the virtues, benefits, victories, purchases, and privileges of his precious death, oh then what manifold cause of thankfulness and praise is here? be enlarged O my soul, sound forth the praises of thy Christ, tell all the world of that warmest love of Christ, which flowed with his blood out of all his wounds into thy spirit; tune thy heart-strings aright, and keep consort with all the Angels of Heaven, and all his Saints on earth; sing that Psalm of *John* the Divine,*Unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God, and his Father, to him be glory and dominion forever and ever. Amen.*

***SECT. IX.* Of conforming to Jesus in that respect.**

9. LEt us *conform to Jesus* in respect of his sufferings and death, *looking unto Jesus* is effective of this; objects have an attractive power, that do assimilate, or make like unto them. I have read of a woman, that by fixing the strength of her imagination upon a Blackamore on the wall, she brought forth a black and swarthy child. And no question but there is a kind of spiritual-imaginative of power in faith to be like to Christ by looking on Christ; come then, and let us look on Christ, and conform to Christ in this respect.

In this particular I shall examine these *Queries:* 1. Wherein we must conform? 2. What is the cause of this conformity? 3. What are the means of this conformity as on our parts?

For the first, wherein we must conform? I answer; we must conform to Christ in his graces, sufferings, death.

1. In the graces that most eminently shined in his bitter passion; his life indeed was a gracious life, he was full of grace, *And of his fullness have all we received, and grace for grace,* but his graces shined most clearly and brightly at his death; as a Lily amongst the Thorns seems most beautiful, so his graces in his sufferings show most excellent; I shall instance in some of them: As—

1. His humility was profound; what? that the most high God, that the only begotten, and eternal Son of God, should vouchsafe so far as to be contemned, and less esteemed than *Barabbas* a murderer? that Christ should be crucified upon a cross betwixt two thieves, as if he had been the ring-leader of all malefactors? O what humility was this?

2. His patience was wonderful; in respect of this, the Apostle *Peter* sets Christ as a blessed example before our eyes; *If when ye do well, and suffer for it, ye take it patiently,this is acceptable with God, for even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps.— Who when he was reviled, he reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously.* O the patience of Christ!

3. His love was fervent; *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* This love is an examplar of all love; it is the fire that should kindle all our sparks; *Be ye followers of God* (saith the Apostle) *as dear children:and walk in love, as Christ also hath loved us, and hath given himself for us an offering and sacrifice to God for a sweet smelling savor.* Some observe, that in the Temple there were two Altars, the brazen, and the golden; the brazen Altar was for bloody Sacrifices, the golden Altar was for the offering of Incense; now the former was a type of Christ's bloody offering upon the cross, the latter of Christ's sweet intercession for us in his glory; in regard of both, the Apostle tells that Christ gave himself both for an *offering and sacrifice of a sweet smelling savor unto God.* O what love was this!

4. His mercy was abundant; he took upon him all the miseries and debts of the world, and he made satisfaction for them all; he acted our redemption immediately in his own person, he would not intrust it to Angels, but he would come himself and suffer; nor would he give a low and base price for our souls, he saw the misery was great, and his mercy should be more great; he would buy us with so great a ransom, as that he might over-buy us, and none might out-bid him in the market of our souls; O we under-bid, and under-value the mercy of God, who over-valued us; we will not sell all to buy him, but he sold all he had, and himself too to buy us; indeed if he had not done it, we had been damned; and to save our souls, he cared not what he did or suffered. O the mercy of Christ!

5. His meekness was passing great; in all the process of his passion, he shown not the least passion of wrath or anger; he suffered himself gently and quietly to be carried like a sheep to the Butchery, and *as a Lamb before shearer is dumb, so opened he not his mouth:* a Lamb is a most meek and innocent creature, and therefore is Christ called *the Lamb of God, which taketh away the sins of the world.*— And, *he was a brought as a Lamb to the slaughter;* why, a Lamb goes as

quietly to the shambles, as if it were going to the fold, or to the pasture-field where its Dam seedeth; and so went Christ to his Cross. O the meekness of Christ!

6. His contempt of the world was to admiration; he tells them,*his Kingdom was not of this world.* When a Crown was offered him, and forced upon him, he refused it; but above all, behold the Bed where the Bridegroom lieth and sleepeth at noon-day; here's but an hard flock, and narrow room; O blessed head of a dear Redeemer! how is it that thou hast not a pillow where to rest thyself? He hangs on the Cross all naked; few Kings do so: he hath no Crown for his head, but one of thorns; he hath no delicates, but Gall and Vinegar; he is leaving the world, and he hath no other Legacies to give his friends, but spiritual things; *Peace I leave with you,my peace I give unto you, not as the world giveth, give I unto you.* He had so contemned the world, that he had not a Legacy in all the world to give: *Not as the world giveth, give I unto you.*

7. His obedience was constant: *He became obedient unto death,even the death of the Cross—He sought not his own will, but the will of him that sent him.* There was a command that the Father laid on Christ from all eternity: *O my Son, my only begotten Son, thou must go down, and leave Heaven, and empty thyself, and die the death, even the death of the Cross, and go and bring up the fallen sons of* Adam *out of Hell.* Mankind, like a precious Ring Glory, fell off the Finger of Almighty God, and was broken all in pieces; and thereupon was the command of God, that his Son must stoop down, though it pain his back; he must lift up again the broken Jewel, he must restore it, and mend it, and set it as a Seal on the heart of God; all which the Lord Jesus did in time; he was obedient till death, and obedient to death, even to the death of the Cross. *Son, thou must die,* said God; *why Father, I will do it,* said Christ: and accordingly he freely made his Soul an Offering for sin.

Now in all these Graces we must conform to Christ. *Learn of me,for I am meek and lowly.*—And, *walk in love, as Christ also hath loved us:* It is as if Christ had said, mark the steps where I have trode, and follow me in humility, in patience, in love, in mercy, in meekness, in contempt of the world, in obedience unto death; in these, and the like Graces you must conform unto Christ.

2. We must conform to Christ in his sufferings, if he call us to them, this was the Apostle's Prayer, *that I may know him, and the power of his Resurrection, and the fellowship of his sufferings;* it was his desire that he might experimentally know what exceeding joy and comfort it was to suffer for Christ, and with Christ. Concerning this, the other Apostle speaks also, *Christ suffered for us,leaving us an example that we should follow his steps.* But the Text that seems so pertinent, and yet so difficult, is that of *Paul, I now rejoice in my sufferings for you,and fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Church:* One would wonder how *Paul* should fill up that which is behind of the sufferings of Christ; were Christ's suffeings imperfect? and much *Paul* add to them? no surely? *for by one offering Christ hath perfected forever them that are sanctified.* I shall not insist on many Commentaries; I suppose this is the genuine sense and meaning of the Spirit. *Now rejoice I in my sufferings for you, whereby I fulfil the measure of those tribulations which remain yet to be endured of Christ in his mystical body, which I do for the bodies sake, not to satisfy for it, but to confirm it, or strengthen it by*

my example in the Gospel of Christ. The sufferings of Christ are either personal or general; his personal sufferings were those he endured in his own body, as Mediator; which once forever he finished: his general sufferings are those which he endures in his mystical body, which is, the Church; as he is a Member with the rest; and these are the sufferings *Paul* speaks of, and which *Paul* fills up.

But wherein is the conformity betwixt our sufferings, and the sufferings of Christ? I answer, 1. Negatively, 2. Positively.

1. Negatively, our sufferings have no conformity with Christ in these two things: 1. Not in the Office of Christ's sufferings; for his were meritorious and satisfactory, ours only ministerial, and for edification. 2. Not in the weight and measure of Christ's sufferings; for his were bitter, heavy, and woeful, such as would have pressed any other Creature as low as Hell, and have swallowed him up forever; but ours are but in comparison light and tolerable: *There hath no temptation taken you but such as is common to man;for God is faithful, who will not suffer you to be tempted above that you are able.*

2. Positively, our sufferings must have conformity with Christ. 1. In the cause of them; Christ's sufferings were instrumentally from Satan and wicked men; we must look to suffer by the enemies of Christ, if we have any share in Christ; the enemy continues still;*I will put enmity between thee and the woman, and between thy seed and her seed.* This was primarily meant betwixt the Devil and Christ; but if we conform to Christ, we must expect the very same conditions. 2. In the manner of undergoing them; we must suffer with a proportion of that humility, and patience, and love, and meekness and obedience which Christ shown in his very sufferings. 3. In respect of the issue of them; we must look upon Christ's issue, and expect it to be ours: *Ought not Christ to have suffered these things,and so enter into Glory?*—And, *if so be that we suffer with Christ, we shall be glorified together with Christ.—If we suffer with him, we shall also reign with him.*

By reason of this conformity, we have that communion and association with Christ in all these particulars; as, 1. We have Christ's strength to bear sufferings 2. His Victories to overcome sufferings. 3. His Intercession to preserve us from falling away in sufferings. 4. His Compassion to moderate and proportion our sufferings to the measure of strength which he hath given us. 5. His Spirit to draw in the same yoke with us, and to hold us under all sufferings, that we sink not. 6. His Graces to be more glorious by our sufferings, as a Torch, when it is shaken, shines the brighter. 7. His Crown to reward our sufferings when we shall have tasted our measure of them. *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.*

O my Soul! study this conformity, and be content with thy portion; yea, comfort thyself in this condition of sufferings; must we not drink of our Savior's Cup? what, not of our Master's own Cup? We read of *Godfrey* of *Bullein,* that he would not be crowned in *Jerusalem* with a Crown of Gold, where Christ was crowned with a Crown of Thorns, because he would not have such a great disproportion betwixt him and Christ: and we read of *Origin,* that when *Alexander Severus* the Emperor sent for him to *Rome,* and that he might take his choice,

whether he would ride thither on a Mule, or in a Chariot, that he refused them both, saying, *he was less than his Master Christ, of whom he never read that he rode but once.* O the sufferings Christ endured! he was called a Wine-bibber, a *Samaritan,* a Devil; he was pursued, entrapped, snared, slain: And surely *they that will live godly in Christ Jesus, must suffer persecution.* Never wonder that thou art hated of men, or persecuted of men; why, I tell thee, if Christ himself were now amongst us in the form and fashion of a servant, in that very condition that sometimes he was, and should convince men of their wickedness as searchingly as sometimes he did, I verily think he would be the most hated man in all the world. It's plain enough what carnal men would do, by these very doings of the carnal *Jews.*

3. We must conform to Christ in his death, carrying in us a resemblance and representation of his death. But what death is this? I answer in a word, *a death unto sin;* so the Apostle;*in that he died, unto sin;—likewise reckon ye yourselves to be dead indeed unto sin.* There is a likeness betwixt Christ's death, and our death, in this respect, *we are planted together in the likeness of his death.* True Mortification carries a similitude, a likeness, a resemblance of the death of Christ. As for instance.

1. Christ's death was a voluntary death. *I lay down my life that I may take it again; no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again;* not all men on earth, nor all Devils in Hell could have enforced Christ's death, if he had not pleased; his death was a voluntary death, a spontaneous act; so is our mortification: *Thy people shall be willing in the day of thy power;* many may leave their sins against their wills; but this is not true mortification; it bears not in it the likeness of Christ's death; for he died willingly: it may be thou hast a clamorous Conscience, which continually dogs thee, and therefore thou leavest thy sin; thus *Judas* came in with his thirty pieces of silver, and *cast them down in the Temple* at the High Priest's feet; but no thanks to *Judas,* for they were too hot for him to hold; or it may be there is some penalty of the Law, or some temporal judgment that hangs over thy head, like *Democles* s sword, and therefore thou leavest thy sin; thus *Ahab* for a time acts the part of a penitent, but no thanks to *Ahab;* for the Prophet had rung him such a peal for his fin, as made both his ears tingle;*In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine;* or it may be there is in thee a fear of Hell, in thy apprehension death is come, and is ready to carry thee before the dreadful Tribunal of a terrible God, and therefore thou leavest thy sin; thus Sea-men in a stress, part with their goods, not because they are out of love with them, but because they love their lives better; they see plainly that either they must part with them, or perish with them. Now in these cases, thy leaving off sin, bears no similitude with the death of Christ; for his death was voluntary, and true mortification is a voluntary action.

But may there not be some reluctancy in this work betwixt the flesh and the Spirit? and if so, is it then voluntary? I answer,—

Yes, such a reluctancy we find in the human nature of Christ concerning the Cup, that it might *pass from him,* and yet his death was a true voluntary death. An action is said to be voluntary, or involuntary according to the superior faculties of the Soul, and not according to the inferior; if the reasonable part be consenting, the action may be called voluntary,

though there be some reluctancy in the sensitive appetite. Thus in the Christian, in whom there is nature and grace, flesh and spirit, an unregenerate, and a regenerate part, if the superior and better part be willing (I mean advisedly and deliberately willing, with full consent of the inward man) though perhaps there may be some reluctancy in the flesh, in the unregenerate part, yet this is said to be a true voluntary act. *So then with the mind, I myself serve the Law of God,but with my flesh the Law of sin.—I delight in the Law of God after the inward man; but I see another Law in my members, warring against the Law of my mind. Paul* was dead to sin according to the inward man, the regenerate part, though he found a reluctancy in his outwards members; and therefore his death to sin carried with it the resemblance of the death of Christ, it was a voluntary death.

2. Christ's death was a violent death; he died not naturally, but violently;*he was put to death in the flesh, he was brought as a Lamb to the slaughter.* So is our mortification, it is voluntary in respect of us, but violent in respect of sin; and herein is the life (as I may say) of this death: Oh when a man lays violent hands on his sins; when he cuts them off, being yet in their flower, and strength, and power, and vigor; when he pulls up those weeds before they whither in themselves, this is true mortification: many have left their sins, who never mortified them; so the aged Adulterer hath left his Lust, because his body is dead: and hence it is that *late repentance in an aged sinner is seldom found true:* alas, he dies not to sin, but his sin dies to him: I will not say but God may call at the eleventh hour, though it be very seldom; but in that case you had need to be jealous over yourselves with a godly jealousy: what, do you find some sins within you to be dead, that were sometimes alive? O be inquisitive, impannel a Jury, call a Coroners Inquest upon your own souls, enquire how they came by their deaths; whether they died a violent or natural death? search what wounds they have received, and whether they were deadly wounds, yea, or no? enquire what weapon it was that slew them, whether the Sword of the Spirit, that two-edged Sword, the Word of God? what purposes, what resolutions have been taken up, and levelled against them? what prayers and tears have been spent upon them? If you find not these signs, you may g••e in your Verdict, that they died not a violent, but a natural death. And here's a good Caveat for others; *Remember now thy Creator in the days of thy youth,while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.* Oh take heed of reprieving your Lusts! let them not live till tomorrow; now bring them forth in the sight and presence of God; arraign, condemn, crucify, mortify them whiles they might yet live. Surely this is true mortification, when the body of sin dieth, as Christ died, a violent death.

3. Christ's Death was a lingering death; he hung divers hours upon the Cross, *From the first hour to the ninth hour,* saith *Matthew; (i.e.)* from our twelve to three, before he gave up the Ghost. So is our mortification a lingering death; sin is not put to death all at once, but languisheth by little and little; this is looked upon as one main difference betwixt justification and sanctification; the former is a perfect work, admitting of no degrees, but so is not the latt•r; though a Believer is freed perfectly from the guilt of sin, yet not so from the power of it; sin dwelleth in us, though it hath not altogether a dominion over us;*It is no more I that do it, but sin that dwelleth in me;* like a rebellious Tenant, it keeps possession in despite of the owner, till the house be pulled down over his head. True indeed, the body of sin in a

regenerate soul hath received its death-wound, and in that respect it may be said to be dead, but it is not quite dead; still it stirreth and moveth, dying but by degrees: What the Apostle saith of the renewing of the new man we may say of the destroying of the old man *the inward man is renewed day by day,*•nd the old man is destroyed d•y by day; or as *Paul* said of himself, in respect of his afflictions, we may say of a Christian in respect of his sins, *I die daily;* there is not the most sanctified soul upon earth but has some remainders of corruption left in it, which God in his wise providence permits for the trying, exercising, and humbling of our souls, and for the making his own rich Graces, in renewing and multiplying pardons, so much the more glorious.

And here is a ground of consolation to a drooping and dejected soul; such an one cries out, *alas I feel the stirring and vigorous actings of sin, and I am afraid my sin is not mortified; as* Rebekah *said, when she felt the Children struggling within her; if it b• so, why am I thus? so, if sin be mortified,* saith the soul, *why am I thus?*—trembling soul let not this discourage; Jesus Christ was not dead so soon as he was fastened to the Cross: But hast thou taken the same course with the body of sin, that the *Jews* did with the body of sin? hast thou arraigned it, accused it, condemned it, and fastened it to the Cross? hast thou arraigned it at the Bar of God's judgment, accused it by way of humble and hearty confession, condemned it in passing the sentence of eternal condemnation upon thyself for it, and fastened it to the Cross, in beginning the execution of it, in setting upon the mortification of it with a serious and unfeigned resolution to use all means for its mortifying and killing? why then be not disheartened; it may be thou feelest it stirring, and struggling within thee, and so will a crucified man do, and yet in the eye of the Law, and in the account of all men that see him, he is a dead man; surely so is the body of sin, when it is thus crucified; though it still move and stir, yet upon a Gospel-account, and in God's estimation, it is no better than dead, and it shall certainly die, it shall decay and languish, and die more and more; is not the promise express? *He that hath begun the good work,he will perfect it to the day of Jesus Christ.* Of this *Paul* was confident in behalf of his *Philippians;* and of this let all true Believers rest confident in respect of themselves. Thus far we see wherein we must conform to Christ, *viz.* in his Graces, in his Sufferings, and in his Death.

For the Query, what is the cause of this conformity? I answer, The death of Christ is the cause of this conformity: And that a fourfold cause.—

1. It is a meritorious cause; Christ's death was of so great a price, that it deserved at God's hands our conformity to Christ. *Christ loved the Church, and gave himself for it, that by his death he might sanctify it, and cleanse it:—and present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.*

2. It is an exemplary cause: *He suffered for us, leaving us an example that we should follow his steps;* he died for us, leaving us an example that we should die to sin, as he died for sin, we may observe in many particulars (besides those I have named) a proportion, analogy, and likeness betwixt Christ's death and ours; Christ died as a servant, to note that sin should not rule, or reign over us; Christ died as a curse, to note that we should look upon sin as a cursed thing; Christ was fast nailed on the Cross, to note that we should put sin out of case, yea,

crucify the whole body of sin: Christ died not presently, yet there he hung till he died, to note that we should never give over subduing sin, while it hath any life or working in us.

3. It is an efficient cause, it works this conformity by a secret virtue issuing from it. Thus Christians are said to be *engraffed with Christ in the likene•s of his death.* The word 〈 in non-Latin alphabet 〉 , is of a passive signification, importing not only a being like, but a being made like, and that by a power and virtue out of ourselves, so the Apostle elsewhere interprets, *That I may know him—and the fellowship of his sufferings, being made conformable unto his death.* Not conforming myself, but being made conformable, by a power out of myself.

But how then is the power of mortification attributed to men? as,*Mortify ye your members which are upon the earth.*—And, *They which are Christ's have crucified the flesh.*

I answer, there is a twofold mortification, the one habitual, the other practical; the former consists in a change of the heart, turning the bent and inclination of the heart from all manner of sin; now this is the only and immediate work of the Spirit of Grace, breathing and working where it will; the latter consists in the exercise of putting forth of that inward grace, in the acting of that principle, in resisting temptations, in suppressing inordinate Lusts, in watching against sinful and inordinate acts; now this is the work of a regenerate person, himself co-operating with the Spirit of God, as a rational instrument with the principal Agent, and therefore the Apostle joins both together; *If ye through the Spirit do mortify the Deeds of the Body,ye shall live.*

4. It is an impelling, or a moving cause, as all objects are; for objects have an attractive power. *Achan* saw the wedge of Gold, and then coveted it: *David* saw *Bathsheba,* and then desired her. As the brazen Serpent did heal those who were bitten by the fiery Serpent, *tanquam objectum fidei,* merely by being looked upon, so Christ crucified doth heal sin, beget grace, encourage to sufferings by being looked upon with the eyes of Faith.*Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking u•to Jesus the Author and finisher of our Faith.* The Apostle was to encourage the *Hebrews* to hold on the well-begun profession of Faith in Christ; and to that purpose he sets before them two fights to keep them from fainting, 1. *A cloud of witnesses,* the Saints in heaven; on which cloud when he had staid their eyes a while, and made them fit for a clearer Object, he scatters the cloud, and presents *the Sun of Righteousness,* Christ himself, and he wills them 〈 in non-Latin alphabet 〉 , to turn their eyes from it, to him, *looking unto Jesus, q. d.* this sight is enough to make you run the race, and not to faint; why, Jesus is gone before you, and will you not follow him? *O look unto Jesus,* and the very sight of him will draw you after him: Christ crucified hath an attractive power; *And I, if I be lifted up,will draw all men to me.*—Thus of the causes of our conformity; we see how it is wrought.

3. For the last Query; what are the means of this conformity as on our part? I answer.

1. Go to the Cross of Jesus Christ. It is not all our purposes, resolutions, promises, vows, covenants endeavors, without this, that will effect our conformity to Christ in his sufferings

and death; no, no, this conformity is a fruit and effect of the death of Christ; and therefore whosoever would have this work wrought in him, let him first have recourse to Christ's Cross: O go we more immediately to the Cross of Jesus.

2. Look up to him that hangs upon it, contemplate the death of Jesus Christ, consider seriously and sadly his bitter shameful, painful sufferings: Much hath been said, only here draw it into some Epitome: As, 1. Consider who he was. 2. What he suffered. 3. Why he suffered. 4. For whom he suffered. 5. For what end he suffered. 6. With what mind he suffered: Everyone of these will make some discoveries either of his Graces, or of his gracious actings in our behalf; and who can tell how far this very *Look* may work on us to change us, and transform us into the very image of Jesus Christ?

3. Let us humbly bewail our defect, exorbitancy, irregularity, and inconformity either to the graces, sufferings, or death of Christ. As thus; *Lo here the profound humility, wonderful patience, fervent love, abundant mercy, admirable meekness, constant obedience of Jesus Christ! Lo here the tortures, torments, agonies, conflicts, extreme sufferings of Christ for the spiritual, immortal good of the preciou• souls of his redeemed ones: Lo here the death of Christ, see how he bowed the head, and gave up the Ghost! why these are the particulars to which I should conform: But Oh alas! what a wide, vast, utter distance, disproportion is there betwixt me and them? Christ in his sufferings shined with graces, his graces appeared in his sufferings, like so many stars in a bright winter's night; but how dim are the faint weak Graces in my Soul? Christ in his sufferings endured much for me, I know not how much; by thine unknown sorrows and sufferings felt by thee' but not distinctly known to us (said the ancient Fathers of the Greek Church, in their Liturgy) have mercy upon us, and save us; his sorrows and sufferings were so great, that some think it dangerous to define them; but how poor, how little are my sufferings for Jesus Christ? I have not yet resisted unto blood, and if I had, what were this in comparison of his extreme sufferings? Christ in his sufferings died; his passive obedience was unto death, even to the death of the Cross: he hung on the Cross till he bowed his head, and gave up the Ghost;he died unto sin once: But alas! how do I live in that for which he died? To this day my sin hath not given up the Ghost; to this day the death of Christ is not the death of my sin: O my sin is not yet crucified; the heart-blood of my sin is not yet let out: Oh woe is me, how unanswerable am I to Christ in all these respects?*

4. Let us quicken, provoke, and rouse up our Souls to this conformity; let us set before them exciting Arguments, *ex. gr.* The greatest glory that a Christian can attain to in this world, is to have a resemblance, and likeness to Jesus Christ. Again, the more like we are to Christ, the more we are in the love of God, and the better he is pleased with us: It was his voice concerning his Son, *This is my beloved Son in whom I am well pleased;* and for his sake, if we are but like him, he is also well pleased with us. Again, a likeness or resemblance of Christ is that which keeps Christ alive in the world: As we say of a child that is like his Father, *This man cannot die so long as his Son is alive:* So we may say of Christians who resemble Christ, that so long as they are in the world, Christ cannot die; he lives in them, and he is no otherwise alive in this nether world, than in the hearts of Gracious Christians, that carry the picture and resemblance of him. Again, a likeness to Christ in his death, will cause a likeness to Christ in his Glory, *If we have been planted together in the likeness of his death,we shall be also in the likeness*

of his Resurrection: As it is betwixt the Graft and the Stock, the Graft seeming dead with the Stock in the winter, it revives with it in the Spring; after the Winter's death, it partakes of the Spring's resurrection; so it is betwixt Christ and us; if with Christ we die to sin, we shall with Christ be raised to Glory; being conformed to him in his death, we shall be also in his resurrection. Thus let us quicken and provoke our souls to this conformity.

5. Let us pray to God that he will make us conformable to Jesus Christ. Is it Grace we want? let us beg of him, that of that fullness that is in Christ, we may in our measure receive grace for grace. Is it patience, or joy in sufferings that we want? let us beg of him, that as he hath promised, he will send us the comforter, that so we may follow Christ cheerfully from his cross to his crown, from earth to heaven. Is it mortification our souls pant after? this indeed makes us most like to Christ in his sufferings and death; why then pray we for this mortification.—

But, how should we pray? I answer, 1. Let us plainly acknowledge, and heartily bemoan ourselves in God's bosom for our sins, our abominable sins. 2. Let us confess our weakness, feebleness, and inability in ourselves to subdue our sins: *we have no might* (may we say) *against this great company that come against us,neither know we what to do, but our eyes are upon thee.* 3. Let us put up our request, begging help from heaven, let us cry to God that virtue may come out of Christ's death to mortify our Lusts, to heal our Natures, to stanch our bloody issues; and that the Spirit may come into helps us in these works:*for by the Spirit do we mortify the deeds of the body.*

4. Let us press God with the merits of Christ, and with his promises through Christ; for he hath said, *Sin shall not have dominion over us; for we are not under the Law, but under Grace:* and *Paul* experienced it, *The Law of the Spirit of Life in Christ hath freed me from the Law of sin and death.* 5. Let us praise God, and thank God for the help already received, if we find that we have gotten some power against sin, that we have gotten more ability to oppose the lusts of the flesh, that we are seldom overtaken with any breaking forth of it, that we have been able to withstand some notable temptations to it, that the force of it in us is in any measure abated, that indeed and in truth virtue is gone out of the death of Christ: Oh then return we praises to God, let us triumph in God, let us lead our captivity captive, and sing new songs of praises unto God, and even ride in triumph over our corruptions, boasting ourselves in God, and setting up our Banners in the name of the most High, and offering up humble and hearty thanks to our Father for the death of Christ, and for the merit, virtue, and efficacy of it derived unto us, and bestowed upon us.

6. Let us frequently return to our *looking up unto Jesus Christ,* to our believing in Christ as he was *lifted up.* How we are to manage our Faith, to draw down the virtue of Christ's death into our souls, I have discovered before; and let us now be in the practice of those rules; certainly there is a conveyance of an healing, strengthening, quickening virtue flowing into the Soul in the time of its viewing, eying, contemplating, reflecting upon Christ crucified, Christ *lifted up;* and this comes from the secret presence of God, blessing this our *looking upon Christ,* as the Ordinance by which he hath appointed to make an effectual impression upon the heart. It is not for us curiously to enquire, how this should be: *Principles* (we say) *are not to be proved;*

save only God hath said it, and experience hath found it out, that when Faith is occasioned to act on any suitable sacred object, God by his Spirit doth not fail to answer, in such a case he fills the Soul with comfort, blessing, virtue; he returns upon the Soul (by, from, and through the actings of Faith) whatsoever by it is looked for. Indeed none knoweth this, but he that feels it; and none feels this that knoweth how to express it; as there is somewhat in the fire *(heat, warmth and light)* which no Painter can express; and as there is somewhat in the face *(heat, warmth and life)* which no Limner can set forth; so there is somewhat flowing into the soul, while it is acting faith on the Death of Christ, which, for the rise, or way, or manner of its working, is beyond what tongue can speak, or pen can write, or pencil can delineate. Come then, if we would have grace, endure afflictions, die to sin, grow in our mortification: let us again and again return to our duty of *looking unto Jesus,* or believing in Jesus, as he was *lifted up.*

And yet when all is done, let us not think that sin will die or cease in us altogether; for that is an higher perfection than this life will bear; only in the use of the means, and through God's blessing, we may expect thus far, that sin shall not reign, it shall not wear a Crown, it shall not sit in the Throne, it shall hold no Parliaments, it shall give no laws within us; we shall not serve it, but we shall die to the dominion of it, by virtue of this Death of Jesus Christ. And this, He grant who died for us; *Amen, Amen.*

Thus far we have *looked on Jesus* as our *Jesus;* in his sufferings and death. Our next work is to *look on Jesus* carrying on the great work of our Salvation during the time of his Resurrection, and abode upon earth, until his Ascension, or taking up to Heaven.

LOOKING UNTO JESUS *In his Resurrection.* The Seventh Book. PART VII.

CHAP. I.

Matth. 28.6. He is risen.—Come see the place where the Lord lay.

2 Tim. 2.8. Remember that Jesus Christ of the seed of David, was raised from the dead.

***SECT. 1.* Of the Time of Christ's Resurrection.**

THe Sun that went down in a ruddy cloud, is risen again with glorious beams of light. In this piece, as in the former, we shall first lay down the Object, and then give directions how to look upon it.

The Object is *Jesus,* carrying on the work of man's salvation in his Resurrection, and during the time of his abode on earth after his Resurrection. Now in all the transactions of this time, I shall only take notice of these two things. 1. Of this Resurrection. 2. Of his Apparitions; for first, he rose; and secondly, he shows himself that he was risen: in the first is the Position, in the second is the Proof.

1. For the Position; the Scripture tells us that he rose again the third day. In this point I shall observe these particulars. 1. When he arose. 2. Why he arose. 3. How he arose.

1. When he arose; it was the third day after his crucifying.*As Jonas was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth.* This was the time he had appointed: and this was the time appropriated to Christ, and marked out for him in the Calendar of the Prophets; of all those whom God raised from death to life; there is not one that was raised on the third day, but Jesus Christ; some rose afore, and some rose after; the Son of the *Shunamite,*the son of the widow of *Sarephtah,* the daughter of *Jairus,* he of *Naim,* and some others rose afore; *Lazarus,* and the Saints that rose again from the dust when Christ rose, staid longer in the grave, but Christ takes the day, which discovers him to be the *Messiah:Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.* Had he rose sooner a doubt might have been of his dying; and had he lain longer, a doubt might have been of his rising; he would rise no sooner, because in some diseases, as in the Apoplexy, or such like examples are given of such, as seeming to be dead, have indeed revived; and he would lie no longer in his grave, because in all dead carcasses (and especially in a wounded body) putrefaction and corruption begins the third day: this may be gathered by the Story of *Lazarus* in the Gospel, where Jesus commanding the stone to be rolled from his grave,*Martha* his Sister answered, *Lord, by this time he stinketh, for he hath been dead four days.* Now the body of Christ (as it was prophesied) must not corrupt; *for thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption.* Mark this Text: All men shall rise again, but their bodies must first see corruption; only the *Messiah* was to rise again before he saw corruption; and therefore he would not delay his resurrection after the third day. Some think this, and that of *Hosea, after two days he will revive us, and in the third day he will raise us up,* to be the main Texts to which Christ refers, when he said,*Thus it is written.* And to which the Apostle refers, when he said, that *Christ rose again the third day according to the Scriptures.*

I dare not be too curious, in giving reasons for this set time; and the rather, because Christ is a free worker of his own affairs; he doth what he pleaseth, and when he pleaseth; times and actions are in his own power, and he needs not to give us any account of them; and yet so far as Scripture discovers; we may go along; and amongst many others, *I* shall lay down these following Reasons.—

1. Because the Types had so prefigured; we see it in *Isaac, Jonah,* and *Hezekiah,* a Patriarch, a Prophet, and a King. 1. For *Isaac;* from the time that God commanded *Isaac* to be offered for a burnt offering, *Isaac* was a dead man; but the third day he was released from death; this the Text tells us expressly, that it was the third day when *Abraham* came to Mount *Moriah,* and had his Son, as it were, restored to him again, *Gen.* 22.4. And *Paul* discovers that this was *in a figure,* Heb. 11.19. 2. For *Jonah;* from the time that *Jonah* was cast into the sea, and swallowed up of the Fish, *Jonah* was, in account as a dead man; but the third day the Lord spake unto the Fish, and it *vomited up Jonah upon the dry land,* Jonah 2.10. And that this was a figure of Christ, Christ himself discovers; *for as Jonah was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth.* 3. For *Hezekiah;* from

the time that *Isaiah* said unto him, *set thine house in order, for thou shalt die, and not live;Hezekiah* was, in account, as a dead man; his bed was to him as a grave; but on the third day he was miraculously raised up again; and as the Prophet said, *on the third day thou shalt go up to the house of the Lord.* Surely this was a figure of Christ. And th•se Types prefiguring Christ, are as one Reason.

2. Because the Prophets and himself had so foretold: for the Prophets we have cited, *Psal.* 16.10. *Hosea* 6.2. And for himself, he told them very expressly, that *he must suffer many things of the Elders,and chief Priests, and Scribes, and be raised again the third day;* yea, said he, *the Son of man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again;* and after this, he tells them again, that *the Son of man should be betrayed,—and crucified, and the third day he should rise again:* so often had he prophesied thus, that the chief Priests and Pharisees came to *Pilate* after his death, saying, *Sir, we remember that this deceiver said, while he was yet alive, after three days I will rise again; command therefore that the Sepulcher be made sure until the third day.* And no question his Disciples remembered these sayings; for so the two Disciples travelling towards *Emmaus,* after they had said many things concerning him, and that they trusted it had been he, which should have redeemed *Israel,* they added this as a most special observation above all the rest, that *today is the third day since these things were done.* Why, all these signify that his rising on the third day was the accomplishment of Prophesies, and a certain evidence that he was the *Messiah* indeed.

3. Because that time was most suable for comforting his friends, for confounding his enemies, for clearing the truth both of his Humanity and Divinity; he would stay no longer, lest his Disciples might have been swallowed up with grief; and he would come no sooner, lest his enemies should have urged that he had not died; the watchmen kept the Sepulcher till this very time; but then the Angels appearing, and the earth trembling, they became as dead men; and as soon as they could, they run away, and with their tidings confounded all Christ's enemies. And withal, as Christ consisted both of a divine and human nature, so in respect of his humanity, he must die; and to show his death, it was requisite that he should rise no sooner than the third day; and in respect of his divinity, it was impossible that he should be held of death any longer than three days; for as he must not see corruption, so *God raised him up, having loosed the pains of death,because it was not possible that he should be holden of it.*

SECT. II. Of the Reasons of Christ's Resurrection.

2. WHy he rose, we have these Reasons.—

1. That he might powerfully convince, or confound his adversaries; they that crucified him were mightily afraid of his Resurrection; they could tell *Pilate, Sir, we remember this deceiver said while he was yet alive, after three days I will rise again;* and therefore they desire him of all loves *to command the Sepulcher to be made sure until the third day;* if ever he rise again whom they have killed, then they knew they were all shamed; then *the last error* (as they said) *would be worse than the first:* All the world would look on them as a cursed generation, to kill the *Messiah,* to crucify such a one as after his death and burial should rise again; now then, that

he might either convince them, or confound them, notwithstanding their care, their watch, their Seal, their making all sure as possibly they could; at the very same time he told them before, he broke open the gates of death, and made the gates of Brass to fly asunder.

2. That he might confirm the faith of all his followers. *If Christ be not risen,your Faith is vain,* saith the Apostle. Christ's resurrection both confirms our faith, as to his person and to his office: for his person; this speaks him to be the *eternal Son of God, by the resurrection from the dead:* and for his office; this speaks him to be the promised *Messiah,* the great Prophet, the chief high Priest, the King and Savior of his Church. When the *Jews* saw Christ purging the Temple, and *Messiah*-like reforming what he saw amiss in the House of God, *What sign* (say they) *showest thou unto us,seeing thou dost these things? And he said unto them, destroy this Temple, and in three days I will raise it up.—When therefore he was risen from the dead, his Disciples remembered that he had said this unto them, and they believed the Scripture, and the Word which Jesus had said:* As the resurrection of Christ argues his Mediatorship, so it confirms their faith? as it is said, *They believed the Scriptures, and they believed Jesus Christ.* And thus *John* writing of his resurrection, tells us,*These things are written that ye might believe, and that believing,* &c.

3. That it might clearly appear, that he had fully satisfied the justice of God for sin: So it was, that God laid the forfeiture of the bond on Christ; he arrested him, brought him to the Goal, the Grave, and there he was till the Debt was paid to the utmost farthing; and then, that it might clearly appear that the bond was cancelled, the Prisoner discharged, God's justice satisfied, he rose again from the dead. Some make a question when his Bond was cancelled? and they say, as the debt was paid, so the Bond was cancelled ere he stirred off the Cross (only by the Cross, I suppose they mean the utmost degree of Christ's humiliation, *viz.* his being held in captivity and bondage under death) and so *the hand-writing of the Law that was against us,* was there delivered him; and there he *blotted it out, cancelled it, took it out of the way,nailing it to his Cross.* Others think, that as to the full discharge of a debt, and freeing the debtor, two things are requisite; first, the payment of the debt: secondly, the tearing, or cancelling of the bond; so the payment was wrought by Christ's death, and the cancelling of the Bond was at his resurrection; I shall not disprove either of these: I am sure, this is without all controversy, that Christ rose, that it might fully appear that now the Bond was cancelled, and God's Justice satisfied.

4. That he might overcome and conquer sin, death, and devil; and hence the Apostle cries *victory* upon the occasion of Christ's resurrection,*O death where is thy sting? O grave where is thy victory?* now was the day that he broke the prison, and carried the keys of death and hell at his own girdle; now was the day that he spoiled Principalities, and Powers, that he troad on the Serpents head; and all-to-bruised it, that he came upon him, took from him his armor wherein he trusted, and divided his spoils; now was the day that the Jew lost his rage, and death his sting, and the grave his corruption, and Hell his purchase; now was the day of his victory over all his enemies; now was the day that the *Phoenix* sprung up out of its own ashes, that *Jonas* came safe out of the belly of the whale, that the Tabernacle of *David* that was fallen, was raised again, that the Son of righteousness covered with a cloud appeared,

and shone with greater luster than before; that *Sampson* took the gates of the City, and carried them away; He arose even upon that account.

5. That he might *become the first-fruits of them that slept.* Christ is called the first-fruits in a double respect, 1. In respect of the day whereon he rose; *Paul* was an excellent critic, the very feast carried him to the word; as the day of his passion was the day of the passover, and the Apostle thence could say, *Christ is our passover;* 1 Cor. 15.7. So the day of Christ's rising was the day of the first-fruits, and the Apostle thence could say, *Christ is our first-fruits.* Concerning this feast of the first fruits we read *Lev.* 22.10, 11. It was their first harvest of their basest grain Barley, but the full harvest of their best grain of Wheat, was not till pentecost. Now upon this day, the morrow after the Sabbath, the beginning of their first harvest, when the sheaf of their first-fruits was brought unto the Priest, and waved before the Lord, Christ arose from the dead, and in this respect *Paul* calls him the *first fruits of them that sleep,* of all the Saints. He arose first as on this day, for the full Harvest is not till doomes-day, the general Resurrection day. 2. he is called the first-fruits in respect of them whom he thereby sanctified: for as an handful of *the first-fruits* sanctified the whole Field of corn that was growing; so Jesus Christ the first-fruits of the dead, sanctifies all those who are lying in the grave to rise again by his Power, even when they are in the dust of death.*If Christ be not risen,* (saith the Apostle) *ye are yet in your sins.—But now is Christ risen from the dead, and become the first-fruits of them that sleep.*

6. That being formerly abased as a servant, and crucified as a sinner, he might thus be declared to be the Son of God; and exalted to be a Prince and Savior of men; and so his name might be glorified of all the World. *He was made of the Seed of David according to the flesh,and declared to be the Son of God with power according to the Spirit of Holiness by the resurrection from the dead.* It was of necessary consequence, that he that was so humbled, must be thus exalted; *therefore will I divide him a portion with the great,and he shall divide the spoil with the strong, because he hath poured out his soul unto death,* agreeable to which is that of Christ, *Thus it is written, and thus it behooved* Christ *to suffer,and to rise from the dead the third day.* When *Peter* was Preaching Christ to the high Priest and council that condemned him to death, he told them that *the God of our Fathers hath raised up Jesus, whom ye slew and hanged on a tree, him hath God exalted with his right hand to be a Prince and a Savior;* and suitable to this is that of *Paul, he humbled himself, and became obedient to the death, even to the death of the Cross, wherefore God also hath highly exalted him, and given him a name which is above every name.* It was for his own glory, and his Fathers glory that he should rise again from the dead,*God raised him up from the dead, and gave him glory;* and he was therefore exalted, *that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* Of all the reasons of Christ's resurrection, we must look upon this as the main; for as he hath made all things for himself, so he hath done all things for his own glory;*Christ was raised up from the dead,* (saith the Apostle) *by the glory of the Father:* By the glory, or to the glory, or for the glory of himself, and of his Father:

***SECT. III.* Of the manner of Christ's Resurrection.**

3. HOw he rose; for the manner of his resurrection we may consider in it these particulars.—

1. That Christ rose again as a common Person, he stood in our stead, and therefore when he rose from death, we and all the Church of Christ rose together with him, and in him. We have formerly observed that Christ took upon him the Person of no man, he took only the nature of man into the union of the second Person, that so he might die and rise again, not as a Particular but a common Person; that he might be as a representative in our room and stead; that he might be as a Spiritual head, and as the second *Adam,* who could infuse life into all his members. In this respect the Apostle makes comparison betwixt *Adam,* and Christ; now *Adam,* we know, was reckoned before his fall as, a common public Person, not standing singly or alone for himself, but as representing all mankind to come of him; so Jesus Christ is reckoned to us, both before his death, and in his death and after his death, as a common public Person; not living, dying, or rising again, singly, or alone for himself, but as representing all the believers in the world; and hence it is that *Adam* is called the *first man,* and Jesus Christ is called *the second man;* as if there never had been, nor ever should be anymore men in the world, save only these two; and why? but because these two between them had all the rest of the Sons of men hanging at their girdles: *Adam* had all the Sons of men born into this world called *earthly men,* included in him; and Christ had all his elect, whose names are written in heaven, and therefore called *Heavenly men,* included in him; so that now whatsoever Christ did, it is reckoned by God as if done by us and for us. When Christ arose, he arose as our head, and as a common Person, and in God's account we arose with him, and in him. As among all the sheaves in the Field, there was someone sheaf, that in the name and room of all the rest was lift up, and waved before the Lord; so when all were dead, Christ as the *first-fruits* rose again from the dead, and by this act of his resurrection all the Elect from the beginning of the World to the end, are risen with him and in him. *He is the first fruits of them that sleep,* though the Saints are a sleep, yet are they virtually risen already with Christ, because he is their first-fruits. Let this ever be remembered, that Christ rose again as the first-fruits, as the second man, as an head, as a common Person.

2. That Christ rose again by his own Power, this he meant when he said,*destroy this Temple, and in three days I will raise it up.* He saith not, destroy, you, and some other shall raise it up; no, no; but I, even I myself will do it; yea, and I will do it, by my own Power and virtue; here is a plain argument of the Divine nature of Christ, for none ever did, ever could do that but God himself; some were raised before Christ was incarnate, but not any by himself, or by his own proper Power; only a Power was imparted to some Prophet by God for that time and turn, and so they were raised: but Christ rose again not by a Power imparted to some, but by his own Power. The Widows son of *Sarephtah* was raised by *Elias;* and the *Shunamites* son was raised by *Elisha;* both these were raised by others, and those others that raised them, did it not by their own power, but by a power given them from above; and therefore though in their life-time they raised others, yet being dead they could not raise themselves; but Jesus Christ did not only in his life-time raise others, but also being dead, and laid in his grave, and pressed with stones, and watched by Soldiers, and sought to be deteined by all the Power of darkness, yet he as a conqueror, by his own Power raised himself; he caused all things by the strength of his own arm to give way unto himself, *I have Power to lay down my life, and I have Power to take it up again;* an equal Power to take it up, as to lay it down.

But against this it may be objected, *The God of our Fathers raised up Jesus,—whom God hath raised up; having loosed the pains of death.* In many places the resurrection of Christ is ascribed to his Father, how then is he said to raise up himself by his own Power?

I answer, it is true, that the Father raised him, and yet this contradicts not but that he raised up himself; *Whatsoever the Father doth, I do,* saith Christ. Christ's resurrection is the indivisible work of the blessed Trinity; it is a work common to all the three persons; there is but one power of the Father, and of the Son; so that of both it is truly verified, the Father raised him, and the Son raised himself.

3. That Christ rose again with an Earthquake; *and behold there was a great Earthquake, for the Angel of the Lord descended from heaven.* The earth shook at his death, and now it trembles at his Resurrection; plainly speaking that it could neither endure his suffering, nor hinder his rising. As a Lion with a Roar is said to make the Bed wherein he lies to tremble; so this *Lion of the tribe of Judah* was able with his voice, or sight, to make his (Bed, the earth, wherein he lay) to tremble: no sooner he shakes himself, but he shakes the earth; at his first motion the earth moves; and now was fulfilled that prophesy,*Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob.* It is not for us, curiously to enquire into the cause of this earthquake; certainly the cause was above Natures reach; it was not any hollow wind got into the bowels of the earth; but either it was Christ's rising, or the Angels descending; the earth either danced for joy that Christ was risen, or it trembled for fear that men would no believe his resurrection. The Evangelist seems to lay it on the Angel; *for the Angel of the Lord descended from heaven:* sure the power of Angels is very great; they can move all corporeal things almost in an instant, they can stir up tempests, they can shake the earth, move the waters, only all their power is subjected to God's will. *Bless the Lord all ye Angels that excel in strength,that do his Will:* it was the Will of God that now an Angel should take hold on the pillars of the earth, and make it shake; no wonder if *for fear of him the keepers shake,and become as dead men;* and if one Angel be able to shake the earth, and to shake the Keepers, those armed Soldiers that were set to watch the Tomb; what then will Christ himself do, when he shall come to judgment the second time, with many thousand thousands of Angels? Oh now terrible and fearful will his coming be? As at Christ's Resurrection, so at the last Resurrection, there will be *earthquakes in divers places:* Christ hath shown, and he will show himself to be the absolute Lord of heaven and earth; see how the earth, trembling under his feet, doth (as it were) pay him homage; *and behold there was a great Earthquake.*

4. That Christ rose again *Angels ministering to him. An Angel came and rolled back the stone from the door, and sate upon it.* Christ's Power was not included in the grave, or on the earth, but extended to Heaven, and to the Hosts therein; however the chief Priests and Pharisees conspired together to close him in the earth; they sealed the stone, and set a watch, they made all as sure as possibly they could; yet, the Angels of heaven are ready to wait on him as their Sovereign Lord. *An Angel descended to role away the Stone;* not that Christ was unable to do it himself: he shook the earth, and could he not lift up a stone? O yes! but thus he would manifest his Power, by declaring his Power over the mighty Angels; he needed but to say unto his Angel▪ *do this, and he doth it.* I find some difference amongst Authors, why an Angel

should role away the Stone: some think it was only for the women's sake, that they might go into the Sepulcher, and take a view of the empty Tomb, and so be satisfied that Christ was not here, but risen; as they said, *Come, see the place where the Lord lay:* Others think it was to do their office of duty and service to Christ Jesus, to make way for his body to pass out of the grave without any penetration of other Bodies: for my part, I adhere to these; though we need not to exclude the former; for the stone might be removed, both that Christ might come forth, and that the women might be convinced that he was risen again. But as for the opinion of them, who think the stone was not removed till after the resurrection; & that the body of Christ went through the grave-stone when he rose again, it is without all warrant; the very order of nature will not permi• that one body should pass through another, without corruption or alteration of either: We say two bodies cannot be together, and at once, in one proper place; no more than one body can be together, and at once, in an hundred, or a thousand places; now that Angelical argument is full for this; *he is not here, for he is risen;* he is not in the grave, for he is risen out of the grave; he could not be in the grave, and out of the grave at one and the same time. But I mean not to dwell on controversial Points.

5. That Christ rose again accompanied with others; *and the graves were opened, and many bodies of Saints w•ich slept arose, and came out of the graves after his resurrection, and went into the holy City, and appeared unto many.* It may be the graves were opened when Christ was laid down in his grave; yet the spirits came not into the dead bodies till Christ's Resurrection; the Text i• plain, that they came not out of their graves till Christ was raised; *Christ is the beginning* (saith the Apostle) the first-born from the dead: how the first-born? I answer, both in time and efficacy. 1. In time; he rose to eternal life the first of all men. This was the sum of *Paul*'s preaching, that Christ should suffer, *and that he should be the first that should rise from the dead.* It is true indeed, that *Lazarus* and fundry others rose before Christ, but they rose to live a mortal life, and to die again. Christ was the first of all that rose to eternal life; never any in the world rose, before Christ, in this manner. 2. In respect of efficacy, Christ rose first, that by his power all the rest might rise; there is in Christ's resurrection a reviving and a quickening virtue; and herein is a main difference betwixt the Resurrection of Christ, and the Resurrection of any other man; the Resurrection of *Abraham* availes nothing to the resurrection of *Isa•c,* or of *Jacob;* but the resurrection of Christ availes to the resurrection of all that have believed, or that shall believe in him: is not Christ called *a quickening Spirit?* how then should he but quicken all his members? when a man is cast into the Sea, and all his body is under water, there is nothing to be looked for but present death; but if he carry his head above the water, there is good hope then of a recovery: now Christ is the head unto his Church, and therefore he being raised, all his members must follow in their time; no sooner did Christ arise, but many of the bodies of the Saints arose; not all that were dead, but only some; to show the resurrection of all to come, the time for the whole Churches rising being not yet, till the great resurrection day. It is a question what became of those bodies which now arose: Some think they died again; but it is more probable, that seeing they rose to manifest the quickening virtue of Christ's resurrection, that they were also glorified with Christ; and as they rose with Christ arising, so they ascended up into heaven with Christ ascending.

6. That Christ rose again with a true, perfect, incorruptible, powerful, spiritual, agile, and glorious body.

1. He had a true body, consisting of flesh and blood, and bone; so he told his Disciples, when they supposed him a Spirit; *Handle me,and see* (said he) *for a Spirit hath not flesh and bones, as ye see me have.* I know, this body, after his resurrection, was comparatively a spiritual body; yet for all that, he never laid aside the essential properties of a true body, as length, and breadth, and visibility, and locality, and the like; he still keepeth these, because they serve to the being of a true body.

2. He had a perfect body; however he was cut, and bored, and mangled before his death, yet after his resurrection, all was perfect. *Eusebius* tells of one of the Children of the *Maccabees,* that were put to death for the profession of the Truth; and when they cut off his members, says he, *I have received these from heaven, and now I do give them unto the God of heaven, and I hope I shall have them again.* Not a member of Christ was wanting, not a bone out of joint, but all was perfect.

3. He had an incorruptible, immortal body. To this end (saith the Apostle) Christ both died, and rose and revived; and why revived? but to show that he rose, never to die again. The Apostle is yet more express; *Christ being raised from the dead, dieth no more; death hath no more dominion over him.* Consonant hereunto is that of Christ, *I am he that liveth, and was dead, and behold, I am alive for evermore, Amen.* And herein the body of *Lazarus* and the rest, whom Christ raised, differed from his; for after they were raised, they died again; but Christ died no more.

4. He had a powerful body. *Luther* could say of the glorified Saints, that they had a power so great as to toss the greatest mountains in the world like a Ball: And *Anselm* hath an expression, not much unlike, that *they have such a power,as they are able to shake the whole earth at their pleasure.* How much more could Christ cause that great Earth-quake at the rising of his Body? O it was powerful!

5. He had a spiritual body; it needed not to meat, drink or refreshings, as it did before; it is true, that the Disciples *gave him a piece of a broiled fish,and of an honeycomb, and he took it, and did eat before them;* but this he did only to confirm their faith, that he appeared solidly, and not imaginarily; he Ate out of power, and not out of necessity, even as the Sun sucks up th• water out of power, but the earth out of want: he Ate not, as standing in need of food, but to show the truth of his being risen again; as the Saints in heaven neither eat, nor drink, nor sleep, nor have Magistrates, nor Ministers, but the Spirit of God is all in all to them; so it was with Christ after his Resurrection: he was full of the Spirit; he was enlivened immediately by the Spirit of God; which flowed into him, and that supplied the absence of all other things.

6. He had an agile body; it was in his pleasure to move as well upwards as downwards, as it may appear by the ascension of his Body into heaven; which was not caused by constrain•, or by any violent motion, but a property agreeing to all bodies glorified.*Augustine* hath an expression concerning the glorified Saints, that *they shall move to any place they w•ll, and as soon as they will;* they shall move up and down like a thought, how much more m•y it be said of the Body of Christ?

7. He had a glorious body; this appeared in his Transfiguration, *when his face did shine as the Sun,and his raiment was white as light;* but especially after his Resurrection and Ascension, when *his head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace;* the glorified bodies of Saints which *are fashioned like unto his glorious body,* are said to shine like stars, *Dan.* 12.3 or like *the Sun itself,* Matth. 13.43. O then how glorious is *the Sun of righteousness,* from whence all those Suns and Stars do borrow their Light? It is true, that from his Resurrection, until his Ascension, his body appeared not thus glorious unto them that saw it: But wh•there his Glory was delayed, and he was not possessed of it du•ing his forty days abode upon the earth; or whether he so far condescended for his Disciples sake, as to keep in his Glory, that it might not dazzle them, and therefore appeared sometimes in the form of a *Gardener,* John 20.15. and sometimes in the form of *a stranger,* Luke 24 18. and sometimes *in another form,* Mark 16.12. and sometimes in his own form, in the same form wherein he lived before he was crucified, *John* 20.20, 27. is hard to determine. I am apt to think, that in some sort he might draw in the beams of his Glory, and yet that he was not entered into that sulness of glory, as after his Ascension; and so some expound those words of Christ to *Mary, Touch me not, for I am not yet ascended to my Father; q. d.* fix not thy thoughts so much upon my present condition, for I am not yet attained to the highest pitch of my exaltation, nor shall I until *I ascend unto my Father.*

From this Resurrection of Christ, how are we informed, that Christ is the Son of God? Thus *Paul* speaks, he was *declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead.* And how are we informed that Christ is Lord over all things that are?*For to this end Christ both died, and rose, and revived,that he might be Lord both of the dead and living.* And how are we informed that Christ rose again for us, as one that stood instead and room of all the Elect? *but now is Christ risen from the dead, and become the first-fruits of them that sleep.* And how are we informed that by his resurrection we are justified?*who was delivered for our offenses, and was raised again for our justification:* and that by his resurrection we are regenerate; for *he hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.* And that by his resurrection we are sanctified? for *as he was raised up from the dead by the glory of his Father,even so we also should walk in newness of life;* and that by his resurrection at the last day we shall be raised? for *if the Spirit of him that raised up Jesus from the dead shall also quicken our mortal bodies;* and that by his resurrection finally we shall be saved? for after we are raised, *we shall never die anymore, but be equal unto the Angels, and be the children of God,as being the children of the resurrection of Christ.*

Thus far the position, *Christ rose again the third day.* Now for the proof.

SECT. IV. Of the Arguments of Christ's Resurrection.

CHrist after his passion shown himself alive by many infallible proofs. And so he had need to persuade men into the faith of so strange a truth; if we consult with antiquity, or novelty, with primitive times, or later times, never was matter carried on with more scruple, and slowness of belief, with more doubts and difficulties than was this truth of Christ's resurrection. *Mary Magdalene* saw it first, and reported it. *But they believed her not,* Mark 16.10.

the two Disciples that went to *Emmaus,* they saw it also, and reported it, but *they believed them not,* Luke 24.37. divers women together saw him, and came and told the Disciples, but *their words seemed to them as idle tales, and they believed them not,* Luke 24.11. They all saw him, and even seeing him, *Yet they believed not for joy, but wondered,* Luke 24.41. When the wonder was over, and the rest told it but to one that happened to be absent, you know how peremptory he was, *Not he, except he saw in his hands the print of the nails, and put his fingers into the print of the nails, and thrust his hands into his side, he would not believe,* John 20.25.—In after-times the whole world stopped their ears at this report of the *resurrection of Christ,* it was with the Grecians at *Athens* a very scorn; *When they heard of the Resurrection of the dead, some mocked,* Acts 17.32. It was with *Festus,* the great *Roman,* 〈 in non-Latin alphabet 〉 , a sickness of the brain, a plain frenzy; *Festus* said with a loud voice, *Paul, thou art besides thyself, much learning doth make thee mad,* Acts 28.24.—But come we to our own times, the resurrection of Christ is to this day as much opposed by Jews, and Atheists, as any one Article of our Creed. And surely we had need to look to it, for *if Christ be not risen* (as the Apostle argues) *then is our preaching vain, and your faith is also vain,* 1 Cor. 15.14. *If Christ be not risen, ye are yet in your sins; and they which are fallen asleep in Christ, are perished,* 1 Cor. 15.17, 18. Of all the precious truths in the Book of God, we had need to preserve this truth, and to be well skilled in the defending of this truth of *the resurrection of Christ.* Some talk of a toleration of all Religions, and some desire that the Jews may have free commerce amongst us; it will then be time, as I think, to be well armed at this point. Let the ordinary Professors of our times, who are of weak judgments, and fiery Spirits, look to this point, least as now, when they cannot answer a Separatist, they turn Separatists, and when they cannot answer an Antinomian, they turn Antinomians, and when they cannot answer a Seeker, Quaker, Blasphemer, they turn to them, so when they cannot answer the subtle Arguments of a Jew, they should as easily turn Jews, and deny Christ, and the resurrection of Christ.

I mean not to enter into controversies; only I shall declare from what heads, Arguments of this nature may be drawn. As—

1. More generally from Gentiles grants; Jews concessions, typical instructions, prophetical predictions.

2. More specially from these clear demonstrations, that circumstantially and substantially do prove this Christ to have risen again.

1. the Arguments in general are—

1. From Gentiles grants: *Pilate* that condemned Christ, testified in a letter to *Tiberius Caesar,* that Christ was risen again; and therefore *Tiberius* desired the Senate to admit Christ into the number of their gods, which when they refused, *Tiberius* was incensed, and gave free leave to all Christians to profess Christianity. And to the Gentiles, *Sybylla* left written these very words, *He shall end the necessity of death by three days sleep, and then returning from death to life again, he shall be the first that shall show the beginning of resurrection to his chosen, for that by conquering death, he shall bring us life.*

2. For the Jews concessions; *Josephus,* the most learned amongst the latter Jews acknowledgeth, that *after Pilate had crucified him, he appeared unto his followers the third day, accordingly as the Prophets had foretold.* The Scribes and Pharisees being astonished with the sudden news of his rising again, confirmed by the Soldiers whom they set to watch, found no other way to resist the same, but only by saying (as all the Jews do unto this day) that his Disciples came by night, and stole away his body, whiles the Soldiers slept: O strange! if they were asleep, how know they that his Disciples stole away his body? and if they were not asl•ep, how could a few weak fishers take away his body from a band of armed Soldiers?

3. From typical instructions; such was *Adam*'s sleep, *Isaac*'s laying upon the Altar, *Joseph*'s imprisonment, *Sampson*'s breaking of the gates of *Gaza, David*'s escaping out of *Saul*'s hands, *Jeremy*'s deliverance out of the pit, the raising of the *Shunamites* child, of the widow of *Sarephtahs* son, of the Temple of *Solomon,* of *Jonah* from the deep; a thousand of these types might be produced, which relate to this antitype, *Christ's resurrection.*

4. From prophetical predictions, *Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption,* Psal. 16.10.*After two days he will revive us, in the third day he will raise us up,* Hosea 6.2. he will *raise us up (i.e.)* his Son united to us, or our flesh assumed by his Son, *Thou art my Son, this day have I begotten thee,* Psal. 2.7. Acts 13.33. *I laid me down and slept, I waked, for the Lord sustained me,* Psal. 3 5. Above all, how plain was the prophesy of Christ himself, that *he must go to Jerusalem, and suffer many things of the Elders, and chief Priests, and Scribes, and be killed, and be ra•sed again the third day,* Matth. 16.21?

2. The special Arguments are exceeding many, as 1. The Angels Assertion, *He is not here for he is ris•n, as he said, come see the place where the Lord lay,* Matth. 28.6. 2. The great Earthquake, *And behold there was a great earthquake, for the Angel of the Lord ••cended from heaven, and came and rolled back the stone from the door,* Matth. 28.2.

3. The Apparitions of raised bodies, and *the graves were opened, and many bodies of Saints which s••pt arose, and came out of the graves after his resurrection, and went into the holy City, and appeared unto many,* Matth. 27.52, 53.

4. The sudden courage of the Apostles; whereas a little before they durst not peep out of doors, they presently after compassed the whole world, and confidently taught, that *there was no other name given under heaven, whereby men may be saved, but the Name of •esus,* Act. 4.12. 5. The Martyrs sufferings even for this truth. 6. The Adversaries conf•ssions even to this truth. 7. The *Jews* punishments even to this day, for not believing this saving truth. There is one *Rabbi Samuel,* who six hundred years since writ a Tract in form of an Epistle to *Rabbi Isaac,* Master of the Synagogue of the *Jews;* wherein he doth excellently discuss the cause of their long captivity, and extreme misery: And after that he had proved it was inflicted for some grievous sin; he showeth that sin to be the same which *Amos* speaks of, *For three transgressions of Israel, and for four, I will not turn away the punishment thereof, because they sold the righteous for silver,* Amos 2.6. the selling of *Joseph* he makes the first sin; the worshipping of the Calf in *Horeb* the second sin; the abusing and killing of God's Prophets the third sin; and the selling of *Jesus Christ* the fourth sin. For the first, They served four hundred years in

Egypt; for the second, They wandered forty years in the wilderness; for the third, They were captives seventy years in *Babylon;* and for the fourth, They are held in pitiful captivity even till this day. 8. The last Argument on which only I shall insist, it is the several Apparitions that *Christ* made to others after his Resurrection, some reckon them ten times, others eleven times, and others twelve times, according to the number of his twelve Apostles.

1. He appeared unto *Mary Magdalene* apart. As a woman was the first instrument of death, so was a woman the first Messenger of Life; she brought the first tidings of the Resurrection of *Christ,* which is the surest Argument of man's Salvation.

2. He appeared to all the *Mary's* together, as they returned homewards from the Sepulcher, never any truly sought for *Christ,* but with these women they were sure to find *Christ.*

3 He *appeared to Simon Peter alone;* he was the first among men to whom he appeared, he first went into the Sepulcher, and he first saw him that was raised thence: he was called first, and he confessed Christ *to be the Son of God,* and therefore Christ appears first to him; the Angel bade the women to *tell his Disciples and Peter* (that is to say, and *Peter* especially) *that he was risen, and gone before them into Galilee.* Of this speaks *Paul, He was first seen of Cephas, and then of the Twelve.*

4. He appeared to the two Disciples journeying towards *Emmaus;* the name of the one was *Cleophas,* and probable it is, the other was *Luke,who out of his modesty concealed his own name, saith Theophilact.*

5. He appeared unto the ten Apostles, when the doors were shut. Some controversy there is in this, because the Evangelist saith expressly, that *the eleven Disciples were gathered together—and as they spake, Jesus himself stood in the midst of them.* Now *Judas* was hanged, and *Matthias* was not elected, and *Thomas Didimus* was not with them when Jesus came: how then could he appear to eleven Apostles, considering at at this time there were but eleven in all?—Some say it is a certain number put for an uncertain. Others say, that the eleven might be together when the two Disciples came, and when Jesus came, *Thomas* might be absent, and gone from amongst them. And if the Text be viewed well, there is no contradiction in this saying, But I must not dwell on controversial points.

6. He appeared to all the Disciples, *and Thomas was with them;* and then he shown them his wounds, to strengthen the weak faith of his wavering servants. *Thomas* would not have believed unless he had seen, and therefore Christ shows him the wounds of his body, that he might cure the wounds of *Thomas*'s unbelieving soul.

7. He appeared to *Peter, and John, and James, and Nathaniel, and Didimus,and two other Disciples,* when they were a fishing at the sea of *Tiberias;* there he proved the verity of his Deity by that miracle of the fishes, and the verity of his humanity by eating meat with them.*And this was the third time that he shown himself* publicly and solemnly unto all, or to the most part of *his Disciples.*

8. He appeared unto more than five hundred brethren at once; of this we read not in the Evangelists, but the Apostle *Paul* records it,*after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep.*

9. He appeared unto *James* the Brother of the Lord: *(i.e.)* the Cozen-german of Christ according to the Flesh; he was called *James* the just in regard of his upright and innocent life. *Jerome* in his Book *De viris illustribus* tells us, that afore Christ's death this *James* made a vow, that he would eat no bread till Christ were risen again from the dead; and now Christ appearing to him, he commanded Bread and Meat to be set on the table; saying to *James, O my brother, now rise and eat, for now I am risen again from the dead.* Of this Apparition *Paul* makes mention:*After that he was seen of James.*

10. He appeared to the eleven Disciples, on Mount *Tabor* in *Galilee.* And this *Matthew* intimates, when Jesus bade the woman *tell his Brethren that he was risen, and that they should go into Galilee, and there they should see him;* and accordingly in *that Mountain where Jesus had appointed them, they saw him, and worshipped him.*

11. He appeared to all his Apostles and Disciples upon Mount *Olivet* by *Jerusalem,* when in the presence of them all he ascended up into Heaven. This mountain is expressed by *Luke,* when after Christ's ascension it is said, that *the Disciples returned back to Jerusalem from the mount called Olivet.*

12. He appeared unto *Paul* travelling unto *Damascus.* This indeed was after his forty days abode upon the earth. And yet this *Paul* mentions amongst the rest of his apparitions, *and last of all he was seen of me also,as of one born out of due time.*

My meaning is not to speak of all these Apparitions in order; for of some of them we are neither assured of the order, nor of the time. But of the most considerable, and most edifying we shall treat.

SECT. V. Of *Christ's* Apparition to Mary Magdalene.

ON the first day were many Apparitions; But I shall speak only to one, or two, as related by the Evangelist *John.*

1. Christ appeared unto *Mary Magdalene* apart; *The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the Sepulcher,and seeth the stone taken away from the Sepulcher;* she came whiles it was yet dark; she departed from home before day, and by that time she came to the Sepulcher the Sun was about to rise; thither come, she finds the stone rolled away, and the body of Jesus gone; upon this she runs to *Peter,* and *John,* and tells them, *they have taken away the Lord out of the Sepulcher, and we know not where they have laid him.* Then *Peter* and *John* ran as fast as they could to see, they looked into the Sepulcher, and not finding the body there, they presently returned. By this time *Mary Magdalene* was come back, and howsoever the Disciples woul• not stay, yet she was resolved to abide by it, and to see the issue.

We find this apparition for our further assurance, compassed, and set about with each needful circumstance; here's the time when, the place where, the persons to whom the manner how •e appeared, together with the consequents after his apparition.

1. For the time when he appeared; *Now upon the first day of the week very early in the morning* It was the first day of the week, the next day to their Sabbath; I shall speak more particularly to this in the next apparition; and it was *very early in the morning;* the app•rition was early, but *Mary's* seeking Christ was so early that it *was yet dark;* she's going to the grave, when by course of nature she should have been in her bed; she sought him early whom she loved entirely: giving us to learn that we should seek Christ betimes, even *in the days of our youth;* that in these first days of the week, we should ri•e up early to enquire after Christ; they that will not seek Christ until they have given over seeking other things, may justly fear to miss Christ. *First seek the kingdom of God,and his righteousness, and then* (saith Christ) *all other things shall be added unto you.*

2. For the place where he appeared, it was in the garden, where Christ was buried; in a garden *Adam* first sinned, in a garden Christ first appeared; in a garden death first was threatened and deserved, and in a garden life is restored, and conferred upon us; Christ makes choice of a garden both for his grave, and resurrection, and first apparition, to tell us where we might seek him, if we have lost him, *My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies,* that is, Jesus Christ is to be sought and found in the particular assemblies of his people; they are the garden of his pleasure, wherein are varieties of all the beds of renewed souls, there he walks, and there he feeds, and there he solaceth himself with those fruits of righteousness, and new obedience, which they are able to bring forth to him. O there let us seek him, and we shall find him.

3. Eor the Person to whom he appeared; it was *Mary Magdalene;* she that sometimes lived a sinful life, that was no better than a common Curtizan, now is first up to seek her Savior. Let never any despair of mercy, that but hears of the conversion of *Mary Magdalene. Dionisius* tells us, that *she that was loose and dissolute in her youth, betook herself in old age to a most solitary life; that she sequestered herself from all worldly pleasures in the mountains of* B•lma; *full thirty years; in all which time she gave herself to meditation, fasting and prayer.* The texts tells us, *That much was forgiven her, and she loved much.* Her love to Christ appears at this time. *But Mary stood without at the Sepulcher weeping, and as she wept, she stooped down, and looked into the Sepulcher:* this Scripture we may call *a song of loves,* or if you will *a song of degrees;* every word is a step, or degree of love more than other: As—

1. *Mary stood at the Sepulcher;* she stood by the grave of Christ; it signifies her great love to Jesus Christ; many would stand by him while he was alive, but to stand by him dead none would do it; those we love most we will wait on them living, or if they die, we will bring them to the grave, and lay them in the grave, but there we leave them: —only *Mary* chooseth Christ's Tomb for her best home, and his dead corps for her chief comfort, she praiseth the dead more than the living, and having lost that light of the *Sun of righteousness,* she desired to dwell in darkness, in the shadow of death.

2. *But] Mary stood. q. d.* others did not, *but* she did: *Peter* and *John* were there even now, and when they could not find Jesus, away they went, *but Mary* went not, she stood still: their going away commends her staying behind; how many circumstances may we observe in *Mary,* setting out her love to Christ above them all? to the grave she came before them; from the grave she went to tell them; to the grave she returns with them; and at the grave she stays behind them. Certainly there was in *Mary* a stronger affection than either in *Peter,* or *John,* and this affection fixed her there, that she could, not stir; go who would, she would not go, but stay still. *But Mary stood without.*

3. *But Mary stood without at the Sepulcher weeping:* This was love indeed; see how every word is a degree of love. But *Mary* stood there weeping, when Christ stood at *Lazarus's* grave-side weeping, the Jews said then, *Behold how he loved him,* and may not we say the very same of *Mary, Behold how she loved him,* her very love runs down her cheeks, she cannot think of Jesus as lost, but she weeps; she weeps for having lost him whom she loved; at first she mourned for the departing of his soul out of his body, and now she laments the taking his body out of the grave; at first she mourned because she could not keep him alive, yet that sorrow had some solace, in that she hoped to have enjoyed him dead; but when she considers that his life was lost, and not so much as his body could be found, Oh she weeps, and weeps. The last office she could do, was to anoint his body, and to bewail his death; and to that purpose she comes now unto his grave; as sometimes she had washed his feet with her tears, now she would shed them afresh upon his feet, and head, and hands, and heart, and all; but when she saw the grave open; and the body gone, and nothing of Christ now left her to mourn over, she weeps the more, she weeps most bitterly; *But Mary stood there weeping.*

4. *And as she wept, she stooped down, and looked into the Sepulcher.* She did so weep as she did seek withal; her weeping hindered not her seeking, she sought and sought; to what purpose? that Christ is not in the tomb her own eyes have seen; the Disciples hands have felt, the empty winding sheet doth plainly avouch; *Peter* and *John* had looked in before, nay, *They went into the Sepulcher, and saw the linen clothes lying,and the napkin that was about his head wrapped by itself;* and yet for all this she will be stooping down, and looking in; she would rather condemn her own eyes of error, and both their eyes and hands of deceit; she would rather suspect all testimonies for untrue, than not to look after him whom she had lost, even there where by no diligence he could be found. *It is not enough for love to look in once.* You know this is the manner of our seeking, when we seek something seriously; where we have sought already, there we will seek again; we are apt to think we sought not well, but if we seek again we might find it were we sought: And thus *Mary* sought, and when she could think of no other place so likely to find Christ in as this, she sought again in this, she will not believe her own senses, she would rather think that she looked not well before, than she will leave off looking. When things that are dearly affected are gone and lost, loves nature is never to be weary of searching, even the oftenest searched corners; they must still be an haunt for hope. O love thinks it hath never looked enough! in the first verse she looked, *And saw the stone taken away from the Sepulcher;* and now again *she stooped down, and looked into the Sepulcher.*

4. For the manner how he appeared; it was first by his Angels, and secondly by himself.

1. There was an apparition of Angels, she seeth *two Angels in white, sitting,the one at the head, and the other at the feet where the body of Jesus had lain.* I will not stay here, only for the opening of the words I shall answer these questions; As 1. What means the apparition of Angels? I answer, it is not only a preparation to Christ's apparition. *Mary's* loss must be restored by degrees; though she saw not Christ at first; yet she saw his Angels; it often pleaseth Christ in the desertions of his people, to come to them by degrees, and not at once, he comes first by his Angels; so it was at his birth, and so it is at his resurrection.—But, 2. What do Angels in a Sepulcher? it is a place fitter for worms than Angels: we never read of Angels being in a grave before this time; they are blessed creatures, and is the grave a fit place for them? O yes! since Christ lay in the grave, that very place is a blessed place; *Blessed are the dead,which die in the Lord from henceforth. Precious in the sight of the Lord is the death of his Saints.* But, 3. Why are the Angels in white? *Solomon* answers, that white is the color of joy. *Let thy garments be always white, and let thy head lack no ointment.* When Christ was transfigured, his *Rayment was all white, no Fuller in the earth could come near it;* and the Saints in Heaven are said to *walk in white Robes.* And here the Angels are *in white,* to signify the joy they had in Christ's resurrection from the dead. —But, 4. Why are they one at the head, and the other at the feet where the body of Jesus had lain? Some answer, that as *Mary Magdalene* had anointed his head and feet, so at those two places the two Angels sit; as it were to acknowledge so much for her sake. Others think it speaks comfort to everyone of us; if we are but in Christ, we shall go to our graves in white, and lie between two Angels, who are said to guard our Bodies even dead, and to present them alive again at the day of the resurrection.

But in this apparition we see further, a question, and answer; 1. The Angels question *Mary, Woman why weepest thou?* May I paraphrase upon these words? it is as if they had said, *O Mary!* what cause is there for these tears? where Angels rejoice, it agrees not that a woman should weep; thou couldst before with a manly courage arm thy feet to run among swords when thou camest to the grave, and art thou now so much a woman that thou canst not command thine eyes to forbear tears? *O woman, why weepest thou?* If thy Christ were here in his grave, under this Tomb-stone, we might think thy sorrow for the dead enforced thy tears, but now that thou findest it a place of the living, why dost thou stand here weeping dead? for if thy tears be tears of love, as thy love is acknowledged, so let these tears be suppressed; if thy tears be tears of anger, they should not here have been shed, where all anger was buried; if thy tears be tears of sorrow and duties to the dead, they are bestowed in vain where the dead is now revived; and therefore, *O woman, why weepest thou?* would our eyes be dry, if such eye-streams were behooveful for us? did not Angels always in their visible resemblances represent their Lord's invisible pleasure; shadowing their shapes in the drifts of his intentions? As for instance, when God was incensed they brandished swords; when he was appeased, they sheathed them in scabbards; when he would defend, they resembled Soldiers; when he would terrify, they took terrible forms; and when he would comfort, they carried mirth in their eyes, sweetness in their countenance, mildness in their words, savor, and grace, and comeliness in their presence: why then dost thou weep, seeing us to rejoice? dost thou imagine us to degenerate from our nature, or to forget any duty, whose state is neither subject to change, nor capable of the least offense? art thou more fervent in thy love, or

more privy to the counsel of our eternal God, than we that are daily attendants at his Throne of glory? *O woman, why weepest thou?* Thus for Paraphrase.

2. For her answer; *She saith unto them, because they have taken away my Lord, and I know not where they have laid him:* Here was the cause of *Mary's* tears; 1. *They have taken away my Lord.* 2. *I know not where they have laid him,* q. d. He is gone without all hope of recovery: for *they,* but I know not who, *have taken him away,* but I know not whither; and *they have laid him,* but I know not where; there *to do him,* but I know not what. O what a lamentable case is this! she knows not whither to go to find any comfort; her Lord is gone, his life is gone, his soul is gone, his body is gone, yea gone, and carried she knows not whither; and do they ask her, *Woman, why weepest thou?* why, here's the cause, *They have taken away my Lord, (i.e.)* the dead body of my Lord, *and I know not where they have laid him. Where a little of Christ is left, and that is lost, it is a lamentable loss. Mary* had sometimes a possession of whole Christ, she had his presence, she heard his words; she saw his divinity in his miracles, and in casting seven devils out of her own Body; but now she had lost all Christ, his presence lost, his preaching lost, his divinity lost, his humanity lost, his soul lost, and last of all his body lost. O what lamentable loss was this! *Mary* would now haven been glad of a little of Christ; O ye Angels, fill but her arms with the dead body of her Jesus, and she will weep no more; one beam of that Sun of righteousness would scatter all the clouds of *Mary's* grief.

But doth Christ ever leave his totally?

I answer, not indeed, but only in apprehension. In desertions a Christian may to his own apprehension find nothing of Christ; and this was the Case of *Mary Magdalene:* or if Christ desert a soul indeed, and truth (for desertions are sometimes in appearance, and sometimes real) yet never doth he forsake his own both really and totally: *The Lord will not wholly forsake his people,for his great Name sake;* the acts of his love may be withdrawn, but his love is still the same, it is an *everlasting love;* those acts which are for well-being may be withdrawn, but his acts of love that are for being, shall never be removed. *No such good things will God withhold from them that walk uprightly.* Or Christ may go away for a season, but not forever; *For a moment have I forsaken thee, but with great mercies will I gather thee; in a little wrath have I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer;* It was Christ's promise to his Disciples, *I will not leave you comfortless, or as Orphans, but I will come again.* Though his compassions may be restrained, yet they cannot be extinguished; as the Sun sets to rise again, and as the tender Mother lays down her Child to take it up again, so deals Christ with his, only for the present it is a sad thing; O it is a lamentable thing to lose all Christ; though but in our own apprehensions. To hear *Mary's* pitiful complaints, *They have taken away my Lord, and I know not where they have laid my Lord,* it would make a flint to weep; methinks I hear her cries, *O my Lord, What's become of Thee? Time was that my Soul was an enclosed Garden, and the chiefest of Ten Thousands did walk in the shadow of the Trees; but now the Fence is down, my Love is gone, and Sharon is become a desert: Time was that I sate at the Feet of my Lord, and I received daily Oracles from his Mouth, but now he hides himself, and will not come at me; I pray, and he hears not, I hearken after him, but he speaks not, I call, but he answers not. O my Lord, if I had never known thee, I could have lived without thee, but this*

is my misery, not so much that I am without thee, as that I have lost thee, many are well without thee, because they never enjoyed thee; the children of beggars count it not their misery that they are not Princes, but oh the grief when the children of Princes shall be turned to beggars! O my Lord, once I had thee, but now I have lost thee; yea, I have lost thee every jot, and piece, and parcel of thee; O ye Apostles, Where is the dead body of my Lord? O Sir Angel, tell me if you saw his torn, his macerated, crucified body? O grave! O death! show me, is there anything of Christ's body (though but a few dead ashes) in your keeping? no, no, all is gone; I can hear nothing of what I would hear; death is silent, the gra•e is empty, the Angels say nothing to the purpose, the Apostles are fled, and they, (I know not who) have taken away my Lord, and I know not where they have laid him.

2. After this, Christ himself appears; but first as unknown, and then as known; 1. As unknown, *She turned herself back, and saw Jesus standing,and knew not that it was Jesus: Jesus saith unto her, Woman, Why weepest thou? whom seekest thou? she supposing him to be the Gardener,* &c. In this Apparition of Christ unknown, I shall only take notice of Christ's que••ion, an•*Mary's* inquisition; his question is in these words, *Woman, Why weepest thou? whom seekest thou?* 1. *Why w•epest thou?* This very question the Angels asked her before, and now Christ asks it again; sure there is something in it, and the rather we may think so, because it is the first opening of his Mouth, the first words that ever came from him, after his rising again. Some say that *Mary Magdalene* represents the state of all m•nkind before this day, *viz. One weeping over the grave of another, as if there were no hope:* and now at his resurrection Christ comes in with weep not; *Woman, Why weepest thou? q. d.* there is no cause of weeping now, Lo I am risen from the dead, and am become the first-fruits of them that sleep.

And yet we may wond•r at the question, Why should *Christ* demand of *Mary,* why she wept? but a while since, sh• saw him hanging on a tree, with his head full of thorns, his eyes full of tears, his ears full of blasphemies, his mouth full of gall, his whole person mangled and disfigured, and doth he ask her, *Woman, Why weepest thou?* scarce three days since, she beheld his arms, and legs racked with violent pulls, his hands and feet bored with nails, his side and bowels pierced with a spear, his whole body torn with stripes, and gored in blood: and doth he ask her, *Woman, Why weepest thou?* she saw him on the cross yielding up his soul; and now she was about to anoint his body, which was the only hope she had alive; but his body is removed, and that hope is dead, and she is left hopeless of all visible help, and yet doth he ask her, *Woman, Why weepest thou?* O yes! though it may be strange, yet it is not a question without cause, she weeps for him dead, who was risen again from the dead; she was sorry he was not in his grave; and for this very cause she should have been rather glad; she mourns for not knowing where he lay, when as indeed, and in truth, he lay not anywhere; he is alive, and present, and now talks with her, and resolves to comfort her; and therefore, *Woman, Why weepest thou?*

2. *Whom seekest thou?* she seeks Christ, and Christ asks her, *Woman, Whom seekest thou?* We may wonder at this also; if she seek Christ, Why doth she not know him? or if she know Christ, Why doth she seek him still? O *Mary!* Is it possible thou hast forgotten Jesus? there is no part in thee but is busy about him, thy eye weeps, thy heart throbs, thy tongue complains, thy body faints, thy soul languisheth, and notwithstanding all this, Hast thou

now forgotten him? What, are thy sharp eyes so weak sighted, that they are dazzled with the Sun, and blinded with the Light? O yes! a shower of tears comes betwixt her and him, and she cannot see him, or it may be, *Her eyes were holden that she should not know him;* or it may be he appeared 〈in non-Latin alphabet〉 *in some other shape,* such as resemble the Gardener; whom she took him for; howsoever it was, *She saw Jesus standing, but knew not that it was Jesus, and therefore saith Jesus to her, Woman, Why weepest thou? whom seekest thou?* There is a double presence of Christ, felt, and not felt; the presence felt, is when Christ is graciously pleased to let us know so much, and this is an heaven upon earth. The presence not felt, is that secret presence, when Christ seems to draw us one way, and to drive another way. So he dealt with the Woman of *Canaan,* he seemed to drive her away, but at the same time he wrought in her by his Spirit an increase of faith, and by that means drew her to himself. Thus may a soul suppose Christ lost, and seek and weep, and weep and seek, and yet Christ is present.

2. For *Mary's* enquiry, *She supposing him to be the Gardener, said unto him, Sir, If thou hast born him hence, tell me where thou hast laid him, and I will take him away.*

In the words we may observe, first her mistake; 2. Her speech upon her mistake.

1. Her mistake, *She supposing him to be the Gardener;* O *Mary!* hath Christ lived so long, and labored so much, and shed so many showers of blood, to come to no higher preferment than a Gardener? this was a very strange mistake; and yet in some sense, and a good sense too, Christ might be said to be a Gardener; As 1. It is he that gardens all our souls, that plants in them the seeds of righteousness; that waters them with the dew of grace, and makes them fruitful to eternal life. 2. It is he that raised to life his own dead body, and will turn all our graves into a garden-Plot, *Thy dead men shall live together,with my dead body shall they arise, awake and sing ye that dwell in dust, for the dew is as the dew of herbs, and the earth shall cast out the dead.* Besides, there is a mystery in her mistake; As *Adam* in the state of grace and innocence was placed in a garden; and the first office allotted to him, was to be a Gardener; so Jesus Christ appeared first in a garden, and presents himself in a Gardiners likeness. And as that first Gardener was the Parent of sin, the ruin of mankind, and the Author of death; so is this Gardener the ransom for our sins, the raiser of our ruins, and the restorer of our life. In some sense then, and in a Mystery Christ was a Gardener: but *Mary's* mistake was in supposing him the Gardener of that only place; and not the Gardener of our souls. *Souls in desertion are full of mistakes, though in their mistakes are sometimes many mysteries.*

2. Her speech upon her mistake; *If thou hast born him hence, &c.* we may observe,—

1. That her words to Christ are not much unlike the answer she gave the Angels; only she seems to speak more harsh to Christ, than she did to the Angels; to them she complains of others; *They have taken away my Lord;* but to Christ she speaks as if she would charge him with the fact, as if he looked like one that had been a breaker up of graves, a carrier away of Corpses out of their place of rest; *Sir, if thou hast born him hence.* But pardon love, as it fears where it needs not, so it suspects very often where it hath no cause; *When love is at a loss; he, or any that comes but in our way, hath done it, hath taken him away.*

2. That something she spoke now to Christ which she had not mentioned to the Angels. She said not unto them, *tell me where he is,* but reserved that question for himself to answer, *Come, tell me where thou hast laid him, q. d.* thou art privy to the place, and with the action of removing Christ my Lord; Oh how she errs, and yet how she hits the truth! Jesus must tell her what he had done with himself, sure it was fittest for his own speech to utter, what was only possible for his own power to do.

3. That the conclusion of her speech was a mere vant or flourish, *And I will take him away.* Alas poor woman, she was not able to lift him up, there are more than one or two allowed to the carrying of a corps; and as for his it had more than an hundred pound weight of myrrh and other odors upon it; sure she had forgotten that women are weak, and that she herself was but a woman; how was it possible that she should *take him away?* she could not do it; well, but she would do it though; *there is no essay too hard for love;* she exempts no place, she esteems no person, she speaks without fear, she promises without condition, she makes no exception, as if nothing were impossible that love suggesteth; the darkness could not fright her from setting out before day, the watch could not fear her from coming to the Tomb where Christ was laid; she resolved to break open the seals, and to remove the stone, far above her strength; and now her love being more incensed with the fresh wound of her loss, she speaks resolutely, *I will take him away,* never considering whether she could or no, love is not ruled with reason, but with love; it neither regards what can be, nor what should be; but only what itself desireth to do.

4. That through all this speech she omits the principal verb, she enquires for Jesus, but she never names him whom she enquires after. She could say to the Angels, *they have taken away my Lord;* but now she talks of one under the term of him *if thou hast born him hence, tell me where thou hast laid him, and I will take him away: him, him, him;* but she never names *him,* or tells who he is; this is *solaecismus amoris,* an irregular speech, but loves one dialect; *q.d.* who knows not *him?* why, all the world is bound to take notice of *him;* he is worthy to be the owner of all thoughts; & no thought in my conceit, can be well bestowed upon any other than *him.* And therefore Sir Gardener, whosoever thou art, *if thou hast born him hence,* thou knowest who I mean, thou canst not be ignorant of whom I love; there is not such another among the sons of men; as the psalmist,*he is the fairest among the Children of men;* or as the Spouse, *he is the chiefest of ten thousands;* and therefore tell me some news of *him;* of none but *him:* of *him,* and only of *him:* O tell me where thou hast laid *him,* and I will take *him* away. *A soul sick of love, thinks all the world knows her beloved, and is therefore bound to tell her where he is;* the daughters of *Jerusalem* were very ignorant of Christ, Can. 5.9. and yet *I charge you, O daughters of Jerusalem* (said the Spouse) *if ye find my beloved, that ye tell him I am sick of love.*

2. Christ appears as unknown: *Jesus saith unto her, Mary; she turned herself, and saith unto him, Rabboni, which is to say, Master. Sorrow may endure for a night, but joy comes in the morning;* she that hitherto had sought without finding, and wept without comfort, and called without answer, even to her Christ now appears; and at his apparition these passages are betwixt them, first he speaks unto her, *Mary;* and then she replies unto, him, *Rabboni,* which is to say *Master.*

1. He speaks unto her, *Mary!* it was but a word, but O what life? what Spirit? what quickening and reviving was in the word? the voice of Christ is powerful; *if the Spirit of Christ come alone with the Word, it will rouse hearts, raise spirits, work wonders.* Ah poor *Mary,* what a case was she in before Christ speak unto her? she ran up and down the Garden, with *O my Lord, where have they laid my Lord?* but no sooner Christ comes, and speaks to her by his Spirit, and with power, but her mind is enlightened, her heart is quickened, and her soul is revived. Observe here the difference betwixt the Word of the Lord, and the Lord speaking that word with power and Spirit; we find sometimes the hearts of Saints are quickened, fed, cherished, healed, comforted in the use of the means; and sometimes again they are dead, senseless, heavy, and hardened; nay, which is more, the very same truth which they hear at one time, it may be affects them, and at another time it doth not; the reason is, they hear but the Word of the Lord at one time, and they hear the Lord himself speaking that word at another time; *Mary* heard the Word of the Lord by an Angel, *woman, why weepest thou?* but her tears dropped still; she heard again the word of the Lord by Christ himself, *woman, why weepest thou?* and yet she weeps, and will not be comforted; but now Christ speaks, and he speaks with power, *Mary!* and at this word her tears are dried up, no more tears now, unless they be tears for joy; and yet again, observe the way how you may know and discern the effectual voice of Jesus Christ; if it be effectual, it usually singles a man out; yea, though it be generally spoken by a Minister, yet the voice of Christ will speak particularly to the very heart of a man, with a marvelous kind of Majesty and Glory, stamped upon it, and shining in it, take an humble, broken, drooping Spirit, he hears of the free offer of grace and mercy in Jesus Christ, but he refuseth the offers; he hears of the precious promises of God in Christ, but he casts by all promises, as things that are generally spoken and applied by man; but when the Lord comes in, he speaks particularly to his very heart, he meets with all his objections, that he thinks, *this is the Lord, and this is to me.* Thus *Mary* before heard the voice of an Angel, and the voice of Christ, *woman, why weepest thou?* it was a general voice, no better title was then afforded, but *woman;* thou weepest like a woman; *O woman,* and too much a *woman, why weepest thou?* but now Christ comes nearer, and he singles her out by her very name, *Mary!* Oh this voice came home, he shown now that he was no stranger to her, he knew her by name: as sometimes God spake to *Moses, thou hast found Grace in my sight, I know thee by name;* so Christ speaks to *Mary, thou hast found grace in my sight, I know thee by name.* Why how should this voice be ineffectual? Oh now it works! now she knows Christ; which before she did not; and indeed this is the right way to know Christ, to be first known of Christ. *But now* (saith the Apostle) *after that ye have known God* (and then he corrects himself*or rather are known of God;* for till he know us, we shall never know him aright. Now her dead spirits are rai•ed, which before were benumbed; and no marvel that wi h a word he revive her spirits, who with a word made the W•rld, and even in this very word shown an omnipotent power. *The Gardener had •one his part* (•aith one) *to making her all g••en on a sudden.* But even now her body seemed the hearse of her dead heart, and her heart the coffin of her dead soul; and see how quickly all is turned out and in: a new world now; Christ's resurrection is *Mary Mag•alens* resurrection too; on a sudden sh• revives, raised (as it were) from a dead and drooping, to a lively and cheerful state.

•*She laid u•to him, Rabboni, which is to say, Master.* As she was ravished with his voice, so impatient of delay she takes his talk out of his mouth, and to his first and only word, she answered but one other, *Rabboni, which is to say, Master.* A wonder that in this verse but two words should pass betwixt them two; but some give this reason, that *a sudden joy rouzing all her passions, she could neither proceed in her own, nor give him leave to go forward in his speech.* Love would have spoken, but fear enfor•ed sil••ce; hope framed words, but doubt melts them in the passage; her inward concei•s served them to come out, but then her voice trembled, her tongue faultered, her breath ••iled; why such is the estate of them that are sick with a surfeit of sudden joy• her joy was so sudden, that not a word more could be spoken, but *Rabboni, which is to say, Master.* Sudden joys are not without some doubts or tremblings; when *Jacob* heard that his son *Joseph* was alive,*his heart fainted,* he was even astonished at so good a news; when God restored the Jews out of captivity, they could think of it no otherwise then as *a dream;* when *Peter* was by an Angel delivered out of prison, he took it only for a *vision* or apparition, and not for truth; when Christ manifested his resurrection to his Disciples, it is said, that *for very joy, they believed not;* their fears (as it were) kept back, and questioned the truth of their joys. As in the Sea when a storm is over, there remains still an inward working and volutation; even so in the mind of man, when its fears are blown over and there is a calm upon it, there is still a *motus trepidationis,* a motion of trembling, or a kind of solicitous jealousy o what it enjoys. And this might be *Mary Magdalens* case; though she suddenly answered Christ, upon the first notice of his voice, yet because the novelty was so strange, his Person so changed, his presence so unexpected, and so many miracles were laid at once before her amazed eyes, she found (as it were) a sedition in her thoughts; her hope presumed best but her fear suspected it to be too good to be true; and while these enterchange objections and answers, she views him better; but for the present cannot speak a word more save this *Rabbony, which is to say, Master.*

5. For the consequents after this apparition, Jesus saith unto her, *touch me not, for I am not yet ascended to my Father;but go to my brethren and say unto them, I ascend unto my Father and to your Father; and to my God and your God.*

In these words we may observe, a prohibition and a command; the prohibition, *touch me not;* the command, *but go to my brethren, and say unto them,* &c.

1. *Touch me not.* It seems *Mary* was now fallen at his sacred feet, she was now ready to kiss with her lips his sometimes grievous, but now most glorious wounds. *Such is the nature of love, that it covets not only to be united, but if it were possible, to be transformed out of itself, into the thing it loveth. Mary* is not satisfied to see her Lord, nor is she satisfied to hear her Lord, but she must touch him, embrace his feet, and kiss them with a thousand kisses; Oh how she hangs, and clings about his feet! or at least, how she offers to make towards him, and to fall upon him!—but on a sudden he checks her forwardness, *touch me not.*

What a mystery is this! *Mary* a sinner touched him, and she being now a Saint, may she not do so much? she was once admitted to anoint •is head, and is she now unworthy to touch his feet? what meant Christ to debar her of so desired a duty? she had the fi•st sight of Christ and heard the first words of Christ after his resurrection, and must she not have the

privilege of his first embracing? there is something of wonder in these words; and it puts many to a stand; and many an interpretation is given to take off the wonder; I shall tell you of some of them, though for my p•rt I shall cleave only to the last.

1. Some think that *Mary* not only essayed to kiss his feet, but to desire the fulfilling of the promise of the Spirit of Christ; this promise Christ made to his Disciples at his last supper,*I will send you the Comforter;* and she expected it to be now performed after his resurrection: to which Christ answered, that he would not then give the Spirit unto her, for that as yet he was not ascended into heaven; whence the Spirit should come, *q. d.* forbear *Mary;* if this be the meaning of thy complement, hands off, O touch me not; *for I am not yet ascended to my Father.*

2. Others think that *Mary* was forbidden to touch, because of her unbelief: she had not the least thought till just now that Christ was risen, or that he should ascend; and therefore she deserved not the least favor at his hands. *q. d. Touch me not,for in thy faith I am not risen, nor shall I ascend unto my Father; thou complainest of men, they have taken away my Lord, thou seekest for the living among the dead, and therefore thou art unworthy of a touch, or any approach: O touch me not.*

3. Others think that Christ forbade *Mary's* touch, because she looked upon it as the most manifest confirmation of her faith touching Christ's resurrection. There was a more sure and certain evidence of this thing than touching or feeling, and the discovery of that was to be after his ascension when the holy Ghost should be given, *q. d. touch me not, for I would not have my resurrection chiefly approved by the judgment of sense,rather expect a while, till I ascend to my Father in heaven, for then I will send the holy ghost, and he shall declare the truth and certainty of my resurrection far surer and better.*

4. Others think that this touch was forbidden, that Christ might show his approbation of chastity, and sanctity, and inward purity; *Mary* was now alone with Christ, and that he might give an example of most pure chastity, he forbids her touch, which afterwards in presence of others he admits her, and other women too; for so it is said, *that they came and held him by the feet, and worshipped him.* And to this exposition the reason affixed doth well agree, *for I am not yet ascended to my Father, q. d.* for an example of holy chastity, touch me not now, but hereafter in heaven I will give thee leave; when men and women shall be as the holy Angels, and shall neither marry, nor be given in marriage, then mayest thou touch; there will be no need of the like example then as now; *then I will not forbid thee; but till then, especially if thou art alone, Oh touch me not!*

5. Others think that *Mary* too much doated upon that present condition of Jesus Christ; she looked upon it as the highest pitch of Christ's exaltation; she desired no more happiness than to enjoy him in that same condition wherein now she saw him, and thereupon said Christ, *touch me not, for I am not yet ascended; q. d.* O *Mary* fix not thy thoughts so much upon my present condition, in as much as this is not the highest pitch of my exaltation; I am not as yet attained to that, nor shall I attain to it until I ascend; the degrees of my exaltation are first my resurrection. 2. My ascension. 3. My session at God's right hand; but that is not yet.

6. Others think that *Mary* carried it with too much familiarity towards Christ; she looked upon Christ as she did formerly, she had not that reverence or respect of Christ as she ought to have had; she differenced not the mortal state of Christ from his new glorified state after this resurrection, whereas with him the case was quite altered; he is risen in a far otherwise condition than he was, for now his corruptible hath put on incorruption, and his mortal hath put on immortality, he died in weakness and dishonor, but he is risen again in power and glory; and as in another state, so to another end, he was not now to stay upon earth, or to converse here any longer, but to ascend up into heaven, *q. d.* though I be not yet ascended to my Father, yet I shall shortly ascend; and therefore measure not thy demeanor towards me by the place where I am, but by that which was due to me; and when thou wilt rather with reverence fall down a far off, than with such familiarity seem to touch me; Thus *touch me not.*

7. Others think this prohibition was only for that time, and that because he had greater business for her in hand, Christ was not willing now to spend time in complements, but to dispatch her away upon that errand, *Go to my brethren, &c.*And the reason following suits with this comment, *for I am not yet ascended to my Father, q. d.* thou needest not so hastily to touch me now, *for I am not yet ascended;* though I be going, yet I am not gone, another time will be allowed, and thou mayst do it at better leisure, only forbear now; and the first thing thou dost, *go to my brethren;* it will do them more good to hear of my rising, than it will do thee good to stand here touching, and holding, and embracing; and therefore in this respect, now *touch me not.*

8. Others think, that Christ in these words meant to wean her from all sensual touching, and to teach her a new and Spiritual touch by the hand of faith; and to this sense the reason agrees well, *for I am not yet ascended,* or, I shall quickly ascend unto my Father; till Christ were ascended she might be touching with a sensual touch, but that would neither continue nor do her any good; but if she would learn the Spiritual touch, no ascending could hinder that; one that is in heaven might be touched so: and hence it is, that if now we will but send up our faith, we may touch Christ to this day, and there will virtue come out of him. It was Christ's care to wean *Mary* from the comfort of his external presence, and to teach her how to embrace him by a true and lively faith: he was not long to be seen in his visible shape, being shortly to ascend unto his Father; and therefore the main business was to learn that touch, that would both continue and do her good to her souls health. And I believe for this very cause, Christ would not stay long with any of his Disciples at any time; he only appeared to manifest himself, and to prove his resurrection, and then to wean t•em from all sensual and carnal touching; he would quickly have been gone. Observe, that *a Spitual touch of Christ by faith, is that which Christ prefers before all touches:* it is the Apostles saying, *henceforth know we no man aft•r the fl•sh, yea, though we ha e known Christ after the flesh, yet now henceforth know we him no more* The words have a double interpretation; As, 1. *Henceforth know we him no more;* if we had any earthly carnal thoughts of Christ like unto the rest of the Jews, that he, as the King of *Israel,* should begin an earthly Temporal Kingdom, and that we should enjoy all manner of earthly carnal privileges; as honor, riches, power, yet now we kno• him no more, we have put off all such carnal imaginations of his Kingdom. Or, 2. *Henceforth know we him no*

more; we stand no longer affected towards Christ after any merely human, civil, or natural manner of affections, such as those bear to him, who conversed with him before his resurrection, but altogether in a divine and Spiritual manner, agreeable to the state of glory, whereunto he is exalted. Some vilified the Ministry of *Paul,* below that of the rest of the Apostles, because he had not been conversant with Christ in the flesh; to which *Paul* answers, away with this fleshly knowledge, *henceforth know we no man after the flesh;* our way to deal with Christ is in a Spiritual manner, yea the blessing is upon this manner, and not on that; *blessed are they that have not seen, and yet have believed.* It is said of *Mary* his mother, that she had a double conception of Jesus Christ, one in the womb of her body, another in the womb of her soul; the first indeed was more miraculous, the second more benefical; that was a privilege singular to herself, but this was her happiness common to all the chosen; it is the work of the inward man that God accepts; a Spiritual touch of Christ by faith is that which Christ prefers before all touches.

2. *But go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God, and your God,* this was the command of Christ; instead of touching him, she must go with a message to his Apostles, and this was more beneficial both to her and them. The first preacher of this resurrection (besides the Angels) was *Mary Magdalene;* she that before had seven devils cast out of her, had now the holy Spirit within her; she that was but a woman, is now by Christ made an Apostle; *Apostolorum Apostola,* the Apostles, for to them she was sent, and the message she was to deliver, it was *Christ's rising and ascending;* and what were they but the Gospel, yea the very Gospel of the Gospel? this was the first Sermon that ever was made by any mortals of Christ's resurrection; and this her fact had some reference unto *Eves* fault; a woman was the first messenger of this our joy, because a woman was the first Minister of that our sorrow.

But what means he to speak of the ascension, when as yet we are but upon the resurrection? I suppose this was to prevent their mistake, who might have thought, if Christ be risen, why then we shall have his company again as heretofore; no saith Christ, I am not risen to make any abode with you, or to converse with you on earth as formerly; my rising is in reference to my ascending, look how the stars no sooner rise, but they are immediately in their ascendent: so Christ no sooner risen, but he is presently upon his ascending up.

But whither will he ascend? *to his Father, and our Father; to his God, and our God.* Every word is a step, or round of *Jacob's* ladder; by which we may ascend up into heaven: As, 1. *Father* is a name of much good will: there is in it bowels of compassion. Oh what tenderness is in a Father? and yet many a Father wants good means to express his good will unto his Child; now therefore God is added, that he may not be thought to be defective in that way; Oh Blessed message! this is the voice of a Father to his Son: *all that I have is thine.* Now if this Father be also God, and if all that is God's to be also ours, what can we desire more than all that God hath; or all that ever God was worth? Oh but here's the question, whether his Father and God be also ours? that he is Christ s Father, and Christ's God, is without all question; but that his Father should be our Father, and that his God should be our God, this were a Gospel indeed; O then what a Gospel is this, *Go to my brethren, and say unto them, that*

our relations and interests are all but one; the same Father that is mine is theirs, and the same God that is mine is theirs; his relations are made ours, and our relations are made his interchangeably. No wonder if *Luther* tells us that the best divinity lay in pronouns; for as there is no comfort in heaven without God, and no comfort in God without a Father, so neither is there comfort in Father, Heaven, or God, without *ours,* to give us a property in them all. O the blessed news that Christ tells *Mary,* and that *Mary* tells us, *I ascend to my Father, and your Father, to my God, and your God.* Oh what dull hearts have we that are not more affected with this blessed news? no sooner was Christ risen from the dead, but he takes care in all haste to appear to *Mary;* and no sooner he appears to her, but he sends her away in all haste to others; *go to my brethren, and tell it them:* he would both have *Mary* and the rest of his Apostles to hear of his loving kindness betimes in the morning; why alas! they had for some days been amazed with sorrow and fear, but now he provides for their joy; and no sooner they heard the news, but *the• joy according to the joy in harvest, and as men rejoice when they divide they spoil* Christ's resurrection was a cause of unspeakable joy to them, how is it that we hear the same *glad tidings,* and yet we are no more affected with them? come Christians, since the occasion extends to us, and is of equal concernment to us, let us tune our hearts to this key; that as upon Christ's absence, we may *Weep with them that weep;* so upon his return, we may spring out in joy, *and rejoice with them that rejoice.* So much of the first Apparition.

***SECT. VI.* Of Christ's Apparition to his ten Disciples.**

ON this day some reckon five apparitions; but of them five, as we have seen the first, so I shall now only take notice of the last. *Then the same day at evening, being the first day of the week, when the doors were shut,where the Disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you; and when he had so said, he shown unto them his hands and his feet.* In these words we have the apparition of Christ, with all its circumstances.

As, 1. When he appeared. 2. Where he appeared. 3. To whom he appeared. 4. How he appeared. So necessary was it to confirm this point, that not a needful circumstance must be wanting. And first is laid down the time; *then the same day at evening, being the first day of the week.*

How exact is the Evangelist in this circumstance of time? it was *the same day,* the same day *at evening;* and yet lest the day might be mistaken, it was the *same* day at evening, *being the first day of the week.* 1. It was *the same day (i.e.)* the very day of rising; he could not endure to keep them in long suspense; the Sun must not down, before the Sun of Righteousness would appear. *The same day* that he appeared to *Peter,* to the two Disciples going to *Emmaus,* to the woman coming to the sepulcher, and to *Mary Magdalene,* as we have heard; the very same day he appears to the ten. Oh what a blessed day was this? it was the day of his resurrection, and the day of these several apparitions.

2. It was the same day *at evening.* Both at morn, noon, and evening Christ shown himself alive by many infallible proofs. Early in the morning he appeared to *Mary,* and presently after to the three *Mary's,* who touched his feet, and worshiped him. About noon he appeared to *Simon*

Peter; in the afternoon he travelled with two of his Disciples almost eight miles, to the Castle of *Emmaus;* and in the evening of the same day he returned invisible from *Emmans* to *Jerusalem.* At all times of the day Christ is prepared, and preparing grace for his people.

3. It was the same day at evening, *being the first day of the week.* 〈 in non-Latin alphabet 〉 , that is, in one of the Sabbaths; but the Greek words are an Hebraism, and the Hebrews use often by *one* to signify *the first,* as in *Gen.* 1.5. *the evening and the morning were one day (i.e.) the first day.* And whereas the Greeks found *one of the Sabbaths,* 〈 in non-Latin alphabet 〉 , must be understood either properly, for *Sabbaths;* or else figuratively signifying *the whole week;* and this acception was usually with the Jews; so the Evangelist brings in the Pharisee speaking, 〈 in non-Latin alphabet 〉 , *I fast twice in the Sabbath (i.e.)* in the week; for it is impossible to fast twice in one day; and hence the translatour renders it thus, *primo die h•bdomadis, on the first day of the week.* In which is a discovery of his mercy; Christ took no long day to show himself to his Apostles, nay he took no day at all, but *the very first day.* When *Joseph* shown himself unto his brethren, he would not do it at first, and yet he dealt kindly, and very kindly with them; O but Christ's kindness is far above *Joseph's;* for on the first day of the week, the very same day that he arose from the dead he appears unto them. Thus for the time.

2. For the place, it is laid down in this passage, *where the Disciples were assembled.* Now if we would know where that was, the Evangelist *Luke* speaks expressly, it was in *Jerusalem;* but in what house of *Jerusalem* it is unknown; only some conjecture that it was in the house of some Disciple, wherein was an upper room. This upper room, according to the manner of their buildings at that time, was the most large and capacious of any other, and the most retired and free from disturbance, and next to heaven, as having no room above it. *Mede* tells us expressly, this was the same room wherein Christ celebrated the passover, and instituted the Lord's supper, and whereon the day of his resurrection he came, and stood in the midst of his Disciples, the doors being shut; and where eight days after, *the Disciples being within,* he appeared again to satisfy the incredulity of *Thomas;* and where the Apostles met after Christ was ascended. *Then returned they unto Jerusalem from the Mount called Olivet, —and when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and the rest.* If this be true, it should seem that this 〈 in non-Latin alphabet 〉 this upper room first consecrated by Christ at his institution, and celebration of the Lord's supper, was thenceforth devoted to be a place of prayer, and holy assemblies; and for certain the place of this 〈 in non-Latin alphabet 〉 was afterwards enclosed with a goodly Church, known by the name of the *Church of Zion;* to which *Jerome* made bold to apply that of the Psalm, *The Lord loveth the gates of Zion, more than all the dwellings of Jacob.*

Now of this upper room *the doors* are said to be *shut,* and the reason, by way of adjunct, is *for fear of the Jews;* they were shut up as men environed and beleaguered with enemies; and here a question is raised, whether *Christ* could enter, *the doors being shut?* the text is plain, that he came in suddenly, and because of his sudden presence (the doors being shut) *they were terrifyed,and affrighted, and supposed that they had seen a spirit.* The ancients speaking of it, tell us, that *he entered while the doors were shut, and yet he was no phantasme, but he had a true body*

consisting of flesh and bones. Now, how such a body consisting of crass parts should enter into the room, and no place at all open, is a great question; but 'tis generally answered, *that it was by miracle.* As by miracle he walked on the sea, *Mat.* 10.25. and as by miracle he vanished out of their sight, *Luke.* 24.31. so by miracle he came in, *the doors being shut.* I know it is against the nature of a body, that one should pass through another, both bodies remaining entire; and it is an axiom in Philosophy, *that penetration of bodies is merely impossible;* yet for my part, I shall not dispute the power of the Almighty; this answer is enough for me to all the objections either of Papist or Lutherans, that the *creature might yield to the Creator, and the Creator needed not to pass through the Creature;* Christ came in when the doors were shut, either causing the doors to give place, the Disciples not knowing how; or else altering the very substance of the doors, that his body might pass through them without destru•tion, I know not but he that thickened the waters to carry his body, might also attenuate the doors to make way for his Body.

3. For the persons to whom he appeared, they were his Disciples; they that were shut up in a conclave, not daring to step out of doors for fear of the *Jews,* to them now Christ appeared. It is Christ's usual course to appear to them who are full of fears, and griefs, and most in dangers;*when thou passest through the wate•s I will be with thee, and through the Rivers they shall not overslow thee; yea though I walk through the valley of the shadow of death, I will fear no evil (saith David) for thou art with me.* He was with *Joseph* in prison, with *Jonas* in the deep, with *Daniel* in the Lions den, with the three Children in the fiery furnace: *Lo I see four men (said Nebuchadnezzar) walking in the midst of the fire, and the form of the fourth is lik• the Son of God.* And thus he was with *Paul* when he stood before *Nero, though all men f••sake me, yet Christ the Lord stood by me, & strengthened me.* And do not his apparitions th•• day speak thus much? when *Mary* was full of grief, then Christ appeared to her; when the two disciples travelling towards *Emmans,* talked together of all those things which had happened, and *w r• sad,* then Christ appeared to them. And when all the Apostles were afraid of the *Jews,* and therefore shut the doors that none might enter, then Christ appeared to them, they were his Disciples, his sad, distracted, timorous Disciples, to whom Christ appeared.

4. For the manner how he appeared; it appears in these passages: 1. *He stood in the midst.* 2. *He said peace be unto you.* 3. *He shown unto them his hands and his side.*

1. *He stood in the midst.* Herein he represents himself as a common good; things placed in the midst are common; and he stands in the midst as a common Savior: and hence it is that our faith is called a common faith,*to Tytus my son after the common faith:* and our salvation is called a common salvation *I gave all diligence to write unto you of the Common salvation.* And in that way as salvation is common, Christ Jesus is called a common Savior; *behold I bring you glad tidings of great joy which shall be to all people; for unto you,* (unto all you) *is born in the City of David a Savior,which is Christ the Lord.* This posture of Christ (standing in the midst) decla•es that he despiseth none, but that he takes care of them all. Some observe, that all the while *Christ* was on earth, he most-what stood in this posture; at his birth he was found in a stable in the midst of beasts; in his Childhood he was found in the Temple *in the midst of the Doctors;* in his manhood, *John* the Baptist told them, *there standeth one in the midst of you, whom ye know*

not; and he said of himself, *I am in the midst of you as one that seveth;* at his death that very place fell to his turn: for they crucified him in the midst betwixt two theeve•, *one on the right hand, and the other on the left.* And now at his rising there we find him again, the Disciples in the midst of the *Jews,* and he *in the midst of* his Disciples. After this in *Patmos, John* saw him in heaven *in the midst of the throne;* and in earth he saw him *in the midst of the seven golden candlesticks;* and in the last day he shall be in the midst too, *of the sheep on his right hand, and of the goats on his left.*

But I find there is yet more in it, *that he stood in the midst:* for the midst is Christ's place by nature, he is the second Person in the Trinity; and the midst is Christ's place by office, he dealeth betwixt God and man; and the midst is Christ's place in respect of his Person, he is God-man, one that hath interest in both parties; it was the middle Person who was to be the middle one, that undertook this mediation betwixt God and us. We read in the *Roman* history, that the *Romans* and *Sabines* joining battle together, the women being daughters to the one side, and wives to the other, interposed themselves and took up the quarrel; and by their mediation, who had a peculiar interest in either side, they who before stood upon highest terms of hostility, did now join themselves together into one body and state. God and we were enemies, but Christ *stood in the midst* to reconcile us unto God, and to slay this enmity; and to this purpose Christ is called 〈in non-Latin alphabet〉, a Mediator, a term peculiar to the Scriptures, not to be found amongst profane Authors. O what comfort is here to see Jesus Christ stand *in the midst;* now may the Disciples behold him as their blessed peace maker, their Mediator, as one that hath *slain the enmity;* not only that enmity betwixt men and men, J•ws and Gentiles, but also betwixt God and men. This he did by his death, and now he declares it at his resurrection; for so the Apostle there goes on, *having slain the enmity, by his Cross, he came and preached peace;* and so the evangelist here goes on, after his resurrection, *Jesus came and stood in the midst, and said unto them, peace be unto you.* You see how he stood.—

2. What he said, this is the next passage, *he said peace be unto you,* a seasonable salutation; for now were the Disciples in fear and trouble; they had no peace with God, or man, or with their own consciences; and therefore a more welcome news could not have come; I suppose this refers to all these. As,—

1. It speaks their peace with God: sin was it that brought a difference betwixt God & man, now this difference Jesus Christ had taken away by his death, *Behold the Lamb of God which takes away the sins of the World;* he had taken it away in its condemning power, or as •o it's separating power betwixt God and them; this was the great design of Christ's coming to make peace betwixt God and man; his Father imposed this office upon him, and Jesus Christ undertook it, and discharged it, and he proclaims it, in the first place to his Disciples, *Peace be unto you.*

2. It spakes their Peace with man: I know no reason why we should exclude civil peace out of Christ's wish; many, & many a promise and precept we have in the Word scattered here and there to this purpose,*And I will give peace in the land, and ye shall lie down, and none shall make you afraid.—and thou shalt be in league with the stones of the field, and thou shalt know that thy*

Tabernacle shall be in peace,and seek the peace of the City—and pray unto the Lord for it, for in the peace thereof shall ye have peace. And follow peace, and holiness, without which no man shall see God. Orbem pecatum was ever a clause in the prayers of the primitive Church, that *the world might be quiet;* I am sure it is Christ's command, *if it be possible as much as lieth in you, live peaceably with all men.*

3. It speaks there peace among themselves, peace one with another; such is, or should be the condition of the Church, *Jerusalem is built as a City that is compact together,* or *unity within itself,* the Apostle dwells in this unity, *there is one body,and one Spirit, and one hope, and one Lord, and one faith, and one baptism, and one God and Father of all, who is above all, and through all, and in you all.* The Church is a Court, whose very pillars are peace; the building of Christianity knows no other material to work upon; if we look upon the Church itself, *there is one body;* if upon the very soul of it, *there is one Spirit;* if upon the endowment of it, *there is one hope; if upon the head of it, there is one Lord:* if upon the life of it, *there is one faith:* if upon the door of it, *there is one Baptism;* if upon the Father so it, *there is one God and Father of all, who is above all, and through all, and in you all.* It was sometimes Christ's commands unto his Apostles, *have salt in yourselves, and have peace one with another;* and as a blessed effect of this salutation, (for I look upon them as words full of virtue) the Apostles and Churches of Christ in primitive times kept a most sweet harmony, *the multitude of them that believed, were of one heart,and of one soul.*

4. It speaks peace within, peace of conscience; the Apostles had exceedingly fallen from Christ; one betrayed him, and another denied him, but all run away, and left him alone in the midst of all his enemies; and yet to them he speaks this salutation, *peace be unto you;* I know not a better ground for comfort of poor humbled sinners than this is, it may be you have dealt very unkindly with Jesus Christ, you have forsook him, denied him, forsworn him; O but consider, all this hindered not Christ's apparition to his Apostles; he comes unexpected, and quiets their spirits; he stays not till they had sued to him for mercy, or pardon, but of his mere love, and free grace, he speaks kindly to them all, he stills the waves, and becalmes their troubled Spirits, working in them according to his words, *peace be unto you.*

O the sweet of peace! it is all wishes in one; this little word is a breviary of all that is good; what can they more, than to have peace with God, and peace with men, and peace within? sure there is much in it, because Christ• is so much upon it; at his birth the Angels sung, *Glory to God in the highest, and on earth peace;* at his baptism the form of a dove lighted upon him, and what meant this but peace? in his life the sort of integrity was his court, and what was here but peace? near his death he gives peace as a legacy to his Church,*peace I leave with you, my peace I give you;* at his resurrection his first salutation to his Apostles is a wish of peace, *peace be unto you:* what can I say more to make us in love with peace; why all Christ did, and all Christ suffered was for peace; he prayed for it; *neither pray I for these alone, but for them also which shall believe on me,—that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.* And he wept for it, *if thou hadst known even thou at least in this thy day, the things which do belong unto thy peace.* And he died to 〈...〉 *but ye who sometimes were afar off, are made nigh by the blood of Christ, for he is our peace.* Of this we need no other proof or sign,

but that of the Prophet *Jonah,* when the sea wrought and was tempestuous, *what shall we do unto thee* (said the Mariners) *that the sea may be calm unto us? and he said, take me up and cast me into the sea, so shall the sea be calm;* when that great enmity was betwixt God and us, what shall I do (said God) that my justice may be satisfied, and my wrath appeased, and that there may be a calm? why, take me (said Christ) and cast me forth into the sea, let all thy waves and thy billows go over me, make me a peace off•ring and kill me, that when I am dead there may be a calm, and when I am risen I may proclaim it, saying, *peace be unto you.* You hear what he said.

3. What he shown; this is the next passage, *he shown unto them his hands, and his side.* I look upon this as a true and real manifestation of his resurrection: And we find that without this, *Thomas* professed he would never have believed, *except I shall see in his hands the print of the nails, and put my finger into the print of the nails,and thrust my hand into his side, I will not believe.* But a question or two is here raised, as whether these wounds and prints of the nails & spear, can possibly agree with a glorified body? and why Christ retained those wounds and prints? for the first, whether those prints could agree with a glorified bo•y? some affirm it with much boldness; and they say that Christ not only retained those prints whilst he abode upon earth, but now that he is ascended into heaven he still retains them; for my part I dare not go so far, because Scripture is silent; but the day is a coming when we shall see Christ face to face, and then we shall know the truth of this: only *I* conceive that Christ's body yet remaining on earth was not entered into that fullness of glory, as it is now in heaven; and therefore he might then retain some skars, or blemishes, to manifest the truth of his resurrection unto his Disciples, which are not agreeable to his state in heaven. But this *I* deliver, not as matter of Faith; reasons are produced both ways by the ancient writers, and *I* refer you to them.

For the second, why Christ retained these wounds and prints? many reasons are rendered, though I shall not close with all.

1. Some think those skars or prints were as the trophies of his victory; nothing is more delightful to a lover, than to bear about the wounds undergone for his beloved; and nothing is more honorable for a Soldier than to show his wounds undergone for his countries good; what are they but as so many arguments of his valor, and trophies of his victory; this was *Bedes* sense, *Christ reserved his skars,not from any impotency of curing them, but to set out the glory and triumph of his victory over death and hell.*

2. Others think those skars or prints were for the setting out of Christ's splendor and beauty, as in cut or pinck garments the inward silks do appear more splended, so in Christ's wounds there appears inwardly far more beauty. *Aquinas* affirms, *that in the very place of the wounds, there is a certain special comeliness in Christ.* And *Augustine* thinks, that *the very martyrs may retain some skarrs of their wounds in glory, because there is no deformity, but dignity in them; and besides, a certain beauty may shine in their bodies answerable to their virtues wherein they excelled.*

3. Others think that Christ retains those skars that he might by them intercede for us: upon these very words, *we have an advocate with the Father, Jesus Christ the righteous:* they comment

thus; *that God is appeased by Christ,representing to him the prints and skars of his human nature.* Christ's wounds are as so many open mouths, which cry at the tribunal of his Father for mercy, as *Abel's* blood cried for revenge.

4 Others think that Christ retains those skars, that thereby in the day of judgment he might confound the *Jews,* and all the wicked in the world. It is *Augustine's* judgment, that as Christ shown *Thomas* his hands and side, because otherwise he would not believe; so at the last day will he show those wounds to all his enemies, saying, *Come, behold the man whom ye have crucified; come, see the prints of the nails, and the print of the spear;these be the hands and feet that you nailed and clenched to a piece of wood: this is the side you pierced; by you, and for you was it opened, but you would not enter in that ye might be saved.* And for this opinion they allege this text,*Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him, even so Amen.*

5. All think that Christ retained his skarrs, that he might convince the unbelieving Disciples of his resurrection; hereby they are assured that Christ is raised, and that the same body of Christ is raised that before was crucified; and to this we cannot but subscribe, *the skars of his wounds were for the healing of their doubts. Luke* brings in Christ, he bespeaking his Disciples thus; *Behold my hands and my feet, that 'tis I myself, handle me and see:* q. d. *Come, let your Fingers enter into these prints of the Nails, and let your hands he thrust into the depths of this wound; come, and open these holes in my hands, open this wound in my side; I will not deny that to my Disciples for their faith, which I denied not to mine enemies in their rage; open, and feel till you come to the very bone, that so both bones and wounds may witness, that I am he that liveth, and was dead, and behold I am alive forever more.Amen.*

What testimonies are here to convince the world of Christ's resurrection; surely this argues the goodness of God, that strives thus wonderfully with the weak saith of those that are his. At first he appeared to one, even to *Mary Magdalene;* and after he appeared to two, saith *Matthew, to Mary Magdalene, and the other Mary;* or to three, saith *Mark, to Mary Magdalene, Mary the mother of James,* and *Salome;* but of this apparition he is seen of ten at least; and to confirm their faith, not a considerable circumstance must be wanting; here is time, and place, and persons to whom he appears, and the manner how he appears, he stands in the midst to be seen of all, he speaks to them, breaths on them, eats with them, and shows them his hands, and his side; O the wonderful condescentions of Christ! what helps doth he continually afford to beget in us faith? if we are ignorant he instructs us, if we err, he reduceth us, if we sin he corrrects us, if we stand he holds us up, if we fall down he lifts us up again, if we go he leads us, if we come to him he is ready to receive us; there's not a passage of Christ betwixt him and his, but 'tis an argument of love, and a means either of begetting, or of increasing Faith; O then believe in Christ, yea believe thy part in the death and resurrection of Jesus Christ; considering that these apparitions were not only for the Apostles sakes, but if Christ be thine, they were for thy sake, that thou mightest believe, and be saved. But I shall have occasion to speak more of this in the Chapter following. So much of the second apparition as it is recorded by the Evangelist *John.*

***SECT. VII.* Of *Christ*'s Apparition to all his Apostles.**

IMmediately after this apparition to his ten Apostles, the next is to all his Apostles, not one being absent; and *after eight days, again his Disciples were within, and Thomas with them, then came Jesus, the doors being shut and stood in the midst, and said peace be unto you;then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing; and Thomas answered, and said unto him, my Lord, and my God; Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.*

In the whole story we have Christ's apparition, and fruits of it.

1. For the Apparition (as in the former) we have, 1. The time. 2. The place. 3. The Persons to whom he appeared. And, 4. The manner how he appeared.

1. For the time, and after eight days; it was on the same day seven night after the former apparitions, which was the first day of the week, and now because of his resurrection, and apparitions, called the Lord's day; *I was in the Spirit on the Lord's day,* (this in my apprehension) makes much for the honor of the Lord's day: the first assembly of the Apostles, after Christ's death, was on the first day of the week; and the second Church assembly that we read of, was again on the first day of the week, *and after eight days;* a sign that the Lord's-day Sabbath was on the first day instituted, and that the more solemn assemblies of God*'s* people, were henceforth to be on the Lord's days. It is an usual observation, that things *and persons which are named the Lord's, are sacred and venerable, in an high degree;* as the grace of our Lord, *Rom.* 16.24. the spirit of the Lord, 2. *Cor.* 3.17. the beloved of the Lord, *Rom* 16.8. the glory of the Lord, 2. *Cor.* 3.18. the word of the Lord, 1 *Tim.* 6.3. the cup of the Lord, 1 *Cor.* 11.27. *Augustine* tells us that *the Lord's resurrection promised us an eternal day, & that it consecrated unto us the Lord's day.* Surely then this day must needs be venerable, & a solemn day among us Christians. Now it was that as the rising of the Sun dispelleth darkness, so Christ the Son of righteousness shined forth unto the world by the light of his resurrection; and hence we read of the Apostles observation of this very day above all others; *The first day of the week, the Disciples being come together to break bread,* Paul *preached unto them: — and concerning the collection for the Saints,as I have given order to the Churches of* Galatia, *even so do ye: upon the first day of the week, let everyone of you lay by him in store, as God had prospered him.* Charitable contributions, and Church-assemblies were in use, and practice on the first day of the week, *(i.e.)* on the Lord's day. An argument sufficient to me against all the opposers of this sacred truth, that the first day of the week is our Christian Sabbath; why then Christ arose, and at sundry times appeared before his ascension, and after his ascension: Christ sent down the holy Ghost on that very day; and after the sending of the holy Ghost, the Apostles then preached, the Churches then assembled, Charities were then gathered, the Lord's Supper was then celebrated; Christ's first apparition was on that day, and after that day finished, not any other apparition before this time: *And after Eight days.*

2. For the place, it is said to be within; probably it was the same house wherein the former apparition was; the house wherein Christ celebrated the Passover, and instituted the Lord's Supper; wherein was the *large upper room made ready for Christ;* In this upper room

immediately after Christ's ascension, was that famous assembly of all the Apostles; as we have heard. And in this upper room was that other famous assembly of all the twelve, when the holy Ghost came down upon them in cloven tongues of fire, at the feast of Pentecost; and if we may believe tradition; in this *upper room* the seven Deacons (whereof *Stephen* was one) were elected and ordained. And in this *upper room* the Apostles, and Elders of the Church at *Jerusalem* held that council, the pattern of all councils, for the decision of that question, *whether the Gentiles that believed were to be circumcised?* in this upper room the Apostles and Disciples frequently assembled for prayer and supplications; *Yea they continued there with one accord in prayer and supplication:* And hence *Cyril* who was Bishop of the place, calls it 〈in non-Latin alphabet〉, the upper Church of the Apostles. But of this upper room, and of the doors of it being shut, we have spoken before.

3. For the persons, they were his ten Disciples, to whom he had appeared formerly, only now *Thomas* was with them, and so the number is complete, which before was not; his Disciples were within, and *Thomas* with them: and, Why *Thomas* with them? was not *Thomas* one of them? was not *Thomas* a Disciple of Christ, as well as the rest? I grant; but *Thomas* is added, because *Thomas* was not present at the last apparition, and this apparition was more especially for *Thomas*'s sake; O the admirable love of *Christ* towards poor sinners! observe, *in Christ are bowels of mercy to his straying sheep;* the Disciples in danger had fled away from Christ, but he will not fly away from them; no, no, he seeks them, he stands in the midst of them, and he comes again with an Olive branch of peace, saying, *peace be unto you.* Of all these we have touched before; but here is something new; a new mercy breaking out on faithless *Thomas?* Christ proves it by lively examples, and strong arguments, that *He will not quench the smoking flax, nor break the bruised reed;* that *he came to seek, and to save that which was lost:* that he was sent to bind up the broken hearted, and to heal the sick, to reduce the abject, and to bring to the fold the straying sheep; for the sake of one *Thomas, Christ* appears again, that to him as well as the rest he might communicate his goodness, bequeath his peace, and confirm him in this necessary point of faith, that he was risen again. O the goodness of Christ! *like as a Father pitieth his children, so the Lord pitieth them that fear him;* he that left the ninety and nine in the wilderness, to go after that sheep that was lost, declares his desire to save sinners; *Of all that thou hast given me, I have not lost one,* not one of his sheep; he may suffer them a while to stray, as this one Disciple, who continued incredulous for one whole week, but a Lord's day comes, and then Christ appears in the midst of the candlesticks: *The Lord is not slack concerning his promise (as some men count slackness) but he is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.* Humbled sinners that despair in themselves may here find encouragement; it is their usual cry, *O my sins,these sins are heinous, these sins will damn me.* Oh but consider, hath not the Lord pardoned as great sins? if thou art wicked, consider the Publican; if thou art unclean, remember *Magdalene;* if thou art a thief, a man-slayer, muse on that thief that was crucified with Jesus Christ; if thou art a blasphemer, call to mind the Apostle *Paul,* who was first a Wolf, and then a Shepherd; first lead, and then gold; first a *Saul,* and then a *Paul;* if thou art faithless, d•ffident, an unbeliever, one that hast turned thy back on Christ, fled away from thy colors, look on *Thomas,* he fled away from Christ, as soon as any, and he is longest from

Christ, after his Resurrection of all the rest; and though his fellow Disciples say, *They have seen the Lord, and that he was risen indeed;* yet this will not sink into his head, he will not acknowledge it, but is most peremptory; *Except he see in his hands the print of the nails, and put his fingers into the print of the nails, and thrust his hand into his side, he will not believe;* Why should any sinner despair of Mercy? thou sayst, *I am wicked;* and God saith to thee, *As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live:* thou sayst, *I am an unbeliever,I am shut up in the prison of unbelief, under bolts, and fetters, that I cannot stir one inch towards Heaven;* Why? so was *Didymus,* and yet he obtained mercy; and the Apostle tells us, that *God hath concluded all,* or *shut up altogether in unbelief, that he might have mercy upon all.* He despiseth none, rejects none, abhors none, unless they continue to despise, reject, and abhor the Lord: Oh what a sweet point is here to gain sinners, to move, to melt, to thaw hard hearts? the incredulity of this Disciple turns to our profit; and tends more to the confirmation of our faith, if we are but weak, than the very faith of all the other Disciples of *Jesus Christ,* had not *Thomas* disbelieved, we had not received so great encouragements, to have believed in Christ, as now we have.

Excuse me, that I speak thus much to encourage sinners to come in to *Christ,* I would be sometimes a *Boanerges,* and sometimes a *Barnabas;* a son of thunder to rouse hard hearts, and a son of consolation to cheer up drooping spirits. All Ministers may learn of the great Shepherd, and Bishop of our souls, to have a respect in their minist•y to one sinner, to one incredulous *Thomas;* we cannot be ignorant of these Scriptures,*Him that is weak in the faith receive you.— And to the weak I became as weak,that I might gain the weak.— And we exhort you b•ethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all men. — And of some have compassion, making a difference; and others save with f•ar, pulling them out of the fire. — And brethren, if a man be overtaken in a fault, ye which are spiritual,restore such a one in the spirit of meekness. — And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves,if God peradventure will give them repentance.* Dear souls! How do we long for your conversion and salvation? how are you in our hearts, in our Prayers, in our Sermons? *My little children, How do we travel in birth again, until Christ be formed in you?* how gladly would we *spend, and be spent for you, though the more abundantly we love you, the less we are loved of you?* If I knew but one *Thomas* in the great assembly of God's people, I should think it as a crown, and the glory of my ministry to persuade this man into faith. Christ in this apparition, eyes one especially above all the rest; *When his Disciples were within, and* Thomas *with them, then came Jesus.*

4. The manner how he appeared, 1. *He came, the doors being shut.* 2. *He stood in the midst.* 3. *He said, peace be unto you.* All these we have dispatched in the former apparition; I shall therefore proceed to that which is peculiar to this, *Then said he to* Thomas, *reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.* In this apparition he argues his Resurrection. 1. From words. 2. From deeds.

1. From words. *Thomas* had said, *Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.* 1. Now Christ repeats

the very self-same words, and therein gives in one argument of his resurrection; for if *Christ* could know what *Thomas* had said, how is he but alive, and risen from the dead? the dead have not sense, much less the use of reason, but least of all the knowledge of another's mind; but Christ hath sense and reason, science and omniscience; observe, *Though Christ be absent as in his bodily presence, yet he understandeth all our thoughts, and if need were, he could repeat all our sayings, word by word;* How then may this convince all unbelievers in the world, that Christ is risen, that he that was dead, now liveth, and that he is alive forever more?

2. He appears arguing his Resurrection from deeds, wherein is an act and object. 1. The act is, *Thomas* seeing and feeling, and *q. d. Thomas, thou wilt not believe except thou seest, and feelest,* now this is against the nature of saith; it consisteth not in seeing or feeling, but on the contrary, *Faith is the substance of things hoped for, and the evidence of things not seen.* Indeed in things natural a man must have experience; and then believe: but in divine things a man must first believe, and then have experience, and yet to help thy unbelief (saith Christ) I am willing thus far to condescend, and yield unto thy weakness, come, feel the print of the nails, and of the spear, *Come reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.* Christ compassionates his children, though full of weakness and wants; *He pities them that fear him, for he knoweth our frame,he remembereth that we are but dust.* 2. The object is Christ seen or felt; his prints, and skars, are the very witnesses of our redemption, and of his resurrection; they declare that Satan is overthrown, that death and hell are swallowed up in victory, that *He hath spoiled principallities and powers;* and to this purpose are these texts, *Who is this that cometh from* Edom, *with died garments from Bozrah?* By *Edom,* is meant death, by *Bozrah* (the chief City of *Edom*) is meant the state of the dead or hell; from both which Christ returned at his glorious resurrection, *For, thou wilt not leave my soul in hell,neither wilt thou suffer thy holy one to see corruption,* Psal. 16.10. Now saith the Prophet, or some Angel, *Who is this that cometh from* Edom, *with died garments from* Bozrah, who is this that cometh so triumphantly, with the keys of *Edom,* and *Bozrah,* of death and hell at his girdle? to which the answer is given, *I that speak in righteousness, mighty to save;* as much as to say, it is *I Jesus Christ,* I that am righteous in speaking, and mighty in saying; whose Word is truth, and whose Work is salvation, it is *I,* even *I;* this answer given, another question is propounded, *Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? q. d.* here's nothing but skars, and wounds, and blood; if thou art so mighty to save, How comes thy apparel to be so red, and sprinkled, or stained with blood? to which Christ answers, *I have trodden the wine-press alone, — and I will tread them in mine anger.* I was troad, and pressed, till the very blood streamed out of my hands, and feet, and side, so pressed, that they pressed the very soul out of my body. See here, *Behold my hands, and my feet, and my side; that it is I myself, I have tread the wine-press alone.* But as I was troad, so *I will tread;* up he gets, and he treads on them that troad on him, his enemies of *Edom and Bozrah,* are now like so many clusters under his feet, and he tramples upon them, as upon Grapes in a fat, till he makes the blood spring out of them, and all to sprinkle his garments, as if he had come out of the wine press indeed. See here a double sight, his own blood, and his enemies blood; here's the blood of the Lamb that was slain, and the blood of the Dragon that was troaden upon; here's a show both of his

passion, and his resurrection; of his suffering and triumphing, — another text of this nature; *And one shall say unto him, What are these wounds in thy hands? then he shall answer, Those with which I was wounded in the house of my friends.* I know in the stead of *Christ* some have employed these words to the false Prophets, as if they had passed through the Churches discipline, and so had received their wounds. But others refer them to Jesus Christ, of whom without controversy the next verse speaks; and of whom the first verse of this chapter speaks, and to whom after a long Parenthesis the Prophet seems to return; *And one shall say unto him* (who was *the fountain opened) what are these wounds in thy hands?* or as the Septuagint, *in the midst of thy hands?* a wonder it is to see those prints, and skars in the hands of *Christ;* and therefore is the question, *What are these wounds?* to which *Christ* answers, *Those with which I was wounded in the house of my friends (i.e.)* in the house of my beloved, the children of *Israel,* my brethren according to the flesh, the people of the Jews; why these are the wounds they gave me, and which now I show as the signs of my victory, and as the marks of my resurrection.

Thus far of the first head, the apparition of Christ.

2. For the fruits of this apparition, they contain *Thomas*'s confession, and Christ's commendation of him in some respects.

1. *Thomas*'s confession, *And Thomas answered, and said unto him, my Lord, & my God,* a few words, but of great weight; 1. He acknowledgeth *Christ a Lord;* into whose hands are put the very keys of heaven; *all power is given unto me in heave• & in earth.* 2. He acknowlegeth *Christ God;* whom he saw with his eyes, and felt with his hands, he looks on, not as a mere man, but as *God,* and as the second person in the God-head. 3. He acknowledgeth *Christ* to be *his Lord,* and *his God;* this apropriating of Christ, is the right character of a faith, by which he brings home all the benefits of Christ unto his own soul, I shall a while insist on all these.

1. He acknowledgeth Christ *a Lord,* How is he a Lord? I answer, 1. By essence, as God is Lord, so Christ is Lord, the Father is Lord, the Son is Lord, and the Holy Ghost is Lord; and yet they are not three Lord's, but one Lord.

2. By creation, *Christ is before all things* (saith the Apostle) *and by him all things consist.* This very thing is an argument of his Lordship. *To us there is but one Lord Jesus Christ,by whom are all things, and we by him.*

3. By redemption, unction, office, and Mediatorship, unto which he was designed by his Father; and therefore the Apostle saith, that *God hath made him Lord and Christ;* he is a Lord by his office, and by the accomplishment of his office, in dying, rising, and reviving, he became Lord both of quick and dead, *For to this end Christ both died, and rose,and revived, that he might be Lord both of dead and living.* And thus he is a Lord in two respects. 1. A Lord in Authority, to command whom, and what he will; he only is Lord over our persons, over our faith, over our consciences; to him only we must say, *Lord what wilt thou have me to do? Lord save us, or we perish.* 2. A Lord be is in power, he hath power to forgive, and power to cleanse; he hath power to justify, and power to sanctify; he hath power to quicken, and power to save to the uttermost, all that come unto God by him; he hath power to hold fast his sheep, and power

to cast out the accuser of the brethren; he hath power to put down all his enemies, and power to subdue all things unto himself; in every of these respects *Christ* is *a Lord.* True, say blasphemers, he is Lord by office, but he is not Lord *by essence, as God is Lord,* No? peruse some texts in the Old Testament where the title of Lord is essentially spoken of, and we shall find the very same texts, and titles applied to Christ in the New Testament. As for instance, in *Isa.* 6.5. *Woe is me* (saith *Isaiah) for mine eyes have seen the King, the Lord of hosts;* now this *John* refers to Christ; *these things saith* Isaiah, *when he saw his Glory,and speak of him.* In *Psal.* 68.17, 18. *the Lord is among them, as in* Sinai, *in the holy place, thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men;* now this the Apostle applies to Christ, *when he ascended up on high, he led captivity captive, and gave gifts unto men.* In *Psal.* 110.1.*the Lord said unto my Lord, sit thou at my right hand,until I make thine enemies thy footstool.* Now this Jesus Christ applies to himself, saying, *that David in spirit called him Lord,* saying, *the Lord said unto my Lord.* In *Isa.* 40.3. *the voice of him that crieth in the wilderness, prepare ye the way of the Lord;* now this the Evangelist applies to Christ.*This is he that was spoken of by the Prophet* Isaiah, *saying, the voice of one crying in the wilderness, prepare ye the way of the Lord.* No wonder if *Thomas* call *Christ Lord,* why, both the Old and New-Testament agree in this, that *Christ is Lord;* Lord by creation, and Lord by redemption; Lord by office, and Lord by essence.

2. He acknowledgeth Christ to be *God,* as well as *Lord; my Lord, and my God.* But how is he God? I answer, not only by participation, similitude, or in some respects, as Angels, and men are called gods; but simply, absolutely, essentially, and without any restriction. Sometimes we read in Scripture, that Men or Angels, good and bad, are called God's; *And the Lord said to* Moses, *see, I have made thee a God to* Pharaoh. — *And thou shalt be instead of God to Aaron.* Thus *Nebuchadnezzar* is called the *mighty one,* or *the God of the Heathens;* and Satan is called *the god of this world.* Thus Magistrates are called gods; *thou shalt not revile the gods. I have said ye are gods;* Angels are called gods, *before the gods will I sing praises unto thee;* but in all these there is some restriction, or improper speech; *Moses* is called *Pharaoh's* God, and *Aaron's* God, not absolutely, but with restriction to *Pharaoh* and *Aaron; Nebuchadnezzar* is called the god of the heathen, and Satan the god of this world; not absolutely, but with restriction to the heathen, and this world; Magistrates are called gods, and good Angels are called gods, not absolutely, but in respect of some offices or excellency, which they partake of from God. Only Jesus Christ is called God without any restriction, and not only in respect of some office, or similitude, but absolutely, essentially, properly; as being from all eternity God of God; as being God of the substance of the Father before all worlds. What, is Christ only God, as an Angel is God? I challenge here all blasphemers in the world. *Unto which of the Angels said he at any time, thou art my Son, this day have I begotten thee?* Or unto which of the Angels said he at any time, *Thy Throne O God is forever and ever?* or to which of the Angels said he at any time, *Thou art my Son, my own Son, my only begotten Son?* unto which of the Angels said he at any time, *this is the true God; the great God; who is over all, God blessed forever, Amen?* unto which of the Angels are those divine Attributes given, as of eternity, immutability, omnipotency, omniscience, omnipresence? and yet are all these given to Christ; for eternity, *I was set up from everlasting, from the beginning, or ever the earth was;* for immutability,*thou art the same, and thy years shall not fail.* For omnipotency, *all things are delivered unto me of my Father;* For

omniscience, *he needed not that any should testify of man, for he knew what was in man.* For omnipresence, *lo I am with you always unto the end of the world.*

Men, Brethren, and Fathers: I am forced to make this defense of the divinity of Christ, because of the blasphemy of those *Arians, Photinians, Eunomians,* now again raked out of hell. O who would think that such a generation of men should be amongst us in this Island, where the Gospel hath shined so brightly for so many years? we maintain Christ is *God, and Christ is Lord;* we say with *Thomas,* my *Lord, and my God.* Ah say blasphemers, *Christ is God, and Christ is Lord, as Magistrates and Angels are called God's and Lord's:* I hope I have said enough to difference betwixt Christ and them; howsoever I conclude with the Apostle, *Though there be that are called God's, whether in heaven or in earth (as there be God's many, and Lord's many) yet to us there is but one God, the Father of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him,*

3. He acknowledgeth Christ to be his Lord, and his God; *And Thomas answered, and said unto him, my Lord, and my God.* Now his saith broke out; from the things seen and felt; he is raised up to believe things neither seen nor felt; he sees the prints and skars in the manhood of Christ, and now he believes that Christ is God, yea that Christ is his God; *my Lord, and my God.* Observe here, that *faith gives the soul a propriety in God and Christ.* As God loves some with a special and peculiar love, so faith answers God and Christ's particular love, by a particular application, *my Lord, and my God, and my Christ.* Faith is an apropiating, an applying, an uniting grace; in the actings of faith on God, or on Christ as God, we may observe these steps,—

1. It sees God in his Glory and Majesty, in his Greatness and Goodness, and all other his attributes; it sees God as the infinite fountain of all good, and it considers what an infinite dreadful thing it were to be separated from this God; it sees God, and the sight makes a deep impression on that very soul; the love of that God is more to the soul than all the world; and the least displeasure of that God is more trouble to that soul, than all the miseries that all creatures under heaven are able to bring upon it.

2. It discovers the reality of this Glory and Majesty, of this greatness and goodness of God. Before any faith is planted in a soul, the very use of reason may come to understand much of God and Christ, but in comparison it looks upon God and Christ as notions, conceits, and imaginary things; only faith convinces the soul thoroughly of the certainty and truth of such things; where true faith is, the things we believe are more certain to us than things we see, or feel, or handle; faith is so sure in its apprehensions of God and Christ, that it will venture soul and body, the loss of all upon that account; it will bear any hardship, yea it will venture the infinite loss of eternity upon them.

3. It enables the soul to cast itself upon God in Christ for all the good and happiness it ever expects. Alas, saith the soul, I have formerly rested on worldly things, I looked upon them as the only, real, sure excellences that I had to enjoy; but now I find they are vain things, deceitful things, no better than reeds of *Egypt,* vanity of vanities; and nothing is real, sure, excellent on this side God and Christ, and therefore *I* will rely upon him, and none but him;

it is only *God* is an all-sufficient good, it is only Christ that is the rock that will never fail, on him will *I* role myself, unto him will *I* make an absolute resignation of all, *I* will betrust him with all I have, and all *I* am; *I* will commit all unto him forever, and ever.

4. As faith relies all upon God in Christ, so it apropriates all God, and all Christ unto itself, *I am my beloved's, and my beloved is mine;* there is a mutual propriety betwixt Christ and the Church, and betwixt Christ and the soul; Christ hath a propriety in me, and *I* have a peculiar propriety in Christ, Christ is mine, so as *I* have none in the world so mine, *whom have I in heaven but thee? and there is none upon earth that I desire besides thee,*Christ is mine, and mine in a peculiar manner, there is a propriety with peculiarity, *my Lord, and my God.* O the excellency of Faith! this step goes beyond all the rest; it is a blessed thing to have a true sight of God, there is much Power in it; but to see God in his glory, Majesty, greatness, goodness, as my God; to see all the att•ibutes of God as those things that my soul hath an interest in; to see Christ coming from the Father for me, to be my redeemer; to see Christ in whom all fullness dwells, (in whom the treasures of all God's riches are, not only Christ dying as man, but rising as God for me, and my salvation; to see Christ, and then to lay hold on Christ, and to say, *my Lord, and my God.* O this is the work of precious saith; and to this now is *Thomas* arrived in this confession of his, *my Lord and my God.*

2. Hereupon follows Christ's commendation and correction; Jesus saith unto him, *Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed;* In the first place Christ commends *Thomas's* saith, *because thou hast seen me, thou hast believed,* q. d. thou seest me a man; but considering how I am risen from the dead, thou believest in me as God; I commend thy faith, but 'tis a weak faith in respect of its rise; now therefore to correct it, I pronounce those blessed to all generations, that when I am gone, as in regard of my bodily presence, yet they will believe in me; *blessed are they that have not seen, and yet have believed.* I am afraid of tediousness, and therefore I shall not enlarge anymore on this apparition.

***SECT. VIII.* Of Christ's apparition to some of his Apostles at the Sea of Tiberias.**

THere is but one apparition more recorded by *John; after these things Jesus shown himself again to the Disciples at the sea of Tiberias, and on this wise shown he himself.* In these apparitions the Evangelist useth one and the same method; As in the former, so here again is set down the time when, the place where, the persons to whom, the manner how he appeared; not one of these circumstances must be wanting to show the evidence, and certainty of his resurrection.

1. The time, *after these things;* after the three former apparitions he comes to a fourth, and he concludes with this, as therein making some mention of himself, with which he concludes the whole book: *This is the Disciple which testifieth these things, and wrote these things, and we know his testimony is true.*

2. The place, *at the sea of Tiberias;* or at the lake *Genezareth;* where he had called them to the Apostleship, there now he appears to these Apostles; they were at first fishers, and now they are at their Calling upon the sea, Christ standing on the shore.

3. The Persons to whom he appears, they were *Disciples,* their names are in the next verse. All Christ's apparitions were to the Disciples of Christ; we read not that ever he shown himself after his resurrection to any but to his followers; he shown himself openly, *not to all the people, but unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead, Act.* 10.41. strangers to Christ must be no witnesses of Christ's resurrection, and this was his meaning; *yet a little while, and the world seeth me no more, but ye see me,* Joh. 14.19.

4. For the manner of his apparition, *on this wise shown he himself.*

1. *He shown himself,* so it is in this verse twice repeated, *after these things Jesus shown himself, and in this wise he shown himself. Christ now was not seen, or known to the bodily eye (for his body was immortal) unless by dispensation he condescended thereto.* I deny not, but that glorified bodies are ever actually seen of bodies that are glorified; but of mortal men who are yet in this veil of tears those glorious creatures cannot be seen actually, except there be some peculiar and divine dispensation. As the air is too subtle to be seen, or as the Sun is too glorious for a weak eye to behold; so are glorified bodies too subtle, too solendid for a mortal eye to pierce: our Savior tells us, that the bodies of the Saints *do shine forth as the Sun in the Kingdom of their Father;* and that they are *as the Angels.* And the Apostle tells us, that their bodies are *spiritual bodies; there is a natural body, and there is a spiritual body?* now without dispensation we cannot see spiritual things. And hence it is, that when Christ shown himself to the two disciples at *Emmaus,* it is said that *their eyes were opened,& they knew him, & he vanished out of their sight.* Mark, first *their eyes were opened,* why, no question but their eyes were open before; they did not walk with him, and talk with him, and sit with him, and eat with him, but their eyes were then opened; ay but now their eyes were opened in another manner, as it is said of *Elisha*'s servant, that at the prayers of *Elisha, The Lord opened the eyes of the young man,and he saw, and behold the mountain was full of horses, and chariots of fire, round about Elisha;* in like manner their eyes were so opened, *that they knew Jesus.* And then, 2. *He vanished out of their sight;* in a strange unusual manner they lost his sight, and they could not tell what was become of him; in a moment he was invisible to them whose eyes he had opened: it plainly shows that glorified bodies, as corpulent, and commensurable, may be seen of mortals; but as they are subtle, and spiritual, they cannot be seen actually without dispensation. *Christ appeared* (saith *Damascene) not by necessity,but by his own free will; not by the law of nature, but by way of dispensation.* It was his mere condescension, permission, that he would show himself at any time unto his Disciples.

2. He shown himself *on this wise; There were together Simon Peter, and Thomas,called Dydimus, &c.* In the whole narration we may observe. 1. The occasion; and 2. The Apparition; in the occasion we have a council among the Apostles what to do; and 'tis concluded they would go a fishing; they did so, though to no purpose; for they fished all *night, but caught nothing.* In the Apparition. 1. Christ is unknown,*He stood on the shore, but the Disciples knew not that it was Jesus:* in this condition we have Jesus speaking, and then working a Miracle; he bids them *cast the net on the right side of the ship,* and then draw; but *they were not able to draw for the multitude of the fishes.* 2. Hereupon Christ is known, *Therefore that Disciple whom Jesus loved, saith unto*

Peter,it is the Lord: the alarm given, now all the Disciples bestir themselves. 1. *Peter, he casts himself into the sea.* 2. The other Disciples they come in a little ship to the land; and there they dine, and commune with Jesus; which is the end of the history, and so ends this Book of our Evangelist *John.*

Thus far we have propounded the object; our next work is how to direct you to look unto Jesus in this respect.

CHAP. II.

***SECT. I.* Of knowing Jesus as carrying on the great work of our Salvation in his Resurrection.**

THAT in all respects we may *look on Jesus.*

1. Let us *know Jesus* carrying on the great work of our salvation for us in his resurrection; and during the time of his abode upon earth after his Resurrection. This is worth the knowing; on it depends our justification, sanctification, salvation; *For if Christ be not risen, we are yet in our sins, and our faith is in vain, and our hope is in vain;* little hope have we either of Heaven, or of Resurrection, if Christ be not risen; of all men we are most miserable that believe in Christ, if he whom we believe in be not risen again. O my soul study this point; many take it up in gross, they can run over this Article of their Creed, *The third day he rose again from the dead;* but for a particular understanding of it, in respect of the time, or the end, or the manner, or the certainty, how many are to seek? I shall appeal to thyself, are not many discoveries already made which before thou never tookest notice of? and if thou wouldst but study this point, how much more might yet appear? especially, how much more might yet appear as to thine own good? it is not enough to know Christ's resurrection, unless thou know it for thyself. Be sure thou hast this in mind, *That Christ rose again, but what's that to me?* saving knowledge is ever joined with a particular application; if Christ be my Head, then he could not rise, but I rose with him, and in him: and thus O my soul, *look on Christ;* and thus search into every particular of Christ's resurrection; come, study when he rose; study the Arguments that make out Christ's resurrection sure and certain; study all the Apparitions of Jesus Christ; O what delightful studies are these? hadst thou been with them to whom Christ appeared, would not thy heart have leaped with joy? come, study it close, for the benefit of these Apparitions extend to thee; the fruit of Christ's resurrection is thine, even thine, as well as theirs; *Know this for thyself.*

***SECT. II.* Of considering Jesus in that respect.**

2. LEt us *consider Jesus,* carrying on this work of our salvation for us in his resurrection. It is not enough to know a saving necessary truth, but it is required further that we digest truths, and that we draw forth their strength for the nourishment and refreshing of our poor souls. As a man may in half an hour chew and take into his stomach that meat, which he must have seven or eight hours at least to digest; so a man may take into his understanding more truths in an hour, than he is able well to digest in many; what good those men are like to get by Sermon's or Providences, who are unaccustomed to this work of meditation, I cannot

imagine; it is observed by some, that this is the reason why so much preaching is lost amongst us; why Professors that run from Sermon to Sermon, and are never weary of hearing or reading, have notwithstanding such languish starved souls, because they will not meditate. And therefore God commanded, *Joshua,* not only to read the Law, but to consider of it, and dwell upon it; *This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night;* why, this is the *duty* that I am now pressing to; if thou knowest these things, consider, •uminate, meditate, ponder on them again, and again. And because this work requires enlargedness of heart and spirit, therefore take it into parts, and consider of each of them apart by itself. As—

1. Consider of the time when Christ rose again. As Christ had his three days, and no more, so must thou have the same three days like unto his; the first day was called the day of preparation; the second was the Sabbath-day; and the third was the resurrection day; so thy first day is a day of preparation, a day of passion, wherein thou must strive and struggle against sin, and Satan, wherein thou must suffer all their bitter darts till thou diest, and give up the Ghost. And thy second day is a day of rest, wherein thy body must lie in the grave, and thy flesh rest in hope; wherein thou shalt *enter into peace, and rest in thy bed,* until the trumpet sound, and bid thee *arise,and come to judgment:* And thy third day is a day of resurrection unto glory. It is the first day of the week, or the first beginning of a never ending world. Thus consider the time of Christ's resurrection, and thence mayst thou draw down some use for thy souls nourishment.

2. Consider of the reasons why Christ arose; was it not to confound the Jews? they could not endure to hear of Christ's resurrection, and therefore when *Peter* and the other Apostles preached that point,*They were cut to the heart, and took council to slay them.* It is the case of them to say, *We will not have that man to reign over us;* they that by their sins crucify Christ every day, cannot without horror think of his exaltation, it cuts them to the heart that Christ is risen to be their Judge. Again, was it not to confirm the faith of Christ's followers? till he was risen, their faith was but a weak faith; weak in knowledge, weak in assent, weak in confidence, weak in assurance; much ado had Christ with them, many a time had he chid them, *Why are ye fearful O ye of little faith?* but after he had shown uimself alive by many infallible proofs, they could then cry it out, *My Lord, and my God.* Again, was it not to evidence that he had fully satisfied all our debts? the Apostle tells us, that Christ was our *Surety;* at his death he was arrested, and cast into Prison, whence he could not come till all was paid: and therefore to hear that Christ is risen, and that he hath brokens the bolts and fetters of the grave, it is a clear evidence that God is satisfied, and that Christ is discharged by God himself. Oh what breasts of consolation are here? Again, was it not to conquer sin, death, and devil? now he took from death his sting, and from hell his standard; now he seized upon the hand-writing that was against us, and nailed to his cross, now he spoiled Principalities and Powers, and carried the keys of death and hell, at his own girdle; now he came out of the grave as a mighty Conqueror, saying as *Dehorah* did in her song, *O my soul,thou hast trodden down strength, thou hast marched valiantly.* Again, was it not to become the first-fruits of them that sleep? Christ was the first that rose again from the grave to die no more; and by virtue of his resurrection (as being the first-fruits) all the Elect must rise again; *As in Adam all die,*

even so in Christ shall all be made alive;but every man in his own order, Christ the first-fruits, and afterwards they that are Christ's at his coming. Some may wonder, can the resurrection of one, a thousand six hundred years ago, be the cause of our rising? yes, as well as the death of one, five thousand six hundred years ago, is the cause of our dying; *Adam,* and Christ were two heads, two roots, two first-fruits, either of them in reference to his company whom they stand for. And now O my soul, thou mayst say with *Job, I know that my Redeemer liveth,and that I shall see him at the last day, not with other, but with these same eyes.* If Christ live, then must I live also; if he be risen, then *though after my skin worms shall destroy this body,yet in my flesh I shall see God.* Again, was it not that he might be declared to be the Son of God? was it not that he might be exalted, and glorified? this is the main reason of all the rest; see thou to this! O give him the glory, and praise of his resurrection; so muse, and meditate, and consider on this transaction, as to ascribe to his Name all honor, and glory; what, is he risen from the dead? *Hath God highly exalted him,and given him a name above every name?* O then let *every tongue confess, that Jesus Christ is Lord, to the glory of God the Father.*

3. Consider of the manner of Christ's resurrection; he rose as a common person; in which respect his resurrection concerns us no less than himself. We must not think that when Christ was raised, it was no more than when *Lazarus* was raised; his resurrection was the resurrection of us all; it was in the name of us all, and had in it a seed-like virtue to work the resurrection of us all. O the privilege of this communion with Christ's resurrection! if I believe this truly, I cannot but believe *the resurrection of my body, and the life everlasting;* why, Jesus Christ hath led the dance, and though of myself I have no right to Heaven or Glory, yet in Christ my Head I have as good right to it as any heir apparent to his lands.—2. He rose by his own power; and so did none but Jesus Christ; from the beginning of the world it was never heard that any dead man raised himself; Indeed one Instance we have that a dead man's Corps should raise up another dead man, *They cast the man into the Sepulcher of Elisha,and when the man was let down and touched the bones of Elisha, he revived and stood up on his feet;* dead *Elisha* raised up a dead man from the grave, but dead *Elisha* could not raise up himself from the grave; only Christ arose himself, and at the same time he raised many others; and here was the argument of his God-head,*I have power to lay down my life, and I have power to take it up again;* how should we but trust him with our life, who is the resurrection and the life? *He that believeth in him though he were dead, yet shall he live.* O my soul, he was able to raise himself, much more is he able to raise thee up; only believe, and live forever.—3. He rose with an earthquake; O the power of Christ in every passage! what ailed thee O earth to skip like a Ram? was not the new Tomb hewn out of a Rock? and was not a great stone rolled to the door of the Sepulcher? the ground wherein he lay was firm and solid, and *shall the rock be removed out of his place?* O yes; *the Lord reigneth, and therefore the earth is moved;* Oh what a rocky heart is this of mine? how much harder is it than that rock; that moves not, melts not at the presence of God, at the presence of the God of *Jacob?* the Sun (they say) danced that morning at Christ's resurrection; the earth (I am sure) then trembled; and yet my heart is no way affected with this news; I feel it neither dance for joy, nor tremble for fear; O my soul be serious in this meditation, consider, what a posture wouldst thou have been in, if thou hadst

been with those Soldiers that watched Christ; so realize this Earthquake, as if thou now felt it trembling under thee.

4. An Angel ministered to him at his resurrection; *An Angel came,and rolled back the stone from the door, and sate upon it.* Angels were the first Ministers of the Gospel, the first Preachers of Christ's resurrection; they preached more of Christ than all the Prophets did; they first told the woman that *Christ was risen;* and they did the first service to Christ at his resurrection, *in rolling the stone from the doors mouth;* O my soul, that thou wert but like these blessed Angels! how is it that they are so forward in *God*'s Service, and thou art so backward? One day thou expectest to be equal with the Angels, and art thou now so far behind them? What! to be equal in Reward, and behind them in Service? Here's a Meditation able to check thy Sloath, and to spur thee on to thy Duty. — 5. Many of the Bodies of the Saints arose out of their Graves at His Resurrection; as the Angels ministered, so the Saints waited on Him. In this Meditation, trouble not thyself whether *David, Moses, Job, Abraham, Isaac,* and *Jacob* were some of those Saints, as some conjecture upon some Grounds: It is a better Consideration to look upon them as the Fruit of *Christ*'s Resurrection, and as an Earnest of thy Own: The Virtue of *Christ*'s Resurrection appears immediately, and it will more appear at the general Resurrection Day. As sure as these Saints arose with Him, and went into the Holy City, and appeared unto many; so sure shall thy Body rise again at the Last Day; and (if thou art but a Saint) it shall go with Him into the Heavenly *Jerusalem,* and appear before *God,* and His Son *Jesus Christ* in Glory. —6. *Christ* rose again with a true and perfect Body, with an Incorruptible and Powerful Body, with a Spiritual and an Agile Body, with a Glorious Body, brighter than the *Sun* in his utmost Glory. On these things may the Soul expatiate: O it is a worthy, blessed, soul-ravishing Subject to think upon; and the rather, if we consider that Conformity which we believe:*We look for a Savior* (saith the Apostle) *the Lord* Jesus Christ, *who shall change our vile Bodies, that they may be fashioned unto His Glorious Body.* O my Soul, that this Clay of thine should be a Partaker of such Glory! That this Body of Dust and Earth should shine in Heaven like those Glorious Spangles of the Firmament; that this Body that shall rot in Dust, and fall more vile than a Carrion, should rise, and shine like the Glorious Body of our Savior on Mount *Tabor:* Surely thou owest much to *Christ*'s Resurrection. O consider of it, till thou feellest the Influence, and comest to the Assurance of this Blessed Change.

4. Consider of the several Apparitions of *Jesus Christ,* especially of those written by the Evangelist *John.* As,—

1. Muse on His Apparition to *Mary Magdalene:* Oh the Grief before He appeared! And, Oh the Joyes when He appeared!— 1. Before, she apprehended nothing, but that some or other had took away her *Lord;* these were all the words she uttered before he appeared; *They have taken away my Lord, and I know not where they have laid Him;* so she told *Peter* and *John:* And when Two Angels appeared in White, asking her; *Woman, Why weepest thou?* she gives the same Answer to them; *They have taken away my Lord, and I know not where they have laid Him.* A Soul in desertion knows not what to do, but to weep and cry; *Oh my Lord is gone! I have lost my Lord, my* God, *my* Jesus, *my King!* In this Meditation, consider, O my Soul, as if thou hadst been in *Mary's* Case: Was it not a sad Case, when the Angels of Heaven knew not how to comfort her?

Suppose any Son of Consolation had stood by, and had such a one persuaded; *O Mary, suppress thy Sadness, refresh thy Heart with this Blessed Vision; thou didst seek but One, and thou hast found Two; a dead Body was thy Errand, and thou hast light on Two alive: Thy Weeping was for a Man, and thy Tears have obtained Angels: Observe them narrowly; the Angels invite thee to a Parley, it may be they had some happy News to tell thee of thy* Lord: *Remember what they are, and where they sit, and whence they come, and to whom they speak; they are Angels of Peace; neither sent without Cause, nor seen but of Favor; they sit on the Tomb, to show they are no Strangers to thy Loss: They come from Heaven, from whence all happy News descendeth; they speak to thyself, as if they had some special Embassage to deliver unto thee.* No, no; these Cordials are in vain; neither Man nor Angel can do her good, or comfort her drooping Soul: Either *Christ* Himself must come in Presence, or she cries; *Miserable Comforters are ye all! Alas! small is the Light that a Star can yield, when the* Sun *is down: A sorry Exchange it is, to go & gather Crumbs, after the Loss of the Bread of Life. Oh, What can these Angels do? They cannot persuade me that my Master is not lost; for my own Eyes will disprove them: They can less tell me where He may be found; for they themselves would wait upon Him, if they knew but where: I am apt to think, they know not where He is; and therefore they are come to the Place where He last was, making the Tomb their Heaven, and the Remembrance of His Presence the Fuel of their Joy: Alas! What do Angels here? I neither came to see them, nor desire to hear them: I came not to see Angels, but the Creator of Angels, to whom I owe more than both to Men and Angels.*

2. After He appeared, she was filled with Joy; for so it was, that when nothing else would satisfy, or comfort this poor Creature, *Jesus* Himself appears: At first He is unknown, she takes him for the Gardener of the place, but within a while he utters a voice that opens both her ears, and eyes; *And Jesus saith unto her, Mary.* It was the sweetest sound that ever she heard; many a time had she been called by that name, but never heard she a voice so effectual, powerful, inward, feeling as at this time; hereby the cloud is scattered, and the Sun of Righteousness appears; this one word *Mary,* lightens her eyes, dryes up her tears, chears her heart, revives her spirits that were as good as dead. One word of Christ wrought so strange an alteration in her, as if she had been wholly made new, when she was only named. And hence it is that being ravished with his voice, and impatient of delays, she takes his talk out of his mouth, and to his first and only word *Mary,* she answers, *Rabboni] which is to say, Master,* q. d. *Master, is it thou? with many a salt tear have I sought thee, and art thou unexpectedly so near at hand! thy absence was hell, and thy presence is no less than heaven to me: Oh how is my heart ravished at thy sound? if the babe leaped in the womb of Elizabeth when she but heard the salutation of Mary, how should my heart but leap at thy salutation? I feel I am exceedingly transported beyond myself. Instead of my heavy heart and troubled spirit, I feel now a sweet and delightful Tranquility of mind; thou art my solace, and souls delight; whom have I in heaven but thee? and whom desire I upon earth in comparison of thee? and yet I am not satisfied; not only fruition of thee, but union with thee is that which my soul longs after; not only thy presence, but thy embraces, or my embraces of thee can give content; come then, and give me leave, my Lord, my God, to run to the haunt of my chief delights, to fall at thy sacred feet, and to bathe them with my tears of joy; O my Jesus I must needs deal with thee, as the Spouse dealt with thee: Now I have found thee whom my soul loves dearly, I will hold thee,and I will not let thee go.*

I know not in all the Book of God a soul more depressed with sorrow, and lifted up with joy: O meditate on this! if Christ be absent, all is night; but if Christ appear, he turns all again into a lightsome day; there is no sorrow like that which apprehends Christ's loss, and therefore in hell it is looked upon as the greatest pain; of the two (say Divines) it is a greater torment to lose God, and to lose Jesus Christ, than to endure all those flaming whips, unquenchable fires, intolerable cold, abominable stench; and on the other side, there is no joy in heaven like to that which apprehends Christ's presence: *In thy presence there is fullness of joy,and at thy right hand there are pleasures evermore. I had rather be in hell with Christ* (said one) *than in heaven without Christ.* This is the very top of heavens joy, the quintessence of glory, the highest happiness of the Saints; O my soul, seek with *Mary,* yea seek and weep, and weep and seek, and never rest satisfied till Christ appear. If thou art but in the use of means, he will appear sooner or later; or what if thou never sawest a good day on earth, one sight of Christ in heaven will make amends. Surely if thou knewest the joy of Christ's presence, thou wouldst run through death and hell to come to Christ: it was *Paul*'s saying, *I desire to be dissolved, and to be with Christ which is far better;* he cared not for death so he might go to Christ, for that was better than very life itself.

2. Muse on his Apparition to the Ten Disciples,*When the doors were shut for fear of the Jews, then came Jesus, and stood in the midst, saying to them, Peace be unto you.* Before his Apparitions, sorrow and fear had possessed all their spirits: sometime they walked abroad, and were sad; and sometimes they kept within, and shut the doors upon them, as being exceedingly afraid: In this condition Jesus Christ (that knows best the times and seasons of grace and comfort) comes and stands in the midst of their Assembly; he comes in, they know not how; and no sooner he is in, but he salutes them in this manner, *Peace be unto you.*

This was the prime of all his wishes; no sooner is he risen, but he wisheth *peace* to all his Apostles; no sooner meets he with them, but the very opening of his lips was with these words; they are the first words, at the first meeting, on the very first day.—A sure sign that *peace* was in the heart of Jesus Christ; howsoever it is with us, peace, or war; there is a Commonweal where Christ is King; and there is peace, and nothing but peace; come, sift, try, and examine; art thou, O my soul, a member of this body? a subject of this Common-weal? hath the influence of Christ's peace (wrought and declared at his resurrection) any force on thee? hast thou peace with God? and peace within? and peace without? dost thou feel that ointment poured upon *Aaron*'s head, and running down to the skirts of his garments? dost thou feel the dew of *Hermon,* and the dew that descends upon Mount *Zion,* dropping (as it were) upon thy heart? doth the spirit assure thee, that Christ the Prince of peace hath made peace and reconciliation betwixt God and thee, betwixt the King and thee, a rebel to his Crown and dignity;*O how beautiful upon the mountains would the feet of him be, that should publish peace, that should bring these good tidings, that thou art a Citizen of that Jerusalem,where God is King, and Christ the Prince of peace? where all the buildings are compact together, as a City that is at unity within itself?*

3. Muse on his Apparition to all the Apostles, when they were all convened, and *Thomas* with them. This Apparition was occasioned by *Thomas*'s incredulity; *except* (said he) *I see in his*

hands the print of the nails,and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Now therefore saith Jesus to *Thomas,Come, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.* Methinks I see *Thomas*'s finger on Christ's bored hand, and *Thomas*'s hand in Christ's pierced side. Here's a strong Argument to convince my soul that Christ is risen from the dead; why, see; this is the same Christ that was crucified; the same Christ that had his hands bored with nails, and that had his heart pierced with a spear; though the wounds are healed as to sense of pain, yet the skars, and holes, and clefts remain as big as ever: the hole in his hand is yet so large, that *Thomas* may put his finger not only on it, but into it; and the cleft in his side is yet so large, that *Thomas* may thrust his whole hand into his side, and with his fingers touch that heart that issued out streams of blood for my salvation. In this meditation be not too curious, whether the print of the nails were but continued till Christ had confirmed his Disciples faith; or whether he retains them still for some further use? it is a better consideration to look upon them so as to confirm thy own faith; is there not too much of *Thomas*'s incredulity in thy breast? dost not thou sometimes feel some doubtings of Christ's rising? or at least dost thou not question whether Christ's resurrection belongs unto thee? is not Satan busy with a temptation? is not thy conscience troubled for thy sins; and especially for thy sin of unbelief? if so, (and I know not but it may be so with thee, and the best of Saints) *Come then,* and *reach hither thy finger, and behold Christ's hands; and reach hither thy hand, and thrust it into his side;* my meaning is, come with the hand of faith, and lay hold on Christ, yea hide thyself in the holes of the rock; *Be like the Dove that maketh her nest in the side of the holes mouth;* the Dove that would be safe from the devouring Birds, or from the Fowlers snare, she flies to the hole in a rock; and thus Christ invites his Spouse, *O my Dove that art in the clefts of the rock,in the secret places of the stairs? let me see thy countenance, let me hear thy voice.* In the clefts of the rock *I* am safe, (said *Bernard) there I stand firmly, there I am secure from Satan's prey.* It is storied of a Martyr, that writing to his Wife where she might find him, when he was fled from home; *O my Dear* (said he) *if thou desirest to see me, seek me in the side of Christ, in the cleft of the rock, in the hollow of his wounds; for there have I made my nest, there will I dwell, there shalt thou find me, and nowhere else but there.* O my soul, that thou wouldst make this use of the wounds of Christ! are they not as the Cities of refuge, whither thou mayst fly and live? *Nothing is more efficacious to cure the wounds of conscience, than a frequent and serious meditation of the wounds of Christ.* Come, be not faithless, but believing; these Monuments of Christ's resurrection are for the confirmation of thy faith; if well viewed and handled, they will quiet thy conscience, quench the fiery darts of Satan, increase thy faith, till thou comest to assurance, and sayest with *Thomas,My Lord, and my God. I may be troubled, but I shall not be overwhelmed; because I will remember the print of the nails, and of the spear, in the hands and side of Jesus Christ.*

4. Muse on his Apparition to the seven Disciples *at the Sea of Tiberias.* First, Christ appears, and works a Miracle; he discovers himself to be Lord of Sea as well as Land; at his word multitudes of Fishes come to the Net, and are caught by his Apostles; nor is this Miracle without a Mystery;*The Kingdom of Heaven, is like a drawn net, cast into the sea, which when it is full, men draw to land;* what is this divine trade of ours but a spiritual fishing? the world is a

sea, souls like fishes swim at liberty in this deep, and the nets of wholesome doctrine are they that draw up some to the shore of grace, and glory. 2. Upon this Miracle, *The Disciple whom Jesus loved, said unto Peter, it is the Lord. John* is more quick-eyed than all the rest, he considers the Miracle, and him that wrought it; and presently he concludes, *It is the Lord;* O my soul meditate on the mystery of this discovery; if ever soul be converted and brought home to Christ, *it is the Lord;* but oh whither is Christ gone, that we have lost so long his converting presence? Oh for one Apparition of Jesus Christ! till then we may preach our hearts out and never the nearer; do what we can souls will to hell, except the Lord break their career; Ministers can do no more but tell, thus and thus men may be saved; and thus and thus men will be damned: *He that believeth on the Son hath eternal life,and he that believeth not the Son shall not see life;* but when they have said all they can, it is only God must give the blessing: Oh what is preaching without Christ's presence? One hearing what mighty feats *Scanderbag's* Sword had done, he sent for it, and when he saw it, *Is this the Sword* (said he) *that hath done such great exploits, what's this sword more than any other sword? O* (says *Scanderbag) I sent thee my Sword, but not my arm that did handle it:* so Ministers may use the sword of the Spirit, the Word of God, but if the Spirits arm be not with it, they may brandish it every Sabbath to little purpose; when all is done, if ever any good be done, *it is the Lord.* No sooner *John* observes the Miracle, that a multitude of fishes were caught and taken, but he tells *Peter* of a blessed discovery, *it is the Lord*—3. Upon this discovery, *Peters* throws himself into the Sea; O the fervent love he carries towards Christ! if he but hear of his Lord, he will run through fire and water to come unto him; so true is that of the Spouse, *Many waters cannot quench love, neither can the floods drown it;if a man would give all the substance of his house for love, it would utterly be contemned.* If I love Christ, I cannot but long for communion and fellowship with Christ;*Wheresoever thou art O blessed Savior, give me no more happiness than to be with thee; if on the earth I would travel day and night to come unto thee, if on the Sea with Peter I would swim unto thee, if riding in triumph, I would sing Hosanna to thee, but if in glory, how happy should I be to look upon thee?* Christ's Apparitions are ravishing sights; if he but stand on the shore, *Peter* throws himself over-board to come to Christ; why now he stands on the pinacles of heaven, wasting and beckoning with his hand, and calling on me in his Word, *Rise up my love, my fair one, and come away;* O my soul make haste; in every duty look out for another Apparition of Jesus Christ: when thou comest to hear, say, *Have over Lord by this Sermon:* and when thou comest to pray, say, *Have over Lord by this Prayer to a Savior;* neither fire nor water; floods, nor storms; death, nor life; principalities nor powers; height nor depth; nor any other creature should hinder thy passage to Christ, or separate thy soul from Christ. *Consider what I say,* (saith *Paul) and the Lord give thee understanding in all things; remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel:* that Christ was raised is a Gospel-truth; ay, but do thou *remember it;* do thou *consider it,* and the Lord give thee understanding in all things.

SECT. III. Of desiring Jesus in that respect.

3. LEt us *desire after Jesus* carrying on the great work of our salvation for us in his resurrection. What *desire is,* we have opened before; some call it *the wing of the soul, whereby it moveth, and is carried to the thing it expecteth, to feed itself upon it, and to be satisfied with it.*

But what is there in Christ's resurrection, that should move our souls to desire after it?

I answer. 1. Something in itself. 2. Something as in reference unto us.

1. There is something in itself; had we but a view of the glory, dignity, excellency of Christ, as raised from the dead, it would put us on this heavenly motion; we should *fly as the Eagle that hasteth to eat.* The object of desire is good, but the more excellent and glorious any good is, the more earnest and eager should our desires be; now Christ as raised from the dead is an excellent object; the resurrection of Christ is the glorifying of Christ; yea, his glorifying took its beginning at his blessed resurrection; now it was that *God highly exalted him, and gave him a name above every name,&c.* and in this respect how desirable is he?

2. There is something in reference unto us; As, 1.*He r•se again for our justification;* I must needs grant, that Christ's death, and not his resurrection is the meritorious cause of our justification; but on the other side Christ's resurrection, and not his death is for the applying of our justification, as the stamp adds no virtue, nor matter of real value to a piece of gold; but only it makes that value which before it had actually appliable and currant unto us: so the resurrection of Christ was no part of the price or satisfaction which Christ made to God, yet is it that which applies all his merits, and makes them of force unto his Members. Some I know would go further, *Lucius* a learned Writer saith, that *Justification is therefore attributed to Christ's resurrection, because it was the complete, and ultimate act of Christ's active obedience:* and from hence inferreth, that *remission of sin is attributed to his passive obedience; and justification, or imputation of righteousness, to his active obedience: Goodwin* no way inferior to him, faith, that justification is put upon Christ's resurrection with *a rather, who is he that condemneth? it is Christ that died, yea rather that is risen again;* not but that the matter of our justification is only the obedience and death of Christ; but the form of our justification, or the act of pronouncing us righteous, by that his obedience and death depends upon Christ's resurrection; for then it was that Christ himself was justified, and then he was justified as a common person, representing us therein, so that we were then justified with him, and in him; and we are said *to be risen with him, and to sit with him in heavenly places. Burgess,* one admirably judicious, saith, that justification is given to Christ's resurrection, as a privilege flowing from its efficient cause; Indeed *Christ's death is the meritorious cause of our justification, but Christ's resurrection is in some sense* (saith he) *the efficient cause; because by his rising again, the Spirit of God doth make us capable of justification, and th•n bestoweth it on us.* I know there is some difference amongst these Worthies, but they all agree in this, that the resurrection of Christ was for our justification, and that by the resurrection of Christ all the merits of his death were made appliable unto us. As there was a price and ransom to be paid by Christ for the redemption of man, so it was necessary that the fruit, effect, and benefit of Christ's redemption should be applied, and conferred; now this work of application and actual collation of the fruit of Christ's death, began to be *in fieri* upon the resurrection day; but it was not then finished, and perfected; for to the consummation thereof, the Ascension of Christ, the Mission of the holy Ghost, Apostolical preaching of the Gospel to Jews and Gentiles, the Donation of Heavenly grace, and Christ's Intercession at the right hand of God were very necessary. O the benefit of Christ's resurrection as to our justification! *If Christ be*

not risen again, ye are yet in your sins, and your faith is in vain. Remission of sin (which is a part of our justification) though purchased by Christ's death, yet could not he applied to us, or possibly be made ours without Christ's resurrection; and and in this respect oh how desirable is it!

2. He rose again for our sanctification. So the Apostle, *He hath quickened us together with Christ, and hath raised up together with Christ.* Our first resurrection is from Christ's resurrection; if you would know how you that were blind in heart, uncircumcised in spirit, utterly unacquainted with the life of God, are now light in the Lord, affecting heavenly things, walking in righteousness; it comes from this blessed resurrection of Jesus Christ; we are *quickened with Christ;* it is Christ's resurrection that raised our souls, being stark dead, with such a resurrection as that they shall never die more. Whence the Apostle, *Reckon yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord.* We are dead to sin, and alive unto God by the death and resurrection of Jesus Christ; we may reckon thus for ourselves, that if we be in Christ, there comes a virtue from Christ, an effectual working of Christ by his Spirit into our hearts, and it is such a work as will conform us to Christ *dead,* and to Christ risen; why reckon thus, saith the Apostle; go not by guess, and say, I hope it will be better with me than it hath been; no, no, but reckon, conclude, make account, *I must live to God, I must live the life of grace, for Christ is risen.* To the same purpose he speaks before, *Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* Christ rose again to a new life, and herein his resurrection differed from the resurrection of those others raised by him, as of *Lazarus, Jairus* Daughter, the Widow of *Naims* Son; for they were but raised to the same life, which formerly they lived; but Jesus Christ was raised up to a new life; and according to this ex•mplar we should now walk in newness of life: this is the end of Christ's resurrection, that we should be new creatures, of new lives, new principles, new conversations; he rose again for our sanctification.

3. He rose again for our resurrection to eternal life; Christ is the pattern, and pledge, and cause of the resurrection of our bodies; *for since by man came death, by man came also the resurrection of the dead: for as in Adam all die,even so in Christ shall all be made alive.* There is a virtue flowing from Christ to his Saints by which they shall be raised up at the latter day; as there is a virtue flowing from the head to the members, or from the root to the branches, so those that are *Christ*'s shall be raised up by *Christ.* Not but that all the wicked in the world shall be raised again by the power of *Christ* as he is a judge, for *all that are in their graves shall hear his voice, and they shall come forth;* yet with this difference, *they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.* In this respect the Saints shall have a peculiar resurrection; and therefore they are called *the Children of the resurrection, because they shall obtain a better resurrection,* as the Apostle calls it. And is not *Christ*'s resurrection desirable in this very respect; if we should think, these bodies of ours being dust, must never return from their dusts, it might discourage; but here is our hope, *Christ* is risen, and therefore we must rise; it is the Apostles own argument against those that held, *there was no resurrection of the dead;* why, saith the Apostle, *if there be no resurrection of the dead,then is not Christ risen—If the dead rise not, then is not Christ raised—But now is Christ risen from the dead, and become the first-fruits of them that sleep:* he argues plainly

that *Christ's* resurrection is the principal efficient cause of the resurrection of the just; *I am the resurrection, and the life,* saith *Christ, (i.e.)* I am the Author, and worker of the resurrection to life. *As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will;* and hence it is that *Christ* is called *a quickening Spirit; Christ* is the head and stock of all the Elect, *Christ* is the Author, procurer, conveyor of life to all his offspring, by the communication of his Spirit; *Christ is a quickening Spirit,* quickening dead souls, and quickening dead bodies, the Author both of the first and second resurrection. And is not this desireable?—

He rose again for the assurance of our justification, sanctification and salvation. This is the reason why the Apostle useth these words to prove the resurrection of *Christ, I will give you the sure mercies of David;* none of God's mercies had been sure to us if *Christ* had not risen again from the dead. But now all is made sure; his work of redemption being fully finished, the mercy which thereupon depended was now made certain, (and as the Apostle speaks) *sure unto all the seed.*

Methinks a thought of this object in respect of itself, and in respect of us, should put our souls into a longing frame; is it not a desirable thing to see the King in his beauty? were not the *Daughters of Zion glad to go forth,and to behold King Solomon with the Crown wherewith his Mother Crowned him in the day of his espousalls?* If *Christ* incarnate, and in human frailty was *the desire of Nations,* how much more is Christ exalted, and in his glory? if it was *Augustine's* great wish to have seen Christ in the flesh, how should we but wish to see Christ as risen again from the dead? *he is altogether lovely;* or, *he is altogether desireable;* desireable in the womb, desireable in the cratch, desireable on the Cross, even when despised, and numbered with thieves; desireable in his resurrection; yea all desirable, yea above all desirable, as risen, exalted, glorified; in this consideration we cannot fathom the thousand, thousand part of the worth, and incomparable excellency of Jesus Christ. Or if Christ's resurrection in itself will not stir up our lazy desires; as it not desirable as in reference unto us? what, that he should rise again for our justification? that by virtue of his resurrection thy soul should appear righteous before the judgment seat of God? O what a ravishing word is that, what a triumphing challenge?*who shall lay anything to the charge of* God's *Elect? it is* God *that justifieth; who is he that condemneth? it is* Christ *that died, yea rather that is risen again.* O the stings that many have, saying, what shall I do when *I* die, and go down to the dust? may not the Lord have something against me at the day of reckoning? why no poor soul, if thou art in Christ, it is he that died, yea rather that is risen again for thy justification; by his resurrection he hath cleared all reckonings, so that now who shall condemn? not sin, Christ hath took it away; not the law, Christ hath fulfilled it for us; not Satan, for if the Judge acquit us, what can the Jailor do? O my soul, that thy portion may be with theirs who hath right and title to this blessed resurrection of Jesus Christ. But thou sayest again, what is it to me; if *I* be justified in Christ, and yet my heart remain unholy, and unsubdued to Christ? it is true, thou findest a woeful sinful nature within thee, cross and contrary to holiness, and leading thee daily into captivity; yet remember it is Christ that died, yea rather that is risen again; and by virtue of his resurrection he hath given thee a new nature; another nature, which makes thee wrestle against sin, and shall in time prevail over all sin. But thou sayst again, what if *I*

be justified, and sanctified, if after death *I* shall not be raised to life? why fear not O my soul, for if Christ be risen thou shalt rise, and rise to eternal life;*I am the resurrection and the life,* not only the resurrection, but life is in him originally, as water is in the fountain, and from him it is derived to us; *because I live ye shall live also.* But thou sayst again, O that *I* were assured of this! many doubts and jealousies are upon me from day today. Sometimes indeed *I* have a comfortable hope of my justification, sanctification, salvation; and sometimes again *I* am forced to cry, *Lord why ca•test thou off my soul? why hidest thou thy face from me?* O consider of the ends of Christ's resurrection; was it not to give thee the sure mercies of *David?* was it not to apply the merits of Christ's active, and passive obedience, and to bring them home to thy soul? was it not to confirm, and to ratify thy faith, *else were it in vain?* O the Person of *Christ!* and O the privileges of *Christ* as being raised from the dead! O my soul, that thou wert on the wing in thy desires after Christ! O that thy motions were as swift as the Eagles that hasted to eat! O that feelingly thou knewest him, and the power of his resurrection! that thou wert resolved to give no sleep to thine eyes, nor slumber to thine eye-lids, until thou couldst say, *Christ's resurrection is mine!* why Lord, that *I* should long after vanities, trifles, toys, pleasures, profits, earthly contentments; that *I* should long like some women with Child for a deal of baggage coles, or ashes, very loathsome food; and yet that *I* should feel no pantings, breathings, hungerings, thirstings after Christ's resurrection to feed upon it, and to be satisfied with it! come, here's a blessed object; here's delights; O stir up thy appetite, *suck and be satisfied, drink ye, drink abundantly, O my beloved!*

***SECT. IV.* Of hoping in Jesus in that respect.**

LEt us *hope in Jesus,* as carrying on the great work of our salvation for us in his resurrection. Only remember, I mean not a fluctuating, wavering, unsettled, unestablished *hope;* no, no, let us hope firmly, surely, fixedly; let us come up to that plerophory, or *full assurance of hope;* that we may conclude comfortably, and confidently, *Christ's resurrection is ours;* and yet that our conclusion may not be rash, but upon right grounds, we may examine the firmness, solidness, substantialness of our hope in Christ's resurrection by these following signs.

1. If Christ's resurrection be mine, then is Christ's death mine; the fruits or effects of Christ's death and resurrection cannot be severed; *if we have been planted together in the likeness of his death,we shall be in the likeness of his resurrection.* Mortification, and vivification, are twins of one and the same spirit; *depart from evil and do good.— Cease to do evil, learn to do well.* Many may think they have their part in the first resurrection, but can they prove their death unto sin? as there cannot be a resurrection before a man die, so there cannot be a resurrection to a new life, but there must be a separation of the soul from the body of sin; what, shall a man cleave to sin, be wedded to sin; yea shall a man like it, love it, live in it, and yet say or imagine that Christ's resurrection is his? O be not deceived, God is not mocked! come, scearch, try, examine, hast thou any share in Christ's passion? knowest thou the fellowship of his sufferings? art thou made conformable to his death, that as he died for sin; so thou diest to sin? if herein thou art at a stand, peruse those Characters laid down in his sufferings and death, the truth and growth of our mortification, or of our death unto sin is discovered before.

2. If Christ's resurrection be mine, then is *Christ*'s Spirit mine, yea then am *I* quickened by the Spirit of *Christ.If any man have not the Spirit of Christ, he is none of his:—but if the Spirit of him that raised up Jesus from the dead dwell in you, then he that raised up Christ from the dead shall also quicken your mortal bodies* (and I may add your mortal souls) *by his spirit that dwelleth in you.* Christ's Spirit (if Christ's resurrection be ours) will have the same operation and effect in our souls that it had in his body; as it raised up the one, so it will raise up the other; as it quickened the one, so it will quicken the other. But the question here will run on, how shall we know whether we have received this quickening Spirit? many pretend to the Spirit never more than at this day, but how may we be assured that the Spirit is ours? I answer.—

1. The Spirit is a Spirit of illumination; here is the beginning of his work, he begins in light; as in the first creation, the first-born of God's works, was light,*God said, let there be light, and there was light;* so in this new creation, the first work is light, God *who commanded the light to shine out of darkness hath shined into our hearts,to give the light of the knowledge of the glory of God in the face of Jesus Christ.* Hence the state of nature is called *darkness,* and the state of grace is called *light; Ye were sometimes darkness, but now ye have light in the Lord.* And *he hath called you out of darkness into his marvelous light.* There is a light in the mind, and a light in the heart, of those who have the Spirit of Christ; there is a speculative and an affective knowledge, not only to know the truth, but to love it, believe it, embrace it. O my soul, wouldst thou know whether Christ's Spirit be thine? consider, and see then whether any of this new light of Jesus Christ hath shined into thy heart; take heed, deceive not thyself, thou mayest have a great deal of wit, and knowledge, and understanding, and yet go to hell; this light is a light shining into thy heart, this light is a Christ-discovering light; this light is a sin-discoverings light; this light will cause thee to find out thy hypocrisy, deadness, dullness in spiritual duties; if thou hast not this light thou art near to eternal burnings; darkness is one of the properties of hell, and without this light, inward darkness will to utter darkness, where is nothing but *weeping and wailing, and gnashing of teeth.*

2. This quickening spirit, is a spirit of faith; as it reveals Christ, so it inclines men's hearts to close with Christ upon those Gospel-terms, as he is offered. I know there are degrees and measures of faith, but the least measure of faith is a desiring, panting, breathing after the Lord Jesus; and no sooner hath the soul received that new light from the spirit of Christ, but it is presently, at the same instant, exceedingly affected with Jesus Christ; O it desires Christ above all desires. I know not a more undeceiving sign than this; read over the whole Bible, and where ever there was any soul-saving discoveries, there ever followed inward desires, soul-longings after Jesus Christ; when *Paul* preached of the resurrection of Christ, some there were that mocked, jeered, and slighted that doctrine, but others (whose heart the Lord stirred) they were exceedingly taken with it saying *we will hear thee again of this matter;* yea, & this very Sermon so wrought on some that *they believed, among whom was Dyonysius the Areopagite, & a woman named Damaris, and others with them;* and when he preaced another Sermon on the same subject at *Antioch,* the *Jews* were much offended, but the Gentiles were so exceedingly taken with it that *they besought Paul, that these words* (the very same resurrection Sermon) *might be preached to them the next Sabbath day.* Their very hearts did so long after Christ whom *Paul* had preached, that *when the congregation was broken up,many of*

the Jews *and religious Procelites followed Paul and Barnabas; and the next Sabbath day came almost the whole City together to hear the same Sermon.* O my soul, dost thou hear these Sermons of Christ's resurrection; dost thou hear sweet-Gospel-preaching? dost thou hear the free tenders and offers of *Christ;* with all his glory and excellency to poor sinners, to vile, lost, undone souls, and art thou no whit taken with them? canst thou sleep away such Sermons as these? hast thou no heart-risings, no stirrings, workings, longings, desires in thy soul? O take heed! this is a dangerous case: but on the contrary, if thou sayest in thy heart, *Oh that I could hear this Sermon again! O the sweet virtues of Christ's resurrection! I had not thought such honey could have dropped out of this rock; O the blessed beginnings and springings of grace which I felt in my soul on such a meditation! Oh the desire, the delight! O the longings! O the comforts of Christ's resurrection! O the drawings of the Spirit, inclining my heart to receive Jesus Christ, to close with him, and to rest on him, and to give up myself to him!* why this Spirit of faith doth argue thy title and interest to the quickening spirit *of Christ.*

3. Thy quickening Spirit, is a Spirit of sanctification; such was the Spirit, whereby Christ was raised, *he was declared mightily to be the Son of God,according to the Spirit of sanctification, by the resurrection from the dead.* That same Spirit which raised up Jesus Christ, was that same divine Spirit which sanctified his human nature wherein it dwelt; and such is that quickening Spirit to all in whom it dwelleth; it is a Spirit of holiness, and it works holiness, changing the heart, and turning the bent of it from sin to holiness.*If any man be in* Christ, *he is a new creature; old things are passed away, behold all things are become new.* q. d. When once the believer is by an act of faith passed over unto Christ, there goes immediately from the Spirit of Christ into his soul an effectual power, which alters and changes the frame of the whole man; now he is not the same that he was; he is changed in his company, in his discourse, in his practice; he is changed in his nature, judgment, will, affections; he is *sanctified throughout in soul, body, and Spirit;* O my soul, try thyself by this sign, dost thou find such an inward change wrought in the soul? dost thou find the law of God, a law of holiness written on thy hearr? dost thou find a law within thee contrary to the law of sin, commanding with authority that which is holy and good? so that thou canst say with the Apostle, *I delight in the law of God after the inward man?* and *with my mind I myself serve the law of* God? if so, surely this is no other, *but the law of the spirit of life in Jesus Christ;* or the law of this quickening Spirit, communicated from Christ, unto thy soul.

3. If Christ's resurrection be mine, then am I *planted together in the likness of Christ's resurrection;* then do I resemble, and am made conformable to Christ in his resurrection; now if we would know wherein that resemblance is, the Apostle tells us, *that like as Christ was rised up from the dead by the glory of the Father,even so we also should walk in newness of life.* Our mortification is a resemblance of Christ's death, and our vivification is a resemblance of Christ's resurrection. In this ground of our hope concerning our interest in the resurrection of Christ, I shall propound these questions. —

1. Whether indeed and in truth our souls are vivified?

2. Whether we increase and grow in our vivification?

For the first, the truth and certainty of our vivification will appear by these rules.—

1. True vivification is general, both in respect of us, and in respect of Grace.

1. In respect of us, it is diffused throughout the whole man; *the very* God *of peace sanctify you wholly* (saith the Apostle) *and I pray* God *that your whole spirit,soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ.* And. 2. In respect of Grace, it is in every Grace; I know it is a question, whether all Graces are so connected and chained together, that possible they cannot be severed? but I suppose it is truly answered, that in respect of habit they cannot be severed, though in respect of the act or exercise they may be severed; some Graces are more radical than others, as faith and love, and therefore they first appear; but as a man lives first the life of a plant, then of sense, then of reason, though all were radically there at first; so it is in graces; experience tells us that some Christians are eminent in some graces; and some in other graces; some have more love, and some more knowledge, and some more patience, and some more self-denial; but all that are true Christians have each of these graces in some measure or other; or at least they have them in habit, though not in the act; if vivication be true, there is a whole work of grace both in heart and life; as the light in the air runs through the whole hemisphere, so the whole work of grace runs through, and is diffused through the whole man, soul, body, and spirit. O my soul, this may put thee to thy study, because of the several constitutions or tempers of graces; thou mayest find this or that grace, this or that image of Christ clearly stamped on thy heart; but thou canst not find such and such graces; in this case, fear not, for if in truth and sincerity thou hast but one grace, thou hast the whole chain of graces. But to speak to some graces in particular.

2. True vivification is a new life acting upon a new principle of Faith. *The life which I now live in the flesh, I live by the Faith of the Son of* God. They are the words of a man pursued by the law unto Christ; *Paul* seeing he was dead by the law, he speaks for a better husband; the law finds him dead, and leaves him dead, *Nevertheless I live* (saith *Paul*) what means he? a natural life? why so? he lived before now; no, no, it is a better life than a natural life; such a life is no contentment to a soul pursued by the law; very heathens and infidels have such a life, and in that respect are as happy as the best of Saints; *Paul*'s life is a spiritual life, and the Spring of his life is the Son of God; Jesus Christ is esscentially, radically, fundamentally life itself, and by his incarnation, passion, resurrection, he is life for his Saints; they live by him, and in him, and for him, and through him; he is the heart and liver of their Spiritual life. But as from the heart and liver there must be arteryes, and vains for maintenance of life and conveyance of blood throughout all the body; so from Christ there must be some conveyance to bring this to life unto us, and this is by faith; *I live by the faith of the Son of* God. O my soul, dost thou live this life of faith on the Son of God? canst thou make use of Christ in every state, and in every condition? As for instance; in thy particular calling, dost thou look to Christ for wisdom, success, blessing, ability? dost thou say, *if I have ill success, I will yet go to* Christ; *it is he that set me here, and it is he will enable me?* in case of provision, dost thou run to Christ, and dost thou hang upon him for all things needful? dost thou say; *If I want means,* God *will create means; he commands all means, and he can suddenly do whatsoever he will?* In case

of protection, dost thou look unto Jesus to be thy shield and protector? dost thou mind the word of God to *Abraham, Fear not Abraham, for I am* God *all-sufficient,thy buckler and thy exceeding great reward?* In case of thy Children, goest thou to Christ, saying, *Are not my Children thy Children, and wilt thou not provide for thy own?* it is true, thou must do what thou canst, but for the rest, despair not; cast thy burden upon him, who hath commanded thee *in nothing to be careful,but in all things to make thy suits known with prayer and supplication; when my Father and Mother forsake me, God will take me up,* saith *David.* He is a Father to the Fatherless, he provided for them in the womb, he provided breasts for them ere they saw the Sun, and therefore how should he but have care, and compassion over thy Children? in case of prosperity, dost thou see Christ's love in that state? dost thou set him in the first place, receiving all, and joining in all as coming from him? is this it that makes thy prosperity sweet, because, thou knowest and believest that thy sins are pardoned? otherwise what is thy silver, and gold, so long as thy pardon is not sealed in the blood of Jesus Christ? if a prisoner condemned to die should abound in all outward plenty, what comfort could he have, so long as his pardon were not sealed? it is the life of faith that sweetens prosperity; who are better Christians than they! who know they enjoy these things with God's favor and blessing; faith sees God's love in all, and so is abundantly thankful; faith makes a man to eat, and drink, and sleep, and to do all in Christ; as it cost Christ dear to purchase our liberty to the creatures, so faith ever sets Christ in the first place; it receives all as coming from him, it returns all as to the glory of him: in case of disgrace, dost thou commit thy credit to Jesus Christ? dost thou *look up to Jesus,* and desirest no more good name, repute, or honor than Christ will afford thee? or in case of death, dost thou like *Stephen* resign up thy soul to Christ? dost thou see death conquered in the resurrection of Christ? dost thou look beyond death? dost thou over-eye all things betwixt thee and glory? O the sweet of this *life of faith on the Son of God!* if thou knowest what this means, then mayst thou assure thyself of thy vivification.

3. True vivification is a new life acting upon a new principle of hope of glory. *Blessed be the God and Father of our Lord Jesus Christ,which according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you.* By Christ's resurrection we have a lively hope for our resurrection unto glory; is not Christ our head? and if he be risen to glory, shall not his members follow after him? certainly there is but one life, one Spirit, one glory of Christ and his members; *The glory which thou gavest me, I have given unto them* said Christ. The soul that is vivified hath *a lively hope of glory* on several grounds. As, 1. Because of the promises of glory set down in the word; now on these promises hope fastens her anchor; if Christ hath promised, how should I but maintain lively hope? 2. Because of the first-fruits of the Spirit; there are sometimes fore tastes of the glory, drops of heaven poured into a soul; whence it comfortably concludes, if I have the earnest and first-fruits, surely in his time Jesus Christ will give the harvest. 3. Because of Christ's resurrection unto glory; now he rose as a common Person, and he went up into heaven as a common Person; whence hope is lively, saying, why should I doubt, or despair, seeing, I am *quickened together with Christ,and raised up together with Christ, and am made to sit together with*

Christ, in heavenly places? Try, O my soul, by this sign: Art thou lively in the hope of glory? doth thy heart leap and rejoice within at a thought of thy inheritance in heaven? in a lively fountain the waters thereof will leap and sparkle; so if thy hope be lively, thou wilt have living joys, living speeches, living delights; amidst all thy afflictions thou wilt say, these will not endure forever; I myself shall away ere long, Glory will come at last. O the sweet of this life of hope! if thou feelest these stirrings it is an argument of thy vivification.

4. True vivification acts all its duties upon a new principle of love to Christ; men not enlivened by Jesus *Christ* may do much, and go far in outward service, yea they may come to sufferings, and yet without love to Christ all is lost, all comes to nothing.*Though I speak with tongues of men and Angels—though I have the gift of Prophesy, and understand all mysteries, and all knowledge, —though I bestow all my goods to feed the poor;and though I give my body to be burnt, and have not love, it profiteth me nothing.* All the rest may be from the flesh, and for the flesh, and fleshly ends; but a true Gospel-love is from Christ, and tends to the Glory of Christ: *For Love is of God, and everyone that loveth is born of God, and knoweth God.* But how may we know that all our actings are out of love to Jesus Christ? I answer.—

1. If we act by the rule of Christ. *If ye love me keep my commandments.— He that hath my Commandments and keepeth them,he it is that loveth me.— If any man love me, he will keep my commandments.* He that loves Christ, he will look upon every act, every service, every performance, whether it be according to the rule of Christ, and then on he goes with it.

2. If we act to the honor of Christ. We may pray, and hear, and preach, and act self more then the honor of Jesus Christ; whiles Christ shown miracles, and fed his followers to the full, they cried up Jesus, and none like Jesus; but when Christ was plain with them, *ye seek me, not because ye saw the miracles, but because ye did eat of the loaves,and were filled;* when he pressed sincerity upon them, and preparation for sufferings, *from that time many of his Disciples went back, and walked no more with him.* Its no news for men to fall off when their ends fail; only they that love Christ look not at these outward things in respect of the honor of Jesus Christ; and hence it is that in all their actings they will carry on the design of the Father in advancing the honor of the Son, whatever it cost them. O my soul apply this to thyself; if thou livest the life of love, if in all thy actings, duties, services, thou art carried on with a principle of love to Jesus Christ, it is a sure sign of thy vivification.

For the second question, whether we increase and grow in our vivification? we may discover it thus.—

1. We grow, when we are led on to the exercise of new Graces; this the Apostle calls adding of one Grace unto another:*add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness charity.* At first a Christian doth not exercise all Graces, though habitually all Graces may be planted in him, yet the exercise of them is not all at once, but by degrees. Thus the Church tells Christ, *at our Gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved;* she had all manner of fruits which she had reserved for *Christ; new and old:* she had young converts, and more seetled professors; or

she had new and old Graces, as others; she added Grace to Grace, she was led on from the exercise of one Grace, unto another new Grace: As wicked men are led on from one sin to another, and so grow worse and worse; so godly men are led from one Grace to another; and so they increase, *knowing that tribulation worketh patience, and patience experience, and experience hope.*

2. We grow, when we find new degrees of the same Grace added; as when love grows more fervent, when knowledge abounds, and hath a larger apprehension of spiritual things; when faith goes on from man's casting himself on Christ, to find sweetness in Christ; and so to plerophory, or full assurance of faith: when Godly sorrow proceeds from mourning for sin, as contrary to God's holiness; to mourn for it, is as contrary to him who loves us; which usually follows after assurance; when obedience enlargeth its bounds, and we abound more and more in the work of the Lord. *I know thy works* (said Christ to the Church of *Thyatyra) I know thy works, and the last to be more than the first.*

3. We grow when the fruits and duties we perform grow more ripe, more spiritual, and more to the honor of Christ: it may be we pray not more, nor longer than sometimes we used; it may be our prayers have not more wit, or memory, than sometimes they had; yet they are more savory, more spiritual, and more to Christ's honor than sometimes they were: Now we must know that one short prayer put up in faith, with a broken heart, and aiming at the honor of Christ, argues more of growth in grace, than prayers of a day long, and never so eloquent, without the like qualifications. In every duty we should look at their ends, and aims; for if we debase ourselves in the sense of our own vileness, and emptiness, and inability; and if we aim at God's honor, and power, and praise, and glory, it is a good sign of growth; we call this spiritual part of duty, when it is from God, and through God, and to God.

4. We grow when we are more rooted in Christ; so the Apostle describes it,*a growing up unto him in all things.* This is Scripture phrase; growth of grace is usually expressed by growing into Christ, *but now in grace, and in the knowledge of our Lord and Savior Jesus Christ.* As if to grow in grace without him, were nothing, as indeed it is not. Philosophers, moral men, and others, may grow in virtues, but not in Christ. Come then, search, and try whether we are more rooted in Christ: when a young plant is new set, the roots are a small depth in the earth, one may pull them up with his hand; but as the tree shooteth up in height, so it strikes the root deep and deeper downward, that no force can move it; so it is with us, we have not for degree so firm and near a conjunction with Christ, at our first union; but the more we live with him, like good trees spreading in the sight of all men, and bringing forth the fruits of righteousness, the more we come to root downwards by a more firm faith, and firm confidence. Our union is answerable to that which uniteth us; now at the first, faith is but weak, like a smoking wick, or a poor bruised reed; but whiles faith is drawing the Spirit away from Christ, the more it exerciseth, the more it is strengthened; even as in babes, their powers every day, at first are feeble; but the more they feed and exercise, by so much the more they put forth their strength in all their operations: time was, that *Peters* faith was so weak, that at the voice of a Damosel, *Peter* was shaken; but by walking, while in Christ he was so rooted, that neither threatenings, whippings, imprisonment, conventings before great

powers, nor any other thing could shake him: you may object, if we are not at first rooted in Christ, a weak faith may be quite overthrown; we may then fall away; true, if we be not rooted in any manner; but this we are at our first setting into Christ by faith; only this *I* speak of is of an higher degree of rooting, which doth not only shut out falling away, but very shaking and tottering, in a good measure: surely this is not the state of every believer; no, no, it is only the condition of such, who have long walked in Christ, and are grown in grace, holiness, vivification.

O my soul, try now the growth of vivification by these few signs; art thou led on to the exercises of new graces, adding grace to grace? dost thou find new degrees of the self same grace? is thy love more hot, thy faith more firm? all thy boughs more laden and filled with the fruits of righteousness? are all thy duties more spiritual? are thy ends more raised to aim at God, to sanctify him, and to debase thyself? art thou more rooted in Christ? in all thy duties, graces and gracious actings; hast thou learnt habitual to say, *I live, yet not I, but Christ liveth in me?* dost thou interest Christ more and more in all thou dost? dost thou know and affect Christ more and more? Oh when would an ambitious courtier be weary of being graced by his Prince? when would a worlding be weary of having the world come in upon him? why shouldst thou O my soul be weary of insinuating thyself by faith and affection into Christ; come, scearch, try; it may be little winds have formerly shaken thee, but so it is, that insencibly, and thou knowest not how, thy root is struck lower and lower into Christ; and now thou art not so soon shaken with every wind; surely thy hope is well grounded; thou hast a part in Christ's resurrection; it is thine, even thine.

***SECT. V.* Of believing in Jesus in that respect.**

5. LEt us *believe in Jesus* as carrying on the great work of our Salvation for us in his resurrection. This is one main article of our faith, *the third day he rose again from the dead,* and this now I propound as the object of our faith; O let us believe it, let us believe our part and interest in it. And to that purpose let us look on Jesus as a common Person; whatever consideration he passed under, it was in our stead, and in that respect we are to reckon ourselves as sharers with him. Scrupulous souls may object, *is it possible that Christ should rise, and that I should rise with him, and in him? is it possible that Christ should die as a common Person for my sins? and that Christ should rise, and by his resurrection should be justified as a common person in my room? O the Mystery of this redemption! without Controversy great is the Mystery of Godliness, which is* God *manifested in the flesh,justified in the Spirit: it is a mystery beyond my fathoming, that Christ, who is God in the flesh, should be justified in the Spirit for my justication; that Christ should die in my stead as a condemned man, and when he had finished his work, that he should rise again in my stead as a righteous Person. These passages are past fathoming, and beyond believing; O what shall I do? I find it hard, very hard to believe this point.*

Scrupulous souls! throw not away your confidence; *ought not Christ to have suffered these things and to enter into his Glory?* was not satisfaction and justification, payment of debt, and discharge of bonds required of him, and of necessity for us? O believe, and that I may persuade to purpose, I shall lay down, 1. Some directions; and, 2. Some encouragements of faith.

1. For directions of faith in reference to Christ's resurrection, observe these particulars.—

1. Faith must directly go to Christ.

2. Faith must go to Christ, as God in the flesh.

3. Faith must go to Christ, as God in the flesh made under the Law.

4. Faith must go to Christ, not only as made under the directive part of the Law by his life, but under the penal part by his death; of all these before.

5. Faith must go to Christ as God in the flesh, made under the directive and penal part of the Law, and as quickened by the Spirit. *He was put to death in the flesh* (saith *Peter) and quickened by the Spirit.* And accordingly must be the method, and order of our faith; after we have looked on Christ as dead in the flesh, we must go on to see him as quickened by the Spirit;*if Christ was not raised, or quickened* (saith the Apostle) *your faith were in vain;* q. d. to believe in Christ as only in respect of his birth, life, death, and to go no further, were but a vain faith; and therefore shore up your faith to this pitch, that Christ who died, *is risen from the dead;* to this purpose all the Sermons of the Apostles represented Christ, not only as crucified, but as raised; In that first Sermon after the mission of the holy Ghost, *ye have crucified Christ* (said *Peter* to the Jews) and then it follows, *whom God hath raised up, having loosed the pains, or chains of death,because it was not possible that he should be holden of it.* In that next Sermon *Peter* tells them again, ye have killed the Prince of life; and then it follows, *whom God hath raised from the dead, whereof we are witnesses.* In the next Sermon after this, *be it known unto you all* (said *Peter) and to all the people of Israel,that by the Name of Jesus Christ of Nazzareth, whom ye crucified, and whom God raised from the dead,— is this man whole.* And in the next Sermon after this, *the God of our Fathers raised up Jesus, whom ye slew and hanged on a tree.* And as thus he preached to the Jews, so in his first Sermon to the Gentiles, he tells them, *we are witnesses of all things which Jesus did, both in the land of the Jews,and in Jerusalem, whom they slew, and hanged on a tree; him God raised up the third day, and shown him openly.* And as thus *Peter* preached, so in that first Sermon of *Paul* at *Antioch,* he tells them of the Jews crucifying Jesus, and then it follows, *but* God *raised him from the dead.—And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure Mercies of David,and thou shalt not suffer thine holy one to see corruption.* And after this, *Paul,* as his manner was, went into the Synagogue at *Thesalonica,* and three Sabbath days reasoned with them out of the Scriptures, opening and alleging *that Christ must needs suffer and rise from the dead.* This was the way of the Apostles preaching; they told them an history (I speak it with reverence) *of one Jesus Christ, that was the word of God, and that was become man,and how he was crucified at Jerusalem, and how he was raised from the dead;* and all this in a plain, simple, spiritual way and manner; and while they were telling those blessed truths, the Spirit fell upon the people, and they believed, and had faith wrought in them. *Faith is not wrought so much in the way of ratiocination, as by the Spirit of God, coming upon the souls of people by the Relation or representation of Jesus Christ to the soul.* And this our Lord himself hints, *as Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up,that whosoever believeth in him should not perish but have everlasting life.* When the people were stung, God so ordered, that the very beholding of the

brazen Serpent should bring help (though we know not how) to those that were wounded and stung by those fiery Serpents; so God hath ordained in his blessed wisdom that the discovery of Jesus Christ, as crucified and raised, as humbled and exalted, should be a means of faith; come then, set we before us, Christ raised; not only Christ crucified, but Christ raised, is the object of faith; and in that respect we must *look up to Jesus.*

6. Faith in going to Christ is raised from the dead, or as quickened by the Spirit, it is principally, and mainly to look to the end, purpose, intent, and design of Christ in his resurrection; very devils may believe the history of Christ's resurrection,*they believe and tremble;* but the Saints and people of God are to look at the meaning of Christ, why he rose from the dead; now the ends are either supreme, or subordinate. 1. The supreme end was God's Glory, and that was the meaning of Christ's prayer, *Father,the hour is come, glorify thy Son, that thy Son also may glorify thee;* with which agrees the Apostle, *he rose again from the dead to the glory of the Father.* 2. The subordinate ends were many; As, 1. That he might tread on the Serpents head. 2. That he might destroy the works of the Devil. 3. That he might be the first fruits of them that sleep. 4. That he might assure our faith that he is the word, and that he is able to keep that which we have committed to him against that day. 5. That he might be justified in the Spirit; as he was begotten in the womb by the Spirit; led up and down in the Spirit, offered up by the eternal Spirit, so he was raised from the dead by the Spirit, and justified in the Spirit at his resurrection. Christ was under the greatest attainder that ever man was, he stood publicly charged with the guilt of a world of sins, and if he had not been justified by the Spirit, he had still lain under the blame of all, and had been liable to the execution of all; and therefore he was raised up from the power of death, that he might be declared as a righteous person. 6. That he might justify us in his justificaon; when he was justified, all the elect were virtually and really justified in him; that act of God which past on him, was drawn up in the name of all his Saints: as whatever benefit or privilege God meant for us, he first of all bestowed it on Christ; thus God meaning to sanctify us, he sanctified Christ first, and God meaning to justify us, he justifies Christ first; so whatever benefit or privilege he bestowed on Christ, he bestowed it not on him for himself, but as he was a common Person, and one re-resenting us. Thus Christ was sanctified instead of us, *for their sakes I sanctify myself, that they also might be sanctified through thy truth:* and thus Christ was justified instead of us, *for as by the offense of one, judgment came upon all for condemnation, even so by the righteousness of one, the free gift came on all men unto justification.*

7. That he might regenerate us, and beget us anew by his resurrection;*blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again—by the resurrection of Jesus Christ from the dead.* And this he doth, two ways. 1. As our pattern, platform, Idea, or exemplar; *like as Christ was raised from the dead,—even so we also should walk in newness of life:and likewise reckon ye also yourselves to be alive unto God through Jesus Christ our Lord.* 2. As the efficient thereof, *for when we were dead in sin, he hath quickened us together with Christ;* and *ye are risen with him through the faith of the operation of God, who hath raised him from the dead.* O the power of Christ's resurrection in this respect! if we saw a man raised from the dead, how should we admire at such a wondrous power? but the raising of one dead soul is a greater work than to raise a Church-yard of dead bodies.

8. That he might sanctify us, which immediately follows after the other, — *but yield yourselves unto God as those that are alive from the dead,and your members as instruments of righteousness unto God.* In our regeneration we are risen with Christ, and it is the Apostles argument,*if ye then be risen with Christ, seek those things which are above,—set your affections on things above, and not on things on the earth.* We usually reckon two parts of Sanctification, *viz.* Mortification, and Vivification; now as the Death of Christ hath the special influence upon our Mortification, so the Resurrection of Christ hath the special influence on our Vivification;*he hath quickened us together with Christ, and hath raised us up together with Christ.*

O my Soul, Look to this main design of Christ in his rising again; and if thou hast any faith, O set thy Faith on work to draw this down into thy Soul. But here is a question, how should I manage my Faith? or how should I act my Faith to draw down the virtue of Christ's resurrection for my Vivification; I answer.

1. Go to the Well-head, look into the resurrection of Jesus Christ. This one act contains in it these particulars; As, 1. That *I* must go out of myself to something else; this is that check that lies upon that work of Grace, to keep out pride, that Faith sees the whole good of the soul in a Principle extraneous, even the springs of Jesus Christ. Alas! if this Vivification were in me, or in my power, what swellings and excrescencies of pride should *I* quickly nourish? God therefore hath placed it in another, that *I* may be kept low; and that *I* may go out of myself to seek it where it is. 2. That I must attribute wholly, freely, joyfully, all that I am, to Jesus Christ, and to the effectual working of his Grace.*I live, yet not I, but Christ liveth in me.* And *by the Grace of God I am what I am;* and, *I labored more abundantly than they all, yet not I, but the grace of God which was with me.* The life of grace springs only from the life and resurrection of Jesus Christ, and therefore as I must deny myself, so I must attribute all to him from whom it comes. 3. I must lie at his feet with an humble expectation of, and dependency upon him, and him alone for the supplies of grace; this was the Apostles practice: *O that I may be found in him! O that I may know him, and the power of his resurrection! O that by any means I might obtain unto the resurrection of the dead!* he lay at Christ's feet with an humble expectation to feel the Power of Christ's resurrection, in raising him first from the death of sin to the life of grace, & after from death of nature to the life of glory.

2. Lay to these springs thy mouth of Faith; it is not enough to have all the treasuries of grace, all the actings of Christ for thee, laid before thee, but thou must act thy faith upon that object; O then go to Christ's resurrection and believe, make a particular application of those glorious effects of Christ's resurrection upon thy soul. Say, *Lord thou dyedst that I might die to sin, and thou wast raised from the death that I might be raised to newness of life. Come Lord, and quicken my dying sparks, give me to lay hold on Christ's resurrection, give me to adhere to it, and to rest upon it, and to close with it; I see without faith I am nere a whit the better for Christ's resurrection; and thy commands are upon me; open thy mouth wide, and I will fill it: why Lord, I believe, help thou my unbelief.* This faith is necessary to our vivification as well as Christ. Christ is the fountain of life, but faith is the means of life; the power and original of life is entirely reserved to Jesus Christ, but faith is the radical band on our part, whereby we are tied unto Christ, and live in Christ; and thus saith Christ himself, *I am the resurrection and the life.* Is that

all? no, *he that believeth in me, though he were dead, yet he shall live.* And *I am the bread of life.* Is that all? no; *he that cometh to me shall never hunger, and he that believeth on me shall never thirst.*

3. *Suck and be satisfied, milk out and be delighted.* Christ's resurrection is a breast of consolation; there is in it abundance of life and glory, and therefore we should not believe a little, but much; the word *suck,* is as much as to exact on Christ; draw hard from Christ; the more we exercise faith, the more we have of Jesus Christ and of Vivification; there is a depth in Christ's resurrection that can never be fadomed; when the soul hath as much as its narrow hand can grasp, whole Christ is too big to be enclosed in mortal arms; only the longer our arm of faith is, the more we shall grasp of him; and therefore suck, and pull, and draw hard. And to this purpose—

1. Pray for an increase of faith, complain to Christ of the shortness of thy arm, tell him thou canst not believe as thou wouldst, thou canst not get in so much of Christ into thy soul as thou desirest, thy Vivification is very poor and small; Oh when Christ hears a soul complain of drawfishness in faith and grace, then is he ready to let out of his fullness even grace for grace.

2. Act thy faith vigorously on Christ's resurrection for a further degree of quickening, activity, and lively ability of grace. Christ is an ever-flowing fountain, and he would have believers to partake abundantly of what is in him; he cannot abide that any should content themselves with a present stock of grace; Christ is not as a stream that fails, or as a channel that runs dry; Christ is not as water in a ditch, which hath no living spring to feed it; no, no; Christ is the fountain of life, he is the chief ordinance of life that ever God set up. I know there are other means of Christ's appointment, but if thou wilt live at the spring, and dri•• in there, yea drink abundantly according to the overflowings of this fountain, O the life, and growth of life that would come in! Oh the virtue of Christ's resurrection that (Christ's Spirit meeting and assisting) would flow into thy soul for thy vivification.

Thus for directions; now for the encouragements of our faith to believe in Christ's resurrection.

1. Consider the excellency of this object. A sight of Christ in his beauty and glory would ravish souls, and draw them to run after him: the wise Merchant would not buy the pearl, till he knew it to be of excellent price; great things are eagerly sought for; Christ raised, Christ glorified, is an excellent object; O who would not sell all to buy this pearl? who would not believe?

2. Consider of the power, virtue, and influence of this object into all that golden chain of privileges; *if Christ be not raised, you are yet in your sins;then they also which are fallen a sleep in Christ are perished.* From the resurrection of Christ flows all those privileges, even from justification to salvation. The first is clear, and therefore all the rest.

3. Consider that Christ's resurrection and the effects of it are nothing unto us, if we do not believe; it is faith that brings down the particular sweetness and comforts of Christ's resurrection unto our souls: it is faith that puts us in the actual possession of Christ's

resurrection; whatsoever Christ is to us before faith, yet really we have no benefit by it until we believe; it is faith that takes hold of all that Christ hath done for us; and gives us the actual enjoyment of it, oh let not the work stick in us! what, is Christ risen from the dead? and shall we not eye this Christ, and take him home to ourselves by faith? the Apostle tells us that *he that believed not, hath made God a liar,because be believeth not the record that God hath given of his Son:* Unbelief belies God in all that he hath done for us. O take heed of this, without faith what are we better for Christ's resurrection.

4. Consider of the tenders, offers, apparitions that Christ raised makes of himself to our souls? when first he arose (to confirm the faith of his Disciples he offers himself, and appears to *Mary Magdalene,* to the other women, to *Peter, Thomas,* and all the rest; and all those apparitions were on this account that they might believe,*these things are written that ye might believe.* In like manner Christ at this day offers himself in the Gospel of grace; and by his Spirit he appears to souls. Methinks we should not hear a Sermon of Christ's resurrection, but we should imagine as if we saw him, *whose head and hairs are white like wool, as white as snow,whose eyes are as a flame of fire; whose feet are like unto fine brass, as if they burned in a furnace; whose voice is as the sound of many waters:* or if we are dazzled with his glory, methinks at least we should hear his voice, as if he said, *fear not, I am the first and the last, I am he that liveth, and was dead; and behold I am alive for evermore. Amen.* q. d. Come, cast your souls on me; it is I that have conquered sin, death, and hell for you; it is I that have broke the serpents head, that have took away the sting of death, that have cancelled the bond of the hand-writing against you, that have in my hands a general acquittance and pardon of your sins; come, take it, take me, and take all with me; see your names written in the acquittance, that I tender; take out the copy of it in your own hearts; only believe in him who is risen again for your justification.—O my soul what sayst thou to this still sweet voice of Christ? shall he who is the Savior of men, and glory of Angels desire thee to believe, and wilt thou not say *Amen* to it? Oh how should I blame thee for thy unbelief? what aspersions doth it cast on Christ? he hath done all things well, he hath satisfied wrath, fulfilled the Law; and God hath acquitted him, pronounced him just; faith is contented, he can desire no more; but thou sayst by unbelief that Christ hath done nothing at all, unbelief professeth Christ is not dead, or at least not risen from the dead; unbelief professeth that justice is not satisfied, that no justification is procured, that the wrath of God is now as open to destroy us as ever it was. Oh that Christ should be crucified again in our hearts by our unbelief; come, take Christ upon his tenders and offers, embrace him with both arms.

***SECT. VI.* Of Loving in Jesus in that Respect.**

6. LEt *us love Jesus,* as carrying on the great work of our salvation for us in his resurection; surely if we hope in Christ, and believe in Christ, we cannot but love Christ; if Christ's resurrection be our justification, and so the ground both of our hope and faith, how should we but love him, who hath done such great things for us? she that had much forgiven her, loved much; and if by virtue of Christ's resurrection we are Justified from all our sins, how should we but love him much? but that I may let down some cords of Love, whereby to draw our loves to Christ in this respect, let us consider thus.—

Love is a motion of the appetite, by which the mind unites itself to that which seems good to it. You may object that Christ is absent, how then should our souls be united to him? but if we consider that objects, though absent, may be united to the powers by their species and images, as well as by their true beings, we may then be said truly to love Christ as raised, though he be absent from us; come then, stir up thy appetite, bring into thy imagination the Idea of Christ as in his resurrection; present him to thy affection of Love, in that very form wherein he appeared to his Disciples; as gazing upon the dusty beauty of flesh, kindleth the fire of carnal love, so this gazing on Christ, and on the passages of Christ in his resurrection will kindle this spiritual love in thy soul: Draw near then, and behold him; *Is he not white and ruddy, the chiefest among ten thousands? is not his head as the most fine gold? are not his locks bushy,and black as a raven? are not his eyes as the eyes of doves by the rivers of water, washed with milk, and fitly set? are not his cheeks as a bed of spices, as sweet flowers?* thus I might go on from top to toe? but that thou mayst not only see his glory and beauty wherein he arose, but that thou mayest hear his voice; doth he not call on thee, as sometimes he did on *Mary,* on *Thomas,* on *Peter,* or on the twelve? As the Angel said to the woman, *remember how he spake, when he was yet in Galilee:* so say *I* to thee, remember how he spake while he was yet on earth; surely *his lips like Lillies dropped sweet smelling myrrh.* As thus. —

1. In his apparition to *Mary,* Jesus saith unto her, *woman, why weepest thou? whom seekest thou?* were not these kind words? and hast not thou had the like apparition? hast not thou heard the like sweet words from Jesus Christ? how often hath thy heart sobbed and fighed out complaints, *O where is he whom my soul loveth? I charge you O daughters of Jerusalem, if ye find my beloved, that ye tell him I am sick of love?* And then was not Christ seen in the mount? was not thy extremity his opportunity to do thee good? did not he bespeak thy comforts with these words, *Sweet soul, why weepest thou? whom seekest thou? what wouldst thou have that I can give thee? And what dost thou want that I can give thee? If anything in heaven or earth will make thee happy, it is all thy own; wouldst thou have pardon? thou shalt have it, I freely forgive thee all the debt; wouldst thou have myself? Why, behold I am thine, thy friend, thy Lord, thy husband, thy head, thy God.* Were not these thy Lord's reviving words? were not these melting, healing, ravishing, quickening, passages of Christ his love?

2. In his Apparition to the ten, *Jesus stood in the midst, and saith unto them, peace be unto you.* Lo here more words of love: in the midst of their trouble Christ stands in the midst, speaking peace to their souls; and hath not Christ done the like to thee? hast thou not many and many a time been lapt into troubles, that thou knewest not which way to turn thee? hast thou not felt the contradictions of men, railings of *Rabshecka*'s? and hast thou not sometimes shut the doors upon thee for fear of such Jews? and then, even then, hath not Christ come to thy spirit with an olive branch of peace? saying to thy restless soul, *peace, and be still?* hath he not wrought wonders in the sea of thy restless thoughts? hath he not made a calm; and more then so, hath he not filled thee with joy and peace in believing? hath he not sent thee away from thy prayers and complaints with a piece of heaven in thy soul? so that thou wast forced to conclude.

In his Apparition to the Eleven, Jesus saith to *Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing.* O sweet condescending words! how far? how low would Jesus stoop to take up souls? and O my soul, are not these the very dealings of Christ towards thee? he that called *Thomas* to come near, hark how he calls on thee, *Come near poor trembling, wavering, wandering soul; come, view the Lord thy Savior, and be not faithless, but believing; peace be unto thee fear not, it is I.* He that called on them who passed by to behold his sorrow in the day of his humiliation, doth now call on thee to behold his glory in the day of his exaltation; look well upon him, dost thou not know him? why his hands were pierced, his head was pierced, his side was pierced, his heart was pierced, with the stings of thy sins, and these marks he retains even after his resurrection, that by these marks thou mightest always know him; is not the passage to his heart yet standing open? if thou knowest him not by the face, the voice, the hands; if thou knowest him not by the tears, and bloody sweat, yet look nearer, thou mayst know him by the heart; that broken healed heart is his, that dead revived heart is his, that soul-pitying melting heart is his; doubtless it can be none but his, love and compassion are its certain signatures. And is not here yet fuel enough for love to feed upon? doth not this heart of Christ even snatch thy heart, and almost draw it forth of thy breast? canst thou read the history of love any further at once? doth not thy throbbing heart here stop to ease itself? if not go on, for the field of love is large.

4. In this Apparition to the seven, *Jesus saith to Simon Peter, Son of Jonas, lovest thou me more than these?—And he said to him the second time, Simon,Son of Jonas lovest thou me?—he said to him the third time, Simon Son of Jonas lovest thou me?* Oh the loves of Christ in drawing out man's love unto himself! how often O my soul hath Christ come to thy door, and knocked there for entrance? how often hath he sued for Love, and begged love, and asked thee again and again, *Ah soul, dost thou love me, more than these? come, tell me, dost thou love me, love me, love me? come, wilt thou take me for thy Lord? wilt thou delight in me as thy Treasure, thy happiness, thy all?* O fie! shall Christ raised, a glorious Christ, thus woo, and sue, and call, and wilt thou not answer as *Peter* did, *Yea Lord, thou knowest that I love thee.—Yea Lord thou knowest all things, thou knowest that I love thee?* Nay, art thou not grieved that Christ should ask the third time for thy love? art thou not ashamed out of thy stupidity, and forced to say, O my blessed Lord, *I* have been too proud, too peevish, but thy free grace, and undeserved love, hath beaten me out of all my pride, so that now I fall down at thy footstool, and lay myself flat before thee; at first I wondered to hear Preachers talk so much of Christ, and I was bold to ask thy friends, what was their beloved more than another beloved? but now I wonder that *I* could be so long without thee, truly Lord, *I* am thine, only thine, ever thine, all that I am is at thy command, and all I have is at thy disposing, be pleased to command both it, and me?

I might thus go on to consider other passages in other Apparitions, but are not these enow to draw thy love? Oh what love was this! Oh what humility was this? that Christ after his resurrection should converse with men during the space of forty days; worthy he was after so many sorrows, sufferings, reproaches, after so cruel ignominious, and bitter a death, immediately to have rid his triumph to glory; And for the confirmation of his Disciples faith, he might have commanded the Angels to have preached his resurrection; oh, no, he himself

would stay in person, he himself would make it out by many infallible proofs that he was risen again; he himself would by his own example learn us a lesson of love, of meekness, of patience, in waiting after sufferings for the reward.

Methinks a few of these passages should set all our hearts on a flame of love; we love earth, and earthly things; we dig into the veins of the earth for thick clay; but if Christ be risen *set your affections on things above; and not on things on the earth.* Oh if the love of Christ were but in us, as the love of the world is in base worldlings, it would make us wholly to despise this world, it would make us to forget it, as worldly love makes a man to forget his God; Nay it would be so strong and ardent, and rooted in our souls, that we should not be able voluntary and freely to think on anything else but Jesus Christ; we should not then fear contempt, or care for disgrace, or the reproaches of men; we should not then fear death, or the grave, or hell, or devils; but we should sing in triumph, *O death, where is thy sting? O grave where is thy victory?—now thanks be to God which giveth us victory through Jesus Christ our Lord.*

***SECT. VII.* Of joying in Jesus in that respect.**

7. LEt us *joy in Jesus,* as carrying on the great work of our salvation for us in his resurrection. This is the great Gospel-duty, we should *rejoice in the Lord, and again rejoice;yea, rejoice evermore.* A Christian estate should be a joyful and comfortable estate, none have such cause of joy as the Children of *Zion, sing O daughter of Zion,shout O Jerusalem, be glad and rejoice with all thy heart O daughter of Jerusalem.* And why so? a thousand reasons might be rendered; but here is one; a prime one, *Christ is risen from the dead, and become the first-fruits of them that sleep.* A commemoration of Christ's resurrection hath ever been a means of rejoicing in God.

Some may object, what is Christ's resurrection to me? indeed if thou hast no part in Christ, the resurrection of Christ is nothing at all to thee; but if Christ be thine, then art thou risen with him, and in him; then all he did was in thy name, and for thy sake.

Others may object, supposing Christ's resurrection mine, what am I better? how? do not all the privileges of Christ flow from the power and virtue of his resurrection, as well as death? tell me what is thy state? what possibly can be the condition of thy soul, wherein thou mayst not draw sweet from Christ's resurrection? As—

1. Is thy conscience in trouble for sin? the Apostle tells thee, *the answer of a good conscience towards God, is by the* resurrection of Jesus Christ *from the dead.*

2. Art thou afraid of condemnation? the Apostle tells thee *he was delivered for our offenses, and he was raised again for our justification.*

3. Dost thou question thy regeneration? the Apostle tells thee *he hath begotten us again by the resurrection of Jesus Christ from the dead.*

4. Art thou distressed, persecuted, troubled on every side? the Apostle tells thee wherein now consists thy confidence, comfort, courage; to wit, in the life of Christ, in the resurrection of Christ.*We always bear about in the body the dying of the Lord Jesus, that the life of Jesus might also be made manifest in our body; for we which live are always delivered unto death for*

Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh. And thus *Beza* interprets those following words, *knowing that he which raised up the Lord Jesus shall raise us up also by Jesus?(i.e.)* unto a civil resurrection from our troubles; *Paul* was imprisoned, and in part martyred, but by the virtue of Christ's resurrection he foresaw his enlargement. And this interpretation *Beza* grounds on the word following, and foregoing, wherein *Paul* compares his persecutions to a death, and his preservation from them to a life; as he had done before also, *chap.* 1. v. 9, 10.

5. Art thou afraid of falling off, or of falling away? why, remember, that the immutable force and perpetuity of the new covenant is secured by the resurrection of Jesus Christ.*I will make an everlasting covenant with you, even the sure mercies of David;* this the Apostle applies to the resurrection of Christ; as the bottoming of that sure covenant, *and as concerning that he raised him up from the dead, he said on this wise, I will give you the sure mercies of David.*

6. Art thou afraid of death, hell and the power of the grave? why, now remember that Christ is risen from the dead, and by his resurrection death is swallowed up in victory; so that now thou mayst sing, *O death where is thy sting? O grave where is thy victory? now thanks be to God which hath given us victory through our Lord Jesus Christ.* It is the voice of Christ, *thy dead men shall live together, with my dead body shall they arise;awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead: David* was so lifted up with this resurrection, that he cries it out, *therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope; for thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption.* But especially *Job* was so exceedingly transported with this, that he breaks out into these ecstasies, *O that my words were now written, O that they were printed in a book! that they were graven with an iron pen and lead, in the rock forever! for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms shall destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.* No man ever since Christ did speak more clearly of Christ's resurrection and his own, than *Job* did here before Christ. Observe in it, O my soul, *Job's* wish, and the matter wished: his wish was, that certain words which had been cordial to him, might remain to memory; and this wish hath three wishes in one. 1. That they might be written. 2. That they might be registered in a book, enrolled upon record, as public instruments, judicial proceedings, or whatsoever is most authentical. 3. That they might be engraven in stone, and in the hardest stone, the rock; records might last long, yet time might injure them, and these words he would have last forever; O that they were graven in the rock forever! *Moses* and *Job* are said to have lived at one time; now *Moses* writ the Law in stone, and considering that these words were Gospel, there was no reason the Law should be in tables of stone, and the Gospel in sheets of paper; no, no; it were fit that this should be as firm and durable as that; *Oh that my words were written, Oh that they were printed in a book,* &c.

2. The matter wished, or the words he would have written, are these, *I know that my Redeemer liveth, and that I shall live again.* Here's first his Redeemer and his rising. 2. His own rising and his seeing God. O this was the matter of his joy, his Redeemer must rise again; and he must

rise too, and see his Redeemer; it was a point that exceedingly ravished and revived *Job,* and therefore he iterates the same thing over and over, *I shall see God, and I shall see him for myself, and I shall see him with my eyes,and not with others.* As Christ said of *Abraham, Your father Abraham rejoiced to see my day, and he saw it and was glad.* So it appears of his Servant *Job,* he saw Christ's day; both his first day, and his latter day, and he rejoiced and was glad.

Away, away all scrupulous doubtful, dumpish thoughts! consider what joys were of old, at the foresight of Christ's resurrection; but especially what joy was all the World over when he rose again from the dead; then came the Angels from heaven, and appeared in white; then the Sun danced for joy, (so it is storyed) or shone sooner, and brighter than ever it did before, *then* I am sure *the Disciples were exceeding glad, when they saw the Lord;* yea so glad *that they believed not for joy;* it is worthy our observing, to see how all the primitive Saints were affected with this news; and because of it, with the very day on which Christ arose, some call it, *The first day of joy and gladness; and because of the joy occasioned on this day, the Apostles* (say they) *devoted the first day of the week to the honor and service of Jesus Christ. Augustine* applies the words of the Psalm unto this day, *This is the day which the Lord hath made, let us be glad, and rejoice in it,* Psal. 118.24. *Ignatus* who lived in the Apostles age, and was *John*'s Disciple, calls it *the Queen, the Princess, the Lady Paramount among the other weekly days. Chrysostom* calls *it a Royal day, and Gregory Nazianzen orat.* 42. saith, *it is higher than the highest, and, with admiration, wonderful above other days.* Certainly the Lord's day was in high esteem with the ancient Church, and the principle motive was because of Christ's resurrection from the dead. O that on these days we could rejoice in the Lord, and again rejoice; it is observed, that, *Many Christians look upon broken-heartedness, and much grieving and weeping for sin, as if it were the great thing that God delighteth in, and requireth of them;and therefore they bend all their endeavors that way, they are still striving with their hearts to break them more, and they think no Sermon, no Prayer, no Meditation, speed so well with them as that which can help them to grieve or weep; but O Christians understand, and consider,* (saith my Author) *that all your sorrows are but preparatives for your joys, and that it is an higher and sweeter work that God calls you to, and would have you spend your time and strength in. Delight thyself in the Lord,and he shall give thee the desires of thine heart. —Never take your hearts to be right, till they be delighting themselves in their* God: *when you kneel down in Prayer, labor so to conceive of* God, *and bespeak him, that he may be your delight? do so in hearing, and reading, and meditating, and in your feasting on the flesh and blood of Jesus Christ at his Supper. Especially improve the happy opportunity of the Lord's day, wherein you may wholly devote yourselves unto this work.* O spend more of this day in spiritual rejoicing, especially in commemoration of Christ's resurrection (yea and of the whole work of redemption) or else you will not answer the institution of the Lord.

SECT. VIII. Of Calling on Jesus in that Respect.

8. LEt us *Call on Jesus;* that is to say —

1. Let us pray that Christ's resurrection may be ours, and that we may be more and more assured of it. Let us say with the Apostle, *O that I may know him, and the power of his resurrection;* O that I may find the working of that power in my soul, which was shown in the resurrection of Christ from the dead; O that the Spirit of holiness, which quickened Christ

from the dead; would by the same glorious power beget holiness, and faith, and love, and all other graces in my poor soul, O that Christ would by his resurrection apply his active, and passive obedience to me; O that he would be to me the Lord of the living, and the Prince of life, that he would overcome in me the death of sin, and that he would regenerate, quicken, renew, and fashion me by the power of godliness to become like himself. O that all the virtue, power, privileges, and influences of Christ's resurrection might be conferred on me, and that I might feel them working in me every day more and more.

2. Let us praise God for Christ's resurrection, and for all the privileges flowing from Christ's resurrection into our souls,*Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again by the resurrection of Jesus Christ from the dead.* Christ is risen, by his resurrection he hath justified, sanctified, quickened, saved our souls; and therefore, *Blessed be the God and Father of our Lord Jesus Christ;* surely God requires a thousand thousand *Hallelujah*'s, and that we should bless him upon a thousand-stringed instrument: here is fuel enough, the Lord kindle a great fire in everyone of our hearts, to burn out all our lusts, and to enflame all our hearts with a love to Jesus Christ. Can we ever too much praise him for all his actings in our behalf? are not all God's creatures called upon to rejoice with us, and to bless God for his redeeming of us? *Sing O ye heavens, for the Lord hath done it, shout ye lower part of the earth,break forth into singing ye mountains, O forest, and every tree therein, for the Lord hath redeemed* Jacob, *and glorified himself in Israel.* This is the duty we shall do in heaven, and I believe we are never more in heaven (whiles on earth) then when we are in this exercise of praising God, and blessing God for Jesus Christ. Come, let us praise God for Christ, and especially on this day, called therefore *the Lord's day,* because of the resurrection of Jesus Christ: it is the design of God, to glorify Christ redeeming us, as much, or more than he glorified himself creating us; and therefore he purposely unhinged the Sabbath from the last day to the first day of the week, that it might be spent as a weekly day of praise and thanksgiving for the more glorious work of our redemption; that love might not only be equally admired with power, but even go before it. It is the advice of a godly Divine, that we should *improve the happy opportunity of the Lord's day wholly to devote ourselves to his work.* And he adviseth Ministers and others, that *They spend more of those days in praise and thanksgiving,and be briefer in their confessions and lamentations; — that they would make it the main business of their solemn assemblies on those days to sound forth the high praises of their Redeemer, and to begin here the praises of God and the Lamb: which they must perfect in heaven forever.—That they would spend a greater part of those days in Psalms, and solemn Praises to their Redeemer: — & that some Hymns and Psalms might be invented as fit for the state of the Gospel-Church, and worship to laud the Redeemer, come in the flesh, as expressly as the work of grace is now expressed.* O that these directions were but in practice? O that our Churches, and Families would make our streets to resound with the Echo's of our praises! O that this were the burden of each duty on these days. *Now blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.*

***SECT. IX.* Of conforming to Jesus in that respect.**

9. LEt us *conform to Jesus* in respect of his resurrection.—

In this particular I shall examine these Queries. 1. Wherein we must conform? 2. How this conformity is wrought? 3. What are the means of this conformity as on our parts?

For the first wherein we must conform? I answer in a word, in our vivification. There is a resemblance of our vivification to Christ's resurrection; and if we would know wherein the Analogy, or resemblance of our vivification to Christ's resurrection doth more especially consist; the Apostle's answer is very express,*Like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life.* Christ's resurrection was to newness of life; it was a new life, a life different from that which he lived before, and so is our vivification a new life; it is a life of a new principle; of new actings, of a new state, of a new relation, of a new income, and of a new kind, or manner.

1. It is a life of a new principle, before vivification our principle was the flesh, or word, or devil; *In time past ye walked according to the course of this world,according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience;* but now we have a new principle, a Spirit of holiness, or sanctification, the Spirit of God; even the same spirit which dwelt in the human nature of Christ, and raised him; *If the Spirit of him that raised up Jesus from the dead dwell in you;* it is an in-dwelling Spirit; even as the soul dwells in the body, so doth the holy Ghost dwell in the soul of a regenerate person, animating, and actuating, and enlivening it. This is the new principle that God puts in us after vivification.

2. It is a life of new actings. According to our principle, so be our actings;*They that are after the flesh do mind the things of the flesh; but they that are of the Spirit, the things of the Spirit.* If some men hear of a good bargain they mind it, they find their souls going on with much activity, there is something in them proportionable to that which is propounded; but if they hear of Divine love, and of the riches of Grace, they find their souls flat, immovable, and dead, they mind no such things; now on the other side, they that are vivified, according to their principle, they put forth their power more or less; if they hear of the glorious things of the Gospel, they find inward workings (unless it be under a temptation) they find their souls drawn out to close with the goodness of the thing propounded: *They mind the things of the Spirit, (i.e.)* they muse, and meditate, and think on these things; they affect them, and love them, and like them, they care for them, and seek after them with might and main; they *live in the Spirit,* they *walk in the Spirit,* they *are led by the Spirit,* they *serve in newness of the Spirit.* How might we try our vivification even by these actings of our principle within? what? do we mind the things of the Spirit? do we find things heavenly and spiritually to be sweet, and savoury, and best pleasing to us? is the Sabbath our delight; do we long for it before it come? do we rejoice in it when it is come? do we consecrate it as *glorious to the Lord?* do we come to the exercises of Religion, whether public or private, with much delight, and with cheerfulness, as to a feast? what is this but the life of God? but if these things be harsh and unpleasant, if the Sabbath be a burden, if holy exercises be irksome and tedious, if in attending on the Word we are heavy and drouzy, and we find no relish, no sweet, no savor in the ointments of Christ's, no goings out of the soul with an activity to the things propounded, O then deceive not ourselves, we have no good evidence of our vivification.

3. It is a life of a new state; before vivification we are in an unjustified estate; sins are unpardoned, we are unreconciled; *And such were some of you* (said the Apostle to his *Corinthians) but now ye are washed, now ye are sanctified,now ye are justified in the Name of the Lord Jesus Christ, and by the Spirit of our God.* This justification denotes a state, and is universal and unalterable. I know Arminians deny such a state, for as by their Doctrine no man can be absolutely Elected till he die, so neither absolutely justified; for (say they) he may fall into such sins, as that though formerly justified, yet now he may be condemned; yea, today he may be justified; and tomorrow thrown out of that estate. But against this we hold, that those that are once justified, are never again cast out of God's favor. As Christ once died, but rose again never to die more, death hath no more power over him; so a justified man once allied to God through Jesus Christ doth from that time forward as necessarily live, as Christ himself by whom he doth live; there is an immortal and indissoluble union betwixt Christ the Head, and every Believer; our justification depends not on our own strength, but it is built on Christ himself, who is the same yesterday, and today, and forever; and hence it is that a justified man can no more cease to live in this state of justification, than Christ can cease to live in Heaven.

4. It is a life of new relations; this immediately follows our state: if once we are justified; then we are related to God, and Christ, and to the Covenant of Grace. 1. To God. Before we were vivified, God and we stood at a distance, God was our enemy, and we were his enemies; *At that time* (saith the Apostle) *ye were without God in the world,but now in Christ Jesus ye who sometimes were afar off, are made near by the blood of Christ.* God that was a stranger, stands now in near relation, he is a Friend, a Father, a God All-sufficient to us. 2. We are related to Christ; before vivification we were a Christless people,*At that time ye were without Christ;* but now we are united to Christ, and (which is more) now we make use of Christ with the Father: O the comfort of this relation! A troubled spirit looks on his sins, and they thrust him away from God, *What communion hath light with darkness?* but then comes the Lord Jesus, and takes him by the hand, and leads him to the Father, and says, *Come soul, come along with me, and I will carry thee to the Father, wilt thou make use of me?* It is the Apostles saying, that *through him we have an access by one spirit unto the Father;* we have a leading by the hand; *Christ hath once suffered for sins, the just for the unjust, that he might bring us to God.* By nature we are severed from God, and if he manifested himself, he is dreadful to us, *Your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear;* but in Christ we approach boldly before him, because Christ hath took away our sins which are the mountains of separation; *in Christ we have boldness and access with confidence by the faith of him.* Here is the difference betwixt a man related to Christ, and a mere stranger; the stranger knows not how to go to God; God stands as a Judge, he is as a Malefactor, the Law an Accuser, Sin his Indictment; and what is the issue? *Every mouth is stopped,and all the world is guilty before God.* But he that is related to Christ, Christ takes him by the hand, and so he goes with boldness and confidence, and pleads his righteousness before the Father;*Who shall lay anything to the charge of God's Elect, it is God that justifieth, who is he that condemneth? it is Christ that dieth, yea rather that is risen again?* In the very matter and cause of justification, wherein no man can stand, or dare to appear, or show his face; a Christian coming with Christ his

Advocate, he dares to appear, and to plead his case, and to stand upon interrogatories with God himself, yea, and to ask God himself (humbly and with reverence) what he hath to lay to his charge? what more he will, or can in justice require for satisfaction, than his Surety hath done for him?—3. We are related to the Covenant of Grace; before vivification we had no such relation;*At that time ye were without Christ, being aliens from the Common-wealth of Israel, and strangers from the covenant of promise;* But now the Covenant is ours, that fountain or bundle of promises is ours, God is our God, and we are his people. O the blessedness of this privilege! *Happy is the people that be in such a case, yea happy is the people whose God is the Lord.* The Covenant is reckoned all happiness; it contains in its bowels all benefits in Heaven, or under Heaven; as a man may say of anything he hath in possession, *This is mine;* so may they who are in covenant with God, say, *He is mine, I have God himself in my possession.* How might we try our vivification even by this communion we have with God, and Christ, and the Covenant of Grace? Christians! look into your own hearts, have you not felt in your approaches to God some raisings or workings of the Spirit of the Lord, concluding the pardon of your sins? hath not Christ taken you by the hand, and led you to the Father? it may be your own guilt made you afraid, but the discovery of Jesus your righteousness made you bold to go to God; you felt boldness coming in on this ground, because all your approaches or drawings near to God were bottomed on Jesus; hath not God married you to himself? hath he not conveyed himself (through his holy Spirit) into your own hearts by way of covenant? Hath he not sometimes whispered to your souls, *Thou art mine?* and have not your souls ecchoed back again unto the Lord, *Thou art mine?* much of the truth of all this would appear, if Christians would but daily observe the movings of their own hearts; for as he that hath the Spirit of Satan, shall ever find him putting on and provoking to evil, so he that hath the Spirit of God shall most-what (or at least frequently) find and feel it active, and stirring in the heart, to the reforming of the whole man; the holy Spirit is not idle, but he rules, and governs, and maintains his Monarchy in us, and over us, in spite of the power of Satan's, and privy conspiracy of a man's own flesh.

5. It is a life of a new in-come; *I* mean of a saving in-come, as of Grace, Power, Light, *&c.* Before vivification there was no such in-come; A man be•ore his conversion might hear, and pray, and do all duties; but alas! he feels no sweet, no power, no virtue, no communion with Christ. If *I* might appeal unto such, *I* beseech you tell me, you have been often at prayer, what have you gotten there? what in-come hath appeared? if you answer truly, you cannot but say *I went to prayer, and I was satisfied that I had prayed; I never observed whether I had got any power, or strength, anything of mortification, or vivification; I never found any lively work of God on my soul, either in prayer or after prayer;* or you have been often at this Ordinance of hearing the Word, what have you gotten there? what in-come hath appeared? *Why truly nothing at all; it may be a little more knowledge, but nothing that I can say was a saving work of God; someone that sate with me in the same seat found much stirings of God? Oh what meltings, chearings, warmings of the spirit had such a one? and such a one? the Word was to them as honey, and as the honey comb, but to me i• was as dry bread; I found no sweet, I got no good at all.* Or you have been often tossing the Bible, and you have observed this or that promise; but O what in-come hath appeared? *Surely nothing at all; I wonder at Saints that tell of so much sweetness, and comfort, and ravishing of heart,*

that with joy they should draw water out of these Wells of salvation, Whereas I find therein no joy, no refreshing at all: Ah poor soul, thou art in a sad case, thou art not yet vivified, thou hast not the life of God in thee. After vivification thou wilt in the use of Ordinances (at least sometimes, if not frequently) feel the saving in-comes of God. In prayer thou wilt feel the spirit breathing in, and carrying up thy soul above itself, plainly declaring there is another power than thy own, which makes thee not only to exceed others, but thyself also; in hearing of the Word thou wilt see the Windows of heaven set wide open, and all manner of spiritual comforts showered down upon thee; thou wilt hear the rich treasury of everlasting glory and imortality unlocked and opened, so that thou mayst tumble thyself amidst the mountains of heavenly pearls, and golden pleasures, joys that no heart can comprehend but that which is weaned from all worldly pleasures, *As it is written,how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things?* In meditation of the promises, or of Divine love, thou wilt find meltings, quickenings, encouragings, filling thy heart with gladness, and glorying, and thy mouth with praises and songs of rejoicings: O What fountains of life are the promises to a living man, to a soul that is vivified? what food? what strength? what life is a thought of Christ, of Heaven, and of God's love to a spiritual man? whereas all these glorious things of the Gospel are to the natural man but as a withered flower, a sealed book, a dry and empty cistern; he hath no use of them.

6. It is a life of another kind, or manner. Before vivification our life was but death, because we ourselves were but dead in sin even whilst alive.*She that liveth in pleasure is dead while she liveth; and you were dead in your sins, and the uncircumcision of your flesh.* But after vivification we live, how live? a spiritual life,*I live by the faith of the Son of God;* an heavenly life, *for our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ;* an immortal life,*Christ being raised from the dead, dieth no more, death hath no more dominion over him;—likewise reckon yourselves to be dead indeed unto sin, but alive unto* God *through Jesus Christ our Lord.* You know the meaning of Christ; *Whosoever liveth, and believeth in me, shall never die;* he shall never die a spiritual death, never come under the dominion of sin, never totally fall away from grace; that incorruptible seed by which he is regenerate shall abide in him forever. *If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness;* the body indeed is subject to corporal death, through the remainders of sin, *but the Spirit it life,* even that little spark of grace, through the most perfect righteousness of Christ imputed, is life here, and shall be life hereafter, even forever. And herein is our vivification answerable to Christ's resurrection; *like as Christ was raised up from the dead by the glory of the Father,* raised up to a new life, *even so we also should walk in the newness of life.*

For the second question, how is this conformity or vivification wrought? I shall answer only to the state, and so our vivification is usually wrought in us in this manner. As first, in the understanding. Secondly, in the will.

First, the understanding lets in the verity and truth of what the Gospel hath recorded.*In him was life, and the life was the light of men.— I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst.— I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. I am the way,the truth, and the life.—And this*

is the record that God hath given to us, eternal life, and this life is in his Son; he that hath the Son, hath life, and he that hath not the Son, hath not life.

2. This light let in, the understanding thence inferreth as to a man's own self, that by the assistance of the Spirit of holiness, who raised up Jesus from the dead, it's possible for him to attain this life; others have attained it, and why not he? *You hath he quickened who were dead in traspasses and sins;* here's a president for a sin-sick soul; *In time past ye walked according to the course of this world, according to the Prince of the power of the air, the Spirit that now worketh in the Children of disobedience;* this was the state of the *Ephesians.* But were they all? no, no; *ye,* and *we,* also, *among whom also we had all our conversation in times past.—But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ,—that in ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus.* Christ's dealings with some are as flags and patterns of m•rcy hung forth to tell, and to bring others in: whence the understanding infers, *it's possible for a dead soul, yea for my dead soul to live; others have lived, and why may not I? I discover in those Scriptures, even in these presidents a door of hope to myself; why Lord, if thou wilt thou canst make me clean;—yea, if I may but touch thy garment, I shall be whole; if thou wouldst but say, O ye dry bones hear the word of the Lord,* then *breath would enter into me, and I should live; surely if Christ be risen again from the dead, there's no impossibility but I may rise; if others have been raised by the virtue of Christ's resurrection, why may not I?* However, this may seem to be little or nothing, yet considering the soul in a mourning, dark, disconsolate frame, under deep apprehensions of sin, guilt, and wrath; full of confusions, distractions, despondences, staggering and sinking terrors; it will find it something, yea it will look on it as a glorious work to discover, but the morning Star, through so much darkness anything of life, in such a valley and shadow of death.

3. The understanding hath yet some brighter believing beams; it confidently closeth with this truth, that it is the will of the Lord that he should come, and live, and believe, and lay hold on Christ; it apprehends the particular designs of mercy to him, and doth really principle the soul with this, that God doth particularly call, invite, and bid him come to Christ the Fountain of life, for life. Now the understanding takes in general Gospel-calls in particular to himself. *It is my poor languishing soul which the Lord speaks to, when he says, come to me all yea that are weary, and I will give you rest.—*

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Surely this is a great work when set home by the Lord, that the soul acts in its addresses to Christ in the strength of a particular call from God.

2. And now the answer to this call, is wrought up in the renewed will; as thus.—

1. The will summons all its confidences, and calls them off from every other bottom, to bestow them wholly upon Christ; and this consists in our voluntary renouncing of all other helps, excepting Jesus Christ alone; now the soul says to Idols, *Get ye hence,Ashur shall not save us, we will not ride upon horses, neither will we say anymore to the works of our hands, ye are our God's. Ashur shall not save us.* Not only *cannot,* but *shall not save us;* now as the soul is

dissatisfied in Judgment, as to the resting on anything but Christ alone, so the heart and will is disaffected to all other helps but Christ alone; now it renounceth its own righteousness, and worthiness; not only because of their inability to save, but mainly because their glory is swallowed up in that unmatchable excellency, which appears in the way of life and salvation by Jesus Christ. It calls home dependence from every other object.

2. Hereupon there is a willing and cheerful receiving of Christ, and resignation of ourselves to his actual dispose, to quicken us, and save us in his own way. A great part of the answer of Faith to the call of Christ lies in this; for as Faith sees life and salvation in the hands of Christ, so it considers it to be given forth in the methods of Christ; and so believing lies not only in assent, but consent of heart, that Christ shall save us in his own way; this is called *A receiving of Christ; As many as received him, to them he gave power to become the Sons of God.* Many a soul would be saved by Christ, that sticks and boggles at his methods; they will not pass to happiness by holiness; nor set him up as a King and Lord, whom they could consent to set up as a Savior: Oh but now Christ that *stood at the door, and knocked,* is received in; consent hath made up the match, and the door is opened that never shall be shut again.

3. Upon this follows the souls resting and relying; the souls confidence and dependence upon Jesus Christ for life and for salvation; this closeth up the whole business of believing unto righteousness; those various expressions used in Scripture of *committing our way and selves to God; of casting our care upon God, of rolling ourselves on him, of trusting in him, of hoping in his mercy,* &c. wrapped up faith in this affiance, dependence, not without some mixture of confidence, and resolved resting upon Jesus Christ: a clear beholding of God in Christ, and of Christ in the promises, doth present such variety and fullness of Arguments to bear up hope and affiance, that the heart is resolved: and so resolved that we commit ourselves, and give our souls in charge to Christ, *I know whom I have believed,and I am persuaded he is able to keep that which I have committed unto him against that day.*

4. The upshot of all, is this, that the same close which the soul makes in believing with Jesus Christ as to justification, and righteousness, is not fruitless to this effect of conveying life and virtue from Jesus Christ as to grace and holiness; for that union which then and thereby comes to be enjoined with Christ, is such an union as is fruitful in begetting a quickening power and principle in the heart; and this is that which we ordinarily intend by saying, *saving faith to be operative;* that faith which brings forth nothing of holiness, what is it but a dead faith? *As the body without the Spirit is dead, so faith without works is dead also.* Justification and sanctification are twins of a birth; and hence it is, that vivification (which is one part of sanctification) is wrought in the soul after the self-same manner: As first, the understanding is illighttened. 2. The will is changed. 3. All the Affections are renewed. 4. The internals being quickened, there ensueth the renewing of the body with the outward actions, life, and conversation. And now is fulfilled that saying of Christ in a spiritual sense,*The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* Now is the soul vivified, now it begins to live the life of God, now it feels the power of Christ's resurrection, and is made conformable to it: And immediately upon this, joy is made in

heaven by the Angels, God himself applauding it, *For this my Son was dead, and is alive; he was lost, and is found.*

Thus is the state of vivification wrought. I know it is not in all men after one manner for every circumstance; the methods of God are exceeding various; and we cannot limit the holy one of *Israel:* I have sometimes concerning this, desired the communication of other thoughts, whom I looked upon as such, who had more than ordinary communication with Christ's Spirit; and from one of such I received this answer, *I must profess to you, I have in all my speculations in divinity found dissatisfaction in the writings of men in nothing more, than is the work of clear and distinct conceptions concerning regeneration; which yet is of such a Cardinal importance, is, that the great doors of heaven move upon the hinges of it; the Lord enlighten us more, for we see but in part, and prophesy but in part.*

For the third question, what are the means of this conformity, or vivification which we must use on our parts? I shall answer herein both to the state, and growth of our vivification. As—

1. Wait and Attend upon God in the ministry of the word, this is a means whereby Christ ordinarily effecteth this vivification. By this means it was that those dead bones were quickened in *Ezekel*'s prophesy, *viz.* by the Prophets prophesying upon them. *And he said unto me, son of man,—prophesy upon these bones,and say unto them, O ye dry bones hear the Word of the Lo•d;* And by this means it is that dead souls are quickened; the Ministry of the Word is the Trumpet of Jesus Christ, when that sounds, who knows but he may quicken the dead? hearken therefore to this Word of God.

2. Act saith upon the Lord Jesus as to justification. As is the clearness and fixedness of our souls in bottoming ourselves on Christ for righteousness, so will be our quickness, and successful pr•gress in the work of holiness; because *Mary's sins which were many were forgiven her, therefore she loved much; but to whom little is forgiven, the same loveth little.* Many a soul loseth much of vivification, for want of clearness in its justification, or for want of setledness, and stronger measure of acting faith. Oh what life would be raised as to holiness? what working, binding, filling the laws of love, retribution, thankfulness would there be, when we see ourselves clearly reconciled with God, and wrapped up in the foldings of everlasting love?

3. Trace every Ordinance, and every duty for the appearings of the Son of God. Be much in Prayer, hearing, reading, fellowship with the Saints, living in the fullness of Sacraments; be much in secret conversings with God, in meditation, exp•s•ulation, enquiries searchings; and (which is a precious work) be much in diligent watching of, and hearkening and listening to the movings, workings, hints, int•mations of the Spirit of God; be much in observing the methods, and interpreting the meanings and language of God in all his secret dispensations with the soul. Certainly there will be abund•nce of the life of God conveyed to him that walks in these paths. *Blessed are they that dwell in thy house,* might *David* well say; and one Reason is pertinent to this case, because, *In our fathers house is bread enough, and to spare:* while the Prodigal that goes out from it shall feed upon husks, and with *Ephraim* swallow up the East-wind. Oh for a Spirit of Prayer, Meditation, *&c.* Oh for a Spirit even swallowed up in

communion with God!*Thou meetest him that worketh righteousness, and those that remember thee in thy ways.*

4. Look much at Christ raised, Christ Glorified; Christ's Resurrection was the beginning of his glory, and therein is comprehended both the glory that draws desires towards Christ, and the grace and power that establisheth faith in its depen•ancy; *They looked unto him, and were lightened—unto thee lift I up mine eyes, O thou that •wettest in the heavens; behold as the eyes of the servants look unto the hand of their Mast•rs, and as the eyes of a maiden unto the hand of her Mistress, so our eyes wa•te upon the Lord our God.* It is said of *Moses,* that *he endured affliction, as seeing him who is invisible:* Oh could we keep our hearts in a more constant view, and believing meditation of the glory of Christ, our faces would certainly bring some beams of Divinity with them from the Mount;*We all with open face beholding as in a glass the glory of the Lord, are changed into the same Image from glory to glory.* The very beholding of Christ hath a mightty conforming and assimilating virtue to leave the impressions of glory upon our Spirits.

5. See our own Personal vivification linked inseparably unto, and bottomed unremoveably upon the resurrection of Christ; when we can by faith get a sight of this, it is not to speak how courageously and successfully the soul will grapple in the controversies of the Lord against the Devil, and our own deceitful hearts; with what strength could *Joshua, Gidion, &c.* go on, when backed with a promise, and their Spirits settled in the persuasion of it? and what use will the promises be in this kind? and (more than all) the life and resurrection of Jesus Christ, when we can clearly and steadfastly rest upon this, that there is an inseparable connection betwixt the resurrection of Christ and our personal holiness, and perseverance to the end? Oh that *I* could act my faith more frequently on Christ's resurrection, so that at last *I* could see it by the light of God to be a destinated principle of my vivification in particular! what a blessed means would this be?

6. Walk as we have Christ Jesus for an example. This example of Christ, though it be not ours, as it is the *Socinians totum Christi,* yet certainly it yields much to our vivification; who can deny but that acting with the pattern ever in ones eye is very advantageous? come then, and if we would live the life of God, let us live as Christ lived after his resurrection. But how is that; *I* answer.—

1. See that we return to the grave no more; take heed of ever returning to our former state; you may say, what needs this Caveat? hath not Christ said, *He that liveth and believeth in me shall never die?* or never fall away? *I* answer it is true, they shall never totally and finally fall away, yet they may fall foully and fearfully; they may lose that strength and vigor, that sense and feeling which sometimes they had; they may draw so nigh to the grave, as that both by themselves and others they may be accounted amongst them that go down to the pit, *free among the dead,* as *Heman* saith of himself. The Apostle saith something that might even startle Christians; he tells of some *who have been once enlightened* (by the Word) *and have tasted of the heavenly gift* (some flashes of inward joy and peace) *and were made partakers of the holy Ghost* (the common gifts and graces of the Spirit) *and have tasted the good Word of God* (have found some relish in the sweet and saving Promises of the Gospel) *and the powers of the world to come* (have had some ravishing apprehensions of the joys and glory in Heaven) *and*

yet fall away (by a total Apostasy.) Christians! how far goes this? I know it is said only of such who have a name to live, and no more; but surely it gives a warning to us all that we come not nigh the verge, the brink of the grave; again, let us not give way to any one sin, so as to live in it.

2. Let us evidence our resurrection; Christ being raised, he shown himself alive by many infallible proofs; so let us evidence our vivification by many infallible proofs; *(i.e.) Let us yield up ourselves unto God; as those that are alive from the dead;* let us walk as men of another world. *If ye be risen with Christ seek the things which are above, where Christ sitteth on the right hand of God;* let us serve God in holiness and righteousness all the days of our life; surely this is the end for which we are delivered out of the hands of our enemies, sin, death, and hell.*Ye were sometimes da •n•ss* (during your abode in the grave of sin) *but now* (being risen) *ye are light in the Lord, walk therefore as children of light.* Walk] *(i.e.)* bestir yourselves in the works of God; *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.* When God doth let the Sun of Righteousness arise, it is fit we should be about the business of our souls. We see that the night is dedicated to rest, and therefore God that doth order all things sweetly, he draws a curtain of darkness about us, as which is friendly to rest; like a Nurse, that when she will have her little one sleep, she casts a clothe over the face, and hides the light every way; but when this natural Sun ariseth, then men go out to their work: so must we, though in the darkness of the night we shorted in sin, yet now we must bestir ourselves, seeing the Sun of the spiritual world is risen over us.

And yet when all is done, let us not think that our vivification in this life will be wholly perfect: as it is with our mortification, in the best, it is but an imperfect work; so it is with our vivification; it is only gradual, and never perfected till grace be swallowed up of glory. Only let us ever be in the use of the means, and let us endeavor a further renovation of the new man, adding one grace to another, *To faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience,to patience godliness, &c.* till we *perfect holiness in the fear of God,* till we shine with those Saints in glory at perfect day.

Thus far we have *Looked on Jesus* as our *Jesus* in his resurrection, and during the time of his abode on earth. Our next work is to *Look on Jesus* carrying on the great work of our Salvation in his ascension into Heaven; and in his session at God's right hand; and in his mission of the holy Spirit.

LOOKING UNTO JESUS* In his Ascension, Session, and Mission of his Spirit. *The Eight Book. PART VIII.

CHAP. I.

Heb. 12.2. Looking unto Jesus—who is set down at the right hand of the Throne of *God.*

***SECT. I.* Of Christ's Ascension, and of the manner how.**

THUS far we have traced Jesus in his actings for us, *until the day in which he was taken up.* That which immediately follows, is his Ascension, Session at God's right hand, and Mission of his

holy Spirit; in prosecution of which, as in the former, I shall first lay down the object, and secondly direct you how to look upon it.

The object is threefold. 1. He ascended into Heaven. 2. He sate down at God's right hand. 3. He sent down the holy Ghost.

1. For the Ascension of Christ, this was a glorious design, and contains in it a great part of the salvation of our souls. In prosecution of this, I shall show first that he ascended. 2. How he ascended. 3. Whither he ascended. 4. Why he ascended.

1. That he ascended. 1. The types prefigure it, *Then said the Lord to me,this gate shall be shut, it shall not be opened;—it is for the Prince, the Prince he shall sit in it to eat bread before the Lord, he shall enter by the way of the porch of that gate, and shall go out by the way of the same.* As the gate of the *Holy of Holies* was shut against every man but the High Priest; so was that gate of Heaven shut against all, so that none could enter in by their own virtue and efficacy but only our Prince and great high Priest, the Lord Jesus Christ, indeed he hath opened it for us, and entered into it in our place and stead, *Whither the fore-runner is for us entered, even Jesus made an high Priest forever after the order of Melchizedek.* 2. The Prophets forsaw it,*I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the ancient of days,and they brought him near before him, and there was given him dominion, and glory, and a Kingdom.* 3. The Evangelists relate it, *He was received up into heaven.— He was carried up into heaven.* 4. The eleven witness it, *For while they beheld he was taken up,and a cloud received him out of their sight.* 5. The holy Angels speak it, *For while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven.* 6. The blessed Apostles in their several Epistles, ratify and confirm it, *When he ascended up on high, he led captivity captive, and gave gifts unto men,—he that descended is the same also that ascended up far above all heavens.— Who is gone into heaven, and is on the right hand of God, Angels and Authorities, and Powers being made subject unto him.*

2. How he ascended. The manner of his Ascension is discovered in these particulars. —1. He ascended, blessing his Apostles, *While he blessed them he was parted from them, and carried up into heaven.* It is some comfort to Christ's Ministers that though the world hate them, Christ doth bless them; yea he parted with them in a way of blessing; as *Jacob* leaving the world, blessed his Sons; so Christ leaving the world, blessed his Apostles, and all the faithful Ministers of Christ, unto the end of the world. Some add, that in these Apostles, not only Ministers, but all the elect to the end of the world are blessed: The Apostles were then considered as common persons receiving this blessing for all us, and so those words uttered at the same time are usually interpreted,*Lo, I am with you always even to the end of the world.* This was the last thing that Christ did on earth, to show that by his death he had red•emed us from the curse of the Law, and that now going to heaven he is able *to bless us with all spiritual blessings in heavenly places.*

2. He ascended visibly in the view of the Apostles; *while they beheld he was taken up;* he was not suddenly snatched from them, as *Elija* was, nor secretly and privily taken away, as *Enoch* was; but in the presence of them all, both his Apostles and Disciples, he ascended up into Heaven; but why not in the view of all the Jews, that so they might know that he was risen again and gone to Heaven? surely this was the meaning; God would rather that the main points of faith should be learned by hearing, than by seeing; however Christ's own Disciples were taught the same by sight, that they might better teach others which should not see; yet the ordinary means to come by faith is hearing;*how shall they believe in him of whom they have not heard?—so then, faith cometh by hearing; and hearing by the word of God.* And as for the Jews (saith the Apostle) *have they not heard? yes verily, their sound went into all the earth, and their words unto the end of the world.*

3. He ascended principally by the mighty power of his God-head; thus never any ascended up into heaven but Jesus Christ; for though *Enoch* and *Elijah* were assumed into heaven, yet not by their own power, nor by themselves, it was God's power by which they ascended, and it was by the help and Ministry of Angels: *there appeared a chariot of fire, and horses of fire; and Elijah went up by a Whirl-wine into Heaven.*

4. He ascended in a cloud, *While they beheld, he was taken up, and a cloud received him out of their sight.* Hereby he shows that he is Lord of all the creatures; he had already trampled upon the earth, walked upon the sea, vanquished hell or the grave, and now the clouds received him, and the heavens are opened to make way for this King of Glory to enter in. When Christ shall come again, it is said that he shall *come in the clouds of heaven with power and great glory.—Hereafter shall ye see the Son of man sitting at the right hand of power, and coming in the clouds of heaven.* Which verifies that saying of the Angel,*This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.* He went up in clouds, and he shall come again in clouds.

5. He ascended in the found of a trumpet; not on earth, sounding *Hosanna,* but in Heaven, crying Hallelujah. So the Psalmist, *God is gone up with a shout, the Lord with the sound of a trumpet.* Certainly great joy was in heaven at Christ's ascending thither: the very Angels struck up their Harps, and welcomed him thither with Hymns and Praises.

6. He ascended in triumph, as a *Roman* Victor ascended to the Capitol, or as *David*ascended after his conquest up to *Zion.* Now we read of two triumphal Acts in Christ's Ascension, whereof the first was his leading of his captives, and the second was the dispersing of his gifts: the Apostle and the Psalmist join both together,*When he ascended up on high he led captivity captive, and gave gifts unto men.* 1. He led them captive who had captivated us. Death was led captive without a sting, Hell was led captive as one that had lost her victory, the Law was led captive, being rent and fastened to his Cross (as it were) Ensign wise; the Serpents head being bruised, was led before him in triumph, as was *Golias*'s head by *David* returning from the victory; and this was the first Act of his triumph. 2. He gave gifts unto men: this was as the running of Conduits with wine, or as the casting abroad of new Coyn, or as the shutting up of Christ's triumph in his ascension up to heaven: what these gifts were we shall speak in the Mission of the holy Ghost; only thus much for the present.

***SECT. II.* Of the place whither he ascended.**

3. WHither he ascended, the Gospel tells us *into heaven;* only *Paul* saith, that *he ascended far above all heavens.* But the meaning is, he went above all these visible Heavens into those heavenly Mansions, where the Angels, and the Spirits of the just have their abode. Or if the highest heavens be included, I see no absurdity in it; the highest Heaven, we usually call *The Kingdom of Heaven;* which is either Heaven material, or heaven s•iritual; and first for the material Heaven, in some sense he may be said to ascend above that, both in respect of his Body, because the Body of Christ is more glorious than any material Heaven. And in respect of his soul, because the Soul of Christ is more blessed than all things else whatsoever. And 2, For the spiritual Heaven *(i.e.)* all Angelical or Heavenly perfections, he is said to ascend above them all, both in respect of his humiliation, because he hath vilified himself below all things, and therefore he is worthily exalted above all things; and in respect of his perfection, because the human nature of Christ is more excellent than any creature, it being joined to the Godhead by an hypostatical union. Some there are that understand this place of *Christ's ascending far above all Heavens,* not so much by a l•cal motion, as by a Spiritual mutation and exaltation of his person; as earth heightened unto a flame changeth not its place only, but form and figure; so the person of our Savior was raised to a greatness and glory vastly differing from, and surmounting any image of things visible or invisible in this Creation; so it is fitly expressed,*He was made higher than the Heavens,* he was heightened to a splendor, enlarged to a capacity and compass above the brightest, and beyond the widest Heavens: he transcended all in the spirituallity of his Ascension: but I shall not much insist on that.

***SECT III.* Of the Reasons why he Ascended.**

4. WHy he ascended, the Reasons are: 1. On Christ's part, that through his Passion he might pass to glory.*Ought not Christ to have suffered these things, and so to enter into his glory?* I shall not insist on that controversy, whether Christ merited for himself, this is without controversy, that by his Passion (I will not say he properly merited, but) he obtained glory, because he humbled himself so low, God exalted him above the Grave in his Resurrection, above the Earth in his Ascension, and above the Heavens in placing him at his right hand. And he ascended, that all those Prophesies which were foretold of Christ might be accomplished. *Thou hast ascended on high. And his feet shall stand in that day upon the Mount of Olives,which is before Jerusalem on the East.* The types of this were *Enoch's* translation, *Elijah's*'s ascension, *Sampson*'s transportation of the gates of *Gezza* into an high mountain, the high Priests going into the Holy of Holies, *Seeing that we have a great high Priest,that is passed into the heavens, Jesus the Son of God.* Why all these prophesies, types, figures, must needs be accomplished, and therefore on his part it was necessary that Christ must ascend, and go into Heaven.

2. The Reasons on our part are.—

1. That in our stead he might triumph over sin, death, and hell. In his Resurrection he conquered, but in his Ascension he triumphed; now it was that he led sin, death, and devil in triumph at his Chariot wheels. And this is the meaning of the Psalmist, and of the

Apostle,*When he ascended up on high, he led captivity captive:* He vanquished and triumphed over all our enemies; he overcame the world, he bound the devil, he spoiled hell, he weakened sin, he destroyed death, and now he makes a public triumphal show of them in his own Person; he led the captives bound to his chariot-wheels, as the manner of the *Roman* triumphs was, when the conqueror went up to the Capitol. It is to the same purpose that the Apostle speaks else-where, *Having spoiled Principalities and Powers, he made a show of them openly, triumphing over them in himself;* it is a manifest allusion to the manner of triumphs after victories amongst the *Romans;* first, they spoiled the enemy upon the place, ere they stirred off the field; and this was done by Christ on the Cross; and then they made a public triumphal show, they rid through the streets in the greatest state, and had all their spoils carried before them, and the Kings and Nobles whom they had taken, they tied to their chariots, and led them as captives; and this did Christ at his Ascension; *Then he openly triumphed* 〈 in non-Latin alphabet 〉 *in himself, (i.e.)* in his own Power and strength; other Conquerors do not thus; they conquer not in themselves, and by themselves, but Jesus Christ conquer•d 〈◊〉 *himself,* and therefore he triumphed *in himself.* And yet though he triumphed in himself, and *by himself,* it was not *for himself* only, but for us; which made the Apostle to triumph in his triumph,*O death where is thy sting, O grave where is thy victory? the sting of death is sin, and the strength of sin is the Law; but thanks be to God which giveth us victory through our Lord Jesus Christ.* If I may speak out, what I think was this victory of Christ, I believe it was that honor given to him after his Resurrection by the conversion of enemies, by the amazements of the world, by the admiration of Angels, and especially by his sitting down at the right hand of Majesty on high; for therein is contained both his exaltation, and his triumph over all his enemies to the utmost.

2. That he might lead us the way, and open to us the doors of glory. It is a question whether ever those doors of Heaven were opened to any before Christ's Ascension? Christ tells us,*In my Fathers house are many mansions, if it were not so, I would have told you, but I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, ye may be also.* Some infer hence, as if there should be many outer courts, and many different places or states in glory; and yet there is one place whither the Saints should arrive at last, which was not then ready for them, and was not to be entered into, until the entrance of our Lord had made the preparation. Again, the Apostle tells us, that *the Fathers received not the promises,God having provided some better thing for us, that they without us should not be made perfect.* Whence some infer that their conditions after death was a state of imperfection; and that they were placed in an outer court on this side Heaven, called *Paradise,* or *Abraham's bosom;* and thither also Christ went when he died, and was attended with the blessed Thief. For my part I shall not join with such who think all souls of Saints shall go to paradise, where they must remain till the day of judgment, and then, and not till then must enter into that heaven, called *the third heaven,* or *the Kingdom of Heaven.* Indeed some of the ancients make heaven, and the immediate receptacles of souls to be destinct places, both blessed, but hugely differing in degrees: And a modern writer is very confident,*That no soul could enter into glory before our Lord entered; by whom we hope to have access;* and to that purpose he cites those texts, *John* 14.2, 3. *Heb.* 11.40. But I see no ground,

why the souls of Saints should be excluded heaven, either before or after Christ. As for that text of *John* 14.2. Christ saith, *In my Fathers house are many mansions,* not many outer courts, nor many different states; and as for the Fathers mentioned, *Heb.* 11.40. *Surely they without us shall not be made perfect,* and we without them shall not be made perfect in some sense until the day of judgment. But our Perfection is not in respect of a more glorious place, but in respect of that perfection whereof all the faithful shall be made partakers as well in body as in soul, at the resurrection of the just. Thus far I grant, that no soul ever entered into Heaven but by the virtue and power of Christ's Ascension, and that no soul and body jointly ever ascended (except Christ's types) before Christ himself opened those doors and lead the way; and in this respect he is called, *The forerunner of his People.*

3. That he might assure us that now he had run through all those Offices which he was to perform here on earth for our redemption. *He that hath entered into his rest,hath also ceased from his own works, as* God *did from his.* He was first to execute his Office, and then to enter into his rest; *Though he were a Son,* and so the inheritance were his own, *yet he was to learn Obedience, by the things which he suffered, before he was made perfect, and so to become the Author of eternal Salvation unto all them that obey him.* This was the argument which Christ used when he prayed to be glorified again with his Father, *I have glorified thee on the earth,I have finished the work which thou gavest me to do: And now O Father glorify thou me with thy own self with the glory which I had with thee before the world was.* This was the order of the dispensation of Christ's Offices; his first work was a work of ministry, and Service in the Office of obedience and suffering for his Church; and this next work was the work of power and majesty in the protection and exaltation of his Church. and there was a necessity in this order. 1. In respect of God's Decree who had so fore-appointed it, *Acts* 2.23, 24.

2. In respect of God's justice, which must first be satisfied by obedience before any entrance into glory, *Luke* 24.26. 3. In respect of Christ's infinite Person, which being equal with God could not possibly be exalted without some preceding decent and humiliation:*That he ascended* (saith the Apostle) *what is it but that he descended first into the lower parts of the earth?* 4. In respect of our evidence and assurance; this is the sign that Christ hath finished the work of our redemption upon the earth; first, he was to act as our Surety, and then he was to ascend as our Head, our Advocate, as the first-fruits, the Captain, the Prince of life, the Author of salvation, the forerunner of his people.

4. That he might thoroughly convince the world of believers of their perfect righteousness, *The Spirit when he comes* (saith Christ) *shall convince the world of sin, and righteousness, and of judgment—of sin, because they believe not on me;—of of righteousness, because I go to my Father, and ye see me no more.* If Christ had not fulfilled all righteousness, there had been no going to heaven for him, nor remaining there; certainly God would have sent him down again to have done the rest, and the disciples should have seen him with shame sent back again; but his ascension to heaven proclaims openly. 1. That he hath completely finished the work he had to do for us here, that no more was to be done in this world for us, that the satisfactory work to justice was in itself finished. 2. That God was well pleased with Jesus Christ, and with what he had done and suffered for us; yea, God was so infinitely taken with him, and his oblation

after his sufferings, as that he thinks it not fit to let him stay above forty days longer in this world; he cannot be without him in heaven, but he takes him up into glory, and gives him a name above every name. 3. That we have our share in heaven with him; he went not up as a single person, but virtually, or mystically he carried up all the Elect with him into glory: or otherwise how should the Spirit convince the world by his ascension of their righteousness? or otherwise how should the Son of God convince his Father by his Ascension of his righteousness? I look upon Jesus Christ going into Heaven, as a confident Debtor after payment going into a Court, and saying, *Who hath anything to lay to his charge? all is paid, let the law take his course;* when Christ entered into heaven, he seemed thus to challenge Justice, *Make room here for me and mine, who should hinder? hath the law anything to say to these poor souls for whom I died? if any in heaven can make objection,here I am to answer in their behalf.* Methinks I imagine *a silence in heaven* (as *John* speaks) *at this speech;* only Mercy smiles, and Justice gives in the Acquittance, and God sets Christ down at his right hand. 4. That he hath a new design to be acted in heaven for us: he is taken up into glory that he may act gloriously the second part of out righteousness, I mean that he might apply it, and send down his Spirit to convince us of it. He acted one part in the flesh, in the habit of a beggar, clothed with rags; but now he is gone to act the person of a Prince in robes of glory, and all this to manage our salvation in the richest way that may be. Three great things Christ acts for us now in glory. First, he is in place of an advocate for us, *He liveth to intercede for us.* He is always begging of favor and love for us, he lies there to stop whatever plea may be brought in against us by the devil, or Law; yea, he is there to get our fresh pardons for new sins. Secondly, he is the great provider and caterer for us; he is laying in a great stock and store of glory for us against we come there; *In my Fathers house are many mansions.— I go to prepare a place for you.* Jesus Christ went before to take up God's heart for us, and now he is drawing out the riches of love from God his Father, and laying them in bank for us, which made the Apostle say, *My God shall supply all your need according to his riches in glory by Christ Jesus.* Thirdly, he sends down his Spirit to convince us that Christ's righteousness is ours: indeed the means of procuring this was the life and death of Christ, but the means of applying this righteousness are those following acts of Christ's Resurrection, Ascension, Session, Intercession, *&c.* By his death he obtained righteousness for us, but by his Ascension he applies righteousness to us; now it is that in especial manner he convinceth us of righteousness, *Because he is gone to his Father, and we shall see him no more.*

5. That he might receive his Kingdom over us in the place appointed for it; look as Kings are crowned in the chief Cities of their Kingdoms, and keep their residence in their palaces near unto them, so it was decent that our Savior should be Crowned in Heaven, and there sit down at God's right hand; which immediately follows after his Ascension, to which we now come.

***SECT. IV.* Of God's right hand, and of Christ's Session there.**

2. FOr the Session of Christ at God's right hand, which is a consequent following after his ascension into Heaven, I shall examine. 1. What is God's right hand? 2. What is it to sit there?

3. According to what nature doth Christ sit there? 4. Why is it that he sits at the right hand of God his Father in Glory?

1. What is this right hand of God? I answer, 1. Negatively, it is not any Corporal right hand of God; if we speak properly, God hath neither right hand, nor left hand; for God is not a body, but a spirit or spiritual substance. 2. Positively, the right hand of God is the Majesty, Dignity, Dominion, Power, and •l••y of *God. The right hand of the Lord is exalted,the right hand of the Lord doth valianity.— Thy right hand, O Lord, is become glorious in Power; thy right hand, O Lord, hath dashed in pieces the enemy.* Thou hast a mighty arm, *Strong is thy hand and high i• thy right hand. —Mine hand hath laid the foundations of the earth, and my right hand hath spanned the Heavens.* I know some of our Divines make this right hand of *God* something inferior to *God*'s own power, but others speak of it as every way equal, and I know no absurdity to follow on it.

2. What is it to sit at the right hand of God? I answer, it is not any corporal Session at God's right hand, as some picture him with a crown of gold on his head sitting on a Throne, as if he had no other gesture in Heaven but *sitting* still; which *Stephen* contradicts, saying, *I see the heavens opened, and the Son of man standing on th• right hand of God.* The words *sitting or standing* are both metaphorical, and borrowed from the custom of Kings, who place those they honor, an• to whom they commit the Power of government, at their right hand; more particularly, this sitting at God's right hand implies two things. 1. his glorious exaltation. 2. The actual administration of his Kingdom.

1. Christ is exalted, *Wherefore God also hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee shall bow;* this Session is the supreme dignity and glory given by the Father unto Christ after his Ascension; this Session is the peerless exaltation of the Mediator in his Kingdom of glory. But how was Christ exalted? I answer, 1. In regard of his divine nature; not really, or in itself. Impossible it was that the divine nature should receive any intrinsical improvement, or glory, because all fullness of glory essentially belonged unto it; but declaratory, or by way of manifestation; so it was that his D•vinity, during the time of his humiliation, lay hidden and overshadowed, as the light of a candle is hidden in a dark and close lanthorn; but now in his Session that Divinity and Glory which he had always with his Father was shown forth and declared,*He was declared to be the Son of God with Power,* both at his resurrection and at his Session. 2 I• regard of his human nature; and ye• that must be understood soberly, for I cannot think that Christ's human nature was at all exalted in regard of the grace of Pers•nal union, or in regard of the habitual perfections of his human soul, because he possessed all these from the beginning; but in regard of those interceptions of the beams of the Godhead, and Divine glory; and in respect of the restraints of that sense and sweetness, and feeling opperations of the beatifical Vision, during his humiliation; in these respects Christ was exalted in his human nature, and had all the glory from the Diety communicated to it which possibly in any way it was capable of. There was a time, when the Office which Christ undertook for us made him a man of sorrows, but when he had finished that dispensation, then he was filled with unmatchable glory which before his Session he enjoyed not; there was a time when the natural consequence and flowings of Christ's glory from that personal union was stayed and hindered, by special dispensation, for

the working of our salvation; but when that miraculous stay was once removed, and the work of our redemption fully finished, then he was exalted beyond the capacity, or comprehension of all the Angels of heaven,*To which of the Angels said he at any time, sit at my right hand?* in this respect it is said that *God highly exalted him;* exalted he was in his Resurrection, Ascension, but never so high as at his Session; in his Resurrection he was exalted with *Jonah* from the lower parts to the upper parts of the earth; in his Ascension he was exalted with *Elijah* above the Clouds, above the Stars, above the Heavens; but in his Session he was exalted to the highest place in Heaven, even to the right hand of God, *Far above all Heavens, that he might fill all things.*

2. Christ reigns, or actually administers his glorious Kingdom; and this is the principal part of Christ's sitting at God's right hand. So the Psalmist,*The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool; the Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thy enemies.* The Apostle is yet more large, *God set him at his own right hand in the heavenly places,far above all principallity, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all.* Some describe this Session at God's right hand to be all one with his reigning in equal power and glory with the Father, but the Son hath always so reigned, and the holy Ghost hath always so reigned, who yet is not said in Scripture to sit at the right hand of the Father, I believe therefore there is something in this Session or Reign of Christ which doth difference it from that reigning Power and Glory of the Father, and of the Son as only God, and of the holy Ghost; and if we would know what that is; I would call it an actual administration of his Kingdom, or an immediate executing of his Power and Glory over every creature as Mediator. There is a natural, and a dispensatory Kingdom of Jesus Christ; for the first, the Father reigns immediately by the Son, but by the holy Ghost the Father doth not reign immediately, but through the Son; the same order is to be kept in their power, which is in the Persons; the Father reigns not by himself, but of himself, because he is of none; the Son reigneth by himself, not of himself, because he is begotten of the Father; the holy Ghost reigneth by himself, but from the Father and the Son, from whom he doth proceed. And as in the natural, so in the dispensatory Kingdom, the Father reigns immediately by the Son as Mediator; and hence it is that the Son as Mediator is only said to sit at God's right hand, because the right of actual administration, or immediate execution of the Sovereign power is appropriate and peculiar to the Son, as Mediator betwixt God and man. And this made Christ to say, *The Father judgeth no man, but hath committed all judgment unto the Son,* as Mediator. You may object, Christ was Mediator immediately after his incarnation, but he did not actually administer his Kingdom then. I Answer, it is true; Christ for a time did by a voluntary dispensation empty himself, and laid aside the right of actual administration of his Kingdom; but immediately after his Ascension, the Father by voluntary dispensation resigned it to the Son again; *Come now, saith the Father, and take thou power over every creature, till the time that all things shall be subdued under thee.* This right the one relinquished in the time of that humiliation of himself, and this right the other conferred at the time of the exaltation of his Son.

***SECT. V.* Of the two Natures wherein Christ sits at God's right hand.**

3. ACcording to what Nature is Christ said to sit at the right hand of God? I answer; according to both Natures; first he sits at God's right hand as God; hereby his Divinity was declared, and his Kingdom is such, that none that is a pure creature can possibly execute;*The Lord said to my Lord,* saith *David, sit thou on my right hand.* The Lord said to my Lord] *(i.e.)* God said to Christ: now Christ was not *David's* Lord merely as man, but as God. And 2. He sits at God's right hand as man too; hereby his Humanity was exalted, and a Power is give to Christ as man, *He hath given hiw power to execute judgment,in as much as he is the Son of man.* In the administration of his Kingdom the man-hood of Christ doth concur, as an Instrument working with his God-head. Hence this Session at God's right hand is truly and properly attributed to Christ, as 〈in non-Latin alphabet〉; and not only to the one nature of Christ, whether Divine or Humane, Or it is attributed to Christ as Mediator; in which respect he is called an high Priest,*We have such an high Priest, who is set on the right hand of the Throne of the Majesty in the heavens.*—And in which respect he is called a Prince,*Him hath God exalted with his right hand, to be a Prince, and a Savior.* Now Christ is not a Priest and a Prince merely according to one Nature, whether Divine or Humane. I deny not but Christ had a natural Kingdom with his Father as God, before the foundation of the world; but this Kingdom as God-man Christ had not before his Asension into heaven. So then Christ sitteth at the right hand of God by a mediatory action, which he executeth according to both natures, the word working what pertaineth to the word, and the flesh what appertaineth to the flesh; Christ is Mediator as God and man, and glory hath redounded unto him as God and man, and living in this glory he ruleth and governeth his Church as God and man, he ascended indeed into heaven in his humanity only, but he sitteth at the right hand of God as Mediator in respect of both natures. The *Lutherans* attribute this Session at God's right hand only to the human nature of Christ; they say this Session is nothing else but the elevating of his human nature to the full and free use of some of the divine properties, as of omnipotency, omniscience, omnipresence; the ground of this error is, that they suppose upon the union of the two Natures in Christ, a real communication of the divine properties to follow; so that the human nature is made truly omnipotent, omniscient, omnipresent, not by any confusion of properties, nor yet by any bare communion and concourse of it to the same effect, each nature working that which belongeth to it with commuion of the other, (for this we grant) but by a real donation, by which the divine properties so become the properties of the human nature, that the human nature may work with them, no less than the Divine nature itself, for the perfecting of itself. Against this opinion we have these Reasons; 1. The union cannot cause the human nature to partake more in the properties of the Divine, than it causeth the Divine to partake in the properties of the human. 2. If a true and real communication did follow of the Divine Attributes, it must needs be of all the Attributes, as of eternity, and infiniteness seeing these are the Divine Essence, which can no way be divided. 3. Infinite perfections cannot perfect finate natures, no more than reasonable perfections can make perfect unreasonable creatures. 4. To what end should created gifts serve, which Christ hath received above measure, if now more noble properties should enter

and be conferred on Jesus *Christ?* other reasons are given in, but I willingly decline all controversial points.

***SECT. VI.* Of the Reasons why Christ doth sit on God's right hand.**

4. WHy doth *Christ* sit at the right hand of God his Father in glory? *I* answer.

1. On Christ's part, that He might receive power and dominion over all the creatures:*All power is given unto me in heaven and in earth;* he speaks of it as done, because it was immediately to be performed; *Christ* at his Session received a power imperial over every Creature; that he hath Power over the Angels is plain, both by the reverence they do him, and by their obedience towards him, *at the name of Jesus every knee must bow;* good Angels, and evil Angels must yield signs of subjection to Jesus Christ; if the Saints shall judge the Angels, how much more shall Christ? Oh what Power hath Christ himself this way? and as for the excellencies on earth, they all receive their power from Christ, and are at his dispose; it is Jesus Christ that is *Crowned with Glory and Honor, and all things are put under his feet.* And hence it is that when the Apostle speaks of Christ's session at the right hand of God, he tells us, he is *far above all Principalities and Powers* on earth,*and Mights and Dominions* in Heaven: yea, *that Angels and Authorities,and Powers are made subject unto him.*

2. On our part many reasons may be given. As—

1. That he might be the Head of his Church, I mean, not head in a large sense, for one who is in any kind before another; for so Christ is the head of Angels, and God is the head of Christ; and to this we have spoken before. But in a strict sense, for one that is in a near and communicative sort conjoined with another, as the Head is conjoined with the Body and Members; and so is Christ the head of his Church. Look as the King hath a more intimate and amiable Superiority over the Queen then over any other of his Subjects; so is it here in Christ our King, he is more amiably tempered, and more nearly affected to his Spouse and Queen, the Church of God, then to any other whomsoever. And to this purpose he sits at God's right hand, that having now fullness of Grace and Glory in himself, he might be ready to communicate the same to his Church who are as the members of his body, that he might give them Grace here, and Glory hereafter; when he shall deliver up his Kingdom to his Father, and be all in all.

2. That he might be the object of divine adoration, then especially it was said and accomplished, *Let all the Angels of God Worship him:and let all men Honor the Son as they Honor the Father.* After Christ's Session,*Stephen* looken up into Heaven, and saw the Glory of God, and Jesus standing on the right hand of God, and then he Worshipped; and *called upon God saying, Lord Jesus receive my Spirit.* It is true, that the ground of this divine adoration is the Union of the two natures of Christ, and therefore the *Magi* worshipped him at his Birth, and as soon as ever he came *into the World the Angels of* God *Worshipped him;* but because by his Session at God's right hand, the Divine Nature was manifested, and the Humane Nature was exalted to that dignity and glory which it never had before, therefore now especially, and from this time was the honor and dignity of Worship communicated to him as God and man. And hence Divines usually make this one ingredient of Christ's sitting at the right hand of God,

viz. That Christ, God, and Man, is the object of Divine adoration. *O it is a great thing, and admirable, and full of wonder, that the man Christ should sit above at* God*'s right hand, and be adored of Angels and Archangels.* Before this was the grace of Union conferred on Jesus, and so he was adored before he suffered; but after he *had humbled himself, and was made obedient unto death, even to the death of the Cross, then (yea and therefore)* God *highly exalted him and gave him a Name,which is above every Name, that at the Name of Jesus every knee shall bow, of things in Heaven, and things in Earth, and things under the Earth, and that every tongue shall confess that Jesus is Lord to the glory of* God *the Father.* He was Lord before, in that he is the Son of God, but now he is Lord again by virtue of his humiliation and Session at God's right hand. Trouble not yourselves with their objection who say, That if adoration be due to Christ as God and man, that then the human nature is to be adored: the Person adored is man, but the humanity itself is not the proper object of that Worship. There is a difference betwixt the concrete and the abstract; though the man Christ be God, yet his manhood is not God, and by consequence not to be worshipped with that worship which is properly and essentially Divine. Certainly, if adoration agree to the humanity of Christ, then may his humanity help and save us; but the humanity of Christ cannot help and Save us, because *omnis actio est suppositi,* whereas the human nature of Christ is not *suppositum,* a subsistence or personal being at all.

3. That he might intercede for his Saints.*Now of the things which we have spoken, this is the Sum; we have such an high Priest, who is set on the right hand of the Throne of the Majesty in the Heavens, and a Minister of the sanctuary, and of the true Tabernacle, which the Lord pitched and not men:* he is set on the right hand of God as an high Priest, or Minister to intercede for us. *For as Christ is not entered into the holy Place made with hands which are the Figures of the true,but into Heaven itself now to appear in the presence of God for us.* This *appearing* is an expression borrowed from the custom of human Courts; for as in them, when the Plaintiff or Defendant is called, their Attorney appeareth in their names, so when we are summoned by the justice of God to answer the complaints which it preferreth against us, *we have an Advocate with the Father Jesus Christ the righteous,* and he standeth up, and appeareth for us: or it may be this *appearing* hath a respect to the manner of high Priests in the time of the Law; for as they used to go into the most holy place with the names of the Children of *Israel* written in precious stones, for a remembrance of them, that they might remember them to God in their Prayers; so Jesus Christ being gone up to Heaven, he there presents to his Father, the Names of all his chosen, and he remembers them to his Father in his Intercessions. Certainly, Christ is not gone to Heaven, and advanced to the right hand of God, only to live in eternal joy himself, but also to procure happiness for his Saints: it is to excellent purpose, and to the great good of his Church that he sits at the right hand of his Father, for thereby he governs and protects his people, and he continually executes the Office of his Priesthood, presenting himself, and the sacrifice of himself, and the infinite merit of that sacrifice before the eyes of his Father in their behalf.

4. That true Believers may assuredly hope by virtue of Christ's Session to sit themselves in the Kingdom of Glory. It is true that Christ, and only Christ hath his seat at the right hand of God; *to which* of the Saints, or *of the Angels did he ever say, sit thou at my right hand?* It is a prerogative above all Creatures; and yet there is something near it given to the Saints,*for him*

that overcometh, I will grant to sit with me in my Throne, even as I also am set down with my Father in his Throne. There is a proportion, though with an inequality; we must sit on Christ's Throne, as he sits on his Fathers Throne; Christ only sits at the right hand of God, but the Saints are to sit at the right hand of Christ, and so the Psalmist speaks, *upon thy right hand did stand the Queen in Gold of Ophir.* It is enough to greaten the Spirits of Saints; how should they tread on earth, and contemn the World, when they consider that one day they shall judge the World?*do you not know, that the Saints shall judge the World?* nay, when they consider that one day they shall reign with Christ? *if ye suffer with him, ye shall reign with him.* Christ sitting in Heaven is a very Figure of us; Christ's person is the great model and first draught of all that shall be done to his Body the Saints; therefore he is said to be the Captain of our Salvation that leads us on, he is said to be our fore-runner into Glory; he breaks the clouds first, he appears first before God, he sits down first, and is glorified first, and then we follow; Christ wears the Crown in Heaven as our King, and he is united and married to God as our proxy.

And yet there is another ground of hope; not only shall we sit with Christ in Glory, but even now do we sit with him in Glory: Christ is not only gone to heaven to prepare a place for us, but he sits in Heaven in our room, and God looks on him as the great picture of all that body whereof he is Head, and he delights himself in seeing them all Glorified as in his Son. To this purpose the Saints are said to sit down with Christ at very present,*he hath made us to sit together with him in Heavenly places in Christ Jesus.* Christ in our nature is now exalted: this is that admirable thing which carried up *Chrysostom* into an ecstacy, that the same nature of which God said *dust thou art, and to dust thou shalt return, should now sit in Heaven at God's right hand:* but not only the human nature, but Christ in person sits there, as a common person in our stead; he is in his Throne, and we sit with him in supercelestial places. O what structures and pillars of hope are raised up here?

5. That he might defend the Church against her enemies; and at last destroy all the enemies of the Church. Such is the power of Christ's Session, that by it he holds up his Saints in the midst of their enemies, so that the gates of hell shall not prevail against them; true indeed, that many times they are used as Lambs amongst Wolves, but so Christ orders that the blood of Martyrs should be the Seed of the Church; hereby his Church like a tree settles the faster, and like a Torch shines the brighter for the shaking. And as for the enemies of his Church, there is a day of reckoning for them, *he that sitteth in the Heavens shall laugh, the Lord shall have them in derision.* The day is a coming that *he will speak unto them in his wrath, and vex him in his sore displeasure.* In the mean while Christ is galling and tormenting them by the Scepter of his Word, and at last he will put them all under his feet. *The Lord said to my Lord, sit thou at my right hand, until I make my enemies thy footstool.—For he must reign till he hath put all his enemies under his feet:* that the enemies of Christ must be made his footstool notes the extreme shame and confusion which they shall everlastingly suffer: in victories amongst men the party conquered goes many times off upon some honorable terms, or at worst if they are led captive they go like men; but to be made a stool for the conqueror to insult over, this is extremity of shame; and as shame, so it notes burden which the wicked must bear; the footstool bears the weight of the body, so must the enemies of Christ bear the weight of his

heavy and everlasting wrath; such a weight shall they bear that they would gladly exchange it for the weight of rocks and mountains, rather would they live under the weight of the heaviest creature in the world, then under the fury of him that sitteth upon the Throne. And withal it notes an equal and just recompense to the wicked; the Lord useth often to fit punishments to the quality and measure of their sins committed; he that on earth denied a crumb of bread, was in hell denied a drop of water; and thus will Christ deal with his enemies at the last day; here they trample upon Christ in his Word, in his ways, in his members;*they make the Saints bow down for them to go over, yea they have laid their bodies as the ground, and as the street to them that went over;* they *tread underfoot the Son of God, the blood of the Covenant;* they *tread down the sanctuary;* and *put Christ to shame:* and therefore their own measure shall be returned into their own bosom, they shall be constrained to confess with *Adoni-hezek, as I have done, so God hath requited me;* yea, this shall they suffer from the meanest of Christ's members whom they here insult over; the Saints shall be as Witnesses, and as it were co-assessors with Christ, to judge the wicked both men and Angels, and tread them under their feet; *they shall take them captives whose captives they were, and shall rule over their oppressors;all they that despised them shall bow themselves at the soles of their feet.*

6. That he might send down the holy Ghost; to this purpose Christ told his Disciples whiles he was yet on earth, that he must ascend into heaven, and Reign there: *it is expedient for you, that I go away, for if I go not away,the Comforter will not come unto you; but if I depart, I will send him to you.* Christ is now in heaven, and sits at God's right hand, that he may send us his Spirit, by whose forcible working we seek after heaven, and heavenly things, where now Christ sits. But on this I shall insist larger, it being our next subject.

***SECT. VII.* Of the time when the holy Ghost was sent.**

3. FOr the mission of his Spirit: no sooner was Christ set down at God's right hand, but he sends down the holy Ghost. It was an use amongst the Ancients in days of great joy and solemnity to give gifts, and to send presents unto men; thus after the wall of *Jerusalem* was built, it is said, that *the people did eat, and drink, and send porti•ns:* and at the feast of *Purim they made them days of feasting and joy,and of sending portions one to another, and Gifts to the poor.* Thus Christ in the day of his Majesty and Inauguration, in that great and solemn Triumph, *when he ascended up on high, he led captivity captive, and did withal give gifts unto men.*

Concerning this mission of the Spirit, or these gifts of Christ to his Church, I shall discover the accomplishment, as it appears in these Texts; *And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind,and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sate upon each of them; and they were all filled with the holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.* Out of these words I shall observe these particulars: the time when; the persons to whom; the manner how; the measure what; and the reasons why the holy Ghost was sent.

1. For the time when the holy Ghost was sent, it is said *when the day of Pentecost was fully come;* this was a Feast of the *Jews* called 〈in non-Latin alphabet〉 *from fifty days;* because it was

ever kept on the Fiftyeth day after the second of the Passover. We find in Scripture sundry memorable things reckoned by the number of fifty. As fifty days from *Israel's* coming out of *Egypt* unto the giving of the Law. And the fiftyeth year was that great feast of the *Jubilee,* which was the time of forgiving of debts, and of restoring men to their first estates; And fifty days were in truth the appointed time of the *Jews* Harvest; their harvest being bounded as it were with two remarkable days, the one being the beginning, the other the end thereof; the beginning was 〈in non-Latin alphabet〉 the second of the Passover; the end was 〈in non-Latin alphabet〉 the fiftyeth day after, called the Pentecost; upon the 〈in non-Latin alphabet〉 they offered *a sheaf of the first-fruits of their harvest:* upon the Pentecost they offered *two wave-loaves,* the sheaf being offered, all the after-fruits throughout the Land were Sanctified; and the two loaves being offered it was a sign of the harvest finished and ended; and now we find, that as there were fifty days betwixt 〈in non-Latin alphabet〉 and the Pentecost, so there were fifty days betwixt Christ's Resurrection and the coming down of the holy Ghost. What was the meaning of this, but to hold harmony, and to keep correspondency with those memorable things? as on the day of Pentecost (fifty days after the feast of the Passover) the *Israelites* came to mount *Sinai,* there received they the Law; a memorable day with them, and therefore called the feast of the Law; so the very same day is accomplished that prophesy, *Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem;* now was the promulgation of the Gospel called by *James the Royal Law,* as given by Christ our King, and written in the hearts of his servants by this holy Ghost; it seems to shadow out the great difference betwixt the Law and the Gospel; the Law was given with terror, in lightning and thunder; it discovers sin, declares God's Wrath, frights the Conscience; but the Gospel is given without terror, there was no lightning and thunder now: no, no; the holy Ghost slides down from heaven with grace, and gifts; and with great joy sits on the heads, and in the hearts of his Saints. 2. On the *Jubilee,* or fiftyeth year, was a great feast; whence some observe that the Latins made their word *Jubilo, to take up a Merry Song;* though the word be derived from the Hebrew *Jobel,* which signifies a Rams horn; for then they blew with Rams horns, as when they gathered the people to the Congregation they blew their Silver Trumpets. There were many uses of this feast; 1. For the general release of Servants. 2. For the restoring of Lands unto their first owners who had sold them. 3. For the keeping of a right chronology, and reckoning of times; for as the Greeks did reckon by their Olimpiads, and the Latin, by their Lustra, so did the *Hebrews* by their Jubilees; this falls fit with the proclaiming of the Gospel, which is an act or tender of God's most gracious general free pardon of all sins, and of all the sinners in the World; now was the sound of the Gospel made known unto all,*out of every Nation under heaven;* now was that spiritual Jubilee which Christians enjoy under Christ; now was the remission published which exceeded the remission of the Jubilee, as for as the Jubilee exceeded the remission of the Seventh year *(i.e.)* not only seven times, but *seventy times seven times.* 3. On the day of Pentecost *they offered the two wave-loaves called the bread of the first fruits unto the Lord.* In like sort this very day (the Lord of the harvest so disposing it) the Apostles by the assistance and effectual working of the Spirit offered the first-fruits of their harvest unto the Lord; for *the same day there were added unto them about three thousand*

souls. We see the circumstance of time hath its due weight, and is very considerable; *when the day of Pentecost was fully come, then came the holy Ghost.*

***SECT. VIII.* Of the persons to whom the holy Ghost was sent.**

2. FOr the persons to whom the holy Ghost was sent; it is said, *to all that were with one accord in one place;* who they were it is not here expressed; yet from the former chapter we may conjecture, they were *the twelve Apostles, together with Joseph called Barsabas, and the Women, and Mary the Mother of Jesus, and his brethren;* these all continued with one accord in one place, for so was Christ's command, *that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.* This promise we read of in the Evangelists,*when the Comforter is come, whom I will send unto you from the Father,even the Spirit of truth which proceedeth from the Father, he will testify of me.—And behold I send the promise of the Father upon you, but tarry ye in the City of Jerusalem until you be endued with power from on high.* It was the great promise of the Old Testament, that Christ should partake of our human Nature, and it was the great promise of the New Testament, that we should partake of his divine Nature; he was clothed with our flesh according to the former, and we are invested with his Spirit according to the latter promise. For this promise the Apostles and others had long waited, and for the accomplishment they were now fitted and disposed. 1. They had waited for it from the Ascension day, till the feast of Pentecost; he told them at the very instant of his Ascension that he would send the holy Ghost, and therefore bid them stay together till that hour; upon which command they waited, and continued waiting until *the day of Pentecost was fully come. He that believeth shall not make hast,* saith *Isaiah;* surely waiting is a Christian duty, *for the Vision is yet for an appointed time,but at the end it shall speak and shall not lie, though it tarry, wait for it, because it will surely come, it will not tarry.* Well may we wait, and wait for him, if we consider how God and Christ have waited for us and our conversion; and especially, if we consider that the Comforter will come; and when he comes, that *he will abide with us forever.* But 2. As they waited for the Spirit, so they were rightly disposed to receive the Spirit, for *they were all with one accord in one place.* Mark here the qualifications of these persons; *they were all with one accord, &c.* To those that accord in the Spirit given; where is nothing but discord, jars, divisions, fractions, there is no Spirit of God; for the Spirit is the Author of concord, peace, unity, and amity; he is the very essential unity, love, and love-knot of the two persons, the Father, and the Son: even of God with God: and he was sent to be the union, love, and love-knot of the two natures united in Christ, even of God with man; and can we imagine that essential unity will enter but where there is unity? can the Spirit of unity come or remain but where there is unity of Spirit? verily there is not, there cannot be a more proper and peculiar, a more true and certain disposition to make us meet for the Spirit, then that quality in us that is likest to his nature and essence; and that is unity, love, concord: do we marvel that the spirit doth scarcely pant in us? Alas we are not all of one accord; the very first point is wanting to make us meet for the coming of the holy Ghost upon us. We see the persons to whom the holy Ghost was sent: they were *they that were together with one accord in one place.*

***SECT. IX.* Of the manner how the holy Ghost was sent.**

3. FOr the manner how he was sent, or how he came to these Apostles; we may observe these particulars.—

1: He came *suddenly;* which either shows the Majesty of the Miracle that is gloriously done, which is suddenly done; or the truth of the miracle, there could be no imposture or fraud in it, when the motion of it was so sudden; or the purpose of the miracle, which was to awake and affect them to whom it came; usually sudden things startle us, and make us look up. We may learn to receive those holy motions of the spirit, which sometimes come suddenly, and we know not how; I am persuaded the man breathes not amongst us Christians, that sometimes feels not the stirrings, movings, breathings of the spirit of God; Oh that men would take heed of despising present motions! Oh that men would take the wind while it blows, and the water while the Angel moves it; as not knowing when it will, or whether ever it will blow again!

2. He came *from heaven;* the place seems here to commend the gift; as from earth earthly things arise, so from heaven heavenly, spiritual, eternal things. And this is one sign to distinguish the spirits: *Beloved, believe not every spirit,but try the spirits whether they are of God.* If our motions come from heaven, if we fetch our grounds thence, from heaven, from Religion, from the sanctuary, it is the spirit of God; or if it carry us heavenward, if it make us heavenly minded, if it wean us from the world, and if it elevate and set our affections on heavenly things, if it form and frame our conversations towards heaven, we may then conclude the motions are not from below, but from above. O that Christians would be much in observation of, and in listening to the movings, workings, hints, and intimations of that Spirit that comes from heaven. Certainly that Spirit is of God that comes down from heaven, and that lifts up our Souls towards heaven.

3. He comes down from heaven like a wind; The comparison is most apt; of all bodily things the wind is least bodily; it is invisible, and comes nearest to the nature of a Spirit: it is quick and active as the Spirit is. But more especially the holy Ghost is compared to a wind in respect of its irresistable workings; as nothing can resist the wind, it goes and blows which way soever it will; so nothing can resist the Spirit of God, wheresoever it hath a purpose to work efficaciously; I will not say, but the heart of a man may resist and reject the work of the Spirit in some measure, and in some degrees; *Stephen* told the *Jews, they had always resisted the holy Ghost;* and the Apostle tells of *strong holds, and of every high thing that exalteth itself against God;* so there is a natural contrariety, a constant enmity, and active resisting of God's Spirit by our spirits; we must therefore distinguish between a prevalent and a gradual resisting; the spirit in conversion so works, that he takes away the prevalent, but not the gradual resisting; A man before he be converted is froward, and full of cavils and prejudices, he is unwilling to be saved, he cannot abide the truth, he doth what he can to stifle all good motions: yet if he belong to the election of grace, God will at last over-master his heart, and make him; of unwilling, willing; he will omnipotently bow and change the will, and work on his soul by his mighty power efficaciously, insuperably, and irresistibly. Again, the holy Ghost is compared to wind, in respect of its free actings; *the wind bloweth where it listeth* (saith Christ) and so the Spirit bloweth where it listeth; who can give any reason why the Spirit

breathes so sweetly on *Jacob,* and not on *Esau?* on *Peter,* and not on *Judas?* is it not the free grace and good pleasure of God? springs it not from the mere freedom and pure arbitrariness of his own only workings? *to you it is given to know the mysteries of the Kingdom of heaven* (saith Christ) *but to them it is not given.* And *I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent,and hast revealed them unto babes; even so Father, for so it seemed good in thy sight.* These, and the like Texts, are as so many hammars to beat in pieces all those Doctrines of free-will, and of the power of man to supernatural things; grace makes no gain of man's work; free-will may indeed move and run, but if it be to good, it must be moved, and driven, and breathed upon God's free grace. The Spirit blows where it listeth.

4. He came like *a rushy mighty wind;* as the wind is sometimes of that strength that it rends and rives in sunder Mountains and Rocks, it pulls up trees, it blows down buildings; so are the operations of the holy Spirit; it takes down all before it, it brings into captivity many an exalting thought; it made a Conquest of the World, beginning at *Jerusalem,* and spreading itself over all the earth; it is mighty in operation, able to shake the stoutest and the proudest man, and to break in pieces the very stoniest heart; indeed our words without this spirit are but weak wind, we may spend ourselves, and never waken Souls; but if the Spirit blow, he will amaze the consciences of the stoutest peers, and drive away our sins, as the wind drove away the Grashoppers and Locusts that over-spread the land of *Egypt.* Some Analogy there is betwixt this vehement wind, and the spirits workings; the spirit first comes as a spirit of bondage, and then as a spirit of Adoption; the spirit of bondage is as a vehement wind that terrifies, to show that we are not fit to receive the grace of God, unless the door be first opened by fear and humiliation; others say that the vehement rushing of this wind shown how irresistibly the Apostles should proceed in preaching the Gospel of Jesus Christ; they had a Commission to go into all the World, and to teach all Nations, and they had a promise that though many might oppose, yet the gates of hell should not prevail against the Church; the spirit should go along with them, and he in them, and they in him, should prevail mightily like a rushing mighty wind.

5. He filled all the house where they were sitting; there were none there that were to filled with the holy Ghost; this room contained a congregation of none but Saints. All the men and women (an hundred and twenty, as some think) in this room were visited from on high; for the holy Ghost came upon them, and dwelt in them; well might *David* say, *Blessed are they that dwell in thy house, I had rather be a door-keeper in the house of my God, then to dwell in the Tents of wickedness.* They that abode in this house were under a promise that the Spirit should come, and now was the promise accomplished; for *it filled all the house where they were sitting.* I say *where they were sitting,* to signify, that all the other houses in *Jerusalem* felt none of this mighty rushing wind: there was no assembly of Saints in any part of the City, but only in this house; or if any other assembly might be, this Spirit blew upon none of them where these men were not; that, and only that house is filled, *where they were sitting.* And this point of blowing upon one certain place is a property very suitable to the Spirit of God; *the wind bloweth where it listeth, and thou hearest the sound thereof,but canst not tell whence it cometh, nor whether it goeth; so is everyone that is born of the Spirit.* The Spirit blows where it will, and upon

whom it will, and they shall plainly feel it, and others about them not one jot: have we not sometimes the experiences of this in our very congregations? one sound is heard, one breath doth blow, and it may be one or two, and no more hears the sound, or feels the breath inwardly, savingly; it may be one here, and another there shall feel the Spirit, shall be affected and touched with it sensibly; but twenty on this side them, and forty on that side them sit all becalmed, and go their way no more moved, than when they came into God's presence. Oh that this Spirit of the Lord would come daily and constantly into our congregations! Oh that it would blow through them, and through them! O that it would fill every soul in the assembly with the breath of heaven! *come holy Spirit? awake O North-Wind,and come thou South-Wind, and blow upon our Gardens, that the spices thereof may flow out.*

6. He came down in the form of Tongues. As one saith well, *This Wind brought Tongues, even a whole shower of Tongues.* The Apostles were not only inspired for their now benefit, but they had gifts bestowed on them to impart the benefit to more their themselves. But why did the holy Ghost appear like Tongues? I answer, 1. The Tongue is a symbol of the holy Ghosts proceeding from the Word of the Father; as the Tongue hath the nearest affinity with the word, and is moved by the word of the heart, to express the same by the sound of the voice; so the holy Ghost hath the nearest affinity that may be with the Word of God, and is the expresser of his voice, and the speaker of his will. 2. The Tongue is the sole instrument of Knowledge which conveighs the same from man to man; though the Soul be the Fountain from whence all wisdom springs, yet the Tongue is the Channel and the conduit-pipe whereby this Wisdom and Knowledge is communicated and Tansferred from man to man: in like manner the holy Ghost is the sole Author and Teacher of all Truth; though Christ be the Wisdom of God, yet the holy Ghost is the Teacher of this Wisdom to men; And hence it is that the holy Ghost appeared in the form of Tongues.

And yet not merely in the form of Tongues, but thus qualified. 1. They were *Cloven Tongues;* to signify that the Apostles should speak in divers Languages; if there must be a calling of the Gentiles, they must needs have the Tongues of the Gentiles wherewith to call them; if they were *debtors not only to the Jews,but to the Grecians;* nor only *to the Grecians,* but *to the Barbarians also,* then must they have the tongues not only of the *Jews,* but of the *Grecians* and *Barbarians* to pay this debt, and to discharge this duty of *go, and teach all Nations.* Surely this gift was bestowed for the propagating of the Gospel far and wide; The tongues were cloven that the Apostles might speak all Languages, and that all Nations of the World whithersoever they came, might hear them, and understand them speaking in their own Tongues. 2. They were *fiery Tongues;* to signify that there should be an efficacy, or fervor in their speaking; the World was so over-whelmed with ignorance and error, that the Apostles lips had need to be touched with a coal from the Altar; Tongues of flesh would not serve the turn, nor words of air, but there must be fire put into the Tongue, and Spirit of life into the words they speak; with such a tongue Christ speak himself, when they said of him, *did not our hearts burn within us,while he spake unto us by the way?* and with such a tongue *Peter* spake at this time, something like fire fell from him on their hearts, when they were pricked in their hearts, and said, *men and brethren what shall we do?* Oh that we of the Ministry had these fiery Tongues! O that the Spirit would put his live-coal into our speeches! Oh that our Sermons

were warming Sermons! may we not fear that the Spirit is gone whiles the people are dead, and we are no more lively in our Ministry? it is said of *Luther,* that when he heard one preach very faintly, *cold, cold,* says he, *this is cold preaching, here's no heat at all to be gotten;* Oh when the Spirit comes, it comes with a tongue of fire; instead of words, sparks of fire will fall from us on the hearts of hearers.

3. These cloven tongues *sate upon each of them;* to signify their constancy and continuance; they did not light, and touch, and away, after the manner of butterflies; but they sate, they abode still, they continued steady, without any stirring or starting. This was the privy sign by which *John* the Baptist knew Jesus to be Christ; *upon whom thou shalt see the Spirit descending and remaining on him,the same is he which Baptiseth with the holy Ghost.* It was not only the Spirits *descending,* but the Spirit's *remaining on him,* that was the Sign. The Spirit of God is a *constant Spirit;* it abides on the Soul to whom it is given; and therefore the Psalmist describes these great Transactions of Christ to this very end, that the Spirit might dwell with us; *thou hast ascended on high,thou hast led Captivity Captive, thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell among them.* Not only that he might stay and lodge for a night as a way-fairing man, that comes to his Inn, and then is gone in the morning; no, no; but that he might take up his residence, and dwell in them. I know it is a question, whether the holy Ghost may be lost? but certainly of the Elect he is never totally, or wholly lost; only I dare not say, but as touching many gifts, he may be lost even of the Elect themselves: *David* after his sins, was forced to cry,*cast me not away from thy presence O Lord, and take not thy holy Spirit from me; restore unto me the joy of thy Salvation, and uphold me with thy free Spirit;* we find here that in respect of some gifts even of regeneration, the Spirit is sometimes lost, but that the godly should retain no remnants of the Spirit in their worst declinings, I cannot imagine: *John* teacheth expressly, *whosoever is born of* God *doth not commit sin,* (a sin unto death) *for his seed remaineth in him, neither can he sin, because he is born of* God. *David* in his fall lost the joy of his heart, the purity of his conscience, and many other gifts which he desired to have restored to him; but the holy Ghost he had not utterly lost; for if so, how could he have prayed, *cast me not away from thy presence, and take not thy holy Spirit from me?* I have done with the manner of the Spirits mission.

SECT. X. Of the measure of the Holy Ghost now given.

4. FOR the measure, what or how much of the Spirit was now given? this question is necessary, because we bring in the Spirits mission after Christ's ascension, as if the holy Ghost had not been given before this time. That this was the time of the coming of the holy Ghost, is very plain; but that the holy Ghost was not given before this time, we cannot say; certainly the Prophets speak by him, and the Apostles had him, not only when they were first called, but more fully when *he breathed on them, and said unto them, receive yea the holy Ghost.* So that if ye study the reconciliation of these things, I know not any way better than to put it on the measure, or degrees of the Spirits mission.—I know some go about to reconcile it thus, that the holy Ghost was given before secretly with grace, but now he was given in a visible shape with power. Others thus, that the holy Ghost was before given in respect of Grace and Ministerial gifts, but now he was given in respect of virtue, or Ghostly ability to

work Wonders, and to speak with divers Languages. But we find that the Prophets and Apostles before this had not only Grace, and Ministerial gifts, but a miraculous virtue, even the Spirit of powerful and extraordinary operation: only here was the difference, that before this, the Spirit was but sprinkled (as it were) upon them, but now it was poured upon them; before this they were gently breathed on, and refreshed with a small gale, but now they were all blown upon with a mighty wind; without controversy a difference there is in the Spirits mission; And that some lay down chiefly in these three things.—

As—

1. In the manner of the Spirits mission: to the old Church the Spirit came usually in dreams, or visions, or in a low still voice, or in some latent ways; but now he came in power, in evidence and demonstration; and therefore it is called,*the spirit of revelation and knowledge;* At the apparition of God to *Elijah,* it is said, that *the Lord passed by; and a great, and strong wind rent the mountains, and break in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earth-quake, but the Lord was not in the earth-quake; and •fter the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice, and then Elijah wrapped his face in his mantle, as knowing the Lord's presence was therein:* the Spirit came not of old, save in a vision, or dream, or in a still small voice; but now the Spirit came in a rushing mighty wind, in fiery tongues, in earth-quakes, in so much, that *the place was shaken where they were assembled, and they were all filled with the Holy Ghost:* the Spirit now made choice to come in such apparitions, as should have in them a self-discovering property, which would not be hidden; and here is one difference.

2. Another difference is in respect of the Subjects unto whom he was sent; before now he came only upon the enclosed garden of the Jews, but after the assension of Christ, The Spirit was poured upon all flesh; now every believer is of the *Israel* of God, every Christian is a Temple of the holy Ghost; now we receive the Spirit too, or else it is wrong with us; for *If any man have not the spirit of Christ, he is none of his;* At *Peters* Sermon to *Cornelius,* it is said, that *the holy Ghost fell on all them which hear the Word; and they of the Circumcision which believed were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost.* It was some wonder at first, even to the Apostles themselves, but in this Sermon *Peter* acknowledges,*Of a truth I perceive that God is no respecter of Persons, but in every Nation he that feareth him, and worketh righteousness, is accepted with him.* Mark, *In every Nation, upon all flesh, I will pour out my spirit:* Here's another difference.

3. One difference more is in the measure of his mission. At first he was sent only in drops and dew, but now he was poured out in showers and abundance; *The holy Ghost* (saith *Paul) was shed on us abundantly through Jesus our Savior.* As there are degrees in the wind, *aura, ventus, procella;* a breath, a blast, a stiff gale; so we cannot deny degrees in the Spirit, the Apostles at Christ's resurrection received the Spirit, but now they were filled with the Spirit; then it was but a breath, but now it was a mighty wind. And indeed never was the like measure of the Spirit given to men as at this time; the Fathers before this, and we and our Fathers since this, have but (as it were) a hint of the Spirit to their Epha; such a pentecost as this, never was but this, never the like before or since; it was Christ's Coronation-day, the

day of placing him in his throne, when he gave these gifts unto men, and therefore that day was all magnificence shown above all other days; Thus for the measure of the Spirit now given to the Church of Christ.

***SECT II.* Of the Reasons why the Holy Ghost was sent.**

5. FOR the Reasons why the Holy Ghost was sent; they are several: As— 1. That all the prophesies concerning this mission might be accomplished.*Isaiah* speaks of a time when *the spirit should be poured upon us from on high, and the wilderness should be a fruitful field.* And *Zacharias* Prophesies, that *in that day I will pour upon the house of David, and upon the inhabitants of Jerusalem,the spirit of grace and supplication.* And *Joel* prophesies yet more expressly, *It shall come to pass, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy: your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the hand-maids in those days I will pour out my spirit, and they shall Prophesy.* This very Prophesy was cited by *Peter* in his first Sermon after the Spirits mission, *Act.* 2.17, 18. In which we read of two pourings of the Spirit, one upon *their sons,* and the other *upon his servants;* the former concerned only the Jew, they should have Prophesies, Visions, and Dreams, the old way of the Jews; but the latter concerns us, we are not of *their sons,* but of *his servants,* to whom *visions and dreams* are left quite out; and therefore if any now pretend to those visions and dreams, we say with *Jeremy,The prophet that hath a dream, let him tell a dream, but he that hath my Word, let him speak my Word Faithfully, what is the Chaff to the wheat?* But of all the prophesies concerning the mission of the Holy Ghost, our Savior gives the clearest and the most particular; two great Prophesies we find in the Bible, the one is of the Old Testament, and the other of the New; that of the Old Testament was for the coming of Christ, and this of the New Testament was for the coming of the Holy Ghost: and hence we say, that the coming of Christ was the fulfilling of the Law, and the coming of the Holy Ghost is the fulfilling of the Gospel. In this respect let us search and see those Prophesies of Christ the great Prophet in the New Testament. *I will pray the Father,and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth.—But when the Comforter is come, whom I will send unto you from the Father, he shall testify of me—And behold I send the pr•mise of my Father upon you, but tarry ye in the City of Jerusalem, until ye be endued with Power from on high. It is expedient for you that I go away; for if I go not away the Comforter will not come unto you: but if I depart, I will send him unto you.* Why it was of necessity that all these Prophesies, and promises must be accomplished, and therefore was the Holy Ghost sent amongst us.

2. That the holy Apostles might be furnished with gifts and graces suitable to their estates, conditions, stations, places. To this purpose, no sooner was the Spirit sent, but *they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.* They were filled with the Holy Ghost; not that they were before empty, but now they were more full of the spirit than ever they were before; and *they speak with other tongues;* other than ever they had Learned; probably they understood no Tongue but the *Syriac* till this time, but now on a sudden they could speak Greek, Latin, Arabic Persian, Parthian, and what not? the Wisdom and Mercy of God is very observable herein, that the same means of diverse Tongues which was the destroying of *Babel,* should be the very same means here conferred

on the Apostles to work the building of *Zion;* that the curse should be removed, and a blessing come in place; that confusion of Tongues should be united to God's Glory; that this should be the issue of Tongues, that neither Speech nor Language should be upon all the Earth, but his praise, and glory, and the Gospel should be heard amongst them. And here is something more observable, in that they spake with other Tongues, *As the spirit gave them utterance;* the word *utterance* is in the Original 〈in non-Latin alphabet〉; you have heard of Apothegmes, *(i.e.)* wise, and weighty sententious speeches; now such as these the spirit gave them to utter; *magnalia Dei,* (as in the eleventh verse) *the wonderful works of God;* they spake of those singular benefits God offered to the world by the death of his Son; they spake of the work of our Redemption, of the merits of Christ, of the glory and riches of his Grace, of the praises due to his Name for all his Mercies; others add that they spake of those admirable works of the Trinity, as of our Creation, Redemption, and Sanctification; and of whatsoever generally concerned the Salvation of mankind: their speeches were not crudities of their own Brain trivial, base, or vulgar stuff; but *magnalia,* great and high Points, Apothegmes or Oracles, *as the spirit gave them utterance.* But these reasons are remote to us.

3. That he might fill the hearts of all the Saints, and make them Temples and receptacles for the Holy Ghost,*know you not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God: and ye are not your own?* It is said here, that after the mighty rushing Wind and cloven fiery Tongues,*they were all filled with the Holy Ghost: and began to spake with other Tongues.* First, they were filled with the Holy Ghost, and then they spake with other Tongues; the Holy Ghost begins inward, and works outward; it first alters the mind, before it change the speech; it first works on the Spirit, before on the phrase or utterance; this was the first work of the Spirit, *it filled them.* And thus for the daily ministration, such must be appointed as were *full of the Holy Ghost;* and *Stephen* is said to be *full of the Holy Ghost;* and *Barnabas* is called *a good man, and full of the Holy Ghost.* The Holy Ghost is usually said to fill the Saints; only whether it be the person of the Holy Ghost, or the impressions of the Holy Ghost, is a very great question; for my part I am apt to incline to their mind, who say, not only the impressions of the spirit, the qualities of holiness, the gifts and graces of the Holy Ghost, or as some think, habitual grace in a special manner; but that the Holy Ghost himself doth fill, and dwell, and reign in the hearts of all regenerate men. And this seems clear to me: 1. By Scriptures. 2. By Arguments.

1. The Scriptures are such as these, *He that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water; but this spake he of the Spirit,which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified;* for those words, *out of his belly shall flow rivers of living water;* by *living water,* is meant grace; by *rivers of living water,* is meant the manifold graces of the Spirit; by *the flowing of these rivers,* is meant the abounding and communicating of those graces from one to another; and by *the belly out of which those rivers should flow,* is meant the heart endued or filled with the Holy Ghost. Now the spring and rivers, the fountain and streams are diverse things, and to be distinguished: the one is the cause, and the other the effect; the one is the tree, and the other the fruit; it is the holy Ghost filling the hearts of believers, that is the spring and fountain whence all those rivers of living waters flow: And therefore saith the Evangelist expressly, *This spake he of the*

Spirit, which they that believe should receive; of what Spirit? even, of *the Holy Ghost,* which in full measure *was not yet given, because that Christ was not yet glorified;* it is the same spirit which believers receive, whence *all these rivers of living waters flow;* but those rivers flow not from habital grace, nor from any of the graces of the Holy Ghost, but from the Holy Ghost himself.

Again, *When the Spirit of truth is come, he will guide you into all truth,—and he will show you things to come.* Now the habits of grace cannot guide or teach, or show a man things to come; the habits of grace cannot speak, and hear; as it is there written, *He shall not speak of himself, but whatsoever he shall hear, that shall he speak.* This can be no other than the spirit in his own Person, this is the Comforter, that hears, and speaks, and guides into all truth, and shows us things to come.

Again, *The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.* Besides, the grace of the Spirit, which is *the love of God;* the Holy Ghost, or the Spirit itself, is said to be given unto us.

And, *Ye are not in the flesh, but in the Spirit.If so be that the Spirit of God dwell in you.* Here's a plain distinction betwixt the new man, our being in the Spirit, and the Spirit dwelling in us; *Now if any man have not the spirit of Christ, (i.e.)* the same holy Spirit which dwelleth in our head and Savior Jesus Christ, *he is none of his.—But if the spirit of him that raised Jesus from the dead dwell in you,he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.* This Spirit cannot be meant of habitual grace, for habitual grace did not raise up Jesus from the dead; no, no, it was the same Spirit that dwelt in Christ, and that dwells in us.

Again, *Know ye not that ye are the Temple of God,and that the Spirit of God dwelleth in you?—And know ye not that your body is the Temple of the holy Ghost which is in you?* now gifts and graces are not properly said to dwell in Temples; this, belongs rather to persons than qualities; and therefore it is meant of the holy Ghost himself; *Ye are the Temples of the living God:* surely graces are not the living God?*But ye are the Temples of the living God; as* God *hath said, I will dwell in them, and walk in them; and I will be their* God, *and they shall be my people.*

2. The arguments to confirm this, are such as these;

1. Actions are ascribed to the Holy Ghost, as given unto us, or dwelling in us,*When the spirit is come, he will reprove the World of sin.—And when the spirit of truth is come, he will guide you into all truth.—And yea have received the spirit of adoption, whereby ye cry, Abba Father:—And this spirit beareth witness with our spirits, that we are the Children of* God. These actions are usually given to the Holy Ghost, I mean to that Holy Ghost which we receive, and dwelleth in us; it reproves, it guides, it helps, it satisfies, it witnesseth; now, *actiones sunt suppositorum;* actions are of persons, and not of qualities; habitual grace cannot reprove, or guide, or teach, or help our infirmities: these are the actions of the Spirit himself, in his own person.

2. The spirit itself is the bond of our mystical union with Jesus Christ, and therefore it is the Spirit itself that dwelleth in us. Look as it is in our body, there is head and members, yet all are but one natural body, because they are animated and quickened by one and the self-

same soul; so it is in the mystical body, Christ is our head, and we are his members, and yet both of us are but one mystical body, by reason of the self-same Spirit dwelling in both. And hence it is said, that Christ dwelleth in us by his spirit;*Know ye not that Christ Jesus is in you except ye be reprobates? —he that eateth my flesh, and drinketh my blood, dwelleth in me and I in him.*— And *I live* (saith *Paul) yet not I,but Christ liveth in me.* How in me? not corporally, for in that sense, *The Heavens must receive him until the time of the restitution of all things;* but spiritually according to the testimony of the Apostle,*because ye are sons,* God *hath sent forth the spirit of his Son into your hearts.* This is the mystery that should be known among the Gentiles, the glorious mystery, yea the rich and glorious mystery; the Apostle gives it all these Epithetes, *the riches of the glory of this mystery, which is, Christ in you the hope of glory.*

3. As Satan keeps his residence in wicked men, working them unto all manner of sin, and holding them captive to do his will; so the spirit of God coming and thrusting him out of possession, dwelleth in us, leading us into all truth, replenishing us with all graces, and inclining us to all holy Obedience. There is little question but whilst men remain in the state of infidelity, the strong man *Satan* keeps possession, and dwelleth in them, though not after a gross, and sinsible manner, as in Demoniacks; yet invisibly and spiritually, ruling and reigning in them, and making them his slav• to do his will; and therefore by the same reason, when a stronger than he cometh, even the good spirit of God, he casts him out, and takes possession, and dwells, and reigns, and rules in our souls and bodies.

If the spirit itself dwell not in us, then how would there be three that bear witness? the Apostle tells us,*There are three that bear witness in earth* (or in our hearts *the Spirit, the water, and blood;* now by *water* is meant sanctification, it is our sanctification that bears witness with us that we are the Children of God; and this sanctification consists either in the habit of grace, or in the actings of grace; if therefore the spirit of Christ in a believer were nothing else but grace, then it were all one with the testimony of water; but there are three that bear witness, there's the testimony of *the spirit, of blood, and of water;* not only justification, and sanctification, which are but two witnesses, but the spirit is superadded, and that also bears witness in our Consciences, that we are the Children of God, and that Jesus Christ is the Son of God. Christians! think me not tedious in these proofs; these are not speculative notional points, that tend not to edification, but are exceeding profitable. Only concerning the manner of the indwelling of this spirit in us, it is most difficult to conceive. Certainly it dwells not in us as in Christ, *viz. bodily,* Col. 2.9. *immeasurably,* Joh. 3.34. *Originally,* 2 Cor. 3.17. the spirit is in Christ, as light in the sun; but the spirit is in us as light in the air; neither dare I affirm, that the spirit is in us more essentially than in any other men or creatures, for the essence thereof is indivisible and omnipresent: But this I say, that the spirit is in the faithful above all others. 1. In respect of Covenant, the Saints have the spirit by God's free Grace and Covenant; *I will put my spirit within you,* saith God in the Covenant, which is not only to be understood of the gifts and graces of the spirit, but also of the spirit itself. 2. In respect of intimate familiarity, and near acquaintance, the spirit is in the faithful like an inmate or coinhabitant, comforting, directing, ruling, strengthening, and cherishing them; in which respect they are said to be his houses, and Temples, in which he dwelleth; whereas contrariwise worldlings and infidels to all these purposes are mere strangers unto him, *the*

world cannot receive him (saith Christ) *because it seeth him not, neither knoweth him,but ye know him; for he dwelleth with you, and shall be in you.* 3. In respect of virtue and efficacy; the spirit works efficaciously in his Saints; he chooseth them for his own people, he possesseth them as of his own right, he rules in their hearts as in the chief seat of his Kingdom, he purgeth and purifieth them from their sins, he replenisheth and filleth them with his saving graces, he guides and directs them in the way of holiness, and never leaves them till he brings them to his Kingdom. 4. In respect of union; it was an old error of the heathens, that the soul remaineth in the body after Death; which opinion of theirs, though false, because it contradicts the Word, yet the thing itself is possible, and doth not contradict reason; for the soul may have its local being in the body, and yet not give life to the body; for it is not the souls being in the body, but its being united to the body which makes the body live; so it is not the Spirits being locally with the soul, but being mystically united to the soul that gives it spiritual life. Now in all these respects, the spirit is in the faithful above all others.

I know the objections, As 1. If the Spirit be united to a believers soul, and so made one with him, then may a believer say, *I am the spirit;* or *I am equal with* God *in respect of the spirit in me, though not as* Peter, Thomas, *&c.*

But I answer, this follows not; for though the spirit be really united to a believers spirit, so that he may say with the Apostle,*He that is joined to the Lord is one spirit,* or hath one spirit; yet first, this union is a voluntary act, and not a natural act; and in that respect the Spirit may unite himself to the soul so far as he pleaseth, and no further: And certainly thus far he is not pleased to unite himself to a believer, as that a believer should say properly, *I am the Spirit;* or *I am equal with* God *in respect of the spirit;* for then a believer might be worshipped with Divine worship. 2. This union is by way of application, and not by way of mixture; if an heap of Wheat and a stone should be joined together, there is an union, they make both one heap; but the Wheat cannot say, *I am a stone;* nor can the stone say, *I am wheat;* because this union is only by way of Application: but if Wine and Water should be joined together, then every part may say, *I am Water,* and *I am Wine;* because this union is not only by application, but by way of mixture. Certainly there is a great union betwixt the Spirit and a believers soul, yet cannot the believer say properly, *I am the Spirit,* or *I am equal with* God, because their union is only by way of application, and not by way of mixture.

2. *Object.* No more was the union of Christ as God, with our nature as man, any union by way of mixture; ye• could he say, *I am* God, and *I am man.* But I answer, Christ's union was not only spiritual or mystical, but hypostatical or personal; and in that respect, though there was no mixture, yet there was such an union as cannot be paralleled in all the world. Our souls union with the spirit of Christ goes very far, and indeed so far as we cannot express it, though we had the tongues, and heads, and hearts of men and Angels; yet comes it short of that union betwixt the second person in the Trinity, and the soul and body of Christ; his union was personal, but so is not ours: a believer is a person before he is united to the spirit of Christ; but now Christ's soul and body were not a person before united to the person of the Godhead. Go we therefore as far as we can, and I shall easily yield that our union with the spirit is a true, real, essential, substantial, spiritual, invisible, mystical, intimate union,

yet is it not a personal, or hypostatical union; the spirit doth not assume the soul or body of a believer, as the second person assumed the soul and body of Christ. Away, away with these cavils and blasphemies, wherewith too many unstable souls are now infected! I have done with this Reason.

4. That the holy Ghost might according to his Office, endow men with gifts: no sooner he bestows his person, but immediately he fills us with his train.

Now the gifts of the Spirit are of these two sorts, some are common to good and bad, others are proper to the Elect only. Those gifts which are common, are again twofold; for some of them are given but to certain men, and at certain times; as the gift of Miracles, of Tongues, of Prophesies, and these were necessary for the Apostles and the Primitive Church, when the Gospel was first to be dispersed; others are given to all the members of the Church, and at all times, as the gifts of Interpretation, Sciences, Arts, Prudence, Learning, Knowledge, Eloquence, and such like; the former gifts we have not, but these latter are now given to every member of the Church, according to the measure of Christ's gift, as the calling and vocation of every member needeth. As for those gifts and saving graces which are proper to the godly, I shall speak of them anon. Now here is another reason of the spirits mission,*that he might give gifts unto men;* if you ask, what are those gifts? the Apostle tells you in one place, *He gave some Apostles, and some Prophets, and some Evangelists,and some Pastors and Teachers.* Three of these gifts are now gone, and their date is out; but in the same place we find *Pastors and Teachers,* and them we have still. Oh how may this teach us to think of such (even of *Pastors and Teachers*) as of the special gifts and favors of Jesus Christ; if one special friend should but send us from a far Country one of his chief servants, would we not welcome him? Christ now is in Heaven, and he sends us Ministers, as the stewards of his house; sure if we have any love to Christ, *The v•ry feet of them would be precious, and beautiful,who bring us glad tidings of peace.* Again, the Apostle tells us in another place, that *there are diversities of gifts, but the same spirit; and diversities of calling, but the same Lord, or Christ;and diversities of works, but the same God and Father worketh all in all.* Christ's errand being done, and he gone up on high, the Spirit came down; and in Christ's stead established order in the Church; which order or establishment is here set down, *by gifts, callings, and works.* Here is first, *a Gift;* Secondly, *a Calling;* Thirdly, *a Work Gifts* are ascribed to the Spirit, *Callings* to Christ, and *Works* to God, even to the Father of our Lord Jesus Christ; where the Spirit ends, Christ begins; and where Christ ends, God begins; if no *gift,* we must stay there, and never meddle with the *calling;* and if no *calling,* we must stay there, and never meddle with the *Work;* first, the Spirit comes, and bestows the *Gift,* and then Christ comes, and bestows the *Calling,* and then God the Father comes, and sets us to the *Work;* the *gift* is for the *calling,* and the *gift* and *calling* are both for the *Work.* And if this be the order established by the Spirit in his Church, Oh what shall we say of them that either have no *gifts,* yet step into the *calling,* as if there were no need of the Holy Ghost; or that have no *calling,* and yet will fall upon the *work,* utterly against the mind and rule of Jesus Christ? Oh what the poor Church of Christ suffers at this time in these respects! certainly these men have no commission from the holy spirit; he was never sent to them that br•ak this order; first *gifts,* and then *Calling,* and then the *Work.*

But why doth the Spirit endow men with gifts? surely saith the Apostle, to this end,*to profit withal.* Gifts are given for the good of others, gifts are for edifying: we should not contemn them, gifts are a blessing of God, and therefore we a•e to endeavor after them.*Let thy profiting appear to all, and covet earnestly the b•st gifts: And yet* (says *Paul) I show unto you a more excellent way:* and that was true grace of which he discourseth in the next Chapter; and this brings in another reason of the Spirits mission.

5. That the Holy Ghost might according to his Office endow men with graces. In doing this, he first gives the inward principle and habit of grace, and then the fruit, or actings of grace. 1. He gives a Power, an Habit, a spiritual Ability, a Seed, a Spring, a principle of Grace; whatsoever we call it, I cannot conceive it to be a n•w faculty, added to those which are in men by nature: A man when he is regenerate, hath no more faculties in his soul, than he had before he was regenerate; only in the work of •egeneration, those abilities which the man had, are Improved to work spiritually, as before naturally; as our Bodies in the resurrection from the dead shall have no more, nor other parts than they have at present; only those which are now *natural,* shall th•n by the Power of God be made *Spiritual.* Now this Principle is infused, or poured in by the Spirit of God; and hence he is called *The spirit of sanctification.* 2. He gives the fruit or actings of Grace,*But the fruit of the Spirit is love, joy, peace, longsuffering; gentleness, goodness, faith, meekness, temperance;* Some call these the diversifications of the actings of that spiritual principle within us; certainly the spirit doth not only at first infuse the principles of grace, but he doth also enable us to act, and improve those blessed principles; he doth not only give us power to Holy actions, but he works also the Holy actions themselves. God *works in us not only to will but to do.* God hath a twofold grace, initial and converting; exciting and quickening: in respect of this last, *David* prays, *Quicken me after thy loving kindness, O Lord, and so shall I keep thy testimonies.* This is the actuating grace that we need every hour, and every moment, and must pray for more earnestly than we would pray for our daily bread. Two privileges more especially flow from this; As— 1. Hereby the soul will be kept from negligence, and dullness; from gross and soul sins; the Apostle calls it, *grace to help in time of need.* Oh this is admirable, when grace comes in the very nick of need; it may be sometime or other thou wert even falling into such and such a sin, it may be thou wert sometime or other drowning in such and such a wickedness, and this exciting, quickening grace came in, and kept up thy head above the waters. 2. Hereby the soul will be kept in a frame for every duty: if the spirit come but with exciting, quickening grace, then it is ready to say, *My heart is prepared, O Lord, my heart is prepared, I can now do and suffer thy Will;* sometimes the principle of grace lies still within us, and begins to rust; but then comes the Holy Ghost, and breaths upon our souls, and so it excites, and quickens, and commands *faith, patience, zeal,* and other graces to be in exercise; and this is as it were the file to take off the rust; its the whetting of the edge, its the stirring up of the coals into a mighty flame. Christians! have you not clear •xperimental demonstrations of this truth? sometimes you are on the wing of duty, and sometimes you are dull, and dead; sometimes the least temptation, the least snare is ready to make you fall; and sometimes again, though strong winds and tempests blow upon you, yet you are able to stand, like Mount *Zion,* that cannot be removed: Oh what's the reason of the difference? surely according to the incomes of the Spirit of God;

this difference comes not from ourselves, but from the Spirit: as this exciting quickening grace is ready, or a far off, so is our condition: you know what changes *David* usually found in his own heart, sometimes he was able to trust in God, and at other times he was so cast down as if he had no strength within him, and whence all this, but from the ebbings and flowings of exciting quickening grace? well may we cry, *come holy Spirit:* Oh what a comfortable condition would it be, if our Spirits never lay still, but we were always hungering, thirsting, or moving after God and goodness.

6. That the holy Ghost might according to his Office comfort his Saints amidst all their afflictions: this was that which Christ had so often told his Apostles,*I will not leave you comfortless, I will come unto you.—And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever—But the Comforter, which is the Holy Ghost, whom the Father will send in my Name he shall teach you all things.—But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me.—If I go not away, the Comforter will not come unto you, but if I depart I will send him unto you.*

But how is it that the spirit comforts Saints? I answer in these particulars.

. 1. The Spirit discovers sin, and bends the heart to mourn for sin; and such a sorrow as this, is the seed and matter of true comfort: as *Josephs* heart was full of joy when his eyes poured out tears on *Benjamin's* neck, so there is a certain seed and matter of joy in spiritual mourning; I know they are contrary, but yet they may be subordinate to each other, as a dark and muddy color may be a fit ground to lay gold upon. Certainly there is a sweet complacency in an humble and spiritual heart, to be vile in its own eyes. But especially the fruit of it is joy, and great joy.*A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of her Child, she remembereth no more the anguish for joy that a man is born into the World;and ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*

2. The Spirit doth not only discover, but heal the corruptions of the soul, and there is no comfort, to the comfort of a saved and cured man; the lame man that was restored by *Peter,* expressed the abundant exaltation of his heart, by leaping and praising God, *Act.* 3.8. and for this cause the Spirit is called *the Oil of gladness,* because by that healing virtue that is in him he makes glad the hearts of men.

3. The Spirit doth not only heal, but renew and revive again; when an eye is smitten with a sword, there is a double mischief, a wound made, and a faculty perished; and here, though a Chirurgeon can heal the wound, yet he can never restore the faculty, because total privations admit no regress, or recovery. But the spirit doth not only heal, and repair, but renew and re-edify the spirits of men; as he healeth that which was torn, and bindeth up that which was broken, so he reviveth and raiseth up that which was dead before, *Hos.* 6.1.2. And this the Apostle calls, *the renovation of the Spirit,* Tit. 3.5. Now this renovation must needs be matter of great joy, for so the Lord comforts his afflicted people; *O thou afflicted, tossed with tempest,and not comforted; behold, I will lay thy stones with fair colors, and lay thy foundations*

with Sapphires, and I will make thy windows of Agates; and thy gates of Carbuncles, and all thy borders of pleasant stones. The meaning is, that all must be new, and new built up as for a goodly, costly, and stately structure.

4. The spirit doth not only renew, and set the frame of the heart aright, and then leave it to itself, but being thus restored he abideth with it to preserve and support it, and to make it victorious against all tempests and batteries; and this further multiplieth the joy and comfort of the heart; victory is ever the ground of joy,*They joy before thee,—as men rejoice when they divide the spoil.* And the spirit of God is a victorious spirit. *A bruised reed shall he not break, and smoking flax shall he not quench,till he send forth judgment unto victory.*

5. The spirit doth not only preserve the heart which he hath renewed, but he makes it fruitful and abundant in the work of the Lord. And fruitfulness is a ground of comfort, *Sing O barren, thou that didst not bear, break forth into singing,and cry aloud thou that didst not travail with Child; for more are the Children of the desolate than the Children of the married Wife, saith the Lord.*

6. The Spirit doth not only make the heart fruitful, but gives it the hansel and earnest of its inheritance, and thereby it begets a lively hope, an earnest expectation, a confident attendance upon the promises, and an unspeakable peace and comfort thereupon. Oh when I feel a drop of heavens Joy shed abroad into my soul by the Holy Ghost, and that I look upon this as a taste of glory, and a forerunner of happiness, how should I but rejoice with joy unspeakable? in all these respects the Spirit is our Comforter; and this is another reason why the Holy Ghost is sent, *I will not leave you comfortless,* saith Christ, no, no; *for I will come unto you by my spirit.*

7. That the Holy Ghost might according his Office, *seal us unto the day of redemption.* By *sealing,* is meant some work of the Spirit, by which he assur•s a believer that he is God's: it is all one with the *spirits witnessing;* only under that notion, I shall speak of it another time.

But all the question is, what is that work of the spirit by which he assures; I answer, this work is many-fold. As—

1. There is a reflex work of faith, and this is the work of the Spirit too, assuring our souls of our good estate to Godward, and Christ-ward, *He that believeth hath the witness in himself;* he carries in his heart the Counterpane of all the promises, this is the first seal, or (if you will) the first degree of the Spirits sealing; the first discovery of our election is manifested to us in our believing, *as many* (saith the Text) *as were ordained to eternal life believed.*

2. There is a work of sanctifying grace upon the heart, and this is a seal of the Spirit also; for whom the Spirit sanctifieth, he saveth. *The Lord knoweth who are his,* saith the Apostle, ay, but how should we know it? why, by this seal; as it follows, *Let everyone that Nameth the Name of the Lord depart from iniquity;* none are children of God by adoption, but those that are Children also by regeneration; none are heirs of Heaven, but they are new born to it; *Blessed be God the Father of our Lord Jesus Christ who hath begotten us anew—to an inheritance immortal.*

This seal of sanctification leaves upon the soul the likeness of Jesus Christ, even grace for grace.

3. There is a work of assisting, exciting, quickening grace, or of God's gracious concourse with that habitual grace which he hath wrought in his people: now this is various according to the good pleasure of his will; the Spirit is more mig••lie present to some than to others, yea more to the same man at sometimes, and in some conditions; sometimes the same Christian is as a burning and shining light, sometimes as a smoking flax;*The spirit blows how it listeth;* sometimes he fills the soul with fuller gales, sometimes again she is becalmed; a man hath more of the Spirit at one time than another: now when the Spirit comes in thus by exciting, quickening, stirring, and enabling us to act; so that we can say, as sometime the Prophet said, *It was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could not stay;* why then the spirit seals, and gives assurance to our souls that we are his.

4. There is a work of shining upon, or enlightening those graces which the Spirit plants in us, and helps us to exercise; this seals to the purpose; and of this it is that the Apostle speaks.*We have received not the spirit of the World, but the Spirit which is of God, that we may know the things that are freely given us of God.* The things given to us may be freely received by us, and yet the receipt of them not known to us; therefore the spirit for our further consolation doth (as it were) put his hand and seal to our receipts; he shines upon our graces, or he enlightens our graces, whereby we may know we believe, and know that we live. Indeed this is rare with God's own People, sometimes (notwithstanding this seal) we may be in such a state as *Paul* and his company were in the ship,*When they saw neither Sun nor Star for many days together;* so it may be that for a time we may see neither Sun nor Star, neither light in God's countenance; nor light in our souls; no grace issuing from God, no grace carrying the soul to God; yet in this dark condition, if we do as *Paul* and his company did *(i.e.)* if we cast anchor even in the dark night of temptation, and pray still for day, God will appear, and all shall clear up; we shall at last see light without, and see light within, surely the day-star will arise in our hearts.

5. There is a work of joy and comfort; and this is a super-added seal of the Spirit; the works of the spirit you may see are of a double kind; either in us by imprinting sanctifying grace, or upon us by shining on our souls, and by sweet feeling of joy; habitual grace, or sanctifying grace is more constant, and always like itself; but this work of comfort and joy is of the nature of such privileges as God vouchsafeth at one time and not at another; and hence it is that a Christian may have grace and a Christian may know himself to be in the state of grace, and yet in regard of comfort God may be gone. Thus it was with *Job,* he knew his redeemer lived, and he resolved to trust in him though he killed him; he knew he was no hypocrite, he knew his graces were true; notwithstanding all the objections and imputations of his friends, they could not dispute him out of his sincerity, *My righteousness I hold fast,and will not let it go;* yet for the present he saw no light from heaven, but he was in a sore and afflicted condition, till it pleased the Lord to reveal himself in special favor unto him. Now this work of joy

usually comes not till after faith; and many experiences of God's love, and much waiting upon God. These are the several works of the spirits sealing.

But why is it that we can neither actually believe, nor can know that we believe, nor can enjoy peace and joy in believing, without a fresh and new act of the Spirit?

I answer, because the whole carriage of a soul to heaven is above nature, where the Spirit makes a stand, we stand, and can go no farther; without the help of the Spirit we can neither make promises, nor conclude for ourselves; it is the spirit that sanctifies, and witnesses, and *seals our souls unto the day of redemption.* Many other Reasons may be rendered, but I shall speak of them in the end of the spirits mission.

Thus far we have propounded the object, *viz.* the Ascension of Christ, the session of Christ at God's right hand, and Christ's mission of the holy Ghost; our next work is to direct you how to look unto Jesus in these respects.

CHAP. II.

***SECT. I.* Of knowing Jesus as carrying on the great work of our salvation in his Ascension, Session, and Mission of the Spirit.**

1. LET us *know Jesus* carrying on the great work of our salvation for us in his Ascension into Heaven, in his Session at God's right hand, and in his mission of the Holy Ghost; these are points of great use, if these transactions had not been, where had we been? these are points of highest speculation, if these transactions had not been, where had Christ been? after his humiliation, herein lay the exaltation of his glorious Person, he was exalted above the Earth, above the Clouds, above the Stars, above the Heavens, above the Heavens of Heavens; O the glorious Majesty of our King Jesus, as sitting down at God's right hand! our salvation is the greatest mystery that ever was, it being made up of the various workings of the glory of God; for us men, and for our salvation Christ was incarnate, and came down from Heaven, and for us men and for our salvation Christ was exalted and went up into Heaven. Here is an object of admiration indeed, the very Angels at the sight of it stood admiring and adoring; it took up their heart, astonished their understanding; surely it was the blessedst sight that ever the Angels did, or could behold; come then, and O my soul do thou take a view of that which they admire, the design is not so principally concerning Angels, as thyself; they are in it only as afar off, and in general; but it concerns thee in special and particular; and therefore study close this Argument, and know it for thyself. Study first the Ascension of Christ, how, and whether, and why he ascended. 2. Study the Session of Christ at God's right hand; O the mines, the riches of that spiritual heavenly knowledge! 3. Study the mission of the Holy Ghost; not a circumstance in it, but deserves thy Study; worlds of wealth (ten thousand times better than Gold or Silver, or Precious Stones, may be found in the diggings of these mines; have not many Students beat out their brains on lesser subjects? what endeavors have there been to dive into the secrets of Nature? what volumes have been written of Physicks, Metaphysics, Mathematics? and is not this subject Christ? is not every of these subjects, Christ's Ascension, Christ's Mission of the holy spirit of more worth, and value, and benefit than all those? come study that piece of the Bible wherein these are written, there is not a

line or expression of Christ in the Scripture, but 'tis matter enough for a whole Age to comment on; thou needest not to leave old principles for new discoveries, for in these very particulars thou mightest find successive sweetness unto all eternity.

***SET. II.* Of considering Jesus in that respect.**

2. LEt us *consider Jesus,* carrying on this work of our salvation for us in these particulars. We must not only study to know these things, but we must meditate on them till they come down from our heads to our hearts. Meditation is the poize that sets all the wheels within a going; it were to small purpose to bid us, *desire, hope, believe, love, joy,* &c. if first we did not meditate: in meditation it is that the understanding works, that the will is inclined to follow, that devotion is refreshed, that saith is increased, hope established, love kindled; and therefore begin here O my soul; it is a due *consideration* that gives both life, and light, and motion to thy actings in all proceedings.

And to take them in order.—

1. Consider of Christ's Ascension into Heaven. Methinks souls should put themselves into the condition of the Disciples,*When they looked steadfastly towards heaven as Christ went up;* What, shall he ascend, and shall not we in our contemplations follow after him? gaze, O my soul, on this wonderful object, thou needest not fear any check from God or Angel, so that thy contemplation be spiritual and divine. No sooner had Christ finished his work of redemption here on earth, but on the Mount called *Olivet* he assembles with his Disciples, where having given them commands, he begins to mount; and being a little lifted up into the Air, presently a Cloud receives him into her lap, Herein is a clear demonstration of his Godhead; Clouds are usually in Scriptures put for the House, or Temple, or Receptacle of God himself. How often is it said that *The glory of the Lord appeared in the cloud?* And that *He came to Moses in a thick cloud?* and that *he called unto Moses out of the midst of the cloud?* and that *the Lord descended in the cloud?* Is not the Cloud God's own Chariot; *Behold the Lord rideth on a swift cloud; —and O Lord my God thou art very great,* saith *David;* great indeed, and he proves it thus, *Who maketh the clouds his Chariot. Jesus Christ* in his ascension to heaven enters by the way into a cloud; this was his *chariot,* led by thousands and ten thousands of his Angels.*The Chariots of God are Twenty thousand, even thousands of Angels, the Lord is among them in Sinai in the holy place, thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men.* Some are of opinion, that not only thousands of Angels led this *chariot,* but that many of the Saints which slept, and rose with *Christ* at his resurrection, now ascended with him, and compassed about this glorious cloud; whence they give this for the meaning of the text, that *when he went up through the air, and ascended up on high, he led captivity captive, that is, he led a certain number of captives, namely the Saints that were long held in captivity of death, whose bodies arose at Christ's resurrection, and now they accompanied Christ at his triumphant march into heaven.* However he was attended, be not too curious (O my soul in this) the bright cloud that covered his body discovered his Divinity; and therefore here is thy duty, to look steadfastly towards heaven, and to worship him in his ascension up into heaven; O admire and adore!—

But stay not thy contemplation in the cloud, he ascends yet higher, through the Air, and through the Clouds, and through that sphere, or element of fire, and through those Orbs of the Moon, *Mercury, Mars;* of the Sun, *Jupiter, Uenus Saturn;* and through that azure Heaven of fixed Stars, and through that first moveable, and through those condence and solid waters of the Christaline Heaven; nor stood he still till he came to those doors and gates of the Empyreal Heaven, called *The heaven of heavens;* in all this triumphant glorious march some tell us of an heavenly harmony made by those Choristers of Heaven, the blessed Angels; *Some going before, and some going after, they chant his praises, and sing Hallelujahs:* and that is the meaning of the Psalmist, *God is gone up with a shout, the Lord with the sound of a Trumpet.* In this meditation pass not over thy duty, which immediately follows, *Sing praises unto God;sing praises; sing praises unto our King, sing praises.—Sing unto God, sing praises to his Name, extol him that rideth upon the heavens, by the Name •ah, and rejoice before him.* Thou hast great cause, O my soul, to praise him, and to rejoice before him, especially if thou considerest that Christ ascended not for himself, but also for thee; it is God in our nature that is gone up to heaven, whatever God acted on the person of Christ, that he did as in thy behalf, and he means to act the very same on thee; Christ as a public person ascended up to heaven; thy interest is in this very ascension of Jesus Christ; and therefore dost thou consider thy Head as soaring up? O let every Member praise his Name, let thy Tongue (called thy glory) glory in this, and trumpet out his praises, that in respect of thy duty it may be verified, *Christ is gone up with a shout, the Lord with the sound of a Trumpet.*

And yet stay not by the way, but consider further; Christ being now arrived at Heavens doors, those heavenly spirits that accompanied him began to say,*Lift up your heads O ye gates, even lift up yourselves, yea everlasting doors, and the King of glory shall come in!* to whom some of the Angels that were within, not ignorant of his person, but admiring his majesty and Glory, said again, *Who is the King of Glory?* and then they answered, *The Lord strong and mighty, the Lord mighty in battle;* and thereupon those *Twelve gates of the Holy City, of new Jerusalem,* opened of their own accord, and Jesus Christ with all his ministering Spirits entered in. *O* my soul, how should this heighten thy joy, and enlarge thy comforts, in that Christ is now received up into glory? every sight of Christ is glorious, and in every sight thou shouldst wait on the Lord Jesus Christ for some glorious manifestations of himself. Come, live up to the rate of this great mystery; view Christ as entering into glory, and thou wilt find the same sparkles of glory on thy heart: O this sight is a transforming sight, *We all with open face beholding, as in a glass, the glory of the Lord, are changed into the same Image from glory to glory,even as by the spirit of the Lord.*

2. Consider of Christ's Session at God's right hand; no sooner was Christ entered into Heaven, but he is brought before his heavenly Father; and herein was the vision accomplished, *I saw in the night visions,and behold one like the Son of man came with the clouds of heaven, and came to the ancient of days and they brought him near before him, and there was given him dominion, and glory, and a Kingdom.* This is that we call his Session at God's right hand; a dominion was given him above all creatures, yea a dominion above the Hierarchy of all the Angels: O the glory of Christ at his first entrance into glory! immediately all the Angels fell down and worshipped him; immediately his Father welcomed him with the highest grace

that ever yet was shown.*Come* (said he) *sit thou at my ri•ht hand until I make thy enemies thy footstool.* One sweetly observes, that usually in the several parts of the performance of Christ's office, either God is brought in as speaking to Christ, or Christ is brought in as speaking to his Father; thus when he chose him first to be our Mediator, God speaks to Christ, *Thou art a Priest forever after the order of Melchizedek;* and when Christ came to take upon him our nature, he spake to his Father, *Lo I come to do thy will, a body hast thou prepared for me.* Again when Christ hung on the Cross, he spakes to his Father,*My God my God why hast thou forsaken me?* but when Christ rose again from the dead, God spake to him, *Thou art my Son, this day have I begotten thee;* and when Christ ascended into heaven, God spake to him. *Son, sit thou down at my right hand.* This was the highest point of Christ, elevated; now was the prophesy accomplished, *He shall be exalted, and extolled, and be very high.* The *Chaldee* Paraphrast reads it thus, *He shall be exalted above Abraham,he shall be extolled more than Moses, he shall be very high above the highest Cherubin, and Saraphin;* O my soul meditate on this Session of Christ at God's right hand, and thence draw down some virtue and sweetness into thyself: what? was Christ exalted? had he a name given him above every name? walk then as becomes those that have so glorious a Head: O defile not that nature which in thy Christ was so highly honored! it was the Apostles arguing, *Shall I take the Members of Christ and make them the Members of an Harlot?* so argue thou, shall I take the Nature of Christ, that Nature which he in his Person hath so highly glorified, and make it in my Person the Nature of a Devil? O my soul walk worthy of such a Lord, unto all well-pleasing; since now he is in his Throne at God's right hand, *O kiss the Son!* honor the Son with divine worship, reverence, and submission; submit cheerfully and willingly to the Scepter of his Word, bow to his Name, as it is written, *At the Name, the Person, the Power, the Scepter of Jesus Christ,every knee should bow.*

3. Consider of the Mission of the holy Ghost: no sooner is Christ inaugurated in his Throne, but he scatters his coin, and gives gifts; *When he ascended on high, he led captivity captive, and gave gifts unto men.* He gave gifts, or the gift of gifts, the gift of the holy Ghost; *If thou knewest the gift of God,* said Christ to the Samaritan woman; that gift was the water of Life, and that water of life was the spirit, as *John,* who knew best his mind, gave the interpretation, *This speak he of the spirit.* O my soul consider of this princely gift of Christ! such a gift was never before, but when God gave his Son; *God so loved the World, that he gave his Son;* and *Christ* so loved the world, that he gave his spirit; but O my soul consider especially to whom this Spirit was given; the application of the gift is the very soul of thy meditation; *Unto us a Son is given,* said the Prophet; and *Unto us the holy Ghost is given,* saith the Apostle: And yet above all, consider the reasons of this gift in reference to thyself; was it not to make thee a Temple and Receptacle of the holy Ghost; stand a while on this! admire O my soul, at the condescending, glorious, and unspeakable love of *Christ* in this! it was infinite love to come down into our nature when he was incarnate; but this is more, to come down into thy heart by his holy Spirit; he came near to us then, but as if that were not near enough, he comes nearer now; for now he unites himself unto thy person, now he comes and dwells in thy soul by his holy spirit: O my soul, thou hast many in-comes of the world, though many are above thee, yet many are below thee; but Oh what little contentment hast thou in these outward things? Come! here's that which will infinitely content thy vast desires; *Christ is in thee, realy in thee,*

by his Spirit; will not this content the utmost capacity of an heart? surely he is too covetous whom God himself cannot suffice; if thou hast *Christ,* thou hast all things; and if thou hast the spirit of *Christ,* thou hast *Christ* himself, not notionally, not by the habit of grace only, but really, essentially, substantially by his Spirit; it is the very spirit of *Christ,* the spirit itself, the holy Ghost itself in his own person that is united to thee, and dwells in thee; nor only comes he in person, but he brings along with him all his Train; hath he not endowed thee with some gifts? hath he not divided a portion and measure to thee in thy place and calling? take notice, observe it, and be thankful, if thou hast a gift of prayer, of prophesy, of wisdom, of knowledge, it comes and flows from this holy Spirit; *Unto everyone of us is given grace according to the measure of the gift of Christ.* Or according to the measure of the spirit; who is the gift of *Christ.* And *all these worketh that one and the selfsame spirit, dividing to every man severally as he will.* But besides a gift, hath he not endowed thee with his grace? hath he not planted in thy soul the habit, the power, the seed, the spring, the principle of grace? hast thou not felt sometimes the excitings, quickenings, stirrings of the spirit of God, commanding thy faith, love, zeal, and other graces to be in exercise? hath he not many a time at some dead lift, at some mighty straight, at some prevailing temptation, when thou wast even ready to yield to Satan, come in as betwixt the bridge and water, and given thee *grace to help in time of need?* O the sweet in-comes of the Spirit of God! as he is an holy Spirit, so he makes holy hearts; and if there be any holiness in thy heart, what is it but an emanation, influence, effect of the Spirit of God? if ever thou hadst any flowings of exciting, quickening grace, say, *This is above nature, above flesh and blood, it comes from the holy and blessed Spirit of* God. Some other effects thou mayst consider of, as of the comforts of the spirit; what? hast thou not sometimes felt the joys unspeakable and full of glory? hast thou not sometimes known a mornings joy after a nights sorrow? an healing of thy broken heart? a reviving of thy dead Spirit? a drop of heavens joy given thee as the hansel or earnest of thine inheritance? why all these are but the workings of the promised comforter: *And I will pray the Father, and he shall give you another Comforter that he may abide with you forever.* Another effect is the seal of the spirit; and what? hast thou not sometimes had the seal of the Spirit stamped on thee? I will not say this is absolutely necessary, but hast thou not sometimes been assured of thy salvation, by a reflect act of faith, or by a work of grace habitual or actual? or by an irradiation of the spirit on thy graces? sometimes the spirit is pleased to shine with its bright, and glorious, and heavenly beams into our souls, and then we are assured: hence the Apostle prays for the *Ephesians.That they might have the spirit of revelation?* And to what end? *That they might know what is the hope of his calling; (i.e.)* that they might know upon what certain grounds and foundation their hopes were built; and hence the Psalmist prays for himself,*Cause thy face to shine upon thy Servant:* and again, God *be merciful unto us and bless us and cause his face to shine upon us.Selah.* If the spirit shine upon our graces, then it seals: O consider of this shining-sealing work, and leave not till the Spirit dart in a spiritual light, and give thee a revelation, knowledge, and persuasion of thy effectual calling. Many other reasons are of the spirits mission, but amongst them all, consider O my soul, and ponder on these few; think over Christ's Ascension, Session, and Mission of the Spirit; but in every thought be serious, fruitful, and particular; say, *Christ is gone up into heaven for me, and he is sate down at* God*'s right hand for me;*

and he hath sent down his spirit into my heart. O what workings would there be within, if thou wert but lively and active in the meditations of these several passages!

***SECT. III.* Of desiring after Jesus in that Respect.**

3. LEt *desire after Jesus* carrying on the great work of our salvation for us in these particulars: who seeing Christ to ascend into Heaven, would not be glad to ascend up with with him? who seeing *Christ* to sit down at the right hand of his Father, would not be glad to sit down with him? who seeing *Christ* to scatter his gifts and spirit amongst his Saints, would not cry, *Come holy spirit; O Christ give me thy spirit, thou that givest gifts unto me, come and bestow those gifts on me! even upon me?* The believing soul cannot hear of *Christ* in any true discovery of his grace and glory, but it must needs send out many breathings after him, *Oh that Christ were mine! Oh that I had any interest in this transaction!* it is true, these transactions are past, but the virtue of them continues still, and accordingly the virtue, power, and influence of these transactions must be the object of our desires; now what is the virtue of *Christ*'s Ascension, but that we might ascend? and what the virtue of Christ's Session, but that we might sit down with him in his Throne? and what the virtue of the mission of his Spirit, but that we might partake of the holy Ghost? Oh let these be the objects of our desires; come let us pant and breath after these things. As—

1. Let us see Christ ascending, and so desire to ascend with him, when Christ ascended it was not merely for himself, but also in our stead; he ascended as a common person; as the high Priest ascending into the Holy of Holies, he carried all the names of the Twelve Tribes on his breast; so Jesus Christ ascending into heaven, he carried the names of all Believers in the world on his Breast, thereby showing that they were likewise to come after him; in this case how should we long after him, and cry after him, as *Elisha* after *Elijah* when he saw him ascending. *My Father, my father,the chariots of Israel, and the horsemen thereof?* How should we cry after him, *O my Lord and my* God, *see that my name be written in thy Breast, O that virtually I may ascend with thee, and that really and bodily I may at last ascend after thee!* There are many can say in their heart, *I will ascend above the heights of the clouds,I will be like the most High:* but the prophet tells us, *Such shall be brought down to hell, and to the sides of the Pit.* O the desires, and eager pursuits of men after ambition; what topping and advancing is there, of one over another? in the mean time the Psalmist's Question is quite forgotten, *Who shall ascend into the hill of the Lord?he that hath clean hands, and a pure heart, who hath not lift up his soul unto vanity.* Down, O my soul, with thy top and top gallant; strike sail to God and Christ; know that God resists the proud; *How art thou fallen from Heaven, O Lucifer, son of the morning?* even he that would *exalt his Throne above the stars of God, is brought down to hell:* Come, come! a desire after Christ and his Ascension is the way to Heaven; if thou wilt ascend after Christ, set thy desires upon Christ; if thou wilt arrive at true glory, breath after Christ ascending up into his glory; let others ascend up into their heaven upon earth, but O my soul desire thy interest in Christ's Ascension into the Heaven of Heavens. *O when will it once be that by the virtue of Christ's Ascension I shall ascend! is Christ gone up, and am I yet behind? is my Head, my Husband, my Lord in Heaven, and am I a poor member of his body grovelling here on earth? what, is Christ gone up with a shout, the Lord with the sound of a trumpet? are all the Angels sounding his praise, and bidding*

him welcome into glory? and am I sinning here on earth, and by my sins crucifying again and again the Lord of glory? O that I might ascend with Christ! O that I were now on the wing towards heaven! Oh what is it that hinders my ascension but this clog of clay? so long as this body remains a natural body I cannot ascend; oh therefore that the change were come! Oh that this natural body were spiritual that this corruptible had put on incorruption, and this mortal had put on immortality! then could I move upwards as well as downwards; such is the supernatural property of a glorified body, that it ascends or descends with equal case; or if this be not possible for my present condition, if this body if mine must first descend before it ascend, if it must down into the grave, before it go up into glory: why yet, Oh that my better part were on the wing! Oh that my soul were mounting upwards! Oh wretched man that I am, who shall deliver my soul from this body of death? or if the union be so strong for a while, that neither soul nor body can really or substantially ascend,yet O that I were still ascending in a spiritual way! O that my affections were still on things above, and not on things beneath! yea, I could wish a nearer union even by a dissolution; why, Christ is ascended, and I would fain be where Christ is, though it cost me dear; I desire to be dissolved, I desire to depart, and to be with Christ, which is for better.

2. Let us see *Christ* sitting down at the right hand of God, and so desire to sit with him: when *Christ* sate down, it was not in his own pure Personal right simply, as it is his inheritance, but with relation to his Saints and Members; *He hath quickened us together wtth Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* I confess *Christ's* sitting at God's right hand (as taken for the sublimity of his power) is not communicable unto us, for that is *Christ's* own prerogative; to which of the Angels said he at any time,*Sit on my right hand?* Yet his sitting in heaven as it is indefinitely expressed, is in some sort communicable unto us, for he sate down as a common person, thereby showing that we were to sit down with him in our proportion,*Him that overcomes, I will grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne. Christ* sits in his Fathers Throne, and we sit in *Christ*'s Throne; *Christ* sits at the right hand of God, and w• sit at the right hand of *Christ:* Oh how desirable is this? The Mother of *Zebedees* Children understood this mystery very darkly, yet worshipping Jesus, *she desired a certain thing of him;* what thing? why, *grant* (saith she) *that these my two Sons may sit the one at thy right hand, and the other on thy left hand in thy Kingdom: Christ* blamed them, because *they know not what thy asked,* and yet he tells them, that *to sit on his right hand, and on his left is given to them for whom it is prepared of his Father.* O my soul desire after this, for this is worthy of thy desire: this is a great thing, an high exaltation, another manner of honor than any that this world affords; Courtiers desire no more but to sit at the Princes right hand; but O the virtue of *Christ*'s Session, that thereby thou shouldst sit at the right hand of God! this is the very height and excellency of heavens glory; only take heed of apprehending it after a carnal and natural way; this very exaltation consists in the Image of God, and communion with God; it is the spiritual part, and power, and glory of heaven: if anything be desirable above another, surely this above all; what? that *Christ* should be exalted *above all Principalities, and Powers, and mights, and dominions, and everything that is named in this world, and in the other?* what? that Christ should sit down in his Fathers Throne, in the highest part of Heaven, *far above all heavens?* and that I a poor worm, dust and ashes should sit with him in Heaven, should be

one with him in glory, should be as near him in honor and happiness, as such a poor creature is possibly capable of? Oh how should I but hunger and thirst after this? if I might have a wish, I would not wish low things: why, this is the very top, and height and quintessence of Heaven, *Christ in his Fathers Throne, and I in Christ's Throne;* in desiring this I desire all, and therefore whatever thou givest or denyest, Lord give me this, and I have enough forever.

3. Let us see Christ's mission of his holy spirit, and so desire a share in that gift: we cannot expect to sit with Christ, but we must first have the spirit of Christ; and therefore as we would have that, let us desire after this. The greatest gift we can expect in this world is the spirit of Christ. Consider O my soul, all things here below are either temporal or spiritual things; and of things spiritual this is the sum, *the in-dwelling of the Spirit.* O Lord give me thyself, and that contains all gifts; O give me the spirit, and thou canst not but with him give me all things; *there be many that say* (saith the Psalmist) *Who will show us any good?* earthly things are desired of many; but is anything on earth to be compared with this gift from heaven? if it were only *the beauty of holiness,* it were certainly a most desirable thing; if we rightly understand it, holiness (though but one effect of the spirit) is a most rare thing; holiness fills the soul with joy, peace, quietness, assurance; holiness entertains the soul with feasts of fat things and of refined wines; holiness carries the soul into the banqueting-house of apples and flagons; holiness gives the soul a dear communion with God and Christ; holiness brings the soul into a sight of Christ, an access to him, a boldness in his presence; holiness admits the soul into the most intimate conferences with Jesus Christ in his bed-chamber, in his galleries of love, and that which is an argument of more beauty than all the creatures in the world have besides; holiness attracts the eye, and heart, and longings, and ravishments, the tender compassions, and everlasting delights of the Lord Jesus; and if holiness be thus lovely, Oh what is the holy spirit itself? what is the Rise, the Spring, the Fountain of holiness? what? O my soul, that not only grace, but the spirit of Christ should dwell in thy spirit? that thou shouldst be *God's building,* and that not as the rest of the world is, for his creatures to inhabit; but as a *Temple* for himself to dwell in, as a *Gallery* for himself to walk in? Oh what longings! Oh what pantings and gaspings! Oh what faintings and swoonings should there be in thy spirit after this Spirit! *Come holy spirit,* O come and dwell in my soul! I know thou wilt make the place of thy feet glorious; if I have but thy presence, I shall be all glorious within: O come, come holy Spirit!

SECT. IV. **Of hoping on Jesus in that respect.**

4. LEt us *hope in Jesus,* carrying on the great work of our salvation for us in these particulars; thus was the Apostles Prayer,*Now the God of hope fill you with all joy and Peace in believing; that ye may abound in hope through the power of the holy Ghost;* could we abound in hope that Christ's Ascension, Session, and Mission of his Spirit did belong to us, we should never be ashamed; *Hope maketh not ashamed.* O then let us look to our hope, and be sure that it be of the right stamp! which in reference to every of these passages we may examine thus. As —

1. If Christ's Ascension be mine, then am I ascended with Christ: I mean not in respect of any bodily Ascension, for that must not be until the last day; nor in respect of any essential,

substantial soul-ascension, for that must not be before the separation of soul and body at our deaths-day: but in respect of our spiritual ascension, for so we may ascend into heaven by faith and love; though for the present we are on earth;*if ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of* God; *set your affections on things above, and not on things on the earth.* If Christ our Head be ascended, then we that are his Members must needs follow after him in our affections: Christ tells us, *Where our treasure is, there will our hearts be also.* If Christ our Treasure be ascended into heaven, our loves, our affections, our hearts will follow after him: and if our hearts be in heaven, no question but we ourselves both souls and bodies shall at last ascend; when Christ ascended, we ascended virtually with him, now we ascend spiritually, and at last we shall ascend bodily; for he that ascended shall descend, and then *we shall meet him in the air, and so shall we be ever with the Lord.* In the mean time to maintain our hope, let us ascend daily by faith and love; and this is our character, that Christ's Ascension is truly ours.

2. If *Christ's* Session be mine, then am I set down with *Christ* in heavenly places; I mean not bodily, but by faith, which faith makes it as sure to my soul as if I had a foot already in heaven; *Faith is the substance of things hoped for,and the evidence of things not seen.* By faith I now sit in heavenly places, in that I verily believe *I* shall do it one day; my hope is now certain, in that *I* am as sure of that *I* look for, as *I* am of that *I* have already received; it is the common objection, *We see it not.* As the Apostle said of Christ, *We see not yet all things put under him;* but he presently answers, *We see* Jesus *who was made a little lower than the Angels, crowned with glory and honor,* and so we may be sure the thing is as good as done; for if he be above, all must come under; in like manner we see not ourselves in present possession, but we see *Christ* crowned, and ourselves sitting with him virtually; and therefore at last we shall see ourselves actually crowned, and sitting together with *Christ* in heavenly places. In the mean time faith takes possession of the Kingdom of Heaven; saith makes the soul even now to converse with God, and Christ, and Saints and Angels; *Faith lays hold upon eternal life,* it puts the soul as it were into heaven, and sets it down at the right hand of Christ; and this is our character, that Christ's Session is truly ours.

3. if Christ's spirit be mine, and sent to me, then have I both the person, and train of the spirit of Christ; it is the having the spirit, and the working of the spirit in me, that is my evidence of the Spirits mission; I look upon this as the greatest Question, and the weightiest, and most important case of conscience that can be propounded or known of us; *viz.* Whether the spirit of Christ doth reside in us? or whether we have a well-grounded hope to say of ourselves that we have the in-dwelling of the spirit of God? *Know ye not that ye are the Temple of God* (saith the Apostle) *and that the spirit of God dwelleth in you?* And again, *Know ye not that your bodies are the Temples of the holy Ghost?* In this Question he seems to put it out of Question, that true Christians should know, and in right temper do know that the spirit of God dwells in them; if we know not this, we cannot know that we have any part in Christ; because the holy spirit is the principal bond of our union betwixt Christ and us; if we know not this, we cannot know that we are justified, for we have nothing to do with Christ's Righteousness, by which we are justified, until by our spiritual union Christ is made ours; if we know not this, we cannot know we are the adopted Children of God, for it is the spirit of

adoption, whereby we *cry in our hearts, Abba Father:* if we know not this, we cannot know that we are sanctified, for it is the spirit which is the beginner and perfecter of our sanctification; if we know not this, we cannot know that our prayers are heard, for it is *the spirit that helps our infirmities,and that makes intercession for us with groanings which cannot be uttered;* if we know not this, we cannot know whether we are in error or truth; or whether our religion which we profess be true or false, for it is the spirit who enlightens us, and teacheth us, and leadeth us into all truth; if we know not this, we cannot know our own comforts, for he is the only true Comforter, from whom all sound comfort springs. Come then and put we ourselves to the trial; Let us search whether we have the spirit of Christ, which we may resolve (if we will not deal deceitfully with our own hearts) by these following signs.—

1. The Spirit of Christ is the spirit of illumination; if he dwell in us he will enlighten our eyes, reveal to us those saving truths of God as they are in Jesus; *But the Comforter which is the Holy Ghost,whom the Father will send in my name, he shall teach you all things.—But ye have an unction from the holy One, and ye know all things. —But the anointing which ye have received of him abideth in you and ye need not that any man teach you, but as the same anointing teacheth you of all things;* and hence it is that this holy spirit is called *the Spirit of wisdom,and revelation in the knowledge of God.*

2. The Spirit of Christ is the spirit of adoption; it brings our souls into that blessed estate that we are the Children of God:*Ye have not received the Spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry Abba Father.* And *because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba Father.*

3. The spirit of Christ is a spirit of prayer. *I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace, and of supplication,—Likewise the spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings which cannot be uttered.* It is not said that the spirit teacheth us words, and fluent phrases, but it teacheth us to pray in the heart and spirit with sighs and groans.

4. The spirit of Christ is a spirit of sanctification; the Apostle having told the *Corinthians* that they had been notorious sinners, saith further, that *they were washed and sanctified by the spirit of* God. Hence the holy spirit is called *The spirit of holiness;* because he makes us holy who were in ourselves corrupt and sinful. If we have thi• spirit, it inclines our hearts to the things above, it mortifies our lusts, it brings us nearer unto God: the spirit therefore that is impure and encourageth men in sin, and cries up carnal Liberty, is certainly none of the spirit of Christ; and by this one sign many carnal pretenders of our times may be justly convicted.

5. The Spirit of Christ is a spirit of love. God *is love, and he that dwelleth in love, dwelleth in* God,*and* God *in him;* as the spirit is love, so it begets love in the hearts of his people; *The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.* All these graces are the fruits of the spirit, but the first grace in the link is love: by his spirit we are taught to love God, not only for his benefits, but in respect of his nature; for his

goodness, mercy, justice, holiness, and all other his saving attributes; by his spirit we are taught to love anything that hath but the stamp and image of God upon it: *but as touching brotherly love,ye need not that I write unto you, for ye yourselves are taught of God to love one another;* the most of the Heretical spirits of these times do hereby show that they have not the Spirit, their very religion lieth in railing at ministers, and reproaching those that are not in their way; this is far from the Spirit of love that is in God's Children; certainly where there is malice, hatred, strife, bitter-envyings, railings, revilings, for such kind of persons to lay claim to the Spirit of unity, it is a piece of impudent vanity, and a false suggestion from their own corrupt erring spirit, or from the spirit of error himself, who is an hater, reviler, and the accuser of the brethren.

6. The Spirit of Christ is a leading Spirit;*As many as are led by the Spirit of God they are the Sons of God.* But what is this *leading of the Spirit? I* Answer—

1. It is a drawing of the soul Christ-ward;*Draw me* (saith the Spouse) *and we will run after thee.* There must be a drawing of the soul in every duty to Jesus Christ; *I* say to Jesus Christ; for a man may be furnished with eminent gifts, and with suitable assistance in the laying out of those gifts from the Spirit, and yet he may be without the leadings of the spirit; gifts exercised cannot suppress corruptions in a man's own heart, and hence they that used their gifts, are called *workers of iniquity;* gifts do not carry out the heart towards Christ, but graces do; *I will cause him to draw near, and he shall approach unto me, for who is this that engaged his heart to approach unto me, saith the Lord.*

2. It is a giving liberty to the soul to walk in the ways of Christ.*Where the spirit of the Lord is, there is liberty;* I mean not a liberty to sin, but to duty, nor yet every liberty to duty; for a man may exercise himself in the external part of all duties, and yet be without the leadings of the spirit; but I mean such a liberty, as when a soul accounts it an high favor from the Lord, if he will but use him in any services for himself, when it finds more delectation in these, than in any other ways;*I have chosen the way of truth* (saith *David) and therein is my delight.* And *I delight in the law of God, after the inner man* (saith *Paul) for the law of the spirit of life in Jesus Christ, hath made me free from the law of sin and death.*

3. It is a corroberating, or strengthening of the soul against all those impediments, that would hinder it in the ways of Christ;*Israel* is said to be *led by the spirit of the Lord;* and how did he lead them, but *by dividing the waters before them, and by keeping them that they should not stumble?* many times God's holy ones are beset with temptations, they find their hearts full of deadness, hardness, unbelief, and all manner of distempers; now if at such a time the mountains have been made planes, if at such a time corruptions have been born down, and their hearts have been let out towards *Christ,* certainly these are the leadings of the spirit:*If ye through the spirit do mortify the deeds of the body, ye shall live; for as many as are led by the Spirit of God, are the Sons of God:* the particular *[for]* argues mortification to appertain unto the leadings of the spirit. There is in the Saints a constant opposition between the works of the flesh, and the works of the spirit; now when the works of the flesh are kept underneath and prevailed against, then a soul enjoyeth the leadings of the spirit; I know such oppositions are not in any but Saints; carnal men would wonder that any should complain for want of

strength unto duties, why, they can easily come up to them, and be in the exercise of them; but alas! this arises either from Satan's not molesting them in the performance of duty, because they look not beyond the external part of it; or from their own insensibleness of the working of corruption, when yet it doth act: only a gracious heart findeth that if it be not strengthened by a Power beyond its own, it cannot act any grace, or perform any duty as acceptable to God; and hence the Apostle prays, *That they might be strengthened with might by his Spirit in the inner man.*

4. It is an enabling of the soul to act in Gospel-duties for Gospel-ends; when the spirit leads, the soul never aims at a self-advancement; it never looks at its own name and glory, as they did, in *Mat.* 6.1, 5. but it eyes in all its actings the mortification of corruption, and the attainment of communion with God and Christ, and the increase of all Grace, Faith, Love, Patience, Meekness, self-denial, *&c.* or if it seek for outward mercies, it seeks them in a subordination to these, and in a way of subserviency to the interest and designs of Christ: in all things whether outwar• or inward, it seeks the glory of God, as the ultimate end. And in these particulars consists the leadings of the spirit of Christ.

7. The spirit of Christ is a witnessing spirit. *The spirit itself beareth witness with our spirit that we are the children of God:* and *everyone that believeth hath the witness within himself.* But of this two questions. 1. What is this witnessing work of the spirit? 2. How doth the spirit thus witness? for the first, I answer.

1. In general; witnessing is a giving in some evidence upon our knowledge how the matter in question standeth, that thereby others may be ascertained of the truth of the thing:*At the mouth of two or three witnesses shall the matter be established;* these words Christ cited, and said, *It is written in your Law, that the testimony of two men is true;* not but that it was certain in itself before, but that now by the testim ny of two it is rendered certain unto those that question the same; this is witnessing.

2. In special; The witnessing of the spirit is an Office of the spirit, whereby it works the soul into a knowledge, persuasion, or conclusion of its acceptation into favor with God in Christ. Now the spirit witnesseth either objectively, or efficiently.

1. Objectively; When it only affords such special operations as have an aptitude to ascertain the soul, but do not ascertain, thus many a time the Spirit comes and brings in such, and such ascertions or affirmations of our adoption, as if they were but duly observed, might manifest the same, but we overlook these evidences, we will not hear what the spirit speaks to us;*We speak that we know* (saith Christ) *and testify that we have seen; but ye receive not our witness:* so may the spirit complain, *I have testified to you that which I know, I have said that ye were children of God, but ye have not received my witness;* doubtless it is a sinful neglect not to yield attention unto the voice of the spirit; and yet the spirit in this way may be resisted.

2. Efficiently; and if the spirit witness thus, it cannot be resisted; in this way the spirit causeth the soul to conclude of its adoption by its speakings to it: this is not only the assertions or affirmations of our adoption, but the assurances of our souls that we are

adopted.*I am persuaded,* saith the Apostle, *and I know that my Redeemer liveth* saith *Job.* And *hereby we know that he abideth in us, by the Spirit which he hath given us.* But—

2. How doth the Spirit thus witness? I answer, 1. Immediately. 2. Mediately.

1. Concerning the immediate testimony of the Spirit there is some controversy: Antinomians would have no other testimony but this; all other evidences (say they) are deceiving evidences; or if not deceiving, yet to make use of them it were but to light a candle to the Sun; for what are the graces of the Spirit in comparison of the Spirits own testimony? and it may be the running into this extreme hath caused others absolutely to deny any such testimony; or at least to say *for these enthusiasms or inspirations, let them boast of them that have them, w• know no such thing.* Methinks a middle betwixt both these (as it is proved by others) is most consonant to truth; for neither can I reject the graces of sanctification from being grounds of our assurance; neither dare *I* deny but there is something of the work of the Spirits testimony which is an immediate work. Let us h•ar what others say of it—

Certainly there is a work, wherein the spirit acts as in illumination; and infusion of good motions into us, wherein by a secret influence upon the heart he quiets and calms the troubled soul concerning its condition by his own immediate power, without any grounds from Scripture without, or graces within.

There is a threefold work of the spirit; first, to convey and plant grace in the soul 2. To act and help us to exercise the graces which are planted there. 3. To shine upon and enlighten those graces: this last work the spirit fulfills two ways; first by arguments and inferences, which is a mediate work. 2. By presence and influence which is an immediate work; this the Apostle calls, *witness-bearing; There are three that bear witness in Earth, The spirit, and water, and blood;* the spirit brings in the witness of Water and Blood, which is his mediate work; but besides and above these he gives a distinct witness of his own, which is his immediate work, is in a way of peculiarity and transcendency called *the witness of the Spirit.*— As it is with the motions of the spirit, many a time the spirit excites a man to such or such duties, by laying his hand immediately upon the heart, and thereby inclining it to obey those motions; so in this case when a poor soul sits in darkness, and sees no light, sometimes upon a sudden it is (as it were) taken up into the third Heaven; and this is in such away that though the spirit of a man really believe it, and is immediately calmed by it, yet it cannot tell how it came to pass.

There is a Testimony of the spirit, which sometimes the spirit may suggest and testify to the sanctified Conscience, with a secret, still, heart-ravishing voice, thus, or in the like manner, *Thou art the child of God; thou art in the number of those that shall be savid; thou shalt inherit everlasting life:* and that as certainly and comfortably, as if that Angel from Heaven should say to thee, as he did to *Daniel, greatly beloved.*— Mighty and remarkable was the work of the spirit this way upon the heart of that noble Martyr, *Robert Glover,* upon the first sight and representation of the stake, when he cried, *he is come, he is come.* Such an immediate springing of the spirit was in the heart of Master *Pecocke,* who after many days of extremist horror, professed, *The joy which he felt was incredible.* Such an immediate work was upon the

heart of Mistress *Brettergh* who after the return of her beloved, suddenly cried out, *How wonderful! How wonderful! how wonderful are thy mercies O Lord! O the joys, the joys, the joys that now I feel in my soul!* we feel and acknowledge by daily experience, that Satan doth immediately inject, and shall not the blessed spirit after his holy and heavenly manner immediately also suggest sometimes?

As there is in the eye, *lumen innatum,* a certain in-bred light, to make the eye see lights and colors without; and as there is in the ear, *aer internus,* a certain in-bred found and air, to make it discern the sounds that are without; so is there in a gracious heart, a new nature, an habitual instinct of Heaven to discern the consolations of God's Spirit, immediately testifying that we are the Sons of God; there are some secret and inexpressible lineaments of the Fathers countenance in this child, that the renewed soul at first blush knows and owns it. But for fear of mistakes, in this case observe we these Rules.

1. That although the spirit may immediately testify without any express or formal application of a word, yet he never testifies but according to the Word. If a man that never felt sin a burden, that throws away all duties of Religion, that never Prayes, Reads, Hears, or Meditates, shall say that he is filled with joy, Peace, and, the assurance of God's Word, it is certain the holy Spirit is not the Author of this, because the promise of peace belongs to none of this stamp; see *Math.* 11.28. *Isa.* 57.15. *Mal.* 5.3, 4, 5, 6, 7, 8.

2. That ordinarily the spirit brings in his testimony either in duty, or after duty. *I have seen his ways, and I will heal him; I will lead him also,and restore comforts to him and to his mourners; I create the fruit of the lips, peace, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him.* I know there may be a case of grievous temptations, and at such a time the spirit of God may come in by a sudden irradiation, and cheer the soul wonderfully, though it knows not how; yet usually the spirit brings in his testimony either in duty, or not long after duty.

3. That such testimonies of the Spirit beget only an actual assurance during the present exigency, or in order to some present design that God is working thereby; these are extraordinary dainties, that God will not have us feed constantly upon; a gleam of light in a dark winters night, when a man cannot coast the Country, and discern his way by those marks which direct him at other times; or as a lightning from a thunder-cloud, that comes just in the moment when a man is stepping into a pit that would swallow him up; now a Traveler will not depend always upon such guides, but rather he will choose to travel by day; and learn out such way marks as may be standing assurances to him that he is in the way. And therefore—

2. The spirit witnesseth mediately; and that either without, or with argumentation. But both from the Word.

1. Without argumentation, and that is when the spirit applies some suitable word to the soul, and without more ado enables the soul to close with that suitable word. As for instance, thou art burdened for sin, and thou hast prayed earnestly for pardon of sin, and even then a secret whisper of the Spirit casts that word into thy heart,*I will heal thy backslidings, and love*

thee freely, or such a voice as that, *come un-unto me all ye that labor, and are heavy laden, and I will give you rest.* Now this is a direct testimony; only I dare not leave it without a caution.—Some can relate extraordinary passages of providence attending the coming in of such and such a word: as that they did not know there was any such Scripture, nor did thy know where it was and yet in opening the Book, it was the very first place their eye was cast upon; or they wanted a Book, and in the use of some other means unexpectedly a word was spoken, or remembered, so pat to the case, as if it had been a very message from Heaven: certainly the Spirits hinting in of words thus, is very observable; yet a bare giving in of a word is no warrant that it comes from the spir•• unless the soul come up to some end which the word itself poynteth at; there must not only be a word, but a closing with the word, and improving of the word, for the ends it aimeth at, as quickening, comforting, supporting, acting of some graces, or such like; and by this we may know that the testimony is true, and proceeds from the Spirit of God.

2. With argumentation, and that is when the Spirit brings in the testimony *of blood and water;* I may call it a testimony of *Faith,* and other *graces* of the Spirit written in our hearts, and brought out by the spirit in a way of argument, as thus—*He that believeth, hath everlasting life; but I believe,* Ergo. The first proposition is the Gospel, and in this way it is the first work of the spirit to open our eyes, for the understanding thereof. The second proposition is *thy case, or my case;* and here the Spirit enlightens the soul to see itself under that condition, *but I believe.* Indeed many times this is not so easily done, and therefore the spirit doth elicit and draw forth the soul to an assent by a further evidence of argument, *True* (says the soul) *he that believes hath everlasting life, but I am none of those believers, and therefore what doth this promise concern such an unbelieving wretch as I am?* In this case now the Spirits work is longer, or shorter, even as he pleaseth; if it will be no better, the Spirit is fain to produce some other proofs of Scripture, as evidence faith in the subject in whom it is; such as *purifying the heart, love to God, his ways, his people,* &c. and possibly it goes further yet, and proves those graces to be in the soul by further marks.—I know some object, if the spirit say, thou art a *believer,* because thou hast *love,* the soul may doubt still whether it have *love* or no; and if the spirit say, thou hast love because thou *delightest in God*'s *Commandments;* the question may be still, whether that *delight* be sincere, or counterfeit; pure, or mixed; and therefore say they, *There can be no judgment of a man*'s *justification by his sanctification; or of his sanctification by the operation of particular graces.*

I Answer, it is true, that whiles I endeavor to discover these graces merely by reason, they may be still subject to question, and so they can make no firm assurance; but in the soul that is graciously assured this way, the Spirit of God rests the heart upon an *ultimum quod sic:* he convinceth the soul by that which is most visible in him, and so stops the mouth of cavilling reason from perplexing the question anymore. Indeed it is a fine skill to know whether a true assurance be merely rational, or from the witness of the Spirit of God? whether it be wrought out of a man's own brain, or wrought into his heart by the Holy Ghost? now in some cases we may discern it, as thus; the assurance that the Spirit gives, doth sometime surprise a man unexpectedly, at unawares; as it may be in a Sermon, that he came accidentally unto; or in a Scripture, that I cast a transient-glancing eye upon; but thus doth not reason. Again,

The assurance that the spirit gives, maintains a soul in a way of reliance and dependence, when it sees no reason why he should do so; or it may be when he sees a reason why it should not be so; as it is said of *Abraham* in another case, that *he believed in hope against hope;* faith told him there was hope that he should be the Father of many Nations, when reason told him there was none. Again, The assurance that the spirit gives, is attended with an high esteem of Prayer, Duties, Ordinances, and in the issue (which is the most principal sure mark) it purifies the soul that hath it,*He that hath this hope purifieth himself, even as he is pure;* he is ever washing himself from sin, and watching against sin, and taking all possible care to keep himself pure and unspotted in this present evil world, it keeps the soul humble, and lowly, it being impossible that such a testimony of the spirit, and so intimate a converse with God, and the light of his countenance should not reflect low thoughts upon a man's self concerning himself; such a man cannot but say, *Lord, what am I that thou hast brought me hitherto? what? for such a peevish, unbelieving, impatient soul as mine is, to be carried in thy arms, and cheered with thy smiles, and to enjoy the comforts of thy spirit? Oh what a wonderful, merciful gracious God have I?*

Yet in all this I exclude not the Spirit in drawing a rational evidence from Scriptures; certainly the spirit helps in a general way, by making use of our reason, only it elevates and improves our reason to a further assurance by a supernatural assistance; as in Prayer, and in Preaching of the Word, there may be a common assistance of the Spirit of God; but there is another kind of praying and preaching by the Spirit, which the Scripture often speaks of, and calls *the spirit of supplication, and the demonstration of the spirit;* and that is not performed by a common or general, but by a special and particular assistance of the Spirit of God; so there is a twofold influence of the Spirit in putting forth acts of assurance in the heart, even of a Godly and Sound Christian; the very same man may act assurance sometimes rationally, and sometimes spiritually; in the former the spirit acts too, but in a common way, only in the latter, is the supernatural, special assistance, which peculiarly is said to be *the witness of the Spirit.* I speak not against rational evidences, only it concerns us to apply ourselves to the Spirit to superadd his testimony: O let us not so content ourselves with ratioral evidences, but that we labor to elevate the evidence of reason into a testimony of the Holy Spirit of God. To wind up all I have said—

O my soul, try now the hope of the spirits indwelling by these several signs; art thou enlightened savingly in the knowledge of God, and of Christ? art thou a Child of God, one of his adopted sons for whom he hath reserved the inheritance? hast thou a spirit of Grace and Supplication? a spirit of Sanctification? a spirit of Love? art thou led by the spirit? dost thou feel the drawings of thy soul in every duty to Jesus Christ? dost thou feel a liberty, or a delight in thy soul to walk in the way of his Commandments? dost thou feel any strength to come in against thy corruptions; dost thou feel the spirits help to act in Gospel-duties for Gospel ends? hast thou ever had the immediate testimony of the spirit? or if not so; hast thou ever had the immediate testimony of the spirit without any argumentation? hast thou unexpectedly dipt and lighted on some places of scripture that hath satisfied thy soul as with marrow and fatness? or if not so neither, hast thou the immediate testimony of the Spirit with argumentation? canst thou argue thus, *He that believeth shall be saved but I believe,*

therefore I shall be saved. Or if any doubt be made of the assumption; canst thou prove it by such other graces as accompany faith, and are the fruits of faith? canst thou say by the help of the spirit, and shinings of the spirit, that these, and these graces are in me, and have been acted by me; yea, *I do love God and •hrist, I do repent of my sins,* &c. surely then thy hope is well grounded, thou hast the indwelling of the spirit; it is thine, even thine.

***SECT. V.* Of believing in Jesus in this respect.**

5. LEt us *believe on Jesus,* as carrying on the great work of our salvation for us in these particulars, many scruples are in many hearts, *What? is it possible that I should have any share in Christ's ascension, Christ's session, Christ's mission of his spirit? was it ever in God's heart that I should partake with Christ in all these glories? if it must be so that he will let out his loves to so unworthy a wretch, was it not sufficient for him to have come down from Heaven, and to have acted my redemption here below? Is it not an high Favor that a King should leave his Court, to give a poor prisoner in the Jail a visit? but will he take him with him to his own home, and bring him into his own presence-chamber, and set him at his right hand in his throne? And so that Christ should not only leave his Fathers throne, and give me a visit, lying in the dark dungeon of unbelief; but that he should take off the bolts, and set open the prison doors, and take me up with him into Heaven, and there set me down at his right hand, and in the mean time give me the earnest and pledge of my inheritance, by filling my soul with his own spirit; O what an admirable incredible thing is this? it was the last vision of* John *which was so full of wonders. And I* John *saw the holy City, the new Jerusalem coming down from God out of Heaven.— And I heard a great voice out of heaven, saying;Behold the tabernacle of God is with men, and he will dwell with them. Surely it was a miraculous mercy that heaven should come down upon earth, and that God should come down to men: but Oh what is this, that Earth should go up to Heaven, that men should ascend up to God? yea, that my soul with Christ, and by Christ, should ascend to God, and sit down with God in heavenly places? yea, that my soul should have for its inmate the very same spirit that Christ himself hath? Oh I cannot, I will not, I dare not believe.*

Scrupulous souls, be not faithless but believing; there is none of these particulars for which we have not a warrant out of the Word of God; and therefore believe: But that I may persuade to purpose, I shall lay down, 1. Some directions, and 2. Some encouragements of faith.

1. For directions of Faith, observe these particulars. As—

1. Faith must directly go to Christ.

2. Faith must go to Christ as God in the Flesh.

3. Faith must go to Christ as God in the Flesh made under the Law.

4. Faith must go to Christ not only as made under the directive part of the Law by his life, but under the penal part of the Law by his death.

5. Faith must go to Christ not only as put to death in the Flesh, but as quickened by the spirit; of all these before.

6. Faith must not only go to Christ as quickened by the spirit, but as going up into glory, as sitting down at God's right hand, and as sending the holy Ghost; Faith should eye Christ as far as he goes; if he be ascended, so should faith; if he go into glory, and sit down there, and act there for his people, so should faith; and so should we in a way of believing follow after him, and take a view of all his transactions where he is; we have heard before how faith should go to Christ as dying, and as rising again; but yet faith is low, while it doth not go within the veil, and see him in glory; it is not enough to have only a faith of Justification, but of Glorification. O come let us see Christ in Heaven, and we can have no less than a glorious saith! how many are there that never yet came to act saith in Christ as a glorified Christ? we are yet still in the lower form; many of us take in no more of Christ than what was done on the cross, or what some natural, and common resemblances of him can hold forth; we seldom follow Christ into Heaven, to see what he is doing these for us. O my soul! and O my faith! mount up, and be on the wing: Christ is gone up to heaven, Christ is set down at God's right hand; Christ hath sent down his holy spirit: to this purpose it was expedient that he should go away, and now he is gone away, to do something that remains to be done for thee in his Kingdom; he had still some glorious piece to frame for thy salvation, and therefore he left this world and went to his Father, that he might act it in glory; and now he is invested with all the riches of Heaven, he hath all the keys of Heaven and Hell, he hath all power to command, he hath received all the promise to himself, and all that he hath to do, it is to let out of himself again unto his Saints; he hath not only got his Fathers heart for them, but he hath got all his riches to bestow upon them; when he came to Heaven, the Father bid him sit down at his right hand, and take what he would, and bestow what he would upon his Saints; and thereupon he gave gifts unto men, yea, he gave the gift of gifts, even the Holy Ghost himself. What? art not thou a partaker of this gift? O then *Look up unto Jesus* in reference to all these actings, set him before thee: Christ in all these particulars is a right object for thy faith to act upon.

7. Faith in going to Christ, his ascension, session and mission of the holy spirit, it is principally to look to the purpose, intent, and design of Christ in each of these particulars: Christ did nothing but he had an end, a meaning in it for our good; and here is the life of Faith, to eye the meaning of Christ in all his doings. Now the ends of Christ's ascension, session, and mission of his spirit were several; I shall instance only in these few. As—

1. Christ ascended that we might ascend: look whatever God acted on Christ's person, that he did as in our behalf, and he means to act the same on us: was Christ crucified? so are we; is Christ risen again, so are we risen together with him: is Christ gone up into glory? so are we; Heaven is now opened and possessed by Jesus Christ for us, and at last we shall ascend even as he ascended; Christ cannot be content with that glory he hath himself, until we be with him; *Father I will, that those also whom thou hast given me, be with me where I am, that they may behold, or enjoy my glory which thou hast given me.* Christ as our head is in glory, and so we are there already with him; and Christ as our advocate is in glory, and there he is pleading and praying for us, that we may actually be received and brought up to him: *Father I will that these whom thou hast given me may be with me.* Christ's crown of glory is as it were a burden on his own head, until it be set on the heads of all his •aints; O the blessed end of Christ's

Ascension! how should faith pry into this? Believers! you see your object, you know his person, never be quiet until ye come into his condition: as we must go through all ordinances and creatures till we come to Christ, so through all conditions of Christ until we come to glory

2 Christ sate down that we might sit with him in heavenly places, what is the end of Christ's Session, but •hat we m•gh• invest all his •aints with the same privilege? In this height of glory, Christ is the pattern, and plat-form, and Idea of what we shall be; surely this is the very top of Heaven; Chri•t is exalted above the Heavens, that we might in our measure and proportion be exalted with Christ; it was Christ's Prayer; that his Father, and he, and we, might all be one, *As thou Father art in me, and I in thee, that they also may be one in us* Oh how should faith stand, and gaze on Jesus Christ in this respect? •h•t? is he on God's right hand? and is he there preparing a room, a seat, a mansion for my soul? What shall *I* sit at the right hand of Christ? shall I sit as an assessor on his udgment-seat to Judge the world wi•h Jesus Christ? *when the Son of man shall sit o• the Throne of his Glory,ye also shall sit upon twelve thrones, judging the twelve Tribes of Israel.* O what is this? had not Christ said it, how could I have believed it? admire O my soul at this aim of Christ the meaning of his exalting himself, it was to exalt thee; and the meaning of his exalting thee on this manner, it is to m•nifest to all the World, what the Son of God is able to do, in raising so poor a creature to so rich a glory. O the end of Christ's sitting at God's right hand! hereby th• Saints are Christ's ass ssors; Lord's of the higher house, the Kings Peers to judge the World with him, Christ divides (as it were) the throne with them. *I appoint unto you a Kingdom, as my Father hath appointed unto me,that you may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve Tribes of Israel.*

3. Christ sent down the Holy Ghost, that he might dwell in our souls endow us with gifts, and graces; that he might comfort us, seal us unto the day of redemption; fit us for glor• amongst the many ends for which Christ sent down his holy spirit, I shall insist only on these two.—

1. That he might help us *to cry Abba Father:* and make us to come boldly to the Throne of grace, as Chil•ren to a Father. It is the spirit that take•s us by the hand and leads us to the Father, when others stand at a distance, and cannot come near: As a Princes Son is admitted at all times though others are kept our by O•ficers and Guards; so though there be never so much darkness, and fire, and terror about God; yet the adopted child, who hath received the spirit of adoption, can say; *make way there, and let me come to my Father; guards are appointed to keep out strangers, but not Sons.* And no wonder, for *the spirit makes intercession for us,with groanings which cannot be uttered;* the spirit teacheth us what to pray, and how to pray as •e ought; the spirit puts a courage and boldness into the hearts of his S•ints, even to admiration; this appears in that sometimes they have beset God with his promises, that he could no way get off *Quicken me according to thy word,—And strengthen me ac•ording to thy word.— And be merciful unto me according to thy word.— And uphold me according to thy word — And give me understanding according to thy word:* And sometimes they have beset God with their challenges of his Justice. Faithfulness, and Righteousness: so *David, Deliver me in thy righteousness. — And judge me according to thy righteo•sness.— An quicken me according to thy*

righteousness.—And in thy faithfulness answer me, and in thy righteousness. Why, this is the •pirits work, he helps our infirmities, he imboldens our spirits in their approaches to God: surely it is one end of the spirits mission; *Be•ause ye are sons.God hath sent forth the Spirit of his Son into our hearts, crying, Abba Father.* I will not deny but that bastards, strangers without the Covenant, having no right to God as their Father, may yet petition God, as a subdued people do their Conqueror, or as Ravens cry to God for food, or as some *howl upon their beds for Corn and Wine;* but they cannot pray; in right Prayer there is not only required gracious ingredients in the action, but also a new state of adoption and filliation: many speaks words to God, who do not pray; many tell over their sins, who confess not their sins to God; many speak good of God, who do not praise God; thousands claim Fathership in God, where there is no Sonship, nor ground in the thing itself. A new nature is only that best bottom of Prayer, that takes it off from being a taking of God's Name in vain. Now this is the fruit of the spirit, and one of those ends of the spirits mission.

2. That he might guide us into all Truth; I mean into all necessary, Fundamental saving Truths: in this respect we have need of the spirit in these days. He it is that Dictates to us which is the true Religion; he it is that transcribes upon our hearts, that which was before only written in our books; he it is that not only reveals truth from without, but imprints it also on the soul, as a man doth a seal by impressing it on the wax; to this purpose saith the Apostle, *He that believeth on the Son of God, hath the witness in himself;* how in himself? I answer, 1. In that the Spirit gives him a habit of faith. 2. In that the Spirit causeth him to bring it forth into act. 3. In that the Spirit stamps on the soul all those other impressions of desire, hope, love, joy, or whatever else we call the new nature; so that now there is a new nature within him, he hath new thoughts, new designs, new desires, new hopes, new loves, new delights, he drives a new trade (as it were) in this world for another world: he is become in Christ a new Creature,*Old things are passed away, and all things are become new.* And from hence we may soundly argue the truth of our religion. Mark this, as the Written word is the testimony without us, so are these impressions of the spirit the testimony within us, by which we may know every necessary truth as it is in Jesus; this is the meaning of the Apostle, *He that believeth hath the witness in himself:* unbelievers have indeed a testimony without them, but believers have a double testimony, one without, and one within; and this witness within us will go with us which way soever we go: it will accompany us through all straits and difficulties. The external testimony may be taken from us; men may take from us our Bibles, our Teachers, our Friends; or they may imprison us where we cannot enjoy them; but they cannot take from us the Spirit of Christ: this witness within, is a permanent, settled, habituate, standing witness; O what an excellent help is here, that a poor Christian beyond all the furniture of the most Learned Men, that want this testimony of the spirit of Christ! surely this advantage will exceedingly furnish us against all temptations to any error, that is plainly contrary to the essentials of religion. One of our late Divines puts a case—

If the Devil or any seducer would draw us to doubt, whither there be indeed a Christ? or whither he did rise again, ascend, sate down at God's right hand, and thence sent down the holy Ghost? what an excellent advantage is it against this temptation, when we can repair to our own hearts, and there find a Christ, or a Spirit of Christ within us? O (saith the sanctified

soul) *have I felt* Christ *relieving me in my lost condition, delivering me from my captivity, reconciling me to God, and bringing me with boldness into his glorious presence? and now after all this I shall doubt whether there be a Christ in Heaven, or a spirit of* Christ *in my heart on Earth? have I felt him new creating me, opening my dark eyes, and bringing me from darkness into his marvelous light, and from the Power of Satan unto God, binding the strong man, and casting him out, and yet shall I question whether there be a* Christ, *or a Spirit of* Christ? *hath he made me love the things which I hated, and hate that which I loved? hath he given me such a taste of the powers of the world to come, and possessed me with the hopes of glory with himself, and given me a measure, and portion in God, and set my heart where my treasure is, and caused me in some measure to have my conversation in Heaven above, and yet shall I doubt whether there be a* Christ *above, or a Spirit within? O what an impudent lying spirit is this, that would tempt me against so much experience?* And thus may a believer argue from the testimony that is within.

I know some seeming Saints have fallen off into as great blaphemies as these *I* have named; witness the Quakers, and Ranters, *&c.* but *I* may say of such, as *John* did, *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us.* It is no wonder if Satan prevail against those that gave Christ no deeper room but in their fantasy, and that did never heartily close with him in love. But for those that have the Spirit of Christ within them, it is not so with them; if they cannot answer the cavil of Satan, or of any of his instruments, yet they can hold fast the grounds of faith; Christ hath a deep room and interest in their spirits; he is held faster by the hand than by the head alone; love will hold Christ, when reason alone would let him go; his ear is nailed (as it were) unto his door; and because he loveth him, he will not leave him: *Who shall separate him from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, (as it is written, for thy sake are we killed all the day long) nay in all these things we are more than conquerors through him that hath loved us.* A modern Writer brings in a sincere heart, paraphrazing (as it were) on this Text in this manner; *Who shall separate us from the love of Christ?* O thou malicious Devil, that dost hunt me with thy fiery darts! O you dull heretics. infidels, blasphemers, that fill up my ears with your foolish sophisms, and trouble me with your disputes against my Lord & Redeemer! go to him that knows him only by the hearing of the ear, if you mean to prevail; but I have known him by the sweet experiences of my soul; go to him that makes a Religion of his Opinions, and whose belief was never any deeper than his fancy, and whose piety never reached higher than to abstinency, and tasks of formal duty; these you may possibly draw away from Christ. But do you think to do so by me? why, tell me how? with what weapons or arguments can you think to prevail? what? shall tribulation be the means? no, no; I have that promise in the hand of my faith, and that glory in the eye of my hope, that will bring me through all *tribulations under Heaven:* or shall *distress* do it? why, I will rather stick so much closer to him that will relieve me in *distress* and bring me to his rest. Or will you affright me by *persecution?* I am assured that this is the nearest way to Heaven, and I am blessed of Christ, when I am persecuted for *righteousness* sake. Or shall *nakedness* be the weapon? I had rather pass naked out of this World to Heaven, than to be clothed in purple, and to be stripped of it at death, and to be cast into hell; *Adam*'s innocent nakedness, and *Lazarus*'s rags were better than that Epicure's gay apparel.— Or

shall *famine* be the means? why, man liveth not by bread alone; I had rather my body were famished than my soul; I have meat to eat that ye know not of, even the bread of life, which who so eats shall live forever. Or will you affright me from Christ by the *sword* of violence? I know that the Lord whom I believe in, and serve, is able to deliver me out of your hands; but if he will not, be it known to you I will not forsake him; your sword will be only the key to open the prison doors, and let out my soul that hath long desired to be with Jesus Christ. If you tell me of *peril,* I know no danger so great as of losing Christ, and salvation; and of bearing his wrath that can kill both body and soul: do I not read in certain Histories of that noble Army of Martyrs, who loved the Lord Jesus to the death, and gloried in tribulation, and would not by the flames of fires, or jaws of Lions, be separated from Jesus Christ? did not they pass through the red sea, as on dry ground, to the promised land? yea, though *they were killed all the day long, and accounted as Sheep to the slaughter?* did they not stick and cleave fast to the Lord, and to the Captain of their salvation? nay; were they not in all this conquerors, and *more than conquerors,* triumphing in flames, to the confusion of Satan, and all their enemies; as Christ triumphed on the Cross, *destroying by death the Prince of death?* Oh what a blessed advantage is it against all temptations, to have the impress of the Gospel of Christ on our heart, and *the witness in ourselves?*

But I hear some object; If the witness in ourselves be so full and convincing, then what need have we anymore to make use of Scriptures, or Ministers? why should we leave an higher Teacher to go to a lower?

But I answer, 1. There is more than one thing wanting to enwise us to salvation; as first, an outward Word; and secondly, an outward Teacher; and thirdly, an inward Light: And accordingly God supplies this threefold want; the first, by giving us the Scripture; the second, by giving us a Ministry, and other occasional Teachers; the third, by giving us the illumination of the Spirit, to help us to see by the former means, and to make the Word and Ministry to us effectual. Now it were a mad thing for a man to say, I have eyes to read in a book, and therefore I have no need of the light of Candle, or of Sun; or I have eyes, and Sun, and therefore I have no need of the light in the Air, which cometh from the Sun; or I have the light both of the Eye, and Sun, and Air, and therefore I can read by it without a Book; or I have a Book, and therefore I can read it without a Teacher: certainly if a man would read, he must have all these, or more than one of these; so God hath appointed us three necessary means for our illumination and direction; the Word, the Ministry, and the Spirit; *What God hath joined, let no man separate;* if any will foolishly go, and set one of these against another, when God hath set them all together, and made them all necessary, assigning to each a several part in the work of our illumination, they may abuse God and themselves, and go without the light, while they despise the necessary causes of it. God's evidences must not be separated, much less must one be pleaded to the neglect of all the rest; as the work within us is not the first testimony, but a secondary confirming testimony, so doth it not make the first unnecessary or void: besides that, by the external testimony we must convince other men, which by the witness within us we cannot do. But this only by the way.

2. For the encouragement of our Faith to believe in Christ as in reference to his Ascension, Session and Mission of his Spirit.

1. Consider of the excellency of this Object; what is it but Christ? Christ in his Ascendant, Culminant, Regnant Power? Christ in his Marching, Conquering, Triumphing Postures? in his Free, and Large, and Magnificent Gifts? *When he Ascended on high, he led Captivity Captive, and gave Gifts unto Men.* O the Glory, O the Excellency of Christ in these Respects! Verily they are enough to tire out Men and Angels with the only Act of wondering and surveying of their vastness. Here is Gospel-Work for all Eternity, to dig into this Gold-Mine, to roll and turn this Soul-delighting precious Stone, to behold, enquire, and search into these depths and heights of Christ exalted: and I believe this is the satiety, the top, and prime of Heavens Glory, to see and wonder at the virtues of him that sits on the Throne, at the right hand of God; to be filled, but never Satiate with the Glory of Christ. What? Christ ascended? Christ set down in Glory? and Christ sending down his Holy Spirit? here's a *Compendium* of all Glories: here is one for an heart to be taken with, made up of nothing but of several Mysteries of Glory.

2. Consider the Power, Virtue, and Influence of this Object into our souls Salvation; oh what a stately Tower have we here erected to see Heaven on? Faith may stand (as it were) on this Mount, and see itself in glory; Oh the flowings, the rich emanations of Grace and Glory that come from hence! come, let us draw, the Well is deep; all the drops and dewings that fall on Men or Angels are but as chips in comparison of that huge and boundless body of the fullness of Grace that is in Christ; one Lily is nothing to a boundless and broad Field of Lilies; Christ is in these respects the Mountain of Roses; oh how High, how Capacious, how Full, how Beautiful, how Green? could we but *smell him who feeds among the Lilies, till the Day break, and the shadows fly away;* could we but dive into the Golden Veins of these unsearchable riches of Jesus Christ, we should say, *It is good to be here.* Oh it's good to gather up the fragments that fall from Christ; his Crown shines with Diamonds and Pearls; oh why do we toil ourselves in gathering sticks, when tomorrow we shall be out of this World, and go to Christ? come, where is our mouth of Faith? let us lay to it here, let us *suck and be satisfied with these Breasts of consolation; let us milk out, and be delighted with the abundance of his Glory.*

3. Consider of the suitableness of these Objects to our several conditions; you may remember the first cry, *Was it not love enough for Christ to come down, and to visit us here; but that he must go up and take us with him?* no, no, his love was so great and vast, that for our sakes he moves up and down; this ravished the Spouse, *Behold he comes leaping upon the Mountains, and skipping upon the Hills,* Cant. 2.8.*Gregory* that measured his leaps, thus gives them; be first leaps from his Fathers Mansion to his Mothers Womb; from her Womb to the Cratch; from his Cratch to his Cross; and from his Cross to his Grave; from his Grave up again to Heaven; great leaps indeed, that shown both his readiness to love, and willingness to save: infinite love can never be out-tired with greatest actions. But another cries, how should I believe that Christ is exalted, and that by virtue thereof I shall be exalted, when I see myself in a forlorn condition, forsaken of God, and abject amongst Men; *Alas! Man at his best is altogether Vanity, yea, Men of low degree are Vanity, and Men of high degree are a Lye; to be laid in the Ballance I am*

altogether lighter than Vanity; how then should I believe any such condition; is a Worm a fit or a capable Subject to wear a Crown? Yes, the Lord is great, and he can do great things; *He raiseth up the Poor out of the Dust,and lifteth up the Beggar from the Dunghil, to set them among Princes, and to make them inherit the Throne of Glory; for the Pillars of the Earth are the Lord's, and he hath set the World upon them, he will keep the Feet of his Saints.*—Why there is my sadness, cries another; *He will keep the Feet of his Saints; if I were but a Saint, I could believe this Power; but alas! I am unholy, an unsanctified piece of Clay; I am a sinner, a sinner of the Gentiles, chief of sinners, I deserve to be thrown down to Hell, rather than to be invested with Glory, and to sit in Heaven;* True, but yet the Holy Ghost is given to make thee holy; of thyself thou art vile, and most vile; but hath not the Holy Ghost entered in, and took possession of thy Spirit? hath he not *washed thee with water? yea, thoroughly washed away thy blood? hath he not anointed thee with oil, and covered thee with silk, and decked thee with gold and silver, and made thee comely through his comeliness which he put upon thee?* Why, this is the office of the holy Ghost, and if thou hast but the in-dwelling of the Spirit, this is thy state: I know there is a part of thee unregenerate, and it will be so whiles thou art on earth, but withal there is in thee a new nature, another nature; there is something else within thee which makes thee wrestle against sin, and shall in time prevail over all sin, and this is the Spirit of Christ, sanctifying of thee; *Being sanctified* (saith the Apostle) *by the holy Ghost.* —Other complaints might be thus brought in, but if we understand the meaning, the design of Christ in his Ascension, Session, and mission of his Spirit, how might a true faith answer all? oh believe! believe thy part in Christ's Ascension, Christ's Session, Christ's Mission of his holy Spirit, and thou mayest go singing to thy grave! a lively saith in such particulars would set a soul in heaven, even whilst yet on earth.

***SECT. VI.* Of loving Jesus in that respect.**

6. LEt us *love Jesus,* as carrying on the great work of our salvation for us in these particulars; much hath been said already of Christ's Conception, Birth, Life, Death, Resurrection; such Arguments of love as are enough to swallow up souls in love to Christ again: O the treasures of love and wisdom that have been opened in former passages! but as if all those were not enough for God, see here new Gold mines, new found out Jewels, never known to be in the world before, opened and unfolded in Jesus Christ. Here are the incomes of the beams of light most inaccessible; here are the veins of the unsearchable Glories of Jesus Christ; as if we saw every moment a new heaven, a new treasure of love; the Bosom of Christ is yet more opened; the new breathings and spirations of love are yet more manifested. See! Christ for us, and for our salvation is gone up to Heaven, is set down at God's right hand, and hath sent down the holy Ghost into our hearts; in the pouring out of these Springs of Heavens love, how should our souls but open the mouth-wide, and take in the streams of Christ's Nectar, Honey, and Milk, I mean his sweet, and precious, and dear love-breathings? We have heard of Christ's invitations, *Come to me all ye that are weary and heavy laden:* but suppose Christ had never outed his love in such a love-expressing *Come to me;* yet Christ himself in these glorious particulars is such a drawing object; (the very beauty of Christ, the very smell of the Garments of Christ, very capacious and wide Heaven of Christ's exaltation are intrinsically, and of themselves such drawing, ravishing, winning objects) that upon the apprehension of them we cannot choose but love Christ: as Gold that is dumb and cannot speak, yet the

beauty and gain of it crieth aloud, *Come hither poor creature, and be thou made rich;* so if Christ should never open his lips, if he should never gently move, *Open to me my sister, my love, my dove, my undefiled,for my head is full of dew, and my locks with the drops of the night;* yet the Glory, the Power, the Sovereignty of Christ; the exaltation of his Person, and the magnificence of his Gifts, should even change our souls into a Globe or mass of Divine Love and Glory, *As it were by the Spirit of the Lord.*

Two things I shall instance in, which may be as the Load-stones of our love to Christ; the first is his glory, and the second his bounty.

1. For his Glory, no sooner was he ascended, and set down at God's right hand, but *John* the Divine had a sight of him, and oh what a glorious sight!*He was clothed with a garment down to the feet, and girt about the paps with a golden girdle; his head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters; and he had in his right hand seven stars, and out of his mouth went a sharp two edged sword, and his countenance was at the Sun that shineth in his strength;* when *John* saw him thus, he swoons at his feet, but Christ for all his Glory holds his head in his swoon, *saying, fear not, I am the first, and the last; I am he that liveth, and was dead,and behold I am alive for evermore, Amen, and hath the Keys of hell and of death.* A glorious Christ is good for swooning, dying sinners, would sinners but draw near, and come and see this King in the chariot of love, and come and see his beauty, the uncreated white and red in his sweet countenance, he would certainly draw their souls unto him. Nay, say that all the damned in hell were brought up with their burning fiery chains to the utmost door of Heaven: could we strike up a window, and let them look in, and behold the Throne, and the Lamb, and the Troops of glorified spirits clothed in white, with Crowns of gold on their heads, and Palms in their hands, singing the eternal praises of their glorious King; oh how would they be sweetened in their pain, and convinced of their foolish choice, and ravished with the fullness of those joys and pleasures that are in Christ's face for evermore? surely much more may this glory of Christ warm thy heart; O my soul! what an happiness were it to see the King on his Throne; to see the Lamb, the fair Tree of Life, the branches which cannot for the narrowness of the place have room to grow in, *For the Heaven of Heavens cannot contain him?* What an happiness were it to see love itself, and to be warmed with the heat of immediate love that comes out of the precious heart and bowels of this princely and royal Standard-bearer? as yet thou canst not, must not see these sights, there's no seeing the King thus in his beauty till thou comest to glory; for then, and then only must thou see him face to face, and yet the Idea and Image of this glory is seen and may be seen of every true believing soul; enough may be seen by an eye of faith, to kindle in thine heart a flame of love to the Lord Jesus Christ: Oh who can think of the glory that is in this dainty delightful One, and not be swallowed up in love? Who can think of Christ's sitting at God's right hand, and sparkling in this glory round about, and casting out beams of glory through East, and West, and North, and South, through Heaven, and Earth, and Hell, and not love him with the whole heart, soul and might? I remember one dying, and hearing some discourse of Jesus Christ: *Oh* (said she) *speak more of this, let me hear more of this; be not weary of telling his praise, I long to see him, how should I but long to hear of him?* Surely I cannot say too much of Jesus Christ; in this

blessed subject no man can possibly hyperbolize; had I the tongues of Men and Angels, I could never fully set forth Christ; it involves an eternal contradiction that the creature can see to the bottom of the Creator. Suppose all the sands on the Sea-shore, all the Flowers, Herbs, Leaves, twigs of Trees in Woods and Forrests, all the Stars of Heaven, were all rational creatures, and had they that wisdom, and tongues of Angels to speak of the loveliness, beauty, glory and excellency of Christ, *as gone to Heaven, and sitting at the right hand of his Father,* they would in all their expressions stay millions of miles on this side Jesus Christ. O the loveliness, beauty, and glory of his Countenance! can I speak, or you hear of such a Christ? and are we not all in a burning love, in a seraphical love, or at least in a conjugal love? O my heart! how is it thou art not love sick? how is it thou dost not charge the daughters of *Jerusalem* as the spouse did,*I charge you O daughters of Jerusalem, if ye find my beloved that ye tell him, I am sick of love?*

2. For his bounty, no sooner was he ascended, and set down at God's right hand, but *he gives gifts unto men;* and he sends down the holy Ghost. This was the Gift of gifts; I shall only weigh two Circumstances in this Gift, either whereof both dignifies, and casts a sparkle of bounty from the Giver, into the heart of the Receiver to move him to love. As—

One Circumstance is the greatness of the Giver; certainly the preeminence or dignity of any principle ennobleth and enhanceth the effect; a gift coming from a great Person carries ever a scent with it of a certain greatness, and relisheth either of excellency, or superiority, or nobility, or all. It is storied of *Charles* the fifth, that in his wars being ever pressed with want of money, and so unable to remunerate the services of divers Dutch Captains, and Nobles, whom he had entertained; he used after any great exploit performed by them, to call together his Nobles and Camp into such a field, and there in the presence of them all to take a Gold chain from about his own neck, and to put it about the neck of such a Captain, or such a Colonel, and so to embrace him and to give him thanks for his gallant service: why, this they esteemed a greater favor (being Circumstanced by such a Person, in such a way) than if in very deed he had given them a sufficient pay, or remuneration. O they valued that Chain more than many bushels of the like Gold; the very Person of the Emperor hanged at the Chain such a precious Jewel, as in warlike conceits a million of Gold could not countervail. O my soul, if an Emperor thus gained the affections of men, how shouldst thou but love Christ the great Emperor of Heaven and Earth: it was he that gave thee his Spirit, it was he that *took off the Spirit which is upon him,* (so is the expression of God to *Moses) and put it upon thee;* and doth not the Person of Christ, the Dignity of Christ, inhance the value of the gift? as all gifts are signs of love, so the love of a great Personage, and the gifts issuing from such a love, ought more to be accounted than any gifts of any meaner person whatsoever.

2. Another Circumstance is, the greatness of the Gift; this argueth greatness of good will; and consequently deserveth a correspondence of a semblable affection. Now what greater gift had Christ in store, than to give his own spirit? the spirit proceedeth from him, and is the same essence with himself; the spirit is the third Person of the true and only God-head, proceeding from the Father and the Son, and coeternal, coequal, and consubstantial with the Father and the Son; this appears by those divine Attributes and Properties which are

attributed, and communicated to the holy spirit: As, 1. Eternity. God never was without his spirit;*In the beginning God created heaven and earth,—and the Spirit of God moved upon the face of the waters.* 2. Omnipotency, because he, together with the Father and the Son, createth and preserveth all things, *By his Spirit he hath garnished the heavens;the Spirit of God hath made me; and all these things worketh that one and the self-same Spirit, dividing to every man severally as he will.* 3. Omnisciency, or the knowledge of all things, *For the Spirit searcheth all things, yea the deep things of God.* 4. Immutability, or unchangeableness, *Men, and brethren,this Scripture must needs have been fulfilled which the holy Ghost spake.* 5. Infinite mercy, or love; *God is love,—and the love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.* 6. Holy indignation even against hi••en sins, *They rebelled, and vexed his holy Spirit;why hath Satan filled thy heart to lie to the holy Ghost?—thou hast not lied unto men; but unto God;* (a plain Text for the Divinity of the holy Ghost)—*How is it that ye have agreed together to tempt the Spirit of the Lord? Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.* I might add Miracles, and the institution of Sacraments, and Prophesies, and Gifts, and Graces as the effects of his Divinity: *I cast out devils* (saith Christ) *by the Spirit of God, and baptize in the Name of the Father, and of the Son; and of the holy Ghost.* And *the Spirit speaketh expressly, that in the latter times some shall depart from the faith.* And *we are changed into the same image from glory to glory, even as by the Spirit of the Lord.* See now how the holy spirit is God, coeternal, coequal, and consubstantial with God the Father, and God the Son; is not this a great gift? yea, as great a gift as possibly can be given? what can he more than to give himself, and to give his spirit? O the bonds of love that are upon man towards Christ in this respect.

Come my soul and take a view of the Glory and Bounty of Jesus Christ! if thy heart be not all brass, and iron, and stone; if there be any fleshiness, softness, or pliableness in it; why, then how shouldst thou choose but love? if either beauty or bounty; if either Majesty or magnificence can draw thy affection, Christ will have it; for in him is all; O let him be thy *all!* surely if thou hast anything besides himself, he is the Donor of all, he is the beauty of all, the sum of all, the perfection of all, yea, he is the Author, Preserver, and Finisher of all.

SECT. VII. Of Joying in Jesus in that respect.

7. LEt us *joy in Jesus* as carrying on the great work of our salvation for us in these particulars; there is not a particular under consideration, but 'tis the object of a Christians joy. As,—

1. How should it heighten my joys, and enlarge my comforts, when I do but consider that Christ is ascended into glory? by this it is clear and evident, that Christ is accepted of the Father for me, or otherwise he should never have been received into Heaven; if any frown had been in the face of God, surely Christ coming so near God, he should have had it; if any exception had been against his satisfaction, any flaw in our pardons, surely Christ should have heard of it; yea, without question he must have been turned out of Heaven, until he had made a full payment of our debts. I need not doubt of my acceptance at the Throne of Grace, when Jesus Christ is accepted for me, and that I stand in such a relation to Jesus Christ. Oh what joy is in this!

2. How should it heighten my joys, and enlarge my comforts, when I do but consider that Christ is set down at God's right hand. Why, now he hath the keys of Heaven delivered into his hands;*All power is given unto him in heaven and in earth,* and now he can do what he will; God the Father hath given away (as it were) all his Prerogatives unto Jesus Christ;*All judgment is committed to the Son, for the Father judgeth no man.* Now he is in a Capacity of acting out all his love, and the Father's desire to me in the most glorious way; he is highly advanced, and thereby he hath the advantage to advance me, and to glorify me; God hath given into his hands all the treasures and riches of Heaven; in bidding him, *sit down at his right hand,* he told him that he would have no more to do with the world, but that Christ should have all, and that Christ should bestow all he had amongst his Saints; and that this should be the reward of his death; and when once his Saints were come about him, and sate with him in his glory, why then Christ should resign up again his place, *And deliver up the Kingdom to God, even the Father.* Oh what joy may enter into this poor dark dungeon, disconsolate soul of mine, whiles I but think over these glorious passages of my Christ in glory?

3. How should it heighten my joys, and fill me with joy unspeakable, and full of glory, when I do consider that Christ, hath sent down his holy Spirit into my heart? when sorrow had filled the Apostles hearts, because he had told them, *I must go away;* he comforts them with this, *If I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you.* The spirit is the Comforter, and where he comes, he fills souls with comforts; *O* what comfort is this, to know that the spirit of Christ is my Inmate? that my soul is the Temple, the Receptacle, the House and dwelling of the spirit of God? that Christ is in me of a truth, and that not only by the infusion of his grace, but by the in-dwelling of his spirit? surely it is some comfort to a sickly man that he hath a Physician always in the house with him; and to a woman that is near her travail, that the Midwife is in the house with her; but what comfort is it to a poor soul that the spirit of Christ is always in him?*I will send you another Comforter* (said Christ) *that he may abide with you forever.* Christ in his bodily presence went away, but Christ in his spirit continues still; *Lo I am with you always, even unto the end of the world;* he is with us, and which is more, he is in us for our comfort.*Christ in you the hope of glory.* Not Christ in Sermons which we hear, nor Christ in Chapters which we read, nor Christ in Sacraments which we receive; nor Christ in our heads by high notions, nor Christ in our mouths by frequent glorious expressions; but Christ in our hearts by his spirit, is unto us *the hope of Glory.* The grounds of our comforts in this respect, is,—

1. Christ's Presence; it is said of *Paul,* that after a sad shipwreck, the sight of some Christian brethren so cheated him, that upon the sight of them *he thank•d God, and took courage;* it is said of *Caesar,* that he cheered the drooping Mariners in a storm, by minding them of his presence, *You carry Caesar;* how much more should the in-being of Christ solace Saints? *Lo I am with you.* O my soul, was it not a cordial to the Disciples in a storm, that Christ was with them, whom the winds and waves obeyed? cheer up now, for if the Spirit be in thee, Christ is with thee.

2. Christ's Complacency; if his Spirit dwell in us, how should he but be well pleased with us? a man cannot properly be said to dwell in a prison, in which he taketh no delight; the Spirits in-dwelling imports a delight of Christ in such a soul, *Here will I dwell, for I have desired it,* or *delighted in it,* saith God of *Zion,* though many times drooping Christians, viewing their own beggarliness and vileness, judge themselves worthy to be detested and deserted, and would relinquish themselves if they possibly could, yet Christ looketh to the poor and contrite soul as a meet habitation for himself to dwell in,*I dwell in the high and holy place, with him also that is of a contrite, and humble Spirit.*

3. Christ's Communications; union is the ground of our communion with Christ; and the nearer our union, the greater is our communion; if Christ were only in a believer by the habit of grace, the union would not be so great, but if Christ be in us by his spirit, the union is nearer, and therefore the communion will be greater. O my soul remember this in all thy straits; there can be no creature-want, or danger whatsoever wherein the improvement of this in-dwelling of the Spirit may not refresh thee: art thou sick? the Physician both of soul and body is within thee; art thou sad? the Comforter himself that supplies the stead and room of Christ, inhabits in thee; art thou in exile, in banishment, imprisonment at greatest distance from thy dearest Friends? see *Paul*'s refreshment when they were ready to pull him in pieces, and threw him into the Castle, even *the night following the Lord stood by him, and said, be of good cheer Paul.* Christ will stand by thee, nay, Christ by his Spirit dwelleth in thee, and will speak to thee comfortable words in thy greatest pressures.

4. Christ's Witnessings, if his Spirit dwell in us, we may then be assured of future glory, *Christ in you the Hope of Glory.* 'Tis a sweet note of a Divine upon it,*The existency of Christ's Spirit in Believers, giveth existence to their hopes of Glory. The Spirit in us is God's earnest of Glory; the Spirit in us doth prepare us for participation in that Glory.* I look upon this in-dwelling of the Spirit as that which no Hypocrite in the World can lay any claim unto; as for gifts, or graces, an Hypocrite may attain them, or something like them; it is said of *Simon Magus,* that he *believed;* it is said of *Judas, that he repented;* and of *Esau,* that *he sought his birth-right with tears;* it is said of some, that *they partook of the Heavenly Gift, and of the Powers of the World to come, and yet fell away;* and it is said of such others, *that they trampled upon the Blood of Christ wherewith they were sanctified.* Thus we find in Scripture-phrase, that in an Hypocrite or wicked Man, there may be a kind of Faith and repentance; a taste of Heaven, and of Sanctificatian; but where do we find in all the Bible, that Christ, or the Spirit of Christ, is said to dwell in an Hypocrite, or wicked Man? this only is the great privilege of a true believer, *Christ in him the Hope of Glory.*— O the comfort of this in-dwelling of Christ! If *Zacchaeus* hearing that Christ would abide in his House, *received him joyfully;* how much greater cause of joy have they who have already lodged him in their hearts?*These things have I spoken to you,* said Christ, *that my joy might remain in you, and that your joy might be full.*

And now, O my soul, spread thyself on this great good, Christ's Ascension, Christ's Session, and Christ's Mission of his Holy Spirit. What is *joy* but *an effusion of the appetite, whereby the Soul spreads itself on what is good, to possess it more perfectly?* the object is sweet, and large, and therefore the soul had need to spread itself, that it may be more united to the Object, and

touch the good in more of its parts, yea, if it were possible in every part. There is not any particular here before thee, but 'tis fuel for joy. O what joy was in Heaven, when Christ Ascended, and when Christ sate down at God's right hand, and when Christ sent down the Holy Spirit? how stood the Angels wondering and admiring at these several passages? how did they stoop, and *look with the bowing of the Head, and bending of the Neck,* as the Word implies? and is not thy interest in these transactions more than Angels? O rejoice, and again rejoice! suppose thyself in Heaven, and that thou hadst a vision of Christ ascended; say, is he not a pleasant Object? *In his face there is fullness of joy.* Suppose thyself to have been in Heaven when he first entered into it, and when he first sate down at God's right hand, and sent down the Comforter to his Saints, was not Heaven full of joy? methinks the very thought of Christ's bright Face, and Christ's white Throne, and Christ's Harpers, and Heavenly Troops surrounding the Throne, and Christ's welcome to his Father, both for himself and all his Saints; and Christ's carrying thy name upon his Breast before his Father, should fill thy soul as full of joy, as possibly it can hold. O the first-fruits of *Immanuel*'s land, that lies beyond time and death! O the joys that were in Heaven at Christ's first entrance into Heaven! O my soul, why dost thou not check thyself, and lay aside thy sad complaints, and forget this Earth, and Earthly troubles? why dost thou not look up to Jesus Christ, and rejoice in him who hath done all this for thy Salvation? either the Spirit of God is not thy Comforter, or thou canst not but receive comfort in these passages.

***SECT. VIII.* Of calling on Jesus in that Respect.**

8. LEt us *call on Jesus;* I mean—

1. Let us pray that we may have our part in these transactions; or let us pray for more and more assurance thereof unto our souls; for though we do believe, yet we may not be without our doubts; and in case of doubts, what better means than Prayer? *I believe, Lord help my unbelief; Lord strengthen my Faith till I come to that plerophory, or full assurance of faith, that I may know my interest in the Ascension of Christ, and Session of Christ, and in the Mission of Christ's holy Spirit,* and if once we are but assured, then—

2. Praise God for these great transactions of his Son: are they not mercies like mountains lying one upon another, and reaching up to the very Heavens? did not love break out at first in a direct line? and as it went along, hath it not wound up itself, in such a variety of unthought of discoveries, as that it amazeth Men and Angels? what? that Jesus Christ should not only act for us here on earth, but also ascend for us into Heaven, and sit down there at God's right hand above the Heavens? what? that all this should be for us and our salvation, and to that purpose that he should send down his Spirit into our hearts, to fit us, and prepare us for his glory? Now *bless the Lord, O my soul, and all that is within me bless his holy Name, bless the Lord, O my soul, and forget not all his benefits. —I will extol thee my God, O King, and I will bless thy Name forever and ever, every day will I bless thee, and I will praise thy Name forever and ever.—One generation shall praise thy works to another,and shall declare thy mighty acts, I will speak of the glorious honor of thy Majesty, and of thy wondrous works.—I will utter the memory of thy great goodness, and will sing of thy righteousness.—Thy Saints shall bless thee; they shall speak of the glory of thy Kingdom, and talk of thy power, and make known unto the sons of men thy mighty acts,*

and the glorious Majesty of thy Kingdom —Thy glory is above the earth and heaven,thou also exaltest the horn of thy people, the praise of all thy Saints, and people near unto thyself. O that my soul were but in *David*'s temper, thus to breath out the praises of Jesus, and to bless his Name.

***SECT. IX.* Of conforming unto Jesus in that respect.**

9. LEt us *conform to Jesus* in the aforesaid respects. A serious beholding of Jesus in his Ascension, Session, and Mission of his Spirit, is enough to change us into the same Image from glory to glory. It was the sweet saying of an experienced Saint, *View a glorified Christ, see him as in that relation and condition, and you will soon have the sparkles of the same glory on your hearts.* Christ is now exalted, he is now in glory at the right hand of God, O let all our actings be glorious, let all our walkings, joys, breathings be as in glory, *If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affections on things above, and not on things on the earth.* I shall not in this transaction lay out many particular conformities to Christ's actings, but gather all into one, contained in this Text, which is *heavenly conversation;* seek things above, set your affections above; Christ is gone up, and Christ is set down at God's right hand; and herein if you will conform, let your hearts be in Heaven, let your affections be in Heaven, let your conversations be in Heaven: it is the Apostles own practice wherein stood his conformity to Jesus Christ *for our conversation is in heaven.* I do not know any one thing wherein we can be more like to Christ exalted, whiles we are upon earth, than to have our hearts, our affections, our conversations with Christ where he is: now then if we be virtually risen with Christ, and ascended with Christ, and set down with Christ in heavenly places, let us spiritually ascend, and sit down with him in these respects; certainly there is a proportion in our heavenly conversation; oh let our conversations be in Heaven?

In prosecution of this I shall examine these *Queries.*—

1. What do we mean by our conversation in heaven?

2. Why must our conversation be in heaven?

3. By what means must we come up to this conversation in heaven;

1. By our conversation in heaven I mean our aim at heaven; as heaven is our home, so our eye is there; whatever we do, our end, our scope is to fit us for heaven, and to lay in for heaven, *We look not* (saith the Apostles) *at the things which are seen, but at the things which are not seen,for the things which are seen are temporal, but the things which are not seen are eternal. We look not*] that is, we aim not at things which are seen; invisible things are the only scope and aim of a gracious soul.

2. By our conversation in heaven, I mean our communion with Christ in heaven. *Truly our fellowship is with the Father,and with his Son Jesus Christ.* As it is amongst friends that converse together, they act mutually for the comfort one of another, there is a mutual embracing and opening of their hearts to one another at every turn; so in our conversings with Christ there is a communion, or a mutual acting of the soul upon Christ, and of Christ upon the soul; we let out our hearts to Christ, and he lets out his heart to us; especially when we are with

Christ in his Ordinances; it's not enough to call upon God, and to use some broken-hearted expressions, but *oh, what communion have I with Jesus Christ? I cannot be satisfied except I taste and see how good the Lord is; I cannot be quiet, except I hear something from Heaven this morning.* Why, this is an heavenly conversation.

3. By our conversation in Heaven, I mean our living according to the Laws of Heaven; in all our ways we must still enquire, *What rule is there from Heaven to guide me in these ways? such and such a thing I have a mind to, but will the Law of Heaven justify me in this? have I any word from Jesus Christ to guide me in this? sometimes indeed my lust, my own ends, and the common course of the world was my rule; but now I dare not act but according to the Will and Scepter of Jesus Christ, now I am guided by the Laws of Heaven.* Why, this is an Heavenly conversation.

4. By our conversation in Heaven; I mean our thoughts, and meditations of Heaven and heavenly things; *When I awake* (saith *David) I am always with thee;* the hearts of believers are frequently upon their heavenly treasures; as it is storied of Queen *Mary,* that a little before her death, she told them, *if they ripped her open they would find* Call is *in her heart;* so it may be said of them whose conversation is in Heaven, if you rip them up, you shall find Heaven in their hearts; not a day passes over their heads without some converse with Heaven, without some thoughts or meditations of heaven, and heavenly things.

5. By our conversation in heaven, I mean our affections on heaven, or on Christ in heaven; *Set your affections on things above, (i.e.)* set your desires, loves, hopes, joys, breathings on heavenly things; our affections are precious things, and are only to be set on precious objects; oh what a shame is it to set our affection on the things of this life! have we a Kingdom, a God, a Christ, a Crown in Heaven to set our affections upon? and shall we set them upon dross, and dung, and such base things? are not all our pleasures and vanities base in comparison of Christ? O be not we so base to set our affections on earthly things, but rather on God and Christ; and this is our heavenly conversation.

6. By our conversation in Heaven, I mean our tradings, our negotiations for Heaven, even whilst we are upon Earth: the word in the Original points at this, 〈 in non-Latin alphabet 〉, *our trading is in Heaven;* though our bodies be not there, yet our tradings are there; we carry and behave ourselves in this life as free Denizons of the City of Heaven; our City whereof we are Citizens, and whereunto we have right, is in Heaven above; in this respect we trade not for strifles, as other men do, but we trade for great things, for high things; we merchandize for goodly pearls, even for God, and for Christ, who sitteth at the right hand of God. We see now what is meant by our conversation in Heaven.

2. Why is the conversation of the Saints in Heaven?

1. Because they know full well, that the Original of their souls came from God and Heaven; the body indeed was of the dust of the ground, but the soul was the breath of God; so it is said of the first man, *God breathed into his nostrils the breath of life,and man became a living soul.* The soul had a more heavenly and divine Original than any of the other creatures that are here in this nether World; and when God works grace in the soul, and so it begins to know

itself, and to return to itself, it then looks on all things here below as vile, and as contemptible things; it then looks upward, and begins to converse with things suitable to its Original. As it is with a child that hath a noble birth; if transported into another Country, and there used like a slave, there set to take channels, or (as the Prodigal) to feed swine; while he is there, and knows not his Original, he minds nothing but to get victuals, and to do his work that he is set about; but if once he come to know from whence he was, that he is indeed born heir to such a Prince, in such a Country; O then his thoughts, and mind, and longings will be altered; *O that I were in my own Country! O that I were with my Father in his Court!* Even so it is with the souls of the Sons of men, they are the birth (as I may so speak) of the great King of Heaven and Earth; and though by the fall of man they came to be as slaves to Satan, yet when God is pleased to convert the soul; then he discovers thus, *Oh man, thou art born from on high, thy soul is (as it were) a sparkle of God himself, thou art come from God, and thou art capable of communion with God, even with God the Father, and God the Son, and God the Holy Ghost. O consider of thy Country whence thou camest at first, certainly thou never hadst such a divine and excellent being given thee to delight only in the flesh, to be serviceable only to thy body; O look up unto Jesus!* why, this it is that turns the heart and sets the conversation on heavenly things.

2. Because their best and choice things are already in Heaven, As their Father is in Heaven, and their Savior is in Heaven, thither he ascended, and there now he sits at the right hand of God; their Husband is in Heaven, their Elder Brother is in Heaven, their King is in Heaven; their Treasure is in Heaven, their Inheritance is in Heaven, their Hope is in Heaven, their Mansion is in Heaven, their chief Friends are in Heaven, their Substance is in Heaven, their reward is in Heaven, their Wages are in Heaven: and all these things being in Heaven, no marvel their conversations be in Heaven.

3. Because they are going towards Heaven even whiles yet they are on Earth. If the Nobleman (as we formerly supposed) do once know his condition, and begins his travel homeward towards his Fathers Court, will he not every morning that he rises, converse with them that come from his father to conduct him home? doth it not do him good to hear any man speak of his fathers Country? is it not in his thoughts, in his talk, in his eye, in his aim, at every step? O my soul, if thou art indeed travelling towards Heaven, how shouldst thou but have it in thy motions, affections, conversations? how shouldst thou but daily commune with thy own heart? *Heaven is the place that I shall come to, ere long I shall be there; I know that in this world I am but for a while, but in Heaven I shall be forever and ever;we shall be caught up into the clouds, to meet the Lord in the air, and so shall we be ever with the Lord.* Our very travel towards Heaven implies an heavenly conversation,*They go from strength to strength, till everyone of them in Zion appears before God.*

4. Because much of Heaven is already in the Saints: *The Kingdom of Heaven is within you,* saith Christ; *And knowing in yourselves that ye have a better and an enduring substance.* Surely if the Saints have much of Heaven within them, it must needs be that their conversation is in Heaven; but they *know this in themselves;* they know it by what God hath revealed in their own hearts; eternal life is already begun in the souls of God's people; Heaven is in them, and therefore no marvel if their conversation be in Heaven. My meaning is not as if the Saints

had no other Heaven but that within them; I know there is an Heaven above; but some pieces, or earnests, or seeds, or beginnings of that Heaven above is within them. Is there not a renewed nature, an Image of God, a spark of life, a drop of glory in God's people? Surely yes; And if so, all these will work heavenward; principles of grace will have some actings of grace till we come to glory.

3. By what means should we attain, or come up to have our conversation in Heaven?

1. Let us watch opportunities for heavenly exercises. God now by his Ministers calls,*Come ye to the waters, come ye, buy and eat; come, buy wine, and milk without money; come to me, and your souls shall live.* Why *now is the accepted time, behold now is the day of salvation:* whiles Ministers call, and we live under the droppings of the Word, these are opportunities for Heaven; O then he that never prayed, let him now pray; and he that never heard, let him now hear; the Lord is now come near to us; Christ Jesus is calling, and mercy is entreating, and love is beseeching, and wisdom is even hoarse with crying after us; O lay hold on these opportunities for heavenly exercises, and then we shall come up to heavenly conversations.

2. Take heed of resting in the formality of duties; many souls that have enlightnings of conscience, dare not but take opportunities for heavenly duties; but then comes in the temptations of the Devil, and corruptions of their own hearts, and they say, *now duty is done, or our task is over, and what needs more?* Alas, alas! It is not *what have we done? but where have we been?* what, have our souls been in Heaven, with God, and with Christ? have we had any communion with the Father, and with the Son in our duties? O take heed of formality! it will exceedingly hinder our conversation in Heaven; O keep our eye still upon our heart! ask in duty, what affections have been acted? how much are we got nearer Heaven thereby? and by this means we shall come to an heavenly conversation.

3. Let us look up unto Jesus as hanging on the Cross, and as sitting on the Throne: this is the Apostles rule, *Looking unto Jesus the Author and Finisher of our faith,who for the joy that was set before him endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.* These two are the objects of a Christians look who studies an heavenly conversation, *viz.* Christ's Cross, and Christ's Session; by the Cross he is Author, and by the Throne he is the Finisher of our faith; in the first is set down his love to us, in the second is set down our hope of him; with high wisdom hath the Holy Ghost exhorted us with these two motives to run, and not to faint: first, here is love, love in the Cross, *Who loved us,and gave himself for us, a sacrifice on the Cross:* secondly, Here is hope, hope in the Throne, *To him that overcometh, will I give to sit with me in my Throne.* After Christ's death he rose again, ascended, and is now set down at the right hand of the Throne of God; and the same is our blessed hope, Christ's Throne is not only his place, but ours also; the love of his Cross is to us a pledge of the hope of his Throne, or of whatsoever else he is worth. Come then, and settle your thoughts and looks on this blessed object; a sight of Christ's Cross, but especially of Christ's Throne, is a blessed means to wean us from the World, and to elevate and raise up our affections to things above, yea to form and frame our conversation towards Heaven.

4. Let us wait for the appearing of Jesus Christ,*Our conversation is in Heaven* (saith the Apostle) *from whence also we look for the Savior the Lord Jesus Christ.* Where a man's conversation is, there his expectations may be; and where his expectations are, there a man's conversation is, and will be; if we expect ere long, that the Lord Jesus will appear in glory, and that we shall see him not with other, but with these same eyes, the very waiting for these things will help our conversation to be heavenward. Certainly the day is a coming, when Jesus Christ shall come with his Angels in his glory, and then shall the bodies of the Saints shine gloriously before the Face of God, and Jesus Christ: O the wonder of this day! the glory of Christ shall then darken the glory of the Sun and Moon, and Stars; but my body shall not be darkened, but rather it shall shine like the glorious body of Christ Jesus; if a candle should be raised to have so much luster and beauty, as if you should put it into the midst of the Sun, yet it would shine, you would think it a strange kind of light; surely it shall be so with the bodies of Saints, for though they are put into the midst of the glory of God, and of his Son Jesus Christ, yet their bodies shall shine in beauty and luster there; now did we believe this, and wait for it every day, How would it change us? how would it work us to an heavenly conversation? *I have a diseased and lumpish body; and my body hinders me in every duty of God's worship, but within a while Christ will come in his glory, and then he will make my body like unto his glorious body, so that I shall be able to look upon the face of God, and to be exercised in holy duties to all eternity without weariness, without intermission: I have many things here that trouble my mind and spirit, and that hinder me in my converse with Heaven, and heavenly things; but within a while, Christ will appear with his mighty Angels, to be admitted of his Saints, and then shall I sit as an assessor on the Throne, with Jesus Christ to judge the world, and then shall I live forever with him, to be where he is, and enjoy all he has, yea all that he hath purchased for me by his blood; oh let me wait for this! let me look for it every day! God hath but a little work for me here on Earth, and when that is done, this shall be my condition.* Christians! if but every day we would work these things on our souls, it would be a mighty help to make our conversations heavenly conversations.

5. Let us observe the drawings, and movings, and mindings of the Spirit, and follow his dictates; to this purpose Christ ascended, and sate down at God's right hand, and sent down the holy Spirit, that the Holy Ghost being come down, he might do his office in bringing on our souls towards salvation; and if ever our souls get above this earth, and get acquainted with this living in Heaven, it is the Spirit of God that must be at the chariot of *Elijah,* yea the very living principle, by which we must move and ascend; O then take heed of quenching its motions, or resisting its workings, take we heed of grieving our guide, or of knocking off the chariot-wheels of this holy Spirit. We little think how much the life of graces, and the happiness of our souls doth depend upon our ready and cordial obedience to the Spirit of God; when he forbids us our own known transgressions, and we will go on, when he tells us which is the way, and which is not, and we will not regard, no wonder if we are strangers to an heavenly conversation; if we will not follow the Spirit, while it would draw us to Christ, how should it lead us to Heaven, or bring our hearts into the presence of God? O learn we this lesson, and let not only the motions of our bodies; but also the very thoughts of our hearts be at the Spirits beck! do we not sometimes feel a strong impulsion to retire from the world, and to draw near to God? O let us not despise, or disobey, but take we the offer, and

hoise up our sail, while we may have this blessed gale; if we cherish these motions, and hearken to the Spirit, O what a supernatural help should we find to this heavenly mindedness, or heavenly conversation?

Thus far we have *looked on Jesus,* as our *Jesus* in his Ascension, Session, and Mission of his holy Spirit, our next work is to *look on Jesus* carrying on the great work of our salvation for us in his Intercession, which he makes, and will make to his Father on our behalf, till his second coming to judgment.

LOOKING UNTO JESUS *In his Intercession.* Book IX. Part VI.

CHAP. I.

Heb. 3.1. Rom. 8.34. Consider the Apostle, and High Priest of our profession, Christ Jesus— who also maketh intercession for us.

***SECT. I.* What the Intercession of Christ is.**

WE have spoken of Christ's entrance into Heaven, and of his immediate actings after his entrance there; that transaction which yet remains, and will remain until his coming again, it is his Intercession for the Saints. In these actings of Christ in Heaven (if we will follow him) we must go from glory to glory; no sooner come we out of one room of glory, but presently we step into another as glorious as that before: one would think, enough had been said already of the glory of Christ, and of our glory in Christ; who would not willingly sit down under the shadow of this happiness, and go no further? but yet this is not all; so thick and fast doth the glory of Christ break in upon us, that no sooner out of one, but presently we are led into the bosom of another. Oh what a blessed thing is it to be viewing Christ, *and to be looking up to Jesus Christ!* Saints might do nothing else (if they pleased) but ravish their hearts with the diversity of heavenly light and comfort, which breaks forth from the bosom of Jesus Christ. Here is now another mystery as great, and amazing, as the former, which springs out before our eyes in this transaction of Christ's Intercession.

And in prosecution of this, as in the former, I shall first lay down the object, and secondly direct you how to look upon it. The object is Jesus carrying on the great work of our salvation in his Intercession: in ordering of which, I shall examine these particulars; —

- 1. What is this intercession of Christ?
- 2. According to what nature doth Christ intercede?
- 3. To whom is Christ's intercession directed?
- 4. For whom is the intercession made?
- 5. What agreement betwixt Christ's intercessions, and the intercessions of the High-Priests of old?

- 6. W••t is the difference betwixt Christ's intercession, and the intercessions of those High-Priests?
- 7. What are the properties of this intercession of Jesus Christ?
- 8. Wherein more especially doth the intercessions of Christ consist?
- 9. How powerful, and prevailing are Christ's intercessions with God his Father.
- 10. What are the reasons of this great transaction of Christ's intercession for his people?

1. What is the intercession of Christ? some define it thus, *Christ's intercession is that part of his Priestly office, whereby Christ is Advocate, and intreater of God the Father for the faithful.* I shall give it thus, *Christ's intercession is his gracious will, fervently and immovably desiring, that for the perpetual vert•• of his sacrifice, all his members might both for their persons and duties be accepted of the Father.* 1. I call the intercession of Christ his own *gracious will;* for we must not imagine that Christ, in his intercession, prostrates himself upon his knees before his Fathers Throne, uttering some submissive form of words or prayers; that is not beseeming the Majesty of him that sits at God's right hand; when he was but yet on Earth, the substance of his requests for his Saints run thus, *Father I will, that they also whom thou hast given me be with me where I am;* and how much more now he is in Heaven, is this the form of his intercessions, *Father I will this, and I will that.* 2. The ground of foundation of Christ's intercession, is *the sacrifice, or death of Christ;* and hence we make two parts of Christ's Priest-hood, or oblation; the one expiatory, when Christ suffered upon the Cross; the other presentatory, when he doth appear in Heaven before God for us; the one was finished on Earth, when Christ suffered without the gate; the other is performed in Heaven, now Christ is within the City; the one was a sacrifice indeed, the other is not so much a sacrifice as the commemoration of a sacrifice; the first was an act of humiliation, and this latter is an act of glory; the first was performed once for all, this latter is done continually; the first was for the obtaining of redemption, and this latter is for the application of redemption; so that the ground of this is that; Christ fervently and immoveably desires his Father for the sake and virtue of his sacrifice. 3. The subject-matter interceded for, is, that *all the Saints and their service, might find acceptance with God;* first Christ's intercession is for our persons, and then Christ's intercession is for our works, for as out persons are but in part regenerate, and in part unregenerate; or in part flesh, and in part spirit; so be our duties, part good, and part evil; in part spiritual, and in part sinful; now by Christ's intercession is Christ's satisfaction applied to our persons, and by consequence the defect of our duties is covered and removed; and both we and our works are approved and accepted of God the Father. And thus much for the nature of Christ's intercession, what it is.

***SECT. II.* According to what nature Christ doth intercede.**

2. ACcording to what nature doth Christ intercede? I answer, according to both natures: 1. According to his humanity, partly by appearing before his Father in Heaven, and partly by desiring the salvation of the Elect: *Christ is entered into Heaven itself, now to appear in the*

presence of God for us. And I say not unto you that I will pray or desire the Father for you, for the Father himself loveth you. 2. According to his Deity, partly by applying the merit of his death, and partly by willing the salvation of his Saints; and as the effect thereof, by making requests in the hearts of the Saints with sighs unspeakable.*Elect, through sanctification of the Spirit and sprinkling of the blood of Jesus Christ:* this sprinkling is the applying of the blood of Jesus, and that is an act of intercession: Again, *Father I will that they whom thou hast given me be with me where I am;* he desires as man, but he wills as God; and as the effect of this he gives the Spirit,*The Spirit itself makes intercession for us, with groanings which cannot be uttered.* But what are the intercessions of the Spirit to the intercessions of Christ? I answer, much every way; the Spirits intercessions are as the effect, and Christ's intercessions are as the cause; the Spirits intercessions are as the Echo, and Christ's intercessions are as the first voice; the spirit intercedes for men in and by themselves, but Christ intercedes in his own person; there is a dependence of the Spirits intercessions in us upon Christ's intercessions in himself. First, Christ by his intercession applies his satisfaction made, and lays the salve to the very sore; and then he sends down his holy spirit into our hearts to help our infirmities; and to teach us what to pray, and how to pray as we ought. Now this he doth as God, for who shall give a commission to the spirit of God, but God himself? it is as if Christ should say, *see holy Spirit, how I take upon me the cause of my Saints, I am perpetually representing my sacrifice to God my Father, I am ever pleading for them, and answering all the accusations that sin or Satan can lay against them; and now go thy way to such and such, and take up thy dwelling in their hearts, and assist them by thy energy, to plead their own case; I am their Advocate or Intercessor by office, and therefore be thou their Advocate or Intercessor by operation, instruction, inspiration, and assistance.*

***SECT. III.* To whom Christ's intercession is directed.**

3. TO whom is Christ's intercession directed? I answer, immediately to God the Father; *If any man sin, we have an Advocate with the Father,Jesus Christ the righteous.* In the work of intercession are three persons, a party offended, a party offending, and the Intercessor distinct from them both; the party offended is God the Father, the party offending is sinful man, and the Intercessor distinct from them both, is Jesus Christ, the middle person (as it were) betwixt God the Father, and us men; the Father is God, and not man; and we that believe in Christ are men, and not God; and Christ himself is both man and God, and therefore, he intercedes and mediates betwixt God and man: If any object, that not only the Father is offended, but also the Son, and the Holy Ghost, and therefore there must be a Mediator to them also; the solution is easy; Christ's intercession is immediately directed to the Father; but because the Father, Son, and Holy Ghost, have all one indivisible essence, and by consequence one will; it therefore follows, that the Father being appeased by Christ's intercession, the Son, and the Holy Ghost are also appeased with him, and in him I deny not but Christ's intercession is made to the whole Trinity, but yet immediately, and directly to the first person, and in him to the rest.—*But if so, then in some sense* (say our adversaries) *Christ makes intercession to himself, which cannot be; because in every intercession there must of necessity be three parties:* this point hath sore puzzled the Church of *Rome,* that for the solving of it, they knew no other way but to avouch Christ to be our intercessor only as man, and not as God, which is most untrue; for as both natures did concur in the work of satisfaction, so

likewise they do both concur in the work of intercession: and 'tis an ancient and approved rule, that *names of office, which are given to Christ, such as Mediator, Intercessor,&c. agree unto him according to both natures;* and can the act of Christ's intercession be the act of Christ's manhood alone? what? to hear, and offer up prayers? to receive and present the prayers and praises, and other spiritual sacrifices of all believers in the World? to negotiate for them all at one and the same time, according to the variety and multiplicity of their several occasions? surely this is, and must be the work of an infinite, and not of a finite agent; this cannot be effected without the concurrence of the divine nature with the human; but what needs any further answer to this objection? suppose Christ intercede to himself as God; that is not immediately, and directly to the same person God the Son, though to the same God essentially; indeed Christ 〈in non-Latin alphabet〉 God-man, in respect of his natures agreeth with both; being not only God, not only man; but God-man, man-God, blessed forever; but in respect of his person, being the second person in the Trinity he is distinct from both. 1. From the personality of man, for he hath only the personality of God and not of man. 2. From the first person of the God-head, who is God the Father,*for there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one,* (i e.) *three persons, and but one God.*

SECT. IV. **For whom this Intercession is made.**

4. FOR whom is this Intercession made? I answer, 1. Negatively, not for the World,*I pray not for the World,* saith Christ; whiles Christ was on Earth he would not so much as spend his breath, or open his lips for the World; he knew God would not hear him for them; in like manner Christ prays now in Heaven. *Not for the World,* he never had a thought to redeem them, or to save their fouls, and therefore they have no share in his intercessions; I know the objection, that Christ upon the the Cross, prayed for the bloody Jews, *Father forgive them, for they know not what they do;* but that might be of private duty as man, who in that respect submitted himself to the Law of God, which requires that we forgive our enemies, and pray for them that persecute us, and not of his proper office as Mediator; or if it be referred to the proper mediatory intercession of Jesus Christ (which I rather think) it will not prove that he prayed for them all universally, but only indefinitely, *(i.e.)* only for them that were present at his crucifying, and that in simplicity of heart, and not of affected ignorance, crucified Christ; and accordingly this prayer was heard, which so many of the Jews were converted at *Peter*'s Sermon, *Act.* 2.41. what needs more? his own words are express, that Christ's intercessions are *not for the World,* or reprobates. So much negatively.

2. Positively, Christ's intercession is general, and particular; for all, and every faithful man;*I pray for them, I pray not for the world; but for them which thou hast given me, for they are thine. And the Lord said, Simon, Simon, behold Satan hath desired to have you,that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.* As the High Priest went into the Sanctuary with the names of the twelve tribes upon his breast, so Christ entered into the holiest of all, with the names of all believers upon his heart, and still he carries them upon his breast, and presents his will and desire unto his Father for them; nor doth he only intercede in general, but *Simon, Simon;* mark that; what ever thy name is, *John, Peter, Thomas, Mary, Martha,* if thou art a

believer, Christ prays for thee; it is our common practice to desire the prayers one of another, but O who would not have a share in the prayers of Jesus Christ? why, certainly if thou believest in Christ, Christ prays for thee; *I have prayed, and I will pray for thee,* saith Christ, *that thy faith fail not.*

***SECT. V.* What agreement there is betwixt Christ's intercessions, and the intercessions of the High-Priests of Old.**

5. WHat agreement is there betwixt the intercessions of Christ, and the intercessions of the High Priests of Old? Among the Jews in the times of the Old Testament, they had an High Priest, who was in all things to stand betwixt God and them. Now as the Jews had their High Priest to intercede for them, so the Lord Jesus was to be the High Priest of our Christian profession, and to intercede for us; it will therefore give some light to this doctrine of intercession, if we will but compare these two; and first consider, what agreement betwixt Christ and the High-Priests of Old; betwixt Christ's intercession, and the High-Priests intercessions?

1. Christ and the High-Priests of Old agreed in name; not only they, but Christ himself is called an High Priest;*We have such an High Priest, who is set down at the right hand of the Majesty on high.—Consider the Apostle and High Priest of our profession,Jesus Christ.—Thou art a Priest forever after the order of Melchizedek.* The Old Priest-hood of *Aaron* was translated into the Priest-hood of Jesus Christ; so that he was a Priest as well as they.

2. They agreed in office; that consisted of two parts, oblation and presentation; First, They offered a sacrifice: And secondly, They presented it in the holy of holies, with prayer and intercession unto God; the one was done without, the other within the holy of hollies; and in answer thereunto there are two distinct parts of Christ's Priesthood: 1. The offering of himself a sacrifice upon the Cross: 2. The carrying of himself and of his blood into the holy of holies, or in the heaven of heavens; where he appears and prays in the force of that blood; and this was so necessary a part of his Priest-hood, that without this he had not been a complete Priest,*for if he were on earth, he should not be a Priest;* that in, if he should have made his abode upon the earth, he should not have been a complete or perfect Priest, seeing this part of it (which we call the presentation, or intercession) lay still upon him to be acted in heaven. And indeed this part of his Priest-hood is of the two the more eminent; yea, the top and height of his priest-hood; and therefore it is held forth to us in the Types of both those two orders of Priest-hood that were before him, and Figures of him, both that of *Aaron* and *Melchizedek.* 1. This was Typified in that Levitical Priest-hood of *Aaron* and his fellows; the highest service of that Office was the going into the holy of hollies, and making an atonement there; yea, this was the height of the high Priest's honor, that he did this alone, and it constituted the difference betwixt him as he was high Priest, and other Priests; for they killed and offered the Sacrifices without as well as he, but only the high Priest was to approach the holy of hollies with blood, and that but once a year. 2. This was Typified by *Melchizedek*'s Priest-hood, which the Apostle argues to have been much more excellent then that of *Aaron's,* in as much as *Levi, Aaron's* Father, paid Tythes to this *Melchizedek* in *Abraham's* loins; now *Melchizedek* was his Type, not so much in respect of his Oblation, or offering

Sacrifice, as in respect of his continual presentation and intercession in heaven; and therefore the same clause, *forever,* still comes in when *Melchizedek* is named, *thou art a Priest forever after the order of* Melchizedek. Here then is the agreement betwixt Christ and the high-Priests of old; in respect of name, both were Priests; and in respect of Office, both had their oblations, and presentations, or intercessions with God in Glory.

3. In the point of Intercession they agreed in these particulars.—

1. The high-Priest of old, usually once a year, went into the most Holy place within the veil; and so is Christ our great high-Priest passed into the Heavens within the Vail, even into the holy of holies. *Christ by his own blood entered in once into the holy place—Not into the holy places made with hands,which are the Figures of the true, but into heaven itself, now to appear in the presence of God for us.*

2. The high-Priests of old had a plate of pure Gold upon their Fore-heads, which was *to bear the iniquity of the holy things, that they might be accepted before the Lord;* and so doth Christ bear the iniquity of our holy things. Spiritual Christians! here is your comfort, you are not able to perform any duty to God, but there is a great deal of sin in the same; you cannot hear, nor pray, nor confer, nor meditate without much sin; but Christ bears all these sins, even the iniquity of your holy things, and he presents your persons, and prayers without the least spot to his Father; he is *the Angel of the Covenant that stands at the Altar,having a golden Censer. with much incense; to offer it with the prayers of his Saints,* and so they are acceptable before the Lord.

3. The *Jewish* high-Priests, *bore the names of the Children of Israel on a breast-plate of judgment upon their hearts for a memorial before the Lord continually;* and so doth Christ our great high-Priest bear the names of his people upon his heart before the Lord continually. But how is Christ said to bear the names of the Saints upon his heart? I answer—

1. Continually, in presenting of them to his Father as they are in him: how is that? why, he represents them without spot, as righteous in his own righteousness;*Christ loved the Church, that he might present it* to his Father, and in him *to himself, a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy, and without blemish.*

2. In this continual remembering of them:*the righteous shall be had in continual remembrance;* this is the souls comfort in a time of desertion, or in an evil day; if any cry out as sometimes *David* did, *how long wilt thou forget me Lord? forever? how long wilt thou hide thy face from me?* Let such a one remember that Christ's redeemed ones are upon his heart, and he cannot forget them, But *Zion said, the Lord hath forsaken me, and my Lord hath forgotten me;* Oh no! *can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee, behold I have graven thee upon the palms of my hands, thy walls are continually before me;* the Sons of *Zion* are upon Christ's heart, and hands and they are ever in his sight.

3. In his perpetual loving of them; they are near and dear unto him, he hath set them as a Seal upon his heart; so was the prayer of the Spouse, *set me as a Seal upon thine heart,as a Seal*

upon thine arm; and then it follows, *for love is as strong as death.* Christ hath an entire love to his Saints; he died for them, and now he intercedes for them; he keeps them close to his heart, and there is none shall pluck them out of his hands,*for whom he loves, he loves unto the end.* Thus far of the agreement betwixt Christ's intercessions, and the intercessions of the high Priests of old.

***SECT. VI.* What the difference is betwixt Christ's intercessions, and the intercessions of the high Priests of old.**

6. WHat is the difference betwixt Christ's Intercessions, and the intercessions of the high Priests of old? There is no question, but howsoever they might agree in some respects, yet Christ officiates in a more transcendent and eminent way then ever any high Priest did before him; now the difference betwixt Christ and them, and betwixt Christ's Intercessions and their Intercessions, may appear in these particulars.—

1. They were called *high Priests,* but Christ is called *the great high Priest;* such a Title was never given to any but Christ; whence the Apostle argues for the steadfastness of our profession: *seeing then that we have a great high Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*

2. The high-Priests then were *Aaron* and his Sons, but Christ our great high-Priest is the Son of God; for so he is styled in the same verse, the great high-Priest that is passed into the heavens,*Jesus the Son of God.*

3. The high-Priests then were but for a time, but Christ is a *Priest forever after the order of* Melchizedek. Melchizedek (saith the Apostle) *was without Father, without Mother, without descent, having neither beginning of days, nor end of life.* That is, as far as it is known; and so is Christ without a Father on earth, and without a Mother in Heaven; without beginning, and without end; he abides a Priest perpetually, even to the end of the World; yea, and the virtue of his Priesthood, is infinitely beyond all time, even forever and ever.

4. The high-Priests then entered only into that place that was Typically holy, but Christ is entered into that place that is properly holy; he is entered into the Heavens, or (if you will) as into the holy of holies, so into the heaven of heavens.

5. The high Priests then did not always intercede for the people; only once a year the high Priest entered into the holy of holies; and after he had sprinkled the mercy-seat with blood, and caused a cloud to rise upon the mercy-seat with his Prayers and Incense, then he went out of the holy of holies, and laid aside his Garments again; but our great high Priest is ascended into the holy of holies, never to put off his princely-priestly garments: nor does he only once a year sprinkle the mercy-seat with his sacrifice, but every day; he lives forever to intercede; Oh what comfort is this to a poor dejected Soul! if he once undertakes thy cause, and get thee into his prayers, he will never leave thee out night nor day; he intercedeth eyer, till he shall accomplish and finish thy Salvation; the smoke of his incense ascends forever without intermission.

6. The high-Priests then interceded not for sins of greater instances; if a man sinned ignorantly, there was indeed a Sacrifice, and Intercession for him; but *if a man sinned presumptuously,he was to be cut off from among his people;* no Sacrifice, no Intercession by the high Priest then; but we have such an high Priest as makes Intercession for all sins; every sin though it boil up to blasphemy (so it be not against the holy Ghost) shall by the virtue of Christ's intercession be forgiven. *In that day there shall be a fountain opened to the house of David,and to the Inhabitants of Jerusalem for sin, and for uncleanness, (i.e.)* for sins of all sorts. *Verily I say unto you, all sins shall be forgiven unto the Sons of Men,(i.e.)* Scarlet sins, or crimson sins; sins of the deepest die shall by Christ's Intercession be done away; the voice of his blood speaks better things than the Blood of *Abel;* it intercedes for the abolition of bloody sins.

7. The high Priests then interceded not without all these materials, *viz.* A Temple, an Altar, a Sacrifice of a young Bullock for a sin-offering, and a Ram for a burnt offering; a Censer full of burning coals of fire taken off the Altar, a putting the incense upon the fire, that the cloud of the incense might cover the mercy-seat, a sprinkling the mercy-seat with the blood of the Bullock, and of the Goat with their finger, seven times; such materials they had, and such actions they did, which were all distinct as from themselves; but Jesus Christ in his Intercessions now needs none of these materials; but rather he himself and his own merits are instead of all. As, 1. He is the Temple, either in regard of the Deity, the gold of the Temple being sanctified by the Temple, or in regard of his human body, *destroy this Temple,* (saith Christ) *and I will build it again in three days;* it was destroyed, and God found it an acceptable Sacrifice, and smelt in it a sweet savor as in a Temple. 2. He is the Altar according to his Deity, for as the Altar sanctifies the gift, so doth the God-head sanctify the man-hood; The Altar must needs be of a greater dignity than the oblation, and therefore this Altar betokens the Divinity of Jesus Christ. 3. He is the Sacrifice most properly according to the Man-hood, for although by communication of properties the blood of the Sacrifice is called the *blood of God,* yet properly the human Soul and flesh of Christ was the Holocaust, or whole burnt-offering roasted in the fire of his Fathers wrath. 4. His merits are the cloud of Incense, for so the Angel; Christ is said *to have a golden Censer, and much Incense,that he should offer it with the prayers of all Saints upon the golden Altar which was before the Throne; and the smoke of the Incense which came with the Prayers of the Saints ascended up before God out of the Angels hand:* the merits of Christ are so mingled with the prayers of his Saints, that they perfume their Prayers, and so they find acceptance with God his Father. We see now the difference betwixt Christ's Intercessions, and the Intercessions of the high Priests of Old.

***SECT. VII.* What the Properties of this Intercession of Christ are.**

7. WHat are the properties of this Intercession of Jesus Christ? I answer.— 1. It is heavenly and glorious; and that appears in these particulars.

1. Christ doth not fall upon his knees before his Father, as in the days of his humiliation; for that is not agreeable to that glory he hath received; he only presents his pleasure to his Father, that he may thereto put his Seal and Consent. 2. Christ doth not pray out of private charity as the Saints pray one for another in this life, but out of public Office of mediation, *there is one God,and one Mediator between God and man, the man Christ Jesus.* 3. Christ prays not

out of humility, which is the proposing of requests for things unmerited, but out of authority, which is the desiring of a thing, so as withal he hath a right of bestowing it, as well as desiring it. 4. Christ prays not merely as an advocate, but as a propitiation too; Christ's Spirit is an advocate, but only Christ is advocate and propitiation; Christ's Spirit is our advocate on earth, but only Christ in his Person applieth his merits in heaven, and furthers the cause of our salvation with his Father in heaven. In every of these respects we may see Christ's intercessions is heavenly and glorious.

2. It is ever effectual and prevailing: as he hath a power to intercede for us, so he hath a power to confer that upon us for which he intercedes.*I will pray the Father and he shall give you another Comforter. If I go not away the comforter will not come unto you, but if I depart I will send him unto you.* If Christ prayed on earth, he was ever heard, but if Christ prayed in heaven, we may be sure the Father ever heareth and answereth there; when Christ as man prayed for himself, he was heard in that which he feareth, but now Christ as Mediator praying for us, he is ever heard in the very particular which he desireth. We sinful men many a time *ask and receive not, because we ask amiss, that we may consume it upon our Lusts;* but Jesus Christ never asks amiss; nor to wrong ends; and therefore God the Father who called him to this Office of being (as it were) the great *Master of Requests in behalf of his Church,* he promiseth to hear him in all his requests. *Father, I thank thee that thou hast heard me, and I know thou hearest me always,* saith Christ.

3. It is of all other the transactions of Christ, till the very end of the World, the most perfective and consummate: indeed so perfective, that without it all the other parts of Christ's Mediatorship would have been to little purpose. As the Sacrifices under the Law had not been of such force and efficacy, had not the high Priest entered into the holy place to appear there, and to present the blood there unto the Lord; so all that ever Christ did or suffered upon earth, it had been ineffectual unto us, had he not entered into heaven,*to appear there in the presence of God for us.* Surely this Intercession is that which puts life into the death of Christ; this Intercession is that which strikes the last stroke during this World, in the carrying on of our souls Salvation, and makes all sure. It is a witty observation that one makes of these several steps of Christ's actings for us; as first, there was an all-sufficiency in his death, *who shall condemn? it is Christ that died.* 2. *A rather* in his Resurrection; *yea rather,* that is risen again. 3. *A much rather* in his life and session at God's *right hand, for if when we were enemies we were reconciled to God by the death of Christ, much rather being reconciled we shall be saved by his life.* 4. The Apostle riseth yet higher to *a saving to the utmost,* and puts that upon his intercession; *wherefore he is able to save us to the utmost,seeing he ever liveth to make intercession for us.* If in the former were anything wanting, this intercession of Christ supplies all; it is the *Coronis,* which makes all effectual; it saves to the uttermost, for itself is the uttermost and highest step; on earth Christ begins the execution of his office, in heaven he ends it; in his life and death Christ was the meritorious cause, but by his intercession Christ is the applying cause of our souls salvation. In this very Intercession of Christ is the consummation and perfection of the Priest-hood of Christ. O then how requisite and necessary must this needs be?

4. It is gracious, and full of bowels; Christ his intercession, and indeed Christ's Priestly office is erected, and set up on purpose, for the relief of poor distressed sinners. There is no mixture of terror in this blessed office of Jesus Christ, and this doth distinguish it from his other offices. Christ by his Kingly office rules over the Churches, and over the World; but all obtain not mercy whom he thus rules over; Christ by his prophetical office comes to his own, but many of his own received him not; but now wherever the Priestly office of Jesus Christ is let forth upon a Soul, that soul shall certainly be saved forever. O this Priestly office of *Christ* is an office of mere love and tender compassion:*Christ* (saith the Apostle) *is such an high-Priest as cannot be but touched with the feeling of our infirmities.* Oh he is *a merciful,and a faithful high Priest in things partaining to God, to make reconciliation for the sins of the People.* He is merciful and exceeding compassionate; *in all our afflictions he is afflicted; —and in his love, and in his pity he Redeemed us;* and in his love and pity he intercedes for us.

***SECT VIII.* Wherein the Intercession of Christ consists.**

8. WHerein more especially doth the Intercessions of Jesus Christ consist? some suppose that Christ's very being in heaven, and putting God in mind of his active and passive obedience by his very presence, is all that intercession that the Scripture speaks of. But I rather answer is these particulars. As—

1. Christ's intercession consists in the presenting of his Person for us: he himself went up to heaven, and presented himself; the Apostle calls this, *an appearing for us: Christ is not entered into the holy place made with hands, but into heav•n, now to appear in the presence of* God *for us.* I believe there is an Emphasis in the Word *appearing for us.* But how appears he for us? I answer. 1. In a public manner; whatsoever he did in this kind, he did it openly and publicly; he appears for us in the presence of God the Father; he appears for us in the presence of his Saints and Angels; heavens eyes are all upon him in his appearing for us. 2. He appears for us as a Mediator, he stands in the middle betwixt God and us; hence it is, that he is God-man, that he might be a Mediator betwixt God and man. 3. He appears for us as a Sponsor, and a pledge; surely it is a comfort for a man to have a friend at Court, at the Princes elbow, that may own him, and appear for him; but if this friend be both a Mediator and Surety, a Mediator to request for him, and a Surety to engage for him. Oh what comfort is this! thus Christ appeared in every respect; he is a Mediator to request for us; and he is a Surety to engage for us: as *Paul,* was for *Onesimus* a mediator, *I beseech thee for my Son* Onesimus; and a Sponsor, *if he hath wronged thee; or, owe thee ought, put that on my account, I will repay it.* So is Jesus Christ for his Saints; he is *the Mediator of a better Covenant,* Heb. 8.6. and he *is a Surety of a better Testament,* Heb. 7.22. 4. He appears as a Solicitor, to present and promote the desires and requests of his Saints, in such a way as that they may find acceptance with his Father. He is not idle now he is in Heaven; but as on earth he ever went about doing good: so now in glory he is ever about his work of doing good; he spends all his time in Heaven in promoteing the good of his people; as from the beginning it was his care, so to the Worlds end it will be his care to solicit his Father in the behalf of his poor Saints; he tells God, *thus and thus it is with his poor Members, they are in want, in trouble, in distress, in affliction, in reproach;* and then he presents their sighs, sobs, prayers, tears, and groans; and that in such a way as

that they may become acceptable to his Father.—5. He appears as an Advocate: *if any man sin,we have an Advocate with the Father, Jesus Christ the righteous.* An Advocate is more than a Solicitor; an Advocate is one that is of Counsel with another, and that pleadeth his Case in open Court; and such an advocate is Jesus Christ unto his people. 1. He is of Council with them; that is one of the Titles given him by the Prophet *Isaiah, Wonderful, Councellour;* He councils them by his Word and Spirit. 2. He pleads for them, and this he doth in the high Court of Heaven, at the Bar of God's own Justice; there he pleads their case, and answereth all the accusations that are brought in by Satan or their own Consciences: but of this anon.—6. He appears as a public agent, or Ledger-Ambassador; what that is, some tell us in these particulars; 1. His work is to continue peace; and surely this is Christ's work, *he is our peace* (saith the Apostle); that is, the author of our peace; he purchased our peace, and he maintains our peace with God; to this purpose he sits at God's right hand to intercede for us, and to maintain the peace and union betwixt God and us; *therefore being justified by faith,we have peace with God through our Lord Jesus Christ.* 2. His work is to maintain intercourse and correspondency; and surely this is Christ's work also; *By him we have an access unto the Father,—In him we have boldness and access with confidence, by the Faith of him;* the word *access*] doth not only signify coming to God in prayer, but all that resort and communion which we have with God, as united by faith to Jesus Christ; according to that,*Christ had once suffered for sins, the just for the unjust, that he might bring us to God.* This benefit have all believers in and by Christ; they come to God by him, they have free commerce and intercourse in heaven—3. His work is to reconcile and take up emergent differences, and this is Christ's work also;*he maketh intercession for the Transgressors;* he takes up the differences that our transgressions make betwixt God and us. 4. This work is to procure the welfare of the People or State where he negotiates; and this is no less Christ's Work, for he seeks the welfare of his people, he sits at God's right hand to intercede for them, and commending their estate and condition to his Father, he makes it his request to his Father that his members may have *a continual supply of the Spirit of Jesus Christ;* that they may be strengthened in temptations, confirmed in tribulations, delivered from every evil work, enabled to every good duty, and finally preserved unto his Heavenly Kingdom.

2. Christ's Intercessions consists in the presenting of his Wounds, Death, and Blood, as a public satisfaction for the debt of sin; and as a public price for the purchase of our glory.

There is a question amongst the Schools, whether Christ hath not taken his wounds, or the signs, skars, and prints of his wounds into heaven with him? and whether Christ is representing those wounds, skars, and prints unto his Father, doth not hereby intercede for us? some I am sure are for the affirmative. *Aquinas* distinguisheth of Christ's Intercession as being three-fold,*the first before his passion by devout prayer, and the second at his Passion by effusion of his blood, and the third after his Ascension, by the representation of his Wounds and Scars.* Howsoever this hold, (for I dare not be too confident without Scripture-ground) yet this I dare say, that Christ doth not only present himself, but the Sacrifice of himself, and the infinite Merit of his Sacrifice. When he went to heaven, he carried with him absolutely the Power, Merit, the virtue of his Wounds, and Death, and Blood into the presence of God the Father for us; and with his blood he sprinkled the Mercy-seat (as it were) seven times. We

read in the Law, that *When the high Priest went within the veil; he took the blood of the Bullock, and sprinkled it with his finger upon the mercy-seat East-ward:and before the mercy-seat he sprinkled the blood with his finger seven times:* not only was the Priest to kill the Bullock without the holy of holies, but he was to enter with the blood into the holy of holies, and to sprinkle the mercy-seat therein with it; surely these were *patterns of things to be done in the Heavens:* Christ that was slain and Crucified *without the gate,* carried his own blood into the holy of holies, or into the heaven of heavens, for *by his own blood he entered in once into the holy place, having obtained eternal redemption for us;* and thither come, he sprinkles it (as it were) upon the mercy-seat, *(i.e.)* he applies it, and obtains mercy by it; by the blood of Christ God's mercy and justice are reconciled in themselves, and reconciled unto us; Christ sprinkles his blood on the mercy-seat *seven times;* seven is a note of perfection; where Christ's blood is sprinkled on a soul, that soul is sure to be washed from all filth, and at last to be perfected and saved to the very utmost: Christ's blood was shed upon the earth, but Christ's blood is sprinkled now he is in heaven; what? is any soul sprinkled with the blood of Christ; surely this sprinkling comes from heaven, so the Apostle, *But ye are come to mount Zion, and unto the City of the living God, the heavenly Jerusalem,—and to Jesus the Mediator of the new Covenant,* and then it follows, *to the blood of sprinkling, that speaketh better things than that of* Abel. It is upon mount *Zion* where this sprinkling is: there is Jesus at God's right hand, there he stands (as it were) upon the mount, and there he sprinkles his blood round about him; heaven is all besprinkled, as the *mercy-seat* in the holy of holies was; the earth is all besprinkled, as the *Altar* out of the holy of holies was; heaven and earth are all besprinkled with the blood of Jesus, so that the Saints and people of God are nowhere, but their doors, and their posts, and houses (I mean their bodies and souls) are all besprinkled with the blood of the Lamb slain from the beginning of the World. Why, this is that *blood of sprinkling that speaks better things than that of* Abel. Mark, that Christ's blood hath a tongue; it speaks, it cries, it prays, it intercedes; there's some agreement, and some difference betwixt Christ's blood and *Abel's* blood.

1. The agreement is in these things; *Abel's* blood was abundantly shed, for so it is said, *the voice of bloods;* and Christ's blood was let out, with thorns and scourges, nails and spear, it was abundantly shed: Again, *Abel's* blood cried out, yea it made a loud cry, so that it was heard from earth to heaven, *the voice of thy Brothers blood crieth unto me from the ground;* and Christ's blood crieth out, it makes a loud cry, it fills heaven and earth with the noise, yea the Lord's ears are so filled with it, that it drowns all other souls, and rings continually in his ears.

2. The difference is in these things; *Abel's* blood cried for vengeance against *Cain,* but Christ's blood speaks for mercy on all believers; *Abel's* blood was shed because he sacrificed, and he and his sacrifice accepted: but Christ's blood was shed that he might be sacrificed, and that we through his sacrifice might be accepted: *Abel's* blood cried thus, *see Lord, and revenge;* but Christ's blood cried thus, *Father forgive them for they know not what they do;* and at this very instant Christ's blood cries for remission; and here's our comfort; if God heard the servant, he will much rather hear the Son, if he heard the servant for spilling, he will much more hear the Son for saving; yet that I may speak properly, and not in figures, I will not say that the very blood which Christ shed on the Cross is now in heaven, nor that it speaks in heaven;

these cryings are merely Mataphorical; yet this I maintain as real and proper, that the power, merit, and virtue of Christ's blood is presented by our Savior to his Father both as a public satisfaction for our sin, and as a public price for the purchase of our glory.

3. Christ's Intercession consists in the presenting of his will, his request, his interpellation for us; grounded upon the vigor and virtue of his glorious merits. *Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* This was a piece of Christ's prayer while yet he was on earth; and some say it is a summary of Christ's Intercession which now he makes for us in his glory; he prayed on earth as he meant to pray for us when he came to heaven; he hints at this in the beginning of his Prayer, for he speaks as if all his work had been done on earth, and as if then he were even beginning his work in heaven; *I have glorified thee on earth, I have finished the work which thou gavest me to do; and now O Father glorify thou me with thy own self, with the glory which I had with thee before the World was.*

I know it is a question, whether Christ now in heaven do indeed, and truth, and in right propriety of speech pray for us? some able Divines are for the Negative, others for the Affimative. For my part (leaving a liberty to those otherwise minded according to their light) I am of opinion, that Christ doth not only intercede by an interpretative Prayer, as in the presenting of himself, and his merits to his Father; but also by an express prayer, or by an express and open representation of his will: and to this opinion methinks these Texts agree. *I will pray the Father,and he shall give you another Comforter, and at that day ye shall ask in my Name, and I say unto you, that I will pray the Father for you;* when he saith, *I say not, that I will pray for you,* it is the highest intimation that he would pray for them; as it is our phrase, *I do not say that I will do this, or that for you, no not I;* when indeed we will most surely do it, and do it to purpose. *Austin* confirms this, *orat pro nobis, orat in nobis, & oratur a nobis,* &c. *He prays for us, he prays in us, and he is prayed to by us: he prays for us as he is our Priest,and he prays in us as he is our Head, and he is prayed to by us as he is our God. Ambrose* tells us, *That Christ so now prays for us as sometimes he prayed for* Peter, *that his faith should not fail.* Methinks I imagine as if I heard Christ praying in heaven in this Language, *O my Father, I pray not for the World, I will not open my lips for any one Son of perdition; but I employ all my blood, and all my prayers, and all my interests with thee for my dear, beloved, precious Saints; it is true, thou hast given me a personal glory which I had with thee before the World was, and yet there is another glory I beg for, and that is the glory of my Saints. O that they may be saved! why I am glorified in them, they are my joy,and therefore I must have them with me where I am; thou hast set my heart upon them, and thou thyself hast loved them as thou hast loved me; and thou hast ordained them to be one in us even as we are one, and therefore I cannot live long asunder from them; I have thy company, but I must have theirs too; I will that they be with me where I am; If I have any glory, they must have part of it; this is my prayer, that they may behold my glory which thou hast given me.* Why, thus Christ prayed while he was on Earth, and if this same prayer be the summary of Christ's intercession or interpellation now he is in heaven, we may imagine him praying thus; it were too nice to question, whether Christ's prayer in heaven be vocal or mental? certainly Christ presents his gracious will to his Father in heaven some way or other, and I make no question but he fervently and immoveably desires that for the perpetual virtue of his sacrifice all his

members may be accepted of God, and crowned with glory; nor only is there a cry of his blood in heaven, but Christ by his prayer seconds that cry of his blood; an argument is handed to us by Master *Goodwin* thus: *As it was with* Abel,*so it is with Christ;* Abel's *blood went up to heaven, and* Abel's *soul went up to heaven, and by this means the cry of* Abel's *dead blood, was seconded by the cry of* Abel's *living soul; his cause cried, and his soul cried; as it is said of the Martyrs, that the souls of them that were slain for the Testimony which they held, cried with a loud voice, saying, how long Lord, Holy and True, dost thou not judge and avenge our blood that dwell on the earth?even so it is with Christ, his blood went up to heaven, and his soul went up to heaven, yea his body, soul, and all his whole person went up to Heaven; and by this means his cause cries, and he himself seconds the cry of his cause: Jesus Christ in his own person ever liveth to make Intercession for us; he ever liveth as the great Master of requests to present his desires, that those for whom he died may be saved.*

4. Christ's Intercession consists in the presenting of our persons in his own person to his Father, so that now God cannot look upon the Son, but he must behold the Saints in his Son; are they not members of his body, in near relation to himself? and are not all his Intercessions in behalf of them, and only of them? but how are all the Elect carried up into heaven with Jesus Christ, and there set down before his Father in Jesus Christ? I answer, not actually, but mystically; when Christ intercedes, he takes our persons, and carries them in unto God the Father in a most unperceiveable way to us; for the way or manner I leave it to others, for my part, I dare not be too inquisitive in a secret not revealed by God; only this we say, that Christ presents our persons to his Father in his own person; and this was plainly shadowed out by that act or office of the high Priest, who went into the holy of holies, with *the names of all the Tribes of* Israel *upon his shoulders, and upon his breast;* and this the Apostle speaks out yet more plainly, *by him we have an access unto the Father,and in him we have boldness and access with confidence:* I shall a little enlarge on both these Texts, recorded for our instruction in the Law, and Gospel, in the Old and in the New Testament. First, we find in the Law,*that* Aaron *was to put two stones upon the shoulders of the Ephod, for stones of memorial unto the children of* Israel, *and so* Aaron *was to bear the names before the Lord upon his two shoulders for a memorial.* And again; *Aaron, was to bear the names of the children of* Israel *in the breast-plate of judgment upon his heart; when he went into the holy place for a memorial before the Lord continually.* Here we find the names of the twelve Tribes of *Israel* engraven in stones, which the high-Priest usually took with him into the holy place, when he appeared before the Lord; first, upon his humeral, and then upon his pectoral; in both showing that he entered into that place, not only or principally in his own behalf, but in behalf of the Tribes whom he presented before the Lord, that they might be in continual remembrance with the Lord; a lively Type of Christ's Intercession, who being entered into the Heavens he there appears in the behalf of his Elect, and he presents their persons to his Father, bearing them (as it were) upon his shoulders, and upon his heart; why thus Christ takes our persons into heaven, and represents them in his own person to his Father. Secondly we find in the Gospel a gracious promise, that *by Christ we have access unto the Father,* and *in Christ we have access with confidence.* Where the word *access,* 〈 in non-Latin alphabet 〉 signifies properly a manuduction or leading by the hand to God; an introduction, or bringing into God; alluding

to the custom in Princes Courts, where none may come into the presence-Chamber, unless they be led, or brought in by some Favorite or Courtier there; thus none may have access into the presence of God unless they are brought in by this Favorite of heaven, the Lord Jesus Christ; whose very office it is to bring men unto God; he takes us by the hand and leads us to the Father. *q. d. Come Souls, come along with me, and I will carry you to the Father.* Look how a child that ha•h run away from his Father, is taken by the hand of a friend, or of his •lder brother, and so brought again into the presence of his Father; even so all we, having run away from God, are by the good hand of Christ taken up, and led again into the presence of the Father; he is that Ladder that *Jacob* saw, upon whom we ascend into the bosom of God, and into heaven; he is that high-Priest, that takes our persons, and bears them on his shoulders and on his heart, sustaining our persons, and presenting our conditions unto his Father, and our Father, unto his God, and our God.

5. Christ's Intercession consists in the presenting of our duties unto God. Not only doth he take our persons and leads and carry them into the presence of God, but together with our persons he presents all our services in his own person. Now in this act he doth these two things.

1. He observes what evil, or what falling is in our duties, and he draws that out, and takes it away, before he presents them unto God; or as a child that would present his Father with a posie, he goes into the garden, and gathers flowers and weeds together; but coming to his Mother, she picks out the weeds, and binds up the flowers by themselves, and so it is presented to the Father: thus we go to duty, and we gather weeds and flowers together but Christ comes and picks out the weeds, and so presents nothing but flowers to God the Father; and this is plainly set forth by that ceremony of the high-Priest, in taking away the iniquity of their holy things;*And thou shalt make a plate of pure gold, and grave upon it like the ingravings of a Signet, holiness to the Lord; and thou shalt put it on a blew lace, that it may be upon the Mitre, upon the fore-front of the Mitre it shall be. And it shall be on* Aaron's *fore-head, that* Aaron *may bear the iniquity of the holy things, which the Children of* Israel *shall hallow in all their holy gifts, and it shall be always upon his forehead, that they may be accepted before the Lord:* This was the manner of the Ceremony, and this was the end of the Ceremony, that *Aaron* might bear and take away the iniquity of their holy things: what was this but a Type of Jesus Christ? who with his most absolute righteousness covereth all the defects of our good works, which are still spotted with some defect? Alas! *all our righteousness are as filthy rags,* but Christ draws out the evil of duty, and failings in duty, before he will present them unto God.

2. He observes what good there is in any of our duties or performances and with that he mingles his own prayers and Intercessions, and presents all as one work interwoven or mingled together unto God the Father. *And another Angel stood at the Altar having a golden Conser,and there was given unto him much Incense that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne; and the smoke of the Incense which came with the prayers of the Saints ascended up before God out of the Angels hand.* I know there is a controversy, who this Angel should be, that with the Incense mingles the prayers of all Saints? some conjecture him to be a created Angel, in that the incense or ordours are said to

be given to him, and not to be his own, or to have them of himself: others say he could be no other but the Angel of the Covenant, for no Angel doth intercede or present our prayers but Jesus Christ; as for that which is spoken concerning the seven Angels presenting the Saints prayers, *I am* Raphael, *one of the seven holy Angels, which present the prayers of the Saints.* We say it is no canonical Scripture, nor is it authorized by any canonical Scripture; besides, I cannot think that the Priests were types of Angels, but only of Christ: Again, howsoever the Greek Copies so read that Text, yet the ancient Hebrew Copy set forth by *Paulus Fagius,* and *Jerome,* who translated it out of the *Chaldee* (as Master *Mede* on *Zachar.* 4.10. avoucheth) reads it thus, *I am* Raphael, *one of the seven Angels, which stand, and minister before the glory of the holy One.* And certainly in this Text of *Revel.* 8.3, 4. There is a figurative description of an heavenly service, correspondent to that which was performed in the Temple; namely, that the people being without at prayer, the Priest offered incense within upon the Altar, *Luke* 1.9, 10. To signify that Believers prayers have always need to be helped, and sanctified by Christ's intercession; and what though the incense was given him? we know that Christ himself was given of God; *God so loved the world,that he gave his only begotten Son;* and yet this hinders not, but that Jesus Christ gave himself, and that he gave himself for an incense too; for so the Apostle,*He hath given himself for us an offering, and a sacrifice unto God;* for an incense, or for *a sweet smelling savor;* in this respect the incense might be given him, and yet the incense was his own; they were only Christ's merits, righteousness, satisfaction; they are the sweet odour, by virtue whereof, God accepts of his Saints persons and prayers; and it is only Christ that presents before God that which he is and hath, he alone being both offering and Priest; we can think of no other Priest in Gospel-times, but only Jesus,*The fore-runner, even Jesus Christ made an high-priest forever, after the order of* Melchizedek. It is *Jesus,* and only *Jesus* that presents our prayers, and sanctifies our prayers, and mingles our prayers with his merits, and so makes them penetrate sweetly before his God.

6. Christ's intercession consists in the presenting of our plea or answer in Heaven to all those accusations that are brought in against ourselves. And this I take it to be the meaning of the challenge, *Who shall lay anything to the charge of God's elect?it is God that justifies, Who is he that condemneth it? it is Christ that died, yea, rather that is risen again, who is even at the right of God, who also maketh intercession for us.* Christ intercedes; and who shall condemn? Christ takes off all accusations; and who shall charge? if the Law, or Sin, or Satan, shall dare to accuse, our Jesus is ready at God's right hand to answer all. There is a vision in *Zachariah* representing this,*And the Angel shown me* Joshua *the high-priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him.* It was the custom of the accuser to stand at the right hand of the accused; *Set thou a wicked man over him,and let Satan stand at his right hand;* now here's Satan standing at *Joshua*'s right hand to accuse him; but whereof doth he accuse him? that appears in the words following,*Joshua was clothed with filthy garments,* an ordinary sign of sin; as a white garment is a sign of Christ's righteousness, so is a filthy garment in Scripture, a sign of vileness; alas! *Joshua* was defiled with the pollution which he had gotten by the contagion of *Babylon,* and now at his return, Satan lays it to his charge; but Jesus Christ, our great High Priest, steps in, and takes off the accusation; *And the Lord said unto Satan,the Lord rebuke thee O Satan, even the Lord that hath chosen* Jerusalem *rebuke thee;*

twice he repeats it, to show the fullness of Christ's intercession, *q. d.* the Lord my God, my everlasting Father, rebuke, and confound thee Satan, in this thy malicious opposition against my *Joshua;* and then he goes on in his apology for *Joshua;Is not this a brand plucked out of the fire? q. d.* is not this one, whom of my grace I have reserved amongst my people, whom I caused to pass through the fire of mine indignation? and shall not my decree of grace stand firm and inviolable towards such? or thus, Is not this a brand plucked newly out of the fire of affliction? was he not in the captivity of *Babylon?* and is it likely he should be there, but he would be defiled with the touch of pitch? take a brand, and pull it out of the fire, and there will be some dust, and ashes, and filth about it; Why Lord (says Christ) this *Joshua* is but newly pulled out of the burning; and therefore he must needs have ashes, and dust, and filth about him:*But come* (saith Christ to his holy Angels) *take away the filthy garment from him;* and come (says Christ to his servant *Joshua) Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.* And thus Christ took off the accusation that was brought against *Joshua,* by Satan, for his filthy garments. In like manner doth our blessed Intercessor at this instant, if a poor Saint falls into any sin, and defiles his garments, Satan comes in, and takes the right hand of him, and accuses him before the Lord; but Christ our great High Priest being at the right hand of his Father, he takes up the cause, puts in a plea, and answers all the accusations of the enemy; *True Lord, this poor soul hath filthy garments, but is he not a fire-brand newly plucked out of the fire? was he not in his natural and sinful condition the other day? is he not yet partly regenerate, and partly unregenerate? needs therefore must there be some ashes, and dust, and filth upon him. O my Father, my will is, That thou consider him in that respect, thou knowest his frame, and thou rememberest that he is but dust, though he have filthy garments now upon him, yet I will give him change of rayments; I will clothe him with the robe of my righteousness, and then thou shalt see no iniquity in* Jacob, *no transgression in* Israel. Why? thus the Lord Christ steps in, and answers to all the accusations that are brought in against us by the Law, or Sin, or Satan, to God his Father; and in this respect he is truly called our Advocate, *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* We have an Advocate that pleads for us, that answers for us: that in a way of equity (grounding all upon his own merits) calls for the pardon of our sins, and for the salvation of our souls.

SECT IX. How powerful and prevailing Christ's Intercessions are with God his Father.

9. HOW powerful and prevailing are Christ's Intercessions with God his Father? I answer, very much, and this will appear if we consider,—

1. That Christ is our great High Priest to God; *We have such an high-Priest, who is set down on the right hand of the Majesty on high.* Now 'twas the way of God to lend his ear in special manner to the High-Priests; and therefore the people usually run to them, when they would enquire of God; *Before time in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the Seer, for he that is now called a Prophet (or High Priest) was before time called a Seer.*—People were wont to repair to the Priests, and the Priests were wont to go to God; and good reason, for the Priests were to mediate for the people, and the people had experience that God would hearken to the cry of their Priest;*Samuel called unto the Lord, and the Lord sent thunder, and rain that day. And all the people said to* Samuel, *Pray for thy servants unto the Lord thy God.*—

And Samuel *said unto the people,— God forbid that I should sin against the Lord in ceasing to pray for you.* Now such an High Priest as this (though with far more eminency) is Christ to God; he intercedes for his people, *(God forbid that he should ever cease to pray for his people:)* and he hath God's ear in especial manner; if ever God lend his ear to any one, it must needs be to this High Priest, because of his office to intercede betwixt God and his people. Christ stands in the middle, or indeed next to God, as he is in these Gospel-times our great High Priest; and therefore he must needs prevail with God in every petition he puts up for us.

2. That Christ was called to this office by God. *Christ glorified not himself to be made an High Priest;* no, no; but *he was called of God as* Aaron *was;* it was God the Father that designed him to it, and that furnished him for it, and that invested him in it;*The Lord hath sworn, and will not repent, thou art a Priest forever, after the order of* Melchizedek. Now to what purpose should God call him to this office, but especially to intercede for them, to whom God was willing to communicate salvation? it was God's mind as well as Christ's mind to save his Elect; and this was the way where on they agreed; that an High Priest should be appointed, and an office of intercession should be erected, and by that means the salvation purchased should be applied; many times we are apt to conceive legal or law-thoughts of God the Father, as that he is just and severe; and that Christ his Son is more meek, and merciful: but this cannot be, for there are not two infinite wills, not two infinite mercies, one in the Father, another in the Son, but one will, and one mercy in both. And to that purpose observe but the readiness of God the Father to receive Christ honourably into heaven, that he might do the work of the High Priest there; no sooner had *Christ* entered through the gates into the City, but presenly, *sit thou down* (saith God) *at my right hand;* but to what end? surely not only to rule as King (of which we have spoken before) but also to intercede as our great High Priest; hence we find in Scripture, that Christ's session and intercession; his Kingly and Priestly office are joined together;*He is set on the right hand of the Throne of the Majesty in the Heavens:* he! who? why, *Christ* our High Priest; we have such an High Priest who is set down. It is as if Christ at his entrance into heaven had said, *My Father, I am come hither as the great High Priest; having on his breast-plate the names of all the Elect, and I come to intercede for poor sinners; what, shall I have welcome on these same terms?* to whom the Father replied, *Welcome my son, my only Son on these very terms; come, sit thee down, and interede for whom thou pleasest; I have called thee on purpose to this very office, and thou shalt prevail.* Surely the Father is engaged to purpose to hear the Son, in that he is an High Priest to God, and called to his office by God.

3. That Christ is God's Son; and that is more than God's High Priest; he is his natural Son, his beloved Son, his Son that never gave him the least offense; sure then when he comes and intercedes for a man, he is most like to speed; if a gracious child do but cry, *my Father, my Father,* he may prevail very much, especially with a Father who is tender-hearted; Jesus Christ is the gracious, precious Son of God the father; and God the Father is a dear and kind-hearted Father, how then should the intercessions of Christ but be most powerful with God? hence some gather the prevalency of Christ's intercession, because in many places of Scripture where this part of *Christ's* Priest-hood or intercession is laid down, this Sonship is also expressed or set forth; as *we have a great High Priest entered into the heavens, Jesus the Son of God.*—And *thou art an High Priest forever after the order of Melchizedek.* But immediately before,

Thou art my Son, this day have I begotten thee. O needs must the intercession of such a Son be very prevalent: I say *of such a Son,* for was ever any Son like this Son of God? was ever any Son so like his Father, or so equal with his Father? we know he is a begotten Son, and yet never begun to be a Son; he is the Son of the Father, and yet never begun to have a Father: he is a branch of the King of ages, and yet in all the ages past was never younger; surely all the relations of Son and Father in the World, are but a shadow of this relation betwixt God and *Christ;* it is so near, that though they are two (as in all relations there must needs be *relatum* and *correlatum*) yet *Christ* speaks of them, as if they were but one; *I and my Father are one;* if then the Father should deny him anything, he should deny himself; or cease to be one with his Son which can never be. Christ is God's Son, his natural Son, his beloved Son,*This is my beloved Son in whom I am well pleased,* saith God? O then how prevalent must Christ's intercession be with God?

4. That Christ is God himself, not only God's Son, but God himself? how powerful in this respect must his intercessions be unto the Father? it is true, that Christ is another subsistence and person from the Father, but Christ is one and the same God with the Father; Christ is the very essential, substantial, and noble representation of God himself; Christ is the very self of God, both God sending, and God sent; *Christ* is the fellow of God, *Awake O sword against my shepherd, and against the man that is my fellow;* nay, *Christ* is God, and not another God, but one God; God *of* God, *light of light, very* God *of very* God; *begotten, not made, being of one substance with the Father, by whom all things were made.* Can we imagine now that God himself should be denied any boon of God himself? if God sometimes spoke to his servants, *Ask of me,command ye me concerning all the work of mine hands:* will not God much more say to God, *Ask of me, and I shall give thee the Heathen for thine inheritance,and the uttermost parts of the earth for thy possession?* we have brought it now so near, that if God be God, and God be Omnipotent, that he can do, and can have whatsoever he pleases: then Christ being one God with his Father, he must needs prevail; it is but *ask and have,* let him ask what he will.

5. That Christ is God's darling upon this very account, because he intercedes for his People. *Therefore doth my Father love me, because I lay down my life,that I might take it again.* I lay it down by suffering, and I take it again by rising, ascending up into heaven, and interceding there; and *therefore doth my Father love me.* O the love of God to Christ, and of God in Christ to all his Saints! *God so loved the world, that he gave his Son;* and Christ so loved the world, *that he gave himself;* and now again because Christ gave himself, and his gift is as a sweet smelling savor unto God, therefore God loves Christ; O what a round of love is here! *God loves Christ, and Christ loves us, and the Father loves Christ again for loving of us:* there is not an act of Christ in his work of our redemption, but the Father looks on it with love and liking: at his baptism, lo a voice came from Heaven, saying, *This is my beloved Son, in whom I am well pleased;* at his death, *He seeth of the travel of his soul, and he is satisfied;* at his ascension he heareth of the intercessions of his soul, and he is delighted; Christ's intercessions are God's music: and therefore as sometimes Christ spoke to his Spouse, so God speaks to Christ, *Let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely.* Now Christ's intercessions must needs prevail, when God love's Christ for his intercessions sake:

if before the world was made, the Son was his Fathers darling, (for it is said) *When he appointed the foundations of the earth, then I was by him, and as one brought up with him, and I was daily his delight.* In the Original *[delights],* intimating that the eternal Son was variety of delights to his Father. O then what delights, what variety, what infinite of delights hath God in Christ now interceding for us? what a dear darling is Christ to God, when not only he stands by him, but he represents to him all the Elect from the beginning to the end of the World; *q. d, See Father, look on my breast, read hear all the names of those thou hast given me, as* Adam, *and* Abraham, *and* Isaac, *and* Jacob; *of the Twelve Tribes, and of the Twelve Apostles, of all the Martyrs, Professors, and Confessors of the Law and Gospel;* I *pray for them,* I *Pray not for the World, but only for them, for they are mine;* methinks I hear God answer, *What my Son! and what the Son of my womb! and what the Son of my vows! hast thou begotten me thus many Sons? and are all these mine? why then ask what thou wilt, and have what thou pleasest; I am as strongly inclined and disposed to give thee grant, as thou wouldst have it; it is my joy, my delight, my pleasure to save these souls, and surely the pleasure of the Lord shall prosper in thy hands.*

6. That Christ is God's Commander (I speak it with reverence) as well as petitioner; it is a phrase given to the servants of God, *command ye me;* and may we not give it to the Son of God? Christians! God is as ready to do us service, as if we had him at command;*This is the confidence that we have in him, that if we ask anything according to his will he heareth us:* and in this sense we may boldly say, that God the Father is as ready to hear Jesus Christ, as if he had him at command; not that in deed and reality he commands God, but that in deed and truth he commands all below God, and he commands all in the stead of God. And to this purpose is that voice of God, *I have set my King upon my holy hill of Zion;* and why my King? I dare not say he is God's King, as if God were Christ's inferior, or Christ's subject: God forbid! why then *my King?* I answer, he is God's King, because appointed by God; or he is God's King, because he rules in the stead of God; *The Father judgeth no man, but hath committed all Judgment unto the Son.* God hath given away all his prerogatives unto Jesus Christ, so that now the King of Saints can do what he will with God, and with all the world; only it follows, *Ask of me, and I will give thee the heathen for thine inheritance:* as if the Father should have said, *I cannot deny thee, and yet O my Son, I would have thee ask; do what thou wilt in Heaven, Earth, and Hell; I have not the heart, indeed I have not the power to deny thee anything, only acknowledge this power to be originally in myself, that all that honor the Son, may honor the Father; and all that honor the Father, may honor the Son.* These are the terms betwixt, God the Father, and God the Son; Oh then how powerful and prevailing are Christ's intercessions with his Father? if he ask who hath power to command, there is little question of prevailing in his suit. We have heard in our days of a suit managed with a petition in one hand, and a sword in the other; and what the effect is, all now can tell. As a King who sues for peace, backed with a potent Army; able to win what he intreats for, must needs treat more effectually; so Christ sueing to his Father for his Saints, with a power sufficient to obtain what he sues for, he must needs effect what his desires may be; it is well observed, that *Christ is first said to sit at God's right hand, and then to intercede; he treats the salvation of sinners as a mighty Prince treats the giving up of some Town, which lies seated under a Castle of his that commands the Town;* or he treats the salvation of sinners, as a Commander treats the surrendering of a person already in his hands: it is

beyond God's power (I speak i•, with submission) to deny his Son in anything he asks: if the Lord sometimes cried out to *Moses* like a man whose hands are held, *Let me alone;* how much more doth Christ's intercession bind God's hands, and command all in Heaven, Earth, and Hell? hence we say, that God the Father hath divested himself of all his power, and given the keys into *Christ's* own hands; *I am he that liveth and was dead,and behold I am alive for evermore, Amen; and have the keys of hell and death;* there is no man goes to Hell, but he is locked in by *Jesus Christ;* and there is no man goes to Heaven, but he is locked in there by *Jesus Christ;* he hath the keys of all men's eternities hanging at his own girdle; if he but say, *Father I will that this man, and that woman, shall inherit Heaven;* the Father cannot but reply, my Son I have no power to deny thy suit; *Thou hast the keys of Heaven in thine own hands, be it even as thou wilt.*

7. I shall only add this on the Fathers part, that God is *Christ's* Commander to this office, as well as *Christ* is God's Commander in this office. O why should we have hard thoughts of God the Father, more than of God the Son? is he not as willing of our salvation as *Jesus Christ?* surely 'twas the Oath of God, I mean of God the Father: *As I live saith the Lord, I would not have the death of a sinner,but that the wicked turn from his sin and live.* Was not this the first salute of God to *Christ* when he first entered into heaven; *Sit thou here on this throne,and ask what thou wilt of thy Father?* nay, did not the Father prevent the Son in laying his commands upon him to ask, before the Son opened his mouth to speak a word, by way of any requests to God, his Father? *Thou art my Son, this day* (even this day of thy resurrection, ascension, session) *have I begotten thee; ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions?* q. d. *Come Son, thou art my Son, this day I have begotten thee, and though I have begotten thee from all eternity, yet this day, and every day I am begetting thee still: I said to thee at thy resurrection, this day have I begotten thee, and I said to thee at thy ascension, this day have I begotten thee; and now ask, and be not shy, or modestly backward in petitioning; I command thee to this Office, I make thee here the great Master of requests in Heaven; others may pray out of charity, but none but thyself in a way of Justice, Authority, and Office; and therefore ask boldly and largely, open thy mouth wide and I will fill it.* O what a demonstration of love is this, not only to Christ, but to us in Christ, that when man had offended his God, broke covenant with God, and turned enemy to God, that then God the Father should seek peace with man, offer conditions of peace to man, and for that purpose should appoint a Mediator, an Intercessor, and call his Son to that office: and now he is in Heaven, that he should bid him do his office, and ask freely; so that if the Elect be not saved, it should be laid on the score of *Christ,* for the Father is most willing: *Surely here's more than intimation of the Father's inclination to accept of Christ's intercessions on our behalf:* we may read here that the Fathers heart is as much towards us, as Christ's own heart; Oh he is full of bowels, he is gentle, and easy to be entreated; Christ needs not much a do to get his grant; *Christ adds not by his intercession one drop of love to the heart of God; only he draws it out, which otherwise would have been stopped; nor doth he broach it before his Father command him to it.* Oh then how Powerful and prevailing must Christ's intercessions be?

***SECT. X.* Of the reasons of Christ's Intercession.**

10. WHat are the reasons of this great transaction of Christ's intercession for his people? I answer—

1. It is the Fathers will that it should be so; he called *Jesus Christ,* to this office, the command of God is upon *Jesus Christ; Ask what thou what wilt for thy redeemed ones,* I *willingly engage myself to grant, only it is my pleasure thou shouldst ask:* as sometimes he said to the house of *Israel, I the Lord have spoken, and I will do it; notwithstanding* I *will yet for this be inquired of, by the house of Israel, to do it for them:* so saith God to Christ, *I the Lord have spoken, and I will do it, only my Son, I will be inquired of by thee. I* look upon this as the main reason of Christ's intercession, *Even so Father, for so it seemed good in thy sight;* it's God's will that Christ should intercede.

2. It is the Father's love to engage his Son for his own people. O the comfort of a sound Christian in this respect! what, art thou in temptation, or desertion? surely Christ is engaged by God to petition for thee; thou hast put up many petitions to Christ, and he hath put them all up unto God; he could do no otherwise, for he is in place an Advocate, to mention and plead such cases as are moved to him. Methinks I imagine God thus bespeaking his Son; *See thou do this poor soul good my Son; here is for him according to all his needs, only ask according to what thou knowest will make him happy; must he have my Spirit? my comforting Spirit? will no less, no cheaper thing serve his turn? then here it is.* Oh how is Christ engaged now to petition for them, whom God loves, and for whom he gave himself? surely if Christ should leave to intercede for such, he would displease his Father, which we know he would not do, he would undergo Hell first.

3. It is Christ's own inclination to do his Office: the power that Christ hath for the good of Sinners is necessarily acted: as the Sun shines upon all the World, and it cannot do otherwise; so Christ the Son of righteousness, shines or intercedes for all his Saints, and he can do no less: what is the will of the Father, is the will of Christ, (I mean the will of Christ naturally, not artificially in a way of self-denial, as God's will it is said to be our will) so that what the Father would have Christ own, he cannot but own; for the same Spirit is in Christ which is is in the Father, and in the self-same measure: As God is captivated with love towards all captives, so am I, saith Christ; as God would have all be saved, and to come to the knowledge of the truth, so would I too saith Christ. The very same bottomless sea of love, that fluctuates in my Father's breast, it is in my breast, *For I and the Father are one.*

4. It is Christ's honor to intercede: hereby is the Crown set on Christ's head, much honor and glory redowns to Jesus in this very respect. I believe all the work that's done in Heaven, it is Christ interceding, and the Saints and Angels praising; Christ intercedes forever, and the four beasts, and four and twenty-Elders sing forever, *Rev.* 4.8, 9, 10, 11. an argument of Christ's honor, by Christ's intercession, is given in thus by Master *Goodwin;* if it were not for Christ's intercession, how would the Office of Christ's Priesthood be out of work? And this reason is more than intimated, *Heb.* 7.24, 25.*This man, because he continueth ever, hath an unchangeable Priesthood;* and the work of his Priesthood is interpreted, *ver.* 25. *To make intercession forever.* The meaning of this is, that God would not have him continue to be a Priest in title only, or in respect only of a service past, and so to have only the honor of Priesthood perpetuated to him, out of the remembrance of what he once had done: But God

would have him to enjoy, as the renown of the old, to a perpetual spring of honor by this new work of intercession, and so to preserve the verdure of his glory ever fresh and green; and the sum of the Apostles reasoning is this, that seeing himself was to be forever, so his work of Priesthood should be forever, that so his honor might be preserved and continued forever also.

5. It is Christ's love to his Saints; his heart is so enamored with his Saints, that therefore he intercedes for them forever; *Love is as strong as death;* it is never weary of doing good for the party beloved; now Christ's Saints are Christ's love; *My sister, my love,my dove;* the Saints in Christ's books are so many jewels, *And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels;* the Saints are Christ's only choice, the very flower of the Earth; *You have I chosen out of the world;* and ye are *my people, my chosen;* All the World is Christ's refuge, and Kings are but mortar to him, only the Saints are Christ's chosen, they are they whom the Lord in his eternal councils hath set a part for himself; *But know* (saith the Psalmist) *that the Lord hath set apart him that is Godly.* The Saints are *Christ's* image *(i.e.)* the resemblance of *Christ* in all that which is his chief excellency, I mean in his righteousness and holiness; as if I would take the picture of a man, I would not draw it to resemble his back-parts, but as near as *I* could, I would draw it to life, the very face and countenance; so are the Saints the very picture, the image, the draught of God in his top excellency. The Saints are in covenant with Jesus Christ, and therefore in nearer relation than any others; hence it is that they are called the portion of God, the treasure of God, the peculiar people of God; those that God and *Christ* satisfy themselves in, those that God and Christ have set their hearts on; the children of God the Father, the very Spouse and bride of God the Son; in some respect nearer than the Angels themselves, for the Angels are not so married to Christ in a mystical union, as God's people are; now is it any wonder that those who are so very dear to Christ, should be in the prayers of Christ? if they were so much in his heart, that sometimes be shed his blood for them, will he not now intercede for? O yes! to this end he carries them on his breast or heart, as near as near may be, that they may be in a continual remembrace before the Lord forever; his very love compels him to this office, to intercede for them.

6. It is Christ's delight to intercede for his Saints? before the world was,*His delights were with the sons of men;* and when the fullness of time came, then said he, *Lo I come, in the volume of the book it is written of me, I delight to do thy Will O my God;* and what was that, but to be with the sons of men? he knew that was his Fathers pleasure, and in respect of himself, he had a delight to live with them, and to die for them: and no sooner he entered into Heaven, but there he delights to officiate still in behalf of the sons of men; he carries their names on his heart there, and though some of their persons be on earth, and he in his bodily presence is in Heaven, yet distance of place cannot deaden his delights in the remembrance of them; he is ever minding his Father of his people in the nether world; he tells him that they are his, *all in all,* upon the earth, all his joy, and all his delight, and all his portion; as men use to give portions to their children, so God having but one Son by eternal generation, he hath given the Elect unto him as his portion; and hence he makes it his great business in Heaven, to provide mansions for his portion, to take up God's heart for his portion, to beg favor and love for his portion. Here 'tis the joy of Christ in Heaven, in going to his Father, and telling

him, *Why Father? I have a small portion yet on earth, and because they are on earth, they are still sinning against thy Majesty, but I have suffered and satisfied for their sins, and hither am I come, to mind Thee of it, and contiunally to get out fresh pardons for new sins; come, look on my old satisfaction; didst Thou not promise?is it not in the Articles of agreement betwixt Thee and me, that I should see of the travel of my soul, and should be satisfied? didst Thou not say, that because I poured out my soul, therefore Thou wouldst divide me a portion with the great, and the spoil with the strong? O my Father, now I make intercession for the transgressors; give me out pardons for an hundred thousand millions of sins; Thou hast said and sworn, that Thou hast no pleasure in the death of sinners; and it is my pleasure, my joy, my infinite delight, to save sinners; these are my seed, my portion, my redeemed ones, and therefore let them be saved.* Thus Christ intercedes, and his delight in his Saints, as knowing it to be his Fathers mind, draws him on to this intercession; indeed this reason hangs upon that primary, and first reason; it is God's will that Christ should intercede; as it is Christ's delight to do the will of his Father in Heaven, *I delight to do thy Will O my God.*

7. It is Christ's compassion that causeth intercession. *Christ is such an high Priest,* (saith the Apostle) *as cannot but be touched with the feeling of our infirmities. He was in all points tempted like as we are, yet without sin.* When he was on earth, he felt our infirmities, frailties, miseries, and as a man that hath felt the Stone, or Gout, or Fever; or especially that hath felt soul-troubles, cannot but compassionate those that are in the like condition; so Christ having had the experience of our outward, and inward sufferings, he cannot but compassionate us; and hence it is (his very compassion's moving) that he intercedes to his Father in our behalf. It is observed, that the very office or work of the High Priest, was to sympathize with the people of God; only in the case of the death of his kindred; he was not as others, to sympathize or mourn; but Jesus Christ goes beyond all the High-Priests that ever were before him; he doth fully sympathize with us, not in some, but in all conditions; *In all our afflictions he is afflicted.* I believe Christ hath carried a man's heart up with him to Heaven; and though there be no passions in him as he is God; yet the flower, the blossom, the excellency of all these passions, (which we call compassions) are infinitely in him as he is God; he striketh, and trieth, and yet he pitieth; when *Ephraim* bemoaneth himself, God replies, *Is Ephraim my dear son? is he a pleasant child? for since I spake against him,I do earnestly remember him still, therefore my bowels are troubled for him.* Surely there's a violence of heavenly passion in Christ's heart as God-man, which makes him to break out into prayer to God, and into compassions towards Men: O that tempted souls would consider this! it may be Christ is giving you a cup of tears and blood to drink, but who knows what bowels, what turnings of heart, what motions of compassion are in Jesus Christ all the while? those who feel the fruit of Christ's intercession know this, and cannot but subscribe to this truth. *O ye of little faith,* why do ye doubt of Christ's bowels? is he not our compassionate High Priest? hath not the tenderest, meekest, mildest heart of a man that God possibly can form, met with the eternal and infinite mercy of God himself in Jesus Christ? you have heard that Christ in both natures is our High Priest, Mediator, Intercessor, and if either God or Man know how to compassionate, Christ must do it. O the bowels of Christ! *He is touched* (saith the Apostle) *with the feeling of our infirmities;* it is an allusion to the rolled and moved bowels of God, in *Jer.* 31.20. Christ in Heaven is burning

and flaming in a passion of compassion towards his weak ones; and therefore he pleads, intercedes, and prays to God for them.

Thus far we have propounded the object which is Christ's intercession; our next work is to direct you how to look upon Jesus in this respect.

CHAP. II.

***SECT. I.* Of knowing Jesus as carrying on the great work of our Salvation in his Intercession.**

LET us know Jesus carrying on this great work of our salvation in his Intercession. Is it not a rare piece of knowledge to know what Christ is now doing in Heaven for us on Earth? If I had a weighty suite at Court, on which lay my estate and life, if I knew that I had a friend there that could prevail, and that he were just now moving in my behalf, were not this worth the knowledge? I dare say in the behalf of all believers in the World, Christ is now interceding for us at the right hand of God; ever since his ascension into Heaven he hath been doing this work; it is a work already of above sixteen hundred years; and Summer and Winter, Night and day, without any tiredness of Spirit; Christ hath been still praying, still interceding; Christ's love hath no vacation, no cessation at all: yea, even now whiles you read this, Christ is acting as an Advorate for you, Christ hath your names engraven, as a seal on his heart; and standing right opposite to the eye of his Father, the first opening of the eye-lids of God is terminated upon the breast of Jesus Christ; Is not this worth the knowledge? O my soul, leave off thy vain studies of natural things! if they do not conduce some way or other to the right understanding of this, they are not worth the while; What is it for an *Aristotle* to be praised where he is not, and to be damned where he is? O the excellency of the knowledge of Jesus Christ! such a knowledge (if true) is no less than saving. Come, study his intercession in all the former particulars; I have run them over, for the work is swoln under my hands, and I would now abbreviate; only remember this, that in Christ's intercession are many secrets which we must never know on this side Heaven; oh take heed of entering into this labarinth without the clew of the Word; above all desire the guidance of the Spirit to enlighten thy darkness, and what ever thou knowest, *know it still for thyself.*

***SECT. II.* Of considering Jesus in that respect.**

2. LET us *consider Jesus* carrying on this work of our salvation in his intercession, many of God's people have found the benefit, and for my part I cannot but approve of it as an excellent, quickening, and enlivening duty to be much in a way of meditation, or consideration; especially when we meet with such a blessed subject as this is;*My meditation of him shall be sweet,* (saith *David) I will be glad in the Lord;* it is enough to make a meditation sweet and refreshing, when it is conversant about such a subject as Christ's intercession; Is it not as incense, a sweet odour, and perfume with God himself? and shall not each thought of it be sweet to us? come, let us be serious in this duty; and that we may do it thoroughly; let us consider it in these several particulars. As—

1. Consider of the nature of Christ's intercession: what is it but the gracious Will of Christ fervently desiring that for the virtue of his death, and sacrifice, thy person and performances might be accepted of God? As Christ on earth gave himself to the death, even to the death of the Cross for the abolition sin, so now in Heaven he prays the Father, *by his agony and bloody sweat, by his his cross and passion, by his death and sacrifice,* that thy sins may be pardoned, thy service accepted, and thy soul saved. This is the Will of Christ, even thy justification, sanctification, and salvation; accordingly he presents his Will, *Father I will that all those privileges flowing from my death may be conferred on such a person by name; such a soul is now meditating and considering of my intercession, and my will is that his very meditation may find acceptance with God.* O what workings would be in thy heart and spirit, if thou didst but consider that Christ even now were speaking his Will, that thy person and duty might both find acceptance, and be well-pleasing with God.

2. Consider of the person that intercedes for thee; it is Christ in both Natures; it is thy Mediator; the middle one betwixt God and man; in this respect thou mayst consider him as one indifferent, and equally inclining to either party, like a pair of scales that hang even, neither side lift up, or depressed more than the other;*A Mediator is not of one,* saith the Apostle, Christ indifferently partook of both Natures, God-head, and Manhood, that so he might be fit to stand in the gap between his Father and us; he is a Priest according to both Natures; he is a Days-man wholly for God, and a Days-man wholly for us, and on our side.

3. Consider of the person to whom Christ intercedes; is it not to his Father? Thou art sure to speed well, O my soul, for God is the Father of thy Intercessor. If I had a suit to some Majesty, and the Prince would but mediate, I might hope to speed; Christ is God's's Prince (as I may call him) and in respect of us, *The first-begotten of many brethren;* And herein is thy rejoicing, that the party offended is Christ's own Father, and, in Christ, thy Father; fathers cannot be cruel to their own dear children; *What man amongst you, whom if his son ask bread, he will give him a stone; or if he ask a fish,will he give him a Serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?* and especially if Christ himself ask?

4. Consider of the persons for whom Christ intercedes, it is for all the Elect, and in particular for thee O the sweet of this one meditation! if I knew that my name were written in Heaven, should I not (as Christ bids me) *rejoice in this?* oh but what is it to have my name written in the chief part of Heaven? what is it to have my name written in the breast-plate of Jesus Christ? come, read O my soul, is it not thus written, *Isaac, or Jacob, I have prayed, and I am praying for thee that thy faith fail not?* sure I am that I would not part with my hope in the privilege for all the wide world; the very consideration of this makes me to esteem of all the world as dross, and dogs-meat. And oh that ever the world, or flesh, or devil should steal this meditation out of my heart! Oh that ever I should forget that Christ's is gone to Heaven, that he is entered into the Holy of Holies, and that he carries my name into the presence of God the Father! I speak the same to thee that readest, if thou art a Believer, there is no doubt of it, but Christ is speaking a good word to his Father in thy behalf; he can no more forget thee in his intercessions, than a Mother with full breasts can forget her sucking Child, that she

should not have compassion on the Son of her womb: Now if ever, *look up to Jesus,* yea look, and never leave looking, till thou spiest thy own name writ on his heart; it is enough to fix thy soul, and to make it dwell on Jesus Christ thus carrying thee on his shoulders, and bearing thee on his breast plate for a memorial unto his Father in Heaven.

5. Consider of the agreement and difference betwixt Christ's intercessions, and the intercessions of the high Priests of old; they did both intercede, but Christ's intercessions are ever in a mere transcendent, eminent way: Christ is more faithful in his office and place than ever high Priest was; Christ is more compassionate and pitiful than ever high Priest was; and hence it is that he hath the Title of 〈in non-Latin alphabet〉 ,*one of many commiserations;* all is mercy, and love, and sweetness, and more than motherly affection that comes from Christ. O my soul, why shouldst thou say with *Israel,My way is hidden from the Lord, and my judgment is passed over by my God?* as if Jesus Christ had left thee out of the count of his people, and out of the roll of those whom he is to look after. No, no; he is a faithful and merciful High Priest; far above all the high Priests of the Old Testament; and if they were so careful not to leave out of their breast-plate one name of all the Twelve Tribes; how much more careful is Christ not to leave out thy name in his intercession? from this very Argument of Christ's compassion and Christ's faithfulness, the Apostle calls on us to *consider the Apostle and high Priest of our profession Christ Jesus, who was faithful to him that appointed him,* above *Aaron,* or *Moses,* or any of the *high Priests;* why, *consider him* O my soul; this Gospel-high Priest is well worthy indeed of thy consideration.

6. Consider of the properties of Christ's intercession; is it not heavenly and glorious, effectual and prevailing, and of all other the transactions of our salvation, whilst this world lasts, the most perfective and consummate? O give me the intercessions of Christ above all the intercessions of Men or Angels. I know the Saints on earth pray mutually one for another, but they pray not in their own names, or for their own merits, but in the Name and for the merits of Jesus Christ; and as for the Saints and Angels in Heaven,*Cyprian* and *Jerome* seem to grant, that they pray for the state of the Church Militant; but if so, they do it only of charity, as Brethren, not of office as Mediators; they do it only for the Church in general, and not for any particular man or member of the Militant Church; such an intercession as this, so heavenly, so effectual, so perfective of our salvation, so authoritative and public, found upon the satisfactory merits of the person interceding, is proper only to Christ. I would be glad of the prayers of all the Churches of Christ; O that there were not a Saint on the earth, but that I were by name in his morning, and evening prayer (whosoever thou art that readest, I beseech thee pray for me); but above all, let me have a property in those prayers and intercessions that are proper only to Christ; I am sure then I should never miscarry; Christ's prayers are heavenly, glorious, and very effectual.

7. Consider of the particulars wherein more especially Christ's intercession consists: Is it not in the presenting of his person, blood, prayers, interpellations? is it not in the presenting of our persons, performances, pleas or answers to the accusations of Satan? men little think how busy our Mediator, Sponsor, Solicitor, Advocate is now in Heaven for us; men little think that Christ is appearing, and his blood is crying, and his prayers are ascending, and his

robe of righteousness is covering us, and the iniquity of our holy things: O my soul, *look up,* consider Jesus thy Savior in these respects! I am persuaded, if thou didst but know, if thou couldst but see, what a deal of work Christ hath in hand; and how he carries it on for thy salvation, it would melt thy heart into very tears of joy. Whilst Christ was on earth, and his Mother had lost him, he could then say, *Wist ye not that I must go about my Fathers business?* now Christ is in Heaven, he is about the same business still; all his employment in Heaven is to intercede for us, that we may be saved: very true, there is much in this intercession of Jesus Christ; it is a Tree of many branches, and every branch fruitful; so that if thou wouldst enlarge thy Meditation in this wide Ocean of delights, there is room enough; but herein I must leave thee in the duty, for I can but point at the several particulars whereon thou mayst enlarge: O think on it, that Christ, and Christ's blood, and Christ's prayers should be all at work! that Christ should play the Advocate, and plead thy cause, and perfume thy duties with his Incense; and take thy person in an unperceivable way to God his Father, and cry there, *O my Father be merciful to this sinner, pardon his sin, and save his soul for the sake of Jesus:* O blessed mediation! *O blessed is the man,* that on this blessed object knows how to *meditate both day and night.*

8. Consider of the power and prevalency of Christ's intercessions with his Father. Is he not to this puropose a Priest to God, and called thereto by God? is he not the Son of God, yea, God himself? is he not God's Darling? God's Commander, as well as Petitioner? nay, is not the hand of God himself in this design? is not the Fathers heart as much towards us and our salvation, as Christ's own heart? as sure then as Christ is gone into Heaven with thy name engraven on his heart, so sure shalt thou follow him, and be with him where he is. *Who shall lay anything to the charge of God's Elect? who is he that condemneth?* where Christ becomes Patron to defend against the sentence of damnation, it is in vain for Sin, or Law, or Satan, to attempt anything: for as an innocent person is safe so long as he hath his learned Advocate to answer all Objections; so it is with Believers, who have Christ himself both Judge and Advocate; a sure Advocate; he ever prevails in whatsoever he undertakes; he was never yet cast in any suit; he hath for these Sixteen Hundred years carried away all the causes of hundreds, thousands, and millions of souls; why, he is so dear and near to his Father, that he can work him to anything he will: And O my soul, if thou hast any relation to Jesus Christ, is not here comfort; I dare in the Name of Christ be thy warrant, and give it under my hand, that if Christ pray for thee, Christ will be sure to save thee; he never yet failed, he never will fail in any of his suits to God: Oh consider of this!

9. Consider of the reasons of Christ's intercession; many are given, but this may be sufficient, *It is God's own Ordinance;* the very wisdom of God found out this way to save our souls, *viz.* that an High Priest should be appointed, who should die for sinners, and afterward present his death to his Father by way of intercession in their behalf. Some may look upon this as needless, what could not God have pardoned our sins, and saved our souls without a Priest? I shall not dispute God's power, but if any will, let such a one tell me what way could his own wisdom have found out to heaven between the wrath of God, and the sin of man? I believe it would have posed all the wisdom of the world (of Men and Angels) to have reconciled God's mercy in the salvation of man, and his justice in the condemnation of sin; to have poured out

hell upon the sin, and yet to have bestowed heaven upon the sinner; now then, if God himself did study to find out this way, and that he hath said, *This is my pleasure, that Christ my Son shall be a Priest, and that he shall offer himself, and Present himself and his offering, and his prayer to me for his People: O* my soul rest on this as the very ordination of God; admire at the contrivance of God; say, *O the depth!* question no further, only Meditate, and ponder, and consider of it till thou feelest Christ's intercession darting its influence and efficacy on thy sin-sick soul.

***SECT. III.* Of desiring after Jesus in that respect.**

3. LEt us *desire after Jesus* carrying on this work of our salvation in his intercession. I cannot but wonder what a dullness seizeth on my heart, and on all the hearts of the Sons of men, that we have no more longings after Christ, whose heart is ever panting and longing after us. Surely we do not set ourselves to find out experimentally the sweetness that is in Christ; if there were not another object to think upon, but only this one of Christ's intercession, is not here enough to put us all into a teeming longing frame? *O* my soul, rouse up, and set this blessed object before thy face? take a full view of it until thy affections begin to warm, and thou beginnest to cry, *Oh for my part in Christ's intercession! Oh I would not be left out of Christ's heavenly prayers for ten thousand worlds!* come and be serious! the object is admirably sweet and precious; long for it, pant after it! God understands the Rhetoric of thy breathing, as well as of thy cry. But what is there in Christ's intercession that is so desirable? I answer—

1. In Christ's intercession lies the present transaction of our souls salvation. Such passages as hitherto we have spoken of are done and past; the transactions of eternity, were at an end when time began; the transactions of Christ promised, had their period when Christ was incarnate; the transactions of Christ's Birth, and life and death, and resurrection, and ascension, are now above a thousand and six hundred years old; I know the virtue and influence of all these transactions continue, and will continue forever and ever, but the several actings had their periods; and only Christ's session, and mission of his spirit, and his blessed intercession both were, and now are the very present employment of Jesus Christ. If it were possible that we could see into Heaven, if with *Stephen* we could look up steadfastly, and see the Heavens opened; if our eyes by an extraordinary power were carried through that azure sky, and through all till we come to the Holy of Holies, and to Jesus Christ in his glory; what should we see but Christ interceding, Christ busy with his Father in his poor Saints behalf? now he prays, now he presents his person, merits, intercession, interpellation, *q. d. Father, here are a company of Rebels justly fallen under thy displeasure, they deserve to be set at an eternal distance from thee, but I must needs have them pardoned, and received into thy bosom; come, make thine own terms, let justice require never so great satisfaction, I have paid a price sufficient for all, and effectual for them; give them what laws thou pleasest, I will undertake they shall observe them; and to this purpose away, away holy spirit, go to such and such souls; enable them to their duties, yea, enable them in duty, and sanctify them throughout in souls; bodies and spirits.* Why, this is the present transaction of Jesus Christ, and therefore most desirable; methinks *I* long to know what Christ is now a doing in Heaven for my soul; and is it not thus, is not all his time spent either in reading pardons for his redeemed ones; or in presenting petitions from

them, and pleading for them. Surely he is still interceding every day, it is his present work for our souls, O desirable work!

2. In this present transaction lies the application of all Christ's former actings, whether of his habitual righteousness, or of his active and passive obedience. All those passages of Christ's incarnation, conception, circumcision, birth, life, and death, which more especially we look upon, as the meritorious causes of our salvation, had been nothing to us, if they had not been applied by Christ: they were the means of impetration, but Christ's intercession is the means of application: Christ purchased salvation by those precedaneous acts, but he possesseth us of our salvation by this perfective and consummate act of his intercession. The order of this is laid down by the Apostle, in that first, *He learned obedience by the things which he suffered,* and then *being made perfect, he became the Author* (or applying cause) *of eternal salvation to all them that obey him;* being to this purpose, *called of God an High Priest after the order of Melchizedek.* Now is not this the desirable act above all other acts? Alas! what am I better for a Mine of Gold in such, or such, or such a field, in which I have no propriety at all? I am thoroughly convinced that Christ's merits are most precious merits, but oh that they were mine! Oh that Christ's intercessions would bring the salve, and lay it to my sore! Oh that *I* could hear that voice from Heaven, *My son, I was incarnate for thee, and conceived for thee, and born for thee, and circumcised for thee, and I did the Law, and suffered the penalty for thee; and now I am interceding that thy very soul may have the benefit of all my doings, and of all my sufferings.* Why, if Christ's intercessions be the applying cause, if it bring home to my soul all the former transactions of Christ, saying, *All these are thine, even thine,* oh how desirable must this intercession be?

3. In this application lies that communion and fellowship which we have with the Father and the Son:*I pray for these, that as thou Father art in me, and I in thee, that they also may be one in us.* Understand this soberly, we cannot think that there should be that oneness in equality betwixt God and us, as betwixt God and Christ; no, no, but there is oneness in similitude and reality, even in this life; by virtue of Christ's intercession we have oneness with God and Christ, not only in comforts, but also in graces; I pray you mark this: when *I* speak of communion with God in this life, I mean especially the communication of grace between God and the soul; on God's part there's a special influence of grace and favor to man; and on man's part, there is a special return of grace and honor to God. Some trembling souls are apt to think, that all communion with God and Christ consists only in the comforts of the holy spirit, whereas Christians may as really and advantagiously have communion with God in secret conveyances of grace, inward supports, in a concealed acceptation of service, in the hidden drawings of the soul Godward, as in the more open, and comfortable manifestations of God unto the soul; communion with God is a familiar friendship (I speak it in an holy humble sense) now do we not as usually go to a friend for council and advice, as for comfort and cheering? in a friends bosom we intrust our sorrows as well as our joys. Suppose a soul even spiritually overwhelmed, and ready to break, be taking itself unto God, and venting itself before the Lord; now if afterwards the soul hath no more case, than by the bare lanching of the sore, if God pours in no balm at all, but only gives support; shall we say that this soul in this case hath no communion with God? O yes! in God's secret visits of the soul,

and in the souls restless groping after God, though nothing but darkness be apprehended, yet that soul lives in the light of God's countenance; the Sun shines, though a cloud interposeth; God smiles though the soul do not perceive it; or certainly thou hast his strengthening-supporting presence, if not his shining; now this is the fruit of Christ's blessed intercession; and this is the subject-matter of Christ's intercessions, *O my Father, that these may be one in us; I in them, and thou in me; I in them by the influence and power of my Spirit, and thou in me by the fullness and power of the Godhead.* And is not this a most desirable thing?

4. In this communion lies the vision and fruition of Jesus Christ in glory, grace brings to glory; If communion here, we shall have communion hereafter; and this also is a part of Christ's prayer and intercession, *Father I will that they also whom thou hast given me may be with me where I am,that they may behold my glory which thou hast given me.* Jesus cannot be in Heaven long without his Saints; indeed it is impossible that Christ should be in Heaven, and that pieces and bits of Christ-mystical should be in Hell, or yet long on Earth. Christ will draw in his Legs and Members on earth up nearer to the Head; certainly Christ and you that are believers must be under one roof ere long. Is not he gone before to prepare a place, yea, *many mansions* for you; we think them happy on earth that have their many stately Halls and Palaces; their summer, and their winter-houses. O Christians! how happy will you be when you come to be Lord's and Heirs of many stately Mansions in the streets of Heaven? but what speak I of Mansions now I am naming Christ? Mansions are nothing, many Mansions are but little, yea, *many Mansions in Christ's Fathers house,* are but created chips of happiness, in comparison of that communion which by virtue of Christ's intercession we shall have with Christ. It is the saying of an eminently learned holy Divine,*I should refuse heaven* (saith he) *if Christ were not there; take Christ away from Heaven, and it's but a poor, dark, heartless dwelling; Heaven without Christ would look as the direful land of death.* And therefore after Christ had spoke of many Mansions, and of a place that he would prepare for his Saints, he adds further to increase their joy,*I will come again* (saith he) *and receive you unto myself, that where I am, there ye may be also.* Mansions are but as places of briars and thorns without Jesus Christ, and therefore I would have Heaven for Christ, and not have Christ for Heaven; O this communion with Christ is above all desirable, and this is the subject-matter of Christ's prayer, *Father I would have the Saints to be with me where I am, that they may behold my glory.* Why, this is the communion which the Saints shall have with Christ, never will their eyes be off-him, never will their thoughts wander after any other objects; O the intimacy that will be then betwixt Christ and Christians! Oh what communication of glory will there be to each other! *These shall walk with me* (saith Christ) *for they are worthy.*

O my soul, if this be the business of Christ's intercession, if all these particulars are contained in the bowels of this one transaction, how is it that thou art not in a fainting swoon? how is it that thou art not gasping, groaning, sick unto death with the vehement thirst after thy part and portion in Christ's intercession? if there be such a thing as the passion of desire in this heart of mine, O that now it would break out! Oh that it would vent itself with mighty longings, and infinite aspirings after this blessed Object! why Lord I desire, but help thou my faint desires; blow on my dying spark, it is but little; and if I know

anything of my heart, I would have it more; Oh that my spark would flame! why Lord I desire that *I* might desire; Oh breath it into me, and I will desire after thee.

***SECT. IV.* Of hoping in Jesus in this respect.**

4. LEt us *hope in Jesus,* carrying on this work of our salvation in his intercession. *It is good that a man should hope.* Indeed if it were not for hope, the heart would not hold; only look that our hope be true hope: very hypocrites have a kind of hope, but if God's Word be true, *The hope of unjust men shall perish.—What is the hope of the hypocrite? — Will God hear his cry whe• trouble cometh upon him?* No, no, *The hypocrites hope shall perish? his hope shall be cut off, and his trust shall be as a Spiders web.* O my soul *hope in Jesus,* but rest not till thou canst give a reason of thy hope, till thou canst prove that they are the hopes which Grace, and not only Nature hath wrought; that they are grounded upon Scripture-promises, and sound evidences; that they purify the heart; that the more thou hopest, the less thou sinnest; that they depend on sure and infallible causes, as on the truth, power, and mercy of God; on the merits, mediation, and intercession of Jesus Christ; what? is this last amongst the rest (I mean the intercession of Christ) the spring of thy hope? canst thou follow the stream, till it brings thee to this Fountain, or Well-head of hope, that now thou canst say; *O this intercession is mine?* come, search, and try, it is worth the pains; and to put thee out of question, and in a more facile way of discerning, I shall lay down these signs. As—

1. If Christ's intercession be mine, then is the Spirits intercession mine; or if thou wouldst rather argue from the effect to the cause, then thus; if the Spirit's intercession be mine, then is Christ's intercession mine. In this case we need not to ascend up into Heaven to learn the truth, rather let us descend into our own hearts, and look whether Christ have given us of his spirit, which makes us cry unto God with sighs and groans which cannot be expressed; he that will know whether the Sun shine in the Firmament, he must not climb into the clouds to look, rather he must search for the beams thereof upon the earth; which when he sees, he may conclude, that the Sun shines in the Firmament: O come and let us ransack our own consciences; let us search whether we feel the Spirit of Christ crying in us, *Abba Father:* certainly these two are as the cause and the effect; Christ's intercession in Heaven, and his Spirits intercession on earth are as twins of a birth; or rather such is the concatenation of these two, that Christ's intercession in Heaven breeds another intercession in the hearts of his Saints. It is the same Spirit dwelling in Christ, and in all his Members, that moves and stirs them up to cry, *Abba Father.* Here then is my Argument, if *Christ* hath put his spirit into thy heart, and if the Spirit hath set thine heart on work to make incessant intercessions for thyself, then is *Christ's* intercession thine. There is a kind of a round in the carrying on of this great work of intercession; as, 1. *Christ* intercedes for his people, *O that my Spirit might go down!* 2. God harkens to the intercession of *Christ, Away holy spirit, get thee down into the hearts of such and such.* 3. The spirit waits on the pleasure of them both, and no sooner down, but he sends up his intercession back again: Christ cries to God, and God sends the spirit, and the spirit goes and echoes in the hearts of Saints to the cries of Christ. Much of this is contained in that one Text, *God hath sent forth the Spirit of his Son into our heart,* 〈 in non-Latin alphabet 〉 *crying,* (as if he merely acted our tongues) *Abba Father,* here is God the Father, God the Son,

and God the holy Ghost, and all are acting their parts on the elect people of God: the Son intercedes, *O that my spirit may be given to these;* the Father willingly grants, *Away holy spirit, and as my Son asketh, enter, and take possession of those sinful hearts;* the holy spirit obeys, and no sooner in the hearts of his Saints, but he cries in them *Abba Father;* God hears Christ, and the spirit hears God, and the Elect hear the spirit; and now because the Spirit speaks in the Elect, God hears the Elect; much like unto this is that of the prophet, *And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and wine, and oil, and they shall shall hear Jezreel.* O my soul to the test! hath God sent forth the spirit of his Son into thy heart? hast thou the in-dwelling of the Spirit; and now by the help of the spirit canst thou pray with earnestness, confidence, and an holy importunity? canst thou cry *Abba Father?* Canst thou *cry*] with earnestness? *Father*] with confidence? and *Abba Father*] or *Father, Father*] with an holy importunity? why, these are the very signs of the spirits intercession. O my soul that thou wouldst deal faithfully with thy own self; canst thou by the help of the spirit go to the Father in the name of Christ? as Christ is gone before into the holy of holies to intercede; so canst thou *with boldness* follow after,*and enter into the holiest by the blood of* Jesus? Canst thou say God hath given me his spirit, and his spirit hath shown me Christ as my Mediator at the right hand of God; and now under the wing of such a Mediator, I can by the Spirits, assistance go with boldness (〈in non-Latin alphabet〉 with assuming a liberty) to speak anything I will in the ears of God? Surely this is the fruit, the effect of Christ's intercession, and therefore thou mayest comfortably conclude, *Christ's intercession is mine.*

2. If at any time in the midst of duties I am savingly affected, then is Christ's intercession mine. Sometimes it pleaseth God to appear in ordinances, and the soul is comforted, quickened, enlarged, affected; why, now I look on this as the efficacy of Christ's Blood, and as the power of Christ's intercession; at that very instant that I feel any good in any ordinance of Christ, why, then, even then is Christ prevailing with God his Father for what I feel; then, even then may I boldly say, *Now is the Lord* Jesus, *who is at God's right hand in heaven, remembering me a poor worm on earth: Oh now I feel the fruit of his intercession; Oh what is this spirit, power, grace, comfort, sweetness I drink of, but a taste of the honey-comb with the end of my rod, dropping from the intercessions of Jesus Christ? and if this presence of Christ's Spirit be so sweet, what is himself, then?* I know we had need to be wary in laying down this sign, it is clearly proved by an eminent Divine, that *sweet motions of heart in holy things are not infallible Evidences of grace:* the third kind of hearers are said to *receive the Word with joy;* they found some sweet and power in the Ordinances of Christ; and *Herod heard John gladly;* and many *for a season rejoiced in John*'s *light and Ministry:* Certainly affections in holy administrations with delight and joy, may be in those, who yet have no true grace; so it may be that the novelty and strangeness of a doctrine may much affect and delight; or the nature of the doctrine as it is comfortable, without any respect to spiritual operation, may exceedingly affect; or the Ministers abilities, because of his parts, eloquence, elocution, affectionate utterance may much delight, and stir up the hearers affections; fine head-notions may produce some affectionate heart-motions; but what symptom of grace in all this? The sign therefore I lay down of my propriety in Christ's intercessions is not every sweet motion, or every excited

affection, but that which is holy, spiritual, heavenly, saving; I may discern much of this, if I will but look into the grounds and effects of my excited, or stirred up affections; if the ground thereof be fetched from Heaven, and in their effect they tend towards Heaven; if they wean my heart from the world; if they elevate and raise up my affections to things above; if they form, and frame my conversation heaven-wards, then may I be assured these motions and affections are of the right stamp; for all such motions are but sparks of that heavenly fire, the the flame whereof is mindful of its own original; they are the fruits of Christ, and they go back to Christ; they work towards their center, they tend towards the place from whence they came; and in this respect O that I could never hear a Sermon, without a savory affection of what I hear! O that I could never go to prayer without some warmth, and heat, and life, and fervency! Oh that in every duty I were savingly affected, that I felt the savor of Christ's ointments, whose name, and whose intercession is as an ointment poured forth! in times of the Old Testament, if they offered up a sacrifice, and a material fire came down from Heaven, and burnt up the sacrifice to ashes, it was a certain testimony that the sacrifice was accepted: Now in the time of the Gospel we must not expect material fire to come down upon our duties, but hath the Lord at any time caus•d an inward and spiritual fire to fall down upon thy heart warming thy spirit in duty? and carrying it up heavenward? Surely it so, thou mayest safely conclude, these are the very effects of Christ's intercession; his intercession is mine.

3. If in my heart I feel a holy frame, disposition, inclination; to pray, and cry and intercede for others, especially for the miseries and distresses of the Church of God, then is Christ's intercession mine. We should (as near as we may) in everything conform to Christ; and this conformity is an evidence or sign to us of our interest in Christ: O my soul go down into the inmost closet of thy heart, look what disposition there is in it towards the members of Christ; and thou mayest conclude, there is in Christ's heart the very same disposition towards thee. Ah! do I think there is love in my bosom towards the Saints, and that there is no love in Christ's bosom towards me? what? can I think that my narrow, straitened, sinful bowels are larger than those wide, compassionate, tender bowels of Jesus Christ? as a drop of water is in comparison of the Ocean, and as a gravel-stone is in comparison of the sand, so is my heart to Christ's, and my love to Christ's, and my bowels to Christ's. Come then, and try by this sign; *Hereby we know that we are translated from death to life if we love the brethren; he that loveth not his brother, abideth in death.—Hereby perceive we the love of God,because he laid down his life for us, and we ought to lay down our lives for the brethren;* is not this plain, if I love the brethren, Christ loveth me; if I feel in my heart an holy disposition to go to God, and to pray, and cry, and intercede for a Saint in misery, surely the Lord Jesus hath as much bowels towards me, to go and intercede for me, and to present my prayers unto God the Father; his intercession is mine.

4. If I am called, justified, sanctified, then is Christ's intercession mine: are not these the subject matter of Christ's intercession? *I pray* (saith Christ) *that thou shouldst keep them from the evil.*—I pray that thou *wouldst sanctify them through the truth!neither pray I for these alone, but for them also which shall believe on me through their word or preaching; Father I will that those whom thou hast given me, be with me in glory.* He first prays that we may be called and justified,

and then he prays that we may be sanctified and saved: he holds at both ends of this golden chain of our salvation; the one end is hanged at his breast, where the names of all his Saints are written; and the other end is at his heart that he may be the Author and finisher, the first and last, the beginning and ending of our souls salvation: alas! there is nothing in us, in our reach here below; the first stirrings of grace is up in Heaven at the right hand of the Father; and the far end of any gracious thought is as far above us, as the heart of Christ is above the earth: Come then, since all hangs on this great pin of Christ's intercession; let us search and try, are we called? do we believe on the Son? are we sanctified in some measure? are we kept from the evil, that sin may not have dominion over us? hath Christ put up these prayers in our behalf, that now we feel (as it were) and experience the truth of Christ's prevailings with his Father in our hearts and lives? O sure signs that Christ's intercession is ours; away, away, all diffidence, doubting, wavering fluctuating hopes; a soul thus grounded may with *Paul* cast the ganlet, and bid defiance to all the world,*Who shall lay anything to the charge of God*'s *Elect, who is he that condemneth? it is Christ that died, yea, rather that is risen again, who is even at the right hand of God, and who also maketh intercession for us.*

***SECT. V.* Of believing in Jesus in that respect.**

5. LEt us *believe in Jesus,* as carrying on this great work of our salvation in his intercession; wounded spirits are full of scruples, and thus they cry, *My sins will never be forgiven; have not I sinned against God, and Christ, and the Spirit of Christ? had I not my hands imbrued in the blood of his Son? and have not I trodden underfoot the blood of God? and will that blood that I have shed, and trod on, intercede for my pardon? Had I but gone so far as the Jews did, who indeed killed and crucified Christ, I might have had some hopes, because they knew not what they did, and therefore Christ prayed, Father forgive them, for they know not what they do. But alas! I sinned,and I knew well enough what, and wherein I have sinned: had they known* (saith the Apostle) *they would not have crucified the Lord of glory; but alas I knew it, and I was fully convinced that the commission of every sin is a crucifying of Christ, and yet against knowledge, and judgment, and light, and checks of my own conscience, I have crucified the Lord of glory,and is not the Apostle express? it is impossible for those who were once enlightened, and have tasted of the heavenly gift,—if they fall away, to renew them again unto repentance, seeing they crucify to themselves, the Son of God afresh, and put him to an open shame, Oh I fear my name is not in the roll of those for whom Christ intercedes, I have crucified him afresh, and will he intercede for such a dead dog as I am? I cannot believe.* Silence, unbelief! be not tyrannical to thyself, for Christ will not, sin shall do thee no hurt, nor Satan, no nor God himself, for Jesus-Christ can work him to anything; if he but open his wounds in heaven, he will so work his Father, that thy wounds on earth shall close up presently. *O but I have sinned against light;* and what then? I hope thou hast not sinned willfully, maliciously, despitefully against the light: the Apostle tells us, that *if we sin willfully, after we have received the knowledge of the truth,there remaineth no more sacrifice for sins, but a certain looking for of judgment, and fiery indignation.* These two Texts in *Heb.* 6.4. and 10.26. are parallel, and give light to each other; and therefore unless thy sin be the unpardonable sin, unless willfully, maliciously, and despitefully, thou hast crucified Christ, as some of the Jews did, never pass a doom of final condemnation on thy soul: what is there no difference betwixt a sin done willfully, or purposely, of malice with delight; and against the feeling of thy own conscience;

and a sin done of mere ignorance, inconsideracy, infirmity, or through a strong temptation, though against light itself? I know there is a light given in by God's Word, and some beam of the Holy Ghost, which yet never penetrated so far as to transform and regenerate the soul wholly to God's Image; and in such a case a man may fall away even into an universal fall, a general Apostasy; but dost thou not hope better things of thyself than so? I suppose thou dost; O then believe! O believe thy part in Christ's intercession! and for the directions of thy faith, that thou mayst know how, or in what manner to believe, observe these particulars in their order. As—

1. Faith must directly go to Christ.

2. Faith must go to Christ as God in the flesh.

3. Faith must go to Christ as God in the flesh made under the Law.

4. Faith must go to Christ made under the directive part of the Law by his life, and under the penal part of the Law by his death.

5. Faith must go to Christ as put to death in the flesh, and as quickened by the Spirit.

6. Faith must go to Christ as quickened by the Spirit, and as going up into glory, as sitting down at God's right hand, and as sending the Holy Ghost; of all these before.

7. Faith must go to Christ as interceding for his Saints; this act of Christ is for the application of all the former acts on Christ's part; and our faith closing with it, is for the application of this, and all other the actings of Christ on our part. Now is our faith led up very high; if we can but reach this, we may say, our faith stands very lofty, when it may at once see earth and heaven; when it may see all that Christ hath acted for it here, and all that Christ doth act, and will act in heaven for it hereafter. It is not an ordinary, single, particular act of faith that will come up to this glorious mystery, no, no; it is a comprehensive, perfective act; it is such an act as puts the soul into a condition of glorious triumph, *Who shall condemn?it is Christ that will save me to the uttermost, seeing he ever liveth to make intercession for me. That same word* [to the uttermost] *is a good word, and well put in; it is a reaching word, and extends itself so far, that thou canst not look beyond it: let thy soul be set on the highest mountain that ever any creature was yet set on, and there let thy soul take in, and view the most spacious prospect both of sin, and misery, and difficulties of being saved, that ever yet any poor humbled soul did east within itself, yea, join to these all the objections, and hindrances of thy salvation, that the heart of man can suppose or invent against itself; lift up thy eyes, and look to the utmost thou canst see, and Christ by his intercession is able to save thee beyond the horizon, and furthest compass of thy thoughts, even to the utmost, and worst case the heart of man can possibly suppose; it is not thy having lain long in sin, or long under terrors and despairs; it is not thy having sinned often under many enlightnings, that can hinder thee from being saved by Christ; Do but remember this same word* [to the uttermost] *and then put in what exception thou wilt, or canst.* O the holy triumphs of that soul that can but act its saith on Christ's intercession! why, this is the most perfect and consummate act of Christ's Priestly office; this argues thy Christ to be a perfect Mediator, and being a perfect Mediator, no condition can be desperate; *And being made perfect,* (saith the Apostle) *he became the Author of*

eternal salvation unto all them that obey him; now therefore lead up thy faith to this blessed object, and thou hast under consideration the whole of Christ, and the total of Christ's actings in this world from first to last; in respect of mediation this is the *Coronis,* the up-shot, the period, the consummation, the perfection of all.

8. Faith in going to Christ as interceding for us, it is principally and mainly to look to the purpose, end, intent, and design of Christ's intercession: now the ends of Christ as in the reference unto us, are these.—

1. That we might have communion and fellowship with the Father, and the Son. *I pray for these, that as thou Father art in me, and I in thee,they also may be one in us.*

2. That we might have the gift of the Holy Ghost; *I will pray the Father,and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth.*

3. That we might have protection against all evil,*I pray* (saith Christ) *that thou wouldst keep them from the evil.* Some may object, are not the faithful Subject to evils, corruptions, and temptations still? how then is that part of the intercession of Christ made good unto us? I answer, the intercession of Christ is presently available, only it is conveyed in a manner suitable and convenient to our present condition, so as there may be left room for another life; and therefore we must not conceive all presently done; it is with us as with Malefactors doomed to death, suppose the Supreme power should grant a pardon to be drawn; though the grant be of the whole thing at once, yet it cannot be written but word after word, and line after line; so the grant of our protection against all evil is made unto Christ at first, but in the execution thereof, there is line upon line, and precept upon precept, here a little, and there a little; we know Christ prayed for *Peter, I have prayed for thee, that thy faith fail not;* yet *Peter*'s faith did shake and totter; the prayer was not, that there might be no failing at all, but that it might not utterly and totally fail; and in that respect *Peter* was protected.

4. That we might have free access to the Throne of Grace; So the Apostle, *Seeing then we have a great high-Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession,and come boldly to the Throne of grace.* And again, *Having therefore boldness to enter into the holiest by the blood of Jesus, and having an high Priest over the House of God, let us draw near with a true heart in a full assurance of faith.*

5. That we might have the inward interpellation of the Spirit, which is, as it were, the Echo of Christ's intercession in our heart:*The Spirit maketh intercession for us, with groanings which cannot be uttered.* It is the same Spirit groans in us, which more distinctly and fully in Christ, prayeth for us. *These things I speak in the world* (saith our Savior) *that they might have my joy filled in themselves. q. d.* I have made this prayer in the world, and left a record and pattern of it in the Church, that they feeling the same heavenly desires kindled in their own hearts, may be comforted in the workings of that Spirit of prayer in them, which testifieth to their souls the quality of that intercession which I make for them in the Heaven of Heavens; certainly there is a dependence of our prayer on Christ's prayer: as it is with the Sun, though the body of it abide in the Heavens, yet the beams of it descend to us here on earth; so the

intercession of Christ, though as tied to his person, it is made in Heaven; yet the groans, and desires of the touched heart, as the beams thereof, are here on earth.

6. That we might have the sanctification of our services; of this the Levitical Priests were a type,*For they bear the iniquity of the holy things of the children of Israel, that they might be accepted; and he is the Angel of the Covenant, who hath a golden Censer to offer up the prayers of the Saints.* Some observe a three-fold evil in man, of every of which we are delivered by Christ: First, an evil of state or condition under the guilt of sin: Secondly, an evil of nature under the corruption of sin: Thirdly, an evil in all our services by the adherency of sin; for that which toucheth an unclean thing, is made unclean thereby. Now Christ by his righteousness and merits justifieth our persons from the guilt of sin; and Christ by his Grace and Spirit doth in measure purify our faculties from the corruption of sin; and Christ by his incense and intercession doth cleanse our services from the adherency of sin; so that in them the Lord smells a sweet favor; and both we and our services find acceptance with God.

7. That we might have the pardon of all sin. It is by virtue of Christ's intercession that a Believer sinning of infirmity hath a pardon of course, for Christ is his Advocate to plead his case; or if he sin of presumption, and the Lord give repentance, he hath a pardon at the hands of God the Father by virtue of this intercession in a way of justice. And to this end rather is Christ called an Advocate than a Petitioner;*If any man sin, we have an Advocate with the Father.* The work of an Advocate differs from the work of a Petitioner; an Advocate doth not merely petition, but he tells the Judge what is Law, and what ought to be done, and so doth Christ. *O my Father* (saith Christ) *this soul hath indeed sinned, but I have satisfied for his sins, I have paid for them to the full; now therefore in a way of equity, and justice, I do here call for this man's pardon.* If this were not so, our estate would be most miserable, considering that for every sin committed by us after repentance, we deserve to be cast out of the love and favor of God our Father forever and ever.

8. That we might have continuance in the state of grace, *I have prayed for thee, that thy faith fail not.* Some that dissent from us in the point of perseverance, object, that in our Savior's Prayer for *Peter* there was somewhat singular; but we say, that in this Prayer there is nothing singular, which is not common to all the faithful, and unto such as are given unto Christ of the Father; they allege that this privilege was granted to *Peter* as an Apostle; but we say, that if it was granted to *Peter,* as an Apostle, then it was common to *Peter* and *Judas,* in that both were Apostles. They allege further, that Christ prays not for the absolute perseverance of Believers, but after a sort, and upon condition. But we say the Prayer of Christ is certain, and not suspended: in this Prayer his desire is not for *Peter* that would presevere, but his desire is for *Peter* that he should persevere; the object of the thing for which Christ prays, is distinct from the thing itself prayed for.

9. That we might have the salvation of our souls in the day of Jesus;*Father I will that they also whom thou hast given me, be with me where I am, that they might behold my glory.* Why, this is the main end in respect of us, our glory; and indeed herein is the main piece of our glory, *to behold this glory!* Oh to see the Lord Jesus Christ glorified, as he shall be glorified, must be a glorious thing; What is it to see his glory, but to behold the luster of his Divinity through his

humanity? In this respect our very eyes shall come to see God, as much as is possible for any creature to see him: we may be sure God shall appear through the humanity of Christ, as much as is possible for the Divinity to appear in a creature; and therefore Men and Angels will be continually viewing of Christ. I know there is another glory of Christ which the Father will put upon him; *Because he humbled himself, therefore God will exalt him,and give him a name above every name;* and we shall see him in this glory. O the ravishing sight of Saints! Christ is so lovely, that the Saints cannot leave, but they must, and will *follow the Lamb wheresoever he goes:* there shall be no moment to all eternity, wherein Christ shall be out of sight to so many thousand thousands of Saints; now this is the glory of the Saints above; as a Queen that sees the Prince in his glory, she delights in it, because it is her glory; so the Church, when she shall see Christ her Husband in his glory she shall rejoice in it, because she looks upon it as her own: Is not this a blessed end of Christ's intercession? why, hither tend all the rest; all the other ends end in this; and for this above all Christ intercedes to his Father, *Father,I would have my Saints with me, O that all the daughters of* Zion *may behold King* Solomon *with the Crown wherewith thou hast crowned him in the day of his Espousals, and in the day of the gladness of his heart.*

Only one Question, and I have done; how should I set my faith on work to act on Christ's intercession for these ends? I answer,—

1. Faith must persuade itself that here is a virtue in Christ's intercession. Certainly every passage, and acting of Christ hath its efficacy, and therefore there is virtue in this; it is full of juice, it hath a strong influence in it.

2. Faith must consider that it is the design of God, and the intendment of Christ, that this intercession should be for the good of those that are given to Christ. O there's enough in Christ, enough in Christ's intercession to convey communion, the Spirit, protection, free access to the Throne of Grace, a Spirit of prayer, pardon of sins, continuance in grace, salvation of souls to the Saints, and people of God, through all the world; and this is the design of God, that Christ's intercession should be as the fountain whence all these streams must run, and be conveyed unto us.

3. Faith must act dependantly upon the intercession of Christ for these very ends, this is the very nature of Faith, it relies upon God in Christ, and upon all the actings of Christ, and upon all the promises of Christ: so then, Is there a desirable end in Christ's intercession which we aim at? O let us act our Faith dependantly; let us rely, stay, or lean upon Christ to that same end; let us roll ourselves, or cast ourselves upon the very intercession of Jesus Christ: Saying, *O my Christ, there is enough in thee, and in this glorious intercession of thine, and therefore there will I stick, and abide forever.*

4. Faith must ever and anon be trying, improving, wrestling with God, that virtue may go out of Christ's intercession into our hearts. *I have heard Lord, that there is an Office erected in heaven, that Christ, as Priest, should be ever praying, and interceding for his people: O that I may feel the efficacy of Christ's intercession! am I now in prayer? O that I could feel in this prayer, the warmth, and heat, and spiritual fire, which usually falls down from Christ's intercession into the hearts of his!*

Lord warm my spirit in this duty; give me the kisses of thy mouth; O that I may now have communion with thee, thy Spirit upon me, thy protection over me! O that my pardon may be sealed, my grace confirmed, my soul saved in the day of Jesus! In this method, O my soul, follow on; and who knows but God may appear e're thou art aware? howsoever be thou in the use of the means, and leave the issue with God.

***SECT. VI.* Of loving Jesus in that Respect.**

6. LEt us *love Jesus,* as carrying on this great work of our salvation in his intercession. Now two things more especially will excite our love. 1. Christ's love to us. 2. Our propriety in Christ. For the first, many acts of Christ's love have appeared before, and everyone is sufficient to draw our loves to him again. As—

1. He had an eternal love to man; he feasted himself on the thoughts of love, delight, and free grace to man from all eternity; since God was God (O boundless duration) the Lord Jesus in a manner was loving and longing for the dawning of the day of the Creation; he was (as it were) with child of infinite love to man before he made the world. Some observe, that the first words which ever Christ wrote, were, *Love to Believers:* and these were written with glory, for it was before gold was, and they were written upon his bosom, for then other books were not.

2. In the beginning of time he loved man above all creatures, for after he had made them all, he then speaks as he never did before, *Let us make man in our image, after our likeness,and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth;* and though man at that very instant unmade himself by sins, Christ's love yet was not broken off, but held forth in a promise till the day of performance, *The seed of the woman shall bruise the Serpents head, and in thy seed shall all the Nations of the earth be blessed.*

3. In the fullness of time his love was manifested; the seed then blossomed, and the birth came out in an high expression of love; the man-child, the love of Christ was born, and saw the light. *After that* (saith the Apostle) *the kindness and love of God our Savior towards man appeared.* I shall not need sure to instance in succeeding passages; so far as we have gone, we have clearly seen Christ's life was a perfect mirror of his love, as there is no beam in the Sun, in which there is no light, so there was no act in the life of Christ, but to a spiritual eye it shines with the light of love. But above all, O the love of Christ in his death! ask a Malefactor, if the Princes Son should go to his Father, and say, *Father, I confess this wretch hath deserved to die, but I see a willingness in thee that he should live; only I perceive it sticks with thy justice; why, for that, Father, here I am; and to satisfy thy justice I will die myself, only let this poor wretch live to the glory of thine, and my free grace.* Ask (I say) the Malefactor what kind of love were this? Surely Christ died for our sins, and Christ rose again for our justification, and he ascended, and sate down at God's right hand, and sent down his holy Spirit, and all for us; there was not one passage in all these transactions, but held forth the breakings and breathings out of a strong fire of love.

4. At this time there is a coal of burning love in the breast of Christ: this fire was indeed from everlasting, but the flames are as hot this day as ever; now it is that Christ loves, and lives;

And wherefore lives? but only to love us, and to intercede for us. Christ makes our salvation his constant calling; he is ever at his work. *Yesterday, and today, and forever:* there is not one hour in the day, nor one day in a year, nor one year in an age, wherein Christ is not busy with his Father in this heavenly employment of interceding for us. He loved us before he died for us, his love being the cause why he died for us; and he loves us still, in that now he intercedes for us: it is as much as to say, *Christ hath loved us, and he repents not of his love:* love made him die for us, and if it were to do again, he would die over again; yea, if our sins had so required, that for every elect person Christ must have died a several death, Love, love would have put him willingly upon all these deaths; O the loves of Christ towards our poor souls! If I might but stay, and take some turns in this large Field of love: How many thousands of particulars might I draw out of Scripture, expressing Christ's love to us in this respect? though he be in Heaven, yet by virtue of his intercession, he bears us in his hands: yea, he leads us by the hand, and arms too. *I taught* Ephraim *to go, taking them by their arms, but they knew not that I healed them;* he dandles us on his knees, he bears us on his wings; *As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, and beareth them on her wings, so the Lord alone doth lead us;* he carries us on his shoulders, as the man *found his sheep, and laid it on his shoulders rejoicing.* Nay, I must yet come nearer, for Christ by his intercession sets us nearer yet; *His left hand is under us,and his right hand doth embrace us;* he wears us in Heaven, as a bracelet about his arms, which made the Spouse cry out, *O set me as a seal upon thine arm;* he stamps and prints us on the palms of his hands, *Behold I have graven thee on the palms of my hands;* as if our names were written in letters of blood upon Christ's flesh; he sets us as a seal upon his heart, that is the expression of the Spouse too, *O set me as a seal upon thine heart;* Nay, so precious are the Saints to Jesus Christ, that they lodge in Heaven in his bowels, and in his heart; for they dwell in Christ, *Hereby we know that we dwell in him;* and they dwell in God, and dwell in love, *For God is love, and he that dwelleth in love, dwelleth in God.* I know not what more to say; you know the manner of the high Priests, was to carry the names of the children of *Israel* into the Holy of Holies on their shoulders, and on their breasts: but was it ever heard, that any high Priest, besides the great high Priest of our profession, should carry the names of thousands, and millions on his shoulders, and on his arms, and on his hands, and on his wings, and on his bosom, and on his heart, nay in his heart, and in his bowels, as a memorial before the Lord? O unmatchable love!

Methinks this love of Christ should now change my soul into a Globe or Mass of Divine love towards Christ, *as it were by the Spirit of the Lord.* Methinks a sight of Christ in his presenting himself, and his sacrifice to his Father for me, should so enamour my soul as that I should delight in no other sight but this; then is a Christian sweetly exercised, when as the golden Ball of Divine Love is tossed to and again betwixt Christ's bosom and his; and in this respect it is a wonder that before this I am not sickned, and overcome with love, and ready to cry out with the Spouse, *O stay me with flagons,and comfort me with apples, for I am sick of love. O I am wounded with the arrows of love, so as neither grave, nor death, nor hell; neither Angels, nor principalities, nor powers, nor things present, nor things to come can ever lick these wounds, or enbalm, or bind them up. O my Christ, my Lord, my Jesus, What should I do but yield over myself as a*

Spouse under the power of her husband? what should I do but lose myself in such a deep Ocean of loves, stronger than wine, hotter than coals of Juniper, *which hath a most vehement flame?*

2. Another motive of our love to Christ, it is our propriety in Christ.*Ye are not your own,* said the Apostle of us; and *he is not his own,* may we say of Christ: If any ask how may this be? I answer, That the soul in loving Christ is not her own, and in regard of loving, Christ is not his own; everyone makes over itself to another; and propriety or interest to itself on both sides ceaseth: *My Beloved is mine, and I am his,* saith the Spouse; not as if Christ should leave off to be his own, or to be a free God, when he becometh ours; no, no; but he so demeans himself in respect of his loves, as if he were not his own; he putteth on such relations, and assumes such offices of engagement, as if he were all for us, and nothing for himself; thus he is called *a Savior, a Redeemer, a King, a Priest, a Prophet, a Friend, a Guide, an Head, an Husband, a Leader, Ransomer, Intercessor;* and what not of this nature?

O my soul come hither, and put thy little candle to this mighty flame; if thou hadst ten hearts, or as many hearts in one, as there are elected Men and Angels in Heaven and Earth, all these would be too little for Jesus Christ: only go as far as thou canst, and love him with that heart thou hast, yea love him with all thy heart, and all thy soul, and all thy might; and as Christ in loving thee, is not his own, so let thy soul in loving Christ be not her own; Come, love thy Christ, and not thyself; possess thy Christ, and not thyself; enjoy thy Christ, and not thyself; live in thy Christ, not in thyself; solace thyself in Jesus Christ, not in thyself; say with the Apostle,*I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.* Certainly, if ever thou comest to love Christ truly, thou canst not but deny thyself, and all created lovers. This love will screw up thy soul, so high above the world, and above thy flesh, and above thyself, and above all other lovers, that nothing on this side Christ, whether in heaven or on earth, will come in competition with him. Suppose a man in the top of a Castle higher than the third Region of the Air, or near the Sphere of the Moon, should look down to the fairest and sweetest Meadows, or to a Garden rich with Roses and Flowers, of all sweet colors and delicious smells; certainly he should not see or feel any sweetness, pleasantness, color, smell, because he is so far above them; so the soul filled with the love of Christ is so high above all created lovers, that their loveliness cannot reach or ascend to the high and large capacity of a spiritual soul. O for a soul filled up with all the fullness of God! O for a soul stretched out to its widest capacity, and circumference for the entertainment of God! O my soul, that thou wert but *able to comprehend with all the Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ that passeth knowledge!* Surely if Christ be mine, if his death be mine, his resurrection mine, his ascension mine, his session mine, his intercession mine, How should I but love him with a singular love? farewell world, and worldly glory; if Christ come in room, it is time for you to vanish; I shall little care for a Candle when the Sun shines fair and bright upon my head: What? is my name written on the heart of Christ? doth he wear me as a Favor and Love-token about his arms and neck? is he at every turn presenting me and my duties to his heavenly Father?*O thou hast ravished my heart, my King, my Jesus, thou hast ravished my heart with one of thine eyes, and with one chain of thy neck.*

Suppose, O my soul, thou hadst been with Christ when he washed his Disciples feet, and that he should have come, and have washed thy feet; Would not thy heart have glowed with love to Jesus Christ? why, Christ is now in glory, and now he takes thy filthy soul, and dirty duties, and washes (as it were) the feet of all, that he may present them to his Father; thou canst not shed a tear, but he washes it over again in his precious blood, and perfumes it with his glorious intercessions. Oh what cause hast thou to love Jesus Christ? Oh you that never loved Christ, come, love him now; and you that have loved Christ a little, O love him more: Above all, let me, O my soul, charge upon thee this duty of love; O go away warmed with the love of Christ, and with a love to Christ.

***SECT. VII.* Of joying in Jesus in that respect.**

7. LEt us *joy in Jesus,* as carrying on this work of our salvation in his intercession. Surely this is glad tidings of great joy: when wicked *Haman* procured letters from King *Ahasuerus* for the destruction of all Jews, then *Esther,* the Queen, makes request to the King, that her people might be saved, and *Haman's* letters revoked;*And the King said to her, What wilt thou Queen* Esther? *and what is thy request, and it shall be given thee?* O the joy of Jews at this happy tidings! *Then the City of* Shushan *rejoiced, and was glad; then the Jews had light, and gladness, and joy, and honor; in every province, and in every City, whithersoever the Kings Commandment, and his Decree came, the Jews had joy, and gladness, a feast, and a good day.* Is not this our very case? was there not a Law against us, an hand-writing of Ordinances, a sentence of a double death, of body and soul? had not Satan, as wicked *Haman,* accused us, and sought by all means our condemnation? but yet behold, not only an earthly *Esther,* but Jesus the Son of God was willing for our sakes to come down from Heaven; and he it was that took away the hand-writing of Ordinances, and cancelled it upon the Cross, that ascended into Heaven, and there makes requests for us, and he it is in whom his Father is well pleased; never comes he to his Father, but he obtains the grace of the golden Scepter; no sooner he cries, *I will that these poor souls may be eternally saved;* but his Father answers, *Amen; Be it so: be it, O my Son, even as thou pleasest.* O that we could joy at this! O that we could imitate the Jews! O that light, and gladness, and joy, and honor, would possess our souls! if at Christ's birth was such, and so much joy, because a Savior was proclaimed: Is not our joy to be heightened, when salvation is effected? if the first act of Christ's mediation was so joyous, shall not the last act of his mediation be much more joyous?—But I hear many objections, which keep back joy, they are as bars and hindrances at the doors of many heavy hearts, that joy cannot enter in; I shall instance in some.

O I am much opposed here in this world (says one) men are as wolves, and devils;*Dogs have compassed me, the assembly of the wicked have enclosed me;* they have no bowels; they persecute, reproach, revile, so that I am killed all the day long — And what then? what matters oppositions of men, so long as Christ doth intercede for thee in Heaven? O remember Christ's bowels; it may be he suffers men to be merciless on earth, that thou mayst look up, and behold how merciful he is who sits above; and tell me, hast thou no experience of this truth? doth not relief strangely come in now and than? why, write upon the forehead of such favors, *I have a merciful, and compassionate Mediator in heaven.*

O I am much tempted (says another) that I cannot pray; had I now the key of prayer, I could then unlock the cabinet where all God's treasures lie, and take out what I pleased; but alas, my prayers are dull, and weak, and dry, and without spirit and life, I cannot pray.—If so, be humbled for it; and yet know this, that when thou canst not pray, Christ then prays for thee, and he prays that thou mayst pray: And tell me, hast thou no experience of this truth? hath not sometimes thy spirit been enlarged in prayer? hast thou not sometimes felt thy heart warmed, or savingly affected? hast thou not sometimes in prayer been lifted up above thyself, and above the world? conclude then, *My Intercessor above hath sent me this gift and Spirit; it is not I, but Christ's Intercession that by an admirable and secret operation hath given me the Spirit to help my infirmity; these are the intercessions of the Spirit of Christ, and they are the very Echo of the intercessions of Christ in his own person.*

O but I labor under such, and such corruptions (says another) and the Devil is busy, exceeding busy, and he exceedingly prevails; how am I overcome with these corruptions, and with these and these sins? It may be so, and yet do not altogether despond; for Jesus Christ is at God's right hand, and there he sits till all his enemies be made his footstool; and what? are not thy sins his enemies? O be of good comfort, for Christ will prevail; it is one piece of his prayer that he puts up for thee,*To keep thee from evil;* and surely he will either keep thee from it, or keep thee in it, that in the issue thou shalt have the victory.*Those that thou gavest me I have kept* (saith Christ) *and none of them is lost;* if he undertake for thee, thou art safe and sure; *His Covenant is everlasting, even the sure mercies of David:* and therefore if yet thou dost not, certainly thou shalt feel the virtue of Christ's intercession; sin must be subdued, hell-gates shall not prevail against thee, he will not quench thy sparks until he bring forth judgment unto victory.

Oh but I am in a suffering condition (says another) and there is none that regards, or takes pity on me; all my friends have dealt treacherously with me, among all my Lovers there is none to comfort me: they have heard, that I sigh, and there is none to refresh me; I stand for Christ, but there is none stands by me; I own him, but there is none owns me. Bleeding Christian, bear up! is not Christ's intercession a sufficient answer to this case? alas thou wouldst be pitied for all thy weaknesses; why, know that compassion is natural to Jesus Christ: he is a merciful high Priest, and can be no other to thee; God ordained him to officiate in such a Tabernacle as wherein thou dwellest, he was in all things like unto thee, sin only excepted; it may be thou art in want, and so was Christ, he had no house; thou art persecuted, and so was Christ; sin loads thee, and so it did Christ. A Christians condition needs compassion, and Christ knows how much, and it is his work continually to lay it open above; *O my Father, thus, and thus it is with the Militant Church, not a Member in it, but he is under sin and affliction; see here the tears, hearken to the sighs, and groans, and chatterings, and mournings of my Doves below; I present here their persons and performances; and oh that they may find acceptance through my merit!* Some speak of Heavens Music, some tell us of Saints and Angels singing and warbling in lively notes the praises of Christ in Heaven; and if any such thing be, certainly, it is ear-tickling, heart-ravishing music; O the melody, O the joy of Saints to hear such heavenly airs with heavenly ears! but be it as it will be, of this I am confident, that Heaven itself yields no such music as is the intercession of Jesus Christ; this (if anything in

Heaven do it) makes melody in the ears of God, and of all celestial Spirits, Saints or Angels: And (O my soul) suppose thyself within the compass, if now thou couldst but hear what thy Jesus is saying in thy behalf: *Is not this a brand newly plucked out of the fire? was not this poor soul but the other day in a state of nature, defiled with sin, within a step of hell? and did not I send my Spirit to recall him? was not this precious blood shed for the redemption of him? and what though sin stick and cleave to him to this day, yet have I not given thee charge to take away his filthy garments from him, and to clothe him with changes of raiment, even with the shining robes of mine own righteousness? O my Father, let this soul live in thy sight! O cast him not away for whom I have suffered, and done all this, I cannot rest satisfied without his society, I am not right till he is with me in glory; he is my darling, my purchase, my portion, my delight, and therefore let him be saved.* Is not this enough to cause thy very heart to leap in thy bosom? *Bonaventure* fondly reports, that *Francis* hearing an Angel a little while playing on an Harp, he was so moved with extraordinary delight, that he thought himself in another world. O but suppose thou shouldst hear the voice of Jesus thy Intercessor thus pleading for thee, wouldst thou not be cast into an ecstacy? would not this fill thee with joys unspeakable, and full of glory?—Come, realize this meditation? certainly if thou art Christ's, he is thus, or in some other manner interceding for thee; as sure as Christ is in Heaven, he is pleading with his Father in Heaven on thy behalf: O the joys, the joys, the joys that I should now feel!—Tell me, is it not a comfort, for a poor beggar to be relieved at a rich man's door? we are all beggars in regard of Heaven, and Jesus Christ doth not only come forth and serve us; but he takes us poor beggars by the hand, and leads us in to his heavenly Father: Oh what comfort is here!

***SECT. VIII.* Of praying to, and praising of Jesus in that respect.**

8. LEt us pray, and praise our Jesus in this respect.

1. Let us pray or sue our interest in this intercession: it is a question amongst the Schools, whether we may conveniently pray to Jesus, to pray to his Father in our behalf? And thus far is granted, that we may pray to Christ to make us partakers of his intercessions, and to mingle our prayers with his prayers, that they may find acceptance with God his Father. But that we may use such a form, as *ora pro nobis, O Christ pray for us,* it is looked upon as inconvenient in this respect. 1. Because cause *we have no such custom, neither the Churches of God.* 2. Because it favors too much of the error of *Arius, Nestorius,* and indeed of the Romanists themselves. 3. Because our prayers are most-what directed to Christ in his person or divine subsistence, whose part is rather to give, than to ask; or if they are directed to Christ as Mediator, and not simply as the only begotten Son of God, then I see no incongruity (though in the former respect some inconvenience) but that we may pray to Christ to intercede for us; for so he is God and man; and he is considered according to both Natures; only the difference of both Natures is still to be kept and maintained; intercession is the office of the whole person of Christ, and of the two natures of Christ. But he performs this office one way according to his Divine nature, and another way according to his human nature. I list not to quarrel about niceties; it is thus agreed on all hands, and that is enough to our purpose, that we may call on Jesus, or on God the Father in and through Jesus, that Christ's intercessions

may be ours, and that he would make it out to us in a way of assurance every day more and more.

2. Let us praise; let us bless God, and bless Christ for every transaction in Heaven for us. It is a wonder to observe what songs of praise were chanted to Christ in Heaven for that one transaction of opening the Book, and loosing the seven Seals thereof: first, *The four beasts,* and then *the four and twenty Elders fell down before the Lamb, having everyone of them harps, and golden vials full of odors, which are the prayers of the Saints, and they sung a new song; saying, thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood.*—And then *the Angels round about the Throne, whose number was ten thousand times ten thousand, and thousands of thousands,* came on, *saying, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.*— And then *every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea,* came on, *saying, blessing, and honor, and glory, and power be unto him that sitteth upon the Throne, and unto the Lamb forever and ever; and the four beasts, and four and twenty Elders fell down and worshipped him that liveth forever and ever.* I cannot tell what other transactions may be in Heaven, we have but hints of them here, nor shall we fully or particularly know them till we come to Heaven; but for this one transaction of Christ's intercession, we cannot imagine less praise to be given to Christ than for any other; O then let us do this duty on earth, as it is done in Heaven! what, is Christ praying for us? O let us be on the exercise of praising him; is Christ interceding for us? let us give him the glory of his intercession; Heaven is full of his praises, O why should not earth ring with the sound thereof? *Praise the Lord, O my soul, and all that is within me, praise his holy Name.*

***SECT. IX.* Of conforming to Jesus in that respect.**

9. LEt us conform to Jesus in respect of his intercession. I cannot think but in every action of Christ there is something imitable of us. And as to the present work, I shall instance only in these few particulars. As—

1. Christ appears in Heaven for us; let us appear on earth for him. Is there not equity, as well as conformity in this duty? O my soul, consider what thy Christ is doing, consider wherein the intercession of Jesus Christ consists! is not this the first part of it? why, he appears in Heaven before Saints and Angels, and before God his Father in thy behalf; and art thou afraid to appear before worms, mortals, dust and ashes in his cause, or for his truth? shall Jesus Christ own thee in Heaven? and wilt thou not own Jesus Christ here in this world? shall Jesus Christ, as thy great high Priest, take thy very name, carry it upon his breast into the presence of God? and wilt not thou take the Name of Christ, and hold it forth in profession and practice to all men? Oh what a mighty engagement is here to stand to Christ, and to appear for Christ, and to own his cause in these backsliding-times; in that Christ, who sits at the right hand of God, is willing and ready to appear in person for us, both as a Mediator, and Sponsor, and Solicitor, and Advocate, and Leiger Embassador?

2. Christ spends all his time for us and our salvation, let us spend all our time for him, and in his service; the Apostle tells us, that *He ever lives to make intercession for us;* it is not for a day,

or a month, or a year, but he lives forever upon this account; forever *(i.e.)* during all the time from his Ascension until the end of the world; he is still interceding; he spends of all that time for us, and shall we think it too much time to spend a few days that we have here to live upon the earth for him? one thinks this the greatest Argument in the world to make us to walk closely with God in Christ; *He spends of his eternity for us, and shall not we spend of our whole time for him?* surely people do not think what Christ is doing in Heaven for them; if you who are Saints would but seriously consider, that Christ this Sabbath, this day of rest, is at his work, that without any weariness or intermission from morning till evening, and from evening till morning he is ever, ever interceding; how would this engage you in his service? Ah Christians! if you should continue praying, praising, reading, hearing all this day without any intermission or breaking off. Oh what weariness! O how would you say, *When will the day be done, when will the Sabbath be at an end?* Well, but Christ is not weary of serving you; this Sabbath, and the last Sabbath, and the other Sabbath, and every Sabbath, when you had done your duties, he took your persons, and duties, and presented all unto his Father; he prayed over your prayers, and continued praying, and saying, *Lord accept of a short, poor, lean, imperfect service done on earth for my sake, and for those merits sake, which I am continually presenting to thee here in heaven.* Oh why do we not come up to this conformity? Oh why are we so uncomformable to the actings of Christ? he is preparing Mansions for us in Heaven, and are we digging in this world? he is making mention of our names to God, and are we sinning against him and God? his blood cries, *O that these souls may be saved;* and shall our sins cry, *It is just that these souls should be damned?* O mind the exemplar! Christ spends all his time for you, do you spend all your time for him: we cannot but judge this to be most equal, that *they who live should not henceforth live unto themselves, but unto him whoever lives to make intercession for them.*

3. He prays for us, and for all believers, to his Father; let us pray for ourselves, and for all our brethren, and for all sorts of men, though they be our enemies, for we were no better to •esus Christ: *Learn of me* (saith Christ) and so far as he is imitable let us follow him; doth Christ pray? let us pray; doth he pray for us and others? let us pray for ourselves, and then let us pray one for another, *I exhort therefore* (saith the Apostle) *that first of all supplications, prayers, intercessions, and giving of thanks be made for all men.And come, lift up thy prayer for the remnant that is left,* said the King to *Isaiah;* and *Wrestle together in prayer for me,* said *Paul;* and *Give the Lord no rest till he make Jerusalem a praise in the earth,* said the Prophet: Christ intercedes, and there is no question but we should intercede for the living Saints. *Brethren pray for us,* said the Apostle; whosoever thou art that readest, *I beseech thee remember me in thy prayers, it may be thou art nearer God, and more in favor with God than such a poor sinner as I am;* as *Mordecai* set *Ester* on work to intercede for him with the King, and for his people; so 'tis our duty to crave the prayers of such who are upon better terms (possibly) with the Lord, than we ourselves are at the present; *Only I could wish thy prayers at such a time, when thy heart is got nearest to God, by special stirrings of faith and love;* I suppose thou canst not have a spirit, and power of prayer, but sometimes or other thou art (as it were) in the lap of Christ, upon the Spouses knee, in the Beloveds bosom; *O then make a request for an unworthy one; O then, if ever, intercede for me, because then I read Christ's own intercession in thy intercession; what is thy prayer*

then but as the echo of Christ's prayer, the Amen to Christ's intercessions; which he makes in heaven? Christians! 'tis our duty to put one another upon praying one for another, Christ intercedes for us, and so should we intercede for his, called, or uncalled, if so they belong to the election of grace.

4. Christ takes our prayers, and mingles them with his own prayers, intercessions, incense, and so presents all as one work mingled together unto God the Father; O let this be our care to put up all our prayers to God in the Name of Christ, and to stay ourselves upon the intercessions of Christ; when all is done, let us beg the acceptance of our prayers, not for our sakes, nor for our prayers sake; but for his sake, who perfumes our prayers, by interweaving them with his prayers. Many a poor soul is many time afraid to pray to God for want of the due consideration of this conformity; such a one goes to prayer, and he looks upon it as it lies upon his own heart, or as it comes from himself, and then he cries, *Oh what a poor, weak, sinful, imperfect, impenitent prayer is this?* well, but if this weak prayer of thine be once mingled with the glorious and heavenly prayer of Jesus Christ, the weakness will soon vanish, and thy prayer will find acceptance with God the Father; it is with your prayers and duties as it is with your fire; your kitchen-fire is troubled with abundance of smoke, but if ever it could ascend into the element of fire above, it would smoke no more; so your prayer while it lies upon your own hearth, there's a great deal of smoke in it, but if ever it get up into the hands of Jesus Christ, there it is in its own element, and so it is freed from all its smoke, and so the weakness of it is done away. O conform to Christ in this point; he will not present thy prayers to God, but he will first mingle it with his own prayers; no more shouldst thou present a prayer to God but in Christ's Name, considering that all thy prayers find acceptance in, for, and through the intercession of Jesus Christ. If it were not for this, I profess I knew not how to answer the cavils of our dissolute adversaries, who throw down prayers, as of no use at all; for us they object—

Thou canst not pray (say they) by thy own confession without some defect, imperfection, sin: and if so, there is need of a new prayer, to beg pardon for the defects of that prayer; and then another prayer to heal the flaws of that prayer; and then another to do as much for that; and so in *infinitum;* by this means there would be an infinite progression without any stop at any prayer to all.

I answer, This Objection were valid if there were no intercession of Christ to stay ourselves, and our prayers on: but as we grant requests many times for some friends sake, rather than for the parties sake; so God doth always grant requests for Christ's sake, never for our own sakes: Thou objectest there are many defects in our prayers as made by us: but I answer, there is no defects in the merits and intercession of Jesus Christ, for whose sake alone they are granted of God; and therefore our prayers being made in Christ's Name, they may stay their heads in Christ's bosom; in this respect we need not still to run ourselves in a Circle, this being the last resolution, *Christ's merits, and Christ's intercession.* Christ offers up our persons and wooden prayers in his golden Censer to his Father; Christ's intercession therefore is that which doth the deed. Now to say our prayers are of no use, it is all one as to say his intercession is of no use; not that we are so good, that he cannot take exception

against us, and our prayers; but because Christ is so good, and his intercession for us is so good, that he neither can, not will take exception against him, or his intercession for us; and in this case Christ and Christians make one person (as it were) in law; his intercession for us; and our intercessions for ourselves, are but one intercession: and indeed he so mingles them that they seem but one, for *the smoke of the incense, and the prayers of the Saints ascend up together before God out of the Angels hand,* Rev. 8.4.

5. Christ pleads the cause of his people, and answers all the accusations of Satan against them; Oh let us plead for them for whom Christ pleads, and answer the accusations of Satan's, or his instruments against their persons, or their ways. We have a strange generation of men abroad, whose very Religion consists in railing, reviling, reproaching the Servants of the living God; not the best men, nor the best Ministers under Heaven escape them; *Are they not all,* say they,*Wolves, Dogs, Hirelings, Priests of Baal, Covetous, Carnal, Damned;* and what not? *Are they not all,* say they (as the Devil said of *Joshua) clothed with filthy garments? defiled totally, utterly defiled with the pollutions of Babylon?* Christian! when you hear this language, learn you to conform to Christ; go you first to God with the Lord's own plea, *Now the Lord rebuke thee O Satan, even the Lord that hath chosen Jerusalem, rebuke thee:* Zach. 3.2. And then go on in vindication of their persons and their cause; are they not precious, gracious, holy able, shining, and burning lights? it may be some of their persons have been faulty; but say of such, *Is not this a brand newly plucked out of the fire?* failings, and human frailties have been in the best, yea in most of the Prophets and Apostles; but shall we therefore condemn to hell the generation of God's dear Children? or howsoever it may be with their persons, yet is not their cause and office of Christ's own institution? in this respect *he that despiseth you, despiseth me,* saith Christ, *and he that despiseth me, despiseth him that sent me,* Luke 10.16. Are not the Ministers of Christ as *stars in the right hand of Christ?* they that would do them any deadly harm, must pluck them thence. Christians! conform you to Christ in this point; you see how Satan stands at the right hand of our *Joshua*'s to resist them, now then plead you their cause, and answer the Adversaries accusations.

6. Christ by his intercession *saves us to the uttermost,* Heb. 7.25. O let us serve him to the uttermost; surely all we can do is too little to answer so great a love as this. Oh Christians! why should it be esteemed a needless thing to be most rigorously conscionable, and exactly circumspect? Christ paid our debt to the uttermost farthing, drunk every drop of our bitter cup, and now presents all unto his Father by way of intercession, and saves us, 〈in non-Latin alphabet〉, *thoroughly, to the uttermost;* why should not we labor to perform his service, and to fulfil everyone of his commandments, thoroughly and to the uttermost also? certainly there is a duty which concerns us Christians, as to be *hot in Religion,* Rev. 3.16. to be *zealous of good works,* Tit. 2.14. to *walk circumspectly,* or *precisely,* as the word carries it, Eph. 5.15. to be *fervent in spirit,* Rom. 12.11. to *strive to enter in at the strait gate,* Luke 13.24. to *contend for the faith,* Jude 3. with an holy kind of *violence to lay hold upon the Kingdom of heaven,* Mat. 11.12. Oh what ever men should be afraid of taking God's part too much, or fighting too valiantly under the Colours of Christ, of being too busy about the salvation of their own souls, of being singular (as they call it) in the duties of Religion; I observe men are content to be singular in anything, save in the service of God; you desire and labor to be singularly rich,

and singularly wise, and singularly valorous, and singularly proud; but you can by no means endure singularity or eminency in zeal, and the Lord's service; in matters of Religion you are resolved to do as the most do, though in so doing you damn your own souls, *Mat.* 7.13. O come and learn this lesson of Christ, he saves us to the uttermost, and let us serve him to the uttermost; with all our hearts, and with all our souls, and with all our might.

Thus far we have looked on Jesus in his intercession, our next work is our last work, which is to *look on Jesus* as carrying on the great work of our salvation for us in his coming again, the very end of time to all eternity; he hath no more now to do, but to judge the Saints, and to lead them into glory, and to deliver up his Kingdom to his Father, and so to live with his redeemed ones forever, and ever, and ever.

LOOKING UNTO JESUS *In his Second Coming.* Book X. Part VII.

CHAP. I.

Job 19.25, 27. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. Whom I shall see for myself, and mine eyes shall behold, and not another.

***SECT. I.* Of Christ's preparing for Judgment.**

AND is not yet all done? O the unwearied patience, love, mercy, free grace of Christ in carrying on this mighty work! he begun it before the beginning of the world; since then he hath been laboring in it about six thousand years; and now the time of restoring being come, he will perfect what he hath begun, and bring on the other end of the Golden chain; *Moreover, whom he did predestinate, them he also called;and whom he called, them he also justified; and whom he justified, them he also glorified.* In this piece also as in the former we shall first lay down the object, and then give directions how to look upon it.

The Object is *Jesus,* carrying on the great work of our salvation in his coming again to earth, and taking up with him all his Saints into Heaven. In this work I shall set before you these particulars:

- 1. Christ's preparing for judgment.
- 2. Christ's coming to judgment.
- 3. Christ's summons of the Elect to come under judgment.
- 4. Christ and the Saints meeting at the judgment day.
- 5. Christ's sentencing or judging the Saints for eternal glory.
- 6. Christ and the Saints judging the rest of the world.
- 7. Christ and his Saints going up into Heaven; when shall be the end of this world.
- 8. Christ surrendering and delivering up the Kingdom to God even the Father.

- 9. Christ's subjection to the Father, that God may be all in all.
- 10. Christ (notwithstanding this) being all in all to his blessed, saved, redeemed Saints to all eternity.

1. For his preparing for judgment. When once the number of all his Elect shall be completed, and the work of his intercession shall be at an end, then immediately will follow these particulars. As—

1. *A great voice comes out of the Temple of Heaven, saying, it is done.* It comes out of the Temple of Heaven, that we may understand it to be the voice of Christ. And if this speech be directed unto God, it is as if Christ had bespoke his Father thus. *And now,O my Father, I have done; that office of the Priest-hood which by agreement we erected, is now at an end: here I have sate at thy right hand interceding for my Saints ever since my ascension; and of all that thou hast given me by thine eternal election I have not lost a Saint; in their several ages I produced them and gave them a being, and in their times I remembered them, and presented their conditions and necessities before thee; and now I have not a Saint more; in the Book of life there is not another name written to be born on earth; and to what purpose should I now continue the world? the Saints are they for whom I made the world, the Saints are they that hold forth the light of my glory in the world, the Saints are they for whom my eternal counsels before the world did work, the Saints are they for whom I was content to shed my precious blood when I was in that world below; and now their number is completed, I am resolved to unpin the fabric of the world, and take it down; it stands but for their sakes, and therefore now let the seventh Angel blow his trumpet, that the mystery of God may be finished. I swear by him that lives forever,that time shall be no longer.*

2. No sooner this said, but *the seventh Angel sounds.* This seventh Angel (saith *Pareus*) is the Arch-angel that proclaims Christ's coming, with a great and mighty shout;*For the Lord himself shall descend from heaven with a shout, with the voice of the Arch-angel, and with the trump of God. The Lord shall descend with a shout;* but before he descend, and I believe upon the very discovery of his coming down, there will be a shout in Heaven; for so it follows, *And the seventh Angel sounded, and there were great voices in Heaven;* if we may believe Commentaries, *these are the voices of blessed souls, and blessed souls, and blessed Angels in heaven;* no sooner Christ bids the Angel *sound] q. d.* summon those blessed souls that were slain for the Word of God, and therefore cried, *How long Lord, holy and true?* summon those blessed souls that have cried so long, *Come Lord Jesus, come quickly;* summon all souls, and summon all Angels, and bid them wait on me, now I resolve to go down, and to judge the world:) no sooner I say Christ bids the Angel *sound,* but presently at the joy of this command, all the voices in Heaven give up a shout; why, this is the long-looked for day, the day of perfecting the number of the Saints; the day of joining the souls and bodies of the Saints together; the day of convening all the families both of Saints and Angels under one roof; the day of bringing up the Bride unto the Lamb, and of completing the Marriage in its highest solemnity: and therefore no wonder if at this news *great voices* and cries (such as are used by Mariners, or gatherers of the vintage) were made in Heaven. O what an addition of joy is this to Heavens joy itself! the spirits of the just, and the blessed Angels that have lived together in heavens bliss, had never

such an adventitious joy as this before; now they shout and sing a new and blessed Song,*The kingdoms of this world, are become the Kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.* We may call this *Heavens triumph for the finishing of God's mystery.* Now is it that Christ will vindicate his Kingdom, and overthrow the power of his enemies; they had long set themselves against the Lord, and against his anointed; the Kings of the earth, and the Rulers confederated; they ruled all, and as much as in them lay, excluded Christ; but now the Kingdoms of the world will return to Christ, and he alone shall rule; and thence the winged Choristers of Heaven chant forth this Anthem, *The Kingdoms of the world are become the Kingdoms of Christ.*

3. After this shout, *The four and twenty Elders which sit before God on their seats, fall upon their faces, and worship God, saying, we give thee thanks O Lord God Almighty, w•••h art, and wast, and are to come, because thou hast taken to thee thy great power, and h• 〈◊〉 ••ned; and the nations were angry,* &c. By these four and twenty Elders we un•• 〈◊〉 •ll God's Saints of the Old and New Testament, comprehended under the twe••• 〈◊〉 •riarchs, and twelve Apostles; others would have them to be only those Saints 〈◊〉 Old Testament, and therefore called *Elders;* whosoever they are, we find they are so glad at this news, that Christ will now judge the world, that presently they rise off their seats, and fall on their faces; and first they praise, and then they pray: 1. They praise God for taking to himself his own power; Christ connived (as it were) till now at the power of his enemies; Antichrist, and not Christ seemed to rule, and to sit in the Temple of God; but now Christ is resolved to rule himself, and to make all his enemies his footstool: and therefore now *We give thee thinks, O Lord God Almighty,* 2. They pray Christ to go on to judgment. 1. Because *the nations were angry,* q. d. they have been angry long enough, they have set themselves against Christ and against his Church, and therefore now it is time to bridle their wrath, and to break them with a rod of Iron, *O let thy wrath come.* 2. Because the time of judgment is now accomplished which God had decreed in his eternal counsel, and which the Father had put in his own power; *This time was not for mortals to know,but now 'twas revealed to these celestial spirits by Christ,* and therefore they beg, *Go on Lord Jesus; reward now thy Servants, Prophets, Saints; and destroy them which destroyed the earth.*

4. God the Father is well pleased with Christ's purpose of judging the world. *The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.* I know these words were spoke to Christ at his ascension into Heaven, yet that hinders not but that now God speaks them again to Christ; for *as yet* (saith the Apostle) *we see not all things put under him;* and God's purpose was that Christ should rule, until he had put all things in subjection under his feet. Nay, why not these words spoken now rather than before? Christ indeed reigned as King ever since his Ascension, but now more especially he is to manifest his Kingdom, for now is he to *judge among the heathen,* now is he to *wound the heads of many countries,* now is he to overthrow Pope, Turk, and all his enemies, and he alone with the Father and the Spirit is to reign in his Elect Saints and Angels. Thus all agree, that Christ in the latter days shall be fully honored in his Kingly power; hitherto Christ hath been much honored in his Prophetical and Priestly office, but not so much in his Kingly; but now he must be fully honored in his Kingly office; now especially *The Kingdoms of this world must*

become the Kingdoms of the Lord, and of his Christ; and so he shall reign forever and ever. Certainly there is a difference betwixt Christ's reign before, and his present reign at the day of judgment, Christ hath a double Throne wherein he sits and reigns,*To him that overcomes will I give to sit with me in my throne, as I also overcame, and am set down with my Father in his throne.* That Kingly rule that Christ hath from his ascension is upon his Fathers Throne, but the Kingdom that Christ shall have at the day of judgment and ever after, it is the joint reign of him with the Father, he shall have a Throne himself, and the Saints shall sit with him in his own Throne: And now saith the Father,*Sit thou at my right hand, q. d.* sit on thy own Throne by me; go on to judge the Nations; I will not judge them, but only in thee, and by thee; *Lo I have committed all judgment unto the Son,* and do thou judge them, until thou hast rewarded thy friends, and made thine enemies thy footstool. Mark, *He hath committed all judgment unto the Son;* the Father gives the Son a Commission; wherein is written (as it were) these words, *My Son, now is the time or season which I had put in my own power; and my pleasure is,that all the world shall be set on fire: these heavens under thee shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up; and I will have new heavens, and a new earth, wherein shall dwell righteousness; go too then, put on thy robes, appear in thy glory; empty thi• heaven of all those glorious spirits that are therein, and let them wait on thee to thy judgment seat; go, pass thy doom upon all flesh, and send reprobates to hell, and bring up hither all thy Saints, that they may live with thee, and here behold thy glory forever and ever. Lo here is thy commission; be gone, and return no more hither until it be accomplished.*

Christians, I cannot but wonder at this joy and exultation in Heaven, and that we have so little or none of this on earth; we say with cold lips, and frozen hearts, *Thy Kingdom come, thy will be done in earth as it is in heaven;* but if our prayers were real and fervent, if we could but imitate those heavenly Citizens, what longings would be in our hearts after Christ's coming? how should we rejoice at the very thoughts hereof? Christ comforting his Disciples in respect hereof, he speaks these words,*When these things begin to come to pass, then look up* (said he) *and lift up your heads, for your redemption draweth nigh.* The fullness of our redemption is a ground of consolation; all the spirits above are sensible of this; God, and Christ, and the Angels, and Saints rejoice, and again rejoice. *The Spirit and the Bride say, come;* and Christ himself saith, *Surely I come quickly;* O let us say Amen to it; *Even so come Lord Jesus.*

***SECT. II.* Of Christ coming to judgment.**

2. FOr Christ's coming to judgment; no sooner Christ prepared, and all in readiness, but down he descends from his Imperial throne to the Judgment-seat. In this passage I shall observe these particulars.

1. He descends with his Train: He comes with his Royal Attendants out of Heaven. This is the glory of a Prince, that hath so many Nobles waiting on him; and this is the glory of Jesus Christ, that when he comes to judge the world, he shall have his Saints and Angels (the glory of the creation) to be his Attendants in that work. *Behold the Lord comes with mighty Angels.Behold the Lord comes with ten thousands of his Saints, to execute judgment upon all.* Certainly a numberless number shall wait upon him: *Daniel* tells us of a thousand thousand that this day Minister unto Christ, *A thousand thousands ministered unto him,and ten thousand*

times ten thousand stood before him: or if Heaven have more, I believe Heaven will empty itself of all the Saints, and all the Angels; not one Spirit, whether Saint or Angel shall stay behind when Christ descends:*The Son of man shall come in his glory, and all the holy Angels with him.* Oh what a glorious day will this be! if one Sun make the morning Sky so glorious, what a bright, shining, and glorious morning will that be, when so many thousands of Suns shall shine over all our heads, the glorious Body of our Christ surpassing them all in splendor and glory? here's a new Heaven of Sun and Stars, such as this nether-world never saw, *Lo yond the Sun of righteousness with all his Morning-stars, singing and shouting for joy:* Heaven now empties itself of all its created Citizens, and cleaves asunder to make way for Christ, and all his Train.

2. In his descent through the Heavens, he shakes the Heavens. *And the powers of the heaven shall be shaken.* The whole frame of Heaven, most strong and immutable in its being and motion; or the mighty bodies thereof, most mighty in their substance, lastingness, motion and operation shall be shaken. I know by *the powers of heaven* some mean the Angels, who at this wonderful descent of Christ shall admire and move; but I rather think the Heavens themselves are meant hereby, whose very nature shall be moved, and shaken at that day: *At his nod the pillars of heaven tremble, and are astonished.* As yet they are Subject to vanity and therefore 'tis no wonder if at the coming of Christ they tremble and are moved. In this moving or shaking the Evangelists adds, that the glorious lights of Heaven shall be altered,*The Sun shall be darkened, and the Moon shall not give her light,and the Stars shall fall:* Many interpretations are given of this: I am not for Allegories, but rather conceive these things are real; the very coming of Christ shall bring with him such a light, that the splendor of the Sun and Moon shall be obscured: this is most certain, saith *Aretius,* that both Sun and Moon shall really be darkened at that day; it is the glory of his Majesty that will dazzle those Candles.

3. As he passes through the Elementary world, a fire doth usher him. *Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.* Whence this fire should come, I shall not dispute, only one tells us with some confidence, that 'tis begotten in the middle Region of the Air by Divine command; and that first it goes before him, ushering the Judge to the Judgment-seat, and that there it stays during the judgment; and that ended, and the doom passed on all flesh, then it sets on fire all the world. Let this pass as it may, Scripture goes thus far, that *a fire goeth before him.—Behold the Lord will come with fire, and with his chariots like a whirlwind.—And the Lord Jesus shall be revealed from heaven, with his mighty Angels in flaming fire.* In which respect *Daniel* saw *his throne like the fiery flame, and his wheels as burning fire; a fiery stream issued, and came forth from before him:* and at last this fire shall have that effect, that the very *Elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up.* O Christians! what cause have we to make the Apostles use on this point, *Seeing all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness? looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the Elements shall melt with fervent heat?*

4. He descends lower and lower till he is inwrapt with clouds.*Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.* When he went up into Heaven it is said, that *a cloud received him out of their sight;* and the Angels then said, *Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come,in like manner as ye have seen him go into heaven.* He went up in clouds and he shall come down in clouds. *I saw in the night visions, and behold one like the Son of man came with the clouds of heaven.* Here is the first sight of Christ to men on the earth, when once he is come down into the clouds, then shall they lift up their eyes, and have a full view of Jesus Christ; a cloud first received him out of their sight; and a cloud now discovers him to their sight; *Then shall appear the sign of the Son of man in heaven,and they shall see the Son of man coming in the clouds of heaven with power and great glory:* is it not plain that the first appearings, and sight of Christ at his second coming from Heaven, is in the midst of clouds? *Behold he cometh with clouds, and every eye shall see him,and they also which pierced him.* Some controversy there is about these *clouds,* as whether they be Angels? when the Psalmist speaks of all sorts of Meteors, as of Waters, Clouds, Winds, Flames, some say, all these are Angels; and *of the Angels he saith, who maketh his Angels spirits, and his Ministers a flame of fire.* For my part I take it in the literal sense, that upon the very backs of clouds Christ shall come riding along at the general day; and howsoever this may seem a small matter unto us, yet I cannot look on any circumstance of this transaction as small and trifling! the very clouds on which Christ rides, speaks terror, and comfort.

1. Oh what a terror is this to the wicked?*They shall see the Son of man coming in the clouds, and then shall all the Tribes of the earth mourn.* These Tribes of the Earth are the Tribes of the wicked; no sooner shall they look up, and see Christ in his clouds, but with unconceivable horror will they cry it out, O yonder is he whose blood we neglected, whose grace we resisted, whose counsels we refused, whose government we cast off. O yonder is he that comes now in clouds, in tempestuous clouds; O see how he storms! do not those very clouds in which he rides speak or threaten a storm? In the eighteenth Psalm is a description of Christ's coming to judgment. But O how terrible! in the seventh verse, we find *the earth trembling;* in the eighth verse, *a fire devouring;* in the ninth verse, *the heavens bowing downwards*▪ in the 12, 13, 14, 15. verses, are *thick clouds darkening the sky, thunders, lightnings, hailestones flying through the air, the foundations of the world discovered;* thus the Mighty God, our Jesus descends. Oh how should the wicked but tremble at this, when but a consideration of this hath sometimes startled God's own people? behold *Habakkuk* with quivering lips, trembling joints, bones mouldering into dust, when he had only a Prophetick representation of Christ's second appearance! all the dreadful things that attended the presence of God in *Egypt,* at the red Sea on Mount *Sinai,* through the Wilderness, are made but types, but shadows of the terrible march of the Captain of the Lord of Hosts; and therefore shall the wicked mourn.

2. Here is the patience, and faith, and joy of Saints.*And all the kindreds of the earth shall mourn over him; even so, Amen.* This I cannot but understand of the wicked; only some tell us of a double mourning on that day, the one of joy and love, and the other of sorrow and despair; I shall not deny but there may be some sweet tears upon this sweet Subject, *Christ's apparition*

in the clouds: Such a shine will be from Christ in the cloud, that the very shine will pierce the hearts of men with the golden-headed arrow of love, and how may this work tears? from this Text of *John, Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wayle, &c.* Some Divines gather, that Christ at that day, will show in his glorified body the wounds of his crucifying, as an infallible trophy of his victory over all his enemies; and hence the wicked who pierced, or crucified the Lord of glory, by their sins, will weep and wail. I can think no less, but that Christ at that day will open his bosom, and show those wounds of love, which he had in his heart from all eternity, together with those wounds which he received on the Cross, as they are glorified in his eternal love: and then as at the discovery of *Joseph,* he and his brethren fell upon the necks of earth other and wept; so will this discovery in the appearances of Christ bring a sweet confusion upon the Spirits of Saints; then shall a Saint fall at the feet of his Savior, and weeping say, O my Jesus! thou art my Father, Brother, Husband, Self; while there were other things, I loved other things besides thyself, but alas! they are everlastingly gone, and have left me alone, yet now thou ownest me; O my Jesus thou breakest my heart: oh I cannot but weep out tears of love, and tears of joy at this appearing; O welcome, welcome, sweet Jesus into these clouds! oh welcome, welcome, sweet Jesus into this nether world.

In these Clouds I must leave our Savior for a while, and the rather, because I believe he will descend no lower: only before I pass, one word of Use to all his Saints.

You see him still upon his old design; though the world now end, yet hitherto there is no end of his great transaction; his first coming and his second coming is to save your souls; his first coming was to purchase, his second to give you the possession of Salvation. What, are you not glad of this Gospel-news, that Christ will come at last from this Empyreal Throne to his judgment-seat, to give you the possession of salvation? is not the promise of his coming comfortable? is it not comfortable to believe in him, and to hope for him? why, muse then, what comfort will it be to see his person with all his glorious train coming for you?*The Mighty God, the Lord hath spoken, and called the Earth, from the rising of the Sun, to the going down thereof; out of Zion the perfection of beauty hath God shined; our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him; he shall call to the heavens from above, and to the earth that he might judge his people.* It is indeed a most terrible day unto the wicked, but oh how sweet, and pleasant, and comfortable to his Saints? Christians! do we not long to have Christ's Spirit come into our souls with life? do we not droop while Christ is absent from our souls? are not the feet of them beautiful that bring glad tidings of peace, and of salvation by Jesus Christ? Oh then what will it be to see the King, not in his Ambassadors, but in his own person coming for us to fetch us into Heaven? if we have but a dear friend returned from some far Country, how do all run out to meet him with joy? Oh saith the child, *my father is come;* saith the wife, *my husband is come;* and shall not we, when we see our Father, our Husband, our Head, our Savior returning with great glory, and glorious Majesty, cry out, *he is come, he is come?* shall not we at the first view of him in his clouds, cry out, O yonder is he whose blood redeemed us, whose Spirit cleansed us, whose prayers prevailed for us, whose Law did govern us? yonder comes he in whom we trusted,

and now we see he hath not deceived our trust, yonder is he for whom we waited long, and now we see we have not waited in vain.

I verily believe thus it will be with us one day; we shall have comfort then, oh let us comfort ourselves with these words; and ever and anon cry, *Come Lord Jesu, come quickly!make hast my beloved, and be thou like to a Roe, or to a young Hart upon the Mountain of spices.*

***SECT. III.* Of Christ's summoning of the Elect to come under judgment.**

3. FOR Christ's summons of the Elect to come under judgment: no sooner is he in the clouds, his Throne of judicature, but there he stands, and thence *he sends his holy Angels with a great sound of a Trumpet,and they shall gather together his elect from the four winds, from one end of the heaven to another.* Christ's summons are effectual, if he will have the elect to meet him, they must come; to this purpose he sends his Angels, and they return with his Saints back again to the judgment-seat. In the carrying on of this affair, we shall discuss these particulars. 1. His mission of the Angels. 2. The manner of the mission. 3. The resurrection of the world. 4. The collection of the Saints; wherein, 1. whence, 2. whither they are gathered.

1. For Christ's mission of his Angels; *he shall send his Angels.* This was their office from their first creation; they were still sent of God this way, and that way; and indeed herein is one difference betwixt Christ and the Angels, he was to fit on God's right hand, but they were sent abroad to Minister to the Saints and people of God;*To which of the Angels said he at any time, sit on my right hand, until I make thine enemies thy footstool? are they not all Ministring Spirits, sent forth to Minister for them, who shall be heirs of salvation?* Now according to their office, Christ puts them upon employment at this day. *q. d. O my Angels! you that wait upon me, that excel in strength,that do my commandments, and hearken to the voice of my Word: go your ways now into all the four winds of the World, gather all my Saints together unto me, those that have made a covenant with me by sacrifice; search into all the dusts of the earth, and leave not behind one dust that belongs unto any Saint; search into the bottom of the Sea; see what becomes of those drowned bodies of my dear ones; if either worms have eaten those in graves, or fishes have devoured them in the deep, why now restore them; am not I as able to recover them, as I was to create them? is it not as easy for me to raise the dead, as to make Heaven and Earth, and all of nothing? go then and gather together all those dusts and let every dust be brought home to its own proper body, and compact those dusts as soft as they are into solid bones; and prophesy upon those bones, and say unto them, O ye dry bones, hear the word of the Lord; thus saith the Lord, behold I will cause breath to enter into you, and ye shall live,and I will lay sinews upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord; why this is my will and pleasure, and therefore be gone, O my Angels, do your office, what? have not I commanded you?*

2. The Mission, or commission, or dismission given, the Angels, swift messengers of his will fall on the execution; and to that purpose immediately they sound the Trumpet; so it follows, *And he shall send his Angels with a great sound of a Trumpet.* Here is the manner of their mission; they go, and as they go they give a shout; what this shout is, or how it is made, is a curious question, and sets many wits on work: in this Scripture it is set out by *the sound of a Trumpet.* Now some would have it to be a material Trumpet, because the Scriptures

frequently call it a Trumpet; *He shall send his Angels with the sound of a Trumpet, saith Christ; and in a moment, in the twinkling of an eye, at the last trump we shall be changed* (saith *Paul) for the Trumpet shall sound, and the dead shall be raised. And the Lord himself shall descend from Heaven with a shout, and with the voice of the Archangel, and with the Trumpet of God:* But whether this Trumpet shall be of Silver or of Brass, or of the Air, or of the Cloud and Meteors whereon Christ rides, they cannot agree: others more probably look upon this Trumpet as nothing else but a metaphor; or a sound formed in the Air, like the sound of a Trumpet. A voice it is without all controversy; and metaphorically it may be called a trumpet, both from the clearness and greatness of the sound; so loud shall it be, that 'twill pierce into the ears of the dead in their graves; *It will shake the world, rend the rocks, break the mountains; dissolve the bonds of Death,burst down the gates of Hell, and unite all spirits to their own Bodies.* An horrible terrible voice shall it be: But how should Angels who are spirits make a voice? by a collision of the Air which the Angels can move at their pleasure; and who can tell, say some, but there may be some new-created instrument trumpet-like, adapted for the Angels; at the sides of which, by a force, and collision of the air, this great shout may be, to convene all the World? or who knows (say others) but that the Lord Jesus may fill the Angels, even as trumpets are filled with a loud blast, and that through them this loud blast shall come rushing like a mighty wind upon the dead Saints, and so awaken their bodies out of the dust? we all know this was usual in all the Jews solemnities to convene the people by the found of a trumpet. And the Lord spake unto *Moses,* saying, *Make thee two trumpets of silver,—That thou mayest use them for the calling of the Assembly; —And when thou shalt blow them, all the Assembly shall assemble themselves; and if ye go to war, then ye shall blow an alarm with the Trumpets;* and in the same way (say they) Christ now will convene all the World with the sound of a trumpet, or with the sound of some such instrument of divine power and virtue, whereby the dead shall be raised, and their bodies and souls re-united. Amidst all those Authors, if I may deliver my opinion; I suppose the Text that will clear all to us above all that is written, is that of 1 *Thessalonians* 4.16. *For the Lord himself shall descend from heaven with a shout,with the voice of the Archangel, and with the trumpet of God.* Give me leave to insist on it, that we may come up yet to a more full and perfect knowledge of this passage. In these words is shown, or held forth the coming of Christ in three particulars: *with a shout, with a voice, and with a trumpet;* some think this to be one and the same set out in variety of expressions; but I am of another mind. It is agreed by most that the transactions at the giving of the Law on Mount *Sinai,* were a representation of the proceedings which shall be at the great day of Judgment; now in that transaction we read of a three-fold voice, *The voice of God, the voice of Thunder, and the voice of a Trumpet, (Exod.* 19.16. compared with *Exod.* 20.1.) and accordingly we find the Apostle speaking of a three-fold voice, *Of the voice of Christ, of the voice of Thunder, and of the voice of a Trumpet.*

1. The Lord himself shall descend *with a shout: Arius Montanus,* and the vulgar translate it with a command; *Lyra* and others think this to be the voice of Christ himself, saying, with a loud voice, *Arise ye dead, and come to Judgment.* Thus Jesus cried with a loud voice, *Lazarus come forth;* and with such a voice will he call on the dead at the last day. So much Christ himself hath taught us; *The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* The hour is, because by his voice he raised some at his

first coming: and the hour is coming, because in the like manner he will raise up all men at the last day; *Marvel not at this (saith Christ) for the hour is coming,in the which all that are in the graves shall hear his voice, and they shall come forth.* As at the creation of the World, he said, *Let there be light, and there was light;* so at the dissolution of the World, he will say, *Let the dead arise, let the Sea give up the dead that are in it, and Death and Hell deliver up the dead which are in them; and it will be so.*

2. The Lord shall descend *with the voice of the Archangel.* Two questions here; 1. Who is this Archangel? 2. What is this voice?

For the first, some argue this Archangel to be *Gabriel,* others *Raphael,* others *Michael.* The Jews have an ancient tradition, that there are seven principal Angels that minister before the throne of God, and therefore called Archangels. The Scriptures seem to speak much that way, calling them, *seven Lamps of fire burning before the throne:* and *seven horns, and seven eyes of the Lamb; and the seven spirits of God sent for•h into all the earth;* and *seven eyes of the Lord, which run to and fro through the whole earth;* and yet more plainly, *seven Angels that stand before God.* Now which of these Seven is the Archangel, here spoken of, is hard to determine; only probable it is, that all the Archangels, and all the angels are hereby understood, as comprehended under that one; to which agrees, *Matth.* 24.31. Mr. *Ainsworth* observes, that when things are done by a multitude; where one is chief, that the action is frequently ascribed either to the multitude, or to him that is chief indifferently; as *Jehoiadah brought forth the Kings Son, and he put the Crown upon him,* 2 Kings 11.12. or *they brought forth the Kings son, and they put upon him the Crown,* 2 Chron. 23.11. so *David offered burnt-offerings,* 2 Sam. 6.17. or they offered burnt offerings, 1 *Chron.* 16.1. and so he *shall descend with the voice of the Archangel;* or *he shall scend his Angels with a great sound,* Matth 24.3.

That there are seven principal Angels, Master *Mede* affirms; and that there is one which yet eminently, is called the Archangel; some others affirm, as among Devils, there is one chief Devil, called *the Prince of Devils;* and therefore the fire is said to be prepared for *the Devil and his Angels;* so from this Text of 1 *Thess.* 4.16. and of *Dan.* 10.13. and of *Jude* v. 9. Some probably conclude that the good Angels have a Prince, even *Michael,* whom *Jude* calls the Archangel. But of this no more; the Lord keep me from *intruding into those things which I have not seen.* The day itself will discover it, and so I leave it, as having said enough to satisfy the sober minded.

For the second, what is this voice of the Archangel? I conceive that thereby we are to understand thunder: here is (as we have said) a manifest allusion to the proceedings at the giving of the Law, now the voice there mentioned, besides the voice of God, and the voice of a trumpet, is the voice of Thunder; *And it came to pass on the third day in the morning, there were thunders.* In this sense some expound these words of the Apostle, where the Law is said to be *spoken by Angels,* because the Angels did raise up those extraordinary thunders, which happily were the matters of the articulate voice, in which the Lord spake to *Israel:* or if the Law was spoken by Christ (as I have delivered my opinion elsewhere) he being *the Angel of the Covenant,* Mal. 3 1, *And the Angel of his presence,* Isa. 63.9. Yet this hinders not, but that created Angels might speak the Law too, if not in respect of the articulate voice, yet in respect of the

voice of thunders which attended on it; thus thunder is often called *the voice of God, and the voice of his excellency,* Job 37.4, 5. Psalm. 29.3, 4, 5, 6, 7, 8, 9.

3. The Lord shall descend *with the trumpet of God.* Such a voice was used also at the giving of the Law, *Exod.* 19.16. and *Exod.* 20.18. and so it will be now when men are called to account for the keeping or breaking of it. For the understanding of this, our last translation tells us, that *Christ shall send his Angels with the great sound of a trumpet;* but in four Greek copies, as *Beza* confesseth, as also in the Hebrew Gospel of *Matthew,* and in the Vulgar, and in the margent of our last translation, it is read, that *Christ shall send his Angels with a trumpet, and a great voice.* And so the latter words are exegetical, *q. d. with a trumpet,* that is, *with a great voice, like the voice of a trumpet;* so that this reading very provably proves, that the last trumpet is to be taken metaphorically. For the more full confirmation whereof I argue thus; when anything is ascribed to the Angels which is not suitable to their spiritual nature, and which they have no need of for the work they are about, is it to be taken metaphorically; unless the context or some other Scripture force us to a proper acceptation, but a material trumpet of Silver, Brass, or the like metal, is not suitable to the spiritual nature of the Angels; neither have they need of such a trumpet for producing a great sound in the Air; it is evident that without a trumpet they can make a great sound like the noise of a trumpet; and there is nothing at all in the Scriptures that will force us, or probably lead us to a proper acceptation of the word; add yet to what hath been said, that sometimes a great voice is set out by the similitude of a Trumpet; *I heard behind me a great voice, as of a trumpet,* Rev. 1.10. and *the first voice which I heard, was as it were of a trumpet,* Rev. 4.1.

But why is this sound as of a trumpet, called *the trumpet of God?* I answer, for the greatness of it; for its usual in the Hebrew Language for the setting forth of greatness, excellency, or superlativeness of a thing, to add the Name of God to the word, whereby the thing is signified; as *Gen.* 23.6. *A Prince of* God, *(i.e.)* a Mighty Prince, Gen. 30.8. *With the wrestlings of* God, *(i.e.)* with great wrestlings, *Psal.* 36.6. *Mountains of* God *(i.e.)* Great mountains, *Psal* 80.10. *Cedars of* God *(i.e.)* very high Cedars. So here, *the trump of* God *(i.e.)* A very great sound, like the sound of a trumpet. It is said in the Law, there were *thunders, and lightnings,and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled;* and if there was trembling at the giving of the Law, oh what trembling will be at the general Assize, when sinners shall be condemned for breaking of it?

3. No sooner the shout made, but the Saints arise; it is true, the Saints that are alive need no resurrection, but upon them will this trumpet have its effect. Somthing like death shall ceaze upon them, and they shall be changed. The order of this is given in by the Apostle from the Lord; *This we say unto you by the Word of our Lord,that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep, for the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them into the clouds.* The first that shall be called are the Saints that sleep, and then the Saints that are alive shall be immediately changed. Oh what a day will this be? what a strange sight to see all the dead ever since the beginning of the World rise out of their graves? for the

wicked I believe they shall rise like Toads from their holes, in a black, swarthy, ugly, color: A question is amongst the Schools, whether Reprobates shall rise again with all their deformities which they had in this life? as some of them being blind, halt, lame, maimed, deaf, dum, &c. Whether now they shall rise in the self-same condition? for my part I conceive that whereas God the author of nature, will at that day restore human nature, that therefore there shall be no defects of natural parts; certainly nothing shall be wanting in the damned, which may impede the sense of torment in any part; now a defect of any member would hinder these universal torments that must ceaze on every part of the bodies of the damned in Hell; their bodies therefore shall be whole, only the bodies of such shall be foul, ugly, heavy, lumpish bodies, as opposed to the glorious qualities of the bodies of Saints; why, what bodies (you will say) have they? *I* answer, glorious bodies: no sooner shall the bodies of the Saints arise, but they shall exceed with singular qualities;*They were sown in corruption, but they are raised in incorruption; they were sown in dishonor, but raised in glory; they were sown in weakness, but raised in power; they were sown natural bodies, but raised spiritual bodies.* The Sun in its shinings, doth but shadow forth the glory of their bodies; and this will in some measure torment Reprobates, to see the difference of their bodies, and the bodies of the Saints. O (will they say) yond are they, whom we despised, and now are they honored. See a world of Suns rising at once out of all parts of the Earth; sometimes we lived on Earth, and we never saw but one Sun rising in the East, but lo millions of Suns on East, and West, and North, and South; O those are the glorious Saints of Heaven: see with what swift and agile bodies they are preparing to fly into the Air, to meet their Lord and Savior there; whilst in the mean time we rise with such heavy, dull, and deformed bodies, that we cannot mount. O what will become of us? why this is the day of resurrection. The Angels have been here to unseal our graves to roll away the stones, and at their shout, and sound of the Trumpet, our scattered dusts have met together: and lo now we stand upon the Earth.

4. No sooner the Saints raised, and their souls and Bodies re-united with excellent Majesty, but then shall all the elect of God, from first to last be gathered together: if you ask whence? and whither? I answer—

1. To the question *whence? from the four winds, from one end of Heaven to another.* (i.e.) From all parts of the world, from East, and West, and North, and South, *from one end of Heaven to another;* a Vulgar term, in regard of our sight; for in itself Heaven is round, and hath no end: the meaning is, that not one Saint in all the world, from *Adam* to the last man shall be concealed, or lie hid; from the most hidden, inward, secret bosom of the earth all shall be gathered; howsoever their dusts may be scattered into a thousand thousand parts, yet the power of Christ shall restore all those dusts, and bring them together into their several compacted bodies.

2. To the question whether they shall be gathered? Some say to the Valley of *Jehoshaphat,* from that Text, *Let the Heathen be weakened, and come up to the Valley of Jehoshaphat, for there, will I sit to judge the Heathen round about;* but I believe this Text hath reference to a particular judgment of God upon *Israel's* enemies which dwell round about *Jerusalem,* and not to the general day of Judgment. Others say, to *Mount-Olivet* from that Text, *This same Jesus which is*

taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven; then returned they unto Jerusalem *from the Mount called Olivet.* But I believe this Text speaks only of the manner how Christ shall come, and not of the place to which he shall come. Indeed 'tis not probable that either the valley of *Jehoshaphat,* or the *Mount* of *Olivet* can be sufficient places to contain all the men that ever were, are, and shall be; and therefore if such a thing can be determined, I should rather appeal to that Text,*Then we which are alive and remain, shall be caught up together with them (that are raised) in the clouds to meet the Lord in the air.* When Christ was asked this very question, *where Lord?* whither shall the Saints be gathered? where shall the general Judgment be? he answers, *wheresoever the body is, thither will the Eagles be gathered together.* By *the body,* Christ meant himself, and by the *Eagles* Christ meant his Elect, because their youth is renewed as the Eagles; now the elect must resort to Christ wheresoever he is; and the Apostle is express, that Christ *is in the air,* and *in the clouds:* and therefore thither must the elect be gathered; they shall be caught up by the holy Angels into the clouds, *to meet the Lord in the air.*

O my brethren, what sights are these! what changes, wonders, strange face of things will be this day? how is it that we are not as frequent in the meditation of this Summons as *Jerome* was, who as he thought, heard daily that sound, *Arise ye dead and come to Judgment?* methinks a sad and serious consideration of these passages might keep us close to Christ; come try a little, if in the hurryings of the day we are so distracted, that we cannot reach the spiritual part of a meditation, yet in the evening or morning when all is still, or in the night-season when all is quiet, then labor to prevent the day of doom; so realize it, as if then we saw Christ in the clouds, sending his Angels on this errand, Away, and bring hither all the men, and women in the world; and in the first place, gather my Saints together unto me, *Adam* and *Abraham,*those Fathers of the world and of the faithful, let them see all their children, and let all their children see them, and bring them all to my Throne; awaken the world, let them who have slept in their graves, some thousand of years be now roused, and raised. Imagine then, as if we heard the Trumpet of God founded by the Angels of God, and as the sound of it waxed louder and louder, that we saw the Mountains skip like Rams, and the little Hills like young Sheep. That we saw all the graves in Churches, or Church-yards, in Fields, or Plains, or Seas fly open, that we saw all the bodies of the dead beginning to stir, and to stand upon their feet, and presently the Angels coming, and taking all the Saints upon their wings, and so flying with them through the air till they came to the Throne, and judgment-seat of Christ: is it possible that such a meditation should pass without some tincture of it on our spirits? if my ears shall hear that sound, and if my eyes shall see these sights, is it not time for me to lay these things to heart, that I may be found faithful and well-doing? as sure as I have this Book in my hand I must be one of those that shall hear the sound of the Trumpet, and away I must from the mouth of my grave, where ever I shall be buried, to the cloud where Christ doth sit; come then, how would I rise? as foul as a toad? or as an Angel of God? O my God! set this home on my soul! O where's my Lamp? and where's my oil? are all ready? and am I ready, furnished, and prepared to meet the Lord in the Air? Christians! if we have any life in us, let us act and realize this to the life; O this would keep us

close to Christ, and to the Banner of Christ; who would not march under this Banner, and adhere to him, that but reads over these summons of souls at the last dreadful day.

***SECT. IV.* Of Christ and the Saints meeting at the judgment day.**

4. FOR Christ and the Saints meeting at the judgment day; no sooner are the Saints lifted up, and set before the Judge, but these things follow—

1. They look, and gaze, and dart their beams: and reflect their glories on each other. Oh the communications! Oh the darting of beams betwixt Christ and his Saints! look as when two admirable persons, two lovers meet together, their eyes sparkle, they look on, as if they would look through one another. So Christ and his Saints at first meeting, they look on, as if they would look through one another. And such is the effect of these looks, that they give a luster to each other by their Looks. Did not *Moses* face shine when he had been with God? and shall not the faces of the elect glitter and shine when Christ also looks on them? nor stays it there; but as they shine by Christ, so shall their shine reflect on Christ, and give a glory to Christ, and this I take it to be the meaning of the Apostle, *That when Christ shall come,he shall be glorified in his Saints;* not only in himself, but in his Saints also; whose glory as it comes from him, so it redounds also to him, *For of him, and through him,and to him are all things.*

2. They admire at the infinite glory, and beauty, and dignity, and excellency that is in Christ. The glory they reflect on him is nothing to the glory that is in him. Oh when these Stars the Saints shall but look upon Christ the Son of righteousness, they exceedingly admire. So the Apostle, *When he shall come,he shall be glorified in his Saints, and he shall be admired in all them that believe.* All that believe shall break out into admiration of Jesus Christ: they shall at the first sight observe such an excellency in Jesus Christ, as that they shall be infinitely taken with it: here we speak of Christ, and in speaking we admire; but how will they admire, when they shall not only speak or hear, but see and behold him who is the *Express image of God,and the brightness of his Fathers glory?* O the lustres that he casts forth each way! is not his very body more sparkling than the Diamond before the Sun? yea, more than the Sun itself now shining at noon-day? how should the Saints but wonder at this sight? Oh there is more beauty, and glory in Jesus Christ than ever their thoughts or imaginations could possibly reach; there is more weight of sweetness, joy, and delight in Jesus Christ, than either the seeing *Eye,* or hearing *Ear,* or the vast understanding *Heart* (which can multiply and add still to any former thoughts) can possibly *conceive:* every soul will cry out then, I believed to see much glory in Jesus Christ, when ever I saw him; I had some twilight, or Moon-light glances of Christ, on Earth; but O blind I! O narrow I! that could never have faith, opinion, thought, or imagination to fathom the thousand-thousand part of the worth, and incomparable excellency that I now see in him. Why, this causeth admiration, when we see more, than ever we could expect; the Saints shall then cry out, and say, I see more ten thousand times more than ever I expected; I see all the beauty of God put forth in Christ, I see the substantial reflection of the Fathers light and glory in Jesus Christ, I see thousands of excellencies in Jesus Christ that never were revealed to me before. This is the very nature of admiration; it is eve• wondering or admiring at some new and strange thing: the glory of Christ will then

exceed all former apprehension. O they admire to see the King in such a beauty, they admire to see the Judge in such a glittering and glorious Robe of Majesty, they admire, and they cannot but admire.

3. They adore, and magnify the grace and glory of Jesus Christ; as it is said of the twenty four Elders, that *they fell down before him that sate on the Throne, and worshipped him that liveth forever and ever, and cast their Crowns before the Throne, saying, thou art worthy O Lord to receive glory,and honor and power, for thou hast created all things, and for thy pleasure they are and were created.* So all the Saints, now advanced to come up to Christ, and to stand before the Throne, they fall down before Christ, and they worship him that lives forever, shouting and singing about Jesus Christ, and setting out his glory, grace, and goodness. *After this I beheld* (saith *John) and lo a great multitude, which no man could number, of all Nations, and kindred, and people, and tongues stood before the Throne, and before the Lamb—and cried with a loud voice, saying, salvation to our God, which sitteth upon the Throne, and unto the Lamb; and all the Angels stood round about the Throne, and about the Elders, and the four Beasts, and fell before the Throne on their faces, and worshipped God, saying, Amen; blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever, and ever, Amen.* Saints and Angels will both give glory to Jesus Christ that day; every elect man will then acknowledge, here is Christ that shed his blood for me, here is the Savior that laid down his life for me, here is the Sacrifice that gave himself a propitiation for me, here is the Person that mediated, and interceded, and made peace for me, here is the Redeemer that delivered, and redeemed me from the wrath to come; and then they begin those Hallelujahs, that never shall have end: *Hallelujah, and again Hallelujah; and Amen Hallelujah; for the marriage of the Lamb is come, and his wife hath made herself ready.*

4. Christ welcomes them into his glorious presence; if the Father could receive his Prodigal but repenting with hugs and kisses, how will Christ now receive his Saints, wh•n they come as a Bride to the solemnization of the marriage; his very heart springs (as I may say) at the sight of his Bride; no sooner he sees her, and salutes her, but he welcomes her with such words as these: *O my love, my dove, my fair one, come now and enjoy thy Husband,many a thought I have had of thee, before I made the world, I spent my infinite eternal thoughts on thy salvation, when the world began I gave thee a promise, that I would betroth thee unto me in righteousness, and in judgment; in loving-kindness, in mercy, and in faithfulness;* It was I that for thy sake was incarnate, and lived, and died, and rose again, and ascended, and since my ascension that have been interceding for thee, and making ready the Bride-chamber where thou and I must live, forever and ever: and now I come higher into the clouds, to meet thee more than half the way; and my meaning is to take thee by the hand, and to bring thee to my Father; now do I take thee for my own; O my Sister, my Spouse, thou art as dear to me as my own dear heart; come, see into my bosom, see here *Love* written in the golden letters of free grace; come near, for I must have thee with me; and I will never more be so strange to thee as to this day; sometimes thy sins have made a wall of partition between me and thee; sometimes I withdrew and was gone, and I hid myself beyond the curtains; and for a time thou hast lain hid in the closset of the grave; but now we'll never part more; anon I will bring thee to my Father, and I will say to him, Father, behold here my Spouse that I have married unto myself;

in the mean time welcome to thy Jesus, I have purchased thee with my blood, I have paid dear for thee: and now I will wear thee as a Crown, and ornament forever.

5. Christ sets them on his right hand;*Upon thy right hand doth stand the Queen in Gold of Ophir.* This is the sign of Christ's love, and respect to his Saints; when he himself ascended up into Heaven, then said the Father to him; *Son, sit thou down at my right hand;* and no sooner the Saints are ascended up to Christ, but he speaks the same to them, *Sit thou down at my right hand;* Christ entertains them, as God the Father entertained him, he at the right hand of God, and they at the right hand of Christ. And herein is set forth the great exaltation of the Saints; as Christ being set at God's right hand, God highly exalted him and gave him a Name above every Name, so now are the Saints highly exalted by Jesus Christ, now are they filled with unmatchable perfections, now is the 〈in non-Latin alphabet〉, the fullness of perfection, and fullness of honor and glory conferred upon them; *Upon his right hand is set the Queen in gold of Opnir, (i e.)* in the best, richest, finest Gold; the Lord now puts upon his Saints heavens glory; he adorns them with all his ornaments fit for the marriage day; and indeed here is the beginning of the solemnity of the marriage of the Lamb; not but that the contract was before, but the solemnity was reserved for this day, and all the glory of this day is for nothing else but to set out the solemnity of the marriage. As the Bridegroom on the day of nuptials comes forth in his glory, and as the Bride on the marriage-day comes forth in her best array; and as the servants, and parents, and friends, and all appear on the marriage-day in as much glory as they can; so Christ on this day comes forth in his glory, with all his Angels in their glory; and the Saints, the Lambs wife, *The Kings Daughter, is all glorious, without and within.* Though Stars may lose their shining when the Sun ariseth, yet the glory of the Saints shall be no less, because of the Sun of righteousness, but rather more. This is the day that Christ shall honor his Saints before all the world; come (will he say) and sit you down at my right hand; as a Shepherd divideth his Sheep from the Goats, so will I separate you from wicked reprobates; why you are they for whom the eternal councils of my Father did work, you are they in whom I am now to be gloryfied forever; and therefore now will I exalt, and advance, and honor you; sit here, or stand here on my right hand: O come, come hither to the right hand of your Savior.

6. Hereupon Christ fully, and actually joys in them; and they in him; he joys in them, because now he sees of the travail of his soul; he sees the issue of all his doings and sufferings hereon earth, he sees now the great work he hath brought about, to wit, the glory of his Saints; and he cannot but rejoice therein. As a man that makes a work that is very curious, and glorious, he takes abundance of delight to look upon it; when God made the world; he lokit upon what he made, and he saw it was good, and he delighted in it: So Christ looks on his Saints, and when he sees what he hath done, in raising so poor a worm to so high an excellency, he takes infinite delight therein; now he sees that he hath attained his end in that great design, and deepest councils that he had before the world: he was then resolved to save a number of sinners, and to bring them at last to himself that they might behold him in his glory, and manifest the riches of his grace; and to that purpose hath he still been carrying on the great work of souls salvation, as we have heard; and now that he sees it accomplished, and fulfilled in them, he must needs delight:*In that day it shall be said to Jerusalem, fear thou not, and to Zion,*

let not thy hands be faint, for the Lord thy God in the midst of thee is mighty, he will save thee, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing.

And as he joys in them, so they cannot but rejoice in him; as he delights in their glory, so they cannot but delight in his glory: are they not at Christ's right hand? and is not that the place of pleasure, the Paradise of God?*In thy presence is fullness of joy, and at thy right hand are pleasures for evermore:* The very setting them on Christ's right hand, is the beginning of Heavens joy.*The presence of* Christ makes joy, *exceeding joy,* saith *Jude;* oh but what joy? what fullness of joy, what exceeding joy will it be to be set at Christ's right hand? now begins that joy, that never, never shall have end. O the complacency which the blessed feel in their seeing, knowing, loving, and being beloved of Jesus Christ. *O my Christ, let me have tribulation here, let me here spend my days in sorrow, and my breath in sighings; punish me here, cut me in pieces here, burn me here, so that I may there be placed at thy right hand;* for then joy will come, and sorrow will vanish; sorrow is but for a night, this night of life; but joy will come in the morning of the resurrection, and it never shall be night again.

***SECT. V.* Of *Christ's* sentencing his Saints.**

5. FOR Christ sentencing of his Saints; no sooner are they set on his right hand, but he prepares for sentence; in the opening of which we must consider, 1. The preparative. 2. The sentence itself.

1. The preparative before sentence will be some exploration or trial of the parties to be sentenced, as—

1. The Book must be opened. *And I saw the dead, small and great, stand before God, and the Books were opened, and another Book was opened which is the Book of life.* It is spoken after the manner of men, in whose public Judgments are produced all the writings of the process, informations, depositions of witnesses, to show that all actions, even the most secret ones, shall then be rehearsed and made manifest; *Augustine* thinks these Books to be the Books of the Old and New Testament, wherein all things either to be done, or omitted, are prescribed by God: and then shall these Books be opened, because according to them shall sentence be given; *In that day* God *shall Judge the secrets of men by Jesus* Christ *according to my Gospel. Origen,* and all most all with him, think these Books to be the Books of our consciences, which now are shut up, and concealed from men; but then shall be made manifest to all the world: whatever these Books are, we find here one Book opened which is proper to the Saints, called *the Book of Life;* This Book contains in it the names of all that are elected from first to last; Thou *John,* and thou *Joseph,* and thou *Judeth,* and thou *Mary,* and thou *Elizabeth,* &c. you are all Book'd down; there is the particularity, and there is the certainty; *Your names are written in Heaven, rejoice in it;* Oh what is the joy of Saints when once they see this book opened, and their names enrolled, engraven there in letters of glory. This very Book clears it to me, that God from all eternity made choice of a particular and determinate number of Persons, to save them; and that none other can be saved, but those who were so elected; and whosoever are so elected, they shall not fall away. *All that worship the Beast, their names are not written in the Book of life of the Lamb, from the foundation of the world.* On the other side,*He that*

overcometh, the same shall be written in the Book of life, and I will not blot out his name, but I will confess his name before my Father and before his Angels. This is the day when that book of life shall be opened, and Christ shall read the names of every elect person before God and Angels; not that Christ needs a book, or indeed reads a name, but that his Election stands so firm, that he knows every predestinated Saint as well, as we know their names, whom for our memories we commit unto our books: and then he will so honor his Saints, that he will publish their names to all the world.

2. All the actions, demeanors, graces, duties, and (it may be) sins of Saints shall be produced and laid open: the holy Ghost tells us, that *the dead were judged out of those things which were written in the Books.* It appears hence, that not only names, but things were written, and these things were produced, and accordingly they were judged.

1. As to evil things, unfruitful works of darkness. It is a question, and I dare not be too positive in it, *viz. Whether the sins of God's People shall be manifest at the day of Judgment?* Some are for the negative, because God in his promises speaks so expressly,*Of forgiving iniquities, of remembering them no more, of blotting them out, of throwing them into the bottom of the Sea, of casting them behind his back:* in which respect say they, the Godly are said *not to come into Judgment.* I suppose this last Text is ill urged, for by Judgment is not meant discussion, but condemnation; and in our best Translations so it is rendered; others are for the affirmative, upon these grounds. 1. Because many of the Godly and wicked men's sins are mingled together, and there cannot be a Judgment of discussion, preceding that of condemnation, unless Godly men's sins are also produced. 2. Because it is spoken generally in respect of all sorts, that *the Books were opened;* By which Books most understand the consciences of men, and by the opening of those Books, they understand the manifesting, clearing, and discovering of consciences at that general day.

3. Because the Scriptures are express for the affirmative; not but that those Texts are truths, that *sins are forgiven, blotted out, thrown away, to be remembered no more, (i.e.)* as to condemnation; but as for exploration or discussion the Lord speaks universally, that *of every idle word that men speak,they shall give an account thereof at the day of Judgment.* If the balance weigh down on this side (for my part I am not peremptory, but shall easily submit to the spirits of the Prophets) yet this manifestation shall not be for the shame, grief, trouble, ignominy, or confusion of the godly; but only for the setting up of God's justice, and that the goodness and free grace of God in Christ may be made more illustrious; how will Christ then be exalted, when all the world shall see his righteousness and goodness, his truth and mercy, now again meeting together, and kissing each other? it was so at his first coming, and it will be so at his second coming; then shall his justice and mercy, his righteousness and goodness be manifested to all; in that by his own merits, notwithstanding their sins, he will bring all his Saints to his heavenly glory.

2. As for good things, whether good works, duties or graces, there is no question but all these will be that day produced, and laid open. 1. We see Christ enumerating *the good works* of them on his right hand; for *I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked,and ye clothed me; sick, and ye visited me; in prison,*

and ye came unto me. It is true, in this catalogue we find nothing of faith, but all of works; but certainly faith is included, as the life of the Tree is included in the fruit; not only, nor principally are works here mentioned for the goodness of the work considered in itself; but as these works did express our faith and love to Jesus Christ, in that by saith we could see Christ in a poor beggar, or prisoner, and could love Jesus Christ in these poor, better than all our worldly goods, or liberties. I do not wonder that *Paul* adviseth his Corinthians, *See that ye abound in this grace* of contribution to the Saints: and that he prayeth his Philipians, *And this I pray, that your love may abound yet more;* And that he prayeth for his Thessalonians, *now the Lord* make you to increase, and to abound in love one towards another, and towards all men; and that he praiseth God in their behalf; *We are bound to thank God always for you brethren, as it is meet,because that your faith groweth exceedingly, and the charity of everyone of you all towards each other aboundeth.* Christians! if we did but consider that every duty done to God or Man, that every penny given to a poor naked Saint, that every cup of cold water given to a Prophet in the name of a Prophet, should not lose his reward, but this day should be reckoned up, or drawn (as it were) into a full Inventory; *Imprimis, For this piece of silver given such a day to such a one;* Item, *For this piece of bread such a day given to such a one,* &c. Oh who would not abound in faith and love? oh who would think anything too much, too good, too dear to give to the needy members of Jesus Christ? there is a charge laid upon Ministers to preach this Doctrine, I beseech you give me leave to discharge my duty, and to lay it, and leave it at your doors, where beggars usually stand;*Charge them that are rich in this world—that they do good, that they be rich in good works, ready to destribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.* You to whom God hath given the riches of this world, as you would meet Christ with comfort, learn this lessen; consider whether of these too reckonings will be more comfortable at that day; *Item,* So much given to such and such a religious use? or so much given towards such a Feast, and for the entertainment of such brave gallants? so much to promote the Gospel? or so much at Dice, Cards, Horse-races? if one should tell you, that either you must feed Christ in the poor, or you must starve in Hell; you must either clothe naked Christ in the poor, or you must be laid naked to the fiery indignation of the Lord forever, oh what strictness would you call this? but I recollect myself; if Christ set you at his right hand, he will then recount all your charities, and all your labors of love to the Saints: you that are poor, and had nothing to give, he will tell you of your good works, if it was no more, but at such a time, you cast a mite into his Treasury, and at such a time you carried a Letter for the Lord Jesus; he will produce and commend these pittances of your poor charities to all the world.

2. Nor only good works to man; but all the Saints duties to God shall come in remembrance. Oh then it will be known who served the Lord in spirit and truth, and who did not; then Men and Angels shall know, *such a day this poor Saints performed such a spiritual service;* every prayer in public or private, every, tear shed for sin, every sob, or sigh, every spiritual meditation, or self-examination every glance, ejaculation, or *looking unto Jesus,* shall be recounted by Jesus: It was said of *Cornelius,* that as well *his prayers to God,* as *his alms* to men *came up for a memorial before God;* certainly every duty in reference to the first table is booked

in Heaven, and at this day the book being opened, it will appear, that such a prayer thou madest such a morning and such an evening in thy closet; and now will Christ say, *Did not I tell thee, that if thou wouldst pray to thy Father in secret, then he that saw thee in secret, should reward thee openly? why now shalt thou have thy reward in a full view, I will divulge here all thy secret duties, to Men and Angels; all the world shall know it, thy wanderings I told them,and thy tears I bottled them; lo here, are they not all written in my Book?*

3. Nor only duties, but graces shall now be rehearsed; thy Knowledge, Faith, Hope, Love, spiritual Joy; thy Fear, Obedience, Repentance, Humility, Meekness, Patience, Zeal, Perseverance shall be fully discovered; time was that in the incense of such a Prayer many sweet spices were burned together; therein was Faith working by Love; therein was Humility, therein was Patience in submitting to God's will and pleasure, therein was Hope of a gracious answer in God's due time, therein was Holiness, brokenness of Heart, and love to others, *&c. Time was* (saith Christ) *that I gathered my myrr with my spices, that I eat my honey-comb with my honey that I both accepted and delighted myself in thy heavenly graces; I shall never forget how thou didst ravish my heart, my sister, my spouse; how thou dost ravish my heart with one of thine eyes, and with one chain of thy neck.* Why, thus shall the Lord set forth, and tell all the world what gracious children he had; then will appear indeed the Meekness of *Moses,* the Faith of *Abraham,* the Patience of *Job,* the Zeal of *Phineas,* the Love of *Magdalene;* and according to the measure of grace conferred upon thee, Christ will set thee out; *We commend the graces of such and such Saints at their death, but oh let Christ blazon me, and his graces in me at the resurrection-day.*

Thus far for the Exploration or trial before sentence.

2. For the sentence itself, then shall the King say to them on his right hand, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.* Every word here is full of life and joy; 1. *Come]* this is the King's invitation of his Saints to his Court; he had summoned them before to his presence, and now they are about him, he will not part with them, they must come a little nearer yet, they must go with him into his presence chamber; the mansions are ready, the Supper of the Lamb is ready, and now he begins the solemn invitation to his bride, *Come.* 2. *Come ye blessed of my Father]* Christ blessed them when he went up to Heaven, and whiles yet on earth he pronounced them blessed many a time; *Blessed be ye poor; Blessed are ye that hunger; Bless•d are ye that weep;* but now he calls them *the blessed of his Father;* not only Christ, but God the Father hath ever looked upon them as his children; it is the Father's will as well as Christ's that they should be blessed, *Ye blessed of my Father.* 3. *Inherit the Kingdom]* Christ had told them before, *It is your Father's pleasure to give you the Kingdom;* but then they were only as servants, or as children under age but now they are heirs,*Heirs of God, and joint-heirs with Christ;* and now they are come to full age, *To the measure of the stature of the fullness of Christ;* and therefore they must have the inheritance in possession, they must all be Kings; this very word speaks them Kings, and makes them Kings; it is the solemn coronation of the Saints. It is the anointing, the setting of the Crown upon the heads of the Saints; *Henceforth there is laid up for me a Crown of righteousness,which the Lord the righteous Judge shall give me at that day, and not for me only, but unto them also that love his*

appearing. 4. Inherit the Kingdom, *prepared for you]* as *Tophet* was prepared of old, so was this Kingdom prepared of old; it was the first creature that ever God made, *In the beginning God created heaven;* his first work was to make Heaven for himself and his Saints to dwell in; he prepared it for them, and then he prepared them for it: but why for them? were not the Angels the first creatures that possessed it? nay, were they not created in it, or together with it? yes, but yet the Angels are not, properly the heirs, sons, members, spouse of God and Christ, as the Saints are; the Angels are but ministering spirits, and the servants of the Bridegroom, but the Saints are the Bride herself, heirs and co-heirs with Christ. 5. Prepared for you *from the foundation of the world.]* This was the great design of God and Christ from all eternity; before the foundations of the world, and at the first stone laid, and ever since, they have been carrying on this mighty work: it is not a business of yesterday only; No, no; the eternal thoughts of God have been upon it,*He hath chosen us in him before the foundation of the world.*

Oh what thoughts are in Saints, when this sentence is propounded! Oh what joy enters into them now they are to enter into their Masters joy? methinks if it were possible that tears could be in a glorified estate, the Saints should not see Christ reach out a Crown to set it on their heads, but they should weep, and hold away their heads, but Christ will have it so; *This honor have all the Saints; praise ye the Lord.*

***SECT. VI.* Of Christ and the Saints judging the rest of the World.**

6. FOR Christ and his Saints judging the world: no sooner shall the Saints be sentenced, Justified, Acquitted, Anointed, Crowned; but presently they must be enthronized, and sit with Jesus Christ to judge the world. In the unfolding of this we may observe these particulars.—

1. As Christ is on a Throne, so now must the Elect be set on Thrones;*To him that overcometh will I grant to sit with me in my Throne.* Thrones are for Kings and Judges; and in that Christ hath now lifted up his Saints to this condition, he will have them sit with him as so many Judges, and as so many Kings; or if it be more honor to have Thrones by themselves, than to sit with Christ in his Throne; *John* in his vision saw many Thrones; *And I saw Thrones, and they sat upon them,and judgment was given unto them.* And Christ himself told his Apostles, *Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve Thrones,judging the twelve Tribes of Israel.* Hence some argue that amongst all the Saints, the Apostles shall have their Thrones seated next to Christ; howsoever the rest shall not be deprived of their Thrones; for not only twelve Thrones, but twelve and twelve are set about the Throne of Christ; *And round about the Throne were four and twenty Thrones* (or seats) *and upon the Throne I saw four and twenty Elders sitting clothed with white raiment,and they had on their heads crowns of Gold.* Only four and twenty Thrones, and four and twenty Elders are numbered, but thereby is represented the whole Church of Christ; It is plain enough, that all the Saints shall appear plainly in the glory of Christ's Kingdom, having Thrones with him in the Air, during the time of his judgment.

2. The goats on the left hand shall then be called to receive their doom. No sooner the Saints enthronized, but then shall Christ say, *Ye blessed Angels bring hither all those mine enemies, who have said I shall not rule over them, that I may bruise them with my Iron mace, and break them in pieces like a Potters vessel.* O the fear and trembling that will now seize on reprobates! do but see the case of prisoners, when the Judge speaks that word, *Come Jaylors, bring hither those prisoners to the bar.* But alas! what comparison can we make to suite with the condition of these reprobates? now shall their hearts fail them for fear; now shall they seek death (oh how gladly would they die again!) but shall not find it; now shall they cry to rocks and mountains; *Fall on us,and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb.* As a prisoner in a desperate case had rather remain in his fordid stinking dungeon, than coming into the open air for execution; so the reprobates newly raised from the earth, would fain return again into the earth, glad to remain, though not on the face of it with pleasure, yet in the bowels of it with rottenness and solitude; like malefactors pressing to death, they cry out for more weight, *Hills cover us, mountains fall upon us, yet more weight, more rocks, more mountains; hide us, press us, cover us, dispatch us.* But all in vain; the command is out, Angels and Devils will force them to the bar, for the Lord hath spoken it; *Those mine enemies which would not that I should reign over them,bring them hither.*

3. They shall look on Christ, and his Saints, now sitting on their Thrones. As prisoners that stand at the bar in the face of the Judge, so must these reprobates look the Judge and all his Assessors in the very face.

1. For the judge, they shall look on him; *Behold he cometh with clouds, and every eye shall see him, and they also which pierced him.* We heard before, that no sooner Christ in the clouds but they saw him then; as the prisoners that see the Judge riding to his Judgment-seat; Oh but now they shall see him in the Judgment-seat ready with sparkling eyes, and thundering voice to speak their sentence. Prisoners at the bar must not turn their backs on the Judge, when he begins their sentence; no more must reprobates;*They must see him in Majesty whom they would not deigne to look upon in humility; that by so much more they may feel his power, by how much more they derided his weakness.* Oh the difference betwixt Christ's first coming in the flesh, and in his second coming in the clouds; then he came in poverty, now in Majesty; then in humility, now in Glory; then with poor-Shepherds, now with mighty Angels; then the contempt of Nations, now the terror of the World; then crowned with Thorns, now with Majesty; then judged by one man, now judging all men; then as a Lamb, now as a Lyon; oh horror to conceive! how will the sight of this Judge amaze the wicked? and the rather because they shall see him whom *they have pierced.* Is not this the aggravation of their terror? conceive the guilty man-slayer coming to his trial, will not the red robes of his Judge make his heart bleed for his blood-shed? doth not that crimson clothe present a monstrous hew before his eyes? O then what sight is this, when the man slain sits in the Judgment-seat? the rosy wounds of our Savior still bleeding (at it were) in the prisoners presence? well my they hang their heads, but they shall not shut their eyes; *They shall see him,* saith the Text; yea, *they also which pierced him shall see him.* This very sight will be as convincing, as if they heard Christ say, *Thou art the man that didst murder me, thou art the man hast pierced me, this wound, this skar, and this print of the nails in my hands and feet were thy very doings in thy sinning against*

me. And who can tell but Christ may speak in some such manner as this! *Come all you on the left hand, prepare you for the sentence; I am them an whom you did crucify afresh; I am he whose person you despised, whose Commands you disobeyed, whose Ministers you abused; whose Servants you hated, whose Offers you rejected; and of whom you said, There is no beauty in him that we should desire him.* Whatsoever he shall say, this I believe, that Christ's sweet face will be most terrible to the wicked at that day. Oh it will cut them to see him in the judgment-seat whom they basely shut out of doors, preferring a lust before his presence; then will they begin with extremist grief and bitterness of spirit to sigh and say, *Oh, he that I look upon, and must look upon, and cannot choose but look upon: he whom I now see sitting on yonder flaming, white, and glorious Throne, is Jesus Christ, the Mighty God, the Prince of Peace, that true Messiah, whose precious blood was poured out as water upon the earth, to save his people from their sins: it is he, yea, the self same he that many a time whiles I lived on earth, invited and wooed me by his faithful Ministers, that besought and entreated me with tears of dearest love, to leave my lusts, and to bid the Devil adieu; that knocked again and again at the door of my heart for entrance, offering himself to be my all-sufficient, and everlasting husband, telling me that if I would but have embraced him, at this time should have been the solemnity of the marriage, and now he would have set an immortal crown of bliss and glory upon my head with his own Almighty hand; but I alas! like a willful desperate wretch forsook my own mercy, judged myself unworthy of everlasting life, and wretchedly and cruelly against my own soul, persecuted all the means which should have sanctified me, and all the Ministers which should have saved me, as instruments in the hands of Christ; and now happy I, if I were an hundred thousand millions of miles distant from this sight of Jesus Christ: oh that these eyes in my head were holes again, as they were but even now when I was rotting, or rotten in the grave! oh that I could turn any way aside from this glorious sight! oh that I were a Stone, or Tree, or Air, or any other thing that wanted eyes! oh that I had no eye within, nor understanding faculty to conceive of Christ, or to know Christ Jesus as my Judge, now ready to bid me go to Hell!* certainly these will be the woeful wishes of the wicked, when they shall look on Christ as sitting on his Throne of Judgment.

2. For the Saints, they shall look on them. Indeed they sit so near their Savior, that they cannot look on him, but they must look on them; the Saints are on their Thrones, either in the Throne or about the Throne of Jesus Christ, and the reprobates stand in a direct opposite line to the Saints, so that their eyes cannot be off them; It is said in the parable, that the rich man being in Hell, *He lift up his eyes,and saw Abraham afar off, and Lazarus in his bosom;* but the distance being so great as Heaven and Hell, that cannot be literally understood, but only parabolically; it is otherwise here, for howsoever the separation be already made, yet neither is the sentence, nor execution past upon the reprobates; and indeed as yet, both the Saints and reprobates are in the Air; the one on the right hand, and the other on the left hand of Jesus Christ, and therefore they cannot but have a full view of each other. In the Apocryphal book there is a plain description of this view,*Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his Labors; and when they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for; and they repenting and groaning for anguish of Spirit, shall say within themselves, this is he whom we had sometimes in a derision, and a proverb of reproach; we fools accounted his life madness, and his end to be without honor; how is he numbered*

among the children of God, and his lot is amongst the Saints? Here is a sight that will trouble and amaze the wicked, that those who sometimes were their footstools should now be on Thrones; that poor *Lazarus* who lay at the gates of that certain rich man, should now shine like a Star near the Sun of Righteousness; that they who were reproached, reviled, massacred, murdered by them, should now be their Judges, joining with Jesus Christ to sentence them to Hell. Oh who can conceive the terrible thoughts of these men's hearts! now the world cannot help them, their old companions cannot help them, the Saints neither can, nor will; only the Lord Jesus can; but Oh! there is the soul-killing misery, he will not; *Ye Men, and Devils* (saith Christ) *joint-heirs of Hell, fit fuel for eternal fire, look on us in our Thrones, time was we could not have a look from you; Christ and Christians were an abhorrency of spirit unto you, you troad us underfoot, but now we are got above you; oh see the vast difference betwixt us and you; look on us, look on me and my Saints! see us on our Thrones, see us glittering in glory; and be confounded and amazed forever.*

4. A particular strict account shall be then required, and given. Of what you will say? I Answer—

1. Of sins: *Come* (will Christ say) *Now confess all your sins before all the world;* time was that you consealed your sins, but now every sin shall be laid open before God, Angels, and Men; and now is the black Book of their consciences opened, wherein appears all their sins original and actual; of Omission and Commission. For omissions of duties all those shall be discovered. *Christ hungry, and I gave him no meat; Christ thirsty, and I gave him no drink; Christ a stranger, and I lodged him not; Christ naked, and I clothed him not;* Christ *sick, and in prison, and I visited him not.* And for commissions of evils, all those shall be discovered. *These and these sins I committed in my child-hood, youth, ripe age, old age: these were my gross sins, Blasphemy, perjury, Idolatry, robbery, drunkenness, uncleanness, profaneness,* &c. *and these were my less sins, anger, hatred, envy, distrust, impatience, pride, presumption, contention, derision, inconstancy, hypocrisy,* &c. Oh the numberless number of evil thoughts, words and deeds that now are laid open. In the black book is not only written all sins done, but all such sins as were intended and purposed to be done; All the projects of the heart, though never acted, must now be discovered. Men little think of this; if I should tell you of such designs that died in your hearts, and never came out to light; you would be now ready to say, *Tush, I never did such a thing, I only intended it, or had some thoughts about it, and what then?* why then those very thoughts, secrets, purposes, projects shall come to light; or if there be anything more hidden or secret, as the very bent, and frame of your hearts, the very inclinations of your souls to this or that evil, shall then be manifest to all the World. Nay, yet more, such sins, as by the sinners themselves were never took notice of, either before, or at, or after the commission of them, shall this day come out. Conscience is such a kind of private Notary or Secretary, that it keeps notes or records of all acts and deeds, whether you observe them or no; conscience hath the Pen of a ready Writer, and takes in short-hand, and in an illegible character, from your mouths as fast as you speak, and from your hearts as fast as you contrive. *Consciences writing* (saith one) *is not now legible; as that which is written with the juice of a Lemmon is not to be read by day-light, but against the sire by night you may read it; so consciences writing cannot now be read, but in that day when Heaven and Earth are set on fire, this book shall be opened, and the cypher*

be discovered. Oh what a day will this be, when not a sin committed by any reprobate from the beginning of the world, but now it shall be rehearsed.

2. As an account of all sins, so an account of all temporal gifts which God hath imparted to reprobates, must now be given. Some have the gifts of the world; as riches, honors, places of authority; others have the gifts of the body, as health, strength, beauty, life; others have the gifts of the mind, as understanding, wisdom, policy, learning; now of all these gifts they must give an account. Come you that are rich (saith Christ) *render you an account of your stewardship; how have you spent your riches?* The like will he say to the honorable, and to those in places of authority; *Oh remember you were in authority, and office, and place, but what service did you to me, or my members? you had wisdom, and learning, and knowledge, and understanding conferred upon you, but what good had the Church or Common-Wealth by it?* the like will he say to others according to the talents bestowed on them, *You excelled in strength, beauty, health of body, length of days; and now tell me, and publish it to all the world, how were these improved?* I believe many a sad answer will be given to Christ of these things, riches mis-spent, and health mis-spent, and wisdom, policy, learning, gifts, and parts mis-spent; O consider it! if the Factor after many years spent in foreign Countries, at last returns home without his reckonings, who will not blame him for his negligence? but when his Master calls him to account, and he finds nothing but a bill of expenses, this in courting, that in seasting: who laughs not at so fond a reckoning? Thus many pass the time of their life as a time of mirth, then when they return to their Lord again, behold all their accounts are sins, their profits vanities.

3. I shall add one thing more; not only of gifts Temporal, but of all blessings spiritual, though but tendered, and offered, must all give an account. Oh the sad accounts that many a soul will make of these things! methinks I hear some wicked wretch confessing thus to Christ; *True Lord, I lived at such a time when the Sun of the Gospel shone bright in my face; and in such a place where all was Goshen; I lived under such a ministry, who set before me life, and death; many and many a powerful, and searching Sermon have I heard; any one passage whereof (if I had not wickedly and willfully forsaken my own mercy) might have been unto me the beginning of the new Birth, and everlasting bliss. Sometimes in the use of the means I felt stirrings or strong workings in my heart, and then I was fully purposed to have been another man, to have cleaved to Christ, and to have forsook the World; I was almost resolved to have been wholly for God, I was almost persuaded to be a real Christian; Oh what thoughts were in my heart when such a faithful Minister pressed the truth home? methinks every Sermon I heard then, is now a preaching again; methinks I hear still the voice of the Minister, methinks I see still his tears dropping down his cheeks; Oh how fresh is the reproof, admonition, exhortation of such, and such a Preacher now in my mind? oh how earnestly did he entreat me! with what love and tender compassion did he beseech me: how did his bowels yearn over me! how strongly did he convince me, that all was not well with my sin-sick soul! how plainly did he rip up all my sores! and open to me all my secrets, and my whole heart! but alas within a while I made a jest of all,* I *hardened my heart against all,* I *stifled all his convictions, I shut my eyes against his discoveries; I cared neither for the Minister, nor anything he said, or did. And yet here is not all, not only the Ministers of Christ, but the Spirit of Christ sometimes speak to my heart; I remember at such a time Christ himself (as it were) condescended, and bowed the Heavens, and came down to entreat me*

for my souls health; oh the strivings of the Spirit of Christ, as if he had been loath to have took a denial!O Christ, I remember thy words, when thou cryedst to me, open sinner, open thy heart to thy Savior, and I will come in, and sup with thee, and thou with me. Why sinner, are thy lust's better than I? thy carnal pleasures better than I? thy worldly commodities better than I? why sinner, what dost thou mean? how long shall thy vain thoughts lodge within thee? O take pity on thy Jesus! for here I stand, and wait at the door of thy heart, and my head is filled with the dew, and my looks with the drops of the night. But Alas! I resisted Christ and his Spirit; O thou Judge and Savior of all thine Elect, I dealt churlishly with thee, I tired out thy patience, I gave thee a repulse, I told thee I had entertained other lovers, and I would have none of thee; I troad on council, I trampled thy precious blood under my feet; and now I am expecting no other but to eat the fruit of my own way. Now mayst thou accomplish thy Word, because I set at naught all thy counsels, and would none of thy reproof, therefore thou mayst laugh at my calamity, and mock now my fear cometh. Lo, here the confessions of sins. Every thing now comes out, for Christ will have it so, as a preparative to his doom upon them.

5. Christ and his Saints proceed to sentence. First, Christ the chief Judge shall pronounce it, *depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels,* every word breathes out nothing but fire and brimstone, vengeance and woe; to *depart* from that glorious presence of Christ were Hell enough, but they must go with a *curse;* nor only so, but into *fire;* and that must be *everlasting;* and therein they shall have no other company or comforters but wicked devils, and they insulting over them with hellish spite and stinging exprobations.

Give me leave a little to enlarge upon these words. No sooner Christ begins the sentence, *Depart from me]* but methinks I imagine the reprobates to reply; how? depart from thee? why O Christ, thou art all things, and therefore the loss of thee is the loss of all things; thou art the greatest good; and therefore to be deprived of thee is the greatest evil; thou art the very Centre, and perfect rest of the Soul, and therefore to be pulled from thee is the most cruel separation: we were made by thee, and for thee, O let us never be divided from thee; we were made according to thy Image, O never drive us from our glorious pattern; *Away, away* (saith Christ) ye have no part in me, or in my merits, never speak, or entreat me anymore, but *depart from me.* But secondly, they may reply again, if we must depart, and depart from thee, at least give us thy blessing before we go, thou hast great store of blessings to give, and we hope thou hast one yet in store for us, we crave but a small thing, but a blessing. *O it is a little one;* thou art our Father (witness our Creation) and it is a chief property of a Father to bless his children. No, *depart from me ye Cursed, in place of a blessing take the full curse of your Father, you have been most prodigal and disobedient children: you have followed him who had my first curse; and now share ye curses with him, cursed be you in your souls, and in your bodies; and in your thoughts, and in your words, and in the heinousness of your sins, and in the grievousness of your punishment.* But thirdly, if we must depart from thee, and depart accursed, yet appoint us some meet and convenient place to go into; Create a fruitful piece of ground, and let a goodly Sun daily shine upon it; let it have sweet and wholesome air, and be stored with fruits, and flowers, of all forms and colors; give us the variety of Creatures for our uses; O if we must go from thee, the source and fountain of heavenly sweetness, and afford us some

plenty of earthly pleasures, which may in some sort recompense our pain of loss, speak but the word, and such a place will presently start up, and show itself. *No, depart from me ye cursed into fire; though fire naturally burns not Spirits, yet I will lift and elevate this fire above its nature; you have sinned against nature, and I will punish you above nature;* Fire? alas that ever we were born! who is able to rest in fire? the very thought of it already burns us. Of all the creatures appointed by God to be the Instruments of revenge, fire and water have the least mercy. But Fourthly, if we must into fire, let the sentence stand but for a very short time; quench the fire quickly, half an hour will seem a great while there; *No, depart from me ye cursed into everlasting fire; it was kindle by my breath, and it hath this property among other strange qualities, that it is an unquenchable Fire; as long as I am God it shall endure, and ye broyl in it; and when I cease to be happy, then shall ye cease to be miserable.* O woe is us! what? to live in a fire perpetually without all end, or hope of end?—Yea Fifthly, allot us then some comforters, whose smooth and gentle words may sweeten our torments, or somewhat dull the most keen edge of our extremity: O let the Angels recreate us with Songs and hymns of thee, and of thy blessedness, that we may hear that sweetly delivered which others fully enjoy: *No, no; depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels: they shall be your comforters, they that will triumph in your miseries, they that are your deadly, desperate enemies; they that will tell you by what deceits and by-ways they led you from me, and that will give you every hour new names of scorn and horrible reproach.* O sentence not to be endured, and yet never, never must it be reversed. O my brethren, I tremble at the very mentioning of this sentence, and O what will they do on whom it must pass? I beseech you before we pass from it, will you ask but your souls this one question! *what, can you dwell with everlasting fire?* if you can, you may go on in sin; but if you cannot, why then stop here, and repent of sin: O now say, *if this be the effect of sin, Lord pardon what is past, and O give me grace that I may sin no more, as sometimes I have done.* Methinks if a temptation should come again for ordinary entertainment, you should fright it away with the remembrance of these powerful words, *depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.*

2. The Saints shall judge the very self same judgment, *do ye not know that the Saints shall judge the World?* that they as well as Christ shall judge the World, is without controversy;*And judgment was given to the Saints of the most high. Ye also shall sit upon twelve Thrones judging the twelve Tribes of* Israel. *Behold, the Lord cometh with twelve thousand of his Saints,to execute judgment upon all. Know ye not that we shall judge the Angels?* not only shall we judge the World, but the God of the World; the Principalities and Powers that captive wicked men at their pleasure; even they must be judged by those whom they formerly soyled; so then there is no question but they shall judge.

Only how the Saints shall judge together with Christ, is a very deep question. For my part I am apt to think, that it shall not be directly known, ere it be seen or done. I shall only relate what others say to this point, and so leave you to your liberty of judging what is right.

1. Some say that the Saints shall judge the World by presenting their persons and actions, by comparing their good examples with the evil examples of all the Reprobates; and so, they shall convince and condemn the World. *Behold the Lord cometh with Ten thousand of his Saints,*

to execute judgment upon all, and to convince all that are ungodly among them; This I conceive to be a truth, yet surely this is not all truth.

2. Others say, that the Saints shall judge the World by way of indicting, impleading, accusing witnessing, *&c.* And I conceive it may be thus too; the Saints of the Law more especially accusing the breakers of the Law, by the Law. *Do not think that I will accuse you to the Father,there is one that accuseth you to the Father, there is one that accuseth you, even* Moses, *in whom ye trust.* And the Saints of the Gospel more especially judging the profaners of the Gospel, by the Gospel: *in that day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.* This likewise is truth, but I believe as yet we have not the whole truth.

3. Others say, that the Saints shall judge the World after the manner of exaltation, glorying, and rejoicing to see the vengeance. *The Righteous shall rejoice when he seeth the vengeance, he shall wash his feet in the blood of the wicked.* But this their exulting being a constant and perpetual act, not for a time, but for eternity, methinks this present act should be yet somewhat more.

4. Others say, that the Saints shall judge the World by way of assession, assent, vote, suffrage, comprobation, and the like subordinate, and conformable acts. *And I heard another out of the Altar say, even so Lord God Almighty, true and righteous are thy judgments. —And after these things, I heard a great voice of much people in heaven, saying, Allelujah, salvation, and glory, and honor, and power unto the Lord our God, for true and righteous are his judgments;* this certainly is truth, and commonly so received, yet neither is this all truth.

5. Others say, that the Saints shall judge the World *(i.e.)* Christ in the Saints, and the Saints in Christ. He in them by those Infallible principles of Divine Justice which are imprest in them; and they in him, by those inseparable bounds of union, whereby they wholly relate to him: or he and they together as head and members, the act of the head imputed to the members, and the act of the members acknowledged by the head; his Judiciary Act (especially as from his Mediatorship and Manhood) having a peculiar influence upon them; and their Judiciary act (in a perfect conformity, though not any absolute proportion) having a peculiar reference to him. And methinks those Texts of *Mat.* 19.28. *Jude* 14.15. speak there of Christ's, and of the Saints judgment, as of one joint act.

Oh what terror will be to all wicked men? when not only Christ, but all the Saints shall say of them, *away with them, away with them, let them be damned.* You that are Fathers, it may be that your Children will thus sentance you, *I* remember when the *Jews* told Christ, that *he cast out Devils through Belzebub the Prince of Devils,* he answered, *If I through Belzebub cast out Devils, by whom do your Children cast them out? therefore they shall be your judges.* They liked well enough of the Miracles of their Children who were the Disciples of Christ, but they could not endure them in Christ; and therefore he tells them, that their Children, whom God hath converted, and to whom he had given power to do the same works as he did, even they should be their judges to Condemn them. And so it may be with you, if any of your Children be converted to the Lord, and you remain still in a natural estate, your very Children shall be your judges, and condemn you to Hell. But of that anon.

6. In this doom which Christ and his Saints shall pass on Reprobates, our Savior tells us of some reasonings betwixt him and them; *I was an hungered* (saith Christ) *and ye gave me no meat; I was thirsty, and ye gave me no drink,* &c.—*Then shall they answer, Lord, when saw we thee hungry, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? and then shall he answer them, verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.* As if Christ should have said, time was that I was under reproach, misery, calamity, necessity; I lay at your doors like *Lazarus* full of sores, and as I thought nothing too, much for you, so I expected also something from you; but oh cruelty to see thy Christ an hungered and not to feed him? to see thy Christ a thirst, and not to cool, or quench his thirst? to see thy Christ a stranger, and not to give him a nights lodging? to see thy Christ naked, and not to cover him with a garment, who would gladly have covered thee with the robe of righteousness, the garment of Salvation? O monstrous inhumane heart? O prodigious wretch! who among the *Heathens* ever dealt thus with their Idols? have any of the Nations starved their God's, turned them out of doors? and must I only be slighted? away Reprobates! you had no mercy on me, and now I laugh at your calamity: surely *he shall have judgment without mercy, that hath shown no mercy;* They stand wondering at this, and cannot remember that ever they saw Christ in such a condition; *Why Lord,* (say they) *when saw we thee an hungered, or thirsty, or naked? art thou not he that rose again from the dead, and ascended on high, and ever since hast been exalted above the highest Cherubims, a name being given thee above every name, at which name to this day, but especially now on this day, every knee doth bow of things in heaven, and things in earth,and things under the earth;* how then could we see thee in such a condition? is not this thy second coming in glory? and were we alive at thy first coming in humility? how can this be? oh how shouldst thou charge us with unkindness to thyself? surely if we had known thee in need, we would have given thee of thy own, thou shouldst never have wanted what things we enjoyed, but thou shouldst have commanded both us and them. To which our Savior replies, O deceitful, ignorant, and stupid souls! have you no better learned Christ than so? am not I Head of the Church, and can the Head be without Members? Verily, if you had loved, relieved, or done good to them, you had done so to me; but in being uncharitable to them, you were no less unto me. Never say you would have been thus, and thus kind to Christ, whiles you were unkind to Christians: herein lies the deceitfulness of your hearts; *O they are deceitful above all things and desperately wicked, who can know them? but I the Lord search the heart, I try the reins,even to give to every man according to his ways, and according to the fruit of his doings;* In as much as ye did it not to one of the least of my members, ye did it not to me, and therefore get you down into Hell, and get you out of my presence; take them Devils, away with them Angels to the Devil and his Angels forever.

These are the reasonings betwixt Christ and Reprobates; and if so, may we not imagine the like between Saints and Reprobates? is there not the same reason of reasoning betwixt them and the inferior Judges, as betwixt them and the supreme Judge? for my part I cannot conceive, but if we admit of such disputes betwixt Christ and them, well may there be the like disputes, arguings, and reasonings betwixt Saints and them: for they had on earth more familiarity, converse, and communion together; some of them it may be, were in near and dear relations to each other; and now that one shall judge the other to eternal flames, oh

what passages will be betwixt them? I shall instance in our nearest relations upon earth, as of Masters and Servants, Parents, and Children, Husbands, and Wives, Ministers and People; no question but in these very relations some shall judge, and others be judged; our Savior tells us, *There shall be two men in one bed, the one shall be taken, the other shall be left;two women shall be grinding at one Mill, the one shall be taken, and the other left; two men shall be together in the Field, the one shall be taken, and the other left;* wherein the Lord seems to show that God's Election doth extend itself to all sorts of persons, and separates the most. They shall not be saved by Families, as in *Noah's* time, but one frie•• shall be taken by Christ into Heaven, and another left for the Devil to carry into Hell. Give me leave but to enlarge on those reasonings, or discourses that we may imagine will be now betwixt these several relations. As—

1. Betwixt Master and Servant; if the Master be the Saint, and his Servant the Reprobate, then shall the Master say, O thou wicked Servant, how many a time did I call on thee to duty? how often have I told thee that I would have thee to be God's Servant as well as mine? how often came that word to thy ears; *Servants obey your Masters in all things according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God?* how often was that precious Word laid close to thy conscience, *He that doth wrong, shall receive for the wrong which he doth; but in doing service to me as to the Lord, thou shouldst of the Lord receive the reward of the Inheritance, for in such service thou didst serve the Lord Christ?* but thou wouldst not be warned, and now thou art justly condemned; I say *Amen* to Christ's Sentence; get thee down to Hell, and there serve Satan, and receive his wages in fire and Brimstone forever.—Or if the Servant be the Saint, and his Master the Reprobate, then shall the Servant say, O my quondam Master, how many a time hast thou tyrannized it over me? how didst thou use me, or abuse me to serve thy own lusts and corruptions? many a time I had strong desires to wait upon God in the use of public and private Ordinances; this morning, and that evening, I would have served my Master the Lord Jesus Christ, but thou wouldst not spare me one hours time for prayer, reading, meditation, *&c.* I was ever faithful in thy service, going to bed late and rising early;*The drought consumed me by day, and the frost by night, and my sleep many a time departed from mine eyes; surely God hath seen my affliction, and the labor of my hands, and now he hath rebuked thee:* dost thou not observe the admirable justice and righteousness of Christ in the sentences past on us both? remember that thou in thy life-time received thy good things, and I received evil things; but now I am comforted, and thou must be tormented. I now serve a better Master; after my weeks work with thee, I shall keep a perpetual Sabbath with God; but go thou with thy old companions from thy glorious Mansion to a loathsome dungeon; from thy table of surfeit, to a table of vengeance; from thy faithful Servants, to afflicting Spirits; from thy bed of doun, to a bed of fire; from soft linen and silken coverings, to wish a rock for thy pillow, and a mountain for thy coverlet.

2. Betwixt Parent and Child; if the Parent be the Saint, and the Child the Reprobate; then shall the Parent say, O thou wicked, rebellious Son! or O thou wicked, rebellious, and disobedient daughter! it is I that begot thee, or that brought thee forth; that during thy Infancy, laid thee in my bosom, and dandled thee on my knee, and carried thee in my arms, and set thee as a seal upon my heart; that during thy minority fed thee, and appareled thee

and trained thee up in manners, learning a particular calling, and especially in the nurture and admonition of the Lord; and then when I saw thy untowardness of spirit, and thy breakings out into things forbidden by God and man, O the admonitions, reprehensions, corrections! O the many thousands of warnings that I gave thee of this day, and of the wrath to come! and yet thou wentest on in thy stubbornness, till thou becamest many and many a time a grief of mind, a bitterness of spirit unto me: and then how often did I mind thee of thy duty. *Children obey your Parents in all things. Honor thy Father and Mother,which is the first Commandment with promise. The eye that mockketh his Father, and despiseth to obey his Mother, the Ravens of the Vally shall pick it out, and the young Eagles shall eat it.* But alas, all these expressions made no saving impression on thy hardened heart, thy brow was Brass, and thy sinew of Iron, thou wast ever stiff-necked, and now thou art justly damned; I cannot but approve of Christ's judgment upon thee; though thou camest out of my bowels, yet now I have no pity, no bowels of compassion towards thee; the glory of God hath so swallowed up all my natural affections, that I cannot but laugh at thy calamity, and joy in thy damnation; I gave thee a body, and God himself gave thee a Soul; but now let the Devils have both, and torment them in Hell; be gone! I shall never see thee again—Or if the Child be the Saint, and the Parent the Reprobate, then shall the Child say, O unworthy Parent; unworthy of everlasting life! I had my natural being from thee, but my Spiritual being was from the Lord; if I had followed thy steps, I had been everlastingly damned; did I not know thy ignorance, thy unbelief, thy worldliness, thy covetousness, thy pride, thy malice, thy lust, thy lukewarmness, thy impatiency, thy discontentment, thy vain-glory, thyself-love; didst not thou often check me for my forwardness, and zeal, and holiness in Religion? didst not thou ask me, what, art thou wiser than the rest of the neighbor-hood? are there not many gray hairs amongst us, whose wisdom and experience thou hast not yet attained? and canst not thou walk on soberly towards heaven, and either do as the most, or keep pace with the wisest? what, have any of the Rulers, or of the Pharisees believed on Christ? oh I shall ever remember to the praise and glory of Christ, what discouragements I had, and yet how the Lord plucked me as a fire-brand out of the fire; and now hath the Lord set me on the Throne to judge thee according to thy demerits; and therefore I join with him, who is the Father of Spirits, against the Father of my flesh; depart, go to the God's whom thou hast served, and see if they will help thee in the day of thy calamity.

3. Betwixt Husband and Wife; now if the Husband be the Saint, and the Wife the Reprobate, then shall the Husband say; Thou art she whom I knew in the flesh, whom I dearly affected with my heart and soul; whom I nourished and cherished as my own body; thou art she that was the Wife of my bosom, as near and dear to me as my heart in my bosom; thou wast my companion, my yoke-fellow, and my very delight: but oh! I could never rule thee, lead thee, guide thee in the way of life, in the path that is called holy: many a time have I wooed, sued, and sought to gain thy soul to that blessed Bridegroom, the Lord Jesus Christ, many a time have I prayed with thee, and for thee; many a time have I stirred thee up to hear the Word, to wait upon God in the use of all means public and private; and instead of embraces, or yieldings to these blessed motions,*I have met with contentions and jars, as a continual dropping in a very rainy day; but death hath dissolved that knot, so that now I am no more thy Husband; this is*

the day of separation, and I shall no more consort with thee; at the Resurrection there is no use of Marriage, but now I am to live as an Angel in Heaven; and because thou wouldst not draw with me in Christ's yoke, now therefore adue forever and ever; we shall never more lie in one bed, or sit at one board, or walk in one Field, or grind at one mill; thou hast lost me, and thou hast lost Jesus Christ, two husbands in one day; go now and take thy choice in Hell! thou art free from us, but thou shalt be bound there with indissoluble bonds to the Devil and his Angels—Or if the Wife be the Saint, and the Husband the Reprobate, then shall the Wife say; Thou art he who I looked upon as my second-self, my head, my governor, my helper, my husband; for whom I was willing to forsake my native home, Fathers house, dear Relations, of Father, Mother, Brother, Sister, and many comforts in that kind; and I expected to have found new matter, and a continued influence of comfort, and delight in a marriage-state; but oh the vexations of Spirit! hadst thou not almost drawn me away from Jesus Christ? was I not forced through many provocations sometimes to break out and say, *Surely a bloody husband art thou to me?* many a time *I* cried out, O my Husband when wilt thou set up the rich and royal trade of grace in thy Family? when wilt thou exercise prayer, reading, catechizing, conference, days of humiliation, and other household holy duties? oh for doing something to assure our souls of meeting together hereafter in heaven! But alas! it would not be; and now see the effect: here I stand like a Queen, deckit and adorned with cloth of Gold, with raiment of needle-work, with the white robe of Christ's righteousness; so that the King of Heaven greatly desires my beauty, and my soul is this day married to Christ; I acknowledge him, and no other Husband in the world; and for thee who refused to join with me in the worship of God, now God hath refused thee: fare well, or fare ill forever.

4. Betwixt Minister and some of his people at least: if the people be as so many Saints, and the Minister the Reprobate, then shall the people say: O thou art the man that undertookest that high and mighty calling of feeding souls with the Word of life; but now are thy sins written in thy fore-head, for either thou run'st before thou wast sent, or being sent, thou hast been exceeding negligent in the gift that was in thee: Didst not thou prophesy in *Baal,* and cause God's people to err? didst thou not studiously and mainly seek for the Fleece, not regarding respectively the Flock? didst not thou strengthen the hands of evil-doers in Preaching peace, peace to wicked men? wast thou not profane, and wicked, and loose in thy life, and by that means ledst many thousands to hell! O thou bloody Butcher of Souls; hadst thou been faithful in thy Ministry, well might those damned Companions about thee have escaped the flames! but they are doomed to death, and now thou mayest hear their cries, and grievous groans, and complaints against thee, this was the man set over us to give us the bread of Life, but oh Christ, did he not fail us? did he not feed us with unprofitable matter, fables, conceits, airy sentences, rather than anything tending to godly edifying, which is in faith? did not our tongues, and the tongues of our Children stick to the roof of our mouths in calling and crying for bread, for the bread of life, and he would not pity us? we gave him the tenths which thou appointed, but he gave not us thy truth, which thou didst command him; why Lord Christ, thou Judge of all the world, didst not thou bid him feed, feed, feed? didst thou not bid him feed the flock committed to his charge? didst not bid him preach the word, be instant in season, and out of season, reprove, rebuke, exhort with all longsuffering? and

notwithstanding all thy commands, did he not miserably starve us? instead of feeding us unto salvation, hath he not starved many thousands of us to our destruction. O Christ, thou that art the judge of Nations, and the revenger of blood! reward thou this man, as he hath rewarded us; he led us in the ways of wickedness, and (if it must be so) let him be our ring-leader to Hell; and upon his soul once buried in Hell, let this be the Epitaph, the price of blood, the price of blood; if thou didst hear the blood of *Abel,* being but one man, forget not the blood of many, now thou art judging the earth. Why thus do the damned cry about thine ears; and as for us, (say the Saints) who were once thy people, but now thy Judges, we consent to their cry, and to our Savior's doom, go ye cursed into everlasting fire.

Men, Brethren, and Fathers, I begin thus with the Ministers doom, that you may see I would deal impartially; and verily I believe it, if our case come to this, we of the Ministry shall be in a thousand times worse condition than any of you; for besides the horror due to the guilt of our own souls, all the blood of those souls who have perished under our Ministry, through our default, will be laid to our charge; little do you know, or consider the burden that lies upon us, a burden able to make the shoulders of the most mighty Angel in heaven to shrink under it. *Chrysostom* was a glorious Saint, yet casting his eye upon one only Text in the Bible, *Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, He professeth that the terror of this Text made his heart tremble.* Surely it is enough to make our hearts tremble, if we seriously weigh our terrible doom, in case that we should miscarry.

But now on the other side, if the Minister be the Elect, and sentenced to salvation; and many of his people prove no better than Reprobates, then shall the Minister say, O miserable souls, now you feel the truth of those comminations, and curses which we opened and unfolded, and discovered to you out of God's Word! *We dealt plainly with you,that the unrighteous should not inherit the Kingdom of God: we advised you again and again, be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankind, nor Thieves, nor Covetuous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God:* and such were you, and notwithstanding all our threats, warnings, intreatings, beseechings, thus ye lived, and thus ye died; and there is the issue, Christ now hath doomed you to hell, and here am I set on a throne to judge your souls; for the Saints shall judge the World as well as Christ himself; Oh what shall I do? Oh my bowels, my bowels! here's a case beyond all the former, each of them according to their relations judge another; but here's a multitude, not one, or two, or ten, or an hundred, but many hundreds, or thousands, according to the number of such and such Congregations, where I have preached.

In Christ's reasonings with the wicked we have heard of his sayings, and their answers, and of his replications to their answers, much said on both sides to and again; I may suppose the like here. O what shall I do (says the Minister) what doom shall I pass on this Assembly of Reprobates? can I absolve them whom the righteous God hath condemned? can I say, come along with me to heaven, now Christ hath said, go ye cursed into hell? and oh now shall I turn my speech from my wonted wooing, beseeching, entreating, exhorting, to a direct dooming, damning, condemning these souls to the pit of hell? sometimes indeed I opened to

these souls the armoury of God's wrath. I thundered and lightened in their Congregations; but my design was to fright them out of hell-fire, and knowing the terrors of the Lord to have persuaded them towards heaven, and heavenly things; but now if I speak condemnation, no sooner shall I speak, but their souls will sink down to hell; O miserable souls, what shall I say? or what can you say for yourselves? Then shall they answer; Oh Sir, do not you aggravate the torment by your condemnation; the weight of Christ's doom is already unsupportable, but will you add more weight? Why remember, we are some of us (it may be) of your flesh and blood; many a time you told us that you unfeignedly loved us; and that we were dearer to you then all worldly enjoyments; many a time you told us that you were willing to spend yourself for us, as the candle that burns itself to give others light; you were pleased to bestow your prayers, tears, sighs, groans for our souls; your very Books and Writings were high expressions, and abiding monuments of your dear love to us; you weighed not your strength and spirits in comparison of our souls; and shall this fair comical scean end in a dismal, doleful, bloody Tragedy? would you do or suffer anything to save us, and will you now condemn us? Oh forbear!

Ah no, (saith the Minister) I cannot forbear; all is true that you say, I loved you dearly, and I was willing to spend, or to be spent for you; but this aggravates the more; ah my travail, pains, books, writings, words, fears, sighs, groans are in one volume together, and this volume has been opened this day, and now is the question put; what have you profited by all my words, prayers, tears, sighs, and groans? is not all lost? and are not your souls lost? and now do you tell me of love? what, did *I* ever love you more then Christ loved you? were the drops of my tears to be compared with the showers of his blood? were my pains for you equal with the pains of his Cross? and hath he not condemned you to hell? and shall not *I* be like-minded to Jesus Christ? Surely the Lord's will must be my will; he hath already judged you, and he will make me to judge you; so far am *I* from pitying you, that if he that formed you will show you no mercy, if he that saves me, and all the Elect people of God, will not save you, can *I* pity you, or save you, or descent from Jesus in his sentence upon you? speak no more of flesh, and blood, of labors, of love, Christ's Sentence must stand, and as *I* am a member of Christ, and a Minister of Christ, *I* cannot but approve of it, and so judge you to hell.

Why then (say Reprobates) we will curse thee, and blaspheme Jesus Christ in hell forever; cursed be the time that ever we heard of Jesus Christ, or that ever we knew thee, or thy Ministry; do not thy Sermons send us deeper into hell? had it not been easier for us at this day of judgment if we had lived in *Tyre* and *Sydon,* where the Gospel never was Preached? didst not thou harden our hearts in such and such Sermons, when the Word came home? didst not thou deny us the seals which might have been for confirmation of our souls salvation? didst thou not estrange thyself from us in respect of any inward, intimate, and familiar society, which thou affordest to others? doth not the event plainly show, that all thy tears, prayers, words, and works, as in reference to us, were hypocrisy, flattery, deceit, dissimulation? Oh cursed be the day that ever we lived under such a Ministry, or that ever we heard of Jesus Christ.

Nay then (saith the Minister) it is time for us to part; such were your invectives on earth, and now they are, and will be your language in Hell; but have *I* not answered these cavils many a time? have *I* not told you that the Word would harden some, and soften others, the fault being in yourselves? have *I* not cleared it that the seals are not to be set upon blanks, and that confirmation could not be without a work of conversion to lead it? and were we not commanded in the name of our Lord Jesus Christ to withdraw ourselves from every brother that walketh disorderly? did not the wise man tell us? *he that toucheth pitch shall be defiled therewith,and he that hath fellowship with a proud man shall be like unto him? can a man take fire in his bosom, and his clothes not be burnt? can a man go upon hot coals, and his feet be not burnt?* as for other cavils, the Lord be judge betwixt you and us; nay the Lord hath been Judge betwixt you and us; lo here we stand on the right hand of Christ, so, here we sit on our Throne to judge you, and that world of wicked men and Angels; let Christ be glorious, and let his sentence stand, and let that word of Judgment never be reversed; *he that loveth cursing, let it come upon him; and he that clotheth himself with cursing as with a garment, let it come into his bowels like water, and like oil into his bones?* no more, but adieu souls, adieu Reprobates, adieu forever; you must descend, but we must ascend. Go you to Hell, whiles we mount upwards to Heaven and Glory.

At this last word, down they go, the evil Angels falling like lightning, and evil men hailed, and pulled down with them from the presence of God, and Christ, and Angels, and all the blessed ones; even from their fathers, mothers, wives, husbands, children, ministers, servants, lovers, friends, acquaintance; who shall then justly and deservedly abandon them with all detestation and derision; and forgetting all nearness, and dearest obligations of nature, neighbourhood, alliance, anything, will rejoice in the execution of divine justice. Oh the shrikes, and horrid cries that now they make, filling the air as they go! Oh the wailings and wringing of hands! Oh the desperate roarings! Oh the hideous yellings, filling heaven, and earth, and hell! But I shall follow them no further, no sooner do they fall into the bottomless pit, but presently it shuts her mouth upon them, and there I must leave them.

SECT. VII. Of Christ and his Saints going up into heaven, and of the end of this World.

7. FOR Christ and his Saints going up into heaven, and so for the end of this world: no sooner are the Reprobates gone to their place, but the Saints ascend; now Christ ariseth from his judgment-seat, and with all the glorious company of heaven, he marches towards the heaven of heavens. Oh what a comely march is this? what songs of triumph are here sung and warbled? Christ leads the way, the Cherubims attend, the Seraphims wait on, Angels, Arch-angels, Principalities, Powers, Patriarchs, Prophets, Priests, Evangelists, Martyrs, Professors, and Confessors of God's Law and Gospel following, attend the Judge, and King of Glory; singing with melody, as never ear hath heard, shining with Majesty as never eye hath seen, rejoicing without measure as never heart conceived. O blessed train of Soldiers! O goodly Troop of Captains! each one doth bear a palm of Victory in his hand, each one doth wear a Crown of Glory upon his head; the Church Militant is now Triumphant; with a final overthrow have they conquered Devils, Death, and Hell; and now must they enjoy God, Life, and Heaven; sometimes I have with much wonder and admiration beheld some Regiments

passing our streets; but had I seen those *Roman* Armies when they returned Victors, and made their solemn Triumphs in the streets of *Rome,* oh then how should I have then admired? never was the like sight to this of Christ and his Army in this World. O the comely march they make, through the sky, and through the Orbs, and through all the Heavens, till they come to the Heaven of Heavens! were ever so many glistering Suns together in one day? was ever so many glories together on this side the Kingdom of glory? not to speak of Christ, or his Angels, *O who is she that looketh forth as the morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners?* are not in the head of these Regiments *Adam,* and *Abel,* and *Noah,* and *Abraham,* and *Isaac,* and *Jacob;* and all the Patriarchs and all the Prophets, and all the Apostles? And (if thou art a Saint that readest this) art not thou one Son appointed by God amongst the rest to follow Christ? here's enough to fill thy heart with joy beforehand; as sure as yond Sun now shines in the Firmament shalt thou that believest pass by that Sun in its very orb, and by reason of thy glory it shall lose it shine? oh then what spreading of beauty and brightness will be in the heavens as all the Saints go along! what lumps of darkness shall those glittering Stars appear to be, when all the Saints of God shall enter into their several orbs and spheres? and thus as they march along higher, and higher, till they come to the highest, at last heaven opens unto them, and the Saints enter their Masters joy; what is there done at their first entrance, I shall discover another time; only for a while let us look behind us, and see what becomes of this nether World.

No sooner Christ and his company in the Empyreal heaven, but presently this whole world is set on fire; To this profane Authors seem to assent, As,

1. Philosophers, especially the Stoics were of this mind. *Humor primordium, exitus ignis,* said *Seneca: Moisture was the beginning, and fire shall be the end of this World.* And speaking of the Sun, Moon, and Stars; *mark* (says he) *whatsoever now shines in comely and decent order, shall at last burn together in one fire.*

2. The Poets grant this; *Lucan* speaking of those whom *Caesar* left unburned at the Battle of *Pharsalia; Hos Caesar populos si nunc non urserit ignis, uret cum terris.* If fire shall not now burn these, when Heaven and Earth, and all shall burn, then must they burn.—*Ovid* in like manner, *Esse quoque in fatis—quo mare, quo tellus—ardeat.* A time shall come, when Sea, and earth, and all the frame of this great World shall be consumed in flame.

3. The *Sybills* grant this, to which the *Roman* missal seems to allude, joining them with the Prophet *David,* though I know not by what warrant. *Dies ira, dies illa, solvet saeculum in favilla, teste David cum Sybilla.*

A day of Wrath, a day of fire,

So *David* with the *Sybills* doth conspire.

But to wave all these, one Text of Scripture is to me more than all these. 2 *Pet.* 3.10. *The Heavens shall pass away with a great noise,and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up.* Hence all our Divines agree, that a fire shall seize on the Universe; only some difference is amongst Divines, whether the World shall be

wholly annihilated, or renewed by fire? *Jerome* and *Augustine,* and many after them say, the end of this fire is for purifying and refining of the Heaven, and Earth; for all corruptible qualities shall be burnt out of them, but they in their substance shall remain still: if we ask them, to what end shall this nether world be renewed? some say for an habitacle of the restored Beasts; others for a fitter accommodation of men, and the glorified Saints; others for a perpetual Monument of God's Power and Glory. *Polanus* and some of our Moderns are of Opinion, that*These Heavens and this Earth when purified with those fires, and super-invested with new endowments, they shall be the everlasting habitations of the blessed Saints.* But on the contrary, others are of the other opinion, that all the World with all the parts and works (except Men, Angles and Devils, Heaven, and Hell, the two mansions for the saved and damned) shall be totally and finally dissolved and annihilated. And of this opinion were *Hilary, Clement,* and all the ancients before *Jerome;* and of our Moderns not a few. For my part I rather incline this way, because of the many Scriptures that are so express, I shall only mention these.—*Man lieth down, and riseth not till the heavens be no more.—Of old thou hast laid the foundations of the Earth, and the Heavens are the works of thy hands, they shall perish, but thou shalt endure. All the hosts of heaven shall be dissolved, and the heaven shall be rolled together as a scroll, and all the host shall fall down as the leaf falleth from the Vine,and as a falling fig from the fig-tree.* To which prophesy *John* seems to allude, *And the heavens departed as a scrowl when it is rolled together, and every Mountain and Island were moved out of their places.* Again,*heaven and earth shall pass away* (saith Christ) *but my Word shall not pass away—The day of the Lord will come as a Thief in the night, in the which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the earth also, and the works that are therein,shall be burnt up.—And the world passeth away, and the lusts thereof; but he that doth the will of God abideth forever.—and I saw a great white Throne,and him that sate on it from whose face the earth and heaven fled away, and they was found no place for them.* Now I would demand, whether *being no more,* as *Job;* and *perishing,* as *David;* and *rolling together, and falling down like a withered leaf,* as *Isaiah;* and *passing away,* as our Savior, and *Peter;* and *flying away,* as *John;* do not include to utter abolition? If to these Scriptures I should add one reason, I would argue from the end of the Worlds Creation; was it not partly for the glory of God? and partly for the use of man? now for the glory of God, the manifestation of it is occasioned by the manifestation of the world unto man; if man therefore should be removed out of the world, and no creature in it be capable of such a manifestation, what would become of his glory? And for the use of man, that is either to supply his necessity in matter of diet, physic, building, apparel; or for his instruction, direction, recreation, comfort, delight; now when he shall attain that blessed estate of enjoying God, and seeing God face to face, these ends or the like must needs be frustrate. This argument is weighty, and we need no more. Only we shall hear an Antagonist's objections and give them their answers, and so conclude.

The Texts more especially objected against this opinion, are two; the first is that in *Rom.* 8.21.*The creature itself shall be delivered from the bondage of corruption into the glorious liberty of the Sons of God:* here (say the•) is an earnest expectation, attributed to brute Creatures, that they shall be delivered from the bondage of corruption into the glorious liberty of the Children of God. But I answer, that no immortal being of the brute creatures is here

promised, but only a simple deliverance and dismission from the servitude they were in, to ungrateful men. The Birds, Beasts, and Fishes, do now suffer for our diet; Horses, Mules, and beasts of that nature do now groan under the burdens of our pleasures, or necessities; their annihilation therefore to them must needs be a kind of deliverance; and at last they shall be delivered at the time of the glorious liberty of the Sons of God; the Text will bear it thus. 〈 in non-Latin alphabet 〉 *pro* 〈 in non-Latin alphabet 〉 , *The Creature shall be delivered by the glorious liberty of the Sons of God. (i.e.)* When such a deliverance comes to men, these shall be freed from their servitude by being not at all, having done all the business for which they were ordained, or created.

The second Text is that in 2 *Pet.* 3.13.*We look for new heavens, and a new earth, wherein dwelleth Righteousness.* These words (say some) imply a purging, rather than abolishing; a taking off the corrupt qualities only, not the substance. But I am of another mind, and if I must give my sense of the place, I say—

1. Negatively that *by new heavens and new earth,* is not meant renewed heavens and earth; is it not punctually in the seventh verse, that *the heavens and the earth* which are now, are *reserved unto fire against the day of judgment?* and doth he not descend unto particulars in the tenth verse, that the heavens which are now, *shall pass away with a great noise?* that *the Elements shall melt with fervent heat? and that the earth also, and the works therein shall be burnt up?* and doth he not infer thereupon in the eleventh and twelfth verses, that all these things shall be dissolved? and in the thirteenth verse, that we are therefore to look *for new heavens, and a new earth?* dissolution mends not a fabric, but destroys it; how then should that which is dissolved be said to be reserved, and let stand? surely if *Peter* had thought of this refining only, some words of his would have intimated so much. The end of these creatures was for man's use, and man using them no more, to what end should they be reserved? to say for a monument of what hath been; or for the habitation of the Saints; or for an out-let for the Saints, descending sometimes from the highest heavens to solace themselves here below; are but groundless surmises, and deserve no answer at all.

2. Positively, by *new heavens, and a new earth,* is meant the heaven of heavens, and place of glory. Now these heavens are termed *new,* not in regard of their new making, but of our new taking possession of them for our new habitation; and they are called *heavens and earth,* because they come instead of that heavenly covering, and that earthly habitation which we now enjoy; so that the Text may well bear this paraphrase, *we look for new heavens (i.e.)* the supreme court of God's presence, *and a new earth, (i.e.)* a new habitation for us; which shall infinitely exceed the commodities and happiness of these heavens and earth which we now enjoy, thus *John* in his Revelations.*And I saw a new heaven and a new earth, for the first heaven, and the first earth were passed away, and there was no more Sea.* This new heaven, and new earth is the place or habitation prepared for the blessed Saints and people of God. *A new heaven,* where the Moon is more glorious then our Son, and the Sun as glorious as he that made it, for it is he himself, the Son of God, the Son of righteousness, the Son of Glory; *a new earth,* where all their waters are milk, and all their milk honey; where all their grass is corn, and all their corn is *Manna;* where all their glebe and clods of earth are Gold, and all their Gold of

innumerable Carats; where all their minutes are ages, and all their ages Eternity; where everything is every minute in the higest exaltation as good as can be. Of these new heavens, and this new earth, I can never say enough, not know enough, till I come there to inhabit it. Something only we shall discover of it in our next Sections; for now are the Saints entered in with Jesus Christ.

Only one word of use; Christians! what's the matter that we are so busy about this world? why look about you, not one of these visible objects shall that day remain or have a being; those houses wherein we dwell, these Temples wherein we meet, this Town, this Country, this Isle, and the Seas and waters that surround it, shall be all on fire, and consume to nothing; the Sea shall be no more, and time shall be no more, or if we look higher, yond Sun, and Moon, and Star, shall be no more; that glorious Heaven which rolls over our heads, shall be rolled *together as a scrol,and all the host shall fall down as a leaf falleth from the Vine, and as a falling Fig from the Fig-Tree:—the heavens shall vanish away like smoke* (saith *Isaiah) comminuentur in nihilum* (as *Jerome* reads it) *they shall be battered into nothing.* Alas! alas! what do we toiling all the day (it may be all our life) for a little of this little, almost nothing—earth? you that have an hundred, or two hundred, or a thousand Acres, if every acre were a Kingdom, all will be at last burnt up; so that none shall say here was *Preston,* or here was *London,* or here was *England,* or here was *Europe,* or here was the Globe of Earth on which men troad: let others b•ast as they will of their inheritances, but Lord give me an inheritance above all these visibles; heaven shall remain, when earth shall vanish; that Empyreal Heaven, those seats of Saints, those mansions above, prepared by Jesus Christ shall never end, but for my riches, lands, possessions moveables, goods, real or personal, they will end in smoke, in nothing; *what? wilt thou set thine eyes upon a thing that is not?* upon this the primitive Christians *took joyfully the spoiling of their goods,* it was but a loss a little before the time, *and they knew in themselves that they had in heaven a better, and an enduring substance.* O let this be our care! here we have no abiding City, but O let's seek one to come, even that one that will abide forever and ever, Amen.

SECT. VIII. Of Christ's surrendering and delivering up the Kingdom to God, even the Father.

8. FOR Christ's surrendering and delivering up the Kingdom to God, even the Father, no sooner is he in heaven but these things follow.—

1. He presents the Elect unto his Father, of this the Apostle speaks, *you hath he reconciled in the body of his flesh through death, to present you holy and unblameable,and unproveable in his sight;* to this end Christ died that he might wash us and cleanse us by his blood, and then that he might present us without spot unto his Father. We may imagine Christ as going to his Father with his bride in his hand, and saying thus, O my Father, here is my Church, my Spouse, my Queen; here are the Saints concerning whom I covenanted with thee from Eternity, concerning whom I went down from heaven, and died on earth, and ascending up I have interceded these many hundred years; concerning whom I went down to Judge the World, and having sentenced them to life eternal, I now bring them in my hand to give them the possession of thyself. These are they whom thou gavest me in the beginning of the World,

and now I restore them to thyself at the end of the World, for they are thine. Thus he presents them to his Father. Indeed we read that Christ presents the Saints to himself, as well as to his Father,*Christ loved the Church and gave himself for it,—that he might present it to himself, a glorious Church, not having spot or wrinkle;* but this I take it was done before; when first a Soul believes, it is contracted to Christ, when the soul is sentenced to glory, then is the solemnity, and consummation of the Marriage, then doth Christ present the Soul to himself; and I know not but that the Ministers of Christ may have a part in this matter, *for I have espoused you to one husband* (said *Paul* to his *Corinthians) that I may present you as a chaste Virgin to Christ.*

And after this when Christ takes the bride home, brings her into Heaven, and leads her by the hand into his Fathers presence; then is his last presentation, then *he presents her faultless before the presence of his glory with exceeding joy.* The word signifies leaping, springing, exalting joy: O what springing, leaping, exalting is in heaven, when Christ takes the hand of his Bride and gives her into the hand of his Father; *q. d.* O my Father, see what a number I have brought home to thee; thou knowest what I have done, and what I have suffered, and what offices I have gone through, to bring these hither; and now my Mediatorship is done, I resign all my charge to thee again; see what a goodly Troop, what a noble Army I have brought thee home, why all these are mine, and all mine are thine, and all thine are mine,*and I am glorified in them; all those that thou gavest me, I have kept, and none of them is lost;* see here is *Adam,* and *Abel,* and *Noah,* and *Sem,* and every Saint from the beginning to the end of the World, the Nuptial between them and me is solemnized? and whither should I lead them but to my Father's house, and into my Father's presence? I have already pronounced them blessed, *and the glory which thou gavest me, I have given them,that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one.* Here take them from mine hands, now give them a welcome into glory, *and let them know that thou hast loved them, as thou hast loved me.*

2. He presents all his Commissions to his Father, as he is a Mediator (at least by Destination) from all Eternity; were not the Saints *chosen in Christ before the foundation of the World?* then was he a Mediator in the business of Election, and then was he Predestinated to be a Mediator of Reconciliation.*I was set up from Everlasting,* (i.e.) I was appointed and designed to be a Mediator from all Eternity. Howsoever he was a Mediator virtually and inchoatively from the Fall of *Adam;* then did he undertake that great Negotiation of reconciling God to man, and man to God; and actually he was a Mediator after his Incarnation; for then was he manifested in the flesh, then was he manifested to be what before he was, then did he act that part visibly upon earth, which before he had acted secretly and invisibly in heaven; then he entered upon the work of his active and passive obedience; then he discharged his Prophetical and Priestly office here on Earth, which having done, then he entered upon his Kingly Administration in Heaven. Now as to this work he was called by God (*him hath God the Father sealed;it pleased the Father by him to reconcile all things to himself.* And as to these offices severally he had Commission from God, (*the Lord hath annointed me to Preach good tidings unto the meek; and the Lord hath sworn,and will not repent, thou art a Priest forever; and the Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool.*) So now he comes with all his Commissions in his hand, and he delivers them all up unto his Father again. In

this case it is with Christ as with some General, whom the King sends forth with Regal Authority to the War, who having subdued the Enemy, he returns in Triumph, and all being finished he makes a surrender of his place; thus Christ having discharged all his offices imposed on him, now the work is finished, he leaves his function by delivering up his Commissions to his Father.*In Heaven there is no need of Sun or Moon,* that is, as some interpret, there is no need of Preaching, or Prophesying; of the Word or Sacraments, *for the Lamb is the light thereof,* Christ is the only means of all the communication that the Elect there shall have; and as for his Regal Office, the Apostle is express, *then shall he deliver up the Kingdom to God, even the Father.* Only here is the question, how is Christ said to resign his Kingdom to God the Father? for saith not the Scripture, that *Christ's Kingdom shall have no end?* and that Christ's Throne is forever and ever? for answer, I see no contradiction but that Christ may both resign his Kingdom, and yet reserve it. See a like case,*All Power,* saith Christ, *in heaven and earth is given to me of my Father:* shall we say now that the Father himself was quite stripped of it? no; but as the Kingdom which the Father gave the Son is nevertheless called the Father's Kingdom, or *the Kingdom of God;* so Christ shall return it, yet retain it also. Two things (we say) are contained in the Term of Reign, *sci.* Dominion, and Execution; to wear the Crown, and to bear the Scepter: now Christ in the former sense shall reign forever, the honor of dominion and of wearing the Crown he shall never resign up to his Father, for his Fathers Throne disturbs not his, there are both their Thrones at once, *Rev.* 7.11. but the functions of a King, to sit in Judgment, to reward deservers, to punish evil-doers, to rescue the oppressed, to fight with the enemy, Christ in this sense shall cease to reign, and shall deliver up the Kingdom to his Father.

More particularly, Christ is said to deliver up the Kingdom in three respects.

1. Because he ceaseth to execute that Authority, which nevertheless he hath; as a Judge that goeth from the Bench is a Judge still, although he giveth no judgment, but employeth his time about other occasions; so Christ is said to resign his place, not that his Authority is subject to Diminution, but in that he makes no show; for when his enemies are all put under, there is no need that anymore blows should proceed from his Kingly power.

1. Because the manner of his Kingdom after the judgment day shall be wholly changed; he shall not Reign in the same fashion that he did before; there's no need in heaven of good Laws to keep men from starting into wickedness; the orders of this life are changed into a new kind of Government, and in that respect he is said to give over the Kingdom.

3. Because he ceaseth to increase his Dominion. In this World Christ was still gaining more souls to his Kingdom by the Preaching of his Word, and so he spread his dominion further, and further; but when the Lord shall have made up the number of his Servants to his mind, then he will end the World, and give up the Kingdom, *(i.e.)* he will cease to enlarge his confines anymore, he will be content with the number of his Subjects that he hath already. Here is the Second thing, Christ presents all his Commissions to his Father, he gives up his Priestly, Prophetical, and regal offices at his first entrance into heaven.

4. He presents himself unto his Father; not only his offices but Christ himself is presented, and subjected unto God. This I take it, is the meaning of the Apostle, when he saith, *then shall the Son also be Subject unto him,that put all things under him.* The words are mystical, and therefore we had need to understand them soberly, and according to the Analogy of Faith. The *Arians* hence infer'd, that the Son was not equal with the Father, because he that is subject must needs be inferior to him whose Subject he is. But the Answer is easy, Christ is considered either as God, or as man, and Mediator betwixt God and Man; Christ as God hath us Subject to him, and is Subject to none; but Christ as man and Mediator is Subject to his Father together with us. Some would have it, that Christ is Subject to his Father in respect of his mystical body, the Church; and that this only should be the meaning of the Apostle, *then shall the Church be Subject to the Father;* but I cannot assent to this Exposition. 1. Because the Apostle speaks expressly of Christ and of his Kingdom. 2. Because though *Christ* be sometimes in Scripture read for the Church, or for the body of Christ, yet the *Son* as opposed to *the Father,* is never so read or understood. 3. Because we read, that he that is to be Subject, must first, have all things Subject to himself. Now the Father doth not properly Subject or subdue all things to the Church of Christ, but only unto Christ, and therefore the Apostle speaks of Christ's subjection to the Father; In the same way as Christ delivers up the Kingdom to the Father, is Christ also to be subject to his Father; but Christ delivers up his Kingdom as man, and as mediator betwixt God and man; in these respects Christ (as we have heard) must Reign no more, at that day his Mediatorship shall cease, and by consequence in respect of his Mediatorship, or in respect of his humanity, he shall that day be subject to his Father.

You will say, is not, and was not Christ always subject to his Father as man, or as mediator betwixt God and man? how then do we limit this subjection to that day? *then* (saith the Apostle) *shall the Son be subject.*

I answer, this subjection will be *then,* or at that day more clearly manifested then ever it was before; then he must surrender his Kingdom to his Father in the sight of men and Angels; then he shall lay aside all his Offices in the view of all; so that henceforth God shall not Reign by the humanity of Christ, but by himself; nor shall we henceforth be subject to God through a mediator Christ, but immediately to God himself; nor shall Christ himself reign over us as mediator anymore, for the very glory of his Majesty shall become so illustrious, that all eyes shall see how transcendently eminent the Deity of Christ is above all creatures, even above the humanity of Christ himself. That a fuller view of Christ's subjection shall be at that day then ever before: we may illustrate thus; by night the Sun Reigns or rules over us, but by the Moon; for the light of the Moon is borrowed from the Sun, though in the night we see not any subjection of the Moon to the Sun at all: but so soon as the Sun riseth, presently the Moon surceaseth its office of lightning others, and becomes subject to the Sun itself; not by a new subjection, but by a declaration of its former subjection, so that now all may see what eminency of glory and light the Sun hath both above the Stars, and above the Moon, thus it is with God and Christ, now it is God reigns over us, but only by Christ as Mediator; God's immediate Reign we discern not so clearly for the present; but when the end shall come, and Christ shall surcease his Office of Mediatorship, then shall the glory of Christ's Divinity

appear more eminently, not only above all creatures, but above the brightness of Christ's humanity itself; and in this respect Christ then shall be Subject, if not by a new subjection, yet certainly by a new declaration and manifestation of his subjection, so as never was before.

O the wonders of this day! O the admirable shows in heaven, at Christ and his Saints first entrance into heaven! O my soul, where wilt thou stand? or what wilt thou say, when Christ shall take thee by the hand, and bring thee into the presence of his glorious Father? when he shall present thee, and present all his Commissions which he received for thee, and present himself unto his Father with thee, saying, O my Father, here we are all before thy glorious God-head; thus far I have carried on the great work of man's Salvation, and now all's done according to the Covenant betwixt thee and me; lo here all the Saints which by decree thou gavest me before the world was made; lo here all the Commissions which I received from thee in order to their Salvation; lo here the humanity which thou gavest me when I came into the World; such were the sins of my redeemed ones, and grown to such an height, that *Sacrifice and offering thou wouldst not have, but a body thou preparedst for me,* and lo here I present all these before thee; come, take thy Commissions, and be thou all in all; *we praise thee O God, we acknowledge thee to be the Lord.* Come welcome me, and welcome mine, we all stand here before thy glorious Throne, and expect every way as high an entertainment as Heaven, or the God of heaven can afford us. O my soul, what joy will possess thee at this passage? be sure now thy danger is over, and thy arrival is safe, neither shall it ever be heard, *friend how camest thou hither?* for the Lord himself will run unto thee, he will hug thee and embrace thee, mouth on thy mouth, eyes on thy eyes, and hands on thy hands; and each hand shall clap for joy, each harp shall warble, each knee shall bend and bow, and each heart be merry and glad. O for the day! Oh when will the day come on, when Christ shall deliver up the Kingdom to the Father!

***SECT. IX.* Of Christ's Subjection to the Father, that God may be all in all.**

9. FOR the end of Christ's Subjection to his Father *that God may be all in all.* Surely this is the meaning: Christ therefore Subjects himself unto his Father, that God himself might be *all in all;* that God may no more Reign by a Deputy, or by a Christ, but that immediately and perfectly he may reign by himself, so that everyone may see him face to face. Here we enjoy God (as it were) by means as in the use of the Word, and Sacraments, and the like, but when that Kingdom (where these Administrations are made use of) shall be delivered up, then shall God himself be *all in all,* without means, without defect, without end.

It is observable that Christ in his mediatory Kingdom hath some such things as bear an Analogy to the means and instruments of governing in the Kingdoms of men; As, 1. He hath his Militia and his Laws, with threatenings and promises, in the ordinances of his Word. 2. He hath his grants, and seals, with many privileges to confirm his people in the Ordinances of his Sacraments. 3. He hath his Officers and Ambassadors for the management of spiritual affairs in the Ordinances of his Ministry; but the ceasing of Christ's Kingdom is the ceasing of all these; and he therefore ceaseth his Kingdom that God may immediately succeed all these;

without any means, or without any Mediator at all, he himself may be instead of all; or *all in all.*

In prosecution of this, I shall discuss. 1. The meaning, what it is for *God* to be *all in all.* 2. The particulars, wherein more especially is *God all in all.*

1. For the meaning; it is a periphrasis of our complete enjoyment of God: that God may be *all in all,* is as much as to say, that we may enjoy God alone to all purposes, neither wanting nor willing anything besides himself; for a person to be *all in all* to me, it is to have an enjoyment of that person to all purposes, so that I neither do; nor need I to enjoy anything besides himself; thus God is to the Saints in glory, he is their exceeding great reward; they need nothing else besides himself, their very droughts of happiness is taken in immediately from the fountain, and they have as much of the fountain as their souls in their widest capacity, can possibly hold.

2. For the particulars, wherein more especially is *God our all in all?* I answer.

1. In our enjoying God immediately; here we enjoy God by means; either he communicates himself unto us through his Creatures, or through his Ordinances, and hence it is, that we know him but in part, we see him but in a glass darkly; but when he shall be our *all in all,* we shall see him face to face; we shall then see God as he is clearly and immediately. Oh how excellent is this enjoyment above all present enjoyments here below? as the enjoyment of a friend in his picture, letters, tokens, is short of what we enjoy when we have his personal presence; or as the heat and light of the Sun through a cloud is beneath that heat and light when the glorious body of it is open to us without any interposition; even so all the enjoyments of God in the use of means, graces, blessings, ordinances are infinitely inferior to that enjoyment of God which shall be without all means; all the ravishments of our spirit in prayer, hearing, reading, meditating, is but a sip of those Rivers which we shall have in heaven. I know the remembrance of God in a private meditation is sweet, *Psal,* 104.34. and communion with God in any Ordinance is *a feast of sweetness and marrow, and fatness.* Psal. 63.5, 6. But when the soul shall immediately possess God, when this Kingdom of grace shall expire, and all the Administrations of it shall vanish away, will not the fountain be much more sweet then all the streams? surely *feasts, and sweetness, and marrow, and fatness,* are terms exceedingly too diminitive to give us anymore than a small hint of that incomprehensible satisfaction by immediate communion. O the wonders of Heaven! there shall be Light without a candle, and a perpetual day without a Sun, there shall be health without physic, and strength of Body without use of food; there shall be knowledge without Scriptures, and settled government without a written Law; there shall be Comunion without Sacraments, and Joy without promises to be its fuel; the soul in glory shall go straight unto God, and immediately participate his glory and happiness. 'Tis the comparison of a Learned Divine, *suppose you saw a company of Chrystal Globes placed in a parallel line, because their posture will not admit the Suns immediate beams; we'll suppose another single Globe set by the middle of them, to transmit the Sun-beams unto all those Globes, by this means they all shine, though it be only by reflection; but when the Sun shall so come about, as that they may immediately receive its beams, there's no further use of the single Globe then; so here, while we through our distance from God are*

uncapable of immediate enjoyment, there's a necessity of Christ's Mediation, but when all things that cause the distance are removed, and we brought into the presence-chamber of God *himself, there's no such need of a Mediator then.* Now here is one thing, wherein he is our *all in all,* shall enjoy him immediately.

2. It consists in our enjoying of God fully. *Now I know in part* (saith the Apostle) *but then I shall know, even as I am known;* our enjoyment of God is but here in its infancy, there it will be in its full age; here it is in drops, there it will be in the Ocean, here we see God's back parts, and we can see no more, but there we shall see his face, not his second face (as some distinguish) which is his grace and favor enjoyed by Faith, but his first face, which is his Divine essence enjoyed by sight. Yet I mean not so, as if the soul which is a creature could take in the whole Essence of God which is incomprehencible; but the soul shall, and must be so full of God, as that it shall not be able to receive, or desire one jot more. And oh how excellent is this enjoyment above all present enjoyments? it is now our highest happiness to have some glimpses of his glory shining on us, and some drops of his favor distilled into us, oh but when God shall be our *all in all,* we shall have as much of God as our souls can hold, we shall have the glory of God so poured in, till we shall be able to receive no more. And here is that which gives the soul a full satisfaction; never would it be satisfied till it came to this; suppose that God would draw out all the beauty, sweetness, goodness that he hath communicated to all Creatures in the world, and bring the quintessence of all, and communicate that unto the soul of one poor Saint, certainly it would not serve the turn, there must be a greater comunication before the soul be fully satisfied and rest content; only once admit it into the glorious presence of him who is *all in all,* and presently it expires its infinite desire into the bosom of that God; for there's enough to fill his spirit, he cannot desire so much, but there is more and yet infinitely more; if there be enough in God for the sprrits of all just men made perfect with God, if there be enough in God for Angels whose capacities are greater than the Saints, if there be enough in God for Jesus Christ, whose capacity is yet far wider than the Angels, if there be enough in God for God himself, whose capacity is infinitely greater than them all; then there must needs be satisfaction enough in God to any one poor soul. Here is another thing wherein God is our *all in all,* we shall enjoy him fully.

3. It consists in our enjoying God solely. Not as if there were nothing else in Heaven but only God; but that God in Heaven shall be *all in all,* and instead of all; it is God in Heaven that makes Heaven to be Heaven; the Saints blessedness, and God's own blessedness doth consist in the enjoyment of God himself; the School-men tells us, that we shall not properly enjoy anything else but only God; we may have some use of the Creatures, but no fruition; and therefore is God said to be *all,* or as good as all. And indeed what can we imagine to be in Heaven, which is not eminently in God himself: if it be greatness, power, and glory, and victory, and majesty, all these are his; if it be joy, or love, or peace, or beauty, or anything amiable or desirable, all these are in him. Hence some take it to be *David's* meaning, when he said, *he had none in Heaven but God;* that the sole enjoyment of God, (of God, and of nothing else but God) is the souls true happiness, when it is at highest; *whom have I in heaven but thee?* whom? why there are Angels, there are Saints, there are the spirits of just and perfect men; are these nothing with *David?* O yes! all these are good, but they are not able to satisfy a soul

without God himself. Whether God will make use of any Creatures for our service then? or if any, of what Creatures? and what use? is more than I yet know; but to make up a full enjoyment there is required a gracious-glorious presence, a sweet effusion or communication of that presence, a just comprehension of the excellency of that communication, a perfect love, and a perfect rest in the love of whatsoever it is we comprehend; now this is proper only to God; it is he only that fills the whole capacity of the Soul, it is he that so fills it that it can hold no more, it is he only that is the object of love intended to the utmost, and therefore he only is properly enjoyed, he only is possessed with a full contentment as portion enough, and as reward enough for the soul forever.

But shall not the Saints have to do with something else in Heaven, but only with God? O yes! I believe there shall be in Heaven a communion of the blessed Spirits in God, an association of the Saints and Angels of God: yet this shall not take away the sole enjoyment of God, that he should not be their all in all. For they shall not mind themselves or their own good as created things, but altogether God; they shall not love them or one another as for themselves, but only for God; here we love God for himself, and it is a gracious love; but there we shall love ourselves for God, and 'tis a glorious love; why this is to enjoy God solely, in this respect he is *all, and in all; whom have I in Heaven but thee?*

Here's a point enough to wean us to the World. Alas! the time is coming on a pace, that all this World shall be dissolved, and then *God shall be all in all;* here lies the Saints happiness to have God immediately, God fully, and God solely; and will not Saints prepare themselves for such a condition as this? you that have the World, *use it as if not,for the fashion of this World passeth away;* and you that have but a little to do with the World, improve that condition; surely 'tis your own fault if you have not more to do with God, for you have little else to take up your hearts; God may dwell and walk in your hearts without disturbance, *give me neither poverty nor riches* (saith the wise man upon that account) a mean condition is more capable of happyness than that which over-loads us with outward things; whilst others are casting up their accounts, you may say with *David, how precious are thy thoughts unto me O God?how great is the sum of them?* whilst others are following their suits at courts of Justice, you may follow all you have at a Throne of grace; whilst others are numbering their Flocks and Heards, all your Arithmetic may be employed to number your days; whilst others cannot get out of the clutches of the world, you may get into the embraces of your God; why, this is to prepare yourselves for fuller and fuller enjoyments of God; it is God will be *all in all,* and this is the very top of Heavens happyness; surely the less you have of the World now, if you can but improve it, the more you may have of Heavens happiness even upon earth: for what is the happiness of Heaven, but the sole enjoyment of God? Christians! if you feel any inclinations, pantings, breathings after this world, give me leave to tell you, that you will never be happy till you have lost all, till you have no friends, nor estates, no enjoyment but God alone; when all his done, when this world is nothing, when means shall cease, both for bodies and souls, and when Christ shall cease his Mediators office, and the Son of man be Subject to his Father, then God shall be *all in all.*

SECT. X. Of Christ's (notwithstanding this) being *all in all* to his blessed, saved, redeemed Saints, to all Eternity.

10. FOR Christ's being *all in all* to his blessed, saved, redeemed Saints to all Eternity; we shall dilate in this Section. Some may object, if God be *all in all,* what then becomes of Christ? is not this derogatory to Jesus Christ? I answer no, in no wise; for—

1. It is not the Father personally and only, but the Deity essentially and wholly that is our *all in all,* when we say God is *all in all,* we do not exclude the Son, and holy Ghost, for the whole God-head is *all in all* to all the Saints, as well as the first person in the Trinity; the Father is *all,* and the Son is *all,* and the holy Ghost is *all;* and in that Christ is God, and the Son of God, we may say of Christ, that he is *all in all* only the truth of this position is not from the human nature but from the divine nature of Jesus Christ.

2. It is not derogatory to Christ, but rather it doth exceedingly advance Christ in the thoughts of all his Saints; while it was necessary Christ veiled his Deity, and when his work of Mediation is fully finished, Christ then shall reveal his Deity to his Saints more then ever before. In this respect might I say if any person in the Trinity receives more honor than other, Christ should have most;*every Creature which is in heaven heard, I say, blessing, honor, glory, and power be unto him that sitteth on the Throne, and unto the Lamb forever and ever;* not only unto God, but particularly *to the Lamb forever and ever.* It is true, that God only, and God fully, and God immediately is *all in all,* but doth that hinder that Jesus Christ is not also only, fully, and immediately *all in all?* see how the Scripture joins them together, which plainly argues that they may consist, *I saw no Temple in the City, for the Lord God Almighty, and the Lamb are the Temple of it, and the City had no need of the Sun, neither of the Moon to shine in it, for the glory of God does lighten it, and the Lamb is the light thereof.*

Now then as I have spoken of God, so that I may speak of Christ, and conclude all with Christ, I assert this Doctrine, *that the glory of Christ which the Saints shall behold in Christ to all eternity is their all in all.* In the discussion of which I shall open these particulars. 1. What is the glory of Christ? 2. How the Saints shall behold his glory. 3. Wherein is the comprehensiveness of this expression, that the beholding of Christ is our *all in all.*

1. What is the glory of Christ? I answer, that the glory of Christ is either human, or divine.

1. There is an human glory, which in time was more especially conferred upon his manhood.

2. There is an essential or divine glory, which before time and after time, even from everlasting to everlasting issueth from the God-head; I shall speak to both these, that we may rather take a view of Christ in those glories (as we are able) wherein he will appear to his Saints as their *all in all* to all Eternity.

1. For his human glory, that is either in regard of his Soul, or body; for his Soul, Christ was from the first instant of his conception full of glory, because even then he received grace, not by measure, as we do, but as comprehension, he had the clear vision of God, even as the Angels of heaven, which arose from that hypostatical union of two natures at his first conception. It is true, that by the special dispensation of God, the fullness of thy

accompanying that glory was withheld from Christ in the time of his passion, and the redundancy of glory from his soul unto his body was totally deferred until the exaltation of Christ; but Christ no sooner exalted, and set on the right hand of God, but immediately the interruption of joy in his soul, and the interception of glory from his soul to his body, was altogether removed. Then it was that his soul was filled with all joy, solace, pleasure, which could possibly flow from the sight of an object so infinitely pleasing, as is the essence, Majesty, and glory of God And then it was that his body was replenished with as much glory as was proportionable unto the most vast capacity of any creature; not only his soul, but his body is a glorious Creature; it is 〈in non-Latin alphabet〉, *a body of glory,* that is a most glorious body in itself. And the spring of glory unto others, *ought not Christ to have suffered these things,and so to enter into his glory?* it is called *his glory,* as if it were appropriated unto him as the most eminent subject, and principal efficient of glory; as if he had the monopoly of glory: all the glory in heaven is in some sort *his glory.* Surely Christ's manhood is exalted unto an higher degree of glory than the most glorious Saint or Angel ever was, or shall be; principalities, powers, mights, and dominions fall short of his glory.

But some object, that the mediatory office of Christ shall wholly cease, and that the body and soul of Christ shall then be annihilated.

Indeed this was the opinion of *Eutiches,* that the human nature of Christ should be changed or converted into the divine; and thus he interprets that Scripture, *then shall the Son also himself be subject, that God may be all in all,* what is this *subjection,* (saith he) *but a conversion of the Creature into the very substance,or essence of the Creator himself?* But we deny the interpretation; the Son as man shall be subject, and yet the manhood of Christ shall still remain: it is true that his Mediatory office shall wholly cease, but it follows not that therefore the manhood of Christ shall be converted or changed into the Deity; there may be other reasons for the continuation of his human nature besides the execution of his Mediatory office; As, 1. That the luster of his Deity might shine through his humanity, and that thereby our very bodily eyes may come to see God, as much as is possible for any creature to see him, *I shall see him* (saith *Job) not with other, but with these same eyes;* 2. That the Saints may see how the power of an infinite God can convey the luster of his Deity into a Creature; upon this account I verily believe, that Angels and Men will be continually viewing of Jesus Christ, *he shall come to be admired of the Saints;* he shall be admired (as we have heard) at the Judgment-day; nor is that all, but the Saints in heaven shall see with their eyes such excellencies in Christ, as that they shall admire forever; I say forever, as much as they did at the first moment when they saw him; here if we see anything excellent, we admire at first, but after a while we do not so, but in heaven there will be so much excellency in Christ, that we shall admire as much to all Eternity, as we did at the very first moment; there will be no abatement in glory of our being taken with the sight of the glory in Jesus Christ. 3. That Christ by his humanity may converse more freely, and familiarly with his brethren in his Fathers house; oh the intimacy that will be there betwixt Jesus Christ and his Christian Saints! oh the mutual rejoicing and delight that will be there betwixt Jesus Christ and his dearest darlings! as Christ from Eternity rejoiced in the habitable part of his Earth, so will the Saints (his habitable Earth) to all eternity rejoice in Christ; the eye of the Saints in glory

can never be off Christ as Mediator and God; now the eye of the Saints in glory shall never be off Christ as God and Mediator then. Thus far of his human glory.

2. For his Essential divine glory, it is that glory which Christ hath as God: this he never laid aside, but as the Sun in a dark gloomy day may not send forth its beams, so Christ the Son of righteousness in the time of his abode upon earth (except a little glimpse only in his transfiguration) did not send forth his glorious beams; but hereafter the body or humanity of Christ shall not hinder the breaking forth of all his divine glory. No sooner the Son subject, and his Mediatory office discharged, but Christ, as God will manifestly put forth his more immediate glory to all his Saints. *Behold, now we are the Sons of God, and it doth not yet appear, what we shall be, but we know when he shall appear we shall be like him,for we shall see him as he is.* Mark it, *when he shall appear,* at, and after the Resurrection day, *we shall see him as he is,* (i.e.) we shall see the very essential glory of Jesus Christ. But what is the essential glory of Christ? I cannot answer, it is a question not to be resolved by all the men in the World; we know little of the glory of Saints, how should we know anything of the essential glory of Christ as *God?* The Scriptures say, that *God spake to* Moses *face to face,* yet God tells him *thou canst not see my face,* and he favors him so far as to tell him the reason, *for there shall no man see my face and live,* q. d. No man in this life, he must first die, and be changed, and then he shall have a peculiar revelation of the divine Majesty; then he shall *see him as he is;* but how that is, I cannot tell; come, let us question this no further; surely it is a mercy that this infinite glory is not discovered to us; for as a weak eye is not able to behold the Sun, or to see in it *rota,* (as the School-men speak) in that wheel or circle wherein the Sun doth run, but only in the beams of it; no more can we see Christ as God in his glorious essence, or in his essential glory, but only in the beams thereof in his Word and Effects; if now we know so little of spirits and spirituals, oh then how little do we know of him who is the Father of Spirits? I shall say no more therefore, let us be content to be ignorant of these things, till we enter into the confines of Eternity.

But whether shall this glorious Essence, or Essential glory of Christ be more seen, or manifested, at, or after the day of judgment, then ever it was before? I answer. —

I believe it will. Some tell us of several periods wherein the glory of Christ is still more and more seen; as, 1. In this life we may see it in part, thus *David* speaks of himself, *my soul thirsteth for thee, my flesh longeth for thee, to see thy power, and thy glory, as I have seen thee in the Sanctuary;* but this sight is very dim, *we see only now as through a glass darkly.* The second period is betwixt our dissolution and resurrection; and then shall we see the essential glory of Christ more immediately and fully, our creeping apprehension of God shall then be elevated, and our distance from God shall then be shortened, and all the riddles of grace and of Jesus Christ shall then be opened. This sight is so great, that if a soul should come from heaven to declare it, neither could that soul express it, nor we understand it; we read of *Lazarus,* whose soul Christ returned into his body, whom much people of the *Jews* came purposely to see, that they might hear stories of the other World, but not a word from him of any such matter; *Paul*'s rapture may satisfy with the reason of it, he heard there 〈in non-Latin alphabet〉, *wordless words,* such words as could not possibly be repeated on earth,

and yet all this is but a second step to the full vision of Christ's essential glory. The third period is at the Resurrection, and during the time of the last Judgment, and then we shall see more of his glory; *Cameron* affirms that *'tis no curiosity to say, that the Saints and Angels in heaven* had a new glory by the exhibition of Christ, the great mystery of *the Incarnation being thereby better known;* and we may as safely affirm, that the Saints shall have a new glory, by new visions of the glory of Christ at the day of Resurrection; they shall then see the solemnity of heavens glory carried on by Christ in his glorious actings; and all that ever the soul saw before in being with Christ in Heaven till the Resurrection, shall be swallowed up with the sight of this glory of Christ at the Resurrection-day. The last period is after the Resurrection, and that shall continue even to all Eternity; now all the manifestations of Christ's glory before this, are but as a few green ears rubb'd in our hands, so that the full crop or the full harvest is yet behind. But this is that (which as we told you before) we cannot tell, though we had the tongues of men and Angels. Thus far of the first point, what is the glory of Christ.

2. How sh•ll the Saints behold this glory? I answer, As Christ hath a twofold glory, so there is a twofold manner of beholding it, *(i.e.)* ocular and mental.

1. There is an ocular vision, a sight of Christ with our very eyes,*whom I shall see for myself, and mine eyes shall behold him;* with these eyes in our heads we shall one day behold the human glory of Christ; I doubt not we shall behold the beauty of Heaven, the shining bodies of the Saints, but above all, our very eyes shall delightfully contemplate Christ's glorious body; and indeed this shall drown all the other sights, if any think that Christ's glorious body shall be too intensive, and too extraordinary a brightness for our weak eyes; let such consider that—

1. The eye in heaven shall be glorified; now glorification adds a singular excellency to the faculties, it advanceth the faculties, and raiseth them to an higher pitch of excellency; glorification adds a greater capacity to the eye then ever it had before. In this world there is a difference in our eyes and sight; a man of a clear sight sees more things, and more of everything then a dark sight doth; so a glorified eye sees more of things then our eyes now can see; it shall be enlarged exceedingly to take in objects which now it cannot receive; glorification adds strength to the faculties both internal, and external, so that the eye shall be able to look on the glory of Christ, not with difficulty, but with contentment; in this World every sense we have is apt to be destroyed by excellent Objects, and the more excellent, and transcendent the object is, the more it hurts and destroys the sense; as the Sun by its brightness darkens the eye, and other things by mighty sounds bring deafness to the ear; *Paul* indeed had a vision of glory, but because his faculties were not glorified, he was he knew not how, *whether in the body or out of the body,* whether alive or dead, he did not know; certainly the sight of the glory of the other world would amaze, distract, and destroy us, if we had a sight of it as now we are; but in heaven the eye shall have great pleasure in beholding the brightest light, because it shall be advanced to the highest pitch of strength that may be.

2. As the eye shall be glorified, so it shall act in a glorified body, and this will make the sight of the glory of Christ instead of hurting us, to leave upon us, a more sweet, enlivening, and

powerful impression. By this means all the impediments that hinder the conveyance of divine influences from that heavenly object will be removed. To illustrate this, let the most excellent sight be set before a man that is defective in his bodily state, and it doth not take him; what should a sick man do with such things? he makes nothing of the most pleasant gardens, orchards, buildings, nor of the most glorious sights that are; when he is sick, they are but sick things to him, and of none effect; but in heaven the body shall be glorified, and stripped of all corruptions and imperfections, so that there shall be no bar unto the influences of the glory of Christ which shall there be seen.

3. As there shall be a glorified eye acting in a glorified body, so it shall be acted by a glorified Spirit; the eye is but the organ or instrument of sight, and without the spirit would convey no more then a glass doth; it is the Spirit of a man that gives life to vision, it is the Spirit of a man that discovers things, and sets them forth in their worth, virtues, ends; now in heaven the spirit of men shall be glorified, and enabled to perform all those offices in perfection; so that when a man shall look on the man Christ Jesus by virtue of a glorified spirit, he shall see more, know more, taste more than any other can; As a man of understanding when he looks on a diamond, or a wedge of gold he hath other apprehensions of it, and a further touch upon his spirit, then a beast or a child in a cradle hath; so where the sight of the eye is acted by a glorified mind, it takes in more from the sight of everything which is to be seen (inexpressibly more) then what can be done here by the most sanctified Spirit in the World. Now in these respects Christ's glorified body (though it be the brightest visible thing in the Heaven of Heavens) yet may it be the object of the eye of Saints, for they shall have glorified eyes, in glorified bodies, and acted by their glorified spirits.

2. There is a mental vision, a sight of Christ by the eyes of our understandings; and surely this exceeds the former, the eye of the body is only on the body of Christ, but the eye of the soul is on the body and soul, on the Humanity and Deity of Jesus Christ. This is the very top of heaven, when Saints shall be enlightened with a clear and glorious sight of Christ as God; Divines usually call it, *Beatifical vision.*

But how shall Saints behold the glorious Essence, or God-head of Christ?

1. Some say, Christ as God, or the God-head of Christ shall be known by the Humanity of Christ; such a luster of his Deity shall shine through his humanity, as that thereby, and by no other means shall the Essential glory of Christ appear.

2. Others say, That besides the Humanity of Christ there shall be a species representing the Divine Essence of Christ, and a light of glory elevating the understanding by a Supernatural strength; and that thereby the glorious Essence of Christ shall be discovered.

3. Others say, That the Divine Essence shall be represented to the glorified understanding, not by Christ's humanity, nor by any species, but immediately by itself, yet they also require a light of glory to elevate and fortify the understanding by reason of its weakness, and infinite disproportion and distance from the incomprehensible Deity.

4. Others hold, that to the clear vision of Christ as God, there is not required a sight of Christ's humanity as the first suppose; nor a species representing the Divine Essence, as the second suppose; nor any created light elevating the understanding, as the third suppose; but only a change of the natural order of knowing; It is sufficient (say they) that the Divine Essence be immediately represented to a created understanding; which though it cannot be done according to the order of nature, as experience tells us, (for so we conceive things as first having passed the sense and imagination) yet it may be done according to the order of Divine grace. I shall not enter into these Scholastical disputes, it is enough for a sober man to know that in heaven we shall see him *face to face, his Servants shall serve him, and they shall see his face.*

His face, what's that? I answer—

1. They shall see Christ as God, of the same Essence with the Father, and the holy Ghost, and yet a distinct Person from them both; they shall see the Unity in Trinity, and Trinity in Unity; they shall see how the Son is begotten of the Father, and how the holy Ghost proceeds from the Father, and the Son; they shall see the difference between the generation of the Son, and procession of the Spirit. These are mysteries in which we are blind and know very little or nothing, but in seeing his face we shall see all these.

2. They shall see Christ at their first being, or principle of all the good that is in the World; *they shall see how all things were made by him, and without him was not anything made that was made;* they shall see all the good in the creature as flowing from Christ, and as contained in the absolute perfection of Christ's Divine Nature; they shall see in one Christ all the excellencies of all the creatures united, which is indeed to see him in his eminency if there be any beauty, riches, honor, goodness in any creature, that is eminently, transcendently, and originally in Christ, and that shall be seen.

3. They shall see Christ in all his ways, counsels, decrees, executions, transactions, from everlasting to everlasting; that great business of Election and Reprobation will then be discovered; it is an expression of *Augustine, They shall then see the reason why one is Elected, and another Reprobated; why one is rich, and another poor;* they shall then see all the works that ever God did, or that ever God will do; it is not yet Six thousand years since the creation of the World, and what is Six thousand years to Eternity? certainly the truth of *Origen*'s opinion *touching the existency of other worlds before this,and the future succession of other Worlds after this,* will then be known. If no worlds, before this, yet if God in Christ hath done such great things in only Six thousand years what he may do in the next Six thousand years, and so in the next Six thousand years, who now can tell? we see not these things, but the Saints in seeing the face of Christ shall see all things.

4. They shall see Christ in all his glory, ways, counsels, decrees, executions, transactions, as working for their happiness. Now this 〈◊〉 more then the former; there's a great deal of difference in seeing an object as excellent in itself, and in seeing an object as conducing to my happiness; As one that is a stranger, and another is an heir rides over such a demesgne; the stranger rides over it, and takes delight to see the situation, rivers, trees, and fruits, but

the heir looks upon it after another manner, *this* (saith he) *is the land for which my Father laid out so much, and all to enrich me, and all to bestow it on me, as my Inheritance.* So the Saints admitted into the glorious sight of Christ, they take not only a view of Christ, of the Essential glory of Christ, of the transactions of Christ, things excellent in themselves, but they see all these as to make them happy; they say of Christ, and of all his actings, *these are mine, and for my happiness;* A stranger may look upon a King, and see beauty and Majesty, and glory, and honor in him, but the Queen looks upon the King and his beauty as her own; so the Saints look upon the King of Heaven, they see Christ, and all in Christ as their own, to make them happy forever and ever.

5. They shall *see Christ as he is;* but what? do we not *see him now as he is?* oh no: we now see him not as he is indeed and truth, but only as he is in hear-say, and report; we now see him only as he is shadowed out to us in the Gospel of peace; and what is the Gospel, but the portraiture of the King, which he sent to another Land to be seen by his Bride? so Kings and Queens on earth woo one another; whilst the Bride is on earth, she never seeth him as he is in his best Sabbath-Royal Robe of immediate glory, she seeth him rather by the second hand, *(i.e.)* by messengers, words, mediation; he rather sends his portraiture, then comes himself; but in heaven the Saints *see him as he is,* they see Christ himself in his own very person; they see the red and white in his own face; they see all the inside of Christ; and thousands of excellencies shall then be revealed, that we see not now; the mysteries of that glorious Ark shall then be opened; his Incarnation, his two Natures in one person, his Suffering as Man, and his sitting in the seat of God as God, all these shall be seen.

6. They shall see Christ without interruption, and without intermission to all Eternity. If once the eye be set on the face of Jesus Christ, it will never be taken off again. Some conceive this to be the reason why the Saints in heaven can never fall away, because they shall have a continual view of Christ as God; Surely to have but one glimpse of Christ in this respect, though it were gone presently, it were a great happiness beyond all that the World affords; it was sometimes the desire of a Philosopher to see the nature of the Sun, though he were to be burnt by it; so if Christ should but grant us this happiness, *you shall come to see me, but the sight of me will destroy you,* this were a desirable thing; but to have such an excellent glorious sight as shall never end; that Christ should not only pass by, but stand still, so as the soul shall never lose his sight; O how glorious is this? if a man do but look upon a delightful Object, he is loath to have his eye drawn from it; surely the eye of Saints shall be eternally opened to see the divine nature of Christ; turn them which way they will, they shall never turn aside the busied eyes of their understanding from off the Deity of Christ; he fills heaven; he is that fair Tree of life, the branches whereof in all that huge and capacious borders of heaven have not room to grow in; *for the heaven of heavens cannot contain him.* O the wonders of heaven. There is *Abraham, Moses, Elias,* the Prophets, the Apostles, and the glorified Martyrs, but the Saints have neither leisure, nor hearts to feed themselves with beholding of creatures; no, no; all the eyes of heaven (which are a fair and numerous company) are upon (only, only upon) the Lord Jesus Christ; the Father hath no leisure to look over his shoulder to his Son; the Husband hath no leisure to look over his shoulder to his Wife; Christ takes all eyes off from such created things; surely 'tis enough for the Saints

and Angels in heaven to study Christ for all Eternity; it shall be their only labor to read Christ, to smell Christ, to hear, see, and taste Christ; to love, joy, and enjoy Jesus Christ forever and ever. Thus far of the second point, how the Saints shall behold the glory of Christ.

3. Wherein is the comprehensiveness of this expression, that *the beholding of Christ is our all in all?* I answer,—

1. It comprehends the immediate seeing and looking upon all, that Majesty and Glory which Jesus Christ hath. In this sense *Paul* took it when he complained, *we walk by faith, not by sight.* q. d. on earth we have faith, and in heaven we have sight; it is some comfort that now I see Jesus Christ by faith, but comparatively to that sight which the Saints have in heaven it is as no comfort at all; alas! I am not, I cannot be satisfied so long as I am absent from the Lord, I look upon myself as one from home; And as a Prince in a strange Land sits down sadly, because he hath not the sight of his Father, so I am forced to complain; *O I cannot see my Lord, I would fain behold him, I am a stranger on earth, a Pilgrim in this world, I am not where I would be, I am absent from him whom I most desire; O I desire to be dissolved, and to be with Christ; I walk with him here on earth by faith, but to walk with him in the streets of heaven by sight is far better; O I long, I pant, I breath, I desire, I think every day a year, and every year an age till I be in heaven, at home, in my Father's arms, that I may behold and see him, and that immediately, I say immediately in his glory.* This is one way of beholding Christ, it is an immediate sight.

2. It comprehends the fruition and enjoyment of Christ in his glory. Surely the Saints shall not be mere idle spectators of the glory of Christ, but they shall enjoy him, and be taken into fellowship with him: it was said of *Moses,* that he did see the Land of *Canaan;* but he was not admitted into it; it is otherwise with the Saints, they shall see heaven, and they shall enter into heaven, *come thou faithful servant, and enter into thy Master's joy;* not only behold it, but enter into it; they must behold Christ, and take possession of Christ, and enjoy them as their own. And thus the word *to see, or behold,* is often used in Scripture; *except a man be born again, he cannot see the Kingdom of God,* (i.e.) he cannot enjoy it: and *Father I will that those whom thou hast given me be with me where I am that they may behold my glory,* (i.e.) that they may enjoy my glory; for Christ is not only glorious in himself, but he is the spring of glory unto others: now in this respect more especially is Christ our *all in all;* he is *all* in himself, and if we enjoy him, he is *all in all* unto us: To see a little into the state and condition of the Saints in glory in this enjoyment of Christ.—

1. They possess Christ as their own; they go to Christ, and they lay hold on him, saying, *thou art mine.* It was indeed the language of the spouse whilst yet on earth, *I am my beloved's, and my beloved is mine;* there's a right, and a propriety made over to her in her betrothing unto Christ, but after the solemnity of the marriage is over, the possession is then more full; when once the spouse comes to behold Christ in his Kindgom, she may then go boldly to her beloved, and say, *all I see is my own; I had thee in hope, but now hope is vanished, and actual enjoyment comes in place: lo, now I have thee in my eye, and in my heart, and in my hands, and in my arms; and as nothing shall separate us now, for all our enemies are trod underfoot, so never will I part*

with thee, so far as to be out of my eye, I will still behold thee, and in beholding I will still possess thee, for thou art mine own.

2. They have the use of what they possess; and this is an infinite good to the Saints; they shall not only possess Christ, but they shall have what use they will of Christ, and of all in Christ; they shall as they please make use of his humanity, and of his Deity, of his glorious Essence, and of his glorious attributes; O wonder! that a Saint should come to Christ and say, *O my Lord, thou art mine, and my pleasure is to make use of thy wisdom, power, and mercy;* and that Christ should reply, and say, *welcome sweet soul, use me and all my glory as thou pleasest,* why thus it is; even as a friend will say to his friend, *make use of all I have as your own;* so will Christ come to his Saints, and bid them make use of all his riches, glory excellency, even as they will, even to the utmost that they are capable of.

3. They have the sweet and comfort of all they use; and this makes up a complete enjoyment. In things below we may have the possession of them, and the use thereof, but if we have not the sweet and comfort of that we use, we cannot be said truly or fully to enjoy those things; what is the possession and use of meat and drink, if we taste not the sweet of them? Hence God is said to *give us all things richly to enjoy;* no creature can give us richly to enjoy another, one may give us such and such things wherein there may be comfort, but he cannot give us comfort in such things, it is only God that can give us that; it is so with the Saints in glory, God gives them all things, yea, Christ gives himself to them as *all in all,* to enjoy him richly, fully, sweetly, to the very uttermost. This another way of beholding Christ, it is a fruition or enjoyment of Christ, wherein and whereby he is our *all in all.*

4. It comprehends all the effects and consequents of such a beholding of his glory, which are infinite delight and complacency in the will, and all praise and thanksgiving in the mouths of his Saints. For the first, It is disputed whether Eternal happiness be more in the acts of the understanding, or if the Will? and some conclude that it is principally in the will, because that is an active appetite, arid predominant in a man, indeed the whole of a man, oh the joy, delight, and complacency that will arise in the will upon the seeing and beholding of Jesus Christ! they shall delight infinitely in the Essential glory of Christ, and in the declared glory of Christ; they shall delight in all that glory that is reflected upon Christ by all his creatures in heaven; they shall delight in his presence, and in his love, *Christ is all delights,* and how then should they but delight in Christ? for the second, as they delight in their wills, so will their mouths be filled with praises; we read of Saints and Angels continually praising God in heaven; there shall be none of our duties of mourning, fasting, praising, humbling; the acts of patience and justifying faith shall cease in heaven; but the duty of praising, and glorifying God will contiuue to all Eternity. Methinks I see the Saints following the Lamb; methinks I hear the familiar converses betwixt Christ and them; as Christ opens himself to them, so they to him; first, he begins; *Oh my dearest Saints, you are they, for whom before all time I decreed this heaven, and now you see the execution of my decrees; whiles the world stood, I was still carrying on the work of your salvation, either in doing or suffering, or in successive works, applying my doings and sufferings, my active and passive obedience to your persons, and now the World is at an end, you see the end of my work, and the end of your faith, which is the Eternal Salvation of your souls; Oh how*

I have my wish, and you have your happiness; here you and I will live together, that I may forever behold you, and that you may forever behold me, and my glory; which no sooner said, but methinks I hear all those innumerable Saints in heaven to answer, *worthy is the Lamb that was slain,to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, and therefore unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings unto God and his Father, to him be glory and dominion forever and ever.Amen.* Yea, methinks I hear every creature in heaven say, *blessing, honor, glory, and power be unto him that sitteth on the Throne, and unto the Lamb forever and ever. Amen.* Why this is their continual work in heaven; they have nothing else to do, but with joy and gladness to sing forth the praises of God, and of Christ, and that his mercy endureth forever. And this likewise is comprehended under that notion of the Saints *beholding of Christ,* which completely makes up the proposition asserted, *that Christ, or the glory of Christ, which the Saints shall behold to all eternity, is their all in all.*

Thus far we have propounded the object which is *Jesus* carrying on the Salvation of his Saints in his coming again to earth, and taking them up with himself and his Angels into heaven; our next work is to direct you how to *look unto Jesus* in this respect, and then we have done.

CHAP. II.

***SECT. I.* Of knowing Jesus as carrying on the great work of our Salvation in his second coming.**

WHAT *looking* is, and what it contains, we have often heard; and that in these respects we may *look on Jesus.*

1. Let us *know* Jesus, carrying on the Saints Salvation in his second coming, and taking them to Heaven. Many glorious excellent things, many precious passages, many high and heavenly carriages are in this transaction; Is it not of high concernment that he that now sits at God's right hand interceding for us, should thence come again to judge the World, and after judgment take up his Saints with him into glory? can we read of the several actings of this general Assize, and not desire to read on still? nay, is not all our reading mixed with admiration of every passage? come! wonder, and sit, and pause, and stop, at every word; stay and wonder, and adore that light, which appears in any beam of truth, and in the admiration of that truth which doth appear, cast thyself down at the feet of Christ, and cry out; *O the depth of Glory, and Majesty, and goodness, and grace in thee! O the riches of love that thou shouldst let out thyself in these several admirable dispensations!* come be exact in this study; gather up all the crumbs and fillings of this gold; the least beams of the glory of Christ (especially as it shines and glitters at his second coming) have so much light, and love, and splendor in them, as that they will be very sweet to look upon them: every piece or part of this knowledge will be of special use and worth, yea the low and imperfect knowledge of this mystery is of infinite more value then the high and perfect knowledge of Ten thousand things besides. And one thing (O my soul) let me tell thee it is possible for thee to attain a very sweet, and satisfactory degree of this very knowledge. And therefore study close, run over again all that hath been spoken, and dig yet deeper into that glorious mine; content not thyself with a

bare discovery of that gold-oar which is only upon the superficies or top of the mine, but go so far as to find out the inward spiritual, and experimental knowledge, which the Saints by the light of the Spirit may come to attain. O study Christ in his second coming to judgment.

***SECT. II.* Of considering Jesus in that respect.**

2. LET us *consider Jesus,* carrying on this work of Salvation at his second coming. It is not enough to know, but we must meditate and seriously consider of it A mere student may know Christ, and study Christ, as he knows and studies other things: he may keep together many notions concerning Christ, and his coming to Judgment, but he hath no impression of the holiness of Christ upon his heart: and in this respect he is a stranger to Christ and all his actings; alas, he studies Christ, but he doth not rightly, seriously, inwardly consider of Christ, but he doth not *look unto Jesus,* as one that looks to his pattern, or as one that looks to his refuge, hope, and help; true and spiritual consideration, is a serious matter; its not some few and freeting thoughts that are the discharge of this work, but thoughts resting, dwelling, fixing, and staying upon Christ, until they come to some profitable issue; O it is another manner of business then many are aware of; it's a thinking with thought upon thought; it's a reiteration and multiplication of the thoughts of the mind upon the Subject propounded; so the Scripture expresseth it, *I looked on all the works that my hands had wrought,* and in that next verse, *I turned to see;* he *looked, upon* and *considered* his works, and he *returned to behold* them; he thought on them before, but now he returned to think; he renewed his thoughts upon the matter, and took a new view of them. Indeed when the understanding works seriously and spiritually, it will fetch things into sight, and not only so, but it will hold them there, and fasten upon them, and when they are gone, it will fetch them again, *my soul hath them still in remembrance,* my soul in remembering doth remember them, and will not off till the end he obtained; so a man eyes Christ, till he have more of Christ, more of his presence, and more of his light, and more of his favor, and more of his image. O let this be our work; let us thus consider Jesus in reference to his second coming to judgment. And that we may do it in Order—

1. Consider Christ's preparing for judgment; realize it as if thou sawest or heardst the same; no sooner the time determined which God hath appointed, but Christ commands, make ready ye Angels to wait upon me, and make ready ye glorious souls that now are with me; it is the Fathers pleasure, and it is my pleasure to go down into the nether World, and to call before me all the men and women that ever lived in it; there will I pass my doom upon all flesh, and reward everyone, good and bad, according to his works. O what a shout may I imagine in heaven at this news! what joy is in the souls of Saints that now they must go to their bodies, and enter into them, that both their souls and bodies, which sometimes lived together, may now dwell together with Christ, in glory, and never part more? if those that live on earth are commanded by Christ, *To lift up their heads, because their redemption draweth nigh;* how much more shall they joy in Heaven, who also have *waited for the adoption, to wit,the redemption of their bodies,* that now the long-looked-for day is come, it is come, O the exaltation of the Angels at this tidings! This is worthy a pause, a *Selah* to be set upon it.

2. Consider Christ's coming to judgment; all now in readiness, the Son of God comes forth with all his glorious attendants;*For the Son of man shall come in the glory of his Father with his Angels,* and with the souls of Saints, that for a time have been in Paradise. Oh what a goodly sight is here! In this meditation I may see with *John,The new Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her husband.* Down comes Christ, and down come the Angels, and down come the spirits of the just made perfect: and as they come along, see how they shake the Heavens, and dim, and dark the very lights of Heaven; see what a flood of fire goes before them; see how they pass into the cloud, where Christ makes a stand, and erects a Throne for himself to sit on. Sure 'twill be a guilded glorious cloud, when Christ with all his celestial servants shall sit upon it: a mornings cloud guilded with the beams of the Sun is admirably fair and shining; but what a shining cloud is that where the Sun of righteousness with all his morning stars do sit and shine? here's enough to dazzle my eyes, and to take up my thoughts; O my soul think on it!

3. Consider Christ's summons of the Elect to come under judgment; no sooner in the cloud, but *He shall send his Angels with a great sound of a Trumpet,and they shall gather together his Elect from the four winds, from the one end of heaven to another.* Will not this be a strange sight to see Christ a coming, with Trumpets sounding before him, causing all the dead to awaken out of their sleeps of death; the very sound of this Trumpet was ever in *Jerome's* ears, *Arise ye dead and come to Judgment,* and no question but thy ears shall be filled with the blast thereof; the Trumpet shall found that shall bp heard over all the World; and then shall the dead arise out of their graves; and every Saints soul shall re-enter into his own body, by virtue of the resurrection of Christ their Head. Can I pass this meditation without some reflection on myself? O my soul how joyfully wilt thou greet thy body, when thou shalt enliven it again? how wilt thou say, O my dear Sister, whom I left behind me in the dust when I went to Heaven? how sweet is thy carcass, how comely is thy countenance? how do I enter into thee, and animate thee, and I will never more leave thee; thou wast my yoke-fellow in the Lord's Labors, and my companion in persecution and wrong; now shall we enter together into our Masters joy? see, lift up thy head, behold Jesus Christ yonder sitting in the cloud; and lo here the Angels waiting on us, and coming to take us with the rest of the Saints into the Air, to meet our Redeemer there. Could I but realize this summons, this resurrection, this meeting of the soul and body, and going with the Angels into the judgment-seat, oh how would it work! and what work would it make within!

4. Consider Christ and the Saints meeting at the judgment day; oh how shall the Saints look, and stare, and gaze at the beauty of Jesus Christ? oh how will they break out into admiration at the first view of those glories which never before appeared on this side Heaven? is not this he *(will they say)* of whom we read so often, that he was fairer than the sons of men? that he was white, and ruddy, the chiefest of ten thousands; that his countenance was as *Lebanon,* excellent as the Cedars, glorious as when the Sun shineth in his strength: but was ever the half told us of what now we see, and behold? O the super-excellent, transcendent beauty of this Son of righteousness! O the treasures of loveliness in this Jesus Christ never seen before! And thus as they admire, so they adore; now they begin those Hallelujahs, that never, never shall have end; they fall at the feet of Christ, and the Lord Christ takes them up with his

hands, and folds them in his arms; oh what mutual reciprocal salutations are these betwixt Christ and his members? oh my head! and oh my body! oh my husband! and oh my spouse! oh my dear! and oh my darling! never two lovers met with such heat of love, as Christ and his Saints; come, saith Christ, and sit you down here at my right hand, and let the world be on my left hand; it was otherwise with you in your life-time, my gold and my jewels were then cast in the dust; you were then clothed with infamy, and the vilest of men were then guilded with honor; but now I will set all right, now the dust shall be swept away, and the jewels of my Kingdom shall be gathered up; now the Goats shall be driven into the desert, and you who are the Sheep shall be brought into my fold. Oh my soul, what a meeting is this? what a sight will this be, to behold the Saints in this condition, and thyself amongst them? couldst thou but realize this one very passage, it were enough to quench thy lust, and to kindle a flame of pure love in thy heart to Jesus Christ; it is a quickening, rouzing, rising, rejoicing, consideration.

5. Consider Christ sentencing the Saints for eternal glory; then shall the books be opened, and all the good works of the Saints shall be revealed and made known; and then shall the Judge from his Throne of Majesty (in the sight and hearing of all the world) pronounce that sentence, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world.* q. d. Come my Saints, come with me into glory; come now from labor to rest, from disgrace to glory, from the jaws of death to the joys of eternal life; for my sake ye have been railed on, reviled and cursed; but now it shall appear to all those cursed *Esau's,* that you are the true *Jacob's* that shall receive the blessing, and blessed shall you be; come now and possess with me the inheritance of Heaven, where you shall be for love, Sons; for birth-right, heirs; for dignity, Kings; for holiness, Priests: come, you may boldly enter in, for my Father hath prepared, and kept it for you, ever since the first foundation of the World was laid.

O my soul, dost thou not remember when sometimes thou hast been at the feet of Christ in the beauty of holiness, and there tookest in those droppings of his spirit; which were better to thee than the feasts of Kings? dost thou not remember when sometimes thou hast had the very beams of light darted from the face of Jesus Christ, when he whispered to thy soul the forgiveness of thy sins, saying, *Fear not, thy sins shall not hurt thee, I am thy salvation?* oh what joy was then? what meltings, movings, stirrings, leapings of heart were then in thy bosom? but was that joy anything to this, or to be compared with this? that was a drop, but here's an Ocean, here's fullness of joy; oh what leapings of heart, what ravishments will be within when thou shalt see thyself in the arms of Christ, and shalt receive words of life from the mouth of Christ, in the face of all the World? what a thing will this be, when Christ shall pass a sentence of death on others, and speak words of life unto thee? when thou shalt see him frowning upon the world (and oh those frowns will break the heart) and shalt behold him smiling in the fullness of his love upon thyself? that Christ at such a time should be delighting-thee with all the embraces of love, and with this sweet invitation to Heaven, *Come thou blessed inherit the Kingdom,* it were enough to a spirit a soul half dead; the very meditation of this must needs be sweet.

6. Consider Christ and the Saints Judging the rest of the world; no sooner are the Saints sentenced, but Christ turns to the wicked, and bids them *go into everlasting fire;* in which sentence the Saints shall join with Christ himself, *Do ye not know that the Saints shall judge the World?* when the Saints appear, it is not only by a Summons, but with commission; not only to be judged, but to judge; not only shall they stand at Christ's right hand, but they shall sit down on the Throne of the Son of God, to judge the wicked Angels and the World. O the torment! O the vexation of wicked men and Devils, when they shall see those very men whom they scorned, oppressed, persecuted, to be now advanced, not only to glory, but to be their judges! it is as if some Noble man had wronged some Poor man, and that the King should therefore deliver the Noble man into the power of the poor man, to take his own revenge: Surely, *The ungodly shall see this, and be grieved, he shall gnash with his teeth for indignation, and melt away:* but on the contrary,*The righteous shall rejoice when he seeth the vengeance, he shall wash his foot-steps in the blood of the ungodly.*

O my soul, dost thou believe this truth? and art thou confident that thou shalt sit with Christ on his very Throne to judge the World? why then be joyful in afflictions, exercise thou patience in the censures and judgments of the World, know thou for thy comfort that there is a turn and time of judging, and therefore say,*With me it is a small matter that I should be judged of you, or of man's Judgment,* as the original hath it, *of man's day.* Is it not enough to command patience, if *God's day* be at hand, when I shall judge my unjust judges; hark what the Apostle saith,*Be patient Brethren unto the coming of the Lord, behold the Husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain; be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh,—behold the judge standeth before the door.* Come exercise patience, let the World be judging; if they will needs slander, reproach, and persecute thy soul, they had better abuse any judge on earth than thee: though thou art the poorest, weakest, meanest of God's Saints upon the earth, they will know one day that they have abused their own judge in abusing thee. And therefore be thou quiet, silent, patient; Say as *David, let him alone, and let him curse, yea, let him judge, for the Lord hath bidden him; it may be the Lord will look, on mine affliction, and will requite good for his Judging this day; this is his day; but the day of the Lord is my day, and then shall I sit with Christ on his Throne to judge the World.* Oh the sweet that I may suck from this honey-comb, of Christ and his Saints judging the World!

7. Consider Christ and his Saints going up into Heaven. No sooner hath he done his work with the World, and sent them away, but then he shall conduct all his flock like a faithful shepherd to their fold; then shall he go with all his troops following him into Heaven. Hath not Christ said so? *If I go away, I will come again,and receive you unto myself, that where I am, there you may be also.* O those songs of joy, and shouts of praise that will fill the World at that day! And thus as they go along, Heaven opens unto them, and they enter in; what welcomes they have there is past my telling; if we may imagine and guess, O the welcome that Christ will give! *Come my spouse, and come my dear, come all my Saints; here be those Mansions that I went before to prepare and make ready for you, here be those everlasting habitations wherein you and I will dwell together; here is your Fathers house, the building of the wall is all of Jasper,and the worst piece of it is all of pure Gold, like unto clear Glass; why this is your home, your house made without hands,*

here you and I will spend our time, eternity itself, in joying, enjoying, and beholding of each other. And as thus Christ salutes them, so will the Angels, those Created Citizens of Heaven salute them too; for if joy be in Heaven at the conversion of one sinner, what joy will there be at the glorification of all these Saints? what welcome, entertainment, will the Angels give to these new guests at their first entrance into Heaven?

O my soul, if thou art one of them that shalt have this welcome, what wilt thou say when thou art admitted in thither! if weeping were in Heaven, wouldst thou not weep for joy? sure these things are no fictions of man's brain, but truths, and realities; and as they are true and real, so they are exceeding full of joy; all the excellencies of this World are but a dream in comparison of them; even the Sun in its brightness is but darkness to this glory that shall then be seen. Come, think over these things, and be so enlarged in thy thoughts, that before they go, thou mayest feel the sweet, and taste of this goodness of the Lord.

8. Consider all the several transactions that will follow in Heaven: then will Christ present all his elect to God his Father; then will he give in all his commissions which he hath received from his Father; *Then will the Son himself be subject to the Father, that God may be all in all.* I cannot stay to enlarge on these; Only remember, though *God may be all in all,* that excludes not Christ, for he also is *All in all* to all his Saints, even to all eternity; Immediate visions and fruitions of Christ, as God is the very top of Heavens joy: *Christ is all, and in all;* Christ is the center of Heavens happiness; Christ is the well-spring that fills the capacities of Saints and Angels; Christ is the object of happiness itself, there is as much happiness in Christ as happiness is; what ever belongs to glory, is in Christ, *In him dwells all the fullness:* whatever excellency is in Heaven, it is in Christ, not only in perfection, but connection, for all those excellencies meet together, rest in Christ; and Christ is all good things to all his Saints in Heaven; he is Beauty to their Eyes, Music to their Ears, Honey to their mouths, Perfume to their Nostrils, Health to their Bodies, Joy to their Souls, Light to their Understandings, Content to their Wills; he is Time without sliding, Society without loathing, Desire without fainting, Alpha and Omega, the beginning and ending; wanting both, needing neither, yet the Author of them both, he is *All in all,* from one, not all. Even all the Strength, Wit, Pleasure, Virtues, Colours, Beauties, Harmony, and goodness that are in Men, Beasts, Fishes, Fouls, Trees, Herbs, and all Creatures, are nothing but sparkles of those things which are in Christ. Christ himself will then supply their use, so that the best Creatures which now serve the Saints, shall not have the honor to serve them then;*There will be no need of the Sun, nor of the Moon, to shine in that City, for the glory of God doth lighten it, and the Lamb is the light thereof.*

And hence the beholding of Christ is the *All in all* to his glorified Saints: this was Christ's Prayer, *Father I will that those whom thou hast given me, be with me where I am,* to what end?*that they may behold my glory.* Christ's heavenly presence is conspicuous, he is not present as some things that are not seen, and yet are present; but his presence is, or certainly shall be conspicuous to all his Saints: when he was in the world his glory was covered under a mean outside, he was like a bright light in a dark-Lanthern, and there were very few that knew him then; but in Heaven he shall be as a Cabinet opened, or as the Sun in his full glory; *We shall know him as we are known, and behold him face to face,and we shall see him as he is.* Nor only

will he be conspicuous, but his presence shall be vital; a stone may be with us, and seen clearly, but there's little in the sight of that; in the beholding of Christ there will be an acting of kindness upon the Saints, there will be visions with life and dear refreshing: O the influences that the sight of Christ will have on his Saints in Heaven! nor only will he be conspicuous and vital, but his presence shall be fixed; he shall abide with the Saints, that they may forever behold him. Oh if there was such running after Christ in this world, some getting on hills, and others on trees, that they might behold him, when he passed by, what will the sight of Christ in Heaven be, when he shall be always in the eye of his Saints, and never out of sight, when they shall be always viewing of him, and be always satisfied with that view? nor only will he be conspicuous, vital, fixed, but his very presence shall transform; *They shall see his face,—and they shall reign forever and ever.* O the influence of this sight! it is of such a transforming Nature, that to see the King will make Kings; this vision of glory amounts unto a fruition of glory, if ever thou art a spectator of Christ, thou art sure to be a partaker of Christ in all his glory. *I shall be satisfied,when I awake with thy likeness. It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him;* why so? *for we shall see him as he is.* And no wonder, for if the imperfect beholding of his glory in the glass of his Gospel, *change the soul into the same image from glory to glory;* how much more shall the full view of his glory in Heaven transform both the souls and bodies of his Saints into a fullness of glory? Here then is the top of Heaven; here is the *All in all;* here is the satisfaction of souls to the very uttermost; if Christ's glory in his transfiguration was so satisfactory to *Peter,* as that he desired his sight of it might never have end, or interruption; *O it is good to be here, let us here build Tabernacles;* and yet *Peter* was only a spectator of this glory, for he had himself no share in it; O then what infinite satisfaction mayst thou expect in the beholding of Christ's Glory in Heaven, which will be accompanied with an everlasting enjoyment? the lusture of his glory will be diffused unto all, so that some shall enjoy the glory of the Sun, others of the Moon, and others of the Stars. O my soul, if thou art but a Star there, yet if thou art filled with that light that comes from the Sun of righteousness, it is enough. O remember! oh consider! oh never forget this *Looking unto Jesus!* as it is thy duty on Earth, so it is thy privilege and highest happiness in Heaven forever and ever.

***SECT. III.* Of desiring after Jesus in that respect.**

3. LET *us desire after Jesus,* carrying on this work of man's Salvation at his second coming. It is true, many shrink at the thoughts of death and judgment; and 'tis an high pitch to desire the dissolution of ourselves, and of this world; the best Christians are compounded of flesh and spirit, and if the spirit long to be in Heaven, yet the Flesh is loath to leave this Earth. Speak out of my soul, thou prayest daily, *Come Lord Jesus, let thy Kingdom come;* but is not the Flesh afraid, lest God should hear thy Prayers? Oh that we could loath our loathness in that respect! oh that we could long for this second coming of Christ to Judgment! And Christians, this is attainable, or otherwise I should not persuade you to it.*I am in a strait* (said *Paul) between two, having a desire to depart, and to be with Christ which is far better:* And this is the voice of the desolate Bride, *Come;* for the spirit of Christ within her saith come, *The Spirit and the Bride say come.* Yea, the whole Creation saith come,*Waiting to be delivered from the bondage of corruption into the glorious liberty of the Sons of God; and not only they, but ourselves also which*

have the first-fruits, of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body. Oh that we could *groan!* oh that we could come up to this high pitch, even to sigh out, not our breath, but our spirits! even to groan out, not some vapors, but our hearts.

I know it is suitable to flesh and blood to tremble at the thoughts of judgment; *When Paul reasoned of righteousness, temperance, and of Judgment to come, Felix trembled.* Weak Christians as well as Heathens may have many terrible fancies and notions of that day: Oh to think of a time, *When there shall be a great earthquake,when the Sun shall become black as jet, and the Moon red as blood, when the Stars of heaven shall fall, and when the heavens themselves shall depart as a scroll; when the Trumpet shall sound, that will shake the Earth, and every Mountain and Island shall be moved out of their places; when the Kings of the earth, and the great men, and the rich men, and the chief Captains, and every bonds-man, and every free-man shall hide themselves in the dens, and in the rocks of the Mountains, and shall say to the rocks and to the mountains, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?* Will it not be terrible? if the people were so afraid when the Lord came without such attendants to give the Law upon Mount *Sinai;* certainly much more terrible must such a coming in this manner be, when he shall come like a revenging judge to take an account of the world for the keeping, or for the breaking of that Law.

In this respect, I wonder not at some weak Christians, that cry out, O *Lord thou knowest, that I have not desired this woeful day;* A wise Jew was wont to say, from a deep foresight of terror of this day, *The Messiah will come, but Lord let me not live to see his coming.* Now to conquer this fear, and to abate such slavish terror in such souls; oh that they would consider it in the whole notion of it, not only as it shall be a day of blackness, and of terror, but as it shall also be a day of rest and of release. Some are apt to take it up in the half notion of it, they look on it only as a day of judgment, and a day of condemnation, and so they fly from it as from a Serpent; but if they would take it up again, and look on the other side, the Serpent would be turned into a Rod. The day which will be so dreadful to the ungodly, and the beginning of their misery, it will be as joyful to the Saints, and the beginning of their glory.

But in what respect is this day of Christ so desirable a day? I answer, in these particulars—

1. It is *a day of refreshing.* Here the Saints work in a furnace; *his fire is in Zion,and his furnace in Jerusalem;* but Christ in his second coming (when all the world shall be on fire) shall fan wind (as I may say) on his Saints to cool them; to the wicked it is an hot day, a day of everlasting burnings; but to the Saints it is a day of cooling, quickening, reviving, and refreshing.

2. It is *a day of restoring of all things.* Every creature is now in it's work-day dressed, all defiled with sin, but at that day there shall be a restitution of all things; all the disorders and ruins which sin hath brought into the world shall then be repaired, and man himself whose sin is the cause of all, shall then be restored to his original glory.

3. It is *a day of the manifestation of the Sons of God.* Then shall it be known who are true Saints, and who are Reprobates; here we live inconfusion, and in our most refined Churches (if we

have none scandalous) yet we may have many hypocrites, and we cannot discern them; but in that day it shall be known who are the Lord's, and who are not; the hypocrite shall then be unmantled, and the Sons of God shall shine and glitter as the Sun, that all may run and read, *These are God's Elect, these are the Sons and Daughters of the Almighty.*

4. It is *the day of adoption, and of the redemption of our bodies.* It is the day of our Sonship and deliverance; I deny not but that the Saints are adopted and redeemed before this day; but this adoption and redemption is not consummate, nor declared before Christ come again to judgment, then it is that he takes his Saints home to his house, and all the Angels and Men of the World shall understand the love wherewith he loves them; then shall Christ say, *These are my sons whom I have redeemed, and as I have set them free, so now shall they live and reign with me forever and ever.*

5. It is *The day of Christ's coming.* He was here not long since travailing about the Earth, and about our business; which done, he went away to Heaven upon a special errand for his Saints; and there now he is to intercede for them, to attend the court, to be their Advocate, and to agitate the business of their souls; and withal th•re now he is to take up lodgings for them, and to prepare them mansions for eternity: And no sooner shall he have dispatched his business there, but he will come for earth again; he will bow the Heavens and come down to give a report of his transactions there; hath he not left us a letter to that effect,*I will come again, and receive you to myself, that where I am, there you may be also.* O why are his Chariots so long a coming? why tarry the wheels of his Chariots?

6. It is *the day of Christ's revealing.* Christ to many of his Saints here is hidden and withdrawn; it is true, he may be in them, yea, certainly he is in them by his spirit, but no man knows it, no nor themselves neither, which makes them cry, *O where is he whom my soul loveth;* but at this day of Christ's revealing, all curtains shall be drawn aside, Christ shall be unhid, and the Saints shall see him face to face, they shall never lose him more; for without any intermission they shall stare, and gaze, and be ever *looking unto Jesus.*

7. It is *the day of Christ's bright and glorious appearing.* When he was upon the Earth he appeared in our dress, many then saw him, who then said of him, *There is no beauty in him that we should desire him:* Oh it was a sad sight to see him crowned with thorns and scourged with whips, and nailed to the cross? but in his next appearing we shall see him in his best attire, arrayed in white, attended with the retinue of glory, riding in his Chariot of light, and smiling upon all his Saints. Now is not this desirable? The Apostle tells us of the Saints,*Looking for the glorious appearing of the great God, and of our Savior Jesus Christ;* therefore surely they desire it.

8. It is *the day of Christ's joy. Then he shall see of the travail of his soul, and he shall be satisfied.* Now what is the travail of his soul? is it not the perfection of his redeemed ones? oh when Christ seeth this, when he seeth his spouse as without spot, or wrinkle; then shall be fulfilled that prophesy,*As the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee:* look how the joy of a Bridgroom is over his Bride upon the wedding-day, (surely then if ever) all is love and joy; so is Christ's joy over his Saints at the last day; then begins that joy that never,

never shall have end, there shall be no moment of time wherein Christ will not rejoice over his Saints forever after.

9. It is *the day of Christ's perfection.* Christ as Mediator is not fully perfect till all his members be in glory united to him: As an head that wants an arm, or hand, or leg, we say is lame; so it is a kind of mystical lameness that Christ our head hath not with him all his members; the Saints are little pieces of mystical Christ, and it shall not be well till Christ gather in his arms, and thighs, and pull them nearer to himself in glory: and is not this desirable to see the Lord Jesus Christ as Head of the Church in his perfection? to see the Son of righteousness with every beam united to him? O desirable day!

10. It is *Christ's Wedding-day,* or *the Marriage day of the Lamb.* The Saints are betrothed to Christ when first they believe in Christ, that is Christ's word, *I will betroth thee unto me,and thou art my sister, my spouse,* not my Wife; thou art not yet married, only contracted here: but at that day the marriage of the Lamb will be complete, and then will the voice be heard;*Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his Wife hath made herself ready.* O the joy that Christ, and Saints, and Angels, and all that belong to Heaven will make at this marriage! *Blessed are they that are called to the Marriage-supper of the Lamb.* One of the seven Angels that came to *John* in visions,*talked with him, saying, Come hither, and I will show thee the Bride, the Lambs Wife.* If the espoused Virgin be willing to be married, how is it that we cry not, *Come Lord Jesus, come quickly?*

11. It is *Christ's day of presenting his Saints unto his Father; he delivers up the Kingdom to God, even the Father.* Then shall he take his Bride by the hand and bring her to his house, and present her in all state and solemnity to the Father. Is not this a desirable day? surely Christ rejoiceth, and his very heart even springs again to present his Church unto his Father, *Father here behold my Bride that I have married unto myself.* It is true, a Child may sometimes marry such a one, as he may be ashamed to think of bringing to his Fathers house; but how mean and sinful soever we are of ourselves, when once we are married unto Christ, he will not think it any dishonor, no not before his Father, that he hath such a bride, *Father* (will he say) *lo here all my Saints of all that thou hast given me, I have lost none, but the children of perdition, these are mine, dearly bought, thou knowest the price, O welcome them to glory.*

12. It is *the day of Christ's glory.* What glorious descriptions have we in scripture of Christ's coming to Judgment? *The Son of man shall come from heaven with power and great glory;* and the work no sooner done, but he shall return again into Heaven with power and great glory. Not to mention the essential glory of Christ, O the glory of Christ as Mediator; all the glory that *Ahasuerus* could put upon his favorites was nothing to this spiritual and heavenly glory, which the Father will put upon the Son; it is a glory above all the glories that ever were, or ever shall be; it is an eternal glory; not but that Christ shall at last give up his Kingdom to his Father; he shall no more discharge the acts of an Advocate, or intercessor for us in heaven, only the glory of this shall always continue; it shall to all eternity be recorded that he was the Mediator, and that he is the Savior that hath brought us to life and immortality, and upon this ground the tongues of all the Saints shall be employed to all eternity to celebrate this glory. This will be their everlasting Song, *Unto him that loved us,and washed us from our*

sins in his own blood, and hath made us Kings and Priests unto God and his Father, to him be glory and dominion forever and ever, Amen. Now is not this a desirable thing? do we believe there is such a thing as Christ's mediatory glory, and Christ's essential glory? as Christ's human glory, and Christ's divine glory? and have we no desires to behold this glory? surely Christ himself desired it of God, he would have his Saints with him where he is, that they might behold his glory; and shall not we desire it, whom it most concerns? O the sweet temper of the spouse when she cried out,*Make haste my beloved and be thou like a Roe, or to a young Hart upon the mountains of spices!*

Come now, and run over these particulars; surely everyone is motive enough to desire this day; it is a day of refreshing, a day of restoring, a day of manifestation of the sons of God, a day of adoption, and of the redemption of our bodies; a day of Christ's coming, of Christ's revealing, of Christ's appearing, of Christ's joy, of Christ's perfection, of Christ's Wedding, of Christ's presenting of his Saints, of Christ's glory; what are we not yet in a longing frame? the wife of youth that wants her husband for some years, and expects that he should return from over Sea-lands, she is often on the shore, her very heart loves the wind that should bring him home; every Ship in view, that is but a drawing near the shore, is her new joy, and new reviving hopes, she asks of every passenger, *O saw you my husband? what is he a doing? when will he come? is he not yet Shipped, and ready for a return?* souls truly related to the Lord Jesus Christ should methinks long no less; O what desire should the Spirit and the Bride have to hear when Christ shall say to his Angels, *Make you ready for the journey, let us go down and divide the skies, and bow the Heavens; I will gather my prisoners of hope unto me, I cannot want my* Rachel, *and her weeping Children any longer, behold I come quickly to judge the Nations?* Methinks every spouse of Christ should love the quarter of the sky, that being rent asunder should yield unto her husband; methinks she should love that part of the heavens, where Christ puts through his glorious hand, and comes riding on the Rain-bow and Clouds to receive her to himself. I conclude this with the conclusion of the Bible, *He that testifieth these things, saith surely I come quickly, Amen. Even so,come Lord Jesus.*

SECT. IV. Of hoping in Jesus in that respect.

4. LET us *hope in Jesus,* as carrying on the great work of our salvation for us in his second coming. Hope is of good things to come; hope is an act of the will extending itself towards that which it loves as future; only the future good as it is the object of hope is difficult to obtain, and therein it differs from desire; for desire looks at future good without any apprehension of difficulty, but hope respects the future good as it is gotten with difficulty. Lazy hopes that will not be in use of means, though difficult, are not true hopes; we see many desirable things set before us, of which we may say, *Oh that we had our part and portion of them!* but shall we go on, and search and find out the truth, whether we have any part or portion in them? or whether we have any hopes of any such thing? oh this is worthy our pains! come then, let us yet make a further progress, let us not only *desire that it may be thus and so;* but let us say, on some sure and certain grounds, *we hope it is thus and so; we hope Christ will come again,and receive us to himself, that where he is, there we may be also.*

Indeed there is the Christians stay and comfort; such an hope is a *sure Anchor,* that will hold the ship in a storm; only because our souls lie upon it, we had need to look to it that our hopes be true; the worst can say, *They hope to be saved as well as the best;* but I fear the hopes of many will be lamentably frustrated. Our Savior brings in many pleading with confidence at the last day for life, who shall be rejected with miserable disappointment; *Many shall say to me at that day, Lord, Lord,* &c. *and I will confess unto them, I never knew them; depart from me.* Now to clear this point, that our hopes, are of the right stamp, and not counterfeit hopes, I shall lay down some signs, whereby we may know that Christ's coming is for us, and for our good, and for the grace that is to be given us at the revelation of Jesus Christ.

1. If we are born again, then will his glorious coming be to glorify us, *Blessed be the God and Father of Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope, to an inheritance incorruptible.* Whoever hath the true hope of Heaven, he is one that is begotten again; so our Savior, *Except a man be born again, he cannot see the Kingdom of God.* Many things may be done, as *Herod heard John the Baptist, and did many things:* but except a man be born again, those *many things* are in God's account as nothing. When *Peter* had told Christ, that he and his fellow-disciples had forsaken all, and followed him; *Then Jesus said, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the Throne of his glory, ye shall also sit upon twelve Thrones, Judging the twelve Tribes of Israel.* q. d. *Peter,* you have forsaken all, and followed me; but know, that bare forsaking is not enough: but you who have felt the Work of God regenerating your souls, upon which ye have followed me, ye shall sit upon twelve Thrones. In those who are alive at the last day there will be a change, and this change will be to them instead of death;*Behold I show you a mystery, we shall not all sleep, but we shall all be changed.* Certainly in those who at the last day shall sit on Thrones with Christ, there must be a change likewise in this life; *(i.e.)* a new spirit, and a new life must be put into them: Oh what a change is this! suppose a rational soul were put into a beast, what a change would be in that Creature! suppose an angelical nature were put upon us, what a change would there be in us? oh but what a change is this, when a man is born again of water and of the spirit; I must tell you, that the highest degree of glory in Heaven, is not so different from the lowest degree of grace here, as the lowest degree of grace here is different from the highest excellency of nature here; because the difference betwixt the highest degree of the glory of Heaven, and the lowest degree of grace is only gradual; but the difference that is betwixt the lowest degree of grace, and the highest excellency of nature is a specifical difference. Oh there's a mighty work of God in preparing souls for glory by grace, and this change must they have that must sit on Thrones. Come then, you that hope for glory, try yourselves by this; is there a change in your hearts, words, and lives? is there a mighty work of grace upon your spirits? are you experienc'd in the great mystery of regeneration? why here's your evidence, that your hopes are sound, and that you shall sit upon Thrones to judge the world.

2. If we long for his coming, then will he come to satisfy our longings. *Blessed are they that hunger and thirst, for they shall be satisfied;* how satisfied, but in being saved? *Christ was offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin to salvation;* unto them that look for him, or long for him, shall he appear the second time

unto salvation; it is very observable, how this *looking for Christ,* is in Scripture a frequent description of a true believer in Christ. Who are true, sincere, and sound Christians, but such as live in a perpetual desire and hope of Christ's blessed coming? they are *ever looking for, and hasting unto the coming of the day of God.* Here are two signs in one verse, *looking for, and hasting unto;* true believers are not only in a posture looking for the coming of Jesus Christ, but also, as it were, going forth to meet Jesus Christ with burning Lamps. *Luther* could say,*That he was no true Christian, neither could he truly recite the Lord's prayer, that with all his heart desired not this day of the coming of Christ.* It is true, that whether we will or no, that day will come, but in the Lord's prayer Christ hath taught us to pray that God would accelerate and hasten the day of his glorious coming, *thy Kingdom come, (i.e.)* the Kingdom of glory at the Judgment, as well as the Kingdom of grace in the Church. It is true, that the day of the Lord is a terrible day, the Heavens, and Earth, and Sea, and Air shall be all on a bone-fire, and burn to nothing; *nevertheless we according to his promise look for new Heavens, and a new Earth;* we that have laid hold upon God, and laid hold on him by the right handle, *according to his promises,* we look for this day of the Lord, *we look for it, and hasten unto it,* we are glad it is so near, and we do what we can to have it nearer, with an holy kind of impatience we beg of the Lord,*Come Lord Jesu, come, quickly.* This was *Paul's* character, *We know that the whole creation groaneth, and travelleth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our bodies:* God's children, such as have the first-fruits of the spirit, the beginnings of true saving grace in them, they constantly look and long for the day of full deliverance, or of the coming of Christ. This the Apostle instanceth in his Corinthians, *ye come behind in no gift,waiting for the coming of our Lord Jesus Christ;* and in like manner he writes to his Philippians,*Our Conversation is in Heaven from whence also we look for the Savior, the Lord Jesus Christ:* And to *Titus* himself he writes the same things, *We look for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ.* Now Christians lay this character to heart, do you long, pant, and look for this glorious and second coming of Christ? have you any such wishes, and sayings of heart and mind as these are; *Oh that Christ would appear! Oh that Christ would now break the Heavens, and come to Judgment! oh that I could see him in the Cloud, and on his Throne! oh that his enemies were ruined, my sins subdued, my soul saved, that I might serve him without weariness, forever and ever!* Surely if these elongations of soul be in you, it is a comfortable evidence that your hopes are sound, and that Christ will come to receive you to hims•lf, and to bring you to glory.

3. If we love Christ's appearing, then will he appear on our side,*Henceforth there is laid up for me a Crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto them also that love his appearing.* A true Christian loves Christ's appearing in ordinances, and in all the means of grace, how much more in his own person? but how should we love that we see not? O yes! there's a kind of an Idea of Christ, and of his glorious appearing in every sanctified soul, and in that respect we love him though we cannot see him, *Who having not seen ye love,* saith the Apostle: and so your *love and faith at the appearing of Jesus Christ shall be found unto praise, and honor, and glory.* Those that have not seen Christ, and yet love the Idea of his sight, even they shall appear at the appearing of Christ in praise, and

honor, and glory. Is not the Crown laid up for them that love the appearing of Christ? is it not a sign of a good cause to love a day of hearing? surely the love of Christ's coming cannot consist without some assurance that a soul shall stand upright in the Judgdment. He that hath not a confidence in his cause, loves not the coming of the Judge; no guilty prisoner loves the Sessions, or loves the judges presence; it is the cry of Reprobates,*O ye mountains, and O ye Rocks fall on us, and hide us from the face of him that sitteth on the Throne.* But as for Christ and his Saints; O the mutual loves, and mutual longings in their breasts! The last words that Christ speaks in the Bible (and amongst us last words make deepest impressions) are, *Surely I come quickly;* and the last answer that is made in our behalf, is, *Amen, even so come Lord Jesus.* I know this Character is near the former, and therefore *I* shall pass it over.

4. If our works be good, then will he reward us according to our works. At that great day this will be the trial, works? are no works?*Then will he say to them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you, for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in, naked and ye clothed me, I was sick, and ye visited me, I was in prison, and ye came unto me.* Here were works, upon which followed the rewards of Heaven for these *went into eternal life.* I know Works are not meritorious, and yet they are evidences; I know works without Faith are but glisterrings sins, and yet works done in faith are signs, and fore-runners of eternal glory; I know that if all the excellencies of all the moralities of all the men in the world were put together, these could never reach glory, and yet *a cup of cold water given to one of Christ's little ones in the name of a Disciple of Christ shall not lose its reward.* If a Christian doubt, how should I know that my works are of a right stamp. I answer, 1. Look at the principle, is there not something above nature? do I not find some new light let out by God, that shows a glory, and excellency, and beauty in good works? is there not something in me that makes the same to be sweet, or pleasant, or agreeable to me? 2. Look at the end; natural works have no better end than self and creature-respects; but in my works is there no aim at something higher than self? whatever I do, is not this in mine eye, that all I do may tend to the honor and glory of God? I had need take heed of vain-glory, and self applause; the Godly at the day of Judgment do not know the good works they did; if my aim be at God I shall forget myself, as if all I did were swallowed up in God. 3. Look at the manner of my doing works: *Uzzah* had a good intention, but his work was not good, because the manner was not good; are my works according to the rule? do they carry a conformity to the Law of God? *Let every man try his own work* in this: O my soul bring thy works to the touch-stone, the Scripture, the Rule of goodness, is not all thy gold then discovered to be dross? the Scripture doth not only tell of works, but tells us the manner of performing them; as for instance, if rightly done, they must be done in zeal, in fervency, in activity; thus God's people are called *a peculiar people, zealous of good works;* a formal, customary, superficial performance of holy works fails in the manner of performing them: what, are my works performed in zeal? is there not too much of coldness, emptiness formality in all I do? why, thus may I know whether my works are of a right stamp; certainly all works, duties, actings, which are not done by a gracious heart, through a gracious power, to a gracious end, in a gracious manner, are sins, and not such works as shall have the rewards of Heaven. Some may object, this is an hard saying, who then shall be saved? I

answer, 1. By concession, very few; *What is the whole company of Christians, besides a very few* (said *Salvian) but a sink of vices?* are they only good works which are thus and thus qualified? it were enough to make us all fear all the works that ever we have done. But secondly, here's all our hope, that in a Gospel-way Christ looks at our good works in the truth of them, and not in the perfection of them; no man goes beyond *Paul,* who *when he would do good, found evil present with him:* Alas, there's a perpetual opposition and conflict betwixt the flesh and the spirit, so that the most spiritual man cannot do the good things he would do; and yet we must not conclude, that nothing is good in us, because not perfectly good. Sincerity and truth in the inward parts, may in this case hold up our hearts from sinking; as he in the Gospel cried, *I believe Lord, help my unbelief;* So if we can but say, *I I do good works, Lord help me in the concurrence of all needful circumstances,* here will be our evidence that our hopes are sound, and that Christ will sentence us to eternal life. *Come ye Blessed,* &c. and why so? *For I was an hungered, and ye gave me meat,* &c.

5. If we believe in Christ, then shall we live with Christ; if we come to him and receive him by Faith, then will he *come again, and receive us to himself, that where he is, there we may be also.* Good works are good evidences, but of all works those of the Gospel are clearest evidences, and have clearest promises; come then, let us try our obedience to the Commandments of Faith, as well as Life; let us try our submission to the Lord by believing, as well as doing. Surely the greatest work of God that ever any creature did, it is this Gospel-work, when it apprehends its own unworthiness, and ventures itself and its estate upon the righteousness of Jesus Christ: if we were able to perform a full, exact, and accurate obedience to every particular of the moral Law, it were not so great a work, nor so acceptable to God, nor should be so gloriously rewarded in heaven, as this one work of believing in his Son Jesus Christ. This is the work to which in express terms salvation, Heaven, and glory is promised; *He that believeth on the Son hath everlasting life; and he that heareth my word•, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but he hath passed from death to life — And this is the will of him that sent me,that everyone that seeth the Son, and believeth on him may have everlasting life—And these things are written that ye might believe that Jesus is Christ the Son of God,and that believing ye might have life through his name— Believe on the Lord Jesus Christ, and thou shalt be saved— And if thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead,thou shalt be saved— And we are not of them who draw back unto perdition, but of them that believe unto the saving of the soul— And these things have I written unto you that believe on the name of the Son of God,that ye may know that ye have everlasting life.* Why this above all is the Gospel work, to which are annexed those gracious promises of eternal life. So that if we believe in Christ, how may we be assured that we shall live with Christ.

O my soul, gather up all these characters, and try by them. Everyone can say, that they hope well, they hope to be saved, they hope to meet Christ with comfort, though they have no ground for it but their own vain conceits; but hope on good ground, is that hope *that maketh not ashamed;* say then, art thou born again? dost thou look and long for the coming of Christ in the clouds? dost thou love his appearing? art thou rich in good works, ready to distribute, willing to communicate? dost thou obey the commandments of faith as well as life? sure

these are firm, and sound, and comfortable grounds of an assured hope. Content not thyself with an hope of possibility, or probability; but reach out to that plerophory, *or full assurance of hope;* the hope of possibility is but a weak hope, the hope of probability is but a fluctuating hope, but the hope of certainty is a settled hope; such an hope sweetens all the thoughts of God and Christ, of death and judgment, of Heaven, yea, and of Hell too, whiles we hope that we are saved from it; and are not the Scriptures written to this very purpose, *That we might have this hope?* are we not justified by his grace,*that we might be heirs in hope, heirs according to the hope of eternal life?* and was not this *David's* confidence, *Lord I have hoped for thy salvation?* why then *art thou cast down O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance and my God.*

If I may here enter into a Dialogue with my own poor, trembling, wavering soul.— *Person*— why art thou hopeless *O* my soul? wouldst thou not hope, if an honest man had made thee a promise of anything within his power? and wilt thou not hope when thou hast the promise, the oath, and the covenant of God in Christ? —*Soul*— Yes; methinks I feel some little hope, but alas it is but a little, a very little.—*Person*— Ay but go on my soul, true hope is called *a lively hope,* and a lively hope is an efficacious hope; no sooner faith commends the promise unto hope, but hope takes it, and hugs it, and reckons it as its Treasure, and feeds on it as Manna, which God hath given to refresh the weary soul in the desert of sin; go on then, till thou comest up to the highest pitch, even to that triumphant joyful expectation, and waiting for of Christ in glory— *Soul*— Why, methinks I would hope, I would ascend the highest step of hope; but alas I cannot; Oh I am exposed to many controversies, I am prone to many unquiet agitations; though I have a present promise, yet I extend my cares and fears even to eternity: Alas, I cannot comprehend, and therefore I am hardly satisfied; my sinful reason sees not its own way and end, and because it must take all on trust and credit, therefore it falls to wrangling; nay, Satan himself so snarles the question, and and I am so apt to listen to his doubts, that in the conclusion I know not how to extricate myself.—*Person*—Sayst thou so? surely in this case there's no cure, no remedy, but only the testimony of God's Spirit; but saith not the Apostle,*That the spirit of itself bears witness with our spirit, that we are the children of God?* if a Man or Angel, or Archangel should promise Heaven, peradventure thou mightest doubt; but if the Supreme Essence of the Spirit of God bear witness within, what room for doubting? why, this voice of the spirit is the very voice of God; hark then, enquire *O* my soul, if thou hast but this testimony of the spirit, thou art sure enough—*Soul*—Oh that it were thus with me! oh that the spirit would even now give me to drink of the wells of salvation! oh that the spirit would testify it home! oh that he would shine upon, and enlighten all those graces which he hath planted in me! fain would I come to the highest pitch of hope, oh that I could look upon the things hoped for as certainly future.—*Person*—Thou sayst well *O* my soul, and if these wishes be real, then pour out thyself unto God in prayer; this was the Apostles method, *Now the God of hope fill you with all joy and peace in believing,that ye may abound in hope through the power of the holy Ghost;* let this be thy practice, pray as he prayed, pray thou for thyself as he prayed for others; if an earthly Father will hearken to his child,*how much more will God the Father give the spirit to them that ask the spirit of him.—Soul*—Why if this be it; to thee Lord do I come, O give me the Spirit, the witness of the Spirit, the first-fruits of the spirit, the sealing

of the spirit, the earnest of the spirit. O give me the spirit, and let the spirit give me this hope. *O the hope of Israel, and Savior thereof in the time of trouble, why shouldst thou be as a stranger in my soul, and as a way-faring man that turneth aside to tarry for a night?* Come, O come, and dwell in my soul, *Come and blow on my garden, that the spices thereof may flow out:* come and fill me with a livelv hope; yea Lord excite, and quicken, and stir up my soul to act this hope, yea, so illighten, or shine upon my hope, that I may know that I hope, and know that I joyfully expect, and wait for the coming of Christ: O Let me hear thy voice, *Say unto my soul I am, and will be thy salvation.—Person*—Well now, thou hast prayed, O my soul, Come, tell me, dost thou feel nothing stir? is there nothing at all in thee that assures thee of this assurance of hope? is there no life in thy affections? no spark that takes hold on thy heart to set it on flame? no comfort of the spirit, no joy in the holy Ghost?—*Soul*—Yes! methinks I feel it now begin to work, the Spirit that hath breathed this prayer into me comes in as Comforter; O now that I realize Christ's coming and my resurrection, I cannot but conclude with *David, Therefore my heart is glad, and my glory rejoiceth, and my flesh also shall rest in hope.* Oh what an earnest is this? what a piece hath the spirit put into my hand of the great sum promised? not only that he in great mercy promised me Heaven, but because he doth not put me into a present possession, he now gives me an earnest of my future inheritance. Why, surely all is sure, unless the earnest deceive me; and what? shall I dispute the truth of the earnest? oh God forbid! the stamp is too well known to be mistrusted; this seal cannot be counterfeit, because it is agreeable with the Word; I find in myself an hope, a true sincere hope, though very weak: I find upon trial that I am regenerate, that I look and long for the second coming of Jesus, that I love his appearance even before hand: that my works, though imperfect, are sincere and true, that I believe on the Name of the Son of God, and flesh and blood could never work these duties or these graces in me; it is only that good spirit of my God, which hath thus sealed me up to the day of redemption. Away, away despair, trouble me no longer with a musing thoughts; I will henceforth (if the Lord enable) walk confidently, and cheerfully in the strength of this assurance, and joyfully expect the full accomplishment of my happy contract from the hands of Christ. *The Lord is my portion, therefore will I hope in him;the Lord is good to them that wait for him, to the soul that seeketh him; it is good that I both hope and quietly wait for the salvation of the Lord— It is good that I hope to the end,for the grace that is to be brought unto me at the revelation of Jesus Christ.*

SECT. V. Of believing in Jesus in that respect.

5. LET us *believe in Jesus* as carrying on the great work of our salvation in his second coming. Now this believing in Christ is more than hoping in Christ; Faith eyes things as present, but hope eyes things as future; and hence the Apostle describes faith to *the substance of things hoped for;* it is the substance, foundation, or prop which upholds the building; or it is the substance, essence, existence of things hoped for, and consequently absent and a far off, to be by a firm apprehension of the believer as already present and real. And this is as necessary as the former; oh if we could but see things now, as they shall appear at that last general day of Judgment, how mightily would they work upon our souls? I verily think the want of this work of faith is the cause almost of all the evil in the world; and the acting of Faith on this subject would produce fruits even to admiration. If we could but see that glory

of God in Christ, and those glorious treasures of mercies that shall then be communicated; if we could but see those dreadful evils that are now threatened, and shall then be fulfilled, would not this draw the hardest heart under Heaven? come, let us act faith this day, as if this day were the last day; a thousand years are but as one day to faith? it takes hold upon eternal life, whensoever it acts; it takes present possession of the glorious things of the Kingdom of God even now.

O then let us believe in Jesus in reference to his second coming to judgment. But how should we believe? what directions to act our saith on Jesus in this respect? I answer—

1. Faith must directly go to Christ.

2. Faith must go to Christ as God in the flesh.

3. Faith must go to Christ as God in the flesh made under the Law.

4. Faith must go to Christ made under the directive part of the Law by his life, and under the penal part of the Law by his death.

5. Faith must go to Christ as put to death in the Flesh, and as quickened by the spirit.

6. Faith must go to Christ, as going up into glory, as sitting down at God's right hand, and as sending down the holy Ghost.

7. Faith must go to Christ as interceding for his Saints, in which work he continues till his coming again. Of all these before.

8. Faith must go to Christ as coming again into this nether world to judge the quick and the dead; This is the last act of Faith in reference to Christ, *From thence he shall come to judge the quick and the dead.* The coming of Christ, the resurrection of the dead, the change of the living, the last judgment, and the glory of Christ with his Saints to all eternity, is that transaction which must be dispatched at the end of the world; now this is the object of faith as well as the former; Christ's work is not fully perfected till all these be finished, nor is our work of Faith fully completed till it reach to the very last act of Christ in saving souls.—Oh what an excellent worker is Jesus Christ? he doth all his works thoroughly and perfectly; the greatest work that ever Christ under took was the work of redemption, that work would have broken Men and Angels, and yet Jesus Christ will carry it on to the end, and then will he say not only prophetically, but expressly, *I have finished the work which thou gavest me to do.* Now Faith should eye Christ as far as he goes, if Christ will not have done till he comes again, and receive us to himself, and settle us in glory; no more should Faith, it should still follow after him, and take a view of all his transactions from first to last; what, will Christ come again? will he summon all the elect to come under judgment? will he sentence or judge them to eternal life? will he conduct them into glory, present them to his Father, and be their *all in all* to all eternity? why then let our faith act itself upon all these promises; or if I may instance in one for all, Christ's coming is the most comprehensive of all; and is not the coming of Christ very frequently mentioned in the p•omises, as the great support and stay of his people's spirits till then? do not the Apostles usually quicken us to duty, and encourage

us to waiting by the mentioning of this glorious coming of Jesus Christ? why then let us act our faith on this glorious Object; Christians, what do we believe, and hope, and wait for, but to see this coming? this was *Paul's* encouragement to rejoicing and moderation,*Rejoice in the Lord always—and let your moderation be known to all, the Lord is at hand;* To think and speak of that day with horror, doth well beseem the impenitent sinner, but doth ill beseem the beli•ving Saint; such may be the voice of an unbeliever, and it may be of a believer in desertion or temptation, but it's not the voice of faith. O believe on Christ, as carrying on our salvation at his coming again, *For yet a little while, and he that shall come, will come, and he will not tarry.*

9. Faith must principally and mainly look to the purpose, design, intent, and end of Christ in his second coming to Judgment. Now the ends are— 1. In respect of the wicked that they may be destroyed, for *he must reign till he hath put all his enemies under his feet.* He shall come with flaming fire, and then he will *take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* O miserable men! now it is God's design to be revenged on you. This is the day when the wicked shall suddenly start out of sleep, and meet with gastly amazedness at the mouth of their sepulchers; above them stands the Judge condemning, beneath Hell gaping, on the right had justice threatening, on all sides the world burning; to go forward is intolerable, to go backward is impossible, to turn aside is unavailable; which way then? Heaven gates are shut, Hell mouth is open, where they must end their endless misery; the last torment lasteth ever. O the shrikes of the wicked at every passage of this day! when the Prophet *Joel* was describing the formidable accidents of his day, he was not able to express it, but stammered like a Child, or an amazed imperfect person, A. A. A. for the day of the Lord is at hand. We translate it, *Alas,for the day of the Lord is at hand.* But *Lyra, Ribera,* the Vulgar Latin, and others translate it, A.A.A. in *Hebrew* it is indeed but one word, and sounds as *Aha,* which howsoever so written, yet is it pronounced without any aspiration, as *Aharon,* is pronounced *Aaron.*The best Critic•s would but have it one word, and so they write it, A-a-a- *for the day of the Lord is at hand:* thus they that stammer, and cannot suddenly speak, say A-a-a. it is not sense at first; the Prophet was so amazed, that he knew not what to say; the stammering tongue that is full of fear, can best speak that terror, which will make all the wicked of the world to cry, and shrike, and speak fearful accents; oh the shrikes! oh the fearful sounds that will then be heard! sure that noise must needs be terrible, when millions of men and women at the same instant shall fearfully cry out, and when their cries shall mingle with the thunders of the dying and groaning Heavens, and with the crack of the dissolving World, when the whole fabric of nature shall shake into dissolution, and eternal ashes. *Now consider this ye that forget God, lest he tare you in pieces, and there be none to deliver you.* Shall not the consideration of these things awake your spirits, and raise you from the death of sin? what? do you believe these things? or do you not? if you do not believe these things, where is your saith? if you do believe them, and sin on, where is your prudence? and where is your hope? but enough of this; it belongs to the wicked.

2. In respect of the Godly that they may be saved. Now this contains several steps. As—

1. They must be regenerated. It is true they partake of this grace before, but now is the full perfection and manifestation of it, and therefore the last day is called *the day of regeneration.*

2. They must be redeemed. So they are in this life; *Paul* could tell his *Colossians,* that *Christ had delivered them from the power of darkness;* and that *in him they had redemption through his blood.* Yet the Scripture calls the day of judgment in a peculiar and eminent manner the day of redemption. *And grieve not the holy spirit of God whereby ye are sealed unto the day of redemption.*

3. They must be adopted. It is true, they are adopted in this life, *We are now the Sons of God* (saith the Apostle) *yet it doth not appear what we shall be;* the glory which Christ will put upon us at the last day, is so far transcendent and superlative to what now we are, that we know not what we shall be; sons, and more than sons; and therefore the Apostle calls the last day,*the day of adoption.*

4. They must be justified. I know they were justified by Faith before, and this justification was evidenced to some of their consciences; but now shall they be justified fully by the lively voice of the Judge himself; now shall their justification be solemnly and publicly declared to all the world; The Syriac word to *justify,* is also to conquer, because when a man is justified, he overcomes all those bills and indictments which were brought in against him; now this is manifestly done in the day of judgment when Christ shall before Men and Angels acquit, and absolve his people: oh what a glorious conquest will that be over Sin, Death, and Hell, when the judge of the whole World shall pronounce them free from all Sin, and from all those miserable effects of Sin, Death, Hell, and Dominion.

5. They must inherit the Kingdom prepared for them, so is the sentence at that day, *Come ye Blessed,inherit the Kingdom.* Not only are they freed from Hell, but they must inherit Heaven. Now herein is an high step of salvation, and a great part of the design of Christ's coming, to bring his Saints into Heaven; he went thither before to prepare it for them, and now he comes again to give them the possession of it, *come enter into heaven.* Heaven? what is Heaven? surely it is not one single Palace; but a City, a Metropolis, a Mother-City, the first City of God's creation: *When the Angel carried John in the spirit to a great and high Mountain,he shown him the great City, the holy Jerusalem, descending out of heaven from God, having the glory of God.* But a City is too little, therefore its more, its a Kingdom; *Fear not little Flock, its your Fathers good pleasure to give you the Kingdom;* and at this last day he bids his Saints *to inherit the Kingdom.* Or if a Kingdom be too little, it is called a World; *the Children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die anymore.* There's another world besides this, and for eminency it is called *the world to come. O* the breadth and largeness of that world! as the greater circle must contain the less, so doth that world contain this; alas, all our dwellings here are but as caves under the earth, and holes of poor clay in comparison. In the bosom of that Heaven is many a dwelling place;*In my Fathers house are many mansions;* there lodges many thousand of glorious Kings; O what fair fields, and mountains of roses and spices, are there? surely gardens of length and breadth above millions of miles are nothing in comparison. O the Vines, the Lilies, the Roses, the precious Trees that grow in *Immanuel's* land! an hundred harvests in one year are nothing there, The

lowest stones in every mansion there, are precious stones; the very *building of the wall about it is Jasper, and the City is pure gold, like unto clear glass.* O glorious inheritance! Tell me Christians, in what City on Earth do men walk upon gold? or dwell within the walls of Gold? though none such here, yet under the feet of the inhabitants of Heaven there is Gold; *All the streets, and fields of that City, Kingdom, World,are pure gold, as it were transparent glass.* But alas, what speak I of Gold, or Glass; all these are but shadows; indeed and in truth there is nothing so low as Gold, or precious Stones; there is nothing so base in this high and glorious Kingdom, as Gardens, Trees, or Roses, comparisons are but created shadows, that come not up to express the glory of the thing. I shall therefore leave to speak this, because unspeakable.

6. They must live with Christ in heaven; they must see, and enjoy Christ there to all eternity. This is a main end of Christ's coming, *I will come again,and receive you unto myself, that where I am, there ye may be also—And Father, I will that those whom thou hast given me, be with me where I am, that they may behold the glory which thou hast given me.* O let faith eye this above all the former! what? will my Savior come again? and shall I see his face? Oh what a pleasant sight will this same be? if Heaven, if the inheritance be such a wonder to the beholders, what a beauty is that which is in the samplar? oh what an happiness to stand besides that dainty precious Prince in Heaven? to see the King on his Throne? to see the Lamb, the fair Tree of life, the flower of Angels, the spotless Rose, that Crown, the Garland, the joy of Heaven, the wonder of wonders for eternity? oh what a life to see the precious Tree of life! to see a multitude without quantity of the Apples of glory! to see love itself, and to be warmed with the heat of immediate love that comes out from the precious heart and bowels of Jesus Christ! Oh what a dearness to see all relations meet in one! to see the Savior, the good Shepherd, the Redeemer, the great Bishop of our souls, the Angel of the Covenant, the Head of the body of the Church, the King of ages, the Prince of peace, the Creator of the ends of the Earth, the Song of Angels, and glorified Saints. Not only must they see Christ, but they shall enjoy him whom they see; they fly with doves-wings of beauty after the Lamb, and in flying after him they lay hold upon him, and they will not leave him; they can never have enough of the chaste fruition of the glorious Prince *Immanuel,* and they never want his in-most presence to the full; they suck the honey and the honey-comb; they drink of the floods of eternal consolations, and fill all empty desires; and as if the souls of Saints were without bottom, a fresh they suck again to all eternity. Now 〈◊〉 is salvation indeed, the soul that attains this full enjoyment, is saved to the uttermost.

3. In respect of Christ himself that he may be glorified. Now in two things more especially will he be glorified at that day. 1. In his justice. 2. In his mercy, or free grace.

1. His justice will be glorified, especially in punishing the wicked here on Earth, little justice is done on most offenders; though some public crimes are sometimes punished, yet the actions of closets and chambers, the designs and thoughts of men; the businesses of retirements, and of the night, escape the hand of justice; and therefore God hath so ordained it, that there shall be a day of doom, wherein all that are let alone by men, shall be questioned by God; *Shall not the judge of all the world do right!* then all thoughts shall be examined, and secret actions viewed on each side, and the infinite number of those sins

which escaped here, shall be blazoned there; all shall have justice; and the justice of the judge shall be so exact, that he will account with men by minutes; and that justice may reign entirely, God shall open his treasure: I mean the wicked man's treasure, and tell the sums, and weigh the grains and scruples.*Is not this laid up in store with me, and sealed up among my treasures? I will restore it in the day of vengeance saith the Lord.* Oh how will God glorify his justice at that day? surely his justice shall shine, and be eminently glorious in every passage.

2. His mercy, or free grace will be glorified in rewarding the Saints. And this is the main, the supreme end of his coming to judgment,*He shall come* (saith the Apostle) *to be glorified in his Saints;* not but that the Angels shall glorify the riches of his grace, as well as Saints; but because the Angels never sinned, *(they have now kept their Robes of innocence, their cloth of Gold above five thousand years, without one spark of dirt, or change of color:)* therefore the glory of his grace is more especially fastened on Saints, that sometimes were sinners. Oh what stories will be told at this day of graces acts? *I was a blasphemer,and a persecutor, and an injurious person* (said *Paul) but I obtained mercy;* 〈 in non-Latin alphabet 〉 , *but I was be-mercied,* as if he had been dipt in a River, in a Sea of mercy; it may be he will make the same acknowledgment at the day of judgment; *I was a sinner, but the grace of the Lord Jesus to me was abundant, superabundant; I obtained as much grace as would have saved a world.* Certainly free grace shall then be discovered in some purpose; then it shall be known, *That where sin abounded, grace far more; it over-abounded, or more than over-bounded:* 〈 in non-Latin alphabet 〉 , It is a word borrowed from Fountains, and Rivers, which have over-flowed with Waters ever since the Creation; then all the Saints shall exalt, and magnify, and with loud voices praise the glory of his grace; they shall look on their debts written in graces book, and then shall they sing and say, *O the mystery of grace! O the gold-mines, and the depts of Christ's free love!* why this was the great design of our salvation: at the first, when God was willing to communicate himself out of his aloneness everlasting, he laid this plot, that all he would do should be *to the praise of the glory of his grace;* and now at his second coming, having done all he will do, the Saints for whom he hath done all, admire, esteem, honor, and sound forth the praises of his grace. Is not this their everlasting song which they begin at this day? *Glory to the Lamb, and glory to his grace, that sitteth on the Throne forever more?* not but that they glorify him in his wisdom, power, holiness, and his other attributes, ay but especially in this, it is his Grace in which he most delighteth; even as virtuous Kings affect, above all their other Virtues, to be had in honor for their Clemency, and Bounty; so Jesus Christ the King of Kings affects, above all, the glory of his grace. And to this purpose Heaven itself is an house full of broken men, who have borrowed millions from Christ, but can never repay more than to read, and sing the praises of Free-grace; *Glory to the Lamb, and glory to the riches of his grace for evermore.*

Thus for directions; one word of Application, or a few motives to work Faith in you in this respect,

1. Christ in his word invites you to believe; these are his Letters from Heaven, *Come all to the marriage-supper of the Lamb; Ho everyone that thirsts come in;* Heaven-gate is open to all that knock, but fools, foolish Virgins, foolish souls, which have no Faith, nor will have any, to render them fit for Heaven. This meets with some that scruple, *what? will Christ come again to*

receive me to himself? shall I enter with him into glory? alas no unclean thing shall enter into that holy City, and shall such a sinner as I am be admitted? Oh believe, believe thy part in this coming of Christ, to receive thee to himself; and no sin, that thou feelest a burden, shall keep thee out of Heaven. There is *Rahab* the Harlot; and *Manasseh* the Murderer, and *Mary* that had so many Devils; a man that hath many Devils may come where there is not one;*Lame, and Blind, and Halt may enter into Heaven, and yet still there is room;* there is a great variety of guests above, and yet one Table large enough for all; no crouding, and yet thousands, and thousands of thousands sitting together; Ah poor soul why dost thou make ecceptions, where God makes none? why shouldst thou exclude thyself out of these golden gates, when God doth not? believe, only *believe in the Lord Jesus,* and the promise is sure, and without all controversy, *thou shalt be saved.*

2. Christ by his Ministry intreats you to believe; come, say they, we beseech you believe in your judge; it may be you startle at this, what? to believe in him who is a coming to be your judge? but if your judge be Jesus, if the same person who died for you, shall come to judge you, why should you fear? indeed if your judge were your enemy, you might fear; but if he who is your Lord, and who loves your souls shall judge you, there is no such cause; will a man fear to be judged by his dearest friends? a brother by a brother? a child by a father? or a wife by her husband? consider! is not he your Judge who came down from Heaven, and who being on earth was judged, condemned, and executed in your stead? and yet are ye fearful, *O ye of little faith?* Oh what an unreasonable sin is unbelief! nay, say the scrupulous, if I were assured of this; if *I* knew that my judge were my friend, *I* should not fear; but is he not my enemy; have not *I* provoked him to enmity against my soul? do *I* not stand it out in arms against my judge? am not *I* daily sinning against him, who justly may condemn me for my sin? give this for granted, that this and no other, no better is my case, and what say you then? if it be so, hark then to the voice of our ministry. We poor Ministers that love your souls (say what you will of us) would fain have all this enmity against God, and against Christ done away; and to this purpose we not only appear many and many a time upon our knees to God for you, but (mangre all your opposition against us) we could be content to come upon our knees from God to you, to beseech you not to provoke your Judge against your souls: what, is Christ and you at odds? is the difference wide betwixt your judge and you? I do now in my Masters Name, in the Name of God, and in the Name of the Lord Jesus Christ, beseech you to believe; *I beseech you in Christ's Name; in Christ's stead, be ye reconciled unto God.* Is not this the Apostles word? *Now then we are Ambassadors for Christ,as though God did beseech you by us, we pray you in Christ's stead?* Christ's Ministers are not only God's Legates, but Christ's Surrogates; to make this plain to you, when a Prince sends a messenger to another Prince, that messenger is only an Embassador, the Prince being not bound to carry the message himself in Person; but now Jesus Christ, he is the Father's Embassador, and Christ is thereby bound to bring the message of peace himself, but being necessarily employed elsewhere (in the same design of grace) he constitutes us his officers; so that we do not come only in the Name of God, but in the place of Christ to do that work which is primarily his; *As the Father hath sent me,even so send I you;* and this was the commendation of the *Galatians, that they received the Apostle Paul even as Jesus Christ.* Now weigh our desire, we beseech you to believe;

we beseech you to sign the articles of agreement betwixt Christ and you; what? shall some base inconsiderable lust stand in competition with Jesus Christ? will you not make your peace with your judge whilst you are in a way, and before he sit in the Throne? behold we give you warning, *the Judge is at the door, now believe and be saved.* Oh how fain would we tempt you (as it were) with glory? we tender Christ, and we offer peace, we come in the judges name to beseech you to make ready for him, and for Heaven; we bring salvation to your very doors, to your very ears, and there we are sounding, knocking, *Will ye go to Heaven, sinners? will ye go to Heaven? Oh believe in him that will judge you, and he will save you.*

3. Christ by his Spirit moves, excites, and provokes you to believe. Sometimes in reading, and sometimes in hearing, and sometimes in meditating you may feel him stir; have you felt no gale of the spirit all this while?*It is the spirit that convinceth the world of sin,* especially of that great sin of unbelief; and then *of righteousness,* which Christ procureth by going to his Father; observe here, it is the work of the spirit thus to convince, so that all moral philosophy, and the wisest directions of the most Civil men will leave you in a wilderness; yea ten thousands of Sermons may be preached to you to believe, and yet you never shall, till you are over-poured by God's Spirit: it is the Spirit that enlightens, and directs you, as occasion is, *saying this is the way, walk in it.* It is the spirit that rouzeth, and awakeneth you by effectual motions, *Arise my love,my fair one, and come away. He stands at the door and knocks;* he stretches out his hand with Heaven in it, and he doth so all the day long;*all the day long have I stretched out my hand;* and that you may find his yoke easy, and his burden light; it is the Spirit that draws the yoke with you; and by secret animations, and sweet inspirations heartens, and enables you to do the work with ease; and in this respect the Saints are said to *be led by the spirit;* even as a mother leads her child that is weak, and enables it to go the better, so the spirit leads the Saints (as it were) by the hand, and strengthens them to believe yet more and more. I speak now to Saints, if whiles I press you to *believe in Jesus,* you feel the spirit in his stirrings, and impetuous acts, surely it concerns you to believe, it concerns you to be obsequious and yielding to the breathings of God's Spirit, it concerns you to co-operate with the spirit, and to answer his wind-blowing. As you are to take Christ at his word, so you are to take Christ's spirit at his work: if now he knocks, do you knock with him; if now his fingers make a stirring upon the handles of the bar, let your hearts make a stirring with his fingers also; O reach in your hearts under the stirrings of free grace; obey dispositions of grace as God himself; if now you feel your hearts as hot as Iron, it is good then to smite with the hammer; if now you feel your spirits docile, say then with him in the Gospel, *I believe, Lord help my unbelief; I believe, what? I believe when Jesus comes again, he will receive me to himself, and that I shall be forever with the Lord, Amen, Amen.*

SECT. VI. Of Loving Jesus in that respect.

6. LET us *love Jesus,* as carrying on the great Work of our Salvation for us in his second coming. In prosecution of this, I must first set down Christ's love to us, and then our love to Christ; that is the cause, and this effect; that is the spring, and this the stream; in vain should we persuade our hearts to love the Lord, if in the first place we were not sensible that our Lord loves us,*We love him* (saith the Apostle) *because he first loved us;* it is Christ's way of

winning hearts, he draws a lump of love out of his own heart, and casts it into the sinner's heart, and so he loves him. Come then let us first take a view of Christ's love to us, and see if from thence any sparks of love will fall on our hearts to love him again. Should I make a Table of Christ's acts of love and free grace to us, I might begin with that eternity of his love before the beginning, and never end till I draw it down to that eternity of his love without all ending: his love is as his mercy, from everlasting to everlasting; he loved us before time, in the beginning of time, in the fullness of time, at this time the flames of his love are as hot in his breast as they were at first, and when time shall be no more he will love us still; this fire of Heaven is everlasting; there is in the breast of Christ an eternal coal of burning love, that never, never shall be quenched. But I have in some measure already discovered all those acts of his grace and love, till his second coming: and therefore I begin there.

1. Christ will come; is not this love? as his departure was a rich testimony of his love.*It is expedient for you that I go away;* so is his returning, *I will not leave you comfortless, I will come unto you;* Oh how can we think of Christ's returning, and not meditate on the greatness of his love? might he not send his Angels, but he must come himself? is it not state and majesty enough to have the Angels come for us, but that he himself must come with his Angels, to meet us more than half the way? what King on Earth would adopt a beggar, and after his adoption would himself go in person, to fetch him from the dunghill to his Throne? we are filthy lazars, from the crown of our heads to the soles of our feet we are full of sores, and yet the King of Heaven puts on his best attire, and comes in person with all his retinue of glory, to fetch us from our graves, to his own Court of Heaven. Oh the loves of Christ in this one act, he will come again, he is but gone for a while, but he will come again in his own person.

2. Christ will welcome all his Saints into his presence; and is not this love? after he is come down from Heaven; he stays for them a while in the Clouds, and commanding his Angels to bring them thither, anon they come; and oh how his heart springs within him at their coming! what throbs and pangs of love are in his heart at the first view of them? as they draw near, and fall down at his feet, and worship him; so he draws near, and falls upon their necks, and welcomes them. Methinks I hear him say, *Come blessed souls, you are my purchase, for whom I Covenanted with my Father from eternity; O you are dearly welcome to your Lord, in that now I have you in my arms; I feel the fruit of my death, the acceptation of my Sacrifice, the return of my prayers; for this I was born and died, for this I rose again and ascended into Heaven, for this I have interceded a Priest in Heaven these many years; and now I have the end and design of all my actings and sufferings for you, how is my joy fulled?* look as at the meeting of two lovers there is great joy, especially if the distance hath been great, and the desires of enjoying one another vehement; so is the meeting of Christ with his Saints; the joy is so great that it runs over, and wets the fair brows, and beauteous locks of Cherubims and Seraphims; and all the Angels have a part of this banquet at this day.

3. Christ will sentence his Saints for eternal life; here is love indeed, every word of the sentence is full of love; it contains the reward of his Saints, a reward beyond their work, and beyond their wages, and beyond the promise, and beyond their thoughts, and beyond their understanding; it is a participation of the joys of God, and of the inheritance of the Judge

himself: *Come enter into your Masters joy, inherit the Kingdom.* Oh but if all the Saints have only one Kingdom, where is my room? fear not O my soul, thou shalt have room enough; though but one Kingdom, yet all the Inhabitants there are Kings; whole Heaven is such a Kingdom, as is entirely, and fully enjoyed by one glorified Saint, all and everyone hath the whole Kingdom at his own will; everyone is filled with God, as if there were no fellows there to share •ith him Oh that I may come under this blessed sentence! never was more love expressed in words, than Christ expresseth in this sentence, *Come ye blessed,* &c.

4. Christ will take up all his Saints with him into glory; where he will present them to his Father; and then be their *all in all* to all eternity. This is the heig•t of Christ's love; this is the immediate love that comes out from the precious heart and bowels of Jesus Christ; this is that Zenith of love, when sensibly and feelingly it burns at hottest; it is true, that Christ's love breaks out in all those precedaneous acts, we have already spoken; Oh but what loves will he cast out from himself in glory? the more excellent the Soyl is, and the nearer the Sun is, the more of Summer, and the more of day; the more delicious must be the Apples, the Pomgranates, the Roses, the Lilies that grow there; surely Christ in glory is a blessed soil; Roses, and Lilies, and Apples of love, that are eternally Summer-green and sweet, grow out of him; the honey of Heaven is more than honey; the honey of love that is pure, and unmixed, and glorious in Christ, must needs be incomparable. I cannot say, but that Christ's love, like himself, is *the same yesterday, and today, and forever;* there is no intension, or remission of his love as in itself; for *God is love,* he is essentially love; and therefore admits of no degrees; yet in respect of the sense, or manifestation of this love of Christ, there must needs be a difference; thus if he loved his spouse on earth, how much more will he love her when his Bride in Heaven? If he loves us while sinners, and enemies to his holiness, how much more will he love us, when we are sons, and perfected Saints in glory; he that could spread his arms, and open his heart on the Cross, will he not then open arms, and heart, and all to them that reign with him in his Kingdom? if in this life such is loves puissance, that we usually say of Christ, *Though the head be in heaven, yet he hath left his heart on earth with sinners;* what shall we say of Christ in glory, where love like the Sun ever stands in the Zenith? where *the eternal God is the souls everlasti•g refuge, and underneath are his everlasting arms?*

5. And if Christ love thus; how should we love again for such a love? Lord, what a sum of love are we indebted to thee? is it possible that ever we should pay the debt? can we love as high, as deep, as broad, as long as love itself, or as Christ himself? no, no; all we can do is but to love a little; and Oh that in the consideration of his love we could love a little in sincerity! Oh that we were but able feelingly to say, *Why Lord I love thee, I feel I love thee, even as I feel I love my friend, or as I feel I love myself.* Such arguments of love have been laid before us, as that now I know no more; we have seen whole Christ cap-a-pe; we have heard of the loves of Christ from eternity to eternity; we have had a view of the everlasting Gospel of Jesus Christ, wherein his love is represented to us as hot as death, or as the flames of God; and do we not yet love him? hath Christ all this while opened his breast and heart to us, saying, *Friends, Doves, come in, and dwell in the holes of this rock?* And do we scratch his breast? do we turn our backs upon him, and requite his love with hatred? surely this is more than sin; for what is sin but a transgression of the law? but this sin is both a transgression of Law and Gospel.

What? to spurn against the warm bowels of love? to spit on grace? to disdain him who is the white and ruddy, the fairest of Heaven? Oh the aggravation of this sin! 'its an heart of flint and adamant that spits at Evangelick love: Law-love, is love, but Evangelick love is more than love; its the gold, the flower of Christ's wheat, and of his finest love. Oh the many Gospel-passages of love that we have heard! Oh the sweet streams of love that we have followed, till now that we are come to a Sea of love, to an heaven of love, to an infinite, eternal, everlasting love in heaven! I want words to express this love of Jesus; a Sea of love is nothing, it hath a bottom; an Heaven of love is nothing, it hath a brim; but infinite, eternal, everlasting love hath no bottom, no brim, no bounds, and do we not yet love him? do we not yet feel the fire of love break forth? if not, it is time to turn our Preaching into Praying; *O thou who art the Element or Sun of love, come with thy power, let out •ne beam, one ray, one gleam of love upon my soul, shine hot upon my heart, cast my soul into a love-transe, remember thy promise to circumcise my heart,that I may love the Lord my God with all my heart, and with all my soul.* Surely the great Marriage of the Lamb is coming on, he will come, and welcome all his Saints into his presence; he will bid them inherit the Kingdom, and put them in a possession of the inheritance; and then we cannot choose but love our Jesus with all our hearts, and with all our souls; only begin we it here; let us now be sick of love, that we may then be well with love? let us now rub and chase our hearts (our dead cold hearts) before this fire, till we say with *Peter, Why Lord thou knowest all things, thou knowest that I love thee.*

***SECT. VII.* Of joying in Jesus in that respect.**

7. LET us *joy in Jesus,* as carrying on the great work of our salvation for us in his second coming. Christ delights to have his People look upon him with delight; for a soul to be always under a spirit of bondage, and so to look upon Christ as a Judge, a Lyon, or an offended God, it doth not please God; the Lord Jesus is tender of the joy of his Saints, *Rejoice, and be exceeding glad,* saith Christ; *rejoice evermore,—rejoice in the Lord always;* and again, *I say rejoice. Let the righteous be glad, let them rejoice before God, yea let them exceedingly rejoice.* All that Christ doth to his Saints tends to this joy, as the upshot or end of all; if he cast down, it is but to raise them up; if he humble, it is but to exalt; if he kill, it is but to make alive; in every dispensation still he hath a tender care to preserve their joy. This is the *Benjamin,* about which Christ's bowels beat; *Let my Children suffer anything, but nothing in their joy; I would have all that love my Name to be joyfall in me.*

Oh, say some, but Christ's day is a terrible day; when Christ appears, he will make the Heavens, and Earth, and Hell to shake and tremble. *Our God shall come, and shall not keep silence;a fire shall devour before him, and it shall be very tempestuous round about him.* True! but what's all this terror but an argument of my Father's power, and justice against sinners? if thou art Christ's, and hast thy part in him, not one jot of all this terror belongs to thee, *The Lord knows how to deliver the godly out of temptations, and to reserve the unjust to the day of judgment to be punished.* He knows how to make the same day a terror to his foes, and a joy to his people; he ever intended it for the great distinguishing and separating day, wherein both joy and sorrow should be manifested to the highest. *O then let the heavens rejoice, the sea, the earth, the floods, the hills, for the Lord cometh to Judge the earth:with righteousness shall he judge the*

World, and the people with equity. If you find it an hard thing to joy in Jesus, as in reference to his second coming, think of these motives—

1. Christ's coming is the Christians encouragement; so Christ himself lays it down, *You shall see the Son of man coming in a cloud with power and great glory; and when these things begin to come to pass,then look up, and lift up your heads, for your redemption draweth nigh.* The signs of his coming are the hopes of your approaching introduction into glory, and what should you do then but prepare for your approaching with exceeding joy? many evils do now surround you everywhere; Satan hath his snares, and the World his baits, and your own hearts are apt to betray you into your enemies hands; but when Christ comes, you shall have full deliverance, and perfect redemption; and therefore *look up, and lift up your heads.* The Apostle speaks the very same encouragement.*The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air,—wherefore comfort one another with these words.* Christ's coming is a comfortable doctrine to all believers; and therefore all the Elect that hear these words, should be comforted by them. *Comfort ye, comfort ye my people.*

2. Christ our Savior must be our Judge; the same Jesus that was born for us, and lived for us, and died for us, and doth now pray for us, will come at last to judge us; is not this comfortable? you that have heard all his transactions, can you ever foget the unweariness of Christ's love, in his constant and continual actings for your souls? how long hath he been interceding for his Saints? how long hath he been knocking at their hearts for entrance? it is now above a thousand six hundred years that he hath been praying, and knocking, and he resolves not to give over till all be his, till all the Tribes in ones and twos be over *Jordan,* and up with him in the heavenly *Canaan.* And if this be he that must be our Judge; if he that loves our souls must Judge our souls; if he that hath a great interest and increase of joy in our salvation, must pass our sentence, will not this work us into a rejoicing frame.

3. Christ's sentence is the Christian's acquittance; (I may call it his general acquittance from the beginning of the World to the end thereof.) Hence some call this the day of the believers full justification; they were before made just, and esteemed just, but now by a lively sentence they shall be pronounced just by Christ himself; now is the complete acquittance, or the full absolution from all sin; now will Christ pardon, and speak out his pardon once for all; now will he take his book (wherein all our sins, as so many debts or trespasses are written) and he will cancel all;*Your sins shall be blotted out* (saith *Peter) when the time of refreshing shall come from the presence of the Lord.* And is not this enough to cause our joy? when the spirit witnessing with our spirits, doth but in part assure us of sins pardon, is it not exceeding sweet? Oh but how sweet will be that sentence, which will fully resolve the question, and leave no room of doubting anymore forever? consider O my soul, the day is a coming, when the Judge of Heaven and Earth will acquit thee of all thy sins before all the World; it is a part of his business at that day to glorify his Justice and free grace in thy absolution. O Christians! how may we comfort one another with these words?

4. Christ in the issue will lead us into glory. As the Bridegroom after nuptials, leads his Bride to his own home, that there they may live together, and dwell together; so Christ our royal Bridegroom will lead us into the Palace of his glory. And is not this joy of our Lord enough to cause our Joy; Oh what embraces of love, what shaking of hands, what welcomes shall we have into this City? there shall we see Christ in his garden, there shall we be set as a seal on Christ's arm, and as a seal upon his heart; there shall we be filled with his love, enlightened with his light, encircled in his arms, following his steps, and praising his Name, and admiring his glory; there shall we joy indeed, *For in thy presence there is fullness of joy,and at thy right hand there are pleasures evermore.* There is joy, and full joy, and fullness of joy; there are pleasures, and pleasures evermore, and pleasures evermore at God's right hand. O the music of the sanctuary! O the sinless and well-tuned Psalms! O the Songs of the high Temple, without either Temple or Ordinances, as we have them here! can we choose to joy at the thought of this joy above? if God would so dispense, that even now we might stand at the utmost door of Heaven, and that God would strike up a window, and give us a spiritual eye, and an heavenly heart, so that we could look in, and behold the Throne, and the Lamb, and the troops of glorified ones clothed in white; would not this cheer up our hearts, and fill them with joy unspeakable, and full of glory? certainly this day will come, when Christ will bring us not only to the door, but *through the gates into the City;* and then we shall see all these sights, and hear all the music made in heaven: how then should we but *joy in the hope of the glory of God?* O methinks raised thoughts of our mansion in glory, should make us swim through the deepest Sea of troubles, and afflictions, and never fear. Come then, O my drowsy soul, and hearken to these motives; if yet thou seest not the Son itself appear, methinks the twilight of a promise should revive thee; it is but a little while, *And he that shall come, will come, and he will not tarry.* It may be thou art reviled, and persecuted here on Earth; and what then? hath not Christ bid thee to *rejoice in afflictions?* is it not his word, that in this very case thou shouldst *rejoice,and be exceeding glad?*—is it not his command, *Think it not strange concerning the fiery trials, but rather rejoice, in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.* We must rejoice now, that we may rejoice then; indeed our present joy is a taste of our future joy, and God would have us to begin our Heaven here on Earth. Come then, come forth, O my dull conjealed heart! thou that spendest thy days in sorrow, and thy breath in sighing, that minglest thy bread with tears, and drinkest the tears which thou weepest; thou that prayest for joy, and waitest for joy, and longest for joy, and complainest for want of joy; O the times a coming, when thou shalt have fullness of joy; the times a coming when the Angels shall bring thee to Christ, and when Christ shall take thee by the hand, and lead thee into his purchased joy, and present thee unspotted before his Father, and give thee thy place about his Throne; and dost thou not rejoice in this: art thou not exceedingly raised in such a Meditation as this? surely if one drop of lively faith were but mixed with these motives, thou mightest carry an Heaven within thee, and go on ever singing to thy grave; say then, dost thou believe? or dost thou not believe? if thy faith be firm, how shouldest thou but rejoice? if thou rollest thyself on Christ, and on that promise, *I will see you again, and your heart shall rejoice, and your joy no man taketh from you;* how shouldst thou but rejoice, and be exceeding glad? if thou lookest upon the holy Ghost as designed by the Father and the Son to bring joy and delight into thy

soul? how shouldst thou but be filled with the water of life, with the oil of gladness, and with the new wine of the Kingdom of God? *O* the blessed workings of faith on such a subject as this! if once we are but *justified by faith,* and that we can act our faith on Christ's glorious coming, then it will follow, that we shall have *peace with God, and rejoice in the hope of the glory of God; and not only so, but we shall glory in tribulation also.*

***SECT. VIII.* Of calling on Jesus in that respect.**

8. LEt us *call on Jesus,* as carrying on our souls salvation at his second coming; this contains prayer and praise.

1. Let us pray for the coming of Christ; this was the constant prayer of the Church, *Come Lord Jesu, come quickly. The spirit and the Bride say, come.* Well knows the Bride that the day of Christ's coming is her wedding day, her coronation day, the day of presenting her unto his Father, and therefore no wonder if she pray for the hastening of it; *Make hast my beloved, and be thou like to a Roe, or to a young Hart; thy Kingdom come.* Many prayers are in the bowels of this, as that Christ, when he comes, may bid us welcome, and give us a place on his Throne, on his right hand, and pronounce us blessed, and take us to himself, to live with himself in eternal glory, *&c.* But I mention only this general, and let each soul expatiate on the rest.

2. Let us praise him for his coming, and for all his actings at his coming. Our engagement to Christ even for this transaction is so great, that we can never enough extol his Name; at that day the books shall be opened, and why not the book of our engagements to Jesus Christ? if it must be opened, I can surely tell you it is written full; the page and margent, both within and without, is written full; it's an huge book of many volumes. O then let our hearts be full of praises! let us join with those blessed Elders that fell down before the Lamb, and sung, *Worthy it the Lamb that was slain to receive power,and riches, and wisdom, and strength, and honor, and glory, and blessing.* Yea, let us join with all those creatures in heaven, and on earth, and under the earth, and in the Sea; whom *John* heard, saying, *Blessing, Honor, Glory, and Power be unto him that sitteth on the throne,and unto the Lamb forever and ever,* Amen.

***SECT. IX.* Of conforming to Jesus in that respect.**

9. LET us *conform to Jesus,* as coming again to judge the World. *Looking to Jesus* contains this; when the Apostle would persuade Christians to patience under the cross, he lays down first the cloud of witnesses, all the Martyrs of the Church of Christ; and secondly Jesus Christ himself, as of more virtue and power than all the rest; the Martyrs suffered much, but Christ endured more than they all; and therefore saith the Apostle,*look unto Jesus;* surely he is the best exemplar, the chief pattern to whom in all his transactions, we may in some way or other conform.

But how should we conform to Christ in this respect? I Answer—

1. Christ will in his time prepare for judgment; Oh let us at all times prepare for his judging of us; doth it not concern us to prepare for him, as well as it concerns him to prepare for us? if Christ come, and find us careless, negligent, unprepared, what will become of us? the very thought of Christ's sudden coming to judgment might well put us into a waiting, watching

posture, that we might be still in readiness; it cannot be long, and alas, what is a little time when it is gone; how quickly shall we be in another World, and our souls receive their particular judgments; and so wait till our bodies be raised, and judged to the same condition, or salvation? it is not an hundred years in all likelihood, till every soul of us shall be in heaven or hell; it may be within a year, or two, or ten, or thereabouts, the greatest part of this congregation will be in Heaven or Hell; and I beseech you what is a year, or two, or ten? what is an hundred, or a thousand years to the days of eternity? how speedily is this gone? and how endless is that time, or eternity that is come? is it not high time then to prepare our lamps, to trim our souls, to watch, and fast, and pray, and meditate, and to remember that for all our deeds, good or evil, God will bring us to Judgment? herein is our Conformity to Christ's coming; before he comes he prepares for us, oh let us against his coming prepare for him.

2. Christ at his coming will summon all his Saints to arise, to ascend, and to come to him in the clouds; O let us summon our souls to arise, to ascend, and to go to Christ in the Heavens. What Christ will do really at that day, let us do spiritually on this day. It was the prodigal's saying, *I will arise, and go to my Father, and say unto him.* We are naturally sluggish, we lie in a bed of sin, and security; and we are loath to arise, to ascend, and to go to God. Oh then let us call upon our own souls! *Awake, awake Deborah! why art thou so heavy O my soul?* let us stir up our spirits, consciences, wills, affections every day; let us wind them up, as a man doth his Watch, that it may be in a continual motion. Alas! alas! we had need to be continually stirring up the gifts and graces that are in us; it is the Lord's pleasure that we should daily come to him, he would have us on the wing of Prayer, and on the wing of Meditation, and on the wing of Faith; he would have us to be still arising, ascending and mounting up in divine contemplation to his Majesty. And is it not our duty, and the Saints disposition to be thus? *Whethersoever the dead carcass is, thither will the Eagles resort:* if Christ be in Heaven, where should we be but in Heaven with him? *For where your Treasure is, there will your hearts be also.* Oh that every morning, and every evening, at least, our hearts would arise, ascend, and go to Christ in the Heavens.

3. Christ will at last judge all our souls, and judge all the wicked to eternal flames; oh let us judge ourselves, that we may not be judged of the Lord in that sad Judgment. *If we would judge ourselves* (saith the Apostle) *we should not be judged.* Good reason we have to conform to Christ in this point, or otherwise how should we escape the judgment of Christ at the last day? but in what manner should we judge ourselves? I answer— 1. We must search out our sins. 2. We must confess them before the Lord. 3. We must condemn ourselves, or pass a sentence against our own souls. 4. We must plead pardon, and cry mightily to God in Christ for the remission of all those sins whereof we have judged ourselves, and condemned ourselves.

1. We must search out our sins. *Winnow yourselves O people, not worthy to be beloved.* There should be a strict scrutiny to find out all the profaneness of our hearts and lives, all our sins against light, and love, and checks, and vows; *winnow yourselves.* If you will not, I pronounce to you from the eternal God, that ere long the Lord will come in the Clouds, and then will he

open the black Book wherein all your sins are written; he will search *Jerusalem* with candles, he will come with a Sword in his hand to search out all secure sinners everywhere, and then will all your sins be discovered to all the World. O that we would prevent this by our search and scrutining a forehand.

2. We must confess our sins before the Lord; we must spread them before the Lord as *Hezekiah* did his letter; only in our confessions observe these rules; As—

1. Our confession must be full of sorrow,*I will declare my iniquity* (saith *David) I will be sorry for my sin.* His confessions were dolorous confessions; he felt sin, and it wrought upon him as an heavy burden, *They were two heavy for me.* There's nothing in the World can make an heart more heavy, than when it feels the weight and heaviness of sin.

2. Our confession must be a full confession, we must pour it out. Thus *David* stiles one of his Psalms, *A prayer of the afflicted when he is overwhelmed,and poureth out his complaint before the Lord.* We must pour out our complaints, as a man poureth water out of a Vessel. *Arise, cry out in the night, in the beginning of the watches, pour out thine heart like water before the face of the Lord.* Water runs all out of a Vessel, when you turn the mouth downward, never a spoon-full will then stay behind; so should we pour out our hearts before God, (and if it were possible) leave not a sin unconfessed, at least for the kinds, if not for the particular sins.

3. Our confession must be with full aggravation; we should aggravate our sins by all the circumstances, that may show them odious. Thus *Peter* when he had denied Christ, it is said that *he thought thereon, and he wept.* He thought thereon, or he cast in his thoughts one thing upon another; *q. d.* Jesus Christ was my Master and yet I denied him, he told me of this beforehand, that I might take heed of it, and yet I denied him; I professed to him that *I* would never do it, I would never forsake him, and yet I denied him; yea, this very night, and no longer since, I said it again and again that I would not deny him, and yet *I* denied him; yea, *I* failed, *Although others deny thee, yet will not I;* and yet worse than all others, *I* denied him with a witness, for *I* affirmed desperately that *I* knew not the man; nay, *I* sware desperately that *I* knew not the man; nay more than so, *I* sware, and I cursed too, *If I knew the man, let God's curse fall upon me;* and all this I did within a few strides of my Lord; at that very time when I should have stood for my Lord, in that all the World forsook him; why, these were the circumstances of *Peters* sin, and meditating on them, *He went out and wept bitterly.* And thus we should aggravate our sins in our confessions; O my sins were out of measure sinful. O they were sins against knowledge, and light, against many mercies received, against many judgments threatened, against many checks of conscience, against many vows and promises; thus oft, and in this place, and at that time, and in that manner, I committed these and these sins; but of all the aggravations, let us be sure to remember how we sinned against the goodness, and patience, and love, and mercy of God; surely these circumstances will make our sins out of measure sinful. The Angel that reproved the Children of *Israel* at *Bochim,* after the repetition of his mercies towards them, and of their sins against him, he questions them in these words, *Oh why have ye done this?* q. d. The Lord hath done thus and thus mercifully unto you, oh why have ye done thus unthankfully towards him? why was his mercy abused, his goodness slighted, his patience despised? do ye thus requite the Lord O foolish people

and unwise? in like manner should we confess and aggravate our sins, *O my God, thou art my Father; was I ever in want, and thou didst not relieve me? was I ever in weakness, and thou didst not strengthen me? was I ever in straits, and thou didst not deliver me? was I ever in sickness, and thou didst not cure me? was I ever in misery, and thou didst not succor me? hast thou not been a gracious God to me? all my bones can say, who is like unto thee; Lord, who is like unto thee? and shall I thus and thus reward the Lord for all his mercies towards me? hear O Heavens, and hearken O Earth; Sun stand thou still, and thou Moon be thou amazed at this! hear Angels, and hear Devils; hear Heaven, and hear Hell, and be you avenged on such a sin as this is! O the sinfulness of my sin in regard of these many circumstances.*

3. We must condemn ourselves, or pass sentence against our own souls; *Lord, the worst place in Hell is too good for me; Lord here is my soul, thou mayst if thou pleasest send Satan for it, and give me a portion among the damned.* This self-judging, or self-condemning is exemplified to this life in *Ezra;* for—

1. *He fell on his knees,* he did not bow down his knees, but like a man astonished he fell on his knees; he had before rent his garment, and mantle, and plucked off the hair of his head and off his beard, and sate down astonished; and now at the evening sacrifice he falls on his knees, and on the ground in great amazement.

2. *He spread out his hands unto the Lord; q. d.* here is my breast, and here is my heart-blood, I spread my arms, and lay all open, that thou mayst set the naked point of thy sword of justice at my very heart.

3. He is dum, and speechless (as it were) before the Lord; *And now our God, what shall we say after all this? for we have forsaken thy commandments; q. d.* shall I excuse the matter? alas! it is inexcusable? what shall we say after all this? shall we call for thy patience? we have had it, but how did we abuse it? should we call for mercy? indeed we had it, but our stubborn hearts would never come down: O our God what shall we say? I know not what to say, for we have sinned against thee.

4. He lays down his soul, and all the Peoples souls at God's feet, *q. d.* here we are, thou mayest damn us if thou wilt, *Behold we are all here before thee in our trespasses, for we cannot stand before thee, because of this.* Behold here we are, rebels we are; here are our heads and throats before the naked point of thy vengeance, if now thou shouldst take us from our knees, and throw us into Hell, if we must go from our prayers to damnation, we cannot but say that thou art just and righteous; Oh its mercy, its mercy indeed that we have been spared, its just and righteous with God that we should be damned.

In this more especially lies self-condemnation; it makes a man to trample upon his own self, it makes a man freely to accept of damnation;*They shall accept of the punishment of their iniquity, and then will I remember my covenant with Jacob;* they save God (as it were) a labor, judging themselves, that they may not be judged.

4. We must plead pardon, and cry mightily to God in Christ, for the remission of all our sins. This is the way of judging ourselves, we see nothing but Hell and damnation in ourselves, but

then we fling down ourselves at God's gate of mercy; we despair not in God, though in ourselves; God in Christ is gracious and merciful, forgiving iniquity, transgression, and sin; and hence we make bold to entreat the Lord for Christ's sake to be merciful to us; surely herein lies the difference betwixt nature and grace; the natural man may see his sins, and confess his sins, and judge himself for his sins; thus *Saul* did, and thus *Judas* did, but then they despaired in God, and were damned indeed; now the gracious man hath a conscience within, that represents to him his damned estate, but withal, it represents to him the free grace of God in Jesus Christ, and so he only despairs in himself, and not in his God; now thus far good: come Christians! do we despair in ourselves? do we fling off all our own hopes, and our own dependencies, hangings, holdings on duties, purposes, graces, performances? and do we go to God in Christ, and tell him, *We hang upon nothing but the mere mercy, the free grace of God in Christ; and therefore Lord pardon, Lord forgive for thy Names sake, promise sake, mercies sake, and for the Lord Jesus sake: O let free grace have his work; Lord glorify thy Name, and glorify the riches of thy grace in saving us:* Why, this is the best hold in the World, though the World cannot abide it; surely *if we thus judge ourselves, we should not be judged.*

4. Christ at his coming will be glorified in his Saints; not only in himself, but in his Saints also; whose glory as it comes from him, so it will redound to him: Oh let him now be glorified in us, let us now in some high way conform to the image of his glory, let us look on Christ till we are like Christ, not only in grace, but in glory; and this glory as it comes from him, so let it redound to him. I will not say, that the Kingdom of Heaven and glory is in this life, I leave this opinion to the dreamers of this time, I mean to the Familists, Quakers, and such like; but this I say, that even in this life the Saints of God enjoy a begun and imperfect conformity to Christ's glory; and this is that I would now press upon us; let us so *behold the glory of the Lord in the glass of the Gospel,as that we may be changed into the same image from glory to glory;* from a lesser measure to an higher measure of glory. The day is a coming that Christ will be glorified in himself, and he will be glorified in his Saints, O the glories that will then be accumulated and heaped upon Jesus Christ! come now, let us behold this glory of Christ till we are changed in some high measure into the same glory with Christ; Christ's glory rightly viewed is a changing glory: And herein the views of Christ surpass all creature-views, if we behold the Sun, we cannot possibly be changed into another Sun, but if with the eye of knowledge and faith we behold Jesus Christ, we shall be changed into the glorious image of Jesus Christ; if the Sun of righteousness cast forth his golden beams upon us, and we enjoy this light; why then,*Who is she that looketh forth as the morning (as Aurora, the first birth of the day) fair as the Moon, clear as the Sun.*

I know this glorious change is but a growing change by degrees, *from glory to glory;* and yet who can deny but there is some conformity to Christ's glory, even in this life? do not these very Texts speak the self same thing? *These things have I spoken to you,that my joy might remain in you, and that your joy might be full. And these things write we unto you, that your joy may be full. And ask, and ye shall receive, that your joy may be full. And rejoice with Jerusalem, and be glad with her all ye that love her,—that ye may suck and be satisfied with the breasts of her consolations, that ye may milk out, and be delighted with the abundance of her glory.And the God of all hope fill you with all joy and peace in believing.* Surely *all joy, and peace,* are synechdochically put for all other

inchoations of glorification. But how is a Saint in this life filled with all joy? I answer, 1. In regard of the object, God and Christ. 2. In regard of the degrees; though not absolutely, yet so far forth, as the measure of joy is in this life attainable; I might instance in the joy of Mr. *Peacock,* Mrs *Brettergh,* and of some Martyrs, who sung in the fires. 3. In regard of duration, *rejoice always,* not only in the calm of peace, but in the storm of violent opposition. A Saint may have his troubles, but these troubles can never totally or finally extinguish his joy,*your joy no man taketh from you.* He rejoiceth always.

O that something of the glory of Christ might rest upon us! oh that having this glory of Christ in our thoughts, we could now feel a change from glory to glory! Is it so that the Lord Jesus will be glorified in all his Saints? and shall we have in-glorious souls; base and unworthy affections and conversations? or shall we content ourselves with a little measure of grace? O be we holy, even as he is holy; let our conversations be heavenly, let us purify ourselves even as he is pure; let us resemble him in some high measure of grace. And lastly, let us glorify him in bodies and spirits; all our glory is from him; and therefore let all our glory redound to him; let us now begin that Gospel-tune of the eternal song of free grace, which one day we shall more perfectly chant in glory; *Allelujah! and again Allelujah! and Amen Allelujah! salvation, and glory, and power, and praise, and thanksgiving, and obedience, be unto him that sits on the throne, the Lamb blessed forever and ever, Amen.*

The Conclusion.

And now (my brethren) I have done the errand which Christ sent me on, I verily believe, I have now delivered this work of the everlasting Gospel, or of Christ's carrying on the great work of man's salvation, hath been somewhat long in speaking, but oh how long in acting! may I give you a short view of what I have said; and of what hath been acted from eternity, and will yet be acted to eternity; you may remember, that God in his eternity laid a plot or design to glorify the riches of his grace in saving sinners; and to that purpose first he decreed a Christ. 2. Presently after the fall, he promised the Christ he had decreed. 3. In fullness of time he exhibited the Christ that he had promised; then it was that the same Christ took upon him out nature, and joined it to his God-head to be one person; and in that person he was born, and lived, and died, and rose again, and ascended into Heaven; there now he hath been sitting, sending down the Holy Ghost, and interceding for his Saints for above one thousand six hundred years: And in this last work he will continue till the end of the World, and then he will come again to judge the World, and to receive his Saints to himself, that where he is, they may be with him, to see and enjoy him to all eternity. This is the epitome of all I have said; only in every particular I have set down Christ's actings towards us, and our actings towards Christ; in various forms, and out-goings of his love he hath acted towards us; and in various forms, and out-goings of our souls we have been taught fitly and suitably to act towards him.

Now in all these actings, How doth the free grace of God in Christ appear? *Ye are saved by grace,* saith the Apostle, *Eph.* 2.5. the decree, the means, the end of our salvation is grace, and only grace. The decree is grace, and therefore it is called *the election of grace;* the means are of grace, and therefore *we are called according to his grace;* and *we are justified freely by his grace.*

And the end is of grace, for *eternal life is the gift of God,* both beginning, and progress, and execution is all of grace. This is *the riches of his grace, the exceeding, the hyperbolical riches of his grace;* the conclusion of all is this, God's free grace which was first designed, will at last be manifested, and eternally praised by Saints and Angels; the same free grace which from the beginning of the age of God, from everlasting drove on the saving plot, and sweet design of our salvation, will at last be glorified to purpose; when Heavens inhabitants will be ever digging into this golden-mine; ever rolling this soul-delighting and precious stone; ever beholding, viewing, enquiring, and searching into the excellency of this same Christ, and this free grace. Now all is done, shall I speak a word for Christ, or rather for ourselves in relation to Christ; and so an end? if I had but one word more to speak in the World, it should be this; Oh let all our spirits be taken up with Christ! let us not busy ourselves too much with toys, or trifles, with ordinary and low things, but *look unto Jesus.* Surely Christ is enough to fill all our thoughts, desires, hopes, loves, joys, or whatever is within us, or without us; Christ alone comprehends all the circumference of all our happiness; Christ is the pearl hid in the large field of God's Word; Christ is the scope of all the Scriptures; all things and persons in the old World were Tipes of him; all the Prophets foretold him, all God's love runs through him, all the gifts and graces of the Spirit flow from him, the whole eye of God is upon him, and all his designs both in Heaven and Earth meet in him; the great design of God is this, *That he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.* All things are summed up in one Jesus Christ; if we look on the creation, the whole world was made by Christ, if we look on providences, all things subsist in Christ, they have their being, and their well-being in him. Where may we find God but in Christ? where may we see God but in this essential and eternal glass? Christ is *the face of God, the brightness of his glory, the express image of his Fathers person;* the Father is as it were all Sun, and all Pearl; and Jesus Christ is the substantial rays, the eternal and essential irradiation of this Sun of glory: Christ outs God as the seal doth the stamp; Christ reveals God, as the face of a man doth reveal the man; so Christ to *Philip, He that hath seen me, hath seen the Father; q. d.* I am as like the Father, as God is like himself; there is a perfect indivisible unity between the Father and me, *I and the Father are one;* one very God, he the begetter, and I the begotten; Christ is the substantial Rose that grew out of the Father from eternity; Christ is the essential wisdom of God; Christ is the substantial Word of God, the intellectual birth of the Lord's infinite understanding. Oh the worth of Christ! compare we other things with Christ, and they will bear no weight at all; cast into the balance with him Angels, they are wise, but he is wisdom; cast into the balance with him men, they are liars, lighter than vanity, but Christ is *the Amen, the faithful witness;* cast into the scales Kings, and all Kings, and all their glory, why he is King of Kings; cast into the scale millions of talents-weight of glory; cast in two Worlds, and add to the weight, millions of Heavens of Heavens, and the balance cannot down, the scales are unequal, Christ out-weighs all. Shall I yet come nearer home? what is Heaven but to be with Christ; what is life eternal but to believe in God, and in his Son Jesus Christ? where may we find peace with God, and reconciliation with God, but only in Christ; *God was in Christ reconciling the world unto himself?* where may we find compassion, mercy, and gentleness to sinners, but only in Christ? it is Christ that takes off infinite wrath, and satisfies justice, and so God is a most lovely, compassionate, desirable God in Jesus; all the

goodness of God comes out of God through this golden pipe the Lord Jesus Christ: It is true, those essential attributes of love, grace, mercy, goodness, are only in God, and they abide in God, yet the Mediatory manifestation of love, grace, mercy, and goodness, is only in Christ; Christ alone is the Treasury, Store-house, Magazene of the free goodness and mercy of the God-head. In him we are Elected, Adopted, Redeemed, Justified, Sanctified, Saved; he is the ladder, and every step of it betwixt Heaven and Earth; he is *the way, the truth, and the life;* he is honor, riches, beauty, health, peace, and salvation; he is a suitable and rich portion to every man's soul; that which some of the Jews observe of the Manna, that it was in taste according to every man's palate, it is really true of Christ, that he is to the Soul whatsoever the soul would have him to be. All the spiritual blessings wherewith we are enriched, are in and by Christ: God hears our prayers by Christ; God forgives our iniquities through Christ; all we have, and all we expect to have, hangs only on Christ; he is the golden hinge, upon which all our salvation turns.

Oh how should all hearts be taken with this Christ? Christians, turn your eyes upon the Lord; *Look, and look again unto Jesus:* Why stand ye gazing on the toys of this World, when such a Christ is offered to you in the Gospel? can the World die for you? can the World reconcile you to the Father? can the World advance you to the Kingdom of Heaven? As Christ is *all in all,* so let him be the full and complete subject of our desire, and hope, and faith, and love, and joy; let him be in your thoughts the first in the morning, and the last at night. Shall I speak one word more to thee that believest? Oh apply in particular all the transactions of Jesus Christ to thy very self; remember how he came out of his Fathers bosom for thee, wept for thee, bled for thee, poured out his life for thee, is now risen for thee, gone to Heaven for thee, sits at God's right hand, and rules all the World for thee; makes intercession for thee, and at the end of the World will come again for thee, and receive thee to himself, to live with him forever and ever. Surely if thus thou believest, and livest; thy life is comfortable, and thy death will be sweet; if there be any Heaven upon Earth, thou wilt find it in the practice, and exercise of this Gospel-duty, in *Looking unto Jesus.*

A Poem of Mr. *George Herbert* in his Temple. JESU.

JESU is in my heart, his sacred Name

Is deeply carved there; but th' other week,

A great affliction broke the little frame,

Even all to pieces; which I went to seek:

And first I found the corner, where was *J,*

After, where *ES,* and next where *U* was graved.

When I had got these parcels, instantly

I sate me down to spell them, and perceived,

That to my broken heart he was *I ease you,*

and to my whole is *JESU.*

FINIS.

P-IA-2. Media: the middle things, in reference to the first and last things: or, The means, duties, ordinances, both secret, private and public, for continuance and increase of a godly life, once begun, till we come to Heaven. Wherein are discovered many blessed medium's or duties, in their right method, manner and proceedings; that so a Christian (the spirit of Christ assisting) may walk on in the holy path, which leads from his new birth to everlasting life. - Ambrose, Isaac, 1604-1664.

MEDIA: The Middle Things, In reference to The First and Last things: OR, The Means, Duties, Ordinances, BOTH Secret, Private and Public, For continuance and increase of a Godly life, once begun, till we come to Heaven.

Wherein are discovered many blessed *Medium's* or *Duties,* in their right method, manner and proceedings; that so a Christian (the Spirit of Christ assisting) may walk on in the holy Path, which leads from his new birth to everlasting life.

Drawn, for the most part, out of the most eminently Pious, and learned Writings of our Native Practical Divines: With Additionals of his own, by ISAAC AMBROSE, Minister of the Gospel at Preston in Amoundernes.

Matth. 12.50.

Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

John 13.17.

If ye know these things, happy are ye if ye do them.

John 15.14.

Yea e my friends, if ye do whatsoever I command you.

Luke 17.10.

When ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do.

LONDON: Printed by *John Field* for *Nathanael Webb* and *William Grantham,* at the Greyhound in *Paul's* Church-yard. 1656.

TO The Right Honorable, truly Religious, and Virtuous Lady, the Lady *MARY VERE.*

MADAM,

I Took it as a special Providence, that in my troubles at *London* I got acquaintance with your Honor: Your Contribution at my parting, won much upon my heart; but your fellowship and communion at our first meeting in Church-Assemblies, and especially at that sweet Ordinance of the Lord's Supper, obliged me more, and faster to you in purer loves. I bless God for the Friends I found in my distress, but for *the Communion of Saints,* and for the *Comforts* I found in such *Communion, Bless the Lord, O my soul,and all that is within me, bless his holy Name.* You may wonder, that upon so small acquaintance I should lay this Book at your feet; it is not because I wanted other Patrons, but because at that very time, when I left it with the Press, I observed God stirring you up, as a right Patron, to encourage, relieve and comfort the Composer of it. I was then (as the Lord ordained it) in some trouble, and you encouraged me, and relieved me; but especially you comforted me with your society at that Soul-feast, when originally I drew all my comfort *out of the wells of Salvation.* I cannot but love and honor you in this last respect; for indeed I am, and I desire to be very choice and careful with whom I join in that sacred Ordinance (yet am no *Sectary;*) and this increaseth my affections to the *Saints* so much the more. *Madam,* I hope you will countenance (for *I* partly know, and am verily persuaded, that you are a constant practioner of) all *Duties, both Secret, Private and Public:* and if this weak Work, Patronized by you, may in any sort be helpful to you, or to any of the *Saints, I* have my desire, and shall give God the Glory.

Your Honors in all Christian bonds, *I. A.*

TO THE READER.

OF many Books there is no end, and much study is a weariness to the flesh: The Experience of this Truth (especially in these latter days) hath sometimes put me to sad and serious thoughts, How should a Christian furnish himself with a sufficient Library, to help him on in his way Heaven-ward? Should he buy up all the Ancients, or (in case he want the Tongues) should he buy up all our Modern English Writers, Positive and Polemical, they might fill his Closet, but he should find *no end of buying,* as there is *no end of making Books:* and if he resolvedly fell to reading he might conclude with the wiseman, *Much study is a weariness of the flesh;* nay, in in such variety, he would find the most of his study so impertinent, so unprofitable, that he might further conclude, *Such a study* is a loss to his Soul, and rather an hinderer, then an helper of it in the way to Heaven. To prevent this, some have advised Christians to choose out, amongst that world of variety we now enjoy, *such Authors as are most suitable to their Genius and Employment.* The Lord *Verulam,* with some others, give their opinions, That *if the choice and best Observations, which have been made dispersedly in our English Sermons (leaving out the largeness of Exhortations and Applications thereupon) were set down in a Continuance, it would be the best work in Divinity that hath been written since the Apostles times.* And Dr. *Hackwith* repeats almost the same words, saying, That *the Sermons of this latter Age, specially in this Land, have doubtless been more exquisite and effectual, then ordinarily they have been in any precedent Age; insomuch as it is observed, that if there were a choice Collection made of the most accurate since the entrance of Queen* Elizabeth *to these present times (omiting the large Applications thereupon) it would prove one of the rarest Pieces that hath been published since the Apostles times:* Dr. *Hackwiths* Apology of the Power and Providence of God in the Government of the World, *lib.* 3. *Cap.* 7.

Sect. 2. Indeed, had we such a Book extant, I would advise the Christians of our Age to buy the Bible, and that Book, and to study them, and no more, as to their Spiritual good. But alas, this Book is rather wished for, then hoped after; we may expect and wait for it till our eyes sink in our heads, and be never the nearer. However, it was my design to have carried on such a business as this in *the main necessary things;* not that I would read over all Authors on all subjects, but that I would first limit myself to such subjects, and then upon them cull out the best and choice Observations of many godly and learned Authors. In this design I have practiced and observed these particulars:—

1. I have brought into method the *Duties* of a Christian, which I call *The Middle things,* in reference to *The First and Last things,* before Printed: The *matter* I have for the most part drawn from others, only the *method* I have framed, as the Lord hath enabled; and wherein all Authors that ever I saw were silent, I have thereto added, to complete the work for the *matter* also.

2. I have purposely omitted the many Controversies, and tedious Disputes of this Age: For my part, I see little edifying in them; nay, is not the fat and marrow of Christian Religion lost by them? Were I to advise against any Error, Heresy, I had rather bid my Adversaries read some Books of Positive, Practical Divinity, wherein Truth and Religion is laid out in its life and power, then all the voluminous Controversies that ever I could write, or ever have been writ by any other of the Sons of men. I deny not but these kind of Books (the Spirit concurring) may convince men's judgments; but the other sort works both on judgment and Conscience, on their heads and hearts: The Controversial way of arguing, *pro & contra,* I cannot but approve; but the way of the Spirit, in which he leads and convinceth the Soul irresistibly, I must needs prefer. Hence you see the reason of the *method* I have propounded; wherein I dare say (yet with a spirit of submission) the workings of the Spirit, the breathings of Christ, the pantings of a Soul after Christ, are more fully manifested, then in all the jarring Pamphlets which this Age hath copiously afforded: My desire is both to inform, and to reform; to inform the judgment, and to reform life.

3. I have the rather fallen on this subject of *Duties,* both because necessary in their way, and because they are so much opposed by many of our Age, who surely are not acquainted with them (with the workings of the Spirit in them, and by them) for otherwise it could not be so: If this Error spread, it will quickly eat out all Religion, and throw down Souls to Hell. Their pretence is, who are the Abettors of it, That they have found out a near and easy way to heaven; but I *rather believe Christ* (saith *Rutherford) who tells us it is a way of many miles, strait, narrow and thorny; indeed the Meritorious way to us is easy, but the way of a Christian conversation (whether they will or no) lieth through Duties;it is not words, Lord, Lord, but working, sweating, running, wrestling, fighting, striving, overcoming, bleeding, suffering, abounding in the work, denying ourselves, taking up the cross, enduring temptations, sowing to the Spirit, serving the Lord with all humility, and with many tears and temptations, watching, praying, taking* Christ's *yoke upon us, selling all our sweetest delights, keeping the commandments of* Christ, *which howsoever they are not grievous, yet they are not so easy, as that the only bare act of Believing should be the only Gospel work.* Might we still lie in our Ivory Beds, under no Law, no Obligation of doing, no danger of

sinning, no *broken bones,* no terrors, no sense of sorrow for sin, no progress in personal Repentance, Mortification, Sanctification, no care of watchful walking to perfect holiness in the fear of God, no abstaining from worldly lusts, no strictness of Conversation, but only Believe that Christ hath Suffered, and Christ hath done all *Duties* for us, Repented for us, Mortified lusts for us, walked strictly and holily for us, this were an easy work indeed. *For my part, I would not willingly make the way to Heaven longer then Christ hath made it; but if we believe the Scriptures,we shall find other Commandments on us under the Gospel, then Believing only for Righteousness:* There is the Righteousness of Christ received by us, and working in us; the first is the Righteousness of Justification, the second of Sanctification, and our Establishment lies in both.

4. I have in every *Duty,* prescribed the manner of performing it; not that I would tie every spirit to this particular way or *method:* those who are accustomed to these exercises of Devotion, may perhaps devise other more fitting courses, or ways of proceeding, then these are; and it is reason, and a point of wisdom, for every man to make use of those Rules which in his own Experience he findeth most proper to his own disposition, and most powerful for his own Reformation: Only the Reader that is not better furnished, may please to make use of these, and I trust (by God's Blessing) he will find them profitable; which if he do in any measure, it shall be to me sufficient joy, contentment, recompense.

5. I have made use in this Treatise, not of one, or two, but of many precious men; as, *Angier, Ash, Ball, Bolton, Byfield, Downham, Dyke, Goodwin, Gouge, Hooker, Leigh, Mason, Rogers, Shepherd, Torshel, White,* &c. that the Adversaries of *Duties* may see what a Cloud of such Witnesses are for *Duties.* It was sometimes *Elijah*'s trouble,*The children of Israel have forsaken thy Covenant, thrown down thine Altars, and I, even I only am left:* but 'twas the Lord's encouragement of *Elijah, I have left me Seven thousand in Israel which have not bowed the knee to Baal.* I bless God it hath *encouraged* me, and me thinks it might *trouble* the Opposites, that not only many thousands of God's people, but many *Eliahs* amongst those thousands, should appear with me, and against them. This is one Reason, why I chose rather to bring in the Authors, who *seem to be,* and indeed are *Pillars in the Temple of our God,* then to speak only in my own Dialect, or altogether from my own invention.

6. I have writ nothing, but in some measure I have, by the Lord's assistance, practiced the same, and felt the comfort of it in my own heart and soul; yet by way of caution I desire the Reader to remember, if at any time in the exercise of any of the *Duties* within written, he also feels his heart warmed, or savingly affected (which is the very Spirit, Power, Grace, Comfort, Presence and Sweetness of Christ) that he consider, it is not the *Duty,* it is not the bare Ordinance that elicites such divine and noble acts in the heart and affection, but it is the Blood of Christ, the Intercession of Christ, sprinkling those *Duties,* that makes them work such Graces in the Soul. In this case, the Blood of Christ is as the salve, and *Duty* is as the cloth or leather to which it sticks, and by which it is applied: Now from the cloth (the *Duty*) comes no virtue; no, no, it is only the Blood of Christ which by *Duty* heals, and chears the Soul. Many have wondered, why sometimes they are so lifted up in *Duties,* and sometimes again they are no more moved by them, then a Mountain of Brass is moved by the winds;

Why should the same Truth, the same Scripture, the same Meditation affect me at one time, and not at another, when I am as fitly disposed to be affected as at the first? Why should the same Instruction, the same Reproof, the same Consolation, awaken, wound and revive my Spirit at one time, and move me no more at another, then a charm doth a deaf Adder, as the Psalmist speaks? I grant, in respect of the subject, the Spiritual sense is sometimes benumb'd, and sometimes it is awakened; but in respect of the Efficient, it is only Christ's Blood, Christ's Intercession that doth all by an admirable and secret operation. I have no more to say of this Book, only, The Lord give a Blessing to it, and to the Reader of it: So prays

Thy Servant in Christ Jesus, *I. A.*

FOR The Reverend, his worthily much esteemed Friend, Mr. *Isaac Ambrose,* Minister of the WORD at *Preston.*

Reverend Sir,

I Crave your pardon for keeping your Papers so long: I have at length perused them, and returned them. I wonder at, and could almost envy you, that can find so much leisure, and employ it so well, in these hurryings and clatterings of the Times. I am yet, by Ordinance of both Houses, a Licenser of Books to the Press, and have made use of that Authority, by Subscribing my Name at the end of your Papers. I pray God bless you, and them, and all the rest of your labors, to the good of his Church, and the praise of the glory of his Grace: So rests

*Winwick,*March 29. 1649.

Your true Friend, Brother and Servant, Charles Herle.

To the Conscientious Reader.

IT is thy privilege who readest, for Soul-help, to receive this Conscientious Contexture, a teaching and exciting pattern of choice Piety, out of the hand of thy dearest Husband *Jesus Christ,* who gave himself for thee, that he might give himself to thee; and with himself, that which doth convey himself, the *Gifts, Graces, Evidences, Experiences, Improvements,* and *Spiritual actings* of all those that are partakers of the Root and Fatness of that *Olive.* Here is then a Love-token, thy loving Husband hath been preparing for thee weeks and months (it may be some years) by the Study, Pains, Prayers, Tears, the Soul and Body-travel of a tender-hearted Brother; be thou ready for a meeting of Loves, that at the receipt, of this, comfortable fruit of love, Christ and thy Soul may rejoice together. Is there not not a cause? doth he not rejoice over thee with joy? doth he not rest in his love? doth not he joy over thee with singing? let this Love-token speak; herein thy free given Royalties are heaped up as high as *Heaven, Justification, Reconciliation, Adoption, Sanctification, Glorification;* Thy helpful *Experiences* remembered, and improved; thy heart-cheering *Evidences* collected, and cleared; thy love-*Duty* discovered, and precious Directions given, for an advantageous performance of them, in Secret, in Family, in Public, for the mutual overflowings of love betwixt Christ and thy Soul. Upon serious and sad thoughts, that the godly generally of later times, have been taken up with wrangling Disputes, and thereby taken off from Christian affection, and Communion

(and I fear from Christ too in dangerous measure) It hath been amongst my desires, That God would stir up the hearts of some of his Servants, to call off his people from these Soul-hurting Contendings, unto the Reading, and Study of Soul-*helping* Treatises; assuring myself, That if the people of God were helped against their contentious, and jarring Corruptions, the differences in their heads would be more easily reconciled, as to dear love, and due Spiritual Communion. I could not but observe, when these Papers were brought to my view, that the forementioned desires of my heart were imprinted thereupon, which made them more dear to me, and more willing to endear them to the sincere-hearted, as a happy mean of helping hearts, healing differences, and preparing the Lord's lot for those better times, which are more looked after, and boasted of, then prepared for: In reference to these restoring and refreshing times (though the workings of God have been very various, and seemingly contrary, now setting forward, and then setting backward) God hath not been wanting to feed the laboring, and sometimes almost fainting Faith of his people, by Divine arguments; amongst which, this is one, and not the least, That whilst Providence hath been at work to remove hindrances, and to open a full and free way amongst men, the in-dwelling Spirit hath been as busy in holy men, to stir up some to Pray, others to Preach, and others to Write, for the wide-opening of a door in men; the gracious enlarging of the heart, which gives assurance, that when God hath suffered them that are for no Religion, to play a first game, and them that are for all Religions, to play a second, that both the open and secret enemy of true Religion might be discovered, and discarded; he will then grant a longed for, joyful meeting of *Holy* times, and *Holy* hearts. To further the holiness of the heart, which gives the leading to holy times, is the happy project of compiling and Printing this Book. That it may be sanctified by the Spirit of Holiness, unto so good and promising an end, let be thy Prayer, that the Pains and Prayers of the Author, may be turned into Comforts and Praises; which is the hope and prayer of him

*Denton,*May 10. 1649.

Who is joyful in this, and all other thy Soul-helps, JOHN ANGIER.

To the Christian Reader.

AMongst the multitude of Books in this Age, superlatively above our ability to buy or read, those seem to me most worthy of thy choice, which compendiously, in a methodical, plain and familiar way, set forth to us *totum hominis,* the whole duty of man, the service of God in holiness and righteousness, the right use, and wise improvement of the means of Grace: These being wells of Salvation to quench our thirst, and breasts of Consolation, to strengthen, revive, and comfort us in our Pilgrimage from Earth to Heaven: Voluminous Controversies may clear the understanding, and help to deliver and preserve that light from the poisoning clouds of Heretical darkness; but they do not quicken us to duty, to the love, and life of Christ, to the hope of Glory; they do not increase, but rather weaken the power of godliness. Diligence in reading of tedious Disputes, is not the way to possess that fatness and fullness of true life, peace and joy, which are treasured up for us in the Meritorious sufferings of our Redee•er. The Promises are *the life of that faith, whereby the just do live;* and good Works, uniform, steadfast and abundant, are the trial and glory thereof; whereunto not

Speculative, and Polemical, but Practical Discourses are an useful manuduction. In the reading of these with fervent Prayers, with serious and settled Meditations, many poor burdened sinners have been raised up out of the depths of a wounding, condemning Conscience, and brought to a transfigured Mountain, and Heaven on Earth in ravishing Consolations. Such a Discourse is here presented to thy view, by a Reverend and Religious Author, who hath experimentally learned, and doth daily copy out in his life the precious Truths of Jesus Christ, the Mysteries of Godliness. It is an high privilege, and great advantage to the Souls welfare, to learn of those, who have what they teach, not only in their lips, but also in their hearts and lives; who are able to say, *In these ways we have found rest; as ye have heard or seen us do, so do ye.* When the Conversation of Pastors preacheth Christ and Heaven, as well as their Doctrine; when vocal, real, and experimental Sermons go together, that's likely to be a successful Preaching. This Treatise may well be called, The Marrow of Christianity, A good and perfect guide to the *New-Jerusalem,* A golden Conduit-pipe, to convey to us streams of life from the Fountain of Living-waters, or the godly man's *Vade mecum,* wherein is compendiously, yet fully delivered the Rule and Life of the new Creature. Believe me, in the diligent, reiterated and religious reading thereof, thou wilt find, that these Titles are low enough, having a solid foundation, reality of Truth to bear them up; and that thy labor was not in vain, not a losing, but a regaining, a well improving of precious time, which ought to be redeemed. That the composing and publishing, the attentive reading and studying of this elaborate work, decked with the breathings of a gracious Spirit, may advance the glory of God, in the repairing of the Saints, and the edifying of the body of Christ, is the hearts desire and prayer of

*Halsall,*April 19. 1649.

Thine in the Lord, THO: JOHNSON.

The Epistle to the Reader.

GOod Reader, suffer me to say to thee, as that ancient and famous Orator, *Isocrates,* in his Oration *ad Nicolem,* said to his, 〈 in non-Latin alphabet 〉 ; *Aut hisce praeceptis utere, aut ipse tu inveni meliora;* Either make use of these wholesome Directions, or else publish better thyself: and if thou beest able to publish such in the future, yet will it much profit thee to make use of these for the present. Neither is it every speculative ability, that can bear such fruit; such as these must arise out of much inward observation of the work of God upon the Soul, and Christian long Experience: Weaker Christians may gain much growth in the diligent perusal of this sweet Composure, and strong ones may hence be instigated to try theirs; that which issues from the heart of an experimental Christian, usually reacheth to the heart of such as labor after the like Experience. Everyone that reads this work, perhaps knows not the Author so well as myself, therefore may I the more boldly speak of him: I have long known him of a weak body, but of a precious and strong mind; yet a man *qui de se modice sentit,* that judgeth but meanly of himself. These his *(Media) nomine,* so called in reference to his *(Prima & Ultima)* long since brought to light, thou shalt not (Christian Reader) find to be *Media re,* but *Remedia* to thy sighing soul: He is one that hath much fed up•n the Marrow of Practical Divinty, so that he may be ranked in a better kind amongst the Orators wise men,

〈 in non-Latin alphabet 〉 ;*Sapientes existima, non eos qui de rebus minutis curiose rixantur, sed qui de rebus maximis egregie dicunt.* Such shalt thou find the Author. No more, but

Thine in Christ, JOHN WAITE *B.D.*

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THE Believers Privileges.

CHAP. I.

***SECT. 1.* The Proeme, or Entrance into the Book.**

YOu have heard in my *first things* the Doctrine, Precepts, and the Pattern of a man in his *second,* or *New birth:* Now remains what follows all his life; and therein is considerable

- 1. His Privileges.
- 2. His Duties.

1. His Privileges, as he is now a Believer in Christ, are

- Justification.
- Reconciliation.
- Adoption.
- Sanctification.
- Glorification.

Of these some of our Worthies have written largely; and amongst the rest, that watchful Soul-rowzing, Soul-searching *Shepherd:* I shall not therefore dwell on them, but sum what he hath delivered, in these following Sections.

***SECT. 2.* Of the first Privilege, *viz.* Justification.**

THe first Privilege which immediately follows our *Union with Christ,* is *Justification;* which consists in these particulars, Imputation of Christ's Righteousness, and Remission of sin.

To prevent erroneous misconceits, which spring from the confounding of things that differ, understand, That a man may be said to be justified either intentionally, or virtually, or actually; either in God, or in Christ, or in himself.

1. Intentionally in God *(i.)* in God's Purpose and Decree: This is from all eternity, but this Decree and Intention doth not put anything into a state of actual being, but in the fullness of time.

2. Virtually in Christ: And this is from the day of Christ's Passion, and in the virtue of his Satisfaction; yet this intendeth no more, but that Satisfaction is made, and Remission purchased by the Blood of Christ.

3. Actually in himself: When a man hath the possession of *Justification,* immediately after his *Union* with the Lord Jesus Christ. Now this *Justification* considered as it is *a state of favor,* a Covenant state with God, which a man at his first believing is put into, is not reiterated, no more then a wife, after that first entrance into the relation, is frequently made a wife; yet the particular acts of Pardon, and Imputation of Christ's Righteousness, are continually by God communicated unto the Believer. In this respect this *actual Justification* (or particular acts of pardon) hath its degrees of progression: The beginning thereof is laid in our first Union and Incorporation into Christ; the consummation of it is not till the Judge at the latter day hath solemnly pronounced the Sentence of final Absolution, and so set us in full possession of entire Remission: Between both these, there is a progressive work of *Justification,* by the constant actings of the Spirit, applying the blood of Christ by the hand of Faith, to the quiet and comfort of the soul: The first we may term initial *Justification,* the second progressive, the last perfective; the second is the fruit of the first, and the preludial assurance of the last: The first is wrought and sealed in the first Sacrament, the second is wrought and sealed in the second Sacrament; and both these branches of Sacramental *Justification,* are to us the preassurance of that complemental and perfective *Justification,* the sentence whereof putteth an end to all fears, changing our Faith and Hope into fruition and full possession.

It hath been commonly said by some of our best Divines, That Justification is transacted in our first Union and Incorporation into Christ; at which time it is conceived, That the pardon of *all sin* is sealed to the Believer at once. But I fear the misunderstanding of this point (not untrue in itself, if not mistaken and misapprehended) hath laid the ground upon which some build that unhappy Structure which *turneth the grace of God into wantonness:* who knoweth not that *Justification* in the proper acceptation of thew ord, according to the Scripture phrase, is *the act of a Judge pronouncing a judicial sentence, wherein he absolveth the person of the sinner from all sin and punishment due to him for sin, and that for the alone Righteousness of the surety Christ freely imputed, and by Faith received of him.* And according to this, I suppose we shall not err from the truth, if we say, 1. That the main work of *Justification,* is even as yet to us future, *viz.* at the great and last day of Judgment, when we shall receive a final *Quietus est,* and discharge, and when God shall wipe away all tears from our eyes: And yet 2. That in our first Union with Christ there is a work of *Justification, viz.* actual Imputation of Christ's Righteousness, and actual Remission of what sin for the present the soul stands guilty of, at that time when it is first united to Christ. I dare not say that *Justification, quatenus* it comprehends Imputation, and Remission of sin, is one individual act; or that all sins, past, present, and to come, are remitted to the Believer at once; but this I say, That in our first Union, all our sins past and present, are actually pardoned; and this favor received, is a pledge of assurance, That in future also, by applying ourselves to Christ, we may and shall receive the forgiveness of our daily sins, and that at the last day we shall at once be absolved from all Accusations and Charges laid in against us; and that *Justification* (besides those particular acts of pardon, and Imputation of Christ's Righteousness) doth connote a state that the subject at his first believing is put into, *viz. A state of grace, and favor, and reconciliation with God for the imputed Righteousness of Christ, without Apostasy from it, either total or final.*

O glorious Privilege! especially in these respects:

1. By this a sinner is righteous; a wonder that may astonish Angels, for a man accursed and sinful in himself, to be at that very instant blessed and righteous in another: Our own Duties, Works, and Reformation may make us at the best but less sinful, but this Righteousness makes a sinner sinless.

2. By this a sinner is righteous before the Judgment Seat of God:*It is God that justifies, who shall condemn?* not Christ, he is our Advocate; not Sin, for Christ was made sin for us; not the Law, for Christ hath fulfilled the Law for us; not Satan, for God is his Judge, and if he have acquitted us, what can the Jailor do?

3. By this we have perfect Righteousness: we are as perfectly righteous,*as Christ the Righteous. Little children, let no man deceive you, he that doth righteousness is righteous, even as he is righteous.* Indeed our own righteousness, though it be the fruit of the Spirit of grace, is a blotted, stained righteousness, very imperfect, and very little; but by this, the Faith of *David, Peter, Paul,* was not more precious then ours is, because we have the same righteousness as they had: what sincere soul but esteems of perfect holiness, more then of heaven itself? O consider, we have it (in this sense I now speak of) in the Lord Jesus.

4. By this we have continual righteousness: Do we complain because we feel new sin, or old sins confessed, lamented, subdued, returning upon us again, and the springs in the bottom filling our souls again, that we are weary of ourselves? O but remember, this is not a Cistern, *but a Fountain opened for us to wash in; as sin abounds, so grace* in this gift of righteousness *abounds much more:* The Lord hath *changes of garments* for us, by means whereof there shall never enter into the Lord's heart one hard thought towards us, of casting us off, or of taking revenge upon any new occasion, or fall unto sin, so as for final destruction.

5. By this we have eternal righteousness, that never can be lost: If the Lord should make us as perfectly righteous as once *Adam* was, or as the Angels in heaven are, we might be in danger of losing this; but now the Lord hath put our righteousness into a safer hand, which never shall be lost: Christ hath obtained *an eternal Redemption* for us, he hath made an end of sin, and brought in *an everlasting righteousness.*

6. By this we please God more, then if we had a perfect righteousness in ourselves: Do not say, *This is a poor righteousness, which is out of myself in another:* Suppose it were in ourselves, such a righteousness at best would be nothing but man's righteousness, but this is called *The Righteousness of God;* Now what is Angelical righteousness, to the righteousness of God? 'tis but a Glow-worm before the Sun; the smell of *Esau*'s garments (the Robes of this righteousness of the Son of God) are of sweeter odour then ours can be, or ever shall be.

7. By this we glorify God exceedingly: *Abraham believed,and gave glory unto God;* so when we believe, we glorify God, we advance his Mercy and Free-grace, and triumph in it.

8. By this we have *Peace* in our Consciences: For Christ's blood is sprinkled on them, and that cools the burning torments of them: None of our duties can pacify Conscience, but as they carry us hither to this righteousness; only if this Rainbow appear over our heads, it is a

certain sign of fair weather, and that there shall be no more deluge of Wrath to overwhelm us.

9. By this all miseries are removed: When our sins are pardoned, there is something like sickness, shame, and death, but they are not; *The inhabitants of Zion shall not say, I am sick:the people that dwell therein shall be forgiven their iniquity;* 'tis no sickness in a manner, nor sorrow, nor affliction, if the venom, sting, and curse be taken away by pardon of sin, this is the blessedness of all Believers. *Blessed is he whose iniquity is forgiven, and whose sin is covered:Blessed is the man to whom the Lord imputeth not iniquity.* Here's a blessing pronounced, what should we do but believe it, and rejoice in it?

***SECT. 3.* Of the second Privilege, *viz.* Reconciliation.**

THe second Privilege is *Reconciliation:* This I called the state or condition which a Believer in his *Justification* is put into; and here I consider it as a Privilege, which in order of nature follows pardon of sin, as pardon of sin in order of nature follows Imputation of Christ's righteousness: *Being justified by faith, we have peace with God;(i.)* Christ's righteousness being imputed, and sins pardoned, we have peace with God; not only peace from God in our Consciences, but peace with God in our reconcilement to him, and in his favor towards us; in our Imputation and Pardon the Lord accounts us just, in our Reconciliation the Lord accounts us friends: Indeed our meritorious Reconciliation is by Christ's death; as the Kings Son, who procures his Fathers favor towards a Malefactor, who yet lies in cold Irons, and knows it not; and this is before actual pardon, or actual being: But actual and efficacious Reconciliation, whereby we come to the fruition and possession of it, is (to my weak conception) after pardon of sin. Now this Reconciliation consists in two things: 1. In our peace with God, whereby the Lord lays by all acts of hostility against us. 2. In the love and favor of God: he now loves us not only with a love of good will, as in our Election, but with a love of complacency and delight. O consider what a blessed state is this!

1. That God should be pacified with us after anger, after provocation by sin, after such wrath, which like fire hath consumed thousand thousands, and burnt down to the bottom of Hell, and is now, and ever shall be burning upon them in Hell.

2. That God should be pacified wholly and thoroughly, that there should be no consuming fury left for us to feel: *Fury is not in me,* saith God; indeed briars and thorns *(i.)* obstinate sinners, that prick and cut him to the very heart by their impenitency, *he will* burn them together: God out of Christ *is a consuming fire,* but in Christ he is *Love;* and though there may be fatherly frowns, chastisements, reproofs, and rods, though he may for a time hide his face, shut out our Prayers, defer to fulfil Promises, yet all these are out of love to us in some sort, and we shall see it, and feel it so in the latter end.

3. That the Lord should be pacified eternally, never to cast us off again for any sins or miseries that we fall into: This is wonderful. Those whom men love, if their love be abused, or if their friends be in affliction, they many times forsake, but the Lord's love and favor is everlasting: *The mountains may depart,and the hills be removed, but my kindness shall not depart from thee, neither shall the Co•enant of my peace be removed, saith the Lord, that hath mercy on thee:*

Nay, that which is something more, the abounding of our sin, is now the occasion of the abounding of his grace; our very wants and miseries, are the very objects and occasions of his bowels and tender mercies: O what a Privilege is this! Did the Lord ever show mercy to the Angels that sinned? Did not one sin cast them out of favor utterly? and yet that so many thousand thousand of sins should gush out of my heart, and thy heart that readest, against the mercy, love and kindness of our good God, and for all this he not be incensed; that the Lord who poured out all his anger upon his own Son for us, cannot now pour out, nay hath not one drop left (though he would) to pour out upon us for any one of our sins! Stand amazed ye Angels, and all the Host of Heaven at this!

4. That the Lord should be thus pacified with enemies: A man may be easily pacified with one that offends him but a little, but with an enemy that strikes at his life (as by every sin we do at the living God) what can we say to this?

5. That he should be pacified by such a wonderful way as the blood of Jesus Christ: This is such a love, as one would think the infinite wisdom of a blessed God could have devised no greater: It is enough to burst the heart with astonishment and amazement, to think that the party offended (who therefore had no cause to seek peace with us again) should find out such a way of peace as this: Woe to the world that despise this peace.

6. That being thus pacified, we may come into God's presence with boldness at any time, and ask what we will; I wonder what he can deny us, if he love us:*This is the confidence that we have in him, That if we ask anything according to his will, he heareth us.*

7. That all Creatures should be at peace with us: *Thou shalt be in league with the stones of the field,and the beasts of the field shall be at peace with thee:* As when the Captain of the Army is pacified, none of the Soldiers must hurt or strike that man; so no Creature must hurt us, nay all the Creatures that seem our enemies, shall be forced to do us good: *O Death,where is now thy sting? O Grave, where is thy victory?* All our wants will make us pray the more, our sorrows humble us the more, our temptations make us exercise our graces, our Spiritual desertions make us long for heaven, and to be with Christ; not only *Paul, and Apollos, and the world, and life,* but *death* itself *is ours,* to do us good: We may now *sleep, and none shall make us afraid;* we shall not be afraid *of evil tidings, our hearts are fixed, trusting in the Lord.*

SECT. 4. Of the third Privilege, *viz.* Adoption.

THe third Privilege is *Adoption,* which in order of nature follows *Reconciliation;* whereby the Lord accounts us Sons, and gives us the Spirit and Privilege of Sons: *Behold what manner of love the Father hath bestowed upon us,that we should be called the Sons of God:* The Lord accounts us just in our *Justification,* friends in our *Reconciliation,* Sons in our *Adoption:* Now this *Adoption* is either begun here in this life, or perfected in the world to come, when we shall receive all the Privileges of Sons, not one excepted. For this latter *Adoption,* to wit, *The Redemption of our Bodies,* we wait; but of the former we speak, the manner of which is thus:

1. God loves Jesus Christ with an unspeakable love, as his only Son, and our elder Brother.

2. Hence when we are in Christ his Son, he loves us with the same love as he doth his Son.

3. Hence the Lord accounts us Sons, *having predestinated us unto the adoption of children by Jesus Christ to himself,according to the good pleasure of his will.* O the excellency of this Privilege! It appears in these respects:

1. That the Lord should prize us as his Sons: A man that hath Sons, esteems them more then all his goods and Servants; so the Lord esteems of the poorest, unworthiest Believer, more then of all his household-stuff, more then of Heaven, Earth, and all the glory of it, more then of all the Kings and great men in the world.

2. That the Lord should take care for us as for Sons: In times of want we are ready to question, *What we shall eat or drink? how we shall live?* O consider, are we the Sons of God? then he that *feeds the Ravens, and clothes the Lilies,* will provide for us; or suppose we continue in the want of temporal things, why the Lord is therein plotting our eternal good: *No chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness,unto them which are exercised thereby.*

3. That the Lord should love us as his Sons: Sometimes we think that the Lord loves us not, because we do not feel his love, or know his love; but do not we love our Sons, because whiles they are young, they know not their Fathers, or because their Fathers are sometimes out of sight, and have not them always in their arms? *Zion said, The Lord hath forsaken me,and the Lord hath forgotten me: Can a woman forget her sucking child, that she should not have compassion on the Son of her womb? yea, they may forget, yet I will not forget thee.* We may think, because we have so many sins, or so many afflictions, that therefore the Lord loves us not; but judge we righteously? have our children no love from us, because they are sick, and we keep them under a spare diet? *God knows our mold, and that we are but dust:* He hath freely chosen us to be his Sons, and therefore (notwithstanding all our sins and sufferings) he loves us still: If he sees *Ephraim bemoaning his stubbornness,* as well as *sickness,* the Lord cries out, and cannot hold, *Is Ephraim my dear son?Is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.*

4. That the Lord should make us *heirs and co-heirs with Christ:* Sons by *Nature* are not always heirs, but all Sons by *Adoption* are: We are heirs 1. Of the visible world, 1 *Cor.* 3.22. 2. Of the other world, 1 *Pet.* 1.4. 3. Of all the Promises, *Heb.* 6.17. And herein *Jehovah* himself comes to be our Inheritance and Portion forever: O that such vessels of wrath, fire-brands of Hell by nature, should thus become the children of God by grace, and heirs of heaven!

5. That the Lord should give us the Spirit of Sons, *The Spirit of Adoption, whereby we cry Abba Father,* The Spirit of Assurance, *witnessing with our Spirit, that we are the children of God:* It doth not only witness *to our Spirits,* but *with our Spirits, (i.)* with our renewed Consciences, thus, *All Believers are Sons, but I am a Believer, therefore I am a Son:* Herein the Spirit bears witness with us in every part, premises, and conclusion; only it testifies more clearly, certainly, comfortably, sweetly, ravishing the soul with unspeakable joy, and peace, in the conclusion: Sometimes indeed it may be suspended, and sometimes we may not hear it; or if we do, we may object against it, through the unbelief in part remaining in us: yet*if we want it in the*

witness and comfort of it, we have it in the holiness of it: Hence it is called, *The holy Spirit of God, whereby we are sealed unto the day of Redemption.*

***SECT. 5.* Of the fourth Privilege, *viz.* Sanctification.**

THe fourth Privilege is *Sanctification,* which in order of nature follows *Adoption:* No sooner are we Sons, but we receive the image of our heavenly Father in *Sanctification;* The manner of it is thus:

1. The Spirit works in us a Principle of Spiritual life: The Scripture sometimes calls it a *Seed,* sometimes a *Spring,* or *Fountain,* sometimes *The life of Christ,* because it is conveyed unto us by the Spirit of Christ, by means of our inseparable union with Christ. What name soever we give it, we may not conceive it to be a new faculty added unto those which are in men by nature, but an improvement of those abilities to work Spiritually, as they did naturally before Regeneration: Hence it is that a regenerate man in Scripture is said *To walk after the Spirit, — To be led by the Spirit, — To walk in the Spirit.*

2. From this Fountain springs all those habits of Spiritual grace, which are severally distinguished by the names of *Faith, Hope, Love,* &c. although to speak properly, they are but the diversifications of that Spiritual Principle within us, distinguished by these names.

3. From these habits of grace abiding in us, ordinarily proceeds Spiritual motions and operations according to those habits. And as it is with Natural habits, so it is with Spiritual, they are much increased and strengthened by their motions, operations *(i.)* by the use and exercise of them, and are as much weakened by disuse, and neglect of such an exercise. I deny not but for all this, there is within us a woeful, sinful nature, cross, and contrary unto holiness, and leading us daily into Captivity: yet here's our Privilege, even *Sanctification in part;* surely the Lord hath given us another Nature, a new Nature: there is something else within us, which makes us wrestle against sin, and shall in time prevail over all sin: *A bruised reed shall he not break,and smoking flax shall he not quench, till he send forth judgment unto victory.*

The excellency of this Privilege appears in these particulars:

1. This is our glory, and beauty, even Glorification begun: What greater glory then to be like unto God? *We are changed into the same image, from glory to glory;* every degree of grace is glory, and the perfection of glory in heaven, consists chiefly in the perfection of grace.

2. This will give us abundance of sweet peace: For whence comes troubles, and doubts of God's favor and love? Is it not some guile or decay here? Is it not some boldness to sin? Is it not our secret dalliance with some known sin, continued in with secret impenitency? On the other side, what was *Paul's* rejoicing? *Hezekiah's* peace? the one cried, that *In all sincerity and simplicity he had his conversation amongst men;* the other,*Lord remember, I have walked before thee uprightly:* not that this was the ground of their peace, for that only is Free-grace in Christ, but the means of their peace: That is a cursed peace, that is kept by looking to Christ, and yet loving our lusts.

3. This will make us fit for *God's use:* A filthy unclean vessel is good for nothing, till cleansed; a man must first purge himself, and then he shall be *a vessel unto honor, sanctified, and meet for the masters use, and prepared unto every good work.*

4. By this we have a most sweet and comfortable *evidence* of our *Justification:* Nor is this a running upon the Covenant of Works; Is not *Sanctification (the writing of the Law in our hearts)* a privilege of the Covenant of Grace, as well as *Justification?* and can the evidencing of one Privilege by another, be a running upon the Covenant of Works? O consider, how many Evangelical Promises are made to persons invested with such and such graces! as of *Poverty, Mourning, Meekness,* &c. and to what end? but that everyone may take, and be assured of his portion manifested particularly therein? surely none are *justified,* but they are *sanctified;* or if not *sanctified,* they are not *justified.*

SECT. 6. Of the fifth Privilege, *viz.* Glorification.

THe fifth Privilege is *Glorification,* which is the last in execution of God's eternal Purpose towards all his beloved and chosen ones: And hereby we are made partakers of those endless and unutterable joys, which *neither eye hath seen, nor ear hath heard, nor the heart of any man conceived:* But of this you have several Sermons in my *Last things,* enough to cheer up all those precious hearts that have any title to, or interest in the Lord Jesus Christ: My meaning therefore is to pass by these *Privileges,* and secondly to come to the *Duties,* which gracious Spirits, in all faithful and thankful obedience unto him that hath called them, are ready to fall upon.

CHAP. II.

SECT. 1. Of Duties in general: And first, of the Equity of Duties.

NO sooner is the soul translated into the state of grace, and crowned with those glorious Privileges, but immediately it cries out, *O Lord, what shall I now do for thee? how shall I now live to thee?* Good reason, the soul should now give up herself to Christ, for she knows, she is not her own, but Christ's. Can there be such a heart in any Christian, as now to cast off *Duty,* and to continue in sin, because so much grace hath abounded? O no! *The love of Christ constrains us* (saith the Apostle) *because we thus judge, — That he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.* There is a Principle of love now in the hearts of believers, and this love of Christ constrains them to live to Christ: *Ye are now a chosen Generation, a royal Priesthood, a holy Nation,a peculiar People, that ye should show forth the praises of Christ, who hath called you out of darkness into his marvelous light:* What blessed Titles are these? and to what end? but that they who are so ennobled by Christ, may now adorn the Gospel of Christ, and *show forth the praises of him who hath called them?Dearly beloved* (saith the Apostle) *I beseech you, as strangers and pilgrims, abstain now from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doers,they may by your good works which they shall behold, glorify God in the day of visitation.* But what duties must they fall on? 1. *Submit yourselves to every Ordinance of man for the Lord's sake.* 2. *Honor all men.* 3. *Love the Brotherhood.* 4. *Fear God.* 5. *Honor the King.* 6. *Suffer wrongs:* You have herein Christ for example, and you must do all for

Christ's sake; or if these *Duties* will not contain all, *Zacharias* tells us, that *being delivered out of the hands of our enemies, we must serve him without fear, in holiness* (in all Duties of the first Table) *and righteousness* (in all Duties of the second Table) *all the days of our life.* Indeed, how can we love Christ, and neglect duty to Christ?*If you love me* (saith Christ) *keep my Commandments;* the love of Christ will constrain us to embrace his Commandments, as a most precious treasure. *I hope assuredly,that the God of grace and mercy will keep, by his power to Salvation, all those persons he doth deliver; and that he will sow the seeds of grace in their hearts, that they may not sin* (i.) *presumingly. And I hope also, God will meet with such as are disturbers of the truth of Christ, and peace of the Gospel, by their base and vile conversations: And I shall recommend to them the reading of the Epistle of* Jude, *where they may see the fearful wrath of God upon such persons as abuse the grace of God to sin. O let not the love of Christ thus manifested, be so basely requited at your hands, seeing the Lord hath so freely loved you, & given Christ to you, that you might be to the praise of the glory of his grace, in a godly Christian conversation, whereunto you are ordained. For you are God's workmanship* (saith the Apostle) *created in Christ Jesus unto good works,which God hath before ordained, that you should walk in them. And I beseech you always to remember, That you cannot answer the free love of God towards you any other way, but by showing it in a fruitful conversation in the world; considering that one end of your Redemption, that Christ who gave himself for you, might redeem you from all iniquity, and purify you unto himself,a peculiar people, zealous of good works.* Here's good equity for Duties; the soul cannot consider her deliverance by the blood of Christ, and by the Spirit of Christ, but she cries, *What shall I render unto the Lord for all his benefits towards me?I will take the cup of Salvation, and call upon the Name of the Lord: I will pay my vows unto the Lord, now in the presence of all his people: O Lord, truly I am thy servant, I am thy servant and the son of thy handmaid; thou hast loosed my bonds.* For a man that hath a touch of the loving kindness of Christ, and therefore stands ready to speak forth the praise of the glory of his grace, that hath so freely saved him, it must needs be an acceptable service to God in Christ.

***SECT. 2.* Of the Insufficiency of Duties.**

BUt alas, what are these *Duties* to my Lord? or what are these *Duties* in themselves?

1. All the *Duties* of man, they are nothing at all unto God: *Can a man be profitable unto God,as he that is wise can be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? Or is it gain to him, that thou makest thy ways perfect? If thou be righteous, what givest thou him?or what receiveth he from thine hand? O my soul, thou hast said unto the Lord, Thou art my Lord:* And what then? what recompense to God for this propriety? Nay, *David* is here non-pluss'd, *My goodness extendeth not to thee.* All the service of men and Angels, though they run parallel with the longest lines of eternity, are insufficient recompense for my souls deliverance: *When we have done all we can, still we must say, We are unprofitable servants.*

2. All the duties of man, as they are done by man, are in that respect sinful: What is *Duty,* but man's *tie* to that which is *due?* or (if we follow the *Latins*) what is Duty, but *obedience* commanded by God, to be performed by man? Now wherein anything is to be done as of man, therein is some mixture of sin: All our righteousness is *as filthy rags, as a menstruous cloth;* How? *All our righteousness?* It is true, whilst a Believers heart is overcast with gross

vapors, and is more then ordinarily dull in hearing, whilst it flies low and slow in praying, and is somewhat stiff, and untoward in fasting above measure, such *Righteousness* goes usually for sin; but if a soul gets under full sail; if it be filled with a stiff gale of the Spirit of Christ; if stoods of meltings flow from it; if it cry mightily, be swift to hear, be greedy in sucking in Divine Truths, and be somewhat exact in observing practical righteous means, to mourn and pray lustily, being helped by the Spirit herein: Are such Prayers, Mournings, and other Divine Exercises in any sort sinful? yes, as there is some mixture of man's infirmity in them; and in our best Duties there is some such mixture: for all our *righteousness is as filthy rags, as menstruous clothes;* I know who hath said it, and yet I know not wherein to contradict it. *Christians may distinguish between that which is the Spirits,in works after renovation, and the whole work after they have done it: Now although the motions and assistance of the Spirit be pure, holy, and without skum in the spring, to wit, in itself; yet by that time these motions and assistance have passed through the channels of their hearts, and have been mixed with their manifold corruptions in doing, even the whole work thereby becomes polluted.* If this be so, that our best recompense to Christ for his loves be unprofitable to him, and sinful as done by man, What shall I say? how must I carry (saith the soul) to my Redeemer?

***SECT. 3.* Of the healing of Duties.**

I Dare not but obey; though all the *Duties* in the world are insufficient to recompense those bowels of God's mercies in Christ, I must not therefore cast away *Duties.* It is true, I cannot but sin in all I do, my best Duties (nakedly and barely considered in themselves) are tainted, poisoned, and mingled with sin: But will it follow, That because I cannot be more clean, therefore I must be more filthy then needs? Nay, O my soul, if thou art married to that Bridegroom Christ, *Duties* and all things else are clean to thee.*The whole filth and dung of our works, through faith in Christ, is extracted by Christ, and he presenting the same, purged by himself alone, they are accepted with God:* In this respect there is an healing of *Duties,* if we be in Christ. Certainly, that fruit which cometh from a root of Faith, must needs be good fruit: *I believe, therefore I speak,* saith the Psalmist: O my soul, canst thou say thus? I believe, therefore I pray; I believe, therefore I sanctify the Lord's day; I believe, therefore I do all *Duties* of obedience: Thy obedience then is the fruit of Paradise, for it grows on the very Tree of Life. Christ is *The Sun of Righteousness, that ariseth with healing in his wings:* Christ is that Sun, that by his heat of love extracts all the filth of sin out of thy *Duties* performed; and so thy *Duties* are healed, the Spiritual part of them being presented by the intercession of Christ, and the carnal defects covered by the Righteousness of Christ, in whom the Father is always well-pleased.

§. 1. Of the manner of healing our Duties.

NOw the manner (O my soul) how Christ heals our *Duties,* it is thus:

1. He takes our persons, and carries them in to God the Father, in a most unperceivable way to us; he knows, that if our persons be not first accepted, our *Duties* cannot be accepted: *Love me, and love my Duty; hate me, and hate my Duty.* It is true, that in the Covenant of Works, God first accepted of the work, and then of the person; but in the Covenant of Grace, God first accepts of the person, and then of the work: Now therefore, that our works (our *Duties*) may

be accepted, Christ Jesus our great High Priest first takes our persons, and carries them into the presence of God the Father: This was plainly shadowed out to us, by that of the High Priest, who *went into the holy of holiest, with the Names of all the Tribes upon his breast.*

2. As Christ takes our persons, and carries them in to God the Father; so when we perform *Duty,* he observes what evil or failing there is in that *Duty,* and draws it out, before he presents it to God the Father: As a child that would present his father with a Posy, he goes into the garden, and gathers flowers and weed• together; but coming to his mother, she picks out the weeds, and binds up the flowers by themselves, and so it is presented to the father. Thus we go to *Duty,* and we gather weeds and flowers together, but Christ comes, and picks out the weeds, and so presents nothing but flowers to God the Father: *Who may abide the day of his coming* (said the Prophet of Christ) *and who shall stand when he appeareth?for he is like a refiners fire, and like fullers sope: And he shall sit as a refiner and purifier of silver, and shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness; then shall the offerings of Judah and Jerusalem be pleasant unto the Lord:* mark, *Thou shall their offerings be pleasant:* then? when? *When he had purged their sacrifices and their offerings.* Thus it was in the days of his flesh, and much more now.

3. As Christ takes away the iniquity of our holy things, so he observes what good there is in any of our *Duties,* and with that he mingles his own Prayers, Intercessions, Incense, and presents all as one work mingled together unto God the Father: *And another Angel (viz.* the Angel of the Covenant) *came and stood at the Altar, having a golden •c•ser,and there was given to him much incense, that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne: And the smoke of the incense which came with the prayers of the Saints, ascended up before God, out of the Angels hand.*

§. 2. The Souls Quaere's in this case.

[Quare. 1] 1. IF this be so, O my soul, what is thy case? are not most of thy *Duties* performed with many fillings, infirmities, hardness of heart, straitness of Spirit, distracting thoughts? and is there any *healing* for such a *Duty* as this?

[Answ.] O yes! For first, in every *Duty* we perform, there are two things; there is the sacrifice, and there is the obedience in offering of the sacrifice; the sacrifice may be imperfect, and yet our obedience in offering the sacrifice may be perfect with Gospel perfection. Secondly, God deals with our *Duties* as with our persons; though he find a great deal of ungodliness in them, yet he imputes his righteousness unto them, and so he justifies our *Duties,* which in our eyes are most ungodly. This indeed is a wonder; did we ever hear or read of any seal, that when it was set upon the wax, would change the wax into its own metal? or did we ever hear or read of any stamp, that being set upon brass, it would change the brass into silver, or being set upon silver, it would change the silver into gold? O but when Christ comes unto a *Duty,* and sets his own stamp, and his own righteousness upon a *Duty,* that which was brass before, *(i.)* full of failings, and much unrighteousness, he changes it into silver, into gold; he only hath the Philosophers Stone (as I may so speak) and all that Christ toucheth, it presently turns

into gold; he turns all our *Duties* into golden *Duties,* and so presents them unto God the Father.

[Quare. 2] 2. But how should I know that Christ thus takes my *Duties* and *heals* them, and mingles them with his own incense, and carries them in unto God the Father?

[Answ.] Consider, didst thou never find a Spiritual fire come down (as it were) upon thy heart in *Duty,* or after *Duty?* In the times of the Old Testament, if they offered up a sacrifice, and a material fire came down from heaven, and burnt up the sacrifice to ashes, it was a certain testimony that the sacrifice was accepted: Now in the times of the Gospel, we must not expect material fire to come down upon our *Duties,* but hath the Lord at any time caused an inward and Spiritual fire to fall down upon thy heart, warming thy Spirit in *Duty?* there the Lord speaks thus much to thee, That thy sacrifice is turned into ashes, and it is accepted by Jesus Christ.

[Quare. 3] 3. O but whence comes this fire now in these Gospel times?

[Answ.] It issues from the blood and intercessions of Christ *our Great high Priest;* it is the efficacy of his blood, and power of his glorious intercession, that when thou feelest any good in *Duties,* doth at that very instant prevail with God the Father for what thou feelest: say then, *Do I now in this Ordinance, or in this Duty, feel my heart warmed, or savingly affectect? O I see, I am bound to believe, that the Lord Jesus who sits in glory at the right hand of God, now, now he remembers me a poor worm on earth; now I feel the fruit of his death and intercession in Heaven; now I feel his spirit, power, grace, comfort, presence, sweetness; now I taste, I drink, I enjoy, and am abundantly satisfied with his rivers of pleasures: And if this presence of Christ be so sweet, what is himself then?* O my soul, if ever thou dost thus relish the blood and spirit of Christ upon thy spirit in *Duties,* go thy way, and give glory to God.

***SECT. 4.* No resting in Duties.**

ANd yet be wary, O my soul: It was *Luther's* saying, *Take heed not only of thy sins, but also of thy good Duties;* they are apt (by reason of our corruption) to bring men into themselves, and this is very dangerous. Certainly, a man may not only exclude Christ from his soul by gross sins, but by self-confidence: *You are they which justify yourselves,* said Christ to the Pharisees. Take a profane man, what makes him drink, swear, cozen, game, whore? Is there no God to punish? Is there no Hell hot enough to torment? Are there no Plagues to confound him? Yes: Why sins he then? Oh! he prays to God for forgiveness; he sorrows, and repents in secret (as he saith) and this bears him out in his lewd prancks. Take a Moral man, he knows he hath his failings, and his sins, as the best have, and is overtaken sometimes as the best are; Why doth he not remove these sins then? Why is he not more humbled under his sins? The Reason is, he constantly observes Evening and Morning prayer, and then he craves forgiveness for his failings, by which course he hopes to make his peace with God: And hence he sinneth without fear, and riseth out of his fall into sin without sorrow; he maintains his sins by his *Duties.*

Take a Professor, such a one as may be exceedingly troubled about his sins, as endeavors very much after Mourning, Repenting, Reforming, and others commend him for a diligent Christian, *Do you not see how he mourns, and weeps, and prays?* and now the wind is over, the tempest down, and there is a great calm in his soul, how comes he to this quiet? Oh! his affections were enlarged, he hath reached so high, as to a very proportion of repentance, and tears, and sorrow, and fasting, *&c.* and this hath given him ease, this hath took away the burden, and laid his soul at rest: O poor soul, is this all the remedy to rid thee of the sting and guilt of sin? Hast thou no more pantings, but only after bitterness, heaviness, mourning, melting, extraordinary enlargements? Why then, let me tell thee, all thy righteousness (though it were more perfect then it is) is but *a filthy rag.* Couldst thou weep thy heart out, should thy heart melt like wax, dissolve into water; *Couldst thou desire and pray till heaven and earth shook▪ till thou hadst worn thy tongue to the stumps; Couldst thou fast till thy skin and bones cleave together; Couldst thou promise and purpose with full resolution to be better; Couldst thou reform thy heart, head, life, tongue, some, nay all sins; Couldst thou live like an Angel, shine like a Sun, walk up and down the world like a distressed Pilgrim; Coulst thou die ten thousand deaths, lie at the fire back in Hell so many many millions of years, as there be piles of grass on the earth, or sands on the sea shore, or stars in heaven, or motes in the Sun; I tell thee, not one spark of God's wrath against thy sins, can be quenched by all these* Duties, *nor by any of these sorrows or tears.*

It was *Austin's* saying, though it sounds harsh, that *Repentance damns more then Sin;* meaning, that thousands did perish by resting therein: It is no digging within ourselves, for power to leave sin, to be more holy, and humble, and religious, and conscientious, and so to think to work out ourselves in time out of this state: The words which the Prophet put into *Israel's* mouth, if they would truly turn unto God, were these, — *Ashur shall not save us, we will not ride upon horses, q.d.* We will trust no more to these outward means, we will not save ourselves by our graces, or our abilities.

But how shall any man know, that he rests in his *Duties?*

I answer, By these signs following:

1. It is a sign that a man rests in his *Duties,* if he never found it a hard matter to come out of his *Duties:* Examine, if thou never yet sawest, if thou canst not tell the time when thou didst rest in *Duties,* and then didst groan to be delivered from these entanglements, thou hast just cause to fear.

2. It is a sign that a man rests in *Duties,* if he exceedingly prize the bare performance of *Duties;* those *Duties* that carry thee out of thyself unto Christ, make thee to prize Christ: Now tell me, Dost thou glory in thyself? Dost thou say, *Now I am somebody? I was before ignorant, forgetful, hard-hearted, but now I understand better, now I can sorrow for my sins, I can pray with some life, now I have done very well.* Alas poor soul! if thou restest here, if thou thus inhancest the price of *Duties,* that thou beginn'st to dote on them, then do I pronounce from God, That thou dost *rest* in *Duties: These things* (saith *Paul) I accounted gain (i.* before his conversion) *but now I account them loss:* This is the reason why a child of God commonly after his prayers doubts much of God's love towards him; whereas another man that falls short of him, never

so much as questions his estate: The first seeth much rottenness and vileness in his best *Duties,* and so adjudgeth meanly of himself; but the other is ignorant of any such vileness, and therefore he prizeth and esteems highly of them.

3. It is a sign that a man rests in his *duties,* if he never came to be sensible of their poverty, and utter emptiness of any good in them. Didst thou never feel thyself in this manner? *Oh! I am as ignorant as any beast, as vile as any devil; what a nest and litter of sin and rebellion works in my heart? I once thought, at least, my heart and desires were good, but now I feel no spiritual life; O dead heart, I am the poorest, vilest, basest and blindest creature that ever lived!* If thou never feelest thyself thus, thou never camest out of thy *Duties.*

4. It is a sign that a man *rests* in his *Duties,* if he gain no Evangelical Righteousness by *Duties (i.)* if he prize not, desire not, delight not in union with the Lord Jesus Christ: Hence a child of God asks himself after Sermon, after Prayer, after Sacrament, What have I gained of Christ? Have I got more knowledge of Christ? more admiring of the Lord Jesus Christ? on the contrary, a carnal heart, that *rests* in his *Duties,* asketh only, *What have I done?I thank God* (said the Pharisee) *I am not as other men are, — I fast twice in the week I give tithes of all that I possess:* So, I pray, and hear, and reform, and sorrow for sin, therefore I think verily I shall be saved; no such matter: let a man have a Bucket of Gold, doth he think to get water, because he hath a Bucket; no, no, he must let it down into the well, and draw up water with it: So must thou let down all thy *Duties* into the Lord Jesus Christ, and draw life, and light from his fullness, otherwise (though thy *Duties* be golden *Duties*) thou shalt perish without Christ.

***SECT. 5.* Of the Use and Ends of Duties.**

ANd canst thou not, O my Soul, be saved by thy *Duties?* to what end shouldst thou pray, or hear, or sorrow, or repent, or meditate, or examine, or confer? I answer, There are many ends and purposes, for which Christians may, and must perform *Duties.*

1. That herein, and hereby, they may express their obedience to God's will:*Rejoice evermore, pray without ceasing, in everything give thanks, for this is the will of God in Christ Jesus concerning you* (saith the Apostle;) and this was the ground of *David's* inference,*Thou hast commanded us to keep thy precepts diligently:* And what then? *O that my ways were directed to keep thy statutes.*

2. That God the Father of our Lord Jesus Christ may be honored by the performance of these *Duties: Herein is my Father glorified,that you bear much fruit;* and as the Apostle, *Ye are a chosen Generation,a royal Priesthood, an holy Nation, a peculiar People, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; Abraham believed, and gave God glory:* So we should pray, and meditate, and hear, and all should tend to the glory of God. Indeed, Hypocrites aims are at other ends, by *giving alms, and praying,and fasting, that they may have glory of men,— That they may be seen of men, — That they may appear unto men,*—But the child of God aims at the glory of God. I confess, it s God's grace to account of man's *Duty* as his glory, seeing it is so defective.

3. That *Duties* may be as *Evidences* of God's everlasting love to them who are in Christ Jesus: They cannot save, but they let the foul into Christ, and follow, and accompany such a man as

shall be saved. *We hear of some that boast of joys, feeling, gifts, Spirit,and Grace; but if they walk in the commission of any one sin, or in the omission of any one known duty, or in the slovenly illfavored performance of Duties, they can have no assurance (say what they please) without slattering of themselves: If these things be in you* (saith *Peter) and abound,they will make you that you shall never be barren, or unfruitful in the knowledge of our Lord Jesus Christ; and he that lacketh these things is blind:— Wherefore, Brethren, give diligence to make your calling and election sure. Duties* bring you in to Christ, and are *Evidences* when you are in Christ, that the Lord and mercy is yours, even as at the Sacrament, the Elements of Bread and Wine are outward signs to bring Christ and the heart together; indeed, the heart must not rest in these signs, but when the soul is let in to Christ, then Faith must let go the outward Elements, and close, and treat immediately with the Lord Jesus Christ. So *Grace* and *Duties* are signs inward, and whiles men make use of them only, as bare signs, to let them come in unto Christ, and their rejoicing is not in them, but in Christ, their confidence is not pitched upon them, but upon Christ, there is and will be no danger at all in making such use of signs; especially seeing in nature, the effect is a sign of the cause: Neither is it more derogatory to Free-grace, or to Christ's honor, for God to make such effects *Signs* of our union with him, then it was to make outward *Signs* of his presence: It's true, these are not full testimonies without the Spirit of Christ.

4. That they that use and exercise *Duties* may obtain the Promises:*Godliness is profitable unto all things* (saith the Apostle) *having the promises of the life that now is, and of that which is to come.* There are many Promises scattered up and down in the Word, and hereby if God be not a debtor unto thee, yet he is to himself, and to his own faithfulness. *Reddis debita, nulli debens,* cried *Augustine; Thou Lord payest debts, and owest to none; it was free for thee before thou hadst promised, whether to to give me heaven, or no: but now the word is out of thy mouth, I use* Duties *as means, though I adhere only to thee, and to thy faithfulness, who hast promised.* To prevent mistake, *Duties* are considered in a double relation: First, as services, in respect of the command; and Secondly, as means to obtain and procure blessings at God's hands, in relation to his promise: Now the most in the world perform *Duties* as acts of obedience only, and so rest in the present performance; but if we do them in Faith, we shall have an eye to the Promise, and look on *Duties* as means to obtain some mercy, yea, Salvation itself at God's hands, *Phil.* 2.12.*Romans* 10.10. 2 *Cor.* 7.10. 1 *Pet.* 1.9.

But is not this to be *saved by Duties?*

No such thing: For herein we speak not of *Duties originally,* or *per se,* but *instrumentally,* and with relation to the Lord Jesus Christ; not as meritorious causes, but as subordinate means of our salvation in the name of Christ: The best of *Duties* carry no such luster, beauty, and Energetical virtue in their own faces and natures; they are but mere empty pits, and dry channels (of themselves) though never so curiously cut out, but Christ fills them (and as some desire Ministers to do) so I am willing for my part to *say and express thus much of Christ,that the people may clearly understand and remember so much, and be guided explicitly to the Fountain itself, Christ alone.*

5. That these *Duties* may turn to our comforts: Not so, as to put confidence in them, to take comfort from them as a cause; that cannot be, for who can look upon anything he doth with

that boldness? but as the testimony of God's eternal love to us. Thus *Hezekiah,* not as a proud Pharisee, but as a thankful acknowledger of what was in him, prayed, *I beseech thee, O Lord, remember me, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight:* Some suppose, that such a temptation as this might fall on *Hezekiah,* that when he had labored to demolish all those Superstitions, and now became dangerously sick, that he had not done well; and therefore he comforts himself in his heart, That he did those things with *a perfect heart,* not absolutely, but comparatively perfect: We may therefore take comfort from *Duties,* not so as to rest in them, but so as to praise God thereby. It's a good way, *nesciendo scire,* in *not knowing, to know,* that so we may praise God for them; and *sciendo nescire, in knowing, not to know,* that so we may be humble in ourselves.

6. That others might receive good, and thereby be occasioned to glorify God:*These things are good, and profitable unto men,* saith the Apostle; and, *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.* Christ doth not here encourage vain glory, but he propounds the true ends of our visible holiness; for godliness being light, it ought not (in suitable *Duties*) to be hid under a bushel: *My goodness extendeth not to thee,but to the Saints that are on the earth, and to the excellent, in whom is all my delight. Jerome*said of *Augustine, That he loved Christ dwelling in Augustine;* so ought we to walk, that others may love Christ dwelling in us.

There's an Exhortation to wives, so *to walk,that their husbands may he won to the Lord:* Sweet soul, it may be thou prayest for thy husband, in a carnal condition, thou desirest him to go to hear such a Minister, such a Sermon; go on in these *Duties,* adding this to the rest, See that thy life also may convert him.

7. That *Duties* may carry us to the Lord Jesus, the only Savior; he alone *is able to save them to the uttermost that come unto God by him (i.)* in the use of the means: Hear a Sermon to carry thee to the Lord Jesus; Fast, and pray, and get a full tide of affections in them, to carry thee to the Lord Jesus Christ *(i.)* to get a more love of him, more acquaintance with him, more union in him, and communion with him; use thy *Duties,* as *Noah's* Dove did her wings, to carry thee to the Ark of the Lord Jesus Christ, where only there is rest: If she had never used her wings, she had fallen in the waters; and if she had not returned to the Ark, she had found no rest: So, if thou shalt use no *Duties,* but cast them all off, thou art sure to perish; and if they convey thee not to Christ, thou mayest *lie down in sorrow:* or as it is with a poor man, that is to get over a great water for a treasure on the other side, though he cannot fetch the Boat, he calls for it, and useth it, to carry him over to the treasure: So Christ is in heaven, and thou on earth, he doth not come to thee, and thou canst not get to him, now call for a Boat; though there is no grace, no good, no salvation in a pithless *Duty,* yet use it to carry thee over to the treasure, *The Lord Jesus Christ:* When thou comest to hear, say, *Have over, Lord, by this Sermon;* when thou comest to pray, say. *Have over, Lord, by this Prayer to a Savior:* But this is the misery of people, like foolish Lovers, when they are to woo for the Lady, they fall in love with her Handmaid, that is only to lead them to her: So men fall in love with, and dote upon their own *Duties,* and rest contented with the naked performance of them, which are only Handmaids, to lead the soul unto the Lord Jesus Christ.

8. That the Lord Christ may be exalted, and advanced by *Duties.* The main end of *Duties,* is the glory of him who hath Redeemed us with the price of his blood, and by the power of his Spirit; this sets the Crown on his head: *Behold King Solomon,with the Crown wherewith his mother crowned him.* How many perform *Duties,* not to set the Crown on Christ's head, but to set the Crown on their own heads? So do hypocrites, that seek their own praise, and credit, and profit; so do all, especially that do anything with a conceit of meriting at God's hands. Now this is the main end of right obedience, That *the Crown may be set on Christ's head,* that he who is King of Saints, may have the honor given him, due to his Kingly Office. In this respect, I cannot blame them who blame others, for crying up, and magnifying man's works in their own name. To say that Christ is always supposed as principal, is no sufficient Apology: For why only supposed? why not he named, as well as *Duties,* and *Righteousness?* Certainly, it is not good manners (to say no worse) to forget him, whiles his poor Instruments are so highly remembered. When Servants bring Presents from their Masters to any, they do not say, I bestow such and such a thing on you, but, My Master sends it you; if he should take it on himself, he should go for an arrogant fellow: nor will it salve the matter, when he is taxed for such arrogancy, to say, My Master should have been supposed, when he gave no hint of him. *Me think it were comely* (saith the Author rightly in this) *in extolling of Mans Righteousness, explicitly to ascribe all the praise to the glory of Christ,and his grace:* And, *I see not* (saith another ingeniously) *but that Ministers may be humbled, that they have pressed religious Duties, but not so as to set up Christ: and hereby people have been content with Duties, and Sacraments, though no Christ in them: but as vessels were to be of pure Gold in the Temple, so ought all our Duties to be of pure and mere Christ for acceptation.* Again, *If* Bernard *said, He did not love to read* Tully, *because he could not read the Name of Christ there; how much rather may we say, That in many Sermons, in many a man's Ministry, the drift and end of all his preaching is not, that Christ may be advanced.* And again, *Let Christ be the matter of our Righteousness and Comfort, more then he hath been; you know the posts that were not sprinkled with blood, were sure to be destroyed, and so are all those persons and duties that have not Christ upon them.* How sweet is the harmony of Dissenting Brethren? Me thinks, I would not lose a shred of that gold which both Authors (so strongly my heart beats and pants after unity) give out to be weight in the Ballance of the Sanctuary: It is observed by the former, That when the Church grew into credit, then *Religio peperit Divinitas & filia devoravit matrem;* I may as truly say, *Christus peperit Justitiam, & filia devoravit matrem:* just as if a King should promote a Favorite, and then he should be so applauded for his usefulness to the Subjects, that the King must be dethroned, and he Crowned in his place: — In all exigencies, wants and extremities, how few followers hath Christ himself? how rarely are men sent to shelter themselves under the shadow of his wings? In the mean while, what hideous outcries for Prayers, Mournings, Fastings, *&c.* to help men at a dead lift? What sending and posting to them in extremities, as if they kept a Court by themselves? for Christ is seldom heard of, at least not set up so high as to do all; and that this *Righteousness* is but merely his ministering servant: What the Apostle said of himself, I may as truly say of the best Righteousness best assisted, What is Prayer, Mourning, Fasting, Hearing, but *ministers by whom ye believed, and received mercy?* and if but *as ministers* at best, shall they be greater then the Lord? Let me not be mistaken, I intend no derogation to *Righteousness,* but the bringing of it into it's own place, namely, that it is to be used as that, where according to Christ's

directions we may meet with him, from whose hands alone we may expect whatever we pant after, according to his will; reserving a submission to be disposed of otherwise, if he see fit. Again, it is not the Spiritualness, nor the fervency in the performance of *Duties* that carries it, but when *Duties* are performed as to the Lord, and for the Lord, and not to and for ourselves; O my soul, in respect of all these ends, use and exercise *Duties,* but be sure of Christ in all, above all, more then all: O let Christ have the *Crown set on his head,* give him all the glory. Cast not away *Duties,* but cast them down at the feet of Jesus Christ, as the Twenty four Elders cast their Crowns, saying, *Thou art worthy,O Lord, to receive glory, and honor, and power: for thou hast created all things* (all Duties) *and for thy pleasure they are and were created.*

***SECT. 6.* Of the Saints abilities or power to do Duties.**

[Obj.] *BUt alas, how should I perform my* Duty? *by nature I am dead, and except God give me an heart and strength, what can I do? There is no power in my hands, I am nothing in myself, and therefore till God come, or naked Christ come, I will sit down in discouragements; Let God do all, I see I have no ability at all,* &c.

[Ans.] What sayest thou (O my soul?) surely *this is thine infirmity;* these conclusions are ill drawn from a true Principle: It is true, all is of God, and by nature I am dead; but it is ill urged in this case, for that the Regenerate have in them a Seed, a Spiritual Principle, a power to do good: First, because such are living, and all life is a power to act. 2. Else there is no specifical difference betwixt a man regenerate and unregenerate, if both were still dead, and without strength. 3. Grace is a renewing of *that image of God and Holiness* which we lost in *Adam;* but that was a power to do what God required, therefore so far as that image is repaired, so far there is power. 4. Else we should not have as much benefit by the second *Adam,* as we had by the first: for the first would have communicated his power to do good, and being corrupted, doth communicate power to do sin; therefore much more by Christ have we a life, a power to do good in our measure.

[Obj.] It may be objected, *Without me ye can do nothing.*

The meaning is, *Except ye be implanted into me, ye can do nothing:* The word *[Without me]* signifieth, *Seperate from me,* or *apart from me;* and intimateth this only, That till we are knit unto Christ, we are but dead, and barren branches, and so Christ explains himself, *As the branch cannot bring forth fruit of itself, except it abide in the Vine, no more can ye, except ye abide in me.*

[Obj.] It may be objected again, *It is God that worketh, both to will and to do of his good pleasure.*

[Sol.] This denies not that the Saints have in them *A seed, a spring, a principle of life, a power;* but on the contrary, it affirms, That they have a *power,* only that this *power* is of God: We should work out our salvation in humility, not boasting in our own selves, for all is received of God: More fully, God is said *to work the will and the deed,* 1. By giving a principle of Spiritual life, habitual grace, a renewed frame of heart. 2. By exciting and strengthening this grace: and both these are ever afforded to the Saints, only the latter is more or less, according to his pleasure: So that in the worst times, a Believer hath power to do good, though not alike

at all times; and this power we must use, and put forth ourselves as we are able, or we cannot with reason expect his help. A Ship hath instruments of motion (though not an internal principle) and if the Mariner would have help by the winds, he must loose his Cables, and hoise his Sails; so must we, or else we may lie still.

Now that which we are to do, is, —

First, To stir up ourselves; for God hath promised to meet us, and to reach out his hand to help us, if we be not wanting to ourselves: It is certain, a godly man cannot by his own endeavors alone raise up his soul, nor recover his loss, though he should lay Mountain upon Mountain, and pile endeavors upon endeavors; yet as endeavors without God cannot, so God without endeavors will not help us herein, and therefore labor we to quicken ourselves *(i.)* work we upon our own hearts, by our understandings; as the striking of the Flint and Steel together begetteth fire, so the meeting of these two faculties, having an internal life in them, do quicken the soul. Thus we see *David* pleading with himself, sometimes chiding, *Why art thou cast down, O my soul, and why art thou disquieted within me?* sometimes exciting himself to *Duty, Praise the Lord, O my soul, and all that is within me, praise his holy Name:* sometimes comforting himself in God, *Turn to thy rest, O my soul,for God hath dealt bountifully with thee:* It was an usual thing for him to talk with himself, and he found so much good in this way, that he puts all upon it, *Commune with your own hearts upon your beds,and be still;* the understanding is to the heart, as the stomach to the body, all is fed by it: Set therefore upon our hearts with quickening thoughts: for as rubbing and chafing the hands with hot Oyls, is a means to recover them, when they are benumb'd; so the plying of the heart with stirring thoughts, and enforcing arguments, is a means to revive it: And amongst all thoughts, there are none more prevalent, then *Of sins past, Of Heaven, Hell, Eternity, Love of Christ,* these are strong Cordials to cheer up the Spirits.

2. To fall on the *Duty;* for if we be doing, he will work *with us, in us, and for us. Is it thus (O my soul) that thy heart is stirred, rowzed, revived? then set to thy hands, idle beggars must be whipped, he that will not work, must not eat:* Remember, we have a life in us, if we be in Christ; and as we have a life, so there is a never-failing presence of the Spirit, to attend that power which we have: If then we put forth ourselves to that we are able, and as far as our power extends, God will draw near to us. It is true, that which we want is out of our reach, we are not able to make crooked things to become straight, to lay those swelling Mountains of Corruption level, but yet we must set to the work: *Joshua* could not with the strength of *Rams horns sounding, cast down the walls of Jericho,* but yet he must set upon the work; when the *Midianites* fall, there must be *The Sword of the Lord,and Gideon:* The father holdeth an Apple to the child, the child cannot reach it, yet his short arm must be put forth, and then the father, whose arm is long enough, will reach it to him; we must be *doing,* and yet *when all is done,* our hearts must learn habitually to say, *Not I, but Christ in me:* Let us still interest Christ in all we do, as the efficient-final cause.

***SECT. 7.* Of the Saints delights in Duties.**

MY yoke is easy, and my burden is light, saith Christ; and that which makes it so, is, The delights which the Saints have in God's service:*I have delighted in the way of thy testimonies,* saith *David: I have?* yes, and *I will delight in thy statutes: I will?* yes, and *Thy testimonies are my delight: They are?* yes, and *My delight shall be in thy Commandments: They shall be?* how long? even to perpetuity itself; *I will delight continually in thy statutes.* These are the strings *David* beats upon, and they make heavenly Music; Music even cheering him in the midst of his sorrows:*Trouble and anguish are upon me, yet are thy Commandments my delight:* and, *Unless thy Law had been my delight, I should have perished in my affliction.*

Now the reason why God's people find such delight in *Duties,* is, 1. Because in *Duties* they come to see the face of God in Christ: Hence *Duties* are called *The face or presence of God;* the Worship of the *Jews* was called, *An appearing before God: David* breathes out his desires in the same expression, *When shall I come and appear before God?* The Queen of *Sheba* counted it an high favor to stand before *Solomon,* What high favor then is this to stand before Jesus Christ, and to hear wisdom itself speak to our souls? 2. Because in *Duties* they have converses, and communion with God, who is the God of all Consolation; and with the Spirit of God, who is called the *Comforter:* Now as a man that walks amongst Perfumes, must needs smell of the Perfume; so they that converse with the God of all joy, must needs be filled with all joy: and therefore *David* calls God *His exceeding joy.* The Saints look upon *Duties* (the Word, Sacraments, Prayers, *&c.*) as Bridges to give them a passage to God, as Boats to carry them into the bosom of Christ, as means to bring them into more intimate communion with their heavenly Father, and therefore are they so much taken with them: When they go to the Word, they go as one goes to hear news of a friend; when they go to Pray, they go to talk with a friend; when they go to Read, they go to read a Letter from a friend; when they go to receive, they go to Sup with a friend: They look upon *Duties* and Ordinances, as those things whereby they have to do with God and Christ, and therefore are *Duties* so precious. Indeed, to them who have to do with nothing but *Duty* in *Duty,* but Prayer in Prayer, but Hearing in Hearing, to them *Duties* are dead, and dry, and spiritless things; but they that have to do with God and Christ in *Duty,* to them *Duties* are passing sweet and precious. This seems a Riddle to unregenerate men, they wonder what the Saints find in *Duties,* where the sweetness, what the comfort is, what secret golden Mines they find in these diggings, when themselves find nothing, but burthensom Stones, and Clay: Oh! the Saints meet with Christ in *Duties,* and therefore they cannot but find great treasure: *David's* soul *was athirst,* not for a Kingdom, but *for God, for the living God,* Psal. 42.2. It is the highest reward, the very wages which the Saints look for in *Duties,* to find God in them:*Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy Courts: We shall be satisfied with the goodness of thy house, even of thy holy Temple.*

A good Caveat in these days, when so many do cry down *Duties:* What, My Brethren, Shall we look upon that as our burden, which is our delight? our bondage, which is our Privilege? What is the happiness of a glorified Saint, but that he is always under the line of love, ever in the contemplation of, and converses with God? And shall that be thought our burden here, which is our glory hereafter? Take heed of this; take heed you do not think it an hell, a pain, a vexation, to be in *God-approaching, and Christ-meeting Duties.* I know weariness may be upon

the flesh, there are weaknesses, and distempers there, but chide them away, entertain them not: Number it among your choicest Privileges, Comforts, Delights, to converse with God in Christ: Consider if there be an Heaven, it is the very presence of this God in Christ. Hence they who meet with God in duty, usually find their hearts sweetly refreshed, as if Heaven were in them:*For in thy presence there is fullness of joy, and at thy right hand there are pleasures evermore.*

[Obj. 1] *But if there be such* delight *in* Duties, *what is the reason that wicked men account it a wearisomeness, and burden, and snuff at it:Behold, what a weariness is it? and ye have snuffed at it, saith the Lord.*

[Ans.] A wicked man cannot delight in God's service, because it is above his capacity: Whiles he is at *Duty,* he is like a fish out of his Element; the *Duty* is heavenly and Spiritual, but he is worldly and natural, no wonder therefore he delights not in it. But more particularly, a wicked man delights not in *Duties,* —

1. Because of his ignorance of the worth and excellency of *Duties,* he cannot possibly delight in what he knows not: So much as we *know,* so much we *desire* and *delight,* and no more.

2. Because of his infidelity: Faith is the main organ of comfort, and therefore no wonder (as it was said of the *Jews*) if *the word preached do not profit him,not being mixed with faith in him that heard it.*

3. Because of the absence of the all-seeing and quickening Spirit: *It is the Spirit that quickeneth, the flesh profiteth nothing;the words that I speak to you are Spirit and life:* As the Body is dead without the Spirit, so *Duties* without Christ's quickening Spirit, are dead and lifeless.

[Obj. 2] *But if there be such* delight *in* Duties, *what is the reason that the Saints themselves do miss of their comforts in* Duties

[Ans.] I answer, 1. There are none of God's people but they do sometimes or other find comfort, either in *Duties,* or from *Duties.* 2. If at any time they miss of comfort, it is because they do not meet with God, whom they came to converse withal: As when a man goes to meet with a friend, and meets him not, he comes away sadded in his Spirit; so when a child of God comes to some *Duty,* hoping to enjoy sweet communion with God in it, and then fails of his expectation, this must needs fill him full of sadness. It was an excellent speech of *Bernard, I never go from God without God;* happy Christian, that when he goes to converse with God in some *Duty,* can say, *I never go from God without God; I never go to God, but I meet with God; and, I never go from God, but I carry God with me.*

[Obj. 3] *But if no comfort, no delight without God in our* Duties, *What then is my case, that have no sense, no feeling of God's presence in* Duties? *When I have done all I can, methinks I cannot find God, I cannot meet with Christ.*

[Ans.] I answer, Hast thou indeed no sense of God's presence, and yet hast thou a sense of God's want? It is good then to observe the different effects of God's presence, or else thou mayest wrong God, as well as thyself; to say he was not with thee, when yet he was: As 1.

There are manifest and evident fruits of God's presence in *Duties;* as, Much liberty of Spirit, much Joy, much Peace, assurance of Faith. 2. There are more inward and reserved fruits of his presence; as, Sence of want, sorrow for want, desire of enjoyment, willingness unto further *Duties,* to find that which we want in some other: In the former, God is with us, and we know he is with us; in the latter, God is with us, and we know not so much: This was the case of the two Disciples going to *Emmaus, Their eyes were holden,that they could not know Christ;* yet afterwards when they did know him, they remembered, that they had sufficient evidence of his presence, even when they knew him not,*Did not our hearts burn within us, while he talked with us by the way, and opened to us the Scriptures?* Now whence was that fire, but from the Spirit of Christ conveyed in his Word?

[Obj. 4] *But what is the reason that God's people do sometimes miss of God's comfortable presence in* Duties?

[Ans.] I answer, They miss of God's comfortable presence, 1. Because (it may be) they bring no *vessels* at all to hold *the Consolations of God;* I mean, no hunger after God's presence in the Ordinance: or 2. Because they bring *vessels* so little, and so narrow-mouthed, that they will hold but very little water; I mean, they bring so little hunger after God, that God will not vouchsafe to satisfy it: or 3. Because they bring their ordinary hearts, their carnal and worldly hearts to heavenly and Spiritual *Duties,* hearts unsuitable to the *Duties,* hearts unsensible of the *Duties:* Thus a man finds no sweetness in his meat; the reason is not, Because his meat is unsavory, but Because his taste is distempered; the Ordinances are sometimes sweet, and wound always be so, were the souls palate always in the same temper: or 4. Because there is some *Achan* unstoned, some sin unrepented of that eclipseth the light of God's countenance, some Spiritual obstructions; these, and such like are the causes, why the Saints sometimes miss of their comforts. — But the fault is never in the *Duty,* which is brim-full of rare and ravishing comfort; that as *Bernard* relates the story of himself, *Sometimes when he went to his Prayers, he found himself dull, and heavy; but after he had struggled a little with his dullness, all on a sudden he was visited with the visitations of the Almighty: I should account myself happy* (said he) *if these visitations would always last; but Oh, it continues but a while!* And *Augustine* relates this story of himself, that *Upon a time, when he and his Mother* Monica *were discoursing together about the joys of Heaven, and the comforts of God's Spirit, they were so filled with joy,* that *Augustine* useth these words,*Lord, thou knowest in that day, how vilely we did esteem of the world, with all his delights.* — The comforts of the world are not worthy to be named that day that we speak of these comforts: O the pure, the undefiled comforts and delights that are to be found in *Duties,* when God is found in them: Can a man who is cold, come to the fire and not be warmed? Can he that is in the dark, come into the open Sun and not be enlightened? God is the spring of Comfort, and therefore surely our hearts will be comforted, if we meet with God in our *Duties.*

SECT. 8. Of the essential Requisites in Duties.

BUt what are they we call *Duties?* or what are those *essential Requisites* (O my soul) in *Duties?* Many by *Duties* intend nothing but that which is external and sensible, as *Coming to the Church, and receiving of Sacraments,* &c.

I answer, These are like clothes upon a dead man, that cannot warm him, because there is no life within: The soul of all *Duties* is that which is internal, or essential; In which respect three ingredients are necessary, *viz.*

That they be

- From God.
- Through God.
- To God.

1. From God: It is of the very essence of a *Duty,* that it be commanded by God. Hence in one Chapter we read thirteen several times, *I am the Lord; q. d.* such and such Commands I enjoin you: Would you know the grounds? *I am the Lord,* a God of sovereign Power and Authority, and my Will it is that such *Duties* be done. Look to this (O my soul) in thy *Duties,* know the Commands, and do them, because they are commanded: If thou dost them, and yet knowest not that God commands them, this is no true obedience; or if thou knowest they are commanded, but yet dost them not because they are commanded, or in Conscience to his Command, neither is this obedience to God. In all *Duties* rightly performed, there must be a knowledge of, and an eye to the will of our God, *Rom.* 12.2. *Eph.* 5.17.

2. Through God *(i.)*

- Through the Spirit, who doth Spiritualize them.
- Through Christ, who presents them, and makes them acceptable to *God.*

1. Through the Spirit of God: Now the Spirit works on our Spirits, stirs up the regenerate part to the performance of our *Duties;* and therefore look how much there is of *the Inner man,* of *the regenerate part,* of *the holy Spirit in Duty,* so far it is sanctified, so far it is accepted, and no further. *God is my witness* (saith *Paul) whom I serve with my Spirit in the Gospel of his Son:* In every service we perform, our Spirit stirred up by God's Spirit, must needs have a hand in it, or it is but the body and carcase of a right service: The soul, will, and affection, must go together with our *Duties* (that I mean by our Spirit) or the vitals are wanting. *Ex. gr.* If a man come to confess his sins, and yet slights them inwardly in his heart; if a man pray for reconciliation with God, and yet have no longing, and sighing in his heart after it; if he earnestly ask grace, or the Spirit of Mortification, and yet his heart doth not inwardly seek it, Now he prays not in the Spirit, and therefore God will not accept it; *For God is a Spirit,and they that worship him, must worship him in Spirit and in Truth:* In Spirit *(i.)* not only in the understanding and mind (Prayer is not a work of wit, or of memory) but also in will and affection: When all within us is opened, and explicate, and exposed to the view of the Lord; when we call in all our thoughts and affections, and recollect them together, as the lines in the Centre, or as the Sun-beams in a Burning-glass, That makes Prayer to be hot and fervent; whereas otherwise it is but a cold and dissipated thing, that hath no strength or efficacy in it.

[Quest.] *If this spiritualness in* Duties *be so necessary, how is it that the Saints have so much of earth and flesh ordinarily in their* Duties?

[Ans.] I answer, In every regenerate man there is both *Flesh and Spirit;* It may be the *Flesh* lies uppermost, and the *Spirit* lies in the bottom, so that a man, though a Saint, may hear carnally, receive carnally, pray carnally, that is, when the flesh hath gotten the upper hand, as in some fits it may, when the mind is filled with worldly sorrow, worldly rejoicing, and worldly desires; such *Duties* the Lord regards not, be the man never so holy: But if the regenerate part be acted and stirred up by God's *Spirit,* and the *Flesh* that always hinders, be removed by the same *Spirit,* then are the Saints able to do their *Duties* to God in Christ Jesus Spiritually.

2. Through Christ: For Christ perfects, perfumes, and presents our *Duties* to his heavenly Father; as *Duties* come from us, they savor of flesh, but the Angel of the Covenant *mingleth much Incense with them,and so he offers them upon the golden Altar, which is before the Throne.* Here is sweet comfort (O my soul) *What though thy Duties are weak, and cold, and confused, full of distempers, and damps? yet through Christ they are fortified, and enlivened, with his pacifying perfection, and intercessory Spirit: Through Christ they are perfumed with the precious odors of his fresh-bleeding Merits, and blessed Mediation, and so they are made acceptable to God, that he may receive them, that he may not refuse and reject them.*

Observe here a double Intercessor:

- One is the Spirit, that helps our infirmities.
- The other is Christ, that makes them acceptable to God.

3. To God: *(i.)* to set forth his Glory, and Free-grace; for as his Name is blasphemed when we walk in wickedness, so it is glorified in doing our *Duties:* This is the end of all our *Duties,* indeed of all our *doings; Whether ye eat or drink,or whatsoever ye do, do all to the glory of God:* One *Duty* sanctifying Christ and Free-grace in the heart, is more then a thousand. Yong Christians it may be do more works, but not as works of grace; the more Evangelical our works are, and the more to God (for that is the end of the Gospel, to honor Christ and Free-grace) the better they are: *We are of the Circumcision, who rejoice in the Lord Jesus, worship God in the Spirit,and have no confidence in the flesh.*

SECT. 9. Of the kinds of Duties in several divisions.

THese *Duties* some have distributed according to their several objects, *God, our Neighbor, and ourselves:* 1. The Lord claims our *Love, Fear, Honor,* and *Obedience.* 2. Our Neighbor claims our *Duty, Courtesie, Bounty:* And for ourselves, we must 1. Instrust *the Understanding:* 2. Bridle *the Will:* 3. Moderate *the Affections.* Others in retribution to Christ, give us another scheame of such *Duties,* as they call mere Gospel-*Duties.* So it is our *Duty,* 1. To think and muse much on Christ, and upon his loves towards us. 2. To speak much of Christ, and to commend him to others: When the Spouse was asked,*What her beloved was above others?* she sets him forth in every part of him, and concludes with this, *He is altogether lovely.* 3. To be oft in the company

of Christ, and to grow up thereby into a familiar acquaintance with him. Now Christ is with us here but two these ways, Either in his Ordinances, or Providences, by his holy Spirit: So that to be oft in Christ's company, is to be much in his Word, in Prayer, in Sacraments, in Christian communion, in Meditation, in examination of our hearts, in his Providences of mercies, Crosses and Trials. 4. To do much for Christ, and that willingly: *This is love indeed, To keep his Commandments,and those are not grievous.* 5. To suffer and endure any evil for Christ: *What tell you me* (saith *Paul) of bonds and imprisonments?I am ready, not only to be bound, but to die for the sake of Christ at Jerusalem. My life is not dear to me,that I may finish my course with joy: For thy sake we are killed all the day long.* No question these Heads will include all sorts of *Duties:* But the method I shall prosecute (wherein I desire to confound *Duties, Ordinances, and Means,* whereby a Christian walks on in the holy path) I have otherwise digested thus:

- The *Duties* of a Christian are either of
    - The first kind, as *Watchfulness.*
    - The second kind: And these have reference—
- Either
    - only to
        - Secret Ordinances, as
            - *Self-examination.*
            - *Experiences.*
            - *Evidences.*
            - *Meditation.*
            - *Life of Faith.*
        - Private Ordinances, either
            - In one Family, as *Family-Duties.*
            - In more Families joined, as *Christian Society.*
        - Public Ordinances, as
            - *Hearing the Word.*
            - *Receiving the Sacraments.*
    - Jointly to all three, and they are either
        - Ordinary, as
            - *Praying.*

        - *Reading the Word.*
    - Extraordinary, as
        - *Fasting.*
        - *Feasting.*

[Obj.] It may be objected, *That in this* Analysis *there is not that express mention of* Christ; *and the reason why some vilify* Duties, *is because the very Name of* Christ *is not in them.*

[Sol.] But I answer, If the Name be awanting, yet *Christ* is not. I have heard of many that have stood much in appearance for Jesus Christ, so that they would bow, and do homage to the very sound and syllables of his *Name,* and yet none more enemies unto Christ then they, being the very limbs of Antichrist: *Many* (saith Christ) *will say to me in that day, Lord, Lord,have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works?* (as if the name of Christ had been a Spell) *And then will I profess unto them, I never knew you, depart from me ye that work iniquity;* and thereupon he concludes, that *he only is a wise man,and builds upon the rock who hears Christ's sayings, and doth them.* Hence learn (O my soul) that he that presseth to the practice of the *word of Christ,* he preacheth *Christ,* he sets up *Christ,* though he do not directly name *Christ,* or though his Text be not literally of *Christ;* even as a man may have no other subject of his Sermon but *Christ,* and yet betray *Christ.* Thus much of *Duties in general.*

CHAP. III.

***SECT. 1. Of Duties in particular:* And first, of the Nature of Watchfulness.**

WAtchfulness is the first and principal help to all exercises of Religion; it is the eye to see them all well done and used, and therefore we set it in the front of all *Duties:* We are to *watch unto prayer,* Eph. 6.18. and we are to *watch unto hearing,* Luke 8.18. and we are to *watch unto fasting,* Mat. 6.18. we are to *watch to almsgiving,* Mat. 6.1. and we are to *watch in all things,* 2 Tim. 4.5.

Now for our better direction in the exercise of this *Duty,* observe we the

- Nature.
- Objects.
- Manner of it.

For the Nature of it: *Watchfulness* is a continual, careful observing of our ways, in all the passages and turnings of our life, that we still keep close to the written Word of God. *Keep thy heart in all diligence:I said, I will take heed to my ways, that I sin not with my tongue: Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word.*

***SECT. 2.* Of the objects of Watchfulness.**

THe object of our *Watch* is either

- Evil works, or sin.
- Good works, or *Duties,* or anything in its own being, good.

1. Watch we must over sin,

- More general
    - Original sin, or corrupt Nature.
    - Actual sin.
- More special, as sins of our
    - Calling.
    - Constitution.

2. Watch we must over anything (in its own being) *good:* And herein if we look for the adequate object, including everything that ought to be watched, it is either

- Hearts,
- Tongues,
- Actions,

which howsoever good in themselves, yet if we *watch* not, they will soon contract evil.

***SECT. 3.* Of the manner of Watchfulness over sin Original.**

THat we may *watch* over sin Original, or that inward corruption we carry about us, observe we these Rules:

1. Let us take matter and motives to humble our souls under the sight and sense of this inherent pollution. And to that purpose, consider we the rueful complaints of the holiest Saints against it:*O wretched man that I am* (saith *Paul) who shall deliver me from the body of this death? Behold, I was shapen in iniquity* (said *David) and in sin did my mother conceive me:* Did not God in Christ accept of our complaining, striving, grieving, and hating this, how could we find any comfort?

2. Let us pray against it, that *though it be in us, yet it may not hurt us,* nor be imputed to us; That God would give us his Spirit to bridle our corruption, and especially that he would give us the Spirit of Sanctification, that he would cleanse us from this filth more and more, that he would season the fountain, and at last dry it up.

3. Let us strive after contrary holiness, and endeavor the reformation of our natures and lives: *Put we off the old man,which is corrupt according to the deceitful lusts, and be we renewed in the Spirit of our mind.*

4. Let us consider the Promises of Remission, and those Privileges which the Saints have in the blood of Christ; and let us actuate and exercise our Faith in respect of such Promises: *I knew that thou wouldst deal treacherously* (saith God) *and that thou wast called a transgressor from the womb;yet for my Names sake I will defer mine anger, and for my praise I will refrain for thee, that I cut thee not off.*

***SECT. 4.* Of the manner of Watchfulness over sins Actual.**

THat we may *watch* over Actual sins, observe we these Directions: —

1. Avoid we all occasions of evil: Be afraid, not only of the fire and flame, but of the very smoke of sin; it is dangerous to approach near the Whirl-pit, or to *play about the hole of the Asp, or the den of the Cockatrice;* and therefore prayed *David, Turn away mine eyes from beholding vanity;* not my *heart* only from affecting it, but mine *eyes* also from beholding it: *There is a shutting of the eyes from beholding evil,* brought in amongst other *Duties* by the Prophet *Isaiah,* to which is affixed this promise, that such a one *shall dwell on high, his place of defense shall be the munition of Rocks.*

2. Resist we the temptations of sin: It may be (notwithstanding all our care) temptations will offer themselves, and urge us to evil, but then we must constantly resist, and this is praise worthy: If a man keep himself sober, when he cannot come to wine or strong drink, it is nothing; but for a man to be careful not to break the bounds of sobriety, when he shall be in place where wine is plenty, and no restraint of it, and where company will be urging him to take more then is meet, this is true temperance indeed: If a man live chastely when he wants his lewd company, it is nothing; but for a *Joseph* (sued and sought to by his Mistress, yea, urged and solicited day after day to condescend to her adulterous desires) to refuse then, and to choose rather loss of present liberty by not sinning, then to gain further preferment by consenting to sin, this is true chastity indeed. Away then with those idle apologies, *I was urged to sin, I was provoked to lewdness,* &c. Neither man nor Devil can compel you to sin, unless you will your own self: * *The Devil may persuade, entice, suggest, and provoke, but he cannot enforce nor constrain;* nor (unless your own hearts give consent) can he cause you to sin.

3. Confess we our sins, mourn we for sin, and especially labor we for hatred of sin: *The fear of the Lord is to hate evil,* Prov. 8.13. not only to forbear it, but (as the Apostle speaks) *to abhor it,* Rom. 12.9. as the meat that sometimes we have surfeited of, our stomach nourisheth and goeth against it; so should our hearts rise against sin: And to this purpose consider we 1. The foulness of sin; it is fouler then the foulest Fiend in hell. 2. The illness of sin; it is a greater ill then the damnation of a man's soul, or then the destruction of all the creatures in the world. 3. The infectiousness of sin; it is of that pestilential property, that it pollutes everything it comes near. 4. The perniciousness of sin; it deprives us of God's favor, of our part and portion of the blood of Christ, of the Providence of that blessed Trinity, of the guard of Angels, of the Communion of Saints, of heavens joys; and it brings upon us infinite sorrows, as blindness of mind, hardness of heart, deadness of Spirit, desperate thoughts, horror of Conscience, vexation of Spirit, and (without Repentance) all the terrors of Hell. 5. Christ's

sufferings for sin; shall we not hate him that kills our Friend, Brother, Father? how much more sin, that put to death the Lord of life, who is indeed our dearest Friend, Brother, Father, Savior? Look on Christ crucified, and see if this will not make us hate sin.

4. Believe, and by Faith expect victory over our sin; yea, by that Faith in which we have confessed, mourned, prayed, let us rest persuaded, That such means shall not be used of us in vain: O lift we up the hand of Faith towards heaven, and lay hold on the promises of pardon, on the mercy of God in Christ Jesus.

***SECT. 5.* Of the manner of Watchfulness over special sins.**

THat we may watch over our special sins, our *Delilah* sins, our darling-delights, observe we these Rules:

1. Endeavor we the mortifying of this sin: Some one sin there is in every soul of us that is most predominant. Now it is the main work of a Christian, as to fall out forever with all sin, so especially to improve all his Spiritual forces and aid from heaven, utterly to demolish, and to beat down to the ground this hold, this bosom-sin.

2. Lay we load of deepest groans, and strongest cries for mortifying grace against this dominiering sin; especially every Morning and Evening strive with God in our Prayers for a comfortable conquest over it, enforce and enlarge that passage with an extraordinary pang of fervency, cry we mightily to God for power and strength against this lust, that continually wars against the soul.

3. Bend we ourselves against the special acts, occasions, and opportunities of this sin; as suppose *rash anger,* the sin which a man sifteth, and pursueth to the extirpation of it; in this case, he should resolve with himself, not to speak harshly, nor to look fiercely, nor to use any churlish behavior, whether his Servant displease him with negligence, or his Friend offend him with unfaithfulness, or his enemy provoke him with ill language, or some malicious dealing.

4. As oft as we find any motion of this sin to stir, and show itself in us, it will be convenient, not only to with-hold our consent, but withal to exercise some act of contrary holiness: As suppose *Desire of revenge* be the sin, which stirreth up our blood, and boileth within us, we must not only forbear to avenge ourselves, but also bend ourselves to pray for him that hath offended us; and if *he hunger, to feed him,* if *he thirst, to give him drink.*

5. Settle we in ourselves a purpose of heart to forbear it for time to come: In undertaking of which purpose, it will be expedient to set ourselves some short space of time, in which we may force ourselves to the forbearance of it, as for a day, or a month, or the like; and when the prefixed time is come, we should then question ourselves, How well we have performed? or how, or wherein we have failed? and then begin a new purpose, and prescribe ourselves a like time, for shunning of the same sin; and so on from time to time, till we have gotten a full victory.

6. If in our daily or monthly review, we find that we have been defective in performing of what we had purposed, then with an holy revenge we should correct our former errors, beg pardon for our defects, and punish ourselves for such slothfulness, or willfulness, by abstinence from meat, ease, recreation; *Keeping under our bodies,and bringing them into subjection,* by mulct, or forfeiture of some portion to the poor, whereby we may feel smart: This holy revenge is commended by the Apostle, 2 *Cor.* 7.11. as a worthy fruit of serious Repentance.

7. Above all, without which all the rest are as nothing, *Believe the Promises of pardon in the blood of Christ:* It is Faith in the Promises which will be able to cleanse, and purge the heart from this sin;*If the blood of Bulls and of Goats* (saith the Apostle) *and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your Consciences from dead works, to serve the living God?* the sense is, When a man hath once applied the blood of Christ for his Justification, this effect will follow it, That there will accompany it a certain vigor, virtue, power, and ••rength, which will also purge his conscience from dead works; there will go a power of the Spirit together with this blood, that shall not only forbid him, and show him that he ought not to do such and such evil things, but it shall cleanse his conscience from those roots of dead works, those corrupt lusts, and sinful affections that are in him, and that dispose him to that evil: Now this power is gotten by applying *the blood (i.)* by applying the Promise of pardon and forgiveness by the *blood of Jesus Christ:* Let no man think by his own strength to prevail against any lust; it is not our endeavoring, praying, bending ourselves against the special acts and occasions, exercising some acts of contrary holiness, purposing to forbear it, punishing ourselves for it (if gone about by our own might, and power, and strength) will ever kill this sin; no, no, we must do all these at the feet of Christ, and draw virtue from Christ; we must *Believe the Promises,* get assurance of pardon, get assurance of God's love to us in Christ; we must labor to delight in God, to get communion with Christ, and then our hearts will grow to an application of the Commandment; and whereas before they resisted it, rebelled against it, they will then cleave to it, and love it, and delight in it, and receive an impression from it. This I take it is the meaning of that Text,*Whereby are given to us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust; q.d.* by believing the Promises we are made partakers of the godly nature, and we overcome our corruptions and lusts: Consonant to which, is that of the Apostle,*Know ye not, that as many as are baptized into Christ, are baptized into his death? q.d.* as many as are baptized into Christ, for reconciliation with God, must needs be baptized into his death; they must be dead to sin, as he was dead: We cannot be baptized into him for Reconciliation or Justification, but we must be baptized likewise for Mortification of the flesh, and for Resurrection to newness of life. To wind up all in a word, He that hath the strongest Faith, that believes in the greatest degree, the *Promises of pardon and remission,* he hath the holiest heart, the most mortified life: Sanctification and Mortification arise from that root of *Justification.* The blood of Christ hath not only a power to wash us from the guilt of sin, but also to cleanse us, and purge us from the power and stain of sin▪ And therefore I say, the best

way to get a great degree of Sanctification, the best way to get a greater measure of the graces of the Spirit, the best way to mortify our sinful lusts, the best way to watch over our special sins, is to labor to grow in Faith, in the *belief of those Promises of the Gospel of Christ;* and this would be well observed by those that are a little legally biased, or carried to mortify sin only by Vows, Promises, shunning occasions, removing temptations, strictness and severity in Duties, fear of Hell and Judgments, scarce rising so high for their Mortification, as Christ. Now these in themselves are but empty, weak means of prevailing against sin, like the mighty Sails of a Ship, without wind and tide; no question but shunning occasions, strictness and severity in Duties, watchfulness, *&c.* dwell in their place and order, like Oars in a Boat (See *Saltmarsh, Free-grace,* page 68.) which though it be carried with the Tide, if well managed, yet they may help it to go the faster: Howsoever, it is Christ crucified which is the power of all in all; it is Christ lifted up, as *Moses* lifted up the Serpent, which strikes more soundness into the wounded beholder, then any other way; wherein some have toiled all their time for power over corruptions, and like *Peter,* have *caught little or nothing,* because Jesus Christ was not in the company.

***SECT. 6.* Of the manner of watchfulness over our Hearts.**

THat we may *watch* over our *hearts,* observe we these directions:

1. Guard we the windows of our soul, the Senses: *I made a Covenant with mine eyes* (said *Job) why then should I think upon a maid?Turn mine eyes from beholding vanities* (said *David) and quicken thou me in thy way.* It is incredible, what a deal of pollution and ill the Devil conveys insensibly into the heart, through these floodgates of sin, and therefore we had need to watch over the Senses.

2. Go we down into our hearts, and consider well all our thoughts; these, if good, will bring forth good fruit; and if evil, they are the parents and begetters of all sins, the first plotters and contrivers of all Treasons and Rebellions of our life, the bellows and incendiaries of all inordinate affections, the Panders to all other lusts, that *take thought to provide for the satisfying of them,* the disturbers in all good Duties, that interrupt, and soil, and fly-blow all our Prayers, that they stink in the nostrils of God; and therefore consider and weigh well all our *thoughts,* for as our *thoughts* are, so be our affections, prayers, speeches, actions.

3. Let us make Conscience of our thoughts: By them especially do we sanctify, or sin against God; by them especially do we evidence ourselves, to be sincere-hearted Christians, or dissembling hypycrites; by them especially will the Lord judge us at the last day, *when he will make manifest the counsels of our hearts;* by them especially (if we will not make Conscience of them) will God lash us in Hell to all eternity, even by *thoughts accusing;* there shalt thou meditate terrors, and study God's wrath, together with thy own sins and miseries, forever and ever.

4. Resist and crush we every exorbitant thought which draws to sin, at the very first rising: Is the temptation strong? encounter it with this dreadful *Dilemma, If I commit this sin, either I must repent, or not repent; if I repent, it will cost me more heart-break and spiritual smart, before I*

can purchase assurance of pardon and peace of Conscience, then the sensual pleasure can be worth; if I never repent, it will be the death and damnation of my soul.

5. Lodge we not so much as light thoughts, unprofitable or vain thoughts in our hearts; they will still be entering in, whilst we are in these houses of clay, yet lodge they must not. Hence the Apostle,*Let not the Sun go down upon your wrath; q. d.* if thoughts of anger come in, in the morning or day time, they must be turned out ere night; or if idle thoughts offer to come to bed to thee, let them not lodge with thee. I deny not but many good thoughts and motions may pass, as strangers through a bad man's heart, and multitudes of vain thoughts and motions may make a through-fare of a Believers heart, and disturb him in good *Duties,* by knockings, and interruptions, and breakings in upon his heart, but still they *lodge* not there, they are not there fostered and harbored.

6. Forget and stifle we all thoughts of sinful actions already passed: The mind is very apt to run over the passages and circumstances of the same sins, long since committed, with a new and fresh delight; this argues wickedness of heart, and such as when it is ordinary with the heart to do so, is not compatible with grace:*What fruit had you of those things whereof ye are now ashamed?* All that the Saints reap out of such fruits, is shame and sorrow, and many a sad sigh: *When Ephraim remembered his sins, he was ashamed and repented;* a truly sanctified soul will hate the appearance of his former sins, and will have his heart inflamed with a zeal and revenge against it. What, do you repeat to yourselves your old sins with delight? this provokes God exceedingly, you thereby stand to, and make good your former act; you show a delight to rake in those wounds you have given Christ already, and therefore in hell it will prove the greatest gall, to remember your old sins; every circumstance in every sin then, will be as a dagger in your hearts. O study not these thoughts, forget them, stifle them!

7. Entertain all good motions put into your heart by the blessed Spirit, howsoever occasioned; whether by the Ministry of the Word, mindefulness of Death, Christian admonition, reading some good Book, some special Cross, or extraordinary Mercy; feed, enlarge, and improve them to the utmost, so shall we preserve our hearts in a soft, comfortable temper, and heavenward, which is a singular happiness.

8. Endeavor we to preserve and keep up lively, holy, and Spiritual affections, and suffer them not to cool; or if we have grown remiss, endeavor to recover those affections again: Thoughts and affections are mutual causes of each other; *Whilest I mused, the fire burned,* said *David:* and again,*How love I thy Law? It is my meditation day and night.* First, his thoughts were the bellows that kindled and inflamed his affections: And secondly, his *affections inflamed,* made his thoughts to boil, and to *meditate on God's Law day and night.* Hence it is that men newly converted to God, having new and strong affections, can with more pleasure think of God then any else can.

9. Let us captivate and conform all the thoughts and imaginations of our heart, to the Rules and Sovereignty of grace; *Bring into captivity every thought to the obedience of Christ:* If thy change in words, actions, and all outward carriages were Angelical, yet if thy thoughts be sinful and unsanctified, thou art a limb of Satan still: Purity in the inward parts, is the most

sound evidence of our portion in the purity and power of Christ. *O Jerusalem, wash thine heart from wickedness,that thou mayest be saved: How long shall thy vain thoughts lodge within thee? God seeth* (saith the Psalmist) *and understandeth our thoughts afar off:* And hence it is that many humble souls, sensible of their secret sins, in the presence of God's pure eye, are more grieved (setting aside ill example and scandals) for the rebelliousness of their thoughts, then the exorbitancy of their actions, for of these the world sees the worst; but concerning the other, it cuts them to the heart, that they are not so well able to preserve their inward parts in purity, towards the all searching eye of God, as their words and actions in *plausibleness* towards man.

10. Get we our hearts possessed with deep, strong, and powerful apprehensions and impressions of God's Holiness, Majesty, Omnipresence, and Omniscience: If any thoughts be of power to settle, fix, and draw in the mind of man, they are thoughts of him. What is the reason that Saints and Angels in Heaven have not a vain thought to eternity, but that their eye is never off him? we find it by experience, a blessed means to avoid distractions in Prayers, to enlarge a man's thoughts in his preparations before, or at the beginning, if with a consideration of God's Attributes and Relations to us, he sets on the Duty.

11. Let us elevate, and often lift up our hearts towards heaven: Consider the blissful depths of God's boundless Mercies in Christ; Consider the glory, the everlastingness, the unutterable excellencies of that immortal shining Crown above, which after this life (and this life is but a bubble, a smoke, a shadow, a thought) shall be set on our heads by the hand of God; a very glimpse whereof is able to sweeten the bitterest griefs that can be, and to dispel those mists of fading vanities, which the world (heated by the fire of inordinate lusts) is wont to evaporate, and interpose betwixt the sight of men's souls, and the bliss of heaven.

12. Let us spend some thoughts, yea many thoughts, about the saving excellencies of Jesus Christ: Consider the wonder of our Redemption, the most admirable, and most astonishing plot of the blessed Trinity, sitting in Council about the saving of our souls; a Mystery which the Angels stoop down to pry into, an Orient Pearl, that will out-shine all the sparkling Jewels of the whole Creation; Consider the Love-letters of Christ in his glorious Gospel; the Love-tokens he hath sent to our dear souls: And ah! what flames of divine affection? what raptures of zeal? what ravishments of delights? what brinish sorrows, and great indignation against sin? what ecstasies of obedience can be enough for our blessed Lord, and dearest Redeemer?

***SECT. 7.* Of the manner of watchfulness over our Tongues.**

THat we may *watch* over the *tongue,* two things must be heeded:

- 1. That it be not unseasonably idle.
- 2. That it be not sinfully exercised.

1. That it be not unseasonably idle; and herein observe those generally, and much neglected Duties of

- Christian Reproof.
- Heavenly Discourse.

1. For Christian Reproof, observe these Directions: —

1. If a Brother be overtaken with a fault, or some less offense, *admonish him in the spirit of meekness, considering thyself,lest thou also be tempted.*

2. If he offend more grievously, then reprove him freely, *and suffer not sin to rest upon his soul.*

[Obj.] *But in this case, when, or how must we reprove?*

[Sol.] This case is clothed with such variety of circumstances, and constancy of alterations, that we cannot give any particular directions; only the Christian that is perplexed what to do, let him consult with these bosom-Counselors:

1. With his Spiritual wisdom; it is that must suggest to him, when, and how to reprove, whether presently upon it, or sometimes afterwards; whether directly and downright, or indirectly and by intimation; whether personally, or in the general; whether in a fair and milder manner, or with a more bold and resolute spirit; whether only by discountenance, or by discourse, &c.

2. With his heart: A reproof must not spring from any imperious humor, of censuring, and meddling with his brethren; from any secret ambitious desire, to purchase an opinion and reputation of holiness to himself, or from any other by-end, but from an heart truly humbled with sight and sense of its own infirmities, graciously resolved into compassion, and commiseration of the offender, and lifted up in a secret supplication for the success of the Reproof, and salvation of the party, all at once to God's Throne of Grace.

2. For Spiritual and Heavenly discourse, observe these Directions: —

1. Apprehend all opportunities and occurrences which may minister matter of digression from worldly talk, into Divine discourse. It is pity that Professors should ever meet, without some talk of their meeting in heaven, or of the blessed ways and means that lead thereunto; and therefore by some wise transcision, turn thou the current of the discourse towards some heavenly good: It was the practice of our Savior, upon mention of bread, he pressed upon his Disciples a disuasion from the *Leaven of the Pharisees:* And upon occasion of *Drink* being denied him by the *Samaritan* woman, he (forgetting his weariness, hunger and thirst) labors to allure her to the well-head of everlasting happiness.

2. Have ever in a readiness some common heads of more stirring and quickening motives to mind heavenly things; as the cursed condition of our natural state, the dear purchase of Christ to Redeem our souls, the incomparable sweetness of Christian ways, the vanity and vexation of earthly things, the uncertainty and misery of this short life, the everlastingness of our state in another world, the terrors of death, the dreadfulness of that great and last day drawing on now apace, the horrors of damned souls, *&c.* Mention of these things many times may strike full cold to the heart of the most sensual *Belshazzar,* and drive him into his

dumps; and by God's blessing may sometimes prepare the hardest hearts, for some thoughts of remorse, and more heavenly impressions.

3. Get we into our hearts an habit of more heavenly-mindedness, by much exercise, and intercourse, and acquaintance with God, by often contemplation, and forecast of the sweetness, glory, and eternity of those Mansions above, by reflectings on time past, how long thy soul was detained in the state of darkness, what bitterness and terrors it passed through in the pangs of its new birth, what relapses and desertions it hath been incident to, ever since that time to this; and being thus busied at home in our own hearts, we shall find ourselves much more pregnant and plentiful in holy talk when we come abroad: Men for the most part speak most, and most willingly of those things they mind most; such provisions within, will make the *tongue* so ready, that it cannot be unseasonably idle.

2. Watch we must over the *tongue,* that it be not *sinfully exercised:* And herein observe these Directions: —

1. Be dumb to all unsavory communication; as, Lying, Swearing, Cursing, *&c.* O how do these sins wound the heart of Christ, *and crucify again the Lord of glory?*

2. Be silent from Slandering, Backbiting, False accusing, Censuring: A true heart is ever most angry and displeased with, most Eagle-eyed, and watchful over, most strict and severe against its own sins; which homebred employment haply hinders, and moderates a man from too much meddling abroad.

3. *Give not that which is holy unto dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rent you:* By *Dogs* are meant obstinate enemies, that maliciously revile the Ministers of the Word, and the Messengers thereof: By *Swine* are meant those sottish, scurrile wretches, who scornfully and contemptuously trample underfoot all holy Instructions, Reproofs, Admonitions, tendered unto them by any Christian out of the word of truth. Now if accidentally such *a son of Belial,* or scoffing *Ishmael,* be in our company, we are commanded by Christ to say nothing, at least of the consolations of *Christ,* of the special promises of *Christ,* of the gentle entreaties of the Gospel of *Christ:* Consider this, and tremble, all ye that are scornful, and furious opposites to the purity and power of the Word; it is the Lord's will that you should run furiously towards the pit of hell, and that nobody should stay you; not a man must call and cry unto you, to tell you of such things as are peculiar to the Saints, in way of application to you: *But he that is filthy, let him be filthy still; let him drink, be drunk,despair, die, and be damned:* All this while not a word of comfort belongs to you.

***SECT. 8.* Of the manner of Watchfulness over our actions.**

OUr actions are either

- Natural,
- Civil,

- Religious,

In all which observe these Directions:

1. Concerning Natural actions, as *Eating, Drinking, Sleeping, Visitations, Recreations,* &c. no constant Rule can be prescribed, because it is much diversified by health, sickness, age, constitution; and everyone hath either learned by his own experience, what seasons, and proportions of such natural helps are fittest for his temperament, or he is most unworthy of that precious thing (an Understanding soul) which he bears in his bosom; only let me inform Christians, that they may sin in any of these actions, and therefore let them beware and watch over themselves in the use and enjoyment of these things; which howsoever lawful in their own nature, yet by our corruption are capable of inordinateness and excess. Some are of opinion, That Christians are in more danger of being Spiritually undone, by a sly insinuation and insnarement of licentiousness and immoderation in such lawful things, then by the gross assaults of foul sins and temptations; their hearts may rise against any work of darkness, as Adultery, Murder, Swearing, Prophaning the Lord's day, Speculative wantonness, *&c.* which yet may too often be insensibly seized upon, by an excessive sinful delight, in things unsinful in themselves; and therefore we had need to watch over our Natural actions.

2. Concerning Civil actions, as *Bargains, Contracts, Covenants, Dealings, Negotiations,* &c. observe these Directions:

1. Think we seriously and solemnly of that Principle, *Do as thou wouldst be done by:* In a fellow-feeling real conceit, put thyself into the place, and impartially put on the person of the party with whom thou art to deal, and then returning to thyself, deal out and proportion unto him that measure in every particular, which thou wouldst be willing to receive at another's hand, if thou werit in his case: *Whatsoever* (saith our Savior) *ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets.*

2. Abhor with an infinite disdain, to get anything by any wicked means, wrong doing, or unconscionable dealing; we may assure ourselves in such cases, That besides the secret grumblings of our self-accusing Consciences, the angry eye of God sees secretly our doings, and will shortly, and most certainly revenge.

3. Let our desire and delight never fasten itself immoderately upon any earthly thing, though never so excellent: Exorbitancy and error this way, brings many times with it either a loss of the thing so doted on, or it may be a cross, or howsoever a curse. O consider we the vanity of these earthly things! Consider we the glories above! Methinks this one preservative would be powerful enough to keep the heart of every Christian from doting upon the world, or suffering it to be possessed thereof, it is this, Every Christian by a fruitful Faith, may be assured of a Crown of life, either by assurance of adherence, or evidence, or both: Now if that once a day he should take a serious survey of the glory, everlastingness, and unutterable excellencies of that immortal Crown, which our dear Redeemer holds for him in his hand, ready to set upon his head, when he shall be dissolved from this vale of tears;

Methinks it were able so to dull the edge, and dissolve the drossiness of all earthly desires, that they should never be able to heat or harden his heart anymore.

3. Concerning Religious actions, as *Meditating, Hearing, Reading, Fasting, Praying, Almsgiving,* &c. observe these Directions:

- 1. In general.
- 2. In special.

1. In general, observe, That we draw and derive from Christ by the attractive force of Faith, Special abilities, 1. To perform all Duties. 2. To exercise all Graces. 3. To resist and overcome all Temptations and Corruptions which shall be befall us: To this purpose are those Promises of Grace and Strength, *Isa.* 44.3. *Ezek.* 36.27. *Zech.* 10.12. *Joh.* 1.16. And these are Securities given us from God, that we shall receive grace through *Duties,* which are the Conduit-pipes or instruments of conveying the same into the soul from Christ. This is to do all in the strength of *Christ,* and to take forth a great deal of *Christ* into the soul, so that *not I, but Christ may live in me.*

2. In special, observe these Directions:

1. That before the doing of *Duties,* we remove all lets and impediments which may hinder, and improve all occasions which may forward us thereunto.

2. That in doing of them, we behave ourselves well and wisely, performing them rightly and religiously.

3. After all is done, that we be careful all be not lost through our own vileness, and viciousness, privy pride, or secret hypocrisy.

For instance, Would we *watch unto Prayer,* as the Apostle enjoins us?

1. Then, before we fall on our knees, let us shake off three impoysoning and heavy hindrances, which otherwise will clog and clip the wings of our Prayers, that they will never be able to ascend up into heaven; as, Sin, Anger, and Distrust: and let us possess ourselves of three excellent helps and inflaming furtherances; the first is a right apprehension of God's Dreadfulness, Purity, Power, *&c.* The second is, a true sense of our own Vileness, Abominableness, Nothingness, *&c.* The third is, an hearty survey of the Infiniteness, and unexpressibleness of God's Bounty, Blessings, and compassionate forbearance towards us.

2. After we are down on our knees, first repel with an undaunted Spirit, Satan's Blasphemous injections: Secondly, watch over the world with care and timely opposition, that if it be possible) not an earthly thought may creep into our heart all the while: Thirdly, strive to hold our hearts in heat, as well in Confession as Deprecation, in Deprecation as Petition; as well for purity of heart, as for pardon of sin throughout: Prayer is the creature of the holy Ghost, every part whereof we should heartily wish, and earnestly wrestle, That he would proportionally animate and enliven, even as the soul doth the body.

3. After we are risen off our knees, first, take heed of resting in the *Duty,* take heed of privy pride, and secret hypocrisy, take heed of returning with the dog to his vomit: Secondly, pursue and press after the things prayed for, by a timely apprehension, fruitful exercise, and utmost improvement of all occasions, and heavenly offers, which may any ways concur to the compassing of them: But of this I shall speak more largely, when I come to the *Duty of Prayer.* Thus much of *Watchfulness.*

CHAP. IV.

SECT. 1. Of the Nature of Self-Examination.

WE have done with *Watchfulness,* the eye that oversees and directs all other *Duties:* Now to the *Duties* themselves; wherein we shall follow this method: 1. To consider them as in reference to private persons: 2. As in reference to Families: 3. As in reference to public Assemblies. The Philosopher in his method of Practical Philosophy, first handles *Ethics,* in reference to particular persons; and then he proceeds to his *Economics,* in reference to Families; and lastly, to his *Politicks,* in reference to Cities and Countries. Of many particulars arise a Family; of many Families is constituted a City: The same order shall we follow in these Divine Arts, of our *Ethics, Economics,* and *Politicks.* And we shall first handle *Duties* in reference to particular persons; of which sort are these:

- 1. *Self-Examination.*
- 2. *Experiences.*
- 3. *Evidences.*
- 4. *Meditation.*
- 5. *Life of Faith.*

The first *Duty* is *Self-Examination:* And for our better direction in the exercise of this *Duty,* observe we

- 1. *Nature.*
- 2. *The Objects.*
- 3. *The Manner.*
- 4. *The Time of it.*

For the Nature of it, *Self-Examination* is a kind of judiciary proceeding, in which a man keepeth private Sessions at home, passing a Sentence on his Thoughts, Words, and Actions.

Or, for more distinct knowledge, two sorts of actions are implied in this Duty of *Examination,* some

- *Essential.*

- *Accidental.*

1. Of the former sort, or of *Essentials,* are these three,

- *Discussion.*
- *Application.*
- *Censure.*

1. *Discussion* is a sifting of our life and dealings, by which we pull things out of the heap, where before they lay confused, and unseen, and by which we set every fact of ours in open view, that it may be scanned, and seen by itself what it is.

2. *Application* is a laying of these acts, thus searched and found out, to the Rule of God's Law, which is the Touchstone of all our doings, and according to which God will judge us at the last day.

3. *Censure* is the judgment that our Minds and Consciences give upon our Thoughts, Words and Deeds, according to the Rule of the Law. These three laid together, make up the nature of this work of Examination: So that we may not unfitly describe it out of its own Principles, thus: —

Self-Examination is, *A Discussion of a man's life, that his Thoughts, Words and Deeds may be seen, and censured according to the Rule of God's Law.*

2. Of the latter sort (or of *Accidentals*) are these two; *viz.*

- The one going before *Examination.*
- The other following after *Examination.*

1. That which goes before, is a purpose to better a man's Spiritual estate, by

- *Correcting what is amiss.*
- *Confirming what is right.*

2. That which follows after it, is a practice of such Rules as may back our *Examination,* and make it more effe•tual to us: I shall mention only these three Rules:

1. That after we have examined, we then compare our present, with our former estate, and consider whether we have increased or decayed in grace.

2. That if we have profited in grace, we then consider by what means we have profited, that so we may make more constant use of such means; or if we have decayed in grace, we then observe by what temptations we were overcome, that so our former errors may make us more wary, and more resolute against them for the future.

3. That as we meet with any occasions of moment, concerning which we had a purpose to better our Spiritual estate, we then recall home our thoughts, and make use of our former resolutions, and practice what we did purpose. — Out of all these laid together, we may more fully describe it thus:

Self-Examination is a discussion of a man's life, for the finding out the true estate of a man's soul towards God, accompanied with a purpose and practice of whatsoever upon trial shall appear requisite for the salvation and good of a man's soul.

***SECT. 2.* Of the objects of Self-Examination.**

THe object of our Examination, is either

- *Evil works, or Sin.*
- *Good works, or Duties.*

1. We must examine our sin in

- *General.*
- *Special.*

1. In *General,* whether of Omission or Commission: For as in the last Judgment, our Lord will not only give Sentence against Murthers, and Oppressions, but against Uncharitableness, and Unmercifulness, in not feeding the hungry, in not lodging the stranger, in not clothing the naked, in not visiting the sick: So when we judge ourselves, we must censure not only our Robbing the poor, but our not Relieving the poor; not only our Commissions of evil, but our Omissions of good.

2. In *Special,* whether of our Calling or Nature: These sins may breed special danger, because we are ready to drop into them of our own dispositions; and therefore in the daily care of our souls, we had need to examine ourselves concerning these sins.

2. As we must examine our evil works, so our good works.

1. Because we are many times deceived with shows, thinking that good which is evil: Thus *Paul* thought he shown much zeal, when he *persecuted the Churches of Christ;* and *Micah*thought he highly merited God's favor, when he *kept a Priest for Idolatrous service.*

2. Because in the very works which are truly good, we do many times intermingle corruptions of our own; sometimes evil ends, and sometimes evil thoughts, and sometimes we perform them in an evil manner; but always in our best devotions there are many imperfections and failings. Indeed this Examination is a *Duty* necessary to all *Duties:* If we believe, we must do it *with the heart,* Rom. 10.10. If we sing Psalms, we must do it *with the Spirit,* 1 Cor. 14.15. If we come to the Lord's Supper, first *Let a man examine himself, and so let him eat,* 1 Cor. 11.28. If we pray, we must therein examine: And hence (as some observe) the same Hebrew word signifies to pray, and to judge a man's self.

But because *Duties* are of several sorts,

- inward
- outward

of

- *Heart.*
- *Tongue.*
- *Action.*

In examining these three, we shall inclusively examine all sorts of *Duties* that are in reference to them.

***SECT. 3.* Of the manner of examining our sins in general.**

THat we may examine our sins of all sorts, observe these Rules:

1. Procure we a Catalogue of our sins, both before, and since our conversion; and to that purpose, go we through the Commandments one by one, and in each of them consider what sins are condemned, and what *Duties* are enjoined: And hereupon question with our own hearts, *Whether have I committed this or that sin?* 2. *Whether have I neglected this or that Duty?* and as the heart answers, be ready to note down those sins whereof we stand guilty.

2. The sins thus found out, make we a solemn Confession to God, with deep Humiliation; let them be dolorous Confessions, with grief and sorrow for sin, and from a sight and sense of it: Thus *Ephraim* did, and God was feign to acknowledge it,*I have surely heard Ephraim bemoan himself:* O the Lord loves to hear such bemoaning *Ephraim's,* and such bemoaning Confessions.

3. The sins thus confessed and bewailed, let us judge and condemn ourselves: This is that *Duty* instanced in by the Apostle, *If we would judge ourselves, we should not be judged.* There is a Tribunal that we should everyone erect within us, where Conscience is the Accuser, Reason the Judge, Fear the Goaler, Sorrow the Executioner.

4. After we have thus judged ourselves, let us then appeal to God's Throne of Grace; let us desire of God salvation in the Lord Jesus Christ; let us cast all our confidence on him; who never fails them that put their trust in him, and in his precious Merits.

***SECT. 4.* Of the manner of examining our special sins.**

THat we may examine our special sins, our *Delilah* sins, observe we these Rules:

1. Endeavor we to find out this sin; and in our scrutiny, our examination, we may discover it by these marks:

1. That it is the *Delilah,* which thy own Conscience and the finger of God in the Ministry many times meets with, and chiefly checks thee for.

2. That which thou art lothest to leave, hast least power to resist, and which most hinders the resignation and submission of thy soul and body to the Word and Will of God.

3. That which God often corrects in thee, even in the interpretation and guilty acknowledgement of thyself-accusing heart; and if ever the sword of the Spirit shall cleave it from thy bosom (which is infinitely to be desired) it will cost the bitterest tears, and deepest groans.

4. Thoughts, Plots, and Projects about it (a thousand to one) ordinarily seize upon thy heart at the very first waking, if they have not broken thy sleep, and troubled thee in thy dreams.

2. The sin once found out, do we pursue it, and make we a solemn Confession to God of it; mourn we under it, and desire we help from God for his mortifying Grace.

3. Settle we in ourselves a purpose of heart, to forbear it for time to come: In undertaking of which purpose, it will be expedient to set ourselves some short space of time, as for a day or a month, *&c.* and when the prefixed time is come, we should then question ourselves, How well we have performed? or how, or wherein we have failed? and then begin a new purpose.

4. Be we ever jealous of ourselves, and of our infirmity and proneness to this sin. Now we have two grounds of this jealousy:

- 1. Lest we be deceived about it.
- 2. Lest we be overtaken with it.

1. We may be deceived, in supposing that we are utterly divorced, and quite delivered from this bosom-sin, when it is nothing so; as thus:—

1. We may change only in the outward form, and not in truth: For instance, whereas the same sin of *Covetousness* doth utter and express itself by Usury, Symony, Sacrilege, Bribery, Grinding the faces of the poor, Detaining ill-gotten goods, without restitution; we may perhaps insensibly glide out of one gulf of griping cruelty into another, or it may be from one of these more notorious, to some other less observed, and less odious in the world, and yet still abide in the chambers of Death, and under the tyranny of this reigning sin.

2. We may surcease, and refrain from the outward gross acts of such hateful villainies, and yet our inwards be still defiled with insatiable, sensual hankerings after them: For instance, Whereas the foul sin of Uncleanness doth actuate itself by Fornication, Adultery, Self-pollution, immoderate abuse of the Marriage-bed, Speculative wantonness, we may perhaps forbear the external acts of uncleanness, and yet lie and languish in the delightful revolvings of them in our mind, in adulteries of thought.

3. We may change the kind of our bosom-sin, in respect of the matter, form, object, every way; and yet upon the matter itself, it is but the exchange of one foul fiend for another: For instance, Wantonness may be our sweet sin in youth, and Worldliness in old age; Hypocrisy may reign at one time, Apostasy at another; Furious Zeal for one while, Profane Irreligiousness for another.

4. We may for a time pull our necks out of this strong yoke of Satan (out of a melancholic pang of slavish terror, serious fore-thought of death, lying everlastingly in Hell) but because it is not the work of the word, humbling us soundly under God's mighty hand, planting Faith, and infusing mortifying power, anon will this unclean Spirit return, and rule in us again far more imperiously then before.— I know it is not impossible, but that a man after his conversion, by the sudden surprisal of some violent temptation, and cunning train of Satan, may be hailed back to commit his sweet sin again (though it be an heavy case, and to be lamented, if it were possible, with tears of blood) yet he never doth, nor never can return to wallow in it again, or to allow it: Here is the difference, The temporary man, after his formal enforced forbearance, engulphs himself again with more greediness into the sensuality and pleasures of his bosom-sin, he lies in it, and delights in it, and hardens himself more obstinately in it: but the sound convert after a relapse, his heart bleeds afresh with extraordinary bitterness, and he cries more mightily to God, for the return of his pleased countenance, and he prays, and fortifies the breach with stronger resolution, and more invincible *watchfulness* against future assaults; observe then, if our change be but formal, outward, mistaken, temporary, we are utterly deceived, and therefore we had need to be jealous of ourselves.

2. We may be overtaken with this sin, before we be aware; our nature is very apt to take fire, our corrupt heart is like Tinder or Gunpowder: This sin is called *Pecatum in deliciis,* our darling pleasure, our minion delight; it is ever ready at every turn to allure us, tempt us, persuade us; and the soul by a secret sensual inclination is apt to follow it, to feed upon it, with much affectionate sweetness: It may be we have sometimes given it a deaths wound, by the power of his might, who is our all in all, and yet as it is said of the first Beast, this *deadly wound is ready to be healed again;* it is an *Hydra* with many heads, and if we be not still hacking and hewing, it will revive and recollect strength, and at last rage more then before; and therefore what need have we to this holy jealousy?

5. Above all, without which all the rest are nothing, believe we the Promises of Pardon, and of Sanctification: The Promises of the first sort, I spoke to in our *Watchfulness* over this sin, and therefore now I shall speak of the latter. The Lord hath *promised to deliver us from all our enemies,that we may serve him in righteousness and holiness all the days of our life;* The Lord hath *promised to write his Law in our hearts,* and that can never be, except he obliterate all the old-writing: Now then believe these Promises, and press the Lord with them, or we shall never be able to outwrestle our lusts; what though we find our sweet sins, confess them, resolve against them, be jealous over them? unless we go to God and Christ in the Promises for strength, we shall *lie down in sorrow:* Could we of ourselves subdue our Corruptions, God would not take this upon him, to give us new hearts, and new Spirits, to sanctify us, to make us new creatures, to crucify the flesh, to weaken the dominion of sin: Alas, he knows our weakness, and he knows all is in his own power; and therefore if we would mortify these lusts, we must go to him, and beseech him to do it. When a man is once in Christ, he lives by a Principle without himself: *I live by the faith of the Son of God* (said *Paul) who loved me,and gave himself for me:* If we ask, Why will the Lord have our strength out of ourselves? why may not a man have sufficient habitual strength in himself, by which he may be able to outwrestle

lusts, and overcome temptations? The reason is, Because no flesh shall rejoice in itself, and therefore Christ is made Sanctification unto us: O let us believe these Promises, and have continual dependence on the Lord Jesus Christ.

***SECT. 5.* Of the manner of examining our hearts.**

THat we may rightly examine our hearts, observe we these Rules:

1. Use we retiredness when we fall on this work: To this purpose, saith the Psalmist, *Commune with your own hearts on your beds, and be still:* When we get alone purposely to study our hearts, our hearts will then come to us, they will be more apt to discourse with us privately, then in a crowd; and therefore set we some time apart out of our public or particular occasions to deal with our hearts, as *David, who after the public business was done, turned home to visit,and to bless his own house.*

2. Examine what thoughts are within, and which way runs the stream of our thoughts: The heart is an house of common resort, into which multitudes of thoughts, like so many guests, enter, and have free and open access; only if it be sanctified, it ordinarily distils holy, sweet, and useful Meditations out of all objects; as the Bee sucks honey out of every flower, and a good stomach sucks sweet and wholesome nourishment out of what it takes to itself: So doth a holy heart (so far as sanctified) convert and digest all into Spiritual and useful thoughts: But on the contrary, if it be wicked, then a world of vain, light, wanton, profane, and dissolute thoughts lodge there, and defile those rooms they lodge in; which made the Lord say to *Jerusalem, O Jerusalem,wash thine heart from wickedness, that thou mayest be saved: How long shall thy vain thoughts lodge within thee?*

3. If upon examination we find a loathness to entertain holy thoughts, and unsteadiness in them, a misplacing of them (which disorder is a vanity and sin, be the thought materially never so good) or if we find in us many times a taking *thought to fulfil the lusts of the flesh,* a representing or acting over sin in our thoughts (O how much of that precious sand of our thoughts run out this way) then let us humble ourselves for them; and thus *Agur* teacheth,*If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth; (i.)* be humbled, be ashamed of these thoughts.

4. After humiliation, we must proceed to Judgment: And to that end consider, what will be the subject of that great Inquest at the last day? The Apostle answers,*The counsels of the heart:* And who will be the Executioner? even *Thoughts accusing:* O then let us prevent this doom, and this execution, by our own Judgment and Self-condemnation; let us sentence our hearts, and whip out our evil thoughts, and give them their pass.

5. Let us watch over, and observe our hearts ever after: Thoughts will be crowding in, when we have done all we can, yet let them know that they past not unseen; where strict watch and ward is kept, where Magistrates, and Marshals, and Constables are diligent to examine vagrant persons, you shall have few of them there: The reason that such swarms of vagrant thoughts make their Rendezvouz, and pass in our hearts, is, Because there is no strict watch kept, we observe not our hearts *with all diligence.*

6. Set our thoughts in order every morning, strengthen and perfume our Spirits with some gracious Meditations on God's Holiness, Majesty, Omnipresence, Omniscience: *My soul waiteth for the Lord* (said *David) more then they that watch for the morning;* observe it, if you please, when we first open our eyes, there stand many suitors attending on us to speak with our *thoughts,* even as *Clients at Lawyers doors;* but speak we first with our God, and he will say something to our hearts, and settle them for all the day after.

7. Now and then propose we to our hearts these two questions: 1. *Heart, how dost thou?* a few words, but a very serious question: you know, this is the first question, and the first salute that we use to one another, *How do you Sir?* I would to God we would sometimes thus speak to our hearts, *Heart, how dost thou? how is it with thee for thy Spiritual estate?* 2. *Heart, what wilt thou do?* or, *Heart, what dost thou think will become of thee and me?* as that dying *Roman* once said, *Animula; vagula, blandula,* &c. *Poor, wretched, miserable soul, whither art thou and I agoing, and what wi•l become of thee, when thou and I shall part?* This very thing doth *Moses* propose to *Israel,* though in other terms,*O that they would consider their latter ends!* And O that we would propose this question constantly to our hearts to consider and debate upon!*Commune with your own hearts,* said *David; q.d.* debate the matter betwixt you and your own hearts to the very utmost: Let your hearts be so put to it in communing with them, as that they may speak their very bottom. *Commune,]* or hold a serious communication, and clear intelligence and acquaintance with your own hearts: It was the Confession of a Divine, sensible of his neglect in this kind,*I have lived* (saith he) *forty years, and somewhat more, and carried my heart in my bosom all this while, and yet my heart and I are as great strangers, and as utterly unacquainted, as if we had never come near one another: — Nay, I know not my heart, I have forgotten my heart; Ah my bowels, my bowels! that I could be grieved at the very heart, that my poor heart and I have been so unacquainted!* We are fallen into an *Athenian* age, spending our time in nothing more then in *telling or hearing News: How go things here? How there? How in one place? How in another?* But who is there that is inquisitive, *How are things with my poor heart?* Weigh but in the Ballance of a serious Consideration, what time we have spent in this *Duty,* and what time otherwise? and for many scores and hundreds of hours or days that we owe to our hearts in this *Duty,* Can we write Fifty? or where there should have been fifty vessels full of this *Duty,* can we find Twenty or Ten? O the days, months, years we bestow upon sin, vanity, the affairs of this world, whiles we afford not a minute in converse with our own hearts, concerning their case.

***SECT. 6.* Of the manner of examining our Tongues.**

THat we may rightly examine our Tongues, observe we these Rules:

1. Search we into our dispositions, whether we are men of few words, or given to much speaking? The tongue may offend both ways, but especially if we are wordy.

2. Peruse with a broken heart and bleeding affections, the many kinds of those sins of the tongue, whereof (no doubt, at one time or other) we have been deeply guilty. Some number them in thirty particulars; as, *Blasphemy, Murmuring Defense of sin, Swearing, Forswearing, Lying, Equivocating, Slandering, Flattering, Cursing, Railing, Brawling, Scoffing, Giving ill counsel, Sowing*

seeds of Discord amongst Neighbors, Double-tonguedness, Boasting, Discovering of secrets, Hasty or indiscreet, Threatning, Rash Promises and Vows, Idle words, Loquacity, or Immoderate talkativeness, Filthy talking, Scurrility, or foolish Jesting, Tale-telling, Raising of rumors, Sinful silence, Rash censuring, Malicious informing, Whispering.

3. Consider we the last Judgment, when men shall give *account for every idle word;for by our words we must be justified, and by our words we must be condemned.* Will it not be a fearful Bill, wherein must be written every word that we spoke all our life long? O let us tremble to think of it, and judge and condemn ourselves, and seal up our lips with amazement, as if we were struck dumb.

4. Let us ever after set a watch at the door of our lips: *I said,I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle.* It is storied, That when this verse was read, or Lectured upon to a religious person, he cried out,*Stay there, and I will hear the rest when I have learned that verse:* A long time after being demanded, Why he returnrd not to his old Master, he answered, that *As yet he was not perfect in his first lesson:* And hence the Apostle could say, *If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.* It is an hard work to bridle the tongue, and therefore we had need to watch over it.

5. Pray we the Lord for the guidance of his Spirit in right governing of our tongue; *The preparation of the heart in man,and the answer of the tongue, is from the Lord;* and therefore prayed *David,Set a watch, O Lord, before my mouth, keep the door of my lips:* O the tongue is a fire, a world of iniquity, as the fire flies about, so the tongue is said to have wings; as the fire assimulates and turns everything into its own nature, so the tongue assimulates the hearts of men to whom it speaks; we had need therefore to pray, that God will order this fire in our mouths, lest we kindle such a fire in the breasts of others, as we shall never live to quench again, and so kindle the fire of God's wrath, which shall smoke to our destruction.

***SECT. 7.* Of the manner of examining our Actions.**

THat we may rightly examine our actions (I mean such actions as are matters and concernments of the soul, whether the work of saving grace, or the individual companions of this saving work, as *Duties and Graces*) observe we these Rules:

1. For the work of saving grace or Conversion, examine—

1. Whether ever our souls were wounded by a clear discovery and wide opening of our many ulcerous secret corruptions? Whether ever they were affected and pressed with a through sense and feeling of the fierce wrath of God, ready to break out into unquenchable flames of vengeance against us?

2. Whether after these bruisings and breakings, our souls ever cast their eyes upon that infinite sea of God's mercy, gloriously streaming through the bleeding wounds of Jesus Christ upon every truly broken, contrite and wounded heart? Whether ever they settled and fastened their sight steadfastly upon their blessed Redeemer, as he was hanging on the Cross, struggling with his Fathers wrath for our sins, and crying out at last, *It is finished?*

3. Whether after this sight, and consideration of the work of our Redemption, our souls ever hungered and thirsted after the precious blood of the Lord Jesus, far more greedily and insatiably, then ever the panting heart thirsted after the rivers of water? Whether ever with strong cries, prays, groans and sighs, they threw themselves with some comfort and confidence into the bleeding and blessed bosom of our dear Redeemer, and there hid themselves sweetly and deeply in his sacred wounds, and goared side, from the eager pursuit of the wounding Law, the rage of Satan, and stingings of their own Consciences?

4. Whether after this fast-hold upon the Passion and Merits of Christ, our souls ever received this comfortable news, That we were pardoned, justified, intitled by the Covenant of grace unto a Crown of Immortality, and endless joys in the Heavens? Whether this ever melted us into an Evangelical Repentance, to bewail heartily all our sins, and former wretchedness of life, for having so vilely and rebelliously grieved and offended so gracious and loving a Father?

5. Whether after these comforts and sorrows, our souls ever resolutely abandoned the practice of every gross sin, and threw out of their affections the liking and allowance of every the least infirmity? Whether we have ever since settled ourselves to holiness of life, universal obedience to all God's Commandments, though not in perfection and height of degree, yet in truth and sincerity of heart?

It maybe every soul (truly converted) cannot speak affirmatively to every of these *Quaeres* in intention, or height of measure, though for the substance they can; and if so, we may conclude, there is *the work of saving grace.*

2. For the individual companions of this saving work, as

- *Duties.*
- *Graces.*

1. For *Duties,* examine —

1. How we manage them before, in, and after the work? Of this we shall inform more particularly in most of the *Duties,* as we handle them in order.

2. What sensible and quickening communion we have with Christ in our Duties? This is the main business and end of all the Ordinances of Christ. It is ordinary with us to terminate our Devotions with a circular course of praying Morning and Evening, or of coming to Church every Lord's day; we look no further, but only to the exercise of the body, we see not anything in the power of Christ shining out in strength in these *Duties:* And therefore examine we particularly—

1. Whether we have (in the use of any Divine Ordinance) an intimate, tender and effectual presence of Christ himself with us?

2. Whether we have a constant influence, a quickening power of Spiritual refreshing, a sensible Spiritual taste of Divine love, or of God himself by this presence of Christ? In right

performance of *Duties,* we come to have fuller Union with Christ, and by this coming to him, we come to, and see the Father by him: And hence follows by this presence of Christ, these three things, 1. Peace with, and a Spiritual joy in God: 2. A strength communicated to walk with Christ, and in his power with God. 3. A sealed assurance of eternal communion with God in glory.

2. For *Graces,* examine —

1. The truth of our Graces.

2. The growth of our Graces.

3. The wants of our Graces: All which we shall discuss at large in the Sacrament of the Lord's Supper.

***SECT. 8.* Of the time of our Self-Examination.**

THe Scriptures have determined no set time, yet some rules there are, partly in Scripture, and partly prescribed by holy men, which we may make use of, as thus:

1. There is no danger of surfeiting upon too much; the oftener we reckon with our souls, the fewer things we shall have to reckon for every time; and the fewer things there be, the more readily will they be called to mind, and more exactly be scanned: This made *Bernard* say of this work, *If we will do it as often as we need, we must do it always.*

2. The time that learned and devout men commend to us, is once every day: So *Chrysostom,Let this account be kept every day; — Have a little book in thy Conscience, and write therein thy daily transgressions; and when thou layest thee down on thy bed, then bring forth thy book, and take an account of thy sins.*

3. The time that especially Scripture holds forth to us, is at evening or at night: *I call to remembrance,* said *David,my song in the night; I commune with my own heart, and my spirit made diligent search:* And thus he bids us,*Commune with your own heart upon your bed, and be still.* Upon which words says *Chrysostom, What means this that he saith, Commune with your own hearts upon your beds? q.d.* after supper, when you lie down, and are ready to sleep, and have great quietness and silence, without presence or disturbance of any, then erect a Tribunal for your own Consciences.

4. Other times may be as occasion requires: When the Church of *Israel* was in distress, and sighed to God, then they encouraged each other, *Let us search and try our ways,and turn again to the Lord.* When Christians purpose to receive the Lord's Supper, then *Let a man examine himself, and so let him eat:* When we observe days of Fast for humiliation of our souls; or when we observe a Sabbath of Feasts, or especially when we are cast down upon our sick beds, and in expectation of our dissolution, then it's time to *examine, and to judge ourselves,that we be not judged.*

5. Besides those daily and casual times, it is convenient also, after some good space of time, to examine ourselves over again, *ex. gr.* after a month or a year, to consider ourselves for the

month or year past, that we may see how we have profited or decayed for that space of time; for as our members grow, and our shape every day changeth, and our black hairs turn gray, while we perceive it not, yet after some space of time, we may easily discern; so it is in our souls, besides the manifest changes which sometimes appear at the instant, there are certain insensible alterations, which are not to be discerned, but after some continuance of time: And for rectifying of these, it is necessary to take a more general view of our souls, in a monthly or yearly examination; by this means we shall see wherein we are better or worse, how our zeal is increased or decreased; if we are bettered since our last general account, we shall have occasion to praise God; if otherwise, we must therefore be humbled, and blow the coals of zeal, and stir up the grace of God in us, that we may *strengthen the things which remain,and are ready to die.*

To this purpose we read of many Ancients that were accustomed to keep Diaries or Day-books of their actions, and out of them to take an account of their lives: Such a Register (of God's dealings towards him, and of his dealings towards God in main things) the Lord put into a poor creatures heart to keep in the year 1641. ever since which time he hath continued it, and once a year purposes (by God's grace) to examine himself by it; the use and end of it is this:

1. Hereby he observes something of God to his soul, and of his soul to God. 2. Upon occasion he pours out his soul to God in prayer accordingly, and either is humbled or thankful. 3. He considers how it is with him in respect of time past, and if he have profited in grace, to find out the means whereby he hath profited, that he may make more constant use of such means; or wherein he hath decayed, to observe by what temptation he was overcome, that his former errors may make him more wary for the future.

Besides many other uses, as of his own *Experiences* and *Evidences,* which he may (by the Lord's help) gather out of this Diary.

***SECT. 9.* The daily Register of a weak, unworthy Servant of Christ, for some years.**

IT may be expected that I give some Example hereof; wherein, if I may any way advance Christ, or benefit his Church, though I lie in the dust, I shall willingly, in such things as are fitting to publish, subscribe the daily Register of a poor unworthy Servant of Christ, indeed one of the meanest of his Masters family for some space of time.

1641.

JAnuary 24. This day came the news of my Mothers death, whom (for the daily prayers made, and many tears shed for me) I esteemed as another *Monica,* and therefore I had cause to mourn for such and so great a loss.

May 20. This day in the Evening the Lord in his mercy poured into my soul the ravishing joy of his blessed Spirit. O how sweet was the Lord unto me? I never felt such a lovely taste of Heaven before: I believe this was *the joyful sound,* the *Kisses of his mouth,* the *Sweetnesses of Christ,* the *Joy of his Spirit, the new wine of his kingdom;* it continued with me about two days.

1642.

January 6. This day I observed a private Fast in my house; where by the Spirit of Prayer in some Christians, all hearts were warmed, affections moved, and Christ manifested his presence in the midst of us.

Feb. 2. I Preached (at the desire of the people) the first Sermon that ever was Preached in *Garstange* Chapel: I hope a blessed beginning, the Lord prosper the Word in that place.

Feb. 5. The Lord (as once before wonderfully) so this day again delivered me from the danger of fire, which had seized on some part of the house or stuff in it where I lived.

May 15. I first Preached against all Superstitious vanities, and particularly against the Cross in Baptism: This was the first occasion of the people's general discontent, ever since when some of them have been irreconcilable: Now begun the Divisions of Church and State. Reformation proves an hard work. I received strong consolation afterwards out of *Psal.* 37. *v.* 32, 33, 34. and out of *Psal.* 57. throughout.

Aug. 2. This day I observed a private Fast, with a godly Neighbor-Minister, wherein some of his, and some of my Hearers joined: I took this as a fore-runner of Consociation of Churches.

Novemb. 15. I was taken Prisoner, but some Gentlemen offered themselves to be bound for my appearing when called; and so the Lord set me free: Now began the troublesome times; and this year the Lord many a time assisted me in the Preaching of his Word boldly to the Enemy, both above ordinary, and far above myself.

1643.

Febr. 9. This day the Lord gave *Preston* (which was kept Garison by the Commissioners of Array) into the Parliaments hands. I saw much of God in it; *O that* Preston *would have known, or yet would know the things belonging to its peace!*

March 20. This day the Lord gave *Preston* again into the hands of the Commissioners of Array, much blood was shed; I was taken Prisoner, and yet preserved and delivered by the good hand of God.

July 5. The Affairs of this County were (by God's Providence) so altered again, that this day we observed an holy Fast, and Thanksgiving to God publicly, for his people's deliverances in *Lancashire.* There was many mixtures this year of God's frowns and smiles to his Saints.

1644.

Jan. 28. Many godly and sweet Ministers exiled from *Yorkshire,* were provided for in *Preston,* and the parts adjacent: And this day they were pleased to observe with me a private Fast in my house; it was a comfortable day.

May 2. *Bolton* was taken: Colonel *R.* Forces Routed, and many a sweet Saint slain; no Quarter would be given, so that it grew into a Proverb, *Bolton-quarter (i.)* present death without

mercy: Now I removed into *Yorkshire,* and the Lord provided for me comfortably, especially in *Leeds.*

June 14. Other two godly Ministers of *Lancashire* with myself, observed a public Fast in *Leeds* new Church: The best people in and about the Town joined with us.

June 21. This day the same Ministers joined in a private day; some Christians of the place joined with us, and the Lord sweetly enlarged our hearts: A good sign that he would return favorable answers.

July 2. and 5. Two solemn Fasts were observed at *Manchester:* It was observed, That at the very same time of the former day, whilst an holy grave Minister was praying, that the Lord gave us the Victory (which was the turn of *England*) over Prince *Ruperts* Forces.

July 10. and 11. were days of Thanksgiving observed at *Manchester* for the same Victory: They were two comfortable days.

Aug. 17. I returned to *Preston,* and the next day Preached there before the General and Colonels: *This was the Lord's doings, to him be the glory and praise forever.*

1645.

Feb. 27. This day I had given me an Augmentation to my former Means; The Lord grant I may rightly improve it to his glory. *Incline my heart unto thy testimonies,and not to covetousness.*

March 11. This day, with some other Christians, I observed a private, but solemn day of Thanksgiving: The *Duty* no sooner done, but News came to the house (which exceedingly heightened our joys in the Lord) that *Bristol* was taken.

Decemb. 2. This day *Latham-Hall* was delivered into the Parliaments hands: It is observed, That as it was twice Besieged, so on the same day twelve-month that the former Siege was raised, was the latter Siege laid; and it is supposed (as it was foretold by a well-wisher to the house) that the blood shed at *Bolton* pulled down those walls.

1646.

Febr. 8. This day, after the Lord had enabled me in the Preaching of his Word, one of my Hearers came to me with tears and complaints, doubting her case and Spiritual condition: *Now the Lord bring in souls, and make his Word powerful unto them.*

May 20. I came to *Weddicre,* which I did upon mature resolution, every year about that pleasant Spring time (if the Lord pleased) to retire myself, and in some solitary and silent place to practice especially the secret Duties of a Christian: In this place are sweet silent Woods, and therein this month, and part of the next, the Lord by his Spirit wrought in me Evangelical Repentance for sin, gave me sweet comforts, and Spiritual refreshings in my commerce, and intercourse with him, by Prayer, and Meditation, and Self-Examination, *&c.* discovered to me the causes of my many troubles and discouragements in my Minister•: whereupon I prayed more fervently, pressed the Lord with his promises, set his Power, and

Wisdom, and Mercy on work; and so waited and believed, till the Lord *answered every Petition,* and I could not but observe his hand in it. This was a comfortable time to my soul. *June* 26. I returned home again.

Aug. 7. I was ill troubled concerning the Divisions amongst us, and the reproaches of some cast upon me; but at last I drew comfort from *Psal.* 37.4, 5, 6, 7, 8.

Aug. 23. I Preached, and all the hour the Stitch was sore in my side; after Sermon I grew worse, and my sickness daily increased, the Physician could not by any means give me ease: I then made my Will, gave Exhortations to the chief of my Hearers; yet after it pleased the Lord to recover me, and *September.* 13. I Preached again, when Mr. *A.* joined with me as Assistant. O the fruit of Prayers!

Decemb. 8. We observed a private Fast: Some Ministers joined with me; it was a heavenly day, the Lord walking in the midst of us. *All glory to him.*

1647.

March 1. This day Mistress *C.* sent for me, expressing that my Sermons of *Eternity* had struck her with fear and trembling, and that she was troubled in Conscience, and desired to be informed in God's ways: I advised her, and prayed with her; many a tear came from her: *The Lord by his Spirit work in her a through and saving Conversion.*

March 3. Mr. *B.* a godly Minister in the North, being troubled in Conscience, came to me, and desired some Spiritual advice: After acknowledgement of my unfitness and weakness, I directed, as the Lord enabled. On *March* 8. we joined in a private day of Humiliation; and the terror of Conscience had so worn out his Spirit, and wasted his body, that he was not able (as he said) to perform: yet desiring him to depend on God, and to cast himself on him for ability; he prayed with such fervency, humility and brokenness of heart, that he opened the fountains of all eyes about him, and caused a flood of tears in my Chamber, I never saw the like day. *All the glory to God.*

March 29. This day I received a Letter from Mr. *B.* who expressed, That *he had found a great and constant ease and quietness of mind, ever since that day he was by the good Providence of God cast amongst us; and that he enjoyed that quietness, as God's gracious return of our powerful Prayers.* O our Father, hallowed be thy Name in this and all things.

March 30. I received a Letter from Mr. *S.B.* then at *Warwick-house* in *L.* who amongst other things, complained of *our great Divisions, many fears, frustrated expectations; so that if God show mercy now, 'twill be strange to us: but this was our* Unum Magnum, *to have recourse upwards, to shelter ourselves there, and either to wait for better times, or our pass for eternity:* This Letter coming from so worthy, holy, and able a Divine, sadned my heart exceedingly, which helped on the Duty of the next day, being a public Fast day.

April 1. Two Suns were seen in the Firmament by many in *Preston:* I dare not stick in the natural cause, but rather consider it as a token of God's heavy displeasure.

April 17. I received a Letter from Mr. *C.* Minister at *H.* who visited with sickness, expressed *his grief for some former miscarriages; desiring that his head were waters, and his eyes a fountain of tears, to weep for his sins:* adding, That *whatsoever I was minded to say to him, whether by way of Exhortation, Admonition or Reproof, it should be heartily and lovingly accepted, and be as oil, which should not break his head.* O Lord, make his Repentance sincere, and sanctify his sickness to his Spiritual advantage.

May 2. This day (after three years want) we administered and received the Sacrament of the Lord's Supper; it was the most heavenly heart-breaking day (especially at the time of the Ordinance) that of a long time we enjoyed: Many souls were raised, many hearts melted. *Blessed be God.*

May 19. This day I went to *Weddicre,* that in those sweet silent Woods (where I have found God many a time) I might fall upon the practice of some secret Duties, and enjoy sweet communion with my Lord and my God; accordingly I found him in the several Duties of Self-Examination, Meditation, Prayer, Praises, *&c. June* 21. I returned home again.

June 26. I visited (upon call) *R. M.* in his bed of sickness, who confessed that the Lord made me an instrument of his souls Conversion; and now in his sickness the Spirit of God had filled his soul with Comforts, and given him *Assurance,* which he drew from Christ in that precious Promise, *Believe in the Lord Jesus,and thou shalt be saved.*

June 27. I visited (upon call) *E.W.* whose heart God touched in the midst of our Prayers, and she received some Spiritual Comforts.

July 1. *R. M.* sent for me again, and drawing to his end, he proclaimed *God's goodness, and sweetness, and mercy,* which were his last words; and after, in the midst of our Prayers, he gave up the ghost. Now he enjoys that of which he had such sweet fore-tastes. The next day I Preached his Funeral Sermon on that Text which he hit on for his comfort, when he cried, *It is come, it is come.*

July 19. This night desiring God to sanctify my sleep and dreams, that I sinned not in them: I dreamed, that after some troubles of life, my time limited was at an end, and that I heard the very voice of God calling me by name into his glorious Kingdom; whither when I came, heavenly ornaments were put upon me by the hand of God, and of Christ: My soul was exceedingly ravished. *The Lord grant I may make some use of this, to be more heavenly-minded, and to breathe more after Christ.*

July 27. *E.W.* died in midst of our Prayers; the day after was our Monethly Fast; which done, I Preached again her Funeral Sermon, and the Lord was then pleased so to enlarge my heart, and to pour words into my mouth, that I am confidently persuaded he spake in me, and by me. *O Lord bless thy word to the people, and enable me still by the power of thy might.*

Octob. 4. This day I was called by some discontented Brethren to a private Fast: I construed this as good news from Heaven, was obedient unto it, and joined with them. Some sparkles of former love still remained in everyone of us: notwithstanding former breaches, *I trust God will by degrees unite our hearts more and more.*

Octob. 12. This day I was told by a godly Minister Mr. *C.* that Mr. *B.* residing in *Glasco,* and lighting by Providence on my Book of the *First and Last things,* it was a means (as he acknowledged) of his Conversion; at this time he was ordained Minister by the *L.* Classis, and reported to be a holy and able man. *Glory and praise to thee, O my Lord and my God.*

Octob. 15. A Letter full of Invectives, without any Name subscribed, was in the night cast into my house: I guess the man, but I desire to look up to God, to search my own heart, and to bind the Reproofs as a Crown unto my head; be the Author who he will, I much matter not, *Psal.* 27.11, 12, 13, 14.

Novemb. 29. This night I was told that Mistress *E. D.* was upon my Prayer the last Fast troubled in Conscience; and that since she had much talked of me, and desired to see me, but her Companion concealing it, she now apprehended the time was past, and utterly despaired: I sent to her, and at her first entrance into my Chamber, she cried, *O that face! I dare not look on it! Shall such a lost creature as I look upon thee? — Had I seen thee yesternight, I might have been saved; but now I am lost time is past; — O the terrors of the Lord are upon me,* &c. yet after she was pleased to hear me pray: And then I advised her, *To search out her sin — To submit to the Lord, to wonder at God's mercy, that yet she lived, and was on this side Hell; — To acknowledge God's Justice; — To bear the indignation of the Lord; — Not to quarrel with the Lord; — Not to limit him to this or that time; — To learn* Eli*'s and* David*'s lesson, Here I am, let him do with me as seemeth him good in his own eyes.* To this she spake sensibly, acknowledging God to be righteous, That she deserved the state she was in; yet promised to yield, and to be quiet under God's hand, and to search out her sins: so for that time we parted. After this I understood she grew to a deep melancholy, took Physic, but before she was cured, she was took by her friends into *Ireland.*

Decemb. 5. I was very weak in body; yet being desired, I went out to pray for *R. G.* who received thereby some soul-comfort, and within an hour after departed this life.

1648.

January 24. I was troubled in mind to hear, and consider of the many oppositions I found in my Ministry; at night I read a feeling passage in *Rogers* on *Judges* 13. thus: — *I have often thought it God's mercy, to keep the knowledge of such discouragements from them that are to enter into the Ministry, lest they should be deterred wholly from it, till by experience they be armed against it.*

March 17. I had news of a Justice of Peace who took offense at some passages in my Sermon before the Judges; and after a Messenger came to me from the Judges themselves, to give me an account of the Assizes, and especially of the Trial of the Jesuit *S.* concerning whom was the exception taken.

May 3. We had sudden news of some Cavaliers driven out of *Scotland,* and drawing towards us: At morning, in order of our Family-duty, we read *Psal.* 124. and at night 1 *Pet.* 5.7. both which places refreshed and cheered my soul.

May 5. We had blessed news from *London,* of an happy accord betwixt the Parliament, City and Army; a strange alteration on a sudden: Thus God, when he pleaseth, *wheels things about, and is that Spirit in the wheels.*

May 7. I administered the Sacrament of the Lord's Supper; wherein I found much sweetness, and blessed impressions of the Spirit of Christ, and Spiritual enlargements above myself, and a return of Prayers, in that the Lord hedged his Sacrament, that some such came not in, whom I desired to keep out. *Halleluiah. Blessed be God.*

May 16. I came to *Weddicre,* to renew my engagements and loves with my Lord and my God this Spring also: My ground is that of *Cant.* 2.11, 12.*Come my beloved, let us go forth into the fields,* &c. *there will I give thee my loves. The bridegroom of our souls* (said *Bernard) is bashful, and more frequently visits his bride in the solitary places.*

May 17. I went into the solitary Woods, to practice the secret Duties of a Christian: No sooner stepped in, but the green Trees, and Herbs, and the sweet singing of Birds, stirred up my soul to praise God. After, I begun my work, and continued it during that month: At several times I ran through the Duties of *Watchfulness, Self-Examination, Experiences, Meditation,* the *Life of Faith;* and many a time I felt many sweet stirrings of Christ's Spirit: The Lord Jesus appeared to my soul, gave me the kisses of his mouth, especially in my Prayers to, and praises of his Majesty. *Surely thou art my Lord, and I will praise thee: Thou art my God, and I will exalt thee. Halleluiah. June* 19. I returned home again.

June 20. I observed this day an experimental truth, That it is the nature of Mortification to press forwards to have more virtue from Christ: So a Christian should 1. Prevail against the outward act of lust: 2. Against the rising and rolling of it in his fancy: 3. He should then come to hate it, and the thought of it. *O Lord write this Law in my heart.*

July 3. I observed with some Christians a private Fast, for the removal of God's hand in immoderate Showers, Sword, Pestilence, *&c.* and the next day we observed a public Fast to the same purpose. *O when will the Lord return answers!*

July 12. We had news that the Scots had invaded this Kingdom.

August 1. In the morning, a little before day, I dreamed fearfully of Satan's being busy with me about my bed, and in terror I awaked; the night was rough: Hereupon I meditated on God's Judgments now abroad on the earth. After in my Family-duty was read *Psal.* 103. and from *ver.* 8, 9, 10, 11, 12, 13. whence I drew some Spiritual comfort.

Aug. 5. I read the Story of Mistress *Sarah Wight;* I found many a sweet passage in it, that exceedingly affected me, and melted my heart. *Now the Lord Christ be magnified and exalted, whom I desire to be my All in All.*

Aug. 6. I read a Story of the *Indians* receiving the Gospel in *New-England,* written by Mr. *T. Shepherd,* wherein was expressed many gracious impressions of God upon them, as the precious first-fruits of *America* to Jesus Christ, it much affected my heart to read it. *All glory to God.*

Aug. 9. Upon further advance, and near approach of D. *Hamilton* and the Scots, I was forced to remove; and presently after I heard the enemy was come into *Preston.*

Aug. 16. A Fast was upon the occasion observed in *Manchester.* In my preparation unto it (reading in the Bible) I light upon *Isa.* 49.17.—51.12, 13. After the Duty begun, the Lord kept my heart up as in a flame: The day was sweetly observed, but the Conclusion of it (when Mr. *Angier* prayed) was exceeding sweet; his Prayer was so working, that I believe it melted all hearts: and for my own, it pleased the Lord so to soften it, and break it, that (so far as I can remember) it was never in such a melting frame in any public Ordinance before.

Aug. 22. I returned to *Preston,* and saw the wonderful works of God, and heard of many miracles of Mercies; — as 1. That the Infantry of the Scots was ruined, 150 Colours taken from them, 36 Barrels of Powder, 100 Barrels of Match, 6000 weight of Bullet, 5000 Muskets, 2000 Pikes, the Enemy being above 30000, and the Parliament forces not above 9000.— 2. That no place (whither the Enemy came) escaped Plundering, except *Preston,* which was prevented by the Armies coming in the very nick of time.— 3. That provision of meat was brought into the Town-Hall for the Scots, to the value of a thousand pounds at least, but the Armies seasonable march saved that provision for themselves.—4. That some of the Scots in the pangs of death cried out, *They had broken the Covenant,* notwithstanding that the word *COVENANT* was interwoven in their Colours. Upon meditation of the whole business, I believed that the Lord heard *my Prayers:* 1. In that my heart sympathized: 2. In that my heart was filled with joy in the accomplishment: 3. In that the Mercy concerned me, in respect of my person, Family, Congregation, as much as any other.

Aug. 30. and 31. we observed as days of public Thanksgiving to God.

September. 25. *R.H.* died: In his life he was incontinent, and run away with a Journeymans wife that wrought with him; he was a frequenter of Alehouses, and kept in his Shop a Jugge, which he called *Jack of Newberry,* of large size, which he would have sent to the Alehouse sometimes about, and sometimes above twenty times in one day: He was a great Prophaner of the Lord's day, and ordinarily would have wrought in the way of his Calling on it: Once being demanded to pay Lays, he answered, *How could they honestly demand moneys of him, that would not suffer him to work; there were but seven days in the week, and one day he must watch, and another day he must Fast, and a third day he must rest from his work, because it was the Lord's day.* But this wicked life had a miserable end: for some weeks together he consumed away; at which time of his weakness, Mr. *T.A.* advised him to repent, to whom he answered in loud language, *Let me alone, let me alone:* Another advised him to call upon God; to whom he answered, *I care not for God, and God cares not for me:* A Gentlewoman advised him to send for the Minister to pray for him; to whom he answered, *Yes, when I have need:* and the party then going from him, he bade, *The Devil go with her.* Upon remembrance of that Text (which he often repeated) *No unclean person hath any inheritance in the Kingdom of Christ;* he concluded, That *then he should never see God's face in his Kingdom.* One whole night (which was terrible to the hearers) he spent in cursing himself and others, bidding often, *The Devil take thee, and the Devil fetch me:* Sometimes he was heard to say to the by-standers, *See, do you not see that black grim fellow that stands there? there will be whisking even now:* The very day before he died, he

drank eighteen Cans of Ale, and (without any visible repentance) the day after, he died, without any man or woman in presence, to the amazement of them who first found him dead. *O* Preston *take warning!*

Octob. 23. I had this Relation, That one Sir *G.C.* of an ancient Family, sprung from many Knights, was much addicted to the sin of Uncleanness: An ancient Hall he had, which for the statelyness he Idolized; he left behind him one Son, and two Daughters: His on Sir *H. C.* followed his Fathers steps, and had only two Sons lawfully begotten, whereof his younger died first, together with his Lady; and the other Son having a Maid to wait upon him, she brought the Pestilence into the family, of which his Son and Heir died also: He himself (now being in a Consumption) said, That he knew his house was come to its period. About this time his fair house was made a Garison, by which means all his Barns and buildings about it were pulled down; but the storm being over, he began to repair the house, and two Workmen being lately come out of *Ireland,* having the bloody Flux, brought that disease into the Family; hereupon he removed: And when the house was clear, he returned, and began again to repair the Building; but then the Pestilence by some means or other was brought into the Family, and so he was forced to remove again: The house once again cleansed, he (being now far spent in his Consumption) desired two days before his death to be carried to it, saying, *He must be the last of that house, and he would die where his Father died before him;* accordingly his Servants conveyed him thither in a Chair. His great affliction was the want of an Heir, and especially that he knew none of his own Name in *England* (except Bastards) to whom he might convey his Estate: But after much enquiry, he was resolved that there was a Gentleman near his Name (it being but a syllable longer) who lived near the City of *Y.* This pleased him so well, that he made him (though a stranger) the Heir of all his Lands: In the mean while one of his Sisters died, and he himself (being conveyed as aforesaid) died in the same place he so much desired. There was none now alive of that Family, except one Sister, and she not long after his death, died also; at whose very time of death (as it was observed by strict calculation) a fire (not known certainly how) seized on that stately Hall, which was so vehement, that none could quench it, till at least two parts of it were burnt to the very ground. *Here's a Looking-glass for all unclean persons, and vain-glorious worldlings.*

November 6. At night in my sleep I was exceedingly troubled with fearful dreams of the Kings danger in reference to his person, and of great Commotions in the Kingdom, and Uproars everywhere; and that I was got into the throng, and could not avoid: At my waking I was exceedingly troubled.

Novemb. 8. Some Christians with me joined in a day of Humiliation, and sought God for a blessing on our Conferences the beginning of this Winter season.

Novemb 14. A public Fast was observed in *Preston,* for a blessing on the Provincial Meeting. Mr. *A.* and Mr. *H.* undertook the Burthen, and performed it very ably and sweetly.

Decemb. 6. The Army (as I heard) turned the City Guard back, as they were going to the Parliament House, and undertook the Guard themselves; after, forty one Members were

seized on, and carried away, and the next day they turned all others back, whom they judged not expedient to sit in the House.

Decemb. 25. was a day of jollity to all about us; but some Christians considering the evil days we lived in, joined with me in humbling ourselves, and we found by sweet experience, that *It is better to be in the house of mourning, then in the house of mirth.*

1649.

January 30. The King (as I heard) was Beheaded before *White-hall:* The news came to me on *Feb.* 3. and on *Feb.* 4. I observed a day of Humiliation with my own Family; which was helped on (for some part of the day) by the public Ordinances: my ground was 2 *Sam.* 1.12.

Feb. 16. news, That the Commons Voted the House of Peers useless and dangerous, and therefore to be abolished: As also, That the Office of a King in this Nation is unnecessary, burthensom, and dangerous to the Liberty, Safety, and public Interest of the People of this Nation, and therefore also to be abolished. To this purpose •hey Voted further, That the Oaths of Allegiance and Supremacy should from henceforth be made void, and never more imposed upon any People in this Nation: On *March* 14. Acts were brought in to these purposes: *Hos.* 3.4.— 10.3, 4.

April 2. Some Christians with me joined in a private Thanksgiving day, for God's assistance and gracious appearings in our Winter Conferences: It was a comfortable day. *All glory to God.*

April 7. news, that the Lord Major of *London* refusing to Proclaim the Act for taking away Kingly Government, was put out of his Majoralty, put into the Tower, Fined Two thousand pounds: And that four Ministers were sent for by the Commons out of this County, to answer for their Papers against the *Agreement of the People,* whereof myself (the most unworthy) was one.

April 8. I preached upon that subject of the *Two Witnesses,* and cleared it by Scripture proofs, That they were Magistrates and Ministers, and that the time of their killing is yet to come: *Zech.* 4.14. *Rev.* 11.3, 4, 7, 10.

April 10. Some Christians with me observed a private day of Humiliation, in reference to our sins and manifold miseries threatening us more and more: It was a good day. *O Lord return favorable answers.*

April 20. I received a Summons from the Committee of Plundred Ministers, to appear before them, and to answer all such matters as should be objected against me, concerning a Paper entitled, *The Agreement of the People taken into consideration, &c. by the Ministers of the Province of Lancaster;* The next day I went up towards *London.*

May 5. I appeared, with the rest of my Brethren, before the Committee: where we confessed our Subscription, and owned the Papers for the substance of them. On *May* 10, 13, 21, 22, 23, 24, we appeared again, and were not at all questioned of anything in the Book, but some few Interrogatories were made, Whether we owned the present State-Government, and would

submit to it? we had many precious Prayers put up to God for us in the City, many Prayers and private Fasts for us in the Country, many sweet encouraging Letters both from Ministers and people in our own parts, and many unexpected friends and acquaintance stirred up by God wheresoever we came; the Lord encouraged and enabled us from time to time, so that the last day Mr. *M.* (Chairman of the Committee, in whose eyes we found favor) wished publicly there, *I would the business of the* Lancashire *Ministers were well rid out of our hands. All glory and praise be to our good God.*

May 6. and 27. I received the Sacrament of the Lord's Supper at the hands of Mr. *Nalton* and Mr. *Ash:* Their Exhortations, Prayers, Consecration and Administring of the Sacrament, exceedingly melted my heart. *Blessed be God for them: Blessed be they of the Lord.*

May 28. Upon serious consideration of the manifold miscarriages both in Church and State, which I observed since my coming to *London,* I had some resolutions to spend the remainder of my uncertain days in a more retired and private way. At this time I set out of *London,* and left this Book in the Stationers hands for the Press. The Lord bless it to his people for his Names sake. *Amen.*

CHAP. V.

SECT. I. Of the Nature of Experiences.

EXperience (say some) is a knowledge and discovery of something by sense not evident in itself, but manifested by some event or effect. This description contains both Natural and Spiritual *Experience;* but my purpose is to speak only of the latter, and in that respect I look strictly at *Experiences,* as *Real proofs of Scripture truths.* When I mark how true every part of God's Word is, how all the Doctrines, Threatenings and Promises contained therein, are daily verified in others, and in my own self, and so improve, or make use of them to my own Spiritual advantage, this I call *Experience.*

***SECT. 2.* Of the gathering of Experiences.**

THat our *Experiences* may further us in the way to Heaven, we must learn 1. To gather them: 2. To improve them. 1. For the gathering of them, the only way is —

1. To mark things which fall out; To observe the beginnings and events of matters, to eye them every way, on every side, that they may stand us instead for the future: This observation and pondering of events, with the causes that went before, is the ripener of wit;*Who among you will give ear to this? who will hearken for the time to come? Whoso is wise, and will observe those things, even they shall understand the loving kindness of the Lord.*

2. To treasure up, and lay in these observations, to have ready in remembrance such works of God as we have known and observed. The Philosopher saith, that *Experience* is *multiplex memoria, A multiplied memory,* because of the memory of the same thing often done, ariseth *Experience: I remember the days of old,* saith *David;* I remember how thou didst rebuke *Abimelech,* and overthrew *Nimrod,* and *Pharaoh,* and *Ahithophel:* and thus would we treasure up *Experiments,* the former part of our life would come in to help the latter, and the longer

we live, the richer in Faith we should be; even as in Victories, every former overthrow of an Enemy, helps to obtain a succeeding Victory. This is the use of a sanctified memory, it will lose nothing that may help in time of need, or in the evil day; it records all the breathings, movings, stirrings, workings of a soul towards Christ, or of Christ towards a soul.

3. To cast these things thus marked and laid in under several Spiritual heads, of *Promises, Threats, Deceits of the heart, Subtilties of Satan, Allurements of the world,* &c. I might enlarge the Heads into anything that is *good* or *evil:* 1. Into anything that is *good,* whether it be *God,* or the *things given us by God;* his Spirit, his Councils, his Ordinances, his Work of Sanctification, and all the fruits of the Spirit. 2. Into anything that is *evil,* whether it be *Sin,* or *the fruits of Sin,* as Corruption, inability to good, vanity of all the Creatures, the Judgments of God. Thus we must sort our *Experiences,* as the Apothecary sorteth his Drugs.

***SECT. 3.* Of the improving of Experiences.**

2. FOr the improving of *Experiences,—*

1. We must consider what Scripture-truth is verified thereby in

- Others.
- Our selves.

1. In *others,* as if we consider how God blesseth and cheereth the religious; wherein that Text is verified,*Blessed are the righteous, for it shall be well with them, for they shall eat the fruit of their doings:* Or if we observe how God punisheth the carnal and hypocritical, wherein that Text is verified, *Woe unto the wicked, it shall be ill with them,for the reward of their hands shall be given them.*

2. In ourselves, as if by a Spiritual *Experience* we *taste God to be good;* wherein that Text is verified, *If so be ye have tasted that the Lord is gracious:* If we find *the things given us of God* to be *good;* as that his Spirit is good, according to that Text, *Thy Spirit is good:* That his Ordinances are *good,* according to that Text,*It is good for me to draw near to God; —* and, *This is my comfort in affliction,for thy word hath quickened me:* That Sanctification, and the fruit of the Spirit, are *good;* according to that Text,*It is good that a man should both hope, and quietly wait for the salvation of the Lord: — It is a good thing to give thanks unto the Lord,and to sing praises unto thy name, O most High:— It is good to be zealously affected always in a good thing:— It is a good thing that the heart be established with grace;* or if by *Experience* we discern the *evil* of sin itself out of measure sinful, according to that Text, *Sin by the Commandment is become exceeding sinful:* If we find out the corruption of our own Nature, according to that Text, *Behold, I was shapen in iniquity, and in sin did my mother conceive me:* If we discover the abomination of our own righteousness, according to that Text,*We are all as an unclean thing, and all our righteousness are as filthy rags:* If we feel our own inabilities to do any good, according to that Text,*To will is present with me; but how to perform that which is good, I find not: — Not that we are sufficient of ourselves,to think anything as of ourselves, but our sufficiency is of God:* If we have trial of the vanity of all creatures, as of Riches, Honor, Wisdom, according to that Text, *Vanity of*

vanities,all is vanity: O how will these blessed *Experiences,* backed by Scripture truths, kindle our affections! I deny not, Faith works more stedfastness, and firmness of adherence, but *Experience* usually breeds the greater strength of affections: *I love the Lord,* (saith *David*) and why so? *because* (of this *Experience) he hath heard my voice, and my supplications.*

2. We must endeavor to produce that fruit, that frame of heart, which the Lord requires, directs, and looks for in such and such cases. Thus the Sanctification of *Experiences* is evidenced by the *Dispositions* answering God's mind, which are left upon the heart, and brought forth into the life afterwards; namely, when Divine discoveries are the more strongly believed; the heart by threats more kindly awed; adherence to the Promises more strongly confirmed; the deceitful heart more narrowly watched; Satan's suggestions more watchfully resisted; the bewitchings of the world kept at a greater distance from the soul; in a word, when by this experimental application of God's works to his word, God is more advanced, and Self more abased, the honor of the Lord is more studied, and the edification of his people endeavored, holy love increased, service quickened, faith strengthened, Christ improved; then is this business Christianly managed indeed. But of these more largely in the next Section.

***SECT 4.* Of the Sanctification of *Experiences* in their several Uses.**

THe Sanctification of *Experiences* is evidenced (as we said) by such *Dispositions* as these: —

1. When Divine discoveries are more strongly believed; this is one fruit of *Experience,* it wonderfully strengthens our faith: When the *Israelites* saw the *Egyptians* drowned, then *they believed the Lord, and his servant Moses.* When we find all things in the event to be as we believed, this confirms our Faith, as *David knew that God favored him, by his deliverances.*

2. When the heart by threats is more kindly awed: This another fruit of *Experience,The righteous also shall see and fear;* first *see,* and then *fear:* When the Primitive Christians saw *Ananias fall down, and give up the ghost,* then *great fear came on them that heard those things;* this holy fear many a time possesseth the Saints:*My flesh trembled for fear of thee* (saith *David) and I am afraid of thy judgments.— When I heard, my belly trembled* (saith *Habakkuk) my lip quivered at the voice;rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble:* As the child quaketh when he seeth his Father correct a servant, so the faithful tremble when they observe the severity of God's wrath against impenitent sinners.

3. When the deceitful heart is more narrowly watched: Hath it cozened us once and again? *Experience* hereof will breed in us a godly jealousy and suspicion over our hearts; we are now conscious of our own weakness, and of the snare that is in every creature, to take and entangle us; and this will make waking Believers circumspect and careful, how they entertain evil motions, how they keep up holy thoughts, how they perform holy *duties,* how their affections move towards that which is above, lest they should miscarry upon the sands.

4. When Satan's suggestions are more watchfully resisted, this is the voice of *Experience* in such a case, *Doth Satan furiously assail us? be not dismayed; Are his temptations most fierce? be we most diligent in the means of grace, the practice of holiness, the labors of an honest calling; Pray*

earnestly, exercise faith, stick faster to the word of promise, stop our ears against scruples and doubtings; Draw nigh to God, for Satan will then cease to vex thee with his temptations anymore: Resist the Devil, and he will fly from you: it is true, the Believer is too weak of himself to withstand the least assault, but if we rely on the Lord, we may through his power be made victorious in the greatest assaults whatsoever; and here is the comfort of *Experience,* That a Soul having once returned with victory, through the power of his might, *He will abide in the secret place of the most high forever.*

5. When the bewitchings of the world are kept at a great distance from the Soul: This was *Solomon's* case and cure, after all his travels and great delights, he no sooner returns *as to himself,* but he fills the world with this news; What news? *Vanity,* And what more? *Vanity of vanities;* And what more? *All is vanity: Experience* of its *vanity,* weans him from the love of this earth, it takes him off the creature, and lifts him unto the Lord his Creator; so should we (if ever we were charmed with such *Syren* songs) be more careful, lest we be drawn away with the pleasing delights of things transitory, and keep them at a greater distance from us.

6. When the Lord Jesus is more studied and advanced: The man that feels Christ's gracious power and virtue, will be sure to exalt Christ, and set him up on high; when Israel saw the mighty work of *David* in overthrowing *Goliath,* then *David* was much set by: The Believers *experience* of Christ's mighty and gracious working, makes Christ very precious to him, then he cries, as the Soldiers of *David,Thou art worth ten thousands of us:* Hence it is that God's people value him above all their profits, friends, ease, credit and lives. *Matthew* left the Receipt of Custom, *James* and *John* their Ships, and Nets, and Father, *and followed him,* yea,*many for his sake loved not their lives unto death;* no wonder they had many sweet *experiences* of Christ: Christ to their apprehension was *the fairest of ten thousand,* none but Christ, none but Christ.

7. When the people's edification is endeavored: Have we tasted of the goodness of God? let us then provoke others to believe, and to serve the Lord together with us; this is one end of *Experience,* and that use we should make of it towards others. When *Gideon* heard the telling of the dream, and the interpretation thereof, he worshipped, and turned into the host of Israel, and said, *Arise,for the Lord hath delivered the host of Midian into your hands.*

8. When a man's own self is more abased: Do we live the life of grace and true holiness? this will teach us to deny ourselves wholly: *If any man* (saith Christ) *will come after me,let him deny himself; q. d.* If any man will come after me in the knowledge of my Will, in the belief of my Promises, in the love of my Truth, in the obedience of my Precepts, let him deny himself, let him lay aside his own wisdom, his own will, his own imagination, his own affections, his own ends, as base and unworthy marks to be aimed at: *Let him deny himself;* whatsoever is of himself, or belonging to himself, as a corrupt and carnal man; let him go out of himself, that he may come to me; let him empty himself of himself, that he may be capable of me, that I may rule and reign in him, and that he may wholly subject himself to me and my service: This the Apostle stiles, *A living, not unto ourselves, but unto him that died for us;* he alone understands, and hath *experience* of the end of Christ's death, that makes Christ's glory the end of his life, and lives not to himself, but to Christ.

9. When holy love is more increased: *I love the Lord,because he hath heard my voice and my supplication:* We cannot taste of the Lord, but we must have an hearty love to the Lord: Will you hear the voice of Experience? this 'tis, *O taste,and see how good the Lord is;* and then, *O stay me with flagons, and comfort me with Apples, for I am sick of love;* such a one truly affects Christ, and all that follow Christ; such a one loves the person of Christ, without his privileges; a naked Christ, as well as a Christ clothed with all his robes, in all his glory and resplendent beauty; Christ in a Prison, as well as Christ in a Throne: Thus *John* (after all his *Experiences* of Christ's love to him) could love Christ on the cross, when other forsook him, as well as in the Temple, when he was working miracles.

10. When hope is quickened, such times may come, that death and darkness may surround us, and we may grovel in the dust: But here is our comfort, *That tribulation worketh patience, and patience experience, and experience hope:* Have we any *Experience* of God's gracious dealings with us in former times? have we sometimes been refreshed by his hand? hath he sometimes helped us? was he found of us when we sought him? nay, often unsought for? hath he come to our souls, and renewed our stock, and filled our becalmed spirits with fresh gales of grace? how should we then but hope? *As it was in this* respect, *it is, and ever shall be;* if new temptations arise, and new lusts break in and spoil, it is the voice of *Experience, I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory and dominion forever and ever*—and, *We had the sentence of death in ourselves,that we should not trust in ourselves, but in God which raiseth the dead, who delivered us from so great a death, and doth deliver us, in whom we trust he will yet deliver us.*

11. When joys of the Spirit are raised and stirred up: Who is he that hath not been delivered out of some miserable exigence? and if we have, we may well say with *David, Thou hast shown me great troubles and adversities, but thou wilt return and receive me, and wilt come again, and take me up from the depth of the earth, and comfort me:* Former comforts are as a bill obligatory under God's hand, to assure us that he will not forsake us:*Whom God loves, he loves unto the end—Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.*

12. When Faith is more and more strengthened, *Experiences* should be turned into Confidences: Thus *David* improved his *Experiences,The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistine:* In like manner should we take notice of God's dealings, and after we have once tried him and his truth, let us trust him for the future; *Tryed Truth, and tried Faith unto it,* sweetly agree, and answer one another. Hence it is that *Experience* of God's love, should refresh our Faith upon any fresh onset;*So let all thine enemies perish* (said *Deborah,* the heart of that blessed woman was enlarged, as it were Prophetically) *when one falls, they shall all fall;* there is the like reason, *So let all thine enemies perish, O Lord. Experience* in ourselves or others, will enlarge our faith to look for greater matters still from our gracious powerful God: *Hath the Lord given us a victory over the Philistines?* then *Awake, awake Deborah, awake, and be enlarged, O my faith!* Every new *Experience* is a new knowledge of God, and should fit us for new encounters: I deny not but we ought to trust God upon other grounds, though we had never tried him; but when he helps our faith by former *Experiences,* this should strengthen our confidence, and shore up

our Spirits, and put us on to go more cheerfully to God, as to a tried friend. It was the speech of one eminent in holiness, upon occasion of the accomplishment of a great request made to God by him, *I have tried God often, now I will trust him indeed.* If we were read in the story of our own lives, we might have a Divinity of our own, drawn out of the observation of God's particular dealings towards us: we might say, *This and this truth I dare venture upon, I have found it true, I dare build all my happiness upon it;* as *Paul,I know whom I have trusted, and I am persuaded he is able to keep that which I have committed unto him against that day; q. d.* I have tried him, he never yet failed me, I am not now to seek how faithful he is to all those that are his.

13. When scruples and doubts are removed, *O* (cries the soul) *I have many Experiences, but no Comfort as yet.* Thus *David,* after the *remembrance of his songs in the night,* left his soul still in doubt; and he goes on to say,*Will the Lord cast off forever? and will he be favorable no more?* In this case it is the duty of Christians, to call to mind their former *Experiences* of *Faith* and *Joy* again and again: for though they comfort not at one time, yet they may at another. Have we found a Promise (which is a *breast of Consolation*) milkless? yet again suck, Comfort may come in the end: If after we have impanell'd a Jury and Grand Inquest to search, and our first Verdict condemns us, or they bring in an *Ignor•mus;* yet do, as wise Judges often do, send them about it again, they may find it the next time: *Jonah* looked once, it seems, and found no comfort, for he said, *I will look again towards thine holy Temple:* So some have looked over their hearts by signs at one time, and have to their thinking found nothing but Hypocrisy, Unbelief, Hardness, Self-seeking, *&c.* but not long after, examining their hearts again by the same signs, they have espied the Image of God drawn fairly upon the Tables of their hearts, and so found a world of comfort.

O but (cries the soul) *I have tossed and tumbled over my heart, I have searched into the Registers and Records of God's dealings, and me thinks, I can call nothing into remembrance betwixt God and me:* What, nothing? look again: Did God never speak peace to our hearts? Did Christ never shed his love abroad into our souls? Have we at no time found in our heart pure streins of love to Christ? Pure drops of godly sorrow for offending Christ? Have we never an old tried *Evidence,* which hath been acknowledged and confirmed again and again in open Court? What, not one? Surely, if we can now call to mind but one, if in truth, it may support us: If one Promise do belong to us, all do; for everyone conveys whole Christ, in whom all the Promises are made, and who is the matter of them: As in the Sacrament, the Bread conveys whole Christ, and the Wine conveys whole Christ: so in the Word, every Promise conveys whole Christ; if we can but say as the Church of *Ephesus, This thing I have,that I hate sin:* we may plead this to God, yea though it be in a lesser degree, if in truth and sincerity (for God brings not a pair of Scales to weigh, but a Touchstone to try our graces) if it be true gold, though never so little of it, it will pass current with him:*He will not quench the smoking flax,* though it be but a smoke, not a flame; though it be but as a *wick in the socket,* (as it is in the Original) likelier to die and go out, then to continue, which we use to throw away, yet he will *not quench it,* but accept it. O let us comfort ourselves with these words!

O but (cries the soul again) *I have searched all crevases for light, but alas, I cannot see the least beam of it: What help now remains?*If it be thus, poor soul, *Be not faithless, but believing.* Christ

helps some to live above glorious Manifestations; sometimes in absence of these Manifestations, just ones may live, and rejoice in the invisible Essence of God: Christians may live waiting on God, when his face is wholly hid from them; or Christians may live depending on God, when all other subordinate stays or helps are lost: In such a soul there may be this resolution, Let God do what he will with me, Ile hang on him still, *Though he kill me, yet will I trust in him,* and there is comfort in this.

If so (saith the soul) *then what need of Experiences, so long as I have the Promises, and may live by Faith?* O but for all this, be not careless of *Experiences:* for 1. It is the goodness of God, that besides the promises of good things to come, he is pleased to give us some present evidence and taste of what we believe: This heightens his mercy, that besides Faith, he should train up his Children by daily renewed *Experiences* of his fatherly care. 2. Though it be one thing to live *by Faith,* another thing to live *by sight,* yet the more we see, and feel, and taste of God, the more we shall be lead to rely on him, for that which as yet we neither see nor feel: This is the very meaning of God, that by that which we feel, we might be strengthened in that we look for.

***SECT. 5.* The consideration of Experiences in a practical course; or some practical Rules to be observed.**

IT were good for Christians intending the practical part, to observe these or the like Rules:

- Some Cautionary.
- Some Directory.

1. The Cautionary Rules may be these:—

1. In gathering *Experiences, Beware of misprision of God's Providences.* There are many mistakes nowadays, and therefore it is our best and only course, for our security, to interpret all God's works out of his Word: We must make the Scriptures [as we said before] a construing book to the book of God's Providences: Judge neither better of prosperity, nor worse of adversity, then God's word warrants us. This was the Psalmists cure, his *Experience* put a *Probatum est* to this prescription, *When I thought to know this,it was too painful for me, until I went into the Sanctuary of God, then understood I their end:* God may prosper a wicked man, and he may construe this as an argument, and note it as an *Experience* of God's gracious dealing with him, and dear love unto him: O take heed! *To the Law and to the Testimony, if they speak not according to this word▪ it is because there is no light in them.*

2. In improving *Experiences,* beware how we argue from one *Experience* to another: Judgments threatened, are not always inflicted after one and the same manner; God meets with the wicked sometimes in this life, and sometimes he reserves their plagues for another. In like manner the gracious Providences of God are not always dispensed after one and the same manner; indeed *David* could say,*The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistine;* and *Paul* could say, *I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evil work:* and so we

may say, that *God many times hath delivered us, and doth deliver us, and therefore that he will deliver us still:* But this manner of arguing, as it is demonstrative, so it hath some limitations, which we must carefully take notice of; as

1. That besides a mere Providence, we take notice of some Promise of God on which we build: Thus *Paul* delivered from death at one time, argued that God would deliver him at another time; but in his arguing he eyes the Promise, he hangs on God,*which* (saith he) *raiseth the dead.*

2. That we consider the manner of the Promise, because

1. Some Promises are disjunctive; as when God in his mercy conveys anything to us either in particular, or in the equivalent, by way of Commutation and Compensation with Spiritual things. Thus a Christians *Experience works Hope,* but not always of the self-same outward issue, and manner of deliverance out of his trouble, which he hath before time found; No, we must *hope* according to the *Word,* or according to the quality of the *Promise: Paul's* hope (after *Experience* of many deliverances) was not expressly or peremptorily, that *the prick in his flesh should be removed,* but that *God's grace should be sufficient,* and so he had the fruit of his former *Experience,* because he obtained an equivalent supply, but not otherwise.

2. Some Promises are conditional in respect of us; as when God promiseth protection from contagious sickness, and from trouble, and war: *If my people which are called by my Name,shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land.* In these or the like Promises, God may give us the *Experience* of his Word at one time, but deny it at another, because we fail in the condition of the Promise on our parts. Observe, Christians! would we conclude a deliverance as formerly, be sure then to look to the frame and disposition of our Spirits: If we are in the way of the Promise, then we may conclude it for certain; if we meet God in the course of his Providence, or in the improvement of the means he hath appointed, then we may set it down, That God will do whatsoever he hath promised to give, in his own way, or otherwise not.

3. Some Promises are indefinite; as that in *Jam.* 5.14, 15.*Is any sick among you? let him call for the Elders of the Church, and let them pray over him: — and the prayer of faith shall save the sick, and the Lord shall raise him up:* In this case God may sometimes, yet doth not always perform promise according to the letter, though a man may be truly qualified with the conditions specified in that Promise, *toties quoties,* again and again. It only intends thus much, That God may, and sometimes will save the sick, and raise him up at the Churches prayers, but he will not ever do so. Now as God doth not always perform, so neither are we absolutely, or infallibly, or universally to conclude, The Promise is not universal, but indefinite, and accordingly our conclusions should not be universal, but indefinite: we should indeed, because of the Promise, adventure ourselves upon God in such a condition, not knowing but in his outward dispensations he may make it good to us, yet with submission to his pleasure, if otherwise he dispose of us: And as this is all we must do, so this is all we can say, or conclude in such a case as this is.

2. The Directory Rules may be these:—

1. Let us communicate our own *Experiences* to the good of others. *David* in his deliverances invites others to have recourse unto him: *Bring my soul out of prison, that I may praise thy name;then shall the righteous compass me about, when thou shalt deal bountifully with me.* Conceal not within our bosoms those things, the communicating whereof may tend to public profit: Surely it were a course much tending to the quickening of the faith of all, if we would impart to one another our mutual *Experiences.*

2. Let us trade others *Experiences* to our own particular profit. Thus *David* in desertion hath recourse to God's gracious dealings with his forefathers: *Our fathers trusted in thee, they trusted, and thou didst deliver them; they cried unto thee, and were delivered, they trusted in thee,and were not confounded.* What favor God showeth to any one, he will vouchsafe to everyone that seeketh him diligently, if it may be for his good: Thus we find in Scripture, that sometimes a personal *Experience* was improved to an universal advantage, *James* 5.11. *Psal.* 73.1. *Heb.* 13.5, 6.

3. Let us cast our *Experiences* under several heads, and make the Word and Works face one another, and answer one to another: Or to make the work complete, it were not amiss to distribute the frame into three Columns; and in the first to set down *Experiences,* in the second the *Texts,* in the third *Dispositions* answering God's mind, in such and such a case, to be left on the heart afterwards.

4. Let us pray with fervency (when ever we set a time apart to view over our *Experiences*) that those *Dispositions,* answering God's mind in every particular *Experience,* may be written in our hearts, and brought forth in our life afterwards. This will be the chief use and choice comfort of the soul in this *Duty.* And this method a poor creature and servant of Christ hath followed in his own particular practice: whereof I shall give you a taste in the following Section.

***SECT. 6.* The Experiences of a weak Christian, cast into the method propounded.**

§. 1. Judgments on the Wicked.

Experiences.

1643.

FEb. 9. *Preston* was taken by the Parliaments Forces; several Papists slain in it, some naturally of a good disposition, & therefore many mourned for their untimely death, but rejoiced in the accomplishment of the promise.

Octo. 29. This day a Soldier was slain in *Preston* in the open Fair; and not long after another Soldier was slain in the very act of drunkenness: It is reported that he was drunk the night before, and that he threatened that very morning, before night either to kill or to be killed.

1648.

June 6. *H.M.* (as it is said) drunk together 18 Cans of Ale, and presently upon it fell sick, & after died; others in like manner surfeited: But above all, most terrible was the death of *R.H.*

Octob. 23. A strange and fearful relation of the ruin of a family, and of a stately house, of one who was exceedingly addicted to the sin of uncleanness; and now (excepting two of his brothers base born) there is not a man left of his name in all *England;* for which cause he conveyed his Estate to a stranger.

Texts.

Rev. 16.6, 7. They have shed the blood of Saints, and thou hast given them blood to drink. — Even so Lord God Almighty, true and righteous are thy judgments.

Rev. 19.2. He hath judged the great whore, which did corrupt the earth with her fornication, &c.

Gal. 5.19, 20, 21. Now the works of the flesh are manifest, which are these, — Hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.

Isa. 5.11, 14. We unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till the wine inflame them: — Therefore Hell hath enlarged herself, and opened her mouth without measure, &c.

Prov. 5.8, 9, 10, 11. Remove thy way from the strange woman, lest thou give thine honor to others; — lest strangers be filled with thy wealth—and thou mourn at the last, when thy flesh and thy body are consumed.

Dispositions required in this case, and to be prayed for.

Rev. 18.4 Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Rev. 18.20. Rejoice over her thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.

Gal. 5.16. Walk in the Spirit, & ye shall not fulfil the lusts of the flesh.

Gal. 5.24. They that are Christ's, have crucified the flesh, with the affections and lusts.

1 *Cor.* 6.20. Ye are bought with a price, therefore glorify God in your body, & in your Spirit, which are God's.

Prov. 23.20. Be not amongst wine-bibbers.

Luke 21.34. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares.

Rom. 13.13. Let us walk honestly, as in the day, not in rioting and drunkenness.

Ephes. 5.18. Be not drunk with wine, wherein is excess, but be filled with the Spirit.

Coloss. 3.5, 6. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection: — For which things sake the wrath of God cometh on the children of disobedience.

1 *Thess.* 4.3. This is the will of God, even your Sanctification, that ye should abstain from fornication.

§. 2. God's love to the Saints.

Experiences.

1642.

SEpt. 29. This night some Christians observed a night of Humiliation and Prayer for besieged *Manchester;* and *Octob.* 1. the Siege was raised: God's love was exceedingly manifested herein to the Saints, both within and without that prayed for Town. O let the mercy never be forgotten!

Decemb. 23. Thus they prayed for *Blackburn,* and *Decemb.* 24. the siege was raised thence.

1647.

Feb. 11. This evening one was desired to pray for Mr. *L.* sick child; and it was observed in the heat of Prayer, at the *commending of its soul to God,* the soul at that very expression left the body: Blessed be *God* for this Providence, and for the assistance of his spirit at so needful a time

1648.

August 7. A Letter from Mr. *Tho:Shepherd,* of the *Indians* receiving the Gospel in *New England:* He calls them, *The precious first fruits of* America *to Jesus Christ;* it much affected the hearts of many.

Aug. 22. many Miracles of mercies to *England,* to the County Palatine of *Lancaster,* and especially to *Preston,* by that glorious Victory over the Scots: The Army came to *Preston* in the very nick of time, by which means it both escaped Plundring and firing, the Enemy having threatened it both ways. Surely, God now answered Prayers, of which the LORD gave some signs the very day before, at a public Fast observed in *Manchester.*

Texts.

2 Chron. 7.14. If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land.

2 Chron. 6.28, 29, 30. If their enemies besiege them in the cities of their land, — then what prayer shall be made by any man, — hear thou from heaven.

Isa. 65.24. And it shall come to pass, that before they call, I will answer, and whilst they are yet speaking, I will hear.

Acts 7.59, 60. Lord Jesus receive my spirit: — and when he had said this, he fell asleep.

Isa. 60.5, 8. The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee: — Who are these that fly as a cloud, and as the doves to their windows?

Judge. 20. 28,42,43,45. Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up, for tomorrow I will deliver them into thy hand: — So they turned their backs before the men of Israel— but the battle overtook them, — and chased them, and trod them down with ease over against Gibeah— and they gleaned of them in the high ways, and pursued after them to Gidom, and slew *2000.*

Dispositions required in this case, and to be prayed for.

Psal. 28.6. Blessed be the Lord, because he hath heard the voice of my supplications.

Psal. 116. 1, 2. I love the Lord, because he hath heard the voice of my supplications, because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

Psal. 6.8. Away from me, ye workers of iniquity, God hath heard the voice of my weeping.

Ps. 66. 16, 17, 18, 19. Come and hear, all ye that fear God, and I will declare what he hath done for my soul: I cried unto him with my mouth, and he was extolled with my tongue: If I regard iniquity in my heart, the Lord will not hear me; but verily *God* hath heard me, he hath attended to the voice of my Prayer.

Isa. 54.1. Sing O barren, thou that didst not bear; break forth into singing, & cry aloud, thou that didst not travel with child: for more are the children of the desolate, then the children of the married wife, saith the Lord.

Psa. 2.11. Rejoice with trembling.

Psal. 44.8. In God we boast all the day long, and praise thy name forever. *Selah.*

Exo. 15.11. Who is like unto thee, O Lord, amongst the gods? who is like unto thee, glorious in holiness, fearful in praises, doing wonders?

Judge. 5.15. For the divisions of Reuben, there were great thoughts of heart.

§. 3. Several Chastisements or Afflictions on myself and others.

Experiences.

1641.

JAn. 24. This day one heard of his Mothers death, whose daily prayers and tears, now missing, he could not but mourn for her loss.

March 5. This day the LORD visited one with a Feaver, but not long after restored him to his former health.

1645.

Jan. 21. This day fire took hold on the clothes of a young child, and burned his face very ill.

1646.

Aug. 23. one fell into a sore sickness; many gave him for gone, but the Lord recovered him.

1647.

Decem. 27. This day one understood of the slanders, and consultations and threat• of some eminent persons against him; at which time he fell upon reading, and the Lord seemed to speak to him out of Psal. 31.

1648.

Jan. 24. I had a grieved and troubled heart, by reason of some opposition of wicked people; at night I read a feeling passage of Mr. *Rogers* on *Judges* 13. thus, — *I have often thought it God's mercy, to keep the knowledge of such discouragements from them that are to enter into the Ministry, lest they should be deterred wholly from it, till by experience they be armed against it.*

July 1. or thereabouts, one gave me a Relation of her sad desertion, thus— That one night as she sate by the fire, she thought she saw the ground open, and a gulf of fire appearing; whereupon she cried, I am damned, I am damned: If at any time she saw any fire, she supposed that she must go into it, and that the Devils would fetch her into it. Once wringing her hand•, she cried ou•, O what was I born into the world for? one standing by, answered, To glorify God; to whom she replied, You say true, for God shall be glorified in my damnation: If any offered to pray, or to read, she usually cried out, It was too late to pray for her; and they should not read that pure Word of God by her, for it belonged not to her. At last God appeared, and she felt marvelous comforts.

Texts.

Psal. 35.14. I bowed down heavily, as one that mourneth for his Mother.

Luke 4. 38, 39. Simon's wives mother was taken with a great fever, and they besought Christ for her; and he rebuked the fever, and it left her.

Zech. 3.2. Is not this a brand plucked out of the fire?

Phil. 2.27. For indeed he was sick nigh unto death, but God had mercy on him.

Psa. 31.13. I have heard the slander of many, fear was on every side, while they took counsel together against me.

Joh. 15.20. Remember the word that I have said unto you, the servant is not greater then the lord; if they have persecuted me, they will also persecute you.

1 Cor. 4.13. We are made as the filth of the world, and are as the off-scouring of all things unto this day.

Job 13.24, 26. wherefore hidest thou thy face, and holdest me for thy enemy? thou writest bitter things against me.

Psa. 88.14, 15. Lord, why castest thou off my soul? why hidest thou thy face from me? I am afflicted & ready to die;—while I suffer thy terrors, I am distracted, &c. *v. 16, 17, 18.*

Dispositions required in this case, and to be prayed for.

2 King. 2.12. And he cried, My father, my father, the charet of Israel and the horsemen thereof.

1 Thess. 4.13. Concerning them which are asleep, sorrow not, even as others which have no hope.

Psal. 103. 2, 3. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases.

Isa. 43. 1, 2. Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine; when thou passest through the waters, I will be with thee, when thou walkest through the fire, thou shalt not be burnt.

Psal. 30.3, 4. O Lord, thou hast brought up my soul from the grave, thou hast kept me alive—Sing unto the Lord, O ye Saints of his.

Joh. 11.4. This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Psa. 31. 14, 15, 16. But I trusted in thee, O Lord; I said, Thou art my God, my times are in thy hand, deliver me from the hand of mine enemies, and from them that persecute me: Make thy face to shine upon thy servant, &c.

Matth. 5.12. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you.

Matth. 5.44. Pray for them which despitefully use you, & persecute you.

Rom. 8.35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution? &c.

Rom. 12.14. Bless them which persecute you: bless, and curse not.

Psal. 77.5, 6, 7, 10. I have considered the days of old, the years of ancient times: I call to remembrance my song in the night, I commune with mine own heart, and my Spirit makes diligent search: Will the Lord cast off forever? and will he be favorable no more?— And I said, This is my infirmity.

Isaiah 50.10. Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the LORD, and stay upon his God.

§. 4. Performances of gracious Promises to myself and others.

Experiences.

1642.

JAn. 6. This day a private Fast being observed, the Lord gave some, that exercised, the very spirit & power of Prayer, to the ravishment of hearers; surely it was the Spirit spake in them.

Feb. 5. The Lord wonderfully this day (as once before) delivered one from the danger of fire, which had begun in his house, but was discovered by the smoke.

1643.

Ian. 2. This day was snares laid for a poor Christian; the Sheriff of the county sent for him, but the Lord delivered him.

1644.

July 2. This day was a public Fast observed in *Manchester,* and the very same day the Lord returned answers, by overthrowing Pr. *Ruperts* forces at *York.*

1646.

Sept. 13. The Lord restored one to his health, out of a dangerous disease, and he praised God for it in the public Assemblies.

1647.

Decemb. 11. This day one observed GOD'S goodness, in supplying fully all his Temporal wants: This he construed as an earnest both of Spiritual and Eternal favors and mercies in Christ.

1649. *May* 5. Some Ministers were convented before the Committee of plundered Ministers, and examined by them concerning a Book put forth by the Ministers of Christ in the Province of *Lancaster;* but the Lord stood by those Ministers, and gave them in that hour what to speak for Christ and his Cause.

Texts.

Zech. 12.10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications.

Rom. 8.26. Likewise the Spirit also helpeth our infirmities,— it maketh intercession for us, with groanings which cannot be uttered.

Isa. 43.2. When thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.

Psa. 64.5, 7. They commune of laying snares privily:— But God shall shoot at them with an arrow, suddenly shall they be wounded.

Psal. 55.18. He hath delivered my soul.

Isa. 65.24. And it shall come to pass, that before they call, I will answer; and whiles they are yet speaking, I will hear.

Deut. 7.15. And the Lord will take away all sickness.

Exod. 23.25. And I will take sickness away from the midst of thee.

Mat. 6.33. Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

Pro. 13.4. The soul of the diligent shall have plenty.

Matth. 10. 18, 19, 20. And ye shall be brought before Governors and Kings for my sake.— But take no thought how, or what ye shall speak, for it shall be given you in that same hour what ye shall speak: for it is not ye that speak, but the Spirit of your Father which speaketh in you.

Dispositions required in this case, and to be prayed for.

Jer. 29.12, 13. Then sh•ll ye call upon me, and ye shall go, and pray unto me, and I will hearken unto you; and ye shall seek me, and find me, when ye shall search for me with all your heart.

Jer. 31.9. They shall come with weeping, and with supplications will I lead them.

Dan. 3.15. Our God whom we serve is able to deliver us from the burning fiery furnace.

Isa. 24.15. Wherefore glorify ye the Lord in the fires.

Psal. 64.9, 10. And all men shall fear, and shall declare the work of God: for they shall wisely consider of his doing; the righteous shall be glad in the Lord, and shall trust in him, and all the upright shall glory.

Psa. 66.13, 14. I will pay thee my vows which my lips have uttered, and my mouth hath spoken.

Psa. 66.20. Blessed be *God,* which hath not turned away my prayer, nor his mercy from me.

Psa. 30.3▪ 12. Thou hast kept me alive, that I should not go down to the pit;— to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks to thee forever.

Psal. 62.10. If riches increase, set not your heart upon them.

Prov. 30.8. Remove far from me vanity and lies, give me neither poverty nor riches: feed me with food convenient for me.

Matth. 10.16. Be ye wise as serpents, and harmless as doves.

Matth. 10.26. Fear them not therefore, for there is nothing covered that shall not be revealed, and hid that shall not be known.

Matth. 10.28. But rather fear him, who is able to destroy both soul and body in hell.

§. 5. The temptations of Sin prevailing, of Satan cheating, of the World ensnaring.

Experiences.

1646.

MAy 25. The Lord opened a poor creatures eye, to see in some measure the depths of Satan, and deceitfulness of his own heart: he acted in things doubtful, against the reluctancy of his own conscience before; no question this is sin, because it is not of faith.

1647.

Jan. 23. This evening one fell into exorbitancy of passion; it was so strong in him, that it cast him into *Palpitation of heart.*

March 27. Ones heart was over-powered, and exceedingly troubled with the cares of this life; and this occasioned some discontentments in his family. O base world! how dost thou vex them that intermeddle with thee?

October 5. One was overcome with a strong temptation of Satan, for which his conscience immediately smit him very sore.

1648.

April 4. & 17. A poor creature in the night was fearfully troubled in his dreams with Devils, and Torments, and Satan's power over his soul: He apprehended strongly that Satan was with him, and very busy to ensnare him; which at his first awaking struck him with trembling and horror.

Texts.

Rom. 7. That which I do, I allow not.

Rom. 14.23. He that doubteth, is damned if he eat, because he eateth not of faith, for whatsoever is not of faith, is sin.

Job 18.4. He teareth himself in his anger.

Prov. 15.1. A soft answer turneth away wrath, but grievous words stir up anger.

Pro. 19 11. The discretion of man deferreth his anger, and it is his glory to pass over a transgression.

Eccles. 1.2, 14. Vanity of vanities, saith the preacher, vanity of vanities, all is vanity.—Behold, all is vanity, and vexation of spirit.

Rom. 7.23. I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

2 Cor. 2.11. We are not ignorant of his devices.—

Ephes. 6.11. Of the wiles of the devil. — *Rev. 2.24.* Of the depths of Satan.

1 Thess. 3.5. By some means the tempter hath tempted you.

1 Pet. 5.8. Your adversary the Devil, as a roaring lyon, walketh about seeking whom he may devour.

Dispositions required in this case, and to be prayed for.

Rom. 14.22. Hast thou faith? have it to thyself before God: Happy is he that condemneth not himself in that thing which he alloweth.

Gal. 2.14. Walk uprightly, according to the truth of the Gospel.

Psal. 37.8. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.

Eph. 4.31. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.

Col. 3.12, 13. Put on therefore bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another.

Luke 21.34. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

1 *Joh.* 5.4. Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

Matth. 26.41. Watch and pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak.

Eph. 6.11, 16. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.— Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Jam. 4.7. Resist the devil, and he will flee from you.— 1 *Pet* 5.9. Whom resist stedf•st in the faith.

2 *Pet.* 2.9. The Lord knoweth how to deliver the godly out of temptations.

§. 6. Victories of the World, Lusts, Temptations, Corruptions, Satan.

Experiences.

1646.

MAy 25. the Lord discovered to a poor creature his sins, not only in things absolutely sinful, but in things doubtful; and by the power of his might, began blessedly to subdue in him those his iniquities.

1647.

Jan. 24. One troubled in conscience for his rash anger, reconciled himself to his adversary, and immediately God spake peace to his conscience.

March 27. A poor soul being mightily ensnared with the world, and finding by experience its vanity and vexation, he resolved against it, divided his estate betwixt his wife and children, desiring thenceforth piously to make his soul to rejoice in God's blessings and his own labors, and to give himself to the LORD wholly for the remainder of his days: This desire he makes at the feet of Christ.

1648.

March 6. This night in his sleep a troubled soul was by Satan tempted to sin, but the Lord stood by him, put prayers into him though asleep, whereby he overcame the temptation; then awaking, he deeply apprehended Satan's approach and busy temptations: it struck him into fears, but praising God for his assistance, he received boldness, and then slept again.

Texts.

Rom. 14.14. I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean.

Mat. 5.23, 24. If thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee,— go thy way, first be reconciled to thy brother.

Eccles. 2.24.-3.22.-5.19. There is nothing better then that a man should rejoice in his own works, for that is his portion. Every man also to whom God hath given riches, and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God.

1 Tim. 6.9, 10, 11. They that will be rich, fall into temptation and a snare: — for the love of money is the root of all evil: — But thou O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meckness.

2 Cor. 12.7, 8, 9. There was given to me a thorn in the flesh;—for this thing I besought the Lord thrice that it might depart from me; and he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness.

Dispositions required in this case, and to be prayed for.

Rom. 14.•9. Let us follow after the things which make for peace, and things wherewith one may edify another.

Acts 24.16. And herein do I exercise myself, to have always a conscience void of offense, toward God, and toward men.

Matth. 11.29. Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.

Tit. 1.7. For a Bishop must be blameless, as the steward of God, not self-willed, not soon angry.

Phil. 4.11. I have learned in whatsoever state I am, therewith to be content.

1 *Tim.* 6.8. And having food and raiment, let us be therewith content.

1 *Tim.* 6.17, 18, 19. Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living *God,* that they be rich in good works, ready to distribute,—laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

1 Cor. 15.57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

2 Cor. 12.9. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

James 4.5, 6. The Spirit that dwelleth in us, lusteth to envy, but he giveth more grace.

§. 7. Observations of God's providences.

Experiences.

1642.

FEb. 5. This day one observed a special providence in preventing a sin, to which he had given consent, with some reluctancy of spirit. O gracious Providence!

May 25. A Minister being generally opposed & discountenanced by the people, who had formerly expressed singular love to him, which arose from his casting off some unlawful ceremonies of the Church; it pleased the Lord that he observed this day a special providence, wch put a courage into him, by reading (as it fell in course in his family-duties) *Psal.* 57.

June 24. One this day understood by a Knight, that some snares were laid for him, and by a special Providence at the same time he opened the Bible, and cast his eye on *Psa.* 37. *v.* 32, 33, 34. to his great encouragement and comfort.

1647. *Aug.* 9. this day some Christians observing a private Fast in reference to the Distractions betwixt the City and Army, in midst of the duty, there came into them an Emissary from the Army, with Papers and Declarations; of this Providence (though sad) they made use in their Prayers.

Aug. 13. This day hearing the proceedings at *London,* a Minister brake out into those words written in *Is.* 59.14, 15, 16.

1648.

March 1. This day one musing on God's Providences, he occasionally took up a Book, and read in it, That the recording of Providences is not the least portion of God's Praise, of our Duty, of Posterities Patrimony.

Texts.

2 Thess. 3.3. The Lord is faithful, who shall stablish you, and keep you from evil.

Psal. 94.18. When I said, My foot slippeth: thy mercy, O Lord, held me up.

1 Sam. 2.9. He will keep the feet of his saints.

Psal. 69.7, 8, 9, 10, 11, 12, 13. For thy sake I have born reproach, shame hath covered my face, I am become a stranger unto my brethren, and an alien unto my mothers children: for the zeal of thy house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me: When I wept, and chastened my soul with fasting, that was to my reproach:— But as for me, my prayer is unto thee, O Lord, in an acceptable time.

Psal. 37.32, 33. The wicked watcheth the righteous, and seeketh to slay him; the Lord will not leave him in his hand, nor condemn him when he is judged.

Psal. 38.12. They that seek after my life, lay snares for me: and they that seek, my hurt speak mischievous things.

Dan. 9.16, 20, 22, 26. I beseech thee let thine anger and thy fury be turned away from thy city Jerusalem:—And whilst I was speaking and praying, and confessing my sin,—the man informed me, & talked with me, and said, Unto the end of the War desolations are determined.

Isa. 59.14, 16. Judgment is turned away backwards, and justice standeth afar off, for truth is fallen in the streets.

Job 5.27. Lo, this we have searched, so it is; hear thou it, and know it for thy good.

Dispositions required in this case, and to be prayed for.

Joh. 17.15. I pray not that thou shouldst take me out of the world, but that thou shouldst keep me from the evil.

Isa. 30.21. This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left.

2 *Sam.* 16.11, 12. Let him alone, and let him curse, for the Lord hath bidden him; it may be the Lord will look on my affliction, and that the Lord will requite good for his cursing this day.

Isa. 51.7. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be afraid of their revilings.

Mat. 5.12. Rejoice, and be exceeding glad, for great is your reward in heaven, for so persecuted they the Prophets which were before you.

Psal. 37.34. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it.

Psal. 38.13, 15. But I as a deaf man heard not, and I was as a dumb man that openeth not his mouth: for in thee Lord do I hope, thou wilt hear, O Lord my God.

Isa. 26.16, 17, 18. Lord, in trouble have they visited thee, they pour out a prayer when thy chastening was upon them, like as a woman with child that draweth near the time of her

delivery: — We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth.

Lam. 1.20. Behold, O Lord, for I am in distress, my bowels are troubled, mine heart is turned within me, for I have grievously rebelled.

Psal. 34.8, 9. O taste and see that the Lord is good: blessed is the man that trusteth in him; fear the Lord, ye his saints.

§. 8. The breathings of the Spirit in others, and my own Soul.

Experiences.

1641.

MAy 20. This day the Lord cast one into a Spiritual, heavenly ravishing love-trance; he tasted the goodness of God, the very sweetness of Christ, and was filled with the joys of the Spirit above measure. O it was a good day, and blessed foretaste of heaven.

1644.

April 21. This day one received the Sacrament of the Lord's Supper, but found not in it the comfortable presence of Christ as at other times; it troubled his soul, and then falling to examination and prayer, the Lord was pleased at last to give him a sweet visit, and spiritual refreshing.

1645.

March 17. After some extreme torment, one voided a Stone; and suddenly the Spirit of Christ injected this motion into his heart, That the best cure for the stone in his heart, was to look on Christ, whose heart he pierced; and to consider that Christ looks on him in every action, and therefore that he should still carry as in his presence, that his heart should be still on *God's* eye

1646.

May 22. The Lord by his spirit wrought in one a depth of humiliation for sin, and yet he was troubled that he was not more troubled for it.

1647.

Feb. one was struck into very sad, serious, and withal sweet stirrings of God's Spirit within him, at the consideration of Eternity.

1648.

May 7. This day one felt many sweet impressions of God's Spirit in his heart, sometimes melting, and sometimes cheering his soul, in the public Ordinances of his Word and Sacrament.

Texts.

Cant. 2.3. I sate down under his shadow with great delight, and his fruit was sweet to my taste.

2 Cor. 7.4. I am filled with comfort, I am exceeding joyful in all our tribulation.

Acts 13.52. And they were filled with joy, and with the holy Ghost.

Cant. 3.1, 2, 3, 4. I sought him whom my soul loveth, I sought him, but I found him not: I will rise now, & go about the city in the streets, and in the broad ways I will seek him whom my soul loveth; I sought him, but I found him not: —it was but a little that I passed from them, but I found him whom my soul loveth.

Zech. 12.10. And they shall look upon me whom they have pierced, and they shall mourn for him, as one that mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Heb. 4.13. All things are naked and open unto the eyes of him with whom we have to do.

Isa. 38.14. Like a crane or a swallow, so did I chatter, I did mourn as a dove, mine eyes fail with looking upwards: O Lord undertake for me.

Ps. 39.3, 4. while I was musing, the fire burned; then spake I with my tongue, Lord make me to know mine end, and the measure of my days.

Cant. 5.1. I am come into my garden, my sister my spouse, I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drunken my wine with my milk: Eat O friends, drink, yea drink abundantly, O beloved.

Dispositions required in this case, and to be prayed for.

1 *Pet.* 1.8. Whom having not seen, ye love; in whom though now we see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.

Rev. 22.17, 20. And the Spirit & the Bride say Come, and let him that heareth, say Come, and let him that is athirst come.— He which testifieth these things, saith, Surely I come quickly. Amen, even so come Lord Jesus

Cant. 1.7. Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon? for why should I be as one that turneth aside by the flocks of thy companions?

Cant. 3.4. I found him whom my soul loveth, I held him, and would not let him go.

2 *Thess.* 5.19. Quench not the Spirit.

Ezek. 11.19, 20. I will take away the stony heart out of their flesh, and I will give them an heart of flesh, that they may walk in my statutes, and keep my ordinances to do them.

Zech. 12.11. In that day there shall be a great mourning in Jerusalem, as the mourning of Haddadrimmon in the valley of Megiddon.

James 4.9, 10. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness: humble yourselves in the sight of the Lord, and he shall lift you up.

Deut. 32.29. O that they were wise, that they understood this, that they would consider their latter end.

1 *Tim.* 6.12. Lay hold on eternal life, whereunto thou art also called.

Psal. 89.15. Blessed is the people that know the joyful sound, they shall walk O Lord, in the light of thy countenance.

§. 9. Deceits of the heart beguiling.

Experiences.

1641.

FEb. 19. This day one fell upon a religious work, but too strongly intended himself and his own ends therein. O deceitful heart!

1643.

Jan. 2. A poor soul was this day strongly moved, & ready to drop into evil, which would have been scandal; but by a subtle kind of dealing, he declined the temptation, so that it brake not then forth into outward act: yet in this carriage was more policy then piety, O it was devoid of that plain si•plicity which the Gospel requireth.

April 17. A poor soul committed sin, and concealed it; but the Lord's eye was upon him, which after he was sensible of.

1644.

July 2. One made a show of that grace and godliness, which he may well say he had not in that measure as he made show of.

1645.

March 8. One concealed and smothered the grace & conscience that was in him, in respect of the place and company, which might have been prejudicial unto him. O deceitful heart!

1646.

May 13. One performed indeed a good action, but he exceedingly overprized it; which he found afterwards.

May 15. This day a poor soul upon strict examination of his heart, found that formerly he had judged many sinful actions lawful and good, and had excused many actions though in themselves sinful: he felt not such a powerful operation of his corruptions before, and so through Pride and Ignorance thought better of himself then he had cause.

1647.

March 27. A poor soul woefully breaking such Vows as he had formerly made, he now saw the unsoundness and unsettledness of his deceiveable heart.

1648. *May* 29. One felt many strivings and contrary workings in his spirit; sometimes in prayer ravished, and sometimes heavy; sometimes full of comfort, and sometimes exceedingly dejected; sometimes patient, and other whiles impatient. O the sickleness and uncertainty of the heart in the course of piety.

Octob. 24. One many times, but now especially, took notice of the slipperiness of his heart in the very act of performance: *Sometimes* (said he) *it slily steals away after idle and wandering imaginations: sometimes it lets in base thoughts of praise, vain glory, &c. sometimes it raiseth up many good and holy motions, meditations, desires and affections, which yet are nothing to the present performance, and therefore come not from the Spirit of grace, but from Satan.* O cheating cozening heart!

Texts.

Rom. 7.21, 22, 23. I find a law, that when I would do good, evil is present with me. I delight in the law of God after the inner man; but I see another law in my members, warring against the law of my mind.

Gal. 6.12. As many as desire to make a fair show in the flesh, they constrain you—only lest you should suffer persecution for the cross of Christ.

Gal. 2.14. But (howsoever I yielded not) I saw that I walked not uprightly according to the truth of the Gospel

Psal. 69.5. O God, thou knowest my foolishness, and my sins are not hid from thee.

Jer. 17.9. The heart is deceitful above things.

2 Cor. 12.11. I am become a fool in glorying, ye have compelled me.

Mat. 26.58, 70. But Peter followed him afar off unto the high priests palace, and went in, and sate with the servants to see the end; —and saying (to the damsel that came unto him) I know not what thou sayest.

2 Cor. 11.7. That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting.

2 Cor. 12.11. I am become a fool in glorying.

Gal. 1.13, 14, 15, 16. For ye have heard of my conversation in time past, — being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mothers womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood.

Rom. 7.5. What I would, that do I not, but what I hate, that do I.

Rom. 7.18, 19. To will is present with me, but how to perform that which is good, I find not: for the good that I would do, I do not, but the evil which I would not, that I do.

Gal. 5.17. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.

Rom. 7.22. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind.

Jerem. 17.9. The heart is deceitful above all things, and desperately wicked, who can know it?

Rom. 7.21. I find then a law, that when I would do good, evil is present with me.

Dispositions required in this case, and to be prayed for.

Rom. 7.24, 25. O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.

Matth. 16.24. If any man will come after me, let him deny himself.

2 Cor. 1.12. Our rejoicing should be this, The testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we had our conversation in the world.

2 Cor. 11.3. But I fear lest by any m•ans, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

Hab. 1.13. Thou art of purer eyes then to behold evil, and canst not look on iniquity.

Heb. 4.13. All things are naked and open to the eyes of him with whom we have to do.

2 *Cor.* 12.5. Of myself I will not glory, but in mine infirmities.

2 Cor. 12.6. But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

Heb. 10.23. Let us hold fast the profession of our faith without wavering, for he is faithful that promised.

Psal. 40.10. I have not hid thy righteousness within my heart: I have declared thy faithfulness and thy salvation, I have not concealed thy loving kindness.

1 Cor. 4.7. And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?

Jer. 9.23. Let not the wise man glory in his wisdom: — 2 Cor. 10.17. But he that glorieth, let him glory in the Lord.

Phil. 3.12, 13, 14, 15. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those

things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the price of the high calling of God in Christ Jesus. Let us therefore as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God shall reveal even this to you.

1 *Cor.* 16.13. Watch ye, stand fast in the faith, quit you like men, be strong.

Psal. 76.11. Vow, and pay unto the Lord your God.

Eccles 5.4 When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed.

Rom. 7.24, 25. O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord: So then, with my mind I myself serve the law of God, but with my flesh the law of sin.

Gal. 5.18. But if ye be led of the Spirit, ye are not under the law.

Gal. 5. 24, 25. They that are Christ's, have crucified the flesh, with the affections and lusts: If we live in the Spirit, let us also walk in the Spirit.

Gen. 15.11. And when the fowls came down upon the carcases, Abram drove them away.

Mat. 26.41. Watch and pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak.

1 *Pet.* 4.7. But the end of all things is at hand; be ye therefore sober, and watch unto prayer.

CHAP. 6.

SECT. I. Of the nature of Evidences.

THe Scriptures set out the ways of discovering things spiritual, by *sight* and by taste: By *taste, Experience* is meant; and by sight, faith, and *assurance of faith is intended: Peter* speaks of *tasting* that *the Lord is gracious;* and *Moses by faith saw him which is invisible: David* joins both together, *O taste and see that the Lord is good: Blessed is the man that trusteth in him.* We have done with *tasting,* the next is *seeing,* which I call *Assurance,* or *Evidence:* Would we know what these *Evidences* are? I look at them as *inherent and habitual observations of the Spirits actings in the Soul;* of which the beloved Apostle speaks so often, *Hereby we know that we know him,if we keep his Commandments.—We know that we have passed from death unto life, because we love the Brethren: — By this we know that we love the children of God, when we love God and keep his Commandments:—These things have I written unto you that believe on the name of the Son of God,that ye may know that ye have eternal life;* and the Apostle *Paul, Now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.*

***SECT 2.* Of the gathering of Evidences.**

NOw for *Evidences* (as *Experiences*) it is our duty

- 1. To gather them.
- 2. To improve them.

1. For the gathering of them, observe we

- 1. A right season.
- 2. The right way.

1. Seasons must be observed; for when thick mists surround us, and black clouds cover us, we cannot so well judge either of ourselves, or of our own concernments: *David* in desertion refuseth to be comforted; he spilled all the cordials and physic that was brought him, he was not only void of comfort, but refused it: *What? bring me promises* (will a Soul then say) *you may as well carry them to one in Hell; What? are these the Evidences of God's love? I see no such thing, here's nothing but scruples, and doubts, and flaws:* O how apt is such a one at such a time, to *forsake his own mercy,* to take Satan's part, to plead against his own title, his own interest, in the best things he can have interest in: Now therefore, if we will draw a Book of *Evidences,* it is good to observe times, and such precious opportunities of comforts and refreshings as God vouchsafeth unto us.

2. The right way must be observed, and that consists—

In eying

- 1. The precious promises of Christ.
- 2. The inward graces unto which those promises are made.
- 3. The truth of those graces written in our hearts.
- 4. The testimony of the *Spirit, witnessing with our spirits that we are the children of God.*

1. We must eye the precious promises, and yet not so as that we must close with them, or rest on them alone, without seeking for, or closing with Christ in those promises; the Promise is but the Casket, and Christ the Jewel in it; the Promise is but the field, and Christ the Pearl hid in it, and to be chiefly looked at; the Promises are the means by which we are assured, not the things on which we are to rest: It were folly for a man to think he hath an interest in an Heiress Lands, because by some means or other he hath got the writings of her Estate into his hands; all know that the interest of the Lands goes with her person, and with relation of marriage to her, otherwise without a title to herself, all the writings may justly be fetched out of his hands again; so it is with the *Promises,* they hang all upon Christ, and without him there is no interest to be had in them.

2. We must eye the inward graces to which the Promises are made, not that we must be too much carried away with the signs of Christ in our hearts, and not after Christ himself; as pleasures that are lawful in themselves, may be unlawfully used, when our thoughts and intentions are too long, or too frequent, or too vehement in them; so that to dead the heart

either to the present delighting in God, or pursuing after him with the joint strength of our Souls, as our only chiefest good; so an immoderate recourse unto signs (barely considered as such) is as unwarrantable, when thereby we are diverted, and taken off from a more constant actual exercise of daily thoughts of Faith towards Christ immediately, as he is set forth to be our Righteousness; and yet the minds of many are so wholly taken up with their own hearts, that as the Psalmist says of God, *Christ is scarce in all their thoughts:* Let these consider, what dishonor this will be to Christ, that his train and favorites (our Graces) should have a fuller court, and more frequent attendance from our hearts then himself, who is the King of glory: Now to rectify this error, the way is not wholly to reject all uses of such *Evidences,* but to order them rightly; as thus,—

1. Let not the use of graces go before, but follow after an address of Faith first renewed, and acts of Faith first put forth upon Christ himself: Thus whensoever we would go down into our own hearts, and take a view of our graces, let us be sure first to look wholly out of ourselves unto Christ, as our Justification, and to close with him immediately, as if we had no present or by-past grace to evidence our being in him; and if then (whiles Faith is thus immediately clasping about Christ) we find either present or forepast graces coming in, as handmaids, to attend and witness to the truth of this adherence unto Christ, this will derogate nothing from Christ's honor, or the Doctrine of *Free-grace.*

2. Let us in the closure of all, begin afresh to act Faith upon Christ immediately, with a redoubled strength; as Faith should give a leading to the use of Graces, so the sight of our Graces should be as a back-door to let Faith in again, to converse with Christ: Even as at the Sacrament, the elements of Bread and Wine, are but outward signs to bring Christ and the heart together, and then Faith lets the outward elements go, and closeth and treats immediately with Christ: So grace is an inward sign; and whiles men make use of it, only as of a bare sign to let them come in to Christ, and their rejoicing is not in it originally, but in Christ; their confidence is not upon it, but upon Christ: There is no danger at all in making such use of signs; for thus we make our Graces subordinate and subservient to Faith, whilst it makes Christ its *Alpha* and *Omega, The beginning and the end of all.* I know it is strongly objected against Christians, That many forget, and seldom use an entire, immediate close with Christ, whilst in the mean time the stream of their most constant thoughts and deepest intentions, are ever running upon their Graces, and the gracious workings thereof in duties towards Christ: Others on the contrary run all on Christ, despising the Graces of the Spirit, because (say they) *Christ is all in all to them;* so that if we ask such, Have you any Grace, change of heart? &c. tush, what do you tell them of Repentance, Holiness, &c. they have Christ, and that is suffient; they have the substance, and what shall they now do with shadows of Ordinances, Duties, Graces? they have all in Christ, what should they look for *Evidences,* from any Graces inherent in themselves? O let those mourn over themselves, that have with much affection been seeking after Christ's benefits, peace of conscience, holiness of heart and life, but have not sought first and last to embrace, and have the person of the Lord Jesus Christ himself; and let such tremble, who in advancing Christ himself, and *Free-grace,* will needs abolish and despise those heavenly Graces which flow from him unto all the Elect: *The Law of God is written on the heart of Christ, Heb.* 10.7. and if ever he wraps us up in the

Covenant of Grace, *He will write his Law in our hearts also, Heb.* 8.10. The right way for both, is to order their *Evidences* aright, and by this course Graces will have their due, and the life of Faith will still be actually maintained and kept upon wing, in its full ure and exercise towards Christ alone for Justification.

[Quest.] *Why would not some men have* Grace *or Sanctification an* Evidence?

[Answ.] In some it ariseth from their lusts, which they have a mind to live quietly in, desirous to keep their peace, and yet unwilling to forsake their lusts; and hence they exclude this *Witness of water* or Sanctification, to testify in the Court of Conscience; in others, I think it doth not arise from want of grace, but because the Spirit of Grace and Sanctification runs very low in them; it can speak little, and that little very darkly and obscurely for them, therefore they have no great mind that it should be brought in as any witness for them; others I think may have much Grace, yet for a time they cast it by as an *Evidence* unto them, because they have *Experience* how difficult and troublesome it is to find this *Evidence,* and when 'tis found, how troublesome to read it, and keep it fair, and thereby to have constant peace and quietness: And hence arise those speeches, *Why do you look to your Sanctification? it is a blotted Evidence, you may have it today, and lose it tomorrow, and then where is your peace?* These men, because they feel not that measure of Sanctification they would, do therefore vilify and deny that they have; because they *feel a Law of sin in their members, leading them away captive,* therefore they will not take notice of the Law of their minds, whereby that *inner man delights in the Law of God,* and mourns bitterly under *the body of death,* by which they might see with *Paul,* That *there is no condemnation to such, Rom.* 8.1. But I shall propose one thing to Conscience: Suppose thou wert now lying on thy Deaths-bed, comforting thyself in thy elected and justified estate; suppose the Spirit of God should now grapple with thy Conscience, and tell thee, *If thou art justified, then art thou sanctified,* 2 *Thess.* 2.13. Is it thus with thee? what wilt thou answer? if thou sayest, *Thou art not sanctified,* the Word and Spirit will bear witness against thee, and say, *Thou art not then justified:* If thou sayest, *Thou knowest not, thou lookest not to Sanctification, or the fruits of the Spirit;* they will reply, *How then canst thou know or say thou art elected or justified?* for it is a truth as clear as the Sun, *None are justified, but they are sanctified, and if they are not sanctified, they are not justified:* O bless God for any little measure of Sanctification, do not scorn or secretly despise this Spirit of Grace, knowing that without it thou shalt perish, but if thou hast it, thou hast an *Evidence* of thy part in Christ; surely Grace is *the image of Christ stamped upon the Soul,* and they who reflecting upon their Souls, see the image of Christ there, may be sure that Christ is theirs; Christ hath given all himself to those, to whom he hath given this part of himself.

3. We must eye the truth of those Graces thus written in our hearts: There is a great deal of counterfeit Grace in the world; a true Christian can have nothing, as discernible to others, but an hypocrite may have and do for the outward semblance as much as he; it is good therefore to try the truth of our Graces, and herein the rise, manner and end of our motions carry much manifestation in them. But of this more largely in the *Duties of Self-Examination,* and *Receiving of the Lord's Supper.*

4. We must eye *the testimony of the Spirit, witnessing with our spirit, that we are the children of God:* As God hath set up a frame of holiness in every Believer, so *he hath given unto us the earnest of the Spirit:* The Graces of the Spirit are a *real earnest* of the Spirit, yet they are not always *an Evidential earnest,* therefore an earnest is often superadded to our Graces.

There is a threefold work of the Spirit;

- 1. To convey and plant Grace in the soul.
- 2. To act and help us to exercise the Graces which are planted there.
- 3. To shine upon and enlighten those Graces, or to give an earnest of those Graces.

This last work the Spirit fulfils two ways;

- 1. By Arguments and Inferences, which is a mediate work.
- 2. By presence and influence, which is an immediate work.

This the Apostle calls *Witness-bearing,* the Spirit *brings in the witness of the water, and of the blood,* which is his mediate work; but besides and above these, he gives a distinct witness of his own, which is his immediate work, and is in a way of peculiarity and transcendency, called, *The witness of the Spirit:* Hence that of the Apostle,*We have received not the Spirit of the world, but the Spirit which is of God, that we may know the things that are freely given us of God:* The things freely given us, may be received by us, and yet the receipt of them not known to us; therefore the Spirit for our further consolation, doth (as it were) put his hand and seal to our receipts; whence he is said, *To seal us up unto the day of Redemption.*

[Quest.] *But how may a man discern between the testimony of the Spirit, and the illusion of Satan?*

[Answ.] I Answer, There is ever an harmony and sweet accord between the inward and outward testimony, between the Spirit of God, and the Word of God, and therefore we may discern the testimony of the Spirit *by the Word.* Thus in the Old Testament, all Revelations were to be examined by the Word, *Deut.* 13.1. *Isa.* 8.20. and in the New Testament our Savior tells us, That *the Spirit shall lead you into all truth:* How so?*For he shall not speak of himself, but what he shall hear, that shall he speak:* And what is that which the Spirit heareth, is it not that which is already contained in the Scriptures?

[Obj.] *Nay then (say some) the credit of the voice of the Spirit,must depend upon the Word, but this must not be allowed, that anything should be of such credit, as to give credit to the Spirit.*

[Sol.] I answer, Why not? the Scripture we know is already known and received as the Word of God, and therefore what cometh after it, must needs borrow credit from it: Indeed, *the truth* of what the Spirit speaketh doth not depend upon the Word, yet *the credit* of it doth.

[Obj.] *But there is no more* Evidences (say they) *save only the* revealing Evidence, *the Spirit of Christ, and the* receiving Evidence, *which is Faith; the Spirit within thee saith,* Thy sin is forgiven

thee, *and Faith receiveth it, and sits down satisfied; now here is thy* Evidence, *if thou hast only these two, thou hast thy portion, thou needest no more.*

[Sol.] I Answer: 1. In this way, what profane person is there in this world, which may not conclude for himself, if he will but force upon himself this persuasion, *That the Spirit saith it, and I believe it.* 2. *The revealing and receiving Evidence (i.)* the Word of the Spirit, and the subscription of Faith, do not lay the ground of perfect peace, except there come in also the *Evidence* of inherent qualifications. For the better understanding of this, observe, That the Evidence of the Spirit is either mediate, when it enables the Soul to frame a Syllogism, wherein the *minor, sc.* the dictate of the Conscience, so far maketh to this Evidence, as our Graces are witnessed unto by the Spirit, 1 *Cor.* 2.12. or immediate, which is indeed without any such discourse of our conscience, and wherein our spirit is merely passive or receptive, an act of irradiation or impression of God's love, or (as some call it) a transcript of the decree of God's election set upon the Conscience; the Scripture calls this especially, *A seal of the Spirit,* which imports the mere passiveness of the heart to it, as of the wax to the seal; and this Evidence is solitary, without reference to Inherent Graces, yet howsoever, it excludes them not, nor cometh in till that mediate Evidence precede, *Eph.* 1.13. Hence I infer, the mediate testimony of the Spirit, that ordinarily concludes; for *hic & ill,* doth not speak according to the Word, but where a Text of Scripture hath a *Quicun{que}* for the Proposition, and a work of the sanctifying Spirit for the assumption; as thus, the Scripture saith, *They that repent and believe:— They that are led by the Spirit of God, are the sons of God,* Mark 1.15. Rom. 18.14. Hereupon the renewed and sanctified Conscience saith, *I do repent and believe, I am led by the Spirit, therefore I am the child of God:* Now this conclusion deduced, if afterwards the immediate testimony of the Spirit (manifested by an heavenly impression and irradiation upon the Soul) comes in with his attestation to confirm it, we may not doubt either of this or of the former testimony, because now they both speak according to the word and work of Grace in the heart; the ground of all this is in the nature of this testimony of the Spirit, which is rather an attestation, then a testimony; a secondary, not first deponent: Is not this rightly concluded from that of *Rom.* 8.16.*The Spirit witnesseth with our Spirit?]* where we have two witnesses joining together their testimonies to assert this truth, *That we are the sons of God;* two, I say, *viz. our spirit,* and the *Spirit of God:* The witness of our spirit *(i.)* of our conscience, is the first, the Spirit of God is the second: His work is not 〈in non-Latin alphabet〉, but 〈in non-Latin alphabet〉, *to witness together with our Spirit; (i.)* To confirm and ratify what that hath asserted; so that indeed the evidencing of this testimony of the Spirit, is after the testimony of our own Conscience; if this do not first speak and conclude, that other of the *Spirit* speaks not at all: Now the testimony of the Conscience is the conclusion of the practical Syllogism, and the certainty of this conclusion depends upon the verity of the assumption, which mentioneth the work of Grace in the heart: So then, let it be the care of the Christian, to make good the verity of the assumption, that he may truly say, *I do repent, I do believe, I am led by the Spirit;* and this shall not only afford him comfort by the conclusion, but also (when the immediate testimony of the Spirit comes in with his attestation to confirm it) it will assure him, that he is not misled by the suggestion of Satan, but guided by the Spirit in this point of assurance: *Surely* (will he say) *this is the Spirit of God,*

for now he speaks according to the Word of God, and according to the work of his own Grace within me.

***SECT. 3.* Of the improving of Evidences.**

2. FOr the improving of *Evidences,* we must endeavor to produce that fruit, that frame, that disposition of heart which the Lord requires, directs and looks for in such a case, as the admiring of God's unsearchable Grace in Christ Jesus; a sober, moderate and self-denying use of our *Evidence-comforts;* a fiducial pleading of all the precious promises of the Gospel; a cheerful bearing of crosses, a holy contempt of Creature comforts, a bold approaching to the Throne of Grace upon all occasions, a valiant adventuring for Christ, longings for the appearings of the Lord Jesus, a confident contest with sin, a courageous resisting of temptations; I may add humility, love to God, fear of offending, zealous labors to advance Christ in the power of Grace, &c. all which are the fruits of legible *Evidences* in true Christian hearts: And our *Evidences* thus improved, then is the whole business Christianly managed indeed. But of these in the next Section.

***SECT. 4.* Of the Sanctification of Evidences in their several uses.**

THe Sanctification of *Evidences* is manifested (as we said) by several *Dispositions:* To enlarge myself; No sooner is the Soul settled in its Scripture-persuasions, and Spirit-persuasions, that God hath translated it unto Christ, but immediately there follows,—

1. A deep admiring of God's unsearchable grace in the Lord Jesus Christ: *Hath the Lord assured me that I am his? O my Soul, stand amazed at this endless, boundless love of the Lord; it is of his grace that ever I did bethink myself of the danger of my sinful course I was formerly in; it is of mere grace that the Lord Christ died for my sins, and rose again for my Justification; It is of his special grace, that the Spirit of Christ should thus whisper to my Spirit, Thy sins are forgiven thee. O the bountifulness and love of God to man! O I am swallowed up in this depth! It is a mystery which may astonish Angels, an Orient Pearl which out shines all the sparkling Jewels of the whole Creation.* When the Jews heard of the Proclamation of King *Cyrus,* by which they were set free from their long and tedious captivity, they were wrapped with joy, they were like to men that rather *dreamed,* then possessed the thing that their souls longed after: How much more will *Assurance* that we are set free from the perpetual bondage of sin, and restored to the everlasting freedom of righteousness and life, make us wonder at the infinite wisdom; and unspeakable goodness of our heavenly Father? The Saints considering the goodness of God towards man in his creation, brake forth into holy admiration,*Lord, what is man, that thou art mindful of him?* The Prophet calling to mind long after, what God had done for his soul, cannot pass it over without servant praise, *What shall I render to the Lord for all his benefits towards me?* How much more ought and will that man that is assured of God's favor and love towards him, forever admire the mighty power, unspeakable goodness, and rich mercy of God, who hath delivered him from the pit of hell, from the power of Satan, from the curse of the law, and from the waiting for of all the wicked Devils, and damned Spirits, and withal, hath translated him into the kingdom of his dearest Son? O needs must his heart be inflamed with love, and enlarged in praises!

2. A sober, moderate, and self-denying use of *Evidence-comforts:* I speak not herein against the frequent actings of grace, or against the simply looking on them, or comforting ourselves in them, especially under sad hours; but against the excessive, overflowing, over-loving way of *Evidence-comforts,* against the abuses thereof: which may be in these particulars; as 1. When we pore more frequently upon the comforts of our own gracious actings, then upon Jesus Christ and his death; when we live too much on the sight of a new-created birth in ourselves, and the image of the second *Adam,* though indeed we have Christ himself to live on. 2. When we wonder so much at what is done in ourselves by the grace of Christ, that we begin to make a mixture of *self* therewith, *and immediately we sit down and write of ourselves an hundred instead of fifty.* 3. When we think graces and comforts so rooted in ourselves, that we neglect God and Christ for the upholding, increase and exercise of them. 4. When we rest upon, and too much confide in the power of inherent grace, former revelations, and witnesses of God's Spirit, which are all but creatures, acts of God upon us, and in us; and therefore in doing thus, we make an Idol of inherent grace, and put that trust in it, which we should repose in the Lord alone: and so, as the Lord speaketh,*We go a whoring after our own hearts.* Now all these flow from the corruption of our nature, and not from *the nature of assurance;* the product of true *Evidences* is, a praising of God for them, and a comforting ourselves in them, as in the fruit of his eternal and unchangeable love: *Our rejoicing is this,even the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in the world;* but not a making of them the only or chief grounds of our hope and comforts, for God in this case may leave us to ourselves,*That no flesh should rejoice in his presence.*

3. A fiducial pleading of all the precious Promises of the Gospel: *And hath the Lord indeed given me a kiss of his mouth, a sure sign of his love? Why then, O my soul, arise, and lay hold on all the Promises, which God of his mercy in Christ doth offer in the Gospel: Be not dismayed by reason of thy unworthiness, for the Promise is of grace, freely offered, and freely given to them that be most unworthy in their own eyes: Thou art unworthy of the least crumb of Mercy, but of the riches of his grace God hath given thee the Promises of highest advancement, if thou wilt but embrace them. I will be a father unto you,and ye shall be my sons and daughters, saith the Lord Almighty: — And it shall be in the place where it was said unto them, Ye are not my people,that there they shall be called, The children of the living God: —He that overcometh shall inherit all things, and I will be his God,and he shall be my Son. Surely Lord, I will lay hold on these promises: I will yet draw nigher to thee, and put my trust in thy mercy; I will henceforth fly to the throne of Grace, to get my title made surer and surer unto my conscience. O Lord, I believe, help thou my unbelief.* Thus the soul pleads with God, and God is well pleased with such pleadings; the soul is assured of salvation, and yet prayeth in the midst of assurance,*Who am I, Lord, that thou shouldest make such ample and free promises unto thy poor servant? Of thy free mercy, and according to thine own heart hast thou spoken all these great things, to make thy servant know them; and now O Lord God, establish, I beseech thee, the word that thou hast spoken concerning thy servant.*

4. A cheerful bearing of crosses: Hence *Paul* eying that object of assurance, that *weight of glory,* he counts all *his afflictions light, momentary;* he sung in the dungeon, and reckoned it a special favor to be a sufferer for Christ: The fire of divine love so inflames Christians in this condition, that much water of Persecution cannot quench it; yea, such is the nature of this

fire, that it feeds on those waters, and grows more fervent by that which would quench it; no wonder: it is but *a light affliction, but it causeth unto us a more excellent and eternal weight of glory;* and parts of this *glory* the Christian now receiveth aforehand, as earnests of the whole: This makes him to rejoice (even in the midst of crosses and losses) with a joy unspeakable and glorious: And hence it is that a Christian despiseth the sufferings for the joys, yea, the sufferings are so overcome by the joys, that the sufferings do not turn his joys into sadness, but his assurance turns the sadness of his sufferings into joys,*for he rejoiceth in his sufferings.*

5. An holy contempt of Creature-comforts: This is another fruit of assurance, it will make a man endeavor to rid himself from such feculent matters here, to contemn them, to trample them under his feet, and out of the greatness and goodness of his spirit, ambitiously to long after the presence of the Lamb. Do I speak or write to the denizens of Heaven? tell me then, you that carry the *Evidences* of Heaven in your hands and hearts, is it not thus with you? hath not God wrought your hearts to this frame and divine disposition? if not, he will do it first or last; for citizens of Heaven set not much by the best things on earth, when they are themselves, and act like their Savior. It was a good speech of an Emperor, whatsoever he himself was, *You* (said he) *gaze on my purple Robes, and golden Crown, but did you know what cares are under them, you would not take them up from the ground for them;* but suppose there had been no cares but pleasures in them, yet *Moses* when he had this assurance of Faith, *He refused to be called the son of Pharaohs daughter,choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sins for a season; esteeming the reproach of Christ greater riches then the treasures of Egypt, for he had respect unto the recompense of reward.*

6. A bold approaching unto the throne of Grace upon all occasions: Because we are assured, therefore we beg anything of God with greater affiance; *Prayer is nothing else but the stream and river of Faith, and an issue of the desire of that which we joyfully believe:* Our Savior Christ knew that *his sheep should never perish,* and yet he prayeth, *Holy Father, keep them in thy name: Paul* knew assuredly, that the Lord would deliver him from every evil work, yet without ceasing he prayeth to be *delivered from evil.* Assurance adds fervency to prayer; the firmer our Faith, the more free is our access, with boldness and confidence to the throne of Grace, the more fervently and boldly can we pray, *Abba Father:* Assurance hearkeneth what the Lord speaketh, and speaketh back again in fervent groans and desires; it hath the promise of God, and therefore is bold to pray, and will not keep silence, *Thou, O Lord of Hosts,God of Israel, hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee;* nay, Assurance puts on the Soul to ask anything it wants; these be the times when the Spirit moveth the waters, therefore, *Now* (saith Assurance) *cast in your Petition, and whatsoever grief it hath in it, you shall be cured of it:* Now the King holds out his *golden Scepter, And therefore* (saith Assurance) *let the Queen come in boldly with her request, though it be for a Kingdom;* yea, this King likes it best, if *first* we *seek a Kingdom, and the Righteousness* inseparably annexed to it, for then we shall have *all other things with it.*

7. A valiant adventuring for Christ: Is a man assured of God's love in Christ? such a one fears not any troubles, he knows all comes through his Fathers hands, and that man and Devil cannot do what they would, and therefore he goes on comfortably *today, tomorrow, and to the*

end; he is like one of *David's* Worthies, or like *David* himself, that having got experience, fears nothing; he walks up and down the world like a Giant, higher by head and shoulders then most men, he holds in his hand a strong *shield,* that the Devil himself cannot pierce, but it *quencheth his fiery darts:* He gets a victory against the world by his *Faith,* and *Samson*-like, breaks all bands of temptation as straw, he *leaps over a wall, breaks a bow of steel, lays heaps upon heaps.*

8. An earnest longing for the *appearing of the Lord Jesus:* As he adventures and conquers in life, so he can think of death, without any prevailing fear; he can say with *Paul, I desire to be dissolved,and to be with Christ;* and with *Stephen, Lord Jesus receive my spirit;* and with the Spouse in the *Canticles, Come away, my Beloved, and be thou like a Roe, or to a young Hart upon the Mountains of spices.* It is the voice of Assurance, *My life is hid with thee, O Christ, and therefore appear quickly, my Life, my Jesus, that I may quickly appear with thee in glory; let the day of gladness quickly come, wherein both soul and body, even my whole self, may eternally enjoy thee: I cannot be still put off with these tastes and earnests, my love and longing is rather inflamed by them to the fruition of thee:* The very voice of these earnests is, *Come;* yea, they scarce know any other language but *Come,* therefore again and again they s•y, *Come;* yea, after they have said, *Come,* as if that were not enough, they say, *Come quickly;* and now, what can the Soul say more to her Lord? only as before she still said, *Come,* so now will she still say, *Amen; even so, Amen and Amen.*

9. A loathing of sin, indignation for sin, contest with sin, and a continual watch against the baits and allurement of sin: How can it be conceived that a man should be assured of the pardon and forgiveness of many sins, but it will work a greater loathing and detestation of sin, unfeigned abasement for former weakness, and continual watchfulness, to keep himself pure for the future, that he lose not his comfort, nor dishonor God, who hath done so great things for him? It is Satan's cavil against the Saints, That *Assurance begets security:* Assuredly, if it be true Assurance, it will through Christ mortify our lusts, and quicken us to more sincere, settled and constant obedience; nor is it possible that a Christian should hold his assurance any longer, then whiles he follows, cherishes and feeds in himself this heavenly affection.

[Obj.] *But some may object, If we say we have no sin,we deceive ourselves:—Who can say his heart is clean?—There is no man just, that sinneth not: — And how can these two stand together, Sin and Assurance?*

[Sol.] I Answer, Gross sins, grievous sins, are not compatible with the hope and assurance of a Christian, especially reigning sins committed with delight, or indulgence: This spot is not the spot of God's children, and yet such sins as we call infirmities, blemishes, remainders of Original corruption, under which the Regenerate must labor so long as they live: These are not altogether incompatible with Assurance, nor do they hinder the lively workings of faith, in receiving the promises; it is good therefore to distinguish betwixt sins, which administer matter of humiliation, and such as may give occasion to the Soul to question its Regenerate estate: As — 1. There are sins of simple ignorance, unavoidable infirmity, sins of forgetfulness, inconsideration, passion, pettishness, inordinate fear, whereto there is no

advised consent, and these may stand with Assurance. But 2. There are foul sins, enormous crimes (not to speak of sins willfully committed with full consent, delight and contentment, to the utter exstinguishing of the Spirit of Grace, which shall never befall them that are called according to the purpose of God) and those sins hinder Assurance, so that the sinner cannot for the present lay actual claim to any one privilege of Grace formerly enjoyed; I deny not but he may still retain his right and title to eternal life, but he is in this condition suspended from actual claim, until he rise again by Repentance, and so recover not a new right and title, but a new claim by virtue of the old title.

10. A courageous resisting of doubts, scruples, temptations; not but that doubts will come after assurance: We see the Sun is one day bright, and the next day is covered; *Evidences* may be lost, though interest be continued: yet *Assurance* and *Evidences* rightly improved and sanctified to us, may help us against all the shakings, and shiverings, and doubtings of the Soul, and of their own nature they do resist them: Hence the best cure and remedy of doubtings, is to perfect and strengthen our assurance; the more purely the fire burns, the less smoke it hath; when the light and heat of the Sun are greatest, then the clouds and misty vapors are fewest: *Assurance* and *Doubting* are like a pair of scales, where the weight of the one bears away the other.

[Quest. 1] *But how should assurance be strengthened?*

[Answ.] 1. Go we to God, for God who gave it can strengthen it: Every grace depends upon him, not only for birth, but also for complement; his strength must lead us on from strength to strength, and therefore if we would have strong assurance, we must go to a strong God, and beg of him for it: *O Lord* (say) *my knowledge is dim, lighten that candle, open mine eyes yet more and more, that I may see thy truth; my assents many times shake, but do thou establish and confirm my heart in thy truths; my embracings, applications, are very trembling, and broken, and interrupted, but do thou guide my eye to look upon my Savior, and do thou guide my hand to lay hold on him, do thou enable my will and affections, to embrace all the goodness of thyself, of thy Christ, of thy Word; my faith is but weak, but Lord, I would have more faith, even full assurance of faith, and thou canst work it, O do it for thy weak servant.*

2. Be in the way of strength: There are ways in which God doth reveal his arm *(i.)* his Ordinances; he that is too good for the Ordinances, will ever be too weak in his faith. *One thing* (could *David* say) *have I desired of the Lord,that I may dwell in the house of the Lord all the days of my life:* and to what end? *that I may behold the beauty of the Lord,and visit his Temple:* what this beauty is, he himself expounds, *We thought of thy loving kindness in the midst of thy Temple:* The loving kindness of God, his mercy and countenance upon his own servants, that is the Lord's beauty, that is it which makes him amiable in his own people.

3. Let assurance know its privileges, & then it will grow stronger.*Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people:* they who descended from the blood of *Abraham* had more privileges then others, and have not they greater who come of the blood of *Christ?* The Priests of the Law had singular exemptions, and Kings of all men are most highly privileged; and do Believers come short, who are not profane, civil, typical Priests,

but *royal Priests?* who are not Priests only, nor Kings only, but both *Kings and Priests: A royal priesthood, an holy nation, a peculiar people.* If we did once thoroughly know our privileges, the grants of favor, the free access, the singular acceptance we have with God in and through the Lord Jesus Christ, how might we keep down our fears, and our doubtings, and with fullest eagerness embrace our God, our Christ, our Promises.

4. Observe, and call to mind our former *Experiences* of God's favor and love:*I will remember* (saith *David) the years of the right hand of the most High (i.)* the years and times of my life, wherein I had sweet experiences of God's mercies and love: why, what of that? he tells you, *Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.* But of this point in the last Chapter.

[Quest. 2] *But what if after all these means used, no Sun appears, our Evidences are quite lost, God suspends all comforts?*

[Answ.] In such a case we must endeavor to live above *Evidences,* by working the soul to close with, and depend upon an absolute Promise: To this purpose it pleaseth the Father of Mercies; sometimes to convince and persuade the soul, that he will supply what is wanting, heal backslidings freely, work both will and deed fully, whereby he sustains the soul in life, and raiseth it up as it were from the grave of despair and dismal distress. Thus *David* expected to receive his *Assurance,* when he cried,*Why art thou cast down, O my soul? — Hope thou in God, for I shall yet praise him for the help of his countenance:* And if at our first conversion, when we had nothing but the offer of Free-grace to look upon, we cast ourselves on God, why not now, when our *Assurances* wholly fail?

***SECT. 5.* The Evidences of a weak unworthy servant of Christ, laid down according to the Rules aforementioned.**

THe life of all we have said, is *Practice:* Hence I make bold to lay down the *Evidences* of a poor creature, not worthy to be named, much less to have his Name written in the Book of Life.— He gives them thus:—

1. The Texts containing Promises.	2. The Graces to which Promises are made; or my particular Evidences.	3. The truth of these graces examined	4. The testimony of the Spirit.
	After acts of faith first put forth upon *Christ* himself, and closing with him immediately, as if I had no present or by-past grace to evidence my being in him: I now bring in these graces or workings of the Spirit of *Christ* in me, as handmaids to attend, and to witness to the truth of this	See in the duty of Self-examination and Receiving of the Lord's Supper.	Which is either by Arguments & Inferences from the word and work of grace in the heart, or by presence and influence, manifested by an Heavenly impression and irradiation upon my soul!

	adherence unto *Christ,* which I call my Evidences.		
1. John 3.5, 8. 1 Pet. 1.23. 2. Joh. 1.11, 12. 2 Pet. 1.3, 4. 3. Gal. 2.20. 4. Psal. 119. 6, 7. 5. Psal. 119.5, 128. 6. 2 Cor. 7.10. 7. Ezek. 9.4, 6. Psa. 119.136. 2 Pet. 2.7, 8. 8. Rom. 10.1. 9. John 4.19. Psa. 119.165. 1 Joh. 3.10, 14 1 John 4.7. 10. Rom. 7.23. Gal. 5.17. 11. Psal. 19.12. 12. 1 John 3.3. Rev. 15.3. 13. Mat. 10.39. Mark 10.21. Luke 9 23, 24 14. Psal. 89.15. Isa. 12.3. John	1. My Conversion from corruption to Christianity, the time whereof (I bless God) I remember. 2. My desire and endeavor to rely on the Promises of Christ, both for this life and that to come. 3. My Experience that I could act Faith, and lay hold, and rest upon the Promises of God in diverse cases and conditions. 4. The chief aim and bent of my heart, which for the main is Godward and Christ-ward. 5. My respect to all God's Commandments, desiring that I could give up myself wholly to God to do all his will. 6. My renewed repentance for my often failings, and sins committed against God. 7. My grief for the sins of the times and places where I lived. 8. My earnest desire and prayer to God for Israel, and for all I know, That they might be saved. 9. My love to God in Christ, to his Word, Services, Saints, and all things that belong to him. 10. My sense and feeling of the fight and combat between the flesh and the Spirit. 11. My watch to strive against secret sins, which no eye sees, as		

15.11. Rom. 14.17. Gal. 5.22. 1 Pet. 1.8.	well as against public, notorious, scandalous sins. 12. My desire after Christ for his holiness, as happiness; taking him for my King and Husband, as for my Jesus and Savior. 13. My willingness to suffer shame and disgrace, and (if my heart deceive me not) persecution and death for Christ my Savior. 14. The unspeakable joy of God's Spirit, which sometimes I have felt in and after Ordinances; and especially once, when for the space of two days I was carried away into ecstacy and ravishment: This was when I began to see Spiritual things; and upon which followed more desire and endeavors after grace.		
15. Mal. 4.2. Eph. 4.15. 2 Pet. 3.18. 16. Psa. 119.67. Heb. 12.7, 8, 11. 17. Col. 2.2. Heb. 6.11, 19. Heb. 10.22. 2 Cor. 5.17. Gal. 5.22. Rom. 8.15, 16 18. Psal. 27.14. Psal. 40.1.	15. My sensible growth in the measure of God's sanctifying graces, as in knowledge, and faith, and hope, and patient expectation of God's presence and assistance in all things to come. 16. My patience under infirmities and afflictions, with an earnest desire that I may be bettered by my afflictions. 17. My assurance of faith, and of my spiritual safety; which is 1. Both by the evidences of internal vision or reflection, for I know that I believe, as certainly as I know that I live: and 2. By application of the Promises of the	See in the duty of Self examination and Receiving of the Lord's-Supper.	This is either by Arguments & Inferences from the word and work of grace in the heart, or by presence and influence of the Spirit, manifested by an Heavenly impression and irradiation upon the soul by a sweet motion and feeling of God's goodness, and pardon, and mercy, and saving presence to me.

19. Psal. 28.6. Psa. 66.18, 19 Psal. 116.1, 2. 20. 2 Tim. 4.8. Rev. 22.20. 21. Phil. 1.10, 11. 22. Psa. 139.23, 24. 23. Rom. 7.24. Rom. 8.13. Gal. 5.17. Col. 3.4, 5.8, 9. Tit. 2.11.12.	Gospel: and 3. By the effects and fruits growing from the root of grace: and 4. By the testimony of God's Spirit, which sometimes (after prayer especially) hath suggested to my Spirit that I am God's child. 18. A desire to wait upon God, if at any time he delay to hear prayers. 19. The return of my prayers, which many a time God hath graciously made sensible and known to my soul. 20. My sincere and hearty longing for the time of restoring, and for the appearing of Christ, who is my chiefest treasure, and my all in all. 21. My Conscience hath born witness with me, that my heart was sincere towards God. 22. I rest not in the approbation of men, unless I can approve my heart unto God. 23. Besides these and the like, I may fetch (say some Divines) as good, if not better Evidences from Mortification, in denying myself, in overcoming my passions, in crucifying my corruptions, as from any graces whatsoever. But, O my soul, rest not on these inward graces of the Spirit; now when all is done, begin again to act faith upon Christ immediately with a redoubled strength.		

His *Evidences* thus gathered in, the prime and especial work of the soul is, the sanctification of *Evidences* in their several uses. But of that before, *Sect.* 4. And thus much of *Evidences.*

CHAP. VII.

SECT. 1. Of the nature and kinds of Meditation.

MEditation is a deep and earnest musing upon some point of Christian instruction, to the strengthening of us against the flesh, world and Devil, and to the leading us forward towards the Kingdom of Heaven; or *Meditation* is a steadfast bending of the mind to some spiritual matter, discoursing of it with others, till we bring the same to some profitable issue.

Now this Meditation is either sudden or set, occasional, or solemn, and deliberate.

1. *Occasional* or *Extemporal Meditation,* ariseth from such things as God by his providence offers to our eyes, ears and senses. *When I consider the Heavens,the work of thy fingers, the Moon and Stars which thou hast ordained: What is man that thou art mindful of him, or the son of man, that thou visitest him?* This *Meditation* of *David's* was *occasional.*

2. *Deliberate, set,* or *solemn Meditation,* ariseth out of our own hearts, when purposely we separate ourselves from all company, and go apart to perform this exercise more thoroughly, making choice of such matter, time and place as are most requisite thereunto: Now this *Meditation* is double, for it is either conversant about matters of knowledge, for the finding out of some hidden truth, or about matters of affection, for the enkindling of our love unto God: The former of these two we leave to the Schools and Prophets, the latter we shall search after, which is both of larger use, and such as no Christian can reject, as either unnecessary, or over-difficult.

***SECT. 2.* The Circumstantials of Meditation.**

THe circumstantials of our *Meditation,* are *time* and *place;* I shall add to these (though I cannot call it a circumstance) the *subject matter,* which by way of *preparation* to the *duty* we may take notice of.

1. For the time: No time can be prescribed to all men; for neither is God bound to hours, neither doth the contrary disposition of men agree in one choice of opportunities; some find their hearts most in frame in the morning; others learn wisdom of their reins in the night season; others find *Isaac*'s time the fittest time, *who went out in the evening to mediate:* No practice of others can prescribe to us in this circumstance; it is enough that we set apart that time wherein we are aptest for that service.

2. For place: We judge solitariness and solitary places, fittest for *Meditation,* especially for *set and solitary Meditation:* Thus we found Jesus meditating alone in the Mount, *John the Baptist* in the desert, *David* on his bed, *Daniel* in his house, *Isaac* in the field. *The Bridegroom of our Soul,* the Lord Jesus Christ, is bashful (said *Bernard*) and never comes to his meditating Bride in the presence of a multitude: Hence was the Spouses invitation, *Come my beloved, let us go forth into the field,let us lodge in the villages, let us go up early to the vineyards, let us see if the vine flourish,*

whether the tender grapes appear, and the pomegranates put forth, there will I give thee my loves: We must in this case abandon worldly society, both outward and inward: Many sequester themselves from the visible company of men, which yet carry a world within them; both these societies are enemies to this *Meditation.*

3. For the matter of our *Meditation,* it must be Divine and Spiritual; *viz.* God's Word, or some part thereof: It is woeful to think how some meditate on sin, contrary to God's Word, studying to go to Hell with the least noise of the world; others bend their thoughts only on the search of natural things; as, The motion of the Heavens, the reason of the ebbing and flowing of the Seas, the kinds of simples that grow out of the earth, and the Creatures upon it, with all their qualities and operations; but in the mean while, the God that made them, the vileness of their nature, the danger of their sin, the multitude of their imperfections, the Savior that bought them, the Heaven that he bought for them, &c. are as unregarded, as if they were not: The matter of our *Meditation* must be something divine; *I remember thee on my bed,and meditate on thee: — I will meditate of all thy works, and talk of thy doings.*

***SECT 3.* Of occasional Meditation.**

OCcasional Meditation ariseth from such things as God by his providence offers to our eyes, ears or senses: Examples of this sort are infinite, for a taste take these few:

1. Upon our first waking in the morning, meditate how the Lord can at the last day as easily raise up our dead bodies from the dust, as he hath now awaked us out of sleep; and as now we rise from the grave our bed, so then we must arise from that bed our grave.

2. Upon sight of the morning sky, *meditate,* That if one Sun make so bright a morning, what a shining morning will that be when Christ *(the Son of Righteousness)* shall appear, attended with all his bright Angels, Archangels, Cherubims, Seraphims, Bodies and Souls of Saints? When there shall be as many Suns on a day, as there are stars on a bright winters night.

3. Upon the occasions of the day, meditate, how the Lord seeth us, and understands all our thoughts, and is acquainted with all our ways:*The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them, whose heart is perfect towards him,* and therefore we should do all things as in the awful presence of God.

4. Upon our particular callings we may accordingly meditate; as—

1. A Magistrate, thus, As I judge others, so will the Lord judge me; it will not be long ere death arrest, and I must go without bail: Me thinks I hear that sound in mine ears,*I have said ye are gods; but ye shall die like men.*

A Minister, thus, The time I have to spend is not mine, but the people's: Me thinks whiles I idle it away, I hear them crying after me, To your closet, and there pray for us that we perish not; study for us, that we may learn of you how to walk in his paths; for if we perish, and you will not give warning, *then must our blood be required at your hands.*

3. A Tradesman, thus, What is that balance in my shop, but a *memento* of distributive and commutative Justice? if my dealings be not just to a point or pin, I shall then be weighed in God's balance, and be found too light:*A false balance is an abomination to the Lord,* and so is a true balance, without true dealing with all men.

4. An Husbandman, thus, As I sow in spring, so I reap in harvest, and God hath said, *He that soweth iniquity, shall reap vanity,* but *they that sow in tears, shall reap in joy:* Lord, whiles I sow in tears, give me *April* showers of Repentance, that when the harvest comes, and the Angels must reap, they may gather me into thy barn of Heaven.

5. A Soldier, thus, What trade is this I follow? what devices are these I carry about me to murder afar off? whose image do I bear in this killing disposition, but his whose true title is, *The Destroyer?* I had need look about me that I be in a righteous cause; I am sure, all the titles of God sound of mercy and gracious respects to man, God the Father is his Maker and Preserver, God the Son his Savior and Redeemer, God the Holy Ghost his Sanctifier and Comforter: O Lord, that my enemies may be thy enemies, and my cause, thy cause, or that I may leave this calling.

5. Upon night approaching, *meditate,* That seeing our days are determined, and the number of our months are with the Lord, and our bounds are appointed, which we cannot pass, that one day more of our limited time is gone and past, and we are now nearer to our end by a day, then we were in the morning.

6. Upon occasion of lights brought in, *meditate,* If the light of a poor candle be so comfortable, which is nothing but a little inflamed air, gathered about a moistened snuff, What is the light of that glorious Sun, the great Lamp of Heaven? but much more, what if the light of that infinitely resplendent Son of Righteousness, who gave that light to the Sun, and that Sun to the world?

4. Upon the sight of a bright sky full of stars, meditate, How worthy a Science it is to see and observe those goodly spangles of light above our heads, their places, qualities, motions: But the employment of a Christian is far more noble, Heaven is open unto him, and he can look beyond the veil, and see further above those stars, then it is thither, and there discern those glories that may answer to so rich a pavement: *I see indeed those glittering glorious stars, with my bodily eyes; but I see withal by the eyes of my faith, that this is but the floor of that goodly fabric, the outward curtain of that glorious tabernable:* I see within that incomprehensible light, which none can see and not be blessed: How many are these stars before my eyes? but Oh! what millons of pure and majestical Angels? what millions of happy and glorified Souls? how many mansions of my Father (one of them being my own) do I see by Faith? Come down no more (O my soul) after thou hast once pitched upon this heavenly glory; or if this flesh force thy descent, be unquiet till thou art let loose to immortality.

Thus from our uprising to our down-lying, we may upon every object presented to our senses, frame a sudden or *occasional Meditation.*

***SECT. 4.* Of deliberate Meditation, and the parts thereof.**

DEliberate Meditations arise, and are wrought out of our own hearts: Now every such Meditation consists of these parts, The

- Entrance.
- Proceedings.
- Conclusion.

1. The entrance is either

- Common.
- Proper.

1. The common entrance is some short, yet pithy prayer, that God may guide and direct us therein, by the gracious assistance of his holy Spirit.

2. The proper and particular entrance, is the choice of some theme or matter, and a settling of ourselves on that which we have chosen.

2. The proceedings of our *Meditation* are in this method:

- 1. To begin in the understandings.
- 2. To end in the affections.

1. Concerning that part which is in the understanding, it is good to keep that course which the common places of Natural and Artificial Reason do lead us unto: as to consider the matter of our *Meditation,* 1. In its description: 2. In its Distribution: 3. In its Causes: 4. In its Effects: 5. In its Use: 6. In its Properties: 7. In its Opposites: 8. In its Comperates: 9. In its Scriptural Testimonies; only in these heads observe these cautions:

1. That we be not too curious in prosecution of these Logical places; the end of this *Duty* is not to practice Logic, but to exercise Religion, and to kindle Piety and Devotion: Besides, every theme will not afford all these places; as when we *meditate* of God, there is no room for *Causes* and *Comparisons:* it will therefore be sufficient, if we take the most pregnant and voluntary places.

2. That if we stick in the disposition of any of these pla•es (as if meditating of *sin,* we cannot readily meet with material and formal causes) we rack not our minds too much with the inquiry thereof, but quietly pass over to the next.

2. Concerning that part which is in the affection, it is good to follow that course which the common places of Rhetoric do lead us unto: These are six: *viz.*

- 1. A relish of what we have meditated on.
- 2. A complaint, bewailing our wants of this relish.

- 3. A wish of the soul for what it complaineth to want.
- 4. A confession of our inabilities, to effect what we wish.
- 5. A petition for the supply of our inabilities.
- 6. A confidence of obtaining what we petition for.

3. The conclusion of the work contains these parts:

- 1. A thanksgiving.
- 2. A recommendation of our souls and ways to God.

I shall add no more, but only wish the soul thus concluding, to lift up the heart and voice to God, in singing a Psalm answerable to its disposition, and matter meditated on; and by this means shall the soul close up itself with much sweetness and Spiritual contentment.

***SECT. 5.* An Example of the souls love to Christ.**

AFter entrance by Prayer, and choice of this theme, the soul may proceed thus:—

1. *Description.*

O my soul, what is this souls *love to Christ,* whereof thou studiest? It is a Spiritual fire kindled from above in the hearts of his darlings, towards their Bridegroom the Lord Jesus Christ.

Or it is a sparkle of that fire of the holy Ghost, struck into the tinder of our souls, which immediately smokes, and sends up the flame thitherward, whence it first had its rise: Or, it is the souls rest or reposal of itself in the bosom of Christ, with content unspeakable and glorious, being persuaded of her interest in that song of the Spouse,*I am my well-beloveds, and my well-beloved is mine.* This, O my soul, is the nature of thy *love to Christ.*

2. *Distribution.*

There is a twofold *love,* one of *desire,* which is an earnest longing after that which we believe would do us much good, if we could attain to it; another of *complacency,* when having attained that which we desire, we hug and embrace it, and solace ourselves in the fruition of it: Now the first of these *loves* is an Introduction to the second, and both of them (in relation to Christ) issue from a proportionable act of faith precedent: 1. That affectionate longing, and thirsty *love,* wherewith we pant and gasp after Christ, proceeds from the first acts of faith, whereby we assent to all Gospel-promises, as true and good in themselves, and better unto as then anything in the world, could we but once be assured that they belong unto us. 2. That other love of complacency, when (with the Psalmist) *we return unto our rest,because the Lord hath dealt bountifully with us;* when sweetly we repose ourselves in the lap of our Savior, with content unspeakable, and full of glory, it proceeds from the last act of faith, whereby we are actual persuaded by those welcome whistlers of the Spirit of adoption, that certainly Christ is our Savior, & that our debts are cancelled to the very last mite; only observe (O my soul) these two things of this love: 1. That 'tis subject to all variations or changes, ebbings

and flowings of that persuasion; sometimes in a violent temptation, or in a sensible desertion, our persuasion fails, and so this *love of complacency* is either stupefied, or it falls back into that thirsty auxious *love of desire.* 2. That this *love of complacency* admits of degrees, proportionable to the degrees of our persuasion; if that be clear and strong, this love is more cheerful and pleasant; if that be weak and obscure, this love is more cold, with many fears and jealousies,—*whence this love of complacency* may not unfitly be subdivided into an *Ordinary* and *Heroical love;* ordinary love proceeds from a weak degree of that last act of Faith; *Heroical love* springeth from a more eminent and transcendent pitch of persuasion, concerning our own reconciliation in particular: It is called *Ordinary,* because most Christians (though effectually called) do ordinarily feel but such a timorous love in themselves; it is called *Heroical,* because it is constantly only in such, as either besides the *evidence* of the Word and Spirit, have had some special revelation to put them out of all doubt, concerning their estate to Godward; or in such as by a certain close walking with God, have been long exercised in a Christian course, have often entertained Christ Jesus at supper in their hearts, and habituated themselves into a more familiar acquaintance with that holy Spirit, which brings all the good news from Heaven, to those diligent souls which carefully wait for it.

3. *Causes.*

But whence is this *love,* O my soul? The Apostle is plain,*We love him, because he first loved us:* When the Spirit of God in the promises *lets in* some intimation of God's love into the soul, then she loves him again: That expression of the Psalmist, *The Lord will command his loving kindnesses in the day time,* is pertinent to this; it is a phrase taken from Kings and Princes, and great Commanders in the field, whose words of Command stand for Laws: so the Lord sends out his *loving kindness,* saying, *Go out, my everlasting love and kindness, take a Commission from me, go to that humble, thirsty, hungry soul; go and prosper, and prevail, and settle my love effectually upon him; I command thee do it:* It may be at the first visit, the poor soul cries out, *What, I love? What, I mercy? will Christ Jesus accept of me?* Oh, I am the worst of sinners; could I pray, or perform duties as some others do, I might have some hopes of mercy; but what? is it possible that the Lord of Heaven should love me? *Yes, thee, even thee, saith the Lord: go out my loving kindness to that poor soul, break open the doors of that weary weltering heart, knock off those bolts of carnal reason, and all base arguments, and clear and warm that broken, bruised, humbled soul, and tell him from me, That his sins are pardoned, his sighs and prayers are heard, and he shall be saved; I charge thee do the work before thou comest in again:* Here, O my soul, is the immediate cause, God's *love* thus affecting the heart, it breeds a *love* in the heart to God again: *I drew them* (saith God) *with the cords of a man,even with the bands of love.*

4. *Effects.*

And what are the effects (O my soul) of this *love?* O this *love* hath many holy gracious effects, it will make the soul to rejoice in Christ's presence, to grieve in his absence, to please Christ in all things, to desire union with Christ, though it never see good day, though it have no other wages; to bestow readily and freely anything it hath on the Lord Jesus Christ, to deny itself, or anything that may come in competition with Christ, to part with her *Isaac*'s, her dearest things, *To account all things as dung and loss,that she may win Christ,* to be content with

nothing, but love again from the party beloved, to be ever and anon thinking and musing on the Lord Jesus Christ, to be ordinarily and frequently speaking of Christ: Love is full of eloquence in the praises of her beloved, so is the souls love to the Lord Jesus Christ. O how that Spouse of Christ runs on in a description of his rarities and transcendencies, *My beloved is white and ruddy, the chiefest among ten thousand* (or as it is more elegantly in the Original,*He is an ensign-bearer among ten thousand)—He is altogether lovely, or he is all-entire, he is all composed of loves:* Betwixt those Verses [10. and 16.] there's a description of Christ, so stuffed with choicest delicacies of expression, that thou canst not match it (O my soul) out of any of those Poets which have flown highest in amorous inventions; at last she concludes with a triumphant Epiphonema, *This is my beloved, and this is my friend, O daughters of Jerusalem:* Nay, *love* will make the soul not only *speak,* but do anything for the Lord Jesus Christ: O then she cries, *How may I please Christ better? what duty must I do? and what sins must I avoid? if there be any of the bedchamber of the Bridegroom, tell me I beseech you, how may I hear, and pray, and walk, and approve my heart to my Christ and King, that nothing may displease him.* Lastly, *love* will make the soul suffer for Christ, and to *rejoice in such sufferings;* it is *a fire that much water of persecution cannot quench;* nay, it feeds on those waters, and grows hotter by them: As opposition riseth against it, so it riseth against opposition, yea, it riseth by it, until it rise above it.

5. *Opposites.*

Now what are the contraries to this *love of Christ,* but an *hatred of Christ?* One would wonder there should be such a thing in the world, as *hatred of Christ:* But why then should the Apostle threat, *If any man love not the Lord Jesus Christ,let him be Anathema, Maranatha; (i.)* If any man hate Christ, let him be accursed with all manner of execrations or curses in the most desperate manner, expecting *due vengeance from the Lord,when he cometh with his holy millions, to execute judgment upon all, and to convince all that are ungodly:* No question there is a world of wicked men, that are under this curse; I speak not of poor *Indians,* and other Savages of the unchristian world, whose souls are over-clouded with the blackest mists of irreligion, that the prince of darkness can possibly enwrap them in, who come into the world, not knowing wherefore, and go out of the world, not knowing whither; an heavy case, which cannot sufficiently be bewailed with an ocean of tears and blood; but of those that live within the paradise of the Christian Church, that have nothing to distinguish them from those *Indian* Miscreants, but an outward conformity, outward formalities, the charity of other men, and their own slight imaginations: As 1. All open enenemies, gross, heinous and grievous sinners, swearers, blasphemers, drunkards, railers against God, his Ministers, his People, these and the like *love* sin more then Christ, they love the Devil more then Christ. 2. All fawning Hypocrites, that profess (it may be) a marvelous affectionate *love* unto the Lord Jesus Christ, but they are inward haters of Christ.

6. *Comparisons.*

But to inflame thy *love* (O my soul) upon Christ, consider whereunto it is like, or to what it may be compared: The Scripture hath described the outgoings of such a Soul, 1. By the *parched ground:My soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty Land, where*

no water is. 2. By *the pantings of a chased Hart:As the Hart panteth after the water brooks, so panteth my soul after thee, O God.* 3. By the longings of a teeming woman:*I have longed for thy salvation, O Lord, and thy Law is my delight.* 4. By the fainting and swooning of one that is in good earnest sick of love:*I charge you, O daughters of Jerusalem, if you find my Beloved, that ye tell him I am sick of love:* Such souls are commonly cast into an agony, into pangs of *love,* that *love* Christ indeed.

7. *Testimonies.*

And doth not the Scripture express these loves of the soul to the Lord Jesus?*If God be your Father* (said Christ to the Jews) *then will ye love me:*—and, *Thy name is as an ointment poured forth, therefore do the Virgins love thee:*—and, *We will remember thy love more then wine;the upright love thee:—We love him* (saith the Apostle) *because he loved us first: I will love thee* (saith *David) O Lord my strength:—I will cause those that love me* (saith Wisdom) *to inherit substance:—He that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him,and I will manifest my love unto him:—Look upon me* (saith *David) and be merciful unto me, as thou usest to do unto those that love thy name.*

Thus for Information of Judgment, now for the stirring up (O my soul) of thy affections.

1. *Relish.*

O divine *love!* O the pleasures, O the joys of this *love!* O honey and sweetness itself! it is the *love of Christ,* that sets a price on all other Duties; the least service (even a cup of cold water, or a widows mite) if it have but a grain of this *love* in it, is a most acceptable sacrifice to God; it is *love to Christ* that hath the Promises of this life, and that which is to come: *I will cause those that love me, to inherit substance,and I will fill their treasures; —yea, there is a crown of life, which the Lord hath promised to them that love him;* it is *love to Christ,* that by Christ assures to us all the glorious privileges, flowing *from Christ,* as Reconciliation, Adoption, Forgiveness of sins, Justification, Righteousness, Wisdom, Sanctification, Redemption, Possession of all things, *All things are yours, whether Paul, or Apollo,or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and you are Christ's, and Christ is God's.* O who can think of this *love* of Christ, and not be ravished therewith! Had I a thousand hearts to bestow on Christ, they were all too little, they were never able to *love* him sufficiently; it is the Lord Jesus that is all strength, and all wisdom, and all honor, and all beauty; the fountain of all graces, and virtues, and qualities in men: whatsoever grace, or virtue, or quality is in us, they are but so many rays that come from this *Sun of righteousness; he is fairer then the children of men,and grace* eminently *is poured into his lips.*

2. *Complaint.*

But alas! where is my *soul?* how dull is my understanding? my affection? how careless, how peevish is my soul, in a business which concerns it so much? how prejudicate is my opinion? how vain are my conceits? O my soul! how ignorant art thou of the incomparable worth, and delightful sweetness that is in the Lord Jesus? how secute, and sleepy, and senseless art thou? O this hard heart of mine! thou canst mourn for losses and crosses of this life, but for

the loss of Christ, thou canst not mourn one jot: Didst thou, O my soul, truly affect Christ, the pillow would be washed with thy tears for thy want of Christ, and for thy want of assurance: Woe, and alas, that my mind is taken up with a confluence of worldly lusts, worldly cares, and worldly desires! O it is this that quencheth the *Conjugal love* of my soul to her bridegroom; my loves are now become very adulterous loves: woe, and alas, that *I have loved the world,and the things that are in this world,* that I have followed my base lusts, and adulteries, and abominations; that instead of loving Christ, I have loathed him, and whipt him, and scourged him, and crucified him, and preferred the vilest lust (any sin whatsoever) before the Lord Jesus. And now I am musing of this *love of Christ,*alas, I feel it not, or if I feel a little, little *love* of *desire,* yet I have no sense, no taste, no relish of that *love of complacency;* there is no such fire, no flames in my breast towards the Lord Jesus.

3. *Wishing.*

And yet, O that I could *love the Lord Jesus!* O that he had my heart! O that now I could bid adieu to all other lovers! O that the *Father of love,* and the *Spirit of love* would strike one spark of *love* from the Promise, to kindle it in the heart of his poor creature! O that I felt a dilatation of my desires after Christ! that God would stretch them, and widen them to the utmost, that I might *love Christ* with all my heart, soul and might! O that I were *even sick of love!* O that I were cast into the melting pangs of a divine Christian *love!* O my soul, consider the want of Christ, and the worth of Christ! O consider the benefits of Christ's death, the sweetness of Christ's promises, the pleasantness of his commands, the preciousness of his graces, and above all, the infiniteness of his love, and thou canst not but love him! Consider that soul-ravishing Text, *God who is rich in mercy, for his great love wherewith he loved us,even when we were dead sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in ages to come he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus:* and thou canst not but cry out with the ardency of affection, with the strength, the zeal of *love,* O! *To him, unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, To him be glory and dominion forever and ever. Amen.*

4. *Confession.*

O my soul, these are sweet motives: But alas, how dull is thy understanding, how dead thy affections? I clearly see there is no strength at all in thee. O how cold, and weak, and faint, and heartless are these thy wishes! O *Christ!* I would *love* thee, but I cannot; I find no ability in myself to *love* thee; I am no more able to *love* thee, then cold water is able to heat itself, O where be those scalding affections to Christ Jesus, which holy men have felt in all ages, and striven to express in their *Soliloquies?* O where is this holy, constant, conjugal *love?* O where are those swellings, and throwings, and wrestlings, which others have felt in their bowels? O where be those holy fits, those pangs of *love,* those *love-trances,* those Seraphical flames of conconjugal affection, which made the Spouse cry out,*I am sick of love?* Alas, I feel a distemper in my affections; I find it not so easy to love *Christ,* as many men think, surely it is a very hard and difficult thing to love the Lord Jesus.

5. *Petition.*

Come then blessed Lord, and show thy own self to me, *I beseech thee, if I have found grace in thy sight,show me the way that I may know thee: —I beseech thee show me thy glory;— give me the Spirit of wisdom and revelation in the knowledge of Christ;* let me see the beauties and glorious excellencies, and by this means blow my love into a pure flame, yea advance it to a degree of Angelical sublimity. Surely, Lord, I cannot *love* what I see not, and therefore anoint mine eyes with thy eye-salve, that I may see thy loveliness, and love thee with my best loves: O kindle, inflame, and enlarge my love, that it may rest largely in thee; enlarge the crany which the Spirit hath bored through the flesh into my Spirit, that I may largely see thee, and so largely love thee; enlarge the arteries and conduit-pipes, by which thou the head and fountain of love flowest into thy members, that being abundantly quickened and watered with the Spirit of love, I may abundantly love thee: and do not only come much, but come often into me, and let my Spirit often be one Spirit with thee, in communitive and fruitive unions; for such often unions with thy Spirit, will make my Spirit more Spiritual, and the more Spiritual she is, the more will she love thee, the God of all Spirits. Blessed Lord, wilt thou love the image, and shall not the image much more love the pattern? *O that I were sick of love!* that my understanding, will and affections were all overflown, overcome and amazed, that my faintings were inflamed towards thee, and even melted into thee! O sweet Jesu, touch my soul with thy Spirit, that virtue may go out of thee into me, and draw me unto thee; let the savor of thy ointments (whose very breath is love) be ever in my nostrils: *Give me the flagons of the new wine of the kingdom,* which may lift up my soul above myself in my loves; give me to forget the low and base loves of this world, and by an heavenly excess, transport me into an heavenly *love,* that I may embrace Christ who is the Lord from heaven with a love like himself: O give me to believe, for *faith* and *love* grow together, and the stronger my *faith,* the greater will be my *love.*

6. *Confidence.*

And this (sweet Jesu) I am fully persuaded thou wilt do: *I believe, Lord help my unbelief;* surely thou art God, who canst not lie, and thou hast promised, that the *upright shall love thee.* O how should I but believe thee? and now thou hast in some sweet measure convinced me, now thou beginn'st to warm my heart, and to cast me into a love-trance; now that my Spirit is somewhat raised, my heart in some sort enlarged, my mind in some measure fixed upon thee: I make bold (Lord) to conclude with this Spiritual *Epithalamium, Blessed Lord,* I am thine, only thine, ever thine, all that I am is at thy command, and all that I have is at thy disposing; be pleased to command both it and me: I know whatsoever I adventure or lose for thy sake, I shall receive with infinite advantage in thy blessed self. I dare trust my Lord with the best thing that ever he gave me, my precious soul. O my bleeding heart and broken spirit doth languish, in a thirsty *love,* panting and gasping after thee, my blessed Savior: O let me taste how gracious thou art, by some real experiments in my own heart, smile upon me from heaven, answer me with some assuring whispers of the Spirit of Adoption; *Kiss me with the kisses of thy mouth,for thy love is better then wine.* O let me bathe my soul in the delicious intimacies of a Spiritul communion with thee my God, that I may forever adhere unto thee

with a sincere constancy, and rest in thee with *a love of complacency:* for I feel, I find my soul cast into a longing sweat for thee, and nothing can satisfy the importunate longing of my perplexed soul, but thy own self; for thou art my Lord, my love, my life, and thou art altogether lovely, O my dear Jesu! O my dearest Husband! O these holy fits! O these sweet pangs of *love* grow upon me apace! Upon a sudden, my King, my Savior, *I am even sick of love!*

Conclusion.

And now, O my soul, *return unto thy rest, for the Lord hath been beneficial unto thee:* The reason of thy *love* is Christ's *love; Thou lovest him, because he first loved thee.* Is it thus, O my soul? hath the Lord Christ indeed discovered his will, to take thee for his Spouse? What, he that is so holy, to marry such an impure wretch as thou art? O how should this but melt thee into a flame of *love?* what stirrings of love shouldst thou now feel in thy bowels? how shouldst thou now value him, and prize him, and praise him? how should thy *glory now sing praises to him, and not be silent?* how shouldst thou admire and wonder, that thou couldst endure to be without Christ so long? that thou couldst so slightly think of Christ heretofore? O my soul, henceforward cling to thy Savior, go out of thyself, and creep to him, and affect not only union, but very unity with him; bathe thyself hereafter again and again, many and many a time in those delicious intimacies of thy spiritual marriage: And to that purpose (O my soul) if sometimes thy love to thy Savior shall cool, O then sweet Savior look upon me in mercy; one look of thine will awaken my *love,* and make me weep bitterly, that I have *loved* thee so little, whom to *love* sufficiently, my best and mightiest *loves* are most insufficient: Prevent my seeking with thy seeking, be thou present with me in thy providence and power, when thou seemest to be far off me, in the taste of thy sweetness and fruition of thy loves; and then when I have regained thee, I will hold more hardly, and keep more fastly, and love thee more vehemently, by thy power assisting: Provide a stock of *loves* in the summer, against winter, if it return anymore: Come Lord Jesus, and be *as the Roe on the Mountains;* my life is hid with thee, O appear quickly, that I may quickly appear with thee in glory, and in the happiness of a consummate marriage: *Even so, come Lord Jesus, come quickly, Amen, Amen, Psal.* 18. *to ver.* 7.

***SECT. 6.* Another example of Eternity.**

AFter entrance by prayer and choice of this theam, the soul may proceed thus:—

1. *Description.*

O my soul, what is this *Eternity* whereof thou studiest? *It is the entire and perfect possession of a life* (together and at once) *that never shall have end:* The description may be imperfect, and no wonder; For how can that be defined, which hath no bondage or limits: Whatsoever is said of *eternity,* comes infinitely short of it, no words can utter it, no figures number it, no time can measure it: *Eternity* is of this nature, take from it what you will, it is still the same, it is neither increased by addition, nor diminished by subtraction: What is *Eternity?* it is a circle running back into itself, whose center is *always,* and circumference, *without all end:* What is *Eternity?* it is a duration always present, it is one perpetual day, which is not divided into that which is past, and that which is to come: What is *Eternity?* it is an age of ages, never

expiring, but always like itself, without all change: What is *Eternity?* it is a beginning without beginning, middle or ending, or a beginning never ending, always beginning: and this, O my soul is *Eternity.*

2. *Distribution.*

There is a twofold *Eternity,* an *Eternity* of *woe,* and an *Eternity* of *joy:* First of woe, O woe that never shall have end! *The worm shall not die,the fire never shall be quenched:* After a thousand thousand millions of years, there are still as *many more* to come, and when those *many more* are come and gone, the woes are yet as far from the last as they were at the first: It is now above Four thousand years since *Esau,* who hated *Jacob,* was cast into this pit of woes, and yet the number of his years of torments are as many, as it was the first day of his torment. Secondly, of *joy,* O joy,*above all the joys in harvest;* they are the joys of Heaven: There joys the understanding, by a perfect knowledge and vision of God; there joys the memory, by a perfect remembrance of all things past; there joys the will, by enjoying all manner of good, without all fear of evil: In this *joy* there is no corruption, no defect, no old age, but solemn glory, and continual solemnity; there is an everlasting spring, there is always the flower, and grace of youth and perfect health: *With thee is the fountain of life,and in thy light shall we see light.*

3. *Causes.*

Whence are these two *Eternities,* O my soul, but from him that is only eternal?

1. *Eternal woe* is from him, *For he hath prepared Tophet of old:* God is the efficient, but sin the meritorious cause of this *woe,The wages of sin is death.*

2. *Eternal joy* is from him, the Father bestows it, the Son merits it, the Holy Ghost seals and applies it: God hath given thee a Savior (O my soul) to give this *eternal joy* to thee, and God hath given thee faith, whereby thou mayest attain to this Savior; and God hath given thee his Word, whereby thou mayest attain to this Faith: Look up therefore to him as the beginner and finisher of this *Eternity,* and whilst thou magnifiest the author, be ravished with the glory of the work; there is nothing that is good, that is not comprehended herein:*In thy presence is fullness of joy, and at thy right hand are pleasures evermore.*

4. *Effects.*

What •re the *effects,* O my soul, of this *Eternity?*

1. Of *Eternity* in Hell, these amongst others; *heavy, heavy,* most sad and *heavy thoughts,* when the damned shall consider their dooms, *Go ye into everlasting fires,* then shall they cast their deep thoughts on

- *Time past.*
- *Eternity to come.*

1. For time past they shall remember, that sometimes they lived (at least some of them) in a glorious *Goshen,* enlightened with the fairest noon-tide of the Gospel that ever the Sun saw, and that they heard many and many a powerful Sermon; any one passage whereof (had they not suffered Satan to blindfold and baffle them) might have been unto them the beginning of *the new birth;* that many times they were told of this danger by God's faithful Ministers; that they had many calls and offers of salvation, and the Spirit of God many a time cried behind them, *This is the way, walk in it:* That sometimes they were half persuaded to be Christians, and they were near salvation, and they had a golden opportunity for it; but alas, they revolted again, and preferred their lusts, and passed by those offers and opportunities, with an inexpiable neglect, and horrible ingratitude, and now they lie drowned and damned in that lake of fire and brimstone, which they might have so easily and so often escaped: O what a shrike will this cause in Hell? whiles at every of these considerations, the worm of conscience shall give them a deadly bite, even to the heart? that the memory of things here on earth, remains still with all spirits in the world of Hell, is manifest,*Son, remember thou in thy life time receivedst thy good things, and Lazarus evil, now therefore is he comforted and thou art tormented,* said *Abraham* to that rich man in Hell.

2. For *Eternity* to come, they shall consider, That this *Eternity* is another Hell in Hell; might they endure those horrible pains, and extreme horrors, no more millions of years, then there are creatures both in Heaven and earth, they would comfort themselves with this *thought, My misery will at last have an end;* but this word *[Eternity]* it rents their very heart in pieces, it rents their very throat with hideous roarings, it gives a new life to their insufferable sorrows: O my soul, doest thou not tremble at this consideration. Imagine thou heardst *Judas* roaring in Hell flames, *I have now suffered above One thousand six hundred years since I betrayed Christ, and through the extremity of torment, I have thought these One thousand six hundred, to have been a thousand, thousand, thousand, thousand years: O when will be an end of these sufferings!* When? couldst thou tell *stellas coeli, stillas roris, undas aquei flueris, &c.* all the stars of Heaven, stills of dew, drops of rain, fleeces of snow, flowers of the Spring, colors of flowers, fruits of the earth, grains of corn, leaves of trees, beasts of the field, motes of the Sun flying in the air, hairs on thy head, sands on the sea shore, piles of grass growing on the earth; and shouldst thou add to these, all the thoughts of men, the motions and mutations of all the creatures, and number all these by all the additions and multiplications of Arithmetic, enough to fill volumns reaching from earth unto Heaven, as yet thou hast not measured the length, the middle of *Eternity:* O *Judas* here is thy lot, thou hast fryed in Hell above a thousand years, thou must be tormented in those flames a hundred thousand years, ten hundred thousand years, a thousand millions of years, a thousand, thousand, thousand, thousand millions of years, of ages; and when all those years and ages are gone and past, thou art as far from the end of thy torments, as thou wert at the beginning, when thou hangedst thyself, and first wentst down to Hell. O my soul, here's a *Meditation* able to startle thee from the sleep of sin: No question, at these *thoughts, Judas* and all the damned in Hell take on with infinite anguish, and enraged indignation: Hence comes that horrible hatred, and perpetual blasphemies which the damned utter against God: O how they tear their hair, and bite their nails, and gnash their teeth, and dig furiously into the very fountain of life,

desirous (if they could do it possibly) to spit out their very bowels. O my heart, well mayest thou tremble in the midst of this Meditation! *O Eternity! Eternity! Eternity!*

2. Of *Eternity* in heaven, these (amongst others) are the effects, *rowzing, raising,* and most *ravishing thoughts,* when the blessed shall consider their doom, *Come ye blessed of my Father, inherit the kingdom:* Then shall they cast their thoughts on

- *Time past.*
- *Eternity to come.*

1. For *time past,* they shall remember, That sometimes they were in troubles, in sorrows, in sicknesses, in contempt of others, in dangers by Sea and Land; That sometimes they were ready to perish, and to cast away their souls by this or that sin, but that God still held his special hand over them, and gave them grace, and now hath brought them into the Port and Haven of Security, where is no shadow of miseries: O what ravishing of Spirit will the souls of the just be cast into at this recalling of time past! and that the memory of things here below, remains still with all the Spirits of the just made perfect, is manifest:*Remember me when thou comest into thy kingdom,* said the good Thief to Christ.

2. For *Eternity to come,* they shall consider, That the joy they enjoy, they *shall* enjoy forever:*They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever. They shall shine:* how? *as the firmament, as the stars,* or *as the Sun,* saith our Savior:*Not so* (saith *Chrysostom) as that they should not surpass the brightness of the Sun, but the Sun being the most glittering thing in the world, he takes a resemblance towards the expressing of their incomparable glory:* But to heighten this glory, observe the *auxesis, it shall be forever (i.)* for *eternity,* or *forever and ever,* (i.) *for eternity and eternity;* or as the *Latins, in perpetuas aeternitates,* for *perpetual eternities:* If one *eternity* be without end, what are two? what are ten? what are an hundred? what are infinite? O what a life is this that knoweth no end? what a glory is this that never fadeth? what a love is this that never cooleth? what a joy is this that never ceaseth?

5. *Opposites.*

Why then, O my soul, dost thou set up thy rest on this side *Jordan?* what are those few short pleasures thou here enjoyest? what is this brittle life, on which depends eternal bliss or woe? what is earth to heaven? what a minute to *eternity?* if anything be contrary to *eternity,* what is it but this *punctilio of time* we have here to spend? this little brittle life, what is it but *an ell, a span, an inch, a point?* O dear penyworth, to buy the merry madness of one hour, with ages of pangs, infinite and eternal! O dearest bargain that ever was, to sell away Heaven, (our everlasting inheritance) with *Esau,* for a sip of momentary pleasure. I see this world and the other are mere opposites; my *life* is so little, and *eternity* so long, that I cannot tell what is more contrary then these two: My life is nothing but a *Now,* this *instant* is properly my own, I cannot promise to myself anything future, and therefore my *life* and *eternity* are as contrary as may be.

6. *Comparisons.*

But to what shall I compare this *Eternity? as a drop of water is unto the sea,and a gravel stone in comparison of the sand, so are a thousand years to the day of Eternity:* Nay, if we multiply a thousand years a thousand times, it would not amount to the least fraction of the numberless number of *Eternity.* They say, That the eighth *Coelestial Orb* or *Sphaere,* is moved wonderful leisurely, for though it be daily wheeled about by the rapid motion of the *Primum mobile,* yet it finisheth not its own proper Circuit, but once in Thirty six thousand years; and this space of time they call the *Great year,* or *Plato's year:* but compare this with *Eternity,* and it will appear but as a moment, a very nothing at all; to what then mayest thou compare this *Eternity?* O my soul, it is like an Orb, every way round, and like itself, or like a wheel, that turns, and turns, and doth never cease turning; or like a year, continually wheeling about, which turns again to the same point whence it began, and still wheels about again; or like an ever-running Fountain, whither the waters after many turnings flow back again, that they may always flow; or like a Snake bowed back unto itself orbicularly, holding the tail in her mouth, which in its end doth again begin, and never ceaseth to begin; or like a Ring, or like a Globe, or like a Sphaere, or like the circuit of Sun and Moon, without all end.

7. *Testimonies.*

Is not the Scripture (O my soul) frequent in the mention of *Eternity? These shall go into everlasting punishment,but the righteous into life eternal: —Their worm shall not die, their fire never shall be quenched:—Depart from me ye cursed into everlasting fire: —Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water, springing up into eternal life: — We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens: — Surely he shall not be moved forever,the righteous shall be in everlasting remembrance: —They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.*

Thus far, O my soul, for the information of thy judgment: Now for the stirring up of thy affections.

1. *Relish.*

O *Eternity,* whether of *joys* or *woes!* O that thou *wert written in a book, that thou wert graven with an iron pen and lead in the rock forever!* O that my heart were the *book!* that my Meditation were the *iron pen and lead!* and that this word *Eternity* were so imprinted and engraven in my *heart,* that I might still have it in my mind, when Pleasure fawneth, when Lust provoketh, when the Flesh rebelleth, when the Spirit faileth! O *Eternity,* how is it I forgot thee! O my soul, be established, and say with *David, My heart is fixed, O God, my heart is fixed:* Set thyself in a sure place, and stand awhile; and standing, admire at this Eternity, which always stands, and never passeth away; and that thou mayest taste and relish, that thou mayest be affected and moved with this *Eternity.*

1. Consider the *never-dying worm, and the everlasting fire:* O the bitterness of this *Eternity!* there's a man in fire, and a worm at his heart; the fire burns him, and the worm bites him, yet neither of these make an end of him; there he roars, and yells, and howls, and cries, *O woe is me forever!* A man said I! alas, *Broad is the way, and many there are that walk hell-ward:* It were enough indeed to make all tremble, though there were but one amongst all the sons of *Adam* to suffer eternally, but that *Hell should enlarge herself,and open her mouth without measure, and their glory, and their multitude, and their pomp should descend into it;* that there should be millions of men of the same flesh and blood that *I am,* chained together in hell, where one roars, and another answers, and all bear the Burthen, *Woe and alas forever.* In one nook of Hell there's a lamentable shreek, *Woe forever:* in another corner far remote there's another fearful shreek, *Woe forever;* in all the corners of those smoky Vaults there's a cry, or an echo of this cry, *For ever, forever, forever, forever.*—O my soul, how is it thou canst sleep in the night, or be merry in the day, whilst thou thinkest attentively, or considerest thoroughly of this Meditation? less matters have sometimes bestraught men of their wits, and bereaved them of their lives.

2. Consider the *Eternity* of joys. O the sweetness of this *Eternity!* O blessed estate of Saints in the kingdom of heaven! O glory, not to be expressed, even by those who are glorified! there is that perpetual spring, which through the fresh and sweet breathings of the Spirit of God, shall flourish ever; there is time (if it be time) always after one sort, not distinguished into evening and morning, but continued with a simple Eternity. O Eternity of joys, worthy of continual songs of Saints and Angels to celebrate thy praise! *O Eternity of joys!* how should I extol thee, desire thee, love thee, and hate all this world for thee?

2. *Complaint.*

But alas, where is my fear, my trembling for that *Eternity?* my love, my longing after this *Eternity?* what little taste and savor have I of that bitterness, or this sweetness? My soul, what dullness and heaviness is this that hangs upon thee? How hath the world bewitched thee, and thou art become so carnal, so corporeal, so senseless of Spiritual things? Thy thoughts run after riches, and they are uncertain; thou art ambitious after honors, and they are slippery; thou art in love with pleasures, and their end is sudden, and there is bitterness in the end; thou art daily conversing with men, but death shall dissolve all knots of friendship with others. O preposterous care! what, all on the world? and now that *Eternity* is thy *Meditation* (on which thou shouldst taste largely, and be affected deeply) art thou now all *a mort?* O what dullness, what drowziness, what security is this? if thou hast in thee any sparks of that heavenly fire, first breathed into thee by the Spirit of God; awake, awake, O my soul, away, away with this dull senseless security, and consider there's but a step betwixt thee and Eternity.

3. *Wish.*

O that I could find this *Eternity!* that I could taste or relish this *Eternity!* that I were fitted and prepared for *Eternity! O that I were wise, that I understood this,that I considered my latter end! O that now while it is called today, while it is the accepted time, and the day of salvation,* I had a

diligent and intent eye upon this *Eternity!* O that I could still reason thus, What if I endure hunger and thirst, emptiness and injuries, sickness and poverty? *What if I were beaten with rods,or suffered shipwreck? what if I were stoned to death?* all these are nothing to that *Eternity of woes;* on the contrary, What if I had *Croesus* riches, *Solomon's* Wardrobe, *Belshazzars* Cup-board, *Samson's* strength, *Absolom's* beauty? What if an Angel *should take me up into an exceeding high mountain, and show me all the Kingdoms of the world, and the glory of them, and say unto me, All these will I give thee?* all these are nothing to Eternal glory: O when shall this day come, that I shall enter into these confines of *Eternity,* and solace myself in my God? *As the Hart panteth after the water brooks, so panteth my soul after thee, O God: My soul thirsteth for God, for the living God: O when shall I come and appear before God?*

4. *Confession.*

I desire Lord, but alas, how weakly, how dully, how heartlessly? I am not able, *Not sufficient of myself,to think anything as of myself, but my sufficiency is of God:* It is nature that pulls me from this holy *Meditation;* nature favors itself, loves the world, abhors death and *Eternity* in another world: It is my misery that I dote on nothing, or on sin, that's worse then nothing: How long shall these vanities thus besot me?*How long shall these vain thoughts lodge within me?* Why Lord? there is no strength in me, I can neither will nor do;*It is thou only must work in me both to will and to do* (both to meditate on, and to prepare for *Eternity) of thy good will and pleasure.*

5. *Petition.*

To thee, Lord, I make my moan, to thee I tender my humble Petition, and pour out my soul: O give me a taste and relish of this *Eternity;* O give me *this water, that I need thirst no more;* O give me such a taste or relish of this water, *that it may be in me a well of water, springing up into eternal life:* O inflame my soul with a love of these thoughts, with a longing desire after this *Eternity of joys:* O let me not always be thus dull and brutish, but thou that hast prepared *Eternity* for me, prepare my soul for *Eternity;* teach me so to carry on this earth, that I be not shut out of those eternal Mansions in Heaven; give me repentance for sin, that I be not thrown into those Eternal *woes* in Hell; open my eyes that I may see, draw aside this veil, that I may know what *Eternity* is; give me so to live, as one that labors for *Eternity,* contend for Eternity, suffers for Eternity; let me never be so foolish as to settle myself on vanity, and to neglect this *Eternity* that never shall have end.

6. *Confidence.*

Behold, O my soul, and do not merely crave, but challenge this favor of God, as that which he owes thee; he owes it, because he hath promised it, and by his mercy he hath made his gift his debt: Is there not a promise made, *Blessed is the people that know the joyful sound, they shall walk in the light of thy countenence, O Lord:* and is it not an experience tried, *I sate down under his shadow with great delight, and his fruit was sweet to my taste:* O what is this but the taste of *Eternity?* what is this but a glimpse of unspeakable joy? press on, O my soul, and do not only believe a taste, but a hearty draught of *Eternity;* these tastes are but earnests, but there is a promise of everlasting fruition: Hath he not given thee his word for *Eternal life,* for an *Eternal*

inheritance, for *everlasting righteousness,* for an inheritance *incorruptible, undefiled, and that fadeth not away?* Awake, arise, O my soul, and lay hold on the promises of this blessed *Eternity;* be not dismayed by reason of thy unworthiness, for the promise is of Grace, freely offered, and freely given to them that be unworthy in their own eyes: Christ hath purchased righteousness and everlasting life, believe in him, and live to all *Eternity.* O my soul, why art thou dull and sluggish, wherefore dost thou not put forth thyself to embrace and receive this promise of *Eternity?* God's promises are ever certain, never less, but rather more in accomplishment then in tender; why dost thou not cast thyself upon this blessed issue,*If God be merciful, I am eternally happy?* It is the sure promise of God, *That he that believeth hath Eternal life;* therefore if I believe, I am already a free denizon in the new *Jerusalem; Eternity of joys* is already reserved for me: Why Lord, I believe, come glory, come *Eternity,* come and welcome glorious Eternity, eternal glory.

Conclusion.

Return unto thy rest, O my soul, for the Lord hath been beneficial unto thee: O the incomprehensible love and favors of the Lord! Was it ever found that any King or Potentate should adopt the blind, the lame, the deaf, the dumb, to succeed him in his Inheritance? and shall such a one as I (the vilest, the worst of sinners) inherit everlasting life, a crown that never withereth, a durable treasure, which can never fade: O what shall I give unto the Lord for this *Eternity? My soul, rejoice thou in the Lord, and bless his holy name:* Now begin that *Alleluiah* on earth, which in Heaven thou shalt sing more sweetly to all *Eternity, Alleluiah!* and again *Alleluiah!* Amen, *Alleluiah!*

And now (O my soul) give up thyself to God, and repose thyself wholly on thy Maker and Redeemer; wait patiently on him, for the full possession of this *Eternity,* and walk cheerfully in the way that he leads thee thereunto: Say at the parting of this Meditation, O Lord, O *Eternity* itself, O thou *First* and *Last, Alpha* and *Omega,* without beginning, and without all end, I recommend my soul, my ways to thee; take me to thy keeping, and prepare me for *Eternity,* through Christ thy only Son, my only Savior. *Psal.* 16. beginning at *Verse* 7. *ad finem.*

CHAP. VIII.

SECT. 1. Of the Nature of this Life of Faith.

TO live by Faith, is by Faith in Christ to assent and adhere unto, and to possess the whole Word of God, as our own in all estates and conditions, resting quietly upon his gracious and faithful promise, and yielding ourselves unto his good pleasure, in sincere, universal and constant obedience: Or, *to live by Faith,* is to feed upon the several promises of God made in his Word, and to apply them to our own selves, according to our needs, and so to uphold, comfort and encourage ourselves against all temptations, and unto every good duty. This *Life of Faith* is a very Heaven upon earth, a sweet Sanctuary to any hunted soul; hereby our hearts will be cheered, our life will be sweet to us, God will be glorified, and the glory of his truth will be mightily advanced. O blessed Duty!

***SECT. 2.* Of the manner of this Life of Faith in general.**

OUr Directions for this life of Faith are either

- General.
- Particular.

In general, that we may live by Faith, we must endeavor two things,

- 1. To get matter for our faith to work upon.
- 2. To order our faith aright in the work.

1. That we may provide matter for our faith to work upon, we must observe three things: 1. That we store up all the good promises of God, and our own experiences seasonably: It is good to lay up in a good time aforehand.

2. That we lay in promises of all kinds: We had better leave then lack; it is the wisdom of a man, that he may not live feebly and poorly, but to have somewhat to spare.

3. That we so lay them up, that we may have them at hand: It is folly to say, *I have good provision as can be,but I have it not here: Let the word of God dwell in you plenteously and richly in all wisdom.*

2. That we may order our Faith aright in the work, observe these Directions:

1. Take possession of the promises, and value them as our own.

2. Expect nothing from the promise, but that which is suitable to the nature of it: To this purpose some promises are absolute, which God hath simply determined to accomplish; as the promise of the Messiah, *Isa.* 7.14. and of the calling of the Gentiles, *Rom.* 11.26. Some promises are conditional, which God will accomplish in his own order, in his own time, and in his own manner and measure; in a word, they are no further promised, then God seeth in wisdom to be most meet for his glory, and our good; as, all temporal blessings, less principal Graces, and the measure of all sanctifying Graces: now in all these expect nothing from them, but that which is suitable to the nature thereof.

3. That done, then eye that particular good in the promise which we stand in need of, and set God's power, and faithfulness, and wisdom awork, to bring it about; for instance, thou art in persecution, and either thou wouldest have deliverance out of it, or comfort and refreshment in it: In this case see all this in the promise (referring the order, and time, and manner to God) and then set God's power and faithfulness awork that can do it, and his wisdom awork to contrive it, which way he knows best: This is the meaning of that Text,*Commit thy ways unto the Lord, trust in him, and he shall bring it to pass; and hurl your care upon the Lord, for he careth for you.*

4. By faith wait upon God, in that way he hath appointed; it is true, God will work that good for us, yet we must use the means, and meet God in the course of his providence, otherwise we *live not by Faith,* but tempt God, and throw away his promises and all.

5. Set it down and conclude, that God will do whatsoever he hath promised, and we shall receive it in the ways of his providence: This is the very work of faith itself, thus it draws sap and virtue from the promise, when it concludes, That according to the good in the promise, it is sure to be done.

6. But imagine the Lord delays, and doth not suddenly accomplish, then must faith take up its stand, and stay till it come: *He that believeth,maketh not haste, the vision is for an appointed time, and therefore wait for it;* so the Psalmist, *As the eyes of a servant look to the hands of his Master, and the eyes of a maiden to her Mistress, so our eyes wait upon the Lord our God, until he have mercy upon us;* not *until we will,* or until we see it fit, but *until he will have mercy upon us.*

7. Imagine the Lord not only delays, but seems to frown, and to say, *He will not hear:* In this case, labor with an holy humility to contend with our God, and by strong hand to overcome him, for the Lord loves to be overcome thus. When *Jacob* wrestled with God, *Let me go,* saith the Lord; *I will not let thee go,* saith *Jacob:* So do we catch the Lord Jesus, and strive with him, and leave him not, till we have those comforts he hath promised, and which we have begged: Surely this is the glory and victory, and triumph of faith, when the Lord is fain to lay down his weapons, and to yield himself as conquered; *Thy name shall be no more called Jacob, but Israel, because thou hast prevailed with God.*

Two cautions concerning promises, and *the life of faith,* are mainly to be observed in the general.

1. That not barely the promises, but the person of Christ, is the object of faith: We are not to wrest on the promises alone, but to close with Christ in those promises; and therefore in receiving of, or having recourse unto a promise, we are first to seek out for Christ in it, as being the foundation of it, and so to take hold of the promise in him: Thus *Philip* directs the Eunuch, *Believe on the Lord Jesus:* The promise is but the Casket, and Christ the Jewel in it; the promise but the field, Christ is the Pearl hid in it, and to be chiefly looked at: Thus it is said, That promises of pardon, are not as pardons of a Prince, which merely contain an expression of his royal word for pardon; but God's promises are made in his Son, and are as if a Prince should offer to pardon a Traitor, upon marriage with his child, whom in and with that pardon he tenders: The reason hereof is, because Christ is the grand promise, in whom all the promises are *Yea and Amen.*

2. That promises in things temporal and spiritual (not absolutely necessary to salvation) are not universal, but indefinite, *(i.)* he makes such promises, because sometimes (though not always) he grants accordingly. For instance, that promise of *healing the sick,* cannot be universal, for it might then be supposed, that sick men should never die, seeing *the Elders* may at all such times of danger of death, still come and pray with them, but we all know *it is appointed for all men once to die;* the meaning thereof is, that prayer is an Ordinance to which God hath made such a gracious promise, and he often doth restore the sick at their prayers; and therefore upon every such particular occasion, we are to rely upon God for the performance of it by an act of recumbancy, though we cannot with an act of full assurance, the promise not being universal, but indefinite: Of like nature are all other promises of

things temporal or things spiritual, not absolutely necessary to salvation; as, long life, riches, honor, *Assurance of Evidence* to them that fear him, the tenor and purport of which promise, is not as if absolutely, infallibly, and universally, God doth always perform these to those that are truly qualified, with the conditions specified in those promises; the contrary both Scripture, instances, and common experience shows, they are therefore indefinitely meant, and so to be understood by us; because when ever God doth dispence any such mercies to any of his, he would do it by promise: And he requires answerably an act of faith, suitable to that his meaning in the promise; that as he intended not in such promises, an absolute, infallible, universal obligation of himself, to the performance of them to all that fear him, so the act of faith, which a man is to put forth toward this promise, in the application of it for his own particular, is not required to be an absolute, infalible persuasion and assurance, that God will bestow these outward things upon him, having these qualifications in him, but only an indefinite act (as I may call it) of recumbancy and submission, casting and adventuring ourselves upon him for the performance of it to us, not knowing but he may in his outward dispensations make it good to us; yet with submission to his good pleasure, if otherwise he dispose it; and if he grant, to consider then, That whatsoever we have, it is not *by a mere Providence,* but *by virtue of a Promise.*

***SECT. 3.* Of the manner of this Life of Faith in particular, as in Temporal evils.**

IN particular that we may live by faith, observe we,—

- 1. The Promises.
- 2. The exercise of faith concerning the Promises.

And both these are considerable, either in regard of

- Our selves.
- Others.

1. In regard of ourselves; and therein we shall consider matters

- *Temporal.*
- *Spiritual.*
- *Eternal.*

Things Temporal are either

- *Evil.*
- *Good.*

We shall begin first with *Temporal Evils;* and concerning them, first give you the Promises; and secondly, the exercise of faith in respect of those Promises.

1. The Promises that concern *Temporal Evils,* have reference to those evils, either in

- *General.*
- *Special.*

1. Evils general, are afflictions and dangers, concerning which we have Promises, some to

- Prevent,
- Qualifie,
- Remove those Afflictions.

1. The Promises to prevent Afflictions, you may read in the Word, and they are these and the like: *Psal.* 91.10. *Psal.* 121.7. *Job* 5.19. *Zech.* 2.5. where the Lord promiseth *to be a wall of fire to his people;* not of stone, or brass, saith *Theodoret,* that it may both fray afar off, and keep off too at hand; protect them, and destroy their enemies.

2. The Promises to qualify evils, are these and the like: *Psal.*103.13, 14. *Isa.* 49.13, 14, 15. *Hos.* 11.8, 9. In this last Promise, God imitates Parents (saith *Theodoret*) when any misery is upon their child, their bowels yern more; never sits the child so much on the Mothers lap, never lies so much in her bosom, as when he is sick: So the Spouse being sick of love *(i.)* in some misery,*Christ stayeth her with flagons, comforts her with apples, his left hand is under her head, and his right hand doth embrace her: Psal.* 56.8. where we may read God's compassion to his children in their calamities, that he narrowly observes everyone of them; *Thou tellest my wanderings]* yea, he makes so precious a reckoning of their griefs and sorrows, that not a tear falls to the ground, but he keeps it, preserves it (as precious liquor) in his bottle; *Put my tears into thy bottle]* yea, he keeps them in memory, he notes them and writes them his book, as if he would chronicle our tears for everlasting remembrance; *Are they not in thy book?]* 2 *Chron.* 4.17. Is there or can there be any richer or fuller expression in *Tully,* then there is in the Greek, where there is both an elegant *Antithesis,* and double *Hyperbole,* beyond *Englishing,* 〈 in non-Latin alphabet 〉 ; for *affliction, glory;* for *light affliction, heavy,* massy, substantial glory, *a weight of glory;* for *momentary affliction, eternal glory:* nay, the Apostle adds degrees of comparison, yea goes beyond all degrees, calling it *more excellent, far more excellent,* an Hyperbole, Hyperbole, *exceeding excessive, eternal weight of glory.*

3. The Promises to bear them, or in due time to remove them, are these and the like: *Psal.* 37.24. *Jer.* 29.11. *Micah* 7.8, 9. *Psal.* 97.11. as sure as harvest follows a seeding, so to the righteous, comfort follows mourning, *John* 16.20. 1 *Cor.* 10.13.

2. Evils special, are Sickness, Poverty, Famine, War, Captivity, Witchcraft, Possession, Oppression.

1. For sickness, we have Promises, some to

- Prevent,

- Qualifie,
- Remove sickness.

1. The Promises to prevent, are these and the like: *Exo.* 15.26. *Deut.* 7.15. *Psal.* 91.10.

2. Promises to qualify sickness, are these and the like: *Ps.* 41.3. *Heb.* 12.6, 7, 8.

3. *Promises* to remove sickness, are these and the like: *Exo.* 23.25. *Deut.* 7.15. *Isa.* 4.31.

2. For *Poverty,* we may store up these Promises, *Psal.* 23. throughout, *Psal.* 34.9, 10. *Psal.* 37.25. *Heb.* 13.15. The wicked indeed may have more abundance then the Christian, but here's the difference, the wicked hath all *by a Providence,* the Christian hath all *by a Promise:* and this distinction the poor Christian would not part with for a world of gold.

3. For *Famine,* we may store up these Promises, *Job* 5.19, 20. *Psal.* 33.18, 19. *Prov.* 10.2, 3. *Psal.* 37.18, 19. *Isa.* 41.17, 18. Some *Martyrs* being cast into Prison, and denied necessary food, they had faith to return this answer, *If men will give us no meat, we believe God will give us no stomach.* When Christ was an hungered, and Satan tempts him to *command stones to be made bread,* he answered,*Man shall not live by bread alone, but by every word that proceeds out of the mouth of God; q.d.* a man may feed on a Promise, he must depend on God's allowance, and when provision fails, then not to distrust the provision of God, is a notable trial of faith.

4. For *War,* we may gather up these Promises and the like, *Job* 5.20. *Prov.* 3.24, 25, 26. *Jer.* 39.17, 18.

5. For *Captivity,* gather in these Promises and the like, *Deut.* 30.3, 4. which very Promise *Nehemiah* sueth out, *Nehem.* 1.9. *Psal.* 106.46. *Ezek.* 11.16.

6. For *Witchcraft* or *Possession,* consider that Promise, *Numb.* 23.23.

7. For *Oppression,* we have these Promises, *Psa.* 12.5. *Psa.* 68.5. *Psa.* 146.7, 8, 9.

2. For *the exercise of faith,* concerning these Promises, that we may live by them, go to

- *Meditation.*
- *Prayer.*

1. For *Meditation,* and the matter of it, consider these things, and let your faith chew on them.

1. That all affliction comes from God: *Shall there be evil in a city, and the Lord hath not done it? I form the light, and I create darkness;I make peace, and I create evil: I the Lord do all these things. I know, O Lord,* (saith *David) that thy judgments are right, and that thou in thy faithfulness hast afflicted me.*

2. That as God sends it, so none can deliver us out of it but God alone:*O our God, wilt thou not judge them? We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon thee.* This Meditation draws the heart from carnal repose, in

means or friends; it expels vexatious and distracting cares, and estrangeth from the use of unlawful means of deliverance: *The horse is prepared against the day of battle, but safety is of the Lord.*

3. The causes of all miseries and sorrow, is sin, and therefore its time for us to examine our ways, to humble ourselves, and to set upon Reformation:*I thought on my ways* (said *David) and turned my feet unto thy testimonies:* when *Manasseh* was in affliction, *He besought the Lord his God, and humbled himself greatly before the God of his Fathers: Surely it is meet to be said unto God, I have born chastisement, I will not offend anymore:That which I see not teach thou me; If I have done iniquity, I will do no more:* The end of chastisement, is amendment of life, whence it receives the name of *Correction,* which signifieth, *to set aright* or *straight.*

4. That now God trieth our faith, patience, contentation, and meekness of Spirit, He hath said unto *Crosses, Go ye to such a man, not to weaken his faith, or to waste any Grace of the Spirit, but to purge him, refine him, try him, exercise him, to breed the quiet fruits of Righteousness, to confirm his patience, support his hope, &c.* — Hence God's servants by their faith have been enabled to say, *I will bear the indignation of the Lord,because I have sinned against him, until he plead my cause, and execute judgment for me:* And if he say thus,*I have no pleasure in thee: Behold, here am I, let him do to me as seemeth good to him.* This Meditation makes the heart willingly, freely and constantly to resign itself to the good pleasure of God in all things.

5. That 'tis God's will, after we have gone to the promise, to use all lawful means of help which God in his providence affords; but in point of *dependence,* that we solely rest on God's promises: Faith coupleth the means and the end, but looketh to the Promiser (whose truth, and wisdom, and power, and mercy, never fails) and not to the probability of the thing promised: *Abraham against hope, believed in hope, —That what God had promised,he was able to perform.*

6. That the promises are in Christ, *Yea* and *Amen,* and therefore set it down and conclude, that God will do whatsoever he hath promised, and we shall receive it in the ways of his providence; it may be not yet, what then? *He that believes will not make haste: Daniel* waited Seventy years for deliverance out of captivity in *Babylon,* and may not we wait Seventy weeks, Seventy days?

2. For prayer, and the parts and manner of it, observe this method:

1. Lay open our sorrows before the Lord, pour out our complaints into his bosom:*I am the man that have seen affliction by the rod of thine anger, thou hast brought me into darkness but not into light: —Lord, how am I beset with miseries? how do my sorrows increase daily?how are they increased that trouble me?*

2. Confess our sins with hatred and godly sorrow: *I will declare my iniquity,I will be sorry for my sins:* For want of this, God threatened the Israelites, *I will go and return to my place, till they acknowledge their offenses, and seek my face, in their affliction they will seek me early.*

3. Importune the Lord, and direct we our supplications to our God: *Lord, how long wilt thou look on? O rescue my soul from their destruction,my darling from the Lions; look upon mine affliction and my tears, for I am brought very low.*

4. Then press we the Lord with his promises: Lord, thou hast said, *The rod of the wicked shall not rest upon the lot of the Righteous:* Thou hast said, *Yet a little while and the indignation shall cease:* Thou hast said, *In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer:* O these are thy promises, Lord, make them effectual to my poor soul.

5. For conclusion, tell we the Lord, whatever becomes of us we will trust in him:*Though thou shouldst slay me, yet will I trust in thee:—For what time I am afraid, I will will trust in thee.*

These are the acts of faith by which it puts forth, and exerciseth itself in time of afflictions.

***SECT. 4.* Of the manner of this Life of Faith in temporal blessings.**

COncerning temporal blessings, or good things, consider we

- 1. The promises.
- 2. The exercise of faith in those promises.

1. Promises that concern temporal blessings, have reference to those blessings, Either in

- General.
- Special.

1. The general promises are these, and the like, 1 *Tim.* 4.8. *Psal.* 34.8, 9. *Psal.* 84.11. *Phil.* 4, 19. 1 *Cor.* 3.21. all things are yours, we are heirs of all the world.

2. The special promises have a relation, some to our name, some to our bodies, some to our estates, some to our callings.

1. Those promises that have a relation to *our good name,* are such as these, 1 *Sam.* 2.30. *Prov.* 3.16. *Prov.* 4.8. *Prov.* 14.19. *Isa.* 56.3, 4, 5.

2. Those promises that have a relation to our bodies, are either for *long life,* concerning which, *Deut.* 5.16, 33. *Prov.* 3.1, 2. or for *health,* concerning which, *Prov.* 3.8. *Psal,* 103.3, 4, 5. or for *safety,* concerning which, *Prov.* 1.33. *Job* 11.18. *Hosea* 2.18. *Job* 5.23. or for *peace,* concerning which, *Levite.* 26.6. *Psal.* 29.11. *Psal.* 37.11. *Prov.* 16.16. or for *sleep,* concerning which, *Job* 11.19. *Prov,* 3.24. or for *food,* concerning which, *Psal.* 37.3. *Psal.* 111.5. *Joel* 2.26. or for *raiment,* concerning which, *Deut.* 10.18. *Matth.* 6.25, 30, 32. or for *posterity,* the fruit of the body, concerning which, *Deut.* 7.12, 13, 14.

3. Those promises that have relation to our estates, are these, *Job* 22.24, 25. *Prov.* 8.18, 19. *Psal.* 37.5.

4. Those promises that have a relation to our calling, are either for *plenty,* concerning which, *Prov.* 10.4. and 12.11. and 13.4. and 28.19.—or for *protection,* concerning which, *Psal.* 91.11.—or for *promotion,* concerning which, *Prov.* 12.24. and 22.29. — or for *good success,* concerning which, *Prov.* 12.14. *Isa.* 65.21, 23. I deny not but the wicked may enjoy all these Temporal blessings by a *general Providence,* but only the just have a Spiritunl right to them; they only have them as rewards of their righteousness, as testimonies of God's love and care over them, and by *virtue of a Promise.*

2. For the exercise of faith concerning these Promises, observe that we may live by them, either in the

- want
- enjoyment

of these Temporal mercies.

1. Of the want of them, go we to

- *Meditation.*
- *Prayer.*

1. For Meditation, and the matter of it, consider these things:

1. That faith in this case doth ransack, and fan the soul narrowly to find out and remove whatsoever doth offend: *If thou return to the Almighty thou shalt be built up,thou shalt put iniquity far from thy tabernacles: then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.* This advice faith digests, and labors the reformation of what is amiss, and whatsoever hinders the Promise.

2. That faith is painful, provident and frugal; it shakes off idleness, takes the opportunity, husbands thriftily, and observes God's providence in all affairs, otherwise we *live not by faith,* but tempt God, and throw away his Promises and all.

3. That faith preserves from the use of all unlawful means: The believer consults ever what is just, not what is gainful; or what may be compassed by honest courses, not what may be gained by fraud, deceit, cozenage, or the like carnal dealings: *Better is a little with righteousness,then great revenues without right.*

4. That faith leans upon the providence of God, who will keep back nothing from us, but what is hurtful and pernicious: Here's a sweet act of faith, it submits to God's wisdom, and rests on his providence, after the use of all lawful means; and this maintains a Christian in some measure of contentment.

2. For Prayer, and the parts or manner of it, observe this method:

1. Confess our sins, especially those sins which upon search we are persuaded hinders prosperity: *O Lord, I have thought on my ways, and I find (this or that) sin in my bosom, this or that*

corruption hath gotten head, and hinders thy blessings: O Lord, how should I expect needful things? What have I to do with thy Promises, that have committed such and such sins?

2. Importune the Lord for his Temporal blessings, at least so far as he seeth them to be for our good, and for the glory of his great name: Thus *Bildad* tells *Job,If thou wouldst seek unto God betimes, and make thy supplication to the Almighty, surely now he would awake for thee, and make the habitation of thy righteousness prosperous: Though thy beginning was small, yet thy latter end should greatly increase.* Thus *Jabez* prayed,*O that thou wouldst bless me indeed, and enlarge my coasts,* &c. and God granted him that which he requested. In like manner was *Jacob's* prayer, *If God will be with me, and will keep me in this way that I go,and will give me bread to eat, and raiment to put on, so that I come again to my fathers house in peace, Then shall the Lord be my God:* And thus may we importune the Lord, and make our supplication to the Almighty.

3. Then press the Lord with his Promises, as with so many Arguments: Lord, thou hast said, *Godliness hath the promise of the life that now is, as well as that which is to come:* Thou hast said, *Fear the Lord, ye his saints, for there is no want to them that fear him,* &c. O these are thy Promises, make them good to us as it stands best with thy wisdom.

2. In the enjoyment of these Temporal blessings, go we to—

- *Meditation.*
- *Prayer.*

1. For Meditation, and the matter of it, consider these things:

1. Faith in prosperity, keeps the heart in a holy temper and disposition *(i.)* in humility, meekness, tenderness and compassion towards others, in thankfulness, obedience, and in the fear of the Lord: Satan himself could reply to the Lord,*Doth Job fear God for naught? hast thou not made a hedge about him?* in this case faith will remember man of his duty, and persuade him to be so much the more serviceable, as God's mercies are more plentiful upon him.

2. That faith makes a man heavenly-minded in the use and possession of a prosperous estate; as it receives all earthly blessings from God, so it winds and pulls up the soul to God again: and if it be rightly considered, prosperity is the fittest season for heavenly contemplation; the less trouble lies upon our estate, the more liberty we have to think of heavenly things: howsoever, faith considers these things as pledges of God's love, as parts of our childes-portion, and so it makes us look at the better part, those never-fading riches which God hath reserved in heaven for all that fear him.

3. That faith breeds a godly jealousy and suspicion, lest the heart should be drawn away with the pleasing delights of things transitory, for by grace it is that we are made conscious of our own weakness, and of the snare that is in every creature, to take and entangle us: Prosperity is pleasing, but dangerous; a man may quickly surfeit of sweet meats. This makes the waking believer circumspect and watchful, and jealous, and suspicious of his own heart, lest he miscarry in prosperity, considering there is a snare in it.

4. That faith minds a change, even when our mountain seems strongest:*The thing I greatly feared* (saith *Job) is come upon me, and that which I was afraid of, is come unto me;* by this it appears, that *Job* always thought upon a change: *There is no wind* (saith the Proverb) *which may not blow rain, if God so please. Riches have their wings,and take their flight like an Eagle:* now faith minds this, and prepares for this; *The prudent man foreseeth evil, and hideth himself.*

2. For Prayer, and the manner of it, observe this method:

1. Confess and acknowledge God's mercy both in his Promises and performances: say, *Lord, thou hast promised, That no good thing wilt thou withhold from them that walk uprightly; and surely thou art true in thy sayings, I believe by virtue of thy promise I enjoy this land, and those goods,* &c. *I have nothing, Lord, but merely of Free-grace, and by virtue of a promise.*

2. Pray, importune the Lord for sanctification of prosperity, and for God's blessings upon the means: the more we prosper, the more earnest should the prayers of faith be; for of ourselves we have no power to wield a good estate well, no ability to preserve or keep it: in greatest wealth we lie open to many temptations, and if we pray not earnestly that God may sanctify all his Temporal blessings to us, we shall cool in grace.

3. Praise God for his mercies, and devote ourselves unto him from whom we have received all: *What shall I render unto the Lord* (saith *David) for all his mercies towards me?I will take the cup of salvation, and call upon the name of the Lord.* Men look for thanks, for a small kindness, and shall not we magnify God for all his favors and loving kindness towards us? O praise the Lord, bless the Lord, O my soul!

***SECT 5.* Of the manner of this Life of Faith in Spiritual evils.**

THings Spiritual are either

- *Evil.*
- *Good.*

We shall begin with Spiritual evils: and concerning them, first give you the promises, and secondly the exercise of faith in respect of those promises.

Evils Spiritual arise either from the Devil, or the Flesh, or the World, or from Man, or God, or from our own selves.

1. Those evils that arise from *the Devil,* are temptations of several sorts; and the man whose heart is upright, shall find strength enough against every temptation: To that purpose consider these Promises, *Matth.* 16.18. 1 *Cor.* 10.13. 1 *John* 5.18.

2. Those evils that arise from *the flesh,* are lusts or temptations of Uncleanness; and for strength and ability against such a temptation, consider these Promises, *Prov.* 2.10, 11, 16. *Eccles.* 7.26. 1 *Thess.* 5, 23, 24.

3. Those evils that arise from *the World,* are covetousness, cares, evil company, *&c.* and for strength against such, consider these Promises, 2 *Cor.* 6.17, 18. *Gal.* 1.4. 1 *John* 5.4. *Heb.* 13.5. 〈

in non-Latin alphabet 〉, there are five Negatives together in the Original that strongly affirm; *q.d.* I tell thee, I will never, never, never, never, never forsake thee.

4. Those evils that arise *from men,* are either oppositions against truth, concerning which, *Mat.* 10.19. *Acts* 18.9, 10. or oppositions against goodness, concerning which, *Mat.* 5.10. 1 *Pet.* 3.14. — or oppositions against both, and so they fall either on our good name, concerning which, *Psal.* 37.6. where howsoever thy *innocence* be at sometimes covered (as it were) with a thick and dark mist of slander and oppression, yet the Lord will in his good time scatter and dissolve the mist, and so make thy *innocence* apparent to the world; yea, he will make thy righteousness as evident as the Sun when it ariseth, yea, as noon day, when it is at highest, and shines brightest, *Psal.* 68.13. *Mat.* 5.11, 12. 1 *Pet.* 4.14, *&c.*—or they may fall on us in respect of our liberty, and concerning which, *Psal.* 69.32, 33, and 102.19, 20. *Rev.* 2.10.— or they may deprive us of our goods, concerning which, 2 *Chro.* 25.9. *Mat.* 19.29. *Habak.* 3.17, 18.—or they may take away life, concerning which, *Matth.* 10.39. *John* 12.25. *Revel.* 14.13.

5. Those evils which arise *from God,* are desertions; and for comforts against them, consider these promises, *Isa.* 49.14, 15, 16. and 54.7, 8. and 50.10.

6. Those evils that arise *from ourselves* are sins and infirmities, and they are either spiritual blindness, concerning which, *Luke* 4.18. 1 *John* 2.27. *Isa.* 35.4, 5.—or *spiritual lameness,* concerning which, *Isa.* 35.6. and 40.31.—or heaviness of mind, concerning which, *Isa.* 35.1, 2. *Jer.* 66.12, 13, 14.—or weakness of memory, concerning which, *John* 14.26. or fears of losing God's love, concerning which, *Isa.* 49.15. and 54.10. *Jer.* 33.20. *Psal.* 89.33, 34, 35. *Joh.* 13.1. *Rom.* 11.29.—or fear of falling away from God, concerning which, see the impossibility in regard of God, 2 *Tim.* 2.19. in regard of Christ, *Luke* 22.32. in regard of the Holy Ghost, *John* 14.16. *Ephe.* 4.30. in regard of the promises, *Psal.* 94.14. 1 *Cor.* 1.8, 9.—or indisposition, distraction, defects in our best performances, concerning which, *Numb.* 23.21. *Cant.* 2.14.—or particular falls, daily frailties and infirmities, concerning which, *Isa.* 55.7. *Jer.* 3.1. *Psal.* 37.24. and 145.14. *Hosea* 14.4. 1 *John* 1.9.

2. For the exercising of faith, concerning these promises that we may *live by them,* go we to

- *Meditation.*
- *Prayer.*

1. For *Meditation,* and the matter of it, consider we these things,

1. That of ourselves we cannot resist these spiritual evils; all our comfort is, that neither the Devil, nor the world, nor the flesh, nor sin, can oppose any further then God will give them leave; not the Devil himself can tempt who he will, nor when he will, nor how he will, nor how long he will, but in all these he is confined by the providence of God. A legion of Devils could not enter into a *Gaderene* Hog, till Christ had given them leave: Satan could not touch one bleat pertaining to *Job,* till he had obtained liberty; nor after lay a finger on his body, till his liberty was renewed: O meditate on God and his power, who hath all our enemies in a chain; as for ourselves, we have no ability to resist any of these evils.

2. That faith fortifies the soul against all oppositions, the more they rage, the more faith heartens the soul to believe, and to keep close under the shadow of the Lord's wings: as the child affrighted, clings faster to the mother; so the poor soul pursued by the Devil, or World, or Flesh, or Man, or God, or our own Corruptions, it runs to Christ, the everlasting Rock, and in his name resists all these evils, and in his name gets the victory.

3. That in the most forcible tempests, which God, Devil or Man raiseth against us (when to present sense and feeling all sight and hope of the grace and goodness in Christ Jesus is lost) then faith tells the heart, that a calm is at hand. The last temptation wherewith Satan set upon Christ, was the most furious, and when he could not prevail thereby, *he departed for a season:* The Lord will not suffer us to be tempted above measure. This faith assures of, and persuades us quietly to wait for the issue.

2. For prayer, and the manner of it, observe this method:

1. Confess our sins of former ignorance, vanity of mind, self-confidence, solitary musings on the temptations of Satan, misinterpreting of the Lord's doings, &c. which set open the soul to all other spiritual evils:—*O my God, I have disesteemed thy mercy, distrusted thy promises, harbored thoughts of unbelief, &c. and so hav• exposed my soul to the most violent, horrible and fiery temptations of the world, flesh, Devil, and my own lusts: my soul, which should have been ravished with the joys of Heaven, and with the kisses of Christ, is continually pestered and assailed with the black and hellish thoughts of Atheism, Blasphemy, and soul-vexing fears; my heart trembleth, my strength faileth, my life is spent with grief, my spirit within me is overwhelmed, and prevailing fears so tyrannize over me, that I cannot speak, I am sore wounded and broken, I go mourning and desolate all the day long.*

2. Importune the Lord for pardon of sin, and for help against all oppositions: *Pardon, O Lord, my yielding to the temptations of the Devil, or Flesh, or World, or Man, or Sin: Pardon, O Lord, the infidelity, doubtings, dejectedness, infirmities, and carnal excessive fears of thy poor servant; and for the future, deliver my soul from the snares, strengthen me in the combat against all my enemies: Arise, O Lord, disappoint Satan, cast him down, deliver my soul from the wicked one; O be thou my strength in my trouble, for I fly unto thee for help and for succor.*

3. Then press the Lord with his Promises, as with so many arguments: *Lord, thou hast said, That the gates of hell shall not prevail against us: That whoso pleaseth God, shall escape the strange woman: That whosoever is born of God overcometh the world: That if we suffer for righteousness sake, happy are we: That in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee: That a good man though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand. O these are thy golden sweet precious Promises; now Lord make them good to my soul, let me draw the sweet, and juy••, and virtue from every of these Promises; let not a word of these Promises fall to the ground, let me have my share, and part, and portion in these comfortable Promises, through the Lord Jesus.*

§. An Appendix of the manner of this Life of Faith, in oppositions against truth and goodness, and more particularly against our good Name, whereby an unworthy servant of Christ sometimes found abundance of Spiritual comfort.

HIs innocence being sometimes overshadowed with a thick and dark mist of Slanders, Reproaches and Defamations, he endeavored first to review the Promises, and secondly to act his faith on them.

1. The Promises were these: *Psal.* 37.5, 6. *Mat.* 5.10, 11, 12. 1 *Pet.* 3.14. 1 *Pet.* 4.14. *Psal.* 68.13. *Though you have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold; q.d.* though hitherto you have been as so many abjects, cast into the ends of the earth, as thrown amongst black and smoky pots, oppressed with mighty calamities, yet the time is at hand that ye shall be made white as doves; your innocence and happiness shall appear, and your white shall be intermixt with the color of pure and yellow gold; *(i.)* you shall come to the top of the highest felicity, and ye shall be freed from slanders, and obtain illustrious glory.

2. In the acting of his faith, he endeavored 1. To Meditate: 2. To pray.

1. His Meditations were these:—

1. That we know not how to prevent it. Men may slander, and men will slander, so long as the world lasts; only we have these Promises for comforts, and it is the Lord who promiseth, and if he please, he can hide us from the scourge of tongues; or if he please, he is able to restore us double to our shame.

2. That true faith will fortify the soul against all Reproaches: There is an encouraging voice of the Lord to this end;*Hearken unto me, ye that know righteousness; the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings.*

3. That if the wicked reproach more and more, yet it is the duty of Christians to exercise patience. Experience of their vanities, and God's gracious dealings with us, will fortify our hearts: *Fear not thou worm* (thou poor despicable thing) *I will help thee,saith the Lord thy Redeemer;* and as for thy reproachers, their doom is before, *Behold, all they that are incensed against thee,shall be ashamed and confounded; they shall be as nothing, and they that strive with thee shall perish.*

4. That faith makes the soul circumspect, and in this case doth ransack and fan the soul narrowly, to find out what is the matter and rise of those slanders & reproaches:*If ye suffer for righteousness sake, happy are ye;* it must be for righteousness sake, or there is no blessing upon it: and so the Apostle adds,*You must have a good conscience, that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ: for it is better, if the will of God be so,that ye suffer for well-doing, then for evil-doing.* We are ordinarily more impatient at undeserved, then deserved sufferings; but it is better (saith the Apostle) so to suffer, then otherwise. *Let none of you suffer as a murderer, a thief, an evil door, but if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf.*

5. That true faith esteems all such slanders as the most honorable badges of innocence that possibly can be. *If mine adversary should write a b•ok against me,surely I would take it upon my shoulder, and bind it as a crown to me. I rejoice* (said *Luther) that Satan so rages and blasphemes, it is likely that I do him and his Kingdom the more mischief. And they that reproach me* (said *Austin) do*

against their wills increase mine honor both with God and good men. The more the dirty feet of men tread and rub on the figure graven in gold, the more luster they give it: so the more causeless aspersions the wicked cast on the godly, the more bright do they rub their glory. And hence was that choice of *Moses, rather to suffer affliction with the people of God,then to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches then the treasures of Egypt.*

2. For Prayer, his method was,—

1. To complain to the Lord, as sometimes *David* did, *Thou, O Lord,hast known my reproach, and my shame, and my dishonor: mine adversaries are all before thee. Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none, and for comforters, but I found none.*

2. To petition to the Lord, as otherwhiles *David* did, *Let me not be ashamed,O Lord, for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave: let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous. O how great is thy goodness, which thou hast laid up for them that trust in thee before the sons of men? Thou shalt hide them in the secret of thy presence from the pride of men,thou shalt keep them secretly in a pavilion from the strife of tongues.* Thus Lord I beg at thy hands, or if otherwise, thou knowest it best in thy wisdom: *Let them alone, and let them curse, it may be the Lord will look on my affliction, and thou Lord wilt requite good for their cursing this day.*

3. To press the Lord with his gracious Promises: as thus, Thou hast said,*Blessed are ye when men shall revile you, and persecute you,and shall say all manner of evil against you falsely for my names sake: And if ye suffer for Righteousness sake, happy are ye: And if ye be reproached for the name of Christ, happy are ye:* These are thy golden promises, now Lord make them good to my soul, let me draw the juice, and sweet, and virtue from every of these promises; let not a word of these promises fall to the ground, but let me have my part, and share, and portion in them.

4. To pray to the Lord to forgive all his Enemies that trespassed against him, as sometimes Christ did, *Father, forgive them,for they know not what they do:* Surely in these two things there is much matter of comfort: 1. That our hearts are well, and not ill-affected to any man. 2. That going alone we can humble ourselves, and pray for the authors of all the reproaches and slanders that are unjustly cast on us.

SECT. 6. Of the manner of this life of faith in spiritual blessings, as derived to us from God and Christ, and the Spirit of Christ.

COncerning *spiritual blessings,* or good things, consider we

- 1. The promises.
- 2. The exercise of faith in respect of those promises.

1. The *Promises* are of such blessings as arise either from

- God.
- Christ.
- The Spirit of Christ.

1. From God proceeds his

- Love of us.
- Presence with us.
- Providence over us.

1. Concerning his *love of us,* we have these promises, *Deut.* 7.7, 8, 13. *Isa.* 54.8. *Jer.* 31.3. *Hosea* 2.19. and 14.4. *John* 3.16. *Ephe.* 2.4. 1 *John* 4.19.

2. Concerning his *presence with us,* we have these promises, *Gen.* 26.24. and 28.15. *Exod.* 3.12. *Joshua* 1.5. *Jer.* 1.8. 1 *Chron.* 28.20. *Isaiah* 41.10. *Math.* 28.20. *Rev.* 2.1.

3. Concerning his *providence over us,* we have these promises, *Psal.* 34.7. and 91.11, 12. *Job* 36.7. *Zech.* 2.8. whence *(He that toucheth you, toucheth the apple of mine eye)* observe, That the Lord to express the tenderness of his love, names the tenderest part of the body, nay the tenderest piece of the tenderest part, *The Crystal humor,* as the Philosophers call it.

2. From Christ we have promises

- 1. Of the person of Christ.
- 2. Of the benefits that flow from Christ.

1. *Of the person of Christ,* in *Genesis* 3.15. where was the first promise, and the foundation of all other promises, because God intended to make good every promise in Christ.

2. Of the benefits that flow from Christ, whether

- *Redemption.*
- *Vocation.*
- *Justification.*
- *Reconciliation.*
- *Adoption.*

1. Concerning *Redemption,* we have these promises, *Tit.* 2.14. *Ephe.* 1.7. *Gal.* 3.13. *Heb.* 9.12.

2. Concerning *Vocation,* we have these promises, *Acts* 2.39. *Rom.* 8.30.

3. Concerning *Justification,* we have these promises, *Isaiah* 53.11. *Acts* 13.39. *Rom.* 8.33.

Now this *Justification* consists of two parts, in

- 1. *Not imputing sin.*
- 2. *Imputing righteousness.*

1. For *not imputing* (or forgiving) sin, we have these promises, *Psal.* 32.2. *Jer.* 31.34. *Isaiah* 55.7. *Jer.* 33.8. hither tend all those Metaphors, *Isa.* 43.25. and 44.22. and 38.17. *Micah* 7.19.

2. For *imputing Righteousness,* we have these promises, *Rom.* 5.19. 1 *Cor.* 1.30. *Rom.* 10.4. *Isaiah* 61.10. *Gal.* 3.6. this phrase is used ten times in one Chapter, *Rom.* 4.3, 5, 6, 8, 9, 10, 11, 12, 23, 24.

4. Concerning *Reconciliation,* we have these promises, 2 *Cor.* 5.18, 19. *Ephe.* 2.14, 16. *Col.* 1.21, 22.

5. Concerning *Adoption,* we have these promises, *Gal.* 3.26. *John* 1.12. *Rom.* 9.26. *Gal.* 4.4, 5, 7.

3. From *the Spirit of Christ,* we have promises,—

- 1. Of the Spirit himself.
- 2. Of the operation of the Spirit.

1. Of the Spirit himself, in *Joel* 2.28, 29. *Acts* 2.17, 18. *John* 14.16, 17. *Ephe.* 1.13. *Gal.* 3.14.

2. Of the operation of the Spirit, and that

- 1. In general, as *Sanctification.*
- 2. In special, as
    - *Spiritual Graces.*
    - *Spiritual duties.*

1. Concerning *Sanctification,* we have these promises, *Micah* 7.19. *Jer.* 31.33, 34. *Heb.* 8.10. and 10.16. 1 *Thess.* 5.23. 1 *John* 1.7. *Revel.* 1.5.—

Concerning *Graces* and *Duties,* we shall handle them anon.

2. For the *exercise of faith* concerning the promises, that we may *live by them,* go we to

- *Meditation.*
- *Prayer.*

1. For Meditation, and the matter of it, consider these things:

1. That faith (considering the privileges of God's children) admires and adores,*O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that*

trust in thee, before the sons of men?—How excellent is thy loving kindness, O Lord; therefore the children of men put their trust under the shadow of thy wings.

2. That faith (in consideration hereof) rests upon God, and Christ, and the Spirit of Christ, to receive whatsoever may be good and profitable to the Soul: *The Lord is my shepherd,I shall not want:—He shall lead his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.* What can they want, who have God for their Father, Christ for their Savior, the Spirit for their Sanctifier? *Thou Israel art my servant,Jacob whom I have chosen, the seed of Abraham my friend: Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof,and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away: Fear thou not, for I am with thee;be not dismayed, for I am thy God, I will strenghthen thee, yea I will help thee, yea I will uphold thee with the right hand of my Righteousness.*

3. That faith hereupon sets an high price upon Christ, upon God in Christ, upon the Spirit of Christ: These promises are more worth then Kingdoms, Empires, the whole world, which made holy *David* say,*In the multitudes of my thoughts within me, thy comforts delight my soul; q. d.* I have multitudes of thoughts, some running this way, some running that way, some on this pleasure, some on that profit, but my soul is only comforted in the thoughts of thee: Pleasures, profits, honors, all are vain and empty, and nothing is to be rested on, to be delighted in, but Jesus Christ; yea, there's a full content in Jesus Christ; let the world be filled with trouble and sorrow, even now *faith* carries a merry heart.

4. Faith in these promises doth greatly enlarge the heart towards God, and stirreth up to earnest study of holiness; if a Christian be much in the Meditation of God's singular goodness in Christ, it will even constrain him to yield up himself wholly to God, in all manner of godly conversation: *Examine, O Lord, and prove me, try my reins and my heart, for thy loving kindness is before mine eyes, and I have walked in thy truth.*

5. Faith ever runs to these promises in all straits, and here it finds comforts: Nature teacheth man and beast in troubles and storms to make to a shelter; the child runs to the arms of the mother, the birds to their nests, *the conies to the rock,* so must the soul have a sanctuary, an hiding place, when danger and trouble comes; now where can it take up a surer and safer refuge, then with God and Christ, and the Spirit of Christ? indeed *God* it dares not look at, but *in Christ;* and the *Spirit* proceeds not but from *Christ,* to *Christ* therefore it runs immediately; it is Christ, *who of God is made unto us wisdom, and righteousness, and sanctification,and redemption: Come* (saith faith) *let us out to Christ, and if he receive us not presently, let us stay a little; he is full of bowels and tenderness towards poor sinners, h• keeps open house for all comers, he invites all, entertains all, old sinners, young sinners,great sinners, less sinners, his promise is sure to: him that cometh unto me, I will in no wise cast out:* Thus faith takes the Believer off from self, civil life, estate, friends, and hangs the soul alone upon that true friend, the Lord Jesus Christ, who hath manifested the greatness of his love to poor sinners,*by dying for them,* and sending his Spirit to *sanctify and comfort them.*

2. For Prayer, and the manner of it, observe this method:

1. Confess and acknowledge God's mercies both in his promises and performances: Say, Lord, thou hast said,*I will love thee freely:—And I will be with thee,even to the end of the world:—He that toucheth you, toucheth the apple of mine eye:— And all is yours, and ye are Christ's, and Christ is God's:—And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, &c. Surely Lord thou art true in thy sayings; I believe by virtue of this and that promise, I have the love, and promise, and providence of God, I am redeemed, called, justified, reconciled, adopted by Christ; I have the Spirit of Christ, I am sanctified in some measure by that Spirit, I have all this of free grace, and by virtue of a promise.*

2. Pray for this increase of faith, and for a further and further sight of this belief: *Give me, gracious Father, to believe as thou hast promised; create in me the hand of faith, and make it stronger and stronger, that I may effectually receive, what in mercy thou reachest forth; and then give me the Spirit of Revelation, that I may discern truly what thou hast given me, that my lips may sing of thy praise all the day long.*

3. Praise God for his mercies, and quietly rest in the promises: *O Lord, thou hast freely loved, and redeemed, and sanctified my soul; O how should I praise thee, how should I advance and set thee up on high? Salvation, and Glory, and Honor, and Praise be given to thy name, &c. I praise thee for my Election, Vocation, Justification, Sanctification, &c. but above all, for the fountain of all, the Lord Jesus Christ;* It is my Christ justifies, and my Christ sanctifies: Lord, thou hast given Christ for *my Wisdom and Sanctification,* as well as for *Righteousness and Redemption:* Lord, thou hast appointed Christ to be the beginner and finisher of my holiness, and surely he will not leave that work imperfect, whereunto he is ordained of the Father; were the progress of this building committed to my care and oversight, there might because of fear, but since thou hast laid all upon Christ, my only and all-sufficient Redeemer; Lord increase my faith, that I may hold him fast and be safe, and so at last I may sing *Hallelujahs* to thee in Heaven forever and ever.

***SECT. 7.* Of the manner of this Life of Faith in Spiritual Graces.**

THe operation of the Spirit in general, we told you was Sanctification; now the operation of the Spirit in special, appears. in

- Spiritual Graces.
- Spiritual Duties.

1. *Spiritual Graces* we shall consider in their

- Kinds.
- Degrees.

And of them both give

- 1. The Promises.
- 2. The exercise of Faith in respect of those Promises.

1. The kinds of Graces are these, Knowledge, and Faith, and Hope, and Joy, and Love, and Fear, and Obedience, and Repentance, and Humility, and Meekness, and Patience, and Righteousness, and Uprightness, and Peace of Conscience, and Zeal, and Perseverance; sixteen Graces in number: concerning which the Lord hath made gracious Promises.

- 1. Of them, to give them.
- 2. To them, to reward them.

The first Grace is *Knowledge,* and we find some promises, 1. *Of it, Psal.* 25.14. *Jer.* 31.34. *Isa.* 2.2, 3. *Micah* 4.1, 2. *Ephes.* 3.5. *Rev.* 21.23. 2. *To it,* as *Prov.* 3.14. *Psal.* 91.14. 2 *Pet.* 1.2. *Prov.* 3.18.

The second Grace is *Faith,* and we find some promises, 1. *Of it,* as *Ephes.* 2.8. *Joh:* 6.37. observe here these promises of assurance, the highest measure of faith, *Psal.* 50.23. *Ezek.* 34.30. *Isa* 60.16. *Psal.* 97.11. 2. *To it,* as 2 *Chron.* 10.20. *Prov.* 29.25. *Isa.* 26.3. *Acts* 10.43. *Rom.* 18.4. *Acts* 13.39. *John* 1.12. and 7.38. and 3.16, 36. and 5.24. and 6.47.

The third Grace is *Hope,* and we find some promises, 1. *Of it,* as *Psal.* 65.5. *Prov.* 14.32. *Job* 13.15. 2. *To it,* as *Psal.* 40.4. *Rom.* 4.18, 22. *Rom.* 8.24.

The fourth Grace is *Joy,* and we find some promises, 1. *Of it, Psal.* 36.8, 9. and 64.10. and 68.3. and 97.11. and 118.15. *Isa.* 12.2, 3. *Isa.* 35. throughout, *Isa.* 56.7. and 66.13, 14. *John* 16.22. *Rom.* 14.17. 2. *To it, Psal.* 89.15, 16.

The fifth Grace is *Love,* especially *of God,* and we may find some promises, 1. *Of it,* as *Cant.* 1.4. *Deut.* 30.6. 2. *To it,* as *Psal.* 91.14. and 145.20. *Prov.* 8.21. *Deut.* 7.9. 1 *Cor.* 8.3. and 2.9, 10. *James* 1.12. and 2.5.

The sixth Grace is *Fear,* and we find some promises, 1. *Of it,* as *Jer.* 32.39, 40. *Hosea* 3.5. 2. *To it,* as *Psal.* 103.11. and 31.19. and 147.11. *Mal.* 3.16, 17.

The seventh Grace is *Obedience,* and we find some promises, 1. *Of it,* as *Ezek.* 11.19, 20. and 36.26, 27. 2. *To it,* as *Deut.* 28.1, 2. *to* 14.

The eighth Grace is *Repentance,* and we find some promises, 1. *Of it,* as *Acts* 5.30, 31. *Exek.* 11.19. and 20.43. and 36.31. 2. *To it,* as *Mal.* 3.7. *Isaiah* 55.7. 2 *Chron.* 7.14. *Isaiah* 1.16, 17, 18. *Job* 3.27, 28. *Jer.* 4.14.

The ninth Grace is *Humility,* and we find some promises, 1. *Of it,* as 2 *Cor.* 10.4, 5. *Gal.* 5.22. 2. *To it,* as *Prov.* 15.33. and 22.4. *James* 4.6. 1 *Peter* 5.5. *Isaiah* 57.15. *Matthew* 5.3.

The tenth Grace is *Meekness,* and we find some promises, 1. *Of it,* as *Isa.* 11.6, 7, 8. *Gal.* 5.22, 23. 2. *To it,* as *Psal.* 37.11. and 147.6. *Isa.* 29.19. *Psal.* 25.9. *Zeph.* 2.3. *Matth.* 5.5. and 11.29. *Psal.* 149.4.

The eleventh Grace is *Patience,* and we find some promises, 1. *Of it,* as *James* 1.5. 2. *To it,* as *Hebrews* 10.36. *James* 5.11.

The twelfth Grace is *Righteousness,* and we find some promises, 1. *Of it,* as *Rev.* 19.7, 8. 2. *To it,* as *Psal.* 11.7. *Isa.* 32.17, 18. *Prov.* 14.32. *Psal.* 112.2, 6. *Mat.* 25.46.

The thirteenth Grace is *Uprightness,* or *Sincerity of heart,* and we find some promises, 1. *Of it,* as *Jer.* 31.33. *Jer.* 50.5. 2. *To it,* as *Psal.* 84.11. *Prov.* 14.11. *Psal.* 112.2. 2 *Chron.* 16.9. *Psal.* 112.4. and 84.11. *Gen.* 17.1, 2. 1 *Chron.* 29.17. *Prov.* 12.22. *Psal.* 37.37. *Prov.* 28.18. *Psal.* 15.1, 2.

The fourteenth Grace is *Peace of Conscience,* and we find some promises, 1. *Of it,* as *John* 14.27. *Gal.* 6.16. *Isa.* 57.19. *Isa.* 54.10. 2. *To it,* as *Phil.* 4.7.

The fifteenth Grace is *Zeal,* and we find some promises, 1. *Of it,* as *Jeremiah* 20.9. 2 *Cor.* 7.11. 2. *To it,* as *Numbers* 25.12, 13. *Revel.* 3.19, 20.

The sixteenth Grace is *Perseverance;* and we find some promises, 1. *Of it,* as *Psal.* 89.28. *Prov.* 12.3. *Isaiah* 46.4. 2. *To it,* as *Mat.* 10.22. *Revel.* 2.26.

2. The degrees of Graces follow; and we find some promises 1. *Thereof,* as *Isaiah* 44.3, 4. *Mal.* 4.2. *Psal.* 84.7. *Prov.* 4.18. 2. *Thereto,* as *Rom.* 13.11. 2 *Pet.* 1.8.

2. For the exercise of faith concerning these promises, that we may *live by them,* go we to

- *Meditation*
- *Prayer.*

1. For Meditation, and the matter of it, consider these things:

1. That of ourselves we have no ability to attain any of these Graces: Everyone can say, *I purpose well,* but the question is, whether they build not on their own strength: Many a man (especially in time of his sickness, danger, disgrace) will make fair promises of amendment, but when the rod is removed, all is forgotten: What may be the reason? he stands on his own feet, he presumes to go alone of himself, and by his own strength, and then no marvel if he falls and catcheth many a knock: If we will have any of these *Graces,* then deny we ourselves: *I will keep thy statutes* (said *David*) but immediately upon his resolution he cries, *O forsake me not utterly:* Purposes thus grounded, bring forth holy performances, but of ourselves we can expect nothing.

2. That God's Spirit will infuse these *Graces,* and the increase of these *Graces* into them that believe: Many would fain have Knowledge, and Faith, and Hope, and Joy, &c. but they exercise not their Faith to believe God and his promises:*I knew a man in Christ* (could *Paul* say) concerning his Revelation; so, *I know a man in Christ off and on, unstayed, dismayed at his manifold slips, strong corruptions, little prevailings against them,* and (when all came to all) he could find no help till he went to a promise, and by faith believed that God would aid and assist, and do the whole work for him; it is good to believe that (according to his promise) God will sanctify our natures, enable us to holiness, and bestow all his graces on us.

3. That for the degrees of these Graces, it is necessary to improve them; graces improved, are the ready way to have them increased: God ever bestows the greatest measure, where he finds a care to put them forth to advantage: *Whosoever hath,to him shall be given, and he shall have more abundance;* as men increase their substance by labor, and learning by diligence, so he that improves graces, shall more and more abound in them.

2. For Prayer, and the parts of it, observe this method:

1. Confess and acknowledge our inabilities: *O Lord, I have no grace by nature, I have no power to cleanse my own heart: O Lord, I have defaced thine image, but I cannot repair it;I may say with the Apostle, When I would do well, evil is present with me, but I find no means to perfect what I desire: I am not able to crawl about the doing of that which is good: O when shall I be set at liberty, that I might do the work of God, and run the race of his Commandments: O that I had Knowledge, and Faith, and Hope, and Joy, and Love!*

2. Look we up to the Power, and Grace, and Truth of God, and press him therewith: *Lord, I have heard of thy power, thou art God Almighty, who callest the things that are not, as if they were; thou canst if thou wilt, work in me these Graces, and create them in me, as thou didst gloriously create them in* Adam, *the first man: Lord, I have heard also of thy grace and truth, thou art as faithful to keep, as free to make these sweet precious promises; Thy grace is unsearchable, thy word purer then silver seven times refined: O then make good thy promises, I press thee with thy Power, Grace and Truth: O replenish me with thy Graces, give me Knowledge, and Faith, and Hope, &c.*

3. Look we on the promises, and pray by them, or turn them into prayers: Faith hearkeneth what the Lord speaketh, and speaketh back again in fervent groans and desires to whatsoever it hearkeneth: Hence we can make no prayer in boldness, faith or comfort, but for things promised, and in that manner as they are promised. Thus *Jacob (Gen.* 32.9.) and *David* (2 *Sam.* 7.27, 28, 29.) prayed *by a promise;* and thus should we pray *by a promise,* and then we may be sure we pray according to his will. In want of other Rhetoric and Oratory, let us urge God with this repetition: *Lord, thou hast promised, Lord, thou hast promised, thou hast made many sweet precious promises of Graces, and of degrees of Graces: Thou hast said,The secret of the Lord is with them that fear him;* and, *All that the Father giveth me, shall come unto me;* and, *The Righteous hath hope in his death;* and, *The Righteous shall be glad in the Lord, and shall trust in him;* and, *They shall go from strength everyone of them in Zion, appearing before God: O make these promises effectual to me, blow on my garden, that the spices (these graces) may flow out.*

***SECT. 8.* Of the manner of this Life of Faith in Spiritual Duties.**

AS *Spiritual Graces,* so *Spiritual Duties,* are of the operation of God's Spirit: Now the duties are Twenty, concerning which we shall give

- 1. The Promises.
- 2. The exercises of faith in respect of the Promises.

The first duty is *Prayer,* to which are affixed these promises, *Psal.* 5.3. and 10.17. and 65.2. *Prov.* 15.29. *Psal.* 50.15. and 12.17, 18, 19, 20. *Zech.* 13.8, 9. *Rom.* 18.13. *James.* 5.15.

The second duty is *Praises,* to which are affixed these promises, 1 *Sam.* 2.30. *Psal.* 50.23. and 67.5, 6.

The third duty is *Preaching,* to which *Matth.* 28.20. *John* 5.25.

The fourth duty is *Reading the Word,* to which *Psal.* 19.8. *Prov.* 1.4.

The fifth duty is *Loving the Word,* to which *Psal.* 119.165. and 112.1.

The sixth duty is *Waiting on the Word,* to which *Proverbs* 8.34, 35.

The seventh duty, *Hearkening to the Word,* to which *Isaiah* 55.2, 3. *Acts* 5.20.—20.32.—13.26.

The eighth duty is *Sacraments* of

- *Baptism,* to which *Acts* 2.38. and 22.16. 1 *Peter* 3.21.
- *Lord's Supper,* to which *Isa.* 25.6. *Proverbs* 9.5, 6. *Mat.* 26.26..

The ninth duty is, *A lawful Oath,* to which *Jer.* 12.16. *Psal.* 15.4.

The tenth duty is *Fasting,* to which *James* 4.9, 10. *Matth.* 6.18.

The eleventh duty is *Meditation,* to which *Psal.* 1.2. *Prov.* 14.22. *Phil.* 4.8, 9.

The twelveth duty is *Self-examination,* to which 1 *Cor.* 11.31. *Gal.* 6.4.

The thirteenth duty is *Sanctification of the Lord's Day,* to which *Isaiah* 58.13, 14. and 56. 2. *Jer.* 17.26.

The fourteenth duty is *Watchfulness,* to which *Mat.* 24.46, 47. *Luke* 12.37, 38, 43. *Rev.* 16.15.

The fifteenth duty is *Conference,* to which *Prov.* 12.14. and 16.13. *Mal.* 3.16. *Luke* 24.32.

The sixteenth duty is *Reproof,* to which *Proverbs* 24.25. and 28.23.

The seventeenth duty is *Almsgiving,* to which *Psal.* 41.1, 2, 3. *Luke* 14.13, 14.

The eigthteenth duty is *Seeking of God,* to which *Psal.* 34.10. *Ezra* 8.22.

The nineteenth duty is *Waiting on God,* to which *Isa.* 40.31. and 64.4. and 49.23.

The twentieth duty is *Delighting in God,* to which *Psalm* 37.4.

2. For the exercise of faith concerning these promises, that we may live by them, go we to

- *Meditation.*
- *Prayer.*

1. For Meditation, and the matter of it, consider these things:

1. That God deals graciously with his people, he might out of his absolute sovereignty over us, command only, and we were bound then to obey in every of these *Duties;* but he is pleased (the better to quicken us to obedience) to annex these gracious promises.

2. That as he is gracious to us, so we should be cheerful in our *Duties* to him: This cheerfulness of service, is the very fruit of faith; *By faith Abel brought of the firstlings of his flock,and of the fat thereof, an offering to the Lord; By faith David went with the multitude unto the*

house of God, with the voice of joy and of praise: It is the voice of faith, I will sing and give praise with the best member I have.

3. That to make us cheerful, we should rouse ourselves to awaken to the work of our God: *Arise, O my soul, why sleepest thou! stir up thyself with readiness to obey the charge of God in the duties prescribed; look on the Saints who have gone before thee, they endured imprisonment, loss of liberty, spoiling of their goods, hazard of life: Thou art not yet called to suffer, but to obey, why dost thou delay, or goest forth unwilllngly? wouldest thou reign with them, and not labor with them? receive the prize, and not run the race? divide the spoil, and not fight the battle? look on the promise annexed to the duty:I said not unto the seed of Jacob, Seek me in vain,* saith God: *O my soul, arise, contend forward towards the mark, Heaven is worth all thy labor.*

4. That to remove all *remora*'s, the Lord hath promised to assist us in these duties by his own Spirit: Besides the promises *to Duties,* we have promises *of duties,* God deals with us (as we do by way of commerce one with another) propounding mercy by covenant and condition; yet his Covenant of Grace is always a gracious Covenant, for he not only gives the good things, but helps us in performing the condition by his own Spirit; he works our hearts to believe and repent, &c. he gives what he requires: For instance, in one place he commands, *Cast away from you all your transgressions,and make you a new heart, and a new spirit;* and in another place he promiseth, *I will sprinkle clean water upon you,and you shall be clean from all your filthiness: A new heart also will I give you, and a new spirit will I put within you:* in one place he commands them, *Circumcise the foreskin of your hearts;* and in another place he promiseth, *That he will circumcise their hearts:* in one place he commands us, *To keep his Commandments;* in another place he promiseth to cause us, *To walk in his statutes:* in one place he commands us,*To fear him,* and in another place he promiseth, *To put his fear into our hearts:* in one place he commands us, *To pray, to ask, seek, and knock;* and in another place he promiseth, *To pour upon us the Spirit of Grace and Supplication:* These promises *of duties* are the foundation of all our performances, and those promises *to duties* are the rewards of his Free-Grace and good pleasure; we do not by working cause him to fulfil his promises, but he by promising doth enable us to perform our works, and so he rewards us accordingly.

2. For prayer, and the parts of it, observe this method:

1. Acknowledge the goodness and Free-grace of God in these promises: *O Lord, why shouldst thou allure me to that which I am every way bound to? If I had none of these promises, I have already in hand a world of mercies, which do infinitely bind me to duty; and wilt thou yet add this and that promise, to this and that duty? O miracle of mercies! O the goodness of God!*

2. Bewail our own dullness and sloth to the duty: *And yet (O Lord) how dull, and remiss, and slightly am I in the practice of this or that duty? thou hast said,Cursed is the man that doth the work of the Lord negligently;* and, *Cursed be the deceiver, that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: O then what is my portion, who have sacrificed that which is torn and sick unto the great King and Lord of Hosts, whose name is dreadful among the Heathen? no marvel if I feel no power, no sweet in the Ordinances of Grace, whilst I deal partially, hear perfunctorily, pray coldly, labor not to feed on the promise, and to suck vigor out of it: O Lord, thou*

lovest a cheerful giver, but my services are maimed, and corrupt, and dead, and superficial, and very unchearful.

3. Importune the Lord to revive and quicken our dead hearts *to the duty;* so prays *David, Teach me to do thy will,thy Spirit is good, lead me in the Land of uprightness;* so prays the Church, *Draw me, and we will run after thee;* and so let us pray,*Give me a cheerful heart in thy service, animate and enliven my heart by thy blessed Spirit, give me to do what thou requirest, incline my heart to thy statutes, and not to covetousness.*

4. Implore the assistance of God's Spirit to every good *duty,* beg acceptance of our persons and performances in the Lord Jesus Christ, press him with his promises to *set on duties,* and to reward *duties;* and what ever *duty* we do, press him with that especially promise belonging unto it: Thus if we meditate and pray, and pray and meditate, we may live by faith, in reference to *Spiritual duties.*

***SECT. 9.* Of the manner of this Life of Faith in things Eternal.**

THings Eternal are either

- Evil, as Damnation.
- Good, as Salvation.

Concerning both we shall first give you the promises, and secondly the exercise of faith in respect of these promises.

1. Concerning *Damnation,* or eternal confusion, we have these promises against it, *Isaiah* 45.17. *Rom.* 8.1.

2. Concerning *Salvation,* we have these promises for it, *Rom.* 6.23. 1 Thess. 4.17. *God hath promised us a Kingdom,* Mat. 25.34. *An heavenly Kingdom,* Matth. 7.21. *And eternal Kingdom,* 2 Pet. 1.11. *A Crown of life,* James 1.12. *A Crown of Righteousness,* 2 Tim. 4.8. *An unaccessible Crown of glory,* 1 Peter 5.4.

2. For the exercise of faith concerning these promises, that we may live by them, go we to

- *Meditation.*
- *Prayer.*

1. For Meditation, and the matter of it, consider these things:

1. That faith in the precious promises of eternal life, quiets and chears the heart in the midst of discouragements: This we see in the lives and deaths of God's faithful servants, *who took joyfully the spoiling of their goods,knowing in themselves, that they had in Heaven a better and an enduring substance.*

2. That faith strives to enter into the possession of this Kingdom by degrees: Men that purchase an inheritance to come in hereafter, they are glad if any part fall into their hands

for the present: Fulness of glory is reserved for the life to come, but the beginnings of glory (as peace of Conscience, joy in the Holy Ghost, Sanctification of the Spirit) are vouchsafed here; grace if the beginning of glory, and glory is the perfection of grace; now as grace grows, so we enter upon the possession of our inheritance: Hence lively grace covets grace more and more, that we may get Heaven by degrees, and by parcels.

3. Faith earnestly desires and longs after the full accomplishment of glory:*Our selves also which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the Redemption of the body:I am in a full strait* (said *Paul) betwixt two, having a desire to depart, and to be with Christ, which is far better:* Salvation is the end of faith, Heaven is the home of Believers: Now all would be at home, all things desire perfection in their kind, this makes the Believer to long after glory.

2. For prayer, and the parts of it, observe this method:

1. Confess we our former carelessness to enter upon this inheritance: *O Lord, I have slighted thy promises, I have neglected the motions of thy Holy Spirit, I have not carefully improved the gifts received, I have not labored more and more to be sealed with the promised Spirit: Ah Lord, what a dwarf am I in Holiness and Sanctification? by reason of my sloth, the powers of grace are so enfeebled, that I can scarce breath or sigh, or crawl in the way to Heaven: O that I have not so earnestly sought (as I might) to make Heaven sure to myself, that I have not entered possession thereof, so far as in this life I have given me of Grace.*

2. Pray that the Lord would increase our Faith, seal us by his Spirit, lead us in the way of peace, cause us to grow up in holiness, make us wise to prize and value, to taste and relish the very joys of heaven; and above all, that he would assure our consciences of our right and title thereto: O it is God that sealeth, and makes us to read the sealing; it is God that promiseth Heaven, and affects the heart with the goodness and worth of the thing promised; it is God that (by the pledges of his favor, and earnests of his Spirit) doth testify our adoption, and causeth us certainly to apprehend what he doth testify: pray then, *Who am I Lord, that thou shouldest make such ample,and free promises to thy poor servant? it is of thy free mercy, and according to thine own heart: And now, O God, establish I beseech thee, the word that thou hast spoken concerning thy servant: O seal unto me the promised inheritance, and make me assuredly know what those hopes are, which thou hast reserved for me in Heaven: Of thy Free grace thou calledst me to this hope, therefore is thy servant bold to entreat the sense of thy love, the knowledge of this hope, the increase of Grace, the assurance of thy mercy.*

3. Praise God for his Promises of eternal life: *O Lord, thou hast looked on my base estate, and visited me with mercy from on high; of a stranger and forreigner, thou hast made me a free denizen of the New Jerusalem: Now I see, I read it in thy precious Promises, that my name is registered in heaven; an eternal weight of glory is reserved for me; Heaven is my home, my hope, my inheritance: O where should my heart be, but where my treasure is? where should my thoughts be, but where my hope is? now all glory, and honor, and praise be given to my God! O the incomprehensible love and favor of my dear Lord! What a mercy is this? What promises are these? my soul rejoiceth in thee my God, my spirit shall bless thy name forever and ever.*

***SECT. 10.* Of the manner of this Life of Faith in regard of others.**

WE have done with the Promises that concern ourselves: Now follows such special Promises as we find in Holy Writ concerning others, and they have reference To

- Our own Family.
- Godly Society further enlarged.
- The Church of Christ
    - Particular.
    - General.

1. The members of our *Family* are either

- *Husband and Wife.*
- *Parent and Child.*
- *Master and Servant.*

1. For *the Husband and Wife,* if godly, they have a promise from the Lord, *Psal.* 128. *Prov.* 31.28. & 11.16. *Job* 5.25.

2. For *Parent and Child,* God hath made a gracious Covenant with them, *Gen.* 17.7, 9. *Acts* 2.39. *Jer.* 32.39. *Prov.* 20.7. Good Parents (though poor) leave their Children a good patrimony, for they have laid up many prayers for them in heaven, and they leave God's favor for their possession, and his promises for a sure inheritance, *Psal.* 37.25, 26. *Prov.* 11.21. *Psal.* 112.2. & 25.13. & 37.29. *Prov.* 13.22. *Isa.* 44.3, 4. & 54.13. and Children obeying their Parents, have these promises, *Exod.* 20.12. *Eph.* 6.2. *Jer.* 35.18, 19. *Prov.* 1.8, 9. & 6.20.

3. For *Master and Servant,* they have sweet promises, *Pro.* 3.33. *Job* 8.16. *Prov.* 14.11. especially the servant that is truly obedient, *Col.* 3.23, 24. 1 *Pet.* 2.19. here consider

- Magistrates, *Deut.* 17.19, 20. *Psal.* 132.18.
- Ministers, *Psal.* 105.15. *Rev.* 2.1. *Isa.* 49.4.

2. *Godly Society* (out of our own Families) hath precious promises, as *Prov.* 13.20. *Mal.* 3.16, 17. *Mat.* 18.20.

3. The *Church of Christ,* whether *particular* (as public Assemblies) hath blessed promises, *Isa.* 33.20, 21. & 59.21. *Mat.* 18.20. 1 Cor. 5.4. Rev. 2.1. *Psal.* 26.8. & 133.3. *Micah* 4.4, 11, 12. or whether *general and universal,* it hath glorious promises, as *Mat.* 16.8. *Isa.* 27.3. *Psal.* 125.2. *Zech.* 9.16. here come in all the promises, First, of calling the *Jews,* as *Isa.* 59.20. *Rom.* 11.23, 26. *Hos.* 13.14. & 14.2, 3, 4, 5, 6, 7, 8. Secondly, of bringing in the *Gentiles,* as *Isa.* 49.22, 23. *Rev.* 21.24. *John* 10.16. *Isa.* 60.3, 5, 8. *Acts* 10.14. *Eph.* 2.12, 19. Thirdly, of the destruction of *Antichrist,* as 2 *Thess.* 2.8. *Rev.* 17.16. & 18.21. where each word hath almost a gradation, in

that *an Angel,* a *mighty Angel* taketh *a stone,* and *a great stone,* even *a millstone,* which he letteth not barely fall, but *casteth into the sea,* whence nothing ordinarily is recovered, must less a *millstone,* thrust from such a hand, and with such force.

Now for the exercising of faith concerning these promises, that we may live by them, go we to

- *Meditation.*
- *Prayer.*

1. For *Meditation,* and the matter of it, consider these things:

1. That we have had the performance of many of these promises in hand; and this may persuade us, that the residue (especially of the Churches flourishing, and of Antichrists downfall) is as sure as that part already accomplished, which we see with our eyes; experience should strengthen faith, and breed an assured hope in God's people, of the Lord's most glorious appearing, and this hope shall not make us ashamed.

2. That the time is now for the Churches restoring, and for bringing in more Kingdoms from Antichrist to Christ; what else mean all the shakings in all the Kingdoms of the world at this time? therefore study we *this time of God,* and in our places and callings, work with providence, now we have a season to help up the Church, God's holy Mountain.

2. For Prayer, and the parts of it, observe this method:

1. Confess our former neglect in our several relations: *O Lord, I have not done my duty in my own family, among Christians in the Churches of Christ, I have not performed my vows, served my generation, helped onward the building of Zion: And now Lord what shall I say, but confess to thy glory, and my own shame, my disrespect of others good, or of the communion of Saints.*

2. Pray for a blessing on others, as on our own selves, forget not our relations to others in our best prayers; be importunate with God more especially for *Zion,O look upon Zion, the city of our solemnities, let thine eyes see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; let not one of the stakes thereof be removed, nor any of the cords be broken.*

3. Press we the Lord with all his precious Promises, either to our *Families,* or *Christian Societies,* or to the *Churches of Christ:* We have a promise, that *The Lord will create upon every dwelling place of mount Zion, and upon the assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defense:* Now Lord make good thy word, *&c.*

Conclude with, *I believe, that whatsoever God hath said in any of these respects, he will fulfil it in his own time: Heaven and earth shall pass away,but not one jot, one tittle of God's word shall fail.* It may be for the present things seem contrary, *yet God hath said it* (should a soul say) *and that's enough for me: If I can but really acknowledge, and believe, that God is able to do it, he will then speak from heaven,as he did once on earth, According to your faith be it unto you.* Thus much of *The Life of Faith.*

CHAP. IX.

SECT. 1. Of the nature of Family-duties.

HItherto of the Duties *which concern every man in his own particular; next to them succeed* Family-duties: *And they are such* Duties *as ought to be* jointly or respectively observed by the families and houses of the people of God. *This is implied by that threat,* Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy Name; *and by that example of* Joshua, But as for me and my house, we will serve the Lord;*and by that promise of God,* At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

***SECT. 2.* Of the preparatives to Family-duties.**

NOw that we may comfortably carry on these *Family-duties,* observe we

- 1. Our entrance into them.
- 2. Our proceedings in them.

1. For entrance, we must lay a good foundation for tractableness unto Religion in those that belong to this Family, as

- 1. In the governor.
- 2. In the governed.

1. In the governor; whose duty it is

1. To endeavor in a special manner for knowledge in God's word, and for holiness of conversation in a Christian walking; this would tend much to the preservation of his authority, who otherwise will be slighted and disregarded, through an aptness in inferiors to take occasion therefrom.

2. To *marry in the Lord,* and then to live chastely in wedlock,that there may be an holy seed: Now that he may *marry in the Lord,* 1. Let piety be the mover of his affection, and personage, parentage and portion, be only as a comfortable accessory, considerable in a second place: Christianity and grace is the chief golden link and noble tie, which hath the power and privilege to make marriage a lovely and everlasting bond. 2. Let him ply the throne of Grace with fervency of prayer; a good wife is a more immediate gift of God: whence *Solomon* could say, *Houses and riches are the inheritance of fathers,but a prudent wife is from the Lord:* such a rare and precious jewel is to be sued and sought for at God's Mercy-seat with extraordinary importunity and zeal; and if she be procured at God's hand by prayer, he shall find a thousand times more sweetness and comfort, then if she be cast on him by an ordinary providence. 3. Let him observe and mark these six points in his choice; as, 1. The Report: 2. The looks: 3. The speech: 4. The apparel: 5. The companions: 6. The education: These are like the pulses, that show the fitness and godliness of any party with whom he ought to marry.

3. To beware whom he admits to dwell with him, that they be tractable unto religious courses: See *David's* resolution herein, *Mine eyes shall be upon the faithful of the land,that they may dwell with me: he that walketh in a perfect way shall serve me; he that worketh deceit, shall not dwell within my house; he that telleth lies, shall not tarry in my sight.*

2. In the governed; whose duty it is both to join together in the performance of *Family-duties* with their governor, to submit to his government:*My son, hear the instruction of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and chains about thy neck.*

These preparatives I pin upon the front or porch of this Family: Now to the Family-duties themselves, and how they must be exercised.

***SECT. 3.* Of the Duties of Governors in general.**

IN the proceedings of these *Family-duties,* we are to consider the *Duties*

- 1. Of the governors.
- 2. Of the governed.

1. The governors, if (as it is in marriage) there be more then one; as first, the chief governor, to wit, the Husband; secondly, the helper, to wit, the Wife: both these owe *Duties* to their *Families,* and *Duties* to one another.

1. The *Duties* they owe to their *Families,* are either

- In general to the whole.
- In particular, according to their several relations.

1. That which in general they owe to the whole Family, is either to their

- Bodies.
- Souls.

1. To their Bodies; concerning which, saith the Apostle, *He that provideth not for his own,and especially for those of his own house, he hath denied the faith, and is worse then an infidel.* Now as the Spirit of God chargeth us with this duty, so he setteth us about such things whereby this may be compassed; as, 1. That everyone should have some honest and good calling, and walk diligently in it; *Let him that stole,steal no more* (saith the Apostle) *but rather let him labor, working with his hands the thing which is good.* 2. That he bear a low sail, and keep within compass; remembering that of *Solomon, He that is despised, and hath a servant, is better then he that honoreth himself, and lacketh bread.*

2. To their Souls; concerning which, some duties they are to

- Perform to the Family.

- Require of the Family.

1. The Duties they must perform to them, are—

1. To provide that they may live under the public Ministry, for otherwise how should they be brought into the sheepfold of Christ, if they hear not the voice of the chief Shepherd speaking unto them by those whom he hath sent?

2. To oversee the ways of their Families, that they serve God; and as in all other duties, so especially in sanctifying the Sabbaths: To this the very words in the fourth Commandment, do bind all Masters of *families: Remember, thou and thy son, and thy daughter, thy man-servant, and thy maid;*—Where the Lord speaks by name to the Governors, as if he would make them overseers of this work of sanctifying his Sabbaths.

3. To set their house in order for the service of God, to offer prayers and praises to the Lord morning and evening, before and after meals: This was *David's* practice, *Evening and morning, and at noon will I pray and cry aloud, and he shall hear my voice;* and this was *Jobs* practice, who sent for, and sanctified his sons and daughters, *and rose up early in the morning, and offered burnt-offerings, according to the number of them all:—Thus did Job continually:* And this was *Abraham's* practice wheresoever he came,*to build an Altar to God,* where God should be worshipped jointly of him and his family: And this was Christ's practice for *himself and his family, Matthew* 14.19. and 26.30. *John* 17.1.

4. To instruct their families privately in matters of Religion, that they may not only profess, but feel the power of Religion in their lives and conversations: This duty hath these specials belonging to it,

1. A familiar catechizing of them in the principles of Religion: Thus were Parents commanded of old, *Thou shalt teach these words diligently unto thy children, and shalt talk of them when thou sittest in thine house,and when thou walkest by the way, and when thou liest down, and when thou risest up.*

2. A daily reading of Scriptures in their hearing, directing them to mark and to make use of them: So *Timothy* was trained up by his parents, and that *from his childhood.*

3. A careful endeavoring that they may profit by the public Ministry: To this end 1. They must prepare them to hear the Word, by considering God's Ordinances, Promises, and their own necessities. 2. They must remember them to look in the Word for a Christ, and for communion with Christ. 3. They must examine them after the Ordinances, what they have learned, and what use they can make of it; thus Christ, after he had preached a parable to his disciples, he said unto them, *Know you not this parable, and how then will you know all parables?* and then he expounds the parable to them.

2. The duties they are to require of the family, are both carefully to frequent the public Ministry, and diligently to be conversant in the private worship of God, and constantly to practice all holy and Christian duties comprised briefly in the Commandments of God; and

they are to require these things, not only by telling them, calling on them, catechizing them, admonishing them, but if they be negligent, by correcting them.

Now this correction must be ministered in

- *Wisdom.*
- *Patience.*

1. In wisdom, whose property it is to find out the right party that committed the fault, to consider of what sort and nature the fault is, to weigh circumstances of age, discretion and occasions; and to look to the mind of the doer, whether negligence or mere simplicity brought him to it.

2. In patience, whose property it is to make the fault manifest to the offender, that his conscience may be touched therewith; to hear what the offender can say in his own defense, and accordingly to allow or dissallow; to avoid bitterness, which sooner will harden the heart, then reform the manners of the offender: These Rules being observed, and the heart lifted up in prayer to God for direction and blessing, this *Correction* is necessary, as is evident in *Gen.* 30.2. *Prov.* 13.24. and 19.18.

These are the duties that *Governors* owe to their *families,* in respect of their souls; *to correct them, catechize them, admonish them, call on them, read to them, pray for them, &c.* only with these limitations:

1. That they presume not above their callings: This was *Paul's* Exhortation, *That no man take this honor to himself, but he that is called of God, as was Aaron:* The *honor* here, is the *honor* of the public Ministry, except that, and I know not but that every Governor of a family, who hath special abilities, utterance, memory, may read Scriptures, repeat Sermons, pray, teach and instruct them out of Scriptures, 1 *Pet.* 4.10. Thus *Jacob* said to his household, *Put away the strange gods that are among you:And without all contradiction* (saith the Apostle) *the less is blessed of the better: And if the women would learn anything, let them ask their husbands at home;* thus *Oriegn* would have the Word expounded in Christian families; and *Augustine* saith, *That which the Preacher is in the pulpit, the same is the householder in the house.*

2. That they presume not above their gifts: This was *Paul's* Exhortation to every man,*Not to think of himself more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith;* yet I deny not but in some cases they may lawfully depute or substitute someone in the family, whom they judge fittest unto the service and employment, which they themselves should ordinarily perform, as in case of old age and weakness of body;*Thus Samuel being old, made his sons Judges:* Or in want of good utterance or expression of what is to be said; thus *Aaron* was *Moses* his spoaksman, and instead of a mouth: Or in want of boldness and audacity, arising from a consciousness of weakness; thus the good Centurion sent the Elders of the Jews to Christ to intercede for him: Or in case that a Minister of the Gospel do sojourn in ones family, as *Archippus* did in *Philemon* his house: Or in case of necessary absence; thus the Apostle *Paul* made *Timothy* his deputy to the Christian

Thessalonians: Or in case the Lord hath bestowed more of his gifts and graces to one then another: I know not in this case, but that we may *Covet earnestly the best gifts in others, as well as in our own selves.*

***SECT. 4.* Of the Duties of Parents to their Children.**

THe *Duties* in particular which *Governors* owe to the *Family,* according to their *relations,* are either

- As Parents to their Children.
- As Masters to their Servants.

The duties of Parents to their children, are either

- To their bodies.
- To their souls.

1. The *Duties* of Parents to the *bodies* of their children, are in many particulars, but may be all comprised under this one head, *A provident care for their Temporal good;* and this extendeth itself to all times, as,

- 1. To their infancy.
- 2. To their youth.
- 3. To the time of Parents departure out of this world.

1. The first age of a child is his infancy, and the first part of its infancy, is while it remaineth in the Mothers womb: Here the *Duty* lies principally upon the mother, to have a special care of it, that it may be safely brought forth. Why was the charge of *abstaining from wine, strong drink, and unclean things,* given to *Manoah's* wife, but because *of the child which she had conceived?*

The next degree of a childes infancy, is while it is in the swaddling-band, and remains a sucking child; in this also the care more especially lies on the mother, whose *duty* it is to take all pains she possibly may, for the education of her child; and especially to give her child suck, if she be able thereto: This not only Nature, but Scripture sets forth;

- 1. By Consequence, *Gen.* 49.25. *Hosea* 9.14. 1 *Tim.* 5.10.
- 2. By Example, *Gen.* 21.7. 1 *Sam.* 1.23. *Psal.* 22.9.
- 3. By Grant, the Word giving it as a ruled case not to be denied, *Gen.* 21.7. *Cant.* 8.1. *Luke* 11.27.

2. The second age of a child is its youth, from the time it begins to be of any discretion, till it be fit to be placed forth: Now the *duty* of Parents at this time is,

- 1. To nourish.
- 2. To nurture their children.

Under nourishment, are comprised Food, Apparel, Recreation, means for recovery of health when they are sick; in which if Parents provide not for their Children, *they are worse then Infidels:* And under nurture, are comprised good manners, a good calling, frequent admonition, reprehension, correction, the last remedy, which may do good when nothing else can, *Prov.* 19.18.—23.13, 14.—29.17.

3. The last time to which parents provident care extendeth itself, is the time of their departure out of the world, & then they are to set their house in order, & to leave their estates to their children.

2. The *duties* of Parents to the *souls* of their children, extends itself also to all times, as,

- 1. To their Infancy.
- 2. To their Youth.
- 3. To the time of Parents departure out of this world.

1. The first age of a child, is his infancy: and the first part of its infancy, is while it remaineth in the mothers womb. Now the duty of parents at that time are these: 1. That they pray for their children: Thus did *Rebekah,* while the children were quick in her womb. Those parents that neglect this duty to their children, consider not rightly that they are conceived in sin: and 2. That they make sure (so much as in them lies) that their children be born under the Promise, or under the Covenant, in respect of the Spiritual part of it: How? *by making sure that they be under the Promise or Covenant themselves:* If God in Christ be their God, they may have a comfortable hope, That God will be the God of their seed, according to the Promise, *I will be thy God,and the God of thy seed.*

The next degree of a childes infancy, is when it is born: and the duty of parents then is, To give up their children unto God, casting them into the hands of his Providence, into the arms of his Mercy, begging for them a gracious acceptation with God; and to tender them to the Ordinance, *The Sacrament of Baptism,* to get the seal of the Covenant set upon them, to get them mark'd out for salvation.

2. The second age of a child, is its youth: Now the Duty of Parents to their children at this time, is to train them up in true piety, *To bring them up in the nurture and admonition of the Lord.* To this end—

1. When children begin to read, let them *read the holy Scriptures:* so was *Timothy trained up from a child;* and thus will children suck in Religion with learning.

2. Let children be Catechized constantly from day today; only with this caveat, That parents deal with their children, as skilful Nurses and Mothers do in feeding their children, *(i.)* not to give them too much at once: overmuch dulls a childes understanding, and breeds

wearisomeness to it; it is most suitable to give them *Precept upon precept, Precept upon precept, Line upon line,Line upon line, here a little, and there a little:* Thus shall t•ey learn with ease and delight, and in time a great measure of knowledge will be gained thereby.

3. Let parents declare to their children, the admirable works that God in former times hath done for his Church, especially such works as he hath done in their time: outward sensible things do best work upon children, and therefore this direction was given under the Law, *Josh.* 4.6, 21.

4. Let Parents be to their children a good pattern in piety, leading them to Christ by their examples: This will take place with children, more then all precepts or paternal instructions: *But as for me* (said *Joshua) and my house, we will serve the Lord;* he sets himself first, as a guide to the rest.

5. Let Parents reprove and correct their children for sin; and that the Lord may sanctify this *correction* unto them, *Consider this, O ye parents,* Do you observe such and such sins in your children? enter into your own hearts, examine yourselves, whether they come not from you: Consider how justly the hand of God may be upon you: and when you are angry with your children, have an holy anger with your own selves, and use this or the like Meditation with your own souls, *Lord, shall I thus punish my own sin in mine own child? shall I thus persecute the corruptions of mine own ancestors? how then mayest thou be displeased with me for the too carnal conception of my own child? It may be, I then lay in some sin, or I asked it not of thee by prayer: Be merciful to me, O Lord, and in thy good time, show thou pity on me and my child!*

6. As children grow in years, and in the knowledge of Christ, and of justification by Christ, let Parents train them up in the exercise of all *Duties,* as *Prayer, Meditation, Self-Examination, Watchfulness, and all means public and private:* if this be done, the world to come may reap the benefit of their education; such children as you bring up, such parents will they be (when you are gone) to their children; and such children shall they have, who are parents in the next generation, *&c.* You then are the very making or marring of the world: but on the contrary, if this be neglected, the rich man shall rise up against you in the day of Judgment, and condemn you; for he being in hell, had a care of his fathers house, that they might be forewarn'd, he desired *Abraham* to *send Lazarus to his brethren, to testify unto them that they came not to that place of torment;* but you will not admonish your children, you will not teach them *Moses and the Prophets;* you will not show them the danger of God's heavy displeasure hanging o•er their heads; you will not, whilst you live, lead a good example before them: O you may fear that your children shall be Furies of hell to torment you. *Now the Lord open your eyes to foresee, and to fly these judgments to come.*

3. The last time to which the *Duty* of Parents extends itself, is the time of their departure out of the world, and then they owe to their children

- Good direction.
- Faithful prayer.

1. For direction: when Parents observe their time to draw near, it is their duty then especially, to commend some wise and wholesome precepts unto their children, the better to direct them in their Christian course; so did *Isaac,* and *Jacob,* and *David:* The words of a dying Parent are especially regarded, and make a deeper impression.

2. For prayer: then is the most proper time for parents to pray and to bless all their children. As they commend their own souls into God's hands, so let them commend their children unto God's grace: God's *providence and promises are the best inheritance in the world,* and if parents (in their prayers) leave these to their children, they can never want anything that is good. O the faithful prayers of *Parents* for their *Children* (especially when they are leaving their *Children,* and going to *God*) must needs, *in, for and through Christ,* prevail mightily with *God.*

***SECT. 5.* Of the Duties of Masters to Servants.**

THe *Duty* of *Masters* to their *Servants,* is either

- To their Bodies.
- To their Souls.

1. The *Duty* of *Masters* to the *Bodies* of their Servants, consists in these particulars; *viz.* In a due provision of food for them, *Prov.* 31.15. & 27.27. In a wise care for their clothing, *Prov.* 31.21. In a well-ordering of their labor, so as they may be able to undergo it: In their ease, rest, and intermission from labor at seasonable times: In paying them sufficient wages, *Deut.* 24.14, 15. In a careful preserving of their health, and using means for their recovery in case of sickness, *Mat.* 8.6. and that not of the Servants wages, but of the Masters own charge, otherwise they *undo not the heavy burden,* but rather lay burden upon burden.

2. The *Duties* of *Masters* to the *Souls* of their *Servants,* consists in these particulars; *viz.* In teaching them the Principles of Religion, and all duties of Piety: In causing them to go to the public Ministry of the Word and Worship of God: In taking account of their profiting by the public and private means of Edification: In praying for them; and as they observe any grace wrought in them, in praising God for it, and praying for the increase of it: Nothing so much wins a Servants heart, or the affections of any gracious heart, as the edifying of it in grace.

***SECT. 6.* Of the Duties of the Husband and Wife.**

THe Duties which the chief governor and his helper owe to one another, are either

- Common and mutual.
- Proper and peculiar to each severally.

1. The common mutual *Duties* betwixt Man and Wife, are either

- Of necessity to the being of marriage; as
    - *Matrimonial Unity.*

    - *Matrimonial Chastity.*
- Of honesty to the welbeing of marriage; as a
    - Loving affection of one another.
    - Provident care of one for another.

The former Duties presupposed: there ought to be—

1. A sweet, loving, and tender-hearted pouring out of their hearts, with much affectionate dearness into each others bosoms. This mutual-melting-heartedness, being preserved fresh and fruitful, will infinitely sweeten and beautify the marriage state. Now for the preservation of this love, let them consider

1. The compassionate and melting compellations which Christ and his Spouse exchange in the *Canticles, My fair one, my love, my dove, my undefiled, my well-beloved, the chief of ten thousand:* such a fervent and chaste love as this, all married couples should resemble and imitate.

2. The Command of God to this purpose, *Husbands love your wives,Ephes.* 5.25. and *Wives* (or young women) *love your husbands, Tit.* 2.4. Me thinks this charge oft remembered, should ever beat back all heart-rising and bitterness, all wicked wishes that they had never met together, that they had never seen one another's faces: when the knot is tied, every man should think his wife the fittest for him, and every wife should think her husband the fittest for her of any other in the world.

2. A provident care of one for another; which extends to the body:*No man hateth his own flesh, but nourisheth and cherisheth it:* and to the good name; *Joseph* was *not willing to make Mary a public example:* and to the goods of this world; in which if there fall out any cross providence, they are both to join with *Jobs* spirit,*The Lord hath given, and the Lord hath taken,* &c. But especially to the soul; in praying together, for and with one another; in taking notice of the beginning and least measure of grace, and approving the same; in conferring about such things as concern the same, mutually propounding questions, and giving answers one to another; in maintaining holy and religious exercises in the Family, and betwixt their own selves, in stirring up one another to hear the Word, to receive the Sacraments, and conscionably to perform all the parts of God's public Worship: In case the one prove unconverted, let the other wait, and pray, and expect God's good time: or in case the one be a babe in Christ, or weak in Christianity, let the other deal fairly, lovingly, meekly, and let our Lord Jesus his tender-heartedness to Spiritual yonglings, teach us mercy this way, who is said to *gather the lambs with his arms, and to carry them in his bosom,and gently to lead those that are with young.*

2. The proper and peculiar duties to each severally, are—

1. Of the husband, whose *Duty* it is

- 1. That he dearly love his Wife.

- 2. That he wisely maintain and manage his authority over her.

For the former, consider,

- 1. The matter.
- 2. The manner of his love.

1. The matter of it is a dear love, a special love, and a more special then that common mutual love to one another: No question the Wife is to love her Husband, and a Brother to love his Brother, and a Friend is to love his Friend, but more especially, or with a more *special love,* is the Husband to love his Wife. To this purpose she is called, *The wife of his bosom,* to show that she ought to be as his *heart* in his bosom. He must love her at all times, he must love her in all things: love must season and sweeten his speech, carriage, actions towards her: love must show itself in his commands, reproofs, admonitions, instructions, authority, familiarity with her; the rise of which love must not be from her beauty, nobility, or because she contents & pleaseth her husband; but especially because she is his sister in the profession of Christian Religion, and an inheriter with him of the Kingdom of heaven; because of her graces, and virtues, as modesty, chastity, diligence, patience, temperance, faithfulness, secrecy, obedience, &c. because she bears and brings him forth children, the heirs of his Name and Substance, and the upholder of his family; and because of the union and conjunction of marriage. Love growing of beauty, riches, lust, or any other slight grounds, is but a blaze, and soon vanisheth, but if grounded on the considerations, and especially on this union of marriage, it is lasting and true: The want hereof is the fountain of strife, quarrelling, debate, which converts the paradise of marriage into an hell.

2. For the manner of this love, the Apostle gives it thus, *Husbands, love your own wives, even as Christ also loved the Church.* Now the love of Christ to his Church, is commended to us in these particulars:—

1. In the cause of his *love,* which is his *love:He set his love on you, because he loved you;* his love arose wholly and solely from himself, and was every way free: so should husbands love their wives, though there be nothing in wives to move them, but merely because they are wives.

2. In the order of his love: Christ began it to the Church, before the Church could love him: and as a wall is first smitten on by the Sun beams, before it give a reflection of her heat back again; so the Church is first heated and warmed at heart by the sense of Christ's love, before she love him again: *We love him,because he loved us first:—Because of the savor of thy ointments, therefore do the virgins love thee;* so should husbands begin to love their own wives: I know some wives prevent their husbands herein, and there may be reason for it; but the greater is their glory. This pattern of Christ should rather stir up the husbands to go before them.

3. In the truth of Christ's love: This was manifested by the fruits thereof to his Church;*He gave himself for it, that he might sanctify it, and cleanse it, and present it to himself a glorious Church, not having spot or wrinkle:* So must husbands love their wives in truth and in deed, by

guiding them in the way of life, and path that is called *Holy:* for this is the truest character of a sincere love.

4. In the quality of his love: Christ's love is an holy, pure, and chaste love: as he himself is, so is his love, such must be the love of husbands, an holy, pure and chaste love. Away with all intemperate, excessive, or any ways exorbitant pollutions of the marriage-bed! from which, if the fear of God, imitation of Christ, love of purity, awfulness of God's all-seeing eye cannot draw, yet that slavish horror, lest God should punish such a couple with no children, or with mis-shapen children, or with idiots, or with prodigiously wicked children, or with some other heavy cross, one would think should be able to affright them.

5. In the continuance of Christ's love: *Having loved his own, he loved them unto the end.* His love is a constant love, an everlasting love: no provocation or transgressions could ever make him forget his love;*Thou hast played the harlot with many lovers, yet return unto me.* Such must be the love of husbands, a firm love, an inviolable love: the ground of it must be God's Ordinances, and the support of it must be an inviolable resolution, that no provocation shall ever change it, or alter it. Husbands must pass by all infirmities, endeavoring in love to redress them, if possibly they can, or if not, to bear with them.

2. Duty of an husband, is, *Wisely to maintain and manage his authority:* Now the managing of it consists in two things:

- 1. That he tenderly respect her.
- 2. That he carefully provide for her.

1. He must *tenderly respect her,* as his wife, companion, yoke-fellow, as his very delight, and the *desire of his eyes,* and *never be bitter against her.* This bitterness ordinarily turneth the edge of his authority: if therefore any matter of unkindeness arise (as sometimes certainly will) then must he carefully, with all lenity, gentleness and patience quiet all, and never suffer himself nor his wife to sleep in displeasure:*Let not the sun go down upon your wrath;* or if he shall have occasion to reprove her, he must keep his words until a convenient time, & not do it in presence of others, and then utter them in the spirit of meekness and love. Surely if she be not corrected by a word of wisdom and discretion, she will never amend by threats, or any hasty, rigorous carriage: and if she once begin to lose her shamefac'dness in the presence of her husband, it is likely there will be often brawlings and quarrels betwixt them, and the house will be full of disquietness: it is best therefore to deal wisely with her, to admonish her often, to reprehend her seldom, never to lay violent hands on her; and if she be dutiful, to cherish her, that she may so continue; if wayward, mildely to suffer her, that she wax not worse.

2. He must carefully provide for her: To this purpose he is called her Head, and Savior, as *Christ is the head of his Church,* and the Savior of the body: The *Head* (you know) is the fountain of motion, quickening, life, sense and lightsomness to the body; so should the husband be as the well-spring of liveliness, light-somness, light-heartedness to his wife: she hath forsook all for him, and therefore she should receive from him a continual influence of cheerful

walking, and comfortable enjoying of herself. And a *Savior* (you know) both provides for, and protects the saved: Christ thus saved his Church, he is every way a sufficient Savior, *able perfectly to save, even to the very uttermost;* he saves soul and body, he saves from all manner of misery, from the wrath of God, the curse of the Law, the venom of all outward crosses, the tyranny of Satan, the sting of death, the power of the grave, the torments of hell, or if sin be the greatest evil, (as indeed it is) *he will save his people from their sins:* I cannot say thus of the husband; yet an husband carrieth a resemblance of Christ, and is after a manner a Savior to his wife, to protect her, and provide for her. *David* compares her to *a vine,* intimating, that as *a vine* is underpropped and raised by some tree or frame near to which it is planted, so is the wife raised to the height of honor by virtue of her relation to her husband; by his wealth is she enriched; by his honor is she dignified: he is under God and Christ, *all in all to her.* In the Family he is a King, to govern and aid her; a Priest, to pray with her and for her; a Prophet, to teach and instruct her; a Savior, to provide for, and protect her to *his utmost,* if not to *the utmost,* which indeed is proper and peculiar to the Lord Christ.

2. The Duties proper to the wife, are these,

- 1. That she be in submission to her husband.
- 2. That she be an helper to him all her days.

1. *Wives must be in subjection to their own husbands: Sarah obeyed Abraham, and called him Lord:* But here's a case of conscience:—

1. What if her husband be a son of *Belial,* an enemy to Christ? must she then yield subjection?— Yes: because in his office her husband is as in Christ's stead: The Church is compared to *a lilly among thorns,* she remains lilly like, white, soft, pleasant, and amiable, though she be joined with thorns, which are prickly and sharp: So a wife must be meek, mild, gentle, obedient, though she be matched with a crooked, perverse, profane and wicked husband: She must in this case remove her eyes from the disposition of her husbands person, to the condition of his place, and by virtue thereof (seeing he beareth Christ's image) be subject unto him as unto Christ.

2. What if her husband command things contrary to Christ? must she therein be subject? — No: *Submit,* &c. How? *as unto the Lord:* if she submits to things contrary to Christ, she submits not *as to the Lord.* Conscientious wives must remember they have an husband in heaven, as well as on earth, betwixt whom there is a greater difference, then betwixt heaven and earth: and therefore in case they bid contrary things, they must prefer God before man, Christ before all men.

2. Wives must be helpers to their husbands. Now this helpfulness consists in these things:

1. That she be careful to preserve his person, in sickness or health, in adversity or prosperity, in youth or old age.

A most memorable and famous pattern for this purpose, is recorded by *Vives:* A young, tender and beautiful Maid was matched (as he reports) to a man stricken in years, whom after

marriage she found to have a very fulsom and diseased body, full of many loathsome and contagious diseases: yet notwithstanding, out of sense and conscience that by God's providence she was become his wife, she most worthily digested all with incredible patience: friends and Physicians advised her by no means to come near him, and for their parts they utterly forsook him; but she (passing by with a loving disdain those unkind disswasions) becomes to him in their stead, Friend, Physician, Nurse, Mother, Sister, Daughter, Servant, everything, anything to do him good any manner of way. At last by extraordinary expense, and excessive charges about him, she came to some want of some necessaries, whereupon she sold her Ring, Chains, richest Attire, Plate, and choicest Jewels: and when he was dead, and friends came about her, rather to congratulate her happy riddance, then to bewail her widowhood, she not only abhorred all speeches tending that way, but protested, if it were possible, she would willingly redeem her husbands life with the loss of her five dearest children. Whence it appears, that this worthy woman was wedded to her husbands soul, not to his body, seeing no infirmity or deformity thereof, could cool or weaken the fervency of her love.

2. That she learn and labor to forecast, contrive and manage household-affairs, and *business within doors,* as they say: for which see a right noble glorious pattern in *Prov.* 31.

3. That she help her husband, in setting forward the rich and royal trade of Grace, in erecting and establishing Christ's glorious Kingdom in their house, and especially in their own hearts. This is that one necessary thing, without which their Family is but Satan's Seminary, and a Nursery for hell: This will marvelously sweeten all reproaches, cast upon them by envenomed tongues: This will sweetly seal unto them, their assurance of meeting together hereafter in heaven;—where the husband and wife perform these and the like *Duties,* there's an happy Family, there's a College of quietness; where these are neglected, we may term it an Hell.

Thus much of the Duties of Governors: we now come to the governed.

SECT. 7. Of the Duties of Children to Parents.

DUties of Children to Parents, are either

- inward, as *Love and Fear.*
- or outward, as
    - *Reverence.*
    - *Obedience.*
    - *Recompēce.*

1. The inward *Duties* which children owe to their parents, are, *Love and Fear: Love* like Sugar sweetens *Fear,* and *Fear* like Salt seasons *Love;* there must be a loving-fear, and a fearing-love. Hence the *fear* of a child, is opposed to the *fear* of a slave; for a childes *fear* being mixed with *love,* hath respect to the offense which a parent may take: but a slaves *fear,* which is

ordinarily mixed with hatred, hath respect to nothing but the punishment which his Master may inflict upon him. This *love-like-fear* is so proper to children, as that the awful respect which the Saints bear to God, is called *a filial fear:* Children have received their substance, from the very substance of their parents, and therefore they are to perform this *Duty* of *Love* and *Fear* to them.

2. The outward *Duties,* or the manifestation of this *Love* and *Fear* in children, appears

1. In their Reverence, *in speech and carriage:* They must give to their parents reverent and honorable titles, meek and humble speeches, obeisance, as becomes their age and sex: Thus *Joseph* and *Solomon* bowed, the one to his father, the other to his mother. Contrary hereto is mocking and despising father and mother; of which said *Solomon, The eye that mocketh at his father, and despiseth to obey his mother,the ravens of the valley shall pick it out:* a phrase that sets forth the end of a notorious malefactor, that is hanged in the air till the ravens pick out his eyes.

2. In their obedience to their Commands, Instructions, Reproofs and Corrections of their Parents, *Eph.* 6.1. *Prov.* 1.8, 9. the reason is, because of God, whom the father represents: Children must remember, that whatsoever they do to their parents, they do it to God; when they please them, they please God; when they disobey them, they disobey God; when their parents are justly angry with them, God is angry with them: nor can they recover God's favor (though all the Saints of heaven should entreat for them) till they have submitted themselves to their own parents; only with this limitation, that they submit or obey them *in the Lord,* Eph. 6.1.

3. In their Recompence: This is a *Duty* whereby children endeavor (as much as in them lies) to repay what they can for the parents kindness, care and cost towards them, in way of thankfulness: *If any widow have children, or nephews,let them learn first to show kindness at home, and to requite their parents;* in sickness, they must visit them, in time of mourning, they must comfort them, in want, they must provide for them; as the children of *Jacob,* who visited, comforted, and went to buy food for their father: in time of danger, they must endeavor their protection, as *David* did,*Let my father and mother* (said he to the King of *Moab) I pray thee, come forth and be with you, till I know what God will do for me: And he brought them before the King of Moab, and they dwelt with him, all the while that David was in the hold.* If God please to take children out of this world before their parents, and their parents be succorless (they must as they can) provide for their well-being after their deaths: Thus Christ commended his Mother to his Disciple *John,* a little before he gave up the ghost. It is recorded of the Stork, That when the dams are old, the young ones feed them; and when through age they are ready to faint in their flying, the young ones help them; and when they are past flying, the young ones carry them on their weak backs. Thus Nature teacheth children their *Duty,* how much more should grace?

***SECT. 8.* Of the Duties of Servants to their Masters.**

DUties of Servants to their Masters, are either

- inward, as *Fear.*
- outward, as
    - *Reverence.*
    - *Obedience.*

1. The inward *Duty* is *Fear: Servants,be subject to your masters with all fear, and account them worthy of all honor:* So proper is this fear to a Servant, as where it is wanting, there is a plain denial of his Masters place and power: *If I be a master,where is my fear?* said God: observe, I mean not an excessive, slavish fear; as when a servant fears nothing but the revenging power of his Master (such was the fear of that unprofitable servant, who could say to his Master, *I knew that thou wert an hard man,—and I was afraid*) but I mean an awful fear of provoking his Masters wrath, so as it makes him cast every way, how he may please his master, and such a fear draws him on cheerfully to perform his *Duty.*

2. Outward Duties which issue from this fear, are

- *Reverence.*
- *Obedience.*

1. Reverence, which is manifested in speech and carriage. Thus servants must give reverend titles to their Masters, as *Father, Lord,* and *Master,* &c. They must yield obeisance to them; as *The children of the prophets,when they saw that the Spirit of Elijah rested on Elishah, they came to meet him, and bowed themselves to the ground before him.*

2. Obedience, which hath respect to the Commands, Instructions, Reproofs and Corrections of their Masters, 1 *Pet.* 2.18, 19, 20. But here's a case or two of Conscience:

1. How far they must obey; or what is the extent of servants obedience to Masters?— The Apostle answers, *Servants, obey in all things your masters according to the flesh:* It is not sufficient that servants perform well their *Duties* in some things; they must do it in *all things,* yea in things that may be against their own mind and liking, if their Masters will have it so: This is clear in the example of *Joab, the King commands him to number the people; Joab* declares himself, that he thinks it a very unmeet thing, *Why doth my Lord the King delight* (saith he) *in this thing?* yet against his judgment he yields unto the Kings peremptory command, *The Kings word prevailed against Joab.* Look as *Peter,* when Christ bid him launch out into the deep, and let down his net for a draught,*He answered and said, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net.* So must servants say, when they have a peremptory command, though contrary to their own judgments, this or that in all humility, I suppose, or I propound to you, *Neververtheless, at your word I will let down the net,* I will do as you please.

2. But what if God and Master should command contrary things?— In such a case the Apostle sets down an excellent limitation in these four phrases, 1. *As unto Christ:* 2.*As the servants of Christ:* 3. *Doing the will of God:* 4. *As to the Lord:]* All these imply, That if Masters command their

servants anything contrary to Christ, they may not yield to it: Upon this ground the Midwives of the *Hebrew* women, would not kill the *Hebrew* children,*They feared God* (saith the Text) *and did not as the King commanded them.* In this case *Joseph* is commended in not hearkening to his Mistress; and the servants of *Saul* are commended, for refusing to slay the Lord's Priests at their Masters command. When Masters command or forbid anything against God and Christ, they go therein beyond their commission, and their authority ceaseth, so that servants may say,*We ought to obey God rather then men.*

3. But some *Anabaptists* object, That all men are alike, and that there is no such difference as betwixt Masters and Servants, nay it is expressly forbidden to be *Servants of men.* I answer, I answer, to *be a servant,* in that place, is not simply to be in subjection under another, but to be so obsequious to man, as to prefer him before *God:* Hence the Apostle elsewhere in the *Duties* of servants, lays down this Antithesis, *Not as men-pleasers,but as the servants of Christ;* again, *doing service as to the Lord, and not to men:* The meaning is, That we must do *Duty* to a *Master,* not as merely to a *man,* but as to one *in Christ's stead.* Masters by virtue of their office and place, bears the image of Christ; Christ communicates his authority unto them, and so in performing *Duty* to Masters, we perform *Duty* to Christ, and in denying *Duty* to Masters, we deny *Duty* to Christ: Thus the Lord said to *Samuel,* when the people rejected his Government, *They have not rejected thee, but they have rejected me,that I should not reign over them.* Consider this, all ye that are Servants, though Masters should neither reward your good service, nor revenge your ill service, yet Christ will do both: This is your prerogative that fear God, above all other Servants; others may serve their Masters with *fear and trembling,* in singleness of heart, and with good will, but only Christians and Saints do service *as to Christ,* and this makes them not content themselves with doing the thing, but to endeavor to do it after the best manner they can, so as God and Christ may accept of it.

I have now run through the Family, and informed you of the Duties both of Governors and governed. Christians, look within you, look about you, *that man is not a good man, that is not good in all his relations.* The same God that requires us to serve him as private persons, requires us to serve him in our relations: And therefore though you be never so careful of your *Duty* in the former respect, yet you may go to hell for neglecting your *Duties,* as Masters, Servants, Husbands, Wives, Parents, or Children; nay, Ile say a little more, that though you should be good in one relation, yet if you endeavor not to be good in every relation, you shall never go to heaven: for the same God that commands you to serve him as a Master, commands you to serve him as a Father, as an Husband, &c. *And he that keeps the whole Law,and offends in one point, is guilty of all.*

CHAP. X.

SECT. 1. Of Preparatives to Christian-Society.

HItherto of secret *Duties,* and private *Duties,* so far as they concern every man in his own particular, and in his own family: Now as of many particulars consists a *family,* so of many *families* may consist this *Christian-Society* we are ready to treat of; and the rather do we fall upon it, because we hold it a *Duty,* to keep a constant, endeared and loving correspondence

with the Saints, to communicate with experimental Christians, in their *Experiences* of Christ working and dwelling in them, *To exhort one another,and so much the more, as we see the day approaching.*

Now that we may jointly and comfortably carry on this *Duty,* observe we,

- 1. Our entrance into it.
- 2. Our proceedings in it.

1. For entrance, we must

- 1. Renounce all sinful and wicked Society.
- 2. Entertain such Graces as will fitly prepare us for this Society.

1. We must renounce and discharge all wicked society:*For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? what agreement hath the Temple of God with Idols?* as melted gold will unite itself with the substance of gold, but not incorporate itself with dross; so if God by his Spirit melts the heart, and fits it for union with Believers, then he seperates it from that which is Hetrogeneous and disagreeing to it: *Lord, who shall dwell in thy holy hill?* saith *David;* the answer is given, *Psal.* 15.4. *In whose eyes a vile person is contemned,but he honoreth them that fear the Lord:* Understand the Text soberly concerning *Contempt of a vile person. David* would not have us to deny him courtesies and civil behavior: We may eat, and drink, and buy, and sell, and show kindness, and pity him, and pray for him, and carry ourselves with all wisdom towards him, though he be without; but as for holy communion, we must say to him as *Peter* to *Simon,Thou hast neither part nor fellowship in this body;* or as *Nehemiah* to *Sanballat, Tobiah* and *Geshem, You have no portion,nor right, nor memorial in Jerusalem.*

2. We must entertain such Graces as will fitly prepare us for this *Christian Society,* and they are such as these:—

1. Humility: Humble men contend not, censure not, quarrel not, disdain not: They can meet with unequal respects of age, sex, state and parts; they can discern even in women what is to be honored, and if there be not always so profound a judgment, yet many times there is more holy, and more sweet affections: They have not the faith of Christ in respect of persons, but can say to the poor man (if he be of the poor whom God hath chosen, rich in Grace, and heir of the Kingdom) *Sit thou here in a good place;* they can prefer Grace before parts, and delight in the sweet scent of creeping Violets: They can make use of, and improve all other men's gifts,*For in honor they prefer one another,* and so they come to be kindly affectioned one to another in brotherly love; they can spy out Graces of all sorts, in all sorts and ranks of people: They observe the sweet affability and courtesy of some great ones, the honest diligence and patience of some poor ones, the blushing modesty and humility of some solidly learned, the cheerful activity of God's worship of some illiterate, that love Christ in sincerity, though they cannot dispute for him: Several sorts of men, have several

lustres: now the humble learn of all, and so receive much benefit in communion from all: This Grace then gives him a fitness for this Society.

2. Acknowledgement, and the prising of others gifts: It is said of *Apollos,That though he were an eloquent man, and mighty in the Scriptures, yet he so far acknowledged and honored the Graces of God, and the gifts that were in* Aquila *and* Priscilla, (a plain couple, an handy-crafts man and his wife) *that he was content to learn of them:* O let not Brethren envy and grudge at one another, but acknowledge and prize the gifts of others as their own gifts.

3. Self-denial: *Let nothing be done through strife or vain-glory, but in lowliness of mind, let each esteem other better then themselves: Look not every man on his own things, but every man also on the things of others:* How goodly is it to see a man who hath parts, and gifts, and graces, to deny himself, and all for the edifying of the body? *Paul* could endeavor to please all men in all things, *Not seeking his own profit,but the profit of many:* He hath a true public spirit, that prefers the body of Christ, before his own private; that can deny himself, so that God may be glorified.

4. Love: A grace of such use and influence, that without love there can be no *Christian Society;* it is love that joins hands and hearts: So the soul of *Jonathan* was knit to the soul of *David, For Jonathan loved him as his own soul.Love* disposeth men to all spiritual Offices, to pray together, sing together, talk or confer together; on the contrary, all the gifts in the world, how excellent soever, are nothing worth without love: *Though I spake with the tongues of men and Angels;Though I had the gifts of all prophesy, and understood all mysteries, and all knowledge, and have not love, I am nothing.*

5. Amiableness, Facility or Condescention: Rugged stones unhewn and unsquared, cannot fitly lie and join together in one building; sour, harsh and sullen spirits, are not fit for society: If there be a *Nabal,* who is such a son of *Belial,* that no man can speak to him, he may not be entertained: I know there are some good men of an harsh and ridgid disposition, who make many a poor Christian to startle back, though he came with a resolution to consult and learn something of them: But there is in some others (whom I always prefer) an alluring facility, that doth call in the modest and blushing, who would otherwise step back: Now this sweet disposition for gaining of souls into the liking and relishing of the good ways of God, is a commendable Grace.

6. Sobriety of spirit, in the suspending of all rashness of censures, and a patient bearing with some errors and offenses, which unavoidably will sometimes fall out: The Apostle had respect unto this, when he admonished the *Colossians, To forbear one another,& to forgive one another, if any man have a quarrel against any, or a matter of complaint* (as the word signifieth) *even as Christ forgave you:* How quarrellous are some men? How loud and shrill, and thunder-stormy in their complaints? on the contrary, heavenly souls resolve to do good, and to suffer evil: Such was *David's* carriage towards *Shimei,* and *Shimei* cursed him: *Come out thou bloody man, thou man of Belial: David* said no more, but *Let him curse, because the Lord had said unto him, Curse David.*

7. Innocency, harmlesness, or inoffensiveness of conversation: Nothing more destroys *Christian-Society,* then frequent lies, flatteries, whispering, scoffs, calumnies, and invented slanders: Hence *James* calls the tongue, *An unruly evil, full of deadly poison;— And if this member be not tamed, all Religion is in vain;* and consequently all Religious Society.

8. An holy coveting of excellent gifts: Emulation ordinarily engenders strife, and overthrows *Christian-Society;* But this holy contention, this spiritual emulation, this zeal after more perfection of gifts and graces, the Apostle enjoineth, *Covet earnestly the best gifts; q.d.* affect, emulate, be zealous after a further growth or improvement.

9. Wisdom: Both to discern where the rich treasure lies, and to be able to draw it forth: There lies many times a great deal of spiritual wealth, in some obscure and neglected Christians, which many supercilious and conceited professors do pass by and neglect: One would not think what dexterity in Scriptures, what judgment in Controversies, what fervency and expressions in Prayer, what acquaintance with God and his Providence, what strength of Faith, what Patience, Meekness, Moderation, Contentedness, Heavenly-mindedness, may be now and then found out and discovered in plain people, that have plain carriage and plain speech: Here then is the necessary use of wisdom, to discover those gifts and graces; and when we find such a vein, to dig it, and draw it forth: Do you observe one of great dexterity in Scriptures? propound to him some difficult place where you were fain to make a stand: Do you observe one well studied in controversies? desire him to untie a knot, where you have been a great while looking for an end: Do you observe one acquainted with cases of desertion and soul-clouds? learn of him what experiments he hath collected, and which was his way out of the mist: Do you observe one powerful in Prayer? get him to commend your suits with you unto God: All men would be dealt with in the proper way wherein they are versed, and wherein they excel.

***SECT. 2.* Of a mutual exchange of gifts and graces.**

AFter the Preparatives, we come to the Duties themselves; which consist,

1. In a mutual exchange and imparting of Gifts and Graces.

2. In a mutual serviceableness to the bodies and souls of one another.

3. In a mutual walking together, and holding of hands in the Ordinances of Christ.

1. There must be in *Christian-Society,* a mutual exchange and imparting of Gifts and Graces: God hath dispensed variety of gifts unto his people; as *Job* was exemplary for patience and uprightness; *Moses* for faithfulness and meekness; *Josiah* for tenderness and activity in the cause of Reformation; *Timothy* for Ministerial diligence and care of the flock: The gift of Christ is Grace, according to measure: He measures to one such gifts, to another such, to another such and such, as he pleaseth: *Unto everyone of us is given grace,according to the measure of the gift of Christ:* God gave the Spirit without measure unto Christ, but we have it according to our scantling, and as he pleaseth to honor and entrust us: *To one is given the word of knowledge, to another faith, to another prophesy,to another the discerning of spirits, to another divers kinds of tongues:* Thus every man hath his proper gift of God, *One after this*

manner,and another after that: One hath quickness of parts, but not so solid a judgment; another is solid, but not so ready and presential; one hath a good wit, another a good memory, a third a good utterance; one is zealous, but ungrounded; another well principled, but timorous: One is wary and prudent, another open and plain hearted; one is trembling and melting, another cheerful and full of joy: Now thus God freely gives, and most wisely disposeth, that we may be engaged to use his bounty to each others help: The knowing Christian is to impart to him that is weak in gifts, and the zealous Christian that hath fewer notions, is to impart his warmth and heat to his knowing friend: The Christian that hath collected experiences, or found out methods, for the advancement of holiness, must not deny such knowledge to the body; Christians must drive an open and free trade, they must teach one another the mystery of godliness: Tell your experiences, and tell your conflicts, and tell your comforts, make all that you have the bodies, and all the body hath, yours: Some say, The art of Medicine was thus perfected, as any one met with an herb, and discovered the virtue of it by any accident, he would post it up in some public place, and so the Physicians skill was perfected, by a collection of those experiments and receipts: We must one day account how we have laid out our Knowledge, our Utterance, our spirit of Prayer, our Ability of discerning, our experience of God, our taste of the Promises, our enlargements after Prayer, our improvements by Conference, our comforts after private Humiliation, our strengthening by Sacraments, or what else may be instanc'd in for the use of others; how we got rid of such a lust, how we mastered such a temptation, how we attained to such a facility in this or that *duty,* and there must be this commerce among them that are in this heavenly partnership.

***SECT. 3.* Of a mutual serviceableness to the bodies and souls of one another.**

THere must be in this *Christian-Society,* a mutual serviceableness:

- 1. To the bodies.
- 2. To the souls one of another.

1. To the bodies of one another: The primitive Christians excelled in this care, they put their estates (by reason of the persecution) into *a common stock,* that all, even the poorest sort, that in those hard and uncertain times, gave their names to Christianity, might be tended and looked on with equal care and respect: I know some have stretched this too far, to make it a leading case and binding example; but thus far it holds, that if the necessity of the faithful call for it, even all that we have must be serviceable in order and in due respects: The Catalogue runs thus; 1. The public state wherein we live, we must provide for. 2. Our selves. 3. Our wives. 4. Our parents. 5. Our children and family. 6. The household of faith. 7. Our kindred. 8. Our nearest neighbors and common friends. 9. Our countreymen. 10. Strangers. 11. Enemies. It is truly an acceptable service to God, and a glorious Ministry, to tend the Lord's poor and sick; therefore *Paul* sometimes took upon him the *fellowship of the ministering to the Saints,* as he was desired by the Churches of *Mecedonia,* whom he commends for their charity, and whose example he wills the *Corinthians* to follow.

2. To the souls of one another, and this several ways:

1. In watching over one another: I know we have Enemies that maliciously watch over us for our haltings, but it is the part of a friend, to watch over his companion for good; we are apt enough to neglect our own watch, we had need to have either prying enemies, or faithful friends, to make us know ourselves.

2. In admonishing and reproving those that fall: This is a great Duty, but much neglected. Reverend Mr. *Bolton,* speaking of that grave and religious Judge *Nichols* (who desired him sometimes to deal plainly with him) confessed after the Judges death, that *he was grieved at his heart that he had done no more in that kind:* O count not admonition an unnecessary meddling, we may through a foolish humor to be esteemed peaceable and quiet, suffer many to miscarry and be lost.

3. In recovering those that are fallen, through a spirit of meekness: *Brethren, if any man be overtaken with a fault, ye which are spiritual, restore such a one in the spirit of meekness,considering thyself, lest thou also be tempted.* Christians should not triumph over them that are on the ground, and thrown down by a temptation, but rather they should sit by them on the same flat, and mourn with them and for them, and feel some of their weight.

4. In instructing the ignorant, dull, and less capable: To this purpose we should rather keep a slow pace, then willingly out-go the young and tender Lambs: O despise them not here, with whom we shall have eternal company in heaven; it may be they can reach no higher then the very Principles of Religion, without which they could not be safe: yet if they know and can say anything of God in Christ Jesus, or if they would fain hear of him, be not too high for their Society; neglect not the rear of the Christian army, but strive with their infirmity or unfitness, whatsoever it be.

5. In encouraging weak beginners: bid them welcome that stand upon the threshold, that linger in the porch of this Society, and would be glad to sit down among the Disciples of Christ. It was prophesied of Christ,*A brui•ed reed shall he not break, and the smoking flax shall he not quench:* It should be thus with Christians, they should not quench, but rather encourage the smoking fl•x into a flame: Do you perceive a poor soul to listen after Christ, and to hearken if some word of comfort may be let fall? open yourselves to him, and let him in to the pleasures and ravishments of the Kings chambers: Take heed of making any one go back, or grow out of love with the order and government of Christ's family.

6. In stirring up the Spirits and gifts of one another: *Consider one another* (saith the Apostle) *to provoke unto love and to good works;not forsaking the assembling of ourselves together, but exhorting one another.* A mean person by asking a question, may lay the first stone, whereupon a goodly frame of excellent and rich discourse may be reared: Christians must quicken one another in the ways of godliness; as the iron sharpeneth iron, as rubbing of the hands makes both warm, and as live coals makes the rest to burn, so let the fruit of Society be mutual, sharpening, warming and inflaming.

7. In raising, cheering, comforting the dejected and dismayed Spirit: How did the Martyrs in their Prisons set one another at liberty from the bondage of fears? how did holy *Bradford*'s sweet and cheerful company, make the very dungeons lightsom, and Palace-like to his fellow-prisoners? An unbelieving heart, oppressed many times with foolish cares and fears, doth sometimes (by a word duly spoken, or by a Promise applied in the season of it) feel the load quite taken away.

***SECT. 4.* Of a mutual walking together, and holding hands in the Ordinances of Christ.**

THere must be in *Christian Society. A mutual walking together in the Ordinances of Christ:* as—

1. In hearing the Word, by quickening one another unto it, by helping the negligent to apply it, by taking forth the several portions belonging to the several conditions and necessities of each, by praying for one another, that it might be useful and seasonable to all.

2. In the Sacraments,*joining in one another, beholding their order and stedfastness of faith in Christ:* How should they but rejoice together in the love of God, feeding at the same Table as those that shall meet and sit down with Christ in his Kingdom of Glory? How should they but behold their order and stedfastness of faith, now renewing their Covenant of love among themselves, and laying down all grudges, rancor, prejudice, uncharitableness, surmises for Christ's sake, and giving *the right hand of fellowship,* cordially and unfeignedly to one another, as those that find themselves to be all retainers to the same Master, and provided for with the same care, and purchased by the price of the same blood.

3. In Prayer for and with each other: In Primitive times, they used to transa•t one another's affairs in the Court of Heaven by Prayer:*Pray always* (said *Paul) with all prayer and supplication, for all Saints, and for me:*— and, *Pray one for another* (said *James) that ye may be healed;q. d.* if the heart rankles, or if there be any fallings out, any differences and jarrings among Christians, let them meet together, and humbly acknowledge where the fault lies, and make up the matter before God, who is both a witness of their mutual sincerity, and is only able to search the bottom of the wound, and to cure it: Sometimes Christians have known blessed experiments of this, and can tell when a *Prob-tum est* was written upon it.

4 In fasting for the afflicting, and humbling of the soul; so *Ezra* and his men, and *Esther* and her maids, maintained communion together: Such Fasting-days, are soul-feeding-days, and soul-curing-days; some diseases, some lusts will go out no other ways.

5. In mutual bemoanings, confessions, and opening of our sores and wounds; it may be, when the Apostle saith, *Confess your faults one to another,* he means more then acknowledgement of offenses, whereby a man hath sinned against his brother; *viz.* that Christians should also bewail their failings, infirmities, deadness, unsavoriness, coldness, narrowness, unfruitfulness to one another, to see whether others have been in the same case, and what course they took, and what remedy they procured: many souls may perish through too much reservedness and modesty.

6. In holy Conference: This indeed is it that might much improve the meeting of Christians. In the Prophets time, when proud scorners, and profane spirited men talked vainly, and did

even what they list, then *they that feared the Lord met, and spake often one to another;* no doubt they spake of God, and his councils, of his works and ways, of his providence and goodness, of the baseness of Atheistical thoughts concerning God: would Christians thus meet and exchange words and notions, they might build up one another, they might heat and inflame one another, they might strengthen and encourage one another, as the brethren did *Paul:* and have we not an express Command for this *Duty* of Conference?*Thus shall ye say everyone to his brother, and everyone to his neighbor, What hath the Lord answered? and what hath he spoken?*

And now I am fallen on this *Duty,* give me leave to lay down some experiments and proceedings of some Christians as willingly joined themselves in a *Christian Society,* and by God's blessing thereby sweetly improved themselves.

***SECT. 5.* Of some Orders to which some Christians subscribed before Conference.**

IN this Conference of Christians,

- 1. Some Orders were made, to which all subscribed.
- 2. Some Questions were propounded, to which all answered.

1. The Orders were these:—

1. That every Wednesday (especially during winter) we will meet for Conference about soul-affairs.

2. That if any difference in opinion shall arise amongst us, we will fully debate, and then submit to the judgment of the Society, as it shall be made good out of the Word.

3. If we observe any of the Society to fall into any sin or scandal, he that observes it shall first warn the party thereof; and if he offend again in the same kind, the observer shall then join with himself one or two more to warn the same party; and *if he will not hear them,* the observer or any other shall then acquaint the Society at our next meeting; and if he will not hear them, that then he be excluded till he repent, and be voted for his admission again.

4. That whatsoever is spoken amongst us (the telling whereof may tend to the prejudice of any one of us) shall be kept secret, upon pain of undergoing such Censure as the major part of the company shall think fit.

5. That for admission of any into our Society, we will not be too strict nor too large; not too strict in excluding any, in whom we have any good hopes of sincerity, and real de•ire to increase their knowledge, and mutual love, though they may be *but weak* in gifts; nor too large in admitting such, who may be either *heretical in opinion,* or *immoderate in life:* And by this Rule, those that are to be admitted shall be voted by the major part of us.

6. That for better regulating of this Society, we will have a Moderator. And what further Orders we or any of us shall hereafter think upon, we shall propound the same to the Society at our next meeting; and the same shall be confirmed or adnulled, as it shall be agreed by the major vote of our Society.

7. That the Moderator shall propound the Question and matter of our Discourse the week before it be discussed; and at every meeting begin with Prayer, and end with Thanksgiving.

***SECT. 6.* Of some Questions of Practical Divinity, which at the Conference were propounded and answered.**

THe Questions propounded were of several sorts:

- 1. Choyce Heads of Practical Divinity.
- 2. Wholesom Cases of Conscience.
- 3. Some Contraverted Points.

The Questions of the first sort, were these and the like:

§. 1. What was the happiness of Mans condition in the state of Innocency?

1. GOd made man in his own Image, *Gen.* 1.26, 27. and 9.6. *Eccles.* 7.29. *Eph.* 4.24.

2. Man was wonderfully and fearfully made, *Psal.* 139.14.

3. Man was made Lord of all the creatures, *Gen.* 1.26, 28. *Psal.* 8.6.

4. Man had a perfect knowledge of

- God, *Rom.* 1.19, 20.
- the Creatures, *Gen.* 2.19.

5. Man had sweet and immediate communion and conference with God, *Gen.* 1.28, 29, 30. and 3.8.

6. Man was placed in Paradise, *Gen.* 2.15.

7. Man was made little lower then the Angels, *Psal.* 8.5.

8. Man labored without pain, *Gen.* 3.17.

9. Man lived without sin or shame, *Gen.* 1.31. and 2.25.

10. Man was crowned with glory and dignity, *Psal.* 8.5. 1 *Cor.* 11.7.

11. Man was God's delight, *Prov.* 8.31.

12. Man had a possibility not to die, *Gen.* 2.17. and 3.19.

13. Man had free choice of good and evil, not necessitated to either, *Gen.* 2.16.

§. 2. What are the Miseries of Man in state of Nature?

1. HE is impure in his conception, *Psal.* 51.5.

2. He is born in iniquity, *Psal.* 51.5.

3. He is defiled with sin in the whole nature, *Isa.* 64.6. *Ezek.* 16.6. *Rom.* 7.24.

4. His thoughts are corrupted with sin, *Gen.* 6.5. *Eph.* 4.17, 18.

5. All the members of his body and powers of his soul are defiled with sin, 2 *Pet.* 2.14.

6. His members are servants to unrighteousness and to iniquity, *Rom.* 3.13, 14, 15, 16. and 6.19.

7. He is Spiritually blind, *Rev.* 3.17. *Jer.* 10.14. 1 *Cor.* 2.14. *Eph.* 5.8.

8. His mind is set in evil works, *Eph.* 4.18. *Col.* 1.21.

9. His will lusteth after evil, *Rom.* 8.7.

10. His heart is deceitful and desperately wicked, *Jer.* 17.9.

11. His affections are inordinate, *Isa.* 59.7.

12. He hath a defiled conscience, *Tit.* 1.15.

13. He hath an insatiable desire after sin, *Job* 14.4.—15.16.

14. He is full of sin, *Prov.* 22.15. *Rom.* 1.24.—7.5, 14. 2 *Pet.* 2.19.

15. He is dead in sin, *Eph.* 2.1, 2.

16. His civil actions are sin, *Prov.* 21.4.

17. His best services are sin, *Prov.* 15.8, 9, 28, 29.

18. He is unable to any good, *Rom.* 3.12.—7.19.—8.8. 2 *Cor.* 3.5. *Rev.* 3.17.

19. He is hated of God, *Psal.* 5.5.

20. He is separated from all fellowship with God, *Isa.* 59.2. *Eph.* 2.12.

21. He is under God's curse, *Gal.* 3.10. *Deut.* 28.16, 17, 18.

22. He is without Christ, *Eph.* 2.12. and out of the communion of Saints, *Eph.* 2.12.

23. He is a bondslave of Satan, *John* 8.34, 44. 2 *Cor.* 4.4. *Eph.* 2.2. *Heb.* 2.15.

24. He is a child of wrath, *Eph.* 2.3.

25. He is subject to all the calamities and curses of this life, *Deut.* 28.15, 16, 17, &c.

26. His life is short, and vain, and full of toil and care, *Gen.* 3.19. *Eccles.* 5.14. *Psal.* 103.14, 15.

27. He is liable to death, *Rom.* 5.12.—6.23. *Gen.* 3.19. *Deut.* 30.18. *Psal.* 89.48.

28. He is guilty of damnation, *Rom.* 5.17, 18.— 8.6. 2 *Thess.* 2.11, 12.

29. He shall not (as such) inherit the Kingdom of heaven, 1 *Cor.* 15.50. 2 *Thess.* 1.9.

30. He is an enemy to his children, *Deut.* 28.18.

§. 3. What means hath God appointed to come out of this miserable estate?

1. WE must enquire after the means of salvation, *Luke* 3.10, 12. *Acts* 2.37.—16.29, 30.

2. We must lay hold on seasons and opportunities of grace offered, *John* 12.35.

3. We must hearken to, and entertain the motions of God's Spirit, *Rev.* 3.18, 20.

4. We must seriously consider of our own ways, *Haggai* 1.5. *Luke* 15.20.

5. We must go to God by Christ, *John* 14.6. and 10.9.

6. We must search the Scriptures, *Deut.* 17.19. *Isa.* 55.1, 2, 3. *John* 5.39.

7. We must wait on the word preached, *John* 5.24. *Acts* 26.18. *Rom.* 10.14, 17. 1 *Cor* 1.18, 21. 1 *Pet.* 1.23. 1 *John* 4.6.

8. We must see our sin, *Rom.* 2.20. *Gal.* 2.10. have a sense and feeling of sin, *Mat.* 11.28. *Acts* 2.37.

9. We must confess our sins, *Prov.* 28.13. 1 *John* 1.9.

10. We must be grieved for sin, *Isa.* 57.15. *Mat.* 5.4. *James* 4.9, 10. *Zech.* 12.10. 2 *Cor.* 7.10.

11. We must be instant in prayer, *Acts* 8.22. *Rom.* 10.13. 2 *Thess.* 1.11.12. *Heb.* 4.16.

12. We must endeavor after regeneration, *John* 3.3, 5. and mortification, *Mat.* 7.13. *Rom.* 8.13.

13. We must consider the curse due to us for sin, *Ezek.* 18.28. *Gal.* 3.10. *Col.* 3.6.

14. We must remove all lets or impediments that hinder conversion, *Deut.* 12.8. *Eph.* 4.17.

15. We must consider that by sin we had an hand in crucifying Christ, *Zech.* 12.10. *Acts* 2.36, 37.

16. We must judge ourselves, that we be not judged, 1 *Cor.* 11.31.

17. We must forsake our ways and thoughts, and turn to the Lord, *Isa.* 55.7. *Joel* 2.13. *Acts* 2.38.

18. We must avoid evil society, 2 *Cor.* 6.17, 18.

19. We must desire after Christ and his righteousness, *Mat.* 5.6. *Rev.* 3.18.—21.6.

20. We must believe on the Lord Jesus, *John* 3.15.—6.35, 65. *Acts* 16.31. *Gal.* 3.22. *Eph.* 2.8.

21. We must rest on God's Promises in Christ for conversion, *Isa.* 43.25.—44.21, 22. *Ezek.* 36.26, 27.

22. We must deny ourselves, *Mat.* 15.24. *Luke* 14.26.

23. We must be doers of the word, and not hearers only, *James* 1.22.

§. 4. What are the signs of a sound and sincere Humiliation?

1. A Sorrow for sin, because God hates it, *Psal.* 51.4.

2. A breaking of the heart out of pure love to God, *Rom.* 2.4.

3. A sorrow for sin, because it crucified Christ, *Zech.* 12.10.

4. A free acknowledgement of our unworthiness, in greatest fullness of our worldly felicity, *Gen.* 32.10.

5. A suffering of sorrow to abide on the soul, and not putting it off by worldly comforts, *Isa.* 58.5, 6. *Joel* 2.13.

6. A mourning for lesser sins, as well as for greater; for the evil that cleaves to a man's best works, as for his other evil actions, *James* 2.10.

7. A submission to God's will, let him do what he pleaseth, *Josh.* 10.15. 2 *Kings* 20.19. *Jer.* 10.19.

8. A throwing of the soul (being affrighted with the threats of the Law, and accusations of his own conscience) wholly upon Christ and his Promises, *Luke* 13.12. *Acts* 16.31.

9. A hatred against, and shunning of all sin, *Job* 42.6. *Psal.* 119.113. 2 *Cor.* 7.11.

10. A leaving of all sin, and doing the contrary good things, *Isaiah* 58.6, 7, 8. *Micah* 6.8.

11. The seven marks of godly sorrow, laid down in 2 *Cor.* 7.11.

§. 5. What are the signs of an hard heart?

1. IMpetitence, *Rom.* 2.5.

2. An evil heart of unbelief, *Heb.* 3.12, 13.

3. Inflexibleness under the means of grace, *Exod.* 7.14. *Mat.* 23.37. *Jer.* 6.16.—44.16.

4. Spiritual blindness, and obstinacy in error, *Isa.* 44.18. *John* 12.40. *Eph.* 4.18.

5. A contemning of God and of Christ, 1 *Sam.* 6.6. *Mark* 3.5.

6. A slighting of divine miracles, *Mark* 6.52.

7. A distrusting of the Almighty, *Psal.* 78.17, 18, 19, 20.

8. A slighting of the mercies of God, *Deut.* 32.15.

9. A slighting of God's threats and judgments, *Jer.* 5.3.-44.16

10. Abuse of God's lenity, bountifulness, patience, and longsuffering, *Rom.* 2.4, 5.

11. A desire of God's departure from us, *Job* 21.14.

12. A greedy affection to sin, *Eph.* 4.18, 19.

13. A despising of the blessed means of salvation, *Psal.* 81.11, 12. *Jer.* 32.33. *Zech.* 7.9, 10, 11, 12. *Acts* 2.51.

14. A not being bettered by the means, but rather the contrary, *Isa.* 6.9, 10.

15. A growing worse and worse after judgments, *Exod.* 8.15.—9.34. *Psal.* 106.43.

16. A willful provocation, *Num.* 14.11. *Psal.* 95.8.

17. Pride against God, and cruelty against the people of God, *Exod.* 5.2.

18. Wilful and desperate speeches, *Jer.* 18.12.

19. Opposition of God's people in their service to him, *Exod.* 13.15. *Deut.* 2.30.

20. War against the people of God, *Josh.* 11.20.

§. 6. What means hath God appointed for brokenness of heart?

1. THe word powerfully preached, *Jer.* 23.29.

2. Attendance unto, and hearing of the word preached, 2 *Kings* 22.19.

3. A sight and sense of our own sins, *Ezra* 9.6. *Psal.* 31.9, 10,— 38.3, 4, 17, 18. *Jer.* 23.9, 10.

4. A consideration of the sins of our Prophets, *Jer.* 23.9.

5. A consideration of Christ crucified for and by our sins, *Zech.* 12.10. *Acts* 2.37.

6. A consideration of the hardness of others hearts, much more of our own, *Mark* 3.5.

7. Prayer for contrite spirits, *Psal.* 51.10. *Ezek.* 36.26. *Luke* 18.15.

8. A remembrance of our affliction and misery, *Josh.* 7.5. *Lam.* 3.19, 20.

9. A consideration of God's withdrawing his comfortable presence for us, *Lam.* 1.16.

10. A consideration of God's infinite love and grace to our souls, *Joel* 2.13. *Rom.* 2.4.

11. A consideration of the death of God's Saints, who are as the pillars of the places where they live and abide, *Isa.* 38.2.— 57.1.

12. A consideration of God's judgments on others, who have been hardened in sin, *Heb.* 3.8.9, 10, 11, 12, 13.

13. An actuating of our faith in respect of the precious promises of softening hearts, *Ezek.* 11.19.—36.26.

§. 7. What are the means both for the obtaining and increasing of Faith?

1. THe preaching of the word *John* 4.42-5.24. *Acts* 13.48.— 14.22.—16.14.32, 34. *Acts* 18.8. *Rom.* 1.16, 17.—10.8, 14, 17. *Eph.* 1.13.

2. The influence and assistance of the Spirit concurring with the word, 1 *Cor.* 2.4, 5.

3. A forsaking of our own legal righteousness, *Rom.* 3.27.—9.30, 31. *Phil.* 3.8, 9.

4. Godly conference with others, *John* 4.7, 29, 39. *Acts* 17.2.4.

5. Due administration of the Sacraments of

- Baptism, *Rom.* 4.11. *Heb.* 10.22, 23.
- The Lord's Supper, 1 *Cor.* 10.4, 16. *Gal.* 3.1.

6. Fervent prayer and wrestling with God, *Luke* 17.5.— 22.32. *Eph.* 3.16, 17. 1 *Thess.* 3.10.

7. A complaining of our own unbelief, *Mark* 9.23, 24.

8. Experiences of God's former dealings, 1 *Sam.* 17.37. 2 *Cor.* 1.10.

9. A consideration of the faithfulness of God in his Promises, *Heb.* 11.11.

10. A drawing nigh to God with an heart sprinkled from an evil conscience, *Heb.* 10.22, 23.

§. 8. What are the signs of a true justifying Faith?

1. THe blessed fruits of the Spirit, *Gal.* 5.22, 23. 1 *Tim.* 2.15.— 6.11.

2. All the graces linked together in that golden chain, 2 *Pet.* 1.5, 6, 7.

3. A love of Christ, *John* 16.17. 2 *Tim.* 1.13. *Philem.* 5. 1 *Pet.* 1.8. 1 *John* 5.1.

4. A love of the Saints, *Eph.* 1.15. *Col.* 1.4.

5. Love and peace with the brethren, *Eph.* 6.23.

6. Love and hope of salvation, 1 *Thess.* 5.8.

7. A joy unspeakable, and full of glory, 1 *Pet.* 1.8. *Rom.* 5.1, 2.

8. Patience in waiting for the Promises, *Isa.* 28.16. *Heb.* 6.12, 15.

9. Patience in enduring affliction, 2 *Thess.* 1.4. *James* 1.3. *Rev.* 3.10.

10. Hope in God, 1 *Cor.* 13.13. 1 *Pet.* 1.21.

11. Repentance from dead works, *Heb.* 6.1.

12. Righteousness, peace and charity out of a pure heart, 1 *Tim.* 2.15. 2 *Tim.* 2.22.

13. A heart weaned from the world, 1 *John* 5.4, 5.

14. A resistance of Satan, and his fiery darts of temptation, *Eph.* 6.16. 1 *Pet.* 5.9.

15. A confidence in Christ, without being ashamed, *Rom.* 10.12. 2 *Tim.* 1.12.

16. A firm resolution to cling to Christ, maugre all discouragements, *Mat* 15.28. *Rom.* 8.35, 36.

17. A relying upon God's power, when all worldly means fail, *Rom.* 4.18, 19, 20.

18. A relying on mercy, not upon merit, *Rom.* 4.5. *Phil.* 3.9.

19. A throwing ourselves on God, though he frown on us, *Job* 13.15.

20. A pure heart, and a good conscience, *Rom.* 5.1. 1 *Tim.* 1.5, 19. *Heb.* 10.22.

21. A sanctified life, or pure conversation, *Acts* 15.9.—26.18. *Heb.* 11.7. *James* 2.17, 18.

22. Obedience to God in things contrary to, or above human Reason, *Rom.* 11.7, 8, 11.

23. Fervent and hearty prayer, *Rom.* 5.1, 2. *Eph.* 3.12. *Jam.* 1.6. *Mark* 9.24.

24. A contempt of the world in respect of the heavenly inheritance, *Heb.* 11.24, 25, 26.

25. The seal of God's Spirit, which is the earnest of our inheritance, *Eph.* 1.13, 14. 1 *John* 5.6.

26. A glorifying of God, *Rom.* 4.20.

27. Thankfulness for the promises, as for the performance, *Heb.* 11.13.

28. A disregard, and defiance of the tyranny of man, *Psal.* 56.4, 11.

29. A sense of our own infidelity, and an earnest desire of the increase of our faith, *Mark* 9.24.

30. A true, real and cordial confession of faith, *John* 20.28. *Acts* 19.18. *Rom.* 10.10.

31. A constancy in our holy profession, 2 *Cor.* 1.24.

32. An earnest longing after the coming of Christ, 2 *Cor.* 5.7, 8.

§. *9.* What motives to Evangelical Repentance?

1. SIn laid open before us, to the conviction of conscience, *Acts* 2.37, 38.

2. A consideration of God's Judgments threatened, *Ezek.* 18.30. *Jonah* 3.4, 5. *Jer.* 4.3, 4.—6.26.—26.4. *Amos* 4.12. *Luke* 13.3, 5. *Rev.* 2.4, 5, 16.

3. A consideration of the Lord's chastisements and corrections on us, *Lam.* 3.19, 20. *Rev.* 3.19.

4. A fear of the enemy prevailing against us and over us, *Judges* 10.9, 10, 15, 16. 2 *Chron.* 12.5, 6. *Jer.* 6.26.

5. A fear of God's removing the Candlestick from us, *Rev.* 2.5.

6. A consideration of the great Judgment-day, *Acts* 17.30, 31.

7. A consideration of God's mercies and grace, *Hosea* 6.1. *Jer.* 18.8. *Joel* 2.13. *Zech.* 1.3.

8. A consideration of God's patience and goodness, *Rom.* 2.4. 2 *Pet.* 3.9.

9. A consideration of God's travellings after our souls salvation, *Ezek.* 33.11.

10. The approaching of God's Kingdom, or of the beauty of Religion, *Mat.* 3.2, 4. *Mark* 1.15. *Acts* 17.30. *Ezek.* 43.10, 11.

11. A consideration of the Promises of Remission upon our Repentance, *Isa.* 55.6, 7. *Ezek.* 18.21, 22. *Acts* 3.19.

12. A consideration of the Promise of Life upon Repentance, *Ezek.* 18.32, 38.

13. A consideration of the Promise of God's communion and fellowship with us, *Isa.* 57.15.

14. A consideration of Christ crucified for us, *Zech.* 12.10, 11.

15. A consideration of God's former dealings with us in mercy, *Hosea* 12.3, 4, 5, 6.

16. A hope and belief of God's acceptance when we come to him, *Jer.* 3.22.

17. The publication of Christ's marriage with our poor souls, *Jer.* 3.14.

18. A consideration of those comforts that await Repentance, *Mat.* 5.4. *Luke* 15.7, 17, 18.

§. 10. What are the signs of true and Evangelical Repentance?

1. AN abhorring of sin, and of ourselves for sin, *Job* 42.6. *Amos* 5.15.

2. A godly shame for sin, *Ezra* 9.6. *Jer.* 3.24, 25.—31.19. *Ezek.* 16.61, 63.

3. A mourning for sin, because God is offended, 1 *Sam.* 7.2. *Psal.* 51.4. *Zech.* 12.10, 11.

4. Sorrowing mingled with hope, *Ezra* 10.1, 2.

5. Serious carefulness, 2 *Cor.* 7.11.

6. Judicious clearing, 2 *Cor.* 7.11.

7. Holy indignation, 2 *Cor.* 7.11.

8. Filial fear, 2 *Cor.* 7.11.

9. Eager desire, 2 *Cor.* 7.11.

10. Godly zeal, 2 *Cor.* 7.11.

11. Impartial revenge on ourselves for sin, 2 *Cor.* 7.11.

12. Works meet for Repentance, *Mat.* 3.8. *Acts* 26.20. *Isa.* 1.16, 17. *Hosea* 12.6.

13. A forsaking of sin, *Ezek.* 14.6.— 18.28, 33. *Rom.* 6.6. *Heb.* 6.1. *Isa.* 30.22.

14. Self-denial, *Luke* 15.19.

15. A justifying of God, or giving him the glory, *Hos.* 14.1, 2. *Luke* 7.29.

16. A disesteem of all worldly helps, *Jer.* 3.23.

17. A submission to all offices of humility upon sense of sin, *Luke* 7.37, 38.

18. A dear love to God's Ministers, whom God hath made instruments of our Repentance, *Acts* 16.14, 15.

19. An endeavor after this work on ourselves, to work it on others, *Psal.* 51.13. *Ezek.* 18.30.

20. An earnest longing after Christ's coming to Judgment, 1 *Thess.* 1.9, 10.

§. 11. How may a Believer Redeemed by Christ, acknowledge his thankfulness to Christ?

1. BY a continual remembrance of God's goodness to us, *Psal.* 103.1, 2, 3, 4.

2. By telling others what Christ hath done for our souls, *Psal.* 34.3, 4. *Eph.* 1.3.

3. By walking holily, and without blame before Christ in love, *Psal.* 116.8, 9. *Eph.* 1.4. *Phil.* 1.11. *Col.* 2.6, 7.

4. By rejoicing in God through our Lord Jesus Christ, *Psal.* 34.2.—63.7. *Eph.* 5.11.

5. By calling on God, and paying our vows, *Psal.* 116.12, 13, 14.

6. By endeavoring the conversion of others, *Psal.* 51.12, 13.

7. By administering to the necessity of the Saints, *Heb.* 13.16.

8. By singing of Psalms, making melody in our hearts unto the Lord, *Eph.* 5.19, 20.

9. By worthily receiving the Sacrament of the Lord's Supper, 1 *Cor.* 11.24, 25.

10. By loving the Lord Jesus Christ, *Cant.* 1.3. *Luke* 7.47. 1 *John* 4.19.

11. By denying ourselves and highest excellencies in respect of Christ, *Rev.* 4.10.

12. By a public profession of Christ's sovereignty, *Phil.* 2.11.

13. By suffering willingly for the Name of the Lord Jesus, 1 *Pet.* 4.14, 16.

§. 12. What are the signs of a sincere love to Christ?

1. UPright walking with God, *Cant.* 1.3. *John* 14.15, 21, 23. *Eph.* 1.4. 1 *John* 2.5,—15.

2. A fainting and languishing desire after Christ, *Cant.* 3.1, 2, 3, 4.—5.8.

3. A love to the members of Christ, 1 *John* 4.12, 20.

4. A hating of evil, *Psal.* 97.10.

5. A relieving of the poor members of Christ, *Mat.* 25.45. 1 *John* 3.17.

6. A full assurance of faith, *Cant.* 6.3. *Rom.* 8.38, 39.

7. A disesteem of all things in comparison of Christ, *Mat.* 10.27. *Phil.* 3.8.

8. A conquering of all difficulties and discouragements for Christ, *Cant.* 8.6, 7. *Rom.* 8.35. 2 *Cor.* 5.14.

9. A heart and tongue enlarged in the praises of Christ, *Cant.* 5.10. to the end.

10. All the fruits of the Spirit, *Gal.* 5.22.

11. A contemplation of Christ's love, and desires after further sense of it, *Eph.* 3.17, 18, 19.

12. A restlessness of the soul in the non-enjoyment of Christ, *Cant.* 3.1, 2, 3, 4.

13. A contentedness to suffer censures, disgraces, and death for Christ, *Cant.* 5.6, 7, 8. *Acts* 21.13.

14. A rejoicing in Christ, whom we love, *Psal.* 5.11. *John* 14.28.

15. A patient waiting for Christ's appearing, 2 *Thess.* 3.5.

§. 13. What are the causes in us of Christ withdrawing from us?

1. COvenant-breaking, *Deut.* 31.16, 17.

2. Idolatry, or Spiritual whoredom, *Deut.* 31.16, 17, 18. *Psal.* 78.58, 60. *Hosea* 5.3, 4, 6.

3. The pride of our hearts, *Hosea* 5.5, 6.

4. Hypocrisy in God's service, *Hosea* 5.6.

5. Infidelity, and frowardness of hearts, *Deut.* 32.20.

6. Leaving our first love, *Rev.* 2.4, 5.

7. Carnal security, *Psal.* 30.6, 7. *Cant.* 5.3.

8. Carelessness of accepting the seasons of grace, whether Christ draw near in Ordinances, or in inward dispositions, *Cant.* 5.3, 6.

9. A preferring of the creature before Christ, *Isa.* 57.17.

10. A weariness of God's Ordinances, *Ier.* 33.38, 39. *Mal.* 3.7.

11. A withdrawing from God in the duties of our obedience, *Deut.* 32.20. 2 *Chron.* 15.2. *Hosea* 5.4, 6.

§. 14. What are the causes for which Christ on his part withdraws himself from us?

1. TO try us what is in our hearts, *Deut.* 32.20. 2 *Chron.* 32.31.

2. To bring us to an humble acknowledgement of our sins, *Job* 13.23. to the end. *Hosea* 5.15. *Deut.* 31.17. *Psal.* 30.7.

3. To prevent Spiritual pride in us, 2 *Cor.* 12.7, 8.

4. To make us pray earnestly to him, *Psal.* 3.7, 8.—13.1.— 77.1, 2, 3.—88.1, 2, 3, &c.

5. To exercise our faith in his Name, *Isa.* 50.10.

6. To make us seek him in the use of all means, *Cant.* 3.1, 2, 3, 4.—5.6, 8.

7. To make us prize him, and highly to esteem of him, *Cant.* 5.8.—8.1.

8. To make us hold him more surely when once we have found him, *Cant.* 3.4.

9. To stir up and exercise in us all our Spiritual graces, *Cant.* 5.6, 7, 8, 9, 10, 11.

§. 15. What means for the recovery of Christ's comfortable presence?

1. A Search after, and an acknowledgement of those sins which caused his withdrawings, *Psal.* 32.4, 5. *Lam.* 3.40, 50.

2. An hearty bemoaning, shame and repenting for sin, *Ier.* 31.18, 19, 20. *Psal.* 34.18. *Isa.* 57.15.

3. A waiting upon God in the use of his Ordinances, *Psa.* 27.13, 14. *Cant.* 1.8. *Isa.* 8.17. *Luke* 24.32. 1 *John* 1.3, 4.

4. A diligent enquiry after Christ, *Cant.* 3.3, 4.

5. A moaning and weeping for his loss till he be found, *John* 20.11, 13, 14, 15, 16.

6. A drawing nigh to God in the duty of prayer, *Lam.* 3.57. *Psal.* 51.12.—145.18. *James* 4.8.

7. A pressing of God in prayer with his word and promises, *Psal.* 119.49, 50.

8. A due receiving of Christ in the Lord's Supper, 1 *Cor.* 10.16.

9. A feeding upon Christ Spiritually, by a true and lively faith, *John* 6.56. *Isa.* 50.10.

10. A recourse to our former experiences, *Psal.* 77.7, 8, 9, 10.

11. An hope that for all this we shall enjoy Christ, *Psa.* 43.5.

12. A listening and submitting to the voice of his Spirit, *Rev.* 3.20.

13. A walking in his statutes, and keeping his commandments, *Lev.* 26.3, 11, 12.

§. 16. Of what use is Christ to a Believer already justified?

1. CHrist is wisdom and sanctification unto us, 1 *Cor.* 1.30.

2. Christ is the satisfaction of all our desires, *John* 6.35.

3. Christ is our example in forgiving of others, *Eph.* 4.32. *Col.* 3.12, 13.

4. Christ is our example in suffering injuries with patience, *Heb.* 12.3. 1 *Pet.* 2.21.

5. Christ is our example in holiness, 1 *Pet.* 1.15, 16.

6. Christ is our example in love, *Eph.* 5.1, 2.

7. Christ is our example in meekness, lowliness, humility, *Mat.* 11.29. *John* 13.14, 15. *Phil.* 2.5.

8. Christ is the way and means for our access to God the Father, *Rom.* 5.2. *Heb.* 10.19, 20.

9. Christ is both the representer and the granter of our requests, doing for us whatsoever we desire in his Name, *John* 14.13, 14. *Rev.* 8.3.

10. Christ is our consolation in sufferings, 2 *Cor.* 1.5.

11. Christ is our continual joy, *Rom.* 5.11.

12. Christ is the death of sin in us, *Rom.* 8.10. 1 *Cor.* 15.57. *Heb.* 9.14.

13. Christ crucifies the world in us, *Gal.* 6.14.

14. Christ is our freedom, the end of the law for righteousness, *Rom.* 8.2.—10.4. *Gal.* 5.1.

15. Christ is our life, the very life of grace in us, *John* 14.6. *Rom.* 8.11. *Gal.* 2.20. *Eph.* 3.17.

16. Christ makes intercession for us, *Rom.* 8.34. *Heb.* 7.25. 1 *John* 2.1.

17. Christ is our upholder in temptations, *Heb.* 2.18.

18. Christ is our harbinger for heaven, *John* 14.2, 3.

19. Christ is our Master, *Mat* 23.8, 10. our Lord, *Rom.* 14.9. our Head, *Eph.* 4.15. our Master and Lord, *John* 13.13.

20. Christ is our inabler to do all things, *Phil.* 4.13.

21. Christ is both the Author and finisher of our faith, *Heb.* 12.2.

22. Christ is our Savior, yea salvation itself to us, *Rom.* 5.9, 10. 1 *Thess.* 5.9. 2 *Tim.* 2.11, 12.

23. Christ is our very being, the food, and soul of our souls, *John* 6.55. *Acts* 17.28.

24. Christ is our all in all, *Col.* 3.11.

***SECT. 7.* Of some Questions or Cases of Conscience, which at the Conference were propounded and answered.**

THe Questions concerning Cases of Conscience, were these and the like:

§ 1. Whether a Believer may profit more, or be more intent in public, or in secret Prayer.

IT was answered, That this *Case* might better be resolved by experience then Scripture; and accordingly some preferred public Prayer for these Reasons:—

1. Because in public they are stirred up by others; but in private or secret Prayer, they had none others to join with them.

2. Because in public they that exercised had more excellent gifts, which exceedingly tend to their edification; but in secret they found themselves weak, and dull, and dead-hearted ordinarily.

Others answered otherwise, and preferred secret Prayer on these grounds:—

1. Because in secret they could confess more inlargedly and feelingly their own sins, then others could do it for them in public, to whom they were not particularly known.

2. Because in secret they had fewer occasions of distraction, then in public, and consequently they kept closer to God in the Duty.

3. Because they found by experience, that in secret their hearts were more up; and when they themselves were to perform in public, the Society whom they joined with, did ordinarily more straiten them.

4. Because in secret they could take more pains with their heart; as in midst of Prayer to prostrate, or by breaking off to meditate, &c. which conveniently they could not do in public.

In conclusion this *Case* was resolved, That *some Believers may profit more, or be more intent in public, others in private:* And the reason rendered was, Because the Spirit that helps us to pray, is a free agent, and works diversely in the hearts of his people, to show the diversity of his gifts, and his diverse manner of working.

§. 2. Whether a Christian in his own apprehension decaying in Grace, may not yet grow in Grace? and if so, What are the reasons of his wrong apprehensions?

TO the first Question it was answered Affirmatively; as in case of temptation, *Psal.* 73.21, 22, 23. or in a Spiritual desertion, *Psal.* 51.12. *Psal.* 88. *Isa.* 49.14.

To the second Question these reasons were given in:—

1. The neglect of Self-examination.

2. The want of God's lively Ordinances.

3. A too much eying of our afflictions.

4. A too much poring upon sin, without any thoughts of Christ or Free-grace.

5. The want of the light of God's amiable countenance.

6. The insensibleness of grace, which is of a Spiritual nature, and not so easily to be perceived.

7. A present deadness or dullness of Spirit.

8. A misapplying of someone or more places of Scripture, as *Heb.* 6.6, &c.

9. Weakness of knowledge, or want of judgment in such experimental passages, especially in the beginning of Christianity.

10. The distemper of the soul (especially in desertion) when as in the distemper of the body, a man thinking or speaking idly, we say it is not he, but his sickness; so it is in this case.

In conclusion, these reasons were approved; but we agreed, That all the succeeding Answers or Resolutions should be proved out of God's holy word.

§. 3. What signs of true grace, though for the present but small or weak grace?

1. A Willingness to be admonished, and to have our sins discovered, *Job* 13.23. *Psal.* 141.5.

2. A consideration of our sins, with endeavors to turn to our God, *Psal.* 119.59. *Lam.* 3.40.

3. A feeling sin to be a burden, *Mat.* 11.28. and a sorrow for sin, *Zech.* 12.10.

4. A loathing of our sins, *Ezek.* 36.31. 2 *Cor.* 7.11.

5. An hatred of the occasions of evil, *Jude* 23.

6. A resolution to relinquish sin, *Psal.* 17.3. *Prov.* 28.13. *Luke* 15.17, 18. 1 *John* 1.9.

7. A weak apprehension of the promises of God concerning forgiveness, *Psal.* 31.22.

8. An importunate enquiry after Christ and salvation, upon sense of sin, *Acts* 2.37.—13.12.—16.30.

9. An hunger and desire after Christ, *Psal.* 42.1, 2.—107.9.— 145.19. *Mat.* 5.6.

10. A precious esteem of Christ, *John* 8.42. *Phil.* 3.7, 8. 1 *Pet.* 2.6, 7.

11. A love of the word, *Psa.* 119.103. *John* 10.4, 27. 1 *Pet.* 2.2.

12. A Spiritual joy in the word, *Psal.* 119.77.

13. A receiving of the word with all readiness, *Acts* 16.14.— 17.11.

14. A longing desire to keep God's Commandments, *Psal.* 119.5.

15. A sorrow that others keep not God's Law, *Psal.* 119.136. 2 *Pet.* 2.8.

16. A love of the brethren, *Psal.* 16.3.— 137.6. 1 *John* 3.14.

17. A Spiritual joy in the Churches deliverance, *Psal.* 68.3.— 106.5. *Isa.* 66.10.—61.10.

18. A reverence and fear of God, *Heb.* 12.28. and trusting in God, *Prov.* 30.5.

19. A delight in doing well, *Prov.* 21.15.

20. An hatred of evil Assemblies and wicked Society, *Psal.* 26.4, 5.—129.21, 22.

21. A holy despair in ourselves, through our own abilities to attain heaven, *Ezra* 9.6. *Luke* 15.17.

22. A poverty of Spirit, and purity in heart, *Mat.* 5.3, 8. *Mark* 9.24.

23. An holy endeavor after growth in grace, *Phil.* 3.13. 2 *Pet.* 3.18.

24. A continual conflict betwixt Flesh and Spirit, *Rom.* 7.22, 23, 24.

25. A competent measure of Spiritual knowledge, *Acts* 26.18. *Col.* 3.10.

26. A careful endeavor after perseverance, *Psal.* 119.111, 112. *John* 8.31. *Gal.* 3.3.

27. The unutterable sighs and groans of the Spirit in prayer, *Rom.* 8.26.

28. A sense and bewailing of the hardness of our hearts, *Isa.* 63.17.

29. A pure love of God, and desire to fear his Name, *Neh.* 1.11. *Psal.* 18.1. *Isa.* 26.8, 9. *Rom.* 8.28.

30. A godly conversation, *Psal.* 16.8-50.23. *Acts* 2.25.

§. 4. Whether is a Christian always bound to reprehend an offender? or in what Cases may he forbear?

IT is answered, That a Christian is not bound ever to reprove, but he may forbear in such cases as these:—

1. When the party offending is a scorner, and we perceive he will but scoff at it, *Prov.* 9.8.— 23.9. *Mat.* 7.6.

2. When the offender sins of infirmity, *Gal.* 6.12.

3. When the offended is not able to convince the offender that it is a sin, *Job* 6.25. *Tit.* 1.9.

4. When there is no hopes to prevail in respect of the evil times, *Amos* 5.13.

5. When the offenses are small, and but little, *Prov.* 19.11.— 20.3.

6. When we know not certainly whether the supposed offense be a sin, or not, *Josh.* 20.16, &c.

7. When the reprehender is faulty in the same thing, *Mat.* 7.3, 4, 5.

8. When the party offending is not capable of reproof, as in case a man be an idiot, or drunk, or in the height of his passion, 1 *Sam.* 25.36, 37.

9. When our reproof may breed some dissention, or imminent and dangerous disturbance; as in case it be amongst rude, boisterous and desperate company, *Mat.* 7.6.

10. When the offender is obstinately and willfully bent to go on in his sin, *Mark* 14.60, 61.— 15.4, 5.

§. 5. How may we know whether we profit by afflictions?

WE may know by these signs:

1. If by affliction we come to be sensible of God's heavy displeasure, *Deut.* 31.17. *Ruth* 1.13. *Mic.* 6.9 1 *Cor.* 11.37.

2. If by affliction we are drawn to search our ways, 1 *Kings* 8.38. *Ezra* 9.14. *Psa.* 32.4, 5. *Lam.* 1.5.—3.39, 40.

3. If by afflictions we are soundly and sincerely humbled, 2 *Kings* 22.19, 20. *Job* 1.20. 1 *Pet.* 5.6.

4. If our afflictions work on us to make our peace with our God, *Isa.* 27.5. *Hosea* 5.15.

5. If by afflictions we be drawn to make and pay vows of better obedience, *Psal.* 66.13, 14.

6. If in our greatest afflictions we rest upon God, 2 *Chro.* 14.11. and wait on God, *Psal.* 37.7, 34. *Micah* 7.9.

7. If in our afflictions we mind the promises, and roll ourselves on them, 1 *Sam.* 30.6. *Psal.* 119.49, 50, 92.

8. If in our afflictions we clear God when he is judged, *Psal.* 119.75.

9. If for afflictions we bless God, and his afflicting hand, *Job.* 1.21.

10. If by afflictions our graces are stirred up and exercised, *Job.* 13.15. *Psal.* 42.5. *Jer.* 31.18. *Rom.* 5.3. 2 *Cor.* 1.10. *Heb.* 10.34. *James* 1.3.

11. If by our afflictions our prayers are more fervent, *Neh.* 1.3, 4. *Psal.* 77.2.—116.3.—142.4, 5.

12. If in our affliction we gather in some experiences of God's love and help, *Psal.* 34.46.—66.16, 17.

13. If in our afflictions we submit willingly and cheerfully to God's good will and pleasure, *Levite.* 26.41. 1 *Sam.* 3.18.

14. If in afflictions we look more at the hand of God that strikes, then at the instrument, 1 *Sam.* 3.18. 2 *Sam.* 16.11.

15. If in affliction we reject all worldly sinful hopes, and unlawful means of deliverance, and rest only on God, 1 *Cor.* 1.8, 9. *Heb.* 11.25, 26.

16. If in present afflictions we gather assurance of deliverance from former experiences, 1 *Sam.* 17.37. *Psa.* 77.9, 10, 11. 2 *Tim.* 3.11.

17. If by afflictions we find corruptions to weaken, and to be mortified, *Isa.* 27.9.

18. If our afflictions beget assurance of our adoption, *Heb.* 12.8. sanctification, *Heb.* 12.6, 7, 8, 9, 10, 11. glorification, *Mat.* 5.12. 2 *Cor.* 4.17. 2 *Pet.* 2.8.

§. *6.* How should a Christian fortify himself against the reproaches of wicked men?

1. LEt him consider the command of God in this case, *Mat.* 5.44. *Rom.* 12.19. 1 *Pet.* 3.9.

2. Let him look on reproaches as the very hand of God, 2 *Sam.* 16.11.

3. Let him consider what an honor it is to suffer reproaches for Christ, *Acts* 5.41.

4. Let him eye the blessedness of those that are reproached for Christ, *Mat.* 5.11, 12. 2 *Tim.* 2.12. 1 *Pet.* 3.14.—4.14.

5. Let him consider it as the lot of God's servants to suffer reproaches, 2 *Tim.* 3.12.

6. Let him consider that in his reproaches he suffers with and for Christ, *John* 15.20.

7. Let him consider, that though the wicked reproach, yet God will in his time justify and approve, *Psal.* 37.33.—147.11.

8. Let him consider, that the Lord in due time will both clear his servants, and punish the reproachers, *Micah* 7.8, 9, 10.

9. Let him set before him the examples of Christ, his Apostles, and Prophets, *Isa.* 53.7. *Mat.* 5.12. *John* 15.18. 1 *Cor.* 4.13. 1 *Pet.* 2.21.

10. Let him pray with ferven••y and faith, *Job* 16.20. *Psal.* 109.1, 2, 4. 1 *Cor.* 4.13.

11. Let him be sure to keep a clear conscience within, 1 *Pet.* 4.15.

12. Let him refer the issue of all unto God, 2 *Sam.* 3.39.

13. Let him exercise that heavenly duty of the life of Faith, and fasten it on these promises, *Psal.* 37.6.— 68.13. *Isa.* 61.7. 1 *Pet.* 1.7.—3.14.—4.14.

§. 7. Whether a true Believer may not sometimes doubt? and what are the several causes of doubting?

IT was answered, That without controversy (and as the following Texts will evince) a true Believer may doubt of his salvation; and the causes are these:—

1. The prosperity of the wicked, *Psal.* 38.17.—73.2, 3, 12, 13.

2. His own want of necessary provisions for this life, *Numb.* 20.3, 4, 5.

3. Suspension of divine favor, *Job* 13.24. *Psal.* 77.7, 8, 9, 10.

4. Imminent dangers and fears, *Exod.* 14.10, 11, 12. *Mat.* 8.25, 26.—14.30, 31.

5. Apprehensions of God's denying his prayers, *Psal.* 22.1, 2.

6. The afflicting hand of God lying sore on his soul, *Psa.* 116.10, 11. *Lam.* 3.17, 18.

7. Mistaken apprehensions and weakness of judgment, *Mat.* 14.26. *Mark* 6.49, 50. *Luke* 24.37.

8. Relapses, or reinsnarements into former sins, *Psal.* 51.8, 12.

9. The littleness or smallness of faith, *Mat.* 14.30. *Mark* 9.24.

10. A poring on, or a studying too much of the life sense, *Luke* 1.18, 20. *John* 20.25.

11. A want of the true understanding of some divine mysteries, *John* 6.60.

12. A distrusting of God's promises, upon human reports, *Numb.* 13.32, 33.—34.1, 2, 3.

§. 8. What are the cures or remedies of doubtings incident to Believers?

1. FAith in the Lord Jesus Christ, *Rom.* 11.20.—14.23.

2. A wary and filial fear, *Heb.* 4.1.

3. A hope in God, *Psal.* 42.11. and waiting on God, *Isa.* 8.17. *Jer.* 14.19, 22.

4. Earnest prayer: 1. Against doubting, *Mat.* 21.21, 22. *Mark* 9.24. *Luke* 17.5.—22.32. 2 *Cor.* 12.1, 8, 9. and 2. To have our doubts resolved, *Judges* 6.37, 38.

5. A depending on the faithfulness of God and his promises, *Heb.* 10.23.—11.11.

6. A striving to keep down the life of sense, *Mat.* 6.28, 29, 30, 31.

7. A recalling to mind the Lord's dispensations in our former afflictions, *Lam.* 3.18, 19, 20, 21.

8. A recalling to mind God's former love to our souls, *Psal.* 22.1, 2, 3, 4, 5. *Lam.* 3.22, 24.

9. Diligence in the use of all means, *Psal.* 73.17. *Cant.* 3.1, 2, 3.

10. A trusting in God's Name, making him our stay and support, *Psal.* 73.26. *Isa.* 50.10.

§. 9. What are those *Remora*'s that hinder the growth of Christianity, or the spreading of the Kingdom of Christ?

1. WAnt of a pious and powerful Ministry, *Pro.* 29.18. *Rom.* 10.14, 15.

2. Negligence of the Ministry in place, *Jer.* 1.21, 22, 23. *Ezek.* 34.4, 5, 6.

3. A scandalous and vicious Ministry, 1 *Sam.* 2.17. *Jer.* 23.1, 2. *Mal.* 2.8. *Mat.* 23.13.

4. The deceits and sophistry of false Prophets, *Jer.* 27.14.—28.15. *Ezek.* 13.6, 10. 2 *Pet.* 2.18.

5. A presuming to teach others without God's call, *Jer.* 23.32.

6. A despising of the Ministry of the Gospel, *Mark* 6.3. *John* 8.57.

7. Envy and railing against the Word and Ministry, *Acts* 13.45, 46.

8. Persecution of God's Messengers, *Acts* 12.1, 2, 3, 4.

9. Ambitious, factious, and malicious spirits, 3 *John* 10.

10. Fomentors of divisions amongst the people of God, *Rom.* 16.17, 18. 2 *Pet.* 2.2, 3.

11. Enemies of the truth and power of godliness, 2 *Tim.* 3.6.

12. The evil example of Superiors, 1 *Sam.* 2.23, 34. 1 *Kings* 14.16. *John* 7.47, 48.

13. Seducing spirits, 1 *Kings* 12.27, 28, 29, 30. *Acts* 14.19.— 20.30. 1 *Tim.* 4.1.

14. Scandalous Professors, *Heb.* 12.14, 15.

15. Evil Society, *Psal.* 18.26. *Prov.* 4.14, 15, 16.

16. Conspiracy of the wicked, *Acts* 19.29, 34.

17. Satan and Antichrist, *Zech.* 3.1. 2 *Cor.* 4.4. *Rev.* 8.10, 11, &c.

18. Broaching and fomenting of errors, and especially of idolatry, 1 *Kings* 12.30. *Acts* 19.27, 28. 2 *Peter* 2.2. *Revel.* 2.20.

19. Mistake in the matters of Salvation, *Hosea* 4.6. *John* 6.66.

20. A profanation of holy things, 1 *Sam.* 2.17.

21. A preferring carnal things before Christ, *Mat.* 8.34.—19.22. *Acts* 19.26.

22. Obstinacy and unbelief, *Jer.* 44.16. *Mat.* 13.58. *Heb.* 3.19.—4.2.

23. Slavish fear, *John* 9.22.

24. Abuse of Christian liberty, 1 *Cor.* 8.9, 10, 11.

25. A giving offense in things merely indifferent, *Rom.* 14.13. 1 *Cor.* 10.32, 33.

26. Persecution of the Church, *Acts* 8.1, 3. *Revel.* 11.7.

§. 10. What means to prefer Unity and Amity amongst Christians.

1. FRequent and fervent prayer, *Psal.* 122.6. *John* 17.11. *Rom.* 15.5, 6. *James* 5.16.

2. Pithy and pious Exhortations, *Rom.* 12.10, 16. 1 *Cor.* 1.10. 1 *Thess.* 5.13. 1 *Pet.* 1.8.—4.8.

3. The spirit of meekness and lowliness, of longsuffering and forbearing one another in love, *John* 13.14, 15. *Rom.* 12.10.— 15.1, 2. *Eph.* 4.2, 3. *Phil.* 2.3.

4. A not rendering evil for evil, 1 *Pet.* 3.8.9.

5. A restoring such as are fallen with the spirit of meekness, *Gal.* 6.1, 2.

6. A moderate reprehension of such as are contrary-minded, 2 *Tim.* 2.24, 25.

7. A slighting of slanderous reports, *Prov.* 25.23.

8. A quelling of the spirit of pride, *Prov.* 13.10.

9. A seasonable visit of the Brethren, with whom we have had spiritual commerce, *Acts* 15.36.

10. Meetings and Conferences about differences that have fallen out, *Acts.* 15.6.

11. A ready submission to the judgment of one another, according to the Word, *Eph.* 5.21.

12. An endeavor to speak the same things, and to be of one mind, 1 *Cor.* 1.10. *Phil.* 2.2.

13. A doing of all things in charity, 1 *Cor.* 16.14.

14. A readiness to forgive, as Christ forgave us, *Mat.* 18.33. *Eph.* 4.32.

15. A spirit of wisdom and discretion, *Proverbs* 19.11. *Eccles.* 7.9.

16. A mortifying of lusts, and subduing of passions, 1 *Cor.* 3.3. *James* 4.1.

17. A loving carriage and deportment of the outward man, *Prov.* 15.1.—25.23.

18. A cheerful admission of the weak into Christian-Society, and bearing with their infirmities, *Rom.* 14.1.—15.1. 1 *Thess.* 5.14.

19. An avoiding of such as cause divisions amongst Christians, *Rom.* 16.17.

20. An avoiding of ill speeches one against another, 1 *Peter* 2.1.

21. A not thinking too highly of ourselves, but soberly, according to the measure of faith God hath given us, *Rom.* 12.3, 4. 1 *Cor.* 4.6.

22. A desire to do to others, as we wish others to do to us, *Mat.* 7.12.

23. A study to be quiet, and not to meddle with another man's business, 1 *Thess.* 4.11.

24. A solemn entering into Covenant with God, and with one another, *Jer.* 50.5.

25. A consideration of the command, *Be of the same mind one towards another,* Rom. 12.16.

26. A consideration that we all know but in part, and therefore that we should bear with one another's infirmities, 1 *Cor.* 13.9.

27. A consideration that a passionate, peevish and froward professor is seldom acquainted with the truth as it is in Jesus, *Psal.* 25.9. *Proverbs* 11.2.—27.20. *Isaiah* 28.9. *Rom.* 16.17. *James* 1.21, 26.

28. A consideration that unity in judgment is the promise and blessing of another life, and that unity in affection is our present duty, *Ephes.* 4.13. *Phil.* 3.15, 16.

***SECT. 8.* Of some Questions or contraverted Points, which at the Conference were propounded and answered.**

THe Questions of contraverted points were these and the like:—

§. 1. Whether doth God see sin in Believers, so as to be offended at it? and how may it appear?

1. IT is answered affirmatively, that God doth see sin in his Saints, as appears by these Texts, *Exod.* 4.14. 1 *Sam.* 3.12, 13. 2 *Sam.* 12.9, 10. *Psal.* 135.14. *Jer.* 16.17, 18. *Rev.* 2.4, 13, 14. though not in reference to their justification, yet in reference to their conversation and sanctification, which is but in part.

2. This appeareth—

1. From the Lord's complaining against believers for sin, *Isa.* 1.2, 3, 4, 5, 6, 7, 8, 9. *Jer.* 2.5, 6, 7, 8, 9, 10, 11, 12, 13.

2. From his threats if they do not repent, 2 *Sam.* 7.14. *Psal.* 89.30, 31, 32. *Isa.* 1.20. *Rev.* 2.5, 16.—3.8.

3. From his chastisements of them for sin, 2 *Sam.* 12.15. *Psal.* 74.1.—99.8. *Amos* 3.2. *Jer.* 30.15. *Luke* 1.22.

4. From God's withdrawing the comforts of his Spirit for sin, *Psal.* 51.12.

5. From the Prayers of Believers to God, for the hiding of his face from their sins, and removing of his anger for their sins, *Psal.* 6.16.—32.5, 6.—51.9.

6. From the Lord's reproving of his people for their sins, 2 *Sam.* 12.7, 8, 9. *Mat.* 16.23.

§. 2. Whether are Believers to repent for their sins? and upon what grounds?

1. ANswered, That they are to repent, as appears, *Job* 42.6. *Jer.* 31.19. *Rev.* 2.5.—3.3.

2. The grounds or reasons are these following—

1. Because God looks for repentance from them, *Zech.* 6.6.

2. Because God commands them to repent, *Rev.* 2.5, 16.— 3.3, 19.

3. Because it is God's pleasure that we should feel the bitterness of sin, as well as the sweet of sin, *Jer.* 2.19.

4. Because believers sin as well as others, 1 *King.* 8.46. 1 *John* 1.10.

5. Because in believers there is a proclevity and disposition to all sin, *Psal.* 51.5. *Rom.* 7.24.

6. Because repentance is a means for the diverting of judgments from a Land, or a person, 2 *Chron.* 7.14. *Joel* 2.13.

7. Because repentance is a means for obtaining mercies, *Judge.* 20.26. *Neh.* 1.9.

8. Because repentance is a means to

- Pardon, 1 *Chron.* 7.14.
- Salvation, 2 *Corinth.* 7.10.

9. Because repentance is a necessary fruit of faith, *Zech.* 12.10. *Acts* 19.18.

10. Because after repentance we may expect comfort, *Psal.* 126.5, 6. *Mat.* 5.4. 2 *Cor.* 7.9, 13.

11. Because that therein we shall give God the glory of his Justice, *Psal.* 51.4. *Rev.* 16.9.

§. 3. Whether are Believers to pray for pardon of sin? and what are the reasons?

1. ANswered, that believers are to pray for pardon, as may appear from these Scriptures, *Num.* 14.19. 2 *Sam.* 24.10. *Dan.* 9.19. *Psal.* 25.11. *Mat.* 6.12.

2. The Reasons are these and the like:

1. Because Christ taught his Disciples so to pray, *Matth.* 6.12.

2. Because believers have renewed infirmities, *Numb.* 14.11, 19.

3. Because God is ready to pardon them that pray for it, *Psal.* 86.5.

4. Because God hath promised to pardon the sins of his Saints, 2 *Chron.* 7.14. *Jer.* 33.3, 8.

5. Because whatsoever we read in Scripture of pardon, it is always in reference to sins past, *Isa.* 43.25. *Jer.* 33.8. *Psal.* 79.8, *&c.*

6. Because yet the Judge hath not solemnly pronounced the sentence of pardon, neither will he till the last day, *Acts* 3.19.

§. 4. Whether is it the duty of Christians to observe the Lord's-day (now being the first day of the week) as a Christian Sabbath? and what grounds for it?

1. ANswered, That it is their duty; and proved from *Mark* 16.2. *John* 20.19, 26. *Acts* 1.1, 2, 3.—20.7. 1 *Cor.* 16.1, 2. *Rev.* 1.10.

2. The grounds are these and the like:

1. Because Christ as that day did perfect the work of Redemption for our eternal rest, *Mat.* 28.1, 2.

2. Because Christ did appear to his disciples upon that day more especially, *John* 20.19, 26.

3. Because (as it is observed generally) the Holy Ghost as that day did fall upon the Apostles, being met together in one place, *Acts* 2.1.

4. Because upon the same day the Apostles ordinarily dispensed the Word, Sacraments, and other Ordinances, *Acts* 20.7. 1 *Cor.* 16.1, 2.

5. Because such things as are named the *Lord's* in Scripture, are ever of the Lord's institution; as, *The Word of the Lord,* 1 Tim. 6.3. *The Cup of the Lord,* 1 Cor. 11.27. *The Supper of the Lord,* 1 Cor. 11.20. and so *The Lord's day,* Rev. 1.10.

6. Because God doth seem to honor the first day of the week above any other day, as appears by his great works done upon that day; *viz.* In the creation he made that day the first fruits of time; and in it he created the highest heavens, the place of the eternal Sabbath; and in it he brought forth the light of the world, answerable to which is the day of Christ's Resurrection, wherein the Son of Righteousness, the true light of the world rose up, and became the first fruits of them that sleep, and by virtue thereof will bring all his Saints into eternal rest, *Gen.* 1.1, 2, 3, 4, 5. compared with *Mal.* 4.2. *John* 1.9. 1 *Cor.* 15.20. *Heb.* 4.9, 10, 11.

§. 5. Whether may not Christians lawfully sing *David's* or *Moses* Psalms? and how may it appear?

1. ANswered affirmatively: *Eph.* 5.19. where, under those three heads, of *Psalms,* and *Hymns,* and *Spiritual songs, David's* Psalms are contained.

2. This is proved by Precepts, Paterns and Reasons.

1. By Precepts, *Ephesians* 5.19. *Colossians* 3.16. *James* 5.13.

2. By Paterns:

- 1. Of Christ himself and his Apostles, *Mat.* 26.30.
- 2. Of *Paul* and *Silas, Acts* 16.25.

- 3. Of the Church, *Rev.* 15.3.

3. By Reasons, as—

1. Because the people of God have used the very same words of *David's* Psalms in singing, 2 *Chron.* 15.13. compared with *Psal.* 136. and *Ezra* 3.11. compared with *Psal.* 118. and *Rev.* 15.4. compared with *Psal.* 86.9. and *Exod.* 15.2. compared with *Psal.* 118.14.

2. Because *Paul* directing to sing Psalms, gives the very same word or title as *David* gives in his Psalms, *James* 5.13. compared with *Psal.* 95.2.

3. Because *David's* Psalms were indicted by the Spirit of God, as well as any others that confessedly may be sung, 2 *Sam.* 23.2.

§. 6. Whether admitting of or joining with scandalous persons in the Sacrament of the Lord's Supper, and not endeavoring to keep them back (whiles such) be not sin in the admitters and joyners? and how may it appear?

1. ANswered Affirmatively, That it is sin,

- 1. In the admitters, *Mat.* 7.6.
- 2. In the joyners, 1 *Cor.* 5.11. 2 *Thess.* 3.6.

2. This appears to be sin—

1. In the admitters, by these grounds:—

1. Because it is against the command, of keeping unclean persons from such like holy things, *Num.* 9.6, 7. 2 *Chron.* 23.19.

2. Because Christ cast out the man that came without his wedding garment, *Mat.* 22.11.

3. Because this was the practice of the Apostles, 1 *Cor.* 5.3, 4, 5. 1 *Tim.* 1.20.

2. In the joyners, by these grounds:—

1. Because they are forbidden expressly to join with such, 2 *Thess.* 3.14.

2. Because scandalous persons ought to be censured, and so to be esteemed of the joyners as Heathens and Publicans, *Mat.* 18.17.

3. In both admitters and joyners, by these grounds:—

1. Because God hath forbidden us to eat with such, 1 *Cor.* 5.11. 2 *Thess.* 3.6.

2. Because by this means their sins would become ours, 1 *Cor.* 5.6, 7. *Gal.* 5.9, 10.

3. Because the Ordinance of the Lord's Supper is defiled thereby; which is not to be understood simply in itself, but in some sort *(i.)* to them who are scandalous, and to them who join with such as they know to be scandalous: And this appears—

1. In that the Temple, which had a sacramental signification of Christ, was polluted by the coming of profane persons into it, *Ezek.* 23.38, 39.

2. In that the Sacrifices of old were defiled by profane persons, *Haggai* 2.11, 12, 13, 14.

3. In that the profane are as Swine, which trample the pearls under their feet, *Mat.* 7.6.

See these Proofs enlarged in *Gelespi. Aaron's Rod blossoming,* l. 3. ch. 15.

§. 7. In such a case, what is the duty of admitters and joyners, to keep themselves blameless, and the Ordinance undefiled?

1. IT is the duty of admitters—

1. To eye and observe the flock, over which God hath given them charge, *Acts* 20.17, 28.

2. If any be observed, or brought in as offenders, it is their duty—

1. To admonish them once or twice, *Tit.* 3.10. 2 *Thess.* 3.15.

2. If that prevail not, to suspend them, 1 *Cor.* 5.11. 2 *Thess.* 3.6, 14, 15.

3. If that prevail not, then to Excommunicate them by the lesser Excommunication, *Matth.* 18.17. 1 *Cor.* 5.4, 5. 2 *Cor.* 2.6.

4. If that prevail not, then (in some cases) to Excommunicate them by the greater Excommunication, 1 *Cor.* 16.22. *Gal.* 1.8, 9. 1 *John* 5.16. This is only when a man is visibly irrecoverable, or hath committed the sin against the holy Ghost; the case of *Julian* the Apostate, whom the Church would not pray for, but prayed against.

2. It is the duty of joyners—

1. To eye and observe one another's conversation, so much as they may, *Heb.* 10.24. and 3.12, 13.

2. If upon observation they find any faulty, then—

1. The Scandal being private, it is the joyners Duty,—

1. To admonish privately betwixt him and the offender alone, *Mat.* 18.15.

2. If that be not effectual, then to take one or two more with him, *Mat.* 18.16.

3. If that be not effectual, then to Tell it to the Church, *Mat.* 18.17.

4. If the Church be corrupt, and neglect its duty, he is then to mourn for it, 1 *Cor.* 5.2.

2. The Scandal being public, it is the joyners duty immediately to bring it to the Church, 1 *Cor.* 5.1. 2 *Thess.* 3.14.

§. 8. In what cases is it lawful to enter into fellowship, association, confederacy and covenants with scandalous sinners? and in what cases is it not lawful?

1. IT is lawful in some civil affairs to enter into association or Covenants with them, *Jer.* 29.7. *Rom.* 12.18. as—

1. For maintaining our own outward peace and quiet with them, *Gen.* 31.44. 1 *Kings* 5.12.

2. For commerce and traffic with them, *Gen.* 23.16.— 47.20, 21. 1 *Kings* 5.10, 11, 12.

3. For maintenance of the several Orders, Liberties and Privileges of the Towns and Cities where we live, &c. 1 *Cor.* 5.9, 10.

2. It is not lawful to enter into association or covenants with them:—

1. In some civil affairs; as—

1. In conjugal covenants, *Deut.* 7.3. 2 *Kings* 8.18. 2 *Cor.* 6.14.

2. In mili••ry covenants or expeditions, 2 *Chron.* 18.3. compared with—19.2. 1 *Kings* 22.49. 2 *Chron.* 20.35, 36, 37.— 25.7, 10.

2. In Religious affairs; as—

1. In the Sacrament of the Lord's Supper, 1 *Cor.* 5.11.

2. In private Religious conferences, *Mal.* 3.2. *Acts* 2.42. compared with 2 *Cor.* 6.17. 2 *Thess.* 3.14.

3. Nor may we enter into any other Religious covenants, of what kind soever with Heretics, Blasphemers or Idolaters, *Exod.* 23.32, 34.12, 13. *Judges* 2.2.

CHAP. XI.

SECT. 1. Of the necessity of preparation to the *Hearing of the Word.*

HItherto of *Duties* in reference to our Spiritual *Ethics* and *Economics:* Now follow our Divine *Politicks; viz.* such *Duties* as have reference to public or Church Assemblies; and they are either

- *Hearing the Word Preached.*
- *Receiving the Sacraments.*

1. For our right, holy and conscionable importment in and about the Hearing of the Word, we must look to

- Our preparation before we hear.
- Our carriage in hearing.
- Our behavior afterwards.

1. For preparation, it is of such necessity, that the want and neglect of it, is the cause that the word to many becomes the *savor of death unto death;* and to some professors, even of good hearts and affections, but a dead letter, without any life or power in it. Is it not a general

complaint of the best Christians, that they are ordinarily possessed with much deadness of heart, and dullness of spirit at these holy exercises? Alas, their zeal and fervency which should be quickened and inflamed at every Sermon, is dull and benumb'd with senselessness and satiety; they do not tremble at divine Comminations, and denouncements of God's Judgments against sin; they are not so refreshed with the gracious Promises of life and salvation, as they ought to be; they do not enjoy and reap the thousandth part of that delight, comfort and benefit as they well might, by the Ministry of the Word; they do not with that cheerfulness receive, with that sweetness taste or relish, with that life and vigor digest the food of life; they do not so clearly see and discern the infinite beauty of the sacred Majesty represented unto them, or that glorious grace, shining unto them in the face of Christ Jesus; their hand of faith doth not with that feeling and fastness lay hold upon, and clasp about the rich treasures revealed in the Gospel: and why? because their hearts are not purged and prepared for hearing. This duty then is of great necessity, and special use, for all those which look for benefit or blessing by the preaching of the word: *Take heed how ye hear* (saith Christ;) and *Take heed to thy foot* (saith the Preacher) *when thou goest to the house of God; and be more ready to hear, then to offer the sacrifice of fools,for they consider not that they do evil.*

But understand we aright: God would not have us make an Idol of preparation, as if therefore God draws nigh to us, because we are prepared; No, no: though preparation in ordinary course is a means to find God, yet doth God sometimes hide himself when his people are prepared? he would have us know, that if he be found of us at all, it is of mere mercy; he is not bound in Justice (setting aside his Promise) to reward this preparation: it's but our duty, and he can espy in it matter enough of displeasure, but ordinarily the godly find God according to their preparation; and hereto the current of the Scripture bears witness, *They that seek the Lord, shall praise him:Open your gates, and the King of glory shall come in: — If any man open to me, I will come in to him:— If thou prepare thine heart, and stretch out thy hands towards him,—then shalt thou lift up thy face without spot.*

***SECT. 2.* Of the manner of preparation to hear the Word.**

THe manner of this preparation consists in these particulars: 1. In Prayer. 2. In Meditation. 3. In Examination. 4. In the purging or cleansing our hearts. 5. In a right disposition of our hearts.

1. In *Prayer: If thou criest after knowledge, and liftest up thy voice for understanding;— then shalt thou understand the fear of the Lord, and find out the knowledge of God.* Christ bids us pray *for our daily bread,* and a blessing upon it; much more should we pray for a blessing upon our Spiritual food, for *Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live.* Now the particulars we are to pray for, are these:

1. For the Minister, *that God would open unto him a door of utterance,to speak the mysteries of Christ;* — and *that he may make it manifest as he ought to speak. Direct him, Lord* (should every soul say) *that he may speak fitly to me, somewhat for my understanding, somewhat for my affections, somewhat to help me against such or such a temptation.*

2. For the Congregation, that Christ may ride with triumph in the midst of them, that some may be converted, others may be confirmed and strengthened in their most holy faith.

3. For ourselves, that through God's assistance we may hear profitably, and be blessed in the hearing; that God would help us in our Preparation, Meditation, Examination, in the purging of our hearts, and putting them into a right disposition and frame:*Open thou mine eyes* (said *David) that I may see the wonderful things contained in thy law.*

2. In *Meditation: I thought on my ways* (said *David) and turned my feet unto thy testimonies;* he first looked over his own ways, before he would set his feet into God's ways.— Now the matter of our *Meditation* is, 1. Who we are, to hear God's Word: Alas, poor handfuls of dust and ashes, base and vile; thus *Abraham* and *Job* in their converses with God confess: and this consideration will stir-up our humility and repentance in us. 2. Into whose presence we come: Is it not into the presence of an high, and holy, and powerful God? Is it not the Lord, a person both of greatest place, and supreme authority? This consideration will further our reverence and respect of God. When *Job's eye did see God,he abhorred himself in dust and ashes.* 3. By whose assistance we come; we have no strength of our own to do any good, nor is there anything in us, that can procure favor and acceptance with God, we must therefore by faith depend upon Christ for assistance and acceptance: This consideration will stir up our humility and faith. 4. With what affections we come; if we come to purpose, we must come with inward Spiritual affections, with willingness, cheerfulness, reverence, repentance, love, humility and faith. 5. To what end we come; whether it be to God's glory, and our own souls good.

3. In Examination, let us search and try our ways:— *Commune with your own hearts; — and then offer to God the sacrifice of righteousness.*— Now the matter of Examination is, 1. The general frame and temper of our hearts, whether they be in a better or worse temper then formerly. 2. The special occasions, for which our souls at such or such a time desire to meet God: It is the complaint of some, *I am weak in knowledge;* of others, *I want such and such graces;* of others, *I am like to encounter such and such temptations:* of all these we are to examine ourselves, that we may accordingly receive supply. 3. Our sins, that we might have them slain by the sword of the Spirit in the Ministry of the Word. 4. Our graces, that we may have them strengthened and nourished by the Spiritual food of our souls. But the handling of these at large, I shall leave to the *Receiving of the Lord's Supper.*

4. In *the purging or cleansing of our hearts,* 1. From sin; *Lay apart all filthiness and superfluity of naughtiness,and receive with meekness the engrafted word, which is able to save your souls:* with which agrees that parallel place, *Wherefore putting away all malice, as new born babes desire the sincere milk of the word;* as it is with the body, when the stomach is foul and clogged with bad humors, we should first purge it, before we feed it, otherwise whatsoever we eat, will but nourish and increase the corrupt humors: so when the soul is stuffed or clogged with sin, whatsoever is heard in the Ministry of the word, will but be abused by it, and wrested to the destruction of it. 2. From worldly cares and thoughts, which may draw away the heart: *The cares of the world* (saith Christ) *do choke the seed of the word.* When *Abraham* went up to the Mount to sacrifice, he left his servants in the valley; and when we go up to the Mount where

God appears, we should leave all our servile affections, and worldly thoughts in the valley; or if any enter, we should do by them as *Abraham* did by the birds that would have eaten up his sacrifice, *chase them away.* It is said, that in the Temple, though there was much flesh for sacrifice, yet there was not one fly appeared stirring. O that it might be so with us, that not one thought might arise upon our hearts, unsuitable to the place or work at hand: But this is the misery, we have not Spiritual hearts in temporal employments, and therefore we have carnal hearts in spiritual employments, the less of the Sabbath in the week, the more of the week we find in the Sabbath.

5. In *a right disposition in our hearts:* We must have hearts seasoned, 1. With *softness,* for if the heart be not soft and flexible, the power of the Word will not make any print or deep impression upon it; all holy admonitions, reproofs and instructions will be but as arrows shot against a stone wall. 2. With *humility,For them that be meek will he guide in judgment, and teach the humble his way:* The proud heart is so swelled with the wind of vanity and vain-glory, of self-love and over-weening conceit, that there is left no room in it for the precious treasures of saving Grace to enter. 3. With *honesty, For honest hearts are the profitable and fruitful hearers,* resembled by the good ground; hearts that have no manner of purpose to live and continue in any one known sin; hearts ready and resolved to serve and please God in all the ways of his Commandments, and that sincerely and continually. 4. With *faith,* for this makes the Word sink and soak into the soul with power and profit. The old Jews *heard the Word,but it profited them not, because it was not mixed with faith in them that heard it:* Faith animates and inspires the promises of the Gospel, with such a sovereign sweetness, that they are able to raise us from the depth of fears, yea, to put us into a Paradise of spiritual pleasures, and possession of Heaven, as it were already. 5. With *teachableness: Sacrifice and burnt offerings thou wouldst not* (saith *David) but mine ears hast thou prepared;q.d.* Thou hast bored new ears in my heart, that I can now reverently attend unto, rightly conceive, and with an holy greediness devour (as it were) the mysteries of Grace.

6. With *openness, or readiness to receive every truth that God shall teach us:* It is said of the *Bereans, That they received the Word with all readiness of mind:* When there is such an holy disposition in us, as to receive both in judgment and practice whatsoever God shall reveal to us out of his holy Word, this is a precious disposition.

Thus much of preparation, before we hear: what follows, but that we open our hearts and hands? Surely the windows of heaven will be set wide open, that all manner of spiritual comforts, all the blessings of peace and happiness, may in abundance be showered down upon us; the rich treasury of everlasting glory and mortality, shall be now unlocked to us, and we may row and tumble ourselves amidst the mountains of heavenly pearls, and golden pleasures, joys that no heart can comprehend, but that which is weaned from all worldly pleasures, and set apart, and sanctified for all holy services and business of Heaven.

***SECT. 3.* The duties of the soul in hearing the Word.**

OUr *Duties in hearing,* consists in these particulars:—

1. That we set ourselves in God's presence whiles we are hearing the Word, and that we consider it is God we have to deal withal in this business, and not man, and that it is God's Word; and not man's: This was the great commendation of the *Thessalonians, That they received the Word as the Word of God;* and it is the express saying of our Savior, *He that heareth you, heareth me:* The Lord himself is present in a special manner, where his Word is preached; *Surely the Lord is in that place,* as *Jacob* said of *Bethel:* Now this apprehension of God's presence in the assemblies of his people, will preserve our hearts from roving and wandering thoughts: *I hate vain thoughts,but thy Law do I love;* yea, it will keep us in that awful and reverent disposition that is meet for the majesty of Heaven.

2. That we diligently attend to that we hear, thus *all the people were very attentive to hear Christ;* or (as it is in the Original) *They hanged upon him to hear him;* they so carried themselves, as if their ears and minds had been tied to his very tongue: Look as a Prisoner will hearken to the sentence of a Prince, every word he speaks being life or death; or as the servants of *Benhadad,* when they were in their enemies power, observed diligently if any word of comfort would come from the King of *Israel,* and they did hastily catch at it; so should we with all diligence and attention hearken to the good word of God.

3. That we labor to understand what we hear; to this purpose, *Christ called to the multitude and said,Hear and understand:* Now the means to understand the Word are these: 1. Come to the Word with a willing mind to learn; though the Eunuch *understood not what he read,* yet because he had a mind to learn, the Lord provided for him, and we know what a comfortable success *Philip's* sermon had with him: Men love to teach willing Scholars, so doth God when we come with willing and ready minds to be taught of him. 2. Be well acquainted with the Grounds and Principles of Christianity; it is the want of this that makes men dull in understanding; they that are not first well nourished with milk, will not be fit to receive and digest stronger meat; if the foundation be not well laid, it is in vain to build. 3. Walk according to the light revealed; *A good understanding have all they that do his Commandments:* If we employ well the little knowledge we have, there is a promise to give us more.

4. That we hear the Word with all spiritual subjection, as that Word which hath power to command the soul and conscience: God to this purpose looks into a Congregation, to see what hearts will yield to his Word; the Spirit of God hovers over the Congregation, and here it waits, and there it expects, to this man it comes, and knocks at the door of his heart, to that man and the other man it goes, saying, *Open your hearts, you everlasting doors, that the King of Glory may come in:* Surely now should we say, *These are God's testimonies, this is the Word the Minister of God speaks to me in God's stead, I must give account of it, and therefore I will submit myself to it.*

5. That we hear the Word, with application of it to our own hearts and lives;*Hear this, and know it for thyself:* so did Christ's Disciples when our Savior told them, that one of them should betray him,*They were exceeding sorrowful, and began everyone of them to say, Lord, is it I?* as no plaster can do the Patient any good, unless it be applied; and as no meat is able to do us good, unless it be eaten and digested, no more can the Word preached profit us, unless it *be mixed with faith,* one principal work whereof is to apply those things that are delivered in the

Word, and this is the meaning of the Prophet, *Hearken diligently unto me,and eat ye that which is good.*

6. That in hearing, we look to our *affections,* that they be rightly exercised: Thus *Josiah* his heart is said to *melt at the reading of the Law:* Thus the Jews at *Peters* Sermon were *pricked in their hearts, and said,Men and brethren what shall we do?* Thus the hearts of the two Disciples that went to *Emmaus, burned within them, when Christ opened to them the Scriptures:* Now the means to stir up these affections, are, 1. A belief of the Word, as that which is undoubtedly true: *God cannot lie,* Tit. 1.2. *Nor will he change his mind,* Numb. 23.19. 2. A love of the Word, for it is purity, perfection, usefulness, and wonderful benefits to us. 3. An appropriation of the Word unto ourselves, for that which affects us, is that which most nearly concerns us; without this means of quickening our hearts, they remain dead and senseless, and the Word becomes utterly unprofitable. 4. A consideration of the nature of the Word, which ever requires and calls for suitable hearts and affections; it is *a pure Word,* and therefore we must cleanse and purify our hearts for the receiving of it; it is *spiritual and heavenly,* and therefore we must labor for spiritual and heavenly minds to entertain it; it is a word of power and authority, the very voice of Christ, and therefore our hearts must submit and stoop to receive it with *meekness* and *trembling of heart: It is a sure word,* 2 Pet. 1.19. *A faithful word,* Tit. 1.9. *A vision that will not lie,* Heb. 2.3. and therefore we must embrace it with faithful and believing hearts, without which the Word cannot profit us at all, *Heb.* 4.2.

7. That above all other *affections,* we make sure to *delight* in the Word; it is said of Christ's hearers,*that they heard him gladly,* and it is noted for an especial sign of Grace to hear the Word with *delight:I rejoiced at thy Word* (said *David) as one that findeth great spoils.*

[Quest. 1] *But whether may not ungenerate men have a delight in God's Ordinances?*

[Answ.] I answer, 1. Most of them have no *delight* at all in God's Ordinances: *To whom shall I speak and give warning,that they may hear? behold, their ear is uncircumcised, and they cannot hearken; behold, the Word of the Lord is to them a reproach, they have no delight in it;* and if this be our case, if we can hear sweet Gospel-preaching, the free offer of Jesus Christ, with all his glories and excellencies, to poor sinners, to vile, lost, undone souls, and are no whit taken therewith; woe to our souls, can we sleep away such a sermon? can we slight or neglect such Gospel-offers, nay, do we attend them coldly? have we not heart-risings? no stirrings and workings? no longings and desires? and thus we pass Sermon after Sermon, and Sabbath after Sabbath: O then we are wholly dead unto the life of grace, Jesus Christ as yet hath not given us his true light, no work of Conversion doth at all appear in us: The end which Jesus Christ had in sending out Preachers, was to discover his love to poor perishing sinners, that so they might be affected with him, and long after him, and if we have no such relish, our condition is sad.

2. Some unregenerate men may have some delight in the word:*They seek me daily* (said God) *and delight to know my ways, as a nation that did righteousness, and forsook not the Ordinances of their God: they ask of me the Ordinances of Justice, they take delight in approaching to God.The second*

ground received the word with joy, and *Herod heard John the Baptist gladly.* Ungodly men may delight in God's word, as in these cases:—

1. When the Ordinances are a leading way unto some end that suits with corrupt nature: Thus *Jehu* shown abundance of zeal in destroying the house of *Ahab,* and the Idolatry of *Baal,* that thereby he might establish the kingdom to his Posterity, and get himself a great name;*Come with me, and see my zeal for the Lord:* he was so full of vain-glory, that he could not hold in, but was forced to burst out.

2. When the manner of dispensation of the Ordinances doth suit with their disposition: An understanding judicious man may love preaching that is judicious and understanding; A man of meekness, may delight in a Sermon of *Peace, peace;* a temperate man may like a Sermon that is tart and bitter against drunkenness, uncleanness; the liberal man may delight in severe preaching against covetousness; as a man musically affected, may delight in singing of Psalms, because these things suit with their dispositions: The gifts of Ministers may have an affecting pleasingness; they may express their minds in such fit terms, or so pathetically, or they may have such a grace in utterance, as may affect:*Lo, thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but do them not.*

3. When there is a common work of the Spirit of God upon them for a time:*They may taste of the heavenly gifts, and be made partakers of the holy Ghost; they may taste the good word of God, and the powers of the world to come, and yet fall away;* but this work is rather a work upon them, then in them, a forced work, not natural, rather a flash, then a fire of affection; the affections are lifted up, they cannot be altered and changed, acted only by an outward principle; the experience that the Spirit hath forcibly and powerfully wrought on them, not by an outward and inward principle also, both by the Spirit of God, and suitableness of affection to that which is good: it was otherwise with *David, I delight to do thy will, O God; yea,thy law is within my heart:* and otherwise with *Paul, I delight in the law of God after the inward man;* till the law of God be within us, we cannot from within taste the sweetness of God's Ordinances: In true and solid *delight,* there must be a suitableness betwixt the heart and the Ordinances; therefore saith the wise man, *It is joy to the just to do judgment:* The *Justice* that is in him, is suitable to the *Judgment* to be done by him, and this makes the *joy.* Hence it follows, *that so much grace, so much delight:* were we more holy, spiritual, heavenly, as the Ordinances are, we should be more affected therewith. Thus it is not in the wicked, they have no such *delight.*

[Quest. 2] *Why is the word so brim-full of comfort to the dear Saints of God?*

[Ans.] Because in the word they have communion with God, who is the God of all Consolation; and with the Spirit of God, who is called *the Comforter:* Now as a man that walks amongst Perfumes, must needs smell of the Perfume, so they that converse with the God of all joy, must needs be filled with all joy; and therefore *David* calls God his *exceeding joy.* The Saints go to the word, as one that goes to hear news of a friend; they look upon the Ordinances, as that whereby they have to do with God, and therefore it is precious and sweet

to them. No wonder, can a man who is cold come to the fire and not be warmed? Can he that is in the dark come into the open air and not be enlightened? God is the spring of all comfort, and therefore sure their hearts must needs be comforted, that meet with God in the Ordinances; on the contrary, if they meet not with God, if they miss of their communion with the Lord Jesus Christ, then is comfort afar off: But we must not argue against a general truth, from a particular temptation. The Position will stand, That God's word is brim-full of comfort to God's people, though every experiment comes not up to it.

***SECT. 4.* The Duties required after hearing.**

THe Duties required after hearing the word, are these:—

1. That we carefully remember, and keep that which we have heard:*My son, let thine heart retain my words,—keep them in the midst of thine heart.* As a man that hath a Jewel will be careful to lock it up in his safest Chest, so should we keep the word in our hearts, in the midst of our hearts. Many hear the word desirously, but (as we say) it goes in at one ear, and out at the other, it stays not for any after-use, but a little present admiration: others hear, and the word smites them a little on their Consciences, and wounds them, and one would think some good thing would be wrought on them, but they go away, and the motion dyes; like unto metals which are soft and pliable, whilst they are in the fire, but shortly after they become harder then before.*Take earnest heed to the things which we have heard, lest at any time we should let them slip;* or *let them run out as a leaking vessel,* for so the Original bears it.

2. That we meditate, and seriously think of that we have heard:*Meditate upon these things* (said *Paul* to *Timothy) give thyself wholly to them, that thy profiting may appear to all:* Thus *Mary pondred the words of the Angel in her heart,* and *David meditated all the day on God's law:* Meditation is as the bellows of the soul, that doth kindle and inflame holy affections: Meditation is of a separating and settling nature, it seperates heavenly thoughts from earthly, for it often goes over with thoughts, and at last settles the heart on such thoughts as these, *O this is the word of God, this is the law, the proclamation of the great King, whereby I must be judged: This may be the last Sermon that ever I shall hear whiles I live, such a gale of God's Spirit may never be offered to me again: I will be wise therefore, and give way to the Spirit of God, I will not beat it back again, but yield to the blessed motions of God's Spirit, that this day have been made.*

3. That we repeat what we have heard, and confer of it, and examine the Scriptures about the truth of it:*My tongue* (saith *David) shall speak of thy word, for all thy Commandments are righteousness:* and,*You shall lay up these my words in your hearts* (saith God) *and you shall teach them your children, speaking of them when thou sittest in thy house.* This is it for which the noble *Bereans* are commended to us,*They searched the Scriptures daily, concerning the things that were delivered by Paul:* A man that comes into a pleasant garden, will not content himself with the present scent only, but will carry some of the flowers away with him: So after we have been in the *Garden of spices,* and have felt *the savor of Christ's ointments* in Church-Assemblies, let us take some of the flowers away with us, and smell of them again and again. *Repeating, conferring, examining the word,* is as the pounding of spices, that will make them smell more.

4. That we put in practice whatsoever we hear:*Be ye doers of the word, and not hearers only, deceiving your own souls;* we must *do it,* we must bring it nearer to us, that it may be an engrafted word in our understanding and affections, that it may be written in our souls, and in the tables of our hearts; that it may be incorporated and naturalized into our inward man, that so we may speak and think, and do nothing but that which is divine: and in doing, observe we this frame of Spirit, to be quick and speedy about it: *I made haste,and prolonged not the time to keep thy commandments;* This speedy, this immediate putting of the word into practice, is much advantage to the hearer; the affections of the heart are then lively and quick, which with delays die and decay suddenly.

5. That (when the word is heard, and we are returned home) that we pray again for a blessing on that we have heard, and as our memories will bear, let us turn the word into prayer, especially the heads or principal parts of it: Prayer must be the *Alpha* and *Omega,* the *beginning* and *ending* of this Spiritual duty; we must pray in preparation, and pray in conclusion, and *pray always.* And thus much concerning our *Duties* before, in, and after the *Hearing the Word.*

CHAP. XII.

SECT. 1. Of the two *Sacraments of the New Testament.*

THe next duty of a Christian, as it hath reference only to the public or Church-Assemblies, is *a right receiving of the Sacraments,* which are two, *Baptism, and the Lord's Supper:* Baptism is the Sacrament of our incorporation into Christ, of our initiation or investing into the glorious state of Christianity; *The Lord's Supper* is the Sacrament of our continuance in Christ, of our confirmation in spiritual life, and the power of Grace already planted within us: By *Baptism* we are washed, we are sanctified, we are justified, in the name of the Lord Jesus, and by the Spirit of our God: By the *Lord's Supper* we grow in spiritual strength, we lay better hold by the hand of Faith, upon the merits and mercies of Christ; we feel more soundly and sensibly the power and virtue of his blood, we see more clearly, and are more fully and feelingly ascertained of the forgiveness of our sins: Concerning the former, it is to little purpose to give any directions, because infants (whom only are in our days baptized) are merely subjects receptive, not active, and so far as concern the Parents in relation to their infants, we have dispatched elsewhere.

***SECT. 2.* Of the duties in general, before we receive the Lord's Supper.**

I Shall now therefore proceed to the second Sacrament, and for right receiving of the *Lord's Supper,* there are duties of necessity required

- before
- in
- after

the Sacrament.

My meaning is not to speak of the habitual dispositions, but of the actual dispositions of the heart, in reference to which—

Before Sacrament, the duty is *Self-Examination:Let a man examine himself, and so let him eat of this bread, and drink of this cup:* Of this *Self-Examination* we have spoken before; but in reference to this Sacrament, we shall handle it more fully, and so consider of it,

- 1. In its subject.
- 2. In its object.

1. For the subject matter, or the nature of this *Self-Examination: Self-Examination is a holy work of the soul, whereby it casts its eye, and reflects upon its self, and so looks through itself, and takes, a true scantling and estimate of its spiritual estate;* for instance, I find such and such sins forbidden in the Word, such and such Graces required in the Word; whereupon, comparing my present condition with the Scriptures, I examine, *Am not I guilty of these sins? do I practice these duties? or am I possessed of these graces?* The conscience being thus closely and sincerely examined, it will return a true answer to every question, whence it will be easy to give a true censure of our spiritual estate or condition.

2. For the object of our Examination, it is generally—

- Our sins.
- Our graces.

Of which in order.

***SECT. 3.* Of the manner of examining our sins before the Lord's Supper.**

FOr the right examining of our sins, observe we these rules:—

1. Procure we a double catalogue of our sins, the one before, and the other since our conversion:*Let us search and try our ways* (saith *Jeremiah) and then turn again to the Lord:* If we will not, we may be sure God will:*Thou inquirest after mine iniquity* (saith *Job) and searchest after my sin.*

2. Confess we our sins: Bring we them out, as they brought *the vessels of the temple,by number and weight: Aaron* confessing for the people, *he was to confess all the iniquities of the Children of Israel, and all their transgressions in all their sins.* As *three make All,* so here's *three Alls* to make up a right confession; not only must be confessed *All their iniquities,* and *All their sins,* but *All their transgressions in all their sins; q.d. Aaron* must number, and *Aaron* must aggravate their sins, by laying out how many transgressions were wrapped up in their several sins.

3. Labor we for grief and sorrow of heart for sin, otherwise all is to no purpose:*I will declare mine iniquity* (saith *David) I will be sorry for my sin:* His confessions were dolorous confessions; he felt sin, and this wrought upon him, *as an heavy burden, they are too heavy for me;* there's

nothing in the world can make an heart more heavy, then when it feels the weight and heaviness of sin.

4. Judge we and condemn ourselves for our sin: This is that duty instanc'd in by the Apostle,*If we would judge ourselves, we should not be judged: O Lord, I am not worthy* (could the Centurion say) *that thou shouldst come under my roof:* But, O Lord, I am not worthy (should everyone of us say) that I should come to thy table.

5. Pray for mercy, pardon and acceptance, in, for and through the Lord Jesus Christ.

***SECT. 4.* Of Examination of the wants of Graces, that should be feelingly in us.**

FOr the right examining of our Graces, observe we this threefold search or scrutiny of

- 1. The wants of our Graces.
- 2. The truth of our Graces.
- 3. The growth of our Graces.

1. That we may rightly examine the wants of our *Graces,* practice we these particulars:—

1. Procure we a catalogue of Graces, such as that in *Gal.* 5. 22, 23. *Love, joy, peace, longsuffering, gentleness, goodness, faith,meekness, temperance;* or such as that in 2 *Pet.* 1.5, 6, 7, 8. *Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity: if these things be in you, and abound, they will make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*

2. This Catalogue procured, set we the same before us, and consider which of these graces we have, and which of these graces we want. I know it is a question, whether all graces are not so connex'd and chained together, that one of them cannot be severed from another? But howsoever we may distinguish, *quantum ad habitus, & actus;* in respect of habit, we grant they are always connex'd and chained together, but not in respect of act or exercise: *Add grace to grace* (saith the Apostle) *q.d.* a Christian at first doth not exercise all graces; but as a man lives first the life of a plant, then of sense, then of reason, though all were radically there at first: so it is in graces, there are many forms that Christians go through, as Scholars at School do: The first form is to teach them their sins and miseries, and so they go to school to the Law, and are set to study it; and then after they have learned that lesson thoroughly, they are led up higher, to have their faith drawn out, and to be exercised about Free-grace, and about Christ his person, and union with him, and about the art and way of drawing virtue from him, and doing all in him: nay after this, though a Believer in his conversion hath the substance of all these taught him, yet he goes over them again throughout his whole life; and sometimes his thoughts dwell more about the emptiness of his own righteousness, sometimes about that fullness that is in Christ, sometimes about the Spiritual strictness he ought to walk in; and this is to *add grace unto grace:*— Nay, there may be addition concerning one and the same *grace,* as when a man's grace and the fruits thereof

grow bigger, and more plentiful, when there are new degrees of the same, *ex. gr.* for faith, when from a man's casting himself on Christ, he comes to find sweetness in Christ, and from that grows up *to an assurance of faith:* So for prayer, when we find our prayers to grow better; when more Spiritual corruptions are put into our confessions, and stronger grounds of faith are put into our deprecations, or petitions for pardon; when we have more enlargedness us of thankfulness, more zeal to pray for the Churches, when we go to pray *with all prayer and supplication in the Spirit:* So for *obedience, when we abound more and more in the work of the Lord,* as it is said of the Church of *Thiatira,* that their *last works were more then their first;* when as the boughs are laden, and we are *filled with the fruits of righteousness:* this is to *add grace unto grace,* or *one degree of grace unto another.* Now if in this sense there be an addition of graces, or an addition of degrees, examine, what is the grace? or what is the degree of any grace that we want?

3. Pray we fervently for a supply of those wants in this Ordinance: Imagine we saw Christ compassed with all his privileges, and promises, and pardons, and mercies, and merits; imagine we heard him say, *Come hither poor souls, you that are sensible of your wants, and of your spiritual poverty, there is in me bowels of compassions, and pardons in store; it is I that am your Wisdom, Righteousness, Sanctification and Redemption; what is it you want? What is it you would have me do for you?* shall not these sugared words of our Savior melt your hearts, and bring you low on your knees: *O Lord* (should the soul say) *I beg of thee saving Knowledge, justifying Faith, sincere Repentance, fervent love: O Lord, I would fain have assurance of pardon, strength of faith, power against some special lust, healing virtues, to launch my bloody issues: O Lord, that thou wouldst bestow on me meekness, or temperance, or patience, or obedience, or quickenings in thy Spirit: Lord, that a pardon might be sealed for all my sins, that I might receive the virtue of thy death, the comforts of thy Spirit, the mortifying of such and such a lust: Lord, that my unclean heart may be sanctified, that I may be enabled with more strength to perform such a duty:—O Lord, upon this very errand, and for this very end, do I now come to thee, for help in this or that particular do I now come to thy Ordinances: And, O Christ, I beseech thee, supply all my wants, and let me draw virtue from thee:* If thus we would pray, and come to Christ, then would Christ out of his bowels and mercies, answer our souls: *Receive* (would he say) *the Grace you feel want of; receive my Spirit, receive power against lusts, receive strength to obedience, receive all the Graces of my spirit, for I am all in all to you.*

4. Raise and rouse we up our souls, and go we to the Ordinances, with strong *expectations* to receive the benefits and Graces we have prayed for; never any came to Christ to be healed, but they came with a strong expectation to receive health; if a leper came, he came with *expectation* of cleansing; if a blind man came, he came with *expectation* of seeing; if a lame man came, he came with *expectation* of walking, and we never read that any coming with such *expectation,* was turned empty away; the Creeple asking an alms of *Peter* and *John,* they said to him,*Look on us,* and then (saith the Text) *he gave heed unto them, expecting to receive something of them:* If we would come to the Sacrament, with our eyes on Christ, to his Graces and Promises,*Of his fullness* (for he is full of Grace, a fountain ever-flowing, and over-flowing) *we should receive grace for grace;* say then, Christ hath promised to give in the Sacrament his body and blood, the benefits of his death and precious blood-shed; he hath promised to seal

pardons, to manifest himself, to give power against lust, I will now therefore go to this Sacrament, with a particular *expectation* of such and such a blessing as my soul stands in need of.

***SECT. 5.* Examination of the truth of our Graces, and first of our Conversion.**

OUr sins and want of Graces thus *examined,* the soul is in good measure prepared; yet because the Lord Jesus abhors to be food to nourish, where he was not seed to beget, it concerns all who desire to taste of the sealing power of the second Sacrament, first to prove the sealing power of the former Sacrament; before they come to be nourished as Saints, let them know whether they are begot and made Saints: and to that end they must examine further,

- 1. The truth of their Graces.
- 2. The growth of their Graces.

1. For the truth of their Graces, it is good to begin with the beginning; and first to examine their conversion, and secondly the individual companions of their conversion, as their *Knowledge, and Faith, and Repentance, and Love, and Obedience, and desires after this Ordinance.*

1. For *Conversion:* A man may by such marks as these, try and consider whether he be truly and soundly converted or no.

1. If he have turned from Satan *in all sins,* and turned unto God *in all duties;* if he have left all gross sins, as *Lying, Swearing, Usury, Drunkenness, Uncleanness, &c.* in practice and action, and all frailties and infirmities, at least in allowance and affection, so that with watchful resistance, and earnest groanings of Spirit, he strive and pray against them, and be humbled and kept in awe by them, and that he perform obedience to all God's Commandments, though not in perfection and height of degree, yet in truth and sincerity of heart.

2. If he be willing in all his purposes, desires, endeavors and actions, to set himself *in the presence of God,* and in them to be wholly, unreservedly and entirely guided *by his word.*

3. If he can with *an holy comfort, and humble triumph, think upon death, the Law, that great judgment, hell, and those endless torments.*

4. If he lovingly hunger and thirst after spiritual nourishment, *the growth in grace by the Word,Sacraments, Christian conference, sanctifying the Sabbath,* and all other godly exercises both public and private.

5. If truly and heartily he *love and long after the coming of Christ;* and *love such as are true Christians,* and that because they make conscience of sin, and serve God with singleness and sincerity of heart.

6. If his chief *delight* and best comfort be in *holy duties and heavenly things,* and that he *infinitely prefer* them before gold, honors, pleasures, *yea the whole world.*

7. If he would not change his present station, though never so *base,poor and neglected in the world* (yet accompanied with the state of Grace and Christianity) *for the most rich and glorious*

estate of the greatest man upon earth, where there is nothing but profaneness and unregeneration; if all this whole great world about, were turned into gold, honor and pleasures, and in respect of the comfort of Grace, it were dung, vanity, nothing.

8. If he would not be in the state and case he was before *(though he then thought that good enough)* for any worldly good, for ten thousand worlds.

9. If he be truly humbled with consideration of the *long time* of his profaneness, and impenitency, and *very sorry he began no sooner,* nor made greater haste into the royal and glorious state of Christianity.

10. If those sinful *pleasures and vanities* be most *tedious,irksome and distasteful* unto him, which formerly he pursued with *greediness and delight.*

11. If he *mourn* for the abomination of the times: *Grieve at the wicked courses of others,* and be very glad and heartily joyful, when godliness and sincerity gets the upper hand, and when any one is converted.

12. If to the power of his gifts at all occasions, he be still plotting, working and laboring the *conversion of others with zeal* and sincerity, especially those *that are nearest about him, any ways depend upon him, and belong to his charge.*

***SECT. 6.* Examination of Knowledge.**

NOw for the *individual companions* of sound *conversion:* We must inquire within ourselves, for these Graces of *Knowledge, Faith, Repentance, &c.*

The first of these Graces, which every worthy and fit receiver must necessarily find in himself, is *Knowledge;* and by such marks as these, he may try and consider, whether his knowledge be a saving and sanctifying knowledge or no.

1. If it beget humility and lowliness of mind; if the sight of God's purity, majesty, just indignation and vengeance against sin; if the sense of his own blindness, vanity, inward filthiness, and natural corruption, makes him willingly entertain humility, and a lowly conceit of his own self.

2. If it be drawn into practice, and joined with conversion of the heart from sin unto God, and with reformation of life from evil to good, otherwise knowledge without practice will increase the guilt of Conscience, and the damnation in hell.

3. If it be edged and eneagred with a longing desire and insatiable thirst after more of those rich and saving treasures: There issues from out the sanctuary *Waters of Life* (see their increase) first to the ankles, then to the knees, then to the loins, afterwards *a river that no man could pass: If we have once tasted how sweet the Lord is,* there will be a desire *to increase more and more.*

4. If it be diffusive and communicative of itself, if it shine round about, and work all the good it can in all places: *The lips of the righteous feed many: —The lips of the wise disperse knowledge,*

but the heart of the foolish doth not so: It is as new wine in vessels, desirous to vent; not to purchase a little vain-glory, or profane praises, but to work spiritual good, and for the conversion of others.

5. If it beget reverence of *that great majesty* and *love,* to that holy *truth* it knows and apprehends in the *Word,* and an holy *estimation* of it above all possessions, *Counting all things but loss, for the excellency of the knowledge of Christ Jesus our Lord.*

6. If by it the soul knows *God in Christ,* and knows Christ as his own Savior, and knows *the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.*

7. If by it the soul knows *the things given it of God,* and especially the inhabitation of *the Spirit of Christ.*

8. If it extinguish or greatly dull the savor of earthly things, and makes the soul heavenly minded,*savoring of spiritual things.*

***SECT. 7.* Examination of Faith.**

A Second Grace which every worthy receiver must find in himself, is *Faith;* and by such marks as these, he may try whether his faith be a true and justifying faith.

1. If it *sprung* in the heart by the public Ministry of God's holy *word;* if the heart was broken, and bruised, and brought to an holy desperation, whereby it wholly *renounced, disclaimed,and disavowed itself,* as unworthy of life, of breath, or being: if then it began to lift up its eyes upon the precious promises of Salvation, revealed in the Gospel, and shining gloriously in the face of Christ: And if lastly it perceived some glimpses of comfort, hopes of pardon in the blood of Christ, whence arose an hungering desire, and longing thirst after the mercies of God, and merits of Christ Jesus; and so it casts itself with strong cries and prayers into the arms of Christ his blessed Redeemer.

2. If it grow, and daily spring up towards height of assurance, and *fullness of persuasion:* Ordinarily faith is weak at first, full of many doubts and distractions, fears and tremblings, but after long experience of our own sincerity, godly life, and good conscience, it grows up in time, and by leisure to be a *strong faith.*

3. If it *purify the heart:* Formalists may watch over their open outward actions, but true believers set themselves with special care, and all good conscience, to bridle and bring under all wicked stirrings of the heart.*The desire of the righteous is only good (i.)* the main streams of his desires, the course and current of his heart, is to godliness and goodness, though sometimes his corrupt Nature, and Satan's boisterous temptations, do unawares and violently carry his thoughts another way, for which he sends out many a prayer for pardon and purging.

4. If it bring forth a true and through *Evangelical Repentance:* Where God's comfortable favor shines, and is shed into the heart, it immediately melts and resolves into tears of sorrow and

grief for former rebellions, and makes unfeigned and resolute vows, forever after, by God's grace, to throw out of his heart and life, those sins which have grieved so good a God.

5. If it beget in him whom it possesseth, a *sanctification* of all parts, both in soul and body, though not in perfection; if the understanding be enlightened with knowledge in the great mysteries of godliness; if the will be bent with the best things; if the memory be a storehouse of heavenly treasures; if the stream of our affections be turned from the world towards God's glory and good causes; if the heart be weaned from lusts, and fallen in love with eternal pleasures and heavenly things; if the Conscience be watchful to discover, and sensible to feel the approach and prickings of the least sin, &c.

6. If it *work by love,* first towards God and Christ, in that all his sins are remitted, and he is eternally beloved of God in Christ: Secondly, towards *Christians,* in that the saving graces of God's Spirit shine in them: Thirdly, towards himself, with relation unto God, and reservation of his glory: Fourthly, towards kindred, friends, not so much because they are of the same blood, as because of the mutual interest they have in the blood of Christ: Fifthly, towards enemies, because of the precious *Command of Christ.*

7. If it cause a forsaking the world: No man can do this (if it be his sweet sin) until his soul have received by the hand of faith from the Spirit of God, an assurance of an immortal Crown in the heavens, sealed unto him by the blood of Christ: but then how willingly doth he bid the world farewell? how resolutely doth he cast out of his affections all greedy thoughts, and excessive desires of earth and earthly treasures?

8. If it speak *comfort in distress, joy in tribulation, glorying in afflictions:* Faith teacheth that God casts us in the fire, not to burn us, but to refine us, and make us more orient in his sight: This is the beaten path to heaven (cries faith) which all the glorious Saints have trodden before us.

9. If it will maintain a Christian in some measure of sufficiency and contentment in all estates:*The just shall live by faith,* not by friends, money, earthly hopes, or helps, &c. if it makes a man lay hold on God's promises, and work an inward trust in God's never-failing providence, so as he will leave the success of all his labors to the Lord.

***SECT. 8.* Examination of Repentance.**

A Third grace which every worthy Receiver must find in himself, is *Repentance;* and by such marks as these he may try whether his *Repentance* be a sound and sincere *Repentance.*

1. If it be *ashamed of sin:* not as a Thief is ashamed, which shame ariseth from the effect of sin, as punishment or disgrace, but as a Son is ashamed (whence it is called *a filial shame*) out of a sight of the filth and loathsomeness of sin; the impenitent glory in their shame, but the truly penitent are ashamed of such glorying, as of every sin.

2. If it *mourn for sin:* Thus *David* mourned (not for the punishment, he is *willing to bear it,* but) for sin, as it was sin. I deny not but sorrow may be godly, even for *Judgments,* and then our trial will be, if we can mourn rather for Spiritual Judgments, then for Temporal; and

especially if we can feel and bewail *hardness of heart,* mourning because we cannot mourn as we ought.

3. If it cause a great mourning, at least so great as our mourning would be for outward losses: Thus *Zacharias* instanceth, the *Spirit of God* should cause them to mourn, as in the family one would *mourn for the loss of their only Son,* or as in the Commonweal the Subjects would *mourn for the loss of a most worthy Prince.*

4. If it rest not without cleanness: True Repentance is not *water,* but *washing,* nor *every washing,* but such as maketh *clean;* could a man weep his eyes out, yet if he weep not his sins out, what is he better? *Sorrowing after a godly sort, what carefulness,what cheering hath it wrought? If I have done iniquity, I will do it no more.*

5. If it bring *forth fruits meet for Repentance:* This was the sum, as of *Johns,* so of *Paul's* preaching, that *Jew and Gentile should repent, and turn to God, and do works worthy amendment of life:* nay, it is the very sum of the Gospel, *To mourn,to be comforted, that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified.*

6. If it be stirred up by the sense of God's goodness: So that nothing more fires a man to abase himself in the sense of his own vileness, then to feel and find the gracious goodness and readiness of God in Christ, to show him mercy;*He feareth the Lord and his goodness.*

7. If the same Spiritual means asswage it, that first raised it in the heart: Repentance that can be heal•d by sports, merry company, &c. was never sound; It is the voice of the Church, *Come,and let us return unto the Lord, for he hath torn, and he will heal us, he hath smitten, and he will bind us up.*

8. If it be joined with a secret trust in the acceptation of God in Christ: If no misery can beat thy soul from inward affiance, or hope of mercy; if in the very *disquietness of the heart,* the desire of the soul be *to the Lord;* if he be never so much *cast down,yet he waits upon God for the help of his countenance,* and in some measure condemns the unbelief of his own heart, and supports himself with the hope of the never failing compassions of God in Christ, wherein it differs from the Repentance of *Cain* and *Judas.*

***SECT. 9.* Examination of love to the Brethren.**

A Fourth grace which every worthy Receiver must find in himself, is *Love to the Brethren:* and by such marks as these, he may try whether his *love be a true love.*

1. If it be to the *Saints as Saints;* not because they are rich, learned, wise, but merely because they have God's image upon them:*Love one another with a pure heart,* love must be pure, not mixed, and then it is pure, when it springs from no other fountain but grace, and holiness, and love of God in Christ.

2. If it be to the Saints above others: Others may have love and honor, according to their relations, qualities, worths; but true love bestows its *Benjamins* portion (the specialty and choice of its affections) upon the Saints.

3. If it be to *all the Saints:* if it love grace in rags, as well as in Robes; if it love the absent, as well as present; if it love for the truths sake those he never saw, yet this hinders not the difference of degrees of love, which by the special providence of God some Christians may have to others, in some special eminency of respects.

4. If it extends as *to all Saints,* so to all times, as well in adversity, disgrace, temptation, sickness, &c. as in prosperity, health, good estimation, &c.

5. If it delight in the *fellowship of Saints:* Such as find no need of, nor delight in the society of Saints, may doubt their condition, and be humbled for it.

6. If it cause forbearance of one another,*Forgiveness of one another:* if in case the person injuring desires no reconciliation, yet the person injured is willing to let fall all wrath, malice, or desire of revenge.

7. If it make a soul *to honor them that fear the Lord:* This *honor* hath in it—

1. An estimation of them, as the only excellent people in the world.

2. A free acknowledgement of their just praises in all places for their grace.

3. A willing proposing of them as examples to imitate.

4. An holy endeavor to cover their infirmities, taking things in the best part and sense.

5. An apology for them, against the reproaches and scorns of the world.

***SECT. 10.* Examination of Obedience.**

A Fifth grace which every worthy Receiver must find in himself, is *Obedience:* and by such marks as these he may try whether his *Obedience* be true:

1. If it arise out of *love to God in Christ Jesus;* if it be voluntary and not constrained; if the heart be inflamed with the sense of God's love in Christ; and if it be humbled when it hath done its best, that it can bring no more glory to God.

2. If it be in all things, with all respect to all God's Commandments; if as *Noah, we walk with God (i.)* if in a settled even course of obedience, we keep close to him all the days of our life.

3. If it submit against profit, pleasure, credit, liberty, ease, &c. if it prefer God's Commandments *above all things, yea above life itself.*

4. If it obey the *Commandments of faith,* as well as *life,* submitting to the Lord by believing, as by doing, yielding to *the Gospel as to the law.*

***SECT. 11.* Examination of our desires after this Ordinance.**

A Sixth grace which every worthy receiver must find in himself, is *Holy desires after this holy Ordinance;* and by such marks as these he may try whether his *desires* be holy.

1. If they carry the soul after Christ, fellowship with Christ, communion with Christ, a fruition of Christ and his benefits.

2. If they spring from any sense of the want of Christ, or from sense of former sweetness or goodness in Christ, found in the use of the Ordinances.

3. If there accompany them an holy kind of impatience in the want of the Ordinance: *When shall I come and appear before God?*

4. If nothing but Christ will content the soul: If Christ be desired for himself, and not for any base ends; If the soul be content with Christ, though he be cast into prison and banishment.

5. If there follow a great and sweet contentment in the use of the Ordinances; if (as it was with *Sampson* drinking of the water that God sent him out of the hollow of the jaw) our spirits come again and revive upon it; so that sometimes the heart is filled with strange ecstasies, with excess of spiritual pleasures, with an heavenly kind of satisfaction, contentation and delight.

6. If there follow after the Ordinance *holy vows and wishes of infinite and eternal thankfulness;* as also a growth and springing up as among the grass, or *as willows by the water courses.*

***SECT. 12.* Examination of the growth of Graces.**

THe truth of Graces thus found out; In the last place, examine we the *growth of Graces:True grace is ever growing grace,* and if a man grow, it will appear by these signs:

1. By his outward appearance; not that any man can see him grow, but that we may discern him (as the corn that springs and grows up) after some time, when he is grown in *Knowledge and Faith, &c.*

2. By his appetite to his spiritual food: Yong men have better stomachs then old men, because they are growing; and a gracious spirit hath ever an appetite or *desire after Spiritual dainties.*

3. By his spiritual strength; a Christian is at first *weak,* but if he grow, he is stronger and stronger, till at last he can wrestle with a spiritual enemy, with lusts and corruptions, *Powers* and *Principalities,* and get the mastery over them. To this duty of *Examination,* others add *Excitation,* as thus,—There must be a new exciting of *Faith, and Repentance, and Love, and of desires after the Ordinances;* but of that more fully in the Ordinance itself.

***SECT. 13.* Of the duties in Sacrament, of the exercise of Repentance.**

THus far of the duties *before Sacrament:* now follow the duties *in the time of the Sacrament; viz.* The exercise of our Graces, I mean such Graces as are suitable to the quality and nature of the Sacrament, as *Repentance, and Faith, and Thanksgiving, and Love, and Charity.*

The first of these Graces, which must be stirred up or exercised, is *Repentance:* And this will be actuated, if we consider God's love in Christ, and Christ's sorrows and sufferings for sin: There are many things in the Ordinance, which if but looked upon with the eye of faith, will

open all the springs of true spiritual sorrow, or *Repentance* in the soul, but we name only these two particulars:

1. Here is a discovery of the love and sweetness of God, in giving his Son to die for us: *So God loved the world,that he gave his only begotten Son, &c.* enough to cause us to mourn that ever we offended: *O that God should be more tender to us, then to his Son, not sparing his Son, that he might spare us; give him to die, that we might live; pour the curse upon him, that the blessing might be poured upon us: Who can think on this, and withhold from tears!*

2. Here is presented to us the sufferings and breakings of Christ, enough to break our hardest hearts:—Consider them—

1. In themselves: What breakings, woundings, scourges, crownings, piercings, did he endure in his body? what conflicts, strugglings with the wrath of God, terrors of hell? what weight, burden, wrath, did he undergo, *when his soul was heavy unto death,* when he drank that bitter cup, that cup mingled with curses, which if man or Angel had but sipt of, it would have sunk them into Hell? nay, it made him who was God as well as man, sanctified with the Spirit, supported with the Deity, comforted by Angels, sweet such a sweat, as never man sweet, *drops,* very *clods of blood?*

2. In the meriting cause of all our good, the procurers of all our peace, salvation: *He was wounded, that we might be healed; scourged,that we might be solaced; He was slain, but not for himself: —He was wounded for our transgressions, broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.*

3. As the effects of our sin, as those things our sins brought upon him, and needs must this melt and thaw our icy stony hearts: *It was I* (should the soul say) *who was the Traitor, Murderer, Judas, Herod, Pilate; they were my sins which were the bloody instruments, to slay the Lord of glory: Lord, I have sinned, and thou sufferedst, 'twas I that eat the sour grapes, and thy teeth were set on edge:* This consideration must needs fill the heart with sorrow: *They shall look upon him whom they have pierced;* and how then? *They shall mourn, and be in bitterness of soul, as one in bitterness for their first born:* O how should we look upon Christ as wounded, scourged, pierced for us, and not be affected with, afflicted for our sins, the cause of it? *If thou wilt be conformable to Christ* (saith *Bernard) as thou beholdest here a broken bleeding Christ, so labor to behold him with a broken bleeding heart:* O who can with the eye of faith look upon a broken Christ, but with a broken heart? a wounded Christ, but with a wounded spirit? a bleeding Christ, but with a bleeding soul: God hath made in nature the same organ for seeing and weeping; and in grace he who sees clearly, weeps thoroughly; *The eye will affect the heart: O Christ,that my eye would affect my heart; that whiles I behold Christ shedding his blood for my sins, my heart would melt out at my eyes, and shed tears for those sins for which I see Christ shed his blood: That I could turn the Sacrament of the Supper into a Baptism of tears, that I could wash and baptize myself with tears of Repentance.*

***SECT. 14.* Of the exercise of Faith.**

THe second Grace, which in time of Sacrament must be actuated and exercised, is *Faith;* then should a communicant speak to his *Faith,* as *Deborah* to her soul, *Awake, awake,Deborah, awake, awake, utter a song: so awake, awake, O my Faith, bestir and rouse up thyself, to receive Christ in this Sacrament.*

But how, or in what manner is *Faith* to be actuated, and set on work in the use of the Sacrament?

In the Sacrament we must consider three things: 1. Sacramental representations. 2. Sacramental offers. 3. Sacramental promises; all which are in the words of institution:*In the night that he was betrayed, he took bread and brake it:—He took the cup, and gave it, saying,—Take, eat, this is my body which is given for you:—And drink ye all of this, for this is my blood of the New-Testament, which is shed for you, and for many, for the remission of sins.* 1. *He took the bread, and brake it, and cup, and gave it,*] there is the *Representation.* 2. He bade, *Take, and eat, drink of this,*] there is the offer. 3. He said, *This is my body, which is given for you: This is my blood, which is shed for many for the remission of sins,*] there is the promise: Now upon every of these must our Faith be busied and set on work: As thus in order;—

For Sacramental Representations:

1. In the breaking of bread, and pouring out of the wine, there is a representation of Christ's death and passion, both of his body broken and wounded, and his blood poured and shed.

1. Of his body broken and wounded:*He was wounded for our transgressions,—And with his stripes we are healed:* What sweet comfort may faith fetch hence? Look now upon the wounds of Christ, as healing wounds, as a City of refuge, whither thy pursued soul by the avenger of blood, may fly for safety and sanctuary: Indeed I am a grievous sinner, *I have wounded my conscience with my transgressions, but behold my Savior here wounded for my transgressions: I may well have a troubled conscience for the wounds my transgressions have made therein; yet my conscience needs not sink in a despondency of spirit, whiles I look at the wounds of Christ:* Here are *wounds* for *wounds,* healing wounds for stabbing wounds, curing wounds for killing wounds: O what comfort is here for faith in the wounds of Christ crucified, the nails, the spear, the wounds, all preach unto faith a reconciled God, that *God is in Christ, reconciling the world to himself:* The Lord's bowels are laid open by these wounds, so as throughout them we may see the tender bowels of his mercy, and so as through them, mercy flows from those bowels unto us:—*O my dove, that art in the clefts or holes of the rock!* Some of the Ancients understood by these *clefts of the rock,* the wounds of Christ, in which *the dove,* the Church, lies and shelters herself: This is one work of *Faith* in the Sacrament, when it sees *these clefts of the rock opened,* like *a dove* to betake herself thereunto for shelter security, against all fears that wrath and guilt may put their Conscience to: Do any fears of wrath trouble thee? doth any guilt of Conscience disquiet thee? why now for thy comfort, behold the *holes in the rock,* where thou mayest shelter:*Dwell now in the rock, and be like the dove that makes her nest in the sides of the holes mouth;* see, and fully believe thy peace to be with God through Christ, and look upon him broken and wounded for thy transgressions: *Faith* thus actuated, cannot but send the soul from the Sacrament with much comfort.

2. Of the blood poured and shed; and what is to be done now when I see this blood in the Sacrament, but to actuate my *faith,* and apply this blood to myself? *Christ's blood is a reconciling blood,* Rom. 3.25.*A justifying blood,* Rom. 5.9. *A pacifying blood,* Coloss. 1.20.*A pardoning blood,* Ephes. 1.7.*A sanctifying blood,* Heb. 13.12.*A purging blood from dead works,* Heb. 9.14. *A cleansing blood,* 1 John 1.7.*A mortifying, crucifying blood,*Gal. 6.14.*A blood that sets prisoners free,* Zech. 9.11.*A blood that makes men Kings and Priests,* Rev. 1.5, 6.*A softening, mollifying blood, that makes the heart tender, a fleshy heart,* Zech. 12.10. Goats blood (some say) breaks the Adamant, which neither iron nor fire can do; but surely the blood of this Lamb breaks the Adamant-heart of a man, which nothing else can break: It is a quickening blood, that brings life and strength with it; it is life-blood, blood full of spirit, that fills the soul with excellent vigor to holy performances, *Heb.* 13.20, 21.—Now what a deal of comfort may *faith* draw from all this? *True, my person is unrighteous, but, O Christ, thy blood is justifying blood; my heart is unclean, but thy blood is is a sanctifying blood; my lusts are many and mighty, but thy blood is mortifying blood; my heart is wondrous hard, but thy blood is softening blood; my heart is exceeding dead, but thy blood is quickening blood: In this blood of thine I believe, this blood of thine I thirstily drink down, this blood of thine I heartily apply, with a comfortable expectation of all these blessed benefits: Be of good cheer, O my soul, here is pardoning blood against thy guilt, sanctifying blood against the pollutions of thy nature, crucifying blood against thy lusts, softening blood against thy hardness, quickening blood to help thee against thy deadness.*

2. For Sacramental offers, in the words, *Take, eat, drink,*] Christ himself is offered with all his benefits: Here then must faith actuate itself, and set itself on work, striving with all its might to take Christ, to eat and drink Christ offered: When Christ is offered to us, the act of faith then is that of the Psalmist, *Lift up your heads, O ye gates, and be ye lift up,ye everlasting doors;* and why must these gates and doors be lift up? *that the King of glory may come in:* Christ makes offer to come into our hearts, and therefore we must open the gates, we must lift them up, even from off the hooks, that fair and foul way may be made for ready entrance. If a great man, especially a King, comes to a man's house, he will not only open the small wicket, his little door, but he sets open his great gates, he throws them wide open, to make spacious way for his entrance; so if thus it be, that Christ in the Sacrament offers himself to come to us, let our faith busily bestir itself in widening the passage, and opening our hearts to make Christ way, let us strive with might and 〈2 pages missing〉 so that Christ is full, and ever shall be full to the brim; there is in him a fullness of merit, for our justification, and a fullness of spirit, and habitual Graces for our sanctification: *In him are hid all the treasures of wisdom and knowledge (i.)* vast heaps, for some pieces of silver and gold, are not *treasures; all the treasures,* all the heaps of *Knowledge and wisdom* that are in the world, all are in him; he *is all in all.*

2. Faith casts its eye on the promise, for the conveyance of Christ, and of Grace from Christ: Faith works by virtue of the promise; where there is no promise, there can be no faith, and therefore faith discovers the promise, *That of his fullness we shall receive grace for grace;That his body is given for us; That his blood is shed for us, and for many, for the remission of sins:* Hence the schools admit of a double fullness *(i.) Of abundance and redundance:* The promise speaks not only of the fullness *of abundance* in Christ, whereby he is sufficiently full in himself, but also

of a fullness of *redundance,* by which he overflows and fills all his Saints: He is the well-head or fountain, which is not only full itself, but springs and flows over to the filling of the streams below it.

3. Faith looks upon this Ordinance, as an instrument, a means which God hath set up for the conveying of Christ, and nourishment from Christ: in *Zacharias* we find mention of two *olive branches,which through two golden pipes, emptied the golden oil out of themselves:* We may thus interpret, Christ is the olive branch, and the olive tree, and from whom comes all the golden oil of Grace and spiritual comfort, and he it is that empties it out of himself, into our hearts; but how? it is by his Ordinances, they be the golden pipes, by which this golden oil is conveyed unto us: Christ doth not immediately empty the oil into our hearts, but first into the golden pipes of his Ordinances, and so through them into us.

4. Faith being steeled by such considerations as these, it goes over to Christ, and by virtue of the promise, draws down his *body and blood* into the soul; this therefore is the main work, to awaken, and to actuate our faith, to set it on work upon Christ, and so to draw forth the efficacy of Christ in the Sacrament: *Lord, I believe that thy body was given for me, thy blood shed for me, and for the remission of many sins: Lord, I cheerfully and gladly believe that I am now partaker of thy body and blood, and that my sins are pardoned in thy blood: I believe that Christ is mine, his death is mine, his resurrection is mine, remission of sins is mine, pardon and heaven are mine: Lord, I accept, I believe this sealed pardon of my sin: Lord, I believe that all Christ, whole Christ is mine, from top to toe: Lord, I believe his person is mine, his Godhead is mine, his Manhood is mine: Lord, I believe his merit is mine, his virtue is mine, his benefits both of Grace and Glory are mine: Lord, I believe that in Christ all fullness dwells, and that of his fullness I shall receive grace for grace: Lord, I believe that through this golden pipe of the Lord's Supper, I shall receive the golden oil of Grace from Christ, now be it to me according to my faith: Lord, I believe, help thou my unbelief: O come down into my soul, and fill it full of the Lord Christ, of the body and blood of Christ.* In this manner, as one said of the tree of Christ's ascension, though the fruit were high, and above our reach, yet if we touch him by the hand of faith, and tongue of prayer, all will fall down upon us: So here, if we can but touch him with the hand of faith, though a palsy hand, though a weak and trembling hand, if we can but go to him with a praying heart, Christ can withhold nothing from us.

By the way, this may discover to us where the fault is; when we return home, our faith never the more stretched, our hearts never the more warmed, our Graces never the more nourished, our corruptions never the more weakened, our assurance never the more heightened, it is a shrewd sign faith did not play its part in the Mount: *Faith* was entrusted in this employment, to go over to Christ for these and the like benefits, but thy *faith* did fail in the undertaking; therefore God, suspends the bestowing of these benefits, because thou suspendest thy *faith:*—Well then, if thou see not the fruit and benefit thou expectedst, to come into thy soul in the use of this Ordinance, charge thy *faith* with it, and bewail the weakness of it; and for the future, put it to its burden, let it have its full and perfect work, and thou wilt then find the comfort and fruit of it: Never did *faith* touch Christ in any Ordinance, but virtue came from him.

SECT. 15. Of the exercise of Thanksgiving.

THe heart being warmed, and growing hot with the sense of God's goodness, a man should then break out, and give vent to his heart, in magnifying the mercy of God for the death of Christ, and the fruit thereof communicated to us. Now this duty of Praise and *Thanksgiving* is actuated—

1. By our private ejaculations: *Our souls should praise him,* and all that is *within us should praise his holy name;* especially our affections of *joy* and *love* should taste largely of God. We should to this purpose now and then cast up such a dart as this to heaven, *We praise thee, O God, we acknowledge thee to be the Lord, &c.*

2. By our public and joint praises: Minister and people should both lift up their voices, with *Glory to God on high, on earth peace, good will towards men.*

3. By our singing of Psalms: Thus Christ and his Apostles, after the celebration of the Lord's Supper, *they sung an hymn or psalm;* and some say, it was one of *David's* Psalms, which was to present purpose (the Jews at their Passover used these Psalms, *Psalm* 113. to 119. which they called *the great Alleluiah*) but others say, it was a Psalm composed by Christ himself, containing the mystery of his Passion: howsoever, we learn our duty, as at other times, so at this especially, to sing unto God *a great Alleluiah.*

4. By our obedience, by devoting, and giving up ourselves to Christ, to be at the will of him, who is our sovereign Lord. The proof and life of Thanksgiving, is *Thanks-doing;* the life of thankfulness, is the good life of the thankful: Do we praise God for his excellency? that strictly is the object of praise: or do we thank God for his goodness? that strictly is the object of thanksgiving: O then let it appear, that we acknowledge God in Christ to be such a one as we say in our *praises;* and that we stand bound and beholding to him indeed, as we say in our *thanks.* Let us carry ourselves in our life towards him, as to God, who only is excellent, who only is God, our God, the God of our life and salvation.

SECT. 16. Of the exercise of Love and Mercy.

OUr love must be actuated—

1. In respect of all men, not only by doing them good, as we have opportunity, but if they be wicked, by pitying their souls, and by unfeignedly desiring (even at this Sacrament) the conversion of them.

2. In respect of our enemies; by *forgiving,and forgetting all injuries,* by *praying for them,* as Christ hath commanded.

3. In respect of the Saints, by delighting in them, *as the most excellent of the earth, the only true worthies of the world,* worthy forever of the flower, and fervency, and dearness of our most melting affections and intimate love, by simpathizing with them in their felicities and miseries, *Rejoice with them that rejoice,and mourn with them that mourn.*

Our mercy must be exercised to the poor, according to their necessities, and our abilities; only with this caveat, That we give in faith, and cheerfulness, and spiritual discretion, in preferring the Saints.

***SECT. 17.* Of Examination after Sacrament, and the result, if not a good day.**

THus far of the *Duties* both before, and at the time of the Lord's Supper: Now follows the *Duties* after Sacrament, and they are these,—

- *Examination.*
- *Thankfulness.*
- *Obedience.*

1. A man is seriously and faithfully to consider, after he hath been at the Lord's Supper, what entertainment and welcome God hath given him? what comfort? what increasing of Faith and Grace? what quickening? what refreshment? what assurance? what friendship, and what communion with Christ? what virtue he hath found to flow out of Christ into his soul?

Now if upon such examination, a man have found no joy, no comfort, no enlargement, no communion with, nor answer from Christ; but on the contrary, his heart full of deadness, hardness, dullness, unfruitfulness, then two things are to be done:—

1. Let such a one suspect himself, that some miscarriage hath been in him, either in his preparation to, or in his performance of the Duty; and let him labor. to find out where the fail was; what it was that hindered the efficacy of that *Blessed* Sacrament: and having found out what hindered, let him judge himself for it, and be seriously humbled therefore: If he can but do thus, he needs not be overmuch dismayed, because this is one fruit of the life of Christ, which was undoubtedly received in the Sacrament; if he have not that which he would have, yet he hath that which was worth the going for: Let him construe this *Humiliation* as a fruit of going to the Sacrament, and be thankful for that.

2. Let him endeavor by after-pains in prayer and humiliation, to quicken and awaken the efficacy of the Sacrament: *Sacraments do not always work for the present, but the efficacy may come afterwards;* the actions of God are of eternal efficacy, though he put forth that efficacy in such times and seasons as he sees good. Physic doth not always work when it is taken, but sometimes afterward: Thus also it may be with the Sacrament, when a Communicant humbled for his unprofitableness in the *Duty,* endeavors by after-diligence and humiliation, to quicken and put life into it, it may work then. What hinders but it may be in the case of the Lord's Supper, as in the Sacrament of Baptism? the efficacy and force of Baptism doth not presently appear, no not presently upon the years of discretion: many a one lives viciously in a sinful course, a Swearer, Adulterer, &c. yet afterwards when God gives a man the heart to be touched with the sense of sin, and he begins to bestir himself, to seek God by faith and repentance, the Lord then quickens his Baptism, and makes it as powerful and efficacious, as if it had been administered that very day: So in this case possibly a man hath been at the Lord's Table, and hath more then once been an unworrhy receiver, yet if he shall

once come to be humbled for that unworthiness, God will make Sacraments so often received unprofitably, to become efficacious unto him: If then we have miscarried in our preparations and dispositions, so as we have found no benefit, no comfort, yet here is a remedy and help. Take this course by after-diligence, and after-humiliation, to fetch life into the Ordinance in which we were dead, and which was dead unto us.

***SECT. 18.* Of Thankfulness, if a good day.**

IF upon examination we find that we were refreshed, had our hearts enlarged, had virtue from, and communion with Christ, then must follow

- Thankfulness.
- Obedience.

1. *Thankfulness:* Return home now, as with thy heart full of benefits of the Lord, so with thy heart full of praises to the Lord: Angels employments are most suitable to Angels food; Shall we bless God for a crumb, and not for a Christ? other mercies are but crumbs, in comparison of this rich mercy, and shall our hearts savor them so much, and not relish these? what's corn and wine to this? This is a mercy, in which all other mercies are folded up: Christ doth eminently contain all other mercies, and in the want of all, Christ enjoyed is *exceeding great reward;* nay, all mercies are not only folded up in him, and entailed to him, but he sweetens and sanctifies every mercy: let us then return home, as full of the blessing from on high, so full of *praises* to the most high: *Thankfulness* is the great grace to be excercised in, and *Thankfulness* is the great grace to be exercised after; and therefore while the present sense of this mercy warms our hearts, let the heat of it burst forth into *Thankfulness* toward God; it is the most suitable service, and the most suitable time to return it.

***SECT. 19.* Of obedience and fruitfulness in our lives.**

THe second thing required in such a case, is *Obedience.* 1. Get we our hearts now further set against sin, let our souls say, *Hath God been so gracious to renew and confirm my pardon, and shall I again dishonor him? Hath he wiped off my former scores, and shall I run on afresh to offend him? Hath he taken off my former burden, and cast it on the back of his dear Son, and shall I again lay more load on him? Hath he spoken peace to me in his Ordinance, and shall I again return to folly? No, far be it from me: I have washed my feet, how shall I again defile them? I have put off my coat, how shall I again put it on?*

2. Get we our hearts further strengthened to service: In this Ordinance is a mutual sealing of Covenants between God and us; he seals to the first part of the Covenant, Pardon, Mercy, Grace, and we must seal to the second part of it, Service, Subjection, Obedience. God gives Christ to us, and we are to give ourselves back again to Christ. As there is matter of *Bounty* from God to us, so there is matter of *Duty* from us to God: There was never any soul, to whom God said in this Ordinance, *I am thine,* whose heart did not echo again to the same God, *Lord, I am thine.* Let us then labor to get our hearts further strengthened to service. And thus much concerning our duties before, in, and after the Sacrament of the Lord's Supper.

CHAP. XIII.

SECT. 1. Of preparation to PRAYER.

HItherto of all the *duties* in reference *only to secret, private or public Ordinances;* now follow such *duties* as have reference jointly to all three, and they are either

- ordinary, as
    - Praying.
    - Reading the Word.
- extraordinary, as
    - Fasting.
    - Feasting.

The first of these *duties* is prayer, in which (as in the former) there is required some things,

- 1. Antecedent.
- 2. Concommitant.
- 3. Subsequent.

1. There is something required before, *viz. Preparation;* now this *Preparation* consists partly in

- Removing impediments.
- Using the means.

1. The Impediments to be removed are these:—

1. We must lay aside all carnal thoughts, and worldly cares, which might distract our minds:*Keep thy foot when thou goest to God's house,* saith *Solomon; q.d.* look with what affection and disposition thou comest to God in prayer.

2. We must *put off our shoes (i.)* remove our pollutions and corrupt affections, as carnal lusts, anger and doubting:*I will that men pray everywhere, lifting up holy hands, without wrath and doubting.*

3. We must avoid surfeiting and drunkenness, which makes the heart dull and heavy: *Take heed to yourselves,lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this world;* with ordinary prayer we must join a moderate diet, and with extraordinary, fasting.

4. We must cast off our sins: *I will wash my hands in innocence, and so will I compass thine altar, O Lord.*

5. We must draw off from prayer, from resting in it, or trusting upon it; a man may pray much, and instead of drawing nigh to God, or enjoying sweet communion with Christ, he may draw nigh to prayer, his thoughts may be more upon his prayer, then upon God to whom he prays; and he may live more upon his cushion, then upon Christ: but when a man indeed draws nigh to God in prayer, he forgets prayer, and remembers God, and prayer goes for nothing, but Christ is all.

2. The means to be used are

- Prayer.
- Meditation.

1. *Prayer;* a little eating prepareth a weak stomach, and setteth an edge upon the appetite to eat more: To this purpose *David* prayed before prayer,*Let my prayer be set forth before thee as incense, and the lifting up of my hands as an evening sacrifice: Set a watch, O Lord, before my mouth, keep the door of my lips.*

2. *Meditation,* 1. On our own unworthiness, that so we may pray in humility:*I am less then the least of all thy mercies,* said *Jacob: O my God, I am ashamed and confounded to lift up mine eyes,* said *Ezra.* 2. On the glorious *majesty* of God our Father: He that speaks to God, must remember that *God is in Heaven;* nay, what is prayer, but a coming before God, an approaching to God, a meeting of God? in prayer we have to to do with God, and this will teach us to speak to him in reverence. 3. On the mediation and intercession of our Savior Christ, which is the very ground of our faith in prayer: *Whatsoever ye shall ask in my name,that I will do.* 4. On the promises of God in Christ, made to our prayers: *Thou, O Lord of hosts,God of Israel, hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee:—And deliver me, I pray thee* (saith *Jacob) from the hands of my brother Esau; Thou saidst, I will surely do thee good:* Such promises have we all, *Ask, and ye shall have; seek, &c.*

***SECT. 2.* The general duties of the soul in prayer.**

2. THe *duties* in prayer, are either internal or external: The former are the *duties* of the soul, the latter are the *duties* of the body.

1. The *duties* of the soul we shall consider

- in general.
- in particular.

The *duty* in general is to pray,

- In truth.
- By the Spirit.
- In the name of Christ.

1. In truth, *(i.)* in sincerity and uprightness of heart:*The Lord is nigh unto all them that call upon him in sincerity and in truth:* Hence two faults are to be avoided.

1. Praying with feigned lips, this is to pray with an heart and an heart, as all hypocrites do: but 'tis otherwise with the Saints: *Hear the right, O Lord, attend unto my cry,give ear to my prayer, that goeth not out of feigned lips.*

2. Praying with wandering thoughts, arising partly from the flesh, and partly from the suggestions of Satan: The speech of the mouth must not go before, but always follow after the conceit of the mind: Many times as a Musicians fingers will run over a song which he hath been used to play, although his mind be otherwise occupied; so many in prayer will run over that form of words they have been used to utter, though their minds be roving about other matters: Such a prayer is called, Lip-labor: O let the absurdity of the fault, breed in us a loathing of it; Do our minds wander in prayer? endeavor we to join into one speech, the prayer of the mouth, and the speech of the heart, both which sound in God's ears, and then consider whether we would make such a speech (I say not with *Malachi,To our Prince,* but) to any man whom we regard, which yet we are not ashamed to offer unto the Lord: I will not deny in such a case, if we be grieved for, and strive and pray against such wanderings; this infirmity through God's mercy, and the intercession of Christ shall not be imputed unto us. It is good to distinguish of the cause whence these wandering thoughts may arise; if they come from weakness in ourselves, or from the temptations of Satan, the Lord will consider this, and deal mercifully with us; but if they arise from mere negligence, or voluntary admitting of loose thoughts, that is our sin, and we had need to repent and mourn for it.

2. By the help of the Spirit: *It is the Spirit that helps our infirmities* (saith *Paul) for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us, with groanings which cannot be uttered; q.d.* when we put forth the graces of the Spirit in us, then the Spirit comes and helps, and what comes from us now, it comes from the breathings of the Spirit. This *helping of the Spirit*] is very Emphatical in the Original; as a man taking up an heavy piece of timber by the one end, cannot alone get it up, till some other man takes it up at the other end, and so *helps* him: So the poor soul that is a pulling and tugging with his own heart, he finds it heavy and dull, like a log in a ditch, and he can do no good with it, till at last the Spirit of God comes at the other end, and takes the heaviest end of the burden, and so helps the soul to lift it up. In our prayers we should eye the Spirit of God, we should cast our souls upon the assistance of the Spirit, we should press the Lord with this Promise, *Lord, thou hast said, that thy Spirit helps our infirmities, when we know not what we pray for, nor how to pray for anything as we ought: Now make good this word of thine to my soul at this time, let me have the breathings of the Spirit of God in me; alas, the breathings of man, if it come from gifts and parts, thou wilt never regard, except there be the breathings of the holy Ghost in me.*

[Quest.] *But how should we know whether the Spirit of God come in, or no?*

[Ans.] We may know it by this; The Spirit of God carries unto God, and it makes the prayer sweet and delightful, it leaves a savor behind it. O the breath of the Spirit of God is a sweet breath, and it makes sweet prayers; it never comes into the soul, but after it hath done any

work it came for, it leaves a sweet scent behind: as Civit that is put into a little box, though you should take out the Civit, yet there will be a sweet savor left behind; so though the Spirit of God, in respect of the present assistance, withdraws itself, yet it leaves a sweet savor behind it.

3. *In the Name of Christ:* for *Whatsoever you ask the Father in my Name, that I will do.* There is a necessity of praying *in Christ's Name,*

- 1. In regard of Admission.
- 2. In regard of Assistance.
- 3. In regard of Acceptance.

1. In regard of Admission: *God is a consuming fire,* and we are dried stubble; there is no approaching to him, but in Christ, *in whom we have access with boldness to the Throne of Grace:* God will not look pleasingly on us, if we come without Christ, he is no *Throne of Grace* without him; it is Christ who makes that which was a Bar of Justice, a Bench of Mercy; in him we have admission: Do we fall upon the *Duty* of Prayer? do it not in the strength of man, but in the strength of Christ: say, *Lord, I come alone in the Merits of Christ, to partake of the Merits of the Lord Jesus: I have endeavored to prepare myself through thy grace, but I look not for admission through my preparations or dispositions, but through the blood and mediation of Jesus Christ.*

2. In regard of Assistance: We pray, but we have no strength to do it without Christ; we might as well be set to move Mountains, as to pray without the strength of Christ: *Without me* (saith Christ) *you can do nothing;* without union with Christ, without communion with Christ, we can do nothing: from Christ we must have both operating and co-operating strength, both inherent and assistant strength; otherwise though we have grace, we shall not be able to perform any work, nor exercise our own graces: it is he that must work all our works in us and for us, the inherent work of grace within us, and the required works of duty for us: And blessed be that God, who hath given to us what he requireth of us, and hath not only made Precepts Promises, but Promises Performances.

3. In regard of Acceptance: Our works, they are not only impotent, but impure too, as they come from us: It is *Christ* that must put validity to them, it is *Christ* that must put his own odors to them, it is Christ that must put both Spirit and Merit to them, his grace to work, and his blood to own them, for whatever comes from his Spirit, it is presented through his Merit: Here is great comfort: Do we look over our performances, & wonder that ever God should accept them? so much deadness, so little life, so much coldness? consider then, that God looks upon them, not as ours, but as Christ's, in whom not only our persons, but our performances are accepted: Christ gives us his spirit, and Christ is willing to own what we present by his Spirit, and God is willing to own whatever is presented to him by Christ his Son. This rightly considered, it will cause us in every petition put up, to think ourselves so much beholding to Christ, that we shall be ready to say in our hearts, when any petition is granted, *I may thank Jesus Christ for this.*

But what is it to pray in Christ's name?

I answer, 1. To pray *in Christ's name,* is to pray with reliance upon the grace, favor and worthiness of the merits of Christ, *in whom we have believed,and have access with confidence, by the faith of him:* Christ's satisfaction is the ground of our intercession, *because Christ's blood hath purchased this* (we pray) *therefore, O Lord, grant this.*

2. To pray *in Christ's name,* is to pray from his command, and according to his will; as when we send another in our name, we wish him to say thus,*Tell him, I sent you, and that I desire such a thing of him;* so when we *take those words which the Lord puts in our mouths,* and desire those things only that the Lord commands us to seek, whether absolutely, or conditionally, this is to pray in *his name.*

3. To pray *in Christ's name,* is to pray for his ends, for the sake and use of Christ: Thus the phrase is used, *To receive a prophet in the name of a prophet (i.)* for this end and reason, because he is a prophet. Now let Christians observe, when they would have anything of God, to what use and end, and for whose sake it is:*You ask, and have not, because you ask amiss, to spend it on your lusts.* A *lust* is properly such a desire (though for lawful things) wherein a man must have a thing, because it pleaseth him: *Give us water, that we may drink* (was the brutish cry of Israel) not that we may live to him that gives it; holy desires or prayers (opposed unto *lusts*) are such desires of the soul left with God, with submission to his will, as may best please him for his glory.

***SECT. 3.* The particular duties of the soul in prayer.**

THe *Duties* of the soul in particular, are such as are—

- in the mind.
- in the heart.

1. In the mind, two things are required,

- Knowledge.
- Faith.

1. Knowledge

- of God to whom we pray.
- of that for which we pray.

1. We must know and acknowledge Jesus Christ whom *he hath sent:* Christ told the Samaritans, *Ye worship ye know not what;* far be it from Christians thus to do: Without this knowledge we shall wander into Will-worship, and superstitious inventions;*And therefore know thou the God of thy fathers* (said *Solomon) and serve him with a perfect heart.*

2. We must know and understand what we pray, otherwise we are subject to our Saviors reproof,*You ask you know not what:* two sorts of men are here condemned 1. Those that pray in an unknown tongue. 2. Those who pray in a known tongue, but understand not what they pray.

2. Faith,

- more general.
- more special.

1. Faith more general is such a faith, as apprehends the main promise of the Gospel concerning salvation by Christ.

2. Faith more special, is such a *faith* as apprehends the precious promises made to our prayers, whereby we are persuaded that our particular requests shall be granted unto us, only with this distinction,—in matters spiritual, necessary to salvation, we are to ask absolutely, as being persuaded that God hath subordinated our salvation to his own glory; and we are to believe absolutely, that the Lord will grant them unto us; yea, it is a good sign, if we desire any saving grace, that the same grace is begun in us: but in matters temporal or spiritual, not necessary to salvation, we are to ask them conditionally, so far forth as they may stand with God's glory, and the good of ourselves and our brethren; and we are to believe that he will so far forth grant them: Thus our Savior prayed in the like case, *O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt.*

2. In the heart three things are requisite,

- Humility.
- Reverence.
- Ardency of spirit.

1. *Humility,* which is derived *ab humo,* from the ground; intimating, that when we pray, we should humble ourselves, as it were to the ground: Thus the Christians in the eastern Churches were wont to cast themselves down to the ground, when they called upon God: Thus *Abraham* acknowledged himself but *dust and ashes;* Thus *Jacob* confessed himself *less then the least of all God's mercies;* thus *David* professed, that he *would be vile before the Lord;* thus *Isaiah* cried out, *I am a man of unclean lips, and I dwell in the midst of a people of unclean lips:* Thus *Ezra* prayed, *O my God, I am ashamed, and blush to lift up my face to thee, my God, for our iniquities are increased over our head, and our trespass is grown up unto the Heavens:* Thus the Centurion, *Lord,I am not worthy that thou shouldst come under my roof:* Thus the woman of *Sirophaenicia,* confesseth herself a dog in comparison of the Israelites; and thus the Prodigal received to favor, confesseth himself *unworthy to be called a son:* Here's a cloud of witnesses, concluding that *Humility* in the heart is requisite in prayer.

2. *Reverence* of the majesty of God: *Serve the Lord with reverence, and rejoice with trembling:* The blessed Angels being in God's presence, and sounding forth his praise, are described as having six wings, *whereof two pair serve to cover their faces and their feet,hereby betokening their wonderful reverence of God:* How much more should we, who inhabit these houses of clay, (subject to infirmities, and corrupted with sin) be stricken with an awful reverence of Almighty God? did we consider ourselves to be in the midst of Angels, before the God of Angels, performing the like exercise as the Angels, how would this strike us with a *reverence* of this great King of Heaven?

3. *Ardency,* or fervency of spirit; this gives wings to our prayers, and causeth them to ascend before God; this sets on work all the graces of God's Spirit, and the more fervent the prayer is, the more they are intended, actuated, increased: I mean not thus of every fervency; there is a fervency of faith, and a fervency of mere natural desires: In this latter, there is no holiness, no fire of the Spirit, but in the former there is: When Christ lived upon earth, many came to him, and some were exceedingly importunate to be healed, or to have Devils cast out, &c. now if he answered their requests, his usual phrase was, *Be it unto thee* (not according to thy importunity and fervency, but) *according to thy faith; q.d.* I heed not, I regard not this clamor and earnestness, if it be only out of mere natural desires, but if it be out of *Faith;* if besides sense of need, you have in you a true hope of mercy, *then be it unto thee according to that:* This fervency is set out in the Word by divers significant phrases; sometimes it is called *A crying unto the Lord,* thus *Moses cried unto the Lord,* and *Samuel cried unto the Lord,* and *Elijah cried unto the Lord,* and *Isaiah cried unto the Lord;* sometimes *a crying mightily: Let man and beast be covered with sackcloth, and cry mightily unto God:* sometimes *a lifting up of our prayers; wherefore lift up thy prayer for the remnant that is left,* said *Hezekiah* to *Isaiah:* sometimes *a pouring forth our souls before the Lord like water; O wall of the daughter of Zion,— pour out thy heart like water before the face of the Lord: Thus the Israelites drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord:* sometimes *a groaning in spirit,* or *groans of the spirit;The Spirit itself maketh intercession for us, with groanings which cannot be uttered:* sometimes *a praying exceedingly;* sometimes *a praying fervently,* sometimes *a striving with God:Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit,that you strive together with me in your prayers to God for me:* sometimes *a wrestling with God: Thus Jacob wrestled with a man (i.)* with God in form of a man, *until the breaking of the day:* —All these ••rases do set forth the excellency, the necessity of this ardency, fervency of prayer, required in the text.

***SECT. 4.* The duties of the body in prayer.**

THus far of the *duties* of the soul in prayer; as *for bodily exercise* (of itself) *it profiteth little:* but if joined with the soul, it is of great importance; *Therefore glorify God in your body, and in your Spirit, for both are God's.*

The *duties* of the *body* may be reduced to these two heads:

- The gesture of the body.

- The speech of the mouth.

Concerning the first; in public prayer we are to follow the custom of the Church wherein we live, if it be without scandal and superstition: In private prayer we may take our liberty, so that our gesture be correspondent to the affections and dispositions of the soul.—In Scripture we read of these several gestures: 1. *Standing,* which is a token of reverence and service, 2 *Kings* 5.25. 1 *Sam.* 16.21. 1 *Kings* 10.8. *Job* 29.7, 8. *Gen.* 18.22. 2 *Cor.* 20.5. *Psal.* 134.1. *Luke* 18.13. *Mark* 11.25. 2. *Kneeling,* which is a token of our humility and earnestness in prayer, *Psal.* 95.6. 2 *Chro.* 6.13. *Dan.* 6.10. *Acts* 7.60. and 9.40. and 20.36. *Luke* 22.41. 3. *Prostration,* or falling on the ground, or falling on the face, a gesture of the greatest humiliation, though not used amongst us in these parts of the world, *Numb.* 16.22. *Josh.* 5.14. *Ezek.* 9.8. and 11.13. *Mat.* 26.39. 4. *Sitting, lying, walking, riding, journeying,* in some cases, 2 *Sam.* 7.18. 1 *Kings* 19.4. *Isa.* 38.2. *Psal.* 6.6. *Gen.* 24.26. 2 *Chron.* 18.31. 5. *Uncovering of the head in men, covering of the head in women,* which is a token of subjection, 1 *Cor.* 11.7, 10. *Rev.* 4.10. 6. *Lifting up, and casting down of the eyes,* the former being a token of faith, the latter of dejection and hum••••tion, *Psal.* 123.1. *Mat.* 14.19. *John* 11.41. and 17.1. *Luke* 18.13. 7. *Lifting up,* or *stretching forth of the hands;* expressing humility and earnest affection; and *knocking them on the breast,* which betokens guilt, and earnest desire of pardon, *Exod.* 9.33. *Psal.* 143.6. 1 *Kings* 8.22. *Psalm* 134.2. *Lam.* 3.41. *Luke* 18.13. *Luke* 23.48.

Concerning the second; *viz.* The voice or speech of the mouth; it is necessary in Church or family, and most convenient in private: Now the voice used in prayer, is either

- Inarticulate.
- Articulate.

1. The inarticulate, is that which is uttered in sighing, groaning and weeping: *Lord, all my desire is before thee;and my groaning is not hid from thee,* saith *David;* and *Hezekiah* professeth, *That he did chatter like a crane or a swallow, and did mourn like a dove;And the Spirit himself maketh intercession for us with groanings, which cannot be uttered.*

2. The articulate voice, is the external speech itself, whereby the prayer is expressed, wherein three things are considerable,

- Quantity,
- Quality.
- Form.

1. For *Quantity,* we must not affect prolixity, as if for multitude of words we looked to be heard: *When ye pray,use not vain repetition, as the heathen do:* The Heathen thought, that their gods did not always hear, as being otherwise employed (so *Elias* told *Baals* Priests) and therefore they used to repeat the same things often, that if they did not hear them at one time, they might hear them at another time; thus Christians must not pray, they must not lengthen their prayers, as conceiving that either God hears not, or that he will hear for the

lengths sake; but on the other side, where is variety of good matter, uttered with the attention of mind, and vigor of affection, there the longer we continue in prayer, the better it is.

2. For *Quality,* we need not be curious in respect of the style, God looking to the heart, rather then the speech: As it is not the lowdness of a Preachers voice, but the weight and holiness of the matter, and spirit of the Preacher, that moves a wise and intelligent hearer; so not gifts, but graces in prayers, are they that move the Lord: The reason, prayer moves not God as an Orator, but as a child moves his Father: two words of a child humbled, and crying at his fathers feet, will prevail more then pen'd orations: it is the meaning of the spirit that God looks unto, more then the expressions, for the groans are said to be *unutterable, Rom.* 8.26. yet must we not be more careless and negligent for the manner of speech, then we would be, if we were to speak to a mortal man: *If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy Governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts,* Mal. 1.8.

3. For the *Form:* We are not tied to any set form, nor are we so tied to conceived prayer, as that it must be without all study or meditation, either against the instant, or in former times: A man may conceive a prayer *ex tempore,* and yet without Euthusiasms, or extraordinary revelations; *viz.* by the help of his former studies and Meditations: and that I may afford some help that way, I shall in conclusion of this Chapter, lay down a directory for prayer, together with a form of prayer (though broken) in Scripture phrases.

***SECT. 5.* Duties after Prayer.**

3. THe *Duties* subsequent, which follow after prayer, are these:—

1. Quietly to rest in the good will and pleasure of God, not doubting but the Lord hath heard our Prayers, and in good time shall grant that which shall be most for his glory and our good; and this is the meaning of the word *Amen,* wherewith we seal up our prayers.

2. Diligently to use all good means for the obtaining of our suits; as if I pray for *faith,* or any other spiritual Grace, I must besides prayer, use all good means carefully, which the Lord hath ordained for the begetting and increasing of those graces in us, as hearing the Word preached, receiving the Sacrament, reading the Word, and meditating on it, otherwise our prayers are a tempting of God, as if he must grant, not by means, but by miracles.

3. Carefully to look after our prayers, and to cast up our comings in, and gainings by prayers, otherwise we are like foolish Venturers, who have a great stock *a going,* but look not after their returns: *In the morning I will direct my prayers,and look up:]* There are two military words in the verse, *David* would not only pray, but *marshal up his prayers,* put them in array; and when he had done so, he would be as *a spy upon a tower,* to see whether he prevailed, whether he got the day: For the better unfolding this mystery of grace, I shall propound and give Answer to some Quaeres or cases of Conscience as:—

1. Suppose I have prayed, how shall I assuredly know that God hears, and will answer in his own time?

2. Suppose the thing I desired shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?

3. Suppose after prayer I observe all I can, I can by no means discern, that either God will answer, or doth hear my prayers, what shall I do then?

4. Suppose the thing I desire is answered, how may I assuredly know it was at my prayers, or out of common providence?

5. Suppose that others joined with me in those prayers now answered, how shall I know that my prayers had an hand in obtaining those answers, as well as any others?

6. Suppose I am assured upon former observations, that God hath heard and answered my prayers in their particulars, what must I do then?

***SECT. 6.* The first Case: Suppose I have prayed, how may I assuredly know that God hears, and will answer in his own time?**

WE may resolve this *case,* by some observations before prayer, in prayer, and after prayer.

1. Before prayer: When God prepares the heart to pray, when he pours upon a man *a Spirit of Grace and Supplication,* a praying disposition; when he puts in motives, suggests arguments and pleas unto God, as materials for prayer; all which you shall find to come in readily, and of themselves; and that likewise with a quickening heat, and enlargement of affections, with a lingering, and longing, and restlessness of spirit, to pour out the soul unto God: This is a sign that God lends his ear, and will return answers: *Thou wilt prepare their heart; thou wilt cause thine ear to hear;q. d.* Thou fashionest the heart, and composest it into a praying frame, and that is a sign, Lord, that thou meanest to hear.

2. *In prayer:* As 1. when God *draws nigh,* and reveals himself to thy soul, in and upon such or such a particular petition, when God smiles upon thee, welcoms thee, falls about thy neck and kisseth thee; when no sooner thou comes into his presence to inquire of him, but he says, *Here I am,* as the promise is, *Isa.* 58.9. this thou art to observe as a sign that he hears thy prayer, and accepts both thee and it: *Hear me speedily* (saith *David) and that I may know thou hearest me, draw nigh unto my soul,* Psal. 69.17. 2. When God doth put a restless importunity into the heart, maugre all discouragements, for this or that mercy; and when this importunity is joined with a subjection to God's will, and runs along with it, then hath God stirred it up, and then look for something to come: You know the parable, how the unjust Judge heard the widow, *for her importunities sake:* So when God puts this *importunity* into the heart, it is a sign God means then to hear and answer.

3. *After prayer:* This will appear in several particulars; as—

1. When God quiets and calms the heart after prayer, by speaking something to the heart, though what is spoken be not always discerned; as when you see an earnest or importunate suitor going in to a great man, exceeding anxious, but coming out very cheerful, contented, and quiet in spirit, you would conceive that certainly something hath been said to him,

which gave him encouragement: So when thou goest to God, and hast been importunate in a business, and thy desires were exceedingly up for it, and then thou risest up with thy mind, calmed and satisfied, and thou feelst the anxiousness, the solicitude of thy heart, about the thing taken off and dispelled; this is a good sign that God hath heard, and will return answer to the full: When *Hanna* out of much bitterness, and with strong desires, *had poured her soul out unto the Lord,* it is said,*That she looked no more sad;* And then God gave her a son, a son of her desires.

2. When God gives an obedient, dependent heart, in walking before him, when that consideration still comes in as a curb unto sin: If *I regard iniquity in my heart, God will not hear me:* When God doth still after praying, keep the soul in a more obedient frame of spirit; when he keeps thee from using ill means, &c. it is a sign that God hath heard thy prayers, and thou shalt have returns: *David* praying for his life, *Hear my prayer,O Lord, give ear to my supplications; in thy faithfulness answer me, and in thy righteousness:*—Presently after he prays for holiness, knowing that sin would enervate and spoil all his prayers; *Cause me to know thy way, wherein I should walk:—Teach me to do thy will.*

3. When God after prayer, strengtheneth the heart to wait and expect for the mercy desired; when a man after prayer, begins to wait rather then pray (though he prays still) because he looks now God should perform; in this case, and at this time he may look for some good answer from God: *David* having prayed, says to his soul, *Wait on the Lord, be of good courage,and he will strengthen the heart: wait, I say, on the Lord.*

***SECT. 7.* The second Case: Suppose the thing I desire shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?**

WE may resolve this case, if 1. we observe these particulars:

1. Whether thy prayer was framed in a right manner? didst thou not pray absolutely for such blessings, as were never absolutely promised? if so, no wonder thy prayer is denied; or didst thou pray conditionally (as Christ prayed, *If it be possible, &c.*) then thy prayer may be heard, and yet the things denied; for otherwise Christ had not been heard, when yet the text says, *He was heard in that he feared.*

2. Whether there be not a reservation in that denial, for some greater mercy, whereof that denial was the foundation? if we had many of our desires, we should be undone: If the child had lived for which *David* so earnestly prayed, he would but have been a living monument of his own shame; God therefore denied his prayer, but after he gave him a *Solomon.*

3. Whether God doth not answer thee still according to the ground of thy prayer? Now the ground and intent of thy prayer, is after God's glory, the Churches good, thy own particular comfort; it may be God denies the particular mercy thou desirest, and yet he answers the ground of thy prayer, his glory shall be advanced, his Church preserved, thy comfort made up (even for that prayer of thine) some other way.

4. Whether God yields not far to give thee satisfaction, as if he were tender of denying thee? So the Lord answered *Abraham,* when praying for *Ishmael, O let Ishmael live in thy sight!* God

went as far in answering his request as might be, *I have heard thee* (said God) *and I have blessed him, and I will make him fruitful, and multiply him exceedingly, and he shall beget twelve Princes; but my covenant I will establish with Isaac.*

5. What effects that denial hath upon thy heart? as—

1. Whether thy heart be enlarged to acknowledge God to be holy and righteous in his dealings with thee, and thine own unworthiness the cause of his denying thee? *I cry in the day time* (saith *David) but thou hearest not:—Yet thou art holy, O thou that inhabitest the praises of Israel.*

2. Whether God fills thy heart with holy contentment in the denial?

3. Whether thou canst be thankful to God out of faith, that God hath ordered all for the best, though he hath denied thee?

4. Whether thy heart be not discouraged, but thou canst pray still, at least for other things? it moves ingenuous natures to see men take repulses and denials well, and so it moves God: Now if the case be thus, if upon observation thou canst say, that thy prayers, though denied, were conditional *[if God will]* that thou perceivest a reservation in God's denial, for some greater mercy; that God answered thee, at least, according to the ground of thy prayers, that God yielded far to thee; as if he were loath to deny thy prayers; that thou feelest such effects of denial upon thy heart, as these:—1. An enlargement, to acknowledge God holy and righteous. 2. An holy contentment in the denial. 3. A thankful heart. 4. An heart not discouraged howsoever. Surely then God hears, or God hath heard thy prayers, although the particular suits are not accomplished.

***SECT. 8.* The third Case: Suppose after prayer, I observe all I can, and can by no means discover, that either God will answer or hear my prayers, What shall I do then?**

WE may resolve this *case* by laying open the *duties* appertaining to such a soul: Canst thou not discern God's dealings? spy no returns of thy prayers? it is then thy duty—

1. To examine what is the cause; and if the fault be in our prayer, because *we did ask amiss,* we must endeavor by God's grace to amend; or if the fault be in ourselves, because we are impenitent, we must first repent, and then renew our prayers unto God.

2. To *persist* and persevere *in our prayers,* without *fainting,Continue instant in prayer,* as *Hanna,* and *David,* and *Daniel,* and *Bartimaeus,* and that importunate widow.

3. To expect the Lord's leisure:*I waited patiently for the Lord* (saith *David) and he inclined unto me, and heard my cry.*

4. To rest in the good-will and pleasure of God: *Let him do what seemeth him good:* Who can tell, but God in time may give thee a sign of his good-will towards thee, and that he hath heard thy prayers? howsoever, it is the Lord that gives or denies, let him do what he please.

SECT. 9. **The fourth Case: Suppose the thing I desire is answered, how may I assuredly know it was by my prayers, and not out of common providence?**

WE may resolve this case by giving these directions to the soul, whereby it may be enabled to discern when and how things prayed for, come in by prayer; As

1. From the manner of God's performance: When God gives anything in answer to prayers, he often discovers a more then ordinary hand of providence i• it: As

1. By bringing it to pass through many difficulties: Thus *Peter* was delivered out of prison at the prayers of the Church; and we find 1. He was sleeping between two Soldiers, if they had wakened, he had been discovered. 2. He was in chains, but they fell off. 3. The Keepers stood before the door, but they minded him not. 4. When one watch is past, he passeth quietly through another. 5. When both those were past, an iron gate flies open of its own accord: Now such difficulties are there in many businesses, which yet in the end are accomplished by prayer; iron chains fall off, iron gates, enemies hearts fly open of their own accord, and though not in that miraculous manner, by the means of an Angel, yet no less wonderful.

2. By facilitating all means, and causing them to conspire to accomplish the thing prayed for; thou hast wind and tide, and a fair day, and all the way paved and plain before thee; there falls out a great conjunction and meeting of many circumstances together to effect it, which had influence into it, wherefore if any one had been wanting, haply the thing had not been done: Thus when *Israel* went out of *Egypt* (which was the accomplishment of their prayers,*their cry came up unto God* (saith the Text) how were all things facilitated? the Egyptians that detained them, then came and entreated them to go out, *Rise up,and get you forth amongst my people,* said *Pharaoh; Yea, they were urgent upon the people, that they might send them out of the Land;* yea, *They hired them to go out with their jewels of silver,and jewels of gold, and raiment,* and *Pharaoh* parts himself lovingly and fairly with them, and desires their prayers, *Bless me also;* yea, to show there was no resistance, the Text saith,*A dog did not move his tongue;* the brute creatures did not disturb them, though at midnight, when these creatures use to be most obstreperous through noises, especially at Travelers.

3. By bringing it to pass suddenly and unexpectedly; as the return of the captivity of *Babylon,* which was the conclusion of many prayers, was done in a trice; *they were as men in a dream,* they could scarce believe it was so, when it was done.

4. By doing above what was desired, with addition of other mercies; so *Solomon* asked *wisdom,* and God gave him more then he asked, *Peace, Riches and Honor:* When prayers are answered, usually mercies come thick; the thing we prayed for, comes not alone.

5. By adding some special circumstance, as a token of God's special hand in it; such a token as a man himself often takes notice of, yea, and others also often takes notice of it;*Shew me a token for good* (saith *David) that others that hate me may see it, and be ashamed:* So when *Abraham* and *Isaac,* and *Abraham's* servant, had prayed for a wife for *Isaac;* see by what a token God shown that he had heard their prayers; *Rebekkah* was the first that came out, and if *she be the woman appointed for Isaac* (prays the servant) *let her offer me drink, and my camels also, and*

thereby shall I know thou hast shown kindness to my Master; and God gave him the token, and therefore the servant *bowed at it, and worshipped the Lord:* If we take notice of the sign, it was such as argued in her a kind, courteous disposition, which therefore (it may be) he singled out as a token of a meet wife, especially to be looked at in the marriage choice.

2. From the time, wherein the thing prayed for is accomplished: God who doth all things in weight and measure, shows his wisdom and love as much in the season, as in giving the thing itself: God considereth all times of thy life, and still chooseth the best and fittest to answer thy prayers in:*In an acceptable time have I heard thee* (saith God) As—

1. It may be at the very time when thou art most instant and earnest in prayer:*Whiles they are yet speaking* (saith God) *I will hear;* a time cull'd out on purpose, that they might rest assured it was an answer to their prayers.

2. At that time when thou hast most need, and when thy heart is most fitted for mercy *(l.)* when thy heart is most subdued, and thy lusts mortified, for then thou art fittest to relish his goodness alone, and not to be drawn away with the carnal sweetness that is in the thing;*Thou wilt prepare thine heart, thou wilt cause thine ear to hear,* thou wilt *prepare thine heart* in taking it off from the thing desired, in making it quieted and contented with God in the thing, *and then thou wilt hear*] this is the fittest time.

3. From the effects upon thy heart that prayest: As —

1. If the thing granted by thy prayers, draw thy heart more near unto God: Things granted out of ordinary providence only, do increase our lusts, and are snares to us; but if thou findest God's dealings with thee, to be a kindly motive to cause thee to mourn for sin, and to be a restraint against sin, it is a sign it was a fruit of thy prayer:*Away from me ye workers of iniquity* (saith *David) God hath heard the voice of my weeping;* or,

2. If thou findest God's dealings with thee, to be a kindly motive, to cause thee to rejoice in God, more then in the thing obtained, it is a sign it was a fruit of thy prayer. *Hanna* blessing God for her child,*My heart rejoiceth in the Lord,* saith she: She rejoiceth not so much in the gift, as in the giver, not so much in her child, as in his favor that answered her prayer.

2. If the mercy obtained by thy prayer, enlarge thy heart with thankfulness: Self-love makes us more forward to pray, then to give thanks, for nature is all of the craving and taking hand; but where Grace is, there will be no eminent mercy gotten with much struggling, but there will be a continual, particular thankful remembrance of it a long while after, with much enlargement: *Great blessings won with prayer, are worn with thankfulness;* such a man will not ask new, but withal, he will give thanks for old: *Thankfulness* of all *duties* proceeds from pure Grace, therefore if thy spirit stirs thee to it, it is a sign he made the prayer: See *Hanna*'s song when she had her desire, 1 *Sam.* 2.1.

3. If the mercy gotten by thy prayer, doth encourage thee to go to God another time, to pray again more confidently and fervently, it is a sign thou hast gotten the former mercy that way:*The Lord hath heard me* (saith *David) and I will call upon him as long as I live.*

4. If the thing obtained by thy prayer, doth make thee careful to perform thy vows made in prayer:*I will pay thee my vows* (saith *David) which my lips have uttered, and my mouth hath spoken, when I was in my trouble;* and the reason follows, *because that verily God hath heard me, when I cried to him;* and so *Eliphaz* in *Job,* doth connect and hang these two together, *Thou shalt make thy prayer to him, and he shall hear thee,and thou shalt pay thy vows.*

5. If the thing granted by thy prayer, prove a real and stable mercy; if the curse be taken out, and it have few thorns and vexations in it: *When the blessing of God maketh rich,he addeth no sorrow with it:* It may be the heart was put to some trouble in the deferring, but its recompensed by the more settled; constant, immixt sweetness in the enjoying.

6. If the mercy obtained brings with it assurance of God's love, and an evidence of his favor: I need not make that a sign, for when this comes with a mercy, it carries its own evidence; you will then know well enough that it is the fruit of prayer.

***SECT. 10.* The fifth Case: Suppose that others join with me in those prayers now answered, how should I know that my prayers had an hand in obtaining those answers, as well as any others?**

WE may resolve this *case* by these observations: As—

1. If thy heart did sympathize and accord in the same holy affection with those others in praying, then it is certain thy voice hath helped to carry it:*If two of you shall agree on earth,* (saith Christ) *as touching anything that they shall ask, it shall be done for them of my Father which is in heaven: If two of you shall agree* (the word is 〈 in non-Latin alphabet 〉) *q.d.* if you harmonially agree to play the same tune (for prayers are *music* in God's ears, and so called *melody to God*) if you agree not only in the thing prayed for, but in your *affections,* for it is the *affections* that makes the consort and melody: If the same holy *affections* were touched and struck by God's Spirit in thy heart, that was in others, then didst thou help to make up the consort, and without thee it had been imperfect; yea, without thee the thing might not have been done, for God sometimes stands upon such a number of voices (as when he named ten persons in *Sodom*) and so one voice may cast it.

2. If thy heart be filled with joy in the accomplishment of what was prayed for, it is an evident argument that thy prayers did move the Lord to effect it, as well as the prayers of others. When good old *Simeon* saw his prayers answered in sending the Messiah into the world, he was even willing to die *through joy,* and thought he could never die in a better time: *Lord, now lettest thou thy servant depart in peace,according to thy word.*

3. If the thing concern others, and thy heart be thankful for a blessing on others, prayed for by thee with others, it is a sign thy prayers had some hand in it: Thus *Paul* prayed for the *Thessalonians,* and when *Timothy* came, and brought him good tidings of *their faith and charity,* he was not only *comforted,* but in his ravishment he cries, *What thanks can we render again to God for you?*

4. If the thing concern thyself which was prayed for by others, helping thee in their prayers, what cause hast thou but to think it was granted for thy own prayers, and not for theirs only? It may be indeed that God heard thee the sooner through the help of their prayers:*I know this shall turn to my salvation, through your prayers,* said *Paul:* but if God stirs up thy heart to pray for thyself, as well as others pray for thee, then God that gave thee an heart to pray, hath heard thy prayers also, and hath had a respect to thee as well (if not more then) to others, because it concerneth thyself especially, as being a more special mercy to thee then to others.

***SECT. 11.* The sixth Case: Suppose I am assured upon former observation, that God hath heard and answered my prayers in their particulars, what must I do then?**

WE may resolve this *Case,* by laying open the duties appertaining to such a soul: Art thou now assured of answer and return of thy prayers, it is thy duty then—

1 To be thankful to God for his goodness:*Blessed be the Lord* (saith *David) because he hath heard the voice of my supplications.*

2. To love God the more, and to resolve with confidence to call upon him so much the more: *I love the Lord,because he hath heard the voice of my supplication; because he hath inclined his ear to me, therefore will I call upon him as long as I live.*

3. To have such a deportment and demeanor ever after, as is suitable to such who have commerce and intercourse with God; as, *To depart from sin, to apply our hearts to obedience,and to pay all our vows: Away from me ye workers of iniquity, God hath heard the voice of my weeping:—And I will pay thee my vows which my lips have uttered;—For God hath heard me.*

***SECT. 12.* A Directory for Prayer.**

I Promised in conclusion of this Chapter, to lay down a Directory, and a broken or interrupted Scripture-form of prayer: For the former, I shall draw this Scheame.

- In Prayer, observe •e
    - The Preface to it, wch consists of
        - a description of *God* by his
            - *Attributes.*
            - *Promises.*
        - a craving of
            - *Audience.*
            - *Acceptance.*
    - The Parts of it,

- Confess•••
  - Of sin.
    - 1. Of the sin of o•• f•rst Parents.
    - 2. Of O•••inal pollution.
    - 3. Of a••ual Tra••gression
      - In th••••t, word, deed
        - before Conversion.
        - since Conversion.
      - Against
        - Light of Knowledge.
        - Checks of Con〈7 letters〉.
        - Lo•g 〈◊〉 •••nce of God.
        - Tend•• M••cies.
        - 〈◊〉 •••••ents.
        - 〈...〉
        - Frequent Promises.
        - Multiplied Vows.
      - 〈...〉 age, sex, constitution, relations, *&c.*
      - Se•••••en, bo•om •us•, Ag••• 〈...〉 Against 〈◊〉 Gospel of Christ; as
        - Our not •••sting after Christ
        - Ou• not relying on Christ.
        - Our grieving God's Spirit.
        - Our continued impenitency.
      - In their aggravations by circumstances of
        - The person against whom.
        - The number of them.
        - The time, place, manner, *&c.*

- Of the judgment and condemnation we ••serve for sin.
- Pe••••
  - For ourselves.
    - Apprecation for
      - Pardon of sin, for his
        - Names sake.
        - Promise sake.
        - Mercies sake.
        - Christ's sake.
      - Sealing of this pardon to our Consciences.
      - Peace of Conscience, and joy in the holy Ghost.
      - Justifying and lively faith.
      - Rep•••••• unto life.
      - Saving knowledge.
      - Lo•• to God, Saints, E••mies.
      - L•vely hope, a dent z•all, filial fear, *&c.*
      - Growth in grace.
      - Means conducing; as,
        - The Word preached.
        - The Sacraments.
        - The Sabbaths.
      - A blessing on our outward Calling.
      - Sanctifying of all afflictions to us or others.
        - Deprecation against
          - All evil; of sin especially.
          - The Devil, and all his assaults.

- The World, and all its temptations.
- Our own Flesh, with all the lusts of it.
- Our darling Corruptions, *Delilah* sins.
- All judgments
  - National.
  - Personal
    - bodily
      - Diseases.
      - Plagues.
    - ghostly
      - Terror of Conscience.
      - Spiritual desertions.
- The sting of death, and horror of the grave.

- Thanksgiving for blessings
  - Spiritual
    - Election, with all the golden chain of Graces hanging thereon; us,
      - *Redemption.*
      - *Vocation.*

        - *Justification.*
        - *Sanctification*
        - *Hope of glory*
    - Word, Sacraments, Sabbaths, Ordinances, labors of the learned.
    - Power over sin, Satan, our own selves.
  - Temporal
    - Creation.
    - Continual preservation.
    - Life, health, peace, prosperity, plenty, &c.
    - Deliverance from judgments, National and Personal.
    - Victory over the Churches enemies.
- For others.
  - All belonging to God's election, though as yet uncalled, as
    - Jews.
    - Pagans, Infidels.
    - Profane or ignorant Christians.
    - Persecutors themselves.
  - All in the bosom of the Church
    - In foreign Countries.

- In our own Kingdom,
  - King.
  - Queen.
  - Seed Royal.
  - Parliament.
  - Synod of Divines.
  - Nobility.
  - Magistracy.
  - Ministry.
  - Gentry, Commonalty.
  - Friends, Enemies.
  - All afflicted in
    - Soul.
    - Body.

SECT. 13.

§. 1. A form of prayer in Scripture-phrase.

IN this form observe,—

1. A description of God.

O God, the God of the spirits of all flesh.—

Who hast created the heavens, and stretched them out, who hast spread forth the earth, and that which cometh out of it, who givest breath unto the people upon it, and spirit to them that walk therein: *See* Nehem. *1.5.* Isa. *37.16.* Jer. *23.24.* Dan. *9.4.* Psal. *65.2. 1* Tim. *1.17. & 6.16,* &c.

2. A begging of Audience.

Look down from heaven thy holy habitation:—

Have thou respect unto the prayer of thy servants, to hearken to the cry, and to the prayer which thy servants pray before thee:— *See* Nehem. *1.6.* Psal. *102.1, 2.* Isa. *37.17.* Dan. *9.17,* &c.

3. A confession of the sins of our first Parents.

We confess, O Lord, thou createdst our first parents in thine own image, but the Serpent beguiled them, *and they did eat of the forbidden fruit:*—See *Rom.* 5.12.

4. Confession of Original pollution.

We are risen up in our fathers stead, an increase of sinful men, to augment yet the fierce anger of the Lord towards us:— *See* Psal. *51.5.* Rom. *7.14, 23.* Lam. *5.7.* Ezek. *16.4, 6,* &c.

5. A confession of actual transgressions in thought, word, deed.

The words of our mouth are iniquity and deceit:—

We have whet our tongues like swords, and have bent our bows to shoot out arrows, even bitter words.—

We have done deeds unto thee, that ought not to be done:—*See* Gen. *6.5.* Isa. *6.5.* Dan. *9.5.* Mat. *12.36. and 15.19.* Tit. *3.3.* Ezek. *16.8, 15, 23, 25,* &c.

6. Acted against light of knowledge.

We have trusted in our wickedness, we have said, None seeth us; our wisdom and our knowledge hath perverted us:—*See* Neh. *9.14, 16.* Isa. *47.10.* Jer. *6.16.* Rom. *1.22. and 2.18.* Tit. *1.16,* &c.

7. Against checks of Conscience.

Our very Consciences have born witness, and our thoughts in the mean while have accused us:—*See* Rom. *7.15, 18, 19,* &c.

8. Against long forbearance of God.

Many a year hast thou forborne us, and testified against us by thy Spirit in thy prophets, yet would we not give ear:—*See* Eccles. *8.11.* Rom. *2.4,* &c.

9. Against tender mercies.

Surely Lord, thy goodness and mercy have followed us all the days of our life—

But we have observed lying vanities, and forsaken our own mercy:—*See* Deut. *32.15.* Neh. *9.25, 26, 27, 28.* Psal. *106.43.* Isa. *63.9, 10,* &c.

10. Against terrifying judgments.

Thou hast caused judgment to be heard from heaven:—

But we have not trembled at thy word:—*See* Deut. *29.19.* Psal. *78.31, 32.* Jer. *5.3, 5.* Rom. *2.5,* &c.

11. Against frequent Purposes, Promises, Vows of better Obedience.

We have not done according to our promise,—Nor paid that which we have vowed;—Nay Lord, they have been sin unto us:— *See* Deut. *29.25. 1* Kings *19.10.* Psal. *78.10, 37.* Jermiah *2.20.*

12. Sins of our Age, Sex, Constitution, Relation and Calling.

We have found by experience, that foolishness is bound in the heart of a child:—

O remember not the sins of our youth:—*See* Gen. *42.21.* Neh. *9.34, 35,* &c.

13. Secret and open sins, our most beloved lusts.

We have sitten in the lurking places of the villages, in the secret places have we murdered the innocent, our eyes are privily set against the poor;—Nay, we have sinned openly in the sight of the sun; we have sinned without shame:—

We lodge within us many bosom lusts, right hands, and right eyes, and we are loath to cut them off, or pluck them out:—*See* Psal. *19.12. and 90.8.* Jer. *6.15.* Isa. *3.9.* Mat. *19.22,* &c.

14. Sins against the Law of God.

We have erred, and not observed all these Commandments, which the Lord hath spoken:—*See* Nehem. *1.7.* Ezra *9.10.* Rom. *7.15, 19, 20,* &c.

15. Sins against the Gospel of Christ.

We have not obeyed the Gospel;—How then should we escape, if we neglect so great Salvation: *See 1* Pet. *4.17,* &c.

16. Our not thirsting after Christ.

Our souls break not for the longings that they should have unto Christ at all times:—*See* Psal. *42.1,* &c.

17. Our not relying on Christ his merits and promises.

We have relied on the King of Syria *(outward helps and means)* and not on the Lord: *See* Heb. *3.12, 13.*

18. Our grieving God's Spirit.

We have grieved thy holy Spirit, and turned the graces of God into lasciviousness:—*See* Mark *3.5.* Heb. *3.10, 17.* Genesis *6.6,* &c.

19. Our continual impenitency, notwithstanding all means of Grace.

We have despised the pleasant Land, we have not believed thy word, but murmured in our tents, and hearkened not unto the voice of the Lord:—*See* Isaiah *1.6. and 5.4. and 28.13.*

20. Aggravations of sin by the person against whom.

Against thee, thee only, have I sinned, and done this evil in thy sight: *See* Numb. *21.7.* Heb. *6.6.* Heb. *10.29,* &c.

21. By the number of them, time, place, &c.

Innumerable evils have compassed us about;—They are m•e then the hairs of our head:—*See* Psal. *38.4.* Ezra *9.6.* Job *9.3.* Ifa. *26.10,* &c.

22. An accusing, judging, and condemning ourselves.

Shouldst thou whet thy glittering sword, and thy hand take hold on judgment,—Thou mightest make thy arrows drunk with blood, and thy sword might devour flesh from the beginning of revenges: *See* Dan. *9.7, 8, 9.* Neh. *9 33.* Lam. *5.16.* Isa. *28.17.* Jer. *5.9.— 50.15, 25.* Ezek *5.15.—14.8.—15.7.23, 33.—25.17.* Rev. *4.5,* &c. *Thus for Confession.*

§. 2. The *2d* part of prayer is, Petition for

- ourselves.
- others.

1. We petition for pardon of sin.

LOrd, pardon our iniquities, and our sins, and take us for thine inheritance: *See 2* Sam. *24.10.* Neh. *4.5.* Psal. *119.132.* Isa. *1.18.* Isa. *44.2,* &c.

For his holy Names sake.

Do it Lord, for thy names sake:—*See* Ezek. *14.22. and 20.44.* Psal. *25.11,* &c.

For his Promise sake. *Thou hast said,* In those days, and in that time, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve:—*See* Neh. *9.17.* Isa. *55.7.* Jer. *5.1. and 33.8. and 50.20.* Mic. *7.18.*

For his Mercies sake. Make thy face to shine upon thy servants; O save us for thy mercies sake:—*See* Psal. *25.7.* Psal. *79.8,* &c.

For Christ's sake. O that God for Christ's sake would forgive us our sins:—*See* John *1.29* Psal. *51.7.* Isa. *55.7.* Jer. *33.20,* &c.

2. For sealing of this pardon in our Consciences.

Shew us the salvation of God: — *See 2* Cor. *1.22.* Exod. *14.13. and 33.13, 18.* Psal. *35.3,* &c.

3. For Peace of Conscience, and joy in the holy Ghost.

Give us joy in the holy Ghost:—And the answer of a good Conscience towards God:—*See* Psal. *51.8, 11, 12.* Rom. *8.15, 16,* &c.

4. For justifying and lively faith.

Give us ever that gift of God, a soul-saving and justifying faith: *See* Ephes. *6.16.* Phil. *3.9.* Tit. *1.1.* Heb. *11.1.* Mat. *6.39.— 7.20,* &c.

5. For repentance unto life.

Give us to repent, and to turn ourselves from our idols:—*See* Psal *6.6.* Ezek. *36.25, 26, 27.* Mat. *11.21.* Acts *11.18. 2* Cor. *7.10.* Rev. *2.21,* &c.

6. For saving knowledge.

Give us the Spirit of truth, who will guide us in all truth:—

Incline our ears to wisdom, and our hearts to understanding, that we may understand the fear of the Lord, and find the knowledge of God, that we may be enabled to cry unto thee our God, We know thee:—*See* Hab. *2.14.* Eph. *1.17, 18.* Psal. *25.14. 1* John *2.20.* Ephes. *3.17, 18, 19.*

7. For love to God, Saints, Enemies.

Thou hast said, Thou wilt circumcise our hearts, and the hearts of our seed, to love the Lord our God, with all our heart, and with all our soul:—Give us also to love one another, as Christ hath loved us:—Cause us to love our very enemies, to bless them that curse us:—Luke *7.47.* Ephes. *3.17, 18, 19.* Phil. *1.9,* &c.

8. For lively Hope, ardent Zeal, filial Fear, Patience, Perseverance, &c.

Give us to set our hope in God,—to be zealously affected always in every good thing:—Let the fear of the Lord be upon us;— Make us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith:—Help us to hold fast the profession of our faith without wavering:—*See* Prov. *14.32.* Psal. *146.5.* John *2.17. 2* Cor. *9.2. 1* Pet. *4.12, 13.* Rom. *8.18.* Phil. *1.29.* Prov. *37.23, 24.* Isa. *46.4.* Psal. *48.14,* &c.

9. For growth in Grace.

Guide us continually, and satisfy our souls in drought: O make fat our bones, that we may be like a watered garden, and like a spring of water, whose waters fail not: *See* Mal. *4.2.* Prov. *4.18.* Hosea *14.5, 6.* Isa. *44.3, 4,* &c.

10. For the means of Grace, as the Word, Sacraments, Sabbaths.

Let the word of God grow mightily and prevail:—Teach us to keep thy Sabbaths, and to reverence thy Sanctuary:—*See* Psal. *19.7.* Prov. *20.12.* Isa. *55.10, 11. and 50.4. and 53.10.* Psal. *36.8.* Isa. *26.8.* Heb. *4.12,* &c.

11. For a blessing on our outward callings.

Establish thou the work of our hands upon us; yea, the work of our hands establish thou it:—*See* Gen. *28.20, 21. 1* Chron. *4.10.* Neh. *1.11.* Psal. *91.11, 12.* Jer. *10.23,* &c.

12. For sanctifying of all afflictions to us.

O Lord, see our afflictions,—and let our tribulations workout patience, and patience experience, and experience hope: *See* Psal. *68.20.* Zech. *2.5.* Heb. *12.20.* Jer. *46.28. 1* Cor. *10.13.* Isa. *27.9. 2* Cor. *4.16,* &c.

13. Against all evil of sin, the Devil, World, Flesh, our special sins.

O Lord, deliver us from evil,—from all the wiles of the Devil,— from the worlds allurements; for what will it profit us to gain the whole world, and to lose our souls?—from all the filthiness of the flesh,—especially from our darling lusts: *See* Rom. *6.11, 12, 22. 2* Cor. *10.5. 1* John *5.18.* John *16.33. 1* John *5.4.* Rom. *8.8.* Psal. *13.1, 2,* &c.

14. Against all evil of punishment

- National.
- Personal.

Thou hast plagued our Nation; The stout-hearted are spoiled, they have slept their sleep, and none of the men of might have found their hands:—O heal the Land;—Let no evil befall us, neither let any plague come nigh our dwellings:—Our souls are among Lions, our soul also is sore vexed, but thou, O Lord, how long? *See* Psal. *57.3. and 6.2, 3, 4, 5, 6, 7. and 25.16, 17, 18.* Mat. *26.39.*

15. For all that belong to God's election, though uncalled as yet.

Look upon Zion the City of our solemnities.—Call home the Jews; thou hast revealed that they shall be graffed in again, and thou art able to graff them in again:—Bring in the Gentiles; thou had said, I will lift up my hands to the Gentiles, and set up my standard to the people, and they shall bring their sons in their arms, and their daughters shall be carried upon their shoulders:—Convert profane and ignorant Christians, search thy sheep, and seek them out,— that there may be one fold, and one shepherd:—*See* Isa. *49.16, 17.* A•*1.—5.15.* Ezek. *34.12, 13.* Isaiah *2.2. and 60.3, 5, 8. and 54.1, 2. and 60.18, 19,* &c.

16. For those called in foreign Countries.

Awake, •wake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old:—Jer. *12.9, 10, 11.* Psal. *17.7, 8,* &c.

17. For our own Churches.

Look down from heaven, and behold from the habitation of thy holiness, and of thy glory; where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercy towards us?—*See* Jer. *14. 19, 20, 21.* Daniel *9.19.* Jer. *12.7.* Amos *9.11, 12.* Mic. *2.12.* Psal. *5.12,* &c.

18. For our King, Queen, Seed-royal.

Let thy mercy and truth preserve our King, and let his throne be holden up with mercy:—*See* Psal. *72.1.* Prov. *22.6. 2* Sam. *25.19.* Psal. *89.29.*

19. For Magistracy, Ministry, People.

Set godly Magistrates and Judges amongst us, which may judge according to the Laws:—Give the Ministers fully to preach the word of God, even the mystery which hath been hid from ages, and from generations, but now is made manifest to thy Saints:—Bless all from Dan to Beershebah, call them thy holy people, the Redeemed of the Lord: — *See* Proverbs *11.14.* Isaiah *11.2. 2* Chron. *23.20.* Psalm *105.22.* Amos *5.24. & 6.12.* Isaiah *53.10. 2* Samuel *17.11.* Eccles. *12.10, 11.* Isaiah *62.6, 7,* &c.

20. For all afflicted in soul or body.

Give power to the faint, and to them that have no might:— Let them wait on thee, and renew their strength, and mount up with wings as Eagles:—*See* Isaiah *40.29.* Psalm *41.31. — 68.20. — 79.11.* Isaiah *30.26,* &c. *Thus far Petition.*

§. 3. The third part of Prayer, is Thanksgiving for blessings

- Spiritual.
- Temporal.

1. WE bless God for our election, with all the golden chain of Graces hanging on it.

We give thanks to God, and the Father of our Lord Jesus Christ, whereby we are beloved for the Fathers sake, and for that golden chain of Graces hanging thereon, having predestinated us to the adoption of Children, by Jesus Christ to himself, according to the good pleasure of his will; — Having accepted us in the beloved, in whom we have redemption through his blood;— Having given us the forgiveness of our sins, according to the riches of his grace; — Having quickened us who were dead in trespasses and sins: — Walking in times past according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience:— But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ:—And hath raised us up together, and made us sit together in heavenly places in Christ Jesus,—That in ages to come he might show the exceeding riches of his grace unto us:—*See* Col. *1.12, 21.* Rom. *11.7, 28. 1* Thes. *1.4.* Rom. *8.15, 23.* Gal. *4.5.* Ephes. *1.5.* Psal. *111.9.— 130.7.* Rom. *3.24.* Heb. *9.12, 15.* Col. *1.14.* Rom. *4.7.* Eph. *4.32. 1* John *2.12,* &c.

2. We bless God for his Word, Sacraments, Sabbaths, labors of the learned, &c.

Thou hast shown thy word unto Jacob, thy statutes and thy judgments unto Israel: Thou hast not dealt so with all nations, and as for thy judgments, they have not known them:—Thou hast been pleased by the foolishness of preaching, to save them that believe, by preaching at the first or second rebound, by lively voice, or printed Sermons:—*See* Acts *2.41.* Tit. *1.3. 1* Pet. *1.25.* Jer. *15.16.* Ezek. *20.46.—21.2. 2* Cor. *5.19.* Phil. *2.16.* Col. *1.5. 2* Pet. *1.19.* &c.

3. We bless God for any power over sin, Satan, or our own corruptions.

We acknowledge, Lord, to thy glory, that all our strength is in thee, and in the power of thy might: See *Hosea* 10.8. — 12.8. *Rom.* 5.20. and 6.6, 7, 10, 11, 12, 13, 14, 17, 18, 19, 20, 21, 22. *Acts* 26.18. *Rom.* 16.20, *&c.*

4. We bless God for our creation, preservation, life, health, peace, deliverance, victories.

We bless thee for our creation after thine own image;—for our preservation, by thy loving kindness and truth;—for our life once and again redeemed from destruction;—for our health once again restored;—for our liberty, prosperity, peace in our walls and palaces;—for our food and raiment convenient for us;—for deliverance from judgments national and personal, for a little moment didst thou forsake us, but with great mercies hast thou gathered us:—For all the victories over thine and thy Churches enemies, well may we sing, The Lord is our

strength and our song, and he is become our salvation; he is our God, and we will prepare him an habitation, our fathers God, and we will exalt him:—Awake, awake, O my soul, awake, awake, utter a song:—Give thanks unto the Lord, call upon his name, make known his deeds among the people; sing unto him, sing psalms unto him, and talk of all his wondrous works; glory in his name, let the heart of them rejoice that seek the Lord:—Let the heavens be glad, and let the earth rejoice, and let men say among the nations, The Lord reigneth: O give thanks unto the Lord, for he is good, for his mercy endureth forever:—Blessed be the Lord God of Israel forever and ever, and let all the people say Amen, praised be God: *See* Psal. *22.9, 10.—71.14, 15,* &c. Isa. *12.1, 2.—42.10, 11, 12.—44.26, 27,* &c. *Thus much of Prayer.*

CHAP. XIV.

SECT. 1. Of the nature of Reading the Scriptures, what it is.

THe second *Duty* in reference both to secret, private and public Ordinances, is *Reading the holy Scriptures,* which is nothing else but a kind of holy conference with God, wherein we enquire after, and he reveals unto us himself and his will: when we take in hand therefore the Book of Scriptures, we cannot otherwise conceive of ourselves then as standing in God's presence, to hear what he will say unto us: So much the Prophet seems to imply, when he expresseth his consulting with God's Word, by that phrase *of going into the sanctuary of God* (i.) *in going in unto God;* as *going into the Sanctuary* is termed 2 *Sam.* 7.18. so by reading the Word we come in unto God, we stand in the presence of God, to enquire at his mouth.

***SECT. 2.* Of fit times and seasons for Reading the Scriptures.**

THere is a season to every purpose under the Sun, saith *Solomon;* the observation whereof not only adds grace to every good action, but many times facilitates the work itself we have in hand: Now the times and seasons most convenien to this duty of reading the Scriptures, are (besides the Sabbath) left to Christian wisdom; only we have general commands to be frequent and diligent in meditation of the Word, *Josh.* 1.8. *Psal.* 119.97. and the particular times may be either *uncertain and occasional,* or *constant and set.*

For the first, we may have occasions to read the Scriptures, to resolve us in doubts, *Psal.* 73.17. to comfort us in afflictions, *Psal.* 119.50. to direct us in matter of advice, *Psalm* 119.24. to guide us in our way, *Psal.* 119.105. to assist us in temptations, *Eph.* 6.17. such or the like *occasions* may make us to have recourse to the word *extraordinarily.*

For the second, respect must be had both to order and proportion; for the former, *viz.* Order, godly men have accustomed to begin the day with religious exercises, as with prayer, *Psa.* 5.3.— 55.17.—88.13. now although Prayer and the Reading of the Word be two distinct exercises, yet they mutually help one another, and consequently are fit to be joined together: And as we must thus begin the day, so it is very fit to close up the day with the same *duties:* The evening was *David's* time, *Psal.* 55.17. and *Isaac*'s time, *Gen.* 24.63. For the latter, *viz. Proportion* of time to be allotted for this exercise, it must indifferently respect both the *duty,* that we read all Scripture, and the person that undertakes it; for more time is required of Husbands, Parents, Magistrates, Ministers, then of others; though all must set

apart some time for this *duty;* but that I may generally commend the practice of this *order and proportion* to all, I shall compose a Calender, to show how we may read all the Scriptures over in a year.

***SECT. 3.* Of the manner of preparation before the Reading of the Scriptures.**

THere is a double *preparation* needful; as first to the undertaking, secondly to the performance of the duty: 1. For the undertaking of the work, we had need to be prepared with a firm and constant resolution before we go about it, partly because of the sluggishness of our carnal natures to holy *duties,* and of our inconstancy and unsteadfastness in persisting and going through with them to the end; and partly because we know how dangerous it is to *put one*'s *hand to the plough and look back:* Now the grounds upon which our hearts must be settled in the firmness of such resolution, must be drawn—

1. From the sense of our own blindness and ignorance, who of ourselves *have not the knowledge nor understanding of a man,* as *Agur* acknowledgeth.

2. From assurance that this is the means ordained by God to help us out of ignorance: *We have a more sure word of prophesy,whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts.*

3. From the delight which we may find in the use of it: This delight drew holy *David* to the *continual meditation of it;* the sweetness of the word arising out of its suitableness to his sanctified nature, overcame *David.*

2. A man's heart (being thus confirmed, with a full purpose and settled resolution to undertake and continue constantly in the study of the holy Scriptures) must be more particularly prepared to the work itself,

1. By cleansing the heart *of all superfluity and naughtiness;* of all worldly thoughts and cares, of all unquiet passions of anger, fear, joy, sorrow, &c.

2. By awing the heart with due reverence of God before whom we stand, because he can find us out in all our failings, as *knowing our very thoughts afar off,* much more having *all our ways* before him, and being one who will not forgive our willful transgressions: Such considerations will cause us to receive the Word with that trembling of heart which God so much respects.

3. By stirring up in ourselves a Spiritual appetite to the word, such as *Job* found in himself, *who esteemed the words of his mouth more then his necessary food;* and *David* in himself, *who opened his mouth, and panted, and longed for his Commandments;* which appetite ariseth both from the sense of our emptiness *(for the full soul loathes the honey comb)* and from the fitness of the word to supply unto us whatsoever we want and hunger after, as being the food of our souls.

4. By awaking our faith; and to this purpose we must consider, that it is the word of him that *speaketh Righteousness,*whose *faithfulness is to all generations;* and that God hath made it his

power to salvation, mighty through him to cast down strong holds, and hath promised *that it shall not return empty, but shall surely execute that for which it was sent.*

5. By softening the heart, and making it pliable; and to this purpose we must cast aside our own wills and wisdoms, which stiffens our hearts against God's councils, and seek after the Spirit of tenderness, which is called, *The opening of the heart,* Acts 16.14.

6. By lifting up the heart unto God in prayer, *to open our eyes,to enlarge our hearts, to incline our hearts to his testimonies, to keep them to the end,* and (according to his promise) *to send his Spirit, and to lead us into all truth:* Some short effectual prayer to this purpose, to close up our meditations in this preparation of ourselves to the reading of the Word, representing unto God our dependence on him alone, to prosper us in the use of his own Ordinance, seldom returns without a gracious answer.

***SECT. 4.* Of the necessary Duties in Reading of the Scriptures.**

THe duty now fallen upon, it is good for our profiting to observe these particulars:—

1. That (in the beginning of our reading the Bible, or of each book in the Bible) we view and read over some Analytical Table, that so we better mark the drift and scope of the holy Ghost, and that we may with singular ease and delight remember the same: To that purpose I have added such a Table towards the end of this Chapter, which may well serve for the proposed ends.

2. That we attend diligently to what we read: Now there is good reason for this attention, 1. Because of the authority and wisdom of him that speaks; *A child must hear his father, Prov.* 4.1. and a Subject must attend reverently to the words of a Ruler, *Job* 29.21. yet none of them is our *Potter* as God is, *Isa.* 63.4. nor *made us as he did, Psal.* 100.3. nor consequently can challenge such respect from us as he may. 2. Because of the matter or subject which the Scriptures handle, not only for the weight and importance of those high mysteries which are therein revealed, but for the great interest which we ourselves have in those things, as containing our *evidences* and directions, which *we and our children must observe, that we may do them.*

3. That we keep still Jesus Christ in our eye, in the perusal of the Scripture, as the end, scope and substance thereof: What are the whole Scriptures, but as it were the spiritual swaddling clothes of the holy child Jesus? 1. Christ is the Truth and Substance of all the Types and Shadows. 2. Christ is the substance and matter of the Covenant of Grace, under all administrations thereof; under the Old Testament, Christ is veiled, under the New Covenant, revealed. 3. Christ is the center and meeting place of all the promises, for in him all the promises of God are Yea and Amen. 4. Christ is the thing signified, sealed and exhibited in the Sacraments of the Old and New Testament. 5. Scripture-Genealogies are to lead us on to the true line of Christ. 6. Scripture-Chronologies are to discover to us the times and seasons of Christ. 7. Scripture-Laws are our school-master to bring us unto Christ, the Moral by correcting, the Ceremonial by directing. 8. Scripture-Gospel is Christ's light, whereby we know him; Christ's voice, whereby we hear and follow him; Christ's cords of love, whereby we are drawn into sweet union and communion with him; yea, *it is the power of God unto*

salvation,unto all them that believe in Christ Jesus; and therefore think of Christ still as the very substance, marrow, soul and scope of the whole Scriptures.

4. That we observe some special passages, where we find things represented unto us, either more weighty in themselves, or more proper to ourselves, for our particular use and occasions. I deny not, but *all God's testimonies are wonderful in themselves, Psal.* 119.129.*All of them pure, ver.* 140.*All profitable to give understanding, ver.* 130.*And to cleanse our ways, ver.* 9.*And to make the man of God perfect to every good work,* 2 *Tim.* 3.16. Yet there are some things in Scripture more important then others, and some more useful then others, for some persons, times and occasions: And to this purpose, I have in the end of this Chapter, composed some heads, or common places, for *observation* of such profitable things.

5. That we approve and assent to that we read, both because it is the truth of God, and because till our judgment approve it, we cannot believe it, nor possibly bring our hearts to yield to it true and sincere obedience: It is true, that every godly man at all times gives his assent to every truth of God revealed unto him, yet that assent is not alike firm at all times, because the *evidence* by which he acknowledgeth it, is not alike clear at all times; but when it shines to us clearly, when men clearly discern the glory and beauty of those heavenly mysteries, and taste of the goodness of them, they cannot but ravish readers with admiration, yea transport them with strong and heavenly affections of *love, joy and desire,* Psal. 119. v. 97, 111, 131, 162.—observe, that it happens sometimes such spiritual raptures may seize on a man, even while he is reading the Scriptures; as the Disciples *hearts burned within them,whilst our Savior talked with them, going to Emmaus;* and if so, then the heart opens itself to close with, and draw in that ravishing object, which will necessarily enforce the soul to make a pause:— And these pauses rather further then hinder us in our work, for a godly spirit quickened by such sweet refreshings, receives increase of alacrity, and is thereby strengthened to go on with much greater life, to the end of this holy exercise.

***SECT. 5.* Of Duties after reading the Scriptures.**

THe end of studying the Scriptures, is not only knowledge, but practice; wherefore after we have read any part of the Scriptures, our special care must be—

1. To recount and revolve in our minds those things we have read, and seriously to meditate on them.

2. To search out the true sense and meaning of the words, together with the scope unto which they are directed, and if our own understanding be too weak, we may do well to make use of other men's Writings or Conference.

3. To single out and apply what is of more special use to ourselves in such sort, as if we were specially named in any Precept, Reproof, Promise, Commination, Consolation, or the like, which is the most effectual means to awaken and stir up affections, and to set our endeavors, as manifestly appears in good *Josiah* his example, 2 *Chron.* 34.20, 21.

4. To work those things upon our hearts, till they warm our affections: This is best done—

1. By appropriating them unto ourselves; for that which affects us, is that which most nearly concerns us.

2. By believing what we read as undoubtedly true; thus *David* believed, *Psal.* 119.138.—151.—160.

3. By loving those counsels of God which we embrace by faith, for their purity, perfection, righteousness, and especially for the usefulness and wonderful benefit of them to ourselves, in *quickening the spirit,* in *giving wisdom,* in *converting the soul;* these eminent excellencies of the Word, cannot choose but make these heavenly counsels precious in our eyes, and bring the soul to delight in them exceedingly.

5. To advise about, and to resolve upon the means to bring all into practice, especially for those *duties* which are laid before us in reading the word, or some part of the word, at such a particular time.

6. To examine our ways, how near they come up to the rule, or come short of it; that on the one side we may be encouraged in conforming our practice to the Law, and withal rejoice in the Grace of God, working in us with thankfulness; and on the other side, that we may be humbled and grieved for our failings, and driven to seek unto Christ, to make up our peace, and then look better to our ways for time to come, as *David* doth, *Psal.* 119.131, 132, 133, 176.

SECT. 6. A Calendar purposed to show how we might read over the Scripture several ways once in a year.

IN reading of Scripture, we spake of a proportion of time to be allotted for this Exercise; and that we may so proportion our reading with the time, that we read all the Bible or Scriptures over in a year, I bad composed a Calendar, showing how we might read it over several ways.

As 1. by reading every day three Chapters or more in the Old Testament, and two or more in the New. 2. By reading three Chapters a day, and some more of the Psalms. 3. By reading strictly three Chapters a day of those that edify most. 4. By reading two Chapters a day, most of the Old Testament, and all of the New. 5. By reading only one Chapter a day out of such Books as are principal, and a Rule for the rest: But every private Christian may with a little industry find out this, or some other Calendar more beneficial to him; and therefore (not to swell this book needlessly) I shall leave it to him; only with this note, that after all these forms, it were not unprofitable, if he read at least every morning a Psalm, and every evening a Chapter of those that edify most in their order, which is now the constant use of a weak Christian in his family duties.

SECT. 7. Of the Analysis of the whole Bible, and especially (as in the first-place) of the Old Testament.

IN reading of the Scripture (Section 4.) we spake of an Analitical Table, that so we might better mark the drift and scope of the Holy Ghost, and that we might with singular ease and delight remember the same: To this purpose I have annexed this Analysis, 1. of the whole Bible; 2. of the several parts.

The whole Bible is divided into two Testaments,

- Old.
- New.

1. The Old Testament Christ divides into

- the Law.
- the Prophets.

1. The Law is in the Pentateuch of *Moses,* comprehended in this verse, —Genesis, Exo: Levi: Numerorum, Deuteronomi.

Wherein is

- 1. The object of the Law to whom it was to be delivered, *viz.* To the Church in its Original, in—*Genesis.*
- 2. The promulgation of the Law, which was delivered either
  - Jointly, the Law Ecclesiastical & Civil in—*Exodus.*
  - Severally, the Law
    - Ecclesiastical and Civil, in— *Leviticus.*
    - Political, in—*Numbers.*
  - 3. The repetition of the Law after once delivered in— *Deuteronomy.*

2. The Prophets are

- 1. Historical, declaring time past, comprehended in this verse, —Joshuae, Judicum, Ruth, Regum, Paralip. —Ez. Neb. Esther.
- 2. Dogmatical, instructing for faith and life present, as —Job, David, Proverb: Ecclesia: Cantic:
- 3. Prophetical, foretelling things to come, as —Isaiah, Jeremi. Thren. Ezekiel, Daniel{que}, Hose: Joel, Amos, Obedi. Jonah. Micah. Nahum{que}, Habbakuk, Zephani: Haggai, Zachari: Malachia.
- As for
  - *Esdra: Tobit, Judith, pars Esth: Sapit:* —Ecclesiastic.
  - *Baruch, tres Pueri, Susanna, Bel, Machabaei.* —Non sunt de Canone libri.

SECT. 8.

§. 1. Of the *Pentateuch* or Books of the Law.

Genesis treats of the Church, to whom the Law was to be delivered.

Genesis contains

- 1. The Creation of the Church; and therein
  - 1. Of the great world in which it was to live. [Chap. 1]
  - 2. Of the lesser world, Man, of which it was to be
    - his Happiness. [Chap. 2]
    - his Misery. [Chap. 3]
- 2. The Constitution of the Church, which must be considered as it was in the two worlds.
  - 1. The old world before the flood; wherein consider
    - The propagation of sin and punishment. [Chap. 4]
    - The conservation of the Church. [Chap. 5]
    - The condemnation of the wicked world
      - Foretold. [Chap. 6]
      - Executed. [Chap. 7]
  - 2. The new world after the flood in the ages of four men.
    - 1. *Noah;* in whom consider
      - His deliverance from the deluge. [Chap. 8]
      - His blessing from God. [Chap. 9]
      - His posterity, as
        - United. [Chap. 10]
        - Dispersed, out of which *God* chose his Church. [Chap. 11]
      - 2. *Abraham;* in whom consider
        - His vocation in the former part of Chapter [Chap. 12]
        - His peregrination
          - 1. Into *Egypt,* in the latter part of Ch. [Chap. 12]
          - 2. Into *Canaan.* [Chap. 13]

- His dealings or action
  - 1. With *Lot.* [Chap. 14]
  - 2. With God, who
    - Promised him issue, [Chap. 15]
    - Gave him a child, and [Chap. 16]
    - Made his covenant with him.

- Of which Covenant, consider
-

- 1. On God's part, in the communication of his
  - Councils and secrets. [Chap. 18]
  - Benefits in
    - Delivering *Lot.* [Chap. 19]
    - Succoring *Abraham.* [Chap. 20]
    - Giving him *Isaac.* [Chap. 21]
- 2. On *Abraham's* part, who is commended for his
  - Obedience and faith in offering *Isaac.* [Chap. 22]
  - Love and justice in burying *Sarah.* [Chap. 23]
  - Providence and piety in marrying *Isaac.* [Chap. 24]
    - 3. *Isaac;* in whom consider
      - His issue or kindred. [Chap. 25]
      - His travels and troubles. [Chap. 26]

- His Prophesies concerning the state of the Church in his two Sons. [Chap. 27]

- 4. *Jacob;* in whom consider his peregrination
  - Into *Mesapotamia,* where note
    - His journey thither. [Chap. 28]
    - His arrival and marriage. [Chap. 29]
    - His riches and children. [Chap. 30]
  - Into *Canaan,* where
    - His journey thither. [Chap. 31]
    - Arrival; and there
      - His congress with *Esau.* [Chap. 32, 33.]
      - His progress with grief in
        - Dinah's rape. [Chap. 34]
        - Rachel's death. [Chap. 35, 36.]
        - Josephs selling. [Chap. 37]
        - Judahs incest. [Chap. 38]
  - Into *Egypt,* whither went
    - 1. His Sons
      - Joseph, in whom his
        - Affliction. [Chap. 39, 40.]
        - Dignity & preferment [Chap. 41]
      - The other Brethren. [Chap. 42, 43, 44.]
    - 2. Himself, wherein
      - His sending for by Joseph. [Chap. 45]
      - Travelling thither. [Chap. 46]
      - Abode there; where his
        - Conferring. [Chap. 47]
        - Blessing. [Chap. 48]

        - Prophesying [Chap. 49]
        - Dying. [Chap. 50]

§. 2. *Exodus* treats of the Law-giving to the Church generally

- *Ecclesiastical*
- *Political*

together.

Exodus contains

- I. The deliverance of the people to whom the Law was to be given.
    - 1. Occasion of it, The Tyranny of the Egyptians. [Chap. 1]
    - 2. Instrument by whom effected *(Moses)* of whose
        - 1. Birth. [Chap. 2]
        - 2. Calling. [Chap. 3]
        - 3. Assistant, *Aaron.* [Chap. 4]
        - 4. Sayings to the King of *Egypt.* [Chap. 5, 6.]
        - 5. Signs which he wrought in *Egypt*
            - Confirming his calling [Chap. 7]
            - Confounding the king [Chap. 8, 9, 10, 11.]
    - 3. Deliverance itself, wherein the people's
        - 1. Departure out of *Egypt.* [Chap. 12]
        - 2. *Ratification* of it by signs and observations. [Chap. 13]
        - 3. Passage thorough the Red Sea. [Chap. 14]
        - 4. Thanksgiving after they were over. [Chap. 15]
    - 4. Consequents of their deliverance,
        - 1. Provision of victuals and necessaries, *Quails* and *Manna.* [Chap. 16]
        - 2. Defense and protection from their enemies, *Amalekites.* [Chap. 17]
        - 3. Administration of Justice by *Jethro*'s counsel. [Chap. 18]
- II. The delivery of the Law itself unto the people; wherein consider
    - 1. How it was given by God,

        - 1. The preparation before it. [Chap. 19]
        - 2. Parts or kinds of it,
            - 1. Moral, in two Tables of stone. [Chap. 20]
            - 2. Judicial. [Chap. 21, 22, 23.]
            - 3. Ceremonial
                - Feasts. [Chap. 24]
                - Tabernacles & instruments. [Chap. 25, 26, 27.]
                - Priests and their garments. [Chap. 28, to 31.]
    - 2. How it was taken and obeyed by the people.
        - 1. Moral Law,
            - 1. Their transgression in the golden Calf. [Chap. 32]
            - 2. Reconciliation to God by *Moses* prayer. [Chap. 33]
            - 3. Restitution of the Law by the finger of God. [Chap. 34]
        - 2. Ceremonial; wherein is set down the building of the Tabernable, from [Chap. 35, ad fin]

§. 3. *Leviticus* treats of holy observations and persons.

1. Sacrifices or offerings; their

- 1. Sorts or kinds, distinguished by their
    - Matter, of which
        - *Animalia.* [Chap. 1]
        - *Inanimata.* [Chap. 2]
    - Occasion for which they were
        - 1. Good things from God. [Chap. 3]
        - 2. Evils done by men. [Chap. 4, 5.]
- 2. Rites about them. [Chap. 6, 7.]

2. Persons

- 1. Public; *viz.* the Priests, their
    - 1. Consecration to their Office. [Chap. 8]

    - 2. Execution of their Office. [Chap. 9]
    - 3. Transgression in their Office. [Chap. 10]
- 2. Private, in respect of their Sanctification.
    - 1. Particular, of one man; where observe the ways whereby he is polluted— *viz.*
        - 1. Eating. [Chap. 11]
        - 2. Childebearing. [Chap. 12]
        - 3. Leprosy. [Chap. 13, 14.]
        - 4. Flux. [Chap. 15]
    - 2. Common, of the whole Church, in things
        - 1. Necessary, about which consider
            - 1. The Laws which concern either
                - 1 Purification for sins
                - Ordinary. [Chap. 16]
                - Extraordinary. [Chap. 17]
                - 2. Information of their lives.
                - 1. Oeconomical about marriages. [Chap. 18]
                - 2. Political about their carriages. [Chap. 19, 20.]
                - 3. Ecclesiastical: which laws consider
                - 1. Persons. [Chap. 21]
                - 2. Things. [Chap. 22]
                - 3. Times,
                - Days. [Chap. 23, 24.]
                - Years. [Chap. 25]
            - 2. Obligation of them by Promises and Threatenings. [Chap. 26]
        - 2. Voluntary, Chap. last. [Chap. 27]

§. 4. *Numbers,* of Laws for most part Political, occasioned by the mustering of the people for their journey to *Canaan.*

Numbers. This story contains

- 1. Their preparation to the journey; wherein
  - 1. Their mustering or numbering, which was either
    - Civil, of the people that were
      - 1. Numbred. [Chap. 1]
      - 2. Ordered. [Chap. 2]
    - Sacred, of the Priests that were
      - 1. Numbred. [Chap. 3]
      - 2. Ordered. [Chap. 4]
  - 2. Laws given them, which are either
    - Common to all, about sanctity in things
      - Necessary. [Chap. 5]
      - Voluntary. [Chap. 6]
    - Particular for the
      - 1. Laity; *viz.* The Tribes. [Chap. 7]
      - 2. *Clergy; viz.* The Priests & Levites. [Chap. 8]
  - 3. Manner of their
    - 1. Sanctification and order. [Chap. 9]
    - 2. Progress or journey. [Chap. 10]
- 2. Their journeys, which are distinguished by a story of eight murmurings of the people:
  - 1. For the tediousness of their journey. [Chap. 11]
  - 2. For loathsomeness of the Manna.
  - 3. For the emulation of *Miriam* and *Aaron* against *Moses.* [Chap. 12]
  - 4. For the sedition of the Spies who
    - Murmured. [Chap. 13]
    - were plagued. [Chap. 14]
    - reconciled. [Chap. 15]
  - 5. For the Conspiracy of the three Levites, *Corah, Dathan* and *Abiram.* [Chap. 16]

- 6. For the indignation of the people at the former judgments; wherein
  - Their murmuring. [Chap. 17]
  - Their reconciling
    - Persons. [Chap. 18]
    - Manner. [Chap. 19]
- 7. For want of water. [Chap. 20]
- 8. For wearisomeness of the way. [Chap. 21]

- 3. Their stations or abode when they came near to *Canaan,* which hath two stories that concern
  - 1. The People who were to inherit, considered as
    - 1. Conquerors of their Enemies. *Chap.* 22.
    - 2. Encountred by Magic Arts, *Balaam.* [Chap. 22, 23, 24.]
    - 3. Disordered with Idolatry and fornication. [Chap. 25]
    - 4. Reconciled, and again mustered. [Chap. 26]
    - 5. Furnished with a new Prince. [Chap. 27]
    - 6. Instructed about sacred things
      - Necessary. [Chap. 28, 29.]
      - Voluntary. [Chap. 30]
  - 2. The Inheritance itself, considered
    - 1. In a part of it
      - 1. Conquered. [Chap. 31]
      - 2. Disposed. [Chap. 32]
        - Where by a digression their journeys are reckoned all together. [Chap. 33]
    - 2. The whole, wherein are set down
      - 1. The Bounds or Division of the Land. [Chap. 34]
      - 2. The Law, concerning the inheritance of the
        - Priests. [Chap. 35]

- People. [Chap. 36]

§. 5. *Deuteronomy* is a Repetition of the Law.

1. Preparation of the People to receive the Law by *Moses*

- 1. Rehearsal of God's blessings to them in peace. [Chap. 1]
- 2. Good success which they had in War. [Chap. 2, 3.]
- 3. Council. [Chap. 4, 5.]

2. Promulgation of the Law given to the people.

- 1. The propounding of it.
- 2. The expounding of it, namely, the
  - 1. Moral Law,
    - generally. [Chap. 6, 7, 8, 9, 10, 11.]
    - specially. [Chap. 12, 13.]
  - 2. Ceremonial Law. [Chap. 14, 15, 16]
  - 3. Judicial Law, as it was either
    - Common to all. [Chap. 17]
    - Singular for
      - Priests. [Chap. 18]
      - People. [Chap. 19]
      - War. [Chap. 20]
      - Civil justice. [Chap. 21, to 27.]

3. Confirmation of the Law after it was given— By

- 1. Signs. [Chap. 27]
- 2. Promises and Threatenings. [Chap. 28]
- 3. Renovation of the Covenant. [Chap. 29, 30.]
- 4. The Election of a new Captain. [Chap. 31]
- 5. Prophesies. [Chap. 32, 33.]

[Chap. 34] 4. Conclusion of all by the death of *Moses.*

Hitherto of the Law.

Now of the Prophets, which are either

- Historical, called the *Anterior Prophets.*
- Doctrinal, called *Hagyographa.*
- Prophetical, called *Posterior Prophets.*

SECT. 9.

§. 1. Of Prophets Historical. *Joshua: Consider—*

Joshua contains

- 1. His calling to the Government. [Chap. 1]
- 2. His acts in his Government,
    - 1. time of War; where note
        - 1. The sending of the Spies. [Chap. 1]
        - 2. Their miraculous passage over *Jordan,* with the consequents. [Chap. 3, 4, 5.]
        - 3. The besieging and winning of *Jericho.* [Chap. 6, 7.]
        - 4. Winning of *Ai.* [Chap. 8]
        - 5. Covenanting with the *Gibeonites* ignorantly. [Chap. 9]
        - 6. Victory over five Kings. [Chap. 10]
        - 7. Battle with the remnant of the *Canaanites.* [Chap. 11]
        - 8. All repeated. [Chap. 12]
    - 2. In time of Peace,
        - 1. Division of the Land. [Chap. 13, to 21.]
        - 2. Dismission of the Trans-*Jordanians.* [Chap. 22]
        - 3. *Celebration* of the Parliament. [Chap. 23]
        - 4. Death of *Joshua.* [Chap. 24]

§. 2. *Judges:* Story of the Jews under the Government of the Judges.

Judges contains

- 1. The occasion of that Government. [Chap. 1, 2.]

- 2. Narration of the Peoples state
  - 1. Under Governors,
    - *Othniel, Ehud, Shamgar.* [Chap. 3]
    - *Deborah.* [Chap. 4, 5.]
    - *Gideon.* [Chap. 6, 7, 8.]
    - *Abimelech.* [Chap. 9]
    - *Jephtha.* [Chap. 10, 11, 12.]
    - *Samson.* [Chap. 13, to 17.]
  - 2. Without Governors; wherein of their monstrous sins and Civil Wars. [Chap. 17]

§. 3. *Ruth,* a *Moabitish* woman; of her Piety.

Ruth contains Her

- 1. Conversion. [Chap. 1]
- 2. Conversation. [Chap. 2]
- 3. Marriage,
  - 1. Procured. [Chap. 3]
  - 2. Celebrated. [Chap. 4]

§ 4. Hitherto of the state of the Jews under Judges: *Now under Kings till the Captivity.*

- 1. As the Kingdom was united, in Books of *Sam.* where the Kings are by
  - 1. Election, 1 *Sam.*
  - 2. Succession, 2 *Sam.*
- 2. As it was divided, in the Books of *Kings,* under
  - *Solomon,* 1 Kings.
  - Other Kings, 2 *Kings.*
- 3. As it was in both states, more fully considered in the Books of *Chronicles.*

§. 5. First Book of *Samuel.* Jews state under Kings Elect.

1 *Samuel* contains

- 1. Time of change of Government in *Samuel's* days; whose birth is described [Chap. 1, & part 2.]
- 2. Occasion of the change; *viz.* wickedness of the Sons of
  - *Eli,* which is
    - Threatned. [Chap. 2, 3.]
    - Punished. [Chap. 4, 5, 6, 7.]
  - *Samuel's* Sons. [Chap. 8]
- 3. Story of the Kings.
  - 1. *Saul;* of whose
    - 1. Election, as he was
      - Called. [Chap. 9]
      - Confirmed by
        - 1. Inauguration. [Chap. 10]
        - 2. Consent of the People. [Chap. 11]
        - 3. Resignation of *Samuel.* [Chap. 12]
  - 2. Rejection, with the true causes of it. [Chap. 13, 14, 15]
- 2. *David* his
  - Prosperity,
    - His vocation to his Kingdom. [Chap. 16]
    - Victory over *Goliath.* [Chap. 17]
  - Adversity,
    - 1. His exile and banishment,
      - 1. The cause of it. [Chap. 18]
      - 2. The kinds of it, *viz.*
        - In his own Country. [Chap. 19, 20.]
        - Out of it, amongst
          - *Philistines.* [Chap. 21]
          - *Moabites.* [Chap. 22]

- 2. His persecutions; wherein
  - 1. The grievousness appears
    - 1. By the diversity of places whither he fled. [Chap. 23, to 27.]
    - 2. Flight to his enemies, with whom he lived. [Chap. 27, to 30.]
  - 2. The end of them. [Chap. 31]

§ 6. Second Book of *Samuel* under the Successive Kings.

2 *Sam.* contains

- 1. The tidings of *Saul's* death. [Chap. 1]
- 2. The unlawful Successor of *Saul, Ishbosheth,* whose
  - Promotion. [Chap. 2]
  - Dejection. [Chap. 3, 4.]
- 3. The true Successor *(David)* whose
  - Inauguration. [Chap. 5]
  - Government
    - Good,
      - 1. In Religious things. [Chap. 6, 7.]
      - 2. In War. [Chap. 8]
      - 3. In Political things. [Chap. 9, 10.]
    - Bad, where his sins
      - 1. Committed. [Chap. 11]
      - 2. Confessed. [Chap. 12]
      - 3. Punished with judgments
        - Internal.
        - External.
          - 1. Internal or domestic punishments,
            - 1. *Amnons* incest. [Chap. 13]

        - 2. *Absolom's* sedition,
            - The occasion. [Chap. 14]
            - Beginning. [Chap. 15]
            - Progress. [Chap. 16]
            - Issue. [Chap. 17, 18, 19]
    - 2. External and public,
        - 1. The kinds of it,
            - 1. Sedition of *Ziba.* [Chap. 20]
            - 2. Famine. [Chap. 21]
        - 2. Events of it,
            - Good, as
                - Thanksgiving. [Chap. 22]
                - Prophesy. [Chap. 23]
            - Evil. [Chap. 24]

§. 7. *Kings* two Books treat of the Kingdom as divided.

1 *Kings* contains

- 1. The increase of the Kingdom under *Solomon,* wherein
    - 1. His institution to be King. [Chap. 1]
    - 2. Conservation in the Kingdom. [Chap. 2, 3.]
    - 3. Administration of it:
        - Where his glorying in his
            - Family. [Chap. 4]
            - Buildings. [Chap. 5, ad 9.]
            - Riches. [Chap. 10]
- 2. Decrease:
    - 1. Occasion or causes,
        - Sins of *Solomon.*
        - Justice of God. [Chap. 11]

    - 2. Beginners of it,
        - 1. Authors of the division, *Rehoboam* and *Jeroboam:* [Chap. 12, 13, 14]
        - 2. Their Successors, whose reigns are handled
            - Briefly. [Chap. 15]
            - More largely in reign of *Ahab.*

§. 8. Second Book of *Kings;* of the decrease of the Kingdoms of *Israel* and *Judah.*

2 *Kings* contains

- 1. Their continuance of defection together.
    - 1. Of the Kings of *Israel* apart,
        - *Ahaziah.* [Chap. 1]
        - *Joram.* [Chap. 2, ad 9.]
        - *Jehu.* [Chap. 9, 10.]
        - *Joash.* [Chap. 11, 12.]
        - *Jehoahaz-Joas.* [Chap. 13]
    - 2. Of both Kingdoms together. [Chap. 14, ad 18.]
- 2. A special story of the defection of the Kingdoms of *Judah,*
    - 1. Their decay. [Chap. 18, ad 22.]
    - 2. Their repair. [Chap. 22, 23.]
    - 3. Their final destruction. [Chap. 24, ad fin]

§. 9. First *Chronicles.*

1 *Chron.* contains

- 1. The beginning of the Kingdom of *Israel,* wherein
    - 1. Genealogy of the world from *Adam* to *Jacob.* [Chap. 1]
    - 2. Particularly of the Nation of *Israelites* in 12 Tribes. [Chap. 2, ad 9.]
- 2. The Administration of the Kingdom
    - 1. Under *Saul.* [Chap. 9, 10.]
    - 2. Under *David,* whose
        - Entrance

        - Acts

are described.

    - 1. *David's* entrance into his Kingdom,
        - His inauguration. [Chap. 11]
        - His followers. [Chap. 11, 12]
        - Care of Religion. [Chap. 13]
        - Confirmation in his Kingdom. [Chap. 14]
    - 2. *David's* Acts,
        - 1. In the progress of his reign,
            - Good, for
                - Religion, and God's service. [Chap. 15, 16, 17]
                - War. [Chap. 18, 19, 20]
            - Evil. [Chap. 21]
        - 2. Towards end of his reign, in his old age.
            - 1. His courses again for Religion. [Chap. 22, ad 26.]
            - 2. His order for the Commonweal. [Chap. 27]
            - 3. The Parliament a little before his death, and events of it. [Chap. 28, 29.]

§. 10. Second *Chronicles.*

2 *Chron.* contains

- 1. The increase of the Kingdom under *Solomon,* whose
    - 1. Virtues. [Chap. 1]
    - 2. Buildings both
        - Sacred. [Chap. 2, ad 7.]
        - Civil. [Chap. 8]
    - 3. Condition and death. [Chap. 9]
- 2. The decrease in the the reign of
    - Rehoboam. 10, 11, 12.

- Abia. 13.
- Asa. 14, 15, 16.
- Josaphat. 17, 18, 19, 20
- Joram. 21.
- Ahaziah. 22.
- Jo••h. 23, 24.
- Amaziah. 25.
- Uzziah. 26.
- Jotham. 27.
- Ahaz. 28.
- Hezekiah. 29, ad 33.
- Manasseh. 33.
- Amon. 33.
- Josiah. [Chap. 34, 35.]
- Jehoaz.
- Jehoiachim.
- Jechoniah. [Chap. 36]
- Zedochiah.

§. 11. *Ezra,* of the return of the People from *Babylon.*

- 1. Of the manner of it. [Chap. 1, 2.]
- 2. Of the end of it; *viz.* Restoring of Religion and Government. [Chap. 3]
- 2. Of the hindrance,
  - 1. Raised by the
    - *Samaritans.* [Chap. 4]
    - 2. By the Governors of the Land of *Canaan.* [Chap. 5]
  - 2. Removed by
    - 1. *Cyrus.* [Chap. 6]
    - 2. *Ezra,* of whose

        - Journey. [Chap. 7, 8.]
        - Reformation which he wrought. [Chap. 9, 10.]

§. 12. *Nehemiah* treats of

- 1. The repair of the buildings, the
    - 1. Causes of it. [Chap. 1, 2.]
    - 2. Work itself, which was
        - Begun. [Chap. 3]
        - Hindred. [Chap. 4, 5, 6.]
        - Finished. [Chap. 7]
- 2. Reformation, Political and Ecclesiastical. [Chap. 7, ad 14.]

§. 13. *Esther* contains a story of a miraculous deliverance of the Jews.

- 1. The means of it; *viz. Esther.* [Chap. 1, 2.]
- 2. The manner of it,
    - 1. The greatness of the danger. [Chap. 3, 4]
    - 2. Degrees of the deliverance
        - 1. The intercession of the Queen. [Chap. 5]
        - 2. Frustrating the advice of *Haman.* [Chap. 6, 7.]
        - 3. Confirmation of the deliverance.
            - 1. Revoking the Decree. [Chap. 8]
            - 2. Punishing adversaries. [Chap. 9]
            - 3. Peace of the Jews. [Chap. 10]

Hitherto of the Books Legal and Historical.

Now of the Books Dogmatical or Sapiential, which concern either

- A singular subject, as Job.
- A common subject, as
    - David's Psalms.
    - Solomon's
        - Prove•bs.

        - Ecclesiastes.
        - Canticles.

SECT. 10.

§. 1. Of Prophets Dogmatical. *Job contains*

- A Dialogue:
    - 1. The occasion, his
        - 1. Prosperity. [Chap. 1]
        - 2. Adversity. [Chap. 2]
        - 3. Sin. [Chap. 3]
    - 2. The sorts, and so observe the speeches of
        - The Disputants,
            - *Eliphaz.* [Chap. 4, 5.]
            - *Job.* [Chap. 6, 7.]
            - *Bildad.* [Chap. 8]
            - *Job.* [Chap. 9, 10.]
            - *Zophar.* [Chap. 11]
            - *Job.* [Chap. 12, 13, 14]
            - *Eliphaz.* [Chap. 15]
            - *Job.* [Chap. 16, 17.]
            - *Bildad.* [Chap. 18]
            - *Job.* [Chap. 19]
            - *Zophar.* [Chap. 20]
            - *Job.* [Chap. 21]
            - *Eliphaz.* [Chap. 22]
            - *Job.* [Chap. 23, 24.]
            - *Bildad.* [Chap. 25]
            - *Job.* [Chap. 26, ad 32.]
        - The Moderators,

        - 1. *Elihu.* [Chap. 32, 33.]
        - 2. God. [Chap. 34, ad 41.]
- An Epilogue. [Chap. 42]

§. 2. The *Psalms* are by the *Hebrews* divided into five Books.

- 1. From *Psal.* 1. to the end of *Psal* 41. concluded with *Amen and Amen.*
- 2. From *Psal.* 42. to the end of *Psal.* 72. shut up with *Amen and Amen.*
- 3. From *Psal.* 73. to the end of *Psal.* 89. closed with *Amen and Amen.*
- 4. From *Psal.* 90. to the end of *Psal.* 106. ending with *Amen, Halleluiah.*
- 5. From *Psal.* 107. to the end of *Psal.* 150. concluding with *Halleluiah.*

This division seems to arise from the peculiar close of these five Psalms.

Others divide them into two parts, some

- Directed from Man to God, as the Praying and Thanksgiving Psalms.
- Directed from God to Man, as
    - The Exhortatory
    - Consolatory
    - Didactical
    - Prophetical

Psalms.

Instead of a more exact and orderly method, the Reader may observe in the end of this Chapter some particulars for his better understanding in reading the Psalms.

§. 3. *Proverbs* contains Rules of life,

- 1. General, about piety, wherein
    - 1. What we must do. [Chap. 1, 2, 3, 4.]
    - 2. What we must avoid. [Chap. 5, ad 10.]
- 2. Special, and so the life of man is informed by all sorts of Rules,
    - Political.
    - Oeconomical. [Chap. 10, ad fin,]
    - Moral.

§. 4. *Ecclesiastes* treats

- 1. Of the vanity of all earthly things, proved by *Solomon's* observations in
    - His own estate. [Chap. 1, 2.]
    - Conditions of all sorts of men. [Chap. 3, ad 10.]
- 2. Rules to be observed in this vain life of ours. [Chap. 10, 11, 12]

§. 5. *Canticles.* Descriptions of the love 'twixt Christ and his Church,

In speeches

- 1. Twixt Christ and Church. [Chap. 1]
- 2. Church and Christ. [Chap. 2]
- 3. Church. [Chap. 3]
- 4. Christ. [Chap. 4]
- 5. Church. [Chap. 5]
- 6. Church and Christ. [Chap. 6]
- 7. Church. [Chap. 7, 8.]

These are the Books Dogmatical: Now follows Prophets

- Four greater.
- Twelve lesser.

SECT. 11.

§. 1. Of Prophets Prophetical.

Isaiah contains Prophesies

- 1. Legal,
    - 1. Reproving and correcting sins
        - Of the Jews. [Chap. 1, ad 11.]
        - With comfort to the Elect. [Chap. 11, 12.]
    - 2. Threatning
        - 1. Enemies of God's people,
            - The particular Nations threatened. [Chap. 13, ad 24.]

            - The general uses of these threatenings. [Chap. 24, ad 28.]
        - 2. Israelites. [Chap. 28]
        - 3. Jews themselves, whose captivity is denounced with mixed comforts in Christ. [Chap. 29, ad 36.]
- 2. Historical. [Chap. 46, ad 40.]
- 3. Evangelical, concerning their
    - 1. Deliverance from, and preservation in Captivity. [Chap. 40, ad 49.]
    - 2. Kingdom of Christ, about which he makes eight Sermons or Speeches
        - 1. Of Christ. [Chap. 49, 50, 51.]
        - 2. Of God. [Chap. 52]
        - 3. Of the prophets expounding
            - 1. Story of Christ. [Chap. 53]
            - 2. Fruit of his Kingdom. [Chap. 54]
        - 4. Of God
            - Promising. [Chap. 55]
            - Exhorting. [Chap. 56, 57.]
        - 5. Of the Prophets
            - Reproving hypocrisy. [Chap. 58, 59.]
            - Exciting the Church. [Chap. 60]
        - 6. Of Christ. [Chap. 61, 62.]
        - 7. Of the Church. [Chap. 63, 64, 65.]
        - 8. Lastly of God. [Chap. 66]

§. 2. *Jeremiah* contains

- 1. A Prologue concerning the Prophets calling. [Chap. 1]
- 2. Sermons concerning the
    - 1. Jews, either in
        - *Judea,* in the reign of
            - *Josiah.* [Chap. 2, ad 21.]

            - *Zedechiah.* [Chap. 21, ad 25.]
            - *Jehoiachim.* [Chap. 25, 26, 27]
            - *Zedechiah* again. [Chap. 28, ad 35.]
            - *Jehoiachim* again. [Chap. 35, 36.]
            - *Zedechiah* again. [Chap. 37, ad 43.]
        - *Egypt.* [Chap. 43, ad 46.]
    - 2. Enemies of the Jews. [Chap. 46, ad 52.]
- 3. An Epilogue Historical. [Chap. 52]

§. 3. *Lamentations* contain the mournings of this

- Church. [Chap. 1]
- Prophet. [Chap. 2]
- Church. [Chap. 3]
- Prophet. [Chap. 4]
- Church. [Chap. 5]

§. 4. *Ezekiel* contains

- 1. The Preface, which concerns
    - 1. God, and his majesty. [Chap. 1]
    - 2. The Prophet, and his
        - Fearfulness. [Chap. 2]
        - Confirmation. [Chap. 3]
- 2. Prophesies themselves, which contain
    - 1. Objurgation, or reproof of the impiety of the Jews, with their judgments, in 17 Serm. from [Chap. 4, ad 25.]
    - 2. Comminations against the enemies of the Jews, in eight Sermons, from [Chap. 25, ad 34.]
    - 3. Exhortations and encouragements to the Jews, to
        - Repentance, and
        - Hope of delivery,

in six Sermons. [Chap. 34, ad 40.]

    - 4. Consolations in one continued Prophesy of their Spiritual deliverance by Christ in visions. [Chap. 40, ad fin.]

§. 5. *Daniel* contains

- 1. An History of things done in the Kingdoms both of the
    - *Babylonians* and [Chap. 1, ad 7.]
    - *Persians.*
- 2. A Prophesy of things to be done,
    - 1. Many calamities to be executed. [Chap. 7, ad 12.]
    - 2. Final deliverance and glory of the Elect. [Chap. 12]

§. 6. *Hosea* is

- 1. Parabolical; and so the Prophesy is
    - Propounded. [Chap. 1]
    - Applyed. [Chap. 2]
    - Repeated. [Chap. 3]
- 2. Plain; and so is either a
    - 1. Commination or invective, in three Sermons,
        - 1. In Chap. [Chap. 4]
        - 2. In Chap. [Chap. 5, 6, 7.]
        - 3. In Chap. [Chap. 8, 9, 10.]
    - 2. Consolation. [Chap. 11, ad 14.]

§. 7. *Joel* contains

- 1. A Commination of Famine. [Chap. 1]
- 2. An Exhortation to Repentance. [Chap. 2]
- 3. A Consolation to penitents. [Chap. 3]

§. 8. *Amos* contains

- 1. A Commination against
    - 1. Enemies of God's people. [Chap. 1]

    - 2. Jews and Israelites, and that in
        - Plain words, against their
            - Idolatry. [Chap. 2]
            - Violence. [Chap. 3]
            - Indignity, pride,
            - Inhumanity, luxury [Chap. 4, 5, 6.]
        - In a threefold type. [Chap. 7, 8, 9. ad finem.]
- 2. A Consolation, from the 11 verse of the 9. Chap.

§. 9. *Obadiah*

- 1. Doth testify to [Chap. 12 ver.]
- 2. Dehorts to [Chap. 17 ver.]
- 3. Comforts [Chap. ad finem.]

§. 10. *Jonah*

Describes the two callings of *Jonas;* in the

- First, the
    - Manner of it. [Chap. 1]
    - Effect of it, Prayer. [Chap. 2]
- Second,
    - His Sermons to the *Ninevites,* and their Repentance. [Chap. 3]
    - The effect of their Repentance in *Jonah* [Chap. 4]

§. 11. *Micah* contains five Sermons.

- 1. Threatning against the whole Kingdom. [Chap. 1, 2.]
- 2. Threatning against the Magistrates. [Chap. 3]
- 3. Consolations in God and the *Messias.* [Chap. 4, 5.]
- 4. Commination. [Chap. 6]
- 5. Consolation again. [Chap. 7]

§. 12. *Nahum.*

Nahum threatens destruction to the *Assyrians,* which is

- 1. Propounded. [Chap. 1]
- 2. The means shown. [Chap. 2]
- 3. The cause of their sins. [Chap. 3]

§. 13. *Habakkuk.*

Habakkuk contains a

- Dialogue betwixt God and the Prophet. [Chap. 1, 2.]
- Prayer. [Chap. 3]

§. 14. *Zephany.*

Zephany contains three Sermons,

- 1. A Commination. [Chap. 1]
- 2. An Exhortation. [Chap. 2]
- 3. A mixture of both. [Chap. 3]

§. 15. *Haggai.*

Haggai

- First, Exhorts to build the Temple. [Chap. 1]
- Secondly, comforts with Prophesy of Christ's Kingdom. [Chap. 2]

§. 16. *Zachariah* contains

- 1. Types and visions,
    - 1. Hortatory,
        - Generally to all the People. [Chap. 1, 2.]
        - Specially unto the Priests. [Chap. 3, 4.]
    - 2. Monitory. [Chap. 5, 6.]
    - 3. Consolatory. [Chap. 6]
- 2. Speeches and Sermons,
    - 1. Doctrinal, of things present, about God's service. [Chap. 7, 8.]
    - 2. Prophetical, of things that concern Christ's

        - Incarnation. [Chap. 9, 10.]
        - Passion. [Chap. 11, 12, 13.]

§. 17. *Malachi.*

Malachi

- 1. Chides for
    - 1. Perfidiousness in God's service. [Chap. 1]
    - 2. Pollution of marriage, and blasphemy. [Chap. 2]
- 2. Comforts in the Promise of
    - Christ. [Chap. 3]
    - His forerunner. [Chap. 4]

SECT. 12.

§. 1.

The New Testament contains Books

- 1. Historical; *viz.* Four Evangelists and Acts.
- 2. Doctrinal, in Epistles of *Paul, James, Peter, John, Jude.*
- 3. Prophetical, in the *Revelation.*

The Books for memories sake, are comprised in these verses,

- *Mattheus, Marcus, Lucas, Johannes & Acta.*
- *Roma. Corin. Galatus, Ephesi. Philip. Colosenses.*
- *Thessalo. Timotheum, Titum, Philemon, Hebraeos.*
- *Jacobus, Petrus, Johannes, Judah, Revelat.*

Of Books Historical. Matthew speaks of Christ in his

- 1. Person, as of
    - Birth. [Chap. 1]
    - Education. [Chap. 2]
- 2. Office,
    - 1. In his preparation unto his Office in his

        - Forerunner, *John the Baptist.* [Chap. 3]
        - Himself, who was
            - Baptized. [Chap. 3]
            - Tempted. [Chap. 4]
    - 2. Execution of his Office.
        - 1. Prophetical in teaching, whose doctrine is
            - 1. Briefly propounded. [Chap. 5, 6, 7.]
            - 2. Largely expounded and confirmed; and so he
                - 1. Teacheth, and confirmeth by Miracles of all sorts. [Chap. 8, ad 19.]
                - 2. Reproves, and confuteth the practice and doctrine of the Pharisees. [Chap. 19, ad 24.]
                - 3. Foretells, and prophesies the destruction *Urbis & Orbis.* [Chap. 24, 25.]
        - 2. Sacerdotal, in his Passion and Sacrifice for the sins of the world. [Chap. 26, 27.]
        - 3. Regal, in respect of the beginning and manifestation of it. [Chap. 28]

§. 2. *Mark* treats of

- 1. Christ's life, and herein of his
    - Forerunner. [Chap. 1]
    - 2. Saying and doings,
        - 1. Before his transfiguration, and so reports both his
            - Oracles. [Chap. 2]
            - Miracles. [Chap. 2, ad 9.]
        - 2. In his transfiguration. [Chap. 9]
        - 3. After it, and that
            - Before he entered the City. [Chap. 10]
            - In his entrance,
                - Disputation. [Chap. 12]

            - Prediction. [Chap. 13]

- 2. Christ's death, where
    - 1. Antecedents before it. [Chap. 14]
    - 2. Manner of it. [Chap. 15]
    - 3. Consequents after it. [Chap. 16]

§. 3. *Luke* treats of Christ's

- 1. Life
    - 1. Private, wherein
        - 1. His conception. [Chap. 1]
        - 2. His birth and education. [Chap. 2]
    - 2. Public, in preaching the Gospel, where his
        - 1. Preparation to it. [Chap. 3]
        - 2. Performance of it, and that either
            - Alone by
                - Teaching. [Chap. 4]
                - Doing. [Chap. 5]
            - With others, *viz.* his
                - Apostles, whom he
                - Calls and instructs. [Chap. 6, 7, 8.]
                - Sendeth. [Chap. 9]
                - Seventy Disciples. [Chap. 10]

- 2. Death:
    - 1. Antecedents of it: where consider the things he did and spake,
        - 1. In his journey to *Jerusalem,* where he taught of
            - Inward worship of God,
                - Prayer. [Chap. 11]
                - Faith. [Chap. 12]
                - Repentance, in

            - Causes moving to it. [Chap. 13]
            - Hindering of it. [Chap. 14]
            - Effects of it. [Chap. 15]
        - Outward worship, where
            - 1. What we must avoid
                - Abuse of riches. [Chap. 16]
                - Scandal. [Chap. 17]
            - 2. What we must do. [Chap. 18]
    - 2. When he came to *Jerusalem,* how he was
        - 1. Received. [Chap. 19]
        - 2. Disputed. [Chap. 20]
        - 3. Prophesied. [Chap. 21]
  - 2. Manner of his death. [Chap. 22, 23.]
  - 3. Consequents after it. [Chap. 24]

§. 4. *John* treats of Christ's

- 1. Person. [Chap. 1]
- 2. Office: which he performed in his journey to three Feasts:
  - 1. Of the Passover,
    - 1. In *Cana,* from whence he sent out. [Chap. 2]
    - 2. While he abode at the Feast. [Chap. 3]
    - 3. In his return by *Samaria.* [Chap. 4]
  - 2. Of Pentecost, where
    - 1. He cured the Palsy. [Chap. 5]
    - 2. Fed the people. [Chap. 6]
  - 3. Of Tabernacles, where note
    - 1. His coming to *Jerusalem.* [Chap. 7]
    - 2. His abode there, his
        - Disputation. [Chap. 8]

            - Works. [Chap. 9]
            - Sermon. [Chap. 10]
        - 3. His departure thence. [Chap. 11]
    - 4. To the Celebration of the true Passover, about his death.
        - 1. What went before it,
            - 1. His deeds,
                - 1. Entrance to the City. [Chap. 12]
                - 2. Washing his Disciples feet. [Chap. 13]
            - 2. His speeches,
                - 1. At supper time. [Chap. 14]
                - 2. As they went to the garden
                - 1. Monitory. [Chap. 15]
                - 2. Consolatory [Chap. 16]
                - 3. Supplicatory [Chap. 17]
        - 2. The manner of it. [Chap. 18, 19.]
        - 3. Consequents of it; *viz.* his appearance to his disciples,
            - Conversing in *Judea.* [Chap. 20]
            - Fishing in *Galilee.* [Chap. 21]

§. 5. *Acts,* A History of the Apostles.

- 1. A general of all,
    - 1. Of their assembling. [Chap. 1]
    - 2. Of their gifts. [Chap. 2]
    - 3. Of their sayings. [Chap. 3]
- 2. A special,
    - 1. *Peter,* with *John* and others. [Chap. 4, 5.]
    - 2. *Stephen.* [Chap. 6, 7.]
    - 3. *Philip.* [Chap. 8]
    - 4. *Peter* alone, his

        - 1. Miracles. [Chap. 9]
        - 2. Doctrine,
            - Propounded. [Chap. 10]
            - Defended. [Chap. 11]
        - 3. Imprisonments and deliverance. [Chap. 12]
    - 5. *Paul* and his travels,
        - 1. With *Barnabas.* [Chap. 13, 14.]
        - 2. With *Silas,* of whose
            - 1. Departure, whereof the first Council at *Jerusalem.* [Chap. 15]
            - 2. Abode
                - 1. In *Asia.* [Chap. 16]
                - 2. In *Grecia.* [Chap. 17]
            - 3. Return. [Chap. 18]
        - 3. For the *Ephesians,* where
            - 1. From whence he went. [Chap. 18, ad 23.]
            - 2. By what place. [Chap. 19, 20.]
            - 3. Whither he came.
                - 1. To *Jerusalem,* and what befell him there. [Chap. 21, 22, 23.]
                - 2. To *Cesarea,* and what was done under
                - *Felix.* [Chap. 24]
                - *Festus.* [Chap. 25]
                - *Agrippa.* [Chap. 26]
                - 3. At *Rome.* [Chap. 27, 28.]

SECT. 13.

§. 1. *Of Books Doctrinal.* Epistle to the *Romans* treats of

- 1. Justification. [Chap. 1, 2, 3, 4, 5]
- 2. Sanctification. [Chap. 6, 7, 8.]

- 3. Predestination. [Chap. 9, 10, 11.]
- 4. Good works. [Chap. 12, ad 16.]

§. 2. I *Corinthians.*

- 1. He reproves for
    - 1. Schisms and factions, and hearkening to ambitious Teachers. [Chap. 1, 2, 3, 4.]
    - 2. Incest and fornication. [Chap. 5]
    - 3. Going to Law. [Chap. 6]
- 2. He disputeth about
    - 1. Marriage. [Chap. 7]
    - 2. Things indifferent. [Chap. 8, 9, 10.]
    - 3. Sacrament of Supper. [Chap. 11]
    - 4. Right use of Spiritual gifts. [Chap. 12, 13, 14]
    - 5. Resurrection. [Chap. 15]
- 3. He concludeth about Collections, and matters of Salvation. [Chap. 16]

§. 3. II *Corinthians.*

He

- 1. Apologizeth for himself against divers aspersions. [Chap. 1, 2, 3, 4, 5]
- 2. Exhorteth them to
    - 1. Holy life, and patience, and shunning needless society with the wicked. [Chap. 6]
    - 2. To avoid judging ill of him. [Chap. 7]
    - 3. To mercy and liberality. [Chap. 8, 9.]
    - 4. To sincere respect of him and his Apostleship. [Chap. 10, 11, 12]
- 3. Concludeth. [Chap. 13]

§. 4. *Galatians.*

He

- 1. Reproves their backsliding. [Chap. 1]

- 2. Intreats of Justification. [Chap. 2, 3, 4.]
- 3. Exhorts to goods works. [Chap. 5, 6.]

§. 5. *Ephesians* treats

- 1. Of matter of Faith. [Chap. 1, 2, 3.]
- 2. Of Works. [Chap. 4, 5, 6.]

§. 6. *Philippians.*

- 1. A narration of his
    - 1. Love to them.
    - 2. Afflictions. [Chap. 1]
    - 3. Desire of death.
- 2. He exhorts
    - 1. To love and humility. [Chap. 2]
    - 2. To wariness and progress,
        - Assurance, and [Chap. 3]
        - Sanctity.
- 3. He concludes with
    - Particular Exhortations. [Chap. 4]
    - General Commendations.

§. 7. *Colossians*

- Treats of matters of
    - Faith. [Chap. 1, 2.]
    - Life. [Chap. 3, 4.]

§. 8. I *Thessalonians* treats

- 1. Of their Conversion. [Chap. 1]
- 2. Of the means of it. [Chap. 2]
- 3. Of the fruits of it, his
    - Love to them, and [Chap. 3]

    - Care for them.
- 4. Directions for their lives. [Chap. 4]

§. 9. II *Thessalonians.*

- 1. He comforts. [Chap. 1]
- 2. He Prophesieth. [Chap. 2]
- 3. He exhorteth. [Chap. 3]

§. 10. I *Timothy.*

- 1. He confuteth the Erroneous Doctors. [Chap. 1]
- 2. He exhorteth about Prayer and apparel. [Chap. 2]
- 3. Informeth concerning the duty of Bishops and Deacons. [Chap. 3]
- 4. Prophesieth of the last and evil times. [Chap. 4]
- 5. Ordereth Church-Governors. [Chap. 5]
- 6. Taxeth several abuses. [Chap. 6]

§. 11. II *Timothy.*

- 1. He exhorteth him to perseverance
    - 1. In the duties of his calling. [Chap. 1]
    - 2. In Christian warfare. [Chap. 2]
- 2. Prophesieth. [Chap. 3]
- 3. Chargeth about Preaching, and so concludeth. [Chap. 4]

§. 12. *Titus.*

- He treats of
    - Ministers. [Chap. 1]
    - Hearers. [Chap. 2, 3.]

§. 13. *Hebrews* treats of

- 1. Christ, and so of his
    - 1. Person, in
        - His Divine Nature. [Chap. 1]

        - His Humane Nature. [Chap. 2]
    - 2. Office,
        - 1. Prophet. [Chap. 3, 4.]
        - 2. Priest. [Chap. 5, ad 10.]
- 2. Of the duties of Christians, and so of
    - Faith. [Chap. 11]
    - Holy life. [Chap. 12, 13.]

§. 14. *James* treats

- 1. Of patience, right hearing the Word, and true Religion. [Chap. 1]
- 2. Of love, and Justification by Works. [Chap. 2]
- 3. Of the tongue and wisdom. [Chap. 3]
- 4. Of contentions and presumption. [Chap. 4]
- 5. Of oppression, and swearing, and prayer and admonition. [Chap. 5]

§. 15. I *Peter* hath in it matter of

- 1. Consolation. [Chap. 1, ad 13v.]
- 2. Exhortation, from *ver.* 13. of the 1 *Chap. ad* [Chap. 8v. of 3c.]
- 3. Dehortation, from 8 *ver.* of 3 *Chap.* [Chap. ad fin' 3c.]

And these again are handled,

- 1. Exhortation. [Chap. 4c. to 12v]
- 2. Consolation, from 12 *ver.* [Chap. ad fin. 4.]
- 3. Dehortation implicitly, with the Conclusion. [Chap. 5]

§. 16. II *Peter*

- 1. Exhorts to holiness. [Chap. 1]
- 2. Threatens wicked Teachers and Apostates. [Chap. 2]
- 3. Prophesieth of the day of Judgment. [Chap. 3]

§. 17. First Epistle of St. *John.*

- 1. Of the benefits of Christ. [Chap. 1]

- 2. Of the office of Christians in
    - Love. [Chap. 2, 3, 4.]
    - Faith. [Chap. 5]

SECT. 14.* Of the Book Prophetical. *Revelation contains

- 1. History of the state of the Churches then. [Chap. 1, 2, 3.]
- 2. Mystery or Prophesy
    - 1. Of the World. [Chap. 4, ad 10.]
    - 2. Of the Church, in he•
        - 1. Battels. [Chap. 10, ad 17.]
        - 2. Victories. [Chap. 17, 18, 19, 20]
        - 3. Triumphs and eternal Glory. [Chap. 21, 22.]

***SECT. 15.* Of heads or common places of observations for profitable things.**

I Declared before (Sect. 4.) that in Reading of the Scripture, it were good for our profiting to observe some special passages, where we find things represented unto us, either more weighty in themselves, or more proper to ourselves, for our particular use and occasions; and to that purpose I shall now compose some heads or common places for observation of such profitable things: Some I know herein advise these four points; 1. That every Christian following this direction, should make a little paper Book of a sheet or two, and write on the top of every leaf, the title that he would observe in his reading. 2. That he would observe such places as stare him in the face, that are so evident, that the heart cannot look off them. 3. That he set down under each title, only the Book, Chapter and Verse, and not the words, for that would tire him in the end; only when he hath done his quarter-task, or years task, then he may write out the choicest things, as he thinks good. 4. That he look not at the profit of this course the first week or month, but let him consider how rich it will make him at the years end; surely after he hath gathered them, he would not sell his collections for a great price, if it were but for the good they may do him in the evil day, when it shall come upon him: Of these I shall give you the experience of a weak Christian, the unworthiest servant of Christ, in the following Section and Paragraphs.

***SECT. 16.* Common places observed by one in his private Reading of the Scriptures.**

1. PLaces that in reading the Scriptures he found sensible comfort in. *Exod.* 14.13.—19.4, 5.—24.10, 11, 17.—34.6, 7, 8. *Numb.* 14.18. *Deut.* 5.29.—10.15. 1 *Sam.* 30.6. 2 *Sam.* 12.13. 2 *King.* 20.5. 2 *Chron.* 12.12.—15.4.—20.21, 22, 27, 28. *Job* 5.11, 17, 18.19.—33.25, 26. *Prov.* 3.12. *Psal.* 27.13, 14.—31.7.—37.1, 2, 3, 4, 5, 6, 7, 8, 32, 33, 34.—57. throughout.—119.103. — 138.7, 8.—139.17. *Isa.* 29.19.—30.18, 19.—40.1, 2.—42.3.—48.18.—49.2, 13, 14, 15, 16.—52 9.—54.7, 8, 9, 10.—55.7.—57.15, 16, 18. *Jer.* 1.9.—31.3, 9, 20. *Hosea* 6.1, 2.—11.8. *Mic.* 7.18, 19, 20. *Ma..* 5.11, 12.—10.26, 28,

29, 30, 31, 32. *Mark.* 2.17. *Luke* 6.22, 23. *Rom.* 8.18, 31, 32. 2 *Cor.* 7.6. *Eph.* 5.8. *Col.* 1.13.— 4.3. 2 *Tim.* 3.11. *Heb.* 10.35, 36, 37, 38.—12.5, 6, 7, 8. *James* 5.20. 1 *John* 3.12, 13.

2. Places that in reading he found rebuke of corruption in his nature or practice. *Numb.* 14.11. 1 *Sam.* 12, 13. 2 *Chron.* 32.26. *Psal.* 119.75. *Isa.* 56.11.—57.17-59.11, 12. *Jer.* 6.13. *Ezek.* 34.2, 3, 4. *Hosea* 7.10. *Mark* 7.21, 22, 23. *Luke* 12.15. *Rom.* 7.23, 24. *Ephes.* 5.4. 1 *Pet.* 2.1. *Rev.* 2.5.—3.15, 16, 17, 19.

3. Places that directed him in his particular calling. *Job* 33.23, 24. *Isa.* 49.4, 5.—50.4.—52.11.—58.1.—62.1, 6, 7. *Jer.* 15.19.—23.22.—48.10. *Ezek.* 3.1, 18, 19, 20, 21.—33.2, 3, 4, 5, 6, 7, 8, 9.—34.10. *Mal.* 2.7. *Mat.* 10.16, 17, 18. *Acts* 20.20, 21, 23. 1 *Cor.* 1.5.—14.1, 12. 2 *Cor.* 4.5, 6, 7.—6.3, 4, 5, 6, 7.— 12.15. *Phil.* 2.3. 1 *Thess.* 1.5. 2 *Thess.* 2.3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 17. 1 *Tim.* 1.4.—4.12.

4. Places containing sweet passages, which melted his heart. *Gen.* 22. *v.* 1. to 20.—24.31, 33, 50, 52.—33.10, 11.—43.14, •6, 30.—44.13, 16, 31.—45.3, 9, 14, 24, 26, 27, 28.—48.11, 12.—50. 10, 11. *Deut.* 5.29. *Judges* 7.15, 20, 22. *Ruth* 2.10.—3.10, 18. 1 *Sam.* 17.30. to the end.—18.1, 2, 3, 4, 5, 6, 7.—20.41, 42.—24. 16, 17, 18, 19.—25.23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35. 2 *Sam.* 15.25, 26, 30. *Isa.* 57.17, 18. *Jer.* 31.20. *Jonah* 2.7. *Mark* 9.24. *John* 11.35.

5. Places that hold forth comforts against the burden of his daily infirmities, inward temptations and afflictions of Spirit. *Gen.* 15.1. *Exod.* 34.6, 7. *Psal.* 18.6.—23.4, 5, 6-34.18.—11.24. *Hos.* 6.1, 2. *Mic.* 7.19. *Luke* 17.4. *Joh.* 17.20. *Rom.* 6.14-16. 20. 1 *Cor.* 10.13. 2 *Thess.* 3.3. 1 *Tim.* 1.15. *Heb.* 4.15, 16. 1 *Pet.* 5.10. 1 *John* 1.9.—2.1, 12-5.18.

6. Places that establish his heart against the fear of falling away. 1 *Kings* 6.13. *Job* 8.20. *Psal.* 15.5.—16.8.—37.24, 27, 28, 31— 89.33, 34, 35.—94.14. *Isa.* 54.10. *Jer.* 31.3.—33.20, 21, 25, 26—32.39, 40, 41. *Hosea* 2.19.20. *Luke* 22.32. *John* 6.39.—13.1.— 14.6.—17, 22, 23, 26. *Rom.* 8.35, 39.—11.29. 1 *Cor.* 1.8, 9. *Eph.* 1.13, 14.—4.30. *Phil.* 1.6. 1 *Thess.* 5.23, 24. 2 *Thess.* 3.3. *Heb.* 13.5. 1 *Pet.* 2.6. 1 *John* 3.9.—5.4.

7. Promises that comfort him against outward crosses. *Gen.* 41.43. *Exod.* 4.31.—23.25. *Judges* 13.23. 2 *Chron.* 25.9. *Psal.* 23.1, 2.—37.25.—119.165. *Pro.* 1.33.—3.8, 10. *Isa.* 58.8. *Dan.* 6.16. *Luke* 21.18. *John* 16.33. *Rom.* 1.17. 2 *Cor.* 4.17, 18. 2 *Tim.* 2.12. *Heb.* 13.5, 6. 1 *Pet.* 3.14, 15, 16, 17, 18.—4.12, 13, 14, 15, 16, 19. *Rev.* 2.10.

8. Places that hold forth his privileges in Christ, above all the wicked in the world. *Gen.* 3.15.—7.1, 23.—12.3.—15.6.—26.4.—28.14.—32.28. *Exod.* 19.4, 5, 6. *Num.* 23.21.—24.5, 6. *Deut.* 26.18, 19.—33. 29. 1 *Sam.* 12.22. 2 *Chron.* 15.4.—16.9. *Job* 5.19, to 27. *Psal.* 32.7.—33.18, 19.—34.4, 5, 6, 7, 8, *&c. Isa.* 9.6.—40.31.—41. 10, 14, 15, 16, 17, 18.—53.11.—54.11, 12, 13, 14, 15, 16, 17. *Jer.* 33.8. *Lam.* 3.32. *Ezek.* 11.19. *Dan.* 6.23. *Zech.* 2.8. *Mal.* 4.2. *Mat.* 1.21.—10.30.—11.28.—28.20. *Luke* 11.13-19.10.— 21.18. *John* 1.12, 16, 29.—10.28.—3.16, 17.—14.16, 17.—14.16, 17.—17. 17, 19, 24. *Acts* 13.39.—27.34. *Rom.* 4.5.—8.30, 33.—10.4. 1 *Cor.* 1.30. 2 *Cor.* 5.19, 21. *Gal.* 3.13.—4.4, 5, 6. *Eph.* 1.3, 4, 6, 7.—2.14.16.—3.25. *Phil.* 3.21. *Col.* 1.21.—3.4. 1 *Thess.* 5.23, 24. 1 *Tim.* 1.15. *Tit.* 2.14. *Heb.* 1.3.—9.12, 26. 1 *John* 1.7.— 2.2.—3.1, 2, 5. *Rev.* 1.5, 13.

9. Places hard to be understood, of which he desired and endeavored after resolution, as (amongst the rest) all the Titles of the Psalms, especially of these Psalms,— 3, 4, 5, 6, 7, 8, 9, 16, 22, 30, 34, 38, 39, 4•, 45, 46, 50, 53, 56, 57, 60, 72, 88, 90, 92, 119, 120, *&c.*

10. Other several heads hath he noted in his private little Book, which only I shall set down for others imitation: As—

- 1. Places that hold forth *Experiences* (or the wordwritten in our hearts) as the best Commentary.
- 2. Places that hold forth divers points of Religion, that a Christian may infallibly rest on, and live and die in the assurance of them.
- 3. Places that justify a precise respect of the least sin.
- 4. Places that show the godly have suffered all sorts of crosses, reproaches and slanders.
- 5. Choice Sentences, or memorable Sayings.
- 6. Promises of the Churches flourishing in the last times.

But above all, those which concern our own particular, I esteem most precious, and of singular use.

***SECT. 17.* Of the use of these Collections.**

THe use of them is diverse, according to the several heads: Now the first head was, *Places that in reading, he found sensible comfort and ravishing of heart in?* The use hereof is not only for present, but whiles he lives in any distress, for then he may have recourse to these *places,* as to so many wells of joy; and if in his grief, one, or two, or ten will not comfort him, yet it may please God that some of them will have spirit and life in them; besides, it cannot but marvelously establish his faith, when he remembers in how many distinct places of Scripture the Lord was pleased to comfort his soul.

The second head was, *Places that in reading, he found rebuke of corruption in his nature or practice:* The use hereof, is to open his eyes, and to let him see the Anatomy of his corruptions, and plainly to perceive what things are in his nature, that God hath a quarrel against; so that now it is time, that as such a one is guided by the finger of God to know his corruptions, so he should go to the Spirit of God for mortification.

The third head was, *Places that directed him in his particular calling:* The use hereof, is to consider the several Texts, as the crowing of Cocks, which ring in his ears: *When wilt thou arise? why tarriest thou so long? why stirrest thou so slowly? See how the Sun rejoiceth as a Giant to run his race, why then dost not thou sharpen thyself to the work which God hath laid on thee? it may be thou meetest with many troubles, disgraces, oppositions, but what then? is not this God's command? is not this a service to the Lord Jesus? doth not the Lord assist? and is not he Pay-master sufficient? it may thy labor is in vain, thy work is without fruit, and what then? is not labor thy duty?*

and good success God's work? what hast thou to do with thoughts about the blessing and success of thy labors? look thou to the duty, view the Texts well, and obey them, and leave the blessing of thy endeavors to the good will and pleasure of God; lay aside all care of the event, and roll thy burden upon the Lord, who will sustain thee: Thus these Texts cry upon him to submit to God's direction, and to depend therein upon his help and assistance. This is the double duty we all owe, First, To ask counsel at the word, and to follow the determination of it; for a true heart is ever obediential, subjecting itself to the will of God, as the rule of holiness, acknowledging his sovereignty, subscribing to his wisdom as most absolute, and to his ways as most true, just and merciful. Secondly, To put over all our businesses into God's hands, and in a manner out of our own, trusting in him for ability to the work, and for good success to come by them.

The fourth head was, *Places containing passages that even melted his heart:* The use hereof, is to call such passages to remembrance in times of mourning, only be sure that our affections prove spiritual, and not merely natural: I make no question but *David's* longing after God, *Psalm* 42.1, 21. his panting after the word, *Psalm* 119.140. his delight in the sweetness of it, *Psal.* 119.103. his trembling at God's presence, *Psal.* 119.120. his grief for the breach of his Law, *Psalm* 119.136. were spiritual affections; for they were raised by spiritual objects, so it is good for us to see to our affections, that they be raised by spiritual objects, and then they will prove singularly useful; it may be indeed that when a Christian peruseth over again the same Texts, he shall not have the like operation as before; all the godly find by their own experience, that those instructions, reproofs and consolations, which at sometimes awaken, wound and revive their spirits, at another time move them nothing at all; sometimes the spiritual sense is benumb'd, and they *hear only by the hearing of the ear;* but at other times, when those senses are awakened, they taste, and see, and feel the same, and consequently are affected, as *Job* was in that place, *Job* 42.5. so if at any time we find these *meltings* stirred in us by a spiritual object, and that they are answerable to God's dealings with us, then we can rejoice or mourn seasonably, when God calls us to either, *Eccles.* 7.14 I take this to be an holy and happy use made of those places.

The fifth head was, *Places that hold forth comforts against the burden of his daily infirmities, inward temptations, and afflictions of spirit:* The use hereof, is (when such a particular temptation comes) to eye the promises, and to betake the soul unto the Lord for succor promised: This is the voice of Faith, *Be of good courage, here is a word of comfort, and there is help enough in heaven; the Devil may thrust sore at thee, but he shall not get the victory, for God is with thee; no question, but for these sins the Lord bestows on thee a pardon of course, only be vigilant and watchful at all times, in all places, upon all occasions, against all sins, with all the degrees thereof, specially against sin of constitution, calling, company, corrupt education:* Indeed, this is the property of faith, both to rest on the promises, and to keep waking, for nothing is more wisely fearful then faith, nor more cautelous and circumspect then holy fear.

The sixth head was, *Places that establish his heart against the fear of falling away:* The use hereof is, in case of any such doubt, to learn and think upon these precious *places,* that we may be settled in believing our perseverance. This will encourage and quicken us in our Christian

course, stablish us in well-doing, and hearten us against the greatest difficulties: Their objection, who say, The doctrine of assurance of *not falling away,* doth set open a door to all licentiousness, is most false; for the more assurance of salvation in a man's soul, the more fear and trembling in a man's course; he who is best assured, hath most power of God's Spirit, and the stronger the Spirit of God is within, the more holiness and fruits of grace are without.

The seventh head is, *Promises that comforted him against outward crosses:* The use hereof, is *to live by faith* in afflictions; for then is faith in these promises the only stay and support of the heart:*I had fainted, unless I had believed to see the goodness of the Lord in the land of the living:—This is my comfort in my affliction, for thy word hath quickened me:* In daily and lighter trials, a man of mild and patient temper, may hold up the head, but when one deep calleth unto another, and the waves flow over our head, when nature yieldeth, and the heart fainteth, then to stand fast, and be of good courage, is the only property of faith, which is grounded upon the rich mercy of God, made over to us in these precious promises. I cannot deny, but distrust many times wrings from a Christian such voices as these, *Were it anything but this I could bear it;* but now if in conscience of his impotency, he will seek to Christ to make him able, and he will fasten himself upon him by a true and lively saith in these promises, he may find strength enough through his might, whereby to bear that comfortably, which otherwise he may find most intolerable. Faith drives a man out of himself, as not able to bear the least cross as he ought, and through the power of God, it enableth him to bear that best with which God is pleased to try him.

The eighth head is, *Places that hold forth his privileges in Christ, above all the wicked in the world:* The use hereof is, 1. To believe and to rejoice in them: *All these privileges are mine,* will a soul say, *the Lord hath given them for my portion, how then should I glory in God, triumph over death, sin and hell, through my Savior?* 2. To live unto him who hath bestowed them on the soul: *And now,O Israel* (after all his kindness) *what doth the Lord require of thee, but to fear the Lord thy God, and to love him and serve him with all thy heart, and to keep his Commandments? Oh* (saith the soul) *how should I now think much of Christ? and speak much of Christ? and converse much with Christ? and do much for Christ? and suffer much for the Lord Jesus Christ? and if I cannot do much, how should I desire and will to do much, which is accepted as if I did it? how should I continually go to him,to enable me to do more then of myself I can do? nay, how should I mourn and lament for what I have not done, either through want of ability or will:* This is the use of such glorious privileges, to *believe in Christ,* and to *live unto Christ.*

The ninth head is, *Places hard to be understood, of which he desired and endeavored after resolution:* The use hereof, is specified in the very Title itself; and the resolution of the hard Texts cited (*viz.* those Titles of several Psalms) was by industry found out thus.

PSAL. 3.The Title is, A Psalm of David, when he fled from *Absalom* his son.

In which three things are contained, 1. The Author thereof, *David* King of Israel, who composed it. 2. The kind of the *Psalm;* which word *[Psalm]* is a word generally appliable to all

those spiritual Hymns, without particular application to the Ceremonies of persons, time or manner of singing, as many others are: It was usually delivered to the whole Choir, on the Sabbaths and Festival days, to be sung by voice, and to be fitted to the instruments, used to be played upon in the Temple. 3. The expression of the time, and occasion of the composing thereof; *(i.)* when he fled from *Absalom:* the story is set down 2 *Sam.* 15. Many were the troubles wherewith this good King was afflicted, especially after his sin in the matter of *Uriah,* but never any so grievous, as to be driven out of his own Kingdom by his own Son, and his subjects to fall away from him, and to follow his enemy, that sought his life and Throne.

Hereupon he makes his sorrowful complaint unto God in this *Psalm,* and appoints it to be sung in the Church for his own comfort, and instruction to himself and the whole Church in such times of calamities.

And to this his pathetical moan, he joins this word *[Selah]* as a note of the attention of the mind, and stop or pause in the song.

For understanding the meaning and use of the word *[Selah]* note, that *Selah* is an Hebrew word, and signifies as much as *Amen,* forever, *semper, in sempiternum, in seculo, &c.* 〈 in non-Latin alphabet 〉 , *in aeternum.*

Jerome observes, that the Jews used one of these three words in the end or conclusion of their writings or sentences, or in the end of their prayers, *Amen, Selah* or *Salem,* which signifies peace: And its noted to be a word to express an affirmation, or giving assent to that which is prayed or said, as *Amen* is, or else it imports a wish, vow or desire, that the thing spoken be certain, or may be forever, *(i.)* that it may be performed: And it is to be noted, that it is usually placed, when some special thing, worthy attention or observation, is spoken or delivered, or some desire to be performed, whether it be in the end, or in any sentence of the Psalm, Prayer, &c. that by a little stop or pause of the breath, the matter, worth or excellency of the thing may better be considered: And you shall not find it in any part of the Scripture, saving in the Psalms, and in the prayer of the Prophet *Habakkuk, Hab.* 3.3. whereupon its observed by *Drusius* and others, to be a word of note, used in those dities and music, to make a stop or stay, that the matter uttered may be better minded of the hearers, either to affirm it by their assent, or to desire the performance of what is sung by that intermission, which seems to be most probable, because the Greek Translators of the Hebrew Bible, express the word *Selah,* by the Greek word 〈 in non-Latin alphabet 〉 , which signifies *a stop, or intermission,* and so comes to be used in the *Psalmodie,* and is *rithmi Commutatio,* a change of the note, or *vicissitudo canendi,* or as some say, *alterius sensus exordium.*

PSAL. 4. To the chief Musician on Niginoth, a Psalm of David.

The meaning is this, The Kingly Prophet *David* composed this Psalm, and delivered it to be sung and played in the Congregation, to him that was the chief Overseer, Master, and set over the rest of that music or consort, upon the instrument called *Niginoth,* which sounded by playing on with the hand: To understand this the better, we may observe, that some

instruments used in the Jewish Temple, were 〈 in non-Latin alphabet 〉 windy, such as sounded by breath, and motion of the fingers; as Organs, that are blown with bellows, and all hollow instruments, as Trumpets, Rams horns, Cornets, &c. such as the Priests and Levites used in the holy Ordinances, from the Hebrew word *Nechiloth,* which signifies bored through or hollow.

Others were *pulsatilia,* such as were played upon with the fingers only, either by a quill or otherwise; as the Harp, Dulcimer, &c. and had strings; and of this sort was the instrument in the Title of this Psalm, called *Niginoth;* now to everyone of these several kinds of instruments, there was one who excelled therein, appointed Overseer, or chief of the consort, and to direct those under him in the song, as there was of such as were the singers also for the song: Hence it is, that the Psalm being committed to be sung to the master of that Order, its said, *To the chief Musician, or to him that excelleth: A Psalm of David.*

PSAL. 5. To the chief Musician upon Nehiloth, a Psalm of David.

The Title of this Psalm may be understood by that which is said in the Title of the fourth *Psalm,* differing in nothing but in the name of the instrument, which was one of those that were hollow, and sounded by breath, as the Hebrew word shows, as afore, &c. Some of the Hebrew Writers say, It was a Musical instrument, whose sound was like the buzzing of Bees, or in regard of the multitude of them, which are like an army for number, and for that the master of that Choir was appointed to pray for all Israel, as for all the Armies of the Israelites, against the Armies of the enemies, that came against them in multitude and noise like *a swarm of Bees;* thereupon he gives the Title, *Super exercitus Psalmus Davidis, &c.* but improperly, the Title having no conformity with the Substance of the Psalm, nor is it approved by our Interpreters, &c. but the first followed.

PSAL. 6. To the chief Musician on Niginoth upon Sheminith, a Psalm of David.

The meaning of this *Title* may be understood by that which is said afore in the fourth Psalm, saving that here is added *[upon Shemin•th]* that is, it was played with the eighth time, note or strain, and sung with a very clear and high voice; we may better understand it by what is said, 1 *Chron.* 15.21. *Mattithiah, Eliphaleh, and others were set over the base and tenor,* which is the *Sheminith,* or the Eights, or *Diapasan,* as Musicians call it, so the meaning is; this Psalm was to be ordered by the chief Musician of that consort, to be sung and played upon the instrument *Niginoth,* with the highest and utmost strain of sound and voice, or instrument of ten strings.

PSAL. 7. Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.

This was a Psalm of *David,* sung according to an ordinary song, the beginning whereof was *Shiggaion,* for its usual with us also to make songs to be sung, according to the tune of some others that were made before.

Tremellius and some others, from the Hebrew word, which signifies *errare, &c.* titles it *Ode erratica, a wandering sonnet,* because it is mixed, and consists of divers forms and distinctions of voice, and sound in playing artificially, joined to complete the music, as we see resembled in Prick-song.

And where it is said, *Concerning the words of Cush,* it shows the occasion of the Psalm, namely, That when *David* was most unjustly slandered by his enemies, and especially by *Cush, &c.* he makes his complaint unto God in this Psalm, desiring him to revenge his innocence, &c. and to be delivered from the persecution of *Saul* and his flatterers, such as this *Cush* was; *[words] (i.) Accusations, &c.* who this *Cush* was, is doubtful. *Jerome* affirms it to be *Saul,* and gives his reasons for it: Others (which I think is more probable) think it to be some Courtier of *Ethiopia,* whom *Saul* entertained in his Court, and was his special favorite, as if he had been of his family or stock (for *Cush* is the name of, and taken for *Ethiopia*) &c. this man for hatred against *David,* and flattery towards *Saul,* falsely accused him to *Saul,* and practiced all the mischief he could against him.

PSAL. 8. To the chief Musician upon Gittith, a Psalm of David.

The Title of this *Psalm* is diversely given, some thus, *To the chief Musician, pro torcularibus, for wine-dressers;* as if it was a prayer for fruitfulness of that fruit, &c. Others, that it was composed by *David* in the City of *Gath,* when he was banished; Others, that that kind of instrument was invented and used there: That which is most probable and agreeable with the Scripture, is, That *Gittith* was an instrument which *Jeduthim* and his posterity, being chief of the third Classis, or Order of Musicians, used to play upon, the custody whereof was committed to *Obed-Edom* the Gittite, and his family, that was of the posterity of *Jeduthim;* who for himself and his brethren, for his time, ministered and used them in the holy service, 1 *Chron.* 16.37, 38.

PSAL. 9. To the chief Musician on Muth-Labben, a Psalm of David.

Muth-Labben was the beginning of a tune, after which this Psalm was to be sung by the Choir, which contains a Thanksgiving for his victory, and for the death of *Goliath,* the Champion of the Philistines against Israel; therefore some read the Title thus, *Magistro Symphoniae de morte illius bellatoris (i.) Goliath, &c.* which typically is applied to Christ, as a song of joy of the Church and Saints of God, for Christ's triumphant victory over the Tyranny of Satan, and his Kingdom of sin and death: Some divide the words, and make *Muth-Labben* two distinct words, and make the sense to be this, *Victori, super mortem filii, Psalmus David,* as if *David* had made it for the death of his son, as *Seldan;* which sense *Austin* mislikes, and yields his reasons for the former, arguing from the substance of the Psalm, in that he mourned, and rejoiced not for his sons death, therefore the first sense is best.

PSAL. 16.The Title is, Michtam of David *(i.)* A golden or excellent Psalm.

The meaning is, it is a Psalm made by *David,* to be sung after a certain tune, named *Michtam,* well known among the Jews, which for the excellency, is compared to *Gold,* the beginning of which tune was *Michtam;* or else it is taken for a musical instrument of special esteem amongst them.

PSAL. 22. To the chief Musician on Aijeleth Shahar; *(i.)* The hinde of the morning.

Some take *Aijeleth Shahar,* to be the name of some common song, or to be the beginning of some ordinary tune, according to which this *Psalm* was sung; that's the *Geneva* note, which may be so: But *Tremellius Lyra,* and divers, take it to be otherwise, and better (as I think) who interpret those Hebrew words, *in, or at the dawning of the day,* as you would say, between break of the day and Sun-rising; because at that time, the comfortable light or shine of the day begins to break forth.

The meaning of the Title being this, *David* made this Psalm, and appointed it to be sung in the Church by the Priests and Levites every morning, so soon as the day brake out; at which time it was by the Law and Custom their duty to exercise their Ministry in the Choir, and to sing *Psalms,* 1 *Chron.* 9.33. which service the Lord would have to be done by the Church, that their faith and expectation of Christ, might daily be renewed and had in memory; the prophesy of whose Kingdom and sufferings are represented in this *Psalm,* looking (as the day springs from on high) that Christ should visit them.

PSAL. 30.Title, A Psalm or song of David, at the dedication of the House of David, which he composed to be sung at the dedication of his House.

Which Title showeth the occasion of this song, and time when it was used, which was at such time as he had built and finished his house of Cedar upon Mount *Zion,* which many good Authors think probable, and follow.

Or else when he was returned to his house again in safety, after *Absalom* in his rebellion had profaned it, and defiled it by his incestuous wickedness with his Fathers Concubines; and so to purge it from all uncleanness, he dedicates it to the Lord, praying him to sanctify and make it holy again, that it might be blessed and acceptable to himself, 2 *Sam.* 16.22. which is the opinion of learn•*Tremellius,* and the matter of the *Psalm* serves to imply as much; for it was a custom prescribed by the Law, *Deut.* 20.5. that whosoever had built a new house, he should *dedicate it unto the Lord,* sever it from wickedness and sinful abuse, or (as you would say) make God the Landlord thereof.

And this dedication imports three things:

1. That the Builder should devote it unto God, to testify that he would use it to holiness, and not to profane or sinful uses.

2. To testify his thankfulness for the work finished.

3. To offer prayers and sacrifices, that God might continue and confer his blessings upon them in it.

PSAL. 34. A Psalm of David, when he changed his behavior before Abimelech, and he departed.

This Title shows the occasion of the Psalm, rather then the ceremony thereof: The story is set down 1 *Sam.* 21.13. the sum is, *David* flying from *Saul* to *Achish,* King of *Gath,* who here is called *Abimelech,* for his safety, but being discovered by those about the King, and thereby in some danger, he changed his behavior, *mutavit gustum suum,* some *vultum,* meaning that out of policy to free himself, he feigned a distemper, as if he had been mad before *Abimelech,* who after sent him away, and so he escaped the danger he feared, and thereupon makes this Psalm of Thanksgiving for his deliverance: And it is to be noted, touching the name of the King, that here he is called *Abimelech,* which was a common name to all the Kings of that Country, as *Pharaoh* was to the Egyptians, *Caesar* to the Romans; and in *Samuel* he is called *Achish* King of *Gath,* which was his more proper name.

PSAL. 38.Title, A Psalm of David to bring to remembrance.

A Psalm which *David* made, to be sung by the Choir upon the Sabbath, after the Lord had afflicted him with sickness, and grievous chastisements, to put himself (and others of God's children in like case) in remembrance of his sin, which caused them; (which some think was the matter of *Urias*) and to admonish him of God's goodness, who had delivered him from those punishments, and pardoned his sin.

Some apply this to the agonies of Christ, and his powerful victory over sin, death, &c.

PSAL. 39.Title, To the chief Musician, even to Jeduthim, a Psalm of David. [Magistro Symphoniae Jeduthim.]

This Psalm was composed by *David,* and appointed to be sung and played on instruments to *Jeduthim, even to Jeduthim (i.)* To that excellent Musician, who for the excellency of his skill, was the chief of his Order, and father to those of his stock, which prophesied with a Harp, to give thanks and praise to the Lord, as 1 *Chron.* 25.3.

PSAL. 42.Title, To the chief Musician, Maschil, for the sons of Corah.

A Psalm committed *to the sons* (i.) posterity of *Corah,* of whom it seems *Heman* was chief, for the third Classis, or Order of those Musicians, to whom the holy service belonged, 1 *Chron.* 25.5. All these were under the hand of the father; *viz. Heman,* who sung in the house of the Lord with Cymbals, Psalteries and Harps, &c. that it might not only be kept, but sung by them in the tune beginning with the word *Maschil,* that both the fingers and hearers might be instructed in the matter thereof, according to the signification of the word.

Some think the Psalm was made by the Sons of *Corah,* after his rebellion against *Moses;* to whom after their repentance, &c. God gave the spirit of prophesy, whereby they made divers *Psalms,* whereof this was one, and therein foretold things to come of Christ, &c. which conceit *Augustine* mislikes, neither doth it agree with the matter of the Psalm; besides, the Hebrew letter *Lamech,* being prefixed to note the Dative case, shows it was made by *David,* for them to act by their music, and not of them; and that *David* in his banishment, to show his grief and zeal for the House and Temple, and to quicken his faith and confidence in God for his comfort, made this Psalm for his own and the Churches instruction in the like calamity, and delivered it to *Heman* and *his sons,* to be used in the song.

PSAL. 45.Title, To the chief Musician, Shoshannim, for the sons of Corah, Maschil, a song of loves.

Shoshannim was an instrument amongst the Jews, that had six strings, according to the Lily that hath six leaves or stems, thereby called *Hexachorda,* upon which instrument this Psalm was delivered by *David* to be sung to, and played to by *Corah and his posterity;* it begins with the word *Maschil* (as afore) (i.) *To give instruction to God's people, touching the spiritual marriage and love between Christ and his Church,* whereof *Solomon's* marriage with *Pharaohs* daughter, was a figure and type; and likewise to show the perfect love that ought to be between the husband and the wife; hence called, *A song of loves,* not unlike to *Solomon's Canticles:* And some put this difference between *a Song* and a *Psalm;* that, where no instrument, but the voice only is; this, the contrary; the *Song* is, when the instrument begins, and the voice follows; a *Psalm,* when the voice or ditty begins, and the instrument follows.

PSAL. 46.Title, To him that excelleth upon Alamoth, or the chief Musician for the sons of Corah upon Alamoth.

Some understand this *Alamoth,* to be the *tune of a song;* I take it otherwise (after the best Expositions) to be meant of *an instrument,* not *a tune,* the meaning being thus much, A Psalm committed by *David* to be sung, and to him that was chief of the sons of *Corah,* to be played upon the instrument called *Alamoth;* for 1 *Chron.* 15.10. it is expressly said, That *Zachariah* played with Psalteries upon *Alamoth,* and then they played *first upon that instrument,* and so then sung the Psalm or ditty.

PSAL. 50.Title, A Psalm of Asaph.

Some think it is so called, for that *Asaph* was the author of it, having the gift of prophesy, which is but a weak reason, because all the rest were endued with a prophetical spirit as well as he. *Augustine* and other learned Divines, take it to be so called, not for that *Asaph* made it, but because it was committed to him and his posterity to be the singers thereof, 1 *Chron.* 25.2.

PSAL. 53.Title, To the chief Musician upon Mahalath Maschil.

Jerome thinks *Mahalath* to signify *a tune of the whole Choir, or Company of singers,* and that *David* committed it to be sung by the *whole company of Levites, &c.* but others better take it to be an instrument, such as was made to sound by breath and blowing, by reason of the hollowness thereof; the rest is expounded before.

PSAL. 56.Title, To the chief Musician upon Jonath, Elem, Rechokim, Michtam of David, when the Philistines took him in Gath.

The words of this Title in the original, have a double signification, and may be interpreted either metaphorically, *a dumb Dove,* for so *Jonath* signifieth, *in a far or strange Country;* So *Jerome:* or more properly, *for a soul-suffering violence in a far Country;* for howsoever usually the first word is interpreted, *Columba, a Dove,* yet its taken also in the other sense properly, and in its natural signification, for *soul-suffering violence;* in both which senses *David* applieth this Title to himself in his great distress: for *David* by a metaphor, compares himself to *dumb Doves in a far Country;* because when he was driven out of *Judea,* his own Country, by *Saul* that sought his life, and from the worship of God, and forced to fly to *Gath* amongst the Philistines, yet with patience, meekness and silence, escaping, he neither sought revenge, though it was in his power, nor shown any impatience, but betook himself in silence unto God, as if he had been dumb, and mourning *like a Dove;* and we may apply this Psalm to Christ, of whom he was a type.

Or which is better approved by *Junius,* he referreth it (which sense the words likewise bear) to *the soul-suffering violence,* enclosed by a band or multitude of Philistines, enemies both to him and his God. Some read the words, *To the Master of the Harmony,* which is all one in sense, as *To him that excelleth,* or *chief Musician, Michtam of David;* (i.) the *excellency* of this Psalm is as *precious as gold.*

PSAL. 57.Title, To the chief Musician, Altaschith Michtam of David, when he fled from Saul in the cave, or into the cave.

The general notes on this Title intimate, that the words are either the beginning of the song, *Destroy not,* or else words uttered by *David* in his extremity, staying and bridling his passion, &c. *Michtam of David]* as if he should say, This was the golden or excellent sonnet, which *David* composed and delivered to the Levites to be sung, and after the tune of the *Psalm* beginning with *Altaschith,* when he was in some wonderful fear and danger of death in the cave of *Adullam,* or *En-gedi;* whither he was driven by *Saul,* and so compassed about by his guard, that he saw nothing but death in the cave, or destruction if he came out, and thereupon prayeth, that he would not *destroy,* (i.) *suffer him to be destroyed,* which was the occasion of this song: See the story, 1 *Sam.* 22. and 24.

PSAL. 60.Title, To the chief Musician upon Shushan-Eduth, Michtam of David, to teach when he strove with Aram, Naharim, and Aram Zobah, when Joab returned and smote of Edom in the valley of salt, twelve thousand.

Shushan-Eduth is either the name of some instrument to be played upon in singing this *Psalm,* or the beginning of some song, so called according to the tune wherewith *David* would have this *Psalm* sung; or *Michtam (i.)* an excellent song which may be sung, either upon the instrument or tune *Shushan-Eduth,* or that *of Michtam.*

Some Titles have it *Magistro Symphoniae in hexacorda,* and then it signifies an instrument of six strings, upon which *David* would have this *Psalm* played, to testify unto the whole Church his faith, and the benefit of his victory given him by God, against the Aramites of *Mesopotamia,* and the other Aramites that inhabited *Zobah,* for which cause the word *in testimonium* is put in that Title; for further explication of the words, declaring the time and occasion of the making this, see the story 2 *Sam.* 8. and 1 *Chron.* 18.

PSAL. 72.Title, A Psalm for Solomon, or of Solomon.

Not that *Solomon* made it, or was the writer thereof, but that it concerned him, or was composed on his behalf by his Father *David,* when being ready to die, he commends his son *Solomon,* created King, to God, &c.

PSAL. 88.Title, A Psalm or Song for the sons of Corah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

Heman and *Ethan* were brothers, endued with an excellent spirit of prophesy and wisdom, wherein they were compared with *Solomon,* 1 *Kings* 4.31. *Heman* was the author that composed and made this *Psalm,* and *Ethan* the next *Psalm,* and committed them to be sung and played to the sons of *Corah,* to the chief of that company, upon *Mahalath-Leannoth,* which was the beginning of a song, after which he would have the *Psalm* sung, as some think, or else some instrument to which he would have the tune of it played and sung; and for the excellency of the matter contained therein, would have them preserved for a form of complaint unto the Church, in any private or singular distress (as in this *Psalm*) or in the time of affliction, or in persecution of Church or Commonwealth (as in the next.)

And it is to be noted, that some skilful in the holy tongue, affirm the Hebrew word *Mahalath* to be of divers significations, signifying both a *musical instrument,* or a *Choir and company of Musicians,* or *infirmity;* according to every of which acceptions it may be taken in this place, and applied to the instrument so called, to be sung by the whole company of the Levites, as well by voice as playing, in times of affliction of that people or others.

PSAL. 90.Title, A prayer of Moses the man of God *(i.)* A psalm of prayer made by Moses.

Its thought this psalm or prayer was made by *Moses,* for himself and the people, at such time as the Spies came back from viewing the Land of *Canaan,* murmuring and bringing an ill report thereof, for which the Lord threatened that they should not enter into the Land of promise.

PSAL. 92Title, A psalm or song for the Sabbath day.

This psalm was made to be sung and used in the service of God in the Assembly, upon the Sabbath day, when the people met for the public exercises of the Church.

Some Hebrew writers say, it was made by *Moses,* in celebration of the memory of the Creation; there is no author thereof expressed in the Title.

This psalm for the Sabbath; and 113, 114, 115, 116, 117, *Psalms,*which the Jews call their *Halleluiah,* or *praises of God,* were sung at the Passover, and are the psalms or hymns which are mentioned in the Gospel, which were sung during the celebration.

PSAL. 119.

In this 119 *Psalm,* we find no less then ten several names or appellations, whereby *David* expresseth God's revealed will; sometimes he calls it God's *Law,* sometimes his *Way,* sometimes his *Word,* sometimes his *Precepts,* sometimes his *Commandments,* sometimes his *Judgments,* sometimes his *Statutes,* sometimes his *Promises,* sometimes his *Righteousness,* sometimes his *Testimonies;* but above all, notable it is, that there is not one Verse (excepting one, *viz.* 122.) in this long *Psalm* (containing according to the Hebrew Alphabet, two and twenty Octonaries) where we may not find one or more of these ten words or names: Hence we may gather, if *David* were so exact throughout the Psalm, that in every division (according to the letters 22.) and in every subdivision (every Verse beginning with the self same letter) he still makes mention of someone or more of these, so many appellations: O then, how were his affections inkindled, how was his love inflamed towards God's holy *Word!*

PSAL. 120. The Title, *A Song of Degrees.*

The Title of this Psalm hath more relation to the ceremony and manner of singing, then to the matter and contents of the Psalm, and I do not find so many different opinions touching the reason of the Title in any other, as in this.

Some suppose this and the 14 others next following to be so called, for that they were sung in some high and eminent place: Some refer it to the extension or lifting up of the voice in singing, or rising of the tune, that they might be better heard of the people; so *Calvin:* Some, that they were sung by the Priests and Levites, after the form and melody of some known and esteemed song, beginning with this Title: Some later Expositors conceive nothing to be meant hereby, but the excellency of the *Psalms* above the rest, because those places are accounted chiefest, whereunto we do ascend *by degrees,* therefore the word is used in the plural number *[degrees,]* as being choice *Epigrams,* as one would say, *Most excellent Sonnets;*

because the Hebrews use to express the superlative degree or excellency of a thing, by substantives of the plural number, as here, *A Song of degrees,*(i.) *an excellent Song;* so the *Canticles* of *Solomon,* called *A Song of Songs,* (i.) *excellent;* so the Lord is called *The God of gods,* Deut. 10.17.*Lord of lords,* Apoc. 19.16. (i.) without all comparison, above all other gods or lords: *Daniel* called him a *Man of desires,* Dan. 9.23.*(i.)* to be esteemed or desired above others; in this sense *Junius* takes it: Others think they were composed for *Psalms* of Thanksgiving, at the return of the Jews from their captivity in *Babylon;* and in that *Jerusalem* was situated amongst hills, whence soever they came, they must rise or ascend to come to it, as they do that climb up an hill; these songs therefore were appointed to be sung at every ascent and cleft, as the places they went up did arise, and for this cause called *Psalms of Degrees.*

Carolus Siggonius de rep: Hebreorum (whose judgment is more to be approved, as more agreeable to the truth) understands them to be so called, for that they were sung by the Priests and Levites, upon the several stairs that went out of the great Court or Porch where the people were, into the higher or inner part of the Temple, whither none but the Priests might come; and in *Nehemiah* 9.4. mention is made *of the stairs whereon the Levites stood in the solemn feasts, crying unto God, &c.*

For *Solomon* in building the Temple of *Jerusalem,* made certain Terresies, stairs or steps rising one above another, 2 *Chron.* 9.11. by which the Priests and Levites went up from that outward and great open Court or room adjoining to the Temple, 2 *Chron.* 4.9. (where the people prayed, brought and attended the Sacrifice, called, *John* 10.29.*Solomon's porch,* or the Court of the people, because it was open to all the people) into an higher room or place in the Temple, called *The inner Court,* or *Lord's House,* 2 *Chron.* 24.21. or *Atrium Sacerdotale,* because none but the Priests must enter thither: Now upon every feast day, the Levites, or they of them appointed for the song, sung these 15 *Psalms,* upon each stair one, being in number 15, as they went up into that Court of the Temple, making a pause upon each stair, from whence they had the Title of *Psalms of Degrees.*

This ceremony was used then as an outward means of preparation to the worshipping of God, to admonish all people to do it with cheerful hearts, renewed and lifted up to him by faith, from whence *Cyprian* observes, that in the Church Liturgy of his time, the Deacon called upon the people to lift up their hearts unto God, using this speech, *Sursum corda.*

Observations.

It may be observed, that in Titles many things seem strange, and hard unto us, because we know not (nor do the latter Jews of these times themselves) the particular instrument, form of singing, or the tunes used *in specie,* whether they be the same that we use in these days, or some resemblance of ours, in respect of the playing by the hand, or by breath; as *Decem-chorda,* an instrument of ten strings, is a resemblance of the Lute we use, &c. Cymbals, of our Cornets, &c. otherwise we know no more of theirs, then our songs, tunes or instruments are known to other strange nations and tongues, to whom we and our language is unknown and unheard of.

Again, where in some Titles its said to be sung after such a tune, it is no more but as in our psalms it is said, This is to be sung after, or according to such a psalm, because neither their nor our psalms have for every several psalm a several tune, but the tune of one is or may be referred to another.

Thus much of such hard places in the *Psalms,* as the weak Christian spoken of, desired and endeavored, after resolution in: For other difficult places of Scripture, because they would too much enlarge this Book, I purposely omit them. Thus much of *Reading the Word.*

CHAP. XV.

SECT. 1. Of preparatives to *Fasting.*

HItherto of *duties ordinary;* now follow the *extraordinary, Fasting* and *Feasting:* but because the Book is swollen bigger then I had purposed it, and that much of the extraordinary is contained in the *ordinary duties,* I shall therefore deliver in few words what I have to say of these *duties.*

The first of these is *Fasting,* in which there is required something

- Antecedent.
- Concomitant.
- Subsequent.

1. The Antecedent, or preparation thereto, consists in these particulars:—

1. Take but a moderate supper the night before; for if a man glut himself over night, he will be more unfit for the duty of humiliation the next day.

2. Immediately after supper, all servile works of our calling laid aside, begin the preparation, and continue so long as we can conveniently sit up, even longer and later then on other days: *From even to even shall ye celebrate your Sabbath,* saith God; and therefore then set the time allotted apart for that holy work, propounding to ourselves the end of our intended Fast, resolving to keep it to God according to his will, adding serious petitions to God in our prayers in that behalf.

3. When we awake that night, let not our thoughts be upon worldly business, much less upon any wicked thing, but let them be holy, such as may tend to the furtherance of the holy actions to be done the next day.

4. Arise early the day of our Fast, this agrees well with a fasting day; it is probable, that for this cause some *lay on the ground,* others in *sackcloth,* in the nights of their fasts, not only to express, but to further their humiliation, by keeping them from sleeping overmuch or over sweetly.

5. In the morning (after some renewing of our preparation, and prayer for God's spiritual grace to enable us to sanctify a Fast that day) apply we ourselves to the main work of the day, of which in the next Section.

***SECT. 2.* Of the duties required in Fasting.**

IN the action of Fasting there are duties

- inward.
- outward.

1. The inward duties are

- general.
- more special.

1. The *duties* that more generally concern the nature of the day, are such as these:—

1. In the true spiritual Fast, there must be fasting from sin, or the forsaking of all our sins; for whiles we abstain from lawful things, we are admonished much more to abstain from all things that are utterly unlawful at all times: It is the Lord's complaint, *Behold, ye fast for strife and debate, and smite with the fist of wickedness, ye shall not fast as ye do this day.* It is plain, the Lord will endure no Fast of those that go on still in their wickedness.

2. The word and prayer must be added:*I fasted and prayed before the God of Heaven,* said *Nehemiah:—And they stood up in their place, and read in the Book of the Law of the Lord their God, one fourth part of the day, and another fourth part they confessed and worshipped the Lord their God:* But whereas prayer is a daily and ordinary exercise of the Saints, it is manifest, that by *Prayer* coupled with *Fasting,* is understood a special and peerless kind of *Prayer,* wherein two things are required: 1. Fervency of desire; now we must not only pray, but *cry unto the Lord;* yea, as the *Ninevites* speak, *We are to cry mightily unto him:* For the use of our outward abstinence, is but the wing of prayer, wherewith it might more easily fly up to heaven. 2. In such a prayer there should be *an assurance of faith:* The Lord hath made a gracious promise in many places to this Ordinance, 2 *Chron.* 7.14. *Isa.* 58.8, 13. *Joel* 2.18, 19. and let all the Fasts of the Church of Christ, both in the Old and New Testament, be looked at, as *Judges* 20.23. *Ezra* 9.6. *Esth.* 4.16. *Acts* 13.2, 3. and it will appear, that the end of their *fasts* (kept in any measure of truth and sincerity) was *a feast,* and the issue of their mourning, great rejoicing; all which may serve wonderfully to strengthen our faith in this holy performance.

3. Works of mercy must be added, *Is not this the fast that I have chosen, to loose the bands of wickedness, to deal the bread unto the hungry, to bring the poor that are cast out, into thine house, and when thou seest the naked, to cover them?* In all our fasts this must be observed, that the poor may have the gain of our fasting; *If their loins and bowels bless us, the Lord also will bless us abundantly.*

4. We must ever in these days of humiliation, renew our Covenant with the Lord; and not only unfeignedly purpose, but faithfully promise amendment of life; this making, renewing and keeping our *Covenant,* is the life and sum, *and the one most necessary thing* in this excellent and extraordinary exercise of fasting and prayer.

2. The *particular duties,* wherein we must seriously exercise our souls on such a day, are these:—

1. In a right survey and full comprehension of all our vileness, iniquities, transgressions and sins.

2. In a right apprehension of God's dreadful wrath and flaming vengeance against sin.

3. In a feeling sense of our own unspeakable, inconceivable misery by reason thereof.

4. In a vile and base conceit and esteem of ourselves, abhorring ourselves in dust and ashes.

5. In an inward sorrow, renting of the heart, bleeding of the soul, accompanied with an outward bewailing, with a plentiful and heart-piercing confession of all our sins before God's gracious throne.

6. In a resolute hatred, dislike and aversion in the will; in an impregnable resolution and strong reasoning of the mind; in a constant endeavor and watchful opposition against sin.

7. In an hearty grieving, that we cannot perform all these more heartily, sincerely and soundly.

2. The *outward duties* consist especially in *outward abstinence:* As—

1. From full sleep, whence that exhortation in some sense, *Watch unto prayer, Col.* 4.2. 1 *Pet.* 4.7.

2. From costly apparel, from ornaments, and better attire, *Exod.* 33.4, 5, 6. *Jonah* 3.6.

3. From matrimonial Benevolence, from that society which God hath sanctified by his word to married persons, 1 *Cor.* 7.5. *Joel* 2.16.

4. From bodily labors and worldly business, *Lev.* 16.29, 31.— 23.32. *Joel* 1.14.—2.15.

5. From food wholly; and yet this total abstinence from meat and drink is not so strictly required, but that they whose health cannot bear it, may in case of true necessity, take some little refreshing, lest otherwise they hazard or hurt their health, and unfit themselves for the spiritual exercise and duty; indeed we have no example of this case propounded in Scripture, yet we have a sufficient ground for it, *Hosea* 6.6. *Mat.* 12.7.

6. From all carnal delights and pleasures of this life, *Joel* 2.16. *David* and *Daniel* would. not anoint themselves at such a time, 1 *Sam.* 12.20. *Dan.* 10.3. And all these outward *duties* are to be observed, 1. Partly as helps to our humiliation, in renouncing the hindrances thereof. 2. Partly as signs of our humiliation, whereby we acknowledge ourselves unworthy of these

delights. 3. Partly as evidences of our repentance, in that by way of godly revenge, we deprive our senses (which have all sinned) of their several delights.

***SECT. 3.* Of the Duties after Fasting.**

WHen all is done and performed, observe these particulars:—

1. Take heed of inward pride, and resting in the performance: spiritual pride is that worm that will breed in the best fruits of the Spirit, that poison which the Devil (that hellish spider) will suck out of the best flowers in God's Garden; and if he can but prevail over us to be self conceited with our *enlargements,* or to *trust* to that service we have done, he hath what he looks for, and deprives us of all the comfort of our humiliation: Labor therefore as much as we can, to humble ourselves with a through view of our failings in the best of our performances; and for our enlargements, consider we the fountain of them, which is not any 〈2 pages missing〉 power, goodness, fatherly providence and bounty towards us, *Psal.* 16.5, 6. *Mark* 7.37. *Rom.* 8.28. and this acknowledgement, if it be effectual, will work affection in the heart, a sense of God's goodness and bounty towards us, causing us to love God, and to be obsequious towards God in all the duties of Thankfulness.

2. Chearfulness and alacrity of Spirit; as the Lord loves a *cheerful given,* so a *cheerful Thanksgiver,* 〈 in non-Latin alphabet 〉 thanks, comes of 〈 in non-Latin alphabet 〉 to rejoice 〈 in non-Latin alphabet 〉 must be 〈 in non-Latin alphabet 〉 with joy, *Phil.* 1.4. *James* 5.13. The Holy Ghost in many places hath joined them together:*I will be glad and rejoice in thee, I will sing praise unto thy name, O thou most high:—Rejoice in the Lord, O ye Righteous, for praise is comely for the upright:—It is a good thing to give thanks unto the Lord,and to sing praises unto thy name, O most high;—For thou Lord hast made me glad through thy work, I will triumph in the works of thy hands.*

2. The outwatd duty, is to express our inward *Thankfulness* and *Chearfulness:* Our *Thankfulness,* by celebrating and praising the name of God, by extolling his goodness, by recounting his mercies, and by exciting others to praise the Lord: Our *Chearfulness,* by making a joyful noise and singing unto God: *Sing aloud unto God our strength,make a joyful noise unto the God of Jacob:—Make a joyful noise unto the Lord, all ye Lands, serve the Lord with gladness, come before his presence with singing:* To this purpose we may sing the Psalms in the end of this Book, or some such other.

***SECT. 3.* Of the Duties after Thanksgiving.**

THe *Duty* after, consists in these particulars:—

1. In referring the benefits and gifts received, to the glory of God the giver, in the good of his Church.

2. In seeking to glorify God, who hath been so gracious unto us, by bringing forth the fruits of a godly life: *Herein is my Father glorified, that ye bear much fruit.*

3. In honoring the Lord with our substance, and acknowledging him to be the chief Lord of all we possess:*Honor the Lord with thy substance, and with the first fruit of all thy increase.*

SECT. 4.* Of Psalms suitable to this duty, translated by Mr. *W. B.

Psalm 100.

to the tune, *Have mercy, &c.*

ALl men of mortal birth,

that dwell in all the earth,

2. O make a noise to God with joys,

2

and serve the Lord with mirth.

O come before his throne

with singing, everyone;

3. For certainly the Lord most high,

3

even he is God alone.

He made us, and not we;

not we ourselves, but he.

His folk, and flock, and pasture stock

he made us for to be:

4. With praise come to his gate,

4

and to his Courts relate

His land and fame, and bless his name:

his honor celebrate.

5. For God is good forever,

5

his mercy faileth never.

His truth doth last all ages past,

and constant doth persever.

Psalm 108. 1 part.

O God I fix my heart,

my glory bears a part,

And as my tongue, so shall my song

praise thee with musicks art.

2. Wake Harp and Psaltery,

2

right early wake will I:

3. Thy praises, Lord, will I record,

3

the people standing by.

Ile praise thee with my song,

the nations all among:

4. To heavens high, to clouds of sky,

4

his truth and mercies throng.

5. Exalted be thy name

5

above the heavens frame,

Let earth below the trumpet blow

of thy renowned fame.

Psalm 150.

PRaise, praise the Lord most high,

within his sanctuary,

In topmost tower of his great power,

with praise him magnify.

2. Praise him for acts renown'd,

2

with excellency crowned;

According to his greatness, do

praise him with trumpet sound.

3. O praise him cheerfully,

3

with Harp and Psaltery:

4. And let the dance his praise advance,

4

and Timbrels melody.

Praise him with joint consents

of stringed instruments.

5. The Organs bring, loud Cymbals ring,

5

each one his praise presents.

6. High sounding Cymbals ring,

6

let every breathing thing

The praise record of this great Lord,

and Halleluiah sing.

Alleluiah, and again *Alleluiah; Amen, Alleluiah.*

Christian Reader,

IT is the desire of some precious men, That I should revise that Question about joining with the wicked in the Supper of the Lord, *page* 260. For my own part, I am fully satisfied, that the mind of God is clearly delivered in it; and yet lest any may think that I am singular in this, I have lately cons•lted with those Divines, to whom high (if not highest) respect is given in the Controversies of this nature; *viz.* Mr. *Rutherford,* and Mr. *Gelaspi,* to whom I may join the late Assembly of Divines convened at *Westminster;* and if you would know their opinions, consult but the Authors, as I have cited them, where you may find them at large. The Question is, *Whether admitting of, or joining with scandalous persons in the Sacrament of the Lord's Supper, and*

not endeavoring to keep them back whilst such, be sin in the admitters and joyners? and how may it appear? It is answered affirmatively:—1. That it is sin:—

1. In the admitters, *Mat.* 7.6. See *Rutherford, Divine right of Church Government,* page 254. and see *Gelaspi, Aaron's Rod blossoming,* page 548, 549, 550, 551.

2. In the joyners, 1 *Cor.* 5.11. 2 *Thess.* 3.6. See *Rutherford, Divine right of Church-Government,* page 238, 240, 250, 268, 356, 357. and see *Gelaspi, Aaron's Rod blossoming,* page 424, 427, 428, 429, 339. 2. This appears to be sin:—

1. In the admitters, by these grounds.

1. Because of the command to keep unclean persons from holy things, *Numb.* 5.2.—9.6, 7. 2 *Chron.* 23.19. See *Rutherford, Divine right of Church-Government,* page 241, 242. see *Gelaspi, Aaron's Rod blossoming,* page 96, 97, 98.

2. Because of Christ's casting out the man that came without his wedding garment, *Mat.* 22.11. see *Gelaspi, Aaron's Rod blossoming,* page 510.

3. Because of the practice of the Apostles, who cast out the scandalous from the Lord's Supper, 1 *Cor.* 5.3, 4, 5. see *Ruth. Divine right of Church-Government,* page 238, 240, 268, 346. *Gelaspi, Aaron's Rod blossoming,* page 239. and for 1 *Tim.* 1.20. see *Rutherford, Divine right of Church-Government,* page 354, 355. *Gelaspi, Aaron's Rod blossoming,* page 189.

2. In the joyners, by these grounds:

1. Because they are forbidden expressly to join with such, 2 *Thess.* 3.14. *Ruth. p.* 250, 360. *Gelaspi, p.* 281, 282.

2. Because scandalous persons ought to be censured, and so to be esteemed of the joyners as heathens and publicans, *Mat.* 18.17. *Ruth. p.* 303, 306. 223, 233. *Gelasp. p.* 295, 296, 351, 361, 364.

3. In both admitters and joyners, by these grounds:

1. Because God hath forbidden us to eat with such, 1 *Cor.* 5.11. 2 *Thess.* 3.6. *Ruth. p.* 238, 240, 250, 268, 356, 357. *Gelasp. p.* 424, 427, 428, 429, 339.

2. Because by joining with such in the Lord's Supper, their sin would become ours, 1 *Cor.* 5.6, 7. *Gal.* 5.9, 10. *Ruth. p.* 238, 239, 240, 339, 345, 349, 373. *Gelasp. p.* 116, 117. 286.

3. Because the Ordinance of the Lord's Supper is defiled thereby, which we understand not simply in itself, but in some sort; *(i.)* It is defiled to them who are scandalous, and to them who join with such whom they know to be scandalous: And this appears:—

1. In that the Temple, which had a Sacramental signification of Christ, was polluted by the coming of profane persons into it, *Ezek.* 23.38, 39. *Ruth. p.* 452, 453, 496. *Gelasp. p.* 546, 547.

2. In that the sacrifices of old were defiled by profane persons, *Hag.* 2.11, 12, 13, 14. *Ruth. p.* 272, 347, 348. *Gelasp. p.* 547.

3. In that the profane are as swine which trample the *pearls* under their feet. *Matth.* 7.6. *Ruth. p.* 254, 255, 638. *Gelasp. p.* 548, 549. It is confessed that the word is a *pearl,* and yet the profane may hear the word, and instead of defiling it (if the Lord see good) be converted by it, *Isa.* 2.3, 4.—11.4, 5, 6, 7. but the Lord's Supper is such a *pearl,* as they can make no use of it, but pollute it to their own destruction; no more then dogs and swine can make use of pearls to feed, but only to trample on them: The Lord's Supper is such a thing as is ordained only for those that have saving grace, and not for dogs.

I hope these two witnesses (if they be thoroughly perused) will satisfy the scrupulous: But besides those two worthy Pillars, our own Assembly of Divines affirm this truth; who grounding the suspension of scandalous sinners from the Sacrament, though not yet cast out of the Church, they gave in these proofs: 1. Because the Ordinance itself must not be profaned. 2. Because we are charged to withdraw from those who walk disorderly. 3. Because of the great sin and danger both to him that comes unworthily, and also to the whole Church: The Scriptures from which the Assembly did prove all this, were *Matth.* 7.6. 2 *Thess.* 3.6, 14, 15. 1 *Cor.* 11.27. to the end; compared with *Jude, v.* 23. 1 *Tim.* 5.22. see *Gelaspi, Aaron's Rod blossoming,* page 339. I have no more to say, but the Lord lead us into all truth, and give us grace to walk humbly and obediently to every truth revealed: *And as many as be perfect,let them be thus minded; and if any be otherwise minded, God shall reveal it in his due time: Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.*

Thine in Christ, ISAAC AMBROSE.

*E musaeo meo,*Octob. 1649.

Soli Deo Gloria.

THis Treatise (•a•led *Med••,* or *The Middle things*) as a very useful Collection in these times of so much straggling from sound Doctrine License to the Press,

Charles Herle.

ERRATA.

PAge 25. line 4. for divinius read divi•••. p. 68. l. 17. for in r. of. p. 72. l. 25. for fast r feast. p 124. l 3. betwixt the word [conclude, and hic & ill•] put out the comm• or colon [1] otherwise it spoils the sense p. •36 l. •. for others r. ourselves. p 140. l. •. for i• r. is. p. 141. l. 31. for as r. us. p. 143. l. 2. for actual r. actually. ibid. for whistlers r. whispers. p 149. l. 26. for communitive, r. communicative. p. 151. l. 23. ins••t [and] provide. p. 159. l. 7. for find r. mind. p. 164. l. 28. for wrest r. rest. p 167. l. 14. insert [in] his book p. 171. l. 11. for of. r. in. p. 194 l. antepne•lt for if r. is. p. 200. l. 27. in•er• [and] to submit. p. 211. l. 18. for the r. these. p. 224. l. 3. for and r. when. p. 219. l. 11. for joining r. joy•ing. p. 252. l. 2•. insert [of] sense. p. 254. l. antepennit. for preser. r. preserve p. 268. l. 3. for in r. of. p. 271. l. 7. for it is, r. its p. 280. l. 3. for us of r. to. p. 294. l. 16. for throughout r. through.

London, Printed by *John Field* for *Nathanael Webb* and *William Grantham,* at the Grey-hound in *Paul's Church-yard,* 1650.

The Complete EEBO-TCP *Unformatted* Puritan *and* Non-Conformist Collection *V-2.0*

Vol. 5

Ambrose pt.2 - Arrowsmith

Compiled & Updated by
David Jonescue, Logan West,
& Alex Sarrouf 2022-23

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The initial content of this document was downloaded from the Early English Books Online (EEBO-TCP) website. The books were transcribed in a character for character manner and since there was no standard spelling during that time, it can be a bit cumbersome to read, with variations such as "unlesse", "vnlesse", and "vnles" appearing regularly.

With that in mind, this project is intended to clean up those books as much as possible and make them more accessible to the interested reader. A list of variant spellings and their corrections was utilized to clean up the text, but this is only as comprehensive as the list itself. Because of the nature of the original transcription, some words have missing characters or places where the original language (e.g., Greek) was not transcribed. The original text also contained linked footnotes and these have not been incorporated. *Included in these works are some, but very limited text taken from other public domain sources.*

Although this is admittedly no substitute for a properly proofread and scholarly edition, we believe that the result is a body of work which is far more accessible, particularly for searching and reading, than its predecessor (though our thankfulness for EEBO-TCP cannot be expressed.) The documents have been cleaned and presented to the best of our present ability, in what we hope is a pleasing and useful format for the vast majority of Christian brothers and sisters who desire to access and read these spiritually nourishing works.

For the sake of this collection, it has attempted to take a traditional theological as well as historical approach to Puritan research, meaning that, while there were some Arminian Puritans, those have been omitted if observed, and also, while there were other Non-Conformists that were Catholic, Quaker, Brownist, Pilgrims, etc., this collection has tried to observe only works from theologically reformed Puritans; Baptist, Presbyterian, and Congregational Non-Conformists; as well as CoE or Anglican clergy that were sympathetic or assistive to the Puritan cause. Furthermore, this collection only contains works from the period between 1500-1700, not just because that is the standard historical period of Puritanism, but because this is also the limit of the works found on EEBO-TCP. This is not an exhaustive collection of Puritan/Non-Conformist works, but a collection of those pertinent works which were located on EEBO-TCP which enables the searching thereof by their conversion from facsimile to text. The reason the alphabetical flow of the authors in these titles are not perfectly in order, is because many names were added well into the compiling of these texts, and we had to choose between prolonging publication to start over, or continue and publish with the names somewhat out of order.

Finally, please forgive our eagerness in the midst of imperfection in offering such an errant publication. Given the sheer number of texts, time constraints, and other duties; this is the best we can offer for now; yet, knowing the spiritual treasures within these pages, we pray that this effort, though feeble, will still result in the edification of His Church, in the name of our Lord Jesus Christ, to the glorification of our Gracious God. ****All of the text and titles included in these works are in the public domain, and can be used in any way; for profit or otherwise, by anybody or entity. Only this specific derivative and creative work is bound by the creative common license listed above.* -- Soli Deo Gloria

David Jonescue	Logan West	Alex Sarrouf
Source Retrieval / Document Preparation	*Programming / Word Replacement List*	*Initial & Eventual Word Replacement List*

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PRIMA, THE FIRST THINGS, In reference to *The Middle* and *Last Things:* Or, The Doctrine of REGENERATION, THE *NEW BIRTH,* The very beginning of a godly life. Delivered by ISAAC AMBROSE, *Minister of the Gospel at* PRESTON in Amounderness *in* Lancashire.

1 COR. 5.17. If any man be in Christ, he is a new creature: Old things are passed away, behold all things are become new.

LONDON: Printed by *J.F.* for *I.A.* and are to be sold by *Nathanael Webb* and *William Grantham,* at the Greyhound in *Paul's* Church-yard. *MDCL.*

To the Worshipful, The MAYOR, ALDERMEN, And other INHABITANTS IN The Town of *Preston* in *Amounderness.*

THe Apostle *Peter knowing* (as he saith) *that shortly he was to put off that his tabernacle of the flesh, as our Lord Jesus Christ had shown him;* he therefore *endeavored that God's people, after his decease, might have those things he taught them always in remembrance:* And thus it came to pass, that to this day we have that portion of holy Writ which he then left in writing. If *Peters* practice be imitable in this kind, I suppose the same duty lies on me. Revelation I have none, but many stitches and infirmities, which *I* take to be fore-runners of my departure hence. Some things, and amongst the rest, these *First Things, I* have *taught* you; what remains now, but that *after my decease you might have these things always in remembrance?* To that purpose, the same *I* delivered once to your ears, *I* now present to your eyes; as you were then pleased to hear them, so *I* trust you will now peruse them: Only one thing you may please to observe through this Treatise, That whereas in the Name of Christ *I* often Beseech, Exhort, Command the unregenerate to believe, to be reconciled to God, to pray, to fall on this or that duty, it is not as if they could do anything of their own strength or power; but because *Jesus Christ,* in Exhorting, Entreating, Commanding, puts forth his own power, and his own strength to enable them. While *Paul* exhorted the Goaler to believe in the Lord *Jesus,* that he might be saved, *God* enabled the Goalor to believe. Life and power is conveyed to the soul, in Gospel-Commands and Exhortations. While *Ezekiel* prophesied over dead bones, breath came into them, and they lived: so while the Prophets of the Lord do preach over sinful impenitent hearers, who are like to the Prophets dry bones, the breath of Heaven, the Spirit of the Most High in the Ministry of the Gospel, enters into them, and so they are made new creatures, and see the Kingdom of *God.* I have no more to say, only I beseech *God* you may receive a Blessing by these poor labors upon your poor souls: it is the hearty Prayer of

Yours to be commanded in all Christian Services, Isaac Ambrose.

To his worthily much esteemed Friend, Mr. *Isaac Ambrose.*

SIR,

I Have perused your hearty *Travel* in this happy Birth; and therein (I dare say) as your *industry and skill,* so your interest and birthright, your Labor either way. This *subject* could not be so well *handled,* if not *felt;* he must himself be *subject,* as well as *Author,* that doth it so well. No man can be here *Eloquent,* unless *Experient; Propriety* of *Title,* can only here give *Propriety* of *Language:* How like the motion, the language of a Puppet in a Play is the best Pulpit-Pageant in this *Theame* of the uninteressed man? My Prayer is that of the Apostle, That all of us Ministers *may be (herein) able to comfort others,by the same comfort wherewith we ourselves are comforted of God:* And what comfort like this, that makes us, with the woman, *forget all our sorrows, for joy that the child is born?* What is it (otherwise) to be *born* to *learn,* if we *learn* not thus to be *born?Wisdom* (saith *Solomon) is good with an Inheritance;* how good is this *wisdom* then, that by this *New Birth* not only *preserves,* but *entitles* to that *Inheritance of the Saints in light?* Wherein, that this your *birth* of that *Birth* may be to many *Generations fruitful,* is the Prayer of

Your true Friend, *CHARLES HERLE.*

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To the Reverend AUTHOR, on his learned TREATISES, Intituled, *Prima, Media & Ultima,* THE First, Middle and Last Things.

THe *First,* and *Last,* and *Middle* Things: What more?

Thus the well-furnished Scribe out of his store

Brings new and old. The *First* Things lay the Ground,

The *Middle* Build thereon; By th' *Last* All's crowned.

By the *First* Things Christians begin to live;

The *Middle* Things a further progress give

In Spiritual life; by th' *Last* they live forever:

Those things that God hath join'd, let no man sever.

The *First* Things wrought in me (Lord!) let me find,

And to the *Middle* so direct my mind,

That when the *First* and *Middle* Things are past,

I may enjoy my hopes; The Best at *Last.*

T.W.

The new Birth.

JOH. 3.3.

Except a man be born again, he cannot see the Kingdom of God.

WE read in the former Chapter, John 2.23. *When Jesus was at Jerusalem, at the feast of the Passover, many believed in his name when they saw the miracles which he did:* Amongst those many, here is one of them (saith St. *Austin;*) what one? of all men the most unlikely is a Jew, of all Jews a Ruler, of all Rulers a Pharisee; *Have any of the Rulers, or the Pharisees believed on*

him? But howsoever it seem thus unlikely unto us, the Spirit of God *bloweth where it listeth;* here is amongst *many believers* one *Nicodemus,* and he is *a man of the Pharisees, a Ruler of the Jews;* [verse. 1] a Jew, a Ruler, a Pharisee, *God is able even of these stones to raise up children unto Abraham;* yea, we see here (be they never so stony) our Savior melts one of them with a miracle, and by a *new birth* he will make him a son of *Abraham* indeed. A miracle brings him to Christ, and Christ brings him to a *new birth:* The first *Nicodemus* confesseth, [verse. 2] *Rabbi* (faith he to our Savior) *we know that thou art a Teacher come from God, for no man can do these miracles that thou dost, except God be with him.* The second our Savior affirmeth, as if he had answered, to say, *I am sent from God,* and not to be *born again,* will never help thee to Heaven; thy confession is right, that *I am sent from God,* but thy conversation is wrong, that art not *born again:* thou comest to me with confession of thy faith, but here is a further Catechism, another lesson; and therefore (as thou callest me *Rabbi*) if thou wilt be a Scholar in my School, thou must learn these principles, these rudiments, these *first things,* this text, this A, B, C, of Christian an Religion, *Except a man be born again, he cannst see the Kingdom of God.*

In prosecution of which words (all tending to this one point of the *new birth*) we shall follow the order set down by the Holy Ghost, where is,

1. The necessity of it, no going to heaven without it, *Except.*

2. The generality of it, every man is bound to it, *a man.*

3. The manner of it, how a man is wrought in it, he must *be born again.*

4. The issue of it, what effects are annexed to it, *the Kingdom of God, and sight of that Kingdom; a man that is born again shall see the Kingdom of God;* and, *Except a man be born again, he shall not see the Kingdom of God.*

These be the branches, and of every of them (by God's assistance) we shall gather some fruit for the food of your souls. The first branch is the first word, *Except.*

Except]

THis *Except* is without exception, for unless we are new born, there is no going to Heaven: before we live here we are born, and before we live there we are new born; as no man comes into this world, but by the first birth, so impossible it is that any should go to Heaven in another world, but by the second birth: And this gives us the necessity of Regeneration.

Except a man be new born, [Doct.] *he can never be saved.* It is our Saviors speech, and he confirms it with a double asseveration, *Verily, verily, I say unto thee.* Twice *verily,* which we find not anywhere but in S. *Johns* Gospel, and nowhere in the Gospel so oft as on this argument: how then should we disbelieve this truth, where we have such a witness as Christ, such a testimony as his *Verily, verily, I say unto thee?*

Again, God the Father thus counsels, not only *Nicodemus,* but all the Jews of the old Church, saying, *Make you a new heart, and a new spirit, for why will you die, O house of Israel?* Ezek. 18.31. Notwithstanding all their privileges (for they *are Israelites,to whom pertains the adoption, and*

the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises, Rom. 9.4.) Yet here is *one thing necessary,* that must crown all the rest; they must have *a new heart, and a new spirit,* that is to say, they must be *new born,* or there is no way but death; from which death see how the Lord pulls them with his cords of love, alluring, wooing, questioning, *Why will ye die, O house of Israel?*

And yet again, not only the Son and the Father, but the Holy Ghost too will avouch this truth; *He that hath an ear,let him hear what the Spirit saith unto the Churches;* And what's that? *To him that overcometh — will I give a white stone, and in the stone a new name written: yea, I will write upon him New Jerusalem, and I will write upon him my new name,* Revel. 2.17. and 3.12. The meaning is, he that is *new born,* and so overcomes sin God's Spirit will give him his grace, *the white stone,* and his Kingdom, *the new Jerusalem, and a new name,* the name of filliation (saith a Modern) whereby truly he is called the *new born* Son of God. See here how *old things being done away, all things are become new; by a new birth* man hath got a *new name, a new inheritance:* and therefore as the Spirit, so the *new birth* is called a *fire,* that purgeth away dross, and makes souls bright and new, so that we must pass thorough this *fire,* or no passage into *Paradise.*

Nor is this Doctrine without reason or ground.

For, *Except* by the second birth, man is first unholy, and therefore most unfit to enter into Heaven: *Without holiness no man shall see God,* Heb. 12.14. And what is man before he is *new born?* if we look upon his soul, we may see it deformed with sin, defiled with lust, outraged with passions, overcarried with affections, pining with envy, burdened with gluttony, boiling with revenge, transported with rage, and thus is that Image of God transformed to the ugly shape of the Devil: Or should we take a more particular view, every faculty of the soul is full of iniquity; the understanding understands nothing of *the things of God,* 1 Cor. 2.14. the will wills nothing *that is good,* Rom. 6.20. the affections affect nothing of the *Spirit,* Gal. 5.17. In a word, the understanding is darkened, the will enthralled, the affections disordered, the memory defiled, the conscience benumbed, all the inner man is full of sin, and there is no part that is good, *no not one.* But what say we of the body? sure that is nothing better, it is a rotten carrion, altogether unprofitable, and good for nothing; should we view it in every part and member of it? the head contrives mischief, the eyes behold vanity, the ears let in sin, the tongue sends out oaths: Come we lower, the heart lodgeth lusts, the hands commit murder, the feet run to evil, all the senses are but so many matches to give fire to lusts, deceits, envies, and what not? How needful now is a *new birth* to a man in this case? Can he enter into heaven, that savors all of earth? Will those precious gates of gold and pearls open to a sinner? No, he must first be new molded, and sanctified, or he is *excepted; Except a man be new born.*

Secondly, *Except*] This, and man, is God's enemy; no greater opposition than betwixt God and a sinner: Consider we him in his essence, or in his attributes? in his essence he is called *Jehovah,* both in respect of his being, and of his promises; in respect of his being, and so God is contrary to sin; for sin is *ataxy,* disorder, confusion, a not-being; and God is order, perfection, holiness, an absolute and a simple being: in respect likewise of his promises,

wherein there is a main opposition to sin; for howsoever he promiseth a reward to the regenerate, and so the name *Jehovah* is a golden pledge unto us, that if we repent, he will forgive us; yet withal he promiseth *storms* and *tempest, fire* and *perdition* to the unregenerate: and thus his name and nature is altogether opposite to sin and sinners. But view we those attributes of God, I mean his Justice, truth, patience, holiness, anger, power: his Justice, in punishing the impenitent according to his deserts, his truth effecting those plagues which he hath spoken in his time, his patience forbearing sins destruction, till they are grown full ripe, his holiness abhorring all impurities, *He cannot behold iniquity,* his anger stirring up revenge against all offered injuries, his power mustering up his forces, yea all his creatures against his enemies; and what can we say, but if all these attributes are at enmity with sinful man, woe worth to man because of offenses! better he had never been born, then not to be *new born;* alas! what shall become of him? Can he that is God's enemy see God in his glory? no, there is no way but one, *Except he repent, Except] he be born again.*

Thirdly, *Except*] by a new birth, man is *without Christ;* for *If any man be in Christ, he is a new creature:* And if he be not in Christ, what hopes of that man? It is only Christ that opens Heaven, it is only Christ that is the *Way* to Heaven; besides him there is no *Way,* no *Truth,* no *Life;* and if we be in him, *as the branch in the vine,* it is of necessity that we bring forth good fruit: Upon these terms his death is effectual, if we become new *creatures;* or otherwise, all his Merits (his blood that was shed, his body that was crucified, his soul that was agonized) they are nothing unto us, we nothing bettered by them: he died for all, but his death is not applied, his Kingdom is not opened, save only unto them that have learned and practiced this rule of *Exception: Except] a man be born again.*

Fourthly, *Except* before *Excepted,* a man is a very limb of Satan, a child of darkness, and one of the Family of Hell. Consider this, ye that are out of the state of Grace, in what miserable thralldom is your souls? Should any call you servants, or slaves of Satan, you would take it highly in disdain; but take it as you please, if you are not regenerate, you are in no better case. *Paul* appeals to your own knowledge, *Know you not that to whomsoever you give yourselves as servants to obey, his servants ye are to whom ye obey?* Rom. 6.16, 23. If then ye obey the Devils suggestions (which you do being unborn) what are you but the Devils servants? And if he be your Master, what is you wages? You may see it in the last verse, *The wages of sin is death;* death of the body, and death of the soul, death here, and death hereafter in Hell fire. Alas, that Satan should have this power on man! that he who is the enemy, and means nothing to a sinner but death and damnation, should be his Lord, and Tyrannize it over him at his own will and pleasure! Would any man be hired to serve Lions and Tigers? And is not the Devil *a roaring Lyon, walking about, and seeking whom he may devour?* To serve him that would devour his servant, is a most miserable bondage; and what pay can one expect from Devils, but *roaring* and *devouring,* and tearing souls? In this plight are *the servants of Corruption,* slaves of Satan, so I rightly call them; for, *Of whomsoever a man is overcome,even unto the same is he in bondage,* 2 Peter 2.19. To wind up this point; *Lord, who shall dwell in thy Tabernacle? who shall rest in thy Holy Mountain?* If we believe *David, Not he that slandereth with his tongue, or doth evil to his Neighbor,—Or giveth his money upon Usury, or taketh a reward against the innocent:* No, such

are servants of Satan, and here is matter of *Exception* against them; *Except a man be born again, he cannot see the kingdom of God.*

The sum of all: *Without Regeneration no Kingdom;* for, whether we consider man in regard *of himself, or of God, or of Christ, or of Satan,* he is *(Except he be new born) unholy, God's enemy, out of Christ, in Satan.*

And if the *New Birth* be thus necessary; [Use.] how should we labor to *be born again?* I mean not as *Nicodemus, to enter into our mothers womb again, and be born;* It is not the seed of man in the womb of our Mother, but the seed of Grace in the womb of the Church, that makes us blessed: and if we are thus born by Grace, then are we sanctified, made Sons of God, Heirs with Christ, over whom Satan can have no power at all. Now then, as you tender your souls, and desire Heaven at your ends, endeavor to attain this *one thing necessary:* Lift up your hearts unto God, that you may be *washed, justified; sanctified in the Name of the Lord Jesus;* and that by the Spirit of God you may walk in new ways, talk with new tongues, as being new creatures, created unto good works. Thus would you wait on God in his way, I trust the Lord in mercy would remember you, and his Spirit would *blow* upon you. and then you would find and feel such a change within you, as that you would bless God forever, that you were thus *born again:* Otherwise, how woeful are you, considering this bar in heavens door, to keep out the unregenerate. *Except] Except a man be born again, he cannot see the kingdom of God.*

Thus far of the *Exception;* we now come to the *Person,* that is a *Nisi prius* in the front, *Except:* This is the party that must prosecute the cause, *a man.*

A man]

ANd this *man*] is every man, and every part of man: It implies all men, for all are bound to it, and all man; for all the parts of his body, and all the powers of his soul are to be renewed, or he cannot be saved: The word then is general, whether we respect *genera singulorum,* the kinds, all men; or *singula generum,* the *Individuums,* all man, or all the parts of man, body and soul.

We will first begin with the kinds: [Doct. 1] *All men (or all mankind) must be regenerated before they be saved;* not one of all the sons of *Adam* that shall ever go to heaven, *except he be born again:* may your contemplations (guided by God's word) go into that Paradise above, there walk the streets, behold the towers, view the subjects, *from the one end of heaven to another,* and whom find you there? Not one that lives and dyes in sin; there is not in it, nor shall *enter into it anything that defileth,neither whatsoever worketh abomination, or maketh a lie,* Revel. 21.27. yet if such repent them of their sins, *the gates shall not be shut against them,* all the Saints that now *walk in the light of it,* were sinners; but first they were purged by the Lamb, and sanctified by the Spirit; first they were regenerated, and so they were saved.

You may object, If all men that go to heaven must be *new born,* what shall become of infants, that die ere they be born? *Can a man enter the second time into his mothers womb, and be born?* (said *Nicodemus*) But can a man enter into the second birth in his mothers womb (say you) and be *born again,* before he is once born?

I answer *[to be born again]* supposeth to be once born indeed; therefore according to the letter, our Savior speaketh of *a man* already born into the world, that he must *be born again:* But if we seek out the sense *[to be born again]* (as our Savior interprets) is *to be born of water and of the Spirit;* and so may Infants not born into the world *be born again.* Thus we read of *Jeremy, The word of the Lord came unto him, saying, Before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb, I sanctified thee,* Jer. 1.5. And thus we read of *John* the Baptist, the Angel of the Lord saying of him, that *He should be filled with the Holy Ghost,even from his mothers womb,* Luk. 1.15. By these examples we see what the Lord can do; yea, what he doth indeed, although we know not how, nor can it be observed by us.

You may yet object, *[to be born again]* is (saith our Savior) *[to be born of water and of the Spirit:]* now *water* is the outward Baptism, and *the Spirit* is the inward grace (thus all Ancients have construed this text, saith *Hooker*) but children not born (howsoever they are sanctified by the Spirit) they cannot be baptized with water, and therefore they *cannot see the Kingdom of God.*

I answer: In cases of extremity, or impossibility, if actual Baptism be wanting, vocal is enough, and thus far some of our adversaries grant us; *Though it be wanting indeed* (saith *Aquinas) yet Baptism in desire is sufficient to salvation:* And to this end he cites *Austin,* saying, *Sanctification may be without Baptism, and Baptism without Sanctification; if Sanctification be, though Baptism be not, it avails to salvation; but if Baptism be, and Sanctification be not, it avails nothing at all.* Our conclusion is this, *All men* (or all mankind) *young men and maidens, old men and children,* all must be regenerated, or they can never *see the Kingdom of God.*

Secondly, [Doct. 2] as all *men,* so all *man*] all the members of his body, all the faculties of his soul. *Sanctification (if saving) must be perfect and entire, though not in respect of degrees, yet in respect of parts;* every part and power of body and soul must have its part of sanctification, though no part his full perfection, before the dissolution of our earthly tabernacles: Hence (say Divines) there is a regeneration or sanctification (it is all one) *inchoata* and *consummata; inchoata,* begun in this life, *consummata,* perfected in that other: and of this saith our Savior, Matth. 19.28. *Verily I say unto you,that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel:* we speak not of this *Regeneration,* but of that which brings to this, for we must be regenerated here, or have no part there with God in his glory.

And should we consider *man* in his parts, every part must bear a part in this birth; his *body* must be regenerated, his *soul* must be renewed: we will begin with the *body; As you have yielded your members servants to uncleanness, and to iniquity unto iniquity,even so now yield your members servants to righteousness, unto holiness,* Rom. 6.19. As every member of the *old man* is full of sin, so every member of the *new born man* is to be renewed by grace: To instance in some of them; *The heart,* that in the *old man* is full of *evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;* in the *new man* it is the member that must first be renewed, here grace first seats itself, and after is dispersed over all; as in natural generation the heart is first framed, so in spiritual regeneration the heart is first reformed. Some call it the first mover of all men's actions, for as the first mover carrieth all the spheres of heaven

with it, so doth the heart carry all the members of the body with it: and therefore it is, that the *new man* begins first with his heart; for if that fountain be right, all the streams of his desires, purposes, affections, speeches, actions, conversations, run sweet, and clear, and pleasant. Again, *the eye* that in the *old man* is the Broaker, that goes between the heart and the object, to make up the sinful bargain, that which our Savior calls *an evil eye,* S. *Peter, an adulterous eye;* in the *new man* it must be exercised on other objects, *I made a covenant with mine eye* (saith *Job) why then should I think upon a maid? I will lift up mine eyes unto the hills* (saith *David) from whence cometh mine help.* Again, *the ear,* that in the *old man* is *stopped against the voice of the Charmer, charm he never so wisely;* or if it be open, like Deaths Porter, it lets in sin and Satan at every occasion; in *the new man* it must be the gate of life, or the door of faith; therefore there is not a member that the devil more envieth than the *ear,* as we see in the man possessed with a deaf Devil, *Mark* 9.25. who possessed that sense, as the most excellent, to hinder him from hearing. Again, *the tongue,* that in the *old man* is *a world of iniquity, that defileth the whole body, that setteth on fire the course of nature, and is set on fire on hell;* in the *new man* it must be the trumpet of divine praise, or (as *David* calls it) *the pen of a ready writer,* uttering only those things which the heart enditeth in sincerity and truth. To sum up all in one, *the heart* is it, where grace begins first, and is felt last; and therefore saith God, *Son, give me thy heart,* Prov. 23.26. and therefore prays *David, Create in me a new heart,* Psal. 51.10. and therefore wills *Solomon,Keep thy heart with all diligence, for out of it are the issues of life,* Prov. 4.23. Would any man that is regenerate encounter sin in his heart, it were impossible to break out into action; would the heart of any man that is *born again,* but meet sin with this Dilemma, If I commit this sin, I must either repent, or not repent for it; if I do repent, it will cost me more heart-break, and spiritual smart, then the sensual pleasure can be worth; If I never repent, it will be the death and damnation of my soul: sure this thought conceived, and rightly followed in the heart of the regenerate, would be enough to crush sin at the first rising of it; and so it is, for if he be regenerate, he doth not sin, *whosoever is born of God doth not commit sin,* 1 Joh. 3.9. He is molded anew, and all the members of his body are conformed to the sovereignty and rule of grace, yea *his body is preserved blameless, holy, acceptable unto God;* it is a *member of Christ, the temple of the Holy Ghost:* Happy man that is blest with this body! Sure *a man* thus *born again, he shall see the kingdom of God.*

Secondly, as the *body,* so the *soul* of this *man* is to be renewed by grace; *Therefore glorify God in your body and in your spirit,* (saith St. *Paul,* 1 *Cor.* 6.20.) the body and the spirit must both glorify God; and as all the parts of the body, so all the powers of the soul.

First, *the understanding,* that in the *old man* is *blind and ignorant* about heavenly things, or howsoever it may know many things, yet never can attain to saving knowledge; in the *new man* it must be anointed with the *eye-salve* of the Spirit, inspired with the knowledge of Divine truths, especially with those sacred and saving mysteries which concern *the kingdom of God.* Again, *the will* that in the *old man* affects nothing but vile and vain things, is froward and perverse in the ways of godliness; in the *new man* it must prove and approve what is *the good, and acceptable, and perfect will of God;* yea, it must attend and be subordinate to the grace of God, since God indeed, and God only *works in us both the will and the deed,* Phil. 2.13. Again, *the memory* that in the old man is slippery in the things of God, or if naturally good, yet not

spiritually useful, in the *new man* it must be sanctified to good performances; and although it cannot increase to a greater natural perfection (for grace doth not this) yet the perfections it hath must be straight, and right, and guided to Godward, *Remember the Lord thy God,* saith *Moses, Deut.* 8.18. Again, *the conscience* that in the *old man* sleeps and slumbers, or if it be awake, tears and roars, as if a legion of Devils now possessed it; in the *new man* it must be calm and quiet, and yet not sleep or slumber, but rather in a friendly loving manner check and control wheresoever sin is, yea never be quiet, till with kind and yet earnest expostulations, it draw the sinner before God to confess his fault, and to seek pardon for it. Again, *the affections* that in the *old man* are sensual, inordinate, bewitched, and set on wrong objects; in the *new man* they must be turned another way. *Mary Magdalene* (you know) was given to unclean lusts, but the Lord diverted this sinful passion, and so she became penitent, and thirsted after grace: To sum up all, all must be renewed, *the undestanding, will, memory, conscience, affections.*

But to feel more of their sweetness, I will pound these spices, and dwell a while on them. Now then for your better acquaintance with the regenerate man, and that you may know his difference from the man unregenerate, observe (I pray) these passages:

First, I say, in the *new man* the understanding must be renewed; so the Apostle, *The new man is renewed in knowledge,* Col. 3.10. and this knowledge implies two habits, *Wisdom* and *Prudence, Col.* 1.9. First, *Wisdom,* and that is speculative: Secondly, *Prudence,* and that is practical: By the one the child of God having the eyes of his mind opened and enlightened, doth see the mysteries of salvation, the secrets of the Kingdom, the whole Council, and the wonders of the Law of God; by the other he is enabled with a judicious sincerity, to deliberate and determine in cases of conscience, in the practice of piety, and the experimental passages of a Christian man: If we consider the first *(Wisdom)* how is it possible that a man unregenerate should know the mysteries of salvation? It may be he may go as far as the power of natural discourse, and light of Reason can bear sway, he may be furnished with store of rare and excellent learning, and yet for all this want the true knowledge of *spiritual wisdom:* Why so? Because all his knowledge, like the light of the Moon, is discharged upon others, but never returns and reflects upon his own soul; he should know, but knows not the darkness of his own understanding, the disorder of his own affections, the slumber of his own conscience, the deadness of his own heart; but the *man* regenerate (know he never so little) he hath the *saving-knowl•dge,* and in this he exceeds the greatest Rabbies, the profoundest Clerks; he only knows God with a steadfast apprehension, he only knows himself a most mean, base and contemptible thing; his *new birth* hath learned him how wicked a creature he naturally is, and therefore in that respect is he odious to himself, and loathsome in his own eyes: Or if we consider the second *(Prudence)* How is it possible that a man unregenerate, should experimentally know the practice of piety in a Christian course? Should we instance in this mystery of *Regeneration;* Here is one *Nicodemus, a ruler of the Jews, and a teacher of Israel;* yet, as learned as he was, if he confer with Christ about the salvation of his soul, he is strangely childish, and a mere infant; tell him of the *new birth,* and he thinks it as impossible, as for *an old man to return into his mothers womb, and be born again:* The natural man cannot discern the operations of grace, he knows not that dark and fearful passage,

which leads from the state of nature (through strange terrors and torments of soul) into the rich and glorious happiness of the kingdom of Christ; whereas on the contrary, the regenerate man (that hath had the experience of the power of godliness upon his own soul) he can see and judge of the light of grace, he can taste and relish of the fruits of the Spirit; and hence it is, that many a silly one (man and woman) whom the worldly-wise pass by with scorn and contempt, are often in spiritual affairs more wise and learned then the learnedst Doctors.

Secondly, the Will must be renewed; and this will of the regenerate contains two things, Rightness and Readiness: It is first rectified, when it is conformed to the will of God. Secondly, it is so inflamed with the love of goodness, that willingly he pursues it with alacrity of spirit. If we consider the first (the Rectitude of the will) we see by experience the will of the unregenerate is all out of course, he wills nothing but that which is evil: How should he, considering his want of God's image, his blindness of heart, his proneness to evil, together with the vehemency of his affections, which draw the will after them, and trouble the judgment? But in the man that is regenerate, the will being moved, it afterwards moves itself, God's grace that concurs with it, quickens it, and revives it; so that now his will is nothing but God's will: if it may appear that God bids him, or forbids him to do this, or that he chooseth above all to follow his commands, whatsoever becomes of him; why, this is the very heart and marrow of regeneration; you may be sure, the man that chooseth above all to please God, is the only man of God, and shall be rewarded by God. Or if we consider the second (the Readiness of the will to God) alas, the will of the unregenerate hath no pleasure in goodness, he understands not the sweetness of it, and therefore nothing is more *irksome* to him then the ways of godliness: whereas on the contrary, the will of the regenerate is willing, and this willingness indeed is the perfection of his will; yea (if we can say more) it is the highest degree of his perfection in this life, to be willing to do good.

Thirdly, the *memory* must be renewed; and this *memory* reflects occasionally on a double object, on God, and the things of God: First, on God, by remembrance of his presence everywhere: Secondly, on the things of God, by calling them to mind at useful times. If we consider the first object, God, the unregenerate hath no mind on God, *God is net in all his thoughts,* like the hood-winkt fool, that seeing nobody, thinks nobody sees him; so hath he said in his heart, *How doth God know? can he judge thorough the dark cloud? Thick clouds are a covering to him that seeth not, and he walketh in the circuit of heaven.* But contrariwise, the regenerare man, he *remembers his Creator in the days of his youth.* And though God, as being a Spirit, is (in some sort) absent from his senses, yet by virtue of his sanctified memory (that makes things absent as present) his eye is on God, and he considers God as an eye-witness of all his thoughts, and words, and doings, and dealings; he knows nothing can be hid from that all-seeing eye, though sin tempt him with the fairest opportunities of night and darkness, yet still he remembers, if his eye sees nothing, all those eyes of heaven (of God and of his Angels) are ever about him: and therefore he answers the Tempter, How dare I sin to his face, that looks on me what I am doing? if I dare not do this folly before men, how dare I do it before those heaven-spectators, God and his Angels? Or if we consider the second object *(the Word of God)* the unregenerate never burdens his memory with such blessed thoughts; if

sometimes he falls upon it, it is either by constraint, or by accident, never with any settled resolution to dwell on it, or to follow it: but the soul that is regenerate, with *Mary, keeps all these things in his heart;* or with *David,* gives it out, *Thy word have I hid in my heart,* Psal. 119.11. Whatsoever lessons he learns, like so many jewels in a casket, he lays them up safe, and then as need serveth, he remembers his store, and makes all the good use of them he may: I will not deny, but any man (good or evil) may retain good things according to that strength of retainment, which nature affords him, but the regenerate (whose memory only is sanctified) whatsoever he retains, he hath it opportunely at hand; in temptation or affliction he remembers and applies, and so remembering to apply, and applying that he remembers, he is thereby enabled to resist evil, or to follow those good things which the Lord hath commanded.

Fourthly, the conscience must be renewed, and that two ways; either by drawing the soul to good, or from evil: first, to good, by inclining and encouraging; and secondly, from evil, by restraining and bridling. If we consider its first office (in that it draws and leads the soul *to good*) I confess the unregenerate is not of that conscience, for the most part his conscience lies dead in his bosom, or if it stir sometimes, he labors all he can to smother it in his waking: to such an one should men and Angels preach, yet so far is he bewitched with sin, that he hath no mind of goodness, or if ever he do any good act (which is a rare thing with him) it is not out of conscience to do good, but for some sinister end or respect. It is otherwise with the regenerate, his conscience incites him to good, and he doth good out of conscience; he stands not upon terms of pleasure or profit, but his conscience being guided by the rule and square of God's holy truth, he submits to it merely out of his obedience to God: hence it is, that come what will come, weal or woe, his eye is fixed on God, and if man oppose where God commands, he is quickly resolved out of that in *Isaiah* 51.12. *I, even I am he that comforteth you; who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man that shall be made as grass? and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth?* Or if we consider the second office of conscience (in drawing the soul *from evil*) the unregenerate either hears not, or heeds not his reclaiming conscience: if it speak, he first goes about to lull it asleep again, or if it cry out, and will not peace, then (in spite of goodness) he runs out of one sin into another, and usually from presumption to despair. On the other side, the regenerate hath a conscience that draws him from, and keeps him out of evil: 'tis known especially by these two properties, *Remorse* and *Tenderness: remorse* hath an eye of all sins past, and *tenderness* hath an eye on all sins to come; by *remorse* is bred sorrow for sin, and loathing of sin; no sooner he considers how by his manifold sins he hath offended God, crucified Christ, grieved the holy Spirit, but his heart bleeds and breaks that he hath done so wickedly against so gracious a God: this sorrow for sin brings with it a loathing of sin; he cannot but hate it, that hath caused his heart break, yea he hates it, and hates the very thought of it; every look-back is a new addition of detestation, and every meditation makes the wound of his *remorse* to bleed again and again: by *tenderness* of conscience is bred a care and watchfulness to avoid sin to come, for no sooner is sin presented to his conscience, but he startles at its sight, and thinks on its vanity, and meditates on that strict and general account he must one day make for it; which

thoughts and sin put together in the balance, he dares not do wickedly for a world of gain: and you may observe it, this tenderness (or easiness to bleed at the apprehension of sin) is proper and peculiar to that conscience alone that is enlightened, and sanctified, and purged by Christ.

Fifthly, the *affections* must be renewed, and that is done by setting them upon right objects. I shall instance in some of them, as *love, hatred, hope, fear, joy, sorrow. Love* I place first, which in the unregenerate man is fastened inordinately upon the creature; and as one sin begets another, so on whatsoever object it fall, it begets some sin: thus the love of honor breeds ambition, love of riches breeds covetousness, love of beauty breeds lust, love of pleasure breeds sensuality: whatsoever he *loves* (the object being earthly) it brings with it some sin, and thereby (the worst of all) he wickedly prefers earth before heaven, a dunghill before paradise, a few bitter-sweet pleasures for an inch of time, before unmixed and immeasurable joys world without end: But the regenerate man settles his *love* upon other objects; as he that is carnal, minds things carnal, so he that is spiritual, loves things spiritual; no sooner is he turned (by a sound and universal change of the whole man) *from darkness to light,and from the power of Satan unto God,* but he presently begins to settle with some sweet contentment, upon the flowers of paradise, heavenly glimpses, saving graces, and his infinite *love* runs higher and higher, till it embrace him that dwells in the highest, God Almighty; and how sweet is that love that casts itself wholly into the bosom of his Maker? how blessed is that man, that yearns, and melts, and cleaves, and sticks unto his gracious God? why, this is right *love,* and for this is the Church commended, *Cant.* 1.4. *The righteous love thee,* or as others translate, *amat in rectitudinibus, she loves thee righteously,* her love is set upon the right object, God: not that the regenerate loves nothing else, for he loves *the Law, the Ministers,* and all the ordinances of God appointed for his good, but whatsoever he loves, it reflects upon God, he *loves* all for God, and God for himself.

The second affection is *hatred,* which in the unregenerate is so inordinate, that he is *an hater of God, Rom.* 1.30. not that he hates God in himself (for God is universally good, and cannot be hated) but in some particular respect, because he restrains him from his pleasure, or punisheth him for his sin, or crosseth his lewd appetites by his holy commands: And as he hates God, so likewise his brother, 1 *John* 2.11. Hence arise those envies, emulations, jars, contentions amongst those that profess themselves Christians; of which St. *Paul* could say, *A brother goeth to law with a brother,* 1 Cor. 6.6. But of all *brethren* he hates them most, of whom our Savior is the *first-born:* God's faithful ones ever were, and ever will be *signs, and wonders, and monsters unto many; a scorn, reproach and derision to them that are round about them:* But he that is regenerate hates sin, and in whomsoever sin rules or reigns, he cannot but hate them, *Do not I hate them, O Lord, that hate thee?* (saith *David*) and, *Am not I grieved with those that rise up against thee?* Not that *David,* or any Saint of God, hates the person of any one, but sin in the person, or he is said to hate them for sins sake that is in them; in this respect he bids them defiance in the verse ensuing, *I hate them with a perfect hatred,I count them mine enemies,* Psal. 139.22. I know there is a perpetual combat in the regenerate, betwixt the flesh and the Spirit, and therefore we must understand this *hatred,* which *David* calls *a perfect hatred,* according to the perfection in *parts,* but not in *degrees:* never any but Christ hated sin to the full, with all

his strength, and with all his might, but in some measure his servants hatred is *perfect,* which makes him always hate sin in others, and often in himself, when after the commission of any evil, he begins to repent him, and *to abhor himself* (as *Job* did) *in dust and ashes,* Job 42.6.

The third affection is *Hope* (this I rather name then *desire,* because whatsoever we *Hope* for, we cannot but desire it, and so it is implied in it) now this *Hope* in the unregenerate is fastened on *this world, and the things of this world,* he *hopes* for preferment, riches, or the like; as for his *hope* of Heaven, it is but a waking man's dream; a dream, said I? Yes, as dreams in the night fill us with illusions and vain forms (you know a Beggar may dream he is a King) so *hope* abusing the imagination of the unregenerate, fills their souls many a time with vain or empty contentments; but the *hope* of the regenerate both enjoys the right object, and right means; his eye is fixed on future good, and he endeavors to pursue it, till he get the possession; if in the pursuit he meet with crosses, losses, griefs, disgraces, sicknesses, or any other calamities, his *hope* is able to sweeten the bitterest misery that can possibly befall him; *the afflictions of this life* bid him look for a better, a cross here minds him of the glory above; and howsoever this *Hope* may have many difficulties and wrestlings in him (therefore it is compared to an anchor, which holds the ship in a storm, *Heb.* 6.19.) yet it holds and sticks so firm in God and his promises, that he is confident, that after this life an heavenly crown shall be set on his head, by the hands of God and his Angels.

The fourth affection is *fear,* which in the unregenerate is either worldly or servile: If it fasten on the world, then he *fears*the loss of his credit, or of his profit, and because he and the world must part at last, he *fears* this separation above all fears: *O death* (saith the wiseman) *how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things?* Ecclus. 41.1. O these thoughts of the grisly forms, and ugly face of death, of the parting from all worldly pleasures forever, of his rotting in the grave, dragging to the Tribunal and Terror of the last day, they cannot but make his heart to shrug together for horror, and (many time) to quake and tremble like an Aspine-leaf; or if his fear reflect on God, then is it a servile fear; for as the servant or hireling works not for love of his master, but only for *fear* of punishment; or as the adulterous woman is afraid of her husband, not out of love or affection, but lest he reward her to her foul demerits; so he *fears* God for fear of punishment due unto him from God: It is otherwise with the man that is *born again,* his fear is either initial or filial in pangs of the new birth, or in the new born babe it is called initial, because then he casts away sin both out of God's love, to which he hath partly attained, and out of the woeful effects of sin, which he hath thoroughly considered; with the right eye he beholds God, and with the left eye he beholds punishment; so that this fear is a middle (as it were) betwixt *servile and filial fear,* and as the needle draweth in the thread, so this *fear* draweth in *charity,* and makes way for *filial fear;* to which, if by growth in grace he be fully ripened, then he *fears* God out of love to God, as the Prophet *Isaiah* proclaimeth, *The fear of the Lord is his treasure,* Isa. 33.6. Never was treasure more dear to the worldings, then is God's *fear* to him, his love of God, his *desire* to please God, and his *fear* of being separated from God, keeps him in such awe, that though no punishment, no death, no hell were at all, yet he would not sin wickedly, willfully and maliciously, for a world of treasures.

The fifth affection is *joy,* which in the unregenerate is merely sensual and brutish; it hath no better objects then gold, or greatness, or offices, or honors, or the like: and what are all these but a shadow, a ship, a bird, an arrow, a post that passeth by? or rather, *as crackling of thorns under a pot,* as flashes of lightning before everlasting fire? But the *joy* of the regenerate is a spiritual *joy,* and the matter of it is the light of God's countenance, or the robe of Christ's righteousness, or the promises of God's word; or above all, God Almighty, blessed evermore: Thus *David, Whom have I in heaven but thee?and there is none upon earth that I desire besides thee,* Psal. 73.25. Why, this is that *joy* which no man can concieve, but he that enjoys it; this is that *white stone,* Rev. 2.17. whose splendor shines only upon heavenly hearts; this is that glimpse of heavens glory, which springing up in a sanctified heart, out of the wells of salvation, and carried along with addition of fresh comforts (from the Word and Sacraments) through a fruitful current and course of man's life, it is at last entertained into the boundless and bottomless Ocean of the *joys* of Heaven. I will not say, but sometimes it may be assaulted, and stopped with some doubts, or distrusts, or weaknesses of degree, yet in respect of its creation, or essence, or blissful issue, it is (saith one) *a very glimpse of heaven, a pure taste of the rivers of life, and first fruits* (as he calls it) *of everlasting joys.*

The sixth affection is *sorrow,* which in the unregenerate is a worldly *sorrow,* and the effects of it are death; so the Apostle, *The sorrow of the world worketh death,* 2 *Cor.* 7.10. In this kind how endless are the *sorrows* of men for their losses, or crosses, that sometimes may befall them? And howsoever some may endeavor to comfort them in Christ, they are so dead-hearted that nothing can persuade, nothing relish with them that concerns heaven, or salvation. But in the regenerate, sorrow looks up to Godwards, not that the beholding of God in himself can bring *sorrow* to a man, for he is a most comfortable object, which made *David* say, *The light of thy countenance — is gladness to my heart:* but the beholding of sin, which hindereth from the clear sight of that object, this is it which breeds *sorrow,* and this the Apostle calls *godly sorrow, working repentance to salvation, not to be repented of,* 2 *Cor.* 7.10. It is not every *sorrow,* but *godly sorrow,I rejoice* (saith the Apostle) *not that ye were made sorry, but that ye sorrowed to repentance:* And would you know who *sorrows* to repentance? it is he, and only he that groans and sighs under the heavy weight and burden of his sins, that is of a broken and contrite heart, that trembles at God's word, that is grieved at his enormities, that forsakes all sins, and that resigns up himself in all holy obedience to God's blessed will; this *sorrow* is a blessed *sorrow* that brings forth joy and immortality: Therefore comfort ye, comfort ye all that mourn in Zion, what though for a night (in pangs of *the new birth*) you lie sorrowing and weeping for your sins? mark a while, and the day will dawn, *ride on, because of the word of truth,* and a day star will arise in your hearts that will never set; nay weep & weep again, till you can say with *David,All the night make I my bed to swim* with my tears, & presently the Sun of righteousness will appear, and he will dry away your tears, and shine upon you with everlasting light. Certainly thus is it with every regenerate man, *he loves, and hates, and hopes, and fears, and joys, and sorrows,* and all these passions are renewed in him: To give instance in one, *David* for all the regenerate, his *love* appears Psal. 119.47. *My delight shall be in thy commandments which I have loved:* his *hatred* appears Psal. 130.22. *I hate thy enemies with a perfect hatred.* His *hope* appears Psal. 62.5. *My soul wait thou only upon God, for my expectation is from him.* His *fear*

appears Psal. 119.120. *His Judgments are terrible, I tremble and quake.* His *joy* appears Psal. 119.16. *Thy Testimonies are my delight, I rejoice in them as one that findeth great spoils.* His *sorrow* appears Psal. 119.136. *Mine eyes gush out with rivers of water.* Here is *Love, and Hatred, and Hope, and Fear, and Joy, and Sorrow,* and all are set upon their right spiritual objects.

You see now a portraiture of the *new man,* which should be the case of all men; my text saith indefinitely *A man*] implying every *man,* and every part of *man;* every man should be regenerated, every part of man should be renewed; and whereas *man* consists on two parts, the body and soul, all the members of his body, *the Heart, the Eye, the Ear, the Tongue* in especial; all the powers of his soul, the *Understanding, the Will, the Memory, the Conscience, the Affections* in general, all must be renewed, and the whole *man] born again.*

And yet (beloved) I mean not so, [Use.] as that a man renewed is never overcome with sin, I know there is in him *a continual fight* betwixt the flesh and the spirit, each of which striveth to make his part strong against the other, and sometimes *Amalek*prevails, and sometimes Israel prevails; sometimes his *heart* falls a lusting, his *eyes* a wandering, his *ears* a tickling, his *tongue* a cursing; sometimes his *understanding* errs, his *will* rebels, his *memory* fails, his *conscience* sleeps, and his *affections* turn the stream after sensual objects; but (that which differs him from the unregenerate man) if he sin, it is with a gracious reluctance, he resists it to the uttermost of his abilities, and if at last he commit sin through the violence of temptation, subduing the infirmity of the flesh, he is presently abashed, and then begins he to set repentance a work in all the parts and powers of his body and soul; then begins his *conscience* to trouble him within, and will never be at quiet until the cistern of his *heart* (being overcharged) hath caused his *eyes,* the flood-gates, with moist sinful humors, to overflow the cheeks with tears of contrition, and thus he is *washed, justified, sanctified,* and restored to his former integrity again. Examine then yourselves, you that desire heaven at your ends, would you inherit the Kingdom? would you live with Angels? would you save your souls? examine and try whether your *bodies and souls* be sanctified throughout, and if you have no sense or feeling of the *new birth* (for 'tis a mystery to the unregenerate) then never look to see (in that state) *the kingdom of God;* but if you perceive the working of saving grace effectually in you, (and you cannot but perceive it if you have it) if you feel the power of godliness first seizing the *heart,* and after dispersing itself over all the parts and powers of *body and soul:* (or yet more in particular) if your *hearts* be softened by the Spirit, if *your eyes wait upon God,* if your ears listen to his word, if *your tongues show forth his praise,* if your *understanding* attain to saving knowledge, if your *wills* conform to the *will* of God, if your *memories* be stored with heavenly doctrine, if your *consciences* be tender and sensible of the least sin whatsoever, if you *love* that which is good, if you *hate that which is evil,* if you *hope* for the blessings above, if you *fear him that can destroy both body and soul;* in a word, if you *joy* in goodness, if you *sorrow* for sin, then are you *born again.* Happy man in this case that ever he was *born,* and thus every man must be, or he cannot be happy: *Except a man*] (every man, every part of man) *be born again, he cannot see the Kingdom of God.*

Thus far of the subject, *man*] we come now to the act, or deed to be done, he must *be born again.*]

Be born again.]

THe children are brought to the birth, and lest the saying be true of us, *there is no strength to bring forth:* I shall now (by God's assistance) proceed to the *birth* itself. Here we have the manner of it, and we may observe a double manner,

First, of the words containing *the new birth.*

Secondly, of *the new birth* contained in the words.

The manner of the words apears in the original 〈 in non-Latin alphabet 〉] two words, and either of them hath its diverse reading. 〈 in non-Latin alphabet 〉 , *Valla* would rather have to be *genitus, begotten; Except a man be begotten.*] Others usually say *natus, born; Except a man be born.*] And as 〈 in non-Latin alphabet 〉 , so 〈 in non-Latin alphabet 〉 , some would have to be 〈 in non-Latin alphabet 〉 , *above,* or *from heaven; Except a man be born from above.*] Others usually 〈 in non-Latin alphabet 〉 , *again; Except a man be born again.*] *Chrysostom* cites both these, and of each reading we shall gather something for our own instruction.

Except a man be regenerated,or begotten (saith *Valla*) *As man that is born of a woman is begotten of a man, so he that is born again,* [Doct.] *must have a begetting too:* and therefore sometimes it is called *renascentia, a new birth,* and sometimes *regeneratio, a new begetting,* or *regeneration.* If you ask of whom is the new man begotten? Saint *James* tells you, *Jam.* 1.18. *Of his own will begat he us with the word of truth:* The former words note the impulsive cause, these latter the instrument, it was *God* that *begat us,* and with the *seed of the word.*

First, *God begat us,* and so are we called *God's sons, born not of blood,nor of the will of the flesh, nor of the will of man, but of God,* John 1.13. Regeneration is the work of God, and because it is a work external, it is therefore communicable to each Person in the Trinity: *Ye are sanctified* (saith the Apostle) *in the name of the Lord Jesus,and by the spirit of our God,* 1 Cor. 6.11. The Father, Son, and Holy Ghost, all sanctify, all work the same work: but as in the Godhead there is but one Essence, and yet three manners of being of the same one Essence; so in God's outward operations, all the Persons work *rem eandem,* one thing, but all work not *eodem modo,* after one manner: For instance, the works of Creation, Redemption, and Sanctification, are the common works of God the Father, God the Son, and God the Holy Ghost, yet everyone of these works common to all three, are terminated in someone of them: So the Father is said to create, the Son is said to create, the Holy Ghost is said to create; so the Father is said to redeem, the Son is said to redeem, the Holy Ghost is said to redeem; so the Father is said to sanctify, the Son is said to sanctify, the Holy Ghost is said to sanctify: Thus all three concur to everyone of these works, and yet everyone of these works, is terminated, specified, and formed (as it were) in the very last act by one of these three: The work of the Creation is determinated immediately in God the Father, the work of Redemption is determinated immediately in God the Son, the work of Regeneration is determinated immediately in God the Holy Ghost. And it is memorable, that as the community of these works *(ad extra)* depends on the unity of God's Essence, so the diversity of their determinations depends on the diverse manners of God's existence, or subsisting: the Father

is of himself, neither made nor begotten, and therefore it best agrees with him to make all things of nothing, which is the work of *Creation;* the Son is of the Father alone by reflection of his intellect, and so called the representation of his Fathers Image, and therefore it best agrees with him to represent his Fathers mercies to mankind, by saving them from death and hell, which is the work of *Redemption;* the Holy Ghost is of the Father and the Son, proceeding (and as it were breathed) from them both by the act of the will, and therefore it best agrees with him *(that bloweth where he listeth)* to blow on our wills, and by his breath to purge and purify us, which is the work of *Regeneration.* To sum up all in a word, this work of Regeneration (or Sanctification, or whatever else you will call it) in respect of the work, it is of the Father, Son, and Holy Ghost, but in respect of the last act, it is of the Holy Ghost, and not of the Father, nor the Son; and thus our Savior concludes, Joh. 3.8. *That which is born of the spirit, is spirit, and so is every man that is born of the spirit.*

Secondly, as God's Spirit is the principal, so God's Word is the instrumental cause of our Regeneration. *Ye are born again* (saith Saint *Peter*) *not of corruptible seed, but of incorruptible by the word of God,which liveth and abideth forever,* 1 Pet. 1.23. this word St. *John* calls *the word of life,* St. *Paul* the producer of faith, and *the power of God unto salvation;* yea this word *is quick and powerful, and sharper then any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart,* Heb. 4.12. they that are *born again,* cannot but remember how *quick,* and *powerful,* and *sharp,* God's word was at their Regeneration: first, like an hammer it beat on their hearts till it broke them all to pieces, and then like a sword, by a terrible, cutting, piercing power, it struck a shaking and trembling into the very center of their souls; last of all like oil (when, as the man in the *Gospel,* they were wounded indeed) it began to supple those wounds, and to heal the bruises, and to refresh the weak and tender heart with all the promises of God revealed in Christ.

And thus a man being begotten of the Spirit with *the word of truth,* he comes at last to the birth: So we read, *Except a man be born.*] And this I suppose to be fuller then the other, because a *begetting* may be, and no *birth* follow, as many that are stifled in the womb, are *begotten,* not *born;* but if the *birth* be, it doth presuppose a *begetting,* [Doct.] and so it implies it: *Except a man be born,* that is, *except a man be begotten and born, he cannot see God's kingdom.* If you ask of whom born? I answer, as God is *Father,* so the Church is the *Mother* of every child of God: to this purpose saith the Apostle, *Jerusalem which is above is free, which is the mother of us all,* Gal. 4.26. what is *Jerusalem* but the Church? for as that City was the seat of *David, Psal.* 122.5. so is this Church the throne of Christ, figured by the kingdom of *David,Revel.* 3.7. and therefore of both these God thus proclaims, *Here shall be my rest forever, here will I dwell, for I have a delight herein,* Psal. 132.14. And rightly is the Church called our *mother,* first because she is the spouse of our *Father, betroathed,* Hosea 2.19. coupled and made *one,* Cant. 6.3. *I am my well-beloveds, and my well-beloved is mine;* and secondly, because we are children born of her; this teacheth us to honor our mother, and like little children to hang at her breasts for our sustenance; *Suck,and be satisfied with the breasts of her consolations, milk out, and be delighted with the abundance of her glory.* It is the Church that brings forth children to God by the ministry of his word, and if we are children of this mother, we must feed on that milk which

flows from her two breasts, the Old and New Testament; *As new born babes* (saith the Apostle) *desire the sincere milk of the Word, that ye may grow thereby,* 1 Pet. 2.2. In a word, out of the Church there is no salvation: *who have not the Church their mother, cannot have God their Father,* was the saying of old; and good reason, for out of the Church there is no means of Salvation, no word to teach, no sacraments to confirm, but all these, and all other means are in the womb of the Church: it is here, and here only, where the spirit of *immortal seed* begets grace in the heart, and so a man is *born again.*

This 〈 in non-Latin alphabet 〉] some read 〈 in non-Latin alphabet 〉 , *from heaven,* [Doct.]] and so the words run, *Except a man be born from above*] *From above it is that every good & perfect gift cometh: Aman can receive nothing,except it be given him from heaven,* Joh. 3.27. But how then saith our Savior of the wind (to which he compareth *everyone that is born of the Spirit*) that we know not *whence it cometh, and whither it goeth?* I answer, [Vers. 8] this *[whence]* respects more the cause then place, we know the wind comes from the South, or North, or East, or West, but why so and so, we cannot tell; we know the Spirit is above, and the *new birth* or regeneration comes from the Spirit: But 〈 in non-Latin alphabet 〉 why it is so, or what moves the Spirit to do so, besides his 〈 in non-Latin alphabet 〉 , *the good pleasure of his will,* we cannot tell.

Or if we read 〈 in non-Latin alphabet 〉 , as others do, the words then run thus, *Except a man be born again.*] To this *Nicodemus's* reply seems more direct, *How can a man be born when he is old? can he enter the second time into his mothers womb?* No question he took Christ's 〈 in non-Latin alphabet 〉 *pro* 〈 in non-Latin alphabet 〉 , only thus he mistook, that the second birth should be after the manner of the first birth, and therefore he saith, *Can a man that is old* (such as he himself was) *be born again?* No, saith our Savior, *that which is born of the flesh is flesh,* and there is but one *birth* after this manner; but to *be born again*] is to be born after the Spirit, and this is that second birth: *A man is first born of the flesh,* [Doct.] *and he must be again born of the Spirit.*

Hence appears the difference of the first and second birth; the first birth is of the *earth, earthy;* the second birth is *of the Lord from heaven, heavenly;* the first birth is of nature, full of sin; the second is of grace, full of sanctity: the first birth is originally of flesh and blood, the second birth is originally of the *Spirit and water:* In a word, the first birth kills, the second gives life; generation lost us, it must be *regeneration* that recovers us: O blessed birth, without which no birth is happy, in comparison of which (though it were to be born heir of the whole world) all is but misery! this was *Moses* praise, that *he esteemed the reproach of Christ above all the treasures in Egypt,* rather would he be the son of God, then to *be called the son of Pharaohs daughter,* Heb. 11.24. No question it is a great dignity to be *called the son in Law to a King,* but nothing in comparison of being the Son of God: this sonship is that degree, above which there needs no aspiring, and under which there is no happiness, no heaven, no *kingdom: Except a man be born again*] *he cannot see the kingdom of God.*

Thus far of the manner of the words, which containing the *new birth,* it appears in them, the father of it is God, the seed of it the Word, the mother of it the Church, the place of it,

whence? from Heaven: the time of it, when? after a man is once born, then he must be *again born: Except a man be born again.*]

Secondly, as you see the manner of the *words* containing *the new birth,* so now see the manner of *the new birth* contained in the *words.* I know it is not wrought in all after one manner, nor is the manner known to us, but only so far forth as it is sensible in us, and therefore we must consider man before baptism, in baptism, after baptism.

In some is *the new birth* wrought *before baptism,* as in the eunuch, under *Candace* Queen of the *Ethiopians, Acts* 8.37. and in the Captain *Cornelius,* together with his kinsmen and and near friends, *Acts* 10.47. and in *Lydia, Acts* 16.14. and so our charity tells us, that every Infant dying before baptism, is renewed by the Spirit: but the manner of this working we know not, for it is one of the secrets of the Spirit of God.

In others is *the new birth* wrought *in Baptism,* which indeed is the Sacrament of *the new birth,* and seal of *Regeneration;* but howsoever in *Paedo-Baptism* we see the outward seal, yet we see not, we feel not the manner of the inward working; for this also is the secret of the spirit of God.

In others is *the new birth* wrought *after Baptism;* so *Polanus:* but whether *after Baptism,* or *in Baptism,* we will not dispute, only (as the case stands with us) this I affirm, That there is no manifestation of *the new birth,* until after Baptism. But when after Baptism? I answer, whensoever men receive Christ by faith, which though it be many years after, yet then do they feel the power of God regenerate them, and to work all things in them, which he offered in Baptism. Now the manner of this feeling (or of God's Spirit working) proceeds usually thus:

There be certain steps of degrees (say Divines) by which it passeth, and howsoever in those whom God hath blessed with that great favor of holy and Christian education (the Spirit of God dropping grace into their hearts, even very betimes) these steps, or degrees, are not so easily perceived: Yet in those men who have lived long in sin, whose sins have been gross, and great and grievous, no sooner come they to a *new birth,* but they can feel grace work in them step after step, and these steps we shall reckon to the number of eight.

The first is a *sight* of sin, and this our Savior reckons for the first work of the Spirit, *When he is come,he will reprove the world of sin,* John 16.8. Of sin? how? why thus: no sooner begins this blessed change from nature to grace, but the conscience (wrought on by God's word) opens its book, and presents to the soul a bed-roll of those many, mighty, heinous sins, committed against God and man, there he may read in bloody burning lines the abominations of his youth, the sins of all his life; and to bring them into method, the Commandments of God stand as a remembrancer before his eyes: the first tells him of his loving somewhat above God: the second, of his worshipping a false God, or the true God after a false manner: the third, of his dishonoring the great and mighty name of God: the fourth, of his breaking the Lord's days, either in doing the works of the flesh, or leaving undone the works of the Spirit; nor is this all: as against God, so against his neighbor hath he sinned: the fifth tells him of his stubbornness and disobedience: the sixth, of his passions, and desire of revenge: the

seventh, of his lewdness and lustful courses: the eighth, of his robberies and covetous thefts: the ninth, of his lies and and slanders, back-bitings and rash judgments: the tenth, of his covetous thoughts, and motions of the heart to all manner of evil. Good Lord! what a number of evils, yea, what innumerable swarms of lawless thoughts, and words, and actions doth he read in his conscience? But above all, his darling-delight, his beloved sin is writ in greatest characters, this he finds to have bewitched him most, and to have domineered above all the rest in his wasted conscience; this sin in some is worldliness, wantonness, usury, pride, revenge, or the like; in others it is drunkenness, gluttony, gaming, scurril jesting, symony, or the like; whatsoever it is, the conscience tells him of it again and again; where that he may read it together with his other sins, the Spirit of God now opens the eyes of his mind, and lets him see the very mud and filth of his soul, that lay at the bottom before unseen, and undiscerned. Thus is the first working of the new life, to wit, a feeling of the old death of his soul in sins and trespasses; and here the axiom is true, no *generation without corruption,* a man must first feel this death, before he is *born again.*]

The second step is, *Sense of divine wrath,* which begets in him fear; so the Apostle, *The spirit of bondage begets fear,* Rom. 8.15. and thus it works: no sooner hath the man a sight and feeling of his sin, but then God's Spirit (now called *the spirit of bondage*) presents to him the armory of God's flaming wrath, and fiery indignation; this makes him to feel (as if he were pricked with the stroke of an arrow, or point of a sword, or sting of an Adder) that he is a most cursed and damnable creature, justly deserving all the miseries of this life, and all the fiery torments of hell in that life to come; yea, this makes him tremble, and stand, and look, as if he were thoroughly frighted with the angry countenance of God Almighty: Would you view him in this case? his conscience hath now awaked him out of his dead sensual sleep, by the Trumpet of the Law, his heart is now scorched with the secret sense of God's angry face, his soul is now full sorely crushed under the most grievous burden of innumerable sins, his thoughts are now full of fear and astonishment, as if no less then very hell and horror were ready to seize upon his body and soul. I say not what measure of this wrath is poured on all men in their conversion; for I suppose some feel more, and some have less of it; but I verily believe, some there are that (in these pangs of *the new birth*) have been scorched (as it were) with the very flames of hell, insomuch that they might truly say with *David, God's wrath lieth hard upon me,and he hath afflicted me with all his waves,* Psal. 88.7. And no wonder, for this is the time of fear; now it is that Satan strives busily to stifle *the new man* in the womb, and therefore he that before diminished his sins, and made them appear little or nothing in his eyes, when he once sees the man smitten down *into the place of dragons, and covered with the shadow of death,* then he puts into his mind his innumerable sins, and (that which immediately follows) the curse of the Law, and the wrath of God, which he yet makes more grisly and fierce, with a purpose to plunge him into the bottomless pit of horror and despair. By this means he persuaded *Cain* to cry out (when he was in this case) *My punishment is greater then I can bear;* or, as others translate, *Mine iniquity is greater then can be forgiven,* Gen. 4.13. And therefore thus far the unregenerate goes with the man *born again,* both have a sight of sin, and sense of wrath, but here they part; for the man unregenerate either sinks under it, or labors to allay it with worldly comforts, or some counterfeit calm: but *the man*

born again, is only humbled by it, and seeks the right way to cure it, and at last (by the help of God's Spirit) he passeth quite through it, I mean, through this hell upon earth, into the spiritual pleasures of the Kingdom of grace, which is to *be born again.*]

The third step is *Sorrow for sin,* and this is more peculiar to God's child; there is a sorrow which is a common work of grace, which an hypocrite may have; and there is a sorrow which is a work of special grace, and this likewise precedes the exercise of faith.

But some object, Christ must work this sorrow, or it is good for nothing; now if Christ be in the soul working sorrow, then there is faith, therefore faith must go before sorrow.

I answer, although it is true that Christ cannot be in the soul, but in the same instant there is the habit of faith; yet it follows not that faith is before sorrow, for the habits of these graces are both together, and at once in the soul; or howsoever, it follows not that the soul is enabled by an act of faith to apply Christ to itself as soon as Christ is in the soul, or as soon as the habit of faith is infused into the soul: The question is, whether the soul in respect of us (who can only judge of the habit by the act) cannot be said to have sorrow or repentance before faith? the question is not, which the soul hath first in respect of God's gift, but which it acts first for our apprehension? Surely to us it first sorrows for sin, and then it acts or exerciseth faith by coming to Christ, and relying upon Christ for Salvation, &c. he grieves not only because he fears he must be damned (so *Cain* and *Judas* might) but because he knows he hath deserved to be damned: this is the more especial object of his sorrow, in that he is so wicked, so sinful, so rebellious, so contrary to God: this sin, I say, is it (wherein he was conceived, and born, wherein he hath lived, and continued) that makes him sob, and sigh, and sorrow, and mourn; and yet this sorrow is sometimes taken largely for the whole work of conversion; sometimes strictly for conviction, contrition, and humiliation; in like manner repentance is taken sometimes largely, and sometimes strictly: By this distinction it may easily appear how sorrow goes before repentance, and how repentance goes before faith. Indeed, for the latter is the great controversy, but some reconcile it thus: Repentance hath two parts, the aversion of the soul from Sin, and the conversion of the soul to God; the latter part of it is only an effect of faith, the former part of it, *viz.* the turning of the soul from Sin is also an effect, but not only an effect; for it is begun before faith, though it be not ended till our life end. Some object, that God works repentance and faith together: But we dispute not how God works them, but how the soul acts them; not which is in the soul first, but which appears out of the soul first: neither is it any new thing in Philosophy to say, Those causes which produce an effect, though they be in time together, yet are mutually before one another in order of nature, in diverse respects to their several causalities. Thus a man must have repentance before he have saving and justifying faith; and yet a man must have faith before the work of repentance be perfect in the soul. As we maintain repentance to be a precedent work; so we deny it not to be a subsequent effect: Sorrow is before the birth too, as the Apostle intimates, 2 Cor. 7.10. *Godly sorrow works repentance,* that is, sorrow prepares a man for repentance, it goes afore it, and prepares for it. And now it is, that God's spirit begins to renew his heart, as God himself proclaimeth, *I will put a new spirit within them, and I will take the stony heart out of their bodies, and will give them an heart of flesh,* Ezek. 11.19.

his heart that before was hard as flint, now begins to relent, and soften, and break in pieces: How so? it is God's Spirit that *pricks the heart,* and this pricking softens it, *Dum pungit, ungit,* saith *Jorom,* Compunction softens and supples the heart, so that be it never so stony, presently it becomes *an heart of flesh;* you know those that are apt to weep, or yern, or sorrow, we call them *tender-hearted;* you may be sure then he that is *pricked,* till his heart bleed inwardly, he that weeps blood (which every heart doth that is pricked on this manner) sure his heart is tender indeed; I say, *tender,* for as the very word imports, (〈 in non-Latin alphabet 〉) his heart *weeps,* why? his heart is *broken: David* joins these together, *A broken and a contrite heart, O God, thou wilt not despise,* Psalm 51.17. And no wonder if an heart that is broken, and rent, and wounded, and pricked, falls a weeping blood; well might *David* say when he was broken, Psal. 38.8. (I have wept; nay more) *I have roared for the very grief* (or disquietness) *of my heart:* and again, *My soul* (or my heart) *melteth* (or droppeth) *for very heaviness.* Not that his heart dropt indeed, but because the tears which he shed, were not drops of water running only from his eyes (an onion may cause so much) but issuing from his heart; which heart being grieved, and sore grieved, it is said to be *wounded;* and so his tears coming from it, they may be called no less then very blood, *drops of blood issuing from a wounded heart.* Thus it is with the man now laboring in his *new birth,* his heart grieves, his eye weeps, whence the Proverb, *The way to heaven is by weeping cross;* the way to God's kingdom is to cry like children coming into the world, the way to be *new born* is to feel throws (as a woman laboring of child) and so is Christ formed in us. Can *a man be born again* without bitterness of soul? no, if ever he come to a sight of sin, and that God's sanctifying Spirit work in him *sorrow for sin,* his soul will mourn till he may say with *Jeremy, Mine eye droppeth without stay — mine eye breaketh my heart, because of all the daughters of my City,* because of all the sins of my soul, *Lament.* 3.51. True it is, as some infants are born with more pain to the mother, and some with less, so may the *new man* be regenerated in some with more, in some with less anxiety of travel; but more or less, it cannot be so little, but the man that labors in these pangs shall mourn, and mourn, *There shall be a great mourning, as the mourning of Hadadrimmon in the valley of Megiddon,* Zach. 12.11. What else? He cannot look on a Saint, that sailed not first through the Ocean of tears, and therefore he falls on his face with *Abraham,* he wrestles with God like *Jacob,* he roars out his grief with *Job,* he pours out his soul with *Hanna,* he weeps rivers of tears with *David,* he *mourns as a dove* with *Hezekiah,* yea, *like a crane, or a swallow, so doth he chatter,* Isa. 38.14. O the bitter pangs and sore travel of *a man,* when he must *be born again.*

The fourth step is, *Seeking rightly for comfort:* He runs not to the world, or flesh, or Devil, *miserable comforters all,* but to Scripture, to Prayer, or to the Ministry of God's word; if he find comfort in Scriptures, he meets with it in the Gospel; not the Law, but *the Gospel* (saith the Apostle) *is the power of God to salvation, to everyone that believeth,* Rom. 1.16. The Law is indeed *the ministry of death and damnation,* 2 Cor. 3.7. but *the Gospel is the glad tidings of salvation,* Luk. 2.10. The Law shows a man his wretched estate, but shows him no remedy, and yet we abolish not the Law, in ascribing this comfort to the Gospel only; though it be no cause of it, yet is it the occasion of it: those doleful terrors, and fears of conscience begotten by the Law, may be in their own nature the very gates and downfall to the pit of hell; yet I cannot deny,

but they are certain occasions of receiving grace; and if it please God that the man, now laboring in his pangs of *the new birth,* do but rightly settle his thoughts on the Gospel of Christ, no doubt but thence he may suck the sweetest comforts and delights that ever were revealed to man. Or if he find comfort in prayer (to which he ever and anon repairs in every of these steps) then is it by Christ, in whose name only he approacheth to that heavenly throne of grace: no sooner had the King of *Nineveh* humbled himself, but his proclamation runs, *Let man and beast be covered with sack cloth, and cry mightily unto God, — Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?* and thus the man now wrestling with the grievous afflictions and terrors of his conscience, *Who can tell* (saith he) *if God will turn away his fierce anger? let me then cry mightily unto the Lord of heaven,* let me cry, and continue crying, until the Lord of mercy do in mercy look upon me; and if for all this God give him a repulse, for reasons best known to himself, if at the first, second, third, fourth, or at many more times, he seem to have cried in vain, at last he flies to the ministry of the Word, and if he may have his will, he would hit upon the most skilful, experienced, searching, and sound-dealing man amongst all God's Messengers: thus was it with *Peters* hearers, whose *hearts* being *pricked,* and rent with legal terrors, then could they begin to cry it out, *Men and brethren, what shall we do?* Act. 2.37. Thus was it with the *Jailor,* who after his *trembling and falling down to the ground* in an humble abasement, could then begin to say, *Sirs, what must I do to be saved?* Act. 16.30. And thus the man now ready to *be born again,* if he find no means to asswage the rage and terrors of his guilty conscience, at last he comes to God's Minister with a *What shall I do, what must I do to be saved?* Alas! now I feel the wounded conscience, the broken heart, the spiritual blindness, the captivity and poverty of which often you have told me; if then there be any instruction, direction or duty, which may tend to my good, or free me from this evil, now open those *lips that should preserve knowledge,* now direct me in God's fear, and I will willingly follow it with my utmost endeavors.

And now (and not till now) hath God's Minister a strong and seasonable calling to amplify and magnify the soul-saving sufficiency of Christ's death and passion; were the blood of Christ, and promise of Salvation proffered to an unwounded conscience, what were it, but like the pouring of a most sovereign balsam upon a sound member of man? It is the only, right, everlasting method, first to wound by the Law, and then to heal by the Gospel; first to cause smart for sin, and then to lay to a plaster of Christ's blood; and therefore when the heart is broken, then hath the *man of God* his warrant to bind it up again, then may he magnify God's mercy, then may he set out to the height the heavenly beauty of Christ's passion and person, and thus playing the Midwife by his high and holy art of comforting the afflicted, at last the child of God (prepared for his birth) becomes a man *born again.*

The fifth step is a clear (I say not a general sight, which he had before) but *The clear sight of Christ laid open to the eye of Faith;*no sooner is the poor wounded soul informed thoroughly in the mystery and mercy of the Gospel, but he then looks on his Savior as the Jews on the brazen serpent, and seeing him lifted up on the cross, he cannot but see in him an infinite treasury of mercy and love, a boundless and bottomless sea of tender-heartedness and pity, a whole heaven of sweetness, happiness, peace and pleasures; After the *spirit of bondage,* enters the *Spirit of adoption;* the terrors of the Law leads him to the comforts of the Gospel,

his sorrow for sin brings him to the clear light of his Savior; and then as a man in deaths-pangs, that lifts up his eyes to heaven *whence cometh his help,* so he in births-pangs lifts up his eyes to Christ, who must either help him, or he sinks under his sin to the bottomless bottom of hell. And I must tell you, this sight of Christ Jesus to an humbled sinner (together with those glorious privileges which he brings with him, as Reconciliation to God, forgiveness of sins, adoption, justification, righteousness, wisdom, sanctification, redemption, it is a most pleasant, ravishing, heavenly sight: *Not Solomon in all his royalty,* no, *nor the lilies of the field arrayed better then Solomon;* not all the curious sights on earth, nor all those glittering spangles in heaven, can possibly afford such pleasure or delight to the eye of man, as doth this one object (Christ bleeding on the cross) to the soul of a sinner. Imagine that you saw some malefactor (whose trial and doom were past) to be led to the doleful place of execution; imagine that you heard him wail and weep for his mis-spent time, for his bloody acts, for his heinous crimes; yea imagine his wailings and weepings so bitter, that they were able to force tears from others, and to make all eyes shoot and water that but looked upon him; if this man in this case should suddenly see his King running and riding towards him with his pardon in his hand, what a sight would this be? sure there is none to this. Thus, thus it is with the man sorrowing for sin, whilst he is weeping his case, and confessing what a little step there is betwixt him and damnation (as if he were now at hells mouth, the very place of execution) in a maze he looks upon Christ, whom he sees with a spear in his side, with thorns in his head, with nails in his feet, with a pardon in his hands, offering it to all men that will but receive it by faith. O here's a sight indeed, able to revive the wickedst man upon earth, dead in sins and trespasses. And now there is hopes of the *birth,* if it once come to this, there is more then probability of an happy delivery, we may call it the stirrings of God's child, or the first feelings of life, before he is *born again.*]

The sixth step is, *An hungering desire after Christ and his merits,* and to this step blessed are they that arrive; *Blessed are they that hunger and thirst after righteousness, for they shall be filled,* Matth. 5.6. Filled? how? *I will give unto him that is athirst, of the fountain of the water of life freely,* Revel. 21.6. this is the step (as if it were in *Jacob's ladder*) that raiseth him on high towards heaven; it is such a token of true faith, that he who hath it, needs no more doubt that he believeth, then he that breatheth needs to doubt that he liveth; and why? his thirst of worldly things is cooled, his thirst of heavenly things inflamed.

Object. But Christ saith, *He that drinks of the water that I shall give him, shall never thirst.*

Sol. *Non siti miserae indigentiae, sed siti copiosioris fruitionis.* No hungry man did ever with more appetite wish for meat, nor thirsty man for drink, nor covetous man for money, nor ambitious man for glory, then he now longeth to be reconciled unto God in Christ; in this case, had he the pleasures and profits of a thousand worlds, willingly would he part with all for the application of Christ's sufferings, it is that sovereign blood that can only heal his soul, it is that bitter passion which can only quench his thirst; give him but the merits of Christ's death (whereby God and he may be at one) and he cares not though he suffer death and hell again, yea he will venture goods, life, all; or if that be not it which the Lord requires, he will do whatever behooves him, even *sell all, all that he hath,* part with all sin that he

loveth, yea were it *his right hand,* or *his right eye,* nothing shall be dear to him, so that he may enjoy his Savior. O here's a thirst above all thirsts! it breeds ardent desires, vehement longings, unutterable groans, mighty gaspings, just like the dry and thirsty ground, that gasps, and cleaves, and opens for drops of rain. *David,* though in the desert of *Ziph, a barren and dry land without water,* yet he complains most because of his thirst, *My soul thirsteth for thee O God,* Psal. 63.1. This is that violent affection that God puts into the hearts of those who seek him in sincerity and truth; never was *Ahab* more sick for a vineyard, nor *Sisera* for milk, nor *Sampson* for water, when God was fain to open him a fountain in *the jaw of an ass,* then is a truly humbled soul after Christ, ever thirsting and longing, that he may hide himself in his righteousness, and bathe himself in that blood which his Savior shed for him. I have read of a gracious woman, who laboring in these pangs, and longing after Christ Jesus, cried out, *I have born nine children with as great pain as other women, and yet I would with all my heart bear them all over again, yea bear them, and bear them all the days of my life, to be assured of my part in Christ Jesus.* One replying; Doth not your heart desire and long after him? *Oh!* (said she) *I have an husband and children, and many other comforts, I would give them all, and all the good I shall ever see in this world, or in in the world to come, to have my poor thirsty soul refreshed with that precious blood of my Savior.* So eager and earnest is the heart of each man (parched with the angry countenance of God) after this blood of his; I thirst, I faint, I languish, I long (saith he) for one drop of mercy; my spirit is melted in me into tears of blood; my heart, because of sin, is so shaken and shivered; my soul, because of sorrow, is so wasted and parched, that my thirst is insatiable, my bowels are hot within me, my desire after Christ is extremely great and greedy. Stay! all these expressions are far short of those longings, *no man knoweth them, save he that receives them,* save he that is *born again.*]

The seventh step is, *A relying on Christ:* no sooner he considers and remembers those many melting invitations of our Lord and Savior: *If any man thirst, let him come unto me: Ho, everyone that thirsteth, come ye to the waters: Come unto me all ye that are weary and heavy laden* with sin: but (resting himself on the impregnable truth of these blessed promises) he throws himself into the merciful and meritorious arms of his crucified Lord. Come life, come death, come heaven, come hell, come what come will, here will he stick forever: *Who* (saith *Paul*) *shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* No: *I am persuaded* (not these, nor more then these) *neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord,* Rom. 8.35, 38, 39. Thus it is with the man laboring in this *birth:* what (saith he) doth Christ call the heavy laden? why, Lord, I am heavy laden with a weight, a mass of sin, and if he may come that is called, Lord, I come, I come, and now I am come, with thee will I build *my tabernacle,* with thee will I rest forever. Nor is this any wonder, experience tells us, the hunted beast flies unto his den, the wounded man hyes unto the Surgeon, and so the poor man broken and bruised with the weight of sin, how should he otherwise but cast himself willingly into the sweet compassionate inviting arms and embracements of Christ, whose promises run, *I will ease him, I will refresh him?* You may see sometimes a little infant, upon apprehension and approach of some sudden danger, how hastily he runs into his

mothers arms: even so a truly wounded soul (pursued by the terrors of the Law, and frighted with the angry countenance of Almighty God) it flies with speed into the bosom of its blessed Redeemer, there it clings unto his blessed wounds, there it rests upon his meritorious death, there it grasps about his crucified body, there it hides itself in the clefts of this Rock, yea there it sticks with this full resolution, that should all terrors, all temptations, all men, all devils, combine together to cast him into hell, they should tear him, rent him, pull him, hale him from the bleeding wounds, and tender bowels of his heavenly Savior. This was *Jobs* case, who in the bitterest of his pangs could cry it out, saying, *Though the Lord slay me, yet will I trust in him,* Job 13.15. And I must tell you, *thisaffiance, dependence, adherence, reliance* (or whatsoever else we call it) *upon the merits of Christ, is the right justifying faith,* whither if a man once come, there is but one degree more, and he is then *born again.*]

The last and highest step is, *Universal obedience to Christ.* No sooner hath he cast himself upon him, but he takes him (not only as a Savior to redeem him from the miseries of sin, but) as an husband, a Lord, a King, to serve him, love him, honor him, and obey him: Now will he *take his yoke upon him;* now will he *bear his cross and follow after him;* now will he *enter into the narrow way;* now will he *walk in the holy path;* now will he associate himself to that *sect and brotherhood that is everywhere spoken against;* now will he oppose himself against all sin whatsoever; now will he shake off his old companions, *brethren in iniquity;* now will he keep peace and a good conscience towards God and man; now will he watch over his secret sins, lustful thoughts, occasions of evil; now will he direct his words to the glorifying of God, and to give grace to the hearers; now will he conform all his actions to the sovereignty of grace; now will he delight in the word, the ways, the Saints, the services of God; now will he never more turn again unto folly, or to his trade of sin, yea though Satan set upon him with baits and allurements, to detain him in his bondage, but by one darling-delight, one minion-sin, yet he resolves to answer him as *Moses* did *Pharaoh, There shall not so much as an hoof be left behind;* for well he knows, one breach in the City exposeth it to the enemy, one leak in a ship will sink it in the sea, one stab in the heart will speed a man to death, one knot in a thread will stay the needles passage as well as five hundred, and therefore he will *sell all, all that he hath,* even all his sins, to the last filthy rag of his minion-delight, his bewitching-beloved-bosom-sin. And now is *the new man born* amongst us, will you view him? *Old things are passed away,behold, all things are become new,* 1 Cor. 5.17. His heart, his eye, his ear, his tongue, his understanding, his will, his memory, his conscience; his love, his hatred, his hope, his fear, his joy, his sorrow; will you anymore? his thoughts, his words, his actions, his affections, are all *new;* this conversion is universal, this change is a through change; now is Christ formed in him, now is he transformed into a *new creature,* before he was in making a new man, but now he is made *new,* God the Father accepts him for his son, God the Son stamps on him the Image of his Father, but more immediately God the Holy Ghost hath thus molded and fashioned him, as I have let you see him, and now he is *born again*] which *except a man be,—he* (shall not) *cannot see the kingdom of God.*

Lo here those steps that raise up a man to the state of regeneration, *A sight of sin, Sense of misery, Sorrow for sin, Seeking for comfort, A sight of Christ, Desire after Christ, Relying on Christ, Obedience to Christ:* one word more before we have done.

You see how God brings along the man whom he purposeth to make his; [Use. 1] and yet let no truly humbled sinner be discouraged if he observe not so distinctly the order of these steps, and especially in that degree as (you see) we have related; for if in substance and effect they have been wrought in them, if he have them in truth (though perhaps not in this degree) I dare pronounce of him, that he is surely *born again.* It is one of our worthies hath said it, that *in our humiliations, and other preparative dispositions, we do not prescribe precisely just such a measure and quantity, we do not determine peremptorily upon such or such a degree and height, we leave that to the wisdom of our great Master in heaven, the only wise God, who is a most free agent: But sure we are, a man must have so much, and in that measure, as thoroughly to humble him, and then to bring him to his Savior; he must be weary of all his sins, and of Satan's bondage wholly, willing to pluck out his right eye, and cut off his right hand, I mean to part with his best-beloved bosom lusts, to sell all, and not to leave so much as an hoof behind; he must see his danger, and so haste to the City of refuge; he must be sensible of his spiritual misery, that he may heartily thirst for mer•y; he must find himself lost and cast away in himself, that Christ may be all in all unto him; and after must follow an hatred of all false and evil ways for the time to come, a through-change of former courses, company, conversation, and setting himself in the way and practice of sobriety, honesty, and holiness.* The sum is, of every soul is required thus much: first, a truly penitent sight, sense, and hatred of all sin: secondly, a sincere and insatiable thirst after Jesus Christ, and righteousness, both imputed and inherent: thirdly, an unfeigned, and unreserved resolution of an universal *new obedience* for the time to come. If any man hath had the experience of these affections and effects in his own soul, whatsoever the measure be (less or more) he is safe enough, and may go on comfortably in the holy path.

Now then let me advise thee (whomsoever thou art that readest) to enter into thine own soul, [Use 2] and examine thine own state, whether or no thou art yet *born again:* Search and see, whether as yet the *spirit of bondage* hath wrought its effects in thee; that is to say, whether thou hast been enlightened, convinced, and terrified with a sensible apprehension, and particular acknowledgement of thy wretched estate: Search and see, whether as yet *the Spirit of adoption* hath sealed thee for his own; that is to say, Whether (after thy heart being broken, thy spirit bruised, thy soul humbled, thy conscience wounded and awaked) thou hast had a sight of Christ, and hast thirsted after him, and hast cast thyself on him, and hast followed his ways and Commandments by an universal obedience? If upon search thou canst say (without self-deceit) that so it is with thee, then mayest thou bless God that ever thou wast born, certainly (I dare say it) thou art *born again.* But if thou hast not sense or feeling of these works, if all I have spoken are very mysteries to thee, what shall I say? but if ever, if ever thou meanest to *see the kingdom of God, strive, struggle, endeavor with thy might and main* to become truly regenerate: thus whilst the Minister speaks, it is Christ that comes with power in the word, *Ezek.* 18.31, 32. thou mayest say perhaps, it is not in thy power, thou art only a mere patient, and God's Spirit the agent, and who can command the spirit of the Lord, that *bloweth where he listeth,* at his own will and pleasure? I answer, It is indeed the Spirit, and not man, that regenerates or sanctifies: but I answer withal, The doctrine of the Gosp•l is the ministration of the Spirit, and wheresoever that is preached (as I preach it now to thee) there is the holy Ghost present, and thither he comes to regenerate: nay, I can say more,

there is a common work of illumination, that makes way for regeneration; and this common work puts a power into man of doing that, which when he shall do, the Spirit of God may, nay will in the day of his power mightily work in him, to his quickening and purging; if then as yet thou feelest not this mighty work of God in thee, and yet fain wouldst feel it, and gladly dost desire it (otherwise I confess it is in vain to speak) follow me in these passages; I shall lend thee two wings to bear thee, two hands to lead thee to the foot of this ladder, where if thou ascend these steps aforesaid, I dare certainly pronounce of thee, thou art the *man born again.*]

The first wing is *Prayer,* which first brings thee to God's throne, and (there, if thou hast thy request) then to *the new birth;* if I must acquaint thee how to pray; *Hos.* 14.2. *Take with you words, and turn to the Lord; say unto him, take away all iniquity, and receive us graciously,*—and then it follows, *I will heal their backsliding, I will love them freely,* ver. 4. Jerem. 30.18. *I have surely heard* Ephraim *bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke, turn thou me, and I shall be turned.* The soul may object, *I may say thus, and be no better:* But I answer, say it, though you be no better, because God bids you say it: Say it, and say it again; it may be he will come in when you say it, *Hosea* 14.4. Pray that God would please to prepare thy heart, to sanctify thy affections, to order thy will, to preserve thee from sin, to prepare thee for growth unto full holiness and righteousness: this was the effect of *Jeremiah's* prayer, *Convert me, O Lord,and I shall be converted; heal me, O Lord, and I shall be healed; save me,O Lord, and I shall be saved: Turn thou us, O good Lord, and so shall we be turned,* Jer. 17.14. and *Lament.* 5.21. It is the Lord that converts, and heals, and saves, and turns; and *Prayer is the means to produce this effect in thee:* when we are required to pray, to repent, and believe, we are not to seek strength in ourselves, but to search into the Covenant, and turn the promise into prayer. As the Command is, *Repent, Act.* 17.30. Now the Covenant is, *Christ shall give repentance,* Act. 5.31. and therefore pray, *Turn thou me, and I shall be turned, Jer.* 31.18. then bow thy knees, and humbly, heartily, frequently, fervently implore the influence of God's blessed spirit: Cry with the Spouse in the Canticles, *Awake, O North-wind,and come thou Southwind, and blow upon my garden, that the spices thereof may flow forth,* Cantic. 4.16. The more rushing and mighty this *wind of the Spirit* is, the more will he make thee fructify in his graces and blessings; therefore cry again and again, *O Lord,let thy Spirit come upon me: create in me a clean heart, O God, and renew a right spirit within me. O Lord Jesu, send thy Spirit into me, which may restore me from this death of sin, unto the life of holiness.* Thus wouldest thou ask, and continue asking; thus wouldest thou cry, and continue crying, then could I assure thee of the promise which God hath made, and cannot deny, *he that asketh receiveth;* and, *he that seeketh findeth;* and, *to him that knocketh* (by continuance and perseverance) *it shall be opened,* Mat. 7.8.

The second wing, or hand, that bears and leads thee to these steps of *the new birth,* is, *Constant hearing of the Word:* thou must attend *the gates of wisdom, and wait on her posts;* thou must come to God's house, and hearken to the ministry of the Word: *no doubt, but if thou beest constant in this duty, God will stir up some good* Samuel, *God will use some of his Priests (consecrated to that office) to beget thee again:* Understand this soberly; for if Jesus Christ himself should preach to the soul every day, and give not out of himself, the ordinance would be empty to

it: it is Christ's coming in to his people in the ordinances, that only fills the empty soul with good things. To this purpose are God's Ministers called Spiritual Fathers, *I have begotten you* (saith Saint *Paul*) *through the ministration of the Gospel,* 1 Cor. 4.15. The Pastors tongue is the Lord's Conduit-pipe, and hereby he drives the sweet and wholesome waters of life into the souls of his chosen; only do thou frequent the means, and thou shalt see at one time or other, God will remember thee in mercy: It is true, I know not when; and therefore I wish thee miss no Lord's-day to repair to God's house, lest the day of thy neglect might have been the day of thy conversion; certain it is, no man should expect God's blessing without his ordinances; no eating of bread without plowing and sowing, no recovering of health without eating and drinking, no posting on land without somewhat to ride on, no passage on seas, without somewhat to sail in; so no blessing, no grace, no regeneration, no *new birth* at all, without waiting upon God in his ways, and in his ordinances. Now then, as thou desirest heaven, or (the way to heaven) to *be born again, I beseech thee make high account of this ordinance of God, the preaching of his Word:* In preaching of the Gospel, light, motion, and power goes out to all, which men resist: and some are destroyed, not because they could not believe, but because they resist, and will not obey, and so die, *Act.* 7.51. *Luke* 13.34. *Ezek.* 33.11. *Hos.* 13.9. and yet I wish thee not only to hear it, but after thou hast heard, consider of it, ponder on it, and lay the threats and reproofs, the precepts and promises, unto thine own soul: thus if thou hearest and meditatest, I doubt not but God's word will be a *Word of power* to thee, and (together with *prayer*) bring thee towards *the new birth,* whither *except a man* come, *he cannot* (possibly) *see the kingdom of God.*

Thus far of *the new birth:* you see we have mounted those steps, whose *top* (like *Jacob's* ladder) *reacheth up to heaven;* witness the next word, he that is *born again* shall *see the kingdom of God,* but he that is not *born again, he cannot see the kingdom of God.*

He cannot see the kingdom of God.]

THe privileges of *the new birth* are these two, *to see,*] and *to see the kingdom of God.*]

First, *to see,*] Which is all one (saith a Modern) as to *enjoy:* yet a man may see that which he doth not enjoy; but without regeneration there is no sight, much less possession of *the kingdom of God.*

To *see* then is the lesser happiness, of which the unregenerate are debarred; but to *see,* in itself is a great and gracious privilege, to which the regenerate are admitted: for whether by *God's kingdom* be meant the kingdom of grace, or the kingdom of glory, *Happy are the eyes that see these things.*

But whose *eyes* are they? If we examine the unregenerate, he sees no whit into the awful Majesty of God the Father, he sees no whit of the beauty, mercy, and pity of his Savior, he sees no whit into that glorious highness of God's Spirit in Heaven, nor yet of his nighness to his brethren on earth: Hence it is, that when he comes into the Temple, among the Congregation of God's Saints, his soul is not delighted with their prayers, praises, Psalms, and Service; he *sees* no comfort, no pleasure, no content in their actions. But the *new man* is of better *sight,* the graces of the Spirit, and the ward-robe of God's glory are all produced to

his eye, as if the Lord should say, *Come, and see:* so *Moses, Stand still, and see the salvation of God:* so Christ to his Apostles, *It is given to your eyes to see these things, to others but by parables.* He that is *born again* hath a spiritual eye, and a celestial object, *The eye of his understanding is enlightened* (saith St. *Paul:) anointed* (saith S. *John:*) To what end? But that he may *know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints,* Ephes. 1.18. See a privilege, of which the unregenerate is ever barred, his mind is dark, even *darkness* itself, *Ephes.* 5.8. And therefore it is no wonder, what is said by our Savior, that *he cannot, cannot see*] *the kingdom of God.*

The second privilege is the object of this sight, here called *the kingdom of God.*] By which some understand Heaven, some the way to Heaven; most of the Ancients say, that by this *Kingdom* is meant Heaven: *Calvin* is of mind, that *not heaven,but a spiritual life is thereby understood: Aretius* saith (and I am of his mind) that whether we understand the one or the other, *It matters not much:* Sure we are, that both these (*Grace* and *Glory*) are annexed to *the new birth,* and both very well may be implied in this word, *the kingdom of God.*]

First then, if by *the kingdom of God* is meant the kingdom of Grace (whereof our Savior speaketh, *The kingdom of God is within you,* Luke 17.21.) See to what a privilege the *new man* hath attained, all the graces of God, all the fruits of the Spirit are now poured into him: If you ask what graces? what fruits? St. *Paul* tells you, Gal. 5.22. *Love, joy, peace, long-sufferings, gentleness, goodness, faith, meekness, temperance:* or would you have us to contract them? St. *Paul* doth it elsewhere, *the kingdom of God is—righteousness, peace, and joy in the holy Ghost,* Rom. 14.17.

First, *Righteousness,* and that is either *active* or *passive;* holiness of life, or (the cause of this holiness) our *righteousness in Christ:* If the first be meant, no sooner is *man born again,* but he enters into *the holy path,* he declines all evil, and stands at the sword point with his most beloved sin; or if ever any sin (through the violence of temptation) seize on him again, he is presently put again into the pangs of *the new birth,* and so renewing his sorrow, and repairing repentance, he becomes more resolute and watchful over all his ways: And as he *abhors evil,* so *he cleaves to that which is good;* his *faith* like the *Sun,* sets all those gracious heavenly stars on shining, as *hope, and love, and zeal, and humility, and patience;* in a word, *universal obedience, and fruitfulness in all good works:* not one, but all good duties of the first and second Table, begin to be natural and familiar to him, and though he find some duties more difficult, yet he resolveth, and striveth to do what he can, and is much displeased and grieved, if he do not as he should. Or if by *righteousness* is meant *passive righteousness,* to wit, *our righteousness in Christ,* no sooner is *a man born again,* but he is clothed with this *righteousness;* the other (God knows) is but weak and full of imperfection, and therefore to speak properly, *It is the righteousness in God, that makes us appear righteous afore God:* would you have a plain case? as *Jacob* to procure the blessing of his father, hid himself into the apparel of his brother, and so received it to his own commodity, under the person of another: thus the *new man* puts on the righteousness of Christ, with which being clad as with a garment, God accepts him in his stead, his faults being covered with his Saviors perfection.

Secondly, from this *Righteousness* ariseth *Peace:* no sooner is man righteous, but he is at *peace* with man, at *peace* with God, at *peace* with himself. He is at *peace with man;The wolf shall dwell with the Lamb, and the Leopard with the Kid,* saith the Prophet, *Isa.* 11.6. The meaning is, that in the kingdom of Christ, when a man is called into the state of grace (howsoever by nature he is a *Wolf,* or a *Leopard,* or a *Lyon,* or a *Bear,* yet) he shall then lay aside his cruelty, and live peaceably with all men, with *all men,* I say, *bad and good;* for if *bad,* the Apostle implies them, *As much as in you is, have peace with all men,* Rom. 12.18. Or if *good,* then he cannot but have *peace* with them, yea, although before his conversion he hated and maligned them, yet now he is ravished with the delight and love of them, and to this end he labors might and main to ingratiate himself into their blessed Communion; true, how should he but love them, and sympathize with them, whom he believes one day to meet in Heaven, and there to enjoy them, and they him forever? Nor is this all, he is at *peace with God,* he hath humbled himself, and confessed his fault, and cried for *mercy,* and cast himself upon Christ, and vowed amendment of life; so that now God by his word hath spoke *peace* to his soul, by the mediation of Christ it is obtained, and by the testimony of the Spirit he feels it within him. This is that *Peace which passeth all understanding,* it made the Angels sing; *Peace upon earth,* it makes his soul reply, *My peace is in heaven:* what else? The storm is past, and *the rain is gone away,* he that lay for a night in the darkness of sorrow, and weeping for his sins, now he beholds *the Son of righteousness appear* (as the Disciples often did upon the Mount of *Olives,* signifying peace) all quiet, and calm, and pleasant. Nor is this all, he is at *peace with himself,* I mean his own conscience; that which before stirred up the fire, that brought him to a sight of sin, and sense of Divine Wrath, that filled him with fearful terrors, compunction, remorse, and true sorrow for sin, it is now turned good and quiet. *Solomon* calls it *a continual feast,* Prov. 15.15. who are the attendants but the holy Angels? what is the cheer, but *joy in the Holy Ghost?* who is the feast-maker but God himself, and his good Spirit dwelling in him? Nor is this feast without music, God's word and his actions make a blessed harmony, and he endeavors to continue it by keeping *peace* and a good conscience towards God and man.

Thirdly, from this *peace* issueth *joy in the holy Ghost;* no sooner is a man at *peace* with man, with God, with himself, but he is filled with *joy* that no man can take from him; this *joy* I take to be those blessed stirrings of the heart, when the seal of remission of sins is first set unto the soul by *the spirit of Adoption;* For thus it is, the soul having newly passed the pangs of *the new birth,* it is presently bath'd in the blood of Christ, lull'd in the bosom of God's mercies, secured by the Spirit of its inheritance above; and so ordinarily follows a Sea of comfort, a sensible taste of everlasting pleasures, as if the man had already one foot in heaven. But I hear some object, They have felt the pangs, cast themselves on Christ, resolved against all sin, and yet no comfort comes. It may be so, though not ordinarily; certain it is, whosoever hath this *joy* is *new born,* yet not everyone *new born* hath this *joy;* if any then be in such case, let him hear what the Spirit of truth saith, *Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him,* Isaiah 64.4. *Waiting patiently* (saith a Modern) *for the Lord's coming to comfort us, either in temporal or spiritual distresses, is a right pleasing and acceptable duty and service unto God, which he is wont to crown with multiplied and overflowing refreshings when he*

comes. To this end saith the Prophet, *They that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk and not faint,* Isa. 40.31. Nay, and should a man *die* (saith my Author) *in this state of waiting, if his heart in the mean time sincerely hate all sin, heartily thirst for the mercy of God in Christ, and resolve truly upon new universal obedience for the time to come, he shall certainly be saved; because the holy Ghost saith, Blessed are all they that wait for him,* Isa. 30.18. Or if this will not satisfy his *desire,* let his *desire* quicken and set on work (with extraordinary fervency) the spirit of *prayer,* let him have recourse again and again unto the promises of Scripture towards the poor, heavy-laden, penitent souls; and when the time is come (if it will come) which God hath appointed, then shall he feel this joy unspeakable, *the joy of the Holy Ghost;* and this is the head, the height, the top, the highest step in this kingdom of grace, *the kingdom of God.*

Or secondly, if by *the kingdom of God* is meant the *kingdom of glory,* see then what a privilege waits on the *new man;* no sooner shall his breath and body be divorced, but his soul mounted on the wings of Angels, shall straight be carried above the starry firmament, there shall it inherit *the kingdom,* Luke 12.32. an *heavenly kingdom,* Matth. 7.21. *the kingdom of God,* Act. 14.22. and truly called so, for 'tis a kingdom of God's own making, beautifying and blessing; a kingdom beseeming the glorious residence of the King of kings; a kingdom creating all Kings that but inhabit in it. But here my discourse must give way to your meditations: I cannot speak this privilege, therefore conclude with *Austin,Anima quae amat ascendat frequenter, & currat per plateas caelestis Jerusalem, visitando Patriarchas, salutando Prophetas, admirando exercitus. Mount your meditations on the wings of faith, and behold in Heaven those states of wonder, Patriarchs shining, Prophets praising, Saints admiring, hands clapping, harps warbling, hearts dancing, the exercise a song, the ditty Alleluiah, the quiristers Saints, the consorts Angels,* &c. In this fountain of pleasure let the *new-born Christian* bathe his soul, for his it is, and he it is only that shall *see* it, enjoy it; *Except the man born again,* no man shall ever *see the kingdom of God.*

Thus far of the privileges of *the new birth;* there waits on it the *eye of faith,* and *righteousness,* and *peace,* and *joy in the Holy Ghost;* in a word, *the kingdom of grace, and the kingdom of glory.*

And now (beloved) say, [Use.] what would you do to obtain these privileges? should any hand reach you a Crown for the pains to take it? should any but cast at your feet a bag of gold, and you might make it your own for the stooping, would you not for so great a reward do so little a service? and what is *God's service* but *perfect freedom, the yoke is easy, the burden is light,* but the reward is grace, glory, endless felicity. *Bestir then yourselves,* and if ever you mean to *see the kingdom of God, endeavor to run through this new birth,* and to lead a better life then heretofore you have done. Thus whilst the Minister speaks, Christ comes with power, and therefore he speaks and persuades. I conclude with my speeth to thee (whosoever thou art) into whose hands this Book is fallen: the truth is, the work is weak, and answerable in that kind to the Author of it: many and many a stitch in my side, many a pull at my heart, many a gripe in my stomach (besides the pangs of my soul endeavoring to practice what I have writ) have I suffered and felt since I first begun it; and yet the comfort I have received myself in this *one necessary thing,* hath made me (contrary to the desires of my best friends) to run

through this short work, by taking a longer time, as my continual disease would now and then suffer me. If (when I am gone) thou reapest any spiritual good by this my surviving pains, it is, next to God's glory, all my desire; Yet I live, but to save thy soul I care not how soon I might die, yea on that condition I could be willing (if God so pleased) the lines that thou readest were writ with the warmest blood in my heart: willing, said I? yea, I could be willing and glad (as little blood as I have in my body) to let it run and run, for thy spiritual good, to the very last drop in my veins. I say no more, consider what I have said, *Except a man be born again, he cannot see the kingdom of God.*

An appendix, containing a more particular Method, for the man not yet born again, to have his part in the second birth.

CHAP. I. *The occasion and method of this Treatise.*

SOme there are, who hearing *the new birth* (or first repentance) to be so necessary to salvation, but never feeling in themselves any such change or conversion, have therefore *desired further helps,* though naturally thou art blind, and wretched, and miserable, and poor, and naked; yet the Lord hath not left thee without means and helps: to this purpose he hath set up his ordinances; not that man of himself can dispose himself unto grace, but that the Spirit of Christ in the use of the ordinances (without any habitual or sanctifying grace in man's heart) can dispose of man to the reception of habitual or sanctifying grace. True it is, I advised them in the former Treatise to be *frequent in prayer, and in hearing of the word:* But so we have done, say they, and yet we feel no conversion: it may be so, for not always the doing of them, but perseverance in them through Christ obtains the blessing desired. And yet if they will out of hand *settle themselves to the work,* It is the Lord that saith, *Break up the fallow ground,* Jer. 4.3. *(i.)* seek to the Lord to break them for thee: Be in the use of the means, and the Lord may come in, and break thy heart. I shall, for their further satisfaction, give them a more particular *Method,* and without a Text taken, take myself more liberty to put them in the way.

Two things I suppose necessary for them that would have part in the *new birth,*

- 1. To get into it.
- 2. To be delivered of it.
- 1. The means to get into it, is
    - 1. Examination of themselves.
    - 2. Confession of their sins.
    - 3. Hearty prayer for the softening of their hearts.
- By which three are procured the three first steps,
    - Sight of sin.

    - Sense of divine wrath.
    - Sorrow for sin.
- 2. The means to be delivered of it, is by application of the promises, and these, according to their several objects, produce their several effects; some
    - A sight of Christ.
    - A desire after Christ.
    - A relying on Christ.
    - An obedience to Christ.
    - A comfort in Christ, not only sought for, but obtained, if the promises be rightly applied.

CHAP. II.

Sect. 1. *The first means to get into the new birth.*

THe means to get into *the new birth,* is first *Examination;* and the way to examine, is to set before men that Chrystal glass of the Law for their *light and rule:* To this purpose I have here annexed a *Catalogue,* or Table, to show them their offenses; not that I can possibly ennumerate all sins, but only the kinds; and if herein I come short, yet consciences awaked may be occasioned hereby to bring into their thoughts those others not mentioned.

Now then (whosoever thou art that beginn'st this blessed work) examine thyself by this *Catalogue,* but do it warily, and truly, and where thou find'st thyself guilty, either note it in this book, or transcribe it into some paper, that so they may be ready for thine eye when thou comest to *Confession.*

Sect. 2. *Sins against the first Commandment.*

IN every Commandment we must observe both the duties required, and sins forbidden, for both these are implied in everyone of the Commandments; if in the first thou art guilty, thou must answer negatively; if in the second, thou must answer affirmatively: now then to proceed.

It is the first Commandment, *Thou shalt have no other gods but me.*

For the duties here required,

Say first, Hast thou ever in mind, will, and affections, took the true God in Christ to be thy God? Secondly, hast thou abounded in those graces by which thou shouldst cleave unto God, as in the warmth of knowledge, and love, and fear, and joy, and trusting in God? Thirdly, hast thou observed God's mercies, and promises, and works, and judgments upon thee, and (by a particular application) took special notice thereof? Fourthly, hast thou communicated with the godly, and joined thyself to God's people, and delighted chiefly in them?

Or for the sins here forbidden,

Say first, hast thou not sometimes been guilty of blasphemy, or idolatry, or witchcraft, or atheism, or epicurism, or heresy? Secondly, hast thou not been guilty of pride, a sin flatly opposing God, and first committed by devils? Thirdly, hast thou not had inward reasonings that *there is no God,* or that *he seeth not,or knoweth not, or that there is no profit in his service?* Fourthly, hast thou not failed to love God, and fear God, and to put thy whole trust in God? Fifthly, hast thou not *trusted in man,* or *feared man,* or *loved the world,* and thereby alienated thy heart from God? Sixthly, hast thou not *resorted to witches,* or in the first place *to Physicians,* and not to the living God? Seventhly, hast thou not *tempted God,* and in the matters of God, been either cold or lukewarm, or preposterously zealous? Eighthly, hast thou not a proneness to sin, yea to rebel against God in thy whole man? Ninthly, hast thou not been careless to perform the inward duties of *God's worship in sincerity and truth?* if in these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt have no gods but me.*

Sect. 3. *Sins against the second Commandment.*

IT is the second Commandment, *Thou shalt not make to thyself any graven image.*]

For the duties here required.

Say first, hast thou ever worshipped the true God purely according to his will? Secondly, hast thou observed all those outward duties of his worship, as prayer, and vows, and fasting, and meditating, and the rest? Thirdly, hast thou repaired to God's house, observed family duties, received the Preachers of the Gospel?

Or for the sins here forbidden.

Say first, hast thou not sometimes *walked after the imaginations of thy own heart,* serving God out of custom, or (after the manner of thy forefathers) by will-worship and superstitions? Secondly, hast thou not committed *idol worship,* conceiving of God in thy mind, or respecting him in thy sense in the likeness of a creature? Thirdly, hast thou not *mentioned the names of other gods,* either by way of swearing, or apology? Fourthly, hast thou not made an image to *liken God to it,* or used any gesture of love and reverence to any such images? Fifthly, in a word, hast thou not been careless *to worship God,to call upon the Lord, to receive God's Ministers,* or to perform any other of the outward duties of God's worship? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not make to thyself any graven image.*

Sect. 4. *Sins against the third Commandment.*

IT is the third Commandment, *Thou shalt not take the Name of the Lord thy God in vain.*]

For the duties required:

Say first, hast thou been ever a constant learner, hearer, and doer of God's Word and Will? Secondly, hast thou prayed with perseverance, understanding, and power of the Spirit,

without doubting or wavering? Thirdly, hast thou come preparedly to the Sacrament of the Lord's Supper, and *being come, hast thou discerned the Lord's body?* Fourthly, hast thou used all the titles, and properties, and works, and ordinances of the Lord with knowledge, faith, reverence, joy, and sincerity?

Or for the sins here forbidden:

Say first, hast thou not sometimes in thy talk dishonored the titles, attributes, religion, word, people of God, or anything that hath in it the print of his holiness? Secondly, hast thou not sworn or forsworn, or *loved false oaths?* Thirdly, hast thou not caused the name of religion, or people of God to be evil thought of by thy ill course of life, or by committing some gross sin? Fourthly, hast thou not rashly, or unpreparedly, or heedlesly read the Word, heard Sermons, received the Sacraments, or performed any other part of the worship of God? Fifthly, hast thou not thought or spoken blasphemously, or contemptuously of God, or of anything whatsoever pertaining to God? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not take the Name of the Lord thy God in vain.*

Sect. 5. *Sins against the fourth Commandment.*

IT is the fourth Commandment, *Remember that thou keep holy the Sabbath day.*

For the duties here required.

Say first, hast thou (according to the equity of this Commandment) ever observed *the Lord's day,* and other days and times set apart for God's service? Secondly, hast thou on those days rested from the servile works of sin, and rested and relied upon Christ, for the remission of sins, and led an holy and religious life, that so thou *mayest enter into that rest of heaven?* Thirdly, hast thou always prepared thy heart, before thou wentest into the house of the Lord, by meditation of God's Word and Works, by examination and reformation of thy ways, by prayer, thanksgiving, and holy resolution to carry thyself as in God's presence, and to hear and obey whatsoever thou shouldst learn out of the pure Word of God? Fourthly, hast thou repaired to God's house in due time, and stayed the whole time of Prayer, reading, preaching of the Word, singing of Psalms, receiving of the Sacraments? Fifthly, hast thou performed private religious offices upon the Lord's day, to wit, *In private prayer and thanksgiving, in acknowledging thy offenses to God, in reconciling thyself to those thou hast offended, or with whom thou art at variance; in visiting the sick, comforting the afflicted, contributing to the necessity of the poor, instructing thy Children and servants* (and the rest of thy family) *in the fear and nurture of the Lord?*

Or for the sins here forbidden:

Say first, hast thou not sometime spent the Lord's day in idleness, or in worldly business, in vanities, or in sin? Secondly, hast thou not omitted public duties, or comest in too late, or wentest out too soon? Thirdly, hast thou not on those days *sold wares, carried burdens, brought in sheaves,* or *wrought in the harvest?* Fourthly, hast thou not employed thy cattle, or servants, or children, or any other, though thou workest not thyself? Fifthly, hast thou not profaned the Lord's day, by needless works, words, or thoughts, about thy calling, or about thy

recreation? Sixthly, have not the strict observance of the duties of that day been tedious unto thee, saying in thine heart, *When will the day be gone?* If in any of these thou hast transgressed, then hast thou broken this Commandment, *Remember that thou keep holy the Sabbath day.*

Sect. 6. *Sins against the fifth Commandment.*

IT is the fifth Commandment, *Honor thy father and thy mother.*]

For the duties here required, they are either in

- Family.
- Common-weal.
- Church.

First, for the Family: Say, if thou art an husband; 1. Hast thou ever loved thy wife, *and dealt with her according to knowledge, giving honor to her as to the weaker vessel, and as being heirs together of the grace of life, that your prayers were not hindered?* If thou art a wife: 2. *Hast thou submitted to thine own husband, as unto the Lord in everything?* 3. *Hast thou put on the ornament of a meek and quiet spirit, which is in the sight of God of great price?* If thou art a parent: 4. *Hast thou brought up thy children in the nurture and admonition of the Lord?* 5. *Hast thou corrected them, yet not provoked them by immoderate correction?* 6. *Hast thou provided for them* in their callings, or outward estates? If thou art a child: 7. *Hast thou obeyed thy parents, and received correction with submission and reverence?* 8. *Hast thou relieved them in their wants?* 9. *Hast thou observed their instructions, and covered their infirmities?* If thou art a master: 10. Hast thou entertained *God's servants,and given unto thy servant that which is just and equal?* If thou art a servant: 11. *Hast thou been obedient to thy master according to the flesh, with fear and trembling, in singleness of heart, as unto Christ? Not answering again, not purloining, but showing all good fidelity?*

Secondly, for the Common-weal; if thou art a Magistrate, 12. Hast thou *executed* just laws? 13. Hast thou reformed others abuses, *according to the power that is in thee?* If thou art a Subject: 14. Hast thou obeyed the higher Powers in all just commands? 15. Hast thou been *subject unto them,not only for wrath, but also for conscience sake?*

Thirdly, for the Church; If thou art a Minister: 16. Hast thou *taught in season, and out of season?* 17. Hath *thy light shined before men, that they might see thy good works?* If thou art a hearer: 18. Hast thou *communicated to them that teach thee in all good things?* 19. Hast thou *obeyed them, and prayed for them, and loved them, and followed them, considering the end of their conversation?*

Or for the sins here forbidden,

And first for the Family: Say, if thou art an husband: 1. Hast thou not sometimes abused thy wife, or smitten her, or injured her, in thought, word, or deed? If thou art a wife: 2. Hast thou not been wasteful, or froward, or idle? If thou art a child: 3. Hast thou not *despised thy fathers or mothers instructions?* 4. Hast thou not mocked *them, or despised them, or cursed them, or smitten them, or shamed them,* or grieved them? If thou art a master: 5. Hast thou not

governed thy family negligently? 6. Hast thou not withheld that which is just and equal in diet, wages, encouragement? If thou art a servant: 7. Hast thou not been idle, and slothful? 8. Hast thou not served grudgingly, and not from the heart?

Secondly, for the Common-weal: If thou art a Magistrate: 9. Hast thou not been as a Lyon, or a *Bear, roaring and ranging over the poor people?* 10. *Hast thou not decreed unrighteous decrees? respecting the persons of the poor, or honoring the persons of the mighty?* If thou art a Subject: 11. Hast thou not reviled *the God's,or cursed the Ruler of thy people?* 12. Hast thou not *disobeyed the higher Powers, or not denied tribute, or custom, or honor, or fear to whom they are due?*

Thirdly, for the Church; if thou art a Minister: 13. Hast thou not been *profane and wicked in thy life and conversation?* 14. *Hast thou not run before thou wast sent?* or being sent, hast thou not been *negligent in the gift that is in thee?* 16. Hast thou not *prophesied in Baal, and caused God's people to err?* 17. Hast thou not *committed simony,* or sought *indirectly* for the fleece, not regarding respectively the *flock?* 18. Hast thou not strengthened *the hands of evil doers,* in preaching peace to wicked men? 19. Hast thou *not given heed to fables* (or to some *unprofitable matter) rather than to godly edifying,* which is *in faith?* If thou art an hearer: 20 Hast thou not resisted the Minister, and the Word preached by him? whatsoever thou art, *husband, or wife, or parent, or child, or master, or servant, or Magistrate, or Subject, or Minister, or hearer,* if in any of these thou hast transgressed, then hast thou broke this Commandment, *Honor thy father and thy mother.*

Sect. 7. *Sins against the sixth Commandment.*

IT is the sixth Commandment, *Thou shalt do no murder.*

For the duties here required.

Say, 1. Hast thou ever desired and studied by all means lawful, to preserve thine own person, and the person of thy neighbor?

Or for the sins here forbidden.

Say: 1 Hast thou not sometimes envied others for their *wealth,* or for their *gifts,* or for their *respects* with others? 2. Hast thou not offended others in gestures, *gnashing on them with thy teeth, or sharpening thine eyes on them?* 3. Hast thou not fended others in words, by censuring, or *reviling,* or *rendering evil for evil,* or *railing for railing?* 4. Hast thou not offended others in deeds, *plotting against the just,* or doing evil to any man? 5. Hast thou not been angry with thy brother without cause, or continued long in anger, *keeping thy wrath* (as it were) *forever?* 6. Hast thou not *rejoiced at others fall,* or *wished a curse to their souls?* 7. Hast thou not done evil to thyself, by inordinate fretting, or grieving, or drinking, or surfeiting, or saying in thy passions, *Would God I were dead?* 8. Hast thou not been *a sower of discord,* or some way or other, a just occasion of the discomfort, or of the death of thy neighbor? If in any of these thou hast transgressed, thou hast then broken this Commandment, *Thou shalt do no murder.*

Sect. 8. *Sins against the seventh Commandment.*

IT is the seventh Commandment, *Thou shalt not commit adultery.*

For the duties here required.

Say: Hast thou ever kept thyself pure in soul and body, both towards thyself and others?

Or for the sins here forbidden.

Say: Hast thou not sometimes been defiled with buggery, Sodomitry, incest, whoredom, adultery, Polygamy, self-pollution, or with changing *the natural use into that which is against nature?* 2. Hast thou not offended in the occasions of uncleanness, as in idleness, gluttony, drunkenness, wanton company, whorish attire, or perfumes? 3. Hast thou not sinned in thy senses, or gestures, or words, by *filthy communication proceeding out of thy mouth?* 4. Hast thou not harbored in thy heart burning lusts, *impure thoughts, inordinate affections?* 5. Hast thou not behaved thyself immodestly, unsoberly, or shamelessly abusing *thy body,* or using some manner of dalliance and wantonness? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not commit adultery.*

Sect. 9. *Sins against the eighth Commandment.*

IT is the eighth Commandment, *Thou shalt not steal.*

For the duties here required.

Say, Hast thou ever, by all good means, furthered the outward estate of thyself and of thy neighbor?

Or for the sins here forbidden.

Say: First, Hast thou not sometimes got thy living by an unlawful calling? Secondly, hast thou not impoverisht thyself by idleness, luxurious, or unnecessary expenses? Thirdly, hast thou not withheld from thyself, or others, that which should have been expended? Fourthly, hast thou not gotten, or kept thy neighbors goods by falsehood, or force, and made no restitution? Fifthly, hast thou not stolen by usury, or oppression, or fraud, in buying or selling, an abomination unto the Lord? Sixthly, hast thou not *robbed God of his tithes and offerings* by sacrilege or symony? Seventhly, hast thou not some way or other impaired thy neighbors state? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not steal.*

Sect. 10. *Sins against the ninth Commandment.*

IT is the ninth Commandment, *Thou shalt not bear false witness.*

For the duties here required.

Say, Hast thou ever by all means sought to maintain thy own and thy neighbors good name, according to truth and a good conscience?

Or for the sins here forbidden.

Say, First, hast thou not sometimes loved (or made) *a lie?* Secondly, hast thou not *raised a false report, to the defaming of many?* Thirdly, hast thou not *censured or judged others, yet never considered the beam that is in thy own eye?* Fourthly, hast thou not flattered thyself and others, *saying unto the wicked, Thou art righteous?* Fifthly, hast thou not condemned some without witness, or forborne to witness for others when thou knewest the truth? Sixthly, hast thou not been uncharitably suspicious, or *a despiser of thy neighbor?* Seventhly, hast thou not told a lie, whether jestingly, or officiously, or perniciously? If in any of these thou hast transgressed, then hast thou broke this Commandment, *Thou shalt not bear false witness.*

Sect. 11. *Sins against the last Commandment.*

IT is the last Commandment, *Thou shalt not covet.*]

For the duties here required.

Say, First, hast thou ever been truly contented with thy own outward condition? Secondly, hast thou rejoiced at others good, and *loved thy neighbor as thyself?*

Or for the sins here forbidden.

Say, First, hast thou not sometimes conceived *evil thoughts in thy heart?* Secondly, hast thou not delighted in the inward contemplations of evil? Thirdly, hast thou not been full of discontent with thy own condition and state? Fourthly, hast thou not felt *another law of thy members warring against the law of thy mind?* Fifthly, hast thou not coveted after something or other that was thy neighbors, either with will, or by actual concupiscence? If in any of these thou hast transgressed, then hast thou broke this Commandment, *Thou shalt not covet.*

CHAP. III. *The second means to get into the new birth.*

AFter *examination* (which may well serve thee for one days work or two) the next duty is *Confession.* Now then take the Catalogue of those sins (or if thy awaked conscience can tell thee of any other) which thou knowest thou hast committed, and noted, either in this book, or on some other paper; and kneeling on thy knees, spread thy Catalogue before the Lord, I say, spread thy Catalogue before the Lord, as *Hezekiah did his letter;* there read thou seriously and particularly, saying, *O Lord, I confess I have committed this sin, and the other sin* [as they are before thee in order] *of all these sins I am guilty, especially of those sins wherein I delighted, my darlings, my minions, my bosom-sins,* [take notice of them, and confess them again] *of all these sins I am guilty; And now, O Lord, standing (as it were) at the bar of thy tribunal, I arraign myself, and accuse myself, and judge myself worthy of the utmost of thy wrath and indignation; for one sin thou cast Adam out of paradise, for one sin thou cast the Angels out of heaven, for one sin thou destroyedst a world of men, and what then shall become of me, that have committed a world of sins?*—[here pause a while, and meditate on thy unworthiness.] *O that I should be so foolish, so brutish, so mad to commit these sins, these manifold sins! O that by these sins I should break so holy a law, provoke so good and great a Majesty! What shall I do, but remembering my evil ways,even loath myself in my own sight (yea abhor myself in dust and ashes) for my iniquities and my abominations? &c.*— For conclusion, thou mayst imitate the Publican, who not daring to *lift up his eyes, smote his breast,* so do thou, and sigh, and say with him, *O God be merciful to me a sinner.*

CHAP. IV.

Sect. 1. *The third means to get into the new birth.*

AFter *Confession* (which may well serve thee for another days work) the next duty thou must labor for, is to seek for true sorrow and mourning for thy sins: Seek thou must, and never leave seeking, till thou feel thy heart melt within thee. To this purpose read some tracts of death, of judgment, of hell, of Christ's passion, of the joys of heaven: Last of all (and I take it best of all) resolve to *set every day some time apart to beg it of the Lord:* When *Daniel* set himself to pray, the Lord came in to him, *Dan.* 9.3. When *Peter* had gone apart to pray; and when *Paul* had prayed in the Temple, then the Lord came in to them, *Act.* 10.6. *and* 22.17. And why may not I bid thee pray, as well as *Peter* bid *Simon Magus,* yet *being in the gall of bitterness and bond of iniquity?* Act. 8.22, 23. and at the time appointed fall down on thy knees, spread thy Catalogue, confess, accuse, judge, condemn thyself again; which done, beg, beg of the Lord to give thee that soft *heart* he promised, *Ezek.* 36.26. *A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* Say then to thyself, *Is this the Lord's promise? O Lord perform it to my heart; take away my stony heart, give me an heart of flesh, a new heart, a new spirit, &c.*—[here make thine own prayer, be not careful of words, only let the words be the true voice of thy heart:] and the more to work softening, thou mayest sob, and sigh, and beat thy breast, above all thou must pray, and call, and cry with vehemency and fervency not to be uttered. When thou hast done, if the Lord do not yet hear thee, pray again the next day, and the next day, yea put on this resolution, that thou wilt never leave praying till the Lord hear thee in mercy, till he make thee to feel thy heart *melt* within thee, yea (if it may be) till thou seest thy *tears trickling down thy cheeks,* because of thy offenses. The Lord will (perhaps) hear thee at the first time, or at the second time; or if he do not, persist thou, thy suit is just, and importunity will prevail; yea I can say, *thy desire to sorrow being resolute, it is a degree of godly sorrow itself,* and no doubt the Lord will increase it, if thou begst hard a while.

Sect. 2. *The first reason for this sorrow.*

THis must be done, first because *without pangs no birth: Quid sunt dolores parturientis nisi dolores poenitentis?* (saith Saint *Austin) the pangs of a penitent man are as the pangs of a woman:* Now as there can be no birth without pains of travel going before, so neither true repentance without some terrors of the law, and straits of conscience. *Ye have not received the spirit of bondage again to fear,* saith the Apostle to the Romans; and what is that? but to show us, they once did receive it; when? but in the very first preparation to conversion: then it was that the Spirit of God in the law did so bear witness unto them of their *bondage,* that it made them to *fear.* And certainly thus it is with every man in his first conversion, his contrition must be compungent, and vehement, bruising, breaking, renting the heart, and feeling the throws (as a woman laboring of child) before there can be a *new birth,* or *the new creature* be brought forth.

Sect. 3. *The second reason for this sorrow.*

AGain, *without contrition no Christ;* therefore it was that God first opened the eyes of our first parents, to make them see and be sensible of their sin and misery, *Gen.* 3.7. before he promised Christ, verse. 15. therefore it was that *John the Baptist* (saith *Chrysostom) first thoroughly frighted the minds of his hearers with the terror of judgment, and expectation of torment, and with the name of an axe, and their rejection, and entertainment of other children, and by doubling the punishment, to wit, of being hewn down, and cast into the fire; and when he had thus every way tamed, and taken down their stubbornness, then at length he makes mention of Christ. Why, then is Christ seasonably revealed* (saith *Musculus) when the hearts of men being soundly pierced by preaching repentance,are possessed with a desire of his gracious righteousness.* Or if you will hear *Calvin, To whom is Christ promised, but to them alone who are humbled and confounded with the sense of their own sins?* Certainly the first thing that draws to Christ, is to consider our miserable estate without him; No man will come to Christ except he be hungry; no man will take Christ's yoke upon him, till he come to know and feel the weight of Satan's yoke; to this end therefore must every man be broken with threats, and scourges, and lashes of conscience, that so despairing of himself he may fly unto Christ.

Sect. 4. *The third reason for this sorrow.*

AGain, *without hearty sorrow no spiritual comfort.* We must first be *humbled before the Lord,* and then he will lift us up. Christ indeed was anointed to preach good tidings, but to whom? *to the poor, to the broken-hearted, to the captives, to them that are bound,to the bruised,* Isaiah 61.11. God pours not the oil of his mercy save into a broken vessel, God never comforts thoroughly, save where he finds humiliation and repentance for sin. *The word of God* (saith one) *hath three degrees of operation in the hearts of his chosen: First, it falleth to men's ears as the sound of many waters, a mighty, great, and confused sound, and which commonly bringeth neither terror nor joy, but yet a wondering, and acknowledgement of a strange force, and more then human power; this is that effect which many felt hearing Christ, when they were astonished at his doctrine, as teaching with authority;what manner doctrine is this? never man spake like this man: The next effect is the voice of thunder, which bringeth not only wonder, but fear also; not only filleth the ears with sound, and the heart with astonishment, but moreover shaketh and terrifieth the conscience: The third effect is the sound of harping, while the word not only ravisheth with admiration, and striketh the conscience with terror, but also lastly filleth it with sweet peace and joy. Now albeit the two first degrees may be without the last, yet none feel the last, who have not in some degree felt both the first.* He saith true, *in some degree,* though commonly the deeper is the sense of misery, the sweeter is the sense of mercy. In our dead security *before conversion* (saith another) *God is fain to let the law, sin, conscience, Satan,a deep sense of our abominable and cursed state loose upon us, and to kindle the very fire of hell in our souls, that so we might be roused, and afterward more sweetly and soundly raised and refreshed; for after the most toylsome labor is the sweetest sleep, after the greatest tempests the stillest calms; sanctified troubles and terrors establish the surest peace, and the shaking of these winds makes the trees of God's Eden take the better rooting.*

CHAP. V.

Sect. 1. *The means to be delivered out of the pangs of the new birth.*

ANd now if (by God's blessing) thou feelest this sorrow and *melting of heart,* the next thing thou must do is to seek for the remedy, which remedy consists of these ingredients: First, *A sight of Christ;* secondly, *A desire after Christ;* thirdly, *A relying on Christ;* fourthly, *An obedience to Christ;* fifthly, *A comfort in Christ sought for and obtained.* Thou wilt say, these ingredients are pearls indeed, but how should I procure them? I answer, by application of the promises; and since every ingredient hath its particular promises, I shall let thee see them in order, only do thou apply them thyself; it is enough for the Physician to prepare the medicine, thy own body must receive it; so in this medicine it is, thou must apply it if thou wilt have soulshealth.

Sect. 2. *The promises procuring a sight of Christ.*

THe first step or ingredient that brings comfort to thy heavy soul, is *the sight of Christ:* and to procure this *sight,* thou hast these promises:

Matth. 1.21. *Thou shalt call his name Jesus, for he shall save his people from their sins.*

Luke 2.10, 11. *Behold I bring you good tidings of great joy that shall be to all people, that is, that unto you is born this day in the city of David a Savior, which is Christ the Lord.*

John 1.29. *Behold the Lamb of God which taketh away the sins of the world.*

John 3.16. *God so loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have life everlasting.*

John 3.17. *God sent not his Son into the world that he should condemn the world, but that the world through him might be saved.*

Rom. 3.25. *God hath set forth Christ Jesus to be a reconciliation through faith in his blood.*

1 Cor. 1.30. *Christ Jesus of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

1 Tim. 1.15. *This is a true saying, and by all means worthy to be received, that Christ Jesus came in•o the world to save sinners.*

Heb. 13.12. *Jesus, that he might sanctify the people with his own blood, suffered without the gate.*

1 John. 2.1, 2. *If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for us only, but also the sins of the whole world.*

Revel. 5.8. *Thou wast killed, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.*

All these tell thee, that as thou art a sinner, so thou hast a Savior; only do thou apply them, and certainly they will procure thee the first step, the first ingredient of this remedy to thy misery, to wit, *the sight of Christ.*

Sect. 3. *The promises procuring a desire after Christ.*

THou mayst say, *I see Christ,* and *I see* that his person, and death, and blood-shed, are precious and saving; but how may I make him mine? how may I know that he is my Savior? I answer, thou must *hunger and thirst after him;* this *desire* is the second step: and to provoke thee to this duty, consider of these promises:

Isaiah 55.1. *Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money, and without price.*

Mat. 5.6. *Blessed are they which hunger and thirst after righteousness, for they shall be filled.*

John 7.37, 38. *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.*

Revel. 21.6. *I will give to him that is athirst, of the water of life freely.*

Revel. 22.17. *Let him that is athirst come, and whosoever will, let him take the water of life freely.*

Psal. 63.1. *O God, thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth greatly after thee, in a barren and dry land without water.*

Psal. 145.19. *He will fulfil the desire of them that fear him.*

All these may provoke thee to thirst after Christ, that most sovereign, and soul saving *fountain, opened to the house of David, and to the inhabitants of Jerusalem for sin, and for uncleanness,* Zach. 13.1.

Sect. 4. *The promises procuring a relying on Christ.*

YEt thou mayest say, *I thirst* indeed, but I dare not drink; *I desire,* but I dare not come near, to *lay hold* on Christ: How so? *I am* (sayest thou) *a most vile, unworthy, wicked wretch, and my sins are of a scarlet, crimson die:* True it is; for thee to pretend part in Christ, wallowing yet in thy sins, for thee to believe that Christ is thy righteousness, purposing yet to go on in the practice, or allowance of any one known sin, it were a most cursed horrible presumption indeed; but where all sin is a burden, every promise as a world of gold, and the heart sincere for a *new* way, there a man may be bold: A man may? yes, he must; if thou groanest under sin, if thou longest after Christ, apply these promises, and they will force thee to lay hold upon the Rock, to take Christ for thine own, to throw thy sinful soul upon the bleeding wounds of Jesus, and to cast thyself with confidence into the bosom of his love.

First then, *Take notice* (saith a Modern) *that Jesus Christ keeps open house for all hungry and thirsty souls.*

Revel. 22.17. *Let him that is athirst come, and whosoever will, let him take the water of life freely.* Or if open house will not fit without invitation, hear him call;

Matth. 11.28. *Come unto me all ye that labor, and are heavy laden, and I will give you rest.* Or if invitation will not fit without proclamation, hear him proclaim:

Joh. 7.37. *Jesus stood and cried, saying, If any man thirst, let him come unto me and drink: he that believeth on me, out of his belly shall flow rivers of water.* Or least thou shouldest think thou must come to thy cost, and bring somewhat in thy hand, hear how he doubles and trebbles his cry to the contrary:

Isa. 55.1. *Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money, and without price.* And yet lest thou say, I am so far from bringing anything in my hand, that I bring a world of wickedness in my heart, and my sins I fear will hinder my acceptation, no (saith he again)

Isa. 55.7. *Let the wicked forsake his way, and the unrighteous man his thoughts* (and this is thy desire, thy case) *and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* Or if all this will not do without a more solemn invitation, see then how the Lord of heaven sends forth his Ambassadors to move thee, and entreat thee to come in:

2 Cor. 5.20. *Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled unto God.* Or if he cannot woo thee, lo he commands thee:

1 John. 3.23. *And this is the Commandment, that we should believe on the name of his Son Jesus Christ.* Or yet to drive thee to Christ, he not only commands, but threatens:

Heb. 3.18. *And to whom sware he that they should not enter into his rest, but to them that believed not?*

And what can he do more unto his Vineyard? First (to bid thee welcome) he keeps open house; secondly, he invites; thirdly, he proclaims; fourthly, he calls thee *sans-fee,* without money, or moneyworth; fifthly, he apologizeth; sixthly, he sendeth; seventhly, he commandeth; eighthly, he threateneth: Hear what mine Author concludes from these premises; *How cruel then is that man to his own wounded conscience, who in his extreme spiritual thirst will not be drawn by this eight-fold merciful cord, to drink his fill of the fountain of the water of life, to cast himself with confidence and comfort into the arms of the Lord Jesus? — Yea, how is it possible, but that all, or some of these, should bring in every broken heart to believe, and everyone that is weary of his sins, to rely upon the Lord of life for everlasting welfare?*

Sect. 5. *The promises procuring obedience to Christ.*

ANd yet thou mayest say, *I have cast myself on Christ,* is this all I must do? no, there is yet another step, he is not only to be thy Savior, but thy husband, thou must love him, and serve him, and honor him, and obey him: thou must endeavor not only for pardon of sin, and salvation from hell, but for purity, new obedience, ability to do or suffer anything for Christ. And to provoke thee to this duty, consider of these texts:

Matth. 7.21. *Not everyone that saith, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven.*

Matth. 11.29. *Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.*

Matth. 16.24. *If any man will follow me, let him take up his cross and follow me.*

2 Cor. 5.15. *He died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them.*

2 Cor. 5.17. *If any man be in Christ, let him be a new creature, old things are passed, behold all things are become new.*

1 Joh. 1.6, 7. *If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

1 Joh. 2.5, 6. *He that keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him. He that saith, he abideth in him, ought himself also so to walk, even as he walked.*

1 Joh. 3.6, 9. *Whosoever abideth in him, sinneth not. — Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.*

1 Joh. 3.24. *He that keepeth his Commandments, dwelleth in him, and hereby we know that he abideth in us, by the Spirit which he hath given us.*

1 Joh. 5.18. *We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

All these may invite thee to enter into the *holy path,* and to fight under Christ's banner against the world, the flesh, and the Devil, unto thy lives end.

Sect. 6. *The promises procuring comfort in Christ.*

ONce more thou mayest say, *I have been truly humbled with the sense of sin, and sense of misery, and sorrow for sin; yea, I have seen, and thirsted, and relied, and purposed universal obedience to my Savior, and yet no comfort comes:* it may be so, but hast thou praised God for this work of wonder, *the new birth* wrought in thee? If so, then is there another duty expected from thee, right precious and pleasing unto God, and that is *waiting:* yet I could wish thee address thyself to these precious *promises,* settle thy soul on them with fixed meditation and fervent prayer, and where thou perceivest the *condition of the promises* to be by God's grace formed in thee, thou mayest safely assure thy soul of so much favor, as is expressly contained in the *promises.*

Levite. 26.40, 41, 42, 44. *If they shall confess their iniquity, — If their uncircumcised hearts be humbled, — Then will I remember my Covenant, — that I might be their God, I am the Lord:* the condition is to confess and be humbled; and this if thou dost, the Covenant is sure, *the Lord is thy God.*

Job 33.27, 28. *If any say, I have sinned, and perverted that which is right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light.* The condition is, *If any*

say, I have sinned, if thy heart say thus in sincerity and truth, the promise is sure, *God will deliver thy soul* from hell, and thou *shalt see the light of heaven.*

Psal. 51.17. *A broken and a contrite heart, O God, thou wilt not despise.* The condition is, *a broken and a contrite heart* for sin; and if thy *heart* be thus, be sure *God will not despise it.*

Prov. 28.13. *Whosoever confesseth, and forsaketh his sins, shall have mercy.* The condition is, to *confess and forsake sin:* and this if thou dost, as sure as God is God, thou *shalt have mercy.*

Isa. 57.17. *I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* The condition is, to be of *a contrite and humble spirit;* and if thou art thus, God is true who hath said it, *he dwells in thee, to revive thy spirit, and to revive thy heart.*

Isa. 61.1. *The Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted.* The condition is, to be *meek and broken hearted;* and if this be thy case, then *good tidings* belong to thee, and Christ is sent *to bind up thy broken heart* in the bundle of peace.

Jerem. 31.19, 20. *Surely, after that I was turned, I repented*(saith *Ephraim) and after that I was instructed, I smote upon my thigh, I was ashamed; yea, even confounded, because I did bear the reproach of my youth—Therefore* (saith God) *my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.* The condition is to *repent,* to be *ashamed, confounded for sin,* and if thy case be like *Ephraim's,* God is the same to thee, *his bowels yearn for thee, he will surely have mercy on thee.*

Matth. 5.6. *Blessed are they which hunger and thirst after righteousness.* The condition is, to *hunger and thirst after the righteousness* of Christ; and this if thou dost, then art thou *blessed* from the mouth of our Savior.

Matth. 11.28. *Come unto me all ye that labor, and are heavy laden, and I will give you rest.* The condition is to *labor, and be heavy laden* with sin; and if thou art thus, God's Word is sure, thou shalt have *rest* spiritual and eternal.

Revel. 21.6. *I will give unto him that is athirst, of the water of life freely.* The condition is to thirst after the heavenly streams of God's favor, and Christ's sovereign blood; and this if thou dost, then hast thou part *in the fountain of the water of life, that proceeds out of the throne of God,and of the Lamb,* Revel. 22.1.

All these are so full of comfort, that if thou but crush them with the hand of faith, they cannot but yield some juice of sweetness to thy afflicted soul.

Sect. 7. *The means to apply the said promises.*

I Said before, it was enough for me to prepare the medicine, it is thou must apply it; yet if thou feelest a backwardness to perform thy part, I shall tell thee of some *means* to incite thee, and help thee onward to the performance of this duty.

Take then the promises, and carry them (as thou didst the Catalogue of thy sins) into the presence of the Lord; and, fallen down on thy knees, beseech God for thy Saviors sake to incline thine heart to believe those *promises.* If thou hast the repulse, *pray again and again,* yea resolve never to make prayer, but to use this petition, *that the Lord would please to let thee have some feeling of the life of those promises;* Some soul may object, I have no heart or spirit to pray, yet use thy endeavor, and in thy indeavors God may come in; and whensoever thou feelest any of them to be *spirit* and *life* to thee, whensoever thou feelest (by a certain taste) *the joys of the Holy Ghost* to fall upon thee, O happy man that ever thou wast born! then art thou (to thy own knowledge) *new born* indeed: then hast thou (without doubt) done this most glorious exercise of passing thorough *the new birth,* and then hast thou cause (as thou canst not choose) to sing and praise God day and night, world without end: So true is that of Christ, *Blessed are they that mourn, for they shall be comforted. Amen.*

Sect. 8. *The Conclusion.*

HEre is an end, and to you to whom I have dedicated this work, my conclusion is this: The year hath now run his round since I first came amongst you, and how the Lord hath wrought by me you yourselves know best: for my part, if I did but know one poor soul amongst you truly converted by such a weak unworthy instrument, I would ever think myself most happy in that soul, and richly paid for my pains. I know it, neither *Paul,* nor *Apollo* can do this, except God give the increase: howsoever, I must tell you, with *Paul,* my desires have been this way, I have since my coming *travelled of you, and travelled again, that Christ might be formed in you.* And what's the issue? once could the Lord say, *Shall I bring to the birth,and not cause to bring forth?* and (to join issue with you) have I travelled of you in birth, and not one of you brought forth? the Lord forbid. I confess (beloved) I have received from you many kindnesses of love; now, for the Lord's sake do me this one kindness more; give me at least one soul among you, that I may give it unto God: O what a kindness would you then do me! not all the wealth in your Town, nor all the increase of your state, nor all you have, or ever shall have, would do me so much good in the day of my Lord Jesus, as this one boon I ask: then could I say, *Lord, I have not lost the fruits of my labor in this Town, see here the soul now shining in glory which I converted by thy power; see here the soul of such a one, and such a one which through thy grace, and my ministry were converted unto thee.* If this were thus, why then (beloved) you would bless me forever, and I should bless you forever, and we should all bless God forever, for this so gracious and so blessed a work. *Now the Lord of his goodness give you a sight of your sins, and a true sorrow for sin, and if not afore now, yet now, this day, the Lord this day set his print and seal upon you.*

The time draws on, and I have but a minute, a little time to speak to you; for a farewell then, let these last words take a deeper impression in your hearts: if you would do all I would have you do, I could wish no more, but that to this *humiliation or repentance,* you would add *charity or love:* the first you owe to *God,* and the second to your *neighbor:* by the first you might become new creatures, by the second true Christians, like them in the Churches infancy, *of one mind, one heart, and one soul;* sure it is not possible that we should have *forgiveness of sins,* but that we must be of the *communion of Saints.* A thousand pities it is to hear of the many

factions in our Church, and Kingdoms, and Towns, and Families, *O pray for the peace of Jerusalem, they shall prosper that love it;* and let us pray (as need we have too) for our own peace one with another: You cannot come to a Communion, but you hear this lesson in the invitation, *You that do truly and earnestly repent you of your sins, and be in love and charity with your neighbors, &c.* Here's both *repentance to God,* and *Charity* (nay more then charity, as we use the word commonly) even *love of your neighbors.* For my part I wish that my very heart-blood could cement *the divisions of Reuben* (for which are *great thoughts of heart*) in this Town, in this Church, in these Kingdoms. I will say no more, but conclude with those words of the Apostle, *Finally brethren, fare ye well, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace be with you forever and ever.*

FINIS.

P-IA-4. Redeeming the time a sermon preached at Preston in Lancashire, January 4th, 1657 at the funeral of the honorable lady, the Lady Margaret Houghton - Ambrose, Isaac, 1604-1664., Houghton, Margaret, d. 1657.

REDEEMING THE TIME.

A SERMON PREACHED AT *Preston* in *Lancashire, January* 4th. 1657. at the Funeral of the Honorable Lady, THE LADY MARGARET HOUGHTON.

Revised, and, somewhat Enlarged; and, at the importunity of some Friends, now published.

BY *ISAAC AMBROSE.* Preacher of the Gospel at *Garstange* in the same County.

LONDON, Printed for *Rowland Reynalds,* at the Sun and Bible, in the *Poultry.* 1674.

Eph. 5.16.

Redeeming the Time.

THE Apostle here gives many Lessons; exhorting 1. to love, *Walk in love, as Christ also hath loved us:* 2. To fly fornication,*But fornication, and all uncleanness, or covetousness,let it not be once named amongst you, as becometh Saints.* 3. To avoid intimate, dear, or familiar converse with graceless men, *Be not,ye therefore partakers with them; for ye were sometimes darkness, but now are you light, walk as Children of light.* 4. To walk warily, exactly, circumspectly, *See then that ye walk circumspectly, not as fools, but as wise.* And this last he amplifies from an effect, which testifies a circumspect, exact, and acurate walking, to wit, *Redeeming the time,* &c.

I am only to learn you some part of this last Lesson; wherein you have 1. The instruction itself, *See that you walk circumspectly.* 2. The amplification of this instruction; and that is either from the reason binding to it, *not as fools, but as wise;* or from the effect testifying of it, *Redeeming the time.*

1. For the instruction itself, *See that ye walk circumspectly,* 〈*in non-Latin alphabet*〉, *exactly, precisely;* no word fits the Greek better than this; it comes of two words, 〈in non-Latin alphabet〉, which signify to go to the extremity of a thing: *we must be willing to go to the utmost of every Command.* To which purpose are those precepts, to be *hot in Religion,* Rev. 3.16. to be *zealous of good works,* Tit. 2.14. to be *fervent in spirit,* Rom. 12.11. to *strive to enter in at the strait Gate.* Luk. 13.24. with an holy *vioence to lay hold upon the Kingdom of Heaven,* Matth. 11.12. But this is not the point I shall now insist on.

2. For the reason binding to it, *not as fools, but as wise.* It points to us, that *exactness, or preciseness in holy walking is a fruit of true Wisdom. Luther* brings in the men of the World objecting against him, *Num tu solus sapis? Num solus tu De• places?* What? are you the only Wise man in the World? do you only please God? The answer was easy from this Text, that *exact walking, or a strict conversation, is the fruit of Wisdom.* But neither is this the point that I shall insist on.

3. For the effect testifying of it, *Redeeming the time.* If I may open the words, 1. By *time* is meant *oppertunity;* which either it taken for the whole course of our remaining life, or for such and such particular occasions as God doth offer to this or that particular duty; and both these may be understood here. 2. By *Redeeming the time,* is meant either the avoiding of some hindrances, which would take us off from the opportunity; or the recompensing of some former unfruitfulness, which hath been in the former part of our life: or a gaining, streching, improving of time by embracing all the occasions of doing all the good we can do: and we shall discover anon, that all these may be understood here. In the mean time we lay down this Position as a necessary, fundamental, Evangelical truth, that *time must be Redeemed* Look to it all ye that fear God; herein will your spiritual Wisdom, and exact walking appear, even in *Redeeming the time.*

In the prosecution of this point, I shall 1. give you the 〈 in non-Latin alphabet 〉 2. The. 3. The 〈 in non-Latin alphabet 〉 . And then come to Application.

1. That time must be redeemed, the very Heathens confirm it: 'Twas the saying of one *Pittacus,* one of the seven Wise-men, 〈 in non-Latin alphabet 〉 , *know time; lose not a minute. Theophrastus* had another saying near to this, *Sumptus pretiosissimus tempus: time is of precious cost. Pliny* seeing but his Nephew at leisure, taking some turns in his walk, was so very strict, that he tells him, *Non licet has boras perdere, he should not lose so many precious hours.* When *Titus* the Son of *Vespasian* who revenged, Christ's blood on *Jerusalem,* returned victor to *Rome,* remembering one night that had done no good that day, he cried out to his friends, *Hen perdidi diem! O alas, I have lost a day!* Little do we think of losing time, and is not this our shame? If such men without God and Christ, without Law and Gospel, without all the promises of God and Christ in Law or Gospel, could say thus much, how may they rise up in judgment against many of us? But we cite not them, as though we stood in need of their learning; the Apostles themselves give it us in charge, *walk in Wisdom towards them that are without,redeeming the time, and exhort one another while it is called today, lest any of you be hardened through the deceitfulness of sin.* And again, *while it is said today,if ye will hear his voice, harden not your hearts.* And, *pass the time of your sojourning here with fear,forasmuch as ye know that ye were not redeemed with corruptible things,—but with the precious blood of Christ.* q. d. Christ redeemed you, and therefore you had need to redeem the time. *For the time past of our life may suffice us to have wrought the will of the Gentiles.—so that henceforth we should not serve sin.—or no longer should we live the rest of our time in the flesh to the lusts of men, but to the will of God.—Let us not be weary in well-doing, for in due season we shall reap if we faint not; as we have therefore opportunity, let us do good unto all men.* It is *Jerome's* saying upon these words, *O how short is this race of my life? how short is this time now in hand?my studying, preaching, writing, correcting, reading, what it is but a gaining or a loosing of my time?*

2. What is it to redeem the time? I answer, it comprehends these particulars.

1. An avoiding anything which would hinder us from taking the opportunity. If you ask, what are these hindrances? I answer, 1. Ignorance; many think they are not in so strait a manner to be accountable for time. It is a general opinion of the grossly ignorant, that if

they can but pass away in time without doing any harm (as they say) they are well enough; as if no account of time might be given at all: they are ignorant of this principle, that they *are to improve, and to redeem the time.* 2. Slothfulness; this makes men heedless, or careless of their time: As it is with the sluggard, *Yet a little more sleep,a little more slumber, a little more folding of the arms is sleep.* So it is with the idle person, *Let this hour, and this day be spent in doing nothing.* O the many golden hours, and days, and years that many thousands spend, and yet cannot give the least account wherein either they have glorified God, or served their generations. 3. Love of fleshly liberty: Alas, what care they for redeeming time who are set on their lusts and liberties to sin? All the care they have, it is merely to eat, and drink, and play: sensual pleasures are the whole study of these men, and if they can but enjoy them, let time slip away as it will, they never regard it.

2. A recompensing of some former unfruitfulness: 〈 in non-Latin alphabet 〉 hath this interpretation, it is a redeeming (as it were) of that jewel of time that hath been formerly lost. As a travailer that hath long stayed at an Inn, when he finds the night coming upon him, he mends his pace, and goes as many miles in an hour or two, as he did before in many. This me thinks comes nearest to the word *Redimo, to redeem,* or to buy back again. It is taken (say some) from the custom and practice of wise Merchants or Trades men, who uie to buy their commodities while fit time of buying serves, and while the market holds; and having haply had great losses, or formerly spent their time idly or unthriftily, they do by their after diligence seek to redeem, and (as it were) to buy back again the time that is past.

3. An embracing of all occasions for acting graces, and doing good; and this agrees with the reason following, *for the days are evil.* q. d. Look to yourselves, for these are hard and dismal times; now is much corruption, and great persecution, and the opportunity of good is exceedingly straitened; and therefore it is very needful to catch at time, and to lay hold on an opportunity, both to exercise graces, and to be doing as much good as you may, while the time permitteth. *I must work the works of him that sent me,while it is day,* saith Christ, *the night cometh when no man can work:* And,*yet a little while and the light is with you, walk while ye have the light, lest darkness come upon you:* And *as we have opportunity, let us do good unto all men, especially to them who are of the household of faith.* Mark these sayings, *while it s called today; and while the light is with you; and while you have opportunity.* Thus you see what it is.

3. But why must *time be redeemed?* what necessity for that? I answer—

1. In respect of time past. Alas, many a golden season have we lost, how many hours, and days, and months, and years have we spent idly, and done little good? Is it not time then to lay hold of every opportunity to redeem time past? When God brought us forth into this world, his commands were upon us to work in his vineyard, and to that purpose he designed to everyone his time; *thus many days, or months, or years shall you everyone live, and while you live be employing these and these talents; it is my command upon all the sons of men, in the sweat of thy face* (i. e. of thy brow, or of thy brain) *shall thou eat bread, till thou return unto the ground;and why then do ye stand all the day idle? why are ye not in the work; and especially in the work of the Lord?* Now if this be so, that there is such a command, and that we have broke this command at such a time, and such a time, is it not our duty, and is there not cause to redeem

the time? A fellow that hath loytered a great part of the day in his business, and yet must needs finish his work, will he not toil and sweat at it towards night? will he not double his pains, and put all his strength to it? So we, having not only been slack in our business about God's service, and slow in the way towards Heaven, but even for many years having perhaps run in a quite contrary course, and done the Devils work, how should we now towards the night of our natural life, and in the conclusion of the short span thereof, spare no pains, double our diligence, press hard to the price of the high calling with an holy kind of violence, lay hold upon the Kingdom of Heaven, with all zeal, courage, and resolution labor to redeem past, because it is past? This our reason.

2. In respect of time present: It is but a moment on which depends eternal bliss or woe, if we have lost time past, and if we do lose time present, we may be undone forever. In this respect may we say of time, as *Boaz* said to his kinsman concerning *Ruth, If you will redeem it, redeem it:* never think of redeeming it tomorrow, or the other day; or hereafter; for no time is properly yours but the present time. *Behold now is the accepted time; behold now is the day of salvation:* now while I am speaking and you hearing; now ere the night be done or the next day comes on. Oh why should we trifle away the time which is properly ours, and promise to ourselves great things in a time which is none of ours? When Christ mourned over *Jerusalem* he bemoans it thus, *If thou hadst known, even thou at leas in this thy day, the things belonging to thy peace:* So may I mourn over you, if thou hadst known, even thou *at lest in this thy day:* when's that? while Ministers call and you hear, this is your day; and therefore he that never heard effectually, let him hear now; it is now high time to awake out of that cursed security wherein you lie; the Lord is now come near, Christ Jesus is calling, mercy is entreating, and wisdom is even hoarse with crying after you, if you lose this time, this hour of grace, who knows whether ever you shall enjoy such another season? Oh take time by the forehead! *post est occasio calva;* it will be too late soon. Now the Lord calls, and now it concerns us to bestirr ourselves upon these grounds.

1. Because now *are evil days;* the very reason in the Text: these are the last times, which the Apostle calls *perilous times;* and why perilous?*For men shall believers of their own selves, covetous, boasters, proud, blasphemers,* &c. One would think it rather an History than a Prophecy of our days. Oh is it not time now, if ever, *to reedeem the time.*

2. Because now are days of light: notwithstanding the evils of some or most in comparison, yet many glorious truths do now appear: the Devil, I know, now brings forth his ware, but withal God is now a communicating many blessed truths. In respect of us, our fathers before, and since the Reformation were in great darkness; the candle of God now shines upon this Nation with extraordinary light: And what then? Why therefore it concerns us to *redeem the time:* This is the Apostles argument,*The time of this ignorance God winks at but now he commandeth every man everywhere to repent.* This is another reason.

3. In respect of time to come: I shall instance only in time of death, and time of judgment.

1. Death is at hand, and then we cannot redeem the time: So the Preacher,*Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom*

in the grave whither thou goest. q. d. If there be anything to be done, if there be any duty God requires, do it in life, for when death shall come there shall be no more preaching, praying, hearing.*The grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth: the living, the living he shall praise thee, as I do this day.*

2. Our doom for eternity of joys or woes draws on apace, and is even at the door. Then I am sure, account must be given for *time,* as well as for all other things. *Come,* will Christ say, *give an account of thy stewardship, of all things done in the flesh, and of every moment of time: how didst thou spend such a day, such a Sabbath? was not such a day spent sinfully, or very unprofitably, and was it ever redeemed?* Here's a reason indeed to force on us this duty. But of this and other reasons I shall speak more in the motives, when I exhort you to it.

Well then, is it so, that *time must be redeemed?* this may reprove several sorts of persons: as—

1. The idle; that are so far from *redeeming time,* that they are perpetually losing time. This was the sin of *Sodom, pride, fullness of bread: and abundance of idleness, was in her.* Give me leave a little to lay open this sin. Surely this sin is the fountain of all sins; by doing nothing we shall be sure to learn how to do ill. It is said of *Rome,* that during the time of their Wars with *Carthage,* and other enemies in *Africa,* they knew not what vice meant; but no sooner had they got the conquest, than through idleness they came to ruin. Rust you know will fret into the hardest Iron, if it be not used; so vice will infect the best heart, if given to idleness. Standing Water is sooner frozen than the running stream; and he that fitteth is more subject to sleep than he that walketh; so the idle man is far more subject to temptation than he that is profitably exercised. Idleness is the Devils special opportunity; and we have an instance in *David's* idleness, who at, that time, was set on by the Devil to commit other sins of Adultery and Murder. But this is a sin that very boys in Schools can declame against; and if it were not that I see many amongst us spend their time so very unprofitably, I had not once named it. Oh think of it! If a Master should set a light upon a Candlestick, and give his servant food, and time, and all things convenient wherewith to work, yet when he comes to see if his task be finished, he finds that the meat is wasted, the time is ended, the Candle to the very socket burned, and little or nothing of the work is furthered, how would such a servant excuse himself unto his Master? And is it not so with many of you? God hath given you meat, drink, and time; he hath given you Candle, Fire. and matter; but what have you done? Is not the lamp of your life almost consumed, and yet you have not finished the work that was given you to do?*Oh why stand ye here all the day idle?*

2. The voluptuous: these misspend their time as ill as the former. *They take the timbrel and harp and,rejoice at the sound of the organ, they spend their days in mirth.* They waste the fat and marrow (as it were) of precious time, even the flower of their age, in froth and folly. Lord, that men should live upon earth, as Liviathan in the Sea, only to take their sport and pastime therein! We have seen the sad Catastrophe of some who have led such lives; and I believe still there is a generation of men, that except they be continually exercised in variety of pleasures, they are sore troubled with *time;* what else is the meaning of all those *pass-times* (as they call them) but only a concatenation of such delights as please the flesh, that *time* may not be ro tedious wearisome unto them? Little do these men consider that saying of

Chrysostom,The present time is not for melting into mirth, but for lamentation and mourning; the Devil omits no time to hurt you, for he knows his time is short; still is he laying his snares to entrap men's souls; he goes about like a roaring Lion to devour; he roars, and fumes, and flashes out fire against your Salvation; and do you sit still, and jovially jest it out? Hark in your ears! *the present time is not for mrith,* saith *Chrysostom;* no, no, the present time is for virtuous actions, to do the great business for which you were born, to mourn, and sorrow, and sue out your pardon, and not to spend it in jollity, and fleshly delights. If a condemned man had two or three days granted him to sue out his pardon, were that a time for pleasure and sports? Surely the sentence of death is upon all flesh; *In the day that thou eatest thereof thou shalt surely die;* only a little uncertain time is granted to sue out our pardon in the name of Christ: why then do you slip away your time sinfully, and will not redeem it?

3. The godly themselves: Alas, the best are short in this duty of *redeeming the time.* Did not the Lord complain against his own people,*the Stork in the Heaven knoweth her appointed times; and the Turtle, and the Crane, and the Swallow observe the time of their coming, but my people know not the judgment of the Lord.* Certainly God's own people do not so improve, as they ought, those many gracious seasons of love which the Lord affords them. O the omissions of Duties, and commissions of evils whereof we all stand guilty! of how many good hours have we been ill Husbands? I shall not need to reckon up our times of infancy when we knew nothing, nor of childhood when we knew very little, nor of youth when we knew not much of that we ought to know; but since our riper years, yea since the time of our regeneracy, how prodigal have we been of this precious commodity of *time?* those that keep exact diaries can easily tell you, *such an hour lost, and such an hour ill spent; this day I did little good, and the other day I sinned against my God.* If in this case I may speak out my own experiences, I must needs acknowledge that many and many a day I have lost such and such an opportunity, and now that evil days come thick upon me, wherein I would gladly redeem my days, oh how flow and backward am I as yet in this Heavenly Duty! My dear brethern, I shall not only reprove you, but myself in this: *O why art thou so dull, and listless, and heavy, O my soul? Awake, awake! stir up thyself, and with redoubled diligence fall to the work of redeeming time, while yet the time, the day, the season, the opportunity of grace, of Heaven, or of Salvation lasteth.*

2. Must *time be redeemed?* why then let me exhort you by the meekness and gentleness of Christ to be in the exercise of this Duty. Oh *redeem your time!* avoid all those hindrances that would take you off: recompense your former unfruitfulness by after diligence; embrace all occasions of acting grace, and doing good. I might dilate on all these particulars; but I shall contract all in these very words, *Redeem the time, oh redeem your time.*

The motives besides the former reasons may be these.

1. Time is ever on the wing, and stays for no man. The Scripture is very full of this; we meet with many similitudes hinting at the sudden, invisible motion of time. *My days are swifter then a post, they fly away;they are passed away as the swift Ships, as the Eagle that hasteth to the prey.* See how *Job* here multiplies comparisons, that if we will not learn by the first, we might learn by a second, or by a third: Go we to the land, and there we see *time* on the spur, in the swift riding post; go we to the Sea, and there we see *time* upon the wind, in the swift sailing

Ship; go we to the air, and there we see *time* upon the wing, in the swift flying Eagle. Hence the Ancients emblem'd *time* with wings, as if it were not only running, or sailing, but flying. Oh how sad it is to see men live as if time had leaden heels, and not swift wings; or as if *time* would any time stay our leisure, and not be gone. Be not deceived, you that are weary of *time,* either now *redeem it,* or you will one day cry out, *What hath pride profited us? or what good hath riches with our vaunting brought us? All these things are passed away like a shadow,and as Post that passeth by; or as a Ship; — or as a Bird; — or as an Arrow; — even so we,* &c.

2. As *time* is swift, so our time is short. The Heavens indeed are said to be of swift motion, but of long continuance; but our *time* is otherwise. When the *Corinthians* propounded divers cases of conscience, after some answers the Apostle gives them in this: *But this I say, brethren, the time is short;* or *time is cut off:* he alludes to Sea-fearing men that have almost done their Voyage, and begin to strike sail. Time was in the beginning of the World that men might say, I may, by course of Nature, live a matter of six, or seven, or eight, or nine hundred years; but now God hath so cast out the time of our age, that so soon as we begin our Voyage, we are ready to strike sail: we have but a little *time;* If I should measure it out, what is it but an Ell, a Span, an Inch, a Point? And is it not time then to *redeem the time?*

3. Time is not only swift and short, but nothing, I say a very nothing in comparison. As some creatures are said to be nothing in comparison of others. What is the Ant to the Elephant; or the Shrimp to the Whale? what is the whole body of the Earth to the body of the Heavens? So is *our time* as nothing to *all time;* and *all time* is as nothing to Eternity. *David* that found out a short dimension of his *time* considered absolutely, or in itself, *Behold thou hast made my days as an hand-breath;* yet he could find out no dimension: little enough for his time compared with God, *Mine age is as nothing before thee.* God's being consists in one *Eternal* now; but man's *time* is divided into past, present, and to come; three nothings, which being added together amount in the total to this Sum, *Mine age is as nothing before thee.* Oh that we would consider of this language of the Holy Ghost! were it not enough, think you, to put us on this Duty of improving and trading our time while the time is ours, and while this short time lasteth?

4. Though *time* be swift and short, and as nothing in comparison, yet is it a commodity more precious than the Gold of *Ophir.* If herein we might hear lost Souls to utter themselves, Oh what would they say? or what would they give for a little of that little time they had on earth? If the Lord by Divine and Extraordinary dispensation would but grant them one months time to come hither again, and to make a new trial, do you think they would not prize this grant? would they not esteem that little short Golden season of grace at an high and mighty rate? Would they not make use of every opportunity to lay hold of Heaven, and to escape those fires wherein now they are burning, frying, and flaming? O yes! if you would then tempt them, saying, *Come, spend this hour merrily;* would they not answer; *alas, we have but one months time to live here in this World, and then we must either to Hell again, or if we improve our time well, we must to Heaven; and what? shall we trifle away this time of trial and of grace in offending God? shall we cast away our Souls again to gratify you, or to please our own flesh, for so little a time as we have now to live? Oh God forbid! avoid Satan! avoid all Temptations! welcome now all those messengers of Heaven that will bring us the glad tidings, the tenders, the offers of Christ and*

of Salvation! let not one sand in the hour-glass run, but let us be doing some good; let this hour be spent in prayer, and the next in meditation, and the next in hearing of God's Word, and the next in the exercise of this and that grace, and so on; but not one hour in sin. Why surely thus would they prize and improve *the time,* that know by woeful experience what it is to lose *the time.* And by this we may guess the worth of *time;* oh it is precious so precious that if all the Earth were turned into Gold, it could not purchase one minute of it. Me thinks this motive should work, and now that we have a little time, it should prevail with us to *redeem the time.*

5. Our *time* hath been a very sinful *time.* Ah my brethren, think over your Ignorance, unbelief, worldliness, covetousness, pride, malice, lusts, lukewarmness, impatience, discontentedness, vain-glory, self love, wandering and wicked imaginations: in a word, all your pollutions, distempers, estrangedness from God in the time of your unregeneracy; oh were not those sinful, abominable, and rebellious times: or be it so that your gracious God hath since those times wrought in you effectually his saving grace, have you not since, then lost your first love, or at least grown remiss, and cold, and lukewarm in it? Say then, speak out your hearts and tell me, is it not time now to remember from whence you are fallen, and to repent, and to do your first works? Blessed Mr. *Bolton* hath a saying, that *if it were possible that any uncomfortable passion were incident to a glorified Saint in Heaven, he would be sorry, and transported with extreme anger and indignation against himself that he was not a mere greedy ingrosser (as it were) and improver of time for doing excellently upon Earth, and that every hour, especially after his Conversion, was not Crowned with some rare and more remarkable exploit, with some more special and noble service for the glorifying of that most bountiful and ever-blessed God, who hath now honored him with such unspeakable glory in the Kingdom of Heaven.* But if no such passion is in glorified Saints, I am sure we have all cause enough to loath ourselves in our own fight for our iniquities, and for our abominations. O come, let this be a motive to spur us on, and to quicken us in this duty of *Redeeming the time,* because *our days were evil.*

6. The Scriptures speak of a remarkable set time of grace, *a time of visitation,* Luke 19.44. *a time of Salvation,* 2 Cor, 6.2. *a time whilst God may be found,* Psal. 32.6. *a time when he holds out the Golden Seepter.* Esther. 5.2. a time wherein the Fountain runneth, and the spirit proclameth, *Ho, every on that thirsteth come ye to the Waters,* Isa. 55.1. Thus *Jerusalem* had her time; and all the several Churches in *Asia* had their time; and now *England, Scotland,* and *Ireland* have their time; and if we mis-improve this time, and walk unworthy of this grace and Gospel of Christ, this time will have an end, this Sun will go down at Noon, and set upon our heads. *This day, if you will hear my voice harden not your hearts,* said God to Israel; but they hardened their hearts, and therefore *God sware to them in his wrath that they should never enter into his rest.* If it be so with us as it was with Israel in the wilderness, we do not know but this very day the Lord may clap an Oath upon our heads, that we shall never enter into his rest. Oh then that we would learn of the Ant, that gathereth her meat in the Summer time! Oh that while we have this time of grace, we would redeem the time in praying, reading, hearing, meditating, and treasuring up the things belonging to our peace! This time is a set-time that hastens away: and we cannot with *Joshua,* bid the Sun stand still. O then let us say, *This is our time, and therefore what we will do for our Souls, we will do it now.* Surely better it is to redeem it now, than to wish in pain and torment for the time again when it is past redemption.

7. The time, is a coming, yea it is near, even at the door, when *time* shall be no more. This is the voice of the seventh Angel,*And the Angel which I saw standing upon the Sea and upon the Earth, lifted up his hand to Heaven, and sware by him that liveth forever and ever, that there should be time no longer.* Who was this? a man? no, *an Angel:* and what, did he say it? no, *he sware it:* how sware it, by himself? no, he sware it *by him that lives forever:* and what? that time should be little? no, it should be no longer, *time should be no more.* Needs must this *time* come, that hath all these circumstances to confirm it. And what if this *time* should come even in your *time?* what if now the seventh Angel should lift up his hand to Heaven, and take this Oath? If this *time* be far off as to the general Judgment (which I cannot think) yet sure I am, and without all peradventure, that it is not far off to thee and me. It may be before this year, this month, this week, this night be done, that God may say to his Angel, *Go to such a man, and such a woman, I will give them no more time; bring them hither, and here let them give an account what they have done with all their time, for I must have a reckoning of all time past.* And then comes in, *Imprimis,* so much time in Drinking and Revelling; *Item* so much time in Idling, Sporting, playing, &c. *Oh,* will God say, *were these things I gave you time for? no, no, it was for Heaven and Salvation you had your time; and if that time be mis-improved, away, away time, and now enter Eternity upon these Souls.* Is not here a motive to make us look about us? Oh my brethren, now, now if ever, redeem the time, for anon time will be gone, and then succeeds eternity, eternity, eternity.

But what are the means for *redeeming time?* I answer.—

They are so many, that I may have no time to enumerate the Particulars; shall we instance in some? you must pray, read, hear the Word, meditate, and watch over your hearts with extraordinary industry; mortify your members which are upon the Earth, as pride, covetousness, lusts, *&c.* grow up in grace, clear up your evidences against that day when all shall stand naked before that great and glorious Judge, *&c.* And these, and all other Duties (of which anon) must be done while the day lasteth. Here's a great work, and a little time; doth it not concern you to bestir yourselves? If a man have much to write, and but a little Paper to write on, he must write small, and thick, and close as ever he can: So must you do. I verily believe there's not one Soul amongst us but he may find out hundreds and thousands of sins to repent him of; he may find out many and many a Particular Duty that he should be exercised in from morning to evening, and from evening to morning; so that 'tis a wonder how he can spare any time at all for anything else. Well then, up and be doing; lose not a minute, but be in the use and exercise of some of these Dutys. These are the means, and in the use of these means you may (by the Lord's help and grace concurring) *redeem your time.*

One Objection I would remove. *It may be the day of grace is done, the gate of mercy is already shut; and if so, how is it possible for me to redeem the time?* I answer—

1. By way of Concession. I believe there is a day of grace indeed, and if that Sun set, it will never, never rise again. *If thou hadst known, even thou at least in this thy day, the things belonging to thy peace, but now are they hid from thine eyes.* q. d. Now is the gate of mercy shut, there is no means of grace or Salvation forever hereafter to be hoped for. As there is no Market or Fair-day that lasteth always; if the Country will not come in, the Trades-man will at last put up

his wares: So the Lord's standing may be open, and his shop set wide for such and such a time; but if Souls will not come in, and buy without money and without price, he will at last put up his wares (all his jewels of grace) and then be gone.

2. Though it be true that there is a day of grace, and that this day may set; yet in respect of us the Ministers of Christ, we cannot determine it; and therefore so long as you live we call still, *oh repent! oh redeem your time!* I may add, in respect of yourselves, *it is not in you to know the times and seasons which God hath put in his own power.* And the commandment of Faith standing in force on you so long as you live, and thereforce you are still to look to your Duty of *redeeming the time.*

3. It may be this day, this night, this Sermon, this very hour may be thy day of grace. Hearken! is not Christ's Spirit now a knocking? is not Christ himself now offering mercy to thy Soul? *O ye sons of men that have mis-improved your time, will ye now at least in this your day he wise to Salvation? why now I call to your hearts; now I command you to open your everlasting doors, that I, the King of Glory, may come in; oh let this be the time of love! Come, give me your hearts, and now redeem the time.* Away, away with all objections, scruples, cavils that may hinder this Duty, and now, even now, hearken to this voice of Christ, or of the Spirit of Christ, that your Souls may live.

3. Must *time be redeemed?* Then for some Rules or Directions how we must redeem it.

Rule 1.*A void we everything that would hinder us from taking the opportunity.* What those things are you have heard before; as ignorance, sloth, and love of fleshly liberty. Many other particulars might be enumerated, but chiefly and especially foregoe we these.

Rule. 2. *Repent we of all former mis-improvings of our time.* There is no other way of recompensing former unfruitfulness but by repentance and after diligence. This is the scond table after shipwreck; in this way we may redeem, or buy back again the time that is past. The very word *resipiscentia* signifies *to be wise again,* after all our former follies. Oh that ever any should be so unworthy as to decry this godly-Gospel-golden Rule.

Rule 3. *Live we every day as if every day were the last day we had to live.* This Rule or direction is so comprehensive, that I must needs break it into particulars. Suppose then I were to begin this day, and that I looked on this day as the last day of my life, how should I redeem my time; or spend this day? I answer.—

1. My first and morning-thoughts should be on God, or on something in order to his service.*My Soul waiteth for the Lord more than they that watch for the Morning.—O Lord be gracious to me. I have waited for thee, be thou my arm every Morning.—I will sing of thy power, I will sing aloud of thy mercy in thy Morning.—It is good to give thanks unto the Lord.and to sing praises unto thy name, O most high, to show forth thy loving kindness in the Morning.—How precious are thy thoughs unto me O God, when I awake, I am still with thee.* Now these Morning-thoughts may be spent either in a way of Meditation, or of Prayer; and my Duties lie in both.

2. I should meditate. I shall not determine whether Morning or Evening may be more suitable for set, deliberate, and solemn meditation? only this I affirm, that either a solemn,

or an occasional meditation is a Morning-duty. In some sort meditation and prayer should ever go together; and *David* thus, couples them, *Give ear to my words, O Lord, consider my meditation, hearken to the voice of my cry.—My voice shalt thou hear in the Morning, O Lord, in the morning will I direct my prayer unto thee.* Now these Morning-meditations (if occasional or ejaculatory) may be on such Objects as these.

1. Upon my first waking I may think on that Morning of my Resurrection, when the Lord will awake me from the dust; it is but a while till the trump shall sound, *Awake,and sing ye that dwell in the dust, for thy dew is as the dew of herbs; and then shall the earth cast out her dead.*

2. Upon sight of the Morning-sun I may think on that Sun of Righteousness that enlightens Heaven. The Sun that shines on me was only created for this nether World, and yet how glorious is it? Oh then what light is there in that City above, that *hath no need of Sun,or Moon, or Star, for the glory of God doth lighten it, and the Lamb is the light thereof.*

3. Upon the putting on of my apparel I may think on that garment of Righteousness where with my soul either is or should be clothed. Alas! what is this outward Robe but a Rag, or at best an excrement of dead worms, of which I have little reason to be proud? But my Souls Robe is as a garment cut out of the Sun, and put upon me. *And there appeared a great wonder in Heaven, a woman clothed with the Sun.* Oh that I may be clothed with that Sun of Righteousness, or with that Rightousness of the Son of God, that I may appear before God as I am in him, pure and spotless.

I shall not instance in any other objects of my Mornings meditation; only if I find my spirit most active and fit for meditation at such a time. *I* should then go on, and spare more time for set, deliberate, and solemn meditations.

2. *I* should pray; and to this Duty *I* may join the reading of the Word. That this is a mornings Duty the Scripture is express:*In the Morning will I direct my prayer unto thee, and will look up.—And in the morning shall my prayer prevent thee.—And evening, and morning, and at noon will I pray, and cry aloud,and he shall hear my voice.* It is true, that Prayer and reading of the Word are two distinct exercises, yet that they mutually help one another is most manifest, and consequently are fit to be joined together; for the word ministers matter of prayer, and is the ground of our petition, who have no promise to be heard, unless we ask according to God's word, 1 *Joh.* 5.14. And the fitness of the morning for these exercises is evident, not only because the first of *time* belongs unto God, but also the heart being then most free from worldly thoughts, it is therefore fittest for Holy exercises; and withal, when in the beginning of the day the heart of man is seasoned with Holiness, and with the fear of God, he shall find himself the better fitted to walk humbly with God all the day after.

2. All the rest of the day till evening should *I* spend my time in the Duties of my particular calling, nor know I the least reason why any man in the world, high or low, rich or poor, should be herein exempted. *Adam must not eat his bread without sweat and labor. Abel was a keeper of sheep. Cain a tiller of the ground.Jabal was a Tent-maker. Jubal the father of such as handle the harp.Tubal Cain an Artificer in Brass and Iron.* All the the Patriarchs of Israel were but Shepherds; and Jesus Christ himself was a plain Carpenter.

But you may object, may I not herein lose my time as to God's service? One would think, if this were my last day I should do no other work but pray, or hear, or read, or meditate, *&c.* I answer—

1. I grant there are such times wherein God calls us extraordinarily to such spiritual Duties all the day long; as either in afflictions felt or feared, or in some special mercies expected or received. And there are those times we call the Lord's days, wherein we are to do no work ordinarily but of a Spiritual nature And there are such times wherein God holds forth an opportunity of exercising graces, or of doing good; and so to embrace the occasion is one piece or part of our redeeming time.*As we have opportunity let us do good to all men.* And *your care of me hath flourished again,* (said *Paul* to his *Philippians*) *but ye lacked opportunity.* It seems their care for the Apostle was intermitted for a season, for want of oppertunity to send unto him, but now they put forth again as flowers in Spring. I doubt not but in such cases as these, we may, and must for the time dispense with our particular callings. Yet.—

2. In my ordinary constant daily course I am to be in the exercise of my Particular calling, with which I may either mingle some actings of grace, or ejaculatory Duties, as suddenly to look up to Heaven, and to behold the face of God, to whom I am to approve myself in my particular calling; or if they clash, I am solely to follow my particular calling, and to leave other Spiritual actings till their appointed season. Nor do I herein decline God's service. For 1. I follow my calling out of an awful respect to the eye, presence, and command of God, who hath said. *Six days shalt thou labor:* Yea I do what I do in civil business as the work of Christ, so that I may say at that time *now am I about the work of God, and of Jesus Christ.*

2. Seeing myself thus working for him, I may easily apprehend that for that time I honor God as much, nay more by the meanest servile worldly act, than if I should spend all that time in Prayer, Meditation, or any other Spiritual employment to which I had no call at such a time. It is noted therefore, by some, of *Peter's* Wives Mother, that when Christ had healed her of her Feaver, she sat not down at Table with Christ in Communion with him, which (no question) was sweet, but *she ministered unto them* (i.e.) she ran to and fro, and served him, and acted for him, wherein she shown more love, and gave him more honor, than if at that time she had enjoyed Communion with him in a nearer way.

But I hear others object, May I not take up some little of this time in recreations? what, must I always be on my calling? Is there not *a time to every purpose under Heaven?a time to weep, and a time to laugh; a time to mourn, and a time to dance.*

I answer: There is indeed a time to recreate; but that time is then, I say only then, when our bodies or minds are wearied with our other employments. O what a sad thing it is to see many spend a whole day, it may be a whole week in unnecessary sinful recreations! What, is this to *redeem the time?* or dare I thus spend the last day of my life in this world? Surely, God's people that make conscience of their Duties, should not meddle at any time with recreations (though in themselves lawful) without true cause, and a just calling thereunto; nor should they use them any longer, nor to any other end, but only to quicken their minds, or to revive their bodies, that so they may return with some lightsomness and alacrity to

their callings again. He that spends his time lavishly in recreations, is like him whose Garments are made of fringes, and his meat nothing but sauces. I am not against recreations lawfully used, but God forbid that we should trifle away our time (more worth than worlds) upon foolish, vain, empty, end unnecessary toys.

3. The evening should be closed up with spiritual duties. If you ask what Duties? I answer.

1. The evening is a time for prayer, *Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice.* To this of prayer I join reading the Scripture, and good books; for it is fit to close up the day with the same duties wherewith we began it.

2. The evening was *Isaac*'s time for meditation: *And Isaac went out to meditate in the field at the even-tide.* It may be in this Duty the morning is not so seasonable for some tempers; but shall the evening pass without some spiritual Holy meditations? Some conceive the evening to be the very season of set and deliberate meditation; and in this case how fruitful might I be in the use of that Ordinance of *Looking unto Jesus, as he carries on the great work of our Salvation from first to last?* O that this Duty of meditation, either on that, or any other spiritual subject, were not so neglected as it is by Christians themselves! The Lord gave *Joshua* a charge, that he should *mediate on his Law day and night;* and *David's* character of the blessed man is, that *his delight is in the Law of the Lord,and in his Law doth he meditate day and night.* And *David*'s own practice was to *remember God upon his bed,and to meditate on him in the night-watches.* And *Paul's* charge to *Timothy* was to *meditate upon spiritual things, and to give himself wholly to them.* Or if you will have another proof for the evening-season, not only was it *Isaac*'s time, but *David's* time, *Mine eyes prevent the night-watches, that I might meditate in thy word.*

3. The evening is a season for self-examination. This is another glorious ordinance which many Christians use occasionally, and against some good time; but to set some time apart for this every evening, and that in conscience, as they do for reading the word, and Prayer, where is the Christian almost to be found? I am sure it was *David*'s charge. *Commune with your own heart upon your bed, and be still.* And agreeable to this was his practice,*I call to remembrance my song in the night,* I *commune with my own heart, and my spirit made diligent search. Chrysostom* on these words of *David,What means this* (saith he) *commune with your own hearts upon your bed?* thus answers himself, *after supper-time, when ye are going to sleep, and are ready to lie down on bed, and have great quiet and silence, without the presence or disturbance of any, then erect a tribunal for the conscience.—And when neither friend disturbs you, nor servants provoke you, nor multitudes of business do press upon you, then take an account of your life, what you have done in the daytime before.* And *Dorotheus* lays it down as a rule which *the Christians of his time had learned of their forefathers, that in the evening they should question themselves how they had passed the day.* Oh that Christians now would Sum up their accounts at the foot of every page, I mean, that they would call themselves to scrutiny every evening when they are ready to compose themselves to sleep, as to the little Images of Death!

4. The evening is a season to consider my Privileges in Christ. When *David* was ready for his Bed, *I will lay me down in peace, and sleep* (saith he,) *for thou Lord only makest me dwell in safety.* See how he speaks of *peace, and rest, and sleep, and safety:* all these were Privileges. Me thinks

it is a sweet conclusion of a good days work, and a blessed farewell to the World if this evening were my last, and that immediately I must go to God, to consider of some of those glorious Privileges in God and Christ. I might instance in my *peace, and rest, and sleep, and safety,* by virtue of a promise, or covenant of Grace; or I might instance in my *Election, Redemption, Reconciliation, Adoption, Sanctification, Glorification:* But because these are commonly handled; *and our communion with God and Christ; and the spirit of Christ* is the most ravishing Privilege in this World, my soul carries me out for the present to pitch on this. One of our Worthies hath writ eminenly on it; and for a taste of his excellent work, the sweeting of my last thoughts with such an excellent subject, I shall contract it thus,

1. *I would consider my communion with God the Father in love. This the Father peculiarly fixes upon the Saints; and this they are immediately to eye him in,* God is love. *Christians walk of times with exceeding troubled hearts concerning the thoughts of the Father towards them; they are well persuaded of the Lord Christ and his good will; the difficulty lies in what is their acceptance with the Father, what is his heart towards them? Now here is the work of the Gospel to discover the love of the Father: this is the will of God, that he may always be eyed as being, kind, tender, loving, yea as the Fountain and Spring of all gracious Communications and fruits of love; and when Christians apprehend this, that* God is love, *and so rest upon him, and delight in him as such, then have they communion with the Father in love.*

Now for the exercise of my soul in this blessed communion, the directions are such as these.—

1. *I must eye the Father as* Love. I *must not look on him as one that is always angry; but as one most kind and tender in himself, and as one that hath had thoughts of kindness towards his Saints from everlasting.*

2. I *must so eye the love of the Father, as to receive it by faith;* I *must believe this love of God as for myself. Certainly his love is not mine, nor will it be mine in the sweetness of it, until it be so received. Either* I *must know it, assent to it, embrace it, and have all my affections filled with it, or it will be in vain as to my Communion with God the Father.*

3. *This love must have its proper fruit and efficacy upon my heart in a return of love to him again. To this purpose God loves, that he may be beloved: this is the return that he demands,* My son, give me thy heart, *thy affections, thy love O the Privilege of Saints! they have meat to eat that the World knows not of they have close communion and fellowship with the Father; they deal with him in the interchange of love; so that everyone of them may say.* If I have hatred in the World, I will go where I am sure of love; though all others are hard to me, yet my Father is tender and full of compassion, I will go to him, and satisfy myself in him.

4. I *would consider of my communion with God the Son in grace. So the Apostle speaking of our communion with him as Mediator, concludes his Epistles,* The grace of our Lord Jesus Christ be with you all. *Not to mention any other grace,but his perchased grace of justification, or acceptation with God the directions for this Communion are such as these.—*

I *must eye Christ's doings and sufferings; not as for himself but for his Saints,and for their Righteousness.* He was made under the Law, that we might receive the adoption of Sons, *And*

he bare our sins in his body on the Tree.*This was the end of Christ's life and death, to work out a complete Righteousness for believers,as to a perfect acceptation before God.*

I *must approve of this Righteousness of Christ as that alone which is absolutely complete, and able to make me acceptable before God. Of this* I *am convinced, that if* I *die this night, there is a necessity of a Righteousness, wherewith* I *must appear before God; and if* I *have nothing to commend me unto God but my own Righteousness, oh how should* I *appear before his glory? there is no other name but Christ whereby* I *can be saved; and there is no other Righteousness but Christ's whereby* I *can be justified.* Surely shall one say, in the Lord have I Righteousness and strength.

3. I *must make an actual commutation with the Lord Jesus as to my sins, and his Righteousness. And to that purpose*

- 1. I *must hearken to the voice of Christ calling me to him with my burden,* Come to me thou poor soul with thy guilt of sin, for that is mine; this agreement I made with my Father from all Eternity, that I should come, and take thy sins and bear them away; they were my lot, give me thy burden, give me all thy sins, thou knowest not what to do with them, I know how to dispose of them well enough, so that God shall be glorified, and thy soul delivered.

- 2. *Upon thiscall I must lay down my sins at the Cross of Christ upon his shoulders. This is faiths great and bold adventure upon the grace, faithfulness, and truth of Christ, to stand by the Cross, and say,* Ah! he is bruised for my sins, and wounded for my transgressions, and the chastisement of my peace is upon him: He is thus made sin for me; here I give up my sins to him that is able to bear them; he requries at my hands that I should be content to throw my sins upon him, and to this I consent.

- 3. *Having thus by faith given up my sins to Christ,* I *must draw nigh, and take from him that Righteousness which he hath wrought out for me: To this purpose he tenders himself and his Righteousness to be my Righteousness before God; and by my acceping of it,* I *complete this bartering and exchange of faith, and come into communion with Jesus Christ, as to my acceptation with God by grace.* He was made sin for us, that we might become the Righteousness of God in him.

3. I *would consider of my communion with the holy Ghost in comfort.We read usually in the Gospel that* he is the Comforter.*Oh the condescension of the Holy Ghost! he willingly proceedeth,or comes forth from the Father to be our Comforter; he knew what we were, and what would be our dealings with him; he knew we would grieve him, provoke him; quench his motions, defile his dwelling place, and yet he would come to be our Comforter. Now for my communion with the holy Ghost herein the directions are these.—*

1. I *must ask him of the Father in the name of Jesus Christ. This is the daily work of Believers; they look upon, and consider the holy Ghost as promised to be sent, and in this promise they know lies all their grace, peace, mercy, and comfort; for by him so promised are these things communicated.O then how should* I *ask him of the Father, who is as ready to bestow him on me, as* I *am to give my children*

bread? If ye being evil know how to give good gifs unto your children, how much more shall your Heavenly Father give the holy Spirit to them that ask him?

2. *If comfort come,* I *must learn to act faith distinctly on the Holy Ghost, as the immediate efficient cause of all my comfort. It may be the Spirit is given, and be tenders, or administers consolations, but then I do not consider him as the Comforter, why surely this grievs him: a lively faith will take notice of his kindness; upon every work of consolation that* I *receive,* I *should write this Motto,* This is from the Holy Ghost, he is my Comforter, and the God of all my consolation.

3. I *must return praise and thanks, and honor, and glory, and blessings to him on the account of those comforts* I *receive from him. When* I *feel myself warmed with joy, supported with peace, or established in obedience,* I *should then ascribe to him the praise that is his due. And this praising of him is no small part of my communion with him.*

Say now, is not here a Privilege worthy of my consideration? would not a thought of this, and my acting in this, leave a sweet favor in my soul when I am going to my Bed as to my grave?*David* could say, *Thy statutes have been my song in the house of my Pilgrimage;* I *have remembered thy name O Lord in the night.* And *my soul shall be satisfied as with marrow and fatness,and my mouth shall praise thee with joyful lips.* Ay, but when must this be? He answers, *When* I *remember thee upon my Bed;and meditate on thee in the night-watches.* And he fastens it as a Duty upon all Saints,*Let the Saints be joyful in glory, let them sing aloud upon their beds.* And the Church resolves upon it, *With my soul have I desired thee in the night, and with my spirit within me will* I *seek thee early.* Surely *it is God* (saith *Elihu who giveth songs in the night.* And *in the night* (saith *David*) *his song shall be with me.* And 'twas a blessed remedy to his heavy Soul, *I call to remembrance my song in the night.* Oh that with such thoughts and considerations of my communion with God, and Christ, and the spirit of Christ, for of some other Privilege, I might every night go to my Bed! for then like the Philomele should I sing in the night; yea then would *my Soul be satisfied as with Marrow and fatness, and my Mouth would praise him with joyful lips.*

I might instance in many other duties which would then be seasonable, but these are the main; and if this day were my last day, or if this night I must sleep my last in this world, yet I should comfortably hope that in the doing of these duties in a spiritual manner, I had in good measure *redeemed my time;* and that *when I awake,* though I never awake till the Resurrection day, yet then should I see God face to face, and *I should be satisfied with his likeness:* Psal. 17.15.

I have now done; only before we part, I would say something of the deceased party as to our edification, and so an end.

You know I have been sparing in this way, because of many abuses, and especially because all promiscuously look for praises at their death, howsoever they spend their life. But now God hath removed me from this pastoral charge, and I shall not here perform many of these last offices of love, probably never more than this; and therefore at this time I shall crave your patience and attentions to what may be spoken without any prejudice to truth or harm to you.

The Duty I am pressing on you, is to *redeem the time;* and this I believe of the deceased party, that she *redeemed her time.* I shall not speak of her Birth, Education, Progeny, Nobility: *Stemmata quid faciunt?* Alas! what's all this to a Funeral-Sermon? Nor shall I speak of her youth or flourishing time; as I am a stranger to it, so I believe she had, or might have her failings in that time. The temptations of honor, riches, prosperity, and youth are stronger than most imagine; and therefore prayed *David, Remember not the sins of my youth: Psal.* 25.7. and all that are honorable may pray, *Remember not the sins of my honor, nobility, and greatness in the world.* For my part I shall not take notice of these things, or of those times, but rather speak of her *redeeming the time,* since that time that forsaking the World in great measure, she gave up herself in a more retired and solitary way to serve her God.

Now then if here I begin; She hath for these many years *redeemed her time;* as thus,

- 1. In life,
- 2. In Death.

1. In life, it will appear in her general and particular calling.

For the first, ordinarily every Morning and every evening she was exercised in those duties of Meditation and Prayer: This was her course, not by fits and starts, but daily, in her pleasant Walks, or private Chamber, she spent both her early and later hours in Communion with God. Nor speak I this by report only, for of her goodness and bounty she was pleased every Spring to invite me to her House, and by this means I was acquainted with her constant course. Indeed I was the more willing to embrace her welcome, because her House seemed to me as *a College for Religion,* or as a retirement from the noises and more frequeent Temptations of the World, and this gave her, and me, and all that pleased, an happy opportunity to continue our devotions without interruption. Some Books she had for contemplation, others for an Holy conversation, others for meditation, others for devotion; of all sorts some, and of all these sorts she made some use; but of all books for constant use and practice she preferred the Bible, telling me often that other Books had their use and delight; till with often reading they became more ordinary, and then they seemed to lose of their former luster, glory, and excellency; but the Bible was in her often-reading ever fresh, and green, and new: She found in it still such per petual streams of Holy, Heavenly, and Spiritual delights, that (as *Teriullian* said) she could not but *admire and a door the fullness of the Scriptures.*

2. Ordinarily she spent the rest of the day in her works of the needle, with her maids about her: Or if other things of Housewifery had interposed, she was never so transported with honor, as to scorn her duty in the way of a particular calling. Well she had learnt that idleness was the rust and canker of the soul, the Devils cushion, pillow, chief reposal, his very tide-time of Temptation; and therefore with conscience and faithfulness she was diligent in her particular, as well as general, calling. Now and then she would have visited poor cottages, and relieved their necessities; but ever was she courteous to the Neighbourhood, and careful in the affairs of her own House. Take all together, and for ought

I know she might be a pattern to most of the Ladies in our Nation, or at least as a bright Morning-star amongst other stars.

2. She *redeemed her time* in death, or near her death; now indeed she was taken off her particular calling, and therefore this time she spent (as she could for sickness) in the exercise of spiritual duties, and spiritual graces. For duties she was much in them, of which we speak before; and for graces she shined, and was most eminent in such as these. As—

1. In meekness: She was of a meek and quiet spirit: seldom have I seen her exorbitant in passions, but often have I seen her amidst provocations quiet, meek, gentle, and easy to be entreated. In her sickness she carried it as a lamb; not a word of passion or peevishness issued out of her lips, so far as I observed. The very Image of Christ was, in this respect, drawn fair within her, *Learn of me, for I am meek: Matth.* 11.29. Christ a meek Christ, and she a meek creature.

2. In humility, She was of high descent, and sprung of Royal blood; yet humble in heart, and lowly in spirit. She never scorned the poorest Creature, but often stooped to wonderful condescentions, as I conceived. In her sickness, as well as death, she laid her honor in the dust. She was far from the opinion of them that think *humility a debasement, and meekness a derogation from their repute;* no, no, she had othewise learned of Christ; humility was her Ornament, and therewith she decked herself (in the Apostles language 1 *Pet.* 5.5.) or *clothed* herself, both in health and in sickness, when she could put on no other clothing,. Hence she was styled by some, *the humble harmless Lady.*

3. In patience, submission, and contentedness of spirit to be at God's disposal. She had a sore sickness, and because of her former health it was to her the sorer. Of many years before she had not layn sick in Bed one day, but many a turn had she took in her Walks and Gallery, and through much exercise in that way she had the advantage both of her health and communion with God; but now the Lord laid her on a Bed of sickness, not for a day, or two, or three, or four, but for a long while together. She that before had walked with God, was now God's prisoner; and such was the nature of the sickness, that she could not stir nor move one foot, yet was she patient and submisive to God's hand; she kissed the rod, she learnt the Churches lesson, *I will bare the indignation of the Lord, because I have sinned against him: Micah.* 7.9. She never murmured not repined one whit, but as she was taught, so she learnt and conformed to that frame of *Eli* and *David, Lord here I am, do with me as seems good in thine own eyes.*

4. In faith. She was ever and anon, during her, sickness acting faith, often she acknowledged her own nothingness, vileness, wretchedness; that she was of little faith, and of no ability, in respect of herself, to help herself. Indeed her weakness in faith, in grace, and in all performances was her constant complaint; and this made me to mind her of that promise, that *he would not quench the smoking flax, nor break the bruised reed, until he brought forth judgment unto victory: Mat.* 12.20. Some others I have seen most confident in their sickness of salvation, whom though I dare not censure, beause unacquainted with their grounds, yet I ingenously acknowledge that I like dearly of an humble, trembling, self-condemning frame.

Sure I am, that they who are vilest in their own eyes, are persons in whom God most delighteth. I remember how *Paul* in Scripture bespattered himself, but are not those passages his beauty-pots? Give me a man amongst you that will lick the dust of Jesus feet, and I dare say of such a one, that Christ will take him into his arms, and lay him in his bosom: it was her condition, she was all in confession of her spiritual poverty, yet she cast herself into the blessed-bleeding arms of Jesus Christ; yea she lay at his feet crying, *Lord, I believe, help thou my unbelief:* and again,, I *rest upon Christ, and upon Christ alone for Heaven and Salvation:* and again, *Though the Lord slay me, yet will* I *trust in him:* and again, *He hath delivered, and he doth deliver, and* I *trust in him that he will deliver me still:* and again, *Hold out faith, and anon thou wilt come to vision.* This last word, *hold out faith,* was one of the last words she spake on that last day of her life.

5. In her love to Ministers. Her heart was wholly set on Christ; and as a true sign of it, she loved Christ's image, especially in his Ministers. And now I speak my own loss; amongst others she was pleased to cast her affections on the unworthiest of all my Masters messengers. In her lifetime she prefer'd me to this place; the Lord made her the first wheel of his providence in bringing me hither, and it was some trouble to her spirit that I left this pastoral charge before she left the World. Indeed she honored all the Ministers of Christ, yea the very function itself for Christ his sake. Oh how will she rise up in judgment at the last day against those that make it their work to reproach, vilify, and contemn the dispensers of God's word:

6. In her love and charity towards all. Many discords have been in these sad times, and she hath suffered much im many respects, yet in her approaches near to the confines of Eternity, I desired her to forgive others, as she desired God to forgive her; at which she proclaimed it very affectionately, that *She freely forgave all the World; and she desired all whom she had offended to forgive her.* Her children then kneeling about her, she gave them a blessing, as *Jacob* gave to *Joseph* and his children: this blessing was pronounced with that cheerfulness; heartiness, and fervency of spirit, that it melted hearts, and caused aflood of tears round about, her Bed; in so much that she was forct to rouse up herself, and to bespeak them, as Christ did those weeping women, *Weep not for me, but weep for yourselves; why should you weep for me that am going to my Christ, and to those joys prepared by Christ?* And then she gave a charge; the subject of it was a relative, respective duty to be performed by brethren; it concerned him most who was *the beginning of her strength, or the excellency of her power: Gen.* 49.3. and so far as Justice, or Religion calls, I presume it will never be forgotten by him.

7. In her desire to die, and to be with Jesus Christ, which was best of all. Sometimes she cried, *Oh when will that good hour come!* And again sometimes, *Oh that I were dissolved, that I might be with Christ!* But telling her of her duty, that she must wait, for waiting was a posture fit for servants; *Psal.* 123.2. *Behold as the eyes of servants look unto the hand of their Masters, and as the eyes of a maiden unto the hand of her Mistress, so our eyes wait upon the Lord our God until be have mercy upon us.* Why then (said she) I *will wait, why Lord* I *will wait until my change shall come* Only she minded that promise, *Heb.* 10.37. *For yet a very little while, and he that shall come will come, and he will not tarry.* One thing was her trouble, she was afraid that her strong heart

would not yield without much struggling to the stroke of death; of this she told me and others once and again; her reasons were best known to herself, but she prophesied truly; for indeed when death came to her heart, she uttered such groans that she outgroaned all our prayers. At last death by degrees overcame the strength of nature, and then she calmly and quietly left the world in the midst of our prayers; just in that passage, that *her soul might be taken up by the Lord Jesus Christ into the Bridegroom chamber.*

You see now how she *redeemed the time* in life and death. As Christ said to the Lawyer, so I say to you, *Go thou and do likewise,* Luke. 10.37. It is but a while that all of you have to live, and therefore I beseech you improve time, lay hold of every season to get to Heaven. *Live every day as if it were your last on earth. Walk accurately exactly, circumspectly, not as fools, but as w•se, Redeeming the time, because the days are evil.*

Soli Deo gloria.

P-IA-5. The doctrine & directions but more especially the practice and behavior of a man in the act of the new birth A treatise by way of appendix to the former. By Isaac Ambrose, minister of Christ at Preston in Amounderness in Lancashire. - Ambrose, Isaac, 1604-1664.

THE Doctrine & Directions But more especially The Practice and Behavior of a Man in the act of the NEW BIRTH.

A TREATISE By way of *APPENDIX* to the former.

By *ISAAC AMBROSE,* Minister of Christ at *Preston* in *Amounderness* in *Lancashire.*

LONDON: Printed by *J. F.* for *Nathanael Webb* and *William Grantham,* at the Greyhound in *Paul's* Church-yard.

MDCL.

AN APPENDIX, Containing both the Doctrine and Directions, but more especially the Practice and Behavior of a man in the act of The Second Birth.

***The occasion of this* TREATISE.**

HItherto I have given the *Doctrine* and *Application* of the Soul-saving *Second Birth;* but some there are whose hearts are so steely, that all this cannot work upon them: If any such desire yet anymore (and desire they must, or there is no remedy for them) I have, for their help in the *practice,* brought a *Practitioner* afore them. It was *Caesars* great praise, that he bade his Soldiers still, *Come;* and if men had but many *Caesars* or leaders in these practical points, I suppose there would be more followers. A plain *Doctrine* may win some, and a particular *Direction* may win more, but a good *Example* wins most. Howsoever then, concerning the *New Birth,* I have delivered the *Doctrine* in the *Sermons,* and *Directions* in the *Appendix;* yet one thing is wanting, which may help more then either, to wit, the *Practice* of some Saint in this *one necessary thing:* And what Saint? what man that hath writ more on this subject, then *T. H?* it was said of blessed Mr. *Bolton,* That *for himself, he could profess to his comfort on his Deaths-bed, That he never taught any godly point, but he first wrought it on his own heart;* the same, do I more then probably think, was the *practice* of this man. Now therefore I thought fit, not only to contract his Books in this Appendix (which some without his privity have unskilfully put out) but also, and that more especially, to set afore you (whosoever you are) those prime, powerful, pathetical expressions of his Soul-pangs in the *New Birth,* as matter for your imitation: These expressions indeed are they I most especially aim at, which if you observe, are always delivered in the first person *[I]* and I verily believe they were not feigned, but feeling from his own heart and soul. What needs more? if either *Doctrine* in the first part, or *Direction* in the second part, or *Practice* in the third part of the Book (which consists most of *Practice)* can work on your souls, I hope some of these, or all of these, will help you on in the way from Corruption to Christianity, and from the state of Nature into the Kingdom of Grace.

CHAP. I. *The Souls Preparation.*

BEfore the Soul can share in *Christ's* Merits *(to speak in the Authors style or language, without any alteration)* two things are required:

- 1.

A preparation to receive and entertain *Christ.*

- 2.

An implantation of the Soul into *Christ.*

That there must be a *Preparation,* is the first ground we lay; and herein observe we The

- Matter
- Manner
- Means

of this Preparation.

1. For *Matter:* The soul of a sinner must be prepared for *Christ,* before he can entertain him. When Kings go to any place, they send (to make readiness) their Harbengers afore them; if *Christ* (the King of Saints) come into a Soul, there must be a *Preparation* before he enter; and good Reason, he is not a mere man, an ordinary person, but a King, a King of Glory. *David* in this case could call upon his Soul (so we may expound his Gates and Doors) *Lift up your heads, O ye Gates, and be ye lift up, ye everlasting Doors, and the King of Glory shallcome in;* as who should say, Be enlarged *Love, Joy, Hope;* set open, give way, for the Lord is coming: *But who is the Lord? it is the Lord of Hosts, the Lord strong and mighty, the Lord mighty in Battle:* And with that he knocks again, *Lift up your heads, O ye Gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come in;* as if he should say, What, shall the Lord knock? shall the King of Glory stand? open suddenly, and make all *preparation.*

2. The *Manner* of this *Preparation* consists in these three passages: First, the Soul breaks that League which formerly it hath had with Corruptions, and reserves itself for Christ: And secondly, the Soul is most willing to give way to Christ Jesus, and to let him overthrow whatsoever shall oppose him: Thirdly, the Soul is content that God should rule all, not only the eye, or hand, or tongue, or heart, but the whole man; it opens all the *Gates,* and desires Christ to come, and take all the *Keys* of the house upon him.

3. The *Means* of this *Preparation* is the powerful Ministry, which God hath appointed for this work; and it is discovered in three particulars: First, in a particular Application of the Truth to the Souls of men with courage: Secondly, in a confirmation of the Truth by soundness of Argument, and plain evidence of Scriptures: Thirdly, in a kind of Spiritual heat in the heart and affections of the Minister, answerable to that which he communicates to the people. And this powerful Ministry works on the soul, 1. By discovering what is in a man's heart, so

that the soul seeth that it never saw before, and so is driven to a stand. 2. By driving the soul into an awe of sin, so that it dares not now meddle with sin, as formerly it hath done.

If any soul that hath enjoyed these *Means* any while, is not yet fitted and *prepared,* it is a fearful suspicion, that God will never confer any good to that soul: Go home then (if there be any such) and reason with your own souls, and plead with your own hearts, saying, *Lord, why not yet am I humbled and prepared? will Exhortations never prevail with me? will Terrors and Reproofs never break my heart into pieces? I have heard Sermons that would have shaken the very stones I trod on, that would have moved the very seat I sate on; the very fire of Hell hathflashed in my face; I have seen even the plagues of Hell, and if anything can do me any good, why not then those. Exhortations, Instructions, Admonitions and Reproofs that I have often had? I have had as powerful means as may be, which never yet did me good.* The Lord be merciful to such a poor soul; the Lord turn the heart of such a poor sinner, that he may lay hold of mercy in due time.

CHAP. II.

SECT. 1. *The general Circumstances of Preparation on God's part.*

BUt for a further distribution, which shall be our method: In this *Preparation* two things are considerable; The

- General circumstances.
- Substantial parts.

The general circumstances are twofold, some on

- God's part.
- Mans part.

On God's part they are these,

- 1.

The offer of Christ and Grace.

- 2.

The condition of this offer.

- 3.

The easiness of this condition.

On Mans part, two things are considerable:

- 1.

That corruption doth oppose this Grace.

- 2.

That God will remove this corruption.

The first general circumstance of the souls *Preparation,* is on God's part; wherein is *The offer of Christ Jesus, The condition of this offer,* and *The easiness of this condition;* we may have all in this one Comparison: As with a Malefactor convicted of High Treason, for plotting some wicked practice against his Prince, if (after the discovery of all passages) the King make a Proclamation, That upon the surceasing of his Enterprises, he shall be pardoned; nay, if the King shall continue to send Message after Message, secretly to tell him, that would he yet lay down his arms and take a pardon, he shall freely be remitted, and graciously accepted into favor again: if this Traitor now should rather fling away his Pardon then his Weapons, then should the King raise an Army and overcome him, and take him, and execute him without any pity or mercy, I appeal to your own Consciences, is he not justly rewarded? What will the world say? he had a fair offer of Pardon, and the King sent Messenger after Messenger unto him; seeing therefore he refused and neglected such offers, it is pity but condemnation should befall him: thus would all say. Why, this is the condition of every poor soul under heaven, we are all Rebels and Traitors; by our Oaths and Blasphemies, we set our mouth against heaven; and yet after all our pride and stubbornness, and looseness and profaneness, and contempt of God's Word and Ordinances, the Lord is pleased to proclaim Mercy still to everyone that will receive it: *All you that have dishonored my Name, All you that have profaned my Sabbaths, and contemned my Ordinances, All you cursed wretches, Come; Come who will, and take Pardon;* therein is the *Offer:* only let them lay aside all their weapons; therein is the *Condition:* and then have Christ for the taking; therein is the *Easiness* of the condition.

Blessed God (may every Soul say) *if I will not do this for Christ, I will do nothing; had the Lord required a great matter of me to have attained salvation; had he required Thousands of Rams, and Ten thousand Rivers of Oil; had he required the first-born of my body for the sins of my soul; had he required me to have kneeled and prayed until mine eyes had failed, until my hands had been wearied, until my tongue had been hoarse, and until my heart had fainted, one drop of mercy at the last gasp would have quit all this cost: But what goodness is this that the Lord should require nothing of me, but to lay down my weapons, and to receive Christ offered?* Lo the Lord this day hath sent from heaven, and offered Salvation unto you Sons of men; the Lord Jesus is become a suitor to you, and I am Christ's spokesman, to speak a good word for him: O that we may have our errand from you! *O that there were such an heart in my people* (saith God) *to fearme, and keep my Commandments always!* Shall the Lord and his Messengers thus woo and entreat? and will any yet stand out against God, and say, *I will none of Christ, I will try it out to the last?* O then, if the great God of Heaven and Earth shall come with Ten thousand thousand of Judgments, and execute them upon that man; if he shall bring a whole Legion of Devils, and say, *Take him, Devils, and torment him, Devils, in Hell forever; because he would not have mercy when it was offered, he shall not have mercy; because he would not have salvation when it was tendered, let him be condemned:* If God should thus deal with that man, the Lord should be just in so doing, and he justly miserable.

SECT. 2. *The general Circumstances of Preparation on Mans part.*

THe second general circumstance of the souls *Preparation,* is on Mans part; and herein is observable,

- 1.

That Corruption opposeth Grace.

- 2.

That God will remove this Corruption.

First, The first is clear, 1 *Cor.* 2. 14. *The natural man receiveth not the things of the Spirit of God, neither can he know them;* and *Acts* 7. 51. *Ye stiff-necked, and uncircumcised in heart and ears, yedo always resist the Holy Ghost, as your fathers did, so do ye:* Give us a man in the state of Nature, and though all the Mininisters under heaven should preach mercy unto him; though all the Angels in heaven should exhort and entreat him; though all glory and happiness were laid before him, and he were wished only to believe and take it, and it should be his forever; yet in his natural condition he could have no power to receive so blessed an offer: howsoever, this hinders not but he is to wait upon God in the means. And then—

Secondly, God may remove this Corruption, which he himself cannot do: Herein observe we The

- Author
- Time

of this Grace.

First, The Author is God: *I will take away their stony hearts* (saith God) *and give them an heart of flesh;* I will remove that sturdy heart which is in them, and will give them a frameable, teachable heart, which shall ply, and yield to whatsoever I shall teach them: The taking away of the indisposition of the soul to any duty, and the fitting, framing and disposing of a soul to perform any Spiritual service, is the alone work of God.

Quiet then thy soul, and content thy heart; thou mayst say, *I have an hard heart within, and it will receive no good from without, the Word prevails not, the Sacraments have no power over me, all the means, and cost, and charges that God hath bestowed upon me is lost, and my heart is not yet humbled, my corruptions are not yet weakened:* But in this be thou comforted, though means cannot do it, which God useth at his pleasure, yet the Lord can do it, there is nothing difficult to him that hath *hardness itself* at command.

Be then Exhorted, you that have stony hearts, to have recourse unto this great God of heaven: Should a Physician set up a Bill, That he would cure all that were troubled with the Stone in the Reins, and that we should hear of many healed by him, this would stir up all to repair to him, that labored of this Disease: Why, the Lord this day hath set up a Bill, That he will cure all stony hearts that will but come to him, and all the children of God have found to the proof hereof, to the comfort of their souls: You wives therefore, that have husbands with

stony hearts, and you parents, that have children with stony hearts, tell them, You have heard this day of a Physician that will cure them, and exhort them to repair unto him.

Secondly, the Time of this Grace is either in regard of the

- *Means.*
- *Men.*

1. In regard of the *Means;* and that is, when the Sons of men have the Gospel shining in their faces; if ever good work upon their hearts, it will be then.

This should teach us how thankful we ought to be unto the Lord, that enjoy these liberties in the Land of the living; That a man was born in such a time, in the last Age of the World, in such a place, in this Kingdom, wherein the way of life and salvation is so fully, so plainly, and so powerfully made known, that the Sun of the Gospel shines full in his face, and is not yet set: O how thankful should he be!

And for those that neglect the *Means* of their Salvation, how should we pity them? Me thinks I see a poor creature, that slighted mercy and Salvation when it was offered him; me thinks I see that soul lying upon his deaths-bed, light is departing from his eyes, and his soul is departing from his body; O the name of a *Minister,* of a *Church,* they are as Bills of Indictments against coming the Soul of this man; me thinks I hear such a man say at his last gasp, *The day is gone, the gate is shut, and now it is too late to enter:* And thus the soul departs from his body, the body to the grave, and the soul to hell; O what bitter lamentations will that soul make in hell, *O the golden time that I have seen, and not regarded! O the gracious opportunities of Salvation that my eyes have beheld, and yet I neglected! O the mercy, and grace, and goodness of God, that have been offered unto me! All these I have contemned, and trampled under my feet, and therefore now must I be tormented with the Devil and his Angels, from everlasting to everlasting.* Now the Lord give us hearts to take notice of these things. If I were now breathing out my last breath, I would breathe out this Legacy to all surviving Christians, *This is the accepted time, this is the day of Salvation.* Do you hear? This day is Grace offered, and if any here would entertain it, O what comfort might he have: *I was never humbled afore* (might he say) *but this day I was humbled; I could never before receive mercy, but this day have I received it; O this was a good day to me, now blessed am I forever.*

2. In regard of men on whom God works; that is to say, on some in their tender age, on some in their ripe age, on some in their old age: But however the Lord doth at several times convert several of his servants, yet most, and most usually before their old age; and that some Interpreters wittily observe out of the Parable of the Vineyard, *Mat.* 20. 3, 4, 5. *The master of the vineyard* (saith the Text) *went out at the third, sixth andninth hour, and saw some standing idle, and he sent them into his vineyard:* He went then (say Interpreters) on purpose to see and hire, and to send in laborers to work in his Vineyard, but he went out at the *eleventh hour,* not to hire any, he expected not then to have seen any idle; he went out upon some other occasion, and therefore seeing them standing, he wondered at it, saying, *Why stand ye*

here all the day idle? as if he should say, No man will hire you now, it is but an hour to night, and therefore rather a time to leave working, then to begin to work.

O let this provoke us, that while the flower is in prime, we would use all *means* for our good; let us now in the heat and summer of our days, improve ourselves in good works, that so when the harvest comes, we may be gathered into God's Barn: O would we be exhorted to take the best time and opportunity of salvation, then might we receive the fruits of our labors, the salvation of our souls.

CHAP. III. *The substantial parts of Preparation on God's part; or his dispensations of his work on the Soul.*

HItherto of the *general Circumstances* of the souls *preparing* for Christ. Now the *Substantial parts* of this *Preparation* are generally two: The

- Dispensation of God's work on the soul.
- Disposition of the soul by God's work.

The Dispensation of God's work discovers itself in drawing the soul

- From sin.
- To himself.

But because these two are made up by one action and motion, we shall therefore handle them together; and the sum is this, That *God by an holy kind of violence (which is called Drawing,* Joh. 6. 44.) *doth pluck the soul from those sins that harbor in it unto himself:* wherein we may consider two things;

- 1.

What the nature of this drawing is.

- 2.

The means whereby God draws.

First, for the *nature* of this *drawing,* it is of a double kind: 1. There is a *Moral drawing,* when by Reasons propounded, and good things offered to the Understanding and Will, a man comes thereby to have his mind enlightened, and his will moved to embrace things offered: Thus was it with *Paul,* when he was *constrained by Lydia to abide in her house,* Acts 16. 15. 2. There is a *Physical drawing,* when the Lord is pleased to put a new power into the soul of a sinner, and withal to carry the will to the object propounded, that it may embrace it; when the Lord not only offers good things to the soul, but enables the soul to lay hold upon the things offered: And thus the Lord *draws* a sinner from sin unto himself.

Secondly, for the *means* whereby he draws, they are these four:

First, the Lord lets in a light into the soul of a poor sinner, and discovers unto him that he is in a wrong way: This the soul marvels at, because usually it comes on a sudden, the sinner perceiving nothing less, *Isa.* 66. 1.

Secondly, though a man would defeat the power of this light, yet God still follows it with forcible Arguments, and draws with the cord of his Mercy; *I taught Ephraim to go* (saith God) *taking them by the arms; I drew them by the cords of love, andwith the bonds of a man.* This mercy consists in these bonds, or this love is made up of four cords:

1. The Lord reveals himself to be *ready* to *receive,* and *willing* and *easy* to entertain poor sinners when they come unto him: *Let the wicked* (saith the Prophet) *forsake his way, andthe unrighteous man his thoughts, and let him return unto the Lord, and be will have mercy upon him, and to our God, for he will abundantly pardon;* the word in the Original is, *He will multiply pardons:* Hast thou *multiplied rebellions?* the Lord will also *multiply pardons:* The bowels of compassion are still open, and the arms of mercy are still spread abroad; he pardoned *Manasseh,* and *Paul,* and *Peter,* and so will he thee, his *pardons* are *multiplied,* there is yet mercy for thee also, and for a thousand thousand more.

2. The Lord is not only *ready* to forgive when men come to to him, but that they may come, he also *calls* and *commands* them: *O but may I* (saith a poor sinner) *shall I, dare I go unto the Lord God for mercy? may I be so bold to press in for favor at the hands of the Lord? I have been a grievous sinner, and have heaped abomination upon abomination, I am afraid therefore to approach near unto the Lord's presence.* Is it so? hear what the Lord saith, *Come unto me, ye rebellious people, and I will healyour rebellions. You that never prayed, never came to hear, all Rebels, come unto me:* and then the people answer, *Behold, we come unto thee, for thou art our God.* This is great encouragement to a poor sinner, he begins now to wonder, and say, *Lord, shall all my sins be pardoned? shall all my oaths and abominations be forgiven? I that slighted so many mercies, and committed so many follies, shall I be entertained? Yes* (saith the Lord) *come unto me, and thou shalt be forgiven; come, I command you come.*

3. The Lord doth not only *command* a poor sinner to come in, but when he is nice in this case, saying, *There is mercy with God, but not for me;* the Lord then followeth him still, and sends another *cord* after him, that if it be possible he may *win* him, and *woo* him to receive mercy of him: If *command* therefore prevail not, he *intreats* and *beseeches* him to come and receive mercy, and this (me thinks) should move the hardest heart under heaven. *We* (saith the Apostle) *are embassadors for Christ, asthough God did beseech you by us, we pray you in Christ's stead, be reconciled unto God:* rather then you should go away from Christ, even *Mercy* itself will come and kneel down before you, and *beseech* you, and *entreat* you, *for the Lord Jesus sake to pity your poor souls, and to receive pardon for your sins:* A sinner is not able to comprehend this, but he begins to be at a stand, and at amazement, *What, that the Lord should beseech him! O that thou wouldst receive pardon for thy sins, and be blessed forever! Good Lord* (saith the Soul) *is this possible, that the great King of Heaven should come and beseech such a Traitor, such a Rebel as I am, to take pardon? That a King on Earth should proclaim a pardon to some notorious Traitor, this were much; but that the King of Heaven should lay down his Crown, and come creeping to me, and beseech me (on his knee as it were) to take mercy; this is a thing beyond all expectation: What, shall*

Heaven stoop to earth? shall Majesty stoop to misery? shall the great God of Heaven and Earth, that might have condemned my soul, and if I had perished and been damned, might have took glory by my destruction—Is it possible, is it credible, that this God should not only entertain me when I come, and command me for to come, but entreat and beseech me to come and receive mercy from him? O the depth of the incomprehensible love of God! Imagine you saw God the Father entreating you, and God the Son beseeching you, as he doth this day, *Come now, and forsake your sins, and take mercy, which is prepared for you, and shall be bestowed upon you:* Would not this make a soul think thus with itself, *What, for a Rebel? not only to have mercy offered, but to be entreated to receive mercy, it were pity (if I will not take it) but I should go to Hell and be damned forever.* The Lord he complains, *Why will ye die? asI live, saith the Lord, I desire not the death of a sinner: Turn ye, turn ye, why will ye die, ye sinful Sons of men? Mercy is offeredyou, the Lord Jesus reacheth out his hand to you:* fain would he pluck the Drunkard out of the Alehouse, and the Adulterer from his Whore: O if you break this cord, I know not what to say to you, this is able to break a Mountain in pieces; *Shake, O Mountains* (saith the Prophet) Why? *because God hath redeemedJacob:* The Redemption of *Jacob* was enough to break a Mountain, let his *Mercy* break our *hearts;* it is God that begs, the blessing is our own.

4. If yet all this prevail nothing at all, the Lord will then *wait,* and stay in long *patience and suffering,* to see if any time a sinner will turn unto him. Our Savior follows poor sinners from Alehouse to Alehouse, and says, *I beseech you, Drunkards, take mercy, and have your sins pardoned:* The Lord (as we may say) tires himself, and wearieth himself with *waiting* one day after another, and one week after another: *It may be* (saith Christ) *this week, this Sabbath, this Sermon a sinner will turn unto me; what, will it never be?* Are you not ashamed (my friends) that the Lord Jesus should thus wait your leisure, and follow you from house to house, and from place to place; nay, that Christ should every morning appear to your understanding, and every night come to your bed-side, saying, *Let this be the last night of sinning, and the next day the first day of your repentance: O when will you be humbled? when will you receive mercy, that it may go well with you, and with yours forever!* If none of the other will move you, yet for shame let this *cord* draw you to the Lord: Hear, hear his doleful pangs, *O Jerusalem, Jerusalem, wilt thou not be made clean? O when will it once be?* A woman that is in travel, O how she expects and longs for her delivery I now a throb comes, and then she cries; anon comes a second throb, and then she cries again, *O when comes deliverance?* Thus God the Father takes on him the person of a travelling woman; he travels and travels until he bring forth a son, until some soul be converted, and brought home unto him, *O Jerusalem, wilt thou not be made clean? when will it once be? I have waited one, ten, twenty, thirty, forty years long have I waited on this generation; when will it once be?* The Lord thus travels in patience, looking when we will receive mercy, will never our proud hearts be humbled? will never our stubborn hearts be softened? will never our profane hearts be sanctified? when will it once be? Christ hath waited this day, this week, this month, this quarter, this year, these ten, twenty, thirty, forty years on us: You old sinners, that are gray-headed in your wickedness, how long hath the Lord waited on you? O for shame let him wait no longer, but turn, turn ye unto him, that ye may receive mercy from him.

Thirdly, if *bonds of love* move not, the Lord hath *iron cords,* that will pluck in pieces; to wit, *the cords of Conscience:* which thus disputes, *He that being often reproved, doth still harden his heart, shall perish everlastingly:*

But thou being often reproved, dost still harden thy heart, therefore thou shalt perish everlastingly.

In this Syllogism are contained the

- Monition
- Accusation
- Condemnation

of Conscience.

In the first Proposition, *Conscience* gives the sinner a *Monition,* to come from sin, upon pain of the heaviest Judgment that can be inflicted. It is the Lord that sends the Conscience on this errand, *Go to such a man, and tell him, You have blasphemed God's Name, and you have spoken against God's Saints, and you have broken God's Sabbaths, and you have contemned God's Ordinances; Be it known then unto thee* (saith Conscience when it delivers the Message) *That I have a command from Heaven, and from God, I charge you, as you will answer it at the dreadful day of Judgment, take heed of those evils and sinful practices that heretofore you have committed, lest you damn your souls forever.* Will you question his Commission? see *Prov.* 29. 1. *He that beingoften reproved, hardeneth his neck, shall suddenly be destroyed;* if you be often reproved, and will not be bettered, then the Lord says, and *Conscience* from the Lord tells you, *Be it at your own peril, ye shall suddenly be destroyed.* No sooner *Conscience* thus perks upon the crown, but the sinner hangs the wing, and withdraws himself from his former lewd courses. But now when wicked persons see their companion is gone, they make after him amain, and then *Conscience* plucks one way, and they pluck another way; at last, by carnal company, and cursed persuasions, the soul is drawn back again to his former wicked courses, and so perhaps this twist is broken, and the sinner is gone.

2. If so, then *Conscience,* that was a *Monitor,* now turns *Accuser* in the minor Proposition; before it was only God's *Herald* to forewarn him, but now it is become *a Pursevant and Sergeant* to Arrest him: it follows him to the Alehouse, and pursues him home, then takes him in his bed, and Arrests him in his sleep; there (by a Meditation) it hales the soul before the Tribunal seat of God, saying, *Lo, Lord, this is the man, this is the Drunkard, Adulterer, Blasphemer, this is he, Lord; an enemy to thy Servants, an hater of thy Truth, a despiser of thy Ordinances; at such a time, in such a place, with such a company this man despised thy Truth, this is he, Lord, this is the man.* And when *Conscience* hath thus dragged him before God, and accused him, then *Take him, Jailor, take him, Devil* (saith the Lord) *and imprison him; let vexation, and horror, and trouble, and anguish lie upon his soul, until he confess his sins, and resolve to forsake them.* In this case was *David,* when he was forced to say, *My bones waxed old through my roaring all the day long; for day and night thy hand was heavy upon me, my moisture is turned into thedrought of summer:* What then? *O then* (saith *David) I acknowledged my sin unto thee,—I confessed my transgressions unto*

thee, O Lord, and so thou forgavest the iniquity of my sin. David he folded up his sins at the first, and therefore his bones were consumed, and *he roared* continually; when the Lord had him on the Rack, he made him *roar again,* and would never leave tormenting, till *David* came to confessing; but when he confessed this sin, and the other sin, then the Lord forgave him the iniquity of his sin. Thus *Conscience* brings the soul of a sinner on the Rack (as Traitors are used, that will not confess otherwise) and makes him to confess his sins, and then he cries, *O the abominations I have committed which the Sun never saw; in such a place, at such a time, O then I railed on God's servants, & blasphemed God's Name, I profaned God's Sabbaths, and contemned his Ordinances:* what then? *Conscience* will make him confess more yet, to the Rack again with him; and then he cries and roars for anguish of spirit, then he confesses all, and resolves to amend, then he will pray, and hear, and sanctify God's Sabbaths, and lead a new life. Thus *Conscience* receives some satisfaction, and begins to be quiet; and now having got some quiet, his cursed Companions set upon him again, *Refresh* (say they) *your soul with some of your ancient dalliance,* &c. To this and the like Temptations of Satan, he listens again, and then he begins to follow his old sins, perhaps with more violence and eagerness then ever he did before; and now is another twist broken likewise.

3. If so, then *Conscience* that was a *Monitor* and *Accuser,* now turns *Executioner.* The first Proposition admonished, the second accused, if neither of these prevail, then *Conscience* concludes, *Thou must to execution, thou shalt perish everlastingly.* And now *Conscience* cries, *Monitions or Accusations could not prevail with this man; Come, come ye damned ghosts, and take away this Drunkard, this Blasphemer, this Adulterer, and throw him headlong into the pit of Hell; he would not be amended, let him be condemned, he would not be humbled, therefore let him be damned.* The man hearing this, then he is amazed, and thinks himself past hope, past help, past cure: Did you ever see or hear a tormented Conscience in these pangs? Now he calls, then he cries, *Lo where Devils stand, the Heavens frown, God is incensed, Hell-mouth is open:* And now a Minister is sent for, who displays to this despairing soul, the Mercy and Grace of God in Christ Jesus; *O* (replies he) *this is my bane, my damnation, if I had never heard of Mercy, if I had never lived under the Gospel, and the means of Salvation, then had I been an happy man: Alas! it is Mercy I have neglected, it is Salvation I have contemned, how then should I be saved? O the persuasions of the Lord that I have had! the Lord hath even wept over me, as he did over* Jerusalem, *O that thou hadst known the things belonging to thy peace! yet all these persuasions have I contemned, and therefore certainly to Hell I must go.* The Minister replies, Truth it is, you have done thus, but would you do so still? is it good now to be drunk, or to blaspheme, or to rail on God's Saints, or contemn God's Ordinances? *O no, no* (saith he) *I now find what the end of those wicked courses will be: God's Word could not prevail with me, the Minister could not persuade me; O the good Sermons that I have heard, the very flames of Hell have even flashed in my face, the Minister hath spent his pains, and would have spent his blood for the good of my poor soul! But alas, I despised the Word, and mocked the Minister: Woe, woe unto me forever; now my Conscience gnaws, and tears, and terrifies my soul here, and I shall to Hell hereafter, and perish forever and ever.* The Minister replies again, The truth is, you have done thus, but would you do so now? would you still blaspheme, and curse, and be drunk, and riotous? or rather would you not now part with all these, and take mercy instead of them? Then the poor soul cries out, *Now the Lord for his mercies sake remove these sins from*

me: O I had never so much delight in my sins heretofore, as now I have woe, misery and vexation for them; but (alas) it is not in my power to help my soul; if the Lord would do this, let him do what he will with it. What (saith the Minister) you are then willing and content to part with your sins: *O yes,* (saith the soul) *I would rather offend all the world then God; I had rather go to hell, then to the committing of a sin; if it would please God to help me, I would forsake my sins with all my heart.* Why, now the poor soul is *coming* again, and God is *drawing* him again from his corruptions and sinful distempers.

Fourthly, when the soul is thus loosened, the Lord then fully plucks it by the *cord of his Spirit:* with an Almighty hand he cuts the soul off from sin, and takes it into his own hand, that he may govern him, and dispose of him according to his own good will and pleasure. Thus much of preparation for the substance of it on God's part.

CHAP. IV.

SECT. 1. *The substantial parts of Preparation on Mans part, or the disposition of the Soul by God's work.*

NOw are we to observe the disposition of the soul on man's part, which God works on the hearts of whom he *draws.* It is known in two works:

- *Contrition,* whereby the soul is cut off from sin.
- *Humiliation,* whereby the soul is cut off from itself.

For so it is, that either the soul seeth no need to depart from sin, or else it thinks it can help itself out of sin; the first is called *Security,* when the soul being blind, takes rest, and seeing no need to be better, desires it not therefore: Against this the Lord sends *Contrition,* causing men thereby to know the misery of sin, and to see need of a change: The second is *Carnal Confidence,* when a sinner begins to seek succor, and to scramble for his own comfort in his self-sufficiency; against this the Lord works *Humiliation,* causing the soul hereby to see the weakness and emptiness of its *Duties,* and that there is enough in its best services to condemn him forever. Before we speak of the *works,* it is not amiss to begin with the *lets.*

The first is *Security:* When the soul is taken up with a secure course, and rests itself well apaid in his own practices, and therefore it never seeth any need of a change, nor ever goes out for a change: Now while a man lives thus, and blesseth himself in his sin, it is impossible that ever he should receive faith, or by the power of faith repair unto Christ: where faith comes, it ever works a change, *Old things are done away, and then all things are become new;* the Lord therefore to remove this let, he burdens the soul extremely, and says, *You will live in drunkenness, in covetousness; you will have your sins, then take your sins, and get you down to hell with them.* At this voice the Sinner begins to see where he is: *Is this true?* (saith he) *then I am the most miserable creature under heaven;* therefore as they said, *Men andbrethren, what shall we do? We have been thus and thus, but if we rest here, it will be our ruin forever, O what shall we do?* So the soul comes to a restless dislike of itself, and saith, *I must either be otherwise, or else I am but a damned man forever.*

2. When the soul is thus resolved that it must of necessity change, when it seeth his wound and his sin ready before him to condemn him, and it hath (as it were) a little peep-hole into hell; the soul in this distress sends over to *Prayer, and Hearing, and holy services,* and thinks by his wits and *Duties,* or some such like matters, to succor itself; and it begins to say, *My hearing and my prayer, will not these save me?* Thus the soul in conclusion rests on *Duties:* I will not say but these *Duties* are all good, honorable and comfortable, yet they are not God's, but the *Ordinances* of God. It is the nature of a sinful heart, to make the *means,* as meritorious to Salvation: A man that seeth his Drunkenness and his base contempt of God, O then he voweth and promiseth to take up a new course, and he begins to approve himself in reformation of his ways, then he cries, *Now I will have no more drunkenness, now no more scoffing and scorning at those that go to hear the Word: and then he thinks, What can I domore? to heaven I must go.* All this is but a *man's self:* Why so? Christ (who is the Substance of all) and the pith of a Promise is forgotten; a Christ in hearing, a Christ in praying is not regarded, and therefore the poor soul famisheth with hunger. Mistake not, I pray you, these *Duties* must be had and used, but still a man must not stay here: Prayer saith, *There is no Salvation in me;* and the Sacraments and Fasting say, *There is no Salvation in us:* all these are subservient helps, no absolute causes of Salvation. A man will use his bucket, but he expects water from the well; these *Means* are the *buckets,* but all our comfort, and all our life and grace is only in Christ: if you say, your *bucket* shall help you, you may starve for Christ, if you let it not down into the well for water: So though you boast of *Praying, and Hearing, and Fasting, and of your Alms, and building of Hospitals,* and of your good deeds, if none of these bring you to a Christ, or settle you on a Christ, you shall die for Christ, though your works were as the works of an Angel. As it is with a graft therefore, first it must be cut off from the old stock; secondly, it must be pared, and made fit for implantation into another: so the soul by *Contrition* being cut off from sin, then *Humiliation* pares it (pares away all a man's privileges) and makes it fit for the engraffing into Christ Jesus. Thus much of the *lets,* and of the works of *Contrition* and *Humiliation* in general.

SECT. 2. *A sight of Sin.*

BUt for a further discovery of these two necessary things, we shall now enter into particulars, and begin first with *Contrition;* which contains these steps:

- A sight of sin.
- Sense of Divine wrath.
- Sorrow for sin.

The first step is *A sight of sin;* and sin must be seen

- *Clearly.*
- *Convictingly.*

First, *Clearly:* It is not a general sight, and confused sight of Sin that will serve the turn; it is not enough to say, *It is my infirmity, and I cannot amend it, we are all sinners:* no, this is the ground why we mistake our evils, and reform not our ways; a man must search narrowly, and prove his ways, as the Goldsmith doth his gold in the fire: *I considered my ways,* (saith *David)and turned my feet unto thy testimonies;* in the Original, *I turned my sins upside down,* he looked all over his ways. And this *clear* sight of Sin appears in two particulars:

1. A man must see his Sin nakedly in its own proper colors, we must not look on Sin through the *Mediums* of profits, and pleasures, and contentments of this world, for so we mistake Sin: but the soul of a true Christian that would see Sin *clearly,* he must strip it of all content and quiet that ever the heart received in it; as the Adulterer must not look upon Sin in regard of the sweetness of it, nor the Covetous man on his Sin in regard of the profit of it: you that are such, the time will come when you must die, and then consider what good these sinful courses will do you: How will you judge of Sin then, when it shall leave a blot on your Souls, and a guilt on your Consciences?

2. A man must look on Sin in the venom of it; and that you may do partly, if you compare it with other things, and partly, if you look at it in regard of itself. 1. Compare Sin with those things that are most fearful and horrible; as suppose any soul here present were to behold the damned in Hell, if the Lord should give any one of you a little peep-hole into Hell, that you saw the horror of the damned, then propound this to your heart, What are those pains which the damned endure, and your heart will shake and quake at it; yet the least Sin that ever you did commit, is a greater evil (in its own nature) then the greatest pains of the damned in Hell. 2. Look at Sin simply as it is in itself, what is it, but *a professed opposing of God himself?* A sinful creature joins side with the Devil, and comes in battle Array against the Lord, and flies in the face of the Lord God of Hosts. I pray you in cold blood consider this, and say, *Good Lord, what a sinful wretch am I? that a poor damned wretch of the earth, should stand in defiance against God! that I should submit myself to the Devil, and oppose the Lord God of Hosts!*

Secondly, *Convictingly,* that Sin may be so to us, as it is in itself; and that discovers itself in these two particulars:

1. When we have a particular apprehension in our own person, that whatsoever Sin is in general, we confess it the same in our own souls: It is the cursed distemper of our hearts, howsoever we hold the Truth in general, yet when we come to our own Sins, to deny the particulars. The Adulterer confesseth the danger and filthiness of that Sin in gross, but he will not apply it to himself: The Rule therefore is, *Arrest thy soul (whosoever thou art) of those sins particularly whereof thou standest guilty;* To this purpose, say, *Is Murder, and Pride, and Drunkenness, and Uncleanness such horrible sins? O Lord, it was my Heart that was proud, and vain; it was my Tongue that did speak filthily, and blasphemously; my Hand that wrought wickedness; my Eye that was wanton, and my Heart that was unclean and filthy; Lord, here they are:* Thus bring thy Heart before God.

2. When the soul sits down with the audience of Truth, and seeks no shift to oppose Truth revealed: when the Lord comes to make racks in the hearts of such as he means to do good

to, the Text saith, *He will reprove the world of sin;* that is, *He willconvince the world of wickedness:* he will set the soul in such a stand, that it shall have nothing to say for itself, he cannot shift it off. The Minister saith, God hates such and such a sinner; *And the Lord hates me too* (saith the soul) *for I am guilty of that sin.* Thus many time, when a sinner comes into the Congregation (if the Lord please to work on him) the mind is enlightened, and the Minister meets with his corruptions, as if he were in his bosom, and he answers all his cavils, and takes away all his objections: with that the soul begins to be in a maze, and saith, *If this be so (as it is for ought I know) and if all be true that the Minister saith, then the Lord be merciful unto my soul, I am the most miserable sinner that ever was born.*

You that know not your sins, that you may see them *Convictingly,* get you home to the Law, and look into the glass thereof, and then bundle up all your sins thus: *So many sins against God himself in the first Commandment, against his Worship in the second, against his Name in the third, against his Sabbath in the fourth: Nay, all our Thoughts, Words and Actions, all of them have been sins, able to sink our souls to the bottom ofHell.* And secondly, that you may see them *clearly,* consider of their effect, both in their *Doom,* and in the *Execution:* Only to instance in their *Doom;* Me thinks I see the Lord of heaven and earth, and the Attributes of God appearing before him, *The Mercy of God, the Goodness of God, and the Wisdom of God, the Power of God, the Patience and Long-suffering of God,* and they come all to a sinner, an hypocrite, or to a carnal professor, and say, *Mercy* hath relieved you, *Goodness* hath succored you, *Wisdom* hath instructed you, *Power* hath defended you, *Patience* hath born with you, *Long-suffering* hath endured you; now all these comfortable Attributes will bid you *adieu,* and say, *Farewell damned souls, you must go hence to Hell, to have your fellowship with damned ghosts: Mercy shall never more relieve you, Goodness shall never more succor you, Wisdom shall no more instruct you, Power shall never more defend you, Patience shall never more bear with you, Long-suffering shall never more endure you:* and then shall you to endless, easeless and remediless torments, where you will ever remember your sins, and say, *My Covetousness and Pride was the cause of this, I may thank my sins for this.* Think of these things (I beseech you) seriously, and see your sins here, to prevent this sight hereafter.

SECT. 3. *Sense of Divine Wrath.*

THe sinner by this time having his eyes so far opened, that he beholds his Sins; he begins then to consider, That God hath him in chase: And this *sense of Divine Wrath* discovers itself in these two particulars:

- 1.

It works a fear of some evil to come.

- 2.

It possesseth the soul with a feeling of this evil.

First, the soul considers, That the punishment which God hath threatened shall be executed on him sooner or later: he cries therefore, *What if God should damn me? God may do it: And what*

if God should execute his vengeance upon me? Thus the soul fears, that the evil discovered will fall upon him: This is the reason of those phrases of Scripture, *We have not receivedthe spirit of bondage to fear again;* the Spirit shows our *bondage,* and thence comes this fear: Again, *God hath not given us the spiritof fear;* that is, the spirit of *bondage* that works *fear.* It is with a soul in this *fear,* as it was with *Belshazzar,* when he commanded the Cups to be brought out of the House of the Lord; *An hand-writing came against him on the wall, and when he saw it, his thoughts troubled him, and his face beganto gather paleness, and his knees knocked against one another;* as if he should say, *Surely there is some strange evil appointed for me;* and with that his heart began to tremble and shake: just so it is with this *fear,* he that runs riot in the way of wickedness, and thinks to despise God's Spirit, and to hate the Lord Almighty, and to resist the work of his Grace: now it may be there comes *this fear and hand-writing against him,* and then he cries, *These are my sins, and these are the Plagues and Judgments threatened against them, and therefore why may not I be damned? why may not I be plagued?*

Secondly, the Lord pursues the soul, and discharges that evil upon him which was formerly feared; and now his Conscience is all on a flame, and he saith to himself, *O I have sinned, and offended a just God, and therefore I must be damned, and to Hell I must go:* Now the soul shakes, and is driven beyond itself, and would utterly faint, but that the Lord upholds it with one hand, as he beats it down with the other; he thinks everything is against him, he thinks the fire burns to consume him, and that the air will poison him, and that Hell-mouth gapes under him, and that God's wrath hangs over him, and if now the Lord should but take away his life, that he should tumble down headlong into the bottomless Hell: Should any man, or Minister, persuade the soul in this case to go to Heaven for Mercy, it replies in this manner, *Shall I repair to God? O that's my trouble! Is not he that great God, whose Justice, and Mercy, and Patience I have abused? And is not he the great God of Heaven and Earth, that hath been incensed against me? Oh, with what a face can I appear before him, and with what heart can I look for any mercy from him? I have wronged his Justice, and can his Justice pardon me? I have abused his Mercy, and can his Mercy pity me? What, such a wretch as I am? If I had never enjoyed the means of mercy, I might have had some plea for myself, but Oh, I have refusedthat mercy, and have trampled the Blood of Christ under my feet, and can I look for any mercy? No, no, I see the wrath of the Lord incensed against me, and that's all I look for.*

SECT. 4. *Sorrow for Sin.*

THe next step is *Sorrow for Sin;* concerning which, are two questions: 1. Whether it be a work of saving grace? 2. Whether God work it in all alike?

To the first, I answer, There is a double *Sorrow,* one in *Preparation,* the other in *Sanctification:* They differ thus; *Sorrow in Preparation,* is when the word of God leaves an impression upon the heart of a man, so that the heart of itself is as it were a Patient, and only bears the blow of the Spirit; and hence come all those phrases of Scripture, as *wounded, pierced, pricked,* in the passive voice: So that this *Sorrow* is rather a *Sorrow* wrought on me, then any work coming from any Spiritual ability in me: But *Sorrow* in Sanctification flows from a Spiritual principle of Grace, and from that power which the heart hath formerly received from God's Spirit; so that in this a man is a free worker: Now both these are *saving Sorrows,* but they

differ marvelously; many think, that every saving work, is a sanctifying work, which is false, *Those whom he calleth* (saith the Apostle) *them he also justifies, and whom he justifies, he glorifies:* You may observe, That *Glorification* in this place implies Sanctification here, and glory hereafter; now before *Glorification,* you see there is *Justification and Vocation,* and both these are saving.

To the second, I answer, Howsoever this work is the same in all for substance, yet in a different manner it is wrought in most: Two men are pricked, the one with a pin, the other with a spear; two men are cut, the one with a pen-knife, the other with a sword: so the Lord deals kindly and gently with one soul, and roughly with another: There is the melting of a thing, and the breaking of it with hammers; so there is a difference in persons: for instance, if the person be a scandalous liver, and an opposer of God and his Grace: Secondly, if a man have harbored a filthy heart, and continues long in Sin. Thirdly, if a man have been confident in a formal civil course. Fourthly, if God purpose by some man to do some extraordinary great work: In all these four cases he lays an heavy blow on the heart, the Lord will bruise them, and rend the caul of their hearts, and make them seek to a faithful Minister for direction, and to a poor Christian for counsel, whom before they despised. But if the soul be trained up among godly Parents, and live under a soulsaving Ministry, the Lord may reform this man, and cut him off from his corruptions kindly, and break his heart secretly, in the apprehension of his Sins, and yet the world never see it. In both these we have an example in *Lydia* and the *Jailor: Lydia* was a sinful woman, and God opened her eyes, and melted her heart kindly, and brought her to a taste of his goodness here, and glory hereafter: But the *Jailor* was an outrageous, rebellious wretch, for when the Apostles were committed to prison, he laid them up in stocks, and whipped them sore; now there was much work to bring this man home: when the Apostles were singing Psalms, there came an Earthquake, which made the prison doors fly open, and the prisoners fetters to fall off, but yet the Jaylors heart would not shake: at last the Lord did shake his heart too, and he came trembling, and was ready to lay violent hands upon himself, because he thought the prisoners had been fled; but the Apostles cried to him, *Do thyself noharm, for we are all here:* with that he fell down before them, and said, *Men and brethren, what shall I do to be saved?* For Conclusion, give me a Christian that God doth please to work upon in this extraordinary manner, and to break his heart soundly, and to throw him down to purpose, though it cost him full dear, this man walks ordinarily with more care and conscience, and hath more comfort coming to himself, and gives more glory unto God.

Is it so, that the soul of a man is thus pierced to the quick, and run through by the wrath of the Almighty? then let this teach all how to carry themselves towards such as God hath thus dealt withal: Are they pierced men? O pity them! let our souls, O let the bowels of commiseration and compassion be let out towards them! let us never cease to do good to them, to the very uttermost of our powers! And to the performance of this, Reason and Religion, and pity (methinks) should move us: Hear the cry, *Oh* (saith the poor soul) *will these and these sins never be pardoned? Will this proud heart never be humbled?* Thus the soul sighs and mourns, and says, *O Lord, I see this sin, and feel the burden of it, and yet I have not an heart to be humbled for it, nor to be freed from it: O when will it once be?* Did you but know this, it would

make your hearts bleed to hear him: Oh! the sword of the Almighty hath pierced through his heart, and he is breathing out his *sorrow,* as though he were going down to hell, and he saith, *If there be any mercy, any love, any fellowship of the Spirit, have mercy upon me a poor creature, that am under the burden of the Almighty!* O pray, and pity these wounds and vexations of Spirit, which no man finds nor feels, but he that hath been thus wounded. It is a sign of a soul wholly devoted to destruction, that hath a desperate disdain against poor wounded creatures: Is it possible there should harbor such a Spirit in any man? if the Devil himself were incarnate, I cannot conceive what he could do worse.

2. If ever thou wouldst be comforted, and receive mercy from God, labor never to be quiet, till thou dost bring thy heart to a right pitch of *sorrow;* thou hast a little *slight sorrow,* but Oh! labor to have thy heart truly touched, that at last it may break in regard of thy many distempers; remember, the longer seed-time, the greater harvest: *Blessed are they that mourn, forthey shall be comforted;* but *woe to you that are at ease in Zion:* Thou hadst better now be wounded, then everlastingly tormented; and therefore if thou desirest to see God's face with comfort, if thou wouldst hear Christ say, *Come, thou poor heavyhearted sinner, I will ease thee,* Labor to lay load on thy heart, with *sorrow* for thy sin; O what a comfort shall a poor broken heart find in that day!

SECT. 5. *The extent of this Sorrow.*

HItherto of *Contrition;* the next work is *Humiliation,* which differs from the other, not in substance, but circumstance: For *Humiliation* (as I take it) is only the extent of *Sorrow for Sin,* of which we have spoken; and it contains these two Duties:

- 1. Submission,
- 2. Contentedness,

to be at the Lord's disposal.

The first part of *Humiliation,* is *Submission,* which is wrought thus: The sinner having now had a *Sight of his Sins,* and a *Sorrow* in some measure for Sin, he seeks far and wide, improves all means, and takes up all *Duties,* that (if it were possible) he might heal his wounded soul: Thus seeking, and seeking, but finding no succor in what he hath or doth, he is forced at last (in his despairing condition) to make trial of the Lord: It is true, for the present he apprehends God to be just, and to be incensed against him, he hath no experience of God's favor for the while no certainty how he shall speed, if he go to the Lord; yet because he sees he cannot be worse then he is, and that none can help him but God, if it would please him: therefore he falls at the footstool of Mercy, and he lies grovelling at the gate of Grace, and *submits* himself to the Lord, to do with him as pleaseth himself, or *as it seemeth good in his eyes.*

This was the *Ninevites* case, when *Jonah* had denounced that heavy Judgment, and (as it were) thrown wild fire about the streets, saying, *Within forty days Nineveh shall be destroyed:* See what they resolved upon, *They fasted, and prayed, and put onsackcloth and ashes; who can tell* (said they) *but God may turn, and repent him of his fierce wrath, that we perish not?* as if they had

said, We know not what God will do, but this we know, that we cannot oppose his Judgments, nor succor ourselves: Thus it is with a sinner, when he seeth hell fire to flash in his face, and that he cannot succor himself, then he saith, *This I know, that all the means in the world cannot save me, yet who can tell, but the Lord may have mercy on me, and cure his tdistressed Conscience, and heal all these wounds that sin hath made in my soul?* This is the lively picture of the soul in this case.

Or for a further light, this *Subjection* discovers itself in four particulars:

First, he seeth and confesseth that the Lord (for ought he knows) will proceed in Justice against him, and execute upon him those Plagues that God hath threatened, and his Sins have deserved; he seeth that Justice is not yet satisfied, and those reckonings between God and him are not yet made up, and therefore he cannot apprehend, but that God will take vengeance on him: What else? when he hath done all he can, he is unprofitable still; Justice remains unsatisfied, and saith, *Thou hast sinned, and I am wronged, and therefore thou shalt die.*

Secondly, he conceives, that what God will do, that he will do, and he cannot avoid it; if the Lord will come, and require the glory of his Justice against him, there is no way to avoid it, nor to bear it: and this crusheth the heart, and makes the soul to be beyond all shifts and evasions, whereby it may seem to avoid the dint of the Lord's blow.

Thirdly, he casts away his weapons, and falls down before the Lord, and resigns himself into the sovereign power and command of God. Thus *David,* when the Lord cast him out of his Kingdom, he said to *Zadock, Carry back the Ark of God into the City, if I shall find favor in the eyes of the Lord, hewill bring me back again, and show me both it and his Habitation: But if he thus say to me, I have no delight in thee; behold, here I am, let him do with me as seemeth good in his eyes.* This is the frame of a poor soul; when a poor sinner will stand upon his privileges, the Lord saith, *Bear my Justice, and defend thyself by all thou hast or canst do:* and the soul answereth, *I am thy Servant, Lord, do what is good in thine eyes, I cannot succor myself.*

Fourthly, the soul freely acknowledgeth, That it is in God's power to do with him, and dispose of him as he will; and therefore he lies and licks the dust, and cries, *Mercy, mercy, Lord:* he thinks not to purchase Mercy at the Lord's hands, but only saith, *It is in God's good pleasure to do with him as he will, only he looks for favor, and cries, Mercy, Lord, mercy to this poor distressed soul of mine:* O (replies the Lord) dost thou need mercy? Cannot thy *Hearing, and Praying, and Fasting,* carry thee to heaven without hazard? Gird up now thy loins, and make thy ferventest Prayers, and let them meet my Justice, and see if they can bear my Wrath, or purchase any Mercy: *No, no* (saith the sinner) *I know it by lamentable experience, that all my prayers and performances will never procure peace to my soul. nor give my satisfaction to thy Justice, I only pray for Mercy, and I desireonely to hear some News of Mercy, to relieve this miserable wretched soul of mine; it is only Mercy that must help me, O Mercy (if it be possible) to this poor distressed soul of mine*▪ Me thinks the picture of those poor famished Lepers, may •itly resemble this poor sinner, when the Famine was great in *Samaria; There were four leprous men sate in the gate of the City, and they said, Why sit we here until we die? if we enter into theCity, the famine is there, and if we sit here, we die also; now therefore let us fall into the hands of our enemies,*

and if they save us alive, we shall live, and if they kill us, we shall but die: They had but one means to succor themselves withal, and that was to go into the Camp of the enemies, and there, as it happened, they were relieved. Thus is the lively picture of a poor sinner in this despairing condition, when he seeth the wrath of God pursuing him, and that the Lord hath beset him on every side; at last he resolves thus with himself, *If I go and rest on my privileges, there is nothing but emptiness; and if I rest in my natural condition, I perish there also: let me therefore fall into the hands of the Lord of Hosts. I confess he hath been provoked by me, and for ought I see he is mine enemy; I am now a damned man, and if the Lord cast me out of his presence, I can be but damned.* And then he comes to the Lord, and he falls down before the footstool of a consuming God, and saith, as *Job* did, *What shall I say unto thee, O thou Preserver of men? I have no reason to plead for myself, and I have no power to succor myself, my accusations are my best excuse, all the privileges in the world cannot justify me, and all my Duties cannot save me; if there be any mercy left, O succor a poor distressed sinner in the very gall of bitterness.* This is the behavior of the soul in this work of *Subjection.*

The second part of *Humiliation,* is, *Contentedness to be at the Lord's disposal;* and this point is of an higher pitch then the former: For example, Take a debtor who hath used all means to avoid the creditor, in the end he seeth he cannot avoid the Suit, and to bear it he is not able, therefore the only way is to come in, and to yield himself into his creditors hands; but suppose the creditor should exact the utmost, and throw him into prison, *to be content* now to undergo the hardest dealing, it is an hard matter, and a further degree. So when the soul hath offered himself, and he seeth that God's Writs are out against him, and he is not able (whensoever the Judgment comes) to avoid it, nor to bear it, therefore he *submits* himself, and saith, *Lord, whether shall I go? thy anger is heavy and unavoidable;* nay, whatsoever God requires, the soul lays his hand on his mouth, and goes away *contented,* and well satisfied, and hath nothing at all to say against the Lord. This is the nature of *Contentedness.*

Or for a further light, this *Contentedness* discovers itself in these three following particulars:

First, the Soul reflects on God's *Mercy,* which though he beg'd when he *submitted,* yet now he seeth so much corruption and unworthiness in himself, that he acknowledgeth himself unfit for Mercy: *O Mercy, mercy Lord!* What (saith the Lord) I had thought your own Duties would have purchased mercy: *O no* (saith the Soul) *it is only Mercy that must relieve, and succor me; but such is my vileness, that I am not fit for the least mercy and favor; and such is the wickedness of this wretched heart of mine, that whatsoever are the greatest plagues, I am worthy of them all, though never so insupportable: All the Judgments that God hath threatened, and prepared for the Devil and his Angels, they are all due to my wretched soul. O* (saith the Soul) *had the Devils the like hopes, and means, and patience that I have enjoyed, for ought I know they would have been better then I am:* It is that which shames the Soul in all his sorrows, and makes him say, *Had they the like Mercy? O those sweet Comforts, and those precious Promises that I have had! How many heavy journeys hath the Lord Jesus made to me? How often hath he knocked at my heart, and said, Come to me, ye rebellious children; turn ye, turn ye, why will ye die? O that Mercy that hath followed me from my house to my walk, and from thence to my closet; here Mercy hath conferred with me, and there Mercy hath wooed me; yea, in my night-thoughts when I awaked, Mercy kneeled down before me, and*

besought me to renounce my bad courses, yet I refused Mercy, and would needs have mine own will; had the Devil but such hopes, and such offers of Mercy, they that tremble now for want of Mercy, they would (for ought I know) have given entertainment to it; and what, do I seek for Mercy? shall I talk of Mercy? What, I Mercy? the least of God's Mercies aretoo good for me, and the heaviest of God's Plagues are too little for me; I suppose (for so is my opinion) that God cannot do more against me then I have justly deserved, but be sure, God will not lay more upon me then I am justly worthy of: Nay, sure it is, the Soul cannot bear nor suffer so much as he hath deserved, if God should proceed in rigor with him; therefore it reasons thus: *I only for one sin deserve eternal condemnation, for the wages of all sin is death, being committed against Divine Justice, and against an Infinite Majesty; and then what do all these my sins deserve, committed and continued in, against all checks of Conscience, and Corrections, and the light of God's Word? Hell is too good, and ten thousand hells too little to torment such a wretch as I am: What, I mercy? I am ashamed to expect it; With what heart (I pray you) can I beg this Mercy, which I have trodden under my feet? The Lord hath often wooed me, and when his wounds were bleeding, and his side gored, and his hideous cries coming into mine ears, My God, my God, why hast thou forsaken me? then, even then this Christ have I slighted, and made nothing of his Blood; and can this blood of Christ do me now any service? Indeed I crave grace, but how do I think to receive any? All the Pillars of the Church can testify, how often Grace and Mercy have been offered and offered, but I have ever refused; How then can I beg any grace? O this stubbornness and villainy, and this wretchedness of mine! What, I mercy? it is more then I can expect, I am not worthy of any; Oh no, I am only worthy to be cast out forever.*

Secondly, the Soul reflects on *Justice,* and now it acknowledgeth the Equity of God's dealings, be they never so harsh; he confesseth that he is as clay in the hands of the Potter, and the Lord may deal with him as he will: yea, the Soul is driven to an amazement at the Lord's patience, and that he hath been pleased to reprieve him so long, that God hath not cast him out of his presence, and sent him down to hell long ago: It is the frame of the Spirit which the poor lamenting Church had, *It is the Lord's mercy that we are not confounded, because his compassionsfail not.* When the Lord hath humbled the heart of a Drunkard or Adulterer, he begins thus to think with himself, *The Lord saw all the evils I committed;* and what then? O then the Soul admires that ever God's Justice was able to bear with such a monster, and that God did not confound him in his drunkenness or burning lusts, and cast him down into hell. *Oh* (saith he) *it is because his mercies fail not, that my life and all have not failed long ago.* Hence it is that the Soul will not maintain any kind of murmuring, or heart-rising against the Lord's dealings; or if Nature and Corruption will be striving sometimes, and say, *Why are not my prayers answered? I know such a soul humbled, and I see such a foul comforted, and why not I as well as he?* then the Soul stifles, and crusheth, and choaks these wretched distempers, and doth also abase itself before the Lord, saying, *What if God will not hear my prayers? What if God will not pacify my Conscience, doth the Lord do me any wrong? Vile Hell-hound that I am, I have my sin and my shame; Wrath is my portion, and Hell is my place, thither may I go when I will, it is mercy that God thus deals with me.* And now the Soul clears God in his Justice, and saith, *It is just with God that all the prayers which comes from this filthy heart of mine, should be abhorred, and that all my labors in holy Duties should never be blessed; It is I that have sinned against checks of Conscience, against Knowledge, against Heaven, and therefore it is just that I should carry this horror of heart*

with me to the Grave; it is I that have abused Mercy, and therefore it is just that I should go with a tormenting Conscience down into hell: And O that (if I be in hell) I might have a spirit to glorify and justify thy Name there; and say, Now I am come down to hell amongst you damned creatures, but the Lord is righteous and blessed forever in all his doings and dealings, and I am justly condemned.

Thirdly, hence the Soul comes to be quiet and frameable under the heavy hand of God in that helpless condition wherein he is, it takes the blow, and lies under the burden, and goes away quietly and patiently: O this is an heart worth gold! *O* (saith he) *it is fit that God should glorify himself, though I be damned forever, for I deserve the worst: Whatsoever I have, it is the reward of my own works, and the end of my own ways: if I be damned, I may thank my pride, and my stubbornness, and my peevishness of spirit: What, shall I repine against the Lord, because his wrath and his displeasure lies heavy upon me? Oh no! let me repine against my sin, the cause of all; let me grudge against my base heart that hath nourished these Adders in my bosom, but letme bless the Lord, and not speak one word against him.* Thus *David, I held my tongue* (saith he) *and spake nothing, becausethou Lord hast done it:* So the Soul, when the Sentence of condemnation is even seizing upon him, and God seems to cast him out of his favor, then he cries, *I confess God is just, and therefore I bless his Name, and yield unto him; but sin, sin is the worker of all this misery on me. Jeremiah* pleading the case of the Church, now going to Captivity, *Woe is me for my hurt* (saith he) *my wound is grievous; but I said, Truly this is my grief, and I must bear it.* Such is the frame of an heart truly humbled, it is content to take all to itself, and so to be quiet, saying, *This is my wound, and I must bear it; this is my sorrow, and I will suffer it.* Thus you see what is the behavior of the Soul in this *Contentedness to be at the Lord's disposal.*

Object. But some may object, *Must the soul, or ought the soul to be thus* content *to be left in this damnable condition?*

Ans. For answer, This *Contentedness* implies two things: First, a carnal security, and a regardlesness of a man's estate, and and this is a most cursed sin. Secondly, a calmness of Soul, not murmuring against the Lord's dispensation towards him; and this *Contentedness* is ever accompanied with the *Sight of a man's sin,* and *Suing for Mercy:* It ever improves all means and helps that may bring him nearer to God; but if Mercy shall deny it, the Soul is satisfied, and rests well apaid. And this, *Contentedness* (opposed against quarrelling with the Almighty) every humbled Soul doth attain to, although in everyone it is not so plainly seen. To give it in a Comparison: A Thief taken for Robbery, on whom the Sentence of Death hath passed, he should not neglect the *means* to get a Pardon; and yet if he cannot procure it, he must not murmur against the Judge for condemning him to death, because he hath done nothing but Law: So we should not be careless in using all *means* for our good, but still seek to God for *Mercy:* yet thus we must be, and thus we ought to be contented with whatsoever *Mercy* shall deny, because we are not worthy of any favor. The Soul in a depth of Humiliation, it first stoops to the condition that the Lord will appoint, he dares not fly away from God, nor repine against the Lord, but he lies down meekly. 2. As he is content with the hardest measure, so he is content with the longest time, he will stay for mercy be it never so long: *I will wait upon the Lord* (saith *Isaiah) that hath hid his face from Jacob; and I will look for him:* so the humbled sinner, *Although the Lord hide his face, and turn away his loving countenance from me, yet*

I will look towards Heaven, so long as I have an eye to see, and a hand to lift up; the Lord may take his own time, it is manners for me to wait: nay, the poor broken heart resolves thus, *If I lie and lick, the dust all my days, and cry for mercy all my life long, if my last words might be Mercy, mercy, it were well I might get mercy at my last gasp.* Thirdly, as he is content to stay the longest time, so is he content with the least pittance of mercy; *Let my condition be never so hard* (saith the soul) *do Lord what thou wilt for me, let the fire of thy wrath consume me here, only recover me hereafter; if I find mercy at the last I am content, and whatsoever thou givest I bless thy name for it;* he quarrels not, saying, *Why are not my graces increased, and why am I not thus and thus comforted?* No, he looks for mercy, and if he have but a crumb of mercy he is comforted and quieted forever: And now (you may suppose) the heart is brought very low.

Hence we collect, 1. That they which have the greatest parts, and gifts, and ability, and honor, are (for the most part) hardly brought home to the Lord Jesus Christ; they that are most hardly humbled, are most hardly converted: what is *Humiliation,* but the *emptying of the soul from whatsoever makes it swell?* the heart must not joy in anything, nor rest upon anything, but only yield to the Lord, to be at *his disposing and carving:* now these parts, and gifts, and abilities, and means, are great props and pillars for the heart of a carnal man to rest upon, and to quiet itself withal; whence the Apostle, *Not many wise men afterthe flesh, not many mighty men, not many noble men are called:* Indeed (blessed be God) some are, but not many, few (that have so much of themselves) are brought to renounce themselves; and no wonder for a rich man to become poor, and a noble man to be abased, and a wife man to be nothing in himself, this will cost hot water; and yet this must be in all that belong to the Lord: not that God will take away all these outward things and parts, but that they must loosen their affection from these, if they will have Christ.

2. That an humble heart makes all a man's life quiet, and marvelously sweetneth whatsoever estate he is in; indeed sometimes he may be tossed and troubled, yet he is not distracted, because he is contented; as it is with a Ship on the Sea, when the billows begin to roar, and the waves are violent, if the Anchor be fastened deep, it stays the Ship: so this work of *Humiliation* is the Anchor of the soul, and the deeper it is fastened, the more quiet is the heart: when *Job* in time of his extremity gave way to his proud heart, he quarrel'd with the Almighty, his friends, and all; but when the Lord had humbled him, then, *Behold, I am vile, and base; once have I spoken, yea twice, but now no more.*

And this *Humiliation* quiets a man both in

- Fiercest Temptations.
- Heaviest Oppositions.

1. *In fiercest Temptations;* when Satan begins to besiege the heart of a poor sinner, and lays battery against him, see how the humbled heart runs him out of breath at his own weapons: Dost thou think (says Satan) to get mercy from the Lord, when thy own conscience dogs thee? nay, go to the place where thou livest, & to the chamber where thou liest, and consider thy fearful abominations, sure God will not respect the prayers of any such vile sinners. *True*

(saith the poor soul) *I have often denied the Lord when he called upon me, and therefore he may justly deny me all the prayers I make; yet thus he hath commanded, that seek to him for mercy I must, and if the Lord will cast me away, and reject my prayers, I am contented therewith; What then Satan?* What then, saith the Devil? I thought this would have made thee to dispair; but this is not all, for God will give thee over, and leave thee to thyself, to thy lusts and corruptions, and thy latter end shall be worse then thy beginning; thou mayest call and cry, and when thou hast done be overthrown; God will leave thee to thyself, and suffer thy corruptions to prevail against thee, and thou shalt fall fearfully, to the wounding of thy conscience, to the grieving of God's people, to the scandal of the Gospel, to the reproach of thy own person. To this answers the humbled soul, *If the Lord will give me up to my base lusts, which I have given myself so much liberty in, and if the Lord will leave me to my sins, because I have left his gracious commands; and if I shall fall one day, and be disgraced and dishonored, yet let the Lord be honored, and let not God lose the praise of hisPower and Justice, and I am contented therewith; what then Satan?* What then, saith the Devil? I sure thought now thou wouldst have despaired; but this is not all, for when God hath left thee to thy sins, then will he break out in vengeance against thee, and make thee an example of his heavy vengeance to all ages to come; and therefore it is best for thee to prevent this untimely Judgment by some untimely death. To this replies the Soul, *Whatsoever God can do or will do, I know not, yet so great are my sins, that he cannot, or (at least) will not do so much against me as I have justly deserved: Come what will come, I am contented still to be at the Lord's disposal; what then Satan?* and thus he runs Satan out of breath.

The want of this *Humiliation* many times brings a man to desperate stands, and sometimes to untimely deaths: Alas, why will you not bear the wrath of the Lord? it is true indeed, your sins are great, and the wrath of God is heavy, yet God will do you good by it, and therefore be quiet. In time of war, when the great Canons fly off, the only way to avoid them, is to lie down in a furrow, and so the bullets fly over: So in all Temptations of Satan, lie low, and be *contented to be at God's disposing,* and all these fiery Temptations shall not be able to hurt you.

2. *In heaviest oppositions:* when Satan is gone, then come Troubles and Oppositions of the world, in all which *Humiliation* will quiet the Soul. A man is sometimes Sea-sick, not because of the Tempest, but because of his full stomach, and therefore when he hath emptied his stomach he is well again: So it is with his *Humiliation* of heart, if the heart were emptied truly, though a man were in a sea of oppositions, if he have no more trouble in his stomach, and in his proud heart, then in the oppositions of the world, he might be very well quieted. Cast disgrace upon the humble heart causelessly, and he cures it thus, He thinks worse of himself then any man else can do, and if they would make him vile and loathsome, he is more vile in his own eyes then they can make him: O that I could bring your hearts to be in love with this blessed grace of God!

Is there any Soul here that hath been vexed with the Temptations of Satan, oppositions of men, or with his own distempers? and would he now arm and fence himself, that nothing should disquiet him, or trouble him, but in all, to be above all, and to rejoice in all? O then be *humbled,* and then be above all the Devils in hell: Certainly they shall not so disquiet you, as to cause you to be misled, or uncomforted, if you would but be humbled.

What remains then? Be exhorted (as you desire mercy and favor at God's hands) to this *Humiliation.* And for Motives, consider the good things that God hath promised, and which he will bestow upon all that are truly humbled: I shall reduce all to these three following Benefits:

First, by *Humiliation* we are made capable of all those treasures of Wisdom, Grace and Mercy that are in Christ.

Secondly, Humiliation gives a man the comfort of all that good in Christ: Many have a right to Christ, and are dear to God, yet they want much sweet refreshing, because they want this *Humiliation* in some measure. To be truly humbled, is the next way to be truly comforted: *The Lord will look to him thathath an humble contrite heart, and trembles at his word:* The Lord will not only know him (he knows the wicked too in a general manner) but he will give him such a gracious *look,* as shall make his heart dance in his breast. Thou poor humbled Soul, the Lord will give thee a glimpse of his favor, when thou art tired in thy trouble; when thou *lookest up* to heaven, the Lord will *look down* upon thee, and will refresh thee with Mercy; God hath prepared a sweet morfel for his child, *he will revive the humble:* O be humbled then, everyone of you, and the Lord Jesus, *who comes with healing under his wings,* will comfort you, and you shall see the Salvation of our God.

Thirdly, Humiliation ushers glory. *Whosoever humbles himself as a little child; shall be greatest in the kingdom of heaven;* He shall be in the highest degree of grace here, and of glory hereafter: for as thy *Humiliation,* so shall be thy *Faith, and Sanctification, and Obedience, and Glory.*

And now (methinks) your hearts begin to stir, and say, *Hath the Lord engaged himself to this? O then (Lord) make me humble.* Now the Lord make me, and thee, and all of us humble, that we may have this mercy. See how *Everlasting happiness and blessedness* looks and waits for every humbled Soul; *Come* (saith *Happiness) thou that hast been vile, and base, and mean inthy own eyes; Come, and be greatest in the Kingdom of heaven.* Brethren, though I cannot prevail with your hearts, yet let *Happiness,* that kneels down, and prays you to take mercy; let that (I say) prevail with you: If any man be so regardless of his own good, I have something to say to him, that may make his heart shake within him. But Oh!—Who would not have the Lord Jesus to dwell with him? who would not have the Lord Christ, by the glory of his Grace, to honor and refresh him? Me thinks your hearts should yearn for it, and say, *O Lord break my heart, and humble me, that Mercy may be my portion forever;* nay, me thinks every man should say as St. *Paul* did, *I would to God that not only I, but all my children and servants were not only thus as I am, but also (if it were God's will) much more humbled, that they might be much more comforted and refreshed.* Then might you say with comfort on your deaths-bed, *Though I go away, and leave wife and children behind me, poor and mean in the world, yet I leave Christ with them:* when you are gone, this will be better for them, then all the beaten gold or honors in the world. What can I say? but since the Lord offers so kindly, now *Kissthe Son,* be humble, yield to all God's Commands, take home all Truths, and be at God's disposing: Let all the evil that is threatened, and all the good that is offered prevail with your hearts, or if means cannot, yet the Lord prevail with you; the Lord empty you, that Christ may fill you; the Lord humble

you, that you may enjoy happiness and peace, and be lifted up to the highest pinnacle of Glory, there to reign forever and ever.

CHAP. V. *The Call on God's part, for the Soul to close with, and to rely on Christ.*

HItherto of our first general, to wit, The *Preparation of the Soul for Christ:* The next is, The *Implantation of the Soul into Christ;* and that hath two parts:

- 1.

The putting of the Soul into Christ.

- 2.

The growing of the Soul with Christ.

As a graft is first put into the stock, and then it grows together with the stock: These two things are answerable in the Soul, and when it is brought into this, then a sinner comes to be partaker of all spiritual benefits.

The first part is, The putting in of the Soul: when the Soul is brought out of the world of sin, to lie upon, and to close with the Lord Jesus Christ; and this hath two particular passages:

- The Call on God's part.
- The Answer on man's part.

The *Call on God's part* is this, When the Lord by the *Call* of his Gospel, and work of his Spirit, doth so clearly reveal the fullness of Mercy, that the Soul humbled *returns Answer.*

In which observe the

- Means
- Cause

whereby God doth *Call.*

1. The *Means* is only the Ministry of the Gospel; the sum whereof is this, That *There is fullness of Mercy, and Grace, and Salvation brought unto us through the Lord Jesus Christ.* Hence the phrase of Scripture calls this *Gospel,* or this mercy, *A treasury; All the treasures of wisdom and holiness are in Christ:* not One treasure, but All treasures; not Some treasures, but All treasures: where the Gospel comes, there is joy for the sorrowful, peace for the troubled, strength for the weak, relief seasonable and suitable to all wants, miseries and necessities, both present and future.

If then sorrow assail thee (when thou art come thus far) look not on thy sins, to pore upon them; neither look into thy own sufficiency, to procure any good there. It is true, thou must *see thy sins, and sorrow* for them, but this is for the lower Form, and thou must get this lesson

beforehand; and when thou hast gotten this lesson of *Contrition and Humiliation,* look then only to *God's Mercy,* and the riches of his Grace in Christ.

2. For the *Cause:* The Lord doth not only appoint the *Means,* but by the work of the Spirit, he doth bring all the riches of his grace into the soul truly humbled: if you ask, How? First, with strength of evidence; the Spirit presents to the broken-hearted sinner, the right of the freeness of God's grace to the soul: And secondly, the Spirit doth forcibly soak in the relish of that grace, and by an over-piercing work, doth leave some dint of supernatural and spiritual virtue on the heart.

Now the word of the Gospel, and the work of the Spirit always go together, not that God is tied to any means, but that he tieth himself to the means: Hence the Gospel is called, *The power of God to Salvation,* because the power of God ordinarily, and in common course appears therein: The waters of life and salvation run only in the channel of the Gospel; there are golden mines of grace, but they are only to be found in the Climates of the Gospel: nay, observe this, when all arguments prevail not with corruption, to persuade the heart to go to God, one Text of Scripture will stand a man instead above all human learning and inventions, because the Spirit goes forth in this and none else.

This may teach us the worth of the Gospel above all other things in the world, for it is accompanied with the Spirit, and brings salvation with it. What if a man had all the wealth and policy in the world, and wanted this? he were a fool: What if one were able to dive deep into the secrets of Nature, to know the motions of the Stars, to speak with the tongues of men and Angels, and yet know nothing belonging to his peace, what avails it? Why do we value a Mine, but because of the gold in it? or a Cabinet, but because of the Pearl in it? O this is that *pearl we sell all for.*

Wouldst thou know whether thou art carnal or spiritual? observe then, if thou hast the Spirit, it ever came with the Gospel: See then how the soul stands affected with the Gospel, and so it stands affected to the Spirit. *Is it so* (may every soul reason with itself) *that I will not suffer the word to prevail with me? then shall I miss of the Spirit, then will Christ none of me.* O remember, the time will come when you must die as well as your neighbors, and then you will say, *Lord Jesus forgive my sins; Lord Jesus receive my soul:* But Christ will answer, *Away, be gone, you are none of mine, I know you not.* Any man, whether noble or ignoble, let him be what he will be, if he hath not the Spirit he is none of Christ's: *His you are to whom you obey;* but Pride and Covetousness you obey: Pride therefore will say, *Thisheart is mine, Lord, I have domineered over it, and I will torment it:* Corruptions will say, *We have owned this soul, and we will damn it.* You therefore that have made a tush at the Word, *This wind shakes no corn, and these words break no bones,* little do you think that you have opposed the Spirit: What, resist the Spirit? methinks it is enough to sink any soul under heaven: Hereafter therefore think this with thyself, *Were he but a man that speaks, yet would I not despise him; but that is not all, there goeth God's Spirit with the Word, and shall I despise it? There is but one step between this and that unpardonable sin against the holy Ghost, only adding Malice to my Rage: I oppose the Father, perhaps the Son mediates for me; I despise the Son, perhaps the holy Ghost pleads for me; but if I oppose the Spirit, none can succor me.*

CHAP. VI.

SECT. 1. *The Answer on man's part for the Soul to close with, and to rely on Christ.*

HItherto of the *Call on God's part;* now we are come to the *Answer on man's part.* No sooner hath the *Gospel* and *God's Spirit* clearly revealed the fullness of God's mercy in Christ, but then the whole soul (both the *Mind* that discovers mercy, and *Hope* that expects it, and *Desire* that pursues it, and *Love* that entertains it, and *the Will* that rests on it) gives answer to the Call of God therein. *Mercy* is a proper object of all these, of the *Mind* to be enlightened, of *Hope* to be sustained, of *Desire* to be supported, of *Love* to be cheered: Nay, there is a full satisfactory sufficiency of all good in Christ, that so the will of man may take full *repose and rest in him;* therefore the Lord saith, *Come unto me, all that are weary and heavy laden;* Come *Mind,* and *Hope,* and *Desire,* and *Love,* and *Will,* and *Heart:* they all answer, *We come:* The *Mind* saith, *Let me know this Mercy above all, and desire to know nothing but Christ and him crucified: Let me expect this Mercy* (saith *Hope) that belongs to me, and will befall me: Desire* saith, *Let me long after it: O*—saith *Love, let me embrace and welcome it: O,* saith the *Heart, let me lay hold on the handle of Salvation; here we will live, and here we will die at the footstool of God's Mercy.* Thus all go, *Mind, Hope, Desire, Love, Joy, the Will,* and all lay hold upon the Promise, and say, *Let us make the Promise a prey, let usprey upon mercy, as the wild Beasts do upon their provision.* Thus the faculties of the soul hunt and pursue this *mercy,* and lay hold thereupon, and satisfy themselves herein.

SECT. 2. *A sight of Christ, or of mercy in Christ.*

BUt for a further discovery of these works of the soul, we shall now enter into particulars: And for their order, First, the Lord lets a light into *the mind,* for what the eye never seeth, the *heart* never *desireth, hope* never expecteth, the soul never embraceth: If the soul then seems to hang afar off, and dares not believe that Christ will have mercy on him, in this case the Spirit lets in *a light* into his heart, and discovers unto him, that God will deal graciously with him. It is with a sinner, as with a man that sits in darkness, haply he seeth a light in the street out of a window, but he sits still in darkness, and is in the dungeon all the while, and he thinks, *How good were it, if a man might enjoy that light?* So, many a poor humble-hearted broken sinner seeth, and hath an inckling of God's mercies, he heareth the Saints speak of God's love, and his goodness, and compassion; *Ah* (thinks he) *how happy are they, blessed are they, what an excellent condition are they in? but I am in darkness still, and never had a drop of mercy vouchsafed unto me:* At last, the Lord sets a light in his house, and puts the candle into his own hand, and makes him see by particular evidence, *Thou shalt be pardoned, and thou shalt be saved.*

The manner how *the Spirit* works this, is discovered in three passages:

First, the Spirit of the Lord meeting with an humble, broken, lowly, self-denying sinner (he that is a proud stout-hearted wretch knows nothing of this matter) it opens the eye, and now the humbled sinner begins to see (like the man in the Gospel) some light and glimmering about his understanding, that he can look into, and discern the spiritual things of God.

2. Then the Lord says before him all the riches of the treasure of his grace; no sooner hath he given him an eye, but then he lays colors before him *(the unsearchable riches of Christ)* that he may see and look, and fall in love with those sweet treasures; and then saith the soul, *O that mercy, and grace, and pardon were mine! O that my sins were done away!* the Lord saith, *I will refresh them that are heavy laden;* then saith the soul, *O that I had that refreshing! you shall have rest,* saith God; *O that I had rest too, saith the soul!* And now the soul begins to look after the mercy and compassion which is laid afore it.

3. The Spirit of the Lord doth witness or certify thoroughly and effectually to the soul, that this mercy in Christ belongs unto him; and without this, the soul of an humble broken-hearted sinner hath no ground to go unto Christ: what good doth it an hungry stomach to hear that there is a great deal of cheer and dainties provided for such and such men, and he have no part therein? Take a Beggar that hath a thousand pounds told before him (he may apprehend the sum of so much gold and so much silver) *but what is all that to me* (saith he) *if in the mean time I die and starve?* It falls out in this case with a broken-hearted sinner, as with a prodigal child: The Prodigal he hath spent his means, and abused his Father, and now is there a Famine in the Land, and poverty is befallen him; he knows indeed there is meat and clothes enough in his Fathers House, but (alas) what can he expect thence but his Fathers heavy displeasure? if a man should say, Go to your Father, he will give you a portion again; would he (think you) believe this? *No* (would he say) *it is my Father I have offended, and will he now receive me?* yet should a man come and tell him, that he heard his Father say so, and then show him a Certificate under his Fathers hand that it was so, this would sure draw him into some hope that his Father meant well towards him: So it is with a sinner when he is apprehensive of all his rebellions; if a man should tell such a soul, Go to God, and he will give you abundance of mercy and compassion; the soul cannot believe it, but thinks, *What, I mercy? no, no: Blessed are they that walk humbly before God, and conform their lives to his word, let them take it; but for me, it is mercy I have opposed, it is grace I have rejected; no mercy, no grace for me:* But now if God send a Messenger from Heaven, or if it come under the hand of his Spirit, that he will accept of him, and pass by all his sins, this makes the soul grow into some hopes, and upon this ground it goes unto the Lord: But here observe me, that none either in heaven or in earth, but only God's Spirit can make this Certificate; when it is night, all the candles in the world cannot take away the darkness; so all the means of grace and salvation, all the candle-light of the Ministry, they are all good helps, but the darkness of the night will not be gone, before *the Sun of Righteousness* arise in our hearts. Hence it is that it proves so difficult a matter to comfort a distressed soul; *I shall one day perish,* saith *David, I shall one day go down to hell:* saith the soul, Let all the Ministers under heaven cry, *Comfort ye, comfort ye:* still he replies, *I mercy? and I comfort? will the Lord pardon me? It is mercy I have despised and trampled under my feet, and I mercy? no, no:* Thus we Ministers observe by experience, Some that in their own apprehensions are gone to the bottom of hell, we make known to them Reasons, and Arguments, and Promises, but nothing takes place; whats the Reason? O none but God's Spirit can do it, he must either come from Heaven, and say, *Comfort ye, comfort ye my people, or it will never prevail:* let me speak therefore to you that are

Ministers, you do well to labor to give comfort to a poor fainting soul, but always say, *Comfort Lord, O Lord, say unto this poor soul, that thou art his salvation.*

SECT. 3. *Hope in Christ.*

THe mind being thus enlightened, the Lord calls on the affections; *Come desire, Come love:* but the first voice is to *Hope,* now *Hope* is a faculty of the soul that looks out for mercy, and waits for the same; So the Apostle, *Phil.* 1. 20. *According to my earnest expectation:* It is a similitude taken from a man that looks after another, and lifts up himself as high as he may to see if any be coming after him; so here the soul stands as it were a tip toe, expecting when the Lord comes; he hath heard the Lord say, *Mercy is coming towards thee, mercy is provided for thee:* now this affection is set out to meet mercy afar off, it is the looking out of the soul: *O when will it be Lord?Thou sayest mercy is prepared, thou sayest mercy is approaching;* the soul standeth a tip-toe, *O when will it come Lord!* here is the voice of *Hope; This sinful soul of mine, it may through God's mercy be sanctified; this troubled perplexed soul of mine, it may through God's mercy be pacified; this evil and corruption which harbors in me, and hath taken possession of me, it may through God's mercy be removed; and when will it be, Lord?*

The manner how God's Spirit works this, is discerned in three particulars: 1. The Lord doth sweetly stay the heart, and fully persuade the soul, that a man's sins are pardonable, and that all his sins may be pardoned, and that all the good things he wanteth, they may be bestowed; this is a great sustainer of the soul: when a poor sinner seeth his sins in their number, nature; when he seeth no rest in the creature, nor in himself, though all means, all help, all men, all Angels, should join together, yet they cannot pardon one sin of his; then the Lord lifteth up his voice, and saith from Heaven, *Thy sins are pardonable in the Lord Jesus Christ.*

2. The Lord doth sweetly persuade the soul that all his sins shall be pardoned; the Lord makes this appear, and persuades his heart that he intendeth mercy, that Christ hath procured pardon for the soul of a broken-hearted sinner in special, and that he cannot but come unto it; by this means *Hope* comes to be assured, and certainly persuaded to look out, knowing the Promise shall be at the last accomplished: the former only sustained the heart, and provoked it to look for mercy, but this comforts the soul, that undoubtedly it shall have mercy: *The Lord Jesus came to seek and to save that which was lost:* now saith the broken and humble sinner, *I am lost; Did Christ come to save sinners? Christ must fail of his end, or I of my comfort:* God saith, *Come unto me, all you that are weary and heavy laden: I am weary, and unless the Lord intend good unto me, why should he invite me and bid me come? surely he means to show me mercy, nay he promiseth to relieve me, when I come therefore he will do good unto me.*

3. The Lord lets in some relish and taste of the sweetness of his love, some scent and savor of it, so that the soul is deeply affected with it, and carried mightily unto it, that it cannot be severed; it is the letting in the riches of his love, that turneth the expectation of the soul another way, yea it turneth the whole stream of the soul thitherward.

This Reproves, 1. Those that cast off all *Hope.* 2. Those that without ground will do nothing but *Hope.* 1. If the Lord stir up the heart of his to *hope* for his Mercy, then take heed of that

fearful sin of *Despair.* Despair we must in ourselves, and that is good; but this *Despair* we speak of, is heinous in the eyes of God, and hurtful to thee. 1. Injurious to God, thou goest to the deep dungeon of thy Corruption, and there thou sayest, *These sins can never be pardoned, I am still proud, and more stubborn, this distress God seeth not, God succors not, his hand cannot reach, his Mercy cannot save.* Now mark what the Prophet saith to such a perplexed soul, *Why sayest thou thy way is hid from theLord?* the Lord saith, *Why sayest thou? is anything too hard for the Lord?* O you wrong God exceedingly, you think it a matter of humility, when you account so vilely of yourselves: *Can God pardon sin to such unworthy creatures? It is true* (saith the soul) Manasseh *was pardoned,* Paul *was converted, God's Saints have been received to mercy, But can my sins be pardoned? can my soul be quickened? No, no, my sins are greater then can be forgiven.* Why then, poor soul, Satan is stronger to overthrow thee, then God to save thee; and thus you make God to be no God, nay you make him to be weaker then Sin, then Hell, then the Devil. 2. This sin is dangerous to thy own soul, it is that which taketh up the bridge, and cutteth off all passages, nay it plucks up a man's Endeavors (as it were) quite by the roots: *Alas* (saith he) *what skilleth for a man to pray? what profits it a man to read? what benefit in all the means of grace? The stone is rolled upon me, and my Condemnation sealed forever: I will never look after Christ, Grace, Salvation anymore; the time of grace is past, the day is gone.* And thus the soul sinketh in itself, *Will the Lord cast me off forever, and will he show no favor?I said* (saith *David) this is my infirmity:* the word in the Original is, *This is my sickness;* as who should say, *What, is mercy gone forever? this will be my death, then is life gone.*

2. This Reproves and Condemns that great sin of *Presumption,* a sin more frequent, and (if possibly may be) more dangerous; as they said, *Saul had slain his thousands, and David his ten thousands:* So hath *Despair* slain his thousands, but *Presumption* his ten thousands. It is the counsel of *Peter,* That *every man should be ready to give an account of his faith and hope thatis in him.* Let us see the Reasons that persuade you to these groundless foolish *Hopes?* you say, You *hope* to be saved, and you *hope* to go to heaven, and you *hope* to see God's face with comfort; and have you no grounds? it is a foolish *hope,* an unreasonable *hope.*

But comfort ye, comfort ye, poor drooping spirits; *They thatwait upon the Lord shall renew their strength:* you say, *You cannot do this, and you cannot do that;* I say, *If you can but hope, and wait for the Mercy of the Lord, you are rich Christians.* If a man have many Reversions, they that judge of his Estate, will not judge him for his present Estate, but for the Reversions he shall have: Haply thou hast not for the present the sense and feeling of God's love and assurance; away with that *feeling,* do not dote upon it, thou hast Reversions of old Leases, ancient Mercies, old Compassions, such as have been reserved from the beginning of the world, and know thou hast a fair Inheritance.

You will say, Were my *hopes* of the right stamp, then might I comfort myself; but there are many false, flashy *hopes,* and how should I know that my *hope* is sound and good? I answer, you may know it by these particulars:

1. A grounded *hope* hath a peculiar certainty in it, it doth bring home unto the soul in special manner, the goodness of God, and the riches of his love in Christ Jesus. It stands not on *Is*'s and *And*'s, but saith, *It must undoubtedly, it must certainly be mine;* and good Reason, for this

hope hath a Word to hang and hold upon: What is that? *I will wait upon the Lord,* and *I hopein his Word;* it is a *Scripture-hope,* a *Word hope:* the Word saith, *The Lord came to save those that were lost;* why, *I find my selfto be lost,* saith the soul, and *therefore I hope:* The Lord will seek me, though I cannot seek him; I *hope* the Lord will find me, though I cannot find myself; I *hope* the Lord will save me, though I cannot save myself. So the Word saith, *He appointeth them that mourn in Zion, to give unto them beauty for ashes:* will you have a Legacy of Joy, Mercy and Pity? here it is, the Lord Christ left it you, *I bequeath and leave this to all broken-hearted sinners, to all you humble mourning sinners, this is your Legacy, sue for it in the Court, and you shall have it forever.*

2. A grounded hope is ever of great power and strength to hold the soul to the truth of the Promise; hence take a poor sinner when he is at the weakest, under water, when all Temptations, Oppositions, Corruptions grow strong against him, and he saith, *I shall one day perish by the hand of* Saul, *this proud, foolish, filthy heart of mine will be my bane, I shall never get power, strength and grace against these sins.* Here is the lowest *under* of a poor soul. If a man should now reply, *Then cast off all hope and confidence, reject the means, and turn to your sins:* Mark how *Hope* steppeth in, and saith, *Nay, whatsoever I am and do, whatsoever my condition is, I will use the means; I am sure all my help is in Christ, all my hope is in the Lord Jesus, and if I must perish, I will perish seeking him, and waiting upon him.* Why, this is *Hope,* and I warrant, that soul shall never go to hell; *I will wait for the Lord, yea though he hath hid himself fromthe house of Jacob.*

The last Use is of Exhortation: I desire you, I entreat you (I will not say, I command you, though this may be enjoined) if you have any *hope* of Heaven, if you have any treasure in Christ, labor to quicken this affection above all: The means are these—

1. Labor to be much acquainted with the precious Promises of God, to have them at hand, and upon all occasions: These are thy comforts, and will support thy soul, as the body without comfort is unfit for anything; so it is here, unless a man hath that provision of God's Promises, and have them at hand daily, and have them dished out, and fitted for him, his heart will fail.

2. Maintain in thy heart a deep and serious acknowledgement of that supreme Authority of the Lord, to do what he will, and how he will, according to his pleasure. Alas, we think too often to bring God to our bow, *We have hoped thus long, and God hath not answered, and shall we wait still?* Wait! Ah wait, and bless God that you may wait: If you may lie at God's feet, and put your mouths in the dust, and at the end of your days have one crumb of Mercy, it is enough; therefore check those distempers, *Shall I wait still?* It is a most admirable strange thing, that a poor worm, worthy of hell, should take up state, and stand upon terms with God: *He will not wait upon God;* Who must wait then? must God wait, or man wait? It was the Apostles question, *Wilt thou now restore the Kingdom of Israel?* to whom our Savior answered, *It is not for you to know the times and seasons;* as who should say, *Hands off,* it is for you to wait, and to expect mercy, it is not for you to know: If you begin to wrangle, and say, *How long, Lord? When, Lord? And why not now, Lord? Why not I, Lord?* now check thy own heart, and say, *It is not for me to know, it is for me to be humble, abased, and to wait for mercy.*

SECT. 4. *A desire after Christ.*

WHen the soul is humbled, and the eye opened, then he begins thus to reason, *O happy I that see mercy, but miserable I, if I come to see this, and never have a share in it! O why not I (Lord?) why not my sins pardoned? and why not my eorruptions subdued? my soul now thirsteth after thee as a thirsty Land, my affections now hunger after righteousness both infused and imputed;* Now this *desire* is begotten thus:

When the *soul* is come so far, that after a through *conviction* of sin, and sound *humiliation* under God's mighty hand, it hath a timely and seasonable revelation of the glorious mysteries of Christ, of his excellencies, invitations, truth, tenderheartedness, &c. of the heavenly splendor, and riches, of *the pearl of great price;* then doth the soul conceive by the help of the Holy Ghost, this *desire* and vehement longing: And (least any cozen themselves by any misconceits about it, as the notorious sinner, the mere civil man, and the formal Professor) it is then known to be saving:

1. When it is joined with an hearty willingness and unfeigned resolution, *to sell all, to part with all sin,* to bid adieu forever to our darling-delight; it is not an effect of self-love, not an ordinary wish of natural appetite (like *Balaam's, Numb.* 23. 10.) of those who *desire* to be happy, but are unwilling to be holy; who would gladly be saved, but are loath to be sanctified; no, if thou *desirest* earnestly, thou wilt work accordingly; for as the *desire* is, so will the *endeavor* be.

2. When it is earnest, eager, vehement, extremely thirsting after Christ, as the parched earth for refreshing showers, or the hunted Hart for the Water-brooks. We read of a Scottish Penitent, who a little before his confession, *freely confessed his fault,to the shame* (as he said) *of himself, and to the shame of the Devil, but to the glory of God; he acknowledged it to be so heinous, and horrible, that had he a thousand lives, and could he die Ten thousand deaths, he could not make satisfaction: Notwithstanding* (said he) *Lord, thou hast left me this comfort in thy word, that thou hast said, Come unto me all ye that are weary and heavy laden, and I will refresh you: Lord, I am weary, Lord, I am heavyladen with my sins, which are innumerable, I am ready to sink, Lord, even into hell, unless thou in thy mercy put to thine hand and deliver me: Lord, thou hast promised by thine own word out of thy own mouth, that thou wilt refresh the weary soul:* And with that he thrust out one of his hands, and reaching as high as he could towards Heaven, with a louder voice and a streined, he cried, *I challenge thee, Lord, by that word, and by that promise which thou hast made, that thou perform and make it good to me, that call for ease and mercy at thy hands,* &c. Proportionably, when heavy-heartedness for sin hath so dried up the bones, and the angry countenance of God so parched the heart, that the poor soul begins now to gasp for grace, as *the thirsty Land for drops of rain;* then the poor sinner (though dust and ashes) with an holy humility thus speaks unto Christ, *O merciful Lord God, Thou art* Alpha *and* Omega, *the beginning and the end; Thou sayest it is done, of things that are yet to come, so faithful and true are thy Decrees and Promises; That thou hast promised by thine own word out of thy own mouth, that unto him that is a thirst, thou wilt give him of the fountain of the water of life freely. O Lord, I thirst, I faint, I languish, I long for one drop of mercy: Asthe Hart panteth for the water-brooks, so panteth my soul after thee, O God, and after the yearning bowels of thy wonted compassions: Had I now in possession the glory, the*

wealth, and pleasures of the whole world; nay, had I Ten thousand lives, joyfully would I lay them all down and part with them, to have this poor trembling soul of mine received into the bleeding arms of my blessed Redeemer. O Lord, my spirit within me is melted into tears of blood, my heart is shivered into pieces; out of the veryplace of Dragons and shadow of death, do I lift up my thoughts heavy and sad before thee, the remembrance of my former vanities and pollutions, is a very vomit to my soul, and it is sorely wounded with the grievous representation thereof: The very flames of Hell, Lord, the fury of thy just wrath, the scorchings of my own conscience, have so wasted and parched mine heart, that my thirst is insatiable, my bowels are hot within me, my desire after Jesus Christ, pardon and grace, is greedy as the grave; the coals thereof are coals of fire, which hath a most vehement flame: And, Lord, in thy blessed Book thou callest and criest, Ho, everyone that thirsteth, come ye to the waters. In that great day of thefeast, thou stoodest and cried'st with thine own mouth, If any manthirst, let him come unto me and drink; and these are thine own words, Those who hunger and thirst after righteousness shall befilled. I challenge thee, Lord, in this my extremist thirst after thine own blessed self, and spiritual life in thee, by that Word, and by that Promise which thou hast made, that thou perform, and make it good to me, that lie grovelling in the dust, and trembling at thy feet: Oh! open now that promised well of life, for I must drink, or else I die.

The means to obtain this *desire,* are these three:

1. Be acquainted thoroughly with thine own necessities and wants, with that nothingness and emptiness that is in thyself; a groundless presumption makes a man careless; see into thine own necessities, confess the want of this *desire* after the Lord Jesus Christ.

2. Labor to spread forth the excellency of all the beauty and surpassing glory, that is in the Promises of God: Couldst thou but view them in their proper colors, they would even ravish thee, and quicken thy *desires.*

3. After all this, know it is not in thy power to bring thy heart to *desire* Christ, thou canst not hammer out a *desire* upon thine own Anvil, dig thy own pit, and hew thy own rock as long as thou wilt; nay, let all the Angels in Heaven, and all the Ministers on Earth provoke thee, yet if the hand of the Lord be wanting, thou shalt not lift up thine heart, nor step one step towards Heaven; then go to him who is able to work this *desire* in thy soul. It is the complaint of a Christian, O they are troubled, because they cannot fetch a good *desire* from their own souls, and one falls, another sinks, a third shakes, and they are overwhelmed with discouragement: *What a wretched heart have I?* (faith one) *I grace? No, no, the world I can desire, the life of my child I long for, and I say with* (Rachel) *Let me have honor or else I die: but I cannot long for the unconceivable riches of the Lord Jesus Christ; and will the Lord show any mercy upon me?* Is it thus? remember now, *desires* grow not in thy garden, they spring not from the root of thy abilities: O seek unto God, and confess, *In truth Lord, it is thou from whom come all our desires, it is thou must work them in us as thou hast promised them to us; and therefore, Lord, quicken thou this soul, and enlarge this heart of mine, for thou only art the God of this desire.* Thus hale down a *desire* from the Lord, and from the Promise, for there only must thou have it: *The smoking flax God will not quench:* flax will not smoke, but a spark must come into it, and that will make it catch fire and smoke; thus lay your hearts before the Lord, and say, *Good Lord, here is only flax, here*

is only a stubborn heart, but strike thou by thy Promise one spark from heaven, that I may have a smoking desire after Christ, and after grace.

SECT. 5. *A Love of Christ.*

WE have run through two affections, *Hope* & *Desire,* and the next is *Love:* A possible good stirs up *Hope,* a necessary excellency in that good, settleth *Desire,* and a relish in that good settled, kindles *Love.* Thus is the order of God's work: If the good be absent, the understanding saith, *It is to be desired, O that I had it!* then it sends out *Hope,* and that waits for that good, and stays till it can see it; and yet if that good cannot come, then *Desire* hath another proper work, and it goes up and down wandering, and seeketh and sueth for Christ Jesus. After this, if the Lord Jesus be pleased to come himself into the view of the heart, which longeth thus after him, then *Love* leads him into the soul, and tells the *Will* of him, saying, *Lo here is Jesus Christ the* Messiah, *that hath ordered these great things for his Saints and people.*

The Motive or ground of this *Love,* is God's Spirit in the Promise, letting in some intimation of God's *love* into the soul; thus *Psal.* 42. 8. *The Lord will command his loving kindness inthe day time:* This is a phrase taken from Kings and Princes, and great Commanders in the field, whose words of Command stand for Laws; so the Lord sends out his *loving kindness,* and saith, *Go out, my everlasting love and kindness, take a Commission from me, and to go that humble, thirsty and hunger-bitten sinner, and go and prosper, and prevail, and settle my love effectually upon him, and fasten my mercy upon him; I command my loving kindness to do it.* Thus the Lord doth put a Commission into the hands of his *loving kindness,* that it shall do good to the poor soul, yea though it withdraw itself, saying, *What, I mercy? will Christ Jesus accept of me? No, no; there is no hope of mercy for me: indeed if I could pray thus, hear thus, and perform Duties with that enlargement, and had those parts and abilities, then there were some comfort, but now there is no hope of mercy for me.* We demand, Is this your case? is it thus and thus? are you thus humbled? and have you thus longed for the riches of his Mercy in Christ? Lo then, the Lord hath put a Commission into the hands of his *loving kindness,* saying, *Go to that poor soul, and break open the doors upon that weary weltering heart, and break off all those bolts, and rend off that veil of ignorance and carnal Reason, and all those Arguments: Go* (I say) *to that soul, and cheer it, and warm it, and tell it from me, That his sins are pardoned, and his soul shall be saved, and his sighs and prayers are heard in heaven; and I charge you do the work before you come again.*

Here is the ground of *Love,* God's *love* affecting the heart and settled upon it, it breeds a *love* to God again; *We love him, becausehe loved us first:* The burning-glass must receive heat of the beams of the Sun, before it burn anything; so there must be a beam of God's *love* to fall upon the soul, before it can *love* God again: *I drew them with the cords of a man, even with the bands of love;* God lets in the cords of *love* into the soul, and that draws *love* again to God: *He brought me into the banqueting-house, and his banner over me was love; stay me with flagons, comfort mewith apples, for I am sick of love.* When the banner of Christ's *love* is spread over the soul, the soul comes to be sick in *love* with Christ.

Now this *love* of God doth beget our *love* in three particulars:

First, there is a sweetness and a relish which God's *love* lets into the soul, and warms the heart with; you shall see how the fire is kindled by and by: As when a man is fainting, we give him *Aqua-vitae;* so a fainting sinner is cold at the heart, and therefore the Lord lets in a drop of his *loving kindness,* and this warms the heart, and the soul is even filled with the happiness of the mercy of God; *Let him kiss me with the kisses of his mouth* (saith the Spouse in the *Canticles) for his love is better then wine:* The kisses of his mouth, are the comforts of his Word and Spirit; the soul saith, *O let the Lord refresh me with the kisses of his mouth, let the Lord speak comfort to my heart,* and this is better then wine.

Secondly, as that sweetness warms the heart, so the freeness of the *love* of God let in and intimated, begins even to kindle this *love* in the soul, that it sparkles again: God setteth out his *love* towards us, *seeing that while we were yet sinners, Christ died for us.* This commends the *love* of God, the Lord sends to poor and miserable, sinful broken-hearted sinners, and saith, *Commend my mercy to such a one, and tell him, That though he hath been an enemy to me, yet I am a friend to him, and though he hath been rebellious against me, yet I am a God and Father to him:* When the poor sinner considers this with himself, he saith, *Is the Lord so merciful to me? I that loved my sins, and continued in them, had it not been just that I should have perished in them? but will the Lord not only spare his enemy, but give his Son for him? O let my soul forever rejoice in this inconceivable goodness of God!* Be thy heart never so hard, if it have but the sense of this, it cannot but stir thee to Humiliation.

Thirdly, the greatness of the freeness of this mercy of God, being settled upon the heart, enflames it, the *sweetness* warms the heart, this *freeness* kindles the fire, and when the greatness of the sweetness comes to be valued, this sets the heart all on a flame; the Apostle desires, that the *Ephesians being rooted and groundedin love, might be able to comprehend with all Saints, what is the breadth and height of the love of God in Christ;* as if he had said, The unmeasureablenes of God's mercy will blow up the soul, and enflame the heart with admirable love of God again, and will make the soul say, *What, I that have done all that I could against this good God? O it breaks my heart to think of it! there was no Name under heaven that I did blaspheme and tear in pieces, more then this Name; no Command under heaven I so much despised, as the Command of God and of Christ; no Spirit that I grieved, so much as the good Spirit of God; and therefore had the Lord only given me a look, or spoken a word to me, it had been an infinite Mercy, but to send a Son to save me, it is incomparable: I could not conceive to do so much evil against him, as he hath done good to me: O the breadth of that Mercy beyond all limits! O the length of that Mercy beyond all time! O the depth of that Mercy below a man's misery! O the height of that Mercy above the height of my understanding! If my hands were all love, that I could work nothing but love, & if mine eyes were able to see nothing but love, and my mind to think of nothing but love, and if I had a thousand bodies, they were all too little to love that God that hath thus unmeasureably loved me a poor sinful Hell-hound: I will love the Lord dearly* (saith *David) O Lord my strength. HaveI gotten the Lord Jesus to be my comfort, my buckler and my shield? if I have any good, he begins it; if I have any comfort, he blesseth it: Therefore I will love thee dearly, O Lord my strength, O how should I but love thee!*

Me thinks there is a poor sincere soul that saith, *My understanding are not so deep as others, my tongue runs not so glib assuch and such; I cannot talk so freely of the things of grace and salvation, I have meaner parts, and cannot enlarge myself in holy Duties and holy Services; I cannot dispute for a Savior, or perform such Duties as others can do:* yet, sweet soul, canst thou love Christ Jesus, and rejoice in him? *O yes! I bless the Name of the Lord, that all I have, all my friends, and parts, and means, and abilities, are but as dung and dross in comparison of Christ Jesus; it were the comfort of my soul, if I might be ever with him.* Say you so? Go thy way, and the God of heaven go with thee: This is a work of God that will never leave thee, it is a badge and proper livery that the Lord Jesus gives only to his Saints; never a mere Professor under heaven ever wore it, never any Hypocrite under heaven to whom God did intend it, but only to those whom he hath effectually called, and whom he will save; therefore though thou wantest all, thou hast this to comfort thee in the want of all; and thou mayest say, *I can say little for Christ, my tongue faulters, and my memory is weak, yet the Lord knows I love the Lord Jesus.* This is enough, *David* desired no more, but what God was wont to do to his children that loved his name, *Do to me* (saith the text) *as thou usest to dounto those that love thy name; I know thou lovest them that love thee, and wilt save and glorify them in the end, I desire no more but this, do as thou usest to do to those that love thy name.* And doth *David,* a King, desire no more? sure then if thou (poor soul) hast so much as he had, it is enough, be quiet with thy childes part, *Thy lot is fallen into a marvelous fair ground.*

Some may say, this is all the difficult, How may I know whether my *love* be a true love, or a false *love?* How may I know, that my *love* is of the right stamp.

Let every man put his *love* upon the trial, and examine thus, *Whether doest thou welcome Christ and grace, according to the worth of them?* if thou doest, it will appear in these particulars: 1. Observe the root and rise from whence thy love came, canst thou say, *I love the Lord, because he hath loved me? then thy love is of the right mettle, and know it forever, that that God which cannot but love himself, he cannot but like that love which came from himself: is thy soul affected and enlarged in love to the Lord, because thou hast felt and retained the relish and sweetness of his grace?* canst thou say, *The Lord hath let in a glimpse of his favor? and the Lord hath said in his truth, he looks to him that trembles at his word, the Minister said it, and the Spirit saith it, that my mercy is registered in heaven: Oh how should I love the Lord! my sins are many, which I have bewailed, my sighs and sobs I have put up to heaven, and at the last the Lord hath given me a gracious answer: Oh how should I love the Lord my strength dearly?* If it be thus with thee, thy *love* is sound, and will never fail.

2. If thou entertain thy Savior, as it beseems him, thou must entertain him as a King, and that is thus; give up all to him, and entertain none with him upon terms of honor, but such as retain to him, or be attendants upon him; love all in Christ, and for Christ, but express thy love and joy to Christ above all: He is as a King, and all the rest are but as retainers; he that loves anything equal with a Christ, it is certain he did never love Christ; to set up anything *cheek by jole* with Christ, it is all one as if a man did put a slave into the same Chamber with the King, which is upon the point to drive him away.

3. The soul that rightly entertains Christ, and studies wholly to give him contentment, he is marvelous wary and watchful, that he may not sad that good Spirit of God to grieve him, and cause him to go away as displeased: See this *Cant.* 3. 4, 5. the Spouse sought long for her beloved, and at last brought him home, and when she had welcomed him, she gives a charge to all the house, *not to stir nor awaken her love, till he please.* When a Prince comes unto the house of a great man, what charge is there given to make no noise in the night, lest such and such a man be awakened before his time? the soul when it hath received the Spirit of the Lord Jesus Christ, doth thus; he gives a peremptory charge to keep watch and ward, and gives a charge to *hope,* and *desire,* and *love,* and *joy,* and the *mind,* and *all,* not to grieve and molest the good Spirit of God, *Let there be no motion but to entertain it, no advise but to receive it, and do nothing that may work the least kind of dislike unto it.*

4. He that truly entertains Christ, rejoiceth in the good and glory of Christ: When *Mephibosheth* had been wrongfully accused to *David,* and when *David* who had taken away all the inheritance from him, was returned in safety; Then said *David* to comfort him, *Thou and Ziba divide the land:* nay, said *Mephibosheth,Let him take all, forasmuch as my Lord the King is come again in peace, it matters not for inheritance, and for myself and my life, I pass not, since the King is returned in peace; it is enough that I enjoy thy presence, which is better to me then goods, life or liberty:* So it is with a kind loving heart, which cannot endure to see Christ's honor and glory laid in the dust, but if his praise be advanced, then is he glad, *Lord, I have enough* (saith the soul) *that Christ is mine, and that his honor and glory is magnified, whatsoever becomes of me it matters not; let the world take all, if I may have Christ, and see him praised and magnified:* Let this try any man's spirit under heaven, and labor to bring the soul to this pitch: A Minister in his place, and a Master in his place, and every Christian in his place; let it be our care to honor God, not ourselves; and let it be our comfort, if God may be better honored by others, then by ourselves: This is our baseness of spirit, we can be content to lift up Christ upon our shoulders, that we may lift up ourselves by it; but we should be content to lie in the dust, that the Lord may be praised; and if any of God's people thrive and prosper more then thou, let that be thy joy.

5. He that welcomes Christ truly, covets a nearer union with Christ: *Love* is of a linking and gluing nature, and will carry the soul with some kind of strength and earnestness, to enjoy full possession and fellowship of the thing that is loved; it cannot have enough of it: *Nothing* (saith the soul) *but Christ, still I desire more of that mercy, and holiness, and grace, and love in Christ Jesus:* As it is with parties that have lived long together in one house, and their affections are linked together in way of marriage, they will ever desire to be talking together, and to be drawing on the marriage; so the soul that loves Christ Jesus, and hath his holy affection kindled, and his spirit enlarged therein; when the Lord hath let in some glimpse of his love, he thinks the hour sweet when he prayed to the Lord Christ, he thinks the Lord's-day sweet, wherein God revealed, by the power of his holy Ordinances, any of that rich grace and mercy of his: it is admirable to see how the heart will be delighted to recover the time and place, and means, when and where the Lord did reveal it; *Oh this is good* (saith the soul) *Oh that I might ever be thus cleared and refreshed!* Or as the spouse contracted, thinks every day a year, till she enjoy her beloved, and take satisfaction to her soul in him: So the

soul that hath been truly humbled, and enlightened, and is now contracted to Christ Jesus, *Oh when will that day be* (saith it) *that I shall ever be with my Jesus!* he takes hold of every word he hears, every promise that reveals anything of Christ, *But oh! when will that day be, that I shallever be with Christ, and be full of his fullness forever?*

And now let me prevail with your hearts, and work your souls to this duty, *Love the Lord, all ye his Saints;* whom will you love, if you love not him? Oh you poor ones, *love you the Lord,* for you have need; and all you rich ones, *love you theLord,* for you have cause; and you little ones too (if there be any such in the Congregation) he knocks at every man's heart, and persuades every man's soul, *Love ye the Lord.*

The means are these, 1. Labor to give attendance daily to the promise of grace, and Christ; drive away all other suitors from the soul, and let nothing come between the promise and it; forbid all other bands, that is, let the promise confer daily with thy heart, and be expressing and telling of that good that is in Christ, to thy own soul. If all things be agreed between parties to be married, and there wants nothing but mutual affection; the only way to fix their affections upon one another, is to keep company together, so as they meet wisely and holily: So let the soul daily keep company with the promise, and this is the first way.

2. Labor to be thoroughly acquainted with the beauty and sweetness of Christ in the promise: Now there are three things in the promise we must eye and apprehend, that our hearts may be kindled with love in the Lord: 1. The worth of the party in himself, Christ is worthy of it. 2. The desert of the party, in regard Christ deserves it. 3. The readiness of the party in himself to seek our good, Christ seeks it.

1. Christ is worthy in himself: if we had a thousand hearts to bestow upon him, we were never able to love him sufficiently; as *Nehemiah* said, *The name of the Lord is above all praise;* will you let out your love and affections? you may lay them out here with good advantage: what would you love? wouldst thou have beauty? then thy Savior is beautiful, *Thou art fairer then the children of men,* Psal. 45. 2. Wouldst thou have strength? then is thy Savior strong, *Gird thy sword upon thy thigh, O mostmighty,* Psal. 45. 3. Wouldst thou have riches? thy Savior is more rich (if it be possible) then he is strong, *He is heir of all things,* Heb. 1. 2. Wouldst thou have wisdom? then thy Savior is wise, yea wisdom itself, *In him are hid all the treasures of wisdom and knowledge,* Col. 2. 3. Wouldst thou have life eternal? Christ is the Author of life and happiness to all that have him; and he hath not only these in himself, but he will infeoff thee in them, if thou wilt but match with him.

2. Christ deserves our love, in regard of benefits to us; be man never so worthy in himself, yet if he have wronged, or expressed the part of an Enemy, a woman saith, *I will not have him though he had all the world,* this takes off the affections; it is not so with the Lord Jesus: as he is worthy of all love in himself, so he hath dealt mercifully and graciously with you: In your sickness, who helped you? in wants, who supplied you? in anguish of heart, who relieved you? it was Jesus Christ: Oh therefore love him, deal equally with him, and as he deserves, so enlarge your hearts to him forever.

3. Christ seeks our *love:* Here is the admiration of mercy, That our Savior, who hath been rejected by a company of sinful creatures, should seek their *love:* for shame refuse him not, but let him have love ere he go: Had the Lord received us, when we had come to him, and humbled our hearts before him; Had he heard, when we had spent our days, and all our strength in begging and craving, it had been an infinite mercy: But when the Lord Jesus Christ shall seek to us by his Messengers (it is all the work we have to do, to woo you, and speak a good word for the Lord Jesus Christ; yea, and if we speak for ourselves, it is pity but our tongue should cleave to the roof of our mouth) when the Lord Jesus shall come and wait upon us, and seek our love, O this is the wonder of mercies! think of this, O ye Saints! The Lord now by us offers love to all you that are weary and have need, What answer shall I return to him in the evening? shall I say, *Lord, I have tendered thy mercy, and it was refused:* Brethren, it would grieve my heart to return this answer: O rather let every soul of you say, *Can the Lord Jesus love me? In truth, Lord, I am out of love with myself, I have abused thy Majesty, I have loved the world, I have followed base lusts, and can the Lord Jesus love such a wretch as I am?* yet saith the Lord, *I will heal their backslidings, I will love them freely.* He looks for no portion, he will take thee and all thy wants; get you home then, and everyone in secret, labor to deal truly with your own hearts; make up a match in this manner, and say, *Is it possible that the Lord should look so low?* that a great Prince should send to a poor Peasant, that Majesty should stoop to means? Heaven to Earth, God to man? *Hath the Lord offered mercy to me? and doth he require nothing of me but to love him again?* call upon your hearts, I charge you, and say thus, *Lord, if all the light of mine eyes were love, and all the speeches of my tongue were love, it were all too little to love thee: O let me love thee dearly!* If you will not say thus, then say hereafter, You had a fair offer, and that a poor Minister of God did wish you well. Alas, be not coy and squemish, the Lord may have better then you; lie down therefore, and admire at the mercy of the Lord, that should take a company of dead dogs, and now at the last, say as the Prophet did, *Lift up your heads, O ye gates!and be ye lift up ye everlasting doors, and the King of Glory shall come in.*

SECT. 6. *A relying on Christ.*

WE are now come to the work of the *Will,* which is the great wheel and Commander of the soul. The former affections were but as hand-maids to usher in Christ and the Promises; the *mind* saith, *I have seen Christ: Hope* saith, *I have waited: Desire* saith, *I have longed: Love* saith, *I am kindled:* then saith the *Will, I will have Christ, it shall be so:* and this makes up the match, the spawn and seeds of faith went before, now faith is come to some perfection, now the soul reposeth itself upon the Lord Jesus.

And this reposing or resting itself, discovers a fivefold act:

First, it implies *A going out of the soul to Christ:* When the soul seeth this, that the Lord Jesus is his aid, and must ease him and pardon his sins, then *let us go to that Christ, saith he,* it is the Lord's call, *Come to me all ye that are weary:* now this voice coming home to the heart, and the prevailing sweetness of the call over-powering the heart, the soul goes out, and falls, and flings itself upon the riches of God's grace.

Secondly, *It lays fast hold upon Christ:* when the Lord saith, *Come my Love, my Dove, O come away! Behold, I come* (saith she) and when she is come, she *fasteneth upon Christ,* saying, *My beloved is mine, and I am his:* Faith lays hold on the Lord, and will not let Mercy go, but cleaves unto it, though it conflict with the Lord; *Should he slay me* (saith *Job) yet will I trust in him:* The case is like *Benhadad's,* who being overcome by *Ahab,* his Servants thus advise him: *We have heard that the Kings of Israelare merciful Kings, we pray thee let us put ropes about our necks,and sackcloth on our loins, and go out to the King, peradventure he will save thy life:* Thus the Servants go, and coming to *Ahab,* they deliver the Message; *Thy Servant Benhadad saith, I pray thee let me live:* and he said, *Is he yet alive? he is my brother: Now the men diligently observed whether anything would come from him, and did hastily catch at it, and they said, Thy brother Benhadad, and they went away rejoicing:* This is the lively Picture of a broken-hearted sinner, after he hath taken up arms against the Almighty, and that the Lord hath let in Justice, and he seeth (or hath seen) the anger of God bent against him; then the soul reasons thus, *I have heard, though I am a rebellious sinner, that none but sinners are pardoned, and God is a gracious God, and therefore unto him let me go:* with this he falls down at the footstool of the Lord, and cries, *O what shall I do! what shall I say unto thee? O thou preserver of men! O let me live, I pray thee, in the sight of my Lord!* The soul thus humbled, the Lord then lets in his sweet voice of mercy, and saith, *Thou art my Son, my Love, and thy sins are pardoned:* These words no sooner uttered, but he catcheth thereat, saying, *Mercy Lord? and a Son Lord? and love Lord? and a pardon Lord?* The heart holds itself here, and will never away.

Thirdly, *it flings the weight of all its occasions and troubles (guilt and corruptions) upon the Lord Jesus Christ: He that walks in darkness, and hath no light, let him trust in the nameof the Lord, and stay upon his God;* that is, if a man be in extremity, hopeless in misery, and walks in desperate discouragements, yea and hath no light of comfort, *Let him trust in the name of the Lord, and stay upon his God:* As when a man cannot go of himself, he lays all the weight of his body upon another, so the soul goes to a Christ, and lays all the weight of itself upon Christ, and saith, *I have no comfort, O Lord, all my discomforts I lay upon Christ, and I rely upon the Lord for comfort and consolation: Who is this,* saith *Solomon,that cometh up from the wilderness, leaning upon her beloved,* Cant. 8. 5. The party coming is the Church, the wilderness is the troubles and vexations the Church meets withal, and the beloved is the Lord Jesus Christ; now the Church leans herself all upon her Husband, she walked along with him, but he bare all the burden: *Cast all your care upon him* (saith *Peter) for hecareth for you,* 1 Pet. 5. 7. the Original is, *Hurl your care upon the Lord:* The Lord will not thank you for carrying your cares and troubles about you, he requires that you *Hurl them upon him, for he careth for you.*

Fourthly, it draws virtue, and derives power from the Lord Jesus Christ for succor and supplies, and here is the especial life of Faith, it goes for mercy, and grace, and comfort in Christ, he knows 'tis to be had from him, and therefore he fetcheth all from him; *With joy shall ye draw water out of thewells of salvation,* Isa. 12. 3. The fountain of Salvation is Christ, and all the waters of life, of grace and mercy, are in Christ Jesus: Now it is not enough to let down the bucket into the well, but it must be drawn out also; it is not enough to come to Christ, but we must draw the water of grace from Christ to ourselves; *They shall suck and be satisfied* (saith *Isaiah) with the breasts of her consolations, that they may milk out, and be delighted withthe*

abundance of her glory: The Church is compared to a child, and the breasts are the Promises of the Gospel; now the Elect must suck out, and be satisfied with it; the word in the Original is, *Exact upon the Promise, and oppress the Promise:* as the Oppressor grinds the face of a poor man, so with an holy kind of oppression, you should exact from the Promise, and get what good you may from it.

Fifthly, *Faith leaves the soul with the Promise;* yea, notwithstanding all delays, denials, discouragements from God, faith brings on the heart still, it will be sure to lie at the gate, and keep the soul with the promise, whatever befalls it. Excellent is that passage, *Gen.* 32. 26. when the Lord and *Jacob* were wrestling, *Let me go, saith the Lord, I will leave thee to thyself,I care not what becomes of thee;* No, *I will not let thee go, until thou hast blessed me,* saith *Jacob:* So the faithful soul lays hold upon the Lord for Mercy, Pardon, Power and Grace, and though the Lord seem to give him up to the torment of Sin and Corruption, yet the soul saith, *Though my soul go down to hell, I will hold here for Mercy, till the Lord comfort and pardon, and subdue graciously these cursed corruptions, which I am not able to master myself.* As it is with a Sun-dyal, the needle is ever moving, and a man may jog it this way and that way, yet it will never stand still, till it come to the North-point: So when the Lord leaves off a believing heart with frowns, and with the expression of displeasure, and the soul turns to the Lord Christ, and will never leave till it go Godward, and Christ-ward, and Graceward, and saith, *Let the Lord do what he please, I will go no further, till he be pleased to show Mercy.* Thus the soul once come to Christ, it will never away, but ever cleaves to the Promise, and is towards God and Christ, whatsoever befalls it.

But (poor soul) art thou yet shut up in Unbelief? do then as the Prisoners in *New-gate,* what lamentable cries do they utter to every Passenger by? So do thou, look out from the gates of Hell, and from under the bars of Infidelity, and cry, that God would look on thee in mercy, and say, *Spare, Lord, a poor unbelieving wretch, locked up under the bars of Unbelief, good Lord succor, and deliver in thy due time. David* could say, *Let thesighing of prisoners come up before thee;* that indeed was meant of bodily imprisonment, yet the argument prevails much in regard of the Spiritual: *Good Lord, let the sighing of prisoners come up before thee; let the sighing of poor distrustful souls come up before thy Majesty: O send help from heaven, and deliver the soul of thy servant from these wretched distempers of heart.* Is there no cause thus to pray? *He that believeth not* (saith our Savior) *is condemned already:* He is cast in heaven and earth, by the Law and Gospel, there is no relief for him abiding in this condition; lay this under thy pillow, and say, *How can I sleep, and be a condemned man? What if God should take away my life this night? Alas! I never knew what it was to be enlightened, or wounded for sin; I can commit sin, and play with sin, but I never knew what it was to be wounded for sin; I never knew what it was to be zealous in a good cause; O I confess I have no faith at all!* Beloved! would you yield this, then were there some hopes that you might get out of this condition and state, to have a sense of its want, to go to the Lord by prayer, and to ask hearty counsel of some faithful Minister, are the first steps to obtain it. And to help a poor wretch in this case, O you that are gracious, go your ways home, and pray for him: Brethren, let us leave preaching and hearing, and all of us fall to praying and mourning: In truth, I condemn my own soul, because I have not an heart to mourn for him; we reprove his sin, and condemn him of his sin; and we must do so: but where are

the heart-blood petitions that we put up for such a one? Where are *the tears that we make for the slain of our people?* You tender-hearted Mothers and you tender-hearted Wives, if your children or husbands be in this woeful case. O mourn for them, let your hearts break over them, and say, *O woe is me for my children, O woe is me for that poor husband of mine!*

Or secondly, hast thou gotten faith? then labor to husband this grace well, and to improve it for thy best good. It is a marvelous shame, to see those that are born to fair means (I mean the poor Saints of God) that have a Right and Title to Grace and Christ, and yet to live at such an under-rate: I would have you to live above the world, for the Lord doth not grudge his people of comfort, but would have them live cheerfully, and have strong consolations, and mighty assurance of God's love: Is there not cause? why, faith (if it be right) will make the life of a Christian most easy, most comfortable. Unfaithful souls sink in their sorrows upon every occasion; but faith gives ease to a man in all his conversation: 1. Because faith hath a skill, and a kind of flight to put over all cares to another: We take up the Cross, but faith hurls all the care on Christ; an easy matter it is to lie under the burden, when another bears all the weight of it. Look how it is with two Ferry-men, the one hales his Boat about the shore, and cannot get off, but tugs and pulls, and never puts her forth to the Tide; the other puts his Boat upon the stream, and sets up his sail, and then he may sit still in his Boat, and the wind will carry him whither he is to go: Just thus it is with a faithful soul, and an unbeliever; all the care of the faithful soul, is to put himself upon the stream of God's Provividence, and to set up the sail of Faith, and to take the gale of God's Mercy and Providence, and so he goes on cheerfully, because it is not he that carries him, but the Lord Jesus Christ: whereas every unfaithful soul tugs and pulls at the business, and can find neither ease nor success; Alas! he thinks by his own wits and power to do what he would. 2. Because faith sweetens all other afflictions, even those that are most hard and full of tediousness; and howsoever it apprehends all troubles and afflictions, yet withal it apprehends the faithfulness of God, ordering all for our good: and that's the reason why all our troubles are digested comfortably, without any harshness at all: When the Patient takes better Pills, if they be well sugered they go down the easier, and the bitterness never troubles him: So it is with Faith, it takes away the harshness of all inconveniencies, which are bitter Pills in themselves, but they are sweetened and sugered over by the faithfulness of God, for the good of the soul; and therefore it goes on cheerfully.

You will say, if faith bring such ease, how may a man that hath faith, improve it to have such comfort by it? I answer, the rules are four:

1. Labor to gain some evidence to thy own soul, that thou hast a title to the promise: The reason why poor Christians go drooping, and are overwhelmed with their sins and miseries, is because they see not their title to mercy, nor their evidence of God's love, *To the word, and to the Testimonies:* Take one evidence from the word, 'tis as good as a thousand, if thou hast but one promise for thee, thou hast all in truth, though all be not so fully and clearly perceived.

2. Labor to set an high price on the promises of God: One promise, and the sweetness of God's mercy in Christ, is better then all the honors or riches in the world; Prize these at this rate, and thou canst not choose but find ease, and be contented therewith.

3. Labor to keep thy promises ever at hand: what is it to me if I have a thing in the house, if I have it not at my need? If a man ready to sound and die, say, *I have as good cordial water as any in the world, but I know not where it is;* he may sound and die before he can find it: So when misery comes, and thy heart is surcharged, *O then some promise, some comfort to bear up a poor fainting, drooping soul, my troubles are many, and I cannot bear them:* Why, now Christ and a promise would have done it; but thou hast thrown them in a corner, and they are not to be found: Now for the Lord's sake let me entreat thee be wise, for thy poor soul; there is many a fainting and aguish fit and qualm comes over the heart of many a poor Christian; persecutions without, and sorrows and corruptions within, therefore keep thy cordials about thee, and be sure that thou hast them within reach, take one, and bring another, and be refreshed by another, and go singing to thy grave, and to heaven forever.

4. Labor to drink in hearty draught of the promise; bestow thyself upon the promise every hour, whensoever thou dost find the fit: coming; and this is the way to find comfort, *Eat Ofriends, and drink ye abundantly O well-beloved:* The Original is, *in drinking drink;* ye cannot be drunken with the Spirit, as you may with wine, *drink abundantly,* were dainties prepared: If an hunger-starved man comes in, and takes only a bit and away, he must needs go away an hungered: Think of it sadly, you faithful Saints of God; you may come now and then, and take a snatch of the promise, and then comes fear, and temptation, and persecution, and all quiet is gone again, it is your own fault brethren, you come thirsty, and go away thirsty, you come discomforted, and so you go away. Many times it thus befalls us Ministers; when we preach of consolation, and when we pray, and confer▪ we think we are beyond all trouble; but by and by we are full of fears, and troubles, and sorrows, because we take not full contentment in the promise, we drink not a deep draught of it: of this take heed too; 1. Of Cavilling and Quarelling with carnal reason. 2. Of attending to the parlies of Satan's temptations; if we listen to this chat, he will make us forget all our comfort.

CHAP. VII. *The growing of the soul with Christ.*

HItherto of the first part of the souls *implantation;* to wit, *of the putting of the soul into Christ:* We are now come to the second, which is, *The growing of the soul with Christ.* These two take up the nature of ingrafting a sinner into the stock Christ Jesus. Now this growing together is accomplished by two means:

- 1.

By an union of the soul with Christ.

- 2.

By a conveyance of sap or sweetness (all the treasures of grace and happiness) that is in Christ to the soul.

First, Every believer is joined unto Christ, and so joined or knit, that he becomes one spirit. 1. He is joined; as a friend to a friend; as a father to a child; as an husband to a wife; as a graft to a tree; as the soul to a body: So is Christ to a believer, *I live, not I, but the Lord Jesus liveth in me:* Hence the body of the faithful is called *Christ,* 1 Cor. 12. 12. 2. So joined, that the believer comes to be *one spirit* with Christ; this mystery is great, and beyond the reach of that little light I enjoy: Only I shall communicate what I conceive, in these three following Conclusions: 1. That the Spirit of God (the third person in the Trinity) doth really accompany the whole Word, but more especially the precious promises of the Gospel: 2. The Spirit (accompanying the promise of grace and salvation) it doth therein, and thereby leave a supernatural dint and power, a spiritual, and over-powering virtue upon the soul, and thereby carries it, and brings it unto Christ: it is not so much anything in the soul, as a spiritual assisting, and moving, and working upon the soul, by virtue whereof it is moved and carried to the Lord Jesus Christ. 3. The Spirit of grace in the promise working thus upon the heart, it causeth the heart to close with the promise, and with itself in the promise; and this is to be *one spirit.* As it is with the Moon (the Philosopher observes, That the ebbing and flowing of the Sea, is by virtue of the Moon) she flings her beams into the sea, and not being able to exhale as the Sun doth, she leaves them there, and goes away, and that draws them, and when they grow wet, they return back again; Now the sea ebbs and flows, not from any principle in itself, but by virtue of the Moon: so the heart of a poor creature is like the water, unable to move towards heaven, but the Spirit of the Lord doth bring in its beams, and leaves a supernatural virtue by them upon the soul, and thereby draws it to itself.

Hence an Use of Instruction: This may show us that the sins of the faithful, are grievous to the blessed Spirit; not only because of mercies, bonds and engagements which the believer hath received; but because a man is come so near to Christ and the Spirit, to be *one Spirit* with Christ: Should a wife not only entertain a whoremonger into the house, but also lodge him in the same bed with her husband, this were not to be endured; and wilt thou receive a company of base lusts, and that in the very face and sight of the Lord Jesus Christ? What? lodge an unclean spirit, with the clean Spirit of the Lord! the holy Ghost cannot endure this: *Let no filthy communication come out of your mouth,* Ephes. 4. 29. *What if there do?* (you may say) what? a Christian and a Lyar? a Christian and a Swearer? *O grieve not the holy Spirit of God, because by it you are sealed unto the day ofRedemption:* The good Spirit of the Lord hath sealed you unto Redemption, and knit you unto himself, and will you rend yourselves from him and grieve him? O grieve not the holy Spirit!

2. For Examination; If thy heart be therefore estranged from such as walk exactly before God, because they are humble and faithful; it is an ill sign; when they are made *one spirit* with Christ, wilt thou be of two spirits with them? I confess a godly heart will have his fits and excursions now and then, but all this while this is poison, and the soul of a godly man sees this and is weary of it, and is marvelously burdened with it, and saith, *O vile wretch that I am, what would I have! and what is he, that I cannot love him? Is it because the good Spirit of the Lord is there? shall I resist the good spirit of the Lord? and so commit the sin against the holy Ghost? away thou vile wretched heart, I will love him:* Thus the soul labors and strives for that exactness, and would fain have that goodness which he sees in another.

Secondly, as there is *an Union with Christ,* so there is *a conveyance of all spiritual grace from Christ, to all those that believe in him:* If you would know the Tenure of this Covenant, and how Christ conveyeth these spiritual graces unto us, it discovers itself in these Particulars: 1. There is fully enough in the Lord Jesus Christ for every faithful soul. 2. As there is enough in Christ, so Christ doth supply or communicate whatsoever is most fit. 3. As the Lord doth communicate what is *fit,* so he doth preserve what he doth bestow and communicate. 4. As the Lord doth preserve what he communicates, so he quickens the grace that he now doth preserve. 5. As the Lord quickens what he preserves, so he never leaves till he perfects what he quickens. 6. As the Lord perfects what he quickens, so in the end he crowns all the grrace he hath perfected: And now may I read your Feoffment to you, You poor Saints of God, you live beggarly and basely here: Oh! if you have a Savior you are made forever; it is that which will maintain you, not only Christianly, but Triumphantly; what you want, Christ hath, and what is fit, Christ will bestow; if you cannot keep it, he will preserve it for you; if you be sluggish, he will quicken it in you; what would you have more? he will perfect what he quickens; and lastly, he will crown that he perfects, he will give you an immortal Crown of Glory forever and ever.

Hence we see whether the Saints of God should go to fetch succor and supply of whatsoever grace they want, yea increase and perfection of what they have already; Christ is made *all in all* to his Servants; why then, away to the Lord Jesus; he calls and invites, *I counsel thee to buy of me eye-salve;* if thou be an accursed man, buy of Christ Justification; if thou be a polluted creature, buy of Christ Sanctification: *With thee is the well-spring of life* (saith *David) and in thy light we shall only see light:* it is not with us, but with thee; it is not in our heads, or hearts, or performances, 'tis only in Christ to be found, only from Christ to be fetched: I deny not but we should improve all means, and use all helps, but in the use of all, seek only to a Christ, with him *is the well of life;* away to Christ, wisdom, righteousness, &c. all is in him, and there we must have them.

You will say, What are the *means* to obtain these graces from Christ? I answer: First, eye the Promise daily, and keep it within view. Secondly, yield thyself, and give way to the stroke of the Promise, and to the power of the Spirit; for instance, Imagine thy heart begins to be pestered with vain thoughts, or with a proud haughty spirit, or some base lusts and privy haunts of heart, how would you be rid of these? you must not quarrel, and contend, and be discouraged; No, but eye the promise, and hold fast thereupon, and say, *Lord, Thou hast promised all grace unto thy Servants, take therefore this heart, and this mind, and these affections, and let thy spirit frame them aright according to thine own good will; by that spirit of wisdom (Lord) inform me, by that spirit of Sanctification (Lord) cleanse me from all my corruptions; by that spirit of grace (Lord) quicken and enable me to the discharge of every holy service:* Thus carry thyself, and convey thy soul by the power of the Spirit of the Lord, and thou shalt find thy heart strengthened and succoured by the virtue thereof upon all occasions.

For conclusion (to dart this use deeper into your hearts) *Ifevery believer be joined with Christ, and from Christ there be a conveyance of all spiritual graces unto every believer;* then above all labor for a *Christ* in all things: Never let thy heart be quieted, never let thy soul be contented

until thou hast obtained *Christ.* Take a Malefactor on whom Sentence is passed, and execution to be administered, suggest to him how to be rich, or how to be pardoned, how to be honored, or how to be pardoned, he will tell you, *Riches are good, and honors are good, but O a pardon or nothing:* Ah, but then should you say, he must leave all for a pardon; he will answer again, *Take all, and give me a pardon, that I may live, though in poverty, that I may live, though in misery:* So it is with a poor believing soul, Every man that hath committed sin, must suffer for sin, saith *Justice;* the Sentence is passed, *Every man that believes not, is condemnedalready,* saith our Savior, What would you have now? thou sayest, *thou wouldst have a pardon,* but wouldst thou not have riches? Alas! *What is that to me* (saith the soul) *to be rich and a reprobate? honored and damned? let me be pardoned, though impoverished; let me be justified, though debased, yea though I never see good day:* Why then labor for *a Christ,* for there is no other way under heaven; get a broken-heart, get a believing heart; but O above all, get a *Christ* to justify thee, get a *Christ* to save thee: If I could pray like an Angel, could I hear and remember all the Sermon, could I confer as yet never man spake, what is that to me, if I have not a *Christ?* I may go down to Hell for all that I have or do; yet take this along, and understand me aright, *Christ is not only a Savior of all his, but he is the God of all grace; as he is the God of all pardoning, so he is the God of all purging and purifying unto the soul of each believer:* grace therefore is good, and duties are good, seek for all, we should do so, perform all, we ought to do so; but Oh, *a Christ, a Christ, a Christ, in all, above all, more then all.* Thus I have shown the way to the Lord Jesus, I have shown you also how you may come to be implanted into the Lord Jesus; and now I leave you in the Hands of a Savior, in the Bowels of a Redeemer, and I think I cannot leave you better.

FINIS. Soli Deo Gloria.

P-IA-6. Ultima, = the last things in reference to the first and middle things: or certain meditations on life, death, judgment, hell, right purgatory, and heaven: delivered by Isaac Ambrose, minister of the Gospel at Preston in Amoundernes in Lancashire. - Ambrose, Isaac, 1604-1664.

ULTIMA, The last things, *in reference to* the First and Middle things: *OR* CERTAIN MEDITATIONS *on Life, Death, Judgment, Hell, Right Purgatory, and Heaven:* Delivered by *ISAAC AMBROSE,* Minister of the Gospel at PRESTON in AMOUNDERNES in *LANCASHIRE.*

Deut. 32.29

O that they were wise, that they understood this, that they would consider their latter end.

Ecclus. 7.36.

Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

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To the Reader.

READER,

NOt to stay thee too long at the door, come in, and thou mayst in this fabric see these several partitions.

- Here is
    - Mans misery in his
        - Life, *Ser. 1.*
        - Death, *Ser. 2.*
        - Judgment, *Ser. 3.*
        - The Execution, *Ser. 4.*
    - God's mercy in our
        - Redemption, *Ser. 5.*
        - Salvation, *Ser. 6.*

The first part may bring thee to a sight, and sense, and sorrow for sin; the second to a sight of Christ, and a comfort in Christ: and these are the principal means of conversion. Nor is the work unprofitable, if thou beest converted; use them as daily Meditations, and they will keep thee from sin, and help thee towards heaven. One of our Worthies can tell thee, that

Nothing more strongly bends men to sin then security, or incogitancie of these things. If thou ask what things? he answers, *The end of our creation and redemption, the certainty of death, the uncertainty of life, the severe account we must give, the just retribution we shall have, the misery of the damned in hell, the blessedness of the Saints in heaven, these things being sadly and frequently thought upon, would quench our burnings and lustings after sin.* And true thou mayest find it, that such good thoughts, and an inordinate life, are scarce consistible: Will you hear another? *A serious and fruitful meditation on these things* (so blessed M. *Bolton) hath ever been holden very material, and of special moment to make us (by God's blessing) more humble, unworldly, provident and prepared for the evil day.* And I take it, everyone of these following subjects would be an excellent theam, or matter for our deliberate meditation. See the *Middle things,* Chap. *7.* Sect. *4.* Read then and practice these Meditations, and I trust by these means, thy end will be *Heavens happiness.* So ends this work, and to that end solely, next to God's glory, I built it for thee. *Farewell.*

Thine in all services I may, for thy souls salvation, I. A.

Lifes Lease.

GEN. 47.9.

Few and evil have the days of my life been.

WHen *Pharaoh* was Egypt's King, *Joseph Pharaohs* Steward, and *Jacob Josephs* father, there was a great famine which *Pharaoh* had dreamed, *Joseph* fore-told, and *Jacob* suffered: God that sent *Joseph* to *Pharaoh,* brings *Jacob* to *Joseph,* the same providence so disposing of all, that yet some food must be in Egypt, when nothing was found in all the land of Canaan: Thither come, & welcome (as you may see in the story,) *Pharaoh* salutes *Jacob* with this question, *What is thy age? How many are thy days?* How many? alas, but *few:* what are they? alas, but *evil:* Thus we find *Jacob* at his Arithmetic, the bill is short, and the number but a cyphar: Will you hear him cast his accounts? First, they are *days,* and without all rules of falsehood, by subtraction *few,* by addition full of *evil;* contract all and this is the sum of all, *Few and evil have the days of my live been.*

This Text, briefly, is the Lease of *Jacob's* life, God the chief Lord inricht his substance, yet limits the grant of his time: will you question the Lease? for what time? no more, but *my life]* saith *Jacob:* but a life? what years? no years, but *days]* saith *Jacob:*but days? how many? not many, but *few]* saith *Jacob,* but few? how good? not good, but *evil]* saith *Jacob:* who can blaze the arms of life, that finds not in it Cross and Croslet? the lease but a *life]* the term but *days]* the number *few]* the nature *evil]* nay, when all is done, we see all is out of date; the days are not, but are past, they *have been] Few and evil have the days of my life been.]*

We must, you see, invert the Text, and begin with that on which all hangs; it is but *my life]* saith *Jacob.*

Life.

WOuld you know what is that? take but a view of *Nature,* and *Scripture,* & these will sufficiently describe our life.

First, *Nature,* whose dim eye sees thus far: what is it? but a *Rose,* saith *Tifernas,* which if you view in its growth, the cold nips it, heat withers it, the wind shakes it; be it never so fair it withers, be we never so lively, immediately we die and perish.

A *Rose?* that is too beautiful! *Life* is but *grass,* saith *Plautus,* green now, withered anon; thus like the flower that is cut in Summer; as soon as we are born, Death is ready with his Sythe; as soon as we are dead, Angels gather in the harvest, on whose wings we are carried to that Barn of Heaven.*Grass?* no saith *Philemon, life* is no better then a *counterfeit picture:* what if the colors be fair, and the resemblance near? the shadow of death, and the Curtains of our grave will darken all. *A picture?* that is too honorable; *life* is (a worse resemblance) but a *Play* saith *Luscinius,* we enter at our birth, and act all our life, presently there is an *exit,* or a back return, and away we go, shutting all up with a sudden Tragedie. *A Play?* that is too large. *Anonymous* being asked what was *life,* he *shows himself a little, then hides himself amain;* his meaning was this, our *life* is but a little *show,* and no sooner are we seen, but immediately are we hid and gone. *A show?* that is too pleasant; *life* is nothing but a *sleep,* saith *Philonius,* we live secure, and Dormise-like we slumber away our time; when all is done, as if all this were too little, we sleep again, and go from (our grave) the bed, to (that bed) our grave. *A sleep?* that is too quiet, it is nothing but a *dream,* saith *Aristophanes;* all our worldly pleasures are but waking dreams, at last Death rouzeth our souls that have slept in sin, then lifting up our heads and seeing all gone we awake sorrowing. *A dream,* or the *dream of a shadow,* saith *Pindarus;* the worst, the weakest *dream* that can be imagined; sure one step further, were to arrive at deaths door; and yet thus far are we lead by the hand of *Nature:* nay if you will lower, *death* su•ceeds *life,* and *life* is but *the image of death,* saith *Cato.* Here is a true picture of our *frailty, life* is like *death;* indeed so like; so near together, that we cannot differ each from other.

See here the condition of our *life;* what is it but *a Rose, a Grass, a Picture, a Play, a Show, a Sleep, a Dream, an Image of death?* such a thing is *life,* that we so much talk of.

[Use.] And if *Nature* give this light, how blind are they that cannot see *life's* frailty? you need no more but mark the *Destinies* (as Poets feign) to spin their threads: one holds, another draws, a third cuts it off: what is our life but a thread? some have a stronger twist, others a more slender: some live till near rot, others die when scarce born: there's none endures long, this thread of life is cut sooner or later, and then our work is done, our course is finished. Are these the Emblemes of our *life?* and dare we trust to this broken staff? how do the heathen precede us Christians in these studies? *Their books were skulls, their desks were graves, their remembrance an hour-glass.* Awake your souls, and bethink you of mortality: have you any privilege for your *lives?* are not Heathens and Christians of one Father *Adam?* of one mother, *Earth?* the Gospel may free you from the second, not the first death; only provide you for the first to escape the second death. O men, what be your thoughts? nothing but of *Goods* and *Barns,* and *many Years?* you may boast of *Life,* as *Oromazes* the Conjurer of his Egg, which (he said) included the felicity of the world, yet being opened, there was nothing but

Wind: Think what you please, your life is but a *Wind,* which may be stopped soon, but cannot last long by the law of *Nature.*

[2] But secondly, as *Nature,* so *Scripture* will inform you in this point. The *life* of man is but of little esteem; what is it but a *Shrub,* or a *Brier* in the fire? *As the crackling of thorns under the pot, so is the (life* or) *laughter of the fool:* momentary and vanity, *Eccles.* 7.6. Nay, a *shrub* were something, but our *life*is less no better then a *leaf,* not a tree, nor shrub, nor fruit nor blossom: *We all fade as a leaf, and our iniquities like the wind have swept us away,* Isaiah 64 6. Yet a *leaf* may glory of his birth; it is descended of a Tree; *life* is a *Reed,* sometimes broken at least shaken, so vain, so infirm so inconstant is the *life* of man: *What went you out to see? a reed shaken with the wind?* Matth. 11.7. Nay, a *reed* were something, our *life* is baser, indeed no better then a *rush* or *flag. Can a rush grow without mire? though it were green and not cut down, yet shall it wither before any other herb,* Job 8 11, 12. What shall I say more? what shall I cry, *a rush? All flesh is grass, and all the grace thereof as the flower of the field, the grass withereth, the flower fadeth, surely the people is grass,* Esa. 40.7. I am descended beneath just patience; but not so low as the *life* of man; as all these resemble *life,* so in some measure they have *life:* but *life* is a *smoke,* without any spark of *life* in it, thus cries *David, My days are consumed like smoke, & my bones are burnt like an hearth,* Psal. 102.3. Yet is here no stay, the *smoke* engenders *clouds,* and a *cloud* is the fittest resemblance of our *life: Our life shall pass away as the trace of a cloud, and come to naught as the myst that is driven away with the beams of the Sun.* Wisd. 2.4. Neither is this all, *clouds* may hang calm, but *life* is like a tempest, it is a *cloud* and a *wind* too, *Remember that my life is but a wind, and that mine eye shall not return to see pleasure,* Job 7.7. Nay, we must lower, and find a weaker element, it is not a *wind,* but *water,* said that woman of *Tekoah, We are as water spilled on the ground, which cannot be gathered up again,* 2. Sam. 14.14. yet is *water* both a good and necessary element, *life* is the least part of *water,* nothing but a *foam,* a bubble: *The King of Samaria* (that great King) *is destroyed as the foam upon the water,* Hos. 10.7. I can no more, and yet here is something less, *a foam or bubble* may burst into a *vapor,* and *What is your life? it is even a vapor that appeareth for a little time, and afterwards vanisheth away,* I am. 4.14. Less then this is nothing, yet *life* is something less, nothing in substance, all it is, it is but a *shadow, We are strangers and sojourners as all our fathers were, our days are like a shadow upon the earth, & there is none abiding,* 1. Chr. 29.15. See whither we have brought our *life,* and yet ere we part, we will down one step lower; upon a strict view we find neither *substance* nor *shadow,* only a mere nothing, a *very vanity: Behold, thou hast made my days as an hand breadth, and mine age is nothing in respect of thee, surely every man living is altogether vanity:* Psal. 39.5.

Lo here the nature of our life, *it is* a shrub a leaf, a reed, a rush, a grass, a smoke, a cloud, a wind, a water, a bubble, a vapor, a shadow a nothing.

What mean we to make such ado about a matter of *nothing?* I cannot choose but wonder at the vanity of men, that run, rid, toil, travel, undergo any labor to maintain this *life,* and what is it when they have their desire which they so much toil for? we live, and yet whilst we speak this word, perhaps we die. Is this a land of the living, or a region of the dead? We that suck the air to kindle this little spark, where is our standing but at *the gates of death?* Psal.

9.13. Where is our walk, but *in the shadow of death?* Luke 1.79. What is our mansion-house, but *the body of death?* Rom. 7.24. What think ye? *Is not this the region of death, where is nothing but the gate of death,and the shadow of death, and the body of death?* Sure we dream that we live, but sure it is that we die; or if we live, the best hold we have is but *a lease:* God our chief Lord may bestow what he pleaseth, to the rich man wealth, to the wise man knowledge, to the good man peace, to all men somewhat: yet if you ask, Who is the Lessor? God. Who is the Lessee? Man. What is leased? This world. For what term? *My life.]* Thus *Jacob* tells *Pharaoh,* as the Text tells you, *Few and evil have the days of* my life] *been.*

This is the *Lease,* and now you have it, let us see what *use* you will make of it.

[Use. 1] It is a bad *life* some live, *Come* (say they) *and let us enjoy the pleasures that are present,and let us cheerfully use the creatures as in youth, let us fill ourselves with costly wine and ointments, and let not the flower of life pass by us.* What a *life* is here? Can it be that pleasures, wine and ointments should have any durance in this vale of misery? Suppose thy *life* a continued scene of pleasures, hadst thou *Dives* fare, *Solomon's* robes, *David's* throne, *Croesus* wealth, livedst thou *many years* without any cares, yet at last comes death, and takes away thy soul in the midst of her pleasures: alas, what is all thy glory, but a snuff that goes out in a stench? Couldst thou not have made death more welcome, if he had found thee lying on a pad of straw, feeding on crusts and crumbs? Is not thy pain more grievous, because thou wast more happy? Do not thy joys more afflict thee, then if they had never been? O deceitful world, that grievest if thou crossest, and yet to whom thou art best, they are most unhappy?

[Use. 2] But to speak to you who have passed the pikes and pangs of the *new birth,* would you have *life indeed,* and enjoy that joy of *life* which is immortal? then hear, revive, watch and awake from sin: were you sometimes dead in sin? O but now live in Christ, Christ is *the life.* John 14.6. Were you sometimes dumb in your dying pangs? O but now abide in Christ, Christ is *the word* of life. John 1.1. Are you as yet babes in Christ, feeble and but weak through *life's* infirmities? why then use all good means, eat and be strong, Christ is *the bread of life* John 6.48. Here is a *life indeed,* would you not thus live forever? then *believe in God, and in Jesus Christ whom he hath sent, and this is life eternal.* John 17.3. O happy *life,* which many a man never dreams of! So much they strive to protract this brittle *life,* which but adds more grief, that they forget Christ, nay, they forget their Creed, which begins with true life, *God;* and ends with life never-ending, *Life everlasting.* Others that hope for heaven, fix not their thoughts on earth; if you be God's servants, lift up your hearts above, for there is *life,* and the *God of life,* the *Tree of life,* and the *Well of life,* the *life of Angels,* and the *Life everlasting.*

One sand is run, and the Text is lessened; but as you have the *lease,* so you may now expect to know the *date:* the *lease* is but a *life,* the *date* lasts but *days.*

Days.]

NOt weeks, nor months nor years; or if a *year,* the best Arithmatick is to reduce or break it into *Days:* so we have it in the last translations, *The days of the year.*

Here then is the

- Sum, *a Year.*
- Fraction, *Days.*

First, *a Year;* in the *Spring* is the youthful spring of our age, in the *Summer* is the aged time of our youth; in the *Autumn* is the high noon, or middle of our age, when the Sun (which is our soul) rules in the Equinoctiall line of our life; in the *Winter* we grow old and cold, the nips of frost strip the tree of our life, we fall into the grave, and the earth that nourished us, will then consume us. See what is man! *a Spring of tears, a Summers dust, an Autumns care, a Winters woe:* Read but this map, and you need travel no further to enquire of *life.*

The first quarter is our *Spring,* and that is full of sin and misery; the infant no sooner breathes, but he sucks the poison of his parents: in *Adam* all sinned, and since his time all were defiled by his sin. Is it not Natures rule, that *every man begets one like himself?* And is it not God's rule, that *every sinner begets another no better then himself?* How may a foul vessel keep sweet water? or how may an earthy sinner beget an heavenly Saint? we are all in the same state of sin, and so we fall into the same plunge of sorrow: the child in his cradle sleeps not so secure, but now he wakes, and then he weeps, cold starves him hunger pines him, sores trouble him, sickness gripes him, there is some punishment, which without sin had never been inflicted. It is wonderful to consider, how Nature hath provided for all creatures, birds with feathers, beasts with hides, fishes with scales, all with some defense, only man is born stark naked, without either weapon in his hand, or the least thought of defense in his heart; birds can fly, beasts can go, fishes can swim, but infant-man, as he knows nothing, so neither is he able to do anything: indeed he can weep as soon as born, but not laugh (as some observe) till forty days old: so ready are we born to woe, but so far from the least spark of joy. O mere madness of men, that from so poor, naked and base beginnings, can persuade ourselves we are born to be proud!

And if this be our *Spring,* what (think ye) is our *Summer? Remember not the sins of this time,* prays *David,* Psalm 25.7. and why? *their remembrance is bitter,* saith *Job,* Job 13.26. If mirth and melody should never meet with end, this were an happy life, *Rejoice, O young man, in thy youth, let thine heart cheer thee in the days of thy youth, walk in the ways of thine heart, and in the sight of thine eyes; but remember for all these things God will bring thee to judgment,* Eccles. 11.9. This *judgment* is the damp that puts out all the lights of comfort: could not *Solomon* have given the rains, but he must pull again at curb? Must youth rejoice, *But for all this remember?* what a bar stands here in the very door of joy? alas, that we should trifle thus with toys, which no sooner we enjoy, but in grievous sadness we repent our follies. The wise man that gave liberty to his ways, what cries he but *vanity,* and after, *vanity of vanities,* and at last, *all is vanity?* what was the wisdom of *Achitophel?* a vain thing: what the swiftness of *Hazael?* a vain thing: what the strength of *Goliath?* a vain thing: what the pleasures of *Nebuchadnezzar?* a vain thing: what the honor of *Haman?* a vain thing: what the beauty of *Absalom?* a vain thing. Thus if we see but the fruit that grows of sin, we may boldly say of *laughter, thou art mad, and of joy, what is this thou doest?* Eccles. 2.2.

And if this be our *Summer,* what may be our *Autumn?* an hour of joy, a world of sorrow; if you look about you, how many miseries lie in wait to ensnare you? there is no place secure, no state sufficient, no pleasure permanent, whither will you go? The chamber hath its care, the house hath its fear, the field hath its toil, the Country hath its frauds, the City hath its factions, the Church hath its Sects, the Court hath its envy, here is every place a field where is offered a battle: or if this were better, consider but your states, the Beggar hath his sores, the Soldier hath his scars, the Magistrate hath his troubles, the Merchant his travels, the Nobles their crosses, the great ones their vexations; here is every state a sea, tossed with a world of tempests: or yet if this were happier, bethink you a little longer of your fleeting joys; the sweet hath its sower, the Crown hath its care, the world hath its want, pleasure hath its pain, profit hath its grief, all these must have their end: here is a dram of sugar mixed with an Epha of bitter. Is this manhood, that is subject to all these miseries? Nay, what are these in comparison of all it suffers? It is deformed with sin, defiled with lust, outraged with passions, over-carried with affections, pining with envy, burdened with gluttony, boiling with revenge, transported with rage; all man's body is full of iniquity, and his soul (the bright image of God) through sin, is transformed to the ugly shape of the Devil.

And if this be our *Autumn,* what (I pray) is the *Winter?* then our Sun grows low, and we begin to die by degrees; show me the light which will not darken, show me the flower which will not fade, show me the fruit which will not corrupt, show me the garment which will not wear, show me the beauty which will not wither, show me the strength which will not weaken: behold, now is the hour that thy lights shall darken, thy cheeks wrinkle, thy skin be furrowed, thy beauty fade, and thy strength decay. Here is the ambition of a long *life,* thy *lease* lies a bleeding, and death raps at the door of thy heart to take possession: O forcible entry! will not pleasures delay? cannot riches ransom? dares not strength defy? Is neither wit nor wealth able to deceive nor bribe? what may rent this house, that the soul may but lodge there one night longer? Poor soul that dies (or departs) in unremedied pangs! our sins may run on score, and repentance forget her days of payment. Yet our lease shall end, the date exspire, this body suffer, and the soul be driven from her house and harbor. See the swift course of our mortal *Sun,* at *North and South,* in our mothers *womb and tomb* both in one year.

[Use.] *Consider this, yet that forget God,* you have but a *year* to live, and every season yields some occasion to tell you, ye must die. In *childhood,* what is your chest of clouts, but a remembrance of your winding sheets? *In youth,* what is your mirth and music, but a summons to the knell? *In manhood,* what is your house and enclosure, but a token of the coffin? *In age,* what is your chair or litter, but a show of the beer, which at last shall convey you to your graves? Man, ere he is aware, hath dressed his herse, every season adding something to his solemnity. Where is the Adulterer, Murderer, Drunkard, Blasphemer? Are you about your sins? look on these objects; *there is a sun now setting, or a candle burning, or an hour-glass running, or a flower decaying, or a Traveler passing, or a vapor vanishing, or a sick man groaning, or a strong man dying,* be sure there is something pulls you by the sleeve, and bids you beware to commit such enormities: Who dares live in sin, that considers with himself he must die soon? And who will not consider, that sees before his eyes so many a

remembrancer? Alas, we must die, and howsoever we pass from childhood to youth, from youth to manhood, from manhood to age, yet there is *none can be more then old:* here is the utmost of our life, *a Spring, a Summer, an Autumn, a Winter,* and when that is done, you know the whole *Year* is finished.

The sum is a *Year]* the Items are *Days.]* And what *Days* can ye expect of such a *Year?* my text, in relation to these *days,* gives us two attributes, the first is *few,* the second is *evil:* if you consider our *days,* in regard of the *fewness,* (which this word seems rather to intimate) you may see them in Scripture brought to *fewer* and *fewer,* till they are well near brought to nothing.

If we begin with the beginning, we find first, that the first man *Adam* had a lease of his life in *fee* and (as Lawyers say) *To have and to hold,* from the beginning to everlasting: but for eating the forbidden fruit, he made a forfeiture of that estate: of this he was forewarned, *In the day that thou eatest thereof thou shalt die the death;* Gen. 2.17. And this he found too true, *Because thou hast eaten of the tree, whereof I commanded thee, Thou shalt not eat*—what then? amongst other curses this was one, *Dust thou art, and to dust thou shalt return:* Gen. 3.19. After him, the longest life came short of the number of a thousand years, *The days of Methuselah* (saith *Moses) were nine hundred, sixty, and nine years:* Gen. 5.27. and had he come to a thousand, which never was attained by man, yet *a thousand years are but one day with God:* 2. Pet. 3.8. yea, but as yesterday, saith *Moses, A thousand years in God's sight are but as yesterday:* Psalm 90.4. But what speak I of a thousand years? no sooner came the flood, but the age of man (of every man born after it) was shortened half in half. *These are the generations of Sem* (saith *Moses*) Gen. 11.10. to wit, *Arphaxad,* and *Selah,* and *Eber,* none of which three could reach to the number of five hundred years; the longest liver was *Eber,* and yet all his days, before and after his first-born *Peleg,* were but *four hundred, sixty, and four years:* Gen. 11.16, 17. nay, as if half a thousand were more then too much, you may see God halfs their ages once again: *Peleg* lives as long as any man after him, and yet his days were neither a thousand, nor half a thousand, nor half of half a thousand; no, no more then *two hundred, thirty and nine years,* Gen. 11.18, 19. but this was a long *life* too: If we come to arrive at the time of *Jacob,* we shall find this little time well-near halfed again; when he spoke this text, he tells he was *one hundred and thirty years old,* and after this he lived no longer then seventeen years more, *so that the whole age of Jacob was but* (seven score and seven) *an hundred forty, and seven years.* Gen. 47.28. Nay, to leave *Jacob* a while, and to come a little nearer ourselves, in *Moses* time we find this little time halfed again, he brings seven score to seventy, *The days* (saith he) *of our age are threescore years and ten, and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow, so soon passeth it away, and we are gone.* Psal. 90.10. Here is *halfs of halfs,* and if we *half* it a while, sure we shall *half* away all our time: nay, we have a custom goes a little further, and tells us of a number a great deal shorter, we are fallen from seventy to seven, in *life's leases* made by us. Nay, what speak I of years, when my text breaks them all into *days? Few and evil have the days been,* so our former translation, without any addition of *years* at all: and (if you mark it) our *life* in Scripture is more often termed *days* then *years:* the book of *Chronicles,* which writes of men's lives, are called according to the interpretation, *Words of days:* to this purpose we read, *David was old, and full*

of days. 1 Chron. 23.1. and *in the days of Jehoram, Edom rebelled.* 2 Chron. 21.8. So in the New Testament, *In the days of Herod the King.* Matth. 2.1. and, *in the days of Herod the King of Judea.* Luke 1.5. In a word, thus *Job* speaks of us, our life is *but days,* our days but *a shadow: we know nothing* (saith *Job*) and why so? *our days upon earth are but a shadow.* Job 8.9.

Lo here the length of our little life, it is not forever; no, *Adam* lost that estate, & he that lived longest after *Adam,* came short of the number of a *thousand years:* nay, that was *halfed* to somewhat less then *five hundred,* and that again *halfed* to little more then *two hundred; Jacob* yet *halfs* it again to a matter of *seven score,* and *Moses halfs* that again to *seventy,* or a little more: nay, our time brings it frō *seventy* to *seven:* nay, *Jacob* yet brings it from *years* to *days few and evil have the days] of the year] of my life been.*

[Use. 1] *Teach us, O Lord, to number our days, that we may apply our hearts unto wisdom,* Psal. 90, 12. *Moses* Arithmetic is worthy your meditation; learn of him to number, pray to God your teacher, think every evening there is one *day* of your number gone, and every morning there is another *day* of misery coming on; evening and morning meditate on God's mercy, and your own misery. Thus if you number your *days,* you shall have the less to account for at that *day,* when God shall call you to a final reckoning.

[Use. 2] But miserable men, who are not yet born again, their *days* run on without any meditation in this kind: What think they of, but of *long days,* and *many years?* And were all their *days* as long as the day of *Joshua,* when the Sun stood still in the midst of heaven, yet it will be night at last, and their Sun shall set like others. True, God may give some a liberal time, but what enemies are they to themselves, that of all their *days* allow themselves not one?*If any man long after life, and to see good days let him refrain his tongue from evil, and his lips that they speak no guile.* How live they that would needs live long, and follow no rules of piety? many can post off their conversion from day today, sending Religion afore them to thirty, and then putting it off to forty, and not pleased yet to overtake it, promise it entertainment at threescore; at last death comes, and allows not one hour: In youth these men resolve to reserve the time of age to serve God in; in age they shuffle it off to sickness, when sickness comes, care to dispose their goods, loathsomeness to die, hope to escape, ma•tyrs that good thought. O miserable men! if you have but the *Lease* of a Farm for twenty years, you make use of the time, and gather profit; but in this *precious farm of Time,* you are so ill husbands, that your *Lease* comes out before you are one penny worth of grace the richer by it.*Why stand ye here all the day idle?* there are but a *few hours or days* that ye have to live; at last comes the night of death, that will shut up your eyes in sleep till the day of doom.

You see now the term of our *Lease,* our *Life* lasts but *Days.]* and although we live many *days,* yet in *this thy day,* saith Christ; and, *Give us this day our daily bread,* say we as if no *day* could be called *thy day* but *this day:* if there be anymore, we shall soon number them, my text tells you they are not many, but *few, Few and evil have the days of my life been.*

Few]

OUr *Lease* is a *Life,* our *Life* is but *Days,* our *Days* are but *Few.* The Phoenix, the Elephant, and the Lion fulfill their hundreds; but man dieth when he thinks his Sun yet riseth, before his

eye be satisfied with seeing, or his ear with hearing, or his heart with lusting, death knocks at his door, and often will not give him leave to meditate an excuse before he comes to judgment; Is not this a wonder to see dumb beasts outstrip man's life? The Phoenix lives *thousands* (say some); but a thousand years are a long life with man: *Methushalem* (you saw) the longest liver, came short of this number; and yet, could we attain to so ripe an age, what are a thousand years to the days everlasting? If you took a little mote to compare with the whole earth, what great difference were in these two? and if you compare this *life* which is so short, with the *life* to come which shall never have end, how much less will it yet appear? *As drops of rain are unto the sea,and as a gravel stone is in comparison to the sand; so are a thousand years to the days everlasting.* But will you have an exact account and learn the just number? It was the Arithmetic of holy men to reckon their days but *Few;]* as if the shortest cut were the best account. The Hebrews could subduct the time of sleep, which is half our life. so that if the days of men were *threescore years and ten,* here's *five and thirty years* struck off at one blow. The Philosophers could subduct the time of weakness, which is most of life; so that if *vivere* be *valere* that only *a true life, which enjoys good health,* here's the beginning and the ending of our days struck off at a second blow. The Fathers could subduct all times not present, and what say you to this account? were the days of life at noon, man grown to manhood? look ye back, and the time past is nothing; look ye forward, and the time to come is but uncertain: and if time past and time to come stand both for ciphers, what is our life but the *present?* and what is that but *a moment?* Nay, as if a *moment* were too much, look at Scripture, and you will see it brought to a lesser pass: *Job* (for his part) goes about to subduct the time of his birth, which is the bud of life; *Let the day perish* (saith he) *wherein I was born; nay let it not be joined unto the days of the year, nor let it come into the count of months,* Job 3.6.*Solomon* could subduct not only childhood but the time of youth too, which is the strength of life: *Take away grief out of thine heart, and cause evil to depart from thy flesh; for childhood and youth both are but vanity,* Eccles. 11.10.*Paul* could subduct the time of sin, which is the joy of life, *She that lives in pleasure* (lives not, nay she) *is dead while she is alive,* 1. Tim. 5.6. Sum all and suppose that the time of *birth, and childhood, and youth, and sin* were gone, to what an epitome were man's *life* come? Think of this all ye that travel towards heaven, had we not need to make haste, that must go so long a journey in so short a time? How can he choose but run, that remembers his *days are few?* nay, that every *day* runs away with his *life?* The workman that sets a time for his task, he listens to the clock, and counts the hours, not a minute must pass, but his work goes onwards: how then do we neglect our time while we should serve God? *Work while it is day,* saith Christ; and, *this is the day of salvation,* saith the Apostle. Would you know your task? you must *work:* would you know the time? it is *this day:* a great task, a short time, had we not need with *Moses* to *number our days,* lest we loose a minute? It is true, of all numbers we cannot skill to number our days: we can number our sheep, our oxen, our fields, our coin; but we think our days are infinite, and never go about to number them. The Saints that went before us cast another account; *Moses* had his *tables, Job* had his *measures,* all agree both for *measure* and *number,* magnitude and multitude, our life is but short, our days are but *few. Few]* and evil they have been.

Give me leave a little to amplify on this point: would we thoroughly know the shortness of out time, the fewness of our days? I shall then set before you the *magnitude* of the one, and the *multitude* of the other:

And first, for the *magnitude* of the time of our life; A man (say the Philosophers) is *Microcosmus, a little world: little* for goodness, but *a world* of wickedness. Of this *world* if you will have the dimensions according to the rules of Geometricians, *the length, breadth,* and *depth* of our short *life;* then first for our *length* from East to West, from our birth to our burial. I need not to take so many paces, as will make *mille passus,* a mile; our little life bears no proportion to such a length: I dare not say as *Stobaeus* relates, that our life hath the last of a cubits length: for that's more then the Scripture will afford it: it is but *a span,* or *hand breadth,* saith *David,* that's little: nay, *Alcaeus in carmine Lyrico,* saith, it is but an *inch long,* that's less: nay, saith *Plutarch, All our life is but a prick, a point:* yet less, saith *Seneca, it is a point that we live, and less then a point.* that's less then either I can say, or you conceive. What is it? not *a mile, but a cubit, but a span, but an inch, but a point, nay less then that:* here's little longitude of life. Well, but our latitude perhaps is greater: no, take a measure if you please from one pole to another, as we stand betwixt the terms of life and death and weresoever we are, death is within *an hand-breadth* of our life: if we be on the sea, there's but *a thick board* betwixt us and drowning: if on the land, there's but *a shoe-sole* betwixt us and our grave: if we sleep, our bed is our bodies grave, and there's but *a sheet,* (perhaps a winding-sheet) betwixt us and it: when we are awake, our body is our souls grave, and there's but *a few skins* (as say Physicians) betwixt death and us. What is it? but the breadth of *an hand, of a board, of a shoe-sole, of a thin sheet, of a small skin:* there's little latitude you see. Well, but our profundity may help all this: go to therefore, and see what that is. I shall not lead you down many steps, for indeed there are not many steps to lead you down: in one word come to the center of the heart of man: The *Grecians* to express the shallowness of this life, give the same name to the heart, that they do to death. 〈 in non-Latin alphabet 〉 is the heart, the author of life; and 〈 in non-Latin alphabet 〉 is destiny, the worker of death; to show that as every man hath an heart; so death hath a dart for every man. Christians! mortals! consider your magnitude in all these dimensions; alas, how is it that many of you make yourselves so great? what mean those titles which you take upon you? *Your Greatness, Your Highness, your*— I know not what. O consider the mortality of your bodies and that will tell you the just scantling of yourselves.

2. For the *multitude of our days,* he was branded with the name of a fool, that thought he had *many years* to live. *Moses* tells us, *The days of our years are threescore years and ten,* Psal. 90.10. But now (as you heard) we value our life but at *seven years,* as if six years we had to labor, and to do all we had to do; but the seventh were a Sabbath *to rest with God,* Revel. 14.13.nay yet the Scripture comes somewhat lower, and because a plurality might cause a security, it bestows but a unity upon our years, thus *Jacob* in this text reckons of a great number of one year, *The days of the year of my life are an hundred and thirty year.* Gen. 47.9. nay *Austin* comes shorter, and compares our life to a quarter of a year, like *Jehoahash* reign, which lasted *about three months time.* 2 Kings 23.31. nay, the Scripture descends from *months* to *days, Few and evil are my days,* saith *Jacob:* implying that this life is but *a few days,* or but*one day,* as some would

have it, which is the meaning of Christ's prayer, *Give us this day our daily bread.* Matth. 6.11. And yet that we may not think our death a great way off, the Scripture tells us, it is not a day to come: no, *boast not of tomorrow, for thou knowest not what a day may bring forth.* Prov. 27.1. thy day is this present day, and therefore saith the Apostle, *To day if you will hear his voice,* Heb. 3.7. nay, to speak further, this day (saith *Job*) is past already, *we are but of yesterday,* Job 8.9. nay, as if a day were too long for the life of man, most resembles it to the *grass that grows up in the morning, and is cut down in the evening,* Psal. 90.6. and *Gregory* compares it to *Jonah's* gourd, that *came up in a night, and perished ere the day was come,* Jonah 4.10.*The evening and the morning make but one day.* Gen. 1.5. but our day is oft times *an evening* without *a morning,* and oft times *a morning* without *an evening.* Nay, yet to go lower, as if half a day were more then our life could parallel, *Moses* compares it to *a watch,* which is but the fourth part of a night. Psal. 90.4. yea and as if this were longer then our life doth last, the Scripture calls it but *an hour.* John 5.25.*The hour is coming, and now is,* saith Christ: nay our life is but *a minute,* or if we can say less, *a moment, in a moment they go down to the grave,* saith *Job,* Job 21.13. and *in a moment shall they die* saith *Elihu.* Job 34.20.*And a lying tongue is but for a moment,* saith *Solomon,* Prov. 12.19. and *our light affliction is but for a moment,* saith *Paul,* 2 Cor. 4.17. Lo here the length of our little life, this is the gradation that God makes of it: at first a matter of *seventy years,* but these were tythed from *seventy to seven,* this number again was made no number, *one single year: a year? nay a month, nay a day, nay an hour, nay a minute, nay a moment, as soon as we were born, we began to draw to our end.*Wisd. 5.13. There's but *one poor moment* which we have to live, and when that is spent, our life is gone, How? but *one?* and *a moment? one* is the least number that is, and *a moment* the shortest time that ever was: O what mean men to plot and project for the time to come, as if this life would never be done? O consider of the littleness of the time that thou hast to live! O consider of the greatness of the matter that depends upon it; thy body, soul, heaven, and hell, all hangs on this thread, a short life, a few days.] *Few] and evil have the days of my life been.*

You have learned *Moses* Arithmetic to number your days; practice a while, and you find this *use.*

[Use. 1] God shortens your time, you that are unregenerate, lest you defer your repentance: it is said of the Devil, that he is *busy, because his time is short,* Revel. 12.12. and are you worse then Devils? is not your time shorter? and yet are you more negligent? how do you give way to that old serpent? he delays no time to bring you to hell, and ye neglect all times to get you heaven: What is your life but a *Jonas* gourd, suddenly sprung up, and by and by withered again, and gone? whatsoever ye do, your wheel whirls about apace: in a word, *ye die daily,* and you all know thus much, that you have everyone of you a poor soul to save. I have wondered at men, that desire time after time, one time after another, why if your souls perish, the day will come soon enough. *It makes me weep* (said one of a better stamp) *when my hour-glass is beside me, and I see every drop of sand follow other so speedily.* Your days are but *few,* and yet who knows whether *this day* his sun may set? Take heed, you unregenerate, if death come unawares, it is the price of your souls how you are provided! Who (alas) would defer to be good, that knows not how soon he may go to judgment? The enemy keeps a daily watch, a

friend prepares for your welcome, and are you such enemies to yourselves, that never are prepared to welcome death?

[Use. 2] But to speak to thee, whosoever thou art that readest, *regenerate* or *unregenerate,* the best counsel thou canst learn, is to be still in a readiness; think every day thou risest to be thy day of death, and every night thou goest to bed, that thou art laid down in the grave: if thou shouldest forget, will not each object be a remembrancer? thy sheets, of thy winding-sheet; thy coverings, of thy clasping dust; thy sleep, of thy death; with whom (I may say truly) thou shakest hands every night: who can forget his *grve,* that lies him down in his bed? and who then would not so provide himself, as if every night he went to his grave? Our days are but *few,* and the night will be ere long that we die indeed. What are we but Tenants at will in this Clay Farm? the foundation of all the building is a small substance, always kept cold by an intercourse of air, the pillar is but a little breath, the strength some few bones tied together with dry strings, howsoever we piece and patch this poor cottage, it will at last fall *into the Lord's hands,* and we must give surrender only in this tenor, *Few] and evil have the days of my life been.*

You now see the time of our *Lease* to the full, out *life* lasts but *days,* our *days* are but *few,* who is so fond to settle his care on this *Lease,* that so soon is expired, nay, with a blast is gone out? The man that is wedded to this world, enjoys neither length of *days,* nor a *day* of joy; as he is mortal, so is he miserable: you shall see my Text join both the hands, nothing indeed but death can loose the bonds, the *days* of my life are *few,* the *few days* of my life are *evil; few* in number, *evil* in nature; neither many, nor good, but *few,* and *evil.*

Evil.]

OUr life is but *days,* our days are but *few,* our few days but *evil:* Into what a sea of misery have I now rushed sail? Evil life, evil days; but *few,* yet *evil.*

There waits on our life

- *Sin,*
- *Punishment.*

Both these are *evil; Sin,* as the father, plays the Bankrupt; and *Punishment,* the son, must pay the debt: first, *Lust conceives and brings forth sin, then sin being finished brings forth death.* Here is both the work and wages, first we commit, and then we suffer *evil.*

The *evils* we commit are *sins,* and see what a troop of enemies march about us; if you expect the battle in array, what say you to those *evils original?* these are the inheritance which we have from our first parents; it is the same infection that distilled from them abides in us, and therefore the same punishment is due to us, that fell on them. O the flood-gate of *evils* that now are opened! *Adams sin* is ours by imputation, we are twigs of one root, streams of one fountain, and by the same reason partakers of one sin. And as no *evil* is alone, so besides that *imputed,* we have another *inherent,* this is the proclive disposition that we have to *evil,* because of the loss of those powers that we had to good; *First,the sin of the person infected*

nature but now the sin of nature infects the person: Is not the mind doubtful of the ways of God? Is not the will prone to all manner of *evil?* Are not the affections disordered in their actions? But as for *goodness, and holiness, and virtue, and grace, and temperance, and innocence,* all these ornaments are lost; *Adam* received them for himself and us, and therefore lost them from us, as from himself: what wonder, if we being spoiled, nature be left naked; a rotten root must needs bear rotten branches; and if the first man be infected with sin, what follows, but a corruption of the whole nature of man?

But these are but the seeds, what say ye to the offspring? Evils original beget evils actual, and such are they (as *Austin* defines them) *Whatsoever we say, or do, or think against the Law eternal.* How many of these Furies haunt us? our *saying, doing, thinking,* all is *evil* that is against God's command: his *will* is the rule that should measure all our *actions,* our *actions* are the frame that should be measured by his *will;* here then is sins *material* and *formal,* the *actions of man diverted from the will of God;* and if all these be *evils,* how many *evils* are they all?

Look at our *omission of good duties,* and come they not in like moats in the Sun? How many alms have we denied? How many blessings have we refused? How many Sermons have we neglected? How many Lord's days have we mis-spent? This was the sin of that rich man, of whom though *Lazarus* had no hurt, yet because he could receive no good therefore *he was tormented in that flame.* You know a day will come, when a bill of negatives shall be framed against the wicked, not what ye have done, but what ye have not done: *I was hungry,and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye lodged me not; I was naked, and ye clothed me not; sick and in prison, and ye visited me not,* Matth. 5.42. It is the not doing your duties must incur that heavy sentence,*Depart from me ye cursed.* Mere harmless men are no fit members for God's kingdom; if you mean to avoid evil, you must neglect no good: alas, who would slip any occasion, that considers the just reward of this *evil of omission.*

But these are not half the count, there be *evils of Commission,* whereby we fight against God, and provoke his justice against us: of all the Commandments which we should perform, there is not one precept which we have not broken; God himself is dishonored, his worship is neglected, his name is blasphemed, his days are profaned: if we go any further parents are disobeyed, injury is maintained, adultery is committed, robbery is practiced, false witness is produced, covetousness is followed: thus is the manner of our keeping the Commandments, from the first to the last having transgressed against all.*Hide thy face from my sins, O Lord, and put away all mine iniquities.* We had need to pray, *Hide them,* for if they be not hid, how many of these *evils* will rise up in judgment against us?

But here is no end, there be *evils external* that accompany the body, and what part of the body is not possessed with some *evil?* Look at the senses, and wherein hast thou employed thine eyes, but in beholding vanity? wherein thine ears, but in hearkening to lies? wherein thy tasting, touching, smelling, but in sensual pleasures? and as the senses, so are the members full of evil,*The head is sick, the heart deceitful, the tongue unruly, the teeth as swords, the jaws as knives, the hands are full of blood, and the feet swift to shed blood.* Thus from the sole of the feet to the crown of the head, there is *nothing whole, but wounds, and swellings, and sores full of corruption,* Esa. 1.6.

And if these be our *outward,* what be those *inward evils?* should I thrust my hand into your bosoms, O how leprous should I pluck it out again! that *Understanding* created full of light, is now so blind, that *it perceives not the things of the spirit of God, neither can it know them, for they are spiritually discerned.* No doubt there is in us a remaing spark of Nature, and that is the light of reason which makes us men; but if you look at this reason, it perceives only natural and external things; it can perceive thy house adorned, thy lands tilled, thy grounds stocked; but those spiritual blessings, celestial promises, eternal privileges, it cannot see, nor so much as think of: What are all our thoughts but vanity, and *imagination of man's heart, but only evil,* Gen. 8.21. Neither is this all, God framing man's soul, planted in it two faculties, the *Understanding* that informeth, and the *Will* that followeth: and as the *Understanding,* so is the *Will;* it receives from *Reason* (her Counselor) sensual advice, and sends forth to the *Affections* (her Courtiers) injunctions of vanity; here is a Counselor indeed, what is it but *reason* without reason? and here is a *will* indeed, what is it but a slave to sin, without any *will* to good? Man is so holden captive with the yoke of sin, that of his own nature he can neither *aspire by desire nor travel by endeavor to any goodness.* I say not, but (as *Bernard) to will is in us all,* but to will *evil* is of nature, to will *good* is of grace, away then with our abilities, and confess we with the Apostle, that *to will is present with me, but I find no means to perform that which is good,* Rom. 7.18.

And yet this is not all, take a view of those *affections* which attend the *will,* and how are all *evil?* It is God should be the object both of our *will* and *affections,* and what say you? do you love him, and fear him, and trust in him, and serve him? your sins say, no: we can do nothing that good is, but we run upon *evil;* see thine *anger* like a Serpent, thy *desire* like a Wolf, thy *fear* like an Hart, thine *envy* like a Viper, all thy *passions* are become sensual, and *Every man is a beast by his own knowledge,* Jer. 10.14.

Blessed God! what a world of *evils* are within us?*We have sinned (O Lord) above the number of the sands of the seas, our transgressions (O Lord) are multiplied, our offenses are exceeding many:* Many sure, that contain these streams, and yet how many are the rivulets that issue from them? There be *evils* of weakness against God the Father, whose attribute is Power; there be *evils* of ignorance against God the Son, whose attribute is Wisdom; there be *evils* of malice against God the holy Ghost, whose attribute is Love. Can we add anymore? Mark but our thoughts, our delights, our consents to *evil:* or if these be not enough, see a swarm indeed that continually assault us, *anger, hatred, envy, distrust impatience, avarice, sacrilege, pride, despair, presumption, indevotion, suspicion, contention, derision, exaction,* (give me leave to breathe in the numbering of this bedroll) *perjury, blasphemy, luxury, simony, perplexity, inconstancy, hypocrisy, apostasy:* here is a number numberless, *gross sins, little sins, known sins, hid sins; Who can understand his errors? O Lord, cleanse me from my secret faults,* Psal. 19.12. The days of life are *few,* but the *evils* God knows how many; he that would number them may tell a thousand, and yet not tell one of a thousand: Can the proudest Pharisee justify himself? Remember the swarms that lurk in thy venomed conscience, number thy wanton words, thy carnal thoughts, thy unchristian gestures, thy outrageous sins, & come they not in by troops and herds, thicker then the frogs in Egypt? well may we stand amazed at their number, and as

convicted prisoners, cry for that Psalm of mercy,*Lord have mercy on us,* most *evil* wretched sinners.

Thus you see, Beloved, how *evil* be our *days,* since every *day* we do *evil:* then to wander no further, now we have found such a world of them, will you see them in a map? here is *evils original, evils actual, evils of omission, evils of commission, evils of the body evils of the soul;* well may we pray, *Deliver us from evil:* what, so many *evils of sin?* now the Lord deliver us.

[Use. 1] Remember yourselves, and who will not sing *David's* burden,*Mine iniquities are gone over my head, and as a weighty burden, they are too heavy for me to bear?* There is in sin (saith *Austin*) both weight and number, and is any one so dull or dead, that he is sensible of neither? go ye to the balance, and what a mass lies upon you? enough and enough again to sink you down to hell: go ye to the count, and what a swarm comes upon you? a million, and a million of millions to keep you out of heaven; when all your sins must be called to account before that Judge of the world, what account shall be given of this account that is endless? see them like the stars, only these set and rise, but your sins rise, and never set; see them like your hairs, only these shed and lose, but your sins grow ever more and more; see them like the sands, only these are covered with the floods and waters, but your sins lie still open and are ever before you: think on these stars, these hairs, these infinite innumerable sands of sins, and when all is done, let your tears be the flood to hide them over. It was *David's* saying, *Every night wash I my bed, and water my couch with my tears:* if your days be *evil,* let not your night slip without repentance; go not to bed, but beat your breast with the Publican; lay you not down, but withal lift up your voice *Lord be merciful unto me a sinner:* How sweet a rest doth that night bring, whose sleep is prevented with the consideration of our sins? though we are begirt with a thousand devils this would be as the watch of our souls, and the safeguard of our persons.

[Use: 2] But I must speak with a difference: I stand over some of you, who are so far from*washing away your sins with tears,* that I fear you never took much notice of the multitude of your sins: should I tell you that you brought sin enough with you to damn you, when you first came into this world; should I tell you, that you have everyone committed thousands, and thousand of thousands of actual sins and yet any one of those thousands is enough to send you packing to hell: You would think these strange points; but if God be true, there is no sin of man, either originiall or actual, either of omission or commission, either of the body, or of the soul, which without repentance will not produce eternal death: and therefore in God's fear take notice of your sins, set before you the Commandments of God, and thereto comparing your life, you may find out such a catalogue of your sins, that will thoroughly convince you of your damnable estate,

You may ask, to what end should we be so careful to find out our sins? I answer to a very good end, both in respect of the

- Unregenerate,
- Regenerate.

First, in respect of the unregenerate: this is the first step of repentance; this is one of those paces that will lead you towards heaven. You may be sure, without repentance no heaven, without confession no repentance, and without finding out sin there can be no confession. It were good therefore, and a singular means to bring you out of corruption into Christianity, and out of the state of nature into the kingdom of grace, that you would everyone of you have a Catalogue of your sins. If you will not, I can tell you who will, there is an adversary called *Satan* (the adversary of mankind) that stands at your back, and (I may say figuratively) with a scroll in his hands, wherein he writes down your sins; not a day passeth on, but he can easily tell how many sins you have committed all day. Lord, that men would think on it! Are you about any sin? at that very time Satan is registring the act, and time and place, and every circumstance: now woe, woe to man, that lets Satan do his work for him! Would you do this yourself, would you but study for a Catalogue of your own sins, that so you might confess them to God, and repent you thereof, this would be a dash in the devils book, so that he could not have whereof to accuse you; but if still you go on securely in sin, and never go about to call your sins to remembrance, a day will come (woe worth the day) when that roaring Lion shall set all your sins and transgressions in order before you: then shall you read (perforce) your sins original and actual, of omission and commission, of your bodies and souls. And I must tell you, herein is a great policy of Satan, he lets you alone in your security a while, if you will not trouble him, he will not trouble you; if you will not tell your own sins, neither will he tell you of them; but he will change his note (at furthest) when your *few evil days* finish: it is the very case as many creditours deal with their debtors, while they have any doings as they say, and are in trading, they will let them alone, in policy they will say nothing; but if once down the wind, in sickness, poverty, disgrace, or the like, then comes Serjeant after Serjeant, arrest upon arrest, action upon action: just thus is Satan's dealing with the unregenerate man; if you will but sin, and never call yourselves to a reckoning, inpolicie he will say nothing, but when the score is full, and death comes to arrest you, then will he bring out his black book of all your sins committed all your *days.* O I tremble to speak of it! then shall your sins fall as foul on your souls, as ravens on the fallen sheep, and keep you down forever in the dungeon of despair.

Secondly in respect of the regenerate; that you have ready by you (or by heart) a catalogue of your sins, is necessary in many respects.

First, to humble you: for no sooner shall the poor soul look on all the sins he hath committed, both before and after his regeneration, but confessing them in prayer, it will pull down his heart, and make the wound of his remorse to bleed a fresh, as before: and therefore this catalogue is most necessary in days of humiliation.

Secondly, it is necessary to prepare you for the receiving of the Sacrament; for indeed I would have none to presume to taste on that Supper, but first to view over all his sins, and to confess them in payer to his heavenly Father: there be many that in Confession look on their sins, as they do on the stars in a dark cloudy night, they can see none but the great ones, of the first or second magnitude, it may be here one and there one; but if they were truly enlightened, and informed aright, they might rather behold their sins, as those innumerable

stars that appear in a fair frostie winters night; they are many, and many: and therefore take a little pains in composing your catalogue, that so you may confess all (at least for the kinds) before you presume to come near that Table of the Lord.

Thirdly, it is necessary in times of desertion, or visitation: yea, if the Lord shall please to exercise you with any cross, or disgrace, or discountenance, loss of goods, disease of body, terror of soul, or the like; you may be sure as no misery comes but for sin, so then the enumeration of your sins from a bleeding broken heart, is the prime and first means to cause that Sun of mercy to break through the clouds, and to beget a clear day; alas, our *days* are *evil,* and sure we have as good reason as ever *Jacob* had to confess it: for my part, though I keep my catalogue to myself, yet in the general I cannot but confess to you all, *My days have been evil, evil, evil: Few and evil.*

And now we have done with the work, it rests that you should know your wages; there be days of sin, and then days of sorrow; as you have spent your days, so must you have your rewards; first we trespass, and then we pay for it; first we sin, and then we suffer *evil.*

[2] 2. The evils that we suffer may be ranked in this order; first, *evils original* fill up the scene, and what a multitude of *evils* do enter with them? No sooner had *Adam* sinned, but a world of miseries fell on man, so that as the infection, in like manner the punishment distills from him.*By one man* (saith the Apostle) *entered sin into the world:* what, sin alone? no, but *death by sin, and so death went over all men* Rom. 5.12. Infants themselves bring their damnation with them from their wombs; or if that be omitted, how many are the miseries of this life, as the fore-runners of that judgment? Look at the *mind* and what think ye of our *ignorance,* not only that of willful disposition, but (as the Schools distinguish) of pure negation; if it be not a sin, what is it but a punishment for sin? that our understanding should be obscured and darkened, our knowledge in things natural wounded, in supernatural utterly extinguished: O the miserable issue of that monster Sin! But as *evils* come by heaps, so of the same parent here is another brood, *Ignorance* and *Forgetfulness;* and is not this a misery, after all our time and study to get a little knowledge, quickly to forget that we are so long a learning? Man in his whole state, before the fall, could not forget things taught him; but now (as the hour-glass) we receive in at the one ear, and it goes out at the other; or rather (like the sieve) we always keep the bran, but let the flower go, so apt are we to retain the bad, but we very easily forget the good. And is this all? nay, yet more *evils;* see but our *affections,* and to what a number of infinite sorrows, griefs, anguishes suspicions, fears, malices, jealousies, is the soul of man subject? So prone are we to these miserable passions, that upon any occasion we fall into them; or for want of cause from any other, we begin to be passionate with ourselves: *Why hast thou, O Lord, set me against thee? I am become irksome and burdensome even unto mine own self,* Job 7.20.

Alas, poor man how art thou beset with a world of miseries? and yet, as if all these summed up together, could not make enough, look at the body, and how many are its sufferings? *In the sweat of thy face shalt thou eat thy bread,* said God, Gen. 3.19. The Spider spins, and weaves, and wastes her very bowels to make her net, and when all is done, to what purpose serves it, but to catch a fly? If this be vain work, how vain is man in his fond imitation? the birds and

beasts can feed themselves, without any pains, only man toils night and day, on sea and land, with body and mind; yet all is to no purpose, but to catch a fly, to protract a life, or to procure some vanity. And yet, as if misery had no mean; besides our *industry,* how is this body stuffed with many an *infirmity?* all the strength of man is but a reed, at best shaken, perhaps broken, howsoever weakened by every wind that blows upon it. The Physicians distinction of *Temperamentum ad pondus, & justitiam,* gives us thus much to learn, that no constitution is ever so happy, to have a just temper according to its weight; some are too hot others too cold all have some defects, and so are disposed to all kind of *infirmities:* man cannot carry himself, but he must needs carry about with him many forms of his own destruction. The books of the Physicians tell us of many diseases, and yet many are the diseases which their books cannot tell of: we see in our own days, most labor of new sicknesses, unknown to our fathers; or if any of us be free from any of these, yet every ones body nourisheth the causes, and may be a receptacle of a thousand diseases. How *evil is sin,* that incurs so many *evils of punishment?*

But as if all were too little (because our sins are so many) if you will number anymore, here is yet another reckoning, *evils original, and e••ls adventitious, evils of necessity,and evils of chance. Austin* saith, *What shall we say of those innumerable accidents that befall a man?* as heat, and cold, and thunder, and rain, and storms, and earthquakes, and poisons, and treasons, and robberies, and wars, and tumults, and what not? go whither you will, and every place is full of some of these *evils:* if you go on sea, every wave threatens you, every wind fears you, every rock and sand is enough to drown you: if you go on land every step dangers you, every wild beast scares you, every stone or tree is enough to kill you: if you go no whither, you cannot be without danger: *Eli* was sitting, and what more secure? yet at the news of God's Ark, that *it was taken by the Philistines, he falls down backwards, and his neck was broken. Korah* was standing, what more sure? yet as soon as *Moses* had made an end of speaking, *the earth opened her mouth,and swallowed him and his family, and all the men that were with him.* Indeed *Absalom* was riding, & what way more ready to escape the enemy? yet, *as the mule carried him under a great thick oak,his head caught hold of the oak, & he was taken up between the heaven and the earth and the mule that was under him went away.* Whatsoever we do, or whithersoever we go, so long as we do *evil,* these *evils* will meet us. Go into the ship, there is but a board betwixt thee and the waters: walk on the ground, there is but a shoe-sole betwixt thee and thy grave: take a turn in the streets, and so many perils hang over thee, as there are tiles on the houses; travel in the country, and so many enemies are about thee, as thou meetest beasts in the fields; if all these places be so dangerous, then retire to thy house, and yet that is subject to fire, or water, or if it escape both, it may fall on thy head: whithersoever we turn us, all things about us seem to threaten our death. Our *days* are *evil* indeed, and who is it that is exempted from every of these *evils?* Sinners are corrected, good men are chastened, there is none escapes free.

To see a little the state of God's own friends and children: Was not *Abel* murdered by his brother? *Noah* mocked by his son? *Job* scoffed by his wife? *Eli* slain for his sons? will you all at once? take one for all, and see *Jacob* our Patriarch, a notable example of extreme infelicity: he is threatened by his brother, banished from his father, abused •y his uncle, defrauded of

his wife, was not here misery enough to break one heart? But after this, for another wives sake, see him enter into a new service,*In the day he is consumed with heat, in the night with frost:* an hard service sure! nay after this that he got his *Rachel,* see then a division betwixt her and *Leah,* two sisters brawling for one husband yet neither content, after both enjoyed him. Blessed Saint! how wast thou haunted with afflictions? yet after this, he agrees his wives, and they all run from their father, and now see a fresh pursuit; behind him, *Laban* follows which an Hue and Cry, before him *Esau* meets him with 400 men; to go forwards intolerable, to go backwards unavailable; which way then? It was an Angel of God, nay the God of Angels that now must comfort him.

And yet again after his first entry into his own country, his wife *Rachel* dies, his daughter *Dinah* is ravished his son *Reuben* lies with his concubine, and if the defiling of a wife be so great a grief to the husband, what sorrow and shame, when the wickedness is committed by a man's own son? what can we more? If ye his heart be unbroken, here's another grief great enough to match all the rest, his son, his *Joseph* (they report) is lost, and what news hears he of him, but that he is torn with wild beasts? and now see a man of miseries indeed!*He rends his clothes, he puts sackcloth about his loins, he will not be comforted, but surely* (saith he) *I will go down into the grave unto my son mourning.* Alas poor *Jacob!* what can they say to comfort him? To comfort, said I? nay, yet hear the tidings of a new misfortune, a famine is begun, and another of his sons is kept in prison: What a grief is here? Another in prison, and nothing to redeem him but his only *Benjamin;* here is the loss of son after son, *Joseph is not, and Simeon is not, and now ye will take Benjamin, all these things are against me.* We need no more, if *Jacob* thus number, how many are the miseries he did daily suffer? would you have the sum? He himself the best witness of himself, affirms it to *Pharaoh, Evil, Evil. Few and Evil] have the days of the years of my life been.*

So miserable is our *life,* that no man can take his breath before some *evil* or other do seiz on his person: if you would that we knit up all in one bundell, there be *evils original, evils adventitious, evils of the mind evils of the body, evils that are common, evils of the chosen,* we had need pray again, *Deliver us from evil.]* What? so many *evils of suffering?* Now the Lord deliver us.

[Use. 1] What is sweet in this life, which so many miseries will not embitter? If this be a vale of rears, where is thy place to pleasure? If this life be a nest of cares, how canst thou settle so great a vanity as sin in a field of such misery as the world? *O ye sons of men, how long will ye blaspheme mine honor, and have such pleasure in vanity, and seek after leasing?* Were men not mad in their ways, or utterly besotted in their imaginations, well might these miseries of our life breed their neglect of the world. Can we choose but wonder to see how busily thou heapest up riches yet knowest not who shall eat the grapes of thy planted vineyard? God gave thee a countenance erected towards heaven, and must it ever be groveling and poring on the earth? God gave thee a soul to live with his blessed Angels, and wilt thou make it a companion fitter for no other then brute beasts?*There is an evil sickness* (saith *Solomon) that I have seen under the Sun;* and what is that, but *riches reserved to the owners for their evil.* See here the just judgment of a righteous God, to this end is thy riches, thou wouldest live at ease, and

outlast many years, therefore thy life is but miserable, and thy death must be sudden, thy *days are but few,* and thy *few days are evil.*

[Use. 2] But to comfort all you that live in the fear of God, it may be your *days are evil,]* and what then? this is to make *trial of your love to God,* and a *trial* it is *of God's love to you.*

First it makes *a trial of your love to God;* Certainly if you have but a spark of this *love,* your days cannot be so *evil,* but in the midst of those *evils* you shall find some inward consolations that will sweeten all. It is memorable how *Jacob* for *Rachel* serves *Laban* seven years, but yet (saith the Text) *they seemed to him but a few days for the love he had to her.* Nay, after *Laban* had deceived him in giving him blear-eyed *Leah* instead of beautiful *Rachel, Jacob* then serves him another seven years prentiship; love makes the heart cheerful in the worst of sufferings: though *Jacob* was consumed with *drought* in the *day,* and *frost* in the *night,* which many and many a time made his rest and *sleep to depart from his eyes;* yet his *love* of fair *Rachel* sweetens all his labors. Why thus thus will it be with you that *wait on the Lord* your God: what though miseries come upon you as thick as hail-storms in a sharp winters day? you may remember you have a better master then *Laban,* a better service then *Jacob's,* a fairer prize then *Rachel:* who is your master but such an one as will surely keep his covenant, even the Lord your God? what is your service, but such a one as is most glorious and honorable, even a *light burden, a perfect freedom?* what is your prize, but such a one as surpasseth all prizes whatsoever, even the beauty of heaven, the beatifical vision of our blessed God, If then you but *love* God as *Jacob* did *Rachel,* what matters it how *evil* your *few days* be? nay be they never so *evil,* and were your days never so many, yet an hundred, a thousand years spent in God's service, they would seem but a *few days* for the *love* you bear to him. O Lord work in us this *love,* and then command what thou wilt, persecution, affliction, the Cross, or death, no service so hard, but we shall readily obey thee.

Secondly, as your *evils of sufferings* try *your love to God,* so they are *a trial* (or token) *of God's love to you:Our light affliction which is but for a moment causeth unto us a far more excellent and an eternal weight of glory;* and if this be the end, who would not endure the means? O divine mercy! therefore the dugs of this life taste bitter, that thereby God may wean us from the love of this world to attain a better: Certainly God is good unto us in tempering these so fitly; bitterness attends this life, that thou mayest sigh continually for the true life. Wouldst thou not run through dangers for a kingdom? wouldst thou not fetch a crown for fear of a thorn? nay, who would not go to heaven, although it were with *Elijah* in a whirlwind? *I count* (saith *Paul) that the afflictions of this life are not worthy of the glory which shall be shown unto us.* Come then ye that thirst for long life, believe in God, and you shall have life eternal. All is well that ends well: though a while we sink in miseries, yet at last the joys of heaven will refresh us: then shall we live in love, rejoice in hymns, sing forth in praises the wonderful works of our Creator and Redeemer, this is that *life* of heaven, and when our *life* ends here, Lord grant us *life everlasting.*

Thus far have you seen the state of our *life,* this *lease* breeds sorrow, but the reversion is our joy; no sooner shall this *life* exspire, but God will give us the purchase of his Son, that inheritance of heaven; comfort then thy soul that wades through this sea of miseries, and

the Lord so assist us in all our troubles, that he *lead us not into temptation, but deliver us from evil. Amen.*

Have been.]

OUr *life* is but *days,* our *days* are but *few* our *few days* but *evil,* and now when all is done, we find all is out of date. *Few and evil* have] *the days of my life* been.]

This last word is the leases exspiration: and why *have been?]* If you will needs know the reason.

The time that is past is best known to *Jacob.*

And the life of *Jacob* is but as the time that is past.

First, the time that is past is best known to *Jacob:* old men can tell old stories, and something it delights them to remember the storms gone over them. We all know how

- Many years we have lived.
- Great miseries we have suffered.

Jacob tells you, as you may tell each other, our *years* have been *few,* our *few years* have been *evil.* To make this good. *Have they not been few?* Let me ask some old man, whose hairs are dipt in snow, whose *golden ewer is broken, whose silver cord is lengthened,* how many be thy years? It may be thou wilt answer, as *Moses* gives the number, a matter of *threescore years and ten,* or *fourscore years:* I cannot say but it is a long time to come, but alas, what are these fourscore years now they are gone? Tell me you that have seen the many changes both of Moon and Sun, are they not swiftly run away? you may remember your manhood, childhood, and I pray what think ye? was it not yesterday? is it not a while since? who will not wonder to see how quickly it is gone, and yet how long it was a coming? The time to come seems tedious, especially to a man in hope of bliss, the time now past is a very nothing, especially to a man in fear of danger: go down to those cast-away souls that now suffer in hell flames, and what say they of their *life,* but *as soon as we were born we began to draw to our end,* Wisd. 5.13. go down to those putrefied bodies, and find amongst them the dusts of *Adam, Seth, Enoch, Kenan, Mahalaleel, Jered, Enoch, Methushalem,* everyone of whom lived near to the number of a thousand years, are they not dead? and what is their epitaph, but, *they lived and died?* Gen. 5. To sum up all in one, and to make this one serve for all, *Jacob* is *an hundred and thirty years old* (for so you see it registered in God's book) yet now being demanded to tell his age, he answers but *Days,* and his days are but *Few;* how should they be many that now are gone already? these few days, they *have been.]*

2. And as time past tells our days, so it counts all our miseseries, *who cannot remember the miseries he doth suffer?* The poor, the sick, the banished, the imprisoned, the traveler, the soldier, everyone can write a Chronicle of his life, and make up large volumes of their several changes. What is the history of the Bible but an holy brief Chronicle of the Saints grievous sufferings? See the miseries of the Patriarchs described in the books of *Moses:* see

the wars of the Israelites set down in the books of *Joshua:* see the afflictions of *David* in the books of *Samuel, Ezra, Nehemiah, Esther, Job,* everyone hath a book of their several calamities, and if all our miseries were but thus abrevitaed, *I suppose the world would not contain the books that should be written.]* There is no man so cunning to know his future condition; but for those things which *have been,* everyone can read them. Look then (beloved) at the time now past, and will you not say with *Jacob,* your days *have been evil? Evil* for your sins, and *evil* for your sufferings: if you live more *days* what do you but increase more *evils?* the just man sins seven times a day, and everyone of us perhaps seventy times seven times: do we thus multiply sins? and think we to subract our sorrows? think but of those storms that already have gone over our heads famines, sores, sicknesses, plagues, have we not seen many seasons unseasonable, because we could find no season to repentance? Our Springs have been graves rather then cradles, our Summers have not shot up but withered our grass, our Autumns have took away the flocks of our sheep, and for our latest Harvest, the heavens themselves have not ceased weeping for us, that never yet found time to weep for ourselves. And as this procured the famine, so famine ushered the pestilence. O the miseries miserable that at this time fell upon us! Were not our houses infected? our towns depopulated? our gardens made our graves? and many a grave a bed to lodge in it a whole family? Alas, what an hideous noise was heard about us? In every Church bells towling, in every hamlet some dying, in every street men watching, in every place, everywhere, wailing and weeping, or groaning and dying. These are the evils that *have been,]* and how should we forget them that have once seen them with our eyes? *Call to mind time past,* was the rule of *Bernard,* & what better rule have we to square our lives, then the remembrance of those *evils* which our lives have suffered? Look back then with *Jacob,* and we have good reason to *redeem the time past, because our days have been evil.*

[2] 2. But there is yet another reason why these *few evil days have been.]* As the time past is best known to *Jacob* so the life of *Jacob* is but as the time past. *Go to now* (saith S^{t}. *James) ye that say today or tomorrow we will go into such a City, and continue there a year, and buy and sell, and get gain, and yet ye cannot tell what shall be tomorrow.* James 4.13. It is a mere presumption to boast of the time to come: can any man say he will live til tomorrow? look back ye that trust to this staff of Egypt, there is no man can assure you of this day, *Man knoweth not his time,* saith the Preacher, Eccles. 9.12. As near as it is to night, it may be before evening someone of us may be dead, and cold, and fitter to lodge in our graves under earth, then in our beds above it; nay, assure yourselves, our life is of no long continuance: what speak we of tomorrow, or this day? we are not sure of (that least of times division) a very hour: *watch therefore* (saith our Savior) and will you know the reason? *for ye know neither the day, nor the hour when the Son of man will come,* Matth. 25.13. The man with ten or twenty dishes set before him on his table, when he hath full intelligence that in one of them is poison, will he not refuse all, lest in eating of any be run upon the hazard of his life? What is our life but a few hours? and in one of them death must needs come; watch then for the hour is at hand, and we know not how soon it will seiz upon us. This hour the breath thou drawest may be thy infection, this hour the bread thou eatest may be thy poison, this hour the cup thou tastest may be *that cup that must not pass from thee.* But what speak we of this hour, seeing it is come, and gone? The

sweetest ditty that *Moses* sung, were his briefs and semibriefs of life, and what is it but a *watch?* Psalm 90.4. what is it but a *sleep?* Psalm 90.5. we watch when it is dark, we sleep when it is night; if then our life be no more but a night-work, what is truer then this wonder, our *life* is done, our *days* they *have been?*

You may think we go far to prove so strange a paradox, yet *Job* goes further; what are we *but of yesterday, for our days upon earth are but a shadow?* Job 8.9. See here the chronologie of man's frailty, we have a time to live, and when is it, think you? not tomorrow, nor do day, nor this hour, nor last night, it is as long since as *yesterday itself.* Are not we strangely deceived? What mean our plots and projects for the time to come? why our life is done, and we are now but dead men. To speak properly, *In the midst of life we be in death,* our whole life being truly (if not past, yet) *as the time past* that is gone and vanished. The similitude or resemblance will run in these respects, the time past

- cannot be recalled.
- suddenly is vanished.

And so is our *life:* can we recall that which is fled away? the the life that we led yesterday, you see it is gone; the life that we led last night, it is past and done; the life that we led this morning, it is now a going, nay, it is gone as soon as we have spoken. *Nicodemus* saying according to the flesh was true, *How can a man be born which is old? can he enter into his mothers womb again, and be born?* John 3.4. How should a man recall that is past? can he receive again the soul once given, and begin to live? man never so great in power, and *spreading himself like a green bay tree, a tree]* most durable; *a bay tree]* most flourishing; *a green bay tree]* that is most in prime, if anything will stand at a stay, what is more likely? yet *he passed away* (saith the Psalmist) *and lo he was gone, I sought him but be could not be found,* Psalm 37.35, 36. We cannot stay time present, how should we recall time past? See here the man on whom the eyes of the world are fixed with admiration, yet for all this he *passeth]* without stay, he *is gone]* without recall, *I sought him but to find him]* is without all recovery. Time was that *Adam* lived in paradise, *Noah* built an Ark, *David* slew *Goliath, Alexander* overcame the world: where be these men that are the wonder of us living? we all know they are long since dead and the times they saw shall never come again. How fond was that fiction of *Plato,* that after the revolution of his tedious year, then he must live again and teach his Scholars in the same chair he sate in? our faith is above his reason, for *the heavens shall pass away, the elements shall melt with heat, and the earth with the works therein shall be burnt up,* 2 Pet. 3.10. Where then is the life of *Plato,* when all these things shall turn to nothing? we may now for his learning praise him where he is not, and he may then for his error be damned and tormented where he is. Is there any man with skill or power can call back but yesterday? once only we read of such a miracle, but it was only by the hand of God Almighty. *Hezekiah* was sick, 2 Kings 20. and to confirm the news that he must recover, he requires a sign. *What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?* this was no temptation, for you see how the Prophet gives himsatisfaction, *This sign shalt thou have of the Lord; wilt thou that the shadow go forward tenn*

degrees, or go back tenn degrees? Hezekiah thinks of death, and the Prophet restores his life, not only a time of fifteen years to come, but of ten degrees now gone, and thus it was observed *in the dial of Ahaz.* This was a miracle that but once happened since the beginning of the world; he then that sleeps away his time in expectation of *Hezekiah's* sun, may sleep till his death, and then not recall one minute of his life; as the time, so our *life,* if once past it is *irrevocable, irrecoverable.*

2. And as it cannot be recalled again, so suddenly it is vanished;*Nothing makes life long, but our hope to live long: take away those thoughts of the time to come, and there is nothing swifter then the life that is gone.* Suppose then thou hadst lived so long, as from *Adam* to this time: as *Austin* saith, *Certainly thou wouldest think thy life but short:* and if that were short, which we think so long, how long is our *life,* which in comparison of that is so extremely short? The time once past, we think it suddenly past, and so is *life* gone in a moment, in the twinkling of an eye, so soon indeed, before it can be said, *This it is.]* In everyone of us death hath ten thousand times as much as life, the life that is gone is deaths, and the life yet to come is deaths, our *now* is but an instant; yet this is all that belongs to life, and all the life which any of us all is at once possessed of: here is *a life* indeed, that so soon is vanished, before it can be numbered or measured; it is no time but *now,* yet stays not till the syllable *now* may be written, or spoken: what can I say? the life that I had when I began to speak this word, it is now gone since I began to speak this word. May we call this life that is ever posting towards death? Do we what we can, & could we do yet more, all we do, and all we could do, were to no purpose to prolong our life: see how we shore this ruinous house of our body with food, with raiment, with exercise, with sleep, yet nothing can preserve it from returning to its earth; we go, and we go suddenly, witness those two *Caesars,* who put off themselves whilst they put on their shoes; *Fabius* (styled *Maximus* for his exploits, and *Cunctator* for his delaying) yet could not delay death, till notice might be taken he was sick: but how many examples in this kind have we daily amongst us? you know how some lately have gone safe to bed, and yet in the morning were found dead and cold: others in health and mirth laid down by their wives, and yet ere mid-night found breathless by their sides. What need we further instances? You see how we go before we know where we are; the life that we had, what is it but a nothing? the life that we have, what is it but a moment? and all that we can have, what is it but a fleeting wind, begun and done in a trice of time, before we can imagine it. In a word, our Sun now sets, our day is done: ask *Jacob* (the Clock-keeper of our time) this Text tells the hour and now struck, you hear the sound? our days are gone, few and evil they *have been.]*

***The Conlusion:* Occasioned by the death of CHARLES BRIDGEMAN, who deceased about the age of twelve, in the year of our Lord *1632.* he was a most pious son of a most pious mother, both now with God.**

HEre I thought to have finished my Text and Sermon; But here is a sad accident to confirm my saying, and whilst I speak of him, what can I say of his state, his person, his birth, his life, of all he had, and of all he was, but that *they have been.*

Sweet rose, cropped in its blossom, no sooner budded, but blasted; how shall we remember his days, to forget our sorrows? no sooner had he learnt to speak, but (contrary to our

custom) he betook him to his prayers; so soon had grace quelled the corruption of his nature, that being yet an infant, you might see his proneness to learn, nay, sometimes to teach them this duty, who waited on to teach him his devotion: not long after he was set to school, where he learned by book, what before he had learned by heart: the sweet care, good disposition, sincere religion, which were in this child, all may remember which cast but their eyes upon him. O God, how hast thou bereaved us of this Gem? Sure it is (as it was said of another) for this cause only, that it might shine in heaven. But this was but the beginning of his days, now they are past, they *have been.]*

Go a little further, we left him at school, but how learned he *Christ,and him crucified?* this was the knowledge taught him by the Spirit of God in a wonderful manner. *Out of the mouths of babes and sucklings hast thou, O God, ordained strength.* To consider again his religious words, his upright actions, his hearty devotions, his fear of God, all then concluded, as they did of *John,What manner of child shall this be?* No question the grace of God was with him. If I should instance in any of these his frequency in prayer, his reading of Scripture, his reasoning with others to get knowledge to himself, we may wonder at God's power in this child's poor weakness: Excuse me whiles I tell nothing but truths, and I hope they will tend to our own instruction. In the morning he would not stir out of doors, before he had poured out his prayers; at noon he would not eat any meat, before he had given the Lord thanks; at night he would not lie down on his bed, before he had kneeled down on his knees: we may remember those times, when sometimes that he had forgotten this duty, no sooner had he been in bed, but up he would have got again, and so kneeling down on his bare knees, covered with no garment but his linens, he would ask God forgiveness for that sin of forgetfulness; neither have his brothers escaped without his reprehension: for had they eat any meal or meat without a grace, his check was usual; *Dare you do thus? unless God be merciful unto us, this bit of bread might choke us.* The wise sentences, the religious words, which often dropt from his mouth like honey can we remember them, and not grieve at the death of him that spake them? What comfort had we in those days? What sorrow have we to think those days are done? Surely we cannot speak it without bitterness of soul, *they are gone,* they *have been.*

Thus he lived: will you know how he died? First, a lingering sickness seized upon him, against which to comfort him, one tells him of possessions that must fall to his portion: *And what are they?* (said he) *I had rather have the Kingdom of Heaven, then a thousand such inheritances.* Thus he minds Heaven; and God, so minding him, presently sent him his sickness that should summon him thither. And now how should I repeat his words with the life that he spake them dying? No sooner had God struck his body with that fatal sickness, but he asks, and needs would know his souls estate: *I have heard of the soul* (said he) *but what is the soul? the mind?* he questions, and questioning answers, better (I fear) then many, too many gray headed amongst us; but the answer given, how the soul consisted of the Will and the Understanding, he says, *he is satisfied, and now understands better then he did before.* Another comes to him, and then he begins another question, now he knows the soul, he desires yet to know further, *How his soul may be saved?* O blessed soul, how wisely couldst thou question for thine own souls good! The answer given, *by faith applying Christ's merits:* he heard it, and had it, anon telling them, who before had taught it him. Resolved in these

questions, he questions no further, but will now answer them, that go about to question him: One asks him, whether he had rather live or die, he gives the answer, and not without *Paul's* reason, *I desire to die* (said he) *that I might go to my Savior.* O blessed Spirit, bow didst thou inspire into this child thy wisdom and goodness! This done, his pain begins again to afflict him, and this occasions another thus to question him, whether he would rather still endure those pains or forsake his Christ? *Alas* (said he) *I know not what to say as a child, for these pains might stagger a strong man, but I will strive to endure the best I can.* Upon this he presently calls to mind that Martyr, who being in prison, the night before his burning put his finger in the candle, to know how he could endure the fire; *O* (said he) *had I lived then, I would have run through the fire to have gone to Christ.* Sweet resolution of a silly child! who can hear, and not wonder? wonder, and not desire to hear that he may wonder still? Blessed child, hadst thou lived that we might have wondered at thy wisdom! but his days were determined, and now is the number turned to this poor cypher, they are not, they *have been.*

I cannot leave him yet, his sickness lasts long, and at least three days before his death, he prophesies his departure, and how strange a prophecy? not only that he must die, but fore-telling the very day, *On the Lord's day* (said he) *look to me.*Neither was this a word of course, which you may guess by his often repetition, every day asking till the day came indeed, *What, is Sunday come?* At last the looked-for day came on, and no sooner had the Sun beautified that morning with his light, but he falls into a trance; What (think ye) meant his blessed soul, whilst the body itself used such an action? his eyes were fixed, his face cheerful, his lips smiling, his hands and arms clasping in a bow, as if he would have received some blessed Angel, that there was at hand to receive his soul; but he comes to himself, and tells them how *he saw the sweetest boy that ever eyes beheld,* and bids them, *Be of good cheer, for he must presently go with him.* One standing near, as now suspecting his time of dissolution, bids him say, *Lord, into thy hands I commend my spirit;Yes* (said he) *Into thy hands, Lord, I commit my spirit which is thy due; for why? thou hast redeemed it, O Lord my God most true.* Who will not believe this child now sings in Heaven, that so soon had learned this *David's* Psalm on earth? I cannot hold myself, nor will I hold you long; but how may I omit his heavenly ejaculations? Beloved, I beseech you pardon me whilst I speak his words, and I will promise you to speak no word, but the very same formally which were his own: *Pray, pray, pray, nay yet pray, and the more prayers the better all prospers: God is the best Physician: into his hands I commend my spirit: O Lord Jesus receive my soul. Now close mine eyes, forgive me father, mother, brothers, sister, all the world. Now I am well, my pain is almost gone, my joy is at hand, Lord have mercy on me, O Lord receive my soul unto thee.* Where am I whilst I speak these words? Blessed Saint, now thou singest in Heaven, God hath bid thee welcome, the Angels are hugging thee, the Saints rejoice with thee, this day is the Crown set on thy head, this day is the Palm of victory in thy hand now art thou arrayed in the shining robes of Heaven, and all the Host do triumph at thy corronation. Sweet soul, how am I ravished to think upon thee! What joy is this? The Patriarchs salute thee, the Prophets welcome thee, the Apostles hug thee, all hands clap for joy, all harps warble, all hearts are merry and glad. O thou Creator of men and Angels, help us all to Heaven, that when our days *have been]* we may all meet together in thy blessed Kingdom.

I have done: turn back by the same thread that led you through this labyrinth, and you shall have in two words the sum of this whole Text.

The time of our *Lease* what is it but our *Life?* what is this *Life,* but a number of *few days?* what are these *days,* but a world full of *evil?* But a *life,* but *days,* but *few,* but *evil;* can we add anymore? Yes, *Life* is *life* howsoever we live, and better you think to have a bad *lease* in being, then our *life* to be quite extinguished; nay, be not deceived, this *life* is but *death,* the *days* that we spend, they are past and done, *few and evil they have been.* Thus ends the Text with the exspiration of our *Lease:* yet is not all done, when we loose this life we have another free-hold prepared in Heaven, and this is not leased, but purchased; not for a life, but inheritance; not for *days* but forever: Cross but the words of my Text, and *many and happy shall the ages of thy life be in Heaven, forever and ever.* Amen.

FINIS.

Deaths. Arrest.

LUKE 12.20.

This night thy soul shall be required of thee.

MAns Body (we say) is closed up within the Elements, his Blood in his Body, his Spirits in his Blood, his Soul in his Spirits and God or Satan in his Soul. Who holds the possession we may guess in life, but then is it most apparent when we come to death: The tree may bend East, or West, or North, or South; but *as it falleth so it lieth:* Our affections may look up or down, towards heaven or hell; but as we die we receive our doom, and then whose we are shall be fully made manifest to all the world. There is a parable of poor *Lazarus,* whose life was nothing but a catalogue of miseries, his body full of sores, his mind full of sorrows; what spectacle could we think more pitiful, whose best dainties were but broken crumbs, and his warmest lodging but the rich man's gates? Here is a parable of a certain rich man, who enjoys (or at least purposeth) a delicious fare, he hath lands *verse.* 16. fruits, *verse.* 17. buildings, *verse.* 18. and if this be the Inventorie, what is the sum? see it collected in the verse succeeding, *Soul,thou hast much goods laid up for many years; now live at ease, Eat, drink, and take thy pastime.* These two estates thus different, how should they be but of divers tenures?*No man can serve God and Mammon.* See *Lazarus* dying, and *the Angels carry him in-Abraham's bosom.* See this rich man dying, and *they* (that is, devils) *require his soul.* God receives one, and his soul is in heaven; Satan takes the other, and drags down his soul to hell; *he is comforted* that received pains, and *thou art tormented* that wast full of ease: this is the doom, and that he may undergo this, death now gives the summons, *This night thy soul shall be required of thee.*

The Text we may christen *Deaths Arrest,* it is we that offend his Majesty of heaven, and his precepts are given unto Death to attach our souls. See here a president, a rich man taken on a sudden, who must instantly appear before the Judge of heaven: when? *this night.]* What? *thy soul.]* Why? *it is required.]* Of whom? *of thee.]*

Or if this will not find the offender, see yet a more narrow search, every word is like some dark closet, therefore we will open the windows that you may have full light. This Text is *Deaths Arrest,* which as it must be executed, so it admits of no other time but *This]* This what? this day, whilst the Sun gives light to the world, and the light gives pleasure to the eye? this were some comfort: no, but then suddenly whilst all sleep securely, not *This day* but *This night.]* And what, this night? Is it to attach the body of some great personage, whose looks might affrighten Officers had they come by day? No, let his body rot in dust, whilst the *Soul* must answer his defaults: it is not thy body; 'tis *thy soul.]* And what, of his *soul?* Is this a subject liable to arrests? rather can they beg it at his hands, or will he yield it at their fair entreaties? no, it is neither beg'd nor entreated; but by virtue of God's Writ, it is *required.]* And how required? of his sureties bound for his good appearing? he hath many friends, and all, either have or would have entered bonds: no, he must go without bail or main-prize, it is not required of his sureties, but himself; not of others, but *of thee] is thy soul this night required.*

You hear the Texts harmony, of each string we will give a touch, and first note the time, *this night.*

This.]

[Doctrine.] NO other but *This?* were it a fortnight, a seven-night, any but *This]* night, and his griefs were lessened; the news is more heartless in that it comes more sudden. You may observe, *Then are the greatest losses when they come on us by heaps, and without fear or suspicion of any such matter.* Here was a man swimming in his fullness, and a sudden death robs him of all his treasures. To give you a full view, see his possessions, and how great was the loss, because of the suddenness: *This]* night.

[1] First, those *goods,* whereof he boasted, are now confiscate; not a penny, not a dram, not a mite shall be left him, save only a token of remembrance (I mean his winding-sheet) which he carries along with him to his grave.

[2] Secondly, his *goods and grounds* both were took from him at his death; he that commanded so much of earth must now have no more earth to pleasure him but a grave; what a change was this? his *grounds* were fertile, and they brought forth *plenteously,* but a blast of death hath struck both the fruit and *ground;* and nothing is now left him but a barren Tomb.

[3] Thirdly, his *lands and houses* both went together. You may guess that great demeans must have stately Halls: we read of his building, and especially of his Barns; when these were too little for his store, he tells us, he will *pull them down, and he will build greater.* He never thinks of any little room in the bowels of the poor. Was his harvest so great that his barns would not hold it? Whence came the blessing but from God? How is it then he forgets God that bestowed this blessing? It is written, *When ye reap the harvest of the Land, ye shall not reap every corn of your field, neither shalt thou gather the gleanings of the harvest.* How? not reap it? not gather it? what then? why, *Thou shalt leave them for the poor, and for the stranger: I am the Lord your God,* Levite. 19.9. When *Ruth* came to glean in the fields of *Boaz,* that good Master

commands his servants,*Let her gather among the sheaves, and do not rebuke her.* Had this Worldling been so pitiful to the poor, his barns might have stood, himself might have lived, his soul have been saved. But now what a strange lot happens on him? his Halls, Houses, Barns, Buildings, all run round in a dance of Death before his eyes.

[4] Fourthly, his *house and friends* both left him when death came: The Parable is common: A man hath three *friends,* two whereof he loved most entirely, the third he made no account of: this man being sent for to come before his King, he desires his first *friend* to go with him, but he could not, only he would give him something for his journey: He desires his second *friend* to go with him, but he would not, only he would bring him a little piece of his way: When both these forsook him, he goes to the last, which before he esteemed least, and this *friend* was the party that went with him to the King, and answered for him in all his causes: This is the case of every man dying; the King our Judge sends death his Serjeant to summon you to your judgment. Come to your first *friends,* (I mean your riches) alas! they cannot go with you, but give you a sheet as necessary for your journey: Come to your second *friends* (I mean your acquaintance) alas! they will not go with you, but bring you to your graves, and there leave you to yourselves: Come to your last *friends,* which you now least think of (I mean your Consciences) and you shall find that is the truest *friend* that will go with you to the Judge, answer for you to the King, and either acquit you, or condemn you; bring you to the gates of heaven, or deliver you to the goal of hell. Have a care of your *Consciences,* if you mean to speed well at this day: how blessed a man had this Worldling been, if only a good *conscience* had accompanied him to the Judge of heaven? but now when death summons him, there is no *friend* to solicit, no Advocate to plead no man to speak one word in his souls behalf: it is his *bad conscience* keeps him company, and though all others leave him, he can devise no means to shake this from him.

[5] Fifthly, there is a jewel irrevocable, of which this sudden death robs him, I mean his *time,* and what a loss was this? all his goods, grounds, barns, buildings, were they more worth then the world itself, yet were they not able to restore one minute of his time: if this could be purchased, what a rate would he give for a little respite? nothing is now so precious as a piece of *time,* which before by months and years he lavishly mis-spent: they that pass away *time* with mirth and *pastime,* shall one day see to their grief what a loss they have; now we revel it out, dally it away, use all means and occasions to make it short enough; but when this golden shower is gone, and those opportunities of salvation lost by negligence, then we may wish, and wish again, *Oh had we a little time, a little space to repent!* Imagine that this worldling (whom now you must suppose to lie frying in hell flames) were dispensed with for a little *time,* to live here again on earth amongst us; would but the Lord vouchsafe him one hour of a new trial, a minute season of a gracious visitation, oh how highly would he prize, how eagerly would he apprehend, with what infinite watching, praying, fasting, would he improve that short time, that he might repent him? I know not how effectually this may work an your hearts, but I am fully persuaded, if any damned creature had but the happiness to hear this Sermon, you should see how his very heart would bleed within him; bleed said I? nay, break and fall asunder in his breast like drops of water. Oh with what inflamed attention would he hear and listen? with what insatiable grasping would he lay hold on

Christ? with what streaming tears would he water his cheeks, as if he would melt himself, like *Niobe,* into a fountain? Blessed God! how fond are foolish men that never think of this till their *time* be lost? we that are alive have only this benefit of opportunity, and if we neglect it, a day will come (we know not how soon) that we shall be past it, and cannot recover it, no not one hour, if we would give a thousand, ten thousand, worlds for it. What can I say? reflect on yourselves, you that have souls to save; you have yet a little *time* (and the *time* present is that time) what then, but so use it now, as when you are gone, you need not with grief wish you here again?

Sixthly, yet more loss, and that is the loss of losses, the loss of his *soul;* his *riches, lands, houses, friends, time,* and all were nothing to his *soul.* This is that Paragon, Peere, Rose, and Spouse of our well-beloved Christ. How many a tear shed he to save it? what groans cries, prayers, tears, and blood, poured he before God, that he might redeem it from the jaws of Satan? and is this lost notwithstanding all this labor? O sweet Jesu! what a loss is this? thou wast born, lived, died, and that a shameful death, (the death of the cross) and all this suffering was to save poor *souls:* yet see a *soul* here lost, and the blood of God, though able, not effectual to redeem it. Whose heart would not melt into blood, that but knew this misery? Suppose you could see the *soul* of this wretched worldling, no sooner had it left the body, but immediately was it seized on by infernal fiends, now lies it on a bed of fire, tortured, tormented scourged, and scorched in those furious flames; there his conscience stings him, his sorrow gripes him, his pain so handles him, that he cries, and roars, *Woe, woe, and alas evermore.* Who now for shadows of short pleasures, would incur these sorrows of eternal pains? In this world we can weep and wail for a loss of trifles: an house, a field, an Ox took from us, is enough to cruciate us; but how shall we bewail the loss of a *soul,* which no sooner plunged into that pit of horror, but it shall feel a punishment without pity, misery without mercy, sorrow without succor, crying without comfort, torment without ease, a world of mischief, without all measure or redress? Such is the loss of this man's silly *soul,* whilst he was cheering it with an home-bred solace; *Soul, thou hast much goods laid up for many years:* God whispers in his ears, and tells him other news: What? of his *soul:* how? it is *required:* when? *this night:* a fearful sound unlookt-for message, speedy dispatch, no more delays, nor days, only *this night,* for then must his soul be taken from him.

[7] You see all his losses; and now to contract them, there is one grief more then all, that *all is lost on a sudden.* Losses that come by succession are better born with, but *all on a sudden* is the worst of all; yet such is the misery of man, when he goes, all goes with him, and he and all pass away *on a sudden: As in the days of Noah, they ate, and drunk, married, and gave in marriage, and knew nothing tell the flood came, and took them all away; so is the coming of the Son of man,* Matth. 24.38. How many have been thus took tripping in their wickedness? *Belshazzar* in his mirth, *Herod* in his pride, the Philistines in their banqueting, the men of Ziklag in their feasting, *Jobs* children in their drunkenness, the Sodomites in their filthiness, the Steward in his security, this Churl in his plenty: miserable end, when men end in their sin. Call to mind this (O my soul) and tremble: sleep not in sin, lest the sleep of death surprise thee: *The hour is certain, in nothing but uncertainties;* for sure thou must die, yet thou knowest not on what day, nor in what place, nor how thou shalt be disposed when death must be entertained. Do you

not see most die, whiles they are most busy how to live? he that once thought but to begin to take his ease, was fain that very night (whether he would or no) to make his end: would you have thought this? he but now *flourished like a green bay tree,* his thoughts full of mirth, his soul of ease, *but I passed by, and loe he was gone:* gone, whether? his body to the grave, his soul to hell, in the midst of his jollity, God threats destruction, Devils execution, death expedition, and thus like a Swan he sings his funerals. There is that saith, *I have found rest, and now will I eat continually of my goods, and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die,* Ecclus 11.19. The higher our Babel-tower of joy is raised, the nearer it is to ruin and confusion. Sodom, in the heat of their sins, had that showr of fire poured on their heads: *Nebuchadnezzar,* in the height of his pride, became suddenly a beast, that ruled before as a King: once for all, here was a man solacing, singing warbling out pleasant songs of ease and pastime; but (O the misery) in the midst of his note here is a sudden stop; he dreams of *longs and larges,* he hears of *briefes and semi-briefes,* no longer a day, but *this very night,* and then shall *thy soul* be taken from thee.

See here the many losses of one man, *his goods, his grounds, his houses, his friends, his time, his soul, and all on a sudden,* whilst the word is spoken, *this] night.*

[Use. 1] Our neighbors fire, cannot but give warning of approaching flames. *Remember his judgment, thine also may be likewise:unto me yester-day, and unto thee today.* Whose turn is next God only knows, who knows all. *Is not madness in the hearts of men whiles they live?* In the least suspicion of loosing worldly riches, all watch and break their sleep; you shall see men work, and toil, and fear, and care, and all too little to prevent a loss; but for all these losses which are linked together, our *riches, lands, houses, friends, time, and soul,* and all we have, there is few or none regards them: O that men are so careful in trifles, and so negligent in matters of a great importance! It is storied of *Archimedes,* that when *Syracuse* was taken, he only was sitting secure at home, and drawing circles with his compass in the dust. Thus some we have, that when the eternal salvation of their souls is in question, they are handling their dust, nothing but suites or money-matters are their daily objects: but (alas) what will your *goods or grounds, or houses, or friends* avail you, when *death* comes? Where did ever that man dwell, that was comforted by any of these, in that last and sorest conflict? Give me a man amongst you, that spends the span of his transitory life in grasping gold, gathering wealth, growing great, enriching his posterity, without any endeavor, or care to treasure up grace against that fatal hour; and I dare certainly tell him, whensoever he comes to his deaths bed, he shall find nothing but an horrible confusion, extremest horror and heaviness of heart; nay, his soul shall presently down into the kingdom of darkness, and there lie and fry in everlasting fires. Nor speak I only to the covetous (though my text seem more directly to point at them) but whosoever thou art that goest on daily in a course of sin, in the fear of God unbethink thee of mortality: some of you may think I speak not to you, and others, I speak not to you; the truth is I speak to you all, but to you more especially that to this day have sinned with delight, but never as yet felt the smart for sin upon your souls or consciences: O beloved! this is it I call for, and must call for till you feel a change, a thorough-change in you: would but some of you at this present examine you consciences, and say, whether have I not been inordinate in drunkenness, or wantonness, or

covetousness? whether have I not sworn an oath, or told a lie, or dissembled in my heart, when I have spoken? O who can say amongst you, *I am clean, I am clean?* and assure yourselves if you are guilty, you must either feel hearts grief, or you can never be provided for deaths dismal arrest. If you were but sensible of sin, if you felt but the weight and horror of God's wrath for sin, I am verily persuaded you would not take a quiet sleep in your beds for fear, and horror, and heaviness of heart: what is it but madness of a man to lie down in ease upon a feather bed, and to lodge in his bosom that deadly enemy, sin?

But (horror of horrors!) what if *this night,* whilst you sleep in your *sin, death* should arrest you on your beds? This I tell you is no wonder, are not sudden deaths common and ordinary among the sons of men? How many have we heard that went to bed well over night, for ought any man could tell, and yet were found dead in the morning? I will not say carried away out of their beds, and cast into hell fire; whether it be so or no, the Lord our God knows: but howsoever it is with them, if we for our parts commit sin, and repent not thereof by crying, and sobbing, and sorrowing for sin; it may be *this night,* (and that is not long to) you may sleep your last in this world, and then shall your souls be hurried by Devils to that infernal lake, whence there is no redemption. O beloved! O wretch, whosoever thou art! *Canst thou possibly sleep in such a case as this?* Canst thou go to bed with a conscience laden with sin? Canst thou take any sleep (which is the brother of death) when thou liest now in danger of eternal death? Consider, I pray, what space, what distance, how far off is thy soul from death, from hell, from eternity? *no more but a breath, one breath and no more; no more but a step, one step and more:* O beloved! were not this lamentable, that someone of us that now are standing, or sitting, should *this night* sleep his last, and tomorrow have his body brought to be buried; yea, and before tomorrow morning have his soul (which the Lord forbid) cast from his bed of feathers, to a bed of fire? and yet alas! alas! if any of us *this night* die in his sin, or in a state unregenerate, thus will it be with him whosoever he be; tomorrow may his body lie could under earth, and his soul lodge in hell with this miserable rich man.

[Use. 2] But let me speak to you, *of whom I hope better things;* it is good counsel for you all to expect death every day, and by this means, death foreseen cannot possibly be sudden; no, it is he only dyes suddenly, that dyes unpreparedly, *Watch therefore,* saith our Savior, be ever in a readiness: and finally, that this rich man may be your warning, you that tender your souls, learn that lessen of our Savior; *Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break thorough and steal: but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break thorough, nor steal:* Mat. 6.19, 20. You will say, What treasures are those? I answer: These treasures are those stocks of grace that will last forever, it is that *circumspect walking,* Ephes. 5.15. that *fervency of spirit,* Rom. 12.11. that *zeal of good works,* Tit. 2, 14. that *purity,* which S^{t}. *John* makes a property of every true hearted professor, 1 Joh. 3.3. In a word, it is the work, the life, the power of that prayer, that *the rest of our life hereafter may be pure and holy;* these are heavenly hoards indeed, O that we would treasure up such provision against the day of calamity! If while it is called *today,* we would make our peace with his heavenly Highness, by an humble continued exercise of repentance, if in this time of grace we would purchase God's favor, and those rarest jewells of faith and a good conscience, if now before we appear at the dreadful

Tribunal, we would make God and his Angels our friends in the Court of Heaven, O then how blessed would out deaths be to us? came it never so suddenly, still should death find us ready, and if ready, no matter how suddenly, yea though it were *this] this night.*

I have broke ope the writ, and you see when it must be served *this] night;* but in this *Quando* there is both *suddenness, and sadness,* it is not *this* day, but *this night]* Let *this]* end this days discourse, and the next day we will lay open the *nights* dark sadness: it is a dismal time, and God give us grace so to provide, that we may be ready with oil in our lamps, and enter with our Savior into his blessed Kingdom.

Night.]

HE sins all day, and dyes at *night,* and why at *night?* This you know is frequent, and there is reason, *most are begot, and born, and therefore die at night:* but we must further then the lists of nature, *this night* was more then ordinary, as being the fittest time to aggravate his grief: weigh but the circumstances.

[1] First, It was a night of *darkness,* and this may increase the horror of his judgment: think but what a fear seized on the Egyptians, when *no power of the fire must give them light, nor might the clear flames of the stars lighten the horrible night* that fell upon them. The Husband-men, the Shepherds, the work-men, all were bound with one chain of darkness, *No man saw another, neither rose up from the place where he was for three days,* Exod. 10.23. Was not this fearful *darkness?* you may guess it by the effects, they were troubled, and terrified, and swooned, as though their own souls should betray them.*Whether it were an hissing wind, or a sweet noise of birds, among the spreading branches, or a pleasing fall of waters running violently, or a terrible sound of stones, or the running of skipping beasts, or the noise of cruel beasts, or the echo that answereth again in the hollow mountains, these fearful things made them to swoon for fear:* And if thus the *Egyptians,* how was it with this Worldling? a *darkness* seized on him that engendered a thousand times more intolerable torments. This was the *image of that darkness which should afterward receive him, and yet was he unto himself more grievous then the darkness.* It was not an outward, but an *utter darkness,* not only to be not seen, but to be felt and feared. Imagine then what visions, what sounds, what sights, what sudden fires appeared unto him? Unhappy Worldling, look round about thee; although it be *dark,* here is something to be seen: above is the angry Judge, beneath is the burning lake, before is gloomy darkness, behind is infallibe death, on thy right and left hand a legion of evil angels, expecting every moment to receive the prey. Here is a sight indeed, able to break the very heart-strings of each seer. If some have lost their wits, by means of some dreadful sight; yea, if the very suspicion of Devils have caused many men to tremble, and the hairs of their heads to stand staring upright; what then was the fear and terror of this man, when so many dreadful, horrible hellish monsters stood round about him, now ready to receive him? *O ye sons of men, stand in awe and sin not,commune with your own heart, and in your chamber, and be still:* Will not this fear you from your sins? Suppose then you lay on your beds of death, were the Judge in his throne, your souls at the Barre, ths accuser at your elbows, and hell ready open to shut her mouth upon you: O then, how would you curse yourselves, and bewail your sins? What horrible visions would appear to you in the *dark?* horrible indeed? *In so much* (saith one) *that*

were there no other punishment then the appearing of Devils, you would rather burn to ashes, then endure their sights. Good God, that any Christian should live in this danger, and yet never heed it till he sees its terror! How many have gone thus fearfully out of this miserable world? I know not what you have seen, but there is very few which have not heard of many, too many, in this case: What were *Judas* thoughts, when he strangled himself that his bowels gushed out again? What were *Cain's* visions, when he ran like a vagabond roaring and crying,*Whosoever findeth me shall slay me?* What are all their affrights that cry when they are a dying, *they see spirits and Devils flying about them, coming for them, roaring against them,* as if an hell entered into them, before themselves could enter it? I dare instance in no other but this wretched miser: What a *night* was that to him, when on a sudden a *darkness* seized on him, that never after left him? Thus many go to bed, that never rise again, till they be wakened by the fearful sound of the last Trumpet: and was not this a terror? whose heart doth not quake? whose flesh doth not tremble? whose senses are not astonished whilst we do but think on it? And then what were the sufferings of himself in his person? He might cry, and roar, and wail, and weep, yet there is none to help him; his heart-strings break, the blessed Angels leave him, Devils still expect him, and now the Judge hath pronounced his sentence, *This night, in the dark,* they must seiz upon him.

[2] Yet this was not all the horror, it was a *night* both of *darkness and drowsiness, or security in sin.* He that reads the life of this man, may well wonder at the fearful end of so fair beginnings: walk into his fields, and there his cattle prosper; come nearer to his house, and there his barns swell with corn; enter into his gates, and there every table stands richly furnished; step yet into his chambers, and you may imagine doun-beds curtain'd with gold hangings: nay, yet come nearer, we will draw the curtains, and you shall view the person; he had toiled all day, and now see how securely he takes his rest, *this night,* he dreams golden dreams, of ease, of mirth, of pastime, (as all our worldly pleasures are but waking dreams) but stay a while and see the issue: just like a man who starting out of sleep, sees his house on fire, his goods ransacked, his family murdered, himself near lost, and not one to pity him, when the very thrusting in of an arm might deliver him: this, and no other, was the case of this dying miser: at that *night* while his senses were most drowsy, *most secure,* death comes in the dark, and arrests him on his bed: *Awake, rich Cormorant! what charms have lulled thee thus asleep? Canst thou slumber whilst death breaks down this house thy body, to rob thee of that jewel thy soul? What a deep, dull, drowsy, dead sleep is this? O fool! this night is thy soul assaulted, see death approaching, Devils hovering, God's justice threatening, canst thou yet sleep? and are thine eyes yet heavy? Behold, the hour is at hand, and thy soul must be delivered into the hands of thine enemies:* heavy eyes! he sleeps still, his care all day had cast him into so dead a sleep *this night,* that nothing can warn him until death awake him, That thief is most dangerous that comes at *night,* such a thief is death, *a thief that steals men,* which then is most busy whilst we are most drowsy, most *secure in sin;* Hark the sluggard that lulls himself in his sins, *Yet a little more sleep, a little more slumber, is not his destruction sudden, and poverty coming on him like an armed man?* Prov. 6.11.*Watch* (saith our Savior) *for you know not when the master of the house cometh, at even, or at midnight, at the cock-crow, or in the morning, lest coming suddenly he should find you sleeping* Mark 13.35. Was not this the wretchedness of the foolish virgins? how sweetly could

they slumber? how soundly could they sleep until mid-night? they never wake, nor so much as dream to buy oil for their lamps: imagine then how fearful were those summons to these souls, *Behold the Bridegroom, go ye out to meet him.* Sudden fears of all others are most dangerous: was it not a fearful waking to this rich man, when no sooner that he opened his eyes, but he saw deaths ugliness afore his face? what a sight was this? at his door enters the *King of fear,* accompanied with all his abhorred horrors, and stinging dread: on his curtains he may read his sins, arrayed and armed in their grisliest forms, and with their fieriest stings; about his bed are the powers of darkness, now presenting to his view his damnable state, his deplorable misery: what can he do that is thus beset with such a world of woeful work, and hellish rage? his tongue faulters, his breath shortens, his throat rattles, he would not watch, and now cannot resist; the cry is made, the mid-night come, God sounds destruction, and thus runs the proclamation, *This night so drowsy, thy soul must be taken from thee.*

[3] And yet more horror; it was a night of *drowsiness and sadness.* How is he but *sad,* when he sees the night coming, and his last day decaying? Read but the copy of this rich man's Will, and see how he deals all he hath about him; he bequeaths his garments to the moth, his gold to rust, his body to the grave, his soul to hell, his goods and lands he knows not to whom, *Whose shall these things be?* Here is the man that made such mirth all day, and now is he forced to leave all he hath *this night.* It is the fruit of merry lives to give sad farwels. You that sport yourselves, and spoil others; that rob God in his members, and treasure up your own damnations, will not death make *sorry hearts for your merry nights?* a *night* will come *as sad as sadness* in her sternest looks, and then what a lot will befall you? O that men are such cruel Caitiffs to their own souls! Is this a life (think ye) fit for the servants of our God, revelling, swearing, drinking, railing? what other did this miser? he would eat, and drink, and revel, and sing, and then came fear as desolation; and his destruction on a sudden as a whirl-wind: If this be our life, how should we escape his death? Alas for the silly mirth that now we pleasure in! you may be sure a *night* will come that must pay for all, and then shall your pleasures vanish, your griefs begin, and your numberless sins (like so many envenomed stings) run into your damned souls, and pierce them through with everlasting sorrow: away with this fond, foolish, sottish vanity, *The end of mirth is heaviness* saith *Solomon,* Prov. 14.13. What will the sons and daughters of pleasure do then? all those sweet delights shall be as scourges and Scorpions for your naked souls, Then (though too late) will you lamentably cry out,*What hath pride profited us? or what profit hath the pomp of riches brought us? all those things are passed away as a shadow, or as a Poste that passeth by:* Look on this man as he lies on his bed of death, here is neither smile nor dimple, *All the daughters of music are brought low.* His voice is hoarse, his lips pale, his cheeks wan, his nostrils run out, his eyes sink into his head, and all the parts and members of his body now lose their office to assist him: Is this the merry man that made such pastime? Sweet God! what a change is this?*Instead of sweet smell there is a stench, instead of a girdle a rent, instead of well-set hair baldness, instead of beauty burning;* instead of mirth mourning and lamentation, *weeping, and wailing, and gnashing of teeth.* Must not *sadness* seize on that soul which incurs this doom? Here is a malefactor stands at bar, indited

by the name of *Fool,* charged with the guilt of treason, condemned by the Judge of heaven, and this *night (the saddest* that ever he saw) is that fearful execution, that *his soul is taken.*

[4] And yet more horror: It was *a night of sin,* and this doth increase the sorrow.*How dear in the sight of the Lord is the death of his Saints?* and we may say on the contrary, How abominable in the sight of the Lord is the death of the wicked? Was not this a grief to be took thus tripping in his wickedness? even now whilst he was busily plotting his ease and pastime, death stands at his door, and over-hears all his plots and projects. It was a death to his soul to be took in *his sin:* hear how he roars and cries, *O that I had lived so virtuously as I should; had I embraced the often inspirations of God's blessed Spirit; had I followed his Laws, obeyed his Commands, attended to his will how sweet and pleasant would they now be unto me? We and alas that I had not foreseen this day, what have I done, but for a little pleasure, a fleeting vanity, lost a Kingdom, purchased damnation?* O beloved! what think ye of yourselves, whilst you hear this voice? you sit here as senseless of this judgment, as the seats, the pillars, the walls, the dust nay, as the dead bodies themselves on which you tread: but suppose (and it were a blessed meditation) you that are so fresh and frolic at this day, that spend it merrily, use it profanely swearing, revelling, singing, dancing; what if this *night,* while you are in your *sin,* the hand of death should arrest you? Could I speak with you on your death-beds, I am sure I should find you in another case: how? but sorrowing, grieving, roaring, that your time were lost; and these words not heeded, whiles the time well served? how would you tear your hair, gnash your teeth, bite your nails, seek all means possibly to annihilate yourselves? and can nothing warn you before death seize on you? take heed, if you go on in *sin,* the next step is damnation. It was the Apostles advice,*Now it is high time to wake out of sleep, for now is our salvation nearer, then when we believed,* Rom. 13.11. If this wretched man had observed the present time, how happy had he been this hour of his departure? But as Officers take malefactors, drinking or drabbing; so is he nearest danger, when deepest in the mire of pleasure. Look at all those that are gone before us, and which of them thought their end so near, while they lived so merry? I must needs tell you, there is *a fire, a worm, a sting, a darkness, an hell* provided for all wicked wretches, and there most certainly must you be *this night,* if you die *this day* in your natural state *of sin.* Lord! that men should be so strangely bewitched by the Prince of the air, as for the momentary enjoyment of some glorious miseries, bitter-sweet pleasures, heart-vexing riches, desperately and willfully to abandon God, and to cast themselves headlong into the jaws of Satan. Such a prodigious madness seized on this Worldling, he sings, he revels, he dallies, then dies. Thus greatest evils arise out of greatest joys, as the ears with vehement sounds, and the eyes with brighter objects, so many by felicity have lost both their sense and being. *Gallus* dies in the act of pleasure,*Ishbosheth* dies in the midst of sleep, the Israelites die in their day of lust, this Worldling dies in that *night of sin,* even then on *a sudden his soul is taken.*

[5] And yet more horror, it was *a night of death,* and this was the worst of all: *the darkness, drowsiness, sadness, sin,* all were nothing to this, all nothing in themselves, if *death* had not followed: this is that *most terrible of all terribles,* all fears, griefs, suspicions, pains, as so many small brooks, are swallowed up, and drowned in this Ocean of misery. Now rich man! what sayest thou to thy *barns, buildings, riches, lands?* Do these pleasure thee in this thy extreme

and dying agony? Thou liest *this night* on thy departing bed, burdened with the heavy load of thy former trespasses, the pangs come sore and sharp upon thee, thy breast pants, thy pulse beats short, thy breath itself smells of earth and rottenness: whither wilt thou go for a little ease or succor? what help canst thou have in thy heaps of gold, or hoard of wealth? should we bring them to thy bed, (as we read of one dying, *commanded that his golden vessels and silver plate should be set before him, which looking on, he promised to his soul, it should have them all, on condition of his stay with him, but the remedy being silly, at last most desperately he commends it to the Devil, seeing it would not stay in his body, and so gave up the ghost.)* Alas, these trifling treasures can no more deliver thee from the arrest of that inexorable Serjeant, then can an handful of dust. Wretched men! what shall be your thoughts, when you come to this miserable case? full sad and heavy thoughts (Lord thou knowest): you may lie upon your beds, like wild bulls in a net, full of the fury of the Lord: *In the morning thou shalt say, would God it were evening; and at even thou shalt say, would God it were morning: for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see,* Deut. 28.67. Here is the terror of that *night of death,* when you may wish with all your hearts, that you had never been born; if the Lord once let loose the cords of your conscience, what account will you make of crowns, of possessions? all these will be so far from healing the wound, that they will turn rather into fiery Scorpions, for your further torments. Now, now, now is the dismal time of *death,* what will you do? whither will you go? to whom will you pray? the Angels are offended, and they will not guard you; God is dishonored, and he will not hear you; only the Devil had your service, and only hell must be your wages. *Consider this, ye that forget God,lest ye be torn in pieces, and there be none to deliver you:* It is cruel for your souls thus to suffer, to be *torn,* and torn *in pieces,* and so torn in pieces *that none may deliver you.* Better this Worldling had been a worm, a toad, an adder, any venomous creature, then so to live, and thus to have died; yet hither it is come, his sickness is remediless, his riches comfortless, his torments easeless, still he must suffer, and there is none to deliver, he *is torn, torn in pieces, and none may deliver him.* What need you more, now we are come to this period? his glass is run, his Sun is set, his day is finished, and now this *night,* the very *night of Death,* his *soul is required, and received of him.*

Lo here the dismal, dreadful, terrible time of this man's departure, it was in the *night, a night of darkness, drowsiness, sadness sin, death, and destruction.*

[Use. 1] Who will not provide each day against this fearful *night?* howsoever we pass away our time in sin, we must of necessity, ere it be long, lie gasping for breath upon our dying beds, there shall we grapple hand to hand with the utmost powers of death and darkness: what should we do then, but sow our seed while the seed-time lasteth? we have yet a day, and how short this day is, God only knows: be sure *the night cometh wherein none can work,* and then what a fearful time will come upon us? I know there be some that dream of doing good in another world, or at least will defer it longer, till some time hereafter, such vain hopes of future performances hath undone many a soul: *I must work the work of him that sent me,while it is day,* saith our Savior. The way-faring man travels not in *darkness,* but while the *day* shines on him, then he knows he is under the protection of the Laws, the light of the Sun, the blessing of heaven;*Are there not twelve hours in the day? if any man walk in the day, he stumbleth*

not, because he seeth the light of this world; but if a man walk in the night, he stumbleth, because there is no light in him.] Do good then, and lay hold of every season which may get you to heaven. Let the whole course of your life be a conscionable preparative against death. Suppose every day your last, as if at night you should be called to account before that high and great tribunal: in a word, whatsoever you think, or speak, or do, say thus with yourself, *Would I do thus and thus, if I knew this night to be my last?* Who is it would sin, if he thought at that instant he must go to judgment?

[Use. 2] But if we neglect the *day,* be sure the *night* will come to our condemnation: where be those wonders that so dazzled our eyes, while the *day* shone on them? Where is *Absalom's* beauty, *Jezabels* paint, *Saul's* personage; nay, where is this wretched Worldling? he had *a day* to work out his own salvation, and that being lost, at last came *night,* before he had gone two steps toward heaven. O beloved! *walk while ye have light, that ye may be children of the light.* You may be sure the meanest soul that hath the work of grace upon it, death is to him no *night,* but the *daybreak of eternal brightness.* This may make us in love with the sincerity of religion, this may make us to labor, and never cease laboring till we have gotten out of the state of nature, into the state of grace. O that I could say of everyone of you, as *Paul* of the *Ephesians, Ye were once darkness, but now are ye light in the Lord.* Ye were once carnal, but now are ye spiritual: ye were once unregenerate, but now are ye a first-fruits dedicated to God. If it were thus with you, then (to your comfort) upon your dying beds you should meet with a glorious troop of blessed Angels, you should feel the glorious presence of the sweetest comforter, you should see the glorious light of God's shining countenance, you should have a *night* (if it were *night*) turned all into a *mid-day.* Now the Lord give you such a *day,* whensoever you die, through Christ our Lord.

You have heard the time of Deaths arrest,] *This night.]* Now for the party we'll make a privy search, and if we stir one word, we shall find him at next door, it is *thy soul.]*

Thy Soul.]

THe party under arrest is the rich man's *Soul,*] no warranty could prevail, no riches satisfy, no strength rescue, death now demands it, and there's none can redeem it, therefore *This night they will have his soul.]*

Every man hath a jewel better worth then a world,and the loss of this is so much more dear, by how much it is more precious. What profits it a man to gain a world, and to lose his soul? (said our Lord and Savior) *Mat.* 16.26. Nay, what are a thousand worlds when the *soul* is valued? Give me leave to ope the cabinet, and you shall see the jewel that is arrested; it is the *Soul]*

The *Soul;* what's that? it is (saith *Austin) a substance that is created, invisible, incorporeal, immortal, most like to God, as bearing the image of its Creator.* Please you that we illustrate this description, and you shall see how every word shows forth some excellencies (as the glorious lustres) of this glorious pearl the *Soul.]*

First, if you ask what is the *Soul,* 'tis a *substance.]* How fond were the opinions of some Philosophers? one would have it to be nothing, *[vox, & praeterea nihil,]* and how many of us

are of this opinion? Do not we live as if we had no *souls* at all? The epicure is for his belly, the ambitious for his body, but who is he that provides for his soul? Sure we imagine it to be nothing valuable, or how should our estimation of it be so gross and vile, to prefer the *body,* to neglect the *soul?*] There were other Philosophers went a pace yet further, and they gave it a being, but what? no better then an accident, that might live or die without death of the subject; this they call 〈in non-Latin alphabet〉 *humorum,* a certain temper composed of the elements, or nothing but the harmony of those humors in the body. Is this the *soul?* then of all creatures are men (say we),*of all men are we* (saith the Apostle) *most miserable,* most unhappy. Look at beasts, and in this respect we and they *are even as one condition,* Eccles. 3.19. Look at trees, and in their corruption you may see, the like constitution both of us and them. Look at stones, and by their dissolution we may argue this temper of composition in them also: if then our soul were nothing but this 〈in non-Latin alphabet〉, not only men, but beasts, and plants, and stones, and metals have a *soul:* far be this from your thoughts, whose *souls* are prized to be of more worth then a world, there being nothing in the world that may *give a recompense for our souls,* Matth. 16.26. Others have gone a little further, and they suppose it to be a *substance:* but how? only bodily, and not spiritual; such gross conceits have many idolaters of the Deity, as if this our image were of God's own *substance,* and this *substance* nothing else but a bodily being. *A spirit* (saith our Savior) *hath not flesh and bones,as you see me have.* It is the body is the flesh, but the *soul* is the spirit: the body you may see and handle, but the *soul* is not seen, not handled: as the Disciples then did err in supposing a spirit when they saw his body, no less is their error, in supposing a body where is only a spirit. The worst *soul* is better then the best of bodies. *O precious soul* (saith *Bernard) espoused to thy God, endowed with his spirit, redeemed by his Son, what art thou to the flesh, whose being is from heaven.* Others again have passed this opinion, and they call it a form: but what? only material, not *substantial,* and such as are the *souls* of beasts that die with their bodies, as being deduced from the matter of some bodies pre-existent. It is not so with the *souls of men,* which though for a while they are knit and united to this house of clay, yet may they be separated from it, and subsist without it: this is that goodness of God, that as our *souls* are intellectual, so their being is perpetual, not but that our *souls* might die (seeing everything that is of nothing may return into the same nothing whence it sprung) but that God so sustains them by his glorious goodness, that as he gave the first being, so he would continue that he gave. *What have we, that we have not received?* Or to speak of the *soul,* what are we that God, and God only hath not bestowed upon us? our parents begot our bodies, God only gave our *souls:* our bodies are buried again in the womb of our common mother, but our *souls* return to God, as to their chiefest good. So immaterial is the *soul,* that neither will nor understanding depends on the dying organ. What then is the *soul? a nothing, an accident, a body, a form only material:* no, but on the contrary, *an ens, a substance, a spirit, a form, a substantial being of itself subsisting.*

But we'll ascend a little higher, it is a *substance created,]* not traduced, (as some would have it.) I must confess the opinion was not a little strong, that as our bodies, so our *souls* were both propagated from our parents. *Tertullian,* and the Fathers of the West (as *Jerome* witnesseth) were most on that side: the reason of this opinion was because of *original sin,*

which defileth the *soul,* as well as the body of each man sprung from *Adam,* they could see no means how both were corrupted, except withal the *soul* were propagated. But are not our *souls* as the Angels? and therefore if our *souls,* then may the Angels beget one another; nay if this were true, what *soul* were generated, but another were corrupted: for the rule is infallible, *There can be no generation without a transmutation,* and so would every *soul* be subject to corruption. Concerning that objection of *original sin* (if the *soul* were not traduced from the loins of *Adam,* how then should that *sin* be imputed to our *souls?*) I must confess the question is intricate, we should rather believe it, then enquire of it, and we may better enquire of it then understand it, and yet more easily understand it, then express it. But so well as we can, we shall untie the knot. First then, we say 'tis a fallacy to divide *soul and body,* for not the *soul* without the *body,* nor the *body* without the *soul,* but the whole man sin'd in *Adam,* as the whole man is begot of *Adam;* so soon therefore as the *soul* is conjoin'd to the *body,*and of the *soul and body* is constituted whole man, that man being now made a member of *Adam,* is said to sin with him, and to derive that sin from him. But for a further satisfaction, although the *soul* depend on God according to its substance, yet is it created in that *body* which is produced of the parents: thus in some sort we may say that the soul is begotten, (*non quoad essentiam, sed quoad* 〈 in non-Latin alphabet 〉 ,) God only gives the essence, but to exist comes from the parents. What is the *soul* but a form of the *body?* and of what *body,* but of that which is organical, as being apt for the *soul?* This aptness then whereby it is prepared for the form, being received from the parents, we may say of the *soul,* that thus it is generated, as not beginning to subsist before the *body is prepared.* This is true in some sort, though not properly. Consider then the excellency of man's *soul,* which is not born, but *created,]* and howsoever now it is bespotted with sin, yet was it then pure and undefiled, as the untouched virgin: how is it but pure, which the hands of God hath made? it was the devil that caused sin, but all that God made was good, and *very good,* Gen. 1.31. and such a *soul* hath every man. It is created by God, infused by his Spirit, of nothing made something, and what something, but an excellent work, befitting such an excellent workman?

[3] And yet there be more stairs to ascend: it is thirdly *invisible.]* Hath any man seen God? or hath any man seen God's image (which is the *soul*) and lived? Substances that are more pure are less visible. We see but darkly through a glass, nay, the best eye upon earth looks but through a lattice, a window, an obscuring impediment, mortal eyes cannot behold immortal things; how then should this corruptible sight, see a *spiritual soul?* the object is too clear for our weak eyes, our eyes are but earthly, the *soul* of an heavenly nature. O divine being! not only heavenly, but heaven itself: as God and man met both in Christ, so heaven and earth met both in man: would you see this earth? that is the body, *Out of it wast thou taken, and into it must thou return,* Gen. 4.19. would you see this heaven? that is the soul, *the God of heaven gave it,* and *to the God of heaven returns it,* Eccles. 12.7. The body is but a lump, but the *soul* is that breath of life: of earth came the *body,* of God was the *soul:* thus earth and heaven met in the creation, and *the man was made a living soul,* Gen. 2.7.*the sanctified soul is an heaven upon earth,where the sun is understanding, the moon is faith, and the stars gracious affections:* what heaven is in that *body,* which lives and moves by such a *soul?* yet so wonderful is God's mercy

to mankind, that as reason doth possess the *soul,* so the *soul* must possess this body. Here is that union of things visible, and invisible: as the light is spiritual, incorruptible, indivisible, and so united to the air, that of these two is made one, without confusion of either; in like manner is the *soul* united to this *body,* one together, distinguished asunder: only here's the difference, the light is most visible, the soul is invisible, she is the breath of God, the beauty of man, the wonder of Angels, the envy of devils, that immortal splendor which never eye hath seen, never eye must see.

[4] And yet we must up another step, it is fourthly *incorporeal.]* as not seen with a mortal eye so neither clogged with a bodily shape: I say not but the *soul* hath a body for his organ, to which it is so knit and tied, that they cannot be severed without much sorrow or struggling: yet is it not a body, but a spirit dwelling in it: the body is an house, and the *soul* the inhabitant: everyone knows the house is not the inhabitant, and yet (O wonder!) there is no room in the house where the inhabitant lives not: would you please to see the rooms? *the eye is her window, the head is her tower, the heart is her closet, the mouth is her hall, the lungs her presence chamber, the senses her cinque-ports, the common-sense her custom-house, the fantasy her mint, the memory her treasury, the lips are her two leave'd doors, that shut and open, and all these, and all the rest, (as the motions in a Watch,) are acted and moved by this spring, the Soul.* See here a composition without confusion, the *soul* is in the body, yet it is not bodily: as in the greatest world the earth is more solid, the water less, the air yet lesser, the fire least of all; so in this little world of man, the meaner parts are of grosser substance, and the *soul* by how much more excellent, by so much more spiritual, and wholly with-drawn from all bodily being.

[5] And yet a little higher, it is fifthly *immortal.]* It was the error of many Fathers, That bodies and souls must both die till doomes-day, and then the bodies being raised, the souls must be revived. Were that true, why then cries *Stephen, Lord Jesus receive my spirit?* or why should *Paul be dissolved,* that he might *be with Christ?* Blessed men are but men, and therefore no wonder if subject to some error. Others more absolutely deny the souls immortality, *We are born* (say they) *at all adventures, and we shall be hereafter, as though we had never been;* (Why so?) *for the breath is a smoke in our nostrils, and the words as a spark raised out of our hearts,which being extinguished, the body is turned into ashes, and the spirit vanisheth as soft air.* What, is the *soul* a smoke? and the spirit no better then the soft vanishing air; wretched men! *Have you not read what is spoken of God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? now God* (saith Christ) *is not the God of the dead, but of the living. Abraham, Isaac, Jacob,* they are not dead then in (the better part) their *souls,* but passed indeed from the valley of death, unto the land of the living. *Whosoever liveth and believeth in me* (saith our Savior) *shall never die,* John 11.26. Not *die,]* against some, *never* die] against others: what can we more? only live and believe in him that redeemed us, and be sure his promises shall never fail us; our *souls* must live, live forever. Sweet soul, blessed with the felicity of eternal life! here's a joy unspeakable, that this *soul* now clogged with cares, vexations, griefs, passions, shall one day enjoy those joys immortal, not for a day, or two, (though this were more then we can imagine) but through all eternity; *There shall be no defect, nor end:* after millions of ages the *soul* must still live in her happiness, it is not of a perishing, but an everlasting substance.

[6] And yet the perfection of the *soul* goes higher; it is *most like to God,]* so far it transcends all earthly happiness: I cannot say, but in some sort all creatures have this likeness; every effect hath at least some similitude with its cause, but with a difference; some only have a being, as stones; others, being and life, as plants; but man above all hath a being, life, and reason, and therefore of all other the most like unto his Creator.

[7] Can we anymore? yes, one step higher, and we are at the top of *Jacob's* ladder: *The soul is not only like God, but the image of God.* I cannot deny, but there is some apparance of it in the outward man and therefore the body in some measure partakes of this image of the Deity, it was man, and whole man that was corrupted by sin, and (by the law of contraries) it was man, and whole man, that was beautified with this image. Please you to look at the body, is it not a little world, wherein everything that God made was good? as therefore all goodness comes from him, so was he the pattern of all goodness; that being in him perfectly, which only is in us partly. This is that *Idaea,* whereby God is said to be the exemplar of the world: man then in his body being as the worlds map, what is he but that image, in which the builder of the world is manifest? but if you look at the parts of his body, how often are they attributed (though in a metaphor, yet in resemblance) to his Maker? our eyes are the image of his wisdom, our hands are the image of his power, our heart is the image of his knowledge, and our tongue the lively image of his revealed will: God therefore, before he made the body, said, *Let us make man in our own image:* and what was the meaning, but that *soul and body* should both bear the image of his Majesty? Be astonished then, ye men of the earth! If this dust, this clay, this body of ours be so glorious, what think ye of the *soul,* whose *substance, faculties, qualities, dignities, every way represents God's omnipotent Essence?* Look on this glass, and first for *substance,* is the soul invisible? why so is God: *No man hath seen him at any time,* Joh. 1.18. Is the *soul* incorporeal? why so is God: *We ought not to think him like unto gold, or silver, or stone graven with art,* Acts 17.29. Is the *soul* immortal? why so is God: *He is King of Kings, and Lord of Lord's, who only hath immortality,* 1. Tim. 6.16. Is the *soul* spiritual? why so is God: *God is a spirit, and they that worship him, must worship him in spirit,* John 4.24. Is the *soul* one essence? why so is God: *There is one God and Father of all, who is above all, and through all, and in you all,* Ephes. 4.6. See here the lively image of God in every *soul* of man. But there is another character imprinted in every faculty, so that not only the *substance,* but the *powers of the soul* bear this image in them: As there is one God and three persons, so there is one *soul* and *three faculties:* the Father, Son, and holy Ghost are but one God; the *Understanding, Will, and Memory* are but *one soul:* the Father is not the Son, nor the Son the holy Ghost; so the *Understanding* is not the *Will,* nor the *Will* the *Memory:* and yet the Father is God, the Son is God, and the holy Ghost is God; so the *Understanding* is the *soul,* the *Will* is the *soul,* and the *Memory* is the *soul.* I dare not say, but there is some difference.*This trinity in us we rather see it then believe it; but that Trinity of Persons, we more believe it then see it:* Howsoever then our *soul* is no proof of the Godhead, yet is it a true sign of that *image of God in the soul.* Nay, yet (as if this stamp were of a deeper impression) see the dowry of God's Spouse, and who wonders not at the qualities & conditions with which the *soul* is arrayed? *The Kings daughter is all glorious within, her clothing is of broidered gold.* What say you to that heavenly knowledge inspired into us? God that created man, *filled him with knowledge of understanding, and shown them good and*

evil, Ecclus 17.6. What say you to those heavenly impressions that are stamped upon us? such are *the new man's marks, which after God is created in righteousness and true holiness,* Ephes. 4.24. These make the *soul* like *God,* and *God* loving to the *soul;* is it not clad with righteousness, as with a garment? witness the integrity of *Adam,* in that sweet subjection, his *soul* to the *Lord,* his *affections* to the *soul,* his *body* to the *affections,* the *whole man* to *God,* as to the chiefest good: and as truth and mercy meet together, so *righteousness and holiness* kiss each other: this righteousness to God is it that makes us righteous afore God, and this is that holiness wherein we are created. O blessed image! how nearly dost thou resemble thy Creator? he is the pattern of perfection, and we bear the image of that pattern. *Be ye holy, for I am holy,* 1. Pet. 1.15. And yet again, as if this picture were of deeper die, how like is the *soul* to its Creator in her full dominion over all the creatures?*Thou art bountiful, O my soul, as Tirzah, comely as Jerusalem, terrible as an army with banners.* What is it will not stoop to this God's Vice-gerent? *Beasts, and birds, and serpents, and things of the sea are tamed, and have been tamed of the nature of man,* Jam. 3.7. What a thing is this *soul?* she can came the wild, command the proud, pull down the lofty, do what she will, by compounding, comparing, contemplating, commanding. O excellent nature! that sittest on earth, canst reach to heaven, mayest dive to hell, nothing being able to resist thy power, so long as thou art subject to that power of God. Is this the *soul? Lo, what is man that thou art mindful of him? thou hast made him to have dominion in the works of thy hands, thou hast put all things in subjection under his feet,* Psal. 8.6.

O my soul, my soul! what can we say of such a creature? to sum up all, she is in nature *a substance, created* by God, *invisible* of men, *incorporeal* with Angels, *immortal* through grace, *most like to God* in a way of nearness, and *bearing his image* in the glorious stamp of her created likeness.

Is this the darling of our Lord? where then is the rich man that hath lost this pearl? he that could tell his soul, *Soul,thou hast much goods laid up for many years, live at ease, eat, drink and take thy pastime.* Now on a sudden his *soul is taken,* and *whose shall those things be which he hath provided?* The loss of all losses is the loss of a *soul,* without which, had we never so much, we could truly enjoy nothing; what trust then in your earthly treasures? what stay in such broken staves of reed? one day you shall find them most deceitful, leaving your naked *souls* to the open rage of wind and weather, to the scourges and scorpions of guiltiness and fear: Could you purchase a monopoly of all the world, had you the gold of the West, the treasures of the East, the spices of the South, the pearls of the North, all is nothing to (this incarnate Angel) this invaluable *soul.* O wretched worldling! what hast thou done then to undo thy *soul?* was it a wedge of gold, an heap of silver, an hoard of pearl, to which thou trustest? see, they are gone, and *thy soul is required.]* Alas, poor *soul!* whither must it go? to heaven? to its Creator? to *God that gave it?* no, there is another way for wandering sinners; *Go ye into everlasting fire,prepared for the Devil and his Angels:* thither must it go with heaviness of heart, into a kingdom of darkness, a lake of burning, a prison of horrible confusion of terrible tortures: O poor *soul!* what a misery is this? *darkness, burning, confusion, torments,* are these the welcomes of his soul to hell? what meant the rich man in his unhappy fore-cast? he propounded to his *soul* a world of ease, of *pleasure, of pastime;* it proves far otherwise: this other world is a world of torments, which (like infinite rivers of Brimstone) feed upon his

soul without ease or end. What avails now his pompous pride at his doleful funerals? the news is sounded *[he is dead]* friends must lament him, passing-peals ring for him, an hearse-cloth wrap him, a tomb-stone lie over him, all must have mourning suites, and (may be) rejoicing hearts; but all this while his *soul* his going to judgment, without one friend, or the least acquaintance to speak in his cause: O that his *soul* were mortal, and *body and soul* to be buried both together in one grave! must his *body* die, and his *soul* live? in what world, or nation? in what place or region? it is another world, another nation, where Devils are companions, brimstone the fire, horror the language, and eternal death the souls eternal life; never to be cured, and never must be ended. *O my soul* (saith *Bernard) what a terrible day shall that be, when thou shalt leave this Mansion, and enter into an unknown region? who will deliver thee from these ramping Lions? who can defend thee from those hellish monsters?* God is incensed, hell prepared, justice threatened, only mercy must prevent, or the *soul* is damned. View this rich man on his deaths-bed, the pain shouts through his head, and at last comes to his heart, anon death appears in his face, and suddenly falls on to arrest his *soul;* Is it death? what is it he demands? can his goods satisfy? no, the world claims them: must his body go? no, the worms claim that: what debt is this, which neither goods, nor body can discharge? *[Habeas animam ejus coram nobis]* God's warrant bids *fetch the soul:* O miserable news! the *soul* committed sin, sin morgaged it to death, death now demands it; and what if he gain the world, he must lose his *soul: This night [thy soul] shall be required of thee.*

[Use. 1] *Animula vagula, blandula,* said the heathen Emperor; *Pretty,little, wandering soul, whither goest thou from me? wilt thou leave me alone, that cannot live without thee?* O what conflicts suffers the poor *soul,* when this time is come, must the *soul* be gone? help friends, physic, pleasure, riches, nay, take a world to reprive a *soul;* so different are the thoughts of men dying, from them living: now, are they for their pleasure, or profit, the body, or the world; but then, nothing is esteemed but the *soul.* what can we say? but if you mean your *souls* must be saved, O then let these precious, dear, everlasting things breathed into your bodies for a short abode, scorn to feed on earth, or any earthly things: it is matter of a more heavenly metal, treasures of an higher temper, riches of a nobler nature, that must help your *souls.* Do you think that ever any glorified *soul,* that now looks God Almighty in the face, and tramples underfoot the Sun and Moon, is so bewitcht as was *Achan* with a wedge of gold? no, it is only the Communion of Saints, the society of Angels, the fruition of the Deity, the depth of eternity, which can only feed and fill the *soul.* So live then, as that when you die, your *souls* may receive this bliss, and *the Lord Jesus our Savior receive all your souls.*

[Use. 2] I must end, but gladly would I win a *soul: If the reward be so great* (as you know it) *to recover a sick body,which for all that must die, of what reward is that cure to save a soul, which must ever, ever live?* O sweet Jesu▪ why sheddest thou the most precious and warmest blood of thy heart, but only to save *souls?* thou wast scourged, buffeted, judged, condemned, hanged; was all this for us? and shall we do nothing for ourselves? *What is it thou wouldest have bad, if thou couldest wish it good?* not thy house, nor thy wife, nor thy children, nor thy good, nor thy clothes, but no matter for thy *soul;* I beseech you, value not you *souls* at a less price then your *shoes;* you can please the flesh with delicates, which is naught but worms meat; but the *soul* pines for want, which is a creature *invisible, incorporeal, immortal, most like to God:* are we thus

careful of pelf, and so careless of this pearl? certainly, *I cannot choose but wonder, when seeing the streets peopled with men that follow suits, run to Courts, attend and wait on their Counselors for this case, and that case, this house, or that land, that not one of these, no nor one of all us will ride, or run or creep, or go to have counsel for his soul:* I must confess, I have sometimes dwelt on this meditation: and (Beloved, let me speak homely to you) be our Counsellors in this Town, every week solicited by their Clients? and have we no Clients in soul-cases? not one that will come to us with their cases of conscience? sure you are either careless of your *souls,* or belike you have no need of particular instructions: O let us not be so forward for the world, and so backward for the soul! yet I pray mistake not; I invite you not for fees, as noble *Terentius,* when he had petitioned for the Christians, and saw it torn in pieces before his face, gathered up the pieces, and said, *I have my reward; I have not sued for gold, silver, honor, or pleasure, but a Church:* so say I, in midst of your neglect; I have not sued for your good, or silver, for your houses, or lands, but for your *souls,* your *precious souls:* and if I cannot, or shall not woe them to come to Christ, God raise up some child of the Bride-chamber which may do it better; if neither I, nor any other can prevail, O then fear that speech of *Eli's* sons, *they hearkened not unto the voice of their father, because the Lord would slay them:* 1 Sam. 2.25.

In such a case, *O that my head were full of water, and mine eyes a fountain of tears, that I might weep day and night for your sins!* O that I could wash your souls with my tears from that filth of sin, wherewith they are besmeared and defiled! O that for the salvation of your souls, I might be made a sacrifie unto death! But the Lord be praised, for *your souls* and *my soul* Christ Jesus hath died; and if now we but repent us of our sins, and believe in our Savior, if now we will but *deny ourselves, and take up his cross and follow him;* if now we will but turn unto him, that he may turn his loving countenance unto us, if now we will but become *new creatures,* and ever-hereafter walk in the *holy path,* the *narrow way* which leads unto heaven, why then may our *souls* be saved. This is that we had need to care for, not so much for the *body,* as for the *souls good:* to this purpose saith *Hugo, Why clothe we the body in silks, which must rot in the grave, and adorn not the soul with faith and good works, which one day must appear before God and his Angels.* O think of this day, *this night,* this hour of death, for then must your *Souls be taken from you.*

Thus far you see the rich man's arrest: God enjoins it, death serves it, the time was *this night,* and the party is, *his Soul.]* God give us grace to provide our *souls,* that when death arrests we may be ready, and then, *O God, have thou mercy on our Souls.*

Shall be required]

THe original is 〈 in non-Latin alphabet 〉 , *They shall require it:* wherein you have, the

- Sergeants,
- Arrest.

The Sergeants, *They,]* and the arrest itself, *They require] his soul.*

We'll first take a view of the *Sergeants.*

They: who? not *God,* he *knows not* sinners, what should he do with a drunken, profane, covetous, sensual *soul,* he that never so much as thought on God in this life, will God accept of the commending of his *soul* to him at his death? no, the Lord of heaven will none of it: he that forsook God, is justly forsaken of God: See the true weight of this balance, he would not receive God's grace into his *soul,* and God will not receive his graceless *soul* into heaven. But who then? will *the Angels* take it? no, they have nothing to do with the *soul* of a dying sinner, the *Angels* are only porters for the *souls* of the just: Poor *Lazarus* that could neither go, nor sit, nor stand for sores, it is he must be carried on the wings of *Angels,* but for this rich man, not the lowest *Angel* will do him poorest service. Who then? will the *Saints* receive it? no, they have no such commission to receive a *soul:* that blind opinion (which everyone may blush at) that *Saint Peter should be heavens porter, and that none may go in, but to whom he will open:* if it be true, why may not a Saint help a departing *soul?* Away with this dreaming folly! not *Peter,* nor *Paul,* nor all the *Saints* of heaven have any such privilege; if God will not hear us, what will our prayers do to *Saints?* Heaven is too far off, they cannot hear, or were it nearer they will not, cannot help: it is God must save us, or we perish ever. Who then are the Sergeants? *not God, nor Saints, nor Angels:* no, there is another crew, *Death and Devils* stand in a readiness, and they are the parties that arrest this prisoner.

Stay, what would *death* have? the *soul* cannot die, and for the *body,* no matter who receives it. O yes! there is a death of the *soul,* as well as of the *body:* I mean not such a *death* whereby it may be annihilated, but a *second death* that shall ever accompany it: this is a *death* of the *soul,* that will always keep it in deaths pangs. But not to speak of this *death,* there is another *death temperall,* that shall sever the *soul and body* each from other: these two twins that have lived together since their first espousall, these two lovely ones that were made, and met, and married by the hands of God these two made one, till death them depart, and make them two again, now is their rueful time of divorce: when *death* comes he gives over the body to the grave, and arrests the *soul,* to appear in presence before God's high Tribunal. Such a Bailiff hath now laid hands on this rich man's *soul,* when he least thought on it, *death* comes on a sudden, and arrests his person. O wretched worldling! who is this behind thee? call we this *God's Sergeant?* What grim, ugly, monstrous visage is this we see? have ever any of you seen the grisly picture of death before you? how was it but with *hollow eyes, open skull, grinning teeth, naked ribs, a few bones knit together with dry strings,* as presenting to your eyes the most deformed image of a man in moldes? But what's that in his hands? *an hour-glass, and a dart:* the one expressing the decreasings of our life, and the other deaths stroke, that he gives us in our *death.* Such emblemes are most fit to express mortality: and imagine such a thing to *arrest* this rich man, would it not terrify him, whilst looking back, *death* suddenly claps him on his shoulder, away he must with this messenger, all the gold and pearl of East and West cannot stay him one hour: now rich man, what avails all thy worldly pleasure? Hadst thou in thy hands the reigns of all earthly kingdoms, wert thou *exalted as the Eagle,and thy nest set among the stars,* yet all this, and whatsoever else thou canst imagine, is not worth a button: where did that man dwell, or of what cloth was his garment, that was ever comforted by his goods, or greatness, in this last and sorest conflict? See worldling, *death*

requires thy soul, no bribe will be taken, no entreaty will prevail, no riches rescue, nothing at all redeem, *death, death is impartial.*

But (O horror!) *death* is not all, see yet more *Sergeants, Devils, and Dragons* are about thy bed, and these are they that will hurrie away thy *soul* to hell. How? *Devils;* O worldling stay thy *soul,* and never yield it! better to die a thousand deaths, then to leave it in their hands; but alas, thou canst not choose, thy last hour is come, and here is neither hope, nor help, nor place of any longer terrying. See but the misery of a miserable *soul!* what shall it do? whither shall it fly from these damned Furies? would they take it, and tear it into nothing, it were somewhat tolerable: but to tear it in pieces, and never to make end of tearing, to give it torments without all patience or resistance; this is that load which it cannot bear. and yet (O extremity!) it ever, ever must be born. Think on this, *O my soul!* and whilst thou hast a minutes stay in this body, call upon God to prevent this *arrest of Devils:* was it not (think ye) a terror to this rich man, when so many hell hounds waited for his *soul?* we read of *one man,who being took away with a Devil through the air, was said so to roar and yell, that many miles distant his noise was heard, to many a man's trembling.* And if a *soul* had but the organs of a sound, what a shreek would it make, being seized on by a *Devil?* witness the cries of many desperate *souls,* when as yet they are safe in their beds, how do they roar and rage? how do they call and cry, *Help, help us, save us, deliver us from these fiends about us!* these are those evening wolves enraged with hellish hunger, these are those ramping Lions ever ready to devour our *souls,* these are those walkers up and down the earth, which are now come and entered into this rich man's lodging.*Wheresoever the dead carcass is, thither* (saith our Savior) *will the Eagles resort:* and wheresoever a damned *soul* is, thither with a lacrity will these spirits come: O how they fly and flutter round about him, what fires do they breathe to enkindle them on his *soul?* what claws do they open, to receive her at the parting? and what astonishment is that poor *soul* in, that perceives these *Sergeants* even ready to clasp their in her burning arms? See (O Cosmopolite) what thy sin hath caused! lust hath transported thine eyes, blasphemy thy tongue, pride thy foot, oppression thy hand, covetousness thy heart, and now *Death and Devils,* they are the *Sergeants* that *require thy soul.*

[Use.] Reflect these thoughts on your own *souls,* and consider with yourselves, what may be your cases; it may be as yet thou standest upright without any changes, hitherto thou hast seen no days of sorrow, but even *washed thy steps with butter, and the rock hath poured thee out rivers of oil.* Alas! was not this the case of this wretched worldling? yet for all this, you see a night came that paid for all: and so may it be with thee; a day, an hour, a moment, is enough to overturn the things that seem to have been founded, and rooted in Adamant; who can tell whether *this night,* this storm may fall upon thee? art thou not strangely nailed and glued unto sense? art thou not stupidly senseless in spiritual things, that for pelf, vanity, dung, nothing, wilt run headlong and willfully into easeless, endless, and remediles torments? Yet such is thy doing, (if thou beest a worldling) to get riches to thy body, and let *death and devils* have thy *soul.* O beloved, consider in time, and seeing you have such a terrible example set before you, let this worldling be your warning.

We have done with the Sergeants, but what's their office? to beg? to sue? No, but to force, to require, *thy soul is required.*

How? *requried?* is any so bold to approach his gates, and make a forcible entry? Yes, God hath his special Bailiffs that will fear no colors, riches cannot ransom, castles cannot keep, hollows cannot hide, hills nor their forts protect: Sits *Herod* on his Throne? there's a Writ of *Remove,* and the worms are his Bayliffs: is *Dives* at his Table? Death brings the *Mittimus,* and Devils are his Jaylours: sits *Lazarus* at his gates? the King greets him well, (we may say) and Angels are his keepers: poor, rich, good, bad, all must be served at the Kings suit, no place can privilege, no power secure, no valor rescue, no liberty exempt: with a *non omittas propter aliquam libertatem,* runs this Warrant: O rich man? what wilt thou now do? *The sorrows of death compass thee, and the floods of* Belial *make thee afraid.* What? no friends to help? no power to rescue, is there no other way but yield and die for it? O misery! enough to break an heart of brass again: Imagine that a Prince a while possessed some royal City, where (if you walk the streets) you may see peace flourishing, wealth abounding, pleasure waiting, all his neighbors offering their service, and promising to assist him in all his needs and affairs: if on a sudden this city were besieged by some deadly enemy, who coming (like a violent stream) takes one hold after another, one wall after another, one castle after another, and at last drives this Prince only to a little Tower, and there sets on him; what fear, anguish, and misery would this Prince be in? If he looks about, his holds are taken, his men are slain, his friends and neighbors now stand aloof off, and they begin to abandon him; were not this a woeful plight trow you? even so it fares with a poor *soul* at the hour of her departure: the *body* wherein she reigned like a jolly Princesse, then droops and languishes; *the keepers tremble,the strong men bow, the grinders cease, and they wax dark that look out at the windows*▪ no wonder, if *fear be in the way,* when *the arms the legs, the teeth, the eyes* (as so many walls wherein the *soul* was environed) are now surprised and beaten to the ground: her last refuge is the *heart,* and this is the little *Tower* whither at last she is driven: But what, is she there secure? no, but most fiercely assailed with a thousand enemies, her dearest friends (*youth, and Physic,* and other helps) which soothed her in prosperity do now abandon her, what will she do? the enemy will grant no truce, will make no league, but night and day assayls the *heart,* which now (like a Turret struck with thunder) begins all to shiver? here is the woeful state of a wicked *soul,* God is her enemy, the Devil her foe, Angels hate her, the earth groans under her, hell gapes for her: the reason of all, sin struck the alarm, and death gives the battle: it is but *this night* (a minute longer) and then will the raging enemy enter on her. *Death* is no beggar to entreat, no suitor to woe, no petitioner to ask, no soliciter to crouch and crave a favor: *she runs raging,ruling, charging, requiring:* hark this rich man's arrest, *thy soul shall be required*] It *shall?* yes, the word is peremptory; what? *be required?* yes, it comes with authority. Here's a fatal *requiring,* when the *soul* shall be forced by an unwilling necessity, and *devils* by force hurrie her to her endless fury. Adieu poor *soul!* the Writ is served, the Goal prepared, the judgment past, and Death (the Executioner) will delay no longer; *This night thy soul shalt be required of thee.*

[Use. 1] But to whom speak I? Think of it you miserably covetous, *that join house to house and call the lands after your own names: You may trust in your wealth, and boast yourselves in the*

multitude of your riches, but none of you call by any means redeem his brother, no nor himself, Psal. 49.6. When *Death* comes, (I pray) what composition with the Lord of heaven? could ever any buy out his damnation with his coin? howsoever you live, mirrily, deliciously, go richly, yet *Death* will at last knock at your doors, and (notwithstanding all your wealth, honors, tears, and groans of your dearest friends) will take you away as his prisoners, to his darkest dungeon. Your case is as with a man who lying fast asleep upon the edge of some steep high rock, dreams merrily of Crowns, Kingdoms, Possessions; but upon the sudden, starting for joy, he breaks his neck, and tumbles into the bottom of some violent sea: Thus is your danger every hour, Satan makes you a bed, lulls you asleep, charms you into golden dreams, and you conceive you are wallowing in the Sea of all worldly happiness; at last *death* comes (against which there is no resistance) and then are you suddenly swallowed up of despair, and drowned in that pit of eternal death and perdition,

I have read of some, whom (in some sort) we might parallel with this rich man concerning their fearful horrid departure out of this miserable world: yea, I suppose the Books are so working, that any man whosoever he is, that would but read them, and ponder them in a serious way, they would certainly work in him much matter of humiliation, and make him to fly *sin,* as the very sting of a scorpion.

One of them I mean to speak of was an *Englishman: Abbot.* that relates the story, tells indeed of two in one year that died thus uncomfortably; the one so many ways looking homewards, that he died miserably rich: the other so lashing outward that he died miserably poor, both of different ways of life, yet both of uncomfortable passages out of the world. The one coming to his deaths-bed, the Author reports of him, that *first the Devil presented himself unto him to be his Physician, and after Christ appeared to him sitting on the Throne, condemning his unprofitable life, and bidding him shift for himself, for he would have nothing to do with him:* The other (of whom I mean to speak) as if he would prevent Christ, condemned himself to hell forever and ever: *O* (said he) *that I might burn along time in that fire, so I might not burn in hell. — I have had* (said he) *a little pleasure, and now I must go to the torments of hell forever.* Then *praying to God* (as he was pressed by others) *to forgive him his sins, and to have mercy upon him,* he would add, *but I know God will not do it, I must go to hell for evermore.* Whatsoever came between whiles, this was the close, *I must be burned in Hel, I must to the furnace of Hel, millions and millions of ages.* The Author of this story (who was Minister of the place where he lived) went to him, offered him the comforts of the Gospel, opened to him the promises of the largest size, shown him that God was delighted to save souls, and not to destroy them, and that his sweet promises were without exception of time place, person, or sin, except that against the holy Ghost, which he assured him too, was not committed by him: and what was the issue? all this could not fasten on him, but still he would answer, *Alas, it is too late, I must be burned in hell.* That man of God (the Shepherd of his soul) seeing his soul in this danger, came to him again and again, and at last secluding the company, he presses him with tears in his eyes, not to cast away that soul for for which Christ died; he told him, that Christ rejected none that did not reject him: but for all this he could have no other answer, but *that he had cast off Christ, and therefore must go to hell.* The Minister replies, Yet pray with me (saith he) that Christ would come again, there is yet an hour in the day, and if Christ come, he can and will

assist you, to do a great deal of work on a sudden: no, he would not hear of that: *former counsels and prayers might have done me good,* said he, *but now it is too late.*

O horror, that ever any *soul* should suffer these conflicts for sin! But what sins were they? *He was* (saith the Author) *no Swearer, no Whoormonger, no Thief, no scoffer at Religion, no perjured wretch, no willful liar at all, only Drunkenness and neglect of men's bodies* (for he was an Apothecary) *neglect of Prayer, God's Word, and his Sacraments,* so awakt his trembling Conscience, that he was forced to pass this fearful doom upon his soul, *I must be burned in the furnace of hell, millions of millions of ages:* and at last (the Lord knows) in idleness of thoughts, and talk, he ended his miserable-miserable life.

The other I mean to speak of was an *Italian,* under the Jurisdiction of *Venice,* called *Francis Spira,* who being excessively covetous of money, and for fear of the world having renounced the truth, which before he professed, he thought at last he heard a direful voice speaking to him; *Thou wicked wretch, thou hast denied me, thou hast broken thy vow; hence Apostate, and bear with thee the sentence of thy eternal damnation:* at this voice he trembling and quaking fell down in a swoon; and after recovering himself, he professed that he was captivated under the revenging hand of the great God of heaven, and that he heard continually that fearful sentence of Christ, now past on his own soul: his friends to comfort him propounded many of God's promises, recorded in *Scripture; Oh but my sin* (said he) *is greater then the mercy of God:* nay, answered they, the mercy of God is above all sin; God would have all men to be saved: it is true (said he) *he would have all men that he hath elected to be saved; but he would not have Reprobates to be saved;* and I am one of that number: after this roaring out in the bitterness of his spirit, he said, *It is a fearful thing to fall into the hands of the living God.* These troubles of mind brought him to a distemper of body, which the Physicians perceiving, they wisht him to seek some spiritual comfort: those comforters come, and observing the distemper to arise from the sense and horror of hell pains; they ask him, Whether he thought there were any worse pains then what he endured? he said, *He knew there were far worse pains; yet do I desire nothing more,* said he, *then that I may come to that place, where I may be sure to feel the worst, and to be freed from fear of worse to come.*

As on this manner he was speaking he observed (saith my Author) divers flies that came about him, and some lighted on him; whereat, presently remembering how *Beelzebub* signifies the God of Flies; *Behold,* said he, *now also Beelzebub comes to his Banquet, you shall shortly see my end, and in me an example to many of the justice and judgment of God.* Then he began to reckon up what fearful dreams and visions he was continually troubled withal, *That he saw the Devils come flocking into his chamber, and about his bed terrifying him with strange noyses; and that these were not fancies, but that he saw them as really as the standers by: and that besides these outward terrors, he felt continually a racking torture of his mind, and a continual butchery of his conscience, being the very proper pangs of the damned wights in hell.*

But of all the rest, most desperate was that last speech of his, when snatching a knife (as intending to mischief himself, but stopped by his friends) he roared with indignation, *I would I were above God, for I know he will have no mercy on me;* and thus living a while, he appeared at length a very perfect anatomie, expressing to the view nothing but sinews, and bones,

vehemently raging for drink; ever pining, yet fearful to live long; dreadful of hell, yet coveting death; in a continual torment, yet his own tormentor; consuming himself with grief and horror, impatience and despair, till at last he ended his miserable-miserable life.

And now (beloved) if such be the departure of a sinnfull *soul,* O who would live in sin to come to such a departure! For my part, I dare not say these parties, thus miserable in their own apprehensions, are now among Devils in hell: I find the Authors themselves to incline to the right hand; besides, what am I, that I should sit in God's Chair? only this I say, that their miserable deaths may very well give warning to us all; nor need you think much at me for uttering these *(terribilia)* terrible stories: for if sometimes you did not hear of God's judgments against sin; a day might come, that you would most of all cry out on the Preacher: To this purpose, we have a story of a certain rich man, who lying on his death-bed, *My soul* (said he) *I bequeath to the Devil, who owns it; my wife to the Devil, who drew me to my ungodly life, and my Chaplain to the Devil who flattered me in it.* I pray God I never hear of such a Legacy from any of you: sure I had better to tell you aforehand to prevent it, then not telling you to feel it. And let this be for my Apology in relating these stories.

[Use. 2] But for a second Use, give me leave, I pray you, to *separate the precious from the vile.* Now then to sweeten the thoughts of all true penitents, the souls of Saints are not *required,* but *received.* Rejoice then ye righteous that mourn in *Zion;* what though a while ye suffer? death is a Goal-delivery to your souls, not bringing in, but freeing out of thralldom. Here the good man finds sharpest misery, the evil man sweetest felicity; therefore it is just, that there should be a time of changing turns; The rich man's Table stood full of delicates, *Lazarus* lacks crumbs, *but now he is comforted, and thou art tormented.Woe unto you that laugh, for you shall mourn,* Luke 6.25.*Blessed are you that mourn, for you shall rejoice,* Matth. 5.4. Happy *Lazarus!* who from thy beggary and loathsome sores wert carried by Angels into *Abraham's* bosom: happy Thief, who upon thy true repentance, and unfeigned prayer, wert received from the Cross to the Paradise of thy Savior: happy are all they that suffer tribulation, *Death* shall lose their *souls* from bonds and fetters, and instead of a *Bailiff* to arrest them, shall be a *Porter* to conduct them to the gates of heaven: There shalt thou tread on Serpents, trample on thine enemies, sing sweet Trophies: were not this enough? thy Conquests shall be crowned by the hands of Seraphims, triumphed with the sound of Angels, warbled by the Choir of Spirits, confirmed by the King of Kings, and Lord of Hosts. Happy *Soul!* that art not *required by Devils, but received by Angels:* and when we die, Lord Jesus send thine Angels to receive our *Souls.*

You see now *Deaths Arrest,* and what remains further, save to accept of some *Bail?* But what Bail, where you have the Kings Commandment from his own mouth? this *requiring* is not of any other, but himself; of no surety, but *of thee* (saith God) must thy *Soul be required.*

Of thee]

ONce more (you see) I have brought this rich man on the stage, his doom is now at hand, and *Death* (God's messenger) summons him to appear by *Requiring of his soul*] but of whom is it *Required?* had he any Sureties to put in? or was any Bail sufficient to be taken for him? no, he

must go himself, without all help or remedy, it was he that sinned, and it is he must pay for it; *Of thee] it is required.*

How? *of thee?* Sure *Death* mistakes; we can find thousands more fit, none more fearful; there stands a *Saul,* near him his armor-bearer; behold a *Judas,* such will outface deaths fury; nay, rather then if fail in its office, they will not much question to be their own Deaths-men: but this *Of thee* (who art at league with hell, in love with earth, at peace with all) is most terribly fearful.

Stay *Death!* there stands a poor *Lazarus* at the gates, like *Job* on his dung-hil, his eyes blind, his ears deaf, his feet lame, his body struck with Boyls, and his *Soul choosing rather to be strangled and die, then to be in his bones:* were not this a fit object for *deaths* cruelty? would he spare the rich, he should be welcome to the poor: but *Death* is inexorable, he must not live, nor shall the Beggar beg his own *death* for another: *Of thee] it is required.*

But *(Death!)* yet stay thy hand, here's a better surety; what needs *death* a press, when he may have volunteers? there stands an *old man* as ready for the grave, as the grave for him; his face is furrowed, his hairs hoary, his back bowing, his hammes bending, and therefore no song is fitter then old *Simeons,Lord now lettest thou thy servant depart in peace:* Youth is loath, but Age is merry to depart from misery; let *Death* then take him that standeth nearest *deaths-door:* No, the old must die, but the young may; he must die soon, yet be sure thou shalt not live long, *Of thee] it is required.*

Cannot this serve? let *death* yet stay his hand, there stands a *servant* waiting at this rich man's beck, as if he would spend his own life to save his Masters; he can make a Pageant of Cringes, act a whole speech of flatteries, every part owes him service, feet to run, hands to work, head to crouch, and *as the eyes of a maiden unto the hand of a Mistress,* so the eyes of his servants look unto the hands of their Master: but where be these attendants when *death* comes? was ever any Master better then Christ? were ever any servants truer then his Apostles? yet see their fidelity, must their Savior die? one betrays him another forswears him all run from him, and leave him alone in midst of all his enemies: what then is the trust of servants? the rich man may command and go without, if *death* should *require* them, they would not, or if they should desire *death,* he will not; his *arrest* concerns not the servants, it is for the Master himself he that command others, now *death* commands him: *Of thee] it is required.*

Will not all do? Let *death* but stay this once: there stands a *friend,* that will loose his own, to save his life: *Greater love then this hath no man* (saith our Savior) *when any man bestoweth his life for his friends,* John 15.13. Riches may perhaps procure such love, and get some friend to answer *deaths* quarrel which he owes this man: *Jonathan* loves *David, David Absalom;* and sure it was a love indeed, when *Jonathan* preserves the life of *David,* and *David* wisheth a death to himself in the stead of *Absalom: O my son Absalom,would God I had died for thee: O Absalom, my son, my son.* But where be any friends so respective of this Worldling? He wants a *Jonathan,* a *David;* upon a strict inquiry we find *no friend, no father, no son, neither heirs nor assigns to whom he may bestow his lands.* But what if he had friends as near to himself as himself? no man can

die or another: or as the Psalmist, *No man may deliver his brother, nor make agreement unto God for him: for it cost more to redeem their souls, so that he must let that alone forever.* Should the *poor man* beg, the *old man* pray, his *servants* kneel, his *friends* lie at *deaths* feet, and all these offer up all their lives for this rich man's recovery, all were but vain▪ it is thy *Soul* is arrested, and it is thyself that must yield it: *Of thee] it is required.*

You see there is no way but one with him: to conclude then, we'll bid him his farewell (this is the last friendship we can do this rich man) and so we'll leave him.

The hour is come, and the dawning of that dreadful day appeareth; now he begins to wish that he had some space, some piece of time to repent him; and if he might obtain it, O what would he do! or what would he not do? *Releive the weak, visit the sick feed the hungry, lodge the stronger, clothe the naked, give half his goods to the poor, and if he had done any wrong restore it him again seven-fold;* but alas! all is too late, the candle that but follows him cannot light him to heaven; a *sudden death* denies his suit, and the increasing of his sickness will give him no leisure to fulfill those duties: what cold sweats are those that seiz upon him? his senses fail, his speech falters, his eyes sink, his breast swells, his feet die, his heart faints such are the outward pangs: what then are the inward griefs? if the body thus suffers, what cares and conflicts endures the *soul?* had he the riches of *Croesus,* the Empires of *Alexander,* the robes of *Solomon,* the fare of that rich man who lived *deliciously every day,* what could they do in the extremity of these pangs. *O rich man, thou couldst tell us of pulling down barns, and building greater; but now imagine the vast cope of heaven thy Barn, (and that were large enough) and all the riches of the world thy grain (and that were crop enough) yet all these cannot buy a minute of ease, now that death will have thy body hell thy soul.* O dark dungeon of imprisoned men! whose help wilt thou crave? whose aid wilt thou ask? what release canst thou expect from such a prison? the disease is past cure, the sickness wants remedy: alas! what may recover now the heart strings break asunder? thy date exspires, thy last breath goes, and now is *thy Soul and Body required of thee.*

I have hitherto with *Nathan* beat sinful *David* on a strangers coat. You must give me leave to take off the mask, and show you your own faces in this glass.

Believe thou (O man) who readest this, that shortly there will be two holes where thine eyes now stand, and then others may take up thy skull, and speak of thee dead, as I have done to thee living: how soon I know not, but this I am sure of, *Thy time is appointed thy months are determined,thy days are numbered, thy very last hour is limited.* And what follows, but that thy body lie cold at the *root of the rocks,* at the foot of the mountains? Go then to the graves of those that are gone before us, and there see; are not their eyes wasted, their mouths corrupted, their bones scattered? where be those ruddy lips, lovely cheeks, sparkling eyes, comely nose, hairy locks? are not all gone as a dream in the night, or as a shadow in the morning? alas! that we neglect these thoughts and set our minds wholly upon the world and its vanity! we are careful, fearful, and immoderately painful to get transitory riches, like children following Butter-flies; we run, and toil, and perhaps miss our purpose: but if we catch them, what is it but a fly to besmear our hands? Riches are but empty, and yet be they what they will be all at last will be nothing. *Saladine* that great Turk, after all his conquests,

gets his shirt fastened to his spear in manner of an Ensign, this done, a Priest makes Proclamation,*This is all that Saladine carries away with him, of all the riches he hath gotten.* Shall a Turk say thus, and do Christians forget their duties? Remember yourselves, ye sons of earth, of *Adam;* what is this earth you dote on? be sure you shall have enough of it, when your mouths must be filled and crammed with it, and (as your souls desire it, so) at that day shall your bodies turn to it. O that men are thus given to gasping greediness! there is a generation, and they are too common amongst us, that we may preach and preach (as they say) our hearts out, yet will not they stir a foot further from the world, or an inch nearer unto God, but could we speak with them on their death-bed, when their consciences are awaked, then should we hear them yell out those complaints, *What hath pride profited us? or what good hath riches with our vaunting brought us?* Assure yourselves *this day,* or *this night* will come, and imagine (I pray) that the ten, twenty, thirty, forty years, or months, or days, or hours, which you have yet to live, were at an end; were you at this present stretched on your beds, wearied with struggling against your wearied pangs, were your friends weeping your Physicians parting, your children crying, your wives houling, and yourselves lying mute and dumb in a most pitiful agony.

[1] Beloved Christian! (whosoever thou art) stay a while (I pray thee) and practice this meditation: *Suppose thou now feeledst the cramp of death wresting thy heart-strings, and ready to make that rueful divorce betwixt thy body and thy soul; suppose thou liest now panting for breath, swimming in a cold fatal sweat; suppose thy words were fled, thy tongue struck dumb, thy soul amazed, thy senses frighted; suppose thy feet beginning even to die, thy knees to wax cold and stiff, thy nostrils to run out, thine eyes to sink into thy head, and all the parts of thy body to lose their office to assist thee; upon this supposal lift up thy soul, and look about thee, (O I can tell thee, if thou livest and diest in sin) there would be nowhere any comfort, but a world of terror and perplexity: look upwards, there shouldst thou see the terrible sword of God's justice threatening; look downwards, there shouldst thou see the grave in expectation ready gaping; look within thee, there shouldst thou feel the worm of conscience bitter gnawing; look without thee, there shouldst thou see good and evil Angels on both sides, waiting whether of them should have the prey: now alas! (then wouldst thou say) The soul to depart from the body were a thing intolerable, to continue still therein were a thing impossible, and to defer this departure any longer (supposing this hour thy last hour) no Physic could prevail it were a thing unavoidable: what then would thy poor soul do, thus environed with so many straights?* O fond fools of *Adams* sin, that neglect the time till this terrible passage! how much wouldst thou give (if thus it were) for an hours repentance? at what rate wouldst thou value a days contrition? worlds are worthless in respect of a little respite, a short truce would seem more precious then the Treasures of Empires, nothing would then be so much esteemed as a trice of time, which before by months and years thou lavishly mis-spent, Think on thy sins, nay, thou couldst not choose but think, Satan would write them on the curtains of thy bed, and thy agashed eyes would be forced to look upon them, there wouldst thou see thousands committed, not one confessed, or thoroughly repented, then too late thou wouldst begin to wish, *O had I lead a better life, and were it to begin again, O then how would I fast and pray, how repent, how live!* Certainly, certainly, if thou goest on in sin, thus would be

thy departure, thy carcass lying cold among the stones of the pit, and thy soul, by the weight of sin, irrecoverably sinking into the bottom of that bottomless burning lake.

[Use 2] But to prevent this evil, take this use of advice for thy farwell: whilst yet thy life lasteth, whilst yet the Lord gives thee a gracious day of visitation, ply, ply all those blessed means of salvation, as prayer, and conference, and meditation, and Sermons, and Sacraments, and fastings, and watchings, and patience, and faith, and a good conscience; in a word, so live, that when this *day or night of death* comes, thou mayest then stand firm and sure: as yet thou art in the way of a transitory life, as yet thou art not entered into the confines of Eternity: if now therefore thou wilt walk in the holy path, if now thou wilt stand out against any sin whatsoever, if now thou wilt take on thee the yoke of our Savior Christ, if now thou wilt associate thyself to that sect and brotherhood, that is *everywhere spoken against;* if now thou wilt direct thy words to the glorifying of God, and to give grace unto the hearers; if now thou wilt delight in the word, the ways, the Saints, the services of God; if now thou wilt never turn again unto folly, or to thy trade of sin, though Satan set upon thee with his baits and allurements, to detain thee in his bondage, but by one darling delight, one minion-sin, then I dare assure thee, *dear, right dear would be thy death in the sight of the Lord:* with joy and triumph wouldst thou pass through all the terrors of death, with singing and rejoicing would thy soul be received into those sacred mansions above. O happy *soul,* if this be thy case! O happy *night or day,* whensoever the news comes, that then must *thy soul be taken from thee!*

You may think it now high time, that we bid this far-well-funeral Text adieu. then for conclusion let every word be thy warning. Lest *this*] be thy time provide for *this* and every time; lest *the night*] be dreadful, *Do not sleep as do other, but watch and be sober;* lest *thy soul*] should suffer, desire the sufferings of thy God to satisfy, lest death *require*] it of thee by foree, offer it up to God with a cheerful devotion; and lest this *of thee*] be fearful, who hast lived in sin, correct these courses, amend your ways, and the blessing of God be with thee all thy life, at the hour of death, now, henceforth, and forever.

AMEN.

FINIS.

Doomes-day

MATTH. 16.27.

Then shall he reward every man according to his works.

THe dependence of this Text is limited in few lines, and that your eyes wander no further then this verse, therein is kept a general Assize; the Judge, Officers, Prisoners stand in array, the Judge is God, and *the Son of man;* the Officers Angels, and they are *his Angels;* the Prisoners men, and because of the Gaol-delivery, *every man.* If you will have all together, you have a Judge his circuit, his habit, his attendants, his judgments: a Judge, *the Son of man;* his circuit, *he shall come;* his habit, *in the glory of his Father;* his attendants, *with his Angels:* what now

remains, but the execution of justice? then without more ado see the Text, and you see all; the scales in his hand, our *works* in the scales, the *reward* for our *works,* of just weight each to other; *Then he shall reward every man according to his works.*

This Text gives us the proceeding of *Doomes-day,* which is the last day, the last Sessions, the last Assize that must be kept on earth, or is decreed in heaven; if you expect Sheriffs, or Judges, Plaintiffs or Prisoners, all are in this verse, some in each word. *Then*] is times Trumpet that proclaims their coming. *He*] is the Judge that examins all our lives. *Reward*] is the doom, that proceeds from him in his Throne. *Man*] is the malefactor, *every man*] stands before him as a prisoner, *Works* are the inditements, and *according to our works*] must go the trial howsoever we have done, good or evil.

Give me yet leave, this Judge sits on trials as well as prisoners; it is an high Court of appeal, where Plaintiffs, Counsellors, Judges all must appear and answer: would you learn the proceedings? there is the Term, *Then*] the Judge, *he*] the sentence, *shall reward*] the parties, *very man*] the trial itself, which you may find in all to be just and legal, *every man his rewards according to his works.*]

We have opened the Text, and now you shall have the *hearing.*

Then.]

THen: when? the answer is

- Negative,
- Positive.

First, *Negative, Then*] not on a sudden, or (at least) not at this present. This life is no time to receive rewards, *the rain and Sun* pleasure both the *good and bad,* nay, oftentimes the bad fare best, and God's own children are most fiercely fined in the furnace of affliction,*The earth is given into the hands of the wicked,* saith *Job:* but, *if any man will follow me, he must take up his cross,* saith our Savior. Joy, and pleasure, and happiness attend the ungodly, while God's poor servants run thorough the thicket of briers and brambles to the kingdom of heaven: but *shall not the Judge of all the world do right?* a time shall come when both these must have their change; *Mark the upright and behold the just, for the end of that man is peace, but the transgressors shall be destroyed together, and the end of the wicked shall be cut off:* Psal. 37.38. The effect of things is best known to us in some issue of time, and *then* shall we have our rewards, when *the Son of man shall come in the glory of his Father.* Let this admonish us to have patience in all our exspectations: what is it to suffer a while, an inch of time, considering the reward is great indeed, everlasting in durance? *Rest in the Lord* (saith *David) and wait patiently for him, fret not thyself for him which prospereth in his way:* and will you know the reason? *for yet a little while, and the wicked shall not be, but the meek shall inherit the earth, and shall delight themselves in the abundance of peace:* Psal. 37.10, 11. So they shall indeed, if only they will expect a little time; not now, but *Then*] stay yet a while, and be sure anon *the reward* shall be given.

2. But to answer positively, this *Then* is no other then *Doomes-day,* and when that shall be, will be known best by

- Conjectures,
- Signs.

We will begin with the former.

[1] Some would have it in the year 6000. from the beginning of the world: this was the sentence of *Elias* (say the Jews) whose prophesy thus runs, *two thousand years before the Law, two thousand under the Law, and two thousand under the Gospel:* how untrue this sounds, any one may guess that considers: in the first number he fails because it was too little; in the second number he errs, because it was too much: and if *Elias* say amiss for the time now past, how should we believe him for that yet to come? Others, besides testimony produce reason, that as God was creating the world six days, so he must be a governing it six thousand years, heres a seeming proportion, but upon what reason? Every day, (say they) must be a thousand years with man, because *a thousand years, are but as one day with God.* It were too frivolous a pains to repeat anymore, or to answer these: *Is not this sacrilege,to break into God's place and pry into his Sanctuary?* Why should we presume to know more then God would have us? Look at the Apostles, were they not God's Secretaries? Look at the Angels, are they not God's Heralds? Look at Christ himself, is he not the Son of God? and yet as he is the Son of man, he speaks of all, *Of that day and hour knoweth no man, no Angel, neither the Son, but the Father only:* Mark 13.32.*It is not for us to seek where the Lord hath not a tongue to speak* Why should we know more then other men, then all men, then Angels, then Christ himself, who (as man) was either ignorant of it, or (at least) had no commission to reveal it. *It is not for you to know the times and seasons, which the Father hath put in his own power,* Act. 1.7. It is a better use which our Savior makes, *Take heed, watch, and pray, for ye know not when the time is,* Mark 13.33.*As a thief in the night,* so is *Doomes-day,* it come suddenly, it will come shortly: would you needs know when? why *then* when you least imagine such a matter, *then* when worldly honors profit nothing, *then* when kindred & acquaintance fail, *then* when the world shall be set on fire, *then] then] he shall reward every man according to his works.*

[2] But secondly, if *conjectures* fail, the *signs* are certain: *Jerome* reports of fifteen miracles for fifteen days, which he writes to have found in the Hebrews Annals, and immediately must precede the Judges coming. *The first day* (saith he) *the sea shall swell, and lift up her waves at least fifteen cubits, above the height of the highest hills. The second day unlike to the former, the sea shall ebb again, and the waves be fallen till they scarce be seen. The third day the sea must return to its ancient course, and so abide that day as it was before. The fourth day, sea monsters shall appear above the sea, whose bellowing roars shall fill the air with cries, which God alone understands, and men shall tremble at. The fifth day, all the fowls of the air shall flock together, and meeting in the fields shall there chatter, and starve for fear of the approaching times. The sixth day, floods of fire shall rise up against the firmament, which kindling at the falling Sun, shall run like a lightning to the rising morn. The seventh day, all stars and planets shall shoot out fiery comets. The eighth day, there shall be a general earth-quake, and the motion so violent, that the ground shall hop, and the living*

creatures not stand on their feet, that walk on the tottering floores. The ninth day trees shall sweat blood. The tenth day, all the stones of the earth shall war together, and with a thundering noise break one upon another. The eleventh day all buildings shall be ruined, and all the hills and mountains melt into dust and powder. The twelfth day, all beasts of the field shall come from their woods and dens, and so abstaining from their food, shall roar and bellow up and down the plains. The thirteenth day, all graves shall be open, from the rising up of the Sun, unto the going down of the same. The fourteenth day, all men shall come abroad, and such a distraction seize on their heavy hearts, that they shall lose the speech and volubility of their tongues. And the fifteenth (which is the last day) the living men shall die, and the dead shall live again, all above earth be changed, and those in their graves be raised and recovered.

I will not say these things are certain, (I leave you to the author that recites them) but if any whit true, why (blessed Lord!) what a day of appearance shall this be? I know not (saith one) what others may think of it, but *for myself, it makes me tremble to consider it. It is a day of anger and wrath, a day of trouble and heaviness, a day of obscurity and darkness, a day of clouds and blackness, a day of the trumpet and alarm against the strong cities, and against the high towers:* Zeph. 1.15. I will but run thorough the signs, as we find them in God's writ, and then see if your hearts will not fail for fear.

Then] shall the Sun be darkened: can Nature stand and suffer a general Eclipse? when God died, the Sun could discolour its beauty, and suit itself in black to its makers condition; and now man dies, the Sun is clad again in mourning robes. Alas! what can it do but mourn? God lives, but man-kind dies: though he was the Creator, yet we are the Creatures for whom it was created: *when the householder dies, the family grieves:* were all eyes dry, here is the eye of the world weeps itself blind to see this dissolution: Is man bereft of compassion, for whom the Sun itself undergoes this passion? think on those times, when darkness that may be felt, shall spread over all the earth; how should plants but whither? or beasts of the field but waste? how should men but die, when they stumble at noon-day? their eyes shall fail them, the light forsake them: miserable men! the *Sun* shill not shine on them, because God will judge them. But this not all.

Then] shall the moon not give her light: as *the day and night are both alike with God,* so the day and night shall be alike with man: the Sun will not lend his luster, nor can the Moon borrow anymore light: but what strange war makes this confusion of nature? the Sun shall look black, and *the Moon be turned into blood.* Here is a new Moon, and such a change as before was never seen: there is no increase, no full, no wane, but all the light is at once exstinguished: unhappy creatures that depend upon her influence! how should they live, when she herself wades in blood? God made these *Lights for signs, and for seasons, for days, and for years:* but now signs are out, seasons past days are done, years abolished: *The Angels hath sworn by him that lives forever, that time shall be no longer,* Rev. 10.6. Who will not believe that hears this sacred oath? was it a man? no, an *Angel:*] did he say it? no, he *swore it:*] how? by himself? no, it was *by him that lives forever:*] and what? that time must be little? nay it must be *no longer, time shall be no more*] How shall it be anymore? the *Sun* is disfigured, the *Moon* disrobed, both eclipsed. But this not all.

Then] shall the stars be shaken; the powers of Heaven shall move, and the Lamps of Heaven shall tremble: these were God's threats against the *Babylonians,* Isaiah 13.10.*For the stars of Heaven, and the Planets thereof shall not give their light.* Against the *Egyptians,* Ezek. 32.7.*I will cover the heaven, and make the stars dark over thee:* Against all his enemies, *Joel* 3.15.*The Sun and Moon shall be darkened,* (but not they alone, for) *and the stars themselves shall withdraw their shining:* But what speak we of darkness, or the stars not shining? they shall not only dim, but down. *In those days* (saith our Savior) *after that tribulation, the Sun and Moon shall darken, and the stars of heaven shall fall:* how fall? *so thick* (say Expositors) *that the Firmament shall seem to be without all light.* I cannot say these signs shall be real; whether it is by subtraction of their light, or the conceit of brain-troubled sinners or the fall of some inflamed vapors, or the Apostasy of some enlightened persons: for certain (to speak literally) there shall be some change in the whole order of Nature: *Sun and Moon, Starrs and Planets,* all must lose their lights, and by all likely-hood, it is the glory of the Judge that will dazel those Candles. Neither is this all.

Then] shall the Elements melt, the fire shall fall down from heaven, the air turn itself into vapors, the Sea swell above all Clouds, the earth be full of yawning Cliffes, and violent tremblings. A fire shall first usher the Judge, and such a fire as shall have the property of all fires; that fire in its sphere, this fire on earth, the fearful fire which torments in hell, all shall meet in one, and according to their several qualities, produce their several effects: *the just shall be refined by one, the wicked shall be tormented by another, the earth be consumed by a third:* There is no creature but it must be fuel for this fire; as the first world was destroyed with water, to quench the heat of their lust, so must this be destroyed with fire to warm the cold of our charity. But not the *fire* alone.

Then] shall *the air* breed wonders: what shall be seen but lightnings, whirl-winds, coruscations, blazing stars, flashing thunders? here a *Comet* runs round in a circuit, there a Crown compaseth that Comet; near them a fiery Dragon fums in flames everywhere appears a shooting fire, as if all above us were nothing but *inflamed air.* Yet not the *air* alone.

Then] shall the waters roar, Rivers shall wax dry, the Sea froth, and foam, and fume: those that dwell near shall wonder at the swelling tides, others a far off shall tremble at the roaring noise: what threats are those which the Surges murmur? war is proclaimed by noise, set on by blasts, continued by storms, the floods and tides shall run over all the plains, the the Sea and waves shall mount up to the very skyes; now would they war with Heaven, then overwhelm the earth, anon will they sink to hell: and thus shall they rove and rage, as if they would threat all the world with a second inundation. Nay yet again.

Then] shall the earth be shaken in divers places (saith *Matthew) in all places* (saith *Joel*) for *all the earth shall tremble before him:* here is an Earth-quake indeed; not some part of the land, by reason of some cloystered wind, but the Rocks, Mountains, Castles, Cities, Countries, some shall remove, others be ruined; thus all the earth shall be as a swallowing gulf, that all things here situated, may be then devoured. What can I more?

Then] shall Plants cease their growth, Beasts want their sense, men loose their reason: were this but little? you may wonder more. The Sibylls could affirm, that *Nature should both cease, and change her being,* the Trees instead of growth should sweat out blood, the Beasts should bellow up & down the fields, then want their sense. Men should have disfigured faces, astonished hearts, affrighted looks, then lose their reason: nay, what marvel then, if at the worlds end, they be at their wits end? O fearful signs, enough to move flintie stones! if this be the *Term,* what is *the Suit, the Bill, the Doom, the Execution?* a Trump shall summon, Death will arrest, God must have appearance, and *Then*] is the day: *Then] he shall reward every man according to his works.*

What a Chaos is here, when the world must be thus turned topsie torvie? *the Sun the Moon, the Starrs;* come yet lower, *the Fire, the Air, the Sea, the Earth;* nay *Trees, and Beasts, and Men,* all must be out of order in the whole course of Nature.

[Use. 1] Who can read or hear this Prognostication of *Dooms-day,* and not wonder at the signs which shall hang over our heads? we see by experience when any out-ragious storm happens on Sea or Land, how wonderfully men are dismayed, how strangely astonished: now then, when the Heavens, the Earth, the Sea, the Air shall be wholly distempered and disordered; when the *Sun* shall threaten with mourning, the *Moon* with blood, the *Stars* with their falling: yea when all the heavens shall shrink and pass away as a paper scroule, who then dares eat or drink, or sleep, or take a minutes rest? Be sure these days shall come, and the signs shall pass:*Awake ye Drunkards, and weep all ye drinkers of Wine, because of the new wine; for it shall be pulled from your mouths. Gird yourselves, and lament ye Priests, howl ye Ministers of the Altar: alas! for the day, for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.* What are ye insensible of these signs? the imprisoned thief fears at the news of the assize: and is the sinner so impudent that he fears nothing? The day shall come when the men of earth shall fear, and be full of fear; every sign shall breed a wonder, and ever sight shall breed a wondrous terror, men shall hide themselves in the caves of beasts, and the beasts seek shall to save themselves in the houses of men: where then shall the wicked stand, when all the world shall be thus in uproar.

[Use. 2] Yet a word for us all, we have all warning, and we had best to provide; yet the weather is fair, we may frame an Ark to save us from the flood; yet are the Angels at the gates of *Sodom;* yet is *Jonas* in the streets of *Nineveh:* yet the Prophet woos,*O Judah, how should I entreat thee?* yet the Apostle prays, nay, *we pray you in Christ's stead that ye will be reconciled unto God:* to conclude, yet the Bride-groom stays the Virgins leisure; Lord that they would make speed, seeing the joys of heaven tarry for them. This *Tearm* is at hand, and is it not time to petition to the Judge of heaven? what a dangerous course is it, never to call to mind that *Time of Times,* until we see the Earth flaming, the Heavens melting, the Judgment hastening, the Judge with all his Angels coming in the Clouds, to denounce the last doom upon all flesh, which shall be unto some *Woe, woe,* when they shall call to the mountains to cover them, and for shame of their sins, hide themselves (if it were possible) in hell fire: if we have any fear this should move fear, if we have any care this should move us all to be careful indeed. We have not two souls that we may hazard one, neither have we two lives,

that we may trust to another, but as thy last day leaves thee, so will this *Doomes-day* find thee. Who would not but axcept the fatherly fore-warning of Christ our Savior? See you not how many signs, as the Heralds and fore runners of his glorious coming?*The abounding of iniquity the waxing cold of charity, the rising up of Nation against Nation.* Was there ever less love? was there ever more hatred? Where is that *Jonathan* that loves *David* as his own soul? nay, where is not that *Joab,* that can embrace friendly, but carries a malicious heart towards *Abner?* sure we are near the end indeed, when *charity is grown thus cold.* You then that would have the comfort of the day, take these signs for warnings, provide for him who hath thus long waited for you; and *seeing you look for such things, be diligent that ye may be found of him in peace, without spot, and blamless.* Who would endanger their souls for a little sin? busy Clients heed nothing but their cause, and if you would recover heaven, be sure that ye mark this *Tearm.* The time draws on, now the Writs are out, anon comes the Judge, and *Then* is the day. *Then] he shall reward every man according to his work.*

You see the *Tearm,* and now you may expect to view the *Judge:* the Tearm is *Then*] the *Judge* is *He.*] Stay a while and the next time you shall see him in his judgment seat.

He.]

HE? who? if you look at the fore-going words you may see who he is: *The son of man shall come in the glory of his father,* and it is *he* that *shall reward us according to our works.*

This title of the *Son of man,* denotes unto us the humility of the *Son of God;* what is *the Son of man, but man?* and *this tells us how humble he was for us,* that being God▪ was made *man,* or *the Son of Man,* which is as all one, according to that, Psal. 8.4. *What is man that thou art mindful of him, or the Son of man that visitest him?*

It is true, *God is the Judge of all:* Heb. 12.23. and yet it is as true, this God is man, Acts 17.31.*God* (saith *Paul) will judge the world, but it is by that man whom he hath ordained.* God hath the power, but God as man hath only the Commission. *He* (who is God) *hath given him Authority to execute judgment.* And would you know the reason? it is only *because he is the Son of man, Joh,* 5.27. In a word, *God shall judge,* the whole Trinity by prescription, Christ only in execution: the Father judgeth but by the Son; or as the Evangelist *John, the Father judgeth no man but hath committed all judgment to the Son:* John 5.22.

But because *as man,* there appears in him a double form, *as humbled, as glorified;* we'll discuss these questions, which resolve all doubts.

- 1. Whether Christ, *as man* shall appear unto us, when he will reward us.
- 2. Whether man, *as glorified* shall appear unto us, when he will reward us.

To the first we say, *that only as man he will appear our judge, who as man appeared when himself was judged;* what better reason to express the benefit of our redemption then so to judge us as he did redeem us? was he not *man* that *suffered, died, and was buried?* and is he not *man* that one day shall *come to judge both the quick and dead? he that came obscurely to be judged by the unjust, shall then appear openly to judge all the just:* the same *man,* who is *God and man,* shall be

our judge in his human nature, by his divine power. Thus we say, *God,* (who is the ancient of days) hath the power original; but *man* (who is the Son of God) hath the power traduced, and therefore saith *Daniel, One like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him here before him,and there was given him dominion, and glory, and a kingdom.*

[Use.] Consider this, ye that are going to the Bar; what a sight will this be to the faithless *Jews,* stuborn *Gentiles,* wicked *Christians,* when *every eye shall see him,* and they also which *pierced him: This is the man* (shall they say) *that was crucified for us,and again crucified by us:* why alas! every sin is a Cross, every oath is a Spear, and when that day is come, you must *behold the man,* whom thus you do crucify by your daily sins: Sure this will be a fearful fight; where is the bloody swearer, that can tear his wounds, and heart, and blood and all? at this day of *Doomthose wounds shall appear, that heart be visible, that body and blood be seen both of good and bad,* and then shall that fearful voice proceed from his Throne, *this was the heart thou piercedst, these are the wounds thou racedst, and this is the blood thou spilledst:* Here is the fearful judgment, when thou that art the murderer shall see the slain man sit thy Judge, what favor canst thou expect at his hands, whom thou hast so vilely abused by thy daily sins? be sure *the Son of man will come, as it is written of him, but woe be unto that man by whom the Son of man is betrayed, it had been good for that man if he had not been born,* Matth. 26.24.

To the second question we answer; that *as Christ shall appear in the form of man, so this man shall appear in a glorious form:* he that is a Mediator betwixt God and man, must both intercede for man to God, and communicate those things which are of God to man, to this purpose both these offices are agreeable to him, in that he participates of both extremes; he is man to abide the judgments due from God, he is God to convey all his benefits unto man: as then, in his first coming, he pleased God by taking the infirmities of man upon him, so in his second coming will he judge us men, by appearing in that glory which he derives from God. But look about you! who is this Judge arrayed in such a majesty?*A fire devours before him, and behind him a flame burns up,* on every side the people tremble, *and all faces shall gather blackness:* here is a change indeed, he that was in a cratch, now sits on a Throne; then Christ stood like a Lamb before *Pilate,* now *Pilate* stands like a malefactor before Christ, he that was once made the footstool of his enemies, must now judge, *till he hath made all his enemies his footstool.* Where shall they run? and how shall they seek the clifts of the rocks, and hollow places? the glory of his Majesty kindles a flame, while *the heaven and earth shall fly from the presence of this Judge.O ye heavens! why do ye fly away? what have ye done? why are ye afraid?* it is the Majesty of the Judge that will amaze the innocent, the greatness of whose indignation, will be able to strike all the heavens with terror and admiration; when the Sea is out-ragious, and tempestuous he that stands on the shore will be struck into a kind of fear: or when the Father goes like a Lyon about his house, in punishing his bond-slave, the innocent son stands in great fear and trouble: and how then shall the wicked tremble, when the very heavens shall be afraid?*If the goodly Cedars of* Lebanon *be shaken, what shall become of the tender twiggs in the Desert? if the sturdy Rams stoop and tremble, how will the bleating Lambes cry and run away?* and *if the just and righteous scarcely be saved, where shall the ungodly and the sinner appear?* The

mountains and heavens shall melt before the Lord; and what stony hearts have we, that (for all this) are nothing at all yet moved?

But (may be) I prevent you expectation, if here be a Judge where is the guard? behold him coming from above with great power and glory: would you know this habit? he is clothed with Majesty: seek you the color; 'tis the brightness of his Father: would you view his attendants? they are an host of Angels: look you for the guard? they are a troop of shining Cherubims: nay, yet see a longer train, a further company, the souls of Saints descend from their imperial seats, and attend the Lamb with great glory, and glorious majesty: never was any Judge Lord of such a circuit: his footstool are the Clouds, his seat the Rain-bow, his justices Saints, his officers Angels, and the Arch-Angels Trump proclaims a silence, whilst a just sentence comes from his mouth on all the world. Thus are the Assizes begun to be solemnized *the thrones* (as Daniel saw in in his vision) *were set up, and the ancient of days sate down, his garments white as snow,and the hair of his head like pure wool his Throne like the fiery flame, and his wheels as burning fire,* Dan. 7.9. This is the Judge whose coming is so fearful, ushered by a fiery flood, appareled in snowy white, carried in his circuit on burning wheels, and attended with the number of thousand thousands. O ye *Jews,* behold the man, whom before you crucified like a Malefactor, behold him in his Throne, whom you said, his Disciples had stolen by night out of his grave: behold him in his Majesty,*whom you would not deigne to look upon in his humility; the baser you esteemed his weakness, the heavier must you find and feel his mightiness.* The Son of man appears, and the kindred of the earth must mourn; such a shout of fury follows the sight of his Majesty, that the vaults shall echo, the hills resound, the earth shake, the heavens change their situation, and all be turned to a confusion; then shall the wicked weep and wail, and yet their tears not serve their turn, their sins past betray them, their shame present condemns them, and their torment to come confounds them; thus shall they bewail their miserable hap, their unfortunate birth, and their cursed end: *O fearful Judge,terrible as an Army with Banners; turn away thine eyes from us,* which overcome the proudest Potentates: the Kings of the earth shall be astonished, and the Nations of the Isles shall fear from far: Every eye shall see him whom they have pierced, and tremble at the presence of his sight. Conceive the guilty prisoner coming to his trial, will not the red robes of his Judge, make his heart bleed for his blood-shed? doth not that scarlet Cloath present a monstrous hew before his eyes? O then! what sight is this, when the man slain, sits in the judgment seat, the rosie wounds of our Savior still bleeding (as it were) in the prisoners presence? These are the wounds, *not as tokens of infirmity, but victory,and these now shall appear, not as if he must suffer, but to show us he hath suffered.* See here an object full of glory, splendor, majesty, excellency, and this is *He*] the man, the judge the *rewarder of every man according to his works.*

The Judge we have set in his Throne, and before we appear, let us practice our repentance, that we answer the better.

[Use. 1] Think but (O sinner) what shall be thy reward, when thou shalt meet this Judge; The adultery for a while may flatter beauty, the Swearer grace his words with oaths, the Drunkard kiss his cups, and drink his bodies-health, till he bring his soul to ruin: *but*

remember for all these things God will bring thee to judgment. Cold comfort in the end: the Adulterer shall fatisfie his lust, when he lies on a bed of fire, all hugged and embraced with those flames; the swearer shall have enough of *wounds and blood,* when Devils torture his body, and rack his soul in hell, the Drunkard shall have plenty of his Cups, when scalding lead shall be poured down his throat, and his breath draw flames of fire instead of air: as is thy sin, so is the nature of thy punishment, the just Judge shall give just measure, and the balance of his wrath poize in a just porportion.

[Use. 2] Yet I will not discomfort you, who are these Judges dearest favorites; Now is the day (if you are God's servants) that Satan shall be trod under your feet, and you with your Lord and Master Christ, shall be carried into the holiest of holies. You may remember how all the men of God in their greatest anguishes here below, have fetched comfort by the eye of faith at this mountain: *Job* rejoiced being cast on the Dung-hill, that his *Redeemer lived, and that he should see him at the last day stand on the earth: John* longed and cried; *Come Lord Jesus, come quickly;* and had we the same precious faith, we have the same precious promises: why then are we not ravished at the remembrance of these things? certainly there is an happy faith (wheresoever it shall be found) that shall not be ashamed at that day▪ *Now therefore little children abide in him,that when he shall appear, we may have confidence*▪ Confidence; what else? *I will see you again* (saith our Savior-Judge) *and your heart shall rejoice,and your joy no man taketh from you.* O blessed mercy, that so triumphes against judgment; our hearts must joy, our joys endure and all this occasioned by the sight of our Savior; for *He] shall reward every man according to his works.*

We have prepared the Judge for sentence: he hath rid his circuit in the Clouds, and made the Rain-bow his chair of state, for his judgment seat; his Sheriffs are the Saints, that now rise from the Dust to meet their Judge, whom long they have expected: the summons is sent out by a shout from heaven; the cry no sooner made, but the graves fly open, and the dead arise: stay a while till I ready them; you have seen the Judge, and now we preparethe *judged. He*] is the *Judge; every man] the judged:* and *He shall reward every man according to his works.*

Every man.]

THe persons to be *judged* are a world of men, all men of the world, good, and bad, elect and reprobates, but in a different manner: To give you a full view of them, I must lead your attentions orderly through these passages, there must be a *Citation, Resurrection, Collection, Separation:* follow me in these paths, and you may see both the men and their difference, before they come to their judgments.

First, there is a *summons* and *Every man* must hear it; it is performed by a shout from heaven, and the voice of the last Trump; the clangor of this Trump could ever sound in *Jerome's* ears, *Arisr ye dead, and come to judgment:* the clangor of this Trump will sound in all men's ears, it shall wake the dead out of their drouzy sleep, and change the living from their mortal state, make devils tremble, and the whole world shake with terror: *A terrible voice, a Trumpet shall sound, that shall shake the world, rend the rocks, break the mountains, dissolve the bonds of death, burst down the gates of hell, and unite all spirits to their own bodies.* What say you to this Trump,

that can make the whole Universe to tremble? no sooner shall it sound, but *the the earth shall shake, the mountains skip like Ramms, and the little hills like young sheep:* it shall pierce the waters, and fetch from the bottom of the Sea the dust of *Adams* seed, it shall tear the rocky Tombes of earthly Princes, and make their haughty minds to stoop before the King of heaven; it shall remove the center, and tear the bowels of the earth, open the graves of all the dead, and fetch their souls from heaven or hell, to reunite them to their bodies. A dreadful summons of the wicked, whom this sudden noise will no less astonish, then confound; the dark pitchy walls of that infernal pit of hell, shall be shaken with the shout, when the dreadful soul shall leave its place of terror, and once more re-enter into her stinking Carrion, to receive a greater condemnation: what terror will this be to the wicked wretch? what woeful salutations will there be between that body and soul, which living together in the height of iniquity, must now be re-united to enjoy the fullness of their misery? The voice of Christ is powerful, *the dead shall hear his voice, and they shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of condemnation.*

You hear the *summons,* and the next is your *appearance;* death the Goaler brings all his prisoners from the grave, and they must stand and *appear* before the Judge of heaven.

The *summons* is given, and *every man* must *appear:* Death must now give back all their spoils, and restore again all that she hath took from the world. What a gastly sight will this be, to see all the Sepulchers open, to see dead men rise out of their graves, and the scattered dust to fly on the wings of the wind, till it meet together in one compacted body? *Ezekiel's* dry bones shall live: thus saith the Lord, *I will lay sinews upon you, and make flesh grow upon you, and cover you with skin, and put breath in you, and you shall know that I am the Lord,* Ezek. 37.6. This dust of ours shall be devoured of worms, consumed by Serpents, which craul and spring from the marrow of our bones: look in a dead man's grave, and see what you find; but dust, and worms, and bones, and skulls, putrefied flesh, an house full of stench and vermin; Behold then the power of God Almighty, out of this grave and dust of the earth; from these chambers of death and darkness, shall arise the bodies of the buried, the graves will fly open, and the dead go out; not an hair, not a dust, not a bone shall be denied, but whatsoever holds their dust shall yield their bodies: *I saw the dead* (saith *John) small and great stand before God;and the Sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works,* Revel. 20.13. what a wonderful sight will this be, to see *the sea and earth* bring forth in all parts such variety of bodies: to see so many sorts of people & nations to come together? huge armies, innumerable, as the Caterpillars of *Egypt,* all shall arise, and everyone appear before the Lord's Tribunal: worms, and corruption, cannot hinder the resurrection, he that said to *Corruption,thou art my father, and to the worm thou art my sister and mother,* said also, *I know that my Redeemer liveth, and mine eyes shall behold him.* O good God! how wonderful is thy power? this flesh of ours shall turn to dust▪ be eat of worms, consume to nothing, if there be any relics of our ashes, the wind may scatter them, the blasts divide them, our feet trample them, the beasts digest them, the vermin devour them; if nothing, yet time will consume them. But for all this, God is as able to raise us from the dust, as to create us of the dust, not

one dust of this clay shall perish, though scattered, divided trampled, devoured, consumed, it shall be gathered, recovered, revived, refined and raised; and as one dust shall not be lost of one man, so neither shall one man be lost of all the world: this is that general day that shall congregate all, they shall come from the four winds and corners of the world, to make an universal appearance; all the children of *Adam* shall then meet together; yea, all the kindreds of the earth shall meet together, and mourn; *Assemble yourselves, and come all ye heathen to the valley of* Jehoshaphat, *for there will I sit to judge all the heathen,* Joel 3.12.

The *summons are sounded, the dead raised,* and yet to give you a fuller view of the parties, see how God the Judge now sends his messengers, to fetch the living bodies to his Court.

[Use. 3] *He shall send his Angels* (saith our Savior) *and they shall gather together his Elect from the four winds, from one end of heaven to another,* Matth. 24.31. True it is, all shall be gathered, yet with a difference, some with a swift pace fly to the Throne, where is the hope of their diliverance; others draw and pull back, whiles the Angels hale them to the Judgment seat; the righteous have nimble swift bodies, that fly to the Judge, as a Bird to her nest and young ones; but the wicked have their bodies black and heavy, they cannot fly, but flag in the air, and the Angels do not bear, but dragge them to the judgment seat: how can this choose but fear the wicked, when like malefactors, they are brought before the wrathful judge? as they were born or buried, so must they rise again naked and miserable; what a shame is this? and yet the more horrible, in that their nakedness shall be covered with a filthy blackness; needs must desperate fears sieze one the soul, when it is again united to her body, transformed to such an ugly form: is this the body fed with delights and delicates? is this the flesh pampered with ease and lust? is this the face masked from the wind and Sun? are these the hands decked with Rings and Diamonds? how become these so swarthy horrible, which before were so fair and amiable? this the change of the wicked, when through sorrow and confusion they shall cry to the Rocks, *cover our nakedness,* and to the hills *hide our ugliness;* nay, rather than appear, *let the infernal Furies tear and totter us into a thousand pieces.* Look your beauties (Beloved) in this glass: such is the end of this worlds glory, so vain the pleasure of this body. Now is the end of all things come and what remains, but a sea of fears and miseries rushing on them: before shall the Angels drag them, behind shall the black Crew follow them, within shall their consciences torture them, and without shall hot flames of fire fume, and fry and furiously torment them; fear within, & fire without: but worse then all, a Judge above all, thither must they go, Angels usher them, Devils attend them, the Cryer hath called them, the Angels trump hath *summoned* them, and now they must *appear.*

We have brought all *together,* now we must part them *asunder, the sheep shall be put on the right hand, and the goats on the left, as every man hath deserved.*

Two travellers go together, feed together, lie together, sleep together, but in the morn their ways part asunder: thus the sheep and goats eat together, drink together, sleep together, rot together but at this day there shall be a separation, *let them grow together, corn and tares until the harvest:* this world is the flloor, fan while you will, there will be some chaff; love peace like lambs their will be some goats to trouble; the sheep and goats live both together in one fold, the world; lie both together in one cote, the grave: the world is a common Inn, which

entertains all manner of passengers: the rode-way to death, is the Kings high-way free for all travellers: after the passage of this weary day, death hath provided a large bed to lay all in, the grave: all live together, and all lie together, all rest together, and all rot together: but when this night is past, and the last day is sprung, then is the woeful separation; some turn on the right, and those are the blessed; others on the left hand, and those are the cursed. Here is the beginning of woes, when the wicked shall curse, and howl, like the fiendes of hell. *O Lord, punish me here* (saith one devoutly) *rack me in pieces, cut me in shreds, burn me in fire, so that I may be there placed at thy right hand:* Blessed are they that have a place amongst those elect sheep; what now remains but their doom, which is a lot that must befall *every man?* for *he shall reward* (not one, or some, but everyone) *every man according to his works.*

The Summons are given, the dead are *raised,* the prisoners *conducted to the bar,* and the *sheep* and *goats severed* asunder each from other.

[Use. 1] And now see the parties thus *summoned, raised, gathered, severed;* is not here a world of men to be judged all in one day? *Multitudes, multitudes in the valley of decision,for the day of the Lord is near in the valley of decision.* Joel 3.14. Blessed God! what a multitude shall stands before thee? all tongues, all nations, all people of the earth shall appear at once, all we shall then behold each son of *Adam,* and *Adam* our grand-father shall then see all his posterity. Consider this, *high and low, rich and poor, one with another, God is no accepter of persons.* Hark, O beggar, petitions are out of date, and yet thou needest not fear thou shalt have justice, this day all causes shall be heard, and thou (though a poor one) must appear with others to receive thy sentence. Hark, O Farmer, now are thy lives and leases together finished, this day is the new harvest of thy Judge, who *gathers his wheat into his garner,and burns up the chaff in fire unquenchable,* no boon, no bribe, no prayers, no tears can avail thy soul: but as thou hast done, so art thou sentenced at the first appearing. Hark, O Land-lord, where is thy purchase to thee and thy heirs forever? this day makes an end of all, and happy were thy soul, if thou hadst no better land then a barren rock, to cover and shelter thee from the Judges presence. Hark, O Captain, *vain* now *is the hope of man to be saved by the multitude of an host:* hadst thou command of all the armies on earth and hell, yet couldest thou not resist the power of Heaven: see, the trump sounds, and the alarm summons thee, thou must appear. Hark, O Prince, what is the crown and scepter against thunder? the greatness of man, when it comes to encounter with God is weakness and vanity. Hark, all the world,*From him that sitteth upon the glorious throne, unto him that is beneath in earth and ashes; from him that is clothed in blue silk and weareth a crown, even to him that is clothed in simple linen:* all must appear before him, *the Beggar, Farmer, Land-lord, Captain, King, and Prince,* and *every man,* (when that day is come) *shall receive his rewards according to his works.*

[Use. 2] But O here is the misery, *Every man* must appear, but *Every man* will not think on it: would you know the sign of that man which this day shall be blessed? it is he, and only he, that again and again thinks on this day, that *Jerome*-like meditates on this *summons, and resurrection, and collection, and separation.* Examine then yourselves by this rule; is your mind often carried to these objects? soar you on high with the wings of faith; and a sound eye to this hill? why then, you are right birds, truly bred, and not of the bastard brood? I pray you

mark it, every cross and disgrace, and slander, and discountenance, loss of goods, disease of body or whatsoever calamity if you are the children of God, and destined to sit at the right hand of our Savior) they will ever and anon, be carrying your minds to those objects of *Doomes-day.* And if you can but say that experimentally you find this true in yourselves, if ordinarily in your miseries, or other times, you think on this time of refreshing, then be of good comfort, for you are of the brides company, and shall enter into the marriage-chamber to abide there there forever. But if you are destitute of these kind of motions, O then strive for these properties, that are the inseparable breathings and movings of an holy heart, sound mind, and blessed person: every day meditate that every man shall appear one day, *and receive his reward according to his works.*

You see how we have followed the cause, and well-near brought it to final sentence, the *term* is discovered, the *Judge* revealed, the prisoners *prepared,* and the next time we shall bring them to the bar, to *receive their rewards.* This time depart in peace, and the God of peace keep your souls spotless without sin, that you may be well prepared for this day of judgment.

According to his works.]

WEe have brought the prisoners to their trial, and now to go on, how should this trial be? I answer: not by faith, but *works;* by faith we are justified, by *works* we are judged: faith only causeth, but *works* only manifest that we are just indeed. Here then is the trial, that every soul of man must undergo that day. *Works* are the matter that must be first inquired of: and is there any wicked man to receive his sentence? let him never hope to be saved by another's super-erogating, the matter of enquiring is not *aliena,* but *sua,* not another's, but *his] works.* Or is there any good man on whom the smiling Judge is ready to pronounce a blessed doom? Let him never boast of meriting heaven by his just deservings; see the reward given, not *propter,* but *secundum,* (as *Gregory* tells us) not *for his works,* as if they were the cause, but *according to his works*] as being the best witnesses of his inward righteousness.

But the better to acquaint you with this trial, there be two points, of which especially we are to make inquiry.

- First, how all men's works shall be manifest to us?
- Secondly, how all men's works shall be examined by God?

1. Of the *manifestation of every man's work,John* speaketh, *And I saw the dead small and great stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works,* Revel. 20.12. God is said to have *books,* not properly, but figuratively: all things are as certain and manifest to him, as if he had registers in heaven to keep records of them. Remember this, O forgetful! you may commit, add multiply your sins, and yet run on score till they are grown so many, that they are out of memory; but God keeps them in a register, and not one shall be forgotten, there is a *book* and *books,* and when all *the dead shall stand before God* to receive their sentence, then *must these books be opened.*

That is, the book of

- God's memory,
- Mans conscience,
- Eternal life.

There is a *book of God's memory,* and herein are all the acts and monuments of all men whatsoever, enrolled and registered; *A book of remembrance was written before God, for them that feared the Lord, and thought upon his name,* Malac. 3.16. This is that which manifests all secrets, whether mental or actual; this is that which reveals all doings, whether good or evil. In these Records are found at large *Abel's* sacrifice, *Cain's* murder, *Absalom's* rebellion, *David's* devotion, the Jews cruelty, the Prophets innocence, good men's intentions, and the sinners actions; nothing shall be hid when this book is opened, for all may run and read it, stand and hear it. How fond are we that imagine heavens eye (such is *this book*) to be shut upon us? Do we not see many run to corners to commit their sins? there can they say, *Let us take our fill of love until the morning,* for darkness hath covered us, and *who seeth us? who knoweth us?* Isaiah. 29.15. But are not the Angels of God about you?*We are a spectacle to the Angels* (saith the Apostle) I am sure we must be to both, *to Angels, and to men, and to all the world:* O do not that before the Angels of God, yea before the God of Angels, which you would shame to do in the sight and presence of an earthly man! Alas, must our thoughts be known, and shall not dark-corner sins be revealed? must every word and syllable we speak be writ and recorded in God's memorable book: and must not ill deeds, ill demeanors, ill works of darkness be disclosed at that day? yes; *God shall bring every work unto judgment, with every secret thing, be it good or evil,* Eccles. 12.14. Wail ye wicked, and tremble in astonishment. Now your closet-sins must be disclosed your private faults laid open, God's keeps the account-book of every sin, every transgression: *Imprimis,* for adultery, *Item* for envy, blasphemy, oaths, drunkenness, violence, murder, and every sin, from the beginning to this time, from our birth to our burial, the total sum, eternal death and damnation: this is the note of accounts, wherein are all thy offenses written, the debt is death, the pay perdition, which fury pays over to destruction.

But there is another *book,* that shall give (a more full, I cannot say, but) a more fearful evidence then the former, which is *the book of every man's conscience:* Some call it the *book of testimony,* which every man still bears about him. There is within us a *Book* and Secretary, the *Book* is Conscience, and the Secretary is our soul: whatsoever we do is known to the soul, and writ in our *book* of conscience: there is no man can so much as commit one sin, but his soul, that is privy to the fact, will write it in this *book.* In what a woeful case will thy heart then be? in what strange terror and trembling must it stand possessed, when this must be opened, and thy sins revealed? *It is now perhaps a book shut up and sealed,but in the day of judgment shall be opened:* and if once opened, what shall be the evidence that it will bring forth? there is a private Sessions to be held in the breast of every condemned sinner, the memory is Recorder, grief an Accuser, truth is the Law, damnation the Judgment, hell the Prison, Devils the Jaylours, and Conscience both Witness and Judge to pass sentence on thee.

What hopes he at the general Assize, whose conscience hath condemned him before he appear? Look well to thy life, thou bearest about thee a book of testimony, which though for a time it be shut, till it be full fraught with accusations, yet then (at the *Day of Doom*) it must be opened, when thou shalt read, and weep and read, every period stop with a sigh, every word be enough to break thy heart, and every syllable reveal some secret, thy own conscience (upon the matter) being both witness, Judge accuser and condemner.

But yet there is another *book* we read of, and that is the *book of life:* Herein are written all the names of God's elect, from the beginning of the world till the end thereof: these are the golden leaves; this is that precious *book* of heaven, wherein if we are registered, not all the powers of hell, or death, or devils shall blot us out again. Here is the glory of each devout soldier of our Savior, how many have spent their lives, spilled their bloods, run upon sudden deaths to gain a perpetual name? and yet for all their doings, many of these are dead, and gone, and their memories perished with them; only Christ's soldier hath immortal fame, he, and only he is writ in that book that must never perish. Come hither ye ambitious! your names may be writ in Chronicles, yet lost; writ in durable marble, yet perish; writ in a monument equal to a Colossus, yet be ignominious. O were you but writ in this *book of life,* your names should never die, never suffer any ignominy! It is an axiom most true, *they that are written in the eternal leaves of heaven shall never be wrapped in the cloudy sheets of darkness.* Here then is the joy of Saints, at that *Day of Doom* this *book* shall be opened, and all the elect whom God hath ordained to salvation, shall see it, read it, hear it, and greatly rejoice at it. The Disciples casting out devils, return with miracles in their mouths, *O Lord* (say they) *even devils are subject to us through thy name. True* (saith Christ) *I saw Satan as lightning fall from heaven, notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven,* Luke 10.20. And well may the Saints rejoice that have their names written in God's *book,* they shall see them (to their comfort) writ in letters of gold, penned with the Almighty's finger, engraven with a pen of a diamond: thus will this *book* give in the evidence, and accordingly will the Judge proceed to sentence.

[Use 1] Consider (thou that readest) what *books* one day must be set before thee: a time will come when every thought of thy heart, every word of thy mouth, every glance of thy eye, every moment of thy time, every office thou hast born, every company thou hast used, every sermon thou hast heard, every action thou hast done, and every omission of any duty or good deed thou hast left undone, shall be seen in these *books* at the first opening of them: thy conscience shall then be suddenly, clearly, and universally enlarged with extraordinary light to look upon all thy life at once; God's memory shall then shine forth, and show itself, when all men looking on it as a reflecting glass, they shall behold all the passages of their misspent lives from their births to their burials. Where is the wicked and deceitful man? wilt thou yet commit thy villainies, treacheries, robberies, murders, debates, and impieties? Let me tell thee (if so) to thy hearts-grief, all thy secret sins, and closet villainies, that no eye ever looked upon (but that which is a thousand times brighter then the Sun) shall then be disclosed and laid open before Angels, men, and devils, and thou shall then and there be horribly, universally, and everlastingly ashamed: never therefore go about to commit any sin, because it is midnight, or that the doors are locked upon thee, suppose it be concealed,

and lie hid (in as great darkness as it was committed) till *Dooms-day* again, yet then shall it out with a witness, and be as legible in thy forehead, as if it were writ with the brightest stars, or the most glistering Sun beam upon a wall of crystal.

[Use. 2] As you mean the good of your souls amend your lives, call yourselves to account while it is called *today,* search and examine all your thoughts, words, and deeds, and prostrating yourselves before God, with broken and bleeding affections, pray and sue that your names may be writ in heaven, in that *Book of life.*] This will be the joy of your hearts, the peace of your souls, the rest of your minds: yea how glad will you then be to have*all these books* laid open? by this means (I speak it to the comfort of all true hearted Christians) shall your obedience, and repentance, and faith, and love, and zeal, and patience, &c. come to light and be known. God is not unrighteous to forget your works of labor and love. No, all must out, especially at that day when the *books* shall be open, our *works manifested,* and as we have *done,* so must we be *rewarded,* for *then he shall reward every man according to his works.*]

The *books* are *opened,* and now are the matters to be *examined:* there is first *a view,* and then *a trial.*

[2] The *Law-book* whereby we are *tried* contains three leaves, *Nature, the Law, and the Gospel:* the Gentiles must be tried by the first the unbelieving Jews and Gentiles by the second, and the faithful Jews and Gentiles by the last. Those that confess no God but nature, must be judged by the law of nature: those that confess a God, no Christ, must be judged by the Law of God without the merits of Christ: those that confess God the Father, and believe in God the Son, shall be judged by the Gospel, which reconcileth us to God the Father by the merits of Christ. Atheists by the law of nature, infidels by the law of God, Christians by the Gospel of our Savior Christ. To the statutes of the former who can answer? our hope is in the latter, we appeal to the Gospel, and by the Gospel we shall have our trial: *They that have sinned without the law;shall perish without the law; and they that have sinned under the law, shall be judged by the law.But God shall judge the secrets of all hearts* (of all our hearts) *by Jesus Christ according to my Gospel,* Rom. 2.12.16.

[Use.] Let this then forewarn us what we have to do: *It is the Gospel that will either thoroughly justify thee, or extremely condemn thee. The Spirit shall convince the world of sin,* (saith Christ) and why so? but *because they believe not on me,* John 16.9. There is no sin but infidelity, no righteousness but faith: not that adultery, intemperance, malice, are no sins; but if unfaithfulness remain not all, these sins are pardoned, and so they are as if they were no sins indeed. How quick a riddance true repenting faith makes with our sins? they are too heavy for our shoulders, and we cannot bear them; faith only turns them over unto Christ, and we are disburthened of them: whereas there would go with us to judgment an huge kennel of lusts, an army of vain words, a legion of evil deeds, faith instantly dischargeth them all, and kneeling down to Jesus Christ, beseecheth him to answer for them all, howsoever committed. O then make we much of faith! but not of such a faith neither, as goes alone without works: it is nothing at this judgment to say, *I have believed, and not well lived:* the Gospel requires both, faith to believe, and obedience to work: not only to *repent and believe the Gospel,* Mark 1.15. but to *obey from the heart that form of doctrine,* Rom. 6.17. True

indeed, thou shalt be saved for thy faith, not for thy works, but for such a faith as is without works thou shalt never be saved; we say therefore, works are disjoined, from the act of justifying, not from the person justified: heaven is given to us for Christ's merits, but we must show him the fair copy of our lives. O then let this move us to abound in knowledge, and faith, and repentance, and love, and zeal, and clothing, and feeding, and lodging the poor members of Christ Jesus, and howsoever all these can merit nothing at God's hands, yet will he crown his own gifts, and reward them in his mercy. Say then, dost thou relieve a poor member of Christ Jesus? dost thou *give a cup of cold water to a Prophet in the name of Prophet?* Christ doth promise thee of his truth he will not let thee lose thy reward: certainly he will not, so thy works be done in faith: why this is the covenant, the glad tidings, the Gospel, to live well and believe well. O let not that which is a word of comfort to us, be a bill of inditement against us! albeit in our justification we may say, *Be it to us according to our faith;* yet in our retribution it is said (as you have it before you in this Text read unto you) *Then he shall reward every man* (for manifestation of his faith) *according to his works.*

A little to recall ourselves, *The Prisoners are tried, the Verdict's brought in, the inditement is found* and the *Judge* now sits on life and death, even ready with sparkling eyes to pronounce his *sentence.* This we must defer a while, and the next time you shall hear what you have long expected. The Lord grant us an happy issue, that when this day is come, the sentence may be for us, and we may be saved to our endless comfort.

Shall reward.

WHat Assize is this that affords each circumstance of each prisoners trial? the time is *Then,*] the Judge is *He,*] the Prisoners *Men,*] the evidence *Works,*] which no sooner given in, but the sentence follows, which is, *to reward] every man according to his works.*

This *reward* is nothing in effect but a retaliation, if we live well here, God will *then crown his own gifts;* but if we sin without repentance, we may not escape without punishment. There is a God that sits and sees, and anon will *reward us.*

But to unfold this *Reward,*] there lies in it a

- Doom, and
- Execution.

God speaks it in the first effects it in the second: he gives it in our *doom,* and we receive it in the *execution.*

The *doom* is of two sorts, according to the parties that receive it. One is an *absolution,* which is the *doom of Saints;* the other is *a condemnation,* which is the *doom of reprobates:* there is a *reward* on the right hand bestowed on the blessed, and an heavy *judgment* which falls on the left hand upon the heads of the wicked.

To begin with that in our meditation, which our Savior begins with in action: Imagine what a blessed day will this be to the godly, when standing on the right hand of the Judge, they shall

hear the heavenly music of their happy sentence, *Come ye blessed of my Father,inherit the kingdom prepared for you from the beginning of the world.*

In which gracious speech we may observe four gradations. First, a gentle invitation, *Come.* Secondly, a sweet benediction, *Ye blessed of my Father.* Thirdly, heavens possession, *inherit the Kingdom.* Fourthly, a glorious ordination to felicity, *prepared for you from the beginning of the world.*

First, you have *Come.]* It is the sweet voice of Christ inviting the Saints before, and now giving their welcome to his heavenly Canaan? he hath called often, *Come all that labor, Come all that travel:The Spirit and the Bride say, Come,* and *let him that heareth, say, Come;* and *let him that is a thirst Come.* Thus he calls all men to his grace, but only the elect to his glory: now he desires every man to *Come,* but the righteous alone shall have this *Well-come.* O how leaps that soul with joy, that hears this voice of her sweet Savior! all the music of Angels cannot so ravish the mind, as this voice of our Savior glads the soul, now are the gates of heaven open, and the Judge, who is Master of the feast, bids the guests *Come* and *Well-come.*

But who are they? *Ye blessed of my Father,]* a word able to make them blessed, when pronounced. Down on your knees rebellious sons; and so long as you live on earth, beg, pray, sue for the blessing of your Father in heaven. They that are God's servants, are no less his sons, therefore every morn, night, and noon, ask blessing boldly, and God will bestow it liberally. The first Sermon that ever Christ preached, was full of blessings, Matth. 5.*Blessed are the poor in spirit. Blessed are they that mourn. Blessed are the meek. Blessed are the merciful.* And as he begun, so he concludes, *Come ye blessed, ye blessed of my Father.*

Must they come? for what? to *inherit the kingdom.]* Of all tenures inheritance is best, of all inheritances a kingdom is most excellent, but that all shall inherit, and that there is no scantling, this is heavens wonder, and the Angels bliss. An heavenly inheritance sure, that is *cintinued without succession, divided without diminution, common without envy, forever happy, and without all misery.* This is the inheritance of the just, the possession whereof makes every Saint no less glorious then a King. Kings are they indeed, whose dominions are not limited nor their borders bounded, nor their people numbered, nor the time of their reign prescribed. *Such glorious things are spoken of thee, O thou City of God.*

Is this your inheritance? but upon what right? it is *prepared for you from the beginning of the world.]* Had the Lord such care to provide for his children before they were? how may his sons triumph born to such dignity? God will so certain their salvation, that he hath prepared it for them from before the foundation of the world. O blessed souls, if you be God's servants! though a while you suffer sorrow and tribulation, yet here is the hope of Saints,*it is your Fathers good pleasure to give you the kingdom.* Heaven is prepared of old, there is the place of God's majesty, and there the Saints of God shall receive the crown, the *reward* of victory.

[Use.] I cannot express what this joy affords to the one half of it. Come blessed souls, bathed in repenting tears, here is a sentence able to revive the dead much more the afflicted. Are you now sorrowing for your sins? leave it a while, and meditate with me on this ensuing melody. *Hear yonder a quire of Angels, a song of Zion, an heavenly consort, sounding to the Judge*

whilst he is pronouncing of thy sentence. Blessed souls! how pant you dances at the uttering of each syllable? *Come]* saith our Savior, and if he but say *Come,* joy, happiness, glory, felicity, all come on heaps into the endeared soul. *Ye blessed]* saith our Savior, and if he but say *Blessed,* the Angels, Archangels, Cherubims, Seraphims, all joy at the enjoying of this blessed company. *Inherit the kingdom]* saith our Savior, and if he but say *inherit,* crowns, scepters, garlands, diadems, all these are the inheritance of God's adopted children. *Prepared for you]* saith our Savior, and if he but say *Prepared,* the love, mercy, election, compassion of our Lord will shine forth to the soul to her everlasting comfort. O ravishing voice!*I charge you O daughters of Jerusalem, if you find my well-beloved, th•• you tell him I am sick of love.* What else? you that are God's servants are no less his spouse, your soul is the bride, and when the day is come (this day of doom) *God give you joy, the joy of heaven forever and ever.*

But I must turn to the left hand, and show you another crew, prepared for another sentence.

And what a terrible sentence will that be, which at first hearing will make all ears glow and tingle? *His lips* (saith the Prophet) *are full of indignation, and his tongue like a consuming fire,* Isaiah 30.27. What fire so hot as that fiery sentence, *Depart ye cursed into everlasting fire prepared for the devil and his angels.* Here is every particular full of horror, gradually inhancing their judgment. First, a grievous refusal, *Depart.* Secondly, the loss of salvation, *from me.* Thirdly, that deserved malediction, *ye cursed.* Fourthly, the horror of pains, *into everlasting fire.* Fifthly, the preordinance of their torments, *prepared for the devil and his angels.*

First, they must *depart.]* This seems nothing to the wicked now: *depart?* why they are contented to be gone, much more delight have they in sin, then in God's service. But as when a gracious Prince opening his long locked up treasury, bids in some to receive, but others to *depart,* this must needs be a disgraceful vexation: so when the glory of heaven, and those invaluable treasures shall be opened, and dealt about to the faithful, what horror will it be to the reprobates to be cast off with a *depart?* no share accrues to them, no not so much as one glimpse of glory must cheer their dejected countenances, but as ill-meriting followers they are thrust from the gates with this watch-word to be gone, *Depart.*

But whence? there is the loss, *from me,]* and if from me, then from all that is mine, my mercy, my glory, my salvation. Here is an universal spoil of all things, of God in whom is all goodness, of the Saints in whom is all solace, of the Angels in whom is all happiness, of heaven, wherein all pleasures live ever and ever. *Whither O Lord shall the cursed go that depart from thee? into what haven shall they arrive? what Master shall they serve?* is it thought so great a punishment to be banished from our native soils? what then is this to be banished from Almighty God? and whither, but into a place of horror; to whom? but to a cursed crew of howling reprobates. *Depart from me.*

Who are they? *Ye cursed]* Christ hath before invited you with blessings, but these refused, now take you the curse to your despite:*the wicked man* (saith the Prophet) *as he hath loved cursing so let it come unto him:* hath he loved it? let him take his love: *as he hath clothed himself with cursing, as with a garment, so let it come into his bowels, like water, and like oil into his bones,* Psal. 109.18. No sooner our Savior cursed the Fig-tree, but leaves and boughs, body and root,

all wither away, and never anymore fruit grows thereon; and thus shall the wicked have a curse, like the *Ax which put to the root of the tree,shall hew it down, and cast it into the fire. Go ye cursed.*

But whither must they go? *into everlasting fire:]* O what a bed is this for delicate and dainty persons? no feathers but fire, no friends but furies; no ease but fetters, no light but smoke, no Chimes nor Clock to pass away the night, but timelesse eternity. A fire? intolerable, a fire burning, never dying? O immortal pains!*which of you* (saith the Prophet) *is able to dwell in the burning fire? who can endure the everlasting flames?* it shall not be quenched night nor day, the smoke thereof shall go up evermore; *the pile is fire, and much wood,and the breath of the Lord like a river of brimstone kindles it.* What torment, what calamity can be compared with the shadow of this? the wicked must be crowded together like brick in a fiery Furnace: there is no servant to fan cold air on their tormented parts, not so much as a chink, where the least puff of wind might enter in to cool them: it is a fire, *an everlasting fire.*

For whom? *prepared for the Devil and his Angels]* heavy company for distressed souls: the Serpents policy could not escape hell, nor can the craft of our age so deal with this Serpent, as thereby to prevent this fire: it was sure prepared for some, as some have prepared themselves for it; burning in lust, in malice, in revenge, until themselves, their lust, malice, revenge, and all burn together in hell. *Tophet is prepared of old,* whither that day-star as fallen from heaven, and a black crew of Angels guard him round in that lake of hell: there must these howling reprobates keep their residence; the last sentence that never is recalled, is now pronounced: what! *Go;* Who? *ye cursed:* Whither? *into everlasting fire:* to what company? *to a crew of Devils and their Angels.* O take heed that ye live in God's fear! least that leaving his service he give you this *reward; Depart ye cursed.*

[Use.] And is not this worthy your meditation? Consider, I pray you, what fearful tremblings seiz on their souls that have their sentence for eternal flames? If a *Lord have Mercy on thee, Take him away Jailor,* will cause such shedding of tears, folding of arms, and wringing of hands, what will this sentence do, *Go ye cursed? &c.* O which way will they turn? or how will they escape the Almighty's wrath? to go backward is impossible, to go forwards intolerable; whose help will they crave? God is their Judge, heaven their fo, the Saints deride them, Angels hate them, all creatures cry for vengeance on them. God Lord! what a world of misery hath seized on these miserable souls? their Executioners are Devils, the Dungeon Hell, the earth stands open, and the cruel Furnace ready-boiling to receive them: into what a shaking fit of distractions will these terrors drive them? every part shall bear a part in this doleful ditie, *eyes weep, hands wring, breasts beat, hearts ache, voices cry, horror, dread, terror, confusion are lively equipages of this tragick Scene.* Now (O man of earth) what will all thy wealth avail thee? what can all thy pleasures profit thee? one drop of water to cool thy fiery tongue in hell, is more worth then a world of treasures: all the gold and precious stones the world affords, will not buy one bottle of water: all thy golden gods, and silver plates cannot prevail one drammme of comfort; but rather as they were thy bane on Earth, so they will aggravate thy pain in Hel. Who pities not the vilest creature, to see it suffer torments, and no way to release it? who then will not pity this end of the wicked, when they must suffer, and suffer,

yet never feel ease of pain, nor end of torments? A sentence not to be revoked, yet unsufferably to be endured; torment on torment, anguish on anguish, fire upon fire, and though a River (nay, a sea) of tears drop from their eyes, yet cannot one spark be quenched, *the worm never dies,the fire never goes out. Go ye into everlasting fire,* not piled of consuming wood, or the black moulds, turning to white ashes, but kindled, by the Judges breath, of pitch and sulphur; Rivers of boiling Brimstone run from everlasting springs: in these hot Bathes was that *Dives* dived, when those fiery words came flaming from his mouth as spitting fire:*Let Lazarus dip the tip of his finger in water to cool my tongue:* Alas! what should a drop of water do on a finger, when rivers cannot quench the tip of his tongue? he lies on a bed of never-dying flames, where brimstone is the fuel, devils the kindlers, the breath of an offended God the bellows, and hell the furnace, where body and soul must ever lie and frie in scorching torments. O let the heat of these flames quench the heat of our sin: if once the sentence pass, there is no reprieve to be hoped for; this is the last *Day of Doom,* when our sins must be revealed, our *Reward* proportioned, and as we have done, so we must be sentenced: for *then he shall reward] every man according to his works.*

Thus you have heard the sentence of the just and wicked: and now is the Judge rising from his glorious seat; the Saints that were invited guard him along, and the sentenced prisoners are delivered to the Jaylers to be bound in burning Steel and Iron, *the reward of Execution.*

The *sentence* being past in all prescribed order, the *Execution* must needs follow: but as there is a double *sentence,* so a double *retribution:* first, for the wicked, who immediately after the sentence shall be chased into hell, the *Execution* being speedily and fearfully done upon them, with all horror and haste by the Angels. O what a scriech of horror will be heard? what woes and lamentations will be uttered, when Devils, and Reprobates and all the damned crew of hell, shall be driven into hell, whereunto they shall be thrust with violence, never to return again? How desperate is their case, when none will comfort them? the Saints deride them, Angels mock them, their own friends scoff them, devils hate them, the earth groans under them, and hell will swallow them. Down they go howling, and shrieking, and gnashing their teeth, the effect of a most impatient fury. The world leavs them, the earth forsakes them, hell entertains them, there must they live and die, and yet not live nor die, but dying live, and living die; death in life, life in death, miserable ever. If the drowning of the old world, swallowing up of *Korah* and his complices, burning up of *Sodom* with brimstone, were attended with such terrors and hideous out-cries, how infinitely transcendent to all possibility of conceit, expression, or belief, will the confusions and tremblings of that red-dread-fiery day be? It is not a few but many; nor many only, but all the wicked of the earth, being many millions of men, shall be dragged down, with all the Devils of hell to torments without end, or ease, or past imagination; then to speak it again, that I may the deeper imprint it in your minds and memories: sure there was horrible shrieking, when those five filthy Cities first felt fire and brimstone drop down upon their heads; when those Rebels saw the ground cleave asunder, and themselves and all theirs, *Go down quick into the pit:* when all the sons and daughters of *Adam* found the flood rising, and ready to over-flow them all at once. But the most horrid cry that ever was heard, or ever shall be heard in Heaven, or in Earth, in this world, or in the world to come, will be then when all the forlorn condemned

reprobates upon sentence given, shall be violently and unresistably hailed down to hell; neither shall any tears, or prayers, or promises, or suits, or cries, or yellings, or calling upon *Rocks and Mountains,* or wishes never to have been, or now to be made nothing, be then heard, or prevail in their behalf: nay, (yet more to increase their torments) there is not one in Earth or Heaven that will speak one word in their behalf: but without mercy, without stay, without any farewell at all, they shall be immediately and irrecoverably cast down into the bottomless pit of easeless, endless, and remediless torments. Oh! what then will be the gnawings of the never-dying worm? what rage of guilty consciences? what furious despair? what horror of mind? what distractions and fears? what tearing their hair, and gnashing of teeth? In a word, what wailing, weeping, roaring, yelling, filling heaven, and earth, and hell? O miserable Caitiffs, catched and wrapped in the snares of Satan! What need we more? this is the Judges charge, the Sheriffs Commission, the sinners execution, *Take them away, cast them into utter darkness, there shall be weeping and gnashing of teeth.* A darkness indeed, that must ever be debarred from the sight of heaven: no sun-shine ever peeps within those Walls, no light, no fire, no candle, alas! nothing is there but Clouds and darkness, thick smoke, and fiery sulphur: and such is the portion of sinners, the *Reward* of the wicked.

[Use.] What faith or fear have the wicked that go dancing and leaping to this fire, as it were to a Banquet? or like *Solomon'sfool*, that runneth, and *swiftly runneth to the stocks?* is this our pleasure, to sin a while, and burn forever? for one small spark of silly joy, to suffer universal and perpetual pains? Who buys at so dear a rate? *Fear, and the pit, and the snare are upon thee, O inhabitant of the Earth, and he that fleeth from the noise of the fear, shall fall into the pit, and he that cometh up out of the pit, shall be taken in the snare: for the windows from an high are open, and the foundations of the earth do shake: the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly, the earth shall reel to and fro, like a drunken man, and shall be removed like a Tent, and the iniquity thereof shall be heavy upon it, so that it shall fall, and rise no more, Isaiah* 24.17. O miserable fear to the wicked! If the Earth fall, how shall the sinners stand? Nay, *They shall be gathered together as prisoners in the pit, and they shall be shut up in the prison, never more to be visited, released, or comforted.* Be forewarn'd then (beloved!) *least you also come into this place of torment.* It is a fearful prison, and God give us grace so to arraign, judge, cast, and condemn ourselves here, that we may escape this *execution* of the damned hereafter.

I have no will to end with terror: Then to sweeten your thoughts with the joy of Saints, look upwards and you may see a blessed company.

After the wicked are cast down into hell, Christ and the blessed Saints ascend into heaven. From the Tribunal Seat of Judgment Christ shall arise, and with all the glorious company of Heaven, march towards the Heaven of Heavens. O what comely march is this? what songs of triumph are here sung and warbled? *The voice of thy Watchmen shall be heard, they shall lift up their voice and shout together, for they shall see eye to eye, when the Lord shall bring again Zion,* Isaiah 52.8. Here is a victory indeed, the soldiers in arrayed order both Marching and Triumphing: Christ leads the way, the Cherubims attend, the Seraphims burn in love, Angels, Archangels, Principalities, Powers, Patriarchs, Prophets, Priests, Evangelists, Martyrs,

Professors, and Confessours of God's Law and Gospel, following, attend the Judge and King of glory; singing with melody, as never ear hath heard, shining with Majesty as never eye hath seen, rejoicing without measure, as never heart conceived. O blessed train of soldiers, goodly troop of Captains! each one doth bear a palm of victory in his hands, each one must wear a Crown of glory on his head; the Church Militant is now Triumphant, with a final overthrow have they conquered Devills, and now must they enjoy God, life, and heaven: And thus as they march along, heaven opens unto them: O infinite joy! *Tell me, O my soul, what an happy hour will that be, when thou shalt first enter into the gates of heaven, when the Blessed Trinity shall gladly entertain thee, and with a* Well done good and faithful servant,*bid thee,* Come, and enter into thy Masters joy: *When all the Angels, and Archangels shall salute thee, when Cherubims and Seraphims shall come to meet thee, when all the powers of heaven shall congratulate thy coming, and joy for thy arrival at the Port of peace?* Here is the end of the Godly, the fruits of his end, the *Reward* itself. What can I say? but live in GOD'S fear, and the LORD *reward you;* nay, he will so, if you live so, for *Then he shall reward every Man according to his works.*

And now this Sermon done, you see the Court is dissolved: Stay but to receive *A Writ of review,* and you shall hear in a word all the news of this Assize, from the beginning to the ending.

What a strange Assize was this, where every circumstance was to the wicked so terribly fearful? the *Term* full of horror, the *Judge* full of Majesty, the *Prisoners* full of anguish, the *Trial* full of fear, the *Doom* full of grief to the wicked, as of comfort to the elect.*Seeing therefore that all these things are thus, what manner of Persons ought ye to be in holy conversation and godliness?* A word of judgment could make *Jeremiah* weep, just *Job* be afraid, *Felix* to tremble, and cannot this usual sound of the hammers a little mollify our stony hearts? how is the *gold become dross, and the silver iron?* we run over reason, and tread upon conscience, and fling by counsel, and go by the word and poste to death; but will you not remember, that *for all these things you must come to judgment?* Be sure there is a Term for our appearance, *Then]* there is a Judge that will sit upon us *He.]* There is a band of Prisoners *Every man.]* There is a Bill of Indictment framed, *according to our works.]* And last of all, there is a sentence after which follows the Execution, *the reward]* due to us, which then he will give us: only now bestow on us those graces of thy Spirit, and then (O Lord) *Reward us according to our works.* AMEN.

FINIS.

Hels horror.

MATTH. 13.30.

Bind them in bundles to burn them.

THis Text is the harvest of Tares, and that that you may know the husbandry, here is first the *sowing,* verse. 25. Secondly, the *coming up,* verse. 26. Thirdly, the *overseers of it,* verse. 27. Fourthly, their intent to *weed it,* verse. 28. Fifthly the sufferance of its growth *till the harvest* verse. 29. Sixthly, *the harvest itself,* verse. 30. Or yet to give you the Parable in a more ample

wise, here is *a man sows good seed in his field, and the enemy whilst his servants sleep, sows tares amongst the wheat:* the seeding done, and the fertile soil made *fruitful* by heavens showers *the blade* of the corn *springs up,* and *the tares appear* in their kind amongst them: those heavenly Angels, which are God's stewards of this field pitching their watchful eyes about, first see, then run to their Master with this message, *Master, sowedst thou not good seed in thy field? from whence then hath it tares?* God, whose all-knowing wisdom can resolve all doubts, tells them expressly, *an enemy had done this:* an enemy sure, yea as *Peter* calls him, *a devouring enemy:* such is the fruit issuing from so bad an author. Yet see the sedulous care of God's holy servants, they will not spare to root up what envy sows, and with a willing obedience expect only his command, *Wilt thou that we go and gather them up?* nay, see the Almighty disparkling a while his beams of mercy, all must stay till the harvest, and then goes forth his royal command to the reapers: *Gather ye together first the tares, and bind them in bundles to burn them.*

But, me thinks, I hear you say to me as the Disciples to our Savior, *Declare unto us this Parable;* for the doing of which I shall place before you a field, *the world;* the reapers, *Angels;* the householder, *God;* good men, *as corn;* the wicked, as *Tares;* the harvest that must gather all, is *the end of the world,* and then are the reapers enjoined this heavy task, *Separate the bad from the good, and cast them into hell fire to burn them.*

See here the miserable condition of impenitent souls, each circumstance aggravates their torment, and that you may in this text view a *Series* of the causes, here is first the efficient, *Bind]* the material, *them]* the formal, *in bundles]* the final, *to burn them.]* Every word like so many links, makes up this fiery chain of torment. *Bind:]* heavy doom to be fettered in hell fire! *them:]* miserable souls to be captived in those bands! *in bundles:]* cruel anguish to be crowded in throng heaps! *to burn them:]* intolerable heats to be scorched, blistered, burned. And yet see here at once, this heavy, miserable, cruel, intolerable doom, fall on the wicked; the command is out, what? *Bind]* whom? *them]* how? *in bundles]* for what? *to burn them.]* Not a word, but it speaks horror to the damned, either *Binding,* or *bundling,* or *burning: Bind them in bundles to burn them.*

The work you see, is ordered *now we put in our sickle,* only God prosper our *labor,* till we have done the *harvest.*

Them]

WE will begin first with the subject, that you may know of whom it is spoken, *Bind them]* Them? whom? If you will view the precedent words, the text tells you they are *Tares, Gather ye first the Tares, and bind them.* In God's field there is Corn and Cockle, and as for the one there is provided a barn, so for the other there is nothing better then *binding* and *burning.*

The Greek word calls them 〈in non-Latin alphabet〉, *tares;* the Hebrews call them *Hadul, thistles, or thorns;* and both are apt expressions of the matter in hand: what are *tares* for? but to be *gathered, bound, and burned,* saith our Savior: and what are *thorns* for? but to be *rejected, cursed, and burned,* saith the Apostle, Heb. 6.8. Such is the penalty of this weed of the earth (for they are neither better) that as men deal with *thorns,* who first cut them up with bills,

then lay them up to wither, and lastly, burn them in the furnace; so God deals with *Tares,* he weeds them, *binds them, burns them;* not a *Tare* escapes the fire, but all come to combustion.

But only to follow the Original, they are called 〈 in non-Latin alphabet 〉 , *Tares;* and that of a double derivation, the first is 〈 in non-Latin alphabet 〉 , *quasi* 〈 in non-Latin alphabet 〉 because they *hurt the corn wherewith they are joined;* the second is, 〈 in non-Latin alphabet 〉 *quasi* 〈 in non-Latin alphabet 〉 , because they *innitiate, associate, and so unite themselves with the corn, as if they were the very same.* To begin with the last.

We all come together to the Church, and amongst us are *Tares* and *Wheat,* good and bad; in all companies there will be evil intruders, Satan among the Angels, *Saul* among the Prophets, *Judas* among the Apostles, *Demas* among the Professors, yet who can discern the *tares,* but God alone who knows our hearts? Hypocrites can work dissimulation in a web, and this so cunningly is platted, that no difference is discerned: such are hot meteors in the air, which shoot and show like stars, but are indeed nothing less: your eyes may be fixed on heaven, your ears all listening to this Sermon, yet (as I condemn none, so) I never knew, but Darnell hath ever been in God's field. *The Church* Christ calls *a net, an house, a floor, a field:* a *net* that takes fish, good and bad; an *house,* that harbours vessels of wrath and honor; *a floor,* whereon is poured wheat and chaff; *a field,* wherein is sowed Corn and Cockle: thus good and bad seed are a while as that *treasure hid in the field,* which cannot be discovered: but is there not a God that *searcheth both the heart and reins?Be not deceived,* ye deceivers of the world! *God is not mocked;* it is not a false heart with a fair look, it is not a mere show of Religion which God accepts: Silly Tares, hide close your sins in the darkest sorrows, or mount up your heads amongst the flourishing wheat, yet know there is *a fan that will purge the floor;* you would grow, and you shall grow till the harvest, God suffers that seed till the fruit grows ripe, but then, *Gather the tares, and bind them* (wicked dissemblers) *bind them in bundles to burn them.*

Secondly, as the *Tares are hypocritical,* so are they *hurtful,* they seem at unity, but are at enmity with the wheat about them: and these *Tares* are either *heretics,* as most Fathers understood them; or any *sinner* whosoever, that is *a child of the wicked one,* as our Savior did expound them.

First, they are *heretics,* wicked *Tares indeed:* and that you may know who are these: 〈 in non-Latin alphabet 〉 is a choice, or election, at first a good word in Philosophy, taken for a right form of learning: but now in Divinity it is a word of disgrace, and intends a stubborn deviation from the deceived truth. This infection (like the Tares) first begins *whiles men sleep,* the Pastors negligence gives way unto it, and because of its little seed, or small beginning, it is never heeded, or regarded, till the whole house he infected: thus Popery crept up in the dark, like a thief putting out the lights, that he might rob the house more securely; and as it began with a little, so it went on by degrees, till an universal Apostasy was (as it were) over the face of the world.*Austin* saith of *Arius* his heresy, *It was at first but a little spark,* but it spread so at last, that *the flame of it singed the whole world:* so the Pope rose by degrees, first above Bishops, then above Patriarchs, then above Councils, then above Kings, then above Scriptures, even so the Apostle speaks of Antichrist, *He hath exalted himself above all that is*

called God, 2 Thess. 2.4. Heresy creeps in at a little hole, like a plague that comes in at the windows, and then propagates itself beyond all measure: O that these Tares were weeded, that *Ishmael* were cast out of doors, so that *Sara* and her son *Isaac* might live in quiet and peace; or if they must *grow until the harvest,* what remains, but, *I beseech you, brethren,mark them which cause divisions and offenses, contrary to the doctrine that ye have learned, and avoid them.*

But as *heretics,* so all *reprobates* whatsoever are the *Tares* here spoken of, they are offenders on all hands, both in doctrine and conversation: and thus our Savior interprets, *The good seed are the children of the kingdom, but the Tares are the children of the wicked one,* ver. 38.

And most fitly are the *reprobates* called *Tares,* in respect of their

- Intrusion here.
- Separation hereafter.

First, as the *Tares* grow amongst corn, so the wicked all their life associate themselves with the godly; the Church (saith *Austin*) is full both of wheat and chaff.*I avoid the chaff lest I become chaff, but I keep the floor lest I become nothing.* What else? in this life the best company is not free from the intrusion of *Tares,* therefore cries *David, Woe is me that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar,* Psal. 120.4. No greater discomfort then to cohabit with the wicked: are they not *pricks in our eyes,* and *thorns in our sides?* yea they are thorns indeed, saith the Lord to *Ezekiel,Lo the thrones and briars are with thee, and thou dost dwell among Scorpions,* Ezek. 2.6. Sure we had no need of security, that are thus compassed with enemies, the briars may scratch us, the thorns prick us, the Scorpions sting us, we can hardly so escape, but some of these will hurt us. A good man with ill company, is like a living man bound to a dead corps, and (may I appeal to yourselves) is the living likely to receive the dead? or the dead more likely to suffocate the living? O ye children of the kingdom, bless you whiles you live, loe the *Tares* are among you like wolves amongst lambs; be wise then in your carriage, and save yourselves, your own souls.

Secondly, as the *Tares,* so *reprobates* shall one day be separated from the Wheat, the good: *In the time of harvest* (saith our Savior) *I will say to the reapers Gather ye first the Tares;* here is that woeful separation between true Christians, and the profane wretches of this world. It is begun at death, and then must they part till the day of doom, but when that comes, there must be a final separation,*He shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats,* Matth. 25.32. Here is a separation indeed, not for a day, or a year, but for timeless eternity. Lo a vast and immeasurable gulf betwixt heaven and hell, so that as *Abraham* tells the rich man, *They that would pass from hence to you cannot, neither can they pass to us, that would come from thence,* Luk. 16.26. This is that endless divorce of the *Wheat and Tares,* this is that unpassable distance twixt heaven and hell, through all eternity. O miserable *Tares!* what a loss hath befallen you? now you live with the *Wheat,* and you o'retop them, trouble them, vex them with your society, but hereafter you must shake hands forever; for *the wheat must*

be gathered into God's barn, his kingdom, whilst the miserable *Tares* are *gathered* by Angels, *and bound up in bundles for the burning.*

Lo here a world of *Tares,* and that I may give you them in a map, what are they but *hypocrites, heretics, reprobates;* all children whosoever, that hath Satan to their father, for of *them]* is this spoken.

[Use.] The proverb is, *Ill weeds grow apace,* nay they are so common, that it is hard to set the foot besides them▪ Look into your hearts, you sons and daughters of *Adam,* 〈◊〉 •ot your furrows full of cockle and darnel? the earth (saith the Philosopher) is now an own mother to weeds, but a stepmother to good herbs; man by a proclivity to his own inclination, is apt to produce weeds and *tares*▪ but ere he can bring forth herbs and graces, God must take pains with him indeed: no husbandman so labors his grounds, as God doth our hearts: happy earth that yields him an expected harvest; and that our parts may be herein, what shall we say unto thee, O thou preserver of men? *Awake O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out, yea let my beloved come into his garden, and eat his pleasant fruits,* Cantic. 4.16.

And yet again, that I may weed the *Tares* amongst us, consider with yourselves, you that go on in your sins, will you run upon ruin, and can we say nothing to keep you out of the fire? O sweet Savior! what didst thou endure for us, that we might escape this durance? and yet we are secure, and care not, vilifying that blood that was of more value then a world. Think of it, you that are in the blade ere the harvest come: No man desires to purchase land, that will bring forth nothing but weed; and shall God buy so base a ground, that will be no better, at so inestimable a price, as the incorruptible blood of his only Son? O ye weed of the earth, turn yourselves, or be ye turned into wheat, call, and sue, and cry for the mercy of God in Christ our Savior: yea again, and again, beg of your Jesus that he may root up your weed, and plant in you his graces, that like good corn you may fructify here, and when the harvest comes, you may be *gathered into his barn,* and remain in his kingdom.

Thus far you see the *prisoners,* the next point is the *chains* wherewith these prisoners are bound: but of that hereafter. Remember in the mean time the *Tares,* and as good seed bring ye forth good fruit, *some thirty, some sixty, some an hundred fold,* that when the reaping comes, we may be ready for the barn, and then *Lord Jesus, come when thou wilt, even Lord Jesus come quickly.* Amen.

Bind.]

THe ma••••ctor, whose hands are pinion'd, legs chained, feet corded, may lie restless in his thoughts, easeless in all parts: the wicked are cast into a prison under lock and bolts, where the devil is *jailor,* hell the *prison,* and the *bolts* such other as burning steel and iron. See here a *jailor, jayle, and manacles,* all which are provided for the damned: and because of their relation each to other, give me leave to produce them in their order.

The *Tares* must be bound, and for the executing of this doom, the Judge here delivers them over to the *jailor. Jailor?* whom? *good and bad Angels:* for both these are the executioners of God's direful sentence.

First the *good Angels,* so saith our Savior, *The reapers are the Angles,* ver. 39. and *he will say unto the reapers,* ver. 30.*Gather ye first the Tares, and bind them up in bundles.* They which are all mercy to the good, are here the executioners of God's judgments on the wicked. Thus was Sodom *destroyed by an Angel,* Gen. 19. The army of *Sennacherib* was overthrown by an Angel, 2 King 19. Seventy thousand men of Israel were struck with pestilence by an Angel, 2 *Sam.* 24.Blasphemous *Herod* was smitten by an Angel, *Act.* 12.23. Yea the *Tares* themselves must be gathered by *Angles,* who will bind them in heaps like faggots, and then cast them into hell fire to burn them.

How fearful is it, to fall into the hands of God's host? no power can resist, no policy prevail, all the stratagems of war are but folly to God's wisdom; then into what moats and atoms shall the proud dust of sinful man be torn? what? dares he struggle against heaven? See God and Angels are become his enemies, and whose help should he have, when heaven itself makes war? Mountains and rocks are no defense against God: shields and spears cannot keep safe the *Tares:* no, God hath his warriors that will pluck, and tear, and torture reprobates: the *Angels* are his reapers, that must *Gather the Tares, and bind] them in bundles to burn them.*

But secondly, *good and bad Angles* both join in this office to *bind the Tares:* if there be any difference, it is in this, the *good Angles* begin, and the *bad* continue, to make the *binding* everlasting. Here is a *jailor* indeed, and if you would see him in his form, you may take the description from that great Leviathan, Job 41.18. *By his neesings a light doth shine, and his eyes are like the eye lids of the morning, out of his mouth go burning lamps, and sparks of fire leap out; out of his nostrils goeth smoke as out of a seething pot or cauldron; his breath kindleth coals, and a flame goeth out of his mouth,* Job 41.18, 19, 20, 21. What an ugly devil is this, whom God only mystically describes with such terrible shapes? his neesing flames, his eyes stare, his mouth shoots fire, his nostrils smoke, his very breath sets all a burning round about him. Such a *jailor* hath God prepared for hell-prisoners. As God hath fettered him, so he lays fetters on them, revenging his own malice on his fellow-sufferers. The devil first tempts, and then he fetters *Tares:* whiles men live on earth, he lays snares for souls: thus he prepared flatterers for *Rehoboam,* liars for *Ahad,* concubins for *Solomon,* sorcerers for *Pharaoh,* witches for *Saul,* wine for *Benhadad,* gold for *Achan,* a ship for *Jonah,* and a rope for *Haman:* but he that makes gins, and nets, and snares on earth, makes bolts, and hammers, and whips in hell; thus he hath prepared darkness for *Herod,* a fire for *Dives,* plagues for *Pilate,* brimstone for *Judas,* snares for *Demas,* and fiery fetters for all Reprobate *Tares:* what need poor souls any further fetters, whom the Devil once shuts within his Den? Dare you live in such a nest amongst speckled poisons? there Serpents girdle the loins, and Cockatrices kill with their eyes, and Dragons spit fire from their mouths, and Wolves all devour men's souls, and Lions roar for the prey, and Vipers sting and strike with their Tayls: O fearful *Jailers!* what strange kind of furies live in hell.

You see the *Jailer,* now turn your eyes from so bad a spectacle, and let us view the *Den* where this *Monster* lies.

The Hebrews call it *Sheol,* a great Ditch or Dungeon; the Greeks 〈in non-Latin alphabet〉, even darkness itself; the Latins *Infernus,* a place under ground: all agree, it is a Dungeon under earth, containing these two properties.

- *Deepness.*
- *Darkness.*

1. *It is deep:* as heaven is high so (most probable it is) that hell is deep. *John* calls it *a bottomless pit, Revel.* 9 1. as if Reprobates were always falling, yet never could find bottom, where to rest; or howsoever this be a Metaphor, yet without question, heaven and hell are as opposite as may be: and whether the Center be the *place of torment, or* (as others think) *all the gulfs of the Sea,and hollows of the earth, as being more capable to contain the damned,* I leave it to the Schools; as for the Pulpit, I think this prayer more fit, *Lord show us what it is, but never where.*

Secondly, the *deepness* is yoked with *darkness;* such a dungeon fits the *Tares,* they committed works of *darkness,* and *are cast into utter darkness; a darkness* that may be felt, thick Clouds that may be handled, damps and mists that strike at their hearts with sensible griefs. This is that bottomless pit in the heart of the earth: there shines no Sun, no Moon, nor Stars; there is no light of Candle, Torch, or Taper; shine the Sun never so fair, it is still night there; the Dungeon is dark, and this makes the place more sad, more uncomfortable. Let Poets fain of *Tantalus* tortures, *Prometheus* Vultures, *Ixions* Wheel, and *Charons* rowing, these come far short to express the pains of those that rage in hell: there plagues have no ease, cries have no help, time has no end, place no redemption: it is the dark prison where the *Tares* are chained, and the wicked bound in fetters of fire and darkness. Could men have a sight of hell whiles they live on earth, I doubt not their hearts would tremble in their bosoms: yet view it in a way of meditation, and see what you find? are there not wonderful engines, sharp and sore instruments of revenge, *fiery Brimstone, pitchy Sulphur, red hot chains, flaming whips, scorching darkness?* will you anymore? *the worm is immortal, cold intolerable, stench indurable, fire unquenchable, darkness palpable:* This is that prison of the damned, then whose eyes dare behold such amazing objects? but if not see, yet listen with your ears, is there any charm in hell to conjure away Devils, or to ravish souls? what music affords the place, but roaring, and crying, and houling? *cursing their Hymns, wailing their tunes, blasphemies their ditties, lachrymae their notes, lamentations their songs, scrieching their streins,* these are their evening and their morning songs; *Moab shall cry against Moab,* one against another, all against God. O fearful Prison! what torments have the Tares that lie here fettered? their feet are chained in the stocks, and the Iron pierceth their souls; it is a Dungeon where the light never shined, but the walls are as black as pitch, the vaults are smoaked as Chimneys, the roof as dark as hell, nay the *Dungeon is hell,* where the *Tares* lie bound and fettered. Think of this *Jail,* ye offenders of God's Law, and Majesty; the Angels see our doings, the Judge now exspects our returning, the *Tares* grow till the harvest, and if still they offend, death apprehends them, God will judge them, the *Jailor* take them, *Hell* imprison them, there are they *bound:* You hear the

Evidence brought in, and the sentence gone out, *Take them, Bind them. bind them in bundles to burn them.*

And if this be the *Iaylers Goal,* what then be the *Bonds or Chains?*

The Angles which kept not their first estate (saith *Jude) God hath reserved in everlasting Chains,* and *God spared not the Angels that sinned* (saith *Peter) but cast them down to hell,and delivered them into Chains of darkness.* Thus Christ doomed him that had not on his wedding garment, *Bind him hand and foot:*and what may these *Chains and Bonds* insinuate, but that the *Tares are tied to their torments?* might they but remove from place to place, this would afford some ease; might they but stir a foot, or but turn about, or have any little motion to refresh their tormented parts, this would yield some comfort; but here is an universal binding, *hand and foot* body and soul, all must be bound with *everlasting Chains.* The Reprobates are packed and crowded together, like Bricks in a fiery furnace, having not so much as a Chink where any wind may enter in to cool them. O ye that live in the sinful wealth of this world, consider but this one punishment of hell, and be afraid! if a man enjoying quietment of mind, and health of body, should lie chained on a soft Down-bed for a month, or a year, how would he abide it? but this is nothing: If a man should lie sick of a Fever, swoln in a Dropsy, pained with the Gout, and (though it were for the recovery of his health) without any turning, tossing, stirring, this were a great torture sure, and a question it were, whether the disease or the physic were more intolerable? witness poor Patients, who change their sides, wish other beds, seek other rooms, and all these shifts but to mitigate their pains: how wretched then are the *Tares* bound in *Chains?* they are not in health, nor bound for a month, nor sick of a Fever, nor lie for a year, their pain is grievous, their bonds heavy, their torments durable, their restless rest eternal. The worm shall gnaw their spirit, the fire torture their flesh; were these nothing, yet small sorrows grow great with continuance; the fire shall torture, yet never cease; worms gnaw the heart, yet never gnaw in sunder the strings: wretched souls are *bound* indeed, whose *bonds* are never out of date: A seven years prentiship would ere long exspire, but what are seven years to a world of ages? the reprobates must serve years, ages, even to a million of millions, and yet are never free: O bondage not to be uttered, yet must be endured! Is it not a Bedlam fury, that must have such bonds? a little to express their torments by our sufferings, which yet are nothing, nothing in comparison: what means these *Chains, and whips, and links, and scourges? Iron Chains, whips of steel, fiery links, knotty scourges?* furies shake their bolts to afrighten souls, the Irons strike through their ears, and the hooked Engines tear their Bowels, as if the torment of *Tares* were the delight of Devils. Here is a *prison* indeed, where is nothing heard but yells, and groans, and sudden cries; the fire slakes not, the worm dies not, the *chains* loose not, the links wear not, revenge tyres not, but forever are the torments fresh, and the fetters on fire, as they came first from their Forge.

What a strange kind of torture falls upon the wicked? they are bound to fiery pillars, and Devils lash at them with their fiery whips: Is there any part of man scapes free in such a fray? *the flesh shall f••, the blood boil, the veins be scorcht, the sinews racked, Serpents shall eat the body, furies tear the soul;* this is that woeful plight of Tares, which he bound in Hell. The sick

man at Sea may go from his ship to his boat, and from his boat to his ship again: the sick man in his bed, may tumble from his right side to his left, and from his left to his right again; only the *Tares* are tied hand and foot, bound limme and joint, their feet walk not, their fingers move not, their eyes must no more wander as before, loe all his bound. O these manacles that rot the flesh, and pierce the inward parts! O unmatchable torments, yet most fit for *Tares!* sin made them furious, hell must tame their Frensy; the Judge thus commands, and the Executioners must dispatch; fetter them, fire them, *Bind] them in bundles to burn them.*

I have lead you through the Dungeon, let this fight serve for a terror, that you never come nearer: To that purpose (for exhortation) consider:

Alas! all hangs on life, there's but a twine thread betwixt the soul of a sinner, and the scorching flames, who then would so live, as to run his soul into hazard? the Judge threatens us, Devils hate us, the bonds expect us, it is only our conscience must clear us, or condemn us. Search then thy ways, and stir up thy remembrance to her *Items:* hast thou dishonored God, blasphemed his name, decayed his image, subduing thy soul to sin, that was created for heaven? repent these courses, ask God forgiveness, and he will turn away thy punishments. I know your sins are grievous, and my soul grieves at the knowledge: many evils have possessed too many, drunkenness, and oaths, and malice, and revenge, are not these guests entertained into all houses? banish them your hearts, that the King of glory may come in:*As I live* (saith the Lord) *I desire not the death of the wicked, but that the wicked turn from his way and live.* Would God bestow mercy? and should we refuse his bounty? as you love heaven, your souls, yourselves, leave your sins.

[Use. 2] And then (here is a word of consolation) the penitent needs not fear hell, God's servant is freed from bonds; yea, *if we love him who hath first loved us,* all the chains, and pains of hell can neither hold, nor hurt us.

[Use. 3] O then ye Sons of *Adam* (suffer a reproof) what do ye, that ye do not repent you of your sins? is it not a madness above admiration, that men (who are reasonable creatures) having eyes in their heads, hearts in their bodies, understanding like the Angels, and consciences capable of unspeakable horror never, will be warned, until the fire of that infernal Lake, flash and flame about their ears? Let the Angels blush, heaven and earth be amazed, & all the Creatures stand astonished at it. I am sure a time will come, when the *Tares* shall feel, what now they may justly fear; you hear enough, such weed must be bound, thus straight is the Lord's command; *Bind] them in bundles to burn them.*

But all is not done, *Chains have their links,* and we must bring all together. Sinners are coupled in hell as *Tares* in *Bundles:* But of these when we next meet, in the mean while let this we have heard, *Bind* us all to our duties, that we hear attentively, remember carefully, practice conscionably, that so God may reward accordingly, and at last crown us with his glory. *The tares must be bound up in bundles;* but Lord make us free in Heaven, to sit with *Abraham, Isaac,* and *Jacob,* in thy blessed kingdom.

In bundles.]

THe command is out: what? *Bind]* whom? *them]* how? *in bundles.]* The tares must on heaps, which gives us a double observation.

- General,
- Special.

In the general it intimates these two points; *the gathering of the weed,* and *its severing from the wheat:* both are bound *in bundles,* but the *wheat* by itself, and the *tares* by themselves: as at that doom (when all the world must be gathered, and severed) some stand at the right hand, others at the left; so at this execution, some are for the *fire,* and others for the *barn;* they are *bundled* together, yet according to the difference of the several parties, each from the other.

[Observ. 1] First, *the tares must together: Woe is me* (saith *David) that I am constrained to dwell with Mesech:* and if *David* think it woeful to converse with his living enemies, then what punishment have the wicked, whom the Devil and damned, the black angels and everlasting horror must accompany forever? The *tares must be gathered, and bundled,* and the more *bundles,* the more and more miseries: Company yields no comfort in hell fire; nay what greater discomfort then to see thy friends in flames, thy fellows in torments, the fiends with flaming whips, revenging each others malice on thyself and enemy? It was the rich man's last petition, when he had so many repulses for his own ease, to make one suit for his living brethren; he knew their company would increase his torment, to prevent which he cries out, *I pray thee, father Abraham,that thou wouldest send Lazarus to my fathers house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment.* Why, it may be God will hear him for them, especially making such a reasonable request as this was, that *Lazarus* might only warn his brethren of future judgment: no, but to teach you, if you sell your souls to sin, to leave a rich posterity on earth, you shall not only yourselves (without all remorse and pity) be damned in hell; but your posterity shall be a torment to you whilst they live, and a greater torment, if they come to you when they are dead. To converse with Devils is fearful, but altogether to accompany each other, is a plague fit for *tares:* In this life they flourished amongst the wheat, *Let them grow both together, corn and tares until the harvest.* But the harvest come, God will now separate them both asunder, and as in heaven there are none but Saints, so in hell there are none but reprobates: to increase this torment, as they grow together so all their conference is to curse each other: *Moab* shall cry against *Moab,* father against son, son against father: what comfort in this company? The Devil that was author of such mischiefs) appears in most grisly forms, his angels (the black guard of hell) torture poor souls in flames: there live swearers with their flaming tongues, usurers with talent hands, drunkards with scorched throats, all these tares like fiery faggots burning together in hell flames? this is the first punishment, *all the tares must meet,* they are *bundled together.*

[Observ. 2] Secondly, *as the tares must together, so they must together by themselves;* thus are they *bundled,* and *severed, bundled* all together, but from the *wheat* all asunder.

Hell is called damnation, *Because it brings Heavens loss,* and this by consent of most Divines, is the more horrible part of hell: so *Basil; To be alienated or separated from the presence of God, his Saints, and Angels, is far more grievous, then the pains of hell.* So *Chrysostom, The pain of hell is intolerable indeed, yet a thousand hels are nothing to the loss of that most glorious kingdom.* So *Bernard, It is a pain far surpassing all the tortures in hell, not to see God, and those joys immortal, which are prepared for his children.* O then what hels are in hell, when besides the pains of sense, there is a pain of loss, the loss of God, loss of Saints, loss of Angels, loss of Heaven, loss of that beatifical vision of the most Sovereigne Good; our everblessed Maker. Consider with yourselves, if at the parting of the soul and body there be such pangs, and gripes, and stings, and sorrows: what grief then will it be, to be severed forever from the Highest and supreamest Good, Suppose your bodies (as some Martyrs have been used) should be torn in sunder, and that wild horses, driven contrary ways, should rack and pul your arms and legs, and heart, and bowels, one piece frō another, what an horrible kind of death would this be, think you? and yet a thousand rentings of this member from that, or of the soul from the body, are infinitely less then this one separation of the soul from God. When *Jacob* got rhe blessing from his brother *Esau,* it is said in the Text, that *he roared with a great cry and bitter,* saying to his father, *Hast thou not reserved one blessing for me also?* Imagine then, when the *wheat* must have the blessing how will the *tares* (figured in *Esau*) roar and cry, and yell, and howl again? and yet notwithstanding this unspeakable rage, all the tears of hell shall never be sufficient to bewail the loss of heaven. Hence breeds that worm that is always gnawing at the conscience, *a wor••:* (saith our Savior) *that dies not,* Mark 9.44. It shall lie day and night, biting, and gnawing, and feeding upon the bowels of the damned persons. O the stings of this worm! no sooner shall the damned consider the cause of their misery, to wit, the mis-spending of their time, the greatness of their sin, the many opportunities lost, when they might have gotten Heaven for a tear, or a sigh, or groan from a penitent heart; but this worm (or remorse) shall at every consideration give them a deadly bite, and then shall they roar it out, *Miserable wretch, what have I done? I had a time to have wrought out the salvation of my soul, many a powerful searching Sermon have I heard, any one passage whereof (had I not wickedly and willfully forsook mine own mercy) might have been unto me the beginning of the new birth; but those golden days are gone, and for want of a little sorrow, a little repentance, a little faith, now am I burning in hell fire: O precious time! O days, months, years, how are ye vanished, that you will never come again? And have I thus miserably undone myself? Come Furies, tear me into as many pieces as there are moats in the Sun, rip up my breast, dig into my bowels pull out my heart, leave me not an hair on my head, but let all burn in these flames, till I molder into nothing.* O madness of men, that never think on this all the days of your visitation, and then when the bottomless pit hath shut herself upon you, thus will this worm gnaw your hearts with unconceivable griefs. Be amazed, O ye Heavens! tremble thou Earth! let all creatures stand astonished; whilst the *Tares* are thus sentenced, *Bundle them, and burn them.*

Thus far of the word in general: but if we look on it with a more narrow eye, it gives to our hands this special observation.

The tares must have chains proportionable to their sins:Bind them in bundles] saith my Text, not in one, but in many faggots, *an Adulterer with an Adulteress, a Drunkard with a Drunkard, a Traitor*

with a Traitor, as there be several sins, so several *Bundles,* all are punished in the same fire, but all are not punished in the same degree; some have heavier chains, and some have lighter, but all in just weight and measure. The Proud shall be trod underfoot, the Glutton suffer inestimable hunger, the Drunkard feel a burning thirst, the Covetous pine in wants, the Adulterer lie with Serpents, Dragons, Scorpions, Give me leave to *bind these in bundles,* and so leave them for the fire; they are first *bundled, then burned.*

[1] Where is Lady *Pride* and her followers? see them piled for the furnace: you that jet it with your *bals and bracelets, tyres and tablets, rings and jewels, and changeable suits,* think but what a change will come, when all you (like birds of a feather) must together, to be *bound in bundles.* What then will your pride avail, or your riches profit, or your gold do good, or your treasures help, when you must be constrained to *vomit up again your riches, the increase of your house departing away, and a fire not blown utterly consuming you and them.* The rich man in the Gospel could for a time go richly, fare sumptuously, and that not only on Sabbaths or Holy-days, but (as the text) *every day:* yet no sooner had death seized on his body, but he was fain to alter both his suit and diet; hear him how he begs for water, that had plenty of wines, and see him that was *clothed in purple,* now apparrelled in another suit, (yet of the same color too) even *in purple flames:* O that his delicate morsels must want a drop of water, and that his fine apparel must cost him so dear, as the high price of his soul! why rich man is it come to this? the time was that *purple and fine linen* was thy usual apparel, that banquets of *sumptuous* dishes were thy ordinary fare, but now not the poorest beggar (even *Lazarus* himself) that would change estate with thee: Change, said I? marry no: *Remember* (saith old *Abraham) that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented:* Luke 16.25.

[2] But there are other *Bundles,* where is Gluttony and her surfetters? Do we not see how the earth is plowed, the sea furrowed, and all to furnish one Epicures table? *Sivill* sends fruit, *Canary* sugars, *Moluques* spices, *Egypt* balsamum, *Candy* oyls, *Spain* sweet meats, *France* wines, our own land cannot satisfy, but foreign kingdoms and countries must needs be sacrificed to our belly-gods: but what dainties have such *Nabal's* when they come to hell? there is a black banquet prepared for devils and reprobates; the first dish is *weeping,* the second *gnashing of teeth,* and what mirth is there where these two courses must last all the feast? The lazy Friar sweating at 〈◊〉 long meats and meals, *Heu quantum patimur* cries he? *alas how much do we suffer which are Friars?* but alas how much must you suffer at this supper, where *the meat is poison, the attendants furies, the music groans, and time without end the sauce of every dish?* See here the provision for the damned, their chains loose not, their fire cools not, their worm dies not, their woes end not, such gall and vinegar bitters every morsel. God hath proportioned this punishment for these sheaves, they are sent from surfeits to an empty dungeon, that sent away beggars empty from their doors.

[3] But more *Bundles* yet, where is *Drunkenness* with her rioters? *Lo they are trodden underfoot,* saith the Prophet, they *whose tables were full of vomit and filthiness,* are now driven to that scarcity and want, that not a cup of wine, nor a draught of beer, nor a drop of water can be got in all hell for them. *Sin must have its punishment in a just proportion:* the tongue of that rich

man that had turned down so many •uns of wine, cannot procure in hell one pot of water to cool it: in his tongue he sinned, in his tongue he is tormented: fiery heats breed a scorching thirst, yet because he denied *Lazarus* a crumb of bread, *Lazarus* must not bring him a drop of water: how? *a drop of water?* alas, what are ten thousand rivers, or the whole sea of water unto that infinite world of fire? here is a poor suit indeed, what begs he, but a cup of water, an handful of water, *a drop of water,* nay were it but a wet finger, to cool the tip of his scorched tongue? Hearken ye drunkards, and fear these flames that one day must parch your tongues. Here you may recreate yourselves by sleep when you have too much, or by idle company when you would have more, but hereafter you shall find no means to qualify these pains: sleep there is none, though it be nothing but an everlasting night: friends there be none, though all could profess their everlasting loves; you may indeed commerce with some company, but who are they save devils and reprobates, (miserable comforters) in the same condemnation? Who is not sober, that knows what portion must befall these reprobates? their mouths dry as dust, their tongues red as fire, their throats parched as coals, all their bowels clung together as the burning parchment. *He that sows iniquity shall reap vanity;* the drunkard that abuseth so much wine, must there want a little water, his tongue shall cleave to the roof of his mouth, and goblets of boiling lead run down his throat: as the pleasure, so the pain, *he was comforted, and is tormented.*

[4] And yet more *Bundles,* where is *Covetousnes* and her gripers? O the iron age we live in! was there ever less love? ever more dissembling? the covetous hoardeth, holdeth, oppresseth, or it may be puts out to usury, but never without sureties, pledges, morgages, bills or bonds; Think of those bonds ye covetous, that must *hind you in bundles;* had you then ten thousand worlds, and were they all composed of purest gold, and brim-full with richest jewels, yet would you call them all at the foot of some *Lazarus,* for one drop of water, or one puff of wind, to cool any part or piece of your tormented members. See the cruel effect of sin, he that hath no pity, shall not be pitied, no, *he shall have j•d•ement without mercy, that hath shown no mercy,* James 2.13. Thus to pay the covetous in his own coin, coffers and chests shall be brought before him, there shall devils ring him a peal of this damned coin, *of pounds, of shillings, of pence,* these accounts shall sound through his ears; and to satisfy his heart, melted gold shall be poured down his throat, yea he shall be served too with his meat in pl••• and plate and meat all boil together to his loathed supper; thus hath God satisfied him that could never satisfy himself, his gold now wants no weight, his silver is not scarce, mountains and loads are prepared for him to his greater torments.

[5] Yet again more *Bundles,* where is *Adultery* with her minions? Lo ugly fiends do embrace them, and the furies of hell be as their bosom concubines. I have read somewhere▪ but I will not deliver it as a truth) that a voluptuous man dying, and going to this place of torment, he was there saluted in this fearful manner: *First, Lucifer commands to fetch him a chair, and forthwith an iron chair red-hot with sparkling fire was brought, and he set thereon: this done, Lucifer commands again to fetch him drink, and a drink of melted lead was brought in a cup, which they straightway pouring into his open mouth, anon it came running out of all his members: this done, Lucifer commands again, that according to his use they should fetch him musitians to make him merry, and a sort of musitians came with hot glowing trumpets, and sounding them at his ears*

(whereto they laid them) anon there come sparks of fire leaping out of his mouth, his eyes, and nostrils, all about him; this done, Lucifer commands again, that according to his wonted manner he should have his Concubines, and upon this they bring him to a bed of fire, where Furies give him kisses, fiery Serpents hug about his neck, and the gnawing worm sucks blood from his heart and breasts, forever and ever. Howsoever in this story, it may be altogether truth was not brought a bed, yet imagine what a welcome shall be to the damned souls? their eyes shall startle, their ears glow, their nostrils suck up flames, their mouths taste bitterness, and for the sense of feeling (according to the measure of their sin) they are wrapped in the grisly embracements of stinging and stinking flames: where now are those dainty delights, sweet music, merry company? are all left behind? and is there no recreation in those smokie vaults? Unhappie dungeon, where there is no order but horror, no singing but houling, no ditties but their woes, no consorts but shrieks, no beauty but blackness, and no perfumes or odour, but pitch and sulphur. Let the heat of this fire cool the heat of your lust, pleasure ends with pain. *In as much* (saith God) *as the harlot glorified herself, and lived in pleasure, so much give ye to her torment and sorrow:* Rev. 18.7.

You see now (Beloved) what Tares are in *bundles, the Proud, Gluttons, Drunkards, Covetous, Adulterers;* these and such others are *bundled* by the *Reapers* at the general harvest.

[Use.] O then, having yet a little time, how should we labor to escape *Hels horror?* let the *Proud* be humbled the *Epicure* fast, the *Drunkard* pray, the *Adulterer* chastise himself to pull down his body, and for the *Covetous wretch* let him with all holy greediness lay out his bags for the eternal good of his soul: Alas, one foot in heaven is better then all your lands on earth. *I had rather be a door-keeper in the house of my God,then to dwell in the Tents* (in the houses, in the Palaces) *of the wicked.* Now then in the fear of God, reform your lives, and your harvest without question, shall be the joy of heaven; or if *Tares* will be *Tares,* what remains but *Binding,* and *Bundling? Bind them, Bundle them, Burn them.*

The harvest is done, and the Angels sing and shout for their ended task: the *Tares* are reaped, the furrows cleansed, the sickles laid aside, the sheaves *Bundled:* and to shut up all, they must be *Burned:* But stay we them a while, and at our next meeting we will set them on fire. God make us better seed, that we may receive a better crop, even that Crown of glory in the highest heavens.

To burn them.]

WE have followed the Prisoners from the Barre, and brought them to the stake, what remains further, but to kindle the Faggots, and so to shut up all with the *burning?*

Hell-fire (at the first naming) makes my soul to tremble, and would the bouldest courage but enter into a serious meditation, what it were to lie everlastingly in a red hot scorching fire, how could he choose but stand astonished at the consideration? it is *a furious fire:* Rouze up (beloved) for either this, or nothing will awake you from the sleep of sin wherein you snort too securely.

Some differences there are about this *fire:* many think it a *Metaphoricall,* others a *material fire;* be it whether it will, it is every way fearful, and far above the reach either of human or Angelical thoughts to conceive.

If it be *Metaphoricall* (as *Gregory* and *Calvin* are of mind) then is it either more, or nothing less terrible, when the Holy Ghost shadows unto us the joys of heaven by *gold, and pearls, and precious stones,* Revel. 21. there is no one thinks but those joys do far surpass these shadows: and if the pains of hell are set out by fire and flames, and brimstone, and burning, what pains are those, to which these are nothing but dumb shows or types?

Or if hell fire be *material* (as *Augustine* and *Bullenger* do conjecture) yet is it far beyond any fire on earth: mark but the difference: our *fire* is made for comfort: *hell-fire* is created for nothing else but torment: our *fire* is blown with some airy breath of man, but *hell fire* is blown with the angry breath of God; our *fire* is fed with the fuel of Wood or Cole, but *hell fire* is tempered with all the terrible torturing ingredients of Sulphur, and Brimstone; or (to cut the way nearer) I will reduce all the differences to some of these four, and so proceed in their order; they differ first in *heat,* secondly in *light,* thirdly *in their object,* fourthly, *in durance.*

First, *in heat, The pile thereof is fire and much wood, and the breath of the Lord, like a stream of brimstone doth kindle it,* Isaiah. 30.33. This *fire* is not made by the hand of man, nor blown from the bellows of some forge, nor fed with any fuel of combustible matter: no, it is the arm of God, and the breath of God, and the anger of God that kindles it sharply, and continues it everlastingly; and (I pray) *if the breath that kindles it, be like a stream of brimstone,* what is the *fire* itself? you know there is a great difference betwixt the heat of our breath, and the *fire* in our chimnies: now then if the breath of God that kindles hell *fire* be dissolved into brimstone: What a fearful *fire* is that, which a great torrent of burning Brimstone doth ever mightily blow? A torrent of Brimstone said I? no, it is not Brimstone, but *like Brimstone,* like to our capacity, although for the nature this *like* is not *like;* nay, could we know exactly what this breath were, you would say (I warrant you) it were far more hotter then ten thousand Rivers of Brimstone, were they all put together: *Our God* (saith the Apostle) *is a consuming fire,* Heb. 12.29. And if God be a *fire,* what then is *hell fire,* kindled by the breath God? *O my soul, how canst thou but tremble at the thought of this fire, at which the very Devils themselves do quake and shiver?* Pause a while and consider, wert thou arraigned at some earthly bar, thy doom past, the execution at hand, and thy body now ready to be cast, (as many a Martyrs was) into some burning fire, or boiling Caldron: O how wouldest thou shout and roar, and cry through the extremity of torment? but what is a boiling Caldron, to that boiling sea of fire and brimstone? pitch and sulphur, boil altogether, were not this enough? see there the perplexing properties of such heats; they burn as Brimstone, darkly to grieve the sight, sharply to afflict the sense, loathsomly to perplex the smell: it is a *fire* that needs no bellows to kindle it, nor admits of the least air to cool it; the fuel wastes not, the smoke vents not; the chimnies are but Reprobate credits, where they lie scorching, burning, houling their lullabies, and their nurses furies. The flames of *Nebuchadnezzar's fire,* could ascend forty nine Cubits; but if hell be a bottomless pit, sure these flames have an endless height, how hot then

is that glowing Oven, where *the fire burns lively the blasts go strongly, the wheels turn roundly, and the darkened fuel are those damned souls that burn in an heat surpassing ours, unspeakable of us,* here is one difference.

Secondly, as hell fire differs from ours in *heat,* so in *light. Cast that unprofitable servant* (saith our Savior) *into utter darkness,* Mat. 25.30.*Vtter]* to perplex the mind, *Darkness]* to confound the eye. Consider but the terror of this circumstance, if a man alone in darkness, should suddenly hear a noise of ghosts, and spirits coming towards him, how would his hair bristle, his tongue faulter, his blood run to the heart? yea, (I dare say) although he felt never a lash from them on his body, yet the only houling of devils, would make his very inmost heart to shake and shudder? O then, what horror is that when darkness must surround thee, and devils hollow to thee, and reprobates shrick at the lashing of their bodies, and all hell be filled with the cries and echoes of *Woe. woe. woe•* for their torments, and the darkness? May be you will object, if there be *fire,* there is assuredly light: nay, (without question) this *fire* hath *heat,* no *light;* it is a dark smoky flame, that burns dim to the eye, yet sharp to the f•nce; o• it may be• (as some do imagine) this *fire* affords a 〈...〉 p••i•eous o• obscure light, but how? not for comforts, but confusion. Conceive it thus, he that in twilight sees deformed Images, or in the night beholds shapes of Ghosts, and spirits, by a dim dark light, why better he saw nothing, then suck t••••le vis••ns▪ such fears, nay a thousand times worse are prese•ved to the 〈◊〉 of Reprobates, they may discern through darkness, the ugly face• of fiend •f the foul visages of Reprobates, the furious torments of their friends, or parents, while all lie together in the same condemnation. What comfort affords this light, where nothing is seen but the Judges wrath, and the prisoners punishment? O (will they cry) that our eyes were out, or the flames were quenched, or that some period were put to this endless night of darkness! but all in vain, lo pillars of smoke arise out of the infernal pit, which darken the light, as the fire lightens the darkness: and this the second difference.

Thirdly, there is yet another difference, in the *fuel or object of this fire;* ours burns not without *materials,* this works also on *spirituals.* It is (I confess) a question whether devils suffer by *fire?* and how may that be? some are of opinion, that they are not only spirits, but have bodies, not organical as ours, but aereall, or somewhat more subtle then the air itself: this opinion howsoever most deny, yet *Austin* argues for it; for if men and devils (saith he) are punished in the same *fire,* and that *fire* be corporeal, how are Devils capable of the suffering unless they have bodies, (like men) fit for the impression? And yet if we deny them to have bodies, I see no impossibility, but that spirits themselves may suffer in hell fire: is it not as easy with God to join spirits and fire, as souls and bodies? as therefore the soul may suffer through the body, so likewise may those spirits be tormented by *fire.* I will not argue the case either with, or against *Austin,* yet safely may we put this conclusion; *not only men in their bodies, but devils and souls must together be tormented in hell fire.* thus our Savior couples them in that last heavy doom,*Go ye cursed into everlasting fire prepared for the devil and his Angels.* What a *fire* is this? it tries the reins, it searcheth the bowels, it pierceth the very soul and inmost thoughts. *O fire* above measure! where spirits are the tormentors damnation the punishment, men and devils the fuel and the breath of an offended God the Bellows. Think not on your fires, that

gives you heat for warmth, or light for comfort, neither *fear you him that kills your bodies,* but hath no further commission to hurt your souls: here is another *fire,* another *Judge,* a *fire* that kindles souls, a *Judge* that sends bodies and souls to *everlasting fire:* such heats, such darkness, such objects accompany this *fire,* the heat is intolerable, darkness palpable, body and soul both combustible, all burn together that have sinned together. This the third difference.

Lastly, there is a difference in *durance,* our *fire* dyes quickly, but *hell fire lasts forever.* This is done (saith *Austin) admirably,yet actually,* the burning bodies never consume, the kindled fire never wastes with any length of time. We read of a certain salt in Sicilia, that if put into the fire, it swims as in water, and being put into water crackles as in fire; we read of a fountain in Libya, that in a cold night is so hot, that none can touch it, & in a hot day so cold that none could drink it: If God thus work miracles on earth, dost thou seek a reason of God's high and heavy judgment in hell? I see the pit, I cannot find the depth; there is a fire that now stands as it was created, it must be endured, yet never, never must be ended. The custom of some countries, that burn malefactors, use the least fires for greatest offenders, that so the heat being lessened, the pains might be prolonged, but if this be so terrible to them, whose *fire* is but little, and whose time cannot be long, what an exceeding horrible torment is this in hell, where the *fire* is extreme great, and the time forever and ever lasting? Suppose you, or any one of you, should lie one night grievously afflicted with a raging fit of the Stone, Collick, Strangurie, Toothach, Pangs of travail, and a thousand such miseries incident to man, how would you toss and tumble? how would you turn your sides, tell the clock, count the hours, expect every moment for the gay-bright morn, and till then esteem every hour a year, and every pang a misery matchless, and intolerable: O then what will it be (think you) to lie *in fire and brimstone,* kept in highest flame by the unquenchable wrath of God, world without end? how tedious will be that endless night, where the clock never strikes, the time never passes, the morn never dawns, the Sun never rises; where thou canst not turn nor toss, nor tumble, nor yet take any rest; where thou shalt have nothing about thee but darkness, and horror, and wailing and yelling, wringing of hands and gnashing of teeth for evermore? Good Lord, that for a smile of present pleasure, men should run upon the rock of eternal vengeance! Come, ye that pursue vanity, and see here the fruit of sin at this harvest of Tares, *Pleasures are but momentary,but the pangs are eternal:* Eternal? how long is that? Nay, here we are silenced, no Limner can set it forth, no Orator can express it; if all times that ever were, and ever shall be should be put together, they would infinitely come short of this *fiery eternity;* the latitude thereof is not to be measured, neither *by hours, nor days, nor weeks, nor months, nor years, nor Lustra's, nor Olympiads, nor Indictions, no Jubilees, nor ages, nor* Plato's *years, nor by the most slow motions of the eighth sphere, though all these were multiplied by thousands, or millions, or the greatest multiplyer, or number numbering that can be imagined.* Plainly in a word, count if you please, ten hundred thousand millions of years, and add a thousand myriads of ages to them, and when all is done, multiply all again by a thousand, thousand, thousand of thousands, and being yet too short, count all the thoughts, motions, mutations of men and Angels, add to them all the sands of the sea, piles on the earth, stars in the Heavens, and when all this is done, multiply all again by all the numbers, squares, cubicks of Arithmetic, and yet all these are so far short of eternity, that they

neither touch end nor middle, nor the least part or parcel of it: what then is this which the damned suffer? *eternal fire?* we had need to cry out *Fire, fire, fire:* Alas, to what end? there is no help to extinguish *fire* that must burn forever: your Buckets may quench other *fires,* not this; no milk nor vinegar can extinguish that *wild-fire:* it is *a fire* which no means can moderate, no patience can endure, no time can forever change, but in it whosoever woefully lies, their flesh shall frie, their blood shall boil, their hearts consume; yet they shall never die, but dying live, and living die; death in life, life in death, miserable ever. This is that consideration, which shall bring all the damned Reprobates to shriek and howl everlastingly: were they persuaded that after millions of years they should have one year of pleasure, or after thousands of millions they should have some end of torment, here would be a little hope; but this word *Ever]* breaks their hearts asunder: this *ever, ever,* gives new life again to those insufferable sorrows; and hence it is, that when all those millions of years are done and gone, then (God knows) must the wheels of their torment whirl about and about: Alas? the *fire* is durable, the heat continual, the fuel immortal, and such is the end of Tares, they must burn without end: *Bind them in bundles to burn them.*

Lo here the *fire of hell,* which compared to ours on earth, it differs *in heat, in light, in fuel, in durance:* Let your souls work on these objects, that they never come nearer to those flames.

[Use. 1] *Who amongst us would dwell with devouring fire, who amongst us would dwell with everlasting burnings?* Beloved, as you tender your souls, and would escape the flames, reform your lives whiles you have yet a little time. You hear it sounded in Synagogues, and preached in pulpits: what sound? but *heaven or hell, joys or torments;* the one befalling the good, and the other the just end of the wicked. Do we believe this truth? and dare we commit sin, whose reward is this fiery death? upon due consideration, how is it that we sleep, or rest, or take a minutes ease? lesser dangers have bestraught some out of their wits, nay bereaved many of their lives: how is it then that we run headlong into this *fire,* yet never weigh whither we are going, till we are dropping into the pit, whence there is no redemption. Look about you while it is called *today,* or otherwise woe and alas that ever you were born, be sure a time will come, when miseries shall march, Angels beat alarms, God sound destruction, and the tents of his enemies be all set on fire, *Bind them in bundles to burn them.*

[Use. 2] Or yet if comparisons can prevail, suppose one of you should be taken, & brought along to the mouth of an hot fiery furnace, then (comparing sin with its punishment) might I question you, how much pleasure would you ask, to continue there burning but one year? *how much* (would you say?) *surely not for all the pleasures and treasures that all this world can afford you.* How is it then, that for a little sin, that endures but a moment, so many of you so little regard eternal punishment in hell fire? If we should but see a little child fall into the fire, and his very bowels burnt out, how would it grieve us, and make our very hearts bleed within us? how much more then should it grieve you to see, not a child, but your own bodies and souls cast away for a momentary sin into the lake of fire, that never shall be quenched? If a man should come amongst us, and cry *Fire, Fire,* thy house is all on *Fire,* thy corn, thy cattle, thy wife, thy children, and all thou hast are burning all together, how would this

astonish us, making both the hair to stand upright on our heads, and the tears to gush out of our eyes? Behold then, and see the spirit of God cries out, *Fire, fire;* even the dreadful *fire* of hell gapeth ready to devour, not thy house, thy corn, or thy cattle, but t•• poor soul, and that for evermore: O then how should this break your flinty hearts asunder, and make your souls bleed again and again: if you have any spark of grace, this (me thinks) should move you to a strict 〈...〉, if you have any care of your souls, this (me thinks) should make you to walk humbly, and purely; carefully and consci••••bly towards God, and towards man: if not, what remains but *fire, fire: Bind them in bundles to burn them.*

[3] Or yet if example can persuade us more, meditate on the miserable condition of that nameless rich man: Suppose you saw him in hell torments, compassed about with furies, fires, and all that black guard below, his tongue flaming, his eyes staring, his conscience biting, his soul suffering, his body all over-burning in that fire of hell. O lamentable fight! but to make it more lamentable, hearken how he roars and cries through the extremity of pains: *O torment, torment! how am I tormented in this fire? my head, my heart, my eyes; my ears, my tongue, my tongue is all on fire, what shall I do? whither shall I fly for succor? within me is the worm, without me is fire, about me are devils, above me is* Abraham, *and what glorious star is yond I see, but* Lazarus, *poor* Lazarus *in his bosom? what is a beggar exalted, and am I in torments? Why* Abraham father Abraham, have 〈◊〉 on me: *See here a man burning, schorching, frying in hell* 〈◊〉*, one dram of mercy, one drop of water to a tormented soul; Oh I burn, I burn, I burn without ease or end, and is there none to* 〈◊〉 *me? Come* Lazarus (*if* Abraham *will not hear) let me beg of thee • beggar, and howsoever I denied thee a* 〈◊〉 *•f bread, yet be so good, so charitable, as* to dip the tip of thy finger in water, and cool my tongue. *It is a poor suit I ask not to dive, but* dip; *not thy hand, but* finger; *not all, but* the tip of it; *not in s•••, but* water; *not to quench, but* to cool; *not my body, but my least member, be it my* tongue *only: no ease so little, no grant so poor, no remedy so small, but happy were I if I could obtain it, though I begged it with tears and prayers of a thousand thousand years continuance: But see* Abraham *and* Lazarus *deny my suits; I burn, and neither God, nor Saint, nor Angel takes pity on me: and shall I cry for help on devils? alas! they are my tormentors that lash me, and cut me with their whips of burning steel and iron.* O beloved! what shall we say to the roaring rage of this tormented wretch? Alas! alas! how little do men think on this? they can pass away time sporting and playing, as if they went to prison but for a few weeks, or days, just like men, who having the sentence of death past upon them, run fooling and laughing to the execution; but when once hell mouth hath shut herself, then shall they find nothing but eternity of torments: in the fear of God take heed in time of this eternity, eternity, lest *you also come into this place* of eternity, eternity *of torment:* it is the doom of *Tares,* woe to them whosoever, that are of the number, for they *they]* must be *gathered, and bound, and bundled, and burned.*

We have now done our task, and ended the harvest: if you please to cast back your eye upon the particulars delivered, they amount to this sum.

Whatsoever a man sows that shall he reap, Gal. 6.7. If the enemy sow *Tares,* and we nourish the seed, what think you is the Harvest? *Gather ye together first the Tares,* saith our Savior to the Angels: they are branded in their name, *Tares]* sped in the time, *first]* cursed in their doom,

gathered] but worst in the hands of their executioners, it is by *Angels]* and yet what is all this to the latter work in hand? If the *Tares* weeded up might rot in the furrows, the punishment were less; but as they are gathered, so they must be *bound.]* Is that all? nay, as they are bound, so they must be *bundled]* Is that all? nay, as they are bound and bundled, so they must be *burned] Bind them in bundles to burn them.* I must end this Text, yet am loath to leave you where it ends: As there is an harvest of Tares, so there is a better harvest of Wheat,*They that sow in tears shall reap in joy;* if we repent us of our sins, we shall have a blessed harvest indeed: how? forty grains for one? nay, (by the promise of our Savior) *an hundred fold. A measure heapen, and shaken, and thrust together,and yet running over.* Every Saint shall have joy and glory, fountains of pleasure, and rivers of delight, where they may swim, and bathe their souls forever and ever: what though Tares must to the fire? the Wheat is gathered into Heaven. Pray you then with me, that we may be Wheat, not Tares; and God so bless the seed, that every soul of us may have a joyful harvest in the kingdom of Heaven. *AMEN.*

FINIS.

Right Purgatory.

HEB. 1.3.

When he had by himself purged our sins.

THe point is not full, but to make it up, the Text stands compassed with words of wonder, concerning the *word,* our Savior; he that is *the Son of God, heir of all things, creator of the world, the brightness of his glory, the image of his person, and upholder of all things by the word of his power,* stands here as the subject of humility and glory: *he purged our sins, and sits on the right hand of the majesty on high. He purged our sins,* by his suffering on the cross, *he sits on God's right hand,* by obtaining the crown: *he purged our sins* by dying for them, *he sits on God's right hand,* by ruling with him; what need we more? here is his *passion* and *session* in the same order he performed them, for then *he sate down on the right hand of his Father, when he had by himself purged our sins.*

But to come nearer the words, they are as the drugs of an Apothecary, and we will examine the ingredients. *O I am sick of love,* saith the Church in Canticles, *Cant.* 5.8. Sick indeed, not of *love* only, but of *sin* also; a disease that infatuates the mind, gripes the conscience, distempers the humors, disturbs the passions, corrupts the body, endangers the soul: Is not he blessed that can help this malady? Come then ye that labor of sin, and to your endless comfort see here the manner of the cure: there is a Physician *he,]* the patient *himself,]* the physic administered *when he had purged,]* the ill humors evacuated, *when he had purged our sins.]*

Or to gather up the crumbs, lest in this costly receipt or physic anything be lost; see here the remedy girt and compassed with each necessary circumstance, the time *when,]* the person *he,]* the matter *purged,]* the manner, *by himself,]* the disease, *sin,]* the extent of it, *ours.]* Observe all, and you find no time more dismal then this *when,]* no person more humbled

then this *he]* no physic more operative then this *purge,]* no disease more dangerous, no plague more spreading then *sin,] our]* sin, for which he suffered, *When he by himself had purged our sins.]*

We have opened the body of the Text, now look on the parts, and you may see the Anatomy of our Savior in every member of it.

When]

THe Text begins with the time, *When] he had purged:]* and this time (saith *Erasmus*) according to the original denotes the time past, lest that we had thought *he had purged our sins by his sitting him down at the right hand of God.* First therefore (saith the Apostle) *he purged,]* and then *sate:]* he first purged by his death, and when that was done, *he sate at the right hand of the Majesty, in the highest places.* Whence observe:

[Doctrine.] *The time that Christ purged was in the days of his humiliation.* Then was he born, *Matth.* 1.18. then was he tempted, *Matth.* 4.1. then was he circumcised, *Luke* 2.21. then was he traduced, *Matth.* 11.19. then was he persecuted, *John* 8.59. then was he betrayed, *Matth.* 26.16. then was he apprehended, *Matth.* 26.50. then was he mocked, *Matth.* 27.29. then was he crucified, *Matth.* 27.35. But all his life was full of infirmity, so (according to the nature of all infirmities) he had those four times mentioned by Physicians in his life, *the beginning, the increase, the* Akmen *or state, and declination.* Give me leave but to prosecute these *times,* and by that *time* we have done, the hour (I know) will summon us to a conclusion.

[1] First then he had his 〈in non-Latin alphabet〉, his *beginning,* and that was the first time of his *purging,* even at his birth; then took he our infirmities upon him, and in some measure evacuated the brightness of his glory, to become for us a poor, a weak, a silly babe on earth. Mark (I pray) how this *purge* works with him at his first entrance into the world, it brings him into so poor and low estate that heaven and earth stand amazed at so great a change: where was he born, but at Bethlehem, a little city? where did the shepherds find him, but in a poor sory cottage? and there if we look after majesty, we find no guard but *Joseph,* no attendants but *Mary,* no heralds but Shepherds, none of the bed-chamber but beasts and oxen, and howsoever he is styled *King of the Jews,* yet the Jews cry out, *They have no King but Caesar.* His mother indeed descended of kings, and he himself gives crowns to others, *of victory, of life, of glory,* but for his own head no crown is prepared but *a crown of thorns:* anon you may see him clothed in purple, anointed with spittle, but for the *crown* we speak of, they can afford him no richer then of the hedge, no easier then of thorns.

Thus for the *beginning,* what then is the *increase* of this?

[2] This *increase* (say Physicians) is *when the symptoms more manifestly appear either of life or death;* and no sooner was our Savior born, but he had manifest tokens evidently showing that for us he must die. If you run through his life, what was it but a *sickness and a purge?* Consider his parcitie in abstinence, his constancy in watching, his frequency in prayer, his assiduity in labor. But how soon, and *Herod* makes him flee into Egypt, and live an exile in a strange land? At his return he dwells at Nazareth, and there is accounted *Jesus the carpenter.* When he

enters into his Ministry, he hath no house to repose him, no money to relieve him, no friends to comfort him. See him first set on by Satan, then by men; he is led into the wilderness by the spirit, and there he *fasts forty days and forty nights,* without bit of bread, or drop of water. The devil (seeing this opportunity) begins his temptation, who presently overcome, the Jews follow after him with hue and cry: mark but their words and works: In word they call him *a glutton, a drunkard, a deceiver, a sinner,a mad-man, a Samaritan, and one possessed with a devil.* Good words I pray! is not he the anointed of God? the Savior of men? yes, but *they rendered me evil for good, and hatred for my good will,* said the Psalmist in his person. When therefore he did miracles, he was a sorcerer; when he reproved sinners, he was a seducer; when he received sinners, he was their favourer; when he healed the sick, he was a breaker of the Sabbath; when he cast out devils, it was by the power of devils; what and how many unjust contumelies endured he of the Pharisees, who sometimes cast him out of the city, accused him of blasphemy, cried *Out upon him, he was a man not worthy to live.* And as they say, they do; observe but their works: First they send officers to apprehend him, but they being overcome with the grace of his speeches, return only with this answer,*Never man spake like this man.* Then took they up stones to stone him, but by his miraculous passage (whiles they are a conspiring his death) *he escapes out of their hands:* then lead they him to an hill, thinking to throw him down headlong, and yet all would not do for ere they are aware of it, he fairly *passeth through the midst of them all.* At last his last passion draws near, and then men and devils combine in one to make him at once wretched and miserable: *He is despised and rejected of men: yea he is a man full of sorrows* (saith the Prophet) *and hath experience of infirmities,* Isaiah 53.3.

Or for a further inquiry, let us do what our Savior bids, *Search the Scriptures,for they are they which testify of him.* We have but two Testaments in the whole Bible, and both these give full evidence of Christ's miserable life. In the Old Testament it was prefigured by *Adams* penalties, *Abel's* death, *Abraham's* exile, *Isaac's* offering, *Jacob's* wrestling, *Josephs* bonds, *Jobs* suffering, *David's* mourning; yea, the Prophets themselves were both figures, and delivered prophesies of our Savior's afflictions. Thus *Isaiah* of him: *Surely he hath born our griefs, and carried our sorrows, yet we did not esteem him stricken, smitten of God, and afflicted,* Esa. 53.4. Thus *Jeremy* of him: *He gives his cheeks to him that smites him, he is filled full with reproach,* Lam. 3.30. Thus *Daniel* of him, *After threescore and two weeks shall Messiah be slain: and shall have nothing,* Dan. 9.26. Thus *Zechary* of him, *What are these wounds in the midst of thy hands? and he shall say, With these wounds was I wounded in the house of my friends,* Zach. 13.6. But come we to the New Testament; and in every Gospel, we may not only read, but see him suffer: *Matthew* who relates the history of his life, what writes he but a tragedy, wherein every chapter is a scene? Look through the whole book, and you read in the *first* Chapter,*Joseph* will not father him; in the *secondHerod* seeks to kill him; in the *thirdJohn* the Baptist would needs out his humility deny him baptism; in the *fourth* he fasts forty days, and forty nights, and is tempted in the wilderness; in the *fifth* he fotetells persecutions, and all manner of evil against his Apostles; in the *sixth* he teacheth his church that strict course of life, in fasting, praying, giving of alms, and forgiving of enemies; in the *seventh* he concluds his Sermon made on the top of a mountain; in the *eighth* he comes down, and towards night hath no house to harbor in, nor

pillow to rest his head on; in the *ninth* he is rebuked of the Pharisees for not fasting; in the *tenth* all men hate his disciples for his sake; in the *eleventh* they call him that knew no excess, a glutton and a drunkard; in the *twelfth* they tell him how he casts out devils through *Beelzebub* prince of devils; in the *thirteenth* they are offended at him, and derive his pedigree from a Carpenter; in the *fourteenthHerod* thinks him to be *John Baptists* ghost; in the *fifteenth* the Scribes reprehend him for the breach of their traditions; in the *sixteenth* the Sadducees tempt him for a token; in the *seventeen* he pays tribute to Caesar; in all the rest he foretells and executes his passion: now count not chapters, but hours, from that hour wherein he was saught for, until the sixth hour of his crucifying: one betrays him, another apprehends him, one binds him, another leads him bound from *Pilate* to *Herod,* from *Herod* back again to *Pilate;* thus they never leave him, till his soul leave the world, and he be a dead man amongst them.

You have seen the *beginning* and *increase,* and we'll now draw the Curtains, that you may behold the *Bridegroom where he lieth at Noon day,* to wit, in the state or vigor of his grievous sufferings.

This state, or *Akmen* (say Physicians) is *when nature and the disease are in greatest contention, when all the symptoms are become most vehement, so that neither nature or the infirmity, must needs, have the victory;* and *although* (say Divines) *all Christ's life was full of miseries,yet principally and chiefly is, that called his passion in Scripture, which he endured two days before death:* and *to this extreme passion* (saith a Modern) *is the purging of sins chiefly attributed.* Come then, *ye that pass by, behold, and see, if there was ever any sorrow like unto this sorrows; which is done unto him in the day of God's anger.* His infirmities are now at full, and the symptoms which make it evident unto us, are some inward, some outward, inward in his soul, outward in his body: we'll take a view of them both.

First, his *soul, it began to be sorrowful,* saith *Matthew: to be amazed and very heavy* saith *Mark: to be in an agony* saith *Luke: to be troubled* saith *John:* Here is sorrow, and heaviness, and agony, and trouble, the estimate whereof we may take from his own words in the garden; *My soul is exceeding sorrowful,even unto death:* Now was the time *he purged,* not only in his body, but his soul too; *now is my soul troubled, and what shall I say? Father save me from this hour, but for this cause came I unto this hour.* A fatal hour sure, of which it was said before often, *his hour was not yet come,* but being come, he could then tell his Disciples, *the hour is at hand,* and after tell the *Jews,this is your very hour, and the power of darkness:* Now was it that Christ yielded his soul for our souls, to the susception of sorrow, perpession of pain, and dissolution of nature: and therefore even sick with sorrow, he never left *sweating,weeping and crying, till he was heard in that which he feared.*

Secondly, as his *soul,* so his *body* had her symptoms of approaching death: Our very eye will soon tell us, no place was left in his *body* where he might be smitten and was not: his skin was torn, his flesh was rent, his bones unjoynted, his sinews strained; should we sum up all? See that face of his, *fairer then the Sons of men,* how it is defiled with spettle, swoln with buffets, masked with a cover of *gore-blood;* see that *head, white as white wool, and snow,* how is it Crowned with thorns, beaten with a reed, and both head and hair died in a sanguine red that issued from it; see those *eyes* that *were as a flame of fire,* how they swim with tears, are

dim with blood, and darken at the sad approach of dreadful death: see that *mouth* which *speak as never man spake,* how it is wan with strokes, grim with death, and embittered with that tartest potion of gall and vinegar: Should we any lower? See those *arms* that could embrace all the power of the world, how they are strained and stretched on the Cross; those *shoulders* that could bear the frame of Heaven, how they are lasht with knotty cords, and whips; those *hands* that made the world, and all therein, how are they nailed and clenched to a piece of wood; that *heart* where never dwelt deceit nor sin, how it is pierced and wounded with a soldiers spear: those *bowels* that yearned with compassion of others infirmities, how they are dry and pent with straining pulls: those *feet* that walked in the ways of God, how they are bored, and fastened to a Cross with nails: from hand to foot there is no part free, but all over he is covered in a mantle of cold blood, whose garments were doft before, and took of them that were his hangmen: Poor Savior, what a woeful sight is this? *A bloody face, thorny head, watery eyes, wan mouth, strained arms, lashed shoulders, nailed hands, wounded heart, griping bowels, bored feet:* Here is sorry pains, when no part is free: and these are the outward Symptoms of his state that appear in his *Body.*

We have thus far seen our Sun *(the Sun of righteousness)* in the daybreak, and rising, and height of his suffering: what remains further, but that we come to the *Declination,* and so end our journey for this time?

This *Declination* (say Physicians) is,*when Nature overcomes sickness, so that all diseases attain not this time, but those, and those only that admit of a* Recovery: *yet howsoever* (saith my Author) *there is no true declination before death: there is at least a seeming declinatian, when sometimes the symptoms may become more remiss, because of weak nature yielding to the fury and tyranny of death overcoming it.* I will not say directly, that our Savior declined thus, either in deed, or in show: for neither was *the cup removed from him,* nor died he by degrees; but in perfect sense, and perfect patience both of body and soul, he did voluntarily, and miraculously *resign his Spirit* (as he was praying) *into the hands of his Father.* Here then was the true *declination* of this Patient, not before death, but in death, and rightly too: for then was it that this Sun went down in a ruddy Cloud; then was it that this Patient received the last dregs of his *Purge;* then was it that God's Justice was satisfied, the *consummatum est* was effected, all was finished: as for his burial, resurrection, and asscension which follow after this time they serve not to make any satisfaction for sin, but only to confirm it, or apply it, after it was made and accomplished.

[Use 1] But what use of all this? Give me leave (I pray) to shake the tree, and then do you gather the fruit: from the first part, his birth, we may learn *Humility,* a grace most prevailing with God for the obtaining of all graces; this was it that made *David* King, *Moses* a Governor: nay, what say we to Christ himself, who from his first entrance, until his departure to his Father, was the very mirror of true *Humility* it felf? *Learn of me* (saith he) *to be humble and lowly in spirit, and you shall find rest unto your souls.* Hereunto accorded his Doctrine, when he pronounced them *Blessed* who were *poor in spirit,* hereunro accorded his reprehension, when he disliked their manners who were wont *to choose out the chief rooms at feasts:* hereunto accorded his practice, when he vouchsafed to *wash his Disciples feet, and to wipe them with the*

towell wherewith he was girded. O *Humility,* how great are thy riches, that are thus commended to us! thou pleasest men, delightest angels, confoundest devils, and bringest thy Creator to a Manger, where he is lapped in rags, and clothed in flesh! Had we Christian hearts to consider the *Humility* of our Redeemer, and how far he was from our haughty dispositions, it would pull down our Pharisaical humors, and make us far better to remember ourselves.

[Use 2] Secondly, as we learn *humility* from his birth, so we may learn *patience* from his life.*If any man will come after me* (saith our Savior) *let him deny himself, and take up his cross and follow me.* Dear Christian, if thou wilt be saved, mind thy Christ: Art thou abused by lies, reproaches, evil sayings, or doings? we cannot more show how we have profited in Christ's School, then by enduring them all: if *patience* be in our calamities, they are no calamities, but comforts: this is that comfort that keeps the heart from envy, the hand from revenge, the tongue from contumely, and often overcomes our very enemies themselves, without any weapons at all. Come then, and do you learn this lesson of our Blessed Redeemer! are you stricken? so was Christ of the *Jews:* are you mocked? so was Christ of the Soldiers: are you betrayed of your friends? so was Christ of his Apostle: are you accused of your enemies? so was Christ of the Pharisees: why complain you of being injured and maligned, when you see the Master of the house himself called *Beelzebub? Hereunto ye are called* (saith *Peter) for Christ also suffered for us, leaving us an example, that ye should follow his steps,* 1. Pet. 2.21.

[Use 3] Thirdly, as *Patience* from his life, so we may learn *Remorse* from his Passion, *Is it nothing to you, all ye that pass by?* O look on him, and let this look breed in you a *remorse* and *sorrow* for your sins: Our Savior labors in the extremities of pangs, his soul is sick, his body faints, and would you know the reason? Why, thus is the head wounded that he might renew health to all the body; we sin, and Christ Jesus is heavy, and sore, and sick, and dies for it: his soul was in our souls stead, his body endured a *Purgatory* for us, that we both in body and soul might escape hell-fire, which our sins had deserved: who but considers what evils our sins have done, that will not grieve and mourn at the sin he hath committed? *Oh that my head were a fountain of tears, that I might weep day and night for the sins of the daughters of my people! We have sinned, we have sinned, and what shall we say to thee, O Savior of men? Alas! our sins have whipped thee, scourged thee, crowned thee, crucified thee; and if I have no compassion to weep for Thee, yet, O Lord, give me grace to weep for myself, who have done thus to Thee: O my Savior! O my sins! It is I that offend, it is thou must smart for it.*

Fourthly, we may yet learn another lesson, *Christ* (saith *Paul) humbled himself, and became obedient to the death, even the death of the Cross,* Phil. 2.8. and is it not our parts to be *obedient* to him who became thus *obedient* for us? We may gather *Humility* from his birth, and *Patience* from his life, and *Remorse* from his Passion; and to make up the posie, here is one flower more, *Obedience,* which that Tree also yielded whereon he suffered.*If you love me* (saith our Savior) *keep my Commandments.* How, blessed Savior? *If you love me? Who will not love thee, who hast so dearly loved us, as to give up thy dearest life for the ransom of our souls?* But to tell us that there is no better testimony of our love, then to obey his commands, he woes us with these sugared words *(whose lips like Lilies,are dropping down pure Myrrh) if you love me: If you love me,* learn *obedience* of me, *keep my Commandments:* and to move us the more (if all this cannot)

what *love and obedience* was there in him think you? Consider, and wonder! That the Son of God would banish himself thirty three years from his glorious Majesty; and what more? would be born man; and what more? would be the meanest amongst men; and what more? would endure the miseries of life; and what more? would come to the bitter pangs of death; and what more? would be *made obedient to the death, even the death of the Cross;* a degree beyond death. *O Son of God, whither doth thy humility descend?* but thus it must be, the Prophets had foretold it, and according to their prophesies the days were accomplished, *When he himself must be purged:* He was *born, he lived, he suffered, he died,* and thus run round the wheels of those miserable times; *When] he had by himself purged our sins.*

You see the *Time*'s past, and a new *Time* must give you the remainder of the Text; the *Time* is *when,]* the Person *He,]* and *he* it is that in order will next come after, only have you the patience, till we have the leisure to draw out his picture, and then you shall see him in some mean proportion, *Who had by himself purged our sins.*

He]

WE have observed the time *When he purged,* and now time it is that you know the Physician who administers it: the Apostle tells you it is *He]* that is, Christ our Savior, who seeing us labor in the pains and pangs of sin, *he bows the heavens and comes down;* he takes upon him our frailty, that we through him might have the remedy to escape hell fire. Come then, *and behold the man,* who undertakes this cure of souls;*He cometh leaping upon the mountains, skipping upon the hills,* saith *Solomon* in his Songs: and *would you know his leaps,* saith *Gregory?See then how he leaps from his Throne to his Cratch, from his Cratch to his Cross, from his Cross to his Crown;* downwards and upwards, *like a Roe or a young Hart upon the mountains of spices.*

His first *leap downwards* was from heaven, and this tells us how he was *God* from everlasting: so said the Centurion, *Surely this man was the Son of God, Mark* 15.39. How else? the sin of man could no otherwise be expiated, but by the Son of God; man had sinned and God was offended, therefore God became man, to reconcile man to God: Had he been man alone, not God, he might have suffered, but he could not have satisfied; therefore this man was God, that in his man-hood he might suffer, and by his God-head he might satisfy: O wonderful Redemption! that God must take upon him our frailty: had we thus far run upon the score of vengeance, that none could satisfy but God himself? could not he have made his Angels Ambassadors, but he himself must come in person? no; Angels, or Saints could neither super-erogate, but if God will save us, God himself must come and die for us: it were sure no little benefit, if the King would pardon a Thief; but that the King himself should die for this Malefactor; this were most wonderful, and indeed beyond all expectation; and yet thus will the King of heaven deal with us, he will not only pardon our faults, but satisfy the Law: we sin against God, and God against whom we sin, must die for it: this is a depth beyond founding, an height above all human reach, what is he? God.

But we must fall a note, the *Creator* is become a *Creature;* if you ask what Creature? I must tell you, though it were an *Angel,* yet this were a great leap, which no created understanding

could measure; what are the *Angels* in respect of God? he is their Lord, they but his servants, ministers, messengers, and howsoever it would dazzle us to behold their faces, yet cannot the brightest *Angels* stand before God, but they are fain *to cover their own faces with a pair of wings:* the difference may appear in *Revel.* 5.13, 14. where *the Lamb* is said to *sit upon the Throne,* but *the four Beasts and four and twenty Elders fall down and worship him.* Is not here a great distance betwixt the Lamb in his Throne, and the Beasts at his feet? and yet thus far will the Lamb descend that for our sakes he will disthrone himself, reject his state, take the office of an *Angel,* to bring us the glad tidings of salvation in *purging our sins.*

And was he an *Angel?* nay that was too much, *he was made* (saith the Apostle) *a little lower then the Angels for the suffering of death,* Heb. 2.9. What? the Son of God to be made *lower* then the *Angels?* here was a *leap* beyond the reach or compass of all human thoughts; he that made the Angels, *is made lower by a little then the Angels;* the Creator is not only become a creature, but inferior to some creatures that he did create: O ye *Angels,* how stand ye amazed at this humility? that God your Master should become meaner then his servants, that the Lord of heaven should deny the dignity of *powers, principalities, Cherubims, Seraphims, Arch-Angel, or Angel:* O Jesus! how contrary art thou to thy aspiring Creatures? some *Angels* through pride would needs be as God, but God through humility is made *lower then the Angels,* not equal with them, but a note below them, as *David* that sweet singer of *Israel* sung, *thou madest him little lower then the Angels,* Psalm 8.9.

But how much lower? *by a little* (saith *Paul*) and if you would know what that little was, he tells you again, that *he took not on him the nature of Angels, but he took on him the seed of Abraham, Heb.* 2.16. Here is that great *abyss,* which all the powers of heaven could no less but wonder at: *Abraham's* Lord is become *Abraham's* Son; the God of *Abraham,* the God of *Jsaac,* and the God of *Jacob,* hath took upon him the seed of *Abraham,* the seed of *Isaac,* and the seed of *Jacob;* wonder above wonders! that God should take the shape of *Angels,* is more then we can think, but to take on him the nature of *man,* is more then the tongue of Angels can express; that the King of heaven should leave his glorious mansion, and from the bosom of his Father come into the womb of his mother, from that company of Angels, and Arch-Angels, to a rude rout of sinful men: *Tell ye the daughters of* Zion, *behold thy King cometh unto thee,* saith the Prophet *Isaiah* in the 62. *Chap.* 11. *verse.* what could he less? and what canst thou more? wonderful love that he would come, but more wonderful is the manner of his coming; he that before made man a soul after the image of God, now makes himself a body after the image of man; and he that was more excellent then all Angels, becomes lesser, lower then the Angels, even a mortal, miserable, wretched *man.*

But what man? as he is King of heaven, let him be King of all the world; if he be *man,* let him be the ruler of Mankind: no, thou art deceived (O Jew) that exspectest in thy Savior the glory of the world; fear not *Herod* the loss of thy Diadem, for this child is born, not to be thy successor, but if thou wilt believe, to be thy Savior; was he a King on earth? alas! look through the Chronicles of his life, and you find him so far from a King, that he is the meanest subject of all men: where was he born but at *Bethlehem,* a little City? where did the shepherds find him, but in a sorry cottage? who were his Disciples, but poor Fisher-men? who his

companions, but Publicans and sinners? is he hungry? where stands his Table, but on plain ground? what are his dainties, but bread and a few fishes? who are his guests, but a rout of hungry starved creatures? and where is his lodging, but at the stern of a ship? here is a poor King, without either presence or bed-chamber, *The foxes have holes, and the birds of the air have nests, but the Son of man hath not whereon to lay his head,* Matth. 8.20.

[6] Descend we a little lower, and place him in our own rank, what was he but a Carpenter, say the Jews in scorn? *Is not this the Carpenter, Mary's son?* Mark. 6.3. A poor trade sure, but to show us that he was man, and how much he hated idleness, some time he will bestow in the labors of man's life: but O wonder! if he will reject majesty, let him use at least some of those liberal arts; or if he will be mechanicall, let him choose to some noble trade, *Thy Merchants were the great men of the earth,* said the Angel to Babylon, Apoc. 18.23. Ay, but our Savior is no Adventurer, neither is he so stockt to follow any such profession; once indeed he travelled into Egypt with *Joseph* and *Mary,* but to show us that it was no prize, you may see *Mary* his mother steal him away by night, without further preparation: what, gone on a sudden? it seems there was no treasure to hide, no hangings to take down, no lands to secure, his mother needs do no more but lock the doors and away: what portion then is for the Lord of heaven? O sweet Jesu, thou must be content for us to hew sticks and stocks, besides which (after his coming out of Egypt, about the seventh year of his age, until his baptism by *John,* which was the thirtieth) we find little else recorded in any Writers, profane or Ecclesiastical.

And are we now at our just *Quantum?* alas, what quantity, what bounds hath the humility of our Savior? is he a *Carpenter?* that were to be master of a trade, but *he took on him* (saith the Apostle) *the form of a servant,* not a master, Phil. 2.7. It is true, he could say to his Apostles, *Ye call me master, and Lord, and ye say well, for so I am,* John. 13.13. and yet at that very instant mark but his gestures, and you may see their Lord and *Master,* become a *servant to his servants:* his many offices express his services, when *he rose from supper, and laid a side his upper garments, and took a towell and girded himself, and after that he had poured water in a basen, begun to wash his disciples feet, and to wipe them with the towell wherewith he was girded.* O ye blessed spirits, look down from heaven, and you may see even the Almighty kneeling at the feet of men! O ye blessed Apostles, why tremble ye not at this so wonderful sight of your lovely, lowly Creator? *Peter,* what doest thou? Is not he the beauty of the heavens, the Paradise of Angels, the brightness of God, the Redeemer of men? and wilt thou (notwithstanding all this) let him wash thy feet? no, leave, O Lord, leave this base office for thy servants, lay down the towell, put on thy apparel, see *Peter* is resolute. *Lord, doest thou wash my feet? no Lord, thou shalt never do it.* Yes *Peter* thus it must be, to leave thee and us a memorial of his humility; *I have given you an example* (saith Christ) *that ye should do as I have done unto you:* and what hath he done, but for our sakes is become a *servant,* yea his *servants servant,* washing and wiping, not their hands, or heads, but the very meanest, lowest parts, their feet.

[8] And yet there is a lower fall, *How many hired servants* (said the Prodigal) *at my fathers house have bread enough,and I die for hunger?* and as if our Savior's case were like the Prodigals, you may see him little lower then a *servant,* yea little better then a *beggar: Ye know* (saith the

Apostle) *the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor,* 2 Cor. 8.9.*poor* indeed, and so *poor,* that he was not worth a penny to pay tribute, till he had borrowed it *of a fish,* Mat. 17.27. See him in his birth, in his life, in his death, and what was he but a pilgrim, that never had house to harbor in? a while he lodges in an oxen-stall, thence he flies into Egypt, back he comes into Galilee, anon he travels to Jerusalem, within a while (as if all his life were but a wandering) you may see him on mount Calvary hanging on the cross, was ever any *beggars* life more miserable? he hath no house, no money, no friends, no lands, and howsoever he was God the disposer of all; yet for us he became man, a *poor* man, a mean man, yea the meanest of all men: and this another step downwards.

[9] But this now low enough, men are the image of God: ay but the Son of God is not used as a man, but rather as a poor dumb *beast* appointed to the slaughter: what was he but *a sleep,* said *Isaiah* of him? Isaiah. 53.7. a *sheep* indeed, and that more especially in these two qualities. First, *as a sheep before the shearer is dumb, so he openeth not his mouth:* and to this purpose was that silence of our Savior: when all those evidences came against him, he would not so much as drop one syllable to defend his cause: if the high Priests question him, *What is the matter that these men witness against thee? Matthew* tells us that *Jesus held his peace,* Mat. 26.63. If *Pilate* say unto him. *Behold how many things they witness against thee, Mark* tells us, that *Jesus answered him nothing,* Mark. 15.5. If *Herod question with him in many words,* because *he had heard many things of him, Luke* tells us, that *he answered him nothing,* Luk. 23.9. As a poor sheep in the hands of the shearer, he is dumb before his Judges and accusers, whence briefly we may observe, *Christ came not to defend, but to suffer condemnation.* Secondly (as a *sheep* he is dumb, and) as a *sheep* he is slain;*He was led* (saith the Prophet) *as a sheep to the slaughter.* O Jesu! art thou come to this? to be a *man* who art *God,* a *sheep,* who art *man,* and so for our sakes far inferior to ourselves: nay worse, *a sheep:* how? not free, *as one that is leaping on the mountains,* or *skipping on the hills;* no, but *a sheep that is led:]* led whether? not thither as *David* was, who could say of his Shepherd, that *he fed him in green pastures, and led him forth besides the waters of comfort:* no, but *led to the slaughter.* He is a *sheep,* a sheep *led,* a sheep led *to the slaughter;* and such a slaughter, that were he a dumb creature, yet great ruth it were to see him so handled as he was by the Jews.

[10] And yet will his humility descend a little lower, as he was the *poorest of men,* so the *least of sheep; like a lamb,* saith the Apostle, Act. 8.32. and, *Behold the Lamb* (said *John* the Baptist) even *the Lamb of God which takes away the sin of the world,*Joh. 1.29. This was that *Lamb* which the *Paschal Lamb* prefigured, *Your Lamb* (saith God to the Israelites) *shall be a Lamb without blemish, and the blood shall be a token for you, that I will pass over you,* Exod. 12.13. But was ever *lamb* like the *Lamb of God?* he is without blemish, saith *Pilate, I find no fault in him,* Luk. 23.4. and *the sprinkling of his blood* (saith *Peter) is the right token of election,* 1 Pet. 1.2. Such a *lamb* was this *Lamb* without blemish in his life, and whose blood was sprinkled at his death, in life and death ever suffering for us, who (had he not done so) should forever and ever have suffered ourselves. *Tell me, O thou whom my soul loveth, where thou feedest!* saith the Church in Canticles. *tell me?* yes: *If thou knowest not* (saith our Savior) *go thy way forth by the foot-steps of the flock,* Cant. 1.8. Our Savior is become a *man, a sheep, a lamb,* or if this be not humility enough, he will yet take a leap lower.

What is he but *a worm, and no man yea the very scorn of men, and the outcast of the people,* Psal. 22.6. Did you ever think we could have brought our Savior to thus low a degree? what, beneath a *lamb,* and no better then a *worm?* Heaven and earth may well ring of this, as being the greatest wonder that ever was: there is any bitter potion due to man, which the Son of God will not partake of to the utmost dregs; and therefor• if *Job say to the worm,thou art my sister, and mother;* nay, if *Bildad* say, *Man is a worm, and the son of man is but a worm;* which is more then kindred: behold our Savior stooping thus low himself, what is he but a *man?* nay, as if that were too much, *a worm, and not a man,* as sung the Psalmist of him.

[12] I am so low, that unless we think him *nobody,* we can down no lower; and yet here is one leap more, that if we take a view of it, we may suppose him to be nothing in esteem, *a Nobody indeed.* Look we at every man in respect of God, and the Prophet tells us, *All nations before him are as nothing,* Isaiah. 40.17. And if man be thus, why sure the son of man will be no less: see then (to the wondrous astonishment of men and Angels) how greatness itself, to bring man from nothing, *Exinanivit se, hath made himself nothing,* or *of no reputation,* Phil. 2.7. How? *nothing:* yes, saith *Beza; He that was all in all, hath reduced himself to that which is nothing at all:* and *Tertullian* little less, *Exhausit se, He hath emptied himself,* or as our translation gives it, *He hath made himself* (not of little, but) *of no reputation.*

Lo here those steps (the Scripture lighting us all the way) by which our Savior descended; he that is *God* for us became *an Angel, a man, a Serving-man, a poor man, a sheep, a lamb, a worm, a nothing in esteem, a man of no reputation.*

[Use. 1] Let every soul learn his duty from hence; what should we do for him, who hath done all this for us? There is a crew of unbelievers that hear and heed not: all the sufferings of our Savior cannot move them a jot, either towards God, or from sin, and is not this a woeful lamentable case? I remember a passage in *Cyprian,* how he brings in the Devil triumphing over Christ in this manner: *As for my followers, I never died for them, as Christ did for his, I never promised them so great a reward, as Christ hath done to his; and yet I have more followers then he, and they do more for me, then his do for him: hear, O heaven! and hearken O earth?* Was ever the like frenzy? The Devil, like a roaring Lion, seeks ever and anon to devour our souls, and how many thousands, and millions of souls yield themselves to his service, though he never died for them, nor will ever do for them the poorest favor whatsoever, but pay them everlastingly with pains and pangs, death and damnation? On the other side, see our Savior (God Almighty) take on him the nature of *a man, a poor man, a sheep, a lamh, a worm, a nothing in esteem;* and why all this? but only to save our souls, and to give them heaven and salvation: yet such is the condition of a stubborn heart, that (to choose) it will spurn at heavens crown, and run upon hell, and be a slave to Satan, and scoff at Christ's suffering, yea and let out his blood, and pull out his heart, and bring him a degree lower then very *beelzebub* himself, rather then it will submit to his will, and march under his banner to the kingdom of heaven. Hence it is, that the Devil so triumphs over Christ, *As for my followers* (saith he) *I never died for them as Christ did for his:* no Devil, thou never diedst for them, but thou will put them to a death without all ease or end. Think of this, ye unbelievers; me thinks like a thunderbolt, it might shake all your hearts, and dash them into pieces.

But a word more to you, of whom I hope better things; let me exhort the Saints, that you for your parts, will ever love, and serve, and honor, and obey, and praise the Lord of glory, for this so wonderful a mercy; I pray, have you not cause? had your Savior only sent his creatures to serve you, or some Prophets to advise you in the way of salvation, had he only sent his Angels to attend you, and to minister unto you; or had he come down in his glory, like a King that would not only send to the prison, but *come* himself to the dungeon, and ask, saying, *Is such a man here?* or had he only come and wept over you, saying, *Oh that you had never sinned;* all these had been great mercies: But that Christ himself should come, and strive with you in mercy and patience, that he should be so fond of a company of Rebels and Hel-hounds, (and yet we are not at the lowest) that he would for us become *a man, a mean man, a lamb, a worm, a nothing in esteem.* O all ye stubborn hearts, (too much stubborn are we all) if judgment and the hammer cannot break your hearts, yet let this mercy break you, and let everyone say, *O Jesus hast thou done all this for me? certainly I will love thee, and praise thee, and serve thee, and obey thee as long as I live.* Say so, and the Lord say Amen to the good desires of your hearts. To whet this on the more, remember still, it is *you* that should have suffered, but to prevent this, it is *he* that was humbled, it is *he* that was crucified, it is *he* that was purged: what needs more?*I am he,* said Christ to the *Jews* when they apprehended him; *He?* what *he?* I know not what: but be *he* what he will, *he* it is our Savior, Redeemer, Physician, Patient, *Who had by himself purged our sins.*

Thus far we have measured his steps downwards, and should we go up again the same stairs, we might bring him as high as we have placed him low: but his asscent belongs rather to the words following my Text; for after *he had purged,* then *he sate down on God's right hand on high.* Come we then to the next words, and as you have seen the *Person,* so let us look for a *companion; This may in misery yield some comfort, if but any society bears a share in his misery;* But me thinks I hear you say to me, as the *Athenians* said to *Paul, We will hear thee again of this matter* another time.

By himself]

THe *Time* and *Physician* have prepared a *Purge;* but who is the *Patient* to receive it? it is man is sick, and it is man must purge, or otherwise he dies without all remedy or recovery: but alas! what Purge (what Purgatory) must that be which can evacuate sin? Should man take all the virtue of herbs and mineralls, and distill them into one sublime and purest quintessence, yet impossible were it to wash away sin: or the least dregs of its corruption: Not *Galen* nor *Hippocrates,* nor all the Artists, or Naturalists that ever lived on earth could find out, or invent any remedy for sin; this must be a work of Grace, and not of Nature; yea, and such a grace as neither man nor Angel could afford: Behold then who it is that both administers and takes the receipt prepared; it is man that sinned, and God is become man, that so being both, he might administer it as God, and receive it as man, the same Person, being Physician and Patient, Compounder and Purger.

But, what a wonder is this? Are we a-dying, and must he purge for it? can Physic given to the sound, heal the party that is sick? It was the saying of our Savior,*The whole need not the Physician, but they that are sick,* and Christ Jesus for his part is whole indeed, *No fault in this*

man, saith *Pilate;* and he is *a just man,* said *Pilate's* wife of him: to what end then should he purge that is whole, and we escape it that are sick? O this is to manifest the dearest love of our Soul-Physician, our endeared Savior; *the whole* indeed *need not the Physician,* he needs no physic, no Purge, no Physician at all, but for us he is become a Physician himself, for us he became Physician and Patient: for us he was sick, for us he purged, that we through him might escape that danger of eternal fire.

But how purged he? *By himself?* Was there none to associate him in this misery? no, he *purged by himself]* only, and that without a

- Partner.
- Comforter.

First, *without a partner,* there was none that laid a finger in the burden of his Cross to ease him: why, Blessed Savior, thou hast Myriads of *Angels* waiting on Thee, and can they not a little lighten thy heavy yoke? No, the *Angels* are blessed, but they are finite and limited, and therefore unable to this expiation of sin.

But what say we of the *Saints?* if you will believe the *Rhemists,* they can tell you that *the sufferings of Saints (sanctified in Christ's blood) have not only a forcible satisfaction for the Church, and its members; but withal they are the accomplishments of the wants of Christ's passion;* an horrible blasphemy: as if Christ's were not sufficient in itself, but his wants must be supplied by the satisfaction of others; my Text tells me, *Christ purged by himself,]* therefore not by any other, but sufficiently in his own person; and as for that Text they urge against us, *Coloss.* 1.24.*Now rejoice I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh for his bodies sake which is the Church;* whence they argue these two points, first the want of Christ's sufferings, and secondly, the abounding of Saints sufferings for the satisfaction of others. To the first we answer, that *the afflictions of Christ,* which the Apostle saith, *I fulfill,* are not meant of the afflictions which Christ suffered in his Person, but in his members, thus *Augustine; Non dixit pressurarum mearum, sed Christi, quia membrum erat Christi, The Apostle saith not, my afflictions, but Christ's, because he was a member of Christ,* who is usually said to suffer both with, and in his members. To the second we answer, that *Paul's* sufferings, *for his body which is the Church,* served not for *satisfaction,* but for *confirmation* of their faith; thus *Ambrose, Christ's passion sufficeth to salvation,* Peter *and* Paul's *passion serve only for example;* so then if you will have the true sense of the words, they run thus; *Now rejoice I in my sufferings for you, whereby I fulfill the measure of those tribulations which remain yet to be endured of Christ in his mystical body, which I do for the bodies sake, not to satisfy for it, but to confirm it, or strengthen it in the Gospel of Christ:* and good reason have we to admit of this comment; otherwise how is Christ a perfect Savior, if any act of our redemption be left to the performance of any Saint or Angel? no it is Christ, and only Christ Jesus, and only Jesus, *nor is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved,* Acts 4.12.

[3] But if not *Angels,* or *Saints,* what say we of *good Works?*Cannot they expiate sin? yea, say our adversaries, they are *meritorious, and applicatory; and expiatorie,* so here is a threefold use of them; what? hath Christ *purged by himself?* and is there any other means whatsoever to expiate sin? no saith the Apostle, so incompatible are these two, his grace, and our works, that *if it be of grace, it is no more of works,or else grace were no more grace; and if it be of works, it is no more grace, or else works were no more works. By grace then ye are saved— not of works, lest any man should boast himself,* Ephes. 2.8, 9.

[4] But if no purging by *Angels, Saints, nor good works,* what say we to *purgatory* itself? we say it is a fable, or were it an Article of Faith (as the Pontificians affirm) let us have Scripture for it; yes saith *Roffensis, We went through fire and water,* Psal. 66.12. and Sir *Thomas Moor* will have more Scripture yet, *I have sent forth thy prisoners out of the pit, wherein is no water,* Zach. 9.11. here are two places for Purgatory, and one saith, there is *water,* the other saith, there is *no water;* but to say truth of both *the Catholic faith,resting upon divine authority believes heaven and hell, but third place* (saith *Augustine,) we know none, neither find we in holy Scripture, that there is any such place:* neither speaks he only of places eternal, that are to continue forever, for he purposely disputes against *Limbus puerorum:* and rejects all places temporary; yea, elsewhere he acknowledgeth, *there is no middle place at all,but he must needs be with the Devil, that is not with Christ:* away then with those *paper walls, and painted fires, a bug* (could *Harding* once say) *meet only to fray children;* God will have no rivall in sins purge, no *Angel* in Heaven, no *Saints,* no *works* on earth, no *purgatory* under earth, it is he himself will *purge it by himself,* my text affirms it, (and who dares gainsay it) that *he by himself* (by no other) *hath purged our sins.*

Thus far you have seen Christ *purging* without *a partner,he trod the winepress alone, and there was none to help him;* but ô the bitterness of this *purge* that admits of no help, no ease; as he had no *partner* to help him, so no *Comforter* to cheer him in his so lamentable sufferings.

Some ease it is to have one or other touched with the sense of our miseries, and if they cannot help us, yet to do what they can (be it only to condole us) it were a comfortable refreshing; ay, but our Savior finds no refreshing at all, *he purged by himself,* without a *Partner,* without a *Comforter;* not any one one earth or in heaven, that afforded his poor heart any cure or cordial. First, look on earth, for to them doth he address that speech in *Lamentations,is it nothing to you all ye that pass by?* the most grievous torments find some mitigation in the supply of friends, and what friends hath our Savior to comfort him in his torments?

[1] If you say the *Gentiles;* I must confess he found faith in some, and a seeming favor from others: the Centurion is witness of the one, of whom our Savior himself confessed, *I have not found so great faith no not in Israel, Matth.* 8.10. and *Pilate* gives a token of the other, when *he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just man, Matth.* 27, 24 but alas! did *Pilate* so favor him as to free him? no, he fears to condemn him being innocent, and yet dares not absolve him, being so envied as he was by the *Jews;* what then can a little water? what can *Iordans* floods? what can *rivers of wine,* and *oil* do, towards the washing of those hands, that *had power to release him* and would not? he knew *they had delivered him of envy, Matth.* 27.18. he confesses, *I find no fault in this man,* Luk. 23.14. he tells him that *he had power to crucify him, and he had power to loose him, John* 19.10. and yet

fondly would he wash away the guilt of his unjust sentence, with a little water on his hands; no *Pilate,* that ceremony cannot wash away thy sin, that sin I mean, which thou and the *Gentiles* in thee committed, in delivering of Jesus *to the will of the Jews.*

[2] But if delivered to the *Jews,* sure it is well enough; he is their Country-man, Kinsman, of the stock of *Abraham,* of the Tribe of *Judah,* of the Family of *Joseph;* but this rather aggravates then allaies his misery, that his own people should degenerate into Traitors: not a Gentile, but a Jew to be his Executioner: what torment had not been a lenitive, and a recreation in comparison of this? *Daniel's* Den, the three Children's Furnace, *Esays* wooden Saw, *Israel's* fiery Serpents, the *Spanish* Inquisition, the *Romish* Purgatory, are all as far short in torture, as the last of them in truth, to the malice of a Jew, witness our Savior's death, when they all conspired not only to scourge him, mock him, buffet him, slay him; but to slay him in such a manner, as to hang him on nails, and to make the Cross his Gibbet,

[1] But what? no comforter amongst them all? do the *Gentiles* condemn him? will the *Jews* crucify him? and is there none to pity him? Yes, what say we of his *Disciples,* that heard him, followed him, and were *sent of him by two and two into every City and place, whether he himself should come?* Would you think that these *seventy,* (for they were so many in number) which for a time did his Embassage *with joy,* would now have forsaken him? yes, if you mark it, *many of them went back,and would walk no more with him.* some stumble at his Doctrine, others at his passion, but all were offended, as it is written, *I will smite the Shepherd, and the sheep of the flock shall be scattered,* Matth. 26.31.

Yet if the *Gentiles* reject him, they do but like *Gentiles* who were ignorant of God; if the *Jews* hate and malign him, it is but their old wont *of killing the Prophets;* if the *Disciples* that are weaker, faint, and waver in faith, it was no more then was said of them: *O ye of little faith!* but what say we to the *twelve Apostles,* those Secretaries of his mysteries, stewards of his mercies, almners of his bounties, *will they also go away,* and leave him comfortless alone? no, can *Peter* say, *Master, to whom shall we go, thou hast the words of eternal life,* John. 6.68. or if he will have deeper protestations; *I am ready to go with thee* (saith *Peter) into prison and to death,* Luk. 22.33. to death? yes, *though I die with thee, I will not deny thee, and thus said all his Disciples,* Matth. 26.35. and yet like *Jonah* Gourd, when the Sun beats hottest, how soon are they all gone, and vanished away? loe one betrays him, another forswears him, all run from him, and leave him alone in the midst of all his enemies.

[5] And yet if his *Apostles* leave him, what say we to *Mary* his mother, and other his *friends?* these indeed wait on him, seeing, sighing, wailing, weeping, but alas! what do those tears but increase his sorrows? might he not justly say with *Paul, What mean ye to weep and to break my heart?* Act. 21.13. Pity, and of all other feminine pity, it is the poorest, helpless salve of misery; but howsoever it was to others, this was so far from any salve to him, as 'tis one of his greatest, tenderest sores about him:*Daughters of Jerusalem, weep not for me, but weep for yourselves, and your children.* O see the wonder of compassion which he bears to others in his passion; he hath more care of the women that follow him weeping, then on his own mangled self, that reels along fainting and bleeding even unto death, the tears that drop from their eyes is more to him, then all the blood in his veins, and therefore careless (as it were) of his

own sacred person, he *turns about* his blessed bleeding face to the weeping women, affording them looks and words too of compassion, of consolation, *weep not for me, but weep for yourselves and your children:* But O blessed Savior, didst thou flow unto us in showers of Blood, and may not we drop a tear for all those purple streams of thine? yes Lord, thou dost not here forbid us weeping, only thou turnest the stream of our tears the right way; that is to say, homewards into our own bosoms, pointing us to our *sins,* the truest cause of thy sufferings.

[6] But as for comfort to our Savior, whence (trow ye) may it come? if we compass the earth, *the Gentiles, Jews, his Disciples, Apostles, Mary his own Mother, and all other his friends,* they are but as *Job's miserable comforters all;* but let us *go up into heaven,* and there (if anywhere) be his *comforters* indeed: alas! what *comforters?* If you imagine the *Angels,* it is true they could attend him in the Desert, and comfort him in the Garden, but when he came to the main act of our Redemption, not an *Angel* must be seen: how, not seen? no, they must not so much as look through the windows of heaven to give him any ease at all; nor indeed were it to any purpose if they should; for who can lift up, where the Lord will cast down? O ye blessed *Angels,* how is it that your Hallelujahs cease? that your songs which you warbled at his birth, are finished at his death; that your glorious company, which are the delight of happy souls is denied to him, who is the Lord and Maker both of you and them: why, thus it must be for our sakes: *I am full of heaviness* (said our Savior in his type) *and I looked for some to take pity, but there was none, and for comforters, but I found none,* Psal. 69, 20.

[7] And yet if the Angels be no comforters, he hath a *Father in heaven* that is nearer to him:*I and my father are one* (saith our Savior) and *it is my Father that honoreth me,* John. 8.34.*it is my Father that loveth me,* John. 10.17.*it is my Father that dwelleth in me,* John. 14.10. and howsoever others forsake me, *and leave me alone;* (as himself proclaims it) *yet I am not alone, because the Father is with me,* John. 16.32. Is it so, (sweet Savior) whence then was that sorrowful complaint of thine; *My God, my God, why hast thou forsaken me?Leo* it is that first reconciled it, and all antiquity allow of it: *the union was not disolved, but the beams, the influence was restrained:Affectione justitiae* (saith *Scotus*) he was ever united to his Father, because he ever loved, trusted, and glorified him; but *affectione commodi,* that delight ever emergent from that divine vision, was for a time suspended, and therefore was it that his body drooped, his soul fainted, he being even as a scorched Heath-ground, without any drop of dew of the divine comfort on it.

[8] Yet be it that his *Father* now forsakes him, will *he* forsake *himself?* O yes! he burns in the fiery furnace of affliction, without all manner of refreshing; and this was it that was figured in the Law, by those two Goats offered for the sins of the people; whereof the one was the *Scape-Goat,* and the other was the *Offering:* the scape-goat departed away, and was sent *into the wilderness,* but her companion was left alone in the torments, and *made a Sin-Offering* for the people: even so was this Sacrifice of God-man, man-God, blessed forever, the *humanity* was offered, but the *divinity* escaped; the *humanity* suffered for the sins of the world, but the *divinity* departed away in the midst of sufferings, and left her sister and companion all alone in the torments: thus *he purged himself, himself only* in his *humanity,* no other with him, all

other left him; the *Gentiles, Jews, Disciples, Apostles, Mary his mother, and God his Father, nay he himself is bereaved of himself,the humanity of his divinity,* if not in respect of the *union,* yet as touching the *consolation, When he had by himself]* (in his human nature, without any comforter) *purged our sins.*

Thus far you have seen Christ drink the cup of his bitter pains, pure and without mixture of any manner of ease; what nowremains, but that we make some use of it?

[Use.] *I will take the cup of salvation* (saith *David) and call upon the Name of the Lord,* Psal. 116.13. and what can we less? if our Savior hath begun to us in pains, shall not we afford him our thanks? the *Cup* of death could not pass from him, and must the *Cup of Salvation* be removed from us?*O praise him, praise him all his Hosts:* howsoever he was alone in his sufferings, let us all bear the burdens in a song of thanksgiving, and in this song let us singing weep, and weeping sing; our sins may draw the tears which were the cause of his sufferings, and our salvation may make us sing, which those his sufferings did effect: what needs more? he suffered *by himself]* the cause our sins, the effect our salvation; let us mourn for the one, and praise him for the other; praise him, and him alone, for he had no partner in his sufferings, nor will he have any in our thanks, he had no comforter in his miseries, nor must any share with him, in the duty we owe him of praising his Name: Alas, have we not reason (think you) to give all the glory unto him? it was he that suffered that which we deserved *he purged by himself]* when we ourselves lay sick of sin, in peril of death and damnation; thus gracious is he to us, that when there was no other remedy for our recovery, then *he by himself* in our stead, came, *and purged our sins.*

Thus far you have seen the Patient, and order now requires that we prepare the Receit, the Patient was *himself]* the Receit is *a Purge]* but to confect this *Purge,* we must crave a further time; and in the mean while, and ever remember him in your thoughts, who hath done all this for you, and the Lord make you thankful.

Had purged.]

YOu see who it is that hath freed us from sin, to wit, Christ our Savior without a Compurgator; *he purged by himself]* but what did he by himself? do we say *he purged?* what need he to *purge,* who never committed any sin in thought, word, or deed? it is without doubt he needs not, and yet do it he will, not to clear himself, but us.

But this *Purge* doth imply a medicine, and so we must apply it, a medicine it was, and many medicines he used for the curing of man's soul; the first by diet, when *he fasted forty days and foruty nights.* Matth. 4.2. the second by Electuary, when he gave his most precious *body and blood in his last Supper,* Matth. 26.26. The third by sweat, when *great drops of blood issued from him falling down to the ground,* Luk. 22.44. The fourth by plaster, when he was *spit upon* by the *Jews,* Mark 15.19. The fifth by potion, when he tasted *vinegar mingled with gall,* Matth. 27.34. The sixth by letting of blood, when his hands and feet were pierced, yea, when his *heart vein* was stricken, and his *side goared with a Spear,* John. 19.34. the last (which contains all the rest) was by *purge,* when by all his sufferings (and especially by his blood-shed) he *washed us from our sins,* Revel. 1.5. Here was the cures of all cures which all the *Galenists* in the world may

admire with reverence, that our Lord and Savior should become our surety, that our soul-Physician should become our *Purger:* how? not by giving us Physic, but by receiving it for us; we (miserable wretches) lay sick of sin, and he (our Physician) hath *by himself purged* and delivered us of it.

But that we may the better see how this Purge wrought with him, we must know, that *purging* in general, is taken for any evacuation whatsoever: and to say truth in a word, *the evacuation of Christ's blood was the right purging of our sins.* Hence is it, that (as Scriptures affirm) *the blood* of Christ doth redeem us, cleanse us, wash us, justify us, sanctify us: *Ye were redeemed by his blood,* 1 Pet. 1.19. and *his blood cleanseth us from all sin,* 1 Joh. 1.7. and *he washed us from our sins in his blood,* Revel. 1.5. and *being now justified by his blood,* Rom. 5.9. and *therefore Jesus suffered, that he might sanctify the people with his own blood,* Heb. 13.12. This *blood* was it that was believed by the Patriarchs, witnessed by the Sacrifices, shadowed in the figures of the Law, expected of all the faithful from the beginning of the world; and therefore the Apostle concludeth, *almost all things are by the Law purged with blood,* and *without shedding of blood is no remission,* Heb. 9.22. It is true, Christ purged by his death and other his sufferings, and yet are all these contained in the shedding of his *blood:* this blood is the foundation of true Religion, for *other foundation can no man lay. Wherefore neither was the first Testament ordained without blood,* Heb. 9.18. Nor is the New Testament otherwise sealed, *then with blood,* Matth. 26.28. What needs more? *If the blood of Bulls and of Goats* (in the Old Testament) *sanctifieth to the purifying of the flesh, how much more shall the blood of Christ* (in the New Testament) *purge your Consciences from dead works, to serve the living God.* Heb. 9.13, 14. O sweet *blood* of our Savior that *purgeth our Consciences,* evacuates our *dead works,* restores us to our *God,* will bring us unto heaven.

But O my Savior, *wherefore art thou red in thy apparel, and thy garments like him that treadeth in the wine-fat?* is it thy precious *blood* that hath given this hew? yes, an hew often dipped in the *Wine-fat,* and that we may the better see the color, let us distinguish the times when his *Blood* was shed for us.

Six times, saith a Modern: seven times, saith*Bernard,* did Christ shed his blood for us; and (to reduce them into order) the first was at his Circumcision, when his name *Jesus* was given him, *which was so named of the Angel, before he was conceived in the womb;* and was this without Mistery? no (saith *Bernard*) for *by the effusion of his blood he was to be our Jesus, our Savior.* Blessed Jesu! how ready art thou for the Sacrifice? What? but eight days old, and then to shed thy blood for the salvation of our souls? *Maturum hoc Martyrium,* here is *a mature Martyrdom indeed.* It is a superstition took up with the *Egyptians* and *Arabians,* that *Circumcision should fright away devils:* and the *Jews* have a conceit not much unlike: for when the child is Circumcised, one stands by which a vessel full of dust into which they cast the Praepuce: the meaning of it is, that whereas it was the curse of the Serpent, *Dust shalt thou eat all the days of thy life:* they suppose therefore the Praepuce (or fore skin) being cast into the dust, the Devil by that Covenant eats his own meat, and so departs from the child. But howsoever they err, of this we are sure, that *Christ delivered his flesh as a bait to Satan, held him fast with the hook of his Divinity through the shedding of his blood;* this *blood* was it first shed at

his Circumcision; and we cannot imagine it a little pain, seeing the flesh was cut with a *sharp stone* which made *Zipporah* to cry out against *Moses, Surely a bloody husband art thou to me:* what a love is this, that Christ newly born should so early shed his *blood?* but all was for our sakes, for the salvation of our souls.

[2] You see one vein opened, but in his second effusion not one, but all the veins in his body fell a bleeding at once, and this was at his passion in the garden, when (as the Evangelist testifies) *he fell into an agony, and his sweat was like drops of blood, trickling down to the ground:* here is a physic-purgative indeed, when all his body evacuates sweat *like drops of blood:* but what? be the pleurisie never so great, how strange is the phlebotomy? it seems not to consult where the sign lies, you see all his body falls at once to sweating and bleeding, not is the cure less strange then the physic; for we had surfeited, and it is he that *purgeth;* we had the fever, and it is he that sweats and *bleeds* for the recovery of our health; did you ever hear of such a remedy as this? ofttimes a bleeding in the *head* (say Physicians) is best stop by striking a vein in the *foot;* but here the malady is in the foot, and the remedy in the *head;* we (silly wretches) lay sick of sin, and Christ our Savior *purgeth* it out by *a sweat like drops of blood trickling down to the ground:* here is a wonder, no violence is offered, no labor is sustained, he is abroad too in the raw air, and laid down groveling on the cooler earth, or if all this be not enough to keep him from sweating, the night is cold (so cold that hardier soldiers were fain to have a fire within doors) and yet notwithstanding all this, *he sweats* saith the Text: how sweats? it is not *sudor diaphoreticus,* a thin faint sweat, but *grumosus,* of great drops, and those so many, so violent, as they pierce not only his skin, but *clothes* too, *trickling down to the ground* in great abundance; and yet may all this fall within the compass of a natural possibility. But *a sweat of blood* puts all reason to silence, yea, saith *Hilary, it is again nature to sweat blood,* and yet (howsoever nature stands agast) the God of nature goes thus far, that in a cold night (which naturally draws blood inwards) he sweats without heat, and bleeds without a wound. See all his body is besprinckled with a Crimson dew, the very veins and pores, not waiting the tormentors fury, pour out a showr of blood upon the sudden; foul sin that could not be cleansed save only by such a bath! what? must our surfeits be thus sweat out by our Savior? Yes (saith *Bernard*) we sin, and our Savior weeps for it, not only with his eyes, but with all the parts of his body: and why so? but to this end, *That the whole body of his Church might be purged with the tears of his whole body.* Come then ye sons of *Adam,* and see your Redeemer in this heavy case! if such as be kind and loving are wont (when they come to visit their friends in death or danger) to observe their countenance, to consider their color, and other accidents of their bodies; tell me, ye that in your Contemplations behold the face of your Savior; What think you when you see in him such wonderful, strange, and deadly signs? our sweat (howsoever caused) is most usual in the face or forehead; but our Savior sweats in all his body, and how then was that face of his disfigured when it stood all on dros, and the drops not of a watrie sweat, but of scarlet blood? O my heart! how canst thou but rend into a thousand pieces? O my beloved! *well may our eyes shed tears at this, when his veins thus shed their blood for us.*

[3] But here is yet a third effusion of blood, and that (as *Bernard* tells us) was *in vellicatione genarum* in the nippings and tearings of his *sacred cheeks,* to this bears the Prophet witness,

Isaiah 50.6.*I gave my back to the smiters, and my cheeks to the nippers;* or as our later Translation, *I gave my back to the smiters, and my cheeks to them that plucked off the hair:* whether his cheeks were torn, or his beard plucked off, some vary in opinion: *Bernard* thinks both might be true; or howsoever we believe, most probable it is, that neither of them could be effected without effusion of *hloud.* And now me thinks I see that face *fairer then the sons of men* spit on by the *Jews;* nor is their scorn without some cruelty; for in the next Scene they exercise their fists, which that they may do with more sport to them, and spite to him, they first *blindfold him, and then smiting him on the face, they bid him read who it is that strikes him;* and yet (as if whiteness of their spittle, and blewness of their strokes, had not caused enough colors) they once more die his rosie countenance in a bloody red; to this end do they *nip his cheeks* with their nails, and (as others) *pluck off his hair* with their fingers, whereby streams and strokes of blood run down his cheeks, and drop down at his chin to his lower garments: O sweet face of our Savior, what mean these sufferings, but to tell us, if ever *confusion cover our face* for him, that we consider then how blood and sweat thus covered his face for us.

[4] But yet here's a fourth effusion at his Coronation; the blows drew not blood enough from his f•ot, and therefore the *though••s* must fetch more from his head. *If mine adv••sary* (says Job) *should write a book against me, s••ely I would take it upon my shoulder, and bind it as* 〈...〉 ,••b 31.36. the 〈◊〉 instead of (writing a book, the 〈...〉 own, and see how our Savior •i••• it to 〈◊〉 ; not only on his shoulder as 〈◊〉 to bear it, but on his h••d too, as a Crown, to 〈◊〉 it •• but neither is it for triu••• only, but for torture, it is a Crown woven of boughs, deck'd with thorns, and 〈◊〉 of blood in lieu of precious stones. *O Jes••* 〈...〉 *thy ci•t••e••* 〈...〉 *thy scepter, th•se* 〈...〉 *••••ple died with blood, thy royal Robes* Is ••••nkfull people 〈◊〉 watered with his blood, that bring forth nothing but h•i••s and thorns, to crown him: but wherefore 〈◊〉 save only to crush into his tender hand? and to this 〈◊〉 they do not only stick his head full 〈◊〉 , but after they 〈...〉 , to fasten the crown better, they *strike him on the head* their *reeds,* or 〈◊〉 , are 〈...〉 not like 〈...〉 (at the Country afforded) stronger and greater to 〈◊〉 his 〈◊〉 with more ease; and see here 〈◊〉 not 〈...〉 heavier and solider (〈◊〉 and plenty of them) to 〈◊〉 and hammer that crown of thorns deeper and deeper into his head: O 〈◊〉 imagine, what streams of blood gushed 〈...〉 sharp prickled were shot in 〈◊〉 less then 〈...〉 on his neck, his face, his shoulders; and 〈◊〉 •is 〈...〉 *u• member of that Head, his h•••* 〈...〉 *down upon all his members.*

And his head •ein 〈...〉 , they 〈...〉 of blood issuing out of his 〈...〉 the whips wherewith 〈...〉 his sacred sides 〈...〉 a•ter 〈...〉 ? Consider (I pray you) 〈...〉 strip our Savior of his 〈◊〉 •nd 〈...〉 his holy body to a pillar? he (poor 〈◊〉) 〈...〉 •he, without any friends to 〈...〉 •im, whilst they strike •n their 〈...〉 again and again full 〈...〉 leave a drop of blood in all his body wh••• 〈...〉 in all this? the Law of *Moses* commanded that Malefactors should be beaten with whips, and *it shall be if the wicked be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face according to his fault by a certain number:* what number? *forty stripes he may give him, and not exceed, lest if he should exceed and*

beat him above these with many stripes, then thy brother should seem vile unto thee, Deut. 25.2, 3. Thus indeed were the *Jews* tied, but the *G••tiles* neither bound by law, nor moved with compassion, 〈◊〉 exceed this number; I have read that he received no less then 5400 stripes; which if we consider these things, is not altogether improbable. First, the law of beating; that every guilty should be stricken by everyone of the Soldiers, a free-man with staves, and a bond-man with whips. Secondly, the cause of this Law, that the body of him that was to be crucified, should be disfigured, that the nakedness should not move the beholders to any dishonest thoughts, when they should see nothing pleasing or beautiful, but all things torn and full of commiseration. Thirdly, the purpose of *Pilate* who hoped to spare his life, by this so great cruelty used against him. Fourthly, the great care and haste which the Priests used in carrying of the cross, lest Christ should have died before he was crucified: everyone of these reasons argue an unreasonable whipping, which our poor Savior endured. *But (O joy of the Angels, and glory of Saints) who hath thus disfigured thee? who hath thus defiled thee with so many bloody blows? certainly they were not thy sins, but mine, that have thus evil entreated thee: it was love and mercy that compassed thee about, for I should have suffered, but to prevent this, thy mercy moves thee, and so thou takest upon thee all my miseries.*

[6] But all this will not satisfy the Jews, *Behold the man,* said *Pilate* to them, when he thought to have pacified their wrath by that doleful sight, but this nothing moved them, though (presently after) it moved rocks and stones to shiver in pieces: Behold then a sixth effusion of blood, when his hands and feet were pierced thorough with nails: he bears indeed upon his shoulders an heavy and weighty cross of fifteen foot long, which must needs (say some) cause a great and grievous wound, but (to omit that which is questionable) here be those woeful sufferings; now come the barbarous inhumane hang-men, and begin to lose his hands that were tied to the p•st, to tie them to (a worser pillory) the cross, then strip they off his gore-glued clothes, which did so cleave to his mangled battered back, that they pull off clothes and skin together: nay, yet more (and how 〈◊〉, I say it without tears for ••n,) the cross is ready, and nothing wanting but a measure for the holes; down therefore they lay him on it, and though the print of his blood gives them a true length, yet spitefully they take it longer, that so they may stretch and rack him on the cross, till you may *tell his bones.* And now all fitted, his hands and feet are bored, the greatness of whose wounds *David* fore-shown by those words, *They digged my hands and my feet,* Psal. 22.16. And well may we think so, for (as Ecclesiastical History reports) so big were the very nails, that *Constantine* made of them an helmet, and a bridle. O then what pain is this, when all the weight of his body must hang on four nails, and they •o be driven (not into the least sensible parts, but) thorough his hands and his feet, the most sinew it, and therefore more sensible p•rts of all other whatsoever; yet to hang thus for a time were (it may be) somewhat tolerable, but thus he hangs till he dies, and so the longer he continues, the wider go his wounds, and the fresher is his torture. And now (my brethren) *behold and see,if there were ever any sorrow like unto this sorrow:* alas! what else appears in him, but *bleeding veins, bruised shoulders, scourged sides, furrowed back, harrowed temples, digged hands and feet? digged,* I say, not with small pins, but with rough boisterous nails, and how then shot the blood from those hands and feet thus *digged,* and *digged thorough? O, I am the rose of Sharon,* it is truly said of Christ, *Look on one hand,*

and on the other, and you may find roses in both; look on one foot, and on the other, and you may find roses in either; In a word, look all over his body, and it is all over rosie, and ruddy in *blood.*

[7] Can we anymore? yes, after all these showers of blood, here is one more effusion; for after his death,*One of the soldiers with a spear pierced his side, and forthwith came there ••t blood and water,* John. 19.34. The Soldier that gave this wound (they say) was a blind man, but our Savior's blood springing out on his eyes, restored him to his sight, and so he became a Convert, a Bishop, and a Martyr: a strange cure, where the Physician must bleed, but so full of virtue was this blood, that by it we are all saved. And yet (O Savior) why didst thou flow to us in so many streams of blood? one drop had been enough for the world, but thy love is without measure. Physicians are usually liberal of other men's blood, but sparing of their own; here it is not so: for instead of the Patients arm, it is the Physicians own side that bleeds; instead of a lancet here is a spear, and that in the hand of a blind Chirurgeon: yet as blind as he was, how right doth he hit the very vein of his heart? that heart where never dwelt deceit, see how how it runs *blood and water* for our sins, here is the fountain of his Sacraments, the beginning of our happiness: *O gate of heaven! O window of Paradise! O place of refuge! O tower of strength! O sanctuary of the just! O flourishing bed of the Spouse of Solomon!* who is not ravished at the running of this stream? me thinks I still see the blood gushing out of his sides, more freshly and fully then those sweet golden streams which run out of Eden to water the whole world. But is it his *hearts blood?* what? keeps he nothing whole without him, nor within him? his Apostles are scattered in the garden, his garments at the cross, his *blood* how many wheres? his skin they have rent with their whips, his ears with their blasphemies, his back with their furrows, his hands and feet with their nails, and will they yet have his heart too cloven with a spear? what a wonderful thing is this, that after all those sufferings he must have one wound more? *why (Lord) what means this open cleft and wound within thee? what means this stream and river of thy hearts-blood? O it is I that sinned, and to wash it away, his heart runs blood and water in abundance.*

Lo here those seven effusions of our Savior's blood, the first at his *circumcision,* the second in the *garden,* the rest when *his cheeks were nipped, his head crowned, his back scourged, his hands and feet nailed, his side opened with a spear,* whence came out an issue of *blood and water.*

[Use.] And be our sins thus *purged?* Lord in what miserable case lay we, that Christ our Savior must endure all this for us! were our sins infinite, for which none could satisfy but our infinite God? were not our iniquities as the sands, for which no less then an Ocean of blood could serve to cover them? sure here is a motive (if nothing else) to draw from us the confession of our manifold sins. *Lord, we have sinned, we have sinned grievously, heavily, and with a mighty hand; and what now remains, but that we never cease weeping, crying, praying, beseeching, till we get our pardon sealed in the blood of Christ?* O beloved! let me entreat you for Christ's sake, for his bloods sake, for his deaths sake, that you will repent you of your sins which have put him to these torments: and to this end I shall entreat you thus to order your repentance: [1] First (after confession of your manifold sins) look upon him whom you have pierced; and by your meditation supposing him to lie afore you, *weep, and weep over him,* whom you see, by your sins, thus clothed in his blood. Why thus shall it be with the house of

David, Zach. 12.10.*I will pour upon the house of David* (saith God) *and upon the inhabitants of Jerusalem the spirit of grace, and of supplications, and they shall look upon him whom they have pierced, and they shall mourn for him, as one that mourneth for his only son; and be sorry for him, as one that is sorry for his first-born: in that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.* What is the house of *David?* and what are the inhabitants of Jerusalem, but the elect people of God? and if you be of that number, then do you look on him whom you have pierced, and mourn for him, or mourn over him, as one that mourneth for his only son, yea, be sorry for him, or be in bitterness for him *as one that is in bitterness for his first-born.* Is it not time, think you? do you not see how every part of our Savior bleeds afore you, his head bleeds, his face bleeds, his arms bleed, his hands bleed, his heart bleeds, his back bleeds, his belly bleeds, his thighs bleed, his legs bleed, his feet bleed: and what makes all this blood-shed but our sins, our sins? O that this *day,* for this cause, we would make a *great mourning as the mourning of Hadadrimmon in the valley of Megiddon!* O weep, or if you will not weep for him, yet *weep for yourselves,* and your own sins: alas, have you not cause? your sins were his murderers, and your hands by your sins were imbrued in his blood.

[2] Secondly, stay not here, but when you have mourned and wept over your Savior, then hate those sins that wrought this evil on your Savior. Which that you may do effectually, send your thoughts a far off, and see your Savior in his *circumcision,* in the *garden,* and when you have done so, then follow him a little further; behold the tears in his eyes, and the clodded blood that came from him when his *cheeks were nipped, his head crowned, his back scourged, his hands and feet nailed, his side opened:* and then, O then see if you can love those sins that have done all this villainy! love them, said I: no (if you have any share in Christ) I hope you will rather be revenged on your sins, rather you will everyone say, *O my pride, and my stubbornness, and my looseness, and my uncleanness, and my drunkenness, these were the nails, and the whips, and the spear that drew blood from my Savior, therefore let me be forever revenged of this proud, subborn, rebellious heart of mine own; let me forever loath my sin, because it brought all this sorrow on my Savior.* Is not this ordinary with men? should any one murder your Father or friend, whom you highly regarded and honored, would you brook his sight, or endure his company? nay, would not your hearts rise against him? would you not prosecute the Law to the uttermost? and if you might be the Executioner, would you not wound him and mangle him, and at every stroke cry out, *Thou wast the death of my Father, thou wast the death of my Father:* and is the heart of a man thus enraged against him, that hath but murdered his friend or his father? O then how should your hearts be transported with infinite indignation (not against the man but) against sin that hath shed the precious blood of your father, your Master, your God, your King, your Savior? O follow, follow, after these sins with an Hue and Cry, bring them to the Bar, set them be-the Tribunal of that great Judge of heaven, and cry, *Justice Lord, justice against these sins of mine; these slew my Savior, Lord slay them; these crucified my Savior, Lord crucify them:* Why thus persue and never leave them, until (if it possible may may) you see these sins bleed their last; never think you have done enough, but still give your corruptions one hack more, confess your sins once more and say, *Lord, this pride, and*

this stubbornness, and this looseness of heart, these are they that killed my Savior, and I will be revenged of them.

[3] Thirdly, stay not here neither, but when you have mourned for your sins, and sought revenge on them, then by Faith cast them all on the Lord Jesus Christ; ease your own souls of them, and hurle your care on him that careth for you all. Certainly, there is no way to wash you clean from your sin, but only by Christ's *blood,* and how must you apply this but by Faith? now then, in the last place have *faith,* rence your soul (as it were) in the blood of this immaculate Lamb, and though you are polluted and defied, yet (questionless) the *blood* of Jesus Christ will *purge* you from all sin:*If the blood of Bulls and Goats* (saith the Apostle) *and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God:* You may talk of a Purgatory, why here is the Purgatory, that true Purgatory, the fountain that is laid open for the house of *Judah* to wash in; and I pray you mark it, it is not only for justification, but being applied by faith, as effectual for sanctification; not only for the expiation of sin, that it be not laid to your charge, but withal to purge your Consciences from dead works to *serve the living God.* O then (as you tender your souls) believe, and cast yourselves upon Christ for salvation, and for pardon of sins: Do you not see him bleeding on the Cross? Do you not hear him graciously offering to receive your sin-wearied souls into his bleeding wounds? what should you do then but cast yourselves, with all the spiritual strength that you can (at least with infinite longings, and most hearty desires) into the bosom of your Savior? say with yourselves, *the fountain is opened, and here will we bathe forever: Come life or come death, come heaven or come hell, come what come can, here will we stick forever:* nay, if you must perish, tell God and man, Angels and devils, they shall pluck you out of the hands, and rent you from between the arms of your blessed bleeding Redeemer, your soul-purging Savior. Thus if you believe, you need not to droop for your sins, but to go on with comfort to everlasting happiness; the *blood* of Christ (no question) will make way for you into heaven: Yea, (saith the Apostle) *by the blood of Jesus we may boldly enter into the holy places, by the new and living way which he hath prepared for us,through the veil which is his flesh.* Such is the blessed fruit of this *blood,* and the Lord make it effectual unto us, to bring us into heaven, even for his sake who *by himself thus purged our sins.*

You see the *Purge* given and taken, only a time it must have, and then follows the Evacuation: *He purged.]* What? the ill humor is *Sin,]* the extent of it *Our]* sin: of both these together at our next meeting. Now the Lord so prepare us, that this *Purge* may work in us the everlasting well-fare, and health of our souls.

Our sins.]

SIn is our sickness, and to cure us of it, the Law yields corrasives, the Gospel lenitives, but especially Christ yields that Physic *Purgative,* which evacuates sin. To consider Christ as *a man of sorrows,* and not a Savior of sinners; were but a melancholic contemplation; to behold his wounds, and not so to think on 'em as they were ourselves, adds but more sorrows to our other miseries; but when we call to mind that his blood was our ransom, that his stripes

were our cures, then with all our hearts we pray, *his blood be upon us and our children.* And why not, *this blood* (saith the Apostle) *speaks better things then the blood of Abel.* For *Ables* blood cried *revenge,* but *Christ's* blood speaks *mercy;* and (to our comfort be it spoken) if God heard the servant, he will much rather hear the son: yea, if he heard his servant for spilling, how much more will he hear his Son for saving, and regaining our souls? In the words are two parts,

1. The ill hu•our evacuated, *Sin.]*

2. The extent of this sin, it is mine, yours, *Ours,]* every ones.

What is it but *Sin]* which our Savior *purged?* this is that ill humor derived from our Parents, inherent in ourselves, imputed to our Savior, and therefore (saith the Prophet) *he bare the sins of many,* Isaiah 53.12. to who• agrees the Apostle, that *he his own self bare our sins in his own body,* 1 Pet. 2.24. What a load then lay on his shoulders; when all our *sins,* the *sins* of all the world were fastened upon him? one man's *sin* is enough to sink him into hell; and had not our Savior intervened, everyone of us had known by a woeful experience, how heavy *sin*would have been upon the soul of each man: but (O happy we!) *the snare is broken, and we are delivered.* To prevent sins effect, Christ Jesus hath *purged* and washed it away.

And is this all the matter wherefore our Savior suffered? was *sin* all the disease of which he labored, *when he had by himself purged?* yes, it was all, and if we consider it rightly, we may think it enough to cause sufferings in him, when merely for its sake God was so wroth against us. O loathsome *sin,* more ugly in the sight of God, then is the foulest Creature in the sight of man! he cannot away with it, nor (so righteous are his ways) could he save his own Elect because of it, but by killing his own son: Imagine then what a sickness is *sin,* when nothing but the blood of the son of God could cure it: imagine what a poison is *sin,* when nothing but a spiritual Methridate, compounded and confected of the best blood that ever the world had, could heal it: we need not any further to consider its nature, but only to think of it, how hateful it was to God, how hurtful to his Son, how damnable to men.

[Use.] And was it *Sin he purged?* this may teach us how hateful *sin* is, that put him thus to his *Purge:* Every *sin* is a nail, a thorn, a spear, and every sinner a *Jew,* a *Judas,* a *Pilate:* howsoever then we may seek to shift it on others, yet are we found the principal in this act ourselves; you know it is not the Executioner that properly kills the man, *sin* only is the murderer, yea, *our sins* only are the crucifyers of *the Lord of glory:* yea, (if you will please to hear me) I will yet say more, *our sins* only *did* not crucify him, but *do crucify him afresh, Heb.* 6.6. and herein how far do we exceed the cruelty of the *Jews?* then his body was passable and mortal, but now it is glorified and immortal; they knew not what they did,*for had they known, they would not have crucified the Lord of glory:* but we know well enough what we *do and say too:* they buried Christ in the earth, and *the third day he rose again from the dead;* but we through *sin* so bury him in oblivion, that not once in three days, three weeks he ariseth, or shineth in our hearts; O shame of Christians to forget so great a mercy! O *sin* past shame to *crucify afresh the Son of God!* Think of it (beloved) *sin* is the death of Christ, and would you not hate him that kills your brother, your father, your Master, your King, your God? beware then of *sin,* that does it

all at a blow! and if you are tempted to it; suppose with yourselves that you saw Christ Jesus coming towards you, wrapped in linnens, bound with a kercher, and crying after you in this gastly manner: *beware, take heed what you do, once have your sins most vilely murdered me, but now seeing my wounds are whole again, do not (I beseech you) rub and revive them with your multiplied sins; pity, pity me your Jesus, save me your Savior, once have I died, and had not that one death been sufficient, I would have died a thousand deaths more to have saved your souls, why then do you sin again to renew my sufferings?* O my Savior, who will not leave to *sin* that but *hears thy voice in the gardens?lo the companions hearken unto thy voice, cause me to hear it:* it is I that have sinned, and if this be the fruit of it, let me rather be torn of beasts, be devoured of Worms, be violently pulled or hailed with racks, then wittingly, or willfully commit a *sin.*

Secondly, he *purged sin,* whose; but *our sin:* and this tells us of the *universality* of this gracious benefit, together with its *limitation.*

First, of the *universality: he tasted of death for every man,* Heb. 2.9.*and he gave himself a ransom for all men,* 1 Tim. 2.6.*and he purged our sins,* saith my Text; what, *ours* only? no, saith the Apostle, *he is the propitiation not for our sins only, but for the sins of the whole world,* 1 John 2.2. You will say, all do not actually receive the fruit of his death; you say indeed truly, but I wonder through whose default: Our blessed Savior, what is he but like a Royal Prince, who having many of his subjects in captivity of thralldom under a Forrein enemy, pays a full ransom for everyone of them, and then sending forth his Ambassadors, he woes them to return to their home, and to enjoy their liberty; some there are that reject the offer, they will rather serve the enemy then return to the freedom of their Lord; and are these all the thanks they give their Redeemer? O sweet Savior! *he made, upon the cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the world,* but not all receive the benefit, because many by their own demerit have made themselves unworthy; and yet howsoever some despise liberty,*is the arm of the Lord shortened?* no see his arms spread on the Cross to embrace all; and here is the *universality* of this gracious benefit.

[Use.] The use hereof is full of comfort: if any man (any *sinner*) will now come in with a truly penitent soul, thirsting heartily for Christ Jesus, and resolve unfeignedly to take his yoke upon him, there is no number or notoriousness of *sin* that can possibly hinder his gracious enterment at God's mercy seat. O then how heinously do they offend, who refuse to take Christ Jesus offered thus *universally?* if you ask who are they? I answer, they are offenders on both hands: First, those that too much *despair,* secondly, those that too much *presume:* to begin with the latter.

[1] Some there are, that howsoever Christ, and heaven, and salvation be offered unto them, yet so close do they stick and adhere to their *sins,* that they are loath to leave them, and they hope God is so merciful, that they can have Christ and their *sins* too. Alas deceive not yourselves, though the dearnesse, and sweetness, and freeness, and generality of Christ's offers be a doctrine most true, & we propound it unto you as a motive and encouragement to bring you in; yet not so much as one drop of all that bottomless depth of Christ's mercy and bounty doth as yet belong unto any that lie in the state of unregeneratenesse, or in any kind of hypocrisy whatsoever. Away then with this *presumption,* & bethink you what a grievous

and fearful *sin* you commit time after time, and day after day *in neglecting so great salvation,* by choosing (upon a free offer of his soul saving blood) to cleave rather to a lust (O horrible indignity!) then to Christ Jesus blessed forever: what height and perfection of madness is this, that whereas a man, but renouncing his base, rotten, transitory pleasures, might have Christ Jesus, and with him a full and free discharge of hell pains, a sure and known right to heavens joys; yet: should in cold blood most wickedly and willingly, after so many entreaties, invitations, and offers, refuse this mighty change? Heaven and Earth may be astonished, Angels and all creatures may justly be amazed at this prodigious sottishness, and monstrous madness of such miserable men: they are the words of a late Divine, *The World* (saith he) *is wont to call God's people precise fools, because they are willing to sell all they have, for that one Pearl of great price, to part with profits, pleasures, preferments, their right hand, their right eye, everything, anything, rather then to leave Jesus Christ: but who do* 〈*1 page duplicate*〉 〈*1 page duplicate*〉 *you think now are the true and great fools of the world? and who are likeliest one day to groan for anguish of spirit, and say within themselves,This was he whom we had sometimes in derision, and a proverb of reproach; we fools accounted his life madness, and his end to be without honor, now is he numbered amongst the Children of God, and his lot is among the Saints:* Nay, if it once come to this, with what infinite horror and restless anguish will this conceit rent a man's heart in pieces, and gnaw upon his conscience, when he considers in hell, that he hath lost heaven for a lust: and whereas he might at every Sermon had even the Son of God his husband for the very taking, and have lived with him forever in unspeakable bliss; yet neglecting so great salvation, must now lie in unquenchable flames, without all ease or end. Sure it is the highest honor that can be imagined, that the Son of God should make suit unto sinful souls to be their husband, and yet so it is; *he stands at the door and knocks,* if you will give him entrance, he will bring himself and heaven into your hearts:*We are Christ's Ambassadors* (saith the Apostle) *as though God did beseech you by us, we pray you in Christ's stead, to be reconciled to God.* We are Christ's spokes-men, that I may so speak, to woo you and win you unto him; now what can you say for yourselves, that you stand out? why come you not in? if the Devil would give you leave to speak out, and in plain terms, one would say, *I had rather be damned then leave my drunkenness,* another, *I love the world better then Jesus Christ;* a third, *I will not part with my easy and gainful trade of Usury for the treasure hid in the field;* and so on; so that upon the matter, you must needs all confess that you hereby judge yourselves unworthy of everlasting life, that you are willful bloody murderers of your own souls: nay, and if you go on without repentance, you may expect that the hellish gnawing of Conscience for this one sin of refusing Christ, may perhaps hold scale with the united horrors of all the rest whatsoever. O then make haste out of *sin,* and come, come to Christ, so freely offered unto you! Hark how he calls, *Come unto me all sinners, see my arms spread, my heart open. O how gladly would I entertain you, if you would come unto me:* here is a general invitation indeed, all men, all sinners, of all estates, of all kinds, of all conditions, whosoever you are, he keeps open house for you, *Come and welcome.*

[2] Secondly, they offend on the other side, who after invitation come not, through a kind of unmannerly modesty, or a bashful *despair;* Some there are, that may perhaps go so far as to acknowledge their sins, and to confess, that without Christ they are utterly undone, and

everlastingly damned, that may be ravished with the thoughts and apprehensions of this invitation of Christ, and would ever think themselves happy if they had their hungry souls filled with Christ Jesus; but yet so it is, that (considering their manifold grievous *sins,* sins of a scarlet die, of an horrid strain against knowledge, against conscience, and that which troubles them most, for all these *sins* their sorrow being so little, and poor, and scant, and in no proportion answerable to them, they cannot, dare not; will not meddle with any mercy, or believe that Christ Jesus in any ways belongs unto them. To these I speak or rather let them hear our Savior himself speak to them:*Whosoever will* (saith he) *let him come, and drink of this water of Life freely:* yea, those that think themselves furthest off, he bids them come,*Come all that are weary and heavy laden:* if they find *sin* a burden, then Christ invites them, they (whosoever they are) that stand at the staffs end, he desires them to lay aside their weapons and come in; or if they will not do it, he lays his charge on them, for this is *his Commandment,that we should believe on the Name of his Son Jesus Christ:* nay, he counts it a *sin* worse then the sin of *Sodom,* a crying sin, not to come in when the Gospel is proclaimed; and therefore let them never pretend their *sins* are great and many, but rather (because of his offer, invitation, and command, it being without any restraint of person, or *sin,* (except that against the holy Ghost) if they will not come in, and cast themselves upon Christ, let them say, it is not the greatness of their *sin,* but a willingness to be still in their *sins,* which hinders them; or otherwise let them know, that *sins,* when men are truly sensible of them, should be the greatest encouragement, (rather then discouragement) to bring them in to our Savior:*Those that be whole need not a Physician, but they that are sick:* is it not for the honor of a Physician to cure great diseases? a mighty God and Savior loves to do mighty things, therefore in any case let them come in, and the greater sinners they are, no question the greater glory shall Christ have by their coming: And indeed to take away all scruple, it is a Maxim most true, *That he which is truly weary of his sins, hath a sound, seasonable, and comfortable calling to lay hold upon Christ.* Do they feel the heavy load of their *sin?* just then is Christ ready to take off *the burden:* do they thirst after righteousness? just then is *the fountain of the water of life* set wide open unto them: are they contrite and humble in spirit? just then are they become *thrones for the high and lofty one that inhabiteth eternity to dwell in forever.* O then come and welcome! Christ excepts none that will not except themselves, *He died for all, and be would have all men to be saved.*

But yet let us be cautelous: secondly, *he purged our sins,* and *ours]* with a *limitation;* the use of Physic (we say) consists in application; and howsoever our Savior *hath purged our sins;* yet this *purge* of his is nothing beneficial to us, unless there be some means to apply it: As then it is in all other Physic, so in this; we must first *take it;* secondly, *keep it.*

1. *Take it,* for as the best plaster if not laid to, can cure no wound; so Christ himself, and all his precious merits are of no virtue to him that will not apply them by faith: when you hear the Gospel preached, believe it on your parts, believe Christ is yours, believe that he lived, and died, and sorrowed, and suffered, and all this for you, to *purge* your souls of your *sins.*

2. But having *taken it;* you must secondly *keep it;* as men take Physic, not only in belief that it will do them good, but in hope to keep it by the virtue and strength of the retentive parts; so

we take Christ by faith, but we retain him by holiness: these two, *faith and holiness,* are those two bonds wherewith Christ is united unto us, and we unto Christ: so that if we be of this number, then truly may we say that *he purged our sins:* for the both died for us, and by virtue of our faith and holiness through him, his death is applied to us; to us I say, not in any general acception, but as we are of the number of his Saints, for *we* had sinned, and they were *our sins]* only that he *effectually purged,* and washed away.

[Use.] And this lesson may afford us this use, that howsoever the *free grace,* and mercy, and goodness of Christ Jesus is revealed and offered to all men *universally;* yet our Savior takes none but such as are willing to *take upon them his yoke;* he gives himself to none but such as are ready *to sell all and follow him:* he saves none, but such *as deny ungodliness and worldly lusts, and live soberly, righteously, and godlily in this present world:* in a word, he purgeth none, or cleanseth none *by his blood from all sin,* but such as walk in the light as God is in the light, who make conscience of detesting and declining all sins, and sincerely set their hearts and hands with love and careful endeavor to every duty enjoined them; why these are the men only to whom his death is effectual; and therefore, as we mean to partake of his merits, or to have good by his death, let us become new creatures. It is true indeed, and we cannot but maintain it, that *to justification nothing but faith is required,* but this caution must be added, it must be a *faith that purifies the heart,* that works an universal change, that shows itself in the fruits: if therefore any of us would come in, let us have ready our answer, as a late Divine speaks the dialogue betwixt Christ and a true Christian on this manner: First, (saith he) when God hath enlightened the eyes of a man, that he can see where this treasure is, what then? *Why* (saith the Christian) *I am so enflamed with the love of it, that I will have it whatsoever it cost me:* yea (saith Christ) *but there is a price upon it,* it must cost thee dear, a great deal of sorrow, and trouble, and crosses, and afflictions: *Tush, tell me not of price* (saith the Christian) *whatsoever I have shall go for it, I will do anything for it that God will enable me:* Why (saith Christ) wilt thou curb thine affections? wilt thou give up thy life? wilt thou be content to sell all thou hast? *I will do it* (saith the Christian) *with all my heart, I am content to sell all that I have, nothing is so dear unto me but I will part with it, my right hand, my right eye: nay, if hell it felf should stand between me and Christ, yet would I pass through it unto him.* This (beloved) this is that violent affection which God puts into the hearts of his children, that they will have Christ whatsoever it cost them: yet understand me, I pray you: It is not to sell our houses, or lands, or children, but our *sins* that I mean: the Lord Jesus and one lust cannot lodge together in one soul: no, if we are but once truly incorporated into Christ, we must take him as our Husband and Lord; we must love, honor, and serve him; we must endeavor after sanctification, purity, new obedience, ability to do, or suffer anything for Christ; we must consecrate all the powers and possibilities of our bodies and souls to do him the best service we can; we must grieve and walk more humbly, because we can do no better: and thus if we do, though I cannot say but still we shall *sin* so long as we live on this earth, yet here is our comfort,*We have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.* I say *for our sins] effectually,* if we believe in his Name, for it was for us *he died,* and they were *our sins he purged,* and this is that great benefit *we receive* from our Savior, in that *he by himself hath purged our sins.]*

And now *our sins* being *purged* our souls recovered, I may well end this Text; only I shall give it one visit more, and so *Farwell.*

You see the malady, *Sin,]* the remedy, *a purge,]* the Physician, *he,]* the patient, *himself,] ourselves;]* for our infirmities were laid on him, and his sores became our salves, by whose virtue we are healed. Bless we then God for the recovery of our souls; and be we careful for the future of any relapse whatsoever: these relapses are they we had need to fear indeed, for in them the diseases are more dangerous, sins are more pernicious, and men become *seven times more the children of Satan then ever they were before.* Now then we are healed, be we studious to preserve it all the days of our life, and we shall find at our death, that he that *purged our sins* will save our souls; we need not any other *Purgatory* after death; no, when our souls shall take their flights from our bodies, then are the Angels ready to conduct them to his Kingdom: and thither may we come for his sake, and his only, who by *himself* (in his own person) *hath purged our sins. AMEN.*

FINIS.

Heavens happiness.

LUKE 23.43.

To day shalt thou be with me in Paradise.

HE that *purged our sins* is here disposing of *Paradise,* at the same time when he hung on the Cross, even *giving up the ghost,* he is dealing Crowns and Kingdoms to a poor penitent soul: thus like a glorious Sun that breaks through the watrie clouds ere it appear unto us, our Savior *(the Sun of Righteousness)* shoots forth his rays of Majesty through all his sufferings on a dejected sinner. Two malefactors suffer with him, the one *rails on him, saying, If thou be Christ, save thyself and us:* but the other prays to him, *Lord, remember me when thou comest to thy Kingdom:* in the midst of his thralldom he proclaims his Kingdom, and whom he sees a Captive, he believes a Lord: *Lord remember me;* is it not strange, that through so many, such thick clouds of misery, this dying thief should behold his glory? but where grace aboundeth, what marvel is it?*The Natural man knoweth not the things of God, but he that is spiritual discerneth all things.* No sooner was this penitent thief converted a Christian, but on a sudden, even on the very rack of torture he confesseth himself a sinner, and Christ his Savior; and therefore desires to be *remembered*of him when he comes to heaven: Thus pouring out his soul in prayer, the *Bridegroom that became an Harp,* saith *Bernard, (his Cross being the wood, himself stretched on it the strings, and his words the sound)* hark how he warbles the most heavenly music that was ever chanted to a departing soul, *To day shalt thou be with me in Paradise.*

The words are a Gospel, such as the Angels brought to the Shepherds, Luke 2.10.*Behold, I bring you good tidings of great joy;* here is *tidings, good tidings; joy,* and *great joy,* the greatest happiness that could ever befall a mortal, now waits on a malefactor, at that time when the execution was a doing, death approaching, *and the horrors of hell laying hold upon him;* when a word of comfort would have been most seasonable, *like apples of gold in pictures of silver;* then

comes our Savior (as a messenger with a pardon) and he bids him *be of good cheer,* there was happiness towards him: when? *today]* what? *thou shalt be with me]* where? *in Paradise.]* Not a word but speaks comfort to the afflicted soul, be he howsoever afflicted for the present, yet there shall be a change, and the more to sweeten it,

Here is the

- Celerity, *today]*
- Certainty, *thou shalt be]*
- Society, *with me]*
- *Ubi,* or place where all joy is enjoyed, *in Paradise.]*

These are those four heads that issue out of *Eden,* may God give a blessing to the watering, that you may bear good fruit till you are planted in that garden, whereof it is spoken, *To day shalt thou be with me in Paradise.]* We begin with the certainty of this promise, *Thou shalt be.]* &c.

Thou shalt be]

TO this purpose was that asseveration, *Verily, verily, I say unto thee.]* Nor is it enough that he affirms it, but he assures it, 〈 in non-Latin alphabet 〉 , *thou shalt be.] Will* and *shall* is for the King, and what is he less that bestows Kingdoms on his servants? here was a poor man desires only to be *remembered of him,* and instead of *remembering* him, he tells him he *shall be with him:*how? but as a coheir of his Kingdom. Blessed thief, that had such a gift, and that made unto him with such assurance as this was! It is the promise of our Savior, who to put him out of all doubt, he tells him it *shall be so, Thou shalt be] with me in Paradise.* Whence observe,

That *Salvation may be made sure to a man.* If you would needs know the means (howsoever it was true in this thief) it is not by any immediate suggestion, or revelation; Christ is now in heaven, and the holy Ghost works not by enthusiasms or dreams;*The assurance of our salvation depends not upon revelation, but on the promises of the Gospel:* there then must we search and see, and if our hearts be rightly qualified, thence may we draw that fullness of persuasion with *Abraham* who *staggered not at God's promises, being fully persuaded, that what he had promised he was able to perform,* Rom. 4.21. This doctrine we have confirmed by *David,* Psal, 35.3.*Say unto my soul, I am thy salvation.* By *Peter,* in the 2. Pet. 1.10.*Make your election sure.* By *Paul,* in the 1. Cor. 9.26.*I therefore so run, not as uncertainly.* From all which we may argue, *David* would never pray for that which could not be; nor would *Peter* charge us with a duty which stood not in possibility to be performed; nor would *Paul* serve God at random, uncertain whether he should obtain any good, or prevent any mischief; no, but as one that was *sure,* that by so doing he should attain everlasting life, and without so doing he could not avoid eternal death. We may then be *sure,* if conditions rightly concur; and seeing this is a point we would be all glad to know, that we are *sure to be saved,* I shall beg others help, God's assistance, and

your patience, till we have opened the windows, and given you a light of the lodging, where securely our souls may *rest at noon day.*

Some lay the order thus, that to assure us of heaven, we must be assured of Christ; and to assure us of Christ we must be assured of faith; and to assure us of faith, we must be assured of repentance; and to assure us of repentance, we must be assured of amendment of life.

Others tell us of more evidences, and we shall reduce them to these heads; *The testimony of our spirits,* and *the testimony of God's Spirit:* It is not our spirit alone, nor God's Spirit alone makes this Certificate, but both concurring, and thus *Paul* tells us, Rom. 8.16.*The Spirit itself beareth witness with our spirit, that we are the children of God.*

1. Our first assurance then is the *testimony of our spirit,* and this witnesseth with *God's spirit* two ways,

By

- Inward tokens,
- Outward fruits.

Inward tokens are certain special graces of God imprinted in the spirit of a man, as *godly sorrow desire of pardon, love of righteousness,faith in Christ,* for *he that believeth on the Son of God, hath the witness in himself,* saith the Apostle.

Outward fruits are all good deeds, holy duties, new obedience, and *hereby we are sure that we know him, if we keep his Commandments,* 1. Joh, 2.3. To say then we are sure of heaven, and to live a life fitter for devils, what a fond saying is this? no, if we have a true testimony we must be of good lives; it is our *holiness, and justice, and mercy, and truth,* that will be our best assurance, and so the Apostle assures us; *If ye do these things ye shall never fall.*

2. Our second and best assurance is the *testimony of God's Spirit,* which sometimes may suggest and testify to the sanctified conscience thus, or in the like manner, *Thou shalt be saved, thou shalt be] with me in Paradise.*

But here I must satisfy two doubts: first, by what *means* the Spirit of God gives this particular assurance? secondly, *how a man may discern* betwixt the *assurance of this Spirit,* and the *illusion of Satan,* who is the spirit of lies?

To the first we say, *the means* is either by an immediate revelation, or by a particular application of the promises in the Gospel, in form of an experimental syllogism, as, *Whosoever believes on the Son shall be saved;* but I believe on the Son, therefore I shall be saved. The *major* is Scripture, the *minor* is confirmed by our faith, which if I have, I may say I believe: True, *flesh and blood cannot say this,* it is the operation of the holy Ghost; but if the work be wrought, and I feel this faith within my soul, what need I doubt but this assumption is true, *I believe on the Son?* Yet I hear some complain, they have neither sight nor sense of faith: and thus it is often with God's dearest children: the Sun that in a clear sky discovers and manifests itself, may sometimes with clouds be overcast and darkened; and faith, that in

the calmness of a Christian course shines, & shows itself clearly to the sanctified heart, may sometimes in the damp of spiritual desertion, or darkness of temptation, lie hid and obscured: there is therefore in the Saints,*the assurance of evidence, and the assurance of adherence:* The assurance of *evidence,* is that which is without scruple, and brings an admirable joy with it, and this more especially appears either in our more fervent prayers, or in our heavenly meditations, or in time of martyrdom, or in some quickening exercises of extraordinary humiliation, or in beginning of our spiritual, or end of our natural life, as most needful times, then doth God's spirit speak comfortably to us, whispering to our souls the assurance of our happiness, that we shall be inheritours of his Kingdom. The assurance of *adherence* is that, which I doubt not the Saints have in their greatest extremity: for instance, many a faithful soul, that makes conscience of sin, lies and languishes upon the rack of fears and terrors, he shells nothing but a dead heart, and a spiritual desertion, yet in the mean time his soul cleaves unto Christ, as to the surest rock, he cries and longs after him, and for all his fears and sorrows he will still rest upon him, *Job*-like, *though he slay me, yet will I trust in him,* Job 13.15. Now this *adherence* unto Christ may assure him of salvation, for (if we speak punctually and properly) faith justifying is not to be assured of pardon, but to trust wholly upon Christ for pardon; and thus if he do, then may he with freedom of spirit say, *I believe on the Son,* whence ariseth this conclusion, which is the testimony of God's Spirit, *therefore I shall be saved.*

To our second doubt, *how we may discern* betwixt the *testimony of God's Spirit,* and the *illusion of Satan?* I answer.

First, *the testimony of God's Spirit* is ever agreeable to the Word, and thus to try us, the Scripture tells us, that *Whosoever is born of God, doth not commit sin,* 1 *John* 3.9. which is not to be understood simply of the act of sinning, for *who can say, my heart is clean?* but in this sense, *he doth not commit sin,* that is, he makes not a trade of sin, it doth not reign in him; if then thou allowest any lust in thine heart, or goest on in the willing practice of any one known sin & yet hast a conceit that thou art sure of salvation, alas, thou art deceived, *thou hast made a lie thy refuge, and hid thyself under falsehood.*

Secondly *God's Spirit* breeds in the soul a Reverend love, and insatiable longing after all good means appointed and sanctified for our spiritual good: and therefore that heart which sweetly is affected and inflamed with the word and prayer, and meditation and conference, and vows, and singing of Psalms, and use of good books, we doubt not but it is breathed on by the Spirit of God; whilst others that use all these Ordinances out of custom or formality, or some other sinister end, alas, their conceit of being right, is built on the sands, and therefore down it falls at deaths flood, and is overwhelmed in destruction.

Thirdly, *God's Spirit* is ever attended with the *spirit of Prayer,* and therefore saith the Apostle, *We know not how to pray, but the spirit itself, maketh intercession for us with groanings which cannot be uttered,* Rom. 8.26. O the blessed operation of this Spirit! it even warms the spirit of a man with quickening life, to pour out itself in the presence of the Lord his God, sometimes in more hearty prayers, and sometimes in more faint and cold, yet always edged with infinite desires that they were far more fervent then they are: But on the other side, every deluded

Pharisee is a mere stranger to the power of Prayer, if he prays often (as I make it a question) yet never prays he from a broken heart, and this argues that all his confidence is no better then a weed which grows of its own accord, & therefore like *Jonahs gourd,* when affliction comes, it withers on a sudden.

Fourthly, *the testimony of God's Spirit* is often exercised and accompanied with fears, and jealousies, and doubts, and distrusts; and varieties of temptations, which many times will drive the soul thus distrest to cry mightily to God, to re-examine her grounds, to confirm her watch, to resort for counsel where it may be had; whilst on the contrary the Pharisees groundless conceit lies in his bosom without fears, or jealousies, or doubts, or distrusts, or any such ado, why so? alas, Satan is too subtle to trouble him in that case; he knows his foundation is falsehood, his hope of Heaven no better then a golden dream, and therefore in policy he holds his peace, that he may hold him the faster.

Fifthly, *the testimony of God's Spirit* is ever most refreshing at those times, when we retire ourselves to converse with God in a more solemn manner; when we feel that we have conquered, or well curbed some corruption of nature; when we are well exercised in the Ordinances of God, or in our sufferings by man for a good cause, and conscience sake; then (or at such times) shall we feel that sweetness of the spirit cherishing our hearts with a lightsome comfort that cannot be uttered; whilst on the contrary the deluded man is always alike peremptory in his confidence, you shall not take him at any time without a bold persuasion, that he hopes to be saved as well as the best, thus like a man who lying fast asleep on the edge of a Rock, he dreams merrily of Crowns and Kingdoms, and will not off it, but on a sudden starting for joy, he tumbles into the bottom of the Sea, and there lies drowned in the deep; that assurance which is ever secure is but a dream whereas *the testimony of God's Spirit* is sometimes mixed with doubts, and sometimes (to our unspeakable comfort) with a secret, still, heart-ravishing voice thus speaks to our consciences, *thou shalt be] thou shalt be] with me in paradise.*

You see *the testimony of God's Spirit,* how it *works in us,* and how it is *discerned by us;* it *works in us* by a particular application of the promises in the Gospel, and is *discerned by us by the word, by our love, our prayers, our fears, our joys* at sometimes while we are a doing our duties.

[Use.] O blessed man that feels in his soul this blessed testimony! what is here comparable to it? riches are deceitful, pleasure is a toy, the world is but a bubble, only our *assurance* of Heaven is the only real comfort that we have on earth; who then would not study to make this certain? if we purchase an inheritance on earth we make it as sure, and our tenure as strong, as the brawn of the Law, or the brain of Lawyers can devise, we have conveyance, and bonds, and fines, no strength too much; and shall we not be more curious in the settling our eternal inherit•nce in *Paradise?* a man can never be too *sure* of going to Heaven; and therefore in God's fear let us examine the *testimony of our spirits* by the *inward tokens,* and by the *outward fruits:* let us examine the *testimony of God's Spirit* by the *means* and the *difference;* and if we find both these *testimonies* to accord within us, how blessed are we in this vale of tears! it is an heaven upon earth, a Paradise in a wilderness, in a word, a comfort in all miseries, be they never so embittered. See a Thief hanging on the Cross, an Engine of most

grievous torture; but who can tell the joy that entered into him before he entered into Heaven? you may guess it by his desire to *be remembered of Christ when he came into his Kingdom;* he begs not for life, nor pleasure, nor riches, nor honor, no, *there is one thing necessary;* give him Heaven and he cares for nothing; to this purpose doth he address himself to our blessed Savior, and he asks— what? *if thou be Christ, save thyself,* said the *Jews* in derision, and *if thou be Christ, save thyself and us,* said the other Thief to him; but this was only for the bodies safety: and here is a man quite of another mind, let the *Jews* rack him tear him, break all his bones, and pull him into atoms, if our Savior will but do so much as *remember him in his kingdom,* he desires nothing more: O blessed Christ speak comfortably to his soul that begs it thus vehemently at thy hands! but why do I prevent? the bowels of our Savior yearn to hear him; *remember him?* yes, he will *remember him,* and he *shall be with him;* comfortable news! how leaps his heart at these so blessed words? his desire is granted, and Heaven is assured, and the Spirit of God, yea, the God of Spirits thus testifies it to him, *today [shalt thou be] with me in Paradise.]*

Thus far of the certainty of his salvation, *thou shalt be:]* but as the grant is sweet that is *certain,* so is it yet more acceptable if done with *expedition:* and here is both the *certainty,* and *expedition, thou shalt be,* when? *today] with me in paradise.*

To day.]

OUr Savior deferres not that he promises but as he quickly hears, and quickly grants, so he quickly gives him *Paradise,* and a kingdom. This sudden unexspected joy makes all more grateful; to tell us of Crowns and Kingdoms that we must inherit, and then to put us off with delays, abates the sweetness of the promise: men that go to suits for lands and livings, though Lawyers feed them with hopes, yet one order after another, spinning out time to a multitude of *Terms,*makes them weary of the business: it is the happiness of this suitour that he comes to an hearing but the highest degree of his happiness was the expedition of his suit: no sooner he motions, *Lord, remember me when thou comest into thy Kingdom;* but the Lord gives him that he asks upon his first motion, *today,* ere the Sun be down, the *Kingdom* shall be thine, *thou shalt be with me in Paradise.*

But you may object, Was there no *Limbus Patrum,* no *Purgatory* to run through? but the very same day he died, he must then go to *Paradise?* no, unless *Limbus* or *Purgatory* be *Paradise* itself, there is no such thing at all. Some there are, that rather then say nothing, speak thus; *Christ giving up the ghost,his soul descended into hell, and the very same day was this Malefactour partaker of Christ's beatifical vision, with the other Patriarchs in Limbus.* But of how great difference is *Paradise* and *Limbus,* we shall hear another time: sure it is, Christ promised not a Dungeon instead of a Kingdom, nor is *Paradise* a place of pleasure, of any such imaginary melancholy nature: we conclude then, *To day shalt thou be with me in Paradise,]* it is all one, as to say, *To day, (thy day of death) thou shalt be with me* in Heaven, and there enjoy me in my Kingdom.

But again you may object, That Christ rather that day, *descended into hell,* then ascended into heaven: The Creed teacheth, that after he was *crucified, dead, and buried, he descended into hell.*

To answer the objection; some go about thus; by *hell* (say they) is meant *Paradise,* where the soul of Christ was all the time that his body lay in the grave: If this be not a misconstruction, I am sure it is no literal Exposition, and me thinks a very strange kind of figure it is, to express Christ's *ascent into Paradise* by his *descent into hell.* Others more probably understand Christ's abode in the grave for the space of three days.*Austin* after some turns and wrenches concludeth thus: *Est autem sensus multo expeditior, &c. It is a far easier sense and freer from all ambiguity, if we take Christ to speak thesc words, This day shalt thou be with me in Paradise] not of his Manhood, but of his Godhead; for the man Christ was that day in the grave according to the flesh, and in hell as touching his soul, but the same Christ as God is always everywhere.* Thus he: But this will not satisfy all, and therefore they argue thus against it; *These words* (say they) *must be understood of his Manhood, not his God-head:* and why so? *For they are an answer unto a demand, and unto it they must be suitable: Now the Thief (seeing that Christ was first of all crucified, and therefore in all likelihood should first of all die) makes his request to this effect; Lord, thou shalt shortly enter into thy Kingdom, remember me then: to which, Christ's answer (as the very words import) is thus much; I shall enter into Paradise this day, and there shalt thou be with me: but the God-head, which is at all times in all places, cannot be said properly to enter into a place, and therefore not into Paradise.* Again, *When Christ saith, Thou shalt be with me in Paradise] he doth intimate a resemblance between the first and second Adam: the first Adam sinned against God, and was presently cast out of Paradise: the second having made a satisfaction for sin, must presently enter into Paradise. Now there is no entrance but in regard of the soul, or man-hood, and therefore to apply it to the God-head, were to abolish this analogy betwixt the first and second Adam.*

These reasons are weighty, but should we say with *Austin,* That Christ in his soul went down into hell, one of our Worthies can tell us, that *Christ's soul, united to his God-head, might do all that, and yet be that day in Paradise: God works not lazily like man: Satan could show Christ all the Kingdoms of the world in the twinkling of an eye, and God's expedition exceeds his.* To this agrees another, that *we have no warrant in God's Word, so to fasten Christ's soul unto hell for all the time of his death,but that it might be in Paradise before it descended into hell.* That he was in Paradise must be received, because himself doth affirm it, and that *he descended into the deep* must be received also, for the Apostle doth avouch it; but how he descended, or what time he descended, as also what manner of triumph he brought thence, cannot be limited by any mortal man. To conclude, I will not deny, but that according to the Creed, he descended into Hell, yet howsoever we expound it, Metaphorically or literally, it hinders not this truth, but that immediately after death his soul went into Paradise.

The objections thus solved, now come we to the Thief thus comforted by Christ, *today] shalt thou be with me in Paradise.*

What? *today?* without all doubts or delays? here's a blessed dispatch, if we either consider the *misery endured,* or the *joy to be received.*

First, in regard of his *miseries,* he was a Thief condemned and crucified: we read of four kinds of deaths in use amongst the *Jews,* strangling, stoning, fire and the sword: the Cross was a death whether for the pain, the shame, the curse, far above all other: we may see it in that gradation of the Apostle, *He became obedient to death, even to the death of the Cross,* Phil. 2.8.

What engine of torture was that? it spins out pain, it slowes his death, yet a little and a little till it be more then any man can think: see his hands bored, his feet nailed, *his legs broken,* every part full of pain from top to toe, and thus hangs this Thief, the poyz of his body every moment increasing his pain, and his own weight becoming his own affliction; in this case were not a quick riddance his best remedy? were not the news of death better then a lingering life? Lo then to his eternal comfort, Christ our Savior *(in the same condemnation)* grants him his desire: What would he have? a dispatch of pain? he shall have it *this day]* as *Samuel's* appearance said to *Saul, To morrow* (yea, *today) thou shalt be with me.*

But secondly, here's a greater comfort, his *miseries have an end,* and *his joys are at hand;* while he is even gasping in deaths pangs, he is carried on a sudden from earth to heaven, from his Cross to Paradise, from a world of woe to a kingdom of happiness and eternal bliss. O how blessed is the change, when in the very moment of misery *joy* enters! Suppose you a poor man in the night time out of his way, wandering alone upon the mountains, far from company, destitute of money, beaten with rain, terrified with thunder, stiff with cold, wearied with labor, famished with hunger, and near brought to despair with the multitude of miseries; if this man upon a sudden, in the twinkling of an eye, should be placed in a goodly, large, and rich palace furnished with all kind of clear lights, warm fire, sweet smells, dainty meats, soft beds, pleasant music, fine apparel, honorable company, and all these prepared for him, to serve him, honor him, and to anoint and crown him a King forever; what would this poor man do? what could he say? surely nothing, but rather in silence weep for joy: Such, nay, far happier was the case of this poor malefactor: he was like the man wandering on the mountains, full of as much pain as the cross could make him; but on a sudden he and our Savior crucified with him, both meet in his Kingdom: and now, Lord, what a joy enters into him, when he entered into heaven! on *Calvary* he had nothing about him, but the *Jews* at his feet, and the nails in his hands, and the Cross at his back; instead whereof, no sooner comes he to *Paradise,* but the Angels, Archangels, *Cherubims, Seraphims,* all hug him, and embrace him; imagine with yourselves, how was he astonished, and as it were besides himself at this sudden mutation, and excessive honor done unto him! Imagine with yourselves what joy was that, when he met our Savior in his glory, whom that very *day,* he had seen buffeted, scourged, crowned, crucified; *blessed day that could ever bring forth such a change!* Beloved, I know not how to express it, but let your souls in some meditation fly up from *Calvarie* to Heaven; in the morning you might have seen Christ and this Thief hanging on two Crosses, their bodies stretched, their veins opened, their hands and feet bleeding in abundance, the one desiring to be *remembered* of the other, and the other complaining that he was *forgotten of his Father:* in this doleful case both leaving the world, ere night they meet again, and now what hugs, what kisses are betwixt them? When *Joseph* met with *Jacob,he fell on his neck* (saith *Moses) and wept on his neck a good while;* but never was any meeting on earth like this in Heaven: here we have a *Joseph* lift out of the dungeon to the Throne, where no sooner set, but our Savior performs his promise of meeting him in *Paradise,* at which meeting *the Angels sing, the Saints rejoice, all Harps warble, all Hands clap for joy,* and the poor soul of this penitent Thief, ravished with delight, what does it, or what can it do, but even weep for joy (if any weeping were in heaven) to see on a sudden so great a change as this?

[Use.] And if this be his case, who will not say with *Balaam, Let me die the death of the righteous and let my last end be like his?* O let us (I beseech you) present unto our souls the blessed condition to come, and this will be effectual to stir us up to every good duty, and to comfort us in all conditions whatsoever: what will a man care for crosses, and losses, and disgraces in the world, that thinks of an heavenly Kingdom? What will a man care for ill usage in his Pilgrim•ge, when he knows he is a King at home? we are all (in this time of our ab•ence from God) but even strangers upon ••rth; here then must we suffer in dignities, yet here is the comfort, we have a better estate to come, and all this in the mean time is nothing but a fitting of us to that heavenly Kingdom. •s *David's* time between his anointing and investing was a very preparing of him that he might know himself, and that he might learn fitness for to govern aright, so we are anointed Kings, as soon as we believe, we have the same blessed anointing that is poured on our head, and runs down about us, but we must be humbled and fitted, before we are invested: 〈◊〉 time (and but a 〈◊〉) we have yet here to spend; and let this be our comfort (howsoever we 〈◊〉 here) it is not long ere we inherit. Alas, *the* 〈◊〉 *of this life are not worthy of the glory that shall be shown us Rom.* 8.18. and therefore *Ig••••* i• a burn••g 〈...〉 say 〈...〉 *gallows,beasts, breaking of my bones, quartering of •y* 〈...〉 *••••s••ng of my body all the torments of devils, let them come upon me, so I may enjoy the treasure of Heaven;* and well ••g•• he say it, that knew what a ch•nge would be one *day* 〈◊〉 never was cold shadow so pleasant 〈◊〉 hot Summer, never was 〈◊〉 so delightful after •••our, as shall be this •e•t of heaven to an afflicted •our coming thither out of this valley of tears, O then what service should we do? what pain should we suffer to attain this •est? were it to run through fire and water, *were it* (as *Augustine* said) *to suffer every day torments you,the very torments of Hell yet should we be con•en• to a•••e it;* and how much more when we may buy it without money, or money-worth; we need not to part with anything for it but sin: This Thief (now a blessed Saint in glory) for *a days suffering,* an *half days repenting,* was thus welcomed to Heaven; imitate we him in his repentance, not in his delay, he indeed had mercy at the last cast, but this privilege of one infers not a common law for all: one find mercy at the last, that none should despair, and but one that none should presume. *Be* then your *sins as red as Scarlet,* you need not *despair* if you will but repent; and lest your repentance be too late, let *this* be the *day* of your conversion, now abhor sins past, sue out a pardon, call upon Christ with this Thief on the Cross, *Lord, remember me, remember me now thou art in thy Kingdom;* thus would we do, how blessedly should we die, our consciences comforting us in deaths pangs, and Christ Jesus saying to us at our last day here, our day of death, our day of dissolution, *To day shalt thou be with me in paradise.*

We have *dispatched* with *expedition* this *dispatch,* this *expedition, today]* the next *day* you shall hear the happiness of this grant, which is the society of our Savior, *thou shalt be:* with whom? *with me] in paradise.*

With me]

ANd is he *of the Society of Jesus?* yes, though no Jesuit neither, for they were not then hatched) but what noble order is this, where the *Saints sing, Angels minister, Archangels rule, Principalities*

triumph, Powers rejoice, Dominations govern, Virtues shine, Thrones glitter, Cherubims give light, Seraphim burn in love, and all that heavenly company ascribe and ever give all laud and praises unto God their Maker? here is a *Society* indeed, (I mean not of *Babylon,* but *Jerusalem*) whither Jesus our Savior admits all his servants, and whereto this Thief on the Cross was invited, and welcomed, *thou shalt be with me] in paradise.*

For if *with me]* then *with all* that is *with me,* and thus comes in that blessed company of Heaven; we will only take a view of them, and in some scantling or other you may guess at *Heavens happiness.*

With me] and therefore with my *Saints;* blessed man that from a crew of thieves (by one hours repentance) became a companion of Saints: and now he is a *Saint* amongst them, what joy is that he enjoys with them? O my soul, couldst thou so steal Heaven by remorse for sin, then mightest thou see— what? all those millions of *Saints* that ever lived on earth, and are in Heaven; there are those holy Patriarchs, *Adam, Noah, Abraham,* and the rest, not now in their pilgrimage tossed to and fro on earth, but abiding forever on *Mount Zion, the City of the living God:* there are those goodly Prophets, *Isaiah, Jeremy, Ezekiel,* and the rest, not now subject to the torments of their cruel adversaries, but wearing Palms, and Crowns and all other glorious Ensign• of their victorious triumphs: there live those glorious Apostles, *Peter, Andrew, James, John,* and the rest, not now in danger of persecution or death, but arrayed in *long robes washed and made white in the blood of the Lamb:* there live those women-Saints, *Mary, Martha,* and that Virgin-mother, not now weeping at our Savior's death, but singing unto him those heavenly songs of praise & glory world without end: there are those tender infants (*an hundred forty four thousand, Revel.* 14.1.) not now under *Herod's* knife bleeding unto death, but *harping on their harps, and following the Lamb whithersoever he goeth:* there lives that noble army of Martyrs, (*they that were slain upon the earth, Revel.* 18.24.) not now under the merciless hands of cruel tyrants, but singing and saying their *Hallelujahs, salvation, and glory, and honor,and power be unto the Lord our God:* t•ere dwell all the *Saints* and servants of God (*both small and great, Revel.* 19.5.) not now sighing in this vale of tears but singing sweet songs that echo through the Heavens, *as the voice of many waters, as the voice of mighty thunderings,* so is their voice *saying, Hellelujah,for the Lord God omnipotent reigneth.* And is not here a goodly troop, a sweet company, a blessed society and fellowship of Saints? O my soul; how happy werit thou to be with them! yea, how happy will that day be to thee, when thou shalt meet all the *Patriarchs, Prophets, Apostles, Disciples, Innocents, Martyrs, the Saints,* and servants of the King of Heaven? why thus happy and blessed, is this penitent Thief: no sooner entered he into the gates of Heaven, but there meets him *with music and dancing,* all the quire of Heaven, and (Lord) what a *joy* entered into his *soul,* when his *soul* entered into *his masters joy?* Tell me (could I speak with thee that dwellest in the Heavens) what a day was that, when stepping from the Cross, and conducted to Paradise, thou wast there received with all honorable companies and troops above? there did the Patriarchs meet thee, and the Prophets hug thee, and the Martyrs struck up their Harps to bid thee welcome to the Tabernacle of Heaven. Such honor have all his *Saints* that attain the fellowship of the *Saints* in glory.

But more then so, *thou shalt be with me]* and therefore with my *Angels:* Lo here a blessed company indeed, these are the *heavenly Choristers* eternally singing Jehovahs praise: The 〈1 page duplicate〉 〈1 page duplicate〉 Seraphims cry aloud,*Holy, Holy, Holy is the Lord of Hosts,* an Army answer to the antheme, *Glory to God on high.* The whole Choir of heaven add the burden,*Thou art wortby, O Lord to receive honor, and glory, and power for thou hast created all things, and for thy sake they are and were cre•••d* O heavenly harmony consisting of ten thousand times ten thousand various sorts of Music!*I heard* (saith *John* the Divine) *that* 〈◊〉 *of many Angels round about the throne, and the number of them was ten thousand times ten thousand, thousand of thousands* these are the *shining and singing Stars* of which God told his servant *Job,The morning stars sing together, and the ser••••• of God shout for joy.* These are the *winged Ch•risters of* 〈◊〉, whom *John* the Divine heard singing their song of *Hallelujah* and *Hosanna,I heard* (saith he) *the voice of a great multitude, as the voice of many waters* the voice of •any *Angels,* singing, and *saying Hallelujah* and again *Hallelujah* these are the *nimble Posts of heaven,* whom *Jacob* say• thing 〈◊〉 and down the *Ladder:* these are the *Protectours of the godly* whose aid God promised the *Israelites;Behold, I send an Angel before thee to keep thee in the way, and to bring thee to the place which I have prepared.* These are the *Guardians of sucking Infants,* of whom our Savior told his Disciples that in,*Heaven their Angels always behold the face of his Father;* these are the *armies of God,* who meeting *Jacob* in his journey, he said *this is God's Hosts* these are the *Spirits and Ministers of God* whom *David* describing by the purity of their substance, and readiness of their obedience, *he calls the Angels spirits and his Ministers a flame of fire.They are shining and singing stars winged choristers, nimble Posts of heaven, Protectours of the godly guardians of children, the armies of the Almighty, the Spirits and Ministers of the great* Jehovah.

What blessed company is this we shall enjoy in heaven▪ there is nothing in them but is amiable, nothing in them but is admirable: O that this clay of ours should come to dwell with th•se incorporeal spirits! and yet see here a man a thief 〈◊〉 the 〈◊〉 of men;) by his confession, and contrition, and faith in Christ is now become a companion with Angels.

Nor is that all, *thou shalt be with me]* not only with my *Saints* and *Angels,* but *with me]* (with my soul) in *Paradise.* His soul indeed was there, though his body at that time was in the grave; and if the *soul* be it that makes us men, what a passing great joy is that, when men standing amongst the Angels shall see their Lord, the Lord of heaven, not to be an Angel, but a man? Here is the solace of Saints, when they shall see & say, who is yond that rules on the Throne of heaven? who is yond that sits on the right hand of God the Father? and they shall answer themselves again, it is he that for us became man; for the salvation, it is he that of our *souls* hath took upon him a *body & soul.* And think now with thyself whosoever thou art that readst (if thou wilt but spend thy *few evil days* in his fear, & so die in his favor) what a comfort will it be unto thee to see that Lamb sitting on his seat of state? If the wise men of the East came so far, and so rejoiced to see him in the Manger, what will it be to thee to see him sitting and glittering in his glory? If *John the Baptist* did leap at his presence in his mothers belly, what shall his presence do in his royal and eternal Kingdom? *It passeth all other glories* (saith *Austin) to be admitted to the inestimable sight of Christ his face,and to receive the beams of glory from the brightness of his Majesty:* nay, should we suffer torments every day, or for a time the very

pains of hell itself, thereby to gain the sight of Christ, and of his Saints, it were nothing in comparison. No wonder then, if *Paul desire to be dissolved and to be with Christ.* Alas, who would not be so? *O most sweet Savior* (saith one devoutly) *when shall this joyful day come? when shall I appear before thy face? when shall I be filled with thy excellent beauty? when shall I see that countenance of thine, which the very Angels themselves are so desirous to behold?* an happy time sure will it be to each faithful soul: And thus happy was this man, he parted sorrowfully with our Savior on the Cross, but he met him joyfully in his Kingdom: those sweet *souls* that both left the world at one time, no sooner had heaven gates opened unto them, but with mutual kisses they embraced each other in unspeakable manner.

Nor was this all, *thou shalt be with me,]* not only with my *soul,* but with my *God-head:* this indeed was the height of bliss, the very soul of heavens joy itself; set aside this, and crown a man with the Empire of all the earth, the splendor of heaven, the royal endowments of a glorified soul, the sweetest company of Saints and Angels, yet still would his soul be full of emptiness, and utterly to seek for the surest Sanctuary whereon to rest: only once admit him to the face of God, and then presently, and never before, his infinite desire exspires in the bosom of his Maker: I deny not but the other joys in heaven are transcendent and ravishing, but they are all no better then accessories to this principal, drops to this Ocean, glimpses to this Sun. If you ask how can our souls enjoy this *God-head?* I answer, two ways; first, by the *understanding;* secondly, by the *will.* The *understanding* is filled by a clear glorious sight of God, called *Beatifical vision; we shall see him face to face,* saith *Paul,* 1 *Cor.* 13.12. *We shall see him as he is,* saith *John,* 1 John 3.2. For as the Sun by his beams and brightness illightens the eye, and the air, that we may see not only all other things, but also his own glorious face: so God, blessed forever (in whose presence ten thousand of our suns would vanish away as a darksome mote) doth by the light of his Majesty, so irradiate the minds of all the blessed, that they behold in him, not only the beauty of all his Creatures, but of himself; and thus shall we see and know that glorious mystery of the Trinity, the goodness of the Father, the wisdom of the Son, the love and comfortable fellowship of the holy Spirit; nothing that can be known, but in him we shall know it, in most ample manner.

Secondly, the *will* is forever satisfied with a perfect inward, and eternal communion with God himself; Christ that is God and man, by his Man-hood assumed uniteth us unto God, and by his God-head assuming uniteth God unto us, so that by this secret and sacred communion, we are made partakers (and as it were possessours) of God himself: O bottomless depth, and dearest confluence of joys and pleasures everlasting! here is the perfection of all good things, the Crown of glory, the very life of *Life everlasting.* And well may it be so, for what can the soul desire, God will not be unto her? It is he that is eminently in himself beauty to our eyes, music to our ears, honey to our mouths, perfume to our nostrils, light to our understanding, delight to our will, continuation of eternity to our memory; in him shall we enjoy all the varieties of times, all the beauty of creatures, all the pleasures of *Paradise.* Blessed Thief, what a glory was this to be admitted to the society of Christ in his Deity! *thou shalt be with me?]* how then should he be but happy? *Where could he be ill with him?where could he be well without him? In thy presence there is fullness of joy, and at thy right hand there are*

pleasures evermore; joy, and fullness of joy: pleasures, and everlasting pleasures: *Blessed are all they that live in thy house, O Lord, for they shall praise thee eternally world without end,* Psal. 84.4.

You see now Heavens society, they are *Saints and Angels, and Christ, and God* blessed forever and ever.

[Use. 1] Who then would not *forsake Father and Mother,* the dearest fellowship of this world to be with Christ in his Kingdom? You that love one another in the deepest bonds, who cannot part out of this life but with the survivours grief, and hearts break: tell me what a merry day will that be, when (you shall not only meet again, never more to part asunder, but when) Christ our Savior shall gladly welcome you (everyone of you) into his society, *thou shalt be with me,]* and let me speak to the joy of us all, I mean all broken-hearted Christians, (as for you that are profane ones, you have your portion here, therefore stand you by, and let the Children come to their share) a day will come, I trust in the Lord, when I shall meet you, and you me in the Kingdom of heaven: a day will come, I trust in the Lord, when you and I shall be all admitted into the society of *God, and of Christ, and of his Saints, and of the Aagels:* a day will come, I trust in the Lord, when with *these eyes we shall behold our Redeemer,* together with that Thief that was crucified with him: a day will come, I trust in the Lord, when we shall meet again with all the *Saints* that are gone afore us: and is not this a comfort? what shall we say when we see our Savior in his Throne, waited on with *Mary* his Mother, and *Magdalene* and *Martha,* and *Lazarus,* and *Paul,* and *Peter,* and all the Apostles and Disciples of our Lord and Savior? yea, when this Thief shall be presented to our view, the wounds in his hands and his feet shining like Stars, and Pearls, and Rubies, all his body glittering in glory, and his soul magnifying the Lord for his conversion and salvation world without end.

[Use. 2] But stay, least we be lead too forward, there is no such thing for us, if now we are not in the Covenant of grace: heaven is both happy and holy, and if we would enjoy heaven, then we must fit ourselves to that estate to which God hath preserved us: to this purpose saith the Apostle, *Our conversation is in heaven, from whence we look for the Savior,* Phil. 3.20. He was assured of heaven, and therefore he conversed as a Citizen of heaven before he came there, every way he ••rried himself (as much as earth would suffer him) like them that live in heaven: and thus must we (if ever we go to heaven) become like to those that are in that place. *Deceive not yourselves, neither Whoremongers, no Adulterers, nor Extortioners,* nor the like *shall enter into the Kingdom of God,* 1 Cor. 6.9. Do men who live in these sins without all remorse or repentance ever think to go to heaven? is it possible that ever any flesh should go out of the puddle into Paradise? no, no, *Away ye workers of iniquity, I know you not,* saith our Savior: let no man cherish presumptions of an heavenly Kingdom, except he abstain from all sins against Conscience. What then? but so live we here as becomes his servants, and thus when we part, it is but for better company: we lose a few friends, but we shall find him that welcomes all his with this heavenly harmony, *thou shalt be*—with whom? *with me,] in Paradise.*

Hitherto of the *Society.* The last thing considerable is *the place or Ubi* where his soul arrived; but of that hereafter, as the Lord shall enable me. God give us all grace •o to live here that howsoever we go hence one after another, yet at last we may all meet together with our Lord and Savior in his heavenly *Paradise.*

In Paradise.]

ANd where was that? our Adversaries say in *Limbus,* and yet (to give them their due) *Bellarmine* so means not as that *Limbus* was *Paradise,* but that in *Limbus* this thief had his *Paradise,* to wit, the vision of God: *The vision of God* (saith *Bellarmine) is a true Paradise indeed, not local, but spiritual.* But with *Bellarmine's* leave we have no such sense of *Paradise,* in any part of holy Writ. In the Old Testament we read of an earthly *Paradise,* wherein *Adam* lived; in the New Testament we read of an Heavenly *Paradise,* whither *Paul* was caught, yet both these were local, for the one (saith *Moses) was a garden Eastward in Eden,* Gen 2.8. and the other (saith *Paul*) was in heaven, which he calls *the third heaven,* 2. Cor. 12.2. and that *Paradise* in my Text must be understood of *Heaven,* this resemblance confirms; the first *Adam* sinned against God, and was presently cast out of that *Paradise* on earth; the second *Adam* made satisfaction for sin, and so must presently enter into this *Paradise* of heaven: because of the sin of the first *Adam,* both he and all his posterity were thrust out of *Eden;* because of the sufferings of the second *Adam,* both he, and we, this Thief, and all believers, are to go into heaven. So then this *Paradise* whither Christ is gone, and this Thief went with him, what is it? but as *Paul* calls it, *the third heaven?* or as the Thief himself styled it in his prayer to our Savior, *Remember me;* where? *in thy Kingdom.*

And if this be it we call *Paradise,* what can we say of it? *It is not for us* (saith *Bernard) in these earthly bodies to mount into the Clouds,to pierce this fullness of light to break into this bottomless depth of glory; this is reserved to the last day, when Christ Jesus shall present us glorious and pure to his Father, without spot or wrinkle.* And yet because God in his Word doth here give us a taste of heaven, by comparing it with the most precious things that are on earth, let us follow him so far as he hath revealed it, and no further.

In the midst of Paradise is a Tree of Life, Rev. 2.7.*and this Tree bears twelve manner of fruits, yielding her fruit every Moneth,* Rev. 22.2. What more pleasant then *life?* and what *life* better then where is variety of pleasure? here is *a tree of life,* and the *life of the tree;* a *Tree of life* that renews life to the eaters, and the *life of the tree* bearing *fruit every month,* and as many months so many fruits; such are the varieties of heavens joys, where youth flourisheth that never waxeth old, change of delights and choice too entereth that never knoweth end. But look we a little further: *John* that calls this place *Paradise,* Revel. 2. calls this *Paradise* a *City,* Rev. 21. and hereof he gives us the quantity and quality, the bigness and beauty: first for the greatness of it; *An Angel with a golden Reed mea•ures it,* and and he finds *the length and the breadth, and the height of it are equal.* Secondly, for the beauty of it, *The Walls* (saith he) *are of Jasper, and the foundation of the Walls garnished with all manner of precious stones, the twelve gates are of pearls, and the streets paved with pure gold: there is no need of Sun or Moon: for the glory of God lightens it, and the Lamb (Christ Jesus) is the light thereof.* See here the excellency of this City: on which words to give you a short Comment,

We'l begin first with the *Greatness* of it: The Angel sets it down twelve hundred *Furlongs,* verse. 16. Yet that we may know this certain number; it is but figuratively taken; you may guess at the measurable magnitude of this City, by those *many Mansions,* spoken of by Christ, John 14.2.*In my Fathers house are many Mansions:* How many? so many (saith one) as would

suffice *infinitis mundis,* a thousand worlds of men, and though all the men in this one world attain not to it, it is not for want of room, but of will, *They believe not in him who hath prepared these seats for them.* And guess it you may by that incredible distance betwixt Heaven and Earth. Some Astronomers compute, that betwixt us only and the starrie Frmament, there is no less then seventy four Millions, seven hundred three thousand, one hundred, eighty miles; and if the Empyreall Heaven (as many say) be two or three Orbs above the Starrie firmament, how many more miles is it then beyond? and the further it is distant (we all know well enough) the heavens being Orb-wise, and one comprehending another, that which is furthest or highest must needs be the greatest; hence is it that Scriptures compare the height of Heaven (and consequently the magnitude) to the perfection of God past finding out; *Canst thou by searching find out God?—it is as high as heaven, what canst thou do?* Job 11.8.

Secondly, If such be the immensity, what think you is the *beauty?* It is a most glorious City, whose walls are of *Jasper,* whose building is of *gold,* whose gates are of *pearls,* whose foundation of *precious stones:* and if such be the gates and streets, what then are the inner rooms? what are the dining Chambers? what are the lodging rooms? O how unspeakable is the glory of this City! Kings shall throw down their Crowns before it, and count all their pomp and glory but as dust in comparison; and well they may: for what is an earthly *Kingdom to this heavenly Paradise?* where is mirth without sadness, health without sorrow, life without labor, light without darkness, where every Saint is a King, *adorned with light as with a garment,* and clad in the richest robes that God bestows upon a creature.

But that which more especially commends the *beauty* of this City, is the luster of it, *There is* (saith *John) no need of Sun or Moon,* it is *verus* 〈 in non-Latin alphabet 〉 , wholly light itself, not like the starrie firmament, bespangled here and there with glittering spots. *It is all as it were one great, one glorious Sun,* from every point it pours out abundantly whole rivers of purest light, and then what a light is this?

Nor is this all; for *the glory of God lightens it, and the Lamb is the light thereof;* besides the native luster, there is the glory of God, the glory of all glories; this is it for which *Moses* prayed, *O Lord, I beseech thee show me thy glory;* to whom God answered, *thou canst not see my face and live, —but I will put thee in a cleft of the rock,and will cover thee with my hand while my glory passeth by; then will I take away my hand, and thou shalt see my back parts: but my face shall not be seen.* And if *Moses* face shone so bright with seeing God's back-parts, that the *Israelites were afraid to come nigh him,* and that he was fain to *cover his face with a veil while he spake unto them,* how bright then is *Paradise,* not only lightened with the back-parts of God, but with his own divine *glory? From the majesty of God* (saith a modern) *there goes out a created light,that makes the whole City glitter, and this being communicated to the Saints, God thereby causeth that they see him fully face to face.*

Again, *The glory of God, and the Lamb of God* both give their lights; that *Lamb that was slain from the beginning of the world,* that body of his once crucified, now brighter then ten thousand Suns, O how infinitely glorious doth it make this *Paradise,* this City of God? *His countenance is as the Sun that shineth in his strength,* saith *John,* Revel. 1.16. But what *stars* are those in his hands and his feet? Where the nails pierced, now it sparkleth; where the spear entered now

it glittereth gloriously: if we look all over him,*his head and his hairs are as white as snow, his eyes are as a flame of fire, his feet like unto fine brass, as if they burned in a furnace:* no wonder then if such beams come from this Sun *(the Sun of righteousness)* that all heaven shines with it from the one end to the other.

And yet again the Lamb, and the *Saints* all give their lights; for *we know that when he shall appear, we shall be like him,* 1. Joh. 3.2. how like? why, *he shall change our vile bodies, that it may be fashioned like unto his glorious body,* Phil. 3.21. In what like? even in this very quality; for *they that be wise shall shine,* Dan. 12.3. How shine? *as the brightness of the Firmament:* nay more, *as the stars,* saith *Daniel:* nay more, *as the Sun,* saith our Savior; nay, yet more saith *Chrysostom:* howsoever the righteous in heaven Heaven are compared to the Sun, *Matth.* 13.43. It is not, *because they shall not surpass the brightness of it; but the Sun being the most glittering thing in this world, he takes a resemblance thence only towards the expressing of their glory.* Now then what a mass of *light* will arise in *Paradise,* where so many millions of Sunns appear all at once? If one Sun make the morning sky so glorious, what a bright shining and glorious day is there, where's not a body but 'tis a Sunn? Sure it is,*There shall be no night there no need of candle▪ no need of Sun, or Moon, or Star.* O that this clay of ours should be partakers of such glory! what am I O Lord, that being a worm on earth, thou wilt make me a Saint in heaven? this body of earth and dust shall shine in heaven like those glorious spangles in the firmament; this body that shall rot in dust and fall more vile then a Carrion, shall arise in glory, and shine like the glorious body of our Savior in the mount of *Tabor.* To come near my Text: See here a Saint-Thief shining gloriously he that was crucified with our Savior at whose death the Sun hid her face with a veil, now he reigns in glory *without* need of Sunn: for he is a Sunn himself, shining more clearly then the Sun at noon; he that one day was fastened to a Cross, now walks at liberty through the streets of *Paradise,* and all the joys, all the riches, all the glory that can be is poured upon him. What else? He is in *Paradise,* and what is *Paradise* but a place of pleasure? where sorrow is never felt, complaint is never heard, matter of sadness is never seen, evil success is never feared, but instead thereof there is all good without any evil, life that never endeth, beauty that never fadeth, love that never cooleth, health that never impaireth, joy that never ceaseth; what more could this penitent wish, then to hear him speak that promised *Paradise,* and per•••••ed his promise, *To day thou shalt* 〈...〉 *with me in Paradise.]*

And thus in a Map have I 〈...〉 *Paradise]* for *quantity great,* for *quality glor••••,* 〈...〉 better, when you shall walk through the 〈◊〉 observe the towers, fully contemplate the glory 〈◊〉 that you may, not w••• of application before I 〈◊〉 .

[Use 1] Meditate then with what sweet delight every••• servant of God may bath himself before hand even in this valley of tears! Did we but think on this glory••• place, 〈...〉 •hose heavenly mansions prepared for us, did we spend many thoughts upon it, and ever and anon sigh and seek after it until we came to the fingering and possession of it; O how would these heavenly meditations ravish our souls, as if Heaven 〈...〉 before we entered into Heaven! Consider of this in what ••se soever we are, whether we are vexed, or injured, or oppressed,

or persecuted *for the name of Christ;* there is nothing so imbittered, that a thought of heaven will not sweeten: Yet I say not that w• are only to think of it, withal let us strive and strain to get into this golden City, where *stre••• 〈◊〉 ••te••*nd all *is gold and pearl;* nay, where pearl 〈...〉 no•hing worth in comparison of those things which shall be revealed unto 〈◊〉 faithful soul.

[Use 2] On the other side, Consider with yourselves what fools are they who deprive themselves willingly of this endless glory, who bereave themselves of a room in this City of Pearl, for a few carnal pleasures, what Bedlams and human beasts are they, who shut themselves out of *Paradise,* for 〈...〉 rie pelf? What sots and senseless wretches are they, who wittingly and willfully bar themselves out of this Palace, for the short fruition of worldly trash and 〈◊〉 . As for you *of whom I hope better things,* let me advise you for the love of God, for the love of Christ, for the love that you b••• to your own soul, that *you will settle your affections or things above, and not on things beneath;* and then you shall find o•• l•y the comfort of it when leaving this world, the *Spirit of G••st* shall whisper to your souls this happy tidings, *To day shalt thou be with me in Paradise.]*

Here is an end: Shall I now cast up the accounts of what I have delivered you? The Total is this:

Every sinner that repents and believes, shall be saved: you need no other instance then this Thief on the Cross, at one hearty tear, one penitent prayer, *Lord, remember me in thy Kingdom,* the Lord gives him his desire; see here the *fiat, thou shalt be]* the expedition, *today]* his admission, *with me]* the place whither he is inducted, it is *into Paradise.]* and there now he *officiates,* doing service to God without ceasing, world without end. O Lord, give me grace so to repent and believe, that whensoever I go hence, *that day I may be with thee in Paradise.* AMEN▪

SO•• DEO •L•

Printed for *Nath. Webb,* and *William Grantham,* at the *Grey-hound* in *Paul's* Church-yard. MDCL.

William Ames, 1576-1633.

P-WA1-1. A fresh suit against human ceremonies in God's worship. Or a triplication unto. D. Burgess his rejoinder for D. Morton The first part - Ames, William, 1576-1633.

[illustration]

Sic fuit▪ (ah, fuit▪) Ames. Quid funere tanto,

Cum grege Papali, Pelagianus ovat?

Quid rides Hierarcha? Viri nos arma tenemus,

Astra animam, tellus ossa, sed os tabula.

A FRESH SVIT Against HUMAN CEREMONIES IN GOD'S WORSHIP. OR A Triplication unto. D. BVRGESSE HIS REJOINDER For D. MORTON.

The First Part.

Psal. 119, 113.

I hate vain inventions: but thy saw do I love,

Printed Anno 1633.

An ADVERTYSEMENT to the Reader, Occasioned by the never enough lamented death of my dear friend the Author of this Fresh suite.

VNderstand Christian Reader, that with the coming forth of this book into the light, the learned and famous Author D^{r}. Ames left the light, or darkness rather of this world. His name for diverse reasons (not needful here to be recited) hath been hitherto concealed, and that which generally was but imagined before, (viz. that the Repl. and this fresh suit to D. B. Rejoinder) to be his work, now it is certainly known to be his, that none need to doubt thereof. It pleadeth truth succinctly, yet perspicuously, and with sinewy Answeres to B.M. and D. B. poor Sophisms, as indeed his veinc in all his writings and discourses did most admirably lead him to do. Concerning this matter, I may not keep back what I heard him speak as in the sight of God, that he was in his conscience more persuaded of the evil of these relics of Popery and monuments of that superstition then ever, and yet he never had seen good in them, or come from them: and that moreover if D. B. or any other of them would yet be daubing with suntempered mortar, and not give over to paint rotten sepulchers, he was by the grace of God resolved still to maintain the cause, and while he lived never let fall the uit commenced this way, not that he sought victory to himself, no; That truth might return out of the field with conquest was the highest pitch of his ambition. And though this worthy of the Lord be with us no more, yetGod (I trust) who is rich in mercy, and hath more then one blessing, will (as need shall require) supply the advantage truth had, and now hath lost in the loss of this glorious instrument. Together with his life

God hath put an end to all his travailes, wherein he shown himself a pattern of holiness, a burning and a shining light, and lamp of learning & Arts, a Champion for truth, specially while for the space of *12* years at least, he was in the Doctors Chair at Franequer, and having fough• the good fight of faith, whereunto he was called, & professed a good profession before nyamwitnesses, he hath now indeed laid hold on eternal life. His spirit gone to the spirits of just men, and his body committed to the ground, we commit his labors to thy use, wherein he being dead, yet speaketh, and his memory we hope shall live forever.

Fare well in Christ, the Fountain of all welfare.

To the renowned King, EDWARD THE SIXT And so To our present Sovereign King CHARLES his Successor. IOHANNES ALASCO (a Godly Learned Polonian Baron and Superintendent of the Church of strangers at London) in the Epistle Dedicatory of his tractate Concerning the Sacraments, printed at London, An$^{o.}$ 1552.

WEll doth that Father, and without doubt diserueth praise, who having a daughter a Virgin drawn by the guile of panders into some lewd and dishonest house, and there trimmed after the whorish guise doth presently rescue her thence and bring her home to his own house before she be utterly spoiled. But the same Father (if he be wise) thinks it not enough for the safety of his daughter, and the honor of his house, that he hath brought her home again, unless he take from her wholly whatsoever he knows to be accounted in those houses a whorish attire.

Neither doth he inquire whence such attire came first: but judgeth it dishonorable to himself, and so unworthy his daughter and whole family, that any such thing at all as strompets have used for dressings in their houses, should appear in his.

Neither doth he give ear to their persuasions, who bear him in hand that all things are to be Esteemed according to the Fathers mind in his own house; and so think that the Fathers approbation can make that honest, in his own house, for his daughter, and whole family, which in another house, is most dishonest, for any daughters that regard their own credits: ascribing so much to the Fathers prerogative, that whatsoever he approves, must be of others well liked of, so far as it concerns his own house. For he knows full well, that although all those things which he hath authorized in his own house be there well thought of, yet that is not enough, since the honor of his daughter, and his whole Family, must not only he cared for within his own house, but also throughout the whole City, that he may remove all evil suspicions from his family among all his neighbors; and is heedful that the panders have not the least occasion left them, of challenging or laying claim to the said daughter, as having some of their whor-house-marks upon her.

Even so in the Church of God, as in a city, Magistrates and Ministers are in place of parents, having the pure and right Administration of the Sacraments committed unto them of God, for to be tended, and tendered as their own daughter. It is therefore very commendable in these parents of the church (as we may term them) if they rescue the lawful & pure Administration of the Sacraments from the violence and tyrany of the Romish Panders, by taking it into their own care and Custody.

But here they ought to remember (Especially they who are called by the holy Spirit, Eminent Ministers of God, and Nursing Fathers of his church *I.E.* Christian Kings and Monarchs, that it is not enough for them, thus to have brought this daughter out of the Papists stews, home into their own care and keeping, unless they also put of from her, all that dressing, which they know to be whorish in the said stews, that no such thing may be seen with them, which may be accounted whorish: Especially in that city where there is great Variety of judgments, the ouerruling whereof by man's Authority is not to be expected, and where there are so mamy hucksters for the stews remaining.

Nor let them hear the delusions of those who suggest, that such kinds of dressing from whence soever they be taken may be made good & honest by Authoritye. For well they know, they are not set over the whole church of God, but only one part of it, as a Family in a Citty, and that therefore though they could bear out such things at home by their Authoritye; yet it is their duty (as they regard public Chastity and honesty) to procure the honor of their daughter and familye not only within their own walls but alsoe throughout the whole city; not suffering anything to be seen within their house, which they know to be held, urged, and maynteyned by the Romish stews and their instruments as their proper whorish stuff.

Last of all they must be wary, least any signs or tokens be left upon their daughter, by which she may be questioned again by these panders as one of theires.

Now (if it please your Excellent Majestye) you are one of these nursing Fathers of the Church of God blessed be his name therefore: and in this high calling (by God's providence) you have this Ministry of the Sacraments rescued out of the popish Brothels, and brought into your own care and keeping: Here therefore be pleased to set before your eyes the foresaid example of a good Father in those things which yet remain to be performed, *I. E.* in providing for the credit of this your reduced daughter and so of your whole Family, not only in this your Flourishing Kingdom, but also in the Catholic Church of Christ whereof you are a citezen, unto whom a principal part thereof as an honorable familye is Committed in trust.

This is that which all the Godly throughout the Christian world do expect from your hand, and that the more earnestly because they know that God hath enriched you with such excellent gifts, & placed you in so high a place almost above all others; even to this very end, that you might remove from the Ministry of the Sacraments all those popish trinkets, wherewith it hath been fearfully profaned, & restore unto it again that virgin-like attire, wherewith it was of old adorned by the high King of Kings, and lawgiver Christ the Lord in his holy Institutions. So shall your faith and fidelitye be famous throughout the Christian world: and the Church of England grow more honorable under your Government.

The Latyn words of Johannes Alasco himself.

Serenissimo Regi EDWARDO SEXTO Deigratia, Angliae, Franciae, & Hiberniae Monarchae, Fideiverae, Catholicae, & Apostolicae, Defensori; Omnium (in suis ditionibus) personarum &c. IOHANNES A LASCO, &c.

REcte facit Pater, laudem{que} meretur proculdubio, si Filiam Virginem, dolis lenonum, ad ganeas forte abreptam, rituque jam meritricis ornatam, protinus illinc eximat, incolumi adhuc pudicitia illius, inque suas rursum ipsius aedes reducat: Sed idem satis non esse putat, ad tuendam suam, filiaeque illius, & totius adeo familiae suae honestatern, exemisse e ganeis filiam, inque suas aedes reduxisse; nisi illi id totum plane detrahat, quod in ganeis illis pro ornatu meretricio haberi videt. Neque disquirit, undenam ornatus ill originem suam habeat: sed indecorum sibi, adeoque & castitate filiae suae, & familiae etiam totius indignum esse judicat, ut aliquid omnino ejusmodi domisuae conspiciatur, undecunque tandem deductum esset, quod in ganeis ipsis pro ornatu meretricio haberi non ignoret. Neque hic audit eorum persuasiones, qui omnia ex Patris arbitrio domi suae, aestimanda esse dicunt; & proinde ornatum quoque meretricium illum in ganeis, honestissimum jam fore putant domi paternae, cum filiae illi, tum etiam reliquae toti familiae, si quidem paterna authoritate comprobaretur; eo quod in Patris id potestate positum esse videatur, ut quae illi probantur, ea jam honesta etiam domisuae omnia esse censeantur. Intelligit enim, etiamsi domi suae, pro honestis haberentur omnia quae ipse sua authoritate comprobasset; honestatem tamen filiae illius, & familiae suae totius, non intra domesticos sibi duntaxat parietes suos, sed per totam etiam civitatem reliquam, tuendam esse; ut omnem malam suspicionem, apud omnes omnino cives, a domo sua depellat: & cavet ne ullis rursus lenonibus, ullam deinceps etiam reposcendae denuo ad ganeas filiae suae occasionem quoquo modo relinquat, pro jure ipsorum; si quae apud illam notae adhuc tales, ganeis familiares, conspicerentur.

Ita vero, etiam Parentum loco sunt in Dei Ecclesia, veluti in civitate quadam, & Verbi, & Gladij Ministri omnes; habentque sibi concreditum ab ipsomet Domino Deo, veluti filiae loco, purum ac legitimū ministerium Sacramentorum. Hic igitur istorum Ecclesiae Parentum (ut ita jam loquamur) fidem ac studium nemo non merito laudaverit, si concreditum sibi ab ipsomet Deo (veluti filiam quandam) purum ac legitimum Sacramentorum ministerium, ab Antichristi Romani, & lenonum suorum ganeis, in quas vi ac tyrannide ipsorum abductum fuerat, in suas ipsorum domos rursus, in curam (inquam) ac custodiam suam reduxerunt. Sed hic cogitare debent utrique, potissimum autem ii, qui non frustra Praecellentes Dei Ministri, Altoresque Ecclesiae Dei a Spiritu Sancto vocantur, Reges (inquam) ac Monarchae Christiani, satis non esse, si filiam illam e ganeis Papisticis, in aedes rursus suas ipsorum, hoc est, in curam custodiamque suam recipiant, nisi eam etiam omni illo ornatu plane exuant, quem in ganeis ipsis, meretricium ornatum & esse, & haberi sciunt; nequid ejusmodi domi ipsorum conspiciatur, quod pro meretricio haberi posset: in ea potissimum civitate, in qua varia sunt adhuc judicia hominum; neque ab uno homine gubernari possunt; & in qua adhuc multam, infinitamque lenonum turbā superesle constat. Ne{que} hic audient persuasiones illorum, qui ornatum ejusmodi (undecunque tandē desumptus esset) honestum nihilominus domi paternae fore existimant, si Patris ipsius authoritate comprobetur. Intelligunt enim, non toti se Civitati omnino, non toti (inquam) Dei Ecclesiae, sed parti duntaxat illius alicui, veluti domui ac familiae cuidam praeesse: et proinde, etiamsi domi suae, pro honestis jam haberi videant, quae ipsi sua authoritate comprobassent; sui interim officij esse agnoscunt (quatenus equidem castitatis am•ntes, publicae{que} honestatis studiosi haberi volunt) ut filiae illius, totiusque adeo familiae suae honestatem, non inter domesticos tantum parietes

suos, sed per totam illam civitatem etiam, omni studio, ac cura tueantur, nihilque domi suae conspici patiantur, quod in ejusdem civitatis ganeis, ac lupanaribus, maximo lenonúomnium conatu, ac tyrannide, pro meretricio haberi interim, urgerique, ac propugnari vident. Postremo, cavendum sibi modis omnibus esse putant, ne eisdem lenonibus rursum, aut eorum similibus, ullam omnino occasionem (pro jure ipsorum) relinquant, quoquomodo reposcendae fi••ae illius suae; si quae notae adhuc (ganeis illis familiares) apud illam conspicerentur.

I am vero tu quoque unus es ex hisce Ecclesiae Dei Altoribus (Rex Serenissime) quo quidem nomine, summas Deo Patri nostro coelesti gratias agimus. Et concreditum tibi, in praecellenti vocatione hac tua, a Domino Deo, Sacramentorum Ministerium, veluti filiam quandam, ganeis jam Papisticis, in tuas rursum aedes (Divino beneficio) hoc est, in curam ac custodiam tuam domesticam reductum habes. Hic tu igitur tibi quoque sequendum esse cogitabis, in his quae adhuc restant, propositum jam boni Parentis exemplum, in tuenda reductae filiae, totiusque adeo familiae tuae, publica honestate, non tantum in Regno tuo florentissimo, sed in Chatholica etiam Christi Ecclesia, cujus alioqui & ipse civis es, ejus{que} partem pulcherrimam, veluti insignem illius familiam tibi concreditam habes. Hoc vero abs te pij omnes, toto orbe Christiano, exspectant. Etquidem tanto majore desiderio, quanto majoribus atque excellentioribus donis te a Domino Deo nostro ornatum, ac sublimiore etiam, supra alios fere omnes, loco, positum esse non ignorant: nempe ut Sacramentorum Ministerium, illecebris meretricijs, in Papae ganeis, nefandissime profanatum, omni illarum ornatu meretricio exuas; suoque illud ornatu virgineo rursus induas; quo videlicet a summo illo Regum omnium Rege ac Nomothete, Christo Domino, in suis institutionibus ornatum esse constat. Sic enim nota demum erit toti Ecclesiae Christi, fides tua, in tuenda filiae tibi concreditae, non domi modo tuae, sed toto etiam orbe terrarum, publica honestate.

THE PRAEFACE.

THey who put to sea, according to their several scopes & purposes, so do they steer their Compasses, & proceed in their travells answearablely. Such as set out merely to satisfy their pleasure, or some private end; when once the heavens begyn to be besett with clouds, the wynds grow high, & the storm approaching threatens apparent danger, when their companyes are scattered & severed from them, or when the foulness of their stomachs and the noisome humors there, cause, that they cannot brook the sea, but with much taedious disquiet & sickness; They turn their courses & make to shore with as much speed as they may.

Others who seriously intend to make a voyage of it, & are bound for some remote place, & resolved to fetch some precious commodityes from a far country; they reckon upon hazards, expect the common calamities of the sea, & determyne to undergo, what ever they do expect, or shall befall. The conclusion is: willing they are to adventure the loss of their lives, but not willing, to loose their voyage, therefore on they will: extreme necessityes may overbeare them, but no fears can discourage them in there course.

As thus it fares in traveling, so fares it also, with men in professing the truth; their aims are several, & their proceedings suitable thereunto: Some take up the profession of the truth, as a voyage of pleasure: & such will be sure, to sail no further, then that they may see the smoke of their own chymneyes: they will serveChrist no longer, then they may serve there own turns, and therefore such will have no more of the gospel, then they may have their own private with it, not only within sight, but within reach: And its admirable to see, what falsenes they discover in there course, & yet what fair colores, they putt upon all their procedings, & would bear the world in hand, they wishnothing but soundness, when indeed there is nothing but shows & appearances, to please a sensual eye:

Its not amiss therefore, to take the scantling of both these kinds, that the Judicious Reader may be able to own them as they appear in his way, either in their writings, or behaviours: for the lives of men are like living books, which a wise man will serch into, & observe: To this purposse therefore we shall shortly consider: 1 what is the cause of this declyning? 2 what be the pretenses, whereby they labor to excuse it?

The cause of this declining, is the entertaynment of the truth upon false grounds: The apple which is unsound at the coar, will discover rottenness in the skin afterwards: when the foundation is not sure the whole frame will synke, when its shaken by the least storm.

Some there be, like the stony-hearted hearers, who from the present apprehension of the comforts & promises of the gospel, are tickled with the sweetness the rof, though but in general conceived, & have their hearts sudainly cheered, with the confused & unapplyed grounds of good; And therefore they are said to receive itsuddaynly with joy:

But as they flourish speedily, so do they fade as soon: for these flashes of comfort, as they arise not from any deep root of an humbled & self denyng heart: So they leave no deep stamp or impression upon the Spirit: and therefore when sad & heavy pressures of sorrow do sease upon the soul, these slight impressions of flashy joy vanish away:

These comforts in *Temporaries,* are like the painting & complexion, which is laid upon the face by deformed harlotts, which the least violence of cold, or heat takes off immediately; whereas, a sound joy issuing from grounded assurance, is like ruddy complexion, which ariseth from good blood, & a wholesome constitution, which the greatest heats or colds may increase, but cannot remove as long as life & strength lasteth:

Others again are brought to embrace the truth because of the company or multitude, which they see give credit or countenance thereunto: thus the Pharisee would not to heaven unless he might go in the crowd. Or because of the safety & commodity which the Lord sometimes vouchsafes to sincere Professors. Thus many turned Jews in Esters time, not because they were the better, but the stronger party; not for the truth of their profession, but for the safety of the Professors. These attend upon *Christ for the loaves* and follow the gospel no longer then profit follows them. The name of a prison, the noise of a chain, makes the truth so deformed in their eye, that they dare not, & therefore will not own it. As the leaves of a tree, while they be fed with moisture, drawn up in•o the branches by the Sun in the springe, theyflorish and cold frost drive back the moisture, they wither & fall. Like these leaves, is

the love of these worldly gospellers. An instance of this temper is apparent in many of our *Elizabeth Professors* (as they are termed) who were whot at the entrance of the Gospel, when company, credit, & profit were attendants to it: but when the frowns & displeasure of authority, like winter blasts, plucked away their livings & dignities which were as the moisture, to feed their desires, they dried away in their *(discretion)* & retained nothing but the name of *ancient Professors,* like boxes in Apothecaryes shops, which carry fair titles on the outsyde, & fill up room, but have not one healing or useful drugge in them.

A third sort there be, who at the first appearing of the gospel in a place, are taken up with the strangnes and novelty, either of the Doctryne, or the manner of delivery, & answerablely with some affection make inquiry after it. This was their practice, when John the Baptist came preaching in the wilderness,*Then went out to him Jerusalem, & all Judea, & all the Region about Jordan.* This also our Savior acknowledged as there endeavor.*John was a burning & a shining light, & you would have recoyced in him for a season.*

It befalls the Gospel in this case, as it doth with some strange commodity: when it first comes to view, many see & cheapen, until the price proves too heavy, & then they depart & will not buy: So here: when our Savior sets open the sale of the gospel, in some obscure place, many will be comers, hearers, Cheapners, until they find that the word grows somewhat high rated, & the conditions of the Gospel seem too hard, & then they for sake it. Herod welcomes John the Baptist, & observes him, but at last murders him.

Others lastly, after some sad conviction of the truth revealed, as also of the necessity and excellency thereof, hold it a point of honor, to persevere in the defense & maintenance of it: and hence for their own praise, may, & do Suffer heavy persecutions, as, *poverty, Exile* in the profession of the truth, the power where of they never approved in the exactness of it.

Thus many in Queen Mary's days, were exiled for the Gospel, who afterward returned into England, & opposed, yea persecuted the power & accuratnes practice of it.

For there is a nick of temptation, which stuttes the humor of these temporizing hypocrites, & discovers them in their colors: & hence it is, that these of *Diotrephes* his generation, could endure banishment, because that hyndred not, but promoted their honor in that kind of suffering: yet when they came into place of supremacy, fell to beating of their fellow brethren, as conceaving the strictness of their course, carried a condemnation of their careless and pompous sensuality.

We have seen the causes, consider we now the excuses they would pretend for themselves. And here as men's corruptions are diverse, & act more or less strongly, their shifts carry more or less apperance vrith them. Here first your *statist is* most gross, to whom his Religion is as his coin. Al that, goes for currant gospel with him, that is stamped with the authority & allowance of the State: He is hovering betwixt several Religions, that he may take any for his turn, waits & eyes, to see which side is like to prosper, that so he may be of the safest side: And he •esseth himself with the name of a Christian Church, & the substance of Religion. And what ever things are like to prove trouble some, these he will make indifferent, that he may take them, or leave them, as he likes best for his ease.

He complaynes much of the restless strictness of men's Spirits, who cannot see when they are well, put too great weight upon things, that are of no worth, stand upon trifles. He crieth out for *Discretion* as that which would umpire & determyne all doubts. And therefore he can run with the hare, & hold with the houud:*(by discretion)* He will do anything, rather then suffer anything: *(by discretion.)* He can soder with the times, & wink at the synmes of men, yea swallow them down, though with reluctance of conscience, & that he terms tolerating; & all *(by discretion.) Authority* is instead of all arguments to this man, he enquires after no other ground or warrant.

The *Temporary* Gospeller having had some touch of Religion, & light of truth, in his mind, can find no rest unto his conscience, unless he have some show of reason to allege: for he remembers the charge of the Apostle: ye are redeemed *with a price: be not the servants of men: he* recalls the limitation of God's command:*obey in the Lord*: that we *ought to be followers of the Apostles no farther then they wer followers of Christ.* That the utmost extent of our Savior's commission to teach, & for men to obey was: That men should be taught, to *observe all that he commanded,* not that men commanded.

Resolving therefore to decline, they seek to catch at any appearance, which they may plead for their declining. And because they are most led by example, and sense, these are the weapons with which they use to ward them selves, & maintain their course.

Common example carries a persuading power with them, its a sufficient reason for their doing because they see it is don. Here they take up their stand. All men for the most part do so, & why may not they? Thus like sheep they follow the drove though it be to the shambles. Especialy if they hear of any noted & famous for piety, & godliness to go in such a way, they conclude forthwith, it is the right way: reasoning thus: They are wise and godly, & think you, they durst do it, they would do it, unless it wer good and pious? when the truth hath told us, that *all m•n are liars,* & either do, or may deceive, or be decey••d; even the courses of the strictest saints have there crackings: Peter was a good man, *& yet dissembled:* and *Barnabas* was a good man, & yet was snatched away by example into the same dissimulation. What madness is it because a wise man happily falls into the mire, that we should foul ourselves & wallow with him? But the main bulwark whereby they beat back all assaults, is if they can hold out some Ecclesiastical Canon: *The Church* enjoins it, & are you wiser then *The Church*? This stricks it dead, no man must dare to dispute any further; nay they count it unreasonale, once to demurr or doubt anymore: but expect, that all men should captivale their conceits presently, & put off reason, & pluck out their eyes, to see by other men's spectacles: which is intruth not only to cease to be Christians, but to be men.

Not that I detract any due respect & esteem, which each man should have both in opinion & affection of the true Church of Christ: I know she is the spouse of Christ; yet but the spouse. It is enough that she is next to her head, the Lord Jesus, she must not usurp to be head, her power is subordinate not supreme, *ministerium* not *imperium,* she must deliver the laws which she hath received, from her King, not dare to make laws: And therefore we must beware, lest while (for our own es) we would honor the Church too much, we dishonor

Christ, wrong & grieve both: To crush therefore the former Cavil, & objection: I answer several things.

It is the Romish tenet, to a hair, & one of the most fulsom points, & loathsome dregs of the fylth of Popery. The Jesuits themselves having no other bottom •hey bear up, or to biuld up, their blind obedience: An opinion constantly & unanimously opposed by all *our Divines (Chamier de votis,lib. 11. cap. 11.)* abhorred by all Christian self denying, and sincere-belleiving hearts: For what is it else, but to jusle Christ out of his prophetical & Kingly office: to resolve our faith & obedience lastly, into the determinations & commands of men?

2. Why are the Berreans commended for *examining Paul's Doctrine*? why are all men enjoined *to try all things, & to hold that which is good*; If we be bound to take our Religion upon trust from the authority of the Church?

3. If Paul an Apostle & Doctor of the gentiles, disclaymes all such souveraignty as tyrannical usurpation, what man or Church dare challenge it? But disclayme it he doeth. 2. Cor. 1. last. *Not that we have dominion over your faith, but are helpers of your joy, for by faith you stand.*

4. Had men, or Curches, power to coin Ecclesiastical Canons, to forge new articles of faith, to make these senses of the Scripture Authentic, which suited their minds, and to charge these upon the consciences of men, as necessary to be believed, Believers should not stand by their faith, but they, and their faith, should stand or fall, according to the feeble determination of men.

5. If the faith of particular men depend upon the Church, upon what doth the faith of the Church depend? Either they be the rule, (which is too loathsome to affirm) or else they are guided by the rule of the word, in their determinations, which begets both saving light in their minds, & sound faith in their hearts: Eph. b. 20.10. Rom. 17. And if the word be able to give them light & faith, why not others as well as them?

6. The authority of the Church, unto which we must captivate our judgments, musteyther be the authority of the Universal Church, which acteth nothing but in the particulars; & these have varied in opinion, & practice, touching Ceremonies, & therefore cannot settle us in a certain determination; Or it must be the authority of a particular Church: but particular Churches have not only erred, but departed from the faith: Who Lorded it oter the law? *did not the Church*: 14. Math. 10? who condemned & crucifyd the Lord? *(did not the Church?)* who persecuted the Apostles & forbad them to preach & publish the Gospel? *(did not the Church?)* And this which is said of Churches, is true of Coun•else, of all kynds, as experience of all ages hath made it good.

Others of this rank, plead the love of their people, the necessity of preaching, & hope of doing good: how precious men's pains are, & what need of laborers in the vynyard. And therefore conclude, if all men should sit do wur in silence, as some do, the ruyne of the Church must needs follow. They confess (its true indeed) these popish relics, which are the bane of the Churches peace, being unprofitable & needless, nay scandalous & offensive, should be removed. But when they weigh that heavy charge: *Woe if I: preach not the Gospel,*

they are then willing to bear all, rather then to deprive the Church of the benefit, & the souls of God's people, of the profit & comfort of their ministerye: whereas alas all this pretence of mercy is a miserable mistake, & commonly that worldly watch word *(of favor thyself)* lies closely covered under these curious florishes of care & compassion for the common good. For the question is not, whether preaching be precious, or the pains of faithful Ministers profitable? But the doubt here is, whether we may come to do lawful things, by unlawful means? To sin, that we may do service? As though the Lord had need of my lie; or else that he could not bring his servants to his owe haven, without the devils boat; or that Christ could not upholde his own kingdom without the pains & preaching of some men; now I conceyve, it is undeniably evident, that the suffering, in the time of Queen Mary's days, did more settle & enlarge the bounds of the Gospel, then all the preaching did in King Edward the sixth his reign.

Others speak out, & deal down right: profess, it is against the hair, & their hearts, to do this drudgery, but they are not able to undergo the extreme pressure which follows the refusal of them: Nay its certain, some have openly protested, that, if it were but half an hours hanging, they would rather suffer it, then subscribe. But for them & theirs, to lie in the ditch, & to be cast into a blind corner, like broken vessels; yea they & their familyes to die many hundred deaths, by extreme misery, before they could come unto their graves; This they were not able to undergo. A condition, I acknowledge, which needs & deserves a great deal of pity & commiseration, since it is true, that some kinds of oppression make a man mad: But oh that the God of mercy would put it into the minds & hearts of those whom it doth concern, that they would never suffer such refuse relics, longe, to hazard, not only the comforts, but even the con•ciences & happiness of many distessed souls.

Ther is a thrid & last sort of men, more ingenuous then the former, who when they see, that such colors (of excuses, formerly propounded) are not laid in oil, & therefore willnot continue, nor can give them any encoragement in there course; such feeble pleas being like fig leaves, which cannot cover the nakedness of their cause, being neither true in themselves, nor honorable to their proceedings: They come to the main hold; and profess the things are lawful, & commendable, & therefore they do no more but what they may, nay what they ought. And whereas they have been of another mind, they diversely discover the causes of their change; as they are diversely affected, or have a greater stroke of conscience, & conviction of judgment.

One man acknowledgeth, he hath been long staggering, about the things in question: But now he hath gott greater light, sees more, & understands better. And yet no man could ever see, his candell lighted, his arguments alleged, nor yet were his overswaying reasons, ever offered to scanning.

Nay if he be put hard to, it will appear he hath, none: yea he is not acquaynted with the things he doth, if he come to give an account, of what he hath done. Only you must believe, he hath private arguments, which do overpower his judgment: Otherwise he must grant, he doth practice without ground & reason: The sum in short is, he hath gotten a perspective about him, and perceyves that ease, & liberty is good, & therefore, *(Issachar like)* is resolved

to sit under his burden: he sees the way by swallowing o• ceremonies, how to sleep in a whole skin, & that •ourse he takes.

If some searching truth delivered in public, press him, or some sincere hearted friend persuade him to a further inquiry, he seeks after the truth, as a coward doth for his enemy, being a frayd to find it. Loath he is, to be in the society of such, whō he conceaves, to be either Judicious in their dispute, or Zealous in their course, against this trash. Secretly desirous, that other should not occasion conference, or that such should not enter into serious communicatiō of these things, & if they do, he is weary of it, & blames the Author of the discourse, as that more savory or seasonable talk were shut out: When he goes for counsel, and direction, it is to some such Authors, who write for the things he would practice, or consul• only with those men, that profess to maintain them, & so they make up the match at mydnight.

But if yet, their own consciences, the arguments or persuasions of others, provoke to a more serious examination of both sides: How wearishly & unwillingly go they to the vorke? Commonly they make choice of the weakest, whose opinion they know, to be cross, to their course: or if they advise with other, of more able understanding, it is upon a start or suddayne, that •her can be no sad dispute, & if yet such arguments fall, which they are not able to gaynsay; They go their way, & can tell how to forget or neglect them, & profess •hey were with such, but could not be convinced, •or see any sufficient reason to set•e their judgments.

But when they consult with such, whose opi•ions they know will please their palates, & persuade •hem to that, which, they are resolved before hand to •ractise; Though happily they propound no reason, but •nly administer some grave counsel, or savory advise to •xpresse their own resolution, or allege that place Rom. •3.1. *Let every soul be suject to the higher powers*; Oh they go away with abundant content, admire & thank him for his advise▪ profess they never heard so much, & that now he is fully settled, & hath his doubts answered to his desire, gives it out, that such a man is able to give satisfaction to any: when in the mean while, he never asked any argument, but took his bare opinion, because it pleased him, & yet will reject the reason sometimes of another, because it crosseth him.

May be, it so falls out, that some new book of great note & expectation, is publyshed, which might clear the cause to these men's contents: After they have viewed it, & wiped their eyes, all things then are so clear, that there is not a cloud in the sky, nay not a mote in the sun: Ther was never said so much before: Oh this book of D. Burgess, hath made all things evident to them, even to admiration, & conclude, it will do as much to any that reads it: so that, if men be not obstinate, they cannot, but be convinced.

But alas: these men, have they taken the arguments into serious consideration? have they labored to search & examyne the strength of them? have they propounded them to such who are held most able, & judicious, of the other opinion, who do not find themselves, yet persuaded? Alas here is deep silence? where is that ancient rule: *Audi alteram partem*? where is that charge of the Apost: *try all things.* Is it not likely the man should be persuaded by his

author, who resolves beforehand never to question anything in him? He must needs be of his authors faith, who purposeth to believe all he says, or not to doubt of what he says. And while I was penning this preface, there was one curious prank of cleanly conveyance of a declining heart, brought to hand, & it was this: pressures growing heavy upon such, that would not conform them selves, The Court censures of the Commissary, proceeding to excommunication of such as refused, & adding aggravations thereunto: to wit, forbidding to buy or sell with such, that were so excommunicate, upon pain of excommunication: one amongst the rest was not able to undergo the burden: to profess he could not suffer, was too shameful, & therefore he professeth his jugdement was changed by D. Burgess his book: & therefore he need not, nay he should not suffer. Some of his parteners or consorts, desiring satisfaction with him, entreat that he would point at the place, express the argument, or arguments, in this book, that prevailed with him. To which he answers: no particular, or particulars, in the book, persuades, but the wholl: The English of which speech & practice is this: I am resolved to conform: & I *will* be persuaded by Doctor Burgess his book to it; but neither I, nor you *shall* know, what persuades me; that so my grounds not being know, they cannot be answered, nor I unsettled anymore: oh the desperate folly of a declining heart, to betray & deliver up itself unto the delusions of Satan!

Ther is lastly another sort of profound disputers in the world, who apprehending their reach to be beyond the reasons & writings of other men, have out of the depth of their judgments, devised a way *judiciously* to deceyve their own souls; & out of their pick-lock subtility, count it easy to make way for themselbes, & maintain their way in any question. And this they do by making a maze of Divisions, & cut things in so many shreds, by multitudes of distinctions, that at length they loose their cause, the truth, & them selves also in theissue, & must of necessity be wilder the reader, unless he be of a searching judgment: This kind of distinguishing is like snuffing of the candell too near, putting out the light wholly, while they intend to make the light burn more clear: so do these men darken the truth, professing to discover more of it. praegnable examples of this kind, the Rej. hath expressed unto us, when to avoid the dint of the argument concerning significant Ceremony: & worship, his destinctions are so many & intricate, that one member destroys another, & the true nature of worship also, as may appear in the 85. & 136. pag: of the first part of this Dispute.

All this I speak, not that I would fall out with any, who is not of the same opinion with myself: for I prosesse the contrary, in a word of truth: every man abounds in his own sense: Only this seems somewhat grievous, & I conceive also injurious to the truth, that after all hard dealing, she cannot get an indifferent hearing, Seeing it is the fashion of the world, to have men's persons in admiration, to gain some countenance thereby to their own courses, And therefore to blow up the fame of men's abilities, (as they do bladders) to the utmost greatness they can, that the greater warrant they may seem to have, to follow their opinions & ways. And contrariwise, the person must be disparaged, when we would have his cause, or work come into discredit: a fashionable, but a shame less piece of Rhetoric: Thus the writing of the Repl: must be *a pamphlet,* his manner of writing •*currilous,* that when both are thus disfigured, by the dirt and soote, which the Rej. hath flung upon them, it may be conceyved, they were so misshapen in their first frame: vhereas the answer of the Rei: must be lifted up

& proclaimed, worthy, learned, & judicions: which puts me in mind of Demetrius his out-cry: 19. Acts: 28. *Great is Diana of the Ephesians:* the ground whereof was not so much the love of the Goddess, as the greedy desire of that great profit, they reaped thereby: So here, the answer must be learned & judicious, that men may conform learnedly, and judiciously.

Not that I envy the Drs. Honor, or would diminish anything of his due, but I cannot endure daubing, much less that the praise of men, should be advanced, to the prejudice of the truth. Laying aside therefore-all prejudice, & partiality, cast we the proceedings of the Repl: & Reioy. into the scales of righteous consideration, & where the blame most appears, let the Reader lay it on, & let-him bear it, to whom it is due by desert: And in this search, let no man think, I intend or seek the Rej. his dishonor, for my witness is in heaven, I do not; nay I dare not do it. I know the righteous judge would require it: but it is for the manifestation of truth, and innocence, where ever it is to be found.

That I may do the Doctor right then, I will set down the rules how far the failings of others may be laid open. 2. How far, & in what cases, some kind of tartnes, & sting of indignation may be expressed, in pen or speech, as allowable in holy writ.

That we may lay forth the limits of the farst, & see how far the compass of our Christian Commission reacheth in the discovery of others faults, we must wisely distinguish of Persons & Synnes that so we may not be deceived.

Persons then undergo many conditions, & relations: some are members of the same congregation, who have covenanted, to walk in the fellowship of the faith of the Gospel: Others are subjects of the same commonwealth only, professing the truth.

Both these again; are there repenting or pertinacious, & incorrigible sinners.

Synnes also are of sundry kynds some are private, some are public: both these again, are lesser scandals: or more heinous & Capitall Crymes, which threaten apparent hazard to the public good of a state, or the prosperous success of the Gospel: Now out of these distinctions, such conclusions may easily be collected, which may give answer to the first question, so far as concerns our purpose: & these be 3.

In private offenses, the rule of our Savior takes place: If thy *Brother offend, tell him* his fault betwixt him & thee alone, if he *hear thee, thou hast gained thy Brother*: if our admonition attain the end, in removing the evil, we need not then crave further help, from any other, to redress it. Beside, our Brother having regayned his honor by repenting, we should not cast the blott again upon him, by any fresh report.

2. If under private admonition, a Brother prove obstinate, & incorrigible, we may, & should publish, both person & fault to the congregation, as our Savior in that case enjoins it, as a duty to be discharged, & leaves it not to our freedom to omit: for the words run in force, & form a command: tell the Church.

3. If the offense be public, either left upon record in writing, & made so notorious to all that will attend, & read it: or acted in some sollemne assembly, or in open view before many

witnesses, laying aside malice, & envy; which may stir us, or sinful and sinister ends, which may carry us hereunto, & spoil this, & the best service. Its very lawful, nay (in case) very necessary, to speak of such miscarriages, or write of them, as occasion may require, & that with out all breach of love: whether we look at others, who are but standers by, That they may not be scandalized, infected, or plucked away by the error of men: Or if we look at the offenders them selves, by way of Caution, & wholesome prevention, we stopp the poison of their practice, that so they do no more harm to others; nor bring anymore guilt upon their own souls: then which what greater love and mercy can be shown, to our fellow Brethren?

And out of this ground, and after this manner it is, that we shall bring some of the Doctors miscarriages to consideration, and present them to the view of the Reader: but such only, which he himself hath made open and notorious, either by writing or practice: and that for this end alone, that the false colors which he hath putt upon his course, and proceedings, may not prejudice the truth in in the hearts, or judgments of the ignorant, and unwary Readers; or any that are willing to declyne, who would very fain have the Doctors words without control, that so they might follow him without fear, and this may suffice for answer to the first question, & the warrant for our way to walk in.

The second admitts satisfaction in short: to wit How far & in what cases, some kind of tartnes may be expressed in pen or speech.

Ans: there be two instances in Scripture, which are plain & pregnant to this purpose, & left for our direction in this case.

The first is the behavior of Elias, towards Idolaters & their Idolatrous practices whom he jeares to their faces, & out of a holy kind of indignation, s•i•gs with a bitter & a deriding *Irony.* For so the 〈◊〉 : And it came to pass at noon, that Elijah mocked them, & said cry aloud, for he is a God, either he is talking, or is pursuing, or he is in a journey, & peradventure he sleepeth, & must be awakened: And hence it is, the Lord casts such loathsome terms of detestation, upon the Idol, that he besparckles the worshippers thereof with disdain.

The second instance is touching ambitious false teachers, or Idol sheapherds. So Isaiah, his watchmen are *blind, they are dumb dogs, they cannot bark, they are greedy dogs, they can never have enough.* So the Apost. Paul gyrds the consciences, of those silken Doctors of Corynth, & their followers; which slighted the simplicity of the Gospel 1. Cor: 4.10. we are fools for Christ, & ye are wise in Christ; we are weak, & ye are Strong; ye are honorable, & we are despised; These tart Ironicall speeches stable the heart, with a secret disdain, of their groundless, & ambitious folly: And indeed when the Lord enjoins it as a duty, & makes it a note, & argument of a happy man,*that a vile person is contemned in his eyes;* what expression of words, can suit such a contempt in the heart, unless they carry some tartnes of di•dayne with them.

We now see our limitts & allowance: let the judicious Reader according to this rule, consider of some Keene passages of the Reply: and I suppose it will be found, that the most of thē, if

not all, are pointed against the unwarrantable standings, & places, the intolerable, & ambitious courses of our Prelates, or else their seeming & self-deceaving arguments.

If in any he hath exceeded the bounds of sobriety, I profess, neither to defend, nor excuse it, I know the Replier himself will not allow it: For he hath silenced, all such expressions in this second Reply: though he had never so just cause, to provoke him thereunto, & never so great advantage given him by the miserable mistakes of the Rej. in many places: which if the Rej. had found in him, (He that can haulke after words with such eagernes) we should have had exclamations, Proclamations, & outcries enough to have filled up a wordy & windy volume.

How ever, was the Reply: never so worthy, to have the reproach of *scurrility* cast upon him, or his work; the Rey; was most unworthy & unfit te do it, who hath, (I dare say) much exceeded in this kind: How unseemly is it, & how ill sounds it, to hear thieves complain of Robbers, harlots of adulteresses. The proverb is homely, but true: its a hard world, when heerring-men revile fisher-men. For proof whereof, I appeal to thine eyes to be witnesses Christian Reader. And that I may proceed, according to *Allegata probata,* I will not look beyond my line: Only that picture which the Rej. hath made of himself, I judge it not only lawful, but in this case necessary to present again to his view; that the world may know, & if God will, Doctor Burgess also, may know himself, & what his spleen hath been, against the people of the most High God, blessed forever.

A taste of the tartnes of Doctor Burgess his Spirit, in the several passages of his answer.

This tartnes will appear in 3. kinds.

- 1. His heavy Censures, and that, of the very hearts, & consciences of men.
- 2. His open reviling of the persons of the *nō conformists*: or secret inducements to bring them into distaste:
- 3. His Keene & scornful jests, which are his pastime, frequently expressed through the wholl.

Heavy Censures.

1. They who tell us, that all the Church may do touching rites is: but the application of circumstances, which are in nature, Civil: Adding that the Church may not ordain any Ceremony: merely Ecclesiastical; do Manifest a spirit which lusteth after contradiction p. 37 of manuduc.

In the answer.

2. If it seem so to him indeed: God hath smitten his contentious spirit, with Giddines: for who but a man forsaken of all wisdom. *&c.* 62. p.

3. The Convocation house is not so likely to conclude *&c.* as this Libeller, is to come to shame for his factious, & intolerable comparison, unless God humble him. p. 62.

4. For whosoever thinksnot as (they) must either be condemned of gross corruption, or excused, as having some good meaning: yet much weakness with all, scil. in (comparison of them) And this pride makes them so scornful: p. 65.

5. It is so palpablely false, that I should hardly believe, any Friar durst have set it down in print: p. 67.

6. And see how these men that talk & write in so haughty, & magistrall a fashion, do but gull, & deceive them with the names of worthy men.

Which is so great & shameful a sin, & in this Replier, so frequent, that I wonder he dares dispute about Ceremony: before he have learned the substance of common honesty: p. 83. in his alligations.

7. How can you believe any truth, cross to your opinion? when as you seek glory one of another, & presume of your new traditions, as if the spirit of truth came to you, or from you alone. p. 103.

8. As for terms of excrements, which he would be loath, one should apply to the hair of his head, It savoreth of a spirit of rancor, as doth the like Foule speech, in the Scotch Dialogue. God will judge them for these reproaches, by which they labor, to breed scorn, and abhorring of these, in the minds of ignorant men. p. 131.

9. This flim-flam Master Jacob lent you, and both he, and you take it up, merely for a shift, Not out of conscience, or judgment; but of hauty desire of defending, what you have once spoke. 207.

10. This Replier (in a common course) giving the name of a good Christian, to some unconformable. The Rej. breaks out into these words. This Addition savores Strongly of that spirit of separation, which hath been hunted after, in the chase of unconformity.

For this shows, that with these men the adversaries of Ceremonies & Bish. are the only good Christians. p. 216.

11. Doth this Repl. & such as he, who without law, without calling, without reason, without conscience, do smite with their toungs, and condemn to the put of darkness, •he Bish. & the conformed Ministers, & in a manner, all that are not of th•ir party. 216. pa:

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12. Nor is it rightly taken up, that these men are counted factious, for neglect of Ceremonious Canons, upon conscience, but for stiff opposition to Ecclesiastical laws, which they despitefully speak, & write against, & for contempt of these statute laws, by which the book of common prayer is established. For that they draw (as fast as they can) into a body of

themselves, ingrossing a forehand, the name of brethren, The Godly, the Church, the good Christians, as though we had lost our Christ, & they had found him quite away: 222: pag:

13. The tearming of our Ceremony: Popish, is done out of faction, & to make the imposers, & Observers of them, hateful with the people of God, which I believe no Church would suffer, I am sure it should not: pag: 238.

14. This man forceth his wit, & I fear his conscience also, & doth not believe himself, when he saith, that these Ceremony. are imposed as parts ofGods worship; but only for faction & opposition, would fain have it thought so, that their opposition might be justified before men. 243. p.

15. For a wrangling spirit; yea an ill conscience, is so plainly to be observed, while he studies to persuade, what himself believes not. 243.

16. But what should I press these men, with the authority of men, who have themselves in estimation, for soundness of judgment, before all men. p. 370.

17. But the Repl. seeing no interpretation will help against the clear Testimonies of the Learned, by us alleged, confesseth they were men, (as if he, & his partners were more then men!) & that there is a little variety. So willing are men rather to cast dirt in the faces of others, then to confess any mistaking in themselves. Is this anything, but the spirit of pride, thus masterly to judge the Lord's worthyes? 387. p.

18. This answer you think good to give: because you are resolved to sink the reputation of all men, ancient or latter, how learned, & zealous soever they were, ratherthen to confess your own mistaking.

Open Revilings of the Persons of Non-conformitants: or secret inducements to bring them into distaste.

In 52. pag: of the Praeface: some Noncōformists are brought in, & said to be of that temper: that when the remove all of Ceremony. only was mentioned: Their answer was.

They must not have a hoof-behind them: And the note in the Margent tells us.

- 1. This S$^{r.}$ Fran: Walsingham told M$^{r.}$ Knewstubs, of whom I had it.
- 2. It is a ridiculous supposition; its a malicious surmise; all this scurrilous bundle is of no use, unless it be to ingraft himself, into the affections, (which he calleth the consciences) and applause of his own party. p. 633. Preface.
- 3. These two notes, note you to be an egregious wrangler. p. 6.
- 4. Did ever sober-man reason thus? p. 61.
- 5. I should be sory to find so much waywardness, & falsehood, in any man of our Religion; but cannot but wonder at it, ina man pretending more then ordinary sincerity p. 15.

- 6. How ever these men, who in effect say to all other men, stand back, I am more holy then thou, *&c.*
- 7. What a shame is it for men to glory of sincerity, for refusing Ceremony. And use no sincerity in alleging authors, 284.
- 8. But that use which the learned divines call Historical, these men call Religious, that they might by a false ear-mark, bring us into suspicion abroad, & into hatred wiht our Religious people at home, and yet *they would be counted sincere men. 303.*

Certain Quaeres, by which these passages may be weighed, in the balance ofserious consideration.

Of all, in general, the quaeres are these: 1. If the Replier did anywhere give sentence of conformists consciences? 2. If he uttered any one bitter speech against all Conformists? 3. The former being negatively true, if the Rejoyner (in his over & under-lashings) was not overcome of his own evil, rather then the Repliers?

Quaere. 1.

1. If a man upon probability affirm such a point, or out of ignorance & mistake, conclude it certain, & so relate it, as by him conceived, doth he hereby necessarily manifest a spirit of contradiction, or the weakness of his own apprehension?

2. If charity hopes the best, that can be conceived in reason, to judge men's spirits by grounds weak, & feeble, out of which nothing can be concluded.

Quaere, whether it be not uncharitable censuring?

3. Do all those who contradict the like conceits of the Rej: as false, manifest a sinful spirit in lusting after contradiction?

Quaere 2.

Whether may not a man mistake a thing plain, & be of no contentious spirit?

Whether in such a mistake, is it certain God smites with giddines?

Whether is not this to judge men's consciences, beyond warrant of any word of God, or the nature of the work will bear?

But is not this, not only unreasonable, but intolerable, if the thing be true?

Quaere 3.

1. Whether these words come from a calm loving & merciful spirit?

2. Whether God may not abate a man, for his falls in executing judgments here: or may lay many punishments on him beside open shame?

3. Whether these definitive determinations of judgments upon men, for some light differences, & those not so clear, be not to jussle God out of the place of justice: & to cast thunderbolts where he doth not?

But if the replier make his expression good by his defense, as he hath; is not this a strange censure, upon so small a thing, & so strange a mistake?

Quaere 4.

Whether this charge issues not out of a principle, desirous to make the Persons of non conformists, odious to all, proclaiming them as such, whose intolerable pride, scorns & contemns, all men in regard of themselves?

Whether the Rej. his passion did not transport him beyond himself in this accusation, when it makes him contradict his own confession? preface: p. 5.

Ther be some moderate learned, Godly, loving. &c.

Whether his spleen is not great that would spare none, but even destroy the Nation of Nonconformists, in the esteem of men: As Haman the Jews? For of all he speaks: *They: Them.*

Quaere 5.

Whether he be not more charitable to Friars, then Nonconformists since he knows, what they have printed?

Quaere 6.

Whether if this Repl. was faulty, was it reasonable to fly in the face of all Nonconformists? *These men.*

Whether the Rej. his conscience in cold blood dare say, that their is not amongst the NonConformists, the truth of worthiness, but only the names?

When in his preface he thus writes p. 3. some peaceable *& very Worthy Ministers* were cast out.

Quaere 7.

Whether they that cannot entertain truth cross to their opinion, & seek honor one from another, can have any truth of grace? our savior seems to gainsay it 5. John. And therefore Whether there be any color of argument, for the Rej. to condemn all Nonconformists as such, whom this charge condemns?

Quaere 8.

Whether doth the vilefying of a relique which one conceaves superstitions, argues a spirit of rancor?

How came the Rej: to be sure, that God will judge them for these?

Whether may they not repent, & then God will pardon them, not judge them?

How if the relics be base & deserve to be scorned?

Quaere 9.

How knows the R•j: but they might do it out of ignorance, & an error of ignorance may stand with a good conscience?

How knows the Rej: that it was a hauty desire, & no other passion?

But if all this be maynteined, is not the Rej: extremely harsh in his censures, when no room will serve him, unless he situpon men's consciences, & Pilate-like condemn the innocent?

Quaere 10.

If one call a non-conformitant a good Christian, doth he express a strong savor of separation?

He that names a Non-conformitant a good Christian, doth he conclude, that the adversaries to the Bish. are the only Christians?

Quaere whether reason, or passion against all color of reason, make these consequences? And whether the Rej. would suffer us to make the like out of his words, when he calleth Conformists: *the faithful servants of Christ, as he doth pag: 628.*

Quaere 11.

Would not the Rej. make Nonconformitants monsters of men, who shall commit so capital a sin, as condemnation of mē to Hell: & being void of law, calling, reason, conscience; in sodoing?

Where doth this Repl: condemn all that are not his party, or all conformed ministers?

•ay if neither he, nor any 〈1 page duplicate〉 〈1 page duplicate〉 Non-conformitant ever writ, spake, printed; nay thought so unreasonablely: quaere: whence such an accusatiō comes, & what ground it argues, which exceeds the bounds of truth, or reason; yea common sense?

Quaere 12.13.

Whether these hundreds of ministers silenced at the beginning of K. I. were despiteful speakers against the cerem: or conscionable forbearers of their use?

Whether these, who desire to subscribe according to law, be despisers of the law, or those who deny them the benefit of it?

Where is that body, into which the Non-conformitants gather them selves?

How appears it, that they ever engrossed such Titles to them selves, so as to deny them to all others: or more then the Rej. engrosseth the title of the faithful servants of Christ, unto conformists, pag? 628.

Whether this imputation be not to bring them into hatred & distaste of the state?

Whether ever profane drunkards, riotous adulterers, scoffing Atheists, or the bitterest of the Jesuits, geered more tauntingly against many faithful? And is it not loathsome to lick up their vomits? For the worst of men, have not worse language, against the Nonconformists.

Quaere 14.15.

Whether the Rej. can judge of a man's heart any other way thē by his expressions outward?

Since the Repl: proffessions & expressions are plain one way, by what warrant can the Rej. conclude his conscience is other. Neither word, nor reason, nor love, nor Religion, learns or allows such inferences: what is the principle whence these proceed?

16. Quaere.

Whether any man, truly humble, & gracious, can prefer himself before all men?

Whether the Rej. accounts all Nonconformists, void of all truth of grace, when he layeth this to their charge?

17. Quaere.

Whether he that says *the Auncients were men,* doth thereby infer, that he himself is more then a man?

Whether to affirm the *Fathers to be men,* is masterly to judge them, or argues a Spirit of pride; when they them selves, so judge, & speak of themselves?

Whether to affirm the Auncients to be *men,* argues a man resolved to sink all men's reputation, how holy & zealous soever they be, rather then to confess his own mistake?

Quaere 18.

Whether there can be a heavier charge laid against a man then *rotten hearted & unfit to live in the society of men?* And yet what lighter ground, & more insufficient can be pretended to bear it up?

Quaere. 19.

What if no man should have known, what *Mr. Knewstubbs* told D$^{r.}$ B: in private, conceaving him of the same judgment? ergo Quaere.

Whether it be safe for fellow brethren, to betrust their secrets to the Rej. his keeping?

2. Whether the Rej. did not rake up all the blind corners of his memory, to fetch out what might be, to bring Nonconformers into distaste?

Quaere. 20.

Whether this be not downeright railing?

Quaere 5.6.7.8.

Whether the Pharisees, in their Ceremonies, did not praetend more holiness, then other men? And whether Conformists be not therein more like the Pharisees, then Non-conformists?

Whether this be not to leave the Persons, & to gibe at sincerity itself?

Whether do the professed enemies against the power of godliness, use any otherlanguage, when they would jeare at the sincerity of God's servants?

Is not some historical use, Religious? what want of sincerity then is it, to distinguish that historical use of images, which is to stir up devotion, from other civil use, by the term Religious? Nay what sincerity is there, in branding such a declaration with a false affected ear-mark?

His tart jests & taunts are not as grains of salt, but so frequent, that they seem as Pickle, in which the passages of his book are laid to steep, & therefore I will but point at some number of places, to ease the reader, & myself.

PAg. 71. lyn: Praeface. pa. 14. lie. 29. pa. 19. pa. 33. lie. 22. pa. 15. lie. 1.2.11. pa. 37. lie. 24.25. And he not only takes, but seeks an occasion: yea is content to go some miles about, to reach men a blow, who were of Godlines & worth, by some slighting taunt to disparage their persons, or works.

That judicious & paynfull laborer, & faithful servant of Christ he slights,on this manner: M^r. Parkars Gaudye & passionate treatise of the cross. *A work in truth, of that strength, & beauty, that it bleares & dazells the eyes of envy itself. And therefore men out of hope, either to imitate it, or answer it, would bear the world in hand, it was not worth the while to spend labor in it.*

But the Rej. wisheth, some would reduce it to Logical arguments: *& then he doubts not, but it would soon be answered.*

Which is such a mere put-of, *& so unbeseeming the skill of a Logical disputer, much more the champion-like confidence of Doctor Burgess, that had not his heart secretly misgiven him, in this seeming* bravado, *such an expression would never have fallen from his pen.*

For let any rational man be judge in this case. Are not Logical arguments plainly expressed in a continued discourse, & by a Logician easily collected? & what needs a reducing to a form then?

Beside M^r. Parkars discourse is either empty, & void of sinews of sound reason, & then the weakness of it, is soon discovered, & may be confuted; yea disgraced with more ease; or else there be arguments, of that solidity, & strength, which either the Rej. cannot reduce, or else is not able, or not willing to answer. To say he cannot reduce thē to form, is a thing too mean to imagine, nor will the Rej. grant, nor will I, or do I think. To say he is not willing to answer, is to gaynsay his own course, the profession of his care, to traverse *this cause, & his love to our Ceremony: & the peace of our Church, so much pretended in his answer.*

The third therefore must be concluded, for I do not see what fourth thing can be given.

Only, Did ever any answerer, serious & judicious, amongst Divines, of any kind, Protestant Papist, Lutheran, propound such conditions, did ever any grant such? nay is it not to common sense ridiculous? For any Lutheran to send to a Calvinist, any Protestant to a Papist, having printed some serious treatise against them, to send I say this message; well: you have printed a treatise here, & you place some, yea great confidence in it: if you will (reduce it into sillogismes,) you shall be soon answered, & that there is nothing but bumbast, & painted vermilion putt upon it? Spectatum admissi risum? *Would not the Papists laugh in there sleeves, at such an answer, I will say no more: but only propound this form to the Rej. & save him a labor to reduce it.*

He that propounds such terms of answer, which never were yet asked, or granted, & indeed are unreasonable to yield: professeth he cannot make an answer, being willing thereunto.

But such terms the Rej. craves. The like jirkes he lends to Mr. Jacob, *p. 16. To Godly learned* Fenner. *p. 38.*

And he hath such a mind to chide, that upon the occasional mentioning of one word excrement, *he fetcheth a vagary into Scotland, as it were, & sitts in judgment upon the Author of theScotch dialogue: pa. 131. l. 20. without any confutation of any ground, which I supose had better suited his place, being an answerer, and not a judge.*

In like sort, he vilifies Mr. Bradshaw: A pamphlet of things indifferent of Mr. Bradshaw. *pa. 188.* (your Mr. Bradshaw) *Whom we are not ashamed to own, & suppose the Doctor would have been afraid to have grappled with him, in an arg: had he been alive.*

Venerable Mr. Cartwright *he taketh up sometime, as if he had written upon prejudice, without judgemēt. Thus much I thought good, to add in short, to wipe away that supercilious disdain, cast here by the Doctor upon divers of the Lord's dear servants; many thousands of whom together, he accuseth after of stupidity, or prejudice, even all that allow not of Organs, in Divine service, or Psalms-singing. We shall now summarily point at the rest of the places, as an inventory or treasury of the Rej. taunts p. 47. l. 22. p. 50. l. 7.8. p. 52. l. 33.34.35. p. 55. l. 26. p. 113. l. 32. p. 120. l. 12. p. 130. l. 10. p. 141. l. last. p. 180. l. 32. p. 182. l. 16 17. p. 213. l. 18. p. 247. l. 21.22. p. 312. l. 6.7. p. 315. l. 11.12. p. 316. l. 10.*

These are some of the many common places of scoffs, *to be found in his book, & are all contained within the compass of the three first chapters. as for the last, I had neither leyseure, nor list, to trouble thee good reader, or myself, with writing them out.*

Only to give thee a guess, how prittily the Rej. can play with words, find himself talk, & fill up pages: I shall take so much pains, as to transcribe a place or two: Thus he writes. p. 66.

So this & those rules after added, are as the proverb is, like a rope & butter, that if the one slip; the other may hold: *So again.*

p. 73. The truth is: Mr. Jacob could never get over the block, which Mr. Cartwright, & the Admonitors had laid in his way (how ever Mr. Cartwright himself a man of more activity, made a shift to leap over it) namely thus: What soever is not commanded in the word, must not be in the Church:

And yet M^r. Jacob, that he might seem to hold fair quarter with M^r. Cartwright, & other learned Divines, who acknowledge, that certain Ecclesiastical rites & Ceremony: appropriated to holy actions, were left to the determination of the Church, under some general rules of the word, will seem to allow somewhat, he cannot tell what, some circumstances only civil, or occasional, as the time & place, which he rather calleth circumstances, then Ceremony: that so, if any shall say, he alloweth nothing to the Churches determination, to be squared, by some rules: He may answer for himself & say: yes, certain circumstances are; namely such as are necessary in civil, as well as sacred actions. If on the other side, one challenge him to give some liberty to men, for the ordaining of rites, which are but extrinsical circumstances about the worship of God: He may answer for himself, he hath protested against all mere Ecclesiastical Rites, which are ordained by men, & not left so much as one, to their determination.

Thus, as he, that by turning of his picture of an horse, made it running, or a tumbling horse, which you would: So hath M^r. Jacob provided for himself, there to square some circumstances, by 4. rules, or to put of all by another, as the market shall require.

This is the substance (Christian Reader) of a whole page almost: Touching which I would propound these Quaeres to thy consideration.

Whether it was not easy to make up a massy volume with such talk as this?

2. If a man should set down such like passages word for word, & add an answer suitable, filled with such wind, would it not rather be accounted, & that justly, a blotting of paper, & abusing the reader, then rendering an answer of any worth & satisfaction?

And by the survey of these particulars, collected out of the three first chapters, & comparing theReply therewith, I am confident, it will soon appear, to any not forstalled with prejudice, whether the reply, or answer, m•y most justly challenge & bear the name of scurrilous? *And it will be as evident thatthe Rej. had no cause to accuse the Repl. of* scurrility, *unless he would condemn himself not only, of the same crime; but ofsomwhat beside far more sinful. For, though it be easily incident, I confess, to our corrupt natures, out of a* pange *of pride & passion, to cast unbrotherly contempt upon such, who seem to cross us in our opinions, & practices, when it comes to point of opposition, bewixt some particular men & ourselves; yet to vent such a mass of venom, in heavy censures, harsh Revilings, slighting scorns, & that not against one particular, which may appear in competition, & opposition against us, but even against the generation of those, which refuse human Ceremonies in Divine worship, many whereof, our penns, & consciences acknowledge worthy & Godly; Nay not only to vent these expressions, but to keep them souring, & leavening by us, in our hearts, & writings, many years, wherein we have been persuaded by friends, & after persuasions resolved, rather to have thē burned by others, or to burn them ourselves; And yet after all this in cold blood, in saddest consideration, upon review, so far to approve of thē, as to print & publish them to the world; How such a man's spirit is principled? & whether it was a root of bitte•nes, or Godlines, whence such things issue: I leave it to the Almighty to judge, & to the wise hearted to discern.*

These be the witnesses, which I have to produce out of the Rej. his own writings. All that I desire is, that their depositions may be impartially weighed, & in this desire, & endeavor, there is no wrong done to any rule of piety or charity.

We have also the Rej. his open practice, as an apparent evidence, to contradict what himself professeth in his Praeface, touching the constancy of his opinion, about the *inconveniency only* of these Ceremony: however he bears the world in hand to the contrary, & that with great confidence: To which purpose, we entreat the following Allegations may be indifferently heard, from those, who as witnesses can testify his walking by their experience.

That faithful servant of Christ, Mr. Arthur Hildersham, now at rest with God, upon his sick bed, with great regrate & grief, thus expressed himself to a fellow Brother; *Doctor Burgess his conscience knows, that I know he speaks untruly.* And that it may appear, these words were neither spoken passionately by him, nor forged by me; he hath left the proof of them, under his own hand upon record, which I now have by me, & shall be bold, for fuller satisfaction, to set down his own mind in his own words.

In the 19. pag. of the Praeface: The Rej. expresseth himself on this manner, *I do ingeniously confess two errors in that my Apology; one that I trusted too much to the quotations of the Abridgement, which then I had in writing:*

To which Mr. Hildersham thus replies in his notes: How false the quotations are in the Abridgement, will be seen hereafter. But this is manifestly false that he was (before the writing of his Apologye) deceived thereby, or that he had a Copy of it in writing before that time. For the Abridgement was not made till after he was deprived: & therefore no man could have any coppy of it, either in print or writing. Nay the large book (where of it is an Abridgement,) was not delivered to his Majesty before that day he was deprived; & the Abridgement was made sundry months after. He proceeds Ibid: 19. p. Its true that the Ministers were resolved to have chosen him for one of those three, that should have disputed for them, (such profession he had made unto them of his full consent with them in judgment,) & he had been one of the disputants, if that (not the Dean of the Chapel; but) the King himself, had not expressly (in his message) excepted against him: which also argues, that his Majesty did hold him to be fully of the mind, that the rest (who had sent him the foresaid book) were of.

In his notes of the 20. pag: he hath these words. That there is no color of truth in this that he saith here: i. e. (That when he was chosen to be one of those, that should maintain their cause by disputation, he professed to his Brethren, that he could not speak against the things as unlawful; but only as inconvenient) may appear evidently to any reasonable man. For seeing they had in their book delivered to his Majesty our Kings Father, stated the question not against the inconveniency, but the unlawfulnes of these things. Who will imagyne, they Would ever have chosen him to be one of the 3 to dispute for them, if he had professed to them at that time, that he had nothing to say against the unlawfulnes of them? These be the dying words of that dear servant of God, as I have them to show in black & white.

If yet the witness of the dead deserve no credit: The Rej. may with some small consideration, recall to mind, how after the Revolt, or change of his former opinion, in an occasional concurrence & meeting of many fellow Brethren; when they out of human Civility desired him to take his place according to his years & gifts; I say, he may (if he will bethink himself) easily recall, what words he then openly uttered to this, or like effect: He told thē he was unworthy to sitt with them; to have respect from thē, since he had betrayed them, & *their cause.* Now the cause which they mayntayned was not inconveniency: but unlawfulnes in these things. If the Rej. his memory serve him not about this particular, let him repair to Bambury side to his ancient friends there, & they can testify so much to his face. If then the construction that the King, & state, made of his course, the apprehension his fellow Brethren had of his practice: nay his own profession may be trusted: Lett all the world, & Dr. Burgess his own heart judge, whether he hath changed his opinion yea, or no?

In his preface, there is not much that expects answer. For to omit his biting language, & devouring words, where with we have cloyed the Reader in the foregoing Catalogue, and unto which rank many Gibes here may be referred: as That pag. 5. These do commonly call any small company of their party: *The Church & the Christians of such a town.* As if Christ were (I say not *divided amongst us) but wholly* taken away from *us, to them,* & what wants this of Schism in the heart, *And that: pa. 9. The glory of suffering for (as they call it) the good cause:* And that pa. 12. Others aim at *Schism & Anabaptistical delusions:* to lett pass these pangs of spleen, & other distempered carriages, which he himself cast upon some passionate people & Strongly conceited. All which being justly blamed, it neither hurts the cause against which he writes, nor helps that which he defends, since the most glorious Gospel of Christ hath such blotts cast upon it, by reason of the sinful weaknesses of some, who take up the profession thereof; Leaving (I say) all these, as not worthy the consideration, we shall entreat the Rej. at his return to give some satisfaction to these quaeres.

1. Why Atheists, Papists, profane varletts, brutish drunkards hellish blasphemers, together with the accursed crew of the most riotous wretches; yea the Generation of Newtralists, moral formalists, ignorant sotts of all sorts, are so zealous for these Ceremony. Are so violent to urge, so careful to practice them, who never had care of piety in all their lives?

2. After the Lord, hath cast in some saving illumination into the mind, convicted the conscience, & converted the hearts of scandalous sinners; after such have gained sweet peace of conscience, & assured evidence of God's love, sealed unto their souls; why do the hearts of such, rise in some strong indignation against these Popish relics; when they have never been persuaded thereunto by teachers, nor had time from their own inward troubles, to consider of them? That this is the disposition of many, I can speak by proof, I would have the Rej. speak to the reason of it.

3. When it is notorious to all the English world, that the most of the people (who live in the bosom of the Church, & profess the faith) be wholly taken up with conformity, both approving & practicing of it, countenancing those that do it: Why is the Doctor so troubled, that a few silly despicable people, void of wisdom (nay if his former charges be true) void of grace, should distaste the Ceremonyes; when I know no Judicious Non-conformer, is

disquieted that the crowde of the formal Gospellers should embrace them? while the Rej. is searching the reason of these things, it may chance, he may either search or see his own heart somewhat more clearly. Leaving then these to his consideration. Proceed we a little to survey the preface, & the substance of it may be referred to three heads. 1. He chargeth Non-conformity to because of many mischeifes. 2. He debates the cure, & administereth that, which he conceived most meet for redress. 3. He makes a defense for himself, & writing: Agaynst all which we eycept thus.

- 1. That his charge is not just.
- 2. His dealing in the cure not plain & through.
- 3. His defense in that where the stress lies, either not equal, or not sufficient.

Come we to skanne the particulars: The mischiefs, which he conceives to issue from Non-conformity are no less then *Seperation & profaneness.* A heavy charge, I confess, but the best is, his reasons have not the wait of a rush.

1. That of separation, p. 5. is supported upon so slender a ground, that he bewrays only his desire to have surpassed his power: therefore Rhetoricates instead of reasoning. *If these (saith he) be Idolatrous will worshipps; how can you? how dare you join with us, in those acts of Religion wherein these are used?*

Wherein he neither concludeth the question, because a man may refuse to join in such acts, without sepera 〈...〉 or utter condemning & renouncing allChurch-•ommunion: Neither doth he prove that, which he con•ludeth about joining in such acts, by any other argument •ut only by *how can you, how dare you?* To which • answer, we so can, & darejoyne in good acts, to which •omthing perticipating of Idolatry is added, as Christ (our •eacher) & his Apost: did join in the Iewesworship, unto which were added many superstitions, as unlawful, as •ve had our Ceremony: Nay I will add one thing further, •hat, if D.B. be resolute in this point, i.e. that *he must •eperate from all Churches, & Church actions, in •vhich any superstition is exercised;* then he must be *one of the greatest Seperatists in the world.* For •e holding error of judgment to be superstition, & those *•uperstitious Brethrē,* that abstain for conscience sake •rom things lawful, though only upon error in judge•ent: must upon the former ground separate frō all those Churches in whose Religious acts, anything in his jud•ement lawful, is so abstained from; & much more if •ny thing in his opinion unlawful, be put in practice: •rom one of which faults, few or no Churches will be •ound wholly free. Yet I would have another opinion •f D. B. & think, that though he hold *bowing to •he altar,* to be superstitious or Idolatrous, yet would he not therefore separate from the good prayers, that follow that ridiculous Ape of Idolatry.

That Other charge of *profaneness* p. 6. pretended to come from praecisenes, is so strange a consequence, that it can hardly with deliberation, be fathered upon *Non-conformity,* without *Non-conscience.*

For strictness in matters of Ceremony. hath no more force, to bring forth loosenes in matters of substance; then zeal in matters of faith, & charity hath to bring forth carelessnes of both, nay then pure Religion hath, to breed Atheism.

Go we to *experience:* view the places where Non-conformists live; the people whom they teach▪ the ways of those with whom they walk; who they be that have reference to, & dependence upo• their persons, or ministeryes; & I suppose the walls of the Churches, & the stones of the streets, will give testimony against this accusation. Nay I suppose, I may speak it truly, as I profess, I think it, that someone Non-conformable minister, hath been a means under God, to bring more souls to grace & heaven; then all the Cloisters, or Cathedrals in all England in the same time, where all Conformity hath been the daily diet, & liuelehood, of the people.

Go we to *reason*: the best that either the Rej. or any beside, can make of our Ceremony: is, that they are things indifferent. Now that weak ones may doubt & stagger about such, That doubting, they ought not to practice them 14. Rom: last verse: is made a duty. That men's walking according to conscience, should be the cause of others disobedience; That keeping the law, should be an occasion in itself of profaning the law; that stopping the very appearance of the least evil, should set open a gappe to the greatest; I appeal to any reasonable man whether it be not a consequence void of common sense, unless men have a miraculous skill to soder quicksilver, or tysande together, or make heaven & earth meet!

Last of all, it is remarkable that Doctor Burgess himself pa. 8. doth impute these mischeifes unto *civil war about Ceremonies:* which if it be well weighed, it will manifest too much prejudice, in his former discourse. For in Civil wars, the mischiefs ensuing on them, are not wont to be charged upon one part alone, & that poor, passive, overpowered, obnoxious to the suffering of what-soever pressures their opposites please to lay upon them, which is the Case of the Non-conformists in these Commotions: Tell us I pray yow, if in your conscience, *the Prelates Canons, courses, Courts, & proceedings,* have had no hand in working mischief? nay diverse of these mischeifes, which you have affectedly placed on the other side?

If *non-residents, double treble beneficed men, unable, perverse, scandalous, half-Popish Ministers,* have not had a finger in them? If those *trumpetours, & drummers,* who proclaim the innocence, & justness of our Prelates proceedings, have not brought something to the furtherance of these mischeifes? If you speak your conscience, it must needs say, yes; &, so confess, it was your passion, not your judgment, that obtruded all upon Non-conformity.

The state of this war is this: we (as it becometh Christians) stand upon the sufficiency of Christ's institutions, for all kind of worship: and that *exclusively, the word,* (say we,) & *nothing but the word, in matters of Religious worship.* The Prelates rise up on the other side, & will needs have us allow, & use certain human Ceremonyes of Religion in our Christian worship. We desire to be excused, as houlding them unlawful. Christ we know: & all that cometh from him, we are ready to embrace. But these human Ceremony: in divine worship we know not, nor can have anything to do with them; upon this they make fierce war upon us, & yet by the pen of D. B. lay all the fault of this war, & the mischiefs of it, upon our backs. Now all ye that

pass by, consider, & judge, what equity is used, in such dealing? They will say, all things are to be done *decently & in order.* To which we willingly consent, but allege again, that we cannot apprehend these Ceremony: to be necessary for order, & decency. They (as our Lord's) tell us, it is enough for our Consciences, that *They* esteem them so. Our Consciences tell us, this is to usurp the place of God, what can we say less, then that we will follow our Consciences, rather then their wills?

To conclude, the Rej. p. 285. maketh *Circumcision* lawful to be imposed, upon the same grounds, that our English Ceremony: stand on. Now if it should please our Prelates in a Convocation to apoynt, that all English men should consent to the cutting of their fore-skins, & denounce war upon those that should refuse this goodly Canon; was it not a grave Accusation, to lay all the mischiefs of such a war, upon those which would not conform to such a Ceremony? But the weakest must always go to the wall, & the Lamb must die for troubling the water, if it please the Lyon so to determine it.

We have done with the disease, & mischief together with the cause of it. We are now come to consider the Remedy the D^r. administers: & we except against his dealing herein as not plain; nay not profitable, even by his own rules.

1. He deals not plainly. For making the Abolishing of the Ceremony: by authority, to be one, & the chief course for cure, as despayring to obtain that, he refuseth *to persuade* thereunto: *Because forsooth: to judge what is most convenient, & to determine thereof, belongeth only to those, who together with power of doing what they shall well like, have judgment to make choice of the best way.* Which is a weak and a very unworthy conceit. For. 1. D. B. cannot deny, that those, who impose, urge, and with capital punishments enforce these Ceremony: upon Christ's, Ministers and people, do therein abuse that authority, which they received for the procuring of the quietness, peace, & safety of those, that desire to serve God according to his word, & not for the troubling, vexing, & scandalizing of them, by opposing •heir mere wills, in Religious affairs, to men's Consciences: depending wholly and only upon God's Word; He cannot (I say) deny this to be a grievous sin of those in place, & yet refuseth seriously to admonish them of the same, being called to give counsel, & •dvise about this very cause:

2. It is to be supposed that worthy Ministers of the Gospel, are not destitute of wisdom, and judgment concerning Religious affairs. By this reason therefore D. B. might as well have forborne to judge, what they should choose, as to determine so peremptorily thereof. Lastly, I would gladly know of D. B. whether the Scriptures be not able as well to make Magistrates, and Governoures, perfect to every good work, as they can do Ministers? whether; either Minister, or Magistrate should do, or ought to do anything, which God hath not commanded them? Whether a faithful Minister, in his office, ought not to understand, what that word reveals: ought not to teache all Magistrates what out of the word, he so understands? If all which particulars be plain & undeniable, it will appear that it belonged to D. B. being called to give counsel, declaratively to judge & determine, what was convenient to be done: which if he durst not declare, he durst not do his duty. And that I may fasten this nail yet more fully, I thus force the conclusion.

What ever duty of any calling, the word teacheth; that the Minister by the word ought to judge, determine, & deliver. Else how can he teach the wholl counsel of God? how can he give everyone his portion?

But the duties, and doings (if good) of all Magistrates the word teacheth.

Ergo the Minister ought to judge, & determyne of those, by the word, & so deliver them. Ergo it doth not belong to those *only,* who have power, & are in place, to judge & determine; which was the Doctors assertion.

Agayne: what ever God commands, that, and all that, the Minister should teach: & so judge, & determine, else the trumpet should give an uncertayne sound.

But what ever men, or Magistrates ought to do, that Christ hath commanded. Both the parts of the argument are in 28. Math: last v. therefore the conclusion follows: what ever men, or Magistrates ought to do, Ministers should teach, and consequently judge, and determine.

And as thus the Rej. dealt not plainly in his cure, •o whether hath be dealt profitablely, in that his •eceit, is against his own rule; as it shall appear in •he scanning of his defense: Which we except against •s insufficient in those particulars, wherein the stress •nd weight of the plea lies: And those appear in •hree special objections he makes: the dynt of none of which, he is able to declyne.

The objections are pag. 12.13. & the sum of them •n short is, this writing stirs strife: ob. 2. exasperat•eh authority: Obj. 3. hinders the removal of the Ceremony: ob: 4.

Hear we now his defense to each of these, in order: To the first, he answers in truth by denial, that this *course of his is so far from stirring the fire of contention, that its casting on water to quench •t: & to this also belongs that, p. 11. there is a neces•ity that some should speak for the cause, unless we shall suffer ourselves, not only to be rooted •ut of our livings, but which is worse, out of the hearts of our people, whom we serve in the Lord.*

Ans: bare denial with-out reason, yields small relief to a cause, but when it is contrary to the wor• & itself, it betrays a cause, doth not defend it: & such is this.

1. It is contrary to the word, & that staple 〈◊〉 delivered by the Apostle, which he sets down, as station, & shelter for the weak in the faith to be take them selves unto. 14. Rom. 1. where the 〈◊〉 toleration of those, who are weak in the practice• things indifferent, is ever the ground of contention & disturbance in the Church. And therefore this cour•• of forbearance, he infers, 19. v. as the way to follow peace: sense teacheth it also: when a company of passengers are confined to one way to pass, or one door to enter, it causeth them to crowd & jussle.

2. This Denial is contrary to the Doctors ow• doctrine delivered in 3. pag. where its granted *by him, and proved by the experience of thresco• years: that opposition begetts opposition,* & th•• which *was given to stir the humor, did only sharpen it.* Putt we now the case to the College• of Physicians; nay let D.B. himself be judge. Is it rational course? Or like to work a cure? that

wh•• the body hath been distempered many months wit• physic, we should still continue the same receipt• And its marvelous to see, how conviction wrests truth from a man, even against his own passion, & purpose. weigh these two passages, & see if they will accord?

The Doctor must write, that he may not be wrought out of the hearts of his people. pag. 11. And yet he confesseth by writing, he hath wrought himself out of the hearts of the godly.

His defense to the 2. obj: is yet more feeble, though more ingenious: For his answer is nothing but yielding the cause, in some compass and circumlocution of words.

For (1) when he graunts: that he forbore some years this course of writing, that he might not exasperate authority: he privily, yea plainly yields, the objection had such rational face in it, that it did not only press him, but prevail with him also: where as 2.[lie.] he adds: that by this means he hath some hope *to persuade some to conform, & so to avoid the lash of authority.* By this he doth not only yield the objection, but confirm & establish it. For if only those, who are persuaded by his answer, shall avoid the lash, therefore they who will not be persuaded, must expect the blow, and shall be sure to feel it.

3. He *adds for his own intention: Sure I am that I desire not the vexation of any sober man:* But his own bond will not be taken, because he hath so often broke his word; he must seek for other suretyes: *(Quid verba audiam, cum facta videam?)* Little power have words to persuade any of common understanding, when the practice goes the contrary way. Nor yet can I discern, how to judge of any man's desire, but only by his endeavor. Those heavy accusations, uncharitable censures, whereby he chargeth & that with much bitterness, the generation of Non-conformists, from what root they come, & what desire they imply, let any rational man determine: For it cannot be to ingratiate them, or procure favor for them, in the affections of the Governors, when he makes them appear such as deserve none; nay such as ought to receyve none, but the contrary at their hands.

Lastly when it is objected: That this course hinders the removeall of these things, which authority otherwise might possibly remove; His defense is; *That he will never believe, that authority will remove them, with dishonor of it self, as yielding the things to be unlawful, which it hath so long mayntayned.*

In which answer: these two particulars offer themselves to consideration.

- 1. To remove Ceremony: as unlawful, being long mayntayned is a dishoner to Authority.
- 2. D.B. beleives, authority will not thus dishonor itself.

Answ: The first of which is a most dangerous assertion; & is made a chief bar to stay Papists, & others from reforming of anything, that others have opposed, & they defended: And its usual in the mouth of false flatterers, & back friends to all reformation: & I would hope that D.B. did utter more in this, by his pen, then he meant in his heart. Beside the consequences are not so dangerous, but the ground is as weak For the long continuance, or maintenance of a thing, if evil & unlawful, is so far from bringing dishonor upon any, for the removeall of it,

that retaining thereof, increaseth both his sin, & shame: & it argues a greater measure of humility & power of grace to abandon it.

Nay, were the thing lawful, if yet by circumstances it did appear, that God's Honor, the common good, the edification of our brethren, might more be promoted by the removal of it, though it were hoary headed with antiquity & continuance, it argued greatest love to God & man to alter it, rather then to keep it in use: & that would bring greatest honor to him that should so do; since by the verdict of God's Spirit, he is most honorable, that most honoreth God.

2. From these grounds, how rotten & unsavory the second particular of the Rej. his defense is, will easily be granted. For if in such a removal, the duty of Authority doth consist, the power of grace doth appear, the glory of God, & good of the Church & common wealth, will be advanced; To be of that belief with D. B. that Magistrates will never be brought to do what they ought, how uncharitable is it thus to lay their honor in the dust? And not to press them hereunto, when we may, & by our calling, ought, how unconscionable is it? And how contrary to that love we owe to the Almighty, & our Governors?

The crowd of objections, which he makes concerning himself, I conceyve, as so many Strugglings of Spirit, which stood in the way, to withstand him in his course. His conscience, as it should seem, gave the •nsett, & let in some such intimations as these to him.

Why is not Popery coming in fast enough; but you must make a preparation thereunto: yea become a purveyer, & harbenger to make Roome, & lay in provision for it? Is it not sufficient, that the wicket is set open, that the Popish pack may be drawn in; but you must set open the great gate, that a Sumpter horse may amble in with a load of relics & Ceremony? For if the patent of the Church be so enlarged, to appoint Ceremony: at their pleasure, to admonish and teach, and it is in their power to appoint what, & how many, as seems good to them; why then let images be erected, let crosses & Crucifixes be set up in every corner. These are lawful admonitors, & instructors, & we cannot have too many good Companions, to putt us in mind of our duties.

Consider beside, how many poor Ministers are under pressure, some fled, some imprisoned, many suspended, themselves & families undone. Why will you not suffer them to lie in the dust, but will you trample upon them, even unto death? Is it not enough, they make brick, but must they be beaten also? Oh consider, as before the Lord, to whom you must give an account. Do you well to blow the fire in the Chymny, while the flame is in the thach? Is not the fury of the BB. yet fierce enough, their rage sharp enough, but you must set them on, and strenghthen their hands, to strike harder? lastly, is not *Cringing at Altars, bowing at the name of Jesus,* like to be brought in, & practiced with great forwardness, & will you, dare you encorage, in such courses, yea give an approbation and commendation to them? For they will say, they are but significant Ceremony: they place no merit, putt no efficacy in them, only they are admonitors of our duties. Thus is the foundation of superstition laid, the Gospel Stopped, and an open way made for Popery, and you are the persuader, the encorager, yea defender of all these: how vill you answer this at the great day?

Yet do I not speak this, as though I were troubled, with the weight of anything he hath writ. For I profess unfaynedly the way of his traverse fynds welcome with me; wherein the nakedness, & indefensiblenes of his cause I hope will be discovered. Only one thing I would most earnestly entreat, that he would show us but fair play in these proceedings: to wit, that he would not break our heads, while others have bound our hands: Lett him but grant us indifferent terms, even the common curtesy of the court, an impertiall pleading: we desire no more favor then the cause by its own credit will procure: Lett the larv be open, as the rigor of Justice allows: To which purpose shall he so far prevail with his Lord BB. that we may enjoy, the use of our books, the liberty of the press, & if not the benefit of our charges, yet freedom of breathing in our native soil, & with our poor desolate families; And I dare promise him he shall not want those, that will join issue with him, in this traverse, either by writing, or printing, & that without any gaudy expressions, (whereof he accuseth M^r. Parker) but by play dynt of Syllogism: & we will take our oaths, as he in desireth, that each man of us shall write his conscience. which I wonder why the D^r. putt in, since its openly known to all that will not shut their eyes, that all conscience doeth not live & die alone with conformable men. But if we neither have, nor he will procure us leave, or liberty, either to preach, or write, or print, yea scarce to live; then he must know, we are denied the benefitt of the law, & the Curtesy of the Court & in vain he braggs of his traverse.

To pursue all the particulars objected, & answered in his own beshalf, is not worth the while, since no weight of the cause lies there upon: Only one *•ravado* here vented by the Rej. is not to be borne: which is observably set down in the *14. ob: D. Burgess. hath parted with more profitt, by taking up conformity, and a benefice, then any now in England hath done by his unconformity, and loss of a benefice.* Surely he myndeth not so affectionately as he should, the affliction of his brethren. What did D. B. part with? Nothing but future, contingent, uncertayne profitt: which made him liable to be envied, and opposed by the college of phisitions; Profitt, which was not necessary to his life & being, depending upon extraordinary pains: such as in all probability, he could not have long endured, or at least with contentement of mind. His Pshisick practice made that change, which Tully commendeth in Merchandize: *Satiata quaestu, vel contenta potius, ut saepe ex alto, in portum, sic ex ipso portu, se in agros possessionesque contulit. After sufficient gettings, it forsook both sea & sea-haven, and betook itself to quietness and plenty in the country.*

On the other side, what have not? what do not men loose by unconformity? Even all their means of living; all their liberty, not only of providing for themselves, & their families; but even of breathing in any air, saving only that, which may be drawn out of stinking prisons. Nay sometime all the Commodity of their Country, or National habitation; being forced to fly even unto the indians for safety, to say nothing of their loss of life it self, by cruel imprisonments Now let our Savior judge betwixt us, & D.B. The poor widow (saith he) that parted but with two mites, parted with more then they did, who out of their plenty, parted with many sheckells, because those two mites were all that she had.

If this be true, then many & many a one hath parted with more profitt for Non-conformity, then D. B. did for Conformity, for soe much as they have parted with, *all they had,* & he only

with part of that which he had, or might have hoped to get, superfluous in comparison of that, which others have lost. To conclude all, I suppose if we were willing to suffer, we should be more willing, both to search, & see the truth, & I doubt not, but the Lord would settle the hearts of such, & bless their indeauors in that behalf. All that I would crave at thy hands (Christian reader) is this, that thou wouldest read without prejudice, and judge without partiality; judge not the person, or cause of the distressed the worse, because of their pressure or paucity.

Welcome Christ with his cross, any truth though with trouble. Be willing the truth should fall on any side as worthy to be prised & loved for it self. That is all I desire for my money: & Religion, conscience, reason will not deny this.

Rules for to direct the weak reader how to read the book with profitt.

Where these abbreviations occurr, D.B. signifies D$^{r.}$ Burgess. Rej. signifies D$^{r.}$ Burgess. Repl. notes the Replier. Def. signifieth D. Morton.

2. Because the Replier is forced to follow D$^{r.}$ Burgess in his far fetched, & new coined definition, & the maze of the multitude of his distinctions, the weaker understanding will be att a loss, as not able to comprehend, or catch his meaning suddenly, & therefore, if I were worthy to advise, I would entreat such, to crave the help of some judicious Minister, who is faithful, not to betray him for having the book, but willing and able to inform him how to conceive of it aright.

The Replier his manner of writing being press & punctual, & therefor sets down so much of the Rejoynders words, as he conceived needful, if any difficulty arise therefrom, the Reader is to be entreated to consult with the answer at large.

The faults escaped correct thus:

pag: 17. in the margent line 3. for *sext* read *sort.* pag: 20. lin: 22. for *accuratnes* read *accurate.* pag: 24. lin: 5. for *captivale* read *captivate.* Ibidem lin: 18, for *es* read *ends.* pag: 25. lin: 1. for *they* read *to.* pag: 26. lin: 20. for *oter* read *over.* pag: 27. lin: 7. for *dowur* read *down.* Ibidem in the margent lin: 17. for *ito* read *to.* pag: 37. lin: 14. for *there* read *either.* pag: 42. in marg: lin: 2. for Graecos, read Graccos. pag: 50. collum: 2. lin: 9. for *these* read *those.* pag: 71. lin: 9. for *had* read *hold.* pag: 75. lin: 2. put out *by,*

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BEcause many orthodox writers have been abused and others in them, by spurious books which have been obtruded upō the world under their names, •t was thought meet to represent to the reader in this ensuing Catalogue, the names of all such books as were undoubtedly known to be made by this Author.

- *Catechismus.*
- *Puritanismus Anglicanus.*
- *Amesij. Bellarm. Enervatus* 12. *printed* A^0 1630.
- *Amesij. Casus Conscientiae* 12. 1632.

- *Amesij. Coronis ad Collationem Hagiensem* 12. 1628.
- *Amesij. Medulla Theology* 12. 1628.
- *Amesij. Antisinodalia* 12. 1633.
- *Amesij. Contra Grevinchovium* 12. 1633.
- *Amesij. Demonstratio Logica.* 12. 1633.
- *A Replye to Bishop Morton,*
- *This fresh suit against Ceremonies.*
- *A first and second Manuduction.*

In Psalmos commentaria, yet to be printed:

FINIS:

A FRESH SVIT Against HVMANE CEREMONIES IN GOD'S WORSHIP. OR A Triplication about Ceremonies, Opposed unto D. BVRGESSE HIS. Rejoinder for D. MORTONS Defense of 3. Nocent Ceremonies.

With a Catalog.

- 1. Of the chief heads here handled.
- 2. Of the Rejoinder his unworthy personal speeches.
- 3. Of divers errors which crept into the press.

The First Part.

Printed in the year of our Savior, 1633.

A direction to the Reader.

THe author being constrained to be absent from the press, by reason of urgent occasions and being altogether destitute of any help from ot•er, w•o were willing and able to correct the Impression (as it is the common Lott to poor men under pressures to be forsaken of friends and means) there be many faults escaped, in the printing, & some such, which pervert the sense, and will prejudice the truth, and Reader: and therefore he is to be entreated, before he read the book to mend the grosser mistakes with his pen: or else so attend and •onsider of them, that he may have recourse to them as occasion shall serve: the other faults which are of less consequence, common curtesy will easily pardon and pass by.

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The d•finition of mediate worship is found faulty

135.

The distinction of immediate worship into proper and improper is discussed and confuted

136.

Several contradictions are discovered in the Rej. his distributions

136.137.

That allowance is not enough to legitimate an•• worship immediate

138.*139.140.*

Chap. 12. Sect. 2.

All examples and authorityes alleged in favor, of the former false distinctions are explicated, and proved nothing at all to favor the Rej.

145.146.

• Taste of the Rej. his intemperate expressions, unworthy, as well of him f•om whom they come, as of them against whom they are directed.

1. Egregious wrangler

p. 6.

2. Dancing without a fiddle.

14

3. He compares the Replier to a cur, saying he runs away from the cause, looks back at the Def: and shows his teeth somewhat angerly.

19

4. A false Reporter.

22

5. The man is troubled.

35

6. They that say the church may not ordain one or other Ceremony merely Ecclesiastical do manifest a spirit that lusteth after contradiction:

37

7. Mock Dighton.

Ibid.

8. Nameles libellers as this Repl:

Ibid.

9. This poor distressed man knows not what to do.

35

10. Not very apt to blush for anything.

47

11. God hath smitten his contentious spirit with giddines.

62

12. A man forsaken of wisdom.

Ibid

13. Some men in Q: Eliz: days were not contented that these Ceremonyes should be removed, unless all went out with them.

52

14. This libeller like to come to some shame for his factions.

61

It is a malicious surmise, scurrilous and of no use, vnlesseit be to ingraft himself into the affections (which he calleth consciences) and applause of his own party.

63

15. You that make a faction.

73

16. Sooner fit the moon with a new coat, then these men with pleasing Ceremonyes.

67

17. Your superstition esteemeth this your abstinence to be a singular point of piety, and true sincerity.

68

18. I see no cause of this outleap but either to ease his stomach, or to please these of his side

37

19. Most of their writers are nameless libellers.

38

20. The Replier may hang down his head, he is a silly man

61

21. This fantasye is the very top and root of separation, and Anabaptistry.

67

22. The Replier worse then a fryer

ibid

23. The Repl: gulls and deceives.

83

24. He hath not learned the substance of common honesty

Ibid

25. A spirit of contradiction hath carried him to shifting.

100

26. Out liar.

103

27. You seek honor one of another.

Ibid

28. And presume of your own traditions as if the spirit of truth had come to you, or from you alone

Ibid

29. The Repl: censures the universal militant church.

104

30. Now well fare a good stomach.

113

31. Boggling and scurrility.

Ibid

32. The Repl: wrung on the withers,

120

33. He need hear some lecture of logic

121

34. A Beetle brought out of the Repl: head

130

35. A spirit full of rancor.

131

36, The Repl: lifting up his heart to God, is much crying and little wool, as he said that sheerd his hogs.

180

37. Contradictious spirit.

183

38. These men say to all other men stand back I am holier then thou.

203

39. Salt Scurrility,

204

40. These men if it were safe would spit their gall in the face of the magistracy.

205

41. Full of Froth and venom

213

42. A spirit of separation hunted after in the chase of inconformity.

216

43. Inconformitants of a high strayne beyond other men.

27

44. Doth this Repl: and such as he who without law, without calling, without Reason, without conscience, smite with their tongues, and condemn to the pit of darkness the Bishops, the conformed ministers, and in a manner all that are not of their party.

219 See also 220.221.222.226

45. The Repl: for Faction and opposition would have that thought of others, which he doth not beleeuehimselfe.

243

46. A wrangling spirit and ill conscience

Ibid

47. The Inconformists are of all men that ever I knew the most impatient, which is a sign of much partiality if not pharisaical pride.

277

48. Counting their opposing Ceremony: a high point of devotion, and their stiffnes therein constancy in that faith.

218

49. Tinkers luck.

424

50. It is your trims to fly upon the faces of our Bishops.

456

51. This Repl: is the child of strife not of judgment.

500

52. You are Godly men, all others are carnal: time-servers, formalists that have no conscience, no sincerity, no zeal, you are the only men.

50•

Many other flowers, of this sent, might have been gathered out of the Rej: his Garden. But I will not trouble the Reader with them: Because I perceive the Author of this *Fresh Suit* doth not much regard them. Nyether would I have noted these, but for the Rejoynders Bishoplike objecting of *Scurrility* to the Replier.

A manuduction to the following dispute.

ALthough it be but dead work, void of whetting pleasure or hope of great fruit, to spend much time, about human formalities, when as the divine substance of religion is in present danger, yet seeing the leaders of that course, which tendeth to this mischief, being themselves marched with a great part of their main body, through the fens and quagmyers of *non residence, pluralities* and ambition, towards the quicksands of *Arminianism,* popery and profaneness, have left these, as their pass and bagage to be kept and defended by men of good note, and worthy of better employment (such as *D^r^. B.* is) to the amazing of many good fowls: It seemeth necessary to take into some consideration (though short, as such an unpleasant business doth require) what strength there is in these their new works: To proceed therefore in order.

CAP. I.

FIrst touching the title of D. B. his reioynder.

In which two things are observable: First; that he styleth the *reply a Pamphlet of a nameless author*: in disgrace, as clearly appeareth in his second part, pag. 38. where he styleth not only the replyer, but many others, for this very cause, Libellers: But it cannot be esteemed any disgrace, for any writing upon just occasion, to want the name of the author, without involving, many excellent Divines, and divers pennmen also of holy Scripture, in the same blame. As for the term *Pamphlet,* I understand it, as noting a little contemptible writing: But the worth of a writing doth not consist, in *bulk and belly,* but in synewes, veins, and arteryes, which with good blood and spirits, may be couched into a little body: If he mean by *Pamphlet* the same which after, he expresseth in the term of *scurrilous,* that is as I take it, full of jesting, without respect of the persons: he hath to deal with. My answ: is: That if the Rep: had written to the convocation house, an Epistle with this Inscription, *To the superstitious fathers of the Church of England*: as the Def: entituleth his epistle to us, to his superstitions Brethren, (and yet this Rej: is not ashamed to adopt, this scurrility, and make it his own child, by maintaining of it, even against the very nature of D. Burgess) there had been more occasion of such a censure, then now is found, in all the Replye, as after shall appear.

The *Repl:* doth not anywhere to my remembrance, vilify the person of his adversary, but only his arguments, and answers, together with the vile courses of our Hierarchy, in which kind of jesting the Rej: his scurrility is far greater, then the Repl: saving the difference, which ariseth out of the outward greatness of Prelates, and the poor condition of them, which are oppressed by them. Now the Repl: is no admirer of B^s^. persons, nether are disputations acquainted, with such court lāguage, as they are used unto: *If it please your Lordship &c.* but such is the condition of those, that have to do with Prelates, that they are usually censured either for scurrility, or flattery, and there is no doubt, but some will accuse the Rej: as much

of flattery in blazing his *Diocesans Admirable wisdom,* as he doth the Repl: of scurrility, though I will not: Those who write against Prelates, are wont to expect such a censure from them & theirs.*So Zwinglius in his Epistle touching the authors of sedition I doubt not, saith he, but there will be many, who having heard or read all these things, at length will be ready to say, what meant this scoffer?* Calvin among others, was often accused of the same fault, not only by those, whom he calls usually, *cornutos Episcopos, horned Bishops,* but even by their diminutive aemulators among the Lutherans, his answer therefore unto *Westphalus* about this imputation may serve the Replier. *It is easy for Ioachymus to object against me, the odious tarturs of unseemly scurrility,and slanderous bitterness of language, but it is as easy for me, to wipe away that calumny of his with one word &c. For what course should I take, since either the truth should have been betrayed in silence, or otherwise by an easy and toothless expression, the suspicion of fearfulnes and distrust would have been discovered.*

And in very deed, let any indifferent man judge, of 〈1 page duplicate〉 〈1 page duplicate 〉 this imputation by any place of the Reply, where the Rej. noteth scurrility, and he shall find the Rej. him •elf, far more guilty: As for example pag. 63. in few lynes he may find these five terms packed together: *It is a manifest untruth and calumny: It is a ridiculous supposition: It is a malicious surmise: It is a scurrilous bundle: It is to ingraft himself into affections which he calls consciences:* These are baser terms, then are to be found in any one place, or (I think) in all the course of the Rep: And what is the occasion of them? forsooth, the Repl. said, the Prelates have power, to suspend, deprive, excommunicate nonconformists, at their pleasure: that the Defend: called for further help from *Buckingham*: that the Defend: may be acquired at a better Bishopric: In the former whereof, there is nothing said, which the Rej. could with color deny, before he himself had added for matter of accusation, interpretations of his own imagining: And in the last, there is nothing so much suspected of the defendant, *D. B.* himself knoweth, that it is scandalously true, almost of all Bishops, viz, that they aim at greater Bishoprics: But on the other side, what honesty is there, in adding unto the replyers words. *Further then the Law of the State and Church require:* And yet that also is true, *de facto,* though not *de jure,* that the Prelates take power to themselves, more then the laws require: What charity or religion is there in slighting the consciences of all that hold with the Repl? as if they pretended conscience upon perverse affections: What wisdom is there? in talking of the Repl. ambition, •o ingraft himself, into the affection of a few poor people, from whom he cannot expect either gain or worldly credit? This I am sure of, that the Repl. being twice putt out of all means of living, for that cause, never in those extremities gained from that party, the Rej. speaketh of, so much as the Emoluments of a tenn pound Prebendary, which the Rej. so much slighteth Pag. 15. As for his credit, until he either putt his name to his book, or seek by other means to have •it known, it cannot without injury be objected, that he sought it.

The other thing to be noted in Rej. title, is, that in opposition to a nameless Author, he nameth himself with such a name or title, as neither by our Prelates rules, nor by the Scriptures doth admit a good construction. *Pastor of Sutton Coldfeild in Warwickshire,* Our book of ordination acknowledgeth no such pastors, from whencealso it is, that in our convocation-church-language, we never hear of a Pastor of one Parish alone, None of our divines in the Synod of Dort, would take to themselves that tittle, though most others did in

their subscription. *D. Andrew's* an ArchBishop in esteem, censureth this title for a Novelty. *The names of Pastor and (in this sense also) of calling,are mere noveltyes, nor shall you read, that the Auncients ever styled in these terms, any, who take the charge of distinct parishes*: The Scripture indeed doth warrant this title, even to *D. Burgess,* (and I do not detract it from him,) but not in such a manner as he taketh it: For where he writeth in defense of a Lord Bishop over that Diocese, where Sutton Coldfeild is contained, as a part: and every Ecclesiastical Bishop is a Pastor, he seemeth in one breath, to take and resign his pastoral office: If he say, that this variety is by human institution. D. Andrew's resp. ad Ep. 3. Moll. will take him up: *It seems then, there is no divine right, in ordering the frame of the government of the Church, and then well-fare Amsterdam:* which our Hierachicall men do so much traduce and despise. If he shall say, that one is a Lord Pastor, and the other a ministerial Pastor, inferior, and subordinate to him, especially in Jurisdiction, then I would have him consider, what D. Fulke saith against Allen, of the Popes pardons Pag. 381. God hath made all Pastors stewards of his household, and dispensers of his mysteries: And if every Pastor over his charge, be a steward of God's mysteries, why hath he not the Key of Jurisdiction over his parish, in as large and ample manner, as the Bishop hath over his Diocese, or the Pope? seeing the Keys are not given to one, but to unitye, as the fathers teach: why should the Bishops and the Pope have two Keys, and they but one: resolve these things (saith he to Allen, and I to D. B.) out of the Holy Scripture. It might be here also required how a faithful Pastor can defend a Bishop or Bishops, in obtruding human ceremonies upon that church, whereof he is pastor, and so partake in the obtruding of them. Certainly this is not agreeable, to the commissiō of Pastors, who are to teach only that, which Christ hath commanded to observe: *Which I have commanded,* Matth. 28. *not what ye shall command or invent. Cajetan upon the place.* Neither is it to preserve the Church, from the dominion of usurpers.

CAP. II. Of the rise and proceeding of Ceremonial contentions, with variety of tenets about them.

THe first records the Rej. bringeth for contentions about Ceremony: are from Rom. 14. but he might, (and would also if it had served his turn) have fetched it further, from Math. 15. where the Pharisyes contend against Christ, and his Disciples about their ceremonial observations: Or from the first authors of that Sect, Sammay and Hilles, profane dissipators of God's Law, by their traditions, as out of their very names, Cardinal Baronius himself noteth. Neither is that contention Rom. 14. agreeable to our Quaestion, because the Ceremonies there questioned, were not of human institution, nor urged by authority of any Church or Prelates.

The second instance which the Rej. bringeth, is about the feast of Easter, whereabout he saith, *the world was set on fire.* And this indeed is worth the observing, that so soon as Victor-Bishops begann to urge human cerem: upon the Church of God, all was presently in a fire, but were not these presumptuous Victors, the kyndlers of that fire? The next stepp which the Rej. taketh (over a thousand year wyde) is to Illiricus, about permitting the use of a surplice, where it is to be noted, that before Illyricus, there had been effectual pleading against Ceremonies, even Cross and Surplice, in Helvetia, at Tigure, whereupon they were

removed, as *Zwinglius* relateth de baptismo: And a long time before that, the Waldenses (of whose blood were made torches to light us in the right way) did contend against all human traditions as unlawful. So *Reinerus* cap. 5. *All customs of the church, which in the Gospel they do not read, they do contemn. They affirm that those things which are appointed by the Bishops and Prelates, are not to be observed: because they are the traditions of men and not of God.* Where also the answer given by that refuter unto your Waldens. is very observable, for by that, it will appear, that human Ceremonies in Divine worship, were then impugned and defended after the same manner, they are to this day. Our allegations being the same with those, which the Waldenses used, and our adversaries answers the same, which the Papists opposed to the Waldenses.*Answ: the Church is not content with those things which Christ taught, and therefore might make competent constitutions, as the Church of the Jews: in the 9. Est.* 1. *Maccabae 2. and* 4. *Touching the authorities alleged by the Haeretikes, Deut.* 10. *and 13. you shall not add. &c. Answ: is: The Jews might not add anything to the law, least it might have seemed insufficient at that time. To that place Isaiah* 29. *Matth. 15. Answ: is: That the constitutions of the church come not only from men but God also: To that of Gall.* 1. *Answ: is: beside the word, that is against it.*

2. That Illiricus in this part stood against that, which Calvin writ against, and many excellent Divines •ere silenced and deprived for. 3. That this conten••on of Illiricus was not properly about the Surplice: •o Calvin Ep. 117.*That you affirm the Magdeburgenses to •ove contentions concerning the lynnen garment, I perceive •ot what your purpose is in so speaking: Since I suppose the use •f the lynnen garment (with many such fopperyes) to be yet •etayned amongst you and them.* So Illiricus himself pro•esteth: *Asuredly we contend not about trifles, nor is in need•ull, that some men should always cunningly propose a lynnen •arment for instance of these proceedings, to such, as are un•cquainted with them, many & those most dangerous wounds •re given to the Church of Christ, by these reconciliations.*

4. That the ceremonies then controverted were im•osed by Papists, with Popish intention, which kind of Ceremonies the Rej. doth seem, in all his book to dis•layme. *5.* That in this Quaestion, the Rej. (under the •ame of certain reverend Divines, doth seem to join •im self with the Adiaphorists and the *interim,* against which Calvin, and Illiricus did contend. *6.* It may •urther also be observed, that the Rej. doth on the other •art, join with Illiricus, in defense of images for religious use even in temples, for about these images did •lliricus write, against the reformed churches, as is to be •eene in *Vrsine, Par.* 2. *Pag.* 45. where he is confuted by name, and accused to have too large a conscience, in esteeming such images indifferent; yet both *D. Morton,*•nd *D. Burgess* are now come to the same largeness, that they may find room for significant Ceremonies in God's worship as appeareth in this Rej. cap. 3. sect. 7. For the Protestants most received opinion of human Ceremonies, Cassander (whose stepps the Def. and Rej. follow in this cause) is a good witness. *They have not only omitted these* Ceremonies *as less profitable,& superfluous, but the most have esteemed them, as foppish, babish and ridiculous, yea that they were to be condemned, and abandoned as noxious & pernicious.* And our Martyr book doth give sufficient testimony, how diverse of the Godly Martyrs, did absolutely condemn all human Ceremonies in God's worship. To name one for all: This was the first occasion of Mr. Tho. Hawkes, his persecution, and this he defended unto the death, against Bonner: Harpsfeild, Fecknam and Chadsye: No ceremonies (saith he) but those which Christ

hath appointed: In which story, it is to be marcked, that Bonners Chaplayne, and Kynsman Darbyshyre, granted as our Def. and Rej, do, that their human Ceremonies were not necessary to salvation, but only to instruction: In this cause of Ceremony. saith: Dr. Willet, Richard Gibson gave up his life pa. 111. Synop. In the beginning of Queen Elizabeth Reign, there was a company of honest men, that for the Ceremonies, refused to join with the Parish assemblies at London, as appeareth in the examinatiō of John Smyth, W. Nyxson &c. exstāt in the book called part of a Register, will any man think, that they esteemed those Cere: for which they made a kind of seperatiō to be lawful?

The first example then of human Ceremonies, by any orthodox church imposed upō God's people, which the Rej. brings, is in the Church of Engl. And here he •eginneth, with famous Queen Elizabeth's days, •hough he fetch that very story, out of the History of •ranckford troubles, which were in Queen Mary's •ayes: about the same Ceremony: and before that in King Edwards: To say nothing of the manyfold testimonies, of Martyrs against such corruptions, before King Edward: •s this any illustration of your Quaestion to be debated?

Now for the Tenets, which have been and are about •hese Ceremony. the Rej. noted out of T. C. that the old •enet of those, who opposed our Ceremony., was to hold •hem inconvenient only, not unlawful, But 1. he showeth no such thing about the Cross: 2. Nay the contrary appeareth in D.B. himself, who pag. 16. confesseth, that 39. years ago, he did at the least doubt, that the Cross was unlawful, and for that cause (not for scandal, as he did the Surplice) he refused it even to Deprivation: He would not have us think, I am sure, that he had then a singular new Tenet by himself, but inclined to the old. 3. M^{r}. Hooker P. 246. observeth, that the first pleadings of T. C. against other Ceremony: either inferred unlawfulnes, or nothing. 4. The last rules, and resolutions of T. C. do evidently speak, of unlawfulnes, of all significant Ceremonies: *Although the Ceremony: of Crossing were indifferent and convenient, yet to raise a doctrine of it, is unlawful, for as much as it is not enough, to teach the truth, unless it be truly taught, and that is only out of the word of God.* 2. *Reply: P.* 227. This was his judgment in these, and we have no other Tenet of significant Ceremonies until this day: Now if in the Hypothesis of one or two signif. Ceremony. he swarved a little there frō, out of extrinsical considerations, yet that doth not make his tenet such, as the Rej. would have it, but rather it is to be held, as an occasional declinatiō from his Tenet, which also (he is said) by faithful witnesses to have cōfessed, as an error before his death: 4. That tenet of inconveniency, or inexpediency was never yet sufficiently explained, and therefore had been fit work for it.

The commō Protestant tenet was always, as M^{r}. Fox, Mart. P. 4. expresseth it, that it is reproveable to add unto Christ's intention, new found rites, and Phantasyes of men: And M^{r}. Burgess in an Epistle to King James, in the beginning of his Rain, witnesseth, that in those days, many hundred worthy ministers thought our cer. unlawful, and would surely die, rather then use them: which worthy men, surely were not the first authors, of that Tenet: If they were, why did he call them worthy, who now judgeth otherwise of us, for maintaining the same sentence. 5. That tenet of incōveniency or inexpediency, without unlawfulnes in such Cer. was never yet sufficiently explained. And therefore had been fit work for the Rej.

Civil incōvenience, or incommodity may stand with lawfulness: But how a thing morally inconveniēt, or inexpedient, while it remaineth such, may be lawful, is not so clear: Nothing is thus inexpedient to moral or spiritual good, but it is impedient, or an impediment to it, and all such impediments of good, while they are such, •eeme to be opposite to good, & in that regard evil. I remember, I heard it once defended, in Cambridge, in these terms: *What ever is morally inexpedient, so far as it is such, is unlawful.* 6. This Tenet of the Cere: to be inexpedient, but yet lawful, hath confounded the thoughts of many, & made them to do that with grief, which they were ashamed of M^r^. Hooker P. 246. maketh a speech in their persons, which I will here write out, because I remember myself, at the first reading, to have been much affected, & as it were bafled out of that contenance, which stood somewhat that way. Conformers of that sort, are feigned thus to declare their minds, & excuse their practice: *Brethren, our hearts desire is, that we might enjoy the full liberty of the Gospel, as in other reformed churches they do else where, upō whom, the heavy hand of authority hath imposed no great burden: But such is the misery of these our days, that so great happiness; we cannot look to attain unto: were it so that the equity of the law of Moses, could prevail, or the zeal of Hezekiah could be found in the hearts of those guid• & governors, under whō we live, or the voice of God's own prophets could only be heard, or the example of the Apostles be followed, yea or their precepts be answered with full & perfe•t obedience, the•e abominable rags, palluted garments, marks & sacraments of Idolatry, which power as you see constraineth us to wear, & conscience to abhor, had long •ere this day, been removed both out of sight, & out of memory. But as now things stand, behold to what narrow streits we are driven, on the one side we fear the words of our Savior Christ, woe to them by whom scandals and offenses come, on the other side, at the Apostles speech we cannot but quake and tremble, if I preach not the Gospel woe unto me, Being thus hardly beset, we see not any other remedy, but to hazard our souls the one way, that we may the other way endeavor to save them. Touching the offense of the weak therefore, we must adventure it: If they perish they perish: Our Pastoral charge is God's absolute commandment, Rather then that shall be taken from us, we are resolved to take this filth, and to putt it on, although we judge it to be so unfit, and inconvenient, that as oft as ever we pray or preach, so arrayed before you, we do as much as in us lies, to cast away your souls, that are weak minded, and to bring you unto endless perdition: But we beseech you brethren have care of your own safety, take heed to your stepps, that you be not taken in these snares, which we lay before you, and our prayer in your behalf is, that the poison which we offer you, may never have power to do you harm.* This is the miserable Apology of a man, putting on the Surplice, which he thinketh inconvenient, upon such grounds as the Rej. did hold, and doth not yet condemn; This all such do speak either in deeds or words, that putt on a Surplice in that manner: The state of the question is now changed saith the Rej. and the Ceremony. held unlawful, whereupon many mischiefs follow: It may be the compass of our Prelates intention, to which the former tenet had reference, is varyed by some degrees, towards the Autartique, as D^r^. B. speaketh in his Apologye, if there be no other change, but that after more mischief don by these ceremonies, then was before, they are now more strictly urged then ever (which the Rej. confesseth) they are now at the least more hateful, if not more unlawful then before, This is also considerable, beside the change is little or none, the same mischeives which the Rej. imputeth to the new tenet, M^r^. Hooker in his preface chargeth that Tenet with, which this Rej, calleth the old: Yet neither accusations have any force or color, but upon the supposal, that the ceremonies are

innocent and lawful in their imposition and use. The plain truth is, that in the beginning of Queen Elizabeth's days, and before, in King Edwards time, the Ceremony: were accounted weeds of popery, as that zealous and famous preacher, Mr. Anthony Gilbye doth entitle them, in his letter to Mr. Coverdall, Mr. Turner, &c. Mr. Whittingham, D. Vmphryey, and others, who then labored the rooting of them out. They were not curious of distinguishing of unlawfulnes and inexpediency, but contented themselves to reject and oppose them: Some as Mr. Greenham refused to give their reasons fully, until they should be constrained: In the mean time they utterly refused them, as unlawful for them to use: This appeareth out of a book called a part of a Register &c. Synce that time, we have been forced to show more distinctly, what grounds we stand on, and so pronounce them unlawful. In the following pages spent principally about answering of objections, made or feared, or at least imagined, against the Author of this Rej. few things are found capable of any great dispute: Neither can many passages be touched, without odious grating upon D. Burgess personal credit, which I tender so much, that I would wish more added to it, by other works, then is detracted from it by this: I will therefore leave these things to stand or fall, without any pains or peril of mine, or the cause, and pass forth unto the style of our Ceremony: in giving and maintaining whereof the Def. and Rej. are so tender, as to proclaim them innocent.

CHAP. III. Concerning the just and proper style of our Ceremony. Answ: to the preface, Pag. 54.55.56.57.

IN answ: to the Reply. his preface, after certain words spent concerning the number, and such like circumstances of Mr. Sprynts arguments, not worth the repeating &c. The Rej. cometh to Dr. Morton his title, which he gave to our Ceremony: that they are innocent: whereunto was opposed, 1. That Calvin accounted them in the most favorable sense *ineptias, fopperyes,* and in proper speech *noxious, pernicious.* To this the Rej. answ: that Calvin *meant not these titles to our Ceremony: but to some other things which were in King Edwards, book of common prayer, as lights, and crosses at the supper.* Concerning which answ: 1. not only D. B. was wont otherwise to understand Calvin as we do, but the Prelates themselves, for so we read in D. B. his Apologye pag. 44. according to D. Covells disposition of it. The ordinary speeches of the Lordship and other Bishops were, that the Ceremony: are trifles, rags, beggarly rudiments, that in the books were *multae tolerabiles ineptiae,* which if it pleased the King to remove they would be gladd.

4. The Rej. cannot give us any probable reason, why lights should be more foppish, then the Surplice or crossings in the supper: Nay he undertaketh to justifye both lights and crossings in the supper, and a hundred other Ceremony: upon the same terms, that he defendeth these.

•. Calvin did ordinarily call such *Ceremon:as ours by no her name then these: Epist.* 25.9. *Adventitions triflles, •ere mockeryes: Epist. 505. babish and saplesse mixtures: •gain Epist.* 260. *strange trifles mere fopperyes: again: Some •erem. are openly Idolatrous others are foolish, and unmeet: And Epist.* 117. *the use of the lynnen garment with many ••pperyes is retained both with them of Magdenburgh, and ••hem of Wittemberge.* Neither was Calvin alone in these ••rmes. Cassander pag. 852. complaineth that most of ••ur writers consent in them. *Not only they have omitted*

•hose as less profitable and superfluous, but the most (meaning ••ur Protestant Divines) have judged them, foppish, ridicu••us, and babish, yea to be condemned, and abandoned, as hurt•ull, and pernicious. The puppy good of popish superstition. Those superfluous trifles. Mr. Fox in Mr. Hoopers Story, •rifles tending more to superstition then otherwise, like •nto stage players attire. 6. All human religious mystical Cer. are the byrths of folly, because every man •s foolish in fynding out of religious worship, according to his own imagination. 7. These Cer. are of the same •ynd with confessed fopperyes, as the placing of mysteries in every weather cock, upon church steeples, as some do: the *Ludi Sacri* among the papists in frequent use like unto stage plays: The rocking of a babe in a cradle all night, at the Nativity time, the Harrowing of hell at Easter; The representation of fighting horse and foot, according to the Custom of Mozarabo: Hist. Council. Trident. P. 642. If a May pole should be brought into the church, for children to dance about and clyme upon, in sign of their desire to seek things above: If a stiff straw were putt into the child's hand, for a sign of fighting against spiritual enemies, as with a spear: there would be no more folly in these thē is in the cross. 8. All experience telleth us, that such human inventions are not *aptae* to any spiritual use, as they are appointed unto, and therefore may justly be called according to the notation of the word *ineptae.*

Again it was opposed, that these Cere: were found by woeful experience to be very nocent and hurtful in that use, which hath been and is still made of them. To this the Rej. answ: *that these mischiefs (which he cannot deny to follow upon our Ceremon: as they have been and are urged, are accidental events or sequells, not proper effects of them,) and that the extreme opposing of them as unlawful, hath been the cause or occasion of these evils.* But 1. these mischiefs have followed upon these Ceremony: by more continual or contiguall succession (then the Pope can plead for his chayer) even from the time of the first urging of them, until this day. Mr. Fox speaking of a wicked persecutor, one Blumfeild, who threatened a good man, one Simon Harelson, to present him, for not wearing the Surplies: Addeth it is pity, such baits of Popery are left to the enemies to take the Christians in, God take them away from us, or us from them. For God knoweth they be the cause of much blyndnesse and strife among men: In his Iudgm: the Cer. were then nocent, and infamous for these sequells, and yet the Rej. fayd, they were not until of late so extremely opposed as unlawful. 2. Our opposition of them is no more guilty of these mischiefs, then the message of Moses and Aaron, were of the cruelty which Pharaoh's task mas•ers used, towards the poor Israelites, Exod. 5. though •ome people now may think so, as many Israelites did •hen. 2. When the Anabaptists in Helvetia opposed human Ceremonies as unlawful, they were by pu•like authority, and with common consent abolished: And the very Anabaptists were thanked for that opposition. So Zwinglius (their arch-adversary) Tom. 1. P. 70.

And here truly I shall grant to the Catabaptists, and will freely confess, that some commodity hath accrued, from that contention, which they have stirred about Baptism: For hence it hath come to pass, that those things which the foolish superstition of human conceits had added: (as namely the use of Exorcisme spittle and salt, and many other of the like kind, which were brought to light) are accounted of all for vain and frivolous. Who or what is in the way, that the contention of so many worthy (I dare say) of no less respect then Anabaptists, against the same kind of Ceremonies should

be accounted a just cause, or occasion of so different a resolution, as the severest urging of them, is from the utter cashyering of them: Certain it is: the proper cause is to be sought in some other box, then extreme opposition, and esteeming of them unlawful. 3. Suppose these Ceremony. in regard of some places, times, and persons not unlawful, and the mischiefs accidental, yet that maketh not the general urging of them innocent, no more then fierce gallopping of horses through London streets, where many men, women, and children, are endangered, want of intending mischief, would make that mudd hurry innocent. 4. The mischiefs being so great as fearful horror of conscience in some: Rej. P. 9. hardening, fopling, and distempering the conscience in other, silencing of so many hundred good ministers, and keeping off more from the ministry, troubling, unsettling, and vexing of thousands among the people, encoraging of Popish and profane men: with discoraging, and martyring the minds of many good: the mischiefs I say being so unaestimable that they can in no proportion be recompensed, by all human ceremonies that are in the world, the ceremonies which have such sequells, year after year, are much more hurtful, then the Cart and horse, that are driven over children in the street, and their urgers of them more guilty, then such Carters or Coach men, as drive them: The Def. therefore & Rej. which pronounce both innocent, and do not rather find the Ceremony. forfeited, and call the drivers of them to *the bar,* are neither good Crowners, nor fit to be of that Iurye: Luther Annot. in Math. 15. giveth a better verdit Viz. all human traditions or ceremonies (even those which in his judgment may in some cases be observed) have two properties of the Devil, as being liars, and murderers, when they continue and are not contemned. Such innocents God deliver his people from. 5. It is the very nature of such human ceremonies as ours, where they are urged and used (as with us) to do hurt: 1. because they are vain toys (as formerly was shown) and therefore prejudicial to so grave a business as God's worship: They trayne up the people of God in subjecting themselves, and their worshipping of God, unto the pleasure of men. 3. They make way for open imagery, and other gross superstitions, 4. they challenge that to themselves which is proper to God's ordinances &c. •. It is the very nature of our Ceremonies, as they are imposed upon all our ministers, and congregations, in such dispositions and relations as they are known to have, to scandalize many in and out of the church, to disgrace the ministry, to force the consciences, or undo the outward state of many good Christians, to encorage Papists, to arm the profane, and to quench zeal against both.

CHAP. IIII. Concerning the nature and definition of a Ceremony: Pag. 29.30.

HEre we have the chief hynges, whereupon the doors and windows of the Rej. do always both open and shut, brought as it were into one box, by the examining of these therefore, we shall perceive what strength is in all the building.

The beginning of this doctrine is orderly taken from the definition of a Ceremony:*A Ceremony is an outward action designed and purposely observed and done, in reference to some other thing, to the substance whereof it is neither a cause nor a part.* I will no• here use *Scalligers* saying: *Nothing more unhappy then a Grammarian adventuring to define.* For this is not the fault of this Definitiō, that it is too Grammatical, because no Hebrew, Greek, or Latyn Grāmar, no nor Dictionarie

neither, hath any such word, as beareth the sense of the thing here defined: Let any man make trial, and he shall find this true, that there is no word Hebrew, Greek, or Latyn, that hath any such meaning. But I may well apply, that rule of Lawyers: A definition is a dangerous thing in law: i.e. in those human laws, which have no ground, but man's will, such as those are whereby our Ceremonies have their being: The unhappines of this Definition is, that as it is recorded of *Doria* the *Admiral of Genua* in a great Seafight against the Turks, he fetched his course so far about to gain the wynd, that he could never come to strike one stroke, before the fight was ended: So this Rej. seeking to get some advantage of windy words, doth in this definition, go so far about, that by this course, he is not likely to come orderly unto the grapple.

An *outward action may be designed or referred to another thing very many ways*: now the Rej. taking in to his definition, reference to another thing in general, and excepting nothing but causes, and parts, he maketh all other references as they are found in outward actions Ceremony: D. B. wrote this his Rej. in Reference to the Church of England, his Diocesan, and other ministers, and people, as also in reference to the Replier, neither is his book any proper cause, or part of these, shall we say therefore that his book is a Ceremony. of all these? In reference to D^r^. B. many taylors, shoemakers, bookbynders, Apothecaryes, Surgeons, Sextons, Paritors, Church-wardens (and who not?) have performed many actions, which yet were never esteemed his Ceremony. The Bishops corrupt and cruel dealing in troubling of many congregations, and depriving many better then themselves, have reference to the Ceremonies, but are no proper cause nor part of them? are they therefore the Ceremony: of Ceremonies? To prosecute the wildness of the definition, was too taedious a chase: but yet we must consider how he explaineth the terms of it: remembering always, that this explication is a Ceremony: to that definition, and is no proper cause nor part of it.

Concerning *the general, that a Ceremon: is an action and external:* Zwarez a great Master of the Ceremonies, telleth us, that a Ceremony is not only a transient action, but also a permanent thing: De Resig. vol. 1. ar. •. lib. 4. cap. 14. and that Ceremonies may be distinguished according to the number of the tenn predicaments, of which, action maketh but one, and an external action but half a one: But let us hear the Rej. express himself: *The Cross and Surplice, are not Ceremony: but •he wearing of the Surplice &c. P. 30.* Touching which we must understand, such outward things have a fourfold consideration: 1. According to their nature, as they arise •ut of their principles, as the lynnen cloth of a Surplice, •he wood of a crucifixe. 2. That artificial frame or •ashion that appeareth in these. 3. The impression or •rdination, which is put upon these to this or that end. •. The using of these, or stirring up the heart by these •n practice: So in the brazen Serpent, we may attend, •. the brass or metal out of which it was made: 2. the •ashion of it: 3. the impression of God in or by this so •ashioned to such a purpose: 4. the using of this, erec•ing of it up by Moses, the seeing and beholding of it by •he people: whence it is easy, to see the deceit of the 〈1 page duplicate〉 〈1 page duplicate〉 Rej. his assertion: Things in the second, & third senses, formerly mentioned, are by all writers truly called cerem: either not attending, yea excluding in our consideration, the fourth respect which is the use: Namely that habitude or impression which was imprinted upon a crucifix, or brazen Serpent, by which they had a moral fitness, either lawfully, or

unlawfully putt upon them, for their several ends, are Ceremony. lawful or unlawful. Thus the current of writers Papistical confess: the church hath power, to make and appoint Ceremonies and enjoine the using of them, so that they are ceremonies, before they be used, their high Altar is a ceremony, yea holy all the time, before it be used, in bearing the unbloody sacrifice: Thus all Interpreters, term the types of the old law cerem:, for that spiritual disposition they have, and typicalnes which the Lord set upon them, as well when no man used them, as when they were used: The Brasen Serpent being once set up: had been a Ceremony in the wilderness though the people would never look upon it, yea I ask, whether the massing vestments of Papists, such which carry a consecrating virtue with them, are not ceremonies, when they are kept, as well, as when they are worn, All men so speak, so write, so judge: and the like may be said of our Surplice &c. In a word: These which were properly types, were properly Ceremonies, but Legal institutions & rites amongst the Jews were properly rites, as well before and after they were used, as in the using. And therefore they were properly ceremonies, as well when they were not used, as when they were in use, in the night as in the day, when men are in sleep and cannot use them, as when they were awake, and did employ them in worship.

2. If we be truly and properly said to use Ceremony. then Ceremony. are properly such beside their use. True it is some Cere. consist in actions, and all actions being in motion, when the actions cease the Ceremonies grounded upon them must needs cease: but it is not, because they are Ceremony., but because they be such Ceremony., whose foundations are in actions: In sum then it appears, that the being or *existence of the fashionablenes of the brazen serpent, and the moral impression or appointment to its end,* this being, or existence, I say is a ceremony, when it is not used by any: and therefore some being or existence is a ceremony point blank to the Rej. determination. He adds:

It is an external action, because internal actions of the mind, being matters of substance cannot duly be called ceremonies.

Peradventure these words, may have some true sense in some specialties, but they serve not his turn in this place, because though he only mentions outward actions: yet he requires a *purposed observation* of them, which caries the work both of mind and will and therefore includes an internal action of the man, for no man can purposely observe, but he must both judge what he should do, and affect what he judgeth, so that the Rej. here speaks daggers, nor can I see, how he can excuse a contradiction or two.

He that requires a purposed observation in a Cer. he requires an act of mind & will, & so an internal act.

But D. Burg. requires a purposed observation in a ceremony.

Therefore he requires an act of mind and will, and so an internal act, whence defining a Ceremony to be an action external, and yet making it internal also, he crosseth shynns with himself.

Or thus:

He that duly and of right judgment requires a purposed observation, he requires an internal, and so a substantial act or a matter of substance.

But Dr. Burg. requires duly and in right judgment (I mean in his apprehension) a purposed observation:

Therefore he requires a substantial matter in a Ceremony, which he denies should be done: and that is a contradiction.

The second term, is designed or purposely observed and done, and as he explicates himself: Institution or that which is all one, intended observation, is essential to a Ceremony: P. 30. Which words are confused, and draw with them dangerous inconveniences, when Institution and intended observation, are made simply all one: For neither is all institution, an observation, because many things are instituted, which are not observed. 2. Neither is an intended free observatiō for one time used: an institution, 3. an institution with authority implieth much more in it, then intended observation. *Dr. Jackson in his original of unbeleif,pag. 334.335. very aptly to this purpose noteth, that some expressions may sometime be used, and observed well, which to use ordinarily, (much more to institute) •old be ridiculous or impious. As Jacob did unblameablely •ish his son Joseph's coat, yet to have hanged it about his •edd, or table, that it might receive such salutations, evening and morning, or at every meal time, might have countenanced many branches of superstition: once and use it not, may be discretion, of those things whose continual use degenerates into abuse.* All observers of Ceremonies are not instituters of them, I think D. B. would be loath, to institute the Cross, and Surplice, with other Ceremony: which yet he doth observe: In his interpretations of subscription he refuseth to defend, how well these be imposed (that is as I take it instituted) and yet acknowledgeth, the intended observation of them, to be very well: Besyde all this, it is to be marked, that the Rej. by confounding institution and purposed observance, doth exclude or forget all natural ceremonies, such as bowing of the body before superiors, embracing of those, who are dear unto us, lifting up the hands and eyes to heaven in ordinary worship, which nature itself doth teach all nations to observe, without any institution, though not without some government of council, nor without such variety, as nature itself is subject unto: Again if by this phrase he mean that a purposed observation of an outward act, with an aim and reference to such a thing, is of necessity required to make up a Ceremony: or a Ceremonious action, in worship or otherwise, it is a miserable mistake: Instance thus: A carnal Protestant presents himself amongst such, as are at Mass, he professeth to his companions, before he goes in, and doth in the purpose of his heart seriously loath the pix and Idol there, yet when its lifted up, he bows as others do: Lett any man in reason tell me, did he not use or abuse rather a Divine Ceremo. in that bowing or no? If the Rej. say yes, as he must, unless he will speak against all reason & truth: I then reply upon his own grounds: That outward action which is not purposely referred, that is not a Ceremony. but this action is not purposely observed with any aim to that end for the party intended no such thing, purposed no such matter, but did it as a thing of-course, as a man should bow his knee for exercise when he is alone. 2. Peter withdrawing himself from the Gentiles at the coming of the Jews, he did not purposely this, with reference to any Iudaicall separation, as judging any legal pollution in joining with the Gentiles, or holiness in parting

from them, and therefore he did not pra•tise any Jewish Cere. according to the Rej. conceit, but directly contrary to the text: there is no end of these absurdities.

The differen•ing term is placed in reference to some other matter, of the substance whereof it is neither necessary cause nor part, *Pag. 30.*

Where he seemeth to expound that, which before he called a *proper cause* by a far differing term of a *necessary cause:* what should be the intention of this variation I cannot guess: It may be the Rej. forgot, that he was in giving of accurate rules, and so fell into a loose varying of phrases: So likewise in illustrating of this difference, instead of *part* he nameth a *substantial part,* as distinguishing parts into substantial and accidental, of which addition I cannot tell what to make: How ever this is no form or essential difference of a Ceremony. from other actions. D. B. hath preached a thousand good sermons, in reference to his flock or people, yet I do not think, he esteemed them Ceremony. of his hearers: This *Paradox* he enlargeth with many similitudes, and examples, I looked he should have alleged some scripture, from whence this might have been gathered or concluded: at the least adjoined some convicting argument, which might have cleared this so main point of his definition, or if none of those, that yet he would have shown some authority or author, who had so writ and spoke, but here is deep sylence, and we must take all upon the D^rs^ bare word, but by the D^rs^ leave we are purposed to try his novellies and not to take them upon trust.

Here (1) it is justly to be faulted, that he goes against all rules of art and reason, making up the chief part of his definition, of a negative, and so in issue tells us, what the thing is not, not what it is: For having said, that a cerem. must be in reference, the demand might be, what reference is that, he adds it is not a cause, or a part, And any may in reason still enquire, if it be not either if those two, what is it then, or what intend you by it, here he leaves himself not a muse or a hole to escape, but even a broad field to walk at liberty in, either to affirm, or deny what he will: For press him thus: If it be not the reference of a cause or part, is it then referred by way of comparison? No: Is it by way of opposition? No: And thus where shall we hold him, or make him stay, Nay where will he himself find footehold to stand: Just for all the world, as if he should defyne a man to be a *living creature, which is not a byrd, nor a fish, nor a lamb, nor an ox,* how senseless and sapplesse would such descriptions be, and yet this of the Rej. in this place is the like. And hence it is, that instead of a clearer knowledge, and apprehension of the thing, which should be gained by a definition, I dare be bold to make it good (for I speak but what by experience I have found) that the most ordinary, yea judicious readers, when they thought they knew something of a Ceremony. before: after they had read this definition, they knew, just nothing at all: Thus his defining is like flinging dust in the eyes of a man's understanding, to delude and deceive, at the least to dazell and trouble his reason: I hope by the next return, the Rej. will be content to acknowledge this fault, and will tell us in plain English, what he means by this reference▪ which if he do, I am verily persuaded he will be forced to see, how far wyde he was, when he mynted and vented these feeble conceits. How ever we will see, what we can make of it, and in this our enquiry, it must not seem strange to the D^rs^ learning, that being simple men, our dull capacityes compass several ways that we may find out the foundation, upon which this

assertion is built, In which we profess in a word of truth, our desire is not to pervert his meaning, but to understand it.

This reference then in the general wherein it is propounded can carry but two significations we may consider both, that we may guess at the mind of the author.

1. Its taken for relation, in open phrase, and so also he declares it, and in a fair construction seems to intend it, for so he writes. *It is not divine nor human institution that makes a C•remon:for that it is the relation as hath been said which constituteth.* If this be his meaning, then the two relats, betwixt whom this relation is, must be their action referring, and the matter or thing unto which it is referred: but in this sense it doth thrust itself & caries a contradiction with it: All relates are mutual causes one of another, *And do consist of mutual affection between each other:* As there cannot be buying without selling, giving without taking: assume we now in this sense, but the action outward to the thing whereunto it is referred, are relats: Therefore they are mutual causes one of another, therefore how can they be in this reference, and yet be not a cause one of another, which the Rej. expresseth and requireth: this sense not houlding, let us see how the other will serve his turn.

2. This reference in a large sense implies any kind of notionall respect, which can be considered and conceived, beside that of a cause or part, and this draws many absurdities with it.

1. That which belongs to substantial worship, as well as ceremonial, that cannot be the difference, or proper nature of a Ceremony, for then they should not be distinct one from another: but to be referred to something not as a cause or part, belongs even to substantial worship as well as Ceremonial: For each worship of God hath proper and particular causes of which it is made, and unto which it is referred, as an effect, not as a cause or part. 2. The Induction of particulars will make it undeniable, profession of the true God, and the truth of the Gospel is referred to both, not as a cause or part of either: ergo, sound profession is a ceremony: Prayer in all the kynds of it, confession to God, petitioning from God, are referred to him, not as causes or parts; ergo, they are ceremonies.

Hearing attending conserving, examining things heard, are referred thereunto, not as causes or parts of the things; ergo, they are ceremonies.

Nay to believe and hope in God, to love and fear him are referred to God not as causes or parts: ergo, these are Ceremon. If it be here said, yea but these are inward actions, whereas our Ceremony. are said to be outward by the Rej. I answ: be it granted, yet this kind of reference being the proper form of a Ceremon: the reason still holds good (though we have no need of this example having so many before mentioned) for wheresoever the form or proper nature of a thing is, there the thing formed will be, as its a sound kind of reasoning, where there is a reasonable soul as a form, there is a man: Lastly to deride contemn, rail, revyle Christ, his truth and servants is an outward action purposely observed with reference to these, by persecutors, not as causes and parts of them; ergo, these are but Ceremon: sins, and is not here wyld work, thinks thou Christian reader.

3. That which is common to all actions, and all things, cannot be a form and difference of a Ceremony. to make it differ from all other: but thus to be referred to another, not as a cause or part is common to all outward actions, natural, civil, religious, yea to all natural artificial things: Thus all acts may be referred one to another, and all other to Divinity, not as causes or parts of Divinity: are they therefore all Cer? Nay all precepts of art are referred the former to the latter, not as causes or parts; ergo are they in this Rej. conceit, and by the verdi•t of this definition Ceremo? Amongst the examples of this difference, the last is to be attended unto because it hath a remarkable note added unto it? *Convening in one set place at an honor appointed unto worship saith the Rej. is in that relation a ceremony of worship: and yet as it is an observance of order it is no Ceremo.* Of this there can be no doubt, but the observation of time and place, in reference to another thing, is according to the definition of the Rej. a ceremony: But how an observation of this time and place, can be considered as an order, without reference to something to be ordered in that time and place, that so it may be differenced from the same order, as it is a ceremony, this is a metaphisicall abstraction, as I cannot conceive of, let others therefore judge: When the Apost. chargeth the Corinth, *to do all things in order*: could he be so understood, that he spake of order, and of the ceremony of order, and that by doing of things in order, he meant a Ceremony: because there is a relation of order to things: but by doing orderly he meant no ceremony, because there is no relation to things: Order without relation to things ordered, is like the accidents in the Popish Sacrament, without any subject after transubstantion: If the doctrine of human Ceremony. cannot stand, or be understood, without such miraculous subtleties let it go seek for those that will receive it. The note added to the former example is: *that they who oppose matters of order to matters of ceremony, as if the same thing could not be done in double relations, do confound several notions of things, and oppose things coincident.* Here first may be marked, how he crosseth that in this conclusion, which he laid for the ground of it: before he said *reference or relation* to some other matter doth distinguish a cerem. from order, because a Ceremony. hath such a relation, and order as order hath not: but now he telleth us of *double relations* one in order, and another in ceremo. Secondly he fighteth here without an adversary, except he understand by matters of order, mere order, and by matters of Ceremo. such observations, as are significant by institution, for no man doubteth but Ceremony. lawful and unlawful also may be done in order.

In the example of this rule, the Rej. is so subtle in his subliming and refining of notions, that he hath these words: *The observance of the order appointed for reading, singing, praying, &c. is in respect of that order of the substance thereof, but referred to divine service is a cerem.* In this (I say) no more good sense appears then needs must, for putt those words together: *The observance of order, in respect of that order is of the substance thereof:* without all question: as a man in respect of the same man is of his substance: So also the observance of a cerem. in respect of that ceremony is of the substance thereof: Here is no difference, neither indeed can any difference be intelligiblely feigned betwixt order of divine service, and order in relation to divine service, but human Ceremony. must thus be handled.

For a concl•sion of this, that we may not altogether send the Reader away with these uncertainties, withdrawing ourselves from the Rej. his by paths, we will in a word or two, a

little enquire, what the word of truth, gives us to consider, touching Ceremonies, and see if we can hit the old and the good way, the Kings roade of righteousness.

If then we look into the scriptures, which are all to inform us, in all things we should do, we shall find no other names of such Cere. which the Lord hath either required, or the church used, but those: *TO RAH CHOKIM MISPAT:* but the Cere. part of God's service, was made known most usually by the last word *CHO KIM,* coming of a root, which signifies, to grave, frame, carve, fashion in manner of a statue or picture, and is applied as the Hebrews observe, to appoint or make the first rude draught of a thing, and so it fittly imports those services which were enjoined the Israelites, by means of outward sensible, carnal things, all which were but like the *horn-book* or *prymmer,* for the church to be schooled by, when it was in its infancy and nonage, and therefore are called, elements of the world, carnal rites, beggarly rudiments, to wit, because these were only *supplementa* to those spiritual ordinances, which are called moral or substantial: for whereas there be some ordinances of God, which carry a constant and perpetual equity and necessity of our honoring of the Lord: As that there should be a rule made known, to counsel and advise us, how he will be worshipped: requisite it is, we should hear, read, meditate, confer, suffer ourselves to be squared by this rule and word: Equi•y, ne••ssity requires we should pray, that we should have seals of the covenant to confirm us in regard of our infirmity, how ever there needed none in regard of God's immutability, but to lett out his love to us, in the full sourse of it: Again equal and necessary it is, we should in the name of Christ, cast out what is contrary, and will destroy his kingdom, his prophetical and preistly office, and so his honor: But to have outward elements carnal, and sensible rites, to t•ach our minds, to carry up our hearts to God, laying aside the minority of the church, there is not a perpetual necessity of •hese, nor add they to the substance of the service, but only help me, because I am weak, and dymme sighted, like so many spectacles, to succor my dazzling eye: and therefore are Ceremony. the first draught of outward ordinances: Now all the outward types appointed •hus by God, which foretold Christ to come, and those other rites which by way of signification taught our minds, and so helped and stirred our hearts outward to grace or duty, all these are ceremonies: And consider them, and practice them, as they are in the word appointed, whether it be with any reference, to any other worship, or without reference had to any other worship, they are then and ever were at all these times in themselves, and in their use ceremonious worship: Instance thus: To put on frontletts before the eyes, &c. commanded 15. Numb. and by them to be admonished and stirred to the obedience of the law: take this Ceremo. in the work, and in its own nature, as a mean signifying, teaching, and so working, this is a Ceremony, and so to do is Ceremonions worsh•p: refer it; refer it I say to no other thing, but only to this, unto which it is appointed of God, as a mean to work & as a *cause doth work this,* I say look at it, as a cause to work, (which the Rej. excepted in his definition) in this sense it is a ceremony and ceremonious worship: the like of the rest. At a word: It is the verdit and voice of the scripture, and consent of all men, to divyde worship into moral, ceremonial. Whence I gather thus: If there be a ceremonial worship, a distinct species from moral or substantial worship, then is a ceremony in it own proper nature, as such a worship without reference or consideration had of moral or substantial, as a man in his own nature is

a living creature, without any consideration of a beast. Again hence its clear, that as well as moral worship hath a complete nature of it own, without ceremonial: So ceremonial hath its complete nature without moral, because they are contradistinct species.

Again hence it follows, divine ceremonies as such, are parts of worship: every *species* as it is a *species,* is part of his *genus:* but divine ceremonies as such, are species of religious worship: whence that is false which the Rej. affirms in the seventh consectary:*That actions in some consideration may be real acts of Divine worship, and as so, be no ceremonies.* For its ev•dent, he doth and must needs speak of acts Ceremoniously religious, and then beside the former argument, I would reason thus: If a man, as he doth refer a religious action to another, doth worship God, then is it a species of worship even in that reference: but as he doth refer a religious action to another, he doth worship God: ergo, that action in that reference is a species of worship: And thus much his own words in the same consectary seem to me to evince: *The outward elements and acts in respect of the inward things they do represent and exhibit are cerem.* So the Rej. Consect. 7. P. 34. But I assume, God is worshipped by them, or they be parts of worship, in that very use, and therefore as ceremonies they are parts of worship: Hence lastly the vanity of the fifth consectary, is plainly discovered, as containing empty words without any worth of matter. *For when its said: To acknowledge anything,to be ordained a Ceremony. by man, to be used in the worship of God, and yet to affirm the same to be a part of that worship to which it referreth, implies a contradiction:* The answer is easy: It is confessed by all men, that Ceremo. are not part of that substantial worship, I say that particular worship, which they do accompany, and unto which they refer as none of the types in the old law, were either hearing, praying, believing, &c. and yet were real and proper ceremonious worship, in themselves considered, as being a contradistinct species thereof: So also the Sacraments, are no part of that particular inward worship whereunto they refer: namely, faith in God and his promises, and yet by signifying, sealing, according to God's institution, they are true divine cere. and real true parts of worship in the General: So also our human Cere. as the cross, it is not, nor we affirm it to be, part of our faith in God, or our constant obedience to him, and yet we say as its made a token to import these, and so made a teacher of these, its a ceremonious, yet a real species of worship in the general, though false: So that either the Consect. is to no purpose, carrying only an empty sound of words, or if it be taken in a fayer sense, it will not free our ceremonies, from the charge of false worship: Thus far we have made a little digression from the Rej. but not from the matter (Christian Reader) nay nor yet wholly from the Rej. because all this, adds still, to the manifestation and confutation of the desperate feeblenes of his definition, joined merely out of his own conceit, •nd vented to the world, without either proof or au•hority.

From these premises certain consectaries are deduced, the quality whereof may easily be guessed at, by •hat which hath been found in the praemises viz. that •hey are either to little purpose, or false: For the conclusion being false, all the collections which hence he gathers, must needs be as untrue, so that either they are not sound, or else they take no force or foundation of •oundnes and truth from hence, if there be any in them, •nd therefore I need add no further examination, for the •ree itself falling, the boughs must needs follow: For •ny collection he makes must in this, or the like form •e concluded: If a Ceremo. be an action

external, &c. •hen this and that and the other will follow. Let me •eason, and on the contrary side assume: but a cerem. •s not an outward action instituted, &c. nor is that definition true, as hath been declared by the reply: ergo, none of all those consectaries, may be concluded, can be collected therfrom.

Yet for more satisfaction sake, let us take a view of the several; but very shortly: *The first is, that therefore the same actions one at the same times may in several respects be cere. & no c•re:* But if the nature of a cere. doth not consist in reference or relation, as hath been evicted before sufficiently, then the change of the respect or relation, doth not bring-in the change of a ceremony.

Second Consectary is:That institution and observation, makes a ceremony not a natural habitude or aptness of any action to express this or that: Now if no natural aptness or habitude make a Ceremo. what will the Rej. say, to things of Decency, Comlynes, and order which are ceremonies in his sense. 42. pag. and in a large sense of the word may truly be so called, do none of these arise out of the natural aptness and habitude of the action? The whytenes and cleanness of the communion cloth, doth not the decency thereof issue from the habitude of the thing, which if it was foul and nasty, would not be decent, let all institution do what it could: That a minister should turn his face to his people in the pulpitt when he preacheth, and not his back, is not this comlines in the natural aptness of the action: That people should stand or sitt in hearing the word, and not lie along upon their faces, doth not this issue from the natural aptness of the action, without institution, is there not decency in th•se, or can institution make the contrary decent? If therefore decency and comlines of some actions, to this or that, issue from the natural habitude, then some cerem. do issue out of this aptness, because these are such, and so this consect. is false.

The third is: that mystical signification is not necessary to make a ceremony (as some would have it) but relation only as appeareth in diverse observances of the law: though mystical signification added, may make a double and perhaps a triple ceremony. If this be granted no inconvenience followeth to the Repl. because the question still remaineth, about double and triple Ceremon. such as the cross is, whether it be lawful for men, to institute such in God's worship. And to argue, from a single Ceremony. to a double, and triple, this is not from the head of parity. And as for the observances in the law, I deny all of them to have been properly Ceremon. although they be some time so called improperly, and that with Judicious Junius on Exod. 25. *Some Ceremo. are taken up to figure the truth of the thing,and those appertain properly to the nature of types by God's appointment, others are taken in, not so much, for the resemblance of the things, but for the nature of the figures: As in these Ceremony. there be many things, that make nothing to the nature of a Ceremony. as such, but only to the nature of the thing, which thing after the manner of some matter liable to sense, is applied about the Ceremony and the Ceremonial figure.*

The fourth is: *That the difference which some make betwixt circumstances and Ceremonies is a mere nycetye, or fiction: This is a strange nycety as ever I knew.* The turning or jogging of h hour glass in relation to the measure of time for a sermon, the sweeping of the church before the church me•ting, the carrying of some notes for remembrance upon occ•sion, the quoting of scripture without, or by the book, and a 100. such, w•re never esteemed ceremoni•s properly

so called, before men began to b•ing a myst upon religious observances, that human presumptions might not be discerned.

The fifth hath his answer before.

The sixth is: That divine or human institution doth not make an action to be a ceremony or no ceremony. These consectaries follow marvelous strangely from the premises, when the seem to contradict both the premises, and themselves in some particulars: I would therefore entreat the Rej. to end the quarrel at his next rejoyning, and make a reconciliation between these.

- 1. To a ceremony Institution is essential, pag. 30.
- 2. It is not ap•nes of an action, that maketh it a ceremony, but Institution. Cons. 2. Pag. 32.
- 3. Now here we are told that Divine, or human institution, do not make an action a ceremony, whence I reason thus:

If neither Divine nor human institution make a Ceremony, then no institution doth: for all institutions are either Divine or human, and from the denial of all the species to the denial of the Genus, the consequence is good: as it is neither a beast, nor a man, therefore it is not.

But this sixth corallary saith, its neither divine nor human institution make a ceremony: ergo, I conclude, no institution doth make a ceremony; which is a direct contradiction to the second: which affirms, that institution doth make a Ceremony.

The seventh hath been discussed and confuted before in the substance of it: Pag. 34. only that strange kind of expression may here be observed as we pass by: *It is not essential to a ceremony simplye, that it be no proper part of Divine worship*: where let it be observed, that to be no proper part of worship, is a bare negation, or not being of worship: now plain it is, and manifest to all that have but common sense, that a bare negation, cannot be essential to anything, that hath being, neither simply nor comparatively. And by the same proportion, and upon the same ground, he might as well say, *to be no part of worship,* is not essential to anything, and therefore not to a Ceremony: now to what profit, or purpose are such expressions, which serve nothing to the cause in hand, but to darken the truth with words, and to dazell the minds of the ignorant.

The eight is; That it is not the use or end,which maketh a ceremony to be part of divine worship, or not, but institution: Divine institution maketh any circumstance a part; but human institution, though to the same end and use, maketh only an adjunct of divine worship, because the observance thereof cannot incur the act of any proper worship of God. How this is a consectary following upon the premises it doth not appear. The contrary seemeth to follow from the sixth consectary, where divine and human institution is denied to make a Ceremony, or no Ceremony, but rather to difference arbitrary, and necessary Ceremony. For by the very like reason; Divine and human institution doth not make worship, or no worship, but rather maketh a diff•rence of necessary or arbitrary will worship. The reason of that is rendered, because

relation doth constitute a Ceremo. And the same reason holdeth here, because relation doth constitute worship: The Institution Divine or human doth only difference the efficient cause, not the matter, form, and end, wherein the essence of worship doth consist. If God's institution did make any circumstance of worship to become worship, then the ceasing from worship should be worship, because there were circumstances of time appointed, when men should cease from solemn worship: The reason which supporteth the other part of this assertion viz: *That human institution cannot make an action part of worship, because the observance thereof, cannot incur the act of worship, is just as much, as if it had been so set down: human institution cannot make worship; because that which it maketh, cannot be worship.* If men appoint even places, and times, in the same manner, to the same ends, that God did, they are worship as well (though not so good) as the other: If this were not so, then wherefore doth the Scripture tell us, of will worship, taken up at the pleasure of men, or according to the institutions, doctrines, and traditions of men? For by the Rej. his rule, there can be no such thing, and therefore it is vain to forbidd it. This may suffice for this consectary, yet because the reflection of it doth often occurr in the dispute. I further undertake to prove, that it is neither true in itself: nor 2. is it truly inferred from the definition, and both these charges we will endeavor to make good.

For our right proceeding to discover the falsehood of the collection, when he saith: *The same use and end maketh not a ceremony to be part of Divine worship,we must not understand true worship, for that all the world of orthodox divines, especially his opposites, against whom he raiseth this consectary, do confess, that only the Lord's institution makes divine worship true, but there is religious worship which is false:* So that the meaning is, whether the same use and end of a Ceremony, make it not to be in the kind of religious worship, as well without the institution of God, as its made true religious worship by it. Or whether: when the same use and end of a ceremony which was religious, when God's institution came, the institution being taken away (neither I say) the same use, and end, is not now religious properly: we •ffirme against the Rej. that Divine Institution being •aken away, continue the same use, and the same end, •here is still religious worship properly though false.

Again this also is especially to be minded, that we •re then said to keep the same use and end, not when we employ the same thing or action: but when we use •hem *as* under the act of the same rule, *as* in the same way, *as* in the like virtual respect unto the same end: I often mention that particle of similitude *as,* because •hough the ordinances of man, cannot have the same virtue as God's have, nor can attain the same end of honoring of God as his do, yet if we take them, and use them as such, they are false worship to us, so abusing of inventions, as the use of God's own ordinances, are true worship: So that where both these are, the same means in a proper religious use, to attain the end properly religious, there is Divine worship. And this thus opened, now comes to be confirmed.

Where the essential causes are of Divine worship, there is Divine worship.

Where there is the same use and end, properly religious; there be the essential causes of Divine worship.

Ergo, there is Divine worship.

The first part is beyond all exception, nor cannot suffer a denial of a man, that hath not forsaken and denied reason: The second part or the minor proposition, is thus made good:

Where there is the same *operari,* i. e. working or act of essential causes of worship; there is the same *esse* or being of the same causes.

It being an old received rule, amongst not only Logitians, but even reasonable men, *idem operari, ide•esse,* the same working, and the same being, go bot• together.

But where the same use and the same end is properl• religious, there is same *operari* or acting of the essential causes of worship: Ergo, there must need be the same essential causes: For when God hathappointed such means to be used to such an end, the appointment being past, the worship is not yet, before those means and end come, and they carry the essence of the action.

2. *We may borrow the ground of another argument from •he Rej. own grant elsewhere, for pag. 38. speaking of superstitious Ceremoni•s he hath these words: Ceremonies are superstitious, when men worshiping only the true God, yet place and •utt upon their own Ceremonies, the title of Divine, as in ef•ect, when the proper service of God is placed in them, or merit, •r necessity, holiness and efficacy, though by virtue of the churches institution: For what can be said more of God's ordi•ances then this, nay not all this truly, I mean, for merit &c. •hence I reason diversely.*

If the superstitious encroaching in God's service, by •ppointing means of the same use efficacy and end with the Lord's, be a breach of worship properly divine. •hen also is it really and properly though falsely divine worship: for a sin directly contrary to the duty of a •ommaund, is even of the same kind with the duty: but •he appointment and use of such means, in such a virtue •o such an end, is a breach of true worship really divine, •rgo it is really divine, false worship.

3. Again: That which makes a Ceremony properly *species* of divine false worship; that adds more then an •djunct to divine worship, for an adjunct, doth not vary •he kind, or make a new species, but only alters the •ame species.

But institution thus superstitious, makes an action, a species of divine false worship: by the Rej. consent,nay by the confession of all Divines orthodox, that knew what they writ or spake: Ergo, it adds more then an adjunct to Divine worship, for it makes it a species, which is professedly contrary to that which the Rej. hath in this consectary: namely; *that human institution makes an action an adjunct to divine worship not a part:* whereas here its plain it makes it a species, and so a part of Divine false worship.

4. Again its lawful to add an adjunct, which is properly Divine to God's worship, by the Rej. learning▪ Pag. 36.37. but it is not lawful, to add the means of the use, to the same end, which God hath appointed: As i• was not lawful to the Jews to use other braceletts, about there necks, frontletts upon their foreheads, wherein they should write the law, answerable to the Frontletts, and fringes, which God appointed.

That which the Rej. adds, touching the appointmen• of the place of meeting, is a most miserable mistake: Hi• words are; *The Lord's appointment of one place for sacrifices, and of some set days for the solemn worship of God a• the Sabbath, and their feasts to Israel, made the observance of that very place and these times, to be part of worship: But the churches appointment of a set place,or time, unto the •elebration of the acts of religious worship, because it incurreth not the worship itself, leaves the observance thereof as a mere ceremony.*

Herein (I say) the Rej. missed the mark miserablely: For the Temple was a type of Christ's body: Pull down this temple, and I will raise it up within three days: but he spake of the temple of his body, John 2.19.21. and the very frame of it by God's institution and ordination, was holy, had an efficiency, and virtue through God appointment, to carry up the heart to God, by that virtual respect, and efficacy which it had, as his means to that end. Now lett the Church institute, and appoint a place, and put this virtue, & efficacy in it, by their institution to the same end, to which the temple was appointed, and I suppose the Rej. himself will say, its superstition and false worship: But our temples have no such thing, putt upon them, to no such end, & therefore are not in the same end and use: unless the Rej. will •hold, that prayers better ascend in Paulls church, when he rounds a pillar in the ear, then when he prays abroad: and that he is of opinion, with Bishop Andrew's, that we are heard,*not because of the prayer that is made, but because of the place in which it is made:* but I hope the Rej. is far of from such delusions.

The second thing we charge upon this consectary, is; that it is collected by any force of reason, from the foregoing definition: for cast it into a form, and the very expression will be confutation enough: for the frame must stand thus:

If a Ceremony be an outward action instituted, and *purposely* observed, in relation to some *thing,* whereof it is neither cause nor part: then it follows, that the same use and end, maketh not a Ceremony part of Divine worship.

These things have so ill connection, and sement of reason, that when they are set in a form, they fall all in pieces, as though the consequent was afraid of the antecedent, so far it is from following from the definition naturally, that all the cords of reason, cannot draw them together, as it will appear, if any man will putt it to trial, by all *the topick* places of invention: we will therefore rest, until we hear what Balsam the D^{r}. brings to heal this wound:

The nynth and last Consectary is:That Ceremonies may in regard of their general kind and end be worship, so far as they are in their kind parts of order and decency, and yet in their particulars, not be of the substance of order, comlines, worship. We are at last therefore come to a strange reckoning. Cer. are in their kind, parts of order, & yet (as we were told pag. 31.) that order so far as it is order, is in that respect no ceremony. 2. A Ceremo. in respect of the *genus* and end is worship, and yet in the consectary immediately going before, it was peremptorily pronounced, that use and end maketh not a Ceremony part of Divine worship: I take the cause of this cross Doctrine to be, that human ceremonies in divine worship, are such a cross knott, that he who seeks to open the conveyances of it, must needs run cross in his thoughts

and words. To make this crossing more plain, let us first debate (a little more fully) the truth of this corallarie, and then see what followeth therefrom. We here have three conclusions.

- 1. Ceremonies in their kind, as they are parts of order, and decency, may be acts of religion.
- 2. Yet the particulars may not be of the substance of order.
- 3. That the particulars are not Divine; which propositions are plainly expressed in the corallary, if they be not contradictious one to another, I must confess, I must bidd all reason and logic farewell, or else the Rej. hath a new logic, which yet never saw light: And therefore I reason thus.

If every particular have the whole nature of the Genus in it, then the general being divine, the particulars must be divine; but every particular of order and decency are species to general nature of order &c. therefore they have the whole nature of order in the general; & ergo are divine: & to affirm the contrary which here is done, is to say a living creature hath sense, but the species man and beast hath none: Or; the nature of man is reasonable, but the particulars: Thom. or John are not reasonable; and thus the 3. conclusion implies a contradiction to the first conclusion.

2. Again the second also is more gross, if more may be added, If the general, give his whole substance & nature to the particulars, then if there be any substance of order, the particulars have it, but the general nature of order gives all the substance to the particulars; ergo, they have it: the maintaining of the contrary conceit, is to bidd battle to all reason, and to deny a confessed common, and received principle of art.*General is that kind of whole, which gives his essence to the particulars.* For now far should a man be forsaken of common sense, who should affirm, that manhood, or the nature of man in general, should have the substance of reason: but considered in his species and particulars. Tho. and John, they should be wholly destitute of the substance of reason: And assuredly (good reader) when I considered, the wonderful confidence of the disputer, arrogating so much subtility and learning, and yet to fall so foul and offend so heavily, against the very rudiments of logic, and principles of reason, I could not but look up to heaven, and lawfully as I could, and tremblingly remember, that of the Prophet: That the Lord is said to putt out the understanding of the Prudent.

Thus we have discussed the falsehood of the Corallary, we will now reason from it, for our own advantage, taking the false grant of the Rej. in this place.

Every species under a command, stands by virtue of the same command the Genus doth, as that is a common rule in reason, the general and special appertain to the same place, and it is a rule in Divinity received without gaynsaying: the general command by the same stroke and compass comprehends all the particulars under it: and when that, by way of precept is enjoined, all the rest by the same rule, & by virtue of the same command, are also required. We must preserve the life of our Brother, that is the general of the 6. Commaund, by the same precept, all the particulars of ways and means which are the specialls of preservation,

are required: but the particulars of order and decency are under the general of order and decency; ergo, these particulars stand by virtue of the same command they do. And by the Rej. grant, these standing by a command of divine worship, and being proper acts thereof: ergo, it must needs follow that the particulars stand by virtue of the command of Divine worship, and are proper acts thereof: we see by this time whither the D^{rs}. Divinity hath brought him.

Again, if they be so commanded, and be such proper acts of worship: of such acts the Rej. confesseth the Negative arg. from Scripture concludeth well. Such acts of proper worship cannot be imposed by man or the Church, significant ceremonies, which carry such acts of worship, are unlawful, and thus by one grant, he hath yielded there of the arguments, which he strives after to answer and to overthrowe.

CHAP. V. Of the sorts and differences of Ceremonies.

THe first partition of Ceremo. into private or public, close or open, may pass for the evidence of it, but yet it may be questioned, seeing institution is essential to a Ceremony, as before we have been taught, to whom the institution of private Ceremonies do belong? whether the convocation house may appoint men, when they eat and drink, go to bedd and rise up, to sign themselves with the sign of the Cross?

The second partition into Ceremon. civil, sacred or mixed: Civil, when their immediate object and end is civil; Sacred,when the immediate object and end is matter pertaining to religiō, requireth more attention. And 1. it is to be noted, that by this division, all natural Ceremo. are abrogated or excluded, for else the first distribution should have been; Ceremo. are either natural or instituted: Now Bellarmine himself more considerately maketh some ceremon. natural.*Certain Ceremony. receive institution, as it were from nature itself, which may be called natural Ceremony. as to look up to heaven, to lift up our hands, and to bow our knees, when we pray unto God.* Note also the varying of the phrase: In civil cerem. he requireth an immediate civil object & end, but in sacred he will have it enough, that the immediate object and end, be matter pertaining to religion. There may be some purpose in this, to exclu•e all civil Ceremony. and so civility out of matters pertaining to religion, that all things being counted religious, human mystical Ceremo. in religion, may not be discerned from common observations, which are equally and often used to the same immediate end both in civil, and in religious matters. These things reserved, the substance of this partition may pass, together with the illustrations of it: Only one illustration I would have remembered for future use. *An action* (saith the Rej.) *imperated of religion, or springing out of the fear of God, may be civil, and belong to the second table.* This is that which some of our Divines mean, when they speak of mediate worship, that is, there be duties belonging to the second table, imperated or governed by religion, but not immediately flowing from it. This the Rej. taketh hold of in many places, and maketh thus actions religious, which here he calleth civil. The conclusion drawn out of this partition is, *that they have the spirit of contradiction, which say that the church may not ordain Cer. merely ecclesiastical, but only common, because all Cer. in religious affairs, are m•erely ecclesiastical: And beside the cross & surplice have there civil use, as a cross for a shop sign, &c.*

But if one spirit cross another, those spirits must be tried (saith the Apost.) and where there is want of reason and good ground, there is that spirit, which the Rej. blameth, and objecteth to others. Now upon a short trial, it may appear, where it waketh: The Rej. told us before, that some ceremonies are mixed, partly civil, and •artly sacred; now he telleth us with the same breath, that any ceremony in religious affairs is merely sacred and ecclesiastical: And by proportion any Ceremony. in civil affairs must needs be merely civil, what then is become of the mixed or common sort: here sure is a contradiction from what spirit soever it come. 2. What •n assertion is this, any ceremony used in religious affay•es, is merely sacred? If men and women come purposely in their best apparel to church, if they compose themselves to a grave posture, give the upper place to •he chiefest persons, and take such to themselves, as they may hear the preacher in, and yet have no exception taken against them for it, if all the places and seats be made cleanly and fit for a meeting, to be held in a comely fashion, all these are ceremo. according to the Rej. his definition, yet no man but out of contention •ill affirm they are merely religious, or ecclesiastical: For all these in the same manner & to the same immediate end, the same persons would do, if the meeting were to hear the magistrate propound unto them a grave civil business, concerning the common wealth affairs. And surely that which remaining the same may be civil, is not *merely and properly* ecclesiastical, but common to both uses, and rather merely civil, then merely ecclesiastical, because civility is supposed and included in ecclesiastical affairs, but ecclesiastical proceedings are supposed and included in civil. D^{r}. Jackson in his original of unbelief, pag. 337. doth well observe: *That decent behavior doth change the subject only, not alter its own nature and form, whilst its used in matters sacred: Nor is the habit of civil complement, or good manners, such an unhallowed weed, as must be laid aside, when we come into the sanctuary.* And indeed there is no more reason, to shut civility out of the church, or sacred business, then to shut religion out of the town-house or civil affairs. 3. That which is added of a civil use of the Ceremon. in question doeth nothing agree. If a porter or baker wear a lynnen garment in the Church, upon occasion, as at other times, no man will except against it, or account it a ceremony, ecclesiastical, or religious.

A cross that is used for a shopp sign, hath no ecclesiastical or civil use in religion, except there be so many temples in one place, that they must be distinguished by signs, as shopps are: As for the examples mentioned before, of the Bishops in their formalities, and the Clerks in their surplices, at a funeral for civil use: I answer, the immediate end of such formalities is religious, even in that, they are characters of ecclesiastical persons, and their religious office: Are not Rochetts and such like formalities ecclesiastical ceremonies, being signs of chief ecclesiastical officers as such? The furnerall, at which they are present, doth no more make them civil, then among the Papists it maketh all their superstition to become a civil order: Nay by this it appeareth that both civil ceremonies may be used in ecclesiastical affairs, and ecclesiastical cerem. in civil affairs, because both may be used in the same affairs. To traverse these notiōs more full, I add these considerations: These words, *matter pertaining to religion added in the explication of sacred cerem. may carry a double sense.* 1. That it is enough to make ceremonies sacred, if this be their end to be serviciceable to something, which is an ordinance, or to some person, in a holy function, or performance of an ordinance, and this seems to be the Rej. meaning for his examples carry this meaning, when

wearing of blacks, rending of garments, in days of humiliation are made by him sacred cer. as also by those words, wherein he is so peremptory, and expresseth his lordly censuring, *even of men's hearts, in lusting after contradiction, if they deny ceremonies used in religious affairs to be merely ecclesiastical,* but this we conceive to be false, & hope it hath in part, and shall appear to be more plainly in the following discourse.

Secondly it may carry this sense: that is truly sacred, when the object is God, and his honor aimed at immediately, as when we kneel to God in prayer, we do not kneel to the scripture, or man praying but God directly: or when the next object is a holy thing, but so attended as by that, or in the use of that, we tender up honor to God and attain that end. As the minister preacheth the word to the people, and they hear it preached, but by both and in the virtue of both, according to God's appointment, the heart is carried in holy affections, and apprehensions to him, and so both hold out God's honor: So Sacraments given and received, excommunicatiō dispensed, they hold out the spiritual government of God and his honor unto us, & bring our hearts under his hand to give that honor which is due to his power, sovereignty, and holiness, appearing therein unto us: This only makes a thing properly sacred, but if things of any nature, only so far attend a religious, either person, thing, or performance, as that they help not in carrying out the act to God, and so tendering honor to him, but stand only in a distance, and subordination as things of necessity, or in some conveniency presupposed to go before a religious work, in a common way to that, as to other things, in the like proportion, and have the self same work in that sacred as in civil affairs, this is not sacred at all: So *place and time, a font,* will do as much to any civil action, as to a sacred: So that only religion applieth, and takes to itself, that civil circumstance, that it might put forth his own act, as upon a stage, makes such things do as much for him, as for any politic and natural work, Religion serve its turn upon these occasions. In a word the ground lies here: *The latter art, ever useth the work of the former,sometimes for necessity, sometimes for conveniency, and adjoining himself to it, doth of itself, do its own work:* So that the thing, is either a subject unto which the act of religion or policy is applied, or else, that fitness which such things have in subordination, to have other things to be annexed to them, is that common end, which such things hold out indifferently, by the •ame rule, to civil and sacred actions, and ergo are common to them both, but are neither properly: Instance •hus: A magistrate of the common wealth; A General in the field; A minister of a congregation, they may successively stand upon the same hill: the magistrate to deliver the law, and judgment, to the subject: The Ge•erall to give his charge to the soldiers: The Minister •o preach unto a congregation. Is any man such a *wise••ker,* as to say, this hill is a civil, or politic hill, a warlike hill, a sacred hill, because it serves all these actions of po•icy, war, and religion: so that to make the point plain, because we are forced to show forth the feeblenes of the Rej. dispute, we will now from these grounds (Reader) reason, and exemplifye, that the meanest may understand.

If to be applied to a religious affaire, make a thing sacred, then all things almost and all arts may be sacred, because they may be applied to a matter, thing, or person religious, as the next object and end. If the pulpitt be a sacred thing, because it is applied to support the minister preaching: then is the air sacred, its applied to his speech in speaking: then is the

light sacred, its applied to his eye in reading, then are his spectacles sacred, for they are used by him, reading his text, then the two pottle potts, which hold the wyne consecrated, should be sacred potts, Nay the ministers doublett, that covers him, yea if he was hoarse, and took some oil to help his voice, they should now become sacred doubletts, and sacred oil. The paper book which the preacher looked on, when he is out in his sermon, should be a sacred paper book, and to follow the Rej. if putting on of ashes upon the head, be sacred in the day of humiliation, then by like proportion, when God enjoines people in a fast, to putt on their poorest and meanest attire, those ragged bands, and old Capps, and Quoifes were sacred bands, and Quoifes and Capps: But do you laugh at these things masters? when the Rej. is so violent in this cause, that he breaks the bridle, and flies out against all, that will not yield to him in this: And I would wish the reader to consider how righteous it is, with God, to suffer men to fall foully whē they will follow their own imaginations: Erewhyle the Rej. made all things Ceremony. by the loosnes of his definition, and now to help the Ceremo. he would make all things sacred by the large compass he gives to religious Cere. The vanity of which expression, I hope appears sufficiently, by that, which hath been said, but yet that the meanest may feel with his finger, the grossnes of this mistake, I shall add one more instance. The height of the sun, or the sound of a clock one & the same, may at the same time, in the same city, be a directiō for Protestants, Papists, Jews, Anabaptists, & all sects to assemble for religious service: It may at the same time by the same sound be a direction, for magistrats to meet for judicature, for drunkards to meet to riott, for gaimsters to meet to play, for travelers to meet to set upon their journey: so that it hath relation to all these religious politic, profane practices at once, I would fain have the Rej. tell me, what a kind of Ceremony this is? If he say religious, I then demand, is it Anabaptistical, Papistical, Iudaicall, Lutheran, Protestant, Arminian, superstitious, or truly religious cerem. is it any one of these, or all of these, for to them all it serves in their intentions, and purposed observation, and by the institution of him that set it up happily. Nay it hath relation to many other affairs, and so it shall be a politic, civil cerem. it serves to that end, it may be called, a riding, a playing, a drunken ceremo. for it serves at once to all these purposes, and in all their intentions and purposed observations hath equal relations unto all: Again those things whose end is immediately God's honor, they must be able to cause that honor, for each thing can reach his own and immediate end, in the course of nature, or rational institution, one time or other: But all things which only attend upon religious affairs, can never attain this end, or cause the worship of God in lifting up his honor: of this kind are time and place, being bare circumstances: the like may be said of the font, which is no more sacred, then the mudd & banks were that contained the water of Iordā where baptism was celebrated.

Thus of the definition in the general, some other specialls be, in the explication whereof, I shall desire the Rej. judgment, and help a little, that I may understand his meaning, at his next return. When he saith, pag. 36.

If the next immediate use belong to religion, as Jereboam's setting up of his calves, that the people might worship there, the action shall be construed religious whether true or falsely so called.

Join to this the words of the eight corallary which go thus:

It is not the same end, and use, which maketh a ceremony part of divine worship, I desire a reconciliation of these two: For:

That which makes actions, such species of religious worship as Jereboam's bowing to the Calves, that makes them parts of divine worship, though false.

But the use and end here make actions such true and real species of false worship religious, as Jereboam's bowing to the calves was: ergo, the use and end makes Ceremony. parts of divine worship.

Again he saith: it is not so much the term from which, that shall denominate the action, as the term to which, Pag. 36.

If he mean by *not so much,* that is never a whitt, as I conceive he doth or must, I desire he would inform us, by his next answ: of this case: Conceave a man (coming to do homage according to custom to the King) shall by reason of an erronrous conceit, bow out of a sacred opinion and affection, though the object be civil, and the act terminated in the person of the King, whether is this action sacred or no?

Again I enquire what those words mean: The same Ceremony which is in present use sacred, may be forth with by the change of the object become civil:The people bowing down worshipped God and the King, the Ceremony was materially the same, but objectively different. These expressions need a comment: If by *materially* the same, he mean the natural action is the same, its true, but that is nothing to this purpose. Let him tell us, whether there is a peculiar *specification* of those actions in themselves, before they come at the object: Since the object supposeth the being of the thing in its kind, before it can be an adjunct to it: If there be the same specifical and formal nature of the action, then that bowing being civil when it is performed to a man, why might not John have tendered the like to an Angel, and the angel received it, in that he might have done it, as to a fellow servant of higher honor and account, and the angel needed to have feared religious worship, for he being known once to be a creature, the change of the object would have altered the worship: But the angel it seems was of another opinion, then the Rej. and conceived that it was religious worship before it came to him, and would not have been civil worship if the object had been changed.

The third partition (of sacred Ceremo. into properly sacred, is those of divine institution, which are simply necessary, necessitate praecepti, *& reductively so called, as those which in their particular have no divine institution, but are applied to things divine, and these are arbitrary and ambulatory cerem.* This partition is something obscure and therefore should not have been set down in bare words, but had some sufficient warrant and explication: For 1. if these be true members they must have the true nature of things sacred agreeing to them both equally and essentially: but things which are applied to Divine actions, have not the nature or definition of things sacred, because they be applied as adjūcts to the subjects in a seperable manner. Its all one as if a man should divyde, a living creature, either that which is so properly, as a man, or that which is so reductively, as a garment, because it is applied to a man. 2. Proper is usually opposed either to tropical, or to common, or to alien, or else to unfit, unto none of these senses can it be referred in this place where it is opposed to reductive. 3. Sacred

arbitrary cerem. are in truth arbitrary worship, and arbitrary worship is will worship. 4. I would know to whom our Cere. are arbitrary? Surely to the imposers only, and so all instituted Ceremony. are arbitrary, though to others, they be made never so necessary, they are not (it will be said) made necessary to salvation. No more say I are all popish Ceremony. nor all Divine, absolutely necessary to salvation, nor so made or esteemed: Ours are made, as necessary to salvation, as man can make them, when the ordinary means of salvation, are absolutely denied to all those that refuse them.

The fourth partition is,of reductive sacred ceremo. into rightly so called, and abusively: which is indeed an explication of the former division, for sacred Ceremony. of Divine institution, are rightely called and the other abusively: But the Rej. fyndeth both these under the head of reductively sacred *(Rightly reductively sacred strang amazing terms) are they whose object and end is good, and the things not unapt, &c.* where I cannot but admire, that no place is given, to a good efficient or institutor, with fit authority in matters of institution: we cannot understand by this description, but a Ceremo. is as sacred and religious, when it is appointed by a Vestrye of Layicks, as when the convocation imposeth it. 2. The papists have as good ends, and objects, and also as much aptness in most of their Ceremony. as we have in ours, and yet they are taxed by our divines, as not rightly sacred, and they themselves are ashamed to defend sacred ceremonies, merely human, or without special authority of the institutors, how good soever they esteem them for object and end: So the Rhem. on Math. 15.9. Ceremony. are made by the H. Ghost, joining with our Pastors, in the Regiment of our Church. So also Bristow against Dr. Fulk in his Rejoi. to Bristow, pag. 104. Nay there is no order of Friars that will admit of new Ceremon. to be rightly reduced upon them, what ever their object, end, and aptness be, except they come from the institutor of the order: All Casuists do hold it for a wrong unto them, if their Priors, Abbatts Generalls, should impose upon them the observance of anything, beside the vow which they have made, to observe the rites instituted by their founder: And are not we Christians, as much tied by our vow unto Christ, as they are to Dominicus, Fransciscus, &c. Or are we more subject to our Prelates, then they are to their superiors, by vow of obedience? Luther also hath given us a good *item* in Gen. 22.*In religion nothing is to be attempted or rashly adventured upon, but in things belonging thereunto, we must always enquire, who, how good, and great the person is who commands: But the Devil changeth these things, in to what, of what quality, and how great the thing is.* Is it not strange then, that from an ancient reverend minister of the Gospel, a hundred years after, there should come a doctrine, *of right instituted reductive sacred Ceremon.* without any respect of the authority, which is in the institutor? And yet even if these conditions made necessary by the Rej. a question may be made concerning the cross, whether two cross motions of a finger and a thumb, be things apt to putt Christians in mind of Christ's passion for us, and our passion and profession for him?

Abusively reductive sacred Ceremony. saith the Rej. are Idolatrous, superstitious: Idolatrous, respecting a wrong object: Superstitious made divine in terms or in effect: Impious, casting-off God's Ceremony. or obscuring the Gospel, by representing the History and mystery thereof by dumb shows, as in the Pageants of the Mass. Here again the same fault is committed, that opposite members of a distribution, are made subordinate one to another, and may be predicated or affirmed,

as Genus and Species, which is an infinite feeblenes, in a judicious disputer: for are not idolatrous, impious: are not superstitious impious Ceremo. as those which professedly cross the first and second command, wherein pyety is most properly placed, and thus divisions fill up places and breed confusion.

CHAP. VI. Concerning the difference betwixt popish Ceremon. and ours, in regard of necessity, holiness and efficacy, wherein how far we join with the Papists, is fully discussed by the confession of papists themselves.

TO lett pass the first abuse of Idolatry: Superstition is confessed to be present, where the proper service of God or merit, necessity, holiness, and efficacy, by the churches •nstitution or the doers merit, or when omission of them is •ounted a sin without contempt or scandal, as it is amongst •he Papists, saith the Rej.

We are now come by this distinction, to discern the differences betwixt the popish Ceremony. and ours, theirs being condemned and abominated, and that justly for •hese evils which are found in them: but ours are whole•y acquitted, as though they shared not in the same guilt: Lett us therefore enquire into this business, with that received caution, *hear the other side.*

First as touching merit, which is attributed to the doing of Ceremo. by Papists: the difference here, lies not firstly in Ceremony. in particular, but about good works in general, the Papists making all good works of believers to be meritorious, and we denying that presumption. But set that controversye aside, our Prelates professed, the observation of our Ceremony. to be good works of the same kind, that many of the learned Papists do many of theirs. The mainy enquiry lies about, propriety of worship, necessity, holiness, efficacy: And (merit being excluded) if these be found in ours, as well as in those of the papists, they will prove guilty as thers, and with thers to be condemned.

Enquire we then, of the severalls: 1. In the doctrine of worship I see not how, or wherein the Jesuits do differ from the Def. and Rej. about such Ceremonies as ours. *Balthasar Chavasius the Jesuit, in his notes of true religion saith thus: Ceremonies are called lesser, in respect of those which are termed greater, because these are held of greatest consequence, and to appertain to divine worship, of themselves, and directely: but those to wit such are cerem. of lesser note, they so far conduce to the worshipping of God, as they serve for the ornament & signification of such worship, or the special parts thereof:* which is so pat the Rej. & Def. doctrine, that they may seem to have translated his words.

For necessity to salvation, no learned Papist ever writ or taught any such thing of all their Ceremony. Darbyshyre Bonners Chapplyne, and Kynsman, professed to M^{r}. Thomas Haukes Martyr, *that no Ceremon.* (beside those which Christ himself instituted) *are necessary to salvation, but only for instruction:* whereupon M^{r}. Haukes answered; *God send me the salvation, and take you the instruction.* If necessity of observance be respected (which the Def. ca. 6. sect. 3. calleth obediential,) that is not only as great in our Cere. as in any of the Papists, and more also, but advanced by D^{r}. Covell to aequipage with the Decalogue, and D^{r}. B. by his silence yielding unto him, and imitating of him, doth seem to subscribe to his sentence, and certain

it is, that he writ with Achyepis. allowance. *Ecclesiastical constitution, saith he, doth change the nature of indifferent things, & by virtue of the commandment they become necessary, Men's Laws while they are in force, commanding or forbidding, bind the conscience as the Decalogut doth,* in his preface to the confutation of Dr. B. his Apologye: The Rej. comes not far short of this plea, pag. 42. where he saith: *They are ordained to be used necessarily, in respect of order and peace, though in respect of judgment, and immediate conscience to God freely*: The former part of these words, layeth more necessi•y upon our Ceremony. then the learned Papists do upon all theirs: The latter doth take away no more, then the like words of theirs do, as by and by shall appear. In the mean time let him that can unriddle me this: *They are ordained to be used necessarily in respect of order and peace, though in respect of Judgment, and immediate conscience to God freely:* Is there one conscience mediate, and another immediate? Is necessity of order and peace free in judgment and immediate Conscience? Can any creature, or is any so foolish as to say, they can lay a bond upon conscience immediate to God? Is it not a contradiction, for men by their authority, to bynd immediately to God's authority? The truth is our convocation doth make our Ceremonies, as necessary as they can, either by ecclesiastical, Civil, or Divine authority, whereas the Papists say, they can make many of theirs more necessary, then they do, if they would: And yet in all, their highest pitch is, they call them necessary:*Not out of any necessity to salvation, but out of the churches institution:* and enjoined the Sacramentalia, *not by any necessity of a sacrament, but of a commandment of the church,* and we do no less.

For making it sin to omit these cere. even without the case of scandal & contempt. 1. This no learned papist doth say of all their cer. as you shall hear straight. 2. Our practice doth say so much in that, bare ommission where none are scandalized or contemned, is made a fault punishable, nay more then that, when by the practice of them, many are scandalized, and great contempt doth follow to some users of them, yet is it, a capital fault for them to omit them so longe, until they may use them without scandal, and contempt: And what hath been said of worship, necessity, and sin as that we concur with papists cerem. pressing our Ceremon. upon the same conditions, as they in the former considerations, the like is true also touching holiness.

Now because some of these things, which I have affirmed, concerning the doctrine of the Papists about Ceremony. may seem strange to those, that take the measure of their opinion, not from them, but from the occasional and imperfect sayings of their adversary partyes: It shall be necessary, to hear themselves speak: First let us hear Cassander with his allegations, who so much consenteth with D. Burgess, that his Rej. might better have been called, and entitled Cassander Anglicanus, then M. Sprints book was, save only, that there is more passion shown in it, then Cassanders temper, and professed moderation could be brought unto.*Cassander in his consult. article 7. I conceive that to be false, that any of ours should have taught, those external rites and Ceremo. to be worships necessary to procure justification before God: Neither is any other thing attributed to those rites,* but that their external observation may admonish us of the true and internal worship, *and might by the hand lead us thereunto: And if they be done out of true faith in Christ and obedience unto the Church of Christ, to which Christ hath commanded as to be subject, they receive that acceptance from God, which other works of pyety do:*

But that all ingeniously confess, our hope of happiness is not to be placed in them: Again, the same Cassander pag. 869. The false opinion of worship, merit, necessity, the Pontificans themselves (upon whom that conceit is fa•hered) do not acknowledge, but affirm that it is falsely attributed unto them. Of this judgment Thomas Aquinas, *and* Byell *are said to be by the same Author pag.* 870.871. *And in* p. 875. If the explicatiō of those positive precepts be considered, they will be found, not to differr much for an •dvise or exhortation, &c. *If the sentence of some may ap•ear more riged: I believe, that no man is forbid to follow •he more moderate opinion, which is explained by Gerson, and followed by many worthy men, who in the transgression of such kind of precepts,* place the mortal sin only in •candall, and contempt. *The same author in the same places. Alphonsus Verbesius thus: Our traditions bring no deadly •anger unto the transgressors thereof, unless the heart be im•ious and contemning. Perionius (out of the sentence of the •orbone School as I suppose) writes thus: there be many Cere. •n the church, which fall under the nature of a counsel, but •hose which come under the nature of a precept, the violators •o not of them, all ours would make guilty of sin, unless peradventure they shall be found contemners.*

This which Cassander saith is fair, yet to make it more full, I will add some other testimonies, and those of note.*Gregorius de Valentia a Jesuit, Tom.* 4. *dispute. 3. question. 1. part.* 4. *It is a notorious lie, that we attribute so much to these rites as we do to the Sacraments, and that we have them in the same account, as though a true Sacrament could not be instituted without them: If any of the vulgar sor• err in that behalf and so conceive, assuredly; neither the church nor divines so teach: If they be omitted without scandal and contempt, and the matter be small and that a seriou• will and full deliberation be wanting, it will be only a venial sin. So Cajetan a Cardinal: The rule is universal, that in those things which stand by a positive law, if the transgression be made without contempt, and crossing the end of th• law, from some excuse appearing to the party, if it procee• from him, who hath a mind no ways syding against the command which bynds to a mortal sin, a mortal sin is no• by that breach committed, because it is not the intention of th• holy and just mother the church, to ensnare such good souls▪ with so dangerous a bond.*

Bellarmine also thus: Certain Ceremony. are immediate worship, some dispose unto worship, some are instruments of worsh•p: The same author in the s•me place, cap. 31. Calvyn sayt• he judgeth it a fault, if Ceremony. be omitted out of contempt o• gross negligence, and our Church teacheth no other thing touching her Ceremonies. The same author again: Other Ceremonies are not laws, but admonitions, and holsome institutions, which bynd not a man over to any blame, such as many of the rites of Christians be, for he doth not offend, that without contempt, doth not sprinkcle himself with holy water, when he enters into the temple.

It was but a poor proof therefore of the Rej. to allege, that which Bell▪ saith of some Ceremonies, as if it did agree to all popish Ceremony. and that in the common judgment of Papists. Calvin speaking in the person of Sorbonicall D^{rs}, declareth their opinion to be; *That Ceremonies bynd consciences by accident, to wit,because of their ratification, in that the church intend this, and the people consent.* Lastly the judgment of Papists is clear, that they putt no holiness in the Ceremony. instituted, you must place no holiness in images, Council. Trid. Sess. 25. By this which hath been said, it is (as I think sufficiently manifested, that the

differences betwixt all popish Cere. and ours, of worship, necessity, holiness, and sinful omission, are vainly and without ground alleged by the Rej.

- 1. Do the Defend. and Rej. affirm, that our Cere. are not properly worship, but only to admonish us thereof: The Papists say the same.
- 2. Do the Defen. and Rej. affirm, that the omission of them without scandal and contempt, is not a sin: The Papists say the same.
- 3. Do the Def. and Rej. affirm, ours are not necessary to salvation, but necessary by the commaundof the Church to be practiced: The Papists say the same, nay of some of theirs, they say less, for they say, that many of theirs, are only appointed by way of counsel, not of command.

There is one other difference, which is added to the former, that Sacramental operation and efficacy is infeoffed upon Popish Ceremony. as he mentioneth pag 40. out of Bellar. I add concerning this: 1. That Bell. doth not affirm this of all Cere. 2. that he doth not ascribe this virtue to the cross as a human Ceremo. but as an imagined institution of God:*especially from the institution of God:* The chief Jesuits do disclaim this operative virtue of many Ceremony. *Sacramentalls do not work remission of venial sins, neither are they appointed to signify that, but to stir up their mind to detestation of them: So the Jesuit Vasquez. Balthasar Chavasius another Jesuit: It is without question, that we putt so much difference between Ceremony. and the Sacraments, to which they are applied, as between the bark, and the wood, the body and the soul, the leaves and the tree, whence it is we grant that they may be omitted in any wayghty necessity.* Cassander also Consult. art. 9. well observeth, that the best Papists do make the Cere. of Bapt. only, *certain visible words:* from whence it followeth, that they give no other operation to them then to words, which all favorers of sig. ceremo. must needs give: And our prelates do give in all their proceedings, and expressions: as by the following arg. shall appear.

1. What ever is a mean any manner of way ordained, to bring in divine worship, and to carry the mind and heart to God in that: is so morally efficacious, as the Papists require, and so as our Divines condemn it. Nay if it be by teaching, & stering towards these supernatural works, as God's spiritual worship: Its that which the Lord condemns in images, which tell lies, its that which the Lord threatens Isaiah. 29.13. that his fear is taught, according to men's commands. And this kind of efficacy our Ceremony. have by their institution as they are appointed, and enjoined to be used. The preface to the book of common Prayer, discovering the intendement of the imposers, hath these words: *Such are retained, which are apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might aedifyed.*

2. These Ceremo. which are of the same kind, and homogeneal with the significative part of the actions in the Sacrament, they may be said, to have a real and true efficacy of teaching, and so be a work of proper worship: because that part of the Sacrament, which is placed in signification, is so: but these ceremonies are homogeneall, & of like nature, with that part of the Sacrament, doth baptism consecrate the child to God? and so doth the cross: doth

baptism signify the covenant, between Christ & the child? so doth the cross: its openly said, to betoken the engagement, that is betwixt Christ and the child, that he shall be Christ's servant, and soldier to follow his colors, and to fight under his banner unto his dying day: though this image have no tongue of it own, yet its speaks by the mouth of the Prelates appointing, and their substitutes the ministers acting this image.

3. Consider that which is made end of our Ceremony. that our Ceremony. are able, or at least are conceived to be able to attain, for every rational means can reach the end, now this is the end of the cross his institution, the white at which it shoots, and the minister makes it spell this lesson, even our dedication unto Christ▪ and our continual perseverance in his service, so that as the end is, so the means are, the end is properly holy, and religious, ergo, the means appointed thereunto (such this is) must be holy religious and efficacious thereunto, in the intendement of the institutor.

4. Those which are of the same rank, and set in the same room, with God's own Cere. they must be conceived to have holiness, and efficacy in them, for so God's ordinances have. But these significant Cere. thus instituted, are of the like nature with some of God's own spiritual rites, As the Phylacteries Nub. 15.39. were appointed by God, for this end, to be remembrances, and admonishers of the law to those that used them: the same place our Ceremony. supply, and are ordained for the same purpose.

If it be here said, that God himself appointed his, and therefore they are holy and religious, but ours being instituted by man have no more then man can give them, I answ: God appoints his, and therefore they are truly holy, and religious, and ought to be embraced: Men's inventions being set in the same rank, are holy, •nd religious, but falsely and superstitiously such, and •herfore are to be abandoned.

CHAP. VII. Touching other partitions of Ceremonies, Pag.

A *Fift partition is, that of sacred Ceremony. some are perpetual, as divine, some temporary, moveable, alterable, ambulatory as human, and of ambulatory some •re free, and some are fixed.*

Of the perpetuity of Divine Ceremon. there is no question, of the alterablenes of human, 1. That is a corrupt rule which the Rej. addeth viz. that they are all•enable, *when in the judgment and consciences of those to whom it belongs to discern thereof* (that is with us to the •onvocation house) *they become not unprofitable alone, but •angerous and hurtful.* For not to repeat here, that all •umaine Ceremoniesare unprofitable, dangerous, hurt•ull, 1. unprofitablenes alone is sufficient to cashyre a Ceremony of man's making: consider well of these •easons.

- 1. If God's own Ceremonies were therefore to be removed because unprofitable, then much more ours, Heb. 7.18.
- 2. If we must answer for idle words, then much more for idle ceremonies.
- 3. That wherein neither the governor, attains his end in cōmaunding, nor the governed his in obeying, tocommaund that is unlawful: but he that commands

unprofitable Ceremo. he attains not his end in commanding, nor the governed his end in obeying: Ergo.

- 4. 2. Coll. 18. Those things which perish in the using, with those we must not be burdened: but unprofitable Ceremo. perish in the using: ergo, with those we must not be burdened.
- 5. Things indifferent, when they are used not in subordination to help forward moral duties, then their use is unlawful, but when they are unprofitable, then they are not in subordination to help forward the moral. Ergo.
- 6. That which crosseth the place and office of the governor, that he must not do or maintain: but to enjoine a thing unprofitable is against his office and place: for his office is to rule for our good, Rō. 13.4. but unprofitable things are not so. Ergo.
- 7. That which the magistrate can command or maintain in the Church, he must do by virtue of some precept: That which is done by virtue of a precept, will be avayleable to bring about that end, whereof there is a precept, but unprofitable things cannot attain that end: Ergo cannot be done by virtue of a precept: ergo, are not under the command of a magistrate.

Again when its here referred by the Rej. to the judgments and consciences of governors to discern of the dangerousnes of Ceremony. and I would fain know, whether the consciences of all the Christians in England, •e so subjected, and tied, to the flei••e of the *convocations*•onscience, that without it they may not judge, no *nor •iscerne* of the unprofitablenes, danger, and hurt of the Ceremo. which they are to practice, surely this is more •ervile, blind obedience, then the wiser sort of papists •ill admit of. The Inquisitor Silvester, in the word *•rupulus,* saith that: *To interpret discretly, human precepts ⟨◊⟩ the court of conscience, belongs to everyone,as touching his ••ne practice.* This was one ground that *Paulus Venetus ••lgentius,* and the other Venetian divines stood upon, •hat every man whom it did concern, might and ought • discern of any superiors precept, even the popes,•hither it were lawful and convenient or no: But •erein the Rej. had consented (as it seemeth with D. •ovell pag. 19. that in such things as these are, the prae•ept of the superior doth bynd, more then the consci•nce of the inferior can: And that the subject having •he command of King, or Bishop, for his warrant, ought •ot to examine, but only to perform what he seeth •ommaunded, A very good stirrup if it be well held, for • help men up by, that they may ride upon men's con••iences, at their pleasure. D^{r}. Davenant taught us other •octrine at Cambridge: when upon Coloss. 2.13. In •pposition to Jesuitical blind obedience, he shown •ven out of Thomas Aquinas, that *subjects may and ought • judge with the judgment of discretion the decr•ees of their ••periors, so far as it concerns their particular:* and against •he Rej. his contrary doctrine let these reasons be wei•hed.

If the judgment of the governor be not the rule of imposing, then is it not the rule of removing Ceremo• but the first is denied by all, even the Rej. and therefore the second part cannot be granted. 2. If Ceremony. mus• not be removed before they be discerned dangerous

by the consciences of the Governors, then Governors do not synn, if they retain Ceremony. never so bad, provided that in their judgments and consciences they seem no• dangerous, that being by the former grant the rule o• their removeall, but this is absurd: ergo. 3. If Governors have authority to keep any Ceremonies imposed, until they seem dangerous & hurtful unto them then all other are bound to obey in the practice, of suc• Ceremo. though in their consciences they ought to b• removed, because the judgment of the governor, is th• rule of maintaining, or removing: and thus they should• be brought into a snare and a necessity of synning, eithe• to go against their consciences rightly informed, and s• sin: Rom. 14. last: or to go against the judgment o• the governor, and so against the rule (that being th• rule of retaining by the new doctrine of the Rej.) an• so also sin: Again of ambulatory free Ceremony. th• Rej. give•h only an example out of ancient times, bu• we could wish some examples in England. It seemeth▪ we are more fettered and less free in all the Ceremo. we have, then any approved course doth warrant: *Th• explication of ambulatory fixed Ceremo. is as uncouth, as their title: Their observation, must ever be free in respect of th• judgment, to be had of them, but the practice only is required*▪ For if all judgment, to be had of them, be free, then ti• free to account them unlawful, hurtful or unprofita•le. 2. Ought the practice to be required either against •he judgment or without it? A brute practice is not re•uired, neither is there properly any good practice, but willing out of judgment, Those therefore that so require •nd fix our practice, must needs as much as in them lies, •equire and fixe our judgment in some manner: But in •ery deed no man or convocation of men (either *de ju•e,* or *de facto*) can fixe another's judgment, concerning •awful or unlawful, They may arrogate so much to •hemselves, & command men to captivate their wills •nto them, & by their wills so far as they can their judgments, yet the judgment they cannot fixe, but only the outward practice: Neither is it anything to me, what au•hority others do arrogate to themselves, concerning my practice, but what they require me to practice: I should ac•ount him as good a master or Lord, that should say, do this upon judgment, that thou shouldest do it, because I command it, as him, that saith, thou shalt do this, judge what thou wilt judge: The Rej. it may be will say, that he meaneth a freedom of judgment, in not accounting of them necessary to salvation: But no learned Papist •holds their *Ceremonias minores* necessary to salvation, if he speak of necessity of synning upon omission without scandal or contempt, that hath been handled before. *Zanchius in his Ep. to Q. Elizabeth dealeth plainly, & patt to the point in hand. If these Cer. be propounded to Christians they must be propounded, either as indifferent or necessary: If this, we do impiously, to make those things necessary, which God hath left indifferent: If that, they are then to be left free, unto the church, but by cōmaunding & cōstraining we make thē necessary: So Calvin de vera Ecclesiae refo•matione Opus. pag.* 337. *The• will except,that they b• things of a middle natu•e, the use whereof is indifferent to Christians, why therefore do they forbidd anything to be omitted?*

A sixth partition is of simple and double Ceremony. double are described to be such, as beside their use, for order and decency, serve also to edification, by some profitable signification which either of themselves they have some aptness unto, or receive by appointment, as it were by common agreement. Where 1. the Rej. seemeth to double with us, when he maketh simple Ceremon. to serve only for order and decency, without signification, when as before and after he telleth us, that no

Cere. may be dumb, but all must have their signification, 2. Order and decency seem to be separated from edification in some sacred Ceremon. which he knew not of that willed all things to be done unto edification. 3. All significant Ceremony. are supposed first to be in order and decency, and yet after so long a time, we are to learn what use our cross hath for order, more then a circle would have. 4. By the distinction or distribution here made, aptness of things for signification, either is in them of themselves or not, yet in the fourth partition our necessary rule was, that the things be not unapt unto their ends. 5. A strange power is here given unto the convocation, to make things apt for signification and edification, by their appointment, which before were not apt to any such thing. This was wont to be the peculiar of God, to call things that are not as if they were, and so make them this or that,

7. *In the next place we are told of significant Cer. impro•erly sacramental, & those are so called either reductively, such* 〈◊〉 *are affixed to the use of the Sacrament, whether they bear no •ignificatiō, or bear some significancy, either of their virtues, •r of our duties, unto which we are obliged by the Sacrament: Or ••se they be analogically so called, if they be instituted to work ••pernaturall effects, the former are lawful, but not the latter.* The delineation of these confused distinctions is this:

Significative Ceremonies are

- Sacramental
    - Properly,
    - Improperly.
        - reductive which are
            - not significative.
            - or significative.
        - analogical.
- Moral,

To all which members, I could have seriously wished the Rej. would have added acurate definitiōs or descriptions, and then he would either have been hyndered, from the confused setting of them down, or else he would have discovered, his infinite mistaking, and manifested to the world, how he had bewildered himself, while he mudds the water, and so would mislead the simple. But we will follow his foorstepps, only let us observe some conclusions out of the frame in general.

First is this: That some non significative Ceremony. are significative: or which is all one, significative Ceremo. are either

- non significative,
- or significative Sacramental.

This desperate absurdity lies open to the eye of any, that have their eyes anointed with the eye salve of Logic, and judicious discourse, for let but a fresh man, run up the special to his highest, and he shall perceive some nō significative to be the special to the Genus of a significative cere. 2. Cer. reductively sacramē•all & not significative, do properly appertain to sacred Cer. reductively, & by right so called, & have been handled before, & are here wholly heterogeneal. 3. Its well to be noted that human Cer. affixed to the Sacram. & bearing significancy of the Sacram. virtue, & obligations, are such as the Rej. fighteth for: But these are analogically sacramental, for analogy, similitude, or proportion, cannot be denied to be betwixt two signs, which signify the same virtues, the same duties, & the same obligatiō to these duties, And though the Rej. say again & again, they were never held unlawful: Ye• learned Chamier in the name of our Divines & reformed churches hath these words: *We observe come•y circūstances in the celebration of the Sacrament,but we justly condemn those, who have added such things, unto which they have phansyed mysteries, & proper significations, & that of those effects which appertain unto the water of baptism: As though the work should be twice or thrice do•e, and that either nothing, or that was not sufficient which was done by divine appointment, unless human rashness should have added supply.* And the Waldēses who first reformed their churches, & purged out all their popish levē, renoūced all such human Cer. or Traditious as unlawful as manifestly appeareth by all Papists and Protestants, that have set down their confession & practice. 4. If *Analogically Sacramental Cere.* be impious aemulators of God's holy Sacraments, as the Rej. confesseth, what can be said, why human significant Cer. analogical to divine significāt should not by parity of reason, be esteemed impious aemulators of God's holy signs, Is it forbidden to aemulate God's Sacra. only, & not all his holy ordinances?

After all these come in moral significāt Cer. which are only to express some benefitt, whi•h God giveth us, or to notify, profess, or express some duty, which we owe to him, or one to another. But I do not see wherein these differ, frō reductive Sacra. Cer. except it be in this, that it may so fall out, that these sometimes are not affixed to Sacraments, This head therefore seemeth to be added, only because D. Morton had used it before, and for his sake let us a little further weigh it, when therefore the Rej▪ affirms, that morally significant are ordained to express some benefitt on God's part, some duty on ours. By some *benefitt or duty* he must mean any spiritual benefitt, or duty, beside the covenant, which he professedly mentioneth & excepteth, for if one benefitt may be signified, why not any one, & this morally significant, are religious or sacred significant in the general, the Species as large as the Genus: Hence again morally significant, will be a genus to sacramental reductively significant, for that is but a particular signification of some benefitts, & duties in the Sacrament, which are included under this General, & so one species of the distributiō shall become a Genus to the opposite member, & contradistinct species. If it be here replied that reductive significative sacramental is annexed to the Sacrament: I answer, that is nothing to the nature of the significancy, for take & use a cross out of baptism, in the same manner & to the same end, as in it, & it will be the same in the specifical nature of significancy, only so much the worse, because it is set *cheek by jole with baptism.* 2. I ask what he means by those words, *express, profess*: is it barely to declare? if so, then let him show who is his adversary, unless he will fall

out with his shadow, for do not all his opposites grant, that *sign• indicantia,* or showing sygnes are lawful, but not *symbolica.*

Lastly, when he affirms, that these Ceremony. morally significant are not to signify the covenant of grace: I reply, if they may signify any other spiritual duty or benefitt, if they may signify the several essential duties of the covenant of each side, why may they not signify the whole covenant? 2. If the cross signifieth the consecration of the child to God, and so entrance into the covenant, the relation of a soldier, to a Commander, a servant to a master, and so is continuance and faithful perseverance in that profession to Christ, and his respect and regard of us according to those relations, then doth it signify the covenant? By this which hath been said, it appears, that the question is falsely stated: for these Ceremo. are more then holy by application in his sense formerly opened, they are pressed as necessary, and are used as analogically sacramental, as well as properly moral, and in signification, do partake something of the proper nature of Sacraments, as also in the significative teaching, and stirring up the heart: when its said, they are used in worship, they are external acts of God's worship falsely appointed by man, and serve not for order, nor decency, nor edification.

CHAP. VIII. Concerning a national Church answ. to the 60.61.62. of the Preface.

OF the faithful congregations, wherein we were borne, baptized, and nourished up in faith, there is no question made, but they are our loving and beloved mothers: Yet much question ariseth concerning that which the Rej. teacheth viz.*That all those churches together, have one mother, and so we have a grandmother, that is the Church of England, considered as one church: and that by way of representation, as the convocation house,* 2. *by way of association and combination into one profession, worship, and discipline, which includeth the orders and officers, that is, the Hierarchye, pertaining thereunto, but not by any other collective consideration.*

1. I never read either in Scripture, or in any orthodox writer, of a visible particular Church, either grandmother of Christians, or mother of other Churches, if the Rej. hath, he should do well to inform us, where we may find this doctrine explained. 2. I would willingly know, whether Christians & Christian churches also, were not in England, before this great grandmother? I think, the Rej. will not deny it, nor yet fly for succor to his phisitians, who have found out an herb, which is called of them, *Son before the Father,* to justifye his intention of *Daughter before the Mother:* He must confess, that this Grand-mothe•, is only a mother in law, and that law also to be man's, not God's. 3. All the churches of England, may as well be considered as one in unity of profession, without any new motherhood, as all the Latin Schools of England one, in the unity of the same Grammar, or all Gallenicall, or Platonicall Schools, one in their kind. 4. A Representative mother is the image of a mother, and an image, with commanding authority in religion, without God's command, is an Idol: It was well therefore, to this purpose, said of Zwinglius Explan. arti. 8. *That you be a representative church, we willingly believe, for you are not the true church: But show I beseech you, whence you had this name: who styled you with this title? who gave you power of meeting, and combyning together? who granted you authority of coining decrees and Canons, differing from the word of God? who suffered you to impose these upon men? who persuaded you thus to burden Consciences? who enjoined*

you to call evil good, and good evil? You are therefore an hypocritical church, which hath nothing sound in it, and substantial, but all things feigned and painted, But you are not that true church, that bride beseeming our Savior, who stays herself, upon the truth alone, and the Spirit of God. He speaketh these things of th•se, which under the name of Representative churches, imposed their inventions, upon true churches, without Scripture, which is a true representation of our representative convocation. 5. The Rej. confesseth, that this Hierarchical convocation is human and not divine, and he will not deny, but Christians, and Christian congr•gations are Divine. Now what a monstrous, and preposterous generation, then doth he make (as it were in a Chymaericall dream) of Divine Children, proceeding from human mothers and grandmothers: Our Savior was of another mind; when he made these two opposite, from earth, and from heaven: The Rej. hath found out so great consent between these two, that earth may be the mother, and grandmother of heaven: Besyde the human mother of Divine children, is not of their heavenly fathers choice, nor by him appointed, to bear the person of their true mother: But she was first putt into this office, by the presumption of men, and afterward authorised, by the Archmother of Rome, continuing her profession, by sleight & might, to represent those, from whom she can show no other letters of credence, for the power she usurpeth, then she maketh herself, or hath gotten by stealth from civil power.

6. This representative mother, is very seldom exstant viz, when there is a Parliament, which now we have not had these diverse years: And when she appeareth, she can give no milk to her children, further then she hath commission from man: None of her children can have access unto her, only she appointed many years since, certain servants of hers, with restraint of their fathers allowance, to diet them, with dry ceremonies, and scourge them, with silencing, deprivation, excommunication, if they find fault with that provision, which is very pap, with a hatchet; Is not such a mother worthy grand titles and honor?

7. The examples of such motherhood, which the Rej. fetcheth, from the assemblies of Israel, Scotland, and our Parliament, have no agreement. For 1. we read of no assemblies of Elders (by office in Israel) from whence all other were excluded, styled either Mothers of Israel, or all Israel: Neither was there in any such assemblies, this motherly authority exercised, of appointing human sacred Ceremo. unto Israel. 2. The assemblies of Scotland, before Perth, had no such state, as our convocation, nor power of commanding, but only advized of, and directed those things which God had appointed, and the churches were known to desire, yet might their judgment be well called, *the judgment of the church of Scotland,* because they pronounced nothing, but that which all the churches of Scotland, did publicly profess, even in their solemn confession. 3. Our Parliament is not styled, the *Mother common wealth of England,* yet in civil affairs, more liberty is left for style, and power, unto public assemblies, then in religious: But if the lower house of Parliament, were not more freely chosen, and of greater power, then the poor lower house of Convocation, a quaere might be made, whether the state or common wealth of England were there or no.

Now for the second way of one church, by association, and combination of all particular churches into one profession, worship, and discipline: This is good, thus far, and the very same with that collective consideration, which the Repl. mentioned, and the Rej. termed *a new misty*

inexplicable nothing, except combination doth mistyly cover under it, the swallowing up of particular congregations, by National, Provincial, Diocesan churches. But •s for that clause, that this must needs include, such orders and offices as our Hyerarchye: this is either a begging, or a stealing of the main question: For 1. this Hierarchye consisteth of officers and orders (by the Rej. own confession) human, not divine: now associa•ion of profession, worship and discipline, may certainly be had by officers and orders divine. 2. The reformed churches of France, have their association, and combina•ion, without any Hierarchye. 3. The Hierarchye doth not associate churches, under it, but subdue all to itself, so that, as the Pope, is sometime esteemed the Church of Rome, and sometime, he with his assistants, so is our Hierarchye in England.*Beza in his notes of the church not far from the end,* giveth warning of this: *I most willingly leave the wholl frame of Episcopal authority to the Papists: of which (I openly profess) the Holy Spirit of God, was never the author, but human policy, which if we do not observe, to be accursed by God, we certainly as yet see nothing at all: and nourish we do a viper in our bosoms which will kill the mother.* This prophecy is too true of the Hierarchye, as in other respects, so in this, that it seemeth to devour, our mother churches title, liberty, right and power, and in a great part hath prevailed.

9. It was added by the Replier, that the Hyerarchye, is a creature of *man's making,* and may more lawfully be removed, when it pleaseth man, then ever she was by him erected. To this the Rej. answereth, confessing, that *sundry offices and orders in our church are human, and not divine: adding, that accidental forms of discipline, are not determined in the word of God, but left in the churches liberty, to devise, as all but Anabaptists, and such as edge too near upon them consent.*

Which words are worthy of a note or two: For he 1. acknowledgeth our Hierarchye of Archbishops, B• Deans, Archdeacons, &c. to be creatures of man's making, not divine: Now of these principally consist, our convocated mother church, as its well known, a few ministers being added to her, for fashion sake, so that this church is a church of man, not of God, by his own confession, and this church is said to be devised by the church, now it soundeth strangely, *A church of the churches devising*: Nor know I well, what the devising church of England can be. The Rej. telleth us, that there be, but two ways of considering, the Church of England, as one, either in the convocation house, or in that combination, which must needs (saith he) include the orders and officers, pertaining thereunto: Now in both of these ways Hierarchical orders and officers are supposed and included, so that the Church of England, neither of these ways could possibly devise these orders and officers. 3. The distinction used betwixt the *essentials of discipline,* and *the accidental forms* thereof, is o•scure: And if these terms, may be interpreted, by that sense, which is given by the *Rej. of Doctrinal and Ritual, substantial, circumstantial worship, that must be essential, which is commanded in the word, that is accidental, which is not commanded, but permitted.* Then the Rej. in affirming essentials to be determined, and accidentals not, saith nothing else, but that which is determined, is determined, and that which is not determined, is not determined. 4. If he mean by accidental forms, circumstances of •yme, number, place and occasional course of proceeding, then he accuseth unjustly, not only us, but the Anabaptists themselves of opposing so manifest a truth, by all men confessed. 5. It would be worth a little pains of his to declare, how, and in what sense our Hierarchye is accidental, to the church, and discipline of

England? The Bishops are efficient causes, even in a high rank, of our Discipline, they are principal members, of our Diocesan churches, they have an Ecclesiastical rule, and command over the par•icular congregations within their Dominion, by them and in their name, the essentials of ordination, institution, introduction, suspension, deprivation, excommunication, &c. are dispensed and disposed of: who will say, that these things, can agree to accidental forms. 6. Concerning edging upon Anabaptists, in this point it may with better reason be objected, to those that maintain Diocesan Bishops, then to those that oppose them, for it is well known, that the Anabaptists, in Holland, Zealand, and Frisland, have their Bishops, which have care of many congregations, within a certain circuit, & in all of them (though there be others that teach) they only, at their visitations, perform some main things belonging to the pastoral office. 7. The position (that our Bishops are human creatures of man's making) is not only to us, but to many of themselves, sufficient to condemn their office, some of them having publicly protested, that if it were so, they would not keep their places one day.

CHAP. IX. Concerning Superstition: answer to 64.65.66.67.68. of the Preface.

BEhold a new crime (O ye Judges!) and unheard of before this day: These who hold the relics of Popish confessed superstition, unlawful, are (in that very name) indited of *superstition.* Nay they must be content to have it for their solemn style, in public writings, for so D^{r}. Morton hath dubbed them *(To his superstitious brethren the non-conformists*) and D$_{r}$. Burgess will maintain it. If any man take it ill, and say, that such a title doth rather beseem those, which allow of religious *holy water, images, circumcision &c.* beside *crosses and surplices* (as these two D^{rs} do,) he is straight way scurlous: But let us inquire into the *Inditement.*

1. *It was noted by the Replier as a ridiculous piece of Rhethoricke,and a trick of prevention, usual with crafty men.* The Rej. answereth these *two titles suite not well,* and the *charge is weightye:* which is very true, they suite not well, neither, to them they were intended unto, nor yet, betwixt themselves, and the charge of superstition, if it be in good earnest and upon ground, is weightye: But not well suting, do meet often times in affected accusations, and so do here *ridiculous Rhetoric, and craftiness:* She that hasted, to call her party *whore,* in the beginning of their scoulding fray, for fear she should be prevented, with that salutation, as more deserving it, was therein crafty, and yet if she called her *whorish Sister,* it was ridiculous: Ridiculous I account, a new unexpected toy, which bringeth some admiration with it, Now this accusation is such, for until now, it hath scarce been heard of. The Jesuits want neither inven•ion, nor good will, in accusing such, as reject their ceremonies with all kind of reproaches, and yet they could never yet, hit upon this imputation, to charge them with superstition for that cause: Nay *Balthasar Chavasius* (a Jesuit) lib. 2. cap. 7. s. 54. though he would fain have •astened some such thing upon us, yet seeing it would not •ache, but be accounted ridiculous, even by his own •reinds, he doth so much as say, he durst not do it for •hame: *We must not expect saith he,many superstitious ex•ressions of undue worship, from those who are falsely called, Evangelical professors, considering th•se superstitions are •ont to be certain, vain and superfluous observations: but •hey (meaning the reformed churches) do bitterly inveigh almost against all Ceremonies.* So our Rhemists on Acts •7. Sect. 4. discharge us of superstition:

whereupon D^r^. Fulk saith: we accept of your restimbnie as the witness of our adversaries: And is it not admirable then? that our Def. and Rej. should go beyond the Jesuits in their own element, and teach them how, and in what sense, they may here after better accuse Calvin, and those that agree with him of *superstition,* then of rash irreligious, or profane innovation, for rejecting so many Ceremonies of theirs: which not only they, but also our Divines (if we may believe the Def. and Rej.) esteem easily reformable to good use, & not simply unlawful: And by the same reason, Non-residents, Pluralists, Tot Quots, common swearers of diminitive oaths, & dicers, standing upon the lawfulness of their practice, may upon that supposition, call those, that gaynesay them superstitious brethren.

2. *For the exploiding rather then answering or confuting of the foresaid ridiculous accusation it was alleged: That superstition is a kind of excess of religious worship, and that an excess, or error in a negation, was never called by any author superstition, when he meant to speak properly, except that very negation, be held as a special worship. That we do not abstain from these Ceremo. but as from other unlawful corruptions (even out of the compass of worship: That every erroneous denial of things lawful is not superstition, and that all sorts of definitions which are given of superstition, do touch upon our Ceremony. rather then on the denial or condemning of them.* All this could not stay the Rej. but he must maintain, and renew this *weighty charge,* as he calleth it, and pronounce, that if we can avoid it, it is our wit, (as if he would say) our book hath saved us: Lett us therefore consider, what the accuser can say, to bring us to this extreme pass.

3. *There can be no plainer reason of this accusation (saith the Rej. then that out of Coll. 2.23. where will worship is instanced in negative observances,touch not, taste not, handle not, &c.* But *1.* we teach no negative observances so called, for observances are ceremonial: Tho. 1.2. q. 101. art. 4. we make no ceremonies of our negations, but make them moral duties: The Prelates on the other side, appointing positive observances, do seem to include the negations of them, as of the same kind: Bap•ize not without crossing, do not divine service without surplice, communicate not without kneeling, so that •y this means they are made guilty of double super•tition.

2. The practice of superstitious persons in those days, condemned here by the verdit of this place, caries no proportion or resemblance, with our cessation, or negative abstaining from cerem. because *there touch not, •ast not, &c.* were taken up by virtue of man's imposi•ion, and for the more special worship of God, in a more peculiar manner, but we cease from ours, by virtue of another rule, with no such intent, as to present any peculiar kind of honor to God thereby: And thus abstaining from our Ceremon. as unlawful, upon conscience (though they were lawful,) cannot be superstition, except first it be an elicited act of religion, or worship: Such worship it cannot be, except either in the intention of the absteiner, or in the nature of the forbearance, it be used as a means, to give unto God special honor, that is, other and more immediate honor, then we do, by acts of obedience, common to the second table, with the first: But this is neither in our intention, nor doth the nature of such forbearance as we use, implye it: For that common charge which usually occurrs in scripture, *cease to do evil, Isaiah. 1. Abstain from all appearance of evil, 1. Thess.* 5. is a duty of obedience in general common to both tables: Now, if it be only materially determined, upon a work of the second

table, not formally elicited, from love or justice to our brother, it is no act of love or •ustice. As if a man hating his neighbor, should yet for fear of God's judgment, abstain from killing of him, this was no act of love, or justice, toward him; Even so, abstaining from our Ceremony. as evil for fear of offending God, though it may materially be referred to the first table, yet cannot it be an elicited act of worship, except it floweth from religion, or a desire to do special honor to God thereby.

3. These negative prohibitions, were so plainly the *Commandments of men, ver.* 22. that from hence our divines do commonly argue against such popish Ceremony. as ours are: And therefore Papists in their commentaries, as Estius ad Corn. de lapide &c. upon that place, do strive to putt-off that blow from their Ceremony. but yet are constrained to confess, *unprofitable* and superfluous Ceremo. or instituted by a mere human spirit, (such as ours are) to be in those words condemned; If therefore this place, be the plainest reason, which the Def. and Rej. have, of charging us with superstition, it is plain enough, there was more affection and affectation, then reason in this weighty charge.

4. Whether any definition of superstition will bear up this weighty charge, forced upon those, that reject human Ceremony. the Rej. will not try by the *Schoolmen,* because he loveth them not so well, but only by a Definition which is found in *D. Ames his Medulla*: but passing by the *Schoolmen,* he might have found in our Divines, Definitions, very fit for this trial, as that of Vrsyne Tom. 1. in precept 2. Superstition is that which •dds human inventions to divine precepts: That of D^{r}. Fulk in Act. 17. Sect. 4. A will worship is, more then • appointed by the law of God: That of M^{r}. Perkyns on •he second command, Superstition is worship of God, •ithout his commandment &c. For there is not one •f our writers, who treateth of superstition, and doth •ot give such descriptions of it, as from them it may •e concluded, that the rejecting of such Ceremon. as ••urs are, is so far from superstition, that it is the oppo•ing of superstition: Yet let him choose by what Defini•ions, the cause shall be tried.

5. The Definition which he maketh choice of is: *Superstition is that whereby undue worship is exhibited to God: •rom hence the Rej. collecteth, and assumeth 1. that supersti•ion properly is in the opinion and mind of the worshipper: •. That a man may imagine himself to honor God in the use •f such things, as God hath not forbidden or condemned, and •hereupon forbear, even for conscience to God, things lawful: •. That the very not doing of things prohibited in the first •able (if it be for conscience to God,) is worship.* Now the first of these, is to fetch *quidlibet ex quolibet,* anything out of everything: For there is nothing in the Defini•ion alleged, from whence (by any logic) it can be concluded, that superstition is properly in opinion and mind: 2. The assertion is as false, as untowardly col•ected, for though inward superstition, be in the *mind* or soul, and springeth from an erroneous opinion, yet neither it, nor any moral vice or virtue, doth properly consist in opinion, but rather in affection, and disposition of the heart and will, as all that consider of the matter, will easily perceive and confess: And as for outward superstition, that consisteth in outward observances. 3. The second collection serveth nothing to the purpose: Neither yet the conclusion drawn from it, that there may be *a negative superstition:* yet is it so intricately set down, that it containeth a kind of *contradiction, for the forbearing of things lawful, is termed the use of such things,* in what sense I cannot

conjecture: The last would prove something, if it were generally true as it is not: The avoiding of sin or things forbidden by God, is an act of common obedience, belonging as well to things forbidden, in the second table, as to those, that are forbidden in the first: And the terminanation of this act, upon matters of the first table, doth no more make it properly worship toward God, then the like termination of it, upon the matters of the second table, doth make the same act, properly justice, o• charity towards men: It may, in this or that particular, be *imperated* or commanded by religion to God, and in others by charity to men, but it is not, in that particular *elicited,* or naturally flowing from either, as worship doth from religion and bounty from charity.

The Def. and Rej. abstain every day upon conscience from innumerable things forbidden concerning God's worship, as from Popish Idolatries, Mahometicall impostures, & all the rabble of those divillish divises, which are among the Heathen. Yet I do not think, that they themselves conceive, their acts of daily worship to arise in account, unto such a number, as is there to be found, of such things forbidden. The plain truth is, that an abstaining frō this or that instituted, or chosen to be observed, in the worship of God, & for the honoring of God •herby, is a kind of Cere. worship: But the mere abstaining from this or that unlawful action upon conscience of God's command is no special worship, nor was ever •o esteemed. 6. But out of D.A. who saith; *That Religion is an observāce whereby we perform those things which directly belong to the giving of honor to God,* so much may be wrung •s the Rej. meaneth, viz. *that if any observance be made of •et doing anything, which God hath not forbidden, of purpose & directly to give honor to God in the not doing thereof, this must needs be an excess of religion a negative superstition.* Just so as *not observing, is observance; not doing a thing, is •erformance of it, as the purposed abstaining from that which •ppeareth a dishonoring of God is a dir•ct giving of honor •nto him.* 7. Neither is the other allegation out of D. A. to any better purpose than the former: *There is a su•erstitiō sometimes in abstaining from certain lawful things, viz. when some singular service, & honor is by that abstinēce •ntended.* Did the Rep. ever deny this? Nay, doeth he not •xpresly confess as much in these words; *The supersti•ions excess of religion, do•th sometimes seem to consist in a •egation, viz. when t•at very negation, abstinence, or forbearing is held for a special worship?* The Rej. indeed, seemeth to find a difference in that term of *singular*: But that is to find a knott in a rush; For by *singul•r* D^{r}. A. meant the same thing which the Replier meant by *special,* according as these terms are ofteñ promiscuously used. The descant therefore which the Rej. maketh upon this occasiō, that *we fancy our non-comformity so singular a piece of service, a singular point of piety, and of true sincerity,* this, I say, is but a declamatory venting of bitter, but ungrounded, surmizes. We account our abstinence from these Ceremony. no special or particular worship, much less *singular* for degree of excellency; nor do we esteem it a point of piety, more *singular,* than to abstain from swearing by the Mass. Some point of sincerity there is, in refusing these mixtures, but not worship, or so singular in our opinion, as the Rej. would persuade his readers to our singular prejudice, & wrong. Many things are singular faults, if they be admitted, the leaving of which is no singular commendation. What if some had rather never preach the Gospel, or receive the supper than tell a lie for those ends? Will the Rej. thence conclude that they make the abstaining from a lie a more singular piece of worship, and piety, than either Word, or Sacraments? I would be loath to undertake

the proving of such a wild consequence. Divine, and blessed Bradford refused to be admitted unto the Ministry by B. Ridley, except he might be excused from the abusive formalities, then and now, in use: yet Gardener, nor Boner, neither did, nor being asked would therefore (as is probable) have accused him of Superstition, as esteeming the abstaining from those abuses more singular service of God, or piety, than all he might do, and did afterward in the ministry.

8. The examples brought by the Rej. are like unto his Reasons: *1. The Pharisees did superstitiously restrain• labor on the Sabbath, beyond that which God imposed; this was a negative superstition.* True; it was an human in•tituted Ceremony someth•ng like unto Popish holy •ayes: But the Pharisees abstaining from the feasts of Bacchus, Venus, &c. was no special worship. *2. The •hilas•ims not treading on Dagons th•eshold was negative •uperstition:* True, as the former, It was an observation •nstituted to honor Dagon by: But their not-admit•ing of Circumcision was no superstition. When there•ore upon such wretched examples, and reasons as these •re, the Rej is so confident in laying his weighty charge •f Superstition upon us, as that he pronounceth *all the •ater of Nile not to be sufficient to wash us from gross su•erstition,* the understanding reader hath no cause to •hinke otherwise but that even the Rej. may have a •onfident *full persuasion* such as that he buildeth much •n, and yet but hollow empty supporters for the up•olding of it.

9. Such also are his distinctions, whereby (as with a wett finger) he dischargeth the Convocation of all su•erstition, because they impose the Ceremonies, not as •hings *directly, properly, immediately,* but *only consequently, •nd mediately,* belonging to the giving of honor to God. For 1. If they be consequently directed to God in •eaching of men God's will, as the word doeth, they are *•irect* worship unless preaching be no worship. 2. If •hey be worship proper to this office, they are proper worship. 3. If they be worship belonging to the first •able, then they are *immediately* worship: But all the former are true, as was before shown, yet one thing more would be known, what reason the Rej. hath to place the observance of our Ceremony. for the kind of it, in one degree of distance, and latitude: and the rejecting of them, in another? It seemeth to be as if the English day, and night should be so disjoined that our night should be in England, and our day in China. When he further expounds himself we shall be more able to discern his meaning.

10. Last of all, For ending of this question about superstition, I require a resolution of this not-unlike Quaere, which with change of persons containeth the same case. Seeing there be different opinions concerning our Diocesan Bishops places, and functions, eve• among them that make benefitt of them, some holding them to be of divine institution, or else not lawful, so that (as they say) without this persuasion they would give over their Bishoprics, today before tomorrow▪ Others holding them only of human Institution, and yet lawful; Let him, I say, tell us plainly, whether the Prelates of this later opinion may call the other Prelat•*superstitious brethren or fathers,* for holding Ecclesiastical• Bishops of Mans institution unlawful? If not, let no• the Rej. nor his Diocesan be so liberal of this title to others that dissent from them about human Ceremonies as unlawful, except they either think Bishops cannot be superstitious, or that we cannot be wronged with any odious imputation.

CHAP. X.

Sect. I. Concerning Parliaments, and Convocations: answer to 70.71.72.73. of the Praeface.

BEcause the Def. objected the authority of Parliaments, and Convocations for establishing of these Rites, it was opposed by the Rep. 1. that Prelates •n these matters have no respect unto the authority of •arliaments, as appeareth by the testimony of the Par••ament it self An. 1610. in the Records thereof. 2. That •o Parliament doeth allow subscription, and Confor•ity to be urged as now it is by the Prelates. Which also •as shown out of the same Parliament records. 3. That •he Prelates proceedings are so ag^{t}. Parliament Laws, •hat by them they are subject to a *Praemunire.* Now see •hat is rejoined.

1. The first fillip is that though the Prelates regard •ot the authority of Parliaments, yet *that is no answer to •his Objection, these Ceremonies are established by sundry acts •f Parliaments.* Where the Rej. forgetteth that some ar•uments, and answers are *ad hominem,* that is, they re•pect the thing in question, not simply, but as it come•eth from such a man. Now this was the meaning of •he Repl. that objecting of Parliaments by a Prelate, in •efence of Prelates who regard not the authority of Par•iaments, is a ridiculous plea.

2. In the second place, it is denied that the Prelates •espect not the authority of Parliaments, because, forsooth, *they have the kings commission, and Broad seal* ⟨◊⟩ *they are by Parliament confined.* That is; they neglect no• Parliamentary Statutes in all things. For so far as the• can turn any Statute Law to serve their turn, and i• those circumstances which they dare not, for thei• heads, omitte, they follow that which Parliaments pr•scribe.

13. To that first Evidēce which was alleged out of th• Records of the worthy Parliamēt An 1610. it is rejoyne•*that it doeth only prove that the Prelates mistake (if th•y di• mistake) in one point, their own authority given them b• Parliam•nt.* Now if by *mistaking,* he meaneth b•d, and unlawful taking, this which he saith may be granted But if he meaneth an error of ignorance, surely he mistaketh the matter one way or other. For 1. Ignoranc• of the Law doeth not excuse any violaters of the same mu•h less Scribes, and Doctors, Prelates, which use to be among Law-makers, and in Commission for to se• to the execution of Laws. 2. Those that err of ignorance, correct their fault upon information, and knowledge: But our Prelates being diverse times warned, eve• by the Parliament, have not mended, but more violently than before, persisted in, and pursued this *mistaking*▪ 3. Mistaking in matters of such weight, as are so many good men's livings, and *free-holds,* is *a broad fault,* of the same nature (in all Law) with *ill (crafty) meaning.* If the Prelates should take upon them to take away the life of some non-conformists, directly, and by sentence (as they have, in effect, done by long imprisonment, and should be called in question therefore, it would not •elpe them to say, they mistook their authority.

4. It is added here by the Rej. that *the making of Ec••esiasticall Can•ns do properly belong to the Prelates.* But 1. ••cept there be some mysteriall distinction understood •etwixt Canons, and Laws, this is to rob both Par•••meant, and King also of their just authority, that Pre•••es may

usurp it. 2. Say it be so, that it belongeth ••operly to Prelates, for to make Ecclesiastical Canons, 〈◊〉 it therefore belong to them to make *such* Canons? •uppose the Ceremonies to be lawful, have the Pre••tes proper power to appoint any lawful Ceremonies? •hen they may institute, and appoint, in the Def. and •ej. his judgment, not only holy-water and Images, ••roughout all England, but also command that all the •arliament, with the rest of English men, shall be *cir••mcised*; for the Def. Pag. 285. being asked, *whether he •oldeth Circumcision as it is used under Prester John, lawful?*•he Rej. answereth for, and with him, *He doeth so, and you ••y nothing to disproove it*; Insinuating that if anything •e said to disproove it, he is ready to maintain it. Now 〈◊〉 appeal to the first Parliament that shall hereafter be •alled, and in the mean time, to any English man (be•yde those that are resolved to say what Defendants, and Rejoyners will have them) if they believe that the Pre•ates have power, and that from the Parliament, or with •he consent of Parliament, to appoint the people of England, even those of the Parliament it self, to be circumcised? Have the innocent Ceremonies brought us, and the Parliament into such bondage, that at the Prelates pleasure, we must all be circumcised? It seemeth then they are bloody innocents.

5. *The second instance out of the same Parliament Records* (saith the Rej.) *blameth this in the Convocation, that it hath made the refusal of Subscription poenall, with deprivation of men's free-hold.* Which is very true, and due: but not that only; For the Parliament condemneth expressly all urging of Subscription above that *appointed by the Statute of 13* th. *Eliz. which only concerneth confession o• the true Christian faith, and doctrine of the Sacraments*▪ Neither is their mentioning of *free-hold* so to be taken▪ as if they allowed the men should for refusal of oath• Subscription, be deprived of their Copy holds; bu• only as an exaggeration of the Prelates praesumption▪ who do not fear, nor spare to vihlate the fundamental Laws, and Liberties of England, such as that is, fo• no man to be deprived of free-hold, without the Law of Parliament, and a Jury of 12. legal men.

6. The Parliament addeth, that silencing and depriving of Ministers for non-conformity, and non-subscription (without, and against Law) hath been the *great grief of sundry well affected subjects.* To this the Rej. saith, that *so it hath been the grief of those which deprive• thē; who yet deprived thē because they were commanded, leas• their error should be still maintained, and the Ministry of Cōformists contemned.* This professiō of grief in depriving. Prelates, may be likened unto that of Queen Mary's Prelates, who whē they condemned the Martyrs, said they did it with grief. So Gardener in his sentce of condemnation upon Mr. Rogers, the first that suffered under Queen Mary. *We therefore,* said the Bps. aforesaid, *wit••orrow of mind, and bitterness of heart, do condemn thee •he said 10. Rogers, &c.* Unto which may be added M. Fox •his Marginall note. *Theis murderers pretend a sorrow of •eart, and they will not cease from murdering.* But to follow only the Rej. his *so grieved.* It is very goodly *so.* The well affected subjects were, and are grieved, in that •ēse that *scādalizing* is called *grieving:* This scandal was at the Prelates proceedings: The Prelates are grieved for their own fact, but not to repentance, at least such, as they do not repent of. The grief of those well affected subjects stirred up in them, and in the Parliament a serious petition, and endeavor to stay the Prelates violence, and remove the scandal: but the Prelates, though they challenge the power, and care of Ecclesiastical

affairs as properly belonging to them, could never be moved, either by others, or their own praetended grief, so much as to petition unto his Majesty, for the removing of the grievance, but were and are as ready as their Paratours, & Pursuivants to do that which belongs to them about this that grieveth the Parliament, and sundry other well affected subjects. The Parliament grieving with those that grieved, made a good Law to make void the Prelates Canons, as the cause of unsufferable grief: The Prelates, first makers of the Canons, and since urgers of their execution, in which also they often go beyond their own rules (as passionate executioners use to do) and many of them applaud themselves, glory, and triumph in their imagined victory. But it may be those are here meant, who, as D. B. in D. Covel pag. 44. *urging subscription, and conformity, stick not to say the Authority sinneth in not remeoving some of these things.* Now if they grieve for sinning against their consciēces, God give it may be to repentance not to be repended of: but yet this not *so* as the well-affected (of whom the Parliament speaketh) are grieved, by other men's unconscionable dealing. *They are commanded,* fo•sooth; But who procured that command? who should procure the ceasing of that same? And is it sufficient for Fathers in God to say they are commanded by man to undo the ministers, and vex the people of God? Bishop Grindal was commanded to suppress the exerrise which was called *Prophecying*: yet he constantly refused to execute such a command. *Tempora mutantur, & nos mutamur in illis.* But the Prelates, (saith the Rej▪) *proceed•d not against them, because they were painful, and fruitful ministers.* As if the Parliamēt were to be so interpreted, or rather derided! or any but the Devil of Hell would profess such a cause of such proceeding? Wherefore then? *Least their error should be still suffered, and the ministry of others contemned.* It seemeth then that in the Rej: his opinion the Parliament in condemning these proceedings, went about to maintain dangerous error, and to bring conforming Ministers into contempt. But not to speak of his taking the question for granted, viz: which the Ministers held a dangerous error) the Parliamentary way of making void the Canons might have freed the praetended error from all danger, and left no ministers in contemptible conformity, unless some would contemn Christian liberty as having by custom their ears nay•ed to the door of servitude.

7 Concerning the *Praemunire* answer is given, that •f the Prelates be subject unto it, *that is more than the Rej: •noweth; that they might incur that peril upon ignorance; and that by Statute Law the Ceremonies are •stablished, with •he penalty of refusing them, as all men know, and some have •elt at Assizes, and Westminster Hall.* But for the first of •heis shifts, D: B: knows full well (whatsoever the Rej: will know) that Prelates cannot take from any English man his *freehold,* without Parliament Authority, and yet be free from the Statute of *Praemunire*: Now that they do so, the Rej: himself even now confessed. Moreover; who knoweth not that the Prelates do keep their Cour•s, silence, deprive &c, in their own names? which doeth evidently intrench upon the Praerogative Royal of the Crown, and so fall into the *penalty of Praemunire* by the Statute of *Henr.* 8.25. except they can show some special warrant by Statute for so doing; which that they cannot do is evident; because in King Edwards days they were enjoined to keep their Courts in the Kings name; and since that time, have no special warrant, by any Statute, for any such Courts in one or others name. Ignorance is here again vainly pretended, as before was declared. Are the Prelates only ignorant of that which they have so

often been warned, and convinced of in many Parliaments? Now for the establishing of these Ceremonies, with the penalty of refusing them by Statute, the Rej: should have done well, if he had named that, or those Statutes where we may find this done. As for the penalty of deprivation for refusing these Ceremonies, the Rej: confessed before, that the Parliament Anno 1610. pronounced against it, as contrary to Law. If the Ceremonies themselves stand established by any Statute, it must be that of Eliz: 1. But that concerneth the book of king Edward in which this Rej: pag. 54.55. confesseth some vain Ceremones, now removed, to have been prescribed. Now either those *tolerable fooleries* were established by Statute of Eliz: 1. or not these; For no difference is found in the Statute; If those, why do our Opposites refuse them, and yet urge these upon that Law which no more established these than them? The truth is, though the book for substance was in some sort confirmed, yet every *rubrick,* and ceremony which was therein contained, though it was for a time tolerated, was not established. Why else was subscription, by that Statute, restrained only to doctrine of Faith, and Sacraments? If any therefore have been deprived, either at Assizes, or other Civil Courts, for mere refusal of these Ceremonies, (which I much doubt of) that, (without question) hath been by the Praelates procuring, not by such evidence of Law as just Judges require in such wreghty causes. It would also be known what kind of Judges those were which are said to have been so Ceremonious. Sometime it falleth out, that a *Hales* is put out of Comission by a *Gardener,* and another, a friend of Gardener being put in his place, strange sentences follow thereon. At the least, it behooveth the Rej: who allegeth, and alloweth those Judges facts, to show us upon what grounds they proceeded?

8. Against the Convocation-house (as reasons for which the authority thereof is little, or none in men's •ōsciences) some known things were briefly mentioned •y the Replier, to which how the Rej. answereth, it is •ot unworthy consideration. *1. Convocations consist of a •action.* No (saith the Rej.) but of men which *submit •hemselves to the Laws of the Land, and Constitutions of •he Church.* As for the Constitutions of the Church, •hey are the Constitutions of the Convocation; so that •he answer in that part is, *they submit themselves to their •wne constitutions*: To the Laws of the Land that they do not duly submit themselves, it appeareth out of •hat which the Parliament, before alleged, saith; di•erse painful, and learned Pastors ready to perform the *legal subscription,* have been deprived for refusing *•aonicall subscription:* which could not be, if Canons were legal, and their makers obedient to Law. They charge also the bodies, lands, and goods of subjects *further than is lawful,* saith the same Parliament. So that it is by this plain how the Convocations may be said to make a faction even against Parliaments. Yet if they were obedient to Laws, they may (by conspiring for their private ends against the common good) be esteemed a Faction, as those that bare the greatest sway in the Council of Trent, were, and are of indifferent understanding men esteemed. So in Queen Mary's days, the persecuting Prelates, though they submitted themselves to Law, and cried out of others that did not so, yet they were a pernicious faction. And so (it seemeth) was the meaning of the Repl. in this charge, because he addeth for a reason thereof, that they never conclude anything for the *common good of the Church.* 2. *They are servile to those on whom they depend, and tyrannical over the po•re th•t are subject to them.* This the Rej. doeth not deny, but saith; *It may be an error of their persons, not of their Constituti•n.* But what doeth this

help us? If we must be subject to servile, and tyrannical Canons, which come from the error of their persons, their Constitution will no way relieve us. Their Constitution is for substance the same now that was in Queen Mary's days and yet we know what they did, and thereby may conceive what they may do again. *3. They are gross Violators of most ancient Canons, being non-residents, Pluralists &c.* Neither is this denied by the Rej. so manife•• is the truth of it. Only, that he may not be altogethe• silent, he alledgeth that this being true, yet the Def. his speech standeth unshaken, viz. *Theis Ceremonies are established by Canons.* But I think if the Convocations be such as have been shown, the credit, and authority both of them, and their Canons is so shaken, that they can afford little establishment to the Ceremonies i• any free judgment.

CHAP. XI.

Sect. 2. Concerning the good and evil, which our Convocations have done.

AMong the Objections mentioned against our Convocations, one appendix was, that *in memory of man they never concluded anything for the come•on good of the Church, more than by others was better done ⟨◊⟩ their hands: but much evil hath come from them, and more •old, if their commission had served thereto.* Now because •his is a weighty charge, and enough to sleight all their •uthority, if it be true, tis worthy to be severally, and di•igently considered, what their Advocate can allege to the contrary. If in this point he be brought to a *nihil di•it,* then let him forever hold his peace about such Convocations.

1. The first answer is, that *the accusation is not true, un•esse the Agreement of the Articles of Faith, and Religion were not good.* But 1. this being granted to be good, yet the accusation may be true, because this Act of An. 1571. can hardly be said to have been concluded *within the memory of man.* 2. It may well be questioned whether in this, our Convocation hath done that which was not better done to their hands. To which purpose it shall not be extravagant, nor unprofitable, to compare a little the Articles as they were set forth in King Edwards days, Anno 1552. with the edition which the Convocation of Anno 1571. hath left us. In the former we find this Article *De Gratia.The Grace of Christ, or the Holy Spirit which is given by him, takes away the heart of stone, and gives an heart of flesh; such as were unwilling to things lawful, he makes willing; and such as willed things unlawful, he makes unwilling.* Which Article is, I know not wherefore, left out in the later edition. This I am sure of, that if the said Article had been renewed in the same manner as it was first set down, it had been one bar more than now is found against those among us which follow Arminius, and his Remonstrants, & one warrant for public preaching against them, Secondly, in the Ar•i•le of *Justification,* it was before said, that the doctrine by sole faith *in that sense in which it is explained in the Homily of Iustif•cation,is most certain*; Now in the later edition this *most certain* is left out, and for *co sensu* is putt in an ambiguous term *ut.* Whatsoever was the occasion or meaning of this change, the former words were more full against those that broach new doctrines about Justification, such as D^{r}. Jackson doeth in his book of Justifying Faith. Thirdly, in the Article o• Sacraments, the former editiō had, that the efficacy of thē is not *from the work done,which expression (in their Latin) as it is strange, and not known in holy writ, so it carrieth w•th it a sense savouring little of piety, but much of superstition.* Which words, if they had been still retained, (as they are not) some

superstitious conceits about the Sacramē•s might by them have been suppressed. Fourthly, In the Article *De Coena Domini,* the old edition had these words: *Seeing it is required to the true being of human nature,that the body of one, and the same man cannot be in many places at ••ce, but must be in someone definite place, therefore the body* ⟨◊⟩ *Christ cannot be present in many, and diverse places at the ••me time. And because (as holy Scriptures deliver to us) •hrist was taken up into heaven, and is there to remain unto •he end of the world, none of the faithful ought to believe, or •rofesse any real, and (as they speak) corporal presence of his ••esh and blood in the Sacrament.* In the new edition all •his is blotted out: which yet had good use against the •utheran error of Consubstantiatiō. Fifthly, In the Ar••cle of *Traditions,* these words (not found in the former •dition) are conveyed into the later. *Every particular, or •ational church hath authority of instituting, chāging, or abro•ating Cere. or Ecclesiastical rites instituted only by human •uthority, so that all be done to edification.* This addition •emeth to be added for the better advauncing of hu•aine Ceremonies. Sixthly; The Article about the books •f form, is very much transformed to the wronging of •ubscribers. For formerly it affirmed only that the •ooke of service, and that of Ordination of Ministers ⟨◊⟩ *far as c•ncerned truth of d•ctrine* are good &c. but ••ow in the later, this limitation *(quoad doctrinae verita••m)* is left out, and instead thereof is added, that the •ooke of Consecration, and Or•ination containeth ••l things necessary thereunto, and that it hath no•hing in it of it self either superstitious or impious, and •hat all that be consecrated, and ordained according •o it, are orderly, and lawfully consecrated, and or•eined.

Theis changes well considered, I think D. B. himself will confess that there was no great good done in the second edition of the Articles concerning Faith, and Religion: Yet be it so, that this was a good work of our Convocation, what a poor commendation is *one good work,* of a Mother-Church in a whole generation or age of her children?*Tis for the poor to tell their store.* But for a shepherd, in numbering of his flock to see them brought to *one* head, what should he say but bemoan himself with *Alas*! and *weel a day?*

2. The second answer is, that *Convocations do good sometimes, in confirming what was decreed before.* Which is sometime true, viz. If the things decreed before, were of themselves good, and had need of the Convocations confirmation. But sometime such confirmations are only for fashion-sake; As when the Council of Trent confirmed the Holy Scripture, the Apostolical Creed &c. and then there is very little, or no good done, more than was formerly done to their hands. Any other confirmation of good, I do not know our Convocations to be guilty of, nor can I understand, when, whence, and how the Convocation had Commission to confirm anything, without making of new Canons. A Law of Confirmation is necessary to Canons: but Canons of confirmation are not necessary to Laws established. Neither can it be shown that so much hath been given or committed to the Convocation. Nor if it were, could that be done without Canons (in some respect) new. And so much (it seemeth) D^r^. B. knew, from whence it is that he addeth; *Or if they have done nothing, •ecause they have had no commission, to which they are limited •y Act of Parliament, where lieth the blame? If they have •one nothing*! What a miserable supposition is this? To •oe nothing in so long a time, is to be no Synod, no Mother-Church, nor good Milk-nurse, but a dead Car•asse, bearing an empty name of both. If they had no •ommission to do good, they had no commission to be • Mother-Church. If the Parliament

hath limited them •o a commission, it was because they durst not trust •hem without. Yet the blame of not doing good cannot •ye upon the Parliament, because they never sought to •t, or by it, for a commission of doing any good; Nor yet of the Kings Majesty, (where the Rej. seemeth to leave •t) except they have declared what necessity there was •hey should do some good, and to that intent made petition for a commission; Let it lie therefore upon the convocation it self, which repraesenteth, as an Image, or maketh show of some good but doth none at all.

3. The third answer is; That *in the book of Canons were many good provisions for more plentiful preaching, and •edressing the abuses of Ecclesiastical Courts, which would have done much good, if they had been as carefully executed as they were made.* But 1. so there was also in the Council of Trent, many Canons of Reformation, at most of their sessions, nay such, as (without any straining) go far beyond those that are found in our Canons. As for example, in the fifth Session, under Paulus 3. it was decreed that expounding of the Scripture should be diligently observed in all Cathedral Churches, and also in other places where any stipend was, or may be had, and that Praebends, for that cause absent from their Chapiter, should enjoy their dividents, as if they were present. And that all Parish Priests should be compelled to teach their people, at the least on the Lord's day, and in solemn feasts. In the sixth session, the Ancient Canons are revived which were made against Bishops that buisy themselves in Princes Courts, or other where with secular affairs, and so are either non residents, or non-praedicants. In the seventh, it is ordered that all collations of benefices be upon able men, and such as will be resident upon the same, under great penalties. Pluralities also are abolished, or made nullities. In the fifth session under Pius 4. all taking of money for Orders, for letters testimonial, for seals by Bishops, is condemned as simony: Nay, the Notaries, or Secretaries are forbidden to take anything except they have no wages▪ (& then also, not above the tenth part of one Crown) under great penalties. It is also under like penalties decreed, that none be ordained (except upon necessity, and then with patrimony, or pension sufficient to live on) which have not an Ecclesiastical Benefice, or special• charge. Moreover, it is decreed, that honest unlearned Parish-Priests should have learned Coadjutors adjoined to them upon their charges, and that scandalous Priest• should be either reformed, or removed. In the seventh Session, non-residency both of Bishops, and Curates, is again condemned, as a mortal sin. And (which D. Bancroft would have called *English Scotizing, or Scottish Genevating,* if it had been but mentioned in his Convocation) it was appointed, that the names of those which •esired to be ordained, should be the month before, •ubliquely proclaimed in the Church, and diligent in•uisition made concerning their life, and manners. It ••so confirmed that none should be ordained, that is •ot designed to a certain place of ministry. In the •ight Session it is enjoined to Bishops as their *principal •ffice,* to preach diligently in their Churches, and that •n all Parishes at least *thrice a week,* there should be prea•hing. And that one man should have but one Benefice •equiring residence &c. With what sincerity these, and •uch Canons of Reformation were propounded, is to •e seen in the History of that Council. But in verbal provisions it is evident that that Conventicle was not behind our Convocation, but rather led her the way, & taught her how to dissemble as if she had set down among other Canons, *Who knows not how to feign,he knows not how to reign.*

Secondly: That provision which is here added *(if those Canons had been carefully executed)* is as bald as any of the Canons. For 1. the question being of doing good, we are told they proceeded so far that they had done some good, if they had come to execution, that is, to *doing* of good, and not pretending it only. 2. To whom did it belong to see good Canons executed, but to Archbishops, Bishops, Deans, Arch-deacons, which were the makers of them? Had they commission both to make bad Canons, and execute them; but to make only good, and so leave them without execution? 3. This whole Plea is, as if for the cursed fig tree, which brought forth no fruit, one should have alleged that it brought forth leaves, and so made good provision for fruit, if fruit had followed answerable to the leaves. 4. What provision was made for preaching if it were fully •xecu•ed, D. B. in his Apology, in the 67. page of D. Covel, showeth thus. *By the Canons, no piece of the service must give way to a Sermon, or any other respect, which computed with the accessory occasions of Christenings, Burialls, Mariages, and Communions, which fall out all at sometimes, some at all times in many Congregations, doeth necessarily pretend, if not a purpose, yet a consequence of devouring of preaching, and so not widows houses, but God's house, under pretense of long prayers, while neither the time, nor the ministers strength, nor people's patience can bear that task of reading and preac•ing too. Of which intention if we be afraid, who can marvel, that either shall observe my L•rd of London's motion, for a praying ministry as more needful in a Church planted, than preaching, as his speeches since also have professed: or that shall mark how some Canons are planted against Lectures in Market-towns, whereby the light hath spread to many dark places, and withal how skilfu••y all his Majesty's godly purposes against the ignorant, negligent, and scandalous Ministers, have been not so much delayed, as deluded, and the offenders covered &c.* 5. If some little good had come from the Convocation about their Courts, yet that being covered, and overwhelmed with so great evil which came from thence, as the removing, or excluding of a thousand good preachers, the vexing, and disturbing of ten thousand good Christians, (I speak within compass of truth) should •e no more doing of good, than the leaving or sticking •own of a feather was by him that stole the goose.

All these things being will considered, he that should •reach to the Convocation, may well take up, and repeat M^{r}. Latimers words uttered before the same Assembly in the 28. year of Henry 8. *The fruit of your consultation shall show what generation ye be of. What have ye done hitherto, I pray you? What one thing that the people of England hath been better for of an hair? or you yourselves, either more accepted before God, or better discharged toward the people committed unto your cure? For, that the people is better learned, and taught now than they were in time past, to whether of these ought we to attribute it, to your industry, or to the providence of God, and the foreseeing of the Kings Grace? What did ye, so great Fathers, so many, so long a season, so oft assembled together, whereby Christ is more glorified, or his people made more holy? I appeal to your own consciences.* M$_{r}$. Latimer in this charge, excepteth two exploits of that Convocation; *One that they burned a dead man, who had withstood their profit; the other, that they went about to rake another in the coals, because he would not subscribe to certain of their Articles.* Such like exceptions may be made for our convocation, and those multiplied to a great number. But he that should make them must look for no other fee, or thanks, for such allegations, than Latimer

was rewarded with, who (not long after this Sermon preached) was driven not only to cease from preaching, but also to take up his lodging in the Tower.

CHAP. XII.

Sect. 2. Concerning worship answer, to the Rej. premonition, Pag. 123.124.125.126.127.

WE here have the Rej. again entrenching himself, and raising up many distinctions and definitions, as so many blinds, as it were, that the ignorant sort, and such as are more weak in judgment, might not perceive, how the evidence, and strength of the arguments, which are leveled directly against the Ceremony. come in upon them, and prevail against them: As also, that in the tumult, and lumber of these distinctions, being thus hurried, and hurled together, those answers which are lame and wounded, may creep away, and escape in the crowd, unseen and unsuspected by the most, who either have not skill, or will and care, to examine things, before they pass, but are content, rather to take these conceits (which are accompanied with ease and quiet) upon trust, then to put them to the trial, or themselves to trouble & vexation, if they prove not true. And because this head is of wayght, & worthy the scanning, we shall therefore take into further trial, and examination, what ever principles or authorities the Rej. hath set down, either in the premonition to the second argument, or in the beginning of his *treatise,* touching kneeling at the Sacrament. That we may thereby discern, what succor the Rej. his cause is like to find, when he thinks to shelter under these outworks, which he hath reared up on •urpose to be his sense.

Worship generally taken, is thus by him defined, Pag. 123.124.

Worship is the performance of respect, unto anything or person, according to the estimation and dignity thereof.

The terms of which description, are so loose and •yde, and so far from laying out the bounds, of the ••ing described, that like a *ship-man's hose,* you may apply ••em to what you will, rather then to the purpose in •nd: A man hath estimation, of his life, his goods, his •ood name, answerable to the worth & dignity of thē, •nd doth accordingly perform, that respect, that is fit 〈◊〉 caring for them: doth he therefore worship his house, •is goods, his lands? Nay any Christian heart, esteems •nd performs respect to the worship of God: doth he ••erfore give worship unto worship: The Rej. therefore 〈◊〉 to be desired, to make accurate descriptions, if he de••re to give satisfaction to a Judicious reader. Lastly we •ave here things & persons made the object of worship, •nd yet in the division immediately following, we are •aught, that *worship distinguished according to the object,*•nd that truly: is *either of our fellow Citizens, and so civil,* 〈◊〉 *of our God, and so divine:* In the definition things and •ersons are the object: And now in the division only •ersons are the object, and things not mentioned: how this *quicksilver* will be soldered toge•her, I see not.

Worship according to the degrees, is divided into veneration which is a due respect of God's ordinances or app•rtenances to his service or adoration which is due to God alone.

Its a received rule, that degrees vary not the kind of anything, but the quantity of it: As the diverse degrees of heat, or cold, in several things, degrees of whytenes in several walls, none of these degrees declare diverse qualities for kind, but diverse quantities and measures of the same kind of quality: as one thing is more o• less hott, but both have the like heat, for kind of it whence it follows from the Rej. his ground, that *veneration* and *adoration* differing only as degrees of worship, they are both of the same kind, and then *veneration* being due to the *ordinances, and appurtenances thereof,* the essence or kind of true divine worship, is due to some creature beside God, which not only religion & reason, but all the world of Orthodox Divines deny, and the Rej. I presume also in cold blood will do the same.

3. Third division is: Divine worship is either principal• or subordinate: Principal is that holy reverence and respect of the Divine Majesty, which is inwardly performed for his honor: either by the understanding, or will and affections: And this may falsely be pretended, but cannot be falsely performed.

I will not here be curious to pursue all the opē weaknesses of these expressions: Only let the Reader take notice, that the Rej. makes those members of a distinction, & so, such as should be opposite one unto another, which are yet in subordination, and that by his own •ermes: for he makes one part principal, and the other •ubordinate to it, and so in agreement with it, which •o reason will allow: As though one should divide a •iving creature into that which is principally so, as a •an, or that which is subordinate, as the faculty of ••ughing, which is a token of a man: And that which ••rceth him to these inconveniences, is the fear, least 〈◊〉 should make external worship, true worship, in its •wne nature, as conceaving, a back blow is coming to is cause by that means.

2. I will not here ask, by what rule he makes *reve••nce* the Genus to principal worship, when the verdit •f all writers, and text, casts religious reverence, as a •roper duty in the third command, whereas principal •orship, is made general to all the first table, and so the •ore particular is made a *Genus* to that which is more •enerall then itself: I suppose this is the Rej. *phrasio••gie,* fitter for a declamer, and one that should descant •hen define: 3. let it here be remembered, that the in•ard acting of understanding, will, and affections to•ards God, is made the proper *form,* and that which •ives *specifical* being to principal worship, because we all have use of this hereafter.

Only that which is most remarkable, and exceeding •oubtfull (& therefore desired proof and confirmation) that which is added, in the following words, viz. *In•••nall worship cannot be performed falsely*: which is a cōceit •eyond my shallow apprehensiō, & therefore, at his next •joining I desire to be satisfied in some particulars.

1. He that acknowledgeth one God, Eternal, Almighty, &c. and two persons: but conceaves the Holy-Ghost, not to be a distinct person beside them, but a work proceeding from them both, and so also depend• upon the Godhead thus apprehended: whether dot• such a man, falsely conceive of God, and falsely worship him: making no expression of this his conceaving o• dependence.

2. If there be the same ground and reason, to make false internal, as external worship, then the one may be as falsely performed as the other: but that there is the same ground for both, let any man compare them together, and it will appear at the first view: For the heart, can, and doth go aside as many ways from the rule, as the outward man doth, or can do: A man may fear God, upon a false ground, after a false manner to a wrong end: as well as preach, or pray upon a false ground, after a false manner, to a false end: So that I see no color, nor can conceive, how those words can be excused: *Internal worship is true, or not at all: Imagnary internal worship is no worship.* For there is nothing, that can be called true, being ordered a right, according to rule, but there is a falsehood, which will arise by the wrong ordering, and ill disposing of the same thing: At a word, as every *proper axiom•* admitts of a contradiction, and so of a falsehood necessarily: so likewise every indiduall action, which can admit of alteration, must needs admit of a wrong, as well, as of a right disposition, and by consequent of a falsene• which may besall it in that kind.

3. All lifting up the honor of another, to whom, •n way of homage we present our services, that is, wor•hipping of such a party in our intent, and according to the nature of the action: but false conceaving of the •rue God, and fearing of him, upon false grounds is the •ifting up of the honor of God, in the intention of the person, and nature of the word: and therefore it must needs be worship of God, for of no other, it can be, as being tendered to him, but its not true internal worship, and therefore it must be false.

Lastly, if this be not at all false worship, then at all, it is no sin, and so must never be answered for, because unto any other head beside that of false worship, it cannot be referred.

Subordinate worship is that which is done in token, and testimony of the sovereignty, we acknowledge in God, and of our dependence upon him.

Here again, we have the like phrasiologie, words without wayght of reason, in describing or defining the thing intended: For token and testimony are too large and loose expressions to lay out the nature of this worship: Because 1. a man may several ways give a token, or testimony of his acknowledgment, and dependence, and yet in none of those ways be truly said to worship i. e. as by some pledge, by his hand writing, and seal annexed testify, that he doth thus acknowledge and depend, and yet none of these ways he worships: 2. Take actions in this reference only, as they look to our inward dispositions by way of testification, or signification, they are not worship, (I say go no further then that reference) but as they are presented as some services to God immediately, and as by him instituted and required.

True external worship is said to be made up of 4. things: A person holy, 2. action and manner warranted: 3. end right, 4. the present intention of the worshipper bestowed, and employed upon the service.

Where let it be considered, how he *broils* things of all kynds together, contrary even to their nature, and right reason: In that he requires the inward holiness of the person, and his gracious acceptation with God: and secondly the present and religious intention of mind, as

necessary to make up external true worship, which mixture and constitution, even the names of the things gaynesay, and their natures will not endure.

For 1. that which was the form, and made up the proper nature of internal worship before, that cannot constitute external worship, as common sense teacheth▪ but the inward performing of reverence, (and consequently present religious intention, which is of that kind) was made the proper form of internal worship, by the Rej. his grant.

2. All outward actions, in the frame and constitution are liable to censure of the church, either for approbation or reprehension, but the sincerity of heart, and intention of mind, the church cannot take notice •f nor pass a censure upon, provided the outward ex•ressions do not fail or be a wanting.

3. A man may be *bonus ethicus,* and yet not *bonus Theologus,* i. e. a well cariaged man outwardly, express•ing both the sense and practice of religion in his outward demeanor: And yet not be a a sincere hearted Christian: So a man may be a member of a congrega•ion, and behave himself outwardly beyond exception, •nd yet want, both an upright mind, and intention sin•ere: So that though they be rejected of God without •hose, yet the fault lies not in the outward action, but in the inward & spiritual work, which God approves, and takes his complacency in, yet he looks upon these, and loves them so far as they be suitable to their rule, as he did in the young man, Mark 10.21.

At a word: an action may be done by the rule of Ethics, or the rule of outward ecclesiastical policy and church discipline appointed by Christ: Or lastly by an inward spiritual principle of grace: The two former, may be true without the last, though a man's sins in separating the last from the first, because though the first be good in their kind, yet they are not sufficient: the former therefore are to be continued, and the sin in the last to be reformed: Hence the Prophet Isaiah 1.16. *Put away the evil of your doings,* the Lord enjoins thē not to take away their *works,* but the evil of them: as though he should have said; sacrifice still according to rule prescribed; choose a sacrifice without blemish &c. for the matter; offer it according to rites appointed, for the manner, as before, but being also a heart humbled, a life reformed, wherein you have hitherto failed, keep that which is good, and add that which is awanting.

4. Lastly, when an unregenerate minister (gifted sufficiently for outward expressions, and called by the church) shall preach, administer the sacraments, beyond all exception to the eye of man, and to the approbation of the church: I ask: whether the true matter and form of right administration, may not undoubtedly be concluded to be there, so far as those services are external.

I presume the Rej. will distaste the contrary conceit, and scorn to entertain so silly an imagination, as to affirm, that a wicked man, cannot be a true minister, or his actions performed unreproveablely in that kind, by what man can see, to be true ministerial actions.

If this he grant, which cannot be denied with any color, (and if it be, I shall be ready to make it good) I then reason.

Where the true matter and form is of external worship, there is the true complete nature of external worship.

But in the administration of the Sacrament, &c. by an unregenerate minister, there is the true matter and form of true worship.

Therefore in the administration of these by an unregenerate minister, there is the true complete nature of external worship.

To this place appertaineth that expression in his premonition to the receiving of the Lord's Supper, cap. 3. pag. 3.

External worship of God is some outward action, done in relation to the internal worship: which (viz. the internal worship) gives subsistence to it.

Concerning which passage, I desire one case may se•iously be considered, and it is this: Whether is it not •ossible, that a man (either out of ignorance as not •nowing, or out of lase fear dissembling) may kneel •own before an Idol, as Idolaters do, perform and express according to their manner all outward actions of reverence, and yet keep his heart, mind, & affections, •nwardly acknowledging and loving of God.

That this practice is possible, nay too ordinary, that the heart may be carried one way, and the action another way in appearances, needs no proof, since each man's woeful experience gives undeniable evidence thereof: Hence then I reason.

If an action may have the real subsistence of superstition, without the intention of the mind, the work of heart and affection: then without these hath it the subsistence of external worship.

But without internal worship: to wit without, nay against the intention of mind, the work of my heart & affection, the action formerly mentioned hath the subsistence of real superstition.

Therefore without the internal worship, the external hath subsistence.

The fourth division: External worship is either mediate, or immediate: mediate, when any duty of the second table is perform• immediately to man, but out of conscience, and in obedience to God, to his honor.

In this division of mediate, and immediate worship used by some Divines: The name worship, must need• be taken (by a *synecd.* the part putt for the whole) fo• obedience in general, and so they are to be understood and not in propriety of speech: For that which comprehends both the tables of the Decalogue in it (as in this division worship doth) cannot properly be referred, either to any one command, or any one table: And in this construction, it serves nothing to the Rej. his purpose, but only to fill up place, & make up the number of Divisions, which is the ready way to confound the reader: And that the Rej. cast lotts almost what to say, it may appear, in that, he who makes external worship the *Genus* to *mediate* and *immediate* here: Elsewhere in his premonition to the receiving of the Lord's supper, he makes

immediate the *Genus* to *external* and *internal,* so curious is he in his distributions, that in his sense, you may make the whole the part, the part the whole: And if in such Divisions there be like to be true sense and solidity, let the judicious reader determine.

But let us come more near his particular explication, which is this: *That's mediate worship by the Rej. his definition when any duty is done to our brother,but in conscience to God.*

Where I desire to be informed at his next rejoy•ing, whether he make this worship to consist, in the •uty discharged to our brother or in the conscience to God, used in the discharge thereof: The former (I sup•ose) he neither will, nor can say, (though he can say ••range things, for then worship should first be tendered 〈◊〉 man, and to the Lord at the second hand.

I conceive then he must affirm the second, and •ace the worship, in the act of conscience, carried by •ertue of a command: but then let him tell us how •his can be called external worship, or can possiblely •ccord with the words of his definition going before: •xternall worship is, *the performance of an outward action,* 〈◊〉 he defines, but I assume, the inward work of con•cieoce, is not the performance of any outward action, ••erfore external worship cannot consist in that.

And yet if this was granted, which sense gaynsayes, •ee how unhappy he is in his expression, for neither in •his would any worship properly appear. That which •ppertaines to the right doing of every act of obedi•nce as such, that cannot make up the proper nature of •orship: but to be done in virtue, and so in conscience of God's command, belongs to every action of the Decalogue: what ever is not done of faith is sin Rom. 14. last.

The fifth Division. Immediate worship, is either properly so called or else reductively.

Proper immediate worship, is any action done to the honoring of God immediately, and in that act itself, 〈◊〉 are all such ordinances, which God hath appointed.

Improper worship is any act done, to the honoring of God by the orderly, and comely usage of his own ordinances which because they point at God's honor in their remote end, as they determine their first end, and use upo• men, as tending to order, decency, and edification, an• therefore but improperly acts of worship.

It is the nature of error, ever to be unlike itself, and he that goes out of the rigth way, will cross himself commonly in his going, and this is the reason; the Rej▪ doth so often interfere in his discourse, and which is his exceeding ill happ, though no occasion require it, he cannot conceal these crasy, and ill jointed expressions we shall therefore again, lay open the whole frame, tha• the description may be half a confutation:

Divine worship proper to God pa. 124. sect. 5. mark those words (*proper to God)* is

- principa
- subordinate & external, and tha•

- mediate, done to man immediatel• but in conscie•ce to God, and ⟨◊⟩ honor,
- immediate
  - proper
  - improper determi•••• their use & end ⟨◊⟩ mediately upon ma•.

Where some things in the general are very observable.

1. That *improper* immediate external worship, is divine worship *proper* to God: this conclusion will appear, to any, that will but wisely apply the special and general together, according as they be rancked in the foregoing delineation.

2. That improper *immediate* worship, is *mediate* worship; for thus I reason: That worship which is immediately done to man, but in conscience to God, that is mediate worship, so the Rej. description teacheth: but improper immediate worship, is first done to man, so the very express words of the Rej. declare evidently: *•he acts of improper worship determine, in their end, and use upon men.*

Therefore *immediate* improper worship, is *mediate* by the D^rs^ dispute.

If it be here replied, that the actions which make up mediate worship, must be actions of the second table, not of the first, as these be: I answer; It is the verdit of the word, and the common consent of all Divines, that all the actions and duties, which concern our brother as the next object and end, and so determine upon him are required, and regulated by the second table: since therefore these things of comlines and order, are of this nature, by the Rej. his grant, I do not see, how it can be avoided with any color of reason, but they must be commanded in the second table, and so come under the definition of mediate worship, directly contradictory to the Rej. his determination.

I might also putt the reader in mind, of these twicesod-coleworts, that are set again before us: viz. this misty distinction of properly, & reductively, which like a *vagrant* wanders up and down in every coast, and therefore should be whipped home to his own place: For it is propounded & applied upon the like mistake, that formerly it was pag. 37. in the division of Ceremony. And is here, as it was there, void of all art and truth.

1. *Voyd of Art:* For what reason, or rule, doth allow, any reasonable disputer, to make a distribution and so an opposition of parts, that are in consent, and agreement one with another, such is this here propounded. Worship is either proper; as God's ordinances, or improper, as the adjuncts to these ordinances, which appertain thereunto: As if a man should say: Ther be two kind of byrds, either an eagle, or her feathers.

2. *Its void of truth:* For whoever accounted all the civil circumstances, and attendants of decency in the discharge of God's worship to be worship. The band the preacher useth, the doublet he wears are decent attendants unto him, in preaching & praying, and it would be exceeding unseemly, to see him naked in those parts, rudely presenting himself amiddst the

congregation, in the work of the Lord, yet did ever any, before D. Burgess say, that the band and doublet of the minister, were improper immediate worship.

A midst these many mistakes, we have a ground of grant from the Rej. his own words: That kneeling in the act of receiving, cannot be improper, but proper worship: For we kneel not either, to man or to the bread, but to God directly, and it is to lift up his honor immediately in the use and end of that action, and •herfore it cannot be improper, but proper worship.

Anna her example of serving God with fasting, and prayer, comes after to be scanned in the next section, only before we end, lett us consider in a word of that passage which the Rej. hath pag. 126. *To the proper, circumstantial or accessory worship: the permission of God, and a right intention, and use, sufficeth to legitimate them.* Join we unto these words, the definition of *immediate worship,* under which all these *improper circumstantial worships* are ranged: viz. *Immediate worship is, when any act of obedience to the first table, is performed to honor God:* out of which I thus reason:

Every act of obedience to the first table, is not only permitted, but required in the first table.

But the acts of improper immediate worship are acts of obedience to the first table: therefore they are not only permitted but required.

To this place belongs the considering and discussing of the variation of that phrase used in the premonition, *touching kneeling at the Sacrament,* cap. 3. p. 3. *False worship, is said to be of the will of man merely, True, is said to be according to the will of God wholly.*

The mistery is, that no worship is false, which hath anything in it of the will of God, And there is some worship true and good, which is not of the will of God as a cause, but only according to it, as not hindering or forbidding: This is the Papists plea just against our Doctrines for their traditions. Gregor. de Valent. Tom. 4. Disp. 6. Q. 11. P. 1.*Christ doth not forbidd that we make such addition of worship, which doth not repugn to the law, but consents to right reason, and so to the will of God.*

So Estius in Tit. 1.14. *The Scripture so far as it speaks in the worst sense, touching the precepts and traditions of men,it always understands such, which are so appoint•d and commanded by men, as that they nothing at all conduct unto piety, or plainly oppose both it and the law of God, such which proceed from a human spirit or appetite, to wit so far as a man is acted of himself, and not of God. So the Rhemists on Math. 15.9.*

The contrary assertion is the received doctrine of our Divines for, and out of the word of God against the Papists, and one fundamental principle of reformation.

So Luther Gen. 21. *This is one main principle of the doctrine we profess (against the forged superstitions of the Papists) that we undertake no work in the things which appertain unto worship, concerning which we have not an express command of God: No man can boast of the performance of any worship, unless he be wholly as it were clothed, and confined within the compass of the word.*

Hitherto also, is to be added, that distinction which is last mentioned by the Rej. in the forenamed place in his premonition for kneeling at the Sacram. Chap. 3. Pag. 3.4.

Immediate true ext•rnall worship, is so called in respect, ⟨◊⟩ *of the means, or manner of worship, and that which ••ecteth means, is said to be grounded either on special ••mmaund, which is properly, in and of itself worship, or upon* ⟨◊⟩ *allowance only, as touching the particular, which is ••rship* per aliud, *by virtue of something else.*

1. But first, there is internal means, and manner as •ell as external, 2. the manner and means do de••nd on God's command and allowance in that also: Immediate worship in regard of the means of wor•••p, is just as much, as *immediate mediate worship*: And is suiteth well with that distribution, which we met ⟨◊⟩ , in the former section of significant Ceremonies, to *significant* and *non significant*: 4. When as the Rej. ⟨◊⟩ much to this distinction of general and parti••lar command, he should have told us, whether he •eaneth by the general, the Genus or the kind im•ediate, and next, or any other how remote soever: •he former sense will not help our Ceremonies, the ⟨◊⟩ will serve at a lift, for many popish Ceremonies as ••ll as ours, since God's command doth not make any ⟨◊⟩ immediate worship, in, and of itself, for then the ⟨◊⟩ of a murderer should be worship, in, and of it ⟨◊⟩ : 5. What reason or sense is there, that God's come••und should make a thing worship of it self, and God's •••owance should make it worship by virtue of some••ing else, when as the commandment, doth no more •••pect itself or other thing, then the allowance. 6. Al••wance of this or that in general without allowance ⟨◊⟩ it, to be worship, maketh nothing at all to be worship.

7. It may justly be questioned, whether the Rej. ⟨◊⟩ this distinction of command and allowance, do no• symbolize with the Papists in their distinction of commands and counsels.

For seeing this Popish distinction, cannot be avo•ded, but by another betwixt a common precept, and particular, according to the circumstances, Iun. Cont. lib. 2. To. 9. and no worship or good work can be without one of these precepts, certainly this worship upo• allowance, without any particular precept, can neith•• be worship nor good work. 8. I ask whether that institution of worship which is grounded on allowanc• be a work of obedience to God or not? If it be, the• surely it hath a command and not an allowance onl• If not, then either let works of *superarrogation* be a•mitted, or this institution cashyred.

The immediate external true worship in regard of ma•ner, is said to consist in a reverend usage of prescribed woe•ship, according to order and decency. Where observe• that worship being formerly defined by an action, ⟨◊⟩ here specifyed by a manner, whereas the manner of ⟨◊⟩ action, is not an action, at least every manner is not ⟨◊⟩ 2. That in the manner here specifyed *(reverend usag•)* the usage of an action differeth not from the action b• only in reverence, which is a common adjunct of a worship, and therefore maketh not a distinct worshi• 3. That civility, order and decency is required, in th• usage of prescribed worship, and so worship in regard ⟨◊⟩ the manner though it be religious, may be called c•vill: yet let the Reader be admonished, that under the••••re words of *reverend manner, order, decency* of wor•••p, much sacrilegious worship is mayntained by the ••pists: As our Rhemists on John

6.58. have discovered, ⟨◊⟩ nature therefore of the things themselves, should be ••nsidered, and we should not suffer ourselves to be •used by words. That which is quoted here out of D. ⟨◊⟩ , will occasion the reader to look upon the place, ••edull. lib. 2. c. 14. th. 25. the words of that position ⟨◊⟩ these: *Although these circumstances of time, place and •er like, are wont by some to be called rites or religious ec••esiasticall ceremo., yet in their nature they have nothing,* ⟨◊⟩ *is proper to religion, and therefore religious worship doth* ⟨◊⟩ *properly consist in them, however by neglect, and contempt* ⟨◊⟩ *such circumstances, the sanctity of such religious worship, is* ⟨◊⟩ *some sort violated, because the common respect of order* ⟨◊⟩ *decency, which do equally agree to religious and civil ••tions cannot be severed, from religious worship, without di•inishing of the sanctity and dignity of it.* What can the •ej. gather from hence, but that these circumstances •re not worship, being only so required to religious •ctions as they are to civil: If his argument be this: they •re not properly worship, therefore worship, it is ridicu•ous: If it be thus framed; they are commanded in ge•erall, therefore in their general nature, & in respect of •heir utmost end, they must be vouchsafed, the title of •ivine worship: He may as well conclude, that the office •nd act of a Justice of *peace,* or *Constable,* nay a *Hangman,* must be vouchsafed the same title of divine worship, for these are commanded in general, and their utmost •nd ought to be the honoring of God, and sometime they may have reference to something done in the worship of God: In the last place there is a *memorand••* added, that the same human Cere. which is a worship in regard of manner, may also be worship in respect o• a mean, but *not of, and by itself.* This is as much to say That the last distinction betwixt means and man• is not distinct, and that a human Ceremony canno• be grounded on God's special command, the late• whereof no man ever doubt of, and the former, I do• easily assent unto.

SECT. 2. Concerning the ex•mplyfying of the former distinction of worship by instances, and confirming of it by witnesses in the same treat: Cap. 4.

HAnna served God in fasting and prayer, Luc. 2.3• Fasting here *was worship,* saith D^{r}. B. in some• sense, or else S. Luke was deceived. Whatsoever becometh of this consequence, the example fitteth not our Ceremo. for though D. B. hath often exhorted his Auditors to worship God in fasting & praying, in the same phrase, yet (I dare say) he never exhorted them, or any ministers to whom he hath preached amongst others, to serve God in Surplice and Prayer in crossing and baptizing, how much soever he favoreth these Ceremonies: The strange bleating such a phrase carrieth with it, would have amazed his people, and affrighted the ministers, and discredited his ministry: by this alone it appeareth, that the example of fasting is abused, when it is paraleled, with cross and surplice: 2. The consequence is all too peremptorily followed, *or else S^{t}. Luke was deceived:* I should rather think, that D.B. may be deceived in his interpretation of S^{t}, Luke: The phrase which S^{t}. Luke useth, doeth no more urge us, to make fasting worship in any sense, then S^{t}. Paul his phrase Eph 6. *Watching unto all supplication with perseverance,* doth constreyne us to make perseverance, or watching a worship, distinct from supplication: Or then, the same Paul's phrase Acts 20.19. serving the Lord with many tears and temptations, do make temptations a special kind of worship. 3. Fasting may be called worship by a trope, as being a special adjunct of some extraordinary worship, and yet not be a special kind of immediate reductive worship, or any other kind. 4.

The truth is that fasting, is such a help to extraordinary humiliation, as moderate fasting, is to extraordinary thanksgiving, and therefore is no more worship, then Christian fasting: And to this purpose do our divines answer, concerning this place, which is ordinarily objected by every Papist, as here by the Rej. See Chemnitz upon these words: See Polanus, Syntag. lib. 9. cap. 8. *Fasting is a help to prayer,a sign of humility and repentance, but is not a worship of God.* 5. Fasting such as Annas was, is not a human institution, as our ceremonies are, but partly natural, when the whole man is taken up with greater, and more instant employment, exclusive of all ordinary refreshments: and partly of Divine application, in extraordinary humiliation, so that it hath ground and example both in the O. & N.T. which our Ceremonies are destitute of.

2. M^{r}. Cartwright (many degrees and ages distant from S. Luke) is brought in next, acknowledging circumstantial worship, only allowed in the particular, though commanded in his kind in the second command: Now I have at hand, only that edition of Mr. C. his Catechism, which was printed Anno 1611. and therein I find no such thing, upon occasion I will seek for the other edition: In the mean time I find there, that all will worship, how great a show soever it makes, is condemned and images (in special in God's service even as lay-men's books) which the defendant defend, thand the Rej. rejoyneth for. 2. Suppose he grant a circumstantial worship, what is that to worship invented by man: There is no doubt, but some parts of God's worship, by himself instituted are comparatively circumstantial, but what is that to man's invention. 3. There is a mighty distance, betwixt the general of kneeling at prayer, & such like gestures, intended by M^{r}. C. (if he name circumstantial worship,) and the general of Cross and Surplice, as there is betwixt the general of this and that father, and the general of all *entia* and things, that have being: This testimony therefore maketh nothing to the purpose.

The *third witness is,* Chamyer, Tom. 5. l. 20.4.5 *affirming that arbitrary vows are worship of God not* per se, *of themselves, but by accident, and for some other thing,* where to omit the translation of *per se, of themselves,* which *should have been by themselves* betwixt which there is a great difference, (as betwixt a body living of the soul, and by itself.) Chamyer in that very place, if his whole sentence be expressed (which neglect, if it had been the Replyers, we should have heard outcries, proclamations and invective accusations enough) I say •his whole sentence is contrary to the Rej.: His words in sum are these: *To vow,and to perform are elicited acts of religion, because by themselves and properly they appertain to religion, but the actions that are vowed, are imperated by religion, and belong unto worship, not properly, but by accident, those formally, these materially.* He doth not speak of vows, in that part which the Rej. quoteth, but of things vowed, nor doth he acknowledge these worship, otherwise then the matter of an action, is an action: It were not far from his meaning, if one should say, this bakers bread, and that vynters wyne, is a Sacrament materialiter and *per accidens.* Lastly he doth not speak of any worship *elicitus per accidens,* such as immediate Ceremonial worship is, but only *imperatus* ordered and directed, such as service to ones father or friend may be, and is not this then a worshipful testimony for Ceremonies, invented by man and made formal, immediate reductive worship.

Junius in the fourth place is brought in, testifying, that the human feasts of the Nativity, and Easter, are not worship properly, but it may be figuratively: And what is that, I wonder, to immediate reductive worship of human invention: Worship figuratively so called, is any matter, instrument, subject, adjunct, effect or even similitude of worship: Are all such things immediate reductive worship? Just as bread, pottage, wyne, oil, or meat, having touched the skirt of a holy garment are holy, Hag. 2.12. Thus the words and wildernesses where Christians meet, may be called worship figuratively or by a figure, the place being putt for the thing done in the place: thus the ringing of the Bell, before the Sermon, may be called worship figuratively, because it is a sign civil to give notice that such a service will be: And hence it is that *Junius* doth in the same place affirm, that such observations are only *contingent accidents,* or adjuncts to worship. The same *Junius* doth explain his own meaning controv. 5. lib. 2. c. 16. n. 18. warning us to distinguish betwixt *actions of worship,and such which are done in order unto worship,* adding moreover this: *Actions of worship, what ever are not commanded of God are forbidden, for as touching such, nothing can be detracted, added, altered:* and in Levite. 9. *No right way of disposing God's servants to his worship, can be invented by man, but that, which God himself hath prescribed.*

Polanus is next, who (saith the Rej.) *in his syntagme defineth true worship of God to be the performance of what he hath commanded in obedience to him, to his honor, yet in his partitions pag.* 128. *he saith, that an ecclesiastical rite or Ceremony. is outward worship of God, not forgetting or crossing himself, but taking the name of worship in one place properly, and in the other improperly, or reductively.* Where it is to be noted, that Polanus saith nothing of improper, reductive worship, but those terms are putt into his •outh, or thrust into he speech by the Rejoyner. 2. Po••nus writ his partitions, when he was a young man, 〈◊〉 divine, but his Syntagme was his last work: If ••erfore any crossing was found in these two wri••ngs, his Syntagme was to be taken, as his more mature ••dgment, and preferred as his last will and testament. 〈◊〉 . In this his Syntagme lib. 8. c. 1. he hath not only 〈◊〉 definition of worship, contrary to the Rej. his *tenet,* 〈◊〉 *many other Items:It belongs to the substance of a good •ork, that it be commanded of God, and therefore its requi•e, that the worship of God, and everything appertaining ••erunto be commanded: Actions indifferent, are not the •orship of God &c.* 4. In the place quoted out of his par•ons: *That an ecclesiastical rite is outward worship,* he •oth not cross himself, for what he there meaneth by 〈◊〉 ecclesiastical rite, he showeth in the specialls, which 〈◊〉 after setteth down, as *sacrifices* &c. though he mingeth some human feasts, with the ordinances of God •or his method sake, never intending to make such ce•emon. as ours lawful worship, and therefore opposeth •is ecclesiastical rites to those duties, that are perfor•ed only by speech: as Invocation, confession, thanks•iving.

6. *Fenner* (saith the Rej.) *maketh bowing the knee or •ead, lifting up the hands, or eyes, to the parts of external •orship:* But what consequence is there from natural gestures, to cerem. instituted by man? From actions par•icularly commended unto us in God's word, as outward worship, to such as their patrons can find no all•owance for, but in a remote transcēdent racked Genus?

Tylenus (a man, that D^{r}. B. should rather have written against, for his errors, then alleged against other• for his authority) is in the seventh place brought in saying; *that a vow of a thing*

not commanded, is worshi• only by accident, Syntag. par. 1. dis. 42. th. 17. Yet 1. 〈◊〉 *doth not say,it is worship, but that it cannot be called worshi• but by accident.* 2. He giveth this limitation, *so far as* 〈◊〉 *may, some way be referred to worship, as an arbitrary, contingent, indifferent mean.* Such as in prayer the choosin• of the word, forgiveness, rather then pardon, is in th• petition of remission of sins. 3. The worship 〈◊〉 speaketh of, is not immediate in his opinion, as appe•reth disp. 40. th. 16. as it is in the Rej. his divisions: Na• Tylenus is so wise, as to say, that the most proper an• immediate acts of religion, do not respect God *per se,* 〈◊〉 and of themselves, Ibid. th. 18. is it any wonder then, 〈◊〉 granteth a worship, not in, and of itself, but by acc•dent only.

Bucanus is the eight witness, and yet nothing out of hi• is brought, *but that ecclesiastical rites, are not worship* 〈◊〉 *themselves, and as a work done.* Did any of us ever affirm• they were such worship? May be the Rej. would gathe• from thence, that there is a worship, which is not of i•self, and as a work done such, which (though it canno• be gathered from that phrase, with better reason, the• if from this, that faith (doeth not justifye of itself, an• as a work done, he should conclude, that some grac• there is, which justifieth of itself, and as a work done yet we may well grant of false worship: But see how unhappy the Rej. is in his wrested allegations. Bucan•• 〈◊〉 the place quoted Loc. 43. q. 20. give•h 1. this *caveat:* 〈◊〉 *laws appointed for order, and comlines sake only,are* 〈◊〉 *of divine w•rship: 2. It should be provided, that in* 〈◊〉 *of a grave, seemly, and profitable order, those things be* 〈◊〉 *instituted, which are unprofitable, foolish, ridiculous stage•y like: And of this sort are those, which the Papists come••und, concerning the difference of days, and garments:* 〈◊〉 the same Bucanus Loc. 33. q. 15. *In things appertai•••g to worship, we must attend for direction only unto the* 〈◊〉 *of God, and not to human traditions: No observance* 〈◊〉 *to rites, whereof some are foppish, vain, and light,* 〈◊〉 *either in regard of themselves or some other thing su•••stitious, amongst which he reckoneth, the ma•ing of the* 〈◊〉*, holy-water, the consecration of altars, and magistrall •••erminations.* And that lawful rites of order, are to be ••served, *not in regard of themselves, but by the law of cha•••y:* where he plainly showeth, that *per se* is not always 〈◊〉 to relation *ad aliud,* as the Rej. understands 〈◊〉 . The same Buc. also, Lo. 47. qu. 65. giveth this rule: 〈◊〉 *human ceremonies ought to be used, but those which are •••ointed, and commanded by the authority of the son of* 〈◊〉 .

The last witness is Melanchthon, who faith in one place: 〈◊〉 *man may not institute any worship of God, i.e. works ••ich God so alloweth, that he holdeth himself to be honored them of themselves, or whose immediate end is, that God* 〈◊〉 *be honored by them*: As if we did hold the contrary, 〈◊〉 is not this testimony wisely alleged, that all men 〈◊〉 his opposites may grant, and the grant of it, nei••er hurts them, or helps him: Nay take away that clause, *God's allowance and holding himself honored,* which no human institution can infer) we say that our Ceremony. are such, for it is as an immediate end, of all mystical teaching rites, to honor God, by them and in them as of the word, so far as it preacheth the same virtues that Ceremon. do teach: And so much is taught by th• Rej. in these very dictates, when he reduceth these reductive ceremonies, under the head of immediate worship, for nothing can be immediate worship,

whose immediate end is not, that God may be honored by th• performance of it. The same appeareth out of th•• which the Rej. pag. 313. affirmeth, viz. that the prope• end of preaching is edification of men, if that be joined, which he everywhere teacheth, that the prope• end of significant Ceremony. is edification: Of such Cere•▪ therefore may well understand. Melanchthon, not only i• this place alleged, but also Tom. 2. p. 142. *The wor• understands not, how great a sin it is to forge worship wit• out God's command*: And P. 107. *Idolatrous worships o• all they, which are appointed without the command of G••* Here is no distinction betwixt worship of itself, or b• itself and by accident reductively &c. The Rej. his test•monies being such as have been declared, there canno• be much force in his examples, if they be agreeable t• his rules, whereof he hath brought such cross witness• The first example is, *of free will offerings,when a man* ⟨◊⟩ *left at liberty to offer a bullock, a goat, or sheep at his pleasur• where the particular was not commanded, but only allow• though the manner was prescribed:* Concerning which answer 1. that there were no oblations left wholly ⟨◊⟩ the pleasure of men, for though the particulars were not, nor could not be determined by a distinct rule in general, yet they were determined by the circumstances, as our Divines are wont to answer the Papists, about their vows, counsels, superarrogations,*Not by a general law, but by concurrence of circumstances.* So Deut. 16.10. Moses showeth that the freest offerings were *to be according as God had blessed them,* from whence it followeth, it had been sin for any Israelite, whom God had plentifully blessed, to offer a pair of pigeons instead of a bullock, or two, upon his own mere pleasure: 2. where that proportion was observed the choice of a goat, before a sheep, or a sheep before a goat, was no formal worship: 3. That it had been unlawful for the Priests out of their pleasure, to institute any such determinate free offering, either ordinarily to be observed, or upon occasion of a man's forwardness to such a duty, i.e. that every free offering should be a goat, or at the least, that a goat should be one part of it, which is the presumption of our Prelates, about the reductive worship of the cross. 4. It was not left to any man's pleasure, for to appoint an offering not appointed of God, in the special or least kind, but only to choose among those, which God had instituted, that which did best agree, with his condition and occasion, as it is also now of psalms, prayers, doctrines, interpretations, exhortations, let every man offer, according as God hath furnished him: But from hence to infer the free choice of offering now to God, a cross, surplice, holy water, images, this is, as if one should then have concluded from that freedom, the free offering of certain butterflyes, or such like pretty, odd, vermyn not prescribed in the law, nor by name forbidden.

The second example is taken from Solomon's worship, at the dedication of the temple, 1. Kings 8.2. *2. Chron.* 6. *and* 7. *which he thus conformeth to his notions: The number of Bullocks and Sheep, were worship in respect of the end and allowance only, the Cere. of prayer, kneeling upon a Scaffold, & stretching out of hands, were worship reductive* ad modum in genere suo, *having respect to the manner in the general kind thereof: The burning of Sacrifices in the floor of the Court, was only lawful before the brazen altar was consecrated, and upon the present necessity:* But 1. in the number of Bullocks and Sheep, there was not a different worship, but a different degree of the same worship, as a longer prayer or sermon is not another worship then a shorter, but another degree of extension in the same worship, Surely to pray and praise God twice, thrice or seven times in a day, are no different worships, one frō another, but only more or less

exercise of the same worship. 2. Kneeling & stretching out the hands, were not worship in respect to a general manner, but special external worship, as being natural, immediate expressions of the inward: As for the scaffold that Solomon kneeled on, that was no more worship, then the asse was upon which our Savior did ride. Lastly, seeing none of these things carrying the nature of worship, were instituted ordinary observances, neither might the Priests in any convocation, have made such, these examples are nothing like ours in question.

The other examples of Joshua's monitory stone, Ios. 24 26. *•sas oath, 2. Chron.* 15.14. *Nehemiah's subscription, Neh.* 9. *••lomons 14. days solemnity, 1. Kings* 8. *Hezekiah designing* 7. *days, 2. Chron.* 30. *Mordicayes Purim, Hest. 9. have little ••meant in them, as the Rej. hath afforded illustration or de••ration by bare naming of them:* It may be sufficient to •ny that which is barely affirmed: yet in few words: ••ese for the most of them were actions managed by •ods Spirit, suggested by secret instinct, extracted by ••traordinary and special occasions: and therefore (as •r. Jackson Orig. of unbelief, p. 332. warneth) are then 〈◊〉 lawful in others, when they are begotten by like ••casions, or brought forth by like impulsions. 2. Jonah stone was, as Dr. Jackson Ibid. pag. 329. judgeth, but •olemne attestation, though something extraordinary, ••d indeed was no more worship, then the heavens and •••rth which Moses & Isaiah did call to witness. 3. Asas •••th, & Nehemiah's subscription, were no more distinct •orship from the covenant, then the words of a simple ••omise are a distinct promise from the meaning of 〈◊〉, subscription and swearing of Canonical obe••ence in England, were never (that I hear of) excep••d against as Ceremonies of worship, by those which •ondemne them in the substance of them. 4. The ••olonging of worship by Solomon and Hezekiah was ••ch a distinct worship, as Paul's continuing his exercise •f religion to mydnight, Acts 20. Mordecah his Purim •ave their proper place in the dispute: Out of all these •ules, testimonies, examples, nothing followeth in fa•our fof our Ceremon. because no sound rule, just testimony, or allowed example, is brought for any Ceremony▪ of Mystical signification by man instituted, and brough• into the solemn ordinary worship of God, for the 〈◊〉 of teaching: which maketh the Rej. his full perswasio• which he protesteth, suspected, and his triumphing rid•culous to those that well attend to these his grounds.

Yet the Rej. hath a double conclusion looking th• way, 1. That this will show in what sense we may 〈◊〉 our Ceremonies worship, and yet deny them to 〈◊〉 worship, that is in such a non-sense as is usually foun• in contradicting shifts: The 2. to show the difference betwixt us and the Papists, which is here showed very briefly, but hath been handled, and answered at large before, and thither therefore we refer the Reader.

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THE DYSPVTE about HVMANE CEREMONIES.

CHAP. I. Of the negative argument from Scripture,

SECT. 2.

MY purpose is not, to insist upon words, & circumstantial exceptions, as being of little moment, but only to discuss the material points that I meet with, in their order. Yet because the Rej. cometh on in the beginning, with such a heat, if the Repl. had marvelously offended, almost in every word; I will take his first accusations (though not •uche material) into due consideration.

1. The Repl. made only mention of the *all-suffi••encie, or perfect fullness of the Scriptures.* Heerat the Rej. •raesently complaineth of *abuse, misreporting, and ma••ng a false show: as if (saith he) we denied the perfect ••lnesse of the Scripture etc.* Now 1. the Repl. said no such thing, but the contrary rather, when he observe that the same was granted by the Def. as it was r•quired by those he writ against. 2. If he had said that th• Def. and Rej. also do deny the perfect fullness of Scripture, in regard of Ceremonial worship, he had said• more then truth, for they teache, that some such worship is lawful and good, which is not taught 〈◊〉 Scripture, that many teaching Ceremonies, which Go• never instituted, may by man be instituted and brough• into worship, images themselves not excepted, that additions to God's word (so they be not contrary) m•• and ought to be made.) The sum of their doctrine• in this point, is that which Mr. Hooker setteth down p. 125. *Mucke the Church of God shall always: need, which* 〈◊〉 *Scrip•ure teacheth not.*

Neither doeth it help, which the Rej. addeth, 〈◊〉 *Scripture is as perfest in giving general rules, as it should b• in setting down of all particular instances.* For 1. this 〈◊〉 not generally true, because general rules make only th• proposition tending to particulars, and the assumption 〈◊〉 left undetermined, they therefore do not so fully an• perfectly infer the particulars, as if they were s•• down.

General rules are given in the New Testament, fo• civil policy or government of Common wealth: ye• no man (I think) will say that civil policy is so full• and perfectly taught in the New Testament as it was 〈◊〉 the old, or as religious worship is now in the new.

The rule for clean beasts (saith the Rej.) that they be suc• as chewe the cudde, and divide the hoof, was as perfect, as 〈◊〉 *such beasts had been named.* True, but here no de••rmination of the assumption was necessary, but such the beasts themselves did make to every man that was •ot blind, without any institution of man. It was as •ow it is in bread & wine for the Lord's Supper, which •e appointed in general, without naming of wheat, 〈◊〉, mislen bread, or Frenche, Spannish, Rhenish, Itali••, Greek wine: but cross and surplice (I hope) are •ot so in general appointed. The general rules which 〈◊〉 Rej. groundeth our Ceremonies upon, are:

let all ••ings be done to edification, with order, and decency. Now these rules are such (saith M^r. Hooker p. 95.) *as stand light of reason, and nature to be observed, though the Scrip••re had never mentioned them.* So that in them there is no ••che perfection of Scripture, for particulars, as if the ••rticulars had been named. 2. betwixt these generals ••d such particulars in question, there must come a •umane institution, such as (to make the example •gree) if it had been prescribed in the old Test. only •ith clean beasts should be used in sacrifice, and left to ••e Priests for to determine, what kind of beasts should 〈◊〉 , or holden to be clean.

2. An *untruth* is charged upon the Replier, in that 〈◊〉 said, *nothing was denied by the Def. in the* 2. *section.*

Now let any man read, over the section, and he shall •inde nothing denied. His answers ar these: *we due ac•ept of your distinction; only the second member must be ex•ended to general rules, permissions, commō aequitie, you must •nd unto this distinction; which when you do not, you con•ute yourselves.* Is here anything denied. Yea (saith the Rej. the Major is denied: because it is shown that *something is warranted which is not prescribed.* The major is: *Scripture condemneth) that which is done either against, or without warrant of the word of God, especially in matters of God's service.* Let any man of common reason and indifferency, judge, whether this be contradicted, by that, *something is warranted which is not prescribed.*

3. The Replier is taunted with I know not what fault, for saying here, that, distinction to be granted, which after he denieth to be the non-Conformists. As if in dispute, it were not usual for one party to observe what the adversary doeth grant himself, though he himself doeth not own it. The Rej. might have spared all these words of this section, but that he affected to say much upon little or no occasion, that his answer might seem abundantly complete.

SECT. 3.4.5. Concerning the faithfulness of Christ and Moses. Heb. 3.2.

1. The Repl. once for all noteth, that the Def. his distributing of our confirmations, from Scriptures, fathers, and Protestant Divines, as if they were like in the intended confirmations, whereas the later are only used by occasiō of perverse prejudice in our adversaries who require such things, and also in constant styling the fathers testimonies, *judgments,* and others *confessions,* the Repl. I say noteth only that this is some wrong, except it be only idle Rhetoric. For this, the Rej. flieth in his face, saying *he noteth himself an egregious wrangler, his notes are notorious Cavills, and wrangles, and shows what spirit he is of.* I will not say this show•h what spirit D. B. is of: for I doubt not but his spirit is better then here is shown. Yet this showeth what spirit he took upon him with the person of a Rejoiner.

Is it so great a fault to suspect the Def. of some wrong-doing, or of using Rhetoric, without any moment, in variation of phrases? To do some *wrong* unto an adversary in propounding his allegations after another manner than he meant, is so ordinary, that the suspicion of it, and that with exception, cannot be accounted so heinous a crime as those toothed terms import. *Praejudice* is as common fault, and all prejudice is some way *perverse.* The Rej. after p. 461. accuseth all those of *averseness, by distraction, stupidity or prejudice,* which do not feel that organiall music work much upon their affections (in and to God's worship) though he

knoweth as good mē as our adversaries deny it. Yet he would not have us, nor will we, from thence gather, *what spirit he is of. Rhetoric* is no more an ill word, then Grammar, or Logic. *Idle* is nothing but *without use*: and so the Rej. himself confesseth the Def. his variations to be, in making *judgments and confessions* all one. Neither could he find what to say against the former suspicion, without fayning a new objection, which the Repl. maketh not, of *aequalling* Divine and human authority. The only fault was, that such things which might be well spoken to another, were spoken to a Bishop.

2. Concerning Heb. 3.2. (to omitte altercations about what was said or not said by the Def. and take what the Rej. will have said, or saith himself.)

The Rej. saith that a distinction is made, of *Ceremonies* whereof some are substantial Divine, and Doctrinalls, and have particular determination in Scripture, some are *not substantial,* called, *Rituals, and mere Ceremony*•: the former have particular determination in Scripture, but not the later. Now (to let pass, that this distinction concerneth not •he proposition which formerly was said to be denied because there is no mention in it of any term here distinguished) let any man of reason consider the sense of this distinction: Ceremonies are either substantial, Divine, Doctrinal, that is, such as have particular determination in the word, or else not substantial, that is, such as have no particular determination in the word; the former have particular determination in the word; but the later have not. Which is as much as to say; those Ceremonies which have no particular determination in the word, have no particular determination in the word. This explication cannot be excepted against, except *Divine* and *Doctrinal* Ceremonies be not all one, with Ceremonies determined by doctrine Divine, which neither the Defen. or Rejoinder or any considerate man for them, will deny. The Rejoinder himself for instance of substantial, Divine, Doctrinal Ceremony: putteth all those of Moses, law, many of which were no way such, but only in that they were par•icularly appointed of God. And to put the matter out of a•l doubt, the Rejoinder p. 60. telleth us plainly: *that the Def. useth, and all of his side do use in this question, the term Doctrinal passively, for a thing taught in the word.*

3. For defense yet of this distinction of Ceremonies into dogmatical, and Ritual, or mere Ceremonial (though he confess it is not formal) the Rejoinder nameth all our Divines, but citeth only D.A. as distinguishing betwixt Doctrinal and Ceremonial points of religion. Which, if it be so, what make•h this for distinction of *Ceremonìes, into Dogmatical and Ritual, or merely Ceremonial?* But let us view the places cited. The first is in Bel. Ener: tom. 1. pag. 66. Where it is said, that *for the most part, the fathers by traditions, mean rites and Ceremonies, received without Scripture, concerning which, we dispute not, and they were too l•befall, though when they judge out of Scripture, they plainly condemn unwitten traditions.* What is here, that can help, the Rej.

The fathers spake of Ceremonies, which neither Scripture, nor themselves, judging out of Scripture, did allow of: of them the question was not in that place, though in other places it is handled by the same author, in the same book, as *De Pontifice, De Sacraementis, De cultu Sanctorum:*

Ergo the distinction of *Ceremonies* into, *Dogmatical and Ritual or mere Ceremonial,* is allowed.

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The second place is in the 71. pag. of the same book: *the Apostles elsewhere have written nothing in the dogmatical kind, which Paul had not preached to the Galatians.* Where Dogmatical is opposed to Prophetical• praedictions, such as S. John in the Revelation taught, as Bel. there alledgeth. And not to anything, not particularly contained in Scripture, Ergo (saith the Rej.) the distinction of Ceremonies into *Dogmatical particularly contained in Scripture, and Ritual, not so contained,* is allowed as good. The consequence is *a baculo ad angulum.*

4. The Repl. said that *Ceremonial* is sometime opposed to *moral,* and sometime to *Substantial,* but not to *Doctrinal.* Heerupon the Rej. concludeth, that therefore, *the distinction of Doctrinal and Ceremonial Ceremonies may be allowed, because (forsooth) as there be some moral Ceremonies, viz. all those which are appointed of God, and some other, so there be some Ceremonial doctrines, or doctrinal Ceremonies, and some other.*

Where 1. the consequence is such as the former: Sometime Ceremonial is opposed to moral, and substantial: ergo some Ceremonies are doctrinal, and some only Ceremonial. 2. What a miscarrying is there in that assertion, *all Ceremonies appointed of God are moral*? Was there then no difference betwixt the moral and Ceremonial law of God. 3. Ther neither be, nor can be such significant teaching Ceremonies, as ours in q••estion, and not be Ceremonial teachings, or tea••ing Ceremonies: which is all one with *Ceremonial •o•trines, or doctrinal Ceremonies.*

5. The Hierarchy (being questioned to which of these heads it belongeth) is referred by the Rejoinder *to both in several respects.* So then, the distinction is not real, but rational only, *in respects.*

I see not why all lawful rites ordained by men, may not as well be referred to both. Neither do I think our Hierarchy would take it well if they should be called Ceremonial Prelates: and Doctrinal for the greatest part they are not found to be actively, nor can so be proved passively, so far, as they differ from those ministers many of whom they will not suffer to be Doctrinal, because they cannot be at their pleasure Ceremonial.

6. Concerning the rest of the third section, all that is rejoined, dependeth only upon the term *mereCeremoniall Ceremonies.* This term the Replier did not understand (as it seemeth) according to the Authors meaning; neither can the Rejoinder interpret it, but with such sense as was formerly declared. *Mere* Ceremonies are not only such as the Rejoinder p. 33. called *single* Ceremonies, for in the same place, he maketh significant rites, having relation to a further worship, such as ours are, *double, or triple Ceremonies.* So that this *mere* Ceremony can be nothing else, but a Ceremony which God hath not instituted for his worship: and so the Def. and Rejoinder maintain here only this assertion: *those Ceremonies which God hath not instituted, are not instituted by God.* Which is so evidently true, that it cannot escape the imputation of idleness, either to dispute for, or against it. Only this I note, that by this distinction, God cannot appoint a *mere Ceremony* in his worship, though man can: for if God

appoint any Ceremony, it is *(eo ipso nomine)* doctrinal, substantial, moral. No merveyl therefore if God have not appointed *mere Ceremonies,* seeing he cannot appoint any such, but man only can do that.

7. Concerning Heb. 3.2. it is further answered sect. 4. that the faithfulness of Christ, and Moses was aequall, and alike in real faithfulness, because *they both did that which was commanded them of God.* But howsoever this be true, yet if it were God's revealed will, that more immediate means of worship should be instituted in the Christian Church, then Christ hath instituted, who was ordained to institute the means of worship, and Moses (as is here supposed) instituted all such means of worship in the Old Testament, as God would have instituted, it followeth, that the faithfulness of Christ, was not so extended to all the necessities of the Church, as Moses his faithfulness was.

8. Concerning faithfulness in Ritual ordinances, the Def. mentioned the ordaining of two essential and necessary Sacraments. Which allegation the Replier esteemed *nothing* to the purpose. *Yes verily* (saith the Rejoinder) *it is something.* It is in deed *something,* but this *something* is *nothing* at all pertaining to mere Rituals. For so the Defend. and Rejoinder both confess expressly, that these two Sacraments are not *mere Rituals.*

9. The Def. addeth, that as Moses appointed Ceremonies, so Christ removed them. Which explication of Scripture being blamed by the Replier, the Rejoinder answereth 1. That it is *not an interpretation of the text, but an answer to an objection from the text.* And yet the same Rejoinder in his Sum of the Def. his answer that it is *a comparison of the fidelity of Christ and Moses.* And all the text, and objection, from the text, consisteth in this comparison. 2. It is a proper answer saith the Rejoinder, for *if Christ was faithful in removing Ceremonies, before necessary, then be need not praescribe other Ceremonies then simply necessary, and so not all mere Ceremonies.* Is not this a proper consequence? there is no connection at all betwixt the first and second part, the appointed Ceremonies are therefore only called *simply necessary,* because they were appointed by Divine authority: and yet of such it is said, that Christ *need not* appoint other, whereas in deed he could not appoint other; and that he *needed* not appoint mere Ceremonies, that is Humane, which if he should have done, it had implied a contradiction, mere Ceremonies (in the Def. and Rejoynders opinion being such as are not appointed by authority divine. 3. It is added by the Rejoinder that *the fidelity of Christ appe•red in removing those Ceremonies of Moses, and the thing compared is fidelity.* Both which are true, but not to the purpose: because the comparison is not in fidelity abstractly considered, but in fidelity about the building and furnishing all the house of God; of which, the abolishing of Mosaical Ceremonies, is no substantial part.

10. About the Repl: his answer to a place cited out of Calvin the Rejoinder observeth *much irreligious way wardnesse, with falsehood, and three gross untruths, in one short sentence.* Which it pleased him to note also in the *Table* of his principal or most observable *Contents*: the Replier found guilty of three gross untruths together. p. 15. This peal of terrible words make such a noise in the readers ears, that he cā scarce hear, what may be spoken for the party accused. But if he will hearken a little, it shall be made plain unto him that hasty passion only (in reasons absence) made all this rattling sound.

The first *wayward, false, irreligious, and gross untruth* is, that the Def. should have dealt more plainly, if he had cited Bellarmine, and why (trow ye) is it so great a crime, for to say the Def. might have dealt more plainly? because (forsooth) *no dealing could be more plain, then to set down the very words of Calvin, with the place, where they are to be found.* Now be it so, yet it is not so heinous an offense to say some dealing, might be playner then that which is most plain, but as the Secretaries and Proctors of our Prelates cour•s do in imitation of Criminall inditements (wherein always stand felonious etc.) aggravate every trifling accusation, and citatiō, especially those which concern a Bishop, as *ungodly, irreligious, false etc.* so must he that writeth, against anything praejudiciall to Prelates, *secundum stylum Curiae,* But the truth is that any other man's words set down according to his meaning, is more plain dealing, then to set down Calvin's, beside his intention.

The second way ward, false, irreligious, and gross untrueth is, that the same words, which the Def. citeth out Calvin, are found in Bellarmine, de Pontif. l. 4. c. 17. the contrary whereof, the Rejoinder doeth aver *upon his credit.* Now here is to be marked, that the Repl. spake not of every word the same, nor understood *individual* sameness, but *like* only, and so did the Rejoinder understand him, when he saith *upon my credit there be no such words anywhere in Bellarmine,* of *such* words is the credit pawned.

This being praemised, let these words of Bellarmine in that very place exstant, be well considered.

For as muchas the law of the OLD TESTAMENT was given to one people and for a certain time only, as till the coming of Christ,that law might Easily determine all things in Special, as in deed it aid, for in special it prescribed all things &c. But the law of the gospel was given to all the world i.e, to the people's of Sundrie nations, and was moreover to endure to the end of the world, and therefore this law of the Gospel could not so easily Determin all things in particular as did the other, that no other laws might be supposed necessary then what are found in the new Test. Nor is it possible for diverse nations to agree together in the same laws and rites, and therefore God judged it far better if he delivered in the Gospel the most general and commune laws, leaving the more special things concerning the Sacraments and articles of faith to be ordered by the Apostles and their Successors according as circumstances of time and place should require.

Let there also a comparison be made betwixt this, and that translation which the Rejoinder maketh of Calvin's words.

Calvin saith, that the Lord hath both faithfully comprised, and perspicuously declared necessaries. Bellarmine saith, that *God in the Gospel hath delivered unto us the most common laws, concerning the Sacraments, and Articles of faith.* Calvin saith, that *Christ would not praescribe singularly and specially concerning external discip•ine, and Ceremonies, for that he foresaw these things to depend on the occasions and opportunities of times, nor did he think one form to accord with all ages.* Bellarminus saith, that *all special things could not so easily be determined in the Gospel, so as more laws should not be necessary: because there must be diversity of laws and ritualls, according to the diversity of Nations and Peoples, places and times.* I doubt not but the Rejoinder upon consideration of this collation, will repent him of pawning his credit for *no such words in all*

Bel. but I esteem D.B. his credit better, then I will hold it from his person, let only his Rejoyning *credit be hence esteemed.*

The third *wayward, false, irreligious, and gross untrueth is, that in that place of Calvin, there is nothing at all, which without gross equivocation, will serve the Def. his purpose.* If this were not true, yet I see no *wool* answerable to so great a *cry.*

But let us see what the Rejoinder can find in Calvines words, for the Def. his purpose. First (saith the Rejoinder) *Calvin differenceth matters merely ritual, from matters real, as the Def. doeth.* Which *as the Def. doeth,* is not true. For the Def. differenceth *Ceremonies* into *substantial and merely Ritual,* p: 7. whereas Calvin doeth not difference Ceremonies, nor maketh any mention of mere Ritualls.

Take away that *as the Def. doeth,* and then the Repl. doeth so also.

Secondly Calvin (saith the Def.) showeth that *Christ hath left mere Rituals at the Churches choice under general rules only.* Now hear that equivocation which the •epl. spake of, for by Ceremonies, Calvin understandeth no such thing, as the Def. and Rejoinder doeth by *mere Ritualls.* The Def. and Rej. (as Bellarmine doeth) comprehend under that name Mystical Ceremonies, which the Rejoinder calleth *double or treble Ceremonies:* but Calvin meaneth only *single* matter of order and Decency. For this cause it was, that the Repl. said, the Def. should have dealt more plainly in citing of Bellarmine, then of Calvin.

11. About Calvin's meaning the Rejoinder striveth much, but cannot draw it to his purpose. 1. He granteth, that *Calvin meant not to teache, that men may praescribe at their discretion mystical signs in the Church* which is all that we desire. 2. His meaning is (saith the Rej) that *what Ceremonies the nece•sitie and utilitie of the Church do require, may be ordained by the Church.* This is expounded in Calvin's own words, translated thus by the Rejoinder *whatsoever the necessity of the Church shall require for order and decency*; which is the same that the Repl. said. 3. Some toleration of some Ceremonies like unto the Jewish, Calvin is said to give, sect. 14. But that which he speaketh there obscurely, he doeth in this 36, sect interpret plainly:

I witness that I do only approove such Humane constitutions which are founded by the authority of God, and taken out of the Scriptures and so altogether divine, let kneeling in Solemn prayer be an Example. 4. Because Calvin was interpreted out of himself, to speak of things *necessary in their kind,* the Rejoinder opposeth, that abstaining from blood Act. 15. and such like things are not necessary in their kind. I answer yes: because the kind under which they were found, was *abstaining from scandal.* So Calvin, sect. 22. (which place is alleged also by the Rejoinder for the institution of Ceremonies not necessary in their kind, because it is there taught, that weak brethren first coming from Popery, and not yet seeing their freedom in some in different things, are not rashly to be offended, by public practice of such things) Calvin (I say) answereth in the same place: *Who but a calumniator,Can say that, So a new law was made by them, who only as appeareth, went about to praevent scandals, expressly enough forbidden of the Lord? Nor can ought more be said of the Apostles Act. 15. who intended nothing else by taking away matter of offense then to urge the Divine law for avoiding offense.* But Calvin saith the Def. epist.

379. teacheth that *some scandalous things must be borne with,* And what is this to the allowing men to institute Ceremonies unnecessary in their kind, which is the question in hand?

5. The Rejoinder objecteth further, that *the particulars, and not generals are appointed as necessary.* Which is the very same that the Rep. said, the kind is always necessary and the particular do so *vary* by circumstances that some time they may be necessary, and so appointed, sometime not necessary, and so not to be appointed. 6. When the Rejoinder perceyved that this testimony of Calvin's maketh nothing for significant Ceremonies, he at last denieth the question here to be of significant Ceremonies, but of Ceremonies. He might as well deny the question to be of sacred Ceremonies, or as he calleth them of *double* Ceremonies, but only of Ceremonies. And thus is that very ambiguous equivocation wherewith the Def. was charged, by his Rejoinder, confessed. For what is else but to aequivocate, when all men know the question to be of one kind of rites only, to bring an argument which concern rites in deed, but not of that kind?

12. After some pretye phrases of the Repl. his *running away, looking back, showing his teeth angerly,* the Rejoinder in answer to a sad argument, that Humane *Ceremonies properly of religious nature use and signification, such as Cross and Surplice, are not necessary in any Church, nor any ways more necessary for England, then for any other nation; or then holy water and such other Ceremonies would,* In answer (I say) to all this, the Rejoinder repeateth again his confuse aequivocall term of Ceremony, denying the question to be here of Ceremonies properly religious in their nature, use, and signi•ication. i. e. such as Cross and Sirplice are, as if we, disputed here of an indetermined *idaea.* And upon this miserable shift, not knowing what to answer unto the demands propounded, (without speaking directly against his conscience and known profession) he telleth the reader (both in text, and table) that *the Repl. hath plainly abandoned Heb. 3.2. and so retireth again to his fort, of phrases,* of *demolishing his Castle, firing his Trenches, running away,* & of his *chaff and stubble, carried away before the Def. his windy words,* After all which, as a good Canoneer, he dischargeth (as he calleth it) *one piece of ordinance* after his flying enemies, which is this Basilisko: *You (run aways) teache some Ceremonies to be unlawful, though not forbidden, because they are not commanded.* Ergo. But alas this shot hath no metal of truth or sense in it, and therefore will never hurt us.

Is any man so void of reason, as to teache anything to be unlawful, & yet confess it is no way against law, or forbidden? Those that say, the Ceremonies are unlawful, because they are not commanded, though they be not forbid̄, do evidently mean, that though they be not specially and by name forbidden, yet they are generally forbidden, by that rule which forbiddeth man to add anything in God's worship, unto that which God hath commanded, for such a shot there is no need of ordinance: as good may be made out of any bell that hath a clapper in it.

SECT. 6. & 7. of David's purpose, to build a Temple. 2. Sam. 7.1. Chron. 17.

THis passage will soon be dispached, if the question may be cleared. The purpose of David, was either *conditional* only, if God should allow and second the business, or else *absolute,* without such suspending condition, as supposing that God did allow, and would

prosperously assist him, for the accomplishment of it. If it was of the former sort, and so far as it was considerable within those limits, there is no quaestiō, but it was godly, and worthy of all honor. But if it was absolute, it cannot be excused from some mixture of praesumtion. For whatsoever a man may absolutely intend to do, that he may do, but for the doing of such a thing, as building of a Temple then unto God, the Rejoinder himself confesseth it to have been unlawful, for David, without further warrant: and so confesseth also, that the absolute intention could not be lawful. Hence are these speeches of the Rej. *That which may be lawfully purposed, with submission to God's pleasure, might not be done without his pleasure known, and leave given. We grant, that David could not build the House, nor so much as set out the place for it, without leave and direction from God.*

All the question therefore is, whether David had an *•bsolute* purpose or no? If he had not, we have no ground from this place, agains• absolute instituting of religious Ceremonies by mā. If he •ad such a purpose, then the Rejoinder doeth not gainsay, but our argument is good. Now that David's purpose was absolute, it is more then probable, by that which the Rejoinder confesseth, viz. that Nathan *was unadvised in saying to David, ••e do all that is in thine •eart, the Lord is with thee, before he had consulted with the mouth of the Lord, to whom the designation or place, manner, and Man, did belong. Heerin saith the Rejoinder Nathan failed.* For *1.* Nathan so far as appeareth doth answer only to the question of David, allowing his purpose, if therefore Nathan's allowance was a failing in being too absolute, David's purpose was of like nature. 2. If David's purpose had not been absolute before, yet upon Nathan's counsel, from which no dissent of his is any ways insinuated, it became absolute. 3. If David had dissented from Nathan in that point, he ought to have admonished Nathan of his sailing, and would also no doubt have done so or at the least, it would have bē concluded betwixt them two, that counsel must be sought, and expected of God; but Nathan not being corrected, but rather confirmed by David, as David was by him, they both were (wit•out seeking) better informed by extraordinary revelation. 4. The Def. saith, and the Rejoinder mainteyneth it, that *•od did interpret David's affection for a deed.* But no imperfect *velleities* of good, are so interpreted. The will which is accepted for a deed, must be absolute, and hindered only by defect of power. Howsoever, out of the Rejoinder his grantes, we are furnished with this argument:

It was not lawful fo• David to purpose absolutely the building any religious house for God's Ark, without God's special co•mand, or warrant. Therefore it is not lawful for man to institute and build Ceremonies *double and tr•b•e* religious (as the Rejoinder calleth ours) without God's special command or warrant.

The grant of the Rejoinder is the common sentence of our Divines well expressed, among other, by Mr. W. Attersol, upon Numb. 3.4. *David was deceyved, that he went beyond the Commandment •f G•d. To seek to praevent God was to be reproved. It might have been said to him: who required these things at thy hands?*

Howsoever his purpose (or simple affection) m•y be comm•nded, yet the fact (that is the absolute purpose resolving upon the fact) is reproved, He ought not the have enterprized that, which was not

commanded either to any other, or to himself. He did not obey God, but fol•ow his own mind and device. He did run too fast, travayling (as it were) without his guide, and sailing without his compass.

These things being considered, it were but vain labor to prosecute the Rejoinder in particular litigations about this matter, which would be little else then repetition of the same things. I will only therefore consider of the Def. his *retorsion,* and the Rejoinder his *shot* out of this place: which also should have passed, but for the boasting wherewith they are (with provocation) advanced above their measure.

The Def. his retortion is thus. *This Act of David's without special warrant were commended by God. Ergo, all institutions of Ceremonies by man, belonging to God's service, are not therefore to be condemned, because they want express warrant. This Act.* (saith the Def. that is (saith the Rejoinder) this conditional affection not lawful to be brought into *act.* From such a conditional affection, he argueth, to absolute and actual institutions, by what rule of consequence I know not. The Rejoinder teacheth us the clean contrary argument, as before was declared.

The Rejoinder his *shot* is thus in short: *David (as M^r. Cartwritconfesseth) had general warrant from the word of God, for building the Temple, and had no word to forbid him to do it (til that by Nathan) therefore for David to purpose to build (til that forbidding by Nathan, was lawful.* I answer 1. the conclusion (being understood of a conditional purpose (as the Rejoinder expounded it) we willingly grant, as neither making, nor ever having made any question about it. 2. David had no general warrant, for his building of the temple, neither doeth M^r. Cartwrite say any such thing, but only that *it was revealed there should be such a Temple.* Which was no more warrant for David to purpose the building of it, then other Prophecies were warrant for somme (upon supposition) to purpose the destroying of it. 3. Though there was no word of God which particularly or absolutely forbid David to build the Temple, yet there was word enough in g•nerall forbidding him to attempt any such thing, until he should receyve further Commission. So the Rejoinder before confessed: *the designation of place, manner, man, and time, did belong to God*: and was therefore forbidden to David, and so the building forbidden, until that designation should come from God.

Now add unto this shot of the Rejoinder thus repelled but a little altering the charge and turning the pieces mouths. viz. That our questioned Ceremonies have not so much general warrant, as that it is anywhere in Scripture revealed, *there should be a Cross, and Sirplice,* and that the places of Scripture which seem to forbid them, could never yet be otherwise cleared; and then see how it maketh for the Rejoinder his cause.

SECT. 12. Concerning that phrase, Ier. 7.31. etc. You do that which I commanded not.

THat which the Rejoinder (out of his abundant leisure) would needs enlarge most vainly about sect. 8.9.10. & 11. I pass over with silēce: because the Repl: refused to maintain that which is there objected, out of unprinted and uncertayn papers.

1. In the twelf section, we are to inquire, whether and how that consequence in God's worship, be good: *I have not commanded this: therefore, you may not do it.*

The Def. and Rejoinder say it is not good, except *by not commanding, be unde•stood, forbidding as Lev.* 10.1. *Deut.* 17.3. Which is thus far true, that except some forbidding be included or (as the Rejoinder speaketh) imported in that not commanding, *not commanding* c•nnot m•ke a thing unlawful. But that is the very question whether in things proper to religion, not commanding, doeth not include some kind of forbid•ing.

2. The place mentioned by the Rejoinder: out of Lev. 10.1. doeth most strongly make against him. For the sons of Aron are there condemned, for bringing strange, or ordinary fire to God's worship, as doing that which God had not commanded, and yet had not otherwise forbidden, then by providing fire proper to his worship, and not apponting any other to be used in the tabernacle, and this is the very plea which we make against Ceremonies of human institution, in God's worsh•p. The scope of that text we are taught, by an English Bishop, Babington, in his notes upon that place: *We may hence learn and settle in our hearts, with what severi•ie the Lord challengeth and defendeth his authority, in laying down the way and manner of his worship, not le•ving it to any creature, to meddle with, but according to praescription and appo•n•meant from him. Content he is, that men shall make laws for human matters etc, But for his Divine worship, he one•y will praes•ribe it himself, and what h•e appointed, that must be done, and that only, or else Nad•b and Abibu their punishment expected, that is, God's w•ath expected, in such manner as he shall please.*

He was taught this by Calvin, who upon the place saith *God forbad other fire etc. to be used that he might exclude all adventious rites, and teach that he detested whatsoever was come from elsewhere. Let us therefore learn so to attend to the Commandment of God, that we desile not his worship, with any far fetched devises.*

Mr. *Attersoll* also in his learned and grave Commentary upon Numb. 3.4. doeth largely declare out of this example, how God disliketh, and disclaimeth men's devises in his service, as *trash, trumperie, and mere dotage*: instancing (among other devises) in Ceremonies added unto Baptism.

3. Our reason was propounded in the words of Calvin upon Ier. 7.31. Seeing God under this title only condemneth that which the Jews did, because he had not commanded it them, therefore no other reason need to be sought for the confutation of superstitions, then that they are not by commandment from God. To which the Rejoinder answereth, that *Mr. Calvin's conceit holdeth true in proper points of religious worship, which are all prescribed of God himself, but not in matter of rites, not prescribed of God.* Now if this be not a miserable conceit, that God's not commanding doeth forbid that which he hath prescribed or commanded, but not that which he hath not prescribed, or commanded, let any man of sense judge.

Other meaning I cannot gather either out of these words, or out of the Rejoinder his doctrine of worship, which was before distinctly weighed, in the head of *Worship.* Mr. Cartwrites *conjecture* (as the Rejoinder calleth it) is the very same with that which he calleth Calvin's *conceit.* The Rejoinder his answer also is the same for substance, that *it is true in matter• particularly determined by God, but not in matters of order and ceremony, of which God hath not determined particularly.* The sense of which is, that we must depend upon God, so far as he

hath determined particularly, but in other things, we must depend upon men, and in England, upon the Convocation house. But to depend upon God, and his mouth, being to follow only his determination and what sense then is this, you shall only follow God's determination, in those things which he hath particularly determined, but if you please to do anything in his woe•ship, which he hath not determined particularly, you may therein depend upon whom you plea•e? For matter of Ceremony, enough hath bē spokē before: and of order, we shall after dispute.

4. The rest of this 12. section is spent about the Def, his wonderful wondering, at our symbolizing with Bellarmine and other Papists, because that as they distinguish sins into *mortal and venial,* so we (saith he) make a distinction of *against, and beside* the word. About which, the Rejoinder granteth that Chrysostom did well use this distinction, in matters of *doctrine,* yet he saith it is not to be extended unto matters of *Ceremony.* But (the question being only about the distinction) it is in the Def. and Rejoinder their opinion far more appliable to ceremonies, then to doctrines: because they hold many Ceremonies lawful *beside* the word, which are not *against* it, though they hold no such difference of doctrines. Now this distinction was used by us, according to their conceit, more then our own. The like is acknowleged of Junius, that he distinguisheth well betwixt *beside and against* the Word, in the question of *traditions devised for divine worship, 1. e. essential worship, particularly determined by God.* Which is not so, for in that place, Cont. 3. l. 4. c. 17. an 10. Junius hath no question either about *essentials,* or *worship,* or *traditions,* but only about *Ecclesiastical laws, binding the conscience.* And if he had, yet that clause *particularly determined by God,* would spoil all: because in such things there can be nothing either against, or beside the Word. But if it were true, what is the difference, betwixt Junius and us? The Rejoinder saith that *we confound rites with worship, and yet confess rites not to be particularly described as the other.* Which is neither so, nor so, except he mean those rites, which he calleth *double or treble ceremonies*: and therein we have Junius so for us, that not only in other places, but also in the words next going before this in question, he saith generally, *in divine things to coin new laws is nothing but to decline.* Yet the Rej. will have it, that Junius in that place cont. 3. l. 4. c. 17. sect. 10. *do•h refute this distinction, as used by Bell.* Mark therefore what are Bell. words, which Junius confuteth) viz. *Only a prohibition of addition contrary laws is understood.*

Which are the words also of our Defender and Rejoinder. cap. 2. sect. 3.4.5. So that by this interpretation, the distinction is theris, and Junius confuteth them all, so well as Bellarmine.

The persuaders to Subscription, are also confessed to use the same distinction, but in another meaning. Let the distinction therefore pass (for shame) and dispute of the meaning. But the meaning expressed by the Rejoinder is the very same with ours, save that they differ in the conclusions deducted from it. The altercation therefore which the Rejoinder addeth about some speeches of M$^{r.}$ Cartwrite, is not worth the answering.

The plain truth is, that this distinction is ordinarily used by our Divines, against the Papists, even in case of Ceremonies. D. Fulke against the Rhemists, on Mat: 15.9. *Of Popish traditions, some be repugnant to t•e laws of God, and some are beside them, as idle and unprofitable Cer•monies.* It was therefore but an affected quarrel, which the Def. picked, and the Rejoinder

maintaineth, about these terms, as if they had any reflection upon the Popish difference, betwixt mortal and venial sins. Nay in this fashion, the Def. and Rejoinder may accuse our blessed martyrs of symbolizing with the Papists that were the murderers of them. For they were wont to use this distinction in the same manner that we do. So heavenly •*radford,* in his epistle to the University of Cambridge: *these which a little after he applieth to Romish rags, and in his epistle to Walden (extendeth them by name to Ceremonies) opinions are not only besides God's word, but even directly against it.* It is therefore more then time for the Def. and Rejoinder to pull in the horns of this dodmons accusation, and confess that they were unseasonablie and rashly put forth upon inconsiderate fantasy, easily uttered, but hardly excused.

SECT. 13.14. Concerning the ancient fathers arguing negatively from Scripture.

1. TO diverse sentences of ancient Writers, about this matter alleged, the general answer is givē. 1. that they speak of things contrary to Scripture: which when the Repl. granteth, complaining of the Def. his willful mistaking, or mis-interpreting our meaning, the Rejoinder lest he should seem less willful, repeateth the same imputation, which yet he acknowledgeth to be *contrary to the Repliers own confession.*

What should a man say to such Rejoyners, that know full well our meaning, and yet will never leave threaping another meaning upon us.

We never said, or thought, that all particular rites pertaining to order and decency, are punctually determined in the Scripture. We never dreamed that all such rites being beside the particular determination of the Scripture, are against it, we speak of *double or treble* rites as the Rejoinder styleth them, which no mere order and decency doeth necessarily require, but only the mere will of man injoine.

All this the Rejoinder knoweth: and yet he ceasseth not to beat the air, with endelesse repetitions of this imputation, guilded over with some variety of tanting phrases, that it may be the easlier, swallowed by his unwary reader. 2. It is secondly answered by the Def. that the ancient writers speak of doctrines, not of ceremonies. Wherunto the Repl. granting that to be true for the most part yet answereth, that the truth of their sayings may be taken so generally, as to include all re•igious Ceremonies. Here the Rejoinder objecteth that limitation *(for the most part)* is only to *abuse* the simple, and that the ambiguous term of religious Ceremony, is a *bush* to hide I know not what in.

Now for the former charge Compare here the Abridgement and Def. The later accusation of *hiding-bush,* etc. cannot otherwise be avoided (as it seemeth) except to avoid the same, we would upō every occasion, when we are to speak of the questioned kind of ceremonies, repeat the Rejoinder his beadroul of terms: *double or treble significant, sacred by application, mutable, ambalatorie, arbitrary, reductively sacramental, moral Ceremonies, immediate worship, in respect of means by virtue of something else, in respect of the manner, and reductively, in respect of the utmost ende Divine worship.*

Whersoever we observe not these terms partly of his own forging, since the Reply was written he may as well spy a *bush* over our head, as in this place. It is thirdly answered, that

a general proposition may well be extended beyond one special conclusion to which it is upon occasion applied. To this (after that out of splen (as I take it) he styleth it *the man's stomach*) the Rejoinder answereth that it may only be applied to other of the like kind. This therefore is only the difference, whether those Ceremonies which bear all those titles even now rehearsed, be not of the like kind, or have not one common nature, with some of those things which the Rejoinder calleth substantial, and doctrinal, points: of which we have disputed before, andshall after, by God's grace.

2. To Tertullian's words: *Prohibetur quod non ultro est permissum: that is prohibited, which is not permitted,* the first answer made by the Def. was, that *our Ceremonies are permitted.* Heerunto it was replied, that Tertullian's meaning must needs be of other permission then the Def. can challenge to our Ceremonies, otherwise there should be no sense in his words. The reason is, because the Def. doeth not say that our Ceremony. are otherwise permitted, then that they are not forbidden. Which kind of permission if Tertullian understood, then his saying is: *that is prohibited, whi•h is not unprohibited.*

The Rejoinder here for resolution of this difficulty saith, that *Tertullian's meaning was to account that not to be permitted by the word, against which any reasons out of the word may be given, though there be no particular word against it.*

Now if he had attended unto the question, considering that it was only what Tertullian in this place meant by this phrase *not permitted,* and that his meaning for the word must be the same, with that immediately before opposed: *Quod non prohibetur ultro permissum est,* he would not have given that gloss, for then the meaning of this sentence must be: that which hath no particular word *against it, can have no reasons out of the word made against it.* Suche •ustian is that clause of the Rejoinder, *our meaning and hìs, are alike, and we hold our Ceremon•es to be so perm•tted, and therefore not prohibited. So permitted* is, by his interpretation, not to be prohibited by consequence, *prohibited* must needs be ey•her the same, or else p•ohibited by particular word: if the former, then he saith thus: *our Ceremonies are not p•ohibited by consequence: therefore they are not prohibited by consequence,* if the later, then this is his saying: *our Ceremonies are not forbidden by consequence only, therefore they are not by particular word forbidden.* The former is no reason; the later neither is consequence, nor toucheth any question.

The Def. his second answer was, that we may blush, to speak of Tertullian, because he professeth traditions in the same book. It was answered, that then all may blush, which allege the Fathers for that which they in other places gainsay. The Rejoinder granting, that those need not blush, because the Fathers sometime are deaf and hear not themselves speak, and in some particulars left their sound general principles, yet will needs have us blush (if it be not *unpossible,* as his Rejoyning charity suspecteth it is) because they never held that which we allege them for. But how doeth this appear, *because they allowed of sundry Ceremonies not prescribed in the word.* Now except he could prove, they were not as deaf on this the ceremonial ear, or side, as they were on the other, or that they did not leave their sound generals, in the particulars of Ceremonies, as well or ill as in other.

this occasion, especially with his affected exaggerations *if it be not impossible.*

And that the Rejoinder cannot prove this, D. Morton showeth in his appeal. pag. 324. They that erred in points of doctrine, could not be altogether free from some sprinklings and spots of Ceremonial corruptions.

Moreover, how the best of those ancient writers allowed of sundry human Ceremonies, then in use, Augustine show•h, epist. 119.*Many such things I dare not so freely gainsay to avo•de the offense partly of some holy minds and partly of some turbulent Spirits.*

Which is the very case of the best English Divines that do so sparingly speak against our Ceremonies, and yet sufficiently insinuate, that they would speak more, if they durst for the times. How also our Divines do not blush to allege their testimonies against human Ceremon. though they know that in other places they speak for them this may be seen in D. Whitaker. tom. 1. pag. 116.*Augustine will have us be content with those very few Ceremonies which are contained in the Canonical Scriptures. If elsewhere he have written ought that may less agree with this sentence▪ for my pa•t I will not much tro•ble myself to reconcile all his speeches.* D. Fulke, Rejoinder to Martial, ar 1. saith plainly: *The gates of hell in idle Ceremonies did assault the Church. The fathers (in them) declined from the simplicity of the Gospel,* and art. 3. *Every idle Ceremony that praevayled, had the Praelates of the Church, either for authors or for approvers, But Christ committed his Church to them, to be fed with his word, and not with dumb signs, and dead images, which things he hath forbidden.*

SECT. 15. Concerning Protestants arguing negatively from Scripture.

1. THe first quotation by the Def. chosen to answer, is out of D. Mortons Apology: of which it is said by the Replier, that the Def. his answer is, he meant not matters mearly Ceremonial, but doctrinal, and so he affirmeth the meaning of our argument to be, if by mere Ceremonies, he mean mere order and decency, as he interpreteth himself in the ende of this section, Heerupon the Rejoinder asketh, *if we call this a Reply*? I answer yea: because it showeth, all that is opposed, though it be granted as true, nothing at all to cross or contradict our argument, in the right meaning of it. Now mark what he hath to say, why it should not be called a Reply. 1. *The Def. telleth not only what he meant, but where his meaning doeth appear, and the Reply showeth not that he hath not meant as he said.* As if either the place where a thing is spoken, did add any weight unto the speech! or all, that mean as they say, do speak to the *purpose. 2. It is partiality to take up the word mere in this place, and not sect.* 3. But this doeth rather show, that though the Replier took no knowledge of this *me•e* shift, when he first met with it, yet afterward, seeing it often repeated, marked some emphasis to be placed in it, and so did not spare it before, upon partiality to one section more then another, which seemeth a strange conceit.

Howsoever this doeth neither prove the reply none, nor yet non-sufficient. 3. He pronounceth it *untrue,* that the question here is not of *mere* Ceremonies and rites: which charge he groundeth upon the word *specially* in the service of God. But that word doeth show the specialitie of our question to be about the matters of God's service, or worship, such as significant Ceremonies are, and mere order is not. 4. He is styled *a deceyved man,* that

thinketh signification put upon a Ceremony, doeth necessarily make it more then a mere Ceremony.

To which I answer, that if he that thinketh so, is a deceyved man, then the Rejoinder doeth deceyve, when in his Manuduction, pag. 33. and 39. he teacheth that special instituted signification, doeth make a Ceremony *double or treble* more then mere single rites of order.

2. The second quotation is out of D. Mortons Appeal, l. 2. c. 4. sect. 4. where is confessed, he speaketh of Ceremonies, but of *Doctrinal* only, such as *sopping in of bread into the cup, etc.*

Wherupon question was made, why this Ceremony should be accounted more doctrinal, or more unlawful, then the Cross in Baptism.

To the former part of this quaere, the Rejoinder *answereth that the Def. he himself & all such, in this question mean by Doctrinal, a thing taught in the word and that the Sacrament of the Lord's Supper is taught in the word.* As if it had been asked, why the Sacrament is more doctrinal then the Cross? and not if Sopping be so? But here it is diligently to be observed, how we are deluded in this whole argument, and other also, with the shadow of a worldly distinction, betwixt *Doctrinal, and Ritual* Ceremonies. We say, God hath appointed all Ceremonies properly religious, which are to be used. They answer, that this is true of all *doctrinal* Ceremonies, but not of *ritual*: that is to say, as here we are taught, *God hath appointed all Ceremonies that he hath appointed, but not all that he hath not appointed.* We say, it is not lawful for man to add unto God's institutions, in religious worship. They answer, this is true of *Doctrinal,* but not of *Ritual* additions: that is, by this interpretation, *Man may not add unto God's institutions, any of God's institutions, but man's only.* Let this be borne in mind for all answers that hange on the hinges of this distinction.

To the other part of the question, the Rejoinder answers that *sopping of bread in wine is worse then the Cross. 1. because the cross maketh no alteration, of what Christ did ordain saying do this. 2. it is not substituted in the place of Baptism, as sops in wine were by those Haerteikes in place of the Supper. 3. it is not esteemed an instrumental sign of any grace given by the use of it, as they took their sops to be. 4. their sopping destroyed the very Sacrament.* And for these differences, the Repl. is bidden to *hang down his head,* for asking such a question. But 1. Addition is as evil as alteration. For when Christ said, *do this,* he meant as well, do this only, as do this all. *Fac hoc totum: fac hoc tantum*: as Zanchi expoundeth it. Addition also is some alteration, if not of the things instituted, yet of the institution, as making it insufficient, or incomplete, by itself alone.

2. Sops and wine were not *substituted* in place of bread and wine, but were bread and wine. Neither were they first or only, or (for anything appeareth) at all▪ used by *Haereticks,* as the Rejoinder for his advantage, without ground, avoucheth, but by ancient Churches, at least in some cases: as is manifest out of Prosper, *de Promissionibus, Dimidium temporis, cap.* 6. *Puella particulam corporis Domini intinctam percepit, etc.* Sopping was so far from being a matter of Haeresie, that as it seemeth, it was received among the Fathers, so longe as infants communicating in the Lord's Supper, which was, as D. Morton confesseth, Appeale, lib. 2. cap. 13. sect. 3. for six hundred years.

3. Sopping of bread in wine, considered abstractly from bread and wine, was no sign instituted as an instrument of grace.

For so saith Cassander pag. 1027. out of Ivo: *this custom of Sopping prevailed only through fear of shedding and not by direct authority.* 4. It is too severe a sentence, against those ancient Christians, in Prospers time and (which is more) as Cassander and Hospinian judge, in Ciprians, that they destroyed the very substance of Sacrament. The setting forth of Christ's death was not excluded, though some part of the blood was representatively joined unto the body. A man is dead, that lieth in his blood, though some of it soak again into his body. The Fathers, six hundred years together, did not destroy the substance of the Sacrament. Hitherto therefore appeareth no cause for the Repl. *to hang down his head.* Let us see if more cause be in the comparisons he maketh betwixt sopping▪ and crossing.

The first was, the bread and wine (the only things used in sopping) were ordained by Christ: so is not the Cross. The Rejoinder answereth here nothing to the purpose, save only, that they were ordained to be used *apart.* From whence it followeth only that it is unlawful to use them not apart. And so it followeth, that Baptism must as well be used *apart,* orseparated from the Cross: because it was ordained so to be used, and the Cross was not ordained for any religious use, either apart, or with other things.

The second is, that sopping hath some agreement with reasō, Crossing hath none. The Rejoinder hence maketh two consequences: *1. Ergo Christ in ordaining the Sacrament otherwise, hath done something not agreeable to reason,* 2. *Ergo the Church in Crossing hath been void of all reason, fifteē hundred year.* And upon these grounds, he crieth out of *madness.* But so madness may be found in any assertion, if it be first put out of the right wits or sense, as this is. For the meaning was not, that Sopping is agreeable to right reason in the Sacrament, but in civil use, where the aerial Cross hath none. Yet▪ it may be added, if it were lawful for men to add to God's ordinances in the Sacraments, then there would be found more probability of reason to bring in sopping into the use of bread & wine as a manner of food, thē a mystical aereall cross into the use of water which is no manner of washing. As for the Church, it hath not universally used the cross so longe, except the *Waldenses,* and others like unto them, were none of the Church.

The same Church, that used crossing, used also for divers hundreds of years, to give the Sacrament of of the Supper unto infants, without reason, and the continuation of the Cross more hundreds of years, addeth no reason unto it, except reason in such things doeth increase with their age. Many things have been used in the Church without reason: or else there is reason we should still use all that have been used, *caeteris paribus.* If there be any good reason in the cross, let that be tried by reason, and not by slippery conjectures taken from the persons using it.

The third comparison was, that Sopping was used by Christ, at the very table of the Supper, but Crossing was never so much honored by him or his Apostles, as to use it at any time. The Rejoinder answereth, that *this argument would prove as well, that the eating of a Paschal lamb before the Sacrament, to be better then Sprinkling of water on the fo▪ehead of the Baptized. Because*

CHRIST did that, and not this. But this is not *so well.* For that 1. Sprinkling of water is no instituted ceremony distinct from that washing which Christ and his Apostles used. 2. It is very probable that the Apostles going into the colder part of the world, did use sprinkling.

3. Concerning a Paschal lamb, used before the Sacrament, as a Ceremony morally significant and reductively Sacramental, I see not why it should not be praeferred before the Cross or any such invention, even because Christ did use it, if that Circumcision be now a lawful Christian Ceremony, as the Def. and Rejoinder profess and maintain, pag. 285. It is also crediblie reported a great Bishop, not long since living, that every Easter day, he used to have a whole lamb, praepared after the Pascall manner, brought to his table. D. B. knoweth well who it was, and of whom he hath heard it.

The fourth comparison was, that sopping was no new sign, but Crossing is. The Rejoinder opposeth that *it had been an abomination to eat the Pascall lamb sodden, but the addition of sitting or leaning on couches (though a new sign added by them selves) was lawful etc.* Of which speech, the first part is granted, viz. a sodden lamb had been an abomination: neither isa sopping communion excused. In the second, there is observable partiallitie, in that he calleth setting an *addition* to the Passover, and yet in the same answer, with the same breath, denieth the cross to be *any addition* unto Baptism. The ground of all is rotten, viz. that sitting was a religious significant Ceremony instituted by men.

These things considered, let any man judge what cause the Rejoinder had to talk in this place, of the Repl: his *room-conscience, contentious spirit, smitten with giddinisse, forsaken of wisdom*?

In that which followeth about sopping, there is no new matter to fasten any dispute on, proper to this place, but only why some ceremonial sopping may not be used, as near to the Communion, as the Cross unto Baptism? The Rejoinder answereth. 1. *because it is not so safe, to use visible elementarie signs in holy actions, as a transient Character. 2. Because such sopping were worse then the use of any other bodily element, as coming so near to the very institution.* Where 1. it is to be marked, that a religious Ceremony, of soppes and wine, immediately before or after the Communion, is not found unlawful, but only *not so safe* as the Cross. By the same proportion, Ceremonious eating of flesh, and fish, in the solemnity of the Communion, is only *not so safe,* not unlawful. Hath not the Cross brought us to a fair market? 2. If the Cross be not a visible elementary sign, what kind of sign is it? *Character* noteth a most proper *sign: aereall* is *elementarie*: crossing is either *visible,* or else it is no sensible sign: because it cannot be heard, felt, tasted, or smelled.

If he meaneth a *permanent substance,* beside that he crosseth his own definition of a Ceremony, *an action &c.* in other places he defendeth *images,* in this very section, he leaned even now, upon *couches,* as upon safe Ceremonies among the Jews.

3. The outward nearness or likeness of a human Ceremony, to a Divine Sacrament, is allowed on elsewhere by the Def. and Rejoinder both: as when cap. 3. sect 7▪ they maintain as Christian, a Ceremonial sprinkling of men with holy water, wherein, both water and

sprinkling, have as great an outward nearness unto the outward elemēts of Baptism, as anything cā have.

If the outward material show of nearness unto a Divine Sacrament, doeth make a Ceremony unallowable, then much more, such a formal significant nearness, as is betwixt Baptism, signifying our putting on of Christ crucified, and the Cross signifying our putting on of courage to fight under, and for Christ crucified.

See here what further is to be said of Jewel, and Whitaker's, after the Def. and they are conferred.

3. The Replier, affecting brevity, and finding no new matter of dispute about the allegations out of B. Jewel, and D. Whitaker, passeth them over, with this reason: *in excusing of them, nothing is said by the Def. which hath not formerly been confuted.*

Now the Rejoinder doeth not go about to show that any new thing is brought forth by the Def. about thē, which had bē to the purpose, but only catcheth up that word *excusing,* and repeating the accusation, of impertinent alleging them for the negative argument from Scriptures, in case of Ceremonies, which they do except, he taketh upon him to discover an *undoubted close meaning* of the word *excuse*: and thereupon accuseth not only the Repl. but I know not how many (*they, them*) of being *scornful out of pride of spririt.* Who would have thought that one word (used according to the ordinary courteous fashion of those which instead of plain denying, use the phrase, (*excuse me)* could have stirred up such a passion, or occasioned such an injurious surmize? But to *excuse* this, which I hope we may do without any offense, I will yield so much unto his importunity and challenge, as briefly to show, that neythe B. Jewel, nor D. Whit. did except such Ceremonies as ours, when they speak of the Scriptures fullness. Jewel in the first article sect. 29. alledgeth for the negative argument, Origen, concluding that in the Lord's supper *the bread is to be eaten, and not reserved unto the morrow, because that Christ did not command that reservation to the morrow.* Now that this reservation is a ceremony, and a lawful one also in D. Morton his judgment, appeareth plainly ou• of his Appeal, where (lib. 2. cap. 5. sect. 1.) he saith plainly, that *we may grant a longer time of reservation then two or three days, with a reference unto the intent of participating of it by eating.*

D. Morton therefore cannot be defended in saying that Jewel excepted ceremonies.

For D. Whitaker his not excepting of significant Ceremonies from the Negative argument, may appear partly by his negative silence, and partly by his express assertion, *de Sacramentis,* pag. 203. for unto Bellarmine his assertion, that the Church may institute new Ceremonies, for ornament, and for signification, he granteth that of *ornament*▪ as he doeth after of *order,* but no such consent is given of *signification,* but rather the contrary: *Rudes non sunt Ceremonijs erudiendi: dedit Deas, Scripturas, vt ex ijs rudes institutionem necess•riam haurirent.* So in Oper: tom. *1.* pag. 116. *Augustinus nos illis paucissimis Ceremonijs contentos esse vult, quae in Canonicis Scri•turis cont•nentur.*

The truth is, that our Divines do ordinarily reject the Popish Ceremonies, upon this ground, So Gallasius in Exod. 22.7.

(*Nihil tale a Christo aut factum, aut institutum. Ergo ne sapientiores nos ipso & Apostolis fore arbitremur.*)

* There is no such thing by Christ, either done or instituted, therefore let us not deem ourselves wiser then he or his Apostles.

4. Another omission, whereof the Repl is accused, for which he is called a *gentle* man, is, that the Def. in the ende of this Argumēt, recalleth the state of the question, distinguishing betwixt *mere* Ceremonies, & *mixed,* by *mere* meaning altogether *indifferent,* and by *mixed,* some way *forbidden,* All which (saith the Rejoinder) *the gentle Replier passeth by.* Now sure he might also himself have passed this by, with more credit of the Def.

For what sense is in such a stated question: *whether the Scripture doeth condemn such Ceremonies, as it leaveth indiff•rent, or only those which it some way forbiddeth*? All that pass by, may see, that this was not worth the taking up.

Yet concerning the mixture of ceremonies with *opinion of holiness, justice, merit, efficacy, or real necessity,* which here the Rejoinder maketh the only grounds of *forbidding,* he is now, in such gentle manner as is requisite, answered, in the head of *Difference betwixt popish Ceremonies and ours.*

5. After this, the Repl. is charged with *quarrelling,* only because he saith the Def. answered nothing to a main point, upon which this first argument, in the Abridgement, doeth depend, namely the rules of Ceremonies, that they should be *needful, and profitable, for edification, the more comely and orderly performance of God's instituted service,* which being wanting in our Ceremonies they cannot be innocent, though all were granted which the Def. mainteyneth. And why is this a *quarrel*?

The Repl. (as it seemeth) can neither by speaking, nor houlding his peace, gain so much favor with the Rejoinder as that in either he may pass without some shrewd censorious note. If he hold his peace, he is a *gentle* man, if he speak, he is a *quarreller.* But what are the reasons of blame in this place?

1. *The Defender (forsooth) was not tied to the Abridgents order* 2. *It were idle to speak of directive rules, if all human Ceremonies be unlawful.* 3. *If God hath left rules for direction of his Church in rites and orders Ecclesiastical, then he hath not determined of them in his word.* 4. *The Defender hath maintained, that our Ceremonies are agreeable to the rules of God's word: so as no Friar dare deny it, nor the Replier professing his name.* In all which there is nothing of any moment. For 1. though it were granted, that the Def. was not tied to the Abridg, order, yet he may be tied to their matter, if he meant to give them a full answer. 2. Though it be needless to speak of directive rules in unlawful Ceremonies as they are simply unlawful, yet seeing rites of order and decency, which are confessed lawful, are by the Def. and others confounded with Ceremony. by others esteemed unlawful, it is very necessary, that at least the conditions of lawful Ceremonies should be Demonstrated to agree unto such Ceremonies as are defended

to be lawful. 3. Though God hath left rules for rites of order and decency, yet he hath determined of all Ceremonies significant by institution. 4. If the Def. had maintained our Ceremonies to be agreeable unto these rules of God's word, it had been the most compendidious way for the Rejoinder to have shown, where, and how?

For that of the *Friar,* I easily believe it. For not one *friar* of a thousend dare say that any allegation for Popish Ceremonies, though it be out of a leaḋ legend, is not as plain a demonstration as any is in all Mathematickes. As for the Repliers *concealing his name,* that is a poor imputation, For I dare undertake, that the Rejoinder may have names enough for that which is said, and upon second thoughts, he may profess his own name among them, except he can show, where and how the Def. hath indevored to prove our Ceremonies agreeable to those rules about which this question is moved. If the Def. had performed this before, what need the Rejoinder to have made here a solemn *digression, touching the rules for Ceremonies.* Which digression of his, shall now have a hearing.

Concerning Rules for Ceremonies.

1. IN the first place, he taketh great exception against one rule propounded by T. C. Rep. 2. pag. 62. that Ceremonies *offend not any, especial•y the Church of God.* To this, D. Witgifts main answer was, that it was a rule *for private men,* & not for the *Church.* Of this the Rejoinder seemeth ashamed: and therefore seeketh after other exceptions. The first is, that the buisinesse for which this rule is given. 1. Cor. 10.32. *was no matter of Church Ceremony, but of conversatien.* Where he should have considered. 1. that some Church Ceremonies had of old their place in ordinary conversatiō, so these two are not apposite one to the other. 2. that the eating of things offered to idols, was a heathenish Ceremony, and therefore the abstaining from it required in Christian Ceremonies. 3. that howsoever this rule is in this place applied, yet Rom. 14.15.20. it is by the same Apostle applied to some kind of Jewish Church Ceremonies.

The second exception is, that this rule is *moral* and *general,* belonging to all our actions not *particular,* for Ceremonies. But if by *particular,* he meaneth *proper,* then he overthroweth by this exception, all those rules by himself acknowledged for good *(edification, comeliness•e and order*:) because none of these are proper unto Ceremonies.

The third is that a negative (such as not to be scandalous) *may well* be a *caution,* but not a *rule.* About which I will not contend.

It is sufficient for our purpose, if it be a caution strictly to be observed in Ceremonies, for such a rule as is. *Thou shall not murder.*

2. Another rule urged by T. C. (*that Ceremonies tend to the glory of God*) is also rejected by the Rejoinder as the former. But no new reason is brought, but only that it is a common rule, not proper to Ceremonies, which in many words is enlarged. Now for this (being the same with that formerly objected about not scandalizing) the same answer which before was given is sufficient. Yet this moreover is to be observed for both these rules: that though they be not proper to Ceremonies, our Divines notwithstanding do usually apply these and such like

general rules unto Ceremonies, because the breach of these rules is common to (and as it seemeth inseparable from) human significant Ceremonies proper to religion, taken from Papists. They tend not in their nature to God's glory, but rather to the glory of them from whom they have received their being. They are scandalous both to Protestants and Papists, as afterward is declared.

So Vrsine, tom. 1. pag. 365. giveth one rule for Ceremonies, that they be not *impious,* which is not proper to Ceremony: as Bucanus among the received rules of Cer. maketh this one, that they be not *opposite to the analogy of faith.* Because many of the Popish Ceremonies are impious and opposite to faith. And the same Vrsine addeth among other rules, that they be not *scandalous.* Junius also in his Hidelberg, theses de tradit. th. 58. requireth in a good Ceremony, that it be *to the glory of God.* So others many. D. Willet in his *Synopsis,* pag. *110.* giveth 4. rules for Ceremonies: two of which are *1. that all things be done to the glory of God.* 3. *that all things ought to be done without offense.*

Yet these rules in T. C. are such as may not pass without the Rejoinder his censure, laid out in divers digressing pages.

Lastly the Rejoinder himself when he would give a rule for distinguishing good Ceremonies from bad, useth to make this one, that they be free from opinion of *merit etc.* And yet he will not say that such opinions are proper to Ceremonies.

3. H. I. is in the last place brought in, as not holding the rules of T. C. Which (were it true) is little material, or to the purpose. But what is noted out of H. I. repugnant? *He injoineth the same rules to be observed in the determining of mere Circumstances either Civil, or occasional, but denieth the Churc•e to have any power of appointing Ceremony•nies merely Ecclesiastical. And this is in effect to take those rules away, removing the Ceremonies which should be fram•d by them.*

Nay rather this in effect, and cause both, to acknowledge the rules, and only to point out the true objects to be ruled by them, and to give warning of abusive objects which have crept in under the colors of those true. Whether this discretion of his betwixt Circumstances, and properly religious Ceremonies, be justifiable or no, that question belongeth not to this digression, but to three whole chapters of this dispute. But if the Rejoinder would know who doeth directly take these rules, and the other also which he acknowlegeth, as they are Scripture Rules, it is one to whom both he and the Defend. are much beholding to M^r. *Hooker* by name, who p. 95. saith plainly of one, as well as of other, *they are Rules and Canons of that law, which is written in all men's he•ts. The Church had forever, no less then now, stood b•unde to observe them, whether the Apostle had mentioned them, or no.* Neither saith he therein much amiss, except that same *no less bound.* So that as it seemeth, the Defend, and Rejoinder making such courtesy of proving our Ceremonies agreeable to these Rules can very hardly show, that they are agreeable to light & law of nature. After this light skirmish about 2. rules, the Rejoinder soundeth a retrait, and saith, he *will refer the consideration of the Agreement of our Ceremonies to the true Rules, unto a fitter place.* But a fitter place can scarce be found, for here it was challenged by the Replier, here it was promised by the Rejoinder when he craved leave to speak *more fully* of rules •o be observed: and this is registered in the table,

Rules about Ceremonies shown in a digression. Now after all this, to make only a few pragmatical exceptions against 2. rules which he termeth *irregular,* and *out of square,* not once touching upon the rules which the Replier required satisfaction about (*v.* 13. *if our Ceremonies be needful, and profitable for the edification of the people, by the more comely and orderly performance of that service, whi•h God hath expressly prescribed in his word)* and so to put of the buisinesse unto another invisible and uncertain place, this is nothing else but to be the Def. his Second, in the fault he was accused for, but not in releiving of him at all. It was not for nothing that he called the challenge a *quarrel,* as insinuating it was not a thing fit to be meddled in. The truth is the Rej. in his Conscience, holdeth our Ceremony. incommodious, or inexpedient, though not simply unlawful: and therefore can find no place to show, that they are needful, and profitable for edification. I doubt, whether another special Command from the Kinge, would bring him to printe a treatise about that question?

SECT. 16. Concerning Order, and Decency,

1. Cor. 14.40.

The only place (by the Rejoinder his confession, for Ecclesiastical power, in constituting Ecclesiastical Ceremonies.

THe Defender beginning to confronte and confute our tenent, neither bringeth, nor can bring any Scripture, for the authority of Churches to ordain Ceremonies, but only this one, 1. Cor. 14. He saith, in deed, that he nameth only this place, *not to trouble us with any other at this present.* But the Rejoinder more ingenuously confesseth, that *this is the only place in the New Testament, by which all Divine• do conclude, that a power is given to the Church, to constitute Rites &c.*

This place is all the answer they give, or can give, to those that are wont to trouble them with a *quo warranto.*

If this place then faileth them, or serveth not their turn, are not our Ceremonies confessed to be appointed without any warrant of the word, at least in the New Testament?

1. Now that it doeth not make to the purpose, it was first shown, from this, that the Defend. himself concludeth no more from thence, then that *the Church may by virtue of this permission, ordain any Ceremonies that may be fit for the better serving of God.* Which maketh nothing to the purpose, except first it be proved that God is *better* served with our Ceremonies, then without them. The Rejoinder here 1. denieth this to be his Conclusion, and yet they are his own words, & no other conclusion is mentioned by him, as appeareth in the Rejoinder itself, pag. 74. But by this (saith the Rejoinder) *he undertakes to prove another thing.* Let it be so, yet he must first prove this, which he immediately draweth out of the text, which he doeth not.

Neither doeth he so much as name that *other thing* which he undertaketh to prove, much less perform his undertaking. This was therefore no fit place for him to vente his phrase, of shooting beside the *Butt.* 2. He accuseth the Repl. of *insult•ng,* because he denied the Consequence, and gave a reason of it: and yet referreth the answer of that reason, to a fitter

place I know not where. Only he repeateth the often exploded evasion, that the question is whether all lawful things be *particularly,* or expressly commanded in the word, which none of us ever writ, said, or thought. Yet we must be troubled with this groundless, useless repetition, over and over again.

2. The only back of the Consequence made out of this place, is that *all Fathers, and all Divines,* (the Rej. addeth, *of whatsoever Religion* not excepting *Socinians,* nor yet *Anabaptists,* whom he useth to acknowledge adversaries to his Conclusion) *do use this place for one and the same conclusion.*

Now this is easier to say, then to demonstrate, I do not find this place much used to any such purpose by the Fathers. *Chrysostom* expoundeth it of moral virtuous carriage, opposite unto such perverse walking as if a man go upon his hands, with his feet upward. *Ambrose* extendeth it no further then to things mentioned, in that Chapter: *secundum ordinem suppra dictum Oecumenius* also maketh it a recapitulation of things formerly mentioned, of speaking by course, and women's being covered etc. 〈 in non-Latin alphabet 〉 . He Summarily gathers together all that went before. Basil expoundeth it of *time and place,* ed. gr pag. 530. 〈 in non-Latin alphabet 〉 , and of proportion to be observed betwixt divers members. pag. 459. These are some Fathers▪ and (as I amperswaded) more then either Def. or Rejoinder can bring, so to argue from this place, as he doeth▪ Amonge the ancient Schoolmen, it is hard to find, where any one of them doeth conclude Ceremonies proper to religion, out of this place. Thomas in his Comm. upon it, doeth so interpret it, that he leaveth no ground for any such conclusion: Honestly] 1. e. while one Speakes that other be silent, and that women speak not in Church. in order] 1. e. that first one and then another speak. etc.

Erasmus consenteth: *Decently and in order that no uns•emelines or tumult arise.*

Amonge later writers, these words are often applied to rites, but in a diverse manner. The Papists, and some other do prove from hence, their *double treble, analogic•ll Sacramentalls,* as the Rejoinder calleth them. See Hosius his Conf. de ritib. Bap. c. 37. Bell. de effect Sacram. l 2 cap. 31. Balthasar Chavassius. l. 1. cap. 21. and l. 2. cap. 7. where from hence they dispute against Calvin by name. *•ccius* (saith Musculus upon this place) *In his Commune places, in the title of human traditions citeth these words of the Apostle let all things be done &c. To justify the traditiōs of the Bishop• as authentic & su•h as ought to be kept with a C•nsciencie of obedience, but this praescript of the Apostle is not to be applied to any Episcopal traditions, but the Apostles own, to wit such as he had delivered to the Churches.*

Our Divines (f•w of note excepted) do only from hence conclude *rites of mere order and decency.* And some of the graver, Papists, to this day can find no more in it as Esius in his Comm. upon the place: It belongs to decency that women speak not in the Church, to order, that many speak not at once. What is now become of *All Fathers, All Divines, for one and the same conclusion*? Mr. Hooker, pag. 95. doeth directly oppose the Def. his conclusion, contending that the Rules set down in this place, are the Rules of natural reason, and not of the Apostle, or properly of the Scripture, For if this be true, then that is false which the Def. so confidently averreth, that *the Apostle doeth here grant a general license and authority to all*

Churches, to ordain Ceremonies: except the Apostle did give Churches license, and authority, to do that, which by the law of nature, they might do, and by the light of nature, know they might.

3. The Def. was requested to show, by what Logic he formeth his consequence from order, decency, and edification, unto such Ceremonies as ours?

The Rej. hath no other Logic to show for it then this: *Sundrie Divines do manifest the Consequence, because the same particular circumstances, woe•ld not be comely and to edification in all places and times, the Church must have power to institute and alter them.* But 1. this is not the consequence, meant by the Repl. expressed by the Def. *The Apostle saith. let all things be done orderly, decently, and to edification. Ergo, he granteth a general license and authority to all Churches, to ordain any Ceremonies, that may* be fit for the *better s•rving of God.* 1. e. such as ours are.

Neither yet is the Consequence, which the Rej. would have implied by the Def. upon supposition of the former: *The Apostle hath granted a general license, and authority, to all Churches, to ordain Ceremonies, that may be fit for the better serving of God. Ergo, all Rites and Ceremonies, which are beside the prescription of the word (such as ours are) are not unlawful.* It is in deed, the very same sentence, which the Rejoinder did so spurn from him, pag. 72. when it appeared under the name of M^r. Jacob: in the distinction, betwixt mere *Circumstances,* Civil, or Occasionall, and *Ceremonies merely Ecclesiastical.* What a miserable cause is this that our Opposites defend, which deeply concerneth the Consciences of all that urge our Ceremonies, or allow of their urging, and yet cannot be fathered, but on one only place of Scripture, and that with an invisible and inexplicable consequence?

Concerning an Argument against our Ceremonies, out of *1. Corin. 14.* Which is acknowledged to be the only place in all the New Testament, that can be alleged for their imposing.

1. THe Replier, seeing that all the cause (on the imposers part) dependeth on this place of Scripture, & finding nothing by any Logic could be drawn from it for our Ceremonies, thought good to try, if there may not, from the same place be formed a better argument against them. This the Rej. calleth *beating up of a new Hare, and loosing the way*: as if all the Def. his *Retortions,* and all the Rejoinder his paper shot which he maketh after the Repl. when he imagineth him ro fly, or run away, were new *Hares, and exorbitations.* I know not else what privilege he hath, to use a weight and a weight, one for the Defend. with himself, and another for the Replier.

2. The Argument is thus put together, by the Rej. pag. 77. *All that is left unto the Churches liberty, in things pertaining to God's worship, is to order them in comely manner. But to appointe and use the Ceremonies as we do, is not to order in comely manner any thing pertaining to God's worship. Therefore, to appointe and use the Ceremonies as we do, is not left to the liberty of the Church,* I. *e. it is unlawful.* The Rejoinder answereth first to the proposition, and then to the assumption, but so as he mingleth both together, in many words: Yet I will follow his order.

3. First of all he denieth the proposition to be found, in the Repl. his meaning. But I can see no reason of this denial. *1.* He saith, that *Order and Ordering is taken sometime largely, for all*

discipline, or policy, sometime strictly, for rancking of persons and actions handsomely one before, and another after, and so is opposed only to confusion, as in this place, 1. Cor. 14.40. Now this is far• from overthrowing the proposition, in the Repl. his meaning. For the Repl. meant *order* in the strict sense, which maketh also for his purpose: and this the Rej. granteth to be the meaning of the Apostle in this place 1, Cor. 14.40. Which place the same Rej. pag, 75. confesseth to be the only place (in the N. Test.) by which power is given to the Church to constitute Ceremony: Frō both which laid together it necessarily followeth that all which is left unto the Churches power under the title of *order,* is ordaining in the strict sense, 1. e. *rancking of persons and actions handsomely,* as the Rejoinder expoundeth it. Yet immediately after he accuseth the Repl. for saying order to be the right placing and disposing of things instituted, for *time, place, etc.* not showing why this disliketh him, or wherein differeth from his own explication. Only he saith that *etc. often by the Repl. put to time, and place, is a blind.* Which is not so, for by *etc.* is meant all circumstances of like nature with time and place, as *number, measure, vicissitude etc.* How many Psalms shall be sunge, or chapter read, what, and how much Scripture shall be at this or that assembly expounded, how one part of worship shall succeed another etc. *without a blind.*

4. In the next place, the Rejoinder findeth a wrong meaning in the Repl. his use of the phrase *(in comely manner:)* because afterward in the ende of the Assumption, he saith, that *comeliness is nothing but the seemelinesse of order.* For (saith the Rej.) beside that comeliness of order, there is other comeliness. Now this the Repl. professeth immediately after the words quoted: *other where comeliness may contain all natural and civil handsomenesse. etc.* Neither will I contend about this, but it implieth so much in this very place. So that the Rejoinder hath not given any reasō, why the Proposition, or first part of the Argument should not be admitted. Yet after that he hath fathered it upon *M^r. Jacob* and made the Repl. his *disciple,* he cometh to examine the proofs of it, though he himself (as is now shown) hath given sufficient assent unto all contained therein.

5. The first proof is, that it is manyfestly collected out of the place in question, 1. Cor. 14. and the Def. seemeth to grant as much. To which the Rej. answereth. 1. that in that place, *three distinct things are propounded, Edification, Decency, Order: and these three cannot be one.* But edification being the ende, Decency and order the means, they may well be contained in one: *decent order, tending to edification,* or (which is as much to our purpose) in two: *decency, and order, for edification.* A holy Sacrament, decently, and orderly administered, for edification, is not fowr distinct things, but one. His 2. is, that *these words are the conclusion of the whole Tract. beginning at the eleventh chap. wherein are handled some things only concerning Decency, some more properly pertaining to Edification, and some which belong more peculiarly to Order. Ergo more is commanded in these words, then the comely placing of one thing after another.* Let this be granted, yet it followeth not, that more is left unto the Churches *liberty,* then order, and decency, unto edification. For all things that are *commanded,* are not left unto the Churches liberty.

But that speaking in unknowē tongues which the Rej. doeth refer to *edification* as distinct from order and decency, is by good Divines accounted to offend against the *order and decency,* spoken of c. •4. and 40. So D. Whitaker, de Script. q. 2. c. 18. disputeth against the use of an

unknowen tongue in God's service, out of this very place: *pugnat hoc vero cum 〈in non-Latin alphabet〉 quam maxim.* 1. Cor. 14.40. 1. e. this mightly overthrows that good order which he so much stands for. His 3. is, *the Defend doeth no way seem to grant the proposition: because the Repl. undertaketh by argument to rescue this place out of the Def. his hands.*

But this nothing at all argueth, that the Def. and the Repl. do not agree about the proposition, though they dissent about the place, as it is handled in the assumption. The Papists grant us, this proposition: No phrase is used by Christ, in those words: *this is my body,* but a Sacramental one. Yet because they deny the assumption: transubstantiating words, are not a Sacramental phrase, we undertake by argument to rescue this place out of their hands. So the Def. requiring no more, then order and Decency unto Edification, to be left unto the Churches liberty, for the establishing of our Ceremonies, doeth seem at least to grant, that all which is left to the Churches liberty is order and Decency unto edification, though he deny these to contain no more then mere circumstances, which is the assumption. Of Edification there is not mention made in the proposition, because that as an ende, is out of question, and always included.

6. Peter Martyr is cited, out of D. Whitaker, de Pontif. pag. 841.844. as agreeing with that which the Repl. would have. Here the Rej. enlargeth himself much for the sake (as he saith) of those that are *unlatined.*

1. He telleth us that P.M. doeth *distinguish, though not divide, comeliness from order.* Which we do also, For take the Repl. his words in the most rigorous sense you cā, yet *comliness of order,* doeth distinguish cōlinesse from order, no less then *comeliness of a man,* doeth distinguish it from a man. 2. He addeth, that P. Mart. doeth there instance in the *Ceremony* of thrice dipping, and in the *observation or institution* of Feasts. But let the Reader know, that those words, *Ceremony, observation, institution of feasts,* which the Rejoinder hath set down in a differing letter, to be noted as P.M. his words, are not to be found in the place of P.M. but are added by the Rejoinder for advantage. P.M. expoundeth the meaning he had in all his instances by *what place, what time, what manner.* If therefore the Repl. did not look upon that place, but took it on trust, from the trusty hand of D. Whitaker (as the Rejoinder objected to him) yet it proveth good and fitting. So that the Rejoined. forgetteth himself much, when upon this uncertain, and momentlesse conjecture, he compareth the Repl. to a *hungry creature* (or dog) *that runneth away with a bare bone.* D. Morton once (at the least) alleged some testimonies on trust: and therefore, being challenged for them, he confessed that he had them from *M^r. Stock.* Yet the Popish adversary (author of the *Sober reckoning*) did not compare him to a dog, but only said, that he sent to *stocks and stones,* for satisfaction about them. Which I do not allege to the disparagement of either D. M. or M^r. St. but only to show by comparison how the Rej. doeth sometime overflow, in his terms. 3. For D. Whitaker, he telleth us, that *he only saith, that Ecclesiastical laws belong only to order, or orderinge, but not as it is distinct from comeliness.* As if any of us did so. The Repl. his words: *ordering in comely manner,* do not (I hope) refer all to order, considered a part from all comeliness.

This is the full sum, of all that Rejoinder had to except against the first allegation. And yet here upon this *nothing,* it pleaseth him to accuse not only the Repl. but *these men, of haughty and Magistrall fashion, gulling, and deceiving, great and shame•ull sin,* and the poor Repl. at the least, for a man destitute of *common honesty.* It seemeth he was very angry at something. Let the understanding Reader guess, at what?

6. For more manifestation of the Repl. his vacuity of *common honesty,* the Rej. referreth us to the second testimony out of Junius, against Bell. cōt. 3. l. 4. c. 16. n. 86.87. and cap. 17. n. 9.10.12.13.

Omitting therefore unnecessary repetition, let us hear the reasons of *extraordinary dishonesty, 1. Junius ca.* 16. *n.* 86.87. *saith only first, that those human laws are only necessary, in the Church, which tend to this, that all things may be done decently, and in order, 1.* Cor. *14.40. Secondly, that these are improperly called laws in the Church, being more properly constitions, or Canons.*

Now out of the first saying, the Repl. concluded, that Junius did judge the Apostle to leave no more to the Churches liberty, then to order God's ordinances in decent manner: And out of the seconde, he inferred the same conclusion: because any Constitution, above ordering in decent manner that which before was enjoined, is properly a law. What *ex•raordinary dishonesty is here? 2. Iun•u cap. 17. n. 9. saith only that to make new laws in divine things is to decline 1.* c. in points of faith or necessary rules of sanctimony. But Junius maketh no mention at all, either of *faith,* or *sanctimony, or necessity,* Nor Bell. himself in that place. Neither is the question there handled, of points of faith or things absolutlie necessary to sanctimony. All double treble Ceremonies reductively Sacramental, and worship, are by the Rej. his own dictates double *sacred:* and that is it which Junius meaneth by *divine.* 3. *Bell saith that the addition forbidden Deut.* 4. *is of laws contra•ie to the law of God. Wherunto Junius n. 10. answereth, t•at any laws at all, added to God's laws, are contrary to the law of God, speaking of proper laws, without any backing of God's law, binding the Conscience, as he showeth cap.* 16. *n.* 86.8. Here *1.* the Rej. left out those words of Junius, *neither cantrarie nor beside the word:* which if he had translated, then the Readers memory might have recalled, how this place cited before for the defēce of that phrase, was but shifted by the Rej. p. 46.*2.* It is to be marked, that the Def. and Rej. there answer to Deut. 4. is the same with Bel. p. 134.3. That exposition of laws *without backing,* is of the Rej. his own forging. No such thing is found in the places quoted, nor yet did Bel. profess to defēde any such thing.

Of binding the Conscience, enough hath been said in the head of Difference betwixt our Ceremonies and Popish.

4. *Junius n.* 12. *answering to Bellarmine's his saying, that God (in the N.T.) gave only the common laws of faith and Sacram. leaving the specialls to the Church etc. affirmeth God's laws to be perfect* re, ration & modo, *and those of the Church to be but Canons and disposings of conveniency, for better observing of divine laws.*

Where note 1. an example of an *etc. for a blind,* or blindinge, which the Rejoinder formerly told of. For in that *ete.* is contained, *pro locorum & temporum diversitate: quia non possunt diversissimi populi conuenire in ijsdem legibus & ritibus.* 1▪ e. for this cause, special laws of ritual

things, are left to the Churches liberty, because of variety, which falleth out now by occasion of times and places: Which is the very thing that the Rejoinder pawned his credit, Bell. never said, pag. *15.16.* Note also 2. that Junius doeth not in this place mention *Canons,* as the Rej. pleaseth to alter his words in reciting of them. But *Cautions, and dispositions.* Now a Caution about the performance of anything, is not an institution of a new thing. *3.* Junius is found to say as much as he was alleged for, and to the contrary we have from the Rejoinder a *nihil dicit.*

5. Junius n. 13. *saith only that Christ is the only law-giver, that is, to give laws, that in themselves and by the very authority of the law-maker, do bind the conscience.* As if Junius in confuting of Bell. did only say the very same thing, with him that he goeth about to confute! for Bellarmine in that very place saith: Christ is the chief law-giver who by his own Authority can judge and make laws.

Now out of all these allegations, the Rejoinder maketh his interrogatories. 1. *Where be these words all that is requisite, as spoken of Rites and Ceremonies*? Answer the sense of these words as spoken of all Ceremonies above mere order and decency, is cap. 16.86.2. *Where find you in Iunius that the Church may constitute no new thing?* Ans. cap. 17. n. *9. this in things Divine is to turn aside,* for the Rejoinder his interpretation of those words, that they mean *points of faith, and necessary rules of sanctimony,* is confuted, by conference of Bellarmine's words there opposed, who in that place instanceth in *Ceremonia•l* and Judicial laws, and speaketh not at all of *faith* and *necessary sanctimony. 3. Where are those words, ordering in seemly manner*? Ans. *cap.* 16. *n.* 86. *those only human laws are necessary in the Church, which make that all things be done decently and in order.* 1. Cor. 14.40, 4. If the Church may appoint no new thing, but only see to decency and order, then saith the Rej. *what patent hath she to make particular ordinances for time, and place? unless these be no new things.* I Ans. 1. Time and place considered as mere occasional circumstances, are no more new things in God's service, then *concreated* time and place, were new things in Creation, distinct from the created world. And Calvin inst. l. 4. cap. 10. sect. 22. severely censureth those, that call such kind of determinations new laws: *Quis nisi calumniator, sic novam ferri•b ijs legem dicat, quos constant duntaxat scandalis occu•rere, quae sunt a Domino satis diserte prohibita*? If procuring that scandals be avoided, be no new thing, then neither is procuring that disorder, and undecencie, for time, place, etc. be avoided, any new thing.

As for a *patent* to appoint double, treble, sacred Ceremonies, it is a vain thing for them to plead it, that cannot show it under the great Seal. I do not think, that any earthly Kinge would have his subjects submit themselves to that power, which is fetched out of a Patent, invisible, and only avouched by conjectures.

7. A reason was given of the foresaid proposition, out of Iun. de Transl. Imp. l. *1.* c. 2. n. 26.27.31. viz. that the Church hath only a Ministry, to observe such things as Christ hath appointed, not authority of appointing new things. Here the Rejoinder 1. observeth, that those words, *(new things)* have no foot steps in Junius. As if *new things* could be appointed lawfully without *authority of appointing.* Surely, he that denieth all authority of appointing, and leaveth only ministerial performance of things appointed, he denieth appointing of *new*

things. 2. He argueth thus: *If the Church have a ministry to appoint and do such things as Christ hath commanded, then must she needs have a Commission legative to appoint and use rites serving to order and decency.* Add to this *only,* and then it is not only that, but *all* that which we require. 3. He crieth out of *miserable perversion, either by gross negligence, or mistaking.*

And why so I pray? Because (forsooth) all that Junius saith is good to prove, that no Ecclesiastical person hath any power by his calling over temporal Princes. But this is nothing against their delegated dependant power, *by Commission.* But *1.* these are very strange distinctions: they have not any power by their calling, but some by commission. They have not any power over temporal Princes (though they be members of the Church) but over the Church they have. 2. The Rejoinder maketh Junius only to deny that which Bellarmine never affirmed, viz. *absolute independent power of Ecclesiastical persons, as supreme Lord's.* Nay Bellarmine answereth to Calvin in the very same manner that the Rejoinder doeth: *The Pope is not the chief lawgiver but the vicar of Christ,& by Christ's authority maketh laws.* 3. He addeth that Junius disp. de trad. distinguisheth betwixt *decency,* and the *seemliness of order alone.*

As if this were the main question? Or any part of the Proposition! or denied by the Repl. at all. The Rejoinder having little to say that was to the purpose, cacheth hold of one word in the ende of the Assumption used by the Repl. *seemliness of order* (which yet is immediately there differēc•d frō other decency, as well commanded as this) and that he maketh the main matter of the proposition: whereas the meaning is, that nothing is left unto liberty in God's worship, above decency and order, for which these testimonies are brought, and not for the other.

8. For more full support of the foresaid Proposition, a reason is added, from the fullness of a perfect law, which leaveth no more unto Ministerial judges, then needs must.

For answer, the Rejoinder 1. observeth, that *some cases are •f necessity variable, and so left. So the occasions of different Rites and Ceremony•nies a•e so various, that if our Lord had fixed any one certain fash•on, he should have made rather snares then l•ws for his Church. As, if he had appointed sitting at a table in t•e Communion: or kneeling in prayer.* This is strange stuff. 1. So much is granted, as is desired, viz. that God hath left nothing (about his worship) undertermined in his word. 1. e. uncommanded, and unforbidden particula•lie, save only that which he could not command or forbid. Now let any man think▪ and judge, whether it had not been possible for God in his word, either to have commanded, or forbidden the signing of those that are Baptized with the sign of the cross all so well, as Baptizing of them with water? 2, How can that too too bold and inconsiderate assertion be excused: *if our Lord had fixed (or commanded) any one certain fashion of Ceremonies, he had made rather snares, then laws for his Church.* If it had pleased God to command or forbid the sign of the Cross in particular, what snare had it been? When God appointed all the Ceremonies of the old Testament, he did not (I hope) make snares for his Church, though he did lay a burden upon it. 3. Whereas the Rejoinder maketh *sitting at a table,* in the Lord's Supper, and *kneeling at prayer,* to be such things as the Lord could not command, but as snares, because *sometime a table* may be wanting, or something to sit on, *or ability to sit, and so of kneeling,* this is as poor a snare to cache any man of understanding in, as one sh•l lightly see made. For 1. Many affirmative commandments of

God there are, which in extraordinary cases cannot be fulfilled, and cease to bind: as praying unto and praising of God, with our voice: which is no snare, to him that cannot speak.

The appointing of wine for the Supper, is no snare, though some Countries have it not, and some mē cannot well drink it. See Beza ep. 2. Pareus and Symb. Sacram. l. 1. cap. 9.2. I would know, whether it had bē a snare, if God had appointed sitting at the Table, with exception of such extra ordinary cases? if yea, then m•che more when men appoint kneeling, sirplicing, and crossing, if no, then our Argument may proceed.

Kneeling in public prayer, might have been appointed without *snaring,* as appearing before the Lord thrice in the year, was appointed to every *Male* in Israel. Deut: 16.16. For (without doubt) many men in Israel, were, by accident, more unable to travel up to Jerusalem, then any Christian that hath knees, is to kneel.

After this observation, of which the Rejoinder saith *it may be as we will,* he answereth, that *our Lord hath left nothing absolute to the will of his Officers: but hath left even ambulatorie Rites, under general rules, which will try them as perfectly, as if everyone had been named, and with less cumber.* But 1. this is nothing to the purpose: because so the imperfectest law that is in any nation upon the earth, if it be worthy the name of *Law,* leaveth nothing so absolute to the will of inferior Officers, as that it should be without the general rules of *justice, common good,* etc. Nay not without the rules of *order & decency.* 2. Concerning the comparison of *perfection,* betwixt general and particular rules, though enough hath been said before, upon like occasion, yet this I will add.

If he meaneth, that a general rule if it be perfectly understood and applied, doeth as perfectly try as particulars. I grant it to be a truth. And so was the old Testament as perfect a rule of Christian faith as the New, *thou shalt love thy neighbor,* as perfect as the six Commandments of the second Table. But if he mean that a general rule is as fit and full for our direction of us imperfect men, as particulars are, then I think no man conscious of human frailty, will beleiv him.

Neither do I beleiv, that he himself is so fully persuaded in Crossing the Baptized, by any rule which he hath out of God's word, for that, as he is for Baptizing, by the rule of that.

9. The Repl. having (as he thought sufficiently grounded the general, that a perfect law leaveth nothing more then needs must, unto inferior Officers, goeth on to assume, that in the worship of God, all, but particular Circumstances of order, might easily, be (as indeed they, were) appointed by Christ, and therefore need not be left to the Churches wisdom. Upon this, it pleaseth the Rejoinder to say little to the purpose, in many words. 1. He saith, that Circumstances of *order* were not harder to determine, then those of *decency.* Now it is plain enough, that the Repl. here, naming *Order,* did also understād *Decency,* though he named Order only. 2. He asketh, what School of Divinity hath taught the Repl. to say, that our Lord forbore the determining of such circumstances, *because all else was easy.* I Answer, no rule of Divinity did either teache the Repl. to say so, nor yet the Rejoinder to impute unto him, which he never said.

But if he meaneth (as it seemeth he doeth) *because it was not so easy to determine circumstances of time and place as real worship.*

I then answer, that this (as I think) the Replier learned out of that Divinity School, out of which the Def. and Rejoinder learned. That which they cite out of Calvin, pag, 15.16. Junius is cited to the contrary, out of Cont. 3. l 4. cap. 17. n. 12. (which place the Rej. looked upon, by occasion of the Repl. his former citation of it.) But he in that very place, distinguisheth betwixt laws, properly so called, and *cautions,* leaving only *cautions* to the Churches liberty, which is the very same that the Repl. meaneth. The plain truth is, that supposing God's will to be, we should worship him in any place, and any time fitting, it was necessary, that the particular choice of fitting time and place, should be left undetermined to any particular time or place, exclusively.

Calvin also is cited, as more comely expressing the cause to be, that Christ *would not, then that he could not* determine such matters.

Now though Calvin, being so excellent in his expressions, may easily be granted to have expressed the same meaning in more comely manner then the Repl. yet here was no cause of noting disparity. For the Repl in saying, all things but particular order and decency may be *easily* appointed, did not say what Christ *could* do, but what might be easily for us appointed, or with our ease, or with the ease which we do conceyve of in law giving, or of an ordinary law giver, having such authority as Christ had. And who doeth not see, that it is not so easy, to appoint every particular place, and time, wherein God shall be worshiped, throughout all the world, then with what worship he shall be served? For that particular description, a thousand books, so great as our one bible, would not have suffized.

The world (as John saith) would not be capable of the Volumes that must have been written. The Rej. himself pag 89. telleth us of *cumber, and much ado,* that would have been, in naming every particular, is not this as much as *less easy*? Yet it pleased him to seek matter or altercation about this phrase, and that (which agreeth not) immediately after he had without reason accused the Repl. of picking *quarrels* pag. 88.

10. A Second reason, of the Repl. his proposition, was, that whatsoever in worship is above order and decency, is worship. Bec. whatsoever is acted by him that worshippeth, in that act, beside ordinary civilitie, must either be an act or means of worship, or an orderly decent disposing of those acts, or else at the least idle, and so unlawful. The Rej. answereth 1. that *a significant Ceremony for edification,* is lawful, yet cometh not under any of those heads. But he himself confesseth a significant Ceremon: instituted of God, to be essential worship, and instituted of man to be worship, though not in itself, of which distinction, enough hath been said, in the head of worship. Yet this by the way: A significant Ceremony for edification, is the same, *in itself,* by whomesoever it be inst•tuted: because institution is extrinsicall to the thing instituted, and alters it not *in itself,* internally. If therefore it be essential lawful worship, *in itself* when it is instituted by God, it is also essētiall (though not lawful) worship, *in itself,* when it is instituted by man. Beside that Ceremony whose proper sole ende is

edification, toward God, is properly done to the honor of God, and so properly divine worship.

His 2, answer is, that *comliness grounded on civil human considerations, is not mere civilitie, in sacred actions, and use, but sacred by application.* W•ich is very true if civil application be meant by *mere civil,* but then it is nothing to the purpose. For sacred by *application* is seemly clothing, put on for to go to Church in, and yet is in itself mere civil. The question is not of application, but of internal nature.

Sacred things applied to Civil buissinesse, do not therefore become Civil, for who will say, that Prayer, at the beginning of a Parliament, is a Civil act, though it were used in the Vpper, and lower house, and applied to that Civil meeting, as it ought to be? And why then shall application of Civil decency unto Sacred buisinesse, make it alter the nature or name of it?

His 3. answer is, that *all means of worship are not worship.* But he knew well enough, that this was meant of *proper* means of worship.

His fourth is, that *ordering and manner of disposing,* is ill divided from comeliness. Neither did the Repl. intend so to divide, but rather to conjoine them, understanding by that manner of disposing, comeliness. But if the Rejoinder had not cached up some show of confounding comeliness with order, which was not intended by the Repl. he had been in this argument wholly at a loss.

His 5. and last answer is, that by Basils leave *some things, in themselfs, may, and sometime must be tolerated.* But he should have remembered, that the question here is not of *toleratíng,* but of *appointing and using.*

Now if it be lawful, to appoint and use empty and unprofitable Ceremonies in God's worship, let those Worshippers judge, that tremble at the Majesty of God, and are afraid in any manner to appear empty and unprofitablie before him. Nay (to pass by our Divines) let the Papists themselves judge. Bellar. de Pontif. l. 4. c. 17. ad 4. confesseth those Ceremonies to be forbidden, which are *unprofitable altogether, and vain precepts, unproffitable & frivolons Ceremonies, only by human Spirit invented.* And de effect. Sacrament l. 2. cap. 32. *empty and good for nothing. Morethen needs, and not a jot tending to any Godines, and who not*?

11. Thus far concerning the Proposition of our Argument: the Assumption followeth, which is this: To appoint and use the Ceremonies as we do, is not to order in comely manner, anything pertaining to God's worship. The reason is, because order requireth not the institution or usage of any new thing, but only the right placing and disposing of things formerly instituted.

1. The Rejoinder answer 1. that order requireth *new* time, place, and measure: which is a Sophistry in the Proposition before abused, and confuted.

2. His second is, that *ordering in comely manner, or comeliness requireth the institution of such formalities, as shall be suitable to the dignity and variety of divine actions.* Where the term *formalities* is not so formal, that a man may spy in it the difference it hath from other things,

the Rejoined. in his *manuduction,* pag. 36. appropriateth it to Bishops *Roshe•s* etc. evē as they are distinct from Surplices: *the Bishops went before the Hearse in •heir formalities, the Clearks in their Surplices.* So that it seemeth to mean some Ceremonies of state, and dignity: of which kind neither Cross, nor *Surplice* is any. Howsoever, unto ordering of one thing doeth not require another new thing, but only disposing of that one. For if it did, then that new thing (because that also must be ordered) would require another *new* thing, and that also for order sake another, so that no one thing could be ordered, without an infinite heap of *new things.*

As for the Dignity of divine actions, that is best suited with man's reverent and humble simplicity, not with outward shows of dignity, invented by man. The woman's ordinary *veil* was more suitable to the dignity of God's worship, then if she had adorned herself with gold, and precious stones.

Paul's plain cloak was more suitable then the richest Coap in all Rome. If Order requireth outward shows of *dignity,* then Rome, which is a confused *Babel,* may be to all Churches an imitable example of religious order, for the Council of Trent sess. 22. professeth, their mass Ceremonies to be invented. *That the Majesty of such a Sacrifice might be set out.*

12. To show further that *Order* requireth not such Ceremony as ours, the notation of the word was brought in, signifying no such thing. Now the Rejoinder granteth that *originally* the word doeth not contain within the compass of it, such kind of Ceremonies, though by usage it may. Which is very true: but helpeth not, except the Def. or Rejoinder whose principal Argument is taken from this place, and only retorted by us, can prove, that in this place, the word *order* is extended beyond his original signification. He will not therefore stand with us, about the signification of the word in this place: *let order* (saith he) *in this place signify no more then placing.* But he maketh his retrait to the word *Comelinesse*: asking if comeliness be nothing? I answer yes, it is something: but the Replier did not insist in that word, because he took the force of the Def. his Argument from this place principally to lie upon order.

But seeing the Rejoinder hath given up *Order,* I will add a word or •woe concerning *Comelinesse.*

I take this for granted, that seeing the Rejoinder confesseth *Order* here to be taken in strict signification, as opposed *only to confusion,* pag. 78. he will also consent with us, that *Decency* in the same place and sentence, is to be taken in strict signification, as opposed *only to the vice of undecencie.* Now hence it followeth, that *Decency* requireth nothing but that which is necessary to the avoiding of *undecencie.*

I ask therefore, if undecencie in God's worship cannot be avoided, without *double, treble, sacred significant Ceremonies,* of man's inventing? If not, then the Apostles did much forget themselves, in their public worshipping of God, before men had invented such Ceremonies, for that is no answer which the Rejoinder after giveth: *all Churches are not bound to this or that particular way of Comelinesse.* All Churches are bound to avoid *undecencie,* and to do that which Decency requireth, or bindeth them unto. If yea, then Decency doeth not require such kind of Ceremonies.

Neither doeth it in deed, anymore thē Order. So M^r. Perkins, lat. to. 2. p. 888. Decency is, when the service of God is performed with convenient and fit circumstances of time, place, person, and gesture, and hereof the Apostle speaketh. 1. Cor. 14.40.

The plain simple truth, without Ceremonial affectation, is, that Decency is (in this place) nothing but good civil fashion, agreeable not only to worship, but also to any grave assembly. *Decency* (saith Pareus upon the place) *is opposed to vanity, Spottes, ryott it stands not in hoods, Caps, or vizardes of fond Ceremonies. etc.*

I dare appeall to D.B. his conscience, if Baptism be not as decently administered without the Cross, as with it? and public prayers made as decently without a Surplice, as with it? Let Conscience here speak, and the Rejoinder hearkening unto it, will (without doubt) confess, that *Decency* in this place doeth no more require either Cross or Surplice, then Order, and that both of them together doeth no more require those Ceremonies, then a hundred other, which in England (though not at Rome) are denied unto them.

To this purpose, M^r. Attersoll, in his second book of the Sacram. cap. 5. saith well: *If they refer all this trash and trumperie (of human Ceremonies in Baptism) to order and comeliness, as Hosius doeth, do they not thereby blasphemously accuse the Baptism of John, and of the Apostles, of uncomelinesse and disorder? whereas the comeliness and dignity of the Sacraments is to be esteemed by the word of God, by the institution of Christ, by the simplicity of the Gospel, and by the practice of the Apostles: Nothing is more comely, decent, and orderly, then that which Christ commandeth and alloweth: nothing is more uncomely and unseemly, then that which man inventeth in the service of God, and in the celebration of the Sacraments, thereby inverting and perverting the holy ordinances of God.*

12. The received definitions of Order are brought in to the same purpose, by the Replier. And the Rejoinder yieldeth so much as they import, viz. that order in strict signification doeth not imply such Ceremonies as ours.

He must therefore either prove, that in this place. *1.* Cor, 14.40. that word is not taken strictly, which he himself formerly granted, or give up this place which is (by his own confession) the only place of all the New. Testament, for warranting of such Ceremonies, or fly to Decency, upon which he cannot anymore fasten then upon order, as hath been shown.

Nothing material is added in the rest of the Rejoined. his answer unto this Argument (where our Divines are observed, to distinguish *order and decency* from *mystical* Ceremonies, the context of the chapter. 1. Corinth 14. Is declared to respect no mystical Ceremonies, the phrase of Scripture is shown to consent,) nothing (I say, and the Reader may see) is added: but only the same things are repeated about *Order,* and *Decency* which are now sufficiently discussed.

So that the Rejoinder hath nothing to say to the contrary, but that we may safely conclude, Ergo, *to appoint and use the Ceremonies as we do, is not left to the liberty of the Church, 1. e. it is unlawful.*

If there were nothing else against them, in all the Scripture, then this place, beside which the Def. and Rejoinder can find none in all the New. Testament, for them, any indifferent man would say they are not allowed.

Those that are devoted to the Ceremonies, may shufle up and down, first to *order,* and when they are beaten thence, to *Decency,* and from Decency, when they can defend that no longer, to *Edification,* as the Rejoinder doeth: but all will not help. Let them pitch or insist upon one of these grounds, without starting, I will pawn my *head,* their anchor will come home to them again as finding no fast ground, either in *Order, or Decency, or edification,* for double significant Ceremonies (such as ours) to ride at.

The Def. could frame no Consequence out of any of these words, the Rejoinder saith there is one, but he cannot show it. To the contrary consequence nothing is answered of any moment.

And is not this a miserable cause, which hath no place in all the New Testament, which the best Advocates can allege for it, but only that; out of which it is utterly confounded? To the Defend. and Rejoynders mainteyning such a cause, this testimony may be given that they would willingly, so far as they can, favor things which the times favor, and therefore strive to make something, of that which maketh nothing for them. In the former section, when *Order, Decency, and Edification,* should have been handled as *Rules,* according to the title of the digression, the Rejoinder soddainly breaketh off, *referring them to a fitter place.* Now here in this place, he was constrained to touche upon them, but so softly and sparinglie, that it appeareth he found this no *fitter place* then the former, for those reserved considerations. When shall we come to the *fitter place?*

SECT. 17. Concerning the ancient Fathers allowing of Humane Ceremonies.

1. OF these, the Repl. answered, it cannot be proved, nor is probable, that from the *first beginning* of the Primitive Church they brought in any new inventions. Upon this, the Rej. accusing not him alone, but others also, that *they can believe no truth cross to their opinion, because they seek honor one of another, & praesume of their new traditions, as if the spirit of truth had come only to them, or from thē alone,* answereth that it is a matter of fact, proved by Records of Churches, against which nothing can be said. But if he could keep-in his passion, so longe, as to hear this only word, that there are no sufficient Records of any such thing, exstant *from the beginning,* then he might see that sufficient answer is given, unto the name of *all Fathers, always.*

Yet I will add one conjecture, to show, that those observations which seem to have been universal, in the Primitive Church, were not so in deed, without exception. *Praying toward the East,* hath as ancient testimony, as any other human Rite. *Tertullian* Apol. cap. 16. witnesseth, that that was one cause why the Christians were esteemed to worship the *Sun.* And yet *Socrates,* lib. 5. cap. 22. doeth witness, that at *Antioch* which was the first Church of Christians by name, they used not to place their Mysteries which directed their posture of prayer, toward the East, but rather toward the West. And why may we not conceyve the like of Easter, as well as of this East observation?

2. It was secondly answered, that those, *Feasts,* which the Primitive Church is said to have observed, were not by *Canonical imposition,* but voluntary *accommodation* to the *infirmity* of some, as appeareth by the variety of their observation, and Socrates his testimony. Mark now, what a Rejoinder is given? 1. He telleth us of a strange conjecture of his, even from this answer▪ viz. *that the Churches held, it not only lawful, but also convenient, to impose upon themselves such Feasts.* As if occasional accommodation, were all one with imposition, or voluntary joining in action for the good that is in it, were always a certain argument of *holding* that opinion which others do affix unto it. But if they had thought them so cōveniēt, yet that Arg. would be of little force. For many Ceremonies were thought then convenient, which longe since are universally thought otherwise of, & therefore left off, though no reason of inconvenience can be shown, which did not agree to those times as well as to succeeding times, except further abuse: which cannot be denied of our Ceremonies in question, as religious use of *milk, honey, & abstaining from washing ones hands for certain days after Baptism etc.* 2. That which was mentioned of *infirmity* occasioning this accommodation, the Rej. (after his manner) crieth down as a *fiction, boldly delivered, without proof, or color, merely for opposition sake*: Whereas notwithstanding it is so clear, that the infirmity of men newly converted from Judaism, and Gentilism, did bring into Christian Churches customs like unto those in use among Jews and Gentiles, that Cardinal Baronius, from that ground mainteyneth many Ceremonies.*What wonder if the grown customs among the Gentiles (and we may add the Jews also) were such as from which, though they were converted to Christianisme, they were yet so hardly taken, that it might seem impossible to putt them quite off, what wonder I say then if the most holy Bishops have granted them place in the worship of God?*

Doctor Jackson, in his Original of Idolatry sect. 4. chap. 23. showeth the first occasion of Superstition in Christians, to have been the *infirmities,* whereby it came to pass, that heathenish (and Jewish) Rites, whereto men had been longe accustomed, could not easily be extirpated. Where also about such *accommodations,* he hath this remarkable observation. *To outstrip our adversaries in their own policies, or to use means abused by others to a better ende, is a resolution so plausible to worldly wisdom that even Christians have mightily overreached and entangled themselves, by too much seeking to circumvent or go beyond others.*

About the Varietie which was of old in the observation of these feasts, the Rejoinder answereth, that it notwithstanding, the *agreement* for the *things themselves* was universal. Which if he would take with a grain of salt, viz. that after some space of time, it was (for ought we know) universal, but not upon any Ecclesiastical imposition, nor upon any known grounds out of God's word, it is the same that the Repl. affirmeth, and Socrates lib. 5. cap. 22. laboreth to confirm.

3. Mention was further made of the *mischief* that came in by those human observations. To which the Rejoinder answereth, that *the Anniversarie solemnities have not obscured, but praeserved that simplicity of the Gospel. And if they had so done, by accident Satan's malice, and man's frailty, that is nothing but what may be affirmed of Divine ordinances,* But 1. the Def. his position was in general of universal Ceremonies by human institution, and not Feasts alone? Now those first Ceremonial observations are guilty of opening that gate, for all the human

praesumtions to enter into God's house, which pressed in after them: which gate could never be shut from that day to this. 2. Those very Feasts made a *composition or mixture of* human institutions with divine, and therefore did not praeserve *simplicity.* They also were from their first rise not only aequalled unto, but also extolled above the Lord's day. Easter brought in a superstitions *Lent* to attend upon it, made Baptism wait for her Moon: and conformed our Lord's Supper unto the Jewish Passover in unleavened bread, etc. It was the first apple of contention among Christians, the first weapon, wherw••h the Bishop of Rome played his prises against other Churches, & after slew so many Bri•tons with, by Austin the monk. Holy-days in honor of Christ invited unto them Saints holy Days etc. 4. It is praesumtion, to make men's inventions as guiltless of evil consequences, as God's holy ordinances. They are active efficacious occasions given of evil: these are only passive occasions taken.

Neither is there any corruption of God's ordinances, whose original occasion may not be found in men's (nay fathers) Ceremonious praesumtions.

4. It was finally answered by the Repl. that the *always* of these Feasts, cannot include the Apostolical times, and for other *always,* Bellarmine Cont. 1. l. 4. c. 9. hath the same plea, and the answer given unto him by our Divines, may serve here. The Rejoinder here 1. insinuateth that it is very likely, these Feasts, or some of them, were on foot while some Apostles lived: because *Polycarp praetended John to have taught Easter.*

On foot indeed was the mystery of Antichristian corruption in the Apostles times. But that which Polycarp is said to have praetended, was for the fourteen day of the month, and is confuted by a contrary praetense of the latin Churches, from Peter and Paul. Socrat. l. 5. cap. 22. He 2. addeth, under Augustine's name that it is *insolent madness,* to think that not to be well done, which hath been done by all the Church, though it began after the Apostles times. Now though I find no such saying of Augustine's, in the epistle quoted for it, but to the Contrarie, I find this rule, that *it is lawful or not lawful to believe or not to believe other witnesses or testimonies besides that of the Scriptures) so far as you see they bear or do not bear weight to make us give more credit to a thing.* Which being granted, the fact of the Church cannot so confirm, this or that to be right and well, as that it should be madness to deny it. Yet let it be his saying, I answer, if this be true then it must needs follow, that giving of the Communion (and that as is most likely sopped) upon opinion of necessity, cannot be denied well and good, for that (as is well known) was done generally in Augustine's time, and longe before. It must follow also, that they were special *insolent mad men,* that first began to disallow either that, or any other ancient thing of general observatiō: which Augustine would never have said, who professed of his time, that *the Church of God set in the heap of chaff and tares, did only suffer many things,* only ep. 119.

He 3. distinguisheth betwixt Bellarmine's, and the Defendants alleging of traditions, because *Bell. spake of doctrines necessary to salvation.* Which is not true for Bell. in that chapter maketh no mention of *doctrines necessary to salvation:* and in the next chapter but one cap. 11. he confesseth, that all things absolutely necessary to salvation, are written in the Scriptures,

and (which is much more) all things that are either necessary, or profitable for all men to know.

SECT. 18.19. Concerning Protestants witnessing against the Negative argument from Scripture.

1. BEllarmine was brought in by the Def. as an indifferent Adversarie, confessinge that Protestants hold the Apostles to have instituted some things, pertaining to rites and order, which are not written. Which was also granted unto him, as making nothing against us. Only the vanity of that allegation was in some particulars declared, which how they are cleared (it being a matter of no moment) I refer to the Readers judgment.

2. Chemnitz was alleged, saying, there be some Ecclesiastical Rites, which have neither command, nor testimony, in Scripture, which yet are not to be rejected. Answer was made, that this in a right sense is granted by us. The Rejoinder taxeth this as an *idle shift*: because 1 *Chemnitz did not intend* such a restrictive sense. 2. Circumstances of *Order have command and testimony in Scripture.* But 1. It is no idle shift so to interpret an allegation objected, as that the interpretation cannot be confuted, but barely denied. 2. As Circumstances of order and decency have their general command or testimony in Scripture, so have those Rites which Chemnitz understandeth, or else his sentence is without any ground out of Scripture.

3. The same answer is given, and no other Rejoinder made, about Calvin, *Danaus,* Whitaker's and Zanchi, saving that of Zanchi, it is observed & urged by the Rejoined. that he saith *some Ceremonies may help for the furtherance of piety which have no foundation in the word: giving instance of the solemnities of Easter, etc. Tract. de Sacra. Scriptura.* For whom I answer, that his sentence must be understood of *no particular foundation,* or else he should give more then any Papist will require, concerning their human Ecclesiastical Ceremonies. As for his instances in the solemnities of Easter, it seemeth he reckoned them among Ceremonies of order and decency, because as the Def. and Rej. confess, that is the only place authorizing human institutions in Religion. If he meant otherwise, he did as a man, cross his own rules, as after (God willing) shall be shown.

For the present, let that testimony of Zanchi be well considered, which he setteth down in Col. 2.8. *It is certain, that this consequence is very good: this or that is not according to Christ: therefore it is not to be admitted. This ought to be enough to any Christian man: It is not according to Christ: therefore* I *admit it not, in the buisinesse of atteyning to salvation.* Where is to be noted, 1. That *according to Christ,* is opposed (by the Apostle) to *according to the traditions of men,* and therefore is all one, with *not appointed by Christ.* 2, that all Ceremonies instituted to teache the doctrine pertaining to salvation, are part of the means whereby we are supposed to be helped & directed, in seeking and atteyning salvation.

4. About *Junius,* there is more ado, because his words are set down at large on both pars. But as for that which the Def. and Rejoinder cite out of him, pag. 109. I cannot say much more then hath been answered to the other Divines, until a consequence be framed out of them, more effectual to the purpose, then is in that which the Rejoined. only quaestioneth. *And doeth the rule* 1. *Cor.* 14. *concern nothing but circumstances of Order? Or can our opposites be*

accorded with this saying? For it hath been formerly manifested what that rule doeth require, and how it may be accorded with our tenent.

On the other part, this professed, sworn sentence of Junius is alleged: *If any man, either by Civil, or Ecclesiastical authority, will add things not necessary, nor agreeable to Order, we would not pertinaciously contend with him, but desire only that he would seriously consider of three things. 1. By what authority, or example, he is led to think, that the holy Church of God, and the simplicity of the mysteries of Christ (whose voice only is heard by his sheep) must be clad with human traditions, which Christ doeth reject? 2. To what ende he judgeth, that thes things should be added unto those that are divine? For if the ende be conformity with others, it were more aequitie, that other Churches should conform to those, which come nearest to the Word of God (as Ciprians counsel is) then that these should conform to the other. If the ende be comeliness, what is more comely then the simplicity of Christ? What is more simple then that comeliness.*

If there be no other reason beside will, *then that of Tertullian is to be thought of: The will of God, is the chief necessity, and that the Church of God is not tied unto man's wisdom in things Divine. The third thing to be thought on is, what event always hath followed upon human traditions, as longe experience doeth show? Ecclesiastíci, lib.* 3. *Cap.* 5. This testimony is so full, and clear, that it needeth no candle of Commentary, or Consequence, to be set by it. What can the Rejoinder answer?

1. His first is, that Junius doeth not here condemn our Ceremonies even because they are not commanded in the Word. But he might have remembered out of sect. 2. that the argument is of *warrant and direction from the word,* not of direct and special *commanding.* Now Junius plainly denieth *authority or example of the word,* or any thing but man's will, to be the ground of such Ceremonies, and for that cause would have them avoided.

2. His second is, that *Junius wrote not this of such Ceremonies as ours: because he speaketh of those that are neither necessary, nor according to order, rejected by Christ, added to Divine things, which must needs import necessity and worship a• fixed unto them.* But had it not been better counsel, for the Rejoinder to have held his peace, then to let every man see what miserable shifts he is driven to? *1.* Junius having made this conclusion: that Magistrates may not constitute, and change persons, things, *Ceremonies* at their pleasure, and that those which teli them they may (as our Def. and Rejoinder do in part) are therein *no well willers* to the Church, propoundeth this question: if it be not in the Magistrates power, to appointe, or abrogate such things? to which he answereth *negatively*: because all necessaries, and essentials are appointed by Christ, and as for other *not necessary* things, above the sphere of order, he gives those reasons, which are in the words, largely cited. Now *1.* what a wreched evasion is this, that he spake not of *our Ceremonies*?

He spake of all not necessary not appointed by Christ: but yet he spake not of ours.

This is as some should deny that rule which some logicians call *de omni & de nullo,* to hold in Ceremonies: or affirm that to be false of English Ceremonies, which is true of all Ceremonies. 2. When our Divines speak against Popish Ceremonies, the Rejoinder his ordinary answer is, that they speak of Ceremonies held *necessary,* and therefore not of such as *ours.* Now when

Junius expressly speaketh of Ceremonies *not necessary,* the Rejoinder concludeth, that he could not mean *ours or such like.* How should any man speak, to put such a Rejoinder from having something to speak? 3. Junius said, that those Ceremonies are unlawfully appointed, which are not convenient to, or required by Order: Ergo (saith the Rejoinder.) *he could not speak of such as ours are.* And yet the same Rejoinder manud. pag. 33. confesseth our Ceremonies to be *double or treble* Ceremonies and those of order, to be only *single.* Neither could he ever yet find any *fit place,* to show our Ceremonies agreeable to order.

Nay when the Repl. by this argument, out of *1.* Cor. 14.40. proved these Ceremonies unlawful, the Rej. fled from *Order,* to *Decency, and Edification.*

And yet here in this place, being beaten out of those coverts by judicious Junius, he betaketh himself again to that *halfmoon* of order, which before he had quitted. 4. Junius saith, such Ceremonies are *rejected by Christ*: Therefore (saith the Rejoinder:) he cannot mean such as ours. As if he should say, those that affirm our Ceremonies are rejected by Christ, cannot mean our Ceremonies. 5. Junius speaketh of Ceremonies *added to divine things*: and so (by the Rejoinder his collection, not of such as ours, because *that must needs import necessity, and worship affixed to them.* And yet both Def. and Rej. cap. 2. sect. 3. can find out many additions to Divine things, which are intended only for praeservation of them, and the•fore (by their own judgment) must not needs import necessity, and worship. Suche turning, winding, and running against walls, you shall seldom see an ingenuous man use in a good cause.

5. Two things yet the Rejoinder noteth in the *by*: 1. Junius would not resist such things *pertinaciously,* as the Repl. doeth 2. Junius speaking against *cladding* God's ordinances with the garments of human Ceremonies, had another meaning, then the Def. p. 3. Rejoinder pag. 5. where he calleth such Ceremonies as ours, the *garment of Religion*: because by clothing Junius meant *adorning and hiding of nakedness, but the Def. opposed garments to members of the body*: and therefore the Repl. need not by his marginal note have applied Junius his clothing to the Def. his *garment.* Now for the first of these, there is difference betwixt *pervicatious contending,* without reason and measure, which Junius modesly putteth from him, and that constant restistance which he himself teacheth here in this place, where he affirmeth that Christ's sheep (even in such Ceremonial matter) will not nor ought to hear any voice but Christ's. For this, he foreseeing that it would be accounted *pervicacie,* disclaimeth that, and yet doeth thoroughlie resist. So would the Rep. if he may have leave: If not, I see not why he may not do the same thing, though he be censured for it, as Junius feared he should be.

And this I may truly say, I have heard the Repl. more then once profess, that whē, in studying of Divinity, he was something perplexed about Ceremonies and such like human institutions, by reason of some ambiguous, and ill consenting passages of some others, this one place of Junius (so solemnly confirmed with the oath of such a man, for his sincerity and unpartiallnesse in the buisinesse, and alleging such grave reasons for his judgment therein) did very much affect him, and first settle his mind for such matter. So that if he be deceyved, Junius hath deceyved him. But he hath now more cause then before, to esteem much of this place because, the utmost that the Rejoinder could say to it, is as good as just nothing.

As for the difference which the Rejoinder would find, betwixt that *clothing* of Religion, which Junius taxeth, and the *garment* of Religion, which the Defend mainteyneth, I cannot discern it.

For 1. If Junius meant *adorning,* as the Rejoinder saith he did, that is one office of a *garment,* and such a one as the Rejoinder ascribeth to Ceremonies in respect of Religion, pag. 95. where is said that they are *comely formalities, suitable to the dignity and variety of divine actions.* 2. If Junius meant *hiding of nakedness* of Religion, he meant it only in the esteem of those which impose such Ceremonies. And so all they that add their Ceremonies to Religion, as useful garments, do seem to account it (in comparison) naked without them. 3. If the Def. meant to show, that our Ceremonies are *not essential limbs of the body of Religion,* so did Junius mean to show, that those which add their Ceremonies to God's ordinances, do pretend, they add only *clothing, not members,* to the body of Religion. Neither is this *snaching at words,* as the Rejoinder termeth it. For it is, and hath been an ordinary commondation of Ceremonies, that they are as a garment to Religion. Whence it was that a Scottishman (as I remember) at the first coming of King James into England, hearing them maintained under that name, answered that he wondered then how Religion did live, and thrive, in the cold country of Scotland; without such linsiewoolsy garments?

6. Unto this full testimony of Junius, the Repl. added the words of Zanchi, ano•her witness of the Defend. His words in his epistle to Q. Elizabeth, are these: *the Church must be ordered by the rule of the Apostolcall Church, as well in Ceremonies, as in doctrine.* The Rejoinder answereth 1. that this is no more contrary to the Def. then to Zanchi himself, acknowleging (elsewhere) some Ceremonies lawful, which have neither command nor testimony of Scripture, which he would never say of doctrinals. Now 1. If it be also against Zanchi himself, yet it disableth his testimony, for the Def. 2. This which is alleged out of him, for Ceremonies without testimony or foundation in Scripture, hath been answered before, that it must needs be understood of *particular foundation.* And so he might well say the same of doctrinalls. For in this there is no difference betwixt Ceremonies, and many other things, which are not Ceremonies, and yet appertain to Conscience. As the Apostle said: *let all things be done comely and in order,* so said he also: *whatsoever things are venerable, or honest, just, of good report, and praise, let them be done.*

All the particulars of these latter, are not Ceremonial: and yet many hundreds of such things have no more command, or testimony in Scripture, then the particulars of order and Decency: Neither have the generals of order and Decency, less command and testimony in Scripture then the general of these.

His 2. answer that Zanchius comparison is to be understood of similitude, not of aequalitie, is in the former words answered.

For no disparity can be shown, betwixt many particulars of Doctrinal pointes, in their cases of practice, considered with all circumstances, and the particulars of Decency and Order: much less betwixt their generals. As for example it is as difficult for D. B. to fetch from any doctrine in Scripture, this particular: *It is venerable, just, and of good report, for him to write su•he a Rejoinder as he hath done,* as this particular: *the Cross in Baptism is orderly, decent, and to*

edification. I take both to be impossible. But suppose both to be probable, the former (being no Ceremony) is no more determined in Scripture, then the later.

There hath been a fashiō taken up of speaking otherwise, but no reason can be rendered of it. Let any man show the reason, and I will yield.

The epistle out of which this quotation is, was written in deed *against* our Ceremonies, yet the Repl. leaving to a fitter place, noted only for the present purpose, that it was written *of* them. But the Rejoined. being great with an observation or two, addeth about that: *Moreover Zanchi when he wrote to Q Eliz. to persuade her not to urge the Ceremonies so severly, did write at the same time to B. Jewel, that Ministers should rather yield to them, then leave their places: because they are not simply unlawful.*

To which I answer 1. Zanchi writ to Q. Eliz not only that the Ceremonies should not be so *severe•y* urged, but also that they ought not to be urged, imposed, or allowed of *at all,* but abolished. And of this his judgment, he gave such effectual reasons, as can never be answered. Amonge other, one is proper unto this place, and fit here to be remembered, because it overthroweth all that warrant which the Def. and Rejoinder have hitherto, or can heerafter plead for them, out of 1. Cor. 14. *Order, Decency, Edification.* These Ceremonies saith he make *not for edification, but for public dissention, private perturbation of conscience, with scandal of good and bad. They make not for order, but disorder, and confusion of good Ministers with evil or Popish, who ought even in garments to differ. They make not for decency of Christ's Spouse: because they are a strange ridiculous, idolatrous attire of this Romish whore.*

2. Zanchi when he writ unto B. Jewel, gave no reason of this counsel for yielding, but left them to be invented by B. Jewel. Now because those reasons of yielding were never yet made known, whereby the former reasons directed by Zanchi against urging can possibly be overborne, I cannot otherwise think, but this later counsel was more out of charity guided by human erring prudence, then out of judgment grounded on Scripture. Howsoever our question is, not only of yielding in case of extreme necessity, but also of appointing and urging men to that extreme necessity.

3. Zanchi doeth not persuade to allow of these Ceremonies by subscription, or silence, but only in extreme necessity, to yield unto them, and that with *Protestation.* Now this was according to a kind of charitable Pollicie, which Luther is author of about all Popish Ceremonies: *de Libertate Christiana,* in these words: *Although we must manfully resist those Masters of traditions, and the laws of the Popes wherewith they overrun the people of God are tartly to be dispraised,yet the timorous multitude (whom those wicked Tyrants lead captive with the same laws) must stoop till they be pl•inely laid open. You may inveigh against the laws and law makers, but withal you may observe them with the weak, until both they do know the Tyranny and come to understand their liberty.*

But 1. what warrant have we for such a course but of God's word? 2. M$^{r.}$ Hooker, pag. *247.* derideth this course, as a Theorie neither allowable, nor any way *practicable* in England.

3. Our opposites, that defend, and commend the Ceremonies, as orderly decent things, tending to Edification, cannot without contradiction assent unto this counsel. D. B. in deed did formerly begin after some manner, to put some piece of this course in practice. But the ill success that he found in it, hath since made him, & others, keep far from that part of it, which concerns *Protestation,* and instead thereof, to turn them unto *Commendation.* Did ever any that writ for our Ceremonies, write such an Epistle as Zanchius, unto Queen, or Kinge? Can they say so much, and do as they do? Nay is there any Bishop, that dare license Zanchi his Epistles, to Queen Eliz and B. Jewel, both together, for to be printed in English?

These things being so, I leave it unto consideration, unto whom the Rejoinder his affected censure belongeth: *Now well-sare a good stomach: He cannot resist, but he will not yield.*

SECT. 20.21. Concerning Reasons against the Negative Argument from Scripture.

1. THe Def. his first reason is: *Whatsoever is unlawful is a trangression of some law revealed in the word. Ergo against it. Ergo not only beside it.* The Repl. granteth all: and showeth, that it is a mere fantasie, before confuted, as a cavil, in the Reply, and longe since, by Mr. Cartwrights, 2. Rep. p. 56. not agreeable to the very words of the Argument, to which it is opposed. Upon this the Rejoined. poureth out words *He turneth head: O strange! a Babe owned from the birth, suckled by many Scriptures, an ill favored faced brat, absurd, contradictory, when he is taken in a snare, he sa•th he is mistaken.* And what reason hath he to back or bear out all these words with? *If the Scriptures* (saith he) *condemn whatsoever is done not only against, but beside t•e direction thereof, then doeth it condemn something as unlawful for being only beside it, and not any way against it.* To which I answer, that it doeth not follow: because a thing may be only beside the word some way, and yet some way against it. Only beside the particular praescript of it, and yet against the general command of it.

If a Father charge his son, or a Master his servant, first that for a certain time, he do nothing beside that which he shall bid him: and then command him for that time, to read in a certain book, if that son, or servant, shall beside reading paint *antick f•ces* in his book, he shall do only beside the particular command, and yet against the general charge, & both ways censurable. Let the Rejoinder therefore spare his words, and see better to his Argument, or rather eat both, that others be not troubled with them.

2. The second reason, brought by the Def. was: *Nothing that is indifferent, can be pronounced simply unlawful. But some Ceremonies of man's invention are indifferent. Ergo, not to be pronounced simply unlawful.* All which is granted of circumstances of Order, if by *invention,* be meant *determination; otherwise, the Assumption is denied.* Though it was added also (*exsuperabundante)* that *things indifferent* are sometime taken so generally, that in that sense, the proposition may be denied. Against this, I cannot discern what material thing is Rejoyned. He saith, that *it is easy to say the Assumption is false, and not to show wherein.* But I have hitherto thought that it is sufficient for answer to any Argument, to deny the Assumption, until it be proved: and that the falsitie of any sentence, doeth consist in this, that it pronounceth otherwise then the thing is, and therefore in saying an assumption is false, it is not needful, to show *wherein.*

He saith also that *the largest sense of things indifferent, doeth make no variation of things indifferent.* But the Author, and place, was named to him: *Sopingius in his Apology ad lib. Anonym. pag.* 166. Where the case is very pertinent. For Doctor Sibrandus was challenged by a Remonstrant, who entitled his book, *Bona fides Sitrandi,* that as in an Epistle Dedicatorie to the Arche-Bishop of Canterbury, he had, to win his favor the more against Vorstius, and his, declared his judgment of the Hierarchy (and Ceremonies) of England, to be things *indifferent,* so he spake of the Magistrates power, under the same term unfitly, Sopingius, a godly learned man, who had bē a Scholar under Sibrandus, and so desired to help him out of this brier, had no other way to do it, but by saying that all those things are sometime called *indifferent,* which are not necessary to salvation, or without which a man may be saved.

Now in this sense, the Repl. said, the proposition might be denied: viz. that nothing indifferent *1.* e. not necessary to salvation, is unlawful. The Rejoinder •it seemeth) had not the book, and so ventured to contradict he knew not what.

3. The third argument was: *There must needs always be variety of Ceremonies in several Churches. Ergo all are not prescribed.*

The Repl. answereth, that there neither need, nor ought to be any variety, but only in particular circumstances of order, for time and place etc. Here the Rej. (complaing of *Coleworts, and of not caring to say any thing, so it be in opposition*) bringeth in to the contrary some examples of civil decency, variable according to times and places. But all such things the Repl. contained in his *etc.* He addeth also variety of *solemn feasts* But before those can have place here, it must be proved, that such feasts *must needs be.* But (saith he) *never any Divine so spake before M*$^{r.}$ Jacob. And hath he soon forgotten, what was even now recited by himself out of *Junius*? Suche kind of Rejoynders will never be wanting.

4. The Def. his fourth reason was, that *the Nonconformists like well, that every Minister in his Parish, should determine of Rites and Orders: whence would follow variety. Ergo they hold some rites of human invention and ordination, lawful.*

To this the Rejoinder addeth, as an explication in text, and table, that Non-Conformists set up *Parish-omnipotence without referen•e to Bishops, as some teache, or to Synods, as other. Whereby a Minister, and some of his Parishioners, may ordain some Rites and Ceremonies for their use, and the King, and Church under his authority may not.* Now before we come to the Repl. his answers unto the Def. his reason, let us consider a little the Rejoinder his addition. 1. The malignant imputation of *Parish omnipotency,* ill beseemeth our Opposites, except that they can show, more power to be given by us unto Ministers and Elders, in their several Congregations, then by them is given to Bishops, For until they can show this (which they are as able to do, as to call effectually that which is not, as if it were) in accusing us, of setting up *Parish omnipotency,* they confess themselves, to set up *Diocesan omnipotency, Convocation-omnipotency,* etc.

2. It worse beseemeth D. B. then most other, except he will confess, that he, when he was Minister at the Hagh, in Holland, and with the consent of his people, ordered things in that Congregation (as to receyve the Communion sitting at the table, to leave out the Cross in

Baptism, and Surplice in all Divine service) did then and there set up *Parish-omnipotency.* 3. It is an injury, more then ordinary, to make us (any way) extol the *authori•ie of a Minister, above the authority of the Kinge, in any matter of appointing and ordaining.* For though a Minister may do something in his administration, which no other man can lawfully do, yet none of us ever thought, that he may appoint and ordain anything to be done, with coactive authority, which the King may do, in all things lawful, and convenient; even in Church affairs. So that our tenent is, that the Minister, and his people, may use no Ceremony, nor exercise any public act of worship, which the King may not appoint, commād, and compel them to. For in holding that no such thing is to be done, beside that which Christ hath appointed, and that the Kinge may, and ought to see that all Christ's institutions be observed, we must needs be confessed to hold that assertion, which is the conclusion of these two. 4. The fallacious ground of this accusation is, that the Minister with his people, may occasionally order some things, which no man absent can, not for want of authority, but for want of presence to observe the occasion: as what time the Church meeting shall begin, upon that day, that the Communion is to be administered, together with Baptism, and other buisines, more then ordinary. 5. That which he intermixeth, of *reference to Bishops,* bringeth all the Churches of France, Netherlands, etc. under his Censoriall note, of *Parish-omnipotency.*

Thus much for the Rejoinder apart. Now to the Def. 1. His Argument is rejected, as supposing, all Circumstances to be of like nature with these in controversy. No (saith the Rejoinder) but only that *one would like one thing, and one another.* But I say yes, or else he cannot argue from one to the other. For what consequence is in this: Men may determine of simple circumstances for order and decency: Ergo they may ordain double, treble, sacred, significant Ceremonies proper to Religion? beside he nameth in his supposition *Festivall days.*

2. The second fault, found in the Def. his argument was, it supposeth all circumstances to be of institution. No, saith the Rejoinder again. Let him therefore put *ordaining* out of the Sum which he hath made of the Def. his reason, and confess also, that this reason maketh nothing for men's *instituting* of Ceremonies.

3. The third was, it supposeth contrary circumstanc•s, ceremoniously to be practiced, by the same men as of institution. *Not so* (saith the Rejoinder:) but *only cantrarie fashions practiced by several men, out of their election.* Yet it seemeth to be for the most part so: because the question is of Ceremonies, and Ceremonious practicing, not of incidentall fashions. Of institution, which the Def. calleth *ordaining,* not of voluntary occasional election. If by *variety* of observing Festivall days, and not observing them, was by the Def. understood of *several men,* then in that part he was misunderstood by the Repl. Now upon these premisses, the Rejoinder concludeth all the Repl. his answer to be nothing but *bogling and scurrilitie.* What would he have said, if one had accused him of setting up *Diocesan, and Convocation omnipotency.*

It seemeth that (though he aboundeth in that faculty) he would have wanted reproachefull words, to express his indignation of such an imputation.

5. In opposition to this misshapen Argument of the Def. taken from Non-conformists confession, the Rep. propounded one, from the Conformists confession: You say these Ceremonies are Divine, and yet dare not deny, but the rejecting of them in other Churches, is Divine.

You retain these Ceremonies as Divine, and yet reject other Ceremonies, of like nature, as divine as these. What divinity (or agreement) is in such courses? To this, the Rejoinder answereth, that this *argueth an ill conscience: because the Def. doeth not say that these our Ceremonies are Divine, but that in respect of permis•ive appointment, and in these, they are divine, in particul•r, and hypothesi, human. And this may be said of the different Ceremonies of several Churches.* For ill *Conscience,* I will not be so liberal in charging the Rejoinder as he is prodigal of it toward the Repl. But ill *science* I can easily prove. For 1. He denieth the Def. to call our Ceremonies Divine: because (forsooth) he calleth them so in the *general,* and not in their *special*: for so the Def. doeth interpret his own terms.

Which is as much as to say, he that doeth not call them *every way Divine,* doeth not call them *Divine.* 2. He passeth by the main terms of our Argument Divine *rejecting of the same Ceremonies in other Churches, Rejecting of other Ceremomonies, as Divine as these in our Church*; and for these he putteth only, *different divine Ceremon. in several Churches.* This sure is no scientificall kind of answer. 3. No Divinity will suffer anything to be called *Divine,* but that which (all circumstances considered) may at least necessarily be concluded out of the Divine law. Otherwise all good human laws may be called Divine laws. Now we have hitherto expected in vain, when our Ceremonies may be so concluded.

It is altogether impossible, that the institution, and Rejection, of Cross, and Surplice, in divers places, should be both *Divine,* or that the urging of these, and abolishing of Images, should be *Divine,* in the same place, and time. This part therefore of the Argument, the Rejoinder thought good, to answer with silence.

SECT. 22. Concerning the Assumption, of the main Argument, handled in this Chapter.

1. THe Repl. set down the Def. his plea, with a general answer thus: After all this ado about the Proposition of the first Argument, Now we are told of an Assumtiō, out of the Abridgement, and Mr. Hy: viz: that Ceremonies have no warrant out of the word of God being human inventions, For Mr. Hy: I cannot say much (because his reasons are not in printe) but for •he Authors of the Abridgement, they have great wrong done them. Whosoever will turn to the place quoted by the Def. in the Abridgement, shall see, that the words which our Def. hath turned into a Proposition, are there but part of an illustration, belonging to this proposition: All Ceremonies that swerve from the Rules given in the Word, for the Churches direction, in matters of Ceremonies, are unlawful. The Assumption of which is: But the Ceremonies in question, do swerve from those Rules. Now all this chief pith, both of Proposition, and Assumption, is by the Def. omitted: A by thing is put in place of the Proposition. A new assumption is formed: and yet all fathered upon the Abridgement. What hath the Rejoinder to say against all this? 1. *This demurrer should have come in at the first.* But first, or last, if it be true which here said, the Def. cannot be defended.

2. *The Repl. granted the whole Argument, sect. 2.* In saying (forsooth) that he took for granted, whatsoever was there said for the all-sufficiency of Scripture.

3. *This of itself, is an Argument against our Ceremonies.* What then? the Authors of the Abridgement, may yet have wrong, if it be made theirs, against their will. 4 *It is fit to be the first Argument, because if this be granted, all other rules are vain.* The question is nothere of fitness for place, but of fitting it to the Abridgement. Yet this whole Argument being granted (according to our meaning) of those that the Rejoinder calleth *double triple* Ceremonies, the Rules have use about *single* ones. *5. The Proposition is taken out of the Abridgement, pag.* 44. *and the Assumption is fitted to it,* Let it be so, yet if that be made a proposition of theirs, which only was an illustration, or confirmation of their proposition, and (a new assumption fitted unto it according to an adversaries pleasure) the whole argument fathered upon them, as a first and chief one, this surely cannot be excused from wrong doing.

2. To the Def. his answer unto the Assumption, viz. that in general and *permissive appointment,* our Ceremonies are (not human but) Divine, the Repl. said that he understood not *a permissive apointment,* to be other then an appointment without appointment: because to permitte, is neither to command or appointe, nor forbid.

Here the Rejoinder among many shrewed words, hath this reason that *the same things are commanded, in general, but in particular are only permitted,* And for ignorance of this, he twi•teth the Repl. with want of *logic.* But I cannot yet see, out of any logic how a general can be commanded, generally, and any true special or particular of it be only permitted. He that commandeth all order and comeliness, commandeth also every special of it. Every general command, applied unto his true special subject, maketh that specially commanded.

It is commanded in general that every husband should love his wife, not in special, that Aquila should love Priscilla: yet suppose Priscilla to be Aquila his wife, she may challenge conjugal love, all so well as if hername had been in that Command in special. Else we may as well say, that superstition, will-worship, or at least disorder, to which order is opposed, is forbidden in general, but some specialls of them or it, are only permitted. The truth is, Cross and Surplice, cannot with any show of reason, or common sense, be said to be commanded in general, anymore then in special, no nor yet permitted, either in special or in general. The Rejoinder hath yet found no fit place, to prove the command though it mainly concerneth his cause, and of itself alone might satisfy any man's conscience, if it could be proved, and the permission is the main question of this whole Dispute.

Chapter second, Concerning worship.

ALl the material doctrine of this Chapter is before discussed, in the Manuduction, sect. 5.6.7. Where the nature, distinctions, and differences of worship, are weighed, and found of no moment for our Ceremonies aide. It shall suffice therefore here, to refer the Reader unto those places, adding only some notes, upon some passages, formerly not declared.

SECT. 1. Concerning worship, distinguished into proper, or essential, and unproper, or accidental.

1. THe Def. saith, that by proper and essential worship, he understood Ceremonies so necessarily required to God's service, as that the contrary thereof must needs displease him.

Hereupon the Repl. inferred, that all Ceremonies, which serve for decency, and edification, must needs be proper and essential worship: because the contrary of decency and edification must needs displease God, in his worship.

Mark now the Rejoinder his answer: *The contrary of decency and edification displeaseth God. But the contrariety of particular Rites, serving to decency and edification, do not displease him: because they fall into one and the same general kind, without contrariety thereto, or therein. As fire & water are not contrary to an element, nor black and white, to color, nor reasonable, and unreasonable, to a creature: so contrary orders, contrary formalities of decency, and contrary means of edification, are not contrary to order, decency and edification.* All this answer dependeth upon a distinction betwixt general, and special.

Now *1.* This is a certain, infallible rule: what essence soever is found in any general, that must needs be in every special, contained under it. Ther is no essence in an *element* generally taken, which is not both in the fire, and water, none in *color* so taken, but is both in black and white, none in the notion of a *creature,* which is not in man and beast. From hence therefore it necessarily followeth, that if *Order and decency* in general, be essential worship, every true special of them must needs be so.

2. It is not of, or for nothing, that the Rejoinder doeth so waver in his speech: *contrary Ceremonies serving to comeliness, and edification, contrariety of orders, contrariety of formalities of comelínesse, and means of edification.* For this means, all his answer is at least put out of comely order serving to edification. For that which *serveth to* comeliness, and order, all *formalities* of them, and all *means* are not specialls, under the *genus* or general of *decency, order, edification,* but under the general of *means, formalities,* etc. So that the whole distinction is confounded, by this wordy explication of it. 3. *Contrarietie of orders* he confesseth, and yet denieth them to be contrary to Order: As if order contrary to order, were not contrary to order! He will say no, not to *order in general.* But then that order in special, must have some specifical difference, not contained in the general of order, making the contrariety: which should (if it could) have been declared. By the same proportion, also as he acknowledgeth contrary *orders,* he must also acknowledge contrary *decencies,* and *edifications*: and this hath need of declaraiion, because it is a new inventiō▪ not to be trusted, before it be tried. *4.* By order, in this place, must needs be meant *good* order, otherwise, it were as well order, to set the carte before the horse, as the horse before the carte. Now in good order, the things ordered may be someway contrary, as black and white horse set before the carte, and yet the *order* one and the same: and so in *decency. Edification* is only an ende. But good order, and decency of the same things, in their particular or inviduall use, can be no more contrary to any good order, & decency of the same things in the same use, thē blackto black & white to white. *5.* The plain truth is, that order and Decency (as they pertain to our question) do arise out of the outward disposition and temper of things, as health doeth out of the inward disposition and temper of the body, and therefore doeth admit no more contrariety, then good health doeth.

2. Because the Def. in his distinction, placed *Edification* only on the part of Accidental worship, that was noted as a flaw. To which the Rejoinder answereth, that *essential parts of worship serve also to edification, and worship of themselves.* But 1. this can be no more gathered out of the Def. his words, then that all essential worship serveth for *decency*: for he placeth these two together, as ends of accidental parts of worship, that they serve for *decorum, and edification.* 2. This is but to help a broken leg, with a broken crutche. For essētiall worship tending to worship of itself, is as broken a phrase, as the former was a distinction.

3. It was noted also, that the Def. confounded *appurtenances,* and *parts* of worship. The Rejoinder answereth, that those things which are appurtenances only in *proper, simple, and strict* sense, are partes of worship *improperly, and in a sort.* So in deed at the University, among Sophisters *improprie, laxe, modo quodam, quodammodo,* are wont to help at a dead lift. But that which is only an appurtenance of worship, is no more worship, then a Bishops Rochet, is a Bishop.

4. About the same distinction, a question was made how any worship can be not essential, that is, not having the essence of worship in it. The Rejoinder answereth, that these appurtenances have in them the *essence of accidental worship, but not the essence of substanciall.* So then, they are *essential accidental* worship: and why not as well *substantial a•cidentall*? A Rochet hath no more in it the essence, then the substance, of an accidental Bishop.

5. The Repl. his last, was, that those which the Def. calleth accidental parts of worship, have not (by his own express confession, in this sect.) so much communion with the essential, as the hair of the body (which is but an excrement) hath with the body, and therefore cannot be accounted a part of worship. The Rej. here. *1.* answereth, that they are in deed no part of essential worship, but of the *complement* of worship, as *garments* are of men's external honor. So that now we are come to have that expressed, which before was implied, the Ceremonies may be called worship, as a Bishops Rochet, or other Bishoply *garment* may be called a Bishop. Though it might be also further inquired, if Ceremonies be *parts* of the *complement,* what the other parts of that complement may be? Certes he that divided worship into essential and accidental *parts,* did not mean worship, and the complements of worship, much less, *parts* of essential worship, and *parts* of complement. If he did, his speech, and meaning, do not well agree together. 2. He taketh great exception against the term of *excrement, as not well appliable to the hair of ones beard, savouring of a spirit full of rancor, to be judged of God as a reproach, tending to breed scorn and abhorring of these Ceremonies, in the minds of ignorant mē.* At all which a mā might have laughed, if God's name had bē spared, in so frivilous a matter. All Philosophers, that ever I I heard, or read, heathen, and Christian, call and define the hair of men's bodies, *an excrement.* All Divines, when they speak of hypocrites in the Church, compare thē to the hayr of a man's body, under the term of *excrement.* I therefore would not be loath to hear one call the hayr of my beard, an excrement. Neither can I smell any savor of a rancourous spirit, or any reproach, in that phrase. As for *breeding of scorn in the minds of ignorant men,* one would think, it should not be objected by him, that a little before spake of *Parish-omnipotency,* and stuffeth his book with such terms, as I am loath (for his sake) to

repeat, but that they cannot be more gently refuted, then by bare repeting, after the occasion of them is discussed.

SECT. 2. Concerning adding to God's worship.

IN the second section, the Rejoinder hath nothing materially, to be newly, or now first confuted, save only that about adding to God's word, and worship: which only therefore, needeth here to be discussed.

1. God's laws of *Praemunire,* against all human presumtions, in his Worship, are famously known. Deut. 4. and 12. *Thou shalt not add anything thereto.* No man ever writ one sheet of paper against Popish Ceremonies, which did not confute them by these places. The Papists have marked this: *Haeretiti accusantes Ceremonias a Deo non institutas, superstitionis, & idolatriae, fundantur praecipue in Deut.* 12. *Swarez de Relig. vol. 1. lib. 2. cap*: 1. The Def. and the Rejoinder their answer, is the same, that most Papists use: In these places, where addition is forbidden, is meant only *addition of corruption,* not any *addition of preservation and additions made divine, not human.* Now 1. for the first part of the first distinction, God forbiddeth only an *addition of corruption,* It is worth the considering, which learned Chamier answereth,*The bringing in of a Contrarie precept is neither used for, nor can be called Addition, for in Addition both remain, but contraries destroy each other.* He that setteth a house on fire, or poisoneth a man, or corrupteth anything, is not usuallly said to add unto them. 2. By the second distinction, no addition unto God's will and testament, is more forbidden, then unto man's. As it were a sin to add anything unto God's Testament *as divine,* so also were it to add anything unto man's testament, or testimony, and make it his, when it is not his. None may add anything to D. M. his Defense, or D. B. his Rejoinder, and make it theirs, when it is not theirs. Suche additions, are usually called *lies,* sufficiently forbidden by the ninth Commandemenr: so that no indifferent man will think, that nothing more is contained in these prohibitions, so often and earnestly urged, in strict reference unto the holy ordinances, and worship of God, which by this interpretation, can challenge no privilege from them.

2. For the second part of these distinctions: *human additions of praeservation,* the Repl. observed, that addition was, in the text, expressly forbidden, as a means of *keeping or praeserving* God's word, and worship: Deut. 4.2. To which it seemeth a contradiction, that addition may be *for Keeping, or praeserving.* To which the Rejoinder answereth nothing else, but that, *therefore addition hindering is forbidden, but not addition keeping.* That is, he denieth the conclusion, but answereth not to the proof. But he addeth an example: *He that leaves a jewel to be safely kept, doeth not forbid the provision of a Cabinet, with lock, and key, to keep it in.* True: Neither doeth any man dream, but the Kings authority, and Churches care, may, and ought to be as a Cabinet with lock, and key, to praeserve God's ordinances and worship. But what is this to additions? and to such additions, as our Ceremonies in question? The Lord's ordinance is, that the Sacrament of Circumcision should cease. For the preservation of this ordinance, the Def. and Rejoinder pag. 285. provide a lawful Cabinet, under lock and key, that *Circumcision as it is used in some places, may be lawfully appointed, and commanded.* The Lord's ordinance is, that Baptism should be administered according to the primitive institution, without such sacrilegious crossings, as are in use among Papists. They have

provided a Cabinet, under lock and key, for this, that all which are baptized, shall be crossed. The Lord's will is, that his holy supper should be received, and used as a supper, notadored.

They have provided, that all men shall kneel in the receyving of it, for a Cabinet, like to the former.

3. Cardinal Cajetans interpretation, was (by the Repl.) alleged *addition is forbidden even with the pr•etext of keeping the commandments of God,* as more judicious, and religious. The Rej. answereth, that Cajetan doeth allow the distinction, of additions, into *corruptive,* and *praeservative,* in Thom. p. 3. q. 6. a 8. and that in the alleged words, meaneth *additions corrupting, though pretented for keeping.* Now this is as true an interpretation of Cajetans meaning, and ours also, as can be invented: only that is wanting, whichCajetan (with us) intended, that all *additions for preservation, are but pretenses.* But as for Cajetan his allowing this questioned distinction in *3.* q. 60. (for 6. was an error) whosoever will look upon the places, shall find, that neither in Thomas, not in Cajetan, is any mention of *addition preserving,* which here is the only question. They speak in deed of adding words, to the form used in Baptism, and note, some words do corrupt the sense, and some do not: but not a word of adding Ceremonies *preservative.* The wordy additions, which they speak of, are as Thomas hath it, I Baptize thee in the name of the Father, the Son, the Holy Ghost, *(and the Virgin Marie:)* or as Cajetan hath it: I baptize thee (*Sexton what is a clock)* in the name of the Father, the Son, and the Holy Ghost. If these be additions of *preservation* let any Christian, that regardeth Baptism, judge.

4. It was wished, that the Def. had set down some examples, of preservative additions. The Rejoinder undertaking it for him, nameth for the Text *diverse readings, marginal notes, etc. and for the sense, interlineary glosses, notes, marginal references, and commentaries, and then, readings by sections, building and ordering of Synagogues, and a thousand such.* And in deed he might as well name diverse thousands, as these. But *1.* if so many thousand Ceremonies may be added lawfully to God's law, what meant Augustine, and all our Divines, out of him, to complain of such an intolerable burden of Ceremonies, in regard of their number? 2. *Diverse readings,* are no more additions, then *Coningstable and Constable,* are to the Statute of Constables. *Marginall notes,* no more, then an exposition is to the text, which kind of addition, the Papists do wickedly allege for their doctrinal traditions. *Interlinearie glosses, notes marginal references* Commentaries of the same nature. *Reading by sections, building, and ordering,* are evidently things of mere order, of which, if any man shall say they are additions, then if he be a poor man, he may make great addition to the little money he hath, by dividing it into sections, placing it fitly, and disposing of it orderly a hundred ways, to the increase (as it were) of a hundred fold: which would be a welcome doctrine (if it were true) to many a poor man, and even to those which are impoverished by the Bishops silencings, deprivations, and excommunications, for not allowing of additions to God's worship.

5. It was also justly questioned, if there were not a deminution, or taking from, for preservation, as well as an addition of that kind: because in the Text they are joined together, as drawing in one yoke? The Rejoinder answereth *no.* And denieth the consequence, by example of *hardening, and showing mercy, joined together, without the same*

mertiorious cause. But 1. the example doeth not agree: because the question was not of a meritorious cause, but of a final. And in the chief or last ende, hardening, & showing mercy do agree. 2. I can easily, find out a detraction, as of good praeservation, as the addition of a Cabinet with lock and key.

For from a sword, or any other iron weapon, a man may well detract *rust,* for the preservation of it, From an aguish man, blood may be detracted, for the preservation of his life, nay sometime a leg, or an arm, may be cut off, for praeservation of the body. So that, all things considered, the Rejoinder will upon second thoughts, either cashier in God's worship, his addition of preservation, or else add unto it, a detraction or deminution of preservation. Calvin in his nineteenth sermon upon Deutrinomie, hath this remarkable sentence.

Let us assure ourselves, we shall ever be unruly and wild-headed, until our Lord hath tamed us, by long handling, and made us stick to this ground, that it is no more lawful for us, in any wise, to add any thing to his law, then it is lawful for us, to take any thing from it.

6. It was likewise observed, that this praetence hath been always the shoeing-horn, to draw on superstition with. For (as Calvin noteth on Matt. *15*) *Legislatoris ipsi non jactabant, se novum quicquam tradere, sed tantum add•re cavendi formulas, quae media ossent adminicula, ad servandam Dei legem.* The old Masters of Ceremonies praetended always, that they meant only to bring-in additions of preservation. *Like enough* (saith the Rejoinder:) *But this very inlet of superstitious things, under the praetence of bringing in only preservative means, doeth witness that such additions as are preservative, were always allowed by God's people, as confirmation of error by Scripture, doeth show the dignity of holy Scripture.* This is in deed as fair a praetence, for an *inlet* of superstition, as can be made. But withal it is manifest from thence, that is is no sufficient, but a very suspicious answer, for Ceremonies, accused of superstition, to say, and not to prove, that they are *preservations.* Yet these Ceremony-mongers had all their pretense properly from *means of preservation,* which are and were always allowed by God, and his people, not from *additions.*

Our Parliament statutes made for establishing of true religion, are a means of praeserving it in England: but I think that Hon. Assemblie would take it ill, if the Rej. should publish to the world, that their Laws are *additions* to the word, and worship of God.

The Rejoinder addeth, that *Calvin in the place alleged, doeth account these praetented additions to have been corruptions, from the first.* Now (though this is not here, but in another place, after to be handled) let the Reader guess of Calvin's account, by these his words: *Afterward there came teachers who did not think themselves should be esteemed acute enough unless they did patch something of their own to the word of God.Yet no addition to that word is tolerable. Those secondary laws are devised of curious men, as if the single and simple command of God were not enough. To invent new washinges was an idle vanity. Had they rested in the law of God their mod•sty wou•d have ben more pleasing to him, then their Scrupulous anxiety in doing otherwise.*

If this be not enough, to show Calvin's judgment, of Ceremonious additions, let that be added, which he saith to Cassander, and therefore to the Def. and Rejoinder teaching the very same doctrine of Ceremonies, that Cassander did. Opusc. pag. 355. *He taught that the*

Ceremonies ordained by Christ are to be kept entirely, and incorruptly: and nothin• must be added to their institution as if they were lame or imperfect, which indeed is some•what, but it is not all, because by an indirect shift he would lett into the church all other rites. But this half truth is overturned, when he believes a right given to the Apos•les and their Successors, to institute such ceremonies in the administration of the Sacraments which may be for ornament. Therefore he which confessed before nothing should be added, doeth now not only admit such by-Ceremonies, but also commands them. Yet will he help himself with a subtle shift, viz. additions are to be endured, if the Sacraments be not held lame or imperfect, therefore with what mixtures you will, the Sacraments may be wholly changed, and yet all be well, so be you charge not Christ to his teeth, that any of his institutions go lame, and halting etc.

7, It was lastly added, that this answer of the Def. was Bellarmine's answer to Calvin, about this very point and place: *de effect Sacr. lib, 2. Cap. 32. Prohibit Dominus additionem corrumpentem, as the Def. translateth it, an addition of corruption is forbidden.* Which was the rather added, because the Def. had so vainly objected unto the authors of the Abridgement, *symbolizing with Bell••mine.* It might otherwise have been added, th•t it is not only Bellamines answer, but also Gregory's de Valentia, tom. 4. disp. 6. q. 11. p. 1. et tom. 3. disp. 6. q. 2. p. 7. Swarezes, de Relig. vol. *1.* lib. 2. cap. 1. Baroninses; ad an 53. pag. 459. and that it is the common answer of Papists, in defense of their Ceremonies against this place, urged upon them by our Divines. Yet some few spying the vanity of this answer, as being ashamed of it, have found out another, of like stamp: For Cornelius a Lapide, in his Commentary on Deut. 12.32. so expoundeth the words of this prohibition: *In rebus & Ceremonijs Dei, fac tantum illud, quod Deus, vel per se, vel per Vicarios suos, puta sacerdotes praeceperit.* Which agreeth well with that of the Def. and Rejoinder. Use •hose Ceremonies only, which God, either by himself, or by the Convocation house doeth command. And some more ancient, and therefore less praejudiced Papists, confess, this law did forbid all human Ceremonies to the Jews. So Tostatus, *Defensorij* par. 2. cap. 8. as also in Deut. 12. q. 12. *that consequencie is found among the Hebrews about the observation of Ceremonials.* Something is not found written in the law, therefore the Jews are not bound to keep that. *Yea which is more, it was not lawful for the Jews to observe any Ceremony about the service of God, unless that were written in the law as appears Deut 12.*

The Rejoinder hath many words, wherewith he raiseth up a great dust, to darken the cause with all. But no man can discern any direct answer of his to the allegation, save only his confession, that the Def. his answer, *was Bellarmine's answer to Calvin, about th•s very place.* All that he addeth to that confession, hath been before confuted. It shall be sufficient in this place, to set down Calvin's resolute conclusion, out of Sermon 85. in Deut. *It is devilish blasphemy, to say, that God hath not taught men all that it behooveth them to do. The common by word here hath place: thou art the Devils servant: for thou hast done more then was commanded thee.* Here is no limitation, of *new worships properly so called,* which is the Rejoynders shift, but all that it behooveth us to do, is limited to *God's command.*

In the fourth section, about Isa. 29. Mat. 15. Col. 2.27 hath nothing material in it, beside those distinctions of worship, which before in the Manduction, section 5.6. and 7. are

distinctly examined, and discussed. To those places therefore I refer the Reader, for satisfaction, if there be any needful.

SECT. 6. Concerning our Divines judgment about Ceremonious worship invented by man.

THough those three *staple* sections of the manuduction. 5.6.7. may be sufficient also for clearing of all the materials here exstant, yet referring the Reader thither for the main, I must add something, about diverse particulars.

1. The Replier said▪ that Worship doeth not vary according to mē *opinions,* but consisteth in the nature of the action itself. This is (saith the Rej.) *to speak monsters.* If he had said, things to him *unknowen,* it had been enough. For all that he hath not known, are not *monsters.* But what is his reason of this so deep a censure? because (forsooth) *opinion, by error of opinion, doeth make that to be essentially false worship, which without such opinion, were no such worship.* Of which I may as well say, that this opinion, by error of opinion, doeth make the reason essentially false. For 1. the question was not here of essential false worship, but of essential, and accidental worship, whether *op•nion* did make the difference? which the Def. affirmeth, the Repl. denieth, and the Rejoined. declineth. 2. The Rejoinder hath not yet (that I know of) nor can (as I think) define unto us, what is *essential false worsh•p,* according to his rules.

3. Every *error of opinion* doeth not make essential false worship: he should therefore have told us, what error he meant. The Def. nameth opinion of *justice, sanctity, efficacy, or divine necessity*: and the Rejoinder mentioneth often such and such opinion, held of the Papists, concerning all their Ceremonies. Of this enough is said, Manud. sect. 7. For the present, I deny, that such an erroneous opinion, by itself, and of itself, doeth not make essential false worship. *Opinion* is but an adjuvant efficient cause of that *affective act,* wherein the essence of internal worship consisteth: and the external acts of worship, though efficiently differenced by opinion, or faith, are essentially distinguished by their form, and ende. A man may have an opinion, that is just, holy, efficacious, and necessary, to perform diverse works of the second Table, nay upon some occasions, to tell a lie, even against the second Table. Yet none speaking properly, will call, that essential false worship, which is a sin directly against the first Table. Hitherto therefore, I see no *monster* of the Repl. his making. And if we consider his reason well, which the Rejoinder made to it, the *mishaping* of things will be found on the other side. If (saith the Repl.) worship did vary occording unto men's oppinions, then a man may go to Mass, conceyving another private opinion to himself, then Mas-mongers use to have: and our Convocation may appoint us the grossest of all Popish Ceremonies, if they set another opinion upon it. The Rejoinder his answers are diverse, and some of them strange ones. *1.* His first is, that *going to mass may be a sin of scandal and presumtion, though a man go not thitherto worship.* By going to Mass (according to the use of our speech) is meant, doing all those external actions, which Mas-mongers use to perform. Now the question is, whether he that performeth all those external actions (intending only to save his life thereby, as having no opinion of any other good in so doing) doeth only sin of scandal, and praesumtion, or else over and beside this, is guilty of external false worship? the Rejoinder seemeth to say, *no, he is not guilty of false worship.* But when the Christians of the Primitive Church, did with such an

opinion, lay but a little incense upon the Heathens Altars, they were by all Orthodox censured for *Idolatry.* The story of Origen is well known, how he delivered Palme, to those that offered it to the image of Serapis, with this expression of his intention: *come, and receyve the bows, not of the image, but of Christ.* Yet was he therefore censured as a worshipper of that Idol. Calvin writing of purpose concerning this very case, of going to Mass with such an opinion, accuseth them that do so, of *externally professed idolatry*: and therein was justified by Melanchthon, Bucer, Martyr, *Opus. de vitandis superstitionibus.* And if this be not right, then all external acts, and real professions, whether symbolizing with Papists, or with Turks, or Heathens, may be in themselves, (set scandal and danger aside) easily excused. So Calvin argueth, in the forenamed treatise and in a Homilie, Opusc, pag. 532. he showeth, that those wise men which think otherwise, would have derided the simplicity of Sidrac. Misach, and Abednego, if they had then lived, in such a fashion: *Miserable men, yow may do that external act which is required of you: it is no worship, so long as you have no faith, trust, or devotion to that idol.* 2. His second answer is that *those which are present at false worship, by violence, are not false worshipers,* and upon this he triumpheth, with *fie man, fie.* I may better say, *alas alas,* that good D. B. (I speak as I think) should be driven to such extremities, in defense of those Ceremonies, which he never loved, nor doeth at this day. For *going to Mass,* or doing all those external acts, which Masmongers use to perform, implieth more then *violent* carrying thither, and deteyning there. *3.* His third is, that *nothing but opinion doeth make human inventions essential worship of God.* Which is an essential denying of the conclusion. 4. For that which was inferred of the *Convocation house,* he saith first, it is a *flinge.* Let it be so, yet it may hit that Ceremonious Goliath, as it is such, in the fore head. He addeth, that *the grossest rites of Popery cannot pos•iblie be washed from their opinion.* Which is not for a *Rite,* being an external thing or act, any Rite may be separated from any internal opinion. The last is, that *some other Popish rites might be lawful, if they could be cleansed, though we need them not.* As if the grossest might not be lawful, if they could be cleansed, or the Rejoinder had shown that we more need the Cross, then those other.

2. Because the Def. placed so much in *opinion of sanctity,* the Repl. in the second place, opposed, that Sanctitie cannot be separated from such Ceremonies, as are proper unto Religion, only used in the solemn worship of God: because they are neither civil, nor profane, and therefore holy. Heer the Rejoined•r being put to his shifts, as before, answereth that *they are in deed holy by applicatiō, but not with inherent, or adhaerent holiness in them, or their use as those which God hath sanctified, nor so as they sanctify the actors, and actions, which is proper to God's ordinances.* Now how many strange things are here? 1. That Ceremony, whose essence consisteth in application and use, is holy by application▪ and yet not by any holiness that doeth *adhere* to them, or their use. Holiness is an adjunct *received* by the thing that is holy, and therefore either *inherent,* or *adhaerent.* 2. Is this a good reason: they are not holy truly, as God's ordinances, therefore they are not by men made holy? 3. Have any outward ordinances of God *inherent* holiness in them? 4. If God hath no way *sanctified* our Ceremonies, who can make them holy? 5. Do not Ceremonies teaching holiness, sanctify the actors, actions or spectators, after the same manner, that the teaching word doeth sanctify them?

3. Upon occasion of the other part, in the Def. his distinction, (that Accidental worship is any rite, which serveth for the more consonant, and convenient discharge of essential worship,) the Repl. whereas he might have said, that this is a misshapen definition of Accidental worship in general, as it may be divided into true and false, good, and bad, opposeth only this: that no judicious Divine useth to call circumstances of mere order and decency, (which notwithstanding serve for the more consonant and conveniēt discharge of essential worship) that is a Pulpit, a Table, a fair-Cloath, etc. Worship.

The Rejoinder answereth, that in deed, the *Ceremonies themselv•s cannot be called worship without madness, but only the use and application of such circumstances, and rites.* Now 1. mark here, how the Rejoinder who defineth a Ceremony, *it is an action etc.* and laffeth at the Repl. (because he said, some Ceremonies may be put to other good use, as if all Surplices were turned into poor-folks under-garments) *as if the good wife of Bilson had burnt a Ceremony, whē she burnt a Surplice in her oven,* mark (I say) that this same Rejoinder doeth distinguish *Ceremonies* from their *use and application.* 2. Who ever was so *mad* (because it pleaseth him to use this term) as to say, that standing in a Pulpit, the better to be heard (which is all the use of it) is to be called worship? 3. Crossing with such expression of the signification thereof, as is used in Baptism, can neither be distinguished from the use of a Cross, nor aequalled to the use of a pulpit, not yet lawfully styled true worship, without a spice of one disease or other.

4. The first witness brought in for us, is Calvin, inst. l. 4. cap. 10. sect. 8. All those constitutions are wicked, in the observation whereof we place *any* worship to God. The Def. answereth, he meant not by *worship,* circumstances of order. Which the Repl. readily granted: because it were *non sense,* to say, all observations in which circumstances of order are placed, be wicked. To this the Rejoinder saith first, it is a *babie.* 2. he saith, that Calvin meant not to comdemne all constitutions of order: which is as *true a babie* as the former. 3. Calvin (saith he) *defineth* what Constitutions are contrary to the word of God, namely *such* as are ordained and imposed as necessary for consciencie, etc. But Calvin doeth only show that *such* are of the forbidden *kind*: and every notifying of a special, is not a *definition* of the general *kind.* 4. He addeth, that Calvin doeth allow of some significant Ceremonies sect. 14. Of signification, we are to consider in the next chapter. In the mean time this: Calvin generally speaketh against *all* worship invented of men, without any distinction. One ambiguous phrase of Ceremonies in general, without any example, save only *Divine,* in which he instanceth immediately after the words cited, doeth not make a cōtradiction to the former sentence. All the rest of the Rejoinder his allegations out of Calvin, about this answer have their answer, in the staple sect. of the Manuduction. 5.6.7.

The Def. having thus told us, what Calvin did *not* mean, addeth that Calvin meant by *woe•ship,* the *inward virtue* of worship, which consisteth (saith he) in *an opinion* of holiness and justice. The Repl here justly noted the *ill sound of* those words: *the inward virtue of worship consisteth in an opinion,* to which the Rejoinder saith just nothing. And yet in all this chapter mainteyneth all that doctrine of *opinionated worship,* which the Def. let fall. But a man would think, that upon this occasion, he should have declared, how, and how far worship doeth constift in opinion? As for inward *virtues and vices* consisting in opinion, it is as great a paradox, and

greater also, then that of the Stoics, who made all other differences of men's estate, beside virtue and vice, to consist in *opinion.*

In the second place, it was asked by the Repl. how an *inward virtue,* can be planted in an *outward Ceremony*? the Rejoinder *by error of opinion.* But it is more then *error,* nay more then ordinary madness, for any man to think, his inside, is in his outside, his heart is in the feather that he weareth on his hat.

Th• Repl. added in the third place, that the proper nature of worship, doeth not consist in *holiness,* and *justice,* but in the honoring of God: so that all external Ceremonies, whose *proper use,* is the honoring of God, are external worship. This was directed against those words of the Def. the inward virtue of worship (placed in outward Ceremonies) consisteth in an *opinion of holiness, and justice.* Now what saith the Rejoinder? *1. No man can in any action aim at God's honor, without opinion of justice and holiness in that action.* Which may be granted, if *justice* (in this form of speech, whereby our Divines use to condemn many Popish Ceremonies) did not signify *justification* as it doeth. But yet it doeth not follow from thence, that every opinion of holiness, and justice, doeth make *worship,* much less *inward worship,* and least of all, the inward *virtue* of worship.

2. *Then* (saith he) *all external Ceremonies must needs be worship.* And this is that which we avouche, of all Ceremonies, whose proper use is the honoring of God. 3. *It is not* (as he addeth) *the immediate and peculiar use of our Ceremonies, to honor God, but to a aedifie man unto the honoring of God.*

No more (may I say) is it any otherwise the *immediate* ende of preaching the word, to honor God, but only by aedifiying of men, to the honoring of God: and yet preaching of the word is *essential worship.* 4. *Pulpits. Fonts, Tables, Table-cloths, and Cups, are as much appropriated unto religious uses, as our Ceremonies in question.* But this is confuted in the staple section of the Manuduct. 3. and 4. And the difference is acknowleged by the Rejoinder, in that, he maketh Pulpits etc. to be only *simple* Ceremonies, and ours in question, *double and trible.* For by that it followeth, that our questioned Cerenies are *twice,* or *thrice* more appropriated to worship, then Pulpits.

5. *Calvin* (saith the Rejoinder) *doeth mark out false worship by a false opinion of worship and necessity*: He doeth so in deed: but never meant to make it a *convertible,* or *reciprocal* mark, much less that wherein the *essence* of all false worship consisteth, as hath been cleared. Paul Phil. 3. marketh out *Dogs,* by urging of *Circumcision*: but he never meant, that there were no other Dogs but such. Calvin also many times marketh out false worship by an opinion of *merit*: yet surely a man may use false worship, without such an opinion.

In opposition to these allegations out of Calvin, the Repl. nameth one place, epist. 259. where he saith, according to the Rejoinder his own translation: *If it be well and thoroughly looked unto, what it is, that doeth so much provoke man, to the making of Ceremonies, we shall find, that they all flowed from this spring-head, because every man made bold •o fancy some new worship of God: whereas God not only refuseth all forged worships, but utrerly abhorreth them.* This (saith the Repl.) is a direct confutation of the Def. (and I add, of the Rejoinder.

For if *all* human Ceremonies flowed from affectation of will-worship, then a *Pulpit,* and such like matters of order, and decency, are no Ceremonies. If all the worship which is placed in human Ceremonies, be unlawful, then no such Ceremonies are lawful, what opinion soever there be of their *necessity, etc.* If this be so (answereth the Rejoinder) then *Calvin hath confuted his more public writings, in a private epistle.*

Which is nothing so, but only it followeth, (as the Repl. said) that he hath confuted the collection which the Def. made from a shred or two of his more public writings. He hath expressed so much in public writings as he doeth in that private epistle. As to add one place of note, opusc. pag. 356. disputing against Cassander, who maintained human Ceremonies, upon the very same grounds, terms, and condition, that the Def. and Rejoinder do, he saith of them: *Seeing God will be worshipped by the rule of his law, and therefore detests all feined services, it is undoubtedly contrary to faith that anything be added to his precepts by the judgment of man.*

But that answer being only for a flourish, the Rejonder his second is, that Calvin spake of mystical Ceremonies *excescively multiplied.* As if both these could not stand together, for to speak against any sin excessively multipied, and yet withal against sin. The Prophets often speak of *multiplying idols altars, fornications, according to the number of cities, or towns, on every •igh hill, under every green tree.* Do they not withal speak simply against all idolatry? But Calvin (as the Rejoinder addeth) alloweth in some case, the *mixture of a like water with wine, in the Lord's Supper.* What? for a religions Ceremony? show the place, and after that, see how it can be justified, against those accusations, which the Rejoinder layeth upon Sopping the bread in wine, pag. 61.62.63. Calvin (as he lastly addeth) epist. 120. could have wished, that Hooper had not so much struggled against the *Cap, and Rochet, or Surplice.* But beside that Calvin did not, nor we neither esteem a Cap, or a Rochet either (a Surplice is added by the Rejoinder) so evil as the Cross in Baptism, Calvin could not say so much, without a shrewed item (*ut illa etiam non probem, though I do not allow of such things.*) Which manyfestly declare that his wish was not grounded on such an opinion, as the Def. and Rejoinder maintain. It might also be added, that Calvin in the same place accused them, of wicked *perfidiousness,* who though they seemed to favor the Gospel, yet made a party against Hooper, about that trashe, unto the hindering of his Ministry: which is the case of all our depr•ving and silencing Prelates.

5. The second witness, produced by the Def. for to be answered, is *Chemnitz.* To whose *condemning of all worship instituded without the word,* the Def. answered by his *wedge,* saying, that he meant only that which is made *essential* worship, not accidental. Concerning this distinction, enough hath been said in the 5. and 6. staple sect. of the manudiction, let this only be remembered, that it is all one, as if he should divide worship, into worsh•p, and no worship: for both Def. and Rejoinder often say accidental worship is *no worship.* They add some time, for explication, that it is *no essential worship*: but so they may say e•sentiall worship is *no worship,* and then add that they mean *no accidental worship.* The Repl. therefore justly required, that should be showen, if Chemnitz distinguish will-worship, as he doeth, into lawful and unlawful.

Upon this occasion the Rejoinder 1. criethout of a falsehood *shameful, and to be blushed at,* for saying that the Def. distinguisheth will-worship into lawful, and unlawful. But let any man

judge where is the falsehood, shame, and cause of blushing. The question is of worship invented by man, which Chemnitz (with other Divines) call *will-worship,* whether it be lawful or no? the Def. answereth by a distinction, that some is unlawful, as *essential,* and some lawful, as *accidental.* What can be more plain? But (saith the Rejoinder) *Accidental worship, be denieth to be properly worsh•p, and therefore denieth it to be will worship, unless it be imagined essential.* What a consequence is this, to bear up so weighty an accusation? It is not properly worship, and therefore it is not will-worship. He may as well say: it is not properly worship, and therefore it is not lawful worship. May it not be improper will-worship, though it be not properly worship? Or no improper worship come merely from the will of man? It is rather a property of Ceremonies, to depend merely on the will of the institutor. So Tostatus in Exod. tom. 1.148. et in Levite. pag. 585. *A Ceremony is a certain observation, or a special mauner of worshipping God determined out of the sole Commandment of of the lawgiver.*

His second exception is frivolous. His third is this: Chemnitz hath this distinction in *substance,* though not in *terms.* For he saith, that right inward worship being supposed, right external expressions will follow *of their own accord,* and they are external worship, though not acceptable in themselves. Where 1. Mark the partiality of the Rejoinder.

In the former answer, he requireth the Repl. to show the distinction which he attributeth to the Def. in his *words,* or terms, otherwise he may *blush for shame.* Now, when he is urged to show his distinction out of Chemnitz, he forsaketh *words,* or *terms,* and flieth to *substance,* without once thinking of *shame and blush•ng.* 2. This *substance* is a mere shadow. For first, Chemnitz acknowlegeth no outward expressions to be right worship, but only those, that flow *of their own accord,* without any institutiō, from inward worship. And who will say, that the Def. and Rejoinder their accidental worship, of Cross and Surplice, do so flow from internal. Secondly, those external expressions, are as essential to external worship, as profession of faith is to a visible Church. Nay there is no external worship, beside the expressions, and setting forth of the internal. Thirdly, Though those expressions, be not acceptable of, or in themselves, being separated from the internal, yet it doeth not follow from thence, that they are in their nature accidental worship, and no ways substantial. For the Rejoinder confesseth, that all God's ordinances are substantial worship: and yet he will not say that God's outward ordinances are acceptable unto him, when they are separated from internal worship.

Upon supposition (which now appeareth true) that the Def. could not show his distinction out of Chemnitz, he was desired, at the least, to show, that there is some worship, which is not necessary: because otherwise he must needs sink under Chēnitius his charge To this the Rejonder answereth, *1. that Chemnitz understandeth by will worship, whatsoever of man's device, is imagined necessary.* 2. *that there is some external worship, which is not in the particularities of it necessary.* For the first of which, enough is said, in the 7. s. of the manud. Yet here I may add, that it is so far from truth, *(no will-worship can be without imagination of necessity)* that on the contrary, whosoever doeth take upon him, for his will sake professedly to apoynt any worship, cannot possibly imagine it absolutely necessary, but acknowleging there hath been worship, without his addition, he professeth to add something, not simply necessary to the

being, but only to the *better being* of it. As for the second, In God's own ordinances, which were substantial, and essential, by the Rejoinder his confession, the particularites were not always absolutely necessary Levite. 5. *a lamb, or two turtle doves, or two young pigeons.* And this answer may serve for all that is further rejoined about Chemnitz. For it beareth wholly upon perpetual necessity of the same particularities. The expressions which he instanceth in, are natural gestures, such as *kneeling, lifting up of eyes, or hands to heaven etc.* which have as manifest impressions in them, of God's will, without man's institution, as the offering of doves or pigeons ever had, and in their particularities upon occasion carry as much necessity with them. What is this to such unnecessary worship, as Cross and Surplice?

6. About Peter Martyr his testimony, beside the repetition of that thread bare distinction of worship, into essential and accidental, he looseth also a knot by it. Peter Martyr saith, *it is lawful for men, to appoint circumstances of ord•r, but unlawful to appoint any worship.* The Def. contradicteth him thus: *if it be lawful to appoint circumstances of order, then it is lawful to appoint some worship.* The Rejoinder excepteth here *1.* that the Repl. calleth that *some worship* ambiguously, which the Def. called *accessory, and accidental* worship. The accidental worship belike may be called worship, but not *some* worship, without ambiguity. 2. He answereth, that P.M. condemneth only the framings of *essential worship.* But first P.M. his words are,*lest anything should seem to make for worship the Apostle absolutely damns all will worship.*

Secondly he discerneth all worship f•om order and decency, Thirdly he opposeth order, to significant Ceremonies, of man's institution, admitting the one and rejecting the other.*Others argue thus: the people is unlearned and rude, therefore to be held in with Ceremonies. Put this difference is between us and them of old, they had many Ceremonies, and we exceeding few, but some there must be for order and decency.*

To the instance of bowing the knee, called by P.M. external worship, answer was given a little before. It is no voluntary invention, or institution of men.

7. In the next place, D. Morton set down himself, as last at this table: which was excepted against by the Repl. because divers others were invited to this meeting. Heerupon, the Rejoinder after a few words of form, not all sound (as that he would have him that set himself down last, not to be too hasty, though he shut the door for hast against others that were invited) taketh occasion to say something, o• Melanchthon, Bullinger, Bucanus, Polanus, Cartwright, Fenner, Tilenus, Chamier, and Perkins.

But he bringeth no answer of moment, but that wether-beaten distinction of *essential and accidental* worship, which is examined, Manud. sect. 5.6.7. Where also is handled of Tilemus, Polanus, Bucanus, Cartw. and Fenner, by name. It is not therefore needful to add much in this place: yet something in brief, of the rest.

8. Melanchthon (saith the Rejoinder) reckones it an error, in constitution of things indifferent, to account them worship: but he meaneth, with opinion of *rightousenesse, and necessity, worship of themselves, whose immediate ende is God's honor, not vestments, Feasts, and fasts, etc.* Now concerning all these exceptions, enough hath been spoken, Manud. sect. 5.6.7. Yet concerning Melanchthon, he meaneth by righteousness, *justification,* by *neces•itie,*

that which is necessary to justification, by *of themselves,* considered *apart from God's ordinances,* by *immediate ende,* that which belongeth to *the first table.*

Now *1.* the Rejoinder will not say that any human worship, is lawful, beside that which is held absolutely necessary for justification, for then it may be lawful, though it be every way aequalled to many of God's ordinances. 2. The sign of the Cross, to signify our courage, and constancy in Christ's service, were worship, though it be considered, or were used alone by it self. 3. Our Ceremonies belong to the first table, so far as they belong to any part of his law. 4. *Vestments, fasts, and feasts* also, are accounted by Melancthon, matters of mere order. For so Tom. 1.297. and 305. he compareth them to order of lectures in schools, and to the order of reading and praying, in families, *morning and evening.* And so far, we also allow of them. Yet one thing is worth the noting, that whereas imposers of Ceremonies do much ground themselves upon the Apostles example, Acts. 15. and are therein allowed by the Rejoinder pag. 45.46. of his manuducction, Melanchthon doeth so disallow of this collection, that therein he condemneth all imposition of such Ceremonies as ours. For Vol. 3. pag. 91. he saith thus.

It followeth not: the Apostles retained the rite of blood and things strangled,therefore we may set up new things as matters of worship, t•is Consequence is false, because the Apostles did not Establish this rite, but only take it up for a while. 2. Though they had instituted some new thing here follows nothing for innovation. This imitation hath ever been hurtful to the Church. The Bishop is the hearer, and takes the word and rites from the Apostles with a certain charge, that he delivereth them over to the Church unchanged.

9. Bullinger (saith the Rejoinder) undoubtedly condemneth all worship of God, which is merely of man's tradition: but not Ecclesiastical laws, nor worship agreeable to God's word, as public meetings for worship, set times, places, manner of administration, holy days, and fast days.

Now in all this we fully agree with Bullinger, understanding only by *holy-days* fit times of preaching and praying and by days of fasting, occasional times of extraordinary humiliation.

10. Chamier (saith the Rejoinder) To. 3. l. 20. c. 5. four times, useth this distinction, of worship *proper and accidental.* But Chamier only calleth those special material acts, which are conjoined with formal acts of worship, accidental parts of worship: as if a man vowed to drink no wine for a certain time, his abstaining from wine pertaineth to worship, only by accident. So if in solemn prayer for a Prince, his titles, and style be rehearsed, or any special terms of honor, this pertaineth to prayer, by accident. What is this to such instituted worship, as the Cross?

11. Mr. Perkins (saith the Rejoinder) condemneth that worsh•p instituted by men, which is so simple, and in itself. For he granteth a bodily worship necessary (as kneeling, lifting up of hands, and eyes etc.) terming it less principal worship. As if this were not the very same thing that we profess. But if any man see Mr. Perk. on the second Comandement, in his gold chain, in his explication of the Decaloge, and in his treatise of idolatry, he shall find this constantly taught by him, as a positive doctrine, that all worship, all things obtruded under

the name of worship (without any exception) if they be not by God commanded, are unlawful, superstitious worship.

12. Now last of all (in due place) the Rejoinder answereth for D.M. that he in that place, Apol. par. 1. c. 89. condemneth Romish Ceremonies, because they were so *many and burthensome.* Now except he meaneth, that these were the *only* causes, it is no answer, and (though I have not his Apology now at hand) I dare venture something on it, that other reasons are there alleged. This I am sure of, that in his Defēce, cap. 6. sect. 6. he condemneth them not only for their *number,* but also for their *nature.* And it is as manifest, as anything can be, that a *number* of them have no other *nature* then ours have. Beside one or two human Ceremonies may be *burthensome.*

If *Circumcision* were imposed in England, a the Cross is, upon which condition, the Def. and Rejoinder allow of it, pag. 285. I think these allowers of it would account it a *burden.* And howsoever the light aerial Cross is not so burthensome to the body, as that, yet to the Conscience of many thousands, it is alltogether as importable a burden.

13. Upon occasion of that reason which the Def. rendered for condemning of popish Ceremonies, the Repl. addeth: *because he had heard men often speak in this manner, of the fault that is in multitude, he would willingly know, what certain limits, and bounds are set, by God's law, for the number of human Ceremonies, such as ours? If there may be three, why not four, five, six, and so forth, as many as shall please the Convocation? Surely (saith he) if once we depart from God's institution, there will be no place to rest our foot on, but we must ever follow wind and tide, which in religion is baseness itself.* The motion is reasonable, even according to received grounds: because we must have a rule for number, if some number doeth make Ceremonies to be justly condemned: and if that number doeth make them condemned by the word, we must also have that rule out of God's Word. Now see what fluttering and flying answers are given, by the Rejoinder. His *1.* is that *all our D•vines do censure Popish Ceremonies for their number.* So did all or most of the Prophets censure not only the Idols of Israel, but even their high places, for their number. His 2. is, that *just so many Ceremonies must be allowed, as shall not clog an overcharge the Churches, in the judgment of those, to whose discretion it belonges, to judge thereof*: Where he meaneth the Convocation house, for England. Now to pass by here, that which formerly hath been noted, (how corrupt this posi•ion is, to appropriate the *j•dgement of discretion*; even in Ceremonies, unto Prae•ats) if this be all the rule, then Augustine was too rash, in his time, to judge the number of Ceremonies used then to be a burden more then Jewish. For it did no more belong to him, for to discern of Ceremonies used especially out of his Diocese, then it doeth belong to every Minister in England, to discern what Ceremonies he and his people may use. Nay then all our Divines do wrongfully charge the Popish Cer•monies, for their number: because in the judgment of those among them, to whose discretion it belonges to judge of such things, as well as to our Convocation, they are not thought to clog and overcharge the Churches. Thence also it would follow, that no Prelates could offend, in instituting of Ceremonies, without sinning directly against their Consciences: whereas we are more charitablie persuaded of many, evenCōvocatiō mē. His *3*

is, from a comparisō, *of Kings laying up of treasure, & multiplying of horses, Deut. 17. as likewise of eating more or less.*

But 1. if there be no more certain rule of institu•ing of mystical Ceremonies, then for these things, th•n wiser men then any in our Convocation, may abuse the people with them. For so Solomon wi•hout question did, both in horses, & treasure. 1. King. 10. And so what assurance have our Consciences, from their judgments of discerning? Kings multiplying of treasure, and horses, concerneth (in conscience of acting) only themselves, and their officers. but the Ceremonies (in acting) concern all the Churches. In that there is not only a disparity, and dissimilitude, but such a one, as requireth the rule to be more accurate in one, then in the other. 3. Within a latitude, it were easy to determine, how much treasure, and how many horses, ordinaily are lawful to be multiplied, by this or that Kings, as also how much is lawful, for an ordinary man to eat at one meal. But if the number of Ceremonies do depend wholly on the Prelates discretion, there can be no other rule given of them, then: *so many as the Convocation house think good to injoine.* His 4. (as I take it) is, that on the margent, from another comparison, *one or two cruches may help a weak man in his going, whereas* 6. *or* 7. *would hinder him.* Which is very true. But if it should be appointed to all men in England, to go upō *three Cruches,* though they do not see, nor any could show them, that they had any need of them, only upon this ground that the Parliament judged, they had need first of cruches, and then of just three cruches, were not this (think you) a wise statute and to be observed as a law? His 5. and last is, that peril of leaving God's institution, there may be *some,* in matters of faith, and necessary duties to salvation: but in other matters, to speak of peril, is *ridiculous.* But *some* in matters of faith, and principal obedience? none to be feared but *ridiculously,* in point of Rites? It is strange that ever any man of D.B. his knowledge, and profession, should let fall such a sentence.

He himself will recall it, when he hath considered how *deadly* a thing it is to depart from God's institution in fundamental pointes, and also, how great mischief hath arisen, by leaving God's institution even in Rites. It is well known that Ceremonies and rites, opened the door and paved the way for invocation of Saints in heaven, and evocation of men out of Hell, for the Sacrifice of the Mass, and Idol of the Altar, and such like pretie stuff to enter into the Church. And they were Ceremonies which came in with the wind and tide of custom, to which wind and tide if we yield ourselves again, God knoweth, what will become of us.

But this especially is in the conclusion, to be marked: the Def. and Rejoinder have hitherto said much upon the general rules for Ceremonies, *Order, Decency, Edification,* as if they did *try the taste of every occurrent Ceremony, as perfectly, as if everyone had been named*: they are the Rejoinder his words, pag. 89.

Now when we are come to the issue, they are found to be nothing, but only *wind and tide* of custom. As if *wind and tide* did try the taste, or discern distinct•y of every ship, or boat, that is carried by them. What meant they to trouble us about certain rules, if every wind and tide be enough? If the practice of this be not *baseness,* in any kind of *worsh•p,* essential, or accidental, then it is not base, for a Christian man's *consci•nce,* in some *worship,* to be led through hedge, or diche, only because some went before, or to crouche upon every Maisterly

man's word, or nodde, which certaynly is against the dignity both of *Conscience,* and also of *Worship*: because neither of them are subject to any mere pleasure or custom of men. Mr. Latimer Serm. 3. *before King. Pd.* seemeth to respect Ceremonies, when he said, that the Lutherans, in Germany, made a mingle-mangle hotchepotche of Popery with true religion, as in his country, they call their hogs to the swine-trough: *Come to thy mingle-mangle, come pyr, come pyr.* If this be not base, to be thus called to mingle-mangles, let any man judge, that is not wont to be fed with husks.

Beside, one question yet remaineth▪ when winds, and tides, fall cross, as often they do, the *winds* of authority driving one way, and the *tide* of good Christians bent, the clean contrary, what is here to be followed? If we may make conjecture of D. B. his judgment, in such a case, by his practice, it will be very uncertayn.

SECT. 2. Concerning Vrsines and Zanchius judgment, about w•ll-worship.

1. HEere (for brevity sake) the question was repeated, in these words: *whether all will-worship, wh•tsoever, is to be condemned, or no.* The Rejoinder upon this, first accuseth the Repl. of *falsifying and changing the proposition.* Now he cannot mean this of words: because the verity and *falsitie* of a proposition, doeth not consist in words. And the sense he cannot deny to be falsified. For *human Ceremonies, imposed and observed as parts of God's worship,* must needs be *worship proceeding from man's will, or will-worship.* This therefore is but a blushing at the name of that which without blushing is defended. 2. The Rejoinder himself doeth, in the very next words, confess so much, when he professeth, that *some will-worship is not condemned.*

But I wonder from what good Divine he ever learned this assertion? The Papists are ordinarily charged by us for teaching, and practicing of will-worship: yet diverse of them are ashamed to profess the defense of such a monster, in plain terms. *ESTIVS* upon the Epist. to the Col. Cap. 3. ult. disputing against someone or two Jesuits, that had been forced to let fall such a speech, saith of them, as we say of the Rejoinder, *Docere non poterunt 〈in non-Latin alphabet〉 usquam accipi in bono. They can never show, that will-worship is taken in good sense, 〈◊〉 wed of and not condemned.* All our Divines might here be opposed to these two Doctors opinions. But it shall suffice, to allege only two for the contrary, and they are Vrsin, and Zanchi, whose authority are so much urged by the Def. and Rejoined. in this section, Vrsin in the place quoted by the Def. upon the 2. Commandment saith thus: *All feigned worship is forbidden: all worship which is not of God,but set up by men, when worship or honor is feigned to be done to the true God, in some work which he hath not enjoined.* Zanchi also upon the same Com. q. 4. thus: *We may not worship God with any other worship (though it be in the kind of ex•ernall and Ceremony•nia•l worship) then with that which he hath required in the holy Scriptures to be worshiped of us by.* 3. Concerning the examples, which are here brought forth of warrantable will-worship, *free-will offerings, vows, and kneeling in public prayer,* enough hath been answered before. Yet briefly again *free-will offerings* were only to be made of such things as were manifestly known to be prescribed by God's revealed will: and so not the offering, but undertaking of it, at such a time, or in such a measure, was left unto the free choice of men, according to occasion.

It is no *will-worship,* to pray thrice or seven times in a day, or to preach thrice in one Lord's-day upon special occasion. Some *vows* are no more worship, for the matter of them (and that only is left unto choice, no• the manner) then fighting in a lawful war, upon the bond of an oath, is religious worship. *Kneeling in prayer* is expressly allowed by God's revealed will: and the determination of it to this or that time, is to be ruled by occasion. 4. As for that conclusion which the Rejoinder draweth from the former grounds, viz. that *order comeliness and edification.* 1. *Cor.* 14. *give power to men, for to appoint accessory parts of ext•rnall worship,* first, it hath no connection with them, as hath been shown in part, and may further be observed by this, that the inference is, from free-will-offerings, *vows,* and *Kneeling,* that therefore the Apostle 1. Cor. 14. doeth give Churches power to appoint such *formalities* as our Cross, and Syrplice: which is to tie harp and harrow together with a rope of sande. Secondly, suppose it had, then it is not fully and resolutely expressed: because from will-worship of *free will-offerings* may as well be concluded essential, as *accessory* will-worship to be in the Churches power for to appoint it: because they were as essential offerings, as other sacrifices, which were by name commanded. If by *accessory* worship, he meaneth that which is appointed by man, in opposition to *essential,* as appointed by God (which his manuductive interpretation beareth) then instead of a conclusion, we have a mere confusion: the Church may appoint that will-worship which God hath not appointed, but man doeth. Thirdly, the *appointing* of this or that, doeth not follow upon the practice of free-will-offerings, and vows, except it be understood, that the Church might have *appointed* men, what, and how many free-will offerings they should offer, which were to turn *free* worship into *forced.*

2. About Vrsines testimony, we have such turnings, and windings of words obtruded upon us, as aff•rde no matter capable of sad dispute. It shall be sufficient therefore to note only the passages, which seem to look towards the question. The Rejoinder pag. 179. told us, that the Def. offered to confute, out of Vrsine, this proposition: *All human Ceremonies which are imposed, and observed, as parts of •ods worship, are unlawful.* Now first upon this, the Repl. brought forth the main assertion of Vrsin, in the place alleged, viz. that *human Ecclesiastical Ceremonies, not only are not the worship of God, but also they bind not the conscience.* To this the Rejoinder answereth, that Vrsin in his answer to an objection made against this assertion, saith, that such Ceremonies are not worship *in themselves,* therefore (addeth the Rejoinder) his meaning is, that there is some true lawful worship, *improperly, and by ac•ident.*

Which is as if from these words: man's clothes, or armor, are not a man by themselves, one should conclude, that therefore they are affirmed to be a man improperly, and by accident.

Secondly, the Repl. noted diverse words of Vrsin, sounding wholly to the denial of the honorable title of good worship unto human institutions. Upon which the Rejoinder complaineth, of willful omitting these words of Vrsin: *worship properly so called doeth so please God, that the contrary of it would displease him.* Where (saith the Rejoinder) we have an *exact* description of worship properly so called. But he is herein deceyved. For if this be an exact description of proper worship, then whē a child honoreth his father, he doeth properly and immediately honor and worship God: because such an act doeth so please God, that the contrary of it (dishonoring of ones father) must needs displease him.

And so, in very deed, was the meaning of Vrsin, to call the moral duties even of the second table, worship properly so called. Which form of speaking, though it cannot be excused from great improprietie, yet maketh it nothing for, but rather against the Rej. because Vrsin hereby denieth human Ceremonies so much to participate the nature & name of worship, as any mean moral duty of the second tabledoeth, no not so much as the hang-man's office, in the due execution of it.

Thirdly the Repl. observed, that the Def. concludeth the very same thing out of Vrsin, which we maintain, and he undertook to confute, viz. that *divine worship properly so called, is that which is ordained of God.*

To this the Rej. answereth (after an angry charging the Repl. with a *contradctious spiri•,* that *this is not alleged, because we deny it, or to confute our proposition, in the sense of Vrsine, but to show what sense we must hold of it.*

Now did not the Rejoinder himself tell us pag. 1794. that the Def. offered to *confute* out of Vrsin, our proposition? How can this be excused from contradictions (I will not say spirit, but) dealing, to say, and unsay the same thing, in the breath of one and the same section?

Fourthly, to that which the Def. said, of Ceremonies, in a *large sense,* to be held worship, the Repl. answered, that *thts should be proved.* The rejoinder is, that *the large sense* it set down, viz. *as circumstances apperteyning to the setting out of divine worship.*

As if we had not required a proof, but only an explication. Yet this explication hath no more truth in this *large sense,* then if one should say, that all circumstances appertayning to the setting out of a man area man.

But (saith the Rej.) Vrsin, or at least Pareus saith, that *the genus commune nature of these Ceremony. as well as of civil laws is moral, and therefore worship.* What could he have said more to confute both Defendant, and Rejoinder• they are worship, (and that only in their general nature) just as civil things: that is not otherwise then all good deeds are worship. So forbidding, or hindering of false worship (which may be done by Atheists) is worship, in this uncouth manner of speaking.

One argument yet is of the Rejoinder his own invention: *Suche things done to the honoring of an Idol were idolatry, as to build a temple, to the honoring of an Idol. Therefore the same things done by the rule, to the right ende, are some way a worship to God.* Wherein there are two ambiguous phrases observable: 1. *such things. 2. to the honoring of an idol.*

If by *such things,* he meaneth *such* as cross and surplice, we not only grant, but urge, that such things done to the honoring of an idol, are idolatry, and therfrom conclude, that such things done to the honoring of God, are (not some way but) properly, *latria,* or worship of the true God, though (being destitute of his allowance) false, or superstitious worship. But if he mean *such* as circumstances of time, and place, then he accuseth all Princes, that ever granted time, and place, for idolatrous worship, to be Idolaters. Let him consider, how far this stretcheth.

Secondly, if by to *the honoring of an Idol,* he meaneth a devout intention of such an honor, we grant, that the taking up of a straw directly to such an immediate ende, is idolatry. For howsoever such intention is not necessary to external worship, yet the praesence of it doeth make that worship which otherwise were none.

Yet all circumstances of time and place, which are occasionally applied to idolatry, are not idolatry, either essential, or accidental. For then the same circumstances, should be (in diverse Ci•ies) both Idolatry, and also true worship of the true God, as being circumstances of both.

3. Concerning Zanchi. His name is by mistaking, much abused. For howsoever he distinguisheth worship into that which he calleth essential, and such thing as are annexed unto it, yet under these *annexions,* he compriseth such things as God hath commanded, all which the Def. and Rej. call *essential* worship. His words are these: *Things annexed to worship are holy ordinances which among the Jews were very many, as their temples, Altars, persons, garments, vessels, times &c. And afterward Ministers, Elders, Deacons, Lord's Day &c are the holy things of the Christian Church.* So that Zanchi calleth those *annexed,* which these men call *essential worship: what* an unhappy witness is he, that doeth not agree with them of whom he is produced: But to take all that the Rejoinder would have, this is the sum: *If human Ceremonies be some part of external worship, and yet not of that worship which is essential, as Zanchi showeth, then (in a large sense) Ceremonies applied to religious actions, may be called parts of God's worship, though not essential.*

To which I answer, that according as Ramus showeth, about distribution, sometime adjuncts of a thing may (in a large sense) be called parts, and yet they cannot have the abstractive name of that subject attributed unto them: because the adjuncts of a man cannot (with any sense) be called men. The consequence •herfore of this argument is rotten at the root.

But such a reason, as that from the adjuncts of a man, to a man, was thus propounded by the Repl. *the cross is annexed to a Sacrament.* To this the Rejoinder answereth, that *the Cross is not annexed to the Sacrament, but only to the solemnity of the Sacrament, and so it is not a part of the Sacrament, but of solemnity.*

Now here let any man of reason judge, *1.* If the Cross in Baptism, be not so much as a circumstance a Ceremony, or Rite (which all Papists, Lutherans, and our Conformists ordinarily, acknowledge) annexed unto Baptism? Common use of speech calls that annexed, which is joined unto another thing, as an *adjunct.* Now who can doubt, but the Cross is so joined to Baptism?

2. If the Cross be not an essential part, or member of the solemnity, and therefore not an *annexed adjunct* of it, no more then a man's hand is to be esteemed a thing annexed unto him, or his body?

3. If this being granted, that the solemnity of Baptism is annexed to Baptism, it doeth not follow, that the Cross, a main part of that solemnity, be not also annexed to the same

Sacrament? Such figleaves, so ill-favoredly sowed together, cannot cover the nakedness of will-worship.

SECT. 8. & 9. Concerning Mr. BRADSHAW his argument, whereby he proveth our Ceremonies to be esteemed, imposed, and observed, as parts of God's worship, viz. because they want nothing to true, or right worship of God, but only a right efficient cause, or author.

1. THe 8. section was neglected by the Repl. as containing nothing but affirmation on one side, and negation on the other. This omission (saith the Rejoinder) was for *advantage,* because (forsooth) here the Def. his assertion was *clearly* set down, namely, that our Ceremonies are not imposed, or observed, as *proper, essential and necessary* parts of God's worship.

But *1,* If this had been a clear explication, yet seeing we meet with it, and handle it in a hundred several places, before, and after, little reason had the Rejoinder to suspect advantageous craft, in passing by the same terms in this one place. *2.* Ther is no *clearness* at all in heaping up terms, without any explication of them. *3.* When these terms, *proper, essential, necessary* worship are now expounded, by the Rejoinder to mean nothing else but worship *specially commanded of God,* the sense is so absurd, that it was for his advantage, if they were omitted. For what answer is this: *men appointing Ceremonies of their own making, do not say that they are specially app•inted of God?*

2. The argument was thus formed by the Repl. *Those Ceremonies, which have the kind, nature, and definition of worship belonging to them, so that they want nothing but a right author, to make them true worship, those are in their imposition and use, worship, and for want •f a right author, false worship. But our Ceremonies are •uche. Ergo.* Here the Rejoinder first complaineth again, that the term *Real.* is left out of the assumption, into which it was put by the Def. But *1.* who gave license to the Def. for to put new terms into our arguments? It is not true, that he put any such term into the assumption, but only mentioned in the title of this section. 3. Except such a ridiculos sense be put upon this term *Real,* as was even now observed, of *prop•r essential, ne•essarie,* it may be understood both in the proposition, and in the the assumption also. For if the *kind, nature,* and *d•finition* of worship do agree to our Ceremonies then they are not only verbal worship, *in some fashion of speech* (as the Rejoinder distinguisheth, but *real* worship.

3. Upon occasion of that scorn which was cast on the authors of this argument, viz. that *this learning never saw print before, as the Def. thinketh,* Mr. Bradshaw was named, as a man not to be slighted for his learning, who had longe since put in print, without receyving any printed answer, unto it, or the book wherein it was contained. To this diverse things are rejoined, not worthy any answer, but that they tend to the disgrace of a godly learned man, whose memory is worthy of all honor. *1.* Mr. Bradshaw is ranked among *discontented persons.* Which imputation if it be understood of distentment for want of preferment, or great living, could hardly have lighted upon any man in England, whose course and conversation would more beat it off then Mr. Bradshaws did, in the consciences of all indifferent men that knew him.

2. His tracts of *indifferency,* and *worship* are styled *little Pamphlets,* such as do *creep in the dark, and are hard to be seen of men that walked by day light.* This is (up and down) the language of great prelates, when Goliath-like, they confute their adversaries with scorning of their little stature, and ignoble state. But the Def. or Rejoinder might have put that little pamphlet into the belly of a whale, by setting it forth with a large confutation, in *folio,* and so also have helped it from *creeping,* to some kind of riding on horseback.

Neither is it harder for day-light men, to see such treatises, though thrust by their command into dark corners, then it is to open their mouths for to ask after them, and then their eyes to look on them. Howsoever, if this be a sufficient answer, then what shall become of many little books for instruction, and help, dispersed by good men among the Papists, where public authority doeth make thē to keep thē selves in a little cōpass, & to creep in the dark, for fear of being apprehēded by the inquisitours day-light walkers? Mr. Bradshaw was made for accurate, short, & mere logical fashion of writing. So much appeareth out of other treatises of his: as that of *Justification.* For to have drawn forth him unto large wordy discourses, it had been as hard, as to confine wordy men, unto the accurateness of mere logical dealing.

3. Because the *learning* of this argument was derided by a Bishop, the Repl. doubted not to aequal Mr. Bradshow, for his skill in framing of an argument, unto any of the Bishops. To which the Rej. answereth, that this is no more *praise* to him, thē it is for a *Carpenters boy, to drive a pin as well as his Master.* Which might be admitted for true, if there be any Bishop, that may in this kind of learning be *Magister ejus.* Howsoever, it is not to the purpose, except the *Master carpenter,* may deride his *boy* for driving a pin, which is as well driven as he himself can drive any.

4. The Rejoined. raiseth up a report, without showing from whom he received it, that *Mr. Bradshaw reversed his own opinion of things indifferent.* Which until it be some other way confirmed, then by an adversaries bare telling, and that in a humor of disgracing his person, it must be accounted a mere tale. But *he had good reason to reverse his opinion (saith the Rejoinder) because against all reason and sense, he resolved that there is nothing indifferent.*

If this were so as it is related, reason would persuade to some recantation. But it is only the Rejoinder his telling again, without any show of proof.

I, for my part, can find no such words in Mr. Bradshawe his treatise, neither anything from whence such a raw sentence may be reasonably collected. He concludeth in deed cap. 3. that *there is no absolute indifferent thing.* 1. *e.* evereway, *as well in order of nature, as of morallitie. He affirmed also cap.* 7. *there is nothing actua•lie indifferent, which is not* potentially *good or evil, and cap.* 8. *there is no action of man's will so indifferent, but the doing thereof, by some circumstances, may be evil. Ther is no action that a man can do, by the power of his will, that is merely and absolutely indifferent.* These passages come the nearest to that which is here fathered upon the treatise: in all which this crudity appeareth not: there is nothing indifferent. Nay the harshest of these assertions, may be found not only in *little Pamphlets* made by *Carpenters boys, against learning and sense,* but in great volumes, written by those that go for very learned, and

sensible in such matters as this is. Thomas Aquinas, in the great book, called his *Sum, prima secundae,* q. 18. ar. 9. hath this conclusion:*It must needs be that every individual act of man (proceeding from deliberate reason) is either good or bad.* And all (or almost all) those which have written upon that place, do confirm, and defend the same, who yet were men, that in questions of such a nature, did not usually write *against all learning and sense.*

4. At lenght, we have leave given, to examine the Argument itself: but with this remembrance, *that is not like to be very sound, which all this while came into no man's head, ti•l Mr. Bradshaw rise up.* But who told the Rejoinder that it never came into any man's head before? though if that were true, the soundness may be likely enough.

Many reasons have been in other men's heads, which never came to the knowledge of our Def. and Rejoinder. And he is immediately told, that it is for substance in everyone of our Divines, which hath written of worship: because they all, teaching that the common nature of worship required no more, then that it hath the honoring of God for the direct ende of it, they add, that if this be according to God's commandment, it is true worship, if not, false. And the Def. was urged to show one instance to the contrary. The Rejoinder is made, 1. by repeating over the empty terms, of *in itself proper, essential, real, necessary, etc.* Which have been so often discovered to be nothing but terms, that it were an idle tedious buisinesse, for to insist upon them again. Yet some few things may be observed, as proper to this place.

First we are told here, that it is *essential to proper essential worship, be it true or false, that it tend of itself, and immediately, to the honor of God.* So then we have the common nature of proper worship, as it is common to true and false worship. Now add unto this that which is added, pag. 125.126. that this worship, *if it be required of God, is true, if not, false.* Now this being granted, our whole Argument is granted, so far as it concerneth proper worship. For by this confession of the Rejoinder it is plain, that the institution of God doeth not make a thing proper worship, but only true proper worship, and the want of it doeth make proper worship false.

And this is all that we intend in this Argument, for which also we are twitted with new learning by the Def. pag. 185. where also he affirmeth that *God's institution doeth distinguish essential worship from accidental,* and therein he is maintained by the Rejoinder as by and by we shall see.

But how can these things stand together God's institution is first the specifical difference, whereby essential worship is distinguished from accidental, and yet the specifical difference also whereby true essential worship is distinguished from false? Can any one thing be a specifical form of diverse effects, or difference of diverse subordinate things, such as *essential,* and *true essential* worship are? Can there be ore and the same difference, betwixt a living and a lifeless creature, and also betwixt a reasonable and unreasonable living creature.

It is in the second place observable, how the Rejoinder seeketh to convey, or (to speak plainly) steal away from us, that which he had given. *Divines* (saith he) *do distinguish proper worsh•p, from that which is after a sort so called, by immediate ende, and per se.*

Be it so: this doeth not contradict any thing here in question: and it hath been expounded before, in the head of *worship.* The Divines of *Saxony,* and *Wit•enberge, Vrsin also, and Zanchi* are alleged for the same purpose, 1. e. nothing to the purpose, Of Vrsin and Zanchi, enough hath been spoken in the former section. As for the other, see how they agree.

It was required, that one of our Divines should be named, who handling the common place of worship, doeth not distinguish *true* worship from *false,* by this, that one is appointed of God, and the other not.

He bringeth in some Lutherans not fully consenting with *our* Divines, neither treating on any common place of worship, but only writing a brief confession, teaching a difference betwixt lawful rites of order, and proper worship, which we never doubted of. He taketh hold of those terms *immediately, & of itself,* by which (saith he) these divines distinguish *proper* worship from that which is after a sort so called.

But it is more probable of the places cited, that they rather distingu•sh worship (by those terms) from mere rites of order and decency, which they do never call worship, *after a sort.* Beside, of our Ceremonies, it hath been shown, that their *immediate* end, is to honor God: in which respect also, the Rej. himself ranketh them under the head of immediate worship.

As for *per se,* or *of it self,* it may mean also as much as *ex opere operato, the mere work wrought.* In which sense some Divines pronounce generally of *all external* worship, that *of it self,* and in it own nature, it doth not please God. Perkinse, in his Cases, lib. 2. cap. 6. Howsoever, to show how the authors of these confessions did not esteem significant Ceremonies Cross, Surplice etc. to be matters of lawful order, those words of the Wittenberge Confession do sufficiently declare. *It is not lawful for Bishops, to thrust upon the Church, the Ceremonies of the old law,* etc, where come in the words quoted by the Rejoinder and immediately after, these: *Neither is it lawful, either to restore the old Ceremonies of the law, or to devize new, to shadow forth the truth already laid open, and brought to light, by the Gospel: as in the day light, to set up candles, to signify the light of the Gospel, or to carry banners and Crosses, to signify the victoríe of Christ thorough the Cross. Of which sort is all the furniture of Massing attire.*

Upon such grounds as these, the Rejoinder concludeth thus: *Therefore the institution of God alone is that which maketh the same things to be worship truly, and really, which without such institution, were no such real worship, though done to the same ende, and in the same manner.* But I know not how the term *truly,* and then again *such* worship came into the question. We stand upon this, that God's institution of worship, doeth make true worship, and deny only that it maketh that worship, which otherwise, or without such institution, were no worship at all. How can then the Rejoinder be excused in confounding *true* worship, with *real* worship in this conclusion? Now take away this intruded truly, and then let any man tell me, how this conclusion can be reconciled with those his principles of concerning worship, pag. 125? *Any action done to the honoring of God immediately, and in that act itself, is proper immediate, external worship of God. If God requires it not, then that worship is false.* And even now: *such an act is proper worship of God, be it true or false. Proper and Real* to him are all one: and yet granting some *proper* worship to be false (for lack of God's institution) he denieth it to be *real* worship, if it

want God's institution: as if God's institution did make that *real proper* worship, which for want of that institution is *false* worship.

This wild conclusion is further confirmed by a reason out of Tilenus, which is answered before, in the head of *Worship,* and by one example out of *Fenner,* whom the Rejoinder is pleased to call *our own Master.* Where, I will not say, what kind of men may (by like reason) beproclaimed his own Masters, but only desire him to consider, what reason he had, to avouche, that to hold the Ceremonies *unlawful,* is a new tenet lately broached, contrary to that which was held in Queen Elizabeth's days, whenas he accounteh Mr. Fenner our Master in this doctrine, who had to do in the first infamous silencing of Ministers for Ceremonies, in the beginning of D. Whitgifts Dominatinon? But what is that which is brought forth out of *our own Master*? Nothing but this: that after public worship, *the people are to use a reverent gesture, as bowing down the head before the Minister.* Wherupon the Rejoinder demandeth, whether *this adoration be essential, necessary worship or no? and in what sense this respect of the Minister be by him called worship of •od*? To which I answer 1. that I do not find it by him called worship of God at all 2. that it were a great absurdity for him to call a *respect of man, worship of God,* as the Rejoinder doeth. 3. that the adoration spoken of Neh. 8.7. from whence he took that observation, was proper essential external worship. In this therefore nothing is found to purpose.

One observation is added further by the the Rejoinder, namely, that diverse of our Divines do make this part of the defini•ion of proper worship, that it *be according to the commandment of God.* To which I answer, that such difinitions are to be understood of *true and lawful* worship, even as those definitions of an oath, which require the true God to be sworn by, are to be taken of right and lawful oaths only, because swearing by false God's, is swearing, as all worshipping, of false God's, is worship, though both unlawful.

In the next place, answer is tendered to this reason of Mr. Br. *The bare ratifying of the present use of anything, cannot make it true and lawful worship, if it had not be•ore some nature of worship in the use of it.* The force lieth in this, that bare ratifying or authorizing of anything to have that use which it had before without such authority, doeth not change the physical entitie, essence, or use of it, but only the authority, or legalitie of it. The instances brought by the Rejoinder to the contrary, may have some show, but have no force to that purpose. *1. The sole stamp of the King, makes that current money, which was not money at all before, but* only *used by way of bartery.* In which comparison, he utterly mistaketh and varieth the *quality* wherein it consisteth. For on the one side, it standeth thus: *If God should command and us to use our Ceremonies, after the same manner that we have used them, without his command, they should be parts of God's proper outward worship.* On the other side it standeth thus: *if the Kinge command that piece of metal to be used for current money, which before was not used so, but only for bartery, it should be current money.* Here is no similitude, because no proportion of quality.

2. *As the sole word of God, made living creatures of those that were not living, before, so saith the Rejoinder the sole institution of God, makes that action to be true worship, which was before no real worship at all, though used to the same ende, and in the same manner.* But *1.* the *creating* word of that which was not before in being, differs so much from that *ratifying* word which

presupposeth the being of the thing ratified, that here is not so much as a show of proportion. 2. This is a direct contradiction to that which the Rejoinder teacheth, pag. *125. If any thing be done to the honoring of God immediately and of itself, which God requires not so to be done, it is proper immediate external false worship.* For hence it immediately followeth, that nothing can be done, to the same ende with true proper worship, but it must be proper worship, either true, if it be required of God, or false, if not so required. 3. *The place of Sacrifice, before God had determined the particular place, though used to the same ende, and in the same manner, was not in itself any part of real worship to God: and yet after God's determination, it was.* I answer. There was a great difference in the *manner,* wherein the place determined (so as it was) ought to be used. For there was special mysteriall signification to be observed in the one, which was not in the other.

Otherwise, I see not what more real worship there was in Jacob's place of sacrifizing at Bethel, upon God's special determination, Gen. 35. then in Abraham's sacrifizing at *Hebron,* without any such special determination of God, Gen. 13.

When all other Essays fail, the Repl. himself is brought in as guilty of contradiction, because he affirmeth these two things: *the institution of God doeth distinguish true woe•ship from false: and yet it doeth not alter the common nature of worship. For (saith the Rejoinder) it is as if one should say: the reasonable soul doeth distinguish man from creatures that have not understanding: and yet it doeth not alter the common nature of the creature.* But the Repl. had answered this before, if the Rejoinder would have attended unto his words, as they are by himself set down, pag. 189. *alter the common nature of worship, that is, make that worship, which otherwise, being used to the same ende, and in the same manner, without God's institution, were no worship at all.* In which words he plainly expressed, that by *altering the* common nature of worship, he meant nothing less, thē making true worship of false, but only creating or making the common essential nature of worship. And certain it is, that the reasonable soul (as it is reasonable) doeth not make the common essential nature of a living creature, for then there could be no living creature, without a reasonable soul as the Rejoinder affirmeth, there can be no proper worship, without God's appointment.

5. Against the Def. his invention of *indifferent worship,* it was excepted (to pass by repetitions) that no Scripture, Divines, or good reason doeth acknowledge any such worship. The ground is, because in Scripture, all worship is either approved as *good,* or condemned as *evil*: all Divines do distribute worship into *true* or *false*: and they have reason so to do. To this the Rejoinder opposeth nothing but the contrary assertion, grounded upon examples. 1. *So far* (saith he) *as we may call the particularities of external disposition, in the m•nner of worship, respectively t• their ende, worship, so far may we call them indifferent worship: as kneeling, standing, bowing, or prostration, the place, and hour of worshiping, singing of this or that Psalm.*

I will not here write over again, that which hath been declared about these things in the head of *Worship.* But in brief thus: 1. The question is not, what this or that *may be called,* by a Rhetorical trope, but what it is in the nature of it. 2. Respect to the utmost remote ende, doeth no more make matters of order, time, and place, worship, thē it maketh worship of eating, & drinking, and whatsoever we do to the honor of God, 1. Cor. 10.31.3. In place, and

hour, or in the election of one Psalm, before another, there can no worship be placed, except we will make one worship to be worshipped by another, when it is timed, placed, and chosen. 4. Ther is no special worship in one of the gestures named that is not in the other. Neither is any of these gestures so indifferent, as that it may be lawful, to forbid, or refuse any of them, generally, and for all occasions, nor yet so, as that by circumstances (without any law or canon) they may become necessary. These examples therefore serve not the turn they were brought for.

2. *Ther is also (addeth the Rejoinder) an arbitrary choice of essential Divine worship, as when we will pray or read, etc. where in respect of this liberty of choice, the kind of worship is indifferent in some respect.* Of which assertion I know not what to say: *Necessarie worship is in some respect indifferent.* Certainly that *respect* must make a worship, distinct from that necessary worship whereof it is a respect: or else, as (by the Rejoinder his doctrine) *all things in respect of their relation, are Ceremonies, and in respect of their utmost ende, worship, so all things, or at least all human actions, are also in some respect arbitrary and indifferent.* Ther is no ende, or bottom in such reasons. The truth is, that this *when* which is here spoken of, is one and the same thing with *hour* which was mentioned in the former instance, and therefore needeth no new answer.

6. The Def. for proving of his assertion (that God's institution doeth difference necessary and essential worship, from indifferent and accidental) did bring in the instance of lambes for color unspotted, which was necessary and essential (as he affirmed) after the law, though before indifferent and accidental.

To this it was first answered, that this law of offering lambes for color unspotted, is nowhere exstant, and therefore that this instance was alleged *either out of ignorance, or for want of due consideration.* The Rejoinder being constrained to grant this exception to be just, turneth himself to those last words, *either ignorance, or want of due consideration*: and for them accuseth the Repl. of *flying in the Def. his face, without Christian moderation.* But if it be so great a crime, to impute either some ignorance or some inconsideratenesse (such as no man alive is wholly free from) unto the Def. and if this be unchristian flying in his face, I am sure the Rejoinder hath gone beyoynd the face and stabbed deeper into our Vitals, in many passages of his Rejoinder.

As succedaneall instances to the former, which was found failling, the Rejoinder bringeth in diverse, out of the Levitical, or Ceremonial law, which were arbitrary before the law, and necessarily essential after. To all which, the second answer to the failing instance, giveth direct satisfaction. As for those Rites, which are further alleged, out of the Legende of fabulous Rabbin's, by Mr. Ainsworth, and ratified by the Rejoinder we regard them no more, then the Popish leaden Legendes. Only the marginal conclusion out of these Instances is observable: *The Repl. fallaciously supposeth, that all worship is only true, or false, not observing a subdivision of true worship, into substantial, and circumstantial.*

For 1. what reason can he render, of that which he layeth upon the Repl. as if he had supposed all worship to be *only* true or false.

The Repl. never denied, but all worship is *also* good, or evil, internal, or external, natural, or instituted, etc.

2. The reason which he bringeth, is only from the *subdivision* of true worship. But that doeth not hinder a superdivision, or aequidivision, into common, and special, Ecclesiastical, and domestical, as Mr. Perkinse divideth in the place before cited. 3. That division into substantial, and accidental, cannot possibly (with any reason) be more applied unto true then false worship, except the Rejoinder will say, that no false worship is either substantial, or accidental.

The seconde answer to the former instance (belonging to all those by the Rejoinder adjoined) is, that i• before the law, the same worship had been performed, with the same mind, that is, in the same manner, and to the same ende, it had been as essential worship, as after, though not so true, and lawful.

The Rejoinder here first, observeth a contradiction to that which was formerly said sect. 6. *worship doeth not vary, according to men's opinion.* But if he understand the matter well, he shall find both sayings well to agree. For though the want of some opinion doeth not vary the nature of worship, so as that the absence of this or that opinion, doeth make any external worship, not essential: and yet it doeth so vary the nature of worship, as that the presence of some opinion, doeth (as an efficient, not as a formal cause) make some external act essential worship. The Rejoinder his second observation is, that *our Ceremonies are hereby discharged from will worship, and superstition, except it can be proved, the imposers, or users of them, do hold, that God is better pleased with them, then without them, in themselves, or that they are as pleasing to him, as if he had commanded them.*

The consequence of which *hereby* conclusion, no logician in the world can make good. Yet (taking out *in themselves,* as an intrusion) all the consequent part may be maintained. For if there be anymore good h•lde in the imposing and observing of them, then in the omitting of them, then God is better pleased with them, then without them. And that which is lawfully and justly commanded by men authorized thereto, is as pleasing to God as if he had commanded it. Nay •t must be received, as commanded of God himself.

7. It was also by the Repl. brought into the Def. his remembrance, that matter, and form do usually make up the essence of things, and that to instituted means, a proper ende is also required, but a right efficient cause not so. About this, the Rejoinder showeth himself perplexed. For 1. he answereth, that *this notwithstanding, actions have as it were matter, form and essence of accidental, though not of essential worship.*

Where he manifestly separateth the essence of worship, from essential worship, as if the essence of a man could exist without an essential man, 2. He gathereth from that which was said of *respect to the ende,* in institutions, that thereby their assertiō, is cleared: viz. that *Cer. respecting the honor of God mediately, are not properly parts of Divine worship.* As if here had been any mention or questiō, of *mediately,* or *immediately, proper, or improper,* and not only of *essential.* But for so much as the Rejoinder would needs here cite D. Abbot, for his term *immediately,* I would desire him to consider of the whole sentence in that place pronounced

by him, viz. Def. of Mr. Perk. pag. 844. *Order and comliness (saith the popish Bishop) is some part of God's worship. But (saith D. Abbot.) Who taught him this deep point of Philosophy, that an accident is a part of the subject, that the beauty, or comeliness of the body is a part of the body? Order and comeliness properly and immediately respect men, and therefore can be no parts of the woship of God.* If this be not a plain refuting of the Def. and the Rejoinder their assertion, then none is attempted in all the Reply.

3. He in like manner concludeth, that *every respect of the honor of God, doeth not make a thing to be properly religious worship.* As if the Repl. had ever spoken, or dreamt of such a fantasy, except it were in the Rejoinder his name! His words are: beside *the respect of the ende, is also required institution of means to an ende.* What Paracelsian can draw so wild an assertion, from such a ground as this?

8. It was (in the last place) demanded, whether, if the Temple of Jerusalem had been built, with institution of all the appurtenances, sacrifices, and observances, there used, without any Commandment of God, according as they were by his appointment, whether (saith the Repl.) they had not been essential false worship, erected to God? The Rejoinder answereth: *Yes no doubt, if we may call (as the manner is) essential disworship, essential false worship: either in respect of the things themselves, or in the opinion conceyved in their use.* Now mark (all readers that have sense) how this Rejoinder (here in the conclusion of all) is constrained to confess, that to be true, which he hath hitherto striven against as false. 1. The Repl. his assertion was, that *God's institution doeth make that worship, which being used in the same manner and to the same ende, were otherwise no worship, or (as it pleaseth the Def. and Rejoinder to speak) no essential worship?* The Rejoyn-hitherto hath contended against this, as against a great error.

Now in the winding up of the whole Argument, he confesseth, that some essential worship may be, without any institution of God. Certaynly, if this be so, then the institution of God, is not required to essential worship, neither is it of the essence of essential worship, that it be instituted of God. 2. He affirmed before, pag, 125. that *proper immediate, (or essential) worship are only such things as God hath to that ende ordained* Yet here he confesseth, that essential worship may be without any command of God. 3. The Rejoinder before, made *essential and accidental* worship to be a subdivision of *true* worship. Now he confesseth, that there is an *essential* worship under the head of *false* worship. 4. He acknowlegeth, that in all the former senseless assertions, he did not speak, *as the manner of speech is.*

That was therefore against the manner of speech, which the Def. & he used before. 5. He granteth some worship to be *essential, in respect of the things themselves,* separated from men's opinion. Yet hitherto, he would have made us believe, that opinion did vary the nature of worship, as sect. 6. If this be not a plain yielding, and granting of the whole Argument, there can be none, save only in plain terms, to say, *I yield.*

SECT. 10.11.12.13.14.

THe former argument being (though demonstrative) yet to the Def. his apprehension new, was derided as *new learning*: these following are excused from that censure, as being more popular, and seeming more fadomable. Of which it is to be observed, that moste of them are

fetched out of incertaine papiers, under the name of Mr. Hy. and *others,* upon the Def. his credit: wherein, what aequall dealing hath been used, it is very suspicious to any judicious reader, and some of those *others,* (for Mr. Hy. is past writing to) being asked, have testified, that in diverse passages they are much abused. Yet even these relics of Arguments are defensible.

1. The first is: because *they are imposed to breed an opinion of holiness, by Mr. Hookers doctrine and therefore, as parts of God's worship.* To which the Def. answereth, that *it is no meant of operative holiness, either by infusion, or inhaesion, but only significative.* Whence he concludeth, a perverse purpose of calumniation: and the Rejoinder (adding another distinction, betwixt *holiness in them,* and in the users of them) maketh mention also of *dotage.* But 1. the Def. his distinction is vain: because even *significative* holiness is also a part of God's worship. Otherwise some holiness must be feigned, which having no other immediate ende but that which directly and immediately tend to the honoring of God, is no part of his honor. The Rejoinder also is vain in limiting the matter to holiness *in them.*

For those things which are instituted to that immediate ende only, that they may breed an opinion of holiness, and so holiness, in others, do (in all reason) deserve the opinion of holiness some way *causal, or operative* in themselves: because all breeding is causing, or working, 1. e. operative.

It was also observed by the Repl. (only in a parenthesis, by the way) that holiness *either by infusion or inhaesion,* were unreasonablie by the Defend. disjoined.

This the Rejoinder excepteth against, and saith, in those terms there is no more disjunction, then in these *love or charity, Magistrates, or Governors.*

But he forgotte the proper English note of disjunction, *either, or.*

Where did he ever read such a phrase: *either love, or charity, either Magistrates, or Governors?*

It was also replied, that Mr. Hooker attributed *operative* holiness to the *Cross,* in allowing all that the Fathers ascribed to it. The Rejoinder his only material exception is, that the instance was here *not of the Cross, but of the Surplice.* Yet the question is of *our Ceremonies,* which is as well concluded from one, as another, and the Rejoinder himself, even now, spoke of holiness *in them,* as of many, not *in it,* as of one Ceremony only.

Neither is there anymore holiness in one, then in the other, if both be *only significative.*

The Repl. further affirmed, that Mr. Hooker spoke of reverence to be signified *towards* the Ceremonies. To which is rejoined I know not what. But let Mr. Hookers words, going before those nakedly cited by the Def. and Rejoinder, be considered. *The wise man could not mention so much as the garments of Holiness, but with singul•r reverence,* and it will be evident, whereto he required reverence.

In the last place, Mr. Hookers opinion is slighted, as *private.* Whereas all know, that he is in our Ceremonial controversies, of as public note, and approbation, as Bellamine in any Popish.

2. The second reason being slēderly propounded by the Def. out of Mr. Hy. his mangled manuscript, was thus by the Repl. distinctly explained: A holy assembly of Spiritual Lord's, and their Assistants, if they be truly holy, and spiritual in their authority, and in the exercise of it, will appoint no Ceremony but holy: and by the observance of the said Ceremonies, have some spiritual honor redounding unto themselves: because the virtue which is found in any effect, doeth redounde always to the praise of the cause. Of this argument, the Rejoinder pronounceth, that *it is a pouring out of sal• scurrilitie, to the very lees, a scornful jest, ascoffing, a spiteful jest, a vagrant thing, the very noting whereof is answer enough.* Now how should a man deal with such disputers?

The Def. brought this Argument out of unknowen papers, into a public book, and answered it with sharp words. The Repl. only shown the force of it: and for that, he is set upon a fresh with new words, like *swords and daggars.* Could they neither suffer this reason to sleep in the dark, nor endure any light of explanation should be set by it?

And what fault can be found with the repeating of those titles, which the Prelates in Convocation take to themselves, or in drawing a conclusion from them?

In the second place, our Rejoinder undertaketh to give a *real* answer to this reason. To which purpose, *1.* he denieth that our Ceremonies are *of the institution of the Convocation-house.* And yet the same Rejoinder in answer to the Repl. his preface. pag. 61. complaineth of us, for *infringing the liberty of the Church in her Convocation, touching the appointment of external Rites,* or Ceremon. And pag. 71. as in diverse other places, he telleth us that *the Convocation house maketh and establisheth Canons upon & with the Kings Commission, and allowance.*

They are the words also of the Parliament, set down pag. 70. that *the Clergy of England made the Canons.* Neither can any man doubt of this, that have but looked on the book of Canons. The ratification of such things by Civil authority, doeth no more take the institution of them from the Clergy, then the like ratification of any point in true worship, doeth take the institution of it from God and Christ. 2. He denieth the consequence: because *a holy assembly may ordain them, and yet not make them holy.*

But it is manifest, that a holy assembly, as it is such, gathered together in the holy name of Christ, as their *efficient,* and *final* cause, cannot but put a holy *form* upon their ordinances. *Qualis causa, tale effectum.*

3. His third answer is that *these Ceremonies may be called holy, because, they are used in holy actions.* Which is just so, as a *pesse, hassok, or cushin* may be called holy, because it is used to kneel upon, in the holy act of prayer. But instituted significant Ceremonies are evidently of another holiness, to all that do not of purpose shut their eyes.

4. The Repl. (after the Def.) goeth about to prove that the Convocation may be called a *sacred Synod, and holy in regard of their function.* Which is so far from being denied by us (upon the

supposition of the lawfulness of such a function, as they take upon them) that it is the ground of our reason, to prove their ordinances holy. So that the Rejoinder might (in this place) have spared those sweet words of his: *stomach, without wit, or learning: these men say (in effect) to all other men, stand back, I am holier then thou, they are censorious, and uncharitable.* Yet the Repl. could not consent, that our Convocations should be so accounted holy as Churches instituted of Christ, and gathered for true holy worship: because neither of these do agree to our Convocation. Heerupon the Rejoinder (having nothing to say that was pertinent) speaketh something of right Ecclesiastical Synods, accuseth the Separatists with Mr. Jacob, and lastly affirmeth our Convocations to be gathered for *a special duty of God's service,* though he will not tell us, what it is, and confesseth, that little good is sometimes (he might have said at any time) done at their meetings. Which kind of answering I leave to the judgment of any reader.

3. A third reason, feched out of M. Hy. his papers, is, that Cross and Surplice are set apart from civil uses, and *appropriated* unto the acts of religion in God's service. To which the Def. answered, by equal comparison of Pulpit-cloth, Communion cup, and place of meeting in like manner appropriated. Wherupon the Repl. was, in general, that the Def. did well understand what was meant by *appropriation.* This put the Rejoinder into a passion, expressed by many words: *a pretty sleight, for that which cannot be defended, by those which are pusled and toiled, a f•im* ⟨◊⟩ *, lent by Mr. Jacob, a mere shift, proceeding out of an haughty desire of defending that which hath been once spoken.* And this is all that I find rejoined to that passage. To which I say nothing.

A reason was rendered of the former assertion: because a Pulpit-cloth Communion-cup, and Meeting-place are only civil, being taken from the ordinary civil customs of men. To which the Rejoinder opposeth, that *no civil man will say, that they are only civil in their application:* Which is very true. Nor will any Grammarian say, that good Hebrew, Greek, or Latin, are only gramaticall in their application, because they are applied to the expressing of all kind of trueths and falsehoods: and yet they are only gramaticall *etimologie* and *syntaxe.* No Naturalist will say, that the *earth and air* are only natural in application, and yet they are only natural beinges.

It was further added, that *clothes, cups, meeting places etc. are of the same use out of God's service, that they are in it.*

This is occasion of admiration, and exclamation to the Rejoinder. But he might have considered, that the immediate ende of a clothe, is to cover; of a cup, to drink out; of meeting places, to meet in: and then where is the strangeness of this assertion? Is there not the same immediate use of a man's eyes, in reading one book, as another, of a man's ears, in hearing one voice, and another, how soever the subject seen, or heard, may differ in nature or kind.

A distinction was likewise used, betwixt appropriation of this or that individual, and of the kind. To this it is rejoined, 1. that the individualls are nevertheless appropriated. Which is not so: because appropriation of the kind and individual both, is more then of the individual

alone. Individuals may be extrinsicallie, & accidētally appropriated, the kind remaining intrinsically common, & indifferent. 2. *That some individualls (without all their kind) have been appropriated to holy uses.* Of which no man doubteth: because one individual may be so used, without other. But is there therefore no difference, betwixt extrinsical, accidental appropriation of one Levite to the Ministry, and the whole tribe? 3. *Not all kind of linen garments, or crosses are appropriated to religious uses..* As if the question were of linen garments simply, though they were used without any such institution as a Surplice hath, only for the natural conveniency of it, or of crossing the fingers, upon occasion, to drive away flies, that come cross upon a man's face. Ther was (in the last place) mention made of the *significancie* of our Ceremonies, which maketh them in their intrinsical nature (as such) without any further expectation of occasional application, to be proper to religion. But of this our Rej. would not hear, in this place. Let it therefore pass to the next chapter.

4. A fourth confirmation wholly dependeth on Matth. 15. Where the Def. would have it, that our Savior condemneth not the act of washing (that is saith the Rej.) the *monitorie significant sign of washing,* used by the Pharisees, but their *intention, & opinion,* in attributing legal and operative *sanctity, to that their own invention.* Now concerning monitorie significancie, enough hath been spoken, in the head of Ceremonies, and it remaineth to be discussed in the following chapter.

For the present, it was first noted by the Repl. that some intention and opinion of holiness cleaveth to our Ceremonies. This is denied by the Rej. and yet in his whole dispute, he maketh them *worship,* though accidental, arbitrary, and improper. Neither can any man impose a *double or treble religious* Ceremony without intention and opinion of some holiness belonging to it, more then to that which is not so religious.

It was in the second place observed, that more holiness was attributed to those washings, then is by many among us to the cross, cannot be proved out of the text, there being no one circumstance in it, which may not fitly be applied to our Ceremonies. To which the Rej. saith 1. that those are *blind & superstitious* persons, which attribute such things to the Cross, not the *Church imposing.* Just as *Bellarmine,* in the place by and by to be cited, answereth Calv. about the same matter:*If there be anymore rude among hir Catholics, we hold them worthy to be corrected.* But are not our blind Protestants, and those rude Papists, hardened in their superstition, by the imposing & urging of those things which they superstitiously dote on?

The Pharisees (addeth the Rej.) were so strongly *conceyted* of this washing, that they thought, without it, *the very creatures of God should defile them.* But that of the *very creatures defiling,* is not in the text: It is but probablie collected out of our Savior's following discourse, that they estemeed some defiling to follow upō the eating of the creature, not as it was a creature, but as it was so used against the tradition of their Elders. And are are there not many to be found in England, that their very Baptism is deficient, insufficient, and so defiled: if it want the Cross?

For further answer, it was alleged by the Repl. that not only Calvin in Mat. 15. but also Bellarmine himself (de eff. Sacr. l. 2. cap. 32.) saith, that the Pharisees washing was

condemned as *vain, and unprofitable,* setting aside, intention, and opinion of legal, operative holiness. The Rejoinder answering first for Bellarmine, saith he is abused: because (forsooth) he speaks that *falsely, to defend the Popish Ceremonies.* As if it were not the common notion of all Christians, that *vain and unprofitable* Ceremonies are to be condemned, or as if Bellarmine alone said this! or as if this could defend the Popish Ceremonies, which are more easily defended from any other charge, then they can be from this, that they are *vain and unprofitable.*

Who would have thought, that D.B. would defend vain and unprofitable Ceremonies, in God's solemn worship? But *Chemnitz* (saith he) *observe•s, that Christ condemned not these washings simply as profane fopperies, nor as simply unlawful, but in respect of religion placed in them.* Not *simply profane fopperies,* that is, void of all show from Scripture, or reason, nor *simply unlawful,* if the acts in themselves be considered or abstracted from all relations by institution added unto them: but in respect of *religion placed in them,* 1. e. superstition adjoined unto them. Now there is *superstitio* not only *pernicious,* but also *vain, and superfluous. Filucius, tract.* 24. *cap. 2.* And chemnitius, in the same place affirmeth, the Pharisees washinges to have been condemned, for that (notwithstanding their vanity; and want of Divine institution) they were made *some part* of God's worship.

As for Calvin, the Rej. doeth not deny, but that passage alleged is found in the place, *the inventing of Ceremonies was an idle vanity, before the high opinion of Religion was added unto it.* Yet (saith he) 1. *he cleareth our Ceremonies, which was cast upon the Jewish superstitious washings.* From some of that blame, (it may be granted) but not from all. For then those words (which the Rejoinder confesseth him to set down) should have bē a contradiction to the other. 2. *This shread* (added he) *is falsely alleged as touching the intention.* And why so I pray?

Because (forsooth) Calvin's meaning was, that to devize new washing, *to the like ende, and with the like opinion of them, as of those which God had set, wa of idle vanity.*

But if this were his meaning, how can that meaning agree with the meaning of these words: *It was of idle vanity before the high opinion of Religion was added unto it?*

Was there any higher opinion of Religion added unto those washinges, thē to the washinges which God had set? *Extremitie drives men to hard shifts.*

For the fuller clearing of this reason, that idle and vain or superfluous worship is condemned by Christ, Mat. 15. let these testimonies, and reasons be well considered.

The Priests had brought in many Novelties, though Moses with great terror had threatened them not to ad anything,of which number of additions were those things of washing. There was a double fault for the innovation it self was not a slight metter and then this, that they stood more upon those observations of their own then they did on the Commandments of God. 1. That first offense Christ doeth not presently reprove them for saying it was a frivolous and superfluous, thing, lest they should have been inflamed.

Another cause for which he despised these washings was their superstition. The Pharisees had put in the said washings, not for any natural and civil decentie or cleanelinesse, but as pertaining to religion,

who so did contemn thē were judged to offend against God's worship, and who so did observe them seemed chiefly to regard, God's worship in them. But this was in no wise lawful for them to do who were so straitly charged of God, Deut. 4. *that they should add nothing. For this Christ rejected these washings as superstitious, which reason* Mat. 15. ch. *intimates when he saith*: Every plant which my heavenly Father hath not planted, shall be rooted out. *And Marc. ch.* 7. In vain do they worship me teaching the Doctrines, and praeceps of men, &c. *Such things as men set up of themselves against any Commandment of God.*

In Mat. 15. *Marc.* 7. *the Commandments of men do mean such Commandments which conduce nothing at all to piety, as those Superfluous washings.*

5. In the fifth place, another reason (or charge) was brought out of Mr. Hy. his papers, that *the Ceremonies imposed, are (for their use and practice) preferred before principal parts of God's worship: because this is the Pralats Canons: wear a Surplice, or preach not: Cross, or baptize not.* This the Def. accused of *dull Sophistry*: because by this means, only an *orderly discreet preacher* is preferred before one that is *factious and exorbitant.* Of this base *Bonnerly* speech, the Repl. shown his just detestation. For which he is censured by the Rejoinder *of casting it out of the mouth of his stomach, of malice, intemperat railings, and a furious spirit.* All which I leave to the readers judgment. Only this I observe, that he would excuse all or most of the Prelates, from *willing* silencing any able and godly ministers for omission of our Cerremonies, and doeth absolutely deny, that the Def. ever silenced any Minister (willingly or unwillingly (for *only omission* of Ceremonies. Concerning which terms (*willingly, and only omission*) some light of explication were needful. For *only omission* of Cross, or Surplice, by oversight, or other accident, the Pope himself will not silence a Priest, as all Popish Divines tell us, in affirming that to be no mortal sin. And how those which make Canons for silencing upon *purposed continued* omission, and execute the same partly by themselves, and partly by their instruments, can be said to do it *unwillingly,* this requireth interpretation, which will certainly be found tardy. For clearing of this charge, from the imputation of *dull Sophistry,* the Repl. first propounded it in this manner: an able godly Minister without the use of these Ceremonies, is not suffered in the Ministry, whereas an unable & ungodly one, with the use of them, is suffered: therefore they are praeferred before main things: Upon this, the Rejoinder 1. observeth, that from hence doeth not follow that conclusion: *therefore our Ceremonies are made parts of God's worship.* As if this conclusion were once named by Mr. Hy. or by the Def. in this charge.

If he will make it supposed, he must show us Mr. Hy. his concealed papers for the proof of that supposition. He addeth 2. that *all Prelates are to be charged with this practice: and that they have no such power for depriving of bad, as they have for depriving of good Ministers.* To which I answer, the question is not here of *all,* but of that which standeth by our Canons, and Canonical practice. Yet neither any authors, nor any defenders of the Canons, can be excused from partaking in this practice, no not the Rejoinder himself. And as for those Prelates, which have great power to do evil, and little, or none, to do good (or which is all one, power effectually to hinder good, and not evil) they have a very dangerous standing, dangerous (I say) as well for others, as for their own selves. Yet, when our Prelates procured

that authority of doing evil, they might as easily, and more lawfully have procured the other, of doing good: not to say, that none of them do so much for reforming or removing of bad Ministers, as is in their power to do, either by themselves, or by other means. Nay is it not known, how such kind of catle are not only borne with, but borne up by the Prelates in bad causes?

The third Rej. is of a *calumniation,* because *some inconformable Ministers are suffered, and some unable, and ungodly deprived.* But 1. this calumniation concerning *some* inconformable suffered for a time, extraordinalie, besides, nay against Canonical order. 2. He can scarce name one, that he hath known deprived for that he was *unable.* 3. The Turks and Infidels would cashier their Priests for *some* ungodliness. What a poor rejoinder is this?

A fourth consideration is, *that a far less offense defended,* is more punishable then a greater confessed, and that certain evils, in themselves lesser, *may* do more hurt, then others in themselves *greater.* Which consideratiō, if it be applied to the purpose, will appear in the proper colors: If a Minister confess himself *unable* and *ungodly,* he is not so punnishable, as he that defendeth the Ceremonies are not to be used. The refusing of our controverted Ceremonies, may do more hurt, then an unable and ungodly generation of Ministers conforming. In that which is further added, under the title of *lastly* I find nothing but words & assertions, without backing reasons. *Valeant igitur, quantum valere possunt.*

The same charge was (in the second place) thus framed, by the Repl. Though there cannot be found able and discreet conformable Ministers, enough to supply all the Parishes of England, yet many of godly men are shut out of the Ministry for unconformitie. Therefore Conformitie is praeferred before the main duties of God's worship. Heer the Rej. having little to say, setteth notwithstanding two colors on the matter. 1. That the consequence is not simply true, but only that *they conceive* the non-conformity may, by consequence, be a greater hurt, then an able and godly Ministry, in such places, as want it, would recompense. As if this crying sin were only *their conceit,* not their practice, or that their conceits could make this sin no sin! or that the salvation of many thousands of souls, could not recompense the hurt that would come upon the refusing of human Ceremonies? What is this other then daubing rotten walls with untempered mortar.

His second color is, that *non-conformitans are no less blameable, who had rather have no worship, then conformity.* Which is as much as if he should say, that whosoever will not sin for God's glory, doeth as much offend, as he that will not suffer God to be glorified by those which will not to that ende be content to sin against his conscience.

Because this reason was accused of dullenesse, it was noted (by the way) that every *Plowman,* being a good Christian, did usually make it in this blunt manner, against the Prelates proceedings, and that the Repl. (being, as it seemeth first brought up among such plain people) had from his childhood took it to be unanswerable. Heerupon, the Rej. 1. answereth the blunt argument, with this sharpness: *It is like as if one should say, that God, admitting no man to the Priesthood with bodily blemish, did therefore praeferre bodily perfection before spiritual.* Wherein, he deceyveth him•elf, & others much, whether he respecteth the first explication

of this reason, or the second. For according to the first, it must be affirmed, that God would suffer men blemished in their bodies, to be priests, though they had no spiritual fitness for that office. And according to the second, he should have said, that God having otherwise to furnish the Priesthood, according to a superior law, which he might not of his will dispence with, did notwithstanding exclude some of those which that law did allow. But both these assertious are too absurd for the Rejoinder to own.

His second note is of *Plowmen, and Children,* that they are not the best *Logicians.* Which though it be true, yet is nothing to the purpose: because many Plowmen have good natural logic, to reason withal. Otherwise they did very inconsiderately, who vented so good reasons under the title of the prayer, and complaint of the Ploughman, as in M^{r}. Fox is to be seen, Edw. 3. among which reasons (a remarkable thing) this very slighted argument is one. For so are the words: *O Lord, for breaking of thy law, the Prelates will set men penance, or pardon them, and maintain them, as oft as they trepasse. But Lord, if a man once break their laws, or speak against them he may do penance but once, and after be burnt.*

The sum of which, M^{r}. Fox, in the margent, thus gathereth: *The breaking of the Popes law is more punished, then the breaking of God's law.* And as for *children,* I am persuaded, that D.B. himself, had some trueths so evident unto him, that by no contrary show of logic they could ever be wrunge out of him. Sure I am that Timothy, knowing the Scriptures from a child, had many such.

Neither was there mention made either of *plowmen or children,* But only to show the evidence of this truth, not the logical Demonstration of it.

That which was added, by way of limitation, to the name of a *plowman,* namely, that it was understood of such a plowman, as is also *a good Christian,* is very bitterly, and yet as very unreasonablie carped at by the Rejoinder as *savouring strongly of that spirit of Separation, which hath been hunted after in the ch•se of inconformitie. For (saith the Rejoinder if any will believe all his conceytes) this shows, that with these men the adversaries of Ceremonies and Bishops are the only good Christians.*

Which is a strange strain, to come from D. B. who both hath been an unconformist, and since he hath changed that title, cannot but know, that sundry unconformists have carried themselves towards himself, in all respects, as toward a good Christian. And what *strong savor* is in this: *every plowman that is a good Christian doeth unsua•lie make this Argument.* Doeth he imagine, that only those plowmen, that are professed adversaries to Ceremonies and Bishops, do• make it? Nay he knoweth, that many, and many of those that could otherwise well digest both, yet do apprehend this course of Bishops silencing Ministers for such Ceremonies is ungodly, and Antichristian. If he did not know so much, yet he cannot be ignorant, that the word here interposed by the Repl. for limitation, *usually,* doeth except some more ignorant, or less attentive good Christians. And I doubt not, but the Rejoinder will affirm, that every good conforming Minister in England, doth *usually* account them for scismatickes that condemn the Ceremonies: yet I would not thence conclude, that with him, those of that judgment are the *only* good Ministers. For there is as much sin against charity,

in rash accusing others of uncharitableness, as there is in being uncharitable: of which fault, the Rejoinder can never clear this affected passage, which he in opposition let fall from him.

For overthrow of the former reason, an instance was brought in by the Def. taken from a Chancelor, who may (saith he) put out of Commission him that refused to sit in the place appointed, without praeferring that place to the Kings service. To this the Repl. 1. answered, that no wise Chancellor, would, for his own pleasure, or for the circumstance of a place easily change, or put out of Commissiō a grave wise mā, whē another like unto him cannot be found. These last words *another like unto him cannot be found,* are cached up by the Rejoinder and under the show or sound of them, the Inconformists are by him tossed (as it were) in a blancket, as *being of a high strain, beyond all other men, in their own persuasion etc.* But he might have considered (if sinister affection had not hidden it from him) that the case immediately going before this answer, was of shutting out able godly Ministers for inconformitie, when *there cannot be found able and fit conformable Ministers enough.* Wherupon is inferred, that the comparison of the L. Chancellor will not help the Def. *in this case.*

Now what kind of strain is this then in the Rejoinder to conceal the *case,* and stretche the words as it were with his teeth, unto such a strange odious meaning of so witless a brag. Yet if there had been no such dependence of these words upon that *case,* they might be well defended, as understood of an absolute comparison (either for ability, or piety) but in relation to this or that people; from whom such Mininisters are sometime plucked away by violence, whose like, in regard of that people (which have been much edified by them, and more inwardly known, and also (upon good ground) affected unto them, then they can suddenly unto any other) cannot be found.

Otherwise, D. Burgess, in his Apology (towards the conclusion) would not have alleged against the silencing of himself, and others like him, that those (at the least) should succeed thē, which were not so well acquainted with the condition of their sheep. It might be also added, that though another like might be found, yet it is not in the power of that L. Chancellor, or the Bishop to find, bring, & place him in the same Commission, because (for the succession) he must depend upon the Patrons pleasure, not limited to another like the predecessor.

But that this wresting of the Replier his words, was affected (in some sort against conscience) it may appear by this, that no man will surmize, the Repl. to think, that to no unconformable Minister a Peer may be found: because it is to be supposed (at the least) that another unconformable one may not only be equal, but also superior unto him in all absolute perfection.

It was also observed, for answer to this instance of a L. Chancellor, that about the circumstance of place, for Commissioners to meet in, there can be no *Conscience* pretended, whereas in our Ceremonies, solemn oaths are offered, that nothing but conscience doeth keep us from them. The Rejoinder 1. opposeth, that this unlikenesse maketh, nothing to the question. And yet it showeth, that a Chancellor may in civil matters, where no conscience can be pretended, take more upon him without preferring, or comparing the matters, then a

Bishop can, where Consciēce evidently withstandeth: because Cōsciëce is not to be vexed, except the matter be so great, that (in respect of God's glory) it cannot be neglected. He 2. opposeth, that many more of the Conformitans, are ready to take it *s•* upon their oath, that nothing but conscience makes them conform. To which I say 1. that he who was immediately before, so curious in houlding to the question, should not presently have digressed from it: as the Rejoinder here doeth, in turning the comparison, which was made betwixt a L. Chancellor and a Bishop, in respect of a conceyted Commissioner, and a conscionable Minister about preferring one thing before another, into a new comparison, betwixt the consciences of Conformitants, & of those which refuse to conform. 2. Of that *so,* if the same meaning be kept on both sides, I much doubt.

For our Conscience is, that in no place, nor uponany man's command, we may conform: and theirs is, that upon great urgent extremities, they may some time, and in some place conform. I am persuaded, that if it had been free in England to use these Ceremonies, or not to use them. D. B. himself hath no conscience, that would ever have made him conform.

After this, the Repl. added something, about the Def. his Pontifical terms, *factious and exorbitant men.* opposed to *orderly and discreet Preachers.* As 1. that the Def. himself in his conscience will not say, that Mr. Midsley of Ratsdale, and others like him, were factious and exorbitant men. 2. That this is the language of that evil servant, who beat his fellow-servants, better then himself: Mat. 24.49.3. That all those who are placed in the room of silenced Ministers, are not orderly and discreet Preachers. *4.* That faction and exorbitancie may better be charged upon the Prelates, for breaking many substantial, ancient, wholesome Canons, then upon us, for breaking a Ceremonious Canon. Now (setting aside the Rejoinder his wandering words, with the honey and gall of them) see what he bringeth to the purpose. *1.* The first he granteth to be true. But denieth that the Def. meant so generally. And yet the Def. his words are: *who seeth not, that to deprive men of their Ministry for not using of the Ceremonies (for that was objected*) is to *prefer an orderly and discreet Preacher, before one that is factious and exorbitant.* If this be not generally spoken, let any reasonable ear discern.

2. The second he doeth not absolutely gain-say but casteth the like, or rather a far greater fault in our faces: that we (forsooth) do *condemn to the p•t of darkness. Bishops, Conformitants, and in a manner all that are not of our party.* Which is so manifest a slander, that the evil servant spoken of Matth. 24.49. could hardly vent one more shameless.

3. The third he confesseth: But would make it impertinent though it clean overthroweth the Def. his general assertion, before expressed. He addeth also certain frothy words, containing little else, beside manifest slanders, which if he were put to such an oath, as they call *juramentum calumniae,* he would not own.

4. The Prelates willful, and continual breaking of many, substantial, & wholesome Canons, is not denied by the Rej. but yet to save their credit, he addeth, that all such Canons do not bind every *particular Church, but her own.* In which words there is neither rime, nor reason. The Canons objected, may be seen in Master Parker, part. 2. c. 9. sect. 4. to be Canons of our

own Church. What then hath the Rejoinder said to the purpose? His other stuff hath been sundry times examined, and found nothing worth.

5. All these considered, it will appear, that the Rej. had more will, then power, to maintain, that the silencing of Preachers for our Ceremonies, is the *praeferring of orderly discreet Preachers, before those that are factious and exorbitant.*

6. After all this, out of Mr. Hy. his papiers, it pleased the Def. to bring in some pieces out of the Abridgement: which for substance are such as diverse times have been handled before: and therefore need not much labor in this place.

The first is, that *many people in our land, are known to hold the Sacraments not rightly and sufficiently administered or received without them.* For the force of such an opinion in the muliitude, many testimonies are alleged in the Abridgement, and applied unto this assertion, not in deed to prove the same simply, but to show what is the consequence of it. All these the Def. left out, and the Rej. had no mind to take them in, but chose rather to rest in this: they are no proofs of the assumption. It was added by the Repl. the opinion even of a few, may make some action unlawful, which the opinion of many other cannot make lawful. 1. Cot. 10.28. To avoid this, the Rejoinder had nothing material to say, before he had changed *unlawful* into *simply* unlawful.

The just number of those that are so minded, cannot be proved, or disproved, without numbering and examining all the people. It was not therefore any meaning of those that gave the rule to reckon by the poul▪ as the Def. and Rejoinder would have us.

Neither is this observation brought in to prove *imposing* and *observing,* conjunctly, as they would bear the reader in hand, but only for the *observing,* other proofs being added for the *imposing.* Yet it was observed by the Repl. that while *actions of this kind are superstitiously observed, they that still impose them in those places where they are so observed, may truly be interpreted so to impose them.* To which the Rejoinder giveth no other proper answer, but only leaving out the pith of that assertion, *may be truly so interpreted,* substituteth another; of *a purposed ende*: and then misinterpreteth *actions of this kind,* as if they were meant of the special *kind of things,* and not of unnecessary actions known to be superstitiously abused.

It was also noted as ridiculous in the Def. that *those people which think that Sacraments are not rightly administered, or received without the Ceremonies, are brought into that conceit by our condemning of the said Ceremonies.* The Rejoinder answereth, that this condemning of them, must needs make some think that they are imposed as parts of religion, and so occasion the simple to think that *we* esteem them so.

In which answer, beside that I know not who are meant by *we,* and that an *occasion* of the second or third hand, is made a cause, there is no mention made of *right or unright Sacraments.*

For lessening of the number of those which so esteem of our Ceremonies, the Papists are first removed, as having no *great conceit* of them. Which I leave to experience. Only because

the Rejoinder requireth testimony, I can inform him, that Gretser, Apol. pro Greg. 7. p, 8. hath these words: *A Lutheran, preaching in •erteine garments like the Ape of the priests,celebrates a German Mass.* And the Rejoinder himself confesseth in the next words, they have a *better conceit* of them, then of the contrary, and that such as hath been held *likely to araw them to our service,* and that they have *a great disaffection* to those that will not tollerat the resemblance of their religious Ceremonies. Add further, that after B. Babington, and B. Andreos, D. Morton him•elf, in the last words of his Protestants Appeal, hath confirmed the rumor, that Pope *Paulus quaertus,* did offer to confirm our whole *Service and Liturgy.* The Papists therefore have no cause whie they should not have a good conceit of our Ceremonies, which of all the Service come nearest to, and make most for them.

As for the rest, that so conceit of the Ceremonies, which are not of *your disciplining,* saith the Rejoinder) and yet are conformable they are *not many.* As if those of our disciplinating, were so conceyted, or those of Wales, Non-residents, and dumb-residents forlorn charges, who are not disciplined by us, were either few or of reformed judgment. Surely D.B. is not like himself, when he upon engagement defendeth that which cannot be defended.

7. The second thing brought out of the abridgement, is about the punishment inflicted for omission of our Ceremonies, greater then for breaking of God's law, in perjury and adultery. Now this hath formerly been handled. In this place therefore, it shall suffice, to set a few notes, upon the Rej. his answers. *1.* He distinguisheth betwixt *punishing, and punishing as a sin.* As if punishment in the internal nature of it, were not *of sin*! 2. He distinguisheth betwixt internal peace of the Church, consisting more in observance of God's commandments, and *the peace of her external policy, impeached by the neglect of her constitutions.* Whereas he should have made the distinction betwixt one *consisting,* & another, or betwixt one *impeaching,* & another.

And yet both the *consisting and impeaching* of the Churches peace, doeth principally depend on the keeping of God's commandments: which is all the Repl. affirmed. 3. He distinguisheth betwixt *an offense every way less, and in it own nature less,* whenas the question is not, whether the neglect of our Ceremonies, be not only in it own nature a less offense, but also in all the circumstances of it. The Def. and Rejoinder themselves confess, that this neglect, in the nature of it, is no offense at all. 4. Because such answers were termed *Sophisticall* evasions, the Rejoinder twice crieth out of *railing*: forgetting (without doubt) how often he had abused the same term against the Repl. and that in the next former section, he had maintained the Def. his accusing a plain popular argument, not only of Sophistry, but even of *dull Sophistry.* For the Rejoinder certainly will not confess himself *a rayler.* The rest is not worth repeating, that paper should be twice blotted with it.

Against the Def. his distinction, betwixt *omission, and contempt,* the Reply was 1. that mere omission hath been punished with suspension. Of which the Rejoinder requireth a *continued instance.* To which I answer, that one instance may be given in Ispswiche, where D. B. was Preacher. For most of the Ministers were suspended upon the complaint of one *Web,* who professed, that he would not put on the Surplice except others did. D. B. may inquire easily if

it was not so. As for *continuance,* it maketh not to the purpose, except all malefactors be not only put in prison, but also continued in the same, above the Judges pleasure.

The Repl. for affirming, that punishments for mere omission, are provided for by Canon, is accused by the Rejoinder of an *untrueth in print.*

Yet the Rejoinder cannot be ignorant (beside other examples) that every man not kneeling, is to be denied the Sacrament, and that the Minister administering to such, is by the Canon, to be suspended.

So that this *was truth in print,* ever since the Canons were in print: except suspension from the Sacrament, & from the Ministry be in his account no punishment.

8. The last thing noted out of the Abridgement is, that non-Cōformitants are accounted *Scismatikes, Puritans,* and excommunicates, *ipso facto, without appeal:* which is without example. The Rejoinder here 1. denieth that flatly, without more words, which is plainly cited out of the 6. Canon, let the Canon therefore be looked upon, and that is enough. 2. He saith that the old *anathema sit* was as much as to excommunicate *ipso facto.*

And yet King James himself, in his answer to Perone, doeth show, that the old *anathema sit,* was only a declaring who ought to be excommunicated, and not an excommunication *de facto.* 3. He saith for *Appeal,* that none is admitted, from the highest Court, such as the Convocation is. As if either the Convocation were the highest court, or any court at all, for ought that I ever heard of the *Court of Convocation,* as I have of *a Court of Parliament,* or as if so much liberty were left unto a poor Minister, now standing at the Bishops bar, as to appeal to the next Convocation. The Rejoinder surely did not well consider what he spake.

4. Whereas the Def. granted, that we have reason perhaps to wish, that some poenalties were released, the Rejoinder interpreteth this reason to be such *as all men that feel the smart of punishment* (for whatsoever offense) *may have.* Which is nothing else, but to look on, with laughter, at all the grievous things which any Ministers have suffered, for this cause. And yet every foot the Rejoinder putteth on another person, and (as I am persuaded) hath another heart.

After this, the Rejoinder cometh to the slanders of *Puritamisme, and Schism.* And as for *Puritanism,* he saith the Def. *slided by it, as a term not imposed upon us by him.* As if we may not complain of, or infer a consequence, from any term, except it be imposed upon us by *D. Morton, or D. Burgess* or at the least, they were not bound to answer for any terms, except such as they themselves have imposed!

For Scisme, and Separation, after some sparkeling words of *rash-blasphemous, and fiery Sirs,* he telleth us 1. (1. *that nothing may be established in the Church, which God hath not commanded in his w•rd, 2. that all forms of worhip and all m•re Ecclesiastical rites, not prescribed, are will-worship. 3. That the calling of our Bishops, and consequently of our Ministers, is Antichristian.* 4. *That our Ceremonies are idolatrous,*) are the first principles of Separation. Now if it would please the Rejoinder either to declare what is *Separation,* or what is a *principle,* this question would be easily decided. In the mean time, I answer. *1.* the first principle is from Moses, if it be

understood, as we mean it: *thou shalt not add anything thereto.* 2. The second confounding *mere rites,* with forms of worship, is not ours, but only by the Rej. his fiction. 3. The third supposeth, that which we utterly deny, that the calling of our Ministers doeth essentially depend upon the Bishops calling. *4.* The fourth is made scismaticall, by a scismaticall conceit of the Rej. namely, that every Church is to be utterly condemned▪ and so separated from, that hath any thing in it, by participation idolatrous. His *ever being of this opinion,* may be answered in that fashion which he answereth the like phrase withal, pag. 216. *He hath not ever been the best Logician.* His profession, of separating *(this day, ere he sleep*) if he did believe these principles, is nothing else but a rhethoricall flourish, which he would twice recall, before he would separate from those that bow to *Altars,* or even those which worship an *ubiquitarie body,* in the Lord's supper, though these are more palpablie idolatrous (in his conscience) then the Ceremonies questioned are in ours.

As for the addition, with a *yea,* that *Mr. Bradshaws very arguments are pretended for Separtion so as they cannot be denied with any forehead, etc.* It is not worth a refutation: because Mr. Bradshaw himself in a book entitled, *the unreasonableness of the Separation)* hath sufficiently shown how unreasonably they are pretended, and abused. If the Rejoinder hath anything to rejoigne thereto, I would willingly see with what *fore-head* he can do it.

The other talk of this section, as also the *recounting* of a confutation in the 15. section, I leave to be *counted* as it deserveth, by him that will compare what hath been said, with the wordy rejoinder to it, so vainly opposed, and so often repeated.

Only (in few words) let it be noted 1. how in the 15. section, he slighteth the sentence of D. Covell as not worth any answer) who confuted his *Apology,* and in that writing (at the least) was a kind of public wrighter, having had as much approbation, as this Rejoinder hath for his rejoinder as appeareth out of the Rejoinder his Praeface pag. 18. namely of the then L.A. D. *Bancroft,* etc. 2. How he maketh the *imposers* sentence, to be an adequate rule of *observance, de facto.* 3. How he denieth some divine worship only to be *unholy in the kind*: as if some singular true divine worship may be *unholy.* 4. What a wild consequence he buildeth upon: *if the cross be no part of the Sacrament, then it is no part of worship: because it may not (in the Repl. his opinion) be a part.* 5. How unreasonablie he defendeth this consequence: *our Ceremonies are changeable, and therefore not essential worship*; when yet he confesseth the Popish Ceremonies to be changeable, and yet essential worship. 6. What *science* there is, for a Rejoinder upon such grounds to charge the Repl. for violating his conscience?

CHAP. 3. The third Argument, taken from the significant nature of our Ceremonies.

SECT. 1. and 2. Concerning certain miscelaneall notions and testimonies against human relegious significant Ceremonies.

1. THis Argument pleadeth, that no human Ceremonies, appropriated to God's service, ordained, or instituted, to teache any spiritual duty, by mystical signification, are lawful. About this the Rejoinder threateneth *blows.* But we have had now such experience of his forcelesse indevours in other Arguments, that the fear of his blows is past.

2. The first proof of our proposition was taken from the second Commandment: which the Def. omitted in this place, and the Rejoinder will not have any man to take exception against the said, omission: but with what reason, let his reader judge.

3. A second proof was, that Christ is the only teacher of his Church, and appointer of all means whereby we should be taught and admonished of any holy duty, and all Christ's doctrine, with the means thereof, is perfectly contained in the holy Scripture. Here (saith the Rejoinder) *the Def. forgot to tell, how absurd this collection is, Christ is the only authentic teacher of his Church etc. therefore they may be no means of teaching or admonishing unto duties, but such as be ordained as necessary.* As if it were sufficient for the Def. or Rejoinder to *tell us* anything as they please, how little ever it be to the purpose.

He maketh show of a distinction, betwixt an *authentic* teacher, and another, *what do you call him?* to which we cannot say much until he remember to tell us the name, style, and office of that other *by-teacher?*

Only this, by the way, I would learn: how we can acknowledge and receyve any means of religious teaching with faith, except it appear to be appointed by an *authentic* teacher and lawgiver? And how our Prelates in oppointing means of spiritual teaching which Christ appointed not, can be accounted (therein) Ministerial teachers under him as their and our only authentic teacher? As also, if Christ be our Authentic Teacher in all good that we learn about religion, who taught our Prelates such good manners, as to put *fescues,* of their own making, into his hand, and so appoint him after what manner, and by what means he shall teache us? P. Mart. (in Reg. 8. thus disputeth. *For as much as God is most wise he needs not our devise for instruments to stir up faith in us which also no tradesman in his kind would endure,but would choose to himself at his own pl•assure what he should think most fit.* Nay I would be resolved of this doubt: whether this be not a doctrine religious in England: *The sign of the cross doeth signify unto us that we should not be ashamed of Christ crucified etc.* If it be (as no Conformist can deny) then I would know: whether and where Christ, our only Authentic teacher, doeth teache this doctrine? or if our Prelates may bring in a new doctrine into the Church, and cause Ministers to preach it? He leaveth out of our proof, that *Christ is the only appointer of means,* as also that those means are limited to admonition of *a holy duty*: and instead of our conclusion, he bringeth in another, of *ordaining as necessary.*

The support also of our collection he omitteth: *to acknowledge any other means of teaching and admonishing us of our duty, then such as Christ hath appointed, is to receyve another teacher into the Church, beside him, and to confess some imperfection in the means by him ordained.* Yet in the midst of this shufling, and cutting, he telleth us, that our *collection* is *absurd.* His reason is not by manifesting the fault of our consequence, but only by objecting some instances, and those also nothing to purpose. *Then* (saith he) *it should not be lawful to use any help of Art Memorative, nor to set up a gybbett, or a traitors head on a pole, to give men warning against murder, or treason.* Had he so soon forgotten, that the question is of *Ceremonies, appropriated to God's service, teaching by ordination, or ínstitution*? If he had not, what did he mean, to instance in things that were never called *Ceremonies* (before this Rejoinder made all things in the world, in some respect, Ceremonies, by his wild definition of a Ceremony,) things that have no use in

God's service, much less *appropriated* thereto, things not teaching by virtue of any *ordination,* or institution, but only by their natural relation, nay things not teaching at all any spiritual duty directly, and immediately? *Characters* and such like helps of memory, do no otherwise teache trueh, then error, and heresies no more spiritual duties, then carnal lusts, as experice doeth teache. One of the ancientes, and learnedest Schoolmē of our Countrie (Alex. Alēsis, p. 4. q. 1. m. *1.*) teacheth us, that *Letters that signify sacred sentences do not signify them as they are sacred, but as they are things.* And if it be lawful to institute significant Ceremonies, for all things, that we may note in characters, for memory sake thē certainly our Convocation may instituteCeremonies properly Sacramental, even such as do signify and seal the Covenant of grace. For there is no doubt, but that we may note in characters or writing all that belong to that Covenant. *Gibbets, & traitors heads* (besides the former exception out of Alex. Hales) are remembrances of death inflicted upon such malefactors: but neither to be appointed by any, without that authority, by which death is inflicted, nor in their use imposed upon any, nor determined by institution, to the teaching of anything, which they would not otherwise teache, not yet such remembrances as may be brought into God's worship. Nay, from them some good Divines do reason against images in Churches, and such like significant Ceremonies. D. Fulke against Sanders of images, hath these words: *Images (saith Sanders are profitable: because they bring us in remembrance of good things. I deny this argument: because nothing is profitable in religion, but that wh•ch is instituted by God. For otherwise we might bring the gallows into the Church, which bringeth us in remembrance of God's justice.*

4. To pass by those exceptions of the Repl. against the Def. which the Rej. calleth *wranglinges* (though they be defensible enough) The first proof of our proposition is taken from Mar. 7. and Matth. 15. where (as we allege) our Savior by this argument (among others) condemneth the Jewish purifijnges, and justifieth himself, and his Disciples, in refusing that Ceremony: because (being the precept of men) it was taught, and used, as a doctrine, by way of significatiō to teache what inward purity should be in them, and how they ought to be cleansed from heathen pollutions. To this the Rej. (supplying again that which the Def. had forgotten) answereth, that this reason (among others) of signification, is our *fiction.* Now (though these places of Scripture have formerly been handled, in the second chapiter) let any man considerthis observation: we find in our Savior's answer, three reasons of reprehending the Pharisees: 1. That their washing was praeferred before the Commandments of God. 2. That it was hypocritical. 3. That it was a vain worship, & therefore sin. If any say, it was not vain, as significant, we reply, it could be no outward worship, but as religiously significant. For washing, without signification had been mere civil. And Marc. 7.4. The Pharisees are reproved, for mere *undertaking to observe* washinges, no mention being made of any other reason, but only that *observance,* which must needs be understood of all observance, which was not civil, but (by institution & intention) religious.

5. For this interpretation, and collation, many good Divines were cited as fathering the same. They are all abused, saith the Rej. Now of Chrysostom, enough hath been said, in the former chapter. D. Whitaker's his approbation of the same sentence is shifted of, with *binding of conscience,* and *holiness* placed in them. But these shifts are sufficiently discussed in the former part of this book. To the Confession of Witenberge it is answered. *1 That it doeth not so*

much as give any glance at Marc. 7. Which how true it is, may appear by these their words:*Nor is it lawful to restore either the old rites of the law, or to devise new in their place to signify the truth of the gospel now come to light, as for example, to use banners and Crosses to sign Christ's victory on the Cross: of which kind of i•lie devised repraesentions, is the whole furniture of Mass accontrements, which they say doeth set forth the whole passion of Christ, and many such like things. Of which sacred ceremonies Christ preacheth out of Isajah*; In vain they worship me teaching for doctrines the preceps of men.

Which last words are (in every syllable of them) found Marc. 7.7. Is not this so much as a glance at Marc. 7? Suerly here the Rej. had more affection to his cause, then attentation to the place in question,

6. Of Calvin, see the former chapiter. Yet here also let these words of his be remembered:*In these words it is evident, that all will worships are condemned. Christ pronounceth them erroneous, which for Doctrine obtrude men's p•aeceps. Let this stand firm, all devised worships are most vain before God.* Under which censure and sentence, that he includeth such significant Ceremonies as ours are, it appeareth, as out of his condemning them in the Lutherans, against Westphalus, so out of his own practice in Geneva and France, where all such are abolished: for he professeth (*de necess. ref. Eccl.) We have touched nothing no not with the least finger to remove it except that which Christ accounts nothing,seeing he pronounceth God is vainly worshipped by human traditions.*

7. Virel (in Catechism. in praecep. 2.) extendeth the second Commandment, unto the forbidding of *every human religious likeness.* The Rej. also confesseth, that the same Virel, there condēneth all *superstition*: to which he if he had added his definition of superstition, viz: that it is a *worshiping of God by rites and Ceremonies devised of man,* all would have been plain. Neither is it material, that Virel pointeth not to Marc. 7. (as the Rej, noteth) seeing he groundeth his doctrine upon Matth. 15.9. where the same words are found, which in Marc. 7.7. are repeated. The Rej. therefore had no show of reason to say, that Virel was *abused,* in that he was cited as interpreting Mark, because (by his own confession) he doeth interpret the same words which are found in Mark.

8. Zepperus his testimony (which was not his alone, but the common sentence of diverse Protestant Synods, as appeareth out of his preface) is so full, that the Rejoinder in him forbare his common accusation, that he was *abused.* His words are these, de Pol. Eccl. lib. 1. cap. 10. reg. 3.*Since God is worshipped in vain by human traditious Mat.* 15.9. *Nor will be of an efficacy by such things in the hearts of men, and being mere will-worships, Carrying but an opinion of wisdom through which God will never stir up devotion, prayer, faith, and repentanc• in us &c. And again. The ceremonies Cobled or botcht by men to the administration of the Sacraments are so many seminaries and nurseries of error, idolatry and superstition such ceremonies are to be abolished Mat.* 15. *Marc.* 7. *Whence it is manifest that about Baptism oil, salt, holy water, tapers, the sign of the cross &c. are to be abrogated.*

If these words be not to the purpose, in the Rejoinder his own conscience, then I despair of satisfying him about any testimony that maketh against that tenet which he is resolved to maintain (as they say) by hook or crook.

9. *D. Fulke (saith the Rejoinder did not think human Ceremonies to be condemned for being significant, when no religion, or service of God is placed in them.* Which is as much as if he had said: D. F. did not think human Ceremonies to be condemned for being significant, when they are not significant: For (as hath been shown in the former part, all religious Ceremonies instituted, by their signification to raise up the heart unto the honoring of God, have some religion and service of God placed in them. And that D. Fulke did mean by *placing of religion, or God's service* in them, the *using of them unto religious use,* it appeareth by a like place in Act. 17. sect. 5. *Though it be not simply unlawful, to express in painting the visible shapes shown in Visions to the Prophets, yet to make those shapes for any use of religion, is abominable idolatry.*

10. For D. Reynolds, the Rejoinder answereth 1. *that he giveth no hint touching the interpretation of this place. 2. that he only inveigheth against the multitude and burden of Symbolical rites, showing their use in Popery to be Jewish. 3. that D.R. judged our •ignificant Ceremonies lawful to be used in case of silencing and deprivation.* Now for the first, I answer, that as there are hints of interpretation for many places of the old Testament, in the new, which yet are not cited there, so may it be that D. *R.* gave a *hint,* without quoting. About the third point, I *1.* observe, that by the Rejoinder his own relation, D. Rain, was not of his and D. Mortons judgemen. For he judged our Ceremonies only tolerable in case of extremity: but they allow the very institution of them, as good and profitable for order, decency, and edification. 2. D.R. never manifested to the world in public any reasons for that judgment, but rather for the contrary, as by and by we shall hear. *3.* Ther is a kind of *suspensive judgment* (such as Cyril, Peter Lombard, as Estius in *2.* d. 21. alledgeth and interpreteth them, say Eve had, about the Serpents speaking) to which the iniquity of times do draw many godly and learned men, not only about Ceremonies violently urged by & with grievous poenalties, but also about greater matters, as experience in all ages hath shown. But that is nothing to others as being destitute or forsaken of certain grounds or supportes.

Concerning the second and main point, the best way is, to set down D.R. his own words, which are these: *Were it so, that the Popish Unction had another, either work, or meaning, with the Papists, then with the Jew, as after a sort, it hath, yet might the Ceremony be Jewish notwithstanding, as sacrifizing of a lamb, to signify Christ already come. At the least S. Peter did constrayne the Gentiles to Judaize (Gal. 2.12.) though he, and those Gentiles had another meaning, then that wherein that choice of meats was prescribed to the Jews. Adv. Hart. chap.* 8. *sect.* 4.

Thus far I had in my notes, out of the English editiō but there is this more in the book, as I now find in the latin copy, not having the English at hand: *your rites in the very kind are Jewish or as the Jewish were.* Now out of these last words I argue thus: 1. If all *umbraticall* rites be Iudaicall, and therefore unlawful, then all religious *significant* Ceremonies are Jewish and unlawful.

But D. *R.* saith the first: therefore he teacheth also the later. 2. Out of the former I conclude thus: if a Jewish rite may be without a Jewish opinion, then our Ceremonies may be Jewish, or Popish, without a Jewish, or Popish opinion, or doctrine.

But the first is affirmed by D. *R.* therefore the later also. Which if it be true, then both the Defend. and Rejoinder have taken a false ground of their Ceremonial doctrine, in affirming so confidently upon all occasions, that it is the opinion and docdrine only which maketh a Ceremony Jewish, Popish, or any way unlawful.

All this notwithstanding, the Rejoinder could not forbear, to accuse the Authors of the Abridgement, his old reverend friends, of *sh•mefull abusing the world, with false allegations of these Divines,* nor to triumph in his *discovering* of this shame.

But I could wish, from my heart, that he, and his best friends living, had no more cause to be ashamed of his Rejoinder, then they had of these allegations, which none of the Authors, if they were on earth alive would disavow.

11. In the last place, upon occasion of our disliking all the significant Ceremonies, brought in by the *Pharisees,* it pleased the Def. to tax us for being too like the *Sadducees,* in refusing such Ceremonies. Now of this accusation the Replier only desired the Def. to consider, if it did not touche our blessed *Savior* himself, who by his example, and doctrine opposed the same Ceremonies? Heerupon the Rejoinder answereth, that *our Savior walked a middle path, betwixt the excess of the Pharisees, and the praecisenes of the Sadducees, in Ceremonies, observing many human significant Ceremonies in religion, as the Feast of Dedication, embaulming at burialls, sitting at burialls, sitting at the Passover, and the Synagogues, with their formalities.* In which answer, the Rejoinder hath shown, that upon occasion, he dare go as far, and say as much for human Ceremonies, as any that went before him, if not more, and that with such confidence as is not abated with reverence of our Savior himself, whom this passage doeth concern. But beside this audaciousnesse, I find no truth in these words, For. 1. That which he saith of the Sadducees praecisenesse in flying all human Ceremonies, is not true. The Sadducees (saith Epiphanius lib *1.* c. 14.) *omnia aequabiliter cum Samaritis observant. i. e. they observe all that the Samaritans observe:* and who can doubt but the observations and Ceremonies proper to the Samaritans, were all inventions of men, with the Devils help. The Sadducees also were sometime high Preistes at Jerusalem, as for example, Annas is noted by Josephus (l. 20. c. 15.) and by like historians, to have been a Saducen. Now it is not credible, that any high Priest in those times, did abstain from all human Ceremonies, used commonly by all the Jews Mar. 7.*3.* At the least the high Priest did observe the feast of Dedication, sitting at the Passover, and such like (in the Rejoinder his account) human Ceremonies. 2. The Sadducees were profane beasts, not hoping for Heaven, nor fearing Hell, and so were always ready to observe any Ceremonies that made for their temporal advantage, of what kind soever they were. 3. It appeareth out of the premisses▪ that our blessed Savior (in favor of our paltrie base Ceremonies) is wronged in his holy name, as if he had been more observant of human mystical constitutions in religion, then many of the worst Jews, whom yet he reproved for following traditions of men. *4.* Because the Rejoinder speaketh of *a middle path, betwixt the excess of the Pharisees, and preciseness of the Sadducees, observed by our Savior,* it would be

known, whether that *middle* were *medium participationis, or medium abnegationis?* i. e. Whether it was only a third way partaking of neither extreme? or had in it part of the Pharisees excess, and part of the Sadducees preciseness? The former sense we may (upon the Rejoinder his supposition acknowledge: and that maketh nothing to the purpose.

If the later meaning be the Rejoynders, then he must show us, how far our Savior did agree in practice with the Pharisees? And to clear that, he must prove that the Pharisees had lawful authoritte, for appointing or instituting mystical Ceremonies, and which of them were allowed by our Savior? *5.* The examples here given, pertain nothing to the question. The *feast of Dedication* cometh after to be handled. *Embalming* at burials, was no significant religious Ceremony, but a civil rite common to the Israelites with the Egyptians, and other Heathens. If it were, yet being from the time of the Patriarchs, how will the Rejoinder prove that it was instituted without Divine direction? *Sitting at the Passover* can neither be proved to be mystical, nor yet instituted by man. *Synagoges* were no more significant Ceremonies, then was the school of Tyrannus, Act. 19.9. The opening, closing, and delivering of the Book, Luc. 14.17.20. was no more mystical a Ceremony, then the opening of a man's mouth, when he speaketh, and the shutting of it again, when he hath no more to say. Are not these worthy grounds, for to conclude upon, that our Savior was an observer of human religious mystical Ceremonies?

SECT. 3. Concerning S. Augustine.

1. AVgustine, in the Abridgement, was among other Divines cited, as allowing of one proof belonging to this Argument, taken from *significancie.* This the Def. catched hold of before the time or place of it, as matter of a section by itself, distinct from the testimonies of other Divines. Which dealing we must not speak of: because the Rejoinder saith, it was *orderly done.* But if their Printer-hath failed in right noting the numbers, he will needs have that a very *slipery trick.* If also the Def. brought in this testimony out of place, that was (in the Rejoinder his language) because he would not *teather us up too straight.* All this we may let pass, as formality of words, suitable to his Ceremonies, which he seeketh to maintain.

2. But (saith the Rejoinder) if instead of lib. 3. c. 35. be put in lib. 2. cap. *1.* as the Repl. would have it, yet nothing is found to the purpose. Now (though it skilleth not much: because this place was but conjecturally pointed at, instead of another miscited yet) in that place, this is to be found, so much to the purpose, that I know not how the Rej. will avoid the weight of it: that S. Aug. distinguishing betwixt *natural, and instituted signs,* saith presently after, that there is no use or cause of instituted signs, *nisi ad expromendum, & trajiciendum in alierius animum, id quod in animo gerit is qui dat, i.e. but to declore and make intelligible, what the institutor meaneth.* From whence, we gather, that our Prelates instituting significant Ceremonies, can signify no more then what they would have, and not what God would have.

3. Another place of Augustine was alleged. out of Ep. *5. Signs when they belong to divine things are called Sacraments.* Of these words. the Rej. (differing from the Def. saith) that *his meaning was to show, that the name of Sacraments belong properly to divine things, and not to all signs of holy things.*

But it is plain, that his meaning was, to show, that all things instituted *imbuendo virtutibus animo, i. e. to stir up the mind to virtue,* as he speaketh immediately before, are Sacraments. In defense of the Def. he answereth, with the Def. that *in Augustine's language, all signs of holy things, are familiarly called Sacraments, and that we bewray small acquaintance with Augustine's language.*

Where (because both the Defend. and Rej. would seem so familiarly acquainted with Augustine's language) I would desire only, that they would interpret unto us (strangers from it) the meaning of these words of his, Epist. 119. *Dies natalis Domini, non in Sacramento celebratur, sed tantum in memoriam revocatur, quod gestum est. Pascha sic agimus, ut Sacramenti significationem non omittamus. Sacramentum est in celebratione quum rei gestae ita commemoratio fit ut aliquid etiam significari intelligatur quod sancte accipiendum est. i. e.*

The celebration of Christ's nativity is no Sacrament: but the celebration of Easter is a Sacrament. Here we must have a new distinction, never head of since Augustine's time, or else it cannot stand (which yet they, who will seem so versed in Augustine's phrase, will needs dictate unto us) that all signs of holy things, are, Augustine's phrase, Sacraments: except perhaps (against their often professed tenet) they will say, that *holy-days* no not that which is appointed for memory of Christ's own nativity, is a sign of a holy thing. Neither can it be (according to Augustine's phrase) but all such significant Ceremonies as Easter was, must have more then the mere name of Sacraments.

4. And this was that, for which Augustine's testimony was only brough in for, viz: to show that religious significant Ceremonies participate part of the Sacraments nature. To this (after some words of course) it is rejoined, that *the name Sacrament improperly given to other things, doeth not prove them to participate the property and nature of Sacraments, no more then the Swanne in Houlborne, or the Idols of the Gentiles, do participate the nature of a Swanne, and God: such denominations not being real, and proper, but logical, or relative. And if it were so, then the taking away of that name from our Ceremonies, doeth discharge them from partaking the nature of Sacraments.* To which I have this to say 1. that our Argument is not taken from the mere name: for we know that some names are common to things quite differing in nature, so falling (as they say) by *chance,* But this community of the name *Sacrament,* was not so: it was communicated to Mystical Ceremonies upō certain *counsel and reason.* And that reason was not mere similitude outward, such as is betwixt the picture of a Swanne and a living Swanne: Because there is no such outward likeness betwixt the Cross, and any proper Sacrament: but frō some proportion of inward nature, either in men's esteem, as an Idols was called God, or in deed wholly so far as man's institution can effect, as •he Popish five Sacraments are so called, or else in part, as this kind of significant Ceremonies, which are in question. Now that this last was the reason, Augustine himself teacheth in the for-alleged sentence, concerning Easter: and Chemnitz, out of him, doeth largely declare, in the beginning of his 2. tome, *de Sacramentorum numero.* Bellarmine also (de effect. Sacrament. l. 2. T. 24.) giveth the same rule, and reason: *All are called Sacraments which have a mystical sense, and are types or figures of other things.* 2. From the former answer, the Rej. his Hoste in Holborne can gather, that not the picture of a Swanne, but a living Goose, hath that proportion to a living Swanne, which is

betwixt other mystical Ceremonies, and proper Sacraments. 3. It is but a picture of a reason, which the Rejoinder maketh, from giving of the name *Sacrament,* to the taking of it away. For no man will say, that a name taken from the nature of a thing doeth argue more the nature of it, then the taking away the name alone, doeth argue the taking away of the nature. The ancient naming of such Images as the Papists are, did argue them to have an idolatrous nature: but the removing of that name from them, by the Papists, doeth not argue they are now of idolatrous nature.

5. From the name *Sacrament,* which first was given to this kind of Ceremonies, it came that afterward they were called *Sacramentalls.* For so saith Swarez de Relig. Vol. 1. tract. 3. lib. 4. cap. 14.) *They use to be styled Sacramentalls, or more generally allCeremonies & holy blessings done in the Church.* To this observation of the Replier, the Rejoinder answereth, that the name *Sacramental, taken properly, is given out of relation to Sacraments, not out of participation or resemblance of their nature. And that analogically such Ceremonies as are consecrated to s•gnifie and work supernatural effects are called Sacramenta•is.* The first of which interpretations we do not deny: saving only, we see not why the Rejoinder should say in that sense only that name *istaken properly.*

In the second, he confesseth as much as we desire: saving that he shufleth in two terms unfitting: *consecrated to work.* For many Mystical Ceremonies were not consecrated at all among the Papists (as the aereall sign of the Cross etc.) and some were consecrated in Augustine's time, (the practice whereof is here defended by the Rejoinder) nor can be condemned by those that consecrate Churches, Church-yarders, Altars etc.

And as for *working,* if it be understood of moral working by admonition▪ then it cannot be denied unto mystical signs by institution admonitorie. Howsoever a principal Jesuit may profess as much at Rome, of Popish Ceremonies, as the Rejoinder doeth here of ours. So Vasquez (in 3. Disp. 128. cap. 5. ar. 4. *Sacramentals do not work remission of venial Sins nor are instituted to that end, but to stir up the mind to detest them.*

6. It was in the conclusion of this passage, granted by the Repl. that neither Augustine, nor other fathers, did constantly in doctrine, and practice reject human mystical Ceremonies. Wherupon the Rejoinder inferreth, that *Augustine therefore is wronged, and we are mere Navalists.* But here he forgot, that all our Divines, and also our English Articles of confession with our Apology, do reject divers things (as prayer to, & for the dead, men's falling from grace etc.) which those Fathers did not constantly in doctrine and practice, reject, and yet are neither to be esteemed *mere Novalists,* not yet accused of wronging those Fathers, when they cite some testimonies out of their writings, against those errors. Concerning Ceremonies, it is the commune sentence of our Divines, which Beza expresseth (ad Bald winum) *It is not to be doubted but that most of your ancient Bishops were somewhat too busy in devising rites etc. but unhappy was the Counsel.*

7. To make an ende of this one testimony, which it pleased the Defend. to take into so large consideration, for advantage. Augustine Epist 119. ad Ian. is cited by all, as condemning the *multitude* of human Ceremonies which were then crept into the Church and worship of God:

and therein (without all doubt) he said that out, which many other godly men did inwardly conceyve: yet neither he, nor they, did constantly reject that *multitude,* nor he declare his mind, but when he was urged *by Ianuarius.* The stream of the times, bearing toward Popery, made him (with others despairing of reformation) yield too much unto such abuses. Yet in that famous place (Epist. 119.) not only the *number,* but even the *nature* of such Ceremonies is condemned. *1.* For the manifesting whereof, I note these passages: *1.* He noteth these Ceremonies, that they were instituted, *ut quasi observatio Sacramenti sint. i. e.* so that they partaked the nature of Sacrament. For as *quasi contractus, and quasi peculium castrense,* do in the Civil law note participation of the nature of such things to which they are *quasi*; so doeth, *quasi Sacramentum.* 2. He professeth, that by reason of times, he durst not speak against such Ceremonies so freely as his judgment did lead him: *liberius improbare non andeo. 3.* He calleth them *servilia onera, and humanas presumptiones: servil burdens, and human praesumtiones.* 4. He accounteth the Church, in regard of them, to be troubled with much *chaff, & tares: inter multam paleam, multaque zizania constitutam. 5.* He saith, that such Ceremonies, though they were *tolerated,* yet they were not to be *allowed* of, but upon the first opportunity to be *cashiered resecanda,* yea though it were not discerned, how they made against faith or good manners.

Let any man now judge, if Augustine did in this his clear sentence about Ceremonies, agree with our Def. and Rejoyner.

SECT. 4. The judgment of Protestant Divines concerning significant Ceremonies.

1. THe Rejoinder was not so large in the former section, about *one* Divine, but he is as brief, in this, about *many.* For first in general, he would persuade us with words, that the Def. in answering four testimonies, *had answered all, in one word: that no Protestant Divine (except Beza) hath spoken absol•tely against signs symbolical and merely significant*▪

Which kind of rejoynding, had had some sense, if mere denying of a conclusion, were a sufficient answer to an argument drawn from diverse testimonies alleged for the proof of it. But yet not trusting to this kind of answering, he adventureth, to clear the particular allegations: which was more then the Def. would undert•ke. One would have expected, that here he should have answered, that which is so pertinēt to the purpose, found in the Abridgement, pag. 32. because he put it of before (pag. 247.) with *a tale of boy,* and promised after to show, that it is *nothing to the purpose.* The allegation is this: *To* them that say Images may stand in Churches, as helps to stir up devotion, and to put men in remembrance of good things (with whom the Def. and Rejoinder consent) it is answered (by P. Martyr, Gwalter, Lavater, Vrsine, Polanus, and others) that *the Lord himself hath appointed means enough to do that; and that no means may be used to that ende, but such as he hath ordained.* This certain was to the Rejoinder as it were a *noli me tangere:* that *no means must be used to stir up devotion, and to put men in remembrance of good things, but only those which God hath ordained.* He was therefore contented to pass it over without meddling with it. And he that with •is answers to the other allegations, may think that the be•ter way for him, had been, to deal in like manner with all. This will appear in the examining of them, one by one.

2. In the first place, therefore, we expect his answer to that which is found in the Harmonie of Protestant Confessions, generally approved, by Reformed Churches. About which he is very brief, as his cause required. *The Divines of Witenburge* (saith he) *and those of France, and the Lowe Contries: viz. that they speak only of those significant Ceremonies, which serve to shadow out the Mysteries of the Gospel, or to supply the office of true Sacraments.* Now (for the present) we will not stand much upon those phrases, *shadows of the Mysteri•s of the Gospel, supplying of the true Sacraments office.* It shall be sufficient, to reci•e the words which he hath so easily and often answered. The Wittenburge Confession (sect. 17.) saith thus: *It is not l•wfull, either to restore the old Ceremonies of the law, or devise new, to shadow forth the truth already laid open, and brought to light, by the Gospel: as in •he daylight to set up c•ndels, to signify the light of the Gospel▪ or to carry banners and crosses, to signify the victory of Christ, through his Cross. Of which sort, is all that Massing attire, which (they say) doeth shadow out the whole passion of Christ, and many other things of that kind etc.* The other words are these: *No Mysticull rites (that is, which carry some mystery, or signification, in them) though not otherwise impious (as namely such as should be partes of God's doctrine, or kinds of Sacraments) but only such laws as pertain to order and decency are lawful.* Let any man that undetstandeth English, and reason, judge, if these words ought, or can be interpreted, only of (I know not what) *mysteries of the Gospel, or Ceremonies supplying the office of true Sacraments,* further then our Argument doeth import. If not, then the Rejoinder granting the premisses, denieth the conclusion as he did before.

The Confession condemneth *banners* by name *and Crosses, signifying the victory of Christ through his Cross*: Our men defend the sign of the Cross, signifying that Christians shall not be ashamed, to fight manfully against Satan under Christ's *Banner.* The Divines of France and the Lowe Contries, (with the Confession) reject all Ceremonies, that carry some *mystery or signification* in them: Our question is, whether human Ceremonies of *mystical signification,* be lawful? If these testimonies be not plain enough, I know not what is plain.

3. Peter Martyr (on 1. King. 8) is the next witness of whom the Rejoinder saith, that *he speaketh of Exorcisme, oil, spittle, and exsufflation, to all which the Papists ascribe operation, and to that ende do consecrate some of them, by prayer. Beside (saith he) Martyr did approve these our Ceremonies as lawful, and bowing of the knee at the name of Jesus: so that he wondereth Martyr should be alleged in this cause.* Now therefore let us hear P. Martyr himself speak:*The most wise God needeth none of our help to devise means to excite faith, nor would the meanest Mechanie endure to &c. See before, how bold then are these men who will praescribe to God wherewithal to help forward our salvation.*

They multiply signs which they will leave to be sacred as oil, spittle, exsufflations etc. & that one Sacrament of Bapt. is much degenerate. Nor are they to be heard when to abuse the simple they use to distinguish between Sacrament and Sacramentals mere Sophistry. As for *operation,* we have often shown, that many Papists ascribe no more of that, nor no other wise, to many of their Ceremonies, then the Def. and Rejoinder do allow of in ours. *Consecration* by prayer, may as well be used about a Surplis, as about a Churcheyard. It is plain by the words, that P. M. doeth condemn all *means instituted by man, for the stirring up of our faith*: which are in the Def. and Rejoinder his language, *mystical moral ceremonies, serving for edification*: saying that no

Carpente•, or Mason would be so dealt with in his occupation, as the institutors of such mystical Ceremonies do deal with God. He accounteth human sacred *signs* in Religion, to be human *Sacraments:* and will not admit of such distinctions, as the Rejoinder hath multiplied: *Sacred properly, and reductively, rightly, or abusively sacred, simple or double sacred. Sacramental, or moral, reductive, or analogical Sacramentalls, etc.*

Yet we deny not, but the same P.M. being sometime perplexed in the case of England, did suffer his affection to carry him so far, that he seemeth to make some of our Ceremonies, in some case, tolerable. But then any man may perceyve wavering in his words: as when (in his epist. to Hooper) he requireth five conditions in such Ceremonies, *1. that the Church hath liberty to ordain them*: 2. *that the worship of God be not placed in them: 3. That they be few:* 4. *Not burdensome.* 5. *Not a hindrance to better things.*

The two first of which conditions are the very question: viz: whether the Church hath any such liberty, and whether all such Ceremonies be not part of worship: and for the two last, experience teacheth, how burdensome our Ceremonies have been, and are still, to many good men's consciences, and how much good hath been hindered, by the urging, and practizing of them.

4. Sadeel is put of, with the like shift, of *consecration, necescitie, efficacy Sacramental.* Now these terms have been sufficiently unmasked before, in the first part. Let Sadeel here only be heard, and he will tell his own meaning. *The exorcism holy water, taper, salt spittle, white garment, the little bells, &c. what good do they do in Baptism? Do they indeed being added to Baptism ad at all to its ornament? but what are these devisers of such things wiser then Christ Jesus who instituted Bapt. with such simplicity and purity as knowing better then all men besides what ornamēts suite best with his own ordinances? what arroganice is this to ad thus to Christ's institutiō? Gal.* 3. *the unction added to Bapt. we allow no more thē that of Confirmation. Bec. it belongs to God only to appoint Sacraments The old pastors of the Christiā church did more then was mete accomodate themselves to Jews and Gentiles whence many cere: cr•pt into the Church but Experience shows God blessed not such Counsel.* In these words 1. all human *addition* to God's institutions are absolutely condemned. 2. Those that undertake to add such Ceremony. are censured of intolerable *arrogancy,* as presuming to be wiser then Christ. 3. *Lights, and white garments,* are by name condemned, which only offend, in their mystical signification upon man's will. 4. *Chrism* or oil in Baptism is esteemed a Sacrament, though the Papists deny it conferreth grace, as the Sacraments. 5. The first bringers in of Ceremonies (only significant) into the Church, are taxed for departing from the simplicity of God's word, as therein finding rather the curse, then the blessing of God upon their presumptions.

5. Daneus is the next (who maketh it *blasphemy, to think, and teache, that any outward things (of human institution) may be made a sign, in the Church, of spiritual things)* the first answer is, that *this was spoken in opposition to Bellarmine's consecrating of creatures to signify, and work supernatural effects.* Which is very true: but this must be added: that in this sētēce, he toucheth only the *signification,* not the *operation* of those Cere. as any that readeth his words, may observe. The second answer is that *Daneus (elsewhere) alloweth some significant Cere.* But

the Rej. should have done well, to name the place or places, which he meant by *elsewhere.* For we cannot by conjecture find it.

This I am sure of, that it is not *Isagoge,* p. 3. l. 3. c. 11. where he saith, that *the teaching under the law was ⟨◊⟩ signs, & earthly figures, as a Schoolmaister speaketh to young children: but under the Gospel, open, and man•fest, as one dealeth with grown men.* They then that thrust in significant Ceremonies, what do they but confound the most wise dispensation of God, and make a mingle-mangle of those things, which he hath separated asunder?

6. Polanus (misprinted, or uncertainly printed in the Abridgement) is said to *allow some significant Ceremonies, as feasts, Fasts, Gestures*: and his definition of Superstition, is thought to make *only against Ceremonies Sacramental, not Morally significant.* The only way therefore is, to set down his words, out of which his judgment about this pointe may appear of superstition, he saith thus (Syntag. l. 9. c. 3.) *Superstition stands in choosing worship to God, or exceeds measure therein. True religion worships the true God in a manner prescribed by the word: false, (that is to say Superstition) worships God otherwise then he wills or enjoins. In another place whatsoever perteines to God's worship must by him be required. Again it is a foolish ill zeal of the popish clergy to use such playerake apparel in Divine service and by apparel to be distinguished from laicks, that difference and variety was in the Old Testament typical, but the substance being come, what mean they to require types anymore?*

7. The next witness is Mr. Perkinse, on Gal. 3. but (by variety of editions) uncertain what verse of the Chapter was designed.

The Rejoinder therefore guesseth, that the words upon v. 2. or rather 1. were intended, where Mr. P. condemneth the setting up of Images, to be *lay-men's books.* To which he answereth. 1. *That he also doeth blame the same. 2. that Mr. P. in some persons and places, preferreth dipping, before sprinkling, in Baptism.* Now for the first of these, if the Rejoinder when he writ these words condemn (with Mr. P.) such images or pictures as are lay-men's books, it is wonder, he forgot, or changed this judgment, before he came to the seventh section of this very Chapter, where he doeth defend them. And this is plain, that if images be to be condemned, as they are lay men's books, or teachers, then all human signs, ordained to be lay-men's teachers, in religion, are also to be eondemned with them.

The second is an affected flim-flam. For dipping (upon just occasion) rather then sprinkeling, is no more a human Ceremony•, in Baptism, then drinking a convenient draft of wine rather then slight tasting is an human significant institution.

But yet (howsoever the Rejoinder upon conscience of the consanguinitie, betwixt Images, and significant Ceremonies did suppose this first verse of the Chapter to be meant by the Authors of the Abr.) I think rather that they intended the four and twenty verse, where M.P. doeth distinguish betwixt Ceremonies *significant,* and those of *Order,* and saith that the former sort were alsolutely abolished, but the other only in respect of their *special* determination.

8. Master Merbur•e was cited (out of a Manuscript, (as it seemeth) as giving the same judgment of significant Ceremonies. But in his later time, he crossed not so much others, as himself in blotting out this sentence I leave therefore his name under that blot, and other like, wherewith he soiled himself in his later times.

9. D. Witgift him self, is brought in (by Abr.) dissliking any praescript apparel, should be used in God's service, for *significat•on.* Def. pag, 291. To this the Rejoinder answereth 1. that *in the same place. P. Martyr is alleged, as approving white apparel, for Ministers (who are compared to Angels) to use in signification of their office, because Angel app•ared in white: which should have put him (at the least) out of our Bill.* But it followeth not, that therefore all testimonies of Martyrs, must be put out of our Bill, because he varieth from them, in this. In the other places, he speaketh from good grounds of Divinity: but this reason of his, hath no more force in it, then if from the picture and apparation of Angels, it should be gathered, that no Minister should wear a black *night-cap,* a black *tippet,* or a black *hood,* which our Canons do command: or that every Minister should have six wings fastened to his body, with certain, vizard faces, like unto the faces of Lions, Eagles, and open, because Angels have so appeared, Isa. 6. Ezech. 1.

It is answered 2. that *we should believe the said D. Whitgift in this, that our Surplices are not appointed for any moral signification.* But we cannot beleiv, whatsoever one Prelat saith of our Ceremonies, (for to avoid the dint of Argument, though it be against the common profession of our Church, in the very Service-book,) is presently to be believed.

The 3, answer is, that *D. Whitgift did use, defend, and urge, significant Ceremonies,* which is true, with shame and all: but many a man, *upon the rack* of an Argument is brought to confess that, which other while he is wont to deny. Finally this consequence is denied: *D. W. did not approve of the Surplice for signification: ergo of no significant Ceremony*: the reason of which consequence is given in the Abridgement (p. 35.) because *no good reason can be given, why the Church may not injoine a prescript apparel for signification, as well as any other Ceremony.*

Thus the Rejoinder hath tried what he could say to those testimonies, which the Def. had omitted, in this place: and doeth so please himself therein, that he beginneth a *plaudite* to himself, saying that *he hath openly whipped the Repliers friends*: he meaneth the Authors of the Abr. who were wont to be his reverend friends also. But this whipping of his, is just as if a man should whip thorns, and pricks, with his bare hands, getting more gashes thereby, then he dealeth or giveth blows. It is not safe so much as to handle sharp edges much less to whip them, with naked fingers.

10. Now we must hear, how the Rejoinder doeth say for the defense of those answers which the Def. gave to four• Divines, chosen out by himself to answer, of whom, *Calvin* is the first. Of whom it is said, that *he condemneth only such Ceremonies, as are subs•ituted to the very office of Sacraments.* Where if he meaneth *part* of the office of Sacraments, he and we consent about Calvin but if he mean the *whole complete* office of Sacram. then he wrongeth Calvin. For upon Lev. 4.*21.* his meaning cannot be, that all the old Ceremonies of the Jews, had such a complete Sacramental office, as Circumcision, and the Passover had. Upon Isa. 20.2. speaking of Isays going barefoot for a sign of future captivity (which was not the full office of a

Sacrament) he saith: *If Isaie had done this of himself he might well have been laughed at. Those rites are of no worth which have not God for their author, which we are carefully to note, against the papists who obtrude upō us empty ceremonies for true Sacraments. This rule is for them: if they come from God we are to embrace them, if not, to scorn them, nay they cannot be received without dishonor to God, when therein mortal men take upon them the authority of God.* And upon Mat. 21.25. he hath this doctrine: *no sacred sign ought to be admitted among the godly, unless it be shewwen to be of God,nor is it in men's choice to mint anything.* But the Rejoinder affirmeth, that Calvin doeth *expressly* allow Symbolical signs, as *excercises,* and incitements of piety. The Place he meaneth is Inst. lib. 4. c. 10. sect. 14. where there is no express allowance at all, of mere *human* Symbolical signs, but only of *some Ceremonies, to help the ruder sort of people in their unskillfulnesse.* Now this kind of Ceremonies Calvin himself in the 28.29. sect. of the same chapter, doeth manifestly declare, to be matters of mere and necessary decency. *The end of decency is,that (while such things are used which purchase respect to holy things we be stirred up to piety. That is a Decoium which so makes for the reverence of holy things that is that it be a fit exercise of Godlines.* This being considered, and withal, that the Rejoinder in his *great Charter,* (cap. 1. 〈◊〉 16.) dureth not build his mystical Ceremonies upon that *decency,* which Paul doeth appointe, and Calvin only admitteth, it is plain, that Calvines *exercises and incitementes of piette,* are not his more *human* 〈...〉 *Ceremonies.*

11. The second witness, whom it pleased the Def. to take notice of, is Zepperus, or rather, sundry Protestant Synods, by Zepperus divulged, as he showeth in his preface. Now his words are set down before in the 1. and 2. •ection of this chapter: so that here we are only to consider what the Rejoinder hath to say against, or upon them. And first he flesh to his old muse of Ceremonies *efficient of grace,* in Popery. But this muse-hole hath been formerly stopped. And if it were open in other assaults, yet Zepper hath sufficiently provided for it here. For beside that he directed his censure of Ceremony. (in a great part) against the Lutherans, who deny all *efficacy* that the Rejoinder denieth, he saith plainly that *by these human mystical Ceremonies, God will nor sti•• up devotion, faith, and repentance, in the heart of Christians* not at blank cross to our Def. and Rejoinder his tenet. For the releiving of that weak shift, the Rejoinder (in the second place) affirmeth, that Zepper (cap. 16.) doeth *allow of dipping, and thrice dipping, in Baptism, as an human Ceremony stated in God's worship to signify the Trinity, and our Lord's resurrection on the third day.* Now in the 16. chapter, there is no one word of these matters (which kind of misciting or misprinting the Rejoinder useth to make a great matter of in others) but in the *12.* chapter, I find such a fond allegory of thrice-dipping merely related out of Augustine, but no allowance of the same. Nay, if the matter be well considered, I think the Rejoinder himself will scarce allow of it. For *1.* there can be no better reason given for placing of a mystery in thrice dipping for Baptism, then in dividing of the bread to be received in the Supper, into three partes, as the Papists do for a mystery, among other of their massing toys. 2. This thrice-dipping for mystery, is so mingled with the true Mystery of Baptism, that (to all appearance) it is made a part of that Holy Sacrament 3. For man to institute an outward representation (as an Image) of the Holy Trinity, is a very great praesumption, against the second Commandment. Christ himself never appointed any such mystical real sign neither can that incomprehensible mystery be fitly represented by any

such triplicitie as is of man's making. 4. To invocate the name of the Father, the Son, and the Holy Ghost over the baptized, and then by thrice redipping, or sprinkling, upon man's pleasure, to signify they are three Persons, is as if one should light a candle, for the manifesting of something, and then put a bushel over it, for signifying of the same thing. 5. How can the same *three* at one and the same time, signify three Persons, & three days? Can men give manifold disparate senses to one and the same Ceremonies, as *literal, allegorical, tropologicall,* and *anagogicall?* 5. Why may not as well three Crosses be made upon the Baptized; for the same mysteries? 6. It could not be of any moment, for those ancient Bishops, sometime to dip *thrice,* for signifying of the *Trinity,* and some time *once,* for signifying of the *Unity.* Seeing Trinity and Unity are not to be separated in the solemn signification of them, and Heretics are not confuted with human signs.

12. *Jewel* is the next in order. But for so much as neither his words are quoted, nor the place where they may be found noted, (on either side) but only according to one English Edition, which I have not, I cannot say much of them: Yet this I may truly say, that the Rejoinder is put to hard shift, in opposing of the Repliers answer, when he distinguisheth betwixt *graces,* and *duties,* actually performed. For these two are expressed by the same name, of the Apostle Paul, 2. Cor. 8.1. *I do you to wit of the grace of God, bestowed on the Churches of Macedonia etc.* But it seemeth that human mystical Ceremonies are of like nature unto those old legal Ceremonies, which only signified what men ought to do, but gave not grace to do it: so that they are to be referred unto the *killing letter.*

In searching also for the place, in my latin copy of Jewel, I found these words Act. 1. pag. 23. *The Papists have blurred Christ Sacraments with a number of Superstitiou• and Childish Ceremonies, and have added such like Sanctions to them.* Now if by the superstitiousnes, and childishness, which is found in the Popish Cere. before their *multitude,* and before their *sanctions* binding consciences to them, he did not mean their mystical signification, upon human institution, I would willingly learn of the Rejoinder what his meaning was?

13. Beza was by the Def. granted to speak for us. But the Rejoinder (having now exercised hmself unto confidence in such elusions) will needs have it, that Beza's *phrase* only, not his *meaning* doeth make for us. Let us therefore hear his reasons. 1. Beza (saith he) condemneth all *Symbolical rites,* which he calleth *Sacramental,* that is signifying spiritual *graces,* not *duties.* Now Beza's words (ep. 8.) are these: *I affirm that so often as the ancients brought into the Church any Sacramentals i. e. Significative ceremonies of Spiritual things so oft they grievously offended. Withall I think that all symbolical rites should be once profligited out of the church whereinto by no right they could ever enter nor as long as they remain can the Church have her native beauty restored.* Here is no mention at all of *graces,* but only of spiritual *things:* and yet the Rejoinder would persuade his reader, that he *saith not spiritual duties, but graces.* His gloss is naught. Spiritual *things* comprehend so well spiritual *duties,* as *graces.* How this reason will be excused, I cannot guess: except perhaps it be answered, that human Ceremonies do signify duties as they are *carnal,* and not as they are spiritual. It is further to be marked, that Beza there speaketh of of such human significant Ceremonies, as were in common use among the ancient Fathers. Now the Rejoinder will not say that they had in common use, so many

human Sacraments, as Beza noteth them to have had significant Ceremonies. 2. The second reason, by which the Rejoined. would prove that Beza meant not simply to condemn all significant Ceremonies, is, because *he alloweth some Feast-days, confesseth the Surplice and kneeling to be in their nature indifferent, and saith that the Cross might sometime of old have had lawful use.* For the former of which, if the words of Beza, had been noted, more might be said. In the mean time, let this suffice: If Beza did allow of some human Feast-days, it may better from this place be gathered, that he did not account them significant of spiritual things, then it can from them be gathered, that in this place he did not condemn all such significants of man's making. Neither doeth he affirm a significant Surplice to be indifferent. And as for kneeling, that is more excepted against for other causes, then for instituted signification.

But in the last, there is odd dealing. For whereas Beza saith of the Cross, *ut olim aliquis fu•rit usus ejus etc.* which is as much as to say *though this were granted, that there was some use of it of old,* the Rejoinder make•h him to say that *there was of old a lawful use of it.*

It is enough for any man, to read over Beza his eyght and twelf Epistle, for understanding not only of his meaning, but also of his reasons.

14. Because the Def. made Beza a *singular* man, in opposing all human mystical Ceremonies, the Replier added out of Bellarmine's observation (de effectu Sacram. l. 2. c. 30.) that at least Calvin, Barentius, and Chemnitz were of the same mind. Now concerning Calvin, enough hath been said before. For the other, mark what the Rejoinder hath to say.

The question (saith he) in that place of Bellarmine disputed, is of Ceremonies *meritorious, and binding the conscience, out of the case of scandal.* And is this all? Surely then the Rejoinder had no reason to object unto the Abrigers, and the Replier, *abusing the Reader.* For (to omitte that which in the first part of our Dispute, hath been answered, concerning *merit & binding*) any one that looketh upon Bellarmine, de effect. Sacr. l. 2. cap. 30. may see, that he divideth the controversy betwixt us and the Papists, into six heads, the *fourth* is about *binding the conscience,* and the *fifth* about *merit,* but the *third* is *whether the Church* may *appoint new Ceremonies*? The Afirmative of this question Bellarmine proveth, from the Feast instituted by Mordechay, and that of *Dedication,* instituted in the Maccabees time, etc. which are the Def. and Rejoyners chief arguments for significant Ceremonies. And professeth plainly (as our men do) *Our Proposition is no more but this against heretics, that the church may appoint new Ceremonies not indeed to justify us from mortal sins but to other ends.* On the *Negative* part, Bellarmine nameth *Calvin, Brenz, and Chemnitz.* Now the Rejoinder to darken all, confoundeth the third, & fifth question into one hoche-poche. Who then doeth abuse the Reader? Of Calvin, enough hath been said before as also of Brenz, under the title of *Witenberge Confession,* Chemnitz only (being altogether passed over by the Rejoinder though he was not only propounded by the Replier, out of Bellarmine but also in the Abridgement, pag. 32,) is here to be represented, in his own words. Yet concerning Brētius first, a few words may be needful. The words of Wittenburge Confession (before cited) are plain. *It is not lawful, to devize new Ceremonies, to shadow forth the truth already laid open, and brought to light by the Gospel: as in the day light to set up Candles, to signify the light of the Gospel, or to carry banners & crosses, to*

signify the victory of Christ, thorough his Cross. Of which sort is all the massing attire. Of this Confessiō Brenz was the penman: and therefore Bellarm. citeth the same as Brenz his sentence about Ceremonies. The Rejoinder answereth 1. *that Bellarm. saith only that Brenz reproveth the hallowing of water, oil. &c. consecrated to signify and work supernatural effects: because the mysteries of faith should not now be shadowed out.* De cultu Sanct. l. 3. c. 7. Which to be nothing so, the very words of Bellarm. will show. for neither out of Brentins, nor against him, doeth Bel. make any mention of consecrating such things to *work,* but only to *signify* spiritual effects.*First they are blessed to signify spiritual operations. For the sprinkling of the ashes signifieth poenance, &c. Nor doeth the reason of Bre•tius of adumbration hinder,for those significations are not properly adumbratious, but outward repraesentations of present invisible things, and of things spiritual. Or else of things past, most useful to stir up the affection.* Hence it is plain, that Brenz is opposed by Bellarm. for houlding the Proposition of this our third. Argument, that his reason is ours: and that Bellarm. his answer, so well as his tenet, is that which the Def. and Rejoined. do maintain against us. 2. A second answer, or rather objection, is used by the Rej. that *Brenz allowed Lutherun Crosses, and Images, as being a Lutheran.* Now it is well known, that Brenz at the first did write as became a grave Divine: but after broke out into the Vbiquitary faction, siding against those whom he called Zwinglians and Calvinists. That which we allege, was written in the name of the Church of Wittenburge, & so praesented unto the Counsel of Trent, out of his and others best judgment. If either out of security, or out of faction, he did, and writ otherwise, after, it ought not to be put in balance against this Confession. It is no great mervayll, if a Lutheran doeth cross his own Doctrine, even about Ceremonies.

For in the same kind they have Luther himself for their example:*No man did more hardly inveigh against those triffles then Luther did, and yet retained them for the times sake. That when occasion required he was so vehemente we commend him, but that while he contended against them, he submitted to the them, we pardon in him.*

Something like was the case of Chemnitz, whose words the Rejoinder thought good to pass over in silence. They are these (de ritib. Sacr. ad Can. 13.) *When Christ himself so instituted the Sacraments that he required them to be used with such and such rites,it is a very hard question whether it be lawful for men to add other and that so manyover and above. As if what rites Christ himself prescribed were either not enough, or not fit enough. In divine institutions as we must take nothing from, so we must add nothing to them. But whereas they say by such rites many things are proffitably signified, we answer that belonged to the State of the Old Testament, but what Christ in the New Test. would have learned, must be taught with the light of the word, not by shadows. And we have a promise of the force of the word; but not of the efficacy of shadows devised by men. And what rites he would have used by the word, those he himself appointed, etc.*

Ther was some cause, why the Rejoinder did not care to insist on these words. For Chemnitz maketh it *a very hard* thing to justify human significant Ceremonies in God's worship. The Rejoinder saith, it is as easy as to justify writing by *Characters.* Chemnitz maketh them *additions* to God's Institution. Nothing less (saith the Rej.) no more then a Cabinet, wherein a Jewel is kept, is an addition to it. Chemnitz judged them repugnant to the New Testament.

The Rej. saith, that there is manifest allowance for them, and authority left unto men for instituting of them: (as forsooth) in those words of Order, Decency, and Aedification.

15. The Replier added unto the witnesses aforesaid, *Junius & Daneus.* But concerning Daneus, we have already considered what the Rej. had to except. *Junius* only remaineth: whose words were quoted out of his animadversions upon *Bell. de cultu Sanctorum, lib.* 3. *cap.* 7. *an.* 12. Heer the Rej, rouseth up himself, as if he had gotten a great advantage, putting *on* such confidence, or rather *forth* such shows of it, as if it had been mere folly in the Repl. to make mention of Junius. His rejoinder therefore is to be considered in all the parts of it. 1. First, he concludeth that *the Repl. is no wise man, in not telling them, to what objection, or assertion Junius doeth there answer: because (forsooth) the Repl. himself had said, it was no wisdom for any man, to take up an answer made to an objection, before he considereth the assertion against which the objection is made.* As if it were all one to *consider* the assertion, and to *tell them* what it is. Is not this a fine consequence? 2. He attributeth unto the Repl. a Sophisticall *wit,* in concealing, that the assertion of Bell. by Junius opposed, was, that *the Church may of her power, consecrate creatures, to signify, and work supernatural effects, &c.* But from hence nothing can be gathered, for the advantage of the Def. and Rej. except it appear, that Junius did only speak of the *working,* and not distinctly of the *signifiyng,* which Bell. would have given unto those Ceremonies: which how false it is, shall presently appear. *3.* He noteth *a shameful falsification* of Junius his words, in the translation of them. Junius his words are: *Homo non potest creaturas ad significationem adhibere.* The Translation is: *Humane Ceremonies cannot be lawfully used for signification.* Where is that great falsification, which drew from the Rej. *Are you not ashamed? or can you not blush?* The Rej. his own translation of the same words, is: *No man-can lawfully apply things to signification.* He must discover the mystical difference betwixt *using* for *signification,* & *applying* to *signification,* before he can cast such shame upon the Repl. & none upon the Rej. 4. *To show Junius in his own posture, and the mis-reporting Repl. in his own colors.* The Rejoinder translateth that whole passages of Junius, and noteth upon it, first, that Junius speaketh of *consecrating* ceremonies. To which I answer, that in the words, as they are by the Rej. translated, he expressly condemneth all *applijnge* to signification. And if *consecration* were included therein, I hope the Rej. will not disavow consecrating of Churches, Church-yardes, Altars, &c. Secondly, he observeth, that Junius doeth *professedly sever the point of signification, from that of efficacy.* As if the Repl. had confounded them, and not rather distinctly insisted upon •*ignification* only which Junius doeth as distinctly and professedly condemn, as *efficacíe,* Nay it is the Rej. his common fault, that where the Papists speak of *efficacy* and *signification,* and our Divines distinctly answer of both, he will have no answ•r, no not those of Calvin, Brenz, Chemnitz, Daneus, nor this of Junius, to belong unto *signification* distinctly, and by itself. In the third place, he telleth us, that *Junius in the two next annotations, doeth allow voluntary significant Ceremonies.* Let it therefore be considered, that Junius in the thirteenth annotation, insinuateth at the least his *doubt,* whether any voluntary significations can proceed from good: *a bono, si forte.* 2. He saith they proceeded from *simplicity,* and turned to *superstition.* Which phrases of his, he so interpreteth other where, that it may easily appear, he did not *allow* that which here he calleth simplicity. For cap. 5. annot. 15. he calleth it *vanity,* in opposition to the *simp•icitie of Christ.* And in the second book,

de reliquijs & imaginibus, cap. 27. annot. 29. he calleth it plainly *simple superstition.* In the fourteenth annotation, he mainteyneth this assertion:*In divine things no shadows are rightly used in the Church but what God hath instituted.* But (saith the Rej.) *he doeth by name allow standing in prayer, on the Lord's days, as a significant Ceremony, as also holybread: annot. 10.* Whereas Junius testifieth plainly, in the *9.* note, immediately before, how he did only *excuse,* as comparatively *tolerable,* such ancient Ceremonies of the Fathers. *Primum suit tolerabile: Patrum simplicitatem piam excusamus.* So that Junius being seen in his own posture, and the reporters in their colors, let the Reader judge, *where is the cause* of *shame and blushing?*

SECT. 5. Concerning the wrong, that is done to God's Sacraments, by human sigmificant Ceremonies.

1. THe Argument dependeth on this: that human Ceremonies appropriated to God's woe•ship, if they be ordained to teache any spiritual duty, by their mystical signification, usurp a chief part of the nature of Sacraments. This was in the Abr. backed with many testimonies: which the Rej. having before eluded (so well as he could) here contenteth himself to say, they are *counterfeit, forced, or forged stuff*: The contrary whereof hath been declared. Now for the naked Arg. he affirmeth it to have no *sienws* which must be tried by the answers, & defense of them.

The Def. first answereth, by a distinction, betwixt the *signification of grace conferred,* and the *signification of man's duty,* the former whereof he maketh *Sacramental,* but not the later. To the which was replied, that Sacr. also do signify the duty of man towards God. This (saith the Rej.) *is not true*: bec. Sacr. do only *imply* that duty. But I would know of him, 1. how the Sacr. as signs, do *imply* that which they do not signify, all so well as our sign of a *cross* doeth signify any duty? The aerall cross doeth (though very untowardly) represēt the wooddē cross, whereon our Savior was crucified, & so by a *trope,* Christ crucified: & then implieth our duty to Christ. And do not Sacraments signify Christ, & our duty toward him so well as this? 2. I ask,

If Baptism do not signify our whole *mortification, vivification, and putting on of Christ? 3.* If the Sacraments do only by themselves, imply these duties, yet that implication being explicated in their administration, what use is there of putting that explicated duty under a *bushel, or bed* of man's making?

2. The Rejoinder not trusting to that denial, saith further, that if the Sacraments did signify man's duty, yet that is not *a chief part of their nature.* To which I may reply, that if it were not a chief part of their nature, but a part only, yet it is presumption for men to take any part of the Sacraments, and set it upon other things, at their own pleasure. But seeing by the *nature* of the Sacraments, is meant their *office, and use,* and there be many offices and uses of them, some of which come not so near their chiefest office as this signification doeth, it may with good reason be termed *a chief part.* Calvin (Consens. de re Sacram.) saith thus: *Sacraments are notes and badges of our Christian profession and incitements to thankfulness, Exercises of piety, & bonds under our hands to tie us to God's service, but their chief end is to signify and •igure the grace of God to us.*

Now though this last be *the chief* office, yet among the former one is more chief then another, and which of them more chief, then this of signifying spiritual duties with obligation to the performance of them?

3. To prove that the Sacraments signify moral duties (which first the Def. and in defense of him, the Rejoinder denieth) it was alleged, by the Repl. that the whole Covenant is in them signed and sealed, betwixt God and man in which Covenāt man's duty, thorough grace is there professed, and represented. Wherupon the Rejoinder *1.* concludeth, that *such signs as do neither sign nor seall the covenant of grace, cannot partake the office, or special nature of Sacraments.* Whereby he gaineth nothing but his own ideal shadow. 2. He gathereth, that *unless signifying, without sealing, be a more principal part of the nature of Sacraments, then sealing, such signs as communicate with them only in signifying, do not participat any chief part of their nature.* Which is as mere *non sense,* as if one should say, that unless teaching, without sealing be a more principal part of Sacraments, thē sealing, then the preaching of the doctrine which in Sacraments is signified and sealed, doeth not participat any chief part of their nature. 3. He answereth, that the *Sacraments do confirm our obligation unto sanctimony, in general, but not signify any moral duty in particular.* Here then is the mystery: the Sacraments to confi•me (by signification) all our duties, but not this, or that duty.

If our Convocation had been of the Counsel, when Sacraments were appointed they would (as it seemeth) have made them more perfect. But this is certain, our Savior meant to put a difference, betwixt the old *A. B. C.* and the new manner of t•aching fitting for riper years: and therefore did not s•o•ll out every letter concerning our duty, in signs, as of old, but give us the sum in a few signs. Whosoever therefore goeth about to multiply significant signs, crosseth th• very intention which was respected, in the institution of two Sacraments only. Beside, the Cross itself, doeth not signify our duty of constant fighting under Christ, in pa•ticular, against this or that temptatiō of *sin, the world, or the Devil,* but only in general, so that by this reason, we should, or may have as many significant Ceremonies, as there be particular temptations to be resisted. Whither shall we come, at length, by walking in this Ceremonial way?

4. The second Argument, to the same purpose, by the Repl. alleged, was, that the name *Sacrament,* as it signifieth an oath, or obligation, doeth import, that the Sacraments signify our duty to God. To this the Rejoinder answereth, that the Sacraments do in deed imply, but not *represent* any moral duty. Now let any reasonable man judge, whether dipping under the water, and rising up again, or taking of food for strength, and growth, doeth not more *represent* spiritual duties, then making a Cross with ones finger, in the air?

5. The third reason mentioned, was taken from the name *Eucharist,* notifiing thankfulness, and the taking of the same, *in remembrance of Christ.* The Rejoinder his answer is, that *the word Eucharist is no Sacrament, but a term brought in by men to put them in mind of their duty in receyving it.* But that word doeth notify the nature of the Sacrament, at least in the judgemēt of all Divines, •hat have in this meaning used the term, though it be not a Sacrament. And they are more then that the Rej. his judgment can counter-balance. Yet if significant Ceremonies be like unto words and characters, as the Rejoinder formerly maintained, that

very word must needs be a Sacrament, or a significant sign of a Sacrament: because it was brought in *to put men in mind of their duty in receyving,* as the Rej. speaketh. He addeth 2. that there is no element, nor action of that Sacrament, so particularly repraesenting thankfulness, as *kneeling doth reverence, or humility,* Where first, he maketh *kneeling* a significant Ceremony, which hitherto he hath seemed to deny. 2. I answer, that the very action of receyving so great a gift, in a cheerful humble manner, doeth repraesent both thankfulness, and humility, so far as Christ would have it repraesented by signs. The very celebration of a great benefit received, is a sign of thankfulness. Otherwise, let the Rejoinder tell us, what repraesentation of thankfulness was in the Passover, for that benefit of passing over the Israelites houses, when the first-borne of the Egyptians were slain?

6. Instance was given (by the Replier) that both *sanctity, and constancy,* which are the things •ignified by *Surplice, and Cross,* are signified in Baptism. The Rej. his answer is, that they are not *barely or only signified in Baptism, as duties, nor by any distinct sign repraesented.* As if this were the question, and not this: if Sacraments do signify moral duties! Certainly, if Sacraments do signify these virtues as graces and duties (as is proved, and also confessed) no Christian need desire to have them •ignified over again *barely and only* as duties, no more then after an instrument made betwixt the *Lord of Manner,* and his *Tenent,* containing the conditions of both partes, the tenent should seek for a new instrument, signifijng his conditions a part: and not only so, but after that his conditions had been expressed *generally, that he should keep all the land in good culture,* according as he found it, he should seek for one instrument about the *woodes,* another for the *•arable land,* another for the *meadows,* another for the *pastures,* and another for the *broom feilds,* or for every *aker* one, & that not from the Lord of the manner, but from some Justice of peace, or *high Constable* of the Hundred. Neither is it a thing profitable, for Christians to remember their *duty,* without remembrance of God's *grace* thereto apperteyning.

7. Against mystical-moral Ceremonies, of human institution, the Repl. brought this Arg. in *Mr. Baines* his words: *To be a teacher of my understand••g, and an exciter of my devotion, are such effects, as require virtue, inherent, or assistant, to those things which should be causes of them. But no sign of man's divizing, hath any such virtue, in it, or with it. For then it must come either from the word of creation, or from God's after institution.*

But from neither of these, have the signs of man's divizing any such virtue. Therefore no sign, of man's divizing, can be a teacher of mine understanding, or an exciter of my devotion.

This the Rejoinder confuteth first, with skornefull words, as *a sickly childish, and long some objection.* After, he answereth, that *our monitorie Ceremonies, are only external occasions, and objects, whereby the mind of man worketh upon itself, not causes working by some virtue in them.*

Where 1. observe, how he mangleth and marreth the Argument, that he may master it: the words are, that such effects require virtue *inherent, or assistant*: he interpreteth them only of *virtue in them, i. e. inherent,* leaving out *assistant*: and yet dareth affirm, that *upon this fiction of virtue in them* (which is his own fiction) *the whole objection is built.* 2. He maketh our Ceremonies to be only *occasional objects, and no causes*: whereas every instituted sign is a

means, and so a *cause* of that effect for which it is appointed, as Logic teacheth. And if they were mere occasions of conceyving that which they signify, then a white Surplice would not prove half so significant a Ceremony of Ministers sanctity, as a *white Cock,* especially when it croweth, nor an aerial Cross, so significant, as a *Gallows.* Beside, if our Ceremonies be occasional objects only, then no man is tied to regard the whiteness of his Ministers Surplice, thereby to think of his sanctity, anymore then he is bound to regard the fowlnesse and soil of it, when for a longe time, it is unwashed, and he also useth it instead of a handkerchif, about his nose, thereby to think of the imperfection, spots, and blots, which are found in Ministers disposition, and conversation. Concerning, *Letters, Characters, and Giblets,* mentioned here again by the Rejoinder, answer was made before, in the first section of this Chapter.

8. To like purpose, the Repl. used this reason: *If human inventions be such moral admonishers, in spiritual duties, then our consciences are bound to subject themselves to their admonitions, and so to those mortal men, who made them admonishers.* The Rejoinder his answer is like his former: *human significant Ceremonies have no virtue of teaching the understanding, or exciting the devotions of mē: but only external objects tending by their signification to those uses, to the use of which, the consciences of men are not bound simply but only collaterally, and for another thing.* In which answer, 1. there is a strange mystery confessed: that human Ceremonies are appointed to do that, which they have neither antecedently, nor consequently, any virtue to do. 2. *External objects* are made opposite unto *admonishers with virtue to admonish*: as if no external objects (as Baptism administered to a child, before mine eyes) had any virtue of admonishing 3. As strange a distinction is made betwixt *simply,* and *collaterally,* and betwixt *simply,* and *for another thing:* which are such sustian stuff, that there is no fear, they should satisfy any but such as take terms without reason• or right reason.

9. Another reason of the Repliers, was, that every teaching sign, of public use in the Church, ought often to be interpreted, in preaching, and also defended if they be called in question, in the same preachinges, which kind of preaching, upon Cross and Surplice, were very absurd, especially in those Parishes, that scarce have Quarter-Sermons. The Rejoinder answereth 1. that *the Cross having interpretation with it, need not be interpreted: and that the Surplice signifieth, he doeth not well know what, but such a thing as may be soon taught.* Now that which he saith of Cross, he may as well say of the Sacraments, that because in their administration, they have the interpretation going along with them, therefore no Minister need much preach of them. But indeed, there is special need, that the very interpretation which goeth alonge with the use of the Cross, should be well interpreted: because few or none, either of the people, or of the Crossers themselves do understand, how it hath that signification which the Convocation hath laid upon it, anymore, then any other toy, which may easily be devised by the same Convocation: as if they should put a straw into the childes hand, instead of a spear, to signify, that he should manfully fight, against all enemies of Christianity. And of the Surplices signification, seeing the Rejoinder himself is not yet certainly informed, what it is, there must needs be great use of much preaching about it, first to declare certainly (if it may be found) what it signifieth, secondly to show the ground of that signification, or authority from whence it cometh, lawful, and thirdly to urge it upon

the consciences of those that are to make use of that signification. His second answer is a bundle of phrases: and so let it pass. Only let it be noted. 1. that he calleth it *fury,* to charge our Ceremonies of *superstition* and yet in sobriety, maintained before, that those which count them unlawful, are *superstitious brethren. 2.* that he determineth absolutely, upon his refuted grounds, that *we have stopped our own mouths, from preaching the Gospel, by calumniations.* Whereas all England knoweth, that those which never preached, or writ against the Ceremonies, have their mouths stopped by his Prelates, though they only profess, they cannot use them, by reason of scandal, of which number, Doctor Burgess himself hath been one. 3. He would persuade the world, that *some of us place all religion in opposing Ceremonies by speaking and writing*: which is greater calumny, then any he charged us with, or then he can prove of any one. 4. He affirmeth us to be of all men he ever knew, the most *impatient of opposition, and so most partial, and Pharisaically proud* as if his Prelates were very patient toward those that oppose their Ceremonies, no way so partial, nor drew any thing from the Pharisees, or as if himself in this Rejoinder, had not shown more of these virtues, then any other. 5. He showeth where the store lieth: in *rooting of them out of the hearts of their people, by clamours, and calumnies.* We cannot then defend our practice, but with clamours and calumnies, nor answer for our hearts, without rooting them out of people's hearts.

10. For the further manifestinge of the useless signification of our significant Ceremonies, the Repl. appealed to the consciences of the best conforminge Christiansin England, whether ever they found themselves truly stirred up to holiness, by the Surplice, or to constancy in faith, by the Cross? The Rejoinder answereth, that *no man is stirred up by them, as by causes, but only as by the sight of the creatures, or other memorials: of which use if men deprive themselves, it is their prejudice or negligence.* Now of *causes* there was no mention in the *quaere.* And the question being made of the *best conforming* Christians (among whom the Rejoinder himself is one) *prejudice, and negligencie* of some, make up no answer. The truth is, that he himself could not say, out of his conscience, that ever he felt such motions within him, by occasion of a Surplice, or Cross, and therefore baulked the question. Yet this is here to be observed: that by the Rejoinder his confession, our sacred Ceremonies are no more admonishers unto spiritual duties, then any creature of God, i. e. then any *butterfly* is. And are not then our Ceremonies very *sacred, or religious.* Or is our representative Churches institution, of anymore force, or worth, then any childes, that catcheth butter-flies?

11. It was added also which by experience, it is found) that in someone Congregation, where these Ceremonies have not been used, more holiness, and constancy of faith hath appeared, then in many Cathedral Churches, where they were never omitted. The Rejoinder his answer is, that *where other helps stand equal, there is no difference, save only in a Pharisticall opinion of those, who count their very opposition of Ceremonies an high point of devotion, and stiffenesse therein, constancy in the faith.*

Behold the man, that even now complained of *clamours, and calumnies.* The reasonable part of this answer is, that in Cathedral Churches, *other helps* (as diligent preaching, catechizing, admonishing, directing in Christian duties) are not *aequall* or answerable to that which is found in divers Congregations where the Ceremonies have not been used: otherwise there

were no difference. Now herein, 1. he confuteth himself, in confessing that his Prelates, even those whose *admirable wisdom* he extolleth, though they have power enough, do not provide the chief helps of edification, for their Churches, *aequall* to those that are found in poor Congregations, which receyve not their Ceremonial helps, and yet will not suffer those poor Congregations to enjoy their helps. For do they not by this, place a high point of devotion in their Ceremonial helps? 2. How can this stand with reason: *where other helps are aequall, there is no difference?* Certainly, if our Ceremonies be helps to Edification (as the Def. and Rejoinder maintain) then where other helps are aequall, the Cathedral Churches have a great advantage in helps, above other, that want those Ceremonies. Nay one Cathedral Church exceedeth another in this kind: as *Durrham,* for Ceremonies, doeth *Chester,* and *Lichefeild.*

12. Because the Def. (to make way for an injurious accusation) changed the phrase used in the Abrigemēt, *a chief part* of the Sacraments nature, into another more obnoxious unto exception, *the chief part,* the Repl. justly noted this, as no plain dealing. The Rejoinjoynder (being loath to leave any of the Def. his words un-maintained) answereth, that the *Sacraments have but two parts, signification, and obsignation:* and therefore if signification be *a principal part,* it is also *the principal part*: so that the Defend (saith he) dealt herein *fairly,* and *pressed us with such words as our Argument requires.*

But *1.* who authorized the Defend. to change the terms of our Argument, and then press us with his changelinges? Let him reserve such *fair dealing* for other occasions, when it may pass with less notice taken of it. 2. What doeth the Rejoinder mean, to imitate the Defend. in attributing unto us, that we make mere *signification,* without any qualification or limitation, either *the* or *a chief part* of the Sacrament? The Abridgement saith only, that such signification as is ordained mystically *to teache and admonish us of spiritual duties,* is a chief part of the Sacrament. 3. *Mr. Hooker,* (lib. 5. pag. 3.10.) saith that there are *great store of properties* belonging to the Sacraments▪ as that they are *bounds of our obedience, obligations to mutual charity, provokation to godliness, preservations from sin, memorials of great benefits, marks of distinction from strangers etc.* How then can the Rejoinder so resolutely determine of *two only* offices, which belong to them? 4. If all essential parts of the Sacrament may be reduced to these two, yet the lesser of these may be called a *principal part,* without any prejudice to the other, in respect of those mē, which make *accidental, circumstātiall, & improper* parts of God's worship, and so of his Sacraments, as the Def. and Rejoinder upon every occasion do shift off Arguments with those terms. The rest of this section (beside words of no weight) containeth nothing which hath not been in the former passages, sufficiently cleared.

SECT. 6. Concerning Jewish Ceremonies.

1. IN the Abridgement, after the former reason, now maintained, this was brought in: that *In the time of the Law (when God saw it good to teache his Church by significant Ceremonies) none might be brought into, or received in the worship of God, but such only as the Lord himself did institute.* Ergo. And after that, this: *It is much less lawful, for man to bring significant Ceremonies into God's worship now, then it was under the Law. For God hath abrogated his own (not only such as prefigured Christ, but such also, as served by their signification, to teache moral duties) so as now (without great sin) none of them can be continued in the Church, no not for signification.* Upon which last ground,

they infer thus: *If those Ceremonies which God himself ordained to teache his Church by their signification, may not now be used, much less may those which man hath devised.*

Now the *wisdom* of the Def. was, to pass over the former grounds, and only to insist upon this last inference derived from them. But let us see what he, and the Rejoinder have to say of that.

2. About this inference, many testimonies of great Divines, were alleged in the Abridgement: all which the Def. passeth by, as not worthy answer: for which, he was challenged by the Replier. The Rejoinder answereth 1. that this is *wranglinge, spoken not out of conscience, but out of a spirit of contradiction, etc.* To which I answer *nothing.* But that which the Def. neglected, the Rejoinder taketh to supply, *least we should brag,* as it pleaseth him to phrasifie. See therefore how he dischargeth that which he undertaketh. 1. *The Nicen counsel (saith he) is twice falsified: first; that it is supposed to condemn significant Ceremonies, by man devised, upon this reason, that God had abolished his own, and secondly, that the Council is affirmed to condemn such Ceremonies at all.*

It seemeth the Rejoinder hath more skill (about this cause) in multiplying *falsities,* then in dividing of them from trueths. For the Nicen Council was brought in as speaking for one proposition: and the Rejoinder maketh two false assertions of that one simple axiom. Beside the words of that Council, or Constantine, speaking for it, are (in the Abridgement) only brought in as testifying this▪ that *the old Ceremonies of the law, being abrogated by God, cannot (without sin) be now continued in the Church for signification.* Instead of this, the Rejoinder faineth two other propositions, and then faith, that they are two falsifications: which if they be, let him (who is the coiner of them) see how he can excuse them. The words of Constantine are: *It seemed unworthy to celebrate the Passover with imitation of the Jewish custom. Let no (such) thing be commune to Christians, with the Jews. We have received another way from our Savior, a more lawful and convenient of our holy Religion.* This is pat to the purpose, for which it was alleged.

2. *The testimony of all the rest* (saith the Rej.) *are perverted.* 3. *Sundrie of the witnesses are known to have allowed* our, *and all,* some *significant Ceremonies. It is a shame therefore for men gloring of sincerity, in refusing the Ceremonies, thus to leave all sincerity, in alleging of Authors. In which never any protestant writers abused the world so much, as the Abridgement, and this cavilling Repl.* Now 1. for the *perverting* of all testimonies, it is affirmed only, but not proved. Only some general *suppositions* are brought in, to support the accusation, all which have formerly been confuted. 2. Among those which he saith were *known to allow* of our Ceremonies, he nameth *D. Humphry,* of whom *Cambden* in his history of *Q. Elizabeth,* observeth, that he (though very learned and worthy) never was raised to Ecclesiastical preferments, because he allowed not our Ceremonies etc. *Harding* also objecteth him by name, with Mr. *Samson,* as one that had rather loose all, then use our Ceremonies, and Jewel (Apol. c. 5. div. 1.) doeth not deny, but defend it: besides how well he allowed of our Ceremonies, let all men judge by a certain letter of his here printed, written to the Bishops, the Copy bearing this inscription.

A letter sent to the Bishops from Doct. Laur. Humphrey president of Magdalene College in Oxford and Reader of Divinity lecture there.

YOur Lordships letters directed unto us, by our vice-Chancellor, although written in general words, yet hath so hearted our adversaries, that we are now no more cōpted brethren & friends but enemies: & syth the old *mass attyres* be so straightly commanded, the mass is self is shortly looked for. A sword now is put into the enemies hands of these that under Q. Mary have drawn it for Popery, & under pretence of good order are ready without cause to bewreck their popish anger upon us, who in this will use extremitye, in other laws of more importance partiali•y, I would have wished My Lord's rather privy admonition then opē expulsion, yea I had rather have received wounds of my brother, then kisses of mine enymye, if we had privily in a Cōvenient day resigned, then neither should the punisher have ben noted of cruelty, neither the offender of temerity, neither should the pap. have accused (in their seditious book) protestants of contention. Religion requireth naked Christ, to be peached, professed, Glorifyed that *Graviora legis,* by the faithful ministrye of feedinge pastors, should be furthered, & after that orders tending to edification, & not to destruction, advanced, & finally, the spouses friends should by all means be cherished favourd & defended & not by counterfite & false intruders, condemned & overborne, & defaced. But alas a man qualified with inward gifts for lack of outward shows is punished, & a mā only outwardly confornable, inwardly clean unfurnished, is let alone, yea exalted, the painful preacher for his labor is beaten, the unpreaching Prelate, offending in the greater is shot free, the learned man without out his cappe is afflicted, the capped man without learning is not touched. Is not this directly to break God's laws? Is not this the Pharisees *vae*? It not this to wash the outside of the Cup, and leave the inner part uncleansed? Is not this to praeferre mint and anis to faith and Judgment and Mercy? Mans tradition before the ordinance of God? Is not this in the school of Christ, and in the *Method* of the Gospel aplayn disorder? hath not this praeposterous order a woe? That the Catechism should be read is the word of God. it is the order of the Church, to preach is a necessary point of a Priest, to make quarterly sermons is law, to see poor men of the poor men's box relieved, vagabonds punished, Parishes Communicate. Roode lofts pulddowne, monuments of superstition defaced service done and heard, is scripture, is statute, that the oath to the Q. Majesty should be offered and taken, is required as well by ordinance of God as of man. These are plain matters necessary, Christian and profitable. To wear a Surplys, a Coape, or a cornerd cappe is (as you take it) an accidental thing, a devise only of man, and as we say a doubt or question in Divinity. Syth now these substantial points are inall places of this realm almost neglected the offendes either nothing or little rebuked, and syth the transgessors have no color of conscience, it is sin and shame to proceed against us first, having also reasonable defēce of our doings. Charity My Lo. would first have taught us, equity would first have spared us, brotherlinesse would have warned us, pity would have pardoned us, if we had bē found trespassers God is my witness who is the beholder of all faith. I think of your Lordsh. honourably, esteeming you as brethren, reverencing you as Lord's and Masters of the congregation: alas why have not you some good opinion of us, why do you trust known adversaries? and misttrust your bretkren? we confess one faith of Jesus, we preach one doctrine, we acknowledge one ruler

upon earth, in all things (saving in this) we are of your judgment, shall we be used thus for a surplus? shall Brethren persecute Brethrē for a forked Cap, devised singularly of him that is our enemy? Now shall we fight for the Popish Coat, his head and body being banished? shall the controversy so fall out in conclusion, that for lack of this necessary furniture (as it is esteemed) laborers shall lack wages? Churches preaching? shall we not teach? shall we not exercise our talents as God hath commanded us. Because we will not want that which our enemies have desired, and that by the appointment of friends Oh that ever I saw this day that our adversaries should laugh to see bethren fall together to the ears! Oh that Ephraim should thus eat up Manasseh, Manasseh Ephraim. My Lord's before this take place consider the cause of the Church, the Crests and triumphs of Anti Christ. The laugher of Satan, the sorrow and sighs of a number, the mysery and sequel of the tragedy: I write with zeal without proof of my matter at this time present, but not without knowledge of it, nor without grief of mind. God move your spirit at this present to fight against *Carnem, Circumcisionem, imo Concisionem,* against *literam* et *legem,* which principally is now regarded & rewarded. Speak I humbly beseech you to the Queens Majesty, to the Chancellor, and to Mr. Secretary and the rest, that these proceedings may sleep, that England may understande your zealous mind toward the worship of God, your love toward the poor welwillers, your hate toward the professed enemies your unity in true conformity, the other neither be needful now, neither exacted in any good age. So shall the little flock be bound to you, so shall the great sheepherd be good to you.

By this we may judge of some others, whom he only nameth.

3. That *all* allowed *some*•ignificant Ceremonies, is manyfestly proved false, in the former allegations. 4. We *glory* no more of *sincerity,* in refusing the Ceremonies, then the Rejoinder doeth in using of them. 5. It is no *abusing of the world,* to allege general sentences of men condemning that which they seem to allow in their practice. If it were, I can name one protestant writer, who hath more abused the world, in this kind, then any, or all of us: and that is no other, then our *Def. D. Morton.* For he hath written many books of good use, against the Papists, the chief grace whereof is, that (having a good Librarie, and using it with deligence, and discretion) he hath alleged many thousands of their own testimonies, for the disproving of those errors and superstitions, which the same Authors, in other places, or at least in their practice, do apparently either allow, or admit of. This is the wordy answer which the Rejoinder giveth unto the testimonies alleged in the Abr. (pag. 33.34.) for to praevent our *bragging*: now let us try if the Argument naked of testimonies, will not stand.

3. The Argument is this: If those Ceremonies which God himself ordained, to teache his Church, by their signification, may not be used, much less may those which man hath devised, The Def. his first answer is, that *the use of some Jewish rite, without any Jewish opinion, as Circumcision, and Easter.* In which answer nothing is found, that toucheth any term of the Argument. Yet upon the occasion of it, the Def. was asked how a Jewish Rite, can be used, without some part of a Jewish opinion?

The Rejoined. answereth, *materially, but not formally, and in use,* But he should have remembered that the Argument is of *significant rites using,* and the Def. his answer is of *Jewish*

significant rites using: so that in his grant, there must needs be granted some *formal use for signification.* Beside, in all using of human mystical rites, upon due consideration, there is some part of a Jewish opinion. I prove it thus: *All they that consideratly use carnal, beggarly rudiments, in God's service, have this opinion, that such rites as the Jewish (set praefiguration aside which no Christian ever admitted) are good in the Christian Church. But all that so use human mystical rites, use carnal, beggarly rudiments, in God's service. Ergo.* The assumption I prove thus: *All that use mystical rites, whereto there is no Spirit annexed by God, as unto the Evangelical institutions of the New Testament, use carnal beggarly rudiments, in God's service. But they which use human mystical rites, use mystical rites, whereto there is no Spirit annexed by God. Ergo.* The Proposition cannot be denied, until a better definition of such rites be given: nor the assumption, except an Evangelical promise can be shown of Spiritual blessing upon the use of human mystical rites.

Concerning Circumcision.

4. Because the Def. for an example of a Jewish rite, lawful for Christians to use, named *Circumcision,* the Repl. concluded, that belike, he holdeth Circumcision, as it is used under *Prester John,* to be lawful.

The Rej. therefore resolveth us, that *He doth so*: and also challengeth the Repl. for *saying nothing to disprove him.* Upon this provocation, it is necessary to say some-thing against these patrons of Circumcision. Where it is to be marked, that the question is of Ecclesiastical Ceremonies devised by man for signification of moral duties; whether it be lawful, for a Church repraesentative, (such as our Convocation) to appoint, and urge Circumcision, in this kind, and to this purpose, upon those Christians who are under their power?

5. Now of this question in the formal state of it, I find not, that scarce any doubt was among understanding Christians, before this Def. and Rej. being urged thereto by direct consequence from their principles, have now found it necessary, to maintain the affirmative part, for defense of our beggarly Ceremonies.

Ther was some difference betwixt *Jerome,* & *Augustine,* about observing of legal Rites, & in special about Circumcision (as appeareth out of the Epistles which passed betwixt them, yet exstant) but both of thē agreed on this, that as well to Jew, as Gentile, all religious use of Circumcision, for Ceremony, &c. is now after due publication of the Gospel, unlawful or *deadly.* All that have written since, agree about the same truth, except *Cajetan* in one place; who is forsaken & opposed therein by all Papists, the Jesuits themselves not excepted. Our Divines are so confident of this, that from the unlawfulness of Circumcision, they usually dispute against other human Ceremonies: and the Jesuits in answering, are forced to fly unto this (which must be our Def. and Rej. their answer) that the Ceremonies of the old Testament, are not absolutely abrogated, but only in regard of their *special manner, end, & intention. Greg. Valent. tom.* 2. *disp.* 7. *quaest.* 7. *punct.* 7. *Bellar. de effect. Sacr. l.* 2. *c.* 32. which answer is called by D. Fulke (ag. Saund. of images, pag. 672.) a beastly doctrine.

But because it were an infinite and needless labor, to allege the testimonies which may be easily alleged, against Ceremonial Circumcision, among Christians, as unlawful, I will pass on to reasons against it; that the Rej. may no more say, *You say nothing to disprove it.*

6. First, The only place, in the *New Testament,* by which all Divines (as the Rejoinder speaketh, pag. 75.) prove a power in the Church to constitute Ceremonies, is 1. Cor. 14.26.40. *Edification, decency, order.* But the Apostle, in that chapter, doeth no way give leave either unto our, or any other Church to constitute *Circumcision* for a Ceremony. Therefore no Church hath power to constitute *Circumcission* for a Ceremony. For *Order, and Decency,* no man in his right wits will say that Circumcision cometh under their notion, And as for *Edification,* it hath been formerly shown, that it doeth not require new instituted significant Ceremonies, much less a rejected or abrogated Ceremony, but only is the ende of orderly and decent carriage of things instituted by God.

7. Secondly, no part of the *partition wall,* betwixt Jews and Gentiles, may by any Convocation-house, or other Church be reared up again. But *Circumcision* is a part, nay a principal corner-stone of that partition-wall, howsoever it be interpreted, so it be appointed. Ergo.

8. Thirdly, Circumcision cannot be esteemed more lawful to be instituted for a significant Ceremony, then a *Paschal lamb*: and they two being brought into the Church, what shall hinder (if it please our Convocation house) but the greatest part of the old Ceremonial law, may in like manner follow? For the Rejoinder cap. 2. sect. 6. acknowlegeth no other limites, or bounds for *number* of such Ceremonies, then *the judgment of those to whose discretion it belongeth to judge thereof.*

9. In the fourth place, It is not lawful for any Church to impose Ceremonial *burdens* upon Christians. But *Circumcision* is a great *burden* to them upon whom it is imposed: as our Convocation men would confess, if it were imposed upon them. Ergo.

10. Fifthly, It is not lawful for any Church, or Convocation-house, to usurp authority over the bodies of men, especially unto *blood.* But appointing of Circumcision is usurping of authority over men's bodies, to the shedding of *blood.* Ergo. Add unto this, that the Convocation-house may better appointe, that all English men, should have their *lips,* or their *ears* pared, or their *ears* nailed to their Parish-Church door, for signification of that duty, which they are bound to perform with their ears and lips, then such Circumcision as is in use with the Jews, and Prester-John. These things considered, I think there is no reasonable man, but will sooner reject our Ceremonies, for bringing such a foul tail after them, (as that our Convoca•ion may cause all English-men to be Circumcized) then admit of Circumsicision, for love of our paultrie Ceremonies.

11. Presently after the Def. had excused Jewish Rites, if they were used without Iewi•h opinion, he cōfesseth (without distinction) that all *Jewish-Rites are abolished.* Wherein the Repl. noted a *contradiction.* But the Rejoinder (to help at a dead lift) distinguisheth betwixt Jewish Ceremonies, as they were *typical or figurative and necessary,* and Jewish Ceremonies, as they are *morally significant, and free.* Now for *necessity and freedom,* enough hath been spoken in the first part. In the other distinction, he disliketh nothing but *typical signification:* so that

(in his imagination) any Jewish Ceremony may be now used, and by our Convocation-house imposed upon us, if *typical signification of Christ to come* be taken from it. And is not this a Christian doctrine of Ceremonies; that *sacrifying of a lam•e to signify Christ already come* (as *D. Reinolds ag. Hart.* cap. 8. div. 4. doeth conclude from the like answer of *Hart•* is now lawful? It may be he will answer, that he doeth not allow of Ceremonies signifying *Christ* at all.

But it hath been formerly shown, that our sign o• the *Cross* doeth immediately and directly signify Christ his death upon the *Cross.*

But let all this be as the Rej. would have it: what i• this for the defense of the Def. who said even now▪ that *a Jewish Rite, without a Jewish opinion, is not unlawful*; and then addeth, that *yet it is more safe to inven• new Ceremonies, then those Jewish rites now abolished?* Is • Jewish Rite used without a Jewish opinion, *typical*▪ Or is it only *less safe,* to use *abolished types,* then new invented Ceremonies? This is nothing else but to make ropes of sande.

12. Upon the former grante (that all those Jewish rites, which were once God's institutions, are now abolished) the Repl. concluded, in the words of D. Whitaker's: *Num vero veteres figurae sublatae sunt, ut locus esset novis? Num Divinae sublatae sunt, ut humanae succeed•ent? Are Divine Ceremonies abolished, that human may be erected in their place*?

The Rej. heerupon complaineth of *manifest abusing and perverting D. Whitaker his words.* And why so, I pray? 1. D. *Whitaker spake of Divine figures, and the Repl. by corrupt translation maketh him to speak of Divine Ceremonies.* As if D. Whitaker's did understand by *•igures typical praefigurations* of things to come only, in his di•pute against the Papists, who by Bellarmine in that place confess, *the Ceremonies of the Old Testament were figures of the New Testament, and therefore when the thing it self is come should cease.*

And what else could he understand, but significant Ceremonies? Doeth not the Rej. rather pervert D. Whitaker's meaning, in making him to conclude against *typical praefigurations,* which Bellarmine did as well disclaim, as himself?

2. *He cuts off by the wast, D. Whitaker's his sentence, saith the Rej.* Let us therefore take-in the next words, according to the Rej. his own translation: *Therefore if the Ceremonies of Moses were removed because they were typical, why should not the Popish Ceremonies be removed which are not less typical*? Is not this *above the wast,* against significant Ceremonies? Certainly It was not the meaning of D. Whitaker to charge the Papists with *typical praesignifications* of Christ yet to come: and therefore he must needs understand, by *typical,* significant Ceremonies.

3. *The wholl• intention saith he) w•s, to condemn the Popish Ceremony, as necessary, or Sacramental,* But this could not be so: because Bellarmine in that place, first answereth about their figurative nature, and then after addeth:*to that which is objected of the number and weight of popish laws.* 4. *D. Wh. (addeth he) did all•w of human signi•icant Rites: as certain Feasts.* Now if D. Wh. yielding something to the stream of time, and custom, did account some such human institutions tolerable, that is nothing to the purpose. For we urge here his general rule only: of *Feasts* we shall after answer. In the mean time, concerning D. Wh. his general sentence of human significant Ceremonies, let these his words be considered: *Bellarmine saith, the*

Ceremonies are instituted of the Church to help the ruder sort. I answer the rude are not to be instracted with Ceremonies, God hath given Scripture that out of them the rude may draw instruction. And it is to be observed, that D. Wh. in that place confuteth the one and thirty Chapter of Bell. his s•cond book, *de effectu Sacram.* But the confutation of the two and thirty Chapter is wholly wanting: in which this Argument was to be handled, in defense of Calvin's, Chemnitz, and Brenz his reason: *God would have this difference between us and the Jews, teaching them as children by sensible signs, us, as men more simply without signs.* Now that D. Wh. in his Lectures passed over that Chapter with silence, it is not credible; but it seemeth rather, that honest *Mr. Allēson* found his sentence there so cross to our English tenets about Ceremonies, that he durst not set forth his words in printe. For of *D. Wardes* fidelity, in setting forth what *Mr. Allenson* had praepared for the press (*ne verbulo immutato)* cannot without wrong be doubted of.

13. For the backinge of the former consequence, this reason was added, by the Repl. If it had been the will of God, that we should be taught, by other signs, then those which are appointed in the N. Testament: He could easily, and would surely, either have chosen some of the old, for that use, or appointed some new in their places. The Rej. his answer is, that God willeth human significant teaching Ceremonies, only *permissively, not praeceptively.* Of which distinction I know not well what to make: as being uncertayn whether he meaneth, that God hath only permitted *in general,* that Christians may be taught (if men shall think fitting) by human signs; or that he hath commanded that *in general,* and only permitted *the particulars* to men's discretion! Howsoever, those who usurp this authority, must show good evidence of this permissive will of God, before we can find ourselves, either praeceptively, or permissively willed of God, to subject ourselves unto their institutions. But that evidence we have hitherto expected in vain. The Rej. to darken the cause objecteth, that *It is God's will, that we should worship him constantly in one set place, at such an hour, in such an order; and yet these are not prescribed by God.* Where it is not true that it is God's will, to have us bound *constantly* to one place, time, and order of worship. 2. So far as we can discern God's will for to have us use any one place, time, and order, we discern that will to be *praeceptive,* and not merely *permissive.*

For all know, that God hath commanded most convenient place, time, and order, for to be observed in his service: When therefore (all circumstances considered) we find this place, time, and order, most convenient, we observe it as commanded of God. The like cannot be said of our Ceremonies: except first it be shown, that God hath commanded human significant Ceremonies in general: and after it be made apparent, that our significant Ceremonies are more convenient for us, then others.

14. The Def. having given a reason, why it is safer to invent new Ceremonies, then to use those old ones of the Jews: because they might ingender an opinion of necessity: and so might bring in all the Levitical law: was answered by the Repl. 1. that though more danger may be in some respect, on the one side, yet more may be absolutely on the other. To this (though it be evident) the Rej. answereth *with a bare denial.* 2. The Repl. observed, that the inventing of new human Ceremonies have engendered an opinion of necessity in them: and

have brought in all the Popish law of Rites: so that the comparison, even in these respects, may be *questioned.*

The Rej. here first observeth, that it was formerly alleged out of Calv. Ep. 259. that *the original of all human Ceremonies was, that men would needs forge new worships of God.* In which words, he findeth more then any other man can: *opinion of necessity:* and upon that accuseth the Repl. of I know not what *varying uncertainty,* without any reason at all. Afterward, he observeth, that *Jewish Ceremonies have more color of necessity, because of their first Divine institution.*

Now let that be so: yet if preaching, or the Churches sentence declared in a Convocation, be sufficient to remove from Ceremonies all false opinion (as the Def. and Rej. would persuade us) that maketh no such difference, but that the comparison may still be *questioned.*

SECT. 7. Concerning Images, &c.

1. A Third reason brought against significant Ceremonies, was, that they open a gap to *Images, &c.* where the Reader must remember, or consider, that the meaning is: *Images* instituted for signification of moral duties, may as well be set up in Churches, as *Cross and Surplice.* The Def. his answer was (to pass over superfluity of words) that *Images are not to be accounted Popish, or unlawful, but only in regard of superstitious adoration.* Wherunto it was replied, that then Cassanders Images (*not for adoration, but for information & incitement)* are not Popish: which the Rej. doeth not only grante, but also proveth it, by the consent of Calvin himself, Instit. lib. 1. capit. 11. sect. 12. where he saith, that *Historical Images, or Pictures, may have some use, in teaching, and putting, in remembrance.*

Now for this, let it be considered, that Calvin in that section, speaketh only of ordinary pictures, for teaching and putting in remembrance of that which they repraesent of themselves, without any Ecclesiastical institution, as certain words written do signify a certain meaning, without any special institution. Suche (it may be) would be the picture of Ananias in *a white Surplice,* signifying with other pictures agreeable to the story, that Paul esteemed and called him *a whited wall, Act.* 23.3. But in the very next section, which is the thirteenth, Calvin, disputing against setting up of any Images in Churches, doeth sufficiently declare, that he allowed of no Ceremonial religious use of Images, such as is of our Cross, and Surplice.

2. The Replier alleged against this defense of Ceremonial religiouse use of Images, especially in Churches, the common consent of our Divines. Against this, the Rej. first opposeth *Luther and the Lutherans:* and then asketh if they be none of *our Divines?* To which I answer, that they are in most main points our Divines: but about this buisinesse they are no more *our,* then about *Vbiquitie, Consubstantiation,* &c. for which they disclaim us, even the whole Church of England, as no part of the Catholic Church, but *Sectaries, Sacramentarians, &c.* Secondly, the history of *Luther* about Images is well known: how in opposition to *Carolastadius,* who brake down Images without his consent, he would have them to be tolerated, only for a time, until men were more fully instructed. But that he allowed them for good Ceremonies of religion, that cannot be shown. M^{r}. Fox, in the story of Luther, hath this: *Luther misliked the rashness of*

Caro•astadius, in stirring up the people, to throw down Images, without authority, and before the people were taught, that Images serve to no purpose. Not that he would maintain Images (as he said) to stand, or to be suffered: but that this ought to be done by the Magistrate &c. This was Luther enforced unto, by the slanderers, that accused Protestants of sedition and tumultes, &c. This is no argument, for the Magistrate to let Images stand; who may and should remove them, and will not. The cause why Luther did so stand with the standing of Images, was time, and not his own judgment. He wished them away. Nay (as Zwingli relateth) he turned them, some with their feet upward, and some with their faces toward the wall, & their backs to the people, for to make them not religious, but *ridiculous.* Thirdly, the *Lutherans* make this one of their controversies, against *Calvin, Beza,* &c. whether Images may be tolerated in Churches, or in religious use. Fourthly, *Polanus* (who was borne among the Lutherans in Silesia) in Ezech. cap. 11. testifieth, that *the Lutheran Images, are worshipped of most Lutherans, &c. and therefore are Idols to be avoided.* And will the Rej. then defend the Lutheran use of Images?

3. In the next place, the Rej. asketh, in mumminge fashion, *if Vrsinus, Junius, & M^r^. Perkins be not of our Divines? or if they do not acknowledge an historical use of Images lawful?* To which *I* answer, that they are in our *consenting Divines.*

For Vrsine, his words are plain (parte 2. pag. 45. *they must needs have large consciences,who blush not to reckon a thing of the worst example, and from heathenish rite, and custom brought into the Church, not without the great disgrace and hurt thereof, among indifferent things.* Where it must be observed, that he disputed against *Flaccius Illiricus,* about Images, even in the Lutheran use, which our Def. and Rej. maintain. *Junius* also is *ours.* His words are these (adv. Bell. de Imagin. lib. 2. cap. 12. v. 30. *It is God's cause and ours (as is plain out of the word, that neither his Image nor Christ's, nor any of the Saints for a religious end, be set up in any place (specially that is appointed for God's worship) or at any time without his order. Verily those Images are to be reckoned not only among things Superfluous,but Scathie and Forbidden things.* M^r^. Perkins (being in every man's hands) may be easily consulted with, upon the second Commandment, and in his treatise of Idolatry.

4. *Beza,* with his fellow Ministers of Geneva, are next brought in, who *allowed many pictures, to be set forth in the Frenche Bible.* Beza his judgment (even of Lutheran Images) is plain in his answer to *Westphalus,* a Lutheran, capit. 36. *The placing of Images in Churches we think a* 1000. *times flatly forbidden by the word of God.* Whosoever would see Beza's resolute judgment, about the Lutheran use of Images, which the Def. approveth of, let him look upon his *Antithesis ad th•s. 4. Witenbergentium, in Colloquio Mompelgardensi: & ad Colloquium Mompelgardense, parte* 2. And he shall find enough to satisfy him, not only about Beza's judgment, but (if he be a good Protestant) concerning the cause, or question it self. For no answer of moment could ever be brought forth, by any either rigid, or gentle Lutheran, from that time, unto this day.

As for those pictures in the Frenche Bible, they are not significant Ceremonies of religious use by special institution; but such signs as Characters or letters, concerning which, answer is given, in the first section of this Chapter, out of Alexander Hales: *They signify holy things not as they are holy, but as they are things.*

The Rej. therefore fore-seeing what would be answered, goeth about to praevent it, by saying, that *the Def. condemneth all religious use of Images, properly so called,* 1. *e. whose determination must be to Godward, as Polanus in* 2. *Praecep. expresseth the meaning.* Which expression I cannot find in Polanus, but this to our purpose: *Images are not to be allowed in Churches for laymens books.*

Neither can the Def. or Rej. deny all religious use of Images, properly so called; except they deny significant Images, appointed for *commonefaction and institution of men in religious duties,* to be a religious use. Which if they could have done, they needed not have admitted Images into the same rank with their income significant Cerimonies, *accidental parts of religious worship.* By this also is answered that which he addeth of *simple historical* use of Images, as separated from *all religious use.*

5. Of having Images for religious use, the *negative* is defended by Calvin, and the *affirmative* by Bellarmine, de Imag. lib. 2. cap. 9. in which question, it was observed by the Replier, that the Def. taketh Bell. his part.

The Rejoinder here first maketh a kind of doubt, whether Calvin did not therein contradict himself! But not trusting to that, he addeth, that *the question was, whether Images may be well (recte) placed in Churches? because things lawful in them selves, are not lawful in all times & places to be used.* Now the mere looking upon that Chapter of Bell. will presently manifest, that Calvin, calling Images in Temples, *Idolatrous signs set up wherewith the Churches are defiled,* never meant so to minse the matter, as to make them lawful, but not expedient. And in deed, if Images may be used for commonefaction, and institution, as Ecclesiastical significant Ceremonies, there can be no reason given, why they should be shut out of the Church, where Ecclesiastical significant Ceremonies have their chiefest use.

This is certain, that the Def. expressly denieth the bringing in of Images into Churches, for some such uses as Bellarmine speaketh of, cap. 10. *For instruction, and erudition, for stirring up unto ímitation, and for praeserving of the memory of Christ, and Saints,* he denieth (*I* say) this to be any part of *Popis•* use or abuse about Images, when he saith, that *Only in regard of superstitious adoration, the use of Images is to be called Popish.*

6. It was added by the Repl. that the Def. his assertion is directly against the *Homilie against the peril of Idolatry,* unto which we are bound to subscribe. *If this be true* (saith the Rejoinder) *the Bishop deserveth to be suspended:* the Replier, if it be untrue. Now *I* do not desire that he alone, (separated from the rest either partaker of the same or guilty of equal faults,) should be supended: but *I* dare adventure my suspension, against his, that neither he nor the Rej. can clear his assertion, from direct contradiction unto that Homilie. I will take no other words for proof of that which the Repl. saith, then that found in a book written against *Mr. Richard Montague,* about the like sentence, called *A dangerous Plot, &c.* pag. 94. and 95. where these words are quoted out of that Homilie: *The words Idol and Image, be words of divers tongues, and soundes: yet used in the Scripture indifferently, for one thing always. To bring Images into the Churches, is a foul abuse, and great enormitie. They be forbidden, and unlawful. They are not things indifferent, nor tolerable.* If the Def. will say, that his assertion is not contrary to these words,

then I am contented, that his suspension should be deferred longer then *M^r^. Mountagues* promotion was, after he had written this, and such like scandalous doctrines, tending directly to the overthrow of our religion. And this reason may be alleged for him: that M^r^. Montague in some points went so far beyond D. Morton, that he reckoneth him among the *Puritan Bishops.*

7. The Repl. noted also, that the Def. his assertion confirmeth Bellarmine's foul words, who saith, that the Apology of the Church of England lieth, in affirminge the Council of Franckford to have decreed the abolishing of Images: *de Council. lib. 2. cap.* 8. because the only answer is that which Junius (in his notes upon that chapter) giveth: *He that forbiddeth Images to be worshiped, doeth forbid having of Images worshipable, especially in Churches: which answer this Def. doeth flatly deny.* The Rej. answereth, that the meaning of *B. Jewel,* in that place of the Apology, was, *not that the Council did simply take away Images, but contrary to the Council of Nice, which required the adoration of them.* But 1. If these words do not show *Jewel's* meaning, yet certainly they declare *Junius* his mind and judgment, plainly. How then dare the Rej. avouche *Junius* to have allowed *Images worshipable? 2. Jewel* his words are: *Charles the Great had a Council at Franckford, contrary to the* 2. *Nicen Council, concerning the taking away of Images*: where the *taking away* is not limited by *contrariety* to the Nicen Council, but manifestly explaineth the sentence wherein that contrariety did mainly consist. 3. Learned *Jewel* knew, how to write plainly, so that his words and meaning may be understood. Now what his judgment was of Images for religious use, (adoration set a part) apeareth evidently, as in his 14. Article, so especially in that notable and Prophetical sentence of his, concerning the *Image of the Cross* of Christ, as it was in some place or places of England: *Si illa mala Crux stat, nos cadimus. If that evil Cross stand▪ we* (or our religion) *must fall.*

This is related by *D. Humphrie,* in the history of B. Jewel's life and death, a little before the ende. And in very deed, except those which write against the Papists, do refute all Images instituted for religious signification, they do not make any difference bewixt us, and a great part of Popish Doctors. For (as Bilson, against the Jesuits Apology, pag. 572. well observeth) *this is the doubt, betwixt us and the Papists, whether we should not content ourselves, with such means as God hath devised for us, and commended unto us, thereby daily to renew the memory of our Redemption; or else invent others of our own heads*? Nay if we admit of significant Images, as religious Ceremonies, I would fain know how we in England can condemn, those that wor•hip before them, or them *commemoratively,* or *recordatively,* as *Petrus de Crabrera* (in 3. q. 25. a *3.* disp. 2. n. 35.) speaketh, and *Vasquez* defendeth to be the common tenet of the Romish Doctors. For that is nothing else, but at the beholding of a *Crucifix,* or such like Image, and calling to mind Christ, and our duty to him, upon the same to worship him which (upon the supposition of their religious signification lawful) can hardly be condemned by those which hold kneeling at the Communion good.

Concerning Oil, Lighte, Spitle, Creame and H. Water.

8. In the Abridgement, unto *Images* were joined *Oil, Lights, Spitle, Cream, and Holy Water.* But it pleased the Def. to pass over *Lights, and Cream,* untouched. And concerning *Oil and Spitle,* by the Rejoinder his own correction of the Repliers collection, his answer is: *that they, having*

their birth and being from an Apish imitation of a miraculous employment of them, are therfo•e to be kept out of doors, though some significant Ceremonies be let in. Now this is no answer (as the Replier observed) except the miraculous using of anything doeth forbid, that it should at any time after be used for signification. Which the Rej. would neither affirm, nor deny; but only calleth it *a flout.* But it is such a flout, as being granted, it ca•hiereth the Cross, as being above all other Ceremonies for fame of miracles wrought by it, and the Surplice also, as being, in part, an Apish imitation of the Angels miraculous apparitions *in white.* But the truth is: our Prelates do place it in the *Churches power,* to retain, as Ceremonies of Baptism, *Chrism, Salt, Candles, Exorcismes, Ephata,* and the *Consecration* of the *Water,* so well as the *Cross.* These are the very words of Lancelot Andrues, the late famous B. of Winchester, in his answer to the 18. Chapter of Cardinal Perrons Reply, pag. 12. or sect. 17. For Holy Water, his more distinct answer was, that *their* (i. *e. Papists) sprinkling of water upon the People, for remembrance of their Baptism, if it were applied only for to make them often mindful, and careful to keep their vow of Christianity, made once to God in Baptism, it might be called a moral Ceremony and Christian. But as it is used in Romish Church, as operative, to the purging of venialb sins, and driving away of Devills, it is Popish and execrable.* I am constrained to repeat the Def. his words, that they may discover the vanity of the Rej. his exceptions against the reply to them opposed: which was, that Calvin Inst. lib. 4. cap. 10. s. 20. And Junius in Bellarmine de Cultu Sanctorum, libr. 3. cap. 7. n. 8. were of another mind: &c.

The Rejoinder 1. blameth the Replier for making show, *as if the Def. were fairly inclined to let in the use of Holy Water:* But without any cause, except he will deny the Def. to be fairly inclined, to let in the use of *a moral Christian Ceremony,* as the Defender calleth it. 2. He observeth, that the Def. named not *H. Water, but sprincking of Water upon the People.* Now the Rej. saith expressly thus: *We come to that which they* (the Papists) *call H. Water their* (i.e. *the Papists) sprinkling of Water upon the People, &c.* confounding plainly these two terms. 3. He noteth, that the Defender did not say it *may* be, but it *might* be called Christian: that is (by the Rejoinder his interpretation) *if superstition had not stained it.* Now I cannot see any difference betwixt that which the Replier saith, *it may be* accounted Christian, *were it not* for this or that; and this of the Rejoynders: *It might be* so accounted, *if it were not* for this or that. But if *a stain of superstition,* doeth hinder, that a human Ceremony cannot be after called Christian, though that superstition be taken from it, by doctrine & profession, what will become of our Ceremonies, which the Rejoinder doeth so labor to maintain as Christian, that he hath scarce one thread left about him dry, or free from his sweating? 4. He denieth the Defender to have said, that *were it not for the operative power which is ascribed unto it, it might be accounted Christian.*

Wherein whosoever will but look upon the Defender his own words, even now quoted, must needs wonder, what subtle difference the Rejoinder can conceyve betwixt his formal words *as* only *making mindful, it is Christian, but not as operative:* and that sense which he denieth. 5. Because both the Defender and Rejoinder do make so much of *operative virtue* ascribed by the Popish Doctors unto Holy Water, *for cleansing from venial sins,* as that therein they place all the Popery and fault of it: let them know, that diverse of the best learned among them do flatly deny it. As Estius in 4. pag. 14. *Some speak improbably, that Holy Water Con•erreth remission*

of venial sin, only by the deed done. Vasquez in 3. disp. 128. cap. 5. ar. 4. *Sacramentals do not work remission of venial sin, nor were instituted for any such end, but to stir up the mind to abandon them.* Now as for *necessity,* wherewith the Rejoinder would put off Calvin: Bellarmine himself (de Pontif. l. 4. c. 18.) answereth: *It is an admonition or holy institution only without any obligation to a fault if it be omitted.They sin not who (without contempt) do not Sprinkle themselves with Holy Water, when they enter the Church.* Junius his words are so full and plain, that they admit no answer: *no human ordination can make it good.* 6. The Rep. conclusion: that such sprinkling of water as the Def. alloweth, may perhaps be called *I•wish*: but not *Christian,* without taking Christ's name in vain; cannot be eluded by the Rejoinder his *comparatively Christian,* no more then some uncleanness may be called *Christian, in comparison* of filthiness contrary to nature.

9. In the following passages, concerning abuse o• imposing human Ceremonies, and P. Martyrs, judgment, nothing is worth the answering, which hath not been formerly cleared. Only about that which the Def. affirmeth, concerning the *shutting up of the gap,* which was said to be opened by this doctrine of human significant Ceremonies, in God's worship, something must be answered unto the Rejoinder his fierce accusations. 1. The Rejoinder asketh, *If anymore significant Ceremonies have been brought-in this threescore years*? To which I answer, first that there have been of late more bringing in of Altars, with bowing unto thē, then was before: and at *Durrham,* the third Seat of our Def. more superstitious observations are now said to be urged, then in threescore years before. Secondly, it is well known, that in threescore years, there have scarce any general significant Ceremonies been newly brought into the Church of Rome: yet *Chamier* (tom. 2. pag. 1299.) answereth to the like evasion: *We are to regard not only what is brought in, but what may be brought in. For while such authority is challenged, the •oke ìs not certain, but wavering.* 2. Because the Replier said, that the gap is every day made wider and wider by such defences as this is, which allow of Images themselves, for some religious use; because by this means any Crucifix may come in, that is not greater then the Church door: the Rejoinder accuseth him *of a steeled conscience, if he doeth not bleed for such an injurious jest of falsehood,* tending *to bring them into suspicion, and hatred*: so that in his charity, we can no longer *be accounted sincere men.* And I pray you why? Forsooth the Def. doeth not *allow all Images, and in Churches too, and for religious use.* Now (if his heat be over) let him consider the Def. his words, cited, allowed, and maintained by himself, pag. 291. *the use of Images, only in regard of superstitious adoration, is to be called Popish, and not true.* What distinction is here betwixt Images? though he was not by the Replier accused, as favoring *all* Images, but only a Crucifix. And let him tell us, if he doeth (or can by his grounds) disallow of all Crucifixes? or if there be no *use* of such Images, in Churches, but only for *superstitious adoration?* or if there be no religious use of a significant Image beside adoration? The case is so plain, that every man may see the Rejoinder in this place, breaking out into an intemperat passion, for want of a reasonable answer to that which he was ashamed to confess.

3. The Rejoinder confessing that our Prelates can when they please, open the gap, to many other Ceremonies like to these which now they urge upon us, addeth notwithstanding, that the Replier *his spirit in saying so, transported him, to involve his Majesty, and the State, by an uncharitable surmize. And that this gap shall never be opened, unless our janglings, and our sins bring God's displeasure upon our land.* Now alas, what involving is this of Civil powers, to say,

that the Prelates, by their permission, may bring in threescore Ceremonies, as well as three. And what human religious Ceremonies can be brought into England, without our sins desert? As for his intermixing of our *janglings,* as a possible cause, it is not worth any jangling.

Concerning the second Commandment.

10. One Argument is yet to be handled, either omitted, or (as the Rejoinder saith) *put off unto another place,* by the Defendant. The Argument standeth thus: The second Commandment forbiddeth to make unto ourselves, the *likeness* of any thing whatsoever, for religious use: as Bucer, Jewel, Fulke, Andrew's and Bilson do interpret it. Therefore to make, appoint, or use significant Ceremonies, of man's devizing, is unlawful.

The Rejoinder answereth, in general, that *Religious use, by these fore-named Authors, is taken.* 1. *For worship to the Image*: 2. *Worship to God, by the Image: and not simply, that which may any ways confer to the furtherance of Religion.* Wherein, he saith nothing but truth, and yet no truth at all to the purpose: except he understandeth in the *that* which he affirmeth, *only,* 1. e. that they meant no more, but *worshiping to, and by*: and in that he denieth, by *simply,* no difference, betwixt any of those things that help forth or further Religion: as if civil circumstances, and instituted religious Ceremonies, were all one. And if this be his meaning, it requireth more then his simple testimony, to confirm it.

11. For the backing of this Argument, it was first observed by the Replier, that the word *likeness,* used in the second Commandment, is general, and comprehendeth under it, all *religious similitudes:* because they are *homogeneall* to *Images,* there expressly forbidden. To this the Rejoinder answereth nothing: but only saith, that *our Ceremonies are not religious similitudes in such a sense as the Commandment intendeth, and Divines understand. And that the Replier speaketh ignorantly: because the Commandment doeth as expressly forbid such similitudes, as any graven Images.*

Now the first of these sayings, we cannot understand, until the Rejoinder explaineth himself, what *that sense* is, in which the Commandment intendeth to forbid *all religious similitudes?* As for the second, to leave the Repliers *ignorance* unto the readers judgemēt, more in it is granted, then was demanded: viz: that all religious similitudes are *expressly* forbidden in the second Commandment.

12. It was secondly added by the Replier, that significant Ceremonies are external acts of religious worship, even as they are used to further devotion▪ Suarez, in 3. q. 65. ar. 4. Bell. de Eff. Sacr. lib. 2. cap. 29, and 31. and therefore being invented by man, of the same nature with Images, by which, and at which, God is worshiped. The Rejoinder here (for want of a better answer) flieth to his old Sanctuary, of *meritorious, necessary, and immediate worship grossly held by Papists of their Ceremonies, whether th•y be significant, or not significant.* But he hath in the former part of this writing, been so beaten out of this *burrow,* that we need not again spend time in digging about it. Let any man look upon the places quoted, and he shall find, that (*merit necessity, and immediatnesse* set a part) significant Ceremonies are external acts of religious worship: which was all that this argument required. And I dare leave it

(though not to the Rejoinder yet) to *D. Burgesses* judgment, *if merit, necessity,* be things either chiefly, or at all, forbidden in the second Commandment, more then in any other? Certainly, *meritorious* conceits are generally forbidden: but in no one Commandment specially: and *necessary* binding of Conscience by man, belongeth to the first. The Replier looking for an answer something like this, of *essential and accidental worship,* for praeventing of it, said that such a distinction would help no more here, then that of the Papists, betwixt 〈 in non-Latin alphabet 〉 , and 〈 in non-Latin alphabet 〉 .

For this the Rejoinder accuseth him of an *uncharitable heart,* and an *unlearned* head. But I see no cause: as hath been fully shown in the confutation of that distinction, both in the first part of this writing, and also in the second Argument, or Chapter, of this part. Yet because the Rejoinder is so impatient, of hearing his distinction of *essential and accidental* worship, compared with the Papists vain distinctions: let any man consider a little the Popish distinctions, which *Rivet* hath well noted and expressed in his *Cases,* on the second Commandment: Worship religious is *either of it self, or by accident proper or improper of it self, or some other thing, for itself, or in regard of another. Primarie or secondary, proper or Analogical. Absolute or respective, simple or according to some respect. Direct, or reductive, perfect or imperfect.* And compare with them the Rej. his distinctions of *Ceremonies, and worship,* in the first part examined. I doubt not, but he will say, they come nearer together, in the very terms, then one would have expected.

13. The Replier in the next place, argued from the affirmative part of the second Commandment, unto the negative, thus: This Commandementinjoigneth obedience to all the worship appointed by God, all which was significative, Heb. 8.5. and 10.1. therefore it forbiddeth any significative Ceremonies to be brought in to the worship of God, devised by man: &c. The Rejoinder here 1. answereth out of M^{r}. Cartwright, that *the Affirmative part injoineth us, to use such as himself doeth approve in his word.* Now though in that edition of M^{r}. Cartw. his Catechism printed an. 1611. the affirmative part is thus expressed: *Do that which I command thee, and do no more*; Yet that which he quoteth, out of another edition, is enough to cashier all human significant Ceremonies. For what can be more plainly spoken against them, then that *only such outward means must be used in God's worship as himself hath a•lowed*▪ But (saith the Rejoinder) M^{r}. Cartw. reckoneth *the reverend gestures of the body, among those outward means*▪ What then? *Then bodily gestures in religious actions are either determined by God, or may be lawfully appointed for signification, by man.* A strange consequence: as if, when God allowed for an offering either *a pair of Pigeons, or two Turtle doves,* without particular determination, the Priests might have appointed for signification, that only *two Turtle doves* should be offered!

His second answer is, that *all worship of God among the Jews, was not significant in his sense of significant.* What *his sense* is, I know not: but the sense and words of the Replier his argument, was of worship *appointed,* or instituted, beyond that which is naturaall, or necessary, without any institution, except the law written in every man's heart, be an *institution*; which he seemeth not to have conceived.

14 The last consideration by the Replier propounded was, that significant Ceremonies, which are by institution, must needs belong unto the second Commandment; as he that maketh an accurate distinction of the Commandments, will presently see: but to man the second Commandment is (in regard of making) wholly negative. Ergo. The Rej. answereth first, that significant Ceremonies may belong rather to the third Commandment, as *D. Ames* referreth them; or *accidentally* to the fourth. Now as for *accidental* belonging to this or that Commandment, it is not in question. To the third Commandment they cannot be directly referred, according to that distinction of the Commandments, which the Rej. himself produceth, in the next words as *accurate.* As for D. Ames, let any man look upon his *Medulla, lib.* 2. *cap. 13. th.* 34.35.36. and he shall see how the Rej. mistook him.

His second answer consisteth in distinguishing the Commandments of the first Table: Wherein (to let other things pass) he maketh *the second to provide, that from God* we take the prescription of all that, by use of which we may really worship him, and esteem him to be truly and properly honored of us: and the Third to provide, that in all acts of his worship, we carry our selves *sincerely and reverently,* from this he concludeth, that *the right use of Ceremonies, belong rather to the third Commandment, then to the second, as touching their end.* Of this I know not well what to make: 1. The argument was of significant Ceremonies, in regard of their *institution and making,* the Rej. answereth, *touching their end.* 2. Touching their *end, I* cannot understand (nor I think any man else) how the proper end of the Cross in Baptism, should be *sincerity and reverence*; except *mixture* of human inventions with God's ordinances be *sincerity*; and presumption of doing so, be *reverence.* 3. If the second Commandment doeth provide that we take from God the praescription of all *real* worship; then also of significant Ceremonies, except they be *fantastical* worship: and yet even *figmenta cerebri, cordisve humani,* the very *phantasies,* or *images* of the mind, not prescribed by God, are (by the most interpreters) held as well forbidden, as outward real images. If the same Commandment do•th bind us to God's prescription, in *all true* worship; then human significant Ceremonies, being not prescribed by God, are *fa•se* worship. If also in *proper* true worship; then they are only *metaphorical* worship, like unto true worship, or at least *tropical*; which hath been sufficiently confuted in the first part, and in the second Chapter of this.

The third answer given by the Rej. is, that in the second Commandemēt, nothing is forbidden, as touching *making,* but the *instituting,* or fancying of our own mere *devises,* as an immediate means of *worshipping God thereby.* The force lieth in those two terms, *mere* devises, and *immediate* means of worship. Now for the distinction betwixt *immediate* and mediate worship, it hath been sufficiently canvized in the first part. The other evasion, of *mere human devises,* is the common refuge of Jesuits, when they are pressed with this argument. So Bellarmine (*de effectu Sacram. lib.* 2. *cap.* 32.) to Calvin, alleging that all human will-worship is condemned in Scripture, answereth: *That is called human and will-worship which is merely human. &c. but what the Church teacheth is of another nature.* Beside, lay these two terms together, and then this is *Pes computi:* man's devises may be even immediate means of worship, if they be not *merely* man's.

15 In vie of those grounds, laid by the Repl. against human significant Ceremonies, out of the second Commandment, the Rej. by way of *Reconvention* faineth two grounds to the contrary: the first whereof is taken from *supposed true worship, & means necessarily inducing thereto,* as *only* forbidden in the second Commandment: and the second, from our placing the worship of God, in *forbearing* these Ceremonies, which he hath not commanded us to fo•bear. Now to both these earthy dead grounds (or *Capita mortua)* answer hath been given in the first part; partly in the chapter of *Superstition,* and partly in that of *Difference* betwixt our and Popish Ceremonies. So that nothing need here be added. Yet in few words, 1. He forgetteth himself much, in distinguishing significant Ceremonies (which he confesseth to be some kind of worship) from *true* worship; except he will confess them to be *false* worship. 2. He considered not what he writ, when he speaketh of *means necessarily inducing to true worship.* For no Papist ever conceyted, that their Ceremonies, were either necessary to true worship, as if no true worship could be without them: or necessarily inferring true worship, as if he that used them, howsoever he did it, must needs perform true worship: and yet one of these senses must needs be the meaning of that phrase, if it hath any meaning at all. 3. He taketh the whole question for won, or granted, when he speaketh of our *forbearance of that, which God hath not commanded us to forbear*: and thereupon concludeth thus: God hath not commanded us to forbear human •ignificant Ceremonies. Ergo.

SECT. 7. Concerning the Oath-gesture of Abraham's Servant.

1. IN this section, the Def. beginneth a confutation of the fore-proved Proposition: *All human Ceremonies, being appropriated to God's service, if they be ordained to teache any spiritual duty, by their mystical signification, are unlawful.* His Scripture confutation (for want of rule or precept) is only by Examples.

Now to omit words of no weight, his first example is Abraham's directing his servant, to put his hand under his thigh, when he did swear. Gen. 24.2. Against this, the Replier first excepted, that in probability, Abraham was not the appointer of this Ceremony. The Rej. answereth, that *this is not material to the point, what man appointed it, so that it was not of Divine appointment.* So that their first proof of Ceremony appointed by man, is from an example appointed they know not by whom: only begging of us to grant, that it was not appointed by God, which they ought to have proved. Yet the Replier for citing *Calvin and Junius,* as leaving it most probable, that is, was an ancient custom before Abraham (which any man looking upon their interpretations, may see to be true) is called by the Rej. *a false man in all his allegations.* But let that go.

2. Because the Def. for magnifying of this example, said, that *there is not a more Divine service* of God, then the taking of an oath; the Replier denied this: affirming the *proper, and principal* ende of swearing is (not to worship God, but) to confirm a truth. To this the Rejoinder answereth 1. that *so the proper ende of Preaching, Sacraments, Petitioning, is edification of men, confirmation of faith, and obtaining of mercies.* Where if he had repeated the Repliers other term, proper and *principal* ende, his exception had been at an ende: because the principal ende of these means, is to honor God. Beside those very ends which he mentioneth, *edification, confirmation of faith, and obtaining of mercy,* are illfavoredly distinguished from *God's*

worship, as no more appertayning to it, then the fidelity which a Vassall, or Copi-houlder, doeth by oath confirm ordinarily unto his Lord. The Rejoinder his second answer is, *the Replier before placed worship in the nature of the action it self▪ and yet now placeth it in the ende of the action.* As if the *nature* of an action, may not be gathered from the proper or natural *ende* of it! Nay the Replier before declared, that the ende of an instituted means, is part of the nature thereof, and hath a place in the definition of it.

D. Jackson (in his *Original of unbelief,* pag. 327. and 328.) by the difference given of the Replier, doeth well answer the Popish Proctors for Images, who allege as like, the Ceremony used in an oath: *Particular oaths, given only for satisfaction of men, are not such proper acts of God's service, as supplications, thanksgivings, and solemn vows are. The honor of God would be no whit l•sse, if the use or necessity of oaths among men, were n••e. In supplications, and thansgivings, it is far otherwise, the more often & solemnly we praise God, or pray unto him, the more we honor him; because these are direct and immediate• acts of his service, &c.*

3. Because the Def. proved nothing to the purpose, about this Gesture, he was required to prove it significative of some spiritual duty: For it was in probability only a common sign of subjection, as well out of an oath, as in it, without any respect unto Christ. The Rejoinder instead of a proof, saith, that some *Ancient and Later Writers do so conceit.* And if the Def. and he also do conceit it so, we do not strive with them, about that: but men's *conceits* are no great proofs. He addeth 2. that if it were a sign of subjection yet *might it be* significant of a spiritual duty. But *may* be, and *might* be, is no proof.

He subjoigneth 3. that it was a common sign used in solemnity of *that kind,* as well out of an oath, as in it; this (saith he) *is barely and boldly affirmed, & implieth a contradiction, as importing other solemnities with•ut an oath, of the same kind with thi•, wherein was an oath.* Now for *bareness,* or *boldness,* of a probable conjecture, by way of answer, it should not be objected by him that bringeth mere *conceits and might bees,* for proving Arguments. And as for contradiction, if he had repeated the word *subjection,* then he might have discerned signs of that kind, as well without, as with an oath. By the noting of this also he may see how the Replier herein agreed with *Calvin.* For no Gesture of subjection to a superior man, is wont to be proper unto subjection signified in time of swearing.

Neither is the Repliers observation (that as imposition of hands, in those parts, did always signify some superiority: so this underposi•ion of hands was, by proportion, fit to signify inferiority, or subjection) this I say was not a mere *fiction,* as the Rejoinder would have it. For, beside that the meaning was, of the usual imposing of hands in blessing, where *the lesser is blessed of the greater,* as Scripture teacheth: the Rejoinder hath brought but two examples, to infringe the generality of it Act. 13.2. Lev. 1.4. and in both of these it holdeth. For they that laid hands on *Paul and Silas,* did it not only in the name of the whole society, which in such cases hath some dispensative superiority over particular members; but also by Commission from God, which gave them in th•t buisinesse superiority. And he that brought a beast to be sacrifized, Lev. 1. had certainly power over it. If the Rejoinder could have shown us, where, and when, a servant imposed his hand upon his Masters head, or a son upon his

fathers, that had been to the purpose. We on the contrary say with *Tostatus* on Gen. 47. that the putting under of the hand, was never used, but by an *inferior, to his superior.*

4. Yet the Rej. hath more to say: namely, that *the sign of a servants duty to which he is bound by oath, is a mystical sign of some spiritual duty: because all the law is spiritual; and obedience to masters, for conscience sake, is a service of God.* Whereto I answer, that I never heard the *Hang-man's* office, which is servile, called a *spiritual* duty; no though he be bound to it by oath. 2. The oath maketh the thing sworn to, no more spiritual, then a carnal obligation unto it (which may concur with the obligation of an oath) maketh it carnal. 3. The *Law* is all spiritual, in the manner; but yet all the works required by it are not spiritual, nor so esteemed. The Apostle (1. Cor. 6.) distinguisheth 〈in non-Latin alphabet〉 *things pertaining to this life,* from spiritual things. All Divines usually distinguish the common *moral* duties practiced by light of nature, from such as are *spiritual.* 4. Obedience to masters for conscience sake, is a *service,* or obedience to God, as it cometh from conscience toward God: but every sign of subjection, is not a sign of it as it cometh from conscience toward God.

5. In the last place, the Replier, supposing all true that hitherto the Def. and Rej. have striven for, yet denieth that anything could be concluded from thence, for our *Convocation-power* in appointing such Ceremonies: because such Prophets as Abraham might do more then our Convocation.

The Rej. here, would have us *show* that this was done *by Prophetical inspiration*: and because this is not done, he calleth this answer *a boulting hole, fit for a distressed and willful disputer, whose cause cannot be defended and yet his stomach will not yield.* But if he had well considered, that it belongeth not properly to the answer, but to the Opponent, to produce reasons; and how unreasonable it is, for to require a reason proving a thing to be done, of him that judgeth it false, and only for disputation sake granteth his adversary to suppose and take it as true, he would never have abused so many words by misplacing of them. All these things considered, I doubt not (as the Replier said) but Abraham's servant, if he were here present, and need required, would swear, that his example maketh nothing for our Ceremonies.

SECT. 10. Concerning Suarez the Jesuit, his stating of the Controversy, betwixt Protestants, and Papists.

1. IN this section an objection of ours is brought in, without rank or file, in the middle of Examples, *forgotten* (as the Rej. saith) *in the proper place.* But nothing of moment is answered thereto, either by the Def. or Rej. which is not sufficiently cleared in the first part of this Writing, *Chapter the sixth*; except the state which Suarez maketh of the question betwixt us and Papists. This therefore (as being very observable) remaineth here to be declared.

2. The place quoted is in 3. tom. 3. Disp. 15. Sect. 2. The words (as the Replier hath them) are these: *The first error is, that only those signs which are written, ought to be retained and used in the Church. The second, that no outward worship of God is lawful, but only that which is appointed by God. The third, that the Church hath not power of commanding, and ordaining those things, (he*

meaneth mystical Ceremonies) which are necessary for convenient celebration of the Sacraments. Of which three points, there is none, wherein Suarez and the Def. do not jumpe. To this the Rej. first answereth, that Suarez doeth not propounded these three points, as three errors of the Protestants: because he mentioneth not Protestants, but Heretics, which reason is not worth the answering: because he mentioneth *Heretics of this time,* which phrase is oftener in the Jesuits writings, understood of Protestants, then of any other, as all know that have looked upon them. By the •ame reason, one may argue, that he understood no special Sect, or persons: b•cause he mentioneth not any by name. But it shall appear, that his meaning could be of no other then Protestants.

3. He addeth in the second place the words going before those quoted, he spake of Suenkf•l•ians. And this is true: but nothing to the purpose. For he leaving them as desperate phantasticks, passeth on to *others,* that is, Protestants, as by and by shall appear.

4. In the next place (saith the Rej.) *Suarez speaketh of such as allow some external worship of God, but refuse all Ecclesiastical Ceremonies in his worship, as the inventions of men; and hold nothing to be lawful in God's service, but what is commanded in holy Scriptures; which is the ground of those three errors mentioned by the Replier.* This may be called truth: but it is not all the truth, which belongeth to our present purpose. For Suarez his words are these: *Others reprove Ecclesiastical Ceremonies as human inventions without authority or precept in Scripture:For they think it unlawful to worship God with any other worship then is in Scripture enjoined. In which ground three •rrours are contained.* Here may a great difference be observed betwixt the Rej. his translation, and Suarez his words; especially in that for those words: *Th•y think it unlawful to worship God with any other worship then is in Scripture prescribed,* the Rej. giveth these: *they hold nothing to be lawful in God's service, but what is commanded in Scripture.* For many things are lawful in God's service, which are not worship: as civil circumstances, &c.

5. After those three errors, the Rej. abserveth Suarez to speak of *some that dissalow not Ceremonies in general, but impugn the Ceremonies of the Church of Rome, as vain and superstitious.* These no doubt (addeth the Rej) *are the Protestants: to whom he imputeth there no other error, but their opposition against Romish Ceremonies, as vain and superstitious, as the Defender doeth.* Concerning this, 1. This therefore was not mentioned by the Replier, because Suarez himself testify•h, that it is concluded in the former: *Which error cannot be founded, but upon one of the three above reject•d errors.* 2. Suarez also addeth that these men of whom he in these words speaketh, say nothing against all their Ceremonies, but only, *that they are used with intention of worship,as pertaining to the virtue of Religion: that they are done by us with intention of worship and as pertaining to the virtue of Religion. This they hold Superstitious▪ For though in the Sacraments we are to observe a measure and due circumstances, yet this they will on•lie have as a certain human polity, not out of intention of worship and religion: for this they say is Superstitious.*

Out of these two observations, I make these two conclusions: 1. If this error be necessarily founded on those three mentioned, (as Suarez saith, and showeth) then such Protestants as hold this (among whom the Rejoinder professeth the Defend. and his own name) hold also those. 2. If Protestants hold this tenet, that it is *Superstition,* for to intend worship in human Ceremonies (as Suarez saith) then our Defender and Rejoinder in this point are by

Protestants found guilty of Superstition. For they place *special immediate,* though *improper, accidental, and secondary* worship in human Ceremonies; as is to be seen in this Rejoinder pag. 125.127. &c.

Heer they cannot •scape, by alleging (as they use to do) that the Papists place *proper essential* worship in all their Ceremonies. For Suarez in the same place expoundeth the Popish tenet, concerning worship, just as they do theirs: *Sacramental Ceremonies belong to secondary worship: not only because they contain External worship, but also in the very External worship it self, they are as it were accidents of other more noble actions.*

6. Hitherto we have had noting directly answered, concerning the three errors, which the Replier said Suar•z imputed to Protestants, about Ceremonies in general. Nor is any other given but this: that *Suarez chargeth those errors, not on Protestants, but on Anabaptists: who hold this negative argument: whatsoever is not commanded in the Word, is unlawful. This the Anabaptists, and not the Protestants, hold, fanatically even about rites, and formalities, &c.* To which I reply 1. that if Suarez his words be taken as before they were recited, & not as the Rejoinder doeth ill-translate them, then no man is conversant in the Protestant writings, or have read over that which is formerly cited out of them in these three general Arguments, but must needs confess, the very same sense is to be found in most of our principal Divines: and the same words in many:*It is not lawful to worship God with other external worship save with that which is in Scripture prescribed us. And human inventions withou• warrant from God in Script. are to be reprehended.*

2. If all things be *Ceremonies,* which are circumstances of order, and decency (as the Defender and Rejoinder do not only affirm, but make their chief Anchor) then (whatsoever *Gui de Er•s* discourseth of one furious company of them) much injury is done to the Anabaptists, in making them to hold, *that all Ceremonies are unlawful, which are not contained in the Word.*

For it is well known, that they have certain *times, & places* of meeting for worship; certain *order* of preaching & praying; nay in Baptizing of men-grown more *formalities* then many Protestant Churches; and even *Bishops* over divers Congregations, for order sake (as they say.) D. B. having lived in Holland, can scarce be ignorant of these things.

3. To put it out of doubt, that Suarez, under the name of *Heretics,* in this place, meant *Protestants,* let any man look upon his book *de Religion,* Volume 1. treatise 3. lib. 2. cap. 1. and there he shall find these words, to the same purpose: *The Heretics of these times say every ceremony, and all worship not prescribed of God, or not contained in the Gospel is Superstition, yea and Idolatry. They stand much upon Deut. 12.* Now 1. this cannot be understood of the *Anabaptists*: because they make no such account of Deutronomie, or the old Testament, as that they found any doctrine chiefly on that. 2. Suarez himself, in the same Chapter, showeth plainly that he there meant *Protestants.* For he sendeth the Reader, for confutation of these Heretics, to *Gregorius de Valentia,* tom. 3. disp. 6. q. 11. p. 1. where he disputeth against *Herbrandus,* a Protestant, not an Anabaptist: & to *Lessius de just. & jure,* l. 2. cap. 43. dub. 4. where he disputeth about this question, against *Calvin.* And (lest any man should think, he meant one kind of Heretics there, and another in this place questioned, he there

referreth his reader, for further satisfaction about that question, unto this very place, in 3. tom. 3. disp. 15. What can be more clear? When as therefore the Rejoinder upon such sandie grounds, concludeth, that we are *somewhat encamped in the Trenches of Anabaptists*; because we do not *jumpe with Suarez,* in condemning these three Errors; we may better conclude, that he and the Def. by rash undermining of us have, unawares, broken into the works *of Papists*; because they do condemn with *Suarez,* those three Protestant trueths. And withal (seeing so great a School-Papist as *Suarez,* in stating of the controversy, maketh no mention of *merit, necessity, efficacy, number, or holiness, either inherent or adhaerent*) it is but an evasion of the Defend. and Rejoinder upon every occasion, to fly unto these, as only differences betwixt us and Papists, about Ceremonies. And so we have more cleared, then that, for which Suarez his testimony was produced by the Replier: namely, that *learned Papists have no opinion of all their significant Ceremonies, which the Defender and Rejoinder do not maintain.*

SECT. 11. Concerning the Feast of Purim. Ester. 9.

1. THis example was, seven hundred year since, objected by Papists, unto the *Waldenses,* for human Ceremonies: & since, by all Papists that have written against Protestants about Ceremomonies; as *Gregorius de Valentia, Bellarmine, Suarez,* in the places before noted. And we need not seek for new answers about it, seeing that which our Divines have answered is sufficient. Our first answer is that of *Junius* to Bellarmine, de Cultu Sanct. lib. 3. cap. 10. *Praeceptum •uit politicum:* which words because they were translated, *a precept of order,* the Rejoined. catcheth occasion to conclude from thence, that *order doeth require institution of new things.* But therein he misseth, except he can prove some new religious thing instituted, beside a circumstance of *time,* which the Replier (whom he seeketh to involve in a contradiction) doeth expressly distinguish from *things.* His answer is, that though this precept were *Political,* yet by Junius himself, annot. 17. it was also *significant.* Wherein he mistaketh Junius his meaning, which is expounded *annot.* 28. *It signifieth no days, nor repraesents mysteries, but is a commemoration that day instituted.*

2. It was added by the Replier that some of our own writers at home, say that it was appointed for a civil rejoicing day. Heer the Rejoinder (naming M. Jacob for such a writer) accuseth him of making it a *Guttide:* As if no Civil day of rejoicing could be without *Gutting.* Yet there be men reverend for learning, and piety, which say some such thing as the Rejoined. detorteth M. Jacob's words to. For *Pellicanus* upon that place of Ester, saith thus: *The Hebrews solaced themselves with feasts. We read of a festival Solemnity instituted, and that for two days,wherein they please themselves with meats and drinks, &c. But the Jews took up that rite voluntarily as being more prone to the Contentments of the belly, then to the Confidence of the Spirit toward God, whereof in those times they seem to have ben little Careful.* And for this sentence, it seemeth to make, that the Jews are said to have made such feasts, before and without any public institution: and that nothing is mentioned in the text: Which two observations do not agree to the Feast of *Tabernacles,* Neh. 8. which the Rejoined. would make like unto this. Add heerunto, that, if *Josephus* may be credited) the heathen King, *Artaxerxes,* was the instituter of this Feast, among the Heathen, and, the Jews at Susan following his order, it came to be propagated by Mordecai, and Hester, unto all other Jews. *Josephus, lib.* 11. *cap.* 6.

3. Another answer is, (upon supposition of a religious Ceremony instituted by Mordecai) that it was by *Divine direction.* The Rejoinder to this returneth, 1. that *no man ever so defined before.* But he might (when he was a Student in Cambrige) have heard *D. Whitaker's* thus defining. For in his printed Lectures, de Sacramentis, pag. 206. it standeth so:*I answer that both Mordecai did this, God inspiring him, and peradventure by order from some Prophet. And however we do not read that either God, or any Prophet did require this, yet for as much as it stāds approved in Scripture there is no doubt but it was done by Divine authority.* As for the several *Holy-days* instituted 2. Chr. 30. cast in here by the way of the Rejoinder as a *President* for the Feast of Purim; they agree not. For they were not yearly Holy-days; nor *Holy-days* at all, of institution properly so called: but an occasional continuation of free-will offerings, (which might be offered any day in the yeear, without new Holy-days) for that one time. If it had been by men appointed, that every year, 14. days should be observed for the Passover Feast, it had fitted to the purpose. But that had been no less praesumption, then if they should have decreed, that every year after, the Passover should be celebrated in the second month, as it was then, by occasion.

SECT. 12. Concerning the Feast of Dedication. John. 10.22.23.

1. A Feast of *Dedication* is brought-in as an instance of a human Ceremony appropriated unto God's service, out of John 10. Now what Feast of Dedication this was, & whether it were merely of human institution; this hath always been, and is still in great question. *Nonnius* taketh it for that which Solomon appointed: *Chrysostom, Theophilact, Euthymius, Cajetan, Calvin, &c.* interpret it of that which began in the time of *Ezra*: Others of that instituted by the *Maccabees* 1. Mac. 4. This last the Defender took for granted, and thereupon buildeth his Argument: and yet neither the former, nor this can easily be so evidently proved merely human, as it may be made a foundation for human Ceremonies now. *Junius de cultu Sanct.* lib. 3. cap. 5. thus answereth Bellarmine, affirming that God did not appoint this Ceremony: *It is false: Solomon, Ezras, the Maccabees, followed the Analogy of that place Ex.* 4. *Lev.* 8. *the right of which law if it had not been, yet we must needs say that as Prophets they were led by extraordinary & singular revelation, not to be Exemplarie therein to us.*

2. The Replier first observed, that this example is much alleged by Papists, against Protestants for their Ceremonies: and so indeed it hath been always, from the time of *Waldenses,* as was noted, in the 2. Chapter. of our first part. Bellarmine hath it twice: once, *de Rom, Pont. l.* 4. *c.* 17. and again, *de Cultu Sanct. l.* 3. *c.•.* To this the Rej. answereth, that *this example served* ⟨◊⟩ *Bellarmine's turn, for imposition of Ceremonies upon the conscience as of necessity to be observed, as God's laws; but it serveth the Defender his turn: because as Junius saith, Co•r.* 3. *l.* 4. *c.* 17. *an.* 5.) *it was not enjoined by way of authority, but taken up by consent.* He would make us (as it seemeth) believe, that our Ceremonies are not *enjoined by way of authority*: and if he can do this, he may also persuade us, that we are for refusing them, *excluded, suspended, deprived, excommunicated, fined, & imprisoned,* without any way (lawful or unlawful) of *authority.* Concerning *necessity in conscience,* see the first part, chap. 6.

Another answer of the Rejoynders is *notorious: Bellarmine* (saith he) *allegeth this feast of Dedication, to prove the Dedication, or Consecration of Churches: which is nothing to our question of*

significant Rites. Now surely if Dedication and Consecration of Churches be *nothing* to our question of significant Rites; the Def. and Rej. say *nothing* to the purpose, when they prove this question of signifying Rites, by the Maccabees Feast of Dedication. And if that *Feast of Dedication,* doeth not prove human *Dedications* lawful; much less doeth it prove the lawfulness of other significant Ceremonies, such as ours are.

3. The Defendant for backing of this instance, added, that our Savior seemeth to approve that human Feast, by his presence, John. 10. To which it was replied, that he *seemeth only*: because we only read, that he walked in *Solomon's Perch,* at that Feast: which he might do, without observing or approoving of it. This is *Junius* his answer to Bellarmine, alleging that Christ by his presence honored that Feast:*Christ did not properly honor the Feast, but the Congregation of the faithful at the Feast: For Christ took all such occasions then, to wit, before those solemnities were abolished, of sowing the seed of his Gospel: Nor did Christ ought that we read at those times, but preach in the Temple.* And sure I am, that neither *walking* in the Porch, nor *declaring that he was that Christ,* belonged properly unto the solemnity of that Feast. If he had preached of *Dedications and Consecrations,* with allowance, that had been something.

The Rej. objecteth *1. That we plead Christ's approbation of marriage, by his presence.* This indeed added unto evident grounds, addeth some honor unto that state: especially, in that a miracle was wrought to the furtherance of a marriage feast: if we had no other plea for lawfulness of marriage, but that mere presence; I, for my part, would as soon separate from my wife, as the rejoinder saith he would from the Church of England, if he were of our mind, about Ceremonies; that is, *today, before tomorrow.* His 2. objection is, that *Christ whipped the buyers and sellers out of the Temple, John.* 2. *Ergo.* Which maketh directly to the clearing of this cause: For there were two whippings of these Merchants out of the Temple; the first whereof was this John. *2.* in the beginning of his preaching; the other toward the end of it a little before his passion; so that it appeareth plainly, they were not so driven out, but they came in again, and continued their merchandise there: and yet in the mean space, our Savior was often present in the Temple, without allowance of that their practice. So had he often condemned the traditions of men, in God's worship; and yet was present some time, where they were observed. Beside, because the Def. and Rej. are wont to accuse the Jews for placing *holiness, necessity, efficacy, and proper essential worship* in human traditions, whereby they would avoid the dint of that general censure which our Savior giveth of them, Mat. 15. Mar. 7. &c. *I* would fain learn of them, how it appeareth, or may be conjectured, that they placed not as much *holiness, necessity, efficacy, &c.* in this and such like human Feasts, as in *washing of hands before meat.* If they did (as any man will think) then how can they say, that our Savior condemned the one, and allowed the other?

The following 13. and 14. Sections are spent about some objections taken out of *Mr. Cartwrite.* But because the slitenesse of this Instance is already sufficiently discovered, I will not cloy, nor deteyne the Reader about them, at this time; but pass on to the next Instance.

SECT. 15. and 16. Concerning the Altar of Jordan. Josh. 22.

1. IT is the Def. and Rej. their fashion, to produce Instances, without proof of their fitness, and so expect from us that they should be disproved: which is all one, as if *John a Stiles* should in a great *traverse,* bring forth against *John a Nokes,* some instrumens, for evidence of his cause, which few, or none, beside himself, can read, (at least so as to discern anything in it making for him) and plead that in them was evidence enough, except *John a Nokes* could prove the contrary. So it is here, about the *Altar of Jordan:* no demonstration is first made, how it agreeth to the purpose: but we are challenged to show how it disagreeth. Yet yielding them this liberty, we have enough to oppose.

2. And first of all, we answer, that this Altar of the two Tribes, was not in the state, or use, religious, as the Cross is, by the confession of an English *Bishop, Babington on the* 2. *Commandment.*

The Rejoinder 1. opposeth out of M^{r}. Parker, par. 1. sect. 34. and 36. that *religious in use* is that which hath a *religious ende*: and *religious in state,* which is *Ecclesiastical,* belonging to God's service. Ergo. But M^{r}. Parker in those sect. told him, that *religious in a sense common, or mix•lie, all things are, that are done to an holy ende: and religious in sense special, or in state, all those things are, that have Order, Obligation, and a kind of Immobilitie, in God's service.* Now the question is not of the former *common mixed sense*: but of the later *special state*: according to which, no man can say the Altar of Jordan to have been religious, upon ground of Scripture or reason. Let any man judge then, whether *partiality did put out M^{r}. Parkers eyes* (as the Rej. speaketh) or blear theirs, that see not the vanity of this allegation?

3. B. Babingtons words on the 2. Commandment are these: *They erected that Altar, not for religion, but in deed for a civil use, as you may see, Josh.* 22. The Rejoined. answereth, that he calleth the Altar *civil Analogically, because it was ordained by consent of fellow-Citizens,* which is as mere a shift, as any yet invented by the Rejoinder. For 1. he calleth not the Altar, but the *use, civil.* 2. He opposeth this *civilitie* not unto *Divine Institution,* as the Rejoinder would have him, but unto the same fellow-Citizens erecting of an Altar *for Religion.* 3. What he meaneth, appeareth plainly, by his third Proposition, there set down in these terms: *It is lawful to make pictures of things which we have seen, to a civil use, but not to use them in the Church, and for Religion.*

4. To pass over circumstantial passages, the Def. *(proving this Altar to be appointed unto God's service, because it was a pattern of the Lord's Altar, as our Cross is a resemblance of Christ's Cross)* was 1. reproved by the Replier: because the Cross, whereon Christ did suffer, was no more holy then Judas: and so not to be compared unto the Lord's Altar. To this the Rejoinder in many words, maketh show of saying something, but I leave it to the Reader, if he saith any thing. I (for my part) cannot discern what it is.

5. The Replier also in the second place alleged▪ that every resemblance of a holy thing, is not therefore holy: because then every Ale-house picture taken from holy things mentioned in Scripture, should be holy; and a model of the Temple, carried by a Tyrian workman, into his country for news, should have been holy.

To this the Rejoinder (after a few words of course) answereth, that *this is to separate the resemblance of a thing, from the use of it.* As if the Def. had not argued simply, & merely, from the *resemblance,* making, as yet, no mention of the use! If there be any *Sophistry* in this argument (as the Rejoinder saith there is) it is first found in the Defender his uncouth reason.

6. The Defender went about to prove, first, that this Altar did mystically signify a spiritual duty, in respect of the Gileadites then living; viz: *to teache that the Lord was God.*

To this it was replied, that it doeth not appear out of the text, that there was intended any use for the present age, that then lived: nay the contrary may be gathered out of the 24. and 25. verses: *We have done it for f•ar of this thing, saying: In time to come, your children might speak unto our children, &c. So shall your children make our children cease from fearing the Lord.* The Rejoinder opposeth, that there is afterward mention made of *us, and you.* But that is nothing: because it noteth only, that the generations to come, may deny *us,* on this side Jordan, not to have been joint Tribes with *you* on the other side of that River. Upon this, the Repl. concluded, that this Altar was no direct help unto devotion. To which is rejoined, that *it was not a direct (that is immediate) help unto devotion; but immediately significative, & collaterally for devotion it was.* Suche distinctions I never heard, nor read. Any man may see, that a Ceremony directly and immediately signifying a spiritual duty, is a direct & immediate help to devotion. To what other help, this help was *collateral,* I would fain know.

A further reason of this conclusion was added: viz: then most of the other Tribes should have had use of it, and also reason, to have set up Altars of devotion at every three-way-leet, as Crosses stand. The Rejoinder is *1. that the other Tribes (no doubt) had use of it, as of a witness that the Lord is God.* Now let any man consider, whether they which ordinarily resorted to the *Tabernacle, and Altar of God,* had need of a *human Altar,* far removed from their sight, to put them in mind, that the LORD was God? And whether the two Tribes and a half, without the consent, or knowledge of the chief Priests, the chief Magistrates, the far greater part of people, and power to appoint unto all Israel a solemn significant Ceremony, for their common use? The Rej. addeth in the 2. place, that *all are not bound to the same helps to devotion, and the other tribes needed no such monument, or pattern, having the Altar it self in possession.* Where 1. except he holdeth the two Tribes, and a half *bound* to set up this Altar, he maketh in that no difference: if he so holdeth, then it is no instance of a mere *Arbitrarie* Ceremony. 2. The two tribes had the Lord's Altar in present possession, as well as divers of the other: so that by this reason, they also for the present need no such monument and pattern: which is the very point in this place questioned.

7. The Replier affirmed, that (*in regard of posterity)* the immediate ende of this Altar was, to testify, that those Tribes beyond Jordan, belonged to the same people, and so had right to the same worship, with those of this side Jordan: which is nothing to a Ceremony of state and immediate use, in the special solemn worship of God. The Rejoinder asketh *if this were not a holy religious ende?* I answer, It was so holy and religious, as every *Land-mark* of a Parsons Glebe-land, or every *sign of a Parish-bound* is holy and religious: but not so as mystical Ceremonies. B. Andrew's (against *Perone,* p. 18.) giveth some light to this, by the

ancient use of *Lights, and incense: There were lights (saith he) there was incense, used by the Primitive Church, in their service; not for any mystical meaning, but (as it is thought) for this cause, that where the Christians in time of persecution, had their meetings most commonly in places dark, and so needing lights, and dampish, and so needing good savors, they provided lights against one, and incense against the other. After the Churches retained these things, to show themselves the successors of those ancient Christians, &c. the After-ages devised meanings and significations of their own, which from the beginning were not so.* If this be so (as it is thought) then there may be signs of succession unto religious forefathers, *without any mystical meaning:* which is all that by us is pleaded about this Altar of Jordan.

And for further manifesting, that it was so in this Altar, let it be well considered: what *Josephus,* one of the learnedest, and most ancient Jews now exstant, saith, Antiq. lib. 5. cap. 4. *They placed an Altar on the bank of the river as a memorable sign of the nearness and affinity of them that dwelt beyond Jordan, viz. with them within Canaan: Again, it was not placed for worship, but symbolically and as a memorandum of their relation to you.*

8. The Rejoinder as having sufficiently confuted all other answers, bringeth in one made to himself in conference, *(though he hath not found it in print)* as a grand absurdity: namely, *that the Gileadites did ill, in erecting this Altar; and the rest also in allowing of it.* Now as for *allowance* by the High Priest, Princes, and all the Congregation of Israel, which he speaketh of, *I* find it not evident in the Text. About the other, I find this: 1. that D. Fulke, no absurd Divine, (against Sanders, of Images, pag. 649.) writeth thus *in print: The two Tribes and a half, Josh.* 22. *made not an Image, but an Altar for a memorial: and yet their fact was not commendable, though it was, in some sort excusable.* 2. I find also that Calvin, before him, upon Josh. 22. saith thus: *Duae tribus, •um dimidia, non leviter peccarunt, &c. The two tribes and a half did very ill:* Which is the great absurdity that the Rejoinder had heard in conference, but not seen in print, before now.

SECT. 17.18.19.20.21. Concerning the Brazen Altar, built by Solomon. 1. King 8.64.

1. THe Defender bringeth for instance, a *Braze• Altar, built* by Solomon. It was replied, that in the Text, there is no mention either of *Altar, or Brasse, or Building,* but only of *Sanctifying the inner part of the Court.* The Rejoyner answereth, tha••he word *Brazen* slipped in by oversight; the Court may well be called an *Altar,* in respect of present use. The Rej. before, upon far less occasion, talked of *slipper•• tricks,* &c. but I leave this slipping in, and out, unto the Readers censure, so that no advantage be made of it, in prosecution of this Instance.

2. Yet because not only the Defender named a•*Altar,* but the Rejoinder also mainteyneth it for good let us see, what may be answered unto the Replier hi• collection therfrom; namely, that if man may on hi• own head appoint an Altar (as they say) then man may appoint not only accidental worship, but also such a• is greater then some essential worship; because *the Alta• which sanctifieth the Offering is greater, then the Offering Mat.* 23.19? The Rejoinder here accuseth the Reply• for *want of Judgment,* in this allegation: because tha• which our Savior saith, *is proper to that one only Altar in the Temple, by reason of the special command of God to use them, and their superadded mystical signification: whereas other Altars were only permitted, and so helps to the Offerings, but not sanctifiers of them; nay they were sanctified by the Offeringes; as also*

the Altars of God's appointment, in the time of Moses, Solomon, Ezra, and Machabeus, were first sanctified by the gift that was offered on them, and so installed in their peculiar privilege, of sanctifying the Gifts which were afterwards offered upon them. For all this, no consent is shown of any Divine: Only we are bidden to see Zanchi, de Redem. lib. 1. cap. 16. thes. 2.3. Now 1. Zanchi hath nothing to the Rejoinder his purpose: he doeth not distinguish betwixt Altars *commanded* and Altars *permitted*: but saith of the *commanded Altars,* that they were annexed unto the *acts of worship.* And so he doeth of the *Ark* it self, and all the principal & most essential means appointed by God. What can the Rejoinder make of this? 2. The *special command* of God was as well for the Offeringes, as for the Altar: so that cannot be the reason, why the Altar did sanctify the Offering, more then the Offering the Altar.

And the same aequalitie is in the *superadded mystical, and typical signification.* 3. I am sory to hear from D.B. that the Altars built by Abraham, Jacob, &c. before Moses, were *only permitted.* He may as well say, that all the Sacrifices before Moses, were *only permitted.* Bellarmine himself, de Eff. Sacr. lib. 2. cap. 31. confesseth, that they were *by inspiration, and impulsion Divine:* and all our Divines, disputing against Papists about will-worship, make that *Divine instinct,* for substance, a Divine command. 4. How could Altars be sanctified by Offeringes, when the Offerings themselfs were not in state of sanctification actually, and properly, before they came to the Altars? He that *left his gift at the Altar,* that is ready to lay it theron, and then went to be reconciled with his brother, had not yet actually sanctified the same. 5. The Altars of Moses, and Solomon, were not *first Sanctified* by Offeringes upon them, but by Moses his *Annoynting*: the manifestation of God's *glorious* praesence in a *Cloude,* filling the Tabernacle, and Temple: and by *that fire* which came down from heaven to consume the Sacrifice. Ex. 40. Lev. 8. & 9, 1. King. 8. 2. Chr. 7.6. If Solomon's sanctified Court▪ did not sanctify the Sacrifices offered theron, then either those Sacrifices were less holy, then those which were offered on the Altar, and sanctified thereby: or else they had more sanctifying virtue in them, then the other, which did not sanctify their Altar, as those did their Court. The like may be said, and more also, of Abraham's Altars, &c. but this is enough.

3. Our first answer is the same that D. Whitaker's, D. Sutlife, &c. giveth to Bellarmine (who de Pont. lib▪ 4. cap. 19. hath the same objection against Calvin) *Quicquid Solomon fecit, id Dei authoritate & Spiritus Sancti nutu fecit* (saith D. Whitaker's) that is, *Solomon did this by Divine authority, and instinct of the H. Ghost.* The Rej. excepteth 1. that Bellarmine would prove by this example, *proper, essential worship, by man ordained.* But if he had looked upon the chapter quoted, he might have seen, that the only question there, is, *whether it was sin, for men, by their own authority, to erect a new Altar in the Temple?* And this the Def. and Rej. with Bellarmine deny, against Calvin. 2. He addeth, that *all our Divines do not give this answer alone.* As if we also did not follow them, in adding other answers to this!

4. Our second answer (for I will not dwell on words) is, that Solomon did this from aequitie of the Law. This is *Junius* his answer to Bellarmine, Cont. 3. lib. 4. cap. 9. *It was done extraordinarily and by singular occasion and ac•ording to the Analogy of the commune ground, whereby they did other things, and it may be by special revelation.* To this the Defend. answered, that this interpretation overthroweth the former. Nothing less (saith the Replier) because

Solomon might be directed, to see, and authorized to follow that aequitie. The Rej. here, having little reason to oppose, putteth down, instead of it, great words: as *this is to confound Ordinary, and Extraordinarie; Special, and Common; Scripture-light, and immediate Revelation; and so hath no sense in it.* And what show of *wool* for this great *cry?* May not one be extraordinarilie, specially, and immediately directed, to see that Scripture-light which in itself hath ordinary, & common shining? Surely, the Apostles had ex•raordinarie, special, immediate direction, to see the meaning of divers passages in the old Testament (as the allegorical meaning of Sara and Hagar, Sinay and Zion, &c.) which was before contained in the Scripture.

Yet (addeth the Rejoinder) *Solomon* (by this reason) *needed no special Authority.* Which I grant, if he be considered as a perfect man; but if he be conceived as *Peter,* who after he was sent unto all *Nations,* needed after a Vision from Heaven, to send him unto the *Gentiles,* then this consequence is nothing worth.

4. Passing over the third answer (in pity) the fourth is, that this sanctification of the Court by Solomon, was no addition of a divers kind. This is *Danaus* his answer to Bellarmine, Cont. lib. 1. cap. 19. To this the Defender answered nothing, which either the Replier thought worthy any answer, or Rejoinder of improving. So that *I* need not add anything to it, but only a fitting explication which *I* find in *Tostatus* (in 3. Reg. cap. 8.) thus expressed: *It was lawful to do• what Solomon did, because though it were forbid to offer sacrifice elsewhere then at the Altar of whole burnt-offerings; yet now upon necessity it might be, when the Altar was not sufficient to hold all. Nor did Solomon against the Law, because now sacrifices were burnt at the Altar, and on the Altar together, and so the whole Court of the Priests was in a manner but as one Altar, and the intent of the Law was no other, then that they should not offer in divers places, but here was but one continued place.*

SECT. 22. Concerning Synogogues.

TO this simple instance, the Replier answered, 1. that Synagogues were no significant Ceremonies. 2. That it is most likely, they were first founded by those Prophets, which brought in Schools of the Prophets. 3. That in them, there was (of old) no significant human Ceremony used. To the first is rejoined, that *the Synagogues bare some representation of the Sanctuary.* But *I* ask, How? Was this representation in matter, or form, or use? He seemeth to refer it unto use, in *resorting to solemn worship.* Now let any man consider, whether every place apppointed for solemn worship, be a significant Ceremony? If so, then no *Anabaptists* ever denied significant Ceremonies of mansappointing, which yet the Rejoynderaccused them for. But this fond conceit is sufficiently confuted in the first part of this writing, Chap. 4. and 5. Yet suppose the Synagogues had been a repraesentation of the Sanctuary, which was a Ceremony; is every repraesentation of a Ceremony, a new Ceremony? then any man may make more Ceremonies, then there are men in his Parish. The second (about the founding of Synagogues by Prophets) which the Repl. said, is most likely, the Rejoinder maketh a *bold affirmation, without proof.* But what boldness is, in conjecturing that to be *likely,* which no man can give any likely reason against? The third (of no human significant Ceremonies used in Synagogues) is absolutely pronounced *false.* But no reason of this

sentence is given out of the Scriptures, but only that they used there *reverend gestures:* as if all reverend gestures were significant Ceremonies of man's invention! The rest that he quoteth out of *Purchas his Pilgrimage,* are wandering Pilgrimes, without house or home, and therefore worthy no other answer, but that which our law hath provided for *Vagabondes*

SECT. 23.24.25.26. Concerning Love-Feasts.

1. THe Instances out of the old Testament were such, as we have now shown them to be: Out of the New Testament first are brought in the *Feasts of love, or charity.* Now concerning these Feasts, no man can certainly inform us, who did appoint them! *I mervayl* (saith the Apostle, according to Erasmus his Paraphrase, on 1. Cor. 11.) *Quis ritus istos i• vos invexerit: who brought-in these Love-Feasts?* No man can tell us, what religious signification was by institution annexed unto them? Nay it cannot be shown, where they are spoken of, without reproof? Yet the Defend. and Rejoined. will needs have them significant human Ceremonies, *ordained, and used by the Apostles.*

2. To this, it was 1. answered by M^r^. Nic. that if they were of Apostolical, then they were of Divine insti•ution. Then which (saith the Defender) *he could not have uttered a more unlearned position.* Nay soft (it was replied) this censure is *too too Magisteriall:* because to say that that which came from the Apostles, as Apostles, came from the Spirit of God, is no unlearned Position. O yes (answereth the Rejoinder) because *the Apostles ordained some things, not as Apostles, not by immediate revelation, but by the direction and authority of God's Word.* In which kind of rejoyning, I see no more learning then needs must. 1. The question was of *Apostolical institutions*: the answer is of that which the Apostles did, but *not as Apostles,* that is *not properly Apostolical. 2. That which is manifested by the Holy Ghost shining •n the Word* (they are the Rejoinder his words) is de•ied to be *Divine.* 3. No example is, or can be brought, of a new significant Ceremony instituted by the Apost•es, without immediate revelation. The allegations op•osed, may fill up paper, but not satisfy any reasonable Reader.

3. For removing of that Magisteriall censure of the *•reat unlearnednesse* of the fore-said Position, it was no•ed that some learned men, were authors of it, or parta•ers in it. *Junius* is one: who (Cont. 1. lib. 4. cap. 2. an. 6) •ayth, that this distinction betwixt Divine and Apostoli•all traditions, is *almost imaginary and superfluous.* Wher •he Rejoinder hath nothing to catch at, but only that •article *almost.* Take therefore another place of the same •unius (in his Hidelberg Theses de Traditionibus, th. 24) where without *almost,* he saith fully thus: *The distinction of traditions into Divine and Apostolical is a false distinction, because such traditions are of one sort, for there be no Apostolical traditions but such as are delivered from God.*

4. It was added also by the Replier that *Danaus* (upon the same place) calleth it *a childish distribution.* True (saith the Rejoined.) but *he meaneth by Apostolical, things determined by the Apostles, by their ordinary faculty, as Pastors, and yet having the same authority with their writings*: Now let the Reader mark, that the Defender his charge of *unlearned* rudeness, depended on this, if *Apostolical traditions may be called Divine, as being commanded of God.* To talk here of *faculty, ordinary, pastors, authority equal to Scripture, &c.* it is nothing else, but to bring him

unto loss. Neither is, or can this limitation be justified by any other proof then the Rej. his own testimony.

5. When the Repl. spake of more learned men allowing of the foresaid position, and rejecting the distinction made betwixt Divine and Apostolical traditions; the Rejoinder stayeth him, and confesseth that the distinction is ridiculous, in the Papists sense: *yet* (saith he) *in another sense* (not telling what) *it may stand.* And is the great charge of *a most unlearned Position* come now to this: the contrary words *in some sense may stand*? Be sparing (my masters) in crying down your poor neighbors, for such extreme want of learning, when you• opposite learning can scarce stand in any sense.

6. After these testimonies, the Replier inquired into the Logic of this distinction between *Divine and Apostolical* traditions. But the Rejoinder correcteth his interpretation, and saith this distinction is taken chiefly from the different Authors, *Christ,* and the *Apostles.* Be it so: yet it were not extreme rudeness, to say that whatsoever the Apostles as the Apostles of Christ, appointed, that Christ himself appointed. But saith the Rejoinder, some things were appointed by Christ himself *immediately,* and others by the Apostles *occasionally.* Which is true: yet 1. this overthroweth that which was even now alleged, that this distinction is chiefly taken from *different Authors:* because this is only a *difference of manner,* as Polanus (Syntag. lib. 1. cap. 47.) doeth clearly manifest, in his large confutation of this self same distinction. 2. By the same or somewhat like reason, a distinction may be made, betwixt the word of God, and the word of the Prophets, 3. It were worth the knowing, upon what *occasion* these Feasts were ordained by the Apostles?

7. It is brought in by the Def. as a second answer of M_r. Nic. That these Love-feasts, were abrogated by the Apostles. From which he gathereth, that *then they were not of divine institution.* No say we, nor yet *Apostolical.* For it was only said before, that *if they were of one, they were also of the other*: but not positively that they were of either. So that the Defender forgot, when he inferred: *So this second answer confuteth the first.*

8. The third answer of the same M^r. Nic. was (as it is reported) that these Love-feasts were not of *mystical signification, nor yet merely Ecclesiastical.* And this the Replier undertook to maintain: because no signification was added unto their nature by any institution, so far as by any certain evidence can be declared.

The Rejoinder opposeth, that *the appropriating of their natural signification, to the signifying of Christian love, might be in that use, by Ordination.* Where, First *might be,* is not a proof: and we require in an instance objected for an Argument, that it should be proved fitting. Secondly, Every *Ordination* doeth not infer *mystical signification.* I• it be ordained (as it is) that Collection of Alms, for the poor, be used in the Church, hath it therefore a new mystical signification put upon it above that which it would have out of the Church?

9. *Ecclesiastical* the Replier denied these Feasts to have been, or *Religious,* because they were used in the same manner, or to the same ende, out of the assemblies, that is, to the relief of the poor, and maintenance of brotherly love. The Rejoinder, First, opposeth *appropriation:* as if all things used in the Church, were appropriated to it! So common salutations used at

Church should be appropriations. He secondly concludeth from thence, that (by this reason) *Eating of things offered to Idols, in the idols Temple, should not be religious.* But this doeth not agree; except the *meat used in Love-feasts,* were first sacrificed to God: which yet hath not been proved: nor then, except the eating of things offered to Idols, were *merely religious*; which the Christians of Corinth (ep. 1. cap. 8.) did not think, nor the Apostle teach. Yet might those Eatings have such a relation unto the Idols, as might make them *superstitious* (even without that superstitious opinion which the Defender and Rejo. require unto superstition) though such a relation unto the true God, and his religion, do not make feas•s by man invented, truly and *merely religi•us.*

10. It was finally replied, that the Ordination of these feasts cannot be shown, to have been Apostolical: and to that pu•pose P. Martyr was alleged, in 1, Cor. 11.22. The Rejoinder opposeth 1. that *t•e Argume•• so much the stronger:because then they were merely of human institution, and yet had Apostolical approbation.* Secondly, *that P. Martyr confesseth the same feasts to be mentioned everywhere in the fathers, as a thing descended to them, from the Apostles, as their Spring-head.*

To the first, I answer, Frst, that the Def. his Argument which was taken from the *ordination of the Apostles,* cannot possibly be strong at all, if these Feasts were not of Apostolical ordination. Secondly, Apostolical *Approbation* of them, hath not yet been proved. As for *P. Martyr,* his testimony is clear. *We see here how dangerous it is to add to divine institutions, which the Corinthians did, setting up these feasts without warrant from the word.* To P. Ma•tyr, add *Calvin,* upon the same place:*We may see hence, that their manner of feasting wholly •ispleased the Apostles, allbeit the forementioned abuse were away. It is not well to turn a holy meeting into strange customs.* As for the after-continuation of like feasts, which the Rejoinder maketh so much of; *Hospinian* (Histor. Sacram. lib. *1.* cap. 6.) answereth fully: *This was first to be found fault with in their love feasts, that they did not in simplicity keep the institution of Christ, but added somewhat thereto. The Apostle recalled them to the first institution. But it seems his authority was not such with them that came after, but that as the Corinthians had done, so also they would appoint many things in great zeal, I confess: but very vnadvisedly, which also in time brought in most pestilent superstitions.*

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SECT. 27. Concerning the kiss of Charity.

1. THis instance is like the former, in that neither the institution, nor the mystical signification of it can be shown out of Scripture. Our answer also is the same with that before: *It is a natural indicant sign of peace and reconciliation*; used in those parts, as embracing, and shaking of hands, with us. For this M^{r}. Nic. is accused, as *more civil, or rather uncivil, then spiritual.* But with whom the civility or uncivility about this matter resteth, neither the Def. nor Rej. are fit Judges. It may prove this charge hath as little ground, as the other of an extreme *unlearned* Position.

2. The Replier passed over allegations mentioned by the Def. as *Oratoriall Phrases*: but the Rejoinder will have them *Explicatorie*; & setteth them down again, at large. I will therefore

take the said Allegations into a summary consideration. He citeth *Justin, Origen, Tertullian, Cyril, Clemens Al.* not noting the places where their words are to be found. But *Baronius* had An. 45. (out of whom he seemeth to have borrowed these quotations) affordeth us some light that way. Where this is by the way to be marked, that *Cardinal Baronius* himself concludeth no more out of them then this:*The kisses of the Gentiles being tokens of peace and love are not to be quite taken away but with a kind of moderation to be used among Christians, as the Apostles provided when they so often put them in mind of Saluting one another with a holy kiss.* Out of the two first, nothing is alleged, but that *when Prayers were ended, Christians were wont to salute one another with a kiss*: which proveth nothing more then we grant.

Tertullian calleth it *Signaculum Orationis, the Seal of Prayer*; the words of prayer therein used being *Peace be unto thee.* Now though Tertullian maketh no words of this form of Prayer to be used; yet suppose all: 1. this is manifestly an *Oratoriall* phrase (which the Rejoinder denied) not *Explicatorie,* but needing explication; which yet I will not spend time about. 2. Tertullian according to his hyperbolical fashion, ascribeth so much to this *Kiss,* as smelleth of Superstition:*What prayer is there perfect which is separated from a holy kiss?* He showeth notwithstanding that it was used in private houses as well as in the Congregation:*At home perhaps you may put of till another time the Salutation of peace.* 4. He discovereth a custom something contradictory to his former assertion. *At Easter we do well to lay aside the Kiss.* 5. Ther were even in Tertullian's time, divers superstitions creeping in among Christians, about prayer, as he in that his treatise of Prayer showeth: *Washing, doffing of cloaks, sitting upon beds.* What then can be made of this testimony?

Cy••ll is the next, who calleth it *Signaculum reconciliations, quo in sacris utim•r: the Seal of reconciliation used in Divine Service.* But 1. we may well question the *Author* of that Catechism, whether Cyril was he (as D. Andrues saith, in his answer to the 18. chap. of Person, pag. 3.) 2. Whosoever was the Author, he was so prodigal of dealing significations, according to his pleasure, that we may say of him, as Jerome of Origen, *His brains were the Churches Sacraments:* so that he hath no credit left about such things. 3. How do Tertullian and Cyril agree in their testimony? One saith, the *Kiss* was *a Seal of Prayer*; the other, that it was *a Seal of Reconciliation.* 4. The same Cyril, in the same place, *Cat.* 5. giveth another mystery of *Kissing: Because Christ's body goes thorough our mouth. Just so therefore we kiss the mouth as we do the doors we enter into the Church by.* How doeth he agree then with him-self?

Clemens is the last: who calleth this gesture *Mystical, (Paedag. lib. 3.*) But this was a Rhetorical phrase. For it signifieth nothing else (as the fore-going words show) but that they should not use it, *qui non habent intus amicitiam*; but as a true sign of good will. In the words also next following that common salutations (*dilectorum in via salutationes)* should be with mystical grace, *mystice, intus, amanter & benign alloqui.* Now let the Def. and Rejoined. cast up their accounts, and tell, what they have gained by these Testimonies more then before was given them?

3. But yet (saith the Defend.) this gesture is called *Holy,* and the object of it is *Peace:* Tis true: But all our civil actions ought to be such as becometh *Saints,* 1. e. so far *Holy* for manner, that they be *free from sin*; and to the Glory of God: many also have *Peace* for their direct object.

Furthermore, if this Kiss was holy in the nature of it, I ask whether a repraesentation of it may not be made also for a holy use, as the *Altar of Jordan,* and the *Synogogues* were in the Def. and Rejoynders opinion? And if so, whie have we not a *Pax* to kiss at the Communion? I see not (by these tenets) what should keep out *Paxes,* more then *Altars,* with bowing to them, but only the mere pleasure of our *Prelates Regent.*

Now we have thus dispached the Defender we need not trouble ourselves with his *Second,* the Rejoinder proceeding another way, against the Replier. Yet I will note what new weapons he useth.

4. The Rejoinder thinketh it *strange,* that constant *Application* by direction, or custom, should not be *Institution.* But it is no more *strange,* then that the common using of one way from *Lichefild,* to *Coventrie,* or from thence to *Coldfeild,* may be without Institution; or that the same *word* which of old signified *Love,* is now among Christians commonly applied unto *Christian Love,* without any new institution.

5. He saith, that *natural fitness for signification, doeth hinder Institution.* True: but fitness, with actual use for signifying of true love, doeth praevent an institution of the same signification: as the former signification of the word *Love,* doeth so hinder a new institution of the same word to signify *Christian love,* that it would make the Authors of such an institution, ridiculous, & idle.

6. He affirmeth, that the ordained *seating of a Minister in an higher place, in way of Reverence to his Function, is as Mystical a Ceremony, as the Cross in Baptism.* Then (say I) a Mothers kissing of her froward child, in the Church to still it, in reverence to Preaching or Praying, is as Mystical a Ceremony, as the Kiss of Peace. And what need any other *institution,* then constant *application* of such gestures, by the Rejoinder his rule?

7. He quoteth *Calvin,* upon the place, as for him, whom every man that will, may see to be against him. So *Beza,* and *Pareus.* Only he hath a little show (but no substance) out of P. Martyr his words, upon 1. Cor. 16.20. Whoe yet upon Rom. 16.16. in few words, showeth his meaning all one with ours: and his judgment of human significant Ceremonies hath been before declared.

8. Notwithstanding all this weakness of his praemisses, he concludeth strongly, that those which do not yield unto his proofs, *have themselves, above all other men, in estimation for soundness of judgment.* To which I will only say this, we have (by God's grace) more judment, then either to accuse others so vainly, or to make any account of this accusasion, as if it would prejudice us with any man of judgment.

SECT. 28 Concerning Womens Vailes. 1. Cor. 11.

1. THe last example of Apostolical Humane, Significant Ceremonies by Institution, and Appropriated unto God's worship, is a Woman's *Vail,* such as a *Huik* is, in the Low-Countries, or a *french Hood,* with a *Bon-grace,* was wont to be in England. Now at this it was answered, that the *Vail* was neither Apostolical, nor merely of human institution, nor of instituted signification, nor yet *appropriated* unto God's worship: but a civil order of decency, used as

well out of God's worship as in it. And the Rejoinder granteth, that *it was a civil custom:* but addeth, that it is as *absurd, from thence to conclude, that it was in religious worship civil, and not religious, as to affirm this of blowing of Trumpets in the new Moons, &c.* Where first, he should have remembered, that we are here in answering, not in proving, and *concluding,* which is the Def. his part. Secondly, The Replier said it was *a civil order of decency,* expressing the immediate end, which it had as well in, as out of worship, which will well bear this conclu•ion: that it was no more religious, then Womens proper apparel, long garments, &c. (to which Chrysostom upon 1. Cor. 11.) compareth the *Vail,* as one part to another, or their *shoes, or slippers are.* 3. Concerning *Trumpets,* in some use of them, we have their instituted signification, expressly set down in the Word, Nunb. 10. show the like, for going to Church in *shoes,* or *Vailes*; and then we will confess a parity of reason.

2. The Def. proceeding by interrogatories, maketh this the first: whether the Vail was not significant of some good thing? To which the Repl. answered, *yes,* it did declare, or argue a good thing, as indeed all civil apparel of modest fashion doeth. For this he is checked, and bidden to *stand by, with his answer while his elders speak.* As if we were now in the *High-Commission*; and he as Commissioner, might prescribe us when, and how much we may speak for ourselves, though much without ground be spoken against us, and interrogatories propounded to the prejudice of our cause!

3. He asked secondly, what it did signify? Answer was made, that it signified *subjection to superior power. Then a moral duty was professed by it,* saith the Rej. just so, as modesty, and shamefastness, gravity, and care of not offending, are professed by all apparel of modest honest fashion. And yet I never heard all modest apparel called a mystical religious Ceremony. Theophilact (in Cor. 11.) maketh a man's *beard* like and equal unto his uncovering in *signification.* And will the Def. and Rej. say, that *Beards* are religious mystical *Ceremonies?*

4. The Def. added, that it had some relation unto God. To which it was answered, that so there is in an upper Seat, of an Heathen Magistrate, sitting in judgment: which yet is no mystical Ceremony of religion. The Rej. (altering first▪ the case, into *a throne set up to that end, to represent the Sovereignty of God, for religious cognizance, and document)* affirmeth the Seat of a Heathen Judge, to be a *mystical Ceremony of Religion.* Now set aside his changing of the question, and take him as answering, that everry Seat, of judgment among all Heathen, is such a Ceremony; and then, let any man consider, if he hath not brought his pigges to a fair market? Seats of Justice, are religious Ceremonies, even among those that know not what religion meaneth: what is become of *intended immediate, though improper worship,* which he is wont to require as necessary unto a religious Ceremony of mystical signification? He may as well say, that such veils as Tamars was wherewith she deceived Judah, even unto incest, was religious Ceremonies among the Heathen; because a Vail (in the nature of it) declareth a moral duty. For many of those Seats (in their nature tending to justice) are but veils of injustice, as Tamars was of uncleanness. If those High-seats be religious Ceremonies, then the bowing of inferiors unto them, kissing of their feet, or foot-stools, must be such also. Why then did the Def. seek (as with a candle and lant-horn) in every dark corner for instances or examples of religious significant Ceremonies of man's appointing? every civil

meeting, every Company of Soldiers, every School of Children can afford examples enough, and more then enough.

5. It was added, by the Repl. that the Def. allegeth nothing out of Divines, which may not as well be applied to the *Judges Bench,* as to the *Vail of Women.* Yes, this (saith the Rej.) that the one used in civil actions, is religious *in use only,* not in state: the other used in religious actions, is religious, both in *state and use*; which is (saith he) M^r^. Parkers distinction. Now 1. there was no such distinction as this, alleged by the Def. out of our Divines: so that this contradicteth not that which the Repl. affirmed. 2. This distinction as it is here explained, was never used by Mr Parker, or (as I think) by any reasonable man, before now: A circumstance used in civil actions, is religious in *use*; the like used in religious actions is religious in *use and state.* Is the Criers *O wize Religious in use,* because, or as it is used *in civil* actions? And is the *Paraters* citation *religious in state,* because, or as it was used in *Spiritual Courts*? 3. What if •udges have a peculiar *Seat* in the Church, as in divers places, they have? Is that Seat therefore religious in *state,* as an *Altar, a Cross, the Chair of Peter, &c.*?

6. The Repl. also observed, that the *Vail* was of the same nature with *long hair,* such as becometh women; and therefore, no religious mystical Ceremony. No (saith the Rej.) because *long hair* is of *nature*; and the *Vail* of *institution,* which to a Ceremony is *essential.* To which I oppose 1. the true observation of P. Martyr, the Def. his chief witness, about this instance: *A woman ought seeing her hair is given her of God, to follow this his institution, and to imitate her Maker, and cover her head: which if she will not do, as much as is in her, she throws off the natural veil.* where he showeth that it is so natural, that it cannot be imitated without some violation of nature, by any woman, though no new institution impose it upon her. *2.* Chrysostom (upon the same place) hath this: *That is from nature it self,that we women should cover our heads, and we men should uncover our heads. Nature would that women should be covered: she is taught to be covered even from thence.* 3. Paul himself saith not only that *nature* it self hath taught women to use a veil; but also, that the disguising of it is *all one,* with shaving: so that *long hair,* and a veil, according to the Apostle, is *all one,* for the ground of it. If therefore special *institution,* above nature, be essential to a Ceremony, then certainly vailing of women is no Ceremony; much less religious, and mystical significant, by institution human.

7. The Def. his third demand was, whether these Ceremonies of covering, and uncovering, were not instituted to be observed in God's public worship? Answer was given (by the Repl.) that this indeed was required, in every grave meeting of men and women: but not primarily, and principally instituted for God's worship. Paul surely did not institute them for new Ceremonies, but only urged the Corinthians, not to neglect them, as being natural. The Rej. opposeth 1. that *requiring is an institution.* As if the Kings requiring his subjects to observe Christ's institutions, did therefore institute the Sacraments, &c. 2. His second answer is, that *application, by injunction, was (as it were) an institution.* So that by and *(as it were*) the Lord's Sacraments have been so often instituted, as they have been applied, and enjoined; that is an hundred thousand times, and more. But if any man will needs use the term *institution* in such a sense, that is nothing to our question; 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 which is of Ceremonies, whose first author and appointer,

in special, was man. Otherwise, all Divine Ceremonies will prove human institutions; and so the Rej. hath disputed all this while, about nothing. The rest of the Rej. his words, in this Section, are either mere repetitions of confuted fictions, or such as need no confutation, I may well again repeat (as justified) the Repl. conclusion: Seeing the Def. could find but *three examples* of human Ceremonies, in all the New Testament; and none of those there can be shown, to be of mystical signification, or appropriated only to God's worship, or of human institution; the Prelates may be ashamed in such domineering fashion, to urge human Ceremonies upon the consciences of Ministers and People of the New Testament.

SECT. 29. Concerning the Ancient Custom of Significant Ceremonies among Christians.

1. AS the Def. was passing over from Scriptures, to human writings, and customs, he was told by the Replier, that here he may find more fish for his net, in the troubled waters of man's infirmity, then were to be looked for in the Scripture fountains. This the Rej. thought *not worthy of any answer.* Let the Reader yet take knowledge, that we esteem not anything like of a thousand objections fetched from testimony subject to error, as we would have done of one plain testimony Divine, if it could have been produced.

2. The oldest Records we have (saith the Rej.) do mention human mystical Ceremonies in God's worship, as *Apostolical traditions.* Which *1.* is not true: because those which call them *Apostolical,* use not to call, or esteem them *human.* 2 The Records of the first age, which we have, are so imperfect, and uncertain, that God (in so disposing of them by his Providence) doeth in a manner warn us, not to depend on them, but only on his written Word. *3.* The great variety that was found, in the first ages, about the observation of *Lent,* and *Easter,* doeth manifestly prove, they were not Apostolical: as *Chamier* showeth *(De jejunio, cap.* 7.) *Not out of any certain law, but out of private devotions, and consequently Superstition.* In the next place, for a main ground of this assertion (that the universal Church observing human Rites, took them to have been of Apostolical allowance) the Rej. bringeth in the common text of Papists, out of Augustine, ep. 118. *Such universal observations, not being written in Scripture, must be understood to be commanded by general Councils, or from the Apostles.* Where *1.* he faulteth twice in the translation, in (turning *dantur intelligi,* into *must be understood,* when D. Morton himself (Pr. Ap. lib. 2. cap. 28. •. 3.) maketh a *strong probability only*; and in turning *commendata,* by *into commanded.* 2. This being but a probable rule, and And Augustine's conjecture of that probability, being also but *probable,* it may fail, with all that is built upon it. *3. Chamier* (in the place fore-mentioned) answereth Bellarmine about it, that it must either include the Apostles time (whose history is in Scripture) and so the human Ceremonies come not within the compass of it; or else it may be denied as false. 4. If this rule be good, then *Apostolical* Ceremonies cannot be known from other, but only by those who know certainly what is and hath been always observed in all Churches: which will fall hard upon most Christians. 5. Augustine (in the same place) complaineth of *men's presumptions and burdensome Ceremonies,* contrary to Christ *his merciful institution; requiring the easiness and lightness of that yoke or burden which Christ hath imposed in his Sacraments, to be still preserved in the Church.* Now those Ceremonial observations, which are said to have been universal in the Primitive Church, did not agree to this rule. For they had then in common use, beside other solemnities, *fifty Holy-*

days, betwixt Easter, and Pentecost, Ambrose in Luc. 17. of which Tertullian boasteth (lib. de Idololatria, cap. 13.) that *they were more then the Heathen used:Reckon all the observations of the Heathen in order, and they will never fill up Pentecost.* They had also with *Lent* and all) more then *fifty fasting-days.* Add unto these, the Ceremonies the which *Tertullian* reckoneth up, *de Corona* cap. 3. and then, I ask, if any man can upon consideration, believe, that all these were either *Apostolical,* or so accounted by *Augustine?* Certainly, to exced or equal the *Heathen,* in human observations, was not agreeable to the Apostles rules, nor the Fathers. 6. It is a received rule, that the *writings* of the *Apostles,* are the only certain rule of true *Apostolical traditions. D. Fulke, Rej. ag. Brist. cap. 7.* But this rule, as it is understood by our Rej. maketh those writings not the *only* certain rule.

4. The Fathers *practice* (saith the Rej.) interpreted their *rules* touching the perfection of Scripture, and purity of God's worship, to be understood of necessary doctrine, and proper worship. The contrary whereof appeareth, partly by the fore-mentioned place of Augustine, where he complaineth of the Ceremonies which he practiced, as disagreeing from the Doctrine of the Gospel which he taught. Beside, (because *proper worship* hath been discussed in its proper place) it would be inquired, what the Rej. meaneth by *necessary doctrine?* If he meaneth only that doctrine which is absolutely necessary to salvation, it is a poor commendation of Scripture-perfection: because that is found in every good Catechism; and Bellarmine himself doth not deny that perfection to Scripture. I cannot guess at his thoughts, by his words: because (to my remembrance) this distinction (betwixt necessary, and unnecessary doctrine) is 〈in non-Latin alphabet〉, in this place only let fall. But for the *interpretation of doctrine, by practice,* if the Rejoinder will have this hold in the ancient times, what reason can he give that it should not also hold in our time? If so, then why is not our argument good: Calvin, Bucer, Beza, the Divines of Helvetia, France, Netherland, &c. have in their practice, banished Cross, Surplice and kneeling, Ergo, their doctrine is against them?

5. The Rej. calleth it, *a spirit of singular singularity,* to think, the whole Church, in the days of purest zeal, and frequent martyrdom, *did not du•lie exami•e the•r Ceremony•nies.* And yet the same Rej. (without any spirit of singular singularity) acknowledgeth, that *in the two first ages, after the Apostles, there was either want of clearness, or a manifest touch of error, about some sixteen points of doctrine, very important: pag.* 458. Which if he will reconcile with this affected accusation, he must say, that Christians in those times, more attended to certain human Ceremonies, then to divers points of divine doctrine, though in the main power of Godliness they went beyond those which are purer both in Ceremonies and doctrine. But the truth is, he spake there for excessive commendation of our English-Church-doctrine, and so, in comparison, depressed the Primitive; and here he seeketh to defend our Ceremonies, by theirs, and so extolleth their judgment of Ceremonies; in both places (according to occasion) exceeding th• just measure, as it usually falleth out to those, who dispute out of *affection,* more then out of *judgment.*

6. The Rej. taketh it ill, that the Repl. should say, that the bringing in of human Ceremonies, made any way for Antichristian supers•ition. But seeing that the Antichristian Papists, argue

so strongly from those first human Ceremonies, to divers of those which they use, and by us are rejected, that they cannot be fully confuted, but by rejecting of both, I see no reason for his indignation. *Gideon's Ephod,* in the argument of the eight chapter of Judges (according to our new translation) was *a cause of Idolatry.* And was not the old crossing, *at every step, at every coming to and going out,at the apparreling themselves, at washing, at eating, at lighting candles, at sitting, &c.* as *a great cause* of that Idolatry which hath been, and is-used, about the cross? *D. Fulke* (in his Rej. to Bristow, cap. 3.) mainteyneth, that *many abuses and corruptions, entered into the Church, immediately after the Apostles time, which the Devil planted, as a preparative for Antichrist.* The same Doctor also (ibid. sect. 4) proveth many Ceremonies of the Primitive times, to have been *unprofitable; because they are abrogated.* And (cap. 9.) he saith plainly, that *the error of conceiving and using some superstitions, or superfluous Ceremonies, is common to the Fathers, with Papists.*

6. A great matter is made of that which the Replier said, concerning 1500. years experience of human significant Ceremonies. For about this the Rej. saith, that *it is wonderful rashness, answering the spirit of montanus, to challenge the whole Church of error, in this matter, for 1500. years.* But 1. it is rashness in the Rej. to accuse one of challenging *the whole Church,* who mentioned not, in his challenge, either *Church* or *whole.* 2. *The whole Church* cannot be understood, except the *Waldenses* and all like unto them, that is the purer part, be excluded out of the *whole Church.* 3. *Doctor Morton* himself (Prot. Apol. cap. 25. sect. 9.) maintaineth this sentence of M^{r}. *Calfhill: the Fathers declined all from the simplicity of the Gospel, in Ceremonies; if by simplicity be understood a virtue, opposite, either unto superfluity, or superstition.* And And are not superfluity and superstition, errors? 4. From the primitive times by the space of *six hundred* years, the Church generally erred, in giving the Lord's Supper unto infants, as *D. Morton* showeth (Prot. Apol. l. 2. cap. 25. sect. 10.) and after that for many hundred years, it mended (for the common course of errors) as sour ale doth in Summer. 5. The Rej. cannot name any Church in all that time free from errors: neither can he deny, but the Church that erreth in doctrine, may err in Ceremonies. Ergo. 6. He was unhappy in mentioning *Montanus* his spirit, which breathed, and broached so many human Ceremonies, that the Church hath ever since been more wronged thereby, in Ceremonies, then in any other respect, or by any other spirit of that time, as all men know, that have read those writings of Tertullian, which were dictated by a piece of *Montanus his spirit. Montanus* would have *three Lents,* instead of *one: Montanus* advanced the Cross unto more honor, then ever it had before: *Montanus* (in one word) was of *a ceremonial spirit.*

SECT. 30.

IN this section, four or five Protestant Divines are named, as allowing of some significant Ceremonies. But there is not any one of them, whose judgment to the contrary, hath not been manifestly declared. I will not therefore so much distrust the Readers attention, and understanding, as to weary him with needless repetitions.

SECT. 31.

HEere the Defend. urgeth upon us, the ordinary form, of *swearing upon a book.* To which if the Replier hath not said enough, I leave it to the Readers judgment, after he hath compared the Rej. opposed: which speaketh 1. of *Gamballing*; 2. of *Bucklers and Quarrelling*; 3. of a *proof* necessary to an answer; 4. of swearing *by a bocke*; 5. of *Sophistication,* in confounding our Churches *esteem,* and the *truth* about this form of swearing; 6. of equality betwixt *special solemn worship of God, and occasional* swearing, in civil Assemblies. I will only add, as an explication of the Repliers answer, that which D. Jackson answereth the Papists, about this fashion (Orig. of unbel. sect. 4. cap. 35.) *We use the book, only as a complement of the civil act, whereby we give satisfaction unto men; or as a visible resemblancer partly, to by standers, or spectators, whose eyes by this means may become as true witnesses as their ears, that such protestations have been made; partly unto him that makes them, who will be more wary and circumspect what he avoucheth and protesteth, when he perceiveth his speeches must be sealed with such remarkable circumstances, as they cannot be often recalled to his own and others memory. To the same ende, men of honorable place and calling, use to lay their hands upon their hearts, when they take a solemn oath.*

SECT. 32. Concerning the Lord's-Day, Temples, and ceremonial Festivals.

1. THe Def. having spoken of his *much sailing in the main, and narrow Seas,* cometh to object the observation of the Lord's Day, as a fit example of a *human Ceremony:* whereupon, the Replier continuing his similitude, saith, that he was at this time, either *sea-sick, or sleepy,* with his much sailing. This the Rej. calleth *a scurrilous jest, and scoff*: so liberal is he of terms, when reasonable answers are not at hand. But if he had thought of the ordinary sayings, *Quandoque bonus dormitat Homerus; animi perturbatio est quaedam ejus aegritudo*; he would have spared an innocent usual phrase of speech, and not marked it with so foul *pich* or *tarre* as *Scurrilitie.*

2. Now let us hear, how he can excuse the Def. his allegation, from all sickness, and drowsiness! *The observation (saith he) of the Lord's Day, in place of the Jews Sabbath, is not a human institution: but the analogical and allegorical instructions, lawfully rais•d from that Day, are of human institution, not divine.* I say again, as the Repl. said, (without fear of the Rej. his *Spitte* of *scurrility*) this is a *sick or drowsy answer.* For 1. it maketh all *analogical instructions,* instituted Ceremonies: as if nothing could be gathered from any fact, or text, in the Scripture, by *analogy,* or *proportion,* but it must be straight a ceremonial institution! 2. These analogical instructions, are, (as the Def. expresseth them) *meditation of Christ's resurrection, and of our eternal rest to come.* And whoever heard or read, that these were *human insti•utiō*? what mā instituted them? when? by what authority? upon what necessity? Are they *ambulatorie, or mooveable* Ceremonies, which our Convocation may change at their pleasure? Awake, awake, both Def. and Rej. and see the vanity and scandal of this allegation.

3. As a *Parallel* of the former example, *Temples* were added by the Defend. And to make it agree, the Rej. is driven to this issue, that *if it be lawful by accommodation, to put men in mind of heavenly things by earthly; then it is lawful to institute things to that use.* Which is as if he should argue thus: if it be lawful, by accommodation, to put men in mind of God's faithfulness in keeping his Covenant of Grace, by the constant course of nature which he hath set in heaven

and earth, or by the faithfulness and constancy of men morally honest; then it is lawful for men to institute sacred signs for confirmation of the Covenant of Grace, and so new Sacraments properly so called.

4. Concerning Ceremonial Festivals, of man's m•king, our practice cannot be objected: because we observe none. We take occasion of hearing, and praying upon any day, when occasion is offered. We say (with *Hospini•n* de Orig. Fest. Christ. cap. 2.) *Not the day, but the Word of God, &c. puts us in mind of the nativity, resurrection, and ascension o• Christ.* And this might be the reason, why the Repl. passed over this example, as of no moment. For we do not fear (as the Rej. imagineth) lest *all the Churches of God will condemn us herein.* Those that consent with Geneva, nor those of Scotland; (except some of the *new edition*) no nor any that follow Bucer's judgment (in Mat. 12.) *I would to God that every Holy-day whatsoever beside the Lord's Day, were abolished. That zeal which brought them first in, was without all warrant of the Word, and merely followed corrupt reason, forsooth to drive out the Holy days of the Pagans, as one nail drives out another. Those Holy days, have been so t•inted with superstitions that I wonder we tremble not at their very names.* See the place. *Occolampadius* (in Isaiam, cap. 1. v. 4.) thinketh that no wise Christian will condemn us. *I never heard wise man yet, who did not judge that a great part at least of other feasts beside the Lord's Day should be abolished.* He insinuateth manifestly more then he speaketh. *Zanchi* (how favorable soever he speaketh of some festivals) cannot condemn us by that sentence of his, (in 4. praec) *It is most agreeable to the first institution and Apostolical writings, that only one day in the week be kept holy.*

SECT. 33.

IN this Section (which the Repl. thought to require no answer) the sum is, that *we are cross and contrary to the Authors of our Service-book, who thought our Ceremonies to be the better for being significant.* Now if this be understood so, as if we disliked the significancy of them, because those Reverend men did like it; then we are uncharitably wronged by rash judgment. If so, that though such excellent men did think so, yet we think otherwise; then our answer is they were *men*; and though they saw much evil in Popish Ceremonies, yet not all; and therefore judged some tolerable for a time, which were free from some faults, that others were guilty of; though they banished divers, which were as free from *darkness and dumbnesse,* as those they retained. Why they removed those, we see good reason: why they retained, or rather tolerated these, more then them, we see none, that experience hath not confuted.

SECT. 34.

1. IN this last section, this reason is brought (accordding to the Rej. his construction) *If all Ceremonies (properly so called) must some way be significant; then either all Ceremonies are unlawful, or some significant Cer•monies are lawful.* To which I answer 1. that all *outward actions designed or purposely observed, and done in reference to some other thing, beside the cause or part thereof,* which is the Rej. his definition of a Ceremony, Manuduct. p. 29.30. are not mystically •ignificant, by the Rejoinder his own doctrine, ibid. pag. 32.33. *Mystical signification, or the want of it, doth not make a Ceremony, or no Ceremony. A character of significancie, maketh a double*

or treble Ceremony; Relation without signification, maketh a single Ceremony▪ So, pag. 39. *Simple Ceremonies are those, whose use is only for order and decency: Double are those, which serve also to edification, 1. by some profitable signification.* 2. If all Ceremonies were significant, yet it doeth not follow, that they all *teach a spiritual duty, by their instituted mystical signification:* of which kind of signification, all the question is in this chapter, as is to be seen in the first section. 3. If all Ceremonies be significant, then there is no sense in exposing *double* Ceremonies to *significant*: because none are, or can be *dumb.* A•d yet this opposition is made use of by the Def. and Rej. as other where, so in these two last sections.

2. The Repl. taking from the Def. this proposition: *Nothing is properly called a Ceremony, if it be altogether destitute of signification*; saith that this convinceth not us at all: because, if this be true, then our tenet is, that all ceremonies properly so called, *of man's invention,* should be packed out of the Church. *What?* (saith the Rej.) *even Sitting at the Communion, and a communion-Table?* Yea, say we, even these if they can be proved to be Ceremonies of *man's invention.*

3. From the former consideration, the Defen. was challenged, for having gone about to deceive us, often times before, by confounding all circumstances of order and decency, with properly called Ceremonies; whereas now, in the winding up of all, he confesseth, that they cannot be properly called Ceremonies, except they be significant. The Rejoinder his answer is, that all such circumstances are *some way* significant, though not *symbolically*: because they signify *some way what is to be done,* or where, or when, or why, or how. Now though every circumstance doeth some way argue that whereof it is a circumstance, and so in a large sense may be called a sign of it; yet 1. every circumstance is not a sign of *what is to be done:* because some have no place, until the thing be done. 2. Both the Def. and Rej. have hitherto confounded *indicant and symbolical* signs, except only one place, where (for a shift) the Rej. saith, *Beza, differing in phrase from other Divines, meaneth by Symbolical, Sacramental signs, pag. 264.265.* Here therefore to distinguish them, is to confess their former dealing not fair.

4. *If all circumstances belonging to time, place, person, instruments or manner of actions sacred, be sacred significant Ceremonies*; then not the Clock only, but the leaden weights of it, not the ground only upon which men stand in worship, but the *Rushes* also strowed by occasion upon it, or the *Besome* wherewith it is swept; not the Preachers *voice* only, but his black *Cap,* his comely *heard*; not the Communion *Table-clothe* only, but the *color* of it; not distinct speaking only, but every Preachers proper *Tone,* are *sacred, significant, ceremonial Weights, Rushes, Bezomes, Caps, Beards, Colours, Tones, &c.*

See what an argument the Def. made against us, according to the Rej. his explication: If Signs *Indicant* that is, such as by the nature of the things themselves, without any religious signification put upon them by institution, are lawful; then *Symbolical* signs, that is, those which teach a spiritual duty, by their mystical instituted signification, cannot be unlawful. In striving to help the Def. out of the water, he hath sunk, and followed him deeper in, then before he seemed to be plunged.

5. Calvin (said the Def.) and some other, do accuse some Popish Ceremonies, because they are *dumb.* They accuse them also (answereth the Repl.) for speaking: as the Scripture doth condemn images, both for being dumb, and also for teaching lies.

Well said, (saith the Rej) *When the Ceremonies are altogether dumb, they condemn them for not speaking: when they speak idly, or falsely, they condemn them for speaking amiss. But you condemn them simply for not being dumb.* But here is a great mistaking of the Rejoynders. For we condemn human Ceremonies for speaking *idly,* that which God's Ordinances do sufficiently speak; and *falsely* also for their manner of speaking, as if they had just commission to speak in God's name, when they have not. When an image of the blessed Virgin, spake in the Church, to Bernard▪ *good morrow Bernard, good morrow*; Bernard answered, ⟨◊⟩ *Madam you forget your Sexe: it is not lawful for a woman to speak in the Church.*

The Scriptures also condemned the same image for standing (at other times) *dumb* in the Church. Even so we condemn human Ceremonies, both for standing in the Church *dumb* and unprofitable; and also for *speaking* in such a place, *idly,* and above that which beseem their Sexe or degree. I repeat therefore again, not as a mere *jest,* in which name the Rejoinder putteth it off, but as a sad and serious truth, that which the Replier concluded this Argument withal: *Lay all together which our Divines say, and you shall find, that in their judgments, Humane Ceremonies in God's worship, are like a fool in a place of honor, who whether he speaketh, or holdeth his peace, still showeth himself unworthy of that place.*

CHAP. 4. Concerning Idolatrous Ceremonies.

SECT. 1. About the forming of this argument, and the general answer given thereto.

IN the former Argument as being most essential, I suffered my pen to run a larger course, then in the beginning I intended. Here I purpose to hold it shorter. Passing over therefore by-matters,

1. The Argument was thus propounded in the Abridgement: *It is contrary to God's word, to use (much more to command the use of) such Ceremonies in the worship of God as man hath devised, if they be notoriously known, to have been of old, and still to be abused unto Idolatry, and Superstition, by the Papists, especially, if the same be now of no necessary use in the Church. But our Ceremonies are such. Ergo.*

The Def. his answer was so set down, that (by the Rej. his own confession) no sense could be discerned in it. But the said Rej. (after three patchings of the words, and the distinctions, about *abolishing, abused,* and *necessary*) bringeth, for account, this answer, out of all: If by *abolition,* be meant, *Abscission,* and not *Cure,* the Proposition being meant of things *indifferent,* is false. But if in the exception, of things, *necessary,* be meant not an *absolute,* but a *convenient necessity,* the Assumption is false, which saith: that our Ceremonies are of no *necessary* use in the Church. Here we have three distinctions, betwixt 1. *abscission,* or cutting off, and *curing*; 2. things *evil* in their nature, and *indifferent*: 3. necessity *absolute,* and *convenient.* Now 1. see how they agree among themselves: In the first, the Ceremonies are considered as *members* of our Religion, or worship, which must be either *cut off or cured* (for so the Def. explaineth it of

cutting off the members by the joints) whereas they were never members jointed to our religion, or worship, but to the Harlot of Rome. In the second, they are considered as no members, but things *indifferent*; and in the third (at the best) only *convenient.* 2. For the first, it is well known that they are *cloutes,* which have lien upon the plague-soars of Idolaters, many hundreds of years: and what wise Physician, or Surgeon, was ever known, to go about the curing of such clouts? 3. For the second, it is a mere affectation of casting a myst before the Readers eyes. For both the Def. and Rei. knew well, that the Authors of this Argument, hold our Ceremonies not indifferent, but *unlawful* in their nature, and yet upon supposed *indifferency,* undertake to make good their Proposition; as having all sense on their side, namely, that things otherwise merely indifferent, receive some difference, by their notorious abuse to Idolatry. 4. For the last, The Ceremonies are here, only in a blind distinction, (as it were in a *parenthesis*) affirmed to be of *convenient use in our Church.* Now let any man consider of this dealing, whether it be not more necessary for the Def. and Rej. then convenient for the Reader. In the Abridgement, pag. 42. and 43. &c. it is largely proved, that these Ceremonies in controversy, are *not convenient.* The Def. (professing a full answer to all that is objected) giveth no answer to anything there alleged to that purpose. When he was challenged by the Repl. for not *showing them convenient,* the Rej. pag. 167. accuseth him of more *impudency,* then he would have expected from any *Friar,* and yet directeth us not to the place, where he hath gone about any such matter. The Rej. himself, undertaking to manifest their *conveniency* by the *Rules* of God's Word, suddenly breaketh off, pag. 74. and referreth that demonstration *to a fitter place*: which place hitherto he could not find, nor ever will. Beside, the Rej. confesseth, a multitude of *godly learned men,* (among whom were) *Calvin, Beza, Martyr, Bucer, Hooper, Jewel, Fulke, Rainolds, Whitaker's, Humphrie, Perkins, &c.*) to have held our Ceremonies *inexpedient,* or *inconvenient,* at the least. Nay he himself hath been in the same heresy. All this notwithstanding, he thinketh it not significent, in one word, to say (for a shift) without any proof or declaration, that they are *convenient* for our Church. *Conveniency* is esteemed when as a thing after the consideration of all circumstances, isfound to bring more good (at the least) then evil with it. And I dare appeal to the Rej. his own conscience, whether our Ceremonies have been causes, or occasions of more good then evil? *They may do hurt* (saith Beza) *but they can do no good. God knoweth* (saith M^{r}. Fox) *they be the cause of much blindness and strife among men.*

Let this (by the way) be well observed out of this general answer, that the particular answers following, in this argument, are nothing worth, but only upon this supposition, that *our Ceremonies are not only curable and indifferent, but also convenient for our Church:* which neither Def. nor Rej. nor any for them, will ever be able with any show of reason, and honesty, to demonstrate, while the world standeth. So that this whole fourth Argument is here in the first section, sufficiently yielded, For all that we desire, is plainly granted, concerning the unlawfulness of all such human Ceremonies in God's worship, as are notoriously known to have been and be abused unto Idolatry and Superstition, if they be now of no *convenient necessary use in the Church.*

SECT. 2. Concerning the second Commandment. Lev. 18.3. and 19.19.27.28. Exod. 23.24. Deut. 14 1. and 12.4. and 30.32. 2. Cor. 6.14.18. Rev. 18.4.

1. THe second Commandment was here alleged, in the Abridgement, as forbidding all provocation unto spiritual fornication, as the seventh 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 doeth unto that which is carnal. This the Def. passed by in silence; and therein is defended by the Rej. because, according to his method, in one particular argument, he taketh knowledge of it, par, 2. c. 2. s. 2. As if *John a-Stiles* his plea, for 3. akers of ground, were sufficiently answered by *John a-Noxe,* if he cold with any show ward it off from 1. aker. His own answer is, that *as the seventh Commandment doeth not forbid the use of all such things, as accidentally do, or may provoke some men to base uncleanness; but only such, as in and of themselves, are working incitements thereto; so neither doeth the second Commandment forbid the use of all such things, as the lust of some Idolaters may turn to spiritual fornication; but only of such, as have in themselves, or in such use of them, an habitude, or aptness, to provoke thereto.* But 1. Our Divines generally teach (as Zanchi de Red. lib. 1. cap. 14. briefly expresseth their meaning) *The sum of the second Commandment is, that in the worship of God, or Ceremonies thereabout, we are to devise nothing of our own brain, or borrow ought of Heathenish idolatrous rites.* 2. Let this be so: the question yet remaineth; whether our Ceremonies, the Cross (for example) hath not some *habitude, and aptness,* to provoke towards Idolatry? I think it will not be denied, but the Cross is an Idol, at *Paris,* at *Calis,* and among the Papists, in England. Now suppose a known harlot to be brought out of the Stues at *Paris,* or *Calis,* unto *Dover,* and lodged there in an honest man's bed, or bed-chamber (as the Cross is in the bed of our Religion, the holy Sacrament) would any man say, that there were no *habitude* nor *aptness,* in such a harlot, and her lodging, to provoke, even an honest man, and much more, a dissolute companion, unto filthy folly? Difference I know none; but only that the spiritual folly may be more secretly, and mystically provoked, and exercised, then carnal can. The Rej. should have done well, if he had given us a certain rule, whereby we might have distinguished, betwixt those monuments, or relics of Idolatry, which have an *habitude or aptness* in them to provoke unto Idolatry, and those which have not. For then more might have been said therefrom, either for, or against our Ceremonies. Now we cannot tell where to take hold, saving only in this; that *habitude and aptness of provoking,* towards Idolatry, is in every consenting relation that any Ceremony (otherwise unnecessary) hath to any Idol: and all such relation of our Ceremonies to Idols cannot be denied: neither can their necessity to true Religion be with any show of reason, or honesty, maintained. Beside, what jealous or wise husband, if his wife should receive anything from a known adulterer, who hath also gone about to undermyne her honesty, and keep it always in her bosom, would take this for a sufficient excuse; that such a thing hath not in it self any *habitude* or *aptness* of provoking unto Adultery? And doeth not God tell us, that he is in like sort, *a Iealous God*? From hence it is, that *M^r^. Perkins,* with divers others, in writing on the second Commandment, doctrinally, without special meddling with controversies, making one head of things therein forbidden, *the monuments and relics of Idolatry.*

2. To Lev. 18.3.4, and 19.19.27. the Def. his answer was (according to the Rejoinder his extraction) that *these places do not prove the abolishing of things indifferent in nature, merely for the abuse of them to Idolatry, which was (saith he) the point to be proved: because cutting off the flesh*

for the d•ad was evil in it self; and sowing with divers seeds in one field, was forbidden for a typica•l docum•nt of that sincerity which God required in his people. Where 2. he mistaketh, or perverteth the question: which was not of things *indifferent,* but *not necessary,* nor of all things not necessary, but of *Ceremonies.* 2. Cutting off the flesh for the dead, with a good meaning, nor was, nor is more evil in it self, then *Circumcission,* which both the Def. and Rej. allow as lawful, under *Prester John.* pag. 285.3. That typical doctrine of sincerity, forbiddeth plainly all mixing of Idolaters relics, with God's holy ordinances.

3. The Repl. alleged, that the words Lev. 18.3.4. are general: *after their doings ye shall not do: neither shall ye walk in their ordinances.* To this the Rej answereth, that *these general words are to be restrained unto the ma•ter spoken of, that is, incest, and such mad doings of the Egyptians, and Canaanites.* But 1. why are these words more to be restrained unto the matter spoken of in the same chapter, then those, 1. Cor. 4.40 *Let all things be done decently and in ord•r,* which the Def. and Rej. extend as far as it pleaseth our Convocation to call things decent, and orderly. 2. That they cannot be so restrained, is manifest out of the context; where the ordinances of Idolaters are opposed to all those *Ordinances, Statutes, and Iudgemenes* of God, to the doing whereof is promised *life. 3. Junius* a judicious Interpreter, in his Analysis of the place, maketh the four first verses of this 18. chap. to pertain unto divers chapters following, and not, to the 18 only: *ne alienis exemplis, aut legibus vivant.* Pelican also upon the place, speaketh home, in this manner: *God, by this one law, would have them cast away and abhor, whatsoever had (in worship) pleased the Gentiles. Muche more care ought Christians to have of this; who being taught to worship God in spirit and truth, ought, first and last, to have abhorred the idle, unreasonable, and deceitful forms and rites of Idolaters. Which if the ancient Bishops had well considered, the Church had never been pestered with so many profane rites, and base Ceremonies; by which it came to pass, that some Christians differ little from Gentiles, save in the names of their Idols.Lyra* also (a Papist) on Lev. 18. saith plainly: *He intended to exclude from the children of Israel every rite of the Gentiles.* And on Lev. 19.19. *This is commanded, for detestation of Idolatry: because Idolaters did so, the Israelites may not do so.*

4. Exod 23.24. (saith the Rej.) *Speaketh of superstition, or vicious worship.* And this (say we) is the point by us intended: viz: that Ceremonies borrowed from Idolaters, are *vicious and superstitious worship.*

5. To Deut. 12.4. *(Thou shalt not do so to the Lord thy God)* the Rej. after many words, answereth (with the Def.) that *not unlawfulness, or abuse, but another reason produced this Law.* To which it shall suffice to answer, that the *other reason* was, as *Pelecan* upon the place noteth; *In Ceremonies, we must hold us strictly to the word of God; least we should transgress either in number, or in form, if men's traditions were to be followed.*

6. Deut. 30.32. was (as it seemeth) misprinted, for Deut. 16.22. and so cometh after to be handled in the next Section.

7 As for 2. Corint. 6.14. (saith the Rej.) that place condemneth *only marriage* or familiar society *with infidels, and* v. 17. *partnership with men in uncleanness, by consenting thereto.* But he should have remembered 1. that the general condemnation of *Fellowship,* implieth more then

marriage, or familiar society. 2. That using of Idolaters Ceremonies, is more religious fellowship with them, then *falimiar society civil.* 3. That Idolaters Ceremonies cannot be wittingly and willingly used, without implicit *consent* unto them, hitherto, that their Ceremonies are lawful.

8. To Rev. 18 4. the Rej. answereth in many words; but to the purpose thus: *As concerning Ceremonies only separating from those of Babylon's Ceremonies is enjoined, which cannot be separated from sin.* Which if it be understood of sin in the religious use of them about God's solemn worship, is as much as we desire: we only add (which is our defense) that such an use of them is sin in itself.

9. Calvin's grave collection, on Lev. 19.27. was by the Replier alleged, which thus soundeth, according to the Rej. his own emendation of the translation: *Although rounding, or cutting the hair, was in itself indifferent, yet God would not have it indifferent to his people that they as little children, might learn by small rudiments, that they could not have his favor, unless they should be unlike to the aliens, and uncircumcised, & be altogether and far different from their examples, especially in those Rites wherein religion was shown.* The Rej. answereth 1. that *the cause of this restraint, was the Jews childlike estate, by Calvin's own words.* But Calvin's meaning is removed from the right center. For that he meant not to exclude our age, he showeth in the next words: *Experientia docet, &c. Experience doeth* (not did) *teache.* And this *childlike* estate was the cause (according to him and truth) not of the doctrine taught, concerning unlikenesse unto Idolaters, but of the manner, or means, wherein it was taught, namely, by abstaining from that fashion of hair, and beards, which Idolaters used. God teacheth us to teache our *children,* agreablie to their age, not that afterward they should forget, that which was taught them, but that they may remember what they were then taught, and *not depart from it, when they are old. Prov.* 22.6. And did he give us a contrary example? The precepts given in the Churches minority, are her direction (by proportion) in her ripest years. And what direction is in these precepts, for us, the Rej. doeth not show. Surely, I should think, if the common sort ofGods people might not fashion themselves then to Idolaters, then neither now our Ministers: if not then in a matter of passion, much less now in actions pertaining to God's worship: if not then in a tuft of hayr, much less now in a Ministring garment, a Ceremony consecrating us and our children to Christ, and a solemn manner of receyving him in his mysteries. The difference of child-hood, from perfect age, may teache us, that we should not look for such particular warnings now what things of Idolaters we are to shun, as were given in the Churches infancy, but make use of them; being now also generally warned to fly from all Idolatry, & that in the same forms of speech which then were used. 2. He answereth, that *It pleased God to set up a partition-wall betwixt Jews and Gentiles, in things otherwise lawful.* Which is very true: but among those things, otherwise *lawful* (as Calvin clearly insinuateth) *Rites of human invention, wherein religion was shown,* had no place. 3. The Rej. addeth, that neither *Calvin,* ever affirmed, nor any *learned and advised man,* dare affirm, that *no conformity with Idolaters in any Rites, abused by them to Idolatrous superstition, is lawful to be used of God's people in his service.* To which I answer 1. that if he taketh *any Rites* so largely, that among them he reckoneth God's ordinances, then he saith nothing but truth, and yet nothing to the purpose. For the question is, of *Rites devised by man, not necessary in the Church:* as may be seen

in the terms of our Argument, expressed in the Abridgement, though in part omitted by the Def. which omission was so approved by the Rej. that he accuseth the Repl. of wrong-doing for mending it. Pag. 404. We see now for what advantage. 2. If we may have leave to put in that part of the question, as it standeth in our Argument *(Rites devised by man, not necessary*) then hear Calvin's and some other learned and advized man's judgment. Calv. Resp. ad Versipellem: *It is more right and sound, to say, that the institutions of God may not be abolished for any abuse: but human institutions, being defiled, and so proving hurtful, and offensive to our brethren, are to be abstained from. The superstitions against which true worshipers of God do fight, came (for a great part of them) from unknown pudles: and all of them are soiled with ungodly errors, which never can be removed, but by utter abolishing of their use. Why then do we not simply acknowledge that which is truth, namely, that this remedy (of abolishing their use) is a necessary remedy, for taking of dross from the Church?* M_r. Farrel Calvin's fellow-minister, and in some sort, Father, Epist. Calv. 49. disputing against a popish fellow, whose name was *Carolus,* saith thus: *When Carolus would obtrude his significations, in garments, and other magick-like signs; we opposed, that Christ hath taught us a purer manner of worshipping the Father, in spirit and truth, without shadows. And Princes may learn by Hezechias his abolishing of the brazen serpent, what they are to do in those Rites which idle men have erected, and added significations unto, according to their own pleasure.* Beza, their son, Disp. Genev. 66.*The trifles which had proceeded unto manifest superstition, we have abolished as will-worship. We also affirm, that they which retain the relics of unprofitable Ceremonies, and (out of preposterous judgment) correct them rather then abolish them, deserve ill of the Churches. Yet some there are,who would have Pastors put on garments, which if not by their first bringing in, yet by their abuse, are Baals garments. You Papists have so abused these Ceremonies, that without violating of religion, we cannot retain them.*

D. Morton, *our Defend. Appeal. lib. 1. cap. 2. Sect. 25. Pope Stephen prescribed in such like cases of human inventions: If our Ancestors have done anything which is afterward turned into superstition, it is to be abolished without delay. Which was also the only remedy which the ancient Council of Eliberis propounded against Idolatry.* To omit particulars; it hath hitherto been received for a ruled case among our Divines, as *Rivet* (one of our last writers) showeth, on the fourth Commandment: *It is a rule, that things indifferent, not being necessary, if they be polluted with horrible Idolatry, are to be abolished.* The Rejoinder his confidence therefore in this point, did exceed all comely measure. The opposite assertion may be better maintained: viz. that no learned and advised Divine, can be named, free from manifest prejudice, arising from the use and urging of such Ceremonies in that Church where he lived that doeth not condemn all conformity with Idolaters, in their religious unnecessary Ceremonies.

SECT. 3. Concerning Pillars, Lev. 26.1. and the name Baal, Hos. 2.16.17.

1. IT was said by the Repl. that for preventing of an evasion, or stopping of a muse, the Abrigers added; that even such things are to be cast away, which had a good original, and use, (if they be not still necessary and commanded of God) when once they are found to be defiled by Idolatry, as Lev. 26.*1.* &c. To this the Rej. (abounding as it seemeth with leisure, and words) saith divers things in general, not worth much refutation. 1. He objecteth *Tinkers-luck, because then all our Churches must down.* But this Ting-tongue shall not have the

luck to stay us: because we hold our *Churches* commanded, in general, though not for their particular places and forms; which *particularity* was neither mentioned, nor meant in the Argument. 2. He seeketh more then one knot in that rush (necessary *or* commanded) as if in either sentence that particle *or* must needs be *disiunctive,* and not the same with *and*; which he himself will not affirm in his second thoughts. 3. He affirmeth some *distinction to be betwixt things originally evil, and those that are successively evil:* which we deny not; but only say, that distinctiō doth not make such a difference, as that therefore one should be 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 rejected, and the other received. 4. He denieth the 2. sertion plainly: which he might have done with •ewer words, to as good purpose.

2. Concerning Lev. 26. it was alleged by the Rep•. that those (at lest some of those) titular pillars were firs•▪ only set up for civil use. To which the Rej. answereth, that *this was not the first beginning of their religiou• use:* which is nothing to the purpose, except no use be *good* but *religious.* 2. that *though many statues which afterward only for worship, were at the first, for civil respects and had still a civil use,* (for this antecedent only is the Repliers) *yet it doeth not follow, they were civil at the first*▪ which answer is by it self confuted.

3. Calvin's collection or conjecture, was objected: that these statues were erected, to represent God: and this was answered, that according to Calvin's phrase, there is a representation of God, in all pictures that corrupt God's spiritual worship. The Rej. opposeth, that *Calvin on Deut. 12.3. showeth his meaning to be only of such representation as was in the golden Calf, and Michas Seraphim; not such as Jacob set up for a monument.* Which may be Calvin's Conjecture of that place in Deut. though not of this in Lev. Yet to such a monument as Jacob's was, being grossly abused unto Idolatry, *Hezechias* would have shown no more courtesy, then he did to the Brazen Serpent. So Pelicanus, upon the place, collecteth: *We must ceremonize according to God's Word only.* as upon Lev. 26.1. *Even triumphal statues were forbidden.* And Lyra, *The memory of Idolatry is totally to be wiped out.*

4. The Def. objected *Jacob's* pillar, Gen. 28.18. So (•ayth the Reply• he did offer sacrifices, in other manner, and place, then after the Law, was lawful. To this the Rejoinder answereth, 1. that *that which Jacob did, was not unlawful by the moral Law.* But he is mistaken; not dis•inguishing betwixt the moral Law forbidding religious Ceremenies of mere human appointment, and allowing the same derived from Divine inspiration. So *Tertullian* (de Idol. cap. 5.) answereth him that defended *Images* by the brazen Serpent: *Idem Deus, qui lege •etuit similitudinem fieri, extraordinario praecepto, serpentis •imilitudinem indixit. Si eundem Deum observas, habes le•em ejus. Imitare tu Mosem, ne facias adversus legem, simu•achrum aliquid, nisi & tibi Deus jusserit. 1.* e. *The same God which in his Law forbad images, did extraordinarily command the image of a Serpent. If thou wilt obey that God, thou hast his law. Imitate thou Moses, not making any image (contrary to the Law) except God command thee.* So all our Divines in answer of Papists, objecting this & such like examples for will-worship) refer these doeings to Divine revelation or instinct. Among these (for this cause) • reckon D. Jackson: who in his *Original,* pag. 332. giveth us this Catholic remedy and rule, seriously to be considered. *Such actions as have been menaged by God's Spirit, suggested by secret instinct, or extracted by extraordinary and special*

occasions, are then only lawful in others, when they are begotten by like occasions, or brought forth by like impulsions.

5. To Hos. 2.16.17. (where the very name of *Baal* seemeth to be forbidden, because it had been given unto Idols) the Defend. answered (saith the Rej.) *implicitly,* i. e. so as I have now answered to all that he hath brought about this fourth Argument. But he undertaketh, by *a little change of words,* to make that answer *satisfactory.* For this end, he allegeth first, that the word *Baal,* in *religious* use and application, was originaly, o• from the first use of it, *evil*: because *before Moses was borne, the great and common Idol of the Gentiles was mark• out by it, as by a proper name.* But 1. If the *civil* use of this word was originaly good, that is sufficient to our purpose. For our Argument speaketh only generally o•*good originals and beginnings.* 2. If this word *Baal* did originaly signify *Lord, Master, Husband,* (as it is generally taken) then by the Rej. his interpretation, it did originaly signify a *religious relation.* For he holdeth *every sign of a servants duty for conscience sake, to be a mystica• sign of a spiritual duty: pag. 314.* And is not every sign of a Lord's, Masters, or Husbands duty, or state, for conscience sake, of the same nature? 3. Ther is some question among the learned, whether *Baal* was derived from King *Bel,* or King *Bels* name from *Baal*? The most probable opinion is the later: as *Sir Walter Raughly* showeth lib. *1.* c. 10. sect. 6. because *Bel, Beel, or Baal,* was *as much to say as God.* And *Arias Montanus,* in Hos. 2. saith it signifieth *Numen,* or the chief sovereign power, whatsoever it be, without restraint to this or that Idol. Now if this be so, what more evil was there in the first use of the name *Baal,* then of *God?*

6. In the next place, the Rej. undertaketh to prove, that all religious use of this word *Baal,* in application to God, is not forbidden; but only as it might *further •he practice, or bear the appearance of gross Idolatry.* In which answer, if he doeth not distinguish *gross* Idola•rie from *slight*; nor hath any mental reservation, about *•ppearance,* nor yet taketh *might further,* otherwise then •he words sound, he saith nothing but that which we •ot only grant, but also make our plea. To this end •e allegeth the use of it in Is. 54.5. Ier. 31.33. Nah. *1.2.* •o which I answer 1. The Lord, in this place of Hos. did •ot speak of every time, but of *that day.* 2. He did not •orbid himself to use this or that term, at his pleasure, •ut *men.* 3. The word *Baal* Is. 54. Ier. 31. seemeth to be •sed in an allusion only reproving, and upbraiding the •dolatrie of the people, which had followed *Baal*; as ••ewing that what they had sought for in *Baal,* was to •e found only in *Jehovah.* Otherwise it may be answe••d, that the word appellative is used, without any re••exion unto the proper. And Nah. *1.* it is no more gi•en to Jehovah, then the name *Idol* is given to men, whē •n worthy teachers are called Idol-shepherds; or then •he name *Jehovah* is given to dumb creatures, when •hey are called *Jehovah Iireh Gen.* 22. *Jehovah Nissi, Ex.* 17. *•ehovah shammah, Ezech. 48.*

7. He bringeth four interpretations of the place: of which, the first only (as he saith) may serve our turn •n any part. But the first, third, and fourth, are in di•ers Interpreters conjoined. And there is scarce any grave Interpreter, which doeth not gather so much from the context, as we require. See *Jerome, Arias Montanus, Oecolampadius, Calvin, Zanchi, Tremellius, Junius. Sir W. Raughly,* himself, in the fore-noted place, observeth the sum: *Although the name of Baal be justly to be used toward God; yet in respect that the same was given to Idols, God both hated*

it, and forbad it. And it is not credible, that so many, and such Divines, should make a collection, which hath no foundation in their intrepretation of the text.

SECT. 4. Concerning the aequitie of the Commandments formerly mentioned; &c.

1. THe third proof (saith the Replier) in the Abridgement standeth thus: The aequitie of these Commandemens is thus set down in Scriptures: 1. The detestation which our jealous God bearreth unto all instruments and tokens of Idolatry, Exod. 20.5.6. Deut. 7.*25.26. 2.* That we cannot be said sincerly to have repented of Idolatry, &c. except we be ashamed of, and cast away the instruments and monuments of it. 1. Chron. 33.15. Is. *1.*29. and *2.20.* and 3•. *22.2.* Cor. 7.11. See Calvin in Deut. serm. *52.* Eph. 86. *3.* that we shall be in danger to be corrupted. Ex. 34.1•. *15.* Deut. 7.*25.26.* Judge. *2.*13. Gal. 2.5.4. We shall harden Idolaters. Ezech. *16.54. 1.* Cor. *6.10.* 5. Ther is more danger in Popish Ceremonies, because the Pope is Antichrist, and we converse more with Papists, then with other Idolaters. Now of all these reasons, and allega•ions, the Def. answereth directly to nothing, but only to those words: *See Calvin.* The Rej. doeth not deny, but the proof was such as hath been said: neither could he say, that the Def. had answered to anything, but *See Calvin.*

Yet *1.* he goeth about (by many words) to persuade •he Reader, that here was no fault. To this end he speaketh of *a Mark sh•t••t, and hit* by the Def. of the Def. his *professed method* (to profess a full answer unto all ob•ected, and answer what he pleased to object to himself) of *perverse and injurious dealing,* that he should be told of this truth; of *welts, guards,* and *gallant shows, and garnish* only, in so many *reasons,* and *Scriptures: What aile you? (saith he) What mean you?* To all this, I answer nothing. 2. He himself undertaketh to answer all. To this there•ore I will attend, according to the skill I have.

2. His general answer is, that *these five reasons of equity, do not prove, that we are bound unto all and the very same ways of repressing Idolatry, &c. which the Jews were bound to.* This we confess, as the Rej. testifieth, neither could they, upon that supposition, be called *five reasons of equity* only, but of *rigor.* And what a kind of answering is this; to say, reasons do not prove that which they were not brought to prove? The question is, whether they do not prove, that *it is contrary to God's Word to use (much more to command the use of) such Ceremo•ies in the worship of God, as man hath devised, if they be notoriously known, to have been of old, and still to be abused unto Idolatry, by the Papists, especially if the same be now of no necessary use in the Church?* This was the opppsition, for proof whereof, these five reasons of equity were brought. And for this we have all our Divines that confound Popish Images, out of the self-same places of Scripture, as *Vrsine* on the second Commandment, *Polanus,* Syntag. lib. 9. cap. 26. and whom not?

His answer in particular, is first, to Exod. 20.5.6. Deut. 7.25.36. Isai. 1.29. and 30.32. that *these places speak o• Idols themselves, or their garnish, not of indifferent Ceremonies.* But *1.* these places were not alleged against *indifferent* Ceremonies; but against Ceremonious instrumen•• and tokens of Idolatry, not necessary unto true worship, *2.* If they make against the use, or urging of those thing• which are either *Idols,* or Idols *garnish* (as is confessed) it is sufficient. For the *Cross* is an *Idol,* and both Cross▪ and Surplice, are the *Garnish* of Idols.

4. *Some of these places* (saith the Rejoinder) *a•• grossly mistaken, misalleged, and abused. as Isai. 1.29. an• 2.20. where confusion, and not Godly shame for sin is spoke• of: Ezech. 16.54. not speaking of hardening others: 1. Cor. 8.10. speaking of a thing in it self evil: Exod. 34.12. an• Deut.* 7.4. *speaking of marriage and league with Heathen• and Gal. 2.5. not respecting Ceremonies abused.* To the first, I answer, 1. that the shame and confusion judicial which is brought upon Idolaters, is because they are not ash•med unto repentance. 2. All those of whom the Prophet speaketh, were not judicially confounded, but penitentially ashamed. Ier. 31.19. Ezech. 16.54. should have been joined to the former allegations, as speaking of men's shame in themselves, not of hardening others. 1. Cor. 8 10. condemneth embolding others to sin, by eating things offered to Idols, though it were otherwise •awful, as appeareth, 1. Cor. 10.29. And a question may •e made, whether it had been more unlawful, to eat •uch things in the Idols Temple, then to take from •hence things notoriously known to be such, and eat •hem in Christian Congregations, at Love-feasts? Exo. •4.12. Deut. 7.4. speak not only of a *civil,* but also of *•religious league,* such as should hinder them from brea•ing down their Altars, Images, Groaues, &c. as *Iuni•s* (in his Anal.) noteth, and the words immediately fol•owing show. Gal. 2.5. placing danger in conformity to •ewish Ceremonies, doeth insinuate as much (at the •east) in conformity to Idolaters.

5. The Rejoinder addeth, that *Isai. 1.29. and Jude 23. ••nfute our Assertion: because men may pray in Gardens; and* ⟨◊⟩ *garment spotted with the flesh, being washed, might be used.*•nd such confutations the Rejoinder aboundeth with. •ut we can distinguish betwixt God's good necessary •reatures, and man's inventions of Idolatrous abuse, and •nnecessary use.

Yet *Gardens* might not be used by the Jews, for their •eremoniall solemn worship. Neither is every washing ⟨◊⟩ polluted garment sufficient to make it fitting for an •onest man, that hath other clothes to put on. The wa••ing of a *Cross,* is like the washing of a piece of *clay,* or •f a *Leopards spots.*

6. *Now Sir* (saith the Rejoined.) *You have your will. •he third proof is examined, and found to be light, facing, •o be repented of, as having abused men. Bate an acequoth •oulton*: The whole proof is not examined. Nothing is said to the substance of the reasons, but only to the testimonies, which yet are not found to be *light, facing, abusive, &c.* And nothing at all is said to the fifth reason: *Seeing the Pope is revealed to be that great Antichrist,* 2. *Thes. 2. Apoc.* 17. *and his Idolatry troubleth the Church, at this day, more then any other, and our people converse more with Papists, then with any other Idolater, there is more danger, in retaining the Ceremonies and relics of Popery, then of any other Idolatry whatsoever: Lev. 18.*3.

See Calvin.

7. Calvin was alleged in his 52. Sermon on *Deut.* speaking thus: If we have any drop of good zeal in us, it must needs vex and grieve us, to see the marks and signs of Idolatry: and that we must to the utmost of our power, deface them. The Rejoinder answereth, that *he spake this of proper instruments and monuments of Idolatry; and namely of Images.* Which we willingly grant except he mean by *proper* such as never any beside Idolaters, either before, since, or at the same time, did use. And we add, that the Cross is more then a proper instrument of

Idolatry: because it is an Idol: Neither hath either the Defend. or Rejoined. denied, as yet, that it is an Idol. We add also, that mystical Ceremonies, are (in Calvin's phrase) *Images,* either *living,* such as God's institutions, or *dead,* as men's inventions. Inst. lib. 8. cap. 11. sect. 13. Add lastly, that seeing the Def. and Rej. have admitted *historical Images,* as of the same nature with other mystical Ceremonies (in the former Chapter) it is too late now to distinguish their natures.

8. A second place of Calvin, is out of epist. 87. where he warneth the L. Protector of England, that nothing upon pretence must be tolerated in the Church, which came either from Satan, or from Antichrist. To this the Rej. (calling for *all Calvin)* answereth, that Calvin in that Epistle, speaketh against precise *extremities about Ceremonies: and that he professedly intended rather to exempt our Ceremonies from those he condemneth: as appeareth by his judgment of the Service-book in Q. Mary's time, the heads whereof were sent unto him from Franckfort, by M. Knox, and M. Whittingam, not one whit bettered (as the Rej. saith he dare say) & out of his Epist. to Bull. an.* 1551. *&c.* Now 1. because he will have *all Calvin,* he shall have enough of Calvin.

Thus therefore he writeth unto the L. Protecteur, *I come to the other head about abolishing and plucking up by the very roots •buses and corruptions,which the Devil in the ages past hath brought into God's ordnance. It is evident that the Christianity or religion of Popery is bastardly and false. Wherefore if we resolve to bring the people out of that gulf, we must follow the Apostles example* 1. *Cor.* 11. *From whence is generally ta•ght: that when men would reform as th•y ought to do and acceptably to God, they must then betake themselves to the pure word of God. For look how many mixtures (which man's brain hath hatched) do remain; so many pollutions are there which distract men from the right use of those things which the Lord had appointed for their Sa•vation. Wherefore while such a sink as that, is but in part pumpt out, things cannot be said to be as they should be, specia•y when religion appears rather masked, then sincere and with open face, which I therefore note because I perceive many now a-days of another judgment; as if petty abuses were to be let alone, as long as grosser maters be removed. Whereas contrari-weise experience it self showeth what a fertil soil and fruitful seed-plot of lies, man's invention is, that being but thin sown (as it were) with lesser grains, groweth to such a heap as if his nature did intend nothing else. Now the Scripture is far different from this. When David speaks of Idols, he professeth their names should not go in or out at the doors of his lips, to show extreme detestation. Let us remove our foot as far as possibly we can from all the leaven of Satan. For what were all thos• Ceremonies but so many who•rish enticements to lead s•ely souls unto mischief▪ yea even snares to catch them in? But if we talk that the people may be warned (forsooth) lest they stumble, yet notwithstanding who doeth not behold men hardened by them? So little doth that warning avail to any purpose. Therefore if any such thing b• left untouched, it will be but the foment and fuel of greater mischief, and a very* blind *set up to hinder sincere Doctrine from all entrance as were meet.*

Then follow the words which the Rejoinder citeth for *all Calvin.* Let any understanding Reader judge now of Calvin's judgment: if we require anymore *praecise rigor* then Calvin did not only wish, but also contend, for, and that with such Arguments, as no De•ender or Rejoinder will ever answer? 2. Whereas he saith that he *dare say M^r^. Knox and Whittingam* sent the heads of the Service-book *not one whit bettered,* insinuating that they made the worst they

could of it, quoting the *D•scourse of Frani•so •t troubles,* it is as much as to say, he dare deny, that which those good men said, and proved (by repraesenting their writing) concerning their own fact, without any reason. Surely their conclusion was this: *Other things not so much shame, as pity, compelleth us to keep close: &c.*

Note (saith the Author of that Discourse) *that the description is very favorably put down. If you confer it with the Book, and the usage of the same in many Churches of this Realm▪ you can confess no less. And thereof you may gather, what M. Calvin would have written, if they had noted all the abuses of the same.* Beside the Letter itself (written by M.K. and M. Wh. unto Calvin) is to be seen & read, in that Discourse; where mention is made of the *Surplice, Kneeling, and Cross*; But none of *Confirmation, Offeringes, Womens Purification,* and such other things as the Rejoinder would have Calvin only to have respected▪

3. For Calvines Epistles to *Bullinger,* 1551. they were two: and in the first, epist. 120. he excuseth only as tolerable in extremity, the *Cornerd cap, and Rochet*: and what is this to *our Ceremonies using and urging*? In the second epist. 121. he exhorteth the *Protectour,* to help *Ho•per,* standing even against those fopperies, What can the Rejoinder glean from hence. 3. As for that the Rejoinder addeth, that Calv. Instit. lib 4. cap. 17. sect. 37. (for Easter day was handled before) *professedly alloweth our Kneeling,* it is nothing so. For he speaketh only against the Papists kneeling unto the *Hoste* in *Procession*; and for aggravation of that Idolatry, saith▪ that in the Supper itself, *we may kneel to Christ.* There is not one word of such kneelinge as ours is. There is no Non-Conformist, which refuseth to kneel unto Christ, in the celebration of the Lord's Supper.

9. But Calvin (saith the Def.) hath these words: that *in laboring to remove such things as may seem to nourish Idolatry, we must take heed of being too supersti•ious, i• urging too vehemently things in their own nature i•different.* To which there needeth no answer, then this: we assent to those words, without any exception. Afte•*Calvin,* the *Replier* made mention of *Martyr, Gryncu•, Wolphius, Vrsinus, Machabeus, Zanchius, Simlerus, Z•pperus, Fulke,* and the Authors of our *Homilies,* as quoted i• the Abridgement (pag. 24.) to the same purpose. Bu• the Rejoinder thought not them worth the answering in special: and therefore I must leave them to considention only. To the rest of this Section I answer nothing but, *Nihil dicit.*

SECT. 5. Concerning Daniel's abstinence.

HEere nothing is handled but Daniel's example, Dan. 1.8. Neither doeth the Rejoinder add anything to the Defendant, but only, that *Daniel's forbearance of the Kings meat, was grounded on special ceremonial injunctions of God, and not upon our moral rule, that the abuse had made the use unlawful; nor was this a Ceremony in God's worship.* To which I answer *1.* that our argument is also grounded on the *equity* of Ceremonial injunctions, and that equity is our moral rule.

2. It must needs be, that if good meats (not otherwise unclean) were unlawful unto Daniel, then it was because they were defiled by Idolatry: which is all that this place was alleged for.

3. If this was not a Ceremony of God's worship, the Argument is so much the stronger: because all Christians know, that whatsoever is unlawful out of God's worship, the same (not being by God appropriated to his worship) is much more unlawful in it.

SECT. 6. Concerning Hezekias his breaking down the brazen Serpent.

1. THis example is so pregnant, that it hath by all sortes of Divines been used and improved to so much as our Proposition doth require from it. The Superstitious Authors of the Canon-law, could not shut their eyes wholly against this light. For so *D. Abbot* (Def. of M^{r}. Perk. part. 1. pag. 168.) translateth that law, *Dist. 63. cap. Quia. If our Pred•cessors have done some things which at that time might be without fault, and afterwards be turned to error and superstition; we are taught by Hezekias breaking the brazen Serpent, that the Posterity may abolish the same, wit•out any delay, and with great authority.* And the same Doctor Abbot confesseth, the force of this consequence from Hezekias his example, to make against such private use of the Cross, *now,* as *Constantine,* and the ancient Christians had of it▪ What then but *the time,* did hinder that good and learned man, from seeing that it maketh much more against the public use of the same Cross in Baptism? *I* never yet could meet with that Papist, which denied the consequence: *The brazen Serpent (having been God's own ordinance) was for Idolatrous abuse, to be abolished. Therefore human inventions, for like abuse, much more.* Yet the Def. and Rej. deny it. With what reason, shall appear•.

2. The Def. gave five reasons for Hezekias his abolishing the Serpent. To which it was replied, that no man doubteth, but Hezekias had reasons, more then five, for that he did: and that the like may be alleged for abolishing of our Ceremonies. *This* last (saith the Rej.) *should have been shown.* So it is (say I) in the following dispute.

Let them (addeth the Replier) be abolished by public authority, and *I* will undertake, reasons to justify the action done, will easily be acknowledged, even of those that now can see none to persuade unto the doing of it. *Like enough*; (answereth the Rej.) *and well enough:* because *it is lawful, and just to abolish them as inconvenient.* Now let this be well noted. In the general answer to this Argument, it was pleaded (pag. 406.) that Ceremonies abused to Idolatry are to be abolished, if they be not *conveniently necessary.* Here our Ceremonies so abused, are confessed to be such, as that, if they were once abolished by public authority, reasons could easily be found to prove them *justly abolished as inconvenient.* So that nothing but public authority, doth make them *justifiable,* or free from such *inconvenience* as deserveth and requireth the *abolishing* of them. And who can conceive such a virtue in public authority, as to make that morally *convenient* which before was *inconvenient*? or to make reasons forceable, for justifying an action *done*; which are not forceable for justifying the same, as *to be done?* Our cause by this confession, wanteth nothing but one *Fiat,* or act of public authority, to make it justifiable; so far at least, as concerneth this question: whether the Ceremonies are to be abolished or no?

3. Because the Def. did make this one ground of denying our consequence from Hezekias zeal against the monuments of Idolatry, that *He did not abolish the Idols which Solomon suffered to be set up in favor of his strange wives; because they were (at that time) neglected Idols.* It was replied,

that it may well be thought, they were destroyed by Hezekiah, and set up again before the time of Josiah. This the Rej. calleth *rashness to be repented of*: because it is said (2. Reg. 23.13.) that Io•iah destroyed those high places, *which Solomon had set up.* And was it such a *rashness,* to say that *it may be thought so?* the phrase is more modest then theirs, who peremptorily affirm those Idols to have been neglected until after Hezekias time; when the Scripture testifieth plainly, that *Ahaz,* Hezechias his father, worshipped *Mol•ch* (which was one of those Idols) by making his son to pass thorough the fire; and was so madly given to superstition, that he sacrificed *under every green tree.* 2. Reg. 16. Nay less was said, then some learned have with great probability affirmed: namely, that these Idols with their appurtenanceces were first defaced by Solomon himself, after his repentance; and being restored after by Idolaters, were again defaced. *Salianus* (in his Annals ad an, 3309.) saith thus: *We think also that while Solomon lived, that whole shop of devils was broken up and ruined. And withal, the statues, the groves, and altars, as also the rest of ido•atrous monuments 2. King. 23.13. to have reference to Manasseh and Ammon (who had set them up in the same place, and upon the same foundation) and not to Solomon, who died 250. years before.It is incredible to speak that when Asa, Jehoshaphat, and Ichoiada did far and near destroy idolatry, they notwithstanding suffered a skandall so apparent. And to the year 3406. it were very strange if those Idols after 350. years, should yet remain, the which Solomon after his repentance, and other good Kings had abolished. So that it is probable that such like temples and Idols were repaired, and bui•t up again by other succeeding ungodly Kings, which Solomon in former time had made: that* that *which Solomon built should be all one with* such like *as he had built.*

Where he showeth by divers instances, both out of Scripture, and out of common speech; how that word *which,* doeth not always note the same singular substance; therein confuting all the ground that the Rej. had for censuring the Repl. of *rashness to be repented of.* This sentence is the more also to be favored; because according to the other, which our Def. and Rej. maintain, it will be very hard to answer that objection against Solomon's repentance, which *Rabanus* on 2. Reg. 23. groundeth on that superstition: *Solomon never truly repented of his idolatry: for if he had manifested fruits worthy repentance, he would have taken order with those Idols, which he had set up by removing them, and (being so wise a man) never have left them to stand for stumbling blocks to fools, as if what he had erroneously devised, had been well and wisely done.* Beside all this, it is not credible, that the same individual Temples stood by Jerusalem from Solomon's time, to Josiah; if it were but for this, that the Assyrians came even unto the gates of Jerusalem, spoiling and breaking down all costly buildings, (such as Solomon's Temples were) not sparing▪ but deriding the *gods of Nations. 2. Reg. 18.*

4. It was added by the Replier that those Idols should have been destroyed, (though they had been for the time, neglected) because that evil for which Iosu destroyed them ought as well to have been praevented, as corrected. To this the Rejoinder answereth *1* that this is not true, except Hezekia had *suspected that evil.* And who will say, that there is no cause to suspect evil of an *Idol,* though it be for a time neglected? Or can any man think, that if *Israelites* had neglected them, no *Sidonian, Moabite, or Ammonite,* gave occasion of any evil to be suspected by those Idols? The *Spanish* and *Frenche* Papists (to say nothing of English) when they, in passing by the *Cross in Cheapside,* do reverence unto it, give they not cause to suspect, some evil to cleave unto it? 2. *The same means* (saith the Rejoinder) *are not always requisite for*

praevention, which must be used for recovery. Yes truly, about *Idols* (if we judge out of the Scripture) the very same means. *Burn then* (saith the Rejoined.) *all your Popish bockes, lest they fall into the hands of Popelings to abuse them.* So will I certainly, if you can show me, that they must be burned when Popelinges have had them in their hands, and abused them which here you grant concerning these Idols.

5. *Zanchius* was cited by the Defend. to prove, that this abolishing is not the universal remedy for all abuses of Ceremonies (he meaneth) unto Idolatry. And because the Replier could not find the place, we are by •he Rejoinder directed to the later edition, pag. 678. where I find these words: *This rule is to be observed: that •hings grown to abuse & defiled by superstition,if they be indi•ferent may, yea oftentimes ought, to be taken away.* Here (I hope) is nothing against our proposition. And yet the Def. hath nothing else to catch at, nothing else (I say) but •hose words: *they may be removed,* as signifying, that *•hey may also not be removed*: As if every thing that may •e removed, may also not be removed! The Rejoinder •ddeth, that *he admitteth of some Feast-days, as tolerable.* I ••ant, he speaketh something favorable of them: but •herein, he ney•her speaketh to our question directly, nor •heweth how that which he saith may be accorded with •is own rule. But pag. 800. (saith the Rejoinder) he •estrayneth the consequence to things *manifestly Idola•rous, not to indifferent Rites.* So do we also: But the •ejoynder as it seemeth, maketh Solomon's Idols, (if •hey be for a time neglected) indifferent rites, which •anchie never did. N•y Zanchi pag. 649. from this •xample of Hezekia, reprooveth those that keep in secret •he monumens of Superstition, though out of Chur•hes. True (saith the Rejoinder) but *betwixt such Mo•uments, and indifferent Ceremonies, he distinguisheth.* And •o do we, in some sense: but that things otherwise in•ifferent, may by becoming monuments, prove un•awful, Zanchi never denied. To *Zanchi,* were added (in the Abridgement, pag. 24.) as witnesses of our consequence from Hezekias his example, *Augustine, Calvin, Martyr, Wolphius, Lavater, Sadeel, Jewel, Bilson, Fulke, Rainolds, Andrues, and Perkins.* To all these it was *unseasonable* (saith the Rejoinder) to answer at full, in this place. We must therefore wait (though in vain) for a place which will seem *seasonable.*

6. The Defender in fine, noted two disparities betwixt the brazen Serpent, and our Ceremonies: 1. That the Idolatry of the Jews about that was public, general, and in the same Church; which is not so with our Ceremonies. 2. That there was no other means to cure the Idolatry of those times; as now there is. To the former it was answered 1. that these circumstances are not rendered as reasons of abolishing the brazen serpent, in the Text, but invented by the Def. *True* (saith the Rej.) *yet any man may conceive that they might be reasons.* But for *generality,* I cannot conceive how it can be proved: and the *public* abuse, though it might be a reason, yet not such a one, as that with it, abolishing should be used, or suspended. But our Ceremonies (addeth the Rej.) must in comparison be likened *to the brazen Serpent used well, at Jerusalem; which ought not to have been abolished, for such another in relation to that, set up at Bethel, and made an Idol.* Wherein he mistaketh much, For first our Ceremonies were never good, or well used. Calvin is allowed of by the Def. and Rej. for his moderation about them. Let him therefore speak: *I answer the turn-coat, What is there in the Papacy unlike the brazen Serpent, except only the original? Epist. 265. The Popish Ceremonies are naught from the beginning.* 2. The Papists did not take these Ceremonies from us, but we from them. 3. It may

be very well questioned, whether the serpent at Jerusalem, considered as no way commanded of God, should not have been abolished, if the ten Tribes should have taken occasion by it of Idolatry? It was answered 2. that *private idolatry* is also to be removed, as well as public. That cannot be *de facto,* saith the Rejoinder. Yet thus far it may be very well *de facto,* that nothing be used in public, which is known to nourish idolatry in private. It was answered 3. That all these circumstances did more then agree to our Ceremonies, in the beginning of our reformation. To this it is rejoined 1. that *our Ceremonies were never the object of gross idolatry*: which he would not have said, if he had thought of the Cross, or that the proper *means* of idolatry are as well to be abolished, as the *objects.* The 2. rejoinder is, that though they ought to have been removed; in the beginning of reformation, yet now not: which is as if a debtor should plead, that he owed indeed so much money to his creditour long ago, but now (though it hath been every year called for) he is quit by deferring the payment. Sure (saith the Repl.) our Ceremonies are not grown better since the reformation, by any good they have done. *That is not here considered* (answereth the Rejoinder) *but if they be not grown to less abuse?* As if less superstition, with much mischief, were not enough to cashiere such Ceremonies as do no good!

To the second disparity, it was replied, that this is the very question, whether any other means be sufficient to cure the disease of human Ceremonies idolatrously abused, beside abolishing? *This* (saith the Rej.) *you make a question of.* And was not the Defend. disputing against us? what reason then had he, to make ou• question an argument, or answer against us? It was replied also, that experience ha•h shown the disease of our Ceremonies is not cured, in the Dominions of our Hezekia. Yet (saith the Rej.) *the means (without abolishing) may be sufficient, if they were well applied, that is, given and received.* As if the same means would not have been in like manner sufficient in Hezekias time, against the Idolatry of the Serpent, *if they had been well applied* i. e. *given, and received*! Heerin certainly is no disparity.

A piece of a Comparison, betwixt the Primitive, & the present English Church.

1. Because the Def. 3. or 4. times, repeated, and urged, (as much making for his cause) that *our Church is so truly reformed, that it doeth most lively express the face, & full body of her Primitive Mother-Church*; the Repl. therefore at last, was forced to say something to this; especially in this place, where it is questioned, *if we will allow it to be called a reformed Church.* He answered therefore in general, that in the main pointes of doctrine, and the grossest superstitions, our Church is reformed; but in regard of Ecclesiastical government, and some Ceremonies, it is not. To this it is rejoined, 1. That by *face and body,* was meant only *doctrine and religion,* not *government, or Ceremonies.* The Defend. therefore understood this term, as *Cardinal Perone*; and the Replier as *D. Andrues,* who in the beginning of his answer, hath these words: *Points of faith seem rather to pertain to the inward parts, then to the face. It is the Agend (of the Church, •e should have held him to. In that is the face of the Church, &c.* After this, the Rejoinder making all the *Primi•ive Church,* that was within divers hundreds of years af•er the Apostles age, out of the Century-writers, and others, gathereth a catalogue of errors and defects, in doctrine, and observances, which by little and little, began in those times; and thence concludeth, that *our doctrine is purer then it was in the Primitive Church, and also some observances.* Now 1. this

extension of the *Primitive* Church is taken without leave. 2. Those errors of doctrine may no more be attributed to the Primitive Church, then the errors of *M^r^. Montague,* and others like him (who are neither few in number, nor mean for power, as things go) may be to the English Church, 3. In the other matters of Ecclesiastical Policy, and Ceremonies, we hold that for which the Rejoinder formerly objected unto us, as a *spirit of singular singularity, pag. 384.* and now confesseth to be true; namely, that *the Apostolical purity began presently after to be corrupted,* and so proceeded in defection more and more. Yet all this doth not hinder, but divers corruptions may be found among us, which were not known in the first primitive ages. Nay let it be marked well, how strange an assertion is made up by this reckoning of the Rejoynders! *In Hezekias time* (saith the Defendant) *the idolatry about the Serpent, could not be cured but by abolishing the Serpent: but in our most truly reformed Church, which doth most lively express the face and full body of her Primitive Mother-Church, this disease would be found curable without any such extremity.* The meaning is according to the Rejoinder his interpretation: *the disease of idolatry is more easily cured, in that Church, which doeth lively express the face, and full body, of those Churches, which were infected with many errors, and declining in many things, to superstition, then in Hezekias Church, most purely at that time reformed.* Surely the Rej. in a great part of his gloss, forgot his text: otherwise he would never have in this manner confuted it.

Cathedral music with Organs.

2. THe first question was, If the Primitive Church had such chaunting Idol-service, as is in out Cathedral Churches? The Rejoinder after some words spent about *singing,* (about which he bringeth not the least resemblance of that in question, until the fourth age after Christ) excepteth first, that *Organall music was gods ordinance in the Old Testament, and that not significant, or typical; and therefore is sinfully call•d Idol-service. 2. That all men whose hearts are not averse, by distraction, stupidity, or prejudice, feel such music to work much upon their affections.* To this I say 1. that his denying of Organall music to have been *significant or typical,* is without reason, and against the current of our Divines; taken (as it may seem) out of Bellarmine de missa. lib. 2. cap. 15.) who useth this evasion against those words of *P. Martyr: Musicall organs pertain to the Jewish Ceremony, and agree no more to us, then Circumcision.* So that we may neglect it, and take him as saying, that nothing which was ordained in the Old Testament (no not sacrificing of beasts) is now an Idol-service. 2. For that, and the other, both together, it is fit the Rejoinder should be put in mind how many, and what kind of men, he accuseth of *distraction, stupidity, or prejudice*!

1. *Thomas Aquinas* (in whose time this faction was not in general request, much less in the Primitive) in 22. q. 91. a. 2.4. opposeth thus: *The Church useth no music for divine praises, lest it should seem to Indaize,* and answereth thus: *Musicall instruments do more stir up the mind to delight, then frame it to a right disposition. In the Old Testament there was some need of them, both, &c. and also because they did figure out something.* Erasmus, in 1. Cor. 14. saith thus: *We have brought a tedious and player-like music into the Church, a tumultuous noise of many voices, such as I think was not heard among the Theaters of Grecians or Romans. For which purpose, whole flocks of boys are maintained at great charges, whose age also is all spent in learning such gibble gabble. At such cost is the Church •or a pestiferous thing, &c.*

It is evident that that some Eccl•siasticall chanting and roarings in our Temples (scarce also understood of the Priests themselves) is a most foolish and vain abuse,and a most pernicious let to piety. I make no question but all that kind of music was a part of the legal pedagogy. In the solemn worship of God, I do not judge it more suitable, then if we should recall the incense, tapers, and other shadows of the Law, into use. I say again, to go beyond what we are taught, is most wicked pervicacy.

It would be too tedious, if I should reckon up all that have assented to these. *I* will add only the *two and thirty* grave learned men, which were chosen in King Edwards days, to reform Ecclesiastical laws, and observances they judged this law fitting,*It likes us well to have this tedious kind of music taken away.* Certainly these were neither *distracted,* nor *stupid* men: whence their *prejudice* came, let the Rejoinder himself judge.

Chancelours, Commissaries, and Officials.

3. The second question was about these children of the earth, dealing with the keys of Christ's Heavenly Kingdom, whether they can be found in the face, or body of the Primitive Church? The Rej. 1. answereth plainly and roundly, *No.* Yet these human creatures, are those that keep most mis-rule among poor Christian men and Ministers also, in Ecclesiastical censures, of *suspension,* and *excommunication,* with intolerable *exactions.* That assertion therefore of the Defend. that *the Church of England doth most lively express the face and full body of her Primitive Mother-Church,* is in one great part of it, dashed by the Rejoinder his *No.* 2. The Rejoined, addeth, *nor did any Presbyters execute any Church censures, without leave or consent of their Bishops, or unprea•hing Elders at all, execute any censures of the Church.* Now 〈◊〉 this is nothing to the purpose, but a mere diversion, •hat something might seem to be said beside No. 2. For •he first, I answer with *Junius* in Bel. Cont. 5. lib. *1.* cap. •4. an. 27. Censures are in common to be acted by the *Presbytery:* so that as the other Presbyters did not act them without the consent of the chief Presbyter, or Bishop, •o neither could any Bishop do it without them, of and •y himself. That Bishops afterward dared so to do, it was *tyrannidis indignae, mere tyranny.* 3. For the confu•ation of the second, I propound a remarkable place in *•rigen,* against *Celsus lib.* 3. extant also in his *Philocalia,*•ollected by *Gregory Naz. and Basil,* set forth in Greek •nd latin, by *Tarinus*: were cap. 18. Unto Celsus, ob•ecting that Christian teachers sought for simple foolish •uditors, Origen answereth, that Christian teachers did •irst discern and try their auditors; and of the approo•ed, they had two orders, one of beginners (that were •atechised) and another of those which had made fur•her progress. And among these latter (distinct from •eachers) he relateth thus: *Some are appointed who are to •ook to the life and mann•rs of such as are admitted, that they which do ought unseemly, may, as need shall require, be ex•luded the Congregation, and they which do otherwise, may •e cherished, and dai•y grow better.* This is the translation of *Tarinus.* The rest of the Rejoinder to this question hath nothing in it but words.

Pompo•s Bishops with sole power of Ordination and Excommunication.

4. The question is if any such were in the Primitive Church? The Rejoinder 1. answereth concerning *Pomp,* that *Peace and beneficencie of Princes brought in this difference of outward state.* But all difference of outward estate was not meant by *Pomp.* For so 〈◊〉 Ministers, that have

convenient means for a libe••• kind of life, with hospitality, should be pompous. W• are not so simple, as to account the *Pastor of Sutton Col••field,* (as such) pompous. Ther is certainly a pomp••• that doeth not agree to a Minister of the Gospel: as th• pompous state of a *Baron,* or *Earl* (which the Defende• himself, at his third flight, unto *Durrham,* is risen to that requireth many idle attendants, for no other us• but only for *Comportment,* & *Luster* of state; that whic• must have so much time spent in bridling of the Bishops horses, as the ancient B b. took to preach dive•• sermons in, as M. Hooper speaketh; that which make• a poor man afraid to speak unto his Minister, withou• such trembling, as Majesty breedeth; that which woul• make it ridiculous, for a mean man to desire a visitatio• of him, for himself, his wife, or children, in sickness• or other perplexity; that which requireth a Chaplain• not only to do other duties of religion for him, bu• even to give thanks at his table, and that standing, whi•• he sitteth; that (to omit other characters) which maketh all his doeings Lord-like, by way of Commandment: I will not here speak of, *draw an excommunication against him; take him Pursiva•t; Iailour, see to your prison•r*; as being notorious in divers of them: but only note one example, out of mine own experience, which many others can parallel by •heirs: I w•s once, & but once (I thank God) before a Bishop: and being praesented unto him, by the chief Magistrates of •n Incorporation, for to be preacher in their town; the lowly man first asked them, how they durst choose a preacher, without his consent? You (said he) are to receyve the preacher that I appoint you. For I am your Pastor, though he never fed them. And then, turning to me, how durst you (said he) preach in my Diocese, without my leave? So that without any other reason, but mere *Lordship,* the whole Incorporation, and I, were dimissed, to wait his pleasure: which I (for my part) have now done this twenty year, and more. If this kind of *Pomp* were in the Primitive Church, or if it be not in ours, the Replier may be blamed for mentioning *Pomp* in his *Quaere.*

2. Concerning *Ordination,* the Rej. his answer is, that *the Bishop do•th it not (regularly) all alone.* What is this to *sole power* of doing it? If an *Irish* or *Welch* Bishop, ordeineth one at London in his chamber, or in some Chapel, and admitteth him that commended the person to him, for to join with him, for fashion sake, in the gesture of hands-imposing, be he of what place or Diocese soever, in whom is the *po•er* o• Ordination? If the Bishop of London, ordeyneth a minister at large, and biddeth his Chaplain, or Chaplains, do so much as add their hands to the business, isthere power in the Chaplain, more then in any other, that by chance may be present? Power of Ordination is not given (by our Laws) to *individua vaga,* that is to say, Vagrant men, of whom the Law taketh no notice, such as were wont to be called *Hedge-Priests,* but to authorized Prelates. These are toys, to mock the Church (if not God) with. Such doeings were never heard of in that Church which deserveth the title of *Primitive.* Of Excommunication, the same answer is given; and so the same answer may serve. Let this only be added, that therein, the Bishop hath such absolute power, that he may derive the same to his *Chancelours, Commiss•ries, Officials,* & such like *Vnderlings,* to be dispensed by them, even unto the commanding of God's Ministers for to denounce their Censures, without any discerning what aequitie there is in the cause, and what assistance of Ministers is required, appeareth by this style: *John Hone, D^r^. of Law official &c. to all Rectors, &c. For as much as we (proceedi•g rightly and lawfully) have adjudg•d all and everyone, whose names are under-written to*

be excommunicated; and since the discree•e M^r^. Rouland Allen Priest, hath excommunicated them, by our mere office in writing; we do therefore commit to you &c. to denounce openly, &c. given under the Seal of our Officiality, such a day, and such a year. If any footsteps of such an approved power could be shown in the Primitive Bishops, all Christians might merveyl at so sudden and monstrous a defection. But both Defend. and Rejoined. know, that it is a relique of Popedom.

Calling of Ministers, without express consent of the Congregations over which they are set.

5. The question was whether any such tingh was in the Primitive Church? The Rejoinder his answer is •ffirmative; that *it seems there was such a thing: because ••. It is said only of the Apostles, that they ordained Elders •o the Churches, Act. 14.23. and Titus, Tit. 1.5. appointed •he Ministers. 2. Sometime Ministers were chosen by prophesy; and sometime by lot. 3. The people's consent was not held •f divine necessity. For the grave Council of Laodicea, Can. •3. restrained the people from choice of their Ministers. Beside, •he people of this Land have given their implicit consent in Parliament, to such as the Patrons and Bishops call: And if •hey do their parts, it is as well, and sometime better, then if •hey were chosen by the people. Finally, God hath not forbidden our manner of calling Ministers, nor commanded the other.* Wher 1. let it be marked, that the question was only of •he people's *consent*; concerning which the Rejoinder •n all these words, answereth just nothing. 2. The first place he bringeth against the people's election, Act. 14.23. is the chief place, which Protestants use to bring for it; as Bellarmine (de Clericis. lib. 1. cap. 7.) observeth of it.*This argument is the chief foundation of Illyri•us, Calvin, Chemnitz, and •thers.* Of Bellarmine's answer, the Rejoinder mak•th an Argument, against our Divines, who have confuted that answer, and so sufficiently answered his Argument, long before he framed it: which yet he taketh no knowledge of, but nakedly propoundeth it, as if this were the first time of beating it off the stage. *It is* (saith he) *only said of the Apostles, & not of the Churches, that they did ord•yn Elders. Act. 14.23.* So (say I) it is only said of the Apostles, and not of the Churches, in the very same verse, that they did *pray and f•st:* doeth it follow from hence, that the Churches had no hand, part or consent, in prayer and fasting? If not, then neither doeth the only mentioning of the Apostles in creating Presbyters, exclude the people's formal choice, much less their consent. If any man desires large and full clearing of the place, he may find it in *I•nius* his Notes on Bellarmine, Contr. 5. lib. 1. cap. 7. annot. 59.63.64. where the Conclusion is, that Bellarmine doeth in this argument *nugari, nothing but trifle,* disioyning things that ought to be conjoined, as if there were a contradiction betwixt these two Propositions: *The Apostles ordained; the Churches ordained.* If the Rejoinder would have brought a fitting example, he should have shown us, that Paul, or Barnabas, being *at Jerusalem,* ordained a Minister, and sent him to *Antioch, Iconium or Lystra,* signifying by letters, that such a man was appointed their Pastor, though they never knew, or heard of him before. For that had been something like unto the practice of a Bishop, who upon the Patrons praesentation, wheresoever he be, sendeth *his Minister* from the place, or Palace of his residence, unto a Congregation 20.30. or 40. miles of; which poor despized People, must be content, with *towling of a Bell,* as sufficient notice given of their Ministers fitness, and their necessity to •cknowledge the same. 3. In the second place Tit. 1.5. whereas our translation hath, that Titus was to *ordain* Ministers, the Rejoinder turneth ordaining into *ap•ointing,* and I may better turn it into *setting, or placing.* Now (which soever translation be admitted) the Rejoy. •is argument is lighter then a feather, except it be

sup•osed that Titus could not effect that Ministers should be in every Church of Creete, neither by, nor with the Churches *consent*: which is too absurd a proposition for •ny resonable man to father. Take the Rej his translation in ordinary rigor; Our King doeth *appoint* Bishops; and yet they are not placed in their Seats, without some kind of *consent* and *election* of others. And yet *I* hope the Rej. himself will not say, that Titus took so much upon him, as this cometh to.

4. As for choosing Ministers by Prophesy, that was very extraordinary, and therefore hath no place in the question of ordinary calling. Yet 1. Prophesy did no less require the concurrence of the Churches consent, in an ordinary Minister, then it did the Presbyteries ordination in Timothies person. *1.* Tim. 4.14. It was only an extraordinary cause of that consent, which otherwise should have been grounded on the persons qualification. Prophesy also or *Vision* did sometime follow the Churches election, as in *Celerinus,* of whom Cyprian (Epist. 34. ed. Goulart.) recordeth:*When he wavered about consenting to the Church, by a vision of the night he was forced to assent.*

5. As for election *by lot,* I do not think any example can be given of it, wherein the Churches election of divers persons betwixt whom the lot should design, with their consent, did not concur.

6. As for the Primitive Churches tenet of *Divine authority,* nothing can be proved out of the Council of *Laodicea,* which was after *Julian's* time. The Synod of Africa (Epist. 68. Cypr. ed. Goul.) doeth inform us thus: *The people it self hath power both to choose worthy Priests, and to refuse unworthy ones. The which also we see to come from Divine authority.* Yet *Calvin* answereth, that even that Laodicean Council did not restrain from *election,* but only from disorderly electing, by themselves. And is therein learnedly seconded against *Bellarmine's* rejoinder, by *Junius,* in Bell. Cont. 5. lib. 1. cap. 7.

7. As for implicit consent in Parliament, it maketh nothing to the question. And yet it cannot be proved, that everything decreed by Parliaments, have the Churches implicit consent. For then the Church did implicitly consent unto all the alterations of religion, in King Henries, King Edwards, Q. Mary's, and Q. Elizabeth's days, how opposite soever they were one to another, neither can it be shown lawful, for the Churches of Christ, to leave their privileges which Christ hath given them, to the pleasure of any Parliament.

8. To say, that the Patrons and Bishops sending without the Churches consent, is as good, or better then the Churches free consent, well ordered, and directed; is all one as to say, it is as good, or better, that Women should be married without their consent, then with it.

9. As for the *final* answer, I refer the Reader partly to that already said, and partly to *D. Ames* his answer unto Bellarmine, tom. 2. lib. 3. cap. 3.

Ministers going to law for their places.

6. The question is, if this was known in the Primitive Church? It is rejoined 1. that *Bishops were often inquestion at Synods, about their title to their places, which was as much.* But *1.* This was not in the Apostles time. 2. Questioning before Synods, about Ecclesiastical affairs, is of

Ecclesiastical nature; going to law, not so. In Synods all things ought to be determined by God's Word: at the Kings Bench, and Assizes, the Judges pronounce sentence by man's law. Yet the good ancient Bishops, were so far from seeking a title to their places, by Synodical judgment, that they withdrew themselves, as being afraid to have such a title put upon them, either by Churches or Synods: examples of which modesty, we have even in declining times, *Basil, Gregory &c.* A *law* we find also (Cod. de Epist. & Cler.) mentioning the same disposition:*The Prelate ought to be so far from ambition, that nothing but compulsion should draw him, though he be desired, let him give back, and when invited, let him shift, &c. For certainly he is unworthy the office of Priesthood, unless he be ordained unwillingly.* Certainly, these men would never have sought those places by course of law, which they hardly accepted, being obtruded upon them. 2. The Rejoinder saith, *Lawing about places ariseth upon the title of Patronage, a civil inheritance.* Whereas the question is not from whence it ariseth, but if it appeared in the *face of the Primitive Mother-Church?* This answer is as much as to say, our Church hath a special wound, or sore in her face, which the Primitive Church had not; and therefore must have a plaster upon it now, in those times unknown: that is, our face doth not *lively represent that face,* which is the question. Beside, if the lawing be necessary, about the Patrons civil title, what hath the Minister to do with it, except ambition or covetousness, doth cause him to take other men's business upon him, for his own advantage?

Pluralists, Non-residents, Dumb-Ministers.

7. About these, the Rejond. confesseth that they are *the sore of our Church, but not allowed, or tolerated, fur•her then Mr. Hooker showeth.* Now *1.* If they be *sores,* being also in the *face,* that is, our chief eminent, *Convocation men,* bearing them in their •ore-heads, surely they must needs dis figure the *Primitive face.* 2. Though I have no more leisure to seek and confute M^{r}. *Hook•rs* mitigations, then the Rejoined. had to allege them; yet I dare say, if the *Stues* be tolerated, and allowed at Rome, th•se sores are tolerated, and allowed in England, they are as well known; more publicly professed; they are practiced in the Bishops Palaces; and not only the *Court of Faculties,* but most Bishops do gain by them. But (saith the Rej.) *If you can tell us the Certain and safe remedy of this sore, I am persuaded the Church will thank you.* But I am neither so persuaded of the *Convocation-Church,* not yet that the Rejoinder himself is so persuaded Men do not usually give thanks, for that which formerly they did not desire, and if this Church had desired a remedy, the Convocation-men would long since have begun (according to their skill and power) with themselves, their Chaplains, the Benifices in their gifts, &c. They would also have hearkened unto *Parliament-remedies* of wise and careful Physicians, which have been often prescribed, prepared, tendered, & almost applied, but by the Convocation-men, refused, and opposed, as the world knoweth, and the Rej. is not ignorant of it. In the clouse of this question, the Rej. insinuateth, and (as half ashamed) only insinuateth a secret distinction, betwixt *careless-Non residents,* and another kind, of them that are *careful:* the former of which he affirmeth to have been *often condemned,* though *never removed.* Of which distinction, as being left obscure, I cannot speak so much as I muze. Only this: *Carefull Non-residents* seem to be such as have great care to get some pretense in Court, University, or some great man's house, for absenting themselves from their charges (which God hath laid upon them, if they be lawfully called) and some care to provide a tolerable

Curate, for supplying their places. Now these the Rej. seemeth to excuse, for which they are more beholding to him, then the Churches are, upon whose spoils they live, and aspiring by them unto higher places. And as for the *careless Non-residents,* how cometh it to pass, that non conformity can as easily be removed, as condemned; and such condemned fellons as these, be so long reprived, after their condemnation? Certainly, if they were as great enemies to the Bishops kingdom, as they are to Christ's, a quicker dispatch would have been made of them.

Simony.

8. Of this, it was asked, if it were so ordinary either in the Primitive Church, or (almost) in the Popish, as it is in England? Here the Rejoined. venteth a proverb, that *almost saveth many a lie*; adding, that the Papists faces are washed with fair water, and foul water cast upon us: and then telleth of *a Canon imposing an oath for prevention of Simony: and not only the guilty man looseth his place, but the Patron his title, for that time.* Now though all this be nothing to the Primitive Churches *face,* yet it is not so to be passed over. For (to begin with the last) 1. The course taken against Simony, which he speaketh of, is no *Canon* of the Convocation house, but a *Parliament-law.* Canons (I hope) do not deprive Patrones of their *title,* which they have by civil inheritance, as the Rejoinder told us even now. 2. This *oath* imposed (if it be generally urged) doeth make our *English Simony* worse then that which is found among Papists, as adding *perjury* unto it. 3. Because the Rej. will not take the considerate limitation of *almost,* in other sense, then as if it were the cover of *a lie,* I am content it be left out, and then desire him to prove the assertion *a lie.* If he cannot, it had been sufficient for him (who so familiarly accuseth others of *scurrility)* to have denied that which was said, putting us to prove it. And prove it we can (so far as vices of that nature use to be proved) by the general voice, even of conformable men. Doctor Andrew's (long since) in a latin Sermon before the Convocation, told them enough, after his playing fashion: *They give out,that not only we* Minorites *do with money, or more basely purchase our Parsonages, but also you* Majorities *do either with great sums of money, or with the spoils of the Churches, unworthily hukster your Cathedral places, of which disease our Church hath long been sick, and for which it hath long been ill spoken of*: Did his *fere,* or *almost all* save a lie? Ifit did then, now it hath not so much to save. For many conformable men, will *almost* (if I may use that word with good leave) swear, that nothing hath hindered them all their days, from Benefices, and kept them in Curateships, but only the general abuse of Simony. Every Page, and Lackie, at the Court, and many Scriviners, can tell, how much this and that Bishop, or Dean, gave to such or such a Buckingham; and how much the said Bishop received from his under Officers, and other, by him promoted. Neither is all Symony in buying of Benefices, and Bishoprics. Selling of Visitations (which is an usual practice of our Prelates) and such like tricks are in the same nature in the fourth degree. 4. As for *washing the Papists faces with fair water,* the Rejoinder may as well say, that he washed *Sodom's* face with fair water, who said, that Israel, and Judah, had justified Sodom in her abominations.

Profane contemners of Religion, members of the Church.

9. The question was, if *so many* such, were members of any Primitive Church? This the Rejoinder doeth not affirm: but denieth any members of our Church to *contemn professedly our Religion.* Which I leave to the judgment of every Reader; if he doeth not know some in England, who contemn Religion? I would to God, the Rejoinder were (in this point) on the true part, and and the Replier on the false. But when the practice of Religion is derided on *stages,* and that derision applauded by so many spectators, when those that make conscience of sin, be they never so conformable, are scorned by so many, as *Puritans*; when in all Pulpits that are possessed of good Preachers, warning is ordinarily given, of *scoffers and scorners at Religion*: I think the Rej. will not find so many assenting to this negation, as he shall to the point of Conformitie. His meaning is such, that by the same reason, it may be said, there is no professed contemner of all Christian Religion, among the *Papists,* nor of all Religion, among the *Turks.*

Carnal proceedings in Spiritual Courts.

10. The question was, if such courses were in the Primitive Church? The Rejoinder confesseth *no. But* (saith he for excuse) *they are not instituted, nor allowed by our Church.* The confession I accept: the excuse cannot be excused. Are not those courses instituted, or allowed, which are every day practiced, in the Bishops, Chancelours, Commissaries, and Officials Courts? Is it not the Church that practizeth these things? Doeth the Church neither *institute,* nor *allow* that which it continually practizeth? The Rejoinder in his Definition of a Ceremony, confoundeth *Institution and Observation:* now, constant observation is without any institution. Is our Church a Medea, in professing, *she alloweth better things, and professedly practiseth worse; meliora video, pro•oque; deteriora sequor*? If this be true, what need any man make any conscience of those Excommunications, which sent from our Spiritual Courts, fly about the whole land, to fetch in money? the Church doeth not •llow them. It is no *scurrilitie* (I hope) to repeat that which *D. Andrues* preached to the Convocation-house: *The Church-Censures now a-days do only touch the purse.Evil doers when they have paid their fee return scot-free. If no money then have at the offenders with the Episcopal •word; presently one blow they are cut off from the Church delivered over unto Satan, proclaimed Publicans, Heathens, Anathema. For the most ridiculous things, and against every good man, these brutish thunderbolts do fly up and down, and only to be feared of the purse.*

Taking of money, for Ordination, Citations, Absolutions, Change of Paenance, &c.

11. Concerning any show of these abuses, in the Primitive Church, our Rejoinder hath nothing to say▪ He turneth himself therefore to deny, or defend them, 〈◊〉 our Church, so well as he can. 1. *No man with ••* (saith he) *may take money for Ordination.* To which I answer, if *may* be understood of a *lawful may,* I think it i• true, not only of our Church, but also of Rome, as may be gathered out of the *fifth Session at Trent.* But such *mays* are kept in the pocket, both there, and here, whe• the contrary *may, de facto,* appeareth publicly in the *face* and forehead. If any one Minister be ordained, o• instituted, without giving of money, a hundred other may wonder at him, and the Star or Planet, that was then over the place. 2. As for *Citations, and Absolution••* they (saith the Rejoinder) *are things of industry, necessarily to be recorded, and therefore money may be taken for them.* As if there were more industry in *Absolution,* then in

Ordination, in *Baptism,* or any other Ecclesiastical Act! o•there were more necessity of recording *Absolution,* then *Ordination,* or *Baptism*! And if there were such a difference, or if all these required industry in recording of them, I hope the revenues, and in-comings of our Bishops may suffice for that industry, without new exactions of money. 3. He affirmeth *Commutation,* or *Panance* to be grounded on Exod. 21.29.30. where it is written, that *the price of an Ox, or Bull,* may be taken for he head: and it is allowed (addeth the Rejoinder) by •. *Ames,* Cas. Consc. lib. 5. cap. 54. num. 48. where he ••yth, that *the party condemned to pay twenty pound fine, may ••wfully pay it, before it be required, to escape the extorting •f forty pound, or a greater mischief.* But if either this, or •hat, make anything for changing the public confess•ion of a scandalous sin, into paying of money; I leave (with this whole comparison o•*faces)* as the Rejoyn•er doeth, *to the Jury of discreet, unpartial, and honest •en.*

SECT. 7.8.9.10.11.12.13.14.15.16.17.18.19.20. Councils, and Ancient Writers.

THese *testimonies* were as *illustrations* briefly brought in of the Abrigers: but largely ranked by the Defender into so many sections, as 〈◊〉 the main burden did lie upon them. The Replier ••erfore conjoined them in brief: and so will I not pas••ng upon the Rejoinder his many words; who saith 〈◊〉 . That in the Abridgement, they fill *seven whole pages:*•hen as these answered by the Defend. in 14. Sections, make in the Abridgement, little more than one page. 〈◊〉 . He desireth us also to *help their dullness, who cannot •istinguish, betwixt testimonies, and proofs.* To which, •hough it be but skornfully propounded of them that accuse us of *dull Sophistry, cap. 2. sect. 11.* I answer, that common use of speech doth show a difference, betwixt some *testimonies* or witnesses, and *proofs.* For all good Christians are said to give *witness* unto God and his truth, but not properly to *prove* either God, or his Word.

2. Out of a Carthaginian Synod, two things were alleged: *1.* that certain Altars in high ways, erecte• in memory of Martyrs, should be abolished. 2. Tha• all relics, and monuments of Idolatry should be utterly destroyed. In the first, the Replier confessed, that there is nothing express to our purpose: because those Altar are noted which are destitute of Martyrs relics. Ye• (saith he) there was as good reason, for abolishing other as them. No (answereth the Rejoinder) because *by th•s• Altars destitute of relics, the Church was mocked.* And s• was the Church mocked (say I) by those which had relics in them: not only because they had no certain rule of discerning true relics from false; but also, because they were by such means induced, to place a special holiness in those places, and led-on to the invocation of Saints departed.

The second place is expounded by the Defend. an• Rejoined. *only of Idols and immediate instruments of Idolatry*: which cannot be true, except all *places groves an• green trees* (there mentioned) which had served to the use of notorious Idolatry, were immediate instruments. And if that were so, why not, or were not once ou• Ceremonies as *immediate?* Because (saith the Rejoined, they were *rather subjects of superstition.* Which is a new nothing. For *subjects* often are all one with *objects,* and ma•y objects of superstition are Idols. *Places* were rather •ubjects (distinct from objects) then Images, such as our Cross is. The sum is (•ayth the Rejoinder) *that •ynode in the former Canon, reformed and continued a hu•an Ceremony notoriously*

abused to superstition: and in the •ater, were zealous against all monuments of idolatry. Zea•ous indeed they were against known Idolatry: but •hey did not discern all the superstitious and idolatrous •eedes, which at that time were springing up among •hem, in immoderate and unwarrantable honoring of •aints. As for their *reformation of Altars with relics,* ⟨◊⟩ was no more, then divers Popish Synods have profess•ed to do. But this I would have marked, that *Altars •ith Relics* honored as they were in those days, are now with the Rejoinder accounted good religious *Ce•emonies.*

3. A council of Braca, or some other (it is all one) •orbad Christians to decke their houses, &c. in such •aner, and at such time as Idolaters did, that is saith the •ef. and Rej. *at the same time, in the same place, and man•er.* This the Replier accepted: and assumeth, that ours •iffer not in these circumstances, but in opinion only.

The Rejoinder here first rejoyneth, that this Canon •s to be understood so, as if it had said, *we must not keep the festival-days of Pagans, with them, as they do: but may •eepe in a Christian manner unto God, the same days, which •hey observed impiously to the service of the Devil.* Now let this be understood, for me (though his marginal quo•ations prove it not) in his sense, Chrysost. hom. 1. de Laz. speaking of no more Christian observing that day, then the day following. *Hesternum diem, &c. A•e it•que & hodie, &c.* And more ancient testimonies may be brought even against sending of *Newyeares gifts,* at tha• time (Tert•ll. de Idol. cap. 14.) Let this (I say) be granted: yet the allegation is strong to our purpose, except it can be shown, that our Ceremonies have no mo•• agreement with the Papists, then preaching and praying upon *New-years day,* hath with the Pagans idolatrou• luxury, upon the same day; or that they have not th•• proportion unto Popish Ceremonies, which *bay leave• and green bows* used of *Christians* would then have ha• to *Pagans bay-leaves, and green bows.*

After this, the Rej. taketh great pains in a large digression, that *our Ceremonies differ from the Papists Cere••nies in time, place, person, and not in opinion only.* Whic• is very little to the purpose except *lawfulness and unla•fullness* do depend on that difference of time, place, an• person. For the Replier did here respect those passages, wherein the Defendant flieth only to *opinion* fo• succor, in differencing our Ceremonies from Popis•• that ours may be lawful, though the Papists be unlawful: as cap. 2. sect. 6. Yet •ee in short what the Rej. ha•• found out.

Surplice.

1. *It must* (saith the Rej.) *among Papists be hallowed or consecrated.* But this is nothing to time, place, and person: neither is consecration of Surplices more unlaw•ull, then of Altars, Churches, and Church-yards.

2. *Among Papists, no act of ministerial service may be •awfully performed without it, except the mass.* This is not •rue in either part. For they preach without Surplices though divers in England hold them on in the Pulpit) •nd the Mass-garment of linen, Pontifical surplice; •nd many times put over the Surplice. So the Rejoined. •imselfe testifieth in his third difference: which there•ore answereth it self, and their practice of putting on more magnificall vestures, at

high Masses, or high pla•es, either upon that, or without that, is sufficiently practiced, according to our Canons, in Cathedral Chur•hes, *Coapes.*

4. *They in Popery pin a number of mystical significations upon the parts of it.* But this pertaineth to *opinion,* not to •ime, place or person: and containeth no difference, save only in *number.*

Crossing.

1. *The Minister* (saith the Rejoinder) *with us, may not cross himself, the people, or other things.* Now though this be nothing to the purpose, yet I would fain know, out of what Canon, he fetcheth this *may not with us?* And if there were any such, upon what reason it is grounded, that will not take our crossing of the baptized person, by the nose?

2. *With us, the child may not be crossed before Baptism, nor after, with Chrism-oil.* But of that same *may not before,* I ask as before. And as for crossing with oil, I would be informed, what religious difference there is, betwixt *dry Crosses, and oil,* as *G. Parisiensis* distinguisheth them?

3. *The Cross is so used with us, that it neither addeth virtue to the Sacrament, nor capacity of grace to the child.* No more it is among the Papists, by the judgment of many learned, as hath been shown in the first part of this writing (though this be but matter of *opinion,* which concerneth not the present question) See *Thomas Aquinas,* 3. q. 66. *a.* 10. But why is it used? *To intimate what Baptism bindeth unto.* That is, to do that by man's institution, which Baptism had done by God's appointment. Whether this be a good reason or no, I here inquire not: this I affirm; The Papists profess the same.

Kneeling.

1. *This gesture* (saith the Rejoinder) *may before,* ⟨◊⟩ *by occasion of any of God's ordinances, be performed lawfully to God. By occasion,* I grant: but *before* importeth more, Might the Jews kneel before the Cherubims of the Vail, as they might before the Ark? Might they kneel before the *Brazen-Serpent?* Might they before every Ephod? May we before every Pastor? When the Rej. hath resolved these questions, we shall further consider.

2. *The gesture of kneeling, in the act of receiving, was never any instituted Ceremony of the Church of Rome.* Then the Rejoinder deceived us, when in his Manuduction, pag. 30. he told us, that *institution, and intended observation, are all one.* For he himself confesseth, in the next page, 479. that among the Papists, *the receivers of the Hoste, do kneel, of an ancient custom.* Custom surely, ancient, and constant, hath (by all law) more in it, then every intended observation.

3. *Bellarmine and the Mass-book, mention not kneeling in the act of receiving.* They mention not indeed the people's kneeling; because they make small account of their receiving, the mass being complete without it, and that being (with them) an accidental complement of it. But they mention the Priests bowing to the Hoste many times, in his receiving.

4. *The Pope himself receiveth the Hoste standing.* The Pope is a lawless man, and may do what he please, as also impose what he please upon others. But yet, in the place quoted (Sacrae Ceremoniae, lib. 2. pag. 181. Colon. 1558.) no such thing appeareth. In the page next before, I

find this: *The Pope boweth low, at the •omming of the Sacrament, and reverently adoreth it.* And one thing (worthy of observation) concerning the Popes receiving, I find in *Alexander Hales,* (in the last words of the second part of his Tractate concerning the Mass, which is the tenth question of his fourth part) that *the Pope was wont to receive sitting, in imitation of Peter and the other Apostles,* Confirming that which our Defend. and Rejoinder doubt of. *If it be asked wherefore S^r^. Pope receives sitting, it may be answered, in memory of B. Peter, and other Apostles, who ate the last Supper sitting.* This may by some be imputed to the Popes great pride, for that as it is in that book of Ceremonies which the Rejoinder quoteth, pag. 160. *The Romish Bishop doeth reverence to no man under heaven, by rising up to him, or by inclining, or uncovering his head.* So it may be thought from the same principle, he doeth not reverence to the Hoste. But I the rather assent to *Alexander Hales,* because I have read some where, I think it is in *Hospinian de Templis,* that the Pope hath no Organ-piping-music in his Church or Chapel. And these I account the relics of ancient simplicity, in worship, which the Pope received from the first Bishops of Rome, and regarded not to make alterations of, without advantage.

5. *The People which receive not, do reverently bow themselves.* Much more therefore they that receive.

6. *True it is, the receivers do kneel, of an ancient c•stome; but only for conveniency of putting the Hoste into their mouths, by the Priest.* The former part indeed is true. But the latter is so false, that the Lutherans themselves, who as Apes of the Papists in this part, put the Hoste into the receivers mouth, in like manner as they have received the custom from the Papists, profess, and mainetayne, that they do it for adoration. *By omitting this outward veneration of Christ (viz. kneeling) the people seem to deny Christ's bodily presence with the Calvinists.* All these things being well considered, it will be found, that (opinion of some set aside) our Ceremonies differ not so much from Papists, as the *Popish shaving of Crounes* do differ from that which was in use among *Jews, and Gentiles,* of shaving whole heads, according to Baronius his distinction, and an. 58. or then the *Britons square shaving of crowns* did differ from that *round shaving,* which Augustine the Monk, sent by Gregory, enforced upon them: wherein *Pitsens* a Papist, in his *historical relations of England,* pag. 19. doeth note one part of that Controversy to have consisted: or rather (to return unto the argument of this section) the difference is (by the Rej. his plea) as if Christians should have in old time, hung out *bay-bows, unconsecrated,* out of an *upper-chamber,* in the *afternoon*; when the Heathenhung them out *consecrated, before noon,* in their *lower chamber*; and that upon *institution,* when the Heathen did it only upon an ancient received *custom.* Are not these fine *distances* from idolatrous, and superstitious abuses?

4. An African Council condemned certain Feasts used in memory of Martyrs, because they were drawn from the errors of the Gentiles. This the Replier affirmed to make against our Ceremonies. The Rejoinder answereth *1. That this is not enough to defend the Abridgement, nor to oppose the Defendants answer.* But if the Ceremonies be hereby condemned, it is all that the Abridgement sought for; and as much opposition to the Defend. as the Replier cared for. He answereth 2. *That the Council doeth not condemn any Feasts used by Christians,but only the very Feasts of the Heathens.* But it seemeth otherwise, so far as I can conster these words of the

Council: *And this we are to seek of the Emperors, that such Feasts as are in many places contrary to God's Word, and from the errors of the Gentiles, be forbidden.* I remember not any such phrase of those times, wherein *Gentiles* are said to *draw from the errors of Gentiles.* They did certainly traduce Feasts unto Christians, findeing them too ready for to draw such things from them. They were not Heathens, that are spoken of, in the third Council of Toledo, cap. 22. *The people that should attend divine Service, give themselves to unseemly dancings.Hospinian* (de Orig. Fest.) after *Beat. Rhenanus, in Ter•ul. de Coron mil.* speaking of these, and such other Feasts, declareth the truth in these words: *The old Bish•ps were wont when they could not call men from the superstitions of the Heathens by the preaching of the Word, to seek at least to do it by observing their holy days, with their own worship. But this was to drive out one nail with another, no way to take off the Superstition. Albeit then the beginning of these Solemnities were tolerable at first, yet at last they grew to such a heap of superstitions, that they became the fountain and beginning of most horible things.* Yet suppose the meaning to be of Heathen Feasts, the reason notwithstanding (*drawn from the errors of the Gentiles*) pertaineth to Christians, except Christians may draw frō the error of Gentiles, though Gentiles may not. In the 3. place the Rej. undertaketh to prove, that the Council did *establish those Feasts of Mar•yrs: because the petition made for abolishing Heathen Feasts, was to provide for the due and free observation of the Martyrs Feasts. Whereupon he concludeth, that the Church may lawfully make use of an human Ceremony, for her good; though the same kind of Ceremony, have been notoriously abused, by, and to Idolatry.* And in the parting, he giveth us *gentle thanks for these Witnesses.* Now 1. for his *thanks,* the matter is not so much worth. We can afford him (without any damage to our cause) ten times as many witnesses, who in their practice have confuted that, which sometime in their doctrine they have taught concerning Ceremonies. 2. I will grant him also, that it was not the in•ention of that Council, wholly to abolish the Celebra•ion of Martyrs *birth or death-days.* Yet those *Feastings (Convivia)* which were used at them, in imitation of the Heathen, they did (in all probability) labor to abolish. For *Augustine,* who was then alive, and is likely to have had a hand in the Decree, did wish them abolished. This •ppeareth everywhere in his writings: As Epist. 64. and •19. And great reason there was for that, and more also. For the superstition, and luxury of them was intolerable. *Those luxurious banquets* (saith he▪ Epist. 64.) *are supposed of the sory people to be as well the solace of the dead as •he honor of Martyrs, whosoever carry their meats thither which the better sort of Christians do not and almost all the World over is neglected) yet whosoever doth that will have •hen sanctified by the merits of the Martyrs.* And as for •he Celebrations themselves, they were partly used by Christians, as the same Augustine saith *(cont. Faustum.) For the Prayers and merits-sake of the Martyrs.* If the Re•oynder holdeth this a *due observation of a human Ceremony,* and so teacheth, we have no cause to *thank* him for it.

The Papists confess in deed, that there is no example of such Feasts in Scripture, much less precept: but yet they will hardly grant them to be *human.* Baron. ad •n. 58. We grant them to be *human:* but the common doctrine of Protestants deny them to have been *duly observed* at the least in that time, & in that manner which Augustine declareth, it being not only without example or precept of Scripture, but also directly against the rules of it.

D. Abbot (Def. of Perk. pag. 886.) saith more, namely, that *Offerings yearly made for the dead, and for birthdays, were first brought in by the Haeretick Montanus, who made gain of them.*

5. *Tertullian* (out of Coron. milit.) was cited in the Abr. thus: We may give nothing to the service of an Idol; nor borrow anything from it. If it be against religion, to sit at table in an Idols temple; what is it, to be seen in the habit of an Idol. The Defender answered, he spake of habits then dedicated and appointed unto the service of Idols: but our Ministers are not urged, to reverence the Mass-Priests brazen Idol, or to put on the *very same* Romish Surplice, now used at their Mass, *even therefore, because it is Popish.* Of this the Replier proveth, that this *sameness* is *vainly* alleged, *and less then nothing.* The Rejoinder for succor, saith that this *individual sameness* was *a straggling soldier,* and confesseth it to be taken *prisoner.* But in an answer grounded on dissimilitude, where the same quality is affirmed of one thing, and denied of another, if that quality be straggling, in either part, and so taken prisoner, the whole answer must needs be held captive. And this captive soldier may easily be taught to fight against him from whom he was taken; as once (by report) it was in this manner: A Minister in Qeen. El. her days, was urged by his Ordinary to wear the Surplice, who after other delays, alleged, that the Surplice proffered him to put on, was the *very same* that the Mass-Priest was wont to sacrifice in: the Ordinary admitting that excuse, commanded another to be made: which being done, when it was brought him in the Church, he took it up, and spake thus to those present: Good people, the Bishop himself confessed, that the former massing Surplice, was not to be worn by a Minister of the Gospel; and judge you if this be not as like that, as one egg to another? let this therefore go after the other: and so he justly c▪st it away.

Yet let us see what other soldiers the Rejoinder can find in this squadron, not straggling and taken? Ther are words set down (saith he) in a different letter: *dedicated and appointed.* As if a different cassok did save a soldier from straggling! The buisinesse dependeth on him that weareth the cassok: and who was that soldier in the Defender his answer? or what was the thing dedicated and appointed, but the *same* individual habit? if *other,* then first show the congruity of the Defender his dissimilitude; and then show also, that other *Crosses,* and *Surplices* are not dedicated and appointed unto the service of Idols, by Papists. *The Defender also* (addeth the Rej.) *adds, that the comparison betwixt Papists, and Pagans is not altogether so aequal.* He said in deed, that he would *heerafter show* such a thing: but with soldiers promised, or threatened only, I never knew any serious combat fought.

After this, the Rejoinder allegeth, that it *cannot be said of these our Ceremonies, (as Tertullian said of the habits he opposed) that they were dedicated and appointed to the service of an Idol, from the first, and never used by any godly men.* But first, this can be no good explication of those words: we may borrow *nothing* from an Idol: i. e. *nothing which hath not been used by some godlyman.* Secondly, he saith not, that no godly man had ever used Crounes. Thirdly, Every old usage of godly men, doeth not lessen the Idolatry of it. For then sacrifizing of Oxen, should now be less Idolatry, then of unclean Beasts. After these skirmishes, the Rejoinder finding that there was no houlding of ground with such soldiers as the Defender had mustered, presseth new▪ at his own charges. And first he bringeth in one *persuasion,* that *Tertullian's* clear and professed judgment, was directly against our assertion, and for conformity: because he saith▪ *Finaly those things agree to our,and the use of others above us, and to the things of God, and to Christ himself, which indeed are proffitable to the life of man.* Meaning

the *Sun,* the *Moon,* the *Starrs, Fire, Earth,* and such like good creatures of God. If this be against us, then we are also against ourselves. For never any Non-Conformist, in England, or (as I think) in the World, dreamed (no not in an ague) anything to the contrary. And that this may directly make for Conformitie, the Rejoinder must show, how our Ceremonies are *mere profitable helps unto the necessity of man's life?* In the next place he maketh use of *Diversion,* alleging that Tertullian brought *other arguments withal,* against the Garland. But we keep our standing upon the argument of *borrowing from the service of Idols:* let others shift for themselfs.

Thirdly, he adjoyneth *Accusation,* that *Tertl•ian di••emper•d; in bitter contention, and factious opposition, wrote •hat b•oke against the Church:* quoting for it, *Renatus,* or •as I understand him) *Rhenanus, and Doctor Abbot.* But •either of these can help. For *Rhenanus* in the Argu•ent of that book (de Coron. mil.) defendeth Tertul••an, about the Garland; and showeth him to have main••ed the same sentence in his *Apollogie,* which was his Master piece, written without distemper, and not equal•ed by the best tempered writing extant, of the same kind. *•octor Abbot.* speaketh sharply of Tertullian, for his •aintaining of *ceremonial traditions*; wherein he was to •e blamed: but not for his general rule of not *borrowing* ⟨◊⟩ *the service of Idols*: whereas the Defendant and Re•oynder allow those traditions, as appeareth in this Re•oynder, pag, 493. and oppose this rule. And it is most ••rtaine, that Tertullian did not receive any *distemper,* or *••ctious disposition* from *Montanus,* against Ceremonies ••used to Idolatry. For Montanus brought in *the blood* ⟨◊⟩ *Children* into the Supper, but about the *Cross* he did •n the judgment of *Doctor Abbot, and all our best divines.*

I have somewhat merrily answered, in this passage, •y occasion of the Rej. his mentioning of *a straggling •ouldier:* if any man will accuse me therefore, of this or ••at fault, as the Rejoinder doeth the Replier, upon like •ccasion, *Tertullian,* whose cause I plead, shall make ••y Apology: *It will agree to truth to laugh, because it is •f a pleasant disposition; and to sport with her competitors, ••cause it is secure, and fears not the walls of her Bulwark. •nely this would be regarded, that our laughter be not unworthy lest it be laughed at, but if it be worthy, it may be a duty.*

6. Another place *Tertullian* (de oratione, cap. 11. & 12.) was objected, where he saith, that Christians might not wash their hands (for a Ceremony) or lay aside their cloaks, before prayer; nor sit upon their beds, after prayer; because the Heathen used to do so. The Def. his first answer being that these Ceremonies were not condemned *merely* for resemblance with Idolatry, but for opinion of necessity; it was replied, that Tertullian speaketh plainly: *therefore it d•servethto be proved in us, because it is observed in the service of an Idol.* To which the Rej. opposeth nothing, but *that the Heathens might use their Idolatrous Ceremonies with opinion of necessity.* Let it be so: yet Christians may be reproved for *mere likeness* unto them, though either they have not the same opinion, or the consideration of that opinion set apart. *Meerely* doeth not always signify *only*; nor can it so stand in the Def. his answer. For then thus he should speak: not *only* for resemblance, but (without any *also)* for opinion. If he did mean so, we say on the contrary, *not only for opinion, but also for resemblance.* So far as *I* can understand the word *merely for,* it noteth not more, then is implied in Tertullian's *therefore it deserveth.* A deserving cause is *merely* a cause, or else malefactors are not punished merely for their evil

deserts. In the former testimony, out of Tertullian, pag. 484. the Rej. translated *meras utilitates, any commodious use.* If *mere* commodities, be all one with any commodities, then *merely* for resemblance is *anything at all* for resemblance: and so the Def. denieth Tertullian to have condemned those Ceremonies he speaketh against, *anything at all* for resemblance with Idolatry; which yet Tertullian doeth as plainly speak, as ever he spake anything at all.

B. Jewel (said the Replier) doeth urge these Testimonies of Tertullian, *merely* in regard of resemblance: of *others* it is not needful to speak. The Rej. answereth 1. that *Jewel* doeth not urge these Testimonies of Tertullian. But it is to be seen in his *Def. Apol.* par. 3. cap. 5. div. 1. how he citeth Tertullian *de Coron. mil.* and *de Idol.* with which the Rejoinder will not deny, this *(de Orat*) to consent. 2. He citeth them (addeth the Rej.) not for *unlawfulness,* but for *inconveniency of resembling Idolaters.* Concerning this distinction, enough hath been said in the first part. Yet this here is worthy of observation; that both the Def. and Rej. in the first section of this fourth chapter, confessed, *that human Ceremonies abused to Idolatry, are therefore unlawful, except they be of convenient necessity, as the Rejoinder speaketh, pag. 406.* What reason then had Jewel, or hath the Rejoinder in his name, to confess such Ceremonies *inconvenient,* and yet make them *lawful?* But that *Jewel* understood Tertullian, to speak against such Ceremonies, as unlawful, it appeareth out of these his words: *Tertullian disputes sharply therein, that a Christian may not wear a lawrell-crown, and that for no ot•er cause, but because the Gentiles did so.* I have only the latin edition at hand; and therefore quote it. But either the interpreter failed much, or else Jewel expressly •pake there of *unlawfulness (non licere)* and not of other *inconveniency.* The Rejoinder his next answer dependeth only on that which was formerly confuted, namely, that *merely* is *only.*

The Replier added, that it doeth not appear out of Tertullian, that he respected *opinion of necessity and efficacy,* in these Ceremonies. For which, he is charged by the Rejoinder, with offense, against *men, simple,* and *learned,* as also against *God* himself. And why all this? Because (forsooth) Tertullian saith, that *such washings and cleansings, as many superstitiously affect, against every prayer, are not true; but those which we have in Christ, and in purification of the heart.* But this is no sufficient ground for so deep an accusation. For if now one should admonish a *Non-resident,* who sendeth a reading Curate, to supply his place, in these words: *This is not true fulfilling of your Ministry; but those personal offices, which are in Scripture enjoined*; and the meaning of these words being questioned, one should deny, that by them it was implied, that the said Non-resident held it *necessary* for him, in conscience, to be absent, and send such a Curate for supply; would any man accuse the denier of offending against God and man? It was further observed by the Replier, that the washing condemned by Tertullian, had relation to Christ's delivering by Pilate, after washing of his hands, and so like unto our sign of the Cross, in regard of the original signification and use of it. The Rejoined. answereth many words: but to the purpose (beside repetitions) he saith, that *those washers did believe Pilate to have been cleansed by his washing, and so themselves by theirs, from guilt of sin.* And this he gathereth from Tertullian's confutation: *We adore Christ, and not deliver him: we should abhor the example of him that did deliver him.* But out of these words no such collection can be made; anymore then some like invention out of these: we adore Christ, and not crucify him: *we should abhor the example of them that did crucify him, and left a Cross in the place,*

for a sign and memorial that he was crucified. That washing was a sign immediately of Pilats washing, and so of Christ's delivering: our Cross is immediately a sign of Pilats Cross, and so of our Savior's crucifying. This is the likeness which the Replier truly noted.

Concerning the Ceremony of *Dossing cloaks,* before prayer, the Defender put it off to *opinion of necessity*; because Tertullian in condemning it, hath these words: *si sic oporteret,* i. e. *if it must be.* It was replied, that our Prelates say also of our Ceremonies, *sic oportet.* i.e. *It must be so,* and yet disclaim absolute necessity. But (answereth the Rejoined.) they held an *internal simple necessity of conscience; not external only for order sake, as our Prelates do.* Of this distinction, see the first part of this *Suite.* The collection of this opinion, from Tertullian's *scoff; nisi si qui putant, except there be any so foolish as to have such an opinion* is so palpably vain, that any man may see, he durst not impute that opinion unto those washers he spake against; but only showeth, that from their practice, such a fond and absurd opinion, which themselves would condemn, might perhaps by some be collected, Tertullian spake, as we now speak. *If Crossing ought to be used in Baptism, the Apostles in their doctrine concerning baptizing would have made some mention of it: except perhaps some think, that they did not then know, or cared not to use, the right or best way of signifying Christian valor, and constancy, in fighting under Christ's banner.*

In oppsition to that which was alleged for Tertullian's respect unto *opinion of necessity, and efficacy,* in condemning those Ceremonies, it was replied, that he condemneth them *only* (that is, if they had but this fault *alone*) that they were *empty observations,and to be worthily upbraided with vanity, as being done without any warrant from Christ or his Apostles. For such things serve not to religion, but to superstition, and are affected, and forced, and rather over-curious, then anything rational at all, and even therefore to be restrained, they do so suit the Gentiles.* Here the Rejoinder after a little touch upon the particle *only,* now expounded, answereth, *that this was because of a• opinion of necessity, which is properly superstition: because the same Tertullian (de Coron. mil.) alloweth sundry huma• signi••cant Ceremonies, held as free, and used for instruction.* In which answer, the first part is manifestly false; if Tertullian's own words may be heard: *those Ceremonies are supervacuous and vain, which are us•d without any authority of Divine or Apostolical command, and are to be accounted superstious: and even therefore to be repressed, because they make us (in some sort) like the Gentiles.* The second part, which containeth a reason, is void of all truth. For 1. Tertullian did not account those Ceremonies *human,* but of *Apostolical* though *unwritten tradition: Traditio auctrix, consuetudo confirmatrix, & fides observatrix.* 2. For *freedom,* to allege this, is clean contrary to Tertullian's intention: because he went about to prove the necessity of abstaining from the Lawral-Croune, by the necessity of observing these unwritten traditions. 3. For *instruction,* I would be informed, what instruction there was, in Crossing, *at every step,and going forward and at every turn, at clothing ones self, at washing, at bed, at board &c.* 4. *D. Abbot* (whose judgment of Tertullian, the Rejoinder commendeth, pag. 485.) in that very place which he commendeth (Def. Perk. pag. 883.884. &c.) saith plainly, that *Tertullian defended those traditions against the Church; that therein he contradicted himself; and that those traditions were partly heathenish and haeretical devises.* About Tertullian, nothing material followeth.

7. *Melchiades* decreed, that no Christian should fast on the Lord's day, or friday, *because it was a known custom of Pagans,* to fast on those days.

The Rejoinder 1. saith one answer was, *the incongruitie of fasting unto the Lord's day.* But this not being fetched out of *Melchiades,* the Replier justly passed by, and so will I, though enough may be said against it, as the Reader may see in the *Altar of Damascus, pag. 669. &c.* 2. He telleth us also of another answer, by a distinction, betwixt *a light Ceremony, and a sacred solemnity.* But this neither is in Melchiades, nor holdeth congruity either with Scripture, forbidding symbolizing with Idolaters in *light Ceremonies*; nor with itself, the light Ceremony being *sacred,* and also a *solemnity.* 3. The Rejoinder addeth out of his own store, that the prohibition was only of *open and solemn fasting, not appointed by the Church.* Which is as wreched an evasion, as the former: because the question is of open and solemn Ceremonies; and Melchiades disalowed that any Church should appoint it, in condemning the thing without any distinction, or limitation, for a reason, that layeth more fault upon the Churches, if they should appoint it, then upon private persons, if they should observe it without appointment. For he groundeth his condemnation upon 2. Cor. 6. *What concord hath Christ with Belial? What agreement hath the Temple of God with Idols?* May the Temple of God have agreement with Idols, in Ceremonies, if the Church appoint so? 4. The Rejoinder addeth a note out of a later Council, being a Jury of twelve Bishops, wherein other phrases are used. Much good might it do them that can make anything of it.

The passage being thus cleared, let us now come to that which the Replier took for the Def. his only answer: Melchiades for bad fasting at the same time with Pagans, *because they lived in the same Countrie, at the same time, and place.* This (said the Replier) could not make the difference▪ because so little a distance may be betwixt one Countrie, and another, that it can bring up no difference of moment. The Rejoinder answereth 1. that it was a reason of *inconvenience only.* But Melchiades said out of 2. Cor. 6. that it was to make *the Temple of God agree with Idols.* Is that only *inconvenient, and not unlawful?* And if it were nothing but inconveniency, was it not confessed, in the beginning of this Chapter, that Ceremonies Idolatrously abused, if they be not of *convenient necessity,* are unlawful? If this be so, then much more unlawful are they, if they be *inconvenient.* He addeth 2. that *some place & time may make a difference:* which the Replier denied not; but only said, that every distance of Countrie (such as is betwixt *Dover and Calise,* is not sufficient.

8. *Ambrose* taught *Monica, Augustine's* mother, to leave bringing of Wine and Cakes to Church, because it had a show of conformity with the Gentiles funeral-feasts. The Defender answered, that *it was an act of sacrificing, &c.* as Bellarmine doeth, *de Sanctor. Beat. lib. 1. cap. 14.* Nay saith the Rejoinder Bellarmine neither so answered, nor had occasion so to answer. But if he had considered, that the Defender maketh this fact of Monicas, to be a sacrifice, derived from the *Collyridian haereticks*; and that Bellarmine there answereth to the argument taken out of *Epiphanius,* against those Collyridians, as may appear by comparison of cap. 11. in the ende; and that in the objection, there is no mention of *sacrificing,* but Bellarmine answereth by covert of that term; he would have forborne this censure.

It was also pronounced an incredible thing, that Augustine's religious mother, should then sacrifice to a creature, which the Papists now will nor profess to do. To this the Rejoinder is, that *the Defender never said Monica did sacrifice.* Consider therefore his words, reprinted by the Rejoinder pag. 501. *The act* (objected) *was sacrificing: You compare our Ceremonies, with Ceremonies of sa•rif•cing.* Did we object an act as comparative to our Ceremonies, any *act,* beside that of Monica? Certainly no. If therefore the *act objected & compared,* were a sacrifice, then Monicas act must needs in the Defender his account, be sacrificing.

The other passages depend upon the difference now touched, until that answer of the Replier cometh in: Neither Ambrose, nor Augustine, nor Monica, his mother, regarded anything in condemning that act, but only, *lest any occasion should be given to intemperate ones of filling themselfs beyond measure; and because these funeral rites as it were resembled the Superstition of the Gentiles.* The Rejoinder here 1. denieth that *Ambrose, Augustine,* or *Monica* did *condemn* this act. Which is very strange; seeing Ambrose did *public•y forbid it,* by the Rejoinder his confession; Monica hearing the reasons, was affected with them in her conscience, to forbear it; and Augustine applandeth them both. Yet the Rejoinder hath r•asons for his denial, such as they be: *1. Augustine saith his Mothers intention was good. 2. It was usual in Africa. 3. He thought that his Mother would not have been so taken-off from that custom by any beside Ambrose. 4. Ambrose did only restrain Monicas private devotion, as having publicly forbidden that manner, for a double inconveniency, not for unlawfulness.*

Now the first of these reasons import, that Augustine condemned nothing that was done of a good intention. The second implieth, that he condemned nothing that was usual in Africa. The third supposeth, that Christians are not more easily drawn from unlawful customs, by one man, then by another. The fourth contradicteth first itself, conjoining the *restraining only of private devotion, with public forbidding*; and secondly, the Defender and Replier who (in the beginning of this chapter) confess Ceremonies Idolatrously abused, to become unlawful, except they be of *convenient necessity*; and so much more, if they have *a double inconveniency* in them. The rest of this section doeth only jarre upon the same strings.

9. To a grave sentence of August. (Hom. 6. de verb. Dom. in Matth.) *If you ask how the Pagans may be won, enlightened, called▪ leave all their solemnities, and forsake their toys.* The Defendant answered, *that those solemnities and toys, are not to be used together with Pagans.* The Rejoinder addeth, *that Augustine meaneth feasting with Idolaters, in the Temples of Idols, which could not be used apart from Idola•ers.* Suppose it were so: yet the question remaineth, whether using such *toys* of theirs *apart,* as may be used apart, make more for their conversion, or for their hardening, according to Augustine's judgment? But it is not so as the Rejoinder imagineth. For *1.* Augustine spake of them, which were present at feasts, made at the solemnity of the *Genius* or *Patron* of Carthage, whom those Christians, he reprooveth, denied to be an Idol. 2. All the Citizens of Carthage could not celebrate that feast in one Temple. 3. It doeth not appear, that the Patron had any proper Temple. 4. The Citizens being parted into divers places of feasting, why might not the Christians that would keep that feast, have one place apart? *5.* Suppose the Christians had taken some part of the Banket, or made one like it, and carried it into their own Temple, to use it there, with another opinion then the Heathen had;

would Augustine have allowed it; 6. The case was at Carthage, as it was in Popish times, with the Company of Smiths at London, who after some worship done to their Patron, *Dunstan,* had a Feast in their Hall. Now if some Protestants refusing to be at their worship in Dunstans Church should yet have been at their Feast in the Hall. I would know, whether they had more symbolized with Papists, in the worship of Dunstan, then our Conformists do in the worship of the Cross?

That which is after added by the Rejoinder out of other places of Augustine, concern not our present question: because there Augustine considereth not any relation unto idolatrous abuse. Neither by citing one general rule of Augustine's, did we bind ourselves to follow all his counsels.

10. Concerning the Councils of Nice forbidding Easter to be kept on the same day with the Jews Passover, the Rejoinder maketh long work, to little purpose. 1. He saith (with the Defendant) that it was not for *unlawfulness.* 2. He confirmeth that answer, by a story of the business, marking, that the Council said about Easter, only, *It seemed good to us.* 3. He excepteth against the *words,* as they are cited in the Abridgement. And so spendeth many good words, and phrazes, not requiring any confutation. Now. *1.* Concerning the words, as they are found in constantines letters patents, they were cleared before, cap. 3. sect. 6.2. The same, or like form of words, is used in the same Council about things unlawful, though not so desperately evil, as denying the Faith. 3. The succeeding practices, and censures, do show, that *unlawfullnesse* was understood. For presently after, those which kept *Easter* with the Jews, were accounted a sort of Heretics, styled *Quartadecimani.* And what ruffeling, *Augustine* sent into England by *Gregory,* made against the ancient Britons, for dissenting in that observance, after, and out of other stories, Mr. Fox doeth at large relate. But for such matters, I leave them (with the Replier) to those that are skillful in human traditions; not regarding that judgment of the Rejoynders. *If you be not skillful in human traditions, you may hazard yourselves and others:* because I doubt not, but skill in God's word alone, is sufficient against all such hazard.

The reasons rendered by the Defendant, for the Nicene prohibition of keeping Easter as the Jews, are three: 1. Hatred of the Jews. 2. Because of the Jews insultations. 3. For uniformity. Of the last, it was Replied, that *uniformity* might have been, if all could have been drawn to the same time with the Jews. Which the Rejoinder confesseth to be true, if they could have been drawn thereto *as well.* Where *1.* He taketh it for granted, that all were *well drawn* to the time determined; the contrary whereof appeareth, as in others, so in our ancient *Britons.* 2. *Well* or *ill,* that is, easily or hardly, these make no difference in uniformity, but only in the means of accomplishing the same. The other two reasons are said by the Replier, to agree unto our Ceremonies; because we are to *hate* the Idolatrous superstitions of the Papists, with *a perfect hatred*; and the Papists insult over us, for borrowing our Ceremonies from them. About this (because it could not be denied) the Rejoinder spendeth many words and phrazes, partly Rhetorically good, and partly Morally not good; which I leave as I found: because there is no doing with them, but in great leisure, or in idle time.

In the conclusion, it was asked by the Replier, for what causes many other Ceremonies of the Papists were abolished, if not for these two last named? or if the same causes that abolished them, would notsweep away these, if it pleased them who have the beezoms in their hand? About this the Rejoinder first, referreth the Reader to a preface set before the Service-book, and I am contented he should seek if he can find any such reasons there. Secondly, he addeth, that *we which have not the bezome in our hands, should not shuffle abroad the dust with our feet.* No more do we (say I) but only keep it out of our eyes, and throats, so well as we can, giving reasons, why the Sweepers should not thrust it upon us, nor us for it out of the doors

11. About the *Gangrene* forbidding fasting upon the Lord's-Day, many words are spent by the Rejoinder. The sum is, that *such fasting is there spoken of, as was performed out of an H•reticall opinion, either of necessity so to do, or of contempt of the Lord's-Day.* But this cannot be proved. For there being divers different editions of that Council, none of them mention *opinion of necessity*: and in the ordinary greek copy, there is neither *contempt,* nor *contumacy,* named, as *Binius* noteth. Beside, *opinions and contempts,* as they are inward, cannot be noted by the Church. If they were outward, in word; then not so much the *fasting upon opinion,* as the opinion it self, was to be condemned. If the act it self was taken for a manifestation of such an opinion, that is it which we urge As for that accusation which is laid upon the Replier, for relating the Defendant his answer, so as if he had referred the matter unto *contempt of Christian profession,* that is removed by the Defendant his own words, related by the Rejoinder, pag. 521. *Contempt, to wit, of the Christian profession.* See before, in *Melchiades* his decree.

12. The Council of *Bracara,* forbad abstinence from flesh, for avoiding of all suspicion in consenting to the *Priscillian* Heretics. This (saith the Rejoinder) was in respect of *inexpediency* only. Let it be so: yet 1. They that forbad it, held it not lawful to be commanded, as our Ceremonies are. 2. Inexpediencie, or inconveniency of Ceremonies notoriously known to be Idolatrously abused, maketh them *unlawful,* by the Defendant and Rejoinder their own confessions, in the first section of this chapter: where *convenient necessity* is required, to make them lawful.

13. Thrice dipping in Baptism, was condemned, by a Council of Toledo. It was added in the Abridgement, that *Gregory* alleged and approoved this decree: and the Replier, named *Leo* instead of Gregory. Here the Rejoinder catcheth hold of the names of *Gregory,* and *Leo,* and findeth matter for many words, in the account of their lives, not agreeing to the fourth Council of *Toledo,* where this was decreed. Now the Replier was (through haste) mistaken, as understanding the first Council of that place, for the fourth: and the Authors of the Abridgement, or their Scribes pen, misplaced the word *alledgeth*: because the Council doeth allege Gregory, and not Gregory the Council: *Let that manner be held, which Gregory the first defined.* These are not *straggling Soldiers,* such as formerly were taken from the Defendant as the Rejoinder spake, but *Soldiers boys,* or *Bedees,* upon whom little or nothing dependeth in the bartell. Let them therefore go; or by exchange be dismissed. Gregory hath the same sentence, lib. 1. Epist. 41. and therefore approoved the decree of Toledo, before it was there decreed. For real answer, it is rejoined, 1. That all things *forbidden,* are not *condemned at*

unlawful. But yet (by his leave) whatsoever is forbidden lawfully, and reasonably, is held unlawful upon some reason; and therefore so far condemned for unlawful, as it is lawfully forbidden. Certainly, in Laws, *forbidding* doeth as well imply some *unlawful* evil, as *commanding* doeth *necessary* good. 2. The Rejoinder denieth the Papist to make *any superstitious construction of our use of the Cross.* But this is plain enough: and it cometh after to be handled, yet in this place it is enough, if they make a superstitious construction of the Cross, which we make use of, though not of *our use,* which the Rejoinder addeth, that he might with some color accuse the assertion of *falsehood.* More was not, nor needed be affirmed by the Replier, in this point. 3. He pronounceth it *a male volent calumniation, that our own Canons, and Canonical Imposters make a superstitious construction of it.* But this hath been proved before, especially in the second Argument, where it hath been convinced of *will-worship.* 4. He formeth a new proposition; and thereupon girdeth at *sitting* in the Lord's-Supper: which is not worth the answering. All the rest of his words turn upon the loose hingel of *inconveniency without any unlawfulness,* now often confuted. This therefore shall suffice for this testimony; and so I end, the head of Fathers, and Councils. For Leo's words, make not directlytothe purpose.

Concerning Protestant Divines.

This head was passed over by the Defendant, but the Rejoinder undertaketh to clear it: wherein, either his skill, orhis confidence, must needs occasion wondering.

1. The general *Assembly of Scotland* (anno. 1566.) writ thus to the Bishops of England. If Surplice, Corner-Cap, and Tippet, have been badges of Idolaters, in the very act of Idolatry, what have the Preachers of Christian liberty, and the open Rebukers of superstition, to do with the dregs of the Romish Beast? And in their *Confession*: We detest all the *Ceremonies* and false doctrine of the Romish Antichrist, added to the ministration of the true Sacraments: we detest all his vain Allegories, Rites, Signs, and Traditions, brought into the Church without, or against the Word of God. To the former testimony, the Rejoinder answereth *1.* That *these words are not the definitive judgment of the Assembly, but only spoken as the Plea of some tender-hearted men, which suffered for refusal of those things.* Now if this were so as the Rej. maketh it, yet this we may gather from thence; that the Plea of many godly ministers of England, in those days, was, that our Ceremonies are *unlawful.* For so it is there said: *many thousands, both godly, and learned, have their consciences continually stricken, with these sentenses: what hath Christ to do with Belial? what fellowship is there betwixt darkness and light? &c. in the words formerly cited.* What meant the Rejoinder then, to persuade his Readers, in his Preface, and upon all occasions, that our Ceremonies were not by Non-Conformists held *unlawful,* but only *inconvenient,* until of late? If nothing else can, yet this his own (not confession, but) peremptory answer, may so convince him, that he must acknowledge his accusing of us, as dissenting therein from the first seekers of reformation, in the Ceremonies, and so the occasion of his bitter writing, is a mere conceit, built up by desire of putting some color upon that, which, nakedly beheld, would be offensive. Observe further, that *a definitive judgment,* is vainly here denied, where it was never sought for. The Ministers of England did not send into Scotland, for *a definitive sentence,* concerning the use or abuse of things in

England. Neither were they of Scotland so simple, as to take that *authority of defining* upon them. But for their *advizing judgment,* is plain enough to all that read their words with any indifferency. They were not ignorant of our English question: there were among them, that had been at *Frankford,* as *Mr. Knoxe, Mr. Good-man, &c.* They did not so far forget themselves, as to send allegations in other men's names, into England, to be admitted there, which themselves did not allow of. Beside, they directly call them *unprofitable vain trifles.* Yea (saith the Rejoinder) but *they disclaim the very question; they supposed the refusers of the Ceremonies, not to damn the consciences of the users: and call them vain trifles in comparison of preaching the Gospel.* They disclaim indeed professed entering into the ground of that question, as mediators use to do, but yet insinu•te their judgment of it. Ceremonies may be damned, •hough the consciences of all that use them, be not condemned. *Vnprofitable vain trifles,* found not of compa•ison. Neither is there anything in the letter, that gives •ny inkling of such a limitation.

To the second testimony, taken out of the Scottish *Confession,* the Rejoinder answereth *1.* that *it respecteth all Ceremonies, as they were Antichrists, formally, and not all materialy.* After which manner, it is easy to answer any •estimonie that ever was alleged. For in the Confession, there is no difference made betwixt *all,* and *some*; neither can the Rejoinder give any apparent reason of his *formal interpretation;* and it is well known, that the •ery *material* Popish Ceremonies were then detested by *Mr. Knoxe,* with those that agreed unto his direction, as •hey also have been, ever since the Reformation, abhor•ed generally in Scotland, until of late, when that which one of them calleth an *Altar of Damascus,* came into that Country.

The Rejoinder his 2. answer is, that *they of the Assembly professed, what liked them best in Scotland; not what they thought others bound to do; as appeareth by our late King James, the chief of them.* But before this can stand, it must be shown, in what Synod, *we detest,* is taken, for *we like •ot so well in our Country*; and then, how the after-interpretation of one, who was then but fifteen years old, can over-sway the common interpretation of the whole Church?

2. *Oecolampadius* requireth a Minister of Scaphusium (Epist. 1. lib. 1. pag. 129.) utterly to cast off all the Ceremonies of the Papists, in celebration of the Lord's Supper, as those which cannot be continued, without nourishing of the superstition and impiety, whereunto they served of old. The Rejoinder answereth 1. That *this was not Oecolampadius his own advise, but that which some others would have had him given.* But he propounding it, and only excusing himself modestly that he *was slow in put on others* so far (insinuating that though he himself was so resolved, yet he durst not urge *others* thereto, and therefore only requireth *conveniency without offense,* sufficiently testifieth his allowance of that advise. And who (think you) were the Authors of that advise, but *Zwingli &c*▪ He 2. addeth, out of divers Epistles, that *Oecolampadius would not have all that country tie themselves in Ceremonies, to Basil, Tigure, or Bern that he hold gold•• silver, glass, or wooden vessels in administration of the Sacrament, indifferent.* As if any of us were of another mind this is a mere color of something, where nothing is to be found.

In the third place, he showeth, how *Oecolampadius, allowed of the terms of Sacrifice, Altar, and omitted no wonted Ceremonies, but only the latin tongue, in reading the Epistle, and Gospel.* But if the

Rejoinder had considered, that *terms* are no Ceremonies; and that Oecolampadiu• allowed and Practised this last mentioned imperfect reformation, when he was (in comparison) but a Novice in religion, before he came to *Basil,* he would not have so exulted in this quotation, as he doeth: *The Abridgers* (saith he) *never (I think) read Oecolampadius his Epistles.* But he hath no just reason to think, but some of them had read those Epistles; unless he can show from whence else they had this testimony. I have read them long since, and remember well, that to be true which now I said. How it stood at Basil, with Popish Ceremonies, when *Oecolampadius* was Minister there, it appeareth out of *Zwingli,* his Fellow-Minister *(de Baptismo)* in these words, worthy to be recited, though somewhat too large for this place:*I will easily grant the Catabaptists, and confess, that the strife which they made about Baptism, hath not been altogether without benefit: For hence it comes to pass, that those things which the foolish superstition of human reason had added thereunto (as Exorcismes, Spittings, Salt, and such like more) being brought into question, are now become vain & unprofitable in every man's judgment. We deny not but we received those things from our Fathers. — Howsoever it is evident they were not of God, but set up of man; which also it may be, (consideration had to that time) might have been borne; because that as the Israelites heretofore affected with a desire of Egypt, looked back to the delicacies thereof, so they which lately are come over to Christ, were a little propence and prone to Heathenish religion, which cont•ined many such rites. And these,Christian m•n were wont to turn i•to other use, that they might in time the bett•r be freed from that superstition. But how much better had it been, if all and every of those things had been abolished at the first.*

3. Concerning *Calvin,* I say, as the Rejoinder saith, that which is alleged out of him, hath suffici•ntly been handled before. As for the new addition, which the Rejoinder here bringeth, as making against us *(that gold and silver, come and wine, and useful meeting places, may be retained, after Idolatrous abuse of t•em)* he knoweth, and all the world knoweth, it maketh nothing for such Ceremonies as ours are; nor anything against us, who continually profess the same truth. Except he meant to abuse the Reader, I know not wherefore he should bring in such impertinent allegations.

4. *Mr. Bucer* was alleged (in the Abridgement) as scarce esteeming them *sincere Christians,* who can abide the Ceremonies of Antichrist, or such as have *affinity* with his. The Rejoinder opposeth other places, where he speak•h for a *toleration* of some such Ceremonies. Neither of these allegations can be denied. What then shall we say? surely 1. That *Pucer* though he was a reverend zealous man, yet he was *a man*; and so shown himself sometime about Ceremonies. So Calvin observed, Epist. 13. *Bucer was so zealous for the propag•tion of the Gospel, that contented with the main, he was sometime more remiss then was meet, in allowing petty matters as he took them, but yet for all that, they had their weight.* To the same purpose he gently admonisheth Bucer himself, even concerning the matters of England, Epist. 39. *This by name I commend to thee,by all means to free thyself from envy, under which thou sufferest (though unjustly) among many, as thou thyself knowest. For they still tax you by middle dealing, to be either Author or Abettour.* And according to this observation, we find, that *Cassander,* and *Baldwine,* writing against Calvin himself, about Ceremonies, oppose unto him everywhere the name of *Bucer.* 2 It is to be noted, that when Bucer looked simply to his *Rule,* he condemned all ceremonious relics of Idolatry as much as any: but in some particular perplexity, other impressions did

sometime draw him to an unwilling toleration of some such relics. But then he doeth it so fearfully, and with so many cautions, that any may see, it was but a suspensive sentence of toleration, extorted by a kind of necessity, not any allowance, out of constant judgment. Thus *Beza* in his Answer to Baldwine, who alleged Bucer's allowance of our English Ceremonies, answereth:*As for that English reformation, which you ascribe to Bucer you do the good man not a little wrong.* To manifest this, he allegeth these words of Bucer: *There be who with the leaven of Antichrist, would join together God and Belial.*

All these things considered, that which Bucer spake against such Ceremonies, is to be taken for his judgment: and when he occasionally varied therfrom, that is to be imputed unto his good, but excessive affection.

5. The words cited out of *Musculus* (loc. come. de Trad. pag. 421.422.) are: *It is not fit, that those things which are rather superstitious, then religious, or have so much as a show of superstition, should be retained in the Church. God forbid, that I should maintain any traditions,* Rites, *or worships, which are Popish. And I call them Popish, which either of their own nature or by abuse, do serve unto Popish impiety, superstition, and blindness: all which I am persuaded ought to be detested, as much as is possible.* Now mark the Rejoinder his answer: *1.* He saith, Musculus showeth only what is *meet,* not what is *unlawful.* This he gathereth out of the first words: *it is not fit.* But first, may things *not meet,* be appointed, and urged, as our Ceremonies are? Secondly, Musculus speaketh of such things as he holdeth unlawful to mainetaine: *God forbid that I should maintain them. 1.* Would he then have maintained our Ceremonies (as the Def. and Rej. do) sometime as *lawful* though *unm•et,* and sometime as *meet,* and of *convenient necessity*? Thirdly, he speaketh of such things as are to be *detested as much as is possible:* are they lawful? 2. The Rejoinder addeth, that *Musculus speaketh of such human traditions, as had been formerly under abuse, but were now reduced to another use.* In which words, (if they be right printed) he maketh Musculus to speak as directly against our Ceremonies, according to his own interpretation, as the Abridgement doeth. If *not* be left out by the Printer, then he may be convinced by those words of Musculus: *so much as a show of superstition.*

But (saith he) *our Ceremonies considered as Ceremonies, (otherwise then in their materials) have no outward show of Popish superstition, which consisteth only in the reason and intention of their use.* As if either *outward show,* or *outward superstition,* consisted *only* in inward intention! Such miserable answers have at the least, an outward show of no sincere intention. His 3. answer is, that *Musculus speaketh of such traditions as in their present, and public professed use were Popish.* He doeth not indeed exclude such out of his censure: but if he spake *only* of such, what need was there, that he should so carefully interpret *what he called Popish traditions*? or what meant he in his description of them, to leave out *present public professed use,* and use such words, as every ordinary impartial Reader must needs take to be more general?

6. *P. Martyr* giveth for a Rule, to the Ministers of Poland, that such order in the administration of Sacraments, is to be kept, as *differeth most from the toys and Ceremonies of Papists.* It is an excellent Rule (saith the Rejoinder) but *he said not, that human Ceremonies abused unto superstition, in Popery, are now unlawful for us to use.* As if he that saith, *we ought* to keep that order which *differeth most* from Popish toys and Ceremonies, did not say, *we ought*

n•t to use Popish Ceremonies! He speaketh (without question) of an *internal oug•t,* or *sic oportet,* which the Rejoinder (pag. 492.) confesseth to *bind the conscience.*

The same *P. Martyr* saith: Certainly, if we did from the heart hate superstition, we would do our endeavor, clean to put out and deface all the footsteps, and monuments thereof. *He spake this* (answereth the Rejoinder) *when Missalattire, Altars, and Crucifixes, were as yet remaining.* Now for *Missal attire,* I know none then remaining, which remaineth not now. *Altars* also have ever since remained in diverse Churches, and are now (for countenance of other Ceremonies) coming up again where they were abolished, with an Idolatrous addition of bowing unto them. *Crucifixes* will soon follow, and that by good right, if the Defender and Rejo. their grounds be good. For the doctrine being changed, and the materials only of Popish Crucifixes remaining, what can be said, to make them *simply unlawful*? And for their *conveniency,* who may judge of that, but those that have authority of praescribing and imposing matters of order and decency? But to let that pass, P. Martyr spoke of that time, when he supposed the doctrine reformed; and manifestly riseth in his discourse, from those specials, to the general to *all footsteps of superstition,* and not *those only.* But (saith the Rejoinder) the same P. Martyr professeth, *no separation would be made for such matters.* He saith so in deed of the Surplice, pag. 1127. and so say we; especially upon the same condition, that we may be suffered to abrogate them for our own practice: *Ferremus, nobis gratulando quod ease abrogaverimus.* To this the Rejoinder addeth diverse sentences of P. Martyrs, somewhat favoring a toleration (for a time) of our Ceremonies, especially in M. Hoopers case. To which I answer 1. that this was in perplexity, caused by the mischief of our Ceremonies, which are therefore so much the more to be hated, even that they have always bred such trouble unto good men, who should have troubles enough, though they were abolished. *Quaestions of this kind, are to us somewhat difficult. There is somewhat more hard I confess, of those garments they call holy, & which somewhat troubleth me, that I woe•d•r they are so strictly retained.* He himself refused to wear the Surplice, and that upon such ground as may move us to refuse it, as he prof•sseth: *When I was at Oxford, I would never use those white •arments in the Choir, though I were at that time a Canon.•had a reason for it. But that which moved me then and ••ill doeth move, and perhaps may justly move you, is name•y; that, that is not to be d•n, which sh•ll confirm, what my •onscience cannot allow of.* 3. He telleth us plainly, •hat these Ceremonies are *merae Papatus reliquiae,* mere Popish relics condemned by *Bullinger,* and that he was, upon hope of their abolishing, only *tardior ad suadendum, loath to persuade unto suffering of deprivation for h•m.* All these things are found in the places quoted by the Rejoinder. Let any indifferent reader guess by •hem, what was P. Martyrs judgment, in his free, and •nperplexed thoughts? Certainly it was not that which •he Defender and Rejoinder have rep•aesented unto us •or theirs; who accuse all those (beside o•her faults, many, and great) of *•uperstition* that refuse them as unlawful; they being *Rites both orderly and also decent.*

7. *Beza's* words are: that the footsteps of Idolatry ought not to appear in the Church, but to be utterly banish•d. The Rejoinder answereth 1. that this toucheth not our Ceremonies, in Beza's judgment, Epist. 12. It touched our Ceremonies in the *eyght Epistle* of Beza; but not in his *twelf*: what difference was there betwixt these two Epistles? Only this: in the former, he writ to a Bishop, and so showeth him the foulness of our Ceremonies plainly; but in the later,

he speaketh to poor Ministers, persecuted for those Ceremonies, whose great affliction, with the Churches detriment, made him to conceal some part of his judgment.

Yet in that twelf Ep. he insinuateth the same judgment of our Ceremonies:*They which began to hate superstitions so far as to curse their footsteps; how greatly are they offended?*

Ther is yet fresh superstition of the sign of the Cross, mo•• detestable. They therefore have don wonderful well, who have once banished that rite out of the Church, whereof for ou• parts we see no good.Because by kneeling at receiving, it sprung that most abominable Bread-worship, *and still cleaving to the minds of many, is worthily abolished.*

The Rejoinder noteth 2. that in Beza's judgment, *many things may and must be tolerated, which are not rightly imposed.* Which is true: but 1. let it be then openly confessed by the Rejoinder, that our Ceremonies are not rightly imposed, before he abuse this rule. 2. Let him tell us, if approving by subscription, and use, be a mere toleration? 3. The same Beza telleth us: *Toleran• quaedaem putaemus quae omnino ferri non debent. con. Westph.* We think somthings may be tolerated, which altogether may not be born.

In the 3. place, it is added by the Rejoinder that *Beza* saith of some, that retain the Cross, *they may use their own liberty.* But in the next words he addeth: *If they have any just Causes of reteining this sign in their Churches.* So that he limiteth that liberty unto such causes as he was not privy to; nay to such as they at Geneva, found to be clean contrary: *As for us, we have many necessary reasons why we do no way tolerat that sign.* & their causes, alleged in the 8. Epistle, were not peculiar to any time or place, but pertain as well to England, as to Geneva. So that this was but to stop a Papists mouth, with using of gentle words, and suppositions concerning our unwarrantable course. Of the *surplice* he speaketh sometime more indifferently: but in the same places, he will have it not subscribed to, not defended, or rejoined for, but by all means hastened out of the Church, as a ridiculous stage-play garment, or a Foolescoat.

8. Many other Divines were named, as *Zanchius, Pezelius, Mollerus, Zegedinus, Daneus, Machabeus, Zepperus, Wigandus, and Sadeel*; but their words not cited, except only Sadeels, for avoiding of unnecessary tediousness, they all speaking to the same purpose with the former. The Rejoinder hath one general answer for diverse of these; that *they allowed some human Feasts, which have been abused to Superstition.* Now though this be no direct answer, and the Authors may in part forget their own general rule, in some particular; yet this may be further said; that they accounted not these Feast-days such kind of Ceremonies, as we speak of. This appeareth in *Zepper,* who put them under the head of *Order, cap. 13.* whereas he handleth the *Cross* under the head of *Sacramental Ceremonies, cap. 10.* In particular, 1. *Daneus and Zegedinus* (saith the Rejoinder) speak not to our purpose. Daneus I have not at hand: but *Zegedine* in his tables of Baptism, calleth them *Popish additions, by which Baptism is profaned.* 2. *Zanchius judgment hath been shown.* Namely that it was contrary to all such Ceremonies.

And this doeth abundantly appear out of his Epist. to *Q. Elizabeth,* printed before, in English. 3. *Zepper alloweth the ancient use of the Surplice.* If he did, therein he should not have crossed his rule given, cap. 10. reg. 4. out of the Scriptures, at least in his opinion, except he judged

the Surplice *before that ancient use* to have been notoriously abused unto Idolatry. But the truth is, Zepper doeth but comparatively excuse a supposed ancient use of that garment, which in ancient times was not known, but as a civil habit, usual in hot countries. 4. *Wigandus* (saith the Rejoinder) *was Illyricus his associat in the furious opposition of the Surplice.* Whereas the truth is, Illyricus himself did not furiously oppose, but use the Surplice, as *Calvin* testifieth, Epist. 117.

5. *Sadeels* words are: *We reject whatsoever remaineth in the Church of Rome, which came either from Jews, or Pagans.* The Rejoinder answereth, that *Sadeel showeth what Ceremonies the Refor. Churches of France did reject; but not what were necessarily to be rejected of all Churches: He useth also the limitation of Jewish and Paganish Ceremonies.* But he clean mistaketh Sadeels meaning: *Jewish and Paganish,* are no words of *limitation,* but of explication by way of reason. Our use of his testimony is 1. thus: Whatsoever Ceremonies they of France have rejected, are in Sadeels judgment *Jewish or Heathenish,* which can have no lawful use in God's worship. But the Churches of France have rejected our Ceremonies in controversy. Ergo. 2. Thus: *If Jewish and Heathenish* Ceremonies are to be rejected; then *Popish* also, they being in their nature, or kind, Jewish, and having evermore been notoriously abused unto Popish Idolatry.

9. *M. Rogers, Martyr,* in King Edwards days, would not consent to conformity in Cap, and Tippet, unless the Papists might be constrained to wear upon their sleeves a Chalice and Hoast. True (answereth the Rejoinder 1.) but other good Martyrs did. Therfor (say I) not they, but *M. Rogers* was alleged. Yet beside zealous *Hooper,* with whom after *Ridly* and others agreed, Heavenly *M. Bradford* might have been added, who in his letters to *Erkinald Rawlins,* calleth forked caps, and tippers, *Antichristian pelse and baggage.* He 2. answereth, that the question was for *inconveniency,* not unlawfulness. But he knoweth well, that *M. Hooper,* and so (in all likelihood) *M. Rogers* stood upon such inconveniency, as in their learning was unlawfulness.

His 3. and 4. answer is of *different intentions, in the same materials.* But this was in King Edwards days, by all professed: and yet *M. Rogers* and such could not see it sufficient. 5. *M. Rogers* would (saith the Rejoinder) *allow the same things with some mark of difference.* Not allow, but *tolerate*; not upon *every mark of difference,* but such as he knew would never be consented unto; that is, *not at all.*

10. *Public injunctions* were wont to forbid all Monuments of Superstition; and the Canons 1571. did forbid the *gray Amice,* and all other garments defiled with like superstition. *Therfor* (saith the Rejoinder 1.) *•hey did not take our Ceremonies for such Monuments.* But that is nothing to the Proposition: Neither yet maketh it much to the Assumption of this Argument, what these or those did then *take* our Ceremonies to be. What they *are in deed,* we shall see in the Assumption. He 2. allegeth, that the *Su•plice* was none of the Missal garments, as the *Amice.* But first *Bellarmine,* whom the Rejoinder made (of late) the Canon of Missal garments, maketh no more mention of the Amice, then of the Surplice. *Durand,* or *G. Minatensis, Rational. lib. 3. cap.* 1. saith, *In some things about the Altar they must use the Surplice.* Steven Mephem. cap Linteam. *No clarck may be suffered about the Service of the Altar, unless he have the Surplice on at Mass.* 3. The Rejoinder addeth, that *it is a strong imagination, to think that the very Injunctions,*

and Canons of this Church, could prove her to judge her own impositions unlawful. Which if he meant of formal particular judgment, it is his own weak imagination; if of general and virtual judging, there is neither strongnesse, nor strangeness in it: because *this Church* hath no privilege that way above other Churches, of which none were ever found nor can be, imposing anything unlawful, which did not profess that truth, who•e contents did prove that unlawful imposition to be unlawful. D. Morton hath plentifully shown so much of the Popish Church, as the Rejoinder will not deny.

11. *B. Jewel* was cited, as approving Tertullian's judgment concerning the unlawfulness of Garlands, though not evil of themselves, because they had appearance of evil. Well (saith the Rejoinder) then *they were not evil in themselves, by abuse.* That is, abuse did not make them evil, before they were abused. which is true. But •f B. Jewel allowed Tertullian's judgment (as the Rej. granteth) by the abuse they became evil, and unlawful. Appearance of that which is evil in it self, is evil in it self: but the abuse was evil in it self, and the after use was an appearance of that abuse, in Jewels judgment. Ergo. It was also alleged out of Jewels Ap. c. 2. div. 9. that the Papists had so misused sundry Ceremonies, that we may not longer continue them without great conscience. The Rejoinder answereth, 1. That *this was spoken of other Ceremonies, not of those in question.* 2. That *Jewel was a Bishop, and used Episcopal garments.* 3. That *upon his death-bed, he professed, that he would not grieve any of his brethren, who were of contrary opinion, concerning the Ceremonies.* Now 1. If other Ceremonies (among which yet *holy Garments* were objected by Harding, in that place) may by abuse, become unlawful, what privilege hath the *Cross,* as much abused as any? 2. As *Jewel* was a Bishop of England, so *Cajetan* was a Cardinal of Rome; and therefore as Cajetan condemned many Romish superstitions, in so much as when he died, he refused to be buried in a Church, as the story of his life, prefixed to his Commentaries on Job testifieth, so might B. Jewel condemn some superstitious Ceremonies in England. As for his wearing of Episcopal Garments, let D. Fulke answer in his *Repeale of Heskins Parliament, pag. 412. M^r^. Heskins girdeth at the proclaimer (B Jewel) as •earing Aaron's garments for a Bishopric. But if the Popish Priests had no more pleasure to say Mass in their vestiments, then the Proclaimer to minister in Coapes, I think the common sort of Papists would have less devotion to the Masses, the• God's people have to the Communion, when it is ministered without any ceremonial attire.* 3. Those words which the Rejoinder allegeth out of his Godly speech, a little before his departure, make much against the Rejoinder, because they show 1. That many then opposed our Ceremonies as *unlawful,* which the Rejoinder denieth. For how else could they more dislike them then Bishop Jewel himself, who held them (by the Rejoinder his confession) very *inconvenient?* 2. That B. Jewel would not *grieve or prejudice* those that were so minded, which our Defendant and Rejoinder labor to do with all the strength they have, and all the advantage they can catch hold on. Jewel durst not have called them *Superstition brethren, factious and exorbitant men, &c.* Moreover, two faults are committed by the Rejoinder, in reciting those words of Jewel: one, that he leaveth out the word *padagogia,* wherein he accused our Ceremonies as belonging to the *infancy* of the Jewish Church: and the other, that he took no knowledge of the following words, wherein he accuseth the *Pope* as *the fountain of those evils,which gave cause and occasion of strife, and as it were three• bones to the dogs.* Where he maketh our Ceremonies relics of Popery, and cause of

dissention. Add unto this, that in his Epistle to Q. Elizabeth, before the Defense of his Apollogie, he prayeth to God, that she might live to abolish *all groves and high places,* in England and it will appear how lawful our Ceremonies were in the judgment of that good learned man, as well in his life time, as at the hour of his death.

12. *B. Pilkinton* said, that it is our *fault* generally, •hat we differ no more from the Papists, in all our ministry. True (answereth the Rejoinder) but *he thought not •hese things to be simply unlawful.* As if B. Pilkington had •earned, and taught a distribution of *faults* in religion, *some unlawful, and some lawful faults*! It is a new distinction coined since his time.

13. *B. Westphaling* (with Augustine) peremptorily •ffirmeth, that Jewish Ceremonies cannot be used, no not with an intent differing from that of the Jews, without danger of damnation. *We allow this* (answereth the Rejoinder) *because God hath repealed them; and to use them •ere to call the coming of Christ into question.* And is it so great a sin, to use Jewish Ceremonies, without a •ewish intent? How then durst the Defendant and Rej. pag. 285. affirm, that *to use some Jewish rite (even Circum•ision it self) without a Jewish opinion, is not damnable?* In one, or both of these places, they much forgot themselves. And they that disallow of a Jewish Ceremony, used without a Jewish opinion, how can they allow of a Popish Ceremony, in any use?

14. *D. Bilson,* alloweth in reformed Churches, that *they can by no means digest one dram of Popish Ceremonies. It was well spoken (answereth the Rejoinder) in defense of those Churches which had cast off all the Ceremonies of the Papists, for the consequence sake; but proveth not, that all Churches are bound to do so; or that this Bishop thought so, who used and urged these Ceremontes.* Where he would persuade us 1. That our Church *can* (lawfully) do that, which Reformed Churches *cannot by any means do.* 2. That whereas Reformed Churches regard the evil *consequence* of such Ceremonies, ours need not. 3. That Doctor Bilson *Warden* of Winchester, either did write otherwise then he *thought,* or else changed his thoughts, when he was risen to be Bishop of Winchester. The judgment of these conjectures I leave to the understanding Reader. We urge only his plain words: *V•leant quantum valere-pessint.*

15. To *Doctor Humphrey,* the Rejoinder had nothing to oppose, but that *afterwards he did wear the Surplice.* Now the truth of this dependeth on the Rej. his hear-say, so far as I know. Yet be it so: doeth not affliction, and poverty, make many a wise man, turn a little aside out of his way? The histories of all ages testify such infirmities to have been found in many Godly and learned. And after-yielding to the Surplice without giving any public reason for it, doeth not argue that he did not formerly hold that (and constantly the other) unlawful, upon those grounds which he hath left in print, unrecalled. I do not believe that there can be so much shown under D. Humphres hand for ou• Ceremonies, as his Epistle, represented in the form Chapter, hath against them.

16. Concerning *Doctor Fulke,* one sentence of his was alleged, that he which disliketh our form of service, as not differing sufficiently from the Papists, showeth his *zeal in detestation of Idolatry.* This (saith the Rejoinder) was *a charitable excuse of them.* The urging then, defending and rejoyning, for our Ceremonies in that manner as now is used, is an uncharitable accusation not agreeable to the mind of Doctor Fulke. A second sentence of the same D.

Fulke, is: *We abhor whatsoever hath but a show of Popery.* Therefore (concludeth the Rejoinder) *he did not judge our Ceremonies to have any show of Popery:* Nay rather, therefore he abhorred our Ceremonies. For that of their Popish show, he doubted not, •it appeareth out of divers passages, in his writings: as in his *Rejonder to Martial, art. 4. Mr. Calfhill answereth well, that the Ceremony of the Cross, once taken up of good intent, being grown into so horrible abuse, is justly refused of us. And art. 5. Although the elder and better age used and received the sign of the Cross tolerably, yet considering the shameful abuse of it, it ought now, of right and conscience, to be condemned. Martial will none of that: for (saith he) things good in their own nature, must not be taken away, or condemned, for the abuse. Very true; but who will grant him, that the sign of the Cross is good of it self? It is as much as may be borne, to grant it a thing indifferent.* But (saith the Rejoinder) *our Ceremonies Doctor Fulke hath* (of my knowledge) *used and defended as lawful.* Of this knowledge, for his using and defending all our Ceremonies, his writings do contstrain me (at the least) to doubt. He was once so far of from using all, that rather then he would use the Surplice, he went out of St. John's College, in Cambridge, with his pupils, and hired chambers for himself, and them, in the town: *Mr. Travers* is my author for this. If afterward he was bowed something by the times, unto a little use of one Ceremony, that he might in some manner, and measure, excuse: but if he had purposed to *defend* that, and the other Ceremonies, some foot-steps of that defense would be found in his writings, as there are divers of his opposing them. The known truth is, that many good men through the iniquity of the times, have been brought to be *distressed,* betwixt desire of liberty in the Ministry, and hatred of superstition; so that they have said with the Apostle, *I know not which to choose*; and so afterward, have given some place unto the later. To judge their persons, it is far from us. We only make use of their free and undistressed judgment.

17. Of *D. Andrues, and Mr. Merbury,* I have not to say: because their Catechisms I never saw. *D. Sutliffe,* though he were a *Dean* (as the Rejoinder noteth) yet he writ in his latter time, as a *Divine,* not as a Cathedral man: and so he was cited. His proposition is this: *All Ceremonies taken from Jews and Pagans are unlawful.* We only add, that Ceremonies taken from Papists, are subject to the like censure; because Popish superstition, or Idolatry, is no more lawful then the other. Of *Mr. Greenham,* (beside that which hath been often confuted) the Rejoinder saith only, that *he did not persuade men against the use of our Ceremonies; and that he was loath to be put unto the solution of that objection: wear the Surplice or preach not.* In which there is nothing pertinent. For to give proportionable answers, I myself was present, when an honest Conformist persuaded another not to conform: *For* (said he) *though I have not strength enough to stand out, yet I would not have you that have strength, for to yield. If all should yield, the truth concerning these matters would be buried, and more superstition is to be expected.* This was more then not to persuade unto Conformity. And as for the second, I think the Defendant and Rej. would be loath to be put to the solution of this objection: *Confess the Ceremonies to be unlawful, or loose your livings, and liberties, with disgrace. Thus* (saith the Rej.) *I have broken thorough the army of Protestants.* That is, just so, as a naked body breaketh thorough a thicket of thorns, getting more gashes, then he made steps for his passage.

SECT. 21. Concerning the Assumption of this fourth Argument: namely, that our Ceremonies are human devises, notoriously known to have been, and still to be abused

unto Idolatry and Superstition, by the Papists, and are of no necessary use in the Church.

1. THat this was the Assumption, or second part of this Argument, no man can doubt, that readeth the Proposition, or former part, set down in the first section of this Chapter, and understandeth the process of reason. The Defendant therefore was blamed, for setting down the Assumption thus: *Our Ceremonies have been Idolatrously abused by Papists.* The Rejoinder not willing to forsake him in any failing, allegeth 1. That *the Defendant took the substance of the Assumption from the Abridgement, and others.* Which might indeed have occasioned him to add something unto the Abridgers assumption; but in no wise to detract anything from it: at least, not out of them and others, to patch up a false sylogisme (the whole *medium, or third argument,* which was used in the proposition, not being repeated in the Assumption) which every *pun•e* in Logic can put off with a wet finger. He addeth 2. That the clause (*of no necessary use)* is no part of the Argument, but *an exception,* answered before. sect. 1. And yet see how he contradicteth hims•lfe! The Defendant answered it: but it was no part of their Argument. He answered it was a part of the Assumption: *If in their exception of things necessary, they mean a convenient necessity, he denies their Assumption.* pag. 406. Yet now he denieth that to be any part of the Assumption. The truth is, both the Defendant and Rejoinder, were loath to meddle, (more then of necessity they must) with the *convenient necessity of our Ceremonies,* least they should evidently either wrong their consciences, or betray their cause. In the 3. place, he denieth him to have omitted these words (*human inventions, or devises)* saying, that the Replier hath *untruly* added them: because *neither they, nor any like them, are in the Abridgement,* pag. 26. or 27. But let him, or any other, look once again upon the Abridgement, in those pages, and he shall see upon the margent, these words: *All the Ceremonies in question, are human inventions, &c.* After this, he accuseth the Repl. for not observing *every word* of the Abridgement, in repeating the Assumption: but he could show no sense• changed: let that therefore pass.

2. The Defender his answer to the foresaid Assumption, was by the Replier thus collected: *These Ceremonies are either generally, or individually, and numerally the same, that have been abused to Idolatry. If generally, then it hindereth not, but they may still be lawfully used, though they have been so abused: If individually, then it is not true, which is affirmed (in the Assumption) neither doeth it follow from thence, that they must be abolished, because they have been so abused, except they be the same formally, that is, in intention and opinion of those that impose & practice them.* For this he is accused by the Rejoinder of *doing no justice, but playing a theefes part, who changeth coats with an honest passenger.* Now for this, to spare the labor of writing out again many lines, I desire the Reader to look upon the Defender his words as they are reprinted by the Rejoinder himself, pag. 561. & compare them with the Replier his *sum.* If he can discern any difference, let the Defender be *the honest man,* and the Replier, what it pleaseth the Rejoinder to make him. No material difference is noted by the Rejoinder but only that the Defender hath not those words (*if generally, then it hindereth not, but they may still be lawful•y used, though they have been so abused) nor anything which will bear such a collection.* To which I oppose those words of the Def. *If you take it in the generality, then cannot you justify any one of your Ceremonies, belonging to Order and Decency. For they have been some way abused.* Was it not his meaning, to

say, that as other Ceremonies of Order, so these in question, if they be only *generally* the same with those that have been abused, may be justified, that is, lawfully used? Let the Defender hold his own coat: then he cannot so easily escape, without being discerned, as the Rejoinder by changing, would have him. Certainly the Replier did not the evishly take his coat from him nor had he any cause to wish either it to himself, or his to the Defender for any advantage that he might get by that change.

3. Against the foresaid answer, it was opposed, that by this means, *any kind* of Popish, Jewish, or Heathenish Ceremony, may come in, so there be new particulars, and a new intention used. To which it is rejoined, that *though they be not excluded, upon that sole point, of having been abused, yet they may, upon other just exceptions, be shut out.* But the Rejoinder should have shown those just exceptions, which remain, after the particular matter, and the evil intention be removed. For according to the Defender and Rejoinder their grounds, I cannot guess, what they should be. The Rejoinder mentioneth *dumb, dark, numerous, burthensome, incorrigible, foolish, ridiculous Ceremonies.* But all these exceptions have been discussed before: where we have shown that all these virtues are found in our Ceremonies, as well as in Popish, beside *numerousnesse,* which in this place cannot be applied to the purpose: because the inference was of *any kind,* not of *any number. Dumbnesse* in deed is denied to be in •ignificant Ceremonies: but what is there among the Popish Ceremonies, which is not made by *Durand* of Mystical signification? It is not *dark,* what men say our Cross doeth signify: but how •t can lawfully signify any such thing, is very *dark, &c.*

4. While the Replier was going on in confutation of the Defender his answer, namely, *that in Ceremonies •bused to Idolatry, those are not forbidden, which are gene•ally the same, but only the same individuals*; the Rejoined. •inding that undefensible, out of *courtesy,* as he saith, set•eth up another answer, which he calleth *a Faire Mark*; •amely, that *sometime, when the particulars or individuals, •hich have been prostituted to Idolatry, may not lawfully be •sed; yet others of the like kind, may be lawfully used with •awful intentions.* But this is little courtesy, or fair deal•ng, when the Repliers arrow was shot, and stuck in •he Defender his *White,* cliving the very *Peg of it*; to set •p another *Mark,* and then accuse the shooter, that his •rrow doeth not stick in this *Mark,* set up after the •hot was made. Beside, this concerneth not our *As•umption,* which should be the Rejoinder his *Mark:* be•ause there is nothing in it of *human Ceremonies, not ne•essarie.*

5. It was replied also, that by the Defender his rule by parity of reason) it might be gathered, that of Ce•emonies instituted by Christ, those only are commanded, which he did sanctify in particular. *No:* (saith •he Rejoinder) *because in institution of the Sacraments, •her was ordained a continuance in the like kind. Do this.* And was there not also, in the prohibition of Ceremonies human, Idolatrously abused, ordained a continuance in the like kind, in those words, Deut. 12. *thou •halt not do so to the Lord thy God?*

6. From the same rule, the Replier said, it may be concluded, that no Popish Ceremonies are *Jewish,* or *Heathenish*: because they are not the same individually, or in particular. *Not so neither* (saith the Rejoinder) *because they use Jewish Typicals; and others, as still in force by the Jews laws; and Pagan Rites, with the like intention.* But 1. The Papists do not use Jewish Typicals, as types of Christ yet to come; and therefore according to the Def. and Rej. their sentence,

must be excused: because they hold *Circumcision* it self lawful to Christians, pag. 285. 2. They do not hold any Ceremonial Jewish laws to bind Christians. See Bellarmine, *de justification, lib. 4. cap. 6.* It is neither good, nor safe, to accuse any beyond their deserts. 3. *Likeness* of intention, betwixt Pagans and Papists, is such as admitteth much dislikenesse. And such likeness there is betwixt our Ceremonies, and Popish.

7. It was inquired, whether the Scripture, forbidding conformity with Heathen Idolaters, in shaving of heads, and cutting of beards, did mean the same heads and beards only? *No*: (answereth the Rejoinder) *because the like in kind was forbidden.* And this is that which the Replier sought. For then by proportionable equity, *Ceremonies like in kind* to Idolaters, are forbidden to Christians, at this day, and not the same particulars only.

8. Because the Defendant objected, that all circumstances of Order and Decency have been abused to Idolatry; the Rejoinder noted, that this is one advantage he maketh of leaving out of our Assumption, those limitations: *Ceremonies devised by man, of no necessary use*: because Circumstances of Order, and Decency, are necessary in their kind, and not mere devises of men; Bellarmine himself being Judge, *de effect. Sacram. lib. 2. cap. 29.* Upon this the Rejoinder having little reason to oppose thereto, after some repetition of confuted shifts, cometh on with a current of words, like a flood from the hills, after a great rain, which carrieth much mud with it. For after some rolling of Circumstances *in their particulars,* with adding of divers, neither mere circumstances, nor allowed by us, as he supposeth (which make nothing to the purpose) this muddy stuff is found in the valley: *The matter comes to this issue: you a•e the godly men; other reformed Churches are the Churches of Christ, All other men are Carnal, Time-servers, Formalists, that have no conscience, no sincerity, no godly wisdom, no zeal; you are the only men.* I cannot devise, what occasion he had of this extraordinary passion, but that he was angry, to see he could not confront reason with reason. In his could blood, I dare say, he will recall these words of distemper, which cannot be fastened upon us, and therefore rebound upon him from whose violence they proceeded.

With more show of reason, he addeth, that *for necessity in the kind, a Surplice in the kind of a garment; the Cross, in the kind of admonition to profess the faith; and kneeling, in the kind of a reverent gesture, are as necessary, as any circumstance of Order, and Decency.* But this comparison hath been largely confuted in the first part of this Writing, in the head of *Ceremonies, &c.* Here, it shall suffice to note, that time, place, and such like circumstances, are so manifestly necessary in their kind, that the particulars may be deduced from them, by particular considerations, without any institution: but no man can deduce our Ceremonies from those kinds named. Mans will is the only reason, of them; as God's will is the only reason of Ceremonies truly divine by institution. No man can conclude thus: we must everywhere have some garment, and therefore in England, a Surplice. We must always in Baptism, have some admonition to profess the faith; and therefore in England a Cross. We must use reverent gestures in receiving the holy Communion; and therefore in England we must kneel in the act of receiving. But we may conclude thus: We must have a fit place to meet in; and this place is generally fittest for our Congregation: therefore we must have this. We must have a convenient time to meet in; and this hour is generally most convenient for our

Congregation: therefore this. The *Monks* may as well conclude: We must have some garments: therefore we must in one order have *black*; in another, *white*; in a third, *black over white,* or *white over black*; in a fourth, *gray*; a fifth, *party coloured*; in some, *all woolen*; in some, *all linen; &c. ad infinitum*; as well (I say) every whit, as the Rejoinder can conclude from a garment to a Surplice; from admonition, to the sign of a Cross; or from reverence in a table-gesture, to kneeling.

To Bellarmine, the Rejoinder answereth, that *he speaketh of natural Ceremonies.* Which is true: but are not these contained under the generality of the Defend•nt his words: *there is no gesture, or circumstance of worship, which hath not been abused?* And as for other circumstances, which are called *civil,* many of them admit only of such variety, as nature doth lead unto, by occasion of this or that determination, common to religion with other affairs.

9. That our Ceremonies are not individually, or singularly the same which Papists have solemnly abused, the Replier said, it is no marvel: because it is impossible to carry the same particular sign of the Cross, from the Fonte, to the Church door; or to keep it being so long as it is in making. That is therefore no great mystery. The Rejoinder answereth nothing to this, save only that he descanteth upon the term *mystery.*

10. It was added (as an *overplus,* not for necessity of the Argument) that as *it seemeth,* Papists do give divine honor unto the sign of the Cross, as it is us•d among us: because they ascribe divine operation un•o it, as it was used by *Jews, Heathens, and Julian the Apostate. Bell, de effect. Sacram. lib. 2. cap. 31.* and they do not account us worse then them. The Rejoinder opposeth *1.* That *the Papists honor not the Lord's Supper in our hands.* The difference is, that unto that Sacrament, they require a right-ordained Priest; but not so to the Cross. 2. He answereth, that they ascribe this divine operation unto it, only when there is an *intention* of such an operation, in him that maketh the Cross. Be it so: the Patrones of our crossing, defend that use which the Cross had among the Fathers, who allowed that *intention,* as Bellarmine (in the place now cited) showeth. And how shall the inward intention of them be discerned?

This at the least seemeth to follow, that as for uncertainty of the Priests intention, divers Papists worship the Hoaste, only *upon condition,* if it be changed into the body, by the Priests intention; so they must ascribe divine honor unto our Crosses, upon the like *condition* of such an intention, as was in the Fathers.

11. About *material formal sameness,* the Replier refused to dispute: that was (saith the Rejoinder) because if he had, *he must either have opposed all learning and common sense, or else have yielded to the D•fendant, that change of essential form maketh the same material to become another thing; as in the changing of water into wine.* But 1. with consent of all common sense, we may say, that our Cross differeth not so from the Popish Cross as the wine did from water, John. 2. 2. It were no opposition to all learning (whatsoever Aristole teacheth) if one should say, that not the form only, but also the matter was in a great part changed, when water was turned into wine. 3. Opinion, and intention, is not the essential form of a ceremonial Cross. For one and the same ceremonial Cross, is used by Papists, to divers intentions, as to represent a Mystery, to cure diseases, to drive away devils, &c. Bellarmine in the fore-cited

place. And opinion belongeth to the *efficient* or making cause, not to the form. 4. The very making of a Cross▪ in such a manner, or with such circumstances, as put upon it a relation to religion, maketh both matter and form of that Ceremony: and so after idolatrously abused, carrieth with it at least a show of an Idolatrous Ceremony. But this *show* the Rej. referreth unto the fifth chapter: and here opposeth only, that *likeness and sameness are not one.* Which is true of individual or singular sameness, not otherwise: for those things are *like* which have one and the *same* quality. But he himself will not say, that *only* the same individual or particular Ceremonies, which Idolaters abuse, are forbidden to us. He hath hitherto in all this section declined the defense of that absurdity. This quidity therefore is not to the purpose.

12. It was added by the Replier, that we have no intention, or opinion, in the use of the Cross, but the Papists have the same (though they have others more) and therefore there is some *formal sameness* in their Cross and ours. To this the Rejoined. in many words, answereth nothing, but that *this reply stifles it self: because, if we have not all the same opinions, which they have, then they have not the same with us.* But it doeth not follow of *positive* opinions, concerning the Cross it self. For we may want some of their opinions, and yet they have all that we have, the same. Doeth not he that knoweth most, of this or that, know the same thing with him that knoweth little, though he knoweth more?

13. Another odd reason was framed by the Repl. thus: If this doeth make a Ceremony not the same, that men have not altogether the same opinion of it; then among the Papists, there are as many kind of Ceremonies, Crosses, Surplices, as there are diversities of opinions, about their nature and use; which no man will say. Yes (saith the the Rejoinder) I will say it of Ceremonies: and *he that shall deny this, must lay aside both learning, and conscience, not knowing what to say.* But he is too too confident, upon the ground which he is driven to by force of a contrary wind. For without laying aside of learning, and conscience, we may thus argue: If this be so, then all human Ceremonies used among the Papists, and brought in (as hitherto all have used to speak) by Popes, are not Popish. For they may be this or that Hedge-Priests Ceremonies, who hath added his opinion and institution unto them. 2. The Pope) by the same reason) cannot know, when his Ceremonies ar• observed, or omitted▪ because he cannot know all opinions and intentions of men. And the like reason holding with us, our Church must inquire into the opinions and intentions of men, before she can know, whether her Ceremonies be observed, yea, or no. I leave it then to a Convocation-consultation, if it be not necessary, that in the Bishops Articles, the Church-Wardens should be asked, upon that oath, which they usually take, and break, *With what opinion, and intention, their Minister doeth wear the Surplice, and use the Cross?* For otherwise, it cannot be known, whether he useth the Ceremonies of the Church of England, or others of his own making? 3. When men have no opinion or intention of such Ceremonies, but only that they are necessary to stand betwixt them and deprivation, or excommunication, or other vexation (which is the case of our best Conformers) then, though they use Cross, Surplice, &c. they do not conform to the Ceremonies of our Church, but in hypocrisy, and so with great sin.

Three wordy exceptions (he useth to call such things *quarrels)* the Rejoinder here maketh: one that the Replier put in *not altogether the same* opinion, for *not the same:* another, that he mentioned only *opinion,* whereas the Defender joined to it, *intention:* the third, that Crosses and Surplices, are wrought upon, as they are *material.* But the two later of these are now voided, by my repe•ition of the reason: and the former is the Rejoinder his own interpretation, pag. 575.576. namely, if our opinion be not altogether the same, then it is not simply the same.

14. Instance was made (by the Replier) in the Altar erected by Uriah, 2. King. 16. which was idolatrous, like that of Damascus, though for another intention.

The Rejoinder answereth 1. that *this Altar was not formaly the same with that of Damascus.* But the formality of that Altar, containing all the idolatrousnesse that was in it, or belonged unto it, and that Idolatry being in part common to Vrias Altar, with that of Damaskus, it must needs be in that part the same, though not altogether. Idolatry against the second Commandment, hath some formal community with that which is against the first. He addeth 2. that *if Achaz had intention of offering to false God's, then his intention was the same with theirs at Damascus.* But yet there would be found a difference of intention in Achaz, in that he intended worship both to the true God, and to those false; whereas they at Damascus were only for the false. And *Vrias* intention might be (as it seemeth to have been) only to satisfy the Kings mind, that he might keep his favor, upon which intentions, Courting Prelates use to go very far.

15. In the last place, it was observed by the Replier, that this answer of the Defender is the very same with that which Papists give unto our Divines, when they are accused for using of Heathenish and Jewish Ceremonies.*Although in the outward sign there be some likeness, yet absolutely there is great difference: for outward actions take their kind from the end and intention of them. Bellarm. de effectu Sacr. l.* 2. *cap.* 32.

The Rejoinder being angry, useth divers sharp words, and after answereth, that *this plea is unsufficie•• for the Papists: because they retain Jewish Ceremonies to the like Jewish ends; and Pagan Ceremonies to like superstitious ends: but our intentions are no way like the Papists.* Bellarmine saith as much for their Ceremonies in the place noted: *The rites of the Gentiles were done for the worship of Devils: but ours are for the worship of the true God: therefore there is as much difference between ours and theirs, as between Sacred, and Sacrilege; as b•twe•ne piety and impiety, as between God and Satan. Jewish rites signified Christ to come ours are partly in memory of things past, and partly to signif•• the glory to come.* And yet our Divines cease not to accuse them of Jewish and Pagan Ceremonies. In their judgment therefore, such differences cannot excuse ou• Ceremonies from being Popish.

SECT. 22. Concerning the Cross Popish and English.

IN this Section, there is nothing material, save only, that the Rejoinder undertaketh to prove, that *the Church of England hath utterly and clean taken away the Ceremony of the Cross, which was among the Papists abused: or, that wheresoever, and howsoever the sign of the Cross was a Ceremony abused in Popery, it is taken away in the Church of England.*

But because in common understanding, this is to prove day, night, and night, day, he requireth two positions to be granted him (which before have been confuted) 1. *that nothing is a Ceremony properly so called, but in respect of, and in the use of it, as a Ceremony. 2. That the sign of the Cross, though it be but one kind of thing, yet is made so many several Ceremonies, as there be several uses thereof.* And these things being taken for granted, he gathereth a Catalogue of many Popish abuses, which (thorough God's mercy) we are freed from. Yet in his very first instance, he betrayeth his cause. For he maketh it a Popish Ceremony, to sign the breast with the forhead (and so the forehead) in signification, that the mystery of the Cross is to be believed in the heart, and confessed with the mouth. *This Ceremony* (saith he) *we have not.* Yes surely we have the very same formal opinion and intention, so far as signification cometh to. For *not to be ashamed of confessing faith in Christ crucified, &c.* is nothing else but to believe with the heart, and confess with the mouth, hand, and feet, the mystery of the Cross.

But it is not worth the while, for to consider the severals of this Catalogue. This only I would know; if we have not taken the Ceremony of the Cross from Papists, from whom we took it? The beginning of it was (so far as appeareth by books) from the *Valentinian haeretickes.* The first honorable mention of using it among Christians, is in *Tertullian,* when (by the Rejoinder his sentence) he was infected with heresy: & his use our Defender and Rejoinder (I dare say) will not allow: *at bordes, and beds, putting on apparel, and shoes, &c.* Tell us *(I pray you)* from what Author, or Age, this Ceremony of the Cross was taken, which now is urged upon us? I have more then a doubt, that such exception may be taken against that propagation, and such proofs for the taking away utterly of the Cross, as you have brought for the abolishing of the Papists Cross. If it be a new Ceremony, invented in England, just at the time of Reformation, the Author of that invention should be made known: and if he can approve his Ceremony, to be grounded rightly, his name may be added in *Polidor Virgil, de Inventoribus rerum.*

SECT. 23. Concerning Scripture-proofs, for human Ceremonies Idolatrously abused, and yet lawful to be used in God's worship.

1. THe Replier his words are these: No example can the Defender find in all the book of God, for lawful reserving of Idolatrous Ceremonies, but only two; one of Gideon, Iud. 6.26. and another of Joshua, Josh. 6.19. These words the Rejoinder accuseth of *dishonesty, not to be used against a Pagan.* And why so? 1. Because the Defender undertook only to prove, that *some Ceremonies, which have been formerly abused, are not therefore necessarily to be abolished, if they may be reduced to their indifferent use.* Now by *abused* he meant *Idolatrously* abused, or else he touched not this fourth Argument, whose assumption himself repeated thus: *Our* Ceremonies have been *Idolatrously abused.* The Replier instead of *Idolatrously abused,* put *Idolatrous*: because (as such) they are Idolatrous. And that, which is *not necessarily to be abolished,* may be *retained:* therefore the Replier (seeking brevity of speech) used the word *retained.* So doeth *Beza adv. Harchium, de Coena,* speak: *Non desunt, qui Pastores vellent in illis, si non origin, at c•rte usu Baaliticis v•stibus apparere.* So that in this, there was no *unchristian* dealing.

The Rejoinder his second reason for so deep a censure, is, that *the Defendant grounded not his proposition upon these two examples, but from the •quity of the prec•pt of God, unto these two men.*

The Defendant indeed said, that his proof was *by the general equity of God's Law*; and then bringeth these two examples. Wherein he was spared, that nothing was opposed to his gathering of generally equity of the Law, from two examples, which (according to his interpretation) are manifestly beside, and in some sort, against the Law. But if his proof was from the equity of two special precepts, those specials are *examples*: and the Defendant his words are of one of Gideon's acts: Which *example* we have propounded, *to prove, &c.* And the Rejoinder himself, in this same page, calleth the other act of Gideon, an *Instan•e,* in the same sense: *I believe the Jews gathered their rule from this instance*: and pag. 591. he calleth that which is alleged of *Gideon,* and the other of I•shua, *two instances.* In all this charge therefore of *un•hristian* dealing, there is not found any fault at all. But it is too commō with the Rej. when he cannot reasonably rejoyne, to break out into angry words.

2. Of Gideon's example, the Defendant himself (said the Replier) confesseth, that it was by special command from God: and that it is not every way imitable. The Rejoinder 1. affirmeth this to have been the Def. his *objection,* rather then his *confession.* Be it so: His objection therefore answereth it self; and toucheth not our Argument, which did not conclude anything unlawful that is by God specially commanded, but only showeth what is ordinary unlawful by the general rule of his Word. He 2. telleth us, that *the Jews hold it lawful to make use of the wood of a tree, under which an Idol hath been placed.* And so do we hold it lawful to make use (for a fire in cold weather) of the wood of an Idol; which is more, *I believe* (addeth the Rej.) *they gathered the rule from this instance.* If they did gather any special rule of ordinary use from hence, it was when the *Vail* was over their eyes. For there is a general rule, in the light of nature, to the contrary: *Qu•d ex concessione specially factum est, non debet trahi in consequentiam.* The Def. therefore did not well to imitate them in his blind gathering. 3. He citeth out of P. Martyr, that *God herein shows, that the usurpation of an Idol, doeth not disposesse him of his Lordship over all things, but that they may be turned to his service.* But P. Martyr doeth manifest his meaning to be, that such things may not so be turned to God's service, without God's special appointment.

For (answering the general Law which maketh to the contrary) he saith:*God made such Laws as these for us, and not for himself. Wherefore he could use things dedicate to Idols, unto his own burnt offerings.* So *Pelicanus: It was in no wise lawf•ll, unless God had enjoined it.* 4. For that which was mentioned of a *not imitable example,* that spake the Defendant (saith the Rejoinder) *only of Gideon's sacrificing under an Oak.* Which is true: but the reason of this imitablenesse, is the same in both of Gideon's acts: justly therefore, both were taken as confessed *not imitable.*

3. Of Joshua 6.19. it was added by the Replier, that there is no mention made of *things,* (much less Ceremonies) *appropriated unto Idolatry*; and that in probability, the vessels there spoken of, were *melted,* and only the metal brought into the Lord's treasury. The Rej. opposeth 1. That *some of this treasu•y* (in all likelihood) *was appropriated to Idols.* Be it so: for that *some* there was a double answer given, *God special command; and that it was melted, or passed thorough the fire.* But here the Rej. answereth 1. That *it doeth not appear, they were to be melted.* As if the Defendant his Argument did *prove well his p•oposition* (as he saith it doeth) if confutation of it doeth *not appear* in the text he allegeth! surely proofs should be fetched

from that which at least appeareth, and not from that whose contrary *doeth not appear.* But it doeth appear, that this was the order appointed for such things, Numb. 31.22.23. and from thence Interpreters gather so much of these things, Joshua, 6. So *Tostatus, They did melt all metals that could be melted,they were melted by fire, and turned into the mass.* 2. If this be granted (saith the Rejoinder) *melting did not make them other things.* Yes surely by the Defend. his *Learning* brought to *illuminate our judgments* (as he speaketh pag. 562. in this Rej.) be sound, namely, *only form giveth the being to everything, as natural; to natural; artificial, unto artificial; ceremonial, unto Ceremonial.* For by this reason, melting of the vessels, made them cease to be the same things either artificial, or ceremonial. And hereby the Def. his instance falleth to the ground: as not proving any Ceremonies abused unto Idolatry, to have been by Joshua retained.

4. Out of the former premises, the Replier concluded that the Defendant had *wreched penury* of Scripture proof•s, for retaining of human unnec•ssary Ceremonies, notoriously known to have been, and be abused unto Idolatry. This was his meaning, according to the state of the question. Here the Rejoinder first opposeth, that *two instances from the holy Scripture, rightly taken, are proof enough.* Which is very true: but that same *rightly take•n,* was here wanting, as hath been sufficiently declared.

In the second place, to supply the Defendant his penury, the Rejoinder bringeth abundance of instances, out of his old store. 1. *Kneeling, bowing, prostrating, lifting up of the eyes, and of the hands, shouting, and dancing for joy.* But these we absolutely deny to be human inventions. The Rej. knew this: and therefore by prevention, replieth: *to say these are not human inventions, because they partly spring out of natural light, is as much as to say, they are not, because th•y are human inventions: for what are human inventions, but such as spring out of natural light?* What? the Cross, and Surplice; the Cornerd-Cap, and tippet; the B•shops Rochet, and Coap; with a thousand such like; which whoesoever will aequal, or (in regard of naturalness and willful invention) liken unto *l•fting up of eyes and hands, &c.* in prayer, must for that time, lay aside right natural invention, and judgment. I think it would trouble all the *Graduates* in England to find out that natural light, from whence *Bachelors of Art, Masters of Art, Bachelors and Doctors of Divinity* received their several kinds of *Hoodes*; even as much as to find out light of nature, for all the several habits of Monks. But (saith the Rejoinder) all came from *natural light, better or worse, more or less agitated.* Just as men's long hair, and women's short, which *nature it self* teacheth to be *uncomely* (according to the Apostles light) came from the light of nature. It is natural to a child, for to suck the dugge; and after to put the hand to the mouth; and after to creep or go: Is it like natural to sound a certain distinct sound upon a *Trumpet?* to dance a certain *Round,* or *Galliard,* after every *Fidle?* It is natural for a child to signify his discerning of those that it is used to, by some such sound as *Dad and Mam:* but not to make *Verses* in a certain number.

After these, the Rej. instanceth in *sitting, or lying along, leaning on the left side; covering of the head and face, in worship; dividing of a beast in covenant-making; erecting of Altars upon hills; erecting of religious monuments; Trophies of victory, in Temples; set days for solemn worship; wine and victuals for mourners; Marriage feasts, &c.* But in all these, he was so set upon *number,* that

he clean forgot *weight,* and pertinency to the question in hand. For the question is of *Scripture-proofs, for such Ceremonies, as man hath devised, without necessary use, in the worshop of God, notoriously known to have been, and be abused unto Idolatry.* For there is not one of these instances, which doeth agree to this question. 1. It cannot be proved out of *Scripture,* that *sitting, or lying,* was a lawful religious Ceremony, appropriated unto God's worship. The Rej. his proofs are only from superstitious *Rabbin's*; who are no more witnesses of true lawful Ceremonies, for the old Testament, then *Papists* are for the new. 2. As for *vayling and covering the head and face,* in worship, I know not out of what place of Scripture it can be proved a religious Ceremony, except (perhaps) from 1. Corinth. 11.4. *Every man praying or prophesying, having his head covered dishonoreth his head.* He quoteth *Jerome* on Eze. 44. Where these words are found:*We must not have our heads shaved as the Priests and worshippers of Isis and Serapis had. According to the seven•y Interpreters, we learn that our hair is to be suffered to grow out so long, that the skin be covered, and appear not naked. Or verily that the Priests must always cover their heads, according to that of Virgil, Purpureo velare comas, &c.*

But this is a violent interpretation. Will this help the Rejoinder? He quoteth also P. Martyr, on 1. King. 19.13. where he saith, that *Moses and Elias,* not being able to endure the glory of Extraordinary apparitions, covered their faces; adding, that some think they did it of modesty; which he doeth not reject, will this help?

3. For *dividing of beasts, in covenant-making,* he bringeth Gen. 15. and Ier. 34. But in the first place, it is manifest, that God did immediately, and extraordinarily appoint it; and that in such a manner, as can never be shown in any idolatrous use among Heathens, much less before Abraham's time. In the second, there seemeth only to be an allusion of phrase: because in all the solemn Covenants which we read of in the History of the Jews, made, or renewed, we never find any mention of this manner; though circumstances of far less moment are recorded distinctly. But if it was a real act, it is most likely, that the question then in hand, being about the freedom of Abraham's Children, which belonged to that Covenant confirmed unto Abraham, Gen. 15. they were by the Prophet directed, to use the same kind of sacrifice. Howsoever, it cannot be proved a mere human Ceremony: nor yet a mere Ceremony: because it was a sacrifice, as all grant. Beside, to ground so large a conclusion upon one dark phrase, is fitter for the Patrons of Purgatory (who allege therefore, *trial by fire, and baptizing for the dead*) then for the Rejoinder.

6. *Erecting of Altars,* was not in use after the Law, by the Rej. his own confession. Before, it was no more a human Ceremony, then *sacrifizing* was.

7. Of *Monuments* and *s•t days of solemnity,* enough hath been said in the third Argument. For *Trophies,* brought into God's house, *Colias sword* is produced: which was no Ceremony of worship. For then David would not have taken it away, for civil use; as he did, 1. Sam. 21.

8. *Mourning and Marriage feasts,* have no show of religious Ceremonies. Junius in deed (in his notes on Deut. 26.14.) calleth some cost about the dead, *religious* but in his *Analysis* of the same place, he expoundeth himself, to mean *religiosum, humanum, aut superstitiosum.* And *religious* is often used for all offices of strict obligation.

Notwithstanding all this weakness, and wrinesse of these instances, the Rej. doth so triumph in them, that he doubteth not to pronounce them *enough to confut• four Arguments of the Abridgement.* But such confutations are like his, who said he would confute a great part of Bellarmine, with one word: *Bellarmine thou liest.*

SECT. 24. Concerning ancient Fathers.

1. THe Replier beginneth thus: I had thought verily, that the Def. would have brought some pregnant testimonies out of the Fathers, though he could find none in the holy Scriptures. *Then belike* (saith the Rej.) *you knew that there might pregnant testimonies be brought out of them.* And so it is: though their doctrine, in general, were against such Ceremonies, yet from their practice, so pregnant testimony may be brought for divers superstitious Ceremonies, that the Church rueth the pregnancy of them unto this day. *Baronius,* ad an. 44. in the end, bringeth many examples; and from them concludeth: *It was lawful to apply those things which the Gentiles had abused in superstitious worship, and purged from uncleanness by holy worship unto pious uses, that Christ to the greater dishonor of Satan, might be honored with those things wherewith Satan himself sought to be worshipped. By the same reason whereby the Temples of the Heathenish gods were laudably turned into the Churches of Christians, other rites also of the Gentiles cleansed by our prayers, are rightly turned to holy use.* And ad an. 58. about the middle, he hath, upon the same examples, these words: *What wonder is it, if holy Bishops did consent, that those wonted customs of the Gentiles, from which it was imposs•ble to draw them utterly, even after they were professed Christians, should be changed into the worship of God? Venerable antiquity changed superstition into religion, and brought to pass that what was spent upon Idols, should be carefully converted into the worship of God.* From hence it came, as *Polidore* de Invent. in the preface, saith, that *A vast forest of Jewish Ceremonies, did by little and little, invade and possess the Lord's field.*

A true reason, and censure also of these practices, is given by Doctor Jackson (Original of unbelief, Section, 4. chapter, 23.) in these words: *To outstrip our adversaries in their own policies, or to use means abused by others, to a better end, is a resolution so plausible to worldly wisdom (which of all other fruits of the flesh, i• for the most part, the hardliest, and last renounced) that almost no sect or profession in any age, but in the issue mightily over-reached or entangled themselves, by too much seeking to circumvent or go beyond others.*

A notable example we have of this policy, in *Gregory's* direction unto Augustine the Monk, then in England, lib. 9. ep. 71. which was, that sacrificing of Oxen with feasting, in the Idol Temples, should be turned into slaying of Oxen for fasting about those Temples, made Christian by holy-water.

2. In that which the Replier collected out of the Defender his allegations, it is confessed, there is little or nothing to the purpose. The Rejoinder therefore, accusing the Replier, for *picking the Defender his purse,* undertaketh to restore it unto him again, by making this new collection: *1. If the celebritie of the Feast of Easter was held by many to be lawfully kept on the same day which the Jews superstitiously (as then) observed.* 2. *If they, avoiding Pagan Fasts, and Feasts, did freely institute other. 3. If superstitious habits were lawfully retained. 4. If Circumcision, after it*

became a mere human Ceremony, was lawfully used: Then the anci•nt Fathers and Churches were of opinion, that godly men may lawfully use some Human Ceremonies, abused by others. But this is a mere empty purse (not worth the picking) which the Rejoinder sticketh into the Defender his pocket; as his own. For 1. It hath not in it our question, of *Ceremonies devised by man, not necessary, notoriously known to have been abused unto Idolatry, or superstition.* 2. In the first instance there is only *many* noted, from whence cannot be concluded, in a kind of generality, *the Fathers and Churches opinion. 3. Easter* was by them that kept it, not held as a mere human invention, but as Apostolical tradition, as all know. 4. Easter was not invented by men, but only by men superstitiously continued. 5. The second Argument stifles itself. For if they so carefully avoided Pagan Fasts, and Feasts, though they might have pleased many professed Christians, and drawn on other by retaining of them, it seemeth, they held them unlawful, because of the Idolatry wherewith they had been defiled. 6. We absolutely deny, with all Divines, that Circumcision, after the Date of it, was fully expired, which was in the Apostles time, was ever lawfully used as a religious Ceremony. 7. Concerning *Ceremonious habits,* the Defender bringeth no proof at all. The Rejoinder 1. allegeth *Tertullian, de Corona mil.* as allowing *the use of a white linen garment,* he meaneth for a Ceremony: whereas Tertullian only showeth, that our Savior did lawfully use *a linen* towell, in washing his Disciples feet, John. 13. notwithstanding linen garments had been abused to Idolatry.

In the 2. place, he referreth us to *B. Jewel* his Defense, for *our belly-full of instances.* And it is true, that godly learned man (par. 3. cap. 5. div. 1.) allegeth divers instances, and Authorities: neither would he have omitted that of Tertullian, if he had esteemed it. But (because it is necessary) I will set down the examination of them, which I find in certain papers of M^{r}. Brightman (one Author of the Abridgement) neither ungodly, nor unlearned; whereby it shall appear, that they do not so *fill our Bellies,* but that we can well digest them.

The learning of it, will answer for the length, to every studious Reader.

M. BRIGHTMANS ANSWER TO B. IEWELS ALLEGATIONS, FOR THE ANTIQVITIE OF DIstinct Ceremonious apparel used by Ministers in their Ministration.

IVSTINE MARTYR preached the word of God in a Philosophers habit, which was his ordinary garment, such as our students at University and Inns of Court wear, no Surplice nor any such ministringe attire. But concerning the Bishops brouch, which M. Jewel saith John the Evangelist did wear, as if he had been a Bishop of the Jews, I take it, it was no material brouch, but a figurative speech only. For Polycrates describinge John first by the singular love our Lord bore him, in whose bosom he leaned at his last supper, then of the great holiness wherein this noble disciple excelled, he contented not himself to declare the same properlye, but allegorically said of him, 〈 in non-Latin alphabet 〉 [which was the Pr•ist that carried the brouch,] not that he ever used any such thing, but that he expressed by his holy conversation the force of that *[Sanctitas Iehovae*] written in that golden plate, which the high Priest carried in his bonnet. For shall we think John was a Priest, neither of Aaron's family, nor of the tribe of Levi? or were the holy things of the Temple not so much as to be seen by the people of the Jews at Jerusalem, now exposed to the veiwe of the Gentiles at Ephesus? Would the Jews have borne this prophaninge of their holiest mystery, by a man of

another tribe, among the heathen, and by a Christian? Besides, the Apostles by common consent had decreed the legal cerem. should not be used by the Christians. Act. 15. And Paul taught Circumcising to be fallinge from the grace of Christ. Gal. 5.2, Would John then bring a Ceremony of the Levitical Preisthoode into the Church? D. Fulke was not of that judgment that the words in Eusebius are to be taken literaly, but by that figurative allusion allreadie remembered; Rhem. test. Apoc. 1. sect. *7.* This figurative speech therefore should not have been turned into a material brouch, much less into a longe Priests garment, as the Rhemists do, who have battered out this 〈in non-Latin alphabet〉, and shaped it into 〈in non-Latin alphabet〉. Apoc. 1.13. These words then make nothing for any garment at all.

Augustine's indifferency what apparel be worn, is only of that in common life, not in Ecclesiastical and administringe function.*Truly it nothing perteines to that city, what habit or fashion any one followeth, so it be not against the word, and that faith whereby we come to God. Whence it never Compelled the very Philosophers when they became Christians to change their garments or manner of diet, but only to lay aside their false opinions.* De civit. lib. 19. c. 19. As for proper administering apparel he speaketh not one word of it, neither do I find there was any in his time.

I had not Hilary to consider his words, but the spoils of the Gentiles in persons, places, learning and such other things, may be many ways divided to the ornament of the Church, without borrowing any Ceremony from them, to be used in the service of God. For this is not to spoil them as the Israelites did the Egyptians, who had the word of God for their warrant, but as Achan did Jericho, fu•l dearly to his cost, and of the whole host of Israel. Josh. *7.*

Jerome hath the words you cite, lib. 1. adv. Pelag. pag. 416. much urged by Bellarmine and the Papists for their apparel, and no less vehemently pr•ssed by our men, for ours, but duly considered, without ca•se. The *Candida vestis* Jerome speaks of, was no peculiar garment of the Ministers, but the ordinary cl•thing of the common people, in former time generally used by all, and daily, but afterwards only by those of the better sort, and upon Festivall days. So *Aulius Gellius* writeth of *Africanus: That when he was guilty, neither was his beard shaven, nor his white garment off, nor was he of the common attire of the guilty.* The Ambassadors of Rhodes coming to Rome, *were first seen in white,* but finding things contrary to their expectation, they were forced presently *with a viler garment to compass the houses of Princes.* Liv. decad. •. lib. 5. pag. 254. Yea, the very mariners and passengers in a ship of Egypt, seeing Augustus to pass by, shown themselves *in white, and crowned.* The same Augustus was angry *when he saw a company in mourning,* and thereupon made a law, *That none should sit among the mourners.* From thence grew a difference among the Citizens, not heard of in former ages, whereby some were called *Candidate,* some *Pullati: Candidati,* not such as sued for offices, as in times past, but the Citizers of better rank: *Pullati,* the lowest of the people, and the vulgar multitude: both, from the color of their garments which they used. *Tertullian* saith of the manumitted servants (who upon their first infranchising appeared in their gownes, that is, the common vesture of the Citizens) *If thy servant be free and honored with the brightness of the white garment, & the grace of the gold ring, and the name of a Patron, & with the tribe and table.* Yea the Papists themselves (as *Baronius*) allege to this purpose *[Simeon Metaphrastes]* in the acts of

[Indes and *Domna,]* where it is said of the multitude, *Some wicked ones were present in white and magnificent garments, celebrating the feast of their own ruin, but Indes only was in black.* And of *Honofrius [qui alba induit vestimenta]* least he should be discovered to be a Christian put on white. For the devoater Christians began to take themselves to darker colors, as more modest and decent, especially after the Monks once began to grow in credit. 2. It is plain out of Jerome himself, that *[Candida vestis]* was no garment belonging to the Minister a•one in divine service, but an honest, decent▪ and cleanly vesture, opposed to a foul, sluttish, and ragged habit. For the Pelagians condemned glorious garments, as he there saith, *Whence you add, the show of garments, and ornaments is contrary to God.* In confutation whereof he demandeth, *But wherein is that against God, if I have a cleaner garment?* And then presently after the words you cite▪ *Look to it O Clarks, take heed O Monks, Widows, and Virgines: you are in danger, unless the people see you in foul apparel. I say nothing of Secular, against whom war is proclaimed, and enmity against God, if they use fine apparel.* By which it is evident, he defended comely, honest a•tire, such as was common to Monks, Widows, Virgins, *[& homines saeculi]* not proper to any office of the Minister. So in Eccl. 9.8. expounding what *[Candida vestimenta]* be, he saith,*Beware thou put not on at any time polluted garments, because sinners have mourned in obscure garments, but put thou on the light, and not cursing.* If *[Candida vestimenta]* should be only Ministers apparel, then Solomon's exhortation is only to Ministers, and they are the men he willeth to be merry, and always to have on their Surplices, not only in their Ministereall duty. In his precepts to Nepotian he adviseth,*Avoid sad garments as well as white, Ornaments, as well as Spots, one savoreth of delights, the other of too much glory.* Would he have willed him to avoid white garments in common life, (for make it a Ministerial garment, and then you have Jerome's counsel against it) had they not been usual? In divine service therefore, the Ministers used the white garment of the people, but in ordinary life, Jerome thought a meaner clothing fitting, and so some devoter, as Nepotian, and such like practiced, though others differed nothing in their attire from the Laity. 3. There was no set Ministring garment in Jerome's time, and therefore *[Candida vestis]* was no such. For Coelestinus, who was not Bishop till after Jerome's death, writeth thus to the French Bishops concerning apparel in divine service, among whom this superstition began to spring,*We are to be distinguished from the common sort by doctrine and not by garment, by conversation, and not habit; by the purity of mind, not by apparel. For if we study innovation, we tread that which our Fathers delivered us underfoot, to make way for idle •uperstitions. Wherefore, the weak minds of the Faithful must not be led to such things, they mst rather be instructed then played withal. We must not blind their eyes, but help their minds with wholesome precepts.*

I know *Marianus Victorius,* in that *Nepotian* when he died, be queathed his garment to *Jerome,* which he had used in the ministry of Christ, *Jerome, ad Heliod. de morte Nepotian.* As also out of that forementioned place against the Pelagians, thinks he hath found their Albe, Pl•net, Camissa, Casula, and I know not what. But N•potians garment was no other then what •ath been shown, only as he was a man hum•le▪ and of modest, and meanest attire in ordinary life, so in matters of his Ministry, he was fine, neat, and magn•ficent; *[Solicitus si niteret Altare, si parietes absque inligine, si pavimenta tersa, &c.]* and t•erefore no doubt in that action arraying himself without any note of p•ide after the best mann•r of the people, he might well

b•queathe that garment to Jerome, who had i• been never so mean would have esteemed it for the donours sak•. But observe, Nepotians ministering garment was non• of the Church goods, but provided at his own cost. It is objected also that Stephanus •ishop of Rome in Cyprians time, ordained peculiar ministering garments, as it is recorded by Polyd. de Invent. lib. 6. c. 12. and by Issidor. writing de Stephano. Unto which you may add Gratian if you will, de consecrate. dist. 1. *Vestimenta Ecclesiae.* But though Stephanus flourished before Antichrist was hatched, yet he is too young to be a lawful Author of any such garments.

Besides who seeth not, by that alleged out of Caelestine 160. years at least after Stephen, that decree of Stephen to be a mere forgery? was it a Novel•ie to bring in any such apparel in Caelestínes time, and yet had prescription of such antiquity? But the [Century writers] have discovered the forgery by many arguments, that I marvel any man of learning should seek any strength from such a rotten foundation.

Jerome is also alleged in Ezech. *44.By which we learn to enter the holy of holies, not with commune and defiled garments, but to hold the Sacraments in a clean Conscience and garments unpolluted.*

Where first he interpreteth the garments to be a clean conscience. And secondly that he requireth for the outward garments, is only they be clean without any note of differe•ce between the Ministers garment and the people's.

So a little after, *Divine Religion hath one habit in the Ministry, and another for ordinary use.*

To admit these words spoken not of the Priests in the Temple, but of Christian Ministers, this *[alter habitus]* was a better garment for the time of public duty, as Nepotian had, not any d•fferinge attire from that of the assembly. Thus much for Hi•rome.

Chrysostom when he saith, *[This is your dignity, stability▪ crown, not that you walk through the Church in a white coat. Hom. 83. in Mat.* necessarily requireth the same interpretation. For this most white coat was no other then the better sort of people did usually wear, as well in other Countries, as at Rome, as hath been shown by the Ambassadors of Rhodes, and the shipmen of Egypt. Only the Bishops in humili•ie thought it too sumptuous for daily use, and reserved it for the time of their public function.

And therefore Sisninius a Novatian Bishop; livinge in Constantinople at the same time with Chrysostom, and clothinge himself not only in his Ministry, but for his ordinary raiment, in white, was demanded by one, 〈 in non-Latin alphabet 〉 &c. where it is to be observed, It was an unwonted garment in ordinary use for a Bishop, no• for other men: and unwonted in ordinary use, not in divine use, in which the Bishop was allowed without any grudge, such dignity of apparall as was then received by men of best place.

That of Chrysostom hom. *6.* ad popul. Antioch. is *[palea.]* I have troubled you with many words, but the truth is so overswayed with prejudice, that to my poor power I would disburden it a little if I can.

SECT. 25.26.27.28. Concerning the Defender his Reasons.

1. THe Def. his first reason (by the Rejoinder his interpretation) is, that *by our assertion, the Church shall loose a part of her Christian liberty: because if she may not use human Ceremonies a•used unto Idolatry and superstition, she may use none at all.* Now *1.* The Replier granted the conclusion, being understood of *human significant Ceremonies.* And thereto the Rej. opposeth nothing, but that there is the same reason of *all other Ceremonies*; and that one *Did•clave* doeth not grant this of *sitting* at the Lord's Supper, though he confess it to be a human significant Ceremony. But both these answers are void of truth. For Circumstances of *Order and Decency*▪ which are sometime called Ceremonies, and here understood, are neither mere *human* institutions, nor *unnecessary* (which is part of the question) but commanded of God, as often hath been shown. Neither doeth *Didoclave* anywhere confess *Sitting* at the Lord's Supper, to be a *human* Ceremony. 2. It seemeth very strange to me, that appointing & using of human significant unnecessary Ceremonies, notoriously known to have been, and be abused unto Idolatry, should be fetched from *Christian Liberty.*

I have considered what is spoken of *Christian liberty,* in the Scripture, and what I could find written of it by Divines: and therout observed much against these Ceremonies (as is alleged in the sixth general Argument, which the Rejoinder was not hasty to come unto, in eight or nine years) but nothing either for their imposing, or their using.

The Rejoinder meaneth by the *Church* (in England) the *Convocation house*; and by *Christian liberty,* their *licentiousness,* in Abridging God's people of that liberty which Christ hath left unto them. So that, as in some parts of Germany, and Polonia, the Noble men stand mightily for the *Liberty* of their Countrie; And yet when the course of things is well weighed, that liberty is only license for them to oppress the common people, or *Boores*; whom they keep under as slaves, or little better; whose goods they take from them upon every slight praetence; whose lives (in some places) can scarce satisfy them for the life of a stagge, if they shoot one, spoiling their corn, even so, this Christian liberty is only for our Convocation-house to oppress the Congregations of Christ, as they do.

2. The Defender his second reason, was such, as the Repl. could find no conclusion in, but that *some things abused, may afterward be rightly used:* which he granted. The Rejoinder addeth, that *his reason did conclude this of some human Ceremonies, from the Law of shadows.* He said in deed, among other instances, that *a Man or Woman, legally unclean, might he legally cleansed or purged.* And can he conclude from *Men and Women,* to *human unnecessary Ceremonies?* He may as well conclude, that because in a fretting leprosy, the leprous man's head may not be cut off, nor his body burned; therefore his infected *garments* were not to be burnt, nor the *hair* of his head and beard cut off.

The Replier also granted that Surplices might be turned into under garments for poor people; and wooden Crosses given them for firing.

The Rejoinder answereth 1. that *this is no use of Ceremonies, as Ceremonies.* As if he himself did allway speak *formally*!

The sentence immediately going before, was of *things abused:* And so this addition was of those *things* which are made Ceremonies. Yet if that be true, which the Rejoinder affirmed

pag. 570. that a *Surplice,* as a Ceremony, is in the *kind* of a *Garment,* then it must needs follow, that this *Ceremony* may be given to the poor for a garment.

And if he fly to *Use* as necessary to make a Ceremony, as he doeth in his *Definition* of a Ceremony, it may be as well questioned, whether a *Shirt* be a garment out of use when it is off a man's body? For a garment is a Ceremony, by the Rejoinder his Definition. And so it may be questioned, whether any Shirt, or other Garment was made, or washed, when no man had it on? His 2. answer, that *M. Parker* calleth them Devills, and jarring on the same stringe, would fright men from burning of Idols, as he did in Germany, who when men were burning of wooden Idols, bored a hole in one, into which he stopped some gunpouder; so that the Idol being in the stove to burn, the gun-powder brake the stove together with the windows of the room, in pieces; and that was imputed by some to the Idol, or Saint, and by others, to the Devil. But (saith the Rejoinder) *from hence it followeth, that th•re is a change of Law: because the Jews might not convert the matter of Idols to their private use.* And so much we grant; urging only the *aequitie* of those Laws. Then (addeth he) *the Abridgement hath abused the World, in alleging those Laws, as binding Christians now, as much as they did the Jews.* But with this out-cry no man will be troubled, that noteth how they are to be understood only according to their question, of *human unnecessary Ceremonies,* as they are such. For the Second Commandment doeth bind us as much as it did the Jews; and so the aequitie of particular Laws, as they illustrate the contents of that Commandment, bind us *as much,* though not in every other particular *to so much,* as they did the Jews. The sum is; those laws bind us as much from all religious use of human unnecessary Ceremonies, used or abused in Idolatry, as they did the Jews.

3. In the 27. Sect. the Replier could find no show of reason, beside mere affirmations. The Rejoinder findeth this Argument: *If two other ways of reforming Ceremonies, beside Abolition, may be used; then abolition is not the only way. But two other ways, (namely changing or correcting) may be used. Ergo.*

To this show of reason, the answer is easy: 1. If those two other ways be understood as *partial* and *insufficient,* then the Proposition is false: if as *sufficient* by themselves, without *abolition,* then I deny absolutely the Assumption, as being a mere affirmation of that which is in question, according to the Repliers observation.

2. Either this is understood of all Ceremonies abused, or only of some? If of all, our Reformation is to be blamed, which hath used *abolition* without any necessity. If of some only, the Defender ought to have told us, which they are, or by what mark we may know them? And omitting this, he saith neither Argumentation, nor certain affirmation in this Section.

4. The last Reason is, because Popery and Popish Rites are not to be esteemed of aequal abomination with Paganism, and Paganish Rites. The Rejoinder bringeth it to this: that *the Idolatry of Papists, and Pagans, considered in themselves are not like.* The Replier answered, that though this were true every way (as it is not) yet in this they may agree, that both alike are to be detested and abandoned. *You speak monsters* (answereth the Rejoinder) *because, if they*

be not alike detestable, they are not alike to be detested: and Abandoning hath no degrees. But 1. The substance of this assertion was wont to be accounted no Monster. For D. Fulke (Rejoinder to Bristow, pag. 288.) maketh open profession of it, not only in his own name, but of other Divines: *This we say; that Popish Images, although they be not the same that were the Images of the Heathen, yet they are as abominable Idols, as theirs; and the worshiping of them, as much to be abhorred of all true Christians, as the worshiping of the Images of the Gentiles.*

2. When the Replier spake of *like* detestation, he did not mean to aequal the balance unto a hair, or hal•e an Ace; but according to usual speech. Hearbs hot in the fourth degree, are said to be alike hot, though there may be found some difference. Willfull *disobedience* is said to be *as the sin of Witchcraft; and stubbornness as Idolatry,* 1. Sam. 15.

Yet there may some difference of degree be found betwixt these sins. *Monsters* therefore here was too excessive a word.

3. *Abandoning* I take to be all one with putting or casting away: and one thing may be cast into the bottom of a ponde, when another is cast into the bottom of the Sea. It hath therefore degrees.

To the Repliers assertion, that we are by the Scriptures warned to fly *as well, and as far,* from Popish, as from Paganish Idolatry, the Rejoinder (with some litigation about Rev. 18.) consenteth: but addeth that it is not necessary to fly from every *human* (he should have added *unnecessary)* Ceremony, which either Papists or Pagans have Idolatrously abused. Now this is the main question of this whole chapter: and therefore not here to be discussed. Only this: the Defender in this Section, founding himself upon a disparity betwixt Popish and Paganish Idolatry, seemeth to grant, that if they were aequal, then we were to fly from the Ceremonies abused in Popish Idolatry: and this grant the Rejoinder doeth not well to recall.

The Replier not being willing to spend time about the comparison betwixt Popish, and Paganish Idolatry, referred the Defendant to the Abridgement, and *M^r^. Parker.* Hereupon the Rejoinder taketh upon him to answer what is found in them, about this comparison. In which discourse, because many things before answered are repeated, to ease myself, and the Reader, of tedious labor, I will only note the main grounds of his answers, pertaining directly to that comparison, and then set down some plain testimonies of our divines about it; because he partly denieth, and partly shifteth off M^r^. Parkers quotations. His principal ground of answer is, that *the Papists do not sin against the first Commandment, in worshipping a false God; but against the second only, in worshipping the true God, in a fa•se manner.* This he produceth (pag. 618,) as *Doctor Ames* his judgment: this he repeateth, pag. 624. and 630. But this is not so. For the wiser of the Heathen, knew well, that there was bat one true God, Creator of all things, and the ruder of the Papists, worship *Creatures,* more devoutly as divine objects, then those Heathen were wont to do.

The case is plain, and plentifully confirmed by our Divines, in every dispute against Popish Idolatry. *Doctor Ames* hath not one word to the contrary: but this he hath for it, Bellar. Encrv. •om. 2.238. *The Gentiles worshipped the creatures in Idols, after the same manner almost that the Papists do. For so they answer upon August. in Psa•m. 96. We do not worship a stone nor dev•ls: whom*

ye call Angels do we worship, the V•rtues of the great God, and his Ministries. And Maximus Madaurensis, in the same Aug. 43. ep. Certainly, who is mad, or void of sense, that •e wi•l once doubt, whether there be more God's then one. Now we invocate the virtues of this one God, under many names, diffused thorough the frame of the whole world.

Another ground of the Rejoynders is, that the Popish Idolatry may be, *in some respect* as great a sin, but not *simply* so great Idolatry. pag. 622. &c. To which I answer briefly, that there are such sins accompanying Popish Idolatry, as make it as detestable, as if it were one simply. As for example; the worst of the Heathens Idolatry was, that they *sacrificed men* unto their Idols: and the *Papists burning* of so many godly *Martyrs,* for the maintenance and promoting of their Idolatry, may be equalled thereto, in horror of sin.

The third ground which the Rejoinder buildeth on, is, that *Ahab's Baal was worse then Aaron's or Jereboam's calves, &c. pag. 629.* About this, Calvin shall answer, *Hom. 1. de Fug. Idol.Although I yield, that the Idolatry of the Gentiles of old, and of the Papists now, do differ, yet they cannot deny, that God did as severely forbid that wicked worship of Bethel, as all other superstitions which were set up in other places. But I say, that all they who truly fear and worship God, ought with so much the more detestation, and bitter hatred be against the Mass (by how much the more grossly it violates, and profaneth the holy institution of Christ) then if it had not been so Diademiterly contrary to it.* Calvin seemeth here to utter greater *Monsters,* then those were which the Replier even now was accused for.

Unto *Calvin* I will add the sentences of some others, about the question: because M^{r}. Parkers marginal quotations are not so easily found. Beza, Epist. 1. *The Papists have turned one Sacrament into that horrible Idolatry which is not heard of among the Gentiles,and of •he ta•le of the Lo•d have made it the Table of Devils. When I leave Bread-worship, there is no such kind of Magicall Idolatry under the Sun as that of the Cr•sse. Again, there is no greater Idolatry in the world, then that which was, and is commit•d in the woe•ship of the Cross. The Lord's Supper is changed of the Papists into that ab•mination, the like whereto there never was, nor can ever be devised for execrablenesse.*

Blessed Bradford, in his ep. to the Lady Vane, hath these words sealed with his blood: *There was never thing upon the •arth, so great, and so much an adversary to God's true service, to Christ's Death, Passion, Priest-hood, Sacrifice, and Kingdom; to the Ministry of God's Word and Sacraments; to the Church of God; to Repentance, Faith,and all true godliness of life, as the Mass.* Doctor Whitaker's, de Sacram. pag. 582. *Popish adoration built on the fiction of transubstantiation, is the foulest of all Idolatry.* These testimonies concern the Mass, and the Cross. It were easy to add others, conc•rning divers particulars: as Sadeel, ad. Mon. Bur▪ Ar. 58. *Pray for us most holy table-cloth or handkercheife of God What Idolatry is this? was there ev•r the like among the Gentiles?* But for particulars, I refer the studious Reader, unto our Divines: and among them, in this pointe, I rekon *Doctor Jackson,* in his *Original of Unbelief, Sect. 4. Cap. 22. &c.* where the title is, *Of the Identity, or Equivalency of Superstition, in Rome Heathen, and Rome Christian,* and cap. 38. he bringeth pregnant Instances, as among other, of *Vrbanus,* the Patron of *pleasant Companions; Gutmanus, the Warden of pudding-makers; and of S. Christopher, and S. George, men of the Painters or Heralds making; and yet adored as God's.* Nay alloweth of *S^{r}. David Linsey,* denying *any difference to be betwixt Heathenish and Romish Idolatry.* I will only add the words of *Hospinian, de Orig.*

Templ. pag. 84.That some go about to lessen the Idols of Papists in comparison of that which was among the Heathens, is (that I say no more) most childishly done. Is not their Idolatry plainly recalled, the names only changed?

Yet it shall not be a miss, to give some reason of that which our Divines say. And this (for the present) is at hand: The Heathen gods (take them at the worst) were works of cunning Artificers, made of silver, gold, or some precious thing curiously wrought, sumptuously adorned, representing a Majesty. But the Papists Massegod is made by every sacrificing Ideot, of a bready substance, by uttering of a word, without form or beauty. The Heathen knew, their Idols were not God's: and the greatest estimation they had of them, was, a certain Divinity might lodge in them. The Papists believe their bread (or Hoste of starch) is very God, not by accidental residence of some Divinity in it, but as Christ himself is God. The Heathen seat their Idols in Temples, and consecrated places, to be adored. The Papists having lifted up their god, and adored him, devour him. Will any man spoil (much less eat, hearke said one, how his bones cracked, when he swallowed him down) his god? saith the Prophet, Mal. 3.8. Upon such considerations *Coster,* a Jesuit, (Enchirid. cap. 8.) confesseth, that *if the substance of bread remain in the Sacrament, then the Idolatry of Papists is more intolerable, then the Egyptians was in worshipping of an Ox, or a Crocodile.*

This may suffice for the 28. Section: but that the Rej. will needs have us take notice of some sharp phrazes, and sentences he passeth upon us. To pass by therefore his prescribing of *Hellebore,* for *Mr. Parker* (which in us he would call *skurrility,* if it were spoken of a Prelate, though in all intellectuals, and morals, much inferior to M. Parker) to omit (I say) this, and such like single reproaches, he gathereth a bundle together, pag. 628.

The first is, that *we have wrought the faithful Servants of Christ, out of the love and estimation of many.* By *Faithful servants of Christ,* he must needs mean *Conformists,* as they are Conformists; and that Generally: for if he except any kind of them, they will cast upon him that imputation, which he layeth upon us: *you say unto other men; stand a loofe off; we are more holy, or more faithful then you, &c.* Now 1. let any man consider, if it be any faithfulness to Christ, to observe and urge those religious Ceremonies, which he never commanded, but rather forbidden, as hath been proved? 2. Those which are in other things faithful, we go not about to work out of the love and estimation of others, but them out of the love and estimation of unfaithful conformity. May not a man speak against Non residency, if some honest man be come to it? But it becometh not the Rej. to speak of bringing Christ's servants out of love and estimation with many; while he writeth in defense of those courses, which have brought thousands of them out of house and home, into so extreme misery, as our Prelates could possibly bring any, and more then they bring the servants of Antichrist into.

The second is, that *we have brought the public prayers into contempt.* Because (forsooth) we would have public prayers free from those contemptible fashions which are taken out of the Mass book.

Thirdly, *we have brought the preaching of the Gospel, by any conformed Ministers into disgrace.* As if we did not rejoice in the preaching of the Gospel, even by Frier *Paul, or Fulgentius &c. at Venice*!

Fourthly, *we have brought the Sacrament to be of less esteem then the gesture.* Which is the proper fault of our Prelates, and those who deny the Sacrament to all that cannot bring their consciences to kneeling, though Christ hath invited them to his Table.

Fifthly, *we question, whether it be lawful for one to marry with one that conformeth to the Laws.* Now of this question I never heard any news, before the Rej. proclaimed it. It may be, that some, observing how divers godly women, having given themselves in marriage to some Ministers, upon a great estimation of that calling, without making just difference of the persons, have warned others to use more discretion. But this I am sure of, that all *Subscribers,* do testify under their hands; that all who refuse to conform, may lawfully have their Baines and Mariages forbidden: because it is provided in the *Service-book,* that none shall marry, except they communicate, whereto is annexed *kneeling,* and that none shall either communicate, or marry, except first they be *Bishoped, or Confirmed.*

Sixthly, *we question whether it be lawful to hear a conformable Minister, if another may be heard; or safe to rely upon their Ministry?* which quaestions he seemeth to invent, and teach, rather then receive from us; except, he meaneth by *relying,* taking all for good that they say, or do.

Seventhly, *we have appropriated the surnames of Christians, the title of Syncere, the very name of the Church, the Brethren, the Godly, unto ourselves.*

From all which slanders we are so free, that I doubt not to say (according to my conscience) that among those which live under the tyranny of the Pope, and do not utterly separate from him, through ignorance, there be many *Christians, Syncere* according to their knowledge, belonging to the true Catholic *Church,* and so to be accounted our *Godly Brethren.* But on the contrary part, Our Prelates, appropriating unto themselves the name of *the Church of England,* really proclaim us (by their extreme *hostile courses)* to be far from the account of their *Christian Brethren.* If some time some of us, call those among the godly that consent with us, *the Brethren, the Godly,* &c. the Rejoinder should not have excepted against it, at least in this roll of accusations, in the first front whereof, he styleth and surnameth Conformists, *the Faithful Servants of Christ.*

SECT. 29.30. Concerning our Confessions, and Practises.

IN the 29. Section, only *Calvin, Martyr, and Zepperus,* are brought in as witnessing something against us. But their judgments have been so declared before, that it would be a tedious repetition, to insist on them again.

In the 30. or last Section, a *contradiction* being soughtfor in vain, *betwixt our conclusi•ns, and our confessions and practices,* the Replier thought it sufficient to dispatch all briefly, in a few questions, to which the Rejoinder answers; but so, as he bringeth little or nothing that requireth a new confutation.

The first question was about *Temples, Bells, Tablecloths* (objected by the Defendant) *whether they have such Idolatry put upon them by Papists, as the Cross hath*? The Rejoinder answereth 1. *that if they have as much as the Surplice, that will serve the turn.* It would indeed, in part; though nor in whole. But that cannot be proved. His second answer is, that such a Cross as ours is, was never abused at all in Popery. Which is a Metaphisicall conceit, sufficiently before confuted. His third is, that *Temples and Bells, were as well abused.* But the question was of *such Idolatry.* His fourth is, that *the white linen Altar cloth was as much abused as the Surplice.*

But the question was of the Cross. And 2. The Papists *Altar-clothe,* differeth much from the *Table-clothe* which we allow of.

2. The second was, if the Defender his own heart did not tell him, that there is a civil use of the things fore-named; which cannot be imagined of the Cross? The Rejoinder *granteth a civil use of Bells; th•ugh not of Churches, or Communion table-clothes: Adding, that there may be a civil use of some Crosses, though not of Transient Grosses (such as ours) and also of Wafers.* But he attended neither to those words of the Replier: *If his own heart do not tell him*; nor to those: *such things.* For his bringing-in first of terms, which involve the *use* together with the *things,* and that use also immedia•, which is but mediat, in *Churches,* and Communion table clothes; with his contrary changing of *such Crosses as ours,* into *some Crosses,* and *Wafer-God's* into *Waf•r-seals* for letters, declare both. Concerning the difference, enough hath been said in the first part of this *Fresh-suit,* in the head of Ceremonies.

3. The third was, what Superstition was in the *mere signification,* given by Durand unto Bells, and Bell-ropes, which is not to be found in our Cross and Surplice? The Rejoinder here answereth nothing; but only noteth *many more* superstitious significations to have been then conceited, of diverse things, and also of *Bells,* then we have in our Ceremonies. But the question was only of the *weight,* not the *number* of superstitious significations.

4. The 4. was, whether the Pagans use of Bay-leaves (objected by the Defender) about 1000. years past, doeth cast such a reflection upon our civil use of Bayleaves, as Popish Superstition doeth upon our Ceremonies? The Rejoinder his answer consisteth only in *words*; save that he aequalleth the *Countries* (of Papists) to those of ancient unknowen Heathens; the *time* (before or after Baptism) unto a 1000. years distance; the *place* (crown of the head and fore-head) unto far-removed and unknowen Lands. Heer again he neglected that *item* of the Repliers: *If his own heart doeth not tell him?*

5. The fifth was, what sense the Defender had, to find fault with us, for not altering the situation of Churches? *Nay* (saith the Rejoinder) *what face have you, to say, that he did find fault with you, for not doing it*? Surely the plain country face, of taking the Defend. his words, as they stand in your Rejoinder, pag. 645. *Nor do you alter the Situation of your Churches, and Chauncels toward the East.*

6. The 6. was, if it be all one, to call a Ship, by the name of Castor and Pollux (Act. 28.11.) and to use a religious Ceremony, in God's worship, taken from those Idols? *No,* saith the Rejoinder. Which is enough to show the vanity of the Defender in comparing the *names of Wensday, Thursday, Friday,* unto Ceremonies taken from Popery.

7. The 7. was, whether it be one thing, to change Coapes into Cushions, and to use a Mass-vestiment, in God's worship? The Rejoinder saith nothing worth the repeating.

8. The last question was, if it be not a kind of slander, to say, that the Church of Geneva imposeth a round Wafer-cake, like the Papists, to be used in the Lord's Supper. And if it be not a wide leap, to bring in the practice of Geneva, for an instance of the Nonconformists practice, in England? The Rejoinder answereth 1. *Yes,* it is a slander to impute unto Geneva a round Wafer-cake, *like the Papists:* but addeth, that *the Defender did not so.* If he doeth not, what mean those words of his: *allbeit the Church of Geneva is not ignorant, what the round Wafer among the Papists did signify*? Or what consequence made the Defender from Genevas Wafer-cake, to Ceremonies abused unto Idolatry, if the Geneva Wafer-cake be not *like unto the Papists*?

In the second place, the Rejoinder confesseth, that the bread used at Geneva, is *a large square Cake, which is broken in sundry parcels, unto the Communicants*: and yet he addeth, that it is *a Wafer-Cake, as thin, as thin may be.* Where it is something, that he confesseth their bread not to be like the Papists, neither in *extensive quantity,* nor yet *in Form and Figure.* But yet I am persuaded, he wrongeth that Church, in making their Cakes as *thin* as the Papists Host. For the Papists Host is a *starchie* or *scummie crust,* distinct from *cibarius panis, bread fitting for food,* by our Divines censure of it: And it is not credible, that the Church of Geneva should retain such a gross corruption. *But* (saith the Rejoinder) *you allow their Ceremony of Wafer-bread.* Nothing less. We never read, nor heard from them, that they made any *Wafer* fashion a Religious significant *Ceremony.* This *Wafer* was first *baked* in England. And if they did, they are old enough, let them answer for themselves.

But (addeth he) *even unleavened bread hath been abused.* Neither allow we of any *Ceremonious leaving out of leaven:* nor can it be proved of the Geneva Church. As for that which was added by the Replier, of *custom herein praevayling against Farells, Calvin's, and Virets advise*; it is confessed by the Rejoinder that these Divines had brought-in a custom of using common bread; but after some knaves working upon the relics of the former custom, brought in unleavened bread: which is enough for to confirm that which the Replier spake (as the Rejoinder saith) *at random.*

To the second part of the question: whether it be nor *a wide leap,* to bring in the Practice of Geneva, for an Instance of the Non-Conformists practice in England? The Rejoinder answereth, that it is an *abuse, unruly lightness, eagerness after squibs, and scorns, which wrought the Replier out of his geares:* All this it pleaseth him to lay upon this one phrase (*a wide leap)* a little after he had commended *Hellebore* unto *M. Parker,* with many such *Drugges* unto others. And what is the cause? Forsooth, because this *Geneva Wafer-cake was given as an instance of our Confessions, and not of our Practice.* But this is as *wide,* as if it had been confessed to belong to our *Practice.* For no such Confession of ours can be shown. It had been fitting to object nothing unto us as *Confessed,* but that which we have either in practice, or in writing allowed. Neither in deed was it the Defender his meaning to make all the rest of his instances our *Practises,* and this only our *Confession*: but he stumbled upon this in the ende, as a thing that must have some place among his objections; because it had been objected by others: and

the Rejoinder having begun his book with the accusation of *Scurrilitie,* finding him to be taken, had no other way, but with this show of a distinction, to vente some salt phrases, like unto that, *Vt ultima primis consentirent.* 1. e. That both ends might agree.

A POSTSCRIPT.

SOme Reader may inquire whence came this new writing about Ceremonies? And he may please to be informed, that after the *Abridgement* was printed, a great silence followed in England, about these matters (as if enough had been said on both sides) until *D. Morton,* then *B. of Chester,* not thinking it honest, to silence Ministers, for Ceremonies, before some answer was given unto their reasons they stood upon) undertook with great confidence to give *a full Answer* to all which was objected.

This answer being printed, was divers years neglected, as containing little or nothing that had not formerly been confuted.

But afterward (when silence was interpreted in such sense, as if it had been a yielding cons•nt) it was by some thought fitting, that a brief *Reply* should be opposed.

This the *Bishop* thought not worthy of his own Rejoinder; but was contented to put it off unto *D. Burgess,* as a friend to him, engaged in the cause, and wanting neither will, nor wit, nor words, nor credit.

And he went about it, with all his might. But finding more rubs in the way, then he had thought of, after he had spent about nine years, in Rejoyning to that which was written in some four we•kes, by *Special Command* (procured he knoweth by whom) was compelled to thrust forth his imperfect woe•ke, full of such passionate stuff, as (it may be) upon more deliberation, he himself would have recalled.

Upon these out-cries, it was necessary to speakagaine for a good cause, lest diffamation should praevayl against it.

But what good (will some say) can be expected from this writing, when the cause appeareth d•sperat•• Surely little or none for the public: Because in our Bishops courses, *Will, and Power,* have jus•led out *Reason.*

But yet God's word is not bound. And if we must needs be oppressed by them, is it not worth a little ink and paper, to demonstrate, that it is in a good cause?

By this means, our consciences are justified; our afflictions made more tolerable; our oppressors though more angered, yet must of necessity be less insulting; and our names shall suffer less, though our bodies and outward estate endure more: and Posterity shall not say, that (for our own ease) we betrayed the cause, by leaving it more praejudiced to them, then we received it from our Fore-fathers.

FINIS.

AN ADDITION Of the two last reasons of the former reply, unto whi•h, no answer hath, as yet, been rejoined.

THE REPLYER Being not only willing, but desirous, (for the manifestation of the truth) that the *Reioyner,* should try his strength to the utmost.

CHAP. V.

Sect. I. ad X.

THe Authors of the Abridgment framed a strong Argument against our Ceremonies from the rules of Ceremonies prescribed in the Word, P. 43. &c. with this Argument when the Defendant was not able to grappell, as it stood in the parts combined, he thought good to sever some parcels of it, and try what he could say to them apart. Thus out of this one Argument he hath taken that which he calleth our first: and out of the same he hath made up this fifth: and yet he hath quite le•t out a great part of the sinews wherewith that one reason is knit together in the Abridgement.

The argument is taken from the scandal or offense which the imposing and using of these ceremonies do bring unto divers sorts of men.

The Defendant here maketh great flourishing in nine whole Sections, defining, deviding, and subdividing a scandal, as if he would make all clear before him: but at the end of all this preparation, he maketh no application of these Rules unto the matter in hand at all: but only, telleth his Reader, Pag. 154. *That these divisions and subdivisions will expedite all difficulties, so that out of them he may collect the true and false sense of Scriptures alleged.* It were sufficient therefore either to deny this power to be in his divisions: or else to set down as many other subdivisions of scandal (which were easy to do) and then tell him that these will expedite the controversy, and that from them he may collect the errors of his answer. But I will notwithstanding briefly show my opinion concerning some of these d•ctates.

The definition which he only alloweth of as accurate is▪ that *a s•andall is a willful offense against Christians, in provoking of them unto any damnable error or sin, by any sensi•le external means:* Sect. 1. Wherein notwithstanding many faults may be found. For 1. every scandal is not *willful,* except the word be taken more largely then use of speech will allow. 2. Every scandal is not against Christians. 3. A scandal is not only by provoking to sin, but also in hindering from good. 4. What doth he mean to put in the word *dānable?* the occasioning of any sin, sufficeth to make up a scandal.

Among his subdivisions, the first thing I except against is, Section 5. where he distinguisheth so betwixt *persons and causes, either determined or undetermined, that in matters determined by the Church* (as he teacheth) *obedience is to be given without respect of scandal: and only in matters undetermined there is a charitab•e consideration to be had of other men's consciences.* This is a new and a tickle point of Divinity, touching the tenderest part of our spirits, even our consciences, and other men's also. It ought therefore either not to have been propounded, or else to be well confirmed either with testimonies, or with reasons drawn out of Scripture.

But alas the Def. thrusteth it upon us without any such warrant. *The peace of the Church* (saith he) *is to be preferred before the grievance,* i. e. scandal *of any sort of men.* As if the peace of the Church did not more consist in avoiding of scandals, then in observing of human Ceremonies: it is not the peace of God which is broken by a charitable care of avoiding offenses, but by rushing into them.

A scandal in the nature of it is spiritual murder. Now suppose a Superior should command a thing in it self indifferent, whereupon murder were like to follow, as to run a horse, or a cart, in a certain way, at a certain time, when it may be unwitting to the commander, little children were playing in the way, would any man's conscience serve him to do it?

Avoyding of scandal is a main duty of charity. May Superiors at their pleasure appoint how far I shall show my charity towards my brothers soul? Then surely an infe•iour earthly court may cross the determinations of the high Court of Heaven.

The superiors have no power given them for destruction, but only for edification. If therefore they command scandals, they go beyond their commission: neither are we tied therein to do as they bid, but as they should bid.

If determination by superiors were sufficient to take away the sin of a scandal. Then they do very ill that they do not (so far as is possible) determine all things indifferent, that so no danger may be left in giving of offense by the use of them. Then the Church of Rome is to be praised in that she hath determined of so many indifferents; then *Paul* with the other Apostles might have spared a great deal of labor in admonishing the Churches how they should avoid offenses about some indifferent things. A far shorter way had been either to determine the matter finally, or else to have given order that the Churches should among themselves determine it at home.

But say that the Archbishop of Corinth (for now I suppose such a one) had called his Convocation, and with consent of his Clergy had determined that men might, and for testifying of liberty should, at a certain time eat of such and such meats which men formerly doubted of: would not yet the Apostle have given the same directiō he did? would not good Christians still have had care of their brothers consciences? Can the determination of a superior be a sufficient plea at the bar of God's judgment seat, for a man that by virtue or force thereof alone, hath done any action that his conscience telleth him will scandalize his brother?

Lastly, I would fain know whether those superiors do not give a great scandal, which take upon them determinately to impose unnecessary rites which they know many good men will be scandalized by?

The second notorious flaw which I find in the Defendant his subdivisions, is sect. 9. where he granteth that *much indulgence indeed is to be used in things indifferent towards weak persons, whose infirmity proceedeth only from simple ignorance: but that only till such time as the doctrine concerning such things have been sufficiently declared: because a scandal doth always presuppose a mere weakness for want of due means of knowledge.* For 1. *Paul* had sufficiently declared that it

was lawful for him to take wages, yet he would not, 1. Cor. 9. he had given sufficient reasons for the lawfulness of eating all kind of meats, yet he abstained, and so counseled others, for fear of scandal, Rom. 14. 1. Cor. 9.2. There can be no certain set time for all sorts of men when they are sufficiently taught. 3. Who is this Def. that he dare judge so many of his fellow servants, that in such indifferencies as our ceremonies are held to be, they take offense not upon weakness, but upon presumption? 4. What authority have our Prelates to obtrude unnecessary Ceremonies upon the Church, which must be declared before they can be used? Is it fit that the people should be troubled with the declaration of men's inventions, when they are hardly brought to hear willingly the main things of the Gospel? 5. Is it not more agreeable to the wisdom of God, Exo. 21.33. to fill up the pit, then to set one by for to warn the passengers they fall not into it? 6. There was never yet sufficient declaration of this doctrine of Ceremonies throughout England. In many places there is no preaching at all. Many preach so, that they declare nothing almost to the people but their own folly. Many are ashamed, or at least unwilling to declare unto the people men's devices. Many declare them so corruptly that the scandal thereby is not removed but increased. And among those that go about with some good mind to declare this kind of doctrine, there is almost as great variety of declarations as there is of declarers: while some will have them significant some not: some say they are good and profitable to edification, and others condemning them as altogether unfit, declare them to be tolerable for avoiding of a greater mischief: Some will have them only civil, and others Ecclesiastical: some excuse all but the cross, and some extol the cross above all. Are not such declarations (think you) likely to inform well the consciences of poor men who doubt more whom they should take for a good D•clarer, then they did at the first of the things themselves?

SECT. X.

AMong the instances of scandal arising from the Ceremonies, that which in the Abridgement hath the third place is set first by the Def. viz. that *the superstitious Papist will be hardened in the liking of his abominable Religion, from which he seeth we borrow our ceremonies, and increase in his hope of the full restoring of it again.* To this the Def. answereth, that *our rites are not the ceremonies of Papists, because they are purged from superstition.* But 1. that they are not purged from all superstitiō hath sufficiently been declared before. 2. This plea of transubstantiating of Ceremonies by the breath of our Convocation, is a mere shift, contrary not only to the language of all our Divines, and to that which every man's senses do tell him, but also to the public profession of the Church of England, in the preface to our service-book, as it is cited by him, pag. 127. For there we are told, 1. that *an abatement is made of the exc•sse of Popish Ceremonies*: All therefore are not abolished, but some remain. And which be they, if these in question be not? 2. That *some of the old Ceremonies do remain.* What sense can be given of these words, if our Ceremonies be not the same with those which were of old among the Papists? if it were meant of old ceremonies not used among the Papists, then they do not *remain,* nor are *retained,* but restored. 3. That *none are devised anew:* therefore they must needs be taken from the Papists, or from the Fathers: but of the Fathers surplice or kneeling at the communion, no instance can be given: and as for the cross, the Def. himself will not defend, I think, all that use which the Fathers putt it to. 3. The Papists own words do sufficiently

manifest how they are hardened by the imposition and use of our ceremonies. For as it is shown in the Abridgement p. 25. they seek to justifye their superstition by this, that *we have borrowed our ceremonies from them.* And some of them thence conclude (as there is shown) that our Governors like well of their superstition Beside *Gretser,* a principal Jesuit saith, that in these ceremonies our Ministers are as *Apes of Popish Priests, Apol. pro Gregor.* 7. *pag.* 8. and in his defense, *tom.* 2. *lib. 4. cap. 16.* saith, that our Convocation house in imposing these Ceremonies, do *cross the judgment of our best Divines.* Lastly, the respect of that Popish superstition wherewith our people were then generally infected, was the chief, if not the only cause why these ceremonies were retained by our first Reformers. See more of this in M. Parker, *p. 2. c. 6. sect. 10.*

SECT. XI.

THe second inst•nce is, that *the profane will draw many argum•nt• he•ce to b••sse himself in his contempt of all Rel•g•on.* The Defen. a•keth, *from whence?* I answer, from hence: 1. that Religious rites are invented by men, and a•pointed to be used in God's woe•ship, even after the same manner that God's Ordinances are, or at least were of old: 2. That trifles are urged, to the increasing of contention: 3. that many place such holiness in these things which they know to be men's devises: 4. that other cer•monies are cried down, as if they were against Religion, which yet are every way as good as these: 5. that religious men are more molested for th•se toys, then they are for their profaneness.

SECT. XII.

THe third instance of scandal is in weak brethren, *who will be drawn to yield unto the ceremonies against their consciences, or else doubtingly: and some also will grow to dislike some Ministers for these things, and so be hindered from profiting by their ministry.* To this the Def. answereth in many words: but the sum of all he saith is, that *these are not weak brethren, because they have been diligently catechised by Non-conformists.* But 1. the Corinthians no doubt were diligently catechised: & yet there were many weak among them. 2. The Def. I hope taketh order (or else he may be ashamed) that all his Diocese be diligently catechised; yet I think he will not say but there are many weak souls in that circuit: 3. The Catechisers he speaketh of have had enough to do, to teach the people the main points of Religion, as for instructing them concerning the lawfulness of human ceremonies, they left that to those that impose them, or to their servants: 4. After long teaching & sufficient knowledge, there may be still a weakness in regard of some things, through many circumstances required unto strength, beside bare knowledge. Lastly, we confess, that (upon supposition that the Def. his doctrine be found in these points) we are yet weak in these points, as we are also in some other, wherein our adversaries are so strong, that they can bear many Churches and such like things, upon their shoulders, without feeling any burden of them, which we cannot. See M. Park. cap. 6. sect. 18.

SECT. XIII.

THe fourth instance is thus set down in the Abridgement, pag. 50. *As there is danger in the use of these ceremonies in all Congregations, so especially if they shall be broug•t back again unto those,*

where they have been long out of use, In this case Calvin, Brenz, Bucer, Hemingius, Beza, Grinaeus and other great Divines esteem them wicked and unlawful.

To all this the Def. giveth no answer: but only taketh occasion to make a frothy comparison betwixt the laws and power of particular Congregations, and the whole Convocation house. Which because it neither pertaineth to the present purpose, nor containeth anything of moment, I leave as I found: though it may be easily proved, that many particular Congregations can tell better what is fitting for their edification in some things, then all our National Convocation. Nay, I dare boldly say, there is no Town of note in all England, but twelve men may be chosen out of, which would find out Canons more to the edification of all the Congregations in England, then those are, which B. *Bancro•t* with his Clergy, concluded.

SECT. XIIII.

A Fift instance, or rather an enlargement of the former is, *in respect of the Ministers who have formerly refused the ceremonies, for whereas the Minister is bound to lead his people forward unto perfection, and to provide by all good means, that his ministry be not despised: by this means he shall draw them back again unto the liking of superstition: or at least not to dislike it so much as they have done, and give them evident occasion to b•ame his Ministry, and to call in question the truth of all his doctrine.*

Here the Defen. cometh upon them with open mouth, avouching peremptorily, that *this is a false, presumptuous, irreligious, partial, and pernicious pretense: and all this he will prove.* If he can, we shall the easilier bear these great words. But why is it *false?* forsooth, *because most of the Non-conformists have once subscribed: the contradicting of which subscription is no less a matter of discredit then returning unto conformity.* What kind of proof is this? because they were subject to another discredit, therefore this is no discredit. Beside it doth not appear, nor is likely that most of these Ministers did ever absolutely subscribe: neither is it likely; because it is well known how easy and how ordinary it was in Queen Elizabeth's days, to enter into the Ministry without passing under that gallows. If the most had, yet how would this prove it a false pretence in the rest? If all had done so, yet this was no act of their Ministry, nor known it may be to their people, and therefore the crossing of it did not so directly tend to the discrediting of their Ministry, as the crossing of their public doctrine. Lastly, that which is done before a man be settled in the Ministry at one time, without any great deliberation, is not of such note as that which a man hath long professed and persuaded by reasons taken from the word of God. By all this it appeareth, that this first accusation of *Ialshood* was rather an *adventure* as the Def. himself calleth it, then a grounded assertion.

He did but *adventure* neither to call the same plea *pr•sumptuous.* For he can find no other reason to bear up this charge withal then, *that they seem to arrogate to themselves a pre•ogative proper to the Apostles.* How can this be I wonder, seeing they follow herein the direction of the Apostle himself, Tit. 2.15. *Let no man despise thee.* What this prerogative is, he doth not plainly tell us: but compriseth it in two places of Scripture, 1. Cor. 15. Gal. 2.18. the first whereof is nothing at all to the purpose. For the Apostle doth not say as the Def. maketh him, *If we be found false witnesses, then is your faith in vain:* but *if Christ be not risen; then are we false witnesses,*

and your fai•h is vain: Which also any preacher of the Gospel may say without falsehood or presumption to his people. The second place, *If I bui•d again that which I have destroyed, I make myself a prevaricator,* is appliable to any Minister that hath taught the truth against Popish superstition. This very doctrine M. Perkins gathereth out of the words. *Proculcavimus sup•rstitionem Papisticam &c.* I hope the Def. doth not think he may build up any superstition, and not be accounted therefore a *prevaricator:* if he do; or though he do not, let him consider where the *presumption* lieth.

But why *irreligious?* because *it is persisting in an error, for the preservation of their own credit.* But 1. who taught the Def. to make that which is in question the ground of an accusation in dispute. First, let him prove that it is an *error,* before he take it so for granted, that upon that ground he will challenge men's reasons as irreligious. 2. It is not their credit, but the credit of their Ministry which they speak of. 3. Is it such an irreligious thing, to desire that certain ceremonies may not be imposed upon them, lest their Ministry be by that means prejudiced?

Why *partial?* because *men should rather yield to confo•mitie for the credit of the Church:* i. e. for the credit of the Convocation house. Alas, the credit which a great part of that generation doth seek for, is that they may rejoice in our flesh. But suppose they meant sincerely: would the Def, have men discredit and prejudice their Ministry, to bring some credit unto other men's decrees? Or doth the forbearing of some ceremonies bring such discredit to the Authorizers of them? surely then they are more for the honor of mortal men, then for the honor of God. For God's honor and worship is no ways prejud•ced by their absence.

The last charge is *pernicious.* And here many words are used to give countenance unto that one. The main ground is, *Woe to me if I preach not the Gospel*; and *Simon lovest thou me? then feed my sheep.* Whereupon he gathereth, that *it is a pernicious thing for a Minister to putt himself unto silence.* But 1. what is this to the question of di•crediting ones Ministry? 2. Although we were most worthy to have these remembrances out of Scripture rubbed upon us yet the Prelates are altogether unworthy and unfit to do it. Let any man conceive with himself B. Bancroft, or any other in the end of the Convocation, after all the Canons were concluded, coming forth as Prolocutor, and speaking thus to the Ministers assembled together before him. *Men and brethren, the reverend fathers of this Convocation, as th•y always meditate on the law of God, and every part of it, both day and night: so especially do they lay to heart those passages of holy Writ which properly concern their office: as woe unto me if I preach not the Gospel: and Simon lovest thou me? feed my sheep. Out of th•se considerations, being carried with a fervent zeal both of preaching themselves in their several places, & also of procuring more faithful Preachers, & more fruitful preaching throughout the land, they have •ver and above the institutions of Christ, appointed certain ceremonies strictly to be observed of every Minister: so that whosoever shall hereafter upon any pretense refuse to observe the same, they shall be esteemed factious, sc•ismaticall, disorderly, exo•bitant men, and for that cause by their or•inary suspended and deprived. Now for the prevent•ng of such a mischief• your tender mother would have you to understand by my mouth, that if any man be thrust out of the Ministry for not yield•ng to these c•nstitutions, howsoev•r they may seem un•o him such as the Church cannot lawfully appo•nt, nor he observe, yet is he author of his own silencing: and therefore you must all be exhorted to consider w•ll of those parcels of Scripture which have so much*

prevailed with your careful mother. Woe is me if I preach not the Gospel: Simon lovest thou me? feed my sheep.

Would not he that heard such a speech as this from a Prelate be forced to call for a bason? and after he had recovered himself he might well give answer in these words. *I hear the word of a deceitful tongue. Behold thou art called a Bishop and gl•riest in that title: thou persuadest t•y self, thou art a chief guide and father of the Church, thou therefore that teachest another, teachest thou not thyself? Thou that sayest it is a woeful thing not to preach the Gospel, doest thou neither preach Christ faithfully, nor suffer those that would? Darest thou by thine own authori•y, and for t•ine own pleasure, hinder so many able men from preaching? thou that professest the flock must be fed, doest thou thrust o•t feeders, and keep in starvers? Therefore thou art inexcusable, O Prelat, whosoever thou art, that condemnest another for that whereof thou art both beginning and ending.*

Thirdly, the Apostles woe, 1. Cor. 9. belongeth to negligent, slothful, and careless ministers properly, such as our Prelates know where to find enough, who y•t neither feel nor fear that woe from the Bishops which m•ny faithful preachers are wrapped-in from time to time.

Fourthly, the Apostle doth not pronounce any woe for not preaching, where imprisonment do•h hinder. Now he whose conscience is against the ceremonies, or doubteth of them, is spiritually imprisoned, so that he cannot by using of them, make his way to the pulpit.

Fifthly, it is a mere jest, though a bitter one, to say, that we leave our ministries: when we do all that our consciences will suffer us to do, for the holding of our places: and when we have done all that, depart against our wills with sorrow. *Non discedit a station, qui cedit invitus.* See M. Parker, p. 1. c. 4. s. 14.

But the Defendant undertaketh to prove, that the cause of silencing is not in the Bishops that suspend and deprive us, but in ourselves. He is as it seemeth, a great adventurer: For he cometh forth upon this piece of service with flying colors: *Know you well what you s•y* (saith he) *when you lay the cause of your silencing upon the Bishops*? Yes surely, very well. For a cause is that which bringeth force or virtue to the being of another thing.

Now the first virtue (or rather vice) which tendeth to silencing of Ministers in this case, is in the Bishops canons: they therefore are the first cause. The second virtue is in the Bishops and their officers, which are executioners of those unconscionable canons: they therefore are the secondary cause. Non-conformity hath no virtue in it of it own nature, nor by God's ordinance, to bring forth such an effect as the silencing of God's Ministers is: though it be made an occasion by the perverseness of our Prelates. I know well what I say: and will make it good against the Defendants vain pretences. *The case standeth thus* (saith he) *Titus* (it had been more proper to say Diotrephes) *the Bishop doth deprive Titius a factious and schismatical minister, that he may place Sempronius a peaceable and discreet man, in his stead. In this proceeding, the intendement of Titus is not absolutely to deprive Titius, as he is a Minister, but as he was factious: yet so only respectively, that Titius being deprived, he may constitute Sempronius: for the charge of a Bishop is not determinate to appoint precisely this min•ster: but indefinite, to ordain a minister, so that the course of God's plow is still preserved and continued. But as for Titius, who will rather be silenced then conform, it is evident, that the cause of his silencing being his own refractarinesse,*

which is only personal & proper to himself, and yet hath no faculty in himself to appoint or admit of a successor: he may be said to have properly caused his own suspension and deprivation.

This case needeth no long demurring on: for there is not one sentence in all the length of it, which doth not smell, without any uncasing, 1. are all those factious and schismatical men, that refuse to conform? was Hooper such a kind of man? was Peter Martyr, and M. Perkins such, when one at Oxford, and the other at Cambridge, refused to wear the Surplice? was M^{r}. Goodman, M^{r}. Deering, M^{r}. More, M^{r}. Rogers, and such like heavenly men, the lights & glory of our churches, were all these factious and schismatical? In the presence of God it is well known they were not. But our Prelates have this prerogative, they may dubb whom they please factious and schismatical, & after that, there is no redemption, they must be such, be they otherwise never so full of all grace.

2. Are all peaceable discreet men, which are placed in the deprived ministers stead? For the best of them, they are still as great eye-sores to our Bishops almost as the other: because they reprove a great deal of Episcopal darkness, by their practices. For the rest, the congregations over whom they are set, cannot find it, the voice of all the country is otherwise for many of them; yet according to the Prelates measure, who meat (as it seemeth) the virtues and vices of a minister by certain ceremonies of their own imposing, it cannot be denied, but the most of them are very peaceable and discreet: Even so as many of the Bishops themselves were known to be afore they were Bishops, and show themselves to be still: for, *Episcopatus plures accepit, quam fecit bonos.*

3. What sense can this have, *The Bishop depriveth Titius respectively, that he may constitute Sempronius?* Doth he know beforehand whom he shall constitute? then there is gross legerdemaine, betwixt him, and that *Sempronius.* For with what conscience can one seek and the other assign the place of him that is in possession? This is but some time in those benefices which are fatter, and whose patrons are more foolish. Ordinarily. the vilest minister that is to be found, may succeed in the place of him that is deprived, for ought the Bishop knoweth, or for ought he can do, except he will endure a *quare impedit,* which in case of moral unworthiness, hath scarce been ever heard of.

4. The charge which he saith our Bishops have of appointing Ministers, I wonder from whence they have it, or by what conveyance. They say that they themselves are the proper pastors of all the parishes in their Diocese. It is well, if they have an ubiquitary faculty, and will, to perform the office of pastors to so great a people: but who made them such? Christ & his Apostles never knew of ordinary pastors, having charge of so many Churches. But suppose they did, by whom doth Christ call one of our Bishops? By the Kings *congedelier,* the Chapiters nominal election, or by the Archbishops consecration? There is none of these that can bear the trial of Scripture, nor of the Primitive Churches example?

5. Is the Bishops power of appointing a minister no ways determinate to this or that minister? then it seemeth his mere will determineth of the particular person, without any just reason. For if there be certain causes or reasons which the Bishop is bound to follow in designing of this or that minister, rather then another, then is the Bishop determinate. The

Council of Nice it self determined the authority even of Patriarchs in this case: viz. that the Elders should first nominate fit men 〈 in non-Latin alphabet 〉 : secondly, that the people should elect or choose out of that number, *per* 〈 in non-Latin alphabet 〉 : & thirdly, that the Bishop should confirm the elected 〈 in non-Latin alphabet 〉 . Socrat. l. x. p. 177. What exorbitant power is this then which our Bishops do now-a-days challenge unto themselves? All Classical Divines do consent to that which Junius setteth down, Conc. 5. l. 2. c. 6. n. 73. that no Bishop can send or appoint a Minister, *sine certa ac justa ecclesiae postulatione,* without the certain forechoyce of the Church: *Id enim esset obtrudere, non mittere,* for that were to obtrude him, not to send him.

6. How is the course of God's plow preserved, when for the most part the succeeding Minister is thrust upon the people against their wills, and so pernicious contentions arise, of which the Bishop is cause procreant and conservant, by depriving the people of their minister, and obtruding his own minister upon them, and upholding him in all those courses whereby he grieveth the poor people.

7. As the Minister hath no faculty in himself to appoint a successor, so hath not the Bishop neither of himself, and by himself.

Thus much for the Defendant his case. Whereas he addeth, that *Beza* and M^{r}. *Cartwright* determined with him in case of the Surplice. I answer 1. they did not so for the cross. 2. they did not so for subscription to either. 3. they did not so but by way of toleration, requiring also that men did speak against the imposing of the Surplice. 4. *Beza* was not thoroughly acquainted with the state of our Church. M^{r}. *Cartwright* (as I have been certainly informed by his own son) recalled that passage of his book, and desired that his revoking of it might be made known.

I thought good, overseeing the Press, to confirm the Authors report, by a more particular relation which I have received from a person of good credit, set down in writ as followeth.

MR. Cartwright being beyond the seas, in printing the rest of his *2.* Reply, werein that indulgence is, sent to the Ministers of England who sought reformation with him, for their opinion of the use of the Surplice in case of deprivation: *22.* of whom met thereabout: of whom *19* jointly agreed that it was simply unlawful in any case, but the other three said otherwise; wherefore it was agreed by all, that each part should write their opinion, and their reasons to him, which they did: but the letter of the nineteen miscarried, and that of the other three was delivered, which he taking as the letter of the whole, supposed their joint consent had been, that the loss of the ministry altered the case of the unlawfulness, & so that they were all against him; whereupon be mistrusting his own judgment, and being much perplexed thereabout, suffered himself to be swayed unto what is there written: but afterward understanding the right, he was much more perplexed; yea (as he said) more then ever he was, in that to the great prejudice of the truth, he had suffered his conscience to be so defiled▪ which was forbidden, *1.* Cor. *8.7.* which he bartily sorrowed to many, professing that if he again put pen to paper about that subject, he would clear the cause, and blame himself, praying them to signify the same freely in the mean time, the which they did, so

that it ever since hath been currant among all his friends, and constantly affirmed by them to all on due occasions, and particularly affirmed to M. Sprint by a Gentleman in the presence of one Nobleman, two Gentlemen, *27.* Ministers, and many professors, in his course, in the scanning his book then about to be printed divers years before it was printed, sundry also of those ministers avouched the same, some on their own knowledge, others upon undoubted testimony, which yet is ready to be avouched in due case of need, and should now be expressed, were not the naming of the avouchers dangerous unto them, and so not to be done without their knowledge, which now cannot be.

For the point it self, when a man doth but stand in doubt betwixt using the ceremonies, and suffering of d•privation, it must needs be more safe, patiently to suffer himself to be thrust from his minist•ry, then to retain it and offend his conscience by using the Ceremonies. For to be restrained by authori•y from his lawful function, because he will not yield to the doing of that which to him is sin, is no more sin in the sufferer, then to surcease his public preaching whilst he is held in prison, where he wanteth occasion. Thus the use of that is avoided, which he disalloweth, and the blame of leaving his standing, is theirs who cast him from thence, and not his. So no sin is committed ei•her in the use of that he disalloweth, or in sustaining deprivation. But to hold his place, and to practice against conscience, is to commit one great sin at the least.

Thus having examined the Defend. his adventurous charges of *false, presumptuous, irreligious, partial, and pernicious,* I find them all to be but rash words of distemper.

SECT. XV.

IN the last place, the Defendant bringeth forth to answer the words of the Apostle, 1. Thess. 5.22. *Abstain from all appearance of evil.* But as this argument is not found at all in that page of the Abridgment which he citeth, so in the words or sense which he setteth down, I dare say it is not used either of them, or any other against the ceremonies. Yet let us hear his answer. *The Apostle speaketh* (saith he) *of the opinions of private men.* But 1. what warrant hath he to restrain a general precept, when the universalitie of it agreeth wit• the law? *Abstain from all appearance,* saith the Apostle: i. e. saith the Def. *from some private opinions.* 2. Why must appearance of evil be needs understood of *opinions only?* two or three interpreters indeed do understand it of doctrine most properly: but the most otherwise; and the word translated *appearance,* signifying rather an object of seeing then of hearing, leads us rather to the eye, as in actions, gesturs, garments, then to the ear in doctrines. 3. For that which he addeth of *private* men's opinions, there is no circumstance of the text, nor any reason or authority that doth warrant such a gloss.

SECT. XVII.

AMong his accusations wherein he chargeth us with manifold scandals, the first is, that *some weak ones by occasion of these differences, stand amazed, and so become more remiss in profession or religion.* Where 1. it is to be observed, that when we spake of weak-ones sect. 12. it was putt off with this pretence, that they were such as we had catechised. Now then, who are these weak-ones? I hope the Bishops provide that people of their Dioceses are well catechised:

whence then is this weakness. 2. Differēces in matters of circumstance are not wont to breed scandal, until some authority enjoin uniformity, as we may see in the primitive Churches. 3. If differences be the occasion of this scandal, surely those that differ from us, may as well be accused therefore, as we that differ from them, especially when we urge nothing of ours upon them, but they impose their own devices upon us, and so are causes of the differences. 4. The amazement which some have, wondering what will be the event of differences, is no *damnable error,* which by the Def. is required to a scandal, sect. 1. And if they grow remiss in religion upon it, that is their sin. I am sure zeal against superstition, and for pure and undefiled worship, hath no fitness in it to work remissness in religion: but urging of human devices in God's worship, tendeth directly thither.

SECT. XVIII.

THe second charge of scandal, is in respect of the *Separatists.* Where 1. I ask, if *Gaius* had made a separation from the Church wherein *Diotrephes* lived, whether the Apostle John had been cause of that scandal, because he condemned his abuse of excommunication, John. 3.9.10. 2. If any separate from churches where Images are retained, who is the cause, they that dislike of Images, or they that retain them? 3. The dislike of Ceremonies is not the chief cause for which separation is made: but the intolerable abuses which are in Ecclesiastical Courts, by which it cometh to pass, that many poor men being troubled at the first for a small thing, afterward are driven to fly the country: and flying with a hatred of such courses, are ready to receive that impression which is most opposit unto them. The thing it self is plain enough to all indifferent men, that Ecclesiastical corruptions urged and obtruded, are the proper occasion of separation.

SECT. XIX. XX.

IN the next place the Papists are alleged as persons offended by Non-conformity, because *they a•e utterly unperswadeable to ent•r into a Church where all ancient rites are professedly rejected.* But 1. the refusing of conformity by the Ministers, do not, I hope, make these ancient rites (much less all) to be professedly rejected by our Church, For then we may plead the profession of our mother as well as the Defendant: which he I am sure will not grant. 2. This assertion which is given as a reason, is evidently false. For in Scotland, France, the Low countries, and such like Churches, where none of these ceremonies are retained, the power of God's word (which doth not depend on human Ceremonies (is as effectual to the conversion of Papists, as in England. 3. How doth this agree with that which the Defendant hath so often told us, that *our ceremonies are not the same with the Papists Ceremonies*: and that *the Papists have no great conceit of our ceremonies,* cap. 2. sect. 11. 4. If our contentions about these things be a scandal to the Papist, let them look to it that cast these apples of contention into the Church, under the pretense of peace and uniformity. 5. One minister without conformity, as old M. *Mids•y* of Ratsdell, who was after silenced for his labor, hath converted more Papists then any (I might say then all) of the Bishops in England, with all his Ceremonial observations. 6. It is well known that there are far more Papists and Popishly affected in those places where ceremonies are most observed, then where they have been difused. 7. It is answered in the Abridgement, pag. 47.48. that ceremonies are not for the

edification of the Papists, but for the hardening of them. And that Papists are not so much to be respected as brethrē. To the latter of which words, the Defendant replieth with a descant upon the term brethren, sect. 20. but saith nothing at all to the purpose. 8. What manner of converts they are usually who are addicted to human ceremonies, we may see in the Archbishop of Spalato, and such others.

SECT. XXI.

THe greatest scandal of all (saith the Defend.) is against the Church. Now this Non-conformists are made guilty of two ways: 1. comparatively in this section, & then absolutely in the next. The comparative accusation is, *that we for avoiding of offense towards our brethren, grievously offend our mother, in that wherein we owe obedience unto her.* Where 1. the question is taken for granted, for we deny that we owe obedience in the ceremonies to any man or society of men. 2. If our mother be somewhat angry, that is not presently a scandal by his definition, sect. 1. but when she is provoked to a mortal error. Now what *mortal error* do we provoke the Church to? Our desire and scope is, that the Ceremonies should be either wholly removed, or else left free to use or disuse: this is no mortal error, I hope. The event by accident is the silencing, depriving excluding, and molesting of us for Nonconformity: This indeed is a great error and sin of the Prelates: but as was formerly shown, the beginning of it is in their irregular Canons, and the ending of it, in the cruel executions. 3. By applying ourselves to the will of the Prelates in these Ceremonies, we should, though not anger, yet greatly •candalize them, by confirming them in a sin of making their own will a rule to the Churches, even in mystical ceremonies of superstitious worship, contrary to their and our daily prayer, *Thy will be done.* 4. The convocation doth not carry herself like a mother toward us: neither do we acknowledge any such honor to belong unto it. As for the faithful congregations of England, the greatest part of them would willingly be rid of these burdens.

The rest of this Section is nothing pertinent: yet two things may be noted in it. 1. *An error that the number of Jewish Proselytes was great, and the converted Gentiles few, Act. 15. 2. A gross assertion, that after the doctrine of Indifferency in eating of meats, was made public by the Church, then to have sought by abstaining to avoid the offense of some, had been to the prejudice of Christian liberty, and to the scandal of the Church.*

The other accusation of *contempt,* is only objected Sect. 2•. and varnished over with a few glosing words Sect. 23. and therefore may well be answered with contempt. But he that will see a full refutation of this, let him read M^{r}. Parker chap. 5. sect. 11.12. I am weary of wrestling with the wind: yet one unworthy and unchristian taunt I cannot pass by, that he upbraid•th the Ministers with, living upon voluntary contribu•ion, and fear of offending their maintainers. For *1.* when as he confesseth, he hath no windows to look into men's consciences by, what rule of religion will permit him to cast upon his brethren such a suspicion contrary to their profession, of practicing and speaking against their consciences for gaining of a poor contribution? Is there not far more cause to think, that great livings, and worldly honors (one of the choicest darts that Satan hath in his quiver, and therefore tried against our Savior himself when all other failed, Mat. 4.8, 9.) is it not more likely I say that these promotions bear more sway in the minds of our great Prelates, then a poor supply

of necessaries with others? 2. Nei•her all, nor the most part of them against whom he w•iteth did live upon contributions. Though they need not have been ashamed thereof if they had: seeing not only the primitive Pastors did so, but even in our time, M^r^. Perkins and other such lights of our Church, have with that kind of life done more good then all our Cathedral men with their great revenues. 3. Who are the cause that many are forced to live upon contribution? have not the Loiterers of Cathedral Churches engrossed a great part of that maintenance whereby laboring Preachers should be maintained? Do not our Pluralists and Non-residents carry away the fa• of the greatest livings, & leave scarce a Serving-man's wages to their Curats; so that either they must be supplied by contributiō, or else by begging? Nay, do not the people in divers places take it for a great courtesy at the Non-residents hands, if he will take his Tithes and suffer them to procure and maintain to themselves an honest minister in his place? have not our honorable Parliament offered to provide some competent maintenance for the Ministers, if the Clergy would forbear their sinful excesses? 4. Why should the Ministers depend so much upon contribution, if they had such accommodative consciences, as this Def. surmiseth of them? Some of them with serving the time, and the addition of Simony, might come to be Bishops: and the rest might be preferred by their means to some certain incomings.

CHAP. VI.

Sect. III.

NOw we are come to the sixth and last general Argument, viz. that *the imposition of these ceremonies is opposite unto Christian liberty.* Here the Def. observeth first, that *the state of this question is about liberty from the necessary observation of such things as are in their own nature indifferent. This* (saith he) *the Objector implieth.* But I answer, the Objector doth not imply it: he speaketh of ceremonies lawfully appointed by man, that these are to be used as things indifferent. Neither if one private Obj. had granted it, ought it therefore to be set, down as the received state of the question, seeing the Abridgment, which in the defense is chiefly opposed, doth everywhere deny the cerem. to be in their own nature indifferent. But let that pass and examine his resolution. *There be two kinds of necessities incident unto human precepts and ordinances, in the case of indifferency: one is necessity of obedience to the commandment, which cannot properly prejudice Christian liberty: the other is doctrinal necessity: when any of those properties which are essential unto divine ordinances are attributed unto a human constitution: as 1. immediate•y to bind the conscience: 2. to be a necessary means to salvation*: 3. *to hold it altogether unalterable by the authority of man: this is a presumption and prevarication, not only against Chris•ian liberty, but also against the sovereignty of God himself.* But 1. what meaneth this new distinction betwixt *necessity doctrinal and obediential? doct•inall* before pag. 3. was opposed unto *ceremonial:* now unto *obediential*: both without logic, or sound reason. 2. He should have told us what kind of *necessity obediential* he meaneth: for *Bellar. de pont. rom. l.* 4. *c.* 17. useth the same pretence of *obedience,* and alledgeth the same places of Scripture for it: and yet is confuted by *Junius, Whitaker's,* and our Divines. 3. If there be doctrinal necessity, in all those human constitutions, which have properties attributed unto them essential unto divine ordinances, then our ceremonies in controversy not only have such a mystical

signification attributed unto them as is proper unto Divine Ordinances; but also that they are imposed as parts of God's worship. 4. For the three properties, which the Def. mentioneth, they are such as Papists in imposing of their ceremonies (which yet by the judgment of all our Divines deprive men of Christian liberty) do disclaim. As for *immediate binding of men's consciences*; no learned Papist useth such a phrase. *Azorius* a Jesuit *instit. mor. parte 1. lib. 5. cap. 6.* saith expressly, that human laws do not bind, *direct, proxime, & perse: directly, immediately, & of themselves. Bellarmine* also, *de Rom. pont. l.* 4. *cap.* 20. *ad arg. 9.* saith as much: *Leges humanae non obligant sub poena mortis, nisi quatenus violatione legis humanae offenditur Deus,* i. e. *they do not immediately bind men's consciences.* For *necessity to salvation,* the same *Bellarmine de verb. non script. c. 11.* saith plainly, *That those things which are simply necessary unto salvation are set down in Scripture; and that the rest are not simply necessary.* And it is plain enough that they do not hold them *altogether unalterable* by that authority which brought them in: for beside, that no reasonable man can deny so manifest a truth, they have altered many ancient Rites, as all the learned know. So that the Defendant his distinction is proved nothing else but a confusion, common to him with the Papists, to our ceremonies and theirs.

SECT. IV. V.

IN the 4. Section, the Def. objecteth to himself under the name of the Abridgement, the words of the Apostle, 1. Cor. 7.35. *This I speak to your profit, not that I might cast a snare upon you, showing that the imposition of necessity upon things indifferent, is a very snare of men's consciences.* Now though these words are not in the Abridgement, yet because as D. Whitaker's saith, *de pont. cap.* 4. *qu.* 7. *aureus hic locus est, nostrae libertatis vindex: This is a golden charter of liberty:* therefore it is worthy of due consideration. The sum of the Def. his answer is, *that to impose a neceessity where God hath left a liberty, is indeed a snare: but this necess•ty is not taugh• in our Church.* I answer it is taught in our church (now a days) that ecclesiastical canons do bind men's consciences. It is taught in our church that man's will is a sufficient reason for these Canons about Cer. It is taught in our church, that Sacraments may not be administered, or God publicly served without these cerem: that Ministers called and allowed of God, for these ceremonies must be silenced; that they are to be excommunicated *ipso facto,* and accursed which oppose themselves unto them. It is taught also, that though a man doubteth in his conscience of the lawfulness of them, though evident scandal will follow upon the using of them, yet they may not be omitted. If this be not necessity enough to ensnare a man's conscience, I know not what then is.

In the fifth Section two places are objected out of the Abridgement, *viz. Gal.* 5.1. *Col.* 2.20. and one of them after a fashion answered. The first answer is, that the Apostle there speaketh *only of Jewish rites,* which is *Bellarmine's* answer just, *de eff. sacr. c. 32. loquitur Paulus de servitute Iudaica, qua servierant illi sub antiqua lege.* The second answer is, that the Apostles meaning was of such an observation of these ceremonies as had *an opinion of necessity, overthrowing the New Testament, and establishing the old.* So *Bellarmine. ibid. Illi cum circumcidi vellent, excidebant à gratia Christi, & simul obligabant fe ad omnem legem servandam: quod prorsus erat redire ad statum veteris testam•nti.* We on the other side with *Danaus* against tha• place of *Bell.* say, *generale est*

Pauli dictum & praeceptum: the words are general, belonging to all parts of Christiā liberty, though principally there applied to one.

Now the servitude from which Christ hath made us free is not only in those things which the Def. speaketh of, but also as *Iun. cont. 3. l.* 4. *c.* 17. *n. 19 & 21.* showeth in subjection of our consciences unto elements of man's appointing, Gal 4.10. and unto the will of men, 1. Cor. 7.23. which place Beza well noteth, *is to be understood of superstitions which some do foolishly call indifferent things.* It is not only therefore a freedom from Jewish Ceremonies, but also and even therefore as D. Whitaker's gathereth from all human ceremonies that bind or press our consciences, *Whit. de rom. pont. q.* 7. *c. 3. ad* 5. But it is in vain for me to allege our Divines in this question: the Abridgement alledgeth diverse, whom the Def. would not vouchsafe an answer.

One thing here the Def. noteth, that in the Abridgment *mystical* and *carnal* are unsoundly confounded. But I say, this is unsoundly collected: for these two are joined together there only in respect of Jewish worship, and that which imitate•h it: And therefore it is to no end to instance in the Sacraments instituted by Christ, of clear signification, and accompanied with the promise and lively working of the Spirit. The same poor instance hath *Bellarmine de cult. l. 3. c.* 7. for significant ceremonies.

But *it savoreth of the flesh* (saith the Def.) *to call our ceremonies carnal.* Why so I pray? *the Jewish ceremonies deserved that name,* you yourself say, even when they were in force: and surely ours devised by man, abused by idolaters, without necessary use, destitute of all promise and spirit, are far more worthy to be called carnal, then God's own Ordinances. Those were only carnal because in comparison they were external, heavy, dull things: but ours are more heavy and dull, and beside they are sinfully carnal, as hath been proved.

But what soūdnesse doth this savor of, that the Def. saith generally of the Jewish Ceremonies, *they signified first and primarily outward and carnal promises, shadowing heavenly things only under a second veil?* I will not exagitat this assertion, because it is in the by.

SECT. VI.

HErе an objection is feigned out of the Abridgment pag. 34. I say feigned, because there is none such found in the place quoted. That which is there spoken concerning other Popish ceremonies, is a sixth proof of the second Argument, distinct from the fifth, whereto that of Christian liberty doth belong. That also is handled by the Def. c. 3. l. 7. and there maintained against him. So that this might well be omitted. Yet because there is some force in the consequence, let us hear his Defense. The objection which he frameth is this: *If these Ceremonies do not take away our Christian liberty, and in snare the consciences of men, by their imposition: how shall not the Popish Ceremonies be excusable, and free from accusation in this behalf?* His answer is, that *Popish Ceremonies do infringe Christian liberty, both in regard of their nature, and also in regard of their number. And of both these M. Calvin giveth witness.* I answer 1. for the *nature,* it hath been shown before, that a multitute of Popish Ceremonies have no other nature & necessity allowed unto them by the learned Papists, then ours have by the Defendant himself. See for this *Bellarmine de effect. sacr. c.* 30. That which M^{r}. Calvin saith of

this point is true, notwithstanding in regard of the conceit which is commonly among the simple Papists, fostered by unlearned Monks, Friers, and other Priests, for filthy lucre sake. 2. The comparisons which M^r^. Calvin use, viz. *That it is held among the Papists a greater wickedness to omit auricular Confession, then to live impiously: eat flesh on fasting days, then to live in fornication; to work on Saints holy days, then to act mischief, &c.* These he gathereth principally frō that practice of the Papists, whereby they punish more severely the breach of their Ceremonies then of God's Law. Now this is not only practiced by our Prelates, but also maintained by this Defendant, chap. 2. sect. 12. with such fair pretence, as the Papists may well use for the Defense of their practice. 3. As for the multitude of Ceremonies among the Papists, that maketh their bondage greater then ours; but doth it make ours none at all? Besides, when a few mystical human Ceremonies are admitted, the gate is set open for a multitude: even until the Convocation will say there be too many. For Bellarmine himself will grant that Ceremonies are not to be multiplied over much. *Fatemur Ceremonias non esse nimis multiplicandas. de effsacr. c.* 30. but what is too much, that must be left to to the judgment of the Church or Convocation, saith he, and the Defendant both.

SECT. VII. VIII. IX. X.

IN all these Sections, the Def. goeth about to teach us the doctrine which concerneth *binding of men's consci•nces.* In the first his conclusion is good and sound, *God therefore and not man doth properly and directly bind the conscience of man.* It is sufficient therefore to note that it is an improper phrase to say that men's laws do bind men's consciences, in respect that God commandeth to obey the just laws of men: for so, as *Gerson* observeth, the Physicians praescripts should also bind a •ick man's conscience, in respect of God's will, whereby a sick man is tied to follow the good and wholesome counsel of his Physician.

In the 8. Section two of our Divines are brought-in to prove that men are bound in conscience to observe the just laws of Magistrates, which none of us ever doubted of.

The 9. Section is spent in proving, that *Ecclesiastical laws have as great force in respect of conscience as political.* Which if it be granted, yet nothing can from thence be concluded for the advantage of ceremonies unlawfully imposed. But 1. it is diligently to be observed, that the Church hath no commission for to make any laws properly so called: as I have formerly shown in cap. 1. sect. 16.2. The common received opinion of all our Divines is contrary to that which the Defendant here saith: as may be seen in *Bellarmine de Pont. Rom. l. 4. c. 15.* and *Junius, Whitaker's,* with the rest, who writing against *B•llarmine* do not deny but defend that which he saith, *Lutherani & Calvinistae omnes docent. 3.* The interrogatories which the Defendant ministereth unto us in this case doth not prove his Assertion. For the Church is a *Society,* but not complete, if it be considered as not comprehending Christ the Head and only Law maker of it. *Breach of peace* is not a sin against an Ecclesiastical, but a divine law. Obedience is to be yielded unto lawful Ecclesiastical Governors, when they bring the charge of Christ whose Ministers they are. See D^r^. *Whitaker's de Pont. Rom. cont. 4. q. 7. c. 2. ad 12. The Kings stamp,* but with an act of Parliament maketh a law in England. As for Apostolical constitution (to which our canons are as like as Apples are to Oisters) the same answer

which Doctor *Whithakers, cont.* 4. *q. 7. c. 2. ad 5.* with other of our Divines giveth to *Bellarmine,* may serve for our Defendant.

In the 10. Sect. he setteth down nothing but that which he knoweth we all grant.

SECT. XI.

AGainst the Accusation of contempt, there was (as it seemeth) alleged by M. *Nic.* that by the same reason that Non-conformity is contempt; bowling, disusing of capps, & such habits prescribed should be contempt. Here the Defendant first bringeth divers interpretation out of the Casualists: and then taketh one for granted without rendering of any reason, that he may by it excuse bowling and disuse of cappes. But what if we take hold of another interpretation, esteeming the obligation by the intent of the Law-makers, which was against Popish Recusancie of our Communion-book, and not against refusal of some few ceremonies contained therein? I speak now of the Statute Law, not of lawless canōs. Or what if we should stand upon that interpretation, which fetcheth the obligation from the weight of the matter imposed, which in our ceremonies is very little? Some of these I am •ure the Bishops must fly, if they will defend their disuse of the *Crosiers slaffe,* which they are bound by our laws as well to use, as the Ministers are surplusses.

But all this is needless, because there can be no contempt in a conscionable forbearance of unlawful impositions; such as the ceremonies are sufficiently proved to be.

SECT. XII.

HErе certain Divines are brought in witnessing, *1. that superstitions do dep•ive men of Christian liberty:* which we deny not, but take their testimonies as making against our ceremonies: because as I have formerly shown some of these superstitious opinions are inseparable from the imposing and using of them. *2. That Christian liberty doth not consist in the use or disuse of things indifferent*: which we also willingly grant. But I would have the Defendant remember, that all freedom is not in the mind & conscience. For where the mind is free, the body may be bound; else Christians should not taste so much of this worlds misery as they do. Now Christ hath left unto us not only an inward liberty of mind and conscience, but also an outward freedom of our bodies and outward man, from such bodily rites in his worship as have not his stamp upon them, and his Spirit and blessing promised unto them. Of this the Defendant saith nothing at all.

Sect. XIII. XIIII.

COncerning the profession of our Church so often brought in, enough hath been said before, now it sufficeth to answer, that no profession whatsoever can make human significant Ceremonies in God's worship agree with Christian liberty.

As for superstition, which the Defendant doth now the second time most ridiculously object, I have answered in the beginning of this Confutation. Now only I note: 1. how loosely he describeth that superstition which he calleth *affirmative:* as if no man could use anything superstitiously, except he did hold, that *without it the faith of Christianity, or the true worship of*

God could not possible consist. Never was there such a description given by any man that considered what he said.

2. How manfully he concludeth our negative superstition, upon this ground, that Christ hath left these ceremonies free, which is the main question betwixt him and us.

3. How he mis-reporteth our opinion, in saying absolutely that we hold a Surplice to have unholiness and pollu•ion in it: whereas we hold that it is only made more unfit for God's service then it was before through idolatrous abuse: but yet unto other uses it may be applied.

4. That instead of Scripture, he bringeth forth the universal practice of men in the Church: which yet hath been formerly also refuted.

5. That he can find no Divine that calleth opposing of Ceremonies *superstition,* but only M. Calvin in one place speaking rhetorically, as he useth to do, and not intending any definition or distributiō of that vice.

6. How he corrupteth *P. Martyrs* words, to have some color for a new accusation. *P. Martyr* taking there upon him the person of an adversary unto *Hoopers* opinion (with whom notwithstanding afterward he consented, and recalled the counsel which then he gave, as appeareth pag. 1125.) saith that if we should refuse all things that the Papists used, we should bring the church into servitude: which assertion is most true, because the Papists abused many necessary things, even Christ's own Ordinances, the observing of which is liberty. Now the Def. would have that precisely understood, and that in the rigor of every word concerning the Surplice.

I have here subjoined apart an Epistle of Zanchius, *who otherways was somewhat favorable to Bishops: wherein the Reader may see his judgment concerning superstitious garments.*

To the most renowned Queen ELYZABETH, Defendresse of the Christian Religion, and most mighty Queen of England, France and Ireland, *H. Zanchius* sendeth greeting.

MOST gracious & most Christian Queen, we have not without great grief understood, that the fire of contention about certain garments, which we thought had been quenched long agone, is now again to the incredible offense of the godly, as it were raised from hell, and kindled a fresh in your Majesty's Kingdom, and that the occasion of this fire is, because your most gracious Majesty being persuaded by some, otherwise great men, and carried with a zeal (but certainly not according to knowledge) to retain unity in religion, hath now more then ever before resolved and decreed, yea doth will and command that all Bishops and Ministers of the Churches shall in divine service putt on the white and linen garments which the Popish Priests use now in Popery; yea that it is to be feared, least this fire be so kindled, and cast its flame so far and wide, that all the Churches of that most large and mighty kingdom, to the perpetual disgrace of your most renowned Majesty, be set on a flaming fire: seeing the most part of the Bishops, men greatly renowned for all kind of learning and godliness, had rather leave their office and place in the Church, then against their own conscience, admit of such garments, or at the least signs of Idolatry and Popish superstition,

and so defile themselves wi•h them, and give offense to the weak by their example. Now what other thing will this be, then by retaining of these garments, to destroy the whole body of the Church? For without doubt that is Satan's intent, by casting a seed of dissensions amongst the Bishops. And that he aimed at the infancy of the Church, by stirring up discord between the East and West Churches, about the Passover and other Ceremonies of that kind. Therefore Irenaeus Bishop of Lions, had just cause in his Epistle sent out of France to Rome, sharply to reprove Victor the Pope of Rome, because he out of a kind of zeal, but not according to knowledge, was minded to excommunicate all the Churches of Asia, because they celebrated not the Passover just at the same time, as they at Rome did. For this was nothing but by an unseasonable desire to retain the same Ceremonies in all Churches to rent and tear a pieces the unity of the Churches. I therefore so soon as I heard that so great a ruin hanged over the Church of Christ in that kingdom, presently, in respect of that duty which I owe to the Church of Christ, to your gracious Majesty, and to that whole kingdom, intended to write thither, and to try by my uttermost endeavor whether so great a mischief might possibly be withstood: some that fear Christ, and wish well to your Majesty, exhorting me to the performance of this duty. But when I had scarcely begun to think of this course, behold our most illustrious Prince commanded me to do it, which command of his did not only spurr me on, who of mine own accord was already running, but laid a necessity of writing upon me. Wherefore this my boldness will seem the less strange unto your gracious Majesty, seeing my writing proceedeth not so much from mine own will and counsel of friends, as from the commandment of my most Noble Prince, who is one of your gracious Majesty's special friends. Now I thought I should do a matter very worth the pains taking, if first I should humbly admonish your most famous Majesty what your duty is in this cause: and secondly, if as your humble suppliant I should beseech you for our Lord Jesus Christ's sake, to perform the same. I beseech your gracious Majesty to take this my writing in good part, for it proceedeth from a Christian love toward the Church, and from an especial reverend respect that I bear to your most gracious Majesty. The Lord knoweth all things. Now to the matter in hand.

Whereas the Apostle writing to Timothy, commandeth that prayers be made for Kings, and all other that be in authority, and saith, that the end wherefore they be ordained, is, that we may lead a peaceable and quiet life in all (that is, perfect) godliness and honesty, he teacheth plainly enough what is the duty of Godly Kings and Princes, namely, that they take care, and bring to pass, that first & above all things, true religion, and the true worship of God, where it is banished, be restored, and being restored, be kept pure: all things which smell of impiety being far removed. Secondly, that men may live honestly and holily, all kinds of uncleannesses being abandoned. Lastly, that public peace & holy friendship be maintained among the subjects, all occasions of contentions being, as much as possible may be, taken out of the way.

As the Apostle teacheth manifestly, as we have seen, so all learned men who be of sound judgment concerning the Magistrates office, do with one consent affirm, that these be the three chief parts of the office of the Prince, and of every godly Magistrate. Which thing being so, I see not how your gracious Majesty can with good conscience, propound again the

garments in question, and other things of that kind, smelling as yet of Popish superstition, and once banished out of the Churches, to the consciences of the Bishops to be taken on again, and so propound them that you should compel them by your commandment to receive them again. For first, this is quite contrary to the first and chief part of the Princes office. For if the Magistrate ought to have a chief care, that the worship of God be kept pure and without mixture; and if for this cause all things are to be abandoned which may any way either by themselves, or by accident defile this worship: and therefore all things are to be called back as much as may be, to the rule of God, and to the former and Apostolical, and so the more pure and simple form of religion: Finally, if as the Apostle commandeth, we be to abstain, not only from all evil, but also from all appearance of evil; to what end, I beseech you most renowned and most godly Queen, should those things be brought again into the Church of God, by the Princes commandment, which be contrary to the purity of the Apostolical worship, which smell of Popish superstition, which be neither available to the edification of the godly, nor to order, nor for ornament, except that which is whoorish: which lastly, can bring no profit, but on the contrary, many evils to the Church? It is out of all doubt, that by this law concerning apparel, all godly men will be offended, but the wicked will laugh in their sleeve, and hereby be putt in hope to get many moe things: as for those of the middle sort, that is, such as be newly converted and turned from ungodliness to godliness, and be not as yet well grounded, they will be in great danger, and if we speak according to man's judgment, they will rather look back to the old superstition, to which by nature we are inclined, then fixe and fasten their eyes upon true religion. And therefore this is a decree which will bring no avancement at all to godliness, but may much further ungodliness. For though these garments be not evil and unclean of and by themselves, that is, of their own nature, yet because of the former and late abuse, they are not altogether free from uncleanness. Certainly it cannot be denied, but that they will at the least, give occasions of many evils and very grievous superstitions. Now the very occasions also of evils are to be shunned. To what end then should these be thrust upon the Church, from whom no profit can be hoped, very much evil may come? for this is to tempt God. Your famous Majesty may well remember, that not without cause it was written; *He that toucheth pitch, shall be defiled with it*: that the Apostle had reason to command, that we should purge out the old leaven, that a little leaven leaveneth the whole lump. And that Hosea did not foolishly reprove the Jews, because they translated and brought a young graff (of superstitions) out of Israel into their own garden, that is, the true Church. We ought, most religious Queen, to have nothing at all to do with the Papists in matter of religion, save in those things which they have common with the Apostles. Why, I beseech you, were some kings, otherwise godly, reproved and blamed in the Scriptures, that they had not taken away Churches or Temples for divine service in the mountains, which were built by holy Fathers ere the building of the Temple, in which the Lord was wont to be worshipped? Surely, because the Temple being now built and ordained for divine service, God would not have any footsteps of any other chapel at all to be extant. Therefore also when once the kingdom of Christ was manifested, the Ceremonies and garments of Aaron ought not anymore to take place. For this cause the Apostles were upon good ground careful▪ that after Christ's ascension, they should so be taken away, that no relics of them remained. And if they took them away holily, unholily

have the Papists called them back again. Now whether is the better to •ollow the godly simplicity of the Apostles, or the ungodly pomp of the Papists, who is ignorant? This recalling of such Popish garments, your gracious Majesty may believe me, will be a greater evil, then peradventure it may be seen, even to very wise men at the first blush: For me thinks I see and hear the Monks crying out with very loud voices in the Pulpits, both confirming their followers in their ungodly religion, by the example of your gracious Majesty, and also saying, What? doth not even the Queen of England also, a most learned and a most prudent Princesse, begin by little and little to come back to the religion of the holy church of Rome, the most holy and sacred vestments of the Clergy men being taken on again? we are to be in good hope that the day will come, wherein she will at length, though now they be thought to be dead, recall also all the other Rites and Sacraments of the holy Church of Rome. These and such like words, no doubt, most prudent Queen, the Monks and Jesuits will use in the Pulpits. For they take all occasions to confirm their superstitions. Therefore to recall these stinking garments, and other rubbish of the Popish Church into the Church of Christ at this time, what is it but to give the Papists an occasion, and the best that may be, to confirm and harden themselves and theirs in their superstitions, and also to help them in this business? But let us hear what the Prophet said to Jehoshaphat King of Judah, when he helped Ahab; *Darest thou help the wicked, and love those who hate the Lord? For this thing the wrath of the Lord is upon thee.* And what other thing will this be, then even to call back the weak from the study of pure Religion, and to give them a privy warning to look back, and return into Egypt? It is an easy matter for us weak men, who of our own nature are prone to superstition, to slide back to impiety. Therefore occasions of sliding back to ungodliness, ought to be taken away, and at no hand to be given. And what else, I pray you, meant God in forbidding to plpw with an Ox, and an Ass, to sow the same field with diverse kinds of seeds, and to wear a garment woven of linen and woolen together? It is an odious & detestable thing with God, that the same field of the Lord should be tilled by ungodly & godly Bishops together; If in the same Church Popish Doctrine be taught with the Doctrine of the Gospel: Finally, if Sacraments, Ceremonies, and Rites, partly Apostolic, and partly Popish, be used, and the Church be clothed with them as with a garment of linsey-wolsey. For what agreement hath light with darkness? And therefore those things which be not of God, but f•om them who have defiled God's worship, are utterly to be cast away, which the Lord himself commanded to be done, when he charged utterly to destroy all things which appertained to those who should give us counsel to follow strange God's, and to burn their garments, and all their stuff with fire in the midst of the street, to show our detestatiō of such Seducers, & that they might be an execrable thing to the Lord. And who knoweth not that these garments are a part of the household stuff of that Romish Seducer? *There shall cleave nothing of the execrable thing, saith he, to thy hand, that the Lord may turn from the fierceness of his wrath, and multiply thee, as he hath sworn to thy Fathers, &c.* Wherefore to bring these garments, seeing they be household stuff of Antichrist, into the Church of Christ, what is it else then to provoke God to anger, and to kindle his fury against us? Certain it is, that he who is a true friend of Christ, will never seek to have the ornaments of Antichrist in his own house, and much less will he suffer them in the Temple of Christ. For who can endure the arms of his enemy in his own house, and specially in the chiefest room of the same? And if

God will have a thing destroyed and abolished, who are we that we dare build it up again. But it is God's will that after the death of Christ all garments of Aaron and Levi should be abolished: and he hath plainly enough manifested everywhere, that in these our days he would have all ungodly and vain cerem., pomps, deceits, and paintings of the Papists driven away by the shining brightness of the Gospel: because these things have no power in them to kindle and increase godliness, but greatly avail to the quenching of the same. Neither verily can I see to what other end these garments tend, then in very deed (that I may now come unto the second head) to defile and disgrace the fair face; nay, the whole body of the Church of England reformed according to the Gospel; as if the chaste and honest daughter of a King should be attired with those very garments wherewith some famous and notable whore used to be adorned, and when she were so clothed, were commanded to go abroad in the streets. Now who can allow or judge this to be tolerable. Wherefore though for no other, yet for this very cause, such garments ought not to be thrust upon the Church of Christ, because that harlot of Rome hath abused, and doth still at this day abuse them (though in their own nature they be not evil) to evil, and to cover her fornications, or rather to entice men to commit fornication. For all these pomps, and Popish ceremonies are nothing else but whoorish paintings invented and devised for this end, that men might thereby be allured to spiritual fornication. Is it not therefore a filthy and dishonest thing, to have these in the Church of Christ? If the brazen serpent, which had been ordained of God, and that for the wholesome use of the Israelites, was taken away by godly King Hezekiah, because the Israelites had abused it contrary to the word of God: and if Hezekiah be highly commended for this so doing, because he had turned that Serpent into ashes, and commanded them to be cast into the running water, that there might never be any print or sign of it extant anymore; how much more then are these unclean garments to be banished out of the Church of God, seeing the Apostles never used them, but the whore of Rome hath used them in her Idolatrous worship, and to seduce men? For it is a very dishonest thing, that such things as are of themselves indifferent, and have been long used to the dispight and dishonor of God, should be retained in the Church of God, to the hazard of the salvation of godly men. And much less that kind of garments, which is nothing but an invention of men, or rather of the Devil himself, devised to seduce the simple ones: We all know what praise those common-wealths deserve, which make good laws that the subjects shall not wear out-landish and strange apparel, nor bring it into the Common-wealths, because it is a corruption of good and honest manners, and of the Common-wealths themselves.

How then can that counsel which is given to your Majesty, be commended, to wit, that garments unknown to the Christian world in that time of the Apostles, and Apostolical men, should be brought into the Church of Christ. And if an out-landish kind of attire be not tolerated in well-governed Common-wealths, how much less are Idolatrous, and heathenish garments to be borne with in the Church, where God is to be worshipped in spirit and truth, and where he would have few and very simple Ceremonies? Also if God established by his Law, that a woman may not putt on a man's apparel, nor a man a woman's, the one being so well of it self dishonest, and contrary to nature as the other: Why then should godly Bishops, and the servants of Christ be clothed, or rather shamed and deformed with the

garments of godless Priests, and slaves of Antichrist? Why should we not rather, as we be of a divers religion from them, so also be discerned from them, at least in the performance of such duties as belong unto God's worship, by outward signs, such as garments be? Verily this was God's will, and he required of his people, that it should be discerned from the profane Gentiles, as by other things, so also by a divers sort of apparel, and so should profess by this public sign, that it would have nothing to do with the Gentiles.

And why should not we do the same? Are we not the people of God? abides not the equity of the same commandment? And if the word honest be derived of honor, what honor will it be for the church of Christ to have Bishops attired and disguised with Popish visors in the administration of the Gospel and Sacraments, so as they shall rather be derided then be reverenced any whit by the people? And what commendation shall it be for your gracious Majesty in true Churches, and among true believers, that you permit such trifles to be called back into your Church? Therefore it standeth not with honesty, that holy Bishops be compelled to receive such visors, neither is it indeed a matter worthy of honor and praise, neither deserveth it the name of virtue. For if your Majesty should command that all English men▪ leaving that ancient and very grave and comely attire, should wear Turkey coats, or a soldiers weed, as it is called: who would ever approve this decree as honest? And it is much less praise-worthy, if godly Bishops be enjoined, laying aside, or at least changing the honest and ancient apparel, which the Apostles wore, to wit, that common and grave habit, to put on the ridiculous & execrable or accursed garment of godless Mass-priests.

Now concerning the third part of the Princes duty, there is nothing fitter to trouble the public peace of the Church then this counsel. For every novelty, especially in religion, either by it self, if it be evil, disturbs and troubles a good peace, or if it be good, gives occasion of trouble by accident, by causing contention between evil and good men. But as in things which be good of themselves, of which nature the reformation of the Churches according to the will of God is, we are not to care for the troubling of that ungodly peace, th•t is of the world (for Christ came not by his Gospel to keep such a peace, but rather to take it away, & to send a sword) so assuredly, by the urging of things indifferent, to trouble the peace of Churches, and to cause strife between good men and bad, yea between godly men themselves, is so wicked, that it can by no means be defended, so that Irenaeus had just cause to reprove Victor Bishop of Rome, for this cause, as hath been said afore. For it must needs be, that at such times the Churches be rent in pieces, then which thing, what is more hurtful? Many exemples in the histories of the Church prove this which I say. How many and how great troubles arose in the Primitive Church, between those who beside the Gospel urged also circumcision and the law, and between those who upon good ground rejected them? And how great evils would this dissention have brought to the Church of Christ, had not the Apostles betime withstood them by that council gathered together at Jerusalem, by a lawful examination and discussing of the cause by manifest testimonies of the Scriptures, and by sound reasons? If your gracious Majesty (as you ought) desire both to be and to seem Apostolic, then imitate the Apostles in this matter. Neither lay and impose this yoke upon the necks of Christ's Disciples yourself, nor suffer it to be imposed by others. But if you see that the Bishops disagree about this matter among themselves, assemble a Synod, and cause

this controversy to be examined by the Scriptures. And then look what shall be proved by plain testimonies, and strong reasons, propound that to be observed by all., and command by your decree, that that be observed, and so take disagreement out of the Church. For your gracious Majesty ought to be very careful, that there be no innovation in religion, but according to the word of God. By this means shall a true peace, concord & unity of the Churches be preserved. But if the proceeding be otherwise, what other thing will it be, then to take away unity, and to trouble the Christian peace? And this I may not pass over with silence, that by this novelty of the business, not only the public peace shall be troubled in that kingdom, but also many else-where out of that kingdom will have occasion given them to raise new contentions in Churches, and that to the great hindrance of godliness, and the more slow proceeding of the Gospel. For all men know, that the most part of all the Churches, who have fallen from the Bishop of Rome, for the Gospels sake, do not only want, but also abhor those garmēts, and that there be some Churches, though few in comparison of the former, which do as yet retain those garments invented in Popery, as they very stiffly retain some other things also, because the reformers of those Churches, otherwise worthy men, and very faithful servants of Christ, durst not at the first (neither judged they it expedient) utterly abolish all Popish things. But as the common manner is, every man likes his own best. Now I call those things a man's own, not so much which every man hath inv•nted, as those beside, which every man chooseth to himself, receiveth, retaineth, and pursueth, though they be invented to his hand by others. But if there be also annexed the examples of other men, they be more and more hardened in them, and are not only hardened, but also do their uttermost endeavor by word and writing, to draw all the rest to be of their mind? Therefore we easily see what the issue will be, if your gracious Majesty admit of that counsel which some do give you, to take on apparel, and other more Popish things besides. For some men, who be not well occupied, being stirred up by the example of your Majesty, will write books and disperse them throughout all Germany, of these things which they call indifferent, to wit, that it is lawful to admit of them, nay that they be altogether to be retained, that Papists may be the less estranged and alienated from us, and so we may come the nearer to concord and agreement. As if forsooth the Papists, though we for peace sake admitted of all those things, would ever amend their Doctrine, and banish out of their churches, or at any hand lay down their false and godless decrees, manifest and abhominable superstitions and idolatries: and there will be some who will answer such books once dispersed. So of this English fire there will rise a a new burning flame in Germany and France, on which hot coles the Papists as so many Smiths a forging, will sprinkle cold water to make the flame the more vehement. And is not this a goodly benefit? Who therefore doth not see that this counsel tends to the troubling of all Churches.

To conclude, that golden saying of a certain learned man is very true and certain, and approved by long experience, that indifferent things, that is, the question about indifferent things, is that golden apple of contention. So much shall suffice to have spokē of the troubling of public peace; what should I say of the consciences of private believers? It is manifest, that they are greatly troubled with this commandment, to put on these linen garments. For they do so greatly complain, that their lamenting voices and groans do reach

unto, and are heard in Germany. Now how grievous and distasteful an offense it is to trouble the consciences of the godly, the holy Scripture showeth: partly when it commandeth that we make not the holy Spirit sad, neither offend the weak ones; partly when it threateneth griveous punishments against those who fear not to do these things: partly also when it propoundeth the examples of the Saints, and specially of Paul, who speaks thus: *If meat offend my brother, Ile eat no flesh while the world standeth, that I may not offend my brother.* For in those words he giveth a general rule, by his example, taken out of the doctrine of Christ, to wit, that no indifferent thing is to be admitted and yielded unto, much less to be urged upon others, and least of all to be commended by decree: if in the admitting, urging, and commanding of it, the minds of good men, and consciences of the faithful be offended; for a tender conscience, which feareth God, is a thing most precious and acceptable to God. How therefore can that counsel be approved, which would have a law established and proclaimed by the Princes command for the use of garments to be used by Ministers in the ministry. For (to speak many things in few words) if such garments be to be propounded to the faithful, they are to be propounded either as indifferent, or as necessary: if the later, we do ungodlily, because we make those things necessary, which Christ would have to be free: If the former, then are they to be left free to the Churches. But by commanding and compelling, we make things that be free and indifferent, to be necessary, and so fall into the same trespass. Moreover, either they be ordained of God by Moses, or they be delivered by Christ God manifested in the flesh, or they be ordained by the holy Ghost working and speaking in the Apostles, or they are of men, either godly or wicked. Those Ceremonies & Levitical garments, which were ordained of God by Moses, ought all of them to have an end after the death of Christ, as the Scriptures show plainly, especially the Epistles of Paul to the Coloss. and Hebr. therefore they cannot be revoked and called back without the transgression of God's will. It cannot be said that Christ taught them, because there is no word extant to that end, but rather he taught plainly oftentimes, that all Moses his Ceremonies were ended. And the same I affirm concerning the Apostles. It remains therefore that they be said to be of men. If they be from godly men, then were they ordained of them, either to edification, or for order and comeliness. But they avail not to edification, that is, to further comeliness, but rather tend to the overthrow of it, as we saw before; neither for any good order, but rather they tend to disorder, for there is a confusion of godly & wicked Bishops, whereas it is meet and equal, that one of them be discerned from another, even by their garments also. Neither do they make Christ's spouse comely, as we shown a little before. Therefore we ought not to yield unto them. And such things as have been invented by men, void of God's Spirit, do nothing appertain to us. Lastly, the Apostles used not these garments. For we have no authentic testimony. Now the church is to be fashioned after the rule of that Apostolical Church in Ceremonies and garments, as well as in Doctrine. What do we then with these garments in the Church? By whose authority can they be approved? What profit or wholesome use can the Christian people have by them? But on the contrary we have shown that godliness is weakened by them, the pure worship of God is violated, Popish supersti•ion is by little and little called back, the godly be offended, the wicked be confirmed and hardened in their ungodlinesses; the weak in faith are brought into hazard of their salvation; there are occasions of many evils given; Monks and other Popish preachers are

hereby helped to confirm their followers in their superstition; the wrath of God is provoked against us; those things which God would have to be destroyed, are hereby built again by us; the whole face of the Church is defiled and disgraced: there is a foul sin committed against honest and good laws forbidding the putting on of strange & outlandish garments: and so the whole Church is dishonored, Besides the public peace of the Church, yea of many churches is troubled: one Bishop is set against another, the consciences of the godly are troubled, and the minds of good men are offended, God's spirit is made sad in them, and this apple of contention is cast, as it were, upon the table of the God's.

Now seeing the matter stands thus, most gracious Queen, not only I, but all my fellow-ministers, and all the godly prostrate before you, entreat your Majesty, and for Jesus Christ's sake, whom we are persuaded you love from your heart, we humbly beseech your Majesty not to embrace that counsel aforesaid, neither to give ear to such counsellors. For these counsels (most godly Queen) are not for the good of that your church and kingdom, nor for the honor of your Majesty, seeing they neither serve to the increase of godliness, nor to the retaining of the honesty of the Church, neither to the preservation of public peace, but rather very greatly weaken all these good things, which your Princely Majesty ought chiefly to stand for. Let your Majesty rather bend all your thoughts, authority and power hereunto, that first and above all you may have Bishops, who be truly godly, and well exercised in the holy Scriptures, as by the blessing of God you have very many, and that you make much of, and give ear to them. Secondly, that you be careful that with all diligence they may discarge their office, watching over the flock, teach sound doctrine, confute heresies, drive away Wolves, keep every man in his own calling, and exhort and stir up every man to lead a life beseeming a Christian. The Elders also and Deacons, are to be admonished, that everyone be diligent in his own office, and if need be, they are to be compelled by your gracious Majesty's authority, that neither the former by their sleeping and winking at the misdemeanors of the flock, suffer the reins to be loosed to all licentiousness, and to the lusts of the flesh; neither that the later, by reason of their immoderate care for their own private businesses, neglect the poor people of the Church, and omit such other things as belong to their office. For these three sorts of men be the very sinews of the Church, upon whom the salvation or destruction of the Church doth chiefly depend. Furthermore, your gracious Majesty ought to use great care and diligence, that the Universities, and in them good and godly teachers, be well looked to, cherished, liberally maintained and preserved, for these are as the mothers, and nurses of the Churches, in which and by which those are to be fashioned, borne, brought up and adorned, who being fit, may be called from time to time to rule and govern the Churches. Last of all, such things as cannot be corrected and amended by the word and discipline of the Church, as it is necessary, that according to God's word they be cut off and taken away by the sword of the Magistrate, so your gracious Majesty is to take care of them: as adulteries, blasphemies, and other capital crimes of that sort. For God hath given the Magistrate the sword for this end, that ungodly seducers, filthy knaves, and unquiet men being restained, the rest may lead a quiet and peaceable life in all godliness and honesty. This is the matter (most gracious Queen) whereon you are to spend your thoughts, hereabout are your counsels to be occupied, here is all your strength to be shown, namely,

that (to end in a word) we all denying ungodliness and worldly lusts, may live soberly, justly, and godlily in this present world. For this is the true and fairest garment of all other. For which every man ought to take care, to wit, that having put off the old man with his works, we put on the new man, that is, our Lord Jesus Christ, neither are there any other true ornaments which become Christian Bishops, besides those which the Apostle hath laid down in his writings to Tim. and Tit. *A Bishop must be unreprovable, the husband of one wife, watching, sober, modest, harborous, apt to teach, not given to wine, no stryker, nor given to filthy lucre, but gentle, no fighter, not covetous, one that can rule his house honestly, having children under obedience in all honesty, not f•oward, not angry, righteous, holy, &c.* For garments and ornaments of Aaron's high Priest, were types of these true ornaments; those were the shadows, these be the body. Wherefore let those be gone, and let these abide still. And then at lenght shall we have the whole Church, and so the Bishops rightly and truly apparrelled.

Once again I humbly beseech your gracious M•jesty, that thinking no more of those outward garments, you will mind and consider how these true and spiritual ornaments may be retained, put upon, and kept in the Churches. And as I said in the beginning, that according to your gracious Majesty's clemency, you will be pleased to pardon my boldness in writing. Our Lord Jesus Christ long preserve your gracious Majesty safe and sound to us, and to the whole Church. From Heydelberg. 10. September. 1571.

FINIS.

P-WA1-2. A reply to Dr. Mortons general Defense of three nocent [sic] ceremonies viz. the surplice, cross in baptism, and kneeling at the receiving of the sacramental elements of bread and wine. - Ames, William, 1576-1633., Calderwood, David, 1575-1650, attributed name.

A REPLY TO DR. MORTONS GENERALL DEFENCE OF THREE NOCENT CEREMONIES. *viz.*

The Surplice, Cross in Baptism, and kneeling at the receiving of the sacramental elements of Bread and Wine.

Printed in year 1622.

THE PREFACE.

SIR,

HOwsoever there be many unknown motives which lead men in these days unto conformity, yet those which are openly professed, may be referred either unto M. Sprints way, who confesseth the ceremonies to be imposed contrary unto the rules of God's word, and yet contendeth that they are to be used in case of deprivation: Or else to D. Mortons way, who avoucheth the said cer•monies to be agreeable unto the rules of God's word, and therefore s•ch as ought to be observed simply. Now he that considereth well of the ma•ter, shall find that there is no ground for the conscience to rest on in either of these ways. As for M. Sprint, (to speak nothing of his mis-alleging very many authors) he hath but three main arguments: and to all three he hath given sufficient answer himself. His first argument is taken from the doctrine and practice of the Apostles about the Jewish ceremonies. Now all the force of this reason doth depend upon that parity or equality which is supposed to be betwixt our ceremonies and the Jewish, our ministers warrant and the Apostles: so that if this parity faileth, the whole argument falleth. Yet M. Sprint himself confesseth, pag. 250. 256. that those Jewish ceremonies were not every way so evil as ours are: neither doth or dare he say, that ministers now have such particular warrant for conformity, as the Apostles had for applying themselves a little while unto some of the Jewish ceremonies.

His second reason is, that a lesser duty must yield unto a greater. Now this case by his own confession p. 30. doth not hold so, as that a man should do a thing formally, simply, and in nature evil, for any good. Now he knoweth, as appeareth p. 45. that the ceremonies in controversy are esteemed such by most of these that now oppose them. So that this reason can be of no force with them.

His third reason is, because refusal of conformity in case of deprivation, tendeth to condemn in a manner all true Churches which have taught and practiced otherwise. He meaneth by *condemning,* accusing of error. Now M. Sprint himself doth thus condemn all or the most of the Churches which he alledgeth to have practiced such ceremonies. For in confessing our ceremonies to be inconvenient, scandalous, evil, such as the urging of them cannot be justified, and yet affirming that almost all Churches have appointed and used such, even out of the case of deprivation or such like necessity, doth he not plainly accuse all those

Churches of error? These things considered, I thought is needless to spend much time in examining M. Sprints book any further. But according to your desire, I will show you mine opinion in brief concerning the chief passages which are in Thomas Chesters, or as he was wont to be called, Doctor Mortons Defense of three ceremonies, commonly used in our Churches, which I do the more willingly undertake, because divers things are therein handled of singular use in divinity, whereof I profess myself a Student, though in the ministry I cannot find a settled station. But before I come to the Defense it self, first, I would fain understand the reason why *three Ceremonies* are only defended, seeing there be many threes of those things which stay many godly men from subscription and conformity, as is to be seen even in that abridgement which this Defender doth chiefly oppose? Is it because our best Prelates have only a care to persuade if it may be, those that are in the ministry, to that conformity which is most of all noted, not regarding in the mean time, what becometh of so many godly learned young men, who not only for these, but for divers other corruptions also, are forced to turn away from the ministry, whereunto their education, gifts and hearts did carry them, while many lewd fellows, the chief spots and blots of our congregations, do possess their places.

I would know also what the reason should be, that the *innocence* only of these ceremonies is defended? Is this all that is required in ceremonies forcibly obtruded upon ministers and people, even to the silencing, excommunicating, and uttter undoing of many hundreds? Is this all, I say, that is required, that such ceremonies be in some sense innocent, or not hurtful? surely not scripture only, and sound reason, but common sense will look for some good necessary use in such ceremonies, and not innocence alone.

And then what is the sense (trow you) in which these ceremonies may be called *Innocent?* when Calvin (whom the Defender calleth an honorable witness) would devise a charitable title for them, he stiles them *tolerabiles incptiae,* viz. tolerable fooleries, or fopperies, Epist. 200. & 206. When he speaketh more out of judgment, he not only calleth them frivoulous and unprofitable, but saith plainly that their proper name is hurtful, noxious, or nocent, clean contrary to this Defendants language. Surely one of these writers, not differing only, but flatly opposing and contradicting the other, must needs be far wide.

Innocent indeed these ceremonies may be called in regard of their materials, and the fashions also which they have in their natural being: for the cloth of a Surpless and the fashion of it is innocent, and so are all the idols of Papists and Heathens very innocent: so that this is no praise. But if we look at the use whereunto they have been applied, and wherein they have been a long time employed, I may truly say by the devil, not only among the Papists, but even in our Churches, to the breeding of dissention and distraction among brethron, to quenching of many, and many a burning shining light, to the grieving and unsettling of so many good souls, and to the advancing of the Kingdom of darkness: If these things I say be considered, then it is more then manifest, that this licking them over with a fair word will make them no more innocent indeed then Pilats hands were when they were washed. The fashion of a Surplice natural or artificial in another use, as if a Porter or Baker wear such a garment is indifferent.

If it shall be said, that notwithstanding these accidental abuses, yet the ceremonies are innocent in their own nature and use: I answer, first, they having no necessary use otherways, and these being the ordinary effects which have followed on them, there is no rule of Logic much less of zeal that will allow the Defendant simply to call them innocent. 2 It is a shame for our Prelates to talk of the ceremonies innocence, when they cannot defend their own innocence in obtruding and urging of them. They are wont to say, the practice and manner of urging we will not defend, but the lawfulness or innocence of the things themselves. Indeed for a private man to stand upon such terms is tolerable: but for the Prelates, whose hands are chief in this trespass, to cover their own guiltiness under figleaved innocence of three ceremonies, is too too gross. If Thomas or D. Morton in times past had pleaded for the ceremonies innocence, it might have been well interpreted: but for Thomas Chester, Thomas Lichfild, or any that bear•th a Cathedral name, to write of the innocence of three ceremonies, passing by three hundred foul nocencies which are plainly to be seen in the Prelates urging and managing of these ceremonies, this is somewhat like as if Samson when he had sent Foxes with fire-brands in their tails among the corn, should then have written unto the owners of that corn a long letter concerning the innocence of Foxes and Fire-brands.

Thirdly and lastly, it is sufficiently proved, and shall (by God's grace) be further maintained against this Defendant, that these three ceremonies are not innocent or lawful in their •se.

This I had to say concerning the Title. Now before I come to the book it self, some few things are to be questioned in the Epistles, which are three, according to the number of the ceremonies defended. In the first Epistle to the Marquis, • I would willingly learn, what that Church is, which is the mother of the Non-conformists? it must of necessity be either the faithful Congregations which are in England, collectiuely considered: or else the Hierarchy, consisting of Archbishops, Bishops and their Officers. If the •ormer ••here understood, then this Defense is begun with a Slander. For neither is the Non-conformist an adversary impugning those Congregations, nor do they defame their religious worship, nor infringe their wholesome liberty, nor contemn their just authority: but of all these things are the Prelates manifestly guilty. For they in their Lordly humors, do scorn and defame the most religious people as Puritans: they hinder the people from hearing of Sermons in another parish, though they have none, or worse then none at home: they are enemies to that preaching whereby the godly people find themselves most edified: they inslaue both Minister and people, not only to themselves, but even to their Chancellors, Commissaries, officials, and such like officers of their own making, to whom not Christ only, but all the Primitive Church saith plainly, Depart from me I know you not: they deny any authority at all to be either in the Congregations, or in their Ministers, except it be a little of courtesy from the Ordinary. These things are so well known, that they need no proof.

If by the Church here be meant the Hierarhie, then we profess plainly we acknowledge no such mother. She is a Step-dams, usurping this title and authority, without all warrant from God our Father. She is a creature of man's making, and may more lawfullie be removed when it pleaseth man, then ever she was by him crected.

Secondly, I marvel with what conscience this man can spend a great part of his Epistle in stirring up a Courtier unto the opposing of. Non-conformists? As if this were a great point of admirable wisdom and zeal, as he calleth it: and the Courtiers such, as stood in most need of instigations to the zeal of Formalitie, being otherwise for substance such as they should be.

Thirdly, what agreement is there in this Argument, to conjure a man by the obligation of his Baptism, to stand for the defense of certain ceremonies? was he baptized into the faith of the cermonies? or is he bound to maintain every ceremony which men have brought into that Church where he was baptized? If he were conjured by his Bishoping to such things as these, there would be more reason in the consequence.

Fourthly, what need is there that great men should be called to aide and assist the Prelates against Non-conformists? have they not power enough in their own hands? can they not at their own pleasure suspend, deprive, excommunicate, & what almost they please? Do they not tread these poor men under their feet? Is it because that the Prelates cannot yet sufficiently prevail against thē in the consciences of men, and therefore call for further help in vain? Or is the meaning, that such men should be helped unto great Bishoprics, as are most Zealous against Non-conformists? If this be the matter, I dare say the Petition shall be granted, and yet the Petitioner, except he make great progress in this eagerness, will hardly get beyond Lichfild, at least not to Canterbury.

In the second Epistle to the Non-conformists, many things are jumbled together, which afterward must be examined, but here cannot. For this Epistle taketh the whole book for unanswerable, and therefore should rather have been set at the end then at the beginning: one•ie one ridiculous piece of Rhetoric is to be touched, wherein (forsooth) the Non-conformists above all their other faults wherewith they are usuallie charged and loaded, are now as it were lovinglie entreated to acknowledge themselves guilty of superstition. The reason is rendered, because there is a negative superstition, the formal cause whereof is the forbearing and forbidding of things lawful as unholy and profane: and the Non-conformists have such negative opinions, as kneel not, cross not, wear not, &c.

All this is nothing else but a trick of prevention usual with crafty men, who choose to lay that upon their adversaries which they know more properly to belong unto themselves. But I would that this Defendant, or rather Accusant, had given us some plain reason of his new opinion, there is no definition of superstition, properly so called, that will father this conclusion. The Schoolmen do with one consent place superstition in a kind of excess of Religions worship, Thom. 2. 2. q. 92. art. 1, from whom in this point our Divines do not dissent. Now though this excess do seem sometims to consist in a negation, yet ⟨◊⟩ excess or error in negation, is never called by any author that ever writ (I dare say) superstition, when he meaneth to speak properly, except that very negation, abstinence or forbearing be held as a special worship. Now in the Non-conformists there is no such thing to be found: they do not abstain from these Ceremonies, but as they do from other unlawful corruptions. Suppose they err, yet every erroneous denial of things lawful is not superstition.

The Defendant therefore here being overhastie to charge his adversaries, considered not well what weapon he choose. But if he had well remembered what is said of superstition, not only by our Divines, but even by some of the Papists themselves, he would have forborne to make mention of this word. For our Divines, let honorable Calvin speak, Just. l. 1 c. 12. s. 1 *Inde mihi videtur dicta superstitio, quod modo & praescripta ration non contenta supervacuam rerum congeriem accumulet.* Papists thus. *Superstition est* (saith *Azorius Inst. mor. l. 9 c. 11) cum quis Deo cultu• tribuit inanem & vanum, scil. commentitia & futili aliqua caeremonia eum venerando, vel cum quis Deum honorat falsis vanis, & frivolis ceremoniis, id est,* As Swarez doth in a manner interpret it, *quando honor Dei in iis rebus ponitur, quibus revera non colitur, ut in caeremoni•s superfluis, & ad salutem animae nihil conferentibus.* If this touch not the Defendant, I would desire him to peruse what Mr. Parker hath written concerning the superstition of the Cross, and give some answer to the same, before he threaten anymore such kindness as this is upon the Nonconformists.

Another thing also is by a figure of praetermition ins•nuated in this Epistle, not unworthy consideration, viz. that many Parliaments and Convocations have established these rites. To this I answer, 1 the Prelates in such matters as these, have no respect unto the authority of Parliaments. For they frame Canons, urge and excute them with•ut the consent of any Parliament, nay flatly against them. For so we read in the Records of that worthy Parliament which was ann: 1610. *Among the Canons late made by the Clergy of England in their Convocation, it was thought that some of their Can•ns did extend to charge the bodies, lands, and goods of the subjects of the Realm, further then was lawful and meet. We therefore made a good law to make void such Canons as do charge the bodies, lands, and goods of the subjects, unless that the same canons were confirmed by Parliament.* 2 The Defendant cannot bring forth one Act of Parliament now in force, that doth allow of Subscriptions and Conformitie to be urged as now it is by the Prelates. This appeareth by the judgment of the foresaid Parliament in those words of their petition, where they complain, That *diverse painful and learned Pastors that have long travelled in the work of the Ministry, with good fruit and blessing of their labors, who were ever ready to perform the legal Subscription, appointed by the Statute of 13 Eliz. which only concerneth the Confession of the true Christian Faith, and doctrine of the Sacraments, yet for not conforming in some points of Ceremonies, and refusing the Subscription directed by the late Canons, have been removed from their Ecclesiastical livings, being their freehold, and debarred from all means of maintenance, to the great grief of sundry well-affected Subjects.* 3 It is well known that the Prelates themselves in their proceedings about these matters, do so far violate the Statutes of Parliament, that they are by law subject unto a Praemunire.

Now as for Convocations, not to dispute here what manner of Synods they be, 1 It is well known that they consist now of a Faction, and that in memory of man, they never concluded anything for the common good of the Church more then by others was better done to their hands: but much evil hath come from among them, and more would but that many times their commission serveth not but only to give Subsidies, and then to tell the clock. 2 They are servile to those on whom they depend, and tirannicall over the poor that are subject unto them: 3 there are very few that have place in them which are not gross offenders against the most ancient Canons. As for example, it was observed that in that Convocation

which established and revived these corruptions, of 300 or 400, there were not above twice three, which were not, or had not been gross Non-residents or Pluralists. D. Morton himself, in a Latin Sermon had before a Convocation some 8 years since, described well the most part of them (though he did not speak distinctlie of the number) to be unsavorie salt. For he gave us three notes whereby corrupt Ministers in England might be discerned. 1 That they studied chiefly and stuffed their Sermons with Friers and Jesuits: 2 that they sought occasions to disgrace Calvin: and 3 that if any neighbor Minister be more diligent and conscionable then they, they brand him straight with the name of Puritan. These notes are well known to agree unto most of our convocated Prelates. 4 The authority of this Convocation either against or without consent of Parliament, is not to be regarded, much less against the Scriptures.

In the Epistle to the Reader, this only I would inquire of, what is the reason, that seeing he choose to himself for *Cheife Opposites,* the Lincolneshire Ministers, he doth not deal with all their Arguments, nor the twentieth part of their Allegations, but only with such as he thought fittest for his purpose? Of this I will not say all. But this I may not omit, that considering he knew how much hath been said against the Ceremonies by them and others, especially by M. Parker, which he never attempted to answer, neither he, nor others for him, had any cause to triumph in this book, as in a complete Defense.

A Reply to Doctor MORTONS GENERAL DEFENCE OF THREE Nocent Ceremonies.

CAP. I.

SECT. II.

WHATSOEVER is objected in this Section for the All-sufficiency or perfect fullness of the Scripture, I will take for granted, because nothing is denied by the Defendant. It is granted therefore at the first entrance, that the Scripture condemneth whatsoever is done, not only against the warrant and direction of the Word, but also that which is done beside it.

SECT. III.

BVT that which before the Defendant durst not deny, now he cometh to oppose in the proofs of it: Which is a strange course, in him especially that professeth a distinct logical proceeding.

In the propounding of our confirmation, I note two things once here in the beginning for all following occasions to be marked, 1 this Defendant doth us wrong in distributing our confirmations into those which are taken from Scriptures, and those that are from the Fathers, and those that are from Protestant Divines: as if these were in our estimation of the same kind. Whereas we profess that we ascribe no force unto any testimony of man, as if it were a proof, but only bring such allegations in as illustrations in regard of our adversaries perverse prejudice. 2 He wrongeth us likewise in that difference which he insinuateth betwixt the Fathers and our Divines, calling their testimonies *Judgments,* and the other only *Confessions:* we acknowledge no such imparity. If this were nothing but idle rhetoric in the Defendant, it may be passed by.

In the answer brought to Heb. 3 2, we have this distinction given us: *some points concerning religion are doctrinal, and some merely ceremonial. The former are sufficiently revealed in Scripture: but the latter are left to the liberty of the Church.* But 1 why is that denied here by a distinction, which passed without denial or distinction in the former section? 2 what kind of distinction is this, which doth not distinguish of any term which is in the objection? 3 the Defendant should have done well to have explained and confirmed his distinction. For *doctrinal* opposed to *ceremonial* in the formal signification of these words, I never heard of before that I remember: and sure I am no sound reason will allow. *Ceremonial* is opposed to *Moral,* and sometime to *substantial;* but to *doctrinal* it cannot properly, because there is ceremonial doctrine as well as moral or substantial. 4 To which of these points will the Def refer the Hierarchy of Bishops? or are they no points of Religion? For the negative part of this answer, that *ceremonial points of Religion are not revealed in the Scripture, but left to the liberty of the Church:* it is too too nakedly set down for to bear any color of truth with it. For 1 was this true before the coming of Christ? then all the ceremonial law is Apocriphall. 2 is this true universally (as it is here set down) in the New Testament? then water in baptism, and bread and wine in the Lord's Supper, are no ceremonial points of Religion. 3 the caution that is given Deut. 4. 2 and such like, did they not contain in them ceremonial points of Religion? then it was lawful for the Jews, to add, detract, and alter the ceremonies according to their pleasure; and doth not that law bind us as well as the Jews? then we do the Papists wrong, in putting them to so much trouble as we do in finding out shifts to avoid the dint which such places give them.

But to leave this misshapen distinction: An answer is given at length to the place alleged out of Heb. 3. 2 concerning the comparison betwixt Christ and Moses: sect. 4 5.

SECT. IIII.

IN this Section comparison is made betwixt Christ and Moses in real faithfulness, as he calleth it. But this sufficeth not to loose the knot. For Moses was faithful in all the house of God, and Christ was not inferior, but in all parts of his office Prophetical concerning all points of Religion, was no doubt as faithful as Moses.

SECT. V.

HEre the Defendant can find nothing to bring out of Scripure for Christ's faithfulness in ritual ordinances, but as *Moses* appointed ceremonies, so Christ removed them. Is not this a proper explication of Scripture, to interpret a similitude by a dissimilitude? The Scripture maketh Christ like unto *Moses:* this Defendant expoundeth the likeness to be in this, that Christ pulled down that which *Moses* had set up.

Out of M. *Calvin, Instit. lib. 4. c. 10. S.* 30. he taketh upon him to decide this question. But he should have dealt more plainly, and according to the scope of his author, if he had cited *Bellarmine de pont. l. 4. c.* 17. where the same words are according to his meaning. For in that place of *Calvin* there is nothing at all which without gross equivocation will serve the Defendants purpose: For *Calvin's* meaning was nothing less then to teach that Christ had given liberty unto men for to prescribe at their discretion mystical signs in the Church: but

only to dispose of such circumstances as in their kind are necessary, but in particular determination do vary. He instanceth in the next section in the circumstance of time, what hour the congregation should meet: in the place, how large, or in what fashion the Church should be built: in mere order, what Psalms should be sung at one time, and what another time. These and such like circumstances of order and comeliness, equally necessary in civil and religious actions are understood by *Calvin:* not significant ceremonies, proper unto religious worship, such as ours are now in controversy. This allegation therefore borroweth all the show it hath from the ambiguous meaning of the word ceremonies.

The same deceit is in the known case which the Defendant adjoyneth to *Calvin's* words. For if by *Rites* he meaneth such circumstances of order and decency, as were before mentioned, then I grant all he saith: but if by *Rites* he meaneth ceremonies properly of religious nature, use, and signification, such as the cross in baptism, and surplice are known to be, then there is no reason in his speech. For 1. there is no necessity that in any nation the Churches should have any religious ceremony of spiritual signification, beside those which Christ hath appointed to all: and if the Defendant can show any such necessity, then I would desire him also to show by what rules, and for what cause these religious ceremonies imposed upon us in England, are fitter for us, or tend more to our edification, then other ceremonies would, or then they would in any other nation under heaven. Except both these positions be proved, the words of this section are all but wind: and proved I am sure they never were nor will be.

SECT. VI. VII.

THe second place of Scripture handled by the defendant, is 2. Sam. 7. 7. Where I cannot but marvel why so resolute a disputer would pass by in silence, Deu. 4. 2. & 12. 32. Prov. 30. 6. Lev. 10. 12. all which places are alleged by the Lincolnshire ministers (against whom he professeth principally to write) & choose this place which they bring in after the former. Was there not a cause? But to take him as we find him, he professeth plainly, that it was lawful for David without special warrant to build a house unto God: and in this he is so peremptory, that he condemneth the contrary opinion of notable precipitancie, and presumeth to make this example a ground of confutation against his adversaries, disputing as he pedantically speaketh first by *extortion,* and then by *retortion* out of this place. But if his extortion be mere torting and torturing of the text, we need not fear his retortion.

Now that the purpose of *David* was partly condemned, appeareth plainly, 1. because it was prohibited, as here the Defendant in his answer expressly granteth. 2. Because as honorable M. *Calvi•* well observeth on Act. 7. 46. *It was not lawful for man to choose a place for God's Name & Ark, but it was to be placed in that place which God himself should show, as Moses doth often admonish. Neither durst David himself bring the Ark into the threshing floor of Arauna, until the Lord by an Angel from heaven had witnessed unto him that that was the place chosen by himself, 2. Sam.* 24. 11. 3. Because it cannot be absolutely excused from some mixture of rashness with zeal, that he should resolve absolutely to build an house unto God, before he knew either what manner of house God would have built, or when, or by whom: seeing without the especial direction and assistance of God's spirit, nothing of this kind could be well done. How could

David have built a house, except the Lord had filled with the spirit of wisdom *Bezaliel* and *Aboliab,* or some such?

The Arguments brought by the Defendant for the contrary opinion are nothing worth. 1. *Nathan* (saith he) *had allowed the purpose of David, v.* 3. But judicious *Junius* answereth (in his notes upon that place) that so *Samuel* out of human infirmity, said that *Eliab* was the man whom God would have king, 1. Sam. 16. 7. 2. *God calleth Da•id his servant, which he never doth in reproof.* Which is not true, though the reproof be for a thing simply evil: as is plainly to be seen Isa. 1. 3, •er. 2. 13. and in many such places, where *my people* is as much as *my servant.* But the very word *Servant* also is twice thus used in one verse, Isa. 42. 19. much less when the affection is good in the general, and blemished only by some circumstance. For then why may not a good title be given as an allowance of that which is good, and yet the evil be at the same time reproved? so many learned divines do interpret that of the Midwiues, Exod. 1. 19. 20. 21. Moses was reproved and brought to his grave for a sin, and yet when his death is recorded, it is said that *Moses the servant of the Lord died, Deut. vlt.* The Churches are sharply reproved Rev. 2. & 3. and yet are styled by the name of *Churches,* and *golden Candlesticks:* and their ministers who are chiefly reproved are called *Stars. 3. there is another reason rendered by Solomon of this restraint. 1. Reg.* 5. 3. 4. But the Defendant should mark that one reason doth not exclude another. In this place of *Samuel* two reasons are rendered, as *Tremellius* and *Junius* note, the second of which is taken (as he saith) from the example of *David's* ancestors, who never vndertook any such thing, because they knew the calling of God was to be expected. 4. *God himself commended this purpose of David. 1. King.* 8. 17. As if the same affection may not in divers respects be both commended and condemned. *But this evasion of Mr. Hy. 1 pass over,* saith the Defender, *as childish and absurd.* And why so I pray? 1. *Because God himself did interpret this affection for a deed. 2. He did note this deed as special, saying in both respects, thou didst well, that it was in thy heart.* In which words if there be any consequence, or good sense, then not only Mr. Hy. his evasion, but logic it self is childish and absurd.

SECT. VIII. IX. X. XI.

IN these passages two places of Scripture are objected, under the name of Mr. *Hy:* but I verily think Mr. *Hy* hath some wrong done him in the matter. Howsoever, I will not undertake to maintain that these places are fitly alleged and urged: though by proportion the force of the argument used in those places (*who required these things at your hands*) is strong against our ceremonies. We will not imitate D. *Cary* now Bishop of Exeter, that proved the Surplice by *the armor of light,* Rom. 13. 12. nor them that prove kneeling at the communion, and at the word Jesus, out of the bowing of the knee of all creatures, Phil. 2. 10. nor those that fetch the cross out of the letter *Tau. Eze.* 9. 4. Neither need the Defender please himself in this, that by some places of Scripture the ceremonies are not condemned: it is enough if they were condemned but by one only testimony of Scripture, or by one sound argument drawn out of Scripture, though no more could be brought. But what kind of dealing is this, for him that professeth a confutation principally of the Lincoln shire Ministers, to pass by divers texts of Scripture alleged by them, and to bring forth other of an uncertain author, never publicly propounded in any of our writings?

SECT. XII.

THe last place of Scripture handled in this Argument, is Yer. 7. 31. the force of which, as it pertaineth to the purpose in hand, is in the last words, *which I commanded them not, neither came it into my heart.* The reason lieth thus (to take honorable *Calvin's* interpretation upon the place) *seeing God under this title only condemneth that which the Jews did, because he had not commanded it them: therefore no other reason need be sought for the confutation of superstition, then that they are not by commandment from God.* Now the Defendant answereth, *that this was a thing forbidden, and in that sense was said not to be commanded.* What is this to the purpose? therein lieth the strength of our argument: that not to command in things that pertain to worship, is all one with forbidding. *But you collect* (saith he) *that this was not against,* but only *besides the word.* It is not our collection but his own vain conceit. Our argument is drawn from the form of speech here used. See Mr. *Cartwright* in his Reply p. 48. fully clearing this point. *When I read this objection first* (saith he) *I wondered that in disting•ishing besides the word and against it, you simbolized so well with Bell•rmine, in his distinction of mortal and venial sin.* He was as it seemeth, in a wondering humor. But 1. why doth he not wonder not only at our late Divines, but at *Chrysostom* also, as symbolizing with *Bellarmine,* when he in *Gal.* 1. 8. doth so distinguish betwixt teaching contrary to the Gospel, and beside the Gospel? Why doth he not wondringly also accuse *Junius* for symbolizing with *Bellarmine,* while he refuteth *Bellarmine* by this distinction, *contr. 3. l. 4. c. 17. an. 10?* it were easy, if needful, to produce other honorable partners in this fault: but we need no other then perswaders to subscription, who have drawn divers into this net, by telling them, that though the things they stand upon be beside the word, yet they are not contrary thereunto, and that only is affirmed by subscribers. 2. We are not the authors of this distinction, but they which thereby excuse human inventions in God's worship. We are constrained to follow and ferret them in their own holes. See Mr *Cartwr. Repl. p* 36. 3 yet if need were, there might be shown though not a real, yet a rational distinction betwixt these two. 4. The Defendants answer doth expressly herein symbolize with *Bellarnine de Pout. l 4. c.* 19.

For the other allegations of Scripture quoted in the Abridgement for confirmation of the same truth with the former, the Defendant referreth us to Chap. 2. Sect. 2. 3. 4. 5. where only one of them is touched.

SECT. XIII.

TO many testimonies alleged out of the Fathers, answer is given, 1. That they speak not of things only beside the Scripture, but of things contrary: which answer is again repeated under the form of a distinction betwixt *Scriptura negans,* and *negata.* 2. They speak not of ceremonies, but of doctrines.

To which the reply is easy: 1. our meaning is mistaken, I fear, willfully, when we are made authors of an opposite distinction betwixt *beside* and *against* in this case. It sufficeth us that *beside* in points of religion, be all one with *against.* 2 Though those general sayings be applied to doctrines in most of the places alleged, yet that hindereth not, but▪ the truth of them may be taken so generally, as to include also religious ceremonies. A particular or proper

conclusion may be drawn from a general proposition, and yet the proposition remain general still in the largest extent that it is capable of.

SECT. XIIII.

TO the testimony of Tertullian de Cor. c. 2. *That is prohibited which is not permitted,* two things are likewise answered, 1. *that it maketh not against our ceremonies, for they are permitted:* which is nothing else but a mere shift. For Tertullian's meaning must needs be of other permission then the Defendant can challenge to our ceremonies, though he beg the question: otherwise there should be no sense in his words. 2. he saith, *We may blush to speak of Tertullian in this case: because he professeth traditions in the same book.* To which I answer: that then all our writers may blush who allege many things out of the fathers which they in other places gainsay. 2. We blush not to make use of truth where we find it, though error follow it at the heels; rather let our Idolizers of the Fathers blush, when they see their shame. Yet of this answer we shall have occasion to make use hereafter.

SECT. XV.

IN this Section answer is made to some allegations brought out of Protestant Writers (not unto all which the Abridgement citeth for the perfection of the Scriptures) where 1. the Defendant answereth for himself, that his meaning was not of *matters merely ceremonial.* And so, say I, the meaning of our argument was not of such mere ceremonies as the Defendant here describeth in the end of this Section, if he mean by mere ceremonies mere order and decency: but our ceremonies are of another nature, because they have doctrine or teaching in them, and therefore are doctrinal, as he pleaseth to speak, or mixed, 2. confessing that in one place he speaketh of ceremonies, he limiteth his speech to such ceremonies as are made essential parts of a sacrament, as Milk instead of Wine: sopping in of bread into the cup, and wringing in of the grape; these ceremonies he accounteth doctrinal. But here I would fain hear a good reason, why sopping of the bread into the cup is more doctrinal, or more against the word, then the cross in baptism. Bread and Wine were ordained by Christ to a holy use in the Church: so is not the cross: sopping hath some agreement with reason: crossing hath none; sopping was used by Christ himself the same night, and at the same table where the sacrament was appointed: crossing was never used by Christ or his Apostles. In sopping there is no new material sign appointed, but a new fashion only of using the old: in crossing a new sign is obtruded. So that sopping seemeth to be better then crossing. If opinion of necessary use doth put a difference: our men can easily conclude in the Convocation house, that it is not the opinion of the Church of England, and then all will be well. If sopping seem to be a part of the sacrament: crossing when it is done in the very act of sprinkling, (as many times it is) maketh as much show of bearing a part in baptism. But what if out of the Lord's Supper, a little before, or a little after, while the prayers are making which belong to the Supper, there should be appointed such a sopping to be used of all that communicate for mystical signification, I would know of the Defendant whether this were allowable or no by his doctrinal distinction? If not, why should he show more favor to the cross?

In excusing of B. *Jewel,* and D. *Whitaker's,* nothing is said by the Defendant, which hath not formerly been confuted.

Now it might be here expected, that the Defendant should have said something concerning those general rules which God hath set down in his word for the direction of the Church in rites and orders Ecclesiastical, mentioned by the Lincoln-shire Ministers in this argument, p. 44. But neither here, nor in any other place of this book, doth the Defendant so much as endeavor to show that our ceremonies are *needful and profitable for the edification of the people, by the more comely and orderly performance of that service which he hath expressly prescribed in his word.* This is a main matter urged in the Abridgement, without which the ceremonies cannot be innocent in their use: and all that the Defendant hath hitherto endeavored to answer is in the Abridgement brought in to other end then to prove that no ceremonies are to be brought into the Church without those conditions: and yet for all this, our ceremonies in this chief point are left destitute of all defense. If therefore all were granted which the Defendants argumonts or answers in this book maintain, yet the ceremonies will be found nocent, and to be rejected, if it be but for their unprofitableness, according to that of Basil, 〈 in non-Latin alphabet 〉 .

SECT. XVI.

THE Defendant here undertaketh to prove, that God in the scriptures hath granted a general license or authority to all Churches, to ordain any ceremonies that may be fit for the better serving of God. But what if this were granted? what is it to the purpose? what maketh it for our ceremonies in controversy, except he can show that they are fit for the better serving of God? Now this he nowhere undertaketh to prove, nor dare, I think, profess so much in writing, without many unwarrantable limitations.

The only scripture he bringeth is, 1. *Cor.* 14. 26. 40. concerning *order* and *decency,* a place much profaned by the patrons of our ceremonies, as shall be shown. *This place is used* (saith he) *by Fathers and all Divines, for one and the same conclusion.* It is much used, I grant, and as much abused. But 1. it is not used by all Divines, to prove the institution of such ceremonies as ours lawful. For they are much mistaken which think our ceremonies to be mere matters of order: and as for decency, they have been often proved to be far from it: which of it self to every indifferent eye is more then apparent. 2. it is not used to this purpose by any that have authority sufficient to persuade us that it will bear such a conclusion, except they will show us by what Logic they form their consequence, which the Defendant is not able to do for them. 3. This scripture being rightly understood, doth not only not justify such ceremonies as ours, but plainly condemneth them. For the manifesting of which assertion, because it may seem strange to those ears that are accustomed to other sounds, I will here distinctly set down an argument drawn out of these words, against such ceremonies as ours are.

All that is left unto the Churches liberty in things pertaining unto God's worship, is to order them in comely manner. This is manifestly collected out of the place in question: so the Defendant seemeth to grant, so *P. Martyr* understandeth it, as is to be seen in his commentary upon 1 Sam. 14. which judgment of his is cited and approved by D. *Whitaker de Pont p. 841. &* 844.

confirmed also by *Junius* against *Bell. cont. 3. l. 4. c. 16. n. 86. 87. &c. 17. n.* 9. 10. 12. 13. where he showeth that Christ is the only law-giver that appointeth things in his Church: and that he hath appointed all that are requisite: and that the Church maketh no laws (properly so called) to appoint any new things to be used, but only canons, orders, directions, ordering in seemly manner those things which Christ hath appointed: and that if she addeth anything of her own, she doth decline. The reason is, because unto her is committed no authority of appointing new things, but a ministry to observe and do such things which Christ hath appointed. *vide etiam Iun. de transl. imper. l. 1. c. 2. n. 26. 27. 31.* This is also confirmed by sound reason, both in respect of the wisdom required in all law-makers, & perfectly found in Christ, and also in regard of the nature of such institutions. For the former reason teacheth, (as *Aristotle* showeth *Rhet.* 1. 3.) that all which possibly may, should be appointed in the law by the giver of it, and nothing left unto the ministerial judges, but that which must needs be left, as matters of fact, &c. Now in the worship of God, all but particular circumstances of order, may easily be appointed (as in very deed they were) by our law-giver Christ. As for the nature of such institutions, that doth also require so much: for whatsoever is above civilitie therein, if it be not a circumstance of order, it is worship, and therefore invented by man, unlawful will-worship. For whatsoever is used or acted by him that worshippeth God, in that act, it must needs be either grounded on civil human considerations, and therefore civilitie: or an act and means of worship, and therefore worship: or the ordering and manner of disposing those acts & means, and therefore lawful, if lawfully and fitly applied: or else, at the least, idle and vain, and therefore to be avoided, according to that of Basil, 〈 in non-Latin alphabet 〉 : A fifth cannot be given. By all this it may appear, that the authority of the Church is not to appoint what she will, no not of things in their own nature indifferent, and say they be in order, or for order: but only to order those things which God hath appointed.

Thus far the proposition, or first part of my syllogism: the assumption followeth.

But to appoint & use the ceremonies as we do, is not to order in comely manner anything pertaining to God's worship. The reason is, because order requireth not the institution or usage of any new thing, but only the right placing and disposing of things which are formerly instituted. This appeareth 1. by the notation which is given of the word it self, which both in greek & latin is taken from the ranking of soldiers in certain bounds & limits of time & place. *Dicebāt enim militibus tribuni, hactenus tibi licet, hic consists, eô progrediere, huc revertere,* 〈 in non-Latin alphabet 〉 , *inde ordo Scalig.* and 2 by the definitions which are given thereof, by Philosophers and Divines. *Tull. off. lib. 1 eadem vis videtur ordinis & collocationis. Ordinem definiunt compositionem rerum aptis & accommodatis locis. Locum autem actionis, opportunitatem dicunt esse temporis. Aug. de civit. lib. 15 cap. 13 order is the disposition which fit places to things equal and unequal, id est,* when things are handsomely ranked, some to go before, and some to follow, as P. Martyr expoundeth it, loc. come. cl. 4 c. 5.

3 The same also is confirmed by our Divines, who usually giving instances of *order,* do infist in time, place, and such like circumstances, making a difference betwixt mystical ceremonies and order, many times condemning the one, and allowing the other: as the

divines of France and the low Countries, in their observations on the Harmonie of Confessions *Sect. 17 Beza Ep. 8. Iun. in Bell. append. tract. de cultu imaginum c. 7 n.* 12 13 14.

4 By the context of the Chapter, *viz.* 1 Cor. 14. it plainly appeareth, that order is opposed to that confusion spoken of v. 33, and therefore importeth nothing but that peaceable proceeding whereby they that should speak, speak one by one, and the rest attend, &c. v. 30 31. So *Basil* expoundeth it, showing order to consist in sorting of persons, some to this, and some to that according to their office, and in determining of time and place, 〈 in non-Latin alphabet 〉 : p. 459. 〈 in non-Latin alphabet 〉 . and p. 530. 〈 in non-Latin alphabet 〉 .

Lastly, neither Luk. 1 8, neither in any place of Scripture doth the word *order* import anymore then hath been said.

As for comeliness, that is nothing but the seemliness of order. For as *P. Martyr* saith in 1 Cor. 11: it is such a tempering of actions as whereby they may more fitly atteine their end. Otherwhere it may contain that natural or civil handsomenesse, which is spoken of ch. 11 13, as it doth ch. 12 23, and so includeth all that which is grounded on civility, as a fair cloth and cup for the communion, a fair and firm vessel for baptism: but not the appointing of new mystical ceremonies, for then such ceremonies were here commanded to all Churches, which the Def. I think will not say: and then the Apostolic Assemblies should have worshipped God uncomelily.

Thus we have both proposition and assumption of our Argument against the ceremonies confirmed out of this place, which the Defendant choose as the only place that could be brought for them. Now I hope we may add the Conclusion.

Therefore to appoint and use the ceremonies as we do, is not left to the liberty of the Church, i. e. it is unlawful.

SECT. XVII.

COncerning the Fathers we are told out of Zanchius, *that they had always some universal ceremonies, as certain feast days, not appointed by God.* To this we answer, 1 If this *always* be taken in the largest extent, to signify from *the beginning,* we cannot believe the truth of this Assertion: neither can the Defend. prove it. Who can think, that presently upon the Apostles departure, their disciples should presume to be wiser then their Masters? 2 the first beginning of these feasts, was not by canonical imposition to bind men unto new ceremonies, but a voluntary accommodation in respect of the infirmity of some in the Church, or coming towards it. This appeareth by the variety which was betwixt one Church and another in observing of them; and by the testimony of *Socrates,* alleged and allowed by this Defend. himself, Apol. p. 2 lib. 2 c. 9. 3 The mischief that came in by these observations, in that they so soon overshadowed, obscured, and justled out of doors the simplicity of the Gospel, and many ordinances of Christ, do sufficiently show, that the fathers in these things had neither direction nor blessing from God.

But that which the ancient Churches of Christ did always maintain may not be deemed to derogate from the authority of holy Writ. If *always* include the Apostolical times, I grant. If otherwise, then let the Def. take to himself that which he unreasonably cast upon us before, of symbolizing with *Bellarmine con. l 4. c.* 9. The same answer which our Divines give there, will serve here. Wherunto may be added that which M. *Parker* hath in his book of the Cross, p. 2 ch. 9 s. 6 and *de Polit. Eccles. l.* 2.

SECT. XVIII.

FOr Protestant Divines, *Bellarmine's* confession is alleged, who saith, *That Protestants grant that the Apostles did ordain certain Rites and Orders, belonging to the Church, which are not set down in Scripture, cont. 1. lib. 4. cap.* 3. To which I answer, 1 Rites and Orders may be ordained, though such ceremonies as ours be unlawful. And *Bellarmine's* meaning could not be of such Rites as our Ceremonies are, except he spake against his conscience, for he confesseth, *de cult: sanct. l. 3 cap.* 7, that some of our Divines, as *Brenz* by name condemn such as unlawful. 2 *Bellarmine* craftily bringeth in this confession of our diviues, that he may make them contradict themselves, as appeareth in the same place. His Confession therefore in this place is not so indifferent, as the Def. would have it: 3 our Argument is not from the Scriptures negatively against the authority of the Apostles, which was all one with that of the Scriptures, and therefore understood in our Proposition, but against the ordinary authority of the Church. Except therefore the Def. can prove either that our ceremonies were the rites brought in by the Apostles, or that our Convocation house hath the same authority which the Apostles had, this confession of *Bellarmine* is nothing to the purpose.

SECT. XIX.

HEre the Protestants themselves are brought in confessing as much as *Bellarmine* said of them. But the first witness *Chemnitz* saith nothing, but that some Ecclesiastical rites, though they have no commandment or testimony in Scripture are not to be rejected: which in the sense now often expounded, I willingly grant. Yet the Def. should not instead of *Testimony* of Scripture, have put *warrant* of Scripture: For *testimony* neither in usual acception, nor yet in *Chemnitz* his own meaning, is so large as *warrant.*

The place of *Calvin* hath been answered before. *Junius* is plainly of the same mind, and so to be interpreted, so also *Zanchius, Daneus* and *Whitaker:* But because *Junius* is styled here by the Def. with his deserved title of *Judicious,* it will not be amiss to show his judgment fully about such additions as our ceremonies are. To name therefore one place for all at this time, because there he speaketh professedly his judgment, and bindeth it with a solemn oath, for the sincerity and impartialnesse of his conscience in that behalf: The place I mean is in his *Ecclestasticus, lib. 3 cap.* 5. towards the end. Where first he distinguisheth betwixt things *necessary,* and others *not necessary* in the administration of the Church: and concerning even the latter sort, he modestly, but thoroughly showeth how little liberty is left unto men. *If any man* (saith he) *either by Civil or Ecclesiastical authority will add things not necessary nor agreeable to order, we would not pertinaciously contend with him, but desire only that he would seriously consider of three things. 1 By what authority or example he is led to think that the holy Church of God,*

and the simplicity of the mysteries of Christ (whose voice only is heard by his sheep,according to the commandment of the Father, John. 10 27) must be clad with human traditions, which Christ doth reject • 2 To what end he judgeth that his things should be added unto those that are divine? For if the end be conformity with others, it were more equity, that other Churches should conform to those which come nearest to the word of God, as Cyprians *counsel is, then that these should conform to the other. If the end be comeliness, what is more comely then the simplicity of Christ? what is more simple then that comeliness? If there be no other reason beside will, then that of* Tertullian *is to be thought of, the will of God is the chief necessity, and that the Church of God is not tied unto man's wills in things divine. The 3 thing to be thought on it, what event always hath followed upon human Traditions, as daily experience doth show.*

This was the judgment of Judicious *Junius,* whereby it is manifest that he favored not our ceremonies, nor would have pleaded for them as the Def. under color of his name.

Because *Zanchius* also is brought in with his deserved Title of a *profound* Divine, speaking nothing to the purpose in hand, I will set down his judgment concerning this point, out of that Epistle to famous Qu. *Elizabeth,* where he treateth expressly of ceremonies, and of our ceremonies. *Est autem Ecclesia sicut in doctrina, sic etiam in ceremoniis ad Ecclesiae Apostlicae regulam informanda.* The Church must be ordered by the rule of the Apostolical Church, as well in ceremonies as in doctrine. What can be said more contrary to the Def. his distinction?

SECT. XX.

AT length we are come to *Reason.* But if this reason were sound and certain, I see no cause why it should not have had the upper hand of human testimonies.

1 The first reason is grounded on the Defendants fantasy merely. For it supposeth that we hold some points of Religion to be only besides the Word, and no way against it: which not only I have confuted before as a cavil, but M. *Cartwright* long since in his Reply, p. 56: the very words also of this argument which the Def. here opposeth do show that we hold such things *condemned* by the Scriptures, and therefore against the general rule of them, though only beside their particular prescription.

2 The second reason concludeth nothing which we will not grant, in the sense formerly expressed, *viz.* that by those some ceremonies be meant circumstances of mere order, and by man• invention, be understood man's particular determination. Otherwise the assumption is palpably false. Beside the proposition also is untrue, if 〈 in non-Latin alphabet 〉 *a thing indifferent,* be taken in such a general sense as some time it is found used in by Divines. *Vide Sopingii Apologet. respons. ad lib. anonym. p.* 166.

3 The third and last reason is taken from the difference of ceremonies which may and must be in the Churches of Christ. The answer is, that this difference ought to be only in determination of particular circumstances of order, for time, place, &c.

SECT. XXI.

THis sect. is of all other most ridiculous. For, first it supposeth every circūstance to be of the like nature with the ceremonies in controversy. Secondly, it supposeth all circumstances to be of institution. Thirdly, it supposeth contrary circumstances ceremoniously to be practiced, by the same men as of institution: for otherwise the cavillation hath no show. Now all these are conceited dreams. But what if we should argue thus? You say these ceremonies are divine: and yet dare not deny but the rejecting of them in other Churches is divine. You retain these ceremonies as divine, and yet have rejected other ceremonies of like nature as divine as these. What divinity is in such courses?

SECT. XXII.

AFter all this ado about the proposition of the first argument, now we are told of an assumption out of the Abridgment, and M. *Hy. viz.* that *these Ceremonies have no warrant from the word of God.* For M. *Hy.* I cannot say much: But I am sure the Authors of the Abridgement have great wrong done them. Whosoever will turn to the place quoted by the Def. in the Abridgement, shall presently see that the words which our Def. hath turned into a Proposition, are there but part of an illustration belonging to this Proposition, *All ceremonies that swerve from the rules given in the word for the Churches direction in matters of ceremony, are unlawful.* The assumption of which is, *but the ceremonies in question swerve from those Rules.* Now all the chief pith both of proposition and assumption is by the Def. omitted: a by thing is put in place of the proposition, a new assumption is formed: and yet, all fatherd upon the Abridgment. But to pass by that, the assumption here set down is defensable enough.

He telleth us that *in general and in permissiue appointment, these ceremonies are from God, and divine.* A *permissive appointment,* I never heard of before, nor can understand how it will be excused from an implicit contradiction. But for the explaining of himself, he bringeth *Calvin* affirming that some constitutions of the Church founded in Scripture, may be called divine, because they are parts of that decency which God hath commanded. All which being granted, and the like saying of *Vrsin,* maketh nothing at all for such ceremoniess as ours are, except the Def. can prove, that they are constitutions of mere order and decency, agreeable also to the other rules prescribed: the contrary whereof hath been formerly declared. One rule of direction which he calleth equity, is here only touched, and cometh after to be handled, to which place I reserve it.

Thus much for the maintenance of that Argument which the Def. maketh the first.

CHAP. II.

SECT. I.

THIS second Argument is taken from the kind, unto which such ceremonies as ours are, do in their nature belong, *viz.* that they are parts of divine worship, and therefore (being man's inventions) unlawful. Here the Def. comes out with a *wedge* as he calleth it, distinguishing betwixt *proper* or *essential* parts of God's worship, and *improper* or *accidental.* But first he should have done well to have considered the nature and measure of the thing which he

would cleave, by the light of a definition. For otherwise he may spend his wedge, his beetle, and all his labor in vain.

And so indeed he hath, as may appear by his explication of this distinction. *By proper and essential parts* (saith he) *we understand such ceremonies, which are so necessarily required to God's service, as that the contrary thereof must needs displease him. By accidental parts* (or appurtenances) *such as serve only as accessory complements, ordained for the more convenient discharge of the necessary worship of God, i. e. for decorum and edification.* For 1 if all those ceremonies be essential parts of God's worship, which are such as the contrarity of them must needs displease God, then certainly all ceremonies which serve for *decorum* and *edification* must needs be essential parts of God's worship: because the contrary of *decorum* and *edification* must needs displease God in his worship. 2 What kind of wedging is this, so to distinguish the parts of God's worship, as that the accidental only, and not the essential shall serve for edification? 3 What cleaving or dissolving is this of the parts of worship, where the accidental parts are rather said to be appurtenances then parts, and yet granted to be parts? 4 What worship of God is there that is not essential? If it hath no essence of worship in it, surely it is no worship. 5 The accidental parts of worship have not so much communion with the essential, as the *hair* of the body (which is but an excrement) hath with the body: this the Def. expressly granteth in this Sect. and shall that which is not so much as an excrement unto the chief worship, be accounted or called a part of worship.

SECT. III.

FOr the proof of this, that *no human inventions are lawful parts of God's worship,* the Abridgement alledgeth *Exod. 20 4. Deut. 12 32 Es. 1 12 Mat. 15 9 Col.* 2 23, three of which are only mentioned by the Def. and two of the three only answered, or rather put of with miserable shifts? *By the precepts of men Es. 29 9 are signified* (saith he) *such human ordinances as were expressly contrary to the commandments of God.* But 1 if here he taketh the word *expressly* as opposite unto *pregnant consequence,* as he doth p. 2 then I hope he will grant that there is the same reason of those human inventions which are not expressly contrary. If he taketh it largely, as containing such consequence, then he saith nothing to the purpose, because in that sense all Religious worship invented by man is expressly contrary to the commandments of God. 2 Christ himself Mat. 15 9, doth interpret this very place of will-worship in general, where for brevity sake, I refer the Def. unto M. *Calvin* whom he calleth an honorable Witness in this controversy. He after long discourse concludeth thus, *fixum ergo illud maneat, fictitios omnes cultus coram deo vanos esse: imo, teste propheta maledictos & detestabiles, i. e.* This must be held for certain, that all worships invented by man are before God, vain, accursed and detestable. *By adding and diminishing Deut. 12 32 is not meant* (saith the Def.) *addition of preservation, but addition of corruption.* Where 1 the phrase is strange, *by adding and diminishing is meant addition.* 2 This gloss is clean contrary to the text, for the Lord chargeth that we do not add to the word, that so we may keep or preserve it Deu. 4 2 even as we keep or preserve carefully that which is committed to our trust 1 Tim. 6 20: now the Def. relleth us that some addition is the means of keeping or preservation. Card. *Cajetan* himself interpreteth the place far more judiciously and religiously, *inhibetur additio etiam pretextu*

custodiendi mandata Dei, even of additions that are pretended for preservation of God's law, come. in *Deu.* 10. 3 He should have done well to have manifested unto us the addition of preservation by some example: for that which he talketh of the coyner pertaineth only to *corruption,* of which no man doubteth. 4 I would know if there be not also a diminution of preservation, as well as an addition? in the text they are joined together. 5 This pretence was the old shoeing-horn to draw on superstition into the Church, as *Calvin* noteth on Mat. 15 2, *Legislatores ipsi non jacta•ant se novum quicquā tradere, sed tantum addere cavendi formulas, quae media essent adminicula ad servandam Dei legem,* i. e. *the old Masters of ceremonies pretended that they meant only to bring in additions of preservation.* 6 This is *Bell.* answer to *Calvin* concerning this very point and place, *de effect. sacr. l. 2 c. 32 prohibit dominus additionem corrumpentem,* i. e. as the Def. translateth, *an addition of corruption is forbidden.* This I hope is another manner of symbolizing with *Bellar.* then that which the Def. formerly objected to Non-conformists.

SECT. IIII.

HEre are two testimonies brought to confute the Non-conf. his interpretation of Scripture, whereby he would infer that all kind of will-worship is unlawful. For that is here the question and nothing else. The first Witness is *Danaus,* where the consequence lieth thus, if *Danaus* in one place doth apply these Scriptures to grosser will-worship then our is, then he doth not allow that they condemn all kind of will-worship; but the first is true: *ergo.* is not this a fair kind of reasoning: just as the Papist *Gregorius de Valentia* reasoneth, abominable idolatry is condemned, 1 Pet. 4. 3, therefore not all idolatry.

The other Witness is *Zanchius* in Col. 2 23, where beside that the like consequence is made as before, I would desire any indifferent man to consider these words of *Zanchi* found in that very place. *One kind of will-worship is if any new worship, whereby God is worshipped be invented and brought into the Church. For God will only be worshipped, and only with that worship which he himself hath appointed, Deut. 6 Mat.* 15, also those in 1 *Thes. 1 9. By an idol in general is meant whatsoever in Religion is brought in without the word of God.* He that looketh upon these words of *Zanchi,* will scarce tell what to think of this Def▪ his audacious alleging of this Author, and the vain triūph which he groundeth upon him. He thought it seemeth that few or none would ever take the pains to examine what he said.

In the fifth Section, there is nothing on either side but a dumb show. It shall pass for me therefore in silence.

SECT. VI.

HEere come the judgment of Protestants to be examined concerning this question, *Whether all parts of Divine worship invented by man be not to be condemned?* Where first the Defendant bringeth forth his wedge again, distinguishing betwixt essential, and accidental worship as before: but in other phrases; for now he telleth us, that *essential worship is that wherein i• placed* ⟨◊⟩ *opinion of Justice, sanctity, efficacy, or divine necessity and accidental is any ri•e, which serveth for the more consonant and convenient discharge of that essential worship.* But these are but

words. For 1. worship doth not vary according to men's opinion: but consisteth in the nature of the action it self. Otherwise a man may go to Mass, conceiving a private opinion to himself, that he doth it not for justice, sanctity, efficacy, or divine necessity, but for some other cause. Or at the least a convocation house may appoint us the grossest of all the ceremonies in Popery, and set another opinion upon it▪ 2. Sanctitie cannot be separated wholly from such ceremonies which are proper unto religion. i. appropriated unto religious persons, actions, and purposes only, in the solemn worship of God. For they must either be holy, or civil, or profane. But civil they are not; for then the bare omission of them would argue rudeness and incivilitie: nor profane, I hope, in the Def. opinion: therefore they must needs be holy. 3. There is no judicious Divine that useth to call circumstances of mere order and decency, *worship.* Where did the Def. ever read that a pulpit, or a table, or a fair clothe, &c. was pronounced or styled worship?

Come we therefore to the examination of witnesses in particular. *Calvin's words* are, Instit. l. c. 10. sect 8. *all human constitutions, in which the worship of God is placed, are ungodly.* The Def. saith, that 1. *Calvin meaneth not by worship circumstances of order.* Which is most true, neither was any reader so sottish, as ever took that to be his meaning. For what sense could there be in these words, *all human constitutions, in which the circumstances of order are placed?* 2. He telleth us that he meaneth *the inward virtue of worship, which consisteth in an opinion of holiness and justice.* Where first I will not urge or grate upon the ill sound which these words have, *the inward virtue of worship consisteth in an opinion.* 2. How can an inward virtue be placed in an outward ceremony? 3. The proper nature of worship is not in holiness and justice, but in the honoring of God: and all external ceremonies whose proper use is the honoring of God, are external worship, as all divinity showeth. This is therefore but an idle unlearned evasion, to talk of holiness, and justice, in opinion, when the question is of worship. *Calvin* never thought of such toys. He amplifieth indeed his accusation against the Papists by such circumstances as those are, according as the Def. showeth: but what Logic can thence conclude, that nothing else is contained in the general rule? *Calvin* himself professeth the contrary, as directly as if he had undertaken to confute this defender of ceremonies. For these are his words, Epist. 259. *Si probe & penitus inspicitur, quid homines tantopere solicitet ad fabricandas ceremonias, reperiemus ex hoc fonte omnes fluxisse, quia quis{que} novum Dei cultum fingere ausus fuerit• atqui fictitios omnes cultus non modo repudiat Deus, sed etiam severe abominatur. i. The original of all ceremonies was, that men would needs forge new worships of God: whereas God doth not only refuse such worships, but also abhorreth them.*

For *Chemnitz,* the Defendant telleth us that he condemneth only a ceremony which is among the Papists made *necessary.* But he should show two things if he would answer soundly: 1 that *Chemnitz* doth distinguish, as he doth, of will worship, as some were lawful, and some only unlawful. 2. he should show us at the least, that there is some worship which is not necessary: for otherwise *C•emnitius* in condemning will-worship that is imposed as necessary, doth condemn all will-worship. Now we in our simple divinity (for so it will be accounted) conceive thus: All worship of God is that honor, duty, and reverence which the reasonable creature doth owe to the creator: and therefore cannot understand, how such a•duty is not necessary to be performed: or how there can be a worship, which being part of this tribute,

may rest in man's choice whether it shall be paid or no. Perhaps this necessity pertaineth only to the worship commanded by God: but in that which man diviseth of himself, there is more liberty, there being no reason, that voluntary service should be constrained. If this be the cause, then the worship appointed by man, is no part of his love towards God, nor any testification of it. For if it were, surely it should be necessary, seeing it is necessary to love God with all our hearts, with all our souls, and with all our strength.

The third witness is *P. Martyr, loc. come.* 770. where he saith, concerning things in their own nature indifferent, that *special care must be had, lest any such thing be thought to make towards the worship of God, because divine worship dependeth not on man's will, but on God's counsel.* A man would think that these words are plain enough for the condemning of all will-worship. *True* (saith the Def.) *he veri•ieth your phrase of speech, but not your sense.* And why so? because (forsooth) *he saith in the same place, that the Church may appoint circumstances of order:* as if there were any among us that ever denied this: *therefore he condemneth not the institution of accidental parts of God's worship.* Let any man of sense give judgment here: *P. Martyr* saith, *it is lawful to appoint circumstances of order, but unlawful to appoint any worship.* The Def. thus: *P. Martyr alloweth men to appoint circumstances of order, therefore he alloweth them to appoint some worship.* If this be not as plain a contradiction as any can be framed, then (according to the proverb) let him that taught me logic, give me my money again, *Reddat minam Diogenes.*

In the last place (as those which make a feast use to do) D. *Morton* setteth down himself. But he may be accused though for sitting down too soon: for in the Abridgm. I find *Melancthon, Bullinger, Bucanus, Perkins* and others invited to this meeting, who now by this hastiness of the Def. can find no place. Yet let us hear what he saith for himself. *I do not* (saith he) *condemn all the ceremonies of Rome, but the multitude and burden of them.* To which I answer, 1. the question is not here how many or how few you condemned of the Romish ceremonies: but by what reason you condemned them. He that condemneth one ceremony because it is a worship of man's devising, condemneth all worship that man deviseth: and he that condemneth a multitude in that name, condemneth one that is such, though it be alone. 2. Because I have heard men often speak in this manner of the fault that is in a multitude, I would willingly know, what certain limits and bounds are set by God's law, for the number of human ceremonies, such as now are in controversy. If there may be three, why not four, five, six, and so forth, as many as it shall please the convocation house, or him that can when he will turn the convocation upside down? surely, if once we depart from God's institution, there will be no place to rest our foot in, but we must ever follow wind and tide, which in religion is baseness it self.

SECT. VII.

HEre is promised a confutation of the proposition, viz. of this assertion, *all will-worship whatsoever is to be condemned,* and to that purpose he bringeth forth again his *Magna Charta, Let all things be done in order.* But I think that plea is sufficiently confuted. In the next place he produceth or rather as the fellow said once, seduceth 2 witnesses, *Vrsine* and *Zanchi.* But believe me, when I looked upon the places which he alledgeth out of them, I could not but lift up my heart unto God, and say, O Lord, how can such conceited confidence fasten on a

man that regardeth either conscience or credit? How dare mortal men upon such grounds as these, obtrude the conception of their brains upon thy▪ Churches? *Vrsine* (saith the Def.) *hath catechised them well.* True: but our proud Prelates for the most part, do scorn not only that, but all other catechisms, except for fashion sake, that which beginneth with *What is your name?* and though I do not account this Def. in that number, yet I may safely say, that he never well considered whom or what he cited out of *Vrsine.* All that he bringeth, is out of the commentary on q. 96. ob. 3. & 5. as it is set down by *Pareus.* Now before objections be brought, it is fit and usual that the *Thesis* or sentence be set down against which those objections fight; and no wise man will take up an answer made to an objection, before he considereth the assertion against which that objection is made. See then what the assertion of *Vrsine* is: *Ipsae ceremoniae (Ecclesiasticae sc. quae ab hominibus praecipiuntur) non modo cultus Dei non sunt: sedetiam conscientias non obligant, &c.* the very same thing which we here maintain, viz. that no lawful ceremonies appointed by man, are the worship of God. Except therefore Ecclesiastical ceremonies be therefore the worship of God, because they be not the worship of God, the Def. had no reason to allege this place of *Vrsin* in this question: and so just it is in the words here alleged out of the answer to the third objection, *those things which serve accidentally to the glory of God, are not the worship of God.* And to the 4. obj. *By these examples will-worship is not established.* And to the 5. obj. *Indifferent things (being done of faith) please God otherwise then the worship of God properly so called.* Is it possible that anything should be concluded from hence for will-worship? Surely no: and therefore the Def. himself maketh his conclusion out of these premises, that *Divine worship properly so called is that which is ordained of God.* Was there any of us that ever doubted of this? is it not the proposition which this Def. undertook to confute. *But in a large sense* (saith he) *human ceremonies may be held to he a part of divine worship.* This is that which we have heard averred before in this section. I had thought we should have seen it proved. But alas it could be no more then affirmed, and that under the shadow of a sentence whereby it is flatly condemned. *Zanchi* (saith he) *distinguisheth the substance of worship from those things which are annexed to worship.* Why so do all the Non-conformists. What then? are ceremonies worship in a large sense, because they are annexed to worship? then the sign of the cross is a sacrament because it is annexed to a sacrament.

I wonder (saith the Def.) *how such points should seem to be so raw to some of the Non-conformists.* What points? those assertions which *Vrsine* and *Zanchi* express? they seem to all of us well digested axioms of Divinity: but the consequence which the Def. would draw from hence, is evidently so raw, that none but a very Ostridge can concoct it.

SECT. IX.

TO prove that our ceremonies are imposed and used as worship, this argument is brought: Those ceremonies which have the kind, nature, and definition of worship belonging to them, so that they want nothing but a right author to make them true w•rship, those are in their imposition and use worship, and for want of a right author, are false wor•ip: but our ceremonies are such. *Ergo.*

The Def. his answer is, that this learning never saw print, as he thinketh, *that the institution of God doth not alter the common nature of worship.* 1. It may be that he never saw it in print: but I can witness, that Mr. *William Bradshaw,* a man that knew how to frame an argument in logical manner, as well as any Bishop in England, set this reason down in Print some 14 years since, in one edition (as I remember) of his treatise concerning indifferent things. But an answer to that treatise, or to this argument, was never yet seen in print, though that begging of the question be the chief ground of those invectiues which are ordinarily used in Sermons and writings about these questions, viz. that they are things indifferent. This argument is also found in a treatise of the same authors, concerning *Divine worship,* printed 1604. 2. Though it had never seen the print before now, yet that doth not hinder, but it may be sound. For all sound reasons are not found in print. 3. There is none of our Divines that treateth of worship in general and particular, but hath for substance this learning, viz. that religious worship is that which is done to the honor of God: and if it be according to God's commandment, then it is true; if not, then it is false. The Def. cannot name one of all that ever handled the common place of *worship,* that hath •ot so taught, which if it be true, then the institution of God doth not alter the common nature of worship: 1. it doth not make that worship which otherwise being used to some end, and in the same manner, without God's institution, were no worship at all.

But *God's institution* (saith the Def.) *doth distinguish necessary worship from indifferent, and essential from accidental.* Grant all this: what can be made of it? Doth it therefore alter the common nature of worship, making that worship, which without it being used in the same manner, and to the same end, is no worship? here is no consequence at all. Beside, neither scripture, nor interpreters of Scripture, nor any good reason will allow, that there is any *indifferent* worship of God. Neither is it the institution of God (common to all worship) which maketh one more, and another less principal: but the nature of the thing instituted by him.

But *the offering of any coloured sheep was indifferent before the Levitical law: afterward, the offering of an unspotted lamb, was necessary and essential in the worship of God.* To which objection I answer, 1. This his opposition of offering any coloured sheep before the Levitical law, to the offering of an unspotted lamb afterward, is vain and without ground from the law of God; seeing it doth nowhere appear in the Scriptures, but that it was as lawful to offer any coloured sheep after the law given as well as before. God requires by *Moses,* that the offerings of his people should be *perfect, Levite.* 1. 3. 10 &c. And this might well be notwithstanding diversity of color. The party-coloured sheep of *Jacob* were not imperfect, but of the perfectest sort, and that by the special direction and blessing of God, *Gen. 30. 41. 42. with* 31. 11. 12. God complaineth of those that offered corrupt sacrifices, torn, lame, and sick, *Mal.* 1. 13. 14. But for difference of color, there is little color or show of reason, that God gave any such charge in his law. And it is the Doctors ignorance of the story, or want of due consideration that moved him thus to write. Secondly, suppose a lamb without spot to be forbidden, then I answer, That if any man before the commandment had offered an unspotted Lamb with the same mind that after it was to be offered with, as thinking that his sacrifice should in that respect have been the more acceptable unto God, because it was of a

lamb unspotted, then the offering of such a lamb had been as essential worship before, as it was after, though it could not be so true and lawful.

Did the Def. never read nor hear, that matter and form do usually make up the essence of things? and that in institutions which are means to an end, the respect of that end is also required to the being, but a right efficient not so? let him consider a little of the grounds of logic, or read our most logical Divines, such as *Sadeel* is, and he shall soon perceive the truth. or else without that labor, let him or any other of common sense tell me, if the Temple of Jerusalem should have been built with all the appurtenances, and sacrifices with other observances there used, without any commandment of God, according as they were by his appointment, had there not been essential false worship erected unto God? have the Papists and Heathens no essential false worship, but only accidental? It is a shame to confute such unlearned conceits.

SECT. X.

HEre are many proofs conjoined under the name of M. *Hy.* and others: the answers to which are just such as the ceremonies be, merely formal, without essence or substance of truth.

The first is, ceremonies are imposed to breed an opinion of holiness, as M. *Hooker* affirmeth, p. 61. and therefore are parts of God's worship. The consequence is not denied by the Def. not yet the antecedent directly: so that the whole argument seemeth to be granted, only the Def. saith, that Mr. *Hooker* did not ascribe *operative* holiness either *by infusion or inhesion* (which two terms are vnreasonably by him dis-joined) *but only significatiue, as his words import.* To which I answer, 1. that as the nice distinctions which are now used in the schools of Jesuits, do not help, but that Popish superstition is as gross as ever it was in practice: so this distinction of *operative, infusion, inhaesion, significatiue,* doth nothing help, but the common people in many places inclined to superstition, do attribute as much holiness to some of these ceremonies, as they do to some holy ordinances of God. 2. The Patrones of our ceremonies, such as Mr. *Hooker* was, do attribute that holiness to the ceremonies which the Fathers did. Now that they asscribed operative holiness unto some of them, Mr. *Parker* hath made, plain in his book of the Cross, *Part. 1. p.* 77. 90 92. &c. 3. Mr. *Hooker* doth not here speak of reverence signified by the ceremonies, but of reverence to be signified towards them, as being things holy and worthy reverence. 4 What Mr. *Hooker* asscribed unto the cross, is to be seen in M. *Parker,* p. 91.

The second reason is, *because the ceremonies are the constitutions of a sacred Synod.* The force of which argument lieth in this, that a holy Assembly of spiritual Lord's and their assistants, if they be truly holy and spiritual in their authority, and in the exercise of it, will appoint no ceremonies but holy: and by the the observance of the said ceremonies, have some spiritual honor redounding unto themselves, because the virtue which is found in any effect, doth redound always unto the praise of the cause. To this the Defendant giveth no real answer: only he doth affirm (contrary to the truth) *that our Convocations may be called sacred, as well as the Churches of Christ Saints by calling.* Whereas beside other differences, Churches are of God:

our convocations are of man. Churches are gathered for the holy Worship of God: convocations (as experience showeth) for nothing less.

The third reason is, because *the ceremonies are appropriated to the acts of Religion in God's service.* To this the Defendant answereth by denying the consequence, because *the Pulpit cloth, the communion cup, and the place of meeting are so appropriated, and yet not essentially holy.* But herein he showeth, that he doth not understand well what it is that he opposeth. For these things whereof he speaketh, are only civil, being drawn from the ordinary civil customs of men, and are of the same use out of the service of God, that they are in it: and therefore howsoever some special individuals of this kind may be appropriated unto religious acts, yet the kind is not: neither have those specialls any other signification in the service of God, then they have in the service of men. These therefore are not such ceremonies as now are in question, nor so appropriated to religion.

The fourth confirmation is from Math. 15. where such ceremonies are blamed of Christ by this reason. To this the Defendant answereth, that *the act of washing is not there reproved, but the invention and opinion of an operative sanctity and holiness attributed unto it.* But first, to what purpose doth he deny, that the act of washing simply considered in it self, was unlawful? was there ever any so durtie, that he would affirm such a foul fancy? Secondly, the intention and opinion of holiness is that which now our ceremonies are charged with. Therefore in that there is no difference. Thirdly, that the Pharisees attributed anymore operative holiness unto their washing then many amongst us do to the cross, cannot be shown out of the Text. There is not one circumstance there which may not fitly be applied to our ceremonies. Fourthly, not only *Calvin* upon the place, saith that• the inventing of such ceremonies was an *idle vanity,* even before the high opinion of religion was added unto it: but *Bellarmine* himself *De effect sacr. lib. 2. cap.* 32. confesseth that Christ reproved this ceremony in the Pharisees, because it was vain and unprofitable.

SECT. XI.

HERE is set down a reason of Mr. *Hy.* to prove that our Ceremonies in their use and practice are preferred and honored above principal parts of God's worship: because the ablest ministers that are, may not be suffered to exercise any ministry in England, except they will apply themselves to these Ceremonies. To this the Defendant answereth, *that it is dull So•histry: because by this means only an orderly and discreet Preacher is preferred before one that is factious and exorbitant.*

Now, if ever, he speaketh like an Ordinary, like a Bishop, when he sitteth in his *Pontificalibus,* to judge the poor according to the Laws of iniquity. It seemeth some galled place of his conscience was touched, when mention was made of silencing able and godly ministers for trifling ceremonies of man's invention. How much better were it for such men to enter into their hearts betimes, and think what answer they can give unto God for such palpable treachery? But to examine a little the reason that is in this answer; under the term of *Dull Sophistri•:* he more then denieth the consequence of the reason: yet if it be rightly understood, all his wit will not avoid the dint of it. For 1. thus I take the meaning, which is

the practice: he that is an able godly minister, if he will not use these ceremonies, may not be suffered to have place in the Ministry: but he that will use these ceremonies, though he may neither comparatively to the other, nor anything competently by himself, be either able or godly, shall hold his place in the Ministry. Therefore these ceremonies are preferred before the main things of the Law and Gospel. 2 I take it thus: though there cannot be found able & discreet conformable Ministers enough to supply all the Parishes of England, yet many able and godly men are shut out of the Ministry because they will not conform to these ceremonies: therefore conformity to these ceremonies is preferred before the main duties of God's worship. If all the Defendants sharpness of wit can answer the bluntnesse of this Argument, which every Plowman that is a good Christian doth usually make against the Prelates proceedings, then I for my part will be contented to be called dull, for from my childhood hitherto I ever took it to be unanswerable.

The comparison of the Lord Chancellor will do him no help in this case. For that Chancellor were unworthy of his own place, who would for his own pleasure, or for the circumstance of a place, which may easily be changed, put out of commission a grave wise man, when another like unto him could not be found. Beside the case is nothing like: for in the circumstance of a place for commissioners to meet in, there can be no conscience pretended. But here offer hath been made by the Ministers thus wronged, solemnly to confirm by oath, that nothing but conscience doth keep them from conforming.

Now for the sweet terms which it pleaseth the Def. here to use, I will desire no more, then that he would bring them back again to his own conscience, and ask that before God, 1 whether old M. *Midsly* of Ratsdel, who after he had labored near 50 year in the Ministry to the conversion of thousands, was inhumanely silenced by the Bishop of Chester, were a factious and exorbitant man? and that which I say of him because he belonged to Chester, I understand of many hundreds which have in like manner been oppressed. No doubt the evil servant which is spoken of, Mat. 24 49, when he began to beat his fellow servants better then himself, called them factious and exorbitant fellows: but he with all that are like him, know better, and one day shall be constrained to give other witness. 2 I would know of the Def. also whether all or the most of them which are in the Ministry be *orderly* and *discreet* men in that religious meaning which belongeth to Ministers? This I am sure of, the voice of all the Country goeth clean otherwise. When M. *Midsly,* and his son after him were silenced at Ratsdel, all that country knoweth what an orderly discreet Preacher came into the place. When worthy M. *Baines* was silenced at Cambridge, as a factious exorbitant man, there was, beside many other unworthy Ministers, one commonly called *the Vicar of hell,* who was kept in, as an orderly discreet Preacher. 3 If faction and exorbitancie may be charged on them that neglect a ceremonious canon upon conscience, what name shall be found fit for the Prelates, who willfully, without and against conscience continually live in and by the breach of many substantial, ancient and wholesome Canons? for this see M. *Parker* of the cross, *part. 2 c. 9 s* 4.

SECT. XII.

HEre is alleged the opinion which many people in all parts of the land have concerning our ceremonies, *viz.* that the Sacraments are not rightly & sufficiently administered without them. To this the Def. answereth three things, 1 *That most people hold the contrary: 2 That the opinion of people in observing doth not prove the judgment of governors in imposing: 3 that it is most likely that those people which think so are brought into that conceit by the opposition which it made against the ceremonies.* But first, I would fain know of the Defendant why he passeth by in silence, not only the testimony of *Chemnitz* cited by the Abridgement for confirmation of this part of the assumption, but also the passages of God's word, and many of the best Divines, which are also alleged there in the proposition, and applied unto this part of the assumption by the Authors of the Abridgement? surely this is not plain dealing. Secondly, I answer that the opinion of a few may make that an action unlawful, which the opinion of many other cannot make lawful, as is to be seen 1 Cor. 10 28, *if any man say unto thee.* Thirdly, it doth not appear the most are otherwise minded. For the most being used unto the ceremonies, and not unto good teaching, may well be thought to have the same opinion of human ceremonies which they have of divine. Fourthly, the Def. forgetteth what was to be proved in this place: for the question is not only whether ou• ceremonies be so imposed, but also whether they be so esteemed and observed, as appeareth in the Abridgement. Now the opinion of the people proveth I hope in what manner they are esteemed and observed. And while they are so observed, they that still impose them in those places where they are so observed, may truly be interpreted so to impose them. *In actions of this kind* (saith Hooker l. 5 p. 165) *we are more to respect what the greatest part of men is commonly prone to conceive, then what some few men's wits may devize in construction of their particular meaning.* Fifthly, the last conceit is ridiculous, that the opposing and condemning of ceremonies should make men think that the Sacraments are not sufficiently administered without them. *The popish people* (saith he) *have no great conceit of our ceremonies.* Why is it then that *Gretser,* and some other Jesuits call our Prelates *Calvino-papistae,* Popish Calvinists? How is it that by these ceremonies we are borne in hand that the Papists are likely to be drawn unto communion with our Church? Whence is it that all our Church-papists are great maintainers of the ceremonies? *The rest* (saith he) *which are not of your disciplining are not so many.* O miserable out-facing of God and man• Who hath disciplined for this threescore years almost all the people of Wales? Who but the Prelates and their creatures have had the disciplining of all the Cathedral Churches in England, and all the poor Parishes that depend upon them? Who are the Discipliners of all the Non-residents and Pluralists forlorn charges? and who of the many ten pound cures? Do these seem a few in the Def. eyes?

SECT. XIII.

THe omission of ceremonies is here alleged to be more sharply punished, then many great sins against the law of God, though it be without so and all and contempt. To this the Def. answereth, first by denying the consequence, *viz.* that if this be so, then these ceremonies are preferred before the precepts of God, and unlawful. But 1 why saith he nothing to *the Churches of Germany, to Melanchthon, Martyr, Chemnitz, Bez•, Junius, Lubbertus, Polanus, Bucanus, Pilkinton, Perkins, and the whole Clergy of England,* brought in as allowing of this consequence, in the Abridgement? Are not all these worth one answer of the Defendants? 2 The reason

that he giveth for punishing more severely the omission of a ceremony, then heinous sins, is frivolous. For the true peace of the Church doth more depend on the keeping of God's laws, then of observing man's inventions: especially of such things which never brought peace with them to any Church, but as fire from hell have always bred a combustion. Neither yet can the Defendant justify that which he saith of civil governments, that they lawfully at any time more severely punish that offense which is every way less, then another which is greater. Howsoever, he that hath but half an eye may see that it is but a sophistical evasion, common to our Prelates with the Papists. I will not therefore insist in this: if you please, you may see more of this matter in M. *Parker* of the Cross, *part. 2 c. 1 s.* 16 17. He answereth in the second place, *That it is not omission, but contempt that is punished, •s if ⟨◊⟩ Counselor should refuse to wear ⟨◊⟩ L••yers gown.* But • mere omission hath been often punished with suspension. 2 The Convocation house by their Canons have provided and appointed punishments for mere omissions. If those canons be not in all such points rigorously executed, it is either some personal good which is found in some Officers, or else mere shame. For though canons do not blush, yet the executioners have some forhead left. 3 There may be continued omission, upon other causes beside contempt, as ignorance, conscience &c. so that while the Def. so peremptorily chargeth others for slandering the Church of God, he manifestly slandereth them, which for anything I know are as much the Church of God as the Prelates. Concerning this contempt see more in M. *Parker p. 2c. 1 s.* 14. As for the Lawyers gown, it is not long enough to cover the nakedness of this answer; no though it be stretched to the length of one of our great Prelates long trains which are carried up after them. For except the Counselor would swear that he refused on conscience, and that he could show the judgment of the best Lawyers for his opinion, condemning such a robe as unlawful, the case is not like: and if the case be so put, I account that Lawyer worthy to be turned over the bar, that could not defend himself from contempt.

SECT. XIIII.

IN the next place, the same thing is confirmed by the particular indignities, which peaceable, learned, godly minded men do suffer, for but declaring of their contrary judgment: as that they are accounted Puritans, Schismatics, and by canon excommunicated *ipso facto,* so as no Council ever censured any heresy, without liberty of appeal, which is not denied to great malefactors. *Conf. at Hampton. p. 26 ⟨◊⟩. 6 &* 98. In the repeating of this Argument, I add that out of the Abridgement, which the Def. for I know not what reason, omitted. Now in his answer he neither denieth antecedent, nor consequence, so that the judicious Reader may safely take all to be granted. Yet that he might seem to say somewhat, 1 he granteth that *we have reason perhaps to wish, that some penalties were released.* And have we not reason then to think the Convocation which set these penalties was nothing less then led by the spirit of God? And if the Def. can thus show his differing judgment from that Convocation in the penalties, what disorder or exorbitancy is it for another to show his differing judgment from them and him in ceremonies.

Secondly, closely sliding by the chiefest accusation of *Puritanism,* which yet is most ordinary, and most impure, he saith for *schism,* that those which will not conform unto our ceremonies

do teach the principles of *Separation.* To which I answer 1 That there was never yet any Prelate that confuted the opinion of Separatists any otherwise then by ralling words: whereas on the side, diverse most averse from conformity have foundly confuted them. 2 Our principles do no more tend to Separation, then Saint *John's* rule doth, who when *Diotrephes* played the Dioecesan in the Church, did write unto the faithful people that they should not follow the evil which was among them, but the good, 3 *loh.* 11.

Thirdly, he talketh of diverse distractions in the Church, while some will hear only a conformable Minister, and some only an unconformable. But what is this to the purpose? For by this reason Conformers may as well be accused of schism as Notconformers. Again, if all did conform, there would be still the like distractions for some would only hear preaching Ministers, and some would never be present but at reading. Some would only hear godly Preachers: and some would only taste Lettuce fit for their lips. Who should then be the authors of schism?

Fourthly, he telleth us that all Churches challenge a subscription to their orders. But 1 all Churches cannot possibly do this lawfully: because some Churches do directly contradict other in their decrees. 2 Few Churches require such a form of Subscription as ours is, though they have not the tenth part of doubts and difficulties in their forms, which we have in ours. 3 I ask again that which M *Parker* hath asked without an answer, that a Minister of the Gospel should be deprived for disusing Popish ceremonies, when was it ever the judgment of any man which was of note for learning, unless he were interested in the quarrel? *Calvin, Bucer, B•za, Martyr, Zanchi,* and many other have given their judgment concerning those controversies: but show either any of them, or among *Jewel, Fulke, R•ynold, Whitaker's, Perkins,* or any such, that ever allowed of such tyranny. If there were any one among them of that opinion, we should have heard of him. For our Defendant dares bring in the name here of *B•za* himself as making for him: Notwithstanding *B•za* doth not only condemn our Ceremonies in plain terms, Epist▪ 8, but also in this very place which is quoted out of Ep. 24 doth cashier our ceremonies in the first words quoted by the Defendant himself, *Constitutions being thu• made* &c. What understandeth the Defendant by *thus,* or *ha• ration?* Surely those conditions going before, which do as absolutely condemn our ceremonies as any argument in all the Abridgement.

SECT. XV.

AFter full satisfaction given to our Arguments about the point of the worship (as the Def. would have the Reader believe) he cometh to confute our Assumption. *viz.* the ceremonies are not esteemed, imposed, and observed as parts of God's worship. But first I would know of him, why he that talketh so much everywhere of *their own Witnesses their own Witnesses,* doth here first of all give no answer to our Witnesses, as hath been formerly shown: and then passeth by that which is alleged in the Abridg. p. 40 out of *his own Witnesses,* D. *Covel,* and D. *Walkes?* If they be not his Witnesses, they are at least the ceremonies Witnesses: he should therefore have given some respect. But we shall have another Champion come after this Def. as it is likely, who will as little regard him. For *justum est quod Spartae prodest,* all is good that makes for the times.

Secondly, whereas he hath nothing to bring for confutation of our arg•meant, but only the judgment of the greater part of the imposers, I say, this is no way sufficient: For the question here is not only of *imposing,* but also of *esteeming* and *observing.*

Thirdly, I answer to the places alleged, that it cannot be Logically concluded either from any one, or from all of them, that they are not imposed as parts of God's worship. *We do not attribute any holiness or special worthiness* (saith the canon) *unto the garments.* No more (say I) is any special holiness or worthiness to be attributed unto water: yet in baptism it hath a holy relation to holiness. *The cross is not of the substance of the Sacrament.* What then? it may notwithstanding be worship: except the Def. will acknowledge no worship but in the Sacrament. *These ceremonies may be altered and changed:* by whom? By those that appointed them. Shew me any Papist that dares affirm that the Church of Rome hath not authority to alter & change the ceremonies which her self hath appointed. But *the opposites do acknowledge this. Abridg. p.* 53. 55. just as much as this Def. doth in this place acknowledge the same of the Church of Rome, when he saith in this very page, that *Bellarmine with some other Papists seem to disclaim the necessity of ceremonies, and the placing of holiness in them.* So that in all this Section there is nothing to be found but vain conceited confidence.

CHAP. III.

SECT. I. II.

THE third Argument is, because all human ceremonies, appropriated to God service, if they be ordained to teach any spiritual duty by their mystical signification, are unlawful. *Concerning this, we have in the first Section a flourish of words.*

In the second Section, something is said of *Math.* 7 8 10 11. But • what was the reason that this Confuter of the Abridgement, should pass by or put off the first and second reason or confirmation there alleged, and snatch at one place of Scripture, whi•• his but a parcel of those confirmations wherewith the second reason is backed? The first confirmation in the Abridgement is, that *the second commandment forbids us to make to our selves the likeness of anything whatsoever for religious use: as it is understood by Bucer, Virel, Fulk, Andrew's and others.* The second confirmation is, that *Christ is the only Teacher of his Church, and appointer of all means whereby we should be taught and admonished of any tholy duties.* For illustration of this second reason, among twenty other allegations, something is brought out of Math. 7. Now the Def. passeth by the main reasons, and all other allegations that belongeth to them, and maketh a stand at this place of Mat. 7, which yet for substance hath once been handled before in the former Chapter. Is not this proper confuting?

Secondly, in this very text, he toucheth not that wherein only the Abridgment groundeth their reason. For in the Abridgement, p. 32. there is nothing cited out of Mark. 7, but the 4 and 7 verses; he answereth to the 8 10 and 11 verse. What should a man say to such dealing?

Thirdly, they say that *our Savior by this Argument (among others) condemns the Jewish purifyings and •ustifieth himself and his disciples in refusing that ceremony, because being (the precept of men) it was taught and used as a doctrine by way of signification, to teach what inward purity should be in*

them, and how they ought to be cleansed from the pollutions of the Heathen. For which interpretation of the place, they allege Chrysostom, Whitaker's, the Church of Wittenburg. Calvin, Virel, Zepperus, Fulk, Rainoldus and others. To all this the Def. answereth nothing, but that with a simple denial, he showeth that there were other causes why our Savior condemned those washings: which is the very same thing which the Abridgement affirmeth, when they say, *by this Argument among others,* our Savior condemned them. So that in all this Section nothing at all is said to the purpose: save that in the winding up, the Defendant accuseth those of *Sadduceisme* which depart so far from the *Pharisees:* Which accusation, if it doth not touch our blessed Savior himself, I leave to be considered by the Defendant himself. Howsoever, the mentioning of *Phariseisme* in this matter is idle, for the Scripture saith expressly that this ceremony was common to all the Jews, *Mar.* 7. 3.

SECT. III.

THE same kind of dealing which was noted in the former Section, we meet with also in this. For, whereas in the third confirmation of this argument, the Abridgement bringeth in *Augustine,* the Churches of France and Flanders, *Calvin, Martyr, Beza, Sadeel, Dan•us, Zepperus, Polanus, Jewel, Humfry,* &c. the Defendant calleth out *Augustine* alone by himself, and that with a double trick. For first, he citeth but one place of *Augustine* which was miscited or misprinted in the Abridgement, and leaveth out the other out of Epist. 5 rightly quoted in the Abridgement: Secondly, he maketh this place to conclude the main argument, whereas in the Abridgement it illustrateth only the third confirmation of that Argument. Concerning *Augustine* he answereth, 1 that in the first place cited there is no such thing, which I grant to be true, but if instead of *lib. 3. cap.* 35 be set *lib. 2 cap.* 1 then something will be found. 2 That elsewhere (not mentioning the fifth Epist. which the Abridgement quoted) *Augustine* saith, that *all holy signs are called Sacraments:* but yet it doth not follow from hence that in his opinion all such signs are Sacraments, but only in word or phrase of speech. Neither was it brought in (as he might have marked) to prove any such thing, but only to show that such signs participate part of the nature of Sacraments: and this as that use of the word Sacrament doth confirm, so that which was derived from thence, and hath been in perpetual use, *viz.* that such ceremonies are called *Sacramentalia,* Sacramentals. But *neither Augustine, nor other fathers do disallow such ceremonies* (saith the Defendant) and this we do not deny: if by disallowing be meant constant rejecting of such things. Yet something is to be found in their general doctrine, from which we may soundly conclude against these inventions of man.

SECT. IIII.

BVt in this fourth Section, more legerdemaine is used then •n many other. For when the Def. professeth to answer the testimonies of Protestant Divines found in the Abridgement, he produceth only four, as if there were no more to be found: whereas in the same place of the Abridgement, viz. p. 33. there be many more joined to these, as before I shown by name: and to them divers others are added p. 35. But let us hear what he can say to these four which himself hath chosen to answer. To *Calvin* he saith, that *he speaketh only of those mystical ceremonies which are properly sacramental.* And this, say I, was the very point for which this

place was alleged, viz. that such significant signs are properly sacramental. Is not this then good answering? Concerning *Mystical-moral,* I will speak something in the next section. *Zepperus* saith he) *hath not a word of mystical signification.* The place is *lib. 1. cap.* 10. where among divers rules, he giveth this for one, that sacramental signs must signify holy things to be sealed up in the heart: from whence he concludeth as against *Humane traditions, because God will not by them stir up any grace in the heart of man:* so in special by this with some other rules, he concludeth against the sign of the Cross, and other such ceremonies in Baptism. Is this nothing? *Jewel insisteth only in sacramental signs;* and such saith the Abridgement, are all that signify spiritual graces. As for *Beza,* he granteth him in a manner to condemn all symbolical signs. But to extenuate his credit herein, he would have the reader believe, that no other Divine doth consent with him herein. But if any man look upon the places quoted in the Abridgement, p 35. viz, *Harm. Confess. part. 2 p. 229. 230. Eiusd. Sect. 17. ad Saxon. Confess. obs. 1. Calv. in Es 20. & in Math. 21. 25. Perkins in Gal. 3. p.* 231. he shall find that *Beza* is not alone in this point. Beside, *Bellarmine* confesseth that *Brenz* is of this mind, *De cult. sanct: lib. 3. cap.* 7. and in his 2 book *De effect sacr.* he joineth herein with *Brenz, Calvin* and *Chemnitz.* I will add one whom this Def. calleth worthily *a judicious refuter of Bellarmine: i. Junius.* His words (in his animadversions upon *Bell. de cultu sanct. lib. 3. c. 7. an. 12)* are these; Quod si ad usum non potest quisquam instituere, profecto neque ad significationem homo legitime potest adhibere, &c. 1. Humane ceremonies cannot be lawfully used for signification without incroching, no not in private, much less in the Church of God & public administration. There can be no blessing or consecration Ecclesiastical, without the word and prayer. Here is no word of institution: and prayer of faith there can be none, where there is no commandment nor promise of God instituting.

To Junius add Danaus, cont. Bell. de Cult. sanct. l. 3. c. 7. It is blasphemy ⟨◊⟩ think, that any outward thing may be made a sign in the Church, unless it be expressly ordained in the word, and commanded by God himself to be used unto that end.

SECT. V.

HEre that which in the Abridgement is the third proof of a proposition, and backed with many allegations, is nakedly brought in that it may be the better maistered. *Symbolyca•• signification giveth unto ceremonies a chief part of sacraments.* For the clearing of this point, the Defendant *distinguisheth betwixt moral signs and sacramental. Of sacramental he maketh two parts, one after the manner of a sign, and the other of a seal: then he maketh a differenc•• betwixt moral and sacramental signs, not only that sacraments do seal, which moral signs do not, but also that sacramental signs do represent a collation of grace given by God unto man; whereas moral do only notify a duty of man which in some moral virtue he oweth unto God.* Then after he findeth fault with this, that signification should be called *the chief point of a sacrament.* Now for the first, I do not marvel that he calleth his distinctions wedges: for this is a most unhappy wedge indeed, which riveth in sunder the holy sacraments of God, and maketh way for human inventions to creep into their place. The sacraments (saith he) do signify grace conferred: and moral signs do signify a duty of man in some moral virtue. But the Scripture teacheth us that the Sacraments do also signify the duty of man towards God. For by the sacraments the

whole covenant is signed and sealed betwixt God and man: so that not only God's conferring of grace, but man's duty through grace is there professed and represented. This the name *Sacrament,* as it signifieth an oath or obligation, doth import, by *Bellarmine's* own confession: *de sacram. l. 1. c.* 8. This the name *•ucharist* doth also show, in the Lord's Supper, notifying that thankfulness we owe unto God. This the words of institution do plainly testify in the Lord's Supper, *Do this in remembrance of me.* And I think the Def. when he considereth the matter well, will not dare to deny, but that *sanctity* (which he saith is signified by the Surplice) is signified in Baptism: and *constancy* also which he ascribeth to the cross. If he do, he may be easily confuted, by those places where the scripture speaketh of it, especially Rom. 6. throughout the chapter.

2 Against that moral signification attributed unto human inventions, I propound this argument, in the words of a •overend man (whom for some reason I will not name.) *To be a teacher of my understanding, and an exciter of my devotion, are such effects at require virtue inherent or assistent to those things which should be causes of them• but no sign of man's devising hath any such virtue in it, or with it: for then it must come from that word put forth in the creation, and s• things natural should have a force communicated to them of teaching supernatural: or else by God's after-institution: such we read not any but of Baptism and the Lord's supper only: or by the Churches impetration. But this cannot be: for prayer obtaineth those effects of things, to which they serve by God's creation and institution: but not any creating or new conception of things to supernatural uses. For then the Church might ask that this or that creature might be made a sacrament unto her: in which case she should pray without all warrant from God's will.*

3 If human inventions be such moral admonishers in spiritual duties, the consciences of men without doubt are bound to subject themselves unto their admonitions; and then unto them from whom they do admonish, or by whom they are made admonishers: i. to mortal men, such as our convocation consists on. Is not this good divinity?

4 Whatsoever is ordained in the Church as a teaching sign, that ought often to be interpreted unto the people in Sermons: for that is the teaching which must clear and perfect all teaching of signs: and should not they preach fairly in the name and words of Christ, that should expound unto the people the signification of a surplice and a cross? Would not this also be much for the edification of the people, that sometime they must hear of the moral good which the ceremonies teach: and sometime be admonished of the right meaning of our convocation house in the appointing of these ceremonies, left they turn them to moral evil in superstition: and at other times they must be instructed, how to defend these ceremonies against the opposers of them, lest otherwise they use them without faith? Surely all the Sermons which many Parishes hear, would •caree be sufficient for this doctrine of Ceremonies.

5 I dare appeal to the eonfciences of the best conforming Christians, whether ever they found themselves truly stirred up to *holiness,* by the Surplice, or to *constancy* by the Cross? one thing I am sure of, that in someone congregation where these ceremonies have not appeared for 20 or 30 years together, there hath been more holiness and constancy of faith, then in many Cathedral Churches where they were never omitted.

This point being cleared, there need no great answer be given to the cavil, of making *signification the chief point of a sacrament.*

For if the Def. meant to deal plainly, why doth he change the words, that he may find some color for his accusation? The Abridgement saith only, that it is a *chief part:* he accuseth them for saying it is *the chief part:* betwixt which two phrases, he knoweth how great room there is for a wedge. 2. To prove that signification is one chief part, the Abridgement allegeth *Gen. 17. 11. Exod. 12. 13. Luk.* 22. 19. why is no answer given to these places, if the assertion be false? 3 The Def. himself in his distinction which he bringeth here concerning a sacrament, doth allow one chief part of a sacraments nature to be *signification ad modum signi. Be••armine* therefore hath as good a friend of him as of the Abridgement.

But (saith he arguing herein against himself) *if signification be a principal part of a sacrament, then all the moral signs used in the Le•iticall worship, should be properly deemed sacraments.* Why so? *because things take their denomination from the principal parts.* True: but 1. as hath been observed, there is difference betwixt *a principal* and *the principal.* 2. Every thing that hath denomination from a principal part, hath not properly the same name with it. A man may in some sense be called spiritual, because his principal part is a spirit: yet he may not be properly deemed a spirit. 3. all those ceremonies which had signification in the Levitical law, have this denomination from sacraments, that they are properly called *Sacramental:* 1. participating something of the nature of sacraments, though they be not sacraments properly so called.

SECT. VI.

A Second objection from reason is here brought in• viz. that *if ceremonies which God himself hath ordained to teach his Church by then moral signification, may not now be used: much less may any of those which man hath devised.* But why doth the Def. pass by all the allegations which belong to this reason in the Abridgement, p. 33. 34. they cite to this purpose first the Council of Nice, *Augustine, Martyr, Bullinger, Lavater, Hospinian, Piscator, Cooper, Westphal•s,* &c. And then after, *Calvin, Bullinger, Hospinian, Arcularius, Virel, Bison, Reynolds, Willet, &c.* And again, *Calvin, Bullinger, Chemnitz, Danaus, Hospinian, Arcularius,* our book of Homilies, *Humphrey, Reynolds, Willet, &c.* Are all these worth no answer? at least they show, that this is no new reason divised by the Nonconformists: but the common tenent of Protestants, and the ground whereby they confute the superstition of Papists.

Yet let us hear his answer to the reason as it is nakedly in it self considered: remembering always, that he can say nothing, but that which the Papists may as well say for many, of their ceremonies against this argument pressed upon them by our Divines.

His first answer is, that *the use of some Jewish rite, without any Jewish opinion, is not damnable; instancing in circumcision and Easter.* Where 1. he should have told us, how a Jewish rite can be used, without some part of a Jewish opinion? For he himself after contendeth, that our ceremonies are not the same with the Papists, because we have not the same opinion of them which the Papists have. 2. What doth he mean by this new term *domnable?* I hope he doth not symbolize with the Papists in their difference of *mortal* sin and *venial?* of which

fault he so vainly accused us before. If he mean by *not damnable,* not *unlawful:* then he holdeth circumcision, as it is used under *Prester John,* to be lawful. If he meaneth anything else, as, that it doth not utterly destroy the being of a Church, then he speaketh some truth, but nothing at all to the purpose.

His second answer is, that *it is far more safe to invent new ceremonies, then to use those which God once appointed, and now hath abolished: because they might ingender an opinion of necessity: and so might bring in all the Levitical law.* Where 1. it is well he confesseth plainly, that all the Jewish ceremonies are abolished: for therein he contradicteth that which he said in his former answer. 2. from hence our divines use thus to argue, *Num vero veteres figurae sublat•• sunt, ut locus esset novis? num divin• sublatae sunt, ut human• succederent: i. Are divine ceremonies abolished, that human may be erected in their place?* They are the words of Doctor *Whitaker, de Pontif. cont. 4. •. 7. c.* 3. and the reason is strong. For if it had been the will of God that we should have be been taught by other signs then those that are appointed in the New• Testament, he could easily, and would surely either have chosen some of the old, or appointed some new in their places. 3. Though there may be more danger in some respect, on the one side, yet there may be more absolutely on the other. 4. The inventing of new human ceremonies have engendered an opinion of *necessity* in them: and have brought in all the *Popish law* of rites: so that even in these respects, it may be questioned in whether side is greater danger.

SECT. VII.

THe third and last reason which the Def. could find brought against significant ceremonies, is, that *this will open a gappe to images, oil, spittle, and all Popish, ceremonies: all which Bellar•in• commendeth, as fit to put men in remembrance of good things, &c.* To this he answereth divers things. 1. *This consequence* (saith he) *from some to all• is too lavish.* But this consequence is of his own framing: for the consequent which the Abridgement maketh, is from the common nature of significant ceremonies, to every special, being equally considered in regard of other circumstances. Neither is there any occasion at all in the Abridgement for that ridiculous consequence which the Def. maketh from *may* to *must▪* in his example of the Kings Council.

Secondly, *It is as unreasonable* (saith he) *as if a Patient that hath some drugs prescribed him, should thence conclude he may taste of all.* But it is as reasonable, say I, as if a Patient having some druggs prescribed unto him, should thence conclude, he may taste of any which are of the same nature, especially if the same Physician should prescribe them unto him.

Thirdly, *It is unconscionable* (saith he) *because there are many abuses mixed with Popish ceremonies.* Which answer seemeth merely unconscionable; because it is plainly expressed in the Abridgement, that this inference doth consider the Popish ceremonies only, in regard of that signification which they have of good things.

Fourthly, he disproveth the use of oil and spittle, *because they were once used miraculously.* As if the mir•culous using of anything did forbid, that it should at any time after be used for

signification. Surely then the many miracles which histories do record to have been done by the Cross, must needs banish that also out of the Church.

Fifthly, for Images, he saith, *They are not to be called Popish, but only in regard of superstitious adoration.* As if *Cassanders* image were not Popish: which is an assertion, 1. directly against all our Divines, who not only confute the Papists for adoration of their images, but also for having them in any religious use, especially in Churches; for this is the controversy betwixt *Calvin* and *Bellarmine, de Imag. lib. 2. c.* 9. wherein this Defendant taketh *Bellarmine's* part. Secondly, it is directly against the Homily concerning images: unto which we are bound to subscribe. Thirdly, it confirmeth the soul words of *Bellarmine,* who saith that the Apology of the Church of England lieth, in saying that the Council of *Frankford* decreed that Images should be abolished, *De Council. Auth. lib. 2. c.* 8. for the only answer is that which *lunius* giveth in his notes upon that chapter, *an. 56. He that forbiddeth Images to be worshipped, doth forbid the having of Images worshipable, especially in Churches:* Which answer this Defendant doth flatly deny.

Sixthly, for holy water, he saith, *that may be accounted Christian, were it not for the operative power which is ascribed unto it in Poperi•.* But good Protestants, I think, will rather believe *Calvin,* who calleth it *a kind of repetition of baptism. Instit. l. 4. c. 10. sect.* 20. and *Junius,* who peremptorily affirmeth, that *no human ordination, opinion, or superstition, can make it good and profitable. in Bel. de Cul. sanct. l. 3. c.* 7. At the least let it be called *Jewish,* not *Christian:* for Christ will not have his name called upon such superstitious devices: neither can it, without taking in vain.

7 *Lastly,* he saith, *there is no reason to deprive the Church of power of ordaining significant ceremonies, because she may abuse it:* wherein he saith true. But to argue from manifest abuses, against that which is called use, and yet is as like those abuses as one egg is like another, this I hope is reason.

That which by the way is brought out of *Peter Martyr,* is not of any great force. For he there persuadeth that unto *Hooper* out of a good aff•ction, which out of conscience he durst not do himself, though his place at Oxford did tie him unto it, as he professeth in an Epistle, p. 1127. Where also he showeth, that the chief end that moved him so to persuade *Hooper,* was because he hoped, that by his and such men's yielding, the ceremonies might in time be abolished: which we find to be an erroneous conjecture. But that hath much less reason in it which he addeth, viz. *that the open gap of many ceremonies is now quite shut up, because our church is contented to admit of so few, and no more.* For 1. we have not so much as the word of our Prelates for this *nil-ultra.* 2. The gap is every day made wider and wider by such defenses as this is, which allow of Images themselves for some religious use. For by this means any crucifix may come in, that is not greater then the Church door. 3 They that shut up a gap upon their pleasure only, can when they please open it again.

Now I have maintained the testimonies and reasons which this Def. could find in the Abridg, against significant ceremonies, I will add one, lest it should be forgotten, or lost: which I know not how the Def. leaped over, seeing in the Abridg, it hath deservedly the first place

among all the proofs, which are brought in to this purpose. The argument stands thus in the Abridg. p. 31. *The second commandment forbids us to make to ourselves the likeness of anything whatsoever, for religious use: and so is this commandment understood by Bucer, Virel, Fulk, and D. Andrew's now Bishop of Winchester.* And p. 32. 33. D. *Andrew's* is brought in alleging this for the root of all superstition and idolatry, *that men thought they could never have admonitions and helps enough to stir them up to woe•ship God. Yet God* (saith he) *had given four means, viz. the word written, the word preached, the sacraments, and the book of the creatures.*

Now lest the Def. may seem to have passed over this proof as unworthy any answer, I will briefly add the grounds of it.

1. The word 〈 in non-Latin alphabet 〉 *likeness* used in the second commandment is general, and comprehendeth under it all religious similitudes, because they are homogeneal to Images there expressly forbidden.

2. Significant ceremonies are external acts of religious worship, even as they are used to further devotion. *Suarez in Thom. p. 3. •. 65. a. 4. Bell. de effect. sacr. l. 2. c. 29. &c.* 31. and therefore being invented of man, of the same nature of Images, by which and at which God is worshipped. The Def. distinction of *essential* & *accidental* worship, will help no more here, then the Papists 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉 . God's law is not mocked with vain distinctions.

3. The affirmative part enjoineth obedience to all the worship appointed by God: all which was significative, *Heb. 8. 5. &* 10. 1. from whence it followeth, that no significant ceremonies must by man be brought into religious actions. The nature of the affirmative showeth the quality of the negative: by the circuit of the one, we may learn the compass of the other.

4• Significant ceremonies which are by institution, must of necessity belong unto the second commandment. An accurate distinction of the commandment will easily show this. But nothing contained in the second commandment is permitted to man. For to him this commandment in regard of *making,* is wholly negative. *Thou shalt not make to thyself, &c.* Which words, as *Calvin* saith, *Nos à carnalibus observatiunculis, quas stolida men's nostra comminisci solet, in t•tum revocant & abstrabunt.*

SECT. VIII.

IN this passage there is nothing to be found but a noise of words crackling like thorns under a pot: Let it therefore vanish of it self.

SECT. IX.

HEre the *Defendant* undertaketh and beginneth a confutation from Scriptures of that assertion, which denieth significant ceremonies of man's institution to be lawful in God's worship. Now a man would have expected by the title, some rule of Scripture: but seeing none can be found, we must be content with examples: which notwithstanding are nothing so firm and certain as rules. Yet let us hear what examples he can bring.

The first example is *Abraham's* directing of his servant to put his hand under his thigh when he did swear. It is marvel he did not begin before. *Abraham.* For *Suarez* the Jesuit to prove the same point for substance, bringeth *Abel's* sacrifice, *Noah's* Altar &c. in *Thom. 3. qu. 65 a* 4, which serve also as much to the purpose as this example. But to the point in hand. 1 It is in all probabilty false, that *Abraham* appointed this ceremony. So *Calvin, Junius* and others upon the same place, do judge, because it was a sign of subjection usual in those eastern parts.

2 It is false also (which he faith in the second place) that swearing is the most divine service of God of all other. For the proper end of swearing is not to worship God, but to confirm a truth: though in the appealing unto a supreme Witness and Judge worship is implied, and so an oath appropriated unto God as a part of his worship, not in the principal end of it, but in manner of seeking that end. This is plain by the nature of an oath.

3 It cannot be proved, that this ceremony did teach any spiritual duty. It is most probable, that it was a common sign of subjection used in solemnities of that kind, as well out of an oath as in it, without any respect unto Christ, as with it. If the Def. never read any such thing (as he saith he did not) I cannot help that. I assent unto *Calvin* herein the rather, because that as imposition of hands in those parts did always signify some superiority, so this under position of hands was by proportion fit to signify subjection of inferiors.

4 Lastly, if all this were granted, that this sign was appointed, that it was appointed in solemn worship, and that it did signify a holy thing: yet though Defendant should remember that *Abraham* was a Prophet, and of more authority by far in the Church of God, then our Convocation-house. So that this instance is nothing to the purpose, as, I am persuaded, *Abraham's* servant would swear, if he were here present, and it were needful, even in the same manner that then he did to his Master.

SECT. X.

HEere comes in a straggling objection, as it is here alleged without any dependence, omitted in the place whereto it belongeth. I will not therefore press it in this place. Only it would be marked how little the Defendant careth what he saith, so that he say something to everything: 1 he answereth that *Papist• do commonly teach by their ceremonies some new doctrine, not warranted by Scriptures.* For confutation of which, the Papists may well appeal to *Durand* his *Rationale,* where he showeth the signification of almost all the Popish rites. Now if the Defendant can there find one signification of a hundred, which teacheth any strange doctrine not warranted by the Scriptures, I have taken my numbers amiss. 2 He saith *the Papists ceremonies differ from ours in application, by their opinion of necessity and holiness.* But 1 the question here is only of signification: and therefore it is out of time to talk of application: 2 the Papists do not hold their ceremonies absolutely necessary to salvation. For this *Bellarmine• de verbo non scripto l 4 c.* 11 denieth of all unwritten traditions, as also *Aquinas 12. qu. 147 a 4 ad* 1. Neither do th•y hold them essentially necessary to the being of a Sacrament: This *Aquinas* with all his followers deny, *p 4 qu. 66 a* 10. where he saith expressly, that *all signs invented•lie man are only for stirring up of devotion, and procuring of reverence to the Sacraments:* which is, word for word, our English plea. 3 It doth not appear that the learned Papists have

any opinion of all their significant ceremonies, which this Def. doth not maintain. For *Suarez* a principal Jesuit in *Thom. p. 3 q. 65 a* 4 propoundeth only three errors as he calleth them, wherein Protestants differ from Papists concerning ceremonies in general: whereof the first is, that *only those things which are written ought to be retained and used in the Church:* The second is, that *no outward worship of God is lawful, but only that which is appointed by God.* The third and last is, that *the Church hath not power of commanding and ordaining those things* (he meaneth mystical ceremonies) *which are necessary for the convenient celebration of the Sacraments.* Now there is none of these three points wherein *Swar•z* and the Def• doth not jumpe.

SECT. XI.

THE next example is the day which *Mordeca•* and *Ester* appointed, *Est.* 9 concerning which I answer 1 it was no mystical ceremony: but a circumstance of order. When *Bellarmine* objecteth the same example to like purpose against the Protestants, *de cult. sanct. lib. 3. c. 10. Junius* answereth, *praeceptum fuit politicum: it was a precept of order.* And some of our own Writers at home that it was appointed for a civil use, a day of rejoicing.

SECT. XII.

THE Feast of Dedication, ordained by *Iulas Maccabeus* is also alleged by *Bellarmine de cult. sanct. li. 3 c. 5. & de Rom. pont•li. 4 c.* 17 but we need not be so careful of excusing *Machabeus* and those times from all fault. Christ seemeth, saith he, to approve that feast, *John.* 10 22, but *seemeth,* only, say I. It is said that Christ who had been before that time resident in Jerusalem, was walking in *Solomon's* porch at the Feast of Dedication, when some Jews came to ask him whether he was the Christ or no; doth it follow that he observed the Feast? As for *Danaus* h••re cited, it hath been shown before how well he liked of significant ceremonies ordained by man.

SECT. XIII. XIIII.

HEere M. *Cartwright* is brought in as answering the former objections out of the Maccabees and *Ester.* But M. *Cartwright* p. 197, doth profess that there is as great difference betwixt these two, as is betwixt heaven and earth. And in his Confutation of the Rhemists, who urge the feast of Dedication as this Def. doth in *John.* 10 22, he answereth plainly, that this Feast was unduly instituted and ungroundedly by the Maccabees. Which also he proveth by such reasons as neither the Rhemists, nor this D•f. will ever answer. Yet let us hear, what he hath chosen out of M. *Cartwright* to answer. *The Church may appoint holy days in certain cases: but it is one thing to restrain part of the day, and another to restrain the whole day.* Where 1 M. *Cartwright* is wronged by the Def. for he confesseth (in the places quoted) expressly, that upon some extraordinary cases the Church may restrain a whole day, as at a solemn fast. 2 He should let us see what mystical signification is in the times appointed, as he striveth to do in other significant ceremonies: if he would have a more particular answer, otherwise they are alleged here to no purpose to prove significant ceremonies.

The other words quoted out of M. Cartwright *are, that* the ex•mple out of Ester is no sufficient warrant for our Holy days: 1 because our estate ought not to be so ceremonious as theirs, 2

That was done by a special direction of the spirit of God. *To this the Def. answereth first,* that if then when the ceremonies were so many one might be added, much more now. *Which consequence were good,* cae•eris par•bus, *if all other things did agree: but this is that very thing which M.* Cartwright *denied. He answereth in the second place, that* it is presumption to imagine a special direction where none can be proved. *But how shall we trust this man in relating the Arguments and Answers of the Ministers in private conference, when now the second time, as it were in one breath, he so unjustly accuseth M.* Cartwright *as giving no reason for that he saith, whose printed book doth confute him? for so it followeth in M.* Cartwright, *immediately upon the words by him quoted, p.* 194. This may appear by another place, where the Jews changed their fasts into feasts, only by the mouth of the Lord, through the ministry of the Prophet. For further proof whereof I take the 28 ver. where it appeareth that this was an order to endure always, even as long as other feast days, which were instituted by the Lord himself: so that what abuses soever were of that feast, yet as a perpetual decree of God it ought to have remained: whereas our Churches can make no such decree, which may not upon change of time and other circumstances be altered. For the other proof hereof I take the last verse. For the Prophet contenteth not himself with that, that he had r•hearsed the decree, as he doth sometime the decree of profane Kings, but addeth precisely, that as soon as ever the decree was made, it was registered in this book of *Ester,* which is one of the books of Canonical Scripture: declaring thereby in what esteem they had it. If it had been of no further authority then our decrees, or then a canon of one of the Councils, it had been presumption to have brought it into the Library of the Holy Ghost.

SECT. XV. XVI.

IN the title of these two Sections, the Defendant promiseth an instance of a ceremonious instrument belonging unto the worship of God. But he bringeth none save the Altar of the two tribes mentioned, *Josh.* 22 which he cannot show to have been any instrument of God's worship: so that he seemeth merely to have forgotten his title. But for the thing it self M. *Parker* long since *p. 1 c. 2 s.* 33 hath given this answer. 1 that we may better argue from the Altar of *Damascus 2 King.* 16 against the cross, then they can from this Altar for it. 2 that this Altar of the two Tribes, was not in state or use religious as the Cross is, which he confirmeth by the confession of B. *Babington* on the second Com. and by the testimony of *Lavater* on *Ios. hom.* 61, 3 that in this our men say nothing which the Papists allege not for their superstitions, and the Lutherans for their images, as probably as they, *Masi••* and *Chitreus* upon this place. To the same purpose tendeth the answer which the Def. hath set down in the name of certain Ministers. Let us here therefore his Reply. 1 He proveth the setting up of this Altar to have been human, which no man that I know ever doubted of.

2 He would prove that it was appointed to God's service. But alas he can bring no color for that. *It was a pattern* (saith he) *of the Lord's altar, which was a chief• instrument of God's worship: as our cross is a resemblance of the cross of Christ.* Where 1 why doth he compare the cross whereon Christ did suffer with the Lord's Altar? that cross was no more holy, then the soldiers that nailed Christ to it, or then *Judas,* that betrayed him into their hands: and therefore the sign of that cross in respect of the resemblance which it hath to that, is no

more holy then the picture of *Judas.* 2 Is every resemblance of a holy thing holy? then every Al•house picture, which resembleth anything belonging to the Scripture & holy uses, is also holy. 3 If any of the Tyrians which wrought under *Solomon* about the work of the Temple, should have procured a model of the Temple to be drawn, and carried it with him into his Country for to have shown it them for news, had that model been religious or holy? the Def. thought he had to do with such as would believe whatsoever he said.

3 He goeth about to prove, that it was mystical signification •eaching a spiritual duty: because that one end of it was, *in respect of the present Gileadites, to teach that the Lord was God:* and another *in respect of their posterity, to testify their consent in the true Religion.* But in all this fair show, there is scarce one word true. For 1 it doth not appear out of the text, that there was intended any use of it for the present age that then lived. The contrary appeareth plainly, verse. 27, 28 &c. The last verse cited to this purpose by the Defendant, must be interpreted as *Iun•us* noteth out of the 30 verse. So that even by this it is manifest that a direct help unto devotion was not sought for in the erecting of this altar. For then not only the two Tribes then living should have had use of it, but most of the other Tribes should have had reason to have imitated their example, in setting up Altars of devotion even at every three-way-leet, as crosses are wont to stand. 2 in regard of posterity, the immediate end was to testify, that though they were separated from the other Tribes by the river Jordan, yet they belonged to the same people, and had right to come unto the same place of worship. Now what is this to a ceremony which hath state and immediate use in the special solemn worship of God? the use of this testifying was to procure a consent and approbation in future times among the other Tribes, that these two Tribes might be suffered to come to the Temple for to worship God there. So that neither the two Tribes, nor the other ten were stirred up by this Altar as by an instituted mystical ceremony unto worship or devotion: for as for the two Tribes, they were only to show this monument unto those which called their right into qu•stion. And the other were to consent and grant them their right. What is this to a garment of religion, or solemn religious worship?

SECT. XVII. XVIII. XIX. XX. XXI.

THE second instance is *Solomon's* altar, 1 King. 8 64, wherein 1 I cannot but marvel at the addition which the Def. maketh unto the Text, when he telleth us out of the Scripture of an *altar,* and of a *brazen Altar,* built by *Solomon,* without special warrant: whereas in the text there is neither mention made of brass, nor of Altar, but only of sanctifying the inner part of the Court: he did not surely attend much unto that which he wisheth to another, sect. 20 in these words, *I would you had leisure to look more directly upon the text alleged.* But for the matter it self, it is worth the marking, to observe by this example what authority is given unto men in the worship of God by our Masters of ceremonies, not only to appoint accidental worship, but even that which is principal and most essential: that which maketh other essential worship to be holy: For what is this else, when they say man may of his own head appoint an Altar? If they say man may appoint an Altar, but not the offering upon the Altar, let them hear our Savior's answer, Math. 23 19 *Ye fools and blind, whether is greater, the offering, or the Altar that sanctifieth the offering?*

As for our answer it is the same which all our divines give unto *Bellarmine:* as the objection is the very same with that which *Bellarmine* oppose•h to *Calvin, de pont. lib. 4 c. 19. 1. this act of Solomon's was by special direction of God's Spirit.* So D. *Whitaker's* answereth, *de pont. c. 4 qu. 7. ad arg. 7 quicquid Solomon fecit, id Dei authoritate & spiritus sancti nutu fecit.* So D. *Su•cleife de pont. l. 4. c.* 6. But from M. *Nic.* this answer will not be received. The Def. saith it can never be proved. But suppose an altar to have been built as the Def. will have it, and then I hope the nature of the thing doth sufficiently prove it, as before I shown: Beside *Solomon* had not yet declined from the right ways of his father *David,* who did attempt nothing about the Temple but according to the writing which he received from God, as he told *Solomon* 1 Chron. 28 19, Neither is it to be omitted, that *Solomon* at that very time when he did this thing in question, was acted and lifted up extraordinarily in communion with God: as appeareth by that divine prayer which he then made for the Dedication of the Temple, which cannot be judged but to proceed from the extraordinary direction of God's holy Spirit. Lastly, if that had not been so, yet the high Priest was at hand with *Vrim* and *Thummim,* by which when it was so easy to have special direction, who can think that *Solomon* would venture on such a matter as this upon his own head? *But the contrary is proved* (saith the Def.) *because a reason is rendered in the Text which moved Solomon to do that he did.* As if these two could not stand together, to do a thing upon some reason: and yet to do it upon special direction from God! see *Num.* 36.

A second answer is given by some of our Divines, that *Solomon did this out of the equity of Moses law:* so *Junius cont. 3. l. 4. c.* 19. To this the Def. replies, *that this answer overthwarts the former.* Which is nothing so. For *Solomon* might be, and no doubt was in special manner directed to see the equity of the Law, and specially directed and authorised also to follow it. The Def. therefore is deceived in that advantage which he maketh of this answer.

A third answer is brought in by the Def. under the name of M. *Nic. viz.* that *God by his visible descending approved of the work of the Temple, and did authorize Solomon to do that he did.* To whom the Def. wisheth more leisure, that he may look better upon the Text, *where he should not find that God approved the Temple of Solomon by any visible appearance, until the sacrifice was ended.* But if the Def. had had both leisure and pleasure to look better upon the text, before he had censured another, then 1 he would have seen that God appeared in the Temple before the sacrifice was either ended or begun: 1 *King. 8 10 11 2 Chron.* 5 13 14. 2 He should have seen also that *Solomon* built the brazen Altar, not of his own head, nor upon a sudden which was impossible, but by the same direction that he did all the other holy things, 2 *Chron.* 4. 1. 3. He would not have talked so loosely as he doth here s. 20, where no man can gather by his words, that he knoweth of any Altar appointed particularly of God, beside the Altar of incense.

A fourth answer is, that which *Daneus* giveth unto *Bellarmine, •on. 3 lib. 4 c. 19, viz.* that *this was not a new additament for kind, but for some circumstance only; because this Court was sanctified by God, Exod. 27 & 40, and Solomon is said to sanctify because he put it to that use which was not ordinary.* To this the Def. replieth nothing worth the answering: but only that he accuseth M. *Nic.* and so in deed the Divines formerly alleged, of unconstancie & unconsonancie: whereas the answers that have been given may very well concur all of them in one action, and one

answer. The rest of his talk doth hang upon the horns of his new found brazen Altar: and there I leave it.

SECT. XXII.

COncerning synagogues, I answer, 1. they were no significant ceremonies about which the question now is, 2. it is most likely though that the same Prophets which erected schools, called schools of the Prophets, were the first founders of those synagogues. 3. seeing in the synagogues there was no significant ceremony of action or apparel, appointed by men, to be used in them: therefore in the Christian congregations, which in form of worship, (saving the addition of sacraments appointed by God) is altogether the same with the synagogues, there ought much less to be any.

SECT. XXIII. XXIIII. XXV. XXVI.

THe first example brought out of the New Testament, are the the feasts of charity, ordained (as the Def. saith) by the Apostles. To which our answer is ready, that if they were ordained by the Apostles, then they were not human, but divine, and therefore nothing pertaining to our question. To this the Defendants reply is, *that if divine be opposed unto constitutions not commanded of God, then we could not have uttered a more unlearned position: because all Divines distinguish betwixt divine, Apostolical, and Ecclesiastical traditions.* All Popish Divines indeed do allow of this distinction, because it maketh for their purpose: and some of our English when they write in defense of the Hierarchy, or of the ceremonies: but so deeply to accuse those that refuse it, for want of learning, this is too magisteriall For 1. that which came from the Apostles as they were Apostles, that came from the spirit of God, Act. 15. 28. 1. Cor. 7. 40. and to call that divine which hath the divine spirit of God: 1. God himself for author, what want of learning is in this? 2 *Junius* was a Divine, and learned, yet he saith, that this distinction betwixt Divine and Apostolical traditions, is almost *imaginary* and *superfluous in Bellcont. 1. lib. 4. c. 2. an. 6. Danaus* calleth it *a childish distribution, in eund. loc.* more learned divines, might easily be named, that do so allow of this distinction. And indeed, to examine it by that learning, by which distinctions are chiefly to be tried, it hath no Logic at all in it. For 1. the distinction pretended betwixt things appointed for perpetual use, and those that may be altered upon occasion: This distinction or difference (I say) is no way contained, in the terms *Divine, Apostolical* 2. Some things were immediately by Christ appointed, which were not perpetual: as many things proper to the Apostles and their times. And some things appointed by the Apostles which were to be perpetual, as the essentials of Ecclesiastical government.

A second answer is brought in, *that these feasts were abrogated by the Apostles. Then* (saith the Def.) 1. *they were not of divine institution.* Not in that sense indeed, which meaneth by divine perpetual: but yet they might be divine, as gifts of tongues, healing, prophesying, &c. were. *Then* 2. (saith he) *the Church may institute and abrogate as the Apostles did.* The consequence is but faint: yet the consequent or thing inferred, may be granted, so that the Church keep within her bounds. Our final answer is, *That these feasts of charity were not of mystical signification, nor yet merely Ecclesiastical.* And indeed it is plain, that these feasts did carry no

ordained signification, but that which nature her self had imprinted in their foreheads. For who knoweth not that familiar feasting of poor and rich together, is a demonstration and preservation of love, without institution? and yet this is all that the Def. can say for their signification. Neither were these feasts merely Ecclesiastical or religious, because they were used in the assemblies: for they were also used in the same manner, and to the same end, out of the assemblies. Their proper end was relief of the poor, and maintenance of brotherly love.

Last of all, for the ordination of these feasts, it cannot be shown to have been Apostolical. *Peter Martyr* in 1. Cor. 11. 22. judgeth otherwise. So that in this example, the Def. can neither show mystical signification, religious ceremony, nor Ecclesiastical ordination: and yet except all these be proved, the instance maketh nothing at all unto his purpose. But that which he lacketh in weight of arguments, he strives to make up in number.

SECT. XXVII.

THE next instance (like the former) is *the kiss of peace.* To which our answer is, that *it was a natural indicant sign of peace and reconciliation.* But the Def. borrowing light from some oratoriall phrases of the Fathers, will prove the contrary: though it be as manifest as anything can be, both by Scripture, and also by other histories, that it was a civil natural fashion used in those parts upon civil occasions as well as holy. Now what doth he prove? *First the institution, so far as it was not commanded by Christ, was human.* This he affirmeth, but proveth not: and in his affirmation wavereth like a reed shaken with some wind. *So far it was from Christ; and so far it was from man:* and yet we hear not how far from either. The plain truth is, it was of no institution at all: but of natural inclination and civil custom, used long before the coming of Christ, as is to be seen everywhere in the Old Testament, Gen. 29. 13. 1. Sam. 20. 41. &c. yet by direction or custom it received constant application unto some special acts. *Secondly,* he saith, *it was significant,* that is, it had a natural fitness to declare the inward affection of love. What is this to a signification imposed by man? it was so significant as shaking of hands: which gesture also used to be joined with it: *Tunc ambo nexi ad invicem dextras damus in osculo pacis sacrae, &c.* It did so signify love as the turning away of the face doth signify alienation of mind. *But* (saith he) *it signified Christian love.* As if Christian love had not in it the common nature of love, and therefore cannot be signified partly by natural signs common to love. Cleanlinesse in the celebration of the sacraments, is the same that it is at another feast; though in regard of that application, it may be called Christian or holy cleanliness or decency. *Thirdly,* he saith, *it was used in time of holy worship.* So no doubt was giving of the upper place unto the Elders, &c. in token of reverence: and yet it was no religious instituted sign of mystical signification: such reasons as these bewray more confidence then good consideration.

SECT. XXVIII.

THe third and last example which is brought out of Scripture, is, the covering and uncovering of the head at divine service, 1. Cor. 11. to which I answer as before, that it was a civil order of decency, used as well out of God's worship, as in it. But here the Def. taketh

pains to make many collections, and confirm the same by divers witnesses. *Because* (as he saith) *this point is of some moment;* though the other were of none: let us therefore briefly consider what they be.

1. *I would first learn* (saith he) *whether this ceremony of covering and vncovering were not significant of some good thing?* I answer, that this fashion which he abusively calleth a ceremony, was significant in a general sense: that is, it did declare or argue a good thing.

2 *I would ask what thing it is that is hereby signified?* I answer, subjection and superior power. *But there is a relation also to God,* saith the Def. I answer, there is in man's superiority, a kind of resemblance of God's soveraignite: and so there is also, as *Calvin* observeth, *in omni principatu* in all superior power: so that this maketh covering and uncovering, no more a religious significant ceremony, then the upper seat of a heathen Magistrate sitting in judgment: for by that seat is signified a superiority, in which there is some image of God's sovoraigntie. There is nothing alleged out of our Divines by the Defendant, which may not as well be applied to the Judges bench, as to this covering and uncovering. And the Apostle doth show plainly, that the veil he speaketh of, was of the same nature with long hair. So that, by the Def. reason, men's short, and women's long hair, must be accounted religious mystical ceremonies.

3 *Our third demand* (saith he) *is, whether these ceremonies of covering and uncovering, were not instituted to be observed in God's public worship?* I answer, it was required that they should be observed in holy Assemblies. But 1. it was not only required in God's public worship, but also as *Calvin* upon the place granteth, *In quovis graviore coetu aut matronarum aut virorum,* in any grave meeting of men and women. And instit. lib. 4. cap. 10. sect. 29. *ne mulieres in publicum nisi velatae procedant: •.* Whensoever they go into public places. 2. It was not instituted primarily and principally for God's worship. If it were, I ask, when and by whom? *Paul* surely did not institute a new ceremony in this place: for v. 14. he groundeth his admonition upon *nature,* i. as *Calvin* well expoundeth it, upon a received use and ancient custom in those parts: which some through lightness began unseemly to transgress. There is nothing alleged out of *Martyr* or *Chrysostom* against this answer.

4. *Fourthly* (saith he) *we desire to know, whether this matter were not a thing indifferent?* I answer, it is indifferent in the general nature of it; yet at that time, and in that place, they sinned that did otherwise, even before *Paul,* or any of their overseers, gave them charge about it.

Lastly, (saith he) *it is worthy our inquiry to learn how far other Churches may be directed by this example?* I answer, so far just as the Apostles rule stretcheth, 1. Cor. 14. 40. *Let all things be done comely.*

Now the Defendant hath a direct answer to all and everyone of his demands, let him cast up his sum, and he shall find, that he hath proved just nothing. He could find but three examples in all the New Testament, which had any color, so as they might be alleged for mystical ceremonies, appropriated to God's worship, by man's institution. The *Love-feasts, the kiss of peace, and the veil of women.* And yet there is not one of these three, (as any indifferent man, if he hath common sense may see by that which hath been said) that can be shown

either to be of mystical signification, other then nature giveth it, nor appropriated unto God's worship more then to civil occasions, nor yet ever instituted by any man in the Church of God. Is it not a marvelous thing that men should presume so as they do to domineer in words and deeds over poor men, in such things as they can show neither precept nor pattern for in all the Scriptures.

We will descend lower, saith the Def. And that, I assure him, is his best course: for so long as he wadeth in the pure waters of holy Scripture, he doth but strive against the stream: descending lower to human writings, he may find the waters troubled, and so bring some fish to his net. Yet having the Scriptures on our side, we need not fear to follow him whether soever he pleaseth to lead us.

SECT. XXIX.

HEere is alleged the universal custom of the ancient Church, even from the Apostles times for confirmation of human mystical ceremonies in God's worship. To which I answer, 1 of the first and purest times, next after the Apostles, this cannot be proved: nor is likely, because it is not to be thought that all Churches would immediately admit of anything which they had not received from the Apostles. 2 For the next ages it may easily be shown, that the best Writers taught many general rules concerning the perfection of Scripture, and the purity of God's worship, which cannot stand with these human inventions: howsoever in their practice they were carried away unto other customs. 3 The infinite troubles of those times against Infidels and Heretics, about the chief grounds and main foundations of faith, would not suffer them to examine these points of less moment as they should. And in deed, they were so taken up with those conflicts, that they neglected many usual truths. So that if all should be received which the Fathers practiced, neither anything understood but by their interpretations, we should be destitute of much truth, and overcharged with the burden of human presumptions, as *Augustine* complained in his time, *ep.* 119, 4 the Lord in justice would have Antichrist to prevail: which mystery could never have grown to any ripeness, had the worship of God been preserved sincere. That corruption begot him, and the reformation thereof must be his utter ruin. It is sufficient that the lamentable experience of fifteen hundred years hath declared unto us, what fruit of significant ceremonies brought by man into God's worship are wont to afford unto those that affect them. To fetch authority in this case, from their practice, by which hath insued such inestimable hurt to the Church of God, is not the wisdom of the burnt child, who dreadeth the fire.

SECT. XXX.

OF our own Writers the Def. here opposeth unto us, *Calvin Junius, Chemnitz* and *Zepperus.* Now for these, it hath been plainly manifested before, that they all with one consent condemn human symbolical ceremonies in God's worship: and that upon good grounds out of God's word. Now therefore if anything elsewhere hath fallen from any of them by occasion, sounding to the contrary, then we may well think that either their meaning is mistaken therein, or else they shown themselves to be men: and indeed (to say the truth) there is a little variety to be found in some of our divines concerning the point of ceremonies. But the

cause thereof being marked, will make it less offensive. All our Divines, when they look into the clear crystal of the scripture, condemn plainly all devices of man in God's worship, whatsoeever: but again, some of them when they fixe their eyes on the false gloss of ancient times, and consider withal how hardly men are drawn from their accustomed vanities, and what good some men may do by applying themselves somewhat to the times, then receiving another kind of impression, they seem sometime to waver in their words. This observation I thought fit to set down in general, because it may have good use in some particular places which this Def. threat•eth hereafter to object. But as for the places here quoted, the answer is easy.

Calvin in the first place, disputing against the gross corruptions of the Papists, saith, he doth not contend therein about ceremonies, which he might truly say not only comparatively, but even absolutely in regard of contention with others, who did not obtrude them upon him. And so I am assured few or none would contend much about ceremonies, if they would not force them upon others.

In the other place, he understandeth by ceremonies, such as are given us of God: as the following words show: *Paucae igitur nobis divinitus datae sunt ceremoniae.* What indeed he thought was to be given to the rude people in this kind, he shown sufficiently, not only by his words formerly cited, but also by his practice, in that he banished such ceremonies utterly not only out of Geneva, but also out of all Churches, which hearkened unto his counsel.

Chemnitz in regard that some ceremonies were in use where he lived, handleth them so gently as he can: and speaketh too favourably of Images: yet in other places, the truth wresteth from him and *Brenz* also, a right confession, as hath been alleged before.

Zepperus meaneth only that the simple having of Images in Churches is not such impiety as doth unchurch a people.

Junius and *Chemnitz* in the last place, do but give a difference betwixt the Fathers and Papists use of some things. Here is nothing directly against our assertion. But if all these witnesses did speak as the Defendant would have them in these places mentioned, what were that to the cloud of testimonies which are brought forth in the Abridgment, and unanswered as yet by the Defender. His own mouth will testify that our Divines are generally on outside. For in that regard (if he speaketh with good reason) he calleth them still *our own witnesses.* Our own they are not, because we allege them only: for so both Fathers, and Papists, and Conformists also are alleged by us: but because they speak plainly for us. Which appeareth also the more by his silence at the most part of their speeches.

SECT. XXXI.

AFter much sailing in the main sea, the Defendant *directeth his course* (as he saith) *homeward to the narrow seas, by instancing, in the practice of Non-conformists themselves.* His comparison is good: for as the scriptures were too deep for him to fasten any anchor of a conforming argument in: so the practices of weak men are so full of sands and shelves, that here he can

have no sure riding. The sea of Rome turned, by one of our Prelates, *mare Romanum,* is the best harbor of all the world for the ceremonies to arrive and rest in.

The first example brought is the form of an oath, which is taken on a book. To which I answer, 1. That if this form of swearing can be proved to be of the same nature with the cross in baptism, &c. we will rather abandon this form to avoid the Cross, then admit of the cross for love of this. 2 I affirm, that it were much better that this form (invented by Papists, and abused not only by them, but also by many among our selves) were abolished, as it is in other Countries not Popish, then retained. Mr. W. *Thorpe* a Martyr, or Confessor, in King *Henry* the fourth his days, refused to swear upon a book, alleging *Chrysostom* for the same opinion. 3. This form if it be worship, seemeth to be essential and necessary worship, not accidental: for no man is esteemed to have taken his corporal oath (as *Lindwood* affirmeth) but he that sweareth upon a book. 4. It is not our practice to make anymore of touching the book, then of lifting up, of the hand, which is used in other Countries: i. to make it a sign of assent unto that which is required of us. So that I for my part would not find fault with those which sometime hold out a service-book, or any other to touch and kiss: for it is all one whether we show our assent one way or another, so it be shown i• a decent manner. 5. This form is not used in the special solemn worship of God: but in a civil assembly, where occasionally God is called upon for confirmation of the truth. And indeed, as the Def. speaketh well, an oath is rather a cognifance or note of supreme worship, then proper and direct worship.

SECT. XXXII.

THe next instance is, *The observation of the Lord's day:* which the Defendant would never have brought in as an example of a human ceremony, if he had not either been sea-sick or else sleepy with his long sailing which he spake of in the former section. For he taketh it for granted, that we hold the Lord's day to be an institution of man, which we utterly deny: We hold, as *Junius* answereth *Bell.* about this matter *de cult. sanct. l. 3. c. 10. an. 33. c. 11. an.* 3. it is the divine institution of Christ himself.

By the way here he bringeth in a testimony of *Zanchius,* calling our Temples *types and shadows of the celestial Temple.* But *Zanchier* meaning was not to make them destinated instituted types: but only such things as by accommodation may serve fitly to put us in mind of such a matter: even as any arbitrary similitude that is fit, may be called a tide and shadow. I would the Defendant would read the very next Thesis of *Zanchi* to that he quoteth: there he should see, that Images, though they be not for the present worshipped, yet ought to be removed out of Churches, because they help not but hinder the worship of God. If Images, then by the Def. own former grant, mystical ceremonies of man's invention: and so mystical Churches too.

SECT. XXXIIII.

IN this last section, some reason is promised for a final confutation of the Non-conformists in this point; but I for my part can see none. *Nothing* (saith he) *is properly called a ceremony, if it be altogether destitute of signification.* Then (say I) away, and out of the Church with all

ceremonies properly so called, of man's invention. But why hath he gone about to deceive us so often before, by confounding circumstances of order and decency with other ceremonies, & now in the winding up of all, confesseth that they cannot be properly called ceremonies? surely there is no reason in this kind of dealing, but only that which they call Sophistry.

Calvin (saith the Def.) *and some other, do accuse the Popish ceremonies because they are dumb.* I answer, they accuse them also for speaking, as the scripture doth condemn Images both for being dumb, and also for teaching lies. So that lay all together which those Divines say, and you shall find that in their judgment, human ceremonies in God's worship, are like a fool in a place of honor, who whether he speaketh, or holdeth his peace, still showeth himself unworthy of that place.

CHAP. IIII.

SECT. I.

THis argument in the Abridgement, p. 17. *standeth thus:* It is contrary to God's word to use (much more to command the use of) such ceremonies in the worship of God, as man hath devised, if they be notoriously known to have been of old, and still to be abused unto idolatry or superstition by the Papists, specially if the same be now of no necessary use in the Church. But our ceremonies are such: Ergo.

The Defendants answer is very brief: he dares not absolutely deny either part of the argument. He could not find a fit distinction whereupon to ground a conditional denial with reason: he contents himself therefore to make a show of distinguishing after an unreasonable manner. For he doth not distinguish of any one term found in the argument: nor maketh the parts of his supposed distinction such as will bear any Logical sense. *If* (saith he) *you require such ceremonies to be abolished, then we deny your Major: but if you understand indifferent things, or mean an absolute, not a convenient necessity, we deny your Assumption. If this* and *but if that,* this form of speech, as indeed, every distinction, implieth some dissention and segregation in the parts distinguished. But here is no show of any such thing, betwixt *abolishing* and *indifferency,* or *absolute necssitie.* I know not what to make of such a confused distinction. It is as if one should say, *If you require an establishing of the ceremonies, I deny one thing; but if you understand convevient ceremonies, I deny another thing.* Such kind of speaking is nothing else but *non sense,* or as some use to call it, *a very bull.* Let this general answer therefore pass: though he saith, that in it we may *see our marks, and take our aim.*

SECT. II.

THE Abridgement beginneth the proof of the proposition thus. This may appear 1 by the second Com: which forbids all provocation unto spiritual fornication, as the seventh doth unto that which is carnal. 2 By ••e commandment and direction God hath given as in his word, 3 By the equity and reason of these commandments. Now the Def. though he professeth a full answer to all that is objected, yet he silently passeth over the first proof out of the second Command. wholly: and in the 2 and 3 proof, where about forty places of

Scripture are cited for confirmation of them, he doth not attempt to answer above 8 or 9. But let us examine his answer to these.

Lev. 18 &c. three kind of things are forbidden, 1 incest, 2 rounding their heads and cutting their flesh for the dead, 3 sowing with diverse seeds, and letting diverse beasts to ingender together. The first was a sin against nature: the second was a wicked custom of infidelity; the third did signify adultery: in all which our ceremonies are innocent. He answereth here only unto the places taken out of the 18 and 19 of *Lev.* concerning which I reply 1 that in the first place the words are general, v. 3 4: howsoever therefore in the following verses they be applied unto foul sins, yet seeing in other places of Scripture the like application is made unto ceremonies, they were therefore mentioned as the general ground, comprehending both kinds in it, and joined unto other places condemning conformity with idolaters even in matters of ceremony. 2 The second and third were no more wicked, nor yet so much in any respect among the Heathen, as our ceremonies have been among the Papists: And therefore in these, M. *Calvin's* collection in *Lev.* 19 27, is sound, *God would have his people to know, that they could not have his favor, except they would in all points be unlike to such, and go as far as they could from their fashions and examples, especially in those rites wherein there was any show of Religion.* 3 I would demand whether, if the high Priest, with the whole Synedrion of the Jews lawfully assembled, had with one consent decreed, that whereas the Lord enjoineth, *Lev. 19 Ye shall not sow with diverse seeds, nor cut round your heads, nor mar the tusts of your beards:* this was only in regard of infidelity, and in respect of an evil signification: but seeing the things are in their nature indifferent, and that it might be convenient for them to use them, they would therefore all from thenceforth use the same, provided that none should use them upon infidelity as the heathen did, not make any evil interpretation of them: I would demand (I say) whether such a decree should ever have been lawfully made, or warrantably obeyed? I think the Def. will say no. But why? Perhaps because of the express commandment to the contrary; but doth not this commandment then respect some other reason, beside those which by this decree should be now taken away? and may we not collect a further matter from them?

SECT. III.

BEcause one usual evasion, much esteemed by the patrons of our ceremonies, is, that they had a good beginning: therefore the Authors of the Abridgement to stop that muse, add that *even such things are to be cast away, which had a good original and use (if they be not still necessary and commanded of God) when once they are known to have been defiled by idolatry, or abused unto it.* For proof whereof they allege *Lev.* 26 1, and other places more. But the Def. here singleth out this one, and denieth that the titulary pillars of the heathen (which were set up at limits of their grounds) had a good beginning. Suppose that this be true, and that the Authors of the Abridgment were mistaken in this place: is not the same thing sufficiently proved our of 2 *King. 18 4, Dan. 1 8, Hos.* 2 16 17. But yet it is more then probable, that those titular pillars, were at the first only set up for civil use: because many statues which afterward served only for worship, were at the first only for civil respects, and these had still a civil use for distinction of bounds. *But Calvin collecteth, that no statue was here condemned, but that which was erected to represent God. Calvin* indeed hath those words: but what kind of representation he

meaneth, he showeth sufficiently before, *omnes picturas quibus corrumpitur spiritualis Dei cultus: all pictures that corrupteth God's spiritual worship.* And after, *quaecunque nos a spiritualie•us cultu abducun•: whatsoever lead us from the spiritual worship of God.*

Jacob erected a pillar for a religious monument (saith the Def.) Gen. 28, true: but not after the Law was given against it: so also he offered sacrifices, and many other things, in such sort as after the Law was not lawful.

SECT. IIII.

THE third proof in the Abridgement standeth thus: the equity of these commandments is thus set down in Scripture: 1 the detestation which the Lord our God being a jealous God beareth unto idolatry, and all the instruments and tokens thereof, as unto spiritual whoredom, Exod. 20 5 6, Deut. 7 25 26. 2 that we cannot be said sincerely to have repented of the idolatry or superstition whereby we or our forefathers have provoked the Lord unless we be ashamed of and cast away with detestation all the instruments and monuments of it, 2 Chron. 33 15, Es. 1 29 & 2 20 & 30 22 2 Cor. 7 11, Cal. in Deut. serm. 52 ep. 86 p. 166 167. 3 that we shall be in danger to be corrupted. Ex. 34 12 15, Deut. 7 4. 25. 26, Iud. 2 13, Gal. 2 5. 4. We shall harden Idolaters, Ezech. 16 54 1 Cor. 6 10. 5. There is more danger in Popish ceremonies, because the Pope is Antichrist, and we converse more with Papists then with other Idolaters.

Now of all these reasons and allegations the Def. answereth directly to nothing, but only to those words *see Calvin:* and yet not to them neither as they are cited in the Abridgement. For there it is, see *Calvin* in his 52 *serm.* on *Deut.* and ep. 87. Now on these places the Defendants eyes would not serve to look: or at least, his heart would not suffer him to give answer, they are so pregnant. *If we have any drop of good zeal in us, it must needs vex and grieve us to see the marks and signs of idolatry: and that we must to the uttermost of our power deface them, &c. nothing upon pretence must be tolerated in the Church, which came either from Satan or from Antichrist.* Yet the Def. saith, he hath seen *Calvin* upon *Exod. 23 &* 24, and *Numb.* 23 and *Deut.* 7 12, and findeth that *Calvin* holdeth these precepts of destroying Altars and Groues, to bind the Jews only, not Christians: and he biddeth us see *Calvin* on these places. Surely I have looked and could find no such thing. If there had been anything worth the knowing, for maintenance of the ceremonies, we should have heard of the words of *Calvin;* whereas now *Calvin* is brought in expressly affirming that we may use temples which have been defiled with idoles: which is nothing at all to the question of unnecessary ceremon. But if the Def. would discuss this point out of Authors, whether the laws alleged out of the old. Testament against the monuments of Idolatry, do not bind Christians, why doth he not answer to the testimonies of *Calvin, Martyr, Grineus, Wolphius, Visinus, Machabeus, Zanchius, Simlerus, Zepperus, Fulk,* & our book of homilies alleged to this purpose in the Abridg. p. 24.

SECT. V.

IN one place of Scripture yet, *viz. Dan.* 1 8, the Def. thinketh he hath some advantage; because *Calvin* interpreteth it otherwise then of ceremonial pollution. But therein the Abridgement followed that interpretation which is most generally, received: for which see *Junius* in his Commentary upon the place. And suppose that pollution was not ceremonial or idolatrous,

yet I hope the Def. will not say but if the meat had been so polluted *Daniel* would have abstained from it.

Take therefore some other testimonies to prove your assertion, saith the Def. So confidently as if he knew of no •estimonies which he had not answered. What can one say to him that will not take that which is thrust into his hands, and yet calleth for more, as if he could find none?

SECT. VI.

THE last thing which the Def. will take knowledge of, as alleged out of the Scriptures, in this point, is the example of *Hezekiah* 2 King. 1• in breaking down the brazen Serpent. This example is so famous, that he could not omit it: yet he knoweth not well what to say unto it.

First, he giveth five reasons for the abolishing of the brazen serpent. As if any of us doubted, but that *Hezekiah* had reason enough for that he did: Or, as if there could not be reasons enough alleged, and those almost the very same, for abolishing of our ceremonies. Let them be abolished by public authority, and I will undertake reasons to justify, the action done, will easily be acknowledged even of those that now can see none to persuade unto the doing of it.

Secondly, he propoundeth, as very observable, that *Hezekiah* did not abolish the idols which *Solomon* suffered to be set up, because they were neglected. But 1 it may well be thought that those idols were destroyed by *Hezekiah,* and set up again before the time of *Josiah,* as many other superstitions were. 2 It cannot be doubted but they should have been destroyed, even though they were for the time neglected: because either *Hezekiah* had as good cause to destroy them as *Josiah:* or else he might have prevented that cause which *Josiah* had: and to prevent evil, we are as well bound, as to correct it.

Thirdly, he citeth *Zanchius* to prove, that this is not an universal remedy for all abuses of ceremonies. The place in *Zanchi* I cannot find: neither skilleth it much. I grant the conclusion, it is not a remedy for all abuses of ceremonies, *viz.* for such as God's appointment hath made necessary to be retained. Besides the words of *Zanchi* here cited by the Def. do only therefore seem to make for him, because they are not full enough against him. But in other places of the same book *Zanchius* judgment is plain enough, as *p.* 649 where from this example he reproveth those that keep the relics of superstition in some holy places; though they have removed them out of Churches. And if about this matter the Def. doth ascribe anything to the judgment of our divines, why doth he not answer the testimonies of *Augustine, Calvin, Martyr, Wolphius, Lavater, Zanchius, Sadeel, Jewel, Bilson, Fulk, Rainolds, Andrew's, Perkins,* alleged to this purpose in the Abridgement, p. 24?

Fourthly and lastly (which only in deed is to the purpose) the Def. would show us a disparity betwixt the idolatry of the Jews, and that of the Papists. The first is, that *that idolatry of the Jews was done publicly, and generally, and in the bowels of the same Church: but the Papists is not so.* To which I answer 1 these circumstances are not rendered as reasons of the abolishing in the text, but invented by the Def. 2 private particular idolatry is to be removed as well as public and general: 3 all these circumstances did more then agree to our ceremonies in the

beginning of our reformation. And sure they are not grown better since, by any good that they have done.

The second difference which the Def. imagineth, is that there was no other means to cure the idolatry of those times: but now there is. I answ. 1 this is the very question whether there be any other sufficient means to cure the disease of human ceremonies idolatrously abused beside abolishing. 2 It is a vain imagination whereby this difference is confirmed, and no reason at all. *In the Dominions of our Hezekiah* (saith the Def.) *this disease would be found curable without any such extremity.* But the experience of 50 or 60 years show, that hitherto it is not cured neither in Ireland, nor Wales, to say nothing of England. Surely our Prelates are miserable Physicians, that in a disease so easy to be cured, suffer the patients to languish under their hands, unto death. *Especially* (saith he) *in this our most truly reformed Church, which doth most lively express the face and full body of her primitive mother Church.* This he hath now 3 or 4 times repeated: as if he did desire to make a question of it: and here propounds it with a doubt, *if you will allow.* It is not sit here to make a long digression about this matter. In short therefore thus, we allow with all thankfulness, that our Church is to be called a reformed Church in regard of the main points of faith, which are purely and freely taught among us with public approbation: and also in regard that the grossest superstitions are by public authority cast out of our Assembles. But if our Ecclesiastical government be considered, and some ceremonious superstions, we deny utterly, that we have such a reformation therein, as may represent the face of the primitive Church. Let the Defendant tell us, if ever the primitive Church had such chanting idol service as is every day to be seen in our Cathedral Churches? If there were in the primitive Church Chancellors, Commissaries, Officials under the Bishops, which executed the censures of that Church? If he can show any primitive pompous Bishops that had sole authority of ordination & excommunication? If any Minister was called in the primitive Ch. without express consent of the congreg. over which he was set? if Ministers were then wont to go to law for their places? if the Primitive Church ever heard of Pluralists, Non-residents or dumb ministers? If either in primitue or else in Popish Church almost simony was ever so ordinary as it is with us? If ever so many profane men, openly known to be contemners of Religion, were members of any primitive Church, as are of ours? If ever he read of such carnal proceedings about Ecclesiastical affairs in primitive times, as are every day practiced in our spiritual-courts? who took money for ordination, citation, absolution, or change of penance?

I will not insist on these things, because they are beside our present question; but only desire the Def. to behold this face which I have described in a right glass, and see if it be the face of the pure primitive Church.

SECT. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

THE testimonies of Councils and Fathers, alleged in the Abridgement about this point, are largely ranked by the Def. into 14 Sections, as if the main burden of this Controversy did lie upon their authority: whereas in the Abridgement they are briefly mentioned as illustrations. I will therefore according to the intent of those which alleged them, consider all together.

7. In the fifth Council of Carhage it is true, that he saith, those Altars were only expressly appointed to be abolished, which were set up without relics of Martyrs. But let the Def. show any reason, why those also were not to have the same measure which had relics of martyrs in them? Surely the Council▪ seemeth to aim at a perfect reformation: but stayed at this, because of the superstition which then prevailed among the people's as they show in that parenthesis *(si fieri potest) if it may be:* and in the next Canon.

8 *In the next canon* (saith the Def.) *they would only have immediate instruments of Idolatry then brought into public use abolished.* But how doth he gather this gloss out of the Text? Or wherein doth this gloss excuse our ceremonies, especially as they were in the beginning of our reformation? and since they have mended as sour Al• doth in summer.

9 To the decree of the Council of Bracara, forbidding men to decke their houses &c. in such manner and at such time as idolaters did, the Def. answereth nothing that hath any show of reason in it. For our ceremonies differ nothing from the Papists in place, persons, time, but only in some opinion: Now the Council there doth not forbid the opinion, but the ceremony, even to them which were of a better opinion.

10 The Council of Affrick doth give a reason why they condemned certain feasts, because, *they were drawn from the errors of the Gentiles.* Herein I am sure it maketh against our ceremonies.

11 To *Tertullian de Coron.* the Def. saith less then nothing. For he doth not speak of the same individual habit which was used to idolatry, as the Def. vainly pretendeth: nor of that kind which was only used in idolatrous worship. For in the same book c. 13, he saith this habit of a garland was used in most base places, as plays, stews, jakes &c.

12 The like answer is given unto *Tertullian de Orat.* 1 in general it is said, that *Tertullian doth not condemn these ceremonies merely for resemblance with idolaters: but for opinion of efficacy and necessity:* whereas the contrary is plain in *Tertullian,* for he saith expressly, *Propterea in nobis reprehendi meretur, quod apud idola celebratur.* Therefore it is to be blamed in us, because it is used before Idols: And B. *Jewel Def. Apol.* with many other of our best Writers against the Papists do urge these testimonies of *Tertullian* merely in regard of resemblance. 2 *In washing* (saith the Def.) *some did then hold an opinion of efficacy and necessity.* If they did, that is nothing to the purpose; for they might be condemned in that behalf, and yet merely also for resemblance with idolaters. But no such thing appeareth in *Tertullian,* he telleth us plainly, that the washing before prayer was a significant sign in remembrance of Christ's delivering unto the Jews by *Pilate,* when he had washed. *Cum scrupulose percontarer, & rationem requirerem, compe•i commemorationem esse in domini deditionem, c.* 11, so that I do not see but that this washing was every way like unto our sign of the cross in regard of the original signification and use of it. 3 *In the ceremony of dossing cloaks before prayer, there was an opinion of necessity, because Tertullian saith, si sic oportet, if this ought to be done.* As if *sic oportet, ought to be done,* ought always to be expounnded of an absolute necessity. Do not our Prelates now say, *sic oportet,* we ought to use the ceremonies, and yet disclaim this opinion of necessity? *Tertullian* only condemneth, *Vacua observatio, vanitas, quae sine ullius dominici out apostolici*

praecepti authoritate fit, atque adeo superstitioni deputanda• All these agree to our ceremonies as well as to that. 4 *For sitting upon beds after prayer, the opinion of necessity is only condemned by Tertullian* (saith the Def.) *because he inferreth, otherways we ought not to pray but sitting.* But that inference is only upon an allegation out of *Hermas* which *Tertullian* opposeth to himself about the matter. Concerning the ceremony it self, the grounds of his condemnation are, *perinde faciunt nations: apud idola celebratur.* So that the Defendant hath given no colorable answer unto *Tertullian.* Yet one thing he cannot conceal, though it be nothing to the purpose, *viz.* that *Tertullian in that place condemneth sitting at prayer, which we bring up our Scholars unto.* He might surely have concealed this, as being a shameless slander in regard of us, as all that know us can witness: and a shameful practice of our Prelates, generally in all prayers before and after Sermons, except it be when the Lord's prayer is repeated: for it is well known how little respect they give unto any prayers, but only to the Lord's prayer, and those that are in the Service-book.

13 *Melchiades* forbad fasting at the same time with Pagans. *That was* (saith the Def.) *because they lived in the same Conutrey, at the same time and place* Nothing else he hath to answer. And doth Country, time and place, make such a difference, that the same ceremonies in one Country, time and place, shall be Christian, and in another Paganish? What if the Countries be within half a days sails, as France is to England, and the time be the same, as it is in our case? confess the truth, and shame the devil.

14 *Ambrose* dissuaded *Monica* from bringing of wine and cakes to the Church. *There is no proportion* (saith the Def.) *for that was an act of sacrificing performed by women, who are forbidden to sacrifice, as well as to preach: devised by private persons: of an idolatrous invention.* The first of which answers is *Bellarmine's de sanct. beat. l. 1. c.* 14, but evidently false. For the Papists themselves are not so gross as to confess that they offer any proper sacrifice unto any creature whatsoever, *Bellat. de sanct. beat. lib. 1 cap. 12:* and shall I we think the mother of *Augustine,* with other religious women in those purer times to have been guilty of so great impiety? *Epiphanius* may call it a sacrifice in a rhetorical phrase, because it was an offering: but in disputations we must speak properly, yet *Epiphanius* doth call it only an offering. 2 the person or sex of a woman, maketh no difference. For *Monica* was not the inventer and appointer, but only the actor: and a woman may bring her offering and lay it upon the Communion table as well as a man. 3. It doth not appear that this was the invention of private persons: there have been Bishops which have fathered as good children as this was: and I do not know why such a thing, or any significant ceremony may not be lawfully used upon private devotion, if it be lawful for men to impose it. 4. If that which *Monica* did was Idolatrous, it is the very thing for which our ceremonies are accused. 5. Lastly, neither *Ambrose, Augustine,* or *Monica* regarded these things in condemning of that act: for the reasons are only two *Ne ulla occasio ingurgitandi se daretur ebriosis: & quia illa quasi parentalia superstitioni gentilium essent simillima.* The latter of which, viz. *resemblance of •igans,* is that which we urge.

15 To a grave sentence of *Augustine,* counseling to forsake all the toys of Pagans, if we would win them, nothing is answered but that those toys are not to be used *together with Pagans,* as

if apart some of those toys at the least may be profitably used. Surely to return his own phrase upon him, *de bove & efus caud•,* if others will eat up the ox, this Def. will make no bones of the tail, so it be apart.

16 The Council of Nice decreed that Christians might not keep the feast of Easter at the time, or in the manner as the Jews did. *Not* (saith the Def.) *that it was always unlawful so to do,* which question I will leave to them that are skilful in human trao•tions, but 1. *for hatred of the Jews. 2. because of the Jews insultation. 3. for uniformity.* The last of these causes doth not agree: for uniformity might as well have followed, if all Christians could have been drawn to the same time with the Jews. The other two agree well to our ceremonies. For we are to hate the idolatrous superstitions of the Papists with a perfect hatred. And the Papists do insult over us for this, that *we have borrowed our ceremonies from them;* as is to be seen in the Abridg. p. 25. where much is said to this purpose, & by the D. unanswered. And I would fain know for what causes other ceremonies of the Papists are abolished, if not these, or for such at the least as would sweep away our ceremonies in controversy, as well as them, if it pleased them that have such bezomes in their hands?

17 *The Council of Gangrene forbad fasting on the Lord's day only* (saith the Def.) *if it were in contempt of Christian profession.* But *Augustine Ep.* 86. telleth us the true reason was because the heretics did reach men to do so, *sacra solemnitate statuta;* with religious solemnity, as the Papists now do in the Cross. And whereas the Defen• asketh, if there be any contempt of any Christian article in our ceremonies: I answer, the cross cannot be otherwise used, then with proiudice, disgrace, and so some kind of contempt cast upon baptism.

18 The 1 council of Bracar forbad abstinence frō flesh, that Christians might show themselves to differ from Priscillianists, the Def. answer is, that the Papists do not consort with us in the same ceremonial acts as the Priscillianists did with the Catholics, at the same ordinaries & *banquets.* But there is no such reason rendered, or limitation set in the council, of the same ordinaries and banquets: the same ceremony only is condemned.

19 Thrice-dipping in Baptism was condemned by a Council of Toledo, approved by *Leo,* because it was the custom of Heretics. *This was* (saith the Def.) *because an heretical construction was made of it.* Even so (say we) a superstitious construction is made of our cross, not only by the Papists, but by our own canons and Canonical imposers of it.

20 *Leo* forbidding men to have anything to do with heretics, *meaneth it only of doctrinal conference,* saith the Def. But conformity with them in their ceremonies is a greater fault (for the nature of it) then doctrinal disputing with them. Therefore the testimony holdeth, from the less to the greater.

Thus in brief I have examined his particular answers unto our testimonies out of Councils and Fathers. B•t one answer might have served for all, viz. that they were not brought in by the Authors of the Abridgement for to make an immediate conclusion by against our ceremonies, as the Def. in his answers evermore taketh them: but to illustrate the proposition which condemneth conformity with Idolaters in their ceremonies. And herein we have not only the Fathers, but even the Papists themselves in words many times

consenting with us. *Suarez. in Thom. p. 3. q.* 65. maketh it one rule which the Church is to follow in appointing of ceremonies.

Now the Def. passeth from the proposition of this argument, unto the assumption. But he should have done well to have made a little stand at the army of Protestants which are brought in as giving witness to this truth. Abridg. p. 20. 21. 22. 23. 24. & 25. why had we not hear one head of *Protestant Divines,* as well as in the former arguments, seeing more are cited here then in them? Surely the Def. could not tell how to give a colorable answer to so many pregnant testimonies, and therefore thought good to pass them over in silence, and make his reader believe, that none were objected, because none are answered.

SECT. XXI.

THe Def. here meaning to say something against the assumption, setteth it down by halves, or rather by quarters. For the assumption is, Abridg. 26. 27. *our ceremonies in question are human inventions, of no necessary use, and abused to idolatry.* He setteth it thus down, *our ceremonies have been idolatrously abused by Papists.* There is great difference, as by and by we shall see. His answer is by a distinction: *These ceremonies are either generally or individually and numerally the same that have been abused to idolatry: If generally, then it hindereth not, but they may still lawfully be used, though they have been so abused. If individually, then it is not true, which is affirmed: neither doth it follow from thence, that they must be abolished, because they have been so abused, except they be the same formally: i. in intention and opinion of those that impose and practice them:* What miserable shifts is the Def. put to? he told us before, his distinctions were wedges: but this is a very pick-lock, made for to open the doors of God's• Church into those ceremonies against which by the keys of God's kingdom they are straitly shut up. For by this means any kind of Popish, Jewish, Heathenish ceremony may come in, so there be new particulars of the same kind, and a new intention used. The first assertion is most gross, viz. *that in ceremonies abused to Idolatry, those are not forbidden which are generally the same, but only the same individualls.* For by the like reason, of ceremonies instituted by Christ, those only are commanded which Christ individually and numerally did sanctify: not all of the same kind. So also Papists are justified against all the charges of our divines, who accuse them for using of Jewish and Heathenish ceremonies: for they are not the same individually and numerally, but only in kind with those which Jews and heathens used. So the meaning of the scripture, forbidding conformity with the heathen Idolaters, should only be of using the same particular rites and ceremonies with them: as if when the cutting of their heads, & rounding of their hair like the heathen, was forbidden to the Israelites; *Lev. 18. &* 19. there had been danger lest the people of Israel should either get heathen men's heads, and set them upon their shoulders, or heathen men's beards, and set them upon their faces, and then put them into the forbidden fashion. It is but folly to confute largely such a beggarly assertion.

But *if* (saith the Def.) *the same generally be forbidden, then you cannot justify any one of your own ceremonies of order and decency.* Why so? *because there is no gesture or circumstance of worship which hath not been abused to Idolatry.* Now he showeth plainly wherefore he set down only a piece of the assumption: for if the reader mark, that our assumption is only of *ceremonies devised by man, and of no necessary use,* then he shall see that this poor objection concerning

circumstances of order and decency, can have no place here: for they are of necessary use in their kind, neither are they mere inventions of man, as the ceremonies are, by *Bellarmine's* own confession, *de effect. sacr. lib. 2. c.* 29. For the second, *that our ceremonies are not ⟨◊⟩ the same which the Papists have solemnly abused to Idolatry,* if this be granted, it is no marvel: for it is altogether impossible to carry the same particular sign of the cross so far as, from the font to the Church door: or to keep it in being, so long as it is in making. Hath not the Def. then found out a great subtle mystery in this distinction? yet it seemeth more true, that the Papists do give divine honor unto the same individual ceremonies which are used in England: especially to the sign of the cross as it is used among us. For *Bellarmine* ascribeth divine honor and operation unto the sign of the cross as it was used by heathens, by Jews, by *Julian* the Apostate, *Bell•de eff. sacr. l. 2. c.* 31. Though the Papists count us heretics, and I know not what, yet they esteem us not worse then Pagans, unbelieving Jews, & cursed Apostates. Seeing therefore they yield such honor to this sign as it was used by them, they cannot deny it unto our individual crosses.

The last conceit, *that our ceremonies are not formally the same with the Papists, because we have another intention and opinion of them then they, and therefore need not be abolished,* is as vain as the former. For (not to dispute here of material and formal identitie) 1. a very show of Idolatry must be abstained from and abolished. 2. It cannot be said simply and truly, that our intention and opinion concerning the ceremonies, is not the same with the Papists. For we have no intention or opinion in the use of the cross, or other ceremonies, but the Papists have the same; only they have some other opinions about these things which we have not. And if this doth make a ceremony not the same, that men have not altogether the same opinion of it, then among the Papists there are also as many kind of ceremonies, crosses, Surplices, &c. as there is diversity of opinion about their nature and use, which no man will say. 3. the Altar erected by *Vria, 2. King.* 16. was an idolatrous Altar, like that of Damascus, though it was for another intention. 4. the Papists do ascribe divine honor to the ceremonies used with our intention, as formerly was shown out of Bellarmine. 5. This is the Papists answer when they are accused for symbolizing with Pagans and Jews in their ceremonies: *Licet in externo symbolo sit aliqua similitudo, absolute tamen maximum est discrimen: nam à sine & intention sumunt externae actiones speciem suam. Bell. de effect. sacr. lib. 2. c.* 32.

SECT. XXII.

HErе, as a ground of confutation, the Def. setteth down the profession of the Church of England: which because he draws no conclusion from, it is not needful to examine, though it cannot be defended, that the most abused ceremonies are taken away (as this profession telleth us) because no one ceremony among the Papists hath been so much abused as the cross. That therefore only I would have here marked, how this profession doth confute this Defender. For he would make us believe, that none of the old ceremonies used in Popery, are retained, because they are not formally the same in respect of intention and opinion. But this profession telleth us plainly, that *some of the old ceremonies do remain.*

SECT. XXIII.

NO example can the Defendant find in all the book of God, for lawful reserving of Idolatrous ceremonies, but only two; one of *Gideon, Judge.* 6. 26. and another of *Joshua, los. 6.* 19. and yet of *Gedeons* example, the Def. himself confesseth, that it was by special commandment from God: and that it is not every way imitable. And of *Joshua's,* beside that it was also the express commandment of God; and that there is no mention made of things appropriated unto Idolatry, but only of goods which had been the possession of Idolaters: so that he may fetch as good an argument and better, from the Spanish Crusadoes, for the cross in baptism, then from the riches of Jericho. It doth no way appear in the text, but that the vessels were first molten, and then the gold only, and the silver, brass or iron of them, brought into the tabernacle. So that by this wretched penury of Scripture proofs, it is manifest, that the warrant for reteining of human Idolatrous ceremonies, must be fetched out of another court, then that which God holds in his holy word.

SECT. XXIIII.

I Had thought verily that the Def. would have brought some pregnant testimonies out of the Fathers, though he could find none in the holy Scriptures. But he is here also as far to seek as before: for he bringeth nothing at all worth the answering. The feast of Easter (which now the fourth time is brought upon the stage by the Def. in vain) was never generally observed at the same time with the Jews, nor ever so appointed by any decree or canon of Council: if it had, yet that had been but an agreement in a circumstance of time, and the translation of it to another time, did show, they liked of no conformity of Jews. *There were feasts also appointed at times differing from heretics.* What Cart-rope will draw a conclusion from hence for conformity with idolaters in their ceremonies? Besides, feasts & fasts, he nameth *habits,* but giveth no instance or proof at all of any such thing. Circumcision, he saith, was continued under many Christian Bishops of Jerusalem. But let him show that those Christian Bish. allowed of any such thing. I never heard nor read of more confident conclusions out of such beggarly premisses.

SECT. XXV.

THe reasons had need be strong, when they come without any testimony of Scripture, and antiquity. But here the Defendant is as much forsaken of all help, as he was in the other. His first reason is, because *heretics have perverted the sacraments* Now he knew that the question is of human ceremonies, not of God's holy institutions: therefore he fetcheth about, and draweth this to his purpose, by gathering from thence, that *it is almost impossible to find any ceremony without exception.* All which we grant, of human significant ceremonies, as he knoweth well: except therefore he be resolved to make a trade of begging the question, I know not what he should mean by this unreasonable reason.

SECT. XXVI. XXVII.

THe very same disease is found in his second reason: wherout he can conclude nothing, but that some things abused may afterward be rightly used; which we willingly grant: nay, it may be granted of some human ceremonies also▪ as if the Surplices of England were turned into under garments for poor people: and wooden crosses were given them for firing. But if

any conclude from hence, that therefore they may have lawful state in God's worship, and there have a good use, surely his wit & words might be better used.

In the 27 section there is no show of any reason at all, except affirmations be reasons.

SECT. XXVIII.

THE last reason is, because *Popery and Popish rites are not to be esteemed of equal abomination with Paganism and Paganish rites.* Suppose this were true every way (as it is not) yet in this they may •agrree, that both alike are to be detested and abandoned. Nay, a lesser superstition the authors and countenances whereof are near at hand, doth call for more hasty removal, then a greater, whose authors and users are unknown. Howsoever, when the scriptures bid us fly from Idolatry, and that also particularly, from Popish Idolatries without any distinction, as from *Devils,* Ap. 18. a few smoothing words cannot satisfy our consciences in this, but, that we are as well and as far to fly from Popish Idolatry, as from Paganish. But if the Defendant would have thoroughly discussed this question, why did he not answer that which Mr. *Parker* hath to this purpose? p. 1. c. 1. S. 25. or that which is alleged in the Abridgement, p. 24.

SECT. XXIX.

OUR Witnesses can give the Defendant but small aid, being separated from scripture and reason; yet he catcheth at three, *Calvin, Martyr,* and *Zepperus. Calvin* (saith he) *teacheth that there is great difference betwixt Turks and Papists, lib. de vitand superst.* True, but in the same place he answereth the consequence which you would make from hence, viz. that therefore we need not fly so far from Popish superstition, as from heathen: and in the same place also he argueth from Turks to Papists. *Calvin's purpose was not to condeme anything but that which is evil in it self.* True, in that discourse wherein he dealeth against those which could swallow down the mass it self: it had been no wisdom to dispute with them about Cross and Surplice. *He alloweth of Temples which have been abused to Idolatry.* So do we, because they are not religious ceremonies, of mystical signification, without necessary use. And is this all that can be brought out of *Calvin?* Then surely he doth not contradict the many sentences of condemnation which as other where, so also in that very Tractate, he passeth against Idolatrous relics.

Zepperus is alleged as allowing of Temples, which have been abused, because they were not immediate instruments of Idolatry. So do we all•o, as before I said, for that and other causes. But altars in the same place he condemneth: which yet are retained in our Cathedral Churches, and I hope the cross being an Idol it self, had as immediate commu•ion with Idolatry, as *Zepper* or any reasonable Judge would require for the cashiering of it.

As for *Peter Martyr,* howsoever in one epistle to *Hooper,* he setteth as good a color upon the relics of Idolatry as he could, because he thought by a little yielding of *Hooper* and such men, the superstitions themselves might quickly be removed: yet in another Epistle, p. 1125. he giveth this peremptory sentence, *Profecto si ex animo superstitiones edissemus, vel ipsa eorum vestigia omnibus modis curaremus extirpanda: 1. If we hated superstition from the heart, we would*

abolish all the relics of it. To the same purpose he speaketh p. 1127. where he showeth that his conscience would never suffer him to wear the Surplice, when he was Canon of Christ church in Oxford. If this were not his reason, he had some other very much a kin to this. Neither will the Defendant say hastily, I hope, that either *Peter Martyr,* or *Hooper,* were *disorderderly exorbitant* men in those times, fit to be displaced, that more discreet conformists might come in their places: as now he pronounceth of those that refuse to conform.

SECT. XXX.

WHen all fail, a contradiction must be found betwixt our conclusions, and our confessions and practices, but I assure myself, there is not any reader so simple, but if he look over this section, will presently see, that he hath not brought one example of *any human ceremony, not necessary, notoriously known▪ to have been abused unto Idolatry,* that is allowed by us. Why then should I spend ink and paper in laboring to un•wine such ropes of sand? Only I would ask the Defendant certain questions.

1. If a Temple, a Bell, or a Table-cloth have such idolatry put upon them by the Papists, as the cross hath?

2 If his own heart do not tell him, that there is a civil use of such things, which cannot be imagined of the cross?

3 What superstition there was in the mere significations given by *Durand* unto Bells, and Bell-ropes, which is not to be found in the Cross and Surplice?

4 Whether the Pagan use of Bay-leaves which was above a thousand years past, doth cast such a reflection upon our civil use of bay-leaves, as the Popish superstition doth upon our ceremonies?

5 What sense he had to find fault with us for not altering the situation of Churches?

6 If it be all one to call a ship by the name of *Castor* and *Pollux,* as *Paul* doth, Act. 28. 11. and to use a religious ceremony in God's worship, which is taken from these Idols?

7 If it be one thing to change copes into cushions, and to use a Mass vestiment in God's worship?

8 If it be not a kind of slander to say, that the Church of Geneva imposeth a round wafer cake, like the Papists, to be used in the Lord's Supper, when as only unleavened bread is used, because custom in that part more prevailed, then the grave advice of *Calvin, Farel, Viret,* and the other excellent pastors? And if it be not a wide leap, to bring in the practice of Geneva, for an instance of the Non-conformists practice in England?

By that time these questions be truly answered, the Defendant will have but a small harvest out of our confessions and practices.

CHAP. V.

SECT. I. ad X.

THE Authors of the Abridgement framed a strong Argument against our ceremonies from the rules of ceremonies prescribed in the Word, p. 43 &c. with this Argument when the Defendant was not able to grappell, as it stood in the parts combined, he thought good to sever some parcels of it, and try what he could say to them apart. Thus out of this one Argument he hath taken that which he calleth our first: and out of the same he hath made up this fifth: and yet he hath quite left out a great part of the sinews wherewith that one reason is knit together in the Abridgement.

The argument is taken from the scandal or offense which the imposing and using of these ceremonies do bring unto divers sort• of men.

The Defendant here maketh great flourishing in nine whole Sections, defining, dividing, and subdividing a scandal, as if he would make all clear before him: but at the end of all this preparation, he maketh no application of these Rules unto the matter in hand at all: but only, telleth his Reader, p. 154, *That these divisions and subdivisions will expedite all difficulties, so that out of them he may collect the true and false sense of Scriptures alleged.* It were sufficient therefore either to deny this power to be in his divisions: or else to set down as many other subdivisions of scandal (which were easy to do) and then tell him that these will expedite the controversy, and that from them he may collect the errors of his answer. But I will notwithstanding briefly show my opinion concerning some of these dictates.

The definition which he only alloweth of as accurate is, that *a scandal is a willful offense against Christians, in provoking of them unto any damnable error or sin, by any sensible external means:* Sect. 1. Wherein notwithstanding many faults may be found. For 1 every scandal is not *willful,* except the word be taken more largely then use of speech will allow. 2 Every scandal is not against Christians. 3 A scandal is not only by provoking to sin, but also in hindering from good. 4 what doth he mean to put in the word *damnable?* the occasioning of any sin, sufficeth to make up a scandal.

Among his subdivisions, the first thing I except against is, section 5, where he distinguisheth so betwixt *persons and causes, either determined or undetermined, that in matters determined by the Church* (as he teacheth) *obedience is to be given without respect of scandal: and only in matters undetermined there is a charitable consideration to be had of other men's consciences.* This is a new and a tickle point of Divinity touching the tenderest part of our spirits, even our consciences, and other men's also. It ought therefore either not to have been propounded, or else to be well confirmed either with testimonies, or with reasons drawn out of Scripture. But alas the Def. thrusteth it upon us without any such warrant. *The peace of the Church* (saith he) *is to be preferred before the grievance* i. e. scandal *of any sort of men.* As if the peace of the Church did not more consist in avoiding of scandals, then in observing of human ceremonies! it is not the peace of God which is broken by a charitable care of avoiding offenses, but by rushing into them.

A scandal in the nature of it is spiritual murder. Now suppose a Superior should command a thing in it self indifferent, whereupon murder were like to follow, as to run a horse, or a

cart, in a certain way, at a certain time, when it may be unwitting to the commander, little children were playing in the way, would any man's conscience serve him to do it?

Avoyding of scandal is a main duty of charity. May Superiors at their pleasure appoint how far I shall show my charity towards my brothers soul? Then surely an inferior earthly court may cross the determinations of the high Court of heaven.

The superiors have no power given them for destruction, but only for edification. If therefore they command scandals, they go beyond their commission: neither are we tied therein to do as they bid, but as they should bid.

If determination by superiors were sufficient to take away the sin of a scandal. Then they do very ill that they do not (so far as is possible) determine all things indifferent, that so no danger may be left in giving of offense by the use of them. Then the Church of Rome is to be praised in that she hath determined of so many indifferents; then *Paul* with the other Apostles might have spared a great deal of labor in admonishing the Churches how they should avoid offenses about some indifferent things. A far shorter way had been either to determine the matter finally, or else to have given order that the Churches should among themselves determine it at home.

But say that the Archbishop of Corinth (for now I suppose such a one) had called his Convocation, and with consent of his Clergy had determined that men might, and for testifying of liberty should at a certain time eat of such and such meats which men formerly doubted of: would not yet the Apostle have given the same direction he did? would not good Christians still have had care of their brothers consciences? Can the determination of a superior be a sufficient plea at the bar of God's judgment seat, for a man that by virtue or force thereof alone, hath done any action that his conscience telleth him will scandalize his brother?

Lastly, I would fain know whether those superiors do not give a great scandal, which take upon them determinately to impose unnecessary rites which they know many good men will be scandalized by?

The second notorious flaw which I find in the Defendant his subdivisions is sect 9, where he granteth that *much indulgence indeed is to be used in things indifferent towards weak persons, whose infirmity proceedeth only from simple ignorance: but that only till such time as the doctrine concerning such things have been sufficiently declared: because a scandal doth always presuppose a mere weakness for want of due means of knowledge.* For 1 *Paul* had sufficiently declared that it was lawful for him to take wages, yet he would not, 1 Cor. 9, he had given sufficient reasons for the lawfulness of eating all kind of meats, yet he abstained, and so counseled others, for fear of scandal, *Rom. 14 1 Cor* 9. 2 There can be no certain set time for all sorts of men when they are sufficiently taught. 3 Who is this Def. that he dare judge so many of his fellow servants, that in such indifferencies as our ceremonies are held to be, they take offense not upon weakness, but upon presumption? 4 What authority have our Prelates to obtrude unnecessary ceremonies upon the Church, which must be declared before they can be used? Is it fit that the people should be troubled with the declararion of men's inventions, when

they are hardly brought to hear willingly the main things of the Gospel? 5 Is it not more agreeable to the wisdom of God, *Ex.* 21. 33, to fill up the pit, then to set one by for to warn the passengers they fall not into it? 6 There was never yet sufficient declaration of this doctrine of ceremonies throughout England. In many places there is no preaching at all. Many preach so, that they declare nothing almost to the people but their own folly. Many are ashamed, or at least unwilling to declare unto the people men's devices. Many declare them so corruptly that the scandal thereby is not removed but increased. And among those that go about with some good mind to declare this kind of doctrine, there is almost as great variety of declarations as there is of declarers: while some will have them significant some not: some say they are good and profitable to edification, and others condemning them as altogether unfit, declare them to be tolerable for avoiding of a greater mischief: Some will have them only civil, and others Ecclesiastical: some excuse all but the cross, and some extol the cross above all. Are not such declarations (think you) likely to inform well the consciences of poor men who doubt more whom they should take for a good Declarer, then they did at the first of the things themselves?

SECT. X.

AMong the instances of scandal arising from the ceremonies, that which in the Abridgement hath the third place is set first by the Def. viz, that *the superstitions Papist will be hardened in the liking of his abominable Religion, from which he seeth we borrow our ceremonies, and increase in his hope of the full restoring of it again.* To this the Def. answereth, that *our rites are not the ceremonies of Papists, because they are purged from superstition.* But 1 that they are not purged from all superstition hath sufficiently been declared before. 2 This plea of transubstantiating of ceremonies by the breath of our Convocation is a mere shift, contrary not only to the language of all our Divines, and to that which every man's senses do tell him, but also to the public profession of the Church of England, in the preface to our service-book, as it is cited by him p. 127. For there we are told 1 that *an abatement is made of the excess of Popish ceremonies:* All therefore are not abolished, but some remain. And which be they, if these in question be not? 2 That *some of the old ceremonies do remain.* What sense can be given of these words, if our ceremonies be not the same with those which were of old among the Papists? if it were meant of old ceremonies not used among the Papists, then they do not *remain,* nor are *retained,* but restored. 3 That *none are devised anew*▪ therefore they must needs be taken from the Papists, or from the Fathers: but of the Fathers surplice or kneeling at the communion, no instance can be given: and as for the cross, the Def. himself will not defend, I think, all that use which the Fathers put it to. 3. The Papists own words do sufficiently manifest how they are hardened by the imposition and use of our ceremonies. For as it is shown in the Abridgement p. 25, they seek to justify their superstition by this, that *we have borrowed our ceremonies from them.* And some of them thence conclude (as there is shown) that our Governors like well of their superstition. Beside *Gretser,* a principal Jesuit saith, that in these ceremonies our Ministers are as *Apes of Popish Priests, Apol. pr• Gregor. 7 pag.* 8, and in his defense, *t•m. 2 lib. 4 cap.* 16 saith, that our Convocation house in imposing these Ceremonies, do *cross the judgment of our best Divines.* Lastly, the respect of that Popish superstition wherewith our people were then generally infected, was the chief, if not the

only cause why these ceremonies were retained by our first Reformers. See more of this in M. *Parker, p. 2 c. 6 sect.* 10.

SECT. XI.

THE second instance is, that *that the profane will draw many arguments hence to bless himself in his contempt of all Religion.* The Def. asketh, *from whence?* I answer, from hence: 1 that Religious rites are invented by men, and appointed to be used in God's worship, even after the same manner that God's Ordinances are, or at least were of old: 2 That trifles are urged, to the increasing of contention: 3 that many place such holiness in these things which they know to be men's devises: 4 that other ceremonies are cried down, as if they were against Religion, which yet are every way as good as these: 4 that religious men are more molested for these toys, then they are for their profaneness.

SECT. XII.

THE third instance of scandal is in weak brethren, *who will be drawn to yield unto the ceremonies against their consciences, or else doubtingly: and some also will grow to dislike some Ministers for these things, and so be hindered from profiting by their ministry.* To this the Def. answereth in many words: but the sum of all he saith is, that *these are not weak brethren, because they have been diligently catechised by Non-conformists.* But 1 the Corinthians no doubt were diligently catechised: and yet there were many weak among them. 2 The Def. I hope taketh order (or else he may be ashamed) that all his Dioc•ffe be diligently catechised; yet I think he will not say but there are many weak souls in that circuit: 3 The Catechisers he speaketh of have had enough to do, to teach the people the main points of Religion: as for instructing them concerning the lawfulness of human ceremonies, they left that to those that impose th•m, or to their servants: 4 After long teaching and sufficient knowledge, there may be still a weakness in regard of some things, through many circumstances required unto strength, beside bare knowledge. Lastly, we confess, that (upon supposition that the Def. his doctrine be sound in these points) we are yet weak in these points, as we are also in some other, wherein our adversaries are so strong, that they can bear many Churches and such like things, upon their shoulders, without feeling any burden of them, which we cannot. See M. *Park. ca. 6 sect.* 18.

SECT. XIII.

THE fourth instance is thus set down in the Abridgement, pa. 50, As there is danger in the use of these ceremonies in all Congreg•tions, so especially if they sh•ll be brought back again unto those, where they have been long out of use. In this case Calvin, Brenz, B•cer, Hemingius, Beza, Grinaeus & other great Divines esteem• them wicked and unlawful.

To all this the Def. giveth no answer: but only taketh occasion to make a frothy comparison betwixt the laws and power of particular Congregations, and the whole Convocation house. Which because it neither pertaineth to the present purpose, nor containeth anything of moment, I leave as I found: though it may be easily proved, that many particular Congregations can tell better what is fitting for their edification in some things, then all our

National Convocation. Nay, I dare boldly say, there is no Town of note in all England, but twelve men may be chosen out of, which would find out Canons more to the edification of all the Congregations in England, then those are, which B. *Bancroft* with his Clergy, concluded.

SECT. XIIII.

A Fift instance, or rather an enlargement of the former is, in respect of the Ministers who have formerly refused the ceremonies, for whereas the Minister is bound to lead his people forward unto perfection; and to provide by all good means, that his ministry be not despised: by this means be shall draw them back again unto the liking of superstition; or at least not to dislike it so much as they have done: and give them evident occasion to blame his Ministry, and to call in question the truth of all his doctrine.

Here the Def. cometh upon them with open mouth, avouching peremptorily, that *this is a false, presumptuous, irreligious, partial, and pernicious pretense: and all this he will prove.* If he can, we shall the easilier bear these great words. But why is it *False?* forsooth, *because most of the Non-conformists have once subscribed: the contradicting of which subscription is no less a matter of discredit then returning unto conformity.* What kind of proof is this? because they were subject to another discredit, therefore this is no discredit. Beside it doth not appear, nor is likely that most of these Ministers did ever absolutely subscribe: neither is it likely: because it is well known how easy and how ordinary it was in Qu *Elizabeth's* days, to enter into the Ministry without passing under that gallows. If the most had, yet how would this prove it a fall pretence in the rest? If all had done so, yet this was no act of their Ministry, nor known it may be to their people, and therefore the crossing of it did not so directly tend to the discrediting of their Ministry, as the crossing of their public doctrine. Lastly, that which is done before a man be settled in the Ministry at one time, without any great deliberation, is not of such note as that which a man hath long professed & persuaded by reasons taken from the word of God. By all this it appeareth, that this first accusation of *falsehood* was rather an *adventure* as the Def. himself calleth it, the• a grounded assertion.

He did but *adventure* neither to call the same plea *presumptuous.* For he can find no other reason to bear up this charge withal then, *that they seem to arrogate to themselves a prerogative proper to the Apostles.* How can this be I wonder, seeing they follow herein the direction of the Apostle himself, Tit. 2 15. *Let no man despise thee.* What this prerogative is, he doth not plainly tells us: but compriseth it in two places of Scripture, 1 *Cor 15, Gal.* 2 18, the first whereof is nothing at all to the purpose. For the Apostle doth not say as the Def. maketh him, *If we be found false witnesses, then is your faith in vain:* but *if Christ be not risen; then are we false Witnesses, and your faith is vain:* Which also any preacher of the Gospel may say without falsehood or presumption to his people. The second place, *If I build again that which I have destroyed, I make myself a prevaricator,* is appliable to any Minister that hath taught the truth against Popish superstition. This very doctrine M. *Perkins* gathereth out of the words. *Proculcavimus superstitionem Papisticam &c.* I hope the Def. doth not think he may build up any superstition, and not be accounted therefore a *prevaricator:* if he do; or though he do not, let him consider where the *presumption* lieth.

But why *irreligious?* because *it is persisting in an error, for the preservation of their own credit.* But 1 who taught the Def. to make that which is in question the ground of an accusation in dispute. First, let him prove that it is an *error,* before he take it so for granted, that upon that ground he will challenge men's reasons as irreligious. 2 It is not their credit, but the credit of their Ministry which they speak of. 3 Is it such an irreligious thing, to desire that certain ceremonies may not be imposed upon them, lest their Ministry be by that means prejudiced?

Why *partial?* because *men should rather yield to Conformitie for the credit of the Church:* i. e. for the credit of the Convocation house. Alas, the credit which a great part of that generation doth seek for, is that they may rejoice in our flesh. But suppose they meant sincerely: would the Def. have men discredit and prejudice their Ministry, to bring some credit unto other men's decrees? Or doth the forbearing of some ceremonies bring such discredit to the Authorizers of them? surely then they are more for the honor of mortal men, then for the honor of God. For God's honor and worship is no ways prejudiced by their absence.

The last charge is pernicious. *And here many words are used to give countenance unto that one. The main ground is,* Woe to me if I preach not the Gospel; *and* Simon lovest thou me? then feed my sheep. *Wherupon he gathereth, that* it is a pernicious thing for a Minister to put himself unto silence. *But 1 what is this to the question of discrediting ones Ministry? 2 Although we were most worthy to have these remembrances out of Scripture rubbed upon us yet the Prelates are altogether unworthy and unfit to do it. Let any man conceive with himself B.* B•ncroft, *or any other in the end of the Convocation, after all the Canons were concluded, coming forth as Prolocutor, and speaking thus to the Ministers assembled together before him.* Men and brethren, the reverend fathers of this Convocation, as they always meditate on the law of God, and every part of it, both day and night; so especially do they lay to heart those passages of holy Writ which properly concern their office: as woe unto me if I preach not the Gospel: and Simon lovest thou me? feed my sheep. Out of these considerations, being carried with a fervent zeal both of preaching themselves in their several pl•ces, and also of procuring more faithful Preachers, and more fruitful preaching throughout the land, they have over and above the institutions of Christ, appointed certain ceremonies strictly to be observed of every Minister: so that whosoever shall hereafter upon any pretense refuse to observe the same, they shall be esteemed factious, schismatical, disarderly, exorbitant men, and for that cause by their Ordinary suspended and deprived. oNw for the preventing of such a mischief your tender mother would have you to understand by my mouth, that if any man be thrust out of the Ministry for not yielding to these constitutions, howsoever they may seem unto him such as the Church cannot lawfully appoint, nor he observe, yet he is author of his own silencing: and therefore you must all be exhorted to consider well of those parcels of Scripture which have so much prevailed with your careful mother. Woe is me if I preach not the Gospel; Simon lovest thou me? feed my sheep.

Would not he that heard such a speech as this from a Prelate b• forced to call for for a bason? and after he had recovered himself he might well give answer in these words, I hear the words of a deceitful tongue. Behold thou art called a Bishop, and gloriest in that title: thou persuadest thyself, thou art a chief guide and father of the Church, thou therefore that teachest another,

teachest thou not thyself? Thou that sayest it is a woeful thing not to preach the Gospel, doest thou neither preach Christ faithfully, nor suffer those that would? Darest thou by thine own authority, and for thine own pleasure, hinder so many able men from preaching? thou that professest the flock must be fed, doest thou thrust out feeders, and keep in starvers? Therefore thou art inexcusable, ô Prelat, whosoever thou art, that condemnest another for that whereof thou art both beginning and ending.

Thirdly, the Apostles woe, 1. *Cor.* 9. belongeth to negligent, slothful, and careless ministers properly, such as our Prelates know where to find enough, who yet neither feel nor fear that woe from the Bishops which many faithful preachers are wrapped in from time to time.

Fourthly, the Apostle doth not pronounce any woe for not preaching, where imprisonment doth hinder. Now he whose conscience is against the ceremonies, or doubteth of them, is spiritually imprisoned, so that he cannot by using of them, make his way to the pulpit.

Fifthly, it is a mere jest, though a bitter one, to say, that we leave our ministries: when we do all that our consciences will suffer us to do, for the holding of our places: and when we have done all that, depart against our wills with sorrow. *Non discedit a stati•ne, qui cedit invitus.* See Mr. *Parker,* p. 1. c. 4. s. 14.

But the Defendant undertaketh to prove, that the cause of silencing •is not in the Bishops that suspend and deprive us: but in ourselves. He is as it seemeth, a great adventurer: For he cometh forth upon this piece of service with flying colors: *Know you well what you say* (saith he) *when you lay the cause of your silencing upon the Bishops?* Yes surely, very well. For a cause is that which bringeth force or virtue to the being of another thing.

Now the first virtue (or rather vice) which tendeth to silencing. of Ministers in this case, is in the Bishops canons: they therefore are the first cause. The second virtue is in the Bishops and their officers, which are executioners of those unconscionable canons: they therefore are the secondary cause. Non-conformity hath no virtue in it of it own nature, nor by God's ordinance, to bring forth such an effect as the silencing of God's Ministers is• though it bemade an occasion by the perverseness of our Prelates. I know well what I say: and will make it good against the Defendants vain pretences. The case standeth thus *(saith he)* Titus *(It had been more proper to say Diotrephes)* the Bishop doth deprive Titius a factious & schismatical minister, that he may place Sempronius, a peaceable and discreet man, in his stead. In this proceeding, the intendment of Titus is not absolutely to deprive Titius, as he is a Minister, but as he was factious: yet so only respectively, that Titius being deprived, he may constitute Sempronius: for the charge of a Bishop is not determinate to appoint precisely this minister: but indefinite, to ordain a minister: so that the course of God's plow is still preserved and continued. But as for Titius, who will rather be silenced then conform, it is evident, that the cause of his silencing being his own refractarinesse, which is only personal and proper to himself, and yet hath no faculty in himself to appoint or admit of a successor: he may be said to have properly caused his own suspension and deprivation.

This case needeth no long demurring on: for there is not one sentence in all the length of it, which doth not smell, without any uncasing. 1. are all those factious and schismatical men,

that refuse to conform? was *Hooper* such a kind of man? was *Peter Martyr* and Mr. *Perkins* such, when one at Oxford, and the other at Cambridge, refused to wear the Surplice? was Mr. *Goodman,* Mr. *Deering,* Mr. *More,* Mr. *Rogers,* and such like heavenly men, the lights and glory of our Churches, were all these factious and schismatical? In the presence of God it is well known they were were not. But our prelates have this prerogative, they may dubbe whom they please factious and schismatical, and after that, there is no redemption, they must be such, be they otherwise never so full of all grace.

2 Are all peaceable discreet men, which are placed in the deprived ministers stead? For the best of them, they are still as great eye• sores to our Bishops almost as the other: because they reprove a great deal of Episcopal darkness, by their practices. For the rest, the congregations over whom they are set, cannot find it, the voice of all the country is otherwise for many of them; yet according to the Prelates measure, who meat (as it seemeth) the virtues and vices of a minister by certain ceremonies of their own imposing, it cannot be denied, but the most of them are very peaceable & discreet: Even so as many of the Bishops themselves were known to be afore they were Bishops, and show themselves to be still: for *Episcopatus plures accepit quam fecit bonos.*

3 What sense can this have, *The Bishop depriveth Titius respectively, that he may constitute Sempronius?* Doth he know beforehand whom he shall constitute? then there is gross legerdemaine, betwixt him and that *Sem•ronius.* For with what conscience can one seek and the other assign the place of him that is in possession? This is but some time in those benefices which are fatter, and whose patrons are more foolish. Ordinarily, the vilest minister that is to be found, may succeed in the place of him that is deprived, for ought the Bishop knoweth, or for ought he can do, except he will endure a *quare impedit,* which in case of moral unworthiness, hath scarce been ever heard of.

4 The charge which he saith our Bishops have of appointing Ministers, I wonder from whence they have it, or by what conveyance. They say that they themselves are the proper pastors of all the parishes in their Diocese. It is well, if they have an ubiquitary faculty, and will, to perform the office of pastors to so great a people: but who made them such? Christ and his Apostles never knew of ordinary pastors, having charge of so many Churches. But suppose they did, by whom doth Christ call one of our Bishops? by the Kings congedelier, the Chapiters nominal election, or by the Arch-bishops consecration? There is none of these that can bear the trial of scripture, nor of the Primitive Churches example?

6 Is the Bishops power of appointing a minister no ways determinate to this or that minister? then it seemeth his mere will determineth of the particular person, without any just reason. For if there be certain causes or reasons which the Bishop is bound to follow in designing of this or that minister, rather then another, then is the Bishop determinate. The Council of Nice it self determined the authority even of Patriarchs in this case: viz. that the Elders should first nominate fit men 〈 in non-Latin alphabet 〉 secondly that the people should elect or choose out of that number, *per* 〈 in non-Latin alphabet 〉 : and thirdly, that the Bishop should confirm the elected 〈 in non-Latin alphabet 〉 . Socrat. l. •. p. 177. What

exorbitant power is this then which our Bishops do now-a-days challenge unto themselves? All Classical Divines do consent to that which *Junius* setteth down, Conc. 5. l. 2. c. 6. n. 73. that no Bishop can send or appoint a minister *sine certa ac justa ecclesiae postulatione,* without the certain fore-choice of the Church: *Id enim esset obtrudere non mittere.* For that were to obtrude him, not to send him.

6 How is the course of God's plow preserved, when for the most part the succeeding minister is thrust upon the people against their wills, and so pernicious contentions arise, of which the Bishop is cause procreant and conservant, by depriving the people of their minister, and obtruding his own minister upon them, and upholding him in all those courses whereby he grieveth the poor people.

7 As the Minister hath no faculty in himself to appoint a successor, so hath not the Bishop neither of himself, and by himself.

Thus much for the defendant his case. Whereas he addeth, that *Beza* and Mr. *Cartwright* determined with him in case of the Surplice. I answer, 1. they did not so for the cross. 2. they did not so for subscription to either. 3. they did not so but by way of toleration, requiring also that men did speak against the imposing of the Surplice. 4. *Beza* was not thoroughly acquainted with the state of our Church. Mr. *Cartwright* (as I have been certainly informed by his own son) recalled that passage of his book, and desired that his revoking of it might be made known.

I thought good, overseeing the Press, to confirm the Authors report, by a more particular relation which I have received from a person of good credit, set down in writ as followeth.

MR. Cartwright being beyond the seas, in printing the rest of his 2. Reply, werein that indulgence is, sent to the Ministers of England who sought reformation with him, for their opinion of the use of the Surplice in case of deprivation: 22 of whom met thereabout; of whom 19 jointly agreed that it was simply unlawful in any case, but the other three said otherwise; wherefore it was agreeed by all, that each part should write their opinion and their reasons to him, which they did: but the letter of the nineteen miscarried, and that of the other three was delivered, which he taking as the letter of the whole, supposed their joint consent had been, that the loss of the ministry altered the case of the unlawfulness, and so that they were all against him; whereupon he mistrusting his own judgment, and being much perplexed thereabout, suffered himself to be swated unto what is there written: but afterward understanding the right, he was much more perplexed; yea (as he said) more then ever he was, in that to the great prejudice of the truth, he had suffered his conscience to be so defiled, which was forbidden, 1. Cor. 8. 7. which he heartily sorrowed to many, professing that if he again put pen to paper about that subject, he would clear the cause, and blame himself, praying them to signify the same freely in the mean time, the which they did, so that it ever since hath been currant among all his friends, and constantly, affirmed by them to all on due occasions, and particularly affirmed to M. Sprint by a Gentleman in the presence of one Nobleman, two Gentlemen, 27. ministers, and many professors, in his

course, in the scanning his book then about to be printed divers years before it was printed; sundry also of those ministers avouched the same, some on their own knowledge, others upon undoubted testimony, which yet is ready to be avouched in due case of need, and should now be expressed, were not the naming of the avouchers dangerous unto them, and so not to be done without their knowledge, which now cannot be.

For the point it self, when a man doth but stand in doubt betwixt using the ceremonies, and suffering of deprivation, it must needs be more safe, patiently to suffer himself to be thrust from his ministry, then to retain it and offend his conscience by using the ceremonies. For to be restrained by authority from his lawful function, because he will not yield to the doing of that which to him is sin, is no more sin in the sufferer, then to surcease his public preaching whilst he is held in prison, where he wanteth occasion. Thus the use of that is avoided, which he disalloweth, and the blame of leaving his standing, is theirs who cast him from thence, and not his. So no sin is committed either in the use of that he disalloweth, or in sustaining deprivation. But to hold his place, and to practice against conscience, is to commit one great sin at the least.

Thus having examined the Defend, his adventurous charges of *false, presumptuous, irreligious, partial, and pernicious,* I find them all to be but rash words of distemper.

SECT. XV.

IN the last place, the Defendant bringeth forth to answer the words of the Apostle, 1. Thess. 5. 22. *Abstain from all appearance of evil.* But as this argument is not found at all in that page of the Abridgement which he citeth, so in the words or sense which he setteth down, I dare say it is not used either of them, or any other against the ceremonies. Yet let us hear his answer. *The Apostle speaketh* (saith he) *of the opinions of private men.* But 1. what warrant hath he to restrain a general precept, when the vniversalitie of it agreeth with the law? *Abstain from all appearance,* saith the Apostle: 1. saith the Def. *from some private opinions.* 2. Why must appearance of evil be needs understood of *opinions only?* two or three interpreters indeed do understand it of doctrine most properly: but the most otherwise; & the word translated *appearance,* signifying rather an object of seeing then of hearing, leads us rather to the eye, as in actions, gesturs, garments, then to the ear in doctrines. 3. For that which he addeth of *private* men's opinions, there is no circumstance of the text, nor any reason or authority that doth warrant such a gloss.

SECT. XVII.

AMong his accusations wherein he chargeth us with manifold scandals, the first is, that *some weak ones by occasion of these differences, stand amazed, and so become more remiss in profession of religion.* Where 1. it is to be observed, that when we spake of weak-ones sect. 12. it was put off with this pretence, that they were such as we had catechised. Now then, who are these weak ones? I hope the Bishops provide that people of their Dioceses are well catechised: whence then is this weakness. 2. Differences in matters of circumstance are not wont to breed scandal, until some authority enjoin uniformitie, as we may see in the primitive churches. 3. If differences be the occasion of this scandal, surely those that differ from us,

may as well be accused therefore, as we that differ from them, especially when we urge nothing of ours upon them, but they impose their own devices upon us, and so are causes of the differences. 4. the amazement which some have, wondering what will be the event of differences, is no *damnable error,* which by the Def. is required to a scandal, sect. 1. And if they grow remiss in religion upon it, that is their sin. I am sure zeal against superstition, and for pure and undefiled worship, hath no fitness in it to work remissness in religion: but urging of human devices in God's worship, tendeth directly thither.

SECT. XVIII.

THe second charge of scandal, is in respect of the *Separatists.* Where 1. I ask, if *Gaius* had made a separation from the Church wherein *Diotrephes* lived, whether the Apostle *John* had been cause of that scandal, because he condemned his abuse of excommunication. 3. *John.* 9. 10. 2. If any separate from Churches where Images are retained, who is the cause, they that dislike of Images, or they that retain them? 3. The dislike of ceremonies is not the chief cause for which separation is made: but the intolerable abuses which are in Ecclesiastical Courts: by which it cometh to pass, that many poor men being troubled at the first for a small thing, afterward are driven to fly the country: and flying with a hatred of such courses, are ready to receive that impression which is most opposite unto them. The thing it self is plain enough to all indifferent men, that Ecclesiastical corruptions urged and obtruded, are the proper occasion of separation.

SECT. XIX. XX.

IN the next place the Papists are alleged as persons offended by Non-conformity, because *they are utterly unperswadeable to enter into a Church where all ancient rites are professedly rejected.* But 1. the refusing of conformity by the Ministers, do not, I hope, make these ancient rites (much less all) to be professedly rejected by our Church. For then we may plead the profession of our mother as well as the Defendant: which he I am sure will not grant. 2. This assertion which is given as a reason, is evidently false. For in Scotland, France, the Low-countries, and such like Churches, where none of these ceremonies are retained, the power of God's word (which doth not depend on human ceremonies) is as •ffectuall to the conversion of Papists, as in England. 3. How doth this agre• with that which the Defendant hath so often told us, that *our ceremonies are not the same with the Papists ceremonies:* and that *the Papists have no great conceit of our ceremonies,* cap. 2. sect. 1•. 4. If our contentions about these things be a scandal to the Papist, let them look to it that cast these apples of contention into the Church, under the pretense of peace and uniformitie. 5. One minister without conformity, as old Mr. *Midsly* of Ratsdell, who was after silenced for his labor, hath converred more Papists then any (I might say then all) of the Bishops in England, with all his ceremonial observations. 6. It is well known that there are far more Papists and Popishly affected in those places where ceremonies are most observed, then where they have been disused. 7. It is answered in the Abridgement, pag. 47. 48. that ceremonies are not for the edification of the Papists, but for the hardening of them. And that Papists are not so much to be respected as brethren. To the latter of which words, the Defendant replieth with a descant upon the term Brethren, sect. 20. but saith nothing at all to the purpose. 8. What

manner of converts they are usually who are addicted to human ceremonies, we may see in the Archbishop of Spalato, and such others.

SECT. XXI.

THe greatest scandal of all (saith the Defend.) is against the Church. Now this Non-conformists are made guilty of two ways: 1. comparatively in this section, and then absolutely in the next. The comparative accusation is, *that we for avoiding of offense towards our brethren, grievously offend our mother, in that wherein we owe obedience unto her.* Where 1. the question is taken for granted, for we deny that we owe obedience in the ceremonies to any man or society of men. 2. If our mother be somewhat angry, that is not presently a scandal by his definition, sect. 1. but when she is provoked to a mortal error. Now what *mortal error* do we provoke the Church to? Our desire and scope is, that the ceremonies should be either wholly removed, or else left free to use or disuse: this is no mortal error, I hope. The event by accident is the silencing, depriving, excluding, and molesting of us for Non-conformity: This indeed is a great error and sin of the Prelates; but as was formerly shown, the beginning of it is in their irregular Canons, and the ending of it, in their cruel executions. 3. by applying our selves to the will of the Prelates in these ceremonies, we should, though not anger, yet greatly scandalize them, by confirming them in a sin of making their own will a rule to the Churches, even in mystical ceremonies of superstitious worship, contrary to their and our daily prayer, *Thy will be done.* 4. The convocation doth not carry herself like a mother toward us: neither do we acknowledge any such honor to belong unto it. As for the faithful congregatious of England, the greattest part of them would willingly be rid of these burdens.

The rest of this Section is nothing pertinent: yet two things may be noted in it. 1. An error that the number of the lewish Proselytes was great, and the converted Gentiles few, Acts 15. 2 A gross assertion, that after the doctrine of Indifferency in eating of meats, was made public by the Church, then to have sought by abstaining to avoid the offense of some, had been to the prejudice of Christian liberty, and to the scandal of the Church.

The other accusation of *contempt* is only objected sect. 22. and varnished over with a few glosing words sect. 23. and therefore may well be answered with contempt. But he that will see a full refutation of this, let him read Mr. *Parker* chap. 5. sect. 11. 12. I am weary of wrestling with the wind: yet one unworthy and unchristian taunt I cannot pass by, that he upbraideth the Ministers with, living upon voluntary contribution, and fear of offending their maintainers. For 1. when as he confesseth, he hath no windows to look into men's consciences by, what rule of religion will permit him to cast upon his brethren such a suspicion contrary to their profession, of practicing and speaking against their consciences for gaining of a poor contribution? Is there not far more cause to think, that great livings, and worldly honors (one of the choicest darts that Satan hath in his quiver, & therefore tried against our Savior himself when all other faild, *Mat 4. 8 9)* is it not more likely I say that these promotions bear more sway in the minds of our great Prelates, then a poor supply of necessaries with others? 2 Neither all, nor the most part of them against whom he writeth did live upon contributions. Though they need not have been ashamed thereof if they had:

seeing not only the primitiu• Pastors did so, but even in our time, M. *Perkins* and other such lights of our Church, have with that kind of life done more good then all our Cathedral men with their great revenues. 3 Who are the cause that many are forced to live upon contribution? have not the L•iterers of Cathedral Churches• engrossed a great part of that maintenance whereby labou•ing Preachers should be maintained? Do not our Pluralists and Non-residents carry away the fat of the greatest livings, and leave scarce a Serving-man's wages to their Curats; so that either they must be supplied by contribution, or else by begging? Nay, do not the people in divers places take it for a great courtesy at the Non-residents hands, if he will take his Tithes, and suffer them to procure and maintain to themselves an honest Minister in his place? have not our Honorable Parliament offered to provide some competent maintenance for the Ministers, if the Clergy would forbear their sinful excesses? 4. Why should the Ministers depend so much upon contribution, if they had such accommodatiue consciences, as this Def. surmiseth of them? Some of them with serving the time, and the addition of Simony, might come to be Bishops: & the rest might be preferred by their means to some certain in-comings.

CHAP. VI.

SECT. III.

NOW we are come to the sixth and last general Argument, viz. that *the imposition of these ceremonies is opposite unto Christian liberty.* Here the Def. observeth first• that *the state of this question is about liberty from the necessary observation of such things as are in their own nature indifferent. This* (saith he) *the Objector implieth.* But I answer, the Objector doth not imply it: he speaketh of ceremonies lawfully appointed by man, that these are to be used as things indifferent. Neither if one private Obj. had granted it, ought it therefore to be set down as the received state of the question, seeing the Abridgment, which in this defense is chiefly opposed, doth everywhere deny the cerem• to be in their own nature indifferent. But let that pass & examine his resolution. *Ther be two kinds of necessities incident unto human precepts and ordinances, in the case of indifferency: one is necessity of obedience to the command* ⟨◊⟩ *which cannot properly prejudice Christiin* ⟨◊⟩ *: the other is doctri•• necessity: when any of those properties which are essential unto divine Ordinances are attributed unto a human constitution: as I immediately to •inde the conscience: 2 to be a necessary means to salvation: 3 to hold it altogether unalterable by the authority of man: this is a presumption and preva•ication, not only against Christian liberty, but also against the sovereignty of God himself.* But I what meaneth this new distinction betwixt *necessite doctrinal and obediential? doctrinal* before p. 3 was opposed unto *ceremoni••* now unto *obediential;* both without a logic, or sound reason. 2 He should have told us what kind of *necessity obediential* he meaneth: for *B•ll• de. pont. rom. l. 4 c.* 17, useth the same pretence of *obedience,* and alledgeth the same places of Scripture for it: and yet is confuted by *Junius, Whitaker's* and our Divines. 3 If there be doctrinal necessity, in all those human constitutions, which have properties attributed unto them essential unto divine ordinances, then our ceremonies in controversy not only have such a mystical signification attributed unto them as is proper unto divine Ordinances; but also that they are imposed as parts of God's worship. 4 For the three properties, which the Def. mentioneth, they are such as

Papists in imposing of their ceremonies (which yet by the judgment of all our Divines deprive men of Christian liberty) do disclaim. As for *immediate binding of men's consciences,* no learned Papish useth such a phrase. *Azorius* a Jesuit ⟨◊⟩ *. m•r. parte 1, lib. 5 cap.* 6, saith expressly that human laws do not bind, *direct, proxime, & per se; directly, immediately, and of themselves. Bellarmine* also, *de Rom. pont. l. 4, cap. 20 ad arg.* 9, saith as much; *leges humanae non obligant sub poena mortis, nisi quatenus violatione legis human offend••• Deus. i. e. they do not immediately bind men's consciences.* For *necessity to salvation,* the same, *Bellarmine de verb. non script c.* 11 saith plainly▪ *That those things which are simply necessary unto salvation are set down in Scripture; and that the rest are not simply necessary.* And it is plain enough that they do not hold them *altogether unalterable* by that authority which brought them in: for beside, that no reasonable man can deny so manifest a truth, they have altered many ancient Rites, as all the learned know. So that the Defendant his distinction is proved nothing else but a confusion, common to him with the Papists, to our ceremonies and theirs.

SECT. IIII. V.

IN the 4 Section, the Def. objecteth to himself under the name of the Abridgement, the words of the Apostle, 1 Cor. 7. 35, *This I speak to your profi•e, not that I might cast a snare upon you, showing that the imposition of necessity upon things indifferent, is a very snare of men's consciences.* Now though these words are not in the Abridgement, yet because as D. *Whitaker's* saith, *de pont. de pont.* c. 4 qu. 7*•aureus bic locus est, nostrae libertatis vindex; this is a golden charter of liberty;* therefore it is worthy of due consideration. The sum of the Def. his answer is, *that to impose a necessity where God hath left a liberty, is indeed a snare: but this necessity is not taught in our Church.* I answer, it is taught in our Church (now a days) that Ecclesiastical canons do bind men's consciences. It is taught in our Church that man's will is a sufficient reason for these canons about ceremonies. It is taught in our Church, that Sacraments may not be administered, or God publicly served without these ceremonies: that Ministers called and allowed of God for these ceremonies must be silenced; that they are to be excommunicated *ips• facto,* and accursed which oppose themselves unto them. It is taught also, that though a man doubt•• in his conscience of the lawfulness of them, though evident scandal will follow upon the using of them, yet they may not be omitted. If this be not necessity enough to ensnare a man's conscience, I know not what then is.

In the fifth Section two places are objected out of the Abridgement, *viz. Gal. 1, Col.* 2. 20, and one of them after a fashion answered. The first answer is, that the Apostle there speaketh *only of Jewish rites,* which is *Bellarmine's* answer just, *de e••. sacr. c. 32 loquitur Paulus de servitute judaica, qua serpierant illi sub antiqu• lege.* The second answer is, that the Apostles meaning was of such an observation of these ceremonies as had *an opinion of necessity, overthrowing the New Testament, and establishing the old.* So *Bellarmine.* ⟨◊⟩ *illi cum circumcidi vellent, excidebant a gratia Christi, & simul obligabant se ad omnem legem servandam, quod erat prorsus re••e ad s•atum veteris testamen•.* We on the other side with *Daneus* against that place of *Bell.* say *generate est Pau•• dictum & prece••um;* the words are general, belonging to all parts of Christian liberty, though principally there applied to one.

Now the servitude from which Christ hath made us free is not only in those things which the Def. speaketh of, but also as *Iun. con•. 3 l. 4 c. 17 n. 19 &* 21, showeth in subjection of our consciences unto elements of man's appointing, *Gal.* 4 10, and unto the will of men, 1 *Cor.* 7 23, which place *Beza* well noteth, *is to be understood of superstitions which some do foolishly call indifferent things.* It is not only therefore a freedom from Jewish ceremonies, but also and even therefore as D. *Whitaker's* gathereth from all human ceremonies that bind or press our consciences, *Whit. de rom. pont. q. 7 c. 3 ad* 5. But it is in vain for me to allege our Divines in this question: the Abridgement alledgeth diverse, whom the Def. would not vouchsafe an answer.

One thing here the Def. noteth, that in the Abridgement *mystical* and *carnal* are unsoundly confounded. But I say this is unsoundly collected: for these two are joined together there only in respect of Jewish worship, and that which imitateth it: And therefore it is to no end to instance in the Sacraments instituted by Christ, of clear signification, and accompanied with the promise and lively working of the Spirit. The same poor instance hath *Bellarmine de cult. l. 3 c.* 7 for significant ceremonies.

But *it savoreth of the flesh* (saith the Def.) *to call our ceremonies carnal.* Why so I pray? *the Jewish ceremonies deserved that name,* you yourself say, even when they were in force: and surely ours devised by man, abused by idolaters, without necessary use, destitute of all promise and spirit, are far more worthy to be called carnal, then God's own Ordinances. Those were only carnal because in comparison they were external, heavy, dull things: but ours are more heavy and dull, and beside they are sinfully carnal, as hath been proved.

But what soundness doth this savor of, that the Def. saith generally of the Jewish ceremonies, *they signified first and prima•ily outward and carnal promises, shadowing heavenly things only under* ⟨◊⟩ *second veil?* I will not exagitat this assertion, because it is in the by.

SECT. VI.

HEere an objection is feigned out of the Abridgement p. 34, I say feigned, because there is none such found in the place quoted. That which is there spoken concerning other Popish ceremonies, is a sixth proof of the second Argument, distinct from the fifth, whereto that of Christian liberty doth belong. That also is handled by the Def. c. 3 l. 7, and there maintained against him. So that this might well be omitted. Yet because there is some force in the consequence, let us hear his Defense. The objection which he frameth is this: *If these ceremonies do not take away our Christian liberty, and ensnare the consciences of men, by their imposition; how shall not the Popish ceremonies be excusable, and free from accusation in this behalf?* His answer is, that *Popish ceremonies do infringe Christian liberty both in regard of their nature, and also in regard of their number. And of both these M. Calvin giveth witness.* I answer 1 for the *nature,* it hath been shown before, that a multitude of Popish ceremonies have no other nature and necessity allowed unto them by the learned Papists, then ours have by the Defendant himself. See for this *Bellarmine de effect. sacr. c.* 30. That which M. *Calvin* saith of this point is true notwithstanding in regard of the conceit which is commonly among the simple Papists, fostered by unlearned Monks, Friers, and other Priests, for filthy lucre sake. 2

The comparisons which M. *Calvin* use, viz. *That it is held among the Papists a greater wickedness to omit auricular Confession, then to live impiously; eat flesh on fasting days, then to live in fornication; to work on Saints holy-days, then to act mischief, &c.* These he gathereth principally from that practice of the Papists, whereby they punish more severely the breach of their ceremonies then of God's law. Now this is not only practiced by our Prelates, but also maintained by this Defendant, chap. 2 sect. 12, with such fair pretence, as the Papists may well use for the defense of their practice. 3 As for the multitude of ceremonies among the Papists, that maketh their bondage greater thē ours; but doth it make ours none at all? Besides, when a few mystical human ceremonies are admitted, the gate is let open for a multitude: even until the Convocation will say there be too many. For *Bellarmine* himself will grant that ceremonies are not to be multiplied over much. *Fatemur ceremonias non esse nimis multiplicandas de eff. sacr. c.* 30, but what is too much, that must be left to the judgment of the Church or Convocation, saith he, and the Defendant both.

SECT. VII. VIII. IX. X.

IN all these Sections, the Def. goeth about to teach us the doctrine which concerneth *binding of men's consciences.* In the first his conclusion is good and sound, *God therefore and not man doth properly and directly bind the conscience of man.* It is sufficient therefore to note that it is an improper phrase to say that men's laws do bind men's consciences, in respect that God command•th to obey the just laws of men: for so, as *Gerson* observeth, the Physicians praescripts should also bind a sick man's conscience, in respect of God's will, whereby a sick man is tied to follow the good and wholesome counsel of his Physician.

In the 8 Section two of our Divines are brought in to prove that men are bound in conscience to observe the just laws of Magistrates, which none of us ever doubted of.

The 9 Section is spent in proving, that *Ecclesiastical laws have as great force in respect of conscience as political.* Which if it be granted, yet nothing can from thence be concluded for the advantage of ceremonies unlawfully imposed. But 1 it is diligently to be observed, that the Church hath no commission for to make any laws properly so called: as I have formerly shown in cap. 1 sect. 16. 2 the common received opinion of all our Divines is contrary to that which the Defendant here saith: as may be seen in *Bellarmine de Pont. Rom. l. 4 c.* 15, and *Junius, Whit•kers,* with the rest, who writing against *Bellarmine* do not deny but defend that which he saith, *Lutherani & Calvinistae omnes docent.* 3 The interrogatories which the Defendant ministereth unto us in this case doth not prove his Assertion. For the Church is a *Society,* but not complete, if it be considered as not comprehending Christ the Head and only Law maker of it. *Breach of peace* is not a sin against an Ecclesiastical, but a divine law. Obedience is to be yielded unto lawful Ecclesiastical Governors, when they bring the charge of Christ whose Ministers they are. See D. *Whitaker's de pont. Rom. cont. 4 q▪ 7 c. 2 ad 12. The Kings stamp,* but with an act of Parliament maketh a law in England. As for Apostolical constitutions (to which our canons are as like as Apples are to Oisters) the same answer which Doctor *Whitaker's, contra 4 q. 7 c. 2 ad 5.* with other of our Divines giveth to *Bellarmine,* may serve for our Defendant.

In the 10 sect. he setteth down nothing but that which he knoweth we all grant.

SECT. XI.

AGainst the Accusation of contempt, there was (as it seemeth) alleged by M. *Nic.* that by the same reason that Non-conformity is contempt; bowling, disusing of capps, and such habits prescribed should be contempt. Here the Defendant first bringeth divers interpretations out of the Casualists: and then taketh one for granted without rendering of any reason, that he may by it excuse bowling and disuse of cappes. But what if we take hold of another interpretation, esteeming the obligation by the intent of the Law-makers, which was against Popish Recusancie of our Communion-book, and not against refusal of some few ceremonies contained therein? I speak now of the Statute Law, not of lawless canons. Or what if we should stand upon that interpretation, which fetcheth the obligation from the weight of the matter imposed, which in our ceremonies is very little? Some of these I am sure the Bishops must fly, if they will defend their disuse of the *Crosier staff,* which they are bound by our Laws as well to use, as the Ministers are surplusses.

But all this is needless, because there can be no contempt in a conscionable forbearance of unlawful impositions; such as the ceremonies are sufficienaly proved to be.

SECT. XII.

HEere certain Divines are brought in witnessing, 1 *that superstitious opinions do deprive men of Christian liberty:* which we deny not, but take their testimonies as making against our ceremonies: because as I have formerly shown some of these superstitious opinions are inseparable from the imposing and using of them. 2 *That Christian liberty doth not consist in the use or disuse of things indifferent:* which we also willingly grant. But I would have the Defendant remember, that all freedom is not in the mind and conscience. For where the mind is free, the body may be bound; else Christians should not taste so much of this worlds misery as they do. Now Christ hath left unto us not only an inward liberty of mind and conscience, but also an outward freedom of our bodies and outward man, from such bodily rites in his worship as have not his stamp upon them, and his Spirit and blessing promised unto them. Of this the Defendant saith nothing at all.

SECT. XIII. XIIII.

COncerning the profession of our Church so often brought in, enough hath been said before, now it sufficeth to answer, that no profession whatsoever can make human significant ceremonies in God's worship agree with Christian liberty.

As for superstition, which the Defendant doth now the second time most ridiculously object, I have answered in the beginning of this Confutation. Now only I note: 1 how loosely he describeth that superstition which he calleth *affirmative:* as if no man could use anything superstitiously, except he did hold that *without it the faith of Christianity, or the true worship of God could not possible consist.* Never was there such a description given by any man that considered what he said.

2 How manfully he concludeth our negative superstition, upon this ground, that Christ hath left these ceremonies free, which is the main question betwixt him and us.

3 How he mis-reporteth our opinion, in saving absolutely that we• hold a Surplice to have unholiness and pollution in it: whereas we hold that it is only made more unfit for God's service then it was before through idolatrous abuse: but yet unto other us•s it may be applied.

4 That instead of Scripture, he bringeth forth the universal practice of men in the Church: which yet hath been formerlyly also refuted.

5 That he can find no Divine that calleth opposing of ceremonies *superstition,* but only M. *Calvin* in one place speaking rhetorically, as he useth to do, and not intending any definition or distribution of that vice.

6 How he corrupteth *P. Martyrs* words, to have some color for a new accusation. *P. Martyr* taking there upon him the person of an adversary unto *Hoopers* opinion (with whom notwithstanding afterward he consented, and recalled the counsel which then he gave, as appeareth p. 1125) saith that if we should refuse all things that the Papists used, we should bring the Church into servitude: which assertion is most true, because the Papists abused many necessary things, even Christ's own Ordinances, the observing of which is liberty. Now the Def. would have that precisely u•derstood, and that in the rigor of every word concerning the Surplice.

I have here subioyned apart an Epistle of *Zanchius* who otherways was somewhat favorable to Bishops: wherein the Reader may see his judgment concerning superstitious garments.

To the most renowned Queen Elizabeth, Defendresse of the Christian Religion, and most mighty Queen of England, France and Ireland H. Zanchius sendeth greeting.

MOST gracious and most Christian Queen, we have not without great grief understood, that the fire of contention about certain garments, which we thought had been quenched long agone, is new again to the incredible offense of the godly, as it were raised from hell, and kindled a fresh in your Majesty's Kingdom: and that the occasion of this fire is, because your most gracious majesty being persuaded by some, otherwise great men, and carried with a zeal (but certainly not according to knowledge) to retain unity in religion, hath now more then ever before resolved and d•c•eed, yea doth will and command that all Bishops and M•nisters of the Churches shall in divine service put on the white and linen garments which the Popish Priests use now in Popery; yea that it is to be feared, least this fire be so kindled, and cast its flame so far and wide, that all the Churches of that most large and mighty kingdom, to the perpetual disgrace of your most renowned Majesty, be set on a flaming fire: seeing the most part of the Bishops, men greatly renowned for all kind of learning and godliness, had rather leave their office and place in the Church, then against their own conscience, admit of such garments, or at the least signs of Idola•rie and Popish superstititon, and so defile themselves with them, and give of fence to the weak by their example. Now what other thing will this be, then by retaining of these garments, to destroy

the whole body of the Church• For without doubt that is Satan's intent, by casting a seed of dissensions amongst the Bishops. And that he aimed at in the infancy of the Church by stirring up discord between the East and West Churches, about the Passover and other ceremonies of that kind. Therefore Irenaeus Bishop of Lions, had just cause in his Epistle sent out of France to Rome, sharply to reprove Victor the Pope of Rome, because he out of a kind of zeal, but not according to knowledge, was minded to excommunicate all the churches of Asia, because they celebrated not the Passover just at the same time, as they at Rome did. For this was nothing but by an unseasonable desire to retain the same ceremonies in all churches to rent and tear a pieces the unity of the Churches. I therefore so soon as I heard that so great a ruin hanged over the Church of Christ in that kingdom, presently, in respect of that duty which I owe to the Church of Christ, to your gracious Majesty, and to that whole kingdom, intended to write thither, and to try by my uttermost endeavor whether so great a mischief might possibly be withstood: some that fear Christ, and wish well to your Majesty, exhorting me to the performance of this duty. But when I had scarcely begun to think of this course, behold our most illustrious. Prince commanded 〈◊〉 to do it, which command of his did not only spurr me one, who of mine owe accord was already running, but laid a necessity of writing upon me. Wherefore this my boldness will seem the less strange unto your gracious Majesty, seeing my writing proceedeth not so much from mine own will and counsel of friends, as from the commandment of my most Noble Prince, who is one of your gracious Majesty's special friends. Now I thought I should do a matter very worth the pains taking, if first I should humbly admonish your most famous Majesty what your duty is in this cause: and secondlie, if as your humble suppliant I should beseech you for our Lord Jesus Christ's sake, to perform the same. I beseech your gracious Majesty to take this my writing in good part, for it proceedeth from a Christian love toward the Church, and from an especial reverend respect that I bear to your most gracious Majesty. The Lord knoweth all things. Now to the matter in hand.

Whereas the Apostle writing to Timothy, commandeth that prayers be made for Kings, and all other that be in authority, and saith, that the end wherefore they be ordained, is, that we may lead a peaceable and quiet life in all (that is, perfect) godliness and honesty, he teacheth plainly enough what is the duty of godly Kings and Princes, namely, that they take care, and bring to pass, that first and above all things, true religion, and the true worship of God, where it is banished, be restored, and being restored, be kept pure: all things which smell of impiety being far removed. Secondly, that men may live honestlie and holilie, all kinds of uncleannesses being abandoned. Lastly, that public peace and holy friendship be maintained among the subjects, all occasions of contentious being, as much as possibly may be, taken out of the way.

As the Apostle teacheth manifestly, as we have seen, so all learned men who be of sound judgment concerning the Magistrates office, do with one consent affirm, that these be the three chief parts of the office of the Prince, and of every godly Magistrate. Which thing being so, I see not how your gracious Majesty can, with good conscience, propound again the garments in question, and other things of that kind, smelling as yet of Popish superstition, and once banished out of the Churches, to the consciences of the Bishops to be taken on

again, and so propound them that you should compel them by your commandment to receive them again. For first, this is quite contrary to the first and chief part of the Princes office. For if the Magistrate ought to have a chief care, that the worship of God be kept pure and without mixture; and if for this cause all things are to be abandoned which may any way either by themselves, or by accident defile this worship: and therefore all things are to be called back as much as may be, to the rule of God, and to the former and Apostolical, and so the more pure and simple form of religion: Finallie, if as the Apostle commandeth, we be to abstain, not only from all evil, but also from all appearance of evil; to what end, I beseech you most renowned and most godly Queen, should those things be brought again into the Church of God, by the Princes commandment, which be contrary to the purity of the Apostolical worship, which smell of Popish superstition, which be neither available to the edification of the godly, nor to order, nor for ornament, except that which is whoorish: which lastly, can bring no profit, but on the contrary, many evils to the Church? It is out of all doubt, that by this law concerning apparel, all godly men will be offended, but the wicked will laugh in their sleeve, and hereby be put in hope to get many moe things: as for those of the middle sort, that is, such as be newlie converted and turned from ungodliness to godliness, and be not as yet well grounded, they will be in great danger, and if we speak according to man's judgment, they will rather look back to the old superstition, to which by nature we are inclined, then fixe and fasten their eyes upon true religion. And therefore this is 〈◊〉 a decree which will bring no advancement at all to godliness, but may much further ungodliness. For though these garments be not evil and unclean of and by themselves, that is, of their own nature, yet because of the former and late abuse, they are not altogether free from uncleanness. Certainly it cannot be denied, but that they will at the least, •give occasions of many evils and very grievous superstitions. Now the very occasions also of evils are to be shunned. To what end then should these be thrust upon the Church, from whom no profit can be hoped, very much evil may come? for this is to tempt God. Your famous Majesty may well remember, that not without cause it was written, *He that toucheth pitch, shall be defiled with it:* that the Apostle had reason to command, that we should purge out the old leaven, that a little leaven leaveneth the whole lump. And that Hosea did not foolishly reprove the Jews, because they translated and brought a young graff (of superstitions) out of Israel into their own garden, that is, the true Church. We ought, most religious Queen, to have nothing at all to do with the Papists in matter of religion, save in those things which they have common with the Apostles. Why, I beseech you, were some kings, otherwise godly, reproved and blamed in the Scriptures, that they had not taken away Churches or Temples for divine service in the mountains, which were built by holy Fathers ere the building of the Temple, in which the Lord was wont to be worshipped? Surely, because the Temple being now built and ordained for divine service, God would not have any footsteps of any other chapel at all to be extant. Therefore also when once the kingdom of Christ was manifested, the ceremonies and garments of Aaron ought not anymore to take place. For this cause the Apostles were upon good ground careful, that after Christ's ascension, they should so be taken away, that no relics of them remained. And if they took them away holily, unholily have the Papists called them back again. Now whether it be better to follow the godly simplicity of the Apostles, or the ungodly pomp of the Papists, who is ignorant? This

recalling of such Popish garments, your gracious majesty may believe me, will be a greater evil, then peradventure it may be seen, even to very wise men at the first blush: For me thinks I see and hear the Monks crying out with very loud voices in the Pulpits, both confirming their followers in their ungodlie religion, by the example of your gracious Majesty, and also saying, What? doth not even the Queen of England also, a most learned and a most prudent Princess, begin by little and little to come back to the religion of the holy Church of Rome, the most holy and sacred vestments of the Clergy men being taken on again? we are to be in good hope that the day will come, wherein she will a length, though now they be thought to be dead, recall also all the other rites and sacraments of the holy Church of Rome. These and such like words, no doubt, most prudent Queen, the Monks and Jesuits will use in the Pulpits. For they take all occasions to confirm their superstitions. Therefore to recall these stinking garments, and other rubbish of the Popish Church into the Church of Christ at this time, what is it but to give the Papists an occasion, and the best that may be, to confirm and harden themselves and thei• in their superstitions, and also to help them in this business? But let us hear what the Prophet said to Jehoshaphat King of Judah, when he helped Ahab; *Darest thou help the wicked, and love those who hate the Lord? For this thing the wrath of the Lord is upon thee.* And what other thing will this be, then even to call back the weak from the study of pure Religion, and to give them a privy warning to look back, and return into Egypt? It is an easy matter for us weak men, who of our own nature are prone to superstition, to slide back to impiety. Therefore occasions of sliding back to ungodliness, ought to be taken away, and at no hand to be given. And what else, I pray you, meant God in forbidding to plow with an Ox and an Ass, to sow the same field with diverse kinds of seeds, and to wear a garment woven of linen and woolen together? It is an odious and detestable thing with God, that the same field of the Lord should be tilled by ungodlie and godly Bishops together; If in the same Church Popish Doctrine be taught with the Doctrine of the Gospel; Finallie, if sacraments, ceremonies, and rites, partly Apostolic, and partly Popish, be used, and the Church be clothed with them as with a garment of linsey-wossey. For what agreement hath light with darkness? And therefore those things which be not of God, but from them who have defiled God's worship, are utterlie to be cast away, which the Lord himself commanded to be done, when he charged utterlie to destroy all things which appertained to those who should give us counsel to follow strange God's, and to burn their garments, and all their stuff with fire in the midst of the street, to show our detestation of such Seducers, and that they might be an execrable thing to the Lord. And who knoweth not that these garments are a part of the household stuff of that Romish Seducer? *There shall cleave nothing of the execrable thing, saith he, to thy hand, that the Lord may turn from the fierceness of his wrath, and multiply thee, as he hath sworn to thy Fathers, &c.* Wherefore to bring these garments, seeing they be the household stuff of Antichrist, into the Church of Christ, what is it else then to provoke God to anger, and to kindle his fury against us? Certain it is, that he who is a true friend of Christ, will never seek to have the ornaments of Antichrist in his own house, and much less will he suffer them in the Temple of Christ. For who can endure the arms of his enemy in his own house, and specially in the chiefest room of the same? And if God will have a thing destroyed and abolished, who are we that we dare build it up again. But it is God's will that after the death of Christ all garments of Aaron and Levi should be

abolished: and he hath plainly enough manifested everywhere, that in these our days he would have all ungodly and vain ceremonies, pomps, deceits, and paintings of the Papists driven away by the shining brightness of the Gospel: because these things have no power in them to kindle and increase godliness, but greatly avail to the quenching of the same. Neither verily can I see to what other end these garments tend, then in very deed (that I may now come unto the second head) to defile and disgrace the fair face; nay, the whole body of the Church of England reformed according to the Gospel; as if the chaste and honest daughter of a King should be attired with those very garments wherewith some famous and notable whore used to be adorned, and when she were so clothed, were commanded to go abroad in the streets. Now who can allow or judge this to be tolerable? Wherefore though for no other, yet for this very cause, such garments ought not to be thrust upon the Church of Christ, because that harlot of Rome hath abused, and doth still at this day abuse them (though in their own nature they be not evil) to evil, and to cover her fornications, or rather to entice men to commit fornication. For all these pomps, and Popish ceremonies are nothing else but whoorish paintings invented and devised for this end, that men might thereby be allured to spiritual fornication. Is it not therefore a filthy and dishonest thing, to have these in the Church of Christ? If the brazen serpent, which had been ordained of God, and that for the wholesome use of the Israelites, was taken away by godly King Hezekiah, because the Israelites had abused it contrary to the word of God: and if Hezekiah be highly commended for this so doing, because he had ••ned that Serpent into ashes, and commanded them to be cast into the running water, that there might never be any print or sign of it extant anymore; how much more then are these unclean garments to be banished out of the Church of God, seeing the Apostles never used them, but the whore of Rome hath used them in her Idolatrous worship, and to seduce men? For it is a very dishonest thing, that such things as are of themselves indifferent, and have been long used to the dispight and dishonor of God, should be retained in the Church of God, to the hazard of the salvation of godly men. And much less that kind of garments, which is nothing but an invention of men, or rather of the Devil himself, devised to seduce the simple ones. We all know what praise those common-wealths deserve, which make good laws that the subjects shall not wear out-landish and strange apparel, nor bring it into the Common-wealths, because it is a corruption of good and honest manners, and of the Common-wealths themselves. How then can that counsel which is given to your Majesty, be commended, to wit, that garments unknown to the Christian world in tht time of the Apostles, and Apostolical men, should be brought into the Church of Christ. A•d if an out-landish kind of attire be not tolerated in well-governed Common-wealths▪ how much less are Idolatrous, and heathenish garments to be borne with in the Church, where God is to be worshipped in spirit and truth, and where he would have few and very simple ceremonies? Also if God established by his Law, that a woman may not put on a man's apparel, not a man a woman's, the one being so well of it self dishonest, and contrary to nature as the other: Why then should godly Bishops, and the servants of Christ be clothed, or rather shamed and deformed with the garments of godless Priests, and slaves of Antichrist? Why should we not rather, as we be of a divers religion from them, so also be discerned from them, at least in the performance of such duties as belong unto God's worship, by outward signs, such as garments be? Verilie this was God's

will, and he required of his people, that it should be discerned from the profane Gentiles, as by other things, so also by a divers sort of apparel, and so should profess by this public sign, that it would have nothing to do with the Gentiles.

And why should not we do the same? Are we not the people of God? abides not the equity of the same commandemet? And if the word honest be derived of honor, what honor will it be for the Church of Christ to have Bishops attired and disguised with Popish visors in the administration of the Gospel and Sacraments, so as they shall rather be derided then be reverenced any whit by the people? And what commendation shall it be for your gracious Majesty in true Churches, and among true believers, that you permit such trifles to be called back into your Church? Therefore it standeth not with honesty, that holy Bishops be compelled to receive such visors, neither is it indeed a matter worthy of honor and praise, neither deserveth it the name of virtue. For if your Majesty should command that all English men, leaving that ancient and very grave and comely attire, should wear Turkey coats, or a soldiers weed, as it is called: who would ever approve this decree as honest? And it is much less praise-worthy, if godly Bishops be enjoined, laying aside, or at least changing the honest and ancient apparel, which the Apostles wore, to wit, that common and grave habit, to put on the ridiculous and execrable or accursed garments of godless Mass-priests.

Now concerning the third part of the Princes duties, there is nothing fitter to trouble the public peace of the Church then this counsel. For every noveltie, especially in religion, either by it self, if it be evil, disturbs and troubles a good peace, or if it be good, gives occasion of trouble by accident, by causing contention between evil and good men. But as in things which be good of themselves, of which nature the reformation of the Churches according to the will of God is, we are not to care for the troubling of that ungodly peace, that is of the world (for Christ came not by his Gospel to keep such a peace, but rather to take it away, and to send a sword) so assuredly, by the urging of things indifferent, to trouble the peace of Churches, and to cause strife between good men and bad, yea between godly men themselves, is so wicked, that it can by no means be defended, so that Irenaeus had just cause to reprove Victor Bishop of Rome, for this cause, as hath been said afore. For it must needs be, that at such times the Churches be rent in pieces, then which thing, what is more hurtful? Many examples in the histories of the Church prove this which I say. How many and how great troubles arose in the Primitive Church, between those who beside the Gospel urged also circumcision and the law, and between those who upon good ground rejected them? And how great evils would this dissention have brought to the Church of Christ, had not the Apostles betime withstood them by that council gathered together at Jerusalem, by a lawful examination and discussing of the cause by manifest testimonis of the Scripture•s, and by sound reasons? If your gracious Majesty (as you ought) desire both to be and to seem Apostolic, then imitate the Apostles in this matter. Neither lay and impose this yoke upon the necks of Christ's Disciples yourself, nor suffer it to be imposed by others. But if you see that the Bishops disagree about this matter among themselves, assemble a Synod, and cause this controversy to be examined by the Scriptures. And then look what shall be proved by plain testimonies, and strong reasons, propound that to be observed by all, and command by your decree• that that be observed, and so take disagreement out of the Church. For your

gracious Majesty ought to be very careful, that there be no innovation in religion, but according to the word of God. By this means shall a true peace, concord and unity of the Churches be preserved. But if the proceeding be otherwise, what other thing will it be, then to take away unity, and to trouble the Christian peace? And this I may not pass over with silence, that by this noveltie of the business, not only the public peace shall be troubled in that kingdom, but also many else-where out of that kingdom will have occasion given them to raise new contentions in Churches, and that to the great hindrance of godliness, and the more slow proceeding of the Gospel. For all men know, that the most part of all the Churches, who have fallen from the Bishop of Rome, for the Gospels sake, do not only want, but also abhor those garments, and that there be some Churches, though few in comparison of the former, which do as yet retain those garments invented in Popery, as they very stiffly retain some other things also, because the reformers of those Churches, otherwise worthy men, and very faithful servants of Christ, durst not at the first (neither judged they it expedient) utterly abolish all Popish things. But as the common manner is, every man likes his own best. Now I call those things a man's own, not so much which every man hath invented, as those beside, which every man chooseth to himself, receiveth, retaineth, and pursueth, though they be invented to his hand by others. But if there be also annexed the examples of other men, they be more and more hardened in them, and are not only hardened, but also do their uttermost endeavor by word and writing, to draw all the rest to be of their mind? Therefore we easily see what the issue will be, if your gracious Majesty admit of that counsel which some do give you, to take on apparel, and other more Popish things besides. For some men, who be not well occupied, being stirred up by the example of your Majesty, will write books and disperse them throughout all Germany, of these things which they call indifferent, to wit, that it is lawful to admit of them, nay that they be altogether to be retained, that Papists may be the less estranged and alienated from us, and so we may come the nearer to concord and agreement. As if forsooth the Papists, though we for peace sake admitted of all those things, would ever amend their Doctrine, and banish out of their Churches, or at any hand lay down their false and godless decrees, manifest and abhominable superstitions and idolatries: and there will be some who will answer such books once dispersed. So of this English fire there will rise a new burning flame in Germany and France, on which hot coles the Papists as so many Smiths a forging, will sprinkle cold water to make the flame the more vehement. And is not this a goodly benefit? Who therefore doth not see that this counsel tends to the troubling of all Churches.

To conclude, that golden saying of a certain learned man is very true and certain, and approved by long experience, that indifferent things, that is, the question about indifferent things, is that golden apple of contention. So much shall suffice to have spoken of the troubling of public peace; what should I say of the consciences of private believers? It is manifest, that they are greatly troubled with this commandment, to put on these linen garments. For they do so greatly complain, that their lamenting voices & groans do reach unto, and are heard in Germany. Now how grievous and distasteful an offense it is to trouble the consciences of the godly, the holy Scripture showeth: partly when it commandeth that we make not the holy Spirit sad, neither offend the weak ones▪ partly when it threateneth

grivous punishments against those who fear not to do these things: partly also when it propoundeth the examples of the Saints, and specially of Paul, who speaks thus; *If meat offend my brother, Ile eat no flesh while the world standeth, that I may not offend my brother.* For in those words he giveth a general rule, by his example, taken out of the doctrine of Christ, to wit, that no indifferent thing is to be admitted and yielded unto, much less to be urged upon others, and least of all to be commended by decree: if in the admitting, urging & commanding of it, the minds of good men, and consciences of the faithful be offended, for a tender conscience, which feareth God, is a thing most precious and acceptable to God. How therefore can that counsel be approved, which would have a law established and proclaimed by the Princes command for the use of garments to be used by Ministers in the ministry. For (to speak many things in few words) if such garments be to be propounded to the faithful, they are to be propounded either as indifferent, or as necessary: If the later, we do vngodlily, because we make those things necessary, which Christ would have to be free: If the former, then are they to be left free to the Churches. But by commanding and compelling, we make things that be free and indifferent, to be necessary, and so fall into the same trespass•. Moreover, either they be ordained of God by Moses, or they be delivered by Christ God manifested in the flesh, or they be ordained by the holy Ghost working and speaking in the Apostles, or they are of men, either godly or wicked. Those ceremonies and Levitical garments, which were ordained of God by Moses, ought all of them to have an end after the death of Christ, as the scriptures show plainly, especially the Epistles of Paul to the Coloss. and Hebr. therefore they cannot be revoked & called back without the transgression of God's will. It cannot be said that Christ taught them, because there is no word extant to that end, but rather he taught plainly oftentimes, that all Moses his ceremonies were ended. And the same I affirm concerning the Apostles. It remains therefore that they be said to be of men. If they be from godly men, then were they ordained of them, either to edefication, or for order and comeliness. But they avail not to edification, that is, to further comeliness, but rather tend to the overthrow of it, as we saw before; neither for any good order, but rather they tend to disorder, for there is a confusion of godly and wicked Bishops, whereas it is meet and equal, that one of them be discerned from anothe•, even by their garments also. Neither do they make Christ's spouse comelie, as we shown a little before. Therefore we ought not to yield unto them. And such things as have been invented by men, void of God's spirit, do nothing appertain to us. Lastly, the Apostles used not these garments. For we have no authentic testimony. Now the Church is to be fashioned after the rule of that Apostelicall Church in ceremonies and garments, as well as in Doctrine. What do we then with these garments in the Church? By whose authority can they be approved? What profit or wholesome use can the Christian people have by them? But on the contrary we have shown that godliness is weakened by them, the pure worship of God is violated, Popish superstition is by little and little called back, the godly be offended, the wicked be confirmed and hardened in their ungodlinesses; the weak in faith are brought into hazard of their salvation; there are occasions of many evils given; Monks and other Popish preachers are hereby helped to confirm their followers in their superstition; the wrath of God is provoked against us; those things which God would have to be destroyed, are hereby built again by 〈◊〉; the whole face of the Church is defiled and disgraced: there is a foul sin committed

against honest and good laws forbidding the putting on of strange and outlandish garments: and so the whole Church is dishonored, Besides, the public peace of the Church, yea of many Churches is troubled: one Bishop is set against another, the consciences of the godly are troubled, and the minds of good men are offended, God's spirit is made sad in them, and this apple of contention is cast, as it were, upon the table of the God's.

Now seeing the matter stands thus, most gracious Queen, not only I• but all my fellow-ministers, and all the godly prostrate before you, entreat your Majesty, and for Jesus Christ's sake, whom we are persuaded you love from your heart, we humbly beseech your Majesty not to embrace that counsel aforesaid, neither to give ear to such counsellors. For those counsels (most godly Queen) are not for the good of that your Church and kingdom, nor for the honor of your Majesty, seeing they neither serve to the increase of godliness, nor to the retaining of the honesty of the Church, neither to the preservation of public peace, but rather very greatly weaken all these good things, which your. Princely Ma• ought chiefly to stand for. Let your Ma• rather bend all your thoughts, authority and power hereunto, that first and above all you may have Bishops, who be truly godly, and well exercised in the holy scriptures, as by the blessing of God you have very many, and that you make much of, and give ear to them. Secondly, that you be careful that with all diligence they may discarge their office, watching over the flock teach sound doctrine, confute heresies, drive away Wolves, keep every man in his own calling, and exhort and stir up every man to lead a life beseeming a Christian. The Elders also and Deacons are to be admonished, that everyone be diligent in his own office, and if need be, they are to be compelled by your gracious Ma• authothoritie, that neither the former by their sleeping and winking at the misdemeanors of the flock, suffer the reins to be loosed to all licentiousness, and to the lusts of the flesh; neither that the later, by reason of their immoderate care for their own private businesses, neglect the poor people of the Church, and omit such other things as belong to their office. For these three sorts of men be the very sinews of the Church, upon whom the salvation or destruction of the Church doth chiefly depend. Furthermore, your gracious Ma• ought to use great care and diligence, that the Universities, and in them good and godly teachers, be well looked to, cherished, liberally maintained and preserved, for these are as the mothers, and nurses of the Churches, in which and by which those are to be fashioned, borne, brought up and adorned, who being fit, may be called from time to time to rule and govern the Churches. Last of all such things as cannot be corrected & amended by the word and discipline of the Church, as it is necessary, that according to God's word they be cut off and taken away by the sword of the Magistrate, so your gracious Majesty is to take care of them: as adulteries, blasphemies, and other capital crimes of that sort. For God hath given the Magistrate the sword for this end, that ungodly seducers, filthy knaves, and unquiet men being restrained, the rest may lead a quiet and peaceable life in all godliness and honesty. This is the matter (most gracious Queen) whereon you are to spend your thoughts, hereabout are your counsels to be occupied, here is all your strength to be shown, namely, that (to end in a word) we all denying ungodliness and worldly lusts, may live soberly, justly, and godlily in this present world. For this is the true and fairest garment of all other. For which every man ought to take care, to wit, that having put off the old man with his works,

we put on the new man, that is, our Lord Jesus Christ, neither are there any other true ornaments which become Christian Bishops, besides those which the Apostle hath laid down in his writings to *Tim. and Tit. A Bishop must be unreprovable, the husband of one wife, watching, sober, modest, harborous, apt to teach, not given to wine, no stryker, nor given to filthy luere, but gentle, no fighter, not covetous, one that can rule his house honestly, having children under obedience in all honesty, not forward, not angry, righteous, holy &c.* For garments and ornaments of Aaron's high Priest, were types of these true ornaments; those were the shadows, these be the body. Wherefore let those be gone, and let these abide still. And then at length shall we have the whole Church, and so the Bishops rightly and truly apparrelled.

Once again I humbly beseech your gracious Majesty, that thinking no more of those outward garments, you will mind and consider how these true and spiritual ornaments may be retained, put upon, and kept in the Churches. And as I said in the beginning, that according to your gracious Majesty's clemency you will be pleased to pardon my boldness in writing. Our Lord Jesus Christ long preserve your gracious Majesty safe and sound to us, and to the whole Church. From Heidelburg. 10. September. 1571.

THus (good sir) you see how I have endeavored to satisfy your desire concerning the general part of the Defense. If this do not fully content you, I will (if it please God) add what is wanting another time. For it is fit we should help one another in private, concerning these things, lest the public sway of formality should make us forget or forgo that sincerity which those men of God taught us, in whom when we were yet children, we saw the power of godliness that made us love their footsteps.

Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, *Apoc.* 16. 15.

I have added to the Authors Reply, but without his knowledge, the advertisement following; to fill up this page, which without some purpose had otherwise been left blank.

WHEN you find, good Reader, any straggling testimonies of some few foreign Divines alleged by the formalists, which seem to savor of toleration, consider first that some did write in the dawning of the day of reformation, and therefore could not so soon see distinctly and clearly every corruption which was in the Church, 2. That notwithstanding of greater light shining in the Church, after the rising of the Sun above our Horizon, the Divines treating upon many points, could not be exact in everyone, or intending principally to beat down such corruptions as did most assault their own Churches, no wonder that there fell from their pens some sentences not ripely digested concerning other points. 3. That howbeit these had purposely set themselves to consider the controversies of our Churches, yet not being thoroughly acquainted with the particular state of the same, might give their judgment in the general case, but could not so well in the particular, as many worthy Divines in England have done. 4. They were but men, and might err in judgment, and so appeareth by the weak reasons subjoined sometimes to their opinions. And living in Churches where some corruptions do remain, they might the more readily stumble at the like in others. 6. It hath

been the practice of the English Prelates from time to time, and is at this present hour, not only to offer preferment to Divines at home, but also to send gifts to foreign Divines, to blunt at least the edge of their zeal, if they could not make them altogether their own, as they have done some. For proof of this their old practice I have here subjoined a few lines taken out of the friendly caveat to B. *Sands,* then Bishop of London, written *ann•. 1567.* extant in the book entitled, *The Register.*

Although you have, as much as in you lieth, gone about to win credit, and as it were to tie the tongues of *Bullinger, Gwalther, Zanchius,* and others with your bribes, which you have divers times sent them under the name of friendly tokens and remembrances, yet when they shall be informed better of more then they were the last time, and confirmed in the former satisfaction of these two last set forth books, as well these that I have named, as divers more will not be ashamed, like true and constant professors of the truth, to answer your L. as *Aristotle* did *Plato,* when he said, *Amicus Plato, sed magis amica viritas,* that is to say, openly to confess, not in private meeting only, but in print also, that English ti•ne, English clothes, and English silver and gold are and shall be welcome to them, as long as they are not meant to stop them from the truth against both their conscience, and their printed writings and confessions. Yea if ye will look well on the matter, *Gwalther* hath condemned you and your *splendida Pontificalia* already. For in his last Epistle to you Lord's, he denieth not that those informations, these two that he speaketh of delivered him, were intolerable in the Church: but trusting only upon your words, and believing your coloured lying informations too much, would not credit them as t•o too monstrous things to be in such a realm, that hau• always had so good a report for zealousnesse in religion, and to be maintained of such men, that in time of their banishment, both he himself, and a great sort more knew to be godly, learned, and earnest in religion.

MElanchton did write in the dawning of the day. *•anchius* in •n Epistle to *Bullinger,* reporteth that he was of a fearful spirit, and did many things which he did not approve. His advices in the time of the *Interim* proved pernicious to the Germane Churches, and grievous to all the godly. Harder things, if true, are written concerning him. *P. Martyr,* freer in writing after he had left England then he was before, in a letter to a certain friend there, confesseth his oversight in advisi•g rather to conform to Popish apparel then to leave the Ministry, and that now with *•ullinger* he was of another mind, seeing the scandals which did arise unavoideably of them, which he did not perceive before. He confesseth in another Epistle to a certain friend there, that he could not give full and particular direction not being acquainted with all the particular circumstances. *Tu autem qui••es in ipso certamine consilia hic non expecta. Valde quippe sumus à vobis procul. In ipsa consultetis arena.* Which answer holdeth in other foreign Divines. The Author of this sound Reply, craving the removal or at least the free use of the ceremonies, and that none be enthralled; or saying if there Deans, Canons, and Prebendaries will practice them in their Cathedral Churches, they will not contend with them, providing the Prelates impose them not upon others, is to be understood to speak only of the English Church, where they have kept possession ever since the Reformation, and as a man almost despairing of any cure after these fifty years contestation against them, rather then resolving. But all Writers condemn the reducing of corruptions into a Church, specially

after exile of many years. Many worthies have suffered much for Reformation, what would they have done to withstand the re-entry of Deformation?

FINIS.

P-WA1-3. A second manuduction, for Mr. Robinson. Or a confirmation of the former, in an answer to his manumission - Ames, William, 1576-1633.

A SECOND MANVDVCTION, For Mr. ROBINSON.

Or a confirmation of the former, in an answer to his manumission.

ANNO DOMINI. M. D C. XV.

A Second Manuduction For Mr. ROBINSON, Or a confirmation of the former, in an answer to his manumission.

IT is not much to be merveiled at, if one assay praevaileth not with him for public communion, who was so hardly drawn unto private, by many & long strivings. We may rather hope, that in time, he will be brought, to see reasō for that as well as for this. The success being left unto God: I think it a Christian part, to stretch out a little & strengthen that hand which before was lent him for a *manuduction.* First then must be marked, how far M. R. is come already: and then the points that he stayeth at, with the grounds of that his stay. He granteth;*If a man (remaining a member in some parish of England) intending the ministry, & competently qualified thereto, having approbation of godly & learned men, shall, without any further calling, for a time, perform the actions of prayer & prophefijing, by leave in a public assembly there, that it is lawful to communicate with him in that work.* And moreover, *that if the same man shall continue in that course for some years, not having any further warrant, but the seal which God setteth to his labor in the fruight of it, & the consent of those people which repair unto him for instruction; it is lawful, still to have communion with him.* All this he acknowledgeth (though not in so plain a manner as ingenuous dealing requireth) in calling of it private.

This grant of M. R. is of no small moment in the consequence of it. For by virtue thereof, those of his mind, may be present at many sermons in England upon occasion, not only to the spiritual comfort & edification of their souls, but also to the avoiding of much danger & damage in their outward estate. For of this kind are a multitude of religious exercises ordinarily performed by students in the colleges of both the universities, who are wont in their college chappels to make trial of their gifts though they be not ordained ministers; & not only there, but in such assemblies of the country as they have opportunity. Some also have been known to continue long, even for 20 years together, in preaching by no other warrant then this: as by name, M. Flood of Northampton, & M. Marburie. By the same reason it will follow also (as by & by we shall see) that communion may be had in the like actions of those which have further authority: for this communion is of public nature & a church action, & so for substance, of one reason with the other.

That this doeth follow upon the former grant, if so be that such exercises of religion be public actions, M. R. doeth well understand: & therefore to avoid that which he is loath to acknowledge, he denieth such actions to be of public nature. To this purpose he insinuateth 2 reasons. 1. *Becaus a private action may be performed in a public place, as a public may in a private: and 2 because no action is public, that is not performed by public calling or authority.* The former of

which I willingly grant: and therefore made no such mention of the place, as if it were of itself sufficient to make these exercises public. The second I do flatly deny until I see that *reason* which (as he saith without any further proof) *doeth of itself teach it. For this purpose* he willeth the reader to *see Mr. Perkins in treatise of Christian equity;* where nothing is to be found that pertaineth unto this purpose. For there Mr. P. speaketh only of such public actions, as are usually called *actions of law,* wherein public justice is questioned, the mitigation whereof pertaineth unto that Christian equity which there is handled: such as execution of penal statutes, suing of bonds, taking forfeitures & fines are. If he would know Mr. Perkins his judgment about this point, let him see to the purpose his treatise of divine or religious worship (the thing that now is in hand) where he shall find this description, *church service is that which is performed publicly in the congregation of the people of God.* But leaving his testimony, let us search a little after that reason which Master Robinson telleth us will teach us what actions are public. Public is as much as *peoplelick* because that which is not restrained unto one or a few, but extended as commune to a people either civil or ecclesiastical, that is *peoplelick* or *public.* Thus some actions done first in private, and after extending to the knowledge of the people, become thereby public scandals, though the actors of them have no public calling or authority for doing of them. Much more, are those actions to be esteemed public, which are performed in a public place, extending to the present knowledge or use of the people, & so intēded, whether they be good or evil in which respect no mā cā deny the prophecies of Zedekiach & other his fellows 2 Crō. 18. to have bē as public as that of Michaia, though he only & not they had lawful calling or authority for that action. Those exercises of religion which are ordinarily used in the seperat assemblies, called *prophecijngs,* wherein prayers are offered up in the name of all the people, & the word interpreted unto all, they are I think esteemed public by them selves: sure I am they are so, however they be esteemed: yet the actors in those businesses have no special set calling or authority for that they do. In the time of Wycliffe, when many that received light of truth from him did upon all occasions publish the same unto others either in churches or churchyards, or else in markets, faires, & such like open assemblies, though they did it without license of the ordinaries, or other sufficient authority of that kind, yet they are said to *preach publicly.* It is the phrase of king Richards letters against them, as is to be seen in M. fox, p. 406. Like phrase is used in like case, by all that write or speak thereof. So that both by reason & custom, & all good rule of speech, it is manifest, that these exercises of religion which M. R. granteth lawful are public actions: and so, that not only private, but also public communion is by his own confession, lawful in the parish assemblies of England.

THus far then we have Mr. R. consenting. Now at the third demād, he maketh a stand: but with such oppositiō as will not stand. The demand was of the same mā, who formerly did lawfully preach in a public assembly, if he should obtain a license from the L. Bishop of the diocese, without any unlawful condition for to continue in that his course, whether that leave or license given doeth pollute the actions, seeing a man may ask leave of the great Turk, to preach the gospel within his dominions? His answer is, that *the very obtaining & receyving of such a license is unlawful: because it is a real acknowledgement, that such a Bishop hath a lawful power to grant it.* Which is neither so nor so: for. 1. The asking & receyving of *leave* or

license (which are both one) doeth not always imply an acknowledgement of his lawful authority from whom it is sought. If any man of violence shall usurp a power to himself, of permitting or hindering the lawful & good offices that pertain unto honest men, so that without his license a man could not buy or sell, or teach any science or trade of life; if an honest man whom these duties concern, should in that case take a license from that usurper (though he were no better then a strong theif) no reasonable man will say, that in so doing he did acknowledge such usurped power lawful. The rulers of Jewish synagoges had no lawful power over the Apostles of Christ in any part of their ministry, neither would Paul ever acknowledge so much: yet he & Barnabas accepted of such license or leave from them sometime as they did usually grant unto those that acknowledged them selves lawfully subject to their authority. See an example act. 13.15. Mr. R. himself hath granted in the first demand that a man may preach *by leave* in a parochial assembly: which leave must be given by the parochial minister & churchwardens, whose authority he holdeth one with the Bishops. If therefore leave or license (whether in word or writing, that is all one) may be lawfully taken from them, without acknowledging any authority lawful which is unlawful, why not from the Bishop? 2. There is some authority in the Bishops derived from the king which may be acknowledged lawful. Such is this of giving license, liberty & civil authority for men to do good. The civil magistrate may do it himself; or appoint others to do it 2 chro. 17.7. The abuse of this authority doeth not make it unlawful.

But *John Claydon* (saith Mr. R.) *a martyr of Christ was otherwise minded, when he witnessed, that the Bishops license to preach the word of God was the true character of the beast.* Which testimony is found in deed in the book of martyrs, p. 588. But 1. It is not John Cleydons, but found in a book whereof he was the owner but not the author: for he could neither write nor read. 2. Whosoever was the author, the meaning was, that in regard of the conditions required by those Bishops, & the persons that usually obtained their approbation, licences might be held as a note of one that followed the beast of Rome: though those conditions being removed, there was no such wickedness in the bare license. This meaning may be gathered out of the answer of William Thorp, who may probablie be judged the author of that treatise wherein this testimony was found. For concerning the Bishops license, he rendereth a just reason why the godly preachers in those days did not seek them p. 492. In this his speech to the archbishop. *Sir, as touching your letters of license, or other Bishops, which ye say we should have to witness that we were able to be sent for to preach: we know well, that neither yow sir, nor any other Bishop of this land, will grant to us any such letters of license, but if we should oblige us to yow, & to other Bishops by unlawful oaths, not to pass the bounds & terms which ye sir with other Bishops will limit to us. And since in this matter your terms be some too large & some too strait: we dare not oblige us thus to be bound to you for to keep the terms which yow will limit, as yow do to friers & such other preachers.*

3. If one good martyr out of zeal had given that testimony in such a sense as Mr. R. will have it understood in, yet the general consent of almost (if not absolutely) all the other martyrs being otherwise, as is well known to such as have read their stories, this one of itself could work no great prejudice.

This for the answer directly applied unto the demand. Unto the comparative reason annexed, that a man may ask leave of the great Turk to preach the gospel within his dominions, he opposeth 2 things. 1. A difference betwixt *leave* & *license,* that *to ask leave is to desire one not to hinder him: but to obtain a license of the Bishop, is to obtain public authority of the public officer, & according to the public laws of the church, to exercise a public ministry.* 2. *That the great Turk is a lawful civil magistrate with whose civil authority it is lawful to partake: But so is not the Bishop a lawful ecclesiastical officer, with whose spiritual jurisdiction gods servants may communicate.* In all which there is not one sound sentence. For 1. What difference soever he may imagine betwixt *leave* & *license,* my meaning was, that it was lawful to obtain a license of the Turk for to preach the gospel in his Dominions.

2. Leave from one that is in authority, so as he that hath it shall be hindered of none subject unto that authority, is a licēce with authority. So that the difference betwixt *leave* & *license,* insinuated by him must consist only in the great sound of the word *public* so oftenñ repeated in vain, *public authority, public officer, public laws, public ministry*: Which how idle it is, hath formerly been shown. 3. He that hath a Bishops license & orders too, hath no such authority actual conferred upon him thereby, but that he may be hindered many ways, even by those that are subject unto the Bishop, from ever exercising that whereto he hath license so that in this respect, there seemeth not so much as full & perfect leave to be contained in a Bishops license. 4. That the Turk is a lawful magistrate, it would trouble Mr. R. to prove. 5. The Bishop hath some jurisdiction exercised about spiritual causes, which may lawfully be communicated with. 6. And lastly, though all this were so as Mr. R. saith, that it were unlawful for to seek or take such a license of a Bishop, yet it doeth not follow, but it might be lawful to communicate with him that hath taken it: especially seeing it was lawful before, and the man doeth & hath all good that he did or had before, only with this difference, that he doeth that with license of the Bishop which he did before with his connivence. So that this demand remaineth unanswered: which was not made of the getting of license, but of communicating with him that had gotten one.

Which communion can be no more unlawful, then that which scholars have with a schoolmaister, who hath takē a Bishops licēce (according as many are urged to do) from the same Bishop: or that which subjects have had with their lawful king sometime when he was crowned or set up by the Pope.

THe 4. Demand was concerning a man that hath taken that form of admission which is called orders of the diocessan, not knowing any evil in it, whether such a fault, if it be a fault, doeth pollute that communion with him which otherwise is lawful? that it doeth not Mr. R. seemeth to witness in his former treatise p. 15. For this he referreth the reader unto that answer which he gave to the former demand: and so do I to the refutatiō of it. Whereas he addeth, that his testimony is misaplied, because his meaning was, that a human infirmity about an external ordinance doeth not hinder from communion in actions performed merely by personal grace; I answer, that it is possible for a man which hath such orders, to perform the actions of prayer & preaching even in a public place, merely by virtue of the personal grace & gifts which God hath endued him with all. Especially this man of whom

here we speak, who yet hath no special state or reference by office unto those that communicate with him in the word & prayer. The reason therefore is one and the same, in this case, & that which Mr. R. speaketh of.

THe fifth question was of a man that being desired, & so chosen by some assembly wherein there are many fearing God apparently, he taketh a pastoral charge of them, having the Bishops & patrons admission, but chiefly grounding his calling upon the people's choice, and that he do nothing but the same he did before, besides the administration of the sacraments to such as are in charity & discretion to be esteemed worthy, what hindereth from communion here? To this a four fould answer is given in show, though none in deed. 1. *He denieth an assembly gathered & consisting of many fearing God, & many without the fear of God, to be a lawful church assembly, having right in communion to call & enjoy a Pastor.* But the question was made of an assembly wherein are many fearing God apparently, without his supply of many not fearing God, though with them there may be mingled some which give not such apparent evidence of God's grace to be in them, but rather praesumptions of the contrary. Will Mr. R, deny the title of a true church unto all assemblies that have some such amongst them? then must he condemn most rashly not only a multitude of present churches (Dutch & Frēch) but those of Corinth, Galatia, Pergamos, Thyatira, Sardis, & Laodicea also, of which the Apostles & Christ himself gave other judgment. 2. He telleth us, *that none can truly take a pastoral charge in the Parish assemblies: because he cannot govern or rule the flock.* But first, a man may truly take upon him that which he cannot fully & in every part perform or fulfill, desiring & endeavoring so far as his knowledge & ability extendeth. Otherwise, no high Priest in Israel from the time of Solomon unto the time of Hezekia did truly take upon them the charge of a high priest: because none did celebrat the passouer which was a principal sacrament, in such sort as was writ̄. 2. Chron. 30.5.26. Nor keep the feast of tabernacles in a far lōger time. Nehem. 8.17. Nor did any king all that time truly take upon him the charge or office of a king: because none did reform things as he ought. If any difference be, their sin was greater, that might have dō their duty & would not, then theirs that would & cannot. Secondly, the mere want of performing one part of the charge, doeth not hinder but that a man may well communicate in the other parts, which are well undertaken & discharged also. 3. He addeth, *that the church of England acknowledgeth no such calling as is chiefly grounded on the people's choice. Such private intendimēts & underhand professions of particular persons in secret, are cloaks of shame & craftiness, like unto disguised familism. And if any ministry be so grovnded, it is not the ministry of the church of England.* But what that church of England alloweth which he understandeth by this title, it maketh nothing to the question. It is enough if such a calling be in some assemblies of England. Yet for a minister to lay the chief ground of his calling upon the people's choice, so that he have withal those formallities required, I know no law in England that doeth forbid or disallow it. Ther is therefore no necessity for him that doeth so, to speak of it in secret only: he may profess it in the pulpit, as many have been known to do, & yet be a minister of a church established by the law of England. Neither is that after consent by *acceptance* & *submission* which Mr. R. speaketh of so slight a matter for this purpose as he would make it. For as in wedlock, the after consent of parents or parties doeth often make that a lawful state of marriage which before & without that was none: & in

government, acceptance & submission doeth make him a king which before was a tyrant, though in their nature these actions be rather consequences then causes of that calling, so is it betwixt minister & people. All the wind that he spendeth therefore in this answer, is but a venting of his praejudiciall passions. The question itself he secretly granteth, in making a ministry grounded on the people's choice to be no ministry of the church of England: insinuating thereby, that with such a ministry he cannot say but communion is lawful. Now that there is such a ministry to be found in England, as it is manifest in diverse places, so he himself doeth as much as witness it in the next page, where he affirmeth that in sundry places the people are ready to suffer persecution with their ministers. For if the lifting up of a hand in tokē of consent be a choosing, a consent declared by such fruights must needs imply no less.

4. He excepteth against baptizing of all infants borne in the Parish. But (to abstain from by controversies) it shall suffice for that, that other churches do extend the use of that sacrament to as great largeness as England doeth, with whom not withstanding Mr. R. will not deny all communion public.

The 6 question was of a deprived & silenced minister, why a man should not hear him when he preacheth? Mr. R. after a censorious note or two passed upon such ministers, giveth for answer, *that such a man remaining still a minister of the church of England, & preaching by that calling, cannot be communicated with, without submission unto and upholding of the prelates antichristian authority, which in that work he exerciseth.* Which is a conceit past commune apprehension. That he which by the prelat, the prelates cannons, & all that his authority can make, is forbidden to preach, often times excommunicated also by him, and all this for witnessing against his usurped authority, should in performing that duty, which also he did law fully before he received any commission from any prelat, not only exercise the prelates authority, but so exercise it, that no Christian man may be present therat, without actual submission to antichristian power. I can say no more, but let him that readeth give judgment.

To the 7 & last demand, which was of one that thorough infirmity admitteth of some corruptions in the exercise of his ministry, he answereth nothing of momēt, but what was examined before, & therefore need not a several trial.

THus much for maintenance of the arguments implied in the foresaid quaeres. Wherein also those bars are now removed which were by Mr. R. opposed before in general, & now as we have seen, particularly applied. Yet further some what to pursue the matter, it may be a defense of that which is said already. The principal & in deed the only ground of opposition was laid by him in this, *that such a Parishonal minister is a branch of the prelacy, as receyving power from it, by which it doeth administer.* My answer was by denial, with this distinction, that a parishionall minister as I formerly described had power of *right* unto his ministry before ever he had to do with the prelat, though a power of *external legal ability,* he may be said to receyve from the prelat in part. When I said he had nothing to do with the prelat before he had gotten right, my meaning was, that he had not to do about that pastoral charge.

Yet we may suppose him also not to have proceeded by such degrees as were formerly for argument sake set in rank, but first to have dealt with the people or been dealt with by them, having never seen any prelat in all his life, or as good as not seen him. To come then to the point, his answer is, that no parish assemblies have *power of right* to choose their ministers. Whereas on the contrary it is most evident that every congregatiō of Christians hath right unto this thing from Christ himself so inseparablie annexed unto it, that no external oppression by others, or abuse of their own cā possibly deprive them of this right, so long as they remain a Christian assembly or congregation. Suppose they be in external bondage, & that in some sense spiritual, yet no matter of *fact* can take away *right,* while they abide such as Christ hath given that right unto.

The whole case may be cleared in this example, two single persons agree on marriage betwixt themselves, with allowance of parents, & have by virtue of that cōtract, mutual *right* one in other, yet the laws of the place where they live having ordered that none shall be held for married persons without certain forms which they appoint, they have not *external legal power* or liberty one in the other, before such rites be performed. Even so stands the matter betwixt minister & people in England, they agreeing or cōtracting betwixt them selves have right one in other: but external legal power or liberty they must receyve from others. Another example also I would have considered, the emperor sometime was so subject unto the pope that he had not liberty of emperiall rule until he received his crown from Rome: yet was the emperor then no proper part of the papacy, nor did he take his right from the pope, neither did those that submitted unto him, therein communicate with the popes authority. So is this in hand. If Mr. R. will shut his eyes against the light I cannot make him see the difference that is betwixt these two powers.

OVt of Mr. R. his own grounds there were certain assertions observed, which show that the power of preaching which ministers in England do exercise professing that to be their main office, is not properly a part of the prelates power. The first was, that the office of the prelates is founded on their usurpation of the churches rights in calling of officers & censuring of offenders: power therefore of preaching can be no part of it. To which first he answereth, that *that which* I *admit in his affirmation hath enough in it to overthrow my consequence: for if it belong to the prelates to cal ministers & that in calling them they give thē power & authority to preach, then it followeth undeniablie, that those ministers thus preaching, do therein exercise the prelates power.* And if unto this be added such an estimation of all the ecclesiastical state in England as he cōceyteth, & would have others to take for granted, then he saith all will follow that he desires. Only he disliketh, that diligent preaching should be accounted *the ministers main office*: because that in abstracted notions, it is rather a work then an office, & such a work as may be performed by Apostles, or others that are no pastors, & therefore as he full wisely concludeth, *it cannot be the pastors office main or mean.* Secondly he descants upon the word *founded,* affirming that *men may have power to do more then they very things upon which their office is founded &c.* But 1. A man may take an argument from that which he doeth not with consent admit. And so did I in using his assertion concerning the Bishops authority in calling of ministers: never granting (as former passages do sufficiently witness) that all authority of calling them resteth in the prelat. 2. A man may

be in some sort called by another to exercise some power which is not his that so called him. As when a phycisian is called by the civil magistrate or by a Bishop to exercise such art as he hath, among the people that are ruled by him. For no man I think will say that such a phxsitian in giving of a potion doeth exercise a kingly or an episcopall power. So likewise is the case of a schoolmaister set in place by a Bishops license & authority: in teaching of grammar, he doeth not exercise the power of a Bishop. 3. Though in strictness of distinction, an *office* dissereth, from the *work* of it, yet Mr. R. I hope will give us leave to follow in phrase of speech the custom of speakers & writers, who do usually call that work men's office whereto by office they are separated, Especially seeing the Apostle Paul himself doeth call the office of a Bishop a *work.* 1. tim. 3.1. And the work of ministry, a *ministry.* Rom. 12.7. But it seemeth he doeth not esteem preaching any proper work of a pastors office, because Apostles & others may do it. As if the apostles & ordinary pastors had not one general office, because they have not the same in special; or that one man may not be tied by office unto a work which another also hath liberty by oceasion to do without such a special office. As if it were not a deacons office to distribute unto the poor, because others may do so.

4. His strict acception of the work *founded* cā neither stand with his other interpretation of the word *office* nor with that sentence whereto it belongeth. For a prelates office or state is in nature before that usurpation he speaketh of, & not founded upon it. Neither is the question, whether prelates have power to preach or no, nor yet whether that be in the strictest sense a foundation of their office, but whether their office, doeth so contain that as a part of it, as that, whosoever preacheth with in their diocese, must needs execute a part of their office or power?

A Second assertion whereof use was made in the manuduction was,*preaching is no natural or necessary part of the parochial ministers office.* Concerning this sentence, Mr. R. complaineth first that it was by me unjustly reproached, & secondly, that my inference upon it is of no force. Reproch it I did not, but so reprove it as it was worthy: wondering much at the shamelessnesse of it. Now I do much less merveyl at it then I did before: seeing that which he here affirmeth of the parochial minister, he doeth as boldly affirm of all ministers & true pastors, viz: *preaching is not the pastors office, either main or mean.* I do rather merveyl, that he should cast that upon parochial ministers for a crime, which he maketh to be the case of all true pastors. Yet for the reproof I used, it was deserved. I say, it was an intemperat speech, proceeding from an impotent sickness of mind: that is, an unreasodable assertion arising out of passion or perturbation. My reason annexed was, because he can find marijng, churching, burijng among the natural or necessary parts of this ministry, things not mentioned in the ordination: but cannot find preaching any part, though it be expressly mentioned, & that as a main part. Whoe doeth not see, that such partial dealing doeth proceed from passion? the force of this argument thus couched in that comparison, Mr. R. observing will take no knowledge of, but frameth another, which he thought he could answer: and simply proproundeth my reason to be, that preaching the word is expressly mentioned in the ordination: & therefore a natural & necessary part of the parochial ministers office. Though this I neither said nor meant, yet if it be rightly understood, viz: that preaching of the word is mentioned as the principal work to which he is ordained, the argument is good & sound: &

the objections which Mr. R. hath brought against it, are but as the raising of a little dust unto the clearenes of a shining light. *It is mentioned also in the ordination of a maspreist:* But is not mentioned as the chief work whereunto he is concecrated: sacrifizing for quick & dead is the main. Yet according to the intention of those which first framed that form of ordination, it is manifestly the office of him that is so ordained, to preach the word of God. *So also is ministering the discipline of Christ as the Lord hath commanded, expressly mentioned.* So is it also a part of his office, though he be not now permitted to perform it, according as he should. *The Bishop also expressly bids his ordained one, receive the H. Ghost: doeth he therefore so receyve it?* most trifling. Is this the question now, whether the ordained one receyveth everything that he is bidden receyve? or do those words any ways import an office of such receyving? *The greatest part of the ministers want ability of preaching, therefore it cannot be a natural or necessary part of their office.* So did the greatest part of the priests & levites in the days of Jeremiah, & the other prophets: was it therefore no natural or necessary part of their office? *But the public laws do approve of their inability to preach, by appointing homilies to be read by them.* It is a public slander to say so, when as in the very preface to those homilies, the appointers of them do declare, that their intent was not to approve such unsufficiencie, but to make some kind of supply for that which was wanting in such men toward the performance of their office, and that for a time only, while better provision might be made. Whereby also it is manifest, that it is not law, but pretense & abuse of law that continnueth such blots in so many assemblies.

This of the speech reproved: now for the inference deduced out of it. Which was, that if preaching be no natural part of such a ministers office, then he in preaching doeth not exercise any power received from the prelat: neither doeth he that cōmunicates with him in that action of preaching, thereby communicate with him in any corrupt office of prelacy, or priesthood received from it. Wherunto Mr. R. answereth, *that though it be not a natural & necessary part or work of his office, yet is it a casual & arbitrary part or work, which when it is done, proceedeth from the same power with those that are natural, that is, from the authority of the prelate.* But who doeth not see how casual & arbitrary the answers of this man are? Sometime preaching is no office of the ministers, neither main nor mean, as we heard before: sometime it is a part, but not natural or necessary. And where did he learn (I wonder) to distinguish the parts of anything into natural & preternaturall, necessary & casual? that which is preter-natural to a wholl is no part of it, neither is there any part which is not in some degree necessary. The duty of preaching may be a natural & necessary part of the ministers office: though the work of it be not so necessarily urged, as the office doeth require. That the work also is made no more necessary, it ariseth not from the nature of the office, but from the corruption of the officers.

A Third assertion of Mr. R. applied unto the former purpose, was that *the root being plucked up, the branch cannot survive*: for the prelacy being plucked up, the parochial ministry might stand still, in all the substantial parts of it: as reason will teach any man that considereth without passion, and experience also showeth in many parts of Germany. Therfor the parochial ministry can be no proper branch of the prelacy. For answer heerunto, first, *he denieth & merveyleth that I would affirm, the same parochial office & power of ministry to remain in*

any churches of Germany that was in use when prelates were there in time of popery, which was mas-priesthood. But 1. It was not affirmed, that the ministry there doeth remain the same with that which was there before: but the same for substance with that which is England though we have prelates & they have none. The truth of which is evident unto all that have any knowledge of the state of those churches.

2. If the removing of the mass & the reference of priesthood unto it, doeth necessarily infer a change of the ministerial function, (as this answer importeth) why then doth Mr. R. so much forget himself, in affirming that *the office of a mass priest & of a parochial minister is one & the same?*

And for the point: the reasons by Mr. R. alleged (to prove that the parochial ministry cannot stand in all the substantial parts of it if the prelacy be taken away) are so frivolous & void of substance, that if passion & prejudice be taken away, they cannot possibly stand. 1. *All the ministers are made & appointed by the Bishops: if therefore the Bishops be taken away, how can the ministers remain the same? take away the correlative & relation ceaseth.*

Trew, *the relation ceaseth,* But is that external relation unto an efficient cause any part of the substance or essence of the ministry? I had thought that the substance & essence of a thing had consisted in matter & form, & not in such external relations. Mariages are also made (as Mr. R. affirmeth) by Bishops authority: take away Bishops therefore & by this reason the marriages shall not remain the same for substance which they are now. Licences for teaching school & in many places for practizing of physic are given by the Bishops & their officers: take away the Bishops, & may not the same schoolmasters & physitians yet still remain (for substance) that were before? Fie upon sophistry.

2. *Take away the prelacy* (saith Mr. R.) *and how can such a ministry continue, whereof one part (viz: ruling) shall be usurped by the prelat*? As if when once that power is taken from the minister, it now apperteyned to the substance of his ministry, by whom it were usurped, whether he that possessed it were a Bishop, or a high commissioner, or of some other place! that which is without a thing may be changed without any substantial change of the thing itself: else how can Mr. R. say that either the function of masspreists, or of Popish Bishops do remain still in England as of old for substance, when there is so great an alteration in that supreme power from whence of old they were derived? The office of a king also, it remaineth the same for substance now, that it was in time of popery, for the substantial parts of it: yet one part thereof was in those times usurped & possessed by the pope, & is now restored to the crown, viz: power over ecclesiastical persons, & in ecclesiastical causes. It cannot therefore be denied, but by the same reasō, the parochial ministry should abide the same for substance that now it is, thovgh that part which is now usurped by Bishops should be restored again. So that Bishops being removed, whether that power of ruling should be translated unto some other officers, or settled in the ministers as it ought, Mr. R. argument hath by neither way any weight or force at all.

3. *Take away* (saith he) *the provinc: & diocesan churches & prelates, the parochial churches & ministers, as partes of them, must fall also.* As partes of them in deed they must of necessity fall:

that is, they must cease to be partes of them: but it doeth not therefore follow, that anything of their internal substance should fall. The national church of England, & so the provincial & diocesan did once stand members, or partes of the oecumenicall papal church of Rome: now that is removed out of England, so far at least, that this national church is not subject unto Rome, nor dependant on it, or contained in it as a part in a wholl: yet Mr. R. will say that the same diocesan provincial & national church remaineth (for substance) that was before. Why doeth he not then see that parochial churches may remain the same for substance, though diocesses and provinces did follow the other?

4. He reckoneth up sundry corruptions, *idol priests, cross & surplice with such vanities, mixture of profane with the godly, and asketh, if it be possible that the prelacy being abolished such things should remain as now?* I answer 1. It is possible. Ther are more means of disorder & corruption then one. Neither can any such necessary cōjunction be shown betwixt the prelacy & these abuses, but that it is possible to seperat one from the other. Yet 2. If they should all be abolished with the prelacy, no reasonable man will therefore say that the substance of parochial churches should be therein changed. If prejudice could be set apart, the shallownesse of this & the former reasons could not be hid from the eyes of him that framed them.

TO a main objection by Mr. R. urged, viz:*that all parochial ministers are subject unto the spiritual jurisdiction of prelates,* answer was given, first, that so are private Christians subject unto the same jurisdict••, not only in their church actions which they perform with others in public, but also for personal & private opinions & behaviours: this subjection therefore doeth no more hinder communion with the one then with the other, in things that are good. To which answer Mr. R. replieth nothing: but referreth unto his former book: where as good as nothing is to be found. If there had been a fit answer to be given, we should certainly either have had it repeated here (for of repetition Mr. R. is not so nice) or at least the page quoted where we might have found it. But in deed it is not possible, but if mere subjection to Bishops be in itself a sufficient bar against public communion, it must also be held sufficient against such private in & for which a man is also subject.

The second answer unto the forenamed objection was that the greatest part of the prelates jurisdiction is from the king derived unto those that do exercise the same, and therefore must of necessity be a civil power, such as the king might as well perform by other civil officers, as it is in the high commission. The laws of the land do so esteem it, &c. In this Mr. R. insisteth much, as thinking no small advantage to be given him, & therefore requireth of the reader well to observe what here is said on both sides. In which request I ioigne with him: so that it be marked withal, that I do not undertake to justify the Bishops wholl state, much less their proceedings, but only so far, that some subjection unto some of their authority is not simply unlawful.

Mr. R. plea (after his praeamble) ariseth unto these 3 defenses. 1. *The laws do nowhere derive from the kings civil authority, the power of the Bishops spiritual administratiōs, but do only make the king an establisher & up holder civilly of this power. 2. Though the laws of the lād did esteem this jurisdiction civil, yet it doeth not follow that therefore it is such in deed: because they misesteeme*

diverse things. 3. That the prelates jurisdiction is not civile, as appeareth plainly by 5 reasons of him alleged. For the first of these, I appeal 1. To the oth of the clergy to the king, established by a statut law in the reign of king Henry 8. exstāt in Mr. Fox p. 961. Where the Bishop sweareth, *that he knowledgeth himself to hold his Bishopric of the king only.*

2. To the act that was then made for the supremacy, wherein *all iurisdictions belonging to the title of head of the church in England are givē to the king,* as it is in the same book p. 963.3. I appeal to the 5. Book of Sr Edward Cooks reports, where he showeth out of the law that Bishops are the kings spiritual judges, their laws his ecclesiastical laws, their jurisdiction so dependāt on him, that he may exempt any man from it, & grant the same also to whom he will. For the which purpose, he that desireth may find plētiful proofs in a book intitled, *an assertion for church policy.* Now whereas M. R. aledgeth, that *the same jurisdiction ecclesiastical which had been in use in popery, & a great part of the popish hierarchy was confirmed primo Elizabethae,* he hath put another weapon in our hands for to wound his cause withal. For the very title of that statute is, *an act restoring to the crown the ancient jurisdiction over the state ecclesiastical.* And the whole house of commons have so interpreted the meaning of that restauration which is therein made, that *by virtue thereof the king is enabled to give power & jurisdiction ecclesiastical to any subject borne, so if it please him all causes may be taken from Bishops & their officers, & given unto other men in every parish of England.* This interpretation is found in the bill of greivances presented to the king by those of the lower house an. 1610. Printed in a book called *a record of some worthy proceedings* &c.

That this or any other judgemēt of the law is not infallible, I easily admit, especially touching the question of lawful or unlawful, good or evil, of which kind those instances are which Mr. R. chooseth in this place to appose. But 1. Seeing that when we allege the parishes to be several churches, & to be considered as they subsist in their several conditions, and the calling of ministers in many assemblies to be grounded on the people's choice &c. we hear it still opposed with loud voice, *the laws of the land allow no such things, they acknowledge no such matter* &c. Was it not both fit & necessary then to declare the judgment of law? or can he with honesty reject the sentence of law so ligtly now, who a little before built all upon it. 2. The question is here of a matter of fact, and the positive not moral nature of it, whether this authority cometh from the king or no, not whether it be every way good & laudable (as is the controversy about cross, syrplice & such like abuses which he mentioneth) and in such a case if the the laws say *yea,* and those that submit to them say also *yea,* Mr. R. must pardon us, if his *no* be rejected, except his reasons be passing strong.

His first reason why this power is not civil *is because it is not coactive or bodily enforcing, but the Bishop after excomunication can go no further except he procure a civil coactive process by writ out of another court.* I answer 1. Though it had no bodily enforcing at all annexed unto it yet it might be a civil power. Bodily enforcing is but a penal sanction which cometh after the authority or power civil, & may be separated from it 2. It is therefore coactive or bodily enforcing, because it may directly require as due & by law belonging unto it such coactive assistance by other officers as Mr. R. himself speaketh of. So many civil commissions & letters patent are granted to men which have no authority seated in themselves for forcing

of mē unto obedience, but have authority to charge the constable or justice that next is to aid them in their affairs, which authority of theirs notwithstanding is civil, & in that respect coactive.

A second reason is taken from the works of prelates jurisdiction, *which are for substance* (saith he) *the making of ministers, & excommunicating of offenders, with their contraries & appurtenances: which are not civil works, neither can be performed by any civil magistrate.* Where, if by *can* or *may* he understandeth such right as men have for their deeds by the law or word of God, then I willingly grant that no civil magistrate may by his civil office perform those works of ordination excommunication &c. Neither can the Bishop so perform them: herein consisteth that presumptuous usurpatiō whereof they are guilty before God & man. But if he understandeth such right or power as men have for their deeds by man's law, then I avouch out of the former grounds & testimonies of law, that any other civil magistrate may receyve authority of jurisdiction in those causes as well as prelates. Which experience confirmeth *de facto* in the high commissiō, & some other courts. Whereby it is manifest, that though these works in their nature be spiritual, yet (thorough great abuse) they are performed by civil authority. Secondly I answer, that these works of *ordination* & *excommunication with their contraries & appurtenances* are not the *substance* or *in effect the wholl jurisdiction which Bishops do exercise in their provinces & diocese,* though Mr. R. affirm it again & again. For 1. The principal jurisdiction which prelates have is under the king to make certain rules canons or laws for ordering of certain causes committed unto them 2. Those causes are for a great part of them merely civil, such as by God's law the civil magistrate hath power to order. Of which kind are the causes of matrimony, of wills or testaments & many circumstances pertaining to the several churches within their precincts. 3. In the very business of ordination & excommunication, it is of substance to see that worthy men be admitted & unworthy excluded. The forms of ordination & excommunication usurped by them, are corrupt appurtenances to those lawful actions, & not the substance whereto all the rest apperteyne.

Neither doeth Mr. R. agree with himself in making all the substance of spiritual government to consist in calling of ministers and exercising of censures, or ordination & excommunication: seeing his opinion is that all this may be done by the people, & yet in his former book (p. 26.) affirmeth government not to belong to them, *wherein* (saith he) *doeth the people govern as many please to reproach us?*

The third argument is taken from the form used in *consecration of Bishops, wherein no mention is made of civil authority, but only of spiritual.* Wherunto I answer. 1. That their episcopall jurisdiction over a special diocese or province is not expressed in that consecration: nor anything of substance which is not contained in a parochial ministers ordination. Which is an argument that the Bishop receyveth not that jurisdiction from him by whose hands he is consecrated, but from some other power, & that is from the king. 2. It is not necessary that words & forms of consecration should agree in all pointes with the state of a Bishop. For a Bishop in that state & proceeding which now is in use, is partly fish & partly flesh, or such a compound as were the feet of Nebuchadnetsars image, that were part of iron & part of clay,

which did not cleave one to the other: for so is he, part of civil power which is of sound metal or iron, & part of spiritual usurpation, like myrie clay.

The. 4. Argument is vainly built upon a supposition which formerly was proved false, viz: that all the civil jurisdiction which prelates have, consisteth in their being privy councellers, high commissioners, or iustices of the peace. This therefore needeth no further answer. Only let it be observed that Mr. R. in defending of the separation, as well as I in opposing it, doeth justify some part of the authority which Bishops exercise in England,*professing communion with it and submission unto it.* The only question is, how much of their authority is such. Let prejudicial insinuations & groundless imputations therefore be laid aside, and that question only discussed.

The last argument is raised from a form of words used by the-Bishops, in that they proceed *in the name of God,* & not in the kings name as all civile proceedings do. Wherunto I answer. 1. That a sound & convincing argument cannot be brought from words of form & office. If they should change their style, & begin their actions *in the king name,* I doubt whether Mr. R. would allow of that as any strong reason for their civil authority. 2. Many actions are performed with the same words of form, as all wills or testaments &c: which yet are no spiritual but civil deeds. So Henry the fourth king of England began his claim to the crown. *In the name of God, amen.* I *Henry of Lanc.* &c: as it is in Mr. Fox p. 474. Yet was not any other then a civil claim. 3 I affirm thatit is an abuse against law, that Bishops in their acts of jurisdiction do not use the kings name: and therefore howsoever that the formal words be wanting, yet the thing itself is to be understood, viz: as Sr Ed. Cook hath written, that howsoever the form runneth in the Bishops name, yet the authority is no other but the kings.

This I will show by an instance most pregnant. Bishop Farrar in king Edwards days, being troubled & vexed by evil Willershad (amongst other) these 2 articles objected against him as deserving deprivation 1. that he appointed his Chancellor by his letters of commission, *omitting the kings majesties style & authority* &c. 5. Item he hath commonly made his collations & iustitutions, as he did his first commission, *in his own name & authority without expressing the kings supremacy.* To the first, the Bishops answer was, that what formalities soever be wanting in his commission, yet the kings majesties style & authority was fully set forth in the same commission. *Neither did the said chancelour offer to visit but in the kings name & authority, to the said Bishop committed.* To the fifth he saith, that the said defendāt made his collations & institutions in his own name, *not by his own anuthoritie, nor by any others▪ fave only the kings authority,* according as he hath declared in his first article, expressing in them the kings supremacy with the Bishops own name & seal of office, as he ought to do according to the provision of the kings statute in such a case. See Mr. Fox p. 1405.1406. In which one plea, we have the authority of statute, the sentence of lawyers & judges, with the confession & practice of prelates themselves, for the kings name & authority to give life unto their proceedings.

Here it must be observed, that this accusation & answer of B. Farrar was grounded immediately on a statute made the first of Edward 6. wherein it was enacted, *that the Bishop,*

should make their proces & writings in the kings name, and that their seals should be the kings arms. Which act was but an appendix declaring & adding form to that statute of supremacy made in Henry 8 his days, whereby ecclesiastical jurisdiction was annexed to the crown so as all Bishops were to fech it from thence. Now though that act of king Edward was repealed in Queere Mary's time, and not since revived, yet that doeth declare the meaning of the former statute of Henry 8. to be such as hath been said: which statute is now in force. Howsoever, the Bishops have (undoubtedly) the same kind of state which they had in the days of king Edw. If therefore they were thē civil officers, proceeding by the kings authority, they are also now such, viz: of civil nature for their state, deriving their jurisdiction frō the king, though they proceed not in his name so formaly as in king Edwards days they did, & now in reason they should.

THus much for that objection touching spiritual subjection. Concerning which, I found nothing further directly pertaining unto the purpose, except one passage which I found p. 30. Where these words are, *they who thus disclaym in word the Bishops government, confess themselves therein to be under no spiritual external government at all, & so be lawles persons & inordinate walkers* &c. This because it sounded as a dangerous & deep charge, ensuing upon that former defense which was made, that good ministers are no branches of the prelacy nor necessarily dependent on them as spiritual officers, I thought it needful to give answer unto it.

My answer therefore did consist in these 3 branches, 1. That there was no such want of spiritual government in the ministers which govern themselves well, as could be a just barrt against all communion with them: seeing private men living in the same want, may well be communicated with. 2 That they are subject unto some spiritual government. And 3. That for that want of government which they are in, they are no more lawless walkers or inordinate walkers then Mr. R. himself is, who is not subject to any other spiritual government then they are except he will say that the people govern him, which he counteth to be a reproach. Now let us hear what reply he maketh.

1. He pleadeth, that he did not infer this exception upon the former ground. But let that passage of his book be wayed p. 29.30. And it will be found that against his allegation of the parochial ministers being a branch of the prelacy, this was one defense, *that they are not subject to their government,* whereupon this inference followeth, that *then they are inordinate walkers & lawles persons.* Which is the very same order of inference that I observed. 2. He saith *it was not alleged to prove communion unlawful with them, but as a reproof* &c. But seeing the main reason was for unlawfulness of communion because of their branching out of prelacy, and the allegation nothing but an establishing of that reason by removal of one principal defense supposed to be brought for it, it must of necessity tend unto the same ende, of barring from all communion. And in deed, if it were not a slander, it were none of the weakest arguments which he hath alleged.

3. He affirmeth *the* 1. *and* 2. *Answer to be beside the purpose because they speak only of personal, or civil, or else a more general kind of government then he intended, who spake only of outward guidance and ordering of the church in her public affairs, in which respect he affirmeth all in the parrish*

assemblies to be lawless persons, if they be not under the prelates jurisdiction spiritual. Wherto I answer 1. That such good governmēt as he granteth these mē personally, civilly, & generally to be ruled lawfully & religiously by (for all this he denieth not) is more then sufficient to remove from them that imputation of lawless & inordinate walkers, which he without law or limit had cast upon them. And for this purpose were those 1 & 2 answers opposed. Neither yet can it be with any truth affirmed, that in that strict acception of government the former imputation doeth cleave unto all in all assemblies. Are there none in any assemblies that are any way in any measure guided & ordered by their ministers in public affairs? what not in those prayers wherein they go before the people and direct them in their supplications by a special gift of prayer? is there no guidance & ordering by the preaching of the word? surely this accusatiō may in no sense be excused frō overlashing. Lastly it is alleged that this, *not being subject to government is misapplied by me unto ministers, whē he spake it of the people, as is evidēt by his reply.* Whereas indeed the contrary may better be gathered out of the reply. For therein (p. 30.) he speaketh first in general terms excluding none: & after doeth take in the ministers in special, expressly naming them no less thē 6 times in that one side of a leaf. The truth is, he findeth himself touched, not with a touch of wit (as he termeth it) but with a glance of his own tongue: and therefore hath now to help that, changed the term of *spiritual government* into another of *the power of Christ for the censures,* and because he doeth not acknowledge himself to be under any external spiritual government, yet under the power of censures he is, therefore the want of this in ministers & people he choseth now to impute for a lawless & inordinate state p. 19 As if this power of censuring were such a thing as every want thereof were a sufficient cause of so deep a censure: and this were not rather an audacious & abusive strayning of the apostles phrase, applijng that unto most godly men which he spake of the scandalous. Or as if all power of censuring in any degree, were wanting because the liberty of proceeding is in a great part restrained. But thus much for this objection: and so for the justification of some public communion to be lawful in England.

THese things hitherto discussed were all that I could or can yet find in M. R. book, directly concluding against all public communion. Yet because there be 2 other objections, which by some might be thought to pertain unto the same purpose, viz: *that all are urged to communion by penal statutes, and that a set form of prayer is appointed,* I added therefore concerning them, this answer following. What fault soever may be found with them, they lie not so in the way, as that they should hinder from all communiō public, seeing there are many exercises of religion, wherein none are present by constraint, & where the service book doeth not so much as appear. As by name Mr. Perkins his exercise was, where Mr. R. hath often been, and at whose successors he hath once been since he professed separation, whereof I am persuaded also he doeth not yet repent. Further to reason about them is beside the purpose of my writing: and in deed needless, seeing the accuser hath answered himself in the one, p. 9. Whē he grāteth that the reformed churches generally use a stint form of prayer, with whō yet he will not refuse all public communion, & make like answer to the other, out of the laws of Geneva, where he shall find like strictness to be used toward all the inhabitants of that city, though he hath unadvisedly denied it in his so large assertion of our assemblies difference therein from all true churches in the world. This answer of mine I was forced to

repeat, that the reader may see how Mr. R. (being putt as it seemeth to hard shifts) hath miserablie mangled the same without giving any answer directly to the purpose.

1. He bringeth in my first answer thus, *he neither purposeth nor thinks it needful to deal about these things, seeing there are many exercises of religion where none are present by, constraynt* &c. Was this my answer why doeth he leave out that wherein the main question consisteth, & whereupon all that followeth dependeth? viz: *that those things do not hinder from all communion public.* For this that reason was brought which he mentioneth: and not for that whereunto he pleaseth to apply it. Great distance there was in my writing betwixt those words which he patcheth together.

Neither was it my saying, that I had no purpose to deal about those things at all, but not *further* then I had answered before. this mangling & patching confoundeth all.

2. He chargeth me with *changing the state of the question after my evil custom, which is not* (saith he) *about men's being present by constraint at the exercises of religion, but of churches gathered by constraint of all the profane parishioners with the other handful.* But what goodness is in this custom, to pass by the wholl question in hand, and then to move controversy about other matters? the state of our question thorougout this dispute, is, whether all public communiō in the parish assemblies of England be unlawful or no? the objection in this place was that all are urged to communion by penal statutes. For answer of which I said that there be many exercises of religion public, where none are present by virtue of such constraint, & therefore such constraint could not hinder from all communion, though it might from some. Could anything be more direct & press to the matter in hand? Take we in also that which he saith our question is about; *that churches are gathered by constraint of all the profane parshioners with the other handful,* what advantage hath he by it? nothing at all, but only that his charirie & moderation is thereby made known. For 1. There be many parrishes in England which are but a handful in all, & diverse of them consisting only of a family two or three, having none in them that are profane. Diverse also there are more populous which have more then a handful of such in them as no holy man having bridle of his tongue can cal profane.

2. Though laws do urge unto such communion, yet it cannot be reasonably gathered that all which practice accordingly are cōstrained unto it: except Mr. R. will say that all men which live orderly with their wives & children & abstain from murder, treason, & such like offenses, do it by constraint, because laws do require & urge the same under great pains. 3 . Though all were gathered into churches by constraint, yet that constraint apperteyneth not unto those exercises of religion, where none are present but of their voluntary mind. He should have given a mad answer, that being desired to hear Mr. Perkins, should have denied upon this ground, because that parish church where he only taught (for a member of it a long time he was not) was gathered by constraint, when none came to hear him by any constraint, & of that parrish few or none to speak of were present. By all which we see, that this argument though framed thus as Mr. R. would have it, concludeth nothing against all public communion in England.

3. For that which I by the way only remembered, that he himself was once at a sermon in that assembly since he professed separation, as he had been at many of Mr. Perkinses before, he answereth▪ *it was neither pertinently nor truly objected: because at that time he disputed only for separation, but had not professed it.*

Practised it in deed he had not in that settled manner which since he hath: but by report of some that had speech with him, he declared then to one of his acquaintāce, that he had been amongst some company of the separation before his coming to Camb: & exercising amongst them had renounced his former ministry. That is enough for the truth of what was affirmed. The pertinencie of it consisteth in this, that he having so often & so lately been at that exercise of Mr. Perkins & his successors cannot but know that there was no cōstreynt nor service-book that had any place or part in it. It is pertinent also by the way to know whether Mr. R. doeth repent him for hearing Mr. Perkins? or whether he doeth reckon it among his offenses against God? The historical narration which upon this occasion he interposeth, I pass over as remote from the argument in hand.

4. He acknowledgeth that for the very use of a set form of prayer he will not separate from a true church in things lawful▪ But many differences he findeth betwixt the set forms of other churches & that which is used in England, even so many as make the service-book *a hateful Idol advanced above all that is called God.* The temper of which speech I leave to be considered of himself & others. My argument is granted; viz: that a set form of prayer in itself is not a sufficient cause of denijng all public communion. Let the manner of imposing be as hateful as Mr. R. would make it: yet in those actions where it is not used, nor yet imposed, as in that exercise of Mr. Perkins with other like, that infection is conveyed by it I cannot possibly conceyve. I desire a friend to hear with me a sermon preached by a godly man, where he shall neither see nor hear anything else beside the sermon, & such prayers as belong unto it; will any sense allow him to answer, no I dare not, there is an idol imposed under the name of service? Surely I should think he wanted sleep that would speak so idly.

5. For the state of Geneva, whose laws do require church communion of all the inhabitants of that city, he seeketh as before to find some differences betwixt that & England: but granteth in the mean time, that if a state for politick respects expel out of their territories such as will not ioign in church communion, that kind of compulsion doeth not make their communion unlawful. Meer injunction of law therefore though it be general for all doeth not make all public communiō unlawful. Especially in such actions where it is manifest that none do communicate but voluntarily. This is all that I maintained. Which being granted by Mr. R. with some other of my demands, and the rest opposed with so slender defences as we have now shown; I do not find fault with the title of his writing as he doeth with mine, but acknowledge it to be a true *manumission* that is a setting free or a free grant of what was by me propounded: for other usual meaning of that title I do not understand.

NOw though I have not undertaken to give answer unto everything that Mr. R. may object against the state of our assemblies, and therefore might without praeiudice neglect that addition which he hath annexed unto his answer, yet least any should think some unanswerable reasons to be contained in the same maintenance of his separation, I will

briefly & plainly declare what I think in all the particulars of it. He undertakes to set down, what things are of absolute necessity for a true ordinary church-officer & minister of Christ, reducing the same unto 4 heads, a true visible church, a fit person, a lawful office, and a right calling.

About the foremost of these, he moveth 4 quaestions, 1. *How the ministers of England can be true ministers, not being made & ordained such in & to any particular church?* I ans: making & ordaining are two things, he may be a minister that is not formally ordained in the church. There is a making of ministers in & to particular churches in England, when they are called in & to such churches.

2. *How many & which of the parrish churches consist of a people separated out from the world?* How many such there are in England, I cannot tell, because I have no sufficient intelligence, whereby to inform myself therein. But divers assemblies there are, well known to such as are not willfully ignorant, which are so far at the least separated from the world as is of absolute necessity to the being of a true church. Perfect separation is not of that nature. As for the mixture in diocese &c. It is (as formerly hath been shown) a civil combination.

3. *How the true form of a church can be found in any parrish church of the land, which is not any particular act, disposition or relation, but (as he conceaveth) a public orderly covenant & union of a particular assembly, by which it hath in itself entire right to Christ & to all the means of enjoying him?*

Wherein. 1. It is to be observed, that it is not a very easy thing to discern of this form of a church: for this man that hath labored so long about the search of it, & that with more abilities & helps then ordinary Christians can atteyne unto, yet speaketh something doubtfully or fearfully concerning the matter, *as I conceive it can be no other then this.* Me think then that charity should teach him & others more sparingly to censure & condemn those assemblies which do not practice this form so orderly as they should: seeing difficulty of discerning a duty doeth always lessen the fault of him that omitteth it.

2. That which now he giveth for his opinion concerning this form hath a manifest contradiction in it, & therefore cannot be right. He saith that this form is no *particular act, disposition, or relation*: & yet it is a *public orderly covenant & union.* A covenant & union must be taken either for the act of covenanting & uniting, & then it is an *act;* or for the state arising from that act of obligation, which is nothing else but the relation those persons obliged have one to another & so it is a *relation,* or else for the thing to which they are obliged, or the sign thereof, & so it may be either an act, or a *disposition,* or some other good. All these significations of the word covenant I find in scripture & use of speech: any other beside these, I do not understand. If Mr. R. had another meaning, he should have done well to have expressed it better: the point especially being of such momēt. The things covenanted or the sign he cannot mean: for these are not *constantly resydeing in the whole & all the parts thereof,* which is a condition of this form by him required: some *act* or *relation* therefore he must needs understand, gainsaying one part of the sentence by the other. 3. The truth is, this form in strict & accurate meaning must needs be some relation by Mr. R. his own reason. For

nothing beside a relation can possibly resyde actually one & the same and at all times in a whole company of men, and in all the parts of that company.

4. Whereas he calleth this form an *orderly* covenant, his words are doubtful at the least. For there be many degrees of orderly proceeding in businesses public as well as private: and every circumstance of order doeth not apperteyne (as absolutely necessary) to the constituting form of a true church.

Now for the declaring of the truth concerning this matter, I propound to be considered this brief demonstration. A visible church must not be considered as a simple effect, arising of mere matter & form, as Mr. R doeth speak of it: But as a whole or compound consisting of partes or members: so that the members must contain in themselves all the essential both matter & form also, which make the whole by compacting or uniting themselves in one. Christian men being the called of God, have in them both matter & form essential for making of a visible church, else could they not give essence or being to the church, for nothing can give that which it hath not. Now these members combining themselves into one body as they are such, do make or rather are actually a true visible church, one integral body not continued, but by aggregation: which integral church as it is such, hath for the constituting form that relation which ariseth out of the combination of all the members: and so differeth not essentially from all the members compacted, but only in reasō. Further, this integral body for the well being of it in exercising those operations which belong unto it & whereunto it serveth, must become as we say organical, having members of diverse ranks, some as head, mouth & eyes, the *pastor, teachers, & elders,* some as hands, the *deacons & helpers*: whereupon ariseth another relation & form of accidental perfection, in state of government: which is cōplete or incomplete, freely exercising the power granted by Christ to his church, or else restrained or defective therein. Out of all this my answer is, that the essential form of a visible church is the covenant of God, or true faith made visible by profession; the notes & marks whereof are the word & sacraments rightly administered & received, with fruights of obedience. The integral constituting form is that state, relation or reference which a congregation of such professors have one to another by virtue of their settled combination, the note or mark whereof is their usual assembling into one place & watching one over another.

The organical active form is that state of order wherein officers & people stand one to the other, the note of which is direction & submission. Now to the point, so many parrish assemblies of England as have any competent number of good Christians in them, united together for to worship God ordinarily in one society, so many have essential & integral form of a visible church: and all they have entyre right to Christ & to all the means of enjoying him: howsoever they are defective in the purity of their combinatiō, & in the complete free exercising of their power.

The 4 and last question propounded by Mr. R. concerning the church is, *how parrish assemblies being partes of diocesan false churches, can anymore be reputed true churches, then could a particular Jewish synagogue be so reputed, which should have made itself an entyre & independēt body in respect of the national church & temple*? To which I answer, that there is not the like

reason. For parrish assemblies are not spiritual parts of a diocesan spiritual church: but entyre spiritual bodies though civilly combined into a diocesan government. Neither is the principal worship performed at the cathedral church as it was in the temple, but in the parrish assemblies themselves.

In the second head, there is but one quaestiō moved; that is, *whether a mā fitted & inwardly called to the ministry being persuaded in his heart that a lawfvll outward calling, & without sin in the entrance & continuāce cannot be had in the church of England, whether such a man be not bound in conscience to seek out & procure another church* &c. I ans. 1. That inward calling is not ordinarily to be built upon, without some outward approbation doeth confirm it. 2. A lawful outward calling is had & enjoyed in many churches of England. 3. He that cannot enter in one place without sin, & yet hath his heart so fully set unto the ministry that he cannot have peace without that function ought as I think to take any good occasion of removing into some other place of more freedom.

To the demands in the 3 & 4 head, I have answered before, that preaching is necessarily required by the natur of a ministers office in England; some ruling is exercised by those that make conscience of their duty; and unto this function men are not called merely by the prelat.

These 4 conditions therefore so far as they are of absolute necessity for a true ordinary minister of Christ, are manifestly to be found in many assemblies of England. Which also Mr. R. in a manner granteth, in confessing that there *are to be found in the parochial ministry men apt to teach, unreprovable in conversation, having an inward calling from God, that is, a holy disposition & desire to administer the gospel of Christ to the glory of God & furtherance of man's salvation.* For this is the 2. condition which he acknowledgeth to be found in the parochial ministry. And can any charitable & aequall mind receyve into itself this thought, that so many mē of so good knowledge, & sincere conscience should be so far forsaken of God, all the time of their life, and that one generatiō after another, as not only to continue in Babylon as members of Antichrist but to bow down ordinarily & give spiritual honor to so many hateful idols exalted above all that is called God, as these men do telus of in the English assemblies? or if Mr. R. did inwardly believe that they lived in such continual practice of idolatry as he doeth in words accuse them of, would he account them *unreprovable men in their conversation,* without any exception annexed? I say no more, but God grant me that comfort which many of them have had in their unreproveablenes, and more to Mr. R. then he can possibly find in such kind of reproving or rather slandering of them. Amen.

P-WA1-4. An analyticall exposition of both the epistles of the Apostle Peter illustrated by doctrines out of every text and applied by their uses for a further progress in holiness - Ames, William, 1576-1633.

An ANALYTICALL EXPOSITION Of both the Epistles of the Apostle PETER, Illustrated by Doctrines out of every Text. And applied by their Uses, for a further progress in Holiness. By the Reverend and faithful Minister of God, *William Ames,* D. D. and late of Christ's College in *Cambridge.*

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1 Peter 1, 2, &c.

Verse 1. Peter an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;

Verse 2. Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

The Analysis.

THe Scope of this Epistle is to exhort the faithful to continue steadfast in that grace of God wherein they stood, as it is expressly set down, chap. 5. verse. 12. But because that grace of God is considered in a twofold respect; either as it doth put a man into the state of grace, and so it equally belongs unto all the faithful; or as it doth direct the faithful in the performing of their duties towards others, according to that special condition wherein they are placed: therefore in the first place the Apostle exhorts them to hold fast that grace, because it belongs to the state of the regenerate man: from the beginning of the Epistle to the 13 verse of the 2 chap. and then he commends and persuades them unto that special grace, which doth in the first place direct subjects in their obedience towards the Magistrates, to the 18 verse. Servants in obedience towards their Masters, to the end of the chapter. Wives in their subjection to their husbands, from the beginning of the third chapter to the seventh verse. Husbands in their duty towards their wives, verse. 7. Brethren in their duty towards their brethren, verse. 8. The afflicted towards their persecutors, from the 9 verse. to the beginning of the 5 chap. The Elders towards their Churches, from the beginning of the 5 chap. to the 5. verse. The younger towards their elders, at the beginning of the 5. verse. and finally, all both towards others and towards themselves, to the 10 verse. where the whole foregoing exhortation is turned into a short prayer which serves for a forcible conclusion of the whole Epistle.

To the Epistle it self there belong two common adjuncts. *An Inscription,* verse. 1, 2. *A Subscription,* in the three last. In the *Inscription* there is contained, according to the usual manner of Epistles, a holy *salutation,* showing first, by whom this Epistle was written, secondly, to whom, thirdly, with what mind or affection it was written unto them; which is

set forth by that pious wish, wherein he wisheth unto them the greatest good, *Grace and Peace.* In the person writing, and the good wished there are all things the same with those that are spoken of in the second Epistle. But the description of the persons to whom it was written, is something fuller here then there; now they are described, first by their outward condition, *strangers scattered throughout Pontus, Asia, Galatia, Cappadocia.* Secondly, by their inward spiritual condition, which is set forth, 1. by the fundamental cause of it, *Election,* to wit, of God, 2. by the final cause, *Sanctification.* 3. by the subservient cause, *Reconciliation,* to wit, *conferred in obedience and sprinkling of the blood of Jesus Christ:* which three causes of our sanctification are set forth by the three persons of the Deity, to whom as to the authors thereof they are distinctly ascribed, Election to God the Father, Sanctification to the holy Spirit, Reconciliation to Jesus Christ. By the *strangers scattered,* to whom this Epistle is chiefly directed, we are to understand the Jews, together with the other Israelites, who did embrace the faith. For *James, John* and *Peter,* discharged their Apostleship amongst the circumcised Israelites, *Gal.* 2 8, 9. Therefore as *James* doth expressly direct his Epistle to the twelve Tribes scattered, so here also by the same reason, by the strangers scattered we are to understand the twelve Tribes scattered.

By the *foreknowledge of God,* according to which the faithful are here said to be *elect,* we are to understand election it self, as it is in God, *Rom.* 8. 29. and by election the same act of God, as it is terminated in the faithful, and put in execution by effectual vocation.

By sanctification of the Spirit, we are to understand the whole spiritual change of our condition, even unto perfect holiness and glory, because sanctification is the means of salvation unto which we are chosen, 2 *Thess.* 2. 13.

By obedience and sprinkling of the blood of Christ we are to understand the whole work of Redemption, together with the application thereof unto justification and reconciliation with God, *Ephes.* 1. 6. 7.

The Doctrines that we may draw from this are these.

Doct. 1. The beginning and fountain of all our happiness and consolation consists in this, that we are the elect of God.

This is gathered from hence, that the Apostle purposing in this description to make mention of those things that did most of all pertain to the consolation of the faithful, puts election in the first place, 1 *Thess.* 1. 4.

Reason 1. Because all our happiness comes wholly from God, who is the author and fountain of all good: now it comes from him not by the way of nature, but of counsel and free election, and so it proceeds from election it self.

2. Because all his special blessings which belong unto our salvation, depend upon election, *Ephes.* 1. 3▪ 4.

Use. This may serve *to exhort* us to use all diligence to make our election certain and sure. 2 *Peter* 1. 10.

Doct. 2. There is no other cause or reason to be given of our election unto salvation, but only the good pleasure of God.

This is drawn from those words: *Elect according to the foreknowledge of God:* for if there were any cause *extra Deum,* out of God, that could possibly be discerned by the eye or sense of men, it is most likely that the Apostle would have named that, as being more known and discernible, and so more properly belonging to that consolation and congratulation which he proposed to himself.

Reason 1. Because the counsels and decrees of God do not depend upon those things that are *extra Deum,* without God, but they depend upon God's decrees: for the decrees are first, and they last.

2. Because otherwise all the glory of our election and salvation should not wholly be ascribed unto God, and consequently all praise and thanksgiving should not be due unto him alone.

3. Because if our election did depend upon ourselves, who are weak and changeable every hour, our election also it self would be changeable and uncertain, and so would afford us no sound consolation.

Use 1. This may serve to *refute* those, that make God's election to depend upon our faith and perseverance, as a cause or condition requisite.

2. *To exhort* us to acknowledge this wonderful grace of God towards us, and to give him all the praise and glory of it, both in the inward desires of our hearts, and the joyful profession of our tongues, and our lives answerable thereunto.

Doct. 3. True sanctification is a certain fruit of election.

This is gathered from these words; *Elect to sanctification, Ephes.* 1. 4.

Reason 1. Because sanctification is a certain effect and sign of the singular love of Christ, *Ephes.* 5. 25, 26. Now this singular love, which hath respect to spiritual blessings, doth nothing differ from election, as touching the thing it self.

2. Because sanctification is, as it were, actual election: for as by the election of God, the heirs of salvation are distinguished from others in God himself, or in his intention and counsel; so also by regeneration and sanctification are they distinguished from others in themselves. For *to sanctify,* according to the general signification of the word, is to set apart to some use.

3. Because sanctification, although it be imperfect, yet it is that salvation and life begun unto which we are elected.

Use 1. This may serve *to refute* those men that make sanctification the common possession of those that are not elect.

2. To comfort all those that are partakers of true sanctification: because thereby they may the more assured of their election.

3. To exhort us to be very careful to increase our sanctification.

Doct. 4. The mediation of Christ, and reconciliation made for us in him, is the only means whereby the force of our election is derived unto us, and our sanctification and salvation is propagated.

This is gathered from those words: *by obedience and sprinkling.*

Reason 1. Because God made Christ our Mediator, neither is there any other name under heaven whereby we may be saved.

2. Because God made him the Mediator of our redemption by virtue of his election: for those whom God elected, he gave unto Christ to be redeemed and saved, *John 17. 6. John* 6. 37.

3. Because Christ is the second Adam, the Father, the head of all those that are elected and to be saved: therefore as life natural was derived unto all men first from Adam, so also from Christ, and in him is all life spiritual communicated unto us.

Use 1. This may serve *to refute* the Papists and others which have chosen to themselves other means and mediators *extra Christum,* besides Christ, and have departed from that way of salvation which the eternal election of God hath presc•ibed.

2. *To exhort* us to put our whole trust and confidence in Christ alone, and daily to seek after a nearer and nearer union with him.

Doct. 5. In that chain of our salvation, the beginning is from God the Father, the dispensation of it is through his Son Jesus Christ, the application of it is through the Holy Ghost.

This is intimated in that solemn benediction which the Church received from the Apostle.

Reason. Because this order of operation doth best agree with the order of subsisting, which the Scripture attributes to the Divine persons.

Use 1. This may serve *to admonish us,* by no means to put a sunder those operations which God hath joined together: Now this they do, which do either divide Christ from election, or election from Christ, or the election of the Father and Christ from the sanctification of the holy Ghost, promising to themselves salvation, either by virtue of election, or of Christ, when they have not the least part of the sanctification of the holy Ghost.

2. *To comfort* all the true faithful, which do join these things together: because they can want nothing to salvation, which is not abundantly provided for them in that co-operation of God the Father, Son, and holy Ghost.

Verse 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

Verse 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

Verse 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

The Analysis.

BEcause the Apostles scope in the general and former part of this Epistle, was to commend unto the faithful that true grace of God wherein they stood, therefore he doth first describe that grace, verse. 3, 4, 5.

2. By the effect of it, to wit, *joy,* and *rejoicing,* which redounds unto all the faithful from the partaking of this grace, from the 6 verse. to the 10.

3. He doth illustrate it and confirm it by that testimony, which the Prophets gave unto this grace, verse. 10, 11, 12.

4. From thence he draws and exhortation to holiness answerable to this grace, from the 13 verse. to the end of the first chap. The means of which holiness he shows to be the religious receiving of the word of God, verse. 1, 2, 3. of the second chapter. The chief object of which word he shows to be Christ, from the 4 verse. to the 13. where is the general end of this institution.

The description, verse. 3, 4 5. of the state of this grace is placed in regeneration or effectual calling in these words: *hath begotten us again:* which regeneration is described, •. by the principal efficient cause thereof, which is set down to be, *God the Father of our Lord Jesus Christ,* 2. By the impulsive cause thereof, the *mercy of God,* which is described by the quantity of it, *abundant.* 3. By the immediate effect thereof, *a lively hope:* the singular cause whereof is shown to be *the resurrection of Christ from the dead.* 4. By the remote and last effect thereof, which is laid hold on also, and in some sort possessed by that hope, that is, *salvation and life everlasting,* verse. 4. Betwixt which effect and its cause he affirms that there is a very certain connection, when he saith, that *that inheritance is reserved in heaven for all the regenerate;* and he gives a most certain reason of his connection, verse. 5. which he shows to consists in three things. 1. In the power of God, whereby the regenerate are kept unto salvation. 2. In their faith, whereby they adhere to this power of God. 3. in the eternal degree of God, whereby he hath both provided this salvation for all the regenerate, and appointed a certain time, wherein to bestow it upon them.

But this description of God's grace is not simply and barely proposed by the Apostle, but after such a manner as is agreeable to the nature of the thing, that is, with thanksgiving and glorifying of the name of God, in that he hath vouchsafed to bestow so great a grace upon miserable sinners, in that fi•st word, *Blessed be God.*

The Doctrines drawn from this.

Doct. 1. The state of grace depends upon and flows from effectual calling.

This is gathered from hence, that the Apostle speaking of the grace wherein the faithful stood, begins with regeneration, by which is understood effectual calling.

Reason 1. Because by our true calling we have union with Christ the fountain of all grace.

2. Because in this regeneration there is begotten in us a principle of spiritual life, which is nothing else but the grace of God, or the power and gift of grace quickening our souls.

3. Because from this union which we have by being made partakers of spiritual life, there doth certainly and immediately follow a communion with the Father in all spiritual blessings, and consequently a change of our condition from that which before it was, to wit, sin and death, to that whereunto we are called, grace and life.

Use 1. This may serve *to exhort us* to use all diligence to make our calling sure, because without it we have no entrance to the state of grace.

2. To comfort all those that endeavor to obey God's call; f•r all of them have (as it were) the door of God's grace opened un•o them.

Doctr. 2. God regenerates us, as the Father of our Lord Jesus Christ.

Reason 1. Because in Christ our Redeemer, and in our redemption performed by him, he laid the foundation of all our restoring to salvation.

2. Because he made Christ that great Shepherd, that should gather his sheep, that is, the elect into his fold, by effectual calling and regeneration. *Heb. 13. 20. John* 10. 16.

3. Because through Christ and his name men are called and regenerated by God, 2 *Cor.* 5. 18, 19, 20.

Use. This may serve to *inform us,* that in all those things that belong unto our salvation, we ought always to look upon God in Christ, and consequently always to call upon and praise God in Christ. The solemn title, and as it were style of God, that was used in the celebrating of his name, was not always one and the same from the beginning of the world, but diverse: first, he was called by *Melchizedek, the most high God, possessor of heaven and earth, Gen.* 14. 19. Afterwards by reason of that singular covenant which he made with *Abraham* and his posterity, he began to be called *the God of Abraham, Isaac, and Jacob:* then again, after that wonderful deliverance of his people out of Egypt, for the memory of that thing there was added to his title, *The God which brought the children of Israel out of the land of Egypt, out of the house of bondage:* so also in the Prophet, after his deliverance of them from the Babylonish captivity, he was called *The Lord which brought up his people out of the North country, Ier.* 23. 7, 8. But now under the New Testament, and the Sun being risen, all his other works and benefits being obscured by the coming of Christ, this title is most congruous and solemn, *God the Father of our Lord Iesies Christ, 2 Cor. 1. 3. Ephes. 1, 3:*

Doct. 3. A wonderful great mercy of God appears in our regeneration.

Reason 1. Because he frees us from the greatest misery, and makes us partakers of the greatest good.

2. Because he doth this of his mere goodness, not only without our deserts, but even contrary to our deserts: when we did not so much as seek or wish for any such benefits to ourselves, but were altogether aliens from God, and enemies to him.

Use 1. This may serve to exhort us to attribute all to the mercy of God alone, and to raise up our minds to the admiration of it.

2. To be heartily affected with these mercies of God, and to be stirred up to glorify him, *Rom.* 12. 1.

Doct. 4. Regeneration brings men a lively hope of eternal life.

Reason 1. Because we are called and regenerated to salvation and eternal glory, 1 *Pet.* 5. 10.

2 Because we have the covenant and promise of this thing confirmed to us in our very calling.

Because the Spirit wherewith we are quickened, lifts up our minds, and makes that hope to be lively.

Use 1. This may serve to exhort us, highly to prize our calling and regeneration.

3 2. to endeavor by all means to cherish and increase this hope in ourselves, and to take heed that it be not dead or languishing, but lively, quick, and operative.

Doct. 5. The liveliness of our hope depends upon the resursection of Jesus Christ from the dead.

Reason 1. Because by the resurrection of Christ, it appears that death was subdued & overcome by him, and God was appeased in him; for otherwise, had he been overcome by death, he would have been perpetually kept under it.

2. Because Christ rose, as the first fruits of all the regenerate, 1 *Cor.* 15. 20. and the first borne from the dead, *Col. l. 8. Apoc.* 1. 5.

Use. This may serve *to exhort us,* for the confirmation and quickening of our hope, to put before out eyes the resurrection of Christ.

Doct. 6. That salvation which we hope for, is a celestial and incorruptible inheritance, Vers. 4.

Reason 1. It comes from God our Father to us his regenerate and adopted sons, as worldly inheritances use to come from fathers to their children.

2. Because it is not obtained by buying or any other such like means of our own, but it comes by the will and testament of our heavenly Father. Now as for these reasons, it is rightly called an inheritance; so also in the nature of it it hath this excellency above all other inheritances, that it is celestial and immortal: in which respect it doth not only excel worldly possessions, but also even that very condition of life which *Adam* had before the fall.

Use 1. This may serve to admonish us, not to suffer our hearts at any time to cleave to the things of this world, or to depend upon them, because our inheritance is not terrestrial, or of this world, but celestial and incorruptible.

2. *To exhort us* to walk as it becometh those that are called to so great an inheritance. For this is it which the Apostle means, when he usually admonisheth us to walk according to our calling, and when he prays, that God would enlighten the eyes of our minds, and grant us to know what is the hope of his calling, & what the riches, *Ephes.* 1. 18. as if that they that did clearly see this and meditate upon it, could not faulter or fail in any duty.

Doct. 7. The exceeding great power of God, his fidelity and constancy, doth make this inheritance firm and sure unto us.

This is gathered out of the 5. verse, and you may see it proved, *Eph.* 1. 19.

Reason 1. Because God doth powerfully perform all things, whatsoever he hath decreed and promised. 2. Because all the whole business of our salvation depends upon the omnipotency of God: for the enemies of our salvation, and the difficulties of it are so great, that no other power is able to subdue them.

Use. 1. This may serve *to refute* those, that will have our salvation to depend upon the frailty of our will: they deny that God doth powerfully work in us to salvation, when notwithstanding the Scripture doth expressly affirm it. *Eph. 1. 19. & 3. 16. 20. 2. For comfort;* for when we have such a Keeper as is omnipotent, we have no cause to fear that anything present or to come should ever frustrate our hope, or deprive us of our expected salvation. 3. *To exhort us,* to depend upon that power of God by true faith, as it is in the text.

Doct. 8. These spiritual blessings of God, should never be mentioned or thought upon by us, without a pious desire to bless God for them.

This is gathered from that word *Blessed.* So *Eph. 1. 3. 12 2 Cor.* 1. 3.

Use. This may serve *to reprove* that sluggishness and Luke-warmness of ours, which is oftentimes so great, that we are no otherwise affected when we speak, hear, or think of these things, then when we are talking of common things: yea, we are scarce so much moved, as we use to be then, when we speak of any worldly profit, which doth delight us.

Verse 6. Wherein ye greatly rejoice: though now for a season (if need be) ye are in heaviness through manifold temptations.

7. That the trial of your faith, being much more precious then of Gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory.

9. Receiving the end of your faith, even the salvation of your Souls.

GRace is here set forth by the effect and adjunct thereof, which he makes to consist in the greatest joy, in those words, *wherein ye rejoice.* Now this joy is amplified by those manifold afflictions and temptations, which usually mak men sad rather then joyful, in the other part of the 6. verse, where the amplification *per discretum axioma,* by a discret axiom, is to be conceived after this manner. Although by reason of manifold afflictions and temptations ye are exceeding heavy, yet so great is the excellency of this grace wherein ye stand, that these afflictions are no hindrance to you, because ye rejoice in that grace with great joy.

Now that afflictions should not take away spiritual joy from the faithful, he shows, first, from the nature of those afflictions, wherewith the faithful are wont to be vexed. 2. From the nature of that grace, which produceth spiritual joy. The heaviness of afflictions is diminished. 1. By the adjunct of duration, that they are but *for a season.* 2. By the adjunct of profit, that they bring fruit & utility; and for no other cause do they befall them, in these words: *if need be.* 3. By the singular end and use of afflictions, by which also their profit is shown, to wit, that they serve for the trial of their faith; which trial of faith is set forth by a simile, and that of a lesser, *the trial of Gold.* 4. By the effect of it, which is *praise, honor and glory at the appearing of Jesus Christ.*

The nature of grace he shows to be such, as that it can overcome all afflictions: the reason whereof he makes to be this, because it joins us with Christ, without the help of the outward senses, and so both against and above sense, it lifts up the mind to the greatest joy verse 8. of which joy he declareth first the adjuncts of it, *unspeakable and full of glory,* and afterwards the cause or argument that moves or stirs up such joy in the faithful, to wit, that by their faith they are made surer of the *salvation of their Souls;* which is the end and scope of the 9 verse.

The Doctrines drawn hence.

Doct. 1. Joy and spiritual rejoicing ariseth from the sense and participation of spiritual grace.

This is gathered from those words: *Wherein ye rejoice.* For *exultatio,* rejoicing is a vehement act of joy, as tis intimated in the end of the 8. verse.

Reason. 1. Because it is the nature of joy, for the mind to delight it self with the possession of some solid good: now there is no good that can be Compared *cum Summo bono.* with that chief good and eternal happiness; & this we begin to have possession of in having possession of saving grace; and the complete and full possession of it is laid hold on and made sure by faith and hope; and hence it is that spiritual joy is properly the fruit of hope. *Heb. 3. 6. Rom.* 5. 2. Yet notwithstanding this is so to be understood, as that we must not exclude all those from the state of grace, which have not this joy sometimes; because this joy d•pends upon the sense of grace; now sometimes they have not the sense of grace, that are either hindered by ignorance, or some grievous temptation, that they▪ cannot be sensible of that which they have.

Use. 1. This may serve *to refute* those carnal men, who suppose the practice of religion to be full of sadness and heaviness, without any joy or delight; when indeed the joy of these men is nothing else but madness, *Eccles.* 2. 2. and is changed at length into the greatest sorrow: but

true and solid joy is the privilege of all the godly, because they alone have true cause of joy, and that joy shall never be taken from them.

2. *To exhort us* to raise up our minds to the exercise of this joy, for thereunto we are called, that we should always rejoice in the Lord, *Phil.* 4. 4. An example hereof we have in the Eunuch, who went forward in his way with joy, after that by baptism he was made sure of the grace of God, *Acts* 8. 39.

Doct. 2. Manifold afflictions may well stand with this joy.

Reason 1. Because although afflictions may makes us somewhat heavy, yet that heaviness is not in the highest degree, that it should wholly possess and overwhelm our minds, but it is mitigated and overcome by spiritual joy.

2. Because the afflictions themselves are turned into matter of joy and rejoicing, *James 1. 2. Rom.* 5. 3.

Use. This may serve to admonish us not so much to fear the afflictions of this world, or at any time so to lie down them, as to cast off all our joy.

Doct. 3. Afflictions are turned into matter of rejoicing, when there is such use made of them, as that our faith and every grace is stirred up and increased by them.

This is gathered from the seventh Verse.

Reason 1. Because we make great gain by the trial of our faith, much more then can be gotten by the trial of gold, as it is in the Text.

2. Because faith by this trial becomes the stronger by reason of afflictions, and doth more firmly expect praise, honor and glory in Christ, as it is in the Text.

Use. This may serve *to admonish us,* to make it our primary and chiefest care not to faint in our faith and other graces, when we are in the midst of afflictions, as those that have but a temporary faith are wont to do, but to labor to profit by them.

Doct. 4. This joy doth not depend upon the sight or visible presence of Christ.

This is gathered from the eighth Verse.

Reason 1. Because faith and hope is properly of those things that are not seen, *Rom. 8. 24. Heb.* 11. 1. Now this joy ariseth from faith and hope, as it is in the Text.

2. Because we rejoice either in the actual possession, or in the certainty of the possession of the things we love. Now Christ having not yet seen we love, as it is in the Text.

Use. This may serve *to exhort us,* while we live here by faith, so to walk, rejoice, and live, as if we did behold Christ with our eyes: For blessed are all they which have not seen and yet have believed, *John* 20. 29.

Doct. 5. This joy is unspeakable and full of glory.

Reason. Because both the thing it self wherein we rejoice, and the operation of the Spirit in raising our minds unto it, is more divine, then can possibly be conceived, much less expressed by us.

Use. 1. This may serve *to admonish us* not to be too curious in the searching after and declaring of those things that are unutterable.

2. *To exhort us* to apply our souls to the sense and exercise of this grace, because they have a divine and glorious nature.

Doct. 6. By this joy we begin to look for the end of our faith, even the salvation of our souls.

Reason. Because this spiritual joy is a glorious beginning of our glory, and so of our salvation through Christ.

Use. This may serve *to exhort us,* highly to prize this spiritual joy, and by all means to be careful to stir up and cherish it in ourselves.

Verse 10. Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you,

Verse 11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Verse 12. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from Heaven, which things the Angels desire to look into.

TO confirm and illustrate the grace and salvation, that hath hitherto been spoken of, the Apostle in these verses brings the testimony of the Prophets; which is set forth, 1. By the principal object thereof, which is nothing else but this selfsame salvation and grace, wherein the faithful Christians now stand, in these words: *of which salvation that should come unto us they prophesied.* 2. By the manner how they were employed about this object; They did it with great care and diligent heed, in these words, *they inquired and searched diligently.* 3. By the singular description of that object whereabout they were employed, verse. 11. and the manner how. The object, to wit, salvation and grace before spoken of, is described by the efficient cause thereof, namely, the mediation of Christ, consisting of two parts, his humiliation and exaltation at the end of the verse. And the manner how the Prophets are said to have been employed about this cause of our salvation, consisted in two things: 1. That they did not only desire to know the very thing it self, but also the very moment of time wherein it should be revealed, in these words, *what, or what manner of time.* 2. That it did not depend upon various and uncertain conjectures, but they did religiously ask counsel of the Spirit of Christ, that was present with them, as of one that did foreknow and could foretell of all things that should happen, in these words, *the Spirit of Christ which was in them, that testified beforehand, did signify.*

The testimony it self of the Prophets is proposed in the 12 verse, to wit, that this grace and salvation was to be revealed at that very time wherein it appeared, and no other: which testimony of the Prophets is also set forth by the like testimonies of the Apostles and Angels. The similitude that is betwixt the Apostles and the Prophets is shown herein; that as the Prophets prophesied of these things by the Spirit of Christ, that was in them, that foretold it; so the Apostles declared the same things *by the holy Ghost sent down from Heaven.* The similitude that is betwixt the Angels and the Prophets is shown herein; that as the Prophets inquired and searched diligently concerning this salvation; so also the Angels did desire to look into it, all and each of which make very much for the setting forth of this grace.

The Doctrines drawn from hence are these.

Doct. I. The chief part of the prophesies of all the true Prophets that have been from the beginning of the world, was concerning the grace and salvation that should come by Jesus Christ our Lord and Savior.

This is gathered from the tenth Verse. The like you may see, *Acts* 3. 18, 20. and 7. 52.

Reason I. Because the salvation of the Church in all ages depended upon Christ: Now it was the office of the Prophets to direct the Church in the seeking of their salvation.

2. All the Prophets were Ministers of Christ, and were led by his Spirit, Verse 11. and therefore ought to seek his honor.

3. Because after this manner were men's minds to be prepared by degrees for the receiving of Christ that was to come: for what is said of *John* the *Baptist,* doth in some sort belong unto all the Prophets, that they did prepare the ways of the Lord.

Use 1. This may serve for *Information,* to confirm and establish the true faith, not only against the Heathens and Jews, but also against the Papists themselves, who say that this true doctrine of the grace revealed in Jesus Christ, is a new doctrine, and never heard of before these times; for we acknowledge no other grace, but that which those Prophets always prophesied of from the beginning of the world.

2. *To exhort us,* continually to meditate upon this grace ourselves, and as occasion shall serve, to show it forth unto others, with all freeness and readiness of mind. for this doth become us much rather then those, that lived so long before the coming of Christ, and beheld him only afar off.

Doct. 2. Those ancient Prophets did not only prophesy of this grace, but they did also enquire and search diligently into it.

This is gathered from the same words.

Reason 1. Because it seemed unto them, as indeed it is, a very great mystery of godliness, 1 *Tim.* 3. 16. therefore they saw that they must use the very utmost of their endeavors, to come to some measure of the knowledge of that which did lie hid therein, both for their own comfort and the edification of the Church.

2 Because this truth was proposed unto them in a more obscure manner under types and shadows so that they could not look into the thing it self without great care and labor.

Use 1. This may serve for *information,* hereby we may understand what manner of men the true Prophets of God were heretofore: they did not utter words without sense, or understanding, or care-taking of those things that did lie before them, as the diabolical Prophets of the Heathens were wont to do in their fury: but they did wholly apply their minds to what they did.

2. *To exhort us* therefore to lay aside all sloth and sluggishness, and to use all care and diligence in the enquiring and searching after these divine things: for this industry is much more requisite for us, then it was for them, to whom the holy Ghost did immediately dictate all things.

Doct 3. The foundation of all this gr•c• and salvation, lies in the humiliation and exaltation of our Lord Ie•us Christ.

This is gathered from the eleventh Verse.

Reason. Because the whole mediation of Christ, whereby our salvation is procured, is contained in those two parts.

Use 1. This may serve *to exhort us,* always to join those two things together, in the seeking of our salvation: for they are in their own nature so conjoined, that if they should be separated, our faith and hope would be made altogether void. This is the rock of offense at which the Jews did, and to this day do stumble, in that they look for outward glory and majesty in their Messias, even without any suffering or humiliation going before.

2. *To exhort* us always in all things to build upon this foundation.

Doct. 4. Not only the essence it self of this mystery is usually inquired after by the godly, but even all the circumstances thereof, as far forth as they may be comprehended.

This is gathered from those words: *searching what or what manner of time.*

Reason 1. Because in this mystery there is nothing of so small consequence, as that it may be neglected without loss to ourselves.

2. Because love is careful to enquire into all things that pertain to the thing beloved, though otherwise they may seem to be very small.

Use. This may serve *to admonish us,* not to think it enough to have some confused knowledge of the common principles of the Gospel, but to exercise ourselves to come to a more full and distinct knowledge of every grace of God.

Doct. 5. All these things were always declared only by the Spirit of Christ that was in the Prophets.

This is gathered from the eleventh Verse.

Reason. Because as no man knows the things of man, but the Spirit of man, so no man knows the things of Christ, but the Spirit of Christ, 1 *Cor.* 2. 11.

Use 1. This may serve for *information,* hereby we may confirm ourselves in the truth of Christ's divine nature, because the Spirit of God which spake in the Prophets from the beginning, is here expressly called the Spirit of Christ.

2. *To exhort us,* to depend upon Christ, and from his Spirit to seek for all light in searching the Scriptures, and inquiring after divine things.

Doct. 6. Although saving grace was the same, that was in the Church from the beginning of the world, yet notwithstanding great is our prerogative in this grace above the Prophets, and those to whom they prophesied before the coming of Christ.

This is gathered from the twelfth Verse, *Not unto themselves, but unto us they did minister.*

Reason 1. It is by reason of that clearer light which accompanied the coming of the Sun, and continues from that time.

2. By reason of the greater efficacy of the holy Ghost, as it is in the text.

3. By reason of the larger communication of this grace, which is now extended unto all Nations.

Use 1. This may serve for to comfort us, because we do abound in this grace, our hearts ought to be strengthened against all terrors.

2. *To exhort us,* that as this grace doth abound, so should our thankfulness also abound in all practice of piety; for he that hath received much, of him is much required.

Doct. 7. So great is the excellency of the grace and salvation offered unto us by Christ, that even the Angels themselves desire to look into it.

This is gathered out of those words, *which things the Angels desire to look into.* So 1 *Tim.* 3. 16. you may see it proved.

Reason. Because there are some things in this mystery, which the Angels themselves are yet ignorant of, *Matth. 24. 36.* into those things they desire to look, that they may know them: into other things that they do know they desire also to look that they may delight themselves in beholding the glory of God, as it were in a glass.

Use. This may serve *to admonish us,* never to be weary of searching into these holy mysteries, whether it be in hearing the Word of God in public, or in reading and meditating upon it in private.

Verse 13. Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ:

Verse 14. As ob•dient children, not fashioning yourselves according to the former lusts in your ignorance:

Verse 15. But as he which hath called you is holy, so be ye holy in all manner of conversation;

Verse 16. Because it is written, Be ye holy, for I am holy.

Verse 17. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear.

Verse 18. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers.

Verse 19. But with the precious blood of Christ, as of a Lamb without blemish, and without spot,

Verse 20. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you.

Verse 21. Who by him do believe in God that raised him up from the dead and gave him glory, that your faith and hope might be in God.

Verse 22. Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; see that ye love one another with a pure heart, fervently,

Verse 23. Being borne again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

Verse 24. For all flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away;

Verse 25. But the word of the Lord endureth forever: and this is the word which by the Gospel is preached unto you.

IN this part of the chapter, there is contain'd an exhortation to persist and go forward in the grace of God; which is the Scope of the whole Epistle, as was shown before: Now this duty is described in general in the 13. verse, and afterwards is set forth, and pressed by divers arguments in the verses following. From the description of the grace before proposed, there is as it were a conclusion drawn, which is inferred by a necessary connection and consequence from the nature of that grace, as it was before described; which evidently appears by the conjunction *Wherefore;* and that is the reason why in all the parts of this exhortation, as they are distinctly propounded, there is a singular respect had to some part of the description that went before, wherein the nature of that grace was explained. The duty therefore to which the Apostle doth exhort, is described. First by the cause and principal part thereof; which is *a lively hope,* of which there was mention made before in the third verse. Secondly, By the singular object of this hope, in beholding whereof it should be confirmed and strengthened; which is that grace? that is now in some measure brought unto the faithful, but shall hereafter be communicated more fully and perfectly; in these words: *Hope for that Grace, which is to be brought unto you at the revelation of Jesus Christ;* which part of the description, is taken from the end of the 7. verse. 3. By the adjunct of constancy and perseverance, which is especially aimed at in the whole Epistle, as the chief scope thereof; in

these words: *hope to the end.* 4. There is added also the manner and means of performing this duty, when he tells us, that it should be done courageously and readily, with sobriety and watchfulness, in these words: *Gird up the loins of your mind, be sober.* This exhortation is set forth and pressed by divers arguments; the first of which is taken from *regeneration* or effectual calling, whereby all the faithful are made the Sons of God, which reason is taken from the 5. verse, where mention is made of the regeneration of the faithful, *by the God and Father of our Lord Jesus Christ:* because by this regeneration or calling, the faithful are translated from the state of sin, into the state of grace: therefore this reason is given in both respects; both that they should renounce their former sins, verse 14. and that they should conform themselves to the holiness of that calling, wherewith they are called, verse 15. Which is urged and enforced by a double argument: the first is taken from the likeness, that ought to be betwixt the person calling and the persons called, as the Scripture it self in the old Test. witnesseth, verse 15. 16. The second is taken from the severity of God's judgment, which they can by no means escape, that call God their Father, and yet dishonor his name, verse 17. The second argument of the exhortation, is taken from *redemption,* and the means and end thereof, verse 18. 19. Of which there was mention made before at the end of verse 3. and verse 11. Because the consideration of this redemption obtained by Jesus Christ, and of Christ himself, is very necessary and effectual to admonish, and stir up the faithful, to take care of their duty: therefore the Apostle stays a while upon the description of Christ, as he was from all eternity fore-ordained to perform the office of a mediator, at the beginning of the 20. verse, and as he was manifest in time, verse 20. 21. which is taken from verse 11. 12.

The third argument is taken from *sanctification,* as it flows from the regeneration of the spirit, and from the word of God, which are the proper causes thereof, verse 22. 3. 4. 5. whereby the way that part of Christian duty is commended, that hath respect to the mutual love of the faithful amongst themselves, verse 22. because all the faithful by regeneration, are made partakers of the same spiritual life; but yet the chiefest argument, whereby we are exhorted to constancy in that and every other grace, is taken from the incorruptible nature of the word, whereby we are regenerated, and consequently of regeneration it self; which is set forth by a comparison of things that are unlike it. Verse 23, 24, 25.

The DOCTRINES arising herence are these.

Doct. 1. The Consideration of the grace of God, that is brought unto us in Christ, should stir us up to the practice of Piety.

This is gathered from the connection, which is intimated in that particle, *Wherefore,* verse 13.

Reas. 1. Because the end of Grace is to free us from sin, and to make us conformable to the image of God, *Luc.* 1. 74. 75. 2. Because by that means it is very fitting for us, to teach and further us in that practice. *Tit.* 2. 11. 12. 3. Because it cannot be truly learned by us, unless it work this in us, *Eph.* 4, 20. 1, 2, 3, 4.

Use 1. This may serve *to condemme* those that turn the grace of God into wantonness *Gal. 5. 13. 2. To exhort* us to use all care to make this grace effectual in our hearts, that it may bring forth great fruits of Piety.

Doct. 2. The foundation of sound holiness is firmly to hope for that grace that shall be revealed at the coming of Jesus Christ our Lord.

This is gathered from the 13. verse. So *Phil. 3. 20. Tit.* 2. 13.

Reas. 1. Because this hope is the perfection of that wherein our spiritual life doth consist. 2. Because this expectation represents the reward unto us, by contemplating, whereupon we are made immovable and abounding in the work of the Lord. 1. Cor. 15. 58. Heb. 6. 11. 3. Because this hope begets patience, whereby with strong consolation it doth overcome all the difficulties, that are wont to befall men in the course of Godliness. *Heb.* 6. 12. 18. 19.

Use. This may serve *to exhort* us, to have a care to lay this foundation very sure in our hearts, and daily to confirm it more and more.

Doct. 3. To keep this hope firm and lively, we should courageously gird up ourselves that we might be prepared, and ready to perform all those things that tend thereunto.

This is gathered from those words: *gird up the loins of your mind;* for this is it, that is signified by the habit of a man, that hath his loins girt in Scripture, that he is prepared and ready to perform his duty. *Luc.* 12. 35.

Reas. 1. Because the difficulty to retain this hope is very great, in so much, that it cannot be kept without earnest endeavor. 2. Because in spiritual duties our loins are too slack, that is, the sloth of sin, and infirmity hath taken hold of all our faculties. *Heb.* 12. 12.

Use. This may serve *to admonish* us, by no means to yield to the sloth and sluggishness of our corrupt nature, but to strive against it as much as we can, and laying aside every weight, and the sloth that doth beset us, to run the race that is set before us, *Heb.* 12. 1.

Doct. 4. Sobriety in the use of the things of this life, doth very much conduce to the furtherance of this endeavor.

This is gathered from this word *Be sober* and hope.

Reas. Because the love and immoderate use of the things of this world, doth so burden the soul, and glue it to the earth, that it cannot lift up it self to seek after heavenly things.

Use. This may serve *to admonish us,* not to addict our minds to any worldly thing, but here to use this world, and not abuse it. 1 *Cor.* 7. 31.

Doct. V. The state of adoption, whereby we are made the sons of God, should stir us up to the practice of holiness.

This is gathered from these words: *As obedient Children.*

Reas. 1. Because Children should bear the image of their Father: Now the image of God consists in holiness and righteousness. 3. Because it is the duty of Children, readily and of their own accord to apply themselves to the will of their Father. Now the will of God is our

sanctification. 1 *Thes.* 4. 3. this is it that is intimated in that title, where the faithful are called *obedient Children.*

Use. 1. This may serve *to condemn* those, that with the wicked Jews say, they are the Children of Abraham and of God, when notwithstanding, they do the works of the Devil, *John 8. 41. 2. 4. 1 John 3. 8. 10. 2. To exhort us,* in all things to make it appear, that we are the true sons of God, by obedience unto his will, and our practice of holiness: for unless we bear the chastisements of the Lord, that by them we may be made partakers of his holiness, hereby we show that we are bastards, and not true sons. *Heb.* 12. 8. 10.

Doct. 6. This filial obedience, and the fashioning of ourselves a cording to the former lusts of our sins, cannot stand together.

This is gathered from the opposition, that is made betwixt these two, verse 14. where the one being affirmed, that we are obedient Children, the other is denied, that we should not fashion ourselves according to our lusts.

Reas. 1. Because they, which by regeneration are made the Children of God, are new creatures, have a new nature and new affections, so that they have wholly renounced their former nature and affections: and for this very cause they are called in the Text, *Former lusts,* or, *which were before.*

2. Because the former lusts of sin do wholly withdraw us from the will of God, which we ought to obey.

3. Because the former lusts of sin are such, that all that are come to the knowledge of the truth, may be ashamed of them; this is intimated in the Text, where they are called *lusts which were in our ignorance:* because they cannot endure the light.

Use 1. This may serve *to condemn* those, that profess themselves the children of God, and call upon God as their Father, & yet follow the same course of life that the children of this world do.

2. *To exhort us,* not to conform ourselves to this world, *Rom.* 12. 2. where there is a reason also given of this exhortation, in the 1 Verse, because if we do this we cannot present ourselves to God as a living sacrifice, acceptable unto him. So 2 *Tim.* 2. 19.

Doct. 7. The calling of the faithful doth necessarily require holiness in them.

This is gathered from Verse 15, 16.

Reason 1. Because holiness is one of the chief ends of this ••lling, therefore it is usually called in the Scriptures a holy calling, 2 *Tim.* 1. 9.

2. Because God which calleth us is most holy, and he calls us to have communion with him in holiness, as it is in the Text.

3. Because the calling it self is in its own nature a setting of a man apart from the common and corrupt use of the world to a sacred use; and therefore it is a consecration or dedication of men unto holiness.

Use 1. This may serve *to rebuke and condemn those,* that seek for nothing by their Christian calling, but justification and bliss, and in the mean time altogether neglect the care to live holily.

2. *To exhort us,* in all our conversation to endeavor to be holy, as it is in the Text; *Be ye holy in all manner of conversation;* that is, so walk, as it becometh the calling, wherewith ye are called.

Doct. 8. The severity of God's judgment should stir us up to the practice of piety.

This is gathered from Verse 17.

Reason 1. Because God in executing his judgments is no respecter of persons, as it is in the Text. Now the name and profession of the faith, is nothing else, but the person of the Christian; as circumcision and the profession of the law was the person of the Jew: Such a profession therefore without sound holiness cannot stand before God's Tribunal.

2. Because God doth in some sort more severely require holiness of those that by their calling draw near unto God, & call him Father, as it is in the Text, then he doth of others, *Levite. 10. 3. I will be sanctified in them that come nigh me.*

Use. This may serve *to admonish us* not to cosen ourselves in relying wholly upon the outward profession of faith, but to appear before God always with fear and reverence, as it is in the Text: because our God is a consuming fire, *Heb.* 12. 29.

Doct. 9. The consideration of our redemption should be a strong argument to stir up in our hearts a desire of holiness.

Reason 1. Because we are redeemed from all our vain conversation, although it be commended unto us by the use and tradition of our Fathers, Vers. 18. Therefore for a man to follow such fashions, after that he is come to the knowledge of redemption, is nothing else, but to oppose himself against his own redemption, and as much as in him lies, to make it void and of none effect.

2. Because by this redemption we are bought to be the servants of God, 1 *Cor.* 6. 20. & 7. 23. So that we ought no longer to serve 〈◊〉 , nor the world, nor to live according to our own will and pleasure, but according to the will of God and our Redeemer.

3. Because the price wherewith we are redeemed, is of so great worth, that it doth far surpass all the most precious things of this world: therefore there ought to be ma•e an excellent use thereof; and yet notwithstanding only those that endeavor to be holy, make any esteem of it. Vers. 18, 19.

Use 1. This may serve *to condemn* those that by their life dishonor Christ, and put their Redeemer to an open shame, *Heb.* 6. 6. they do as it were tread underfoot his blood, that was the price of our redemption, and count it an unholy thing *Heb.* 10. 29.

2. *To exhort us,* as often as we think of our redemption, (which we ought to do very oft,) so often should we think that there are as it were coals of fire heaped upon our heads, wherewith we should be inflamed to this holiness.

Doct. 10. That we may gain profit and benefit by the consideration of our redemption, we should diligently meditate upon Christ's predestination, his incarnation, humiliation, and glorification.

This is gathered from Verse 20, 21.

Reason 1. Because by this means alone is the breadth, and length, and depth, and height of God's love in Christ made manifest, *Ephes.* 3. 18.

2. Because by this means alone do we come to know, what a great work, and of how great difficulty it was, to deliver men from their sins.

3. Because by this also we may easily gather, how fit and just it is, that we should live unto God and Christ in all holiness, which is the scope of this Text.

Use. This may serve *to admonish* us not to pass over this mystery slightly in our thoughts and meditations, but to continue in contemplation thereupon, that so we may, as it were, suck therehence the juice of true godliness.

Doct. 11. The proper and immediate use of all our contemplation upon Christ, and our redemption obtained by him, is, to confirm our faith and hope in God.

This is gathered from Verse 21, at the end.

Reason 1. Because the end of Christ's mediation is, that through him we should believe in God, as it is here affirmed.

2. Because Christ left us an example of putting our faith and hope in God; for he in his way perfectly performed it, and by that means attained the highest glory.

3. Because for our sakes and for our good was that glory given unto Christ, which our faith and hope look and seek after.

Use. This may serve *to exhort us,* always to look unto Jesus Christ the author and finisher of our faith, *Heb.* 12. 2. and by looking unto him to quicken our faith and hope.

Doct. 12. The calling of the faithful hath the purification of the soul joined with it.

This is gathered from the beginning of the •2 Verse. So 2 *Pet.* 2. 20. Hence it is that the washing of baptism represents that grace which is given in their calling: Now this purification and washing, which is communicated in their calling, and signified by baptism, is not by justification only, which consists in the imputing thereof unto remission of sins,

but also by sanctification and the real cleansing of the soul, 1 *Cor. 6. 11. Tit.* 35. And this sanctification is chiefly referred to the soul as to its proper object.

Reason 1. Because outward purification and sanctification is nothing worth at all, if it be divided from the inward: for this was the hypocrisy of the Scribes and Pharisees, that are said to have made clean the outside of the cup and of the platter, when within they were full of extortion and excess, *Matth.* 23. 15.

2. Because the operation of the Spirit begins at the soul, and from the soul is derived to the outward man: for as all pollution proceeds first out of the heart, *Matth.* 15. 19. so also purification.

3. Because if the soul be once purified within, outward purity will follow of its own accord, *Matth.* 23. 26.

4. Because this purity doth more properly consist in the affection & intention of the soul, then in the outward practice; for the same outward works may be done by impure men; but the faithull differ from all impure hypocrites by their inward dispositions and affections.

5. Because the faithful themselves are oftentimes sustained and receive comfort by the purity which they have within in their will and purpose, though they cannot produce it into act according to their desire, *Rom.* 7. 21, 25.

Use 1. This may serve to condemn those that are whited over with the name of Christians, but never look after the purity of their souls: and therefore they may be rightly called whited walls, *Acts,* 23. 7. and whited Sepulchers, *Mat.* 23. •7.

2. *To exhort us* to use the utmost of our endeavors to purify our souls, that they may be made the temples of the holy Ghost.

Doct. 13. This purification is wrought by the hearing of the word, & the effectual operation of the holy Ghost by the word.

This is gathered from these words: *in obeying the truth through the Spirit.* Where the word of God, especially of the Gospel, is called the truth, partly for that excellency of truth that it hath above all other sayings or writings, and partly because by virtue of the truth or faithfulness of those promises which are contained in the word, this purification is wrought, together with all those spiritual blessings that pertain to the consolation and salvation of the faithful.

Reason 1. Because the word together with the Spirit doth reveal unto us that true purity which is pleasing and acceptable to God, whereof we are ignorant.

2. Because the word together with the Spirit is the oracle or power of God unto salvation, and consequently is able to beget every grace in us.

3. Because faith purifies the hearts of the faithful, *Acts 15. 9.* and faith comes by hearing of the word, *Rom.* 10. 17.

Use 1. This may serve *to refute* the herefies of those, which either hold that there is such power in the strength of nature, that men may sanctify themselves at their own free will and pleasure, or, which comes all to one maintain that the outward preaching of the word is sufficient without the powerful operation of the Spirit.

2. *To exhort us,* first, to hearken diligently unto the word of God; secondly, not to rest ourselves satisfied in the bare letter of the word, but always to crave the grace of God and the operation of his Spirit: thirdly, in the use of the word through the Spirit to seek the purification of our souls.

Doct. 14. The effect and sign of a purified soul, is a pure, sincere, and fervent love of the faithful, as of brethren.

This is gathered from these words: *unto love of the brethren.*

Reason 1. Because hatred, envy, wrath, strife, enmities, and such like affections, especially, when they reflect upon the good, are some of those fi•thy pollutions of the flesh, from which the soul of the faithful is purified, *Gal.* 5. 19. 20.

2. Because the purification of our souls makes us to love purity in others, and no man can take delight in the purity of others unless he be in some measure purified himself.

3. Because in the mutual love of the faithful divers operations are exercised, to the performing whereof, their souls are in a special manner purified and sanctified, as doing good, bearing with infirmities, edification of the Church, and glorifying the name of the Lord.

Use 1. This may serve *to condemn* those, that show themselves great enemies to godly men: they may rightly be called Cainites, for they have gone in the way of *Cain,* with those to whom the woe is denounced by *Jude,* Verse 12.

2. *To exhort us* by all means to endeavor to gain this brotherly love of the godly: wherein there is required, First, sincerity, that it should be without hypocrisy or simulation, so that it should not be *in words* or *in show,* as the Apostle speaks, but *in heart.* Secondly, that it should be not only from the heart, but from a pure heart; because there is a kind of love that is in some sort sincere, but yet it is impure, whiles that it doth either neglect the chiefest good or else useth such means to procure some good as are contrary thereunto: as if a man to deliver his brother from danger, should persuade him to deny the truth, or to dissemble. Thirdly, That it should be fervent, because the affection ought to be set in the highest degree upon those objects, where there is found to be the chiefest reason to stir it up.

Doct. 15. Regeneration, that is common to all the faithful, is a strong argument to provoke them to love one another.

This is gathered from the end of verse 22. and the beginning of the 23. where this reason is given, why they should love one another, because they are borne again.

Reas. Because by this regeneration all the faithful are brethren, begotten by the same Father, of the same blood, and partakers of the same spirit.

Use. This may serve *to exhort us,* to be mindful all this argument, and to give it room and power in our hearts, so that we may upon occasion say as *Abraham* did, *Gen. 13. 8. Let there be no strife between me and thee; for we are brethren:* and to admonish others also in those words of *Moses Act. 7. 26. Sirs, Ye are brethren: Why do ye wrong one another?*

Doct. 16. The word of God is the incorruptible seed or principle of this regeneration.

This is gathered from the 23. verse,

Reas. 1. Because it is the word of God, (as it is in the Text;) which liveth and abideth forever; whose nature it resembleth in this, that the operation thereof is not momentary or temporary, but it abideth forever. 2. Because to speak properly, it is the word of eternal life, *John* 6. 68. for the end and use thereof is, to bring men to eternal life. 3. Because where it is once truly received, it never faileth. *John 4. 14.*

Use. 1. This may serve *to refute* the error of those, which hold that they that are truly regenerated, usually fall away from the grace of God, and so are borne again and again, after they have been regenerate: This is contrary, not only to the promise and covenant of God, that he will keep the faithful, that they shall not depart from him *Ier.* 32. 40. and to that comfort which Christ gives his members, that no man shall pluck them out of his hand, *John* 10. 28. But also to the operation of the spirit in the hearts of the faithful, and to the nature of the life it self, that is communicated unto them, which is incorruptible and eternal, as it is in the Text.

2. To *comfort us* against all those fears and terrors, that may arise from the consideration of our own infirmities; for although of ourselves we are continually falling to corruption, yet there is something borne in us, if we be truly faithful, which is incorruptible and shall abide unto eternal life.

3. *To exhort us* to carry ourselves answerable in all Christian duties, that is, to be constant and incorruptible in performing them: and this is it at which the Apostle doth especially aim at in this place, when he stirs up the faithful to a fervent and constant love one of another, by this argument, because they are borne again by the incorruptible word.

Doct. 17. The condition wherein the faithful are put by this incorruptible regeneration of the word, is far more excellent then all the glory of this world.

This is gathered from verse 24, 25. where there is a comparison made betwixt flesh, grass, the flower of grass, and the glory of man, on the one side, and the word of God on the other; not as the word is considered in it self, but as it is received by the faithful, and translates them into the kingdom of God.

Reason. Because as it is in the text, there is nothing in all the world but vanity, that quickly falleth away: whereas the word of God endureth forever.

Use 1. This may serve *to exhort us* to make more precious account of the word of God and of his kingdom, then of all the world, and that not only in respect of ourselves, but of others also; as the Apostle doth in this place extol the word of God and the condition of the regenerate above all the things of the world, that by this confideration among others he might move the faithful to esteem of others, that are regenerate more highly, and to love them more fervently, then all the things of the world.

2. To comfort us, in that God of his bounty and grace hath advanced us to such a dignity.

Doct. 18. We ought to have a singular respect unto this dignity and excellency in the word of God, as it is preached unto us by the Gospel.

This is gathered from the 22 verse at the end.

Reason 1. Because the same word of God is preached unto us, that is so much commended by the Prophets, Apostles, and by Christ himself, as it is in the Text, *this is that word.*

2. Because it makes much unto our salvation, as it is preached unto us.

Use. This may serve *to admonish us,* not to satisfy ourselves with some general esteem of the word, as many are wont to do, that are weary of the word that is preached unto them, and loathing it do reject it; but religiously and reverently to receive the word that is preached unto us, as the eternal word of God.

Chapter II.

Verse 1. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings,

Verse 2. As new borne babes, desire the sincere milk of the word, that ye may grow thereby.

Verse 3. If so be ye have tasted that the Lord is gracious.

Verse 4. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

Verse 5. Ye also as lively stones are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ.

Verse 6. Wherefore it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded.

Verse 7. Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

Verse 8. And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient, whereunto also they are appointed.

Verse 9. But ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him, who hath called you out of darkness into his marvelous light.

Verse 10. Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.

THe same exhortation that the Apostle had before proposed, he doth here again repeat and press, and that not simply and barely, but by that principle and means, whereof there may and ought to be very good use made. For by occasion of those things, which he had lately spoken of the word of God, he stirs up all the faithful to the right use of this word, by whose help they might persist and grow in that grace, wherein they stood. The occasion and connection of this exhortation with the words going before is intimated in that phrase or particle, *Wherefore.* The exhortation it self is to a desire or love of the word of God, which he had before commended, verse 2. Which exhortation he doth so lay down, that in the first place he shows, that the vices which are contrary to this duty, must be laid aside, and taken heed of which a•e five: *malice, guile, hypocrisies, envies, evil-speakings,* verse 1. And in the second place he gives reasons agreeable thereunto, to stir us up unto this duty, (to wit, a desire of the word.) The first reason is taken, from the use or effect of this word in respect of them, that it makes much for the edification of the faithful: and this Use is allegorically set forth, verse 2 where the regenerate faithful are compared to infants newly borne, and the word to sincere milk; and the edification which is made by the word, is compared to that action, which infants obtain by the use of wholesome milk•. The second reason is taken, by a continuation of the same allegory, from the object of the word, which he proposed to be tasted, and that is God himself and our Savior Jesus Christ: whose perfection and fitness for edification is declared. Verse 3 where he is said to be *gracious:* and is confirmed also by the experience and testimony of all the faithful, who are said to have *tasted* this graciousness, *ibid. if so be ye have tasted that the Lord is gracious.*

In the explication of this affection that ought to be set upon our Lord Jesus Christ, as the primary object of this word, the Apostle continues from Verse 4 to the 11. Where in the first place the affection and duty it self of coming unto Christ, and adhe•ing unto him by faith, is proposed, verse 4. *To whom coming.* And then the reason of this duty is allegorically declared to wit, that Christ is the foundation of the spiritual building that liveth forever. *Ibid. as unto a living stone;* and the faithful are the parts of the building, or of the spiritual house that is to be built upon this foundation, at the beginning of verse 5. And he doth further illustrate both parts of this reason. The first, concerning the foundation or subject, he doth declare by divers arguments; when he saith that it was disallowed of men, but yet chosen of God, and precious, verse 4. The second, concerning the parts of the building that are joined to it, he doth illustrate & urge from the effects, which are allegorically also set forth, to wit, that by this coming unto Christ, as unto the foundation, the faithful are not only made a spiritual house, as the temple wherein sacrifices acceptable to God are offered up, but they shall also be the Priests that shall offer up spiritual sacrifices, acceptable to God through Jesus Christ, verse 5. This that hath been spoken of the saving effect of Christ, as our Savior; which

redounds unto all the faithful, the Apostle doth confirm by the testimony of Scripture, verse 6. Which testimony he doth explain and apply by the contrary affections and manners, how contrary sorts of men carry themselves towards Christ, that is, the believers, and the unbelievers: To the believers Christ is said to be precious, verse 7. at the beginning, because they put their whole trust and confidence in Christ, and consequently give him the honor of the true Messias and Savior: but to the unbelievers he is a stone of stumbling, and a rock of offense, verse 7, 8. Because being offended at his humility they do not receive him as their Savior: whose infidelity he doth illustrate by the antecedent decree of God, whereby it was ordained, verse 8. at the end. *Whereunto also they are appointed.* As on the contrary the condition of the faithful is illustrated. First, by the secret election of God, that was the cause thereof, verse 9. at the beginning. Secondly, by the dignity which they obtain by faith by virtue of this election, to wit, that they are *a royal Priesthood, an holy nation, God's peculiar people.* Thirdly, by the end and use of this dignity to which they are called, which is, to show forth the praise of God, verse 9. at the end. Fourthly, by comparing the state that is unlike it, wherein they were before their calling, to this state of excellency and dignity whereinto they are now put by their calling unto faith in Christ, verse 10.

The Doctrines arising from hence are these.

Doct. 1. The right use of the word of God is the proper means to increase grace.

This is gathered from the connection of this exhortation with that which went before. For when the Apostle had before exhorted to constancy in grace, and to obedience, in holiness, and to brotherly love; by a reason also taken in the last place from the word of God, whereby as of incorruptible seed all the faithful are regenerated, here in the beginning of this Chapter. he commends unto us the right use of that word, as the proper and only means to perfect all those things.

Reas. 1. Because the word is the instrument chosen by God and sanctified to that use. 1 *Cor.* 1. 21. 2. Because the word, especially of the Gospel, is the ministration of the Spirit, who is the author and sinisher of every grace. 2 *Cor.* 3. 6. 8. 3. Because the word shows us the good and perfect will of God. *Rom.* 12. 2.

4. Because it furnisheth a man unto every good work. 2. *Tim.* 3. 17.

Use. 1. This may serve *to refute* some fanatic heretics, that neglect the word of God and look for immediate revelations, and dream of a greater perfection then is contained in the word.

2. *To exhort us,* to give diligent heed unto the word of God in all things, until we come to the end of perfection in heaven. 2. *Pet.* 1. 19.

Doct. 2. If we mean to use the word of God aright, we must have our minds ready and willing to lay aside all those vices that are contrary to the power of the word.

This is gathered from the 1. verse. Where five remarkable vices are propounded, to be laid aside, denied, and mortified, before the word can have its due effect in our hearts.

Reas. 1. Because as the matter, if it be not fitly prepared, cannot receive the form; neither can the field, if it be not manured, cherish the seed to bring forth fruit: So neither can the heart of man, if it be not subdued by repentance, receive the word of God with profit. 2. Because such a purpose to forsake all that is contrary to the word of God, is the first beginning of that saving operation, which the word of God doth make, wheresoever it begins to be received, and whereby it makes way for it self, to perfect all operations.

Use. 1. This may serve *to condemn* those, that will be hearers of the word of God, but so, that they will not forsake their accustomed sins. 2. *To admonish us,* not to take this thought and purpose into our minds in the general, and once only at our first conversion; but upon all occasions, seriously to renew this purpose, especially when we prepare ourselves to hear the word of God.

Doct. 3. We must lay aside these vices not in part only, but wholly.

This is gathered from the word, *all.*

Reas. 1. Because repentance is not true and unfeigned, unless it abhor the very nature of sin; it must with one and the same kind of hatred hate all kind of sin. 2. Because a man may easily deceive himself, whiles he thinks that he hath said aside some vice, if he doth not detest all appearance of it, what Specious show soever it may seem to have.

Use. This may serve *to instruct* us, seriously to examine our hearts, least through some deceitfulness thereof, there should lurk some vice, whereof we think ourselves to be free.

Doct. 4. We should have a singular care to lay aside those vices, that are contrary to those duties, to which we are in a special manner called; and to that disposition, which is especially required in Christians, that they may profit by the word of God.

This is gathered herence, that the Apostle, when in the last place, he had exhorted unto unfeigned love of the brethren at the 21. verse of the former Chapter, doth here mark out those vices, that are most of all contrary to this love; & when he would commend the simplicity of infants, as a disposition requisite to receive the word of God with profit, he casts aside those vices which are directly opposed to that simplicity.

Doct. 5. To make a good use of the word, besides the laying aside of those evil affections, that we speak of before, it is required that we should stir up that good affection in our hearts, which is called appetite or desire.

This is gathered from the 2. verse. Now this desire is expressed in other places of the Scripture, by a spiritual hunger and thirst. *Isai. 55. 1. Apoc.* 21. 6. And the degree thereof is set down, that it should be the highest. *Psal.* 119. 20. 81. 82. Which contains in it, 1. a high esteem of God's word. *Psal.* 119 2. 2. An earnest endeavor, answerable thereunto, to use it and enjoy it. *John* 6. 27. 3. A delight, whereby we are well pleased in the sweetness thereof, *Psal.* 119. 103.

Reas. 1. Because the word is absolutely necessary for us; without it we cannot live; for it is our milk or spiritual •ood, as it is in the text, 2. Because we always want something that may begotten: this is also signified in the text, when we are called new borne babes; whereby it is intimated that our imperfection is so great, that by reason o• it, we should earnestly desire the help of the word. 3. Because the excellency and perfection of the word is so great, that it should of it self delight us, though we stood in no need of it ourselves; this is also intimated in the text▪ when there is mention made of the sincerity of the word, and of the goodness of God that appears therein.

Use. 1. This may serve to condemn that satiety and loathing of the word, that appears too evidently in too too many.

2. *To admonish us,* not to suffer our affections to be taken up with the things of this world, thereby to lessen that desire, which we should have to the word of God. 3. *To exhort us,* to use the utmost of our endeavors to stir up and increase these pious affections in our selve.

Doct. 6. This affection and desire that we ought to have to God's word, should have respect to the sincerity thereof.

This is gathered from that, *desire the sincere milk of the word:* that is, the nature it self of the word and of the things proposed therein, as they are pure, and afford nourishment fit for our Souls.

Reas. 1. Because otherwise we do not desire the word, as it is the word of life, or the bread of life, or the milk of life, as it is in the text, but as we do apprehend it under some carnal show. 2. Because this desire alone proceeds from spiritual life, which seeks after that in the word that tends unto life, which is intimated also in the text by the similitude of infants, that naturally desire their mothers milk.

Use. 1. This may serve *to reprove those* ministers that falsify the word of God by their own mixtures and devices, and obtrude upon him an adulterate word, instead of the simple and sincere word. 2. *To admonish* the hearers not to suffer their affections to be carried either towards the person of the speaker, or towards the manner of his speaking, much less towards those strange forgings which many use in their speaking, but sincerely to seek for the sincerity of the word.

3. *To exhort us,* highly to prize this sincerity of the word, and to endeavor all that we can to preserve it as well in ourselves as in the Church.

Doct. 7. Then and not before, do we use the sincere word of God aright, when we grow thereby.

This is gathered from these words: *that ye may grow thereby.*

This is signified in all those places of Scripture, where the end of the word is made to be the edifica•ion of the faithful: for *to edify* is to promote the structureof the edifice, to a greater perfection, after that the foundation is already laid. This is expressed also *Eph.* 4. 16.

Reas. 1. Because we are imperfect, like as infants that are newly borne: now we are perfected▪ when the word of God dwells richly in us, *Col•ss.* 3. 16. 2. Because the word it self in its own nature always tends and leads to perfection: for it is the perfect will of God, *Rom.* 12. 2.

Use. 1. This may serve *to reprove* those, who, when for the time they ought to be teachers do yet remain unskil•ull and infants, *Hcb. 5. 12. 13. 2. To admonish us,* never so to rest satisfied with that which we have attained, as if there were nothing more to be gotten; for although we have all other things, yet it is required, that we should increase more and more in it, 1. *Th•s. 4. 1. 10. 3. To i•form• us,* hereby we may understand, that the word of God is necessarily to be used, not only by the ignorant and unskillful, but also by all those that do yet want something, and do desire to increase that which they have. 4. *To instruct us,* to examine ourselves by this mark whether we use the word of God aright or no?

Doct. 8. In the Gospel there appears such graciousness and goodness of God, that it stirs up all the faithful, to an earnest desire thereof.

This is gathered from the 3. verse▪ *that the Lord is gracious:* Where by *God* we are to understand Christ, as it appears by the following words: by *gratiousnesse* we are to understand that grace which is revealed in the Gospel, as it evidently appears by the connection of this verse, with that which went before. *So Tit.* 3. 4.

Reas. 1. Because this glorious grace of God, whch brings salvation unto men by Christ, is the subject matter and argument of the Gospel.

2. Because God bestows this grace upon us, being altogether unworthy of it, enemies to him, and seeking no such thing of him: for after such a manner is this grace bestowed upon us, as that from the beginning to the end, the whole business depends upon the mere goodness of God.

Use. 1. This may serve *to inform us,* to judge of the quality and quantity of the goodness and graciousness of Christ, no other way but by the word of the Gospel; for we must not imagine, as many use to do, that through the graciousness of God, it shall be well with us, though we continue in our sins without repentance and turning •o God: no such graciousness is revealed in the Gospel. 2. *To instruct us,* always to admire the riches and bounty of Christ's grace, that is revealed in the Gospel. 3. To exhort us, earnestly to desire, to take delight, and to rejoice in hearing and meditating upon God's word. *Psal.* 27. 4. & 65 4. & 119. 103. in this respect is the use of the word of the Gospel compared to the banquet of a King, wherein all things are full of Sweetness and delight. *Luke* 14. 16. 17.

Doct. 9. This goodness of Christ in the Gospel is proposed to us to be tasted.

This is gathered from these words: *If so be ye have tasted. So Psal. 34. 8. Taste and see.* That is, we should so lay hold upon it by faith, that we may have an inward sense, and experience of the virtue and power thereof.

Reas. 1. Because in the Gospel, we are called to such a near union and communion with Christ, that he is made unto us our spiritual bread and food, So to be tasted and eaten by

faith, that he turns to our spiritual nourishment. 2. Because our comfort depends upon this, if we perceive in ourselves the savor of Christ, as it were the savor of life unto life. 2 *Cor.* 2. 15. 16. 3. Because the power of Christ in drawing our souls unto himself, for the most part consists in this, that we have his goodness and love, to be tasted, as it were, *Gal. 2. 20. 2 Cor.* 5. 14.

Use 1. This may serve *to reprove those,* that do not use the word of God, as food to be tasted and eaten, but for custom and *pro forma* fashion-sake only, or at least account it a thing to be understood and disputed of only; but not to be tasted.

2. *To exhort us,* to use all care and diligence to preserve this taste of the goodness of Christ in the Gospel; for this is proper to the regenerate, as it appears in the text: and consequently it is a sign of salvation. Some indeed that are not regenerate are said to taste of the heavenly gift, of the good word of God, and the powers of the world to come, *Heb. 6. 4, 5.* but this comes to pass, first, by some special operation of God's Spirit, whereby such men are enlightened above the common sort of unregenerate men. Secondly, this is but for a little while, it is not constantly. Thirdly, in the unregenerate it is but a sudden motion of the mind, it is not a rooted affection. Fourthly, it is either of grace only to come, which is apprehended also, but by a human and uncertain hope; or else it is a presumption without ground: but the taste of the faithful is of grace, not only to come, but also present, with a divine assurance wrought by the operation of the holy Ghost, and sound faith and repentance.

Doct. 10. The regenerate in the beginning; although they be truly faithful, yet they have but a little taste of God's goodness, they do not fully comprehend it.

This is gathered from the same words.

Reason. 1. Because they are new borne babes, and therefore weak.

2. Because God useth to bring his children by degrees unto perfection; so that at first they do perceive but a part or the first fruits of his goodness, and afterwards they have the whole, as it were shed abroad in their hearts.

3. Because in the beginning they want that experience, whereby the goodness of God afterwards is made more perfectly known unto them.

4. Because oftentimes they are also somewhat negligent; whereby it comes to pass, that they do not use the means of grace with that affection as they ought, as it is intimated in the text, when they are stirred up to a more fervent desire of the word of God.

Use 1. This may serve *for consolation* against those fears that arise sometimes in the souls of the godly, for that they have but a little measure of peace joy, and the like fruits of the Spirit, whereby men perceive the goodness of God towards them: for they must understand that the faithful do usually perceive but a little measure of this grace at the beginning.

2. For exhortation, so much the more to long for the state of perfection, and not to rest in these small beginnings.

Doct. 11. That taste of the grace of God which we either now have, or formerly had, should stir us up to desire and seek after the same more and more.

This is gathered from the connection of these words with those that went before.

Reason 1. Because to that end is there a taste of this grace given, to stir up the appetite.

2. Because the goodness of God it self is in a manner contemned and vili•ied, if it be neglected, after it hath been once tasted: & therefore in this respect they sin more grievously, who when they have tasted this grace of God, do little esteem of it, then they, who out of ignorance make no reckoning of it at all.

Use 1. This may serve to reprove those that have left their first love, *Apoc.* 2. 4.

2. *To exhort us,* in meditating upon the goodness of God in Christ, and from the sense and experience that God hath given us of it heretofore, to inflame our minds with an earnest desire to have a fuller measure of this grace, and to that purpose religiously to use all means, whereby it is usually communicated unto men.

Doct. 12. The primary duty of Christians, whereby it is also that they are made Christians, is to come unto Christ.

This is gathered out of the fourth verse. Now to come unto Christ, is nothing else but to believe in him. So *John 6. 35. He that comes unto me,* and *he that believes in me,* are made all one. So *John 5. 40. To come unto Christ, to receive Christ, and to believe in him,* are one and the same. And *Heb.* 10. 22. We are said to draw near by an assurance of faith.

Reason 1. Because our salvation depends upon that union which we have with Christ: whence it is also, that we are said to come unto Christ, that we may have life, *John* 5. 40.

2. Because by nature we are strangers and far remote from Christ, and salvation obtained by him, yea and after that we are called unto Christ, we are not so perfectly conjoined.

3. Because all Christian piety is nothing else, but a continuation and renovation of this access unto Christ, and by Christ unto God. In the hearing of the word we come unto Christ, as our Teacher; in our prayers we come unto him as our advocate; in the administration of the Lord Supper we come unto him as the Author of a Kingly marriage feast, Mat. 22. And all other duties do so depend upon these, that look how we approve ourselves in these, such must we needs be in the others also.

4. Because Christ calls and invites us especially unto this, to come unto him, Matth. 11. 28. John 7. 37.

Use 1. This may serve to convince all those of death and of sin, that have either no knowledge of Christ at all, or do not endeavor according to that knowledge which they have, to come unto him, and partake of his grace.

2. To refute the Papists and such like, that draw men away from Christ to the holy Angels, to the Pope, and to themselves.

3. To exhort us, always to set Christ before us, as our mark and scope, *Phil. 3. 8. &c.*

Doct. 13. We must come unto Christ as unto a living stone▪

This is gathered from Verse 4. Now Christ is called *a stone* for that firm power, whereby he doth sustain and bear up the edifice of the whole Church Zach. 4. 7. And he is called, *a living stone,* because that power whereby he doth bear up the Church is quickening, and communicates spiritual and eternal life to the whole edifice, John 5. 26.

Reason 1. Because by sin we were bereft of all life both the principle and foundation of life, nor can it be restored unto us any other way but in Christ.

2. Because unless we come unto Christ under this relation, we do not embrace him as he was ordained by God, and is proposed unto us; and consequently we do not hold the true Christ, but a feined and imaginary one.

3. Because our faith cannot rest satisfied but in him that hath this strong power to quicken, for faith seeks life from a firm and undeceiving principle.

Use 1. This may serve to refute that blasphemy of the Papists, who will have the Pope, a dead stone, to be that rock or stone, whereupon the Church is built. For *Peter,* under the pretence of whose name the Pope challengeth this to himself never exhorted the faithful to come to him as unto a living stone, but unto Christ only. And therefore *Peter* himself in these words explains unto us, what was the mind of Christ, *Mat.* 16. 18. when he said: *Thou art Peter, and upon this rock I will build my Church,* that is, upon this living stone whom *Peter* at that time confessed to be the Son of the living God, that is, the living stone. Now *Peter* and the Apostles together with the Prophets may be called the foundation of the Church by a Metonymy of the adjunct for the subject; because they laid and preached Christ as the true foundation, *Eph•s.* 2. 20, 21. but the Popes can in no other respect challenge this unto themselves, but as they are stones of offense and ruin.

2. To instruct us, wholly to depend upon Christ, and to put all our confidence in him.

3. To exhort us, with all joy and rejoicing to help forward the building of the Church upon Christ, shouting and crying out, as it is in the Prophet *Zacharias, Grace, grace unto him.*

Doct. 14. Christ is refused by men, when they will not come unto him as unto a living stone.

This is gathered from the fourth Verse. So *Psalm 118. 22.* and *Luke* 2. 34.

Reason 1. Because he hath not that outward Majesty and pomp wherewith natural men are taken, *Isaiah 53. 3. 1 Cor.* 1. 22, 23.

2. Because men by nature are blind, so that they cannot perceive their own misery *extra Christum,* out of Christ, nor that salvation which is offered in Christ, 1 *Cor.* 2. 14.

3. Because they too much love themselves, and put trust in themselves, so that they cannot endure that doctrine of Christ, whereby they are called to deny and forsake themselves, and to put their confidence in Christ alone.

Use 1. This may serve to inform us, that we should attribute nothing to the world in those things which belong unto Christ.

2. To admonish us, not to trouble our minds, for that the world is averse from Christ and true faith.

3. To exhort us, patiently to bear it, if we be refused and scorned by men; for the servant is not greater then his Master.

4. To instruct us to beware that we do not communicate in the least respect with the world in refusing of Christ.

Doct. 15. Christ was chosen and ordained by God, that he should be exceeding precious unto us.

This is gathered from the fourth verse. Now we must understand this so, as that we comprehend both the predestination of Christ, and the sending of him into the world, and his unction, together with all those testimonies, which were given by God unto this mystery.

Reason 1. Because the love and mercy of God is so great towards us: for so God loved the world, that he gave his Son, &c. *John* 3. 16.

2. Because in the obedience of Christ God is well pleased, *Matth.* 3. 17.

3. Because Christ hath perfected and finished all those things, which belong to our salvation and the glory of God.

Use 1. This may serve *to inform us,* that we ought to be assured of this, that howsoever the world opposeth it self against Christ, yet Christ shall prevail and reign forever, because he is chosen of God.

2. To comfort all the faithful, that believe and put their confidence in Christ, because they believe in him that was chosen of God, to save them.

3. To exhort us, in all our practice throughout the whole course of our lives, to make it appear, that Christ is more precious to us, then all the things in the world, *Phil. 3. 8. Prov.* 8. 10, 11.

Doct. 16. The faithful are living members of the same building, whereof Christ is the foundation.

This is gathered from the beginning of the 5. verse.

Reason 1. Because Christ together with all the faithful makes one mystical body, 1 *Cor.* 12. 12.

2. Because being compacted in this body, they partake of the very life of Christ, *Ephes.* 4. 16.

3. Because they show forth this life or power in bringing forth fruits answerable thereunto, *John* 15. 5, 16.

Use 1. This may serve *to comfort us,* when we rightly esteem of the dignity of this condition, it will strengthen our minds against all the troubles that can befall us therein.

2. To exhort us, so to carry ourselves as it becometh those▪ that are called to partake of the life of Christ.

Doct. 17. By that union which all the faithful have with Christ, they are made spiritual temples, Priests, and sacrifices acceptable to God.

This is gathered from the 5 verse.

Reason 1. Because God is in an especial manner present with them, and dwells in them by his Spirit and grace, as in his Temple, 2 *Cor.* 6. 16.

2. Because By the same spirit he makes them fit and ready to perform those duties, that are more acceptable unto him, then were ever any external sacrifices, *Psalm 51. 18, 19. Heb.* 13. 16.

3. Because in performing these duties before God they do offer and dedicate themselves wholly unto God.

Use 1. This may serve to admonish us, to have a care accordingly not to defile the Temple of God, 1 *Cor.* 3. 16, 17. that our Priesthood doth not dishonor God, and that our Sacrifices be not lame, and maimed, and such as are not acceptable unto God.

2. To exhort us, to addict ourselves wholly to God's glory and his worship; for God will be sanctified in those that draw near him, *Levite.* 10. 3.

3. To refute the Papists, that rob Christians of this honor, and obtrude carnal Temples, priesthoods, and sacrifices upon God and men instead of spiritual.

Doct. 18. Those duties which we perform in Christ are acceptable unto God by Christ.

This is gathered from the 5 verse, at the end. But they are acceptable not as merits, but as sacrifices of praise and thanksgiving, as it is intimated in the Text.

Reason 1. Because by Christ our persons are reconciled unto God, and received into the number of those whom God approves, and by whom he delights to be worshipped.

2. Because Christ covers our infirmities.

3. Because by his intercession our duties are commended unto God.

Use 1. This may serve to comfort us, even when we look upon our own infirmities, and the unworthiness of all our performances.

2. To exhort us, to go cheerfully about the duties of piety, because our work shall not be in vain in the Lord, 1 *Cor.* 15. 58.

Doct. 19. The same Christ was after the same manner a Savior in the Old Testament, as he is in the New.

This is gathered from the sixth Verse.

Reason 1. Because he was a Lamb slain from the foundation of the world; according to the decree, promise, and acceptance of God, and according to the faith and hope of the godly, *Apoc.* 13. 8.

2. Because the Catholic Church is but one, consisting of all the faithful from the beginning of the world, *Heb.* 12. 23.

Use 1. This may serve to refute those, that make the people of Israel either to have been altogether carnal, or to have been saved by the observation of the Law.

2. To exhort us to fly unto Christ, and to put our confidence in him, in whom all the faithful from the creation of the world did put their trust, and by whom they were saved.

Doct. 20. Christ is as it were the corner stone in the building of the Church.

That is, he doth conjoyne, uphold and direct all the parts of the building, or members of the Church.

Reason 1. Because he is the beginning or foundation of the Church.

2. Because he unites those people that were before far divided▪ the Jews and Gentiles.

3. Because he is the rule or line of direction in all the building that tends to salvation.

Use 1. This may serve to refute the blasphemy of the Papists, whereby they make the Pope the head of the Church, and to that purpose wrest this very title and words thereunto.

2. To instruct us, wholly to depend upon Christ for the direction of our souls to everlasting life.

Doct. 21. There is nothing at all that can be compared with Christ our Savior for dignity, use, and excellency.

This is gathered from these titles, *el•ct and precious.*

Reason 1. For the dignity of his person.

2. For the effectualness of his operation, in satisfaction, merit, and application of those things which belong unto our salvation.

3. For the excellency of those benefits which redound unto the Church by him.

Use. This may serve to admonish us, to have no common conceit of Christ, or to rest in a vulgar esteem of him, but earnestly to endeavor to conceive of him so, as his dignity and excellency doth deserve.

Doct. 22. No man that truly believeth in Christ, shall ever be confounded, his expectation shall not be frustrated, his desire and confidence shall not be in vain.

Reason 1. Because Christ was appointed by God by a certain and immutable decree to be the Savior of all those that believe in him.

2. Because all power is given unto him both in heaven and earth.

Use. This may serve to comfort us against those fears and doubts that might weaken our faith.

Doct. 23. The faithful are not only delivered from misery, but are also highly honored by Christ.

This is gathered from the seventh verse at the beginning.

Reason. Because they are made partakers of Christ's honor, for in him they are made sons of God, heirs of the everlasting kingdom, spiritual Priests and Kings.

Use 1. This may serve to reprove our blindness and dullness, that cannot discern and esteem of this honor as we ought, but are set upon the honors of this world more then is fitting.

2. To exhort us, piously and seriously to glory in Christ and the honor which we have in him, though for his sake the wicked world reproach us.

Doct. 24. As Christ is unto the unbelievers honor and salvation, so he is unto the unbelievers confusion and perdition.

This is gathered out of the seventh Verse, *Psal. 118. 22. Isaiah 8. 14. Matth.* 21. 42.

But this similitude doth not hold in all things. For first, the proper end of Christ our Savior was to save man, not to destroy him. Secondly, Christ is the cause of faith in the believers, but he is not the cause of unbelief in the unbelievers, though something of Christ may be the occasion of their unbelief; like as his humiliation was both unto the Jews and many of the Gentiles. Thirdly, Christ merited salvation for the believers, and not they themselves; but the unbelievers merit their own perdition, and not Christ: but yet Christ is truly said to be confusion and perdition to the unbelievers, 1 As they take offense at him, and so run headlong into their own destruction. 2. As he doth justly punish their infidelity and impiety, as he is the just Judge of all the world.

Reason 1. Because those unbelievers to whom Christ is offered, in contemning his goodness, do directly as it were provoke him to use the greatest severity upon them.

2. Because by this means alone is the glory of God and of Christ preserved, when his enemies are put under his feet.

Use 1. This may serve to admonish us to beware of all infidelity.

2. To exhort us, when we compare our belief with the misery of unbelievers, to learn to be thankful unto God and to give him the glory of it in Jesus Christ: for these ends is this amplification made in the text.

Doct. 25. Men come unto this confusion and perdition by stumbling at the Doctrine of the Gospel.

This is gathered from the 8 Verse. Now men stumble at the word of the Gospel, when they apprehend the Gospel to be such, that they owe no assent and subject on thereunto: so the Jews were offended at the infirmity of Christ crucified, 1 *Cor.* 1. 23. and the Greeks at the foolishness of that word which bringeth salvation, *Ibid.* For the Jews, like as the Papists, with many others, are offended, for that the Gospel requires them to deny their own righteousness and works, and to seek to be justified by Christ, *Rom.* 9. 32.

Reason 1. Because this offense is the cause of their infidelity.

2. Because it doth not produce a bare unbelief only, but unbelief with contempt, so that they do infinitely wrong Christ.

Use. This may serve to admonish us, to beware that we do not in anything stumble at the word of God, or conceive anything in our minds, whereby we may be in the least respect alienated from it.

Doct. 26. The infidelity and confusion of the wicked doth not fall out by chance, but according as God had most certainly fore-ordained it.

This is gathered from these words: *whereunto also they are appointed.*

Reason 1. Because God is both the King and Lord of all living creatures, so that nothing can happen unto them contrary to his will.

2. Because there can be no cause of their infidelity imagined, which God did not foresee, or which he could not have hindered.

3. Because we also which do believe, were aliens from the faith as well as they; neither did we make that difference betwixt ourselves and them, but God:

Use. This may serve to direct us, that the infidelity of any others whatsoever, may not deface our faith, we must give God the glory in the dispensation of his grace, and appointing of things according to his counsel, whose ways are past finding out.

Doct. 27. We should often call to mind that dignity, whereunto we are called in Christ, and that, by comparing of it to that misery wherein all unbelievers are plunged.

This is gathered from that repetition, Verse 9. which is used comparatively by the dissimilitude that is betwixt it and the condition of unbelievers, before described, as it is intimated in that word *But.*

Reason 1. Because we are called to spiritual joy, which is chiefly increased by this means.

2. Because it belongs to the thanks which we ought to give unto God.

3. Because it makes us cheerful in the performing of all duties, that we may be worthy of so excellent a calling.

Use. This may serve to exhort us, to make this contemplation familiar unto us.

Doct. 28. The end of our calling, is to show forth the praises of God, that hath called us.

This is gathered from the ninth verse, that is, that we should render unto God the glory which he hath shown unto us. 1. In the inward thoughts and affections of our heart. 2. In the outward profession of words. 3. In our actions throughout the whole conversation of our lives. This is to sanctify God, *Isaiah* 8. 13.

Reason 1. Because this is that glory which may redound unto God from us, or from our calling.

2. Because our calling it self tends thereunto, that we should turn unto God, seek God, glorify God.

3. Because this is very profitable for us.

Use 1. This may serve to refute those, that take care of nothing less: they show that they are not yet partakers of effectual calling.

2. To stir us up more and more to fulfill this duty.

Doct. 29. That state into which we are translated by our calling, is a state of marvelous light.

This is gathered from the 9 Verse at the end, *John* 1. 8. Now it is called *light,* both for the illumination of the mind, which it brings; and for the comfort of heart, which we receive thereby: and it is called *marvelous,* because it far surpasseth all worldly knowledge, and whatsoever the natural man can conceive.

Use. This may serve to us, to carry ourselves answerable to this light, and to walk in it, not according to the common fashion, but marvelously.

Doct. 30. It is very profitable for us always to compare our present happy condition, with the misery that is past.

This is gathered from the tenth verse.

Reason 1. Because *contraria juxta se positamagis elucescunt,* contraries being put one by another, make each other to appear more clearly.

2. Because it tends to our humiliation.

3. Because it makes us to commiserate others, and to show meekness towards them. *Tit.* 3. 2. 3. 4.

4. Because it makes us to be the more thankful unto God. 1. *Tim.* 1. 12. 13.

Use. This may serve *to admonish us,* never to forget that misery which did hang over our heads.

Verse. 11. Dearely beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the Soul, Having your conversation honest among the Gentiles.

Verse. 12. That whereas they speak against you, as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation.

The Analysis.

HEre the Apostle doth in general exhort to lead such a life as is answerable to that happy condition, which was spoken of before: Now this life consists of two parts: The one is abstinence from evil, *abstain from fleshly lusts;* the other is, to follow that which is good, *having your conversation honest.* The first of which he doth persuade them unto by an argument taken 1. From the disagreement that is betwixt the Godly, and the fleshly lusts of this world in respect of their state and condition, because in this world, they are strangers and Pilgrims, and therefore they ought not to set their hearts and desires upon this world, but upon another. 2. From the danger that hangs over them, from the desires of this world, because they tend to the destruction of their souls, in these words, *which war against the Soul.* The second part together with the former, he doth persuade them unto, by an argument taken from those witnesses which they ought to have regard of in their conversation; *among the Gentiles,* by whose testimony he shows there will a twofold benefit arise from their honest conversation.

1. That they will cease to speak against them as evil doers.

2. That in beholding their good works, they will not only give them an honest testimony, but they will also glorify God for them; which benefit is shown by the adjunct of time, wherein it should be expected, to wit, *in the day of visitation:* Now this whole exhortation, that it might be the more effectual, and the more acceptable unto them, is set forth with a double affection, in the manner of proposing it; of love or charity, in that title which is given unto them, *Dearely beloved;* and of humility, in that he doth not so much command these things, as entreat them, *I beseech you.*

The Doctrines arising herehence.

Doct. 1. All the faithful are strangers and pilgrims in this world.

Reas. 1. Because their father, and their country is not here, but in heaven.

2. Because they do not desire to stay long here.

3. Because their wealth and their friends are not in this world.

4. Because the world accounts them strangers, and that because their conversation is not according to the fashion of the world.

Use. 1. This may serve *to admonish us,* not to place our inheritance or our treasure in the things of this World.

2. *To exhort us,* to lift up our hearts always towards our heavenly country; and to gain all those things, that may help us forward and further us in our journey thereunto,

Doct. 2. All the faithful ought to abstain from the lusts of of the flesh.

But by this phrase are signified not only the inclinations of the body, but all those that belong to the old man: for there is something to be sanctified even in the very spirit of our minds, 1 *Thes.* 5. 23. and therefore some lust of the flesh is seated in the spirit; but these lusts are in general said to be of the •lesh because they are most of all manifested in those things which belong to the body and the flesh: for most men care for and look after nothing else almost but those things that belong to this present life.

Reas. 1. Because the flesh together with the lusts thereof was crucified with Christ.

2. Because all the faithful in their baptism and by their profession have denied the flesh.

3. Because our lusts are deceitful. *Eph.* 4. 22.

Because they lead unto death. *Galat. 6. 8. Rom.* 8. 6. 13.

Use. This may serve *to admonish us,* above all things to apply ourselves unto this study.

Doct. 3. The lusts of the flesh war against the soul.

Reas. 1. Because they spoil the perfection of the soul, which consists in the image of God.

2. Because they do either quench or grieve the holy Spirit, upon whom the comfort of the soul doth depend. *Eph. 4. 30. 1. Thess.* 5. 19.

3. Because they cause the Death of the soul, and lead thereunto.

Use. 1. This may serve *to direct us,* always to think upon our spiritual warfare, and accordingly in all things to carry ourselves, as it becometh the good Soldiers of Christ.

2. *To admonish us,* to take special heed of those enemies which we have within ourselves; those enemies that are without can do us no hurt, if those that are within have not power over us, and so do as it were give us up into their hands.

Doct. 4. To abstain from fleshly lusts, is the way to make our conversation honest.

Reas. 1. Because all filthynesse proceeds from the lusts of the flesh.

2. Because the true honor and honesty of a man consists in that spiritual victory which he hath over himself.

3. Because by overcoming the lusts of the flesh, the way is made easy to all virtues and good duties.

Use 1. This may serve *to refute and reprove* those men, that seek for honor and dignity by pampering the flesh, & obeying the lusts thereof.

2. *To exhort us,* cheerfully to oppose ourselves against the lusts of the flesh, for this very cause, because it is a most honest thing.

Doct. 5. The faithful should have a care to live honestly, not only amongst the faithful, but also amongst the unbelieving Gentiles.

This is gathered from these words, *among the Gentiles;* Which notwithstanding we must so understand, that we do not follow all those things that seem honest unto them, nor omit those things that do displease them; but only that we show forth a true evidence of our piety, love and righteousness in our conversation.

Then again, that thereby their consciences may be convinced, that the way, which we go, is in that respect at least praise-worthy, and to be approved.

Reas. This we ought to do. 1. For God's sake and his glory.

2. For our own sakes and our own comfort.

3. For the unbelievers sake, to draw them unto true piety.

Use. This may serve *to refute and reprove* those, that under color of contemning fame, contemn virtue.

Doct. 6. It is the property of unbelievers, to seek occasion to speak against the faithful, as if they were wicked.

This is gathered from the 12. verse, at the beginning. Now there are two kinds of such obloquies. 1. When they speak all manner of evil for Christ's sake, for faith and righteousness sake, cap. 4. v. 14. Math. 5. 11. 2. When they find some occasion in the defects of the faithful, and observe something in their lives, which they may justly tax. This also admits of a twofold difference; for sometimes such is the impiety of those that profess the true faith, that it gives scandal to the unbelievers, *Rom.* 2. 24. and sometimes they take occasion from the infirmities that are incident to the faithful, to condemn their profession.

Reas. 1. Because there is an inveterate enmity betwixt the children of the light, and the children of darkness.

2. Because in this respect men flatter themselves, and in some sort seem better and happier, when they make others, that would seem better, either to be like themselves, or worse then themselves.

3. Because by this means they seem to bring some prejudice against the very doctrine of piety, which the wicked hate.

Use. This may serve *to admonish us,* 1. To take special heed, that we have no communion with unbelievers, in this maliciousness, that is, that we do not willingly seek or take occasion to speak against the Godly; for this is a certain mark of impiety.

2. To beware also, that we give no occasion to the wicked, either to speak against our persons or our professions.

Doct, 7: Good works alone do stop the mouths of the wicked.

This is gathered from the 12. v: at the middle.

Reas. 1. Because men, especially unbelievers, cannot judge of us, but by the works which they see.

2. Because the sincerity of our religion properly appears in our works.

Use. This may serve *to exhort us,* always to endeavor to bring forth good works.

Doct. 8. The good works of the faithful make others also to glorify God.

This is gathered from the 12. v. at the end. So *M.* 5. 16.

Reas. 1. Because by this means they are convinced of the truth of our religion, whose author is God.

2. Because thereby they are drawn also to embrace the same religion, and to cleave unto God.

3. Because they are moved and stirred up to give God thanks, for those things that were the means of their conversion.

Use. This may serve *to exhort us,* to use this argument to stir up ourselves to the practice of good works, because they make not only for our own salvation, but for the glory of God also.

Doct. 9. We must look for a day of visitation, that men may glorify God therein.

This is gathered from the 12. v. at the end. But the day of visitation may be understood either *in judgment,* or *in grace and mercy.* Here it is to be understood of the grace of God. So *Luke* 1. 68.

Reas. Because without grace there is no inclination in the heart of man to glorify God. The tree must be good, that shall bring forth good fruit, Men do not gather grapes of thorns, or figs of thistles, *Matth.* 7. 16. 17.

Use. This may serve *to admonish us,* to use all patience and meekness towards the wicked, always provided, that we do not fail in our duty to seek their conversion. 2. *Tim.* 2. 25.

Verse. 13. Submit yourselves therefore to every ordinance of man for the Lord's sake; whether it be to the King, as supreme;

Verse. 14. Or unto Governors, as unto them that are sent by him; for the punishment of evil doers, and for the praise of them that do well.

Verse. 15. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

Verse. 16. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

Verse. 17. Honor all men. Love the brotherhood. Fear God. Honor the King.

The Analysis.

IN these words the Apostle showeth that particular part of obedience, which did in a special manner pertain to the honesty of the faithful among the Gentiles, that is, subjection to the Magistrates, which some at that time did begin to cast off, as not agreeing with Christian liberty. Now this subjection he doth. 1. Generally command and direct us unto, to perform it for religion sake towards God, v. 13. 2. By a distribution of the object, to wit, that we ought to perform it, not only to the King and the supreme Magistrate, but also to the governors that are sent by him. v. 13. 14. 3. He doth persuade us thereunto, 1. From the end of this ordinance, to wit, that it is to repress and punish the evil doers, and to preserve and cherish the good v. 14. at the end. 2. From the efficient cause, or command of God, v. 15. 3. From the end and benefit of performing this subjection, to wit, to stop the mouths of the enemies, who are described by their ignorance and their foolishness, v. 15. 4. He removes an objection that might be made against it, about Christian liberty. v. 16. Where he distinguisheth betwixt feigned liberty, which is joined with maliciousness; and true liberty, that makes men to be addicted unto the service of God: Now that this subjection to superiors belongs to the service of God, he shows v. 17. by a short repetition of those precepts, that belong to this and the like duties.

Here a Question may be made.

Quest. Why is the Magistracy called an ordinance of man v. 13. seeing all powers are ordained of God, and every power is the ordinance of God, *Rom.* 13. 1. 2.

Answ. The superiority of power, or government it self is simply and absolutely commanded by God, and in that respect is called the ordinance of God; but this or that special manner of power or government is not determined by God, but by men; and is therefore called *an ordinance of men,* which as touching the nature of it, may also be called *an ordinance of God:* And this is the difference betwixt an Ecclesiastical and a civil office. An Ecclesiastical office is not legitimate, if it be not directly determined by God himself, and consequently cannot be changed by men: but this or that civil offi•e may be made & changed by men. And the reason of the difference is this, because God and Christ alone hath dominion and power in spiritual matters; but in civil matters men are also God's, though not absolute.

The Doctrines arising from this.

Doct. 1. The duties of righteousness towards men, do much commend our religion towards God.

This is gathered from the connection of these words with the foregoing words, in that particle *therefore.* So *James* 1. 27.

Reas. 1. Because they are the effects of religion; Now the virtue of the cause doth always appear in the effect.

2. Because they are more obvious to the sight of man, then religion it self, which is the cause thereof.

3. Because they draw men's minds to approve of that religion whence they proceed.

Use. This may serve *to exhort us,* for religion sake to apply ourselves to these duties.

Doct. 2. We must perform civil subjection to our civil Magistrates for the Lord's sake.

This is gathered from the 13. v.

Reas. 1. Because by these means the Lord preserveth the societies of men.

2. Because these Governments are the means to advance God's glory, at least so far forth as they tend to perform some part of the will of God.

3. Because in their own nature and of themselves they make for the good and against the bad. v. 14.

Use. 1. This may serve *to refute* the Anabaptists and others, who for conscience sake will not be subject to the Magistrate.

2. *To admonish us,* never so to subject ourselves unto men, as that for their sakes we should neglect our duty towards God, because we ought to be subject unto them for the Lord's sake, and therefore a far greater subjection is due unto the Lord, then unto them.

Doct. 3. By these duties the good will of God is observed, and the foolishness of wicked men is put to silence.

This is gathered from v. 15.

Reas. 1. Because we serve God, when for conscience sake towards God, we are subject unto men; therefore we fulfill the will of God.

2. Because we do that before men, which they do usually praise most, and so we remove all occasion of offense.

Use. This may serve *to exhort us,* so much the more carefully to apply ourselves to such duties.

Doct. 4. Christian liberty is not contrary to that subjection, which we owe either unto God or man.

This is gathered from v. 16.

Reas. 1. Because by it we are freed from sin, but not from that duty, which is contrary unto sin.

2. Because Christian liberty consists properly in spiritual things, and not in corporal; for although we are subject unto God alone in spiritual things, yet in corporal things we owe subjection unto men also.

3. Because for that end did we receive this liberty, that we might more freely and readily perform those things, which we owe unto God and men.

Use. This may serve *to condemn* those, that use Christian liberty for a cloak of maliciousness, as it is in the text.

Doct. 5. We are to take exact notice of the difference of our duty towards men, towards our brethren, towards God, and towards the Magistrates.

This is gathered from v. 17.

Reas. Because great is the difference of the grounds or reasons, whereupon these duties depend, as it is intimated in the text; but we must make conscience of our duty in all.

Use. This may serve *to reprove those,* that do any way sever or disjoyne these duties, to wit, such as seem to fear God, but do not love or honor men; or such as seem to honor men, but do not fear God at all.

Vers. 18. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

Verse 19. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrong full•y.

Verse 20. For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

Verse. 21. For even hereunto were you called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.

V. 22. Who did not sin, neither was guile found in his mouth?

V. 23. Who when he was reviled, reviled not again; when he suffered, he threatened not, but committed *himself* to him, that judgeth righteously.

V. 24. Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness, by whose stripes ye were healed.

V. 25. For ye were as sheep going astray, but are now returned unto the shepherd and Bishop of your souls.

The Analysis.

HErе the Apostle makes a special exhortation about the duty of servants to their masters: and this duty he doth 1. As it were define by a special kind of subjection wherein it consists. *Be subject with all fear.* 2. He doth illustrate it by a distribution of the object, or the masters, to

whom this subjection is due; *not only to the good and gentle, but also to the froward.* 3. He proves that this subjection is to be made to both sorts, by an argument taken from the adjuncts thereof, grace and glory, that is, God's praising and approving of it, which accompanies the subjection that is made unto wicked masters verse 19. *For this* is *thank-worthy.* The reason of which consequence is set forth. 1. By a description of that subjection which is due unto wicked Masters, to wit, that it is *a patient suffering of wrong for conscience towards God* v. 19. 2. By a comparison that is made betwixt those that suffer justly, and those that suffer unjustly, which he shows to be unlike, in that the former can look for no glory from their sufferings, but the latter may expect great glory, *verse* 20. In the second place, he proves the same duty from that relation which ariseth from our general calling, because we are thereunto called, that we should patiently suffer the injuries of the world: and this he confirms by the example of Christ; to whose imitation we are called: for he shows two ends of the suffering of Christ; one was to die for us, that is, to expiate our sins, which is the primary end. The other was, to leave us an example to imitate. *verse* 21. which is the secondary end. Now a special part of this secondary end was, that when he was without sin *v.* 22. Yet he patiently suffered all kinds of reproach•s and afflictions, *v.* 23. And the primary end of Christ's sufferings, which was to redeem us from sin, is upon this occasion also declared *v.* 24. 25. Because therehence also may be drawn a powerful argument, to persuade us to imitate Christ in doing righteously, and suffering unjustly: And this is declared, 1. From the nature of Christ's death, that it was a sacrifice for our sins to take away the guilt of them; 2. From the end of this propitiation, which is the death of sin, and the life of righteousness. And hereof there is an illustration made by comparing that condition, which went before our conversion, with that condition which follows it, *verse* the last.

The Doctrines drawn here-hence.

Doct. 1. They that are in the lowest condition, should by their good works glorify God in that condition.

This is gathered from the connection of the 18 Verse with the 11 and 12.

Reason 1. Because servants also are called to liberty and glory in Christ, neither is there any difference, as touching life spiritual, betwixt the freeman and the servant, 1 *Cor.* 7. 22.

2. Because there is the same reward for servants and freemen.

3. Because the servile condition hath a proper occasion and means to glorify God, which other conditions have not, like as other conditions have their occasions & means, which the servile hath not.

Use 1. This may serve to comfort us, in regard that no man is excluded from having a part in this honor, that hath a part in advancing the glory of God.

2. To exhort all, both servants and all other sorts of men, to endeavor to promote God's glory: for if servants ought to do this; much more ought free masters, and those that are in any place of dignity.

Doct. 2. Servants, to the end that they may glorify God in their servile condition, must be subject to their Masters with all fear.

Reason 1. Because subjection to another man's will is properly that wherein service consists; and therefore all they that are bound as servants, are bound to subjection.

2. Because the subjection of a servant is such, that it doth necessarily command a fear to displease, not only in that respect, because in every duty, both towards God and man, we should fear to offend by doing amiss, but also in respect of that singular power, which masters have to punish their servants. This is that fear, which we usually call servile, which is not to be disliked in servants, though in the children of God there be another fear required over and above, which ariseth from love.

Use. This may serve to admonish, first, Servants and subjects, not to separate fear from subjection. Secondly, all men to subject themselves to God with all fear, as it becometh servants.

Doct. 3. We ought to perform our duty, even unto wick•d men and froward.

This is gathered from the 18 Verse.

Reason 1. Because the ground of our duty doth not consist in the goodness or naughtiness of men, but in that obligation which the law of God imposeth upon us, which may consist with the naughtiness of men.

2. Because in performing this duty, we serve God and Christ, and shall receive a reward from him, *Ephes.* 6. 5. 6, 7. 8.

Use. This may serve to reprove those, that direct their duties according to the persons of the men with whom they have to do.

Doct. 4. We ought to do our duty for conscience toward God, though we are wrongfully afflicted by men.

This is gathered from Verse 19.

Reason 1. Because conscience always looks to the judgment of God and not to the qualities and judgments of men.

2. Because the conscience is by this means constant, immutable, and always like it self, howsoever men's judgments may alter.

Use. This may serve to direct us in all our actions to have a special respect to the conscience.

Doct. 5. It is thank-worthy, and we shall receive glory from God, if we suffer wrongfully, and not justly.

This is gathered from the 19 and 20 verses.

Reason. 1. Because this is proper and peculiar to Christians, as is the love of our enemies, *Matth.* 5. 44, 45.

2. Because by this means we give great glory unto God, when we suffer the bitterest things out of conscience toward him.

Use. This may serve to exhort us, cheerfully to set ourselves to the performing of these duties.

Doct. 6. The calling of Christians doth in a special manner lead to the patient suffering of afflictions.

This is gathered from the 21 verse, at the beginning.

Reason 1. Because they are called unto glory by the enduring of all kinds of afflictions, as by the way that leadeth thereunto, cap. 5. verse 10.

2. Because they are called to overcome their enemies and evil doers by well-doing, and if it be possible to win them thereby, *Matth. 5. 44. Rom.* 12. 21.

3. Because they are called to imitate Christ, as it is in the text.

Use. 1. This may serve to admonish us, not to imitate or follow the men of the world in these things, because we have another manner of calling.

2. To exhort us to have a great care that we make conscience of this duty, because it doth most nearly belong to our calling.

Doct. 7. Christ's actions are a most perfect example for our duty and calling.

This is gathered from Verse 21.

Reason 1. Because Christ is unto us an example given by God, as it were the *praxis* of Divinity and rule of living well.

2. Because he hath no imperfection at all, such as may be found in all men's examples.

3. Because the Spirit of Christ makes us to be conformable unto his image.

Use. This may serve to direct us, that beholding Christ as it were in a glass, we may be as it were changed into the same image from glory to glory, 2 *Cor.* 3. 18.

Doct. 8. The Chiefest manner of imitating Christ in enduring afflictions, consists in this, that we commit our cause unto God.

This is gathered from verse 23, at the end.

Reason. Because this is the rule of patience in such cases, not to revenge ourselves, but to commit the whole business unto the Lord, and to rest well contented and pleased in his will.

Use. This may serve to admonish us, never to please our own carnal will, but to subject ourselves wholly to the good will of God.

Doct. 9. Christ by his death did not only leave us an example of our lives, but also expiated our sins, and procured for us such power, whereby we may imitate him in living well.

This is gathered from verse 24.

Reason 1. Because after the same manner are we restored in Christ, as we were lost in *Adam,* which was not by imitation and example only, *Rom.* 5.

2. Because Christ ought to be a sacrifice to pacify God towards us, which is not done by example.

3. Because an example would have nothing at all profited those that were dead in sin and hated of God.

Use 1. This may serve to refute the Socinians and others, which feine that the redemption of Christ consists in doctrine and example only.

2. To direct us, always to join these two together, redemption, and the example of Christ.

Doct. 10. Without Christ we are nothing else but sheep going astray and lost.

This is gathered from the last verse.

Reason. Because upon him alone depends our salvation and the direction of our lives.

Use. This may serve to admonish us, not to leave Christ so much as in the least thing, but to cleave faster and faster unto him.

Chapter III.

Verse 1. Likewise ye wives be in subjection to your own husbands, that if any obey not the word, they also may without the word be wenne by the conversation of the wives.

Verse 2. While they behold your chaste conversation coupled with fear:

Verse 3. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.

Verse 4. But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

Verse 5. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands.

Verse 6. Even as Sara obeyed Abraham, calling him Lord, whose daughters ye are as long as ye do well, and are not afraid with any amazement.

Verse 7. Likewise ye husbands dwell with them according to the knowledge *of God,* giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

The Analysis.

HEre the Apostle instructs Wives and Husbands in those particular duties which belong unto their conjugal society. And he sets down the duty of wives in the first place, because that comes nearest unto those duties which he had lately spoken of, namely, the duty of subjects towards the•r Magistrates, and of servants towards their Master. For that which is here in general prescribed unto wives, is their subjection to their husbands, Verse 1. *Be in subjection to your own husbands.* Which subjection he doth afterwards explain by certain adjuncts or properties, which do in a peculiar manner belong to the subjection of wives, and not to the subjection of servants and subjects. The first of these properties is, conjugal fear, verse. 2. The second is chastity of conversation, in the same verse. The third is, meek•nesse and mildness, verse 4. And he doth persuade them unto this subjection together with the properties thereof. 1. By an argument taken from the effects and fruit, which by the grace of God might follow thereupon; for it is a means tending to the conversion of their husbands, if they obey not the Gospel, verse 1. 2. He commends and illustrates it by a comparison which he makes betwixt that pious subjection, & that adorning which women use to make great account of, verse 3, 4. where he shows that outward adorning to be nothing worth in God's sight. 3. He doth persuade them unto it by the example of those holy women, which God did approve of in old time, verse 5. And in particular by the example of *Sara,* and her obedience unto *Abraha•,* verse 6. Of whose example he gives a special reason; because as *Abraham* was the father of all the faithful, so *Sara* in some sort might be called the mother of all holy women. The duty of husbands he sets down 1, in general, in their husbandlike government, which he calls a dwelling with their wives according to knowledge, which knowledge and understanding is the ground of direction, and therefore is more required in a man, then in a woman. 2. In the special manner of this government, to wit, that it should be joined with the honor of the wife, in bearing with her infirmities, which he doth persuade them unto by an argument taken, 1. from that society and equality which is betwixt the husband and the wife, in respect of the grace of life, as it is here called. 2. From the great discommodity, which will follow upon the neglect of this duty, for by their domestical differences and dissensions their domestical prayers also are hindered, Verse 7.

The Doctrines arising here-hence.

Doct. 1. There is the like duty of subjects, servants, wives, and husbands.

This is gathered from that particle, *Likewise ye wives,* verse 1. and *Likewise ye husbands,* verse 7. Not, that there is the same kind of duty in all these in all respects, but that there is the same kind of obligation, whereby everyone is bound to do his own duty.

Reason 1. Because it is the same Law-giver and the same law that commands every man his duty.

2. Because the disparity of the condition makes no disparity in the obligation, which is the formality of the duty; but only in those things, to which the obligation binds us, which is the materiality of the duty.

Use. This may serve to admonish us, not to cast off from ourselves those things which we either read or hear to be commanded men of another condition, but always to consider, that

quamvis non ad similia, tamen similiter, though we are not tied to the like duties, yet we are in the like manner tied to our own duties: when servants are commanded anything, then masters should think, that they likewise are commanded something; when wives are commanded anything, then husbands should think that they likewise; and when husbands are commanded anything, then wives should think, that they likewise.

Doct. 2. It is the duty of wives to be subject to their husbands.

This is gathered from verse 1. See *Colos. 3. 18. Ephes.* 5. 22, 23, 24.

Reason 1. Because the husband is the head of the wife, *Ephes. 5. 23. 1 Cor.* 11. 3.

2. Because there can be no order kept in a family, except all therest be subject to the father of the family.

Use. This may serve to reprove those wives that are undutifull and will not be subject; and those husbands also, who by their own fault lose this authority and dignity, and are themselves the causes that their own power is lessened and diminished.

Doct. 3. The conversation of wives should be such, that it should win their husbands to approve of the true religion.

This is gathered from verse 1.

Reason 1. Because all should, as much as they can, co-operate with God for the conversion of men.

2. Because this general Christian duty is in a special manner determined and intended in respect of those, with whom we have a nearer communion.

3. Because love, which doth in a singular manner belong to man and wife, requires that they should desire and seek for one another's greatest good.

Use. This may serve to reprove those, which in wedlock so live, that they have no care at all, either to advance God's glory, or to further their own salvation, in that state: and they are to be condemned much more, which so carry themselves in that state, that they do more and more alienate their husbands from true religion and piety either touching the doctrine, or touching the practice of it. And if this belongs to wives toward their husbands, much more will it belong to husbands toward their wives.

Doct. 4. Conjugall chastity should be joined with fear.

This is gathered from verse 2.

Reason. Because not only is impurity to be shunned, but also all suspicion of impurity, or of a mind inclining thereunto.

Use. 1. This may serve to admonish man and wife, to shun all those courses, that may any way be any blemish to their chastity, though it be but in show or appearance.

2. To admonish all Christians, to preserve their spiritual chastity with Christ and God, with all fear.

Doct. 5. It is not the outward adorning, but the inward, thae we should make account of.

This is gathered from verse 3, 4.

Reason 1. Because the outward adorning belongs to the vanity of this world, but the inward is spiritual life it self. For Christ and grace is called the inward adorning of the heart or mind, because it makes a man amiable and commends him in the sight of those which esteem and prize it.

2. Because only men look after the outward adorning, and and those none of the graver sort neither; but God himself looks after the inward, as it is in verse 4.

3. Because the outward adorning is not durable, but the inward is incorruptible, as it is in verse 4. *which is not corruptible,* and 2 *Cor.* 4. 18.

Use. This may serve to admonish us, every day more and more to renounce this outward and worldly adorning, and to look to the inward and true adorning of the mind and soul.

Doct. 6. Meekness and mildness of spirit in women, as in all others also, is an adorning that is precious in the sight of God.

This is gathered from verse 4.

Reason 1. Because many filthy unbeseeming things, which arise from anger and perturbation of the mind, are removed by such a disposition.

2. Because such a disposition is very apt to please, and all men desire that others should be well pleased with their behavior.

Use. 1. This may serve to refute those, which affect a kind of glory and honor by their fierceness and impatiency.

2. To exhort us, not only for civility sake, but also for conscience toward God to endeavor to get such a disposition.

Doct. 7. Every man should seek for examples of such virtues out of Scripture, and apply them unto himself according to his own proper condition.

For women have holy women proposed unto them for examples verse 5. So have men holy men.

Doct. 8. In weighing of examples we should have the chiefest regard to those that are most commended in Scripture.

This is gathered from those words, *Abraham, Sara, and the like,* verse 6.

Doct. 9. Then and not before are we the children of such holy ones, by a true imitation of them, when we do so persist in well doing, that no terror or any other temptation is able to remove us from this our purpose and resolution.

This is gathered from the 6. verse at the end. For this is proposed in *Sara* to be chiefly imitated by women, that out of her duty, she followed *Abraham* in all his journey, nor could any terror keep her back.

Doct. 10. Husbands should likewise do their duty, as well as the wives do theirs.

This is gathered from verse 7.

Reas. 1. Because there is the same obligation of God's law on both sides.

2. Because there is a mutual relation betwixt these duties, that one doth necessarily require the other.

3. Because the duty of husbands to their wives, and of wives to their husbands is almost the same, but that the wife is to do her part with subjection, and it is the husbands part to rule.

Use. This may serve *to admonish us,* not rigidly to exact the duty of others, and in the mean time to neglect our own.

Doct. 11. It belongs unto men to excel in knowledge and understanding.

This is gathered from those words: *according to knowledge.*

Reas. 1. Because by nature they have a kind of perfection above women in those things which belong unto knowledge, whereupon the woman is in this place called the weaker vessel.

2. Because by their duty they should be the heads of their wives, to direct and govern them.

3. Because they have greater means to gain knowledge; for as it is not lawful for women to speak in the Church; so neither have they anything to do in other exercises, whereby men's wits are ripened.

Use. This may serve *to reprove* those men, that either through drunkenness, or sloth, or the neglect of divine things, or through too much care of earthly things, do not only come behind women, but children also in sound knowledge and understanding.

Doct. 12. It is the husbands part to be meek unto their wives, and not to put them in fear.

Reas. 1. Because they are not servants, but companions.

2. Because their conjugal love should show it self in all such duties.

Use. This may serve *to admonish* as well husbands as wives to beware of harshness and bitterness.

Doct. 13. That duty which we owe unto all the coheirs of grace and life eternal, should direct and govern our particular duties towards our superiors, inferiors and equals.

Reas. 1. Because that is the principal duty; to which all the rest are subordinate.

2. Because that love doth virtually at least contain in it all virtues.

3. Because the dignity which redounds from the relation to grace and eternal life, makes all those that are partakers of that grace, in some sort equal, and therefore restrains contempt, opposition, and all kinds of injuries.

Use. This may serve *to direct us,* in all parts of our conversation with Christian men, to have chief regard to this duty.

Doct. 14. All our conversation, as well in public as in private, should be so ordered, that it should not hinder, but rather further our Prayers.

This is gathered from the last words.

Reas. 1. Because otherwise we should wrong God himself, in violating his honor.

2. Because we should diminish at least our greatest comfort, which depends upon our prayers.

Use, This may serve *to admonish us,* to take heed therefore, not only of the grosser sort of sins, but also of contentions, injuries, perturbations, and all those vanities, by which we are made unfit to call upon the name of God aright.

Verse 8. Finally, *be ye* all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.

V. 9. Not rendering evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

The Analysis.

THe Apostle doth in these two verses briefly comprehend those duties, which belong unto all sorts of men. For because it would be too long particularly to describe all the particular virtues, nor can there be such a doctrine delivered, that should direct * every particular man in his duty, * *singules quà singulos,* as such a particular man, as before it was delivered touching masters and servants, wives and husbands, therefore he doth here commend some general duties unto all, from which all particular ones will easily follow. And the first of these is Concord. 2. Mutuall sympathy. 3. Brotherly love. 4. Pitty. 5. Courteousnesse. 6. Christian Patience, whereby we do not only forbear to curse those that curse us, but also bless them; of which last duty, as being the difficultest of all, he gives a special reason, which is taken from the end of our calling, whereby we come to the possession of all blessings, and as much as in us lies, ought we to communicate it unto others.

The Doctrines arising herehence.

Doct. 1. Concord is a virtue, which all Christians should mightily labor for.

Reas. 1. Because God hath endued all those, that are truly faithful, with one and the same Spirit, and therefore with one heart as it were. For they have received a new heart of one and the same making and nature.

2. Because they propose unto themselves one and the same end, and they should go one and the same way unto that end.

3. Because if there be any difference in other things, which do not belong unto that way, they are not so great, as that they should cause any discord: For there may be some difference of opinions in many things without any discord or alienation of men's minds. And if there be some difference about those things, which do belong unto that way, a bearing one with another, when they do both earnestly desire the truth, will preserve concord safe and sound betwixt those which are true Christians, according to that of the Apostle *Philip.* 3. 15. 16.

Use. This may serve *to reprove* those, which for light causes are estranged from their brethren, and turn the smallest difference, even the least controversy into discord. And how many are guilty of this fault, and how closely it sticks unto them, may evidently appear by this, that they cannot lay aside their anger and hatred, no not for God's sake, for Christ sake, and their own salvation sake. And this we may see in too too many, when they forbear to come to the Lord's Supper by reason of those contentions, which they maintain betwixt themselves and their neighbors; for they do thereby show that they cannot pray unto God to forgive them their trespasses, as they forgive others that trespass against them, and therefore they seem to love discord more then God himself, and their own salvation.

Doct. 2. There should be a sympathy betwixt Christians.

By which word is signified not only a fellow-feeling of one another's troubles, but also of one another's good, 1 *Cor.* 11. 26.

Reas. 1. Because they are members of one body, and all the members look unto the good of the whole.

2. Because the evil or good of one member, doth in some sort redound unto the rest of the members, by that near union and communion, which is betwixt them.

3. Because the consent and concord of their wills commands this, that whereof one doth rejoice or grieve, the other also should rejoice and grieve.

Use. This may serve *to reprove* that Stoicall hardness, which hath taken hold of men's minds, whereby it comes to pass that they are no way sensible of the condition of others.

Doct. 3. Brotherly love is moreover greatly to be embraced, which unto concord and Sympathy adds a will also and endeavor to do good unto others as unto our brethren.

Reas. 1. Because we are brethren.

2. Because love is the character of Christian brotherhood.

3. Because love is the bond of perfection and the means of Christian edification.

Use. This may serve *to exhort us* to the exercise of this grace.

Doct. 4. To our love we should joy no mercy, which looks only unto the good that is to be done.

Reas. 1. Because true love is by this means made most manifest, when it is shown unto those which cannot give us thanks.

2. Because in this we do imit•te our heavenly Father, who is the Father of mercies.

3. Because the same benefit is greater, when it is bestowed upon one that is in misery, then when it is bestowed upon another.

Use. This may serve *to reprove* those, which seem to love such men only, from whom they may expect something.

Doct. 5. Together with our love and mercy we should join courteousnesse.

Reas. 1. Because true love and mercy proceeding from the enlargement of the heart, fits and disposeth the whole man for the doing of good.

2. Because a benefit bestowed in a rough and harsh manner, doth in some sort cease to be a benefit.

Use. This may serve *to admonish us,* more and more to lay aside all severity, and to have a care to beautify that good which we do, in the manner of doing it.

Doct. 6. Christians should not render evil for evil, or railing for railing.

This is gathered out of the 9. verse. So *Rom.* 12. 17. and *Matth.* 5. 39.

Reas. 1. Because the railing or ill-doing of another, doth not loose the bond, or take away the duty of our love.

2. Because this is to be overcome of evil. *Rom.* 12. 21.

3. Because this derogates from God's fidelity, and takes that, which belongs unto him, out of his hands, *Rom. 12. 19. Prov.* 22. 23.

Use. This may serve *to reprove* those men, that are easily provoked, and when they are provoked by any injury, think that they may do anything, and so give themselves liberty to exercise all kind of revenge: and that they do not this from the hatred of sin, but from too much love of themselves, it doth sufficiently appear by this, that when more heinous and grievous offenses are committed against God, and the same wrongs done unto others; they can hear it and behold it, and never be troubled at it.

Doct. 7. It is the duty of Christians to bless those that curse and wrong them.

This is gathered from the 9. v. at the middle. So *Matth. 5. 44.* and *Rom.* 12. 14.

Reas. 1. Because love and mercy doth in a special manner require this duty of those, which by such like sins make themselves obnoxious unto cursing.

2. Because we should overcome evil with good. *Rom.* 12. 21.

3. Because we should imitate our heavenly Father. *Matth.* 5. 45.

Use. This may serve *to exhort us* to use ourselves unto this perfection.

Doct. 8. The remembrance of our calling, that it tends unto blessing, should stir us up to bless others.

This is gathered from v. 9. at the latter end.

Reas. 1. Because that which we have freely received from the blessing of God, we should, as much as in us lies, freely and liberally give. *Matth.* 10. 8.

2. Because by this means we exercise and perfect our own calling.

3. Because by this means we show forth and advance the glory of God, that bestowed this benefit upon us.

Use. This may serve *for direction,* very often to meditate upon our calling, and that to this end, that we may be made the more ready and fit for Christian duties.

Verse. 10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

Verse. 11, Let him eschew evil, and do good, let him seek peace and ensue it.

Verse. For the eyes of the Lord *are set* over the righteous, and his ears are *open* unto their prayers: but the face of the Lord is against them that do evil.

The Analysis.

IN these three verses, the Apostle proves by the testimony of Scripture, that which he had spoken in the last place, to wit, that Godly men shall inherit a blessing. In which testimony there is in the first place the blessing set down, which all desire, *He that will love life, and see good days.* 2. The piety of those, to whom this blessing is promised, is synecdochically declared by a distribution of the subjects, as it is in the speech, v. 10. or in the deeds and conversation of life v. 11.

3. The connection of the blessing, with this piety is confirmed by the most powerful cause thereof, namely, the providence of God, watching over the Godly for their good, verse 12. at the beginning. Which is illustrated by a contrary effect of the same providence toward those that do evil, namely, that he watcheth over those always for evils, v. 12. at the end.

The Doctrines arising herehence.

Doct. 1. It is common unto all men, in some sort to desire blessing and happiness.

For therefore doth he in this place, use a common argument to stir up all to the practice of piety.

Reas. 1. Because * *omnia appetunt bonum,* all things desire their own good, & in some sort too that which they apprehend as *summum bonum,* the chiefest good.

2. Because all nature tends unto its own perfection, and this perfection is happiness.

3. Because the nature of happiness is such, that if the understanding doth in any manner comprehend it, the will cannot but in some measure desire it, because it is in all respects desireable.

Use. 1. Let us not therefore rest contented with a confused desire of happiness, but endeavor and labor to stir up and to increase in ourselves the true, genuine and effectual desire thereof.

2. *For direction,* not to corrupt this desire that is approved of God, or to choke it with worldly desires, but to go forward and increase it daily according to that rule, which it given unto us from God.

Doct. 2. True and solid piety is the only way to attain unto these blessings.

Reas. 1. Because God hath promised it to the Godly alone.

2. Because piety in its own nature leadeth to God, and joins us with God, who is the fountain of all good.

3. Because piety it self hath that perfection joined with it, namely, peace of conscience and sound consolation, which is a great part of happiness.

Use. 1. This may serve *to convince* those of folly and madness, that would be happy, but will not be Godly.

2. *To direct us,* to kindle in our hearts an earnest endeavor to be godly by the expectation of this happiness, and to gain unto ourselves an assurance of it.

Doct. 3. The providence of God alone, makes for the furtherance of this piety, and the confirmation of this happiness.

This is gathered from v. 12.

Reas. 1. Because God by his providence doth fulfill and perfect all his promises.

2. Because the same providence looks over and takes care for the particular necessities of the Godly.

3. Because he takes special notice of all their desires and prayers, as it is in the text.

Use. This may serve *to exhort us,* to build up ourselves in a true and lively faith of this providence.

Verse. 13. And who is he that will harm you, if ye be followers of that which is Good?

Verse. 14. But and if ye suffer *anything* for righteousness sake, happy *are ye,* and be not afraid of their terror, neither be troubled.

Verse. 15. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear, having a good conscience:

Verse. 16. That whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

The Analysis.

THat which the Apostle had before proposed concerning the practice of piety, he doth there persuade them unto by an argument taken, 1. from the effect thereof, that by this means men are freed and delivered from those harms, which the wicked seek occasion to bring upon them, v. 13. 2. From the happiness adjoined, because no afflictions that are suffered for righteousness and godliness sake, are able to exclude that, verse 14. at the beginning. 3. He shows the right manner of undergoing afflictions, so that happiness may follow thereupon, which consists 1. in the laying aside of that fear and perturbation, which usually men's minds are troubled with in their afflictions, in these words, *be not afraid of their terror.* 2. In that confidence and reliance of our hearts upon God, whereby his name is sanctified, and by virtue whereof that immoderate fear may be laid aside. And this confidence is set forth by its proper effect, which consists in courageous and ready confession of the faith; of which confession he sets down two properties, namely, *meekness* and *fear* or *reverence,* and moreover he shows the helping and preserving cause thereof, namely, a good conscience, and the effect also which it will work in others, verse 16. to wit, that it will make their enemies with shame to leave off their speaking evil of them.

But here-hence ariseth a question.

Quest. How can this be made good, which the Apostle saith, that no man shall harm the godly? Verse 13.

Answer 1. Because the nature of godliness and goodness tends thereunto, to win the minds of all men, and to take off all ill-will.

2. Because often times also it hath this effect, that taking away all pretence and occasion of unrighteousness, it doth in some measure mollify the enemies minds, except they be quite and clean savage and furiously mad.

3. Because *nemo propri•• laeditur nisi à scipso,* nobody is properly hurt but by himself and his own fault; he therefore that escheweth evil and doeth good, cannot properly be said to be hurt by others, though they do earnestly desire and endeavor to do it.

The Doctrines arising herehence.

Doct. 1. Christians should be emulators and fellowers of that which is good.

This is gathered from verse 13.

Reason 1. Because they are called to the imitation of God's goodness: *Be ye holy as I am holy: be ye perfect as your Father is perfect.*

2. Because there are begotten again unto the image of God, and should daily more and more be fashioned thereunto.

3. Because there is nothing besides that is worthy of our serious imitation.

Use. This may serve to exhort us, to lift up our minds, and betake ourselves to this holy and divine emulation.

Doct. 2. They that are followers of that which is good are freed from harm.

This is gathered from verse 13.

Reason 1. *Because* if God be for us, who can be against us?

2. Because wicked men's minds also are oftentimes overcome by the goodness of the good: as *Esau* was moved by the obsequiousnesse of *Jacob.*

3. Because the greatest good cannot be taken away from those that labor for true godliness.

Use. This may serve to comfort us against all dangers which may befall us by following that which is good.

Doct. 3. To suffer afflictions for righteousness sake doth not hinder, but further our happiness.

This is gathered from Verse 14. So *Matth.* 5. 10.

Reason 1. Because such afflictions make us conformable unto Christ in the fellowship of his sufferings, *Phil.* 3. 10.

2. Because it is a singular part of that obedience and holiness, which tends unto happiness.

3. Because God hath promised bountifully to reward it.

Use. This may serve to comfort us, against all the evils which may befall us for righteousness sake and a good conscience.

Doct. 4. We must lay aside the fear of all dangers wherewith our mind may be troubled.

This is gathered from the same verse at the end.

Reason 1. Because such fear is contrary unto faith and a sure confidence.

2. Because it hath no other use, but to hinder us in doing of our duty.

3. Because it is contrary to the honor of God and the worthiness of a good cause.

Use. This may serve to admonish us, not to give place to such pusillanimity and faint-heartednesse.

Doct. 5. We should strengthen our hearts against all fear, by putting our trust in God.

Reason 1. Because there is nothing else whereby we can overcome all fears and terrors.

2. Because God hath taken this upon himself, and commanded us to commit our cause unto him.

3. Because by this trust and confidence God is made the strength of our souls.

Use. This may serve to exhort us, truly to put our trust in God.

Doct. 6. By this trust and confidence we sanctify God in our hearts.

This is gathered from verse 15.

Reason 1. Because thereby we acknowledge him to be a holy God, that is, a God of perfect power, mercy, truth and fidelity.

2. Because by the effectual acknowledgement of this holiness we give unto him that glory, which is due unto his name from our hearts.

3. Because thereby we advance his glory amongst others, as well in our actions as in our professions.

Use. This may serve to exhort us, wholly to rely upon him.

Doct. 7. We should sanctify God not only in our hearts, but with our mouths also, and in our profession.

This is gathered from these words: Be ready always to give an answer. So Rom. 10. 10.

Reason 1. Because we should glorify God not only in our spirit, but in our body also, 1 *Cor.* 6. 20.

2. Because we should advance God's glory, not only in ourselves, but amongst others also.

3. Because out of the abundance of the heart the mouth speaketh: we cannot therefore sanctify God with all our heart, unless we are ready to do the same likewise with our mouth.

Use 1. This may serve to reprove those, which boast of the sincerity of their heart, and in the mean time take no care for the holiness of their heart and words.

2. To exhort us to prepare ourselves for this duty, *Eph•s.* 4. 29.

Doct. 8. All Christians should be ready not only to profess the truth, but also to give a good reason of their prof•ssion.

This is gathered from these words: *to give an answer to every man that asketh you a reason of the hope that is in you.* And this is not to be understood of all truth, but of the truth of religion;

nor of all these things neither, which do any way pertain unto religion, but of the very substance of faith, hope, and religion, as it is in the text: *a reason of the hope that is in you:* nor is it either a natural reason that is required, or such a kind of reason that may stop the mouths of every gainsayer; for this all are not able to do, nor doth it belong unto all; but some sure ground out of God's word, whereupon our faith and hope should be built and strengthened against all kind of temptations. Now here ariseth a question.

Quest. Whether such a reason is to be given to everyone that asketh, or no?

Answ. No not absolutely to everyone, because we are not to give it to Dogs and Swine, (that is, to unclean persons) without a necessary cause, but to everyone that asketh us, so that our profession or answer may probably at least turn to the glory of God, as it is in the text, *to sanctify God.*

Use. This may serve to exhort us, 1 seriously to study our religion, to understand the grounds thereof. 2 Freely and ingeniously to declare and defend it upon a good occasion.

Doct. 9. Our profession of religion should be with meekness in respect of men, and with fear in respect of God.

Reason. Because by meekness we do good amongst men, and the fear of God will stir us up to do our duty, and keep us within the bounds and limi•s thereof.

Use. This may serve to reprove those, which keep no measure in their words and actions.

Doct. 10. A good conscience is very necessary as well in the sanctification of God's name, as in the profession of his religion.

That is, a conscience bearing us witness, both of the grace of God towards us in Christ, and of the sincere desire and endeavor of our hearts to please God in all things.

Reason 1. Because without such a conscience, our faith, confidence, fortitude, and liberty, doth languish and decay.

2. Because such a conscience freeth us from all that burden, wherewith otherwise we should be oppressed, and terrified, and affrighted from doing our duty.

3. Because it stirreth us up to all the duties of piety; for without the care of performing them, a good conscience can afford us no comfort.

Use. This may serve to exhort us to have a care of our conscience, to keep it pure before God and men.

The 17 verse is all one with the 20 verse of the 2 chapter.

Verse 17. For it is better, if the will of God be so, that ye suffer for well-doing, then for evil-doing.

Verse 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

Verse 19. By which also he went, and preached unto the Spirits in prison.

Verse 20. Which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the Ark was a preparing; wherein few (that is, eight) souls were saved by water.

Verse 21. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.

Verse 22. Who is gone into heaven, and is on the right hand of God, Angels, and authorities, and powers, being made subject unto him.

The Analysis.

IN this part of the chapter, the Apostle urgeth that exhortation which he had before proposed concerning an endeavor to do well, even unto those that wrong us. And this he doth persuade them unto, 1, by a comparison which he makes betwixt those which suffer for evil doing: which comparison although it may seem to be of a greater or lesser good, when it is said, *It is better to suffer for well doing,* yet it is indeed a dissimilitude, which is intimated by this 〈 in non-Latin alphabet 〉 extenuation, as appears by the 19 and 20 verse of the second chapter. For it is thank-worthy and it will turn to our glory, if we suffer for well-doing; not so, if it be for evil doing. 2. He confirms this by the example of Christ, verse 18. who though he did most justly, yet suffered unjustly; which example he shows to be of great force, by the end of his suffering; because therefore he suffered, that he might bring us the same way unto God: which that he doth now effectually do, he shows by the cause thereof, to wit, life and glory, which he assumed unto himself by his divine Spirit after his suffering. And to show that that effect, namely, the bringing of men unto God, doth proceed from this cause, to wit, the Spirit of Christ, the Apostle makes a comparison of the like, betwixt those things which the Spirit of Christ did heretofore in the days of *Noah,* and those things which he doth now since the coming of Christ in the flesh. Heretofore he preached the way of salvation, and patiently waited for the performance of obedience, upon the disobedient he inflicted condign punishment, and a few that were obedient he saved in the Ark: so now also he preacheth the way of salvation, he waits for obedience, and by Baptism, as it were a figure like unto the old Ark, he saves those that are obedient and have a good conscience before God, and that by the glorious life and power which he hath in heaven since the time of his resurrection, verse 21, 22. All which things rend hereunto, that we should hold fast a good conscience, even when we are evil entreated; because it is better as he said before, verse 17. and hath now shown as well by the example of Christ, as by his effectual dispensation throughout all ages, as it is, verse. 18, 19. of which we may sue more, if we look back to chap. 2. ver. 21. to the end. All the other things almost are explained in the answer to *Bellarmine,* about Christ's descending into hell.

The Doctrines arising here-hence.

Doct. 1. It was the Spirit of Christ, which preached heretofore from the beginning of the world by the Prophets and men of God, before that he appeared in the flesh.

This is gathered from verse 19.

Reason 1. Because the person of Christ was the same from everlasting in the unity of the Divine Essence, so that whatsoever the Spirit of God did, that also may the Spirit of Christ be truly said to have done.

2. Because Christ was the Mediator of mankind from the beginning of the world, in virtue and force: therefore whatsoever the Spirit did, which belonged to the furtherance of the Churches safety, all that he did by virtue of Christ's mediation, and that no less then since his coming in the flesh.

Use 1. This may serve to instruct us in the truth of Christ's divine nature.

2. To comfort us and strengthen our faith, in that we have the same Teacher, which instructed the Church from the beginning of the world, and brought it to salvation; and consequently we embrace the same religion, as touching the substance of it, that all the faithful embraced from the beginning of the world.

3. To admonish us, never to reject or make light account of those things which are preached unto us out of God's word, because it is the Spirit of Christ, which preacheth unto us those things, like as he preached unto others from the beginning of the world.

Doct. 2. They which do not obey the preaching of Christ's Spirit, willfully bring upon themselves everlasting damnation.

This is gathered from verse 19. 20.

Reason 1. Because in neglecting the preaching of the Gospel, they neglect and refuse the only means that can keep them from damnation, and bring them unto salvation.

2. Because they do greatly dishonor Christ and his Spirit.

Use. This may serve to admonish us, always, when we come to the hearing of God's word, to endeavor to have circumcised ears and hearts, ready and willing to yield all obedience thereunto.

Doct. 3. God useth much patience and longsuffering towards the disobedient.

This is gathered from verse 20.

Reason 1. Because by this means God's clemency and mercy is manifested.

2. Because by this patience of God all are invited, and many are drawn unto the obedience of faith.

3. Because this patience makes those that are stubbornly disobedient altogether inexcusable, and so justifies God in his just judgments.

Use 1. This may serve to direct us, to give the glory of this patience unto God, when we see sinners to go unpunished for a time.

2. To admonish us not to abuse this patience of God, but to make it a means for the amendment of our lives, and our own salvation, *Rom.* 2. 4.

Doct. 4. In the destruction of the disobedient, God hath a special eye over the faithful; to save them from the destruction.

This is gathered from verse 20.

Reason 1. Because he disposeth his judgments according to his certain and perfect counsel, not rashly or confusedly, therefore he passeth over whom he pleaseth.

2. Because the punishments of sin should not fall alike upon the godly and wicked, for then he would not be a just disposer of them.

3. Because it stands upon God's glory to save those that fly unto him, as he promised them in his covenant.

Use. This may serve to comfort us, in the time of public calamities, wherein God revengeth the wickedness of men.

Doct. 5. God doth often times preserve those that are his, partly by the same means whereby he destroyeth others.

For it is said that the Ark saved *Noah* and those seven souls in the waters and by the waters. The same water that drowned others, by lifting up the Ark on high, was the means of their preservation. So *Jeremiah* was delivered by the *Babylonians,* by whom the Jews were oppressed.

Reason. Because God can use the same instrument to produce divers and contrary effects, and when he doth this, his glory is the more manifested; because thereby it appears that the effect doth not depend upon the instrument, but upon God: nor doth this come to pass rashly, or by chance, but is ordered and directed by God's certain counsel.

Use. This may serve to direct us, in the time of danger not to look so much upon the means which God useth, as to depend upon God himself, who can turn any means unto the good of those that are his.

Doct. 6. Baptism is such a means of our spiritual salvation, as the water of the flood together with the Ark, was heretofore of the corporal safety of Noah and his family.

This is gathered from verse 21. It is called the Antitype of that water, not because the water was the type of Baptism, and Baptism the exemplar of it, but because there is a typical representative similitude betwixt these two waters. And the similitude consists herein, that as the water of the flood lifted up the Ark and saved *Noah* and his family in the destruction of the rest, so baptism strengthening our faith, and lifting up our souls unto God reconciled in Christ, saves us in the mortification of our sins.

Reason. Because it is God's institution.

Use 1. This may serve to reprove those, which make little esteem of baptism.

2. To direct us, to seek this right and proper use of Baptism together with it and by it, and to apply it unto ourselves to our comfort.

Doct. 7. The outward baptism doth not save us of it self, but the inward.

This is gathered from verse 21. Not the putting away of the filth of the flesh, but the answer of a good conscience.

Reason 1. Because outward baptism is common to the hypocrites as well as to the faithful.

2. Because it comes not unto the soul.

3. Because it hath no saving power in it self.

Use. This may serve to admonish us, not to put too much trust and confidence in the outward Sacraments, or to rely thereupon, that we are baptized and partake of the Lord's Supper, but always to seek the spiritual grace of the Sacraments.

Doct. 8. A singular effect and sign of the inward baptism and effectual grace, is the answer of a good conscience toward God.

For when the Apostle meant to oppose inward Baptism unto outward, in steed of the inward he puts the answer of a good conscience, as the proper effect thereof, by which it may be perceived and known. Now by the answer of a good conscience is meant all that confidence which we have before God of his reconciliation, which chiefly appears in our prayers, and in a pious confession of the faith, and a holy care of obedience.

Reas. 1. Because then are we properly said to be saved, at least according to our apprehension, when our consciences are freed from the guilt and bondage of sin.

2. Because the peace of a good conscience is part of our glorification.

3. Because such a conscience makes us to go on constantly in the way of salvation.

Use. This may serve *to direct us,* to make it our chiefest care to keep a good conscience toward God.

Doct. 9. Such a conscience and our salvation doth in a special manner depend upon Christ's resurrection.

Reas. 1. Because in the resurrection of Christ, God's sentence was declared, absolving us in him from all sin and death. *Rom.* 4. 25.

2. Because Christ being raised from the dead, did powerfully accomplish that, which he merited by his death. *Rom. 8. 34.*

3. Because our consciences are lifted upwards unto Christ sitting in heaven.

Use. This may serve *to direct us,* to fix the eyes of our faith upon Christ, as he was raised from the dead.

Doct. 10. Since the time of Christ's resurrection, great is his glory and power in heaven.

This is gathered from the last verse.

Reason. 1. Because the time of his humiliation and emptying of himself was finished before.

2. Because it was fit, that he which in singular obedience was mightily humbled, should afterwards be exalted unto great glory.

3. Because this glory and power is necessarily required, that Christ might finish all things, which belong to the salvation of the Church.

Use. This may serve *to comfort us,* against all dangers and fears, seeing we have such a Savior in heaven.

CHAP. IV.

Vers. 1. For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for that he that hath suffered in the flesh, hath ceased from sin:

Verse. 2. That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.

Verse 3. For the time past of our life, may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries.

Verse 4. Wherein they think it strange, that you run not with them to the same excess of riot, speaking evil of you:

Verse 5. Who shall give account to him, that is ready to judge the quick and the dead.

Verse 6. For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.

The Analysis.

THe Apostle having set before us the example of Christ, in this place he concludes the•ehence that which he proposed to be concluded *chap.* 3. v. 17. and before that v. 11. that is, that all Christians should eschew evil, & follow that which is good. And this conclusion he lays down in such manner, that if a due proportion be observed betwixt Christ as our example, and Christians that are regenerated, and renewed according to his image, he shows it doth necessarily depend upon & flow from the example of Christ. He concludes with such a Syllogism as this:

- All Christians should be armed with the same mind, concerning sin and righteousness, as Christ himself was:

- But Christ having suffered in the flesh ceased from sin, and lived in the spirit unto God:
- Therefore all Christians should be wholly bent, and endeavor all that they can to cease from sin or the lusts of men, and live unto God, or the will of God.

Both the proposition & Assumptionare in v. 1. The conclusion in v. 2. The conclusion is illustrated by a comparison made betwixt the time past, and that which is to come; or betwixt that kind of life, which men are wont to lead before their calling, and that, which they should lead after they are called.

For the time past he affirms, that we lived according to the manner of the Gentiles in all the lusts of the flesh, v. 3. And for the time to come, he denies that we should follow those lusts, but that we should live unto the will of God. v. 2. and the beginning of the 3. *It may suffice us &c.* where he intimates a reason also, why we should now leave off such courses, namely; Because we have too much offended God already in the time past, and if we should abuse his mercy and patience any longer, we could expect nothing else but the revelation of his just anger and indignation, to our eternal confusion. The same conclusion and Comparison is farther illustrated by anticipation of an obj•ction and difficulty, which might take off our desires and endeavors to change our lives, and live contrary to the fashion of others. And the objection is this; that it will seem strange unto many; and for this very cause will they revile us, and speak evil of religion it self, verse 4. The answer is, that this is not our fault, but theirs; and they shall give an account for it unto God at the day of judgment, verse 5. Which judgment is set forth by a distribution of the object, and upon occasion of that distribution he makes a new argument to remove the fore-named difficulty out of our minds; namely, because the Gospel had the same end, and the same effect amongst the faithful that are now dead; to wit, that they being condemned by men, did patiently bear that condemnation, and lived according to God in the spirit, verse 6.

The Doctrines arising herehence.

Doct. 1. We should all arm ourselves with such meditations, as the contemplation of Christ's death affords as.

This is gathered from v. 1.

Reas. 1. Because we are thereunto called, that we should be made conformable unto Christ.

2. Because Christ's death, or Christ crucified is a brief Epitome of all saving knowledge, 1 *Cor.* 2. 2.

3. Because by such meditations we do more and more put on Christ, and by his power are our minds strengthened and fore-armed, as with a complete armor, against all kind of temptations, and in this respect is this phrase, *arm your selv•s,* used in the text.

Use 1. This may serve to admonish us, to arm our minds daily with godly and Christian meditations, that so we may not be exposed to the danger of temptations unarmed and

naked; in the bearing of a blow, or suffering any violence, there is great difference betwixt a man that is armed, and one that is not armed.

2. To direct us, in our meditations chiefly to contemplate upon Christ, and those things which pertain unto his death and resurrection.

Doct. 2. He that hath true communion with Christ, hath ceased from sin, and by meditation thereupon doth daily more and more cease from it.

This is gathered from verse 1, at the end.

Reason 1. Because our communion with Christ is by the Spirit of Christ, which makes us conformable to his death and resurrection, *Rom.* 6. throughout the whole Chapter.

2. Because in our conversion unto Christ, there is always included an aversion from sin by serious repentance.

3. Because such meditations are the ordinary means whereby the work of the Spirit is perfected, and our repentance renewed and furthered.

Use 1. This may serve to reprove those, that profess Christ in word, but in their deeds do not cease from sin.

2. To direct us, to press such syllogismes and reasonings upon our consciences, *Rom.* 6.

Doct. 3. He that ceaseth f•om sin, doth not live to the lusts of men, but to the will of God.

This is gathered from verse 2.

Reason 1. Because the lusts of sinful men are in themselves sins, and lead unto sin.

2. Because these lusts fight against the soul, and we in our conversion have bound ourselves to fight against them.

3. Because the will of God is the only rule of our life, which is altogether contrary to the lusts of the flesh.

Use. This may serve to direct us in the trial of our state and condition. For look how our life is sincerely directed in respect of the lusts of men, and the will of God, so may we certainly judge ourselves to be either in the state of sin, or in the state of grace.

Doct. 4. It seems more then enough to the faithful, that before their conversion they so long followed the lusts of the flesh, and fashions of the world.

This is gathered from verse 3.

Reason 1. Because they are ashamed with a holy shame of those courses, *Rom.* 6. 21.

2. Because they receive no benefit by them, but repentance.

3. Because they see that it was God's great mercy, that they were at length delivered from them, and from the death which they bring, in the same Chapter.

4. Because the rest of their time seems but a little unto them, in respect of the duty which they have to do, in seeking and glorifying God.

Use 1. This may serve to condemn those, which defer and put off the time of amending their lives, as if they had not yet sinned enough.

2. To admonish us, to redeem the time, and spend it in advancing of God's glory, and our own salvation.

Doct. 5. Amongst all the vicious lusts and courses of the world, luxury is one of the chiefest, whereby men walk in lasciviousness, excess of wine and banquetings.

•*eason* 1. Because in these men do most of all pamper the flesh, and have no regard at all unto the soul.

2. Because by these the soul is drowned, as it were in the pleasures of the flesh, so that it cannot lift up itself unto God, and to divine things.

3. Because these make way for the devil, and all devilish sins; a•• thereupon abominable idolatry •eemes to be joined with them in the text because by them many were brought to be p•esent at idolat•ous feasts, and •o to honor the idols themselves, though in their consciences they made no reckoning of them.

Use. This may serve to admonish us, to beware of these wicked courses.

Doct. 6. It seems very strange to the men of the world, that the godly should refuse to live after that manner, as they live.

Reason 1. Because they think there is a kind of happiness in that kind of life, which for any man to dislike, they cannot but wonder at it.

2. Because as long as they are carnal, they cannot rightly discern those spiritual reasons, which make the faithful to abhor such conversation.

3. Because they measuring others by themselves, think that all men do gree•ily desire such kind of pleasures.

Use. This may serve to admonish the faithful, 1. Not to think that they do live so, as their calling or profession doth require, unless they do so far estrange themselves from the common courses of worldly men, that they make them to wonder at them. 2. Not to be troubled at such opinions of men, but to take their dislike, as a token of God's good liking and approbation.

Doct. 7. By this alienation of minds, which ariseth from the difference of the conversation, betwixt the believers and the unbelievers, the regenerate and the unregenerate, it oftentimes comes to pass, that the unregenerate speak evil of the truth of God.

This is gathered from verse 5 at the end. For although some are so taken with the splendor of piety whlch shines forth in the godly that they glorify God, as it is chap. 2. ver. 12. and it

becomes a means of winning them, as it is chap. 3. verse 1. or at least that they are ashamed, as it is chap. 3. v. 16. Yet there are others which take occasion thereby to blaspheme, chiefly, because the godly by abstaining from those lusts and courses, which they highly esteem, seem seriously to reprove them, as well in their deeds as their words.

Reason 1. Because all they that do evil hate the light.

2. Because •uch a separation in conversation of life is as it were a condemning of those from whom separation is made out of conscience and religion.

3. Because wicked men being blinded with anger and hatred, and udgeing of others by themsel•es, d•e imagine that this separation is usually made in hypocrisy, & simulation, not out of conscience and religion.

Use. This may serve to comfort and strengthen our souls against the temptations and troubles which may arise unto us from such men's blasphemies.

Doct. 8. God will require an account from men for all such blasphemies, either in this life, or at the last judgment.

This is gathered from verse 5.

Reason 1. Because his Majesty is wronged more in these blasphemies, then in most of the other sins.

2. Because those sins are most heinous, and come nearest to the sin against the Holy Ghost.

3. Because they directly tend to the hindrance of the kingdom of God, and the righteousness thereof.

Use 1. This may serve to admonish us, to take heed of all those, that do any way partake in such a sin.

2. To comfort us: because God revengeth such injuries, we should commit themunto him.

Doct. 9. God keeps a just account of those things that are done to the faithful, not only while they live, but also after their death.

For in that sense is he said to be *ready to judge the quick and the dead,* where by the quick and the dead the faithful are most properly understood, as appears by verse 6.

Reason 1. Because God always lives, and his word and covenant lives.

2. Because it stands upon God's glory, to defend the cause also of his servants that are dead, and to revenge their injuries.

3. Because oftentimes the iniquity of the wicked is not come to its full measure, before the death of God's children whom they have vexed.

Use 1. This may serve to comfort us, as well in life as in death.

2. To admonish us not to judge rashly of God's ways in his patience and longsuffering; but to compose our minds to a patient waiting for the wished event.

Doct. 10. The condition of the faithful now living, and of those that lived heretofore in all ages, is wholly alike, as touching the substance of it.

This is gathered from verse 6. compared with the verse fore-going.

Rea. Because God is the same, & faith is the same; & on the contrary side also, the devil and the world are like themselves.

Use. This may serve to direct us, not to give way to too much complaining of the present age, as if there had never been the like before; but courageously to go forward in doing our duty, that we may do that in our times according to our ability, which other faithful men did in their time; who as it is sa•d of *David, Acts* 13. 36. after they had in their age served the will of God, fell on sleep in the Lord.

Doct. 11. The short compendium of our whole Christian life, is, so to receive the Gospel, that renouncing the flesh we should in that respect be judged according to men, and live according to God in the Spirit.

This is gathered from verse 6.

Reason. Because therein consists all divinity.

Use. This may serve to direct us, to make trial of our condition by this rule.

Verse 7. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

Verse 8. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

Verse 9. Use hospitality one to another, without grudging.

Verse 10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifeld grace of God.

Verse 11. If any man speak, *let him speak* as the Oracles of God, if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified throuh Jesus Christ, to whom be praise and dominion forever, and ever, Amen.

The Analysis.

FRom the last discourse about the judgment of God, the Apostle takes occasion to press his exhortation to the duties of piety, by that very argument. First therefore he lays down that third argument for a ground, that the last judgment, the end of all things, is at hand; and thereupon concludes that we must seriously and diligently apply ourselves to the duties of piety. And these duties he sets down by an induction of the principal parts, 1 Prayer, with the adjuncts and helping causes thereof, to wit, temperance and fobriety, verse 7. 2. Mutuall charity, verse 8. which he sets forth, 1. By the singular care, wherewith we should labor for

it above other virtues, in these words: *above all things,* and then by the degree, wherein we should have it, and exercise it in this word, *fervent:* of which exhortation he gives a reason also from the effect, *for charity covers a multitude of sins.* 3. To charity he joins hospitality, verse 9. as it were a special act of charity, whereof he shows the due manner how it should be used, that it should be *without grudging,* that is, voluntary, not by constraint. 4. A mutual communication of all the gifts of God, verse 10. And the reason of this duty is taken partly from the nature of the gift in respect of the author thereof, that it is the grace of God, and partly from that relation, which they that have received the gift, have unto such a grace, to wit, that they are not masters, but stewards of it. And of this communication he propounds two chief kinds, which he describes and persuades them unto, verse 11. The first is communication in speech, or in the word of God, the description and rule whereof is, that it should be conformable to the nature of God's word. The second is communication in our abilities and wealth, the description and rule whereof is common to both, together with all the foregoing exhortations, taken from the end and benefit of them, *that God in all things may be glorified;* which glorification of God is set forth by a present declaration of it; *to whom be praise forever and ever, Amen.*

The Doctrines drawn here-hence.

Doct. 1. The end of all things is at hand.

This is gathered from verse 7. Now this may be understood, 1. of the end of all men, that live together, because a generation of men soon passeth away, and so the end of all those is properly said to be at hand. 2. It may also by the same reason be understood of the final condition of all those: because look how everyone dyes, so shall he continue forever, either happy or wretched. 3. It may also in some sort be understood of the end of the world.

Reason 1. Because these are the last ages, after which there is no coming of Christ to be expected; but unto judgment, nor any change of worship, but upon the consummation of all things.

2. Because the Lord doth not delay the promise of his coming, but prepares all things for himself, and in their order shows forth the judgments of that day which is approaching.

Use. This may serve to admonish us, not to think with the evil servant that the coming of the Lord is far off, but certainly to look for it, and accordingly to prepare ourselves for that day, *Matth.* 24. 44. 46.

Doct. 2. For the preparing of ourselves aright against the coming of the Lord, it is chiefly required, that we should pray continually.

This is gathered from verse 7.

Reason 1. Because in our prayers we do stir up our faith, hope, and desire touching those good things, which the Lord will impart unto us at his coming.

2. Because by our prayers we do turn aside and remove those evils from ourselves, which make his coming dreadful unto sinners: for by flying unto God's mercy, we do fly both from our sins, and from his wrath.

Use. This may serve to exhort us, to be diligent in prayer.

Doct. 3. Temperance and sobriety should be joined with our prayers.

This is also gathered from verse 7. It is the same which is said everywhere, *Watch and pray.*

Reason 1. Because the effectual consideration thereof, that the end of all things is at hand, makes us to love this world the less, and so to use it, as not to abuse it, that is, soberly and temperately, 1 *Cor.* 7. 31.

2. Because these are the means whereby our prayers are helped and furthered; therefore it is said in the text, *Be sober and watch unto prayer.*

Use. This may serve to exhort us, to make conscience of doing our duty in prayer.

Doct. 4. Above all things we should labor for brotherly love, that it may be sincere and fervent.

This is gathered from verse 8. Not that charity towards men is more excellent then faith hope and love towards God, but because it is the chiefest of those things which belong unto men, and should be preferred before all those things, which might any way hinder it.

Reason 1. Because love is the sum of the whole law, and so contains in it all other duties.

2. Because charity covers a multitude of sins, as it is in the text: *amongst men themselves, that they stir not up anger, hatred, and contention, Prov.* 10. 12.

2. Because charity also doth in some sort cover a multitude of our sins before God, to wit, that they procure not the revenge of his anger. For this it doth, as a sign and argument, whereby we are the more assured of the forgiveness of our sins, because we forgive others their offenses, *Mat.* 6. 15.

Use. This may serve to exhort us, to labor for charity.

Doct. 5. Hospitality is one of the principal acts of charity.

This is gathered from verse 9. So *Rom. 12. 13. Heb.* 13. 2.

Reason 1. Because in hospitality we do not only communicate our goods unto our brethren, but ourselves also by a fami•iar conversation.

2. Because it is more acceptable unto others to receive a little upon such an occasion, then in any other respect to receive much, because the seasonableness and courteousnesse makes that which is given to be the better accepted.

3. Because by this means friendship is more increased then by other bountiful expenses.

Use. This may serve to reprove the merciless minds and conditions of men, for luxury and coverousnesse hath quite taken away all hospitality.

Doct. 6. The duties of this kind should be performed without grudging.

This is gathered from verse 9.

Reason 1. Because God loveth a ready and cheerful giver, 2 *Cor.* 9. 7.

2. Because grudging makes the benefit unacceptable to him that receives it.

3. Because grudging is as it were a repenting for doing the duty, and so makes it void and of no effect.

Use. The use hereof is, that in doing good we should watch over our minds, that they be rightly and fitly disposed.

Doct. 7. It is an office of charity to minister unto others the gifts which we have received, of what kind soever they be.

This is gathered from verse 10.

Reason 1. Because the gifts of God do in their nature tend unto the glory of God in promoting the good of men.

2. Because to this end are all the gifts of God committed unto us, as stewards of the grace of God, as it is in the text.

3. Because this very thing doth the communion of Saints require, to the believing and exercising whereof are all Christians called.

Use 1. This may serve to comfort us, in that there is no faithful Christian, but hath some gift, whereby he may minister something unto others.

2. To exhort us, everyone to use that gift which he hath, to the good of others.

Doct. 8. In exercising those gifts, which belong to the preaching or declaration of God's word, our chief care should be, so to carry ourselves as becomes the word of God.

This is gathered from verse 11 at the beginning.

Reason 1. Because every action rightly ordered should have a just proportion to its object.

2. Because so great is the dignity of God's word, that without such a care it cannot be kept safe, without wronging of it.

3. Because all the power of our speech concerning God's word is lost, if it take not its whole strength from the word it self.

Use. This may serve to admonish, not only the Preachers, that they handle the word of God holily, faithfully, and gravely, but also all hearers, that they judge aright of the Sermon, and make distinction betwixt those Preachers, which speak as the Oracles of God, and others,

which speak as a human speech or oration; and that they themselves also, if upon occasion they should treat of the word of God in private, should do it holily, gravely, and reverently, as it becomes the word of God to be handled.

Doct. 9. He that with his wealth ministereth to the necessities of others, should do it according to the ability which he hath received of god.

This is gathered from verse 11, that is, he must do it not by constraint, sparingly, and slowly, but with a ready and cheerful affection, to his power, and beyond his power voluntarily, 2 *Cor.* 8. 3.

Reason 1. Because this communicating is as it were a sacrifice, wherewith God is well pleased, *Heb.* 3. 16.

2. Because from this sowing we may expect a great harvest, of God's blessing, 2 *Cor.* 9. 6.

Use. This may serve to admonish us, not to perform such duties according to the fashion and custom of the world, as if their example were our rule, but according to the ability which God hath afforded us.

Doct. 10. God is to be glorified in all things.

As the Apostle, 1 *Cor.* 10. 31.

Reas. 1. Because the glory of God is the end of all things.

2. Because our actions are not religious, but so far forth as they are directed to that end.

3 Because God will glorify those which glorify him.

Use. This may serve to admonish us, not to imagine that our duty in glorifying God is restrained to the public worship, as many use to do, but to have a care of this duty in all things.

Doct. 11. God is to be glorified by Jesus Christ.

Reason 1. Because in the name and by the power of Christ we do all the good that we do, *Col.* 3. 17.

2. Because we should represent that which we do, before God by Christ.

3. Because we cannot glorify God by any other means, but by following the example of Christ, and observing his d•ctrine.

Use. This may serve to direct us, that Christ should be all in all unto us.

Doct. 12. We should be so disposed towards God in Christ, that we should never think of his glory without an elevation of the heart to confess God, which we should cherish and increase.

This is gathered from that doxologie, *to whom be praise and dominion forever and ever, Amen.* For the Apostle breaks forth into this declaration of God's glory, being as it were forced thereunto by the meditation of that duty, which he had now propounded, to glorify God.

Reason 1. Because thereby appears our inward disposition to the performing of that duty.

2. Because it is the beginning of the deed.

3. Because God should reign in our hearts, that we might not so much upon deliberation, as naturally, be stirred up, and moved towards him to the declaration of all those things which may make for his glory.

Use. This may serve to reprove the common stupidity of men, who are nothing at all moved with those things, which do most nearly belong to the glory of God's name.

Verse 12. Beloved, think is not strange concerning the fiery trial. which is to try you, as though some strange thing happened unto you.

Verse 13. But rejoice, in as much as ye are partakers of Christ's suff••ings, that when his glory shall be revealed, ye may be glad also with ex••eding •oy.

Verse 14. If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory, and of God, resteth upon you: on th•ir part he is evil 〈◊〉 of but on your part he is glorified.

Verse 15. But let none of you 〈◊〉 as a murderer, or as a thief, or as an evil doer, or as a busy-body, in other men's matters.

Verse 16. Yet if any man *suffer* as a Christian, let him not be ashamed, but let him glorify God on this behalf.

Verse 17. For the time is come that judgment must begin at the house of God: and if it first *begin* at us, what shall the end be of them that obey not the Gospel of God?

Verse 18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Verse 19. Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator.

The Analysis.

THe Apostle doth here repeat that exhortation, to suffer persecution aright, which he had heretofore used again and again; because this exhortation was very necessary, and contains in it the primary scope of the Epistle. But in this place he repeates it as a pre-occupation or anticipation of an objection or difficulty, which might be made against the foregoing exhortation, wherein he persuaded them to a constant care of all the duties of piety. For they to whom this Epistle was to come, might thus think with themselves, that by this profession and practice of piety most grievous persecutions are like to befall them, and that contrary to their expectation, and therefore they are not to be requested by walking in the

same way to heap so great evils upon themselves. Of these persecutions therefore the Apostle warns them. 1. In general, that it should not seem any new or strange thing to any Christian, thereby to be troubled at it, which he shows, 1. From their proper end, that they are as it were fire to try the faith, sincerity and constancy of the faithful, verse 12. 2. From the similitude that is betwixt the faithful and Christ in suffering afflictions, in which respect they should be so far from being troubled at it, that they should rejoice, which is contrary to perturbation. The reason of which consequence is taken from the effect, to wit, because by suffering afflictions after this manner the faithful come to partake of glory and eternal joy with Christ. 3. From the blessedness which is adjoined unto it, in respect of the communion of the holy Spirit, who when he is blasphemed by the persecutors, is present with those that suffer, and is glorified by them, verse 14. But that this which the Apostle hath spoken, may be rightly understood, he tells them, that this cannot be meant of every affliction, but of that alone which a man suffers for the name of Christ, verse 24. as it is explained, verse 15, 16. when a man suffers not for his own deserts, but merely as, or because he is a Christian: from which consideration the conclusion which he laid down before is effectually deduced, verse 16. to wit, that in that respect he should not be ashamed, or so troubled, as if he were ashamed of the name of Christ, but therefore to glorify God. 4. From the ruling cause which orders and governs such events, namely, the will of God, whereby he hath appointed a certain time to exercise judgment in his house or Church, verse 17. at the beginning. For that which is there spoken of the time of judgment, is afterwards referred to the will of God, verse 19. 5. To the same purpose is the condition of the faithful set forth by comparing the condition of the unbelievers, verse 17, 18. which is declared by such a connection: If the condition of the faithful be so hard, the condition of the unbelievers must be altogether intolerable; whence he doth closely intimate, that we must neither envy the unbelieving persecutors, or revolt from the faith by reason of persecutions. From all these things the primary conclusion is specially inferred, verse 19. that the faithful in suffering afflictions should arm themselves with true confidence, against all the perturbations and temptations which may arise unto them from afflictions.

The Doctrines drawn herehence.

Doct. 1. Afflictions and persecutions should not seem a new or strange thing unto Christians.

This is gathered from verse 12.

Reason 1. Because they were foretold by Christ and his Apostles.

2. Because Christ himself and his chief Disciples were used after the same manner.

3. Because such is the disposition of the world, that we must always expect such things from it.

Use. This may serve to admonish us not to be troubled at these things, as it is in the text.

Doct. 2. The end and use of afflictions is for the trial of Christians.

This is gathered from the same verse. See the same doctrine Chap. 1. verse 7.

Doct. 3. The faithful in suffering afflictions and persecutions are partakers of Christ's sufferings.

This is gathered from verse 13.

Reason 1. Because when they suffer for the name of Christ, Christ suffers in them, according to that of the Lord, *Saul, Saul, why persecutest thou me?*

2. Because they are made conformable unto Christ's death, *Phil.* 3. 10.

Use. This may serve to comfort us, because therein we have matter of rejoicing, as it is in the text.

Doct. 4. From these afflictions, if we suffer them joyfully, we have a sure argument of our eternal joy and glory to come hereafter.

This is gathered from verse 13.

Reason 1. Because they that are partakers of Christ's death, are partakers also of his resurrection and everlasting life, *Rom. 8. 17. 2 Cor.* 4. 11.

2. Because that joy which we have in afflictions, is the first fruits of our eternal joy and glory.

Use. This may serve to admonish us to learn to suffer joyfully for the name of Christ, *James 1. 2. Acts* 5. 41.

Doct. 5. The reproaches which the faithful suffer for godliness sake, are to be reckoned amongst those persecutions, which they suffer for the name of Christ.

This is gathered from verse 14.

Reason 1. Because they tend to the dishonoring and disgracing of us.

2. Because they show that the minds of the authors of them are as ready to bring greater evils upon us, i•occasion should serve.

3. Because reproaches do work more upon some men's minds then real injuries.

Use. This may serve to admonish, 1 all men, to take heed that they have no communion with the wicked world in scoffing at any part of true piety. 2. The godly, to have a special care, that they be not moved at such reproaches, but to bear them with the same patience, that they ought to bear other persecutions.

Doct. 6. In these reproaches which the godly suffer for the name of Christ, the Spirit of God is in a special manner blasphemed on the one side, and glorified on the other.

This is gathered from verse 14.

Reason. Because look how far forth the faithful make profession of true piety, so far forth are they the temples of the holy Ghost: therefore when in that respect they are reproached, the

holy Ghost is evil spoken of: and when they hold fast and adorn their profession notwithstanding these reproaches, the same Spirit which is evil spoken of by the reproaches, is glorified by them.

Use 1. This may serve for terror to those that do reproach others.

And 2. For comfort to those that are reproached.

Those things which are in the 13 verse, were handled before cap. 2. & 3.

Doct. 7. God hath certain and appointed times to execute his judgments.

This is gathered from verse 17 at the beginning.

Reason 1. Because the patience and longsuffering of God must have their time.

2. Because there is a time also required, that men may fill up the measure of their sins.

3. Because there are certain opportunities of time, wherein God's judgments are executed with greater benefit, then they could be at other times.

Use. This may serve to admonish us, not to condemn God any way either of slowness or rashness in respect of his judgments, but to rest well satisfied in his most wise ordering of all things.

Doct. 8. Judgment doth often begin at the house of God, that is, at the Church.

This is gathered from the same place.

Reason 1. Because the sins of those, which profess God's name, do in a special manner wrong God's name and his honor, and therefore the more they offend God, the more ought they to be punished.

2. Because God's chief care is, to purify his Church by such chastisements.

3. Because God oftentimes useth the unbelievers as his instruments to correct his Church; they must therefore be first tolerated, that they may accomplish God's counsel, and afterwards punished, because they have done so wickedly.

Use. This may serve to direct us, not to be troubled in mind, when we see the Church afflicted before and above other people, but to acknowledge God's divine ordering of it.

Doct. 9. The judgment which God exerciseth upon his Church, is a most certain argument of the most sever• and heavy judgment that shall in its due time come upon wicked men and unbelievers.

This is gathered from verse 17, 18. So *Ier.* 25. 29.

Reason 1. Because God deals with his Church as a Father, but he will deal with others as a Judge.

2. Towards the Church in the midst of judgment he remembers mercy, but towards the wicked and unbelievers he exerciseth revenge.

3. Because to the believers judgment worketh together for good, but in the unbelievers it hath no such mitigation.

Use 1. This may be for comfort to the faithful in their afflictions.

2. For terror to the unbelievers in their persecutions and carnal security.

Doct. 10. They that suffer for the name of Christ, do properly suffer according to the will of God.

This is gathered from verse 19. compared with ver. 14. 16.

Reason 1. Because their sins oftentimes are not the causes of these afflictions, but the will of God to make trial of them.

2. Because it is the revealed will of God, that such afflictions are the lot of the faithful, and the way by which they usually come to the kingdom of God.

3. Because this suffering of such afflictions is part of our obedience to the revealed will of God.

Use. This may serve to comfort us against the trouble of these afflictions.

Doct. 11. They which suffer in this manner, may commend their souls unto God.

This is gathered from the same verse.

Reason 1. Because when they suffer for the name of God, God doth in some sort suffer with them, and therefore their cause is God's cause.

2. Because in that duty which we perform unto God, as his servants, we may expect protection from him, as our Master.

3. Because while we are exposed unto danger for God's sake, God cannot but take care of us.

Use. This is a use of consolation, and it is explained and set forth by the Apostle *Paul, 2 Tim.* 1. 12.

Doct. 12. They should do this by well doing.

This is gathered from the same verse. So *Rom.* 1.

Reason 1. Because they cannot suffer for the name of Christ but as they suffer for well doing.

2. Because they cannot preserve the liberty of their confidence, but by a good conscience, that is, by well doing.

3. Because to commend an evil cause unto God, is, to make God as it were the Patron of evil.

Use. This may serve to admonish us, to take heed, that we do not deprive ourselves of this great privilege by evil doing.

Doct. 13. God is a faithful protector and defender of those that commend their souls unto him.

Reason 1. Because it is easy for him to preserve our souls, as it was heretofore to make them: and in this respect he is called in the text, *God the Creator* not *the Preserver.*

2. Because it stands upon his glory to do this.

3. Because the fidelity and truth of his promises requires as much.

This may serve to comfort us in all straits and adversities: *Let them commend their souls under afaithfull Creator,* saith the Apostle.

Chapter V.

Verse 1. The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

Verse 2. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind.

Verse 3. Neither as being Lord's over God's heritage: but being ensamples to the flock.

Verse 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

The Analysis.

HEre is a special exhortation propounded towards the Elders, that they should perform their duty and office in a holy manner. The duty in general is set down to be, to feed the flock, whereof they were made overseers, by a diligent over••ght and care of them, verse 2. at the beginning. And withal it is described by 3 conditions that are in a special manner required therein, which are set forth by a dehortation from the three contrary vices, that are opposed to those three conditions. 1. The first condition is, willingly to feed the flock; the contrary vice whereunto is, to do it by constraint. 2. To do it readily and freely▪ the contrary vice unto this, is, to seek after fifthy lucre thereby. 3. Not only in doctrine, but in example of life to go before the Church; the contrary vice whereunto is, to Lord it over the Church. This duty being thus declared and described, they are persuaded unto it by the reward that is adjoined, which for that cause all faithful shepherds do receive, verse 4. at the end. Which reward is set fo•th both by the internal nature of it, that it is a crown of glory that fadeth not away; and by the author and giver of it, to wit, that the chief Shepherd our Lord Jesus Christ, will give it; and also by the time of this giving of it, when the chief Shepherd shall appear, that is, at the last day of judgment. Now this exhortation, that it might be the more effectual, and might work the more upon them, is urged and set forth by the person of *Peter,* who was the ministering cause thereof, 1. From the parity and fellowship of the same duty, as *Peter* an

Elder prayed the other Elders to do their duty. 2. From the knowledge which he had▪ and the testimony which he could give of the afflictions of Christ, which he suffered for the Church, the remembrance whereof should stir up all shepherds to a diligent care of the Church. 3. From that certain expectation which he had of the glory to come, which glory he promiseth to all shepherds in the name of the chief shepherd.

The Doctrines drawn herehence.

Doct. 1. Those exhortations are most effectual which are propounded in an humble manner.

This is gathered from verse 1. where the Apostle prays, not commands, in humility and charity. So *Phil. 1. 9. 1 Tim.* 5. 1. He prays the Elders also as a fellow Elder, although he was placed in a higher degree, as Apostle.

Reason 1. Because by this manner of doing it appears, that he which exhorts doth not aim at his own good, but the good of another.

2. Because by this manner of doing his zeal shows it self to be the purer.

3. Because he, to whom such an exhortation is made, is honored thereby, and to takes it the easier and better.

Use. This may serve to direct us, in all our exhortations and admonitions to have respect unto this.

Doct. 2. It makes the exhortation the more eff•ctuall, when a man speaks out of certain judgment and communion of aff•ction.

This is gathered herehence, that *Peter* makes way for his exhortation in that he was a witness of the sufferings of Christ, and so had a certain knowledge of those things which belong unto Christ, and that he was partaker of the same glory; and therefore he was affected after the same manner himself, as he desired they should be.

Reason 1. Because knowledge gives ability and authority, and communion of affection adds zeal and charity to the exhortation.

2. Because these two will take away those obj•ctions, which usually hinde• the efficacy of the exhortation; namely, either that he gives his judgment of things that he doth not know, or else at least he is an inexperienced man, of whom it may rightly be said, *If thou wert here, thou wouldest think otherwise.*

Use. This may serve to direct us to get knowledge of those things which we exhort others unto, and affections also answerable thereunto.

Doct. 3. Men should be exhorted in a special manner unto thes• duties, which belong unto their proper or particular functions or calling•.

This is gathered from verse 2. where the shepherds are exhored to feed the flock.

Reason 1. Because every man's particular function is that condition wherein God▪ hath placed him to advance his glory.

2. Because a man's faithfulness is most of all made trial of in that condition.

3. Because the duties of our general calling should be exer••ed in every Christians particular condition.

Use. This may serve to admonish everyone to take greatest care of those duties which are proper to his calling or condition.

Doct. 4. It is the proper duty of a Shepherd, to feed the flock that is committed to his charge.

This is gathered from verse 2.

Reason 1. Because the shepherds are appointed for the edification of the Church: now to feed is nothing else, but to use all means that are appointed by God to procure the edification of the Church.

2. Because Pastors are properly given to the faithful that are converted, who as new borne babes should be nourished and brought up with milk and food, until they come to perfection.

3. Because the overseers of the Church should take most care of those things, that are most necessary for the Church; but it is most necessary for the faithful being imperfect, to have their spiritual life preserved and increased by feeding.

Use. This may serve to admonish, 1 The Ministers not to think that it is a light or common duty that lies upon them, but that the very life of the Church doth in some sort depend upon their labor and Ministry, and therefore so to carry themselves, as befits and becomes so great a duty.

2. The people, not to expect from their Ministers vain and light things which might tickle their ears, but to come to a Sermon as to the Lord's Table, and seek for spiritual food to feed their souls unto everlasting life.

Doct. 5. Pastors should perform their duties willingly, not by constraint.

This is gathered from the same verse. Now by constraint is meant that forcing which proceeds from outward things, whereby a man performs the part of a Minister in some sort, either to avoid poverty, or disgrace and infamy, or the censure of others.

Reason 1. Because that which is done by constraint, comes not from the heart as from an inward principle, nor from the Spirit sanctifying; and therefore it is not a duty pleasing and acceptable unto God.

2. Because that which comes not from the heart, and is not done willingly is done only perfunctorily and for fashion sake, not with that diligence and care which God requires.

3. Because that which proceeds not from the heart and the dearest affection of the soul, doth not usually work upon other men's minds, and therefore is not effectual to the edification of the Church, which is the end of the Ministry.

Use. This should admonish us, to look not only to the understanding, but also to the disposition of the will and heart in the Ministers of the Church.

Doct. 6. They should do the same of a ready mind, not for lucre.

Now by *lucre* is meant all kind of worldly profit, which men acquire unto themselves, either in doing the thing, or in getting fame, or in gaining friends, and the like.

Reason 1. Because that which depends upon lucre or some such like end, must necessarily be applied thereunto, and this is to corrupt the word of God, 2 *Cor.* 2. 17.

2. Because that which depends upon mutable things, that also it self is mutable and inconstant.

3. Because he which seeketh after lucre, is not a Minister of God, but of Mammon.

Use. This may serve to admonish, 1 The Ministers not to follow after lucre. 2. The people not to suffer their Ministers to be tempted by poverty, and so to be the less cheerful and ready in performing their duty, *Heb.* 13. 17.

Doct. 7. The affectation of Lordlinesse should be far from Christ's Ministers.

This is gathered from verse 3.

Reason 1. Because they are called to mere service, not to Lordlinesse.

2. Because Christ himself, whose Ministers they are, did purposely live amongst men as one that serveth, that he might leave an example unto those that should minister unto others in his name, *Luke* 22. 27.

3. Because the work wherein they are employed, is not subject to the command and authority of men. For men cannot command religion, but only persuade unto it.

4. Because the Lordlinesse of Ministers alienates men's minds from their testimony, because they neither willingly subject themselves to such as affect Lordlinesse, and they suppose too that those men, whom they see to study their own glory and power, do neither look after the glory of God, nor the good or the Church.

Use. This may serve to admonish all Ministers, to take heed not only of all affectation but also all show of Lordlinesse. Now these men have a show of Lordlinesse, 1 That would have others in some sort to depend upon their authority.

2. Those that prescribe something as necessary to be believed or done, which is not taken out of God's word. 3. Those that expound the will of God it self too imperiously, having no regard to the infirmity of those with whom they have to do.

Doct. 8. Ministers should go before the people not only in doctrine, but in example also.

This is gathered from verse 3.

Reason 1. Because they are called to feed the flock with all their strength; and therefore they should edify the Church not only by their words, but by their deeds also.

2. Because a wicked life doth either utterly destroy their preaching, or at least much weaken it.

3. Because a good example is of a singular force, in that it showeth that that very thing may be done, which he preacheth should be done.

4. Because it takes away all prejudice out of men's minds, and all suspicion of affecting Lordlinesse and vain glory, when they see Ministers seriously to do that, which they propound and persuade others to do.

Use. This may serve to exhort, first, the Ministers, to labor to lead an exemplary life. Secondly, the people, to imitate the good life of their Ministers, for therefore are they proposed as examples. The common vices contrary to this duty, are: 1. That many observe those things only in their Ministers, which they may carpe at or calumniate, and not those things which they should take notice of, with intention to imitate them. 2. That many imagine that there is a special kind of holiness belonging to Ministers, which others are not bound to labor for. 3. That many excuse their wicked courses by this pretence, that they are Lay-men, not Ecclesiastical or Clergy-men.

Doct. 9. Ministers should expect the j ust reward of their labor and care, not from men, but from Christ.

This is gathered from verse 4.

Reason 1. Because Christ is the chief shepherd, and Lord of the flock, as it is in the text.

2. Because they must expect many injuries from men, and those good things which do happen, are not such, or so highly to be esteemed of, as that they should depend upon them.

3. Because they will labor to please him most from whom they expect their reward. Now they should please Christ, not men.

Use. This may serve to comfort godly Ministers against those troubles, which they find men to make against them.

Doct. 10. Their reward is a crown of eternal glory.

Reason 1. Because glory is the reward of the faithful for all kind of obedience towards God. Now in the Ministry there is a special kind of obedience.

2. Because those that did strive or run lawfully in a race, there was wont to be a Crown set before them; so for those that carry themselves well in the exercise of the Ministry, besides

the glory common to all the Saints, there is a special kind of addition prepared, which is like as it were a crown.

Use. This may serve to exhort Ministers, courageously to contemn all temporary ignominy and disgrace for this Crown of eternal glory.

Doct. 11. This Crown of glory shall be fully given at Christ's second coming to judgment.

Use. This may serve to admonish us, patiently to persevere unto the end.

Verse 5. Likewise ye younger, submit yourselves unto the elder: yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Verse 6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

Verse 7. Casting all your care upon him, for he careth for you.

The Analysis.

THe Apostle having in the former verses described the duty of the Elders towards the Church or the younger sort, and persuaded them unto it, he doth there-hence conclude the duty of the younger towards the elders by a comparing of things that are alike unto it, as the first word of the 5 verse shows unto us, *Likewise.* This duty is in general pointed out by subjection, which is set forth by the other duty, that is due not only to the Elders, but also to all the members of the Church, by reason of that nature which it hath common with the former; and it is also called subjection in those words, *yea, all* of you *be subject one to another.* Now this subjection as well unto the Elders as unto all, is first described what kind of subjection it ought to be, to wit, not only outward, but proceeding from the inward subjection of the soul unto God, *be clothed with humility.* And that it is meant of humility towards God may be gathered from verse 6. Secondly, He doth persuade them also unto this humility: 1. Because it is an ornament of the mind; that by the way. 2. From God's blessing adjoined, which follows thereupon, *God gives grace unto the humble,* which is illustrated by God's curse contrary thereunto, that falls upon the proud, *God resisteth the proud.* Thirdly, he doth urge and press them unto this subjection towards God, verse 6. *Humble yourselves therefore;* and he shows the proper reason of this subjection, which is the mighty hand or omnipotency of God: and withal he explains that reason, which he had before propounded concerning the blessing and grace of God towards the humble, to wit, that by that grace they shall be exalted: the time of which exaltation is marked out, that it shall be in due time, *that he may exalt you in due time.* In the last place by anticipation of a close, but weighty objection, whereby this subjection is usually made very difficult, he shows the true manner thereof, to wit, that it should be joined with that confidence, which casts all care upon God, so that no fear or worldly care can hinder this subjection, which confidence he doth persuade them unto by that effectual providence which God hath over the faithful for their good, verse 7, at the end, *For he careth for you.*

The doctrines arising herehence.

Doct. 1. There is the like duty of the people towards their Pastors, as there is of the Pastors towards the people.

This is gathered from verse 5 at the beginning. *Likewise ye younger.* Now by the younger in this place is chiefly meant the flock, which depends upon the Pastors, because the Pastors and Presbyters were for the most part chosen of those that were elder in age, and therefore the greatest part of the flock consisted of youngers. Now their duty is said to be like, not for that it is in the same kind, that the people should guide their Pastors, as the Pastors do gu•de the people, but because there is the like reason of both their duties.

Reason 1. Because the same God and Lord both of Pastors & people, hath imposed and prescribed to both their duties.

2. Because that relation which is betwixt the Pastor and people, requires a mutual intercourse of duty.

3. Because the Pastors labor and care is made void, if the people do not in some sort answer the same.

4. Because the Pastors care and labor, tending to the salvation of the people, deserves it.

Vs. This may serve to reprove those that are very curious and rigid in exacting their Pastors duty, when in the mean time they are nothing careful of their own duty.

Doct. 2. The duty of people towards their Pastors consists chiefly in subjection.

Reason 1. Because their Pastors are set over them in God's name.

2. Because faithful Pastors propound nothing else to themselves to observe, but the will of God, whereunto subjection and obedience must necessarily be yielded.

3. Because in the calling of their Pastors, they did either expressly or covertly at least promise this very thing.

Use. This may serve to reprove those that come unto Sermons, as Judges, to play the Critics, not to subject themselves to the will of God, and such as cast off all discipline as an intolerable yoke.

Doct. 3. There is a kind of subjection also due unto all Christians.

This is gathered from these words, *Be ye all subject one to another.*

Reason 1. Because as occasion shall serve, we should humble ourselves to perform the meanest offices unto our brethren.

2. Because we should submit ourselves unto the private admonitions of our brethren.

3. Because we should with all patience bear all the infirmities of our brethren.

Use. This may serve to reprove the arrogancy and pride of men, which cannot endure any such subjection.

Doct. 4. Humility is a great ornament.

Reason 1. Because humility is a singular virtue, and in some sort the foundation of all the rest.

2. Because it makes us acceptable unto godly men, to whom in this regard we are made more profitable.

3. Because it doth greatly commend us in the sight of *God,* when for his sake we are subject not only to our superiors and equals, but also to those of the lowest degree.

Use. This may serve to refute all those, that seek for honor and reputation by arrogancy; and shun humility as it were a vile debasing of a man's self.

Doct. 5. God resisteth the proud.

Reason 1. Because the proud resist the will of God.

2. Because they seek unfitting things, or at least not after a due manner.

3. Because whatsoever proceeds from pride, turns to the dishonor of God, to whom all subjection is due.

Use. This may serve to condemn proud men.

Doct. 6. God giveth grace to the humble.

Reason 1. Because the promise of grace was made to humility.

2. Because humility is the disposing and fitting of a man for to receive grace.

3. Because only the humble men have a worthy esteem of God's grace.

Use. This may serve to exhort us, greatly to labor for humility.

Doct. 7. The strength and power of God should stir us up to subjection towards him.

This is gathered from verse 6 at the beginning.

Reason 1. Because it were madness to resist the Almighty.

2. Because God's omnipotency is the protection of those that humble themselves before him.

Use. This may serve to admonish us▪ not to suffer ourselves so much as in thought to be led away from our obedience towards God, but from the meditation of God's omnipotency and our own infirmity to increase daily more and more in humility.

Doct. 8. God will exalt the humble in due time.

This is gathered from verse 6 at the end.

Reason 1. Because glory is the reward of obedience.

2. Because they glorify God, and therefore God will exalt them according to his promise, *Those that honor me, I will honor.*

Use. This may serve to direct us, to seek for true exaltation by humility and submission.

Doct. 9. They that humble themselves before God, may safely, and also should cast all their care upon God.

This is gathered from verse 7.

Reason 1. Because this is God's covenant, that he will be always all-sufficient unto them that walk before him.

2. Because God by a singular care and providence watcheth over those that have a care of his glory, & seek his kingdom, as it is in the text, *He careth for you.*

Use. This may serve to comfort all the godly, because God hath freed them from all care; and they should embrace this liberty by true faith, and putting their trust in him, and apply it to themselves.

Verse 8. Be sober, be vigilant: because your adversary the Devil, as a roaring Lion walketh about, seeking whom he may devour:

Verse 9. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Verse 10. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

Verse 11. To him be glory and dominion forever and ever. Amen.

The Analysis.

FOr conclusion of the whole Epistle, to the foregoing exhortations there is added one general one, which doth most nearly belong to the scope of the Apostle, to wit, that notwithstanding all opposition, difficulty, and temptation, they should constantly persist and go forward in that grace, which they had received. Now this care is described, 1 by two duties, which belong to the due manner thereof, soberness, and vigilancy. 2. The necessity of these duties is shown by the grievous danger, to which otherwise they should be exposed. And this danger is set forth by the efficient cause thereof, the Devil, of whom the Apostle makes a description to that purpose: 1 By the opposition and enmity which he hath against us; in respect whereof he is called, *our adversary or enemy.* 2. By the manner and degree of that enmity, that it is joined with cruelty, *as of a roaring Lion.* 3. That besides this cruelty there is over and above in him very great diligence and greediness to do us hurt, in these words: *seeking whom he may devour.* Now the Apostle gives us warning, that we must not yield to this enemy and danger which he threatens us, but resist it, verse 9 at the beginning, which is nothing else, but not to suffer ourselves to be removed by his temptations from the grace of

God: and the chief means of this resistance he shows to consist in the steadfastness of our faith: which faith may in this respect be wonderfully confirmed by the example of our brethren in the world, who have experience of the like afflictions and temptations of Satan. Agreeable to this exhortation he adds a prayer verse 10. Because the success of all our endeavors depends upon the grace and blessing of God: And in this prayer he beseecheth God to strengthen the faithful, and make them perfect in all grace, at the end of the verse, *make you perfect, stablish, strengthen, settle you.* The arguments whereby he confirms their faith that they shall obtain this petition, are two: 1. The all-sufficiency of the grace of God in it self, in which respect this title is given unto God, that he is the God of all grace. 2. The communicating of this grace in the calling of the faithful, in these words: *who hath called you:* the grace of which calling is shown, first, by the end and scope, that it is, to partake of the eternal glory of God. Secondly, by the principal cause, *in Christ Jesus.* Thirdly, by the condition that goes before the accomplishment of this calling, and properly belongs to this exhortation of the Apostle unto constancy in afflictions, to wit, because we are so called unto eternal glory, that in the mean time we must suffer afflictions, *after that ye have suffered a while.* In the last place upon occasion of this prayer he adds a religious doxologie, glorifying God, verse 11. wherein is contained both the last end of that petition, and a confirmation of the same that it shall be heard; as also an indirect exhortation to the faithful, to bend all their care thereunto, to glorify God's name really and effectually, by persisting in the grace of God.

The Doctrines arising here-hence.

Doct. 1. We had need to watch continually. Be vigilant.

Reason 1. Because sin and danger doth naturally steal upon us, if we do not resist it.

2. Because we cannot do our duty without diligent care and labor, and therein consists the manner of watching.

3. Because if we could avoid danger, & obtain our desires, if we did not seek it with care and diligence, it would be no praise to us, nor peace of conscience.

Use. This may serve to direct us, to imitate watchmen, which watch and ward to keep the City; the like diligence should we use in keeping our souls, to examine all that goes in and out, our thoughts, affections, words, and actions, together with the occasions of them, what they are, whence they came; and whither they tend.

Doct. 2. That we may watch as we ought to do, it is required that we should be sober.

Now by soberness is meant the moderation of our affections touching all worldly things.

Reason 1. Because the cares of this world do so burden the soul, that they leave no place for spiritual cares.

2. Because the care of the world doth draw and distract the mind, so that although it doth not altogether exclude religion, yet it doth diminish and weaken it.

3. Because under the show of some worldly profit, pleasure, or honor, we do oftentimes admit of those things, which betray and destroy our souls.

Use. This may serve to admonish us not to drown ourselves in the things of this world, but so to use the world, as if we used it not, 1 *Cor.* 7. 31.

Doct. 3. We have such a spiritual enemy, that we had need to watch and ward continually against him.

Reason 1. Because he is full of spiritual malice and craft.

2. Because his diligence is answerable to his malice.

3. Because he is most cruel, seeking not to bring some small inconvenience upon us, but our utter destruction.

Use. This may serve to admonish us, never to be secure, but day and night to be mindful of that danger wherein we are.

Doct. 4. We must courageously resist the Devil.

This is gathered from verse 9.

Reason 1. Because he is such an enemy, that we can make no peace or league with him.

2. Because they which yield unto the devil give themselves up into his hands, as being overcome.

3. Because the courage of our mind to resist is a great part of spiritual victory.

Use. This may serve to exhort us, to strengthen our minds in all things to make this resistence.

Doct. 5. The chief power of resisting, consists in a steadfast faith.

This is gathered from these words, *Whom resist steadfast in the faith.*

Reason 1. Because faith lays hold upon Christ who overcame the devil, and in him they lay hold of victory it self.

2. Because saith lays hold of the truth of all the promises, whereby the soul is invincibly fortified.

3. Because faith, seeing it is the foundation of all grace, if it be stirred up and strengthened, it confirms and strengthens also all the other virtues.

Use. This may serve to direct us, to have a special care to raise and build up our faith.

Doct. 6. The examples of other believers do make much for the confirmation of our faith in afflictions & other temptations.

Reason 1. Because thereby it appears that such conflicts are not contrary to faith and piety.

2. Because therehence we have a cloud of witnesses, to show, that at length we shall obtain the victory by faith.

Use. This may serve to direct us, to stablish our minds more and more by such meditations.

Doct. 7. All those things which we desire, either for ourselves or for others unto salvation, we must ask of God.

This is gathered from verse 10, compared with the foregoing verse. For all those things which the Apostle had before required of the faithful, he doth now at the end of the Epistle in their name crave of God, and he asks it with discretion, as appears by that particle, *But* as if he should have said, Although all these things which I have proposed unto you by way of admonition, exhortation, and consolation, are duties which you ought necessarily to do, yet it is not to be expected, that you should accomplish it by your own strength: I do therefore call upon God, (which you likewise should always do) that he would increase his grace more and more in you, whereby you may receive both to will and to do all these things.

Reason 1. Because of ourselves we can do nothing that is good.

2. Because in such like purposes and endeavors we are letted and hindered by divers temptations, and such as are most strong through our infirmity.

3. Because all our spiritual life proceeds from God, and of him should we ask it.

Use 1. This may serve to admonish us, not to rest in good purposes and intentions, but always to seek for grace from God, to accomplish the same happily.

2. To direct us, when we read, hear, and meditate upon God's word, to water it, as it were, with our prayers, that it may be fruitful.

Note. By such conclusions of the Apostles, wherein they do close up their Doctrine with prayer, the Ministers especially are warned and admonished, after their Sermons to desire God to give both themselves and the people grace to observe those things, which they have learned in the Sermon: and others also are admonished diligently and earnestly to seek the same, both in public with the Minister, and in private by themselves.

Doct. 8. We stand in need of manifold grace.

As it is set forth by divers words in the text: *Make perfect, stablish, strengthen, settle,* which may be thus distinguished, that *to make perfect* is to add those degrees of grace, which are yet wanting: *to stablish,* is to protect and defend from temptations and dangers: *to strengthen* is to give inward power and strength: and *to settle,* is to fasten the root it self of grace more and more.

Reason 1. Because all those good things which we have, we have but in part.

2. Because we are assaulted by continual temptations, and are over and above prone to revolt.

3. Because great and manifold is that perfection, whereunto we are called.

Use. This may serve to admonish us, not to rest in the beginning, but by much prayer to ask much grace of God.

Doct. 9. God is the fountain and author of all grace.

For this title is given unto God in this place, because it is most agreeable to the petition for manifold grace. For Holy Men in their prayers day hold of that in God, and propose those titles of God unto themselves, which make most for the furtherance of those prayers which they make.

Reason 1. Because God hath in himself infinite riches of grace.

2 Because grace is not given but by grace, and not for any merit of our own.

3. Because every degree and all kind of grace is revealed and exhibited unto us by God in the Gospel.

Use 1. This may serve to direct us to build up ourselves in this belief of God's grace.

2. To admonish us, not so to rest in that grace which we have received, as if there were nothing farther to be looked after, because God is God not of this or that particular grace, but of all grace.

Doct. 10. The chief effect of this grace, which is in us, is our calling.

Reason 1. Because before our calling we lie in sin and spiritual death.

2. Because by our calling we come to the hope of eternal glory; *who hath called you into his eternal glory,* as it is in the text.

3. Because in our calling we are engrafted into Jesus Christ, that by him we are brought unto this glory, *who hath called you unto eternal glory in Jesus Christ,* as it is in the text.

Use 1. This may serve to admonish us, to labor to make our effectual calling more and more sure.

2. To exhort us, to give God all the thanks for this calling, and to lead a life answerable thereunto, which seems to be aimed at in the text, *viz.* that for this eternal glory whereunto we are called, we should contemn all worldly things, whether good or evil.

Doct. 11. The sufferings of this life are not repugnant to the comfort of this glory.

Reason 1. Because we suffer but a while▪ for although the time of affliction may seem long, yet it is but short, if it be compared either with eternal death, which the wicked shall suffer, and we have deserved; or with eternal glory whereunto we are called.

2. Because these afflictions are the way, whereby according to God's will we come unto glory.

3. Because glory it self appears the more glorious for the afflictions going before.

Use. This may serve to comfort us against all the sufferings of this life.

Doct. 12. For this grace of God we should give all glory unto God.

This is gathered from verse 11.

Reason 1. Because therein consists our thankfulness.

2. Because therein also consists the perfection of the work of grace.

Use. This may serve to admonish us, not to give place to luke-warmenesse, but to make such high reckoning of the saving grace of God, that upon every mentioning thereof our minds should be stirred up sincerely to glorify the name of God, and always endeavor so to do.

The end of the first Epistle.

A BRIEFE ANALYSIS of the Second Epistle General of Saint PETER.

CHAP. I.

Verse 1. Simon Peter, a Servant, and an Apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and of our Savior Jesus Christ.

Verse 2. Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.

The Analysis.

SUch kind of writings, as well Ethnick or profane, as sacred, are usually divided into three parts, whereof the first is, the Superscription, Salutation, and Preface. 2. The Epistle it self. 3. The Subscription or Conclusion. But more accurately me thinks, we may say, that the preface and conclusion are only adjuncts of the Epistle, which depend upon the Epistle it self, and are also useful thereunto. But in this Epistle only one of these adjuncts is used, namely, the Preface. For there is no subscription made, or any such conclusion, as is used in the Epistles of *Paul,* and in the first of *Peter.* The Preface is contained in four verses, and it consists of two parts, a salutation, and a confirmation of the salutation: that in the two first, this in the third and fourth verse. In the salutation there are those three things expressed, which are in every action; namely, the agent, the action it self, and the object of it. For so is there the person saluting, the persons saluted, and the salutation it self. The person saluting is described, first, by his name adjoined. Secondly, by his office adjoined, and that both general, that he is a servant of Jesus Christ, and special, that he is an Apostle of his. The persons saluted are described by a special adjunct, which is instead of the form, namely, by faith: which faith is set forth, first, by a comparison of the like, that it is like precious with the faith of the Apostles. 2. By the principal efficient cause, God and Jesus Christ. 3. By the means thereof, *viz.* righteousness. The confirmation of the salutation contains, 1. the good that is wished, which consists of two parts, *Grace,* and *peace.* 2. The degree and quality of this good, *be multiplied.* 3. The helping cause of this multiplication of good, which is *the knowledge of God and Jesus Christ.*

This is the Analysis.

As for the person, he hath a double respect. For he is here considered as the Author of the Epistle, and also as the Author of the Salutation: in the former respect we have these Doctrines.

Doct. 1. The very names of Christ's famous Disciples, were heretofore of great force for the confirmation and advancement of the truth in the Church.

For to that end did the Apostles usually set down their names in the Epistles, which they wrote unto the Churches.

Use. This may be for exhortation, that we also according to our abilities should labor so far with those amongst whom we live, that our names may be like precious ointment, and may make something for the edification of others.

2. It may serve to reprove those which so carry themselves, that they are a disgrace to godliness, and to the Church.

In the latter respect the person yields us this observation.

Doct. 2. The salutation of the Apostles and Ministers of God is more highly to be prized.

Reason. Because it is not only a good and godly prayer, as are the salutations of all the faithful, but it is also a ministerial application of the good things which God communicates unto us by them. For it proceeds not only from a pious affection, but from their singular office and duty.

Use. This may serve to admonish us, not to neglect or contemn such blessings, whether they be public or private.

Doct. 3. It is an honorable title, if a man be rightly and deservedly called a servant of God or Christ.

Reason. Because the chiefest men in the Church of God always gloried in this title; not only the Apostles and Prophets, but also Kings and Princes, as we see in *David.*

Use. This may serve to comfort poor Christians that have no titles whereof to boast. For if they be the servants of God and Christ, they have no cause to envy others, or to complain of their own condition. Now that it may be known who are the servants of God, we must know that there are two things, as it were essential to a servant, 1. To depend upon his Masters will and pleasure, for direction in his work. 2. To refer all that he hath to the use and profit of his Master, not to his own. So also every faithful servant of God, 1 depends wholly upon God for the direction of his life, not upon himself and his own counsel, nor upon the examples and customs of the world, much less upon the suggestions of the flesh and the devil. 2. He refers himself and all that he hath to advance and set forth the glory of God.

Doct. 4. Those servants of Christ which are called Apostles, have the chiefest authority in the Church of God.

For that is the reason why *Peter* saith that he is an Apostle of Jesus Christ. All the faithful are Christ's servants, but they are not Apostles: even the ordinary Ministers themselves, although in a large sense they may be called Apostles and Ambassadors of Christ, yet not in that sense as *Peter, Paul,* and the like are called. For the word *Apostle,* in this and the like places, signifies not only an Embassage, but a singular privilege or prerogative in that embassage. Now the privilege of the Apostles above other Ministers consists in these four things: First, In the manner of the embassage, *viz.* that they were called neither of men, nor by men but immediately of Christ. Secondly, in the office imposed upon them by virtue of this embassage, *viz.* that they were chiefly sent to plant Churches, to feed and build them up. Thirdly, in the object whereabout their labor should be employed, *viz.* that they were sent not to any one Church, but to divers, and for the conversion of the whole world. Fourthly, in their gifts and assistance of the Spirit, which always accompanied this their embassage, *viz.* because in executing this their office, as well in preaching as in writing, they were freed from all error. As in the Creation of the world God first made light, and afterwards set some lights in the Firmament of Heaven to give light upon the Earth: So also in the re-creation and restitution of the world, God first gave light in Christ himself, who was the Son of Righteousness, as he is called in Scripture, and afterwards ordained the Apostles, as great lights, to bring this light upon the Earth. And this is it which our Savior saith unto them: *Ye are the light of the world.*

Use 1. This may serve to exhort us, to give God thanks, that he hath not left us in darkness, to wander at uncertainties, but hath set up these shining lights for us, by whose means we might be directed unto heaven.

2. To admonish us, to observe also and believe those things which they have prescribed us. For we must receive the writings of the Apostles after the same manner, as we should receive Christ himself, if he were with us on earth.

3. To refute the Pope, who brags that he is an Apostle, and hath Apostolical authority, (whereupon also he calls his seat at *Rome,* Apostolical,) when as he hath not so much as one of those conditions, which are necessarily required to make an Apostle.

Hitherto of the person saluting. It follows now to speak of the persons saluted, where we have these Doctrines.

Doct. 1. The Apostles wrote not properly to the unbelievers, but to the Church.

For so here and elsewhere are they described to whom the Epistles are sent.

Reason. Because the preaching of the Gospel, not the writing, is the effectual means of conversion. The writing and reading do more properly serve for the confirmation and edification of those that are converted, then for the first conversion.

Use. This may serve to exhort, first of all, that they will principally apply themselves unto Sermons. Secondly, those that have received some benefit by Sermons, that they would also diligently apply themselves to the reading of the Scripture, that they might more and more confirm and edify themselves.

Doct. 2. Faith is the proper mark of difference, whereby the Church is distinguished from all other societies.

For therefore are the Christians here described by faith, that they may be distinguished from all other men: and the same which in other Epistles are wont to be called the elect, the called, the Churches of God, those which are in God the Father, and in Jesus Christ, are in this place barely called the faithful.

Use. This may serve to admonish us, if we will make our calling and the condition of our salvation sure, then to labor especially to obtain faith, and also to increase it more and more.

Doct. 3. The faith of Christians is a most precious profession.

Therefore it is here called *precious faith;* and in the former Epistle, Chap. 1. v. 7. *faith* is said to be *more precious then gold that perisheth.*

Use 1. This may serve to exhort us, to make more account of faith then of all worldly things, according to that of Ch•ist: *What shall it profit a man to gain the whole world, and lose his own soul, or faith?*

2. To comfort poor Christians which have no possessions in this world. For if they have true faith, they have that which is more excellent then silver and gold.

Doct. 4. The faith of common Christians is as precious as was the faith of the Apostles.

Which is not to be understood of the degree or quantity, but of the nature or quality.

Reason. Because the faith of all Christians lays hold of the same good, *viz.* Christ and his benefits. Hereupon *Paul* calls it common faith: for as one that is sick of the Palsy, that taketh some precious thing with a shaking hand, doth possess it as well as the other, that is strong; so the faithful, though they be weak, if they do truly lay hold of Christ, have him to be their Savior as well as they that are most strong.

Use. This may serve to comfort weak Christians; for if they have true faith, though it be but like a grain of Mustard seed, they have the same comfort that the Apostles themselves had. If they be truly knit unto Christ, though it be but with a slender thread as it were, yet they hold Christ as well as they that are tied unto him with the strongest cords: which yet is not so to be taken, as if we were not to seek for a stronger and surer faith; for although the weak possess the same good that the strong do, yet they have not the same fruit and benefit of this possession.

Doct. 5. The cause of this precious faith is not in any man, but in the righteousness of God and Christ.

Now by righteousness is not meant any recompense of desert; but the faithfulness and truth of the promises, which depend upon the mere goodness of God. And these promises made unto *Abraham* himself, that his seed should be as the stars of heaven, and the sand of the Sea, out of all nations; and they were afterwards often repeated by the Prophets.

Use 1. This may serve *to refute* those, that ascribe it unto man's free will; so that first they make the calling of the faithful to be uncertain, as if the promises of God could be made void; and then they take away the glory it self of man's conversion from God, and give it unto man.

2. *To exhort* us, to give God thanks, for this so incomparable a good.

The Doctrines that arise from v. 2.

Doct. 1. All spiritual good things, are contained in these two words, Grace and peac•.

For by *Grace* is meant both the free favor of God, and also the application and manifestation thereof in the hearts of the faithful, by the operation of the holy Ghost; in the word and Sacraments. And by *peace* is meant quietness of mind, which is the fruit of grace. So that *Grace* is the first benefit, and *Peace* the last. And therefore all benefits that pass between are included therein, as in two extremes. Hereupon in all the Epistles almost the Apostles prayer and salutation is contained in these two: To *Timothy* and *Titus,* he adds *mercy* also, *Grace, mercy and peace.* But that is only an application of the same thing, which is signified by grace, and for a peculiar reason is added in those Epistles, because *Timothy* and *Titus* wanted a special kind of grace, in respect of the service, which they did undergo in the Churches, in regard of their age, and those divers temptations, whereunto they were obnoxious in that Service. In the Old Testament peace only was usually wished in their salutations, without any mention of Grace; but yet grace also at that time was understood: But in the time of the New Testament, which is the time of grace, and wherein all things are more fully delivered, it was most fitting, that grace should be named in such l•ke salutations.

Use. This may serve *to exhort and direct us,* above all things to wish grace and Christian peace unto all those, to whom we are well-wishers.

Doct. 11. The desires of the faithful are chiefly for those spiritual good things, Grace and peace.

Reason. The Reason of the Collection is this, because the Apostle in this beginning of the Epistle, labors to get the good will of those to whom he writes, by showing the prayer that he had made for them: Now he could not effect this, if his prayer were not according to their desire; for if he should have wished any of those things, that they cared not for, such a wish would have done no good with them.

Use. This may serve *to exhort us* all, to examine ourselves according to this rule. For if we make no reckoning at all, of the means and instruments of grace, but do reject or despise those, that labor most to procure this grace and peace for us, we have cause to fear, that we are yet far from the nature, and disposition of true believers.

Doct. 3. They which have gone farthest in faith and grace, have yet need of grace.

This is gathered therehence, that the Apostle wisheth grace unto those, that have obtained like precious faith, with the Apostles themselves.

Use. 1. This may serve *to refute* the Papists of their merits.

2. *To exhort us* to humility, and continual prayer for the grace of God.

Doct. 4. Without Grace, there is no true peace.

Grace is the cause and foundation of peace, peace the effect and fruit of grace; it is the inheritance, which Christ left unto his disciples alone, *John 14. 27. Isaiah 48. last.* For this peace is not an external and worldly peace, but spiritual and internal. Before we are partakers of grace, we are called in Scripture, *God's enemies,* so that we do wage a kind of war against God himself, and therefore also against the Angels of God, and other of his creatures. Now by grace, and by it alone is peace made.

Use. This may serve *to refute and reprove* the folly of those men, which so please themselves, in that outward quietness which they enjoy, when in the mean time, they are utterly void and ignorant of the grace of God.

Doct. 5. We must seek not only for grace and peace, but also for great abundance of it.

This is gathered from that word, *Grace and peace be multiplied.* For the good things of that grace are such, that they cannot be too much: in this there is no sinning in excess. Hence it is that the Apostle *Paul* always exhorts the faithful, and prays also that the faithful may abound more and more in all grace. And to the *Ephesians* he proposeth the breadth, and length, and depth, and height of this grace, that they may be rooted and grounded in it, Chap. 3. verse 18.

Use 1. This may serve to refute and condemn those, that so rest in the present grace which they have, or seem to have, that they look for no more. Such do those men seem to be, that think they know enough, believe enough, love enough, &c. And therefore they neglect both the public and the private means, whereby they might be farther edified. The state of a Christian in this life is a state of building, not perfection: therefore as he would show himself to be a foolish builder, that should rest in the middle of his work, and not make up the perfect structure, so also in a Christian life.

2. To exhort us to stir up ourselves, and labor for more abundant grace and peace.

Argument 1. The first argument may be taken from the nature of grace and peace, which is such, that he that hath once tasted the sweetness thereof, cannot but desire a fuller draught of it, 1 *Pet. 2. 2. 3. Desire the sincere milk, &c.*

Argument 2. From the imperfect degree, that we have yet attained: We are for the most part, as new borne babes, as the Apostle speaks in the same place.

Argument 3. From the will of God, to whom nothing is more acceptable, then that we should seek for plenty of his grace, *Isaiah 55. 2. Prov.* 9.

Argument 4. From the sin or guilt, which follows the neglect of that duty. For as amongst men, if one should set before us most precious wares, and should commend them, and also

offer them freely unto us, he could not but take it ill, if we should refuse them: so much more may we think that God's anger is incensed towards those, that neglect and despise the riches of this grace, that he hath set before them and commended unto them.

Doct. 6. God is the only author of grace and peace.

This is gathered from 1 *Peter* 5. 10.

God is called the author of all grace. Hence by a kind of appropriation he is called *the God of grace,* as in another place he is called *the Father of mercies, and God of all consolations;* and grace also in this signification is called the grace of God; so also of peace we find in Scriptures, that God is called *the God of peace,* and true peace is everywhere called *the peace of God.*

Use 1. This may serve to refute all the Papists, that manifest the contrary both in their words and practice. For they are wont to call the blessed Virgin *the Mother of grace:* so also they run unto her and to other Saints, as if they were the authors of grace and peace.

2. To instruct and confirm us in this truth, that the bestowing of grace and peace depends upon the mere good will and pleasure of God. For when God is called *the God of grace,* it is meant also that he is *the Lord of grace,* who can according to his good pleasure give it to whom he will, and deny it to whom he will. This is gathered from 1 *Thess.* 5. 23. and 2 *Thess.* 3. 16. for he that in the former place is called *the God of peace,* in the latter is called *the Lord of peace.* Therefore when we see that grace & peace is granted unto some, & denied unto others, we should rest satisfied in the good will of God, according to the example of Christ, *Matth.* 10. For by so doing we give glory to God, as is evident.

3. To exhort us, to pray unto this great God to give us grace and peace.

Doct. 7. Jesus Christ is the beginning of all grace and peace.

God is the first and principal author, and so also Christ, as he is God: but as he is God and man, our Mediator, so he is the beginning ordained by God, as the head, from whom all grace is to be derived unto his members, as into the vessels of grace; so that God is as it were the first and principal fountain, Christ as the secondary fountain, in whom is hid all grace that is to be given unto the faithful, and the faithful themselves are the vessels that draw and receive this grace, which runs into them from these fountains, and the word and Sacraments are as the channels.

Use. This may serve to inform us of the manner, how we should seek for grace, *viz.* that we should always go unto God in Christ, because *extra Christum,* out of Christ, he is unto sinners not a God of grace and peace, but of vengeance, and a consuming fi•e.

Doct. 8. True faith is the instrumental cause of grace and peace, and of the multiplying of both, whereby it is derived unto us.

Reason. Because by knowledge in this place is meant faith. For it is not meant a bare knowledge, but something more, which follows this knowledge, therefore it is not called, 〈 in non-Latin alphabet 〉 , but 〈 in non-Latin alphabet 〉 , that is, an acknowledging. 2.

Thereby is meant an effectual knowledge, such as there is no other taught us in the Scriptures, but faith. Now faith is signified by the name of knowledge, because by the hearing and knowledge of the word it is usually begotten in us. And faith is called the instrument of grace, not as it is in God himself, willing, intending, and ordaining spiritual good things unto us, for so grace is the cause of faith; but as the sense, fruit and knowledge of this grace is communicated unto us. For faith is so the fruit and effect of grace, that it hath the first place, and is the instrumental cause of all following grace. And this efficacy it hath in respect of the object, which it lays hold of, *Jesus Christ,* because as we said before, he is the beginning of all grace, so that as *Adam* was the beginning of nature and the corruption thereof, and that relation which we have unto *Adam* by natural generation, makes us partakers both of his nature and corruption: so Christ was made the beginning of life spiritual, and grace, and that relation of faith which we have unto Christ in our regeneration, makes us partakers both of the life and grace which is in Christ.

Use. This may serve to exhort us, 1. To have a special care of our faith, if we would not be destitute of all the grace and peace of God. This is it which the Apostle saith elsewhere, *above all, take the shield of faith,* that is, above all things get faith, *Ephes.* 6. 16. This is it which is often pressed, *By faith we are saved, by faith we stand, by faith we obtain the victory,* &c. 2. To labor also for the increase of faith, if 〈◊〉 desire the increase of grace and peace. For grace is multiplied by the multiplying of faith, and the knowledge of God. As in a house, which is enlightened by the Sun, the more the windows stand open, the more it is filled with light: so also in us, the more our faith is increased, the more is grace and peace increased in us. Let that therefore be our daily prayer, which was Christ's Disciples, *Lord increase our faith.*

Verse 3. According as his Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.

The Analysis.

THe scope of the Apostle in this verse is to confirm the faith of Christians touching the multiplying of grace and peace through the knowledge of God, which he had wished unto them in the former verse. And the argument is taken from the comparing of things alike, as that particle, *According as,* intimates unto us. The things compared are. 1. The giving of peace and grace; and 2. The consequent multiplying of them. And of these he shows that there is the same reason, both in respect of the principal cause, and the less principal or instrumental cause; so that the whole argument runs after this manner; *If God and our Lord Jesus Christ will give unto us grace and peace through the knowledge of him, then will he also multiply unto us the same gifts by the same: But the former is true: Therefore the latter.* The Assumption is contained in verse 3. And it is not barely set down, but with an illustration, although he adds some things to confirm the reason it self and our faith. For instead of *grace and peace* the Apostle here puts things necessary unto *life and godliness;* and in the second place *glory and virtue:* like as by *life and glory* he means the same thing, that he did before by *peace,* though in a different respect: so also by *godliness and virtue* he means the same thing that he did before by *grace.* The principal cause of this gifting he explains by the power which he hath, which he calls *divine;* the instrumental he explains by the object thereof,

namely, Christ. For he argues from a singular effect, which doth most of all pertain to the thing it self, namely to our calling, *glory and virtue.*

The Doctrines arising herehence.

Doct. 1. Life and glory are contained in Christian peace.

For the condition, that Christians are made partakers of by peace, is called *life* in respect of that inward and permanent principle of the most perfect operations, wherein consists man's felicity, which is given unto all the faithful. And it is called *glory* in respect of the complete happiness, which flows from that principle, and shall in its due time also appear with outward splendor.

Use 1. This may serve to inform and instruct us, not to think meanly or contemptibly of the condition of faithful Christians, but to judge aright according to the nature of the thing, *viz.* that the only life and chiefest glory is proper to them.

2. To exhort us, to preserve faith, grace, and Christian peace before all worldly things, yea, before this present life it self, and the glory thereof, because by our faith we shall obtain a far more perfect life and glory, according to that of Christ, *He that loseth his life, shall find and obtain a far better life.*

Doct. 2. Christian grace brings with it godliness and virtue.

For the same thing is called grace, which is the effect of God's favor; it is called *godliness,* as it hath God for its object: and it is called *virtue,* as it perfects a man in operation.

Use 1. This may serve to instruct us, not to boast of the grace of God, unless we show it by our godliness and virtue.

2. To reprove and condemn those, that either out of presumption or fe•ned simulation, do either separate grace from godliness, or grace from virtue, or virtue from either.

Doct. 3. All things necessary unto life and godliness are given by God unto the faithful.

Now to make a gift perfect 3 things are required. 1. That the gift which is given be made the receivers, or his to whom it is said to be given; for otherwise it is not a gift, or a thing actually given, but potentially only. 2. That •t be made his absolutely or irrevocably, not conditionally, that the gift it self should depend upon a condition. 3. That the giver be moved for no other cause to give, but to show and exercise his bounty and liberality. the more perfectly and purely these conditions are found in any gift, the more perfect and pure is the gift. Now all these do most exactly agree to those gifts of God, which pertain unto life and godliness. As for example, Christ is said to be given for us, and also given unto us: the holy Ghost hath that name as it were appropriated unto him, that he is the gift of God: faith and repentance are expressly called the gift of God.

Use 1. This may serve to instruct us, against the error of those, that will not take such like good things as a gift, but teach us that we must seek for them by our own merits; for as the

Apostle saith *If of grace, then not by works, for oath•wise grace were not grace:* so may we also say; if of gift, then not by works, for otherwise the gift would be no gift.

2. To admonish us, throughout our whole life to seek for such good things after that manner as is agreeable to their nature, that is, to ask, pray, and supplicate for them, &c. And in the second place to use all our endeavor to show ourselves thankful unto God for such divine gifts.

4. He gives these spiritual gifts unto us by his Divine *Power.*

His Divine Power haeth given unto us all things, as it is in the text: the like hereunto is that in the first Epistle, *c. 1. v. 5. Ye are kept by the power of God through faith unto salvation.* And Christ tells us, *Matth. 19. 26. With men this is unpossible, but with God all things are possible:* where we are expressly taught, that salvation and spiritual good things are given unto us by the power of God, to whom all things are possible, that is, his omnipotency, *Ier. 31. 35. Thus saith the Lord, which giveth the Sun, &c.*

Reason. Because such a power is necessarily required to bring this to pass, by reason of those strong impediments, which withstand and cross this work. For so Christ tells us, that the Devil *as a strong man holds his palace, till a stronger then he comes upon him and overcomes him, and takes from him all his armor wherein he trusted, Luke.* 11. 21, 22. This is also fully explained by the Apostle, *Ephes. 4. 8. When he ascended up on high, he led captivity captive, and gave gifts unto men.* Where he shows that gifts are given unto us by that very power, whereby captivity is led captive. It is expressly said *Ephes. 1. 19. that it is the exceeding greatness of God's power, which worketh in us by the might of his power,* and Verse 20. *the same power whereby Christ was raised from the dead.*

Use 1. This may serve to refute the Remonstrants and such like men, that deny faith to be begotten in us, and our conversion to be wrought by God's almighty power. For they make grace only morally persuading, that may be resisted, impotent, and consequently ineffectual.

2. To comfort the weak and all the faithful, in that they have no reason too much to fear the gates of hell, because they have the gates of heaven making with them: although they must wrestle not only against flesh and blood, but against principalities and the powers of the world, &c. *Ephes.* 6. 12. Yet they have a divine power, far beyond all those enemies, to uphold them in this wrestling.

3. To exhort us, 1. To behave ourselves stoutly, and show ourselves men in the cause of God, answerable to so Divine a Power, as he is ready to afford unto us. 2. To give God thanks, that hath not left us in our own infirmities to be exposed as a prey unto our enemies, but by his divine power helps our infirmities.

Doct. 5. This Divine Power is the power of Christ himself.

Use 1. This may serve to confirm our faith, touching Christ's divine nature. For the divine power is not separated from the divine nature.

2. To comfort us, that he who so loved us, that he gave himself for us, hath such sufficient strength to perfect our salvation. He useth this argument to comfort his Disciples. *John* 10. 28, 29, 30.

Doct. 6. Christ gives us these things by his divine power, when he doth effectually call us, through the knowledge of him that calleth us.

Use. This may serve to exhort us, to apply ourselves with fear and reverence unto the means of our calling, because Christ's divine power is shown therein.

Doct. 7. The consideration of the end whereunto we are called in Christ, should build us up in faith, hope, and all those things which pertain unto life and godliness.

Therefore the Apostle here puts us in mind, that he hath called us to glory and virtue; so in the former Epistle, c. 5. v. 10. *who hath called us unto his eternal glory, &c.* To that purpose the Apostle *Ephes.* 1. 18. earnestly prays for the *Ephesians,* that *the eyes of their understanding may be enlightened, to know what is the hope of his calling, and what the riches, &c.* Now this consideration is of great force for these reasons.

Reason 1. Because it is an argument confirming our faith, whilst we thus think with ourselves: If God hath called us unto glory, then there is no doubt, but that he will in due time bring us unto glory, and in the mean time keep us in the way that leadeth thereunto.

2. Because it is an argument whereby we are stirred up to labor for virtue, whilst we thus think with ourselves: if we are called unto glory and virtue, we must not carry ourselves sordidly and basely, defiling ourselves with the pollutions of the flesh, like Swine wallowing in the mire, but as it becomes such a calling.

Doct. 8. There is the same reason of this calling and the first gift of grace, that there is of the multiplying of all grace and peace.

For they are alike free, they do depend alike upon the divine power, they are always knit and linked together: this follows from the connection of verse 3. with the second.

Use. *This may serve to comfort us, as it is set forth,* Phil. 1. 6. That he which hath begun a good works in us, will perform it until the day of Christ.

Verse 4. Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

The Analysis.

THe Apostle had before confirmed his prayer and the hope of the faithful, touching the multiplying of grace and peace, by the comparing of things alike, that is, from the giving of all things which are necessary unto life & godliness. Now he confirms and proves the assumption also, touching the giving of things necessary to life and godliness. And the argument is taken from the testimony of God, that is, from God's promises: for his promise is

a testimony of the good that he will bestow. Now while the Apostle disputes from the promises to the gifts promised, he disputes from the testimony to the things testified, which kind of argumentation he doth sufficiently intimate, when he puts the things promised instead of the promise. And the things promised are thus explained; 1. In general, by two adjuncts, that they are *exceeding great and precious,* that is neither concerning small things, or things of little moment, nor concerning things, that we have nothing to do with, or are little to be esteemed by us, but things of exceeding great weight, and of exceeding great price. 2. In special, by those effects, which are contained in these things promised, and they are two. First, A lifting up of the faithful to perfection, which is explained by a likeness unto the divine nature. Secondly, A freeing of them from corruption, which is set forth by the subject and the cause thereof. The subject is the world, the cause is lust or concupiscence.

The Doctrine arising herehence.

Doct. 1. God's promises carry in them the virtue of a gift.

Reason. Because they make the thing promised certainly to belong unto those, to whom it is promised. For although it be not yet actually in their possession, yet it is that power that is certainly produced into act. The cause is, 1. The truth of God that promiseth. 2. The Divine Power which accompanieth God's promises, whereof mention was made in the former verse.

Use 1. This may serve to refute those that make God's promises wholly to depend upon man's will.

2. To comfort all the faithful, that they may be of good courage, and have a firm hope in the good things that are promised by God.

Doct. 2 God's promises are of things exceeding great.

Hence it is that the Scripture often speaks of the wondrous things of God's word, *Psal.* 119. 18. And it evidently appears by the things themselves, if they are well weighed and considered; whether we look unto the divine properties which break forth in the things promised, or their divine effects. For wonderful is the mercy, and power, and providence whereupon they depend; and the effects also are wonderful, for many of them are such, that they do so transcend man's capacity, that they seem unto many utterly unpossible and incredible: as the resurrection, immortality, and life everlasting.

Use 1. This may serve to condemn the stupidity of those, that are nothing moved or taken with these things that are so great and wonderful.

2. To exhort us, to labor and strive in our prayers with *David,* that our eyes may be more and more opened, to be able to see the wonderful nature of them.

Doct. 3. God's promises are as precious unto us, as they are great in themselves.

So they are distinguished: for if God had promised that he would make another World, yet so, as that it should nothing pertain unto us, this indeed had been an exceeding great promise, but nothing precious unto us; but when he so promised a world to come, wherein

immortality and great glory shall dwell, as that we should possess it, this promise is as precious as it is great. Hence it is, that in the Scriptures the testimonies of God are extolled, whose promises are exceeding great above all riches, *Psal.* 119. 14. Above gold and silver, and all precious things, as we often read in the *Psalms* and *Proverbs.*

Use 1. This may serve *to exhort* us, both in judgment, affection and all our endeavor•, to carry ourselves answerable to these divine promises, as to the most precious thing that is, as we are admonished, *Prov. 2. 4. To seek them as silver, and search for them as for hid treasures. And Prov. 8. 10. to receive them, and not silver, &c.* And to be more delighted with these then with the sweetest gifts, to get these promises at any price, how great soever, though we sell all that we have, as it is in the parable of the Merchant, who found a precious Jewell.

2. *To comfort* those Christians that are poor in spirit, even in this present world; for though they have nothing excellent in these outward things, yet they have those exceeding great & precious things provided by God for them. They are in this like unto that heir, of whom *Paul* makes mention, *Gal.* 4. 1.

Doct. 4. By virtue of these promises we are made partakers of the divine nature.

Now by nature is not meant the essence of God, but those perfections, whereof we have a representation made by the Spirit *Epist. 1. c. 2. v.* 9. They are called the virtues of God, and in other places, it is called the life of God, the Image of God, and the Spirit of God. And this nature is communicated by virtue of the promises, because the promise of the Gospel in this differs from the Law, for the Law considered in it self is a killing Letter, and the ministration of death in respect of sinners, but the Gospel is the ministration of the quickening Spirit 2 *Cor.* 3 6, 7, 8.

Reason. Because the Spirit of God together with the Gospel worketh our salvation.

Use 1. This may serve *to direct us,* to examine ourselves whether the promises of God have been effectual in us yet or no? for if we have nothing in us above natural men, or our corrupt nature, we are yet strangers to the promises of God.

2. To reprove those, that are wont to say, when they are stirred up to Christian duties, that they are not Saints or Angels, but flesh and blood, and therefore cannot either abstain from common vices, or come near unto a heavenly life. For Christians besides and above that nature, which they have from *Adam,* are made partakers also of a divine nature, whereby they are able to do all things through him that strengtheneth them, namely Christ, *Phil.* 4. 13.

3. To exhort us, to labor with all diligence, that the grace of God may be unto us like a second nature, as some say of *Custom.* And so it will be, when we perform the works of grace and new obedience, not by constraint or unwillingly, as many use to do, but with delight and cheerfulness, as if we were carried hereunto by the inclination of nature, as the fire is upward.

Doct. 5. The corruption of sin is contrary both to this nature, and God's promises.

Reason. Because the presence of the divine nature and the virtue of the promises drives out this corruption, as heat doth cold, & as light dispells darkness, 1 *Pet. 1. 14, 15, 2 Pet.* 2. 20. *Tit.* 2. 11. 12.

Use. 1. This may serve *to condemn* those, that will join together these things that are so inconsistent and repugnant and contrary to God himself, that is, those that join the profession of Religion with most corrupt practice.

2. To exhort us, if we believe the promises of God, and love the divine nature to our own salvation, then to eschew all these corruptions. Thus much the Apostle intimates, when he saith: *Having escaped the corruption,* as if a flying away were required, and that quickly, as it were from a fire, wherein we are almost burned, or from a plague that rageth in our houses, 1 *Pet. 2. 11. 2 Cor. 4. 1. Having received mercy, let us not faint, &c.* and *Chap. 7. v.* 1.

Doct. 6. This corruption of sin bears rule in the world.

This is gathered herehence, because this is the true description of corruption made by the Apostle.

Use. This may serve to exhort us, 1 not to love the world too much. This use the Apostle makes of it, 1 *John 2. 5.* •. Not to fashion ourselves according to this world, *Rom.* 12. 2.

Doct. 7. Lust is the essential cause of this corruption, which is in the world.

For it is not from the fabric of heaven and earth, nor in any created substance, but in the naughty affections and dispositions, together with the actions flowing therehence, so that every man carries this world in his own bowels. And the reason why this wickedness is signified by concupiscence or lust, is:

Reason 1. Because in man's conversion to worldly and unl•wfull things, sin is more manifest then in a simple aversion from God.

2. Because this desire of unlawful things is most contrary to that affection, which we should have towards God, and divine and heavenly things.

Use. This may serve to exhort us, to use great diligence to subdue and root out our own lusts and concupiscence.

Verse 5. And besides this, giving all diligence, add to your faith, virtue; and to virtue knowledge;

Verse 6. And to knowledge continence; and to continence, patience; and to patience, godliness;

Verse 7. And to godliness, brotherly kindness; and to brotherly kindness, charity.

The Analysis.

Now the Apostle comes unto that which he chiefly aimed at in this Epistle: and the scope of the Epistle is shown expressly, Chap. 3. verse 1. namely, *to stir up the pure minds of the faithful,*

by way of remembrance; and verse the last, more distinctly, *that they should grow in grace, and in the knowledge of our Lord Jesus Christ.* This same thing he proposeth in these verses, 5. 6, 7. and confirms it in the rest of the Chapter, and in the two following Chapters, he vindicates it from those things which cross this purpose, namely, the seducings of false teachers, chap. 2. and the derisions of profane scoffers, chap. 3. Now his scope and purpose, as it is explained in these three verses, is, to exhort the faithful, to apply themselves wholly to those duties that are answerable to the faith, which they have obtained and do profess. And those duties are set forth; 1. By the common conditions and all the properties of the virtue and duty; and 2. By the species or kinds of virtues and duties. The common conditions and properties of virtue are four, which are usually called cardinal virtues, *Justice, Prudence, Temperance, and Fortitude.* Justice is here signified by the name of virtue, because it doth most nearly belong to the efficacy of virtue, to be according to the rule, which is general justice. Prudence is signified by knowledge, because prudence and Christian wisdom consists in the practical knowledge of God's will. Temperance is called continence, because this is general temperance, if a man contains himself or abstains from those intisements, whereby he may be withdrawn from his duty. Fortitude is meant here by patience, because this is true Christian fortitude, patiently to suffer all afflictions, and to persist in his duty notwithstanding all afflictions. These are such conditions, that they should be in every duty, which if they be, they make every duty complete; nor can any of them be away, without hurting of the virtue and duty. The kinds of duties are two: *godliness,* which contains the duties of the first table; and *charity,* which belongs unto the second table: which charity is determined by a special manner, whilst it is called also *brotherly love,* whereby we love those, that are joined in the same faith with us. Concerning these duties the Apostle proposeth first the common act, that we should use in them, namely adding, as he saith, *add;* Secondly, The manner how we should use this act, namely, *giving all diligence:* where both the manner and the degree is shown; the manner, is *diligence,* the degree, is *all diligence.* Thirdly, the end and scope of the act and duty in these words, *besides this,* or *hereunto,* that is, to that end of which he had spoken before, *viz.* that we might be made partakers of the Divine Nature, and have grace and peace multiplied.

The Doctrines arising herehence.

Doct. 1. Our endeavors must be joined to our prayers, and to the operation of God's grace.

This is gathered herehence, that the Apostle saith; we must labor for that very thing which he wished unto us, and so proposed unto us to be prayed for, and which he said the grace of God did work in us.

Our endeavors must be joined unto our prayers.

Reason 1. Because otherwise we cannot have a sincere desire in our prayers, without which our prayers are in vain; for what we sincerely desire, that also we do always labor to attain.

2. Because our prayers themselves do bind us to such an endeavor. For in every prayer there is a promise and vow, wherein we promise unto God that we will seek that which we ask of

him: so that to ask anything of God without such an endeavor, is not only to take God's name in vain, but also plainly to mock his Majesty.

Our endeavors also must be joined with the grace of God, because grace tends thereunto, both to afford us strength to endeavor, and also to stir us up to exercise that strength.

Use 1. This may serve to reprove those slothful men, which wish for many things, and after their manner also ask them of God, but yet will not move so much as their finger to obtain them: these men are like that slothful man, that the wi•e man describes, *Prov.* 22▪ 13. and elsewhere, where the *slothful man carries his hand in his bosom,* &c.

2. To exhort us, daily to be mindful of this obligation, when we pray unto God for the forgiveness of our sins, for deliverance from temptations, for newness of life, or any other thing, let us constantly also use our endeavors to attain these ends.

Doct. 2. Our endeavors must always tend to the increase of the grace which we have received.

This is gathered therehence, that the sum of our duty consists in adding: the reasons are divers;

Reason 1. Because that is imperfect which we have: while we remain in this life, we are in a state of progress and edifying; not of rest or perfection, *Ephes.* 4. 12, 13.

2. Because that which we have •eceived, is given unto us to be an earnest, a pledge, and the ••rst fruits of that which we yet look and seek for.

3. Because it cannot be, that we should rightly esteem the grace that we have received, if we do not labor to attain the highest degree thereof, but rest contented with the benefit that we have received, and never look for anymore of that kind.

4. Because we cannot keep that which we have received, if we do not labor to increase it; for as the vital heat doth always either increase or decrease, and he that goes up a sandy-hill, must still labor to get up, or else he will slide down; so it is in a Christian life.

5. Because we should do that unto God, which we would have God do unto us; for we would have God always add unto those benefits and blessings which he bestoweth upon us; we therefore should likewise add unto those duties which we perform unto him.

Use 1. This may serve to condemn those, that rest satisfied with that which they have, and never seek farther, and much more those, that by diminishing and losing, waste and consume that which they had, *Apoc.* 2. 4. This may be explained by the parable of the talents.

2. To exhort us, to exercise a holy kind of covetousness in these spiritual things; for as covetous men join house to house, field to field, *Isaiah* 5. 8. so should we also join faith to faith, obedience to obedience, charity to charity.

Doct. 3. We must use our endeavors about these spiritual things with all diligence.

Now by all diligence is meant, 1. The greatest heedfulness of the mind. 2. The greatest earnestness of the will. 3. The greatest care, that is intimated by that phrase, whereby we are commanded, to *seek the kingdom of God and the righteousness thereof.* For when Christ had told them, *Matth.* 6. 31. that they should not be careful what they should eat, or what they should drink, he explains this care, verse 32, 33. by the phrase of *seeking.* 4. A diligence in the use of the means, whereby we may come to attain that which we desire. And the reasons why we should use this diligence about spiritual things, are,

Reason 1. The dignity and excellency of these things above all earthly things, which worldly men are so busy about.

2. The difficulty, for in their nature they are above our strength, and there are many impediments also, as well inward as outward, which we cannot overcome, but by using all diligence.

3. The necessity of these things, without which we are miserable wretches.

Use 1. This may serve to reprove the slothful and sluggish Christians, that are so remiss, so cold and luke-warm at least in these things, which require so great diligence. Here appears the crossenesse of man's disposition: for when God hath forbidden us, to be over-careful about worldly things, because all these things should be added unto us without such care; and hath commanded us, to be diligent and careful about spiritual things, because we shall never be partakers of them without diligence; we on the contrary are careful and diligent about the world, and neglect Heaven.

2. To exhort us, by all means daily to stir up ourselves, and to provoke one another to this so necessary d•ligence.

Doct. 4. Faith is the fountain and beginning of all Christian virtue.

This is gathered from the text. Because faith is here laid as the foundation upon which all virtues are to be built.

Reason 1. Because without faith no man can please God unto everlasting life, and therefore the very virtues of unbelievers, although they be pleasing unto God in themselves, especially if a comparison be made betwixt them and vices, yet they are not pleasing unto God unto salvation, or such as that they may expect a spiritual reward from God; and therefore if a comparison be made betwixt them and the virtues of the faithful, they may not unfitly be called, *splendid peccata,* glorious sins.

2. Because to the making up of virtue there is required not only good matter and form, but also the beginning and end. Now in a heart destitute of faith there is not the beginning of Christian virtue, and from the defect of this beginning there follows also a defect, both in the end, and in the form. The manner how faith produceth virtue, is, 1. In regard of the object which it lays hold of, because all grace and virtue is derived from Christ. 2. In regard of the effect, because faith purifies the heart of man, and so makes it fit for such

operations and dispositions. 3. Because faith it self is an impulsive argument, moving us to labor for virtue.

Use 1. This may serve to reprove those imprudent builders, that neglect faith and seek for virtue, as if they would build the roof of the house, and not lay the foundation.

2. To exhort us, to have great care of faith, because all virtues depend upon it.

Doct. 5. Virtue is the glory of faith.

This is gathered therehence, that it is said, it must be added to faith as something belonging to the perfection thereof. Now it is not an essential perfection, but complemental; not internal properly, but external.

Reason 1. Because faith without virtue is not a living, but a dead faith.

2. Because virtue is the end of faith.

3. Because it is the adorning thereof.

Use 1. This may serve to reprove those, that boast of faith and neglect virtue, such were many even in the Apostles time, as appears by the Epistle of *James.*

2. To exhort us, to give all diligence, to add virtue to faith.

Doct. 6. The perfection of virtue depends upon knowledge.

This is gathered from that; *To virtue add knowledge.* By knowledge we mean, not so much that intellectual virtue, which is properly called *scientia,* knowledge, as understanding, wisdom, and prudence, all which are signified in the Scriptures by the right *knowledge of God's will.* Now this knowledge is necessary unto virtue both in general and particular.

Reason 1. Because *virtus est habitus electivus,* virtue is an habit pertaining to election, or hath good election joined with it. Now to this election it is required, that a man should rightly know the end, and also the means that lead unto the end, and the manner also how he may come to the end by those means.

2. Because *actiones virtutum versantur in particularibus,* the actions of virtues are in particulars, and therefore it is not sufficient to •udge aright of good and evil i• general, unless that judgment be also applied to particular actions, according to their circumstances.

Use 1. This may serve to reprove those, that please themselves in their ignorance, as if ignorance were the mother of devotion, or of any virtue, whereas it is the greatest enemy to virtue, and the mother of all profaneness, especially if it be voluntary, as *Peter* shows, Epist. 2. Chap 3. verse 5. Where he gives a reason of their great wickedness, because those scoffers of whom he speaks, were willingly ignorant of those things which pertain unto true godliness.

2. To exhort us, to seek for knowledge, and when we have gotten it to apply it also to the increase of virtue. For virtue without knowledge is blind, and knowledge without virtue is vain.

Doct. 7. Continence or temperance is the perfection of knowledge.

Now by continence and temperance we mean a moderation, whereby all lusts are suppressed that might allure or withdraw us to anything that is contrary to virtue and knowledge.

Reason 1. Because knowledge tends to such a moderation and government of the affections.

2. Because knowledge it self cannot subsist without this moderation. For unless the affections are directed by knowledge, knowledge it self is corrupted by the affections: hence it is, that many errors and heresies oftentimes take their rise and beginning from evil manners and affections, *Ephes.* 4. 18.

Use 1. This may serve to reprove those, that are puffed up with knowledge, when in the mean time they show by their intemperance that they know nothing yet, as they ought to know, 1 *Co•.* 8. 12.

2. To exhort us, to use all our knowledge to the government of our aff•ctions and manners.

Doct. 8. Patience must be joined with continence to the perfection of virtue.

By patience we mean that grace whereby we continue and persist in well-doing, although we are crossed by many grievous things. Therefore it includes in it patience, constancy, and stablenesse of mind, or Christian fortitude. Continence strengthens virtue against alluring intisements, and patience against all adversity, so that virtue is quite perfected, if it be grounded on faith, directed by knowledge, and strengthened on the one side by continence, and on the other side by patience.

Use 1. This may serve to reprove the lightness and inconstancy of men, who indeed profess themselves to be studious of virtue, and yet can bear nothing, to keep virtue whole and entire.

2. To exhort all good men, to prepare themselves to bear all afflictions for virtue sake and a good conscience.

Doct▪ 9. Godliness is the chief and most necessary of all virtues.

By *godliness* we mean true religion towards God, and a mind wholly given to the true worship of God.

Reason 1. Because it hath the noblest object, that is, God himself.

2. Because it doth most of all perfect all other virtues, whiles it refers them and all their acts to a divine beginning, and a divine end. For godliness subjects the mind to God in all things, so that it acknowledgeth God to be the author of all good, *from whom every good and perfect*

gift cometh, and makes him the chiefest good and the last end to whom all our actions are to be directed.

Use 1. This may serve to reprove those, that attribute so much to some moral and human virtues, that they prefer them before godliness.

2. To exhort us, continually to exercise ourselves both in public and in private, to increase this godliness in our minds.

Doct. 10. With Godliness towards God we should join love towards our neighbor.

Reason. Because godliness it self commands and begets this love. For we love our neighbor with Christian love, when we love him for God's sake, not for our own, or any worldly respect. Now godliness produceth this love towards our neighbor, 1 Because it teacheth us to obey God's Commandment, who hath commanded us to love our neighbor. 2 Because it teacheth us to love the image of God, and every gift of God in our neighbor. 3 Because it brings us to imitate God himself in the communicating of good. Therefore godliness, which is separated from charity, is not true godliness; and that charity which is separated from godliness, is not true charity, but either hypocrisy, or some human civility.

Use 1. This may serve to exhort us, to show and adorn our godliness towards God, by our love towards our neighbor.

2. To reprove those, that make show of much godliness towards God, when in the mean time they take all occasions to wrong their neighbors, if so be they might by any means advantage themselves thereby.

Doct. 11. This love should be extended unto all men, but chiefly to be used towards the brethren.

For so they are distinctly set down, verse 7. *Brotherly kindness and charity:* Both of these is proper and peculiar to Christians. For the Christian alone loves all, even his enemies, and he alone also loves the brethren, that is, the household of faith. We should love all, 1. As they are partakers of the same natural good with us. 2. As they are capable also of the same spiritual good. And we should love the faithful also, as they are partakers of the same spiritual good with us.

Use. This may serve to exhort us, to edify ourselves in this charity, which is the character of Christianity.

Verse 8. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

The Analysis.

HEre the Apostle begins to confirm the exhortation, which he had before made, to add virtue to faith, and knowledge, &c. And he confirms it by a twofold argument; 1. The first is taken from the benefit which is joined to these virtues, whereunto he exhort them. 2. The second

from the disprofit, which follows the privation or absence of them. The first is laid down, verse 8. the second verse 9. The benefit proposed is contained in these words, *they make you that ye shall neither be barren nor unfruitful:* where by a negation is meant the contrary affirmation, namely, that by these virtues they shall be quick and active, and also fruitful; which benefits are explained by the primary efficient cause, which is the knowledge of our Lord Jesus Christ; and the secondary cause, which are the virtues themselves whereunto he exhorts them. And these virtues he explains according to that way which he had intimated before in the exhortation, touching the manner, and touching the degree: touching the manner, that they *be in you;* touching the degree, that *they abound.*

The Doctrines arising herehence.

Doct. 1. There are spiritual benefits arising from virtues, whereby the faithful are stirred up to labor for virtue.

This is gathered from the scope of this verse, and from the connection which it hath with the former exhortation. These benefits are such, that they cannot be understood by carnal and worldly men; but the faithful do not only understand them, but also seek for them with great and continual diligence. Otherwise this argument which the Apostle useth to the faithful, would have been altogether ineffectual. But these benefits are such, that they make men rich, not in this world, but in the Lord, 1 *Tim 6. 18. Luke* 12. 21.

Use. This may serve to reprove those earthly men, which are not moved with such arguments, but covet the gain, profits, and pleasures of this life, and savor not those things that belong to the kingdom of God.

Doct. 2▪ It is a great benefit to the faithful, and so they esteem it, if they can be ready to do good works.

This is gathered from that, *they make you that ye shall not be barren,* that is, not idle or slothful in the profession of religion.

Reason 1. Because it is the greatest misery for men to be reprobate unto good works.

2. Because by this readiness to do good, the faithful come to obtain their desires.

3. Because by this means the life spiritual is exercised and increased. For as all life is the beginning of operation, and tends unto operation, so also is it increased by operations.

4. Because the glory of God, wherein consists the chiefest good, and man's happiness, is by this means advanced.

Use 1. This may serve to reprove those foolish and slothful Christians, that neglect their own proper good, or rather do not understand what that is wherein it consists.

2. To exhort us, by all means to make ourselves ready to do good, and therefore according to the mind of the Apostle in this place, to get all virtue, *that we may not be barren in the knowledge of Christ.*

Doct. 3. Good works are fruits that the faithful should continually bring forth.

This is gathered therehence, that fruitfulness is both required and promised in this place. It is required therein, that the Apostle intimates, that this is necessary for the faithful, to be fruitful. It is promised thereby, that it is made as a benefit arising from virtues. Good works are called *fruits* by a metaphor, for the likeness that they have unto the fruits of trees and plants. Now in natural fruit many things are considered, which according to the Scripture must be applied unto good works. 1. That it be something agreeable to the nature of the seed from which it ariseth. 2. That it hath no only some good in it, but also perfections; hence flowers and leaves are not wont to be called fruits, although they come from the same seed that the fruits do, and be the last two that comes forth, and hath in it that perfection, that it is the end both of the seed, and all other things that arise from the seed before the fruit. 3. It is required also, especially in those that arise from good husbandry, that there be something that is de••red and expected and will be acceptable to the husbandman and master, or owner. All these things in the Scriptures are to be applied unto good works, 1. That they be agreeable to the word of God, which is the seed, as it is in the Parables *Matth. 13. Mark* 4. of the good seed: and good works differ from •ares, as grapes differ from wildegrapes, *Isaiah* 5. 2. 2. That they have goodness in them. For bad works neither are properly fruits according to Scripture, unless it be with an addition, *evil fruits.* Nor do they bring any fruit to their 〈◊〉 *Rom.* 6 21. They must also have perfection in their kind: for as the seeds which are said in the parable to arise, perhaps unto the ear, yet because they did not come to just perfection, are said to have brought forth no fruits: so also Christians, which have only the flowers and leaves of profession, and not the solid works of godliness, are accounted by God unfruitful and barren plants. 3. Our works also must answer the expectation of God, and that care which he hath taken in manuring our souls, *Isaiah 5. 2. Luke* 13. 6, 7. & 20. 10. Although in all these things our good works and fruits are alike, yet one thing may be observed, wherein they are unlike; namely, that whereas the profit of natural fruits is wont to return to the husbandman and master, the profit of these fruits redounds properly to those that bear them, *Rom.* 6. •2. Although hence also something redounds unto God our master, *John* 15. 8.

Use 1. This may serve to condemn those, that bring forth no fruit, *Matthew 3. 10. John 15. 2. Luke* 13. 7. Much more are they to be condemned, that are like unto the cursed ground, and in steed of fruits bring forth thorns and briers, *Hebr. 6. 8. Deut.* 32. 32.

2. To exhort us, by all means to labor to bring forth good fruits, and so also that they may be answerable unto those means which God used towards us, to make us fruitful, according to God's expectation, and in that season wherein God expects them, and in that measure also which he expects, of some thirty, of some sixty, and of some an hundred fold.

Doct. 4. Without these fruits the knowledge of God is unprofitable.

For it is as it were choked with thorns, or withered away.

Use. This may serve to admonish us, to be so much the more careful to bring forth fruit, that we may not heap up this sin of barrenness unto the other, by making the word of God void and of no effect.

Doct. 5. That we may be fruitful, virtues must not only be in us, but also abound in us.

They are in us when we have gotten a habit of them; they abound, when we do seriously and diligently endeavor to make that habit more perfect.

Verse 9. But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

The Analysis.

THis is the second argument whereby the exhortation of the Apostle is confirmed; and it is taken from the disprofits that befall all those that are strangers to these virtues. And these disprofits are contrary to those profits whereof mention was made in the former verse. For the Apostle would say that they which have not these virtues, are quite barren and unfruitful. But he doth not barely express this, but sets it forth by the causes thereof. And the causes are two, blindness and forgetfulness. For he that is blind, must needs be barren and unfruitful, and unfit to do those businesses especially, which require the eye sight: and he that forgets the benefit which he hath received, it is no wonder, if he bring forth no fruit worthy of that benefit. Their forgetfulness is set forth by the object or benefit which they should remember, that is, their purification from their old sins. By blindness in this place is meant, not the privation of their corporal sight, or of their natural understanding, but of that spiritual perfection, whereby we come to the saving knowledge of those things that pertain to the kingdom of God, and our eternal life. By those things that are *far off,* are meant things truly spiritual which as touching their nature and condition, are as far off from carnal men as heaven is from earth.

The Doctrines arising here-hence.

Doct. 1. All that are destitute of virtue are spiritually blind.

They are blind in a twofold respect. 1. In respect of that natural blindness, wherein all the sons of *Adam* are born, like that man that was blind from his birth, *John* 9. 1 And secondly, in respect of another adventitious blindness, which they have brought upon themselves by their sins▪ through the just judgment of God blinding those that will not see, like that sorcerer, *Acts* 13. 11. upon whom the hand of the Lord seems to have been, to blind him. The former blindness goes before as the cause, *viz.* the neglect of virtue; the other follows as the effect. And both of them appears by those signs that corporal blindness doth.

Reason 1. Because those men know not the special way wherein they should go.

2. They cannot see those stumbling-blocks that lie in the way, but continually stumble and fall.

3. They cannot so much as discern the colors of those things which they handle, and therefore as it is, *Isaiah 5. 20. They call evil good, and good evil, &c.* And one thing there is that adds to their misery more then is in those that are corporally blind; namely, that they seek not fit guides to lead them, as it is said of the sorcerer, that he did, *Acts 13. 11.* for either they trust wholly to themselves, because they do not know that they are blind, *Apoc.* 3. 17. or else they follow some blind guide, so that both fall into the ditch.

Use 1. This may serve to admonish us, to acknowledge our spiritual blindness, and to labor to get out of it. For it is in everyone of us either in whole or in part. We should therefore think with ourselves how great a misery it is to continue in perpetual darkness and in a most thick myst. Christ wept over Jerusalem for this their blindness.

2. To exhort us earnestly to pray unto God, who can open the eyes of our mind. The blind man, *Luke* 18. 38. never ceased to cry out, saying, *Jesus thou Son of David have mercy on me,* and when Christ asked him, what he would that he should do unto him, he desired nothing else, but that he might receive his sight, verse 41. So also in spiritual blindness although a great part of it was cu•ed in *David,* yet we see that he constantly prays unto God, to open his eyes, *Psal.* 119. 18 So also the Apostle saith, that he ceased not to pray for the faithful, that the eyes of their understanding might be enlightened *Ephes.*•. 18 This is the counsel of the holy Ghost, and of Christ, ⟨◊⟩ . 3. 18.

3. To instruct us, •ever to think that we have received sight, until we find in ourselves th•s study and labor to abound in virtue.

Doct. 2. The forgetting of God's benefits is a great evil and sin and brings misery along with it.

For it is here attributed unto those, that are strangers unto virtue, not only as a sin, but also as a great disprofit, and is opposed to that fruitfulness wherein the happiness of the faithful doth consist. It is a sin, because it contains ingratitude in it, and that not the least degree of ingratitude; for though a man be mindful of the benefit which he hath received, purposing to be thankful for it, yet if he doth not render thanks, he is said to be ungrateful; yea, and though he doth render thanks, if he doth it coldly, and doth not endeavor to answer the merits of him that bestowed this benefit upon him, and the dignity of the benefit, he is not yet free from this vice; but if he doth quite forget the benefit which he hath received, then he is rightly said to be as it were twice ungrateful.

Use. This may serve to admonish us, to beware of this kind of ingratitude, and not to think ourselves ungrateful then only, when we do repay evil for good, but also when we do any way forget the benefit which we have received.

Doct. 3. God accounts him forgetful of the benefits which he hath received, that is not effectually mindful of them, that is, that doth not so remember them, as to live answerably.

This is gathered therehence, that fruitfulness and forgetfulness are opposed. For they are made immediately contraries, so that there is no *medium* between them. *Deut. 32. 18.* The

Israelites are said to have forgotten God for that reason only, because they had forsaken the true worship of God, and his due obedience, as it is explained, verse 15. So *Psal.* 106. 13. where they are said to have forgotten God and his works as, often as they murmured against him, although there is no doubt but if they had been asked, they could have easily related the whole history of those things that God hath done for them in Egypt. After the like manner are the words of Christ to be understood, when he asked his Disciples, whether they had forgotten the miracle of the five loaves and two fishes, intimating that it was a manifest token of their forgetfulness, that they were at that time so troubled about bread.

Use. 1. This may serve to admonish us, not to rest satisfied with such a memory as consists in bare contemplation, which God accounts forgetfulness.

2. To exhort us, by all means to study this art of memory:

Which that we may the better do, let us observe these Rules.

Rule 1. That we do not slightly pass over the thought of these things, but look narrowly into the natures and circumstances of them. For the more plainly we come to understand them, the more firmly do we retain them.

Rule 2. That having come to such a clear knowledge of them, we should also call them to mind, so as to consider the efficacy of them; for the more they work upon the affections, the stronger is the impression upon the memory: thence is it, that children are wont to remember many things, which others forget, because they use to admire all things as new and strange; and we also do not easily forget those things which we admire, as being things wherewith we are much taken, *Psal. 119. 16. I will delight myself in thy statutes,* there is the affection; *and I will not forget thy word,* there is the memory flowing from the affection.

Rule 3. That we should always carry a memorial with us, whereby the memory of these things may be kept, *Numb. 16. 40. This is a memorial.* Now our memorial is the word of God chiefly, which in that respect we should daily read and meditate upon.

Doct. 4. Our purification from sin is a benefit never to be forgotten.

Reason▪ 1. Because it is very great in it self and its own nature, seeing by it we are freed from the guilt and dominion of sin, from the the curse of the law, from the anger of God and eternal death.

2. Because it is of great force and efficacy to stir us up to labor to be thankful, and to abound in virtue, as here it appears by the manner of arguing, which the Apostle useth. For that cause also *Paul, Rom.* 12. 1. and in other places exhorteth the faithful *by the mercies of God.*

Use 1. This may serve to condemn those, that do either not think at all upon the mercy of God, and redemption through Christ; or else turn it into an occasion of sin.

2. To exhort us, daily to meditate upon this benefit, and not to satisfy ourselves, unless we are daily stirred up by this argument to the practice of piety.

Doct. 5. All the sins from which we are purged in Christ, must be accounted old, that is, out of use, forsaken, dead, never to be taken up again.

Verse 10. Wherefore, the rather brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

Verse 11. For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ:

The Analysis.

IN these word is contained the conclusion of the Apostles exhortation, as it is intimated in the first word, *Wherefore.* Now because the conclusion and the question must always be the same, as touching the thing it self, although they differ in some respects, there is no doubt but the Apostle here concludes the same thing, which he had before, verse 5. propounded to himself to be concluded, *viz. That they should give all diligence to add to their faith virtue,* &c. And as repetitions in the Scripture are not wont to be vain, nor bare, but for the most part with some usury or increase; so also in this place he doth not barely repeat the exhortation to labor for virtue, but he doth illustrate this endeavor and labor by the proper office thereof, that is, by the confirmation of our calling and election; so that he doth both repeat the exhortation, and also add a new argument, and that a most weighty one, to press it the more, after this manner: *If by the exercise of good works ye make your election and calling sure, then should ye most of all apply yourselves thereunto: but the former is true, Therefore.* The assumption is laid down in the text, and proved by a double argument. 1. By removing the contrary or Apostasy, which is most opposite to the assurance of ou election and calling; and is alike opposite also to the exercise of virtue and good works, which is shown in these words: *If ye do these things, ye shall never fall:* wherein is such a reason contained, if ye shall never fall, then ye will have your calling sure. The second argument is taken from the felicity adjoined, which is set forth by the proper cause thereof, that is, *by the abundant entrance into the everlasting kingdom of Christ.* And this argument strengthens both the conclusion and also the foregoing argument, after this manner: *If ye have abundant entrance into the everlasting kingdom of Christ, then ye shall never fall, but hold your calling sure; But if ye labor to be virtuous and to do good works, ye shall have abundant entrance into the everlasting kingdom of Christ: therefore if ye labor to be virtuous and to do good works, ye shall never fall, but have your calling sure.* But before we consider the conclusion it self which the Apostle lays down, there comes the manner to be observed, how he doth propound it, that so it may work the deeper. Now the manner is shown in that title which he gives unto the faithful, when he calls them *brethren,* which is not only a title of good will, but of some special and singular love, such as useth to be betwixt these men that are most nearly joined together.

Obser. *Here we may observe in general,* That our exhortations must be seasoned with love and good will; *but more especially it affords us this Observation,* That there is not a more brotherly office, then to stir up and bring those that we love, to labor and endeavor to lead a Christian life.

Reason 1. Because by this means they are delivered from the greatest evils, *James* 5. 20.

2. Because they are made partakers of the greatest good, as it appears in the text.

Use. 1. This may serve to admonish us, to take in good part such exhortations and admonitions that are given us, whether they be in public or in private.

2. To exhort us, to season our exhortations and admonitions after this manner, and so to be more frequent in these duties. For oftentimes he that neglects these duties, shows that he doth hate his brother and is his enemy; they being proper to brethren, and the nearest and dearest friends, *Levite.* 19. 17.

The Doctrines arising herehence.

Doct. 1. The assurance of our calling and election i••thing greatly to be desired.

This is gathered from the text: because *Peter* in this exhortation presupposeth some such desire in the faithful, and then stirs them up to a more fervent and earnest desire of it.

Reason. Because our happiness and all spiritual good things are greatly to be desired, and they depend upon this assurance of our calling and election. For election is the free love of God, whereby he intends saving grace, or supernatural blessings unto u•. Our calling is the manifestation of that love by the application of this saving grace. The assurance of both consists, 1. in God's unchangeable purpose, 2 *Tim. 2. 19. The foundation of God standeth sure.* 2. In the effectual operation, which those blessings of God have in us, as in that place of *Timothy, that foundation hath this seal, that whosoever calls on the name of Christ, should depart from iniquity. 3.* In assurance of faith, confidence, and experimental knowledge, which we come to have both of G•ds purpose towards us, and the effectual and saving operation thereof in our hearts.

Use 1. This may serve to condemn those that have no affection at all unto these spiritual good things, but rest well pleased in the things of this world. They are like unto the rebellious Israelites, who more desired the Onions and Garlic of Egypt, then the Milk and Honey of the promised Land, or the celestial Manna, *Numb.* 11. 5, 6. They are far worse then the Prodigal Son, if they always rest satisfied with the Sw•nes husks, and never desire the bread that is in their fathers house, *Luke* 15. 16. 17.

2. To exhort us, to labor for a spiritual hunger and thirst after these spiritual good things: God himself shows us the best means, wh•, when he would stir up the people of Israel to desire the promised land, forthwith commended unto them the riches of the land▪ wherewith it did abound: so also should we always set before our eyes those innumerable blessings, which depend upon our calling and election.

Doct. 2. It belongs to our duty to make this our calling and election sure.

Give diligence. Not as they are in the purpose of God, but as they havean effectual operation in us, whereby they are certainly manifested and sealed unto us; and this is the reason why our calling is set before election: for although election be eternal in God, and our calling be in

time; yet we come to know our calling before our election, and the knowledge of our election depends upon the effectualness of our calling.

Reason 1. Because although God himself causeth this, yet he doth it partly by moral persuasions and by those means wherein our endeavor is required.

2. Because there ar• no effects of our calling and election, which are not also our effects, because God makes us to do them.

3. Because that very thing which God doth in this kind, we are in some sort said to do, if we beg it of him by continual prayer.

4. Because God's confirmation of it is such, that it requires also the like confirmation of us. God confirms our calling and election by his promise, his covenant, Sacraments, oath, and spiritual pledge: And these things do in like manner require of us our promise, and vow, to cleave unto God, our covenant, faith, and endeavor, and all those things whereby we may be confirmed in that communion which we have with God.

Use 1. This may serve to comfort us, because the certainty and assurance of our calling and election is not only possible for us to attain unto, but also commanded us; so that nothing is more pleasing unto God, then that we should labor to be more and more assured of these things: for this is the end both of the promise and the precept.

2. To reprove those, that either altogether neglect this primary duty of the faithful, or take such slight care of it, that they must n•eds always waver in their minds touching those things whereof they should be most assured. Dangerous is that doctrine of the Papists, that holds men's minds always in suspense, both in life and death. For in life they accuse this firm confidence of presumption, and in death they leave wretched men in doubt, how long they shall be tormented in Purgatory.

3. To exhort us to this labor and diligence; and indeed this endeavor is inseparable from a true and lively •aith: for look how it is amongst men; if one did believe that he had an inheritance left him by his Father, or any other, he would never be at quiet, till he had gotten it assured unto him, according to the laws and customs of the country wherein he lives, so is it with the faithful also touching these spiritual good things.

Doct. 3. All those, and those alone, make their election sure, that make their calling sure.

These two God hath joined together, as the Apostle doth in this place, so that no man ought or may dis-join them. Hence election and calling are taken sometimes in the Scriptures for one and the same, as 1 *Cor.* 1. 26, 27. that which is called *c•lling,* verse 26. is called *election,* verse 27. There is indeed an outward and ineffectual calling, which is many times separated from election, as when it is said, *Many are called, but few are chosen.* But effectual and saving calling hath always a sure connection with election, 〈◊〉 *Rom.* 8. 3•. and 11. 28. 29.

Reason. Because this calling is nothing else but the operation of God, whereby in time he begins to •••cute that purpose of election, which he had decreed from •v••lasting.

Use 1. This may serve to reprove 〈◊〉 that are wont to boast of their election and predestination, 〈◊〉 in the mean time they never look after their calling 〈◊〉 ▪ to demonstrate it either to themselves or others 〈...〉 , whatsoever men say of their election, if they 〈...〉 assured of their calling.

2. To comfort all the faithful that are penitent, con•e••ed, and called, because all those may and ought to be sure of th••• election.

Doct. 4. An endeavor to abound in virtue, and to do good works is the only means to make our calling and election sure.

This is gathered from these words, *If ye do these things*▪

Reason 1. Because these are the proper effects of calling and election.

2. They are the causes of that knowledge which we have of our calling and election. For the knowledge and assurance of these things depends upon the reflex act of our understanding, whereby we see in ourselves the marks and signs of effectual calling, and consequently of eternal election. Hence this assurance increaseth and decreaseth in us, according as our endeavor to abound in virtues, and to do good works is greater or lesser.

Use 1. This may serve to refute those, that teach that the assurance of election crosset• the practice of piety, whereas there is as great an agreement betwixt these, as is betwixt the effect and the cause, which absolutely agree.

2. To condemn those, that from this doctrine of the assurance of election, take occasion to cast off all care of piety: these are they that the Apostle speaks of, *c. 3▪ v. 16. who being unlearned and unstable, wrest the Scriptures unto their own destruction.* Although the election of God be sure in it self, yet no man is sure of it without the practice of piety. Then again the certainty of election that is in God, makes this certain, that no man shall ever be saved by virtue of election, unless there be in him the practice of piety: such words or thoughts are certain tokens of a profane soul, which neither cares for election nor salvation, nor hath any fear of God. For whereas it is alike certain with God, how long everyone of us shall live in this world, yet there is non•••t cares not for his life, or useth not the means to live, unless he be quite mad: so from the certainty of election none concludes after such a manner, unless he be altogether profane.

3. To exhort us, to stir up ourselves more and more to do these things, whereby we shall receive so great fruit and benefit.

Doct. 5. By laboring to do these things we are fore-armed against the dangers of all temptations.

If ye do these things, ye shall never fall.

Reason 1. Because we are never led into temptation without our own fault, and consequently without the neglect of this duty.

2. We are never led into temptation, unless we have first tempted God, by forsaking those means, whereby we might be upheld and preserved.

3. God can and will defend those that fly unto him, and that seek him in his ways. Hither tend those frequent promises, such as are *Psal. 15. the last words,* and *Psal.* 16. 8.

Doct. 6. The more we are freed from the falls of sin, the more are we assured of our calling and election.

This is gathered from the opposition, which is made betwixt the assurance of our calling and our falls.

Reason. The reason is taken from the contrariety; for like as the more the darkness is dispelled, the more the light increaseth, and on the contrary; so is it in these things.

Doct. 7. Look what progress we makein grace and virtue, so much progress do we make in glory and happiness.

This is gathered from the connection of the eleventh verse with the former, the force whereof consists in this, that by adding virtue unto faith, and knowledge unto virtue, we shall add also something unto that participation, which we have in the kingdom of God: where it is to be observed that the same word is used in this eleventh verse, where he speaks of glory, that was used, verse 5. where he spake of virtue; there it was 〈in non-Latin alphabet〉, here 〈in non-Latin alphabet〉.

Reason. The reason is, because as in evil the sin is never separated from the punishment, but in the sin it self there is the spot or blemish, which is like unto misery; so also in good the obedience and virtue is never separated from the reward. For it hath always joined with it that consolation which pertains to the reward of happiness.

Use. 1. This may serve to comfort us against the afflictions of this life; for although the faithful receive no reward from this world, by reason of the iniquity of men, but hatred, disgrace, contempt, and persecutions: yet they may rest well contented in this, that they shall not only receive an ample reward in the life to come, but also they shall receive it in some sort in this life present▪ *Matth.* 5. 10. 12. *&* 19. 29.

2. To exhort us to labor to increase in piety, for as much as this labor is not in vain, but hath its reward even in this present world, 1 *Cor. 15 last.*

Doct 8. This happiness consists in being made partakers of the everlasting kingdom of God.

By the *kingdom of God* is meant properly that condition into which the faithful are translated by their effectual calling: now seeing there are no degrees of this condition, this kingdom is distinguished into the kingdom of *grace,* and the kingdom of *glory.* Into the kingdom of *grace,* because the preaching and ministry of the Gospel is the efficient cause thereof, therefore the Gospel it self is called in Scripture *the kingdom of God,* and because the Church is the proper subject of this state and condition, therefore the Church is also called *the kingdom of God;* and because spiritual grace hath the chief part in this condition, therefore that also is called the

kingdom of God, Rom. 14 17. but most properly the condition it self is *the kingdom of God.* And it is compared to a kingdom rather then to a Democracy or Aristocracy, or any other society.

Reason 1. Because of the dignity and splendor which it hath.

2. Because the rule or government is in the power of one. For although it is called sometimes the kingdom of God, sometimes the kingdom of our Lord Jesus Christ, as in this place; yet they are not made two Kings as touching the essence, but thereby it is shown that he hath a singular charge in this kingdom.

3. Because the laws and edicts of this society are altogether Kingly and Monarchical; the seals also, and all things that pertain to this government, bear the effigies as it were, or image of one King.

Use 1. This may serve to comfort the faithful, who should think with them selves, and often call to mind, unto what a great happiness they are called. For that which *David* said heretofore, 1 *Sam. 18. 23. Seemeth it to you a light thing to be a kings son in law?* that may all the faithful say of themselves in respect of this kingdom, that it is not a light thing to be made Citizens of this kingdom, and especially seeing we are poor and vile creatures, the greater will our comfort be, when we consider the glory and eternity of this kingdom. The glory is such that the kingdoms of *David* and *Solomon,* even in the greatest glory that ever they had, were but imperfect representations and shadows as it were of this kingdom. For they were but types of it. So great is the glory of this kingdom, that all the Citizens and Subjects thereof are in some sort Kings, *Apoc.* 1. 6. The eternity is such, that neither in whole nor in part is it liable unto an end, or any essential change. Compare all the kingdoms of the *Persians, Medes,* and *Grecians,* all which are abolished; this kingdom of God alone continues forever.

2. To reprove those, that profess themselves Christians, and yet live so as if they were under no laws, & did acknowledge no King. For as this is reckoned as the cause that the Israelites did run into all kind of wickedness, because there was no king in Israel, but everyone did that which was right in his own eyes, *Judges 17. 6. &* 18. 1. So also do these men as it were proclaim, that they neither acknowledge Christ nor God for their King, while they do that which seems right in their own eyes, not caring whether it do please God, or displease him. Such men must expect that sentence of Christ, which is laid down, *Luke 19. 27. Those mine enemies which would not that I should reign over them, bring hither and slay them before me.*

3. To exhort all to seek this kingdom of God above all other things, according as Christ bids us; *first seek the kingdom of God.* And not only the happiness of those that are admitted to be partakers of this kingdom, but also the mise•y of all those that are excluded from it, should be an argument to persuade hereunto: for there are two spiritual kingdoms, and every man must needs be a subject of one of them: the kingdom of light and the kingdom of darkness; the kingdom of righteousness and grace, and the kingdom of sin; the kingdom of God, and the kingdom of the Devil, who is called the Prince of this world. All those that are excluded out of the kingdom of God, of grace and salvation, are necessarily included in the kingdom of

the Devil, sin and darkness; and deservedly doth this befall all unbelievers and impenitent men, according to that commination, *Deut.* 28. 45.

Doct. 9. The faithful must seek not only to have an entrance into the kingdom of God, but also an entrance in a plentiful and abundant manner.

Men may be considered to be in a fourfold condition in respect of the kingdom of God. For some are very far off from it: namely, such as the Apostle speaks of, *Ephes.* 2. 12. *That are without Christ, and without God, aliens from the Common-wealth of Israel, strangers from the covenants of promise:* such are all those that either understand nothing at all of those things which pertain unto this kingdom, or else nothing care for them, having their consciences feared as it were with a hot iron, as the Apostle speaks, 1 *Tim.* 4. 2. Others there are which come near unto the kingdom of God, although they are not partakers of it, such as that Scribe was of whom Christ saith, *Mark* 12. 34. that *he was not far from the kingdom of God;* and King *Agrippa, Acts* 26. 28. Others there are that enter into the kingdom of God by faith and repentance, *John 3. 3. He that is borne again seeth the kingdom of God,* that is, *he enters into it,* as it is, verse 5. But then again others there are, (with whom also in that respect God is very well pleased,) that do not only enter into it, but enter in a plentiful and abundant manner, as in this place. The difference betwixt these two last sorts is such, as is betwixt those that make entrance only into the borders of a country, and those that go even into the most inward parts of it: or as is betwixt those that make entrance only into a discipline, and those that have thoroughly learned, and do exercise the very mysteries thereof. This Doctrine is confirmed, *Colos.* 3. 15▪ 16. And to that purpose is that in *Col•s.* 1. 9.

Reason 1. Because these spiritual things are such, that they can never exceed measure: there is nothing in them too much.

2. They are of such a nature, that they do whet and stir up the desire, so that whosoever hath tasted the sweetness of them, doth still desire to be more and more filled with them, until he shall come to the highest perfection, as we may see in their examples, who in this respect are most commended in Scripture.

Use 1. This may serve to reprove and condemn those, to whom the bare profession of piety seems to be enough and too much, that fear lest they should be too godly, that is, lest they should be too happy: this is a certain token of a carnal mind.

2. To exhort us, 1. To give God thanks, that he hath not only admitted us into the suburbs, as it were, and gates of this kingdom, but hath also revealed unto us those things which are more inward and secret. 2. To be diligent and careful, that we do not neglect or despise so great grace, but day by day earnestly to strive to make a greater progress in this kingdom, which we shall do, if we be more diligent and religious in those exercises, whereby this kingdom is advanced.

Verse 12. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be stablished in the present truth.

Verse 13. Yea, I think it meet as long as I am in this tabernacle, to stir you up, by putting you in remembrance:

Verse 14. Knowing that shortly, I must put off this my tabernacle, even as our Lord Jesus Christ hath shown me.

Verse 15. Moreover, I will endeavor, that you may be able after my decease, to have these things always in rem•mbrance.

The Analysis.

IN the former words the Apostle had given a reason of his exhortation, why all the faithful should embrace it: and in these words he gives a reason of the same, why he should use it unto them; which reason he delivers by way of anticipation, whereby he meets with a close objection by a kind of modest excuse, or by removing the cause which they might suspect, why he should put them in remembrance of these things, namely, because he did think they were ignorant and unstable. Now he shows that this was not the cause, in these words, *though ye know them, and be stablished in the present truth.* And then he brings divers true causes that moved him to make this exhortation unto them. 1. The great profit that would redound unto them by the performance of these duties whereunto he exhorts them. This reason is intimated in that causal particle, whereby he joins these words with the former, *wherefore,* that is, for those benefits sake which you shall receive by this means, I thought it my part to put you in remembrance of these things after this manner. 2. The second reason, which depends upon the former, is the desire and care that he had to further their good; this is intimated in these words, *I will not be negligent.* 3. The third reason is t•ken from the duty of the Apostle, because justice and equity required this of him, in these words, *I think it meet.* 4. The fourth reason is taken from the opportunity of time, which he had now, and was not long to continue; that he had it now, he shows in these words, *as long as I am in this tabernacle;* that it was not long to continue, in these words, *Knowing that shortly I must put off this my tabernacle,* which he confirms by the testimony of Jesus Christ. 5. The fifth reason is taken from the fruit which this exhortation might bring forth; which is set forth by the adjunct of time, that it would be profitable unto them, not only while *Peter* lived, but also after his death, *after my decease to have these things always in remembrance,* verse 15.

The Doctrines arising herehence.

Doct. 1. In our exhortations and admonitions, we must not only look unto it, that that which we say be just and right, but also that we speak it with a right mind and good intention, and that it may so appear also unto those with whom we have to do.

This is gathered from the scope of this text.

Reason 1. The first reason is taken from our duty; for that which is good in it self, becomes evil unto us, and our duty is turned into sin, unless *quod bonum est been agamus,* we do that which is good after a good and right manner: as if a man out of anger, hatred, envy, or a desire to disgrace him, or pride, should tell his neighbor of any vice, or stir him up to do his duty.

2. From the profit of our neighbor, or the benefit of our admonition and exhortation. For it depends oftentimes upon the mind or manner of doing it, which is chiefly looked unto in such like duties; so that they do either make way for our neighbors receiving it, or cast an obstacle in the way to hinder him from receiving it.

Use. This may serve to reprove those, that never exhort others but for revenge sake, when there is some contention and strife betwixt them; and then they please themselves most in reproving other men's vices, when they should not, and when they should, they are altogether silent.

Doct. 2. We must put our neighbors in remembrance of those things which make most for their good.

This is gathered from that particle, *Wherefore.*

Reason. Because admonition and exhortation are according to their nature, works of charity, and tend unto the good of our neighbor: therefore we should use it most unto those from whom we may expect most good.

Use 1. This may serve to reprove those, who, if their neighbors do anything unseemly or uncivilly, or to the loss of their honor, or some outward profit, do presently take notice of it in them; but never look after those things that do most pertain to the kingdom of God: those things indeed should not be neglected, but these things should chiefly be looked after.

2. To exhort us, in those things which pertain to the kingdom of God, and the salvation of souls, to have an especial care of our duty towards our neighbor. Hitherto belongs that which *Peter* saith, *that he would not be negligent,* that is, that he would never lay aside the care of these things: which although it did in a special manner pertain to the duty of *Peter,* an Apostle, and other Ministers of the word, yet it is proportionably to be extended to the common duty of all Christians, because the reasons which strengthen it, are for the most part common.

Doct. 3. In justice and equity we are bound to put one an•there in remembrance.

This is gathered from these words, *I think it meet:* for although it doth not pertain unto that particular justice, which consists in the equality of the thing received and repaid, yet it is called justice, because it hath as strong an obligation, as anything that is due by justice, *Rom.* 1. 14.

Use. This may serve to reprove those that account it a sin to be negligent in paying debts, but make no account of the neglect of this duty.

Doct. 4. They that are learned and also stablished in the truth, do yet stand in need of admonitions and exhortations.

This is gathered from these words, *though ye know them and be stablished in the present truth.*

Reason 1. Because they are not so learned and stablished, but that they may be yet farther instructed and stablished.

2. Because if they had all knowledge and also faith, yet their will and affections must be by these means stirred up unto their duty. For our will is like unto a slow and dull servant, to whom it is not enough once to hear the commands of his master, but they must be often told him. Then again, if they had not only all knowledge and saith, but also a most ready will and affections, yet because they are continually assaulted by temptations, they have need on the other side of continual remembrances and puttings in mind, to strengthen them. The speech of the Captain and the sound of the Trumpet, and such like excitements, do put some courage even into the most valiant soldiers.

Use 1. This may serve to reprove the pride of those men, that put such confidence in themselves in their own knowledge and faith, that they do utterly contemn such kind of helps.

2. To exhort all to be constant and diligent in the hearing of Sermons. For if there be any that abound in knowledge, and perhaps exceed the Preacher himself, so that they cannot be taught anymore by him, yet they may be stirred up by admonitions and exhortations, and in that respect they should always be present there; but much more should they, that are not yet learned and stablished in the truth.

3. To direct, as well the Preachers as the hearers, not only to teach the truth, but also to bring a word of exhortation always, that is, to apply it to the use of the truth which they deliver, and then the hearers, to come unto Sermons, not as being greedy of novelty or speculation, but being prepared before hand and ready to receive exhortations and admonitions, and to turn them into practice.

Doct. 5. We must take hold of the opportunity of time, which we have, diligently to exercise such Christian duties.

This is gathered from these words, *As long as I am in this tabernacle.* So *Gal. 6. 10. John* 9. 4. & 12. 35.

Use. This may serve to admonish us, not to defer or put off the time of our repentance and obedience, 2 *Cor. 6. 2. Psal.* 95. 7, 8.

Doct. 6. The nearer we come to the end of our life, the more diligent should we be in Christian duties.

This is gathered from the words following, *Knowing that shortly I must put off this my tabernacle.*

Use. This may serve to exhort us, always to be diligent, for as much as we are never far from putting off this our tabernacle; for although we are not expressly told, as *Peter* was, how soon this shall be, yet we are told that it shall not be long; and it may happen sooner unto us, then it did unto *Peter,* who wrote this Epistle.

Doct. 7. We should labor in our life, that some fruit of our life may remain in the Church after our death.

This is gathered from verse 15. We cannot all profit the Church by our writings, as *Peter* did, but yet through God's grace we may either by some other works, or at least by our good example leave some sweet smelling favor behind us, that may be pleasing and accepta••e unto those that remain.

Use 1. This may serve to condemn those, that live so corruptly and wickedly, that even after their death they are a scandal and offense unto those that knew them.

2. To exhort us, (and to comfort ourselves in it,) to carry and behave ourselves piously and holily while we live, because God's glory is thereby advanced, not only while we live, but also after our decease.

Verse 16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his Maj•sty.

Verse 17. For he received from God the Father, honor, and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

Verse 18. And this voice which came from heaven, we heard, when we were with him in the holy mount.

The Analysis.

IN these verses is contained the reason and cause of those things, which he had spoken of before, as it is manifest by the causal particle *For.* Now he had said before, 1. That all the faithful must add virtue unto faith. 2. That he had a just reason why he should so seriously stir them up unto this duty; and in these words he shows the reason and cause of both, which is taken from the certainty that is in the things themselves, and the assurance that all the faithful may have of those things that were proposed unto them to believe. The certainty is set forth first by something unlike it, that is, by *cunningly devised fables.* Secondly, by the testimonies of the Apostles, who were both eye-witnesses, and care-witnesses of these things. Eye-witnesses, in these words, *we were eye-witnesses of his Majesty.* Eare-witnesses in these words, *and this voice we have heard.* The sight and hearing of the Apostles, wherein lies the foundation of the testimony, are set forth first by their objects: The object of their sight was the majesty of Christ, the object of their hearing was a voice which came from Heaven concerning Christ. Secondly by the cause, which was God the Father, communicating glory unto Christ both by word and deed, Verse 17. Thirdly, by the circumstances of time and place, *When we were with him, &c.*

The Doctrines arising herehence.

Doct. 1. Cunningly devised fables are sometimes proposed in the Church in steed of the truth of God.

For this is the reason why the Apostle clears himself from all suspicion of such like fables, because there were many at that time, and many would come afterwards, that would deceive the Church with such like fables, 1 *Cor.* 2. 1. Where *Paul* saith that *he came not with excellency of speech,* thereby closely rebuking some false Apostles and Preachers, who did affect nothing else but a show of eloquence. So in this place *Peter* makes mention of fables, by reason of such impostors, 1 *Tim. 1. 4. & •. 4. Tit.* 1. 14. Such were the fables in the Church of *Rome*▪ that are contained in their golden Legends of S. *Francis, Dominick,* and innumerable Saints and Virgins, with the miracles that were done by them. For such like fables were wont to be heretofore, and yet to this day also in many places are proposed unto the people instead of the word of God.

Use 1. This may serve to admonish us, not to receive all things that are proposed, without trial and examination: for so we may embrace fables in steed of the Gospel.

2. To exhort us, to give God thanks, that we live in those Churches, out of which all such old wives fables are wholly removed, and wherein nothing is proposed but the sincere word of God.

Doct. 2. All those professors of the faith that do not add virtue unto faith; and all those Preachers that do not with zeal and constancy stir up the faithful to labor for virtue, do greatly dishonor the Gospel, as if it were of the same nature with cunningly devised fables.

This is gathered from the connection of these words with the words foregoing, which were explained in the Analysis. For this is the force of the Apostles reason; If I did account the truth of the Gospel like unto a cunningly devised fable, I could not so earnestly, and with such constancy stir you up to embrace and adorn it; nor could ye receive those things that we have spoken of, without an endeavor to abound in virtue, if ye did not account them like unto cunningly devised fables.

Use 1. This may serve to admonish, 1. All Preachers to beware of carelessenesse and negligence in stirring up the people unto piety. And 2, All the faithful also to beware of luke-warm and unfruitful profession of the faith. For neither of •hem can be without an implicit and virtual blasphemy, And they that so carry themselves, although they do not in words▪ yet they do in their deeds confess, and make it to appear, that they make no more account of the Gospel, then of an old wives fable.

2. To exhort us, to give all diligence to sanctify, as it were, the Gospel of Christ which we profess, and to show it in our lives, that we think far otherwise of the nature of it, then the profane multitude doth.

Doct. 3. The sum of the Gospel consists in declaring the power and coming of Christ.

This is gathered from these words, *We made known unto you the power and coming of our Lord Jesus Christ.* For his power hath respect unto his divine nature, together with the effects thereof, *Rom.* 1. 4. And his coming hath respect unto his human nature, together with the end and benefit of his incarnation. Now if these two be joined together, namely, that Christ

came to save us, and that he came with power, so that he had all sufficiency & efficacy at his coming, nothing more can be desired to comfort the faithful.

Use 1. This may serve to admonish, 1 Preachers, to make the power and coming of Christ the center as it were of all their Sermons. The Apostle, 1 *Cor. 2. 2. Determined to know nothing save Jesus Christ and him crucified,* & then also, 2. the hearers, to have a special eye unto that in the hearing of Sermons, how they may profit in the understanding of this mystery.

2. To exhort us, to fetch all the obedience which we perform unto God, from him as from the fountain. For whatsoever duties flow not from the power and coming of Christ, are not Evangelical, but are infected with hypocrisy, or consist in civility.

Doct. 4. The certainty of this Gospel, even as it may be had after the manner of men, is as great as any we can have of any things that are done and past.

This is gathered from these words; *We have seen, we have heard.* For it is confirmed by the testimony of those, that sensibly perceived it; who by the confession of all were men at least worthy to be believed, having no reason to witness any otherwise then the thing it self was; in regard that they could not expect to receive any profit thereby from men; and being such as confirmed it unto us, not by the bare testimony of their words, but also with their life and blood: so that even after the manner of men we may be as certain of the Gospel as we are, that there was sometimes a Monarchy of the Assyrians, Grecians, Romans: that there were Captains, and Knights, of such and such a country, or the like.

Use 1. This may serve to reprove and condemn the perverseness of men, who easily believe all other things, though there be but weak arguments to confirm it; but they can scarce be brought to receive the Gospel of salvation.

2. To exhort us to strengthen our faith with such like reasons, even to the full assurance thereof, 1 *John* 1. 3, 4. For although we ourselves have not seen these things, yet we must as strongly and firmly believe them, as if we ourselves had seen them with our eyes, *John* 20. 29. This pertains unto the thankfulness which we owe u•to God, that he would not barely declare unto us his will, but also confirm it by testimonies, *Luke* 1. 2. For this was one of the special offices of the Apostles, to witness those things which they had seen of Christ, *Acts* 1. 22. *&* 2 32.

Doct. 5. A great Majesty was sensibly perceived by the Apostles.

This is gathered from these words, *We have seen his Majesty.* So great was this Majesty, that the Disciples could not bear it, *Matth.* 17. 6. It astonished and amazed *Peter, Mark* 9. 6.

Use 1. This may serve to instruct us, to conceive by this proof, how great the glory and Majesty of Christ is now in Heaven, how great it shall be at the last day, and how great we also shall be made in the life to come.

2. To exhort us, to have Christ in high estimation: We have no cause to be ashamed of so great a Majesty; according to that of our Savior; *If any one be ashamed of me in this adulterous generation, him will I be ashamed of before God and his Angels.*

Doct. 6. This majesty was expressed in those words of God, *This is my beloved Son in whom I am well pleased.*

In these words is contained both the power and coming of Christ, whereof the Apostles witnessed, and wherein is contained the sum of the Gospel, as we said before. This is gathered from the connection of the words, which these have with the former, *We made known, &c.* For in the title of *Son* is declared the honor and glory of Christ, where he is called *this my Son:* in the title of *beloved* is shown the coming of Christ, and the end thereof, namely, to reconcile us unto God, and make us beloved of him: whence he is called, *My beloved in whom I am well pleased.* By the title of *Son* is chiefly signified the kingdom of Christ, by the title of *beloved in whom I am well pleased,* is signified the Priesthood of Christ; and by the third thing which is added, *Mat.* 17. 5. is signified his Prophetical office: *hear ye him.* And that which is there expressed, is here understood; so that there is nothing in Christ and the Gospel which may not fitly be reduced to these few words.

Use 1. This may serve to instruct us, for the building up of our faith, to have always in our minds that divine voice; for therefore came it twice from Heaven, once in the Baptism of Christ, and once in this transfiguration which *Peter* hath reference unto in this place: All the word of God indeed comes from him, but there are some parts of it which come from him unto men in a more special manner, that is, immediately. Such was the Decalogue in the Old Testament: such was the voice, *John* 12. 28. and such was this voice that was twice repeated: Now as we should magnify every word of God, so in a special manner should we observe and take notice of such words as these.

2. To admonish us, to depend upon Christ alone, and to have recourse unto him only, in those things which pertain unto our salvation. 1. Because such a testimony was never given of any one besides Christ. 2. In this testimony, power, honor, and glory is so given unto Christ, that it is denied unto all others: for the demonstrative particle *that,* as it is in the original, 〈 in non-Latin alphabet 〉 , hath an exclusive virtue, as touching all others, excluding all others from being partakers of it.

Doct. 7. This voice of God did effectually bring honor and glory unto Christ.

This is gathered from these words, He received from God the Father honor and glory, when there came such a voice unto him.

Reason 1. Because the testimony of God is infallibly true.

• 2. There is joined with it omnipotent power, when it is said to come from the excellent glory.

Use 1. This may serve to instruct us, by faith to rely upon every testimony of God. For that which God promiseth or any way witnesseth, is as sure as that which we have already

received or do see brought to pass. We may oftentimes doubt of men's words, because they have neither perfect truth, nor perfect power: but the excellent glory of God, whereof mention is here made, requires far otherwise of us.

2. To exhort us, for the confirmation of our faith, to have always in our eyes the excellent glory of God, whereby he can and also will do whatsoever he hath said.

Doct. 8. Those things which pertain unto the kingdom of Christ, are so holy, that they make the place it self, wherein they are declared, in some sort holy.

This is gathered from these words: *in the holy Mount.* For this Mount was not holy, but by this transfiguration, and this voice that came from heaven, *Exod. 3. 5. John* 6. 3.

Use 1. This may serve to reprove the stupidity of those, that are nothing taken with such things as these that are so holy.

2. To exhort us, reverently and religiously to prepare ourselves, and apply our minds unto holy exercises, *Eccles.* 5. 1.

Verse 19. We have also a more sure word of prophesy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

Verse 20. Knowing this first, that no prophesy of the Scripture is of any private interpretation:

Verse 21. For the prophesy came not in old time by the will of man: but holy men of God spake as they were moved by the holy Ghost.

The Analysis.

PEter had before proved the certainty of the Gospel by the testimony of the Apostles, who were eye-witnesses and ear-witnesses of it; now he proves the same certainty by the testimony of the word of prophesy; which he sets forth, 1. By the adjunct of stability, and that in comparison to the testimony of the Apostles, in respect whereof this word of prophesy is said to be more sure. 2. By the duty adjoined which is due unto this word of prophesy, namely, a religious heed and attention which should be given unto this word. W^{ch} attention is declared, 1. By the end and use of this word of prophesy, which is by way of comparison set forth by the use of a light, 2. by the helping cause, 3. By the esteem which we should have of the Prophesy of Scripture, verse 20, 21. namely, that it is by the instinct of the Holy Ghost▪ which is set forth by those Prophesies that are contrary thereunto, namely, such, as are of private interpretation, or by the will of man. By prophesy is meant, not the foretelling of those things, that depend upon any natural causes, (for so the Astrologers and Physicians can foretell many things, being skillful in the natural causes,) nor of those things that depend upon the will of any creature (for so those that know other men's counsel, may foretell many things, probably at least) but prophesy is a fore-telling of those things, that depend only upon the will of God, and can be known by God alone, and those to whom he

hath revealed it. By the word of Prophesy is meant the Prophesy of holy Scripture, as it is expressly set down, verse 20. which is distinguished in this respect not only from false prophesies, but also from other true ones, which were never in the Canon of the Scripture.

The Doctrines rising herehence.

Doct. 1. The word of Prophesy is a more sure testimony then the testimony of any men, or of those things that our senses themselves can give us.

This is gathered from the comparison which is here made betwixt this testimony and that which went before. But it is said to be more sure, not more true: because that which the Apostles witnessed, was as true; but their testimony did not carry with it so great a confirmation of the truth.

Reason 1. Because it appeared not so much to be a divine testimony, being not as yet expressed in the Scriptures.

2. Because it could not prevail so much upon the minds of the Jews, as the word of prophesy, which had now for many ages been as it were habitually confirmed in their minds.

3. Because the testimony of one that foresaw the truth, hath more divine operation in it, then the testimony of him that witnesseth what he hath seen or heard being present, *John. 5. 36, 39.* There are three degrees of testimonies, 1 Of *John.* 2. Of the works of Christ. 3. Of the Scripture or word of prophesy. The testimony of works is said to be greater then the testimony of *John,* and the testimony of the Scripture by way of gradation is intimated to be greater then both.

Use 1. This may serve to instruct us, in all those things that pertain unto faith and our salvation to depend only upon the Scriptures, because nothing can be more sure.

2. To exhort us, to give God thanks, that he hath not only made known unto us his truth, but hath also confirmed it by strong and sure reasons, and in all respects hath had regard to and provided for the weakness of our faith.

3. To reprove many Christians, which do too much stagger and doubt of these truths. For there appears such a wavering and doubting of the mind, where the life is doubtful and uncertain, and is not surely grounded and ordered according to the rules of Christ. Now we should be as sure of these matters of faith by the Scriptures, as we are of those things that we ourselves see now present before our eyes; and go on as firmly and constantly in the way of Christ, as if we did now with our eyes see Christ himself, and all those things that he hath promised us; or as if we did now hear that voice, *Arise ye dead and come to judgment.*

Doct. 2. The prophesy of the Old Testament gives a most sure testimony of the power and coming of Christ.

This is gathered from the reference which this 19 verse hath to verse 16. So *Luke 1. 20. Acts* 3. 18, 24. & 10. 43.

Reason. 1. The greatness of this mystery, which was such, that it must not be shown on a sudden to the world, but, for dignity sake, as it were, by such like messengers going before.

2. That it might the more appear that these things come from God, who was the only author of such like prophesies.

3. Because the salvation of the people of God from the beginning of the world depended upon the believing of this mystery.

Use 1. This may serve to instruct us, to confirm our faith more and more by such like arguments.

2. To exhort us, highly to esteem of this mystery, because God himself always made such reckoning of it, that he would have his Prophets from the beginning of the world to be exercised in the declaration of it.

3. To admonish us, that it should never seem tedious unto us, to hear and meditate upon those things, which pertain unto this mystery, seeing God would have this always pressed by all his Prophets.

Doct. 3. It is most praise-worthy in Christians always to give diligent heed unto the Prophesies and the rest of the Scripture.

This is gathered from these words: *Ye do well that ye take heed.* By *taking heed* is meant, 1. A search and inquiry after the sense of the Scriptures, or the truths that are contained in them. 2. An applying of those truths unto the ends and uses whereunto they serve. 3. A religious affection of the mind, whereby the conscience is subdued unto those truths as unto the rules of faith and manners: now they do well, that do thus give heed unto the Scriptures.

Reason 1. Because this obedience pleaseth God.

2. Because they provide well for themselves, to be directed unto eternal happiness.

Use 1. This may serve to refute the Papists, and some other foolish men, who deny that they do well, which give heed unto the Scriptures.

2. To reprove all profane and worldly men, who take great care about their worldly profits, or their carnal pleasures, but give little or no heed at all unto the Scriptures.

3. To exhort us, to stir up in ourselves daily this care of attention.

Doct. 4. The Scripture is a light shining unto those that religiously give heed unto it.

This is gathered from these words; *Take heed as unto a light that shineth.* Now it is called a light,

Reason 1. Because it is clear and manifest in it self.

2. Because it makes all other things clear and manifest.

3. Because it enlightens also the eyes of our mind, so that we are able to behold the heavenly mysteries of the kingdom of God.

Use 1. This may serve to refute the Papists, who tax the Scriptures of obscurity.

2. To reprove and condemn those, that walk in the midst of this light, and yet perceive no more of the things of God, then as if they were in darkness.

3. To exhort us, 1. To give God thanks for so great a benefit. For God now deals with us, as he did heretofore with the Israelites, in whose dwellings there was light, when in all the land of the Egyptians there was thick darkness, *Exod.* 10. 22. 23. 2. To walk in this light, not to sleep or have fellowship with the works of darkness, as it is *Ephesians* 5. 8. 11. 14.

Doct. 5. The whole condition of this our life hath much darkness in it.

This is gathered from these words; *A light shining in a dark place.* We may see the explication of these words in *Calvin.*

Reason. Because without the light of the Scriptures and faith we are nothing but darkness; seeing therefore this light is communicated unto us but imperfectly in this life, there must needs be as yet much darkness.

Use 1. This may serve to admonish us, not to puff up ourselves with the opinion of knowledge, but humbly to acknowledge our imperfections.

2. To exhort us, so much the more diligently to give heed unto the light.

Doct. 6. We must give heed unto the Scriptures, until a greater light be communicated unto us, then we can have out of the Scriptures, that is, until the last end of this life.

This is gathered from these words, *until the day down.* Although they were very strongly confirmed, verse 12. Yet they must still give heed unto the Scriptures. *Daniel* himself, though a Prophet, gave heed unto the Prophesies of *Jeremiah, Daniel, 9. 2. Peter* himself gave heed unto the Epistles of *Paul,* c. 3. v. 15. *Paul* himself had great care of the Parchments, that is, of the volumes and books of Scripture, 2 *Tim*▪ 4. 13.

Use 1. This may serve to refute the Anabaptists, who say that the Scriptures are only profitable for novices and young beginners, and not for the stronger.

2. To reprove those, that rest in that knowledge of the Scriptures, which they have, and seek no farther.

Doct. 7. Very great knowledge, light and cleerenesse shall be communicated unto us in the life to come.

This is gathered from the comparison that is made betwixt the life present and the life to come: In the present we have a light as it were in a dark place, but in that to come we shall have full noon as it were, 1 *Cor.* 13. 12.

Use. This may serve to exhort us earnestly to desire to come unto that perfection, and in the mean time to exercise ourselves in those things that lead thereunto.

Doct. 8. The light of the Scripture profiteth none but the faithful.

This is gathered from these words: *Knowing this first,* that is, believing, *Hebr.* 4. 2. No great or noble effect is produced, unless the matter, or the object wherein it should be produced, be prepared before: the seed it self that is cast into the ground, doth not grow, unless the ground be plowed and harrowed. Besides, whereas the Scripture is a testimony, and the strength of the testimony depends upon the authority of him that witnesseth, the Scripture can be of no force, if the authority of God be not acknowledged in it.

Use. This may serve to direct us, when we come to the reading or hearing of the Scriptures, always to lift up our minds unto God, and stir up true faith in our hearts.

Doct. 9. The first thing to be believed is, that the Scriptures are not of any inhumane interpretation, but of divine revelation.

This is gathered from these words: *Knowing this first, &c.*

The Papists and some others gather from this place, that the interpretation of Scripture doth not belong unto private men, but unto the Church, that is, the *Pope* and the Councils whom he approves of: but in this sense this place makes most against them: for first it is not here said that a private man may not interpret the Scriptures, but that he may not make an interpretation of his own; now by a man's own interpretation is meant a human interpretation, that is made by the will of man; as it evidently appears by the opposition, verse 21. So that the Prophets themselves, although they were public Doctors of the Church, yet if they should have said anything of themselves without the revelation of God, that would have been their own, that is, a human interpretation: whence also it follows that every interpretation of the *Pope,* which he takes not from clear Scripture, or hath it not by some extraordinary revelation, is his own in that sense as this word is taken in this place. Secondly, By *interpretation* in this place is not meant the interpretation of Scripture, that was before revealed, but the revelation itself, as it appears by the 21 verse where this interpretation is made to consist therein, that the Prophets spake their prophesies as they were moved by the holy Ghost. 3 *Peter* himself, who in the opinion of the Papists was at that time head of the Church, bids the faithful here, search the Scriptures, he doth not bid them depend upon him, and always look for interpretatio•. 4 He attributes more and greater strength unto the Scripture, then to his own testimony. 5 He calls the Scripture a light, and the condition of the Church a dark place▪ the Papists on the contrary attribute darkness unto the Scripture, and light and clearness unto the Church. 6 He commends the vulgar sort of the faithful, that they did take heed unto the Scriptures, in these words, *Ye do well.* But the Papists by this interpretaion debar the faithful from the reading of the Scripture.

Use 1. This may serve to refute the Papists, that put the Church before the Scripture, and say that the first thing to be believed is, that the Church cannot err.

2. To exhort us, to lay this foundation firm and sure in our hearts.

Doct. 10. The holy Ghost moved those men that were authors of the Scriptures.

This is gathered from these words: *As they were moved by the holy Ghost.*

Use. This may serve to instruct us, by continual prayer to seek for the aid of the Spirit, for the understanding of the Scriptures. The Scripture must be understood by the help of the same Spirit, by whom it was dictated, as *Hier. Eodem spiritu debet intelligi Scriptura, quo fuit dictata.*

Doct. 11. The men which the holy Ghost made use of, to deliver the Scriptures, were holy men of God.

Holy, because they were sanctified inwardly, & also set apart to this most holy work. *Men of God* they were, because they were called by God to this office, and they did declare the will of God, and they did labor also to bring men unto God.

Use. This may serve to exhort us, to labor to be like unto them, according to our ability, both in holiness, and in zeal of the Lord.

Chapter II.

Verse 1. But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

Verse 2. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

Verse 3. And through covetousness shall they with feined words make merchandize of you.

The Analysis.

Hitherto the Apostle propounded an exhortation, and confirmed it also in the foregoing Chapter. In the two following Chapters he strengthens it, by removing the impediments, that might make this exhortation of no effect. And the chief impediments are *falls teachers* and *profane scoffers:* of these former he speaks Ch. 2. Of the latter chap. 3. The false teachers he doth first, describe: secondly, reprove: he describes them from the beginning to those words in verse. 3. *whose judgment, &c.* Then he reproves them, 1 in general in these words, *that they are damned men;* which he doth afterwards prove, 1 by the usual course of God's justice, from verse 4. to the 10. 2. By their deserts, whereby they bring upon themselves the revenging justice of God, from verse 10. to the end of the Chapter. In the description of the false teachers he makes, 1 A comparison of the like betwixt the false teachers and those that were false prophets among the people of Israel, partly that he might join together this discourse with the former, where he spake of true Prophets; and partly that he might meet with the scandal which might arise by such seducers; and partly that he might stir up the faithful so much the more, to beware of their seducing. In the first respect, the last words of the former

Chapter, and the first of this Chapter, make such a *discreet axiom* as this; although there were many Prophets among the People of Israel, that were holy men of God, and were moved by the Spirit of God in those things that they spake; yet among the same people also there were many false Prophets. This *discretion* is shown in these words: *But there were.* In the second respect these words make a *copulate axiom* thus: Like as there were false Prophets among the People of Israel, so also shall there be false teachers among you. In the third respect there is intimated and implicitly contained such a *connex axiom* as this: If there shall be false teachers among you, like as there were false Prophets among the people of Israel, then must you be alike careful to beware of these, as the Israelites were warned heretofore to beware of them. After that description which is made by way of comparison, follows an absolute description; wherein the false teachers are described by their effects. Which eff•cts have either an immediate reference unto the false teachers themselves, or unto others by them. Those that have reference unto the false teachers themselves, are 1 The bringing in of heresies, which are set forth by their adjunct, that they are damnable, whereof he gives a reason also, taken from the nature of heresies, which is said to be such, that *it brings in a denying of the Lord.* 2. The second effect is, that *they bring upon themselves swift destruction.* In respect of others the first effect is, that *they shall have many followers,* who are pointed out by another effect accompanying this seducing, namely, *a speaking evil of the truth, or of the Gospel, which shall come to pass by their means.* The other effect is the abuse of those whom they do seduce for gain; which abuse is set forth by the helping cause, namely *by feigned words.*

The Doctrines arising herehence.

Doct. 1. There are always false prophets and false teachers in the Church.

This is gathered from these words: *there were, there shall be.*

Reason. This comes to pass in a threefold respect, 1 in respect of God. 2. In respect of the Devil. 3. In respect of men. First, in respect of God, and that 1 that they which are approved in the Church may be made manifest, 1 *Cor. 11. 19. Deut.* 13. 3. 2. That the obstinate wicked may perish in their ungodliness and cruelty, 2▪ *Thess. 2. 10, 11, 12. 1 Kings* 22. 20, 21, 22. Secondly, in respect of the Devil, because he is always the father of lies, and a murderer, and that envious one, which soweth tares among the good seed. Thirdly, In respect of men, because the wisdom of the flesh is enmity against God and his truth.

The use hereof according to the Apostles intention is twofold:

Use 1. To admonish us, not to be offended, nor to be top much troubled in mind, when we see heresies to arise in the Church, but to say as the Apostle did, *There were, there shall be.*

2. To instruct us, not to believe every spirit, but to try whether they are of God, 1 *John* 4. 1.

Doct. 2. Every heresy hath damnation joined with it.

This is gathered from these words: *damnable heresies.* Some are more damnable then others, yet all do in their nature tend to damnation. For all are contrary unto the way of truth, whereof mention is made, verse 2. which way alone leads unto life. But there are some

heresies which can by no means consist with salvation or eternal life. Hereupon such opinions are by a kind of appropriation called heresies in the Church, that is, opinions altogether damnable. For there is a difference to be observed betwixt things rashly spoken, bare errors in faith, and heresies properly so called. In the heresies themselves also we must distinguish betwixt the materiality, and the formality of it. For to make a formal heresy, for which a man is properly called an heretic, there is required besides an error in those things that pertain unto the fundamentals of religion, a reluctance against the clear light, and obstinacy in that reluctance.

Use. This may serve to condemn those that under the name of peace and charity, make so little reckoning of the bringing in of heresies into the Church. They would have all things received in and tolerated; which is all one, as if they would for peace and charity admit of damnation it self. For heresies have damnation joined with it.

2. To admonish us, 1. to take diligent heed that we do not by any means further such heresies. 2. Not rashly or for a light cause to pronounce any man an heretic. 3. As carefully to beware of heresies, as we should of damnation.

Quest. In the reason which is here given of this property of heresies, that they are damnable, a question is moved, What is meant by denying the Lord? *denying the Lord that bought them.* For many gather from this place, that all and every particular man were redeemed by Christ, because it is here said that he bought even those wicked heretics: but it may be answered divers ways.

Answ. 1. That these false teachers were members of the visible Church, and therefore, 1. they accounted themselves such as were redeemed by Christ, and made show of that profession. 2. Men were to account them such, as long as they continued in the Church; and in this respect they may be said to be such as were redeemed by Christ; like as the Apostles are wont to call whole Churches justified, sanctified, and elect. There is not the same reason therefore of all and every particular man, as there was of these.

Ans. 2. He doth not here speak of Christ properly, as he is Redeemer, nor of the redemption of his blood, but of that right, whereby masters challenge their servants, as having bought them; which may be thus shown: 1. Here is no mention of Christ as being Lord properly, but Master. For in the Greek it is 〈 in non-Latin alphabet 〉 , which is properly, a Master in respect of a servant, not 〈 in non-Latin alphabet 〉 , Lord. And these two names are clearly distinguished, *Jude* v. 4. where the same thing is spoken of the same false teachers: there they are said to deny their *Dominum & herum* Lord and master; although he may be called their *Herus, Master,* he is not properly called their *Dominus, Lord.* Then again, the Lord is not said to have redeemed all men, but only to have bought them: now although the word 〈 in non-Latin alphabet 〉 , to buy, be sometimes used in the same sense that the other is, yet it is not always so.

Ans. 3. The comparison here is plainly made betwixt the false teachers and the false Prophets, bewixt the visible Church and the people of Israel; for the Lord is said to have

bought those men in the same sense, that he is said to have redeemed and delivered all the people of Israel; that is, as he delivered them out of Egypt, and challenged them to himself in a peculiar manner, that by a solemn covenant they should be his servants; so also all those that give their names unto the Church, he may in this respect be said to have bought▪ as a Master, that they should serve him forever. To deny the Lord is, not to acknowledge God or Christ for the Lord, *Matth.* 10. 32, 33. to confess and to deny are made contrary one to another, *Luke* 12. 8, 9. The reason is, because it hath once professed the name of the Lord, and afterwards departs from that profession▪ it is all one as if he did plainly say, that he would no longer be a servant of that Lord. For this denying is twofold, either▪ verbal or real. A verbal denying was in *Peter,* a real denying is in all those that after they have made profession of the faith▪ return unto a profane life, 1 *Tim. 5. 8. 2 Tim.* 3. 5. The denying in this place is properly meant of a real denying. For the description of these men doth rather express their profane courses, then their open renouncing of Christ.

Doct. 3. It is a damnable impiety to deny Christ either in word or deed.

Reason 1. Because by this means Christ is greatly dishonored; for men, our lusts, and Satan himself are preferred before him, *Mark* 8. 38. where the indignity of this sin is shown, that an adulterous and sinful generation is preferred before Christ. Christ also by this me•ns is accused of iniquity: for no servant usually goeth away from his master, if he confesseth him to be a just master; therefore this going away is as it were a professing that he doth accuse that master from whom he goes of some iniquity. Hereupon was that contesting of the Lord against his rebellious people▪ that he was a just and right master, neither did he give them any cause to depart from him, *Ier. 2 5. Mich. 6. 3. Deut.* 32. 4.

2. Because Christ threatened a most heavy judgment against this sin, when he saith that he will deny those men; that he will be ashamed of them before God and his Angels, *Mark* 8. 38.

Use 1. This may serve to condemn, not only the manifest Apostates, but also all those, that with the profession of godliness join a profane life, or turn aside from that profession. The sin of these men is more grievous, then of Turks and Infidels, that never gave their names unto Christ; for the nearer any man cometh unto God, the more doth he dishonor his name, if he doth fall back again. He that hath in some sort forsaken Satan, and given himself up unto God, and afterward forsakes God again, and gives himself up unto Satan, seems to have known both masters, and advisedly to pronounce that he is the better, whose servant he would rather be, that is, Satan.

2. To admonish us, 1. Carefully to beware, not only of the damnable sin it self, but also of all appearance, and every degree of it, and every occasion that might lead us thereunto. 2. If in any respect we have turned towards such like abomination, to recall ourselves betimes, and seriously to bewail our offense, like as *Peter* did after his denying of Christ, *Matth.* 26. 75.

Doct. 4. It i• the nature of such sins to bring destruction upon men.

This is gathered from these words; *bring upon themselves destruction.*

Reason. Because sin in respect of the guilt that is joined with it, hath a kind of power whereby it draws all evil; like as faith and prayers obtain every good gift from God. Hence is it, that our sins are said to cry for vengeance; and also to draw punishment unto it as it were with strong cords, *Isaiah 5. 18.* For while men draw sin with such-like cords, they do also draw the punishment of sin, which is joined unto it.

Use 1. This may serve to admonish us, in this respect to beware of sin.

2. To exhort us, by faith, repentance, and prayers, to turn away that destruction from us, which our sins would bring upon us.

Doct. 5. The destruction which hangs over the heads of grievous offenders will come swiftly.

This is gathered from these words; swift destruction.

Doct. 6. Men are wonderfully prone to embrace errors.

This is gathered from these words; *And many shall follow.*

Reason 1. By reason of that darkness, which hath taken hold of men's minds; thereupon they may be easily drawn under any show or glimpse of light.

2. By reason of that disposition which they have, alien from the truth; thereupon they easily embrace those things that are contrary to this truth.

3. By reason of that disposition which they have, agreeing with the nature of errors. For sinners have in themselves the seeds, of all sins, errors and heresies; so that the nature of corrupt man doth as easily receive errors, as the tinder fi•e.

4. By reason of the just judgment of God, whereby for the punishment of other sins they are given over to the power of errors, 2 *Thess.* 2. 10.

Use 1. This may serve to instruct us, to show the corruption and wretchedness of our nature, how hardly are we brought to embrace the heavenly and saving truth, when we are carried headlong unto damnable errors.

2. To admonish us, that it should not be an offense unto us, if we see many given unto errors; because this was foretold us by the Apostle, and it hath a manifest reason; so that it is not to be wondered at, that many are given unto errors, but that rather, that any one doth believe the truth.

3. To exhort us, 1 Unto humiliation, in respect of this proneness unto error, 2 To care and circumspection that we be not overswayed by it. And an Argument whereby we may and should be stirred up unto this care, we have in the text, whiles they which follow heresies and heretics, are said to follow their destruction. For not only the authors of heresies run unto destruction, but also their followers, as in the place of the *Thess.* before cited. *In those which perish,* so that it is a sign of destruction, to be seduced by heretics.

Doct. 7. The fruit of errors and heresies is speaking evil of the way of truth.

This is gathered from these words, *By reason of whom the way of truth shall be evil spoken of.* By *the way of truth* is meant the Gospel, or the will of God revealed in the Scripture, which shows the true way of salvation. It is said *to be evil spoken of,* when the dignity thereof is violated, most properly by reproachful words. It is said to be evil spoken of *by them,* namely, by the authors of the heresies and their followers, in a twofold respect, 1. When they themselves speak reproachfully of it, as the Scribes and Pharisees did of Christ. 2. While they give others occasion to speak reproachfully of it, as the Jews did unto the Gentiles, *Rom.* 2. 24. both respects seem to be meant here by these, for the Greek word 〈 in non-Latin alphabet 〉 signifies *per & propter,* by, and by reason of.

Use 1. This may serve to instruct us, to judge aright of the nature of sin, that never stays till it hath brought men to blasphemy against God, and to speak evil of the way of God.

2. To admonish us, 1. For this cause to withstand the beginnings of sin, lest at length we be brought also to blasphemy against the holy Ghost, which Christ saith is a sin that shall never be forgiven. 2. To beware also of those men, that durst openly speak evil of the truth; amongst the number of whom they are to be put, that dare mock and scoff at the name of predestination and the predestinate.

Doct. 8. They which propagate errors under fair pretence, do often times seek their own gain.

This is gathered from these words; *through covetousness with feigned words:* Covetousness is commonly the companion of heresies, oftentimes the mother, very often the Nurse of them, as we may see in the Papists.

Use. This may serve to admonish us, 1. Not to believe men's feigned words. 2. To beware of covetousness, which is the root, as of all evils, so also of heresies.

Doct. 9. Miserable is the condition of those men that are seduced by heretics; for they are sold like beasts and cattle.

This is gathered from these words, *they shall make merchandize of you.*

Verse 3. at the end. Whose judgment now of a long time lingreth not, and their damnation slumbereth not.

The Analysis.

HItherto we have seen the description of false teachers, and their sins; now follows their reproof, or the punishment for their sins, that shall certainly befall them. •his punishment is set forth, 1. Metonymically, by the cause, in that it is called judgment. 2. By the effect, in that it is called damnation. 3. By the adjunct of swiftness and speed, which is shown by the negation of those things that are opposed unto swiftness. Now in general, lingering or slowness is opposed thereunto; in special, slumbring, which is put as a species of idleness or slackness. This swiftness of the punishment that shall befail them, is set forth by the adjunct of time, that it did not now first of all begin to make hast, but now of a long time.

The Doctrines arising herehence.

Doct. 1. The punishment of sin follows after sin.

This is gathered from the connection of these words with the words foregoing: there was the description of sin; and here presently follows the threatening of punishment.

Use. This may serve to admonish us, never to think of sin, but to adjoin also the consideration of the punishment, which is joined unto sin.

Doct. 2. This punishment proceeds from the just judgment of God, for that it is here called judgment.

For God as judge of all the earth, pronounceth sentence upon men for their sins, and the execution of that sentence is called punishment. Now he pronounceth sentence according to right and a most holy law, and therefore the punishment which God inflicteth is in a proper sense called judgment.

Use 1. This may serve to refute, 1 profane men, which think that those evils that men suffer, both public and private, come by chance. 2. Those that are wont to complain of the evils which they suffer, as if God did deal unjustly with them, *Gen. 18. 25. Deut.* 32. 4.

2. To admonish us, continually to walk in the fear of the Lord, because we live in his fight, that exerciseth judgment.

Doct. 3. This judgment of God brings damnation upon sinners, that is, a privation of all good, which pertains unto the happiness or well-being of man, and the sense of all misery; which makes that very being bitter and unpleasant.

Use. This may serve to admonish us, with fear to fly away from sin, and to seek the face of God.

Doct. 4. This damnation comes swiftly upon sinners.

Reason 1. Because it comes long before their expectation of it.

2. Because it is not deferred beyond the time which is most fit, and appointed by God, and in that respect it is said *not to linger.*

3. Because no impediment can hinder it, but it is deferred through God's mercy and longsuffering; in that respect it is said *not to slumber,* because slumbring and sleep binds the mind, and hinders the actions.

4. Because now of a long time before, way is made and prepared for this damnation.

5. Because the damnation it self, although the wicked oftentimes are not sensible of it, yet it takes hold of them, and spiritually worketh in their minds and consciences.

Use 1. This may serve to condemn those, that give themselves wholly unto sin, either because they think that punishment cometh flowly, or else because they hope to escape unpunished, *Eccl•s.* 8. 10, 11, 12.

2. To admonish us, to make haste to repent of our sins, not to linger nor slumber.

Doct. 5. In all those things which pertain unto judgment against sinners, like as in all other things, God doth nothing rashly, but foreseeth, premeditateth, and prepareth all things.

This is gathered from the adjunct of time, *Now of a long time.* So *Jude* v. 4.

Verse 4. For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment.

The Analysis.

NOw the Apostle proves that which he had before laid down concerning the punishment that should befall false teachers. The conclusion of this arguing is, 1 In general propounded of all the wicked, v. 9. For there is the consequent part of that connex axiom, the antecedent whereof begins v. 4. and is shown by the connection *If,* as, *If God spared not the Angels,* &c. Then afterwards in special, of these false teachers themselves and their followers, v. 10. In the general conclusion, v. 9. he doth not barely set down the condemnation of the wicked, but also by a copulate axiom joins together with it, the deliverance of the godly from that temptation, which ariseth unto them by means of the wicked. And the reason is, because the Apostles purpose was, so to reprove the wicked, that he might in the mean time comfort the godly, and strengthen them against all the temptations, whereunto they were obnoxious by means of the wicked. In the antecedent part of this arguing he sets down three arguments, which are as so many examples & judgments of God against the wicked; & they may make three syllogismes to prove one and the same conclusion. The first example is of the Angels that fell, v. 4. The second is of the old world, v. 5. The third is of *Sodom* and *Gomorrhah.* The syllogismes are knit together, after this manner: *If God spared not the Angels, nor the old world, nor Sodom and Gomorrhah; then he will not spare these false teachers; nor the like wicked men; But the former is true, by the testimony of Scripture, Therefore, &c.* These examples in respect of the general conclusion, which is set down, v. 9. are as *species* unto their *genus.* But in respect of the special conclusion wch is set down, v. 10. they are as *comparata,* partly alike, partly greater. That wherein they are alike, consists therein, as God condemned those sinners so also will he condemn these. Their inequality therein; if God spared not his most excellent creatures, the Angels, nor the old world, nor those cities; then much less will he spare these false teachers.

The Doctrines arising herehence.

Doct. 1. The judgments of God which he hath executed from the beginning of the world were ordained to be examples for us.

This is evidently gathered from all this arguing of the Apostle, and it is plainly taught us, verse 6. So 1 *Cor.* 10. 6. they are called *types,* that is, *ensamples;* which appears also by verse. 11. which sense of the words *Beza* and others have missed.

Reason. The reason of this truth is God's unchangeable nature and constant justice, whereby he is always like himself, not only inwardly and in himself, but also outwardly towards us in

the dispensation of his punishments and rewards, if we look to the substance of God. Hence is it, that by this argument the godly are both confirmed in their hope, *Isaiah* 59. 1. & 9. 9. 10. and assured of the destruction of all their enemies, and of all those that give themselves over unto impiety.

Use 1. This may serve to instruct us, so to read the sacred History, not as we read profane histories and fables, either for delight, or to be informed only in the knowledge of the times, or in things that have been done; but always to observe God's warnings and apply them unto our own use.

2. To admonish us, not to deceive ourselves, as if we had a privilege to sin above other men, or as if God would not deal so severely with us, if we should continue in our sins, as he did heretofore with those whom he destroyed: * Other men's harms should teach us to beware of the like sins. In the first example we have, first, The object of God's judgment, *The Angels that sinned.* Secondly, the manner how he dealt with them, *If he spared them not.* Thirdly, the degree of this judgment, present, and to come: present, that they were adjudged unto damnation; and to come, that they were to be reserved unto judgment. The fin of the Angels is not particularly set down in the Scriptures, because it doth not so much pertain to our edification and salvation, to know their sin, as it doth to know our own sins. But in general we are taught, that they kept not their first estate. *Jude* v. 6. that is, they left that estate wherein God had placed them, and afterwards exercised envy, lying, murder towards men. We are taught also that the number of those that fell was great; thence it is that the Apostle here speaks in the plural number. They are said to have been cast down to hell, 1. By reason of the change of their estate, because from that wonderful high condition, which they had received by creation, they were cast down to the lowest of all. 2. By reason of the change of their place, because from the place of bliss, where they were round about the throne of God with the other Angels, they were thrust down into a lower place fit for sin and misery: But that this place is in the lowest parts of the earth, as the Papists would have it, it cannot be shown out of the Scriptures, but rather the contrary: for they are said to be in the air, and to rule there, and to go about the earth seeking to devour men. This at least is plain out of the Scripture, and it should suffice such as are not over-curious: 1. That they suffer a great change of estate. 2. That they are excluded from their first habitation. 3. That they are in that place, where they receive *poenam damni & sensus,* the punishment of loss, and the punishment also of sense. They are said to be delivered into darkness, partly in respect of sin, partly in respect of misery: for both are signified by *darkness* in the Scriptures. They are said to be delivered into chains, by a metaphor taken from malefactors that are condemned, who are kept inprison bound with chains. Now these chains are, 1 A hardening in their sins. 2 A despair of all deliverance. 3 A fearful looking for that misery whereof mention is made, *Heb.* 10. 27. 4. The providence of God which always watcheth over them, to keep and punish them. They are said to be reserved unto judgment, because they are bound so fast with these evils, that they can never escape; and yet these are but the beginnings of the evils, which they must farther undergo.

Doct. 2. There is no dignity that can exempt a sinner from the judgment of God.

This is gathered from the nature of the Angels.

Reason. Because dignity doth not lessen the sin, but aggravate it. For he that hath received much, owes much, and of him much is required.

Use. This may serve for admonition, that men should not trust to such staffes of reed.

Doct. 3. That severity is due unto sin, that sinners should not be spared.

This is gathered from these words, *He spared not.*

Reason 1. Because sinners always abuse the goodness of God.

2. They spare not the glory of God, but themselves.

Use 1. This may serve to instruct us, to ascribe it unto the grace and mercy of God, that he hath hitherto spared us.

2. To exhort us, not to contemn this longsuffering of God, but thereby to be led unto repentance, *Rom.* 2. 4.

Doct. 4. By sin a sinner is cast down from the place and condition which he had before.

This is gathered from these words; *cast down to hell.*

Reason. Because sin is an aversion from God. Now as the communion which we have with God, makes us to ascend into a high condition, even into Heaven it self, so that our conversation is in heaven, as it is *Phil.* 3. 20. So also aversion from him makes us to descend, even until we come unto hell it self.

Use. This may serve to admonish us, not to trust the devil, nor our own imaginations, as if we could ever attain any good by sinning. For so our first parents were deceived, when they thought to make themselves like unto God by sin, they were made like unto the devil.

Doct. 5. The darkness of misery follows the darkness of sin.

This gathered from these words; delivered them into chains of darkness.

Reason. Because the light is the same, whereby we are directed, and whereby we are perfected; therefore the privation of perfection and happiness follows the privation of direction.

Use. This may serve to admonish us, always to walk in the light, as children of the light, if we desire to avoid utter darkness.

Doct. 6. Sinners are held in sin and in their misery, as it were with bonds.

This is gathered from that: *Chaines.*

Reason. Because the sins themselves are the snares of the devil, 2 *Tim. 2. last. Lam.* 1. 14. There are other reasons given of this thing in the Analysis.

Use. This may serve to admonish us, betimes to pray for deliverance from our sins, which then we shall obtain, when we do fly unto Christ, who gives deliverance unto the Captives, *Luke* 4. 18.

Doct. 7. The extremist punishment of sinners is deferred unto the last judgment of God.

Use. This may serve for instruction, that no man should please himself therein, that he suffers afflictions in this world, as if therefore he should escape free in the world to come, which is the miserable comfort of some men.

Verse 5. And spared not the old world, but saved Noah, the eighth *person,* a Preacher of righteousness, bringing in the flood upon the world of the ungodly.

The Analysis.

THe second and third example of God's justice towards sinners are not barely propounded, as the first was, but are illustrated by different examples, or by examples of God's mercy, which he shown towards the godly, while he destroyed the wicked. The reason is, that both parts of the conclusion, which is set down, verse 9. might be fitly inferred; where the deliverance of the godly is joined together with the destruction of the wicked. In the former of these examples is set down, 1 The object of God's justice, materially, *the old world,* which is more formally explained by the adjunct of impiety, whence it is called the *world of the ungodly.* 2. This justice is also illustrated by the instrument thereof, namely, *the bringing in of the flood upon the world of the ungodly.* The object of God's mercy is made to be *Noah with his family:* who are described, 1 By their small number, wherein his family was contained, which is said to be *eight.* This *Peter* shows, 1 *Epist.* c. 3. v. 20. 2 By the effect, that he was *a Preacher of righteousness.* For the office or duty is not here commended, but the act or exercise of this duty. For the duty was common to him with many mor•, but the exercise of it was proper unto himself.

The Doctrines arising here-hence.

Doct. 1. The multitude of those that sin doth not hinder God's justice from executing his judgments upon them for their sins.

This is gathered from this; *He spared not the whole world.* For as it was with dignity in the Angels, so it is also with the multitude now in the world.

Reason 1. Because the multitude doth not lessen, but rather increase the guilt of sin, and more fill up the measure thereof, as it is in the Proverb, *Qui peccat exemplo, bis peccat,* he that sins with example, sins twice: So he that sins with many examples, sins often times, if the thing be rightly considered. As if a man should see another fall in a slippery way, and not take the more heed unto himself therein, but fall into the same place and after the same manner, he is much more taxed by men, then if he had fallen alone, or first of all: so is it also in these.

2. Because the multitude which seemeth unto us a great thing, as if it could withstand God's anger, is before God like unto water, that falls from a bucket.

Use. This may serve to admonish us, not to follow a multitude to do evil. And so much the more necessary is this admonition, because we are all too prone to go in the way of the multitude; which fault also we seem to commit with some reason.

1. Because that we presume that many eyes see more then one, whence it is that the voice of the people is often taken for the voice of God.

2. Because the labor of examination seems too difficult, and almost impossible.

3. Because that which all men do, usually goes unpunished among men, and we conceive the like thing of God.

4. Because he that doth not follow the multitude, shall gain a multitude of enemies, and such as hate him.

But the contrary reason, which is of greater value then all those is that of Christ, *Matth. 7. 13. Broad is the way that leadeth to destruction, and many there be which go in thereat.* To the first reason or object on we answer; that one eye of a man that seeth, perceives more then a thousand blind eyes. The world or the multitude of the world is blinded; therefore one Christian which hath the eye of his mind enlightened by the Spirit, and follows the light of God's word, can see more then a great multitude of others. To the second we answer, that the duty of examination lies upon all and everyone. And they had need to do it, not only as they are Christians, and as Christ commands them, to prove all things, and hold fast that which is good, but also as they are men: for it is not a human, but a brutish thing to follow the multitude of those that go before, without judgment. To the third we answer, that the ways of God are not as the ways of men: Men wink at many, either out of ignorance, or impotency, or for fear, and the like imperfections which are not incident to God. To the fourth we answer, If God be with us, who can be against us?

Doct. 2. The creatures which are most necessary and profitable unto us, by sin are made our enemies and hurtful unto us.

This is gathered from the flood of waters, that destroyed the old world. Now nothing is more necessary and profitable unto us then water.

Reason. Because the creatures are the servants and host of God, and therefore they depend upon his will, and pleasure, and command both for war and peace, *Hos.* 2. 18.

Use 1. This may serve to admonish us, so much the more to beware of sin.

2. To instruct us, if we would have any true comfort from the creatures, to lay the foundation thereof in our reconciliation with God.

Doct. 3. God in the midst of judgment towards the ungodly, is merciful towards the godly.

This is gathered therehence, that when he destroyed the world, he saved *Noah.*

Reason. Because God doth not execute judgment according to the fierceness of his anger or fury, as men oftentimes use to do, but according to the counsel of his most perfect wisdom.

Use. 1. This may serve to instruct us, not to ascribe those things unto fortune or chance, which happen unto us or others in this kind.

2. To comfort us, because in a world of all dangers and judgments, we may fly unto the mercy of God.

Doct. 4. There are wont to be but a few godly men in the world.

This is gathered therehence, that *Noah* is called the eighth of the godly, or rather he may be called the seventh, because *Cham* was cursed.

Reason 1. In respect of God, because he gives this grace but unto a few, that his goodness and mercy towards them may appear the more abundant.

2. In respect of the second causes, and of the nature of the thing it self, because that which is most difficult, and of the greatest care and perfection, is not wont to be found but in few. The gifts of nature are common unto all; of art and industry to fewer, but the gifts of grace to fewest of all. There are more good Tailors then good Physicians, and more good Physicians then good Kings. So that that hath the greatest perfection, which is given but to a few.

Use 1. This may serve to admonish us, to be so much the more diligent to make our election and calling sure.

2. To exhort us, to give God thanks, that he hath made us partakers of that happiness, which he grants but to a few.

Doct. 5. All the godly, that will be made partakers of God's mercy, must be preachers of righteousness, as Noah was.

Now righteousness is preached not only in words, but also in deeds. For so it is wont to be said, The thing it self speaketh, • or the tongue only, *Phil.* 2. 15, 16.

Reason. Because no man can escape the revenging justice of God, unless he labor to follow and advance the righteousness that is prescribed by him.

Use 1. This may serve to condemn and reprove those, that are rather Preachers of unrighteousness, then of righteousness.

2. To exhort us, more and more to stir up ourselves to have a care of this duty.

Verse 6. And turning the Cities of Sodom and Gomorrhah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly.

Verse 7. And delivered just Lot, vexed with the filthy conversation of the wicked:

Verse 8. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day today, with *their* unlawful deeds.)

The Analysis.

IN these verses is contained the third example, which is divided after the same manner, as the second was. For here he speaks of the judgment of God upon the wicked, and his mercy towards the godly. The object of his judgment are the Cities of *Sodom* and *Gomorrhah;* the manner is, by fire, which is intimated in these words, *turned into ashes.* The degree is, in their utter overthrow; the end and use is, to warn those that should after live ungodly. For such judgments are ensamples not of a wicked life, but of the condemnation that hangs over the heads of those that live ungodly; and so they are ensamples to move men, not to do the like; but to take heed lest if they do after the like manner, they suffer also after the like manner.

The Doctrines arising herehence.

Doct. No society of men or policy can hinder the judgment of God, which he will bring upon them for their sins.

For as in the first example there was the dignity of the Angels, in the second the multitude of men, so also in this place society and policy; and Cities that were so noble, *Sodom* and *Gomorrhah.* For they were Cities that were brought into government, they had Kings, *Gen.* 14 2. This Doctrine is propounded, and proved, *Prov.* 11 21. & in 16. 5. it is repeated.

Reason. Because the guilt of sin is not lessened, but increased by means of societies, if they favor sins: for they pervert the end whereunto they were ordained. For whereas the end of all societies is to restrain sin, and to advance righteousness, 1 *Tim.* 2. 2. and they on the contrary cherish sin and impugn righteousness, they do provoke the anger of God more, then if they were not such societies. The sin of these Cities is said to be grievous, and crying, *Gen.* 18. 20.

This may serve for admonition, that Citizens or Magistrates should not trust too much to their wealth, so that thereby they should be made the more bold to sin.

Doct. 2. The same judgments of God are executed by contrary causes.

This is gathered therehence, that whereas the old world was destroyed by water, those Cities were overthrown by fire.

Use. This may serve for admonition, that sinners should not therefore think themselves safe, because they have escaped one judgment; for when they are farthest off from one evil, another is ready to fall upon them, *Amos* 5. 19.

Doct. 3. Extreame judgments follow extreme sins.

This is gathered therehence, that this was an utter overthrow, because that these Cities had filled up the measure of their sins.

Reason. The reason is taken from the proportion, that is betwixt sin and the punishment of sin.

Use. This may serve to admonish us, if we cannot altogether avoid sin, yet with fear and trembling to shun the progress and continuance in sin.

Doct. 4. They that are unto others examples of sin, shall be also unto them examples of punishment.

This is gathered from these words: *Making them an ensample.*

Use 1. This may serve to admonish us, so much the more to take heed, that we give no scandal unto others, or to be an example in sin.

2. To exhort us to increase in godliness by the examples of God's judgments upon sinners. For that is the use and end of them, *Amos* 4 12.

The other part of the Analysis.

The object of mercy is *Lot,* who is described, 1 By the adjunct, that he was righteous. 2 By the effect, that his soul was vexed with the wickedness of the ungodly, which is more largely set forth, v. 8. 1 By the internal cause, which was his righteousness. 2 By the external cause, which was their ungodliness. 3 By the means, whereby the external cause or the object did work that effect. And they were the senses of hearing and seeing. 4 By the occasion, which was his dwelling amongst them. 5 By the adjunct of time, which was continually. 6 By the degree, which was the highest, as if he had been put upon the rack; he vexed, in Greek it is 〈in non-Latin alphabet〉, tormented.

Besides those that are common unto *Lot* with the example of *Noah,* there are these Doctrines to be observed.

Doct. 1. Men are accounted righteous or unrighteous in the sight of God, not so much for someone deed, as for the whole course of their life.

This is gathered therehence, that *Lot* is here called *righteous,* who notwithstanding is spoken of in the Scripture to have committed a most heinous sin. For those that are said to be *righteous* in the Scriptures, are so called, either in respect of the imputation of Christ's righteousness, or in respect of some particular cause wherein they show themselves righteteous, or in respect of that inherent righteousness, which, though it be imperfect, yet is it sincere and pleasing unto God.

Use 1. This may serve to refute the Papists and others, who as soon as they read that any one is called righteous in the Scriptures, presently conclude that a man may fulfill the whole law, and stand upon his own merits before God.

2. To comfort the godly, who sometimes fall through infirmity. For if they continually labor to please God, God in mercy accounts them righteous.

Doct. 2. There are sometimes righteous men found in the midst of the ungodly.

This is gathered therehence, that righteous *Lot* dwelt amongst the *Sodomites.*

Use 1. This may serve to refute those, that when they sin put the fault upon others with whom they live, as if they could not be godly because others are wicked.

2. To exhort us, to strengthen our minds against the wickedness of the age, and places, or men, amongst whom we live. For like as that servant deserves well of his Master, that sticks close unto him, when all others forsake him; so also are they most acceptable unto God, that adhere unto him, when all others not only forsake him, but also are against him; so did *Noah, Gen.* 6. 8, 9.

Doct. 3. Those that are righteous, even whiles they live amongst the ungodly, are grieved for their impiety.

This is gathered therehence, that *Lot vexed,* &c. So *Psal.* 119. 158 *Acts* 17. 16.

Reason. Because when godly men do most of all desire, and take care for to advance the glory of God and the salvation of others, they cannot but be grieved, when they see no reckoning made of either.

Use 1. This may serve to condemn those, that take delight in no company so much as in the company of the ungodly. 2. Those that are not sorry for their own sins, much less for others.

2. To instruct us, to judge of ourselves hereby, in that conversation which we have with wicked men. For if we are thus wrought upon, when we see it, then it is a sign of a good conscience.

Verse 9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, *or* suffering punishment.

The Analysis.

THis is the general conclusion, the premisses whereof the former examples make up, and it is disposed in a copulate axiom, the former part whereof is of the mercy of God, and the latter of his justice. Where we may take notice of the reason of this order, which may be twofold. 1 Because in the premisses he had spoken of mercy in the last place; therefore that the connection might be evident, he puts it first in the Conclusion; and because he intends to speak more at large of the wicked afterwards, therefore he mentions God's justice towards them in the last place. 2. The Apostle doth first of all conclude the mercy of God towards the godly, because it was his primary intent and purpose to comfort and strengthen the godly. The object of God's mercy is the godly. The act and effect thereof is, to deliver them from temptation. The object of his justice is the wicked. The act and effect thereof is, to reserve them unto the day of judgment. Where he adds the manner how they shall be reserved, namely so, that they shall in the mean time suffer punishment. The cause and reason of these acts and effects, as well of his mercy as his justice, is the wisdom of God, or his knowledge joined together with his will; as that first word intimates unto us, *The Lord knoweth.*

The Doctrines arising herehence.

Doct. 1. We have need of divers arguments to confirm our faith touching the mercy and justice of God.

This is gathered therehence, that the Apostle was so careful to conclude this, and by so many arguments.

Reason 1. Because faith is not, as knowledge and sense is, to have such a full and evident assurance, as excludes all manner of doubting, but it hath some obscurity in the object, and so admits of divers doubtings, which must be removed by such-like arguments.

2. The imperfection of our faith, which must be helped by these means.

3. The multitude of objections and temptations, which fight against this faith.

Use 1. This may serve to reprove the security and presumption of those, that feel no want in this kind.

2. To admonish us, to use all diligence, and to search out all the arguments that may be, to edify ourselves in this faith.

Doct. 2. They that are truly righteous, so that they are vessels of the mercy of God, are also godly.

This is gathered therehence, that here they are called godly, who before in the example of *Noah* and *Lot,* were called righteous.

Reason. Because no righteousness can be pleasing unto God, which is not referred unto him and his honor; now this is done no other way, but by piety.

Use. This may serve to admonish us, not to rest or please ourselves in any righteousness, that is separated from true piety towards God.

Doct. 3. The sting of every evil of punishment, whereunto men are obnoxious in this life, is temptation.

This is gathered therehence, that deliverance from temptation is here put for deliverance from all evil.

Reason. Because the afflictions or miseries of this life become hurtful unto us only by that means, and as they are in us occasions or motives unto sin. For that is the nature of temptation, whereof mention is here made, to induce men unto sin.

Use 1. This may serve to admonish us, to beware of the temptation that is in the evil, more then of the evils themselves.

2. To instruct us, to judge aright of the mercy of God towards the godly; for although they are not presently delivered from the afflictions themselves, yet if they be delivered from the temptation of them, they have great experience of God's mercy towards them.

Doct. 4. God doth very well know how to perform all those things that he hath either promised to the godly, or threatened to the wicked.

Use. This may serve to admonish us, not to judge of the event of these things, or of the success of the godly or the wicked, according to those things that we see, but to refer all these things unto the knowledge and wisdom of God, resting upon the belief of those things which he hath promised.

Verse 10. But chiefly them that walk after the flesh in the lust of un•l•annesse, and despise government: presumptuous are they, self-willed: they are not afraid to speak evil of dignities.

The Analysis.

IN this verse is contained the particular conclusion of the former arguing: because he doth particularly apply unto the false teachers of that age, that which he had affirmed in general of the unjust, verse 9. Therefore this particular conclusion is joined with the general, not by a bare *copula,* but by a gradation from the less to the greater, as it is intimated in that first word, *But chiefly:* as if he had said, that all the unjust should indeed suffer punishment, but those most certainly, and most heavily, that are such as the false teachers are here described to be. Now they are described both in general, and in particular. In general the effect of their wicked walking, in those words, *them that walk.* Of which effect, 1 he shows the principal cause, which is, *the flesh.* 2 The administering, or next cause, which is *the lust of the flesh,* that is, the vicious motions and inclinations of corrupt nature: which is illustrated by the proper effect thereof, *uncleanness,* because the motions of the flesh do spiritually defile the souls of men, so that it makes them polluted in the sight of God. The particular description is by a particular sin, which is, a contempt of lawful authority: which sin is illustrated by its effect, that is, that they do contemptuously reproach dignities; where he shows the manner of this effect which is adjoined, that they do it boldly and self-willed.

The Doctrines arising here-hence.

Doct. 1. Although all sinners may deservedly fear the judgment of God, yet there are some that may more certainly expect the severity of that judgment.

This is gathered from these words; *But chiefly them.*

Reason. By reason of that proportion which is kept betwixt the sins and their punishments. Now they that may most certainly expect this severity of judgment, are such especially, as are very much given unto those sins, whereby we read in the Scriptures that men have brought upon themselves swift destruction.

Use. This may serve to admonish us, most of all to beware of those sins that do most hasten our damnation.

Doct. 2. There is no one sin so heinous, as to walk in the ways of a sinner.

This is gathered from these words; *B•• chiefly them that walk.*

Reason 1. Because the act of sin doth not so much condemn as the habit of sin; like as on the contrary, the habit of any virtue doth much more commend a man, then any particular act, though it be of great note.

2. Because he that walks in the way of sin, adds impenitency unto his sins; now impenite•cy doth condemn men more then any sin, because there is no way to escape the anger of God, but by repentance.

Use 1. This may serve to condemn those, that please themselves therein, that they are not murderers, nor adulterers, nor robbers, &c. when in the mean time they walk in the way of other sins, who do either contemn the worship of God, or neglect faith, hope, and charity, and are altogether ignorant of the like virtues.

2. To admonish us, to take he•d unto ourselves, by a timely and daily repentance, that we walk not in sins, though we cannot abstain from all sin. Sinners are not so much hateful unto God, as the workers of sin, and such as walk in it.

Doct. 3. There is in all men while they are in this world, some cause pricking and stirring them up unto so.

This is gathered therehence, that the flesh is here put as the beginning of all those sins, whereunto these wicked men were given. Now it is called the flesh, because it doth extend it self as largely as the flesh or body of man, being carnal: and so is in all and every particular man in common and without any exception. This is proved first *Gol 5. 17. James 1. 14. Mat.* 15. 19. Secondly, it is confirmed also by reason and experience, because when there is no outward object or persuasion that can induce us unto sin, yet we feel such little sparks arising in ourselves, that will set the whole man on fire, if they be not quenched betimes.

Use 1. This may serve for instruction, 1 To refute their dream, which imagine a perfection in this present life. 2 To refute the Papists, who say that concupiscence after Baptism is not formally a sin. For that which of its own nature produceth sin, must needs have the nature of sin. For *qu•le effectum, talis causa,* such as the effect is, such is the cause.

2. To admonish us, diligently to beware not only of outward provocations, that might lead us into temptation, but also of ourselves and our own hearts; for there lies our greatest danger.

Doct. 4. Sin doth not consist only in outward words and deeds, but also in the inward lusts and affections, which are contrary unto the law of God.

Reason 1. The first reason is taken out of the places of Scripture, wherein God is called a Spirit, and is said to look most unto the Spirit and heart of man.

2. The second is taken out of those places, where sins are said to come from the heart, For sin can come frō the heart no other way, but by the means of such vicious lusts of the flesh.

3. From the express words of God, *Ger.* 6. 5. & 8. 21.

4. The same is shown unto us by the contraries, because the inward affections of men, that are good, are very pleasing unto God: Therefore after the like manner evil affections and desires must needs displease him. The amplification of this truth may be taken therehence, that there is no sin properly in the outward words, and deeds, but as they depend upon the inward affection of the heart. For if it were otherwise, then a man might be compelled unto sin, which is altogether untrue, and contrary to common sense.

Use. This may serve to refute and condemn those, that take little or no care at all, about their thoughts or inward affections, so that they can any way excuse their outward words and deeds. 2. To admonish us, therefore to watch over our inward affections and thoughts. For this is the property of a true Christian. Those that are outside Christians, look only unto outward things; they that do inwardly and in heart fear God, are no less careful of their inward thoughts then they are of their outward words.

Doct. 5. Sins of this kind, like as all others also, do defile a mar.

Some sins are said in a special manner to defile a man, namely such, as pertain unto the unlawful copulation of the flesh, and transgress the tenth Commandment.

Reas. Because they do in their nature also defile the body and person of a man. But all sins do also defile the soul of man, because they leave a blemish behind them, which makes the soul of the sinner deformed, and less pleasing unto God, *Mat.* 15. 20. This is it which was heretofore signified in the Ceremonial Law by all those uncleannesses separations, washings, and purgings, which are so frequently spoken of by *Moses,* This also is that, which is intimated unto us in Baptism.

Use 1. This may serve to condemn those, that do not only take delight in their sins▪ but also seem to boast of them, as if they should glory in their own dung.

2. To admonish us, to learn hence more and more to abhor all sin, as a most filthy and detestable thing. Besides that general defiling which is common to all sin, the Apostle seems here to intimate that special defiling, which is in wantonness, as it appears by v. 14. & 18. But of this we shall have a fitter opportunity to speak afterwards.

Doct. 6. It is a most heinous sin to despise government, or the superior lan full power.

This is confirmed, Rom. 13. 1, 2.

Reason 1. Because they which despise lawful power, despise the ordinance of God. It is the Apostles reason in the same place. For although God hath prescribed unto men no special form of government, yet he hath appointed, that there should be some certain kind of governing, and so approves of all power, which is not contrary unto nature, or unto his revealed will.

2. Because such a contempt is against the common good, and tends to the disturbance of human society.

3. Because it gives occasion to the overflowing of all other sins. For this is the reason why the authority of superiors is established in the first Commandment of the second Table, because if that be despised or neglected, all the other Commandments, not only of the second, but also of the first table, are quite destitute of those things that should strengthen them, as touching those means which men can use.

Use 1. This may serve to refute the Anabaptists and those that tread in the steps of such heretics, whiles they maintain that the civil Magistrate is clean contrary to Christian religion.

2. To reprove those, that although they confess the power in words, yet in their deeds resist it, nor do they respect it farther then it makes for their lusts.

Doct. 7. The effect of contempt is, to reproach a man, and speak evil of him.

Reason. Because reproaches and contumelies come properly from pride, whereby a man thinks himself better then another. For otherwise he could not reproach another man, but the same reproach would fall upon himself also. Contempt is the daughter of pride, and the mother of such nephewes.

Use 1. This may serve to admonish all Christians, to abstain from reproachings and evil speakings. For there is none that dares affirm that it is lawful for him to despise his brother.

2. To admonish us, to beware of pride and the contempt of others, if we would not break forth into such sins, that are so unworthy of a Christian man.

Quest. Here ariseth a question, Whether we may not sometimes reprove the sins of men somewhat sharply?

Answ. That this is lawful is proved by the approved practice of the Prophets, Apostles, and of Christ himself also; but with these cautions. 1 That the sin which we reprove be manifest. 2 That the check be so directed, that it be done to the sin rather then to the man. 3. That there be together with it a manifestation of our charity. 4 That we be not moved unto this vehemency chiefly by our own private injuries, but by the zeal that we bear unto the glory of God and the salvation of others.

Doct. 8. Amongst those circumstances of sin, mentioned in the text, there is none whereby it is more aggravated, then stubborn boldness, and self-willednesse.

This is gathered from these words: *Presumptuous, self-willed, &c.*

Reason 1. Because they are tokens of a will sinning with full consent.

2. They are tokens of a seared conscience.

3. They are most contrary unto repentance.

Use 1. This may serve to condemn those, that account it a great praise unto themselves, that they are bold to commit all kind of villanous acts: they neither fear men, nor God himself; as it is said of the unjust Judge in the Gospel.

2. To admonish us, although we cannot wholly abstain from all sin, yet to take heed that we do not please ourselves in any sin, nor to go on and persist stubbornly, and presumptuously in it.

Verse 11. Whereas Angels which are greater in power and might, bring not railing accusation against them before the Lord.

The Analysis.

THat the Apostle may aggravate that sin, which he had laid to charge of the false teachers in the former words he makes a comparison betwixt them and the Angels, such as is made, verse 9. and the 10. But in this comparison there is contained a twofold dis-similitude, namely, of their condition, and their actions. Their condition, because the Angels are high and mighty, but these men were of a low mean condition. Their actions, because the Angels abstained from speaking evil of dignities, but these men gave their minds unto it. The former dis-similitude is set forth by a kind of Inequality, of greater and lesser, because there is indeed a very great inequality, but this dis-similitude ariseth from the inequality. Both parts of the comparison are disposed in a discreet axiom as it were to this sense. Although the Angels do far exceed these dignities in power, yet they do not speak evil of them; but these men, although they be far inferior unto them in power, yet they fear not to speak evil of them.

Touching the former part of the comparison two questions may be made.

Quest. 1. In what sense the Angels are said to be greater in power and might?

Answer. The Angels are said to be greater in power and might, not so much in respect of the false teachers, as in respect of the dignities themselves, whereof the Apostle here speaks. And the reason is, not only b•cause they are of a more excellent nature then men; but also because God hath set them over men, and commanded them to watch over Governments, Common-wealths, and consequently over dignities. Whence they are often called in Scripture *Dominions,* as *Ephesians* 1. 21.

Quest. 2. How this is true, that they do not bring railing accusation against dignities, when God himself sometimes speaks evil of them, and makes the Angels to execute his malediction?

Answer: They are said to abstain from speaking evil, 1 Because they do not speak evil, but when God commands them, and therefore it is not their malediction so much as God's. 2 Though they do speak evil of the men that are set in authority, and do evil also unto them sometimes, as we s•e in the example of *Herod,* and in the Host of *Sena•herib,* yet they do not speak evil of the dignities themselves, which was the sin of these impostors, of whom the Apostle speaks.

The Doctrines arising herehence.

Doct. 1. Their sin is the greater, who are of a lower condition, if they wax proud and despise dignities, then if they were set in a higher degree.

This is the ground of the Apostles comparison. For otherwise it would make nothing to the aggravation of the sin of these men.

Reason 1. Because his sin is the greater, that is drawn unto sin upon the lighter occasion or smaller temptation.

2. Because such men are not moved by those reasons, that might and should with-hold them from committing such a sin, which other men have not after the same manner.

Use. This may serve for condemnation, to condemn the fashion of some men of the lowest rank, who even in that condition of life are as proud, and more also sometimes, then they that are in the highest degree of dignity and honor.

Doct. 2. The Angels are greater in power then all men.

Use. This may serve for the comfort of the faithful, because God hath given the Angels a special charge over them, so that they are said to pitch their tents about them.

Doct. 3. These powerful Angels do most religiously abstain from all sin.

For what is here said in special, is to be understood also in general.

Use. This may serve to admonish us, therefore the more carefully to beware of sin; both because we are bound by the Law at least as well as they, and also because other wise we cannot have those good and powerful ministering Spirits to take care of us.

Verse 11. But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.

The Analysis.

THe other part of the comparison is contained in this verse, wherein the sin of the false teachers desp••ng and speaking evil of dignities, is aggravated by a new comparison of the like, so that in this verse there is both a showing of the dissimilitute, and also a whole similitude explained by its parts. The proposition of this similitude contains a description of natural brute beasts: the Apodosis contains a description of false teachers, according to those qualities which they have proportionably with those brute beasts. The description of the brute beasts contains three things: 1 Their inward nature, which is expressed by a negation, that they are *void of reason, bruits.* 2. Their acts or operations, which are said to proceed, not from counsel, but *from nature, natural.* 3 Their end and destruction, that they are *taken and destroyed.* To these there are three also answerable in false teachers: 1 That they are void of judgment, *they understand not.* 2 That they are carried with a naughty passion to speak evil, *speak evil of the things that they understand not.* 3 That they bring upon themselves destruction; *they shall perish in their own corruption.*

The Doctrine arising herehence.

Doct. 1. Sin, where it reigns, turns a man into a brute beast as it were.

This is shown in all those places of Scripture, where wicked men are compared unto brute beasts, either in general, or in special, to Horses, Mules, Dogs, Swine, Foxes, Wolves, Beates, Lions, &c. Yea, they that are in greatest honor and esteem in this world, are accounted no otherwise of by God, then as brute beasts. The Monarchs, in *Daniel,* are always compared unto wild beasts; and the Roman Emperors that persecuted the Church, are pointed out in the Apocalypse by the name of the Dragon. And the Pope is not only called a beast, but is described as a very great monster among the beasts, with seven heads, and ten horns.

Use 1. This may serve to condemn those, that please themselves in their sins.

2. To admonish us, so much the more to beware of sin, lest at length with *Nebuchadnezzar* we be cast down from the greatest glory to the lowest condition of all.

Doct. 2. The fountain of all this sin and misery is the want of a right and spiritual judgment.

Use. This may serve to admonish us, diligently therefore to betake ourselves unto prayer, and other means, that are sanctified by God, for the enlightening of our mind, and keeping it sound.

Doct. 3. A sign of such a condition, that is, of a man turning to a brute beast, is, to follow the passions of corrupted nature, without reason.

Use. This may serve to convict and condemn many, that seem unto themselves to be excellent men.

Doct. 4. Such men do corrupt also whatsoever natural goodness they have in them.

This is gathered from this word, *corruption,* as it is explained, *Jude* v. 10.

Use. This may serve to admonish us, therefore to hate and detest such courses.

Doct. 5. Such sinners are entangled in their sins, and kept unto destruction, like as brute beasts in their snares, wherewith they are taken.

So 2 *Tim. 2. 26. Lament.* 1. 14.

Use. This may serve to admonish us, to fly from all corruption, as we would from the snares of eternal death.

Verse 13. And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time: spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you:

Verse 14. Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls; an heart they have exercised with covetous practices, cursed children.

The Analysis.

AFter that description of these men, which was set down in the three fore-going verses, here in the beginning of this 13 verse, is again repeated that just punishment which they must expect. *they shall receive the reward of unrighteousness.* Then he makes a new description of the same men, that they might wax the more fierce if it were possible. And he describes them by three chief vices, 1 By the luxury, whereunto they gave their minds. 2 By then uncleanness, 3 By their covetousness. Their luxury is set forth and aggravated, 1 By the adjunct of pleasure. 2 By the adjunct of time, that it was in the *day time.* 3 By the effect, that they did by this means, as spots and blemishes, defile not only themselves, but also those with whom they were conversant. Of which effect also he shows the cause in another effect, that *deceiving* was joined with this luxury. Their uncleanness is described, 1 By the helping causes or instruments, in these words: *Having eyes full of adultery.* 2 By the adjunct of constancy, because *they cannot cease from sin.* 3 By the effect, *beguiling unstable souls.* Their covetousness is explained, 1 By the primary subject of it, in these words, *the heart,* there it was seated. 2 By the adjunct of custom, in these words, *A heart ex-excised.* Last of all, the end and sum of this description is expressed, that they are *accursed children.*

The Doctrines arising herehence.

Doct. 1. When we think of the sins of wicked men, we should likewise think of their punishments.

This is gathered therehence, that the Apostle doth ever now and then put in this, while he speaks of these men's sins.

Reason. 1. Because these two are in God's purpose and their own nature knit together.

2. Because the consideration of sin doth oftentimes more hurt then good, if the consideration of the punishment be not joined unto it.

Use. This may serve to condemn those, that take delight only in the commemoration either of their own, or other men's sins.

Doct. 2. Profuse luxury is a sign of a man sinning securely.

This is gathered out of the text, and it is expressly set down, *Jude* v. 11.

Reason. Because such men do either not think at all of the judgments of God, or do labor at least to remove such thoughts out of their minds.

Use 1. This may serve to instruct us, not to account such men happy, as the multitude useth to do.

2. To admonish us, to beware of such excess.

Doct. 3. Luxury, the more it is shown openly, the more it is to be condemned.

This is gathered from that Epithet, *in the day time.*

Reason. Because it is so much the farther off from shame, and consequently from repentance.

Use. This may serve to condemn that impudence, which many men have gotten.

Doct. 4. There is the greatest danger in those sins, from which the greatest pleasure and delight ariseth.

Reason. Because pleasure is a sign of a perfect habit.

2. Because pleasure is very hardly left.

Use. This may serve to admonish us, to beware of those delights which arise from sin.

Doct. 5. They that please themselves most in their sins, do most defile and contaminate both themselves and others.

This is gathered from these words, *spots and blemishes,* as it is also *Jude* v. 12.

Reas. Because the more any sin appears in the Church, the greater dishonor doth it bring, not only to the sinner himself, but also to the whole Church, whereof he is a member.

Doct. 6. The outward members also of wick•d men are full of wickedness•.

This is gathered therehence, *Having eyes full,* &c.

Reason 1. Because out of the abundance of the heart all our faculties, and all the instruments of operations receive impressions answerable unto the heart.

2. Because sin, or temptation unto sin is admitted into the heart it self by the outward senses, as by channels or gates; so that the eyes and such like corporeal instruments are filled two ways, both in the ingresse and the egresse of sin: Whence it comes to pass, that as the gates of a great City use to be fuller then the other parts of the City, by reason of the frequent ingresse and egresse of people, so also are the eyes of such like men.

Use 1. This may serve to instruct us, to see and bewail the miserable condition, whereunto men are obnoxious by reason of sin; because they have no part clean or void of sin.

2. To admonish us, to use all care to cleanse ourselves, and all our faculties and parts both of body and mind from such uncleanness.

Doct. 7. The uncleanness of the body is oftentimes joined with impurity of religion.

This is gathered from these words; *adultery.*

Reason 1. Because the hindering cause or that which keeps it off is removed, namely, pure religion.

2. Because this is the just judgment of God, *Rom.* 1. 26.

3. Because by reason of these carnal affections men do withdraw themselves from piety, or impugn it.

Use. This may serve to admonish us, so much the more religiously to embrace purity in religion.

Doct. 8. In such men covetousness is oftentimes joined with their impiety.

This is gathered from these words, *covetous practices.*

Reason. Because that doth chiefly pertain to the rule and sway which the devil exerciseth over his servants, 1 *John* 2. 16

2. Because by covetousness they seek those things that serve to nourish their impurity of life.

Use. This may serve for a general admonition, to abstain even from the least sins, if we would not admit of others also.

Doct. 9. The exercising of the heart unto such sins, doth very much strengthen and increase them.

This is gathered from that word: *A heart they have exercised.*

Reason 1. Because exercising a man's self unto sin brings in and increaseth the habit.

2. It is a token that a man takes pleasure in such sins. For no man doth willingly exercise himself in those things wherein he takes no delight.

Use. This may serve to admonish us, according to the counsel of the Apostle, 1 *Tim.* 4. 7. to exercise ourselves unto godliness, not unto wickedness. For as the Apostle there saith, verse 8. that *bodily exercise profiteth little;* so in this comparison may it be said, that the exercise of sin is not only unprofitable, but very hurtful.

Doct. 10. They that are after this manner accustomed unto their sins, are hardened in them.

This is gathered from these words; *They cannot cease from sin.*

Reason. Because by this means sin gets great strength and dominion.

2. Because every way unto repentance is stopped up.

Use. This may serve to admonish us, to leave off our wicked purposes in time.

Doct. 11. Such men are most to be detested.

This is gathered from these words: *cursed children.*

Reason. Because they are most opposite and contrary unto that which is most to be loved.

Use. This may serve to exhort us, to show our zeal in flying from sin and sinners.

Verse 15. Which have forsaken the right way, and are gone astray following the way of Balaam the son of Bosor, who loved the wages of unrighteousness,

Verse 16. But was rebuked for his iniquity: the dumb Ass speaking with man's voice, forbad the madness of the Prophet.

The Analysis.

THe Apostle here still continues in explaining and illustrating the covetousness of these men by way of a similitude, which he makes between them and *Balaam* the son of *Bosor.* Now the quality wherein they are compared is first propounded in general, that they followed his way, that is, they imitated him in the like manner of doing, and then set forth in particular, 1 By the effect, that they forsook the right way, and went astray into by ways, that is, into naughty and wicked ways. 2 By the proper cause of this effect, that they loved the wages of unrighteousness, like as he loved it, that is, for the desire of filthy lucre they gave themselves over unto impiety and unrighteousness. 3 By the adjunct that follows upon this effect namely, God's rebuking of him, v. 16. which is set forth by the instrument, that he made use of to do it, namely, a dumb Ass. The fitness also of this instrument as he was made use of at that time, is declared by their inequality, because he shows that this Ass was in some sort wiser then his Master. For when the Master, though he was a Prophet, was mad, this Ass by his wisdom as it were, rebuked and corrected that madness.

Quest. But here a question may be made concerning this *Balaam* the son of *Bosor,* who is here called a Prophet, and yet is said to have sinned most wickedly, Whether he were a true Prophet of God, or no?

Answ. He was sometime endued with the gift of Prophesy that God had communicated unto him, as it appears, *Num. 22. so•* 23, 24. But in a special manner in 23. 26. the Lord is said to have *put words into his mouth,* so also verse 20. & cap. 24. 2. *the Spirit of the Lord* is said *to have come upon him,* and verse 4. he is said to have *heard the words of God.* Yet he was not a holy Prophet of God, but as he was given to other vices, and especially to covetousness, so also he was skillful in the Magic arts, by whose help, as it is said *Numb* 24. 1. he used to seek for enchantments. Such an one therefore he was amongst the Prophets, as *Judas* was amongst the Apostles: of which sort also the old Prophet that dwelt at *Bethel,* seems to have been in some respect.

The Doctrines arising herehence.

Doct. 1. The wicked of every latter age do in their courses imitate those wicked men, that lived before them.

This is gathered from these words: *Following the way of Balaam.*

For these men did not propose *Balaam* unto themselves for an example to imitate, but because they went in the same ways, therefore they are said to have followed him.

Reason 1. Because that in-bred corruption, from which such wicked courses are derived, as from their original fountain, is one and the same. For although it doth not work always and in all altogether after the same mannor, yet when it meets with natures alike, and the like occasions also happen, then it is no less like it self, then an egg is like an egg.

2. Because the same teacher of wickedness, the tempter and old Serpent works effectually in his bond slaves throughout all ages.

3. Because oftentimes also the courses fore-going do not only by tradition, but by transmission as it were also beget courses like themselves.

Use 1. This may serve to inform us, not to be too much troubled at the wickedness of men, that live with us, because there is nothing new under the Sun in that kind.

2. To admonish us, not to expect any singular thing from wicked men, while they remain such, above that which we read of other wicked men before them in ancient time.

3. To exhort us therefroe, to labor to be like the ancient godly men, that are commended in Scripture.

Doct. 2. This is common to all the wicked, to forsake the right way, and go astray in that which is not good.

This is gathered from these words, *Which having forsaken the right way are gone astray:*

Reason 1. Because the right way is in observing the will of God, or in doing the good works which God hath before ordained that we should walk in them, *Ephes. 2. 10. Psal. 119. 1, 2, &c.* But wickedness is another crooked way, which men have found out themselves, clean contrary to the will of God.

2. Because that is the right way which certainly leadeth unto life, and eternal happiness, *Matth.* 7. 14. but wickedness tendeth unto death, *Prov.* 7. 27. & 8. 36.

Use. This may serve to admonish us, diligently to beware of this going astray, always looking unto the right way.

Doct. 3. Covetousness, where is prevaileth, doth most certainly produce this going astray from the right way.

This is gathered from these words: *who loved the wages of unrighteousness:* so 1 *Tim.* 6. 17. He that trusts in uncertain riches, doth not trust in the living God; and therefore he doth necessarily follow a new way clean contrary unto that which the true and living God hath shown us.

Reason. Because a covetous man is obnoxious unto all the temptations of the devil, which have any show of gain; so that he accounts gain godliness, 1 *Tim.* 6. 5. 9. and this is it which is meant in the text, *they love the wages of unrighteousness,* that is, they seek lucre, though it be joined with the greatest iniquity.

Use 1. This may serve to admonish us, to take heed therefore and fly from covetousness, as from the greatest plague and enemy of godliness, *Coloss.* 3. 50.

2. To exhort us to labor ⟨◊⟩ contentment, 1 *Tim.* 6. 6. 8,

Doct. 4. All such wickedness is *rebuked* by God.

This is gathered from the beginning of v. 16. *But was rebuked, &c.*

R•ason 1. Because the Scripture and law it self which is transgressed by sin, doth therefore rebuke that sin, *Rom.* 7. 7.

2. The consciences of sinners do usually also check them, *Rom.* 2. 15.

3. The very creatures do it also after their manner, *Deut,* 31. 28. and if they should not in their appointed order sufficiently rebuke sinners, there should some extraordinary miracle be shown rather then they should not be convicted, as we see here in the example of *Balaam.*

Use 1. This may serve to admonish us, to apply our minds unto these rebukings of God, and not to be careless of them, as desperate men use to be; but to yield unto them, and shun all those things that are rebuked by God, either in the Scriptures, or in our consciences, or in the creatures.

2. To exhort us, to use all diligence to seek and preserve in ourselves that testimony of God and our conscience, which may be for our comfort, and not for our rebuke.

Doct. 5. Those men are extremely and brutishly mad, that will not be rebuked or stopped in their impiety, unless it be by some miraculous work.

This is gathered from the end of verse 16. *the dumb Ass speaking with* ⟨ʊ⟩ *voice, forbad the madness of the Prophet.*

Reason. Because such men are deprived of common sense touching spiritual things, and are given over unto a reprobate sense.

Use. This may serve to admonish us, to beware of that hardness of heart, which cannot believe God speaking in his word; and not to give way to that vain imagination, which *Dives* with his brethren is said to have maintained, *Luke 16. 30.* and *Abraham* refutes. verse 31.

Verse 17. These are welles without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever.

Verse 18. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

Verse 19. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

Verse 20. For, if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them then the beginning.

Verse 21. For it had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy commandment delivered unto them.

Verse 22. But it is happened unto them according to the true Proverb; The Dog is turned to his own vomit again, and the Sow that was washed to her wallowing in the mire.

The Analysis.

IN these verses is contained a refutation of the false teachers, of whom a description was made before. Now the sum of this refutation consists herein, that all those things were vain, which they promised to their disciples or followers. And this is in general shown by those comparisons which are made verse 17. Where these teachers are said to be wels as it were, without water, and clouds without rain, because they make show of many things worthy to be desired, but they perform nothing at all. Upon occasion of these similitudes, by the way he repeats the punishment which God had prepared for them, by a continuation of the same Allegory, namely, that whereas they are wels as it were, or clouds making show of some mist, they shall at length certainly find the mist of eternal darkness. 2. The same vanity is illustrated by the impulsive cause that moved them to spread abroad their new opinions, which was their swelling vanity, verse 18. in the beginning, and by the effect thereof, which was their crafty seducing of Christians to give themselves over to the lusts of the flesh, at the end of the same verse. 3 The same vanity of their promises is set forth, verse 19. at the beginning, by the great dissimilitude and opposition that is betwixt them and their promises. For they promised liberty unto others, when they themselves were servants of corruption. Thence the vanity of their promises is made manifest and palpable as it were; because they promised that, whereunto they themselves were strangers, and far remote from it. 4. That which is put in the dissimilitude, namely, that they were servants of corruption, because some might make a doubt of it, the Apostle confirms it at the end of verse 19. by the general definition or description of a servant, or that bondage which he meant, namely, that he is another man's servant, that is overcome by him. For he that is taken by the enemy in war, is brought in bondage to him, at least until he hath paid the just price of his ransom. 5. The misery of this bondage is amplified in respect of those, that have made profession of faith and holiness, by comparing things unequal, betwixt that condition, whereunto they were obnoxious before their calling, and this which they have brought upon themselves by their Apostasy, where the misery of the latter condition is made greater then the former, verse. 20. and the reason of it is given, verse. 21. Because the sin is greater, which is committed after and against the knowledge of the right way, then that which is done through ignorance; which inequality is also illustrated by a comparison of the like things, that is explained in proverbial sentences, of the Dog and the Sow, verse 22.

Quest. Here ariseth a Question, Whether those that were seduced by the false teachers, were before true believers?

Answ. They had that faith which we use to call temporary faith, but they were never soundly rooted in faith. This is proved out of the 14 verse, where all those that were seduced by these deceivers are called *unstable souls.* For if they had been by sound faith grafted into Christ, then they should have been stable and corroborated in him also. And whereas they are said verse 18. *to have clean escaped from the wicked,* this was, 1 In respect of the profession which they had made of their true conversion. 2. In respect of the assent, which we must think that they did give inwardly also unto the word, by which they were called to this conversion. 3. In

respect of the change which they had made in their outward carriage. 4. In respect of some small beginning also, whereby they tended towards holiness it self.

The Doctrines arising herehence.

Doct. 1. They that go astray themselves from the right way, and cause others to go astray, whatsoever they make show of, they have nothing else in themselves or in their errors but vanity.

This is gathered out of verse 17. and the beginning of 18. For they are said in the text to be as it were vanity it self, as *Solomon* faith of all things that are under the Sun, in respect of happiness they are vanity of vanities. Now they are said to be vain, 1. Because they have only a show of some truth or good, not the thing it self. 2. Because they make a show of communicating some good unto others, but they do not perform it, nor can they. For that is properly called vain, which is void of that thing which it should have, or which is unfit for that use and end whereunto it should serve.

Reason 1. Because they have forsaken God, who is the fountain of all true and solid good.

2. Because they are led by Satan, who is the father of lies and of all vanity.

Use. This may serve to admonish us, to beware therefore of such men, that we be not in any wise deceived by them. For this were to embrace vanity instead of eternal happiness.

Doct. 2. Yet such men in their vanity are usually most puffed up.

This is gathered from verse 18. in the beginning. So 1 *Cor. 8. 1. Knowledge puffeth up.* Which if it be true of the knowledge of things that are true in themselves, if they be not known as they ought to be known, as it is explained, verse 2. Then much more must we think so of that knowledge which hath a show of some singular excellency, when there is no solid good in it at all.

Reason. Because such men seem to themselves to be wise, not only above the ordinary sort, but also above those that excel in the Church of God, yea sometimes above the Apostles themselves and Prophets, and therefore are wont to boast of some depths which they have; which the holy Ghost therefore calls the depths of Satan, *Apoc.* 2. 24.

Use. This may serve to inform us, always to suspect those men, that are in a wonderful manner puffed up with their own private conceits of some part of religion.

Doct. 3. That such men do oftentimes seduce many, and have divers followers, it comes to pass chiefly thereby, that their doctrine, either for the matter of it, or the manner of their teaching, is very agreeable to the carnal lusts of men.

This is gathered from these words: *they allure through the lusts of the flesh.*

Reason. Because as the flesh doth easily apply it self at all times unto carnal doctrine, by reason of that communion that is betwixt them; so especially and most easily doth it, when the doctrine is covered with a show of religion or truth.

Use. This may serve for admonition, that if we would be safe from infection and seducing, we should diligently labor for mortification of the flesh. For neither are they only in danger of seducing that have not yet known the truth, but they also that have in some fort clean escaped from those that live in error, as it is in the text.

Doct. 4. The chief lust of the flesh, whereby men are wont to be seduced, is the love of carnal liberty.

This is gathered from the beginning of verse 19. So *Psalm* 2. 3.

Reason 1. Because the flesh always seeketh its peace and quietness, which it cannot enjoy, but by giving it self over unto the lusts thereof; and hence it is that carnal men account the command of God and his Word, a yoke, and strong cords, and bands, &c.

2. Because in liberty there is some kind of show of that dignity and excellency, whereof all the sons of *Adam* are most desirous ever since they drank in that poison of the Serpent, *Ye shall be like God's.*

3. Because it hath a false shadow of that Christian liberty, whereunto we are called, *John* 8. 32. 33, 34. Hence it is, that the cursed sect of Libertines, which under a show of liberty overthrows all religion, findeth many well-wishers thereunto, even amongst those that are Christians in name.

Use 1. This may serve to condemn those, that always follow after liberty of what kind soever it be. For Christians are the servants of righteousness, although they be free from sin, *Rom.* 6. 18.

2. To admonish us, to repress and restrain in ourselves this carnal desire of liberty, 1 *Cor.* 9. 27.

Doct. 5. They that most labor for this carnal liberty, are the most wretched servants of sin.

This is gathered from these words; *they are the servants of corruption.* So *Rom.* 6. 20.

Reason 1. Because they are overcome and led captive by sin.

2. Because they give up themselves wholly to obey sin, Rom. 6. 16. 19.

3. Because they remain in this bondage, although it be the worst of all, with a kind of pleasure; so that they are the servants of sin more, then those are the servants of men, that are gally-slaves: for these men's minds always wish for liberty, but the others are very well pleased in their most servile condition.

Use 1. This may serve to infrome us, how we should stand affected towards such men. For although they seem to themselves to be the only happy men almost, yet they are in truth objects most worthy of pity, and not of envy.

2. To admonish us, more and more to get out of this bondage, by yielding ourselves wholly unto God and his righteousness, *Rom.* 6. 18, 19, 22.

Doct. 6. They that are brought into this bondage, after that they have made profession and confession of the truth, their condition is more deplorable, then the condition of other sinners.

This is gathered from, verse 20, 21.

Reason 1. Because their sin is greater then other men's. For where no law is, there is no sin; where the law or the knowledge of the law is less, there the sin is less: but where the knowledge of God's law and his will is greater, there the sin is made greater and heavier.

2. Because they do wonderfully dishonor God, while they profess themselves to have known his discipline, and to have had experience of it in some measure, and do afterwards reject it, and prefer sin before it.

3. Because the devil the Prince of sin doth more severely beset those, that he hath withdrawn unto himself from the flight as it were, *Matth.* 12. 45.

4. Because the anger of God is incensed against such men, *Heb.* 10. 26, 27.

5. Because there is scarce any place left for them to repent, *Heb.* 6. 6.

Use. This may serve to admonish all those, that know the way of God, to labor also to continue constantly in the same, in all parts of their life and conversation.

Doct. 7. The filthiness of sin should make men to abhor a returning to the bondage thereof.

Reason 1. Because we are called unto purity.

2. Because we have professed an abomination of that impurity which is in fin.

3. Because it is abominable unto God, and makes men abominable in his sight.

Use 1. This may serve to condemn those, that take delight in this filthiness, and think they gain credit unto themselves thereby, by gracing and setting out their speech with oaths, and labor to make their conversation pleasing, by applying themselves unto the customs and vicious and filthy courses of men.

2. To admonish us, to put before out eyes this filthiness of sin. So shall we renew our repentance, and be confirmed in the grace of perseverance.

Chapter III.

Verse 1. This second Epistle (beloved) I now write unto you, in both which I stir up your pure minds by way of remembrance:

Verse 2. That ye may be mindful of the words which were spoken before by the holy Prophets, and of the commandment of us the Apostles of the Lord and Savior.

The Analysis.

THe Apostle now making haste to the end of the Epistle, 1 Repeats the scope and aim that he had in writing, in the 1 & 2 verse. 2 He doth again describe those men, of whom he writes this Epistle, that they should beware, verse 3, 4. 3 He refutes their blasphemies, from verse 5. to verse 11. 4 He shows the use and fruit of his doctrine, which all the faithful should make of it, from verse 11 to the end. In repeating the end and scope of the Epistle he sets it forth and describes it, 1 By the *genus,* that it is *a putting in remembrance.* 2 By the effect, that it *stirs up.* 3. By the object, that it was directed unto them, that had a pure mind. 4 By the means how to obtain this effect, namely, those things which were spoken before by the Prophets, and commanded by the Apostles, verse 2. 5 By the manner how all these things might be made the more effectual: to which purpose he useth a kind of illustration, namely, that this putting in remembrance was iterated and repeated with an earnest vehemency. *This second Epistle I write,* and that with a fatherly kind of love, which is intimated in the title which he gives them, when he calls them *beloved.* Of the putting in remembrance we spake before, c. 1. v. 12 13. and also of stirring up: Therefore passing over them, we come to the next.

Doctrines arising herehence.

Doct. 1. The minds of the faithful should be endued with purity, and sincerity, that they may receive the divine admonitions as they ought to be received.

This is gathered from these words: *I stir up your pure minds.* Now he doth not so much commend them by this his testimony, as show them, what thing they ought chiefly to labor for, that they may receive benefit by this writing. So *James* 1. 21. and this first Epist. cap. 2. verse 2.

Reason 1. Because, as in all things that are of any moment, there is always required some preparing of the subject, for example, as in husbandry, plowing and harrowing of the ground: so and much more also is it required that we should prepare our hearts to receive the word of God with benefit, *Ierem.* 4. 3, 4. Now there can be no fitter preparation, then by sincerity to lay aside all those things, that are contrary to the word, and hinder the efficacy thereof.

2. Because the word of God is sincere, and therefore it requires sincerity in those that receive it, 1 *Epist.* c. 2. v. 2.

3. Because without sincerity nothing at all is done aright. For sincerity is the common affection of obedience.

Use 1. This may serve to reprove those, that have no care at all, rightly to dispose themselves for to receive the word of God aright.

2. To exhort us, to labor chiefly for this purity of mind, and sincerity of heart.

Doct. 2. They that have a pure mind, do willingly receive and retain those things that are proposed unto them out of the Prophets and Apostles.

This is gathered from verse 2.

Reason 1. Because Christ's sheep know his voice and follow him, *John* 10. 27. Now his voice sounds in the Prophets and Apostles.

2. Because in the Prophets and Apostles all things agree with sincerity, 1 *Pet. 2. 2. Psal.* 19. 8, 9.

Use. This may serve to inform us, to examine our minds according to this rule: for they that care not for the words of the Prophets and Apostles, have not purity of mind; but they that cleave fast unto them, although it be accompanied with divers infirmities, have always in readiness a sure argument of their sincerity.

Doct. 3. Yet the very best have need to be often stirred up unto these duties.

This is gathered from these words; *This second Epistle I now write.*

So *Phil.* 3. 1, and this Epistle, c. 1. v. 10, 13.

Doct. 4. Such admonitions are works of Christian charity.

This is gathered from this title, beloved.

Reason 1. Because they tend to deliver men from the greatest evil, and to communicate unto them the greatest good.

2. Because they pertain unto the communication which is exercised by charity.

Use 1. This may serve to reprove those that cannot endure admonitions, and take them for their enemies that use them. *Gal. 4 16. 2 Tim.* 4. 3.

2. To exhort us, to exercise ourselves unto this duty with all charity.

Verse 3. Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts,

Verse 4. And saying, Where is the promise of his coming? For since the Fathers fell asleep, all things continue as they were from the beginning of the creation.

The Analysis.

VPon occasion of the Apostles testimony before cited, there is in these words a new description made of some wicked men of whom we must greatly beware. For in that he saith, that this is first to be known, what these wicked men are, of whom he doth admonish us, he doth thereby mean not only to show that this is necessary to be known for the understanding and applying of the Apostles words with benefit, but also that this may and ought to be chiefly observed out of the Apostles words, namely, that there shall come such men in the last days. For so is this phrase explained, *Jude,* v. 18. These wicked men are described in general, 1 By their impiety towards God, that they are *scoffers.* 2. By their impurity of life and deeds, that *they walk after their own lusts.* Then in special by their arguing, that the wicked scoffers used, to defend their impiety, and to remove the contrary doctrine from themselves, verse 4 For in those words is expressed, 1 their scoffing, which was before noted in general, and 2 their argument is set forth, whereby they would persuade

themselves and others, that they might walk after their own lusts, without fear or danger: namely, because the coming of God, the expectation whereof did deter men from such a life, is not to be feared, in these words: *Where is the promise of his coming?* Now this they confirmed to themselves and others by a vain comparing the times that went before with those that were to come; that whereas there was no coming of the Lord to judge the world since the times of the Fathers, and from the creation of the world, there was no cause to fear that any such thing would happen at the end of the world, in these words, *For since the Fathers fell asleep, all things continue as they were from the beginning of the creation.* Now this whole description, or rather the thing described, that is, this impiety, is illustrated by the adjunct of time, wherein chiefly and by a special kind of eminency or abundance it is found, namely, *in the last days.*

The Doctrines arising here-hence.

Doct. 1. In the reading of the Scriptures we must give special heed unto those things whereof we have greatest use.

This is gathered from these words: *Knowing this first.* For the Apostle would, that for the present they should first and chiefly think of those things, that the Apostles had spoken for their present use, touching those wicked men.

Doct. 2. The Scripture foretells most grievous things of the last days.

So 1 Tim. 4. 1. 2 Tim. 3. 1.

Reason 1. For that iniquity doth abound more in the last days, it is because knowledge doth abound, which is held under righteousness: that makes the sin the more sinful, *Rom.* 7. 13. and doth more incense the wrath of God, *Romans* 1. 18.

2. Because the last ages, by reason of that depravedness and corruption which hath over-spread mankind, are as it were an the sink of all the ages that went before, to receive their d•egs.

Use 1. This may serve to inform us, not to be too much troubled in mind, when we see as it were inundation of iniquity and impiety, flowing everywhere; because such things were foretold us before, *John* 16. 4.

2. Not to fashion ourselves to those courses, that are common in this age, but to prepare and arm ourselves rather against their contagion.

Doct. 3. Amongst wicked men they are the worst of all, that scoff at godliness.

This is gathered from this word, *scoffers.*

Reason 1. Because they are not only unbelievers, but despisers of the faith also. For scoffing is from contempt.

2. Because their consciences are feared as it were with a hot iron, that can be wrought upon by no instruction, and therefore they are quite desperate. For they have quenched and choked even those natural sparks, which are wont to break out in all men's hearts.

3. Because they are the chosen instruments of the devil to turn aside others from godliness, and to make the faithful servants of God ashamed of it, if it were possible. For the proper effect of scoffing is shame.

Use. This may serve to admonish us, to shun such scoffers as the monsters and p•sts of mankind.

Doct. 4. They that maintain wicked opinions in their mind, are given to impurity in their life.

This is gathered therehence, that the same men are called *scoffers, and such as walk after their own lusts.*

Reason 1. Because the proper cause, why such men do labor so much to cast off all sense of religion, is no other, then that they may with all licentiousness, give themselves wholly over to their most filthy lusts.

2. Because such wicked opinions or imaginations do let loose the rains to all concupiscence, and therefore are the cause of increasing that wickedness, whereof at the first they were the effect.

Use 1. This may serve to inform us, not to think that wicked and profane and Atheistical men do speak from any reason or judgment, when they scoff at religion. For they are beasts in their life, and therefore they have also beastly imaginations, which they are wont to bring forth under a show of reason.

2. To admonish us, in shunning profane and blasphemous opinions and imaginations, to beware especially of a wicked life, because it makes way for all wicked opinions.

Doct. V. That is proper to wicked and profane men, in some sort to deny the coming of the Lord, and his judgment.

This is gathered from verse 4 at the beginning.

Reason. Because the expectation of judgment is a strong bridle to restrain and keep in the wickedness of men, which ungodly and profane men do most of all desire to shake off.

Use. This may serve to admonish us, by all means to take heed, that we be not any way partakers of that impiety: which comes to pass not only then when we do utterly deny his coming, but also when we do either make any doubt of it, or apprehend it as a thing far off from us, or do ineffectually think of it, not edifying ourselves in faith and obed•ence.

Doct. 6. The fallacy wherewith wicked and profane men do deceive themselves, consists therein, that they will believe nothing above their senses, and do oppose their sense against the testimony of God.

This is gathered ver. 4. at the end. *For since the Fathers, &c.*

Reason. Because they are sensual men, *Jude,* v. 19. and are led by sense and sensible things, like as brute beasts.

Use 1. This may serve for information: hence we may understand that the contradictions of profane men are void of all reason, and therefore are to be contemned with detestation. Nothing can be more contrary or mad, then to consult with nature about supernatural things, and to fetch the judgment of spiritual things from sense.

2. To admonish us, not to attribute anything to our senses in matters of faith. For it is all one, as if we should seek the judgment of reason amongst brute beasts.

Verse 5. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water,

Verse 6. Whereby the world, that then was, being overflowed with water, perished.

Verse 7. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

The Analysis.

IN the refutation of this profane opinion, the Apostle doth first reprove the ignorance of these profane men, verse 5. 6 7. Secondly, he doth instruct the faithful touching the coming of the Lord in those things, that did most pertain to the confirmation of them in the truth against such temptations that might arise from such human cavillings, verse 8. 9, 10. The Apostle reproves their ignorance, 1 From the cause, that it was voluntary or affected ignorance. 2 From the object, namely that truth, which they willingly were ignorant of, and did oppugn. Now that truth which is affirmed contradicts that assertion, whereby these men would confirm their opinion. For when they had said it, and had brought it for an argument, that all things did continue in the same estate from the beginning of the creation, the Apostle denies this, and shows the contrary by the history of the flood, v. 6. then by comparing things alike, he gathers that the same also is to be expected concerning the destruction of the world by fire at the coming of the Lord, that was before in some sort performed by the destruction of it in water, v. 7. 3 The reason of this consequence is taken from the common cause of creation, preservation, and both destructions of the world, namely, the word & will of God, v. 5. 7. 4 He doth illustrate the conclusion it self concerning the destruction of the world by the end thereof, that it may withal be applied unto those wicked ones, with whom he now dealt, v. 7 at the end, while he calls the day of the Lord *the day of judgment, and perdition of ungodly men.* For in these words he threatens eternal damnation unto those profane men, that denied his coming, wch must certainly be expected at the coming of the Lord.

The Doctrines arising herehence.

Doct. 1. It is the property of wicked men to be willingly ignorant of all things, that cross their lusts.

This is gathered from these words: *They willingly are ignorant of.* All men are ignorant of many things, but the faithful are not ignorant of those things that are necessary for them unto salvation, nor do they please themselves in the ignorance of any truth, much less in the ignorance of those things that pertain unto the practice of religion: nay they do very much labor for this knowledge, whereby they may be brought unto eternal life: but the wicked, although they do very much desire to know other things, yea and are too curious in it, yet they love to be ignorant of those things that pertain to the bridling of their lusts and reproving of their sins. This is that ignorance which is called voluntary and affected.

Reason 1. Because they affect those vices whereunto this knowledge is repugnant. Therefore they eschew knowledge as a thing that is evil unto them, and makes against them; and affect ignorance as a thing that is good for them and very well agreeing with them. For he that hath resolved with himself to give his mind unto sin, and to continue therein, seeks to have peace and quietness in that condition, and therefore abhors that truth which convinceth his conscience of sin, and suffers him not to sleep in it.

2. Because he is given unto those lusts that stop up the way unto saving knowledge, and hold him ensnared and entangled so that he cannot freely endeavor and labor for true knowledge: therefore he affects ignorance in this respect, not so much in it self, as in the cause of it.

Use 1. This may serve to convince those, that please themselves in the ignorance of holy things, because this is the property of a wicked man.

2. To admonish us, never to shut our eyes against the light of the truth.

3. To exhort us, on the contrary to use all our endeavor and give all diligence to gain knowledge, especially in those things that pertain to our own practice and life.

Doct. 2. It makes very much for the taking away or lessening of our ignorance, to look upon the works of God that are past, that from them we may gather the works that are to come.

This is gathered from the comparison that is here made, v. 5. 6, 7.

Reason. Because the works of God are as looking-glasses, wherein God's sufficiency and efficiency are proposed unto us to behold.

Use. This may serve to admonish us, not to look slightly upon the works of God, nor to read the histories of them as we read human histories, but so, that we may always behold God in them.

Doct. 3. Those public works of God, the creation, preservation, and destruction of the world, first by water, secondly by fire, are often to be meditated upon, and compared one with the other.

This is gathered from the same comparison.

Reason. Because God hath proposed those, as very remarkable arguments, to work some sense at least of religion in men's minds.

Use. This may serve to exhort us, to exercise ourselves in these meditations, which God hath commended unto all sorts of men.

Doct. 4. In all such works of God, that is especially to be considered that they are by the word of God, and do depend thereupon.

This is gathered from verse 5, 7.

Reason. Because we can receive no benefit by meditating upon God's works, unless we do behold the perfection of God in them. Now the perfection of God in his works doth very much appear therein, that all things are done by his word and according to his will.

Use. This may serve to admonish us, to turn our eyes from all second causes, and to acknowledge God and his word in all things. For thence it comes to pass, that men often times attribute those things unto fortune, which are done by God, because they are ignorant of the power of God's word. And such an opposition there seems to be in the text, betwixt the words of the wicked, (when they say that all things continue, making no mention in the mean time of God, by whose power they continue; but rather closely attributing this continuance to fortune or second causes,) and that assertion of the Apostle, whereby he affirms that the world was at first by God's word, and is kept by the same word:

Doct. 5. Every consideration of the works of God should be applied to the comfort of the faithful, and terror of the wicked.

This is gathered from v. 7. at the end.

Verse 8. But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Verse 9. The Lord is not slack concerning his promise, (as some men count slackness) but is longsuffering to us ward, not willing that any should perish, but that all should come to repentance.

Verse 10. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up.

The Analysis.

IN this other patt of the refutation the Apostle propoundeth unto the godly and faithful those things that might establish and confirm their hearts in the truth, touching the coming of the Lord. 1 Therefore he persuades them to understanding and knowledge, contrary to the ignorance of the wicked. For whereas he had spoken before of the wicked, *this they are willingly ignorant of,* now turning to the faithful he exhorts them unto the contrary. *But be not*

you ignorant of this one thing. 2. He propounds the thing it self, which he would have them in a special manner to understand and observe, which contains two things. 1 That the prolonging of the Lord's coming is not with that slackness, which should be a stumbling-block to any man, both because it is not to be judged of according to our sense, but by the eternity of God, in respect whereof that space of time, which seem•s very long unto us, is but as one day, v. 8. and also because the end of this prolonging is the conversion and salvation of sinners: and therefore this prolonging proceeds not so much from slackness, as from patience, verse 9. 2 That the manner of his coming, (both because it shall be sudden, and also because it shall be with majesty and great terror,) is such, that it should rather make men careful to prepare themselves for it, then to be curious in inquiring about the time it self, or to complain of slackness.

The Doctrines arising herehence.

Doct. 1. When wicked and profane men are reproved, refuted and condemned in Scripture, this is done for the faithful and elects sake, whose edification and salvation God hath respect unto, even when he seems to speak unto others.

This is gathered from the beginning of verse 8. where the Apostle turning himself directly unto the faithful, shows that these wicked men were refuted for their good. So 2 *Thess. 2. 13. Jude,* v. 20. 1 *Tim. 6. 11. 2 Tim.* 3. 14.

Reason 1. Because the whole Scripture and all the means of salvation do by a special kind of propriety belong unto the faithful.

2. Because God will not have his word to pass without some fruit: Now wicked men are oftentimes so fore-lorne, that no congruous fruit can be expected in them, but only in the faithful.

Use 1. This may serve to inform us, to judge aright of God's intention in those things that he doth about men that are past all hope and incorrigible. For as the Apostle saith of Oxen, that God taketh not care for Oxen, but for men; so should we think that God taketh not care so much for these bestial men, as for the faithful and elect whom he doth chiefly speak unto, even when he seems to speak unto others.

2. To admonish us, not to neglect or despise such rebukings of the wicked, as if they did nothing belong unto us, but wisely to turn it to our own use.

Doct. 2. The faithful do then profit by the word of God, which is against the wicked, when they are become much unlike the wicked.

This is gathered therehence, that whereas the Apostle did reprove the wicked of ignorance, he doth now exhort the faithful to knowledge, *Prov.* 1. 15.

Reason. Because the courses and fashions of the wicked are therefore set forth unto us, that we might avoid them.

Use. This may serve to admonish us, not to suffer ourselves to be led away by the example of the wicked multitude. For God doth not propose it as a thing to be followed, but to be shunned and avoided.

Doct. 3. We should in a singular manner differ from the wicked therein, that we judge of the ways of God not according to the sense of the flesh, but according to the nature of God.

This is gathered from these words: *One day with the Lord.* With men it is otherwise.

Reason. Because spiritual things are to be judged of spiritually. Now all the ways of God are in some sort spiritual and divine.

Use. This may serve to reprove those, that in such examinations are wont to consult with flesh and blood, and not with the word of God.

Doct. 4. The end of all God's ways, as they have respect unto men, is the repentance and salvation of the godly.

This is gathered from v. 9. Now here ariseth a question.

Quest. Whether all and every particular man be meant thereby, when it is said, that God is not willing that any should perish, but that all should come to repentance?

Answ. The patience of God according to its nature hath that use and end, to lead all sinners unto repentance, *Rom.* 2. 4. and in that sense might their interpretation be admitted, who understand these words and the like of all and every particular man: But that the Apostle in this place hath special reference to the elect, it appears thereby, that he speaking of the beloved of God, verse 8. and reckoning himself amongst the number of us, saith, that God is longsuffering to us-ward, that is, towards those beloved, and is not willing that any should perish that is, any of them: because God's principal work towards men is the salvation of the faithful, and therefore all his ways tend thereunto, as unto the scope and mark whereunto they are directed.

Use 1. This may serve to reprove the madness of those men that blame those things in God, which make most for their use and good, as these men do in the slackness of the Lord's coming.

2. To admonish us, not to pervert these right ways of God, but always to▪ apply them unto that use whereunto they tend, that is, to the furtherance of our own repentance and salvation.

Doct. 5. The way of the Lord, when he cometh to judgment, shall be with swiftness, majesty and terror.

This is gathered from verse 10.

First, it shall be sudden, because the hour and day thereof is not revealed, and because the most part of men expect no such thing. And it shall be full of majesty and terror, because it is the coming of the Lord not in humility, as his first coming was, but in glory.

Use. This may serve to admonish us, to prepare our selves accordingly against this coming of the Lord. For this use the Apostle presseth and exhorteth us unto in the rest of the chap.

Verse 11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

Verse 12. Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat?

Verse 13. Nevertheless, we according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.

Verse 14. Wherefore (beloved) seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless.

Verse 15. And account, that the long suffering of the Lord is salvation, even as our beloved brother *Paul* also, according to the wisdom given unto him, hath written unto you.

Verse 16. As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned, and unstable, wrest, as they do also the other Scriptures, unto their own destruction.

Verse 17. Ye therefore beloved, seeing ye know *these things* before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness.

Verse 18. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ: to him be glory, both now and forever, Amen.

The Analysis.

IN these verses is contained an application of the doctrine, that was before propounded concerning the Lord's coming, to the use and edification of the faithful. Now this application is made by an exhortation to piety and holiness, which is first of all propounded, v. 11. Secondly, confirmed by the doctrine that was before proposed concerning the manner of the Lord's coming, v. 12, 13. Thirdly, it is again repeated and pressed, v. 14. Fourthly it is again confirmed by the doctrine that was before proposed concerning the patience and longsuffering of God, v. 15. begin•which is in this place confirmed by the testimony of the Apostle *Paul:* whose testimony is illustrated, 1 Thereby, that he was frequent in such testimonies, v. 16. begin. 2 By a preoccupation, whereby the faithful are admonished not rashly to wrest anything that *Paul* spake concerning such things, to a contrary sense, because although he spake some things that are hard to be understood, yet they are such that they are not wont to be wrested, but by some perverse men, who wrest the other Scriptures also unto their own destruction. From all these he infers in the last place a conclusion both of the fore-going exhortation, and also of the whole Epistle, which is, to have a care to be steadfast, v. 17. and to labor for growth, v. 18. The end whereof is shown to be the glory of Christ in that doxology, wherewith the whole Epistle is closed up.

The Doctrines arising herehence.

Doct. 1. All Scripture must be applied unto a practical use, that it may advance holiness and piety.

This is gathered from v. 11. Now not only in this place is this order of instruction observed, but in all the Epistles and Sermons that are propounded in Scripture.

Reason 1. Because the end of all Theological doctrine is to live well.

2. Because a bare apprehension and speculation of the truth, and a mere assent thereunto, is nothing worth, if it be separated from the practice. For this is found in some sort in the devils themselves.

3. Because the temptations of the Devil tend chiefly thereunto, that if he cannot hide the truth, yet so to choke it, that it can bring forth no fruit in the life; and thereupon he takes occasion to mock and deride men.

Use. This may serve to admonish us all, to labor for this both in private and in public, in preaching, hearing, reading, and meditating upon God's word; and never think that we know anything as we ought to know, unless we know it unto piety and holiness.

Doct. 2. In piety and holiness we must always aim at and labor for the highest perfection.

This is gathered 1 From the question, *What manner of persons ought ye to be?* 2 From the plural number, which is used in the original, 〈 in non-Latin alphabet 〉 , in your conversations, that is, in all piety and holiness.

Reason 1. Because every degree of piety and holiness is as desirable in it self as the first is.

2. Our desire and affection towards the highest degree of holiness and piety is a part of the very first degree. For there is no true holiness without a desire of perfect holiness.

3. Because we are called unto perfect holiness, neither can we see God without it.

Use. This may serve to reprove those, that rest in a kind of luke-warm profession, or in a partial practice of piety and holiness.

Doct. 3. It makes much for the advancing of piety; to look for and hasten unto the commming of the day of the Lord.

This is gathered from v. 12, 14. So *Phil.* 3. 20.

Reason 1. Because it takes off our minds from all those things, that belong unto this present world.

2. Because it makes us to prepare ourselves for the world to come, 1 *John* 3. 3.

Use. This may serve to exhort us, to raise up our minds, as much as may be unto this spiritual looking for the Lord.

Doct. 4. Our chiefest care touching the coming of the Lord, should be, to be found of him in peace.

This is gathered from v. 14. Now by peace is meant that condition which is pleasing unto God and approved of him; whereupon not the anger, but the goodness and grace of the Lord is shown in communicating all happiness.

Reason 1. Because the Lord is looked for, as the supreme Judge, whose anger is to be flyed from and avoided, and his approbation and good liking greatly to be sought for.

2. Because unless peace be then had, afterwards it cannot be had forever.

Use. This may serve to exhort us, while we live here, continually to seek to confirm our peace with God, and in our own consciences. Now this is done by raising up in ourselves a lively faith and confidence, establishing our hearts with all assurance of salvation, and following all those means whereby our calling and election is made sure.

Doct. 5. From the longsuffering of God we must gather those things which make for the promoting of our peace and salvation.

This is gathered from v. 15. For when the Apostle tells us, that we should account, that the long suffering of the Lord is salvation, he means that we should so think wich ourselves and dispute of these things, that we should gather nothing else from thence, but that God aims at our salvation, and therefore we also should take great care of it.

Reason. Because by these meditations we should confirm and increase both our faith and our sanctification. For our reasonings and disputes, when they are rightly directed either by the word, or by the works of God, as by a third argument, to the strengthening of our faith and increase of holiness, a• unto a conclusion drawn from thence; they are those moral means whereby we work out our salvation with fear and trembling.

Use. This may serve to exhort us, to exercise ourselves more and more in such meditations: for being accustomed thereunto, from them we shall gather honey and medicine, whence others suck poison; as we may see in this example, where from the Lord's prolonging of his coming the wicked men did conclude those things whereby they might confirm their profane opinions; but the faithful are taught on the contrary, by the same argument to conclude those things, which make much for their salvation. Such is the Apostles admonition, *Rom.* 6. 12.

Doct. 6. In the writings of the Apostles and Prophets, Christians must have a special heed to those things, which do most direct them to such connexions or conclusions.

This is gathered from verse 15. Where *Paul's* testimony is cited to confirm & illustrate this connection, & not to prove other things, which might easily be proved out of his writings.

Reason 1. Because these are most necessary for us to know, and of perpetual use.

2. Because that was the wisdom of God communicated to the Apostles and Prophets, that they might explain these truths unto us most frequently, and clearly, which is the reason of that elogy which is given unto *Paul* in the text, *according to the wisdom given unto him he hath written unto us.*

Use. This may serve to reprove those, that do more willingly by far give heed unto those things, which do little or nothing at all touch the conscience of a man, or the practice of his life. The inward inclination and disposition of a man appears manifestly by those things which he doth chiefly heed in his reading and hearing: As if a man be given only to the tongues, he will observe nothing but the words and phrases: If he be a lover of Chronology, he will take notice of nothing but the things that have been done, and the moments of time wherein they were done: If he be a Disputer, one that seeketh praise by arguing, he will mark nothing, but those things which make for controversies: so a godly man, although he will not neglect other things, which serve for his use, yet he doth chiefly fix his mind upon those things, which do most directly tend unto godliness.

Doct. 7. We must understand all these things so, as if they were directly written unto us.

This is gathered from these words, *Hath written unto us.* So *Hebr.* 12. 5.

Reason 1. Because such was the wisdom of God, which spake in these holy men, that they wrote those things which do belong unto us, as well as unto those that lived at that time.

2. Because God would have the Scripture to be the public instrument of the Church, not of one age only, but of all ages. Therefore every part of it is the rule of life both to me and thee, as well as unto those to whom it was first given.

Use 1. This may serve to admonish us, not so much to meddle in the Scriptures, as if we were in another man's ground, or in those things which belong unto others, and not unto ourselves.

2. To exhort us, to raise up our minds to receive the word of God with a congruous affection. We may easily think with ourselves how our minds would be affected, if we should receive a letter that was written by the hand of God in heaven; and directed unto us by name, and sent unto us by one of his Angels: after the same manner should we be affected in reading and hearing the written word of God.

Doct. 8. In other truths that are less necessary for us to know, there are some things hard to be understood.

This is gathered from v. 16. He doth not say this of all *Paul's* Epistles, nor of any one whole Epistle, much less of the whole Scripture, (as the Patrons of traditions, and Enemies of Scripture would have it,) but of some few things: And he seems to point chiefly at some of those things, which *Paul* wrote concerning the coming of the Lord, because he speaks of that in this place, & therefore it is very likely that he hath reference unto those things which are spoken of, 2 *Thess.* 2. 2.

Reason 1. Because there are some divine mysteries so far remote from us, that in what words soever they be expressed, they will always be hard to be understood.

2. Because God would have some things, that are not of so general and necessary a use, out of his singular wisdom to be more obscurely propounded: which seems to be the proper reason,

why those things of Antichrist, 2 *Thess.* 2. were in the Primitive Church hard to be understood. For God would for just causes, that Antichrist should come, and that most men should be ignorant who he was, until he did come.

3. God would exercise the industry and diligence of the faithful in searching the Scriptures, and finding out the sense• and meaning of them, not to deter men from reading them as the Papists use to do, by wresting this argument amiss. For *Peter* in this place doth not discourage so much as the common sort of the faithful from reading the Scriptures, but rather stirs them up to read all the Epistles of *Paul,* although he tells them that there are some things in them that must be read warily.

Use 1. This may serve to admonish us, not to think it sufficient that we know the words of the Scripture, but to give all diligence and labor to find out the true sense and meaning of them.

2. To comfort us, that we should not be too much cast down, if we do not fully understand some things in the Scripture, because we are told that there are some things hard to be understood.

Doct. 9. They are unlearned and unstable men, that wrest the Scripture to maintain their impiety.

For that the Apostle means, when he saith that they wrest the Scriptures to their own destruction; not that it is such an exceeding dangerous thing to interpret some place of Scripture otherwise then it should be, but that it is the property of a very wicked man to argue out of the word of God against God, or against his will. Now they are called unlearned, not because they have no skill in the tongues or arts, wherein such pestiferous men may sometimes excel; but because they never effectually learned or were taught those things which pertain unto religion: And in the like manner are they called unstable, because in that knowledge of the truth which they had and professed, they were not grounded and rooted, but as men not grounded nor settled they are easily turned from their profession.

Use. This may serve for admonition, that the people should not therefore be deterred from reading the Scriptures, as the Papists would have it, (who in this very thing show themselves to be unlearned and unstable, because they do mischievously wrest this place, where they are expressly told, with how great danger it is wont to be done:) but that we should labor to cast off all ignorance and unsteadfastnesse, that so we may be made fit to read the Scriptures with profit. For this is the scope of the admonition, as the Apostle useth it in this place.

Doct. 10. The end and scope of all divine information and instruction in respect of the faithful is, that they may be stablished and grow in that grace which they have received.

This is gathered therehence, that this is the conclusion of this general Epistle, as it was of the former; which holds good also in all other Epistles and Sermons, in respect of those that are now faithful:

Reas. Because by their effectual calling they have faith, hope, and charity begotten in them, so that they have the principle of all grace in them, nor can anything be wanting •eli•es the continuation, confirmation, and increase of the same grace.

Doct. 11. To obtain steadfastness in grace there is required a fore-knowledge of those things that tend to the confirming and strengthening of our minds.

This is gathered from these words: *Seeing ye know these things before.*

Reas. Because although our steadfastness depends upon God▪ and the effectual operation of his Spirit, as it is in the conclusion of the 1 *Pet.* 5. 10. Yet God worketh in us not only by a real efficacy, but also agreeable to an intelligent nature by teaching and persuading. Now nothing can be wrough• by this moral way, unless knowledge go before, and so i• must be wrought by knowledge, as it is in the text.

Use 1. This may serve to refute the Papists, who maintain• ignorance and commend it in the common people: they are sufficiently refuted by him, from whom they boast that they have received the Chair, free from all error. For *Peter* in thi• place, 1 Requires knowledge of all the faithful, yea, an• fore-knowledge too of those things whereby they might b• confirmed against profane men and false teachers. 2 He pre•supposeth that all that were truly faithful to whom this Epi•stle came, were already endued with this knowledge. 3 H• presupposeth that his Epistles were so clear and so ea•ie to b• understood that all the faithful which should read them wit• godly minds, might understand out of them, and consequent•lie out of the Scriptures, those things, whereby they bein• forewarned, might be fore-armed against those false deceiver• whereof he spake.

2. To admonish us, not so to look for our confirmation and strengthening from God, as that we should in the mean time neglect the knowledge of those things that tend there•unto, but to use all our endeavor both in general to know those things that are absolutely necessary unto salvation, an• in particular, those things that are necessary for us in our pra•ctise upon occasion of any temptation.

Doct. 12. Besides knowledge there is required also unto th• steadfastness of grace a continual and vigilant heed.

This is gathered from this word, *Beware.*

Reason 1. Because knowledge is unprofitable, if it be not reduced to practice. Now practice in difficult things cannot be had without care and heed.

2. Because many are the fallacies wherewith we are assaulted, both in the Devil and his instruments that are without us, and in ourselves also, by reason of that marvelous deceitfulness of our hearts, such as cannot be expressed.

Use. This may serve to exhort us, above all to take notice of ourselves, and those things that tend to the strengthening and stablishing of us in grace.

Doct. 13. It should be an argument to the faithful to beware of the errors of some men, because they are wicked men, ungodly, and profane.

This is gathered from that title, *the error of the wicked.*

Reason. Because all those things that have any agreement with ungodliness are to be shunned and avoided. Now those things that are in a special manner approved of by profane men, must necessarily have an agreement with profane ungodliness.

Use. This may serve to admonish us, by this means amongst others to strengthen ourselves against divers errors, that are most pleasing to profane men.

Doct. 14. Sedfastnesse and increase of grace are joined together.

This is gathered from the connection of v. 17. with the 18.

Reason 1. Because like as trees and all plants, and also living creatures, from which this metaphor is taken, are corroborated by growth, while they acquire greater and perfecter strength, so also do the faithful.

2. Because the steadfastness of grace consists not therein, that it continues in the same degree, but that it is formed in its nature, one property whereof of is, to grow until it come to perfection.

Use. This may serve to exhort us, to labor therefore to be so stablished, that we may also grow and increase in all grace.

Doct. 15. They grow in grace, that grow in the effectual knowledge of our Lord and Savior Jesus Christ.

See Chapter 1. Verse 2.

Doct. 16. Our ⟨◊⟩ and desire in all things, even in those th•• that pertain to our own salvation, should be the eternal glo•• God in Christ.

This is gathered from the last words.

Reason 1. Because we are the servants of Christ bo•• with his own blood. Now whatsoever the servants get ⟨◊⟩ turns to the proper good and benefit of their Masters.

2. Because God is absolutely the chiefest good.

3. Unless we do this, whatsoever we do, it is not ⟨◊⟩ out of religion. For it is the nature of religion to give the ⟨◊⟩ unto God.

Use. This may serve to exhort us, to lift up our minds ⟨◊⟩ and more to maintain the glory of God in all things, ⟨◊⟩ Apostle doth by that closing particle, *Amen.*

FINIS.

P-WA1-5. Conscience with the power and cases thereof Devided into V. books. Written by the godly and learned, William Ames, Doctor, and Professor of Divinity, in the famous University of Franeker in Friesland. Translated out of Latin into English, for more public benefit. - Ames, William, 1576-1633.

CONSCIENCE WITH THE POWER AND *CASES* THEREOF. Devided into V. Books.

WRITTEN BY THE GODLY AND Learned, WILLIAM A•..., Doctor, and Professor of Divinity, in the famous University of ⟨◊⟩ in *Friesland.*

TRANSLATED OVT OF LATINE into English, for more public benefit.

Io•...▪ 34. 29.

When he gives quietness▪ who can make trouble? when he hides ⟨◊⟩ ▪ who can behold him?

Acts 24. 16.

And herein do I exercise myself, to have always a Conscience void of offense toward God▪ and toward men.

[illustration]

Jmprinted, *Anno* MDCXXXIX.

TO THE ILLVSTRIOVS AND MIGHTIE LORD'S, THE *STAES* of Zealand.

I Purpose not (Honorable *LORD'S*) to insinuate myself, or my endeavors into your Favor, by fine words, and feined commendations of your Virtues. For I do not think it will be acceptable unto wise mē, who both suspect that Art, and account it base; Though of myself I am not apt to flatter, yet the very name of *Conscience* that is set before this Treatise, chargeth me to avoid it. Many indifferent good Books are in the very beginning disgraced by it. I will only show the true cause, by which I was persuaded (though my name perhaps be more obscure, then to be known unto you) to set down your Name in the forefront of this Treatise.

It is reported over all places near hand, that the *Doctrine according to Godliness,* is both more Practically Preached by the Pastors, and more put in practice by the Hearers in your Churches, then yet hath been marked in many others, though they hold the same Doctrine.

That worthy Servant of the Lord, Master *WILLIAM TEELING,* who was by this means in great admiration, and famous throughout all the *Low-Country* Churches, (to say nothing of others, that both have, and do take the same course) took such painful pains this way, both publicly and privately, by word and writing, that it may be truly said, *The zeal of God's house hath eaten*

him up: whereby also (Envy the follower of such a Virtue, being now overcome) he hath obtained that Crown, which God hath prepared for those *that have instructed many unto righteousness.*

Because I hope this Treatise will more excite to this kind of study, it being also desired by many, who were not to be neglected. Its fittest it should be sent, where it may find those running this race, who will be easily put on, and where others also may take example of that course that is taught here.

This being the true cause of the Dedication, gives me cause to hope, that this intention and service will not be unacceptable unto you. This only remaineth (Noble Lord's) The good and great God in *Christ,* vouchsafe to bless you more and more, and your Churches, with a true faith, a good Conscience, and perfect Happiness.

Your Honors most addicted W. Ames.

TO THE READER.

I Gladly call to mind the time, when being young, I heard, worthy Master PERKINS, so Preach in a great Assembly of Students, that he instructed them soundly in the Truth, stirred them up effectually to seek after Godliness, made them fit for the kingdom of God; and by his own example shown them, what things they should chiefly intend, that they might promote true Religion, in the power of it, unto God's glory, and others salvation:

And amongst other things which he Preached profitably, he began at length to Teach, How with the tongue of the Learned one might speak a word in due season to him that is weary, out of *Isaiah.* 50. 4. by untying and explaining diligently, *CASES OF CONSCIENCE* (as they are called.) And *the* LORD *found him so doing like a faithful Servant.* Yet left he many behind him affected with that study; who by their godly Sermons (through God's assistance) made it to run, increase, and be glorified throughout *England.*

My heart hath ever since been so set upon that Study, that I have thought it worthy to be followed with all care, by all men. Since also (God's good providence so disposing it) that I lived out of mine own Country, I did observe that in divers Churches, pure both for Doctrine and Order, this Practical teaching was much wanting, and that this want was one of the chief causes of the great neglect, or carelessenesse in some duties which nearly concern Godliness, and a Christian life. My mind was set on, as it were by violence, to try at least in private, whether I were able to prevail with some young men that purpose the Ministry, more to apply their minds to this kind of handling of Divinity; whence no small fruit was to be hoped for. Being afterwards called to a public charge of Teaching in the University, I esteemed nothing better, or more excellent, then to go before those that were Students for the Ministry, in this manner of teaching.

This part of Prophecy hath hitherto been less practiced in the Schools of the Prophets, because our Captains were necessarily enforced to fight always in the front against the enemies to defend the Faith, and to purge the floor of the Church; So that they could not plant and water the Fields and Vineyards as they desired; as it useth to fall out in time of hot

wars. They thought with themselves in the mean while (as one of some note writes) *If we have that single and clear eye of the Gospel if in the house of our Heart the candle of pure Faith be set upon a Candlestick, these small matters might easily be discussed.* But experience hath taught at length, that through neglect of this husbandry, a famine of Godliness hath followed in many places, and out of that famine a grievous spiritual plague; insomuch that the counsel of *Nehemiah* had need be practiced; namely, that every man should labor in this work with one hand, holding in the other a Spear or a Dart, whereby he may repel the violence of the enemies. The same Experience hath likewise taught, that these *small* matters (if so be that so necessary things may be so called) are despised with no less madness, then if one would suffer the fingers and toes of his hands and feet to be cut off, as some small things, without which he hoped to walk and use his hands well enough. All things therefore being rightly weighed, I have taken in hand (God also liking it, as J am persuaded) these instructions touching the power of Conscience. Not that I hope that any perfect thing, in this kind, can come from me: (for there are more kinds of things this way, then that certain answers can be given (by me at least) to everyone) but that I might do something, whereby the unlearned, and such as are destitute of better help, might somewhat be helped; and that the more learned might be excited to set forth some more perfect and exact thing. Of which duty the godly, learned, grave ancient Preachers are properly the Debtors, whose daily labor it is to deal with the Consciences of men; who through their experience have learned much better, what those questions are, in which the Conscience useth most to doubt, and out of what grounds they may be best unfolded; then can easily be understood by one that lives privately in an Academical profession. And indeed, if such things were handled in the meetings of Preachers, according to the variety of Cases that fall out; and the more remarkable decisions set down in writing; the children of Israel should not need to go down to the Philistines (that is, our Sutdents to Popish Authors) to sharpen every man his Share, his Mattocke, or his Axe, or his weeding Hooke, as it fell out in the extreme necessity of God's people, 1 *Sam.* 13. 20.

Furthermore if such as are addicted to the Ministry, were first instructed in these things, and were seriously tried in them at the Examination, before they were ordained, one might well hope, to have as well Preachers as Churches, more according to God's heart and *Christ's,* then now we have.

The Papists have labored much this way, to instruct their Confessors: and in a great deal of earth and dirt of Superstitions, they have some veins of Silver: out of which, I suppose, I have drawn some things that are not to be despised. But they are without the life of this Doctrine: and death is in their pot. The thing it self requires, that by others, other things be taught, and the same things, after another manner. I have gone about to perform this in part: and others I make no question, will endeavor it.

I follow here the same method, that I did in my *Marrow of Divinity.* Of the second part whereof, the three last of these Books are a full Exposition: which perhaps, those did expect that desired importunatly, as it were by daily reproaches, that the publishing of this Treatise might be hastened. But (to make an end at length of my Preface) I will conclude many things in few words, and that in the words of *G. Parisiensis, Concerning these things, many things we*

have not written for unskillfulness, many for other necessary business, many for dullness, many through fear of being tedious, many more because of our sins, which most of all hinder both us and others in such things. We doubt not, but we are subject to the danger of slanderous Backbiters; But by doing what we may, we have given some fit occasion unto wise men; and we have set forth, not a dry sandy ground of fruitless Disputations, but a most profitable and healthful place for Wits to exercise themselves in.

W. AMES.

OF CONSCIENCE, *AND* THE *CASES* THEREOF. The First Book.

***CHAP. I.* The definition of Conscience.**

THe Conscience of man (for I do not intend to treat of the Conscience of Angels) Is a man's judgment of himself, according to the judgment of God of him. *Isaiah,* 5. 3. *Judge* I pray you between me and my vineyard: 1 *Cor.* 11. 31. If we would *judge* our selves, we should not be *judged,* &c.

1 I call Conscience *Judgment,* First, to show that it belongs to the Understanding, not to the Will. The very name of Conscience showeth it to be so. But this proveth it, because all those actions, which in the Scriptures are attributed to man's Conscience, do properly belong to the reasonable power, or faculty; though the Will by some act or inclination can both command the Understanding to judge, and also follow that judgment. This inclination, by some, is called Conscience; by others, a part of Conscience; but not rightly.

2 Conscience being referred to *judgment,* it is distinguished from the bare apprehension of truth. For Conscience doth always suppose an assent that is firm and settled.

3 By the definition of Conscience, it appeareth that Conscience is not *a contemplative judgment,* whereby truth is simply discerned from falsehood: but a *practical* judgment, by which, that which a man knoweth is particularly applied to that which is either good or evil to him, to the end that it may be a rule within him to direct his will.

Seeing that this name of *judgment,* is sometimes taken for a power and faculty, sometimes for an habit, sometimes for an act; this question ariseth, to which of all these *Conscience* is properly.

4 The most grave Divine, *William Perkins,* who only of our Countrymen hath set forth a peculiar Treatise of *Conscience,* doth place it among *Faculties;* and he doth so define it, as he putteth for the general nature of it a part of the Understanding, that is to say, as he explains himself, *A natural power or faculty.* He gives this reason of his opinion, namely, because the act of Accusing, Comforting, Terrifying, &c. cannot be ascribed to the Conscience, if it self were an act. Put this reason is weak: because in the Scriptures such kinds of effects are attributed to the thoughts themselves, which undoubtedly are acts. *Rom.* 2. 15. *Their thoughts Accusing one another, or Excusing.* The reason is, because things done, are the effects not only of the Mover, but also of the motiō it self. Besides, Master *Perkins* maketh Conscience,

Understanding, Opinion, Knowledge, Faith, and Prudence, to be of one kind or sort; but none would define these so, as that they should be taken for distinct faculties of the soul.

5 Some of the Schoolmen will have Conscience to be an habit: as *Scotus, Bonaventure, Durand.* Which though it might be granted of some part; or of the principles of Conscience: yet it cannot be granted simply of all that which is signified by the name of Conscience; for the only office of an Habite, as it is an Habit, is, *Inclinare ad prompte agendum,* to make one do a thing readily: but Conscience hath other operations, which belong properly to it, as to Accuse, Comfort, &c.

6 By *Judgment* therefore, in the definition of Conscience, (I understand most properly with the best Schoolmen) an act of practical judgment, proceeding from the Understanding by the power or means of a habit.

7 The acts of judgment are, either a simple apprehension, or a discourse. Whence it may be asked, to which of these belongs Conscience.

It belongs to judgment discoursing, because it cannot do its act of Accusing, Excusing, Comforting, unless it be through the means of some third argument, whose force appeareth only in a Syllogism, by that which is deduced and concluded out of it.

8 The force and nature of Conscience therefore is contained in such a Syllogism.

He that lives in sin, shall die:

I live in sin; *Therefore,* I shall die.

Or thus.

Whosoever believes in Christ, shall not die but live.

I believe in Christ: *Therefore,* I shall not die but live.

9 Conscience in regard of the Proposition is called a *Light,* and a *Law;* in regard of the Assumption and conclusion a *Witness;* but in regard of the assumption it is most fitly termed an *Index,* or a *Book,* and in regard of the conclusion, most properly a *Judge.*

10 That which doth dictate or give the proposition is called *Synteresis,* by the Schoolmen *Synderesis.* The assumption especially and peculiarly is called *Syneidësis,* the conclusion is the *Krisis,* or Judgment.

11 There be many other Syllogisms which belong to Conscience, as either they do prove the proposition of such a principal Syllogism, or illustrate the conclusion it self: but in that Syllogism alone is contained the whole nature of Conscience. The Proposition treateth of the Law; the Assumption of the fact or state, and the Conclusion of the relation arising from the fact or state, in regard of that Law; The Conclusion either pronounceth one guilty, or giveth spiritual peace and security.

***CHAP. II.* Of the Synteresis, or storehouse of Principles.**

THat *Synteresis* out of which the proposition of this syllogisine or the Law of Conscience is taken, is most properly a habit of the understanding, by which we do assent unto the principles of *moral actions,* that is, such actions as are our duty, because God hath willed, or commanded them; whence it hath the name in Greek from conserving; for through the goodness of God, the knowledge of many things which we ought to do or shun, are still conserved in man's mind, even after his fall.

That exposition of *Durand* who dreams that the Greek word *Synteresis* signifies a Co•...lection, is too harsh and absurd.

2 Because this *Synteresis* is an habit, therefore many do call Conscience, an habit: but it is only the principle of conscience, neither doth it make up any part of conscience, but only as conscience is in its excercse.

3 This *Synteresis* is termed a *natural habit* in respect of the light, whereby the understanding of man is fitted to give assent unto Natural principles; it is likewise called an *acquired habit,* in regard of the Species, or of the fuller understanding of that whereunto the understanding is naturally enabled, and can (as it were) understand presently.

4 This *Synteresis* differs only in respect or apprehension from the Law of Nature, or from that Law of God, which is naturally written in the hearts of all men; for the law is the object, and *Synteresis* is the object apprehended, or the apprehension of the object.

5 This *Synteresis* may for a time be hindered from acting, but cannot be utterly extinguished or lost. Hence it is that no man is so desperately wicked as to be void of all Conscience.

6 To *Synteresis* being taken after a large sense, ought to be referred, not only general conclusions touching right or Law, which are deduced by good consequence out of natural principles, but likewise all practical truths, whereunto we give a firm assent, through the revelation we have by faith.

7 From hence ariseth the distinction of Conscience into that which is *Natural,* and that which is *Inlightened. Natural* Conscience is that which acknowledgeth for law the principles of nature, and the conclusions arising from them. *Inlightened* is that which doth beside those, acknowledge whatsoever is prescribed in the Scriptures. The Scripture sometimes speaketh of this last: as *Rom.* 6. 3. and sometimes of the other as 1 *Cor:* 6: 8.

8 From hence it appeareth that the perfect and only rule of Conscience is the revealed will of God, whereby a man's duty is both shown and commanded. For *Synteresis* in a more large sense consisteth, partly of moral principles that are naturally in us, together with their conclusions; and partly, of those which God besides them hath enjoined. But the revealed will of God whereby man knows his duty, containeth both these.

9 Hence it is that the *Law* of God only doth *bind* the Conscience of man. By the *Law* of God we understand that revealed will of God, whereof we have made mention: *viz.* as it doth also contain those things which are commanded in the Gospel.

10 To *bind* (in this moral sense) is to have such an authority, as the Conscience ought to submit it self unto: And it were a sin to do anything contrary to it.

11 Hence it is, that though men be bound in Conscience by God to observe in due and just circumstances the laws of men, yet the same laws of men so far as they are man's laws, do not bind the Conscience.

12 The Conscience is immediately subject to God, and his will, and therefore it cannot submit it self unto any creature without Idolatry.

13 God only knows the inward workings of the Conscience; he therefore only can prescribe a law unto it, or bind it by one.

14 God only can punish the Conscience when it sinneth; he therefore only can forbid anything to it.

15 Even a promise (which in it self is sacred) though it be confirmed by an oath: as it is an act of man doth not properly bind the Conscience, for the former reasons; though men are bound in conscience by God to a strict and faithful keeping of them. For as it hath been said before of the laws of men, it may also in some sort be affirmed of all covenants and other conditions, which being made, a man is bound to keep out of Conscience to God; as for example, the sick person is bound in Conscience to obey the counsel of Physicians for his health: But the receipts prescribed by Physicians, do not bind the Conscience. So again, Parents and Children are bound to mutual duties; he that hath received a benefit is bound to show himself thankful, (and the like may be said of many other things) yet none of these, either Parent, Benefactor, relation, or benefit, do of themselves bind the Conscience, but the will of God in them.

***CHAP. III.* Of the Office of Conscience.**

THe office of Conscience, (if we speak with respect to the *Synteresis* or *Laws* of it,) is one in Necessary things; Another in things of middle and indifferent nature. In necessary things Conscience hath two acts. 1 To bind, 2 To enforce to practice.

2 Conscience bindeth according as it is informed of the will of God: for in it self it hath the power of a will of God, and so stands in the place of God himself.

3 God's will as it is understood, or may be understood, binds the Conscience to assent; As it is acknowledged and received by Conscience, it binds the whole man to obey and do it presently.

4 Conscience bindeth a man so straitly that the command of no creature can free a man from it.

5 Hence man, as he maketh Conscience of the will of God commanding him some duty, is in that regard called a *Debtor, Rom:* 1 14. a *servant, Rom* 6. 16. is said to be *bound, Acts* 20. 22. *constrained,* 2. *Cor.* 5. 14. *to have a necessity laid upon him.* 1 *Cor.* 9. 16. so that he cannot do otherwise. *Acts* 4. 20.

6 Conscience enforceth to obedience by virtue of this its act of Binding. For that is to the will an impulsive cause to make it carry it self conscientiously.

7 This inforcement is signified in the fore-named places and phrases: the strength and power thereof is declared, *Ier.* 20. 9. Wherefore I thought from henceforth not to speak of him, nor to preach anymore in his name, but the word of the Lord, was a very *Burning fire in my heart,* and in my bones: *Amos.* 3. 8. The Lion hath roared, who will not be *afraid?* the Lord hath spoken who *can* but *Prophecy? Acts.* 17. 16. his spirit was *stirred* in him.

8 If there be a constant disposition of will in a man consenting to this instigation of Conscience, they do together make up a Conscience morally good.

9 In Indifferent things the Actions and Duties of Conscience are likewise two. 1. To discern. 2. To Direct.

10 To Discerne is to show and declare the differences of things what is necessary, what is free, what is lawful, and what is unlawful.

11 To Direct is with regard had to circumstances, to order lawful actions unto a good end.

12 The ends which are always to be aimed at, even in indifferent things also, are the Glory of God, the Edifying of our Neighbor, and the Help of our necessary Actions.

13 The power of this direction is so great, that it makes an action to be good, which in its own nature is but indifferent; as on the other side, not only an evil direction, but the want of a good direction, makes the same action to be bad.

***CHAP. IV.* Of an erroneous Conscience.**

TOuching this doctrine, of the first acts and offices of Conscience, divers questions are moved, which being of great weight and moment, for the directing of our Actions aright throughout our whole life, ought of necessity to be here expedited, though briefly.

Quest. The first question is, Whether an erroneous Conscience doth bind?

Answ. To unfold this question rightly, these five things are briefly to be opened: 1. What an erroneous Conscience is. 2. About what things it is conversant. 3. Whence the error of Conscience cometh. 4. The general differences of these errors. 5. The several ways of binding.

1 An erroneous Conscience is either opposed *privatiuely* to a good Conscience, so it comprehendeth every Conscience that judgeth not rightly when it ought, even the doubtful and scrupulous Conscience also: or *positively,* so it signifieth only that Conscience, that judgeth otherwise then the thing is. This kind of erroneous Conscience, is distinguished from a doubting and scrupulous Conscience, by the sin assent it giveth, though it erreth in giving it. In this question we speak of a Conscience positively erring.

2 There are some principles so clear, and written in the hearts of all men, that they cannot err to obey and practice them: such as this is, *That God ought to be loved▪ Perjurie ought to be*

eschewed: no man's Conscience can err in such like things as these, or do them against Conscience. A man cannot love God against his Conscience, &c. Conscience therefore doth err properly about conclusions that are gathered from such principles.

3 The error of Conscience comes, either because that the particular conclusions are not rightly drawn out of the general principles: Or because those things which God in the Scripture hath commanded us to believe, are not sufficiently understood: Or finally, because the assent of Faith is not given to those things which ought to be believed, though they be understood. The cause of this (besides God's secret judgments) is either the not considering of those things which ought to be considered, or some evil disposition, which either keeps the mind from due inquiry, or averts it from judging rightly.

4 The error of Conscience is either about the *Act,* or the *rule* of it. The error which is about the *rule,* is either after the action done, or before it. The error about the rule before the action be done, consists, Either in that it judgeth that to be lawful, which is unlawful; Or in that it judgeth that to be unlawful, which is lawful; Or in that it judgeth that to be bounden duty, which either is unlawful, or but lawful.

5 To bind to a thing, and to bind, are distinguished by some; Conscience is said to bind to a thing (*Obligare*) when its not only a sin to do anything against it, but also not to do according to it. Conscience is said to bind (*Ligare*) when one cannot lawfully do a thing, whilst he maketh such a Conscience of it. One shall sin in doing against it, and sin though he do according to it. The sense and meaning of this distinction is to be approved; as for the terms of it, let the Authors thereof answer.

To bind to a thing, (*Obligare*) is by some in regard of the object, or thing bound to, distinguished thus. One is either bound to do according to Conscience erring, or to lay aside that Conscience. But this distinction is not exact, because Conscience bindeth not, but so far as it doth dictate, or declare a thing: now no Conscience while it erreth doth declare, that the error thereof is to be left, Or that it self is not to be regarded, because it is erroneous.

Others put a difference between that Obligation, whereby one is tied to do what Conscience commandeth, and that whereby one is tied not to do the contrary. But neither is this distinction always good. For if a man's Conscience told him he might lie to save his life, he must either lie, or of necessity go against his Conscience.

6 Out of these grounds the question may be thus answered: First, conscience, though erroneous, binds always so, that he that doth against it, sinneth. The reason is, because he that doth against conscience, doth against God's will: though not materially, and truly; yet formally, and by interpretation: because what the conscience doth declare, it declareth as God's will. As for example.

He that useth a private man contumeliously, taking him for the King, & not to be a private man, he is interpreted and judged to have done it to the King himself; so likewise, he that contemneth Conscience, contemneth God himself; because that which Conscience doth dictate, is supposed to be the will of God. Hence it is that he always sinneth who doth

anything against Conscience: but if the conscience doth not err, but the thing is as erroneous conscience supposeth, then he sinneth doubly. First, in doing that which is ill in it self▪ and secondly, in doing it after an evil manner: evil it is in its own nature, and evil because of the despising of conscience: but if the conscience doth err, that which it doth is not evil, but it doth it after an evil manner; so that the evil is only this, namely, the contempt of Conscience.

7 The error of conscience which is about an action (that is, the error which is about the object or matter, about which an action ought to be exercised) is either *unvoluntary and blameless,* or *voluntary and worthy of blame.* If it be *unvoluntary and blameless,* then conscience binds to do a thing as much, as if it did not err. For example, If a man should verily believe something to be his own, which is another man's, he may, and ought in conscience to make use of it as his own. If one do verily believe he is his Prince, that is in truth a Tyrant; or that he is a lawful Magistrate, who indeed usurps the title; •...e is bound to yield due obedience unto him. We have an example hereof in *Iaa•...ob* that went in to *Leah* that was none of his wise, whom he verily thought was his wife *Rachel.*

8 If the error be *voluntary,* then it is to be judged of, as an error is which is of the *law* or *rule.*

9 Conscience erring touching the Law *after the fact,* (in believing that which it hath done well, to be sin; or contrariwise;) hath no power to bind in regard of that action which is past: because *binding* and *obliging* have ever a regard to future actions: and a moral action (as the will it self) is always guided and informed by a foregoing apprehension, and not by that which follows after. Hence no action is made better or worse, for that conscience which is after it. Yet doth this conscience so far bind (through occasion of that which is done) that one cannot lawfully go on to do the like again, so long as he hath such a conscience: *viz. That he hath sinned* (though he hath not) *in doing so before.*

10 Conscience through error, judging that to be *lawful* which is *unlawful;* as that it is lawful for one to lie, to save his own, or his neighbors life; *binds* indeed, but doth not bind *to do so. It binds;* because he that hath such a conscience, can neither lie, nor abstain from lying, without sin. He cannot lie, because this is simply unlawful. He cannot abstain from lying, with such a conscience, because such manner of forbearance is forbidden by God, though forbearing it self be commanded: for God requires not only that we do good, and abstain from doing evil; but likewise that we perform both these with a good conscience, and not with a bad one. Such a conscience doth not *bind to do* what it saith. First, because their is no obligation to unlawful things. Secondly, because Conscience bindeth not to do, but by virtue of some command of God; but such a conscience is not grounded upon any command: for the Law of God can neither incline nor bind any man to sin. Thirdly, because this error is always a sin, but a sin doth not bind to practice it. Fourthly, because such a Conscience hath never so sure a ground, as that there needeth not further examination and inquiry into things. Fifthly, because man is bound to lay down such a conscience; for although that be not exactly enough spoken which some do affirm, namely, *That such a Conscience bindeth a man to lay down it self;* yet it is most certain, that a man is tied to lay down such an erronous Conscience, for it is a part of that old man, whom we are commanded to put off, *Ephes.* 4. 22.

11 Conscience judging that which is lawful to be unlawful, bindeth to abstain from the practice and use of it. *Rom.* 14. 23. The reason is, because one may abstain from lawful things without sin.

12 conscience judging that to be bounden duty which is unlawful, binds, but not to the practice of it, for the reasons set down in the ninth Thesis.

13 conscience Iudging that to be bounden duty which is only lawful, bindeth to the practice of it; as for example, If any man's conscience tell him that it is necessary to uncover his hands always when he prays publicly; He must pray so, because lawful things may be observed constantly without sin.

Object. If an erroneous conscience doth so bind that we may neither follow, nor not follow it without sin, then there lies a kind of necessity of sinning on those that do thus err, which cannot stand with the equity of God's Law.

Answ. This necessity of firming when one is entangled by his own erroneous conscience, is not the same both ways: *viz.* whether one do, or do not, according to conscience; for if one do according to his erring conscience, the sin is in the action done; If he do what is not according to it, the sin is in the manner of doing.

2 It is not an absolute necessity, but upon supposition; namely, if he keep still such a conscience, which he both may, and ought to lay down.

3 This necessity doth not flow from the nature of God's law, but is contracted and continued through man's sin, for no man is thus entangled without his own fault.

Quest. Whether is it a greater sin to do against such an erroneous conscience, or to do according to it.

Answ. We ought to judge of the greatness of sin according to the quality of the thing which is to be done or omitted, as it is in its own nature, and as it is apprehended by us. If any man through error of conscience should hold it to be an unlawful thing to go to the Church, and serve God there (which otherwise he is tied to do) because he knows the Preacher to be a lewd and naughty man, and thinks that he shall be partaker with him in his wickedness; his sin is greater in staying away, then if he were present there: because it is a greater sin, to neglect God's service, then to communicate with an others personal wickedness in that service. But if he should think it unlawful to be present at holy duties for Idolatry, which he judgeth will be committed there, he should sin more heinously if he should be present there: because the sin of Idolatry, is greater then a neglect of true worship. In the first instance; he sins more that follows his conscience, then he that doth against it; but in this, his sin is greater that doth contrary to it: No certain and general rule therefore can be set down in this matter.

CHAP. V. Of a surmising and doubting Conscience.

Quest. 1. WHether a man may content himself with a doubting Conscience?

Answ. For the unfolding of this question, it is to be noted, that *Opinion* sometimes signifies a certain and settled judgment without all doubting. A certain judgment nor arising from Sense, Knowledge, or true Faith, but Reason. Sometimes it is taken more strictly; For that judgment whereby indeed we assent to the truth of a thing, but not without suspicion, fear, or doubting of its being otherwise.

Upon this distinction, I answer: First, in such things as are necessary to salvation, and God's worship, no opinion can be sufficient, though it have never so great certainty of reason; because Faith is required to these, and Faith takes only the infallible word of God.

2 In such things which are more remote from their principles, diligent care is to be had, that we also get a certain persuasion, or belief of them, out of the Scriptures; but if that cannot be obtained, it is lawful in our actions to follow some such *opinion,* as is certain and tried by the rule of Scripture.

3 Vsing also all diligence to be certain (though we be not) it is lawful in many things to follow that opinion, which is most probable.

4 It is never lawful to do against our own opinion, whether it be certain, or probable, for respect to other men's authority.

5 No man can at the same time have two *contrary probable opinions,* concerning the same thing; so as he may lawfully leave the one, and follow the other.

Quest. 2 What shall one do when his Conscience is doubtful?

Answ. For the declaration of this question, we must observe: First, Conscience is said to be doubtful in a large sense, as when the assent even of Faith, or Opinion *prevaileth;* yet there is some doubting joined. But strictly, and properly, that Conscience is named *doubting,* which yieldeth to neither part of the question in hand, but sticks and staggers between assent and dissent, not knowing which to do.

Touching the first sort of *doubting,* it hath partly been spoken in the former question, and shall partly be spoken of in the question following. Here we treat of that Conscience, which in a proper and strict sense, is called *doubting.*

Secondly, *doubting* is either *Speculatiue,* or *Practical.Speculatiue* is that, which is *not immediately* conversant about a practice or action: as when one doubteth, whether this or that thing be his or not. *Practical,* is that, which *immediately* is conversant about some particular action.

Answ. These things being laid down, it is answered;

First, in all those *doubts* which do any way belong to our practice, diligent enquiry is to be made, that we may clearly perceive the truth and not *doubt;* because while the mind remains in *doubt,* the action must of necessity want that perfection which it would have, if it were done with Knowledge, and certainty of judgment. For the more certain our knowledge is, touching those things which we do, the more *confident* we are in doing, and more *joyful* when we have done them.

2 Oft times it is lawful to do a thing, though a *speculative doubt* remain, because he that doth so, doth not necessarily do either against a *doubting* Conscience, nor without a *persuaded* Conscience; for notwithstanding that *speculative doubt,* he may assuredly conclude with himself; that, that which he doth, ought to be done. As for example, A man possesseth a piece of ground lawfully, and begins to doubt whether it be his own or not; yet if he know not, that it belongs to any other body, he may lawfully keep the same still, because other things being considered, possession is a better ground to keep it, then doubting is to leave it.

3 It is not lawful to do anything against a *Practical* doubt; that is, a doubt whether the thing to be done be lawful: The reason is, 1. Because a man cannot do it of faith, *Rom.* 14. 23. 2 Because, he that doth so, doth not sufficiently abhor sin: for willingly and wittingly he exposeth himself to the danger of sinning. 3. Because he is not fully enough addicted to God's will; for as he that doth that willingly, whereof he doubts, whether it be acceptable to his friend or no, doth against the law of friendship: so he that doth that, whereof he doubts, whether it be acceptable to God or not; doth against the law of love to God. 4. In things doubtful, the safest way is to be chosen; but that is the safest part, which if we follow, it is certain we shall not sin. As for example, A man doubteth whether *Usury* be lawful or nor? the safest way is to abstain; for herein is no danger of sinning.

Some of the Philosophers had some knowledge of the equity of this rule, whose Judgment thereof *Tully* relates, and approves: Office: Lib. 1. *Those give good counsel* (saith he) *who forbide to do anything whereof one doubts, whether it be just or unjust: the equity thereof is apparent in it self, because Doubting imports, thought, or fear of being hurt.*

***CHAP VI.* Of a Scrupulous Conscience.**

Quest. WHat is to be done when the conscience is scrupulous?

Answ. For the understanding of this question, we must consider;

1 That a *Scruple* is a fear of the mind concerning its practice, which vexeth the conscience, as a little stone that cannot be discerned in a man's shoe, paineth his foot.

2 Every *fear* is not properly a *Scruple,* but that which ariseth from *slight,* or *no* arguments.

3 One is *scrupulous* either in *examining* what he *hath* done, or in *ordering* what he is *to* do.

4 *Scruples* do arise, (God so ordaining) to the end he may either punish, or try men: sometimes out of the suggestion of the Devil, sometimes from want of knowledge, sometimes from Melancholy, or some such like constitution of body; sometimes from the society of scrupulous men.

5 A *Scrupulous* conscience differs from a *Doubtfull* one, in this, that a *Doubtfull* conscience doth assent to neither part of the question; but the *scrupulous* conscience doth assent to one, but is solicited to the other part, by a kind of fear.

These things being set down, it is answered to the question. 1. (God being instantly called unto for grace,) one must labor dilligently to *remove* these scruples, which reason can take

away by due trial of the grounds of them. For then is the conscience most quiet, when it hath most certain knowledge. 2 It helpeth much (if it may be conveniently) that the thinking upon those things be shunned, from which scruples may rise; for the fancy being once stirred, many thoughts arise, which cannot be suppressed again, without great difficulty. As we see in Tyles, that are linked together in order, if one happen to fall down, the rest will follow: and from hence are scruples multiplied in timorous consciences.

3 Many scruples when they cannot well be taken away by some *contrary reason,* ought to be laid down as it were by *violence,* refusing to think or consider of them. For so long as scruples are not actually applied, they are not troublesome: And some be so troublesome that the weaker and more unskillful sort, can by no other means be ridd of them. The bending of the mind attentively to remove a scruple by *reason,* doth often either *ingender* or *increase* a scruple: as for example, All people know that the name of God ought to be called upon daily: yet one may be so vexed with impious thoughts, that this scruple may arise in a man, whether he ought to pray or not? Here it is not always a safe way to examine th•...se thoughts, no•... yet to dispute about this question long, but to throw away this fear, as it were with violence, and to fall upon the duty of prayer so well as one can. 4 If they cannot be so removed, but that they do still molest, it is lawful, and the best course, to do a thing against such scruples. As for example, If there be any man that is so molested through the consideration of his unworthiness, that he dare scarce be so bold as to come to the Lord's Table, though he find in himself true Faith and Repentance; he may and ought notwithstanding this scruple come to the Lord's Supper. Neither is this to do against Conscience, but according to Conscience. For a scruple is a rash fear and without any ground, and so cannot bind to do according to it; yea through custom of doing against such like scruples, Conscience it self is made more strong and settled.

CHAP. VII. Of the attention of Conscience to its Facts.

HItherto we have spoken of that *Synteresis,* or Proposition, whence Conscience telleth what is *Law.* Now follows the second part of the judgment, whereby a man's conscience *bears witness* of his fact according to that *Law.* By reason of this act Conscience is named a *witness,* and in the common Proverb, *a thousand witnesses.* It is likewise called a *Book, Revel.* 20. 12. because it is left written in man's mind, at it were in a register, what he hath done, and with what intent, and at length is read and spoken of by Conscience.

The Assumption of that practical Syllogism wherein Conscience consists, is nothing else, but the *recognizing,* or considering of our action, or estate, as it hath respect to that *Law* which Conscience giveth. For the better understanding of the nature hereof, some things must be made clear concerning the action which is *recognized;* and some things concerning the recognizing itself.

The *action* is either *agreeable* to that which Conscience teacheth, or is *contrary* to it.

The *dictate of Conscience,* whereunto an action is to be conformed, doth sometime *go before* and *accompany* the action, and sometimes *follow it.* Against the dictate of Conscience that *goeth before,* or *accompanieth* the action, we have an example in those, of whom the Apostle

speaks, *Rom.* 1. 32. *Who knowing the Judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.* We have an example of an action committed against the judgment of Conscience, *following* the fact, in those Jews which put Christ to death through ignorance, *Acts* 3. 17. 1 *Cor.* 2. 8. yet being afterwards better taught, they judged far otherways of their fact, then when they did commit it, *Acts* 3. 37.

Quest. From hence ariseth a hard question, how a man can do anything against the *dictate* of Conscience which *goeth before,* or *accompanieth his action?* the Question ariseth thus.

The *Will,* as it seems to many, cannot will or nill anything, unless *Reason* have first *judged* it to be willed or nilled; neither can it *choose* but *follow* the *last practical* judgment, and do that which *Reason* doth dictate to be done: and by consequent, the *Will* cannot move against the determination of *Conscience.*

Answ. For the unfolding of this matter, these conclusions are to be laid down. It is so clear that no man can question it,

1. That many both may do, and do against Conscience, as it is an *habit,* or *Summary* of Principles: and in so doing, they do in some sense, go against Conscience.

2. Against Conscience as it is an *act,* all those do, who do anything against that Judgment which they had *actually,* and yet have *virtually* or in the principle, though actually they judge not as they have done formerly.

3. The *Will* cannot *will, desire, choose,* or *follow* after anything, without a *speculative* apprehension of it, because the object of the will is *known* Good. No man was ever known to desire what he no ways knew.

4. A *bare* and *simple apprehension* of the object, without any *practical judgment,* that forthwith it must be prosequuted, or avoided, may be sufficient to draw forth the *Act* of the *Will.* This appeareth sufficiently in Mad men, Infants, and in every undeliberate motion of the *Will.* The reason of this is, because a Good, apprehended or known, hath all those Conditions, which are required to the Object of the *Will.* The *Will* is as able about its Object, as the *sensitive appetite* is about its: But *Sense* is stirred up at the apprehension of its object, as the Eye at sight of Colours, the Eare at Sounds, &c.

5 The *Will* can at pleasure *suspend* its act about that which is *apprehended* and *judged* to be good, without any *foregoing act of judgment,* that it should do so; for if to *suspend* an act, and to leave of acting, an *act of judgment,* be necessarily required; then to suspend that judgment, another judgment is requisite; and to suspend that, another; and so *in infinitum.*

6 The *Will* can turn away the understanding frō the *consideration* of any object, which at present it apprehendeth and judgeth to be good, to the consideration that it hath formerly apprehended and judged to be so. By reason of this commanding power, the *Will* is the first cause of unadvisedness, and blame-worthy error in the Understanding. When the *Will* doth first begin, to draw away the understanding from that, which it hath judged to be good, it

doth it, by its own inclination without any judgment that it should do so; otherwise these two judgments should be together; namely, this ought to be followed, and this ought not, which were absurd.

7 The *Will* can move it self, towards an object that is apprehended and judged good for profit or pleasure in some respect, though reason judge that it is not lawful but sinful. The reason is: 1. Because whatsoever good the understanding propoundeth to the will, in this life, it propoundeth it with a kind of indifferency of Judgment, as not having any necessary connection, with the universal good. Upon which the will is naturally set and determined. Hence it is that *freedom* or *liberty* in an action, is said to be *radically* in the judgment and reason. 2 Though the will be determined by the understanding in regard of the *specification* or kind of thing to be willed, because it willeth nothing but that which the understanding hath first apprehended; yet in regard of *excercise* or act of willing, it mooveth both it self, and the understanding with the rest of the faculties. And hence it is that *liberty* is in the will *formally,* which should not be true, if it were necessarily determined by the understanding. 3 If the judgment being right, the will could not but will aright; then before the first sin of Angels and men, (which was in the *Will*) there must necessarily be an error in the Understanding: and if so, then the punishment of sin should be before the first sin; for all Practical error in the Understanding, is either sin, or the punishment of it. 4. If the *Will* do necessarily follow the judgment of the understanding; then there should (in proper speaking) be no sin of *malice,* distinct from those sins, which are committed through ignorance, or passion. But it is manifest, that this kind of sin is found in Devils, & likewise in some men. 5. If the *Will* do necessarily follow the *Understanding,* then in Regeneration the *will* it self need not be internally renewed grace: for the enlightening of the Understanding would be sufficient. But this is repugnant to Faith and godliness.

8 Though the *Will* doth not always follow the *Judgment,* yet doth it ever follow that command whereto it is subject; and that agreeth oftentimes with *Judgment.* But this command though as touching the *direction,* it doth belong to the *understanding;* yet as touching the *power* and *efficacy,* it belongeth to the *Will.* From hence we speak truly, and by the consent of all Nations, say, *I will Will.*

CHAP. VIII. Of Conscience examining and reviewing actions.

WE are to treat next of that *reviewing,* which is conversant about our actions and state.

1 I call this a *Reviewing,* rather then a *knowledge,* First, because a bare and naked *knowledge* is not sufficient for this act of Conscience, but things must be weighed over and over. Secondly, because there is a *knowledge* which goeth *before,* and accompanieth the action, but this *Reviewing followeth* it.

2 This *Reviewing* is a reflect act of the *Understanding,* whereby a man understandeth, and with judgment, weigheth his own actions with their circumstances. It is commonly called, *Cōsideration, or meditatiō on our ways.* It is called in the Scripture, *A respect* or *beholding* by the mind, *Psal.* 119. 15. *Considering, Psal.* 50. 22. *Thinking, or thinking again, Psal.* 119. 59. *Laying of the heart. Hag.* 1. 5. a *Saying in the heart, Ierem.* 5. 24. *Saying to the heart, Hos.* 7. 2. *Returning to the*

heart, 1 *Kings* 6. 47. a *Laying to heart, Ier.* 12. 11. *Mal.* 2. 2. and lastly, a *Proving* or *examining of our selves,* 2 *Cor.* 13. 5.

3 The *cause* of the *Reviewing* of our actions ought to be, First, a care to please God in all things. Secondly, a fear of sinning: For if we *review* our actions upon other grounds, it is not an act of *Conscience:* because it respecteth not the *judgment* of God; which without doubt, it is necessary an act of Conscience should do.

4 The *manner* of this *Reviewing* doth consist in these two things: First, that we consider our own actions, not *materially* only, but *formally* also, that is, that we consider not only, what we have done, as it is an *action,* but likewise what, and after what manner it is done, as it is *good* or *evil.* As for example, It is not an Act of Conscience, for a man to think, whether he hath overcome his adversary, or not; but whether in so doing, he hath committed murder or not? whether it be just, or unjust, that he hath done? 2. The *actions* and the *rule* must be compared together. For as he that speaketh the truth, knoweth not that he speaketh truth; unless he compares his speech with the thing it self: So he that doth well or ill, cannot know the same, unless he compare the fact with its proper rule. The rule of this trial or judgment, must not be our *natural reason,* the *custom of others,* or the like; but the *Law,* or *revealed* will of God; For otherwise God's judgment is not respected (to which Conscience looketh) but men's.

5 The *time* which is to be allotted to this *Reviewing;* In regard of evil deeds, is in Scripture noted, sometimes to be before some *threatening* of God, 2 *Sā.* 24. 13. sometimes after a *threatening,* but before the *Judgment* be executed. *Mal.* 2. 2. and sometime after that God hath *inflicted* his *Judgments, Hag.* 1. 5. but the sooner we go in hand with it, the more acceptable it is unto God, and more profitable it is unto us. Hence it is, that this *Meditation* of what we do *daily,* is reckoned amongst the daily exercises of the godly, *Job* 1. 5.

6 Through want of this *Reviewing,* comes 1. *Impenitency* in the greatest sins, *Isai* 44. 18. *Eccles.* 4. 8. *Presumption* in greatest misery, *Reu.* 3. 17. and so great a *Stupiditie,* that those which know many other things, are altogether ignorant of themselves, and what they do. Hence it is, that some after they have sworn rashly, and are admonished of their sin, almost with the same breath affirm with an oath, that they did not swear.

7 The peculiar effects of this *Reviewing* of our ways, are 1. in regard of God, *A right judgment* of our ways. *Ezek.* 19. 25. and *thankfulness.* 2. In respect of ourselves, *Humility:* and 3. In respect of others, *Equity* and *Gentlenesse, Tit.* 3. 3. 4.

CHAP. IX. Of the application of the Law by Conscience to the person, upon the Reviewing of the Action.

1 THe third act of Conscience followeth, whereby the conclusion is gathered from the premises. This conclusion is an act of Conscience, whereby a man applieth unto himself the Law of God, which concerneth either his Action or Condition.

2 This conclusion therefore dependeth partly on that general Law, which is pronounced by the *Synteresis,* in the *major* Proposition; and partly, on that *Reviewing* of the action or

condition which is contained in the *minor* Proposition. So that it gathereth together the strength of the former acts of Conscience, and maketh the *Judgment* thereof perfect.

3 Like as therefore Conscience is a *Law* in the *major* Proposition, *Rom.* 2. 14. and in the *minor* a *Witnes, Rom.* 2. 15 So in this conclusion, Conscience is most properly a *Judge,* 1 *John.* 3. 20. For as in the Proposition God's *Law* is declared, and in the Assumption, the fact or condition of man is examined, according to that Law; So in the conclusion, the sentence concerning man is pronounced according to his *fact,* or *condition,* by virtue of the *Law* that hath been declared.

4 It is well defined therefore by *Application,* because in such a conclusion, God's Commandment and man's fact are mutually joined together, and as it were linked with man, whilst both pass sentence on him.

5 This *Application,* though in its own nature it follow the former acts of Conscience, like as the conclusion of a syllogism is said to follow necessarily from the premisses yet through man's fault it falleth out often, That Conscience doth not do it for a time. Both propositions are granted, yet the cōclusion is not made: as for example; A man may in general know and grant that every man that worshippeth not God, is cursed: and may also be conscious to himself, that he is no true worshipper of God: and yet not Judge himself accursed. One may also understand sufficiently, that God is ready to pardon him who repenteth of his sins; He may likewise have witness in himself of his own repentance: yet cannot presently apply to himself pardon, and the mercy of God.

6 This Staying, or Hind•...ing the Conclusion, is more usual in passing Judgment upon evil actions, but happeneth sometimes also in such, as are good.

7 We have an example of the first sort in those *Jews* of whom the Apostle speaketh. *Rom.* 2. 18. 20. 21. And in *David* himself. 2. *Sam.* 12. 5. 6. who knew well enough, what his most evil fact deserved by law, and likewise could not be ignorant of that which he had committed: but halted in the application of the conclusion.

8 An example of the latter kind, we have in all those Believers who repent truly, yet for a long time cannot apply God's mercy to themselves. The causes why Sinners do it not, are; 1 Because they do not consider seriously enough, God's law, and their own facts; for the conclusion proceedeth from the *power & efficacy* of the *premisses.* 2. Because they have flat contrary conclusions in their Judgments to the Law of God. *Deut.* 29. 19. 3. Because they are afraid of, and avoid these conclusions of Conscience, as most opposite to themselves and their purposes, *John* 3. 20. 4. Because they are careless and forgetful of such things, *I am.* 1. 23. 25. From such like causes wicked men use to gather false conclusions, and deceive themselves, *I am.* 1. 22.

9 The causes why *believers,* and *godly* men, ofttimes do not conclude for their own consolation, are 1. Some prevailing temptation. 2. The remnants of unbelief, which remain even in those that are regenerate. 3. The greatness of that mercy which they ought to apply

unto themselves. And 4. the Conscience of their own unworthiness, especially after they have committed some grievous sin.

10 Because of this slowness in men to conclude, and apply, there is a necessity laid on all Ministers, not only to declare God's will generally; but likewise so far as they are able, to help, and further, both publicly and in private, the application of it, so far as men's condition and consciences require.

***CHAP. X.* Of the effects of this Application, in the Conscience it self.**

1 FRom the *conclusion* of Conscience, some effects follow, according as the judgment *thereof* is.

2 These *effects* are either *Acts* of Conscience, which are virtually contained in the conclusion, or *Affections* and *Acts* of the *Will,* which arise from those acts of Conscience.

3 Amongst the acts of Conscience, some there be that *respect* that which is *well done:* some respect *sin.*

4 Those that respect what is *well done,* are *Excusing,Absolving,* and *Aprooving, Rom.* 2. 15.

5 *Excusing* is an act of Conscience, whereby a man is freed from the guilt of sin in what he hath done: For *Excusing* here is not taken in that stricter sense, whereby it signifieth a •*...essening* or *extenuating* of the fault, but in that sense which importeth, a perfect taking away of the fault, and guilt.

6 *Absolution* is an act of Conscience, whereby it pronounceth a man need not fear punishment for what he hath done.

7 These two acts are tied so closely and fast together with a bond that cannot be loosed, that they differ only in our *apprehension* not *really.* For *Excusing* doth most properly respect guilt, and *Absolution* the punishment; but neither is the guilt taken away so long as the punishment remaineth; neither doth the guilt remain, the punishment being once taken away.

8 *Approving* is an act of Conscience, pronouncing that a man in his action hath pleased God.

9 *Absolution* and approbation differ from *Excusing* in this, that in *Excusing,* Conscience doth the part of the *Law,* and hath respect unto God, as he is a *Judge,* before whose judgment seat it excuseth a man as a *witness;* but in *Absolving* and *Approving,* Conscience properly doth *God's* part, and hath respect unto man, whom like a *Judge* it absolveth, and approveth.

10 The acts of Conscience, which respect *sin,* are *Accusation,* and *Condemnation.*

11 *Accusation* is an act of Conscience, convincing and proving a man to be near unto punishment, because of his sin.

12 *Condemnation* is an act of Conscience, judging a man that is guilty, to the punishment of eternal death

13 *Accusation* and *Condemnation* differ in the same degree and manner, that *Excusing* differeth from *Absolution* and *Approooving.*

14 *Accusation* and *Condemnation* sometimes follow presently upon the fact, as in *David,* 2 *Sam.* 24. 10 Sometimes a little while after it, as in *Judas, Matt.* 21. 3. Sometimes a long time after, as in *Joseph's* brethren, *Gen.* 42. 21. 22. For a man is not free from them by length of time, but by repentance only.

***CHAP XI.* Of the affections which arise from the judgment of Conscience.**

1 THe first affection that riseth in the heart, from *Excusing, Absolving,* and *Approooving* of Conscience, is *Joy,* whereby a man taketh delight in that he hath done well, as in a true good that is come to him, *Prov.* 15. 15. 2 *Cor.* 1. 12. Now this *Joy* differeth much from laughter, and vain joy: 1. Because it maketh the *heart* glad. 2 Because it is a *serious* disposition of the *heart,* not a light stirring of it. 3. Because it hath a good ground, and therefore grows stronger by right meditation. 4. Because it bringeth forth found and good fruit. None of which things are to be found in common and ordinary laughter and joy, *Eccles.* 2. 2.

2 The second affection is *Confidence,* whereby the heart is settled and strengthened against the fear of evil, and the weak hope of good, *Prov.* 10. 9. & 28. For all misery springeth from sin; and to those that do well, all good things are promised, 1 *Tim.* 4. 8.

3 The first affection rising from the accusation and condemnation of Conscience, is *Shame,* whereby a sinner is displeased with himself, in and for that sin he hath done. For sin always changeth a man from better to worse, *Gen.* 5. 7. This *shame* if it be because of sin, and if it make a man forsake it, it is one of the signs of repentance, *Rom.* 6. 21. as impudency in sin, is always a token of an impenitent and lost man.

4 The second affection is *Sadness,* or *Sorrow,* whereby the heart is troubled, because of the evil that is come upon it, 1 *Sam.* 25. 31. *Acts* 2. 37. For the accusing and condemning of Conscience, doth not only make the sin, and the guilt thereof to be in a manner *present,* but likewise the *punishment.*

5 The third affection is *Fear,* whereby the heart flieth from the evil that hangeth over it, and from God himself, as from a severe Judge, *Gen.* 3. 10. *Prov.* 28. 1. *Revel.* 6. 16. because the fullness of misery is expected. The great degrees of this fear, are called *Trembling* and *Horror.*

6 The fourth affection is *Dispaire,* whereby the Soul casts away all hope of escaping, *Heb.* 10. 27.

7 The fifth and last, is *Anguish* and *vexation of spirit,* because of the misery, which lieth on it. This is that spiritual worm, that perpetually tormenteth the damned souls in hell. *Mark.* 9. 44. *Isai.* 66. 24.

***CHAP. XII.* Of a good Conscience.**

HItherto we have spoken of the *nature of Conscience,* according as it was laid down in the *definition:* Now followeth the *distribution of Conscience,* according to its *adjuncts.*

1 Conscience is either *good* or *evil:*

2 Conscience may be called *good,* either for its *honesty* and *integrity,* or for its *quietness* and *peace.*

3 That Conscience is *honestly good,* whose judgment is Right and Powerful.

4 That the Conscience therefore *be honestly good,* it is required: 1. That it *uprightly* and *sincerely judge* that thing to be good, which *God judgeth so;* and that to be *evil,* which *God judgeth evil.* This *uprightness* must first be in the judgment, of what is to be done, which belongeth to the *major* Proposition; and 2. in the judgment of what hath *been* done, which belongs to the *minor.*

5 To a Conscience *honestly good,* its 3. required that it *excuse, absolve,* and *approve* a man in what is *well done;* and *accuse* and *condemn* him, for what is *evil.*

6 Concerning the first office, which consisteth in *Excusing, Absolving,* and *Approving,* there is no controversy amongst Divines: But of the second, which consisteth in *Accusing* and *Condemning,* some doubt, and think that the *goodness* of Conscience doth no ways consist therein, but in *Excusing* only.

7 They bring two reasons: 1. Because *Adams* conscience by creation, did only *Excuse,* and not *accuse.* 2. Because a good Conscience is troubled and wounded when sin is committed, and occasion is ministered to *accuse.* But the first reason is not good; because though Conscience in state of Innocency, did not *accuse actually,* yet had it a *power* to *accuse,* if there had been occasion. Neither could the Conscience be more blamed for *accusing* and *condemning* justly, 〈◊〉 the *Law self,* and the *chief Judge,* who did so after sin had once entered, and not before.

8 So far is the *just Accusation* of Conscience from being to be blamed, that Sinners have most need of it, as the only way to make them repent them of the sins which they have committed. For to the end a Sinner may escape God's *judgment,* he must *judge* himself: that is, do justice and judgment upon himself, as in God's room, whom he hath offended, 1 *Cor.* 11. 31. He doth this, by pleading God's cause against himself, that is, by *accusing* himself, *witnessing, alleging,* and *confessing,* or by *acknowledging* God's Law against himself, by revealing the secrets of his heart, and his hidden filthiness, to his own ignominy and shame. Then by *condemning* himself, that is, by declaring what torment and punishment God may justly inflict upon him; or by Proclaming of himself guilty of everlasting death. Unto this judgment of Conscience, stirring up suitable affections; if God of his great mercy add a *change* of *mind,* with an *appealing* by Faith to the Judgment Seat of God's mercy in Christ; then is that true (which some use to say) that the *Iudgementof repentance maketh void the judgment of punishment; that the accusation, witnessing, and condemnation to wrath to come, are prevented by these Actions which supply there rooms; Yea, that God himself, in Christ shall be an Advocate, a Witness, and Judge; for those that have pleaded against themselves, in the court of Conscience by repentance.*

9 Neither are we bound only to this *Accusation* and *condemnation* of our selves, as to a *means of Salvation,* but by *natural justice* also. For if we sin against a man, we ought to do him justice on our selves, by *Accusing, Condemning,* and *Acknowledging* our offense; much more then are we bound to do this to God. Besides, we are *related* to God as his *servants,* by which we are bound to take his part in all controversies, debates, or quarrels, that he hath against sin, and chiefly against our own sin, which doth us most hurt, and against which we are able to do much more, then against other men's. Add to these, the consideration of the *equity* of it, if we be bound (when it will be no hurt to us) to assist a brother, in any of his lawful and just suits, or judgments, either in appearing as a *Witness,* or as an *Accuser,* in his behalf: how much more are we bound to do the same for God? for without comparison, each person is more bound to stick close to God, then to himself: and to assist God by *accusing, testifying, judging,* though it be in the controversy which he hath against himself.

These particular illustrations (which upon another occasion are propounded and urged by *G. P.*) I have thought good to relate, both for the light wch they give to this present question, and for the excellent use, that they have in exhortations to the practice of repentance.

10 The second reason (wherein the *trouble* of conscience upon *accusation,* was brought to prove that an *accusing* Conscience, could not be *good*) is also of no strength: Because that trouble and wounding, is either the *accusation* it self, or an *affection* following it. The same Judge that condemneth rightly and justly, may, and useth to be sorrowful, that he hath occasion to do so: for he absolveth more willingly those that are good, then he condemneth malefactors.

11 To speak home to the Matter; The act of *Accusation followeth* indeed from sin, not as a *sin,* but a *punishment;* Conscience therefore *accusing,* so far as it *accuseth* rightly, is *honestly good,* though in respect of the trouble it bringeth, it useth to be called evil, as all other punishments are. It may also be called evil, because the ground of it is always some sin committed.

12 Thirdly, that the Conscience be *honestly good,* it is requisite that by this upright judgment, it *stir* up *strongly* to *do good,* and *draw back strongly* from that which is evil, *Heb.* 13. 18. but this cannot be done by Conscience alone, there must be also an honest disposition, and bent of the *Will,* answerable to the judgment of Conscience.

13 A Conscience *peaceably good,* is that, which *Excusetb, Absolveth, Comforteth, Acts* 24. 6. Hence also unto a good Conscience, in this respect, do belong the affection of *Joy, Confidence, Security,* and *Freedom.*

14 A Conscience that is both *honestly* and *peaceablygood,* is that, which by the Apostle is called *pure* and *clean,* 2 *Tim.* 1. 3. *Beautiful, Heb.* 13. 18. *Without offense,* or *not offended,* which is the consolation and rejoicing of the faithful, 2 *Cor.* 1. 12. To keep which they are content to suffer all sorts of trouble *unjustly,* 1 *Pet.* 2. 19.

15 Conscience since the fall, or after sin, is made good again: 1. By the blood of Christ applied through Faith, whereby the *guilt, accusation,* and *condemnation* of it, are taken away, *Heb.* 9.

13. 14. and 10. 22. 2. By the virtue of the same blood, in *repentance* and *sanctification* of the spirit, 1 *Tim.* 1. 5. *Acts* 15. 8. 9. whereby believers have a settled and constant purpose to serve God. 3. By the *witness* of the *Spirit,* whereby we are assured of the grace of God, not only for the present, but also for the continuance of it, to the doing of every good work, *Ephes.* 1. 18. 14. *Rom.* 9. 5. & 1 *Pet.* 1. 5. 6.

16 A good Conscience is maintained by that *exercise,* whereof the Apostle speaketh, *Acts* 24. 16. Now this *exercise* doth chiefly consist in these things: 1. That the fear of God be always lively and fresh in our hearts, *Psal.* 36. 2. For this maketh us look what God's judgment is, in all things, *Psal.* 119. 6. 2. That we meditate on God's Law both day, and night, *Psal.* 1. 2. For by this the *Major* Proposition or Rule whereby Conscience judgeth, is established. 3. That we examine our own ways with quick and sharp judgment, *Psal.* 4. 5. For this inferreth the application in the *Minor* Proposition. 4. That by daily repentance and renewing of Faith, we wash off the filth that we contract, 1 *John* 3. 3. For therein lies the strength of the conclusion or judgment of Conscience.

***CHAP. XIII.* Of a weak, and of a strong Conscience.**

1 A Good Conscience admits of degrees, for which cause it is by the Apostle distinguished, into a *weak* and a *strong* Conscience, *Rom.* 15. 1.

2 A *weak* Conscience is that which is purged by unfeigned Faith, but is troubled with these imperfections, which all believers, for the most part, do outgrow by time.

3 True *Faith* is supposed to be in a *weak* Conscience, for he that is *weak,* is a *Brother, Rom.* 14. 15. 21. not to be *condemned or set at naught, verse.* 10. *One for whom Christ hath died,* 1 *Cor.* 8. 11. This Conscience therefore being good, differeth in kind from that which is weak through *malice, Presumption,* or *Superstition.*

4 The *imperfections* wherewith this *weak* Conscience is diseased, are, 1. Lacke of knowledge, because as yet it understandeth not well what is lawful and pure, 1 *Cor.* 8. 7. *Rom.* 14. 14. This weakness of Conscience, is called the *weakness of Faith, Rom.* 14. 1.

5 The second imperfection which dependeth on the first, is in *Affection,* because it easily is made *sorrowful,* and *disquieted,* when it seeth others do that which it self approoveth not, *Rom.* 14. 15. *Because of meat thy brother is grieved.*

6 The third imperfection is in *Judgment,* because it quickly Iudgeth and condemneth the liberty of others, 1. *Cor.* 10 29. *Rom.* 14. 3. 15. *Why is my liberty judged by another man's Conscience? Let not him that eateth despise him that eateth not.*

7 The fourth imperfection, is in the *purpose and setlednes of heart,* being easily drawn to what is evil. 1. *Cor.* 8. 10. *For if any man see thee which hast knowledge, sit at meat in the Idols temple: shall not the Conscience of him which is weak, be Emboldned to eat those things, which are offered to Idols?* From this, a man is most properly said to be *Offended, Scandelized, wounded, destroyed. Rom.* 14. 21. 1 *Cor.* 8, 9. 12. *Rom.* 14. 15.

8 A *strong* Conscience, is that which is *established* in the truth. *Rom.* 14. 5. *Perswaded in his own mind.* 2. *Pet.* 1. 12. *Ye know and are established in the present truth.*

9 This *stability* consisteth in *knowledge,* yet not so much in the *clearness* thereof, as in the *certainty.* 1. *Cor.* 8. 4. 7. *We know that an Idol is nothing in the world,* but *there is not in every man that knowledge, andtheir Conscience being weak, is defield.* For *certainty* belongeth more to *Faith,* which we are here to understand by Conscience, then *Evidence* or *Clearnesse,* which belongs to knowledge, taken in the proper sense. 2 In such an *affection,* whereby it is always willing to bear with, and bear the infirmities of others. *Rom.* 15. 1. We which are *strong* ought to *bear* the infirmities of the *weak.* 3. In *Iudging* so, as that nothing be set before a brother, at which he may *stumble* or *fall, Rom.* 14. 13. but *Judge* this rather, that no man put a *stumbling block,* or an *occasion to fall* in his brothers way. 4. In such a *resolution* and *settledness* of heart, whereby it is so strengthened in truth and godliness, that it cannot easily be removed, *Heb.* 13. 9. It is a *good* thing, that the *heart* be *established* with grace.

***CHAP. XIV.* Of an evil Conscience.**

1 COnscience is said to be *Evil,* either because its *Acts* are *sins,* or because it brings *trouble* and *sorrow.*

2 A Conscience *Evil* because of *sin* in its *Acts,* is that which giveth not a right and powerful judgment▪ such is the Conscience of all men that are unregenerate, for it is in men according as Original corruption is. Of this a *polluted Conscience* is not the smallest part. *Tit.* 1. 15.

3 The first fault of an *evil* Conscience is *Blindnes,* whence it judgeth of *Good* and *Evil* no otherwise: then one that is bodily blind useth to judge of colors: *He calleth good evil,* and *evil good, Isaiah.* 5. 10.

4 The second fault, is a kind of *spiritual dullness,* whence it neither stirreth up powerfully to that, which it seeth is good, nor draweth back from that which it acknowledgeth *evil, Rom.* 1. 18 Which *withhold the truth in unrighteousness.*

5 The third fault, is *false-witness-bearing,* which principally appeareth in *Excusing,* and *Accusing falsely.*

6 An *Evil* Conscience doth *Excuse falsely,* either when it doth not *accuse* where it ought, or *absolveth* and *approoveth* where it ought to *accuse* and *condemn.*

7 The former fault is esteemed as a piece of Religion, by the dangerous Sect of Libertines, who place their chief happiness and perfection to have the sense of sin extinguished.

8 It prevaileth also in all those, who being free from great and gross sins, do seem unto themselves to be as it were perfect, and not to be blamed for any sin, *Luke* 18. 20. *Mark* 10. 20. All *these things have Iobserved from my youth.*

9 The second sort of *Excusing falsely,* when an evil Conscience approoveth, where it ought to condemn; is chiefly to be found in those that are superstitious. They *think to be heard through their much babbling.* John. 16. 2. *The time cometh that whosoever killeth you, will think that he doth*

God service, Rom. 10. 2. *I bear them record that they have a zeal of God, but not according to knowledge.*

10 A'*false Accusation* of an *evil* conscience is, when it *accuseth* and *condemneth,* where it ought to *excuse: viz.* For well doing: *Rom.* 14. 22. Happy is he that *condemneth not himself* in that thing which he *alloweth.*

Conscience *Evil, through trouble and sorrow* is that, which *accuseth* and *condemneth:* 1 *John* 3. 20. If our *heart condemn us.*

12 When Conscience is *evil* in this kind, these affections follow. *Sadness, Fear, Anguish.*

13 This Conscience is *honestly good,* if it *accuse justly:* it is *sinnefully evil,* if it do it *unjustly.*

14 A Conscience *evil* through *trouble,* and *honestly good,* is to be found both in believers and unbelievers. In such as believe not, it is a preparation unto true repentance and Faith. *Acts* 2, 37.

15 A Conscience *Evil,* both through *trouble* and *sin,* is common also both to believers, and those who believe not. But in those that *believe,* there is a principle of grace, by strength whereof they are *upholden,* they *wrestle* and *withstand,* and by little and little are *healed* of it.

***CHAP. XV.* Of divers degrees and sorts of an Evil Conscience.**

1 AN *Evil Conscience* may be distinguished into divers degrees: 1. In respect of *defect,* into a *benumbed*▪ *stupid,* and *seared.* 2. In respect of *excess,* into a *troubled* and *desperate* one.

2 A *benumbed Conscience* is that, which is so *dull* and *heavy* in its Acts, that there follows no strong stirrings of heart after it; nothing to purpose comes of it. Those that have such a conscience, are oppressed with a kind of spiritual *sleep,* wherein the *sense* of conscience, is so *bound,* that it is no more moved, then a man that sleepeth is by his own dreams.

3 This *dullness* appeareth, 1. In a *dull* or *faint pricking* on to good: We have an example in *Agrippa, Acts* 26. 28. *thou almost persuadest me.*

4 It appeareth secondly in a *dull accusation* for the evil that is committed, we have an example in *Saul,* 1 *Sam.* 24. 18.

5 The cause of this *benumbedness* in many that are not apparently wicked, is a certain *carnal security,* which creepeth secretly upon them, from long peace and prosperity, *Ier.* 48. 11.

6 A *stupide Conscience* is that, which doth not its office in *accusing* and *condemning,* unless it be for the *greatest sins,* and when it is forced by most *grievous Judgments.* For like as men sick of a *Lethargy* or *Drowsinesse,* are not wakened commonly, unless it be through some great noise: so likewise this Conscience is not moved, unless it be by the thunder of God's Judgments. We have an example in *Pharaoh. Exod.* 8. 9.

7 The *cause* of this *stupidity* is *unbelief,* and *custom* in *sinning,* which taketh away the sense of it.

8 A *seared* or *cauterized Conscience,* is that which no ways *can be moved,* no not by *greatest sins,* 1. *Tim.* 4. 2. Which have their *Consciences seared with an hot Iron:* This sort of Conscience is found chiefly in those, who after they have been *enlightened,* against their Consciences, do give up themselves to a wicked life.

9 In these the *Synteresis* it self, or *Law of Conscience,* hath its course stopped, & for time is in a manner extinguished, *Jude.* 10. Whatsoever they *know naturally,* as beasts which are *without reason,* in those things they corrupt themselves. This suppressing of the natural practical knowledge, which is engraffed in all men, is by the Philosophers called 〈in non-Latin alphabet〉 because such kind of men are changed as it were into stones, as in the Scripture they are said to have a *hard* and *stony* heart, by other Philosophers it is called 〈in non-Latin alphabet〉 and 〈in non-Latin alphabet〉, because such men become altogether brutish. 2. *Pet.* 2. 12. Or rather put on the nature of the Devil. *John.*•.... 44.

10 The signs of such a kind of Conscience are, 1. If one rejoice in sin. *Prov.* 2. 14. 2 If after he hath sinned he will not be reformed, *Prov.* 27. 22. 3 If he give up himself to commit known sin, with all his might striving to sin more then others. *Ephe.* 4. 19.

11 Contrary to this evil Conscience, or hard heart, is a *tender Conscience* which is easily moved by the word of God, whereof we have an example in Josiah. 2. *Kings.* 22. 19. Because thine *heart did melt* and thou hast *humbled* thyself before the Lord, when thou *heardest* what I spake.

12 A *troubled Conscience,* is that which *accuseth* in such a manner, that it suffereth not the Conscience to be at rest.

13 It bringeth with it an *astonishing fear,* and *oppressing grief.*

14 It is called in the Scripture, *sadness,* a *casting down, affliction,* or *disquieting* of the mind, a *broken spirit, Prov.* 18. 14.

15 A *troubled Conscience* is sometimes *honestly good:* and sometime *sinnefully evil.*

16 *Honestly good* it is, when it *accuseth justly.* This is properly in those which yet believe not in Christ: but happens sometimes to be in those, who have true Faith.

17 In those which yet *believe not,* the Conscience *evil* indeed *through trouble,* but *honestly good,* doth make this kind of Syllogism.

He that believeth not in Christ, is subject to the wrath of God:

But I believe not in Christ: *Therefore,* I am subject to the wrath of God.

This whole argument is to be granted; The only way to pacify such a Conscience is, to bring him that is so troubled, into another state, by true conversion and Faith. For then the *Minor* of that Syllogism, which before was true, will be false, and may lawfully be denied.

18 In such *as have true Faith,* After grievous sins, which waste the Conscience, the Conscience *Evil through Trouble,* but *honestly good,* maketh this kind of Syllogysme.

He that hath sinned grivously, and hath not duly repented of his sin, cannot by true Faith find comfort in God.

I am such a one. *Therefore,* I cannot by true Faith comfort myself in God.

Here likewise must Conscience *accusing* be believed, and true Repentance be gotten, that he who is so troubled, may at length rightly deny that Assumption.

19 A *troubled Conscience, Evil through fault,* or *faulty in being troubled,* is most properly in those that are true believers. For although unbelievers do sin most highly, in not seeking after the true remedy in Christ, when Conscience accuseth justly, (but either fall down under the burden, or through hardness of heart keep out trouble, or seek ease from things that are most vain, as it were from the leaves of the Fig tree) yet the sin properly is not in the judgment of conscience, or in conscience so judging them, but in the Conclusions, which are deduced and drawn from it.

20 The Conscience of Believers is sinful, in being troubled, many ways. In such a case the reasoning of Conscience is diligently to be examined. For the *major* or *minor* may, and ought always to be denied and confuted, that Conscience may be healed. As it is in those Accusations which come from want of sense of God's favor, from the sense of God's wrath, from outward afflictions, from horrid temptations to sin, and from divers kinds of sins.

21 A *Desperate Conscience* is that which so *accuseth* and *condemneth,* that it taketh away not only *quietness* and *peace,* but *hope* also of any quietness, or remedy.

22 That manner of *Despair,* that taketh away all such *Hope* as may come from our *merits,* or *strength,* is *honestly good.*

23 But that kind of *Despair,* which in this life taketh away all such *hope* as cometh from the *free mercy* of God, is not only *Evil* in respect of *trouble* and *vexation,* but *of sin.*

24 The *Despair* of the damned, which utterly rooteth out all *hope of* remedy, is the *bottomless* pit of misery.

25 Hence it is, that a *Desperate Conscience* (fully representing all sins, together with their exceeding great and unpardonable guilt, and God's fearful wrath abiding upon Sinners, with the endless misery that follows thereon) is God's most powerful means to torment the Reprobate; like unto a worm, that most sharply biteth and gnaweth their hearts forever: *Mar.* 9. 46. their *Worm dieth not.*

26 To *Trouble* and *Despair; Full Peace, Tranquillity,* and the *joy of a good Conscience* are contrary: which properly riseth from perfect hope in God, whereby the unchangeable enjoyment of happiness, is apprehended.

27 Hence it is, that a *good Conscience,* that is *perfectly peaceable, and joyful* (as it representeth to the soul, a full deliverance from the *Evil,* both of sin and punishment: Such a life to be led with God, as is without all trouble or end; consisting in union and communion with him in peace, and greatest joy) is the *formal* and *essential happiness* of the Saints in the life to come: *Matt.* 25. 21. 23. Enter into thy Masters *Joy: John.* 15. 11. That my *Joy* might remain in you, and that your *Joy* might be full; 1 *Pet.* 1. 8. Rejoice with *Joy unspeakable, and glorious.*

A SVMMARY COLLECTION OF THE FORmer Treatise, according as it was set forth in a public Disputation, to encourage and stir up to the study of Practical Divinity.

DIVINE POSITIONS concerning Conscience.

1 KNowledge puffeth up; Love edifieth: But greatest conscience ought to be made of edifying the Conscience, *1 Cor. 8. 1. 10.*

2 Conscience is a man's judgment of himself, according to God's judgment of him, *Isai. 5. 3.*

3 There is a certain inclination of the will, whereby it can naturally both stir up the understanding to this kind of judgment, and also follow it: This inclination by some is named Conscience, by others a part of Conscience, but not truly; For neither the name of Conscience, nor the acts thereof, which are mentioned in the Scriptures, import any other power or faculty, then the understanding, *Rom. 2. 15.*

4 Yet every of understanding is not Conscience, but only those which make up such a Practical judgment, as was before handled in the second Position.

5 By Judgment, is most properly meant the act of judging, and not the habit or faculty only, *Rom. 2. 15.*

6 The whole nature of Conscience is contained in no other judgment, but what is Dianoëticall, or Discursiue; because Accusing, Excusing, Comforting, and such like acts of Conscience, cannot be, but by some middle or third argument, whose strength appears in a Syllogism, only by the consequence, *Rom. 6. 11.* The word translated, Reckon yourself, signifies Reason out.

7 The Major of that Syllogism, wherein the whole judgment of Conscience is laid open, treateth always of the Law, the Minor of the fact and state; and the Conclusion of the relation that ariseth from our fact or state, by reason of that Law; which is either guilt, or spiritual Joy. For example,

He that liveth in sin, shall die,

I live in sin: *Therefore* I shall die.

Or thus, Whosoever believeth in Christ, shall not die, But I believe in Christ:

Therefore I shall not die, but live, *Rom. 8. 13. 33. 34. 1 John. 3. 19. 20.*

8 Conscience in regard of the Major, is called a Law: in regard of the Minor and Conclusion, a Witness; but in regard of the Minor most properly, an Iudex, or Book: and in regard of the Conclusion, most properly a Judge, *Rom. 2. 14. 15. Reu. 20. 12. 1 John. 5. 10.*

9 The Major is given by the *Synteresis,* which the Schoolmen call *Synderesis:* the Minor is peculiarly called *Syneidesis,* or Conscience, the Conclusion is the *Krisis* it self, or Judgment.

10 *Synteresis* is properly an intellectual habit, whereby we give our consent to the principles of moral actions. It differeth not therefore from the Law of nature which is naturally written in the hearts of all men: but in respect only.

11 Though therefore Conscience may be hindered from working for a while, yet can it not be fully extinguished or lost. No man is so desperately wicked, as to be without a Conscience altogether: No not the Libertines, who place their deadly perfection, in putting out the Conscience of sin:

12 To this part of Conscience *Synteresis* being largely taken, belong all Practical truths whereof we are persuaded; whether they be drawn out of natural principles, by consequence, or communicated by Divine revelation.

13 Hence ariseth the distinction of a natural and an enlightened Conscience. The Scripture sometimes doth appeal to this, as *Rom. 6. 3.* sometimes to that, as *1 Cor. 6. 9.* and 11. 14.

14 Hence the adequate or full rule of Conscience is the revealed will of God, which both declares and prescribes man's duty.

15 Conscience therefore is properly subject to God's will and authority alone, *I am. 4. 12.* Neither can it be subject to any creature, without Idolatry.

16 Hence also it is, that though men be bound in Conscience before God, to obey and keep the just Laws of men after a just manner, *Rom. 13. 5.* Yet those Laws of men, as they are men's Laws, do not bind the Conscience.

17 Conscience so bindeth man, in all those things which it judgeth are his duty, by the will of God; that he cannot be free from it, by the authority of any creature, *Act. 4. 19.* In this respect it is, that he that knoweth God's will, is said to be debtor, *Rom. 1. 14.* a servant, *Rō. 6. 16.* bound, *Act. 20. 22.* constrained, *2 Cor. 5. 14.* to have necessity laid upon him, *1 cor. 9. 16.* so that he cannot do otherways, *Act. 3. 20*

18 The power of Conscience is so great, that it maketh an action, which in its own nature is indifferent, to be either good or bad: and that which in its own nature is good, to be evil: although it cannot make that become good, which is evil in its own nature.

19 Yet no action is better or worse, for that Conscience that one hath after he hath done it.

20 An erroneous Conscience bindeth always so far, that he that doth against the judgment thereof, sinneth. For formally, and by interpretation he doth it against God's will.

21 If the error of Conscience about the action (that is, the object or matter about which the action is) be not sinful, the Conscience erring, binds as much as if it did not err.

22 Conscience, through error, judging that to be lawful, or necessary, which is unlawful, doth so far bind, as that a man sins, who doth contrary to it; and sins also, if he do according to the direction of it.

23 Yet this necessity of sinning, wherein some are entangled, is not contrary to the equity of God's Law: 1. Because the sin is not the same on both hands: on the one hand a man's sins in doing what is unlawful; and on the other, in doing it unlawfully: *viz.* without or against Conscience. 2. Because it is not an absolute necessity, but upon supposition only, *viz.* if they keep still such a Conscience, which they ought to lay down, *Ephes. 4. 22.* 3. Because it doth not flow from the nature of the Law of God, but both is contracted and continued by man's sin. For no man is thus entangled but by his own fault.

24 Conscience judging that to be unlawful, which is lawful, bindeth to refrain from that lawful thing, *Rom. 14. 14. 15.* He likewise that judgeth that to be necessary, which is but lawful, is bound to the doing of it: because a man may abstain from lawful things: and may also constantly practice them without sinning.

25 Nothing may be done whereof the Conscience doubts, *Rom. 14. 23.*

26 In doubtful cases, the surest part is to be chosen; now that is the surest part, in doing which, its sure there is no sin.

27 It is lawful, and the best sometimes, to do against some scruple of Conscience.

28 The reviewing of our actions, or estate, as it respects the Law, which Conscience dictates, maketh up the *minor* of that practical Syllogism, which the Conscience maketh. It is called in Scripture, a beholding of the mind, *Psal. 119. 15.* Understanding, *Psal. 50. 22.* A casting up ones ways, *Psal. 119. 59.* A laying of the heart, *Hag. 1. 5.* A saying to the heart, or in the heart of them, *Hose. 7. 2.* A turning again unto the heart, *Ier. 12. 11. Mal. 2. 2.* And lastly, a proving and examining of our selves, *2 Cor. 13. 5.*

29 In the conclusion of that Syllogism, a man applieth to himself the Law of God, which concerneth his Action or condition, and passeth sentence on himself: whence there followeth necessarily, either an Excusing, Absolving and Approbation; or an Accusation and Condemuation, with affections answerable to them, *Rom. 2. 15.*

30 Though this application in its own nature follow the former acts of Conscience, as a conclusion doth the premisses: yet through man's wickedness, it falleth out ofttimes, that though the *Major* be fully and firmly acknowledged, and the *Minor* also in a sort; yet the Conclusion and Application is not made, *Rom. 2. 18. 20. 21. 2 Sam. 12. 5. 6.*

31 Hence it is, that a necessity lies upon all faithful Pastors, not only to propound God's will in general, but according to their abilities, to help men, both in public and private to apply it, according as their understandings, and consciences shall require, *Rom. 12. 7. Matt. 14. 4.*

32 A Conscience honestly good is, that which judgeeth rightly and powerfully, *Heb. 13. 18.* that which doth otherwise, is sinnefully Evil, *Isai. 5. 20. Rom. 1. 18.*

33 A Conscience peaceably good, is that, which excuseth, absolveth, comforteth, *Acts 24. 16.*

34 Conscience since the fall, is not both honestly and peaceably good, but by the sprinkling of the blood of Christ *Heb. 9. 13. 14.* and 10. 22. and the virtue of him in the sanctification of the Spirit, *1 Tim. 1. 5. Act. 15. 8. 9.*

35 A Conscience peaceably good may be sinnefully evil, and that which is evil through trouble and accuseth, may be honestly good.

36 A weak Conscience differeth in kind from that which is acted, either by malice, or arrogance, or Superstition.

37 There is but this one way, to pacify a Conscience troubled upon good grounds: to bring him that is troubled into such a state by true Faith and repentance, that the Minor of that Syllogism which troubleth him, may upon good grounds become false, and prove such as may be lawfully denied.

38 When the Consciences of 〈◊〉 believers are sin full in being troubled, the Major or Minor of that reasoning which caused the trouble, must always be denied and confuted. This also is the only way to heal such a Conscience.

Corollaries.

1 The greatest violation of Conscience is the greatest sin.

2 The greatest anguish of Conscience is the greatest punishment.

3 That uncertainety of God's favor, which the Papists hold, and that uncertainety of Persevering in grace, which others teach, is clean contrary to that solid joy, and strong confidence, which proceedeth from a Conscience truly good.

4 The interpretation of the Scriptures, or a judgment to discern God's will for a man's self, in his own Conscience, belongs to every man.

The End of the First Book.

OF CONSCIENCE AND THE CASES THEREOF The Second BOOKE.

In which those Cases are handled, which concern the state of man.

***CHAP. 1.* Of a case of Conscience, and the state of man in general.**

Hitherto we have spoken of the Nature, now we are to entreat of the Cases of Conscience.

_1. A Case of Conscience is a practical question, concerning which, the Conscience may make a doubt.

2. It is said to be a question, because it is not an axiom or proposition that is manifest of it self, but hath need of illustration and proof, by some third argument.

3. It is a *practical question,* because of the doubts which do not immediately belong to practice, do not immedatly ⟨◊⟩ ▪ to the judgment and act of Conscience, which thing is not well observed by them who under the name of cases of Conscience do handle many things, which do •...o more belong to Gonscience then any other head of Divinity, purposely omi•...d by them.

4. It is called ⟨◊⟩ ⟨◊⟩ , because it is wont to fall out, or to happen in the course of man's life, and a *case of Conscience,* because when it falls out, the Conscience ought, with all possible care, to give judgment about it.

5. Of this sort are all those questions wherein (supposing the general doctrine of Faith and Obedience) we enquire what our duty is, upon any particular occasion.

6. Of these questions one saith well. *Because that Law which is written and engraven in nature, containing the rules of honesty and natural justice, is in a manner wholly buried by original corruption, and almost totally over whelmed by custom in sinning, as it were with some heap of evil lusts laid upon it; and because also the light of the understanding is invilved, and obscured with manifold darkness, so that neither those rules of honesty, which are within the book of the mind, are fully and perfectly legible, nor can our understanding read anything therein, distinctly and plainly: Hence it is, that God, in his merciful providence hath given us three helps,* viz. *The light of Scripture, the assistance of his Grace, and the help of teaching. About this* last, we are now to entreat.

7. Now every question, or case of Conscience (as the nature of the thing it self, and experience showeth) is either about the state of man before God, or about those actions which in that state he doth put forth, and exercise.

8. The state of man belongs to the first part of Divinity, which is about *Faith,* and the actions to the second part which is about *obedience.*

9. The state of man before God, is that relation which man hath to God, as he is the original of spiritual life, and happiness.

10. Concerning this state, the Consciente ought 1. to declare and determine what it is. 2. to judge, that it is to be eschewed if it be evil, and to be preserved, and increased if it be good.

11. Concerning the state of man in general there be three questions: The first is whether a man can certainly know in what state he is?

Ans. He may, 1. Because without this knowledge he cannot have anaccusing, or excusing Conscience in respect of his estate, But such a Conscience men both may and are wont to have, *Rom.* 2. 15. 2 Because no man can either eschew or desire an unknown state: But one of these states a man ought to eschew, and to labor for the other, *Mat.* 7. 8.

12. *Quest.* 2. Whether men ought to make inquiry into their estates.

Ans. Yes, and that with all diligence possible, for 1. This is a thing that God requireth, 2 *Cor.* 13. 5. 2. without this knowledge a man cannot have peace, or tranquility in his Conscience, *Rom.* 5. 1. & 8. 1. 3. Otherwise a man cannot perform worship to God, with that preparation which is requisite, 1 *Cor.* 11. 28., 1 *Cor.* 11. 28.

13. *Quest.* 3. By what means comes a man to the knowledge of his estate?

Ans. 1. By consideration of those actions external, and internal, which proceed from him, *Mat.* 7. 17. 2. By the inclinations, and dispositions, from whence those actions flow, *Rom.* 7. 15, 16, 17. 3. By that reflex act, which is proper to man, whereby he hath a power, as it were to enter into, and perceive what is in himself, 1 *Cor.* 2. 11. 4. By a kind of spiritual sense, *Luke* 24. 32. *Rom.* 7. 21. 28.

14. *Quest.* 4. what is it that hinders this knowledge?

Ans. 1. Wicked and profane thoughts in many, *Psal.* 14. 1. 2. 2. Presumption, *Apoc.* 3. 17. *Mat.* 7. 21. 23. 3. The overcharging of the heart by the lusts of the flesh, and care about the things of this life, *Luke* 21. 34. 4. An evil Conscience, *John* 3. 20. 5. Spiritual sloth, and idleness, *Isaiah*•...4. 11▪ 6. Ignorance, *Rom.* 6. 11.

***CHAP. 2.* Of the state of sin.**

1. THe state of man since the fall of *Adam* is twofold. A state of sin, and a state of grace *Acts*•...6. 18. •...*John* 3. 10. 14.

2. The state of sin consists in the privation of spiritual life, and happiness. From this estate therefore we are to fly, as from death and the greatest evil: Concerning this state of sin the first question is, how a man may discern, whither he do still continue in it?

3. *Ans.* The signs, o•... arguments, whereby this state may certainly be discerned, are in general, all those which are opposite to a state of grace, and spiritual life. For if a man be not in the one state, he must necessarily be in the other.

4. The first sign is a gross ignorance of those things, which belong to spiritual life, *Ep.* 4. 18. for hereby▪ men are strangers to the life of God. The reason is because it is impossible that any man should please God without faith, *Heb.* 11. 6. And for Faith it is impossible to be had without the knowledge of the will of God, which comes by the preaching and hearing of the Word, *Rom.* 10. 14.

5. The second sign, is a perverse disposition of will whereby it is in subjection to the rule, and dominion of sin, *Rom.* 6. 12. The reason is because those who do yield themselves servants to obey sin, are in a state of slavery to sin, unto death *Rom.* 6▪ 16.

6 Now the signs of raiging sin, are first if a man do not seriously, and in good earnest, make opposition against the lusts of sin, but rather yield up himself unto them. *Rom.* 6. 13. Secondly, I•... in delibr•...ate counsel either profit, or pleasure be preferred by him, and prevail more with 〈◊〉 ▪ then either honesty and piety, *Phil.* 3. 19. Thirdly, if the committing

of sin stir him up rather to pleasure, then grief, *Pro.* 2. 14. Fourthly, if he take delight in the company of the wicked, *Ps.* 50. 18. 2 *Cor.* 6. 14.

7. The third sign, whereby it may be discerned whether a man be in the state of sin, is the disposition of will, whereby a man opposeth himself, to the will of God, *Rom.* 8. 7.

8. The signs of this perverse disposition are, 1. To reject the knowledge of God's ways, *Job.* 21. 14▪ 15. 16. 2. To hate correction, and instruction, *Psal.* 50▪ 17. 3. To contemn the threatenings, and judgments of God, *Psalm* 36. 1. 2. *Dent.* 29. 19.

9. The fourth sign, is perverseness of the affections whereby men, turn away from God, and wholly cleave, and adhere, to worldly things, 1 *John.* 2. 15.

10. The averseness of a man from God, is wont to be seen, 1. By his alination from the Word of God, especially when it is preached to him powerfully 2 *Tim.* 4▪ 3. 4. 2. By a neglect of prayer, and other parts of God's worship, *Psal.* 14. 3. 4. *Psa.* 79. 6. *Ier.* 10. 25. 3. By an alienation from the servants of God, *Pro.* 29. 27. 1. *John* 3. 10.

11. The signs of a man cleaving to, and as it were drownd in the things of this world are, 1. If he employ his chiefest care, and diligence about these things *Mat.* 6. 25. 31. 32. The reason is given *Verse* 21. & 24. for *where your treasure is, there will your heart be also.* 2. If he be ready rather to forsake God and his righteousness then these worldly things▪ *Mat.* 37. 38. 3. If he do in his heart judge those men to be happy which have an abundance of these worldly goods. *Pro.* 11 28. & 18. 11.

12. The fifth sign is the corruption of a man's life; or of the works of life *Rom.* 8. 13. This corruption of life doth not consist in those sins which even the godly sometimes through infirmity fall into, but in a continued course, and tenor of sinning. It is called in Scriptures *the way of sin, Psal.* 1. 1. A *working of iniquity,* Mat. 7. 23. *A walking in sin,* Psal. 1. 1. Pro. 1. 15. *A walking after sin,* Jer. 9. 14. And *a custom in sin,* Jer. 13. 23. These works of the flesh are manifest by themselves, *Gal.* 5. 19.

13. The sixth and the most desperate sign is, obstinancy in evil, whereby a man shuts and stops up the way to all amendment, *Isaiah.* 6. 9. 10. *Ier.* 6. 10.

CHAP. 3. Of deferring or putting off ones Conversion.

QUest. The second question is, whether a man may safely, rest for any time, in a state of sin, especially if he purpose with himself to reform and amend his life afterward.

1. Answer, it is not lawful to make the least delay at all in our conversion unto God. The reasons are, 1. Because God requires this for the present, *Psal.* 95. 7. *Heb.* 4. 7. And seeing sin is a debt, and an injury done to God, it is manifest, that repentance for the same ought not, unless God consent and like of it, to be deferred for one moment. As soon therefore as God shall require us to correct our lives, and to be converted; so soon ought this duty to be performed, besides this, no subject can keep and receive atheise, and murderer, or a public enemy, against the will of the magistrate, but he shall be guilty of a heinous crime. Now sin

is a thief, a murderer, and an enemy to God's glory. Whosoever therefore shall keep and nourish sin against God's Will, although he determine to do it but for a certain time, he thereupon doth bring upon himself a very grievous guilt.

2. Because all delay of Repentance increaseth hardness of heart, *Heb.* 4. 7. It doth produce a custom of sinning, and makes the work of repentance to be harder and harder *Ie.* 13. 23. The reason is, because thereby evil habits are more strengthened and confirmed, the understanding becomes darker, *Ep.* 4. 18. The will grows more obdurate, and addicted to sin, *Heb.* 4. 7. All the faculties are more bound, and tied, as it were with chains, and knots, *Acts* 8. 23. A young plant is more easily plucked up then that which hath taken deep root. A nail the o•...tner it is beaten with a hammer the more firmly it is fastened, and the more hardly drawn out.

3. Because continuance in sin doth increase the number of sins, our guilt, and the wrath of God, *Psal.* 95. 10. 11. For that sin which by repentance is not taken away, hath through its own natural inclination, the course of God something in it like to the which in God's things proceed from God's blessing, that is, it *increaseth and multiplies,* and it doth, with its own weight draw unto other sins, even as the deep is said to call unto the deep.

4. Because the duration of our life is altogether uncertain, *I am.* 4. 13, 14. Delay breeds danger. *Thou fool this night shall thy soul be required of thee* and then where will that conversion be, which thou hast deferred? when therefore we have opportunity, let us set upon this business.

5. Because repentance is the gift of God, which he bestows at his own appointed times, not at our pleasure, 1 *Tim.* 2. 25. 2 *Cor.* 6. 2. *Luke* 13. 9. We must therefore let slip no occasion, but convert *today;* And it is just with God that (if we neglect our duty, in this point, and refuse to fall to it, while we may) through his judgment and leaving▪ and forsaking of us, we should not be able to do it, when we would.

6. Because the purpose of deferring repentance cannot stand with a sincere purpose to repent, 1 *Peter* 4. 3. It is a point of dishonesty, and fraud, and a sign of a debtor that never means to pay what he owes, when a man because he is not minded to pay, defers, and puts it of, from one day unto another.

7. Because late repentance is very seldom true, and almost always suspicions. The example of the thief which we read, of in the Scriptures is only one, neither yet do we read of him, or of any other that was afterward converted that did defer and put off his repentance. Yea the clean contrary is threatened to such a man, *Mat.* 24. 48.

8. Because though we could be certain that we might afterwards repent truly, yet it were a base and unworthy part to deal so with God, as it is not fit we should deal with men, *Lev.* 19. 13 *Ro.* 3. 28. And as we would be loath God should deal with us, *Ps.* 13. 2. 8. & *Cor.* 3.

9. Such kind of delays may be convinced of folly, and of madness, even by common sense, and experience, for all men would account him for a bedlam, that should when his house

were on fire, defer the quenching of it, though but fo•... one hour. Or that having received some poison into his body, should not endeavor instantly to expel it; or the having received some grievous wound, should not with all possible speed seek for remedy. But in neglecting the burning, the poison, and death of sin, as there is more danger so the folly is much more pernicious.

***CHAP. 4.* How the sinner ought to prepare himself to conversion.**

QUest. 3. What ought a man to do, that he may be translated out of a state of sin, into the state of grace?

Ans. Of those things which are necessarily required to this purpose, some pertain to the pulling a man out of the state of sin, and some to the setting him in the state of grace, Those things which pertain to the pulling a man out of the state of sin, are such as serve to shake a man out of that carnal security, in which he slept before, and to work in him a carefulness of his salvation above all things else *Act.* 2. 37. & 16. 33. That this may be done, many things are necessa•...y.

1. For it is first of all required, that a man seriously look into the Law of God, and make an examination of his life, and state according to 1. *I am.* 1. 23. 24 25.

2. It is required, secondly that upon that comparing of our state with God's Law, there do follow a conviction of Conscience which in Scripture is called 〈 in non-Latin alphabet 〉 a being without excuse, *Rom.* 1. 20. And a concluding one under sin, *Rom.* 11. 32. *Rom.* 2. 20 & 7. 7.

3. Thirdly, after this conviction of Conscience, there must follow, a despare of salvation, both in respect, of all strength of our own, and of any help which is to be had from the Creatures, *Rom.* 7. 9. 11. 13.

4. Fourthly, after all these; there must follow, a true humiliation of heart, which consists in grief and fear because of sin, and doth bring forth confession, *Mat.* 9▪ 12.

5. For the procuting of this humiliation, it is always necessary that there be a distinct consideration of some particular sins: for a general apprehension of sin, causeth a confused astonishment, but no right and true humiliation, *Rom.* 7. 7.

6. This humiliation is oftentimes occasioned by the sight of someone sin, *Act.* 2. 23. 37.

7. It is helped forward oft times by some heavy affliction, as in *Manasseh.* 2 *Chro.* 33. 12. The degrees of this humiliation are not the same, in all that be converted: for some feel greater trouble, and some less. But all those that are truly converted are also truly humbled. So put a man in the state of grace, it is required, that there be 1. Such an apprehension, upon the Gospel, as whereby a man judgeth it possible that his sins should be forgiven, *Rom.* 12. 23. *Psa.* 130. 4. 2 An earnest desire to obtain that mercy, which in Scripture is called a spiritual hunger, or thirst, *Esa.* 55. 1. *John.* 7. 37. *Luke* 1. 53. 3 An actu•...ll union with Christ, which consists in Faith, that is wrought in us by effectual vocation, *John* 15. 1. 4. True repentance,

whereby forsaking all sin, we give up and consecrate ourselves wholly to God in Christ, *Acts* 2. 38. & 3. 19.

***CHAP. 5.* Of the effectual Vocation.**

BY effectual vocation, we have the first entrance into the state of saving grace; But here (in general) arise four questions, which do nearly belong to Conscience, The first question is, whether he that hath Faith, may by ordinary means certainly know, that he is effectually called of God and in the state of grace?

Ans. He that hath Faith, may, and is wont to know certainly that he is in the state of grace. Divers reasons of this assertion, (besides those which before were, delivered in the questions of the state of man in general) may be produced.

1. It is the office and the work of the spirit of God which the faithful have received, to certify and assure them of those things which God of his free grace hath conferred upon them, 1 *Cor.* 2. 12. *Ro.* 8. 15.

2. The faithful are commanded to make their calling and election sure, neither is this a legal precept but an evangelical, 2 *Pet.* 1. 10.

3. That grace which we have received hath the nature and force of an earnest, in respect of that inheritance which is promised to us, *Es.* 1. 1, 4. & 4. •...0. 1 *Cor.* 13. 14. 2 *Cor.* 1 21. 22. For as much therefore as it serves for the assuring us of the certain of something which is to come, it ought not it self to be uncertain: for no certainty can be grounded upon an uncertainty.

4. A certain knowledge of the grace of God is required, as a necessary foundation for that joy and thankfulness which God requires of us, in regard of that grace, 1 *Peter* 1. 6. 8.

5. A Conscience purged from dead works doth necessarily bring with it a certain knowledge of grace, *Heb.* 10. 20. *Rom.* 8. 16. & 9. 2.

6. The faithful are expressly said to have had this assurance, and that by such arguments as are common to all believers, 2 *Cor.* 13. 5. 1 *John* 3. 14. & 4. 16. &▪ 5. 20.

The second question is by what signs the certainty of this effectual vocation, and grace may be confirmed.

7. *Ans* The first sign is, a constant inclination of the will towards God, as towards the chief good, *Psal.* 119. 57. For there is no man that can indeed place his chiefest good in the enjoying God, but such a one as is called by God out of the world, and converted from his idols, which before he had set up to himself in his heart.

8. The second sign is a purpose, and readiness of mind to hearken unto God in everything, 1 *Sam.* 3. 10. *Acts* 9. 6. *Psa.* 40. 8 9. For in so doing a man answers to the call of God, and becomes called▪ *Ps.* 27. 8.

9. The third sign is, a vehement longing after the word of God, 1 *Pet.* 2. 2. For by this word the faithful are called, and regenerated▪ 1 *Pet.* 1. 23.

10. The fourth sign is a singular love towards them which are borne of the same seed, and blood, 1 *John* 3. 14.

The third *Quest.* is, what a man ought to do that he may be partaker of this grace?

11. *Ans.* Although God of his unspeakable Grace be often times found of them that seek not after him, yet there be diverse duties, which lie upon a man about his vocation, and which both ought, and are wont ordinarily to be performed before the certainty of this grace can be gotten.

12. He therefore that desires to apply himself to God's Call ought to settle in his mind an estimation of the Word of God, above all riches, *Psal.* 119. 14. The reason is, because a man will never seek the Kingdom of God to purpose, unless he esteem it so highly that he judge all other things to be set after it, *Mat.* 10. 37. *Luke* 14. 26.

13. Secondly, he ought to employ his greatest care labor and industry, about this business, *John* 6. 27. *Pro.* 2. 4. & 8. *ver.* The reason is because there can be no serious, and solid estimation of a thing, where there is not an answerable endeavor to obtain it.

14. Thirdly, he ought with all diligence, care, and constancy, to apply himself to the use of all those means which God hath sanctified for the communicating of his grace. *Pro.* 8. 34. The reason is, because God only who is the author of grace, can appoint means, and make them effectual. He ought therefore to imitate those sick persons which lay at the pool of *Bethesda,* waiting for the moving of the water, *John* 5. 3 4 7.

15. Fourthly, he ought to bring himself to that pass that he may sell all that he hath to buy this pearl, *Pr.* 23. 23. *Mat.* 13. 45, 46. For although God doth freely bestow life upon us, and receive nothing at our hands in liew of it, *Esa.* 55. 1. 2. Yet we ought to forsake all unlawful things actually, and all external and natural goods also, in the purpose, and disposition of our minds, else we cannot obtain the grace of God.

The fourth Question is by what motives a man may be stirred up to embrace the call of God.

16. Answer, first if he do seriously, and much consider with himself, who it is that calls him: for it is an omnipotent God to whom we ought to hearken and give ear; although we should not know what the event would be, *Heb.* 11. 8.

17. Secondly, if he do consider attentively often what it is to which God calls him: For it is no small matter, or light thing, but even eternal happiness, and glory, 1 *Pet.* 5. 10. *Ep.* 1. 18.

18. Thirdly, if he do also weigh what that is out of which he is called: For he is persuaded to forsake nothing, besides sin, and death, *Acts* 26. 18▪ *Luke* 3. 7.

19. Fourthly, if he do also consider what the cause is that moves God to call him, which he shall find to be nothing else but God's incomprehensible mercy towards his enemy▪ *Rom.* 8.

10. 2 *Cor.* 5. 10. He must have a heart of Iron, that is not moved with such goodness as this, as we may see by *Saul,* 1 *Sam.* 24. 17. 19.

20. Fifthly, if he do humbly compare himself with others, to whom this grace of vocation is denied. 1 *Cor.* 1. 26.

21. Sixthly, if he do call to mind how heinous an offense it is to neglect this call of God, much more to despise it, *Mat.* 22. 7. 8. *L•....* 4 24.

22. Seventhly, if he do also consider of that misery, which he doth by the Law of equity bring upon himself by this sin, *Pr•....* 1. 24—32.

***CHAP. 6.* Of Faith.**

THe work of effectual vocation, is to work in man a true Faith in Christ, and repentance towards God.

Concerning Faith, the first question is what a man is to do that he may obtain true Faith in Christ.

1. *Ans.* Besides those things which were propounded before, it is further required, 1. that a man do go altogether out of himself, renouncing his own righteousness▪ *Rom.* 10. 3. *Phil.* 3. 9. The reason is because no man will seek righteousness out of himself by Faith, unless he do first acknowledge himself to be destitute of all righteousness in himself.

2. Secondly, he ought to propou•...d unto himself the righteousness of Christ, as his chiefest aim, and scope, so that he doth contemn all things in respect of that, *Phil.* 3. 9. 12. The reason is, because Christ is never sought as he ought to be, unless he be prefer'd before all things else, as the only means of eternal salvation.

3. Thirdly, he ought to fasten the eyes of his mind, upon the promises of the Gospel; For the Gospel is the Ministry of the spirit of righteousness and of life, 2 *Cor.* 3. 6. 8. the reason is, because Christ is neither offered of God, nor can be apprehended by man, but only in the promises of the Gospel.

4. Now in fastening our eyes upon the promises of the Gosspell, we must consider first, that Christ only is propounded in them, and that crucified, 1 *Cor.* 1 23 34. & •.... 2. 2. Secondly, that in Christ there is a perfect sufficiency of redemption, and salvation, provided for them that be in him, *John* 3. 16. Whence also in Scripture it is called a *rich, and plenteous, abundant, and plentiful* grace, *Ep.* 1. 6. 7. & 2. 4. *Rom.* 5. 10. 1. *Tim.* 1. 14. Thirdly, that this grace is particularly offered to all those to whom it is preached, *Mark•...* 16. 13.

The second question is by what motives a man may be stir'd up to believe in Christ.

5. *Ans.* First, if he consider that this is the Commandment of God, that he do believe in Christ, 1 *John* 3 23. Secondly, if he meditate of that misery, to which all those are subject which believe not, *John* 13. 18.

6. Thirdly, if he do meditate of the happiness of those which do truly believe, 1 *John* 3. 16.

7. Fourthly, if he consider that there is no other way whereby he can escape that misery, or obtain that happiness but only by Faith in Christ, *Acts* 4. 12. *Heb.* 11. 6.

8. Fifthly▪ if he do consider the injury which is offered to God by the man that believes not, 1 *John* 5. 10.

9. Sixthly, if he weigh with himself how much they do honor God, which believe in him, *Rom.* 4. 20. *John* 3. 33.

10. Seventhly, if he look upon the cloud of examples, which he hath of those which have believed and have been saved by Faith, *Heb.* 12. 1. For they were for patterns to them which should afterward believe, 1 *Tim.* 1. 16.

The third Question is by what signs true Faith may be discerned?

Ans. Faith in respect of the adjuncts, may be distinguished into a sick Faith and a lively.

11. A sickly Faith is that which is oppressed and hindered so by temptations, and corruptions, that it cannot put forth it self in those Fruits, which bring to the Conscience the sense of peace, delight and joy, *Ep.* 4. 30. an example hereof we have in *David, Ps.* 51. 14.

12. A lively Faith is that which doth freely exercise its acts▪ so that it is felt of the believer himself with a great deal of comfort, 1 *Pet.* 1. 8.

13. Faith also in regard of the degrees is distinguished into a weak and strong Faith.

14. A weak Faith is that which is easily hindered in its course, *Ro.* 14. 1. *Ga.* 6. 1. It is called in Scripture 〈in non-Latin alphabet〉 little Faith, *Mat.* 16. 8.

15. A strong Faith is that which overcomes all difficulties, & proceeds freely in its course, it is called in Scripture 〈in non-Latin alphabet〉 a full persuasion, *Rom* 4. 24. *Luke* 1. 1. 1 *Thess.* 1. 5. *Col.* 2. 2.

16. A lively and strong Faith is easily manifest and known to them in whom it is, first because they have the testimony thereof in themselves, 1 *John* 5. 10. *viz.* the Spirit of God bearing witness with their spirit that they ar the children of God, *Rom.* 8. 16. Which spirit they have as the earnest of their inheritance, 1 *Ep.* 13. 14. and by it they are seald till the day of redemption, *Ep.* 4. 30. 2 They have the Love of God shed abroad in their hearts by the same spirit, *Rom.* 5. 5. Whereupon it is that they have peace, and joy unspeakable, and full of glory, 1 *Pet.* 1. 6. 8. *Rom.* 5. 1. 2. 3▪ They have and bring forth those Fruits, whereby true Faith is wont to be manifested, and perfected, *Gal.* 2. 18. *Gal.* 5. 6.

17. A languishing, and weak Faith may be discerned to be true, and sincere, principally by these notes.

First, if there be a sincere desire of Union, and Communion with Christ, 2 *Cor.* 8▪ 12. This desire is distingu•...sht from that which may be found in the unregenerate, 1. because it is not a conditional desire, or a kind of wishing, which even many wicked men have after

these spiritual good things, if they might also enjoy and still keep their sins, but it is an absolute choice, *Heb.* 11. 25. 2 Because it is not carried after these spiritual things, only as beneficial unto a man's self, but as simply, and in themselves good, and things for their own sake to be desired of all, *Psal.* 73. 25. & 43. 3. 3 Because it is carried after all choice that is as well after the sanctification, as after the justification and redemption which are in him▪ 1 *Cor.* 1. 30. 4 Because such a man more esteems of Christ then of all things else, 1 *Pet.* 2. 6. 5 There is always joynd with this desire, a sense of sin, and a serious sorrow for it, *Mat.* 11. 28. 6 This desire is not vanishing, and fickle, but constant, *Luk.* 18. 1. 7 It is not slothful but industrious, *Pro.* 21. & 26. 15.

18. The sincerity of Faith appears also, if it hath been begotten, and is preserved and stirred up by the powerful Ministry of the Word, *Rom.* 10. 14. Whereupon it comes to pass, that a man is affected towards the Word, as towards spiritual Food, 1 *Pet.* 2. 2. The reason is because such a kind of desire being a motion of spiritual Life, must needs presuppose life it self which consisteth in Faith; for carnal presumption both consisteth without the Ministry of the Word, and can by no means endure the effectual application, and setting home of those things which belong to the power of godliness, 2 *Tim.* 4. 3. But Faith cleaves unto the word as its principal and foundation.

19. The sincerity of Faith appears in the third place from hence, that although it seek justification in Christ, yet it embraceth, with a sincere assent, and subjection of heart, the whole Word of God, that is every precept, prohibition and threatening, which comes from God, *Psal.* 119. 6. *I am.* 2. 10. 14. *Herod* did assent unto many things, *Mark* 6. 20. The reason is because Faith doth unite a man's heart to God, and deliver it, up unto him, simply without any exeception.

20. Fourthly, it appears by this, because as touching the purpose of the mind, and his uttermost endeavor, it purifye•... a man's heart from all sin▪ *Acts* 15. 9. *Mat.* 5. 7. The reason is because Faith doth principally, and singularly seek in God the utter abolition or sin.

21. Fifthly, it appears by this, that it stirs up in the heart a sincere affection of love towards God, whereby it comes to pass, that we prefer the glory of God's Name above all things else, 1 *John* 4. 19. Hence it is that the faithful in the Scriptures are wont to be described by this property of their love towards God, *Rom.* 8. 28. 1 *Co.* 16. 22. *Ep.* 6. 23, 24. The reason is, because they place and apprehend their chief good in God.

22. Sixthly, it appears by that sincere love which it works in a man's heart towards his fellow Brethren, 1 *John* 3. 14. & 5. 1. The reason is because the Image of God appears in them.

CHAP. 7. Of those temptations which fight against FAITH.

BEcause the whole spiritual life of a man doth depend upon his Faith, *Heb.* 10. 38. And by Faith as by a shield, a man is preserved safe against all the temptations of the Devil, the World and the Flesh, *Ep.* 6. 16. 1 *Pet.* 5. 9. *Heb.* 11. 25. Therefore it is that these three enemies do bend their forces principally against Faith. It will be profitable therefore to be acquainted

with the principle assaults in this kind, as also with those means whereby through the grace of God, we may repel them, that they do not overmuch weaken our Faith.

The first Question then is, how the believer may support himself against those temptations, which are drawn from hence, that there are no notable Fruits of his Faith to be seen and discerned.

1. *Ans.* first he ought to consider that Faith in its own nature is of those things which are not seen or felt, *Heb.* 11. 1. And in this it differs from vision, *Rom.* 8. 24. 1 *Cor.* 13. 12. And therefore there is no more required to the *being* of Faith but that man do with his whole heart make choice of Christ for his Savior, and with his whole heart adhere unto him. Other things belong to the *well being* of Faith, not absolutely to the being of it, *Col.* 2. 7.

2. Secondly, he ought to consider, that the want of many fruits may argue Faith to be languishing, or weak, but it cannot argue that there is no Faith, 2 *Pet.* 1. 8.

3. Thirdly, he ought to consider that the Conscience is often supported much by the remembrance of what is past, though for the present grace appear not, *Psal.* 77. 6. 7. 12. And by the judgments of others that are godly, and wise concerning us, when our own judgment is troubled, *Heb.* 6. 9. 2 *Cor.* 2. 7. 8.

The second *Question* is, how a man may support himself against those temptations which are drawn from hence, that he feels upon him the signs of the Wrath of God?

4. *Ans.* First, he ought to consider, that many signs of God's wrath may stand with his love and favor. *Psal.* 99. 8.

5. Secondly, he ought to remember that Christ himself who was the Son of God's love, did taste the wrath of God in this sort, *Mat.* 27. 46.

6. Thirdly, he ought to consider that it is required of the Faithful that they believe against hope under hope, *Rom.* 4. 11. And that they do, and they wrestle as it were with God, by Faith, *Gen.* 32. 24. *Hos.* 12. 4. 5.

The third Question is how he may hold up his head a gainst those temptations, which arise from hence, that his Faith increaseth not, *Rom.* 1. 17.

7. *Ans.* He ought to consider first that it is with Faith, as it is with plants and living Creatures, which we may more easily perceive to have grown, then to grow. Secondly, that the increase of Faith is not to be expected at every moment, and at all seasons of our life, *Heb.* 5. 12. But then especially when the Sun of righteousness approacheth nearer to our Horizon, by a more merciful communication of his grace, *Acts* 9. 31. 2 *Pet.* 1. 2. 3. Thirdly, that those temptations which do hinder the increase of Faith for the present do advantage it for the future, like the winter to the Plants, and like diverse sicknesses to the bodies of young Folke.

Fourth *Question* is how a man may comfort himself against those terrors which arise from the guilt of his sins, especially if they be grievous?

8. *Ans.* He ought to remember, 1. That such temptations as these, do proceed from a defect in Faith, *Rom.* 6. 11. *Ep.* 6. 16. 1 *Pet.* 5. 9. And therefore that we are not to cast away our Faith because of such sins, but rather so much the more to strengthen it, *Lu.* 22. 32.

9. He ought secondly to consider that it is the duty of the faithful not for sin to fly away from God, but rather for God to fly away from sin, and to adhere to God in Christ, that sin may be remitted, and abolished, *John* 3. 14. With *Num.* 21. 19.

The fifth *Quest.* is how a Christian may sustain himself in time of affliction?

10. *Ans.* He ought to consider, 1. That such kind of trials are fruits of God's love, *Heb.* 12. 6. 2 They shall work for his good, *Rom.* 8. 28. 3 The grace of God in all these ought to be sufficient to him▪ 2 *Cor.* 12. 9. But of afflictions more hereafter.

***CHAP. 8.* Of Repentance.**

COncerning Repentance the first *Question* is, what a man is to do that he may repent?

1. *Ans.* He ought, 1. attentively and seriously to consider his sins, according to that nature which is most detestible, *Esa.* 1. 4. *Apoc.* 3. 17. For as the consideration of sin under some false shape as a thing lovely, and desirable, doth draw a man to sin: so the true consideration of sin▪ as a thing abominable, and by all means to be eschew'd, doth withdraw the mind from sin by true Repentance. To set on this consideration it will be profitable, 1. To meditate upon the Majesty of God, which is by our sins most grievously offended. 2. Weigh well the infinite and manifold obligations whereby we are bound to please God, which yet we have not ceased wickedly to violate. 3. To think upon the terrible wrath of God, which like a consuming fire, remains upon impenitent sinners. 4. To set before our eyes, those supernatural good things of which our sins deprive us. 5. To call to mind those great evils which by our sins we bring upon ourselves, and others, and the dishonor which we do to God. And to this purpose it will be exceeding profitable religiously to meditate upon the unsufferable torments, death, and curse which befell Christ for our sins.

2. He ought, 2. to set before his eyes, Obedience towards God, as a thing absolutely to be sought, necessarily to be followed after, *Luke* 13. 3 & 10. 42. They which are carried after any other thing, as absolutely necessary, are by that very affection by which they are so carried, drowned in perdition. 1 *Tim.* 6. 9.

3. He ought, 3. to confess his sins before God, 1 *John* 1. 9. *Psal.* 32. 5. & 51. 5. For confession of sin makes a man take all the guilt, and shame unto himself, and ascribe all the glory to God, *Daniel* 9.

4. He ought, 4. by Faith in Christ to expect, and pray for the change of his heart according to that promise which we have, *Ez.* 36. 26. 32. For those which go about the work of conversion leaning upon their own strength, do nothing to the purpose in this business, 2 *Cor.* 3. 5,

5. He ought, 5. in the power of God, to turn himself with all his heart from that which is evil, and to convert himself to that which is good in the sight of God, *Psalm* 34. 15. Now turning

from evil, consists primarily in the hatred of evil, *Psal.* 45. 8. Which hatred in respect of those sins which are past, doth necessarily bring forth an unfeigned sorrow, *Zach.* 12. 10. Together with a shame, and dislike, *Rom.* 6. 21. And conversion to good, doth primarily consist, in a desire, and purpose to do well, *Psalm* 119. 33. 106.

The second *Question* is, by what motives a man may be stirred up to true repentance?

6. *Ans.* Let him consider, 1. That this repentance is a thing very pleasing to God, *Psal.* 51. 19. The force of the argument lies here, because he which hath given himself up to God by Faith, cannot but endeavor after all those things, by which God is well pleased. 2. That it is absolutely necessary to salvation, *Luke* 13. 3. The reason of the consequence lies here, because he which desires the end, desires also those means, which he sees to have a necessary connection with that end, 3. That sin is the cause of our separation from God, *Esa.* 59. 2. This reason holds because the believer by his Faith doth adhere to God, and therefore turns away from all those things which work a separation twixt God, and him, 4. That there is an utter opposition betwixt sin, and ou•... vocation and Faith and Life, 2 *Cor.* 6. 15, 16. 1 *Thess.* 4. 7. 1. The argument is strong because he which affirms one of the contraries denies the other, 5. That the mercies of God towards him, (by all which he is lead unto repentance) are exceeding great, *Rom.* 2. 4. 5. *Ier.* 84. 5. 12. 6. That Christ suffered most grievous anguish for our sins. *Zac.* 12. 12. By which we may learn how horrible they be, and how much to be detested, 7. That impenitency in it self is the most grievous sin, and that it is the continuation, the sealing up, and the amplification of all sins besides, 8. That there are great promises made, and that the Kingdom of Heaven stands open to all such as repent, *Esa.* 1. 18. 1 *Kings* 8. 48 49, 50.

The third *Question* is, what be the signs of true Repentance?

7. *Answer,* First a grief for sin in respect of the offense done to God by them, and not only in respect of punishment; the reason is because repentance doth turue a man from sin as it is sin, now it is sin as it doth transgress the revealed will of God, and so offendeth him, and provokes him to anger. This grief ought to be the greatest of all grief, *Zach.* 12. 10, 11. At the least intellectively, in regard of the displeasednesse of the will, although in respect of the sense other griefs may sometimes appear more vehement. Griefe, or sorrow is an offense of the soul, arising from hence that it suffereth something which it abhors as being a thing whereby it feels it self to be hurt. Griefe therefore for sin doth necessarily accompany true conversion, for the mind while it converts it self from sin, beginneth to nill sin, or to abhor it, It perceiving therefore that somewhat sticks to it which it doth abhor, cannot choose but be troubled. And because the chief reason why the converted soul doth abhor sin, is that repugnancy which sin hath to the will of that God, to which the soul being converted is now joined, hence it is, that grief for sin if it be right ariseth rather from this ground, because God is thereby offended, then because any misery is brought upon ourselves.

8. Secondly, a hatred of sin, as a thing above all others most detestable, *Apocal.* 2. 6. This hatred if it be sincere, 1. Is carried against all known sins without any exception, 2. It is

constant without intermission, 3. It is implacable without reconciliation, 4. It is vehement without toleration.

9. A third sign is an earnest desire, and settled purpose to avoid all sin, and to live after God's Law for the future; The reason is because he which doth detest, and hate sin, for this reason because it is sin, and offends God's Majesty, will as well abhor future sins, as those which are past, for these do every whit as much offend God as the other: and no man can avoid future sins unless he do purpose and determine with himself, as strongly as he can that he will never, upon any condition commit sin again. This purpose if it be sincere, 1. Doth cause a separation as far as possible may be from present sins, and from occasions of future sins, 2. It intendeth everything that it is good, 3. It seeks for it effectually in a diligent endeavor and use of the means, 4. It carefully labors to remove all impediments as well internal, as external.

The fourth *Question* is how a man can repent of such sins as he cannot come to the knowledge of?

10. *Answer,* He which formally and distinctly repents of all his known sins, hath a virtual, and con•...used repentance even for those sins which he knoweth not, *Psalm* 19. 13.

The fifth *Question* is, whither it be sufficient for a man to repent once?

11. *Ans.* First, past sins are not to be forgotten, *Deut.* 9. 7. No not those which were committed in youth, *Psalm* 25. 7. 2▪ This remembrance of former sins is profitable, 1. to humble us, *Deut.* 9. 6. 7. 2. To stir up thankfulness towards God, 1 *Tim.* 1. 12. & 3. 10. 3 To make us pitiful and gentle to other sinners, *Titus* 3. 2. 3. But as oft as our sins come to mind we ought to be affected with shame, and sorrow for them, *Gen.* 41 9. *Ez.* 16. 61. 63. 1 *Cor.* 15. 9. It is true that horror which is wont at ones first conversion to ceize upon the soul, returns not to the faithful by the remembrance of their old sins, because of the Mercy of God, which thorough Christ they have obtained, but yet shame, and blushing is a thing that doth become Saints very well, *Rom.* 6. 21. So that it is made a note of a wicked man that hath not yet repented of his sins if he can think on them, and call them to mind with pleasure, *Job.* 20. 12. *Pro.* 2. 14.

12. Secondly, Repentance is to be renewed daily, as sins are renewed, 2 *Tim.* 1. 6. *Ier.* 8. 6. For as a Candle newly put out, and yet smoking, is kindled again and reviveth by a small blast, so the soul is freed from ordinary straights and dangers by a seasonable, that is by a daily renewing of Repentance. A member out of joint is to be set as soon as may be. 3. After extraordinary sins extraordinary repentance also is necessary, *Psal.* 51. 1. 1 *Corin.* 5. 2. 2 *Cor.* 7. 9. & 12. 21.

CHAP. 9. Of Adoption.

VPon Faith in Christ follows justification and adoptition, but because justification doth properly consist in relation therefore there is no peculiar thing about it that belongs to Conscience, besides those which either were spoken of before, in the Questions about Faith,

or are hereafter to be spoken of, amongst those things which belong to Sanctification, Glorification, and Obedience.

If any one be certain of his Faith in Christ, and yet do doubt in Conscience whether he be justified before God, this happens through want of wisdom to infer the conclusion out of the promises. This defect therefore is remedied by a right information about the nature of justification. For all the promises of the Gospel concerning remission of sins, justification, and life eternal, do as well belong to every particular believer, and may and ought as well to be apprehended, and applied by him unto himself, as if his own name were written in the Scriptures. The reason is, because whatsoever is promised to Faith, or to the faithful in general, is promised expressly to all and every true believer in particular.

There is the same reason for adoption also, save only that to this benefit, there is attributed as an adjunct a certain operation of the spirit in respect whereof he is called the spirit of adoption. For although it be the same spirit, which doth, 1. convince men of sin, and of righteousness, and judgment, *John* 16. 8. 2 Illuminate them with the saving knowledge of Christ, 1 *Corinthians* 1. 10. 13. *Ep.* 1. 17. 18. 3 Ingraft them into Christ, *Ep.* 3. 6. & 4. 4. 4. Quicken them being engrafted, 2 *Cor.* 3. 6. 5. Lead them into all truth which is necessary to salvation, *John* 14. 17. & 16. 13. *John* 4. 16. Yet because adoption hath a primary place among those benefits which are sealed to us by the holy spirit, hence it is that he receiveth a singular denomination there from, and is called the spirit of adoption, *Romans* 8. 15. Concerning this spirit the first Question is, what a man ought to do that he may obtain the lively act, and sense of it?

1. *Ans.* He ought, 1. to give diligent attention to the preaching of the Gospel, 2 *Cor.* 3. 6. 8. The Ministers of the new testament are called the Ministers of the spirit, and the Ministry thereof the Ministry of the spirit, because by that means God doth offer, and communicate his spirit, *Gal.* 3. 2. *Ye have received the spirit by the hearing of Faith, Ep.* 1. 13.

In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation, in whom also after that ye believed, ye were sealed with the holy spirit of promise.

2. He ought, 2. to beg this spirit of God, *Luke* 11▪ 13. *Your Heavenly Father will give the holy spirit to them that ask him.*

3. He ought▪ 3. To open the doors of his heart that the spirit may enter in, *Psal.* 24. 7. *Apoc.* 3. 20. That is to call off his mind from earthly things and to raise it upwards and to prepare himself, by all means to entertain the motions of the spirit.

The proper Question is, what be the signs of the spirit of Adoption.

4. *Ans.* The first sign is a spirit of Prayer, whereby we call upon God as a Father. *Zach.* 12. 10. *Rom.* 8. 15. 26. *Gal.* 4. 6. For no man can have a true filial affection toward, and confidence in God, but by communion of the spirit.

Now this is in that regard proper in a sort to the time of the Gospel, or New Testament, because God hath declared himself principally, •...tly, and in a more excellent manner then formerly to be our Father.

5. The second sign is an high estimation of the dignity of Adoption, *John.* 1. 12. 1 *John.* 3. 1. For the spirit doth not only seal unto us our Adoption, but doth also show us how great a blessing it is, and how much to be prised.

6. The third sign is the fear and honor of God, 1 *Pet.* 1. 17. *Mat.* 1. 6. For true reverence follows upon an apprehension of great love and kindness mixed with great power.

7. The fourth sign is filial obedience, 1 *Pet.* 1. 14. Which proceeds not so much from hope and reward, as from love and desire to please God, *Rom.* 8. 14. For obedience springeth from a religious reverence.

8. The fifth sign is conformity to the Image of God our Father, and Christ our elder brother, *Mat.* 5. 48. *Ro.* 8. 29. 1 *John.* 3. 9. For the Son is begotten after the similitude and likeness of his Father.

9. The sixth sign is a firm hope of the eternal inheritance Ro. 8. 17. For the inheritance and the expectation thereof is proper to some, not to peccants or strangers.

The third *Question* is how the testimony of the spirit may be preserved?

8. *Ans.* 1. If we extinguish and quench it not by contempt or neglect of the means of grace, 1 *Thess.* 5. 19. 20. The reason is, because the word with the like means of grace are the force of the spiritual life, by the use of which the spirit is strengthened within us, and in the want of which the spirit in regard of its inhabitation fails in us, and is said to be quenched.

11. 2. If we grieve it not by the filthiness of sin, *Eph.* 4. 30. The reason is because as natural grief ariseth from the presence, or representation of some repugnant, and unwelcome object, which is incumbent and prevails against us, so that spirit is in a sort grieved by the prevailing of sin, a thing to him most odious and repugnant.

12. 3. If we stir it up by holy exercises. 2. *Tim.* 1. 6. The reason is because as fire in green wood burns not but by the help of bellows and blowing, so neither doth any spiritual heat continue in the hearts of sinners, unless due means be used for the stirring it up.

***CHAP. 10.* Of Sanctification.**

COncerning Sanctification the first question is, what a man ought to do that he may be sanctified?

1. *Ans.* He ought▪ 1. wholly to submit himself to the word of God. For the word of God is that truth which sanctifies u•.... *John* 17. 17. *Ier.* 31. 33. And it is effectual to work sanctification, 1. Because of that utter opposition which it hath against sin, by reason whereof it repells sin out of the heart, where it is seated, 2. Because it is the powerful instrument of God to regenerate men, 1. *Pet.* 1 23.

2. He ought 2. By Faith to apply Christ unto himself, as in Sanctification, 1 *Cor.* 1. 30. He ought therefore, 1. To suck as it were holiness out of Christ, that is, Considering that Christ is the Fountain of all spiritual life and Sanctifying grace, *John.* 1. 16. *Col.* 1. 19. & 2. 9. He ought to rely & put his confidence in Christ for the obtaining of Sanctification, and to draw it ought of that Fountain, *Esa.* 12. 3. He ought, 2. To provoke himself unto it by the meditation of Christ, that is, seriously weighing and considering the blessings of God in Christ, he ought to stir up himself to such an endeavor after Sanctification as becometh such benefits.

3. Now because there are two parts of our Sanctification, namely *mortification,* whereby sin or the old man is put off, and *vivification,* whereby grace or the new man is put on, *Eph.* 4. 22. 24. *Col.* 3▪ 8▪ 10. Therefore there are two parts of the application of it for Sanctification, the first is the application of his death, the second of his Resurrection and life, *Rom.* 6.

4. The application of the death of Christ to the mortifying of sin, is when Faith doth effectually collect this mortification of sin, from the death of Christ, *Rom.* 6. 11.

5. By this application sin is said to be crucified▪ *Romans* 6. 6. *Gal.* 5. 24. To be killed, *Romans* 6. 2. And to be buried, *Rom.* 6. 4.

6. The Nailes whereby in this application sin is fastened to the Cross, are the very same with those, whereby Christ was fastened to the Cross. For there is nothing more effectual, then if one would consider seriously, 1. The nature and desert of his sins. For he which seriously considers that his sins do deserve, and will procure his death, and destruction, he cannot but seek by all means to prevent it, by the mortification of sin; for either sin, or the sinner must needs die, *Rom.* 8. 13. 2 The love and mercy of God the Father toward him a sinner, in sending Christ to take away his sin. For the love of God will contstrain us to seek that for ourselves, which God so earnestly sought for us, 1 *John* 4. 11. 3 The love of Jesus Christ in undergoing, and fulfilling all things that were required for the taking away of our sins. For this grace and love of Christ, if it work but upon us as it ought, will contstrain us to set about this work, 2 *Cor.* 5. 14, 15. Those were the very Nailes whereby Christ was fastened to the Cross, and not those material ones, which his murderers did use for this purpose.

7. The application of the resurrection and life of Christ unto vivification, is when Faith doth effectually collect this life of grace, from the resurrection and life of Christ. *Rom.* 6. 11. Now it is effectually collected, by a meditation of the efficient cause, and end, and fruits of the resurrection of Christ, *Col.* 3. 1. The meditation of the efficient cause affordeth this argument; If the said spirit which raised up Christ from the dead, dwellin me, it will also raise up my soul from the death of sin, to the life of grace, *Rom.* 8. 11. The meditation of the end, this; As Christ was raised up, that sin might have no more dominion over him, but that he might forever live to God, so also must we, *Rom.* 6. 9. 10. The meditation of the fruits yields this argument: As Christ being raised up sitteth at the right Hand of his Father in Heaven, so ought we also to live as Citizens of Heaven, *Phil.* 3. 20.

8. He ought, 3. by a lively Faith, not only to apprehend the general promises of salvation, but those particular ones also, which do in a singular manner pertain to sanctification *Ex.* 30. 24.

9. He ought, 4. To yield up himself wholly to the holy Ghost, to be acted and led by him in all things. Ro. 8. 13. 14.

The second Question, by what motives may a man be stirred up to labor for Sanctification?

10. *Ans.* If he consider, 1. That without holiness no man shall see God. *Heb.* 12. 14. *Mat.* 5. 20. 2 That holiness is the Image of God, and that perfection, wherein we were created at the beginning. *Eph.* 4. 24. 3 That holiness is the end of our election, redemption and vocation, *Eph.* 1. 4. 1 *Tim.* 4. 7. *Tit.* 2. 14. 1 *Cor.* 1. 2. 4 That it is not the least part of glory and eternal bliss. *Eph.* 5. 27. 5 That there can be no true Faith or justification, or adoption without sanctification, *Iac.* 2. 26. 2 *Pet.* 1. 10. 1 *Cor.* 6. 11.

The third Question, what are the signs of true sanctification.

Ans. 1. A reformation of all the powers, and faculties of the whole man, 1 *Thess.* 5. 23. 2 A respect to all the Commandments of God, *Psal.* 119. 6. *James* 2. 10. 3 A constant care to avoid all sin, *Pro.* 28. 14. 4 A walking before God, *Gen.* 17. 1. *Acts* 24. 16. 1 *Cor.* 10. 31. *Col.* 3. 23. 5 A combat betwixt the flesh and the spirit.

***CHAP. 11.* Of the combat of the Spirit against the Flesh.**

QUestion, how may the combat of the spirit against the flesh which is in the regenerate, be distinguished from that fight which is oft found in the unregenerate when they sin?

First, *Ans.* 1. They differ in the causes. For, 1. the reluctance which is in the wicked proceeds either from horror, and a s•...vish fear of punishment, or from some evil disposition, which is easily overcome, but the spiritual combat ariseth from a certain new nature, which of its own accord, is carried after those things which are pleasing to God, and doth firmly, and constantly shun, and make opposition against whatsoever is contrary, 2. That fight and reluctance, which is found in wicked men, takes place only, in such gross sins, as either are condemned by the Law of nature, or are wont to be abhorred by all such as are in any small measure illuminated: but the spiritual combat of the regenerate▪ is exercised against all sin, though it never come to be perfected in any gross crime.

Secondly, 2. They differ in the objects: For that fight which is found in the wicked, is either between the dictate of their Conscience and the inclination of the will, or between some light inclination of the will to some moral good things, and heady affections which rule, and bear sway: but that combat which is in the regenerate, consisteth in the opposition and strife of a certain new and supernatural quality of spiritual life, which hath its seat principally in the will, against corrupt inclinations, which dwell indeed within them, but bear no sway over them.

Thirdly, 3. They differ in the effects. For 1. that fight which is in natural men, may and is wont to consist with a daily and ordinary course of sinning: But the combat of the spirit, doth always cause that (although there may be many slips, and infirmities) the course, and tenor of a man's life be squared, and ordered according to the will of God, 1 *John* 3. 9. 10. 2 That opposition in natural men, although it may sometime be a cause, why some good is

done by them, yet it cannot make a good principle, a good end, and a good manner of working ▪ all which the combat of the spirit against the flesh doth bring along with it, 3. The fight of natural men, doth ordinarily admit such actions as are for the substance of them evil: but the spirit doth so prevail for the most part that it admits not a sin in the fact it self although there may be a failing in the degree, and manner of doing, 4. For those evils which the unregenerate man doth commit, this fight that is within him hinders not, but that the sin may be, in all respects consummated, in regard of the precedent consultation, and purpose, the concomitant pleasure, and delight, and the following obstinacy and impenitency: but the spirit by its combat with the flesh doth abate the power of sin, partly before the commission, party in the commission, and doth afterward utterly break it, 5. That reluctance which is in natural men seeks only to repress, and keep sin under, but the spirit in its combat contends always for the very mortification of sin, and the highest perfection of grace, although before death it be not attainable.

***CHAP. 12.* Of growth in Sanctification.**

THe fifth *Question* is whether we ought to content ourselves with this, that we have some beginnings of sanctification?

1. *Answ.* No, there are two duties to be performed yet by us, in either of which if we be negligent all our labor is lost.

2. The 1. Is a care to keep that holiness we have, 1 *Tim.* 1. 19. The reason is because that many have escapt in some degree the pollutions of the world, and yet have been entangled therein and overcome, and so the latter end hath been worse with them then their beginning, 2 *Pet.* 21. 22.

3. Now we shall hold fast our holiness, 1. If we be mindful of the Covenant which we made with God, *Job.* 31. 1. And of our redemption, 1 *Cor.* 6. 19. 20. 2 If we take diligent heed, that we never repent of any repentance, *Ier.* 34. 11. That is if we be careful that we never fall in love with that sin which we have hated, or slight any duty which our Consciences have approved, no not in those things, which the world counts small and as nothing.

4. The 2. duty is a study, and care to increase in holiness, with the increase of God, *Col.* 2. 19. 2. *Peter* 1. 5. *Phil.* 1. 9. 1 *Tim.* 4. 15.

5. The reason is, 1. Because such is the nature of grace that it always stirs up them in whom it is to an earnest desire of a larger fruition of it, 1 *Pet.* 2. 2. 3. So that although that thirst which is a thirst of total indigence or want be excluded by grace, *John* 4. 14. Yet that which is for a more plentiful fruition is no taken away but increased, 2. Because as the vital heat of our bodies doth never continue in one state, but is either increasing, or decreasing always, so in this life of grace, unless we do give all diligence that we may be on the growing hand, it cannot be avoided but there will be a consumption through that opposition which the spirit meets with from the flesh.

6. Now we shall make a progress in Sanctification, 1. If we exercise ourselves daily to a more perfect denying of sin, and of the world, and of ourselves, and to a more earnest and serious seeking of God and his Kingdom, 2. If we have our end always in our eyes, *Pro.* 4. 23. 3 If we keep our hearts with all diligence, *Pro.* 4. 23▪ 4 If we watch to •...e holy use of all those means which make to sanctification, and join earnest prayer with them.

***CHAP. 13.* Of the first fruits of Glorification consisting in the sense of God's Love.**

ull in this life, the apprehension and sense of God's Love is the chiefest, for as the procurement of our salvation, had its beginning, and first foundation, in the election, and love of God, so the beginning of the perceiving thereof is in the perceiving of the same love, now concerning this love, the first Question is how a man may obtain the apprehension and sense of the love of God?

1. *Ans.* The proper cause of this apprehension is the holy Ghost, who sheds this love of God in the hearts of believers, *Rom.* 5. 5. That is, certifies them particularly that this love of God is extended abundantly to them. But yet there are many means whereby this work is promoted, and whereby also believers come to be rooted, and grounded in this love, *Ephesians* 3. 18. The principle of them are these that follow.

2. First, if the believer do apprehend that (God in regard of that relation wherein he stands to him and the rest of the faithful is merely love) 1 *John* 4. 8. For so that phrase is to be understood, not of God considered absolutely, but in relation unto the faithful, because all things which God doth, to and about believers, proceeds in some sort from his love, for the love of God is to be sought for, and to be confidered in the effects thereof.

3. Secondly, if he consider how admirable all the circumstances be in the love of God, *John* 3. 16. 1 In respect of the person loving. For God who hath in himself all good, all sufficiency, and perfection, that could receive no profit, either by man, or by man's love and besides that was grievously offended with man, this God notwithstanding loveth man 1 *John* 4. 10. 11.

4. Secondly, in respect of the person beloved. For God hath loved man, that deserved no such thing from him, man his enemy, man unthanfull, *Ro.* 5. 8.

5. Thirdly, in respect of the gifts which are the fruits of this love. For God out of love hath given man his own Son, and in his son himself, 1 *John* 2. 24. And with him all good things, *Rom.* 8. 32.

6. Fourthly, in respect of the manner of the giving, which was out of mere and abundant grace, without man's request, and beyond his expectation, *Rom.* 10. 20.

7. Fifthly, in respect of the continuance, for this love of God was from eternity, and shall remain immutably unto all eternity, *Ep.* 1. 4. *Ier.* 31. 3. *John* 13. 1.

8. The third means to promote the sense of God's love in the heart of a believer is for him to labor with all his might in the use of those means which tend to this purpose to get a more plentiful taste of this love, *Psalm* 34. 9. 1. *Pet.* 2. 3.

The second Question is how a man may know that God loves him?

9. *Ans.* 1. If he be certain that Christ is his, *Gal.* 2. 20. that is, if he be certain that he hath a true Faith in Christ. For Christ is the Son of God's love, by whom his love is derived unto others.

10. 2. If he be certain of his love to God, 1 *John* 4. 10.*Pro.* 8. 17.

11. 3. If he follow after righteousness, *Pro.* 15. 9. For God cannot but love his own Image.

12. 4. If the love of God do contstrain, and effectually stir him up, to all duties of piety towards God, and of love, and Justice towards men, •...*Cor.* 5. 14. 1 *John* 4. 12.

A third Question is, whether a man may not collect the Love of God, from the common good things which he bestows?

13. *Answ.* All the benefits of God, of what sort soever they be, do bring with them an obligation, to love and obey that God which is the donor, but it is proper to some of them to bring besides that, solid and spiritual comfort to the receiver, by a demonstration of the singular love of God, which is made by them. For nothing that is common, can demonstrate any special love. Creation therefore, and preservation, and earthly and natural good things cannot by themselves be any signs of a supernatural love, *Eccles.* 9. 2. But yet these common good things, when they are received by Faith, as given in Christ, are (in respect of the manner wherewith they are then clothed) proper to the faithful, and are secondary signs of God's love to them, *Psal.* 22. 10, 11, 12. For Faith maketh such a kind of arguing as there the *Psalmist* useth, to be of force, whereas without Faith there could no such consequence be drawn from them.

***CHAP. 14.* Of the hope of eternal life.**

FRom the apprehension, and sense of God's love, follows a confirmed hope, or confidence, and undoubted expectation of eternal life. Now concerning this hope, and certainty, the first Question is whether a believer may be infallibly be assured of his salvation?

1. *Ans.* There is not only a possibility for the believer to come to this certainty, but it is his duty also, never to rest contented till he have obtained it, *Heb.* 6. 11. & 10. 22. *Rom.* 4. 21 & 8. 35.-39. For

2. First, God hath confirmed this to every believer by promise, by oath, by earnest, by seals, *John* 3. 16. *Ier.* 31. 40, 41. *Heb.* 6. 17. *Eph.* 1. 14. *Mark.* 16. 16.

3. Secondly, Faith ought to receive all that which God hath thus confirmed, *Heb.* 4. 2.

4. This certainty is perfected in us by three Acts, 1. by an act of Faith properly so called whereby we rest upon God by Christ, for the certain obtaining of salvation: 2 By an act 〈in non-Latin alphabet〉 of knowledge, whereby we believing do understand that God hath certainly adjudged this salvation unto us. 3. By an act of confidence or of hope, whereby we certainly look for this salvation, which is thus adjudg'd to us and made ours. But yet for all

that the whole application is attributed to Faith, because it dependeth first, and chiefly on faith.

5. Thirdly, salvation, and life eternal is contained in the object of Faith. For we believe life everlasting, 1 *Peter* 1. 3, 4, 5.

6. Fourthly, true grace (of the certainty of which we spake before) is never separated from life eternal, *Heb.* 6. 9. For the grace of justification is a more certain cause of life, and the grace of sanctification is a part of eternal life, *John.* 17. 3. *Gal.* 2. 20.

7. Fifthly, God the Father hath decreed to bring to eternal life all those that believe, for Faith is a fruit of election, *Acts* 2. 47. & 13 48.

8. Sixthly, Christ our Savior d•...th perpetually intercede for the faithful, that they may be preserved from evil, *John* 17. 15.

9. Seventhly, the holy Ghost doth direct, and keep the faithful to life eternal, *John* 16. 16. *Ez* 36. 27.

10. Eighthly, by the power of God, and Christ, the faithful are preserved, *John* 10. 28, 29. 1 *Pet.* 1. 5. And strengthened, *Eph.* 3. 16. *Col.* 1. 10. *Pil.* 4. 1.

The second Question by what motives a believer may be stirred up to seek for this certainty of hope with all diligence?

11. *Ans.* 1. God requires this, *Rom.* 15 13. *Col.* 1▪ 23. *Heb.* 6. 11. & 10. 22. 1 *Pet.* 5 9.

12. Secondly, this hope is as necessary for a believer in time of temptation, as a helmet is for a Soldier, and an anchor for a Ship, *Ep.* 6. 17. 1 *Thess.* 5. 8. *Heb.* 6. 19.

13. Thirdly, it brings with it freedom, and strength and courage, and constancy, in every work of the Lord, *Heb.* 3. 6. 1 *Cor.* 15. 58. The reason is because the end, and fruit of a man's work doth allure, and wh•...t him on to industry, and constancy in working. For although our salvation be not the chief, and last end of our obedience, yet it is the fruit of it, and in that respect, partaketh of the nature of an end, *Rom.* 6. 22. So that it is not only lawful but very expedient also, for the help of our infirmity to set about the work of piety, with an eye upon the recompense of reward, *James* 5. 7. *Gal.* 6, 7, 8▪ *Heb.* 12. 2. *Ps.* 19. 12.

14. Fourthly, it is the end of the calling of the Faithful, whence also it is stilled the *hope of their calling, Eph.* 1. 18.

15. Fifthly, this hope maketh not ashamed, because it is never vain, neither doth it deceive, *Rom.* 5. 4, 5. *Rom.* 8. 24.

16. Sixthly, it is hope by which a believer is saved, *Romans* 8. 24.

The third Question is what a believer ought to do for the obtaining and preserving of a lively hope.

17. *Ans.* He ought, 1. to preserve his Faith firm, and lively. For hope flows from▪ and depends upon Faith, and that not only, the being of Faith, but the degree, the measure, and the sense of it. *Heb.* 11. 1.

18. Secondly, he ought with all care to keep a good conscience: for such a Conscience doth make much for the confirming of Faith and hope, 1 *Tim.* 1. 19. 2 *Tim.* 4. 7, 8.

19. Thirdly, he ought diligently to observe the experiment which he hath had of God's love towards him. For experience causeth hope, *Rom.* 5. 4.

20 Fourthly, he ought oftentimes to set before his eyes the examples of those, who have with happy success placed their hope in God, *James* 5. 10, 11.

21. Fifthly, he ought to be frequent in the exercises of piety, *Rom.* 1•.... 4.

The fourth Question is what are the signs of a true and lively hope?

22. *Ans.* 1. True hope is carried upon God only, who is therefore called *the God of hope,* Rom. 15. 1•.... *And the hope of Israel, Ier.* 14. 8.

23. Secondly, it rests upon that free mercy of God which is manifested in justification, and not upon any human merits, or strength, nor upon any external and common blessings of God, *Rom.* 5. 1.

24. Thirdly, it doth expect not only happiness, but sanctification also, *Gal.* 5. 5.

25. Fourthly, it is begotten, and preserved by holy exercises, *Rom.* 15. 4.

26. Fifthly, it brings forth patience, 1 *Thess.* 1. 3.

27. Sixthly, it causeth spiritual joy, *Heb.* 3. 6.

28. Seventhly, it begetteth a constant care of holiness, 1 *John* 3. 3.

***CHAP. 15.* Of Consolation.**

FRom Christian hope or confidence, ariseth consolation, which is, a confirmation of the soul, against the grief and fear that doth oppress it, for it is not properly a rejoicing of the soul (as some think) but rather a repression, or a mitigation, o•... an allaying of grief, fear, or sadness. For that man is said to receive comfort and consolation, when he hath in some sort put away grief, although joy be not yet come in the place, or if his sadness, and sorrow, be at least in some sort mitigated, and lessend. For sometimes there may be a mixture of sorrow and consolation together. Neither are men either perfectly well or perfectly ill, when they begin to receive consolation, *Esa.* 40. 1, 2. Now concerning this consolation

The first Question is, whether a believer may attain unto solid comfort against all kinds of evil?

1. *Ans.* He may. For▪ 1. God the Father in respect of the faithful is the God of all consolation, comforting them in all afflictions. 2 *Cor.* 1. 3, 4.

2. Secondly, Christ is the principle, or fountain by which the comfort of the faithful doth flow. 2 *Cor.* 1. 5.

3. Thirdly, the holy Ghost is the comforter of all believers imparting unto them all consolation, *John* 14. 16. 26 & 15. 26. & 16. 7. 13.

4. Fourthly, the whole Scripture maketh for the consolation of the faithful, *Rom.* 15. 4.

5. Fifthly, this consolation is made strong by the immutable counsel of God, and by his strengthening of believers, *Heb.* 6. 17, 18.

6. Together with this consolation God doth join the confirmation of his grace, which consists in a reparing of their strength, and in a fortifying of them against troubles. For whereas the faithful oft times like weak women, through the apprehension of some terrible evil, do fall as it were into a swound, and all their strength is dissolved, God on the other side in this defect makes a supply by his grace of confirmation: we have a notable example of this, *Dan.* 10. & 8. *There remained no strength in me, &* 10. *And behold a hand touched me which set me upon my knees, and upon the palms of my hands, and he said unto me, stand upright,* and 18. *Then there came again and touched me one like the appearance of a man, and he strengthened me and said, O man greatly beloved fear no•..., peace be unto thee, be strong, yea be strong, and when he had spoken unto me I was strengthened, and said let my Lord speak•... for thou hast strengthened me.* And this is a grace which we are commanded to seek for, *Heb.* 12. 12.

***CHAP. 16.* Of Afflictions.**

THe second Question is, what those evils be against which the faithful ought to seek consolation?

Ans. They are either corporal as the afflictions of this life and death, or spiritual, as spiritual temptations and sins.

The third Question is, by what arguments, a believer may be confirmed, and comforted against the afflictions of this life?

1. *Ans.* First, such kind of afflictions are common to man, 1 *Cor.* 10. 13. And are wont to be accomplisht in believers while they live here, 1 *Pet.* 5. 9. *Act.* 14. 22.

2. Secondly, without God's Providence not so much as a hair of our head shall perish, *Mat.* 10 30. *Luk.* 21. 18.

3. Thirdly, the fatherly love of God is wont to be manifest in the afflictions of the faithful, *Heb.* 12. 6.

4. Fourthly, Christ himself hath suffered and overcome all the afflictions of the World, to the intent he might succor us, *Heb.* 4. 15.

5. Fifthly, God together with the temptation, will strenthen by the spirit, and make a way to escape, 1 *Cor.* 10. 13.

6. Sixthly, the time of affliction is but short, 2 *Cor.* 4. 17. 1 *Pet.* 5. 10.

7. Seventhly, the fruit of afflictions is saving. For every chastening yieldeth the peaceable fruit of righteousness, unto them that are exercised therewith, *Heb.* 12. 11.

The fourth Question is whether we are to comfort ourselves after one sort in all afflictions?

8. *Ans.* There be diverse kinds of afflictions, so there be several ways of consolation. For some afflictions are brought upon us by men for righteousness sake, for the cause of Christ and his Gospel and Kingdom, *Mat.* 5. 10. & 11. *Mark* 10. 29. *Luke* 18. 29. These afflictions are commonly styled by the name of persecution, or the Cross, because of the resemblance which they have to, and participation with the Cross of Christ, *Phil.* 3. 10. In these kinds of afflictions, consolation is easy and at hand, for we ought even to account the afflictions of this nature, and for such a cause to be themselves an argument of great comfort, *Mat.* 5. 12. *Acts* 5. 14. *James* 1. 2. 1 *Pet.* 4. 14. 16. The reason is because in those persecutions which we suffer for righteousness sake there is the nature of a testimony, m•...tyrdome, and example whereby we glorify God before men. And so out of the eater comes forth meat according to *Samson's* riddle, *Iud.* 14.

9. Some afflictions are laid upon us by God to prove us, and to try us, *Exo.* 15. 25. & 16. 5. *Deut.* 8. 2. 1•.... These are properly called trials and temptations. In these kinds of afflictions our consolation is not to be fetched from the temptation it self, but from our manner of bearing is, when we through the grace of God in such a condition, do sanctify and glorify his Name, *Job.* 1. 24. Our principal care therefore ought to be to frame and compose ourselves to a right bearing of these afflictions, and the comfort will follow of its own accord.

10. Some afflictions are laid upon us, as punishments and corrections, *Job.* 36. 9, 10. *H•....* 12 6. For these although there be some comfort contained in God's Fatherly manner of chastening, *Heb.* 1•.... 7, 8. Yet this comfort cannot 〈◊〉 solidly apprehended, but only in making right use of the afflictions themselves, *Ibid.* 6. 11. Here therefore our first care must be to make right use of these visitations before we seek after comfort.

11. These kind of afflictions are not so different but that they may meet together, in one, and the same trouble. For in persecution the faithful are always tried, sometimes corrected, but yet there may be trials and corrections often times without persecution, and when they do meet together some of these kinds may more appear in some then others.

The first Question is what a man in afflictions ought to do to the end that he may obtain true and solid comfort?

12. *Ans.* First, he ought to acknowledge the hand of God afflicting him, *Esa.* 26. 11. *Job.* 5. 6. 8. *Amos* 3. 6. For this consideration is the foundation of patience, 1 *Sam.* 3. 18. *Ps.* 39. 10. And of all those saving truths, which are received by afflictions, *Esa.* 9. 13.

13. Secondly, he ought to search his ways and acknowledge his sins, *Lam.* 3. 39, 40. *Job.* 36 9, 10. For although all afflictions are not always sent directly and principally for sin, yet sin is the fountain, and foundation of all afflictions, *Rom.* 5. 1•.... It is therefore a course most equal,

most safe, and most pleasing to God, that in our afflictions, we behold our sins, which either have directly procured them, or at least deserved them.

14. Thirdly, he ought to submit himself in the presence of God, and under his mighty hand, *James* 4. 10. 1 *Pet.* 5. 6. 2 *Sam.* 15. 20▪ *Levite.* 26. 41. Otherwise the chastening of God is contemned, and men show their security and vain confidence, *Pro.* 3. 11. *Heb.* 12. 5.

15. Fourthly, he ought by humble repentance to seek the face, and favor and mercy of God. *Psa.* 57. 2. *Lam.* 3. 41. *Amos* 4. 12. *Hos.* 5. 15. & 6. 1 & 14. 2. There are three seasons wherein we ought to seek God by repentance, 1. presently after sin committed, 1 *Cor.* 5. 1. 2. 2. after some fear of punishment, or some threatening of God, *Eph.* 2. 1. 2. 3 After that the wrath of God hath in some sort broke in upon us *Dan.* 9. 13. Those Christians are the best which lay hold upon the first opportunity, for they declare that they do hate sin simply for it self, those that make use of the second season come next to them. For such believe although they see not, but those that repent not in the third season are altogether desperate.

16. Fifthly, he ought to see that he profit by his affliction in all the parts of new obedience. 2 *Chron.* 28. 22. *Esa.* 26. 9. *Job.* 36. 10. *Hebrews* 12. 10. *Isaiah* 27. 11. *Leviticus* 26. 18. 21.—28.

17. Sixthly, he ought patiently to expect what end the Lord will make, 1 *Cor.* 10. 13. *I am.* 5. 7. 8. 11. 2 *Sam.* 15. 25. *Mica.* 7. 9. He that seeks freedom by unlawful means doth offend God more, 2 *Kings* 1. 3. Neither yet is he free but by an exchange of a less evil for a greater, *Esa.* 24. 18. *Amos* 5. 19.

***CHAP. 17.* Of Death.**

COncerning Death the first Question is whether it be a thing to be contemned?

1. *Ans.* Death is not simply to be contemned, 1. because it is in its own nature a grievous judgment of God against the sins of men, and so doth represent, both our desert and God's wrath, 2. because it is in its own nature, a passage to an eternal separation from God, so that it is a point either of desperate security, or affected wisdom, and valor, to contemn death after that manner that some of the heathen have done, who have been praised for so doing. But yet comparison being made betwixt death and those things which after death are prepared for the faithful, death may, and ought in some sort to be contemned by all believers, *Heb.* 12. 2.

The second Question is whether a believer ought to desire and pray for death?

Answ. Death is not simply and absolutely to be desired, 1. Because it is in it self a evil, 2. Because God as a General hath placed us in our station of this life, and without his Commandment we ought not to forsake, nor simply to desire to be dismissed before the time that he hath appointed, 2 *Cor.* 5. 4. 9. But yet the faithful may and ought so to expect the life which is to come after death that they do account it much more pleasing to them then this present life, 2 *Cor.* 5. 8. And to tend thither, with the des•...e that is moderate, 〈◊〉 subject to the will of God, as being a condition much better, *Phil.* 1. 13. *Ro.* 8. 23. 2 *Tim.* 4 8.

The third Question is, by what arguments the mind of a believer may be strengthened against the fear of death?

2. *Ans.* First, if he seriously consider, and by faith apprehend that Christ hath by his Death destroyed the power of Death, *H•...b.* 2. 14. and taken away its sting, 1 *Cor.* 15. 56. So that death hath been swallowed in victory by Christ, and that victory is imparted to believers, *Ibidem* & 54. 57.

3. Secondly, if he consider also that this was one end of Christ's death, to free us from the fear of death, as being a great bondage, *Heb.* 2. 15.

4. Thirdly, if he consider also with faith, that the love of Christ and of God in Christ is so firm and constant that no death can separate us from it, *Ro.* 8. 35.

5. Fourthly, if he consider with himself that for Christ the death of the faithful is precious in God's eyes, *Psal.* 72. 14. And be also fully persuaded that the good hand, and fatherly providence of God, is present with, and watcheth over the faithful for good both in life and death, *Mat.* 10. 28, 29, 30, 31.

6. Fifthly if he well consider from how many, and from how great evils he shall be freed by death, as, 1. From sin, 2. From those miseries that follow sin, *Isaiah* 57. 1. 2. 5. Which cause others often times to seek for death, *Apoc.* 9. 6. 3 From the temptations of the Devil *Apoc.* 12. 8. 4 From the opposition and vexation of the World and the flesh, *Apoc.* 14 13. *Eccles.* 4. 1. 2. Hence it is that death is ca•...'d a rest and a sleep, *Esa.* 57. 2. 6. 1 *Thess.* 4. 13▪ 14. Thus much the Devil himself in the shape of *Samuel* did acknowledge 1. *Sam.* 28. 15.

7. Sixthly, if he cast his eyes always upon that happiness to which we shall come by death, For after death. 1. The grace of God shall be perfected in us, 1 *Cor.* 13. 10. 2 We shall be with God, 2 *Cor.* 5. 8. With Christ and the blessed spirits, *Phil.* 1. 23. 3. We shall enjoy a firm and immutable estate of heavenly life, 2 *Corinth.* 5. 1. *Heb.* 11. 10. 16. *Luke* 16. 9.

8. Seventhly, if he seriously set his mind to consider the vanity of all those things which depend upon this preseut life, and which we forsake at our death, *Eccl.* 2. 18▪

9. Eighthly, if he persuade himself that God's providence without him is sufficient to provide for all those things concerning which he can be careful, and do know withal that without it, no good can be done, though he should continue in life.

The fourth Question is what a believer ought to do that he may enjoy this consolation?

10. *Ans.* First, he ought to labor that he may have a special faith in God through Christ, and that this faith be lively, and strong, *Luke* 2. 28. 2 *Tim.* 1. 12. 1 *John* 5. 4.

11. Secondly, he ought with all care to preserve his Conscience pure and without offense, *Acts* 24. 15, 16. *Heb.* 10. 22.

12. Thirdly, he ought with this faith and Conscience to live in a continual expectation of the coming of the Lord, so carrying himself here as becomes a Citizen of heaven, *Phil.* 3. 20. 2 *Pet.* 3. 12.

13. Fourthly, he ought always to think the hour of his death to be near and at hand, *Psalm* 19. 20. *Esa•....* 28. 15. 2 *Tim.* 4 6.

14. Fifthly, he ought always to exercise himself to a denial and forsaking of the world, 1 *Cor.* 7▪ 29, 30, 31. *Gal.* 6•...4.

15. Sixthly, he ought to make death familiar in a sort to himself both by a frequent meditation of it, and by those exercises to which God calls him, 1 *Cor.* 15. 31. 2 *Cor.* 1. 9. & 4. 10, 11.

16. Seventhly, he ought to labor that as the outward man draws to corruption, so the inward man may be renewed more and more, 2 *Cor.* 4. 16.

17. Eighthly, he ought not to think so much upon death it self, as upon God's grace both in death, and in those things which follow after, 2 *Tim.* 4. 8.

18. Ninthly, he ought in all humility to commend his soul unto God as unto a faithful Creator, 1 *Pet.* 4. 16.

***CHAP. 18.* Of Temptations.**

COncerning temptations the first Question is by what arguments a believer may strengthen himself against their assaults?

1. *Ans.* First, if he consider seriously that these temptations are part of that warfare to which the faithful are called, *Eph.* 6. 12. and unto which they have given up their names in baptiime, and have bound themselves by oath.

2. Secondly, if he consider that Christ is our Captain and General in this war, *Apoc.* 12. 7. That he is everywhere present and beholds the combat with his eye. This must needs be a strong incitement to provoke us to do valiantly. For he doth exhort us to fight, helps us to overcome, aids us when we faint, and crowns those that conquer.

3. Thirdly, if he consider that the direction of the temptations themselves doth depend wholly upon the providence and disposing of God, *Mat.* 6. 13. 2 *Thess.* 2. 11. 2 *Chron.* 18. 21. *R•....* 4. 1.

4. Fourthly, if he meditate upon the fruit and the use of temptations, *Lu.* 21. 31. 2 *Cor.* 12. 8, 9.

5. Fifthly, if he propound unto himself Christ who was tempted, overcame temptations, and succors them that are tempted, *Heb.* 2. 18 & 4. 15. *Col.* 2. 15.

6. Sixthly, if he distinguish betwixt the evil of temptation, and temptations themselves.

The second Question is, what a believer ought to do that he may apprehend this comfort in the hour of temptation?

7. First, he ought to account all those temptations which entice him unto sin as his utter enemies, 1 *Pet.* 2. 11.

8. Secondly, he ought to abhor and detest those very suggestions themselves which lead unto sin, *Rom.* 7. 15.

9. Thirdly, he ought to arm himself diligently against his spiritual enemies, *Eph.* 6. 13.

10. Fourthly, he ought to resist them with all his might, *James* 4. 7. 1 *Pet.* 5. 9.

11. Fifthly, he ought in this combat not to trust unto his own strength, but to implore the help of God, and to rest upon him, *Mat.* 6. 13.

12. Sixthly, he ought in foul temptations to abstain from all disputation, and special deliberation about the thing suggested, resting himself satisfied in that he doth detest them, *Mat* 4 10. For such temptations are vile and do easily cleave to us.

13. Seventhly, he ought to avoid all those occasions which may further the temptation, *Pre.* 4 14, 15.

14. Eighthly, he ought to repel and exti•...guish with all possible strength troublesome suggestions, *Eph.* 6 16. Yea, and sometimes to contem•...e them also, when after all means used they cease not to be troublesome.

15. Ninthly, he ought (if they re•...ne again and again with new assau•...ts after that they have been oft repelled) to remember that it is the part of a valiant Soldier not only to suffer, and come clear off from assaults and sk•...mishes of his enemy, but also to endure the ted•...ousnesse of a long siedge when there is occasion.

The third Question is, how a man may discern whether a temptation have prevailed against him yea or no?

16. *A•...s.* First, this is not to be judged from hence that a man is either troubled in his mind, or doth retain his calmness. For a vexation of mind for the most part, which fol•...owes upon foul temptations, is not only no sign of their prevailing, but is also a demonstration of a sanctified heart, and a quiet security doth often times show that the temptation hath prevailed. The reason is because the opposition which is apparent in this perturbation▪ is a sign that there is something in the soul contrary to the temptation, and a quietness doth betray some consent. For water is not troubled by the pouring in of water but by the casting in of fire. He which finds least trouble is in most danger, *Luke* 11: 21. So *Ananias* and *Sapphira* were quiet, *Act.* 5. 3. 8. But *Paul* found a great deal of inward trouble, *Ro.* 7. 24. 2 *Cor.* 12. 7, 8. But if this trouble be such that it drives away a man from God, and doth not rather stir up to seek him, it is not to be allowed or cherished, for then the temptation is, (although not directly and of its own nature) yet indirectly and through the perverseness of our nature; effectual, and the tempter hath obtained his desire.

18. Secondly, a manifest sign of a prevailing temptation is the commission of that sin to which the temptation did provoke, *Mat.* 6. 13. But here it is to be observed that this falls out

not only when the sin is fully acted and committed, but also when there is even the very first degree of it, in the consent of the will, or in the least delight in the evil thought of, although there be no purpose to commi•... i•.... *I am.* 1. 14, 15. And this is so much the worse if the delight be as they say *Morosa,* that is, if it continue for any while, and be not presently repeld.

19. Thirdly, although we give no consent unto the temptation, yet if the temptation arise from ourselves, there is a sin of ours in it, even in its first conception, because it flows out of our flesh and from our corruption, although it may be kindled and blown up to a flame by the Devil, *Mat.* 15. 18▪ 19. *Gen.* 6. 5. & 8. 21. *James* 1. 14. But this degree of sin is such that though it requires perpetual •...umiliation, yet it ought not to deprive us of comfort, because it is the common condition of all the faithful, who this notwithstanding are in Christ beloved, and accepted of God. But if the temptation proceed merely from the Devil we ought to detest it, as much as possible we can, but are not to acknowledge it for our own sin, *Mat.* 4▪ 36. 9.

20▪ Now a temptation is then to be judged to proceed from the devil alone and not from ourselves, 1. when it is repugnant to the light of nature, or to reason it self, and to our natural inclination, 2. when is ariseth not as other ordinary thoughts, but ceaseth upon, and invades the mind suddenly, and with a kind of vehemency, after the manner of flashes of lightning.

21. Fourthly, so long as by fervent prayers and such like spiritual weapons we do resist and wrestle with any temptation. we may be sure that it hath not yet prevailed over us, and that it hath not 〈◊〉 yet gotten us within its power, 2 *Cor.* 12. 7, 8, 9. *James* 4. 7.

The fourth Question is how the Conscience of a believer may be supported in a temptation of God, that is, in some spiritual desertion upon which there follows much anxiety?

22. *Ans.* First, we must remember that even the best of God's servants have had experience of these desertions, as *Job.* 6. 4. 9. 13. 26. & 16. 9. *David Psalm.* 6. & 77. And even Christ himself the beloved Son of God, *Mat.* 27. 46.

23. Secondly, we must know that these desertions are not so much real and in very deed, as in our sense, and apprehension, *Heb.* 13. 5.

24. Thirdly, we must know that God doth not forget his people, no not then when he seems to have forsaken them, *Esa.* 49. 15, 16. But doth for his own glory and their good only seem to do so.

25. Fourthly, we may be sure by God's Word and Covenant that this desertion shall be but short, especially if i•... be compared with the time and continuance of his mercies, *Esa.* 54. 7, 8. & 57. 20.

26. Fifthly, we must make inquiry in our Consciences with all diligent examination whether our own sins have not been the cause of God's so dealing, *Esa.* 57. 21. Which if we shall find to be so, we must confess them humbly, entreat for mercy, and seriously forsake them, *Psal.* 51.

27. Sixthly, we ought to live by Faith, *Heb.* 2. 4. waiting for the Lord which hideth his face from us, *Esa.* 8. 17.

28. Seventhly, we ought to stir up ourselves to lay hold upon God, *Esa.* 64. 7.

29. Eighthly, we ought always to remember that although God do seem to be absent from us a long while, yet he doth only wait for a fit time to show mercy, *Es.* 30. 18.

***CHAP. 19.* Of the Conscience of sin.**

COncerning sins the first Question is, how a Christian may be comforted when his Conscience doth reprove him for, and accuse him of diverse sins?

1. *Ans.* Sins are of two sorts. For some be properly called infirmities, or faults, which do commonly cleave to the best and most vigilant of the faithful, 1 *Cor.* 6. 7. Others are more heinous wickedness which neither are to be found in all the faithful nor in any of them at all unless very seldom; and by reason of some violent temptation, *Romans* 6. 13. *Gal.* 6. 1.

2. An infirmity is when a purpose to do well is present, but power of performing it is absent, *Rom.* 7. 18. A wickedness is when the purpose it self at least in some particular fact is impious, 2 *Sam.* 12. 10. Now in case of infirmities these following arguments may serve for consolation.

3. First, even the best and most perfect of God's Children while they live here are subject unto these failings, *James* 3. 2. 1 *John* 1. 8.

4. Secondly, God doth pity his servants in their infirmities as a loving Father pities his little children, *Ps.* 103 13. *Mat.* 3. 27.

5. Thirdly, Christ himself is touched with the sense of our infirmities, *Heb.* 4. 15.

6. Fourthly, Christ himself is such a propitiation for such kind of sins, that he offers us consolation for them before they be committed, 1 *John* 2. 1, 2. *Ro.* 6. 14.

7. Fifthly, by Christ we have access with boldness to the Throne of grace, that we may obtain mercy, *Heb.* 6. 14.

8. Sixthly, God at our prayer will cure our infirmity, *Esa.* 40. 29. *Ps.* 103. 3.

9. Seventhly, the spirit helpeth our infirmities, *Rom.* 8. 26.

10. Eighthly, these infirmities shall not be imputed to us for sins, *Rom.* 7. 17. 10.

11. In more heinous sins, there can be no solid comfort had, till they be taken away, 1 *Cor.* 5. 2. 6. The reason is because such kind of sins make even believers themselves subject to the threatenings of the Law, and do in a great degree, exclude them from the promises of the Gospel, wast the Conscience, *Heb.* 10. 22. And expose them to the wrath of God, as being partakers with the wicked and unbelievers. *Eph.* 5. 6, 7. *Gal.* 6. 17. And therefore have in them a cause of terror not of consolation. *Heb.* 10. 31. Yet a believer may in some sort sufreine

himself even in the greatest sins with the possibility and hope of mercy, *Romans* 11. 23. *Luke* 22. 23.

The second Question, what a believer is to do that he may have consolation, in case his Conscience accuse him for his sins?

12. First, he ought to be affected with sin, and to groan under it as a burden, *Mat.* 11. 28, 29.

13. Secondly, he ought continually to detest all sin, *Ro.* 7. 15.

14. Thirdly, he ought evermore to have a care that he fulfill not the lusts of sin, *Gal.* 5. 16.

15. Fourthly, he ought to endeavor the mortification of them. *Ro.* 8. 13.

26. Fifthly, he ought looking upon the promises to fly unto Christ and to cleave unto him more and more, *Rom.* 7. 25. *Phil.* 3 9.

27. But gross sins must first be removed and taken away before a man can be fit to receive solid consolation, *Esa.* 1. 16. 27, 18.

Certain collections out of the Book of *William Paris* concerning temptations, and the resisting of them, which I thought good here to set down for the further illustration of the Doctrine of temptations, because they are not read in the Author, except by a very few.

FIrst, Temptation in one sense is nothing else but a trial, and to tempt is nothing else but to make a trial or experiment of anything, that we may know it, that is, that it may be discovered, and become manifest, and this is all that the Devil can do, he cannot with strength conquer us, or cast us down. For unless we of our own accord trust him, and deliver ourselves into his hand, he can have no power over us. He can prevail no farther against us, then we give him leave or permit him. All that he can do therefore is to tempt us, that is to make an experiment what we are, whether weak or strong, whether we be such as will yield to him, or whether such as will resist him valiantly. And if in the beginning of the temptation, he find that we make valiant resistance, he despairing of the victory, and being overcome and confounded, for the most part departeth presently. And this is the property of a tempter when he hath made his argument, and found what he sought for, to surcease the work of temptation.

II. In another sense temptation signifies, a fighting against one, or a war, or a battle, and it is very likely that whatsoever the Devil attempts against us is by way of such a fight, if we consider the matter but diligently. For he doth all that he doth with a purpose and desire to conquer, whether he lay snares for us, or whether he make trial of us, or whether he pretend some good things to deceive us, or whether he smite us with the staff, or sword, whether he undermine the wall of our defense, or whether he take from us our spiritual food, or procure it to be taken away, for he doth do all these things with a desire to do us a mischief. And in very deed, all these are parts of that war, or combat, wherewith he fights against us.

III. Every sin hath its temptations, and against the mind of man doth the devil fight, besieging it, in a circumventing way, and ordering his armies, and forces, against the armies of virtues, and against the Castle of man's soul.

IV. The fightings which arise from the faculty of reason within ourselves are these, 1. Curiosity, that is a lust to know things not necessary, and things the knowledge of which tend nothing to, nor help forward at all salvation, 2. Slownesse to believe, 3. Levity in believing everything 4. Doubtfulnesse, 5. Suspitiousnesse, 6. A spirit of blasphemy which is a spring and fountain of abominable thoughts, and of thoughts so horrible and troublesome, that such a kind of temptation is like a martirdome, and there have been some that have rather desired to suffer Martyrdom then to endure such thoughts.

V. Any one may resist any temptation of the Devil, if he do simply and purely will it, without any mixture of unwillingness. For no man is overcome, or yields to the temptation utterly against his will, for so his will remains unconquered, and victorious and uninclined to consent unto the temptation, and so a man should both yield, and not yield. But that a man •...ay, simply, and purely be willing to make resistance it is not from man himself, or from any natural power in him but from the gift of God, and the help and assistance of his grace.

VI. Now we must observe that when the question is, whether a man may have a will to resist temptation? this word *may* doth admit two significations; For it signifies sometimes a possibility which is passive, in respect of capacity, and sometimes in regard of virtue or power, or efficiency, now it is manifest, that no man can resist any temptation by way of efficiency, but by way of possibility, or passibility.

VII. Besides the gifts of graces and of virtues the providence and protection of God is necessary for believers, that they may resist temptations, and so are those manifold helps wherewith God succors his elect in the combat.

VIII. The first of these helps is a driving away of the enemies whereby they are sometimes not suffered to tempt the Elect, *Job. 1.*

IX. The second help is a bridling of the enemies that they cannot tempt so much as they would, *Job. 2.*

X. The third help is from the tempter himself, when even that very shape under which he tempts affords us some help and instruction, so the form of the Serpent might have caused *Eve* to have suspected his temptation.

XI. The fourth help is from the temptation it self, when it either stirs up fear in us, which is the best keeper▪ or stirs us up to fight, and encourageth us against the enemy.

XII. The fifth is, a new grace, or an increase of the former. For to those that employ their talents well God gives an increase either in the greatness, or number, *Mat. 25.* Luke. 19.

XIII. The sixth is a cessation, or peace, or rather a truce from the temptation.

XIV. The seventh is a refreshment in the heat of temptation, which is a mitigation of it, as when the tribulation is turned into a sollace.

XV. The eighth is a comforting, that is a stengthning, and lifting up of the heart by a promise of strength and victory, and by a demonstration of the weakness of the enemies, and the lightness of the fight.

XVI. The ninth is consolation, that is a cheering of the heart, in troubles, in sorrow and grief.

XVII. The tenth is a bestowing of Faith and Hope, and a confirmation of the same, against the shaking of fear, which ariseth from our own defect and infirmity.

XVIII. The eleventh is an upholding of them that are set upon that they faill not, that is, that they receive no hurt. Now they are oft times so assaulted that they are ready to fall, and that for this end that they may acknowledge their own infirmities, and may ascribe it to God's mercy and not their own power, that they are kept from falling.

XIX. The twelfth is, God's receiving of them that fly unto him, in respect of which he is called, the hiding place of the Elect.

XX. The thirteenth is God's fighting against and overthrowing the enemies.

XXI. The fourteenth is outward tribulation of which there are many profits helping this way.

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where the 〈 in non-Latin alphabet 〉 children as I may say *insuasibili•...,* that are not to be 〈◊〉 . 〈◊〉 they are opposed to those which 1 *Pet.* 14. are called 〈 in non-Latin alphabet 〉 obedient children. Opposite to this disposition is a hard, and stony heart.

3. Thirdly, if we do prepare ourselves to follow the will of God in all things, *Deut.* 5. 33. Even in those which seem to be opposite to, and to cross our profits, so that the flesh apprehends them to be evil, *Ier.* 42. 2. *Heb.* 11. 8. *Phil.* 2. 8.

4. Fourthly, if we do apply ourselves to the obedience of God's will, even then when we see no reason for it, *John* 13. 7, 8. 1 *Sam.* 5. 9. 15. Otherwise we follow not simply God's will, but the reason of it.

5. Fifthly, if we be ready in regard of the disposition and bent of the heart, to obey God's will not only in those things wherein we know his pleasure, but even in those wherein for the present we are ignorant of his will, *Ex.* 10. 27.

6. Sixthly, if we desire most of all, to know that part of God's will that concerns ourselves, and our own duty, *Ps.* 119. 33, 34. *Acts* 9. 7. *Job.* 21. 13, 14.

7. Seventhly, if the fear of God be continually before our eyes, so that we take heed of diligently, and shun carefully the offending of him, *Heb.* 12▪ 28. 29. 1 *Pet.* 1. 17.

8. Eighthly, if we depend not upon that success, and event of our obedience which we find in this world, but resolve to hold on, though our obedience procure us never so many afflictions, 1 *Pet.* 2. 19, 20, 21. & *Dan.* 3. 17.

9. Ninthly, if we exercise ourselves in the use of those mercies whereby our hearts may be framed to obedience, 1. *Cor.* 29.

The second Question is, by what motives a man may be stirred up, to yield obedience unto God?

10. *Ans.* First, If he apply his mind to consider of God's Authority, *Matthew* 1. 6. *Jeremiah* 35. *Romans.* 6, 18. 20. 1 *Co•....* 6. 19.

11. Secondly, if he consider also God's power, *Ier.* 18. 6.

12. Thirdly, if he consider that the obedience that God requires of us, tends not at all to his advantage but to ours, *Job.* 〈◊〉 •.... & 35. 6 7.

13. Fourthly, if he consider, the benefits of God bestowed upon him, what and how great they be, *Rom.* 12. 1. *Ex*▪ 20. 2. And upon this point our soul should settle as upon a consideration most effectual; for it is manifest, that the obligation of debt, towards a benefactor is augmented and increased, according to the greatness of the benefit. For there is no Question, but that every benefit doth bind him that receives it to the benefactor, and the greater the benefit is the greater the bond.

Well therefore doth *William Par.* urge this consideration after this manner: if any man should give to another a 1000 marks; questionless he which receives such a kindness should be much bound to the giver, and if he should give him 2000 marks, the bond would be doubly greater, and so on infinitely. If therefore he should give him anything which were infinitely better, or more precious, the receiver would be infinitely more bound. Now a man's eye, or his tongue alone, (much more his whole body) is incomparably better, then a 1000▪ marks, therefore every▪ one is infinitely more bound to God, for his tongue, or eye alone, then he should be for the gift of a 1000 marks. Again let us suppose that God should give to one man, a 1000 marks only, and to another a 1000000 it is manifest that the obligation and debt of thankfulness, and service, from him that received the greatest benefit infinitely, is infinitely greater then the bond, and obligation of him that received the less; seeing therefore the obligation whereby a man is tied to God for his tongue, or eye alone is infinitely greater then the other, it is manifest that this obligation is infinite. Now then that obligation, wherein a man is tied to God, for his whole body is after a sort more infinite, and that for his soul is yet greater, and that again for eternal & everlasting life, must needs be much greater, and so in the rest, it is manifest therefore that our obligation and debt to God, of thankfulness and service is in many respects infinite.

13. Fifthly, if he consider that the end of God's greatest mercy is obedience, *Luke* 1. 74 1 *Pet.* 1. 18.

15. Sixthly, if he do attend how he is called upon by God continually to obedience, *Titu•...•....* 12. 1 *Thessa.* 4. 7. 1 *Pet.* 1 15.

16. Seventhly, if he remember how we are bound by a most firm covenant to serve God, *Job.* 31. 1. *Heb.* 8, 10.

17. Eighthly, if he consider the misery of those, that obey not God, for he is the servant of sin, to death, *Rom.* 6. 16. 21.

18. Ninthly, if he meditate of the promises that are made to obedience, 1 *Tim.* 4. 8. 2 *Cor.* 7. 1. *Heb.* 5. 9.

19. Tenthly, if he always set before his eyes the threatenings against, amd the vengeance which is prepared for the disobedient, 2 *Thess.* 1. 8.

The third Question is by what means a man may be made fit, to yield obedience unto God?

20. *Ans.* 1. He ought to have a special care that his Faith be solid and lively. For all the obedience which is acceptable unto God, is obedience of Faith, *Rom.* 1. 5. & 16. 26.

21. Now faith brings forth obedience four ways, 1. because while it cleaves unto the Word of God, as the Word of eternal truth, it makes all those motives to obedience, which are found in the Scriptures to be forcible, and effectual, 2. Because it doth obtain all grace from God, 3. Because it doth join us to Christ, as to our head, without whom we can do nothing, and in whom we can do all things, *John* 15. *Phil.* 4. 13. 4 Because it doth as it were drive such a spirit of life out of Christ.

22. Secondly, he ought to yield himself up to the spirit 1 *Pet.* 1. 22. that he may be in the spirit, *Rom.* 8 9. And that the spirit may dwell in him, *Ver.* 2. that he may be moved by the spirit, *Ver.* 14. walk in the spirit, *Gal.* 5. 16. be led by the spirit, *Ver.* 18. Live and go in the spirit, *Ver.* 25.

23 Thirdly, he ought to apply his mind to receive the word of God in the power of it 1. *Thess.* 1. 5. 2 *Cor.* 10. 4. 5. *Rom.* 6. 17.

24. Fourthly, he ought to use all his endeavor to present himself obedient unto God, according to his Word *Rem.* 6. 13. 19.

***CHAP. 2.* Of Knowledge.**

BEcause to the performing of Christian obedience there is necessarily required some knowledge. Concerning knowledge therefore.

The first Question is, what a kind of study of knowledge ought to be in us?

1. *Ans.* First, we ought in this study to take heed of all affected ignorance, 2 *Pet.* 3. 5. *Pro.* 2▪ 22. 29. 7.

2. Secondly we ought all•...o to avoid all curiosity, *Deut.* 29 29. *Pre.* 2•.... 1. 1 *T•...m.* 6 20. 2 *Tim.* 2. 23. *Titus* 3. 9. *John* 21. 22 *Acts* 1. 6 7.

3. I here is a fivefold curiosity of knowledge, 1. when we would know those things that God hath not revealed, 2. when we seek to know those things which belong not to ourselves, but to others 3. when we spend most study about things least necessary, 4. When we desire to know the hardest things, and neglect the principles, and fundamentals, 5. When we rest not simply in the Will of God, but would see a reason of it.

4. Thirdly, we ought to study for the knowledge of those things especially which are most necessary for us in our life, *Pro.* 9. 12. 1 *Tim.* 6. 8.

5. Fourthly, we ought to labor for a growth in knowledge, not contenting ourselves to be children in understanding 1 *Cor.* 14. 20. *Heb.* 5. 12. *Cor.* 3 16.

6. Fifthly, we ought to take heed of all pride, which is wont to spring from knowledge, 1 *Cor.* 8. 1.

The second Question is what a man ought to do that he may obtain solid knowledge?

7. *Ans.* First the mind is wholly to be devoted unto piety, *Pro.* 1. 7. 9 10. *Psal.* 25. 14 *John* 7. 17. For as knowledge is easy to the godly, *Pro.* 8, 9. & 14. 6. so to the wicked it is impossible, *Pro.* 24. 7.

8. Secondly, we must deny our carnal wisdom, 1 *Cor.* 3. 18. *Pro.* 26. 12.

9. Thirdly, the lusts of the flesh are to be avoided, because they blind the mind, *Eph* 4. 18. By abusing, disturbing, allureing and pressing it down.

10. Fourthly, Heavenly wisdom is to be highly prized and to be sought with proportionable care, *Pro.* 2. 4. & 3. 14. & 47.

11. Fifthly, it is to be desired of God by earnest prayer, *Ia.* 1. 5.

12 Sixthly, humility and modesty and sobriety must be observed, *Pro.* 11. 3. *Rom.* 12. 3.

13 Seventhly, we must confer and consult with those that God hath endowed with a larger measure of this knowledge, *Pro.* 15. 12.

14 Eighthly, we ought to glory in a holy manner in the possession of Heavenly knowledge, *Ier.* 9. 24.

15. Ninthly, this wisdom is to be sought, in a daily and religious heeding and hearing of the Word of God, 2 *Tim.* 3 16.

16. Tenthly, that knowledge which we have obtained must be turned into use and practice, *Muthew.* 25. 29. *Ioha* 13. 17.

The third Question is by what arguments a man may be stirred up to seek this Divine knowledge?

A•...s. 1. Because knowledge pertains to the natural perfection of a man, as appears by the temptation of our first parents, *G•...n.* 3. 5. 2. It is that which makes a difference betwixt man and the brute beasts, *Psal.* 32. 9. 3 They which are destitute of this knowledge are in some sort more stupid then the brute beasts, *Isaiah.* 1. 3. 4 Knowledge brings along with it a certain singular, and honest delight, *Pro.* 14 13. 14. 5 〈◊〉 knowledge the heart of man cannot be good, 〈◊〉 . 1•.... 2. 6 Knowledge is the key of the Kingdom of Heaven 〈◊〉 1•... 〈◊〉 . ▪ Knowledge is the spiritual food of the 〈◊〉 . 〈◊〉 . 3. 10. 8 his knowledge is necessary to make us 〈◊◊◊〉 of God, *Heb.* 8. 11. 9 The faithful 〈◊◊◊◊◊〉 of ligh•... not of darkness, *Ephes.* 5. 8. 〈◊◊◊◊◊〉 , and averiness•... to it is foo•... 〈◊〉 . •.... •.... 〈◊〉 . 11 〈◊〉 is the cause of all wicked•...sse, 1 *Cor.* 2. 8. 12 It doth so corrupt good affections that it makes them become evil, *Rom.* 10. 2. 13 It is a cause, and note of perdition, *Hos.* 4. 6. 2 *Cor.* 4. 3.

***CHAP. 3.* Of the Fear of God.**

THe fear of God, hath very near affinity with the knowledge of God, *Psal.* 119. 79. Concerning this fear therefore:

The first Question is whether all kind of fear of God be good?

Ans. There is both a good and evil fear of God, *Ex.* 20. 20. And hence it is that fear is sometimes generally commended, *Pro.* 28. 14. Sometimes again it is generally found fault with, *Apoc.* 21. 8.

The second Question is what is that fear of God that is to be found fault with?

2 *Ans.* 1. That fear which scars men away from God, or which drives them to fly away from him, *Ex.* 20. 18. *Gen.* 3. 8. *Apoc.* 6. 16. 2 The fear of them also which are only afraid of God's anger. *Ia.* 2. 19. *Ro.* 8. 15.

The third Question is what is that fear of God which is commendable?

Ans. 1. When we reverence the Majesty and Power of God, so that the principal cause of our fear is not any evil which we are in danger of, but the excellent perfection of God, *Gen.* 28. 17. & 31. 42. 53. *Eccles* 5. 2. 2 When we are most afraid of offending God, *Eccles* 9. 4. *Pro.* 13. 13. 3 When we are affected with trembling upon the sight of God's wrath, *Psal.* 90. 10.

The fourth Question is whether the fear of punishment be not a servile fear?

4 *Ans.* If it be only in respect of punishment it is merely servile, and vi•...ious, 2. I•... in punishment we have a chief respect unto our own misery. so far it is servile 3. But if punishment be respected only secondarily, and be feared especially for this cause that it separate's from God, and tend's to this end to make us more wary in waiting before God, such a fear is laudable. 4. If the Minister of God, and the revenger be to be feared for wrath, *Ro.* 134. much more is God himself, *Heb.* 12. 29. *Amos.* 3 &. 8.

The fifth Question is what be the signs of the true fear of God?

5. *Ans.* 1. If we seriously and carefully avoid those things that are displeasing in God's sight, *Pro.* 37. & 14. 16. & 16. 6. 2. If out of Conscience to God, we abstain •...rom those sins that are most secret, and those which in respect of men, we might with safety enough commit, *Lev.* 19. 14. *Gen.* 42. 18. *Job.* 31. 21. 22, 23. 3 If we not only abstain •...rom sins but even hate them and that for this cause especially because God doth detest them, *Pro.* 8. 13. 4 If we be most careful to take heed that we depart not away from God. *Ier.* 52. 40. 5 If we not only abstain from evil but study to do that which is good *Ecclesiastes* 12. 13. *Deut.* 5. 20. 6 If we labor after perfection in every part of Sanctification, 2 *Cor.* 7 1. *Phil.* 2. 12. 7 If we neither fear men nor any creature so that they can scar us from doing our duty, *Mat* 10 28. *•...la* 8. 12. 13. 1 *Pet.* 3. 14, 15. 8 If we employ ourselves in the Word of God, and other holy things with fear, 1 *Cor.* 7. 25. 9 If we use the very name and attributes of God with reverence, *Deut.* 28. 58.

The sixth Question, by what motives a man may be stirred up to fear God?

6. *A•...s.* 1. By a consideration of God's Omnipotency, *Ier.* 5. 22. *Job* 37. 23. 24. *Psal.* 76. 4▪ 7. 2 By a consideration of the Kingdom of God *Psal.* 99. 1. *Ier.* 10. 7. *Dan.* 6. 26. 3 His powerful government of all things, *Es•....* 25. 1, 23. 4. 4 His particular judgments against sin. *Psal.* 119. 118▪ 119▪ 120. 17, 〈◊〉 •... 16. *Ep•....* 3. 5. •.... 5. His universal judgment of the 〈◊〉 W•...rld, 〈◊〉 12 13, 14. 1 *P•...t.* 1. 17. 6 His threat•... 2 〈◊〉 〈◊〉 . 〈◊〉 . *Heb.* 3. 16. 7. The punishments that lie 〈◊◊〉 ▪ 〈◊〉 2. •.... 8 〈◊〉 er•... of God, *P•...all.* 13•.... 4. 9 His 〈◊〉 〈◊〉. 5. 24. 〈◊〉. 7•.... 5. 10 The promises that are made to them that fear God, *Psalm•...* 25. 12, 13, 14, & 34. 9. & *Proverbs* 10. 27. & 13. 13. & 19. 23. & 22. 4. *Eccles* 8. 12.

***CHAP. 4.* Of humility towards God.**

BEcause the nature of obedience stands in subjection, therefore in the next place we must treat of humility towards God in which there is a submission, *In.* 4. 6, 7. which is joined with the fear of God, *Pro.* 2•.... 4.

The first Question is what are the signs of true humility towards God?

1. *Ans.* First, A serious acknowledgement of our own imperfection before him, *Psal.* 30. 2. 3. *Esa.* 40. 6. 1 *Pet.* 1. 24. For pride stands in an imagination and affectation of excellency;

2. Secondly, an acknowledgement of that same great guilt which lies on us by reason of our •...ins committed against, him *Rom.* 3. 19. For pride doth exclude the serious confession hereof, *Luke* 18. 11.

3. Thirdly, a submission with silence to the judgments of God, *Psal.* 39 5. 1 *Rom.* 3. 18. *Job.* 1. 21. & 39. 37. For a proud man answer•... again, *Rom.* 9. 20.

4. Fourthly, an amplification of the grace and mercy of God in all his benefits, 1 *Chron.* 29. 14 For a proud man doth in some sort think himself worthy of all good things, and that they are no more then his due, *Deutri.* 8. 14. 17. & 9. 4.

5. Fifthly, an holy admiration of those ways of God which are past finding out, *Job.* 42. 3. *Rom.* 11. 33, 34. *Psal.* 13. 1. For a proud man thinks himself able to comprehend all things, and that all things ought to be communicated to him.

6. Sixthly, a laying aside all our dignity and excellency above others, in the presence of God and duties of his worship, *Apoc.* 4. 10. For a proud man hath his thoughts upon his own excellency, and doth contemn others even in the presence of God. *Luke* 18. 11.

7. Seventhly, an apprehension of our own meanesse and baseness in the presence of God, and a trembling because of of his Majesty, *Ge•...* 18. 27.

8. Eighthly, an holy modesty in the worship of God, *Eccles* 5. 1, 2, 3.

9. Ninthly, a voluntary undertaking of those tasks which God puts upon us although they may •...eeme to be but men and ba•...e, *P•...l.* 2. 8. *John* 13. 14.

The second Question is by what arguments a man may be stirred up to the study of humility towards God?

10. *Ans.* First, if he se•... before his eyes the majesty and power of God, 1 *Pet.* 5. 6.

11. Secondly, if he consider of the nature of this humility to wit that it makes the soul of man fit, that it may become an house or temple of God, *Isaiah.* 66. 3. That it may be a sacrifice for God▪ *Psal.* 51. 19. that it may be a receptacle for the grace of God, *pro.* 3. 3. 5▪ that it may be capable of wisdom, *pro.* 11. 2. For this is the mother of all other virtues, and is also it self a singular ornament of the soul, 1 *pet.* 5. 5.

12. Thirdly, if he consider of the promises which are made to the humble. God will respect them, *Isaiah* 66. 2. He will give them his grace *I am.* 4. 6. 1 *pet.* 5. 5. He will exalt them, *I am.* 4. 10. 1 *pet.* 5▪ 6. *Luke* 18. 14. He will reward them with all kind of good things, *pro.* 22. 4.

13. Fourthly, if he consider that humility is necessary to the end that we may seek God and turn away his anger, 〈◊〉 . 2. 3. 2 *Chron.* 12. 7.

14. Fifthly, if he consider that humility is required in every duty that we perform to God, *M•...ca.* 6▪ 8.

***CHAP. 5.* Of Sincerity.**

BEcause sincerity is a proper quality of obedience▪ concerning it therefore.

The first Question is, wherein consists the sincerity of obedience?

1 *Ans.* First, that it be not only external, but chiefly, and principally, internal, *Psal.* 51. 8. *Mat.* 23. 25.

2. Secondly, that it respect God especially, and not men. *Col.* 3. 23. *Mat.* 6. 1.

3. Thirdly, that there be a shunning of all mixture of corruption, and by-respects, 1 *Cor.* 5. 8.

4. Fourthly, that nothing be omitted, or neglected, which belongs unto perfection.

5. Fifthly, that it expect its fruit from, God, and not from man, *Rom.* 2. 29.

The second Question is, what are the signs of sincerity?

6. *Ans.* First, if a man love the light of the Word, and come to it that his deeds may be made manifest, *John* 3. 21.

7. Secondly, if he be obedient in the absence, as well as in the presence of lookers on, in secret as well, yea and more, then in public, *phil.* 2. 12. *Mat.* 6. 6. Not only when God makes his presence manifest by his judgments, but even when he seems to be absent, *psal.* 78. 34.

8. Thirdly, if he cleave fast unto God in adversity, as well, as in prosperity, *Job.* 1. 8, 9, 10, 11.

9. Fourthly, if he have a care of all God's Commandments, even of those which seem to be least, *Mat.* 5. 19.

10. Fifthly, if he abstain from all appearance of evil, *Thess.* 5. 22.

11. Sixthly, if he neither cover, nor excuse his sins, but confess them, and forsake them, *Pro.* 28. 13. 2. *Cor.* 7. 11.

The third Question is, by what Motives a man may be stirred up, to endeavor after sincerity?

12. *•...s.* First, because God is the searcher of the heart and reins, *Pro.* 16. 2. & 21. 2 *Psal.* 7. 10. & 26. 2. *Apoc.* 2. 23. *Job.* 31. 4.

13▪ Secondly, because it is the means to procure true peace, joy, and security, *Pro.* 10 9.

14. Thirdly, God is delighted in sincerity. *psal.* 51. 8. *pro.* 10. 20. And will bless those that be upright with all sorts of blessings, *pro.* 28. 10. 18.

15. Fourthly, a double heart is a base, monstrous, and abhominable thing.

***CHAP. 6.* Of Zeales**

BEcause the highest degree of our obedience towards God, consisteth in zeal. Therefore concerning this zeal.

The first Question is wherein the nature of zeal doth consist.

1. *Ans.* It consists in that, that the affection of pleasing God, and promoveing his glory be, in the highest degree, *Apo.* 3. 15. 19. Now because such a kind of vehem•...ney doth principally show it self in the resisting of those things which oppose the will and glory of God; Therefore for the most part it is referred to that opposition, which is made against evil.

The second Question is, what be the sign•... of true zeal?

2. *Ans.* First, if it be according to Knowledge, *Rom.* 10. 2.

3. Secondly, if a man be ready to perform whatsoever duty may be enjoined, according to his strength, yea and above his strength, 2 *Cor.* 8. 3.

4. Thirdly, if he be diligent in the execution of his duty, *Act.* 18. 25.

5. Fourthly, if he put no other limits and bounds to his obedience, then those which God himself shall set, *Exod.* 36. 6.

6. Fifthly, if a man be mild in his own cause, and in those things which concern himself, and servant in those which concern God, *Numb.* 12. 3. with *Eoxod.* 32. 19. *Galati.* 4. 12. with *Acts* 13. 9. 12. For true zeal is therefore called the zeal of God, because it is principally carried toward God; Whereupon one saith, it is *an affection to revenge the injuries of God, or to root out the enemies of God, or a jealousy persecuting the adulteries of Christ's Spouse, together with the occasions and signs of Adulteries; or a vohement love which doth by a close and strait guard seclude the Spouse of Christ from the World.*

7. Sixthly, if that fervor and heat of it lie not principally in contentions about questions and controversies, but in the study of good works. *Tit.* 2. 14.

8. Seventhly, if a man be affected in greater matters more, and in smaler, less. *Mat.* 23. 23.

9. Eighthly, if he be no more indulgent unto himself then he is to others, *Math.* 7. 4. An example of the contrary whereof we have, *Gen.* 38. 24. 2 *Sam.* 12. 5.

10. Ninthly, if he cannot bear with such as are evil, *Apoc.* 2. 2. though they be such as in other respects are near unto him, 1 *Reg.* 15. 13.

11. Tenthly, if his indignation against sin be joined with grief and pity in respect of the sinners, 2 *Cor.* 12. 21. For so, as well that dull remissenes which is opposite to zeal, as that fu•...y which looks like the heat of zeal, will be with equal care avoided.

12. Eleventhly, if it be constant and the same in every condition, *Gal.* 4. 15. 18.

The third Question is by what motives a man may be stirred up to a zeal of God?

13. *Ans.* First, because zeal is the property of the people of Christ, and one of the things which Christ intended to our redemption, *Tit.* 2. 4.

14. Secondly, because those things which belong to God, to our duty toward him, are (above all things) most worthy to be gone about, and done with zeal, *Gal.* 4. 18. Although we should be even as it were eaten up with it, *psal.* 69. 10. *John.* 2. 17.

15. Thirdly, because there can be no true religion without zeal, *Ap.* 3. 15. 16. 19.

16. Fourthly, because if zeal be wanting, sins and scandals are not taken away, but nourished in ourselves, and others, with the offense of God, and dishonor of his name. 1 *Sam.* 2. 29. *Apoc.* 3. 19.

17. Fifthly, because the want of zeal provoketh God to inflict heavy judgments, *Apoc.* 2. 5. & 3. 16. 2 *Thess.* 2. 10.

18. Sixthly, because there is a singular promise of God's presence and communion with Christ, made to such as are zealous, *Apo.* 3. 20.

19. Seventhly, because zeal perfecteth, and maketh more acceptable all the duties which we perform unto God. *I am.* 5, 16. *Rom.* 12▪ 11.

20. Eighthly, because that is the way and fittest manner of seeking the Kingdom of God, *Mat.* 11. 12.

21. Ninthly, because that many that make only a show of Religion, are zealous persecutors of Religion. *Matthew* 23. 15.

The fourth Question is, what is to be done of us, that we may get, confirm, and excite the true zeal of God in ourselves?

22. *Answer,* We ought, 1. to take heed of all those things which are enemies to zeal. Such are, 1. Sundry speculations, and questions, which tend not to the edification of men in Faith, and obedience. 1 *Tim.* 14. & 4. 7. 2 *Tim.* 2. 14. 23. *Tit.* 3. 9. For the intention of the mind about those things which are merely speculative, although it may be a means to find out the truth, yet it hindereth the intention of the affections about things practical. And this is the reason why there is more true zeal often found in poor simple Christians, then in our Doctors and Masters, 2. Intention of the affections about worldly things, *Luke* 8. 14. 3 A spiritual satiety or fullness, that is, a presumption of our own sufficiency, and a resting in that degree and measure to which we have attained, *Phil.* 3. 13 14. 4 Sloth, Fear, and carnal wisdom. *Iud.* 1 19. 21. 27▪ 28. 29, 30. 31, 32. 33. 5 Familiarity with the world, or the commonesse of sin abounding in others. *Mat.* 24.

22. 6 The practice of such things as our conscience alloweth not, *Rom.* 14. 20. 21. 7 Indulgence to ourselves in our own corruptions, 1 *Cor.* 5. 6. 2 *Corinthians* 7. 11. *Ephes.* 4. 29. 30.

23. Secondly, we ought often and seriously to meditate upon the love and mercy of God toward us, *Pro.* 25. 21. 22.

24. Thirdly, we ought to meditate daily of our imperfections, *Phil.* 3. 13, 14.

25. Fourthly, we ought to be diligent in the use of all those means, which God hath appointed for the begetting of grace in us, 1 *Thess.* 5. 16. 20.

26. Fifthly, we ought to associat with them, that have the zeal of God, *Pro.* 22. 24, 25. & 27. 17. Among such we must especially desire those Ministers whose tongues have been touched with a coal from the Altar, *Isaiah* 6. For by notorious and lamentable experience (even in reformed Churches) that is found to be true, which the author (heretofore praised) writ long since. *The words of life in the lips of many Doctors & preachers are dead, in regard of the virtue, and efficacy; For they do so coldly and dully preach the words of God, that they seem even to be dead in their lips: Whence it comes to pass, that as they themselves are cold and dead, even so do they leave their hearers cold and dead, and I would to God they did not make them so. I knew a man that for this cause left the City* Paris; *For he said that he was made colder, and colder daily, with the Lectures and*

Sermons in Paris: *And that he was afraid if he should stay longer there, he should be quite frozen to death stiritually. Wherefore he got him to certain zealous persons, as unto hot coals, that conversing among them he might nourish and increase his heat.*

The fifth Question is whether zeal is to be judged according to the sense thereof, and the manner of exercising?

27. *Ans.* Not always; For zeal is greater essentially, in regard of the things about which it is conversant, or accidentally, in regard of some circumstances which happen, and do not always remain the same. For example, married folks loving one another dearly▪ are sometimes more affected upon the very marriage▪ then in that constant society of life, which afterward follows. But this is by accident, because of the novelty of the thing; But in very deed they may afterward rejoice as much, or more.

28. So also the faithful in the first conversion may find often greater motions of their affections, then afterward; because of the novelty of the thing, though there be afterward an increase in the true zeal of God. Some such thing is affirmed even of the Angels, *Lu.* 15. 7.

29. In old age, or in some such like decay of strength, although there may be the same zeal, or more then was before, yet it is not put forth in some, in the same manner, that it was in, in their younger days.

30. Variety of education may bring a great diversity in the manner of exercising ones zeal, when yet there may be an equal zeal in respect of the essence of it.

The sixth Question is whether one and the same thing may be lawfully a matter of zeal and laughter?

31. *Ans.* That this may be, appeareth in the example of *Elijah,* 1 *Kings* 18. 27. with 19. 10. 14. But yet not in the same respect. For zeal hath for its object something either honest, or filthy, but laughter is caused by the apprehension of an unexpected thing that lightly pleaseth, without the consideration of honesty or filthiness.

***CHAP. 7.* Of peace and tranquility of Conscience.**

BEcause the concomitant object of obedience is a quiet Conscience. Concerning peace of Conscience.

The first Question is how peace of Conscience doth depend upon our obedience?

1. *Ans.* It depends not upon our obedience as upon the principal cause, but rather upon that justification which we have by Christ Jesus, *Romans* 5. 1. *Heb.* 10. 22. 1 *pet.* 3. 21. 1 *Cor.* 4. 4.

2. They which go about to rest in themselves, or in their own works, can never find any solid tranquility in their Consciences, both because of the diverse falls, and because of the manifold imperfections, which adhere to the endeavors of the best men, while they live in this World. And hence it is that those that are popish must needs be vexed with perpetual

doubts, both in life, and death, because of the opinion which they have of the Righteousness, and Merits of their works, which are yet by their own confession uncertain.

3. Secondly, it depends upon our obedience, 1. as upon that whereby the contrary is removed, or as upon that which removes the impediment, 1 *Sam.* 25. 31. 1 *John.* 3. 18. 21. 2 As upon the proc•...eant cause, or secondary reason thereof, 2 *Cor.* 1. 12.

4▪ Now this is so to be understood, as that the tranquility of Conscience in regard of those actions which are agreeable to the Law of God, is to be conceived to depend upon obedience in regard of the thing it self: But that tranquility which respects our state before God, it to be •...scribed •...o otherwise to our obedience, as to the cause, but only in respect of the certainty of our perceiving of it, and that our obedience respecteth the thing it self, as the sign and effect thereof: hence that phrase so of•... used by *John, By this we know,* and such like, *John* 2. 3. 5. 29. & 3. 10▪ 14. 19. & 4. 13.

5. Peace of Conscience also depends upon obedience, as upon the conservant cause. For righteousness (not impu•...ed, nor inherent) but of the life and conversation, is the breastplate of a believer, whereby he is guarded, and defended and is perfectly safe, and quiet. *Eph.* 6. 14. 1 *John.* 3. 7. 1 *Cor.* 4. 3. Hence it is that that righteousness which consists in obedience, is called the righteousness of a good Conscience, *Acts* 24. 10.

6. Now obedience doth, preserve and maintain peace of Conscience, not only as a sign of our reconciliation with God, but also as a continuation and an exercise of that life which is acceptable, and pleasing unto God, *Col.* 1. 10. *Thess.* 4. 1. *Heb.* 12. 28. Not that there is any such perfection in our obedience, as can satisfy the Law of God, but because that after our persons by faith in Christ, become acceptable to God, then by virtue of the same faith, for Christ's sake, our obedience though weak, and polluted, is accepted before God, 1 *Pet.* 2. 5.

The second Question is, what is that obedience, by the presence whereof the Conscience may enjoy peace?

7. *Ans.* First, an absolute perfection is not required to this tranquility, for then it were a vain•... thing to seek for it in this life. *I am.* 3. 2. 1 *John.* 1. 10.

8. Yet such a porportion is necessary, as by God's own testimony in his holy word is acceptable to him, *Heb.* 11. 2.

9. Thirdly, this perfection consisteth properly in this, that all our studies, and endeavors be good: and the imperfection be only in the manner of performing, *Ro.* 8. 4.

10. Fourthly, all those imperfections which adhere to our obedience, are with all humiliation of soul to be acknowledged, and pardon for them is to be begged in Faith, *Pet.* 5.

The third Question is, what kind of tranquility it is which doth arise from such obedience?

11. *Ans.* First, Such as the obedience it self is, that is, various, and imperfect. 2 *Cor.* 1. 24.

12. Secondly, it doth not therefore exclude motion from evil, unto good, but only that perturbation which ariseth from the apprehension of God's Anger.

13. Thirdly, Yet notwithstanding it doth as with a guard keep the souls of the faithful, *Phil.* 4. 7. And govern them. *Col.* 3. 15.

The fourth Question, how may the peace of a good conscience be distinguished from that peace, which is in wicked men?

14. *Ans.* First, the peace of the wicked is not founded upon the Word of God, but upon vain words, and imaginations, *Ier.* 23. 17, 18. 1 *Thess.* 5. 3.

15. Secondly, the peace of the wicked is not wont to be constant, but is interrupted with many grrpes, and pangs, that come between; and is wont to vanish, when the judgments of God begin to light upon them.

16. Thirdly, the peace of the wicked continues, whether duties of piety, and righteousness be done or omitted, so that only those crimes be abstained from, which their natures, abhor.

***CHAP. 8.* Of Virtue.**

QUestion. 1. Whether it be not enouh sor a man to do that which is good, unless we labor also for an habit of virtue, whereby our hearts may be inclined to that which is good?

Ans. We ought to give all diligence to add to our Faith, Virtue, 2 *Pet.* 1. 5.

1. Because the Word of God, whereby we are in special manner called upon for the performance of our duty, ought to be engrafted within us, *I am.* 1. 25.

2. We ought to deliver up ourselves unto the same Doctrine, as to a pattern, or mould, the likeness of which is to be expressed in our heart 8, *Rom.* 6. 17. Now this inward image and likeness, is virtue.

3. As we ought to put off the old man together with his members, which properly are internal vices, *Col.* 3. 5. So we ought to put on the new man with his members, which properly are virtues.

4. We ought to be framed and fashoned after the Image of Christ, *Col.* 3. 10. In whom did dwell all the fullness of virtues. *Isaiah* 11. 2. *Col.* 1. 19. And that for this end, that of his fullness we may receive grace for grace, *John.* 1. 16.

5. If the habit of virtue be absent, although we should do some good works, yet we are not rooted and grounded in good, but are rashly carried away with evil, and that goodness soon vanisheth. *Mat.* 13. 21. *Col.* 1. 23.

6. That good which we do without virtue, we do it not with an honest and good heart, which yet is required to make it pleasing unto God. *Lu.* 8. 15.

7. Such kind of works, are not the obedience that is acceptable to God. *Mat.* 7. 18. & 15. 8.

Question, •... Wh•... 〈◊〉 •... 〈◊〉 to do•..., that he may grow and increas•... in any vertu•...?

8. *Ans.* First, he ought seriously and in a special manner to acknowledge his failings, and weakness, •...*Cor.* 3. 5. 1 *Cor.* 3. 18.

9. Secondly, he ought in Christ to apprehend that grace especially, which he wanteth, that in time he may be strong, and complete, *Phil.* 4▪ 13. *Col.* 2▪ 10.

10. Thirdly, he ought diligently to take heed of all such things, as are contrary to that virtue, which he labors for, *Pro.* 4. 14, 15. *Eph.* 4. 29. 31.

11. Fourthly, he ought to employ himself in those things, whereby that virtue may be promoted, 2 *Pet.* 1. 12. 15.

12. Fifthly, he ought to seek the same virtue at God's Hand, by daily and earnest prayer, *I•...* 1. 5. *Act.* 4. 29.

13. Sixthly, he ought frequently and diligently to exercise himself in those things, which are proper to his virtue, 1 *Tim.* 4. 7.

Question, 3. What be the signs whereby a man may know that he hath gotten, any virtue?

14. *Ans.* First, a propension and readiness in a manner natural to the exercise of that virtue, 2 *Pet.* 14. 1. *Thess.* 4. 9.

15. Secondly, firmness and constancy in that exercise, *E•...b.* 4. 1•..., 15.

16. Thirdly, a joy and delight arising from that exercise. *Pro.* 21. 15. 2 *Cor.* 8. 2. & 9. 7. 13.

17. Fourthly, an abomination of the contrary vice, 119. 163.

18. Fifthly, an alienation from those which are given to that vice, *Pro.* 29. 27.

19. Sixthly, universality, whereby it comes to pass, that, a man doth not only in part, and in some respect follow that which is good, and oppose that which is evil (admitting a limitation, and measure according to carnal wisdom) but simply, and absolutely. 1 *Cor.* 13. 7. *Col.* 1. 10.

***CHAP. 9.* Of Prudence.**

AMong those conditions which are necessarily required to virtue, after that general justic•..., which notes out its essential rectitude, follows in the next place, Prudence, or spiritual wisdom. Concerning it therefore.

Question, 1. In what thing doth true prudence consist?

1. *Ans.* First, spiritual wisdom doth generally consist in such a discerning, circumspect looking to, considering, and ordering those things which belong to God's Glory, and our duty, and salvation, that as much as may be, they may be brought unto perfection. *Pro*▪ 14. 8. 15. & 15. 24. & 22. 3. But in a more special manner it belongs to wisdom, 1. To propound a

right end evermore unto ourselves, and to be endeavoring after it: *Jeremiah* 4. 22. 2 *Tim.* 3. 15. 32. 29. For, that man's wisdom is in vain, who is not wise for himself, and for his own good.

2. Secondly, to make choice of such means as do tend certainly to that scope, *Pro.* 2. 9.

3. To walk accurately, and precisely in the use of those means, *Eph.* 5. 15.

4. To take hold of, and to redeem every opportunity, for the advanceing, and helping forward of this study, *Col.* 4. 5.

5. Carefully to take heed of, and avoid all such things, as do hinder this study, *Job.* 28. 28.

6. To forsake all things else, for the attaining of this chief good, *Mat.* 13. 44. 45.

7. Not to trust to a vain hope, but to lay a solid foundation in all things, *Mat.* 7. 24.

Question, 2. By what means may this wisdom be gotten?

8. *Ans.* First, it comes from none other then God alone, by the Holy Ghost, *Job.* 28. 12, 13, 14. 20. 21. 23. *Isaiah* 11. 2. 3. *Eph.* 1. 8. 17 *I am.* 3. 15.

9. Secondly, that we may obtain it from God, we must seriously acknowledge and confess our own foolishness. 1 *Cor.* 3. 18.

10. Thirdly, we ought to seek it in the Word of God. *Psal.* 19. 7. & 119. 98. 99 104. *Ier.* 8. 〈◊〉 .

11. Fourthly, we must seek it of God in a due manner. *I am.* 1. 5. 2. *Cor.* 1. 10. 11.

12. Fifthly, we ought to direct all our observation and experience to the getting of wisdom, *Ps.* 90. 12.

Question, 3. By what arguments, we may be stirred up, to labor after this spiritual wisdom?

13. *Ans.* First, because therein lies the perfection of man above other Creatures, *Ps.* 32. 8. 9.

14. Secondly, because it is a main part of God's Image, *Col.* 3. 10.

15. Thirdly, because it delivers from all evil, *Proverbs* 2. 11. 12.

16. Fourthly, because it conduceth to all good, *Proverbs*▪ 3. 13. 14. 19.

Now because in Scripture there is mention made of an human wisdom, or prudence, opposed to this spiritual wisdom▪ therefore the Question is

Question, 1. Whether all human wisdom is to be condemned?

17. *Ans.* Humane wisdom is considered, 2. ways; either as it is simply an human perfection, or (as they call it) an intellectual virtue, whereby the businesses that a man hath to do, though they be many and great, are easily conceived, judged, and directed; or as it is a corruption and abuse of that faculty, and hath some sin adhering to it, or mingled with it. In the former sense it is a thing good in regard of nature: and so to be commended and labor'd for: although in respect of any moral goodness, it is a thing of an indifferent nature, neither

good nor evil, as all other natural perfections also are. Civil wisdom therefore considered in it self, is not opposed to spiritual wisdom, but only as a disparate. But in the latter sense, it is a thing evil in regard of the morality of it, and to be condemned, and avoided. For it is opposed to spiritual wisdom as a thing adverse: For which cause also it is called *fleshly wisdom, earthly, sensual, devilish,* Jam. 3. 15.

Question, 2. When is human wisdom carnal, and in that respect to be condemned?

18. *Ans.* First, when it opposeth it self directly to the wisdom of God, in devising any evil, *Exod.* 1. 10. *Pro.* 21. 30. *Pro.* 6. 13▪ That is, when it becomes an instrument of any impiety, or injustice. For wisdom when it is joined with ungodliness, is nothing but wickedness armed. And to be wise to do evil, is not to be wise, but to be unwise.

19. Secondly, when it contemneth the wisdom of God, and accounteth it foolishness, 1 *Cor.* 1. 23.

20. Thirdly, when it will by no means be subject to the wisdom of God. *Ro.* 8. 7.

21. Fourthly, when in some sort it yieldeth to the wisdom of God, in regard of the thing it self, which it seeketh; but in regard of the means and manner of seeking, trusts to it self, 2 *Reg.* 5. 11. 1 *Cor.* 2. 14.

22. Fifthly, when it makes a man more uncapable of those things which are of the spirit of God, 1 *Cor.* 2. 14.

23. Sixthly, when it is made a matter of boasting, *Ier.* 9. 23. *Ez* 28. 17.

24. Seventhly, when trust and confidence is placed in it, *Pro.* 3. 6. & 26. 12.

25. Eighthly, when it is separated from innocence, and sincerity, *Rom.* 16. 19. *Mat.* 10. 16. 2 *Cor.* 1. 12.

Question, 3. By what means may a man be brought to contemn this carnal wisdom?

26. *Ans.* 1. Because it sets men further off from the Kingdom of God, then simple foolishness. 1 *Cor.* 1. 26, 27. *Mat.* 11. 26. 2 Because God doth use to infatuate, and bring to naught such wisdom. 1 *Cor.* 1. 19. 20. 3 Because it is serpentine, and diabolical, *Gen.* 3. 1. *I am.* 3. 15. 4 Because it destroyeth those in whom it is. *Pro.* 11. 3. 5. It overthroweth all human society, and takes away the comfort of life, 2 *Sam.* 16. 22. 23.

CHAP. 10. Of Watchfulness.

BEcause the exercised force, and (as I may say) activity of patience is usually in Scripture set forth by the name of watchfulness. Concerning it therefore.

Question, wherein doth it properly consist?

1. *Ans.* Watchfulness is nothing else but an heedful attention, whereby a thing is gone about with diligence, *Luke* 2. 8. *Heb.* 13. 16. But this spiritual act of vigilancy, which is required of all men, is in Scripture referred to three objects. 1. To the watches themselves, that they

keep a watch over themselves, *Pro.* 4. 23. & 2 To their duty, that they watch unto that, *Eph.* 6. 18. 3 To the future, for which they by this duty prepare themselves, *Mat.* 24. 43. 44. 45. The first may be called the object *over which,* the second the object *for which,* The third the object *to which.* But although for teaching sake we do distinguish these three, in practice they ought always to be conjoined, so that we always observe ourselves, watch to those duties whichly upon us, and prepare ourselves for the future. *Eccles.* 5. 1. 2, 3, 4, 5.

2. Watchfulness over ourselves in general is nothing else, but a vigilant observation of the Will of God, *Psalm.* 119. 4, 5, 6.

3. Particularly, there is required in it, as in the watching of a City that is besieged, or any other way in danger, that we observe, and inquire, 1. Into all comers in, whence they come, and whither they tend; and to all those things which come in by our senses, as by the City Gates, that if they be hurtful, they may be excluded, *Psal,* 119. 37. *Job.* 31. 1. •... Into all that go out, as into all our thoughts, words, and actions, which proceed from us. *Pro.* 4. 23, 24. *Ps.* 39. 2. *Eccles* 5. 1. *I am.* 3. 2.

4. Vigilancy as it respecteth our duty, is nothing but a carefulness about th•...se things, which God hath commanded, how we may please him in them, 1 *Cor.* 7. 32.

5. Vigilancy is particularly required, 1. Before the duty is performed, that the matter be duly weighed, *Pro.* 14. 15. That all impediments, (whether they be things in themselves lawful, or unlawful) may be removed, 1 *Pet.* 2. 11. 2 *Tim.* 2. 4. That we may be fit and prepared for the doing of our duty. *Lu.* 21. 34. 36. And that we may lay hold on the occasions of doing it, that are offered, *Gal.* 6. 20. And the contrary be avoided. *Pro.* 4. 15. & 5. 8. 2 In the very duty, that it be done in an exact, and accurate manner. *Luke* 8. 18. 3 After the duty, that it be not marred by any following corruption. 2. *Io•....* 8. Because it is easily wont, either to be corrupted by pride, 1 *Cor.* 4. 7. O•... by inconstancy, and levity to be overthrown, *Ier.* 34. 11.

6. Watchfulness as it respects the future, which we are to have before our eyes, is a due preparation, such as that, which we expect, doth require, whether it be good, that it may be received, or evil, that it may be avoided. *Mat.* 2•..., 42. 44. Particulary here is required, 1. That this preparation be made in time, *Mat.* 25. 3. with 11. 2. That it be used constantly, and without ceasing, *Lu.* 21. 36.

Question 2. What is principally required for the observing of this watch?

7. *Ans.* First, sobriety in the use of worldly things, 1 *Thess.* 5. 6. 1 *Pet.* 47. & 5. 8. For the heart is overcharged, not only with sur•...etting and drunkenness, but also with the cares of this life, *Lu.* 21. 34. 36.

8. Secondly, a frequent consideration of God's own presence, and beholding of our ways, *Pro.* 1. 20. 21. *Psal.* 119. 168.

9. Thirdly, a frequent examination of our ways, with a just censure, and judgment passed upon them, *Ps.* 4. 4. *Ps.* 119. 59. 1 *Cor.* 11. 31.

10. Fourthly, the fellowship, and society of them, which will be to us in this care, *Phil.* 2. 4. *Heb.* 10. 24. 5. frequent prayer. *Mat.* 26. 41.

Question, 3. By what arguments m•...y we be stirrd up to this watchfulness?

11. *Ans.* There is one essential reason, which is taken from that danger, in which both we ourselves are, and the Name of God by reason of us, 1 *Tim.* 6. 1.

12. Now we are subject to that danger. 1. Through the infirmity of our flesh, *Mat.* 26. 41. 2 Through the deceits of the devil, and the world. 1 *Pet.* 5. 8. 3 Through the uncertainty of the time of Christ's coming to judgment, either general, or particular. *Mat.* 24. 42. & 25. 13. *Mar.* 13. 33. 35. *Lu.* 21. 35. 36.

***CHAP. 11.* Of Fortitude.**

BEcause next after prudence, fortitude is requisite to the perfection of virtue: concerning it therefore.

Question, 1. Wherein doth Christian fortitude consist?

1. *Ans.* It is not to be confounded with animosity, or stoutness, which is to be found not only in men void of all virtue, but also in the brute Creatures, the Lion, the Horse, the Bull, the Dog. *Pr•....* 31. 29. 30. 31.

2. Secondly, yet courage or greatness of mind, hath the nature of a *Genus,* or General, in respect of true fortitude: which therefore consists not so much in the moderation of boldness, or hope, as in the moderation of fear, and desperation, *Job.* 6. 11. 19.

3. Thirdly, it doth not only consist in adventuring upon dangers, or undertaking hard things, but also in suffering, and bearing evils, and adversity, *Hebrews* 11. 34, 35. 36. 2 *Tim.* 2. 1. 3.

4. Fourthly, but true fortitude adventures upon dangers, and suffers adversity, for virtues sake, and for the performing of his duty, 1 *Pet.* 3. 14. & 4. 14, 15.

5. Fifthly, fortitude therefore is that courage, whereby we are ready to perform our duty, even because it is our duty, what difficulties soever happen. 1 *Cor.* 15. 58. & 16. 13.

6. Sixthly, he cannot be said to be truly courageous, which offers himself to dangers, not one•... considering what they are, or why to be attempted, or entangled in them by 〈◊〉 , or compel'd by necessity, and not led there•...to by virtue. It was not from fortitude, and courage, that the Demoniac, *Mark.* 9. Often leapit into the water, often into the fire, but through the violence of the evil spirit; so it is not from the virtue of fortitude, that many are strong to pour down drink, *Esa.* 5. 22. Yea, many attempts, by which men are judged valiant and courageous, by foolish Acts, are nothing but made furies.

7. Seventhly, neither hath he this virtue, who is scarred, or doth desist from doing his duty, through any fear, or danger, *Pro.* 24. 10.

8. Eighthly, yet it is here to be remembered, that the courage of the faithful in this life, is joined with infirmity, and so some momentary shaking, wherewith the godly sometimes are made to stagger, may consist with the fortitude of virtue. *Ier.* 20. 9. 2 *Cor.* 4. 8.

9. Ninthly, and although in regard of purpose of mind, and preparation of heart, the faithful do arm and fortify themselves against all such things, as may hinder them in their duties. 2 *Cor.* 6. 4. Yet notwithstanding they are not always equally prepared to the suffering and undergoing of all kinds of molestations, as Satan observed, *Job.* 1. & 2. And the event in *Job* in some sort proved. For that which experience teacheth in corporal fortitude in a due proportion, holds also in spiritual; *Some are strong to suffer labors; others to exercise warfare; others to carry burdens; others to repel things that are hurtful; and many which are strong in one or other of those things, are found infirm, and weak in the rest.*

Qu. 2. *By what means may this Christian fortitude be stirredup in a man?*

10. *Ans.* First, if he acknowledge his own weakness, *Rom.* 5. 6. 2 *Cor.* 3. 5.

11. Secondly, if he consider that he is chosen and called of God to perform that duty, which he goes about. 1 *Chron.* 28.

12. Thirdly, if he persuade himself that God will be present with him in that which he hath commanded him, *Deut.* 20. 3. 4. *Ps.* 27. 1•.... 2 *Reg.* 6. 16.

13. Fourthly, if he expect and looks for all sufficiency of strength from God. *Eph.* 6. 10. *Phil.* 4. 14. *Ps.* 73. 26.

14. Fifthly, if he call to mind, how the victory hath been long since gotten for 〈◊〉 by Christ; and that nothing is required of him, save only, that he adhering unto Christ, become a conqueror with him, and in him. *John* 16. 33. *Rom.* 37.

15. Sixthly, if he stick close to that promise, which testifies, that all things shall work together for good to them that love God, *Rom.* 8. 28.

16. Seventhly, if he have the recompense of reward, which is laid up for him, always before his eyes. 1 *Cor.* 15. 58.

CHAP. 12. Of Boldness which is contained under fortitude

BEcause under fortitude is contained boldness, or confidence, perseverance, and pa•...ence; of these therefore briefly.

Qu. 1. What is this boldness of fortitude?

1. *Ans.* First, by it we understand not here properly that confidence of Faith, whereby we rest upon God by Christ, unto salvation; Nor simply that confidence of hope, whereby we expect the things, which God hath promised: but that confidence, whereby we being full of Faith, and hope, do•... cheerfully and boldly set upon the duty laid upon 〈◊〉 by God. *Ier.* 1. 7. 8. 19. *Act.* 4. 13. 29. & 9. 29. *Ephes.* 6. 19. 20. *Phil.* 1. 14. 20.

Qu. 2. *What are those adverse evils which are properly overcome by this confidence?*

2. *Ans.* Two especially, 1. The difficulties which hinder us in the performing of our duties *Pro.* 22. 13. & •...6. 13. *Eccles.* 11. 4. *Cor.* 16. 9. (2) The uncertainty of the success or event, which will follow upon the performance of the duty, *Daniel.* 3. 17. 18.

Qu. 3. *By what means is the mind confirmed against those vexations?*

3. *Ans.* First, by the fervor, and heat of the spirit, or zeal *Act.* 18. 25. 26. *Act.* 4. 8. with 13. *Amos* 5. 24.

4. Secondly, by a true trust placed in God, *Pro.* 16. 3. *Ps.* 37. 5. & 55. 22 1 *Pet.* 4. 19. & 5. 7. *Esa.* 58. 11.

5. Thirdly, by faithful prayers, commending ourselves to God. *Phil.* 4. 6. *Esth.* 4. 16.

6. Fourthly, by a right judgment concerning the terrors, whereby we are astonished. For sometimes the things which terrify us, are utterly to be contemned, as the speeches of vain men, &c. Sometimes they are mere figments, which if we pass an exact judgment of them, vanish presently, and they are such always, that if they be compared with the dignity, fruit, and necessity of our duty, they are of no force at all.

***CHAP. 13.* Of Constancy.**

QUestion, 4. *Wherein doth perservance, or constancy of virtue consist?*

1. *Ans.* First, In a perpetual continuation of the same purpose, and disposition of well-doing. *Gal.* 4. 18. *Psal.* 106. 3. *Rom.* 2. 7.

2. Secondly, in a frequent •...teration of the same kind of actions, with fervor, and zeal. 1 *Thess.* 5. 17.

3. Thirdly, in a care to proceed and go on in a way of virtue. *Phil.* 3. 13, 14.

Qu. 5. *Which are the evils which are opposed to this Constancy?*

4. *Ans.* First, declining out of the right way. *Job.* 23. 11. 12.

5. Secondly, wearisomeness, and fainting, *Gal.* 6. 9.

6. Thirdly, a desultory lightnsse whereby men are changed every hour, and become unlike themselves. It is called childishness, *Eph.* 4. 14. And madness, and bewitching, *Gal.* 3. 1.

Qu. 6. How are men stirred up to constancy?

7. *Ans.* Because the reward is not promised, save only to them that persevere, *Apoc.* 2. 10. 26. And therefore it is vain for a man to begin, unless he hold on, and go through with it. *Gal.* 3. 4.

***CHAP. 14.* Of Patience.**

QUestion, 7. What is the nature of patience?

1 *Ans.* Christian patience hath reference to a threefold object. 1. To God, according to whose pleasure all adverse things, are ordered. *Job.* 1. 20. & 2. 9. 10. In which respect, murmuring against God is opposed to patience, 1 *Cor.* 10. 10. 2 To men, or those means which do directly afflict us. 2 *Thess.* 1. 4. with 6. 1 *Pet.* 2. 2•.... & 3. 9. In which respect desire of revenge is opposed to patience. *Rom.* 12. 17. 19. 3 To that office, or duty, which by the molestations of ad▪ advesity, we are tempted to forsake. *Heb.* 10. 36. *Lu.* 12. 19.

In which respect, faintness of mind is opposed to patience, *Heb.* 12. 5. And drawing back, and departing out of the right way, which follows there, *Heb.* 10. 36. with 38. 39. & 12. 7. with 13.

2. In the first consideration, patience pertains to Religion towards God; In the second to charity toward our Neighbor. In the third, it is a part of fortitude, and a general affection of virtue. Yet to the third confideration, may the other two be referred, so far as our duty, either towards God, or man, is considered in them: Although, besides this general nature, they have special difference, by which they may be profitably distinguished from this, and between themselves.

Qu. 8. How is this patience, and sufferance, to be distinguished that, fortitude, which consists in confidence, and Constancy?

3. *Ans.* Those three are always joined together in true fortitude; but confidence or boldness doth properly respect the setting upon a duty, constancy the continuation of it▪ patience, the defense of it.

Qu. What be the signs of this patience?

4. *Ans.* First, if we neither utterly contemn the difficulties, that we meet with, nor •...aint under them. *Heb.* 12. 5. But do overcome all oppositions duly weighed in a right judgment.

5. Secondly, if we be prepared in mind for righteousness sake, not only to suffer those troubles, which are less, but even those which are most fearful. *Acts* 21. 13.

6. Thirdly, if we do not only, not quite forsake our duty, because of difficulties, we meet with, but not so much as remit, or lessen anything of our zeal, *Hebrews,* 10. 35. & 12. 13.

7. Fourthly, if we undergo these troubles not as by constraint and unwillingly, but with spiritual joy and exultation, *Mat.* 5. 12. *Col.* 1. 11. *Heb.* 10. 34.

Qu. 10. By what motives may we be confirmed in this patience?

8. *Ans.* First, because without this patience no good thing can be perfectly accomplished▪ *I am.* 1. 4.

9. Secondly, because without patience we want the possession of our own souls, *Luke* 21. 19. Neither can we attain to have our hearts established in anything that is good, *I am.* 5. 5. 10. *Pro.* 24. 10.

10. Thirdly, because by these troubles we are brought into trial by God who takes a proof of us by the Devills temptations, *Heb.* 10. 32. Wherein unless by patience we get the better we must needs to the dishonor of God, and our own hurt be overcome by the Devil, *Rom.* 12. 21.

11. Fourthly, because in this trial God himself will give both a supply of strength and a happy issue, 1 *Cor.* 10. 13.

***CHAP. 15.* Of Temperance.**

BEcause to the constitution of virtue there is required (besides the uprightness of justice the direction of prudence and the firmness of fortitude) the custody also or the guard of Temperance, therefore something must be said of Temperance.

Qu. 1. Wherein lieth the nature of Temperance.

1. *Ans.* First, As fortitude doth arm virtue against those things, whereby men are wont to be deterred and made afraid of doing their duty: so Temperance doth defend it against those things which are wont to allure, and entice men away from the same.

2. Secondly, although in that victory which Temperance obtains over flattering Temptations (in the resistance of which there is oft times much molestation) and in that constancy also which is properly a fruit of Temperance, there be to be found a magnanimity and heighth of mind near of kin to fortitude: yet there is a difference betwixt it and fortitude because of the difference of the objects.

3. Thirdly, because every object, that doth allure and entice, hath some show of good; and the appearāce of an honest good, as such, doth not allure to sin, but to honesty: therefore the object of Temperance are things that have a show of profit and delight; or profits and pleasures.

4. Fourthly, also love, desire, and delight are conversant about such kind of good things; therefore temperance properly is occupied about the moderating of these affections, about such objects.

5. Fifthly, Temperance doth not utterly take away these affections, as being natural, but doth govern them, that is, takes away their inordinatnesse, in regard of their degree, eextent, and manner.

6. Sixthly, this mordinatnesse, because in believers, it is taken away only in part, therefore these affections are in some sort, but not perfectly mortified. Hence it is, that Temperance is said to restrain, and keep under the remainders of them, and to abstain from them.

Qu. 2. What are the signs of Temperance?

7. *Ans.* First, if a man be not led with carnal and worldly affections, but keep them tamed under the yoke of reason and Religion, and do, as it were, deny them. *Tit.* 2. 12.

8. Secondly, if he abstain especially from those lusts, to which (either by reason of the condition of •...isoife, or by evil custom, or by the example of those amongst whom he lives) he is most inclined. 2 *Timothy* 2. 22. 1 *Peter* 4. 2, 3, 4.

9. Thirdly, if he abstain, not only from the outward works, whereby such lusts are wont to be fulfilled, but also study to root out and mortify the very inward inordinate affections, *Col.* 3. 5. 8. *Rom.* 8. 13.

10. Fourthly, if he be neither lifted up inordinately in the fruition of the commodities, and pleasures of this World, nor troubled in the want of them, but when he hath them, be as if he had them not, 1 *Cor.* 7. 29 30. 31. And when he hath them not, be as if he had them. 2 *Cor.* 6. 10.

Qu. 3. What is to be done by us, that we may attain Christian Temperance.

11. *Ans.* First, we ought to endeavor by all means to diminish and resist the love, desire, and delight of the World and of worldly things, 1 *Io•....* 2. 15. 16.

12. Secondly, to this purpose it will be profitable to turn away our thoughts, and senses from things perversely beloved: lest the appearance of good which seems to be in them prove to be an incentive, and nourisher of perverse love, *Job.* 31. 1. For it is remarkable that the two first perverse loves wch we read of in the Scripture, are said to come by the sight, *Gen.* 3. The Woman saw that the Tree was good and pleasant to the Eyes, and *Gen.* 6. & 2. The Sons of God saw the daughters of men that they were fair.

13. Thirdly, it is profitable also seriously to ponder of the fading vanity of all worldly things, 1 *John.* 2. 17. *Eccl.* 1.

14. Fourthly, to the end that we be not taken and carried away with the sh•...w of pleasures, it is good to behold them not as they come flatteringly, but as they go away, that is full of shame and sorrow, *R•....* 6. 21.

15. Fifthly, we must be watchful that the motions of concupiscence get not strength by long delay, but we must do our endeavor that they be presently and in the beginning repressed, *Ro.* 7.

16. Sixthly, we must often and seriously revolve in our minds how all those that ever were wise and godly here, not without just cause despised these pleasures, and judged them fit to be despised and eschewed by others.

17. Seventhy, the mind is to be occupied in other things; and our love, desire, and delight, are to be turned to those things which are Spiritual, and Divine, that so evil love may be driven out of the mind by good love, as one nail is driven out by another.

***CHAP. 16.* Of Drunkenness.**

1. AMong the sins which are opposite to Temperance, those are most remarkable which are conversant about the delights of touching, as Gluttony, Drunkenesse, and such like, because

such kind of abuses have most manifestly in themselves, and of themselves a moral badness as appears by the Law of nature, of God, and of man, all which do condemn them.

2. In all those kinds of excess, the inordinatenesse is commonly found to be either in regard of the substance when more precious things are desired, then do agree to a man's state; For in regard of the quantity when more is consumed then reason requires, or in regard of the quality when too much curiosity is used for the satisfying of ones lust, or in regard of the manner when a just decorum is omitted, or lastly in regard of the •...ime when men give themselves unto such things oftener then they should or when they ought not.

3. Now of drunkenness there is something in special to be considered before other sins of the like nature, because of that singular opposition which is betwixt it and the offices and works of virtue.

Qu. 1. What is drunkenness?

4. *Ans.* First, drunkenness is oftentimes taken for the privation of reason which follows upon immoderate Drinking. And so it is not properly a sin by it self, but rather an effect and punishment of sin.

5. Secondly, as it doth note either a desire of immoderate drinking, or the voluntary drinking it self so far immoderate, that a man by it is violently deprived of the use of reason, so it is a grievous sin. *Pro.* 23. 30. 39. *Esa.* 5. 11. *Hos.* 4. 11. *Luk•...* 21. 34. 1 *Cor.* 6. 10. *Ephes.* 5. 18.

6. The deformity and filthiness of this sin doth appear from these grounds, 1. Because the Drunkard doth for a contemptible pleasure sell that which is the excellentest thing in the nature of man whilst he deprives himself of the use of reason, 2. Because by this means he makes himself unfit not only for the duties of piety. *Luke* 21, 34. But also for all honest actions, *Hos.* 4. 11. 3 Because he exposeth himself to the danger of almost all kinds of sins, whilst he deprives himself of the power to avoid those things which otherwise he knows to be gross sins. For which reason and that which went before it is apparent that Drunkenness is not so much a special sin, against any one Commandment of God, as a general breach of the whole Law, 4 Because he doth so deforme the Image of God in himself, that he doth in a sort cast himself below the Beasts. 5 Because he doth bring hereby many mischiefs to his body, name, and outward condition, 6. Because he which is accustomed to this sin proveth in a sort incurable. For a Drunkard is seldom or never reclaimed either from Drunkenness, or any other sin because his heart is taken away. *Hos.* 4. 11.

7. Drunkenness is voluntary not only when it follow's from a direct intention, but also when it cometh of a notable negligence in preventing it.

The outrage•... which a man committeth in Drunkenness are so far to be imputed to him for faults, as the Drunkenness was voluntary; Now then especially, they are both voluntary, and accounted faulty, when (all circumstances being considered) a man might, and so ought to have foreseen, that he would commit such things in his Drunkenness, either because he had tried it by experience before, or because in the like case of Drunkenness, or upon the like

opportunity, drunken men are wont to commit such things, or at least do expose themselves to the danger of commiting them.

9. Now, although complete Drunkenness do consist in the loss of the use of reason by Drinking, whereby a man is made altogether unfit for the duties he hath to do; Yet all perturbation of the fantasy by Drink whereby a man is notably made less fit, for the ordinary exercise of piety (as prayer and reading) is a degree of the same sin, *Lu.* 28. 34.

10. Those also which are strong to drink, so that though they drink above measure, they find no perturbation of their forces, yet if they like to sit at their cups, to stay at the Wine, and to extend and prolong their drinkings, they are not free from this sin. *Esa.* 5. 11.

11. He is a partaker in this sin, who doth wittingly and willingly give wine or drink to another, to make him drunk. For he doth cooperate to his sin.

12. But much more are they guilty, who induce others to make themselves drunk, whether they intend it directly, or indirectly, by inviting them to drink, by calling for greater pots, by striving, by urging them without all reason, to drink as much, and take their turn, as they call it.

13. We ought to abstain, not only from the imitation, but also from the fellowship of such kind of sins, according to that of the Apostle: if any that is called a brother, be a Drunkard, with such an one no not to eat, 1 *Cor.* 5. 11.

14. We are to abstain therefore (even from this ground▪ if there were no other) from those rites, whereby drunkenness is artificially wont to be brought about: of which sort are the adjuring of others to drink by the names of some that are great, or dear to them; the sending of cups about, that all and everyone in his order may drink them off; that abuse of lots (as it is in some places used) to impose a feigned and (unwritten) Law and necessity of drinking upon the guests, and such like mysteries of *Bacchus,* and introductions to the excess of drinking.

***CHAP. 17.* Of Good Works.**

BEcause from virtue proceed good Works; concerning them therefore.

Qu. 1. What is here to be understood by a Work?

1. *Ans.* A work in this place ought not to be distinguished from an action, as it is distinguished by them, who do account those only for good works, which produce something, that is good and profitable unto men; such as are alms, the building and endowing of *Temples, Colleges, Hospitalls,* &c. For although among men, which are affected with their own commodities, such works are in a singular manner above others extolled. Yet such works may be so done, that that action from whence they come, may be in many respects evil; although the things done may be useful and good unto other men.

2. Again▪ even when in such works, not the works only, but the actions be truly good: yet they cannot be equalled to some other actions, which carry not so great a pomp 1 *Tim.* 3. 1. *I am.* 5. 20.

3. This thing ought so much the more diligently to be observed, because it pertains much to the comfort of the poorer sort of believers, who have hardly any power to do anything, that may tend to the external good of others. It serves also to abate the insolency of certain rich Men, who think that they only do good works, and none but they.

Q. 2. Concerning the efficient cause of good works, it may be domanded, whether the works of 〈◊〉 unregenerate, (whereby they do in some sort the same thing which the regenerate do in their good works) be good works, or no:

4. *Ans.* In such kind of works, we are to distinguish between the substance (as I may say) of the work, and the fault of the person, wherewith it is defiled: the substance of such works is good, because they are the things of the Law. *Rom.* 2. 14. Now, every work so far as it agreeth with God's Law, is good. But for all that, there be some vices cleaving to them, which come, partly, from the person that doth them, partly, from the manner of doing, whereby such works are so defiled, that though in their own nature, and in respect of others they be good, yet in respect of any spiritual obedience yielded by them unto God, they are not good, *Esa.* 1. 13. *Esa,* 66▪ 3.

Qu. 3. How then can the works of the regenerate be good, seeing they are many ways defiled?

5. *Ans.* Although evil doth always cleave both to the persons and the actions of the godly, *Rom.* 7. 21. Yet this evil in their holy duties takes not away the essence of a spiritual duty, but hinders and diminisheth the degree and perfection thereof; because all the causes of such works are good, and only the adjuncts evil: and so the imperfection being covered in Christ, the works are for Christ's sake acceptable, and pleasing unto God 1 *Pet.* 2. 5.

Qu. 4. Concerning the matter of good works, it may be demanded, whether it is not lawful for us at our own pl•...assure to make choice of something, in which to yield honor and obedience unto G•...d?

6. This is expressly forbiden, *Deut.* 12. 8. 32. *Num.* 5. 39. *Mat.* 15. 9. *Mark.* 7. 7.

7. Secondly it doth imply a contradiction that we should yield obedience to God in those things, whereof he hath given us no Commandment: Neither without obedience can we give any honor to God, that may be pleasing to him. All works therefore of our own choosing are only good before men through a feigned and vain persuasion, but not before God.

8. Thirdly, yet there is some difference to be observed in good works, in regard of the matter; for some are expressly and immediately enjoined to all, as the duties of the moral Law; others are not commanded to all, but to some only, and that is not expressly and immediately, but consequently, and upon the supposition of certain circumstances, by which it comes to pass that (*bic & nunc*) in some particular case, they partake of the nature of precept•....

9. In such things, the will of God is to be gathered and collected by a fillogisme, whose general proposition is contained in the Scripture; the assumption dependeth upon gift, call, or such like special circumstances; and the conclusion is out of the proposition so derived by the assumption, that in respect of this or that man, such or such a time, it hath the same force of binding, with a general Commandment. For example, all ought to cut off occasion of calumny and scandal, and to take that course which make▪ most for the furtherance of the Gospel, and the edification of the Church. This is the proposition. 1 *Cor.* 10. 31. 32. 33. Now *Paul,* considering all circumstances, did thus assume, I *Paul,* if I shall freely preach the Gospel, shall cut off occasion of calumny. 2 *Cor.* 11. 12. I shall further the Gospel, 1 *Cor.* 9. 23. And edify the Church, 1 *Cor.* 9. 19. Hence this conclusion follows, therefore I *Paul* ought to preach the Gospel freely, 1 *Cor.* 9. 15. Again, all ought according to the gifts which they have, and their vocation, to promote the Gospel, 1 *Cor.* 7. 17. I have the gift of continency, and the present necessity makes the single life more fit to further the Gospel, then marriage, 1 *Cor.* 26. Therefore I ought to continue in that single estate.

10. If this explication be duly observed, it will easily without any longer dispute, overthrow the Doctrine of the Papists, who make distinction between Evangelical counsels, and the Laws of God.

Qu. 5. Concerning the end of good work▪ it is demanded, what force intention hath to make an action either good, or bad?

11. *Ans.* A good intention by it self cannot make a good action, because goodness is a perfection, and doth arise from the perfection and integrity of all the causes. Neither is there any action so wicked, but may be committed out of some good end: the incest of *Lots* Daughter was upon a good end. *Gen.* 19. 32. And many do kill Christians, thinking thereby to do God service. *Io•....* 16. 2.

12. Yet an evil intention doth make an action evil, because evil, is a defect, and doth arise out of any defect, *Mat.* 6. 1. *Take heed ye do not your alms before men to be seen of them, &c.*

Qu. 6. What kind of intention is necessarily required to make an action good?

13. *Ans.* First, it is absolutely necessary that it be done with a respect to honesty, and in reference to the pleasing of God, and obeying his Will. *Acts* 24. 16. For an action cannot be good, unless it be don under the notion of goodness; Now to do a good thing under the notion of goodness, is to have a respect to honesty and goodness in the doing of it. For he that doth a thing that is honest, because it is delightful, or profitable, may be said to do rather a thing profitable, or delightful, then honest. 1 *Tim.* 6. 5.

14. Secondly, a secondary intention of profit, or pleasure doth in no sort take away the honesty of an action, but adorn it rather. *Rom.* 1. 12. & 15.

15. Thirdly, it is also absolutely necessary, that there be a reference of the action to the glory of God, 1 *Cor.* 10. 37. This is done virtually in the intention of our doing our duty: but the more distinct and direct respect is unto God in action, the more perfect it is, *Ps.* 16. 8.

16. Fourthly, it is meet also there be a secondary intention of setting our own salvation. 1 *Cor.* 9. 24.

17. Fifthly, in such works as come to the notice of others, it is requisite also that we think of stopping the mouths of the wicked, 1 *Pet.* 3. 16. And of furthering others in the way of salvation. *Mat.* 5. 16.

18. Sixthly, the cause is otherwise in evil actions; for to make an action evil, it is not required, that there be any respect to evil, or express intention of dishonoring God's Name, or of bringing death, or giving offense unto others: because as the nature of sin consists in privation, so the want of good intention is •...n evil intention, and (as it is chosen by the will) interpretatively is reckoned for the intention of all those evils, which are opposed to good intentions: and hence it is that the sinner is said to love death, *Pro.* 8. 36.

Qu. 7. Of the form of a good action wherein it doth consist?

19. It consists properly in the manner of doing, when the agent is not only well disposed, and that thing which he doth is approved of God, but also the action is so ordered in respect of all the circumstances, as God prescribeth, what and of what nature this is, appeareth by the defect. 1 *Cor.* 11. 27. 28. 29. *Comande.* 3.

Qu. 8. Because the information and force of Conscience d•...th nearly pertain to the form of doing concerning it may be demanded, whether the Conscience of man be a sufficient and absolute rule to work by?

20. *Ans.* The Conscience of a man since the fall is defiled, *Tir.* 1. 15. And so by it self cannot be a perfect, and pure rule, yea: if we simply follow it as a leader, we shall be brought oftentimes into vil•... wickedness. *Io•....* 16. 2. *Acts* 26. 9. *Phil.* 3. 6. It is therefore only a subordinate rule, so far of force, as it is directed by the Word of God. Hence an erring Conscience hath not that power to bind, that we are simply bound to follow the judgment of such a Conscience. For we ought never to content ourselves, till our Conscience be certainly informed in those things which concern our duty; although in this sense it may be said to bind, because against such a Conscience, while such, we are to do nothing.

Qu. 9. What is to be done when the Conscience is in doubt?

21. *Ans.* If the Conscience do doubt whether the action be lawful we ought to abstain from that action, till we be certain concerning it. *Ro.* 14. 23.

Qu. 10. What if the Conscience be in a perplexity, so that it thinks it a sin as well to abstain•... from the action as to do it?

22. *Ans.* Out of the nature of the thing it self, and of the Conscience considered by it self, such a case cannot fall out: for it cannot be that the judgment of the Conscience should at the same time assent to both parts of the contradiction.

Qu. 11. What is to be done when the Conscience is troubled with scruples?

23. The conscience is then said to be troubled with scruples when it doth give assent to one part of the question being hereunto induced by sufficient arguments, but yet in some sort troubled with the objections of the other side, which it cannot easily answer. Such kind of doubts (if it may be) ought by a certain judgment to be laid down; but if this cannot be such an imperfection of judgment (in as much as it doth not hinder assent by a doubtefull wavering, but only make that assent to be more weak) is no just cause to make us forbear that, which such an assent leads us unto. *Deut.* 13. 1. 2. 3. 1 *Kings.* 13. 21▪

Q•.... 12. How ought a man to carry himself between contrary opinions, when he is uncertain of the truth?

24. *Ans.* First, it is not enough for a good conscience to adhere to the authority of men, though they be learned and godly; because the conscience is not by it self to be subjected to the judgment of man: Neither hath any human testimony, sufficient strength to argue God's approbation of a thing▪ or to excuse in God's presence. *Rom.* 14 12. 1 *Cor.* 8. 10.

25. Secondly, everyone ought to follow that opinion, which (after due diligence to search the truth) he judgeth to be improbable out of the nature of the thing and the Law of God compared together, whether that probability appear to him by his own search, or by the help of others. 1 *Cor.* 8. 4. with 7.

26. Thirdly, if after due inquisition made the mind be wholly in suspense, whether the action be lawful or unlawful, then that doubtfullnesse remaining, the safer part is to be chosen. Now that is the safer part in which there is no danger of sinning, and in this case he sinneth not, who simply abstains from such an action, so that he condemns not another which doth it. *Rom.* 14. 5. with 4. 23. We are therefore to abstain from all such things, about which (after due diligence used) the conscience is in doubt, whether they be lawful or no. They which do otherwise, do not only expose themselves to the danger of sinning in the very action it self, but without doubt do •...in in the very manner of doing.

Qu. 13. When a man doth apprehend, that, of two sins he must needs commit one, which is he to choose?

27. *Ans.* The precepts of God do never so jarre of their own nature, that it is necessary to break one of them by sin: For when a less Commandment is neglected, that a greater may be observed, that less Commandament doth cease for the while to bind; so that they who upon such an occasion neglect it, are altogether blameless, that is, sin not. *Math.* 12. 5. 7.

28. For that usual saying, that of two evils we must choose the least, it is meant of evils of punishment, not of sin.

29. A man ought therefore always to have a fixed resolution to eschew and avoid all sin.

30. There is no necessity of fear, danger, or outward constraint whereby a man can be excused, if he do upon that pretence commit the least sin.

31. Neither indeed is there properly any constraint, when anything is done with certain counsel, and the will (which cannot be compelled) induced by fear, consenteth to the actinn.

32. Thirdly, if any through weakness be brought to those straits, that he thinks he must needs of two sins commit one, the conscience cannot give judgment in such a case, because that deliberation is made against the conscience. Yet it cannot be doubted, but he sins less, which commits the lesser sin.

***CHAP. 18.* Of things indifferent.**

QVestion, 1. Wherein consists the nature of a thing indifferent?

1. *Ans.* First, *adiaphorum* (for so it is called) according to the interpretation of the word, is that which hath such a respect to two extremes, that it is inclined no more to the one, then the other, and in the same sense is called an indifferent thing, or a thing of a middle nature.

2. Secondly, now although according to this large acceptation of the word, any middle thing may be called indifferent or *adiaphorum,* yet the word doth commonly signify only such a thing as is in the middle between moral good and evil.

3. Thirdly, the middle between good and evil is either, 1. of mere denial (as they term i•...) in which there is neither good nor evil to be found; and so all substances, whether they be things natural or artificial, are middle things or indifferent: or it is, 2. a middle of participation, which doth so far agree with both extremes, as the extremes agree between themselves; and thus no substances are properly things middle and indifferent by themselves, because none of them are either good or evil, but only actions, and dispositions to actions.

4. Fourthly, such actions therefore as are neither commanded nor forbidden, and that be in their own nature neither points of obedience, or disobedience, are indifferent or middle.

Qu. 2. Whether there be any actions indifferent in regard of their kind?

5. *Ans.* First, this may be understood two ways: either that indifferency be of the specifical nature of any action, which is false: or that the common nature of an action should have an indifferent respect to good or evil, which is true.

6. Secondly, there is therefore no action of its own nature so indifferent, but by circumstances it may be made good, or evil; but there be divers actions which in their common and bare nature, before they be as it were clothed with circumstances, do include in themselves no goodness or badness; as, to eat, to drink, to take a journey, to walk, &c.

Qu. 3. Whether indifferent actions differ nothing among themselves, but are all equally distant from good and evil?

7. *Ans.* In their own intrinsical nature they differ nothing at all; but yet there are some▪ which for the most part have evil circumstances annexed to them, and so bend more toward evil, and have an evil name, as to do the work of an accuser, the office of an hangman, &c.

Some there be also which for the most part have good circumstances, and so bend toward good, and have a good name, as, to till the ground▪ to follow our study diligently▪ &c.

Qu. 4. Whether do things indifferent make anything for order and comliness?

8. *Ans.* Whatsoever it is that of its own nature serves for order or comliness, or edification, is not indifferent: for when they do participate the nature of goodness, they are not in the middle betwixt good and bad. And when they produce good, they must needs have some good force and efficacy in them: everything brings forth its like.

Qu. 5 Whether do indifferent things cease to be indifferent when any certain thing is set down concerning them, by such as are in authority?

9. *Ans.* Nothing ought to be commanded, but that which is good, nor to be forbidden, but what is evil; That which is indifferent cannot simply, absolutely, and forever be either enjoined or forbidden; but commanded, as it draws near to good, forbidden, as it approacheth to evil.

Qu. 6. Whether any singular and individual action be indifferent?

10. *Ans.* First, there be some actions which though they be actions of a man, yet they are not human actions; such are those which proceed from imagination only, and not from deliberate reason, as the rubbings of men's hands, •...o scratch the head or beard, to take up a straw, &c. while we are thinking of something else: these actions are not morally good or evil, they want that which is required to make them so, namely counsel and deliberation. For although a man may sin by those actions, as if in time of Prayer he suffer his imagination to wander; and do give way to such toyings as those. Yet these actions considered in themselves are neither good nor evil. It is true these motions are subject to the command of man's will, but yet they are so subject, that they may be exercised without any precedent act of reason: Neither are we bound any further by reason to prevent them; but only so far that they hinder not the duties we are about. So for moving of the eye lids, reason and the will have power to moderate them, but it is not worth the while to take notice how often we wink, if so be we take heed that in such things nothing be done which is undecent, •...r against our duty.

11. Secondly, every action which proceeds from deliberate reason, and is properly called human, considered singularly and in the individual, as it is an exercised action, is either good or evil. For such a kind of action is either ordered to a good end, or it is not; If it be, •...hen it hath the nature of a good action, if other circumstance•... be correspondent; if it be not ordered to a good end, it is an evil action because it wants the perfection, which ought to be in it, and is not according to its rule.

12. Yet is not required to the goodness of natural action, that it be always actually and explicitly referred to the due •...nd, so that this be done implicity and virtually; because reason in that exercise of such kind of actions, may often with more profit be conversant about those objects.

13. Thirdly, someone or two circumstances of an human action may be indifferent, as if one scholar be speaking with another, it is sometimes indifferent whether they use the Latin tongue, or any other. But their talk taken with all thee circumstances is necessarily either good or bad: the reason is, because the determination of an action doth not depend upon one circumstance apart, but upon all jointly together.

14. Fourthly, there may be some singular action in which there is no goodness special to be found, which may not be found in another, and so, that at this time we do this or that, rather then another thing, therein is oftetimes neither good nor evil. Opportunity, or the suggestion of our minds without any respect of moral goodness, may be of weight sufficient to make the determination▪

15. Fifthly, although therefore there b•... no singular actions human, that is neither good, nor evil; yet there are divers, which singularly and in comparison of others are neither necessary nor unlawful. For as the C•...rver hath oftentimes no certain reason, why he rather makes this image, then that: yet if he make any, it is necessary that he either follow the rules of his Art, and make a good one, or fail and so make a bad one. So it is in many singular actions of men, which in respect of the exercise, have no proper reason beside the inclination of the mind, but in the doing they are either good or bad.

***CHAP. 19.* Of a voluntary Act.**

QUest. 1. Whether in a good or evil act there be necessarily required an inclination of the will?

1. *Ans.* First, the will is the principle and the first cause of all human operation in regard of the exercise of the act. For we therefore do this or that rather then another thing, because we will; As God himself is said to do all things of his own Will. *Eph.* 1. 11. So also doth man who is made after the Image of God. The first cause therefore of the goodness or sinfulness of any Act of man, is in the Will.

2. Secondly, liberty also of election is formally in the will: that therefore any one doth yield obedience to God, or refuseth to do so, proceeds from the will.

3. Lastly, our obedience stands in our conformity to the Will of God▪ and the disobedience, in our unconformity thereunto. Now our conformity with the Will of God is first and principally in our will, *Apoc.* 2. 6.

Qu. 2. What are those things which make an action to become not voluntary.

4. *Ans.* Nothing at all but either absolute violence of constraint, or chance which could not be foreseen, or prevented. And for such things as are done through absolute violence or mere chance, they have neither the nature of Obedience or sin. As if one should be forced to offer incense or bow the knee before an Idol, or should merely by chance kill another, *D•...ut.* 19. 56▪ 10.

Q. 3. What are we to think of those actions which are done through ignorance?

5. *Ans.* First, that ignorance which is in some sort a cause of the action (so that if a man knew what he did he would not Do it) if it be unvoluntary both in it self and in its cause, that is, not affected, nor procured, nor tolerated, doth make the action merely casual and unvoluntary and so excuseth from sin.

6. Secondly, ignorance of the Law doth nevev wholly excuse, because all men are bound to know the Will of God: but yet it doth somewhat lessen the fault if it be not affected, 1 *Tim.* 1. 13. *John* 4. 41. *Acts* 3. 17. But if it be affected it is of it self a sin and so doth not diminish but rather increase the guilt of other sins, 2 *Pet.* 3. 5.

7. Thirdly, an Ignorance of the fact if a man •...ath used such diligence as he ought, doth excuse him▪ because by such an ignorance the fact is made casual. So *Jacob* being deceived lay with *Leah* whom he took to be *Rachel, Gen.* 29. But if due diligence have not been used, ignorance of the fact, doth not altogether excuse although it do somewhat lessen the fault. And this seems to have been the case of *Abimil•...ch Gen.* 20. 5.

Qu. 4. What are we to judge of those actions which are done through fear.

8. *Ans.* First, fear doth not simply make an action unvoluntary: but doth considering the circumstances of time and place, &c. impell a man to will this or that. As appears in that known instance of the merchant, who is induced through fear of death to throw away his merchandize into the Sea. Fear therefore doth never wholly excuse from sin: yea more, fear itself is oft a sin forbidden, and a cause too of most grievous sins▪ *Mat.* 10. 26. *Phil.* 1. 28. 1 *Pet.* 3. 14. *Apoc.* 21. 8. Although therefore a great fear or terror such as is wont sometimes to trouble even a man of good courage before men, be accounted for a good excuse, and is of force to make contracts done through fear void, yet before God such an excuse will not be taken.

9. Secondly, yet that sin which is committed through some strong terror, is not so grievous (if other things be alike) as that which is committed of the voluntary inclination of the will without any such fear of danger, because in fear the temptation is stronger: and such a fall, if repentance follow, doth proceed not so much from malice, as from infirmity and perturbation. And this was *Peters* case when he denied Christ.

Qu. 5. What are we to judge of those actions which are done through concupiscense.

10. *Ans.* Concupiscense doth not make an act cease to be voluntary, neither doth it indeed diminish the voluntariness of it in respect of the act, but increaseth it rather. For he that doth a thing out of concupiscense, hath a will strongly inclined to that which it doth, as is appears either delightful or profitable to him, if therefore the concupiscense be fixed the sin's the greater. as it was in *•...das,* who betrayed Christ out of coverousnesse of 〈◊〉 .

Qu. 6. What are we to judge of those actions which are done through inadvertency▪ or •...hrough not minding of what we do?

11. *Ans.* Inadvertency or mindlesnesse is of the same nature with ignorance: because it di•...ers not from it, but only as the privation of an act doth differ from the privation of a

disposition. Inadvertency therefore is it self often a fin and is opposed to watchfulness. At such a time therefore as we are bound to watch and attend, if we watch not and attend, not we may be rightly said to will this watchfulness, not to will it, yea to will our inadvertency, *Esa.* 1. 3.

12. Again this inadvertency is sometimes voluntarily chosen in it self. *Amos* 6. 10. Sometimes it is voluntarily chosen in its cause. *Mat.* 13. 〈◊〉 .

Qu. 7. How are we said to will a thing in its cause?

13. *Ans.* When we do will something upon which another thing follows. He which will be present at immoderatdrinkings may be said to will drunkenness. He which willingly gives himself to sleep, and idleness, may be accounted guilty of a willing neglect of the duties of his calling-He which will please men, may be said with his will to dis•... please God. *Gal.* 1. 10.

***CHAP. 20.* Of the sins of the Heart.**

QUestion, 1. What are the sins of the Heart?

1. *Ans.* The sins of the heart are partly thoughts, partly delights, and partly desires.

Qu. 2. What thoughts are to be accounted as sins?

2. *Ans.* Ther's a threefold thought of the heart about that which is evil. 1. In the bare and simple apprehending of evil. 2. When with that apprehension there's joined some motion of the heart to consent to the evil. 3. When there is a full approbation of and consent unto the evil. In the first of these there is of it self no sin. For it was in Christ. *Mat.* 4. 1. Hence it is rightly said to know evil is not evil. But the other two kinds of thoughts are not without sin. For the third none makes question, and for the second the Scripture is plain. *James* 1. 14. Where we are also taught how to distinguish those thoughts which are evil from others, namely when some thought about an evil thing begins in the least manner to draw us towards it, when we begin to nibble upon it and are tickled with it. The reason is because then it bgins in some sort to be received by us, and stick in all, so that the evil of which we think becomes in a sort ours whilst we begin to be moved towards it as towards an object betwixt which and us there's some agreement. For although we stop here and proceed not, to a full consent: yet even this fasten's some blot and defilement upon us (now we ought to have such a care of our souls which were made after God's Image, that we keep them pure from all even from the least pollution and defilement. For it is well observed by a great author that every man is appointed by God to keep, and defend his own heart as Soldiers are sometimes appointed to defend a Castle, or Town against the enemies. If therefore without seeking of any aid, and without expecting succor from GOD he should upon the first attempt of the enemy yield up this Castle, he commits manifest treason. What then shall we say, if he should give up the Keys of this Castle before there be any assault made? now the Keys of the Castle are the thoughts. For these open the heart, and let in the devil. Certainly, he which voluntarily gives this Key to the Devil shall never be able to clear himself from guilt of treason. Now a man delivers this Key to the Devil, as oft as he gives up his thoughts into the

Devills hands, or frames his thoughts to the Devills will. The rolling of the thoughts in the mind is like the turning of the Key in the Lock to open it.

Qu. 3. What delight about evil is to be accounted as sinful?

3. *Ans.* Not that only which comes from evil in the commission of it, or after the Commission or while we have a purpose to commit it, *Pro.*•.... 14. 10. 23. But even the simple, bare, and ineffectual complacency in an unlawful thing, although there be no purpose ever to commit it. This delight is usually called *delectatio morosa* not from the length of time, but from the stay of the understanding which stays, and prolongs the time in the contemplation of an unlawful thing with some pleasure. Now the reason why this delight is a sin, is because that delight is a conformity of the affection with the thing thought upon, and doth contain some approbation of it. *Ro.* 7. 22.

Qu. 4. Is all delight in an unlawful thing sinful?

4. *Ans.* Yes, if 1. It be in an unlawful thing or an evil action as its unlawful and evil, 2. If it proceed from an affection tending and inclining towards such things, or from any unlawful provocation, 3. If it be such a delight as in its own nature may have the force of a cause, or an occasion to stir up evil affections. In these three cases it cannot be doubted but such a delight is a sin▪ But if one be delighted in the thought of an evil thing not as it is evil, but as there is some natural perfection excercised, and put forth in it, without any danger of consenting to the evil, such a delight is not simply, and of its self a sin. As when one takes delight in that cunning dexterity, constancy, and courage, which appears in another, in an unjust duel: the reason is because this delight is not properly, and formally conversant about an evil thing but about a good thing.

Concerning absolute desires there's no doubt but if they be carried to things that are evil they are sinful; but concerning such desires, as are only with a condition there may be some question made.

Qu. 1. Whether is it lawful for a man to wish any evil of punishment, or misery to himself upon any condition?

5. *Ans.* That this is in some sort lawful appears, 1. By the example of *Paul Rom.* 9. 3. Who wished himself accursed for the *Jews* sake, 2. By the thing it self, because actually to undergo and suffer such a kind of evil is not only lawful, but expedient often upon some condition, *Gen.* 44. 33. 3 By reason, because to suffer evil is not of it self an evil, or a sin: if therefore the condition under which it is desired be good, the desire is good also.

Qu. 2. Whether can the desire of an unlawful thing upon a condition become lawful?

6. *Ans.* First, in those things which are only unlawful by man's Law such kind of desires may be lawful, because such things have no intrinsical evillnesse in them; As if I would go out of the City over the Walls when the Gates are shut, unless it were forbidden.

7. Secondly, in some things also that are forbidden, even by God's Law which have no such intrinsical evil annexed to them, but that it may in thought be abstracted & separated; such desires may be lawful by themselves, if there be no danger of an absolute consent. As if a man should say I would take such a Woman to be my Wife, if she were not too near of kin to me.

8. Thirdly, The desire to do that which is plainly, and intrinsically evil upon condition, if it were lawful and not forbidden, cannot be excused from sin. As if a man should say I would commit fornication if it were not forbidden. For our desires ought to stand at as far a distance from sin as from anything in the World, and to abhor it utterly: but in such kind of desires there doth appear some inclination, and propension to sin.

9. Fourthly, the desire to do anything which is in it self evil, unless the singular condition and state of ones life hindered it, is a sin. As if a man should think I would be revenged upon such a one if I were not a minister. Or I would keep company with such and such boon fellows, if I were not towards the Ministry. For such men do not abstain from evil simply because it is evil, but because it becomes not men of their callings or may tend more to their prejudice then to the prejudice of others.

10. Fifthly, when the condition is such an one as doth not except the evil in the action, but the danger of punishment only, then the desire is a grievous sin, and a sign of much inward wickedness. As if a man should say I would kill such an one if I might do it, and it never be known. I would play the Fornicator, or adulterer if there were no Hell: for although such a condition, or wish puts nothing in *esse,* (as they say) that is, in being, in respect of the thing it self, yet in the will it doth suppose an affection towards such a sin, and shows also that he which is so affected would commit those sins, if he might escape punishment.

11. Sixthly, all such conditional desires in a manner are temptations of the devil which we cannot admit without a great deal of danger.

***CHAP. 21.* Of the sins of the Mouth.**

QUestion. 1. Whether if a man have conceived a sin in his Heart, is there no evil added to it by the ⟨◊⟩ of it?

1. *Ans.* If one do refrain from uttering with his mouth that evil which he hath in his heart, that he may the e•...silier commit it without being hindered, then the silence it self is a sin, and tends to the aggravation of the evil which he h•...th conceived in his thoughts: and a much greater sin is it if he should in his words make a show of the clean contrary. *Pro.* 26. 24. 25. & 10 18. But if one do therefore abstain from uttering the evil which he hath thought, because it is evil and shameful, such an one stops the course of sin and doth well. *Proverbs* 30. 32. And if he should when he hath thought evil, proceed to utter it with his tongue, ⟨◊⟩ increaseth his sin by making it more complete then it was before the speaking.

Qu. 2. Whether is an idle word a sin?

2. *Ans.* 1. An idle word properly and strictly is an unfruitful word, or a word of no use, fruit, or profit. Now such a word can hardly ever proceed from deliberate reason: because reason and the will of man doth always propound unto it self some end, and some good either moral or natural: so that of necessity every word proceeding from deliberation must be either good or evil, and so no word properly and rigidly can be said to be idle.

3. *Ans.* 2. This notwithstanding, those speeches in Scripture are called idle *Mat.* 12. 36. Which are little or nothing regarded by the most, and of which they think they shall never give account. Now of th•...se words our Savior saith there's such an account to be given before God, as that even in them there will be found matter enough, and desert enough for the infflicting of eternal Condemnation.

Qu. 3. Whether are all words uttered in jest or sport, or by way of m•...rriment, idle and sinful?

3. *Ans.* They are not always idle because they have sometimes their use, at least for recreation and to make mirth. Neither are they always sinful: because they may have a lawful and honest use, *Pro.* 29. 9. 1 *Kings* 18. 27. Such kinds of •...ests therefore may be both good and evil as they may be used.

Qu. 4. Whether are those words sinful wherein men do make profession of some good, without any intention of performing it, *James 2. 16.*

5. *Ans.* They are sinful, and that not only in regard of the defect, because a due intention is wanting, but also in regard of the deceit and fraud which doth accompany such words and hath in some sort the nature of a lie.

Quest. 5. Whether is multiplicity of words a sin:

6. *Ans.* It is not o•... it self a sin for a man to use many words: but it is often an occasion of sin, *Poverbs* 10. 19.

***CHAP. 22.* Of sins of Works.**

QUest. 1. Whether the external Work of sin joined with the internal do increase the evil of it?

1. *Ans.* 1. If one have an effectual will of sinning, *viz.* be so affected in regard of his will towards sin, that nothing hinders him from the eternal Work, but only that the occasion is wanting, such a man before God is accounted as great a sinner, as if he had performed the outward action; this appears by the contrary acts of obedience. 2 *Cor.* 8. 12. *Heb.* 11. 17.

2. *Ans.* 2. And yet such a sin in regard of the extension of it is made great by the external work. For as sanctification is great when it hath renewed the spirit, soul and body, then if it should reform any one part alone, 1 *Thess.* 5. 23. 1 *Corinthians* 6. 20. 2 *Corinthians* 7. 1. So also sin in the like manner is greater when it hath as it were invaded the body, then if it should keep possession only of the soul.

3. *Ans.* 3. In regard of that hurt and mischief which is done to others, either by reason of scandal, or by reason of some real discommodity, sin is made greater by the external work. 1 *Sam.* 25. 32. 33.

4. *Ans.* 4. Hence it is that some punishments are justly infflicted for the external act of some sins wh•...ch are not infflicted for the internal. As a divorce is made for the act of adultery but not for the intention.

Qu. 2. Whether do those discommodities which fall out in the event of an evil work increase the sin.

5. *Ans.* These kinds of events may have a fourfold respect unto the will of the sinner. 1 Sometimes they are directly intended, and then they do increase the sin, in the internal nature of it whether they follow or follow not, 2. Sometimes they are foreseen, although not directly intended, as, when one seeth an innocent person like to be much indammaged by the theft which he intendeth, and then interpretatively, and indirectly they are said to be increased, and likewise aggravate the sin, 3. Sometimes they are neither intended nor foreseen, but yet they ought by some means to be foreseen and prevented: and then also they aggravate the sin, because they are in some sort presumed to be foreseen, 4. Sometimes the ignorance of them is void of sin, and then they are not imputed as sins.

Qu. 3. How is the act of sin broken off?

6. *A.* 1. No•... by every physical interruption of the act: for if it be in a moral sense continued, the sin it self remaineth.

7. 2. Not by a simple cessation of the act of the intention or will: for that may come to pass through inadvertence, and distraction about other things.

8. The morality therefore of it is only broken off by a contrary will and resolution: and yet that breaking off is imperfect; unless there be withal such a change of the will, as is required to true Repentance.

FINIS.

P-WA1-6. The marrow of sacred divinity drawn out of the Holy Scriptures, and the interpreters thereof, and brought into method - Ames, William, 1576-1633.

THE MARROW OF SACRED DIVINITY, DRAWNE OUT OF THE holy Scriptures, and the Interpreters thereof, and brought into Method.

BY WILLIAM AMES, sometime Doctor and Professor of Divinity in the famous University at *Francken in Friesland.*

Translated out of the Latin, for the benefit of such who are not acquainted with strange Tongues. Whereunto are annexed certain Tables representing the substance and heads of all in a short view, directing to the Chapters where they are handled. As also a table opening the hard words therein contained.

A Work useful for this Season.

1. COR. 14. 26.

When ye come together, everyone hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation. Let all things be done unto edifying.

Published by order from the Honorable the House of Commons.

LONDON, Printed by *Edward Griffin* for *Henry Overton* in Popes-Head-ally next *Lombard street.* 1642.

A Brief Premonition, or forewarning of the Author, touching the reason of his purpose.

ALthough I do not assume this to myself, to comprehend in my mind all the thoughts of evil speakers, yet I foresee divers exceptions which this my endeavor (proceeding certainly from a very good intent) *Proseculi genio* according to the disposition of the world, will fall into; the chief of which I purpose briefly to meet withal.

Some, and those indeed not unlearned, dislike this whole manner of writing, that the sum of Divinity should be brought into a short compend. They desire great Volumes, wherein they may loosely either dwell, or wander. Whom I desire to consider, that all have not so great leisure, or so vast a wit, as to hunt the Partrich in the Mountains, and Woods: but that the condition of many doth rather require, that the nest it self, or the seat of the matter which they pursue, be shown without anymore ado.

Some do not dislike this way, if the chief heads be handled in a Rhetorical way, but they think that every particle is not so punctually to be insisted on. But indeed, when the speech is carried on like a swift stream, although it catch many things of all sorts, yet you can hold fast but a little, you can catch but a little, you cannot find where you may constantly rest: but when certain rules are delivered, the Reader hath always, as it were at every pace, the place marked where he may set this foot.

Some also there will be, who will condemn the care of Method, and Logical form as curious and troublesome. But to them a sounder judgment is to be wished, because they remove the art of understanding, judgment, and memory from those things, which do almost only deserve to be understood, known, and committed to memory.

On the other side there will not be wanting some who will require more exactness of the art of Logic, whom I could not fully satisfy if I would, through my own imperfection, neither indeed would I so much as I could, because of the weakness of others. I imagine there will not be few who will think that to set forth such institutions as these, after so many labors of learned men in the same kind, is superfluous, and but to do that which hath been done before. Of whose opinion I should readily be, if anything of this kind were extant, which did please all in every respect.

Which notwithstanding, I would not have so taken, as if it ever came into my mind to hope any such thing of this writing; but because I am not out of hope, that it may come to pass that two, or three or so, may fall upon this of ours, who may here find something more fit to instruct, and stir them up to piety, then they have observed in the more learned writings of others; which conjecture if it do not fail me, I shall think I have done a work worth the labor.

I cannot but expect to be blamed of obscurity of those that are not so skillful, whom I desire that they would learn of *Cyrus,*

Radiorum 〈 in non-Latin alphabet 〉 , *latis luminibus non tam esse suaves,* that is, The diffused brightness of the beams of the Sun is not so pleasant in large windows;

certainly a contracted light, although it may seem small, yet it doth more enlighten (if a man come near and observe) then that which is, as it were dispersed, by too much enlargement.

The dryness of the style, and harshness of some words will be much blamed by the same persons. But I do profer to exercise myself •...n that heresy, that when it is my purpose to Teach, I think I should not say that in two words which may be said in one; and that that key is to be chosen which doth open best, although it be of wood, if there be not a golden key of the same efficacy.

Lastly, if there be any who desire to have some practical things, especially here following, more largely explained, we shall endeavor to satisfy them hereafter (if God give leave) in a particular Treatise, which at this time we have an affection to, touching questions which are usually called cases of conscience.

If there be any who do yet find fault with, or desire other things, I would entreat them, that they would vouchsafe candidly to impart to me their thoughts, which may afford desired matter for a just apology, or due amendment.

To the Reader.

These words explained are not intended for the learned, but for the unlearned, whereby they may come to the understanding of this book and others of the same nature, and the rather because many sentences may depend on the opening of a word.

- *SYnecdoche,* A figure containing a part for the whole *p.* 3.
- *Genuine distribution* natural or proper division. *p.* 4.
- *Metonymy* a figure by which the cause is put for the effect, or the subject for the Adjunct or contrariwise, the effect for the cause. *p.* 5.
- *Inaccessibile* that cannot be gone unto. *p.* 10.
- *Essence* the beginning. *p.* 11.
- *Consectaries,* or conclusions. *p.* 12.
- *Subsistence* the manner of being. *ibidem.*
- *Abstract* the substantive as, whiteness. *ibidem.*
- *Concrete* the Adjective as white. *ibidem.*
- *Imparitie* Inequality. *ibidem.*
- *Equivocally* Doubtfull. *p.* 13.
- *Analogically* by way of Resemblance. *ibidem.*
-
    - *Numericall,*
    - *Individual*

As one and the same thing not only in nature, but in number. *p.* 14.

- *Dimension* the meansureof a thing. *ibidem.*
- *Immensity* greatness. *p.* 15.
- *Relatives* Respective. *p.* 17.
- *Individuating* Restraining or Limiting. *ibidem.*
- *Procession* Issuing. *p.* 19.
- *Efficiency of God* his whorking power. *p.* 21.
- *Syllogism* an argument. *p.* 23.
- *Identity* Samenesse of a thing. *p.* 25.

- *Termination* the relation of a work to a particular person. *p.* 26.
- *Analysis* resolution. *p.* 28.
- *Idea* a form or image of a thing in a man's mind. *ibidem.*
- *Quiddity* the being of a thing. *p.* 29.
- *Existence* the actual being of a thing. *ibidem.*
- *Contingent* accidental. *ibidem.*
- *Simple intelligence* God's absolute Knowledge. *ibidem.*
- *Science* is Knowledge. *p.* 30.
- *Sapience* is Wisdom. *ibidem.*
- *Concomi•...•...*panyng. *p.* 31.
- *Antecedent* going before. *ibidem.*
- *Connection* joining before. *ibidem.*
- *Exist* to have an ectuall being. *p.* 32.
- *Passive attingency,* that is the Efficacy of the will of God, upon one thing causing another thing. *ibidem.*
- *Contingency* by chance. *p.* 34.
- *Metonymically* by a figure, the cause for the effect, or the subjects for the quality, or contrary wise. *p.* 35.
- *Formacy transien* really passing. *p.* 36.
- *Virtually* that is in power. *ibidem.*
- *Praeexist* to be before. *ibidem.*
- *Entitie* the being of a thing. *p.* 38.
- *Aggregation* heaping up or joining together. *ibidem.*
- *Incompleat* Imperfect. *p.* 40.
- *Intrinsecally* inwardly. *p.* 48.
- *Indissoluble* that must not be dissolved. *ibidem.*
- *Previous* going before. *p.* 50.

- *Sunteresis* that part of the understanding in which we keep several Notions. *p.* 54.
- *Animall* living. *ibidem.*
- *Sanction* the establishment often Law. *ibidem.*
- *Adjuvant* belying. *p.* 57.
- *Sophisticall* by a false argument. *p.* 58.
- *Prediction* fortelling. *p.* 59.
- *Homogeneall* of the same name and nature. *p.* 67.
- *Detractation* with-drawing from the Law. *p.* 70.
- *Theoreticall* contemplative. *p.* 72.
- *Inauguration* installing. *p.* 97.
- *Ubiquitari* that is everywhere. *p.* 108.
- *Promiscuously* confused. *p.* 114.
- *Physical motion* an actual change. *p.* 130.
- *Adequate* of the same extent. *p.* 132.
- *Extrinsical* outward. *p.* 136.
- *Manumission* freedom. *p.* 139.
- *Transmutation* change. *p.* 146.
- *Collectively* together. *p.* 153.
- *Integrally* wholly. *p.* 154.
- *Genus* a logical term intimating a nature common to several kinds. *d.* 155.
- *Species* is alogi•...all term signifying a nature agreeable only to several particulars. *ibidem.*
- *Theological Axiom,* a rule in Diinitie. *p.* 177.
- *Proems* beginnings. *p.* 181.
- *Exordium* Preface. *iibdem.*
-
    - *Predication*

- *Predicated*

denomination or naming. *p.* 189.

- *Reciprocall* interchangeable. *p.* 188.
- *Suspension or* abstension withholding. *p.* 191.
- *Secluding* orshut out. *ibidem.*
- Proselytes *followers.* p. 127.
- Intensively *the inward virtue of a thing, extensively are outwardacts of a thing.* p. 200.
- Aberration *erring.* p. 201.
- Classes *the lesser meeting.* p. 202.
- Synods *the grerater meeting.* ibidem.
- Ecumenical *universal.* ibidem.
- Consubstantiation *the being of two substances together.* p. 208
- Tropee *a translation of the signification of words.* p. 209.
- Delegated *appointed.* p. 214.
- Lesbian *crooked.* p. 225.
- Ethics *manners.* p. 226.
- Mediocrity *the mean.* p. 234.
- Specificall *the same in kind.* ibidem.
- Ens incomplexum *a simple being.* p. 253.
- Specifica•...ive *that* ⟨◊⟩ *divers kinds.* ibidem.
- Appretiatively *valuablely.* p. 268.
- Compellation *naming or calling.* p. 275.
-
    - Sympathies *the agreements of nature.*
    - Antipathies *the disagreements of nature.*

p. 277.

- Appropriatiation *applying to one.* p. 282.

- Mental *in the understanding.* ibidem.
- Vocall *in word.* ibidem.
- Deprecation *to pray against.* p. 285.
- Anthems *songs.* p. 284.
- Impetration *obtaining.* p. 287.
- Celebration *praising.* p. 289.
- Metaphoricall *the property of one thing is translated to another.* p. 291.
- Promissory *promising.* p. 293.
- Assertory *affirming.* ibidem.
- Candidly *ingenuously.* p. 294.
- Spontaneous *willingly.* p. 295.
- Exorcismes *conjuration.* p. 296.
- Indefinite *unlimited.* ibidem.
- Fortuinous *casual.* p. 297.
- Conjecture *guess.* ibidem.
- Petinacious *obstinate.* p. 302.
- Monomachies *Duells.* p. 306.
- Accurate *perfect.* p. 309.
- Redundancy *abounding.* ibidem.
- Detraction *slander.* p. 311.
- Iotaes *tittles.* ibidem.
- Subjective *in this place terminated.* p. 314.
- Objectively *referred by* ibidem.
- Idolothites *things offered to indolls.* p. 315.
- Situation *seating.* p. 319.
- Prolepsis or Anticipation *The declaring of a thing before that shall be done afterward.* p. 323.

- Polygamy *many marriages.* p. 325.
- Adumbration *shadowing.* p. 329.
- Judicial *the Laws for the Common-Wealth.* p. 330.
- Allegorically *figuratively.* p. 337.
- Concession *granting.* ibidem.
- Mechanicall *Handiwork.* ibidem.
- Disparity *inequality.* p. 345.
- Emendative *correcting.* p. 152.
- Commutative *changing.* ibidem.
- Criminall. *faulty.* ibidem.
- Parsimony *sparing.* p. 378.
- Pedagogy *Child-hood.* p. 330.
- Accommodation *fitting.* p. 331.

FINIS.

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FINIS.

THE FIRST BOOK OF DIVINITY.

The first Chapter.

Of the Definition, or Nature of Divinity.

DIvinity is the doctrine of living to God, *John* 6. 68. The words of eternal life, *Acts* 5. 20. The words of this life, *Rom.* 6. 11. *Reckon yourselves* to be alive unto God.

2. It is called a doctrine, not as if the name of Intelligence, Science, Sapience, Art, or Prudence were not hereto belonging; for all these are in every accurate Discipline, and especially in Divinity: but because this discipline is not *from Nature and human invention,* (as others are) but from divine revelation and institution. *Isaiah* 51. 4. Doctrine shall proceed from me, *Matth.* 21. 25. From Heaven: why did you not then believe him? *John* 9. 29. we know that God spake to *Moses, Gal.* 1. 11. 12. The Gospel is not according to man: for neither did I receive it from man, neither was I taught it, but by Revelation, *John* 6. 45.

3. The principles of other Arts being inbred in us may be *polished and brought to perfection,* by sense, observation, experience, and induction: but the solid principles of Divinity *how ever they may be brought to perfection by study and industry, yet they are not in us from Nature. Matth.* 16. 17. flesh and blood hath not revealed this unto thee.

4. But seeing every Art consists of rules, whereby some Act of the Creature is directed, and seeing life is the most noble of all acts, it (that is Divinity) cannot properly be conversant about any other thing then about life.

5. And seeing, that, that life of the Creature is most perfect, which comes nearest to the living, and life-giving God, therefore the nature of Divinity life is to live to God.

6. Men live to God when they live, according to the will of God, to the glory of God, God inwardly *working in them,* 1. *Pet.* 4. 2. 6. that he might live after the will of God; according to God. *Gal.* 2. 19. 20. That I may live to God: Christ lives in me. 2. *Cor.* 4. 10. that that life of Jesus might be manifest in our bodies. *Phil.* 1. 20. Christ shall be magnified in my body, whether by life or death.

7. This life, as touching its essence remains one and the same, *from its beginning unto eternity. John* 3. 36. & 5. 24. He that believeth in the Son hath eternal life, 1. *John* 〈◊〉 . 15. Life eternal remaining in him.

8. But although in this life there is contained as well to live happily as to live well, yet 〈 in non-Latin alphabet 〉 , to live well, is more excellent then 〈 in non-Latin alphabet 〉 , to live happily; and that which ought chiefly and finally to be respected is not blessedness,

which respects our profit, but goodness, which is referred to God's glory. Therefore Divinity is better defined by that good life whereby we live to God, then by a blessed life whereby we live to ourselves; as it is called of the Apostle by a *Synecdoche.* The doctrine according to God lives, 1. *Tim.* 6. 3.

9. Moreover seeing this life is a spiritual act of the whole man, whereby he is carried on to enjoy God, and to do according to his will, and it is manifest that those things are proper to the will, it follows that the prime and proper subject of Divinity is the will. *Pro.* 4. 23. From the heart cometh actions of life. And 23. 26. *Give me thy heart.*

10. But seeing this life and will is truly and properly our most perfect practice, It is of it self manifest, that Divinity is practical, and not a speculative discipline, not only in that common respect, whereby other disciplines have their 〈in non-Latin alphabet〉, well doing for their end, but it is practical in a peculiar and special manner and above all other.

11. Neither indeed is there anything in Divinity which is not referred to the last end, or to the means pertaining to that end: all of which kind do directly tend to Practice.

12. This practice of life is so perfectly contained in Divinity, that there is no precept universally true pertaining to living well, contained in the disciplines of household government, morality, political government or making Laws, which doth not properly pertain to Divinity.

13. Divinity therefore is of all Arts, the supreme, most noble, and the master-piece, proceeding in a special manner from God, treating of God, *and divine matters,* and tending and leading man to God, in which respect it may be not unfitly called 〈in non-Latin alphabet〉, or 〈in non-Latin alphabet〉, as well as 〈in non-Latin alphabet〉, that is a living to God, or a working to God, as well as a speaking of God.

CHAPTER II.

Of the Distribution or parts of Divinity.

1. THere are two parts of Divinity, Faith and observance. 2. *Tim.* 1. 13. Hold the express form of wholesome words, which thou hast heard of me with faith and love. 1. *Tim.* 1. 19. Having faith and a good conscience. *Psal.* 37. 3. Trust in the Lord and do good. Of those parts did the Divinity of *Paul* consist, *Acts* 24. 14, 15, 16. I believe all things that are written, and have hope in God: I exercise myself to have a conscience void of offense: the same were the parts of *Abraham's* divinity, *Gen.* 15. 6. & 17. 1. *Abraham* believed *Jehovah:* walk before me continually and be perfect. The same doth Christ require of his Disciples, when besides faith he requires that they observe all things that he hath commanded, *Mat.* 28. 20. The same doth *Paul* handle, in the Epist. to the *Rom.* wherein tis manifest that the sum of Divinity is contained. Finally, he would that the same should be taught in the Churches, *Tit.* 3. 8. these things I will that thou affirm, that they that have believed God, might be careful to go before in well doing.

2. A property of this distribution (which is required in a genuine distribution of every art) is, that it flouwes from the nature of the object. For seeing the beginning and first act of spiritual life, (which is the proper object of Divinity) is faith, and the second act or operation flowing from that principle is observance, it necessarily follows that those two are the genuine parts of Divinity, neither is there any other to be sought for.

3. In the Old Testament (fitly for that legal and servile estate) Divinity seems sometime to be divided into the fear of God and observing of his Commandments, according to that *Eccles.* 12. 15. The sum of all is, fear God, and keep his Commandments, for this is the whole duty of man. But by a metonymy faith is included on the former part, as appears out of *Pro.* 3. 5. 7. Trust in the Lord with all thine heart: fear the Lord, and depart from evil.

4. These two parts in use indeed and exercise are always joined together, yet in nature and precepts then are distinguished.

5. They are also so distinguished in order of nature, that faith holds the first place, and spiritual obedience the latter: for there can be no vital actions brought forth, unless a principle of life be first begotten within.

CHAPTER III.

Of Faith.

1. FAith is a resting of the heart on God; as on the author of life and eternal salvation: that is to say, that by him we may be freed from all evil, and obtain all good, *Esa.* 10. 20. Let him lean upon *Jehovah* the holy one of *Israel* in Faith. *Psal.* 37. 5. *Rolle* thy way upon *Jehovah,* and trust in him, *Ierem.* 17. 7. Blessed is the man who trusteth in *Jehovah,* and whose confidence *Jehovah* is.

2. To believe commonly signifies an act of the understanding *yielding assent* to testimony: but because the will is wont to be moved thereupon, and to stretch forth it self to embrace the good. so *allowed,* therefore Faith doth aptly enough set forth this act of the will also, in which manner it is necessarily understood in this place. For it is a receiving, *John* 1. 12. As many as received him—who believe.

3. Hence Faith is carried *unto that good which by it is made ours,* is an act of election, an act of the whole man, which things do in no wise agree *to* an act of the understanding. *John* 6. 35. He that cometh to me, he that believeth in me.

4. Therefore although Faith always presuppose a knowledge of the Gospel, yet there is no saving knowledge in any, *(and which differs from that* which is found in some that shall not be saved) but what follows this act of the will, and depends upon it. *John* 7. 17. & 8. 31. 32. 1. *John* 2. 3.

5. That truly Christian Faith which hath place in the understanding doth always lean upon a Divine testimony, as it in Divine: yet this testimony cannot be received without a pious

affection of the will towards God. *John* 3. 33. He that receiveth his testimony, hath sealed that God is true, *Rom.* 4. 20. He was strengthened in Faith, giving glory to God.

6. Neither yet because it is grounded only upon a testimony, is it the more uncertain and doubtful: but more certain in its own nature then any human science, because it is carried to its object under a formal respect of infallibility: although by reason of the imperfection of the habit whence Faith flows, the assent of Faith in this or that subject ofttimes appears, weaker then the assent of science.

7. Now God is the object of Faith, not as he is considered in himself, *but as we by him do live well. 1. Tim* 4. 10. We hope in the living God, who is the preserver of all men, especially of those that believe.

8. Christ as Redeemer is the mediate object of Faith, but not the highest, for we believe in God through Christ. *Rom.* 6. 11: to live to God by Christ. 2. *Cor.* 3. 4. we have trust through Christ to Godward, 1. *Pet. 1. 21. Through him believing in God.*

9. The sentences in the Scriptures or promises, do contain and present an object of Faith, and they are called the object of Faith by a *Metonimy of the adjunct•...* The good which is propounded to be obtained, as it is such, is the end and effect of Faith, not properly the object it self.

But that, upon whose power we rest, in the obtaining of that good, is the proper object of Faith. 1. *Cor.* 1. 23. We preach Christ, and 2. 2. I determined to know nothing among you but Jesus Christ, 2. *Cor.* 5. 19. God in Christ.

10. With this Divine Faith, which looketh to the will of Cod and our own salvation, we must not simply believe any man, but God above, *Rom.* 3. 4. Every man is a liar, 1. *Cor.* 2, 5. that your faith *consist not* in the wisdom of men.

11. Therefore the Authority of God is the proper and immediate ground of all truth in this manner to be believed: whence is that solemn speech of the Prophets everywhere, the Word of the Lord. Thus saith the Lord.

12. Hence, the last resolution of Faith as it sets forth a thing to be believed, is into the authority of God, or Divine revelation. 2. *Pet.* 1. 20, 21. If ye first know this, that no prophety of Scripture is of private interpretation, &c. *John* 2. 29. We know that God spake to *Moses;* As the last resolution of it as it notes the act of believing, is into the operation, and inward persuasion of the Holy Spirit, 1. *Cor.* 12. 3. 11. That none can call Jesus Lord, but by the Holy Spirit.

13. This Faith whereby we believe not only a God, or give credit to God, but believe in God, is true and proper confidence: not as by this word is set forth a certain and absolute persuasion of good to come, but as it signifies choosing and apprehending of a sufficient, and fit means, and such wherein such a persuasion, and expectation is founded. In which sense men are said to put confidence in their wisdom, power, friends and riches. *Psa.* 78. 2. They believed not in God nor trusted in his salvation.

14. This is everywhere declared in those phrases of Scripture, wherein the true nature of solid Faith is unfolded, 〈 in non-Latin alphabet 〉 *To lean upon, as Isaiah 10. 20. and* 〈 in non-Latin alphabet 〉 *Pro. 3. 5. &* 〈 in non-Latin alphabet 〉 *Isa.* 50. 10. 〈 in non-Latin alphabet 〉 *Pro. 3. 5. Isa.* 50. 10. 〈 in non-Latin alphabet 〉 *Psal.* 71. 6. 〈 in non-Latin alphabet 〉 . *Rom.* 10. 11.

15. Therefore to believe in God, is in believing to cleave to God, to lean on God, to rest in God as in our all-sufficient life and salvation. *Deut.* 30, 20. by cleaving to him, for he is thy life.

16. Hence that general assent, which the Papists make to be Faith, is not Faith, because by their own concession, it may be without any life, *James* 2, 17.

17. But that special assent whereby we resolve that God is our God in Christ, is not the first act of Faith, but an act flowing from Faith: for there is no greater certainty of this truth in thee then in another, nor a truer apprehension of it in thee then another, before thou hast specially applied thyself to God by Faith, *Rom.* 5. 1, 2. Being justified by Faith, we have peace toward God, we glory in God.

18. Seeing also that Faith is the first act of life, whereby we live to God, in Christ it must needs consist in union with God, which an assent given *to the truth concerning God* can in no wise do.

19. Further also, seeing he that is about to believe out of a sense of his misery, and defect of any deliverance, either in himself, or in others, must needs cast himself upon God in Christ, as a sufficient, and faithful Savior, he cannot in any measure so cast himself by an assent of the understanding, but by a consent of the will.

20. Although in Scriptures sometimes an assent to the truth which is touching God and Christ, *John* 1. 50. is accounted for true Faith, yet there is a special confidence always included: and so in all places where there is speech of saving faith, either a confidence in the *Messiah* is presupposed, and there is only declared a determination, or application of it to the person of Christ: or by that assent confidence is set forth as an effect by its cause, *John* 11. 25, 26. He that believes in me shall live: believest thou this? He saith, yea Lord, I believe that thou art that Christ, that Son of God who should come into the world.

21. But whereas confidence is said to be a fruit of Faith, it is true of confidence, as it respecteth God, for that that is to come, and it is a firm hope: but as it respects God in Christ, offering himself in present, it is Faith it self; Hence arise those titles which the Scripture gives to saving Faith, that it is 〈 in non-Latin alphabet 〉 , Perswasion, boldness. 2. *Cor.* 3, 4. & 5, 6, 7, 8. *Eph. 3, 12. 1. Pct. 1. 13. 1. John* 5. 13, 14. 〈 in non-Latin alphabet 〉 a full persuasion. *Romans 4. 21. Col.* 2. 2. 〈 in non-Latin alphabet 〉 the substance, *Heb.* 11. 1.

22. Now whereas true Faith is of some placed partly in the understanding, and partly in the will, that is not so accurately spoken, because it is *one single virtue,* and doth bring forth acts of the same kind, not partly of Science, and partly of affections. 1. *Cor.* 13, 13. But that solid *assent* yielded to the promises of the Gospel is called Faith; and confidence, partly because it

begetteth Faith as it is a general *assent:* partly because it flows from *that confidence* as it is a special and solid *assent* apprehending the actual possession of grace already obtained. For so it rests upon *confidence* of the heart, as a•... mean, or third argument, by force whereof such a conclusion only can be inferred. *E. G.* He that believeth, I am sure he shall be saved. Experience also teacheth that that particular assurance of the understanding is wanting in some, for a time, who notwithstanding have true Faith lying hid in their hearts.

CHAPTER IIII.

Of God, and his Essence.

1. IN the former dispute, we have treated of Faith: now order requires, that we treat of God, who is the object of Faith: which that it may be somewhat more exactly done, we will first speak of the knowledge of God.

2. God as he is in himself cannot be apprehended of any, but himself 1. *Tim.* 6. 16. Dwelling in that inaccessible light, whom never man saw, nor can see.

3. As he hath revealed himself unto us, he is conceived as it were, by the back parts, not by the Face. *Exod.* 33. 23. Thou. shalt see my back-parts, but my Face cannot be seen, and darkly, not clearly, that is, after an human manner, and measure, 1. *Cor.* 13. 12. Through a glass: darkly, after a sort.

4. Because those things that pertain to God are necessarily explained after an human manner: hence is th•...t manner of speaking frequent in these matters which is called 〈in non-Latin alphabet〉. *I. E•....* figure that attributes those things to God which be proper to men, as in human affections senses or members.

5. Because also they are explained after our measure, to man's capacity, hence many things are spoken of God according to the way of our conceiving, rather then from his Nature.

6. We cannot know him otherwise, so as yet to live: neither have we need to know him otherwise that we may live well, *Exod.* 33, 19, 20.

7. That which is revealed of God is sufficient for us, that we may live well, *Deut.* 29, 29. Those things which are revealed to us, and our children, forever that we may do all the words of this Law.

8. Now that which may be known of God his Sufficiency and his Efficiency *Rom.* 4. 21. Being fully persuaded, that he who had promised, was able to perform.

9. These two, are the Pillars of Faith, the props of comfort, the incitements of piety, and the surest marks of true Religion: proved by the place before *Viz. Rom.* 4. 11.

10. The sufficiency of God, is that whereby he himself hath sufficient in himself for himself, and for us: hence also is he called, Al-sufficient, *Gen.* 17, 1.

11. This sufficiency of God is the first ground or reason of our Faith, why we believe in him, *viz.* because he is able to give us life, *Rom.* 4. 20.

12 The sufficiency of God is in his *Essence,* and *Subsistence.*

13. The *Essence* of God is, that, whereby he is a being, absolutely first. *Isa.* 44, 6. I am the first and the last, besides me there is no God. *Rev.* 1. 8. & 21. 6. & 22, 13. I am *Alpha,* and *Omega,* the beginning and end, the first and the last.

14. This *Essence* of God is declared in his Name. *Jehovah.*

Now because the *Essence* of God is such, hence it. follows.

15. Frst, that God is one, and only one, *Deut. 6. 4. 1. Tim. 2, 5. Ephes. 4, 6. 1. Cor. 8, 5, 6. Mark 12. 32. Rom.* 3. 29, 30.

16. Secondly, that ⟨◊⟩ ⟨◊⟩ ⟨◊⟩ ⟨◊⟩ that is, neither from another, nor of another, nor by another, nor for another.

17. Thirdly, finally hence it is that he is void of that power which is called passive, hence he is unchangeable, *Psal.* 102. 27, 28. thou remainest: thou art the same. *Rom.* 1. 23. the glory of the Incorruptible God, *James* 1. 17. With whom there is no variableness, nor shadow of turning, or changing.

18. Now because this *Essence* cannot be sufficiently comprehended of us by one Act, it is explicated of us as if it were manifold, namely by many attributes.

19. They are called attributes, because they are rather said to be attributed to God, then properly to be in him, if they be taken as the words sound.

20. These attributes in God, are one most pure, and simple act. Hence the nature of the Divine attributes, may be rightly explained by these propositions as so many *Consectaries,* consequences, or conclusions.

21. First all the attributes of God are truly spoken of God, as well in the abstract as in the concrete.

22. Secondly, those attributes which are in a sort common to God with the Creatures, do in their substance belong to God in the first place, to the Creatures secondarily: although the names are transferd from the Creatures to God, and so do first agree to the Creatures.

23. Thirdly, the Divine attributes do admit no inward intention, extension, remission or imparity.

24. Fourthly, the Divine attributes are not contrary one to another, but do very well agree together.

25. Fifthly, all Divine attributes are as it were Divine perfections: yet so as that all imperfection, which accompanies such a property in the Creature, is to be removed in this application of it to God, and the perfection thereof is to be conceived with greatest eminency.

26. Sixthly, Divine attributes are in God, not only virtually, and by way of eminency, but also formally, although not in that manner, that qualities, are in the Creatures.

27. Seventhly, they are in God as in a second *Essence,* because they are not of the formal reason of the Divine *Essence,* for we conceive God to be, before we can conceive him to be just, and good.

28. Eighthly, they are distinguished, from the *Essence,* and among themselves, not only in *reason* (as they say) *reasoning,* but also *reason reasoned,* so that the foundation of the distinction is in God himself.

29. Ninthly, those attributes, which in their formal respect, include something proper to the Divine *Essence,* are altogether incommunicable: as Omnipotency, Immensity, Eternity, and such like.

30. Tenthly, those that are said to be communicated to the Creatures, do agree to them by likeness, not altogether in the same manner as they are in God: neither yet altogether *aequivocally.*

31. The attributes of God set forth, What God is, and *Who* he is.

32. What God is, none can perfectly define, but that hath the Logic of God himself. But an imperfect description which cometh nearest to unfold God's nature, and may be conceived of us, is such as this.

33. *God is a Spirit* having life in himself. *John* 4. 24. God is a spirit, and *Chap.* 5. 26. The Father hath life in himself.

34. He is called a *Spirit.* 1. Negatively, because he is not a body. 2. Analogically, or by a certain likeness, because there are many perfections in spiritual substances which do more shadow forth the Divine nature, then any bodily thing can.

35. He is said to be *Living.* 1. Because God doth most especially work of himself, not being moved by another. 2. Because the vital action of God is his very *Essence.* 3. Because he is the Fountain of all being; and vital operation to other living things. *Acts* 17. 25. 28. He giveth to all life, and breath, and all things: in him we live, move, and be.

36. He is said to live in himself, because he receiveth neither being nor life, from any, in any part.

37. Hence, the chief title of God whereby he is distinguished from all Idols, is, that he is the living God. *Deut.* 32. 40. *Psal.* 84. 23. *Ierem.* 5. 2.

38. Hence our Faith seeking eternal life, doth rest in God alone, because God is the Fountain of all life. *John* 5. 26.

39. Who God is, those properties do set forth to us whereby he is distinguished from all other things.

40. Now those Divine properties do show, How great God is, and what an one he is.

41. Under the motion of Quantity he is said to be. 1. One. 2. Infinite. First inwardly, because he is unmeasurable. Secondly, outwardly as he is incomprehensible. 3. He is said to be eternal.

42. He is said to be One, not in kind, but in that most perfect unity, which in the Creatures, is wont to be called numerical, and individual.

43. God is infinite, as he is void of all bounds of his *Essence, Psal.* 139, 8. If I clime up to Heaven, thou art there: or make my bed in the Grave, be hold thou art there.

44. God is unmeasurable, as he is void of all matter of dimension or measure. 1. *King* 8. 27. The Heavens, and Heavens of heavens do not contain thee. *Isa.* 66. 1. Heaven is my throne, Earth my foot-stool.

45. Hence Faith doth look for no certain measure of blessedness, to be communicated from God, but unmeasurable glory.

46. God is incomprehensible, because he is void of any bounds to compass him.

47. Hence he is present everywhere; because there is no place whence he is excluded anywhere.

48. God is also eternal, because without beginning and end. *Psal.* 102. 25. 26. *Isaiah* 44. 1. 1. *Tim.* 1, 17.

49. Hence it is, that our Faith doth apprehend eternal life in God.

50. What an one God is those properties do set forth by which he is said to work: unto these now ought to be attributed all the properties of *Essence,* and quantity, simplicity, immutability, eternity, and immensity.

51. These qualities are conceived either under the reason of faculties or else of virtues, by which those faculties are adorned.

52. The faculties are understanding & will, whence Faith doth lean upon him, who knows what is needful for us, and is willing also to supply it.

53. The understanding of God is simple without any composition, discourse or representation of shapes. *Heb.* 4. 13. All things are naked and open to his eyes.

54. The understanding of God is unchangeable: he knows not otherwise, nor more one thing then another, nor more before then now, or now then before. *Acts* 15. 18. known to the Lord are all his works, from before all ages.

55. The understanding of God is eternal: it neither beginneth nor endeth. *Ibid.*

56. The understanding of God is Infinite, because he perceiveth all truths, and reasons of all things. *Job* 11. 8. 9. The Wisdom of God is heigher then the Heavens, longer then the Earth:

deeper then the Sea. *Psal.* 139. 6. thy knowledge is more wonderful then that I can conceive it.

57. The same way also the nature of the Divine will ought to be conceived of us.

58. The will of God is single and only one in God.

59. The will of God is unchangeable: because he always willeth the same, and in the same manner. *Psal.* 33. 1. The counsel of the Lord remaineth forever.

60. The will of God is eternal; because he doth not begin to will what before he would not, nor ceaseth to will that which before he willed. *Mala.* 3. 6. I *Jehovah* change not.

61. The will of God may be said to be infinite: because it hath no outward limitation.

62. The affections which are given to God in Scripture, as love, hatred, and the like, do either set forth acts of the will, or do agree to God only figuratively.

63. A virtue is the perfection of the understanding and will, such as is wisdom, holiness, and the like in God.

64. Virtue is attributed to God, as it notes a readiness of doing: not under the respect of an habit distinct from faculty and act.

65. But the virtues which in man arise from occasion of sin and imperfection, do not agree to God, as humility, chastity, shamefastnes, and the like.

66. Out of all these attributes, that perfection of God doth result, whereby he is called blessed, 1. *Tim.* 1. 11. and 6. 15.

67. Hence our Faith hath a firm foundation, because it leaneth on God the possessor and author of all perfection, blessedness and glory.

CHAPTER V.

Of the Subsistence of God.

1. THe Subsistence of God is that one Essence, as it is with its personal properties.

2. The same essence is common to three subsistences, and as touching the Deity, every subsistence is of it self.

3. Nothing moreover is attributed to the Essence, which may not be attributed to every subsistence in regard of the Essence of it.

4. But those things that are attributed properly to every subsistence in regard of its subsistence, cannot be attributed to the Essence.

5. The subsistences are distinguished from the Essence, as the manners of subsisting growing together with the same Essence are distinguished from the same absolutely considered.

6. They are distinguished among themselves, as Relatives by certain relative properties; so as one cannot be another; yet they are together in nature, neither can they be said to be former, or latter; but in order of beginning, and manner of subsisting.

7. But seeing those relative properties are, as it were individuating in an Essence that lives spiritually and most perfectly: therefore those subsistences are rightly called persons.

8. Now these properties are not inherent qualities, but relative affections, unto which agrees all that perfection, which is found in the like affections of the Creature, but no imperfection agreeth to them.

9. Hence tis that a relative property in God doth make or infer a person, which in the Creatures hath not the same reason.

10. Those subsistences are either breathing, as Father, and Son; or breathed, as the Holy Spirit.

11. To breath, or send forth is a relation, not such as by it self can make a person, but common to two persons.

12. The relative property of the Father is to beget, *Psal. 2. 7. Thou art my Son, this day I begot thee. John* 3. 16. the only begotten Son. *Heb.* 1. 6. The first begotten. Hence he is the first in Order.

13. The relative property of the Son is to be begotten, that is, so to proceed from the Father, that he is partaker of the same Essence, and doth perfectly resemble his nature: and hence, he is the second in order, *Heb.* 1. 3. The brightness of his glory, and the Character of his Person.

14. The property of the holy Ghost, is to be breathed, or sent forth, and proceed both from the Father, and the Son. *John* 15. 26. Whom I will send to you from the Father, that spirit of truth who proceeds from the Father, *Romans* 8. 9. The spirit of Christ. *Gal.* 4. 6. The spirit of the Son.

15. The difference between (these two) to be begotten, which agrees to the Son, and to proceed, which is proper to the holy Ghost, cannot be explained by us in proper words, but that the Son proceeds from the Father alone, and the holy Ghost from the Father and the Son, making one relative together, Or making together one relation.

16. Yet it may, in part, be shadowed out in a similitude; namely the father is as it were, *Deus intelligens,* God understanding: the Son the express Image of the Father, is as it were *Deus intellectus,* God understood; the holy Spirit flowing and breathed from the Father by the Son, is as it were *Deus dilectus,* God beloved.

The Son is produced as it were by an act of understanding or speaking, from the understanding, or fruitful memory of the Father: the holy Spirit is produced by an act of loving or breathing from the fruitful will of the Father and the Son. Hence the Son is called the word, Wisdom, Image, which are not affirmed of the holy Ghost. But because in the

Creatures there is found the generation of a son, but there is not anything found which doth so immediately procced from two equally perfect (as the holy Spirit proceedeth from the Father, and the Son) therefore the procession of the Son is properly designed, noted, or set down in Scripture: but neither is a special manner of proceeding, nor special name absolutely proper given to the third person. For it is truly said of the Father and the Son, that they are spirits, and holy, and the Son also proceedeth from the Father by spiritual generation.

17. The proper name of God, with his proper titles, is given in Scripture, not only to the Father, but also to the Son. *Ier.* 23. 6. *Jehovah* our righteousness, *John* 1, 1. The word was God, *Rom.* 9. 5. God blessed forever, 1. *Tim.* 3, 16. God manifest in the flesh, *Rev.* 17. 14. Lord of Lord's, and King of Kings. It is also given to the holy Spirit. *Acts* 5. 3, 4. that thou shouldest lie to the holy Spirit, thou hast lien unto God, *Acts* 28. 25. with *Isaiah* 6. 9. *Jehovah* said, the holy Ghost spake, 1. *Cor.* 3. 16. & 6. 19. 2. *Cor.* 6. 16. the Temple of God, the Temple of the spirit.

18. Divine attributes are affirmed not only of the Father, but also of the Son, *Isaiah* 9. 6. The most mighty God. Father of eternity, *John* 2. 25. He knew what was in man, and 3. 13. The son of man is in Heaven, and 8. 38. Before *Abraham* was I am. In like manner also of the holy Spirit, *Psal.* 139. 7. Whither shall I fly from thy spirit. 1. *Cor.* 2. 10. The spirit searcheth all things, even the deep things of God. *Heb.* 9. 14. the eternal spirit.

19. The proper *operations* of God, are attributed not only to the Father, but also to the Son, and the holy spirit. *Election* is attributed to the Son, *Mat.* 24. 31. His elect, and the eternal counsel of God is attributed to the holy Ghost. *Isaiah* 40. 13. Who hath weighed the spirit of the Lord as the man of his counsel, *Creation,* is attributed to the Son, *John* 1. 3. All things were made by him, and without him was made nothing that was made: Also it is attributed to the holy Spirit, *Psal.* 33. 6. By the Word of the Lord were the Heavens made, and all the strength of them by the breath of his mouth. Upholding, & governing of things created is attributed to the Son, *Heb.* 1. 3. Who upholdeth all things by that his mighty Word. Also they are attributed to the holy Spirit. *Gen.* 1. 2. The spirit did move upon the face of the waters. *Zech.* 4. 6. By my Spirit saith the Lord of Hosts; Proper Power of doing miracles is given to the Son. *Act.* 4. 10. Through the name of Jesus Christ, he standeth before you whole, & 9, 34. Jesus Christ he aleth thee. Its also given to the holy Spirit, *Acts* 2. 4. They began to speak with tongues, as the spirit gave them utterance. The communicating of spiritual life, and of all grace, in vocation, justification, adoption, sanctiand glorification, fication, is everywhere given as well to the Son & holy Spirit as to the Father, the ordaining, sending & blessing of Ecclesiastical Ministry is given to the Sonn, *Eph.* 4. 8. 11. He gave gifts, he gave some Apostles, &c. And to the holy Ghost, 1. *Cor.* 12. 11. All these worketh one & the same spirit, *Act.* 20. 28. The holy Spirit hath made you overseers. The very Resurrection of the flesh is ascribed to the Son, as the author, *John* 6. 54. I will raise him up. Also to the holy Spirit, *Rom.* 8. 11. He shall raise up your bodies, by his spirit dwelling in you.

20. Divine honor also, and worship is given, not only to the Father, but also to the Son, *Heb.* 1. 6. Let all the Angels of God worship him. And also to the holy Spirit: when his Name together with the Father and the Son, is appointed to be called upon over the *Baptized. Mat.*

28. 19. In the name of the Father, and Son, and holy Spirit. In like manner the Son, and Spirit is called upon, in that solemn form of salutation. The grace of the Lord Jesus Christ, and the love of God the Father, and the communication of the holy Spirit be with you all, 2. *Cor.* 13. 13. And whatsoever pertaineth to worship is referred as well to Christ as to the holy Spirit, in that the true worshippers of God, as they are such, are called Temples not only of God the Father, but also of Christ, *Rev.* 21. 22. The Lord God Almighty is her Temple, and the *Lamb.* 1. *Cor.* 3. 16. Know ye not, that ye are the Temple of God, and the Spirit of God dwelleth in you? and 6. 19. Know ye not that your body is the Temple of the holy Spirit, who is in you.

21. Finally, that authority, and majesty, which is proper to God, is given to the Son and the spirit. 1. *Cor.* 2. 8. The Lord of glory, 1. *Pet.* 4. 14. that spirit of glory. All holy prophecy is attributed to Christ and the holy Spirit. 1. *Pet.* 3. 19. Christ by his spirit went and preached to the spirits that are in prison. 2. *Pet.* 1. 21. Holy men spake being moved by the holy Spirit. *Acts* 28. 25. The holy Spirit spake by *Isaiah* the Prophet.

22. Now that the holy Spirit is propounded to us in all these as a person subsisting, it doth manifestly appear by this, that life, understanding, will and power is given to him everywhere, together with all acts proper to a person.

23, Also his distinction from the Father and the Son is clearly taught when he is called, another, sent, coming, from the Father and the Son. *John* 14.

24. Hence, God is the object of our Faith, is every way sufficient to impart salvation to us. For all love, grace, and the communication of those things which pertain to living well, do flow from the Father, Son, and holy Spirit, 2. *Cor.* 13. 13.

CHAPTER VI.

Of the Efficiency of God.

1. THe *Efficiency of God* is that, whereby he worketh all in all things. *Eph.* 1. 11. Who worketh all things. *Rom.* 11. 36. Of him, by him, and for him are all things.

3. *That Effecting, working, or acting of God,* being actively taken as they are in God acting, not really diverse from God himself. For no composition, ormutation of power and act can have place in the most simple, and immutable nature of God. Yet it addeth a certain relation of God to a real effect.

4. *He worketh all in all things,* because the Efficiency of all and everything, depends upon the first cause, not only as touching its substance, but also, as touching all real circumstances. *Isaiah* 45. 7. That I *Jehovah* do all these things, *Lam.* 3. 37. 38. Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of the mouth of the most high proceedeth not evil and good?

Also whatsoever hath any perfection in *genere moris* in matter of manners, is accounted among the works of God: but not imperfection or defects, which are opposed to the subjection that is due to God.

4. In the efficiency of God shines forth both his Essence and his subsistence.

5. That Efficiency which pertains to the Essence of God, is his omnipotency.

6. The power of God being considered as simply powerful, is altogether the same with his sufficiency, and pertains properly to the nature of God, as it is considered under the respect of a being, and so is before the knowledge and will of God. *Rom.* 11. 23. for God is able to graft them in again.

7. But power in as much as it is in execution, is in some sort after sufficiency, and pertains to the Efficiency of God, and so doth follow the knowledge and will of God. *Psal.* 115. 3 and 135, 6. Whatsoever he pleased he did.

8. In these therefore this order is to be conceived, That first we conceive in God *Posse,* to be able, secondly *Scire* to know, thirdly *Velle* to will; Lastly, *Efficere potenter,* powerfully to effect, which differs from the effectual will of God, but only *ration,* in reason, whence is that Syllogism of Faith, which in *Matth.* 8. 2, 3. is distinctly explained: *Lord of thou wilt, thou canst:* I will. Therefore it is done. Where the argument is from the will coming to the power.

9. Hence the very Will of God, as it is an effecting principle, hath a kind of power, *Rom.* 9. 19. Who hath resisted his will; neither is executive Omnipotency anything else, then the effecting will of God. *Psalm* 33. 9. He commanded and it was done. *Revel.* 4. 11. By thy will they are and were created.

10. Therefore it is an error against the nature of God, to say, that God properly willeth to do many things, which yet by his Omnipotency he doth not. *Eph.* 1. 19, 20. The exceeding greatness of his power in us that believe, according to the working of his mighty power.

11. The Omnipotency of God is that whereby, he his able to effect all things that he willeth or can will. 2. *Cor.* 20. 6. In thy hand is power and strength, and none can resist thee, *Luke* 1. 37. With God there is no word which cannot be done. *Phil.* 3. 21. He is also able to subject all things unto himself.

12. Hence also God is everywhere called in the Old Testament 〈 in non-Latin alphabet 〉 mighty God, *Isaiah* 9. 6. *Jeremiah* 32. 18. Also 〈 in non-Latin alphabet 〉 God all-sufficient. *Gen.* 17, 1. & 35. 11. *Ruth* 1. 20. 21. And in the New Testament he is called 〈 in non-Latin alphabet 〉 the Lord Almighty, 2. *Cor.* 6. 18. *Rev.* 1. 8. & 48. And the only 〈 in non-Latin alphabet 〉 *Potentate,* 1. *Tim.* 6. 15.

Power is attributed to God actively, because he hath power to communicate something to others, such as is the power of the cause.

13. *Potentia, vel potestas causae,* A causing power yet properly active power doth not agree to God, as if in respect of himself, he were first idle, and after did put himself forth into act: for God is a most pure Act. *James* 1. 17.

14. Therefore we must not imagine such an active power in God, which is a different thing from his Essence, for the very Essence of God is this power whereby he is powerful: As the same Essence is mercy it self, whereby he is merciful.

15. But an active power agrees to God, in respect of the Creature, which is properly said to be able to receive, and prove that act of God, which before it did not feel and prove. *Matthew* 19. 26. All things are possible with God.

16. The Omnipotency of God is conversant about things absolutely possible, whatsoever God willeth, or can will. *Ibidem.*

17. It is not therefore exercised about things which are altogether 〈 in non-Latin alphabet 〉 impossible, and do imply a certain contradiction, either in God, or in the things created, 2. *Tim.* 2. 13. He cannot deny himself.

18. Hence a certain distinction ariseth of Divine Omnipotency, whereby it is distinguished into absolute power, and ordinate, or actual power.

19. Absolute power is that whereby God is able to do all things possible, although they never shall be. *Matth.* 3. 9. God can of these stones raise up children unto *Abraham,* and 26. 53. Thinkest thou that I cannot now pray my Father, and he shall presently give me more then twelve legions of Angels? *Mark. 10. 27. Eph.* 3. 20.

20. The ordinate power of God is that whereby he not only can do that which he will, but also in very deed doth actually do, whatsoever he will. *Psal.* 115. 3. & 135. 6. *Eph.* 3. 11.

21. The manner of God's subsistence which shines forth in his Efficiency is first, the co-working of all persons; secondly, the distinct manner of the persons in working.

22. Their co-working is, that whereby they do inseparably work the same thing: for all external actions are common to all the persons, *John* 5. 17, 19. My Father worketh, and I work. Whatsoever he doth, the same likewise doth the Son. and 16. 13, 14. That spirit shall not speak of himself; but whatsoever he shall hear, he shall speak. He shall take of mine, and give it to you.

23. Hence every person worketh of himself, as touching the causal power which he exerciseth.

24. Hence, there is no praeeminence of dignity, in that co-working, but great unity, and identity of one, and the same cause.

25. Hence equal honor is equally due from us to all the Divine Persons.

26. The *Distinct manner* of working is that whereby every person doth work according to the distinct manner of his subsistence.

27. That distinct manner is partly in the order of working, partly in the bounding of the action.

28. As touching the order, the manner of working of the Father is of himself, by the Son and Holy Spirit. Hence the beginning of things, namely Creation is properly attributed to the Father, who in order of beginning is the first Person.

29. The manner of operation of the Son is from the Father by the spirit. Hence the dispensation of things is properly attributed to him, namely Redemption, & the constitution of all the offices in the Church. *Ephes.* 4. 11. He therefore gave some to be Apostles, some Prophets, &c.

30. The manner of working of the spirit is from the Father and the Son by himself. Hence the communication of things is attributed to the Holy Spirit, as Regeneration, *Tit.* 3. 5. The communication of all spiritual gifts, 1. *Cor.* 12. 4. And the perfection of natural things themselves, *Gen.* 1. 2.

31. As touching the termination of the action that works, in which the working, or manner of working of one person, doth chiefly shine forth is chiefly attributed to that person. So Creation is by a special application appropriated to the Father, Redemption to the Son, and Sanctification to the holy Ghost.

CHAPTER VII.

Of the Decree, and Counsel of God.

1. IN the powerful Efficiency of God, the *Decree* of God obtaineth the first place: because this manner of working, being of all most perfect, doth chiefly agree to the Divine Nature.

2. The *Decree* of God is his determinate purpose of effecting all things by his almighty Power, and according to his counsel, *Eph.* 1. 11. He doth all things according to the counsel of his own will.

3. In the *Decree* of God there appeareth his constancy, truth, and faithfulness.

4. Constancy is that whereby the *Decree* of God remains always immutable, *Num.* 23. 23. The strong God is not a man that he should lie, or the Son of man that he should repent, *Prov.* 19. 21. The *Counsel* of the Lord it shall stand.

5. Truth is that whereby he declares that alone which he hath decreed, *Ierem. 13. 10. Jehovah* is a God of truth. *Rom.* 3. 4. Let God be true and every man a lia•.... For although his words may seem sometime to sound another thing, yet the sense of them doth always agree with the *Decree.*

6. Faithfulness is that whereby he effects that which he hath decreed, and as he hath decreed. *Isaiah* 46. 10. My *Counsel* shall stand, and I will do all my pleasure.

7. Every *Decree* of God is eternal. 1 *Cor. 2. 7. Acts* 15. 18.

8. To this *Decree* of God pertaineth *Counsel. Eph. 1. 11. Acts* 4. 28.

9. The *Counsel* of God is as it were his deliberation concerning the doing of everything in the best manner, after that it is of the understanding and will approved.

10. Counsel is given to God in respect of perfect judgment, whereby he doth all things advisedly *I. E.* willingly and of set purpose: not in respect of any inquisition upon which such a judgment doth depend us men. For God seeth, and willeth all and everything together. Therefore it is called, as it were deliberation, not deliberation properly so called.

11. Three things concur to the perfection of this *Counsel.* 1. A scope or end propounded. 2. A conceit of the mind tending towards that scope. 3. An intention, and well pleasingnesse of the will.

12. The scope or end of this *Counsel* is the glory of God himself, that is, that goodness, or perfection of God which is made manifest by his Efficiency, and shines forth in his works, *Eph.* 1. 6. To the praise of his glorious grace.

13. In every artificer, or one that works by counsel *ad extra,* outwardly, there is a platform afore hand in the mind which when he is about to work he looks into, that he may fit his work to it: so also in God seeing he worketh not naturally nor rashly, nor by constraint, but with greatest perfection of reason, *such a platform is to be conceived to praeexist before in his mind,* as the exemplary cause of all things to be done. *Heb.* 11. 3. Those things we see were made of things that do not appear.

14. The platform of all things is the Divine Essence, as it is understood of God himself as imitable by the Creatures, or so as in some sort the Image of that perfection or some footstep thereof may be expressed in the Creatures: that is, the Creatures themselves, as they are conceived in the Mind of God, are the platform or image of that nature which they have in themselves.

15. A platform in the mind of man, who attains to knowledge by Analysis or resolution is collected of things themselves: and so things are first in themselves, then they come unto the senses of men, and then to the understanding, where they can make some *Idea* to direct the following, operation. But because God understandeth all things by *Genesis,* or composition, and doth not require knowledge by Analysis, or resolution of things, therefore all things are first in his mind before they are in themselves.

16. In us the things themselves are the example, platform or copy, and our knowledge is the Image: but in God the Divine knowledge is the coppy-platform, and the things themselves the Image, or express likeness of it.

17. An *Idea* in man is first imprinted and afterwards expressed in the things: but in God it is only expressing properly, not impressed, because it doth not come from any other thing.

18. From this one foundation may all errors of merits and foreseen faith be sufficiently refuted. For if any *Decree* of God should depend properly upon such foresight, then the *Idea* of God should come to him from something else, which doth in no wise agree with his nature.

19. The *Idea* or platform, as it is absolutely considered in God, is only one, but as it includes divers respects to the Creatures, it becomes manifold; so that it is true, that the *Idea* of one Creature is not the *Idea* of another.

20. There are in God platforms of all perfections which are in the Creatures, because they proceed from the active power of God: but not of imperfections, if they be formally considered as imperfections.

21. Therefore the knowledge of evil depends upon the denying of good, as the being of evil consists in privation of good, for everything as it hath its being, so it is known.

22. *Ideas* as they are many, so some of them are *Connexa* knit together among themselves, and depend one upon another: whence also a certain order ariseth of former and latter.

23. *Idea's* as they are considered going before the *Decree* of God's Will, do represent a *quiddity* of things, and only a possible existence: as they are considered after the determination of God's Will, they represent the same thing, as actually to come, according to their actual existence.

24. From that divers consideration there ariseth distinction of Divine knowledge into that which is called, Knowledge of simple understanding, and knowledge of vision.

25. Knowledge of simple intelligence, is of all possible things, that is, of all and everything, which may be done by most perfect knowledge in God.

26. Knowledge of vision, is the knowledge of all future things, whether they be in their own nature, necessary, or free, or contingent.

27. These things that God knows by the knowledge of *simple intelligence* or mere understanding, he knows by his all sufficiency: but those things that he knows by knowledge of vision, he knows by his Efficiency, or by the *Decree* of his own will, *Psal.* 33. 15. He that frames their hearts, observeth all their works. *Isa.* 44. 2. Who as I, foretelleth and declareth it, or ordereth it to me, from the time that I disposed the people forever: that the things to come, and which shall come to pass may be declared to them?

28. A middle knowledge by which God is feigned of some to have known before the *Decree* of his will by supposition, such events to come to pass, if such causes were put: seeing that it doth both determine events to come certainly to pass independantly from God's Will, and doth make some knowledge of God to depend chiefly on the object: I say such a knowledge cannot stand with the great perfection of God.

29. The Divine *Idea,* according to the variety of Notions, which are in the things, doth put on divers respects. In respect of the Principles, it is called intelligence whereby God perceiveth every several thing in everything: in respect of truth belonging to every several thing it is called *Science,* which as to the extent of it, is *Omniscience:* & as to that being which things have in their proper measure, is called *Praescience.* In respect of the dependence of truths which they have among themselves, it is called *Sapience,* whereby he knoweth what is

convenient for everything, and what is disagreeable from it: In respect of the whole order to be appointed in practice, it is called Prudence, whereby he knows, to apply the fittest occasions to everything: Lastly, in respect of putting in practice, it is called Art. Whereby he knows to effect all things most skillfully. *Heb.* 11. 10.

30. Those words are often used promiscuously in the Scriptures, to explain the perfection of Divine understanding to the capacity of those, who have an understanding very imperfect; yet of their own nature they admit this distinction, and not another.

31. That conjectural knowledge which only some do give to God, about contingent things to come, doth plainly repugn the nature, and perfection of God.

Of those three things which were propounded as concurring to the perfection of God's Counsel, namely, A scope, conceived of the mind, and intention of will; The Third remains to be considered, which is called, Good pleasure.

32. The *Good pleasure* of God is an act of Divine will, most freely and effectually determining of all things.

33. *Good pleasure* indeed in Scripture doth most usually set forth the good will of God, whereby he willeth, and determineth a saving good unto his: yet because all the *Counsel* of God is well pleasing to him, it is rightly used by Divines to explain every *Counsel* of God, even according to the Scriptures.

34. This will is truly free: because whatsoever it willeth, it willeth it not by necessity of nature, but by *Counsel.*

35. It is most free, or chiefly and absolutely free, depending upon no other, but the freedom of the will of men and Angels by reason of that dependence which it hath on God, is less free partaking of another.

36. Freedom in those operations which are outward is not only concomitant, as it is in inward operations; but also it is antecedent by way of a principle: because that which God willeth to work outwardly, he willeth not out of necessity of nature, but of precedent choice: for there is not a necessary connection between the Divine Nature, and those Acts.

37. This will is Effectual: because whatsoever it willeth, he effecteth it in its time, neither is there anything that is not done, if he willeth it to be done. *Psal.* 115. 3. & 135. 6. *Jehovah* doth whatsoever he pleaseth.

38. Hence the Will of God is the first cause of things. *Rev.* 4. 11. By thy will they are, and were created. But the Will of God, as it willeth to work outwardly, doth not presuppose the goodness of the object, but by willing doth make the object. *James* 1. 18. Because he would, he begat us, *Rom.* 9. 18. He hath mercy on whom he will.

39. Therefore there is no cause properly so called, to be given of God's Will.

40. Hence it is rightly said, that God doth will one thing to exist for another: but not that that one thing is a proper cause whereby the Will of God is inwardly moved to appoint that other thing. So God would that the Sun and stars should exist, for the generation, conservation, and corruption of things below: yet the Sun and Stars, are not a cause why God would that those things should be generated, conserved, and corrupted. And so it is in all things out of God, which indeed among themselves are causes and effects, even as they depend upon the Divine will, but there is no cause of God's Will out of it self.

41. Also the willing of one thing in God, is not properly a cause effecting that he will another thing in himself, because the Efficiency of a cause upon an effect, and dependence of the effect upon a cause, cannot be in the Will of God, which is God himself, truly and simply willing all things together and at once, with one only act; yet it is true that the *Schoolmen* say, that a passive attingency of the Divine will in respect of one thing, is a cause of a passive attingency in respect of another: and so in this sense it is truly and piously said, that God willeth someone thing, because he willeth another.

42. Therefore although he willeth many things which will not follow but upon some antecedent act of the Creature, yet the very act of willing in God doth not properly depend as a consequent thing upon the act of the Creature. Neither is it lawful under the appellation of an Antecedent will, to give unto God that imperfect will which is called *Velleitas,* a woulding in the *Schools.* For it doth not agree to an Omniscient, Omnipotent, and infinitely, blessed Nature.

43. Wherefore that opinion which determines that God doth will something antecedently to the act of the Creature, which same thing afterwards he willeth not towards them, but wills another thing, is not to be admitted: because it makes the Will of God mutable and depending upon the act of the Creature, so that as often as the act of the Creature is changed, so often also it is changed.

44. By that opinion also, that form of speech prescribed in the Word of God wherein we commit ourselves and all ours to God, as I will do this, or that, if God will, should not be used in all things, but turned contrarily, *God will do this or that,* if man will.

45. This will determines of all things, greatest, least, contingent, necessary, free, without exception: This the Scripture shows of all kind of things: as of Christ Jesus to be glorified, and the Church to be saved by him. *Psal.* 2. & 110. 1. & 40. 7, 8, 9. *Heb. 7. 16. 21. Eph. 5. 25. 2 Tim.* 1. 9. Of *Pharaoh. Exod.* 1. 3. Where God did so dispose all things, that he might move *Pharaoh* to persecute and overthrow the people of *Israel;* nay he hardened him, that he might persecute them: yet *Pharaoh,* and *Israel* did work freely. In like manner of the selling of *Joseph,* wherein all things happened freely, and contingently, God determining of it according to his Will. Of the very heart of man. *Psal. 33. 15. 1 Sam. 10. 9. 26. Prov.* 21. 1. Of a man killing another by chance. *Exod.* 21. 13. Of the Lot cast into the Lap. *Prov.* 16. 33. Of little Sparrowes falling to the ground: Of all the hairs of a man's head. *Matthew* 10. 29. 30. Of the Lilies, Flowers, and Grass of the Earth, *Matthew. 6. 28. 30. Finally, of all created things. Job 38. Psal. 104. Isaiah. 45. 7. Ierem.* 14. 22.

46. If God should not determine of all things, his Will should not be simply & universally the first cause: and therefore they that think the contrary, must of necessity either make two first beginnings, or more then two, which is very far from all truth.

47. But there is not the same reason of will as there is of Divine knowledge and power, for knowledge knows all things that may be known, and power can do all possible things, and they are stretched forth together beyond those things which actually have been, are, and shall be: but by his *Will* he willeth not all things he can will, but all things which he judgeth to be willed, and therefore actually to be hereafter: whence it is that although God may be called, Omniscient, and Omnipotent, yet he cannot be called Omnivolent.

48. Whatsoever God willeth in all these things, he is universally effectual: so as he can in no wise be hindered, or frustrated, whereby he cannot obtain what he *wills.* For if he should properly will anything, and could not obtain it, he should not be most perfect and blessed.

49. Yet the *Will* of God doth not infer a necessity upon all future things, but a certainty only as touching the event. So it could not be as to the certainty of the event, that the bones of Christ should be broken, because God would that they should not be broken: yet there was no necessity imposed upon the *Soldiers Speares,* and other second causes which were present.

50. Nay it is so far off, that the will of God, which doth most certainly attain to whatsoever it *willeth,* doth urge all things with hard necessity, that it is the prime root, and efficient cause of all that contingency, and freedom, which is in things: because it doth effectually foreordaine such effects to follow of such causes.

51. In those things which God *Willeth* there is a certain order conceived, namely that first he *Willeth* the end, before the means to the end, because he worketh by most perfect reason: and among means, he first *Willeth* those things which come nearest to the end: for that which is first in order of execution, that is last in order of intention, and so contrarily.

52. This *Will* of God, is, partly hidden, and partly revealed. *Deut.* 29. 29.

53. Those means by which this *Will* is revealed, are rightly called the *Will* of the sign, not only metaphorically, because they declare among men what they would have, but also metonymically, because they are either effects, or adjuncts, partly declaring the proper *Will* of God.

54. There are five signs put in that old verse. *Praecipit, & Prohibet, Permittit, Consulit, Implet:* He commandeth, and forbiddeth, Permitteth, Counselleth, fulfilleth: but because *counsel* is all one with a command; instead of it, it should be better to put in *Promittit,* He promiseth.

Thus far in general of God's Efficiency, which together with his Sufficiency, doth make a fit, and adequate object of Faith. The kinds of it do follow.

CHAPTER VIII.

Of Creation.

1. THe Efficiency of God, is either Creation or Providence.

2. Creation is the Efficiency of God whereby he made the World of nothing, in the beginning very good.

3. Active Creation is conceived, by the manner of a transient action, in which there is always an Object presupposed about which the agent is exercised, yet it is not formally, transient but only virtually; because it doth not presuppose, but make an Object.

4. Passive Creation is conceived by the manner of mutation, which is improperly called mutation.

5. Creation respects the whole world, that is, whatsoever doth exist besides God.

6. Hence, both all things which exist besides God are created, and they are altogether created, that is, as well according to matter, as according to form. *Rev.* 4. 11. Because thou hast made all things. *Col.* 1. 16. For by him were made all things which are in Heaven, and which are in Earth, visible and invisible.

7. Creation doth produce Originally, because it produceth a being, not only as it is a being, but also absolutely in every part.

8. Therefore before the *Creation,* the Creatures had no real being either of existence, or Essence, although they had a known being from eternity in the knowledge of God.

9. *Creation* then produceth out of nothing, that is, out of matter that doth not praeexist, *that hath a being before,* but co-exist, *that hath a being together with the thing created:* For there was nothing from eternity besides God, neither is God the matter or part of any Creature, but only the efficient cause.

10. Indeed some things are said to be created, whose matter did pre-exist: but then *Creation* respects not only that immediate action, whereby it comes to pass that such things are; but also a mediate action, whereby it comes to pass that the matter it self should exist of which they are formed: so it was in the *Creation* of plants and living Creatures, *Genes.* 1. 20.

11. That nothing, or not being of things, did go before their being: not only in order of nature, for so they might co-exist with God from externity: but also in order of duration, continuance, according to our manner of conceiving.

12. Hence that beginning in which God is said to create the world, was the end of that duration which nothing had, and the beginning of that which a the world had.

13. Therefore God would by the *Creation,* both show forth his perfection, that he did not need any Creature or outward thing; for then he had created the world as soon as he could. And also his freedom whereby he brought forth all things without natural necessity, for if he had created necessarily, he had done it from eternity. *Rev. 4. 11. Psal.* 115. 3.

14. The world neither was made from eternity, neither could be created from eternity, in that disposition, and order of things, which now it hath.

15. That day had not been, if infinite days ought to have gone before, for those days going before had never been ended, that that might succeed them.

16. Hence also it followeth that no Creature was, or could be a cause either instrumental, or principal in the act of *Creation.*

17. Every thing created was very good, because it was made neither rashly, nor in vain, but unto the end which the Maker did attain unto. *Gen.* 1. 31. Whatsoever he made was very good. 1 Tim. 4. 4. Whatsoever God made is good.

18. Goodness of a thing created is that perfection whereby it is fit to the use it serves for: Now that use is particular, or universal.

19. The Particular is that proper operation to which anything serves in its proper nature.

20. Universal use, is the ordaining of one thing with others, for the perfection of the Universe or whole. *Psal.* 104. & 148. *Isaiah.* 40. 13.

21. By this goodness all created things in their natural manner tend to God from whom they came. For the second being is from the first, and for the first. Hence those phrases. From him, through him, and for him are all things. *Rom.* 11. 36.

22. Now natural things tend unto God. 1. In that they declare God's Glory. *Psal.* 19. 1. 2. That they give occasion to us to know, and seek God, *Rom. 1. 20. Acts* 17. 26. 3. In that they sustain our life, that we may live well unto God. 1 *Cor.* 10. 31. 1 *Tim.* 4. 3. 4.

23. Time doth co-exist or hath a being together with all natural things, as appears in that phrase in the beginning: for then was the beginning of time.

24. Place also doth co-exist, that is, a certain space, wherein the extension of the Creature is bounded. *Genes.* 1. 22.

25. But these are not properly created, but concreated, or annexed, knit to the things created: because they have not an absolute, but only a relative entitie or being.

26. Because God created all things of nothing, therefore our faith rests in him against hope, under hope, for those things which are not, as if they were. *Rom.* 4. 17. 18.

27. The *Creation* of the world is distributed according to the parts of the world: for although the world be one, by unity of aggregation, order, and end; yet it consists of parts, distinguished not only according to the situation, but also according to the Essence, and Existence.

28. But the *Creation* of these parts of the world, was not altogether and in one moment, but it was finished by parts succeeding one another, in the space of six days.

29. *Creation* then is of the parts of the world, that are either immediately perfect, or mediately, *Psal. 33. 6. Heb.* 11. 3. Gen. 2. 7. 19. 22.

30. *Creation* of things immediately perfect is, that whereby things were made having their principles, both material and formal, at the first ingenerated in them, and that in a complete existence.

31. Hence those Creatures of themselves are subject to no essential change; as generation, or corruption.

32. The parts immediately perfect are the highest Heaven, and the Inhabitants of it the Angels.

33. The highest Heaven, is the dwelling-place of God's holiness, full of all things which pertain to eternal blessedness: where the Majesty of God doth present it self to be seen as it were Face to Face. 1 *Cor. 2. 8. Marc. 12. 23. 1 Cor.* 13. 12.

34. It is called the third Heaven, *Empyreum* fiery, The Heaven of Heavens, and Paradise. 1 *Kings 8. 27. Mat. 18. 10. Marc. 12. 25. 2 Cor.* 12. 2. 4.

35. This Heaven is meant. *Gen. 1. 1. Heb.* 11. 10. 16.

36. Angels are Spirits of primary perfection, created to minister unto God.

37. That Angels were ereated appeareth, *Col. 1. 16. Psal.* 14. 8. 5. That they were created the first day with the highest Heaven, appeareth. 1. From the likeness of nature, that they have. 2. In that they are said to have as it were applauded God in the *Creation* of other things. *Job* 38. 7. 3. In that they are Spirits. *Heb. 1. 14. Luc.* 24. 39. Ministers of God. *Heb.* 1. 7. 14. Of chief perfection, and of an immortal nature. *Luke* 20. 36.

38. Hence the Angels do so excel in clear seeing reason, that they are said to be as it were, full of eyes, presently discerning what God would have done by them, and how it is to be done: And in liberty of will, that they perform their offices with diligence, *Psalm* 103. 20. And in perfection of strength, that they are able to do great things. 2 *Peter.* 2. 11. And in greatest agility, that as if they had wings, they do swiftly dispatch that which they have in Commission. *Ezech.* 1. 6.

39. Their Ministry is to celebrate the Glory of God; and to execute his commands. *Psal.* 103. 20. Especially about those who shall be heirs of eternal life. *Hebr. 1. 14. Psalm* 91. 11. & 34. 8.

40. They were created sound in holiness, and righteousness, *Lu. 9. 26. John* 8. 44. *Jude 6. 2. Pet.* 2. 4.

41. In number they are very many, unto ten thousand times ten thousand. *Dan. 7. 10. Hebr. 12. 22. Mat.* 26. 53. They are distinguished among themselves, in respect of their Offices, & Objects, about which they are exercised. *Ephe.* 1. 21. And they are under the command of God and Christ only.

42. By the *Creation* God is known, but not God the Father, Son and Holy Spirit, because that effecting power whereby the world was created, pertains to the essence of God, and not to his personal subsistence.

43. *Creation* of the parts of the World mediately perfect, is whereby things were made of principles, that did exist before.

44. Hence those Creatures are subject to change and corruption.

45. Those things that were mediately perfect have a double existence; first a rude and incompleate, then afterwards a complete, distinct, and beautified existence.

46. The rude and incomplete existence of things was in that mass which in the beginning was created, without form, void, and involved in darkness, which is called Earth, Waters, the Deepe.

47. It is said to be without form; not because it had no form, but because it neither had beauty, and ornament, nor a complete act of those forms which were afterwards to proceed out of it.

48. In the constitution of the complete existence of things, two things are chiefly to be respected; Namely, the manner, and order.

49. The manner of constitution contains four things. 1. The command of God producing everything: Let be, or let this or that be done: wherein the power of God shines forth, that by his only word or will he did all things. *Psal. 33. 9. Psal.* 115. 3. 2. His approbation acknowledging the same thingh brought forth as good, God saw that it was good. Hence the goodness of Cod shines forth, that he produced all things to a good end and use. *Psal.* 19. 2. 3. His ordination assigning to everything his use; Let it be to this or that end. Hence the wisdom of God shines forth whereby he hath assigned several uses to everything, in a most fit way. *Ier.* 10. 12. & 51. 15. He made the Earth by his power, he stablished the habitable World by his wisdom, and stretched out the Heavens by his prudence. 4. The establishing of a Law, and order, perpetually to be observed in that thing, which is also joined with ordination. Hence the constancy of God shineth forth, that he would have all Creatures to observe their order, not for some days, or years, but to the end of the world.

50. These former are not severally expressed in some kind of things; because their imperfection depends upon the perfection of other things: yet in common reason they do equally agree to all.

51. The order of constitution was thus: In the first day after the bringing forth of the highest Heavens, the Angels, and the u•...shapen Mass, the subtilest part of that Mass being called forth upward, there was made light, that is, shining fire.

52. On the second day, Of that part which in subtlety came nearest to the former there was made Air.

53. On the third day, the parts of the Mass were so distributed, that the Waters being gathered, in their cha•...nels, of that part which was for the greatest, the Sea was by it self, and the Earth appeared adorned with Herbs and Trees.

54. On the fourth day, The Luminaries of Heaven were made, to give light upon the Earth.

55. On the fifth day, Fishes, and Birds, that dwell in the air and water were brought forth.

56. On the sixth day, were brought forth all Terrestriall living Creatures, first the brutish Creatures, and then afterward man: and so the Heavens and Earth were perfected, and all the Hosts of them.

57. In this order the wisdom, power and goodness of God doth greatly shine forth.

58. His wisdom. 1. In that the simple elements were first created before things elementary or concrete, and compounded. 2. In that among simple things the more perfect were made first, which come nearest to the nature of God. 3. In that those things were first created which only have being: then those which beside being have also life: then those that beside being and life, have also sense: then last of all, those things which beside being, life and fence, have also reason. 4. In that in simple things, there was a progress from things more perfect to things less perfect, but incompound things from things less perfect to things more perfect, from plants to men.

59. The power of God shined forth in that he first created the Plants, Herbs and Trees, before the Sun, and Stars, which are wont to be causes in their producing.

60. The goodness of God shined forth in that he created dwellings, before inhabitants, food before living Creatures, those things which should be useful for man, before man himself.

61. Man as he was the last of the Creatures, so was he the *Compendium,* abridgement of all Creatures, both immedatly and mediately perfect, partaking the nature of the one, in his soul, and of the other in his body.

62. He was the end of the Creatures mediately perfect, and so in God's-intention respected in them, and above them.

63. Hence he is said to be created in another manner then the other Creatures: for they were brought forth by a word only: let there be light, let there be a firmament. But man was brought forth as it were with greater counsel, and deliberation: Let us make man. *Gen.* 1. 26.

64. For the body was first prepared, and afterward the soul was inspired. *Gen.* 2. 7. The body of Elementary matter, but the soul was produced of no matter being before, but immediately by the power of God.

65. The Excellency of man was placed chiefly in this, that he bore the Image of God.

66. Three things are required to make an Image. 1. That it be like. 2. That it be express, and framed to imitate another thing as an exemplar, or copy. 3. That that likeness be either in its specifiall nature, or most noble perfection.

67. Hence it is, that in the inferior Creatures the Image of God is not properly found; but only a shadow, and footstep of it.

68. But in man the proper reason of an Image is found, yet not perfect, which is only in the Son of God. *Col. 1. 15. Hebr.* 1. 3. But imperfect, not with a privative we, but negative imperfection.

69. This Image then is a conformity of man, according to his measure, to the highest perfection of God.

70. All this Image was natural to man, but in a different respect, for it was partly the very nature of man, partly it flowed from the principles and perfection of nature, and partly it was due to nature in a certain manner.

71. The Image of God in man was partly inward, partly outward. The inward, was the perfection of body and soul.

72. The perfection of the body is that whereby it was absolutely fitted for comliness and use agreeable to God's Will. *Gen. 2. 25. Rom.* 6. 13.

73. The perfection of the soul was that whereby it was of an immortal nature, not only in those faculties by which it was a free principle of its own actions, in understanding and will, but also being adorned with gifts whereby man was made able, and fit to live well, namely with wisdom, holiness, and righteousness. *Eph. 4. 24. Col.* 3. 10.

74. The External perfection of man was his Dominion over other Creatures, whereby he might use them freely to God's Glory, and his own necessity, *Genes.* 1. 26. and 2. 19. 20.

75. Hence the tilling of the Earth, and getting of food out of the Plants of the Earth, was committed to him. *Gen.* 2. 25.

76. Hence was the coming of the Creatures to him as to their Lord, and names by him put on them, as by their Lord. *Gen* 2. 19.

77. Hence he was placed in the Garden of *Eden* as in his Palace. *Gen.* 2. 19.

78. In all those things joined together the perfection of man was complete: and from that perfection, a certain Image of God, or of Divine perfection did arise.

79. This *Creation* of man, was, of the *Male,* and *Female,* both of them of nothing, as touching the soul. The body of the *Male,* of the Earth, mingled with other Elements. The body of the Woman, of the *Male,* and for the *Male,* that nothing might be wanting to his well being. 1 *Cor.* 11. 8. 9.

80. From the consideration of the *Creation* our Faith ascendeth above all the order of nature, and apprehends the light of the Glory of God, to be shown forth in the Face of Jesus Christ, because it is God, who commanded the light to shine out of darkness. 2 *Cor.* 4. 6.

CHAPTER IX.

Of Providence.

1. THe *Providence* of God is that Efficiency whereby he provides for his Creatures now made, in all things, according to the counsel of his own Will.

2. This *Providence* is extended to all things, not only common, but proper. *Psal. 145. 15. 16. Prov. 16. 9. 33. Exod.* 21. 13. Being properly determined of no cause, but determining all causes: and hence in their manner it is the universal and particular cause of all things.

3. The *Providence* of God is either immediate, whereby God by himself, as the absolute sole cause provides for things, or mediate, whereby he provides by the use of means.

4. God doth all things that come to pass immediately, both by reason of his power, in respect of all being, which is found in the effect, (for the power of God attains to every effect. *Deut. 8. 3. Isaiah* 28. 26.) and also by reason of the subject in respect of that being it hath as it is a being: for God himself who is always and everywhere present immediately and inwardly, doth work that in all things also.

5. Yet in respect of those things upon which second causes have their influence by force of their own proper form, God is not said to work, immediately, but mediately, because he worketh by the means of subjects and virtues of second causes:

6. God therefore useth means, not for want of power, but through the abundance of his goodness: that namely he might communicate a certain dignity of working to his Creatures also, & in them might make his efficiency more perceiveable. 1 *Sam.* 14. 7. Tis all one to *Jehovah* to save with many, or with few. Hence God doth often use those means, to produce the most noble effects, which of themselves, have no aptness to bring forth such effects. 1 *Cor. 1. 27. 28. Amos 5. 9. 2. Chr.* 24. 24. Also he doth often make the most fit means, ineffectual. *Psal.* 33. 16. & 127. 1. 2. *Hos.* 4. 10.

7. Hence our Faith doth not properly respect those means which God useth, neither depends on them, but on God only, who can relieve all our necessities either with means, or without means, as it seems good to him. *Dan.* 3. 17. Our God whom we worship is able to deliver us out of the hot fiery Fornace, and out of thy hand, O King.

8. The *Providence* of God is either Ordinary and usual, or Extraordinary and unusual.

9. The ordinary providence is whereby God observeth that order in things which was appointed from the beginning. The reason of which order requires, that some certain thing go before, and from that being put, some certain thing follow after. *Hos.* 2. 22. I will hear the Heavens, and they shall hear the Earth, and the Earth shall hear the Corn, and the Wine, and the Oil, and they shall hear *Israel.*

10. That order in natural things is the Law of nature, common to all things or the very nature of things, as it is stablished in a certain order, arising from the force and efficacy of that never to be revoked Word of God given in the beginning: Let it be made, let it be, be it so, which expressing the respect of a thing to come doth signify perpetuity and constancy, and by its virtue doth effectall things which do usually come to pass of the samthings. *Ier.* 31.

35. 36. The statutes of the Moon, and of the Stars, &c. and 33. 20. My Covenant of the day and my Covenant of the night.

11. Extraordinary providence is that whereby God provideth for things beyond the usual, and appointed order of them, in which manner whatsoever is effected, is by a metonymy of the effect called a Miracle.

12. A Miracle is an operation above the order appointed whence true Miracles do always give evidence of the omnipotency of the doer. Hence God only is the Author of true Miracles.

13. Men may-be moral causes of Miracles, as they obtain this of God that he would do them, or as God useth their help as a sign, or token of a Miracle to be done by him, yet they cannot be causes really efficient, nor indeed, instrumental, much less principal.

14. The *Providence* of God is either conservation or gubernation.

15. Conservation is that whereby God maketh all things, both universal, and singular, both in their Essence and existence, and in their strength, to persist, and continue. *Psal. 104. 19. 20. Acts 17. 28. Heb.* 1. 3. Which is of Schoolmen, not unfitly called *Manutenentia Dei, God's holding in his hand,* because by it God doth sustain all things as with his Hand.

16. This conservation doth necessarily come between *Creation,* and government of things created: because whatsoever is created, is created to some end, and use, to which also it ought to be directed and governed: but it cannot attain that end, nor be directed to it, unless it be continued and conserved in its being.

17. God's conservation is necessary for the Creature because the Creature doth every way depend upon the Creator, not only as touching its *Fieri.* i. being to be made, but also touching its *Esse, existere, permanere, & operari.* i. Being, Existence, Continuance, and operation: so that every Creature should return into that nothing whereof it was made, if God should not uphold it, and the very cessation of Divine conservation, would without any other operation presently reduce every Creature into nothing. *Psalm* 104. 29. If thou hidest thy Face, they are troubled, if thou takest away their breath they die, and return to their dust.

18. Some things are conserved immediately, namely such as are subjected unto God only. This conservation is in very deed the same with Creation, differing only in reason, in that *Creation* includes a certain newness which conservation excludes, & *Creation* excludes a precedent existence which conservation includes, so that that conservation is nothing else then as it were a continued *Creation,* and therefore it is joined with *Creation. Neh.* 9: 6. Thou hast made, and thou preservest all these things.

19. Gubernation is that whereby God directeth and leadeth all his Creatures to their proper ends. *Psal.* 29. 10. *Jehovah* sits King forever.

20. The government of all things ought to be of God. For they would never certainly attain the end to which they were created, unless they were governed by the same power, by which

they were created: and it proceeds from imperfection, when he leaves the work that he hath made, to be directed by another afterward.

21. This Gubernation includes intrinsically, not only means convenient and fitting to the end, but also their certain efficacy, or the attainment it self. The order therefore of this government is certain, immovable, and indissoluble, so that the Creature cannot wholly withdraw it self from all order of government, although it may decline from its particular order. *Gen.* 50. 20.

22. This government is common or special.

23. Common is that whereby God doth govern all things in a like manner, unto this government belongeth, First, The Law of nature common to all things, which is a certain participation of the Law, and Will of God, put into all things from the beginning. *Job* 38. 12. Hast thou commanded the morning, and made known to the day-spring his place, &c. Secondly, a natural inclination, which is a principle of working according to that law, *Job* 5. 7. The sparks fly upward. Thirdly, a natural instinct: which is a peculiar stirring up of the living Creatures, to some more noble acts, with a certain show and print of reason. *Pro.* 6. 6. Go to the *Pismire,* O sluggard, behold her ways and be wise. And 30. 24. These four are small upon the Earth, but they are exceeding wise, the *Ants,* the *Mise,* the *Locusts,* the *Spiders, Ierem.* 8. 7. The *storke,* the *Turtle,* the *Crane,* and *Swallow* observe the times of their coming. Fourthly, A certain obediential power, whereby all Creatures are apt to obey the command of God. *Psa.* 103. 21. & 148. 8. Doing his pleasure, fulfilling his Word.

24. This government shines forth in the operation of all things, first in that they always look to some certain end, and so it is necessary that they be acted and governed by an intelligence everywhere present, and omnipotent, that is, of God himself. *Job* 38. 27. In sending down rain to satisfy the wast place, and bringing forth the bud of the tender Herb, *Isaiah* 55. 10. The rain causeth that the Earth bring forth feed to the sower, and bread for him that eateth. Secondly, In that the works of nature are ordained so accurately, and agreeable to reason, that they cannot but proceed from highest reason. *Prov.* 30. 25, 26, 27. 28. Thirdly, in that besides a proper ordination whereby everything seeks his own perfection, they do keep as it were a common society and all do more desire the conservation of the whole then of themselves, as it is to be seen in heavy things which are carried upward to avoid an emptiness.

25. By force of this Gubernation all second causes, are in a certain manner determined afore, that is, First, they are stirred up, to work, by an influence, or *previous* motion, in regard that (beside the communicating of strength, and sustentation of the same) there is some such thing required necessarily to bring forth that into act which before was in the power of the Creature. Secondly, they are applied to a certain object, about which they are exercised in working. *Ezech.* 21, 21, 22: &c. 2. *Sam.* 16. 10. Also by force of the same government they are ordered, that is, 1. Limits, and bounds are set to their actions: *Job* 1. 12. & 2, 6. & 38, 10, 2. Some good is drawn out of their action, *Gen.* 50. 20.

26. Because the exercise of that strength which is in the Creatures depends upon the Will of God; hence it is that we trust in God alone, & not in those Creatures, by which the kindness of God is derived to us.

CHAPTER X.

Of special Gubernation about intelligent Creatures.

In the former disputation common Gubernation was handled: now follows special Gubernation.

1. SPeciall *Gubernation* is that whereby God doth govern reasonable *Creatures* in a special manner.

2. The special condition of those *Creatures* doth cause the difference. For seeing they are in some sort immortal, and created after the Image of God, and have an inward principle of their own actions proceeding from counsel, therefore they are to be governed to an eternal state of happiness or unhappiness, and that agreeably to counsel, and freedom.

3. Yet this special *Gubernation* doth not conclude that real *Gubernation* of the reasonable Creature, which is common to all *Creatures,* but is added to it.

4. This moral government consists in teaching, and fulfilling according to that that before he hath taught *Micah.* 6. 8. He hath shown thee O man what is good *Deus.* 30, 15. Life and good: Death and Evil. Hither to properly pertaineth that revealed Will of God whichis the rule of doing as touching manners, to the reasonable *Creature.* God governs by teaching, partly in making a Law, partly in establishing it.

6. A Law is made by commanding, and forbidding.

7. A Law is established by promising, and threatening.

8. God governs by fulfilling, when he performs those things he hath taught. *Ierem.* 32. 19. Thine eyes being open do look unto all the ways of men, that thou mayest give to everyone according to his ways, and according to the fruit of his doings.

9. From this special and proper way of governing reasonable *Creatures,* there ariseth that covenant, which is between God and them. For this covenant is as it were a certain transaction of God with the *Creature,* whereby God commandeth, promiseth, threateneth, fulfilleth, and the *Creature* doth tie it self in obedience to God thus covenanting. *Deut.* 26. 16, 17, 18, 19. This day *Jehovah* thy God commandeth thee. &c. Thou hast avouched this day the Lord to be thy God, &c. *Jehovah* hath avouched thee this day, &c. To make thee high, &c. And that thou mayest be an holy people, &c.

10. Now because this way of entering into covenant is not between those that are equal, but between Lord and servant. Therefore it portaines to government, whence also it is most properly called not the covenant of man, but of God, who is the author, and chief Executor of it. *Deut.* 8. 17. 18. That he may perform his covenant.

11. By virtue of this covenant the moral works of the intelligent *Creature,* whilst he is in the way, have always a respect, either to happiness as a reward, of to unhappiness as a punishment: but in the last there is meriting, but in the other not.

12. Hence the proper and highest difference of a good work and sin doth flow, namely in that a good work is an operation expecting happiness of another by way of reward: as by the opposite privation of it, evil works are made in their kind extremely evil.

13. Hence ariseth the force & reason of conscience, which is the judgment of an intelligent *Creature* of it self, as he is subjected to God.

14. Special government of the reasonable *Creature* is of Angels and men.

15. Special government of Angels, is either a special prescription, or ordering the event that follows upon it.

16. This was the same Law as touching the substance, with the moral Law which is contained in the Decalogue.

17. Yet those in the Decalogue are to be excepted which either pertain to the nature of man's body, or the condition of this mortal life, which take no place in them, as many things of propagation pertaining to the seventh precept. *Matth.* 22. 30. Also many things pertaining to the fifth precept, of subjection of inferiors of their superiors, in like sort some things belonging to the eighth precept of every ones getting of food in his vocation: finally many duties of the second and fourth Commandment to be performed to men.

18. The ordering of the event, was in some, a preservation to persist in obedience. He•...ce it is that they were confirmed in good, and endowed with full happiness, so that they do immutably cleave to God, with perfect obedience, and fullness of glory. Whence those Angels are called elected. 1. *Tim.* 5. 21. Good and holy, *Luc.* 9. 26. Blessed also, and Angels of light. 2. *Cor.* 11. 14.

19. In others, the ordering of the event was a permission, whence it is that they abusing their liberty did fall into Apostasy.

20. Hence it is that from that time they were obstinate, in evil, and condemned to extreme misery. *Iud. 6. 2. Pet.* 2. 4. Whence the evil Angels, are called impure spirits, and angells of darkness. *Luke* 8. 2. & 9. 42:

21. In that different ordering, there doth manifestly appear the election of some Angels, and reprobation of others, by God's free counsel, and good pleasure.

22. Touching the time of the fall of Angels, it doth only appear, that it was before *Adams* fall.

23. Touching the kind of their sin which was first committed by them, it is most like that it was pride.

24. Touching their punishment the Scripture witnesseth that it is not yet inflicted in the highest degree, but to be inflicted in the end of the world. *Matth.* 25; 41. 1. *Cor.* 6. 3.

Thus much of the government of Angels.

The government of Man follows.

25. In the special government of men, Two things are to be observed, as in the government of Angels, namely prescribing a Law, and ordering the event that would thence follow. Yet there is not the same reason of all on either side.

26. In prescribing a Law there is like reason. 1. In that the Law prescribed to Men and Angels, was the same as touching the Essence of it: namely moral, the sum whereof is in the Decalogue. 2. In that that it was written in the heart by way of habit, wherein the first reason of conscience is placed, which is called *Syn•...ercsis. Rom.* 2, 15.

27. But the similitude, and difference is divers. For, First, The principles indeed of this Law are common to Angels and Men, but many secondary conclusions are only proper to men: as of Parents, marriage, meats, and the like.

28. Secondly, seeing man is of a more imperfect nature then Angels, and so needs more instruction and exercise: therefore there was added to the Law of nature a certain positive thing, otherwise of the same reason with it: as the sanctifying of the seventh day.

29. Thirdly, because Man in this animal life doth understand by senses, and so is as it were led by the hand from sensible things to intelligible and spiritual, therefore unto that spiritual Law there were added unto Man outward Symboles; and Sacraments, to illustrate, and confirm it. And in these Symboles, there was contained, both a certain special, and positive Law, & a prosession of general obedience to the Law of nature before put into him and also a confirmation of that solemn sanction of the Law, which did consist of promises, and threatenings.

30. Fourthly, because *Adam* was the beginning of mankind, out of whom all Men were to be derived, therefore a Law is given to him not only as one private person, as was done in the Angels, but also as a public person, or the head of man's nature, from whom all good and evil was to be derived to his posterity. *Acts 17. •...6. Rom. 5, 18, 19. 1. Cor.* 15. 21. 22.

31. Fifthly, in the sanction of this Law, there was contained a promise, of continuing animal life, and of exalting it afterward to spiritual, as also a threatening of bodily death which had no place in the Angels.

32. This interpretation being had, the Law and covenant of God with man in the *Creation* was, *Do this, and thou shalt live:* If thou do it not, thou shalt die the death. In which words there is first contained a precept, *Do this.* 2. a promise joined to it. If thou do it, thou shalt live, 3. A like threatening. If thou do it not, thou shalt die the death.

33. Unto this covenant there were two Symboles, or Sacraments adjoined, In one of which the reward due to Obedience was sealed by a Tree, namely of life, and in the other the punishment of disobedience was sealed by a Tree, namely of knowledge of *good* and *evil:* that was a Sacrament of life, this a Sacrament of death.

CHAPTER XI.

Of Mans Apostasy, or Fall.

In the former dispute, we have treated of the first parc of the special government of Men, which consists in prescribing a Law: the other part follows, in ordering the Event.

1. IN ordering the Event, as to Man, there are tw•... things to be considered 〈 in non-Latin alphabet 〉 , and 〈 in non-Latin alphabet 〉 *Mans fall,* and his restoring. *Rom. 5. 19. 1. Cor.* 15. 21.

2. In the Angels there was preservation of some, and *Apostasy* of others, but no 〈 in non-Latin alphabet 〉 restoring of those that did *Apostate.* But in Man there could not be both preservation and apostasy, together: because all men were created in one *Adam* as in the beginning, root, and head: but in one and the same *Adam,* some men could not be preserved from the *Fall* and others *Fall.*

3. In the Angels there was no 〈 in non-Latin alphabet 〉 or Restoring. First, Because they *Fell* from the highest top of excellency: Secondly, because in the *Fall* of Angels, all the Angelical nature did not perish, but by the sin of the first Man all mankind did perish.

4. The *Apostasy* of Man is his *Fall* from obedience due to God, or transgression of the Law prescribed by God.

5. In this *Fall* two things are to be considered. 1. The committing of the transgression. 2. The propagation of it.

6. The committing of the transgression was accomplished in the eating of the forbidden Fruit, which was called the Tree of the knowledge of *Good* and *Evil:* but the first motion or degree of this disobedience, did necessarily go before that outward act of eating, so that it may be truly said that Man was a sinner, before he had finished that outward act of eating. Wence it is that the very desire which *Eve* was carried toward the forbidden Fruit, doth seem to be noted, as some degree of her sin. *Gen.* 3. 6. When the Woman saw, that the Fruit of the Tree was good for Meat, and most delightful to the Eyes, and the Fruit of the Tree to be desired to get knowledge, she took and eat.

7. Therefore the first degree and motion of this disobedience, was an inordinate desire of some excellency, by the lifting up of the mind: which that she might attain, the forbidding of God being laid aside, through unbelief, she would make trial, whether the forbidden Fruit had some power to confer such an excellency.

8. Hence was the grievousness of this sin, which did not only contain pride, ingratitude, and unbelief: but also by violating of that most solemn Sacrament, did make show of, as it were a general profession of disobedience, and contempt of the whole covenant. All which also were so much the more foul by how much the condition of the sinner was more perfect.

9. In the committing of this transgression two things are to be considered, the causes; and consequents of it.

10. Causes were one principal. And others adjuvant.

11. The principal cause was man himself, by the abuse of his free will. *Eccles.* 7. 29. For he had received that righteousness, and grace by which he might have persisted in obedience if he would. That righteousness and grace was not taken from him before he had sinned, although that strengthening and confirming grace by which the act of sinning should have been actually hindered, and the contrary act of obedience brought forth was not granted unto him, and that by the certain, wise, and just counsel of God. God therefore was in no wise the cause of his *Fall:* neither did he lay upon man a necessity of falling, but man of his own accord, did freely *Fall* from God.

12. The adjuvant causes were the Devil, and the Woman.

13. The first sin of the Devil was pride: From pride did presently follow envy towards God, and God's Image in Man; For because he had lost an orderly Excellency by affecting one out of order, therefore the Excellency of others grieved him, and he was maliciously bent to oppose it. But the Devil was not the compelling cause, neither the cause of sufficient direct necessary or certain efficacy in procuring that sin: but only the counseling and persuading cause, by tempting, whence also it is that he hath the name of the tempter. *Mat.* 4. 3.

14. The tempting of the Devil is a fallacy, or sophistical argumentation: whereby under a show of that which is true, and good, he labors to seduce to that which is false: and induce to that which is evil.

15. In this temptation, the good which he propounded, and as it were promised, was shown to be as it were the greatest: the way to be used to attain that good, was propounded to be as it were easy, and light: that greatest evil which did hang over his head, was hidden from him.

16. The Devil is wont to go the like way in all his temptations, which he doth ensnare mankind with; yet in this temptation a certain special cunning is to be observed which contains many crafts and those very subtle.

17. The first of them was in that he chose a *Serpent* for his instrument which had a certain natural aptness, which the Devil knew how to abuse.

18. The second slight was in that he dealt with the Woman 1. *Tim.* 1. 13. Whether in the presence, or absence of her husband the Scripture is silent.

19. The third slight was in that he determined nothing at the first speech: but only propounded a certain question to the Woman, as if he were ignorant of those matters? Hath God indeed said?

20 The fourth was that his question had much ambiguity in it, for so might be understood that he should not ask of God's command, but of the sense or meaning of that command, peradventure not sufficiently understood by man, If the question be understood of the command it self, then he might seem to have asked whether God had forbidden them, that they should not at all eat of the fruit of any Tree, or as the Woman her self answered whether he had forbidden them the use of that one Tree, and so had not simply given them leave for all.

21. The fifth was that having first called the command of God into doubt by that question, he did so artificially extenuat the sanction of it, or communication adjoined in the conceit of the Woman now wavering, that she should deny either the truth, or at least the necessity of it.

22. The sixth was that after he had weakened the Commandment, and the sanction of it, it doth oppose a prediction quite contrary.

23. The seventh was that to confirm that prediction, he doth both abuse the Name of God, and the Name which God had imposed on the Tree. *Gen.* 3. 5. God knoweth that what day ye shall eat there of your Eyes shall be opened, and you shall be as God's knowing *Good and Evil.*

24. Hence it is that the Devil is called a *Serpent,* a *Liar,* a *Seducer,* a *Man-slayer. Revelations 12. 9. John 8. 44. Rev.* 20. 10.

25. With this tempting of the Devil there was joined the tempting of God, whereby he did so order that business, that it might thence be manifest what was in Man. But this tempting of God was neither Evil, nor tending to Evil.

26. A third tempting did follow these: namely of Man towards God, wherein he did in a certain manner make trial of the truth and Grace of God: namely making trial, whether God would preserve him, although he did not cleave to him, or whether he would certainly do what he had threatened.

27. A fourth temptation of *Eve* did accompany that namely towards her self, whereby she received the temptation or suggestion of the Devil, into her self, and applied to her self to her own ruin.

28. From that arose a fifth, whereby the Woman serving the Devil, as his instrument did tempt *Adam:* and from that proceeded a sixth, whereby *Adam* tempted himself, whilst he consented with a certain purpose to the Woman, and the Devil.

29. Either all or most of these temptations are found also in every Mans sins.

30. And so that sin was consummated, as touching the *Fall* of Man-kind in *Adam,* for *Adam* was properly the beginning of Man-kind, not *Eve:* Unless as she was made for him, and with him, did make one and the same beginning. Hence it is that we read in Scripture of a second *Adam,* but not of a second *Eve.*

CHAPTER XII.

Of the consequents of Sin.

In the Former disputation we treated of the Fall, and the causes of it: now follow the consequents of the Fall.

1. THE consequents of *Sin* are. 1. Guiltinesse and Filthiness, 2. Punishment, properly and distinctly so called.

2. Guiltinesse is the binding of the Sinner to undergo just punishment for his fault. *Levite.* 5. 2, 3, 4, 5. He is guilty. *Rom.* 3. 9. We have proved that all are under *Sin.* And *Vers.* 19. All the world is guilty before God. 1. *Cor.* 15. 17. Ye are in your *Sins.*

3. Hence that distinction, of Guiltinesse of the fault, & guiltiness of punishment, as also that distinction of the Papists of remission of the punishment, and of the fault is a distinction without a difference.

4. That guiltiness is not the form of *Sin,* but an affection, or a consequent adjunct, partly separable, partly inseparable.

5. Now it follows *Sin,* partly by virtue of the Law of God adjudging punishment to *Sins,* in which respect it hath some good in it, and is of God: and in this respect, God cannot separate that guiltiness from *Sins.* Yet as it flows from *Sin,* and is a worthiness and deserving of punishment, it doth also partake of the nature of it, and it is a vicious thing: and in this respect it cannot be separated from *Sin.* This double consideration of guiltiness is intimated, *Romans* 1. 32. Knowing the Law of God, that they that do such things are worthy of death.

6. From this guiltiness there followeth a conscience altogether evil: namely accusing & condemning justly. And hence follows horror, and flying from the presence of God, *Gen.* 3. 8. 20. *Heb.* 2. 15. *Rom.* 8. 15.

7. Filthiness is that spiritual pollution, whereby a sinner is made destitute of all comliness, and honor, and becomes vile. *Matth.* 15. 11. *Rev.* 22. 11.

8. This filthiness doth immediately follow the offense of the *Sin,* and remaineth in the *Sinner,* after the act of *Sin* is past and ceaseth to be: it is wont to be called the spot of *Sin,* Corruption, Defilement, Deformity, Dishonesty, Nakednesse, Uncleanness, a blot, and sometimes *Culpa,* a fault.

9. From this filthiness there follows; First, A turning away from God, *Isaiah* 1. 15. Which is also called abomination, and detestation, *Prov.* 1. 32. Especially in respect of greater *Sins. Prov.* 3. 16. *Ierem.* 16. 18. Secondly, the shame of a man to his confusion, *Gen.* 3. 7. For such a shame, is a fear arising from the conscience of some filthiness. *Rom.* 6. 21. What fruit had you of those things whereof you are now ashamed?

10. Punishment is an evil inflicted upon the *Sinner* for his *Sin.*

11. It is called an evil because it is a privation of good. But it is not a privation of an honest good, as it is honest, as *sin* is: but its a privation of the good of happiness, in respect of the *Sinner,* who is punished.

12. It is said to be an evil inflicted, not simply contracted, because it pertains to rewarding and revenging Justice.

13. It is said to be inflicted for *Sin,* because it hath always respect and order to the desert of *Sin,* unto which punishment follows from the offense, by reason of the prohibition, and from the guiltiness, by reason of the commination.

14. Therefore punishment properly so called, hath no place but in Intelligent Creatures, in whom also *Sin* is found.

15. Because *Sin* is reduced into order by punishment, and *Sin* in it self is in some measure against the goodness of God, but punishment only against the good of the Creature: therefore *Sin* hath more evil in it self then punishment.

16. Hence it is that the least *Sin* is not to be admitted, although the greatest punishment might by that means be avoided, or the greatest good obtained. *Rom.* 3. 8.

17. In the ordaining of punishment divers attributes of God do shine forth, chiefly Holiness, Righteousness, and Mercy.

18. The holiness of God in the largest signification is that whereby he is free and as it were separated from all imperfection. *Isa.* 6. 3. *Rev.* 4. 8. But that holiness of God which doth there properly shine forth is that whereby he being pure from any spot of *Sin,* cannot communicate with any *Sin. Psal.* 5. 5. Thou art not a strong God that delighteth in iniquity: evil shall not dwell with thee. *Hab.* 1. 13. Thou art of purer Eyes then that thou mayest behold Evil.

19. The revenging justice of God which here shines forth is that whereby he inflicteth evil upon them that do evil. 2. *Thes.* 1. 6. It is just with God to render affliction to them that afflict you.

20. This Justice as it doth burn simply-against *Sin* is called wrath *Rom.* 1. 18. *Eph.* 5. 6. As it doth more fiercely wax hot it is called fury. *Deut.* 29. 20. As it doth give sentence to be executed against a *Sinner* it is called judgment. *Rom.* 2. 5. As it doth execute the sentence given, it is properly called revenge. *Heb.* 10. 30.

21. Mercy here shining forth is that whereby be punisheth *Sin,* less then the condign desert of it.

22. This mercy is clemency or beneficence.

23. Clemency is that whereby he doth moderate the punishments that are due, *Lam.* 3. 22. It is the Lord's great kindness that we are not consumed.

24. Clemency appears in patience, and long sufferance.

25. Patience is that whereby he doth forbearingly suffer *Sin,* and spares the *Sinners.* 2. *Pet.* 3. 9.

26. Long sufferance is that whereby he doth long suspend revenge. *Exo.* 34. 6.

27. Beneficence is that whereby, being rich in goodness, he poureth forth many good things, even upon *Sinners. Matth.* 5. 45.

So much of the Guiltinesse, Filthiness, and punishment of sin in general, now follows the punishment in special.

28. The punishment inflicted on man for *Sin* is death. *Gen.* 2. 17. *Rom.* 5. 12.

29 This Death is a miserable privation of life.

30. By the life of man is understood, both the conjunction of the soul with the body, and all that perfection, which was agreeable to man in that state, whether it was actually communicated, or to be communicated upon condition. *Psalm* 36. 10. With thee is the Fountain of life, in thy light we shall enjoy light.

31. Therefore Death is not from God, as he did ordain nature, but it is from God, as taking vengeance on *Sin;* and so properly from *Sin,* as the meritorious and procuring cause.

32. But that Death is not a simple, and bare privation of life, but joined with subjection to misery: and therefore is not the annihilating of the *Sinner,* whereby the subject of misery being taken away, the misery it self should be taken away.

33. A certain Image and representation of this Death was the casting out of Paradise, in which there was contained a Symbol or Sacrament of life. *Genes.* 3. 22. 23. 24.

Thus much of Death in general: It followeth to speak of it in special.

34. In Death, or the curse of God that doth lie upon *Sinners,* there are two degrees; the beginning of it, and the perfection of it: and two members; The punisment of loss, or privative; & the punishment of sense, or positive: and there are two kinds; Death spiritual, and corporal.

35. The beginning of spiritual Death, in matter of loss, in the defacing of the Image of God, that is, the loss of grace, and original Justice. *Rom.* 3. 23. They are deprived of the glory of God. *Eph.* 4. 18. Being strangers from the Life of God.

36. By this loss of grace, man is robbed of all saving gi•...ts: and so nature is weakened, put out of order, and as it were wounded.

37. The beginning of spiritual death in matter of sense, is spiritual bondage.

38. Spiritual bondage is a subjection to the power of darkness, or of spiritually deadly enemies. *Coloss* 1. 13. Hath taken us out of the power of darkness. 2. *Pet.* 2. 19. Of whom a man is overcome, of the same he is brought in bondage.

39. This bondage, is bondage of the Devil, and those that serve the Devil.

40. Bondage of the Devil, is a subjection to that power of the Devil, whereby he effectually worketh in men, & in respect of them he hath command of Death *Act.* 26. 18. 2. *Cor.* 4. 4. *John* 12. 31. & 16. 11. 2. *Tim* 2. 26. *Eph.* 22.

41. Bondage of the servants of the Devil, is of the world and *Sin.*

42. Bondage of the world is a subjection to the enticements which are found in the world. *Phil.* 3. 19. 1 *John* 4. 5. & 2. 15. 16.

43. Service or bondage of *Sin,* is that whereby a man is so captivated under *Sin,* that he hath no power to rise out of it. *Rom.* 6. 16. 17. 19. 20.

44. By this bondage it comes to pass, that although freedom of will remain; which is essential to man's nature, yet that freedom which pertains to the perfection of human nature, (the property whereof was that power to exercise acts spiritually good, and by that means acceptable) is not found in his sinful state unless, Remote, and Dead.

45. From this beginning of spiritual Death, there follows the multiplying of *Sin* in this life present.

46. Those *Sins* that follow, have some respect of punishment, in respect of the first *sin. Rom.* 1. 26.

47. But this respect of punishment is attributed to those *Sins,* first by reason of the effects or consequents of them, because they further the Death of man, and increase his misery: Secondly, they are said to be punishments in respect of that inward suffering to which man is subjected to in sinning; whereby also his nature is pressed down, and made more base. Thirdly, they are said to be punishments of the former *sin:* because that former *sin* was a cause for which man is deprived; of that righteousness, and grace, or Divine help, by the absence whereof it comes to pass, that man runs into those *sins.* Fourthly, they may be said also in a certain manner punishments of the former *sin,* because that former *sin* was a cause disposing and preparing man to commit the following *sins,* and in that respect it hath brought upon man all those *Sins,* and whatsoever evils, do either accompany or follow them.

CHAPTER XIII.

Of Original Sin.

In the former dispute (Thesi 45.) the multiplication of sin was given as a consequent from the beginning of spiritual Death, which we will thus show forth in the following Theses.

1. THe *Sin* that followed upon the first Fall is either Original, or Actual.

2. Original *Sin,* is an habitual exorbitancy, of the whole nature of man, or it is a deviation from the Law of God.

3. Because it is the corruption of the whole man: he•...ce it is called in the holy Scriptures. *The old man. Rom. 6. 6. Eph. 4. 22. Col.* 3. 9. The body of *Sin. Rom.* 6. 7. 24. A Law of the members. *Rom.* 7. 23. And the members themselves. *Col.* 3. 5. Flesh. *John 3. 6. Rom.* 7. 5. 18. 25.

4. Hence also it is that in Scripture, a *homogeneall* corruption is attributed not only generally to the whole man, but also to every part of it: as to the understanding, *Gen.* 6. 5. The imagination and thoughts only evil. *Rom.* 8. 5. 6. 7. They savor the things of the flesh. To the conscience. *Tit.* 1. 15. Their mind and conscience is defiled. To the will, *Gen.* 8. 21. The imagination of the heart of man is evil from his childhood. To the affections of every kind. *Rom.* 1. 24. To uncleanness in the lusts of their hearts. Lastly, to the body and all the members of it. *Rom.* 6. 19. Your members servants to uncleanness, and iniquity to commit iniquity.

5. This *Sin* is said to be an exorbitancy, or deviation of man, because it is in man an habitual privation of that due conformity to the Law imposed on man by God, wherein he ought to walk as in his way.

6. Hence it is that that original depravation is called in the Scriptures *Sin* or that *Sin,* by a certain special appropriation. *Rom.* 6. 12. 7. 1. 〈in non-Latin alphabet〉 *Rom.* 7. 8. 20. The Law of *Sin. 7. 23. Sin* dwelling in us, inhering, adhering and compassing us about. *Rom. 7. 17. 20. 7. 21. Heb.* 12. 1.

7. This disorder in man, hath as it were two parts. One formal, and the other as it were material, *Ier. 2. 13. My people have done two evils: they have forsaken me, &c.* That they might dig to themselves Cisterns. The description of actual *Sin* doth contain the picture of original, as the daughter doth contain the picture of the mother.

8. The formal part is an aversion from good. *Rom.* 3. 12. There is none that doth good, no not one.

9. The material part is a turning and inclining to evil. *Rom.* 7. 23. The Law of *Sin.*

10. By reason of this original depravation, it cometh to pass, that although the will of man be free in the state of *Sin,* as touching all acts which it doth exercise, yet it is captive and servile, as touching the manner of doing, because it is deprived of that power whereby it should will well, and that inclination is as it were a form whereby it commes to pass that it willeth amiss, even when that thing is good about which it is exercised inwilling. *Rom. 3. 12. 7. 14. 2 Cor. 3. 5. John 8. 34. 2 Pet. 2. 19. Rom.* 6. 16.

CHAPTER XIV.

Of Actual Sin.

1. Thus much of Original: Now followeth Actual Sin.

2. ACtuall *Sin* is an exorbitancy of man's action: or a deviation of it from the Law of God. 1 *John* 3. 4. It flows from original *Sin,* as an act from an habit: or as the fault of the person flows

from the fault of nature. In which respect also original *Sin* is rightly called the fall of *Sin. Fomes peccati.*

3. Therefore actual *Sins* although they are often opposite one to another in respect of their objects, and their special ways whereby they are carried towards their objects: yet in respect of that beginning or foundation whence they proceed, they are indeed tied & knit together, *Ia. 2. 10. 1 Tim.* 6. 9.

4. Actual *Sins* are diversely distinguished among themselves, First, in respect of degree. One *Sin* is greater or lesser then another. *Ezech.* 5. 6. & 8. She hath changed my judgments more then the *Gent•...es* themselves. & 8. 15. Thou shalt see yet greater abominations then these. *John* 19. 11. He hath the grearer *Sin:* whence also punishment is greater, or lesser. *Luke* 12. 47. He that knoweth and doth not, shall be beaten with many stripes, and he that knoweth not and doth, shall be beaten with few stripes, *Mat.* 11. 22. 24.

5. But this difference of degrees depends. First, upon respect of the person by whom it is committed. *Numb.* 12. 14. Whence it is, there is a difference between Fornication, Adultery, & Incest. 2. Upon the kind and nature of the thing, *Mat.* 5. 21. 22. He that is angry unadvisedly: he that calleth *Raca:* he that saith, thou fool. 3. Upon the intending, and remitting the Act. *Phil.* 3. 6. As concerning, •...eale persecuting the Church, 1 *Tim.* 1. 13. A blasphemer, a Persecutor, and Injurious. 4. Upon the way, and manner of committing: for it is done either out of ignorance, infirmity, or with an high hand. *Num.* 15. 27. 30. If a soul shall *Sin* through error, he shall offer as he Goat, but the soul which shall commit with an high hand, shall be cut off. *Psalm 19. 13. 14. 1 Cor.* 6. 7. There is utterly a fault in you. 5. Upon the circumstances of place, time, and the like. *Isa.* 26. 10. When favor is shown to a wicked man, he will not learn righteousness: in the land of uprightness, he doth wickedly.

6. Secondly, the special difference of actual *Sins* is properly privative, and doth formally depend upon the difference of rectitudes, from which these acts do decline.

7. Therefore that distribution of *Sins* as they are contrary to the Commandment of God, is most proper.

8. Thirdly, actual *Sin* is distinguished in respect of parts: into *Sin* of Omission, and *Sin* of Commission. For seeing there are as it were two part of original *Sin,* turning from good, and a turning to evil: actual *Sin* that flows from thence hath a double respect, for where turning from good doth most appear, that is said to be a *Sin* of Omission: and where a turning to evil doth most appear, that is called a *Sin* of Commission.

9. Therefore a *Sin* of Omission is not to do that that ought to be done. *James* 4. 17. He that knoweth to do well and doth it not, to him it is *Sin. Mat.* 25. 42. I was an hungry and ye gave me no meat, &c.

10. *Sin* of Commission, is to do that which ought not to be done.

11. *Sin* of Omission is most directly contrary to the command of God, and *Sin* of Commission to the forbidding: in a *Sin* of Commission there is a certain addition to the Law of God, and in

Omission there is a certain detractation from the Law: both which are forbidden. *Deut. 4. 2. 12. 32. Rev.* 22. 18. 19.

12. This distribution of *Sin* is not into the kinds of *Sin.* 1. Because, Commission and Omission being about the same object, and under the same formal respect, do not differ in kind, as in covetousness. 2. Because to speak morally there is no Omission without an act going before, or accompaning it. 3. Because Omission cannot be voluntary and free without an act, unto which act there doth always cleave a *Sin* of Commission.

13. Fourthly, *Sin* is distributed in respect of the subject, into *Sin* of the heart, of the mouth, and of the work. So that it is. A word, a deed, or a thought against the Law. *Isa. 18. 13. Mat.* 5. 28. 15. 19.

14. Fifthly, *Sin* is distributed in respect of the object. Into that *Sin* which is against God, and into that which is against men. *Luke 15. 18. 1 Sam.* 2. 25. Yet it doth not altogether in the same reason respect God and man. For *Sin* as it is a transgression of the Law of God, is an offense against God only: but yet in a material respect, as to the wrong and loss that is often done to men by *Sin,* it hath respect also to men.

14. Sixthly, *Sin* is distributed in respect of the effect. Into *Sin* distroying the conscience, and not destroying. Into *Sin* reigning, and mortified: into *Sin* pardonable, and unpardonable, which yet are not properly belonging to this place.

16. From this multiplication of *Sin* there follows an increase of spiritual death both in matter of loss, and in matter of sense.

17. In matter of loss, there is security of conscience, and stupidity; that is a deprivation of the sense of *Sin* and misery.

18. This security comes from custom of sinning, and obstinacy of mind in *Sins:* for *Sins* whether they be of Commission or Omission, being brought into custom, and made old, through daily multiplication do beget an evil habit, and do as it were bring an hard skin over the will and mind. *Ierem.* 13. 23. Can a Blackamore change his skin, or a Leopard his spots? them may ye do good that are accustomed to do evil. *Eph.* 4. 19. Being past feeling, they gave themselves to lasciviousness, to commit all uncleanness with greediness.

19. In matter of sense, there is greatest terror of conscience joined with desperation. *Hebr. 10. 26. 27. Gen.* 4. 13.

20. This terror ariseth from the greatness and multiplicity of guilt, together with an inavoydablenesse of imminent punishment.

21. But in this beginning of spiritual death, there is a certain moderation used by God. This moderation is internal or external.

22. The internal appeareth in the remainders of God's Image, *James* 3. 9. Now these remainders appear both in the understanding, and also in the will.

23. In the understanding, by those principles of truth, which direct both the theoreticall, and practical judgment.

24. The theorical principles, are both of true, and false, of which all men that have any use of reason have some knowledge, *Rom. 1. 20. Psal.* 19. 2. 3.

25. Practical principles, are of that which is honest, and dishonest, just, and unjust, that God is to be worshipped, that that is not to be done to another, which one would not have done to himself.

26. This is the Law written in the hearts of all men. *Rom.* 2. 15. They show the effect of the Law written in their hearts.

27. From these principles there ariseth a certain force of natural conscience. *Rom.* 2. 15. Their consciences together bearing witness, and their thoughts accusing one another, or excusing: which conscience notwithstanding together with those principles, is corrupt, and so dead. *Tit.* 1. 15. Their mind, and conscience is defiled.

28. In the will those remainders appear by a certain inclination unto good known in that manner: which although it be vanishing, and dead, yet it is found in all in some measure: whence also it is that at least the shadows of virtues, are allowed and embraced of all. 2 *Tim.* 3. 5. Having a show of goodliness.

29. Also that restraining power pertaineth to the will together with the understanding whereby excess of *Sin* is restrained in most, so that then *Sinners* do abhor the committing of many grosser *Sins. 1 Cor.* 5. 1. Such fornication which is not named among the *Gentiles.*

30. The outward moderation of this misery is by those external means both political and oeconomicke, whereby the course of *Sin* and misery is wont partly to be hindered.

CHAPTER. XV.

Of Corporal Death.

Thus far of the beginning of the spiritual Death; now it follows to speak of the beginning of bodily Death, with the consummation of both.

1. THe beginning of bodily death in matter of loss, is either inward or outward.

2. Inward is the loss of the internal good things of the body, as of health and long life, *Deut. 28. 21. 27. 35. 1 Cor. 11. 30. Mat.* 9. 2.

3. Hence is mortality, as touching the state, and nearest power to *Death.*

4. For this mortality is a dissolving or loosing of that band wherewith the soul was joined with the body.

5. The outward beginning of this *Death* in matter of loss is the loss of outward good things, whereby this life was either beautified or sustained.

6. Of the first kind is. 1. Loss of dominion over the Creatures. •...he which after the Fall did put offor the greatest part that subjection towards man, to which they were made, and became his deadly enemies unless they be brought into order by the special providence of God, *Job* 5. 22. 23. Be not afraid of the beasts of the Earth, For thou shalt be in covenant with the stones of the Field, and the beasts of the Field shall be at peace with thee. *Hos.* 2. 18. I will make a covenant for them with the beasts of the Field. 2. That ignominy which he is subject to, both living and dead. *Deut.* 28. 20. 37.

7. Of the latter kind is poverty, or the loss of those things which pertain to food, raiment, and possessions. *Deut.* 28. 17. 18.

8. The beginning of this *Death* in matter of sense is also inward or outward.

9. Inward is in weariness, *Gen.* 3. 19. Paine, and diseases. *Deut.* 28. 35.

10. Outward, is in all those calamities to which the life of man it outwardly subject. *Deut.* 28. 25. 48.

11. The moderation, that appeared in this corporal punishment is touching inward, and outward things.

12. Touching inward things. In that man hath yet space, and commodity of life, granted to him by the goodness of God. *Gen.* 3. 6.

13. Touching outward things: in that he hath certain remainders of dominion over the Creatures. *Gen.* 9. 2. Let the fear of you and the dread of you be upon all the beasts of the Earth, &c. So that although man by his sin fell from all right which he had before, of using the Creatures to his benefi•... ye•... by grant and divine indulgence, he may use them, and in that h•... sins not, that lie doth simply use them, althoug he sin in the manner of using: because so long as life is granted, and prolonged to him, with the same, there is together granted the use of those things, which are necessarily required unto life, and in a sort they are due to him.

Hence it is that although the Creatures were subject to vanity and a curse, for the sin of man. *Gen. 3. 17. 18. Rom.* 8. 20. 22. yet they are preserved in that estate, that they may supply the necessities of man's life.

CHAPTER XVI.

Of the Consummation of Death.

1. THE Consummation of *Death* is the highest degree of the punishment appointed, and to endure forever. As touching the degree, it is said to be infinite.

2. But it is infinite only in respect of the loss and privation: because it is the loosing of an infinite good, not in respect of sense or positive affliction; yet it may be said to be positively infinite, in respect of the thing afflicting, but not in respect of the manner of afflicting.

3. Hence it is that there are certain degrees in this punishment, according to the variety of degrees, which are found in sins, *Luke* 12, 47, 48. He shall be beaten with many stripes: he shall beaten with few stripes.

4. As touching the continuance, this punishment is said to be eternal or never to be ended. *Marc.* 9. 44. 46. 48. Where their Worm dieth not, and their fire never goeth out.

5. Now it is eternal. 1. Because of the eternal abiding of the offense. 2. Because of the unchangeableness of the condition which that degree of punishment doth follow. 3. Because of the want of satisfaction.

6. Hence it is that the incorruptibility of the damned is their immortality in death, and to death.

7. The consummation of spiritual death in matter of loss, is a total and final forsaking, whereby a man is separated wholly from the face, presence, and favor of God. *Matth.* 7. 23. Depart from me. And 25. 41. *G•... ye cursed. 2. Thess.* 1. 9. Who shall be punished with everlasting destruction, being driven from the Face of the Lord, and the glory of his Power.

8. Hence follows the greatest, and eternal hardening in evil, and despair of good *Luc.* 16, 26.

9. The consummation of spiritual *Death* in matter of sense, is fullness of bondage, whereby he is altogether delivered into the power of the Devil, *Matth.* 25. 41.

10. Hence is fullness of terrors of conscience, and fullness of sin, for the damned do sin, and will fin forever, although neither the same sins which were in this life, as Theft, Murder, Adultery; nor altogether of the same condition, with them which they committed alive. For they offend chiefly in hatred, envy indignation, and such like affections, which the sharpness of punishment gives occasion to. Also these sins after death, have not the same respect of desert which they have in this life, because then there is neither any possibility to avoid sin, neither is there place for threatening and increase of punishment by them.

11. Hence it is that sins themselves, in the damned, have more respect of punishment: but in those that live, they have more respect of offense.

12. Terror of conscience is as it were a worm, perpetually gnawing. *Mar. 9. 44. Isaiah* 66. 24.

13. The Consummation of corporal *Death* together with spiritual, is first by separation of the soul from the body. 1. *Cor.* 15. 42. 43. To which that change of some is answerable, which is like death. 1. *Cor. 15. 51. 52. 1. Thess.* 4. 15. 16. Secondly, by casting the soul and body into Hell, or that place which God hath prepared, for the extreme torments of sins. *Rev.* 21. 8.

14. Hence are pains, and greatest vexations both of soul and body. *Luc.* 16. 23.

15. Hence are Lamentation, Howlings, G•...ashing of Teeth, and such like effects, of greatest vexation. *Luc.* 13. 28.

16. But of the place of Hell, and manner of torture, & nature of outward things which pertain thereunto, because they are not necessary for us to know, the Scripture hath not pronounced anything distinctly of them.

CHAPTER XVII.

Of the Propagation of Sin.

Thus much of the transgression. Now it follows to treat of the propagation of it.

1. THis propagation, is that whereby the whole posterity of man, decending from *Adam,* in a natural manner, is made partaker of the same condition with him. *Job 14. 5. Psal. 51. 7 Rom. 5. 44. Eph.* 2. 3. This is come to pass by God's just ordination. The equity whereof appeareth in some measure among men. 1. In natural right, whereby inbred qualities are derived from that which begetteth, to that which is begotten. 2. In hereditary right, whereby the burdens of parents are transferd upon their children. 3. In the right of like for like whereby the rejection of good, and suffering of evil are equally extended.

2. This propagation of *Sin* consists of two parts. Namely, Imputation and real communication.

3. By imputation, the same singular act of disobedience, which was *Adams,* is also become ours.

4. By real communication the same singular sin is not derived to us, but the same in kind, or of the same reason and nature.

5. Original sin, seeing it is formally a privation of original righteousness, and this privation doth follow the first sin as a punishment, hence it hath the respect of a punishment in order of nature, before it hath the respect of a sin. As by the Justice of God that original righteousness is denied, so far forth it is a punishment: As it ought to be in us, and yet through man's fault in wanting, so far forth it is a sin.

6. Therefore this privation is derived from *Adam* by way of desert, as it is a punishment; and by way of a real efficient, as it hath the respect of a sin joined to it, for in that that any is borne a son of *Adam,* he is made worthy to be endowed with righteousness: when therefore he ought to have it, and hath it not, that want to him is sin.

7. Together with this privation, there is also derived, an unaptnes, and a certain perverseness of all the bodily faculties, which in their manner are opposite to that rectitude, that is approved of God.

8. For upon the deprivation of righteousness whereby all the faculties were to be directed, there follows in them all, such a defect, whereby it comes to pass, that when they are carried to any moral thing; that very inclination is morally evil.

9. Of these ariseth every actual *Sin:* for the mind being blind by the privation of light dotheasily admit any errors: And the will being now turned from God, doth burn with love of it self, and evil desires without God.

10. From *Sin* thus propagated, there follows also, a propagation of death, both begun & consummate: as well touching sense as touching loss, as well corporal as spiritual, to all the posterity of *Adam.*

11. Through this apostasy of mankind, it comes to pass, that our Faith, whereby now we believe in God, is not simply for life, but for salvation. For it is not sufficient for man being fallen, that God do simply give him life, but it is also required, that he would give it man being dead in *Sin, Eph.* 2. 1. And this was one difference between the question of the rich young man. *Matth.* 19. 16. What good shall I do that I may have eternal life? and that of the Jailor, *Acts* 16. 30. What must I do to be saved?

CHAPTER XVIII.

Of the Person of Christ, the Mediator.

After the Fall of Man: it follows that we see his restoring.

1. THe restoring of man is the lifting him up from an estate of sin and death, unto an estate of grace, and life.

2. The cause of this restoring was the merciful purpose of God. *Eph.* 1. 9. According to his free good will which he had purposed in himself. For there was nothing in man, which could confer any force to procure this restoring: but rather much which made to the contrary, as sin, in which there was an enmity against God: which in that respect doth commend this love of God towards us. *Rom.* 5. 8. But God commends his love towards us, in that when we were yet sinners, Christ died for us.

3. There are two parts of this restoring: Redemption, and the application thereof. That is as it were the first act of this restoring: this as it were the second act. That is as it were the matter, this as it were the form of our salvation. That is as it were the Sufficiency, this the very Efficiency.

4. These parts are altogether of one and the same latitude. For the end of redemption is the application of it: and the prime reason, rule, and measure of application is that same gracious Will of God which was the cause of Redemption it self. *Eph.* 1. 9. 10. He hath made known to us, the mystery of his will, according to his free good will, which he had foreordained in himself, that in the full dispensation of those times before ordained, he might summarily gather together all things in Christ.

5. Therefore Redemption is appointed to all and everyone, for whom it was in God's intendment obtained: according to that of Christ. *John* 6. 37. Whatsoever the Father giveth me shall come unto me.

6. Redemption is the bringing of man into freedom, from the bondage of sin, and the devil, by the payment of an equal price. 1. *Pet.* 1. 18. Ye know that ye were not redeemed by corruptible things, as silver and gold, but with precious blood. 1. *Cor.* 6. 20. Ye are bought with a price, and 7. 23. Ye are bought with a price.

7. For this freedom was not primarily effected by power, nor by prayers, (although these also had their force in perfecting this business,) but by the payment of a just price.

8. This price seeing it could not be paid by man, the help of a Mediator was necessary, who should come between God and man, making a perfect reconciliation between them. 1. *Tim. 2. 5. Acts* 20. 28. The Church of God which he hath purchased by his own blood. 1. *Tim.* 2. 6. The man Christ Jesus, who gave himself a price of our redemption.

9. Now such a Mediator is not given, for one age only but for yesterday, today and forever. *Hebr.* 13. 8. Jesus Christ yesterday, today and is the same forever: *Revel.* 13. 8. The Lamb slain from the foundation of the World. Although he was only manifest in the fullness of time. *Col. 1. 27. Tit. 1. 2. 1. Pet.* 1. 20. For this Meditation was equally necessary in all ages: Also is was sufficient, and effectual from the beginning, by virtue of God's decree, promise, and acce•...tation.

10. This M•...iator is only Jesus Christ. *Acts* 4. 12. Neither is there salvation in any other, for among men there is given no other name under Heaven, by which we must be saved.

11. In Christ two things are to be considered. 1. The fitness which he had to perform the work of redemption. 2. The parts of the redemption it self.

12. His fitness consists of two parts. The first is his person: the second is the office, imposed upon his person.

13. In the person of Christ the Mediator two things are to be observed: the distinction; of the two natures, and the personal union of them.

14. The distinct natures are: the Divine nature, as it is the second person of the Deity, and the human, in all things like to our natures (excepting sin, and the manner of subsisting) *Matt.* 1. 23. *Immanuel,* God with us, *John* 1. 14. That word was made flesh, &c. The distinction it self between those two natures remains: because they remain absolutely the same which they were before, as well touching their essence as all their essential properties: Hence neither the Deity in Christ with the humanity, nor the humanity with the deity is either changed, or mingled, or any way confounded.

15. The personal union, is that whereby the second person of the deity did take the human nature, that it might inseparably subsist in the same person *John* 1. 14.

16. For the second person of the deity although it have but one subsistence, yet i•... hath a twofold way of subsisting: one in the Divine nature from eternity; another in the human nature after the incarnation. *Rom.* 9. 5. Of whom is Christ, as touching the flesh, who

is above all, God blessed f•...r ever, Amen. Which latter way of subsisting doth agree to the Son of God. In respect of the union which he hath with the human nature.

17. This union to the divine person and nature, doth ad nothing, but a certain relation: but in the human nature it maketh a change, whilst by this means it is elevated to highest perfection: for it is made as it we a proper adjunct of the Divine person by which it is assumed: as it were a member of the same whole God man. 〈in non-Latin alphabet〉, whereof the divine nature is as it were another part: as touching the subsistence, it is made as it were an effect singularly upheld by the Divine nature: and also it is made as it were a subject wherein the Divine nature doth especially dwell. *Coloss.* 2. 9.

18. We endeavor to describe this union; by many logical ways: because it cannot sufficiently be explained by any one.

19. We use all those terms wherein the fountains, of consent, and unity are contained, that we may show the union to be most near.

20. Yet we temper these terms with that limitation, as it were, because this union is mystical, and secret, so it may not be plainly expressed, but only shadowed forth by human words, and notions.

21. From this union there followeth a personal communication of properties which is not a real transfusion. For then the Divine nature should take the properties of the human, and the human should take the properties of the Divine, and so the human should be the Divine, and the Divine, the human, or as well the Divine, as human should cease to be. Neither it is a real donation from which should follow, that the human nature might use the Divine properties as its own restruments. But it is a Communion, or co•...curring unto the same operations; so that they are performed together by each nature, but according to their own distinct properties.

22. Hence it comes to pass that all the doings a•... sufferings of Christ are referred properly to his p•...rson as the proper *Terminum* bound of them: althou•... some are properly to be referred to the one, s•...me to the other nature, as to their beginning, and proper respects.

23. And hence followeth the Communication of these properties, as touching predi•...ation, or attribution, whereby the properties of the one nature are attributed either to the whole person, as when Christ is said to be dead which is proper to the human nature, and to have been in the beginning which is proper to the Divine nature: Or to the other nature, because of the person, as when •...od is said to be taken up into glory: 1. *Tim.* 2. 16. •...o be crueified, 1. *Cor.* 2. 8. Which do not properly agree to the Divine nature, but to the huma•...e. And those things which are proper to the whole person, are properly attributed to either nature: as when the man Christ is said to be the Mediator betwixt God and man. 1. *Tim.* 2. 5. Which doth not agree to Christ as he is man, but as he is God and man.

24. But as that Commu•...ion doth properly respect the person of Christ, not the natures considered in themselves, so that communication which consists in predication doth respect God, or man in the concrete, not the Deity, or humanity in the abstract.

25. Therefore the communication of properties is not merely verba•...l, neither yet is it so real that the property of one nature doth pa•...se in the other as touching the intri•...secall possession and us•...pation.

26. Those examples which are wont to be brought of those that think the con•...rary of that communication which is between the matter and the form, between the soul and the body, and between Iron and the fire, do neither agree to this mistery, nor prove the possition it self

27. There were in Christ two understandings▪ one Divine, whereby he knew all things, *John* 21. 17. And the other human, whereby he knew not some things as yet. *Mar•...* 13. 32. Also there were two wills, one divine *Luke* 5. 13. And the other human, together also with a natural appetite, *Mat.* 26. 39. So there is a double presence of Christ▪ but yet the human presence, can neither be everywhere, nor in many places at once.

28. Because God in Christ, God-man, hath restored life to us, therefore our Faith is carried towards Christ, and by Christ, toward God.

CHAPTER XIX.

Of the office of Christ.

Thus far of the Person of Christ, his office follows.

1. THE Office of Christ, is that which he undertook that he might obtain salvation for men: 1. *Tim.* 1. 15. This is a sure saying, and worthy of all acceptation: That Jesus Christ came into the World to save Sinners.

2. For those that deny that the proper end propounded by God and Christ in this mistery, was the salvation of men, they deprive God and Christ of their honor, and men of their comfort.

3. In it two things are to be considered. The calling to this office, and the office it self. *Heb.* 5. 4, 6. 6. None takes this honor to himself, but he that is called of God, as was *Aaron:* So also Christ, &c.

4. The calling is in action of God, especially of the Father, whereby, a special covenant being made, he ordained his Son to this office.

5. This covenant is expressed, *Isaiah.* 53. 10. That if Christ would make himself a sacrifice for sin, then he should see his seed, he should prolong his days, and the delight of the Lord should prosper by him.

6. This calling therefore contains in it self. Choosing, fore-ordaining, and sending. *Isaiah* 42. 1. Mine elect 1 *Pet.* 1. 20. Which was sore-known before the foundation, of the World, *John* 3.

17. God hath sent his Son into the World. It is called in Scriptures sealing. *John* 6. 27. Sanctification, *John* 10. 36. Anointing. *Isaiah 61. 1. Psal. 45. 8. Heb.* 1. 9. And a giving, *John.* 3. 16.

7. Choosing, respects the end; fore-ordaining the means; sending, the execution it self; of mere grace, without any condition foreseen, either inmen, or in Christ himself.

8. All things which Christ either did or suffered, even as touching all circumstances were foredetermined. *Luke* 22. 22. The Son of man goeth as it is appointed. *Acts* 4. 28. That they might do all things whatsoever thy hand, and thy counsel had before determined to be done.

9. But this calling was not instituted in an ordinary manner, but confirmed with a solemn oath, to confirm the excellency and eternity of it. *Psalm* 110. 4. *Hebr.* 5. 6. & 7. 24.

10. The office it self to which Christ was called is threefold: Of a Prophet, of a Priest, of a King.

11. This number, and order of offices, is shown: First by men's necess•...ty, greevously laboring under ignorance, alienation from God, and disability to return to him: the first of which is healed by the Prophecy of Christ, the second by his Priest-hood, the third by his Kingdom.

12. Secondly, the order of conferring salvation doth show his number also which ought first to be unfolded then obtained, and then afterward applied; the first of which is the part of a Prophet, the second of a Priest and the third of a King.

13. Thirdly, the same order also appeareth by the solemn manner of executing it, whereby Christ did first teach others, declaring the Will of God unto them: then he did offer himself; and afterward he did enter into his Kingdom.

14. The prophecy of Christ is that whereby he hath perfectly revealed the whole Will of God that bringeth salvation: whence he is in Scripture called not only a Prophet. *Deut.* 18. 15. *Acts* 3. 22. And a Doctor, *Mat.* 23. 7. The Apostle of our profession. *Hebr.* 3. 1. And the Angel of the covenant. *Malachi.* 3. 1. But also the very wisdom of God. 1 *Cor.* 1. 24. And the treasure of wisdom and understanding, *Col* 2. 3.

15. This prophecy was in Christ as in the principal cause: in others whether angells, or men as in his instruments, 1 *Pet.* 1. 11. The Prophets did search what or what manner of time the foretelling spirit of Christ which was in them, should decline, &c. And 3. 19. By which going to the spirits which are in prison, he preached▪ It was in Christ by way of habit so that he might when he pleased, reveal all the secrets of God. But in others by way of act, and flas•...ing or coruscation so that they could not exercise prophesy but at certain times when he pleased, *Ierem.* 42. 7. After ten days came the Lord to *Jeremiah.*

16. That he might be such a prophet, it was necessary that he should be God, *John* 1. 18. & 3. 13. And withal also that he should be man, *Acts* 3. 22. Compared with *Deut.* 18. 15. For unless he had been God, he should neither have perfectly understood the Will of God. 1 *Cor.* 2. 11.

16. Neither had he been able to reveal it throughout all ages: unless he had been man, he could not fittly have unfolded it in his own person unto men, *Hebr.* 1. 1.

17. The priesthood of Christ is that whereby he hath purged by sacrifice the sins of men, and obtained the favor of God for them. *Col.* 1. 20. & 22. 2 *Cor.* 5. 15. *Rom.* 5. 10.

18. This priesthood was not legal, or temporary, but according to the order of *Melchizedek. Hebr.* 7. 17. Not by a carnal Commandment but by the power of an endless life. *Ibid. Ver.* 16. Not by an order that it weak and lame, but stable, and perfect. *Ibid. Ve.* 18. & 19. Not for a time, but forever. *Ibid. Verse* 24. Finally admitting no successor or Vicar, but perpetual, and proper to Christ, and of him that ever liveth. *Ibid. Vers.* 24. and 25.

19. In this office Christ himself was the Priest, Sacrifice, and Altar, he was Priest according to both natures. *Hebr.* 5. 6. He was a Sacrifice, most properly according to his human nature: whence in the Scriptures this is wont to be attributed not only to the person of Christ, but to his body. *Heb.* 12. 13. 1 *Pet. 2. 13 Col.* 1. 22. To his blood, *Col.* 1. 20. And to his Soul. *Isaiah 53. 10. Mat.* 20. 28. Yet the chief force whereby this sacrifice was made effectual did depend upon the nature of God, namely that the Son of God did offer himself for us. *Acts* 20. 28. *Rom.* 8. 3. He was the Altar properly according to his Divine nature. *Hebr.* 9. 14. & 13. 10. 12. 15. For it is belonging to the Altar to sanctify that which is offered upon it, and so it ought to be of greater dignity then the sacrifice it self. *Mat.* 23. 17. But Ghrist by his divine nature did in a certain manner sanctify himself according to his human nature, *John* 17. 19.

20. Therefore it doth hence also appear, how necessary it was that Christ the Mediator, should be both God and man: for unless he had been man, he had not been a fit sacrifice: and unless he had been God, that sacrifice had not been of sufficient virtue.

21. The Kingdom, of Christ is that whereby he doth dispence and administer all things with power and authority, which pertain to the salvation of man, *Psal. 2. 6. Dan. 2. 44. Luc.* 1. 36.

22. The properties of this Kingdom are. First. That it is universal. 1. In respect of all ages, *Mat.* 22. 43. 44. 45. 2. In respect of all kind of men. *Dan. 7. 14. Rev.* 17. 14. 3. In respect also of all Creatures, as they do in any sort pertain to the furthering, or beautifying of men's salvation. *Eph.* 1, 21. 22.

23. Secondly, that it is over the very souls, and consciences of men, *Rom.* 14. 17.

24. Thirdly, that it dispenseth life and death eternal, *Rev.* 1. 18.

25. Fourthly, that it is eternal. *Dan.* 2. 44. & 7. 14.

26. Fifthly, that it brings greatest peace, and perfect felicity to those, that are heirs of it *Isaiah* 9. 6. *Eph. 2. 16. Hebr.* 7. 2.

27. Hence this Kingdom in the Scriptures is everywhere called the Kingdom of God, the kingdom of peace, and glory, in the places above cited: and the Kingdom of light and glory, the Kingdom of Heaven, and the world to come, *Hebr.* 2. 5.

28. And hence also it appeareth how necessary it was that Christ the Mediator should be God, and man: for unless he had been God, he could not be the spiritual King of our souls, dispensing life and death eternal: and unless he had been man he could not have been an head of the same kind with his body.

29. Christ in all his offices had types: In the prophetical office he h•...d men also so subordinate to h•...mselfe that they also were called prophets: but his Priesthood and kingdom do not admit such a subordination: neither was there ever any by office a spiritual Priest or King beside Christ alone.

30. The reason of the difference is, because that the declaration of the will of God unto men, which is the office of a Prophet may in some manner be performed by a mere man: but purging of sins by sacrifice before God which is the duty of a priest, and government over the souls and consciences of men, which is the part of a King, cannot at all be done by a mere man.

31. The Kings of the nations, are not properly subordinate to Christ in their authority, but unto God.

CHAPTER XX.

Of Satisfaction.

1. THere be two parts of redemption: the humiliation of Christ as our Mediator, and his exaltation.

2. Humiliation is that whereby he is subject to the justice of God, to perform all those things which were required to the redemption of man. *Phil.* 2. 8. Being found in shape as a man, he humbled himself and became obedient unto death.

3. This humiliation was not properly of the Divine nature or person, considered in it self, but of the Mediator God-man.

4. Therefore the taking of the human nature, considered simply & in it self is not a part of this humiliation: because it was the action of God only: but that condition of a servant, which did accompany the taking of the Divine nature, was the prime and proper reason of the humiliation. Yet in respect of this condition, by a relation redounding from thence, the Divine person is rightly said to be of no reputation. *Phil.* 2. 7. Because it did exist in that form, which for a time was void of all glory and Divine Majesty: for the Divine Majesty did suppress and hide it self throughout all that space of humiliation; that it did not constantly exercise that dignity which did afterward appear in the exaltation.

5. The end of this humiliation is satisfaction and merit.

6. It is called satisfaction, as it is ordered to the honor of God by a certain recompense for the injury done to him by our sins, *Rom.* 3. 25. Whom God hath set forth to be a reconciliation by his blood to show this righteousness. This is shown in all those places of Scripture wherein Christ is said to be dead for us, for that efficiency is set forth in this phraise, which cannot be

attributed to *Paul,* or *Peter* in their death, 1 *Cor.* 1. 13. Which takes away condemnation, *Rom.* 8. 34. Which finally brings with it reconciliation to salvation, *Rom.* 5. 10.

7. It is the same also which is signified where it is said, he was made sin for us. 2 *Cor.* 5. 21. For he could no other way be made sin then either by inward pollution, or outward reputation: but he was most of all free from pollution: neither did the imputation of sin any other way agree to him then that he migt for us undergo the punishment due to sin.

8. In the same respect it is said that he bore our iniquities, *Isaiah* 53. 4. Neither doth that phraise signify a bearing of patience: for by bearing he took away the sins of the world, *John* 1. 29. Neither doth it only declare a power of taking away sins: for he bore our sins in his body upon the Cross. 1 *Pet.* 2. 24.

9. The like sorce is of that f•...rme he paid the price of redemption for us. *Mat.* 20. 28. For neither is there a mere delivering set forth by that phraise, nor every means of it; because the price it self is nominated, and it is intimated to be of the like common respect with the payment of silver or gold for vendible merchandize. 1 *Pet.* 1. 18. And the application of this price it also added. *Hebr.* 9. 13. 14. 15. Blood sprinkling those that are unclean. And 10. 22. Our hearts purged by sprinkling from an evil conscience. So that Christ himself is therefore a Mediator because he hath given himself a price of redemption. 1 *Tim.* 2. 5. 6. And we are therefore made partaker of that redemption, because Christ hath given himself for us, *Gal.* 2. 20. And we believe in him. *John* 1. 12. And by him in God. 1 *Pet.* 1. 21.

10. In the same sense also he is called an offering and sacrifice for our sins, *Eph.* 5. 2. He gave himself for us an offering and sacrifice of a sweet smelling favor to God. For he was so true and proper a sacrifice for sin, that all other sacrifices which went before, were but shadows of this: and after this is finished, it is neither needful, nor lawful to offer any other, *Hebr.* 16. 12. 14.

11. But this whole mystery depends upon this, that Christ is made such a Mediator, as that he is also a surety. *Hebr.* 7. 22. And the common root of those that are to be redeemed, as *Adam* was of those that are created, and lost. *Rom.* 5. 16. 17. 18. 19. 1 *Cor.* 15. 22.

12. In the same humiliation of Christ there was also, merit, as it is ordered to our benefit, or to obtain some good for us in the way of reward. This is shown in all those places of Scripture wherein he is said by his obedience to have procured righteousness forus. *Rom.* 5. 19. Many are made righteous: to procure the favor of God for us, *Rom.* 5. 10. We have been reconciled to God by the death of his Son: and to procure life eternal for us, *Rom.* 6. 23. Life eternal by Jesus Christ.

13. The merit and satisfaction of Christ differ not in the thing it self, so as they should be sought for in sundry and different operations: but they ought in a diverse way to be acknowledged in one and the some obedience.

14. Neither ought any part of that obedience which is found in the humiliation of Christ, to be excluded from that dignity and use.

15. But the exaltation of Christ, although it be an essential part of his mediation, yet it doth not pertain to his merit, or satisfaction.

16. This satisfaction as touching the substance of the thing was perfect, in rigor of justice: yet it presupposeth grace, whereby Christ was called to perform this work, and whereby it being performed, it was accepted in our name and for our good: Lastly, whereby that is performed by covenant rewarding which was required in this Satisfaction, *John* 3. 16. So God loved the world that he gave his only begotten Son, *Rom.* 3. 24. We are justified freely by his grace, through the redemption made in Jesus Christ, and 5. 15. The grace of God, and gift by grace, which is of that one man Jesus Christ.

17. Hence greatest justice, and greatest grace, are together manifested, and work in man's redemption. *Rom.* 5. 17. They receive abundance of grace, and the gift of righteousness, so that all the fruit of this Satisfaction are rightly together called the fruits and effects of the grace and mercy of God.

18. This Satisfaction had worth sufficient, and in some respect infinite: First, from the person of him that did offer, who was God: Secondly, from the dignity and excellency of the thing offered, for he offered himself God and man. Thirdly, from the manner of offering, in which there was a certain divine perfection, by reason of the personal Union.

19. For as the greatness of the injury grows from the dignity of the person offended, because there the worth of the offended person is hurt: so the worth of him that makes satisfaction doth grow from the dignity of him that makes Satisfaction, because here the yielding of honor is looked unto, which depends upon the dignity of him that yields the honor.

20. Also in satisfaction, not the act only or suffering, but also the person it self which doth or suffereth is voluntarily subjected to the obedience of him to whom that honor is yielded, also the manner of workingh doth always flow from him that worketh with proportion:

21. Where this also is to be observed, that a substantial dignity such as was in Christ, doth more properly confer to the dignity of the work, then an accidentary dignity, such as is in some men.

22. From this dignity of the person it comes to pass, that the satisfaction of Christ, was sufficient as touching the substance: and superabundant as touching certain circumstances which did not at all agree to Christ.

CHAPTER XXI.

Of the Life of Christ being humbled.

1. THe parts of Christ's humiliation are two: his Life, and Death.

2. Of his Life there are two parts: the first in his Conception and Birth: the second after he was Borne.

3. Unto his conception there were two principles that did work together one active, and another passive.

4. The Passive was the blessed *Virgin Mary:* which 〈◊〉 called a passive principle, not because she did nothing unto the bringing forth of Christ, but because she did nothing of her self, but that she did administer that matter of which the flesh of Christ was formed. Neither yet could she administer it immediately fit, (for she had no pure matter) but it was made fit by a certain supernatural preparation, and sanctification, *Luc.* 1. 35. Because that which shall be borne of thee is holy, yet Christ was truly and really the Son of *Mary,* and the seed of the Woman promised from the beginning. Neither are there therefore two Son-ships in Christ really distinct, or two sons joined together; for that temporal Son-ship, whereby he is referred to his Mother, was a respect of reason only. Indeed the human nature of Christ had a real relation to *Mary,* as to a cause, but the Son-ship doth no way agree to the nature, but to the person only: yet there is that relation of the human nature to the person, and of *Mary* to that nature, that it may be truly and rightly said, *Mary* was the Mother of God.

5. The active principle of this conception was not a man (whence, blessed *Mary* was a Mother and Virgin together. *Mat.* 1. 23. *Isaiah* 7. 14.) But the holy Spirit. Neither yet can Christ be called the Son of the holy Spirit, no not in as much as he is man; for as he is man, neither is he of the same nature with the holy Spirit, neither doth it agree to a nature, but to a person to undergo the respect of a Son.

6. In the first instant of this conception, Christ received according to his human nature, fullness of all grace, as touching the first act. *John* 1. 14. Full of grace, and truth. *Luc.* 2. 40. He was filled with wisdom, yet so as that it might be increased as touching the second acts, and by spreading forth to new objects, *Luke* 2. 25. He grew in Wisdom.

7. Hence Christ was indeed erriched with blessedness, from the very instant of his conception, but so as that, as travellers do, he proceeded in it, until he came to highest exaltation.

8. In the birth of Christ there was humility of greatest poverty with an attestation of gratest glory: that both natures, and both parts of mediation, might be declared from the beginning.

9. All the earthly things which did belong to the birth of Christ were most humble: But the Angels and Stars of Heaven did declare that glory wherewith all kinds of men, Shepherds, wisemen, *Herod,* and the Priests with all the people were moved, *Luc.* 1. 18. *Mat.* 2. 2. 3.

10. By reason of this birth he was according to the flesh the Son of the *Patriarchs* of all the world, yet specially he was that seed of *Abraham,* in whom all Nations should be blessed; and that Son of *David* who was to possess a Kingdom, not of this, but of another forever. *John* 18. 36. My Kingdom is not of this world. *Luc.* 1. 33. And he shall reign in the house of *Jacob* forever, and of his kingdom there shall be no end.

11. The time, place, and the like circumstances, accompanying his Birth did make the same truth manifest.

12. After the birth of Christ was his life. Private and public.

13. He lived a private life before public, because the condition of man did so require, to which he had subjected himself, because the Law of God had so determined, and so also the infirmity of man did require that by degrees the Sun of righteousness should appear unto them, and that they should be lead as it were by the hand from every imperfect thing to that which is perfect.

14. In his private life, there was his infancy and subection to his parents.

15. In his infancy there was his. 1. Circumcisio•... and offering. 2. His flight unto *Egypt,* and returning thence.

16. Christ was circumcised and offered, because he did subject himself not only to the eternal and moral Law, but also to the Ceremonial, and every Law of God.

17. Those ceremonial observations, were so many confessions of sin. Therefore Christ who was made sin for us, was fitly made conformable to them.

18. Also they were certain outward means belonging to Divine worship: therefore Christ observed them, that he might fulfill all righteousness.

19. Lastly, they were certain types shadowing forth Christ: now that he might fulfill those, and by this means sanctify the same, he would apply them to himself.

20. Circumcision was the Seal of the Covenant of God.

21. Offering was a presenting and dedicating the first born unto God: therefore Christ was fitly both circumcised and offered, because he was to confirm that saving Covenant by his blood, and among the first borne, he was only perfectly holy to God, of whom all others were only types.

22. His flight into *Egypt,* and his return thence, was, 1. That he migt show from the beginning of his age, that he was borne to undergo misery. 2. That according to the condition to which he had submitted himself, he might provide for his life after the manner of men. 3. That he might withal show, that he was the man, that should bring us out of spiritual *Egypt* into the promised Land.

23. In his subjection to his parents which pertaineth to the fifth precept of the Decalogue, he did show that he was subject to the whole moral Law. 1. Because there is the same reason of one precept as of all. 2. Because there is no part of moral obedience from which Christ the Lord of Heaven and Earth might seem to be more free, then from subjection to men.

24. Although that this legal obedience was required of Christ now made man by right of Creation, yet because he was made man, not for himself, but for us, it was a part of that humiliation, satisfaction and merit, which God required, and accept of him for us.

25. In this subjection these two things are to be observed. The exception which he did suffer, and the effect which it did bring forth.

26. The exception was the disputation which he had with the Scribes, when he was but twelve years old.

27. This disputation was a foregoing testimony, of that public calling whereby he was ordained and sent to be a master and teacher of *Israel.*

28. It was also to teach, that that knowledge and wisdom wherewith Christ was endued, was not gotten, by progress of time, but conferred or infused of God from the beginning.

29. The effect of this subjection was his laboring with his hands, that is, an enduring of that curse of ours, whereby it comes to pass that we eat our bread with that labor in the sweat of the face.

30. His public life is that whereby he openly manifested himself to be the *Messias.* In this life, there was. 1. The entrance. 2. The progress. 3. The conclusion.

31. Unto the entrance pertains his Baptism and Tentation.

32. The Baptism of Christ was his public inauguration to the public performance of his office: therefore in it, the three offices of Christ are affirmed, and confirmed.

33. They are affirmed by the testimony of the father publicly pronouncing that Jesus Christ is his Son, and so that he appointed a king by him, even that King in whom he is well pleased, that is, a chief Priest, who by his intetcession should take away the sins of the World, and a chief Prophet, *Mat.* 3. 17. & 17. 3. This is my Son in whom I am well pleased, hear him.

34. The same offices are confirmed by signs: namely, by opening of Heaven, descending of the holy Spirit under the bodily shape of a Dove, resting upon Christ, and an audible voice sent down from Heaven, whereby the testimony of the Father was signified.

35. They were also confirmed by the testimony of *John,* who was appointed, for a witness, preacher and forerunner of Christ, and being certified of Christ partly by the revelation of the Spirit, & partly by those signs before mentioned, he did testify of him before others.

36. Moreover by the Baptism of Christ, our Baptism was confirmed, and sanctified: and withal the person is declared to whom Baptism doth so adhere, that all the force of it is to be sought for in him.

37. Christ was tempted, that he might show that he was much stronger then the first *Adam,* and that he could also overcome temptations, and also help us with a fellow-feeling.

38. The progress of his public life was in poverty and labor.

39. The poverty of Christ was without a singular vow, and without beggary.

40. The labor of Christ was in travailing through divers Countries, in watchings, and in greatest intention of all his strength to do good.

41. 2. This public life of Christ was performed in preaching, and working miracles, unto the preaching of Christ was always joined, in respect of himself, grace and authority. In respect of others either opening, or hardening of heart.

42. The object of h•...s preaching was properly the Gospel, or Kingdom of Heaven. *Marc.* 1. 14. Preaching the Gospel of the Kingdom of God.

43. The end of his miracles was. 1. To demonstrate the person of Christ. 2. To confirm his doctrine. 3. To signify his spiritual operations.

44. Christ wrought miracles, in the Angels, in men, in brute Creatures, in things without life: In Heaven, in Earth, in the Air, and in the Sea: in things corporeal, and spiritual: that he might show, his universal and Divine power to be of equal force in every kind of thing.

45. The conclusion of the life of Christ was in the very preparation to death.

46. His preparation to death was in his instructing his Disciples, and conforting them.

47. This instruction and consolation was partly exercised in his transfiguration, *Luc.* 9. 31. *Moses* and ⟨◊⟩ appearing in glory did tell of his departure. And by those Sacraments which look to the death of Christ by a certain special respect, namely the passover, and supper of the Lord: partly in example, *John* 13. 15. I have given you example, that as I have done to, you, so also should ye do, partly in his last Sermon, *John* 14. & 15. & 16. and partly in his prayer, *John* 17.

CHAPTER XXII.

Of the Death of Christ.

1. THe Death of Christ is the last act of his humiliation, whereby he did undergo, extreme, horrible, and greatest pains for the sins of men.

2. It was an act of Christ, and not a mere suffering, because he did of purpose dispose himself to undergo and sustain it. *John* 10. 11. I am that good shepherd: the good shepherd lays down his life for his sheep, *Verse* 11. No man taketh it from me, but I lay it down by myself: by the same reason also it was voluntary, not compelled. And out of power, not out of infirmity only: out of obedience to his Father, and love to us, not out of his own guilt or desert: unto satisfaction by overcoming, not to perdition by yielding.

3. It did contain greatest punishments: because it did equal all that misery which the sins of men did deserve. Hence is that plenty of words & phrases, by which this death is set forth in Scriptures. For it is not simply called a death, but also a cutting off, a casting away, a treading under feet, a curse, an heaping up of sorrows, and such like. *Isaiah. 53. Psal.* 22.

4. But it did so conraine these punishments, that the continuance of them, and holding under, and such like circumstances, which accompany the punishments of the sins of all the damned, were removed from this death. *Acts* 2. 24. It could not be that he could be held under by death. The reason is first because such circumstances as these are not of the

essence of the punishment it self: but adjuncts following and accompanying that punishment in those who cannot so suffer punishment, that by suffering they should satisfy. Secondly, because there was in Christ, both worthiness, and power to overcome as it were by this means, the punishment imposed. 1 *Cor.* 15. 54. 57. Death is swallowed up in victory. Thanks be given to God who hath given us victory by our Lord Jesus Christ.

5. But because there was in this death the consummation of all humiliation, whereof that also was the far greatest part: hence often in Scriptures by a Synecdoche of the member, the death itself of Christ is put for all that satisfaction which is contained in his whole humiliation.

6. These limitations being had, this death of Christ was the same in kind and proportion with that death which in justice was due to the sins of men representing the very same degrees, members, and kinds.

7. The beginning of the spiritual death of Christ in matter of loss, was the loosing of that joy and delight, which the enjoyment of God, and fullness of grace was wont to bring. But he did loose this spiritual joy, not as touching the principle and habit of it, but as to the act and sense of it.

8. The beginning of spiritual death in matter of sense, was the tasting of the wrath of God, and a certain subjection to the power of darkness. But that wrath of God was most properly that Cup which was given to Christ to be Drunke. *Mat.* 26. 39. My Father, if it be possible, let this Cup pass from me.

9. But the object of this anger was Christ, not absolutely, but only as touching the punishment which is brought by this anger, which he as our surety did undergo.

10. That subjection to the power of darkness was not to bondage, but to vexation, which Christ did feel in his mind.

11. From these the soul of Christ was affected with sorrow, grief, fear, and horror, in an agony. *Mat. 26. 39. John 11. 27. Hebr. 5. 7. Luc. 22. 24.*

12. In this manner was the soul of Christ affected not only in that part which some call the inferior, but also in the superior part: not only nor chiefly out of a fellow-feeling which it had with the body, put properly and immediately: not chiefly out of compassion which it had in respect of others, but out of a proper suffering, which it did undergo in our name. Lastly, not out of an horror of temporal death, which many of Christ's servants also have by his power overcome, but out of a certain sense of a supernatural and spiritual death.

13. There were two effects of this agony. First, a vehement deprecation showing a mind astonished and a nature flying from the bitterness of death, yet under condition, and with subjection to his Fathers will. *Mar.* 14. 35. He prayed that if it might be that hour might pass from him. *John* 12. 27. My soul is troubled, and what shall I say? Father keep me from this hour: but therefore came I unto this hour. Secondly, a watery sweat having clotters of blood

mixed with it dropping down to the ground, *Luc.* 22. 44. Being in an agony he prayed more earnestly. And his sweat was like drops of blood falling down to the ground.

14. In this beginning of spiritual death there was a certain moderation, and mitigation, that in the mean while there might be place for those duties which were to be finished before his death, namely prayers, conferences, admonitions, answers.

15. This moderation was inward or outward.

16. The inward was by spaces of time upon the flacking of the pressure and vexation which he did feel in his soul. Hence in his understanding he did attend unto the course of his office undertaken, to the gl•...ry that would thence arise to his Father, and to himself, and to the salvation of those whom his Father had given to him. In his will also he did choose and embrace all the miseries of death to obtain those ends.

17. The outward mitigation of this death was by an Angel who did strengthen him in talking with him. *Luc.* 22. 43. And appeared to him an Angel from Heaven comforting him.

18. There was no inward beginning of the bodily death of Christ besides that natural mortality and weakening which the outward force did bring.

19. The external beginning was manifold, both in matter of loss, and matter of sense.

20. In matter of loss, he was rejected of his own people, counted worse then a murderer, forsaken of his most inward Disciples, denied, and betrayed of all kind of men, especially of the chief ones, and those who were counted the more wise, he was called a mad man, a deceiver, a blasphemer, one having a devil, a great man and invader of another man's kingdom, he was stripped of his garments, and destitute of necessary food.

21. In matter of sense there was. First, shameful apprehending. Secondly, a violent taking away: in just judgments, both Ecclesiastical, and civil. Fourthly, in working, whipping, and crucifying, with reproaches, and injuries of all kinds joined with them. Yet there was some mitigation of this death. First, by manifestation of the Divine Majesty, to the working of certain miracles: as in casting the Soldiers down to the ground with his sight and voice, and in healing the ear of *Malchus.* Secondly, by operation of the Divine providence, whereby it came to pass, that he was justified by the Judge, before he was condemned. *Mat. 29. 24. I am innocent of the blood of this just man.*

22. The consummation of the Death of Christ was in the highest degree of the punishment appointed: where is to be considered. The death it self, and the continuance of it.

23. The consummation of spiritual death in matter of loss, was, that forsaking of the Father whereby he was deprived of all sense of consolation. *Mat. 27. 46. My God, my God why hast thou forsaken me?*

24. The consummation of the death of Christ in matter of sense was the curse, whereby he did endure the full sense of God's judgment upon man's sin. *Gal.* 3. 13. He was made a curse

for us. The hanging on the Cross was not a cause and reason of this curse, but a sign and symbol of it. *Ibid.*

25. The consummation of bodily death was in the breathing out of his soul with greatest torment, and pain of the body.

26. In this death there was a separation made of the soul from the body, but the union of both did remain with the Divine nature, so that a dissolution of the person did not follow.

27. This death of Christ was true, not feigned: it was natural, or from causes naturally working to bring it, not supernatural; it was voluntary, not altogether compelled; yet it was violent, not of inward principles: It was also in a certain manner supernatural, and miraculous, because Christ did keep his life, and strength so long as he would, and when he would, he laid it down, *John* 10. 18.

28. The continuance of this death was, in respect of the state of lowest humiliation, not in respect of the punishment of affliction, for that which Christ said, it is finished, is understood of those punishments.

29. The continuance was the remaining under the dominion of death by the space of three days, *Acts* 2. 24. This state is wont properly to be set forth by descending into Hell.

30. Christ being buried three days, was a witness and certain representation of this state.

CHAPTER XXIII.

Of the Exaltation of Christ.

1. THe Exaltation of Christ is that whereby he did gloriously triumph over his and our enemies. *Luc.* 24. 26. Ought not Christ to have suffered these things, and so to enter into glory? *Eph.* 4. 8. When he ascended up on high, he led captivity captive. *Col.* 2. 15. He hath spoiled principalities and powers, and hath made a show of them openly, and hath triumphed over them in it.

2. He overcame death by enduring it, sin by satisfying, the Devil by spoiling him, or taking the prey out of his hands.

3. The perfection and manifestation of this victory is in his Exaltation. Therefore although there was a virtual triumph, and triumph of merit in his death, and in the Cross, in which Christ is said to be exalted, or extolled. *John* 3. 14. Not in situation and place only, but also in virtue and merit: yet the actual triumph as touching the state of it, was not in his humiliation, but his Exaltation.

4. Christ did triumph in the Cross, as in a Field of victory; but in his Exaltation, as in the kingly seat, and Chariot of triumph.

5. The glory of this triumph was, a changing of the humble form of a servant, and that most abject condition which in it he did undergo, into blessedness altogether Heavenly. *Phil.* 2. 9. Wherefore also God did highly exalt him, and gave him a name above every name.

6. In respect of the Divine nature, it was only an active manifestation: in respect of the human nature, it was a real receiving with suitable actions flowing from it.

7. The human nature received all those perfections, which a created nature could take. For in the soul there flourished all kind of fullness of wisdom and grace, not only in respect of the principle and habit, but also in respect of the act and exercise: his body also was adozned with greatest purity, agility, splendor, and strength. *Hebr.* 12. 2. For the joy that was set before him, he endured the Cross, *Phil.* 3. 21. Who shall transform our vile body, that it may be life to his glorious body.

8. But as the soul of Christ being now exalted, did still retain the nature of a soul, so also the body glorified did in no wise lay down the essence, and essential properties of a body: therefore it can neither be everywhere, nor together in many places, nor in the same place with another body *Penetrative.* Which indeed all that have eyes to see may clearly perceive in those phrases of Scripture. Being taken from them he was carried up into Heaven. *Luke* 24. 51. He is not here, he is risen, *Mat.* 28. 6. And many such like.

9. There were three degrees of Exaltation opposite to as many degrees of his extreme humiliation: namely his Resurrection from the dead being opposed to his death; his ascending into Heaven opposed to his descending into the Grave, and to the Lowest place of the Earth, and his sitting at the right Hand of God opposed to his remaining in the Grave, and in the state of death or in Hell.

10. Christ's Resurrection was of his whole human nature which before had fallen by death. In respect of the soul it was from Hell, or from the state, and dominion of death, to which the soul as it was a part of the human nature, was subject. In respect of the body, it was from the dead, and from the Grave.

11. The soul is said improperly to have risen again: but the body and human nature properly. For the body, and the man, did properly recover his perfection: but the soul did recover the act and motion of its perfection in the body.

12. There are two parts of his Resurrection; the first is an internal act, namely a reviving restored, by the uniting of soul and body: the second is an external act, namely his going out of the Grave to the manifestation of life restored.

13. Unto this Resurrection there did give testimony. 1. The Angels. 2. Christ himself by divers apparitions (ten whereof at least are reckoned up in the Scriptures) and also by divers proofs taken out of the Scriptures. 3. Men, who were certified of it by seeing hearing, and handling him.

14. But Christ did rise not by the power or leave of another, although this operation be attributed to God the Father, *Acts* 2. 24. But by his own power. *John* 2. 19. Destroy this Temple, and within three days I will raise it up. And 10. 18. I have power of taking up my life again.

15. The time of Resurrection was the third Day after his Death and Burial, *Mat. 16. 2. Luke 24. 7 Acts 10. 40. 1 Cor.* 15. 4.

16. The end of this Resurrection was. 1. That he might be declared to be the Son of God, *Rom.* 1. 4. Declared mightily to be the Son of God by the Resurrection from the dead. 2. That he might seal a full victory of death, 1 *Cor.* 15. 57. Thanks be to God who hath given us victory through our Lord Jesus Christ. 3. That he might fulfill those parts of his office which did follow his death, *Rom.* 4. 25. He was raised again for our justification. 4. That he might show himself both justified, and justifying others, 1 *Cor.* 15. 17. If Christ be not risen, your faith is vain: ye are yet in your sins. 5. That he might be the substance, example, and entrance of our spiritual, and corporal Resurrection. *Vers* 20. 21. 23. of the same Chapter. He is made the first fruits of them that sleep. In Christ shall all be made alive.

17. For Christ as God is the cause absolutely principal of our Resurrection: as satisfying by his humiliation, and death, he is the meritorious cause: but as rising from the dead he is the exemplary cause, and withal a demonstration and an initiation.

18. The ascending of Christ into Heaven, is a middle degree, or certain progress of exaltation, whereby leaving the Earth he ascends up into the highest Heaven as into his throne of glory. *Acts* 1. 11. He is taken up from you into Heaven, *Ephes.* 4. 10. He ascended far above all Heavens.

19. This ascension was of the whole person; yet it doth not agree to the Divine nature, but figuratively, namely as it was the cause of ascending, and was joined with the human nature, in excellency: manifesting also his glory in it, whereof he had as it were emptied himself, when he descended into it by the incarnation: but it doth most properly agree to the human nature, because it suffered change from a lower place to an higher.

20. The time of his ascension was 40 days after his Resurrection, *Acts* 1. 3. not sooner: because the infirmity of the Disciples did require the delay of this space of time, that their faith might be confirmed by divers appearings, and they might also be more fully instructed in those things, which pertain to the Kingdom of God. *Acts* 1. 3. Not later, least he should seem to think upon an earthly life.

21. The place from which he did ascend was mount *Olivet, Acts* 1. 12. Where also he entered into deepest humiliation, *Luc.* 22. 39. That he might teach that his suffering, and ascension did pertain to the same thing.

22. The place into which he ascended, was the Heaven of the blessed, and which is not an *ubiquitary* Heaven, as some do imagine, so as that ascension should only be a change of condition, and not of place, but it is the highest above all the other Heavens, *Eph.* 4. 10. The seat, house or mansion of God. *John* 14. 2. So that in respect of local presence, Christ's human nature is rightly and truly said to be with us in Earth, *Mat.* 26. 11. Although he himself in respect of his person, and that spiritual efficacy which doth depend upon the human nature, is everywhere with his unto the end of the world, *Mat.* 28. 20.

23. The witnesses of this ascension, were both many men, and Angels. *Acts* 1.

24. In respect of order, he was the first of all those who ascended into Heaven, in priority of nature: because his ascension was a cause by virtue whereof others do ascend. *Heb.* 9. 8. But others had ascended in their souls before in time, *Col.* 1. 20. And some also (as it is most like) in their bodies. *Gen. 5. 24. Hebr. 11. 5. 2 King•...* 2. 11.

25. The cause of this ascension was the same which before was of the Resurrection: namely the power of God, which is the same both of the Father and the Son: hence in respect of the Father it is called an assumption which in respect of the Son is called an ascension. *Act,* 1. 11. But there was added moreover the condition of a glorified body; which is carried as well upward as downward.

26. The ends of his ascension were. 1. That he might place his human nature now glorified in the mansion of glory. 2. That he might show himself to be him who could pierce into the Heavenly and deepest counsels of God. *John* 3. 13. How shall ye believe, if I tell you heavenly things? For there is none that ascendeth into Heaven, but he who descendeth from Heaven; namely, the son of man who is in Heaven. 3. That he might prepare mansions for all his in the house of his Father. *John* 14. 3. 4. That he might in the name of his own take possession of the heavenly Kingdom. *Eph.* 2. 6. Hath raised us up together, and hath made us sit together in Heaven, in Christ Jesus. 5. That by his intercession & power he might take care for those things which were to be performed for their salvation. *John•...* 16. 7. If I go from you, I will send the Comforter unto you. 6. That we may have a most certain argument of our ascension into Heaven, 1 *Cor.* 15. 20. He is made the first fruits of them that sleep. 7. That we also might in thought, affection and conversation follow after Heavenly things. *Col. 3. 1. Phil.* 3. 20. Seek those things that are above where Christ is. We carry ourselves a Citizens of Heaven: from whence also we look for a Savior, the Lord Jesus Christ.

27. Sitting at the right Hand of God is the highest degree of his Exaltation, whereby he enjoyeth the highest glory of his mediation. Hence Resurrection, and Ascension are motions tending to this sitting: hence also Resurrection and Ascension in a certain manner common to us with Christ; but sitting at the right hand of the Father agrees to none, but to Christ only.

28. That highest glory wherewith Christ is endowed by this sitting, is properley and formally a kingly glory. *Acts* 2. 36. Let therefore all the house of *Israel* know for certain, that God hath made this man a Lord.

29. This Kingly glory is a fullness of power and majesty whereby he governeth all things for the good of his, *Psal. 110. 1. 1 Cor.* 15. 25. For he must reign until he have put down all his enemis, under his feet.

30. This majesty and power doth properly agree to the person of Christ the Mediator: in respect of which it is also truly said that the human nature of Christ hath now so much eminency of dignity and ruledome, that with power he is above, and set over all created things, *Eph.* 1. 20. But from this eminency of dignity, to conclude that the human nature of Christ (which was created end remains finite) being absolutely and abstractedly considered,

hath the same omnipotency, and omnipresency with God himself it is no other thing then a certain stupid madness, and it is not far from blasphemy.

31. Unto this kingly dignity pertains that power whereby Christ was made the judge of all men, and Angels.

32. This kingly glory of Christ doth also redound unto other of his offices, so that he exerciseth a kingly Priest-hood, and a kingly prophecy.

33. The kingly priest-hood is, that whereby he doth plead our cause, not by suffering, and humbly supplicating as it were with bended knees, but by representing gloriously those things which he did and suffered. *Hebr.* 9. 24. Christ is entered into Heaven it self, to appear before the Face of God for us.

34. Christ doth exercise a kingly prophecy: whilst he pours out his spirit upon all flesh: whilst he sends his Ambassadors, works together with them, and confirms their word by signs that follow: lastly whilst he gather his own out of the world, protects, builds up, and preserves them forever. *Mat.* 28. 18, 19, 20. *Marc.* 16. 20.

CHAPTER XXIV.

Of the application of Christ.

So much of Redemption: The application of the same Redemption follows.

1. THis application is that whereby all those things which Christ hath done, and doth as Mediator, are made actually effectual in some certain Men.

2. This application by a special appropriation is attributed to the holy Spirit, 1 *Cor.* 12. 13. By one spirit we are all baptized into 〈◊〉 〈◊〉 : yet it doth depend. 1. Upon the dceree, and donation of the Father▪ whereby he hath given some certain men to Christ to be redeemed, and saved. *John* 6. 36. This is the will of my Father, that of that he hath given me, I should lose nothing, for all those, and only those whom the Father hath given to Christ, do come to him. *Ibid. verse* 37. 2. Upon the intention of Christ whereby he hath determined his satisfaction for the good of those, whom he hath appointed to him by his Father. *John* 17. 9. 11. 12. 19. I pray for them whom thou hast given me, because they are thine. 3. Upon the acceptation of the Father, whereby he doth accept and ratify that satisfaction for the reconciliation, & salvation of the same persons. 2 *Cor.* 5. 19. Namely, that God was in Christ, reconciling the world to himself, not imputing their sins unto them.

3. This transaction between God and Christ was a certain fore-going application of our redemption, and deliverance to our surety, and to us in him: which unto the finishing of that secondary application in us, hath the respect of an effectual example, so as, that is a representation of this, and this is brought forth by virtue of that.

4. Hence our deliverance from sin and death, was not only determined in the decree of God, but also granted, and communicated to Christ, and to us in him, before it be perceived by us.

Rom. 5. 10. 11. We were reconciled to God, by the death of his Son. By whom we have now received a reconciliation.

5. Hence both the Father and the Son are said to send the Spirit to perform this application, *John* 14. 16. & 16. 7. The Father shall give you an advocate, I will send him unto you.

6. Hence every good giving, and every perfect good is said to descend from above from the Father. *James* 1. 17. And all saving things are said to be communicated to us, in Christ, as in the head. For Christ as obtaining it by his merit and through Christ, as effectually applying it. *Eph.* 1. 3. 5. 11.

7. Hence also application is the end & effect of impetration. But seeing the end is intended by God the Father and Christ, it hath a certain connection with impetration as with its means. For if the redemption of Christ were of incertaine event, then the Father should appoint the S•...nne to death, and the Son also should undergo it, being yet uncertain, whether any would be saved by it or no; then also all the fruit of this mystery should depend upon the free will of men.

8. Hence application is altogether of the same latitude with redemption it self, that is, the redemption of Christ is applied to all and only those, for whom it was obtained by the intention of Christ and the Father, yet for their sakes the same temporal benefits of Christ do redound unto thers also.

9. And in this sense, namely in respect of the intention of application it is rightly said: Christ did only satisfy for those that are saved by him: although in respect of that sufficiency which is in the mediation of Christ, it may be rightly said also, Christ satisfied for all, or everyone: and because those counsels of God are hidden to us, it is agreeable to charity, to judge very well of everyone, although we may not pronounce of all together collectively, that Christ did equally plead their cause before God.

10. The way of application whereby God doth with greatest firmness perform that, which was contained in a covenant formerly made, and broken, is called in the Scriptures a new covenant, *Hebr.* 8. 8. 10. A covenant of life, salvation, and grace, *Rom. 4. 16. Gal.* 3. 18. Which in the same sense also is called the Gospel. *Rom.* 1. 16. The good Word of God. *Hebr.* 6. 5. A faithful saying and worthy of all acceptation. 1 *Tim.* 1. 15. A good doctrine. 1 *Tim.* 4. 6. The Word of life. *Phil.* 2. 16. The Word of reconciliation, 2 *Cor.* 5. 19. The Gospel of peace. *Eph.* 2. 17. & 6. 15. The Gospel of salvation, and the Word of truth, *Eph.* 1. 13. The arm of God, *Isaiah* 53. 1. The savor of life to life, 2 *Cor.* 2. 16.

11. It is called a covenant because it is a firm promise, for in the Scriptures every firm purpose, although it be of things without life, is called a covenant, *Ierem.* 33. 20. 25. My covenant of the day, and my covenant of the night: if my covenant be not with day and night, if I appoint not the statutes of Heaven and Earth.

12. Yet because it consists of a free donation, and is confirmed by the death of the giver, it is not so properly called a covenant as a testament, *Hebr.* 9. 16. Which seeing it is not found in the former, that is not so properly called a testament as a covenant.

13. But this new covenant differs from the old many ways. 1. In the kind, for that was as it were a covenant of friendship between the Creator and the creature: but this is a covenant of reconciliation between enemies.

14. 2. In the efficient: for in that there was an agreement of two parties, namely God and man: but in this God only doth covenant. For man being now dead in sin, had no ability to contract a spiritual covenant with God. But if two parties after the manner of a covenant are to be appointed, yet then God only is the party assuming, and constituting, but man is the party assumed.

15. 3. It differs in the object: for that is extended to all men, but this belongs to some certain ones in a special manner. For although the promulgation of it be oftentimes propounded promiscuously, after the manner of men, yet by a special propriety it belongs, and is directed to those to whom it was intended by God, who are therefore called sons and heirs, of this promise and of salvation, *Gen. 15. Act.* 1. 39. & 3. 25. *Rom.* 4. 16. 13. & 9. 7. 8. *Gal.* 3. 21. 29.

16. 4. In the beginning or moving cause: for there God according to his soveraingty did work out of his wise and just counsel: but here mercy only hath place. There indeed there did some respect of grace shine forth, in appointing a reward due to obedience: yet it was not properly directed by grace: and so not this covenant of grace, but that was accomplished, that is, it did actually lead man to happiness.

17. 5. In the foundation, which in the former was the ability of man himself; but in this, Christ Jesus.

18. 6. In the matter or good things promised: for in that God promised life only; but in this he promiseth righteousness also, and all the means of life: because to man being dead, not the continance or perfection of life, but restoring was necessary.

19. 7. In the conditions: for that required perfect obedience of works, which was also to be performed by man of his own strength before any effect of the promise, that it might have respect of merit unto it: but this requires not any condition properly so called, or going before, but only following after or coming between, and that to be communicated by grace, that it might be a means to perfect the same grace: which is the proper nature of Faith.

20. 8. In the effects: for that teached and showeth what is righteous, but this bestows righteousness it self, in that there was a dead letter, and deadly to a sinner: but in this a quickening spirit.

21. Hence that never brought salvation to any man, neither could bring anything to a sinner, but only death but this doth not properly and of it self bring death or condemnation to any, but it brings assured salvation to all those of whom it is received.

22. 9. In the adjunct of continuance: for that is antiquated in respect of those who are partakers of this new: but this is everlasting, both in respect of the countenance it hath in it self, because it admitts no end, or change, touching the substance, and also in respect of

those to whom it is communicated, because the grace of this covenant doth continue forever with them, who are once truly in covenant.

CHAPTER XXV.

Of Predestination.

1. BEcause this application of redemption is made to some certain men, and not to all, so that it showeth a manifest difference between men, in respect of the dispensation of grace; hence it doth make the predestination of God concerning men appear to us in the first place.

2. Predestination indeed was from eternity, *Eph.* 1. 4. He hath chosen us before the foundations of the World were laid. 2 *Tim.* 1. 9. Which grace was given us before all ages. And it did also work from the beginning of the works of God: but it makes no inward difference in the Predestinate themselves before the actual dispensation of this application. *Eph.* 2. 3. And we were by nature the children of wrath as well as others. 1 *Cor.* 6. 11. Thus ye were indeed. For Predestination before the application of grace doth put nothing in the persons Predestinated, but it doth lie hid only in him that doth predestinate.

3. This Predestination is the decree of God of manifesting his special glory in the eternal condition of men. *Rom.* 9. 22. 23. Willing to show his wrath and to make his power known, he suffered with much long suffering the vessels of wrath, prepared to destruction. And to make known the riches of his glory towards the vessels of mercy which he hath prepared unto glory 1. *Thess.* 5. 9. God hath not appointed us to wrath, but to obtain mercy.

4. It is called destination: because it is a certain determination of the order of means unto the end. But because God had determined this order with himself, before any actual existence of things, therefore it is not simply called destination, but predestination.

5. It is called a decree: because it contains a definite sentence to be executed by certain counsel. In the same sense also it is called a purpose, and counsel, because it propounds an end to be attained unto, as it were with an advised deliberation.

6. Hence predestination hath greatest wisdom, freedom, firmness, and immutability joined with it: because these are found in all the decrees of God.

7. Therefore the reason of Predestination is immovable, and indissoluble, 2 *Tim.* 2. 19. The foundation of God standeth sure having this seal. The Lord knoweth who are his. And under that respect the number of the predestinated, (not only the formal number, or number numbering (as they speak) that is, how many men at length shall be saved, and how many not: but also the material number or number numbered, that is, who those several men are) is certain with God, not only by certainty of foreknowledge, but also by certainty of order of means. *Luc.* 10. 20. Rejoice that your names are written in the Heavens.

8. For Predestination doth not necessarily presuppose either its limit, or object as existing, but it maketh it to exist: so that by force of predestination it is ordered, that it should be. 1 *Pet. 1. 20. Of Christ foreknowne before the foundations of the world were laid.*

9. Hence also it depends upon no cause, reason or outward condition, but it doth purely proceed from the will of him that predestinateth. *Mat.* 11. 26. Even so Father, because it pleased thee. *Rom.* 9. 16. 18. It is not of him that willeth, nor of him that runneth, but of God that showeth mercy: he hath mercy on whom he will, and whom he will he hardeneth.

10. Hence it is neither necessary nor agreeable to the Scriptures either to appoint any fore required quality in man, as it were the formal object of Predestination: or so to assign any certain condition of man, that the rest should be excluded: for it is sufficient to understand that men are the object of this decree, so that the difference of the decree doth not depend upon man, butthat difference, which is found in men, doth follow upon the decree

11. In order of intention there is no fore-knowledge, fore-required, or ought to be presupposed unto the decree of Predestination, besides that simple intelligence which is of all possible things: because it depends not upon any reason, or eternal condition, but doth purely proceed from the will of him that doth predestinate. *Eph.* 1. 5. 9. He hath predestinated us according to the good pleasure of his own will. According to his free good will which he had purposed in himself.

12. It is properly an act of God's Will, whereby it is exercised about a certain object which it determines to bring to a certain end by certain means. *Eph.* 1. 11. We were chosen, when we were predestinated, according to the purpose of him that worketh all things according to the pleasure of his own will.

13. This decree as it doth exist in the mind of God presupposing an act of the will is called fore knowledge: whence it comes to pass that fore-knowledge signifies as much sometime as Predestination, but less properly, *Romans* 11. 2. He hath not cast away his people whom he fore-knew.

14. There is only one act of will in God properly, because all things in him are together, and nothing before or after, and so there is only one decree about the end and means: but after our manner of conceiving, God in order of intention doth will the end before the means. *Rom.* 8. 30. Whom he hath predestinated, those he called: although in order of execution, he willeth the means first before their direction to the end. 2 *Thess.* 2. 13. He hath chosen us to salvation through sanctification, and faith.

15. Some things are the means, and the end, and the causes also of other means. *John.* 6. 37. Whatsoever the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast away, yet they are not causes of the act it self of Predestination, nor of all the effects of it.

16. There are some means which of their own nature are ordered to the end of Predestination: of which sort are all those things which pertain to the grace revealed in the Gospel; but other things in a certain outward respect are subjected to this order: such as are natural good or evil things which above or beyond their nature through the over-ruling direction of grace do work together to our salvation.

17. Of Predestination there are two kinds, Election and Reprobation.

18. Election is the predestination of some certain men, that the glorious grace of God may be manifested in them. *Eph.* 1. 4. 5. 6. He hath chosen us, he hath predestinated us to the praise of his glorious grace.

19. Election is an act of the will, which in God is only one and simple: yet after our manner of conceiving it sets forth (by Synecdoche) by divers acts.

20. The first act of election then is to will the glory of his grace in the salvation of some men. 2 *Thessa.* 2. 13. God hath chosed us from the beginning unto salvation.

21. The second act is to appoint some certain men who shall be made partakers of this salvation. 2. *Tim.* 2. 19. The Lord knoweth who are his.

22. But the proper reason of election is in this second act, which act contains these three things in the conceaving of it, 1. Love. *Rom.* 9. 13. 2. Love with respect to a supernatural and chief good. *Ier.* 31. 3. *Eph.* 5. 25. 3. Love with a separating from others: in which comparative manner, there is contained a certain virtual intention of love. *Rom.* 9. 13. *John.* 17. 6. 1. *Cor.* 1. 27. 28.

23. The third act of election is a purpose or intention of preparing and directing those means by which men elected, are certainly lead through to salvation as to an end. But these means are properly redemption, and application of redemption, *Ionh* 6. 37. 2 *Thess.* 2. 13.

24. This third act in a special respect is called predestination: which is sometime in the Scriptures distinguished from election, even as it respects the elect above, *Rom.* 8. 29. *Eph.* 1. 4. & 5. Whom he did foreknow, those he also predestinated. As he hath chosen us. Who hath predestinated us. Although otherwise by a synecdoche it is used in the same sense with election.

25. Hence Predestination is sometime said to be according to his purpose. *Eph.* 1. 11. And his purpose according to election, *Rom.* 9. 11. And election also according to purpose, the counsel, and good pleasure of the Will of God, *Eph.* 1. 5.

26. There doth a certain knowledge particularly accompany these acts of will in election in the mind of God, wherebyGod doth most certainly know the heirs of eternal life: whence also election it self is called, knowledge or fore-knowledge. *Rom.* 8. 29. But this knowledge of God because with greatest firmness it retains the distinct names of those that are to be saved, and the good things appointed for them, as if all were written in God's Book, therefore it is called the book of Life. *Psalm* 69. 29. *Revelations* 3. 5. and 13. 8.

27 This election was only one in God in respect of whole Christ mystically considered, that is, of Christ, and of those who are Christ, as there was one Creation of all mankind; yet as a certain distinction may be conceived according to reason, Christ was first elected as the Head, and then some men as members in him. *Eph.* 1. 4.

28. Yet Christ is not the meritorious, or impulsive cause in respect of the election of men it self, although it hath the reason of a cause in respect of all the effects of election, which follow the sending of Christ himself.

29. Christ himself in the first act of election as touching the work of redemption is rightly said to be an effect, and means ordained to the salvation of man, as the end; as this salvation is the action of God, *John* 17. 6. Thine they were, and thou gavest them me. Yet as this salvation is our good, Christ is not the effect, but the cause of it. So it may be rightly said in respect of the first act of election, that Christ the redeemer was the effect and subordinate means, but in the third act of election he is to be considered as a cause, *Eph.* 1. 3. He hath blessed us with all spiritual blessings, in the Heavens, in Christ.

30. Reprobation is the predestinating of some certain men, that the glory of God's Justice might be manifested in them. *Rom.* 9. 22. 2 *Thess.* 2. 12. *Iud.* 4.

31. Three acts are to be conceived in reprobation, as before in election.

32. The first act is to will the setting forth of Justice. Therefore the end of God in reprobation, is not properly the destruction of the Creature, but the Justice of God, which shines forth in deformed destruction.

33. Hence is the first difference in reason between election and reprobation, for in election not only the glorious grace of God hath the respect of an end: but also the salvation of men themselves: but in reprobation damnation in it self hath not the respect of an end, or of good.

34. The second act is to appoint those certain men in whom this Justice of God should be made manifest. *Jude* 4.

35. That act cannot properly be called election: because it is not out of love, neither doth it bring the bestowing of any good, but the privation of it: Therefore it is properly called reprobation, because it doth reject or remove those about whom it is exercised, from that love wherewith the elect are appointed to salvation. As therefore in election, there is love with discerning so in reprobation, there is seen the denial of love with putting a difference.

36. But because this negative setting apart which is found in reprobation, doth depend upon that setting apart which is in election: hence the remote end of reprobation is the glory of that grace which is manifested in election. *Rom.* 9. 22. 23. He suffered the vessels of wrath, that he might make known the riches of his glory toward the vessels of mercy.

37. Because of this setting apart, whereby God will not communicate blessedness upon some persons, he is therefore said to hate them. *Rom.* 9. 13. This hatred is called negative, or privative, because it denies election: but it includes a positive act whereby God would that some should be deprived of life eternal.

38. Nevertheless in this is the second difference of reason, between election and reprobation, that th•... love of election, doth bestow the good on the Creatu•... immediately, but the

hatred of reprobation, doth only deny good, doth not bring or inflict evil, but the desert of the Creature coming between.

39. The third act of reprobation is an intention to direct those means whereby Justice may be manifested in the reprobate.

40. The most proper means of this kind are permission of sin, and living in sin, *Rom.* 9. 18. •...2 *Thess.* 2. 11. 12.

41. In this act there is the third difference of reason between election and reprobation, that election is the cause, not only of salvation, but also of all those things which have the consideration of a cause unto salvation: but reprobation is not properly a cause, either of damnation, or of sin which deserves damnation, 〈◊〉 an an•...ecedent only.

42. Hence also follows a fourth disparity, that the very means have not always among themselves the respect of a cause and effect: for the permission of sin is not the cause of forsaking, hardening, punishing, but sin it self.

CHAPTER XXVI.

Of •...lling.

Hitherto of Application: The parts of it follow.

1. THE parts of Application are two. Union with Christ, and communion of the benefits that flow from that Union, *Phil.* 3. 9. That I may be found in him, having the righteousness that is by the Faith of Christ.

2. This Union•... that spiritual relation of men to Christ whereby they obtain right to all those blessings which are prepared in him. 1 *John* 5. 12. *He that hath the S•...e hath life* 〈◊〉 *And.* 3. 24. *He dwelleth* 〈◊〉 *him, and he in him.*

3. This Union is wrought by calling.

4. For Calling is a gathering of men together to Christ, that they may be united with him. 1 *Pet.* 2. 4. 5. To whom coming, *Eph.* 4. 12. For the gathering together of the Saints, for the edifying of the Body of Christ. From which Union with Christ there follows Union with GOD the Father. 1 *Thess.* 1. 1. & 2. 1. 1. To the Church which is in GOD the Father, and in our Lord Jesus Christ.

5. This therefore is that first thing which pertains to the application of redemption. *Eph.* 1. 7. 8. 9. In whom we have redemption, &c. After he made known unto us the mystery of his will: and it is that first thing which doth make a man actually elected himself, that is the first act of election which is shown forth and exercised in man himself: whence also it is that Calling and election are sometime taken in the Scriptures in the same sense. 1 *Cor.* 1. 26. 27. 28. *Ye* see your Calling: God hath chosen foolish things and weak things.

6. Hence the Calling of men doth not in any sort depend upon the dignity, honesty, industry, or any endeavor of the called, but upon election and predestination of God only. *Acts* 2. 47.

The Lord did ad to the Church such as should be saved. And 13. 48. As many as were ordained to life believed. *Rom.* 8. 30. Whom he predestinated, them also he called. *Tit.* 3. 5. Not by works of righteousness, but of his own mercy, *Jane•...* 1. 18. *Of his own will begat he us by the word of truth.*

7. The parts of Calling are two. The offer of Christ, and the receiving of him. *John* 1. 11. He came to his own, and his own received him not. But to as many as receive him, he gave to them, &c.

8. The offer, is an objective propounding of Christ as of a means sufficient and necessary to salvation. 1. *Cor.* 1. 23. 24. We preach Christ, the Power of God and the wisdom of God. *Heb.* 7. 25. He is able perfectly to save those that come to God by him. *Acts* 4. 12. Neither is there any other name under Heaven, which is given among men, by which we must be saved.

9. But there is nothing propounded, nor ought to be propounded of Christ, in the Calling of men, to be believed as true, which is not simply and absolutely true. For this is both against the nature of a testimony, as it is an object of that Faith which is in the understanding, the formal reason whereof is truth: and also is against the nature of the Gospel it self, which by an excellency, is called the word of truth. *Eph.* 1. 13.

10. The offer of Christ is outward, or inward.

11. The outward is a propounding, or preaching of the Gospel or of the promises of Christ. *Acts.* 9. 15. That he may bear my name in the sight of the *Gentiles.*

12. Yet that man be prepared to receive the promises, the application of the Law doth ordinarily go before to the discovery of sin, and inexcusablenesse and humiliation of the sinner: *Rom.* 7. 7. I knew not sin, but by the Law.

13. Those promises as touching the outward promulgation, are propounded to all without difference, together with a command to believe them, but as touching the propriety of the things promised, which depends upon the intention of him that promiseth, they belong only to the elect, who are therefore called the sons and heirs of the promise. *Rom.* 9. 8.

14. The inward offer is a spiritual enlightening, whereby those promises are propounded to the hearts of men, as it were by an inward word. *John* 6. 45. Whosoever hath heard of the Father and hath learned, cometh to me. *Eph.* 1. 17. That he might give unto you the spirit of wisdom and revelation, the eyes of your mind being enlightened, that ye may know what is that hope of your calling.

15. This also is sometime, and in a certain manner granted to those that are not elected. *Hebrews* 6. 4. & 10. 29. *Mat.* 13. 20.

16. If any one oppose himself out of malice to this illumination, he commits a sin against the Holy Ghost, which is called unpardonable, or unto death. *Hebr.* 6. 6. & 10. 29. 1 *John* 5. 16. *Mat.* 12. 32.

17. The receiving of Christ is that whereby Christ being offered is joined to man, and man unto Christ. *John* 6. 56. He abides in me, and I him.

18. In respect of this conjunction we say that we are in Christ, 2 *Cor.* 5. 17. And to put on Christ. *Gal.* 3. 27. To be dwelled in by Christ. *Eph.* 3. 17. The house of Christ. *Hebr.* 3. 6. the Temple of Christ, 2 *Cor.* 6. 16. To be espoused to Christ. *Eph.* 5. 23. Branches of Christ, *John* 15. 5. Members of Christ, 1 *Cor.* 12. 12. And the Name of Christ is a certain manner communicated to us. 1 *Cor.* 12. 12. So also is Christ.

19. By reason of this receiving, Calling is called conversion. *Acts* 26. 20. Because all they who obey the call of God, are wholly converted from sin to grace, from the world to follow God in Christ: It is also called regeneration as by that word, the very beginning of a new life, of a new Creation, of a new Creature, is often set forth in the Scriptures. *John* 1. 13. & 3. 6. 1 *John* 3. 9. 1 *Pet.* 1. 23. & 22. As in respect of the offer it is properly called, Calling, as God doth effectually invite and draw men to Christ. *John* 6. 44.

20. Receiving in respect of man is either passive, or active. *Philippians* 3. 12. That I may apprehend: I was apprehended.

21. Passive receiving of Christ is that whereby a spiritual principle of grace is begotten in the will of man. *Eph.* 2. 5. He hath quickened.

22. For this grace is the foundation of that revelation whereby a man is united with Christ, *John* 3. 3. Except a man be borne again, he cannot see the Kingdom of God.

23. But the will is the most proper and prime subject of this grace, because the conversion of the will is an effectual principle of the conversion of the whole man. *Phil.* 2. 17. It is God that worketh in you both to will and to do, of his own good pleasure.

24. The enlightening of the mind is not sufficient to produce this effect, because it doth not take away that corruption which is in the will, neither doth it communicate unto it any new supernatural principle, by virtue whereof it may convert it self.

25. Yet the will in respect of this first receiving, hath not the consideration either of a free agent, or a natural patient, but only of obediential subjection. 2 *Cor.* 4. 6. Because God who hath said that light should shine out of darkness, he it is who hath shined in our hearts.

26. Active receiving is *Actus olicitus,* an act of Faith drawn forth, whereby he that is called doth now wholly lean upon Christ as his Savior, and by Christ upon God, *John* 3. 15. 16. Whosoever believes in him, 1 *Pet.* 1. 21. Through him believing in God.

27. This act of Faith doth depend partly upon a principle or habit of grace ingenerated, and partly upon the operation of God moving before and stirring up, *John* 6. 44. None can come to me, unless the Father draw him.

28. It is indeed drawn out and exercised by man freely, but certainly unavoydably, and unchangeably. *John* 6. 37. Whatsoever my Father giveth me shall come unto me.

29. With this Faith wherewith the will is turned to the having of the true good, there is always joined repentance, by which the same will is turned also to the doing of the true good, with an averseness, and hatred of the contrary evil, or sin. *Acts* 19. 4. *Marc.* 1. 15. Repent, and believe the Gospel.

30. Repentance hath the same causes and principles with Faith, for they are both the free gifts of God. *Eph.* 2. 8. Faith is the gift of God. 2 *Tim.* 2. 25. Whether God will at any time give them repentance. They have the same subject, because both have their seat in the heart or will of man. *Rom.* 10. 9. 1 *Kings* 8. 48. With the heart man believeth. They shall return with all their heart. They are also begotten at the same time. But, first, they have divers objects, for Faith is properly carried unto Christ, and by Christ unto God: but repentance is carried to God himself who was before offended by sin, *Acts* 20. 21. Repentance toward God, and Faith toward our Lord Jesus Christ. Secondly, they have divers ends, for Faith doth properly seek reconciliation with God, but repentance a suitableness to the will of God. *Rom.* 3. 25. A reconciliation through Faith in his blood. *Acts* 26. 20. That they should turn unto God doing works meet to repentance.

31. Repentance in respect of that carefulness, and anxiety, & terror arising from the Law which it hath joined with it, doth go before Faith, by order of nature, as a preparing and disposing cause: but in respect of that effectual and kindly turning away from sin, as God is offended by it, so it follows Faith, and depends upon it as the effect upon his cause, and herein is proper to the faithful.

32. Although this repentance doth always bring grief with it for sins past and present, yet it doth not so properly or essentially consist in grief, as in turning from, and hatred of sin, and in a firm purpose to follow after good, *Amos* 5. 14. 15. Hate the evil, Love the good.

33. That repentance is not true and sound, which doth not turn a man from all known sin, to every known good: neither that which doth not virtually continue, and is actually, renewed as often as need is, from the time of conversion to the end of life.

34. Repentance is wont to be perceived before Faith: because a sinner cannot easily persuade himself that he is reconciled to God in Christ, before he feel himself to have forsaken those sins which did separate him from God.

CHAPTER XXVII.

Of Justification.

1. COmmunion of the blessings flowing from Union with Christ, is that whereby the faithful are made partakers of all those things they have need of, to live well, and blessedly with God. *Eph.* 1. 3. He hath blessed us with all spiritual blessings. *Rom.* 8. 32. He who spared not his own Son, &c. How shall he not freely with him give us all things also?

2. This communion therefore doth bring a translation and change of condition to believers, from the state of sin and death, to the state of righteousness and life eternal. 1 *John* 3. 14. We know that we are translated from death to life.

3. This change of state is twofold; relative, and absolute or real.

4. A relative change of state is that which consists in God's reputation. *Rom.* 4. 5. And he that worketh not, but believeth in him that justifieth the ungodly, his faith is imputed to him for righteousness, 1 *Cor.* 5. 19. God was in Christ reconciling the World tot himself: not imputing to them their offenses.

5. Hence it admits no degrees properly so called, but it is together and at once perfect in one only act, although in respect of the manifestation, sense, and effects, it hath divers degrees. Hitherto pertains justification and adoption.

6. Justification is a gracious sentence of God, whereby for Christ's sake apprehended by Faith he doth absolve the believer from sin and death, and accounts him righteous unto life. *Rom.* 3. 22, 24. The righteousness of God by Faith of Jesus Christ in all, and upon all that believe: as they who are freely justified by his grace through the redemption made by Jesus Christ.

7. It is the pronouncing of a sentence, as the use of the word declares, which doth norset forth a physical, or real change in the holy Scriptures: but that judicial, or moral change which consists in pronouncing of a sentence and in reputation. *Prov.* 17. 15. He that justifies the wicked. *Rom.* 8. 33. Who shall lay anything to the charge of God's Elect? It is God that Justifies.

8. Therefore *Thomas* with his followers doth foully err, who would have justification as it were a physical motion, by a real transmutation from a state of unrightousnesse to a state of righteousness; so as that the term from which is sin, the term to which, is inherent righteousness, and the motion is partly remission of sin, partly infusion of righteousness.

9. This sentence was. 1. As it were conceived in the mind of God by a decree of justifying. *Gal.* 3. 8. The Scripture foreseeing that God would justify the *Gentiles* by Faith. 2. It was pronounced in Christ our head, now rising from the dead. 2 *Cor.* 5. 19. God was in Christ reconciling the world to himself not imputing their sins to them. 3. It is virtually pronounced upon that first relation which ariseth upon Faith begotten, *Rom.* 8. 1. There is therefore no condemnation to them that are in Christ Jesus. 4. It is expressly pronounced by the Spirit of God witnessing unto our spirits our reconciliation with God. *Rom.* 5. 5. The love of God is shed abroad in our hearts by the holy Spirit that is given to us. In this testimony of the spirit justification itself doth not so properly consist, as an actual perceiving of that before granted as it were by a reflected act of Faith.

10. It is a gracious sentence, because it is not properly given by the Justice of God, but by his grace, *Rom.* 3. 24. Freely by his grace. For by the same grace whereby he called Christ to the office of Mediator, and did draw the elect to Union with Christ, he doth account them being already drawn and believing, to be just by that Union.

11. It is for Christ's sake, 2 *Cor.* 5. 21. That we may be made the righteousness of God in him, for the obedience of Christ is that righteousness in respect whereof the grace of God doth justify us, no otherwise, then the disobedience of *Adam* was that offense in respect whereof the justice of God did condemn us. *Rom.* 5. 18.

12. Therefore the righteousness of Christ, is imputed to believers in justification. *Phil.* 3. 9. That I may be found in him not having mine own righteousness which is of the Law, but that which is by Faith of Christ, the righteousness of God through Faith.

13. But because this righteousness is ordained of God to that end, and by his grace is approved and confirmed: so that sinners can stand before him through this righteousness, therefore it is called the righteousness of God. *Rom.* 10. 3.

14. But this justification is for Christ, not absolutely considered, in which sense Christ is also the cause of vocation, but for Christ apprehended by Faith, which Faith doth follow Calling as an effect, and followeth righteousness, by which being apprehended justification follows: whence also righteousness is said to be of Faith. *Romans* 9. *verse.* 30. & 10. 16. And Justification through Faith, *Chap.* 3. 28.

15. This justifying Faith is not that general Faith whereby in the understanding we yield assent to the truth revealed in the holy Scriptures: for that doth neither properly belong to those that are justified, neither of it own nature hath it any force in it self to justify, neither doth it produce those effects which are everywhere in the Scripture given to justifying Faith.

16. Neither is it (to speak properly) that special confidence, whereby we do apprehend remission of sins, and justification it self: for justifying Faith goeth before justification it self, as the cause goeth before the effect: but Faith apprehending justification doth necessarily presuppose, and follow justification, as an act follows the object about which it is exercised.

17. That Faith therefore is properly called justifying, whereby we rely upon Christ for remission of sins and for salvation. For Christ is the adequate object of Faith as Faith. Iustifyeth. Faith also doth no otherwise justify, then as it apprehends that righteousness by which we are justified: but that righteousness is not in the truth of some sentence to which we yield assent, but in Christ alone, who is made sin for us, that we might be righteousness in him, 2 *Cor.* 5. 21.

18. Hence are those Sermons so often repeated in the New Testament, which do show that justification is to be fought for in Christ alone. *John* 1. 12. & 3. 15. 16. & 6. 40. 47. 14. 1. 54. *Romans* 4. 5. & 3. 26. *Acts* 10. 43. & 26. 18. *Gal.* 3. 26.

19. This justifying Faith of it own nature doth produce, and so hath joined with it a speci•...ll and certain persuasion of the grace and mercy of God in Christ: whence also justifying Faith is oftentimes not amiss described by the orthodox by this persuasion, especially when they do oppose that general Faith to which the Papists ascribe all things: but 1. This persuasion as touching the sense of it, is not always present. For it may and often doth come to pass, either through weakness of judgment, or through divers temptations and troubles of mind, that he, who truly believeth, and is by Faith justified before God, yet for a time may think according to that which he feels, that he neither believeth, nor is reconciled to God. 2. There be divers degrees, of his persuasion, so that neither all believers have altogether the same assurance of the grace and favor of God, nor the same believers at all times: which yet they cannot

properly affirm of justifying Faith without a great deal of detriment of that consolation and peace which Christ hath left to believers.

20. Justification absolves from sin and death not immediately by taking away the blame, or stain, or all the effects of sin: but that oblation and guilt to undergo eternal death. *Rom.* 8. 1. 33. 34. There is no condemnation, who shall lay anything to their charge? who shall condemn?

21. Neither yet doth it so take away the guilt, as that it takes away the desert of punishment from the sin, which (the sin it self remaining,) can in no sort be taken away; but it so takes away the guilt, that it takes away the revenging pursuit of the desert of it, or the deadly effects of it.

22. This absolution from sins is called in a divers respect, but in the same sense in holy Scriptures Remission, Redemption, and Reconciliation, *Eph.* 1. 6. 7. For as the state of sin is considered as a bondage, or certain spiritual captivity in respect of the guilt, so his justification is called Redemption, but as the same state is considered as a subjection to do punishment, so it is called remission, as also a passing by, a blotting out, a disburdening, a taking away, a casting away, a removing, a casting behind the back, *Rom. 4. 7. Col. 2. 13. Mich. 7. 18. Isaiah 43. 12. 38. 17. Psal.* 32. 1, 2. And as the same state is considered as a certain enmity against God, so justification is called a reconciliation. *Romans* 5. 10. As also a certain winking at sin, *Numb.* 23. 25. A covering of sin. *Ps.* 32. 1, 2.

23. But not only the sins of justified persons that are past are remitted, but also in some sort those to come. *Numb.* 23. 25. He seeth no iniquity in *Jacob,* nor perverseness in *Israel,* because justification hath left no place to condemnation, *John* 5. 24. He that believeth hath eternal life, and shall not come into condemnation: and it doth certainly and immediately adjudge one to eternal life. It also maketh all that remission, which was in Christ obtained for us, to be actually ours: neither can sins past and present be altogether and fully remitted, unless sins to come be in some sort remitted also.

24. But there is this difference, that sins past are remitted by a formal application, by sins to come only virtually: sins past are remitted in themselves, sins to come in the subject or person sinning.

25. Yet those that are justified do daily desire the forgiveness of sins. 1. Because the continuance of this grace is necessary to them. 2. That the sense and manifestation of it may be more and more perceived, as several sins required. 3. That the execution of that sentence which in justification is pronounced, might be matured and furthered.

26. Besides the forgiveness of sins there is required also imputation of righteousness, *Rom. 5. 18. Rev. 19. 8. Rom.* 8. 3. Because there may be a total absence of sin, where notwithstanding there is not that righteousness which must come in place of justification.

27. But this righteousness is not severally to be sought in the purity of the nature, birth, and life of Christ: but it ariseth out of all the obedience of Christ together with remission of sins,

as the same disobedience of *Adam,* hath both robbed us of original righteousness, & made us subject to the guilt of condemnation.

CHAPTER XXVIII.

Of Adoption.

1. ADoption is the gracious sentence of God whereby he accepts the faithful for Christ's sake, unto the dignity of Sons. *John* 1. 12. As many as receive him, to them he gave power to be made the Sons of God, to those that believe in his Name.

2. It is called a gracious sentence of God: because it doth manifest the gracious will of God toward men: 1 *John* 3. 1. See what love the Father hath shown to us, that we should be called the Sons of God.

3. This sentence is pronounced with the same diversity of degrees as justification: for it was first in God's predestination. *Eph.* 1. 5. He hath predestinated us that he might adopt us to be Sons. Afterward it was in Christ. *Gal.* 4. 4, 5. God hath sent forth his Son, that we might receive adoption. Afterward it was in believers themselves, The same *Chapter Verse* 6. And because ye are Sons, GOD hath sent forth the Spirit of his Son into your hearts, crying, *Abba* Father.

4. It is properly conversant about the faithful that are called and justified, *John* 1. 12. For by adoption we are not made just: which would necessarily follow, if adoption were part of justification it self, as some would have it: neither is it a calling unto Christ, but a certain excellent dignity flowing from the application of him, *Romans* 8. 17. Heirs together with Christ:

5. Yet calling and justification have the respect of a foundation to this relation of Adoption: for the right of Adoption is obtained by Faith, and the righteousness of Faith. *John* 1. 12.

6. But although Adoption follow upon Faith: yet it doth not so immediately follow, but justification comes between: for Adoption of its own nature doth forerequire, and presuppose that reconciliation which is found in Justification.

7. Hence all the faithful do expect Heaven as it were by a double title, namely by the title of redemption which they have by justification, and by the title as it were of Son-ship, which they have by Adoption.

8. Which yet ought so to be understood that the title of redemption is a foundation of this right, and Adoption doth ad a certain manner of excellency and dignity.

9. Hence ariseth the first difference between Divine Adoption and human: for human Adoption is of a person that is a stranger, which hath no right to the inheritance, but by force of Adoption: but the faithful although by natural generation they have no right to the inheritance of life, yet by virtue of regeneration, Faith and justification, they have it adjudged to them.

10. Hence also the second difference followeth, that human adoption is only an extrinsical denomination, and a communication of those things which are external: but Divine adoption is a relation so real, that it is also founded in an intrinsical action, and in the communicating of a new inward life.

11. This Adoption is made for Christ's sake: because Christ did not only deserve it as Redeemer, *Gal.* 4. 5.

That he might redeem them, to receive the adoption of Sons. But also as being already applied by Faith, he is the bond of this Union. *Rom.* 8. 17. 29. Heirs of God, coheirs with Christ. To be conformed to the Image of his Son.

12. For as Christ in justification is applied as a garment to cover our sins: so in Adoption he is applied as a brother and Prince of our salvation. *Hebr.* 2. 10, 11, 12, 13. Many Sons. The Prince of salvation. He that sanctifieth, and they that are sanctified are all of one. He is not ashamed to call them Brethren. Behold I and the children which God hath given me.

13. This application and conjunction is so near, that although Christ is properly the only natural So•... of God, and much more the first begotten of God: yet by this grace of Adoption, and communion with Christ, all the faithful also are said to be the first begotten of God. *Heb.* 12. 23. Ye are come to the universal assembly and meeting of the first borne who are written in Heaven.

14. Whence also it appears that believers are in a far different manner the Sons of God then *Adam* was in the first Creation: for although *Adam* by reason of that dependence which he had of God together with that similitude and Image to which he was created, might be called metaphorically the Son of God; yet he was not the Son of God by this mystical conjunction and communion with Christ who is the natural Son of God.

15. Hence ariseth the third difference between human adoption and divine, for human adoption was brought in upon want of a natural Son: but the divine Adoption is not from any want, but out •...f abundant goodness, whereby a likeness of a natural Son, and a mystical conjunction with him is communicated to the adopted Sons.

16. That dignity which this Adoption brings with it, doth not only far exceed that common relation whereby God is said to be the Father of every Creature: but that also which we had before the fall: because that was weak, but this by reason of the band doth remain forever, *John* 8. 32. The servant abideth not in the house forever: but the Son abideth forever.

17. Hence the Name of God and of Christ is named upon the faithful, by a special right and reason. 1 *John* 3. 1. As *Jacob* taking the sons of *Joseph* into adoption would have them called by his name. *Gen.* 48. 5.

18. Hence also the faithful are taken as it were into God's Family, and are of his household. *Gal.* 6. 10. That is, that they may be always under the fatherly tuition of God, depending upon him, for nourishment, education, and perpetual conservation: as in old time among the

Hebrews adoption of tentimes was no otherwise testified then by the nurturing and education, of their next kindred in blood. *Hest.* 2. 7.

19. Together with the dignity of sons there is joined also the condition of heirs, *Rom.* 8. 17. If sons, then also heirs: But this inheritance to which the faithful are adopted, is blessedness eternal: whence adoption doth sometimes in Scripture comprehend all that glory which is prepared for the faithful, and is expected by them in Heaven, *Rom.* 8. 23. Looking for our adoption, the redemption of our bodies.

20. Therefore eternal blessedness pertains to the faithful, and is communicated to them, not of justice for their deserts, but from that grace whereby they are taken into the number of sons. *Gal.* 3. 29. If ye are Christ's, then are ye *Abraham's* seed, and heirs by promise.

21. Hence ariseth a certain fourth difference between human adoption and divine: for human adoption is ordained for that that the Son might succeed the Father in the inheritance: but divine adoption is not ordained for succession, but for participation of the inheritance assigned: because both the Father and his first begotten Son liveth forever, and so admitteth no succession.

22. A proper adjunct of this adoption is the testimony of the spirit which is given to the faithful whereby this dignity is sealed together with the inheritance which is to be expected from it, and it is called the spirit of Adoption, *Rom.* 8. 15, 16, 23. *Gal.* 4. 5, 6, 7.

23. But the Spirit is said to be communicated to the faithful, not because Faith goeth before all operation of the Spirit, as some unskilfully gather: for the very first regeneration and conversion is plainly attributed to the holy Spirit by Christ. *John* 7. 5. 6, 8. Borne of the spirit: but because believers only after they have already believed, do receive this operation of the holy Spirit whereby they are sealed, as with an earnest of their inheritance. *Eph.* 1. 13, 14. & 4. 30. *Gal.* 3. 14.

24. And hence also it doth sufficiently appear that assurance of salvation is not properly justifying Faith, but a fruit of that Faith: because the Apostle expressly faith. After ye believed, ye were sealed. *Eph.* 1. 13.

25. The first fruit of adoption is that Christian liberty. Whereby all believers are as set at liberty by a manumission as it were from the bondage of the Law, sin and the world. *John* 8. 32, 36. If the Son shall set you free, ye shall be free indeed. *Rom.* 8. 22. Being freed from sin we are made servants unto God. *Gal.* 4. *Jerusalem* which is above is free, which is the mother of us all. *Hebr.* 2. 15. That he might set at liberty those who for fear of death were all their life time subject to bondage.

26. The second fruit is that the faithful partaking of the dignity of Christ, are also by him, as it were, Prophets, Priests, and Kings. *Rev.* 1. 6.

The third fruit is, that all the Creatures and those things which are done by them, are either subject unto the dominion and pure use of the faithful. *Tit.* 1. 15. 1 *Cor.* 3. 21. 22. Or do

perform the office of Ministry for them, as it is affirmed of the Angels. *Heb.* 1. 14. Or at least do turn to their good. *Rom.* 8. 28.

CHAPTER XXIX.

Of Sanctification.

So much of the relative change of the condition of the faithful in Justification and adoption: the real change follows whereby that former is manifested, and as touching the effects, as it were committed to execution.

1. THE real change of state is an alteration of qualities made in man himself. 2 *Cor.* 5. 17. Old things are past away, all things are become new.

2. But because it doth not consist in relation and respect, but in real effecting; therefore it admits divers degrees, of beginning, progress, and perfection. 2. *Cor.* 4. 16. The inward man is renewed day by day.

3. This alteration of qualities doth either respect that good which is just, and honest, and it is called Sanctification: or that good which is profitable and honorable, and it is called glorification. *Rom.* 6. 22. Ye have your fruit in holiness, and the end everlasting life.

4. Sanctification is a real change of a man from the filthiness of sin, to the purity of God's Image. *Eph.* 4. 22. 23. 34. To put off as touching the old conversation, that old man, which doth corrupt it self in the deceivable lusts: and to be renewed in the spirit of your mind; and to put on that new man, who according to God is created to righteousness and true holiness.

5. For as by justification a believer is properly freed from the guilt of sin, and hath life adjudged to him, the title of which life is as it were, determined in adoption; so by sanctification the same believer is freed from the filthiness and stain of sin, and the purity of God's Image is restored to him.

6. For hereby Sanctification is not understood the separation from a common use and consecration to some special use, in which sense the word is often taken in Scripture, sometime setting forth only the outward, sometime also that inward and effectual separation; for so it may be extended to calling or that first regeneration whereby Faith is communicated as a principle of new life: in which sense regeneration and Sanctification is wont to be confounded by most: but by it is understood that change of a man, whereby a believer hath righteousness and inherent holiness communicated to them. 2 *Thess.* 2. 13. Through Sanctification of the Spirit.

7. For God himself doth manifestly witness that holiness is a gift of grace inherent, *Ier.* 31. 33. I will put my Laws into their mind, and in their heart will I write them, *Ezech.* 36. 26. 27. I will give you a new heart, and a new spirit will I put into the midst of you.

8. But this sanctification is distinguished, from that change of a man which is proper to the calling of a man in Faith and repentance. In that that Faith there is not considered properly as a quality, but in relation to Christ: neither is repentance there considered as a change of

disposition; for so it is all one with sanctification: but as a change of purpose and intent of the mind. But here a real change of qualities and dispositions is looked unto.

9. It is called a real change, that it may be distinguished not only from justification, but also from that sanctification which is by Justification, as is the Sanctification of the seventh day: or also that which is by relation of a sign, as is the Sanctification of the elements in the Sacraments, or lastly, that which is by manifestation, in which manner God himself is said to be sanctified by men. 1 *Peter* 3. 14.

10. It is of the whole man, not of someone part. 1. *Thess.* 5. 23. Now the God of peace himself sanctify you wholly, and your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ, Although so much of man, *Tantum & totum* or that whole that is in man is not presently changed.

11. But although the whole man be partaker of this grace, yet it first and chiefly, agrees to the soul, and afterward from the soul is derived to the body, as the body of it is capable by that obediential power wherewith together with the soul it is subject to the will of God. So also in the soul first and properly it agrees to the will, from which it is derived into other faculties according to the order of nature. *Deut.* 30. 6. The Lord thy God shall circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live. *Rom.* 2. 29. The circumcision of the heart.

12. It is a change of a man from sin, to distinguish it from that sanctification which is, *A* ⟨◊⟩ *mere negative* from the mere negative contrary, such as that was which is attributed to the human nature of Christ, which is said to be sanctified, or made holy, although the nature of Christ was never defiled with sin.

13. The term from which this is, is filthiness, corruption, or the blot of fin, 2 *Cor.* 7. 1. Let us purge ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

14. The term to which, is the purity of God's Image, which is said to be framed or created again in knowledge, righteousness and holiness. *Eph.* 4. 24. Or a conformity to the Law of God. *I am.* 1. 25. Newnes of life. *Rom.* 6. 4. The new creature. 2. *Cor. 5. 16. Gal.* 6. 15. & the Divine nature. 2 *Pet.* 1. 4.

15. But it is called the new and Divine creature. 1. Because it is not produced of those principles which are in us by nature, as the habit of all arts are brought forth which are gotten by industry learning, but out of a new principle of life, communicated by God unto us, in our calling. 2. Because our natural disposition is altogether of another kind then it was before. 3. Because in its measure it resembles that highest perfection which is found in God.

16. There be two degrees of this sanctification, one in this life, which is called in general an infancy. 1. ⟨◊⟩ *. 13. 11. 12. Eph. 4. 14. 2 Pet.* 2. 2. Because although that variety be found in this life, that if some of those that are sanctified be compared with others and with themselves at divers times, then some may be rightly called infants, and others men grown, whilst they live here. *Heb.* 5. 13. 14. Yet the highest degree which we attain to in this life is only a

beginning of holiness promised and to be expected. The other degree is called man's age and perfect age. *Eph. 4. 14. 1 Cor. 13. •...1. Phil.* 3. 12. Because in the life to come the motion and progress of sanctification ceaseth, there is only found rest, and perfection, so that in this life we are more properly said to have sanctification then holiness, and in the life to come: holiness only, and not sanctification.

17. Sanctification therefore hath two parts: one in respect of the term from which, is called mortification, and the other in respect of the term to which, is called vivification and resurrection. *Rom.* 8. 5. 6.

18. Mortification is the first part of sanctification whereby sin is wasted, *Col.* 3. 3. 5. Ye are dead, mortify therefore your earthly members.

19. The meritorious, and exemplary cause of it is the Death of Christ. *Rom.* 6. 5. 6. Being grafted into the likeness of his death: knowing this that our old manis crucified with him.

20. The cause principally working is that spirit of God who communicates to the faithful the efficacy of his death. *Rom.* 8. 13. If by the spirit ye mortify the deeds of the body, ye shall live.

21. The administering cause is Faith it self, *Rom.* 6. 17. From the heart ye have obeyed that form of doctrine unto which ye were delivered.

22. From this mortification there follows in all that are sanctified a denial of themselves, and the World. *Luc. 9. 23. Gal.* 6. 14.

23. Hence ariseth that inward difference which is between sin, which remains in the faithful from that which remains in others: In others sin is reigning, prevailing, and predominating: in the faithful it is broken, subdued and mortified.

24. Vivification is the second part of sanctification whereby the Image or life of God is restored in man. *Col. 3. 10. Eph. 4. 24. Rev.* 12. 2. Having put on the new man: be ye transformed by the renewing of your mind.

25. The exemplary cause of it is the Resursection of Christ. *Col.* 3. 1. 2. Ye are risen with Christ.

26. The cause principally working is the Spirit of God, which raised Christ from the dead, *Rom.* 8. 11. If the Spirit of him that raised Jesus from the dead dwelleth in you.

27. The administering cause is Faith, *Gal.* 2. 20. The life which I now live in the flesh, I live by the Faith of the Son of GOD.

28. From this vivification there ariseth a strong tie in those who are sanctified, of themselves to be addicted wholly to God and to Christ. 2. *Cor.* 8. 5. They give themselves to the Lord.

29. Because this sanctification is imperfect whilst we live here as infants, therefore all the faithful lare informed as it were with a double form; sin and grace: for the perfection of sanctification not found in this life, unless in the dreams of some fantastick persons. 1 *John* 1.

8. If we say we have no sin, we deceive ourselves, and there is no truth in us. Yet all that are truly sanctified do tend unto perfection, *Mat. 5. 48. 1. Cor. 13. 11. 2 Pet.* 3. 18.

30. Sin or the corrupted part which remains in those that are sanctified, is called in Scriptures, The old man, the outward man, the members, and the body of sin. Grace or the renowed part is called the new man, the spirit, the mind, &c.

31. Hereupon there follows two things. 1. A spiritual war which is made continually between these parties. *Gal.* 5. 17. For the flesh lusts against the spirit, and the spirit against the flesh: and these are contrary one to the other. 2. A daily renewing of repentance.

32. That flesh which remains in the regenerate; is not only in the vegetative, and sensitive appetite, but also in the will, and reason it self. 1 *Thess.* 5. 23.

33. The flesh or this concupiscence hath the true and proper reason of sin in the regenerate themselves. *Rom.* 7.

34. With this corruption even the best works of the Saints are infected, so as they have need of some remission.

35. Yet the good works of the regenerate are not to be called sins, but defiled with sin.

36. That defilement of good works, (by reason of Justification) doth not hinder but they may be accepted of God to be rewarded.

37. That fight which is found in wicked men between conscience and the will, is not the striving of the spirit against the flesh, but of the flesh fearing against the flesh desiring.

CHAPTER XXX.

Of Glorification.

In the former disputation we spake of sanctification which is one part of the alteration of qualities, which did respect that good that is just and honest: the other part follows, namely Glorification which respects that good, that is profitable and honorable.

1. *GLorification* is a real transmutation of a man, from misery or the punishment of sin, unto happiness eternal. *Rom.* 8. 30. And whom he justified, those he glorified.

2. It is called a real transmutation, that it may be distinguished from that blessedness which is either virtual only, in Election, Calling, Justification, and Adoption, or declarative in holy works. *Rom. 4. 6. David* declares that man to be blessed to whom God imputeth righteousness, &c. *Psal.* 65. 5. Blessed is he whom thou choosest, and bringest to dwell in thy Courts. *Matthew.* 5. Blessed are the poor in spirit, &c.

3. In respect of the term from which, *viz.* misery or the punishment of sin, it is called a redemption. 1 *Cor. 1. 30. Eph. 1. 14. Gal. 3. 13. Heb.* 2. 14, 15.

4. This redemption is a real delivering from the evils of punishment: which is nothing else in very deed, but the execution of the sentence of Justification: for in Justification, as we are

judged to be just, so we are judged to have life. Now Glorification makes that life that was judged, and pronounced ours by real communication, to be ours actually and by possession.

5. It is said to be real, that it may be distinguished from that redemption which is in the payment of the price of redemption, and in application of the same to justification, whereof mention is made *Eph. 1. 7. Col.* 1. 14.

6. In the Scriptures also it is wont to be called deliverance, and preservation from the wrath of God, from death and from the kingdom of darkness.

7. In respect of the term to which, it is called, beatification, blessing, life eternal, glory, Glorification, the kingdom of our Lord and Savior Jesus Christ, and an immortal inheritance. *Eph. 1. 3. John 3. 36. & 6. 47. 2 Pet. 1. 3, 11. 1 Pet.* 1. 4. & 5. 10.

8. The first degree of this Glorification begun, is the apprehension and sense of the love of God shining forth in Christ, upon the communion which the faithful have with him. *Rom.* 5. 5. The love of God is shed abroad in our hearts, by the holy spirit which is given to us.

9. Hence there ariseth a certain friendship between God, Christ, and the faithful, *John* 15. 15. I have called you friends, because all that I have heard of my Father have I made known unto you. *James 2. 23. Abraham* was called the friend of God.

10. The second degree is undoubted hope and expectation, of the enjoyment of all those good things which God hath prepared for his. *Rom.* 5. 2. We rejoice under the hope of the glory of God.

11. Hence is freedom to come to God with boldness. *Eph. 2. 18. & 3. 12. Heb.* 10. 22.

12. Hitherto pertains the assurance of perseverance and salvation also, *Rom.* 8. 38.

13. For this assurance as touching the thing it self which is called a certainty of the object,. is sealed to all true believers: but as touching the perceiving of it, which is called a certainty of the subject, it is not always present to all; yet it may be gotten by any without special revelation, & it ought also to be sought for by all: so as this certain confidence rightly grounded hath nothing common with presumption.

14. This certainty is grounded upon, and confirmed to the faithful by the word, the seals, by oath, and by the earnest of God himself. *He.* 6. 17. God willing abundantly to show to the heirs of the promise the immutability of his counsel, he bound it by an oath: that by two immutable things we may have strong consolation. *Eph.* 1. 13. Ye are sealed with that holy Spirit of promise which is the earnest of our inheritance.

15. This truth is perceived, and made certain to us. 1. By a certain spiritual sense whereby the grace of God now being present, doth make its presence manifest, and evident to the believer. 2. By the gift of discerning whereby believers do distinguish true grace from the show of it. 3. By discourse and testimony of conscience whereby grace and salvation is no less seal to the faithful, then sin and death to unbelievers. 4. The Spirit of God himself doth so confirm all these ways of perceiving, that they have the same certainty that Faith hath.

Rom. 8. 16. The spirit it self witnesseth with our spirit, that we are the Sons of God. 1 *Cor.* 2. 12. We have received the spirit which is of God, that we may know the things which God hath freely given us. 2 *Cor.* 13. 5. Try yourselves whether ye be in the Faith, examine yourselves. 1 *John* 4. 16. We know, and believe, the love which God had towards us.

16. This certainty doth follow upon the perceiving of Faith and Repentance, where the free covenant of God is rightly understood. 2 *Cor.* 13. 5.

17. If either of these be wanting, this certain ty is taken away as touching the perceiving of it; so that he that doth rightly understand the promise of the covenant, cannot be sure of his salvation, unless he perceive in hemselfe true Faith and repentance: neither can he that feels himself truly to believe, and repent, be sure of his perseverance and salvation, unless he also understand by the covenant that God will mightily preserve those that believe and repent, even to the end.

18. Therefore certainty of salvation is not of any, nor otherwise perceived, but those who together with Faith keep a good conscience, and that whilst they keep it from any grievous wound, which by those sins is brought which are wont to wast conscience.

19. Hence as Faith, and a good conscience do flourish or languish in men, so also this certainty is either confirmed, or diminished. *Ps.* 51.

20. They therefore that without any sense or care of Faith, and repentance do certainly hope for salvation, in presuming they hope, and hoping they perish.

21. From this certainty ariseth consolation, peace, and joy unspeakable. *Rom.* 5. 2. 3. 1 *Pet. 1. 8. Rom. 14. 17. 2 Cor.* 1. 5. Which are the first fruits of glory, *Rom.* 8. 23.

22. Consolation is an easing of fear and oppressing grief. 2 *Cor.* 1. 4. Yet it contains sometimes by a Synecdoche all salvation begun. *Col.* 2. 2.

23. Peace is a quieting of the mind, which ariseth partly from deliverance from evils, and partly from the presence or hope of contrary good things. *Phil.* 4. 7.

24. When it is joined with grace in the Apostles salutations, then it sets forth all that felicity which is communicated to the faithful by the favor of God.

25. Joy is that delight which is perceived from the conjunction, and communion of the chief good.

26. Hence eternal life it self is called joy. *Mat. 25. 21. John* 15. 11.

27. The third degree is in partaking of the spiritual gifts of grace with abundance, or overflowing. *Col.* 2. 2. 7. 10. With all riches of the full assurance of understanding. Abounding in Faith: complete.

28. Hence the abundance of grace is said to minister a large entrance into the Kingdom of God. 2 *Peter* 1. 8. 11.

29. The fourth degree is in experience of the good will or kindness of God. *Psalm.* 31. 20. How great is thy goodness which thou dost lay up for them that fear thee? *Psal.* 65. 5. We are satisfied with the goodness of thy House, with the things of thy holy Temple.

30. Hither to pertaineth that fatherly providence of God whereby he watcheth always over the faithful for good, as he watcheth over the wicked for evil: in which respect, in Scripture the good Hand of God is said to be with his, *Nehem.* 2. 8.

31. Hence all things work together for good to them that love God, *Rom.* 8. 28.

32. From the sense of all these, the faithful are rooted, and grounded in the love of God. *Eph.* 3. 17.

33. Perfect Glorification is in the taking away of all imperfection from soul and body, and communication of all perfection.

34. This is granted to the soul immediately after the separation of it from the body. 2 *Cor. 5. Verse 2. Phil. 1. 23. Hebr.* 2. 12. 23. But it is not ordinarily granted to the soul and body jointly before that last Day, wherein all the faithful shall be perfected together in Christ. *Ephes. 4. 13. Philippians* 3. 20. 21.

CHAPTER XXXI.

Of the Church mystically considered.

Thus much of the application of Redemption considered in it self: The subject to which, and the manner by which this application is made, doth follow.

1. THE Subject is the Church. *Eph.* 5. 25. 26. 27. Christ loved the Church, and gave himself for it: that he might sanctify it being purified by him with the washing of water through the Word: that he might make it to himself glorious, that is, a Church not having spot or wrinkle or any such thing, but that it might be holy and unblameable: whence Election, Redemption, Vocation, Justification, Adoption, Sanctification, and Glorification do in their propriety belong to the same subject, that is, to the same singular men, which make the Church. *John* 17. 9. 10. & 11. I pray for them; I pray not for the World, but for them whom thou hast given me, because they are thine, *Rom.* 8. 29. 30. For whom he hath fore-known, them he did predestinate, &c.

2. Yet the Church hath so the consideration of a subject in respect of his application, that it is also an effect of the same application: for it is not first actually a Church, and afterward made partaker of Union and communion with Christ; but because it is united to Christ, therefore it is the Church of Christ.

3. And this is the reason why we can neither explain nor understand the nature of the Church, unless those things which pertain to the application of Christ, be first explained and perceived.

4. The elect before they be grafted into Christ are in themselves no otherwise of the Church, then that power which in its own time shall certainly come into act, by reason of God's intention and his transaction with Christ: because that remote power which is common to all men, in respect of the elect, is certainly determined in God.

5. Therefore those orthodox Divines, which define the Church a company of elect ones, do either by elect ones understand, those that are called according to election; or, they define the Church not only as it doth actually exist, but also as it is to be hereafter.

6. That first thing which doth make actually a Church is calling: whence also it hath taken both its name and definition.

7. For the Church is a company of men that are called. 1 *Cor.* 1. 24. With 10. 32. Called both *Jews* and *Greeks.* To the *Jews,* to the *Greeks,* and to the Church of God. But because the end of calling is Faith, and the work of Faith is ingrafting into Christ, and this Union with Christ, doth bring with it communion with Christ, hence it is defined, in the very same sense, a company of believers, a company of those who are in Christ; and a company of those that have communion with Christ.

8. But as Faith doth so respect Christ, as that by Christ also it respects God; so this Church, which doth exist by Faith is both referred to Christ as to the head, and by Christ unto God: whence the Church is called the body of Christ. *Col.* 1. 24. And also the Church of God. 1 *Cor.* 10. 32. The Kingdom of Christ. *Colos.* 1. 13. And the Kingdom of God, *Rom.* 14. 17.

9. It is called a company: because it doth consist properly in a multitude joined in fellowship together, or a community of many, not in some certain one that is called: whence *Eph.* 4. 16. It is called a body fitly joined and compacted together, of divers members, and by the same reason it is often called in Scripture an House, a Family, a City, a Kingdom, a Flock, &c.

10. This company is restrained to men: because the good Angels, although in some respect they pertain to the Church, by reason of that Union they have with Christ, and the grace of conversation communicated by him, yet they are not *homogeneall* members of the Church redeemed.

11. The form or constituting cause of this Church must needs be such a thing which is found alike in all the called: but this can be nothing else then a relation neither hath any relation that force besides that that consists in a chief and intimate affection to Christ: but there is no such in man besides Faith: Faith therefore is the form of the Church.

12. For Faith as it is in every believer, distributively, is the form of those that are called: but as it is considered in all collectively, it is the form of the company of those that are called, that is the Church.

13. For the same, believing men, who being in several distributively, considered are the called of God, are also the Church of God, as they are jointly or collectively considered in a company.

14. Hence all those promises of God which are made to the Church in the Scriptures, and do contain in themselves essential blessings, do also pertain to every believer.

15. This relation is so near, that in respect of it, not only Christ is the Churches, and the Church Christ's, *Cant. 2. Verse* 26. But also Christ is in the Church, and the Church in him. *John 15. Verse 4. 1 John 3. Verse* 24. So that the Church is mystically called Christ. 1 *Cor.* 12. 12. And the fullness of Christ. *Eph.* 23.

16. Hence the Church by a metaphor is called the bride, and Christ the Bride-groome: the Church a City, and Christ the King; the Church an House, and Christ the House-holder; the Church the branches, and Christ the Vine: finally the Church a body, and Christ the head.

17. But by these comparisons, there is signified not only the Union and Communion which is between Christ and the Church, but also the way of order whereby Christ is the beginning of all dignity, life, power, and perfection, to the Church.

18. This Church is mystically one, not generally, but as it were the *Species Specialissima,* or *Individu•...n:* because it hath no kind properly so called.

19. It is therefore called catholic, not as catholic signifies a *Genus* or some general thing, but as it sets forth something integrally universal, (as when we say the universal world) because it contains the faithful of all Nations, of all places, and of all times.

20. Therefore no part of the Church can truly be called catholic, but as it doth profess that Faith which is the Faith of the catholic Church, in which sense the Ancients, did not only call that part of the Church which was at *Rome,* but other Churches also. As our Church at *Francken,* may be rightly called catholic, as it doth profess that Faith which belongs to the catholic Church.

21. The Church is divided into members according to the degrees of communion which it hath with Christ, in which respect it is called either Militant, or Triumphant.

22. The Church militant is that which is partaker only of communion begun: and so doth wrestle as yet with enemies in the field of this World. 1 *Cor.* 13. 9. 12. We know in part, and prophesy in part: for we see now through a Glass and darkly. 2 *Cor.* 10. 3. The weapons of our warfare. *Eph.* 6. 12. 13. We wrestle, therefore take to you the whole Armor of God.

23. The Church triumphant is that which is already perfitted. *Eph.* 4. 13. Untill we all come to a perfect man, to the measure of the full stature of Christ. 1 *Cor.* 15. After cometh that which is perfect.

24. The militant Church is both invisible and visible, namely with outward sight or sense.

25. But this distinction is not a distribution of the *Genus* into the *Species,* as if so be there were one Church visible, and another invisible; nor of the whole into the members, as if one part of the Church were visible, and another invisible: but a distinction of the adjuncts of the same subject, because invisibility is an affection or manner of the Church, in respect of the

essential, and internal form: visibility is an affection or manner of the Church in respect of the accidental, and outward form.

26. The essential form is invisible: because it is both a relation, which doth not come into the sense, and also spiritual, and so removed more from sense then in many other relations.

27. The accidental form is visible, because it is nothing else then an outward profession of inward Faith, which may be easily perceived by sense.

28. This visible profession is that visible communion of the Saints which they have with Christ, and among themselves.

29. The acts of communion with Christ are those visible acts, by which they present themselves to God in Christ to receive his blessings, and to give the glory of them to him.

30. The acts of communion among themselves are all those acts, by which they study to do good each to other: but especially those which directly make to further their communion with God in Christ.

31. Many acts of this latter kind are to be exercised also toward those who as yet are not members of the Church: because by a certain power they are to be judged to belong to it.

32. This Church as it is visible in it self, is in respect of others and comparatively also distinguished into the Church lying hid, and manifest.

33. That which is manifest is when the number is greater, and the profession more free and more public.

34. That which is hidden is when the number is less, and profession less open: which is wont to come to pass by reason of heresies, persecutions, or profane manners abounding abroad.

35. In the same respect also the Church is purer and impurer, as the profession is more or less perfect.

36. But this profession doth not depend upon confession only and preaching of the Word, but also upon the receiving of it and religious obedience to it.

37. But although the Church be subject to such changes, and may leave any part of the World, yet it hath never totally falled, or shall fail from the beginning of the gathering it to the end of the World.

38. For Christ must always have his Kingdom in the mids of his enemies, until he shall make his enemies his foot-stool.

39. Yea the Church doth never wholly cease to be visible, for although sometime there scarce appear a Church anywhere so pure, that one may fly unto it in communion of the same worship in all things: yet the Church doth in some sort abide visible in that very impurity of worship and profession.

CHAPTER XXXII.

Of the Church Instituted.

1. THE Church as it lives upon Earth, although it be not wholly visible together, yet it is visible in its parts, both dividedly in the several members, and jointly in companies or Congregations.

2. The former visibility is by men's personal profession which doth not make a Church simply visible, but in certain members, or visible members of the Church, although the Church in it self or in its integral state is not visible in the same place. *Acts 19. 1. Paul* came to *Ephesus* where he found certain Disciples.

3. That visibility, which is in distinct companies or congregations, doth not only make a visible Church, but touching the outward form doth make so many visible Churches as there are distinct congregations. *Revel.* 1. 4. The seven Churches. 2 *Cor.* 8. 1. 19. The Churches of *Macedonia,* all the Churches.

4. For those congregations are as it were similary parts of the catholic Church, and so do partake both of the name and nature of it.

5. Therefore a particular Church in respect of that common nature which is found in all particular Churches▪ is a *Species* of the Church in general, but in respect of the catholic Church which hath the respect of an whole, it is a member compounded of divers several members gathered together, and so in respect of those members it is also an whole.

6. Such a congregation or particular Church is a society of believeres joined together by a special band among themselves▪ for the constant exercise of the communion of Saints among themselves.

7. It is a society of believers: because that same thing in profession doth make a Church visible, which by its inward and real nature doth make a mystical Church, that is, Faith.

8. But because true Faith hath holiness joined with it, which it doth effectually work. *Acts* 15. 9. And so the profession of true faith cannot be disjoined from the profession of holiness, therefore the Church is promiscuously and in the same sense called, a society of believers, and of Saints. *Eph.* 1. 1. To the Saints which are at *Ephesus* and faithful in Christ Jesus. 1 *Cor.* 1. 2. compared with, 2 *Cor. 1. 1. Rom. 1. 7. Colos.* 1. 2.

9. Hence visible and particular Churches also, by reason of this Faith which they profess, are rightly said to be in God the Father, and in the Lord Jesus Christ. 1 *Thess. 1. 1. 2 Thess.* 1. 1.

10. It is also very probable that there is no such particular Church in which the profession of the true Faith flourisheth, but in the same also there are found some true believers.

11. But those who are only believers by profession, so long as they remain in that society are members of that Church, as also of the catholic Church as touching the outward state, not touching the inward or essential state. 1 *John* 2. 19. They went out from us, but they were not of us.

12. Among believers there are to be accounted as members of the Church the children of those believers who are in the Church. 1 *Cor.* 7. 14. Your children are holy. For they are partakers of the same covenant, and the same profession with their parents.

13. Yet infants are not so perfect members of the Church, as that they can exercise acts of communion, or be admitted to partake of all the privileges thereof, unless there do first appear an increase of Faith: but they are not to be excluded from those privileges which pertain to the beginning of Fait and entrance into the Church.

14. Believers do not make a particular Church, although peradventure many may meet and live together in the same place, unless they be joined together by a special bond among themselves: for so someone Church should often be dissolved into many and manyal•...o should be confounded into one.

15. This bond is a covenant, either express or implicit whereby believers do particularly bind themselves, to perform all those duties, both toward God and one toward another, which pertain to the respect and edification of the Church.

16. Hence it is that in the Old Testament we do for the most part so often read of the renewing of their covenant, as there is related any solemn reformation of the Church.

17. Hence none is rightly admitted into the Church, but by confession of Faith and promise of obedience.

18. This joining together by covenant doth only so far forth make a Church as it respects the exercising the communion of Saints: for the same believing men may join themselves in covenant to make a City or some civil society, as they do immediately respect a common civil good, but they do not make a Church but as in their constitution they respect holy communion with God among themselves.

19. Hence the same men, may make a City or political society and not a Church; or a Church, and not a City; or both a Church and a City.

20. Hence it is that those meetings that are formally Ecclesiastical, are said to be had in the Name of the Lord. *Math.* 18. 20. 1 *Cor.* 5. 4.

21. Neither yet doth some sudden joining together, and exercise of holy communion suffice to make a Church: unless there be also that constancy, at least in intention, which brings the state of a body, and members in a certain spiritual polity.

22. This Cureh is instituded by God and by Christ, *Heb.* 3. 3. 4. He that built the House, for every House is built by some, and in this respect it differs from the mystical Church, the gathering of which together into one is not prescribed unto men, but performed immediately b•... divine operation, but the gathering together into an instituted Church is so perfomed by God, that his command and man's duty and labor do come between. *Hebr.* 10. 25. Not forsaking the assembling ourselves together.

23. But it is ordained by God and Christ only, because men have neither power of themselves to institute, or frame a Church unto Christ, neither have they by the revealed will of God any such power committed to them: their greatest honor is, that they are servants in the House of God. *Heb.* 3. 5.

24. It is not therefore in the power of man either to take away any of those things which Christ hath granted to his Church, or to ad other to them of the like kind: although he may and ought by all lawful means to provide, that those things which Christ hath ordained may be farthered, and confirmed.

25. But Christ hath so instituted the Church, that it always depends upon himself as upon the head, so that if it be distinctly considered without Christ, it is not a complete body.

26. Hence the Church itself may not properly make new Laws to her self of new things to be ordained, but thee ought only to care for this, that she do well find out the will of Christ, and observe his ordinances in order and decently, with greatest fruit of edification.

27. But because the ordinances of Christ have always a blessing of God joined with them, therefore here are divers promises of God made to the Church of the presence of Christ. *Mat. 18. 20. 1 Cor.* 5. 4. So as in a special manner he is said to be conversant and to walk in the Churches. *Revel.* 2. 1. *Isaiah* 31. 9. And of the presence of the Holy Spirit, *Isaiah* 59. 21. So that a more ample and certain blessing of God may be expected in the Church of God instituted, then in any solitary life whatsoever.

28. They therefore that have opportunity to join themselves to the Church, and neglect it, do more grievously sin, not only against God in respect of ordinance, but also against their own soul in respect of the blessing adjoined. And if they do obstinately persist in their carelessenesse, whatsoever they do otherwise profess, they can scarce be accounted for believers truly seeking the Kingdom of GOD.

29. The profession of the true Faith is the most essential note of the Church.

30. This profession may in some company go before the solemn preaching of the Word, and administration of the Sacraments.

CHAPTER XXXIII.

Of the extraordinary Ministers of the Church.

1. THus far of the subject of application. The manner of it follows.

2. The manner of applying consists in those things which are means of the spirit applying Christ with all his benefits to us for our salvation.

3. The which spirit it self doth apply all saving things unto us, internally and most nearly, and so in his manner immediately, neither is any external means capable properly of that virtue whereby grace may be really communicated to us: Therefore though those do morally concur and operate in the preparation of man to receive thie grace, yet they do not properly

confer the grace by themselves, but the spirit which worketh together with them. 1 *Cor.* 3. 7. Neither is he that planteth anything, nor he that watereth: but God who giveth power to increase.

4. The two principal means of this sort are the Ministry and the holy Signs: unto which notwithstanding there is necessarily too be joined some Ecclesiastical D•...scipline.

5. The Ministry is an Ecclesiastical function whereby a man being chosen out doth dispense holy things of special right. 2 *Cor.* 4. 1. We have this Ministry, as we have obtained mercy, 1 *Cor* 1. 2. Let a man so account of us as of the Ministers of Christ, and dispensers of the Mysteries of God.

6. It is called a Ministry, because that power which is committed to Ecclesiastical men, is a power of doing only by the command of Christ, and mere obedience toward him. 1 *Cor.* 4. 1. 2.

7. A spiritual or regal power of government whereby one worketh of his own liberty and will, is not belonging to men, but to Christ alone.

8. Hence a Minister of the Church is bound to execute his office by himself, as one that hath not power to appoint any vicar in his place, for this should not be an action of obedience, but of command.

9. Therefore one that is a constant Minister of divers Churches which are necessarily to be provided for by Vicars, is not of God's Ordaining, but of man's ambition and presumption.

10. The power is not absolute, but relative, that is, it doth not consist in an absolute power to do any thing, but in a right, whereby one hath power to do that rightly and lawfully which he might not before so do, and therefore it is *Potestas juris,* a power of right.

11. But it is of special right: because it respects some•... special duties unlawful to others, and it doth undertake some common duties in a certain special manner.

12. The right of the Ministry depends upon calling, *Heb.* 5. 4. Neither doth any take this honor to himself, but he that is called of God, as was *Aron.*

13. A calling is an action whereby an office is committed to any with authority to Minister.

14. Therefore they are very ridiculous who do so ordain the calling of Ministers, that they give them not power to preach the word, unless they have some new grant.

15. A necessary adjunct of a calling is fitness to the Ministry.

16. Hence those who are altogether unfit to fulfill the Ministry, if they be called to it by men, are the Ministers of men, not of God. *Hos.* 4. 6. Because thou hast despised knowledge, I will also despise thee, that thou shalt not be a Priest unto me.

17. This fitness ariseth from a fit measure of gifts, and a ready will to undertake and execute the office.

18. From the Ministry there ariseth a third, staet of the Church: for as by Faith it had its essential state, and by a combination its integral state: so also by the Ministry it hath a certain organical state: because it is now made fit to exercise all those operations which pertain to the good of the whole.

19. The course and direction of these operations, is Ecclesiastical polity.

20. The form of this polity is altogether monarchical in respect of Christ, the head and King; but as toching the visible and vicarious administration, it is of a mixed nature; partly as it were aristocraticall, and partly as it were democraticall.

21. Hence in the lawful Ministry of the Church, Hierarchy holy principality hath no place, but rather Hieroduly, or holy Service.

22. Therefore one Minister is not subjected unto the power of another in his dispensation, but all do immediately depend on Christ: as those Angels which are inferiors in office to others, are immediately subject unto God, not to other Angels.

23. This Ministry is either extraordinary or ordinary.

24. Extraordinary Ministry is that which hath a certain higher, and more perfect direction then can be attained to by ordinary means.

25. Hence such Ministers have always gifts and assistance extraordinary, so that they do Minister without error.

26. The right of an extraordinary Minister is bestowed properly neither from man, nor by man, but from God alone by Jesus Christ and the holy Spirit. *Gal.* 1. 1.

27. Hence the calling to such a Ministry is immediate.

28. Yet every etraordinary calling, is not so immediate that it excludes all Ministry of men; as appears in the calling of *Eliseus,* and *Matthias;* but it excludes only that Ministry which is destitute of an infallible direction.

29. This extraordinary Ministry was very necessary for the Church, because that will of God which pertains unto living well to God, could not be found out by human industry and ordinary means, as all other Arts and Sciences, but it did require men stirred up and sent by God, to whom he hath manifested his will, that they might be to us instead of God hemselfe. *Exod.* 4. 15, 16. And be thou to him instead of GOD.

30. God hath revealed his will to these extraordinary Ministers. 1. By lively voice. *Reg.* 1. 10. Unto which was often added an apparition and speaking to of an Angel or Christ himself, as of the Angel of his covenant. 2. By vision, whereby together with the word the *Species* of the things to be declared were represented to their eyes waking. 3. By dreams whereby such like things propounded to the minds of them being a sleep. 4. Sometime also by a certain special familiarity as it were mouth to mouth, without parable, *Numb.* 12. 6, 7, 8. If there be a Prophet among you, I will make myself *Jehovah* known to him in a vision, and will speak to

him in a dream. My servant *Mosi•...* is not so: with him I speak mouth to mouth even apparently, and not in dark speeches, and the similitude of the Lord shall he behold.

31. The manner of this revelation was so powerful, that its dis draw men oftentimes into an ecstacy or trance, whereby they were so caught above themselves, that they perceived nothing beside that that was propounded, neither all that thing it self according to all its circumstances, 2 *Cor.* 13. 3. 4.

32. Yet it is so certain, that the divine truth of it is often confirmed, and in a certain special manner sealed to them to whom it is revealed: so as it need not another confirmation. *Gal.* 1. 17. & 2. 6. Neither did I return to those who were Apostles before me. They who were in estimation added nothing to me: Although sometimes also for the more abundant confirmation miracles are added. *Judge* 6. 36. 37. 38.

33. This extraordinary Ministry is either for the first instituting of a Church, or, for the special and extraordinary conservation of a Church, or finally for the extraordinary restoring of a Church being fallen.

34. The Ministry of instituting a Church hath always a testimony of miracles joined with it: *Heb.* 2, 3, 4. Which at first began to be spoken, &c. God also bearing them witness, with signs and wonders, and with divers miracles, & gifts of the holy Ghost according to his will.

35. Yet miracles do not so give testimony to the doctrine of any, as that it may be presently believed. For that doctrine which doth not consent with the known will of God ought not to be admitted, although it seem to be confirmed with miracles. *Deut.* 13. 1, 2, 3. Although that sign or wonder come to pass which he soretold thee, saying, Let us go follow other God's. Hearken not to the word of that Prophet. *Gal.* 1. 8. Though we or an Angel from Heaven, preach another Gospel beside that we have preached, let him be accursed.

36. The Ministry of conserving, & restoring a Church, although it be extraordinary, and is always confirmed by miracles, yet it doth not always or necessarily require a testimony of miracles: as appears in many in the Old Testament, and in *John* the Baptist.

37. Extraordinary Ministers were Prophets, Apostles, and Evangelists.

38. *Wicliffe, Luther, Zwinglius,* and such like, that were the first restorers of the Gospel, were not to speak properly, extraordinary Ministers.

39. Yet they are not amiss called extraordinary by some. 1. Because they did perform something like those things which were done by extraordinary Ministers of old. 2. Because in respect of degree they received some singular gifts from God, as occasion did require: which also may be affirmed of many among the more famous Martyrs. 3. Because order at that time being disturbed and decayed, they were of necessity to attempt some things out of the common course.

40. It is therefore ridiculous, to require miracles of those men, to confirm that doctrine which they propounded; seeing such an attestation is not necessary, no notin all extraordinary Ministers.

CHAPTER XXXIIII.

Of the holy Scripture.

1. EXtraordinary Ministers were raised up by God, to instruct the Church not only by lively voice, but also by Divine writings, that there might be a perpetual use, and fruit of this Ministry in the Church, even when such Ministers were taken away.

2. For they only could commit the rule of Faith and manners to writing, who by reason of the immediate and infallible direction which they had from God, were in that business free from all error.

3. They received a command of writing from God, partly externally, both generally when they were commanded to teach, and specially sometimes, when they were commanded to write. *Deut.* 3. 19. *Revel.* 1. 19. Write ye the Song, write those things which thou hast seen, and partly by the inward instinct of the spirit. 2 *Pet.* 1. 21. For prophecy came not in old time by the will of man, but holy men spake as they were moved by the holy Spirit. 2 *Tim.* 2. 16. All Scripture is inspired by God.

4. They wrote also by the inspiration and guidance of the holy Spirit, so that the men themselves were as it were instruments of the spirit. In the place before. *Ierem.* 1. 9. Behold I put my words in thy mouth. *Acts* 28. 25. Well indeed spake the holy Spirit by *Isaiah* the Prophet.

5. But Divine inspiration was present with those writers with some variety, for some things to be written were before altogether unknown to the writer, as doth sufficiently appear in the History of the Creation past, and in foretellings of things to come: but some things were before known unto the writer, as appears in the History of Christ, written by the Apostles: and some of these they knew by a natural knowledge, and some by a supernatural: In those things that were hidden and unknown, Divine inspiration did perform all by it self: in those things which were known, or the knowledge where of might be obtained by ordinary means, there was also added a religious study (God so assisting them) that in writing they might not err.

6. In all those things which were made known by supernatural inspiration, (whether they were matters of right, or fact) he did inspire not only the things themselves, but did dictate and suggest all the words in which they should be written: which notwithstanding was done with that sweet attempering, that every writer, might use those manners of speaking which did most agree to his person and condition.

7. Hence the Scripture is often attributed to the holy Spirit as to the author, making no mention of the Scribes. *Hebrews* 10. 15. Whereof the Holy Ghost also is a witness to us.

8. Hence also, although in the inscriptions of the holy Books it is for the most part declared by whose labor they were written, yet there is sometimes deep silence of this matter, and that without any detriment of such books, or lessening their authority.

9. Neither yet doth it suffice to make a part of holy writ, if a book be written by some extraordinary servant of God, and upon certain direction of the spirit: unless it be also publicly given to the Church by divine authority, and sanctified to be a Canon or rule of the same.

10. The thing it self which they committed to writing, as touching the sum and chief end of the matter, is nothing else, then that reveal will of God, which is the rule of Faith and manners.

11. Hence all those things which in the first disputation were spoken of the doctrine of life revealed from God, do properly agree to the holy Scripture. For the Scripture is nothing else then that doctrine, with the manner of writing joined to it, which manner was not to be handled there, but in this place.

12. Hence the Scripture in respect of the thing and subject meaning, that is, as it was the doctrine revealed from God, it was before the Church: but in respect of the manner in which it is properly called Scripture, it is after the first Church.

13. It is called the holy Scripture, and by 〈in non-Latin alphabet〉 the Scripture, and the writers themselves are called holy, partly in respect of the subject, and object matter, which is so called, the true and saving will of God, and partly in respect of that direction whereby it was committed to writing. *Romans 1. 2. Eph. 5. 5. 2 Pet.* 1. 21. & 2. 22. & 3. 2. *Rev.* 18. 20.

14. But although divers parts of the Scripture were written, upon some special occasion, and were directed to some certain men, or assemblies: yet in God's intention, they do as well pertain to the instructing of all the faithful thorough all ages, as if they had been specially directed to them, whence, *Heb.* 12. The exhortation of *Solomon,* which is used in the *Proverbs,* is said to be spoken to the *Hebrews* (who lived in the Apostles time,) as to children, and 2 *Pet. 3. 15. Paul* is said to have wrote to all the faithful in that he wrote to the *Romans. Hebr.* 13. 5. That which was said to *Joshua* is said to be spoken to all the faithful.

16. All things which are necessary to salvation are contained in the Scriptures, and also all those things which are necessarily required to the instruction and edification of the Church. 2 *Tim.* 3. 15. 16. 17. The holy Scriptures can make thee wise unto salvation, that the man of God might be perfect, perfectly furnished to every good work.

16. Hence the Scripture is not a partial, but a perfect rule of Faith, and manners: neither is here anything that is constantly and everywhere necessary to be observed in the Church of God, which depends either upon any tradition, or upon any authority whatsoever and is not contained in the Scriptures.

17. Yet all things were not together and at once committed to writing, because the state of the Church & the wisdom of God did otherwise require: but from the first writing, those things were successively committed to writing which were necessarily in those ages.

18. Neither did the Articles of Faith therefore increase according to succession of times, in respect of the essence, but only in respect of the explication.

19. As touching the manner of delivery, the Scripture doth not explain the will of God by universal, and scientificall rules, but by narrations, examples, precepts, exhortations, admonitions, and promises: because that manner doth make most for the common use of all kind of men, and also most to affect the will, & stir up godly motions, which is the chief scope of Divinity.

20. Also the will of God is revealed in that manner in the Scriptures, that although, the things themselves are for the most part hard to be conceived, yet the manner of delivering and explaining them, especially in those things which are necessary, is clear and perspicuous.

21. Hence the Scriptures need not especially in necessaries, any such explication whereby light may be brought to it from something else: but they give light to themselves, which is diligently to be drawn out by men, and to be communicated to others according to their calling.

22. Hence also there is only one sense of one place of Scripture: because otherwise the sense of the Scripture should be not only not clear and certain, but none at all: for that wich doth not signify one thing, signifieth certainly nothing.

23. For the determining of controversies in Divinity, there is no visible power as it were kingly or pretorian, appointed in the Church: but there is laid a duty on men to enquire: there is bestowed a gift of discerning, both publicly and privately: and there is commanded a desire to further the knowledge and practice of the known truth according to their calling, unto which also is joined a promise of direction, and blessing from God.

24. But because the Scriptures were given for the use and edification of the Church, therefore they were written in those tongues, which mere most commonly vulgar in the Church at that time when they were written.

25. Hence all those books which were written before the coming of Christ were written in *Hebrew,* for to the *Jews* were committed the *Oracles* of God. *Rom.* 3. 2. & 9. 4. And upon lice reason they that were written afterward were delivered in the *Greek* tongue, because that tongue was most common in those parts were the Church did first flourish.

26. Hence there is some knowledge at least of these tongues necessary to the exact understanding of the Scriptures: for the Scriptures are understood by the same means that other human writings are, many by the skill, and use of *Logic, Rethorick, Grammar,* and those tongues in which they are expressed except in this, that there is a singular light of the spirit always to be fought for by the godly in the Scriptures.

27. Yet the Scripture is not so tied to those first tongues, but that it may and ought also to be translated into other tongues, for the common use of the Church.

28. But among interpreters, neither, those seventy, who turned it into *Greek,* nor *Jerome,* nor any such like did perform the office of a Prophet, so that he should be free from errors interpreting.

29. Hence no persons absolutely authentical, but so far forth only as they do express the fountains, by which also they are to be tried.

30. Neither is there any authority in Earth whereby any version may be made simply authentical.

31. Hence the providence of GOD in preserving the Fountaines, hath been always famous, and to be adored, not only that they did not wholly perish, but also that they stould not be maimed by the loss of any book, or deformed by any grievous fault, when in the mean while there is no one of the ancient versions that remains whole.

32. Nevertheless, from those human versions there may be all those things perceived which are absolutely necessary, if so be they agree with the fountains in the essential parts, as all those versions that are received in the Churches are wont to do, although they differ, and are defective in the smaller things not a few.

33. Neither therefore must we always rest in any version that is received: but we must most religiously provide, that the most pure and faultless interpretation be put upon the Church.

34. Of all those books, being delivered from God, and placed, as it were in the Chest of the Church, there is made up a perfect Canon of Faith and manners, whence also they have the name of Canonical Scripture.

35. The Prophets made the Canon of the Old Testament, and Christ himself approved it by his Testimony. The Canon of the New Testament together with the old, the Apostle *John* approved and sealed up being furnished with Divine authority. *Rev.* 22. 18, 19. For I do witness together to everyone that hears the words of the prophesy of this book: if any shall ad to these, God shall lay upon him the plagues written in this book: and if any shall take away anything from the books of his prophesy, God shall take away this part out of the book of life.

36. Those books which commonly we call apocryphall, do not pertain to the divine Canon, neither were they rightly enough joined by men of old to the canonical books, as a certain secondary Canon: for first in some of them there are manifest fables told and affirmed for true Histories as of *Tobith, Judith, Susanna, Bel,* the *Dragon,* and such like. Secondly, because they contradict both the sacred Scripture and themselves. Oftentimes Thirdly, they were not written in *Hebrew,* nor delivered to the *Jewish* Church or received by it, to which notwithstanding God committed all his Oracles before the coming of Christ. *Rom.* 9. 4. Fourthly they were not approved by Christ, because they were not among those books which

he set forth when he commanded his to search the Scriptures. Fifthly, they were never received either by the Aostles or the first Christian Church as a part of the Divine Canon.

CHAPTER XXXV.

Of ordinary Ministers, and their Office in Preaching.

1. ORdinary Ministry is that which hath all its direction from the will of God revealed in the Scriptures, and from those means which God hath appointed in the Church, for the perpetual edification of the same.

2. And hence they are called ordinary: because they may and are wont to be called to Minister by order appointed by God.

3. But because in their administration they have that Will of God which was before revealed by extraordinary Ministers for a fixed rule unto them, therefore they ought not to propound or do anything in the Church which they have not prescribed to them in the Scriptures.

4. Therefore also they depend upon extraordinary Ministers, and are as it were their successors: for although in respect of manner and degree exraordinary Ministers have no successors; yet in respect of the essence of administration, ordinary Ministers perform the same office toward the Church as extraordinary did of old.

5. The right of his Ministry is wont to be communicated by men, and in that respect the calling of an ordinary Minister is mediate.

6. But this is so to be understood, that the authority of administering Divine things is immediately communicated from God to all lawful Ministers, and the appointing of persons upon which it is bestowed is done by the Church.

7. But because the Church can neither confer gifts necessary for this Ministry nor prescribe unto God upon whom he should bestow them, therefore she can only choose those whom before she sees fitted, for not as extraordinary Ministers, so also ordinary are made fit by their very calling, when they were unfit before.

8. Hence in an ordinary calling it is necessarily required that a lawful trial go before the calling it self. 1 *Tim.* 3. 10. Let them be first tried, then let them Minister if they be blameless.

9. Ordinary Ministry is for the preserving, propagating, and restoring the Church by ordinary means.

10. There are two parts of this Ministry. 1. That in the Name of God he do those things which are to be done with the people. 2. That in the name of the people he do those things with God which are to be done with him.

11. But in these the preaching of the Word doth most excel, and so it hath been always of perpetual use in the Church.

12. The duty of an ordinary preacher is to propound the Will of God out of the Word, unto the edification of the hearers. 1 *Tim.* 1. 5. The end or preaching is love out of a pure heart, and a good conscience, and faith unfeigned.

13. But because there is chiefly required a serious desire to edify the Church, therefore he cannot be a fit preacher, who hath not prepared his heart to seek the Law of the Lord, and to keep it, and to teach *Israel* the statutes and judgments. For he that teacheth another ought before and when he teacheth, to teach himself. *Rom.* 2. 21. Otherwise he is not fitted to edify the Church.

14. This duty is to be performed not only universally in respect of all the hear 〈◊〉 in common, but also specially in respect of order and age whatsoever, as of old men, young men, servants. *Tit.* 2. & 3. Of teachers, 2 *Pet.* 1. 12. &c. Yea of everyone. 1 *Thess.* 1. 11. We exhorted, and comforted, and charged everyone of you, not publicly only, but privately also. *Acts* 20. 20. Publicly, and from house to house.

15. He ought to have this scope of edifying so always before his eyes, that he diligently take heed 〈◊〉 turn not aside from it, to vain laughing. 1 *Tim.* 1. 6. To striving about words. 2. *Tim.* 2. 14. To unprofitable controversies, or speculations of science falsely so called. 1 *Kin.* 6. 20. But show himself to be an holder fast of the faithful word which tends unto doctrine. *Tit.* 1. 9. And which cannot be condemned, *Tit.* 2. 8.

16. But because the Will of God is to be propounded out of his Word, to this end therefore he is not fit for his Ministry, who hath not his senses exercised in the holy Scriptures, even beyond the common sort of believers, so that he might be said to be with *Apollos* mighty in the Scriptures. *Acts* 18. 24. He must not trust to Postils and Commentaries.

17. That the Will of God may be propounded with fruit of edification these two things, are necessary to be done. 1. That a declaration be made of those things that are contained in the Text. 2. That application of the same be addressed to the consciences of the hearers as their condition doth seem to require. 1 *Tim.* 6. 17. Charge those that are rich in this World that they be not high minded, nor rust in uncertain riches &c.

18. They deceive their hearers, and altogether forget themselves, who propound a certain text in the beginning, as the beginning of the Sermon to be had, and afterward do speak many things about the text or by occasion of the text, but for the most part draw nothing out of the text it self.

19. In declaring what truth there is in the text, first it ought to be explained, and then afterward what good doth follow from thence. That part is spent in doctrines, or documents, this in use or derivation of profit from those doctrines. 2. *Tim.* 3. 16. All the Scripture is profitable for doctrine, for reproof, for correction, and instruction in righteousness.

20. They who invert and confound those parts, do not provide for the memory of their hearers, and do not a little hinder their edification: because they cannot commit the chief head of the Sermon to memory, that they may afterward repeat it privately in their families

without which exercise the greatest part of that fruit doth perish which would by Sermons redound unto the Church of God.

21. Doctrine is a Theological Axiom, either consisting in the express word of Scripture, or flowing from them by immediate consequence.

22. A doctrine must first be rightly found out, and then afterward handed.

23. The finding it out is by Logic Analysis, unto which Retoricke also and Grammar serveth.

24. Analysis depends chiefly upon the observation of the scope, or purpose and the means by which it is attained, according to the act of Logic.

25. Unto this must be subjoined for confirmation the interpretation of those things which are doubtful in the Analysis: but manifest things, and such as are perspicuous of themselves do neither require, nor admit a needless interpretation.

26. Handling (of a doctrine) doth partly consist in proving, if it may be questioned by the hearers, (for it is unfit carefully to confirm that which all acknowledge) and partly in illustration of the thing sufficiently proved.

27. Proving ought to be taken out of the more clear testimonies of Scripture, reasons also being added where the nature of the thing will suffer. But here that measure is to be kept, which the commodity of the hearers, will dictate.

28. Illustration may be drawn almost from all places of invention, b•... dissentaneous, and comparate arguments have here the chief place.

29. Every doctrine being now sufficiently explained must presently be brought to use, in which pa•...t also, unless some special reason do otherwise require, we must most insist: because it contains the end and good of the other, and is more joined with the chief scope of the Sermon, namely the edification of the hearers.

30. They fail therefore who stick to a naked finding out and explication of the truth and neglecting use and practice, in which Religion and so blessedness doth consist, do little or nothing edify the conscience.

31. Neither yet are all the doctrines which may be drawn out of the text, to be propounded, nor all the uses to be inculcated, but those are to be chosen out which the circumstances of place, time and persons, shall teach to be most necessary, and of those such especially are to be chosen which make most to stir up or confirm the life of Religion.

32. They fail therefore, who care not much what they say: so they may seem to have observed, and spoken many things: nay they do this not seldom, that they may extort many things out of the text which are not in it, and oftentimes draw from other places unto it, bringing everything out of many things whereby indeed the subversion rather then the edification of the hearers, especially those that are more unskillful, doth follow.

33. Both doctrine and use as much as may be ought so to be framed, that they may have some connection among themselves, and do also show it. For the mind is not drawn from one thing to another without disprofit: neither is there anything doth more help memory then order of deduction.

34. An use is a Theological Axiom, drawn from the doctrine, showing the profit goodness or end of it.

35. The reason of the deduction is to be opened, if it be not very plain: unto which also must be subjoined probation, or illustration, as the necessity of the hearers, and prudence of the speaker shall advise.

36. This use either pertains to the judgment, or to practice. 2 *Tim.* 3. 16.

37. In the judgment there is Information, and Reformation of the mind.

38. Information is the proving of some truth.

39. Reformation is the confutation of some error.

40. But although every truth may be taught upon occasion, yet every error is not everywhere to be refuted. For old heresies which are already buried, are not to be digged up again that they may be refuted▪ neither are wicked blasphemies easily to be repeated: this doth trouble and offend, especially when they are solemnly nominated, explained, and refuted:

41. In practice of life there is direction, which consists of instruction and correction.

42. Iustruction is a demonstration of that life that is to be followed.

43. Correction is a condemning of that life that is to be shunned.

44. After declaration, application ought to follow, which hath so great agreement with derivation of uses, that it may often be mingled with it.

45. To apply a doctrine to his use, is so to whet and put on some general truth with special accommodation; as it may pierce into the minds of such as are present, with a moving of godly affections.

46. Men are to be pricked to the quick, that they may feel in everyone of them that of the Apostle, namely that the Word of the Lord is a two edged sword, that pierceth into the inward thoughts and affections, and goeth through unto the joining together of the bones and the marrow. Preaching therefore ought not to be dead, but lively and effectual, so that an unbeliever coming into the Congregation of the faithful he ought to be affected, and as it were digged through with the very hearing of the Word, that he may give glory to God. 1 *Cor.* 14. 25. And so the hidden things of his heart are made manifest: and so falling down on his face, he will worship God, and say that God is in you indeed.

47. But this application doth either respect a mind oppressed, as consolation, or fainting in the prosecution of good, as exhortation; or in avoiding of evil, as admonition.

48. Consolation is the application of some argument, either to take away, or to mitigate grief and oppressing fear.

49. In consolation, marks are profitably joined, by which the conscience of a man may be assured that such a benefit portaines to him, with the consideration of which the Minister doth comfort the consciences of believers, adding occupations, and refutations of such things as a pions and troubled mind may bring and think of to the contrary.

50. Exhortation is the application of an argument, either to beget, cherish, and excite some inward virtue, or to further the exercise of it.

51. In exhortation to virtue it is very profitable to show the means which do tend to the begetting that virtue in us, but let all be proved by places of Scripture and examples, or by reasons which have a firm foundation in the Scriptures.

52. Admonition is the application of an argument to correct some viciousness.

53. In admonition, or dehortation from vice, there may be remedies adjoined out of those places which are most like to prevail against those vices.

54. The manner of working in all these must be such that it have no ostentation of human wisdom, or an entermingling of carnal affections, but the demonstration of the spirit everywhere manifested. 1 *Cor.* 1. 17. *&c.* 2. 1. 4. 13. Not with skill of speaking, least the Cross of Christ should be made of none effect. Not with excellency of speech or wisdom: not in parswading words of men's wisdom, but in spiritual and powerful demonstration. Not in words which man's wisdom teacheth, but which the holy Spirit teacheth, for it is the word of the spirit, the word of life which is preached to edification of God which is by Faith: unto which if anything be not fitly spoken or done, it is as vain as hay and stuble. 1 *Cor.* 3. 12.

55. Therefore neither ought human testimonies whatsoever they be, nor Histories known only to the learned to be intermingled, unless very seldom (the cause also being signified which constraineth so to do) when urgent necessity, or certain hope of fruit doth seem to require such a thing, much less words or sentences of *Latin, Greek,* or *Hebrew,* which the people do not understand.

56. The purity, perfection, and majesty of the word of God is violated, whilst it seems to want the mixture of human words, and withal there is a scandal given to the hearers, who being accustomed to such human flourishes, oftentimes, contracting it ching ears, do begin to loath, the simplicity of the Gospel, and will not suffer wholesome doctrine. 2 *Tim.* 4. 3.

57. The example of *Paul* (who cites a very few, and brief sayings of heathen Poets, not naming the Authors, to convince the *Gentiles* to whom they were known and approved, and that very seldom, and but by the way) this example I say doth nothingh enforce that necessity or profit, which they urge, who do obtrude human testimonies frequently, and of purpose, common ding the authors with the same solemnity almost wherewith they use to cite the names of the prophets, and that among Christians, who do only desire to hear Christ, to the end to show forth some learning.

58. Neither also are unnecessary, and far fetched Proems, or persuasive words of Orators to be followed: neither must they love digressions, or excusions. They do savor an human spirit, spend time, and shut out other things which would more edify.

59. But if there be used any *Exordium,* pertaining to the present matter, that hath his proper place, either in the declaration of the text or applying it to use.

60. The speech and action ought to be wholly spiritual flowing from the very heart, showing a man much conversant in exercises of piety who also hath before persuaded himself, and troughly settled in his conscience, those things which he endeavors to persuade others to: into which finally there is Zeal, Charity, Mildness, Freedom, Humility, whit grove authority.

61. The pronouncing of the speech must be both natural, familiar, clear, and distinct, that it may be fitly understood: as also agreeable unto the matter that it may alsoo move the affections. *Gal.* 4. 20. I would now be present with you, and change my voice: because I am in doubt of you.

62. Among others here are two voices most to be blamed: the one which is heavy, slow, singing, drowsy, in which not only the words in the same distinction, of a comma, are separated with a pause, but even the syllables in the same word, to the great hindrance of the understanding of things.

63. The other voice which doth here most offend is that which is hasty and swift, which overturnes the ears with too much celerity so, that there is no distinct perceiving of things.

64. That speech pronountiation and action which would be ridiculous in the senate in places of judgment, in the Court, that is more to be avoided in a Sermon.

65. The efficacy of the holy Spirit doth more clearly appear in a naked simplicity of words, then in elegancy and neatness: hence *Paul* saith that he was 〈 in non-Latin alphabet 〉 rude in speech. 2 *Cor.* 11. 6. Yet if any have a certain outward force of speaking, he ought to use it with Genuine simplicity.

66. So much affectation as appears, so much efficacy and authority is lost.

67. The sum is, that nothing is to be admitted which doth not make for the spiritual edification of the people, neither anything to be omitted whereby we may in a sure way attain to that end.

68. An appendix of the Sermon is Prayer, both before and after.

69. In Prayer going before, those general things ought to be propounded, whereby the end and use of the word and preaching, and our wants, unworthiness, and duty, together with the gracious promises of GOD may be so brought to remembrance, that the minds of all may be stirred up humbly to seek, and faithfully to observe the Will of God.

70. In Prayer following after, giving of thanks is always to be used, and the chief heads of the Sermon should be turned into petitions.

CHAPTER XXXVI.

Of the Sacraments.

Thus much of the manner of application, in the first part of it, namely in the Ministry.

1. THe manner of application in the other part of it is in the signs.

2. A sign is a sensible thing which besides that show it carrieth immediately to the senses, makes another thing withal come into the mind: and in this sense the consideration of a sign is as large as of a Logical argument.

3. Signs are some natural, some by institution.

4. Yet between these two there is so great difference, that they cannot be confounded without foul error.

5. There is also a sign ordinary and perpetual, and another extraordinary and temporary.

6. In respect of the thing signified, it is either of things past, and it is called 〈in non-Latin alphabet〉 *Rememor•...wn,* A sign of remembrance: or of things present, and its called 〈in non-Latin alphabet〉 *Demonstrativum,* a demonstrative sign: of things to come, and it is called 〈in non-Latin alphabet〉 *Praenunciativum,* a foretelling sign; or finally consisting of all these, so as it sets forth things present, past, and to come.

7. In respect of the end and use, it either serveth for the understanding, and is called *Notificans* a notefying sign; or the memory, and is called *Commonefacions,* a•... admonishing sign; or for Faith also, and is called *Obsignans,* a Sealing sign, or lastly for all these together.

8. Hence an holy Sign is either a bare sign, or a seal also.

9. A bare sign is that which only representeth: a seal is that which not only representeth, but also exhibiteth by sealing.

10. A seal sealing the Covenant of God is called a Sacrament, *Rom.* 4. 11.

11. For it is a sign, of remembrance, demonstrating, foretelling, notifying, admonishing, and sealing.

12. A Sacrament therefore of the new Covenant is a Divine institution, whereby by sensible signs, the blessings of the new Covenant are represented, exhibited and applied.

13. Hence such a Sacrament hath the respect of a secondary Divine testimony, whereby that primary testimony which is contained in the Covenant it self, is specially confirmed in respect of us.

14. Hence that special application of the favor and grace of God, which ariseth from true Faith, is very much confirmed and furthered by the Sacraments.

15. In a Sacrament therefore there is a sensible thing, and a spiritual.

16. The sensible thing is a sign either representing, or applying: the spiritual thing is that which is represented and applied.

17. Yet by the name of a Sacrament, usually and most properly the outward and sensible thing it self is wont to be set forth.

18. The Sacramental sign hath not that spiritual thing to which it is referred either physically inhering or adhering; for so the sign and thing signified should be together.

19. Neither yet are they bare declaring and representing signs, but communicating the thing it self, testifying, and exhibiting the thing to be more communicated.

20. Hence none can institute such an holy sign, but God only: because no Creature can bestow the thing signified, or make the communication of it certain to us, or finally ad that virtue to such signs, whereby they may be made fit to confirm Faith, and Confidence, or to stir up any spiritual grace in us, more then any other thing.

21. The thing it self which is set apart and separated to such an holy use, is properly called a representing sign, as Bread and Wine in the supper, but the use of these things is called an applying sign; as distributing, receiving, eating, drinking.

22. Hence Sacraments do not properly exist out of their use, that is neither before, nor after they are applied to their use, are they indeed Sacraments.

23. The spiritual thing which is signified by the Sacraments of the new covenant is the new covenant it self, that is, Christ with all those blessings which in him are prepared for the faithful.

24. Yet some Sacraments do more expressly represent a manner or some respect of his Covenant, then others, which do also more set forth some other manner

25. But all have this common, that they seal the whole Covenant of grace, to the faithful; neither have they this use at that only time whilst they are administered, but to the end of life.

26. The form of a Sacrament is that union which is between the sign, and things signified.

27. This union is not corporal, neither yet is it imaginary, but it is a spiritual relation by virtue whereof the things signified are really communicated to these, who do rightly use the signs.

28. For neither do all those partake the spiritual thing it self, who are made partakers of the signs, neither is there the same manner and means of partaking both.

29. From this Union followeth a communication of Praedication, whereby First, the sign is predicated of the thing signified, as when Sanctification of the heart is calling circumcision. 2. The thing signified of the sign, as when circumcision is called the Covenant, and bread the body. 3. The effect of the thing signified is predicated of the sign, as when Baptism is said to regenerate. 4. A property of the sign is predicated of the thing signified, as when breaking

which agreeth to the Bread is attributed to Christ. 5. A property of the thing signified is attributed to the sign, as when sacramental eating and drinking is called spiritual.

30. The foundation of this relation arifeth, First, from the similitude or proportion of the sign to the thing signified: for such a likeness although it do not make a Sacrament, yet it is required afore to those things which do make a Sacrament, and is laid as a foundation to them. Secondly, from the word of institution, which consists of a command and a promise. The command doth impose a duty of using the Creatures to that holy end. The promise doth give us to believe that we shall not so use them in vain. But this word of institution distinctly applied with fit prayers, is called the word of consecration, of blessing, the word of sanctification, and separation. 3. It is perfected with observation, and the use it self prescribed, of which here is so great force, that for default of it that is not a Sacrament to this or that person, being present in body or receiving, which to others is most effectual.

31. The primary end of a Sacrament is to seal the covenant, and that not on God's part only, but consequently also on ours, that is, not only the grace of God, and promises are sealed to us, but also our thankfulness and obedience towards God.

32 Therefore mystical signs of holy things cannot be instituted by man, without prejudice and violation of the Sacraments, although they do set forth man's duty only.

33. For although such signs are not properly Sacraments, yet they are signs Sacramental, that is, they partake the nature of Sacraments and so cannot be instituted by man.

34. A secondary end is profession of Faith and love: for there are represented in the use of the Saraments, both that union which we have with God in Christ, and that communion which we hold with all those who are partakers of the same union, especially with those who are members of the same Church.

CHAPTER XXXVII.

Of Ecclesiastical Discipline.

An adjunct of the Word and Sacraments is Discipline: which in respect of the sum of the matter hath been always one, and so may fitly be handled in this one place.

1. HOly Discipline is a personal application of the Will of God by censures, either for the preventing, or taking away of scandals out of the Church of God.

2. For in the preaching of the Word, the Will of God is propounded and really applied to beget and increase Faith and obdience. In the administration of the Sacraments, the Will of God is also personally applied by the seals, to confirm Faith and obdience. In the exercise of Discipline, the Will of God is personally also applied in the censures for the removing of those vices, which are contrary to Faith and Obedience.

3. Hence it is that Discipline is wont to be joined with the Word and Sacraments by the best Divines, in the notes of the Church, for though it be not a note simply essential and

reciprocal (as neither the other two) yet it ought necessarily to be present to the complete estate of a Church.

4. This Discipline is ordained and prescribed by Christ himself. *Mat.* 16. 19. & 18. 15, 16, 17. And so is plainly of Divine right: neither may it be taken away, diminished, or changed by men at their pleasure.

5. Nay the sins against Christ's, the author, and ordainer, whosoever doth not so much as in him is to establish and promote this Discipline in the Churches of God.

6. The persons about whom it ought to be exercised, are the members of visible instituted Churches, without any exception. *Mat. 18. 15. 1 Cor.* 11. And not others: There *Vers.* 12. For it pertains to them, and only them that have right to partake of the Sacrament.

7. Unto those persons it applies the Will of God, that is, those means of spiritual reformation, such as Christ only hath given to his Churches. 2 *Cor.* 10, 4. Therefore punishments and vexations to be endured by the body or purse, have no place at all in Ecclesiastical Discipline.

8. It respects sins and scandals in those persons: for it is an wholesome healing plaster of those wounds and diseases to which the sheep of Christ are subject. 1 *Cor.* 5. 5.

9. It forbids and takes away those offenses: because it doth effectually and personally apply the Will of Christ, the impugning and abolishing of them.

10. But because it doth so effectually urge obedience toward Christ, therefore not without singular reason a great part of the Kingdom of Christ, as he doth visibly govern the Church, is placed by the best Divines in this Disciplines.

11. And this is the true reason why the Discipline of Christ is solidly constituted and exercised together with doctrine in so few Churches, because most even of those who would seem to knew Christ, and to hope in him, do refuse to receive the whole Kingdom of Christ, and to yield themselves wholly to him.

12. But as it is a part of the Kingdom of Christ, so also it is by the same reason a part of the Gospel: for it is an holy manner of promoting the Gospel ordained in the Gospel: They therefore who reject Discipline, do neither receive the whole Kingdom of Christ, nor the whole Gospel.

13. But because both every part of the Kingdom of Christ is necessary in its measure, and that chiefly which doth repress sin, effectually, therefore men do not safely enough content themselves, in Churches wanting Discipline, unless that public defect be made up by a private care, and watching one over another.

14. The parts of this Discipline are brotherly correction, and excommunication.

15. For it doth not either only or chiefly consist in the thunderclaps of Excommunications and *Anathem•...is,* but chiefly in Christian correction.

16. Neither is the proper end of reproof that there might be then an entance made to Excommunication (although by accident that sometimes do follow) but that the necessity of Excommunicating if it can be, might be prevented, and the sinner may be by timely repentance retained in the Church.

17. Correction, increpation or admonition, ought to be used in every sin unto which the midicine of Discipline agreeth, yet in a divers manner according to be difference of the sin secret, and known. For in hidden sins, those three degrees are to be observed which Christ hath in order prescribed. *Mat.* 18. 15. 16. 17. But in public sins such a gradation is not necessary, 1 *Tim.* 5. 20.

18. These admonitions ought always to be taken out of the word of God, not out of men's decrees: otherwise they will not pierce to the conscience.

19. A plenary excommunication is not to be used, unless contumacy be added to the sin. *Mat.* 18. 17. For the sinner rightly admonished, of necessity must appear penitent, or obstinate, but the penitent is not to be excommunicated, therefore only he that is obstinate.

20. Yet in the more heinous offenses so much patience and delay is neither necessary nor profitable, to expect repentance, and to the discerning of contumacy, as in more usual faults.

21. When the thing it self may suffer delay, it is agreeable to Scripture and reason, that excommunication be first begun by suspension or abstension from the Supper, and such like privileges of the Church, which is wont to be called the lesser excommunication.

22. Yet we must not stay in this degree, but by this means and in this space repentance is to be urged, and there being no hope of it, we must proceed at length to a complete severing from the Communion of the faithful, which is wont to be called the greater Excommunication.

23. But because an obstinate sinner cannot be separated from the faithful, unless the faithful be separated from him, and this also maketh for their wholesome shame. 2. *Thess.* 3. 14. Therefore they who are lawfully excommunicated are to be avoided of all Communicants, not in respect of duties simply moral, or otherwise necessary, but in respect of those parts of conversation which are wont to accompany approbation and inward familiarity.

Os, orare, vale, conviva, mensa, negat•....

With the secluded, neither confer, nor pray,

Salute, nor feast, nor eath with day by day.

24. From the bond Excommunication none that is not penitent ought to be loosed, neither ought it to be denied to any that is penitent. But it is not a sufficient repentance, if one say it repent me, I will do so no more, and do not otherwise show true Repentance: but such judgments, of serious repentance ought to appear as the Church is bound to be, satisfied in them: otherwise hyprocrisie is nourished, and the Church is mocked, and Christ himself.

25. Yet in some sins a weak repentance (so it appear true) may be admitted them in other sins.

26. The power of this Discipline in respect of the right it self pertains to that Church in common, whereof the offender is a member, for it pertains to her to cast out to whom it belongs to admit at first: and the conservation or cutting off of members concerns the whole body equally: it is therefore to be committed to execution with the consent of the Church (and that not only the Church permitting, but also approving and appointing.)

27. Yet the Elders have the chief parts, in the acting and exercise of it. And that not only in directing the public action, and pronouncing sentence, but also in admonitions foregoing, in which they must make up that which they see was neglected by private persons.

28. The usual censures of the *Popes,* of pontifical *Bishops* and their officers, do themselves deserve a grievous censure: for they are profanations of the Name of God, props of an injust government, and snares to catch other men's money, not spiritual remedies of such sins.

29. Indulgences, Commutations, and human transactions, in those things unto which Christ hath ordained the Discipline of the Church, are wages of the great Whore.

CHAPTER XXXVIII.

Of the administration of the Covenant of grace before the coming of Christ.

1. ALthough the free, and saving Covenant of God hath been only one from the beginning, yet the manner of the application of Christ or of administering this new Covenant, hath not always been one and the same, but divers, according to the ages in which the Church hath been gathered.

2. In this variety here hath been always a progress from the more imperfect, to the more perfect.

3. First therefore the mystery of the Gospel was manifested generally and more darkly, and then more specially and more clearly.

4. This manner of administering is double: one of Christ to be exhibited, and the other of Christ exhibited.

5. For the old and New Testament are reduced to these two primary heads: the old •...miseth Christ to come, the New testifieth that he is come.

6. Whilest Christ was to be exhibited, all things were more outward and carnal, afterward more inward and spiritual *John* 1. 17. The Law was delivered by *Moses,* grace and truth came by *Christ.*

7. Yet at that time there was a double consideration of the Church. 1. As an heir, and 2. as it was an infant. *Galatians* 4. 1. and following: So long as the heir is an infant, he nothing differs from a servant, though he be Lord of all.

8. As an heir it was free: as an infant it was in a certain manner servile. Ther•...

9. As an heir it was spiritual: as an infant carnal, and earthly. *Heb. 9. 10. Rom.* 9. 7.

10. As an heir it had the spirit of adoption, as an infant the spirit of fear, and bondage. *Rom.* 8. 15. Ye have not received the spirit of bondage again to fear, but ye have received the spirit of Adoption.

11. The manner of administration which respects Christ to be exhibited was one before *Moses,* and another from *Moses* to *Christ.*

12. Before *Moses* the polity of the Church was rude and loose, as being in infancy: there were so many visible Churches as there were Families of godly persons: the Ministry was almost always extraordinary by Prophets: the masters of Families, and first borne had right to administer some holy things, as ordinary Ministers, according to that direction which they received from the Prophets.

13. Yet there were some difference of the dispensation from *Adam* to *Abraham,* and from that which was after *Abraham,* until *Moses.*

14. From *Adam* to *Abraham,* First, Redemption by Christ, and the application of him was promised in general, to be performed by a seed of the Woman, to loose the works of the Devil, that is, sin and death. *Gen. 3. 15. Rom. 1•...•...0. 1 John* 3. 8. The seed of the Woman shall break the Serpents head. The God of peace shall tread Satan under your feet shortly. The Son of God was manifested to dissolve the works of the Devil.

15. 2. Calling was exercised in that distinction which was between the seed of the Woman and the seed of the Devil, between the sons of God and the sons of men. *Gen.* 6. 2. 3. The way of justification was set forth by expiatory sacrifices offered and accepted for sins. *Eph.* 5. 2. Christ hath loved us and given himself for us, an offering and sacrifice to God for a swee•... smelling savor.

16. 4. Adoption was declared both by the title of sons at that time common to all the faithful, and by the translation of *Enoch* into the Heavenly inheritance. *Gen.* 5. 24. *Hebr.* 11. 5.

17. 5. Sanctification was both expressly inculcated by the Prophets and typically shadowed out by oblations and rites of sacrifices. *Iud. 14. Rom.* 12. 1.

18. 6. Glorification, was publicly sealed both by the example of *Enoch,* and conversation of *Noach* with his family from the flood. 1 *Pet.* 3. 20. 21.

19. In this period of time the building and conserving of the Ark in the flood, was an extraordinary Sacrament. *Heb. 11. Vers. 7. 1 Pet.* 3. 20. & 21. There was no ordinary Sacrament: but that in many sacrifices here was something that had the respect of a Sacrament: for in that those that did sacrifice for the most part were made partakers of their sacrifices in an holy banquet, in an holy place with joy before God. *Exod.* 18. 12. This did seal to them in some sort that grace of the Covenant which is exhibited in the Sacraments.

20. From the time of *Abraham* the Church did chiefly consist in his family and posterity.

21. In that period of time all the benefits of the new Covenant were more clearly and distinctly set forth then before.

22. 1. Election was represented in the persons of *Isaac* and *Jacob,* beloved before *Ishmael* and *Esau. Romans* 9. 11. 12. 13.

23. 2. Redemption together with the application of it was most excellently exhibited in the person and blessing of *Melchizedek,* also in the promise and covenant of blessing to come to all Nations by the seed of *Abraham.*

24. 3. Calling was exercised by leading forth *Abraham* out of *Vr* of the *Caldees* to a certain new and heavenly Country, *Heb.* 11. 8. 9. 10.

25. 4. Justification was illustrated by the express testimony of God, that Fa•...th was imputed to *Abraham* for righteousness, as the Father and pattern of all that should believe, and by the Sacrament of circumcision, which was a seal of the same righteousness.

26. 5. *Adoption* was set forth by calling of the Name of God upon *Abraham* and all the sons of the promise, and by assigning of the inheritance to the sons of the promises begotten of the free Woman, through grace. *Galatians* 4. 26. 28. 31.

27. 6. Sanctification was figured by circumcision which did set forth the taking away and abolishing of the corruption of sin & of the old man, that a new Creature might be settled in its place. *Col.* 2. 11. *Deut.* 30. 6.

28. 7. Glorification was shown in the blessing promised, and in the Land of *Canaan,* which was a type of the Heavenly Country.

29. From the time of *Moses* unto *Christ,* all these same were further shadowed, by means both extraordinary, and also ordinary.

30. Redemption and the application hereof was extraordinarily signified. 1. By the deliverance out of *Egypt* by the Ministry of *Moses* as a type of Christ. *Mat.* 2. 15. And by the bringing into the Land of *Canaan* by the Ministry of *Joshua,* as of another type of Christ. 2. By the brazen Serpent, by the beholding whereof, men that were like to die were restored to health. *John* 3. 14. 12. 32. 3. By the cloud, whereby the *Israelites* were covered from all the injuries both of their enemies, and of the Heaven. And moreover they had light, together with refreshing of their strength administered by day and by night. 1 *Cor.* 10. 2. *Isaiah* 4. 4. 4. By passing thorough the red Sea, whereby they had a way cast up to the Land of promise, their enemies being overwhelmed and destroyed. 1. *Cor.* 10. 2. 5. By *Manna* from Heaven, and Water out of the Rock, whence they received continual nourishment, as it were out of God's Hand. 1 *Cor.* 10. 3. & 4. *John* 6. 32. 33.

31. Ordinarily Christ and Redemption by him was shaddowed out by the high priest, the authors, and sacrifices for sins.

32. Justification was shown in many sacrifices, washings, and the Sacrament of the Passover.

33. Adoption was shown in the first borne, who were dedicated to God.

34. Sanctification, in all the offerings and gifts, and in those observations which had any show of cleanliness.

35. Glorification, by the inheritance of the promised Land, and by that communion which they had with God in the most holy place.

36. The Church of *Jews* instituted by *Moses,* in respect of the outward gathering together was only one, because all that solemn Communion, which was at that time prescribed, did depend upon one Temple, and there it was to be exercised by public profession and with certain rites.

37. The Synagogues were not complete Churches, because the whole worship of God and the whole holy Communion at that time prescribed could not be exercised in them.

38 Therefore the Church of the *Jews* was a national Church, and in some respect catholic, or universal, as the believing *Proselytes* of every Nation under Heaven, were bound to join themselves to that one Church. *Acts* 2. 5. 6. 8. 9. 10. 11. & 8. 27.

39. The primary Ministers were the Priests, of the family of *Aaron,* in a continued line of succession, to whom were joined the other *Levites. Num.* 3. 6. 7. 8. 9. 10.

40. Yet neither Priests nor *Levites* were admitted to Minister, unless they were first tried, and that as they were able in body, age, and the gifts of the mind.

41. The Discipline of that time that was merely Ecclesiastical, was for a great part ceremonial, yet so as all kind of holy things were to be preserved pure.

CHAPTER XXXIX.

Of the administration of the Covenant from Christ exhibited to the end of the World.

1. THE manner of administration now Christ is exhibited is double, one until the end of the world, and the other in the end it self.

2. From Christ to the end of the world, there is an administration of one manner, and that altogether new: whence also it is called the New Testament.

3. It is of one manner without end or alteration, because it is perfect, so that there is not another to be expected, to which it should give place as to the more perfect.

4. It is the New Testament, in respect of that which was from the time of *Moses,* and in respect of the promise made to the Fathers: not in respect of the essence, but in respect of the manner, because in them in respect of the manner of administering, there was some representation of the Covenant of works, from which this Testament doth essentially differ; and so seeing there did not appear an integral difference, of the New Covenant from the Old, but in that administration which is most properly called the New Covenant & Testament.

5. But it differs from the former administration, in quality and quantity.

6. That wherein it differs in quality is either clearness, or freedom.

7. Cleernesse consists in this, first that the doctrine of grace and salvation by Christ and Faith in him, together with those things annexed to it, is more distinct and express, then before it was: Secondly, that it is not declared in types and shadows, but in a most manifest manner.

8. In both these respects, Christ before is said to be propounded before under a valid, but now to be offered with open and unveiled face. 2 *Cor.* 3. 12. We use great evidence in speaking; neither are we as *Moses* who put a veil over his face, that the children of *Israel* could not see to the end of that which now as unprofitable is taken away.

9. Freedom doth consist in this. First, that the government of the Law, or mixing of the covenant of works, which did hold the ancient people-in a certain bondage, is now taken away: whence also the spirit of adoption, although it was never wholly denied to the faithful, yet most properly it is said to be communicated under this New Testament, in which the most perfect state of believers doth most clearly appear, *Gal.* 4. 5. After the fullness of time came, God sent forth his Son—that we might receive the adoptions of sons, &c. Secondly, it consists in this, that the yoke of the ceremonial Law, as it was an handwriting against s•...ers, as it did forbid the use of things in their nature indifferent, as it did command many burdensome observations of them, and as it did veil the truth it self with manifold and carnal ceremonies, is now wholly taken away, *Col.* 2. 14. 17. Which are a shadow of things to come, but the body is of Christ.

10. They therefore offend against that liberty which Christ hath obtained for us, who obtrude upon the Christian Churches either *Jewish* ceremonies, or other of the like nature with them, religious, and mystical. For divine ceremonies are not taken away, that human should succeed in their room; neither is it likely, that Christ would leave such mysteries to the will of men, after his coming, when he permitted no such thing to his people of old, especially seeing he might so easily. in this kind provide for us, if he had judged any religious and mystical ceremonies necessary or profitable for his, besides those very few which he did by name prescribe, or at least show in certain Tables, to whom he did grant such an authority, which he nowhere did. *Gal.* 5. 1. Stand fast therefore in the liberty wherewith Christ hath made you free, and going back again be not entangled with a yoke of bondage.

11. In quantity this administration differs from the former, both intensively and extensively.

12. Intensively, first, in that the application by the spirit is more effectual, and the gifts of the spirit are more perfect, then ordinarily they were under the Old Testament, whence the old administration is comparatively called the Letter, and the new the spirit. 2 *Cor.* 3. 6. Secondly, in that it begetteth a more spiritual life. 2 *Cor.* 3. 18.

13. Extensively, first in respect of place, because it is not contracted to someone people, as before, but is diffused through the whole world. Secondly, in respect of time, in that it hath

no term of duration before the consammation of the whole mystical Church. 2 *Corinthians* 3. 11. *Eph.* 4. 13. That which remaineth, until we all meet unto a perfect man, unto the measure of the full stature of Christ.

14. But because this new administration is so perfect, therefore it is meet also, that the communion of Saint•... in the Church under the New Testament be ordained most perfect.

15. Therefore in every Church of the New Testament the whole solemn and ordinary worship of God and all his holy ordinances may and ought to be observed, so that all the members of that Church may ordinarily exercise communion together in them.

16. For it is not now as it was ordained of God in the Church of the *Jews* that some more solemn parts of Divine worship may be exercised in one place, and other in other places, but one particular Church is ordained, in which all holy offices are to be performed.

17. Hence all Christian Churches, have altogether one and the same right, tha•...ne doth no more depend upon another, then another upon it.

18. Hence also it is most convenient that one particular Church do not consist of more members then may meet together into one place to hear the Word of God, celebrate the Sacraments, offer prayers, and exercise Discipline, and perform other duties of Divine polity, as one body.

19. For it is an Aberration not void of all confusion, that in some greater Cities, although there be more believers then that can exercise that Communion together, yet they are not distributed into divers Churches, but do make one so to abound, that the edification of everyone cannot be rightly taken care for and furthered.

20. Therefore the Church instituted since Christ exhibited, is not one catholic Church, so as all the faithful throughout the world should be joined together in one and the same outward band among themselves, and should depend upon one and the same visible pastor, o•... company of pastors, but there are so many Churches as there are companies, or particular Congregations, of those that prosesse the Faith, who are joined together by a special band for the constant exercise of the communion of Saints.

21. For although the mystical Church, as it is in its members, is no other way distributed then into the adjuncts, and subjects, in which respect we call the Church of *Belgium,* of *Britany,* of *France,* as we call the Sea according to the shores which it was heth to, the Belgic, British, French Sea, although it be one and the same Sea: yet the instituted Churches, are divers most special Species, or Individualls, partaking of the same common nature, as divers fountains, divers Schools, divers Families: although many or all peradventure might be called one Church in respect of someone affection which they have in common, as many Families of some noble stock, are often set forth by the name of one Family, as the Family of the House of *Nassou,* &c.

22. Neither is this Church that is instituted by God properly national, provincial, or Dioecesan, which f•...rmes were brought in by men from the pattern of civil government,

especially the Roman: but it is Parochial, or of one congregation, the members where of are combined among themselves, and do ordinarily meet into one place to the public exercise of religion.

23. For such a company, and not larger, is properly signified by the word 〈 in non-Latin alphabet 〉 *Church,* neither hath it a larger signification in the New Testament when it is referred to any visible and designed company, neither also among profane authors who are the more ancient.

24. Hence divers fixed Congregations, of the same Country, and Province are always called Churches in the plural number not one Church, even in *Judea,* which was all before one national Church. 1 *Thess.* 2. 14. *Acts* 14. 23. & 15. 41. *Romans* 16. 4. 5. 16. 1 *Cor.* 16. 1. 19. 2 *Cor.* 8. 1. 18. 19. *Gal.* 1. 2. 12.

25. Also those particular Churches which are reckoned up i•... the New Testament were wont to mere together E 〈 in non-Latin alphabet 〉 into one *Acts* 2. 46. & 5. 12. & 14. 27. & 15. 25. & 21. 22. 1 *Cor.* 5. 4. & 14 23. 26. & 11. 17. 23.

26. Neither is there anything read in all the New Testament of the institution of any larger Church upon which lesser congregations should depend, neither is there any worship or holy ordinance prescribed which is not to be observed in every Congregation, neither is there any ordinary Minister made, who is not given to someone such company.

27. Yet particular Churches, as their Communion doth require, the light of nature and equity of rules and examples of Scripture do teach, may and of tentimes also ought to enter into a mutual confederacy and fellowship among themselves in Classes, and Synods, that they may use their common consent & mutual help as much as fitly may be, in those things especially, which are of greater moment; but that combination doth neither constitute a new form of a Church, neither ought it to take away, or diminish any way, that liberty and power which Christ hath left to his Churches, for the directing and farthering whereof it only serves.

28. The ordinary Ministers do follow the form of the Church instituted; and are not Occumenicall, National, Provincial, or Dioecesan Bishops, but Elders of one Congregation, who in the same sense are also called Bishops in the Scriptures.

29. Those transcendent members of the Hierarchy were merely human Creatures brought into the Church without any Divine precept or example: They cannot fulfill the office of a Pastor in so many Congregations. They rob the Churches of their liberty, whilst they exercise as it were, a regal, or rather tyrannical dominion over the Churches themselves, and their Pastors, they have brought in with them the Roman Antichrist 〈1 page duplicate 〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 himself, as the head, and Chancellors, Suffraganes, Arch-deacons, Officials and the like props of the Hierarchy, as the tail of the same sort, (whose very names are Apocryphal, and altogether unknowen to the first Churches) to the utter oppressing of the Churches of GOD.

30. The right of calling an ordinary Minister is in the Church it self to whom he must serve. *Acts* 14. 23.

31. Yet here they need the direction and help of the Elders, both of the same Church, and very often also of the neighbor Churches.

32. The essence of the calling is in election of the Church, and acceptation of the elected.

33. An antecedent adjunct of it is, examination, or trial.

34. A consequent, and consummating adjunct is ordination, which is nothing else then a certain solemn entrance of the Minister already elected, into the free execution of his function: whence it comes to pass that 〈in non-Latin alphabet〉, ordaining by election, and 〈in non-Latin alphabet〉 Imposition of hands do often signify the same thing among the ancients.

35. The Episcopal ordination of a Minister without title, that is, without a Church to which and in which he should be ordained, is as ridiculous as if any should be feigned to be a husband without a wife.

36. A Minister so called to someone Church, can neither forsake it at his own will, or be cast out from it without just cause: neither can another undertake the like care of the Church, or neglect that which he hath undertaken, by voluntary non-residency, without sacrilegious breaking of his covenant.

37. Ordinary Ministers are either Pastors and Teachers, or ruling Elders, to whom are joined those that take care of the poor, that is Deacons, Diaconesses or Widows.

38. By these offices Christ hath sufficiently provided for all the necessities of the members of the Church, namely that they may be chiefly instructed in the knowledge of the truth by Teachers, stirred up chiefly to the practice of piety by Pastors, preserved in that course of life, and called back to repentance for sins, by them and the Rulers, and be helped against poverty by Deacons.

CHAPTER LX.

Of Baptism and the Supper of the Lord.

1. AFter the nature of the New Testament, the Sacraments of the same do follow, for they are for number few, to be obtained, and observed easy, and in their signification must perspicuous.

2. They were sanctified and instituted by Christ himself: for although the one Sacrament was first used by *John the Baptist,* yet in that very thing he was the forerunner of Christ, that he might show, what Christ himself afterward would allow and institute, neither had it the respect of an ordinary institution by the Ministry of *John,* but by the institution of Christ himself.

3. These Sacraments are Baptism, and the Supper of the Lord, for neither were there either other Sacraments or Sacramental signs delivered to the Church by Christ or his Apostles: neither can there other be appointed by men in the Church.

4. In respect of God's Institution, there lieth greatest necessity upon the faithful to use these Sacraments, diligently, and religiously, yet they are not so absolutely necessary to salvation, that the absence, or mere privation of them doth bring a privation of this institution: neither ought they in that respect, to be celebrated either of those that are not lawful Ministers, or out of a Church assembly.

5. Baptism is the Sacrament of Initiation or Regeneration.

6. For although it doth seal the whole covenant of grace together to the faithful, yet by a special approbation it doth represent, and confirm our very ingrafting into Christ. *Rom.* 6. 3. We are baptized into Christ Jesus, and *Verse* 5. Being planted together with him. And 1 *Cor.* 12. 13. We are baptized into one body.

7. But because upon our first ingrafting into Christ by Faith, there doth immediately follow a relation of our Justification and Adoption: therefore Baptism as the Sacrament of the ingrafting itself, is unto remission of sins. *Marc.* 1. 3. And it is also a representation of adoption, whilst that by it we are confecrated to the Father Son, and holy Spirit, and their names are called upon the baptized.

8. Because also holiness is always derived from Christ into whom we are ingrafred, unto all the faithful, therefore Baptism also is the seal of our sanctification. *Tit.* 3. 5. He hath saved us by the laver of regeneration, and the renewing of the holy Spirit. *Rom.* 6. 4. 5, 6.

9. And because Glorification cannot be separated from true holiness, therefore it is withal the seal also of eternal glory. *Tit.* 3. 7. That we might be made heirs, according to the hope of eternal life. *Romans* 6. 8. If we be dead with Christ, we believe that we shall also live together with him.

10. But because those benefits are sealed according to the measure of initiation in Baptism, hence, First, Baptism is but once to be administered, because there is but one beginning of spiritual life by regeneration, as there is but one beginning of natural life by generation.

11. Hence also, Secondly, Baptism ought to be administered to all those to whom the covenant of grace pertains, because it is the first sealing of the covenant it self now first begun.

12. But that the infants of the faithful are not to be forbidden this Sacrament, it appeareth. 1. Because if they be partakers of any grace, it is by virtue of the covenant of grace, and so both the covenant, and the first seal of the covenant also doth pertain to them. 2. In that the covenant in which the faithful are now contained, is the same with that covenant which was made with *Abraham. Rom.* 4. 11. *Gal.* 3. 7, 8, 9. But that did expressly extend unto Infants. 3. This covenant which is now administered to the faithful, doth bring more large and full consolation to them, then of old it could before the coming of Christ. But if it should pertain

only to them, and not to their Infants, then the grace of God and their consolation should be more narrow, and contracted after Christ is exhibited then before it was. 4. Because baptism succeeded in the place of circumcision. *Col.* 2. 11. 12. And so doth pertain as well to the children of believers as circumcision itself. 5. Because in the very beginning of regeneration, whereof baptism is a seal, man is merely passive; whence also there is no outward action required of a man either to be circumcised or baptized, as in other Sacraments, but only a passive receiving: therefore Infants, are as capable of this Sacrament in respect of the chief use of it, as these of age are.

13. Faith and repentance do no more make the covenant of God now then in the time of *Abraham* (who was the Father of the faithful) therefore the want of those acts ought no more to hinder baptism from Infants now, then it did forbid circumcision then.

14. The sign in this Sacrament is water, not simply, but as it purgeth the unclean, either by dipping or sprinkling.

15. But therefore water was chosen, because there is nothing in use that doth more fitly represent that spiritual washing, which is performed by the blood or dead of Christ, neither is the sprinkling or application of the blood of Christ, so fitly expressed by anything, seeing that now since the death of Christ, there ought to be no use of natural blood in holy things.

16. The supper of the Lord is the Sacrament of the nourishing and growth of the faithful in Christ.

17. Hence it ought oftentimes to be administered to the same person.

18. Hence also the supper is only to be administered to those, who are visibly capable of norishment and growth in the Church: and so not to Infants, but only to those of age.

19. But because most full and perfect nourishment is sealed in Christ, therefore here is used not someone and simple sign of nourishing, but of a double kind, as the nourishment of the body doth require, namely Bread and Wine.

20. They therefore who take away one of these signs from the faithful in the administration of the supper, do detract from the wisdom of God, make lame the institution of Christ, and grievously lessen or take away the consolation of the faithful.

21. But bread and wine are therefore used, because except the eating of flesh (which hath no place in holy things now the sacrifice of Christ is finished) and the drinking of blood, from which not only religion, but man's nature adhors: there is nothing doth more conveniently express that nearest union which by degrees we enjoy with Christ, which is founded in the sacrificing of his body and shedding of his blood.

22. To fain any transubstantiation, or consubstantiation in this Sacrament more, then in baptism, is a certain blind and stupid superstition.

23. For it is not required to spiritual nourishment in this Sacrament, that the bread and wine be changed into the body and blood of Christ, nor that Christ be corporally present with

them, but only that they be changed relatively in respect of application and use, and that Christ be spiritually present with them who receive in Faith.

24. This transubstantiation, and consubstantiation is against the nature of a Sacrament in general, against the analogy of our other Sacrament, or baptism, against the most usual phrases in the Old Testament against the human nature of Christ against his state of Glorification, and against the revealed will of God, which saith that Christ shall remain in Heaven until the day of judgment.

25. As touching the words of Institution, This is my body, they are necessarily to be understood, as other sacramental phrases, which everywhere we meet with in the holy Scriptures, of which we have God himself a clear interpreter, *Gen.* 17. 10, 11. *This is* ⟨0⟩ *Covenant.* That it may be a sign of the Covenant between me and you.

26. As touching the manner of opening the words of this phrase according to art, learned men do differ among themselves. Most of our interpreters would have a trope in the words, that is, a metaphor or a metonymy.

27. The *Lutherans* contend that here is no trope to be found, but only an unusual predication.

28. There are not a few, and those new Interpreters, who deny, that there is either any proper trope, or unusual predication, but they make it an improper and mystical predication.

29. But no sufficient reason is brought why we may deny that there is a trope in the words: which may be thus demonstrated. If it be an improper or unusual predication as they would have it, this unusual or improper way ought to be shown in some word: which if it be done, then of necessity it is that that word be some way translated from his natural signification and use: if that be so, the word takes the nature and definition of a trope.

30. But the trope is neither in the Article going before, nor in the proper *Copula,* as in the word *is;* but in that which follows, that is, in the word body, for body is put for a sign of the body, not that a true and proper body is excluded out of that sentence, but rather included, by a relation, which the sign hath to the thing signified.

31. But there is not only one trope, but threefold in this word, the first is a metaphor, whereby one thing like is put for another unto which a metonymy of the adjunct adheres and is mingled. For the bread is not only like the body of Christ, but also by God's institution it is made an adjunct of it: the second is a Synecdoche of the part for the whole, whereby the body of Christ is put for whole Christ; the third is a metonymy of the subject for the adjuncts, in that Christ is put for all those benefits also which are derived from Christ to us. In the other part of the Wine, there are other tropes sufficiently manifested.

CHAPTER XLI.

To the end of the World.

1. THus far of the administration which is before the end of the World: in the end itself that application shall be perfected, which is only begun in this life.

2. Then the end of calling shall be present to all the called: for we are called to the eternal glory of God. 1 *Pet.* 5. 10. Wherein also the end of Faith is said to be contained, that is, the salvation of souls. 1 *Pet.* 1. 9.

3. Then that declaration of Justification and Redemption, which is by the effects, shall be complete, in respect whereof the faithful are said in this life, to expect Redemption. *Luc.* 21. 18. *Rom.* 8. 23. *Eph.* 1. 14.

4. Then all the adopted shall enter into the possession itself of the inheritance, in which sense the faithful are said in this life to expect their adoption. *Rom.* 8. 23.

5. Then the Image of God shall be perfected in all the Saints. *Eph.* 5. 27. That he might present it to himself glorious, not having spot, or wrinkle, or any such thing, but that it might be holy and unblameable.

6. Finally then the glory and blessedness hoped for, shall shine in all kind of fullness, not only in the soul, but also in the very body. *Philippians* 3. 21. He shall transfigure out mean body, that it may be made conformable to his glorious body.

7. But because the state of the Church at that time shall be a state of perfection, and not of edification, therefore the Ministry, Sacraments, and Discipline, together with the instituted Churches themselves shall cease, and the mystical Church shall remain in immediate communion with God.

8. Hence also this end of the World ought with desire to be expected of all the faithful. *Phil.* 3. 20. *Tit.* 2. 13. We expect a Savior, Jesus Christ. Expecting that blessed hope, and that glorious coming of the glory of the great God and our Savior.

9. The perfection of this final administration doth require the coming and personal presence of Christ himself. *Acts* 10. 42.

10. The second coming of Christ in this shall be like the first, that it shall be real, visible and apparent. *Acts* 1. 11. But in this unlike, that it shall be. 1. With greatest glory and power. *Mat. 24. 30. Tit.* 2. 13. 2. It shall be with greatest terror in respect of the ungodly, and with greatest joy of all the godly. 2 *Thess.* 1. 7, 8, 9, 10.

11. Hence there are two Acts, that serve for the last discerning between the godly and ungodly; Resurrection and the last judgment, 2 *Cor.* 5. 10.

12. Resurrection is of that which fell: but because man fell from life, by the separation of the soul from the body, therefore that he may rise again, it is necessary that the same soul be again reunited to the same body, that by the restored union of both, the same man may exist.

13. That such a Resurrection is possible to God it appears: because such a reparation of man doth not exceed that power which was manifested in his first Creation. *Phil.* 3. 21. According to that effectual power whereby he is able to subdue all things to himself.

14. But that this Resurrection shall actually be, it cannot be certainly demonstrated by any natural reason, neither, *A priori,* nor *A posteriori,* but it is properly of faith.

15. Neither the nature of the soul, nor of the body, can be the cause of Resurrection: for the forming again and raising up of the body, out of the dust, is against the wonted course of nature, which when it is perfectly destroyed, is not wont to be repaired by nature: and the inseparable union of the soul with the body by which man is made immortal, is above the strength of nature.

16. Therefore the raising up of the dead doth properly agree to Christ God-man: the principle of it is the Divine omnipotency of Christ, whereby it may easily be accomplished, even in an Instant.

17. The Ministry of the Angels, shall not be properly to raise the dead, but together the parts to be raised, and to gather them together being raised.

18. But although all shall be raised by Christ, yet not in one and the same way: for the Resurrection of the faithful is unto Life, and it is accomplished by virtue of that union, which they have with Christ, as with their Life. *Col. 3. 4. 1. Thess.* 4. 14. And by the operation of his qu•...ckning spirit which dwells in them. *Rom.* 8. 11. He shall also quicken your mortal bodies, by his spirit dwelling in you: but the Resurrection of others, is by that power of Christ, whereby he excecuteth his revenging Justice.

19 Therefore the Resurrection of the faithful is from the Life of Christ, as from a beginning, unto their life, as the fruit and effect: and therefore it is called the Resurrection of life: and the raising up of others is from the sentence of death and condemnation, to death and condemnation it self, and therefore it is called, the resurrection of condemnation. *John* 5. 28, 29.

20. The last judgment is exercised by Christ as by a King: for the power of Iudging is part of the office of a King.

21. In respect of the faithful it comes from grace, and is an office of the Kingdom of grace, essential to Christ the Mediator: but in respect of unbelievers, it is an office of power only and dominion, granted of the Father, belonging to some perfection of mediation, but not essential to it.

22. Hence the sins of the faithful shall not come into judgment: for seeing that in this life they are covered and taken away by the sentence of Justification, and that last judgment shall be a co•...firmation and manifestation of that sentence, it would not be mere, that at that time they should again be brought to light.

23. The place of this judgment shall be in the Air. 1 *Thess.* 4. 17.

24. The day and year of it is not revealed in Scripture, and so may not be set down by men.

25. The sentence presently to be fulfilled, shall be given, of eternal life or death, according to works foregoing.

26. But the sentence of life, in respect of the elect, shall be given, according to their works, not as meritorious causes, but as effects testifying of true causes.

27. But the sentence of death in respect of the reprobate, shall be given according to their works, as the true causes.

28. Christ God-man is the Judge, as it were delegated: yet in respect of that Divine authority and power which he hath, and upon which depends the strength of the sentence, here is the principal Judge.

29. The faithful also shall judge with Christ, assisting; not consulting, but approving, as well in their judgment and will, as by comparison of their life and works.

30. Judgment shall be given not only of wicked men, but also of evil Angels. Therefore the raising up, and judging of wicked men to be done by Christ, doth no more argue the universal redemption of such men, then of the Devills.

31. The fire that is appointed to purge and renew the World, shall not go before the judgment, but shall follow.

32. Purgatori is no more necessary before the day of judgment then after: seeing there shall be none afterward, by the confession of the Papists themselves, neither is there any now before.

33. The elements shall not be taken away, but changed.

34. Christ also after the day of judgment shall remain King and Mediator forever.

THE SECOND BOOKE OF SACRED THEOLOGY.

CHAPTER 1.

Of Observance in general.

Thus much of the first part of Theology, or of Faith in God: the other part follows, which is Observance toward God.

1. OBservance is that whereby the Will of God is performed with subjection to his glory.

2. It respects the Will of God as a pattern, and a rule, as appears by the those words of Christ, wherein also he describes our obdience; let thy Will be done as in Heaven, so also in Earth; and did also explain his own obedience, *Mat.* 26. 29. Not as I will, but as thou wilt, and *Verse* 42. Let thy will be done, so *Psalm.* 40, 9. I delight to do thy will, O my God: and thy Law is written in my bowels.

3. But it respects the Will of God not as it is secret, and powerfully effectual, or ordaining: for so even all other Creatures and ungodly men, and the very Devills also themselves do perform the Will of God, with that obediential virtue which is common to all Creatures: but it respects that Will of God which prescribes our duty to us. *Deut.* 29. 29. Things that are revealed, are revealed, that we may do them.

4. It respects that will with subjection. *Rom.* 8. 7. Because it applies our will to fulfill the Will of God, as it commands us anything according to his authority. *Rom.* 8. 7. It is not subject to the Law of God.

5. Hence it is called obedience: because it makes the will ready to commit the command of God to execution, being heard, and in some measure perceived.

6. Hence also it hath in it self some respect of Service toward God; whence it comes to pass, that to obey God, and to serve him, sound one and the something. *Luc.* 1. 74. *Rom.* 6. 16. And to serve God is altogether the same with serving of obedience and righteousness. There *Verse* 16. 18. 22. Because that to do the Will of God with subjection, is to serve God. *Eph.* 6. 6. 7. As servants of Christ, doing the Will of the Lord from the heart, with good will doing service, as to the Lord.

7. For our obedience toward God, although in respect of readiness of mind it ought to be the obedience of sons: yet in respect of that strict obligation to subjection, it is the obedience of servants.

8. From this subjection to the Will of God, there doth necessarily follow a conformity betwixt the Will of God and ours. *Rev.* 2. 6. This thou hast, that thou hatest the deeds of the *Nicolaitans,* which I also hate. And a certain express resemblance of that Divine perfection which God hath revealed and propounded to be imitated by us. 2 *Pet.* 1. 4. That we might be made partakers of the Divine nature, for he that doth truth, his works are said to be done according to God. *John.* 3. 2.

9. Hence the same obdience which is called obedience, because it respects the Will of God with subjection; and righteousness, because it performs that subjection which is due; is also called holiness because it respects the same will with conformity and pure likeness. 1 *Pet.* 1. 14. 15. As obedient children—as he that hath called you is holy, be ye also holy in all manner conversation.

10. Obedience looks to the glory of God. 1 *Cor.* 10. 31. Do all to the glory of God: as it doth acknowledge his chief authority and power in commanding. 1 *Cor.* 6. 20. Ye are bought with a price: therefore glorify God, &c. And also as it hath in part relation to, and doth represent the perfection of God. 1. *Pet.* 2. 9. That ye may set forth his virtues, in the manifestation of which things consists that glory which may be given to him of us.

11. Also in this subjection there is a respect of fear, as the Authority and Power of God is acknowledged: whence also the fear of the Lord is in Scripture often •...at for whole obedience. *Psalm* 34. 12. I will teach you the fear of the Lord.

12. It is therefore said to be toward God, both as God is the Rule of it, and as he is the Object of it, and also as he is the End.

13. The principal efficient cause of it by way of an inward and inherent principle, is mediately Faith, and immediately sanctifying Grace.

14. For Faith doth both prepare a way for us to God. *Heb.* 10. 22. Let us draw nigh by assurance of Faith, and Power to go to him. 2 *Cor.* 1. 24. By Faith ye stand, whence obedience is called the obedience of faith. *Rom.* 1. 5. And the faithful are called the children of obedience, 1 *Pet.* 1. 14.

15. Now Faith doth bring forth obedience in a threefold respect. 1. As it doth apprehend Christ who is the Fountain of Life, and the Spring of all power to do well, and 2. As it receives and rests in those arguments, which God hath propounded to us in Scripture to persuade obedience, namely by promises and threatenings. 3. As it hath power to obtain all grace, and so that grace whereby obedience is performed.

16. But sanctifying grace is that very power whereby we are lifted up, to apply our will to the will of God. Whence also new obedience is always included and understood, in Scripture, when there is mention made of the new man, and the new creature. *Eph.* 4. 24. *Gal.* 6. 15.

17. For nothing can be performed by man, since sin is entered, acceptable to God, as it comes from him, or as a work of spiritual life: unless, it be performed in Christ by Faith and the grace of sanctification. *John* 15. 4, 5. Without me ye can do nothing.

18. Yet these duties are not therefore to be omitted by a man that doth not yet believe; because they are in themselves good, they hinder the increase of sin and punishments of sinners, nay they are often reconpensed with divers benefits from God, although 〈◊〉 by force of any determined Law, but by a certain abundant and secret kindness of him.

19. The adjuvant cause by moving is. 1. The dignity and majesty of God in it self to be observed. *Deut.* 31. 3. Ascribe ye greatness to our God. *Psal.* 29. 2. Give unto the Lord the glory of his name. 2. The kindness of God toward us, in which respect we owe to him whatsoever is in us. 1 *Cor.* 6. 20. Know ye not that ye are not your own—which are God's. *Rom.* 12. By the mercy of God, whence also it is, that our obedience is nothing else then thankfulness due to God, and it is rightly explained by Divines under that name. 3. The authority of God commanding, which hath universal and full dominion over us, *James* 4. 22. There is one Law-giver who can save and destroy. 4. The equity and profit of the things commanded, which do both agree with greatest reason, *Rom.* 2. 15. Their conscience together bearing witness, and also pertain to our perfection and blessedness. *Deut.* 32. 47. It is your Life. 5. The reward and promises by which obedience is persuaded. 2 *Cor.* 7. 1. Seeing we have these promises, let us purge ourselves, &c. 6. The misery which they that do otherwise do incur, *Deut. 28. 16. Heb.* 12. 26. Cursed shalt thou be. For our God is a consuming fire.

20. The matter of obedience is that very thing which is commanded by God, and so is summarily contained in the Decalogue: for otherwise the Law of God should not be perfect.

21. Therefore the Law of God altough in respect of the faithful ithee as it were abrogated, both in respect of the power of justifying which it bad in the state of integrity, and in respect of the condemning power which it had in the state of sin: yet it hath force and vigor, in respect of power to direct, and some power also it doth retain of condemning, because it reproves, •...d condemns sin in the faithful themselves, although it cannot wholly condemn the faithful themselves, who are not under the Law, but under Grace.

22. The form of obedience is our conformity to the Will of God, therefore revealed, that it may be fulfilled by us *Mich.* 6. 8. He hath 〈◊〉 •...ee O man, what is good.

23. For neither is the secret Will of God, the rule of our obedience, nor all his revealed will, for *Jeroboam* sinned in taking the Kingdom of *Israel,* although the Prophet told him that God did in some sort will it. 1 *Kings* 11. 31. with 2 *Chron.* 13. 5, 6, 7. But that revealed will, which prescribeth our duty is therefore revealed that it may be fulfilled by us.

24. But this Will of God in this very respect, is said to be good, perfect and acceptable to God. *Rom.* 12. 2. Good, because it contains in it self all respect of that which is honest: perfect, because there is nothing to be sought further for the instruction of life: acceptable to God, because obedience performed to this will, is approved and crowned of GOD.

25. The knowledge of this will is necessary to true obedience. *Prov.* 4. 13. Take hold of instruction, and let her not go: keep her, for she is thy life, and *Verse* 19. The way of the wicked is darkness, they know not at what they stumble.

Therefore the disire of knowing this will of God is commanded to us, together with obedience it self. *Prov.* 5. 1. 2. Attend to wisdom, incline thine ear to understanding: whereof a great part also is, when it respects practice, as on the contrary, all ignorance of those things which we are bound to know and do, is sin. 2 *Thess.* 1. 8. Rendring vengeance to those that know not God, and obey not the Gospel of our Lord Jesus Christ.

26. With knowledge of the will of God in this life, there ought to be joined a trembling and fear to transgress it. *Pro.* 8. 12. 13. & 14. 16. I wisdom, have with me the fear of the Lord. The wise man feareth and departh for evil. Chiefly indeed in respect of offense: but also in respect of the anger and punishment most of all as it separates from God. Neither ought such fear to be called servile, when it respects not punishment only.

27. The chief end is God's glory; for we tend unto him by obedience, upon whom we lean by Faith: otherwise obedience should not flow from Faith. Seeing also that Faith is our life, as it doth join us to God in Christ, it is necessary that the actions of the same Faith, which are contained in the obedience, should be carried also to God, that is, to his Glory.

28. The less principal end is our own salvation and blessedness. *Rom.* 6. 22. Being made servants to God, ye have your fruit in holiness, and the end eternal life. *Heb.* 1. 2. 2. For the joy that was set before him he endured the Cross.

29. For although that obedience which performed only for fear of punishment or expectation of reward, is rightly called mercenary: yet that any should be secondarily stirred up to do his

duty, by looking on the reward, or for fear of punishment also, this is not strange from the Sons of God, neither doth it in any part weaken their solid obedience.

30. But our obedience is not the principal or meritorious cause of life eternal. For we do both receive the privilege of this life, and also the life it self, by grace, and the gift of God for Christ's sake apprehended by Faith. *Rom.* 6. 23. The gift of God is eternal Life in Jesus Christ our Lord. But our obedience is in a certain manner, the Ministring, helping and furthering cause toward the possession of this life, the right where of we had before; in which respect it is called the waywherein we walk to Heaven. *Eph.* 2. 10.

31. But it furthers our life, both in its own nature; because it is some degree of the life, it self always es tending to perfection: and also by virtue of the promise of God who hath promised life eternal to those that walk in his precepts. *Galatians* 6. 8. He that sows to the spirit, of the spirit shall reap life eternal.

32. For although all our obedience whilst we live here is imperfect and defiled with some mixture of sin. *Gala.* 5. 17. the flesh lusteth against the spirit; yet in Christ it is so acceptable to God, that it is crowned with the greatest reward.

33. Therefore the promises made to the obedience of the faithful, are not legal, but evangelical, although by some they are called mixed. *Mat.* 5. 3.

34. The manner of obedience is in subjection or humility largely taken, whereby the creature doth submit himself to God, to receive and execute his commands: unto which there ought always to be joined. 1. Sincerity, whereby all mixture of a strange intention and affection is removed, so that the whole man is applied to this duty. 1 *Thess. 5. 23. 1 Cor.* 6. 20. And 2. Zeal, that is, the highest degree of a pure affection. *Gal* 4. 18. It is a good thing to love servently, 〈 in non-Latin alphabet 〉 in a good thing always.

35. The chief subject of obedience as also of lively Faith is the will. *Phil.* 2. 13. It is God that worketh in you both to will, and to do.

36. But because the s•...rity of the will approving doth most appear in readiness, alacrity or cheerfulness of mind, therefore that cheerfulness doth most of all pertain to the very essence of obedience. 2 *Cor.* 9. 7. *Deut.* 28. 47. God loves a cheerful giver: because thou didst not serve thy God in joy and cheerfulness of heart. So as often it is pleasing and acceptable to God, although the work it self that is propounded, be not performed. 2 *Cor.* 8. 12. For if there be first a ready mind, one is accepted according to that he hath.

37. And because the zeal of the will doth chiefly consist in love and hatred, therefore also there is necessarily required to obedience acceptable to God, a love of the good, and hatred of evil. *Ps.* 45. 8. Thou hast loved righteousness, and hated iniquity.

38. The effect and fruit is not only a declaration, but also a confirmation of Faith and Hope. 2 *Tim.* 1. 19. Keeping Faith and a good conscience, which being put away, some have made Shipwrack of Faith.

39. An adjunct that accompanies it is a conscience quiet, joyful and glorying. *Heb. 13. 18. 2 Cor. 1. 12. 1 John* 3. 19. 21. For we trust that we have a good conscience, desiring to behave ourselves well in all things. 1. Our glorying is this, the testimony of our conscience, by this we shall assure our hearts.

CHAPTER II.

Of Virtue.

1. THere be two parts of obedience. Virtue, and the action of Virtue. 2. *Pet.* 1. 5. Ad to your Faith Virtue, &c. For if these things be with you and abound, they will make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

2. This distribution is of the whole into members▪ for these two are in their own nature joined together, and do make one and the same obedience.

3. Hence both virtues and their actions are set forth by the same name, and are explained also by the same definition, because they are altogether of the same nature: even as arguments of Logic, are of the same name and nature, whether they be considered alone and by themselves, or in Axioms, and Syllogisms.

4. Virtue is an habit whereby the will is inclined to do well.

5. It is called an habit, not as it is distinguished from disposition, and signifieth a confirmed and perfect constitution of mind: for such a degree of virtue is scarce granted to men, while they live here: but generally, as it contains both a perfect and also imperfect degree of Virtue, and state of the mind.

6. But it is called an habit, not only because it is had, but also because it maketh the subject which it is in to have it self in a certain manner, that is, it determines the faculty to good, which otherwise is not determined, in which sense this word is found, *Hebr.* 5. 14. Who by reason of habit, have their senses exercised to discern good and evil.

7. It is in the will. First, because the will is the proper subject of the Theology as it is the proper principle of life, and of moral and spiritual actions. 2. Because the will is that faculty which is properly carried unto good that is honest, *Rom.* 7. 19. 21. 3. Because virtue is an habit that is 〈 in non-Latin alphabet 〉 or elective, the proper, and immediate operation whereof is voluntary election. 4. Because the will doth commend the other faculties, and so Virtue doth most agree to it, that all may be directed aright. 5. Because the will is neither by it self, nor by reason sufficiently determined to good actions, and so it hath need of its own and internal disposition to work aright. 6. Because the other faculties may he compelled, and by consequence one may whether he will or no lose virtue, if it should have the proper and fixed seat, in them. 7. Because that praise is most properly due to the actions of the will, and to the operations of the other faculties, so far forth as they flow from and depend upon the will; but that it is proper to virtue to be praise-worthy, not only the Philosophers teach, but also the Apostle, *Philippians* 4. 8. If there be any virtue, if any praise. 8. Because neither the understanding can be the subject of virtue, because intellectual habits, although they be

most perfect, yet they do not make a man good, nor any sensitive appetite, because true virtue is found in Angels, and the souls being separated from bodies, which are void of this appetite: yet there are often in the sensitive faculties some dispositions, which cause that the will commanding aright is more easily obeyed, and in that respect they have a certain resemblance of Virtue.

8. Virtue is said to incline to God. First, that it may be distinguished from a vicious habit whereby men are inclined to evil. *Rev.* 7. 17. 20. 23. 2. That it may be distinguished also from those perfections of the mind, which indeed do bring light, whereby the will may direct it self as well doing, but not incline it to do right.

9. Hence, First, true and solid virtues, do always make him good in whom they are: not that the very dispositions that do inhere in us, are the grace making us first accepted with God, as the Schoolmen speak, for that pertains to Faith; but because they are reciprocated with a good man, and goodness is derived from them into our actions.

10. Hence also none can use virtue amiss, as being the principle of action; when notwithstanding men may, and are wont to abuse any habit of the mind.

11. Therefore those virtues which are wont to be called intellectual, have not an exact respect of virtue.

12. Moreover virtue is said to incline not only to good, but also to well doing: because the manner of action doth chiefly flow from virtue.

13. But as the rule of well-doing, so also the rule of virtue is the revealed will of God, which only hath the force of a certain rule in those things which pertai•... to the direction of life.

14. That is a *Lesbian* rule of virtue which *Aristotle,* puts to be the judgment of prudent men: for there are never such wise men, to whose judgment we may 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 always stand: neither if there were, they could not be always known or consulted with by those who exercise themselves in Virtue.

15. That which is said to be right reason, if absolute rectitude be looked after, it is not elsewhere to be sought for then where it is, that is, in the Scriptures: neither doth it differ from the will of God revealed for the direction of our life. *Psal.* 119. 66. Teach me the excellency of reason and knowledge: for I believe thy precepts. But if those imperfect notions concerning that which is honest, and dishonest, be understood, which are found in the mind of man after the fall: seeing they are imperfect and very obscure, they cannot exactly inform virtue; neither indeed do they differ anything from the written Law of God, but in imperfection and obscurity only.

16. Therefore there can be no other discipline of virtue then Divinity, which delivers the whole Will of God revealed, for the directing of our reason, will, and life.

17. They that think otherwise, do bring no reasons, which may move an understanding and sound man. They say the end of Divinity is the good of grace: but the end of *Ethics* is a moral or civil good. As if no moral or civil good were in any respect, a good of grace and spiritual. As if the proper good, blessedness, or end of man, were manifold, or as if that should be a virtue of a man, which doth not lead a man to his end, and chief good. They say that Divinity is exercised about the inward affections of men; but *Ethics* about the outward manners. As if either *Ethics* (which they define a prudence to govern the will and appetite) did not respect the inward affection: or that Divinity did not teach as well outward, as inward obedience.

They would have it that *Ethickes* are concluded in the bounds of this life, but that Divinity extends to a future. As if a blessed life were not one; or that of one and the same life, there were one rule, as it is present, and another as it is to come. They say the subject of *Ethickes* is a man, approved, good and honest: but the subject of Divinity is a godly and religious man; when notwithstanding the Apostle doth expressly teach that Divinity instructs us to live not only piously and religiously, but also temperatly, and justly, that is, approvedly and honestly, *Tit.* 2. 12. Ad to these, that the most eager defenders of the contrary opinion, do acknowledge and contend, that moral virtues are the image of God in man, and so a degree of Theological virtue; and that moral virtue compared to spiritual is as warmth to heat, and the morning-light to the noon-light. As therefore warmth and heat, morning, and noon-light are taught in the same act: so also virtue moral and spiritual.

18. Therefore that judgment, and wish of that greatest master of arts, *Peter Ramus,* was no less pious then prudent:

If I should wish for that which I would obtain, I had rather that this learning of philosophy were delivered to children out of the Gospel, by some Divine that is learned, and of approved manners, then out of *Aristotle* by a Philosopher. A child will learn many impieties out of *Aristotle,* which it is to be feared, that he will forget too late. That the beginning of blessedness, doth arise out of men; that the end of blessedness is bounded in man: that all virtues are wholly contained in man's power, that they are obtained by man's nature, art, and industry. That though these works, are great and Divine, yet that God is never used to them, either as an aider, or workman: that Divine providence is removed from this theater of human life: of Divine Justice, that there is not a word spoken: that man's blessedness is placed in this frail Life, &c.

19. But the same habit which is called virtue, as it doth incline in his manner unto God, is also called a gift, as it is given of God, and inspired by the holy Spirit: and it is called grace, as it is freely bestowed, by the special favor of God upon us; also in respect of the perfection which it hath, together with the profit and sweetness, which is perceived from is, is it called fruit: and in respect of the hope it brings of life eternal, it is called blessedness by some.

20. They therefore do weary themselves in vain, who make seven gifs of the spirit out of *Isaiah* 11. 2. Upon whom the spirit of *Jehovah* shall rest. The Spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of *Jehovah:* and do carefully distinguish them from virtues, and have enough to do to

demonstrate the proportion of every of them to some virtue. For neither are there only seven gifts of the spirit, although there are no more (nay but six) reckoned up there: because there only the chief and most kingly giftsin respect of the subject are remembered (for it is there spoken of Christ) other gifts by a Synecdoche being understood: neither those gifts themselves whereof there is mention made there, are in very deed distinguished from virtues, but they do by a metonymy, set forth all virtues by their causes.

21. For although those 〈in non-Latin alphabet〉 Graces, whereof there is mention, 1 *Corinthians* 12. 4. are in very deed distinguished from virtues: yet Grace when it notes an inherent perfection in us, doth either set forth someone virtue, or all jointly as it were in his root.

22. In vain also are there twelve fruits of the spirit gathered out of *Gal.* 5. 22. The fruit of the spirit is Love, Joy, Peace, Long-suffering, Kindnesse, Goodness, Faith, Meekness, Temperance, together with the addition which is found in the common translation: and they are compared to virtues, as is aforesaid of gifts; for neither are they only the fruits of the spirit, which are there expressed upon the present occasion, and are explained in that place with the names of the virtues themselves: because virtues are fruits, such as are required and expected by the husband-man, and do agree to the nature of the seed which he did sow, and also bring profit and sweetness, with them, when they are perceived: all which do agree to virtues, and their actions in a certain manner in respect of God; but the profit chiefly in respect of us: whence also it is that holiness with all virtues is not only called a fruit of the holy Spirit, but also our fruit, *Rom.* 6. 22. But this profit together with the sweetness is shown in that place to the *Galatians,* in as much as joy, and peace are reckoned up, as fruits of the fruits.

23. They also use the same judgment, who think they have found eight beatitudes in the Sermon of Christ. *Matth.* 5. For there is but one beatitude, but seeing it hath divers signs, namely all solid virtues, together with the operations of them, the Lord doth propound certain singular virtues, or operations of virtues, which do most agree to his Kingdom, and are very remote from human sense, and doth partly persuade them by the promise of blessedness, and doth partly also describe blessedness, or blessed men, by the study and profession of them.

24. The common affections of virtue, are those four which are wont to be called Cardinal virtues.

25. For they do not make four kinds of virtues, as the most have hitherto thought, who do manifest violence both to virtue and reason it self, whilst they will constrainedly refer all singular virtues to those heads: but they are four conditions, which are necessarily required in that disposition which deserves the name of virtue.

26. The first of these is called Justice in that general sense, whereby it sets forth an inclination to do rightly, giving every man his own, and it may be called the rectitude of virtue: for in that description of virtue which the Apostle doth propound in a certain heap of

words, *Phil.* 4. 8. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if any praise, although truth, Justice, purity do set forth one and the same nature of virtue, yet Justice doth most intimately set forth the essence of it.

27. The second is Prudence; whereby all the strength of reason is used to find out that which is right, and to direct a right all the means of it: it is therefore the alone descerning of those things which pertain to right doing: and it contains in it self the force of understanding, knowledge and wisdom: so that all those perfections of the mind which are wont to be called intellectual virtues, in this respect alone do pertain to virtue, so far forth as by the power of them the will is directed in doing well.

28. It is called in the Scripture Spiritual understanding and wisdom, *Col.* 1. 9. Where understanding doth seem to set forth a general perceiving of good, and evil; and wisdom notes out the same perceiving as it is applied to several things considered with their circumstances, wherewith they are clothed: so that understanding considering doth as it were say, It is lawful: wisdom saith, It is expedient; according to that distinction which is, 1 *Corinthians* 6. 12 & 10. 23. To this is opposed, Foolishness. *Ephesiant* 5. 17. Be not therefore unwife, but understanding what the Will of the Lord is.

And Ignorance, *Eph.* 4. 18. Being strangers from the Life of God, by reason of the ignorance that is in them. It is also called Judgment. 1 *Cor.* 2. 15. And Discerning, *Phil.* 1. 10. To which is opposed vanity of mind, *Eph.* 4. 17. And a mind void of all Judgment, *Rom.* 1. 28.

29. This Prudence ought to be exercised, 1. With circumspection, taking heed and due diligence, which are often in the Scripture commended under the name of watchfulness. *Marc.* 13. 33. Take heed, watch and pray: unto which is opposed that drowsy sleepiness which is said to have seised upon the foolish Virgins. *Mat.* 25. 5, 13. Secondly, with election upon a due proportion; so as the greater duties be preferred before the lesser, and in everyone a convenient measure be kept according to the intending of affections and strength. *Mat. 6. 33. 1 Cor.* 12. 31. & 14. 1. Seek first the Kingdom of God and the righteousness of it. Affect the greater gifts: but rather that ye may prophesy.

30. The third general affection of virtue is fortitude, which is a firm persisting in doing rightly, enduring and overcoming all those difficulties which may arise either from the continuance of the act which is required, or from other impediments whatsoever. Hence it is that virtue in the *Hebrew* is set forth by the name Christ, even when it is ascribed to Women. *Prov.* 31. 10. And a mighty strengthening is required in every virtue. *Eph.* 3. 16. It contains therefore. 1. That confidence which is commended. *Acts* 4. 29. To which fear is opposed, *Phil.* 1. 14. That they are bold to speak the word without fear. Secondly, perseverance and constancy, *Revel.* 2. 26. Whosoever shall overcome; and keep my works unto the end. To which is opposed a fainting of mind and weariness of well-doing. 2. *Thess. 3. 13. Gal. 6. 9. Hebr.* 12. 3, 12. Let us not be weary. Be not weary. Least ye faint in your minds. Raise up the weak

hands, and feeble knees. Thirdly, It contains sufferance or patience. *James 5. 7, 8. Heb.* 10. 36. Be of patient mind, and stabl•...sh your hearts. For ye have need of patience.

31. The fourth is Temperance, whereby all those desires which divert men from well-doing are asswaged and restrained: and so it makes virtue undefiled. 2 *Tim.* 2. 4. None that goeth a warfare entangleth himself. 1 *Pet.* 1. 13. Gird up the loins of your mind, be sober, &c. It is often called in Scripture Sobriety when that word is used in a more general sense, as 1 *Pet.* 1. 13. & 5. 8. And purity or cleanness of heart. 1 *Tim. 1. 5. 1 Peter* 2. 22. And also sincerity, as it doth exclude pollution of any mixture. This force of the word is shown 2 *Cor.* 1. 12. With simplicity and sincerity of God, not with fleshly wisdom.

32. Of these four conditions of virtue, the first doth order and as it were constitute virtue: the second doth direct and free it from error: the third doth strengthen it against inconveniences: the fourth makes it pure, and defends it against all allurements which do seduce it.

33. All these virtues do seem to be prescribed, and explained together and almost by name. 2 *Pet.* 1. 4. & 6. Ad to Faith Virtue: that is Justice or an universal rectitude: to virtue knowledge, that is, Prudence directing aright all your ways: to Prudence continence, that is, that temperance whereby ye may contain yourselves from all allurements of pleasures, wherewith men use to be fleshed, and drawn away from the right way: to continence patience, that is fortitude, whereby ye may endure any hardship for righteousness sake. But that which follows there of piety & charity doth contain a distribution of virtue, to be propounded in his proper place.

34. Yet because every of those affections do more appear in some virtues then in other, therefore some special virtues do take both their name and definition from them: for because an accurate rectitude doth most appear in the number, measure, weight, and value of those things which are mutually received and given by man, therefore Justice, in a certain special manner is wont to be placed in things of such sort. And because those inconveniences are held most terrible, which are wont to happen in war and such like dangers, therefore the name of fortitude is wont to be restrained to such things. Because the pleasures of the senses are wont most to tickle, therefore temperance is for the most part placed in them only; although those three together with Prudence taken in a general sense, are tied and folded together among themselves, as that Philosopher did observe, who did first almost propound those four heads of virtues.

35. Whereas the form of virtue is placed by many in a certain mediocrity between two vices in the extreme, that can be defended by reason. 1. Because privation is not the form of an habit; but mediocrity, is nothing else then a privation of a defect and an excess. 2. Because the form of virtue is to be sought in that conformity which it hath to his rule: But this conformity doth neither only, nor chiefly, nor sometime at all consist in mediocrity. 3. Because virtue in its formal respect cannot be too much intended, & so doth not admit excess, but either in that material thing which it hath common with vices, or in the

circumstances of operations, as when some of them are exercised when they ought not, or are not excercised when they ought.

36. That mean which is found in all virtues, is no other thing then a conformity to their rule, or measure: for by this they have certain measures and bounds in which their nature is as it were contained, so that they 〈1 page duplicate〉 〈1 page duplicate〉 may not decline to the right hand or to the left, but by this reason mediocrity is no more the form of virtues, then of all other things which are distinguished from other things by certain forms and differences.

37. But those virtues which consist in the middle between two vicious habits, are not therefore virtues because they consist in the middle, but because they do in that manner consist in the middle as their rule prescribes; in which manner, mediocrity whether of participation or negation, *Rei vel rationis,* of the thing, or of a respect, is to be considered rather as a subject matter, then as a perfecting form.

38. But it is manifest that such mediocrity hath no place in some virtues: for the love of God is not in that respect praised that it is not too much, but that is is most ardent, here the measure is without measure.

39. There is the like reason of all virtues in respect of their proper and specifical nature. He that giveth when he ought not, is not too liberal: but he is too much in giving, so that in that respect he ceaseth to be liberal, and in the same act he may be as much defective in not doing that which he ought.

40. The wiseman indeed admonisheth, *Eccles.* 7. 16. That we be not just overmuch, but this is not at all to be understood of Justice in its nature (for it follows *Verse* 20. that there is none just upon Earth who doth good and sinned not) but as it is in opinion, whereby many do challenge too much to themselves, and would have it attributed to Justice: but in true virtues we ought always to endeavor to this, that we may more and more abound, as in the holy Scriptures we are often admonished.

41. There be no degrees in virtue of one and the same kind, if it be considered in it self in the extent. For there is no virtue which at least in disposition doth not extend it self to all those things which are contained in the compass of its object. He is not temperate which doth moderate himself in one •...st, and favors himself in others; but in respect of the subject some virtue is more strong in one then it is in another, either by reason of a more apt disposition by nature, or because of greater accustoming, or because of a more perfect judgment of reason, or finally because of a geater Gift of GOD.

42. That which is wont to be said, that virtues are increased by daily use and exercise, that must be so understood in solid virtues proceeding from sanctifying grace, that daily exercise is the disposing cause, and by virtue of the promise of God in some sort the procuring cause, not principally or properly effecting such an increase of virtue.

43. But virtues are lessened by the opposite vicious acts, and in respect of the disposition which they bring, and by reason of the merit that is in them.

44. By how much the acts of virtues, or contrary vices are more intent, more frequent and more continual, so much the more they prevail, either to the increasing or diminution of virtues.

45. Hence is that distinction of virtues into human and heroical; into virtues purging, purged and exemplary: and of those that are endued with virtue, into Infants, and men of ripe age. *Heb.* 5. 13, 14.

46. The communion of virtues is both in the connection and subordination of them among themselves.

47. For connection is that whereby all virtues which are simply necessary, do cleave together among themselves. 1. In respect of the beginning from whence they flow: For every good giving, and every perfect gift descends from the Father of lights; By the spirit of grace. *James* 1. 17. 1 *Cor.* 12. 2. In respect of the end and intention, which is to the same thing in general; for all virtues do so respect God, that if his authority be violated in one, it is withal virtually violated in all. *James* 2. 10. 3. In respect of that helping endeavor which they perform mutually one to another. For one virtue doth dispose to the act of another, and also doth defend and confirm the same with the act.

48. Yet virtues are not so essentially and intrinsically knit together, that everyone is of the essence of the other, or doth necessarily depend upon it as upon a procreating cause.

49. Subordination of virtues is that whereby the act of one virtue is ordered to the act and object of another, either as a means to an end which is the command of a superior upon an inferior virtue as Religion commands Justice temperance, and the like, when it refers their acts to the furthering the worship and glory of God; or as a cause to its effect, which belongs to every virtue in respect to everyone: for so Religion it self is ordained to bring forth and conserve Justice.

50. Whensoever the act of one virtue is ordered to the end of another virtue, this ordination although in respect of the direction it depends upon Prudence, yet in respect of the effectual force and authority, it depends upon a superior virtue.

CHAPTER III.

Of good Works.

1. AN action of virtue is an operation flowing from a disposition of virtue. *Mat.* 12. 35. A good man out of the good treasure of his heart bringeth forth good things.

2. In the same sense it is called an action or work that is good, right, laudable, and pleasing to God.

3. Unto such an action there is required first a good efficient or beginning, that is, a will well disposed, and working from true virtue; for good fruits do not grow but out of a good Tree. *Mat.* 12. 33. Secondly, a good matter or object, that is something commended by God. *Mat.* 15. 9. In vain they worship me, teaching doctrines which are the Commandments of men. Thirdly, a good end, that is the glory of God, and those things which tend unto his glory. 1 *Cor.* 10. 31. Do all to the glory of God.

4. But the end and the object are oftentimes all one, both in good and evil actions, especially in the intention and election of te will, where they end it self is the proper object. For those acts are either conversant in the end it self, as in the matter or object, as the acts of desiring, willing, wishing, loving, enjoying; or in those things which tend to the end as they are such, so as the goodness or deformity is properly derived from the end.

5. For although that good intention or intention of well-doing which is general and confused doth not make a particular action good, if other conditions be wanting: neither doth a special intention of good suffice for it, if the means be evil: as if any intending to bestow anything on the poor or upon pious uses should to that end take to himself other men's goods: yet an evil intention doth always make an action evil, and a good intention with other conditions doth make very much to the constitution of a good action.

6. But there is required to an action truly good, that at least virtually it be referred to God, as to the chief end.

7. In the fourth place also, there is required a form or a good manner, which is placed in the agreeing of the action to the revealed Will of God.

8. Moreover this will of God doth inform an action of man, as far forth as it is apprehended by reason. Hence the very conscience of man is the subordinate rule of moral actions: so as every action must agree with a right conscience, and an erring or doubtful conscience is first to be laid down before a man may do against it; although a lighter scruple or sticking of conscience must not any way put off any action otherwise approved.

9. But that this form or manner be good it requires all the circumstances to be good, for a singular action is always clothed with its circumstances, upon which the goodness or evillnesse of it doth not a little depend.

10. But those circumstances being referred to the act of the will, do pass into the nature of an object. For the will whiles it willeth some work, willeth all that which is in it, and so all the known circumstances either expressly or implicitly; and a known circumstance being changed, oftentimes the act of the will is changed.

11. But the same circumstances being referred to the act of any other faculty besides the will, are only adjuncts.

12. So the end it self is rightly reckoned among the circumstances, although not in respect of the will, yet in respect of the faculties and other Acts.

13. By reason of these circumstances it comes to pass, that although many Acts in the general or in their own nature are indifferent, yet there is no singular Act that is moral, and deliberate, but it is either good or evil.

14. An Act in its kind indifferent is, when the object of it includes nothing which pertains to the will of God, either commanding or forbidding, yet such acts being in exercise, severally considered, if they be properly human proceeding of deliberate reason, are either directed to a due end, and have conformity to the will of God, and so are good: or they are not rightly directed, but dissent from the will of God, and in that respect are evil.

15. Besides actions good, evil, and indifferent, some do observe that there are some acts that do *Sonare in malum,* have an evil sound, that is being absolutely considered they do impart a certain inordinatenesse, but by some circumstances coming to them they are sometimes made good, as to kill a man, & the like: but even those acts ought to be referred to indifferents; for they o•...lie seem to have some evil in themselves: as also to free a man from danger of death seemeth to have some good in it self, with which show also many that are not evil are deceived: but the true goodness, or pravity of these actions depends upon the object, and other circumstances: to slay the innocent or set at liberty the guilty is evil; to slay the guilty justly, or deliver the innocent upon just reason is good.

16. The goodness of all these causes and conditions is collectively required for an action absolutely good, but the defect of someone makes the action so far forth evil.

17. Hence our good works, whilst we live here, are imperfect and impure in themselves.

18. Hence they are not accepted before GOD, but in Christ.

19. Hence in the works of the regenerate there is not that respect of merit whereby any reward is obtained by Justice.

20. Yet that reward which is imputed not of debt, but of grace, *Rom.* 4. 4. is sometime assigned to those imperfect endeavors, *Mat.* 5. 12. Because although all our blessedness is the mere gift of God, *Rom.* 6. 23. Yet the fruits of grace abounding in us, are put upon those accounts whereby we do get the certainty of that gift. *Phil.* 4. 17. I require that fruit abounding which may be put on your accounts.

21. The action of virtue is either inward, or outward. 2 *Cor.* 18. 10. 11. To will, to do, to perform.

22. The internal action is properly of the will it self.

23. The external action is of another faculty distinct from the will; whether it be of the understanding, or of the sensitive appetite which is commonly called internal, or of the executive power which is usually called external.

24. The internal action of the will hath goodness or evillnesse so intrinsical, that an act cannot remain the same in the nature of it, but it must be the same in manners; but an outward act may remain the same in nature, and yet become another in manners: namely of

good may become evil, and of evil good: As if any one beginning to walk out of an honest purpose, do persist in his journey for an evil end.

25. There is one and the same goodness or evillnesse of an internal act, and an external commanded by it: for it is the same act in kind of manners; For to will to worship God, and from that will towards God, are not two acts of obedience, but two degrees of one and the same act, so that the goodness of the one is perfected in the other, 2 *Cor.* 8. 11. Performe to do that very thing: that as there was a readiness to will, so there may be a performance.

26. The outward act without the inward is not properly, good or evil: but the inward is good or evil, without the external; because the goodness of an action depends first and chiefly upon the will, which is often accepted with God, although the outward work it self be absent. 2 *Cor.* 8. 13. If there be first a ready mind, one is accepted according to that he hath.

27. But as virtue in its own nature tends to an act (for it is a disposition to do well, neither is it idle) so the internal act of it tends to an external, and produceth it, and in it is lead to its end. *James* 2. 22. Thou seest that Faith was the helper of his works, and by works Faith was brought to its end.

28. Yet the external act joined with the internal doth not properly and by it self increase the goodness, or evillnesse of it in respect of the intention only; but by accident it doth increase it, as it doth continue or increase the act of the will it self.

29. The goodness and evillnesse of any act, which depends upon the object and the circumstances of the act, is in respect of its nature in the external act, before it be in the internal, although in order of existence it is first in the internal. For to will to give everyone his own is therefore good, because this thing, to give everyone his own is good: yet the goodness doth exist in the act of willing before in the act of giving. So to will to steal is evil, because to steal is evil. The reason is, because the exterior act is the cause of the inward, in order of intention, and the inward act is the cause of the outward in order of execution.

30. But that goodness or evillnesse which depends upon the end, is first in the inward act, and after in the outward; because the very intention of the end is the inward act of the will; so-to-forsake the World for righteousness sake is good, because to will righteousness is good, and to give alms for vain glory is evil, because it is evil to will vain Glory.

31. Obedience that appears in outward actions, without the inward is hypocrisy, and so is not indeed obedience, but a certain shadow of it.

32. Yet inward obedience without outward, although it be incomplete; yet it is true: and if there be an effectual will present, so that opportunity, or ability of executing is only wanting, it is no less acceptable to God, then if it had an external act joined with it. 2 *Cor.* 8. 12.

33. Therefore we must not judge of actions good or evil by the event. For although it is equal, and God himself willeth, that he that is judge of offenses among men, do incline to the more fovourable side, if the event it self do favor. *Exod.* 21. 21. and so forward: yet before the

tribunal of God, the inward sin is as great *caeteris paribus* other things answerable, when neither event not outward act follows, as if both should follow. *Mat.* 5. 28. Whosoever looks on a woman to lust after her, hath committed adultery already with her in his heart.

34. Yet inward obedience is not of it self sufficient because the whole man ought to subject it self to God: our bodies are to be offered to God, *Rom.* 12. 1. He is to be glorified in our bodies. 1 *Cor.* 6. 20. Neither is that true inward obedience which doth not incline to external.

35. The works which are called works of supererogation, whereby the Papists do boast that some of theirs do perform more excellent works then are commanded in the Law of God, by the obsevation of certain counsels which they fain do not command, but counsel only a singular perfection, are the dotings of idle men which know neither the Law nor the Gospel.

36. Unto the best works of the faithful there adhereth that imperfection which hath need of remission: yet the works themselves are not sins.

CHAPTER IIII.

Of Religion.

1. OBservance is either Religion, or Justice.

2. This distribution as touching the thing it self is made by God in the division of the decalogue, as it is enfolded by Christ. *Mat.* 22. 37. Also the sense of the same distribution is expressed in other words, *Rom.* 1. 18. Where all disobedience of man is distributed into impiety and injustice, which could not stand unless all obedience also were conversant in Piety and Justice: which is also more plainly opened. *Tit.* 2. 12. Where of those thres thing propounded. Righteousness and Piety, do make the parts of new Obedience, and Temperance notes the manner or means of performing the same, namely denying worldly lusts.

3. Unto the same also that distribution of a Christian life tends, which is more frequently used, into holiness and righteousness. *Luc.* 1. 75. *Eph.* 2. 24. And the same is the meaning of that distribution which is of love towards God, and love towards our neighbor.

4. Yet we use the names of Religion & Justice, because Religion is a word most general, containing all those duties which are owing to God, and it is most emphatical, because it expresseth that proper and distinct way whereby they are due to God. *Acts* 26. 5. *James* 1. 26, 27. And often in the Epistle to the *Hebrews.*

5. Religion is Observance, whereby we perform those things which do directly pertain to the bringing of honor to God. *Romans* 1. 21. When they knew God, yet they glorified him not as God, neither were they thankful.

6. Therefore this neme is not amiss by some said to be derived *à Religando* from binding again, because in this part of obedience we do directly and immediately tend unto God, that we may cleave, and as it were, be tied to him.

7. It hath the first place in observance, 1. Because obedience towards God must necessarily begin, from God himself, and from those affections, and acts whereby we are carried towards him. 2 *Cor.* 8. 5. They gave themselves first to the Lord, and then to us by the Will of God. 2. Because Righteousness towards men, must be performed by force and virtue of Religion, that it may be true obedience towards God, for it would not be obedience towards God, unless it did bring honor to God: neither could it bring honor to God, unless it should proceed from a religious affection. 1 *Cor.* 10. 31. Do all to the glory of God: whereunto that phrase also belongeth. In the Lord, in the Name of the Lord. *Col.* 3. 17. And as to the Lord, and not to men. There *Verse* 23. 3. Because Religion hath command over the acts of Justice, and is the cause of them not only virtually effecting, but also directing and ordering. *James* 1. 26. If any seem to be religious among you, not refraining his tongue, but deceiving his own heart, this man's religion is vain. 4. Because religion is in a certain manner the end of all the acts of Justice, as far forth as they dispose to the act of religion, as a certain greater thing.

8. Hence Justice it self is sometime called religion in the Scriptures. There *Verse* 27. But religious worship, pure, and without spot before God, and the Father is to visit the fatherless, &c. Not only because it is a sign which is not separated from true religion, but also because it ought to be exercised by the command of religion, and have its beginning from it.

9. Hence the offices of religion a re the first and chiefest. *Mat.* 6. 33. & 22. 37. First seek the kingdom of God. The first and great Commandment.

10. They are the first in order, so that they ought to be taken care for in the first place, There.

11. Hitherto pertains that phrase, which everywhere we meet with in the *Psalms,* of seeking God early in the morning.

12. Also they are chief in dignity, and so chiefly to be cared for. *Mat.* 10. 37. He that loveth father or mother above me, is not worthy of me.

13. Hence the duties of religion ought to be performed with more intent and stirred up forces then the duties of Justice, for that rule pertains properly to them, not to these, to love with all the heart, all the soul, and all the thought. *Mat.* 22. 37.

14. Which yet must not be so understood, as if all the strength were not also required in performing and fulfilling the duties of the second table, but. 1. Because this is principally required in the duty of Religion. 2 Because it is not required in the other dut is in respect of our neighbor, whom they do immediately respect; b•... in respect of God, and by virtue of religion. 3. Because one may love his neighbor with too much intention as touching the very material act of loving, although this cannot be done under the respect of virtue and love, but we can no way love God with too much intention.

15. Hence, if some duties of piety and justice cannot be performed together, an equal and prudent comparison being used, the duties of piety are to be preferred. *Mat.* 12, 46, 47, 48.

Luke 2. 49. Behold my mother and my brethren, why did ye seek me? knew ye not that I must go about my fathers business?

16. But an equal comparison is, when a just proportion is observed of the greatest to the greatest, and of the lesser to the less.

17. But because God is more worshipped with the inward affection then with the outward work, but men do more need the outward work: therefore the outward work of religion may sometime be omitted, that a necessary work of Justice, and mercy may be fulfilled. *Matthew 12. Verse.* 1. 3, 4. 7. 10. 12. I will have mercy and not sacrifice, &c.

18. Neither yet is religion in the mean while by this means violated, because religion it self doth command to omit an external work, that a necessary may be performed.

19. The immediate object of religion unto which it is carried, is God: and that so adequate, that no duty of religion may be referred to any other object without greatest injury to God; hitherto pertains that title of God whereby he is said to be *Zealots, Zelotypus,* zealous or Iealous.

20. But that respect, under which religion doth consider God, is that Divine excellency, which shines f•...rth in his sufficiency and efficiency; it is not someone attribute, but a perfection arising of all his attributes. *Ex. 34. 6, 7, 8. Jehovah Jehovah* the strong God, merciful and gracious, longsuffering, & full of loving kindness and truth, &c. Therefore all the attributes of God have some power to beget religion in us, & so, in the Scriptures, the special respect of it is referred, sometime to mercy, *Psal.* 130. 4. with thee is pardoning, that thou mayest be reverently worshipped: sometime to Justice. *Deut. 4. 24. Heb.* 12. 29. Let us have grace, by which we may so serve God, that we may be accepted of him with reverence and fear. For our God is a consuming fire. And so also to all the other attributes.

21. Hence religion doth immediately flow from that Faith wherewith we believe in God, as in the sufficient, and efficient cause of life.

22. So is that to be understood which is wont to be said, that religion respects God as the first beginning and supreme Lord of life. And so that distinction of the Papists is too empty whereby they confess, that those acts of religion which respect God as the first beginning of life, are to be performed only to God, but they contend that other acts of religion may be communicated to the Creatures also, when there is no act of religion which doth not belong to God, as the first beginning of life.

23. The proper act of religions to bring honor to God, and it is called worship. *Exod.* 12. 25, 26. and adoration, *John* 22. 23. For it must contain in a certain manner good unto God, otherwise it should not be obedience towards him, but there can be no intrinsical good added to God, but an outward good, which is honor, that is, a testification of the virtue of another to further his glory or estimation, and this is all that which the Creature can perform unto God.

24. Therefore an agreeable or worthy estimation of God, and other acts whereby an estimation is manifested, do make as it were, the next matter of religion. And every human

honest act, as far forth as it may be referred to the honor and glory of God, may be the matter, or matteriall object of religion. Also one and the same act which in respect of subjection to the precept is called obedience, in respect of the honor which it brings to God, is called religion and worship.

25. The proper manner of honor, or religious worship is to subject the soul it self, and the inward affections and acts of the will to another.

26. For in respect of the soul and inward acts of it, man is not subject directly and *Per se* to any Creature, although as the soul is knit to the body, and the inward acts to the outward, his, as it were necessary, condition doth command that subjection which is due to the Creature as a superior.

27. This honor is due to God, not only according to the agreement of the thing, in which sense we say, those things are due which we give of liberality; but also according to the right of the person to whom it is given, and that by so strict a right, that in respect of the debt it exceeds all Justice, although in respect of equality it is much exceeded by Justice.

28. Therefore all worship which either by its nature or condition, or by Law, and common custom, or by the mind and institution of him that gives it doth give religions honor to another beside the true God, it doth so far forth at least fain to it self a new and a false GOD.

29. He that doth not give this religious worship to God is profane, he that gives it to another besides to the true God is an idolater, *Acts 10. Revel.* 19. 10. & 22. 8.

30. But because greatest care ought to be had in Divine worship therefore among the Latins the word religion is sometime metaphorically used to set forth any anxious care, even in things that were not sacred. By which appears that the Heathens themselves by the light of nature did see, that the care of Religion is to be prefered before all other things.

31. Also because the fear of conscience pertains to the worship of religion, therefore also every scruple of conscience is wont to be called religion, whence also we may gather, that nature it self doth dictate that the conscience of a man doth first and most properly respect religion.

32. The general state of the Church, as it doth prefesse a right manner of worshipping God, is rightly wont to be called the Christian Religion, because such a relation of a state or profession, ariseih from virtue and the act of Religion.

33. Those things which by a special institution are destinated to religious uses as the instruments of religion, are also by reason of their state or fixed relation which they have, called religious.

34. That peculiar manner of living which the Monks have chosen to themselves to exercise a certain feigned perfection, without any reason, and not without wrong to other Christians, is wont to be called religion by the Papists, and such Monks religious persons.

35. He that is not religious, is not a Christian.

36. The true religion is only one.

CHAPTER V.

Of Faith.

1. THE parts of religion are two; natural worship, and voluntary or instituted worship.

2. This distinction is grounded on *Exod.* 20. 6. Those words of the second Commandment: who love me, and keep my Commandments.

3. Natural worship is that which depends upon the nature of God: so that although we had no Law revealed, and prescribed by God, yet if we did rightly perceive and know the Nature of God, by a meet contemplation of it, we might, the grace of God helping us, perceive all those things which in this behalf pertains unto our duty.

4. For there is nobody who understands the Nature of God rightly, but withal he doth also necessarily acknowledge, That GOD is to be believed and hoped in, that God is to be loved, called upon, and to be heard in all things.

5. Hence this natural worship is simply necessary to salvation. *Psal. 79. 6. Ierem.* 10. 52. 2 *Thess.* 1. 8. Pour out thy wrath upon those Nations that know thee not, and upon the Kingdoms that call not upon thy name. For although we obtain eternal life neither by merit, nor by any virtue of our obedience; yet this part of obedience hath such an essential connexi•...n with that Faith whereby we rest upon Christ to life eternal, that in exercise it cannot be separated from it.

6. Hence also this worship hath been, is, and shall be one and the same, or immutable. 1 *John 2. Verse* 7. The old Commandment which ye had from the beginning.

7. Natural worship is commanded in the first precept, not only as it is internal, but also as it is external.

8. For. 1. All obedience is the same inwardly and outwardly: therefore the same inward and outward worship is contained in the same precept. 2. In those precepts which pertain to the second table, inward and outward obedience is together commanded in everyone, Christ himself being interpreter. *Mat.* 5. Much more therefore in the precepts of the first table, and in the first and chief of them. 3. If that distinction were lawful, that the first precept would command only inward worship, and the second only outward, then the first Commandment should bind the inward man, and the second only the outward man and the body, which is contrary to all reason.

9. Natural worship tends unto God, either as our good, or as good in himself.

10. The worship which tends unto God, as unto our good, doth either respect him as he is in present ours, as Faith: or as hereafter he is to be ours, as hope.

11. Faith is a virtue whereby we cleaving to the faithfulness of God, do lean upon him, that we may obtain that which he propounds to us. He that receiveth his testimony hath sealed that God is true. *John* 1. 12. As many as received him, who believe in his Name.

12. These five things concur to make a Divine Faith. 1. A knowledge of the thing testified by God. 2. A pious affection towards God, which causeth that his testimony doth most prevail with us. 3. An assent which is given to the thing testified, because of this affection towards God who is the witness of it. 4. A resting upon God for the obtaining that which is propounded. 5. An election or apprehension of the thing it self, which is exhibited to us in the testimony.

13. The first of these is in the understanding: but it doth not make Faith, because it is common to us with unbelievers, heretics, apostates, and the devils themselves.

14. The second, fourth and fifth are in the will, and do make Faith as it is a virtue, and act of religion.

15. The third as in the understanding, but as it is moved by the will; neither is it properly the virtue of Faith, but an effect.

16. But the perfection of Faith is not but in election or apprehension, and so is to be defined by it.

17. Hence the nature of Faith is excellently opened in Scripture, when the faithful are said to cleave to God. *Joshua 23. 6. Acts* 11. 23. 1 *Corinthians* 6. 17. And to choose the way of truth, and to cleave to the testimony of God, *Psal.* 1•...9. 30, 31.

18. For by Faith we first cleave to God, and then afterward consequently we cleave to those things which are propou•...ded to us by God: so that God himself is the first Object of Faith, and that which is propounded by God the secondary Object.

19. But because Faith as it joins us to God is our life; but as it is a virtue and our duty towards God; it is a act of life, therefore in the former par•... we have defined it only by that respect which it hath to obtain life and salvation; but here we have defined it by tha•... general respect which it hath to all that which God propounds to us to believe. Hence Faith cannot exercise all its act about the threatenings of God considered in themselves, because they do not propound the good to be received by us: nor about the precepts of God simply considered, because they declare the good to be done, not to be received; nor about mere predications, because under that respect they propound no good to us. But it is perfect in the promises, because in them there is propounded good to be embraced: whence also it is, that our Divines are wont to place the object of Faith chiefly in the promises.

20. They who place Faith in the understanding: do confess that there is some necessary motion of the will to the yielding of that assent: even as in human Faith it is said to be a voluntary thing to give credit to one. But if Faith depend upon the will, it must needs be that the first beginning of Faith is in the will.

21. The *Objectum quod,* or material object of this Faith is whatsoever is revealed and propounded by God to be believed, whether it be done by spirit or by word; publicly or privately, *Acts* 24. 14. I believe all things that are written in the Law and the Prophets. *John* 3. 33. He that receiveth his testimony.

22. Hence the propounding of the Church is not absolutely necessary; no not in respect of us, to make an object of Faith, for then *Abraham,* and other Prophets had not given assent to those things which were revealed to them from God, without any help of the Church coming between, which is both against the Scriptures and all sound reason, and yet is necessarily admitted and defended by the most learned of the Papists, that they may defend the feigned authority of their false Church from such arguments.

23. This object is always immediately some axiom or sentence under the respect of truth: but that in which Faith is principally bounded, of which, and for which assent is yielded to that axiom by Faith is, *Ens incomplexum* under the respect of some good. *Rom.* 4. 21. Being fully persuaded, that he who had promised was able also to do it. *Heb.* 11. 13. Not having received the promises, but seeing them a far off, after they had been persuaded of them, and had embraced them.

24. For the act of the believer is not bounded in the Axiom, or sentence, but in the thing, as the most famous School-men confess. The reason is; because we do not frame axioms, but that by them we may have knowledge of things. Therefore the principal bound unto which the act of the believer tends, is the thing it self, which is chiefly respected in the Axiom.

25. The *Objectum Quo,* or formal object of Faith is the *Truenes* or faithfulness of God. *Heb.* 11. 11. Because he judged him faithful who had promised. For the formal, and as they say, the specificative reason of Faith is truth in speaking, that is, the *Truenes,* or faithfulness of God revealing something certainly, because it is a common respect of Faith that it leaves upon the authority of him that witnesseth, (in which thing Faith is distinguished from opinion, science, experience, and sight or sense) but the authority of God is his *Truenes* or faithfulness. *Tit.* 1. 2. God that cannot lie had promised. Hence that proposition is most true, whatsoever we are bound to believe (with a Divine Faith) is true. For because nothing ought so to believed, unless God do witness the truth there of: but God testifieth as he is true, but *Truenes* in a witness that knoweth all things, cannot be separated from the truth of the testimony; therefore it must needs be, that all that which we are bound to believe with a Divine Faith is true. This whole demonstration is manifestly confirmed and used by the Apostle *Paul. 1 Cor.* 15▪ 14, 15. If Christ be not raised, our preaching is vain: your Faith also is vain; we are also found false witnesses of God: because we have witnessed of God, that he raised up Christ. That is, If the testimony be not true, the witness is false. Unless this be admitted, that whatsoever. God witnesseth is true, that consequence which is most firm, should avail nothing at all, God doth witness this or that, therefore it is true. Hence Divine Faith cannot be a principle or cause; either directly or indirectly, either by it self or by accident, of assenting to that which is false, or of a false assent.

26. Hence also the certainty of Faith in respect of the object is most firm, and by how much more it is confirmed in the heart of him that believeth, so much the more glory it giveth to God. *Rom.* 4. 20. But he doubted not at this promise of God through unbelief: but he was strengthened in Faith, giving glory to God, and being fully persuaded that he that had promised, was able also to do it. But in that somitime our Faith doth waver in us, that is not from the nature of Faith, but from •...ur imperfe•...ion.

27. A sufficient and certain representation of both objects, that is, both of those things which are to be believed, and of that respect under which they are to be bel•...eved, is propounded to us in the Scripture. *Rom.* 16. 26. It is made manifest, a•...d by the Scriptures of the Prophets according to the Commandment of the everlasting God, m•...de known to all Nations for the obedience of Faith: 2 *Tim.* 5. 15. The holy Scripture can make thee wise to salvation; by Faith which is in Christ Jesus.

28. For all•...hough in the subject, that is in our hearts, the ligh•... and testimony of the holy Spirit stirring up Faith in us is necessary; yet in the object, which is to be r•...ceived by F•...h there is nothing at all required, either in respect of the things to be believed, or in respect of the cause and way of believing, which is not found in the Scripture.

29. Therefore Divine Faith cannot be reduced or resolved into the authority of the Church, or into other simple external arguments which are wont to be called *Motives* by persuading and inducing things preparing to Faith; but it is to be resolved into the Scripture it self, and that authority which it hath imprinted upon it from the author God, as into the first and proper cause which causeth the thing to be believed; and into the operation of the holy Spirit, as into the proper cause of the act it self believing.

30. Hence, that principle from which Faith doth first begin, and into which it is last, resolved, is, that the Scripture is revealed from God for our salvation, as a sufficient rule of Faith and manners. 2 *Pet.* 1. 19. 20. If you first know this, that no prophecy of the Scripture is 〈 in non-Latin alphabet 〉 , of a private interpretation.

31. Faith is partly Implicite, and partly Explicite.

32. Implicite Faith is that whereby the truths of Faith are believed, not distinctly in themselves, but in their common principle.

33. That common principle wherein all things to be in this manner believed are contained, is not the Chu•...ch, but the Scripture. *Act.* 24. 14. Who do believe all things which are written in the Law and in the Prophets.

34. He that believeth that the Scripture is every way true, he doth implicitly believe all things which are contained in the Scriptures, *Psal.* 129. 86. compared with *Verse.* 28. 33. All thy precepts are truth it self; open mine eyes, that I may see the wonders of thy Law. •...each me the way of thy statuts, which I will keep unto the end. *David* did believe that those were wonderful, and to be holily kept, which he did not yet sufficiently understand.

35. This implicit Faith is good and necessary, but it is not of it self sufficient to salvation; neither indeed hath it in it self, the true reason of faith, if it subsist by it self: for it cannot be that the will be effectually affected, and embrace that as good, which it doth not at all distinctly know. *Rom.* 20. 14. How shall they believe him of whom they have not heard?

36. Explicite Faith is that whereby the truths of Faith are believed in particular, and not in common only.

37. Explicite Faith must necessarily be had of those things which are propounded to our Faith as necessary means of salvation. *Heb. 6. 1. 2. Cor.* 4. 3. The foundation of repentance from dead works and of Faith in God. If our Gospel be hid, it is bid to them that perish.

38. There is required a more explicit Faith now after the coming of Christ, then before, 2 *Cor.* 3. 18. Of those who are set over others in the Church then of the common people, *Heb.* 9. 12. Lastly, of those who have occasion to be more perfectly instructed, then of others: *Luc.* 12. 48. To whom much is given, of him much shall be required.

39. The outward act of Faith is confession, profession, or manifestation of it, which in its order, and in its place is necessary to salvation, *Rom.* 10. 9. 10. Namely in respect of the preparation and disposition of mind always necessary. 2 *Peter* 3. 15. And in respect of the act it self, when the glory of God and edification of our neighbors shall require it.

40. Persisting in confession of the Faith with loss of temporal life, doth give testimony to the truth and doth bring most honor to God, and so by excellency is called Martyrdom, and they who do so are called witnesses, 〈 in non-Latin alphabet 〉 Martyrs. *Revel.* 2. 13. But this is as necessary in its place as confession of Faith, so that it cannot be refused without denying of Christ. *Mat.* 10. 33. 39. & 16. 25.

41. There are opposed to Faith. Infidelity, Doubting, Error, Heresy, Apostasy.

42. Infidelity is a dissenting of a man from the Faith, who never professed the true Faith. 1 *Cor.* 14. 22. 23.

43. Doubting in him who made profession, doth either diminish or take away assent.

44. Doubting that doth diminish only assent may stand with a weak Faith. 1 *Cor.* 8. 10. 11. But not that doubting which takes away assent. *James* 1. 6, 7, 8.

45. An error in Faith doth put some opinion contrary to Faith. 1 *Cor.* 15.

46. Heresy addeth stubbornness to error. *Ti•...* 3. 10, 11.

47. Apostasy adds unto heresy universility of errors contrary to Faith, 1 *Tim. 1. 19. 20. 2 Tim.* 1. 15.

48. These are opposed to Faith not only as they take away that assent of the understanding which is necessary to Faith, but also as they bring and include a privation of that election and apprehension of Faith, which is in the will.

CHAPTER VI.

Of Hope.

1. HOpe is a virtue, whereby we are inclined to expect those things which God hath promised us. *Rom.* 8. 25.

2. This Hope respecteth God. 1. As the object which it doth expect, for the principal object of Hope is God himself, and those acts whereby he is joined to us, 1 *Peter* 1. 13. Hope in the grace which is brought to you. Hence God himself is called the Hope of *Israel. Ier.* 1. 4. 8. And *Rom.* 15. 13. The God of Hope: not so much because he is the Author and Giver of hope, as because it is he, upon whom we hope. 2. It respects God as the Author and Giver of all the good it doth expect. *Psal.* 37. 5. 6. Roll thy way upon the Lord, and trust in him, for he shall bring it to pass: For as, it tends unto God to attain good, so also it respects him as to be obtained by his own Grace. *Jeremiah* 17. 7. Blessed is the man who trusts in the Lord, and whose hope the Lord is.

3. But the proper reason why we may not trust upon the Creatures, in that manner as we trust in God, is because the formal object of Hope is not fo•...d in the Creatures. *Psal.* 146. 3. Trust not in Princes, nor in any son of man, in whom there is no salvation. For although some power of doing us good and helping us, is placed by God in the Creatures, yet the exercise of this virtue doth always depend upon God. *Psal.* 107. Sending his word he healed them. And *Psal.* 137. 1. Unless the Lord build the house, in vain they labor that build it, unless the Lord keep the City, the watchmen watcheth in vain.

4. Therefore when one saith, I hope this or that of such a man, doth either signify that he hopes for that from God by that Creature, or it sets forth a human hope, not Divine, or finally it is not Christian.

5. But as Faith, so also Hope in God doth respect the grace of God, and Christ only as causes of good to be commun cared. 1 *Pet. 1. 13. Col.* 1. 27. Hope in the grace. Christ the hope of glory.

6. Yet Divine Hope doth not only respect God and eternal blessedness, but in God, and from God it respects all those things which faith apprehends in the promises of God, although in their own nature they be temporal things. *Heb. 11. 1. 2 Cor.* 1. 10. Although it doth ciefly respect eternal life: whence also it is, that Hope in Scripture is often by a metonymy of the adjunct, put for salvation it self or life eternal hoped for. *Gal. 5. 5. Rom. 8. 24. Tit.* 2. 13. And salvation also is sometime put for Hope of salvation, by a metonymy of the subject. *Epb.* 6. 17. Compared with 1. *Thess.* 5. 8. The helmet of Salvation, for the helmer of the Hope of salvation. Also usually this object is put as proper to Hope. 1 *Thess. 5. 8. Tit.* 3. 7. The hope of eternal life. *Rom.* 5. 2. The hope of glory.

7. Those conditions which are wont to be required to the object of Hope, as that it be good, to come, difficult, probable, •...re all sound in the promises of GOD, who promiseth always the greatest good things which cannot be had without his help, but by virtue of the promise will come to pass, not only probably, but certainly.

8. The act wherewith it is conversant about its object is called expectation, because it is not of uncertain or probable conjecture only, as human Hope, but of most certain expectation. *Rom. 3. 25. Phil.* 1. 20. If we hope for what we see not, we do with patience expect it. According to my earnest expectation and hope, and everywhere in the Old Testament, where the word *Mikueh* which is wont to be turned, Hope, doth properly signify expectation.

9. This certainty is derived to Hope from Faith: for Faith is the foundation of Hope; neither is anything hoped for, which is not before believed by Faith. *Galatians* 5. 5. For, we through the spirit, wait for the Hope of righteousness by Faith.

10. For seeing Faith apprehends that which is promised, and Hope expects that which is promised; the whole difference between Faith and Hope, is the respect of that which is present, and that which is to come.

11. Therefore that distinction of the Papists is empty and vain, who granting that the faithful may be certain of their salvation with certainty of hope, yet do deny, that they can ever by ordinary means be made certain of it with certainty of Faith, when there is one and the same certainty altogether of Faith and Hope: for which reason also it is, that Hope in Scripture, especially in the Old Testament, is often put for Faith.

12. Therefore that expectation of good things to come which is in the Angels, and the spirits of just men in Heaven, doth not in that differ from our hope, because one is certain, and the other incertaine: but in these. 1. That our hope is grounded upon Faith, which beholds God in the promises, as through a glass, and darkly, 1 *Cor.* 13. 12. But their expectation is grounded upon open sight. 2. In that our hope is with labor and contention, but their expectation is without all difficulty. 3. In that our hope is an imperfect expectation, and their expectation is perfect.

13. Therefore although Hope together with Faith is wont to be said to be abolished in the life to come: yet this is not so to be understood, as if they ceased to be in respect of their essence, but only in respect of the measure and degree of imperfection. 1 *Cor.* 13. 10. So that the imperfection only is properly to be abolished: but Faith and hope it self are to be perfected in respect of their essence.

14. Hence Christian confidence as it respects good to come, is nothing else then Hope confirmed. For it must necessarily be referred to someone of those theological virtues which are reckoned up by the Apostle. 1 *Cor.* 13. 13. That is, either to Faith, or to Charity, or to Hope. But it can neither be referred to Faith, because Faith apprehends a thing as now present, which it maketh also to subsist. *Heb.* 11. 1. Nor to Charity, because Charity doth not respect good that is ours. 1 *Cor.* 13. 5. Therefore to Hope.

15. Hence the natural fruit of Hope is Joy, and delight in God, *Heb.* 3. 6. The hope whereof we rejoice. 1 *Pet.* 1. 3. 6. A lively hope, wherein ye rejoice. Because it doth respect the greatest good things not only as possible and probable; but also as certainly to come, and so doth make the possession of them in a certain manner to subsist, whilst it doth assure us of that which at length shall in very deed subsist. *Ro.* 8. 24. We are saveth by Hope.

16. The manner of this act depends upon that respect of the object, whereby it is said to be, to come, and promised. So that in its formal reason, it is not of those things which are seen. *Romans* 8. 24. Hope if it be seen, is not Hope; for why doth a man hope for that which he seeth?

17. Hence the fruit and companion of Hope is patience towards God, whereby we do constantly clave to him in seeking and expecting blessedness, although we do in this present life conflict with divers evils, even without that consolation we do desire, *Isaiah.* 8. 17. Waiting upon the Lord who hath hid his Face and looking for him. *Rom.* 8. 25. But if we hope for that we do not see, we do with patience expect it. 2 *Thess.* 3. 5. That patient expectation.

18. A fruit of this patience is silence, whereby we rest in the will of God, and do repress all those carnal things whereby we are stirred up to make hast, or to resist him. *Psal.* 37. 7. Be silent to *Jehovah,* and without ceasing wait on him.

19. Hope is strengthened and increased, by all those arguments, whereby we are assured that the good hoped for pertains to us. *Rom.* 5. 4. Experience causeth Hope.

20. Among these arguments the inwatd signs of Divine grace have the first place. 1 *John* 3. 14. 19. We know that we are translated from death to life, because we love the brethren.

21. Therefore although it is most false which the Papists say, that our hope is grounded partly upon the grace of God, & partly our own merits, it may bemo•... truly affirmed, that hope is strengthened, increased and stirred up, by Faith, repentance, works and a good conscience. So that true and lively hope doth exist by those as it were antecedent arguments. *Heb. 10. 22. 23. 1 Pet.* 3. 23.

22. The effect of hope is the confirmation of the soul as an anchor, safe, and firm. *Heb.* 6. 19. Whereby we possess our very souls. *Luc.* 21. 19.

23. There follows always from this confirmation of mind a study of holiness. 1 *John.* 3. 3. Whosoever hath this hope in him, keepeth himself pure, even as he is pure.

24. There is opposed to hope by way of defect. 1. A fear of the evil of punishment, *Psal.* 27. 3. For as Hope is the expectation of good, so this fear is an expectation of evil.

25. But this fear, if it be moderate and tempered by Faith, although it be always materially opposed to Hope yet in man that is a sinner, it is not so formally opposed to Hope and virtue, that it is simply a vice, but rather puts on the consideration and nature of a virtue, 2 *Chron.* 34. 27. Because thy heart was tender, and thou didst cast down thyself before the Face of God, when thou heardest his words against this place, &c. The reason is because the opposition is not, *Secundum idem, & ad idem,* according to the same, and unto the same; for hope respects the grace of God, and fear respects the deserts of our sins.

26. Also desperation is more directly opposed to hope, in the defect, which is a mere privation of hope joined with a sense of that privation, and apprehension of the thing hoped

for, as of a thing impossible, or at least as to come, such as was in •*...ne. Gen.* 5. 13, 14. And in *Iud•.... Mat.* 27. 4. 5.

27. This desperation is always a grievous sin: because it is not a privation of that hope which men are wont to have in themselves or other Creatures, which is wont to be a laudable introduction to Divine hope, but it is a privation of Divine hope, having its beginning always from unbelief, as hope hath its beginning from Faith.

28. Yet desperation in the Devills and damned, hath not the consideration of a sin, but of a punishment. For desperation may either be taken privatively when one doth not hope that which he ought to hope, and when he ought, or negatively for a mere cessation of hope. In the former sense it is always a fin because it is contrary to the Law, but in the latter sense not so.

29. The reason of despairing may be divers, either because the grace of God is not accounted sufficient to communicate that good to us, or because God will not communicate it. As desperation is grounded on the former reason, it is always a sin, but in the latter sense it is not a sin, if so be any be certain of that will of God.

30. But because it is seldom or never manifest to any one by ordinary means before the end of this life, that God will not make him partaker of grace and glory: Therefore there is no desperation of men in this life which is not a sin.

31. By way of excess presumption is opposed to hope, whereby we do expect some good rashly. *Deut. 29. 19. Ier.* 7. 4. 8, 9, 10. Let there not be any man, when he hath heard, &c.

32. This rash presumption doth in expectation of good sometime lean upon the Creatures. *Ierem.* 17. 5. 1: *Tim.* 6. 17. Sometime also it doth lean on God in some sort, but perversely without a promise, and Faith, as when any looks for pardon and salvation, although he remain impenitent, or retain a purpose of living in his sins, or expect some other thing of God which doth noth agree to his nature or revealed will.

33. But one doth not therefore sin in this presumption, because he hopes too much upon God, namely with a true and religious hope, for this can in no wise be done but because he hopes too lightly and rashly without any ground, or hopes those things also which are not to be hoped.

34. Also shame of face, or confusion is opposed to hope, in respect of the event. *Ps.* 25. 2, 3.

CHAPTER VII.

Of Charity.

1. CHarity is a virtue whereby we love God as the chief good. *Psal.* 106. 1. And 118. 1. & 136. 1. Praise the Lord, because he is good, for his mercy endures forever. The joy of praising which is an effect of Charity hath the same primary object with Charity its proper cause. Therefore the goodness of God which doth specially shine forth in the effects of kindness, is the proper object of Charity (as it is of praising.)

2. It follows Faith and Hope in order of nature, as the effect follows its causes: for we therefore love God out of Charity, because by Faith and hope we taste in some measure how good God is, and his love shed abroad in our hearts. 1 *John* 4. 16. 19. We have known and believed the love which God hath towards us, we love him because he loved us first.

3. Therefore not love, but Faith is the first founda tion of the spiritual building in man: not only because then the building begins, but also because it sustains, and contains all the parts of it as also it hath the nature of a root, as it doth confer power to fructify.

4. A confuse and remote inclination towards God goeth before Faith (a certain shadow▪ whereof is found in a certain manner in all Creatures) *Acts* 17. 27- That they might seek the Lord, if happily they might find him by seeking him, but it is rather an ineffectual *Velleitas* woulding (as they call it) to love God, then a true love.

5. That distinction of the *Scholemen,* between the natural and supernatural love of God, that is, whereby they make one love of God, as it is the beginning and end of nature, and another as it is the beginning and end of grace, is an idle figment. Neither indeed can a man since the fall, by the strength of nature without Faith, love GOD above all, no not with that love which they call natural.

6. The love of Charity is of Union, well-pleasednesse, and good will: for those are as it were the parts of Charity, and they are always contained in it, if it be true, namely desire of Union, well-pleasednesse of enjoying, and affection of good will.

7. Love of Union is that affection, whereby we would be joined together with GOD. 2 *Corinthians* 5-8. It is our desire to be absent from the body, and to be present with the Lord.

8. There is also love of Union, in GOD towards us. *Eph.* 2. 4. 13. He loved us with much love. You who were far off, are made near. But his love is out of the abundance of goodness, because he expects no profit out of us: for we are unprofitable servants to GOD. *Luc. 17. 10. John.* 22. 2. 23. But our love towards him is out of the want of goodness, because we stand in need of God. 2. *Cor.* 5. 4. We groan being burdened—that mortality may be swallowed up of life.

9. Therefore our love as it is love of Union with God, is in part, that love which is called love of concupiscence or desire: because we do properly desire God to ourselves, because we hope to have profit from him and our eternal blessedness.

10. Yet the highest end of this love ought to be God himself.

11. Love of well-pleasednesse is that affection, whereby we do approve of all that that is in God, and rest in his most excellent goodness. *Rev.* 7: 12. Blessing and glory, and wisdom, and thanksgiving, and honor and power, and strength unto our God forever, and ever, *Amen.*

12. God also hath love of well-pleasednesse towards us, *Heb.* 13. 16. But his well-pleasednesse is in those good things which are communicated by him to us: but our well-pleasednesse is in that goodness, and Divine perfection which in no sort depends upon us.

13. Love of good will, is that affection whereby we yield ourselves wholly to God, and we will, and endeavor that all things be given to him which pertain to his glory. *Revel.* 4. 10, 11. They fell down and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power. 1 *Cor.* 10. 31. Do all to the glory of God.

14. God in bearing us good will, doth make us good, by conferring that good which he willeth: but we cannot properly bestow any good upon him, but only acknowledge with the heart, publish by words, and declare in some measure by deeds that goodness which he hath.

15. That mutual Charity which is between God▪ and the faithful, hath in it self some respect of friendship. *John* 15. 15. I have called you friends, because I have made known all things which I have heard from my Father.

16. In this friendship although there is not found that equality which is among men that are friends, yet that equality which is possible doth appear in a certain inward communion which is exercised between God, and the faithful: in which respect God is said to reveal his secrets to the faithful. *Psalm 25, 14. John* 15.

15. And to be as it were familiarly conversant with them. *Revel.* 3. 26. If any shall hear my voice and shall open the door, I will go in to him, and sup with him, and he with me. *John* 14. 23. If any love me, he will keep my Word; And my Father will love him; and we will come to him, and dwell with him.

17. Charity doth implicitly contain in it the keeping and fulfilling of all the Commandments of God▪ *Rom.* l 13. 10. 1 *John* 2▪ 5. and 3. 18. For he cannot truly love God who doth not study to please him in all things, and to be like him. 1 *John* 4. 17. Herein is our Charity made perfect—that as he is, such also are we.

18. The manner of our Charity towards God is that it becaried to him, as to that which is simply the highest good and end; so that neither God, nor the love of God is principally and lastly to be referred to anything else: because such love should be mercenary. *John* 6. 26. Ye seek me, because ye ate of the loaves and were filled.

19. Yet we may love God as our reward. *Genesis*▪ 15. 2. And with respect, of other good things, as of a reward. *Gen.* 17. 2.

20. The degree of Charity towards God ought to be the highest, first in respect of the object, or as they say objectively, that is, willing a greater good to him then to any. 2. In regard of esteem, or as some speak, appretiatively, that is, preferring him and his will before all other things, even our own life. *Matt. 10. 37. Luc.* 14. 26. So that we rather choose to die then to transgress even the least of his Commandments. 3. Intensively, that is, in respect of the vehement endeavor, in the application of all the faculties to the loving of God. *Deut.* 6. 5. Thou shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy strength.

21. According to this description of Charity it is rightly said of some Divines, that God is only to be loved: that is, simply, by it self and according to all the parts of Charity (namely with

affection of good will, desire of Union, and well-pleasednesse of enjoying in the highest degree) although our neighbor also is to be beloved in a certain respect, for another thing, in part and in a lower degree.

22. To this Charity is opposed that fear which hath torment, by the presence of God and fear of punishment to be in-flicted by him, 1 *John* 4. 18. Perfect love casteth out fear: because fear hath torment.

23. Hence Charity being perfected casteth out fear. *Ibid.* Because that fear is an horror arising from the apprehension of evil, by reason of the presence of God: and so is opposed to Charity, which is carried unto God, as unto that which is absolutely good.

24. Secondly, there is opposed to it an enstranging from God, which is called by some hatred of abomination. *Psalm 14. 3. John* 3. 20. They are all gone out of the way. He hates the light, for as Charity consists in affection of union, so this enstranging is in disjunction. But that hatred of God is most contrary to the love of God, which is called hatred of enmity. *John* 13. 23, 24, 25. They have hated both me and my Father. For as the love of Charity is in good will: so this enmity against God, is in that that ungodly men do desire and will ill to him if it might be, that he were not, or at least that he were not such an one as he is.

25. For although if God be apprehended so as he is in himself, he cannot be the object of hatred; yet as he is apprehended as one that taketh vengeance on sinners, so far forth he is often hated of the same sinners: because in that respect he is most contrary to them, *John.* 3. 20. Whosoever evil doth, hateth the light, neither cometh to the light, least his deeds be reproved. For as the love of God is in the godly the cause that they hate impiety contrary to God; so the love of iniquity in the ungodly causeth that they hate God as contrary to their iniquity.

26. But the degrees by which men ascend to this height of ungodliness are these. 1. Sinners love themselves inordinately. 2. They will that which pleaseth themselves, although it be contrary to the Law of God. 3. They hate the Law: because it is contrary to this desire. 4. They hate God himself who is the giver and author of such a Law.

27. The love of this world also is opposed to the Charity towards God. 1 *John* 2. 15. Because this world agreeth not with God & his will. There *Verse* 16. If any love the world, the love of the Father is not in him. Because whatsoever is in the world is not of the Father.

28. For as the perfection of Charity is in this that the mind doth rest in God, so it must needs be against Charity that the mind doth rest in that which is contrary to God.

29. Charity is no more the form of other virtues, then any virtue commanding or ordering the acts of another is the form of it: but because those acts which in their nature do not respect God are referred to him by Charity, and in him such acts are perfected, therefore by a metaphor it is not amiss called the form of those acts, and of the virtues also from which they come.

30. But Charity cannot be the intrinse call form of Faith: because in its nature it follows Faith as an effect follows the cause, it doth not go before as a cause doth the effect.

31. Neither is faith extrinsically directed toward God by love; but in its proper and internal nature it respects God as its object.

32. Justification of Faith doth in no sort depend upon Charity (as the Papists will have it) but upon the proper object of Faith.

33. Where Faith is said to work by love. *Gal.* 5. 6. It is not because all efficacy of Faith depends upō charity as upon a cause: but because Faith doth show forth and exercise its efficacy in the stirring up of Charity.

34. The particle, by, doth not there show a formal cause: but as it were an instrumental: as when God is said to regenerate us by the word.

35. That Faith which is without works is said to be Dead. *James* 2. 26. Not because the life of Faith doth flow from works: but because works are second *Acts,* 〈◊〉 flowing from the life of Faith.

36. Faith is said to be perfected by works. *James* 2. 22. Not with an essential perfection, as the effect is perfected by the cause: but by a complemental perfection, as the cause is perfected, or made actually complete, in the producing of the effect.

37. Because the object of Charity is the very goodness of God, as it is in it self, but Faith and Hope do respect God as he is propounded to us to be apprehended: therefore that inclination of the mind toward God which belongs to Charity, doth more evidently and constantly appear in weak believers, then the special acts of Faith or Hope: because the goodness of God is more manifest in it self, then the way of apprehending it; which is represented to us in this life, as it were darkly.

CHAPTER VIII.

Of hearing of the Word.

1. FRom these virtues of Religiō towards God, Faith, Hope, and Charity, there ariseth a double act of Religion which respects that spiritual communion which is exercised between God and us: Hearing of the word, and Prayer.

2. The reason or foundation of this distribution is in this, that we do affect God with religious worship, when we yield him due honor, whether this be by receiving that which he him self propounds to us, or by offering that which may be received by him according to his perfection; for in both respects we do that which is immediately, and directly honorable to God.

3. The first act of Religion therefore is about those things which are communicated to us from God: and the other is about those things which are yielded to God from us.

4. Hearing the word is a religious receiving of the will of God.

5. Therefore hearing is here taken for any receiving of the words of God, whether they be communicated to us by preaching, or by reading, or any other way, because God is wont to work in a singular manner, and by his own institution in the preaching and hearing of the Word.

6. Therefore this word ought not to be taken so strictly, that it should either chiefly, or necessarily include always the outward sense of hearing: but that it may note any percieving of the will of God, and chiefly set forth an inward receiving and subjection.

7. The receiving of the Word consists of two parts, Attention of mind, and intention of will.

8. Attention is an applying of the understanding to perceive the revealed will of God. *Acts* 16. 14. The Lord opened the heart of *Lydia,* that she might attend to the things which were spoken by *Paul.* It is often called in the Scripture especially in the Old Testament, A seeking of the will of God, or of God himself, to set forth that great desire wherewith we should be carried to know God's Will, as to the finding out of something which we can by no means want. *Isaiah* 58. 2. Yet they seek me daily, and delight to know my ways; as a Nation which doth righteousness and doth not forsake the judgment of their God, they inquire of me the ordinances of Justice, they delight in approaching to God.

9. In this attention there needeth that providence whereby we may discern, what that is that God willeth. *Rom.* 12. 2. That ye may prove what is that good, pleasing, and perfect Will of God: which when it is perceived, we must not deliberate further, whether it be good, or to be observed or no: for the will of God itself is the last bound of all religious inquiry. *Gal.* 1. 15. 16. When it pleased GOD to reveal his Son in me, I did not consult with flesh and blood.

10. Intention is an applying of our will to a religious observance of the will of God already perceived. *Psal.* 119. 106. I have sworn and will perform it, that I will keep thy righteous judgment.

11. The purpose of the intention ought to be so strong and firm, that without all exception we be ready to observe whatsoever God will command. *Ier.* 42. 5, 6. The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us: whether it be good, or whether it be evil, we will obey the voice of the Lord our God.

12. In respect of this intention the Law of God it self is said to be in the heart of a believer. *Psal.* 40. 9. & 119. 11. *Ier. 31. 33. Heb.* 8. 10.

13. This hearing that it may be right, ought to be from religious observance, bringing subjection of the inward acts, and inclinations of the mind. *Romans* 6. 17. From the heart ye obeyed that form of doctrine to which ye were delivered.

14. But that it may be truly religious, It is requisite, first that it arise from Faith, whereby we believe that to be the word of truth which God reveals unto us, and also are accordingly affected toward it. *Hebr.* 4. 2. The word being heard did not profit them, not being mingled

with Faith in them that heard it. *Luc.* 24. 32. Did not our hearts burn in us whilst he spake to us?

15. By this Faith we cleave to the word. *Psa.* 119. 31. And the word it self cleaves unto, and is engrafted in us, unto salvation, *James* 1. 21. That engrafted word.

16. Secondly the same hearing must flow from that hope, whereby we do embrace that which God hath promised as the word of life, also expecting life by it▪ *Deut. 32. 47. John* 5. 39. It is your life, ye look in them to find eternal life.

17. By this hope it comes to pass that the faithful bring forth fruit with patience. *Luc.* 8. 15.

18. In like manner it must have love joined with it, whereby we cleave to the same word, or to God revealing himself to us in that word as simply good. *Psa.* 119. 97. How do I love thy Law. 1 *Thess.* 2. 10. They received not the love of the truth, that they might be saved.

19. In respect of this love the Word of God doth dwell plentifully in the faithful, *Colossians* 3. 16. So as they are also transformed into the form and fashion of it, *Romans* 6. 17.

20. Such an Hearing of the Word of God is the true, and proper worship of God. 1. Because it doth immediately and directly bring spiritual honor to God, for although the act of hearing is most properly directed to our receiving of the Will of God, yet because in the manner of receiving we do subject our consciences to God, therefore we give him that honor of power, and Divine truth in the aknowledgement whereof his religous worship is exercised. 2. Because it containeth a direct, and immediate, exercise of Faith, Hope, and Love, in which the worship of God doth most essentially consist.

21. Hence no word or sentence of men, ought to be mingled with the word of God, and propounded in the same manner with it, least by this means we do in some sort worship men instead of God.

22. Unto this hearing that pride is most formally opposed whereby one doth so affect his own excellency, that he will not be subject to the Will of God. For although this pride is contrary to humility of religion, and obedience, or obedience in general, yet it seemeth to be most properly opposite to them in this act of religion: because a proud man, as he is such, is so far from subjecting himself to the will of another; as to a Law, that he would have his own will instead of a Law. *Ierem.* 13. 15. Hear and give ear: be not proud; for the Lord hath spoken. *Ier.* 5. 5. They have broken the yoke, they have burst the bonds.

23. The proper act as it were of this pride is that contempt whereby one doth set at naught either God or the Will of God and observance of it, 2. *Sam.* 12. 9. Why hast thou despised the Word of the Lord, in doing that which is evil in his Eyes.

24. Hence pride is said to be the cause of all other sins, for a double reason. 1. Because all other sins are referred in a certain manner to that excellency which is seen in pride as to an end. 2. Because pride casteth away from it self in contempt the government of the word, by the power whereof alone sin is avoided.

25. Hence there is in every sin found some respect of pride, but especially in those which are committed upon deliberate counsel.

26. Hence also all consultation with the world; flesh or wisdom of the flesh in those things which pertain to religion, is opposed to the hearing of the Word. *Romans* 8. 7. *Gal.* 1. 16.

27. For as by pride men do altogether reufse to subject themselves to the will of God: So by these consultations of those things which are not after God, they do seek to themselves as it were other God's, to whom they may be subject.

28. The most accursed opposition to hearing of the word of God is in consulting with the Devills. *Isaiah 8. 19. Deut.* 18. 11, 12, 13, 14, 15. Where a certain religious Faith, and Hope due to God only is transferred either explicitly or implicitly to the enemies of God.

29. Hence it is that Faith is wont chiefly to be required in such consultations by those who are the masters of such Arts.

30. By virtue of this Faith there is a certain covenant entered into with the Devil, with some religion; if not openly and eypressively, at least secretly and implyedly.

31. But although one have not a direct intentation to ask counsel of the Devil, yet if he do that which either of its own nature, or by use and application which it hath doth infer a compellation of the Devil to receive his help or counsel, he is made partaker of the same sin.

32. Therefore all arts brought in by instinct of the Devil, for the knowing of secrets are in this respect to be condemned.

33. All divination therefore which is neither grounded upon certain revelation of God, not the course of nature ordained by God in things created, is to be condemned.

34. All applying of things or words either to predictions, or those operations to which they have no disposition, either by their nature, or God's Ordinance, is to be condemned.

35. As the help of the Devil is sought by such like courses, they do contain in themselves a certain invocation of him, and so are opposed to calling upon God: but as certain revelation is expected, or a submission of mind used to the receiving and executing his commands, so they are opposed to the hearing of the word of God.

36. This communion therefore with the Devil is not only in this respect unlawful, because it is joined with fraud and seducing, but also because of its own nature it is contrary to true religion.

37. For we have not civil communion or fellowship with the Devil: religious communion we cannot have, no not as some of old had with the good Angels, who are ministering spirits, for our good sent of God for that purpose.

38. Whatsoever therefore we do with the Devil besides those things which pertain to the resisting of him as the enemy of our souls, it makes to the violating of true religion, and is a certain perverse religion.

39. If he seem sometime to be subject to the command of men, by virtue of certain inchantements, it is only a show of subjection, that by that means he may more easily rule over men: therefore he doth not hinder, but only color that religious subjection which men perform to him in that communion.

40. All those do in part communicate with such sins, who by words, figures, & such like things of no sufficient virtue, do desire to cure diseases in others, or suffer such things in themselves or others for that end.

41. Sympathies, and Antipathies, and specifical virtues which are found in some things are hereby differenced from such inchantements, in that the common experience of all men, doth acknowledge these: there is some Faith required in those; but in these none.

42. A strong imagination doth peradventure concur in many to make these means effectual; but that also doth often arise from a certain religious Faith: neither can it effect anything in parents for children, or in men for Cattle, without a certain diabolical operation accompanying it.

43. They that are most given to the hearing of the word, as they do least of all care for such acts, so they do receive the least fruit by them.

CHAPTER IX.

Of Prayer.

1. PRayer is a religious representing of our will before God, that God may be as it were affected with it.

2. It is an act of religion, because of its own nature it yieldeth to him that is prayed unto that sufficiency and efficiency of knowledge, power, and goodness which is proper to God.

3. Hence it cannot be directed to any other beside God only, without manifest idolatry.

4. It ariseth first from Faith. *Rom.* 10. 14. How shall they call on him in whom they have not believed? Namely from that Faith whereby we do believe that God is first omniscient, who knoweth all things, and so the inward affections and motions of our hearts, for in them chiefly the essence of Prayer doth consist: secondly, that he is omnipotent, who can do what he will in fulfilling our desires; thirdly, that he is the author and giver of every good thing: Fourthly, that he doth allow and accept our Prayer through Christ.

5. Hence all our Prayers are to be offered to God in the name and mediation of Christ, by the power of a justifying, Faith. *John* 14. 13. 14. & 16. 23. Whatsoever ye shall ask of the Father in my name.

6. It ariseth also from that hope whereby we expect the fruit desired from our prayers from God. *Rom.* 8. 23. 26. We groan expecting the adoption: The spirit maketh request for us with groans that cannot be expressed.

7. Lastly, it ariseth from Charity, whereby we desire both to partake of and celebrate the goodness of God. *Psalm* 34 4. 9. Magnifie the Lord with me, and let us extol his name together. Taste and see that the Lord is good, blessed is the man that trusts in him.

8. Hence Charity to our neighbor also is necessarily required that Prayer be accepted of God. The fifth petition of the Lord's Prayer.

9. Prayer differs from hearing the word, in that hearing is conversant about the will of God, but Prayer about our will: in hearing the word we receive the Will of God, but in Prayer we offer our will to God, that it may be received by him.

10. But it is not a simple will or desire, but a representation of the will or the will exhibited and represented before God. For it is not sufficient to prayer, that we desire to have something, for so profane men, because they do most desire to have, should pray most; but there is required also a desire to obtain that of God, and a will to seek the same of him, and then a representing or insinuating of this desire before God.

11. But this representation is done first and essentially in the will it self, as it being converted to God, doth as it were by an act stretched forth, represent unto him its inclination and desire.

12. Hence the Prayers of the godly are called in the Scriptures desires, *Psal.* 10. 17. And unspeakable groans *Rom.* 8. 26.

13. In the second place and by way of sign; this representation is made in the understanding, as it conceiving an inward word, doth express the affections of the will before God.

14. Hence the prayers of the faithful are also called words, and speeches whereby they speak to God, not first and chiefly outwardly, but inwardly. *Hos.* 14. 2. Take unto you words, and turn unto the Lord. Say unto him, pardon, &c.

15. Prayer therefore is formally an act of the will: yet withal there is required to it both an antecedent act of the mind whereby we understand, what, of whom, for what, and how we must pray; and a consequent act whereby we conceive and express with a certain word of the mind, prayer it self.

16. Hence together with intention or the act of the will, there is also required attention in Prayer, both to God to whom we pray, and to the thing whereof we pray, and also to the Prayer it self; for we must not only pray with the Spirit, but with understanding also. 1 *Corinthians* 14. 15. I will pray with the spirit, I but will pray with understanding also.

17. This representation must be submisse and humble, for otherwise it would not be a religious praying directed from a subject Creature to the highest God and Creator, but either a command of a superior to an inferior, or a familiar conference as it were, such as is among equals. *Gen.* 18. 27. Behold now I would speak unto the Lord, although I am dust and ashes. *Psalm* 95. 6. Come let us bow, and fall down, and bend the knees before the Lord that made us.

18. The general end of Prayer is, that we may as it were affect or move GOD; whence it is that the faithful are said by their prayers as it were mightily to prevail with God, *Genesis* 32. 28. *Hos.* 12. 4, 5. And as it were to strike, *Rom.* 15. 30.

19. For although that difference is true which some put between those prayers which are directed to men, and those which are made to God: that they that pray to men do affect those to whom they pray, and in some measure dispose them to that which they desire: but those who pray to God, do not so much affect God as themselves, and dispose themselves to those things they desire: yet God is pleased so to commend the force and efficacy of Prayer to us, that he declares himself to be affected, and as it were moved with it. And that because our prayer is the means, by the interceding of which, and no otherwise, God will Communicate many things unto us, whence also they who ask something of GOD, are said to afford help to effect it, 2. *Cor.* 2. 11.

20. For we do not therefore pray to God that we may make known our desires to him not knowing them, who understands always a far off. *Psal.* 139. 2. That is, when as yet they are not in our minds: neither that we may move him to our mind who was unwilling, with whom there is no change or shadow of turning. *James* 1. 17. But that we may by our prayer obtain that of him which we believe he is willing to. 1. *John* 5. 14. This is our confidence which we have towards God, that if we ask him anything according to his will, he heareth us.

21. Hence the firmness and unchangeableness of God's providence doth not take away, but establish the prayers of the faithful, and the most sure apprehension of it by Faith doth not make the true believers slothful, but doth more stir them up to pray. 1. *Chr.* 17. 25, 26, 27. Thou O my God, hast revealed to the ear of thy servant, that thou wilt build him an house. Therefore hath thy servant been bold to pray before thee, &c.

22. Hence also we must pray instantly and continually; instantly, because our prayer is a necessary means for God's glory, and our good. Continually, because such a disposition of will is never to be cast off, and the act of it also is daily to be exercised, as occasion is offered to us.

23. The adjuncts of Prayer are confession, and a promise made to God: for these two are always either expressly or implicitly used in every acceptable Prayer to God, and in every part of it.

24. For because we do by Prayer fly unto the mercy of God, as to the fountain of all good, either communicated, or to be communicated to us, in so doing we confess that we are miserable in ourselves and destitute of all good, because also we endeavor as it were, to affect and move God by our desires; therefore also we profess that our minds are suitably affected about the same things, and do promise them to be so affected for time to come; neither can such like affections be absent from our prayers, without a certain mocking of GOD.

25. Confession is an humble and penitential acknowledgement of our offense, gultinesse and misery. *Ps.* 32. 5.

26. The end and use of this confession is. First, that God may be justified and may have glory in his judgments. *Psa.* 51. 6. Secondly, that we may be disposed to obtain the glory of God. *Psal.* 3. 25. Thirdly, that the grace that is granted, may more clearly appear.

27. The manner is divers, according to the diversity of sinners. For sins not known, are to be confessed generally. *Psa.* 19. 13. But known sins specially, even according to the nature and grievousness of everyone, *Ezra.* 9. 14.

28. A promise required in Prayer is a testifying of a purpose agreeable to Prayer.

29. This purpose is a determination of the will to prosecute that with an earnest endeavor, which we pray to God that it may be, *Psal.* 119. 106. 112. Compared with the following verses.

30. But we prosecute that we pray for, both by those means which of their own nature are necessary to that end, and also by other means, the determination whereof depends upon contingent circumstances, and upon our election.

31. A promise of the latter kind made to God distinctly, and upon deliberate counsel, is by a certain appropriation called a vow.

32. Hence every vow must be, First, of a thing neither impossible, nor simply necessary, but which may be freely performed according to our pleasure by the ordinary favor of God. Secondly, of a thing neither evil nor vain, but lawful and good in respect of all circumstances. Thirdly, it must be referred only to God as the object to whom we vow, and to his honor as the prime end, although it may be ordered to ours, and others edification and use.

33. Prayer in respect of the manner is either ejaculatory, or a short lifting up of the desire, where the mind doth either not wholly, or not long attend Prayer. *Psal.* 129. 8. *Nehem.* 2. 4. Or a continued order of Praying.

34. That ought to be more frequent, as that which cannot be hindered by ordinary businesses; but this must be at set times, as being more solemn, and not admitting the distraction of other thoughts.

35. But both of them is either mental, or vocal.

36. Mental is that which is performed in the will, mind, and affection, without any sign purposely adjoined. *Nehem.* 2. 4. 1. *Sam.* 1. 13.

37. Vocall is that which draweth forth the inward desire of the mind even in words. *Hos.* 14. 2.

38. The voice is oft times necessary in prayer to express, stirup, continue, and increase the inward affection of the mind: for although the affection ought to go before the voice, and the voice to be conformable to the affection; yet whilst that it is religiously expressed by the voice, it hath a certain reflection upon the mind it self, whereby it is more enkindled, and

getteth greater strength. The voice also is necessary in its measure, that the body may together with the soul be exercised in this part of religion.

39. Hence therefore neither is that speech to be used which he that prayeth understandeth not, and whereby he cannot express his conceivings; for such a repeating of unknowen words is not properly the speech of a man, because it is no more formed of the inward conceivings then those words which are sometime uttered by a Parrot, and so it cannot distinctly express the inward conceivings of the mind, in which prayer doth primarily consist.

40. Neither also must the speech be long, or repeating the same thing often. *Mat.* 6. 7. Unless it be out of the abundance of the heart; for then neither long prayers, nor divers repeatings are vain or to no purpose; but most acceptable to God: as doth sufficiently appear by approved examples of such prayers which are mentioned in the Scriptures.

41. Neither finally ought there to be such care of words which may any way diminish due attention, either to God, or to the subject matter, or to the inward affection of the mind.

42. In vocal prayer if it be solemn, there are also those gestures required which become the majesty of God, our baseness, and the nature of the matter it self.

43. Vocall prayer is either in prose, or in Meter.

44. In meter singing is joined, and therefore there must be more care of the speech and tone, then in prose.

45. But the melody of singing is ordained for a certain spiritual delight, whereby the mind is detained in the meditation of the thing that is sung.

46. For there is a more distinct meditation comes between the word, and the lifting up of the heart, then in other prayers: so that the next and immediate fruit of a *Psalm,* is our edification in Faith and obedience.

47. Yet because the lifting up of the heart to God is together required, *Simul & consequenter,* and going along with the thing that is sung, and it is also the end of that meditation; therefore we are said to sing in our heart to the Lord, *Col.* 3. 16. And *Psalms* that are sung have the consideration of Prayers.

48. But because this religious melody hath the respect of prayers: therefore it is not so fit, that the decalogue, and other such like which do not partake the nature of prayer be turned into Meter, and be sung instead of *Psalms.*

49. But because singing doth immediately respect our edification, and also doth set forth in its own nature, a certain gladness of the mind, *James* 5. 13. therefore the very same gestures which are meet in other prayers, are not required in such like exercises.

50. Secondly, prayer is either solitary, or with others.

51. In that which is had with others if it be prose, one goeth before in voice, and the rest follow in affection, and Faith, which they ought to declare, in the end, by saying, *Amen. Nehem.* 8. 7. 1. *Cor.* 14. 16.

52. Hence, *Alternatio precum* enterchanging of prayers by Anthems: distribution of parts between the Minister and People; and repeating of words propounded by the Minister, by the subsequent voice of the people, is not to be approved.

53. But in the melody of singing, because it tendeth to our mutual edification, attention, and stirring up of pious affections among us one toward another, *Col.* 3. 16. Therefore all do join their voices together. 1. *Chronicles* 16. 35. *Marc.* 14. 26.

54. In those prayers which are had with others, such speech must be used which is understood of others. 1. *Co.* 14.

55. Hence that broken music which excludes understanding, must be absent from those sacred exercises of piety at least which we have with others.

56. The kinds of prayer are two, Petition, and thanksgiving. *Phil.* 4. 6. In everything let your requests be made known to God in prayers, and deprecation, with giving of thanks.

57. Petition is a prayer of that which is wanting, that we may obtain it *Matthew* 7. 7. Ask, and it shall be given you: Seek, and ye shall find; Knock, and it shall be opened to you.

58. Always that which we ask is wanting, either wholly, or in part, or in our feeling, or finally in respect of the act, or in respect of the continuance of it.

59. Hence, a sense of our emptiness and want, together with an apprehension of sufficiency, whereby our insufficiency may be supplied, is necessarily required to make a petition aright.

60. The virtue and efficacy of petition is not in deferring, or in satisfying, as the Papists would have it, but in impetration only.

61. To impetrate is properly to have the force of a means to obtain some good freely from another.

62. Therefore all good works, or all observance, although as it flows from Faith, hath some power to obtain blessings from God by virtue of that promise, whereby he appointeth a free reward to them; whence also Real Prayer distinguished from vocal & mental, is called by some a good work, although very improperly: yet petition, doth obtain in a special manner, not only as it is a chief part of obedience, but also because it hath in its proper nature this end and use, as it is a formal act of Faith and hope, by which we receive all good things from God.

63. But this impetration doth not properly respect the justice of God, but his mercy and kindness.

64. Hence we receive every good thing we ask, not from the hand of justice, but grace.

65. Petition, because it doth most formally flow from Faith and Hope, therefore it is in the same manner conversant about good things to be asked as those virtues are conversant about their secondary objects, that is, those things which they apprehend, are to be communicated to us from God.

66. Hence those things only are to be asked absolutely which are necessary for God's glory and our salvation: but other things with a secret subjection to the most wise disposing of God.

67. Hence both the manner, and particular time to communicate this or that upon us, ought not to be prescribed to God in our prayers; yet it is lawful to pray God to hear us speedily, *Psalm* 102. 3. Hear me speedily. Because he hath promised to do this, *Luke* 18. 8. He will avenge them quickly. Yet we may not define the fit time of this hastening.

68. But because petition flows also from Charity, hence those things also are to be desired, and asked in prayers, which do most make to the celebration of the glory and goodness of God.

69. Hence also we ask not only for ourselves, but for all other also, who either or may be partakers with us of the same goodness of God. 1. *Tim.* 2. 1, 2, 3.

70. The Patriarchs and Prophets did not only in their blessings pray well when they uttered their desires, but also did promise well in the name of the Lord; the *Hebrew* words are wont to contain both, Let God give, or God shall give. *Gen.* 27. 30.

71. Therefore although we may not peculiarly pray for the dead, because such prayer hath neither precept nor commendable example in Scriptures, nor finally any use or end: neither may we pray for all and everyone living collectively that they may be saved; because we know the contrary is determined by God; yet we ought not wholly to reject any man living in particular from the communion of our prayers, neither for any enmity, nor for conjectures, or probable signs of reprobation.

72. Petition is twofold according to the respect of the object or thing which is asked for it is either Apprecation, or Deprecation.

73. Apprecation is petitioning for good things to be communicated.

74. Deprecation is petition for evil things to be removed. Intercession which is joined to these two, 1. *Tim.* 2. 1. is a peculiar manner of deprecation, namely, when that evil which we desire to be removed is placed in some injury, done by men.

75. Unto deprecation there belongs, Complaints and lamentations, as adjuncts of it.

76. Complaint is a signification of our grief, of miseries as they are injuriously inflicted by men.

77. Unto these complaints imprecation is sometime joined, whereby we wish some evil to those who are authors of evil. But this is ordinarily no further lawful, then as it hath the

force of deprecation, for the removing some greater evil by that evil which we wish to them, but the prophetical imprecations were also predictions.

78. Lamentation is a signification of our grief, of those miseries as they are sent by God.

79. Sometime fasting is added to deprecation as an outward adjunct.

80. Fasting is an abstinence from the helps and comforts of this life, whereby humility is shown as it were in a real confession, and we are made the more fit to make more effectual prayers. 1. *Cor. 7. 5. Joel 1. 14, 15, 16. Dan.* 9. 2. 3.

81. Hence fasting considered by it self is not a good work, and part of our obedience toward God, but as it disposeth us to make more free, ardent, and more continued Prayers.

82. Hence also the same measure and time of fasting is not equally profitable, and necessary to all and everyone.

83. Finally hence that way of fasting is most religious, when the whole mind is so attent to seek God, that thereby it is called a way from the thought and care of those things, which pertain to the life present.

84. Thanksgiving is prayer, of those things which we have received, that the honor may be given to God. *Ps.* 50. 15. 23. I will deliver thee, that thou mayst glorify me. He that offereth praise doth glorify me.

85. It is Prayer no less then petition, because whilst we give thanks to God, we do represent our will with a religious submission before God, that he may be as it were affected or moved, although not properly, to that end that we may receive something from God, but rather that we may refer something we have received unto him.

86. It is most properly of those things which we have received: because we must first be affected with the sense of a benefit, before we can give thanks to GOD in respect of it.

87. Yet thanks must be given, not only for those things which we have actually and really received, but also for those things we apprehend by Faith and Hope; partly because the promise it self of these things is a benefit, which in some sort is already said to be bestowed; and partly because the things promised are apprehended with that certainty, that they do affect the mind as things present.

88. Also that celebration of the praises of God belongs to thancksgiving, which is exercised about those perfections which are in God himself, and do shine forth in his works; but with a certain respect to those things we have received, namely as those perfections are arguments that do either illustrate that good which we have received, or confirm the bestowing of it, *Rev.* 4. 8, 9. Holy, holy, holy, Lord God Almighty—the living Creatures gave glory, and honor, and thanksgiving to him who sate upon the Throne.

89. Hence for the right performance of thanksgiving there is required. 1. A knowledge of the blessings of God. 2. An applying of them to ourselves by Faith and Hope. 3. A due estimation of them, together with an affection beseeming.

90. The proper end of thanksgiving is to give the honor to God, for all those things which we have received. *Psal.* 50. 15. For if we so think of the good things we have received, that we either rest in them, or glory in ourselves, or ascribe them only to second causes, then thanksgiving is corrupted.

91. Hence thanksgiving is a secondary end of every religious petition: for he that doth rightly ask anything of God, doth not only ask therefore that he may receive, much less that he may spend it upon his lusts, *James* 4. 3. But that that which is received may be again referred to the glory of God who gave it. 2. *Cor.* 1. 11. You helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

92. Hence in every petition, thanksgiving for that benefit which is asked, is expressly or implicitly promised.

93. Hence thanksgiving in it self is more perfect and more noble then petition: because in petition ofttimes our good is respected, but in giving of thanks God's honor only.

94. Hence thanksgiving is more attributed to the Angels, and to the blessed Spirits in the Scriptures, then petition.

95. By this act we are said not only to praise, and celebrate God, but also to extol, bless, magnify, and glorify him, and the like: all which are so to to be understood, that they seth forth only a declaration, not a real effecting of those things they make show of.

96. If thanksgiving be more solemn, there must be sometimes a cheerful solemnity joined with it. *Esth.* 9. 19. For as a fasting when we deprecate a greater evil doth both cause, and testify our humiliation to be the greater; so in solemn joy for some special good communicated to us, outward mirth if it be moderate, and within the bounds of Temperance, doth make and testify the same to be the greater.

97. Evils as evils can neither be the object of petition nor thansgiving: yet afflictions as they are so directed by God, that they do work together for our good, may have the respect of both.

CHAPTER X.

Of an Oath.

1. THere be two manners of petition to be used upon occasion, which were brought in by reason of man's infirmity: an Oath, and a Lot.

2. But because these two manners are brought in upon such occasion, therefore they must not be usually frequented, but then only to be used where human necessity requireth, and a weighty and just cause is in hand.

3. An Oath is a requesting of God's Testimony to confirm the truth of our testimony. *Heb.* 6. 13. 16. Men swear by him who is the greater: and an Oath for confirmation is to them an end of all strife.

4. An Oath became necessary after the fall of man, because man by ⟨◊⟩ had lost both that credit which ought to be given to his simple testimony, and that also which he ought to have given to the testimony of others.

5. That infirmity of man in giving credit to the testimony of others, is so great that it was in a manner necessary for God himself also to demean himself to confirm his testimonies by the form of an Oath. *He.* 6. 13. 17. Which was more then needed in respect of God's faithfulness, but not in respect of human infirmity.

6. Yet God seeing he hath not any greater or superior Judge, *Heb.* 6. 13. He cannot properly swear, but this is prescribed to him metaphorically: because all that perfection of confirmation which is found in the Oaths of men, doth most perfectly agree to those testimonies of God.

7. But God's Testimony is worthily called upon to confirm truth: because he is the highest truth who can neither deceive nor be deceived, *Heb.* 6. 18. It cannot be that God should lie.

8. Hence in an Oath the worship of religion is given to God, as he is both acknowledged the Author of truth, and to be conscious of all our roughts, as to whose eyes those things are naked and open which are most secret to all Creatures, & the rewarder of truth & falsehood, and who provides for all things by an admirable providence, as being the living God. *Deut.* 6. 13 Fear the Lord thy God, and worship him, and swear by his name.

9. Hence we may not swear by any Creature, but by God alone, who only is omniscient, the only law giver, and rewarder of those things which pertain to conscience, and finally to be only religiously worshipped. *Mat.* 5. 34. 35. & 23. 21. 22. *James* 5. 12.

10. Yet everything considered in an Oath is not properly the worship of God, because it doth not directly tend to give honor to God: but to confirm the truth; but that request which is made in an Oath is worship, and in that respect to swear by the true God, doth sometime in Scripture set forth true worship. *Deut. 6. 13. Isaiah* 48. 1. And an Oath it self is wont to be called worship.

11. In this requesting of the testimony of God, he who swears doth make himself subject to God's vengeance and curse, if he give false testimony, that is, if wittingly he deceive. Hence in every Oath there is implicitly or expressly an imprecation or cursing contained, *Nehem. 10. 30. 2. Cor.* 1. 23. Entred into a curse and an Oath. I call God to witness against my soul.

12. Hence is that form of swearing, which is very frequent in the Old Testament. So do God to me, and more also in which words there is a general or indefinite curse contained, that the way of inflicting the evil may be committed to God.

13. Therefore there is so great religion of an Oath that it may admit no equivocation or mental reservation; which things may have their place in play or ligher Iesting, but cannot be used in the worship of God without great impiety. For this is nothing else but to mock at GOD'S Judgment.

14. Hence also there can no release, properly so called, commuting, or dispensation, and absolution from an Oath, come from man: although some oaths which were either unlawful from the beginning, or afterward become so, may be by men pronounced to be void.

15. Because it is a testimony of a thing done, or to be done, therefore an Oath that confirms a testimony is distinguished into an assertory, and promissory Oath.

16. An assertory Oath is of a thing past, or present. 2. *Cor.* 1. 23. A promissory Oath under which a comminatory is contained, is of a thing to come. 1. *Samuel* 20. 12, 13, 14.

17. An assertory Oath, because it is of a thing already done, doth not bind to do anything, but doth only confirm the truth of the thing done.

18. But this assertion doth immediately respect the judgment of him that sweareth, being grounded on those arguments which are wont to be called infallible, so as an Oath that agrees with such a judgment, is to be accounted for true, although it should differ from the thing it self: because it doth not respect the thing it self, but by means of such a judgment: whence also the *Romans* did use that most considerate word I think, even then when being sworn they spake those things which they were sure of.

19. A promissory Oath hath in it the force of an assertory Oath, as it tes•...ifieth a present firm intention of the mind, but it doth moreover bind to do that which is declared to be intended.

20. But it binds so far only as one can bind himself, that is, to that which both *Defacto & dejure* in deed and in right, he may perform, and so must be always of a thing lawful and possible.

21. Such an Oath bindeth to the fulfilling of it, although the Oath was unlawful in respect of the manner, or the thing promised bring damage with it to him that promised. *Ios. 9. 19. Ps.* 15. 4.

22. But if the Oath be against the Commandments of God, it doth not bind: because an Oath ought not to be a bond of iniquity.

23. Yet an Oath made in some manner against the command of God doth sometime bind, as when the *Jews* to whom freedom was promised, did swear to be subject to strangers into whose power they came.

24. A promissory Oath whereby something is promised to man only for his sake, doth cease to bind, if he to whom the promise is made, doth either remit or take away that fou•...dation whereupon it was grounded.

25. An Oath is lawful and honest for Christians. 1. Because it is of the Law of nature, or moral Law which is not abrogated. 2. Because it pertains to God's honor, and Charity to our neighbor. 3. Because there are commendable examples of Oaths used even in the new. Testament. 2. *Cor. 1. 23. Rev.* 6. 10.

26. Christ in the fifth of *Matthew* doth not condemn every Oath, but such as are rash, indirect, and made by the Creatures.

27. *James Chap. 5. Ver.* 12. Doth condemn the same abuse of an Oath, and not all swearing, whereby his repeating the words of Christ he doth manifestly show, that those words of Christ swear not at all, do make one sentence with those that follow; neither by Heaven, &c. And so are to be understood as joined together, not divided asunder.

28. Amen, Amen is not a form of swearing, but only of a grave asseveration. Those words, *Hebr.* 6. 14. Surely blessing I will bless thee, do not contain the form, but the matter only of that Oath which is, *Gen.* 22. 16. 17. neither doth the word, Amen, appear there, either in the *Greek* or *Hebrew,* as some have rashly imagined.

29. The words of an Oath are to be interpreted in the Court of conscience, according to the meaning of him that swore, if he dealt simply and candidly: if not, then according to his meaning, whom he would deceive, or to whom he sware. But in the outward Court the words of them that swear, are to be taken as they are commonly understood.

30. A perjured man is not to speak properly, but such an one, that either swears against his conscience or wit•...ngly and willingly departs from that which he did lawfully swear.

31. Faith that is confirmed by a lawful Oath, is to be kept, the same circumstances remaining, even to enemies, thieves, and Pirates: for if the respect of the persons doth not make the Oath unlawful: it cannot make it of no force.

32. An Oath that is extorted by fear, doth not cease to bind in that respect: because those acts which are said to be extorted from a man by fear, if they proceed from counsel, they are simply voluntary, although not absolutely *Spontaneous,* or of good will.

33. They that do not use reason so as they cannot understand the nature of an Oath, are not capable of an Oath.

34. To require an Oath of him who will swear by false God's, is not of it self a sin. *Gen.* 31. 53.

35. An Oath of a Christian ma•... given concerning his innocence, which cannot be reprehended by any certain arguments, ought to put an end to controversies pertaining thereto. *Exod. 22. 11. Heb.* 6. 16.

36. A simple Oath made only in words binds as the most solemn Oath.

37. That solemnity which is used in some places in touching and kissing a book, is altogether of the same sort with the lifting up or stretching forth of the hand, that is, it signifies a consent to swear, and to the Oath it self.

38. The putting of the hand under the thigh of him that required an Oath, *Gen.* 24. 2. was not for any mystical significatiō of Christ, but for a sign of subjectiō.

39. Adjuring is (to speak properly) that whereby one doth draw another either to swear, *Gen.* 24. 8. Or to that rel•...gion which is in an Oath. *Numb. 5. 21. Matthew. 26. 63. 1. Thess.* 5. 27.

40. Therefore it doth most properly pertain to those who have power to require an Oath of others, although in a certain proportion it is also extended to that religious obtestation, which inferiors sometime use towards their superiors, and equals among themselves.

41. To adjure the Devills, is to exercise command over them, and so it is not lawful for any to exercise adjuration toward them, unless he have received special power from God to that purpose.

42. Those exorcismes which were used before Baptism even in the time of the Fathers, were superstitious.

43. The adjurings, or exorcisings of things without life, and consecrations of them to supernatural operations and uses, such as the Papists use in their holy Water, Temples, Bells and the like, are superstitious enchantments.

44. The adjuring of a man to accuse himself for any crime objected (which is used in that Oath which is called the Oath of Inquisition or *Ex •...fficio)* hath neither ground in the Scriptures, and is against the law of nature.

45. Neither is an indefinite adjuring to answer to all such things, as shall be demanded simply to be admitted.

CHAPTER XI.

Of a Lot.

1. A Lot is a requesting of a Divine testimony to decide some controversy, by the determining of an event to be manifested in a mere contingency. *Pro.* 16. 33. The Lot is cast into the lap: but the whole disposition of it is of the Lord. And 11, 18. A Lot maketh contentions to cease, and decideth among the mighty.

2. We call it a request: because it hath that nature, that it expects that use to which it serves from God alone; and in that respect it hath an immediate respect to his providence.

3. We define it by contingency, that we may avoid the error of those, who place the common consideration of a Lot in that manner of the efficient cause, whereby it is said to work by fortune.

4. For there are many fortuitous causes which do altogether differ from the consideration of a Lot: as when he finds gold, who digging sought for coles: also there are many Lots wherein fortune is no acting cause, as when the Lot depends upon the flying of birds, or some such like effects, which is produced by a cause that works of its own power.

5. Neither can it be Logically defended, that the very cast of a Die, or some such like effect upon which depends the consideration of a Lot, is always beside the intention or scope of the agent, which yet is necessarily required, to fortuitous chance.

6. But we do not place a Lot simply in contingency, but in mere contingency: because there are three degrees of things contingent: some often happening, some seldom, and some so far as we can understand, equally having themselves on either part: for in other Contingents there is some place left to conjecture by art: but in mere contingency there is none.

7. It is not therefore a fortuitous manner of the efficient cause which is said to rule in Lots, but either that blind fortune which was made a g•...ddesse by prosane men, and placed in Heaven, or the special providence of God, working that way that is hidden to us.

8. But seeing that in every Lot there is sought the determination of some question or controversy, and it is sought by mere contingency, in it self and in respect of us, altogether undetermined; it must needs be, that the very determination it self (whatsoever the actual intention of men shall be) be from the nature of the thing always sought from an higher power, having power to direct such contingencies, by certain counsel: and so in very deed the use of a Lot is an appealing always either to the true God, or to some feigned power, which is wont to be set forth by many by the name of fortune.

9. When therefore our Divines do teach that there is a certain extraordinary providence of God set over all Lots, they are not so to be taken, as if either those that used Lots did always directly, and distinctly respect such a providence, or as if God did always exercise such a providence: but that the Lot it self, of its own nature hath a certain respect to the singular, and extraordinary providence of God in directing of an event merely conting•...nt, and in this sense their sentence is most true.

10. For seeing that in a Lot some judgment is expected by the common consent of all, and there is no power of giving judgment in contingent events, neither is there any other fortune judging then the certain providence of God, it must needs be that this judgment be in a singular manner expected, from God's providence.

11. Neither can mere contingency it self have the respect of a principal cause in deciding any questio•...: neither can man to whom the event it self is merely contingent, direct it to attain such an end. It must needs be therefore that such direction be expected of some superior director.

12. Ad hereunto, that such is the order of proceeding in man's inquiry, that when men desire some questiō to be determined, & they have not certain means in their power for this determination, they seek it from some superior power: unto which manner of proceeding the consideration of a Lot doth altogether agree.

13. Neither can it stand, that he that worketh by counsel, intending a certain end and scope, by certain reason, can subject his action, either to fortune or mere continge•...y as it is such: for so consell should be without knowledge, and indifferency undetermined should be a means of a cause determined.

14. Such an expectation and respect to the singular providence of God is manifestly taught. *Prov. 16. verse* 33. Whilest the action of every man about a Lot, is affirmed to be bounded in mere contingency. The Lot is cast into the lap, and in accurate discerning the whole judgment is referred to GOD. But all the disposition of it is from the Lord.

15. For although all things are otherwise referred unto God's providence in the Scriptures: yet nothing is wont to be referred unto it with such discerning, unless it have a certain singular respect unto it.

16. Neither doth it anything hinder, that the *Hebrew* word *Mischphath* is sometime wont to signify another thing beside Judgment: because it must always be taken according to the subject matter; and there is a certain judgment given to Lots by all who describe the nature of them.

17. Hence therefore a Lot ought neither to be used rashly, nor in sporting or lighter matters, nor in those controversies which are either vainer, or can be decided fitly by other ordinary means.

18. Neither theresore it is to be used ordinarily or without special revelation, to divining, nor to consult of alright, nor ordinarily of a deed that is past, but of a division to be made, or of an election lawful on both sides, which cannot otherwise be so fitly determined, that they whom it concerns would be pleased.

19. The opinion of them who defend playing Lots is sufficiently refuted by this one reason, that (by the consent of all) a Lot hath a natural fitness to ask counsel of God's providence in a special manner. For it cannot be that one and the same action of its own nature should be specially apt to so sacred an use, and yet withal should be applied to jests, and plays.

20. That reason whereby it is contended, that the use of a Lot is lawful in light and playing matters, because it is lawfully used in those civil controversies which are of lesser moment, hath no consequence: for although those civil controversies in which a Lot hath place, of themselves are not great, yet are made very great by the consequences joined with them or adhering to them: which cannot be affirmed of those spirring contentions.

21. The tithes of the living Creatures. *Lev.* 27. 32. The orders of priestly and Levitical administrations, 1. *Chron.* 26. 13, 14, &c. *Luc.* 1. 9. Might bring with them great inconveniences, unless they had been determined by some Divine sentence: and in that respect they were appointed by Lot by God's institution.

22. It doth not appear from the nature of Lots, that they do most agree to the lightest things: for although we may not expect God's special determination unless we have before done so much as in us is to decide the question, propounded by ordinary means, yet by that our

endeavor weightiness is either not removed from the controversy it self, or not to be committed to a Lot.

23. The very nature of a Lot is holy, as of an Oath: therefore there is no need that it should receive special sanctification from any special institution. For although that contingency which is as it were the matter of a Lot, is not of its own nature holy, as neither Bread nor Wine ought to be so esteemed; yet in application to its use, it putteth on a certain sanctity, as the words of an Oath, and the elements in the Sacraments.

24. It is indeed free for Christians to use the Creatures to those ends to which they are naturally apt, or made apt: But mere contingency hath no aptitude of it self to determine any question, neither doth it take any aptitude by the consent of them who use it to that end. For in those Lots which are called extraordinary, and are acknowledged to depend upon God, & not upon men; the same consent is had in the same manner, and yet it adds nothing to a Lot.

25. None can show that a Lot is indifferent, unless he shall first demonstrate that there is in it no special appealing to God's providence.

26. Although also the matter of sporting things, is not tied to this or that kind of indifferent actions, yet it hath those bounds set to it self, that it can have no place in those things which do singularly pertain to communion with God.

27. It is altogether vain which is objected, that a Lot often repeated will have a divers event: for neither is this likely, if a Lot can be rightly iterated, neither doth every appealing to God's providnce necessarily bring with it his special operation: and yet God even out of order is read to have sometimes answered diversely to those, by whom he was unseasonably tempted, *Numb.* 22. 12. 20. Go not with them: Arise, go with them.

28. But much vainer it is to object instead of an argument, that God cannot be drawn by us at our pleasure to exercise an extraordinary providence. For notwithstanding this, we may appeal to his extraordinary providence, when it pleaseth us.

29. Therefore playing at Dice is repugnant to religion, not only by the circumstances and by accident, but of its inward nature and in it self.

30. But under the name of the Dye are those plays also comprehended, which are grounded on mere contingency, although they be afterward governed by wit, industry or some art, as in Table, and Cards.

31. But those human exercises which are grounded upon art, but are in part subject to casualty in the progress, do greatly differ from Dice.

32. Whereas men are wont, by playing at Dice to be stirred up to swearings, cursings, and blasphemies, more then in other exercises, this cometh partly from the nature of the play it self: because the Lo•... being often reiterated and often failing expectation, they think that that power which they imagine doth govern the Lot, is against them.

33. By the same reason also it comes to pass, that they that use those plays can scarce put an end or measure to them: because they who are inferior in the contention, have no reason to despair of their Lot, and sodo persist in a pertinacious expectation of their wished success.

34. Hence also those losses and inconveniences, by which other plays are wont to be made extrinsically vicious, in di•... do depend partly upon the veruy nature of the play.

CHAPTER. XII.

Oftempting of God.

1. TEmpting of God is in a singular manner opposed to hearing the word and Prayer. *Psal.* 95. 7, 8, 9. To day if ye will hear his voice, harden not your heart, as in the provocation, as in the day of Tentation in the Wilderness: where your fathers tempted me, proved me, and saw my works. For seeing that in hearing the word and godly Prayer, we have communion with God, according to this will, if we seek such like communion beyond his will, then we are properly said to tempt him.

2. To tempt God is to make trial of foam Divine perfection in an unlawful manner. *Psal.* 95. 9.

3. This trial is sometime of the power of God, *Psal.* 78. 18. 19. They tempted God in their heart—and speaking against God, they said, Can God prepare a Table in the Wilderness? namely, when it is circumscribed by men, and bounds are set to it at their pleasure: at if he shall do this or that, which they would have him, then let him be accounted omnipotent, otherwise not. *Ps.* 78. 41. Who tempted God, and limited the holy one of *Israel.*

4. Sometime trial is made of the Knowledge of God, as when men privily do something doubting whether God know it or no, *Ps.* 94. 7. saying, the Lord seeth not, neither doth the God of *Jacob* regard.

5. Sometime it is of the presence of GOD. *Exodus* 17. 7. They tempted God, saying, Is the Lord among us or no?

6. Sometime it is of the providence of God, when men leaving ordinary means appointed by God, do yet expect that God should provide for them, at their desire, although he promised no such thing. *Mat.* 4. 7.

7. Sometime it is of the anger, justice and vengeance of God. 1. *Cor.* 10. 22. Do we provoke the Lord to anger? which kind of tempting is in all murmuring, and strife against God o•... those sent by God. 1. *Cor.* 10. 9. 10. Neither let us tempt Christ. Neither murmur ye; whence *Massah* and *Meribah* were the names of the same place. *Exodus* 17. 7.

8. But tempting of God is sometime with an express intention to try God, as in unlawful casting of Lots, and whensoever we presume that of God which he hath not promised.

9. Sometime it is with a secret and implied consent, namely when that is done which of it self and in its own nature tends to this, that God may be tried, although he that doth it think no such thing.

10. And this is done two ways, First, when one willeth and expected anything to be done, and in the mean while refuseth the means that are necessary for it: as they do in natural things who would have health or continuance of life, and reject medicines, or food: as they also in supernatural things which would have grace and life, but neglect the Word of God, and Sacraments, with the like means of grace and salvation. Secondly, when one exposeth himself to danger without urgent necessity, from which he can in no wise or scarsly be delivered, except by a miracle from God: as they do in natural things often who seek vain glory in contemning death, and those in spiritual things who seem as it were to love the occasions, and enticements to sin.

11. This sin doth oft times flow from doubting or unbelief: because he who seeks such trial of God, doth not sufficiently trust the revealed word of God: but will undertake a new way to know the will of God; and so it is opposed to hearing the word, so far forth as it is to be received of us by Faith.

12. Sometime it flows from despair, when men not expecting the promises of God, by a disorderly hastening, will prescribe God, when and how he may satisfy their expectation: and so it is opposed to the hearing of the word, as it cherisheth divine hope in us.

13. Sometime also it flows from a base esteem and contempt of God: as when one playing and jesting will try whether God will manifest himself according to his desire: and so it is opposed to hearing of the word, as it hath in it a love, and fit esteem of God.

14. It flows also from a certain arrogancy and pride, whereby we refusing to subject our wills to the Will of God, do seek to make his will subject to our lust.

15. But it comes most often from presumption, whereby one is confident that God will do this, or that which he nowhere promised, or at least did not promise that he would do in that manner and with those means that they expect; whence also it is that every tempting of God is by some referred to presumption: and in respect of arrogancy it is opposed to prayer, wherein we do humbly represent our will to God, that it may be performed by him as he pleaseth.

16. But it is always opposed to some act of religion, whereby we depend upon the will of God: because when we tempt God, we do it that God may as it were depend upon our will.

17. To desire some special sign of God, with some special reason, inspiration, or instinct, is to tempt God, *Matth:* 16. 1. The *Pharisees* and *Sadduc•...s* tempting him, required him to show them a sign from Heaven.

18. Yet to refuse a sign offered by God, is to tempt or weary him. *Is.* 7. 11, 12, 13. Ask a sign. I will not ask, neither will I tempt God. Ye weary my God. Humbly to seek a sign of God about some particular necessary thing, which otherwise is not sufficiently manifested, a believer may sometime do without sin. *Gen.* 15. 8. How shall I know that I shall inherit the Land?

19. Proving or purging of a suspected offense by trial of hot Iron, scalding water and the like, are temptings of God: for there is a certain miraculous showing of the power of God expected

or required in them to prove an hidden truth, without just cause: because there are other means appointed to find out men's faults, which also if they fail, such things may be unknown without any fault.

20. Of the same kind are single Duells, or monomachies, which of old were permitted by public authority, and are yet too much frequented: for in them the righteousness of the cause is committed to be decided by the singular providence of God from that success which he is thought to give according to his Justice, without any certain and just reason.

21. Beside these temptings which do properly pertain to trial, there is also a tempting as it were of inducement, towards God, when there is required, or expected help from him to commit some heinous wickedness.

20. Yet those inducements may fithly enough be referred to temptation of trial: because the Will of God is tried in them. They differ from others in this only, that that object about which the Will of God is tried, is an action in it self unlawful, in which respect, the honor of God is specially hurt and violated: because together with the temptation there is joined a certain most foul mocking of God.

23. Tempting or proving of God is sometime taken in good part, and is commanded, *Mat.* 3. 10. Try me now in this, saith the Lord of Hosts.

24. But this tempting is an act of Faith, leading us to obey and practice those things which God hath commanded; with expectation of that fruit and blessing which God hath promised.

25. This lawful tempting of God doth put back all the temptations of the Devil.

26. That unlawful tempting of God doth lay us open to the temptations of the Devil, neither are we ever overcome by any temptation of the Devil, unless we do in a sort tempt God.

CHAPTER XIII.

Of instituted worship.

1. INstituted worship is the means ordained by the Will of God, to exercise and further natural worship.

2. All such like means ordained of God are declared in the second Commandment, by forbidding all contrary means of worship devised by men, under the title of Graven and Image: which seeing they were of old the chief inventions of men corrupting the worship of God, they are most fitly (by a Synecdoche frequent in the Decalogue) put instead of all devises of man's wit pertaining to worship.

3. This worship doth not depend *In specie,* and immediately upon the nature of God, or upon that honor w•...ch by virtue of our Creation we owe to God, but upon the most free institution of God.

4. Hence this worship was divers according to the divers constitution of the Church; one befo•... Christ exhibited, and another after.

5. It is a means having relation to the natural worship, otherwise it were not worship, because one cannot give that honor to God which is due to him, as touching the essence of the act any other way then by Faith, hope, and Love, whereby we do receive from God with due subjection, those things he propounds to us to be received, & with the same subjectiō we offer to him those things which may be offered by us to his honor. But because the acts themselves are in a special manner exercised in those things, which God hath instituted for his honor, therefore there is in them a certain secondary worship, and a certain partaking of the former.

6. But it hath in respect to that natural worship the affection of an effect, which existeth by virtue of the former: and of a means and instrument, whereby Faith, Hope, and Love, (in which that worship is contained) do exercise their acts; and of an adjuvant cause whereby they are furthered, and also of an adjunct to which thy are subjected.

7. But it is properly called worship, as it is a means and helping cause of that primary worship.

8. But because, the command of God being put, it depends and flows from the primary worship of God, therefore it is oft persuaded, and urged by those arguments which are taken from the inward and essential manner of worshipping God, as in the second precept. They that love me, and keep by Commandments. *Deut.* 10. 12, 13. What doth the Lord thy God require of thee, but that thou fear the Lord thy God, walk in all his ways, & that thou love him, & worship the Lord thy God with all thy heart, and all thy soul: observing the precepts of the Lord, and his Statutes.

9. That rule therefore of interpreting the Scriptures which is wont to be delivered by some is not universally true; that all those duties moral and immutable, which have moral and immutable reasons joined to them; except it be thus understood, that those duties do follow upon those reasons, no special command coming between. *Lev.* 11. 44. I am the Lord your God, that sanctify you, that ye may be holy, as I am holy •...t defile not therefore yourselves with any creeping thing.

10. No worship of this kind is lawful, unless it hath God for the Author, and ordainer of it. *Deut.* 4. 2. & 12. 32. Keep you all things which I shall command you, Ad not to the word which command you, neither take from it, everything which I command you observe to do: ad not to it, nor take from it everything which I command you observe to do: ad not to it, nor take from. 1. *Chron.* 16. 13. Our Lord broke in upon us, because we did not seek him aright.

11. That is declared in those words of the Commandment. Thou shalt not make to thyself: that is of thine own brain or judgment, for although that particle *to thyselfe,* doth sometimes either abound, or hath another force: yet here the most accurate brevity of these Commandments doth exclude redundancy, and it is manifest that the vanity of man's cogitations is excluded by other places of Scripture pertaining to the same thing. As *Amos* 5. 26. Which ye made to yourselves. *Numb.* 15. 39. That ye follow not after your own heart and your own eyes, which when ye follow; ye go a whoring.

12. The same is also declared by that universality of the prohibition, which is explained in the Commandment by a distribution of the things which are in Heaven above, or in the Earth beneath, or in the Waters under the Earth.

13. For none beside God himself can either understand what will be acceptable to him: or can ad that virtue to any worship whereby, it may be made effectual and profitable for us; neither can there be anything honorable to God, which comes not from him as the author of it, neither finally do we read that such a power was at any time given to any man by God, to ordain any worship at his own pleasure. *Matthew* 15. 9. In vain do thy worship me, •...eaching for doctrines the precepts of men.

14. Hence implicitly and by interpretation of God himself, we make him our God, and give the honor due to God to him, whose authority or ordinances we subject ourselves unto in religious worship.

15. In this respect also men are sometime said to worship the Devil, when they observe those worships which the Devil brought in. 1. *Cor. 10. 20. Levite. 17. 7. Deut.* 32. 17.

16. But we must observe that worship which God hath appointed with the same religion, as we receive his word or will, or call upon his name *Deut.* 6. 17, 18. & 12. 25. 28. & 13. 18. & 28. 14.

17. The means which God hath ordained in this kind, some of them do properly, and immediately make to the exercising and furthering of Faith, Hope and Charity; as public and solemn preaching of the word, celebration of Baptism, and the Lord's Supper, and prayer.

And some of them are means for the right performance of those former, as the combination of the faithful into certain Congregations or Churches, Election, Ordination, and Ministration of Ministers ordained by God, together with the care of Ecclesiastical Discipline.

18. Those former are most properly the instituted worship of God; yet the rest are also worship, not only in that general respect, as all things are said to be acts of worship and religion, which do any way flow from, or are guided by religion; but also in their special nature, because the adequate end and use of them is, that God may be rightly worshipped.

19. All these therefore both in general, and in special ought to be observed of us as they are appointed by God; for God must be worshipped by us with his own worship, totally and solely, nothing must here be added, taken away or changed. *Deut.* 12. 32.

20. That is a very empty distinction, whereby some go about to excuse their additions. That only addition corrupting, and not addition conserving is forbidden; because every addition as well as detraction is expressly opposed to observation, or conservation of the commands of God, as being a corruption. *Deut.* 12. 32.

21. Of like stamp also is that evasion whereby they say there is forbidden only addition of essentials, and not of accidentals: for first although there be accidents or certain adjuncts of worship, yet there is no worship to be simply called accidental, because it hath in it the very

essence of worship. Secondly, as the least commands of God even to *Iotaes* and Titles are religiously to be observed, *Mat.* 5. 18. 19. So additions which seem very small, are by the same reason to be rejected. Thirdly, *Moses* doth seal up even those laws of the place of Divine worship, of the manner, of abstinence from blood, and the like which must needs be referred to accidental worship if any such be, with this very caution of not adding, or taking away. *Deut.* 12. 32.

22. This observation is in a special manner called obedience, because by it we do that which seems right in the eyes of the Lord, although some other may seem righter in our eyes. *Deut.* 12. 25. 28.

23. There is opposed unto this instituted worship, as unlawful, that will-worship which is devised by men. *Mat. 15. 9. Col.* 2. 23.

24. The sin which is committed in will-worship, is by a general name called superstition.

25. Superstition is that whereby undue worship is yielded to God.

26. For in superstition God is always the object, and the end in some measure, but the worship it self i•... unlawful.

27. It is called undue worship, either in respect of the manner or measure, or in respect of the matter and substance of the worship. In the former manner the *Pharisees* offended about the Sabbath, when they urged the observation of it as touching the outward rest, above the manner and measure appointed by God. And they also offended in the latter manner, in observing and urging their own traditions, *Marc.* 7. 8.

28. Hence superstition is called an excess of religion, not in respect of the formal power of religion, because so none can be too religious; but in respect unto the acts and means of religion.

29. This excess is not only in those positive exercises, which consists in the use of things, but also in abstinence from the use of some things, as from meats, which are accounted unclean and unlawful, and the like.

30. Yet every abstinence, even from things lawful, although they be counted unlawful, is not superstition, to speak properly, unless there be some special worship and honor intended to God by that abstinence.

31. This indue worship is either properly opposed to that worship, wherein instituted worship is directly put forth and exercised, that is, in hearing the word celebration of the Sacraments, and prayer; or to that which respects the means of it.

32. Unto the hearing of the word is opposed, first, A teaching by images devised by men. *Deut. 4. 15. 16. Is. 40. 18. & 41. 29. Ierem. 10. 8. 15. Heb.* 2. 18. Secondly, a vanting of traditions as they are propounded as rules of religion, *Mat.* 7. 8.

33. Religious teaching by Images is condemned, first, because they are not sanctified by God to that end: secondly, because they can neither represent to us God himself, nor the perfections of God; thirdly, because they debase the soul, and turn away the attention from spiritual contemplation of the Will of God; fourthly, because if they be once admitted into the exercises of worship, the worship it self by the perverseness of man's wit, at least, in part, will be transferred to them: as it is declared in those words of the Commandment. Thou shalt not bow down to them, nor worship them.

34. Of like kind with Images, are all those ceremonies, which are ordained by men for mystical or religious signification.

35. For such ceremonies have no determinate power to teach, either by any power put into them by nature, or by divine institution: but they can receive none by human institution, because man can effect this neither by commanding, seeing it is beyond his authority, nor by obtaining, seeing GOD hath promised no such thing to him that asketh.

36. Neither can men take to themselves any authority in ordaining such ceremonies, from that, that it is commanded to all Churches, that all things be done decently, and in order. 1. *Cor.* 14. 40. For neither the respect of order nor decency requires, that some holy things should be newly ordained, but that those which are ordained by God, be used in that manner, which is agreeable to their dignity; neither do order and decency pertain to holy things only, but also to civil duties; for confusion and indecency in both are vices opposite to that due manner which is required to the attaining the just end and use of them.

37. To the Sacraments are opposed. 1. Sacrifices properly so called, whether they be bloody or unbloody, as the Papists fain of their Mass: for after Christ exhibited, all old sacrifices are abrogated: neither is there any new ordinance, because the sacrifice of Christ being once offered we have no need of other types, then those which pertain to the exhibition and sealing of Christ bestowed on us, which is sufficiently by God's ordinance performed in the Sacraments, (without Sacrifices.)

38. Also the ordination and use of new seals, o•... ceremonies sealing some grace of God is opposed to the Sacraments: for it belongs to him to seal grace, to whom it belongs to give it.

39. Unto prayer is opposed that relative use of Images, whereby God is worshipped at them, or before them, although the worship is not referred to the Images themselves, as some say, subjectively, but objectively by them to GOD alone.

40. Superstition of this kind is called idolatry. *Exod. 32. 5. Psal. 106. 20. Acts* 7. 41.

41. If they be idols, which are in themselves worshipped instead of God, it is that idolatry which is against the first Commandment; but when the true•... God is worshipped at an Image, or in an Image, this i•... idolatry, which is against the second Commandment.

42. For although in respect of the intention of hi•... that worshippeth, he doth not offend in the primary or highest object, yet from the nature of the thing i•... self he always offends against the formal worship o•... God, and interpretatively also a new God is fain•... for the

object, who is delighted with such worship, an•... religious worship is given also to the Image it self, although it be not done with that purpose that that worship be lastly bounded in the Image, but that it be by that directed also to God himself.

43. Hence we must not only shun this idolatry' as well as that absolute idolatry▪ which is against the first Commandment: but also the very idols, and idolothites, or the things that are dedicated to Idols, and all the monuments properly so called of Idols, 1. *John 5. 21. 1. Corinthians 8. 10. & 10. 18. 19. 21. 2. Cor. 12. 6. 26. Numbers 33. 52. Deut. 12. 2. 3. Exod.* 23, 13.

44. Superstition of the second kind is in human forms of the Church, such as are Churches that are visibly integrally, and Organically, Ecumenical, Provincial, and Diocesan, brought in by men; as also in the Hierarchy agreeable to them, and orders of religious persons, who are found among the Papists, and in functions, and censures which are exercised by them.

45. The audaciousnesse of those men is intolerable who either omit the second Commandment, or teach it ought to be so maimed, that it should be read now under the New Testament. Thou shalt not adore nor worship any likeness, or Image.

CHAPTER XIIII.

Of the manner of Divine worship.

THE adjuncts of worship especially to be observed are two: The manner which is contained in the third Commandment, and the time which is commanded in the fourth Commandment.

4. But these two are so adjuncts of religious worship, as that in a certain secondary respect they partake the definition and nature of it, because by the observation of them not only that honor of God, which consists in the natural and instituted worship of God is furthered; but also a certain special honor is yielded to him as far forth as they are joined to the other, both by his command, and by a direct and immediate respect.

3. The manner of worship in general is the lawful use of all those things which pertain to GOD.

4. But the lawful use consists in this, that all thing•... which pertain to worship be so handled, as is agreeable to the Majesty of God.

5. For whereas it is forbidden in the third Commandment, Thou shalt not take the name of God i•... vain; by the Name of God all those things are under stood, whereby God is made known to us, or re veales himself, as men are wont to be known one t•... another by their names: so that the Name of God co•... taines all those things which pertain to the worship 〈◊〉 God, whether natural, or instituted. *Act.* 9. 15. That h•... may bear my name among the *Gentiles. Deut.* 12. 5•... The place which the Lord shall choose to place his na•... there. *Mich.* 4. 5. We will walk in the Name of t•... Lord our God. *Mal. 1. 11. 12. My name shall be gr•... among the Gentiles.*

6. But seeing to take this *Name in vain* is either t•... take it rashly, that is either without any end propou•... ded, or without a just and fit end: or to take it in vain that is, not in that

manner which is required to the j•... end, namely, the honor of God; there is withal co•... manded that we sanctify the Name of God, that i•... that we use all holy things in that manner which is s•... table to their holiness and dignity. *Isaiah* 1. 13.

7. That suitable manner is, when those circumsta•... ces are used which the nature of religious things r•... quires.

8. We define this manner by circumstances; beca•... the essential manner of virtues, and of the acts of r•... ligion is contained in the virtues and acts themselv•... and is directly commanded in the same precepts w•... them; but that accidental manner which is in circumstances, seeing it is in some sort separable from the acts of Religion, and yet is necessarily required to them, that they may be acceptable to God, is in a special manner commanded in this third Commandment.

9. These circumstances are either inward or outward.

10. The inward are either antecedent, or going before; concomitant or accompanying with; consequent, or following after.

11. The circumstances going before are a desire, and stirring up of the mind, or preparation in a due meditation of these things which pertain to that holy thing, which is to be handled. *Eccles.* 5. 1. 2. Take heed to thy feet when thou enterest into the House of God: Bee not swift with thy mouth, and let not thy mind hasten to utter a thing before God.

12. But this preparation doth most properly pertain to those acts of religion, which are more solemn: for meditation it self whereby the mind is stirred up, is an act of Religion, but it doth not require another preparation also before it, for so we should proceed without end: but those acts which are of their nature less perfect, ought to make way for the more perfect and more solemn acts.

13. Hence before public and solemn hearing the word and prayer, private prayer is required, and also before private prayer, if it be solemn, there is required some meditation also of those things which pertain to our prayers, whether in respect of God whom we pray unto, or in respect of ourselves who are about to pray, or in respect of the things themselves which are to be asked.

14. The circumstances that are concomitant or that accompany with, are Reverence, and Devotion.

15. A certain general reverence of God is necessary to all obedience, which respects the authority of God that doth command; but this reverence is proper to the acts of Religion, which hath respect to the holiness of those things about which we are exercised.

16. This Reverence contains two things. 1. A due estimation of the excellency of such things. 2. A fear of too much familiarity, namely, whereby such things might be unworthily handled by us.

17. Devotion also contains two things. 1. A certain singular readiness to perform all those things which pertain to the worship of God. *Psal.* 108. 23. O God, I will sing with a fixed heart. I will awake right early. 2. A suitable delight in performing those things. *If.* 58. 13. If thou shalt call the Sabbath a delight.

18. Hence also a greater care and of another kind must be had in hearing the Word of God, then in receiving the Edicts of Princes; And in calling upon the Name of God then in supplications, which we make to men whomsoever.

19. The circumstances that follow after are two. 1. To retain the force and taste as it were, of that worship in our minds. 2. To obtain with all our endeavor, the end, and use of it.

20. The outward circumstances are those which pertain to order and decency. 1. *Cor.* 14. 40. Let all things be done decently and in order.

21. But the general rule of these is, that they be ordered in that manner which maketh most for edification. 1. *Cor.* 14. 26.

22. Of this nature are the circumstances of place, time, and the like, which are common adjuncts of religious and civil acts.

23. Therefore although such like circumstances are wont to be called of some rites, and religious or Ecclesiastical ceremonies: Yet they have nothing in their nature, which is proper to religion, and therefore religious worship doth not so properly consist in them, however the holiness of religious worship is in some sort violated by the neglect, and contempt of them: because that common respect of order and decency which doth equally agree to religious, and civil actions cannot be severed from religious worship, but the dignity and majesty thereof is in some sort diminished.

24. Such like circumstances therefore which of their own nature are civil or common, are not particularly commanded in the Scriptures, partly because they come into men's common sense, and partly because it would not stand with the dignity and majesty of the Law of God, that such things should be severally prescribed in it. For by this means many ridiculous things should have been provided for by a special Law, as for example, that in the Church assembly one should not place himself in another's bosom, spit in another's face, or should not make mouths in holy actions. Yet they are to be accounted as commanded from God. 1. Because they are commanded in general under the Law of order, decency and edification. 2. Because most of them do necessarily follow from those things which are expressly appointed by God. For when God appointed that the faithful of all sorts, should meet together to celebrate his name and worship, he did consequently ordain that they should have a fit, and convenient place wherein they may meet together, and an hour also assigned at which they may be present together; when also there is a Minister appointed by God, to teach others publicly, it is withal appointed that he have a seat, and that situation of his body, which is meet for such an action.

25. Those things therefore which pertain to order and decency, are not so left to men's will, that they may under the name of that, obtrude what they please upon the Churches: but

they are partly determined by the general precepts of God, partly by the nature of the things themselves, and partly by those circumstances which do offer themselves upon occasion.

26. For divers circumstances of order and decency are such, as though there be no public institution of them, yet they ought to be observed of everyone, neither can men forbid them without sin.

27. But those constitutions by which many circumstances of this kind are wont to be determined, about, place, time and the like, are rightly said to be by the best Divines partly Divine, and partly human: because they are partly grounded upon the Will of God, in respect of the chief and primary reason of them, and they depend partly upon the prudence of men, in respect of particular observation of those things which are agreeable to the Will of God: yet so that if there be no error of man in making that determination, that constitution is to be held as simply Divine. For it is the Will of God, that the Church meet at that hour of the day, which (all circumstances considered) is most convenient. If therefore there be no error in observation of the circumstances, that hour which by their due consideration is assigned for meeting, must be acknowledged as if it were appointed by God.

28. The special manner of the worship of God must be specially determined, as the special nature of every religious action doth require.

29. Hitherto pertaineth the right manner of hearing the Word of God, calling upon his name, receiving the Sacraments, exercising Ecclesiastical D•...scipline, and of performing all those several things, which pertain either to the natural or instituted worship of God. *Ezech. 33. 31. Mat. 13. 19. 1. Cor. 11. 27. 29. Isaiah* 66. 5.

30. But because in Oaths the manner of swearing is wont to be chiefly respected, therefore (not without all reason) it is wont to be by many referred to this place in the third Commandment, although of its own nature it pertain to the first. *Leviticus 19. 12. Mat. 5. 34. 2. Chron.* 36. 13.

31. Contrary to this due manner in the general is. 1. That vice which is called of some *Acedia loathing,* whereby one loatheth Divine or spiritual things. 2. *Tim.* 4. 3. Which is opposed to that desire, whereby we ought to have an appetite to spiritual things. 1. *Pet.* 2. 2.

32. 2. That slothfulness whereby one shuns that cheerfulness and labor that is required to Divine things. *Rom.* 12. 11. Which is opposed to that stirring up and heat of mind, whereby Divine things are to be prosecuted. *Rom.* 12. 11. & *Psal.* 57, 8, 9.

33. 3. Neglect and contempt of holy things, and the abuse of the same to filthy sporting, and light matters, all which are opposed to that reverence due to holy things, *Luc.* 19. 46.

34. 4. Dulness and wandering of mind in exercises of worship. *Heb. 5. 11. Ezech.* 33. 31. And it is opposed to devotion, such as was in *Cornelius, Act.* 10. 2.

35. 5. Rashness or lightness in using, either the name, or titles of God, or those things which have some special respect to God. *Ier. 23. 34. Luc.* 13. 1. And it is opposed to that prosecuting of a just end, which ought to be present with reverence in the use, of such thi•...gs. 1. *Cor.* 11. 17.

36. 6. Forgetfulness. *James* 1. 24, 25. Which is opposed to the receiving of fruit, and abiding of the virtue which ought to follow the acts of religion.

37. 7. Confusion, which is opposed to order and decency. 1. *Cor.* 14. 33.

CHAPTER XV.

Of the time of worship.

1. THE most solemn time of worship is now the first day of every week which is called the Lord's day, *Rev. 1. 10. 1. Cor.* 16. 2.

2. And it is called the Lord's Day, by the same reason that the holy Supper of the Eucharist is called the Lord's Supper. 1. *Cor.* 11. 20. Namely because it was instituted by our Lord Jesus Christ, and it must be referted to the same Lord in the end and use of it.

3. It is necessary that some time be given for the worship of God, by the dictate of natural reason: for man must needs have time for all, especially his outward actions; neither can he conveniently attend Divine worship, unless for that time he cease from other works.

4. Thus far therefore the time of worship falls upon the same precept with the worship it self; for as when God created the whole world, he is said also to have created time together with it; so also when he commanded, and ordained religious actions, he did also withal command and ordain some time or necessary circumstance.

5. That some certain day is to be ordained for the more solemn worship of God, this is also of moral natural right, not unknown to the very heathen, who had always through all ages their set and solemn feast days.

6. That this solemn day ought to be one at least in a week or in the compass of seven; this belongs to positive Law, but yet it is altogether of unchangeable institution: so that in respect of our duty and obligation, it hath the very same force and reason with those that are of moral and natural right, and so it is rightly said of the Schoolmen, to belong to moral right; not of nature, but of Discipline.

7. That this institution was not ceremonial, and temporal; it appears sufficiently by this, that it hath nothing proper to the *Jews,* or to the time of the ceremonial Law; for none can, or dare deny, but that such determination might be made, at least for a moral reason and benefit, because although natural reason doth not dictate the very same determination as necessary, yet it dictates it as convenient, as it doth apprehend it to be fit that the worship of God be frequently exercised, and it cannot but acknowledge this determination in respect of the frequency of the days to be in this respect convenient.

8. The same also is manifest by this that from the beginning of the Creation, when there was no place for ceremonies that had respect to Christ the Redeemer the seventh day, or one of seven was set apart for the worship of God, *Gen.* 2. 3.

9. For whereas some do contend, that this was spoken by a prolepsis or anticipation; or that the seventh day was at that time sanctified in the mind and purpose of God, not in execution: or that then there was a foundation laid of that sanctification to come; and not the obligation or Law it self. This may be refuted by divers arguments. For 1. This anticipation never came into any man's mind, who was not before anticipated with prejudice about the observation of the Lord's Day. The *Jews* of old did never dream of it; whose received opinion was, that this feast was 〈 in non-Latin alphabet 〉 among all Nations from the beginning of the World. *Philo* 〈 in non-Latin alphabet 〉 . 14. In the New Testament there is no such thing taught or declared. The authors themselves of this opinion do grant it to be probable, that some observation of the seventh day, did begin from the beginning of the Creation. *Suarez de diebus Fest.* The best interpreters *(Luther, Calvin, &c.)* Whom none will affirm to have offended on that side in giving too much to the Lord's Day, do simply, and candidly acknowledge, that the seventh day was sanctified from the beginning of the World. 2. There can be no example given of such like anticipation in all the Scripture: for although the name of certain places are sometime used, proleptically, especially in the book of *Genesis,* yet there is no mention at all of such a prolepticall Institution, either in that book, or in any other of the whole sacred Scripture. 3. The words and phrases of the very place evince the contrary. *Gen.* 2. 2, 3. For the perfection of the Creation is twice joined together with the sanctification of the seventh day in the very same manner and phrase, as the Creation both of other Creatures and of man himself, is joined with their blessing. *Genesis* 1. 21. 22. 27. 28. 4. Neither the purpose of God, nor a naked foundation of the thing it self sufficeth, to ground and uphold such a phrase of Sanctification and Benediction. For by this reason it might be said, that God sanctified Water, Bread and Wine for the Sacraments of the New Covenant, from the time that he gave the promise of breaking the Serpents head by the seed of the woman. *Genesis* 3. 15. For then God did purpose to seal that covenant of grace by such seals, some foundation of which seals also was laid partly in the promise it self, and partly in the creation of those thi•...gs which might actually be used to such sealing. 5. From such a foundation laid in the first Crea•...ion, the Prophet gathers a perpetual rule and Law. *Malac.* 2. 15. Did he not make one? and why one? To seek a godly seed. So in like manner may we: did not God rest the seventh day? and why the seventh day? to sanctify the seventh day to God. 6. Upon this very thing the arguing of the Apostle seems to be grounded, *Hebrews* 4. 3, 4, 5, 7, 8, 9. Which is thus. There was a double rest mentioned in the Old Testament, whereof the godly were made partakers in this life. One was of the Sabbath, and the other was of the Land of *Canaan:* but *David Psalm* 95. promissing rest, speaketh not of the rest of the Sabbath, because that was from the beginning of the World: nor of the rest in the Land of *Canaan,* because that was past, not to be expected. To day therefore he understands a certain third rest, that is, eternal in Heaven.

10. Neither doth it anything hinder this truth, that it is not recorded in the History of *Genesis,* that the observation of the seventh day was solemny kept by the first *Patriarchs.* For

1. All and everything which was observed by them for a thousand and five hundred years, neither could nor ought to be particularly declared in so short a History as is that of *Gensis.* Also after the Law of the Sabbath delivered by *Moses,* there is no mention in the book of *Judges* and some other Histories, of the observation of it. 2. If this very thing be granted that the observation of this day was for the most part neglected, yet this ought no more to make the first institution doubtful, then *Polygamy* of the same times can show that the sacred Laws of Wedlock were not equal in time with the very first marriage. 3. Before the promulgation of the Law in Mount *Sinas,* the observation of the Law is propounded and urged, not as a new thing, but ordained of old. *Exodus* 16. 24. 30. Which although it may be affirmed of sacrifices and some other ceremonial observations, yet in the Sabbath, there seems to be for the reasons before put, a certain respect had unto the first institution, which was equal in time with man's Creation, which is also declared in the 30. *Verse* in that word of the time past, hath given you, &c. 4. Among the very Heathens, there were always those foot-steps of the observation of the seventh day, that it is more then probable, that the observation of the seventh day was delivered them from those *Patriarchs* whose posterity they were.

Josephus in his last book against *Appion,* denies, That there can be found a nicity either of the *Greeks* or *Barbarians,* which had not taken the resting from labor on the seventh Day, into their own manners. *Clemens Alexandrinus Lib. 5. Stromat.* doth demonstrate the same thing also: 〈 in non-Latin alphabet 〉 . That not only the *Hebrews,* but the *Greeks* also observe the seventh Day. *Euseb. de praeparatione Euangelica lib.* 13. affirmeth, that not only the *Hebrews,* but almost all as well Philosophers as Poëts, did know that the seventh day was more holy. *Lampridius* in *Alexandro Severo,* tells that on the seventh day, when he was in the City, he went up to the Capitol and frequented the Temples. Neither is it far from this purpose that holy days were wont to be granted to children in Schools on the seventh day. *Lucianus* in *Pseudologista, Aulus Gellius. li. 13. cap.* 2. And some heathen Doctors, were wont to dispute only upon the Sabbaths, as *Suetonius* relates of one *Diogenes, lib. 3. Hesiod. lib. 2. Dierum.* 〈 in non-Latin alphabet 〉 . *Li•...s* 〈 in non-Latin alphabet 〉 .

5.The former forgetfulness or carelessness, and neglect of this day, is easily seen to be reproved by that same horratory word, which is used in the beginning of the fourth Commandment. Remember.

11. But the right, and moral perpetual authority of this institution is most of all declared from this, that it is expressly commanded in the Decalogue; for this is a most certain rule, and received among all the best Divines; That moral precepts were thus differenced from ceremonialls and Iudicalls, that all and only moralls were publicly proclaimed before all the people of *Israel* from Mount *Sinai,* by the voice of God himself, and afterward also written, and written again as it were by the finger of God himself, and that in Tables of stone, to declare their perpetual and unchangeable continuance; Christ also doth expressly testify that not one Iot, or tittle of this Law should perish. *Matthew* 5. 18.

12. That which is commanded in the fourth Commandment, is not indeed of a moral nature in the same degree and manner altogether with those things that are commanded, for the

most part in all the other Commandments; because it belongs to positive right, whence also it is, that whereas the three former Commandments were propounded negatively, by forbidding those vices unto which we are prone by the pravity of our nature, this fourth Commandment is first propounded affirmatively in declaring and commanding that which in this part pertains unto our duty, and afterward negatively, by forbidding those things which are repugnant to this duty; which also is in part the reason of that admonition which is specially prefixed before this precept, Remember the Sabbath day, that is, Remember to keep this day, as it is explained, *Deut.* 5. 18. Because it may more easily be forgotten, seeing it belongs to positive right, then many other things which are more natural. Yet this positive right upon which this ordinance is grounded, is Divine right, and in respect of man altogether unchangeable.

13. Those who turn this fourth Commandment into allegories of a cessation from sins, and from the troubles of this life, and such like, and thence do fain a fourfold, or a fivefold Sabbath, according to their manner, who play with Allegories, they attribute nothing at all to this member of the decalogue, which doth not as well, and much more properly agree to many Jewish ceremonies, which are now wholly abrogated.

14. But those that would have this precept ceremonial (as they would have the second to be also) besides that they are sufficiently refuted, by those things which have been spoken before, they contradict the express testimony of Scripture, which affirms that ten words, or moral precepts are contained in the decalogue, *Exod. 34. 18. Deut.* 4. 13. & 10. 4. Where they leave only nine, or rather eight.

15. They who would have that only to be moral in this precept, that some time, or some certain days, should be assigned to Divine worship, do no more make this ordinance to be moral, then was the building of the Tabernacle and Temple among the *Jews.* For by that very thing this was declared to all to be the perpetual Will of God, that some fit place is always to be appointed for Church meetings, and public exercises of Divine worship: so that by this reason, there is no more a moral precept given touching some time of worship, then there is given touching the place, and so neither that indeed (which only they leave in the fourth precept.) Thou shalt observe Feast-days, ought anymore to be put in the Decalogue then this, Thou shalt frequent the Temples.

16. Moreover, the yearly Feasts, new Moons, and the like ordinances, which were merely ceremonial, do contain that general equity also in them, and do still teach us that some certain and fit days ought to be appointed for public worship: finally, by this reason God should by this Commandment command several men, nothing at all: for seeing the institution of days by this opinion is only commanded immediately, and it is not in the power of private men to ordain these or those days for public worship, by this, means nothing at all should be commanded but at their will who are in public office: neither should anything be commanded them in special, but only in general, that they do according to their wisdom in setting apart days to public worship, so that if it seem good to them to appoint one day of twenty or thirty to this use, they cannot be reproved of any sin in this respect, as if they broke this Commandment.

17. If there were ever anything ceremonial in the Sabbath in respect of the very observation of the day, that is to be accounted for a thing added to it, or a constitution coming extrinsically, beyond the nature of the Sabbath, and the first institution of it; and so it nothing hinders but the institution of the seventh day was simply moral: for so there was a ceremonial respect of some type added to some other Commandments, as in the authority of Fathers, and the first borne of Families, which pertain to the first Commandment, there was a certain adumbration of Christ, who is the first begotten among the Sons of God.

18. Neither yet doth it certainly appear in the Scriptures, that there was any ceremony properly so called, or type, in the observation of the seventh day: for whereas *Heb.* 4. 9. there is mention made of a spiritual Sabbatism, prefigured before by a type, it is under the respect of a type referred only to the rest promised in the Land of *Cannaan,* and by comparison of things like to the rest of God; but in no sort, or in the least signification is it referred to the rest commanded in the fourth Commandment, as unto a type or shadow.

19. But whereas in *Exod.* 31. 13. 17. And *Ezech.* 20. 20. The Sabbath is called a sign between God and his people, it cannot thence be made a type or representation of any future grace: Because 1. A sign doth often note the same that an argument, or instruction, as also the most learned interpreters do note upon. *Exodus* 31. It is a sign between me, &c. that is, an instruction. So our mutual love is a sign that we are the Disciples of Christ. *John* 13. 35. But it is not a type. 2. The Sabbath in those places is not said to be a sign of something to come, but present, as every visible concomitant adjunct is a sign of the subject being present. For in the observation of the Sabbath there is a common, and public profession of that communion which is between God and us: as therefore all solemn profession is a sign of that thing whereof it is a profession, so also the Sabbath is in that common respect called a sign.

20. And this is the most proper reason, why the observation of the Sabbath is so much urged, and the breaking of it so severely punished in the Old Testament: namely because there was in the Sabbath a common and public profession of all Religion; for this Commandment as it is a close of the first Table of the Law, doth thus summarily contain the whole worship of God, whilst it commands a certain day for all the exercises thereof. *Isaiah* 56. 2.

21. There were many ceremonies ordained about the observation of the Sabbath: but the observation of the Sabbath was no more made ceremonial by them, then it was judicial or political, because of those judicial Laws, whereby it was then provided that it should be celebrated most religiously. *Exod.* 31. 14.

22. That accommodation of the fourth Commandment unto the special state of the *Jews,* which was in the observation of the seventh day from the beginning of the Creation, doth no more make the precept it self ceremonial, then the promise of the Land of *Canaan,* made to the people of *Israel,* That thou mayst live long in the land which the Lord thy God giveth thee, makes the fifth Commandment ceremonial: or more then that Preface, I am the Lord thy God which brought thee out of the Land of *Egypt,* makes all the Commandments ceremonial.

23. It may indeed be granted that a more strict observation of the Sabbath was commanded in those days, applied to the time of Pedagogy and bondage, which is not of force in all ages; yet this hinders not, but the observation it self is plainly moral and common to all ages.

24. Yet there can be nothing brought out of the Scriptures, which was at any time commanded about the strict observation of the Sabbath to the *Jews,* which by the same reason doth not partaine to all Christians, except the kindling of fires, and preparing their ordinary food. *Exod.* 35. 3. & 16. 14. And those precepts seem to have been special, and given upon particular occasion; for there is nothing said about the kindling of fire, but in the building of the Tabernacle, which God would declare was not so holy a work, but it might and ought to be intermitted on the Sabbath day. Neither is there any mention of the preparing of victuals, but when Manna was by a miracle sent from Heaven, which was also by a miracle preserved on the Sabbath day. And by the History of Christ it appears very likely that he did approve of preparing victuals, done by kindling of a fire, upon the Sabbath day. For being invited by the *Jews* to a feast which was had on the Sabbath day, he refused not to be present. *Luc.* 14. 1. &c.

25. Whereas the reason of the Sabbath doth sometime seem to be referred to the delivering of the people of *Israel* out of the captivity of *Egypt,* it doth not turn the Sabbath into a ceremony. For 1. All the Commandments are in some sort referred to the same deliverance, as appears by the Preface of the decalogue. 2. It doth not appear that the Sabbath it self had any singular relation to this deliverance, but that there is mention made of the deliverance, out of *Egypt, Deut.* 5. 15. For that reason only, that seeing the *Israelites* had been servants before in *Egypt,* they ought the more readily and willingly grant this time of rest to their servants.

26. Whereas the last day of the week was of old observed; this was anciently ordained by God from the time of the first Creation, because God did that day cease from the works of Creation.

27. Whereas the last day of the week is now changed into the first day, this was not done by human, but Divine authority. For he only can change the day of the Sabbath, who is Lord of the Sabbath, that is, Christ. *Marc.* 12. 8. Whence also that first day which succeeded, is properly called the Lord's Day.

28. If this Lord's Day be granted to have been of Apostolical institution, yet that authority which it is Built upon, is nevertheless divine; because the Apostles were no less guided by the spirit in holy institutions, then in propounding the doctrine of the Gospel, either in word or writings.

29. Also seeing this institution was grounded upon no special occasion that was to continue for a time only, whereby it might be made temporary, it doth necessarily follow, that the mind of the Ordainers was, that the observation of this day should be of perpetual and unchangeable right.

30. Yet it is more likely that Christ himself was the author of this institution in his own person. 1. Because Christ was no less faithful in ordering his whole house, or the Church of God, as touching all things that are generally necessary and useful then was *Moses, Heb.* 3. 2. 6. But no Christian can with any reason deny that the observatiō of this day is generally profitable, & in some sort necessary for the Churches of Christ. 2. Because Christ himself did often appear upon this very day to his Disciples gathered together in one place after the resurrection, *John* 20. 19. 26. 3. Because he poured out the holy Spirit upon them this very day, *Acts* 2. 4. In the practice of the Churches in the time of the Apostles when there is mention made of this observation of the first day, *Acts 20. 7. 1. Cor.* 16. 2. It is not remembered as some late Ordinance, but as a thing a good while received among all the Disciples of Christ. 5. The Apostles did in all things deliver those things to the Churches which they had received of Christ, 1. *Cor.* 11. 23. 6. This institution could not be deferred not one week after the death of Christ, and that law of one day in every week to be sanctified according to the determination of God himself remain firm: which law hath been demonstrated before to be of perpetual right. For the Jewish Sabbath was in respect of the determination which it had to the seventh day abrogate in the death of Christ: For whereas it is read that the Apostles sometime after were present in the assemblies of the Jews that day of the Sabbath, *Acts* 13. 14. & 16. 13. & 17. 2. & 18. 4. they did that chiefly in that respect, because then was the fittest occasion to preach the Gospel to the Jews; as also afterward the Apostle did greatly desire to be at Jerusalem on the day of Pentecost, *Acts* 20. 16. because at that time there was the greatest concourse of the Jews to be in that place. 7. If the institution of the Lord's day was deferred so long, till the Apostles had made a separation from the Jews, and had their meetings apart, *Acts* 18. 6, 7. & 19. 8. as some would have it; then all that space of time which came between the death of Christ and this separation, which was above three years, the fourth Commandment had bound none to that observation of any day: because the Jews day was already abolished, and by this opinion there was no new brought in the room, and so there were only nine precepts in force all that time. 8. The reason it self of this change confirms the same, which is by the consent of all referred to the resurrection of Christ: namely, because this day the creation of the new world or the world to come, *Heb.* 2. 5. in which all things were made new, 2. *Cor.* 5. 17. was perfected, so that God did now in Christ rising again from the dead, cease or rest from his greatest work. As therefore in the beginning of the creation, when God rested from his works, he then blessed and sanctified that day wherein he did rest: so also it was meet that that very day wherein Christ did rest from his labors, himself also should sanctify the same day. Neither is that easily to be rejected which is urged by some of the Ancients, out of *Ps. 118. 24. This is the day which the Lord hath made;* for in that very place is treated of Christ's resurrection, as Christ himself interprets, *Mat.* 21. 42. 9. It was also most meet that the day of worship in the New Testament should be ordained by him, by whom the worship it self was ordained: and from whom all blessing and grace is to be expected in all worship.

31. They who account the observation of the Lord's day for a tradition not written, they are hereby sufficiently refuted. 1. Because there is no one thing which depends upon tradition not written of such moment, as is the observation of the Lord's day, by common consent,

and the consent of all Christians almost. 2. By this means there is a door opened to bring in divers superstitions, and human devices into the Church of God, or at least to prop them up when they are brought in. 3. Many among the Papists are ashamed of this invention: for although all the Papists to cloak their superstitions, are wont to give too much to Ecclesiastical traditions, yet in the observation of the Lord's day that impression of Divine authority appears that it hath compelled not a few of them, to ascribe it not to any human, but to Divine right.

Banns in 2. 2. q. 44. a. 1. Author supplementi adsummam Pisanam verb. Dominica; Abbas in cap. licet defer. n. 3. Aug. ver. feria. n. 3. Silvester. ver. Dominica q. 1. 7. Alexander also the third Pope of Rome in the very Canon law, *deferiis cap. licet* affirms, that the Scripture as well of the old as New Testament, hath specially deputed the seventh day for man's rest, that is (as *Suarez* interprets *de dieb. fest. cap.* 1.) both Testaments have approved the manner of deputing every seventh day of the week for the rest of man, which is to depute the seventh day formally, although materially the same was not always deputed: and in this manner it is true that that seventh day in the old law was the Sabbath, and in the new is the Lord's day.

4. They among themselves who account the Lord's day among traditions do account baptizing of children also, and that with greater show in the same place and number. But all our Divines, who have answered the Papists touching those examples of traditions, do always contend that those institutions and all other which are of the same profit and necessity, are to be found in the Scriptures themselves.

32. Those things which are wont to be brought on the contrary out of the Scriptures, *Rom. 14. 5. Gal. 4. 10. Col.* 2. 16. do nothing at all hinder this truth. For first, in all those places the observation of some day to religious use by the ordinance of Christ is no more condemned or denied, then the choice of some cerraine meat to a religious use by the ordinance of the same Christ: but no Christian is so void of all reason, that he would conclude out of those places, that the choice of bread and wine in the Lord's Supper for a religious use, is either unlawful, or not ordained by Christ: neither therefore can anything be concluded from them against the observation of the Lord's day by the use and institution of Christ. Secondly, the Apostle *Rom.* 14. doth expressly speak of that estimation of days, which did at that time breed offense among Christians; but the observation of the Lord's day which the Apostle himself teacheth, hath at that time taken place in all the Churches, 1. *Cor.* 16. 1. & 2. could not give any occasion of offense. Thirdly, it is most like that the Apostle in that place doth treat of choosing of days to eat or refuse certain meats: for the question of that dispute is propounded verse 2. of meats only: in the 5. and 6. verses, the esteem of a duty is joined with it as pertaining to the same thing, and afterward through all the rest of the Chapter he treats only of meats, making no mention of days. Fourthly, in that place to the *Galatians,* it is expressly treated of that observation of days, months, and years, which pertained to the bondage of weak and beggarly elements, Chap. 4. 9. but it was far from the Apostle, and altogether strange to Christian religion so to account any precept of the Decalogue, or any ordinance of Christ. Fifthly, in *Col.* 2. it is specially & expressly treated of those Sabbaths which were of the same kind with new Moons, and were ceremonial shadows of things to

come in Christ: but the Sabbath commanded in the Decalogue and our Lord's day are altogether of another nature, as hath been before demonstated.

33. Neither is Christian liberty at all diminished by this opinion, (as some without cause do seem to fear) for it is not a liberty, but a licentiousness not Christian, if any think themselves freed from the observation of any precept of the Decalogue, or from the institutions of Christ: and experience also teacheth that licentiousness, and neglect of holy things doth more and more prevail, where a due respect is not had of the Lord's day.

34. Neither also was *Adam* subject to any bondage, because he was tied to sanctify the seventh day by a special observation.

35. But as the beginning of the old Sabbath was at the evening; because the Creation also began at the evening, because the common mass was created before the light, and the cessation of the day from the work of Creation began also at the evening; so also the beginning of the Lord's day doth seem to begin from the morning of that day, because the resurrection of Christ was betimes in the morning, *Mark. 16. 9. John* 20. 1.

36. For the right observation of this day two things are necessary, rest, and the sanctification of this rest.

37. The rest which is required is a cessation from every work which might hinder the exercises of Divine worship: we must therefore abstain that day. 1. From all these works which are properly called servile: for seeing such works were of old by name excluded, in all other solemn feasts, *Levite. 23. 7. 8. 25. 32. 36. Numb.* 28. 25. much more were they excluded from the Sabbath.

38. But it is ridiculous by servile works to understand sins or mercenary good works, or done (after the manner of servants) for reward (as some do understand them by a certain Allegorical sport:) for sins are not forbidden and unlawful at some certain times, but always and everywhere: neither doth it pertain to the fourth Commandment to deal with all sins to be forbidden; although this may in some sense be granted that divers sins do take some aggravation from thence if they be committed upon so holy a day, *Isaiah* 28. 4. those evil works also which are done upon fear or hope, that is altogether servile, have in respect of their manner the same nature with other sins.

39. But servile works are properly those, to the performance whereof servants or servile men are wont to be used, such as are mechanick works, and all those to the performance whereof great labor of the body is required, as to plough, to dig, &c. 2. Besides th•...se works there are forbidden also upon that day all works that are ours: as is gathered from the opposite concession which is given in the fourth precept, S•... days shalt thou work and do all thy work.

40. Whence we may gather with the words following, on the Sabbath day thou shalt do no work: that all those works are forbidden which are properly called ours, although they be not to speak strictly, servile, or mechanicall.

41. Now those are our works which pertain to the uses of this life, that is, which are exercised in natural and civil things, and do properly pertain to our gain and profit: of which kind are those which of their own nature are not servile but liberal, as studyings, exercises of liberal arts; much more those which are common to free men and servants, as to Jorney, to handle civil causes, &c.

42. For so this phrase is explained, *Isaiah* 58. 3. Ye do that which delighteth you, that ye may exact all your labors, that is, ye do carefully your own matters, Verse 13. doing thine own ways. But because *Esayas* in that Chapter doth also and chiefly treat of wicked actions, and those works which are unlawful at all times, as appeareth verse 6. Therefore some godly Divines do seem to err, who are wont to gather out of that place, that every word or thought that is human, or pertains to men, used on the Lord's day, is to be accounted sin: for all human words, deeds, or thoughts upon that day whereof that Chapter handleth, (whether it be the Sabbath properly called, or a solemn feast) are not there judged to be impertinent, and in that respect simply reprehended; but those only which are wont to concern our gain, either simply unlawful or repugnant to holy exercises, as appears verse 3. & 6. Concerning such servile and vulgar works there is such a strict law, that upon the Sabbath day men may not go on in their work, no not in time of plowing and harvest simply; that is, at those times which are most opportune and as it were necessary for man's life, *Exod.* 34. 21. Nor in those things which do mediately and remotely pertain to holy things, as was the building of the Tabernacle, *Exod.* 31. 13. Much less is it lawful to enter into any ordinary journey, *Exod.* 16. or to frequent Marts or Fairs, *Nehem.* 13.

43. Yet here are excepted; 1. All those works which belong to common honesty: for seeing at all other times we ought, so especially upon that day which is specially dedicated to Divine worship, to be have and carry ourselves decently: all those things which do simply partaine thereunto are understood to be permitted. 2. Those things which are imposed on us by some singular necessity, *Mat.* 12. 11. In which number notwithstanding those things are not to be accounted, which men make or fain to themselves as necessary: but those things which it appears to be necessary and unavoidable, by the providence of God, and which we are not aware of, that is, when such a necessity urgeth as the Scripture itself allows as a sufficient cause to do any ordinary thing. 3. All those works which do directly respect the worship and glory of God, *Mat. 12. 5. John* 5. 8, 9. For in that case those works which are of their own nature servile, do pass into the nature of holy actions, neither are they properly our works, but God's works.

44. This rest, although in it self absolutely considered, it is not, neither ever was a part of worship; yet as it is commanded of God as a certain necessary thing unto his worship, and is referred also to it, so far it is a part of that obedience which pertains to religion and the worship of God.

45. The sanctification of this rest and day is a special applying of ourselves to worship God, upon that day which is intimated in those phrases, He sanctified that day, and it is a Sabbath to the Lord thy God.

46. Here public worship ought chiefly to be respected, whence also it is that the Sabbath is called an holy Convocation, *Levite. 23. 13. Acts* 13. 14. & 15. 23. & 16. 13. But that that public convocation of the Church ought to be had both before and after noon upon the Lord's day, it appears sufficiently, by that double burnt-offering of the Sabbath, in the morning and the evening, *Num.* 28. 9.

47. But the rest of the day ought to be spent in exercises of piety: for although there was of old an offering peculiar to the Sabbath, yet the continual or daily offering with his drink-offering was not to be omitted, *Num.* 28. 10.

48. Also the public worship it self seeing it is most solemnly to be celebrated, doth necessarily require these exercises of reading the Scripture, meditation, prayer, holy conferences and contemplation of the works of God: whereby we may be both more prepared to public worship, and that worship may be made truly effectual to us.

49. Contrary to his ordinance of the Lord's day are all feast days, ordained by men, they being accounted for holy days, as the Lord's day ought to be accounted.

50. For it is most agreeable with the first institution, and with the writings of the Apostles, that one only day in the week be sanctified.

51. The Jews had no feast days rightly sanctified, but by divine institution.

52. Yet any days may be piously turned into occasion of furthering the worship of God.

53. Also when God by his special judgments calls to more solemn fasting, those days are to be accounted as it were for extraordinary Sabbaths:

54. Contrary also to the observation of this day and all transactions of business, exercises, feastings, sports, and such like, whereby the mind of man is this day drawn away from the exercises of religion.

CHAPTER XVI.

Of Justice and Charity toward our neighbor.

Thus much of Religion: Justice follows, which is contained in the Second Table.

1. IUstice is a virtue whereby we are inclined to perform our duty due to our neighbor. So the duty of children towards their parents is said to be just, *Ephes.* 6. 1. And the duty of masters towards their servants is called right and equal, *Col.* 4. 1. And all those things which we owe to our neighbor, are performed in living justly.

2. But justice in this place is not taken most generally, as setting forth every duty to another: for so it contains even religion it self: for that justice which i•... said to be general, is no other thing then virtue in general; as hath been before declared; when we did show that justice was the chief among the general affections of virtue: neither must it be understood most particularly to respect the quantity either of the thing deserved or received, for so it contains only a few duties of the second table, namely those whereby like is returned for

like: but it is here used in a certain middle way, whereby it sets forth the mutual duty between those who are bound by the same right; in which sense it contains all the force of the second Table.

3. It hath for the object our neighbor, that is, everyone whether man or Angel also, who is or may be with us pertaker of the same end and blessedness, *Luke* 10. 36, 37.

4. Hence neither holy men, whatsoever they shall be, nor Angels themselves can be a fit object of religion, or of that religious worship which is commanded in the first Table, but only of Justice or of that duty that is due to our neighbor which is contained in the second Table: whence also those arguments taken from the nature of the thing, do exclude all adoration of the Creatures. *Acts* 10. 26. Rise, for I myself also am a man: *Revel.* 22. 9. See thou do it nor, for I am thy fellow servant, and of thy brethren the Prophets, and of those that keep the words of this Book, worship God. *Rev.* 22. 9.

5. Buth in this number and name, everyone is by proportion included even in respect of himself; for everyone is first a neighbor to himself, then to others. Whence also it is that there is no singular precept given whereby a man may be ordered toward himself: for whilst he is rightly ordered toward God, and toward his neighbor, he is also ordered toward himself; but with this difference, that that disposition whereby any is made fit to perform his duty to God and his neighbor, pertains to his perfection; but he must also perform the same duties both to his neighbor and himself, (but not to God, and himself.)

6. But because that monner whereby duties are to be exercised toward our neighbor, is with respect and affection to their good; hence this same virtue is called charity toward our neighbor. *Matt. 22. 29. Marc.* 12. 31.

7. In this charity there is always love of union, of welpleasednesse and good will, as in that love which is toward God; but there is also added oft times the consideration of mercy, when the misery of our neighbor is respected, which hath no place in our charity toward God.

8. But this band of Justice and affection of Charity ought always to flow, and be derived from Religion toward God; for seeing Religion gives the chief honor to God, it causeth that obedience be given to his will in those things also which do immediately respect the Creatures; whence all they who neglect their duty towards men, are denied to honor God, but rather do contemn him. 1. *Sam.* 2. 30. Also charity towards God which is contained in Religion, doth of its own nature produce charity towards men, as they are in some sort partakers of the Image of God: whence also we are said to love God in men, and men in God, which is one reason of that phrase, beloved in the Lord.

9. Hence nothing is properly due to man which is contrary to Religion. *Acts* 4. 19. & 5. 29. Whether it be right in the sight of God to obey you rather then God, judge ye: we must obey God rather then men.

10. Hence also the truth of Religion cannot consist with the neglect of Justice, and Charity toward our neighbor. *James* 1. 27. Religious worship, pure and undefiled before God and the Father, is this, to visit the fatherless, and widows in affliction. 1. *John* 4. 20. 21. If any one say

I love God, and hate his bzother, he is a liar. This Commandment have we from God, that he that loveth God, love his brother also.

11. Hence finally religion is best proved, and tried by Justice, according to the frequent use of the Scripture, which argument notwithstanding doth serve much more certainly for negation, then affirmation, if it be understood of the outward works & offices of Justice: because such works of Justice may be sometime present, where true religion is wanting; but if true religion be present, they cannot be wholly absent.

12. By the same reason also unjust works do more argue a man to be ungodly, then those which are just do argue a godly man: whence the works of the flesh are said to be manifest. *Gal.* 5. 19. Which is not affirmed of the fruits of the spirit, *Verse* 12.

13. The order of this charity is this, that God is first and chiefly to be loved by charity, and so is as it were the formal reason of this charity toward our neighbor: next after God we are bound to love ourselves, namely with that charity which respects true blessedness; for loving God himself with love of union, we love ourselves immediately with that chief charity which respects our spiritual blessedness: but we ought to love others whom we would have partakers of the same good with us, secondarily as it were; moreover others may be deprived of this blessedness without our fault, but we ourselves cannot; therefore we are more bound to will and seek it for ourselves then for others.

14. Hence it is that the love of ourselves hath the force of a rule or measure unto the love of others: Thou shalt love thy neighbor as thyself.

15. Hence it is never lawful to commit any sin for another's sake, although our offense may seem small, and to be a chief good, which we should seek to another: for he that wittingly and willingly sinneth hateth his own soul. *Prov.* 8. 36. & 29. 24. He that sinneth against me, offereth violence to his own soul. He that partaketh with a thief, hateth himself, and he that hearing cursing declareth it not.

16. Among other men none indeed ought wholly to be removed from the embracing of our charity, who is capable of blessedness; for if we love God above all things, no enmities will so far prevail with us, but we may love our very enemies for God. *Mat. 5. 39. Rom. 12. 17. 1. Thess. 5. 15. 1. Pet.* 3. 9.

17. But among men those are more to be loved then others, that come nearer to God, and in God to ourselves. *Galatians* 6. 10. Let us do good to all, but especially to the household of Faith.

18. But because they that believe, are more near both to God, and to us also spiritually, then those who do not as yet believe, therefore also are they more to be beloved.

19. Yet this is so to be understood, that it be referred to the time present and the immediate affection; for we may will the same good to some other as much or more in time to come, the grace of God and faith coming between; in which sense that affection of the Apostle concerning the *Israelites* is to be taken. *Rom.* 9. 3.

20. If among those that are to be beloved there be no apparent disparity neither in respect of God, nor in respect of us, then they are equally to be beloved.

21. But if any apparent disparity appear, either in their nearness to God or to ourselves, then he who exceeds in any nearness, is more to be beloved, that is, when we cannot exercise the act of our love alike toward all, we are more bound to place our love on those whom God hath by some special nearness or communion commended to us, then on others. Therefore although we ought equally to will the salvation of others; yet the exercise and care of this will is chiefly due to those, that are near joined to us in some special respect; as a Soldier although he ought to wish well to all his fellow Soldiers, yet he is bound to take most care of those who are of the same band, and are next ad•...oyned in the same Ranke. This appears in that example of *Paul,* who did more servently desire the conversion of the *Israelites* then of other Nations; of which affection he gives this one reason, because they were his brethren, and and kindred according to the flesh. *Rom.* 9. 3.

22. Yet in this prerogative of charity we must wish to those that are near unto us, rather those good things which pertain to that conjunction, whereby they come near unto us, as spiritual good things to those who are most spiritually joined to us, and natural good things to those with whom we have a natural nearness; not that those kind of good things are in our desires to be separated one from another, but because the very kind of conjunction, is as it were a bek from God whereby he stirs us up to bestow our pains chiefly in this or that kind.

23. Hence it follows, first. That kindred in blood, *Caeteris paribus* other things answerable, are more to be beloved then strangers, in those things which pertain to the good things of this life: and among those that are near in blood, those that are the nearest to be most loved.

24. Secondly, that some special friend is more to be beloved, then an ordinary kinsman in blood, at least in those things, which pertain to the common duties of this life, because friendship may be such that it may make a nearer conjunction then consanguinity it self considered by it self. *Prov.* 18. 24. For a friend is nearer then a brother.

25. Thirdly, that parents are to be loved more then any friend, because the nearness of parents is greater then of friends as touching the communicating of those things which are most intimate to us. 1. *Tim.* 5. 4. If any widow have children or nephewes, let them learn first to show piety towards their own house, and to recompense their parents: for this is honest and acceptable in the sight of God.

26. Fourthly, that parents are more to be beloved then children, in those good things which ought to redound from the effect to the cause, as Honor, Esteem, Reverence, Thankfulness and the like. But that children are more to be loved then parents in those things which are derived from the cause to the effect; of which kind are, Maintenance, Promotion, Providence and the like.

27. Fifthly, that husb•...s and wifes are to be loved more then parents or children, in those things which pertain to society and union of this life; for that is the greatest nearness,

whereof it is said, they shall be one flesh. *Gen. 2. 24. Matthew* 19. 5. Therefore shall a man leave his Father, and Mother, and shall cleave to his Wife, and they shall be one flesh.

28. Sixthly, that they that have deserved well of us are more to be beloved then others, and among thosesuch as have communicated spiritual good things to us are most to be beloved: let him that is taught in the word communicate to him that taught him, all good things, *Gal.* 6. 6.

29. Seventhly, that a community or whole society is more to be beloved then any nember of it, because the conjunction of a part with the whole is greater then with another part; and therefore, that a prince whose life and safety is necessary or most profitable for the common good, is more to be beloved, then any or divers of the common people, nay more then ourselves in temporal things. 2. *Sam.* 21. 17. Thou shalt go no more with us to battle, least thou quench the light of *Israel. Lament* 4. 20.

30. There be two Acts of charity toward our neighbor: Prayer for his good, and working of it. *Mat.* 5. 44. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which hurt you and persecute you.

31. This Prayer as it respects the honor of God, pertains to religion in the first Table: but as it respects the good of our neighbor, it pertains to Justice, and Charity toward our neighbor in the second Table.

32. We must pray for all those good things, which religion commands us to wish to him, whether they be spiritual, or corporal.

33. In this praying is included not only petition, but also giving of thanks, whereby we praise God for the good things which he hath bestowed on our neighbors. *Romans* 1. 8, 9, 10.

34. To his praying is opposed that imprecation which tends to the hurt of our neighbor, which is called cursing. *Mat.* 5. 44.

35. Working of good toward our neighbor is an endeavor, concerning him, tending to his good; whence also it is called good deed. *Matthew* 5. 44. And love in deed. 1. *John* 3. 18.

36. This working is distinguished from praying; because although prayer be also an endeavor tending to the good of our neighbor, yet is not immediately exercised about our neighbor, but is directed unto God.

37. Yet unto this working those endeavors must be referred which are exercised about other Creatures for our neighbors sake: for then there is an efficiency in our actions of the same reason, as if it were exercised immediately about our neighbor himself.

38. Now this endeavor is either, by moral persuading, or real effecting.

39. An endeavor of moral persuasion is in propounding of good to be performed with arguments by which he may be stirred up to it.

40. And this is by admonition, and good example.

41. This admonition is taken generally for any warning, which is used by words, whether it be to procure and perform good to our neighbors, or to drive away and make up any hurt.

42. Therefore it contains in it our duty to teach and admonish. *Colos.* 3. 16. To observe others that we may whet them to love and good works. *Heb.* 10. 24. To exhort them also daily. *Heb.* 3. 13. To comfort them against sorrow and grief. 1. *Thess* 4. 18. And to correct them in a brotherly manner, if they be overtaken with some offense. *Gal. 6. 1. Rev.* 19. 17.

43. But this brotherly correction is then to be used; when we certainly know that the evil to be corrected is committed, when there is hope of some fruit, or good to follow upon our correction, either by the amendment of our brother that is fallen, or by preserving of others from partaking of the same; lastly, when there is fit opportunity in respect of time, or person, and the circumstances.

44. Unto this admonition is opposed consent, or communion with others in their sins. *Eph.* 5. 7. 11.

45. One is said to be partaker of another's sin nine ways; which are thus set down in Latin.

Iussio, consilium, consensus, palpo, recursus,

Participans, nutans, non obstans, non manifestans.

That is summarily, consent is given to sinners, by counseling, defending, helping, permitting when we can hinder, and by holding our peace when we may profitable speak. *Rom.* 1. 32.

46. Good example is a representation of a good work, whereby others may be stirred up to perform the like. 1. *Tim. 4. 12. Tit. 2. 4. 7. Mat. 5. 16. 1. Pet.* 2. 12.

47. To good example scandal is opposed. 1. *Cor.* 10. 32. 33. Give no offense to the *Jews,* to the *Gentiles,* nor the Church of God.

48. A scandal is a representation of an evil work whereby others may either be stirred up to sin (whence it is called 〈 in non-Latin alphabet 〉 , or a cause of stumbling) or to be hindered or slackned from doing good, (whence it is called 〈 in non-Latin alphabet 〉 or a cause of weakening) and that is properly called a scandal, 1. *Cor.* 8, 9, 10. Take heed that your lyberty be not an occasion of stumbling to the weak, &c. *Rom.* 14. 21. Wherein thy brother stumbleth, or is offended, or is made weak.

49. There is in every evil work which is made known to others, the respect of a scandal. *Mat.* 18. 6, 7, 8. Whosoever shall be an offense. If thy hand, foot, eye cause thee to offend. If thy brother sin against thee.

50. There is also sometime a scandal in a work of it self lawful, if it be not expedient in respect of others. 1. *Cor.* 8. 13. If my meat offend my brother, I will never eat flesh, least I offend my brother.

51. But an indifferent thing is said to be expedient, or not expedient, when all circumstances considered, it maketh, or maketh not to the glory of God, and edification of our neighbor.

52. There is no human authority that can make that action lawful, whereby a scandal is given to our neighbor.

53. But then a scandal is said to be given: either when some manifest sin is committed, or at least that which hath evident show of sin is committed, so that it becomes known to others; or when that is rashly committed which is not necessary by God's Command, and yet brings spiritual hurt to others: but much more if the perverting or troubling of our neighbor be by that very action directly intended.

54. But if there follow offense, not from the condition of our work, but from the pure malice of others, then it is called an offense taken, as that of the *Pharis•...es,* which is not our sin, but of those who are offend•...d. *Mat:* 15. 12, 13, 14. Knowest thou not that the *Pharisees* were offended at that saying? Let them alone: they be blind leaders of the blind.

55. But although this offense taken cannot be avoided by us; yet an offense given may and ought. For God never lays upon his a necessity of offending.

56. That scandal whereby one is said (metaphorically) to offend himself, or to give occasion of sinning to himself, is by proportion referred to an offense given.

57. A real effecting or procuring the good of our neighbor, is when we ourselves perform something which of it self tends to the good of our neighbor without his help coming between. *Heb.* 13. 16. To do good, and to distribute forget not.

58. But although all acts of Justice ought to have charity joined to it, yet there are some wherein Justice doth more shine forth, and others wherein charity doth more rule.

59. Hence that distinction ariseth whereby some offices are said to belong to Justice strictly taken, and some belonging to charity; of which difference and formal distribution we have Christ the author. *Luke* 11. 42. Ye pass by judgment and the love of God.

60. Those are the acts of Justice which have in them the confideration of a debt and equality in respect of others.

61. Those are the acts of charity whereby the good of another is respected more then our debt.

62. The offices of Justice, are before, and of straighter obligation then they which are of charity.

63. Hence we are more bound to pay our debts, then to give anything of our own; and he that offends another, is more bound to seek reconciliation then he that is offended.

64. There is in many things a double respect of Justice, one whereof respects the next end, and words of the Law, that bindeth, which is called Justice in the most strict sense; and the other, respects the remote end and reason of the Law which is called equity or 〈 in non-Latin alphabet 〉 .

65. The parts of this Justice are two, one whereof gives to everyone his own, and it is called distributive Justice, the other restores to everyone his own, and it may be called emendative Justice.

66. Distributive Justice cannot be rightly performed without a right judging of things and persons, and a meet comparison of things to things, and persons to persons, from whence ariseth that proportion which they call geometricall.

67. Unto distributive Justice is opposed acception of persons, whereby one is preferred before another in the distribution of good due, without just cause.

68. Emendative Justice is either Commutative, or Corrective.

69. Commutative Justice is equality of the thing given, and received.

70. Corrective Justice, presupposeth some Injustice, and it is either civil or criminal.

71. Civil doth chiefly correct the injustice of the cause.

72. Criminall doth chiefly correct the injustice of the person.

73. To corrective Justice pertaineth revenge, and restitution.

74. Revenge is an act of corrective Justice, whereby punishment is inflicted on him, who hath violated Justice.

75. The end hereof ought to be the amendment or restraint of the offender, quietness and admonition to others, and so the preserving of Justice, and of the honor of God. *Deut.* 13. 11. & 17. 13. & 19. 20. & 21. 21. That all *Israel* may hear, and fear, and do no such iniquity in the midst of thee.

76. Restitution is an act of corrective Justice, whereby another is set again into the possession of that thing of his own whereof he was unjustly deprived.

77. Hence an action binding to restitution must be against Justice strictly taken, and not against charity only.

78. To this injustice injury is opposed.

79. To charity is evil will opposed, whether it be formal by a direct intention or virtual by interpretation.

80. Unto this ill will partaines unjust discord, which if it break forth into separation, especially in those things which pertain to religion, it is properly called Schism.

CHAPTER XVII.

Of the honor of our Neighbor.

1. IUstice toward our Neighbor doth either immediately affect him or by means of some action.

2. Justice which doth immediately affect our Neighbor, doth either respect the degree of that condition in which our Neighbor is placed, or the condition it self absolutely considered.

3. As if respects the degree of it, it is called honor which is commanded in the fifth Commandment: which is said to be the first Commandment with promise, *Eph.* 6. 2. Either because it is the first of the second Table, or because it is the first Commandment in all the Law that hath a singular and proper promise joined to it.

4. Here society of men among themselves is supposed and established, private or oeconomick, and public or politick, wherein one ought to serve another being joined together in mutual duties of Justice and charity, that they may exercise and show towards men that religion whereby they worship God.

5. Hence that solitary life which certain Hermites have chosen to themselves as Angelical, and others embrace for other causes, is so far from perfection, that unless it be persuaded by some extraordinary reason (and that for a time only) it is altogether contrary to the law and will of God.

6. But because human society is as a foundation to all other offices of Justice and charity which are commanded in the second table of the law: therefore those transgressions which do directly make to the disturbance, confusion and overthrow of this society, are more grievous sins, then the breaches of the several precepts.

7. But although political society be established of God as well as Oeco•...omicall, yet as there is some certain form of this Oeconomicall (as also of Ecclesiastical society) prescribed to all people, it is not so of political; but it is left to their liberty, that (so as they preserve their power whole) they may ordain that society, which makes most for the establishing of religion and justice among themselves.

8. And this is one reason why there is mention only of parents in the fifth precept; because Oeconomicall society only (which is plainly natural) should remain one and the same throughout all ages, and nations: unto which that also is added, that this is the first degree, wherein is the fountain and seminary of all society; whence also the authority of all others in superior power is set forth and mitigated by the name of Father, 2. *Kings* 2. 12. & 13. & 13, 14. *Gen. 41. 8. 43. 1. Sam. 24. 12. 1. Tim.* 5. 1.

9. Honor is an acknowledgement of that dignity or excellency which is in another with a due testification of it.

10. It is called both an acknowledgement and testifying, because it consists neither in outward observance only, nor in inward only, but in both.

11. It is said to respect excellency or dignity, because we are not affected with reverence, but upon the apprehension of some excellency.

12. Hence that duty which is due to those who are placed above us in some eminency, is commonly and most properly set forth under the name of reverence: but by a synecdoche it

sets forth every duty wherein the degree of dignity or excellency of another is respected, whether that degree be inequall in respect of us, or equal, *Rom.* 12. 10. In honor preferring one another, 1. *Pet.* 3. 7. Let men likewise dwell according to the knowledge of God, giving honor to the woman as to the weaker vessel; according that 1. *Pet.* 2. 17. Honor all men.

13. But it hath the first place among those duties which are due to our neighbor; First, because it comes nearest to the nature of religion and piety wherewith we worship God, whence also it is called religion or piety, not only by profane authors, but sometime also in the Scriptures, 1. *Tim.* 5. 4. Let him learn first to show piety to his own family, &c. Secondly, because it is the bond and foundation of all other justice, which is to be performed to our neighbor: for by virtue of this duty of those degrees which it doth respect, men lead a quiet and peaceable life with all piety and honesty, 1. *Tim.* 2. 2. which doth also seem to be the proper reason of that promise which is adjoined to this fifth precept, that thou mayest prolong thy days upon earth, because without this mutual observance of superiors and inferiors among themselves, it could not be expected that the life of man should abide in its state.

14. Honor, as it respects the knowledge and opinion of others of him that is to be honored, is called fame, *Eccles.* 7. 1. or a good name, *Phil.* 4. 8.

15. Hence honor as it is the external good of a man, doth not really differ from fame, but only in reason.

16. That office of honoring which we owe to all, is to preserve that state of dignity which they have, without being hurt.

17. Unto this office those vices are opposed whereby the fame. of our neighbor is hurt.

18. The good name of our neighbor is hurt when that estimation which ought to be had of him is diminished, 1. *Cor.* 4. 13. Being defamed we pray. 2. *Cor.* 6. 8. By honor and dishonor, by evil report and good report.

19. We may diminish it either with ourselves conceiving ill of him without just cause, which is called rash judgment, *Mat. 7. 1. 1. Cor.* 4. 3. or with others also.

20. The good name of our neighbor is diminished with others, by words, deeds, gestures, or other signs.

21. This also is done sometime directly and formally, with an intention to hurt, and sometime virtually and indirectly, or of the nature of the thing, or by circumstances adjoined.

22. When the fame of another is hurt by imputation of an evil of the fault or of punishment, if it be in his presence, it is called either a reproach, or derision, or a slander; if it be in his absence, it is called detraction.

23. Detraction is directly exercised about the evil of our neighbor four ways. 1. When a fault is falsely laid upon him. 2. When a secret fault is discovered without a just cause. 3. When a

true crime is too much beaten upon. 4. When the deed is not disallowed, but the intention is blamed.

24. It is indirectly exercised about the good of our neighbor four ways also. 1. Denying that good which is to be given to our neighbor. 2. Hiding it. 3. Lessening it. 4. By praising it coldly.

25. The former ways are contained in his verse,

Imponens, augens, manifestans, in mala vertens.

26. The latter in this verse,

Qui negat aut minuit, tacuit, lau dat que remiss.

27. The good name of our neighbor is restored by retracting, or desiring pardon, or sometime also by recompensing of it.

28. The duties of h•...our, belong some to unequals, some to equals.

29. Among unequals, it belongs to superiors to excel in well deserving, but to inferiors to reverence and give thanks.

30. Inequality is either in some simple quality, or in authority and power.

31. Inequality in a simple quality, is either in respect of age, or in respect of gifts.

32. They that are above others in age, ought to go before them in grave example, *Tit.* 2. 4. That old women teach the younger women to be sober.

33. They that excel in gifts, ought readily to impart the same to the profit of others, *Rom.* 1. 14. I am a debtor both to the Grecians and Barbarians; to the wise, and the unwise.

34. They that are above others in power, are those who have right to govern others, whence also power is wont to be called jurisdiction; whose duty it is to administer justice and charity toward others in a certain eminent way, according to that power which they have committed to them, *Job* 29. 14. 1•.... I put on justice, and my judgment covered me as a robe, and as a Diadem. I was as eyes to the blind, and as feet to the lame, *Col.* 4. 1. Masters, do that which is right and equal to your servants.

35. This justice is administered in charity, by protecting and ruling.

36. Protection is an application of power to defend others from evil, *Isaiah* 32. 2. And a man shall be as an hiding place from the wind, and a covert from the tempest, &c. Whereunto also pertains that providence whereby they provide necessary things for them, 1. *Tim.* 5. 8.

37. Ruling is an application of power to further others in good, *Romans* 13. 4. He is the minister of God for thy good. 1. *Tim.* 2. 2. That we may lead a peaceable and quiet life in all godliness and honesty.

38. This ruling is exercised in directing and rewarding.

39. Direction is a propounding of that which is right and good, that it may be observed, *Ephes.* 6. 4. Fathers, bring up your children in the nurture and admonition of the Lord.

40. Unto this direction pertains the making and promulgating of good laws in whatsoever society of men it be.

41. Rewarding is a recompensing of that obedience which is performed or denied to direction, 1. *Pet.* 2. 14. both to take vengeance on the wicked, and for the praise of them that do well. So *Rom.* 13.

42. Here distributive and emendative justice doth most shine forth: for although the justice in other men is the same, with that which is exercised in those superior, yet it doth most shine forth if it be administered with a fit power.

43. Hence the right of revenging doth not properly belong to others then those that have super-eminent power, *Rom. 13. 4. 1. Pet.* 2. 14. by whom when it is rightly exercised, it is not the revenge of men, but of God, 2. *Chro.* 19. 6. Take heed what you do for ye judge not for men, but for the Lord, who will be with you in the judgment.

44. They that are in higher power, ought to provide for the commodities of them over whom they are set in respect of their souls, that they may have means of salvation, *Ephes.* 6. 4. In respect of their bodies, that they may have food, raiment, and fit dwelling.

45. And these are either private persons or public.

46. Private, are the husband in respect of the wife, parents in respect of children, and master in respect of servants: where the power of the husband is moderated with a certain equality: the power of the master is merely commanding: but the paternal power is as it were mixed.

47. They that are in public authority, are either ministers or magistrates.

48. But there is this difference between magistrates and ministers of the Church. 1. Magistracy, (of this rather then of the other kind) is an ordinance from man: but the ordinance of ministers is from God, which is declared in the Scriptures, when the power of magistracy although it be ordained by God, *Rom.* 13. 1. yet it is called an human creature, 1. *Pet.* 2. 13. which name doth not at all agree to the lawful ministers of the Church. 2. Magistracy is an ordinance of God the Creator, and so belongs to all kind of men: but the Ecclesiastical ministry is a gift and ordinance of Christ the Mediator, and so doth not properly and ordinarily perraine, but only to those who are of the Church of Christ. 3. A magistrate hath jurisdiction joined to his government, and so (if he be the supreme magistrate) upon just cause he may make and abolish laws, and commit jurisdiction to others: but th ministers of the Church (considered in themselves) are merely mandatory, that have nothing of their own, but whatsoever they do lawfully, they do it as in Christ's stead who commands them, and so can neither make laws, nor commit that power which they have received to others. 4. It belongs to magistrates to procure the common good both spiritual and corporal of all those who are committed to their jurisdiction, by politick

means, and a coercive power, 1. *Tim.* 2. 2. but it is ministers duties to procure their spiritual good who are committed to them by Ecclesiastical means, *Acts 20. 28. Heb.* 13. 17.

49. But they cannot be exactly distinguished, in the things themselves, the persons and causes, about which they are occupied: for there is nothing, person, or cause so Ecclesiastical, but in some respect it may pertain to the jurisdiction of the magistrate; neither is there any action so secular (so it be done by a member of the Church) but, so far as it respects obedience to God, it may pertain to the taking notice of by the Church.

50. Therefore the exempting of Ecclesiastical men (as they are called) from the jurisdiction of the civil magistrate, as also the unloosing then from obedience due to Magistrates, and Parents, brought in by Papists under a pretence of Religion and perfection, is altogether contrary to the perfect Law of GOD.

51. In respect of this ruling which comes from the power of superiors, there is due from inferiors, subjection and obedience. *Hebrews* 13. 17. Obey your leaders, and submit yourselves.

52. Subjection is an acknowledgment of their authority. 1. *Pet. 2. 18. Eph.* 5. 22.

53. Obedience is the performance of those things that are prescribed. *Eph.* 6. 1. 5.

54. This obedience ought always to be limited according to the limits of power, which the superior commander hath.

55. Hence we must not obey men in those things which are against the command of God, for we must obey in the Lord, *Eph.* 6. 1. And in the fear of God. *Col.* 3. 22. Or also against the command of those superior persons who have greater authority then they.

56. Hence also that obedience must not be blind, or without examination of the precept: but an inferior ought to enquire so far as is requisite for the matter in hand, whether the precept belawfull, convenient and binding. *Acts* 4. 19.

57. But if the precept be not lawful then an enduring of the punishment wrongfully inflicted, hath the place and force of obedience. 1. *Pet.* 2. 19. 20.

58. In respect of the good that is communicated either by the gifts, or by the power of superiors, inferiors do owe submissive thankfulness.

59. Thankfulness is a desire to recompense benefits received.

60. For it is a certain welwishing affection, having respect and proportion, to the benefit of another, yet so that it must not be contained in the affection it self, but must be manifested in answerable endeavor.

61. Thankfulness indeed is the common duty of all men, who have received any benefit from others, but there is a certain singular way of thankfulness, of inferiors towards superiors, which is declared in that word, when thankfulness is said to be submissive.

62. Hitherto pertains the relieving of their necessity, whether they stand in need of substance, help, or counsel. *Gen.* 45. 9•....

63. This thankfulness, which respects those by whose benefit we do under God subsist, namely our parents, and country, or those who sustain the same person with them, is called piety. 1. *Tim.* 5. 4.

64. The duty of equals towards all their equals is, that one prefer another in honor: *Rom. 12. 10. Ephes.* 5. 21.

65. Friendship is towards some that are joined nearer in love and communion. *Prov.* 18. 24.

66. The beginning of all honor to be given to our Neighbor, especially of that which is due to superiors and equals, is humility.

67. This humility as a virtue, whereby one doth so moderate his esteem of himself, that he will not in any kind attribute anything to himself above that which is meet for him. *Phil.* 2. 3. In humility of mind thinking everyone better then himself.

68. Unto humility is opposed pride and envy.

69. Pride is an inordinate affection of a man's own excellency.

70. This affectation of a man's own excellency if it be exercised about good things that we have, it is called boasting: if about those things which we would seem to have, it is called arrogancy: if about the fame and esteem which we seek with others, it is called vain glory: if about dignities, it is called ambition: if about the undertaking of matters, which are beyond our strength, it is called presumption.

71. Envy is a sorrow for the good of our Neighbor, because it seems to diminish our own excellency. *Num.* 10. 29.

72. For if there be fear of another's good, because we see some evils like to come from thence either to others, or to ourselves, it is not envy, but an honest fear, *Prov.* 28. 28.

73. If the cause of sadness be not that another hast good, but that we have not, and that good is to be wished for by us, then it is not envy, but emulation. *Rom.* 11. 14.

74. If the cause of sadness be the unworthiness of him, who enjoys that good, then it is not properly envy, but indignation. *Pro.* 29. 2.

75. Yet all these affections if they exceed measure, are wont to be noted in the Scriptures under the name of envy. *Psal. 37. verse. 1. 7. Pro.* 3. 31.

CHAPTER XVIII.

Of humanity toward our Neighbor.

1. IUstice which respects the condition of our Neighbor absolutely considered, doth either respect the person of our Neighbor, or his outward commodities.

2. That which respects his person doth either respect his life, or his purity.

3. That which respects his life is humanity, and it is commanded in the sixth Commandment. For seeing here man's life is properly provided for, or as the Scripture speaks; *Gen.* 9. 5, 6. The soul of man and the blood of man; all that duty which is here handled is rightly set forth under the man: of humanity.

4. This Commandment doth not properly treat of the life of the brute Creatures, because they are in man's power, *Gen.* 9. 2. 3. Neither have they common society with man: yet because a fit disposition toward the life of man doth infer some respect to another image of his, which is found in other living Creatures: and cruelty against them is wont to declare a certain inhumane disposition, or by little and little accustom to it: therefore clemency and inclemency towards the brute Creatures, doth, pertain also hitherto as a certain appendix.

5. Humanity is a virtue whereby we are inclined to preserve the life of our Neighbor, and quietness thereof by lawful means.

6. But this is performed two ways, namely by supplying things helpful, and hindering things hurtful.

7. But seeing the life of man which ought to be preserved is twofold, spiritual, and corporal, hence the duties of humanity are some spiritual, and some corporal.

8. The spiritual duty is to do all things according to our power, which may further the edification of our Neighbor.

9. Of this kind are, prayer; good example and admonition, which are required of all.

10. For although these immediately in regard of their next end, be general duties of charity, yet mediately and in respect of the remote end, they pertain to the furtherance of the spiritual life of our Neighbor. *James* 5. 20.

11. There is the like reason, of ceasing from due offices pertaining to the salvation of our Neighbor, of consenting with other in their sins, and of offense given to them, which are sins opposed to those duties: for these do always hurt the spiritual life of our Neighbor, *Ezek.* 3. 18. & 13. 19. & 33. 6. 8. *Rom. 14. 15. 1. Cor.* 8. 11.

12. But although as the soul is more noble then the body, so the spiritual life is of greater price then the corporal; and so those sins which do make against the spiritual life of our Neighbor are greater, (an equal comparison being made) then those which hurt the body: yet they do not so really pertain to the hurting of our Neighbor: because hurting and bodily death it self is wont to be brought on men, by necessity of coaction: but spiritual death cannot be brought upon one by another unless he be in some sort willing and do consent, so that is own action is the immediate cause of it.

13. Also it is required of superiors that have power, and authority, that they study to further the salvation of inferiors by their authority.

14. There be divers degrees of our duty toward the corporal life of our Neighbor, that it may be kept quiet and safe.

15. The first degree hereof is, in those virtues which do keep us far from any hurting of our Neighbor.

16. Of this kind, are Meekness, Patience, Longsuffering, and placablenesse, or pardoning of wrong.

17. Meekness is a virtue which doth moderate anger. *Prov. 17. 17. 1. Cor. 13. 4. Numb.* 12. 3. Now the man *Moses* was very meek; above all men who were on the face of the Earth. *Gal.* 5. 22. The fruits of the spirit restraining of anger, goodness, gentleness.

18. Unto this is opposed, slowness and wrath.

19. Slownesse is a want of Just anger. 1. *Sam.* 12. 13.

20. Wrath is an inordinate stirring up of anger. *Gen.* 49. 7. Cursed be their anger because it was fierce, and their wrath because it was cruel. *Eccles.* 7. 10. Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools.

21. The degrees of wrath are, provoking of the mind waxing hot, and hatred.

22. Patience is a virtue which moderates anger that is stirred up by grievous wrongs. *Luke 21. 19. Colossians 1. 11. 1. Thess.* 5. 14.

23. Long-suffering is a continuance of patience, although it have been long provoked. *Proverbs* 14. 29. & 15. 18. & 16. 32.

24. Placablenesse is a virtue whereby we do easily forgive a wrong done to us. *Mat. 18. 21. 22. Luc.* 17. 3. 4.

25. The second degree of this duty is in those virtues, which do cherish society of life, as, concord, and benevolence which hath joined with it, courtesy, affability, and equanimity.

26. Concord, is a virtue whereby we do easily agree with others in those things that are good. *Philippians* 1. 27. & 2. 2. & 4. 2.

27. Benevolence is a virtue whereby we wish all things prosperous to others. 1. *Cor.* 13. 4. Charity is kind.

28. Unto these are opposed discord, dissention and enmity, &c. *Gal.* 5. 20.

29. A third degree of this duty is in those endeavors whereby the life it self of our Neighbor, is defended, furthered, and cherished.

30. An endeavor to defend, promote, and cherish the life of our Neighbor, doth contain all those duties, whereby we may be conserving causes of the life of man. *Prov.* 24. 10.

31. Unto these are opposed all those sins, whereby the life of men is hurt, as fierceness, cruelty and the like. *Pro.* 20. 10.

32. All these are contained under the name of Homicide.

33. Homicide is the injust killing of a man.

34. Now that killing and hurting also is unjust, which is either not done by a just authority, that is, that that is public, or which is equal to public; or not upon a just cause, or not in due order, or upon an intention that is not just; for those four conditions ought always to concur to a just killing; if one of them be wanting, Homicide is committed.

35. Also rash anger must be referred to Homicide, so far forth as it tends to the hurting of the life of our Neighbor. *Mat.* 5. 22. Whosoever is angry with his brother unadvisedly.

36. But in those words it is given to understand that all anger is not condemned, for that only is reproved which is rash, that is, which hath no just cause, or observes no just measure. Otherwise the force of anger, as zeal of God, is often commended. *Gen. 30. 2. Ex.* 11. 8. & 16. 20. & 23. 19. *Numb.* 16. 15. & 31. 14. 2. *Kings* 13. 19. And hatred it self, *Psalm* 139. 21. 22.

37. This is for the most part peculiarly belonging to the sixth precept, that those things which are forbidden, may sometime (in another consideration) be not amiss, and sometime well and rightly done in obedience toward God.

38. So he that killeth another upon mere chance, to whom he gave no cause, whilst he is about a lawful work when and where it is lawful, fit diligence being used, doth not sin. *Deut.* 19. 5.

39. Such also is the reason of a necessary defense, so as desire of revenge be wanting. For this is an unblameable defense granted to everyone.

40. Sometime also God is obeyed by killing. *Deut.* 13. 9. Namely when it is done by authority, and command from God. 1. *Sam.* 15. 18. 19.

41. No man hath power from God, by common Law to kill that man of set purpose whose innocence he knoweth of.

42. Neither is there any power of man, which can give sufficient authority to any subject, to slay him, whom he knows to be innocent, and not to deserve death.

43. Therefore a war can never be just on both sides, because there cannot because of death on both sides.

44. Neither is it lawful in any war to intend their occasion who are not in some sort partakers of such like cause.

45. But if there be present a lawful cause, together with a just authority and intention, and a just manner be used, the war it self, or warfare, is not against Religion, Justice, or Charity, *Num. 31. 3. 1. Sam.* 18. 16. & 25. 28. 1. *Chron. 5. 22. Luc. 3. 14. Rom. 13. 4. 1. Pet.* 2. 14.

46. Also the same conditions observed, it is lawful for those who have skill in weapons. 1. *Chron. 5. 18. Psal.* 143. 1. To offer and apply their help to lawful Captains; to make war. *Luc. 3. 14. 1. Cor.* 9. 7.

47. No Law of God permits any one to kill himself.

48. Yet it is lawful and just sometime for one to expose himself to certain danger of death.

39. Nay sometime the case is wherein one may and ought to offer himself to death. *Jonah* 1. 12.

CHAPTER XIX.

Of Chastity.

1. IUstice which respects the purity of our Neighbor is Chastity.

2. Chastity is a virtue whereby the purity of his person is preserved in respect of those things which pertain to generation. 1. *Thess.* 4. 3, 4, 5.

3. The parts of Chastity are two, shamefastnes and honesty.

4. Shamefastnesse is a part of chastity drawing back from impurity, which is in the same sense also called bashfulness.

5. Honesty is a part of chastity leading to those things, which become purity.

6. Shamefastnesse and honesty are radically in the inward choice of a man, but significatively in the outward conversation.

7. Hence chastity is chiefly named shamefastness, as it doth take away the outward signs of impurity: and it is called comliness, as it putteth the outward signs of purity.

8. Unto shamefastness, modesty is chiefly referred, and to comeliness gravity.

9. Modesty is a virtue whereby we contain ourselves within the bounds of fleshly desire.

10. Gravity is a virtue whereby the *decorum* of purity is observed.

11. Chastity is virginall, conjugal, or viduall.

12. But this distribution is not of the *Genus* into *Species,* but of the adjunct into his subjects.

13. For chastity is the fame in respect of the essence in all, but it admits some accidental differences, according to the different states of those by whom it is observed.

14. For virginall is that which ought to be kept by a virgin until she contract marriage. 1. *Cor.* 7. 34.

15. Conjugall is that which ought to be kept in wedlock, *Tit.* 2. 5.

16. Viduall is that which is to be kept by Widows. 1. *Tim.* 5. 7.

17. Unto conjugal chastity marriage lawfully contracted and observance is referred. *Mat. 19. 6. 1. Tim. 2. 14. Heb. 13. 4. 1. Pet.* 3. 1, 2, 4.

18. For this is the difference between single estate and married, that though chastity may and ought to be observed in single estate, yet single estate of it self maketh nothing to chastity: but wedlock hath both of it own nature a certain purity in it self, as it is an ordinance of God, and also by virtue of that institution, it becomes a means, to preserve purity and chastity.

19. Marriage is the individual conjunction of one man and one woman by lawful consent, for a mutual communion of their bodies, and society of life among themselves.

20. It is of one man with one woman, *Genes. 2. 22. Malac. 2. 15. Mat. 19. 4, 5. 1. Cor. 7. 2. Levite.* 18. 18.

21. For that perfection of friendship, and mutual offices, such as marriage is cannot be had but between one and one.

22. Therefore *Polygamy,* even that which was in use with the ancient Fathers, was always a violation of the Laws of Marriage, neither was it of old tolerated by God by any other dispensation, then that whereby he is wont to tolerate men's, infirmities, and ignorances, and to turn them to God.

23. To a lawful consent is required first, that the persons to be joined be fit: Secondly, that the consent it self be agreeable to the nature of the thing and the Law of God.

24. That the persons may be fit is required. 1. A just distance of blood, *Levite.* 18.

25. For nearness of flesh hinders marriage by reason of a certain special reverence due to our own flesh, contrary to which is that conjugal familiarity which is signified in that phrase. Do not uncover her nakedness. *Levite.* 18. 6. 7. And following.

26. That distance of degrees, either of kindred or affinity, which is propounded, *Levite.* 18. to be observed, is of common and perpetual right; for the violation of it was among those abominations, wherewith the *Gentiles* themselves are said to have polluted the Land. *Vers* 37. 28.

27. Yet it is not in all things of such essential moral right, but it may admit exception, either upon mere necessity urging, as in the beginning of the world, or upon a special command of God. *Deut.* 25. 5.

28. Spiritual kindred or nearness (as they call it) brought in by the Papists between him that baptizeth, or the God-father, and the God-son or God-daughter, as they call them baptized, as an impediment of lawful matrimony, is an idle, and tyrannical devise of superstition.

29. Secondly, there is also required in the person that is to contract Matrimony, ripeness of age, 1. *Cor.* 7. 36. Which if it should be wanting, she could not contract other covenants of less moment, much less this so great a covenant.

30. That this consent be conformable to the nature of the things, there is required aforehand. 1. Consent of parents, if they be as yet in their power, 1. *Cor.* 7. 36, 37, 38.

31. 2. Consent also of the persons contracting ought to proceed from certain & deliberate counsel, without compulsion or deceit.

32. This conjunction is said to be individual, because from the nature of the thing it self, it hath the fame ends with the life of man, *Rom.* 7. 1, 2, 3. 1. *Corinth.* 7. 39.

33. They therefore that have concubines, who do contract between themselves, for a time, do not marry according to God's ordinance and allowance, but do filthily elude it.

34. Neither doth this perpetually depend upon the will only and covenant of the persons contracting: for then by consent of both parts, a covenant so begun may be unloosed again, as it useth to be between master and servant: but the rule and bond of this covenant is the institution of God, whence also it is in the Scriptures fometime called the covenant of God. *Prov.* 2. 17.

35. This institution of God whereby he establisheth the individual fellowship of husband and wife, doth respect the good of mankind in a just conservation of it by a certain education, and hereditary succession of children, which cannot be done without an individual conjunction of parents.

36. Therefore lawful marriage cannot be unloosed before death, without most grievous guilt of him who is the cause of it.

37. No not infidelity or heresy in either part doth give a just cause of separation. 1. *Cor.* 7. 12, 13.

38. But if one party make separation with obstinate pertinency, the other party in that case is freed. 1. *Cor.* 7. 15.

39. This conjunction is for the communication of bodies, because there is in marriage first sought an holy seed. *Malac.* 2. 15. And secondarily a remedy against carnal desires which are now since the fall in men, who have not a singular gift of continency, so unbridled, that (unless they be helped by this remedy) they do as it were burn them, that is, make them unfit for pious duties, and make them run headlong to unlawful and foul mixtures, 1. *Cor.* 7. 2, 9.

40. Hence the body of the husband is said to be in the power of the wife, and the body of the wife in the power of the husband, so that they ought to give due benevolence one to another without defrauding, 1. *Cor.* 7. 3, 4, 5.

41. Hence also the vow of single life, as it takes place among the Papists, is not a vow of chastity, but of diabolical presumption, a snare of the conscience, and the bond of impurity.

42. Also society of life, and that most intimate, for mutual comfort and help, is among the ends of marriage: for seeing a man must leave his father and mother, and cleave to his wife,

Gen. 3. 24. And seeing the woman is said to be made a meet help unto man. *Gen.* 2. 18. This helping society doth not only pertain to the propogation of mankind: but it must be extented to all the duties of this life.

43. All these are mutual between the husband and wife, and ought to be observed of equal right, as touching the essence or sum of the matter, yet so as that difference of degree which comes between the husband and the wife (that the husband govern, and the wife obey) be observed in all these things. 1. *Pet. 3. 7. 1. Cor.* 11. 7. 8. 9. 10. Eph. 5. 33.

44. Unto chastity luxury is opposed in a more strict sense, whereby it sets forth an unlawful use of those things, which pertain to generation, which in the same sense is called, uncleanness inordinate affection, and evil concupiscence. *Col.* 3. 5. Lasciviousnesse. *Rom.* 13. 13. The disease of concupiscence 1. *Thess* 4. 5.

45. Unto Luxury are reckoned all the helping causes, effects, and signs of it as unchaste looks. *Job 3•.... 1. Pro.* 9. 13. 2. Pet. 2. 14. *Mat.* 5. 28. Noddings, Kissings, Embracings, Touchings, Dancing, Showes, Songs, Gestures, and the like. *Gal.* 5. 15.

46. Unto the helping causes of Luxury are referred, Gluttony and Drunkenness. *Rom. 13. 13. Ezech. 16. 49. Prov.* 23. 31. 33.

47. Unto the effects, and signs of it are referred lasciviousnes, and lacivious habit, *Prov.* 7. 11. And obscene speech. *Eph.* 5. 4.

48. The kinds of Luxury are. 1. Scortation, which is the mixture of a single man with a single woman, 1. *Cor.* 6. 16. Whether it be *Stuprum,* whoredom, which is the deflouring of a woman otherwise honest: or fornication properly so called, which is the mixture with a dishonest woman, or a whore. 2. Adultery, when at least one of the persons offending is married or betrothed. 3. Incest, when those are mixed together which are near in the flesh. 4. Rape, when force is added to Luxury. 5. Mixture against nature.

49. Adultery is most properly and essentially against marriage, the band and covenant whereof it breaks of it own nature; and so is the proper and just cause of a divorce, which is not to be admitted for many other sins, although they be more grievous.

50. A just devorce doth dissolve the band it self of marriage.

CHAPTER XX.

Of commutative Justice.

1. IUstice which respects the outward benefit of our Neighbor by a certain appropriation is called commutative Justice, because it is chiefly used in changings.

2. This Justice is a virtue whereby every man's own is given to him in external commodities.

3. Now that is said to be every man's own, whereof he hath a lawful dominion.

4. Dominion is a right to dispose perfectly of a matter so far as Laws permit. *Matth.* 20. 15.

5. There be two parts of a perfect dominion, propriety and the use of it. *Luc.* 20. 9. & 10. 1. *Cor.* 9. 7.

6. Now these are sometimes separated, so as the propriety is in one, and the use for a time in the power of another.

7. This Justice is exercised, in the getting and using.

8. The Justice of getting depends upon the cause of the dominion.

9. The cause and reason of a dominion is called a title.

10. A just title is a just occupying, an inheritance, a gift, a reward, or a contract.

11. A just occupation is a lawful taking of things which were belonging to nobody before, yet may become some bodies.

12 Those things are said to belong to nobody which are not possessed, neither are in any ones dominion.

13. In this sense all things are said to have been common in the beginning of the world, and also after the flood: because they belonged to no man by possession or peculiar dominion, and so were propounded in common to everyone that did first take or occupy, whereunto also pertains, that blessing of God upon man-kind. *Gen.* 1. 28. Fill the earth and subdue it, and bear rule over every beast, and over all fowls of the Heaven, and over all the beasts that creep upon the Earth, which is also repeated after the flood; Be fruitful, increase and fill the Earth.

14. Of the same condition also are now those Islands of the Sea, and parts also of the continent which were never inhabited.

15. Of the same right also are all those things which did once belong to somebody, but afterward ceased to belong to any, which are wont to be called things vacant or forsaken.

16. But things that are lost are not to be accounted with these, unless there have been due diligence used to find out the true owner: for otherwise although they be not corporally detained from another, yet in right, with will and mind they are possessed.

17. Hence those wares that to lighten the Ship are cast into the Sea, or are by some Ship wrak brought to shore, are not to be accounted for things vacant or forsaken.

18. Unto this occupying is captivity referred, which is an occupying caused by right of war justly undertaken.

19. An inheritance is a succeeding into the goods of another, by virtue of his just will, *Levite. 25. 45. 46. Num.* 27. 8. 9. 10. & 11.

20. A gift is a free bestowing of a good thing. 1. *King* 10. 10. & 13.

21. A reward is the recompensing of a work done.

22. A contract as it pertains to this place, is a communicating of a good thing upon an agreement binding to it: the form of which is, I give, that thou mayest give, or I give that thou mayest do, or I do that thou mayest do, or I do that thou mayest give.

23. Unto possession by contract is to be referred. 1. Buying, when a thing is had upon a certain price, 2. Letting, when the use of a thing is granted for a certain reward. 3. Borrowing, when a thing is taken to be rendered freely again, in the same, generalled *mutuum:* or to be restored in the same special, called *commodatum,* to which a pledge or *depotum* may be reckoned.

24. About these matters a lawful occupation, or course of living, is conversant belonging to all men, except those who enjoy public offices, of whom we have spoken before at the fifth Commandment: for such occupations of life, although they do from the nature of the thing pertain to the common good, and ought to be thither directed by men; yet they do with all belong to the private good of this life in getting, and keeping the goods of this life. *Eph. 4. 28. 2. Thess.* 3. 11. 12.

25. All are bound who are not exercised in greater, offices, and do not prepare themselves to them, to exercise some such occupation. 1. *Tim. 5. 13. Gen.* 3. 10. According to that of the Apostle, if any will not labor, let him not eat. 2. *Thess.* 3. 10.

26. Neither is it enough that one labor, unless he labor that which is good. *Eph.* 4. 28. That is, do follow that occupation of life, which agrees with the will of God and the profit of men: studying quietness and diligence. 1. *Thess.* 4. 11. 12. & 2. *Thess.* 3. 12 Unto which are opposed slothfulness, voluntary beggary, vain, curious, unclean arts: and an unnecessary care of other men's matters, which is called *Busibodines.*

27. But to what singular kind, of occupation every one ought to apply himself, that depends partly upon the inward endowments & inclinations which he hath. 1. *Pet.* 4. 10. And partly upon outward circumstances whereby he is carried more to one course of life then to another.

28. But because there is a singular providence of God exercised in directing such matters; therefore everyone is rightly said to be assigned to this or that kind of life, as it were by God's reckoning.

29. But although in respect of this divine providence such a special occupation of life is wont to be by proportion called by Divines a vocation: yet this is not so to be taken, as if that vulgar men were as well separated by God to their occupations, as a believing man is to live well, or a Minister of the word to fulfill the work of the Ministry: for neither is there anywhere in the Scriptures, either any such thing declared, or the title it self of vocation, simply and properly given to any vulgar occupation.

30. For the Apostle, 1. *Corinth.* 7. 20. When he makes mention of vocation, doth not set forth any certain occupation of this life, (for circumcision, and uncircumcision, service and freedom, are not occupations of life or just callings) but he distributes, as it were, the calling of the faithful, by the subjects, when he shows that some are called being servants, and some

being free, as appears *Verse* 24. Where he unfolds the variety of calling by that divers state and condition, in which the called are found, neither doth he there command that everyone abide in that state in which he was called: for he permits a servant to aspire to freedom, *Verse* 21. But he teacheth that there is no difference of a free man and a servant, in respect of Christ and Christian calling, *Verse* 22.

31. In the defect of such possessions poverty consists, and riches in the abundance of them, 1. *John* 3. 1.

32. Riches lawfully gotten, though in their own nature they be not moral good things, yet they are good gifts of God. *Prov.* 22. 4.

33. And poverty hath the respect of a punishment or affliction, *Prov.* 21. 17.

34. Therefore there is no perfection, in casting away or forsaking riches, unless the special will of God require it. *Acts* 20. 25.

35. But euangelicall poverty which is spiritual, may consist with great riches, as in *Abraham, Job,* &c.

36. Also propriety and distinction of dominions is the ordinance of God and approved of him. *Prov. 22. 2. 2. Thess.* 3. 12.

37. In this right of dominion both in getting and using commutative Justice is exercised, the sum whereof is that we possess our own, not another's, and that without the hurt of others.

38. But the foundation of this Justice is placed in the lawful keeping of those things we have.

39. Unto this keeping is required parsimony and frugality, *Prov.* 21. 15.

40. Parsimony is a virtue whereby we make only honest and necessary expenses.

41. Frugality is a virtue whereby we order our matters, with profit and benefit.

42. The perfection of this Justice properly flowing from Charity is in Liberality.

43. Liberality is a virtue whereby we are inclined to communicate our commodity freely to others, by the Will of God. 2. *Cor. 8. 14. Rom. 12. 13. Levite. 25. 35. Ps.* 37. 19.

44. Unto liberality pertains not only a free giving, under which is comprehended the forgiving of a debt: but also free lending. *Luc.* 6. 34. And hospitality, *Rom. 12. 12. 1. Pet.* 4. 9.

45. Alms properly so called doth consist in this liberality, when it is done upon taking pity on the calamity of our Neighbor.

46. Theft in the larger signification is opposed to a just title of dominion.

47. Theft is an unjust taking away of that which is another man's against the will of the owner. *Eph.* 4. 28.

48. Taking away comprehends, taking, detaining, and damnifying.

49. A thing is said to be another's, which is another's, either in respect of propriety, power, or possession.

40. In divers causes the owner upon right of humanity is supposed to consent, to the bestowing of some part of his goods, although he hath not actually testified his consent, and then the respect of theft ceaseth. *Deut.* 23. 24. 25.

51. But seeing that which is another man's is taken away either secretly or by force: hence there are two kinds of this sin, namely theft specially so called, and Rapine or Robbery. *Exod. 22. 1. Hos. 6. 8, 9. Luc. 8. 21. 1. Cor.* 6. 8, 9.

52. Unto theft is referred all fraud which is used in buyings, or sellings, or in any other unlawful getting.

53. Theft in the common wealth is *Peculatus* when things that belong to the community are taken away, and *Annonae stagellatio,* when the buying and selling of corn or other things is made deerer then is fit, by monopolies, or the like arts.

54. Unto rapine are referred oppression: *Isaiah* 3. 14. and extorsion. *Luc. 3. 14. 1. Sam.* 2. 12.

55. Unto parsimony and frugality is opposed profusion, which is an immoderate bestowing of those things which we have.

56. Unto liberality is opposed covetousness, which is an immoderate keeping of those things which we have, *Prov.* 11. 24. Or a greedy desire of those things we have not, 1. *Tim.* 6. 9.

CHAPTER XXI.

Of telling Truth. Veracity.

1. IUstice which doth affect our Neighbor mediately, is Veracity and contentation. For by that our Neighbor is affected, by means of his credit, and by this by means of some work or action of ours belonging to some Commandment going before.

2. Veracity is a virtue, whereby we are inclined to observe truth in giving testimony, *Mat. 23. 22. Eph. 4. 25. Psal.* 15. 2.

3. Of this telling truth in giving testimony, the ninth precept doth properly handle, and not of those things only or chiefly which pertain to the fame of our Neighbor; For fame pertains to that honor, the consideration whereof is had in the fifth precept: neither is it to be put after riches and the profits of this life, whereof it was handled in the eight Commandment. *Pro.* 22. 1. Neither doth a testimony true or false pertain to the same of others only, but also to their possessions, and life it self. *Pro.* 30. 14.

4. It is also manifest that the words themselves of this precept do most directly respect proceeding in judgment, *Numb. 35. 30. Deut.* 17. 6. & 19. 15. In which places many other things are handled beside fame, although they ought also to be extended to all public, politick, and sacred testimonies. 1. *Cor. 15. 15. John* 1. 7. 8. 15. 19. 32. 34.

5. Hence actions in places of judgment, have not only approbation, but also direction from this precept; namely that judgments ought always to be grounded on fit testimony, (unless there be that evidence of the matter which needs to witness) or at least strong and violent (as they call them) presumptions, which are equal to testimonies.

6. The words of a testimony must always be used in that sense as they are understood, or are thought to be understood by those to whom the witnesses endeavor to give credence, without equivocation, doubting, or mental reservation.

7. Truth in a testimony is threefold. 1. When that which is said is conformable to the thing which is in hand. 2. When it is comformable. 3. When tis conformable both to the thing and to the mind.

8. The second truth is that which is most properly looked at in a testimony and in veracity: yet the third is required in those things, a certain knowledge of which we are either bound or profess to have.

9. This veracity is in a simple assertion, or in a promise.

10. The truth of an assertion is always thus farnecessary that if we affirm anything, it do consent with the mind and our judgment.

11. Also sometime an assertion it self is necessary when either Justice or Charity requires it of us.

12. Justice requires it in public judgments of the Judge, of the plaintiff, the defendant, of the witness, of the advocate, the notary, and the proctor, and out of judgment when we are bound to bear witness by some special right.

13. Charity requires this when good comes to our Neighbor by it, without equivalent hurt to ourselves or others.

14. Truth of a promise is called fidelity.

15. Fidelity is a virtue, whereby we are inclined to keep constantly our credit given.

16. This Fidelity is the foundation of civil Justice, and all agreements, and contracts: for a reciprocal promise is a contract.

17. To the truth of a testimony is opposed a Lye. *Eph.* 4. 25.

18. A lie is properly a testimony, whereby one pronounceth otherwise then is in his heart. *Act.* 5. Whence is that phrase in Scripture of a double heart, of a man that is a liar. *Psal.* 12. 3.

19. But because a thing pronounced, doth not consist only in outward words, but chiefly in their sense; therefore the same words which are true in one sense, in another sense become a lie. *Mat.* 26. 61.

20. Ironies, fables, jests, repeatings also of false things, and the like are not lies, because they are not testimonies; and they are not testimonies because they are not confirmed by the credit and authority of the speaker.

21. An intention of deceiving, although it do almost always accompany a false testimony, yet it is not of the essence of it, neither is it necessarily required to a lie; for although one know that he with whom he hath to do cannot be deceived by his lie; yet if he have an intention in speaking to affirm that which is false, he lieth no less then if he had hope of deceiving.

22. An intention of hurting doth indeed increase the mischief of a lie: but it maketh not the nature of it: for if a man out of jesting or a desire to please and be officious, confirm that by his credit which he knows to be false, it is a lie: pernicious of its own nature, if not others, yet to the author himself: as it is in those who are given to flatteries or boastings, or are delighted in confirming monstrous fables or fictions unto others.

23. An intention to speak that which is false, makes a lie, although that which is spoken be most true.

24. The asseveration of a thing incertaine for certain, is accounted with a lie although we think it to be true.

25. Also that secrecy whereby one doth not speak the truth when Justice or Charity requires it, doth partake of the nature of a lie.

26. But when neither Justice nor Charity requires to give testimony, then the truth or part of it may be concealed without sin. *Ier.* 38. 27.

27. Among lies, those are more heinous, in which the testimony is more solemn, as in public judgments, which are chiefly respected in the words of the ninth precept, in sacred matters, and in the like. *Matth. 26. 59. 1. Cor.* 15. 15.

28. Hence subscriptions, testimonies, or commendatory letters, given against the known truth are foul lies.

29. That dissembling which consists in deeds or signs, and not in words, is not properly a lie: unless the same either of their own nature, or by some certain appointment, have the force and use of speech: as, 1. *Sam. 20. 20. 21. 22. Mat.* 26. 49. Because such deeds and signs that are not verbal, have no certain and determinate signification, so as they can have the force of a testimony.

30. Therefore such dissembling is sometime lawful, as in warlike stratagems. *Ios* 8.

31. But it is made unlawful when in respect of the end or manner, it fights with religion, Justice or Charity.

32. Unto fidelity is opposed perfidy or unfaithfulness.

33. A lie is committed in a promise, if there be not an intention of doing that which is promised, unfaithfulness is committed, if there be not an answerable endeavor to perform

the same: therefore a lie and unfaithfulness, may be joined together, and they may be also severed.

34. When a testimony toward our Neighbor is confirmed by an oath, then the oath is an adjunct of that testimony: and although it do in it self respect God only, yet in this use it respects our Neighbor also.

35. Therefore perjury in such a testimony is directly and immediately a sin against reverence due to God: but mediately it violates also that Justice which is due to our Neighbor.

36. Asseveration is the manner of a testimony whereby the sincerity of the witness, and the certitude of knowledge which he hath of the thing witnessed, is declared: whence also it is not unfitly by some called a protestation, because it produceth a witnessing by explication.

37. Therefore in an asseveration there is not a second contestation coming to the former as there is in an oath: but an illustration of one and the same thing.

38. Neither is there any calling upon God in a mere asseveration, which is essential to an oath.

39. Yet an asseveration is not convenient but to the more grave testimonies, for it is as it were a middle degree between a simple testimony and an oath.

40. We must most of all abstain from those asseveratioins our common speech, which have some show of an oath.

CHAPTER XXII.

Of Contentation.

1. COntentation is a virtue, whereby the mind doth rest in that portion that God hath given him. 1. *Tim. 6. 6. Heb. 13. 5. Phil.* 4. 11.

2. This contentment is commanded in the tenth Commandment, as appears by the words themselves, neither is it any way meet that this Commandment be referred to that inward and original purity of righteousness, which is the fountain of all obedience; for that is not generally commanded in any one Commandment, but in all: neither doth it more pertain to the second table which is the condition of this precept, then to the first.

3. Yet because of all virtues which are contained in the second table there is none more internal, or more intimate to primitive righteousness then contention, and we are as it were lead by the hand from this, to contemplate and seek that: therefore that purity is not unfitly by occasion of this precept handled here.

4. Unto this contentation is joined joy for the prosperity of our Neighbor as of our own. *Rom.* 12. 15.

5. In that contentment and joy consists the top and perfection of all charity toward our Neighbor. In which respect also contentment is in a certain manner the perfection of

godliness and a godly man. 1. *Tim,* 6. 6. For godliness is great gain (〈 in non-Latin alphabet 〉) with contentment, or producing the perfection of co•...tenment.

6. Hence it is commanded in the last precept according to that order which proceeds from the more imperfect to the more perfect, and from that which is more known to that which is less known.

7. For this is a duty most perfect, and most unknown to us by nature, that whatsoever we conceive or will, it be joined with the good of our Neighbors.

8. Therefore although this of its own nature hath the first place among duties to our Neighbor, as the foundation of all the rest, yet because it is last in having a being in man corrupted, therefore it is commanded in the last place.

9. Unto Contentation is opposed concupiscence. *Heb.* 13. 5.

10. But by concupiscence is not onderstood the power and faculty of lusting, and desiring which is natural: nor the act or operation of that natural faculty which is also natural and lawful, neither the whole inclination of our nature which is corrupt, which is not specially condemned in any one precept, but in the whole Law: nor all those chief actual lusts which are inordinate, a great part whereof is contrary to religion and condemned in the first table; nor lastly, all lusts which tend to the hurt of our Neighbor, for those which have a deliberate consent, and purpose of prosecuting joined with them, are condemned in the several Commandments: But that desire whereby the mind is first instigated, and tickled, with desire of the good things which are our Neighbors, although it be not yet come into the mind to get them by unlawful means, 1. *Kings 21. 2. Marc.* 10. 19.

11. By reason of that affinity, or near consanguinity which those first motions of injustice have with original corruption, whence they do arise, they are wont by many to be as it were confounded with it. But. 1. Original sin, is as it were an inbred habit, perpetually dwelling in us, having it self in respect of the existence always in the same manner; whilst we live here; but these morions are transient actions proceeding from that habit. 2. That sin dwelling in us, is no more original, then a general principle of all vicious actions, but those acts, which are condemned in this place are manifestly circumscribed, as having respect only to our neighbor.

12. The Apostle himself, *Rom.* 7. doth plainly open this precept by a Synecdoche of the operations of sin, for concupiscence, *Ver.* 7. is the same with the affections of sinners, *Ver.* 5. And with concupiscence effected by sin, *Ver.* 8. And so must necessarily be distinguished from sin dwelling in him. *Ver.* 7.

13. Neither is it any marvel that the *Pharisees* (of whom *Paul* was one) did not acknowledge the first motions of concupiscence to be sins, seeing the same is yet stiffly denied by their cosen germans, the Papists.

14. They that divide this last precept of concupiscence into two, so as one is of coveting the house, and the other of coveting the wife, with that which follows in this matter. 1. They are

forsaken of all reason. 2. They are constrained either to root out altogether the second precept of the first Table, or to turn it at least into a needless appendix of the first, that they may seem to retain in some so•... the number of ten words, or rather (which is evident in many or•...) 〈◊〉 obs•...ring the force of the second precept, they may with some show remove it from themselves, and their superstitions, they are constrained to tear in sunder this tenth precept. 3. They cannot certainly design which is the ninth, and which is the tenth precept, because in the repetition of the Law, *Deut.* 5. 27. Coveting of the wife is put before the coveting of the house. 4. They can declare no distinct injustice, between these covetings, whence also it comes to pass, that they themselves in explaining the decalogue, do always join or rather confound te ninth and tenth precept. 5. The very words of the decalogue, do expressly note one precept when they forbid one act. Thou shalt not cover, and one common object whatsoever is thy Neighbors.

15. There is referred to concupiscence as a cause, the inordinate love of ourselves, which is called 〈 in non-Latin alphabet 〉 . 2. *Tim.* 3. 2.

16. This self-love is the foundation and original, in a sort of all sins, not only against our neighbor, but also against God himself. 2. *Tim.* 3. 4.

17. This concupiscence is that which is distributed by *John,* into that which is of the flesh, respecting those things which pertain to food and lust, and into that which is of the eyes, respecting those things which pertain to outward delight and profit: and into that which is of the pride of life, respecting those things which pertain to the glory and pomp of this world. 1. *John* 2. 16.

18. Unto joy and well-pleasednesse in the prosperity of our Neighbor is opposed, envy, or an evil eye, *Mat.* 20. 15. And 〈 in non-Latin alphabet 〉 or rejoicing in the hurt of our Neighbor. *Psal.* 17. 3. 4. *Obad.* 12.

19. In this last precept that perfection of Justice is commanded, which is in some sort explained throughout the whole 〈◊〉 •...e: as in the first precept of the 〈◊〉 •...e, all Religion is in a certain manner commanded, so that in the first precept of the first table i•... contained that first and great Commandment, Thou shalt love God with all thy heart: and the second table like to this, thou shalt love thy Neighbor as thyself, is contained in the last of the second Table.

20. From this perfection which shines forth in any one of these precepts it is manifest, that a perfect and accurate fulfilling of the Law, is impossible even to the faithful, by that grace which is bestowed upon them in this life. For seeing (as it is well said) the rule and measure of our obedience is in affirmatives, Thou shalt love with all thy heart: and in negatives, Thou shalt not cover, both of which is impossible in this life, it doth necessarily follow, that none can exactly satisfy the Law.

21. In this life we know only in part, 1. *Cor.* 13. 9. And therefore we act only in part: we have received only the first fruits of the spirit. *Rom.* 8. 23. And therefore we cannot exactly observe a Law altogether spiritual. *Rom.* 7. 14. We carry about us flesh that lusteth against

the spirit, *Gal.* 5. 17. Therefore we cannot obey without concupiscence, inclining and drawing another way. Finally we are not perfect, *Phil.* 3. *Verse* 12. We cannot therefore perform perfect obedience: but we have always need to have that petition in the heart, and in the mouth, Forgive us our debts.

22. Yet it is truly and rightly said that the yoke of Christ is easy, and his burden light. *Mat.* 11. 30. And his Commandments are not grievous. 1. *John* 5. 3. Because the Law is there considered. 1. As it is observed by the faithful who delight in it. *Rom.* 7. 22. *Psal.* 119. 14. 16. Not as it ought to be observed; for that observation brings rest unto the souls of the faithful. *Mat.* 11. 29. Although imperfection cleaving to them is grievous and troublesome to them. 2. In respect of the spirit, not in respect of the flesh. *Matthew* 26. 41. 3. Remission of sin & of all imperfection which cleaves to our endeavors being joined with it. 4. In comparison of the Letter of the Law which killeth. 5. A comparison also being had of the reward appointed by God to imperfect obedience begun: in which sense even all afflictions are counted light. 2. *Cor.* 4. 17. The easiness therefore and lightness of the Law of God is not in the proportion of it to our strength: but in the grace of our Lord Jesus Christ, and the love of God together with the Communication of the Holy Spirit: which is with all those that love the Law God.

Amen.

FINIS

P-WA1-7. The substance of Christian religion, or, A plain and easy draught of the Christian catechism in LII lectures on chosen texts of Scripture, for each Lord's-day of the year, learnedly and perspicuously illustrated with doctrines, reasons, and uses - Ames, William, 1576-1633.

THE SVBSTANCE OF *Christian Religion:* OR, A plain and easy Draught of the *Christian* CATECHISME, IN LII. Lectures, on chosen Texts of Scripture, for each Lord's-day of the Year, Learnedly and Perspicuously Illustrated with *Doctrines, Reasons* and *Uses.*

By that Reverend and Worthy Laborer in the Lord's Vineyard, *William Ames,* Doctor in Divinity, and late Professor thereof, at *Franeker* in *Friezeland.*

LONDON, Printed by *T. Mabb* for *Thomas Davies,* and are to be sold at his Shop at the Sign of the Bible over against the little-north-door of *Paul,* Church, 1659.

To the Reader.

SOme years are now passed, since it pleased divine providence to put a period to the life of Dr. *William Ames,* in whose death very many did interest themselves, as no indifferent mourners. Not only those, who either under the notion of Scholars or Friends were become his familiars; but universally all such, who had been sensible of enjoying the fruits of his labors: And who were fervent lovers of sound literature, purity of heavenly Doctrine, and godliness in sincerity of heart. Knowing indeed, that in *Ames,* the garden of learning had lost one of its choicest flowers, the fortress of truth, one of its stoutest defenders, Piety its most faithful favourite, the School a most able and reverent Doctor, and studious youth their most diligent instructor. That we have ⟨◊⟩ ⟨◊⟩ ⟨◊⟩ ⟨◊⟩, those, who have derived ⟨◊⟩ ⟨◊⟩ of learning from ⟨◊⟩ ⟨◊⟩ ⟨◊⟩; •...und •...able witnesses. In further testimony are those his elabourate ⟨◊⟩ in opposition to the Idolatrous tyrany of *Popery,* and the spreading gangrene of *Arminianism,* especially his *Coroni•...,* whereby he obtained the Crown in the conflict. As also those things which he Dedicated to both Religion and P•...ty; his *Marrow of Divinity*▪ his *C•...ses of Conscience, Explication of the Psa•...mes, Pe•...er,* &c. And these his *Catechistical Commentations,* which indeed he designed for the private use of his Scholars▪ upon whose entreaty he laid th•...n down: But things so eminently conducing to the *public,* were not to be confined to the narrower limits of *private* profit. Amongst those divers ways by which diverse do handle *Catechistical Doctrine,* this Author thought fit above all to make use of this method: He takes out of the Word of God a Text most apposite, resolves and explains it su•...inctly, then draws out examples containing Doctrinal instructions, and lastly, applies them to their several uses. If this shall be disgusted by some •...cer pa•...at, I entreat him onl•... by little and little to remit that prejudicate opinion, which he can deduce from nothing but a slight perusal; and must upon a more settled introspection confess, that in this Piece *Ames* hath most prudently chose, and dexterously handled, the most plain and regular method, for the Preachers function, and Christian instruction. But if any should please themselves with any other method, they may with little pains and exceeding profit produce a compliance between it and our *Amesian* System. The truth of this is sufficiently attested,

not only by our own Country men, but also by the *Dutch, French,* and others, among whose Catechistical Treatises this was and is in no small esteem.

I need not have taken thus much pains to premise a Prefatory Epistle, when indeed I am not ignorant how that the least knowing among us, will conclude me but weak to suppose, that I might induce them to prize this Piece by a second motive, when the Title hath already presented them with the name of *Ames:* But least a total silence should bring this Work at first sight to be questioned for spurious, I thought it not altogether unnecessary to usher it into the world with this short Preface.

Farewell.

A Catalogue of Books printed for, and to be sold by *Thomas Davies,* at the *Bible* over against the little *North Door* of St. *Paul's Church.*

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THE *SUBSTANCE* OF CHRISTIAN RELIGION.

The first Lord's day

Psalm 4. verse. 6, 7, 8.

There be many that say, Who will show us *any* good? Lord, lift thou up the light of thy countenance upon us. 7. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. 8. I will both lay me down in peace, and sleep: for, thou Lord, only makest me dwell in safety.

THe scope of this Psalm is, to teach us by the example of *David* how we ought to carry ourselves, when we are compassed about with the greatest dangers. Now, two things are here performed by *David,* which make up the two parts of this Psalm. First, He prayeth for the turning away of imminent danger, *verse* 1. Secondly, He setteth out the effect of this his prayer, in the strengthening of his mind, which he attained to by this means: and of that in the rest of the verses.

This confirmation is declared by a double reason, First, By an adhortation, which he useth towards his enemies, *verse* 2, 3, 4, 5. Secondly, By a profession of his confidence that he had in God, from the sixth verse to the end of the Psalm. In this profession of his confidence, the Royal Prophet showeth, that he places his chief felicity in God's favor towards him. And this profession is, first illustrated from a comparison with a very unlike and vanishing care of worldly men, that they have concerning their own happiness or felicity, *verse* 6. Secondly, From the effect of God's favor; to wit, that it brings with its self wonderful gladness to the minds and consciences of those that have received it, *verse* 7. In which words the reason and cause is given of the former confession. And then this gladness is illustrated by a comparison of a less joy or gladness, which yet by the world is taken for a full joy; and that is, the joy that arises from the plenty and abundance of the goods of this life, *verse* 7. Lastly, this profession of the Prophet is illustrated from another effect, that it brings with it, to wit, security and safety from fear, and all cause of fear; the true cause whereof is placed in God's protection, *ver•....* 8.

That all these things may be the better understood, we must know and observe, for the explication of the words, that by *many* in this place, *all* are understood▪ because what is here attributed to *many,* ⟨◊⟩ to *all.* Secondly, That by the word, ⟨◊⟩ ⟨◊⟩ , is not here understood properly an external and vocal sp•...ech, but the inward affections, desire, and endeavor; because this *saying* is affirmed of such also as abstain from outward speech, and perhaps cannot speak. Thirdly, That by this exclamation [*Who will show us any good?*] a

vehement desire is imported. Fourthly, That by *good,* all and everything is understood, which appears delectable, whether it seem profitable, pleasant, or any other way desirable. Fifthly, That by *lifting up of God's countenance upon us,* by a constant phrase of Scripture is understood, *the communication and manifestation of God's gracious presence and favor;* for it is a metaphor or speech that seems to be borrowed from the Sun arising and spreading abroad the beams of his light, whereby he brings a certain lif▪... and gladness to all creatures here below.

Doctrines from hence arising.

Doct. 1. Our chief felicity and happiness ought above all other things to be regarded and sought after, and that throughout our whole life.

This Doctrine is thus raised and gathered; In that *David* proposeth this, as his only comfort which he regarded in the time of his affliction, and which he would regard all his life time. Now by the *chief good*▪ that properly is to be understood, wherein our felicity consists; in which felicity, is contained an affluence or fullness of all desirable good things. And this *chief good,* as it is imperfectly here attained to, and possessed in this life, is properly called our *consolation,* or *comfort:* It is called *Comfort,* because it is that, which as it were *strengthens* and *comforts* the mind, and makes it strong and firm against all oppressing pains, griefs and terrors, for *consolation* or *comfort* is properly a mitigation of pain and grief, or a remedy against sorrow and fear.

Reason 1. The first reason of this Doctrine, is; because in this chief good the end of our life doth consist; and the end in all things is chiefly to be looked on; because whosoever doth anything not in order to a fixed end, he doth it but rashly, and without reason. So he also, who lives without having his eye still fixed upon his chief good, lives but rashly and at random, and like unto a brute and unreasonable creature.

Reas. 2. Is, because from the regard we have to this end, all our actions are to be governed; whereof these only can be called right, which, as it were in a right or straight line tend to this end; and all others are wrong, and like crooked lines, or bypathes turning out of the right, and straight way. He therefore that lives without regard to this chief and last end, doth just as he, that intending to shoot at a Butte, would not yet look at the mark, but let his Arrow loose at random; or as he that would commit his Ship to the wind and waves, never looking to the load-star, or having any care of the haven whereunto he would arrive.

Reas. 3. Because the chief good is of chief excellency and worth, and therefore also deserves to have the chief place in our thoughts, studies, and cares. Whoso therefore neglecting this, suffer themselves to be taken up with other things, ▪are like unto children, who misregarding commonly things of 〈◊〉 worth, busy themselves altogether with 〈◊〉 ▪

〈◊〉 The use of this Doctrine is for reproof, against such as seldom or never think of the end and mark▪ whereunto their life should tend; and are not careful about that perfection▪ and chief good, whereunto they ought mainly to contend; and such men's lives are neither Christian nor rational, but rather brutish and bestial.

Doct. 2. Is this, That a man's chief good or happiness cannot be found in the goods of this life.

And this is gathered from *verse 6.* where this opinion of worldly men, that it may be found in such things, is rejected, as vain. The meaning of the Doctrine is, that a man's happiness consisteth not either in riches, or in honors, or in renown, or in power, or in any goods of the body; nor yet in pleasure, nor in any perfection of the mind, nor in any other the like created good.

Reas. 1. Because such goods do not make the man himself good, and therefore neither can they make him happy; but they are common to the worst of men, as well as to good men.

2. Because such goods are oftentimes the instruments and means of sin and misery.

3. Because there is none of them, which ought not to be referred to a further good: therefore in them cannot consist the last, chief, and perfectest good.

4. Because none of them can perfect the soul and spirit of man.

5. Because most of these goods are common to beasts with men; and yet beasts are not capable of happiness.

6. Because oftentimes it is a man's virtue and perfection to neglect and contemn such goods; so that such are the best and perfectest men, that make least account of these outward and worldly goods.

Use. The use is of reproof against such, who esteem as much of these goods, seek after them as lawfully, keep them with as great care, when acquired, and are as loath to leave them, as if they placed their true and only bliss and happiness in them.

Doct. 3. *Is,* That our true and chief good consists in our union and communion, that we have with God.

This is gathered from these words; *Lift up the light of thy countenance upon us, O Lord.* The meaning is, that God himself is our true chief good, as well effectively, as objectively; because he alone makes us happy, as the efficient; and makes us happy in himself, as the object; that is, by communicating himself unto us, according to that model of the Covenant; *I will be thy God: I will be thy rich reward:* And that our communion with God, is our formal or inherent happiness, which is wont to be called *the vision o•... seeing of God,* and the *beatifical vision.* Now to see God, in Scripture-phrase, signifies not either the sight of the eyes, or the bare speculation and beholding with the understanding, but the full fruition and enjoyment of God, as far as 〈◊〉 makes for our blessedness. And to this fruition and communion we attain by Jesus Christ our Lord; and therefore this consolation must be referred to Christ, as to its cause; and all that belongs to our happiness, must be acknowledged to come by him.

Reas. 1. Because there is nothing else that can bring 〈◊〉 & solid quiet & peace to our souls, or satisfy 〈◊〉 〈◊〉 of the nature of man; for all other things 〈◊〉 well noted by *Isa.* 35. 2. to be things unsatisfa•...; where also on the contrary, the *fat* and 〈◊〉 〈◊〉 of our souls, is

said to consist in this ⟨◊⟩ communion. And this same in like manner is preached unto us in several places of the Psalms, *That* ⟨◊⟩ *the Lord's House,* that is, in the communion that we have with God, our souls are filled as it were with f•...t and marrow, *Psal.* 83 6. and 65. 5. And as any natural body, out of its own place, hath never that kindly and natural rest which it desireth: So also man standing without God, is as it were out of his own place, and so cannot rest with true and solid contentment. Also as nothing which is less can fill up the whole capacity of a vessel that is bigger; so nothing that is worldly can ⟨◊⟩ up the capacity of our souls, and that because our souls are of an higher and larger capacity, than ⟨◊⟩ whole world is.

Reas. 2. Because there is no other thing without or besides God, which for its self, is in the last place to be desired; For all things ought always to be referred to God, because he is the first efficient and last end of all things. Therefore as one going a journey, can never perform it, so long as he stays at half the way; but ought to proceed to the end thereof: So they, that stick either at any creature, or at any worldly matter, which are but parts of the way, whereby we ought to be led unto God; can never arrive at the end and perfection of their life.

Reas. 3. Because there is no other independent good; for he that trusts in him, that depends on another is not sure in his trust, because the other is uncertain, in that he depends upon another's pleasure.

Reas. 4. There is no other good, that can be imparted to all, and every man together and at once, that are heirs of happiness: For that which is wholly communicated to all, and everyone at once and together, ought to be infinite.

Reas. 5. Lastly, There is nothing else, which either in itself is free from all mixture of imperfection, or can keep us free from all kind of evil, or make us partakers of all sorts of good.

Use 1. Of Exhortation, to seek God and his face and favor above all things else whatsoever.

Use 2. Of Comfort for the faithful, who have God for their God, in Christ; for they are partakers of that chief good, and so are truly blessed or happy, whatever other ways befall them in this world.

Doct 4. *Is;* That joy that the faithful have from the commi•...ion that they have with God, in its sweetness, surpasses all other human delights and Joyes.

This is gathered from *verse.* 7. and from 1. *Pet.* 1. 8. from these places this Doctrine may be illustrated and cleared, as from the place cited, and such like.

Reas. 1. Because this joy is about the true and chief good; and other worldly joys are either about false and counterfeit goods; or about such, as in comparison of the chief, are but light and of no great value. There is a great difference between these joys as is between the fancy and affection of a child, that is moved by the picture, or resemblance of meat or drink, or of

some other delightful thing; and that affection▪ that men feel in themselves arising from the use of convenient & ⟨◊⟩ meat & drink, after great thirst & hunger.

⟨◊⟩ ▪ ⟨◊⟩ . Because the conjunction and presence ⟨◊⟩ this good, is •...ost intimate and inward to our ⟨◊⟩ ▪ for it doth not only tickle the senses, whether external, or internal; but it also seizes upon and possesses the soul itself, and spirit of our mind. Hence it is also, that in Scripture, *Ps.* 103. not only the soul, but all that is in a faithful man, is said to ⟨◊⟩ in God. In this respect, there is as much difference between this spiritual joy, and that worldly gladness that arises from other things, as is between the small besprinkling of the earth, with the Morning or Evening dew, and the through wet•...ing of it with a plentiful and seasonable rain.

Reas. 3. Because all other worldly joys are •...ding, temporary and but for a moment; and do often end in mourning and sorrow: Whereas, that spiritual joy endureth to eternity, as doth the good, from whose possession it ariseth: In this regard also, there is as much difference between this spiritual joy and gladness, and that of this world, as is between the flame of straw, or of thorns burning under a Pot, and the light of the Sun itself.

Reas. 4. Because worldly joy is overcome and interrupted by the travails and afflictions of this life, and much more by terrors and anguishes of Conscience: but this spiritual joy doth so overcome all other afflictions and swallow them up▪ that not only it makes a man to rejoice while he is in them, but also to rejoice of them and for them, *Act.* 5. 41. *I am.* 1. 2.

Use 1. Of Admonition, That we suffer not our selves to be deceived by the pleasures and delights of this world, so that they may not in the least take us off from seeking of God; as the Apostle saith, *That the afflictions of this world are not worthy that eternal weight of glory, which we expect in heaven:* For indeed we ought to think of the pleasures of this world, as not worthy to be compared with that spiritual joy, whereunto we are called in Christ, and in our *God* through *Christ.* For such as are led away by the pleasures of this life, from seeking that solid joy in God, do as if they should rest in the smell of meat or drink, and should so think to feed themselves, neglecting the solid food itself, until they perish for •...inger.

Use▪ 2. Of refutation against that carnal imagination of the world, whereby many think that there is no joy nor gladness in the practice of godliness, and so they shun godliness, and the care of it, as that which is full of sadness and melancholy: But the Scriptures teach other ways, that the godly are called to this, that they may always rejoice, *Phil.* 4. 4. and that they always are as it were, feasting with all gladness, according to that of *Solomon, Prov.* 15. 15. The proper cause of this error is, ignorance & a depraved sense of their sins, ⟨◊⟩ in this like unto an herd of swine, who make it their greatest pleasure and delight, to wallow in the ⟨◊⟩ .

Use▪ 3. Of Consolation for the godly, in that ⟨◊⟩ their outward condition is, yet they have ⟨◊⟩ of more true joy, than can be either felt, or understood by worldly men.

Use 4. Of Exhortation, that striving with our utmost endeavor, we must labor more and more to receive, and be sensible of this joy. Now the mean•..., which we ought chiefly to use for attaining and 〈◊〉 thereof, are these; 1. We must in good 〈◊〉 remove all hindrances of this joy; that is, that by repentance & a real amendment of life, we 〈◊〉 cleanse and disburthen ourselves of our sins. 〈◊〉 We ought to have a true care, that we daily make more sure and constant to ourselves our union and communion with God, by diligent examination and confirmation of our faith and hope. 3. That we 〈◊〉 much and often exercised in the religious meditation of God's Promises, which promise all good things to such, as have *God* for their *God.* 4. I•...•...duceth much to this purpose, if in ourselves we exercise and excite this joy, in and by the daily praise of God's name; that is, as well in private as public thanksgiving, coming from the bottom of our heart, for all those blessings, with which God hath blessed us in Christ Jesus.

Doct. 5. *That this joy•... and this comfort brings a certain holy security to the consciences of believers.*

This is gathered from the last verse of the Psalm. And this is that security, wherein the Apostle •...oasts and glories, *Rom.* 8. *If God be for* 〈◊〉*, who* 〈◊〉 *be against us,* &c. *For I am persuaded that nothing can separate me,* &c. And *David* everywhere in the 〈◊〉 ; *Why do I fear? God is my rock,* &c. This security differs much from carnal security, wherein men of this world lie and sleep. 1. Because true and praisworthy security is grounded upon true faith, and not upon vain imagination. 2. Because it is bred in us by the Word and Promises, and by the preaching and knowledge of the word of God: It doth not proceed from traditions or men's dreams, and customs in sin, as that doth. 3. Because this security relies always upon God's protection, as it is in the Text, *Thou only makest me,* &c. it doth not rely on outward means, or on our own strength and wisdom. 4. Because this security is fed, cherished, and advanced by diligent use of calling upon God's name, and of all other means that God hath prescribed and appointed us

Reas▪ 1. Because God's protection secureth believers from all evil, at least from the sting of it, by reason whereof it is only truly evil; for God hath all things, both evil and good in his own power.

Reas▪ 2. Because God's presence brings all other good things with it, for God is so good in himself, that in himself virtually and eminently he contains all things, that can be called good.

Reas. 3. Because God's goodness towards believers is unchangeable, so that there can be no danger of the changing of this happiness into misery.

Use, The use of this Doctrine, is for consolation to the faithful, to wit, that from this ground they 〈◊〉 and ought to depend upon God; and lay aside all those anxieties, whereby they may be discouraged from adhering to God with joy and gladness.

The second Lord's day

Rom. 7. verse. 7.

What shall we say then? Is the Law sin? God forbid. Yea, I had not known sin but by the Law. For I had not, 〈◊〉 that concupiscence or lust was a sin, unless the Law had said, Thou shalt not covet.

THe Apostle, that he might stir up the faithful to a new obedience, had proposed to them the difference of their condition that are under the Law, and of them that are under Grace; to wit, that such as are under the law of the flesh and sin, bring forth fruits unto death; but such as are under the grace of the Spirit, bring forth fruits in a new obedience unto life eternal. But because of this opposition between the Law and Grace, some might gather, that there was then a very great agreement between the Law and sin; therefore in this seventh verse, this objection is preoccupated by the Apostle. 1. Then the Objection is proposed; *What shall we say? Is the Law sin?* 2. It is rejected with a certain kind of detestation; *God forbid.* 3. The case is plainly set down and resolved in these words; *I had not known sin,* &c. Where the singular effect and use of the Law is declared; to wit, that by forbidding and reproving, is begotten in man a sense and acknowledgement of sin, as of that which is contrary to its self; and therefore it cannot be the cause of sin.

The Explication. By the *Law* is understood in common▪ a *way and rule of walking.* Now this way and rule is imposed upon reasonable creatures by divine authority, and the greatest obligations that can be. And this is the Law, to wit, of God, which the Apostle here understands; especially the moral Law. By *sin* here is not only understood the transgression of God's will, but also all those things that follow upon such a transgression, which in this Chapter is defined by the name of *Death,* and is called sometimes *misery:* Sin is either known confusedly and speculatively only, or more exactly and practically. Now the accurate and practical knowledge of sin is here understood, whereby it is efficaciously concluded in our consciences, that sin is a detestable thing, and by all means to be avoided.

Doct. 1. Men of their own nature are so blinded, that although they be altogether drowned in sin and death, yet of themselves they cannot know it.

This is gathered from these words;

I had not known sin.

Reas. 1. Because the very *mind* and conscience of man, which is his eye and light, is corrupted after a twofold manner. 1. Privitively, In that it is deprived of that light, whereby it might rightly judge of itself, and of such things as belong unto its spiritual life. a. Positively, In as much as it is possessed with a certain perverse disposition, whence it often calls evil good, and good evil: For as the eye being put quite out feeleth nothing, and as the eye infected with humors, and depraved by the indispositions of the organe, sees all things otherwise than they are presented; so is it with the eye of the soul.

Reas. 2. Because the whole man is possessed with a certain spiritual distemper, and as it were with a drunkenness, and lethargick stupidity, whereby he is sensible of nothing rightly and spiritually.

Reas▪ 3 Because we are so borne in sin, that in a manner it becomes natural to us, nor ever have had we experience of any other condition. As those that are borne with deformed and crooked limbs, and never saw aright and well proportioned disposition of all the members, do not know that their own limbs are deformed and ill proportioned, but esteem their distortion and disproportion to be the right proportion itself; even so is it in this case of sin, and corruption of nature.

Use 1. Of Admonition, that for this cause we might more and more humble ourselves before God, seeing that we are so miserable, that of ourselves we can never know our own misery.

Use 2. Is of Direction, to deny all our natural wisdom; that so we may fly to God, and seek wisdom from him, that we may know ourselves and him aright.

Doctr. 2. The only way to know sin aright, and the cause of our mysery is by the law of God.

It is gathered from these words,

For unless the law had said, &c.

Reas. 1. Because the law of God doth in some way enlighten the eyes of our mind, *Psal.* 19.

Reas. 2. Because the law of God is the rule of our life, and is therefore the touchstone, not only of the straightness, but also of all the obliquity and crookedness of it.

Reas. 3. Because the law of God is set before us, as a glass, wherein we may clearly see our faces, 〈1 page duplicate〉 〈1 page duplicate〉 and quality. *James* 1. 23. Now it performs this use of a glass to us, by a comparison made between the perfection which the Law requires of us, and the manifold defects and deformities that are found in our life.

Questions hence arising.

Quest. 1. Whether did not some wise men, at least among the Heathen, know sin without this Law of God?

I answer; 1. That they were not altogether without this law of God, because in part they had it written and engraven in their hearts. But yet, 2. They knew not many sins, which by the Law might easily have been known. 3. They knew not sin under the first and most proper reason of it; to wit, as it was an offense against God; but only as it was repugnant to reason in man himself. 4. They knew not those spiritual miseries which accompany sin. 5. They did not know sin practically and efficaciously, so as to be by that knowledge driven to a spiritual humbling of themselves before God.

Quest. 2. In what manner doth this Law of God show us our sin?

I answer; 1. It showeth us our duty, or the will of God, that we should do. 2. It shows us our fault in transgressing of this will. 3. It shows us our guilt, whereby for this guiltiness we are bound over unto punishment. 4. It shows also the punishment itself: for the threatenings of the Law, wherein the punishments are contained and denounced, are parts of the Law, and belong unto its sanctification or ratification.

Use 1. Of Direction; that in passing judgment upon our lives, we follow not either our own fancies, nor the tenets and opinions of the vulgar, but the law of God alone.

Use 2. Of Admonition, that we often make trial of our life according to that law; and that as well for time past, for our greater humiliation; as for the time to come, for our caution and better direction in every part of our conversation.

The Third Lord's Day,

Rom. 5. *verse.* 12.

Wherefore as by one man sin entered into the world, and death by sin: and so death passed upon all men, in whom all have sinned.

THe Apostles purpose in this place is to illustrate that Doctrine, which he had before taught concerning justification by *Jesus Christ;* for which end he makes a comparison of the likeness between this grace of our Lord *Jesus Christ,* and the sin of *Adam,* our first Father after the flesh. And the comparison runs upon the efficacy and effects of each of them: The Proposition of the Comparison is in •.... 12. and the Reddition to that is after explicated by way of Parenthesis. In the Proposition, *Adam* is set forth, as the cause of a twofold effect; to wit, of the bringing in of sin, and of the bringing in of Death. And the reason of the Connection of these effects with that cause is given in the last words of this verse, to wit, from the conjunction that all had with *Adam* in that first sin; in these words, *In whom all men, &c.*

Doct. 1. Sin entered into the world, not by God's creation, but by man's defection.

This is manifest in the Text, *by man,* not by God, *&c.*

Reas. 1. Because God made man upright and after his own image; that is, not only free from all sin (which may in some sort also be said of all other Creatures) but also adorned him with all those endowments and faculties, whereby God's nature might, as it were in a portrait be expressed and represented; and by help whereof in keeping of the law, he might have attained unto a certain sort of divine blessedness or felicity. For as there is no fault in a portrait, so it be well drawn or made by a perfect workman, unless the fault be in the Original, from whence the pourtait is taken: so also no fault could be in man created according to God's Image, and that by God himself, unless some fault be attributed to God himself, whose Image man is.

Reas. 2. Is, because God did not only prescribe a law unto man in the Creation, but also engraved it upon his heart; by which means it was, that man had in himself a most certain Testimony of his uprightness, in which and to which, he was created, and withal a most sufficient and ready means of living well and unblameably to God: For the law of God perfectly & purely written in the heart of man, is as it were a solemn Testimony registered in a Table or Book, that man was made fit and able to keep that Law. It is as it were the voice of God sent down from Heaven, whereby man was called and stirred up to observe that way of living, which is taught thereby.

Reas. 3. Because God added thereunto a pledge and Sacrament in the Tree of Life, whereby he would have that Covenant of the Law, written in the heart, more clearly confirmed also outwardly; to wit, that he would by the observation of his Law, first perpetuate man's life in this world unto the solemn justification of him, at his appointed time; and then advance him to a further and heavenly Felicity. And on the other side, he threatens Death unto him, in case he should depart from that Will and Law of God: all which had been done to no purpose, if man had been at first made by God himself, in any measure or manner sinful and perverse.

Reas. 4. So far was God from being the cause of sin in the first creation of man, that by no means it can be conceived, how God at any time can be the cause of any sin; because, seeing sin is a defect, it can have no other cause, but a deficient one; and God, seeing he is perfection itself, can no ways, nor ever be deficient.

Use Of Direction; that in all our speeches and thoughts we may keep God's glory untouched and unspotted, and confess that all the good we have comes always from him; but that all the evil that either we do, or suffer, ariseth not from him, but from ourselves.

Doct. 2. Through *Adams* first disobedience sin passed upon all his Posterity.

Nor did this happen only by way of imitation▪ as the *Pelagians* teach; but also by way of propagation or natural descent. This is proved by this Argument. If this had only come to pass by imitation, then the Apostle might as properly have said, that *Adam* with all his Posterity sinned in the Angels, who first fell from God; as to have said, that all men sinned in *Adam;* because they as much follow the example of the Angels, as of *Adam.* For it is expressly said, verse. 14. *That death (and so also sin) reigned over them, that sinned not after the similitude of* Adam: that is, by the imitation of *Adam;* therefore verse. 19. men are said to be *made sinners by* Adams *disobedience itself.*

The manner of this propagation is taken up and understood, 1. To stand in imputation, because that first transgression was held as the transgression of the whole nature of mankind: For as in the receiving of the benefits and endowments that belonged to all mankind, *Adam* bore the place and person of all men; so also it was but right and reason, that he should maintain their place, either in their conservation by obedience, or loss by disobedience, until they were capable of standing to, or falling from their primitive condition in their own persons. Herein he was as it were the Surety of all mankind, so that what he did in this business, was to be held valid by all, as done in their names. 2. The second degree of this Propagation stands in the derivation, or traduction of that corruption,

which by our first transgression seised upon the person of *Adam* himself. This corruption is usually called the languishing of nature, the seed or tinder of sin, the law of our members, the law of the flesh, lust and sin that dwells in us; but most usually original sin, because it cleaves unto us even from our first original, and is some way natural unto us, to wit, as in our nature corrupted; also it is the original of all other sins: for all actual sins flow from this as from their fountain.

This corruption first and principally consists in the privation of original righteousness, the absence whereof, so far as it is penal, is inflicted by God▪ but as it is a privation, having the nature of a fault, to wit, the loss of that rectitude, or right constitution, which we should have kept and preserved entire, it depends upon that relation, that all men have to *Adam,* and to his first sin.

Now that such corruption naturally is found in all men, is not only proved from Scriptures, but seems also to be confirmed by experience itself.

Reas. 1. For in all men there appears a manifest perversion of our wills, and inward appetite; as much as spiritual and truly good things are of no good relish to all animal and natural men: but the contrary evils, which of their own nature have no good relish, seem to them most sweet: Now as the perversion of the sensitive appetite doth denotate bodily sickness; so the perversion of the inmost & most spiritual appetite, doth point forth unto us sickness that is inward and in the spirit. The same also may be observed of the perversion of the judgment and understanding, from whence come so many and shameful errors, whereby good is esteemed evil, and evil good.

Reas. 2. It is manifest that there is in all men a certain rebellion of the inferior and animal faculties and appetites against the superior and most spiritual faculties of the soul; which shows the ficknesse of the upper part, as not having strength enough to govern the lower; and again a disorder and confusion of the inferior faculties, whereby they will not be subject to their Superior. For as as every infirmity, debility and perturbation in the body, so also in the soul, hath its cause of sickness, disease, or certain corruption from the depravation of other parts.

Reas. 3. There may be observed in all, a certain natural crouching of ourselves to things that are below us; and a certain aversion and turning away from those, that are above us, and for which we were made; so that there are few amongst men, that live not more like beasts, stooping naturally to their belly-food, and bowing towards the ground, than according to the nature of man whose body was erected to look up to heaven and seek after God. Now as a crouching in the constitution and fashioning of the body, is a sign of a bodily: sickness; so also this soul crouching of the spirit doth manifestly declare some foul sickness of the spirit.

Reas. 4. There appears manifestly in all men, a certain insensibleness from nature itself, in discerning of things truly good, and truly evil; howbeit there is a far greater sweetness in true spiritual good things, than in corporal; and a far greater bitterness and sowreness in spiritual, than in carnal evils: Now this insensibleness and spiritual blockishness is a

manifest defect, and vice cleaving to us from our very original, even as the want of any outward sense is a great defect and fault of the body.

Reas. 5. Experience teatheth with how great difficulty and slowness men are stirred up to things that are truly good; therefore as it is the definition of a good habit, that makes a man ready and quick unto good works; so must it be an evil and corrupt habit, whereby the contrary comes to pass; because slowly and with difficulty men set themselves to any good endeavors.

Reas. 6. It is well enough known to all, that man hath not the power to do so much good, as he knows should be done, and as he desires to do: Wherefore when one hath not the power to move the members of his body, it is a manifest disease that hinders its motion; so where one hath not the power to move himself spiritually, it is a manifest spiritual disease; as when there is difficulty of corporal motion, and one moves his body with great pains, it discovers a great weakness of his body; even as this other doth a weakness of the spirit.

Use 1. For *Humiliation,* by reason of this misery.

2. Of *Exhortation,* that we rest not, till we perceive that by the grace of God we are freed from this misery.

3. For *Direction,* that in our Prayers before God; and in all parts of our care for amendment of our life, we may chiefly go about this, that not only in our outward words and works, as being but the rivulets and branches of our sin, we be reformed; but that in the fountain and root of this sin dwelling in us, we may be cleansed and renewed.

The Fourth Lord's Day.

Ephes. 5. 6.

Let no man deceive you with vain words; for because of these things the wrath of God comes upon the children of disobedience.

IN these words is contained an argument, whereby the Apostle labors to persuade all the faithful, that they may keep themselves from those sins, whereof he had made mention a little before. The Argument is drawn from an adjunct, that follows upon sin, to wit, the wrath of God, of which sins are not only the antecedents, but also meritory causes, certainly procuring it, as is intimated in these words; *For these things:* The connection of this effect with its cause, is limited and confirmed.

1. It is limited by a description of the subject, wherein God's wrath doth always pursue sin, in these words; *upon the children of disobedience.*

2. It is confirmed by rejecting of all vain shifts, in these words; *Let no man deceive you.*

The Explication, by *the wrath of God.* 1. Is understood God's vindicative justice. 2. His will to inflict punishment according to that justice. 3. The punishment itself, that is so inflicted.

And in this place most properly the punishment is understood, which in other places is often called death, distress, severities, hot anger, and the like. This wrath of God, is said to come against, or upon men, because as it were coming down from Heaven, it suddenly falls upon and overwhelms, and holds as entangled in a net the sinners; so that by no means they can escape it. In the same sense, that not unlike phrase is used, *Rom.* 1. 18. by the expression of the *children of contumacie or stubbornness,* upon whom this wrath comes, those sinners are understood, which can by no means be persuaded to leave their sins and seek God by true faith and repentance; where this is to be marked, that 〈 in non-Latin alphabet 〉 may be turned both *children of incredulity, and children of disobedience;* but it agrees better to this place, to be turned *children of disobedience and of rebellion;* because we read not this phrase, *the children of saith,* but of *obedience,* 1 *Pet.* 1. 14.

Doct. 1. Such men's condition is most desperate, because they are not only sinners, but also stubborn in their sins.

Its gathered out of these words; *Upon the children of disobedience or stubbornness:* So they are named here, as men, whose condition is much to be abhorred, and whose example and company is most to be shunned, as appears from *verse.* 7. *be not therefore partakers, &c.*

Reas. 1. Because such men serve a most miserable servitude to a very base Master, that is, to sin: for sin exercises a spiritual Kingly power and dominion over them, because they do all that the lusts of sin commands them; and can by no means be persuaded to shake off that slavish yoke; and so much the less, as they perceive that slavery, by so much are they the more fully under its command, because by this means it comes to pass, that their very will it self, and the spirit of their mind is possessed by this slavery and oppressed: For as a brute or a man that comes near to a brute, serving some cruel Master, takes no thought for that his condition, because of his stupidity; neither cares nor wishes for a better; is a more full and perfect slave, than some free-born and free-minded man, who is by force constrained to serve one, but yet under such servitude and force, keeps a free mind▪ even so it fares in this matter.

Reas. 2. Because such men are furthest off from repentance, and so from the kingdom of God, and from salvation: For repentance doth most consist in the turning of the heart from sin to God, by persuasion of the Word and holy Spirit: And to this temper the obstinacy and unperswasibleness of such men, is flat opposite; who are not only not persuaded to turn to God, but are persuaded to the contrary; that such persuasion of converting is not to be embraced or regarded; for such are properly called the children of rebellion or disobedience. As therefore those diseases are most mortal, which admit of no cure, and are but the more exasperated, the more they are dealt with; even so also is it with such kind of men.

Reas. 3. Because these men do most grievously increase their guilt in this, that they withstand the means, that God hath sanctified for procuring their salvation: For while they will not suffer themselves to be persuaded to that conversion unto Faith and Repentance, they directly fight against God, and not only so, but in this very thing, that he would, and is some way striving, as it were, to save them.

Use Of *Adm•...nition;* That most of all we be careful of this stubbornness or rebellion, which is not only to be understood in common of that con•...umacy, whereby men refuse altogether to be converted; but also specially, and in every part of obedience: For if we perceive that God calls us to this or that special duty, tis then our part mainly to take care, that even in that, we present our hearts to God flexible and perswasible whereunto we are invited.

Doct. 2. Upon the children of disobedience, certainly and unevitably the horrible wrath of God comes. This is clear in the Text without any collection made from it.

That this wrath is horrible, and altogether intolerable, the Scripture every were testifies, as *Heb.* 10. 27. *Apoc.* 6. 16, 17. and elsewhere. And the thing itself doth sufficiently show it, if we consider God's anger as to its intensness, extensness and duration; as to its intenseness, it is called in Scripture a consuming fire, *Heb.* 12. 29. Now this fire of the wrath of God consumes not lightly, or light things only as in the superficies, but as it is said, *Deutro.* 32. 22. God's wrath set on fire will burn down to the grave, *&c. Nah•...m* 1. 6. Where there is a most likely & pithy description. By all which descriptions is signified, that the wrath of God doth thoroughly pierce not only into the body, but into the soul and inward part of the spirit, for which reason in many places of Scripture, it is compared unto sharp arrows piercing into the heart its self, and consuming the spirit and life. As to the extension; this wrath of God contains in it all sort of evils, whether corporal or spiritual; whether in this life, or at the end of it, and in death, or at death. •...ither belong those catalogues or inventories of curses, that are found *Deutr.* 28. and *Levite.* 26. 3. As to the duration, *it remaineth upon impe•...ient sinners, John*▪ 3. 36. not for some short space, but unto all eternity, and without end: For as that obligation, whereby we are bound to render God all obedienees without end; so consequently the transgression whereby sinners break that obligation, is in a manner infinite & without end: so also the punishment, which taketh away its measure from the nature of the transgression, will be without end & infinite, and that as well in the privation of an infinite good, as in the endless duration of this privation or loss. Neither ought it to seem strange, that for a sin, which is committed in a short time, an endless punishment should be inflicted; because equity its •...elf requires this, that everyone should be deprived of that good, of which by his own fault he hath turned from. But every •...inner hath turned himself away from an endless good, by a fault he can never come out of by himself, and make an end of; and therefore it is but reason, that he be endlessly deprived of that good. And moreover, because he hath disturbed that order that God set & appointed; it is but ju•...tice if he never be freed from the punishment of this fault, until he have repaired God his honor; which an unrepenting sinner can never do unto eternity.

It ought not therefore to move any, that sin, which is but momentary, should be punished eternally.

Reas. 1. The committing of it, is as it were a spiritual wounding; and yet a wounding, in what •...ort time soever done, doth often leave behind it a wound of long duration, and often endless and eternal death.

Reas. 2. The committing of sin, is as it were a spiritual fall, or sliding: and yet the fall in short time passed, may be such, that thereby for a very long time, or without end, the party may remain in the depth or pit, whereinto he fell.

Reas. 3. The committing of sin, is as it were a •...ying with bands or thongs; whose nature is, that it may quickly be done, and yet forever keep the party bound, as long as the bands themselves remain unloosed, or unbroken.

Reas. 4. Tis as it were a bargain, in which the sinner for the enjoyment or use of some short pleasure, out of a madness sells himself into slavery.

Now from a bargain of buying and selling, though passed in a short time, the right is conveyed to the buyer forever; and the alienation is eternal or endless in its own way.

Reason 1. It is as it were the putting out of a lamp; for a sinner once drowning himself in the •...ilth of sin, puts out as it were the whole light of his mind; and a lamp once put out, though it be done in a moment, yet by virtue of that putting out, remains of its self endlessly extinct and put out.

Use 1. Of Condemnation, against such as remain in their carnal security and please themselves in this condition, over which perpetually hangs the so horrible wrath and anger of God.

Use 2. Is of Admonition, that with all care above all things else we go about this, to show this wrath of God, *Matt.* 3. 7. where also the way to shun it, is shown to be by repentance, *verse* 8. And yet this is not so to be taken, as if this shunning lay in our repentance, as it is our action, and as if that had some vircue of freeing from the wrath of God; for Christ alone is our enfranchizer from the wrath to come, 1 *Thess.* 1. 10. We therefore truly flee from the wrath of God, when we fly to this mercy in Christ Jesus by true faith in him, and repentance unfeigned.

Doct. 3. All such speeches as promise impunity of sin, and indempnity from the wrath of God, are but vain and seducing.

This is also clear in the Text. Now that they are vain, hence it appeareth, because they are against his decree, and his will clearly revealed; and therefore can have no solid truth in them. And that they are seducing, is apparent enough also from the first author of such speeches. For the devil, when he would seduce our first Parents, promised them this impunity in these words; *Ye shall not die.*

The Fifth Lord's-day.

Rom. 8. 3.

For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

THe Apostle in this place expounds, why the faithful may be freed from sin and death by Christ: The reason is given as it were from the cause moving God to this giving of Christ. And this moving cause was the needinesse of our want, which appears in the defect of power in any other means to produce such an effect, as if the Apostle had said; because it was needful for us, to be delivered from sin and death; and yet this could be effected by no other means, therefore God performed it by Christ. The strength and necessity of this consequence depends upon the will of God, which tacitly supposeth, that God would not have mankind fall, utterly to perish, but to be restored again. The whole syllogism or reason is this. If by no other means fallen men could be restored, but by Christ, then that way was to be taken, because God would that some way it should be done: but the first is true; and therefore also the latter. The assumption is proved, to wit, that man could be restored by no other means; by the most likely instance of the law, which once had been of great power, and of force sufficient to bring man to happiness: For except Christ and the Gospel, never anything was given of God to man, that was more perfect and divine than the Law. That therefore which the Apostle says here of the law, hath the force of such an argument as this: If by virtue of the Law man could not be restored, than by no other means could he be but by Christ; but the first is true, and therefore the latter also. The Apostle both proves and expounds the Assumption at once, from the reason or cause of this defect or weakness of the law, to restore man; that it is not properly inherent in the law itself, but in our flesh or corruption, whereby it is, that we cannot fulfill the law, that so it might save us; much less by the Law rise up again from Death to life.

Doct. 1. It is the will of God, that miserable men may be delivered from their misery, and restored to life eternal.

This is here presupposed by the Apostle, as granted, and is used by him as the ground of his reasoning.

Reas. 1. Is taken partly from God's mercy, partly from his wisdom, partly from his power, and partly from the stability of his decrees: from his mercy God would relieve miserable men, therein to show the glory of his grace and free mercy, as it is called *Ephes.* 1. 6. the riches of his mercy, his great love, and the supereminent riches or treasures of his grace and bounty, *Ephes.* 4. 7. for unless God had helped miserable men, that were all drowned in sin and death, he had not accomplished above the half of his goodness and bounty towards mankind. For that bounty that was manifested in the creating of us, was neither fully completed in its last perfection and end, because no man by it arrived to eternal happiness; neither was it in its self the greatest, the highest, the fullest goodness of God; because an higher, fuller, and more surpassing sort of goodness appeared in the preservation of the elect Angels; and that also is far greater, which is now revealed in the Gospel, and brings perfect salvation to mankind that is fallen. Now this was most sitting, that the goodness and mercy of God should as well be perfected towards men, as his justice. From his wisdom God knew the best way, whereby he could conveniently help miserable man, and therefore it was meet that his wisdom should be made manifest in its effect. And this is it, which the Apostle everywhere teacheth, that in this mystery of the Gospel there was a wisdom of God, which was kept up,

and hidden from all the Heathen; which therefore by way of excellency, he calls *that wisdom of God,* into which the Angels themselves with desire and wonder are said to look, 1 *Pet.* 1. 12. For such was our misery, that not only we could not rise out of it ourselves by our own power; but could not so much as think upon, or devise a way or means, whereby we might be delivered: But this was the proper work of the wisdom of God himself conjoined with his own mercy. From his power also, he had the ability of helping and bringing to perfection therein, what he would. For so our redemption in Scripture is not only usually adscribed to God's grace and mercy, but also to his power. For the highest power and sovereignty was required to dissolve the works of the Devil, and the bonds of death and the grave, for raising of dead men to life again, for guiding and protecting them so, as they might be brought to life eternal, maugre all opposition of their enemy; and most of all for laying that groundstone of the whole, and uniting the second person of the Deity, his own Son, and the nature of man, into one Person. From the immutability also of his decree, it was in some sort necessary for God to procure their deliverance from death, whom from eternity he had chosen, and appointed unto life. Hence a twofold necessity of the restauration and liberation of mankind is rightly by some determined; on our part, the necessity of want; on God's part, the necessity of his immutability.

Use, Of *Exhortation,* that with all admiration we behold and look into this good will of God, and with all thankfulness as well in our thoughts, as in our speeches, all our life time we publish and praise it.

Doct. 2. The Law cannot deliver miserable men from their misery.

It is clear enough in the Text; and is grounded moreover on the following reasons;

Reas 1. Because the Law promiseth no good to miserable sinners, but only to just persons, and such as keep it.

Reason 2. Because in itself, it hath no force of taking away sin, but only of punishing it.

Reas 3. Because by no sinner can it be fulfilled, and that because of the weakness of the flesh, or the impotency of carnal and fallen mankind, as it is in the Text.

Reas. 4. Because though it might be fulfilled for time to come, yet by-past sins would take away all hope of receiving the reward of Life from the Law. Hence is it that the Law is called *a killing l•...tter,* and the minister of death and of condemnation.

Use, Of *Re•...utation,* against such as put their trust in their own works, and look for salvation from their good intentions and endeavors: which is the error of Papists, Remonstrants or Arminians, and Anabaptists, who cry up always *an honest life, and good works.*

Doct. 3. No sinner can deliver himself from this misery.

This is thus gathered, because none go above the Law. For if the Law cannot for the weakness of our flesh, then neither can we ourselves, for the same weakness of our flesh.

Reason 1. No debt can duly be blotted out by the debtor; till paid.

Reas. 2. Because, though any one never augmented his first debt, by sinning, yet should he in all this do no more, but pay what he owes, in so doing; and so could not by that means make satisfaction for his former transgression.

Reas. 3. Because, if man could not preserve himself, nor did not do it, in that integrity wherein he was created, it cannot reasonably be thought that now he can recover it again.

Reas. 4. If he could recover his first integrity, he would be as subject and easy to lose it again, as our first Father was at first.

Use, Of *Direction,* that we put no confidence in ourselves, nor in our own strength, but denying ourselves, we depend altogether on God's grace and mercy in Jesus Christ.

Doct. 4. No mere creature in heaven, or in earth, can deliver miserable men from sin and death.

It followeth from the Text, because no such creature is above the Law.

Reason 1. Because no external thing, that is a mere creature, hath in itself that worth, that it can be a compensation for sin to God's justice and truth, and so a price of redemption from death, *Mat.* 16. 26. Yea, *not all the world.* For that is it that i•... hinted, 1 *Pet.* 1. 18. where all corruptible things, amongst the best whereof are gold and silver and the like, are determined to be below the redeeming of man.

Reas. 2. Because whatsoever any mere creature, whether man or Angel, can do, owes all that for its self, and on its own behalf.

Reas. 3 Because if we were redeemed by a mere creature, for this very cause we should become the servants of that mere creature, and that of justice and gratitude; as we are the servants of Christ our Redeemer, because our Redeemer, as is already taught. But this would be an unworthy thing, and would infer a kind of contradiction to itself: For seeing man before his fall was not the servant of any creature, but of God alone; if by redemption he should become the servant of any creature, he should not be redeemed and restored into that perfect liberty, from which he fell; and so though redeemed (as we suppose) yet he should not be properly redeemed, that is, by redemption made free.

Reas. 4. The evils that are to be removed from us, are greater than can be taken away by any mere creature; as the wrath of God infinite and eternal, the guilt of sin confirmed by the force of an eternal law; the command that sin and death hath over us. Of these that is true which we have, *Luke* 10. 21, 22.

Reas. 5. The good things to be imparted, and before that to be purchased, are of greater worth, than that they can be communicated to us from any mere creature; as namely a righteousness going beyond the righteousness of the Law; and the resurrection as well corporal as spiritual; the communication of the divine nature, life eternal, and a happiness that surmounts that of *Adam* in his innocence; that is, a Kingdom that cannot be shaken, *Heb.* 11. last *verse.*

Use. Of *Instruction,* that in the business of our salvation we turn away our eyes from all creatures, and lift them up above in manner aforesaid to the fountain of salvation.

The sixth Lord's day

1 Tim. 3. 16.

And without controversy, great is the mystery of godliness▪ God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.

IN these words is contained an argument, whereby the Apostle endeavors to stir up *Timothy* to procure diligence and care in the Church of God. It is drawn from the object, if we consider *Timothy*'s Ministry, which now ought to be busied about the greatest mysteries, and so to be exercised with greatest reverence, diligence, and care: Or from an adjunct, if the Church herself be considered, that was to be cared for by *Timothy,* whereof mention was made in the preceding verse; to wit, because a matter of all others, the greatest was concredited to this Church, to wit, the mystery of godliness; and so *Timothy*'s greatest diligence and care ought to be bestowed upon the Church. In these words then properly is expounded the nature of the Gospel, 1. From its *Genius,* or general notion, that it is a *Mystery;* 2. From its end, that it is a *mystery of godliness.* 3. From the degree of its worth and excellency; that it is *a great, or noble* mystery. 4. From the most certain and undoubted truth of all these, in complexion and communication; *without controversy.* And all these are demonstrated by induction of the parts or members, that make up this mystery, as the whole. For seeing in every part there is something altogether singular and wonderful, it follows necessarily that the whole mystery is altogether admirable, and to be stood amazed at. These parts are they which are contained in these words; *God manifested in the flesh,* &c.

Doct. 1. Our Lord Jesus Christ is true God and true man.

This is clear from the Text, *God manifested in the flesh;* and that he is true God, appears from the following reasons.

Reas. 1. From plain testimonies of this sort, whereby the name of God is simply and absolutely given unto Him in the same manner altogether as unto the Father; as in this place, and so *Isa.* 9. 6. *John.* 1. 1. *R•...m.* 9. 5. 1 *John.* 5. 20.

Reas. 2. From the divine properties that are given unto him, as *Eternity, John* 1. 1. 7 5. *Omnipotency, John.* 3. 21. *Phil.* 4 14 and the like.

Reas 3. From the divine works whereof he is made Author; as of *Creatio•..., Col.* 1. 16. the *Sustaining of all things, Heb.* 〈◊〉 . 2. and of all sorts of miracles.

Reas. 4. From the divine authority that everywhere is given to him in Scriptures, as he gives authority to the *W•...rd* and *Sacraments,* and other divine Ordinances.

Reas 5. From the divine Worship, Honor, and adoration that is due unto him, *He•....* 1. 8. and in other places.

Reas. 6. From that efficacy which by his Ministers, through the power of the Holy Ghost, he puts forth in the Preaching of this his Doctrine, as it is evident in our Text in these words, *justified in thespirit, preached unto the Gentiles,* and *believed on in the world.*

That he is true man, from hence is apparent enough, that he was made like unto us in all things except in sin, *Heb.* 4. 15. Why our Mediator ought to be true God.

Reason 1. Is that he might be able to sustain the weight of God's wrath, and perform the other divine duties, that belong to the perfecting of our Redemption and Salvation.

Reas. 2. That the works of his Mediation, which on our behalf he was to perform, might have divine virtue and worth from his person.

Why he should be also man;

Reas. 1. Is that he might be fit to suffer and do all those things which were necessary for the Redemption of men, and were below the divine nature alone to do or suffer.

Reas. 2 Because without effusion of blood, or death, whereof the divine nature is not capable, there could be no remission nor redemption, *Heb.* 9. 22.

Reas. 3. That the whole mystery as well of our Redemption, as of the deity itself might be some way made familiar to us, so as to be seen with our eyes, heard with our ears, and handled with our hands, 1 *John* 1. 1, 2.

Use 1. Of *Instruction,* That we may always keep a right and pure belief about the divine and human nature of Christ, both in our hearts, and in our mouths or confessions.

Use 2. Of *Comfort* to all such as are by true faith engrafted into Christ; because in him they are advanced into a state more than human, and are made partakers of the divine nature, 2 *Pet.* 1. 4.

Use 3. Of *Exhortation,* That we may more and more exercise ourselves in the religious contemplation, and study of this mystery; so will that love of God in Christ, which shines forth in this dispensation of God, confirm our hearts, that it will powerfully stir us up unto all care of thankfulness for glorifying the name of God and Christ.

Doct. 2. The nature of God and the nature of man were •...onjoyned in Christ into one person.

This is gathered from these words, *was made manifest in the flesh,* for thereby is signified the conjunction of the divine with the human nature, so that God, because not conspicuous in his divine nature, was made manifest in his human. This communication in respect of the divine nature, is rightly called an Assumption, Incarnation, Manifestation in the flesh, as in this place.

But in respect of both natures together, it is called an *union personal,* because these two natures are together united in the same person. In respect of the human nature, it cannot be called an Assumption (actively understood, that is an assuming, but passively only, that is a being assumed) nor a De•...fication, because the divine person existed from eternity, and took unto himself and adjoined the human nature (not the person) in time, because the human nature assumed, did never exist apart, and by itself, and therefore never had in itself the formal reason of a person; and therefore also it cannot be said *to have assumed* the nature, or person divine, but only to have been assumed by it; Seeing actions are of suppositions or persons, and not of the nature: But the divine person (not the nature properly) is said to have assumed the human nature, not the person. Therefore the human nature cannot so properly and rightly be said to be deified, as either the divine nature or person is said to be incarnate, or *made man;* for that is equivalent to *made flesh,* which the Scripture often useth. We read then in this place, and its like that God was made manifest, or visible in the flesh, that is, in the nature of man (for flesh there) by a *Synecdoche* signifies the whole nature of man, as well the soul as the body, and to the like sense we read that *the Word* was made flesh, *John* 1. 14. But we nowhere read that flesh was made God, or that the flesh or human nature was made invisible in God; although these things may be said, but not so properly, nor so freely from danger and abuse. But here we must not think, that for the union of the divine nature with the human, that therefore there was any real change properly produced or made in the divine nature, but relative and of reason, or notional only; all the real mutation being in the human nature only. For whatsoever is mutable is imperfect, but the divine nature is no ways imperfect. Therefore though the divine nature in Christ be under another relation or habitude, than before the incarnation; yet that is for no real change in itself, but in the human nature assumed: As the Sun is called *illum•...nating* from his action that he hath on the air, which was not before (let us suppose this) and yet the Sun is not thereby changed in itself, but the air only is changed. In this conjunction, when the flesh or human nature is said to have been assumed, is so to be understood, that not only the essence of human nature is assumed, and all that necessarily follow the essence, but that also were assumed all the weaknesses, qualities, and common or universal defects (which follow not from nature, but from sin) *that are in themselves si•...less, and as they are si•...les▪ only and penal;* and these only are excepted that have in them the nature of sin, or tend of themselves to sin.

Reas. 1. Because the mediatory actions of Christ ought to be both human and divine, and all his actions are of the person, as of the principle which acteth; though they be of this or of that nature, as of the principle whereby, or by virtue of which they are extracted from *the person* Therefore the divine and human nature ought jointly to subsist in one and the same person.

Reas. 2. This union of the divine and human nature ought to have been most intimate, and of all unions the highest, because the perfection of the person assuming, from which the union flowed, was absolutely the greatest, but the inwardest union with him that could be, was personal; Therefore also that union of men with God, that flows from, and depends upon this union, is of very great perfection, though not personal. Therefore next unto the unity of the

three persons in one divine nature, there is no other union of more things, more in ward and perfect, than is this of two natures in one person, in Christ.

Reas. 3. The essential worth of the mediatory obedience and passion of Christ, which properly agreed to him, according to the human nature, ought to have been also in some kind divine; but that divinity of worth is derived from the person, or this union; as the esteem of all the actions and passions depends upon the person; and therefore the human nature ought to have subsisted, and been sustained in the nature or person divine.

Use 1. Of *Instruction,* for directing and establishing our Faith, about the person of Christ, that we may neither here imagine confusion of the natures, nor multiplication of the Persons in any sort; but the union only of two natures into one and a single person, to wit, the second person of the Trinity, which is the primary principle of Christian Faith.

Use 2. Of *Direction,* that in seeking union and communion with God, wherein our whole happiness doth consist, we wholly adheere to Christ above; because there alone we have the certain and manifest foundation of this union between God and men, so that in this very respect Christ may no less truly be called *the way,* than the *truth,* and the *life;* because as he hath the truest and highest union of man with God; so is he the *way* because of this union, whereby we may come to the beatifical union, which is our eternal life.

Doct. 3. This of the divine and human nature in Christ, is a mystery most divine.

It is called a mystery, 1. As it contains in itself that divine wisdom of highest and rarest price, or that treasure of wisdom, 1 *Cor.* 2. 6, 7. 2 *Cor.* 4. *v.* 7. 2. Because this wisdom is a thing hidden and remote, not only from human sense, but also from our understanding and comprehension. 1. *Cor.* 2. 7. 8, 9, 10. it is called a depth for this cause; so also *Eph.* 3. 8, 9. And it is called hidden or secret, 1. because it was not possible for the wit of man or Angels to have so much as thought upon, or devised such a means of Redemption and Salvation, much less to have gone through with it. 2. Because it was not revealed to the Church herself for many ages, but under a certain veil, and sparingly. 3. Because by ourselves now in the light of greatest revelation, it is not understood but very imperfectly, and in the least part of it. 1 *Cor.* 13. 12. in part; a little but in comparison of the whole; as in a glass, and like a riddle, do we know here, for the darkening and lessening of our knowledge by sin, which is signified by these phrases.

The *Reason* why this wisdom is not fuller comprehended, is not in the darkness of Scripture, as some blasphemously will have it: but partly in the depth of the thing itself, and partly in the blindness of our minds; 2 *Cor.* 4, 4. unto the depth of the thing itself belongs this, that in Christ's person highest power with lowest weakness; greatest glory with greatest humility, highest justice with highest mercy, eternity with novelty of being, agree together, and abide in one subject.

Use Of Admonition, that we suffer not the nature of our Faith to be troubled in any sort with vain speculation of human reason, whereby this mystery is wont to be opposed: For though it hath nothing in it contrary to reason; yet it contains many things above reason, and the

capacity of the mind of man: other ways it would not be a great mystery, as here it is called, but the vulgar and common verity.

Use 2. Of Exhortation, that we may seek from God the spirit of wisdom and of revelation in the acknowledging of him, that the eyes of our minds being enlightened, we may perceive so much of this mystery as is needful for us unto salvation, and glorifying of God's name as it requires, *Ephes.* 1. *verse.* 17. 18.

Use 3. Is of special Admonition, to the Ministers of the Word chiefly, that with all reverence and religious faithfulness, they behave themselves in their charge, because they are called to this, to be Stewards of this great mystery, 1 *Cor.* 4. 1. where this reverence and fidelity are pointed out to them.

Doct. 4. All true godliness depends on the belief of this mystery, so that there is no true and solid or sound godliness without this belief: neither can this belief be true and solid▪ unless it have also true godliness joined with it.

This is gathered from that title; *the mystery of godliness:* because godliness both riseth up to this Faith, and floweth down from it. This most practical doctrine, is the general use of all the rest that went before.

Reas. 1. Because in this mystery appears God's greatest goodness, grace, mercy and love; which if they be rightly taken up, cannot but stir up our minds unto care and zeal of honoring, loving and adhearing to God, and pleasing him in all things, wherein he hath shown us, that true godliness consists.

Reas. 2. In this mystery is contained both the merits and efficacy or power, by virtue whereof men are regenerated, that they may live acceptably to God and Christ; that is, godlily.

Reas. 3. Because in Christ we have the perfectest pattern of all godliness, and with all the perfectest doctrine, which is called the doctrine of godliness, or according to godliness.

Use The use of Reproof, against such as profess the faith of this great mystery, but in the mean time most foully profane it, and make it to be blasphemed through their impiety.

The seventh Lord's day

Acts 16. verse. 31.

And they said, believe on the Lord Jesus Christ, and thou shalt be saved and thine house.

IN this Text is contained *Paul* and *Silas* their answer to the question proposed by the Jailor concerning the way how to be saved; wherein these two things are proposed: 1. An act absolutely necessary for attaining of salvation, to wit, that of Faith, *believe,* say they: and this act is declared by its proper object, *our Lord Jesus Christ.* 2. The effect, that is certainly to follow upon this act, is set down, and that is the salvation of him, that believeth.

Doct. 1. All are not saved by Christ, but such only as are united or grafted into Christ by Faith.

It is gathered from this Text; in that one careful how to be saved, is sent to Christ, to believe in him, and so to have union with him by this belief, that he may be saved.

Reas. 1. Because although there be sufficiency enough in Christ, and in abundance, to save all, and any man; yet this sufficiency is not reduced to efficiency or into act, unless a due application be 〈◊〉 ▪ as neither meat nourisheth, nor physic cureth, nor cloth covereth, nor silver maketh rich, unless they be rightly applied tothe party to be nourished, cured, clothed and made rich: so it is in this business.

Reas.•.... As the first *Adam* neither received, nor lost his righteousness, and life, but for such, as were some way, that is, virtually in him, and afterwards actually descended from him, or were in union of the same blood with him: so also the second *Adam* Christ restores not righteousness and life, but unto such as are in him, to wit, engrafted by Faith, and adhear unto him by the union of one and the same spirit. Hence it is, that effectual vocation, whereby this application of Christ, or this conjunction with him, is brought to pass, doth in order go before, not only our glorification and salvation, but also justification and all sound consolation, that we have concerning salvation.

Use Of Admonition, that we may chiefly care for and go about this, that we may both be and remain in Christ, and live in him; because without this union with him, we cannot come to be saved. The sign or mark, whereby we know, that is ordinarily, or according to the order of means appointed, that this or that man is in Christ, is this, if drawing virtue from Christ, as a branch drawing spiritual •...ap from the stock, he hath care to bring forth fruits to him and in him, *John* 15. *verse* 〈◊〉 , 4.

Doct. 2. Faith is the tie whereby we are first united to Christ, and engrafted into him.

This Doctrine is couched in the Text, in the word *believe:* for there are three tyes of Union, whereof there is need in our conjunction with God, and Christ; the *Spirit, Faith* and *Love.* The *Spirit* is that tie, whereby Christ layeth hold upon us, and tieth us to himself. *Faith,* is that tie whereby we lay hold upon Christ, and apply him to ourselves, and is always the effect of the spirit in some measure. *Love,* is the band of perfection, whereby we wholly give over ourselves to Christ, and consecrate ourselves to his will, and is the effect of both the former: Amongst these, Faith is the first bond by which we lay hold on Christ. For though it follow the operation of the Spirit, as its effect, in that respect, it is called the gift of God, and the gift of the Spirit of God; yet it goes before both Love and Hope that are saving.

Reas. 1. Because the proper nature of Faith is, to be a spiritual hand, whereby we lay hold on, and receive that good, that is needful to us for salvation, *John* 1. 12. where to *believe* is meant to *receive,* that the true office and nature of Faith may be se•... forth.

Reas. 2. Because a Faith receiving Christ, doth also receive life in Christ, and Faith is the principle of our spiritual life, according to that of the Apostle, *The just shall live by Faith.*

3. Because Christ is not proposed unto us to salvation, but in the promise of the Gospel; and the proper and immediate end and fruit of this proposal, is to make Faith, or to gain belief;

and so the first receiving as well of the promise, as of the thing where about the promise is, is by Faith.

Use Of Direction, and that such, as upon another occasion the Apostle hath *Eph.* 6. 16. to wit, that above all things we be careful to acquire, keep, and increase true Faith.

Doct. 3. The adequate object of Faith, as it justifies, is Jesus Christ, as offered in the Gospel for righteousness and life; or the mercy of God in and through Jesus Christ thus offered.

It is evident in the Text. The explication is, that although with our understanding we ought to assent to all things that are contained in the word of God; and especially to those that are contained in the promises of the Gospel; yet the power of justifying us doth proceed from no other object, but from Christ alone: And so Faith, though it look at other objects also, yet it justifies not, nor absolves from guilt of sin and death, but as it looks at Christ alone, as offered us to that end.

Reason 1. Because Christ alone is our Righteousness and Redemption; but our justification consists in the application of this Righteousness and Redemption; Therefore Faith in that respect justifies, as it looks at Christ and applieth him.

Reas. 2. Because if all other things revealed in Scriptures, and to be believed by us, belonged to our justification, as objects of justifying faith; then not only the belief of the creation would justify us, but also the belief of man's falling into sin, and of being dead therein: And so Faith about sin and death should as well justify us, as Faith in Christ.

Reas. 3. Unless Christ be looked upon by Faith, Faith hath nothing in it, why it should more justify us, than any other virtue, or grace and gift of God, as charity, temperance, and the like.

Use 1. Is of *Refutation,* against such as attribute justification to Faith, as it is an act and part of our obedience, as a condition required of God. For thus the strength and life of justifying Faith is destroyed, and Christ is robbed of his glory, and the consciences of Christians of their solid comfort and tranquility of mind.

Use 2. Is of *Direction,* that we may always set the the eye of our faith directly upon Christ, or on the grace and mercy of God in him, that so we may from him draw Righteousness and Salvation.

Doct. 4. Justifying & saving faith consists not properly in any knowledge, but in certain, solid or sound affiance or trust.

Justifying Faith is an act and fruit of the experience of Faith; and not the first affiance and trust, that justifies. Our Doctrine is hence gathered, in that the object of Faith in this place, is no intellectual or logical truth, as such; but some *good,* as the object of the practical mind & of preelection, *viz.* the means of salvation, which is a single or incomplex term (as Logicians call it) in these words; *on the Lord Jesus Christ;* where not anything of or about Christ, but Christ himself is the object. Next, because Faith is said to be busied about this object, as

about a prop or stay; so that the heart of a man otherwise destitute of all help, and about to run into despair, casts itself upon Christ, as a stay, that by him it may be sustained and upheld; which is intimated by this phrase, *believe in our Lord Jesus Christ.* By affiance, we understand not any assent or act of the understanding about logical truth, or affirmation, or negation; nor yet properly the confident expectation of the will, which is assigned to our hope, and confidence therein contained, or from thence arising; but that act of the *will* or *heart,* which properly is called *e•...ection* or *choice:* whereby we rely upon Christ, repose and rest on him, and adhere to him, as a fit and sufficient Mediator, by whom we may be saved. By this affiance we are said everywhere in the Old Testament to be united or joined to God, as *Isa.* 48. 2. & 50. 10. And by this affiance properly we come unto Christ, *John.* 6. and are said to receive Christ, *John.* 1. 12. which things cannot be affirmed of any complex knowledge, or assent of the understanding, whether general or special. It is true, that such a knowledge, on the behalf of such as belong to Christ, is a necessary antecedent, and the cause of this faith, and affiance that justifies; and so in that respect, it hath the title of this faith as well in Scriptures, as in commn discourse: But yet when Faith is considered precisely as it justifies and saves, then it is understood either as an act or as a disposition of the *will* or *heart,* which follows the foresaid knowledge, and for *the begetting whereof that knowledge doth serve.* From this affiance if it be lively and vigorous, and joined with fitting knowledge, there follows a certain persuasion of remission of our sins; and therefore true Faith useth often to be described by this persuasion; especially when the controversy is with Papists, who oppose this persuasion, as a vain presumption. Yet this persuasion is not properly justifying faith, but an *act of hope and experience* (rather a fruit) in him, who already is justified. It is also such an act, that for some time may be wanting, where yet true justifying faith is, though insirm, as experience in the godly teacheth; and therefore it ought not to be proposed in the essence and definition of justifying Faith, least so the weak consciences of some believers should thence be heavily troubled, as if they had not true faith, when they feel themselves to have no such certain persuasion of the remission of their sins. It will appear then to any rightly weighing all things, that justifying Faith, as such, is properly, *the affiance of the hear, not any complex knowledge, or judgment of the understanding.*

Reason 1. Because nothing in the whole Gospel is promised to any that hath yet no affiance or trust in Christ; before this affiance therefore, nothing can be known, that hath the virtue to justify, until it be trusted on; and therefore no knowledge going before this faith of affiance, can justify.

Reas. 2. We cannot conceive any knowledge before this affiance, which is not found sometimes in such as are not justified: As for example, such as have a spirit of illumination and light, but not of regeneration; and therefore fall away afterwards from that glory, which inseparably follows justification, sinning against the Holy Ghost.

Reas. 3 Because in every part of Religion, and so in Faith also, these two things are distinguished; to wit, to know and to do. To know what is to be believed, and what all ought to believe; and to give assent to truths that are to be believed, is not yet to do that which believing imports, and is the proper obedience of Faith itself, which is the root of all other

obedience, and therefore jointly to be understood under this, as both comes from Faith, *Rom.* 1. 5. And in very truth such is the formal reason of obedience in true Faith, that under this name and nature it ought to be referred unto the will properly, because it is the part of the will, and not of the understanding, to obey.

Reas. 4 Because by this act of the will, we have an inward union with God in Christ, even as amongst men there is a greater conjunction, by a constant inclination, and affection of the will, than by the judgment of the intellect.

Reas. 5. Because the act of faith is such, that by it we cast ourselves wholly upon Christ, or upon the mercy of God in Christ. But the act of the understanding properly and immediately doth not transfer *the whole man,* but the act of the will, which *alone* therefore properly is called the act of *the whole man:* Nor can it be here answered that Faith is an *aggregate thing.* consisting partly of knowledge, and partly of affiance; because unto such aggregate things, single and distinct operations cannot be attributed, as are attributed unto Faith. For example, the health of the whole body, hath no distinct operation, but is conceived as a single thing, extends itself alike to soundness of all, and of every part; and as holiness, as it is in this, or that virtue, hath no distinct and single operation. Moreover, no more reason can be given why knowledge & affiance should make up one aggregate thing, than knowledge and hope, or knowledge and love, or than knowledge and justice or temperance. Besides all this, however knowledge be aggregated with true Faith, yet because a great part of this knowledge which goes before affiance, is found also in the Devills themselves, neither yet can any knowledge be shewn that goes before affiance, which is not found in some unregenerate persons; no reason admits, that this knowledge should be an essential part of Faith, and of the spiritual life, because it is found in them that have no part of spiritual life.

Use. Is of *Exhortation,* against Papists, and others, who know nor acknowledge no other faith, but knowledge, and a certain material assent, which yet may may consist with greatest diffidence, and most wretched desperation.

Use 2. Is of *Direction,* that we may enquire of the knowledge of the truth, which is necessary for us unto Faith, and to Salvation; and that we be wary that we rest not on any bare knowledge; but then think we have true Faith only, when according to the knowledge of the truth, we rely upon Christ with our whole heart for salvation, to be obtained by him alone.

Use 3. Is of *Consolation,* to those who with all their heart strive to rest upon Christ, and yet cannot for a time, or presently and certainly persuade themselves, *That God is reconciled unto th•...m,* for such have true Faith, though weak. For this certainty of persuasion, is the effect of a more strong and perfect Faith, whereunto also in their own time such believers shall be brought.

A Question is here propounded; By what means is such a Faith begotten, and promoted in our hearts?

Answer. This Faith is properly begotten in us by the Holy Ghost, through the Ministry and Preaching of the Gospel, because Faith is above nature, while we believe these things that

surmount all reason, and are lifted up above ourselves by Faith, as the Apostle saith, that *Abraham hoped above hope,* that is, beyond human, natural, and ordinary hope; so also they that truly believe, believe beyond belief, or above belief. It is begotten in us by the Gospel, because in the promises of the Gospel Christ is offered and exhibited to us; and the efficacy or power of the Holy Ghost accompanieth the preaching of the holy Gospel. Now from these things it followeth, that such have not true Faith, who either believe nothing above what is natural, or in a supernatural way, or else have not their Faith from the Gospel and word of God.

Doct. 5. Such as truly believe in Christ, may and ought to be sure of their salvation.

This is gathered from the connection between the antecedent and consequent, in the Text; *believe and thou shalt be saved.* For as particular men while they remain in their particular sins may be assured, that for that time they are subject to the curse of God; so may some believers be particularly assured, that they are partakers of eternal blessing and salvation. For as that other assurance of the curse, comes from the Law towards impenitent sinners, or breakers of it; so this other assurance of the blessing, comes to repenting and believing sinners, through the promises of the Gospel. The whole order therefore of this consolation, whereby we may be certain of salvation, is as followeth; in such a *Syllogism* (wherein both will and understanding have their parts) whereof the proposition stands in the assent of the understanding, and makes up a dogmatical Faith. The assumption is not principally in the compounding understanding, but in the single apprehension and will, so as to make it true and of force to infer the certainty in the conclusion; which the heart doth by this act of affiance, that being the property of justifying Faith, and thus existing in the heart. The conclusion is also principally & ultimately in the single apprehension and will, or in the heart, by the grace of hope; and both it, and the experimental reflection join'd with it (which is in the understanding, and the other also, by this reflection) are the effects of the experimental knowledge and reflection of our understanding, in the assumption upon the true existence of the single term in the heart or will, which bears the whole burden of the assurance.

Use, Is of great *Consolation* to believers, whereof they are Sacrilegiously robbed by Papists and all such, who impugn this certainty of salvation.

The eighth Lord's day.

Mat. 28. 19.

Go ye therefore, and teach all Nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.

IN this verse is contained that principal command, which Christ left to his Apostles and Ministers; and it consists of two parts; whereof, in the first, the preaching of the Word; and in the other, the administration of the Sacraments is commanded. The chief scope of both parts is shown in the last words; to wit, *That men may be taught and confirmed in the true faith*

and obedience of the Father, Son, and Holy Ghost. From this place was the *Creed* taken and framed, which is called the *Apostles Creed*▪ but as to the foundation of it in these words, not first taught by the Apostles, but to the Apostles by Christ himself, at that very time, when he spake those words: 2. By the Apostles at the command of Christ to all Christians, for a rule of Faith, and a *badge,* whereby Christians should be discovered▪ as well fro•... Heathens, as from Jews and other Sects. Nor was there any other or longer *Creed* than this, contained in the words of our Lord, in the times of the Apostles, and of the Church that next followed their times. But afterwards diverse Heresies laid a necessity upon the Church of adding diverse articles to this *Creed,* not that they should be new additions to the old Faith, but needful explications of the same. Hence it is, that all things that are now contained in the *Creed,* are referred unto these three heads, which are set down in these words; *viz.* either unto the Father, or the Son, or the Holy Ghost.

Doct. 1. Though God be one in essence only, yet is he three in persons; the Fathe•..., the Son, and the Holy Spirit.

Reas. 1. Because in this place Faith is presupposed, and prerequired, for baptising one of age, whereby he believeth in the Father, Son, and Holy Ghost, and this same Faith, is as it were sealed by Baptism, as with a seal; and the open profession of this Faith is solemnised by this *Badge,* or *Confession,* and *Creed,* that our Lord himself taught, and gave in command. And these things were not done for once, or in a temporary way, but by an unchangeable Institution, and perpetual Covenant, they were delivered to the Church to be observed through all ages, as necessary foundations of salvation. The consequence of this argument hath certainty and confirmation from thence, in that divine Faith and spiritual neither ought•..., nor is anywhere used in Scripture to be directed to any creature, but to God alone.

Reas. 2. Because one and the self-same authority and power is attributed to the Father, the Son, and the Holy Ghost. For when the Word is preached and Baptism administered, not only in the name of the Father, but likewise also of the Son, and of the Holy Ghost; It is manifestly shown, that by the authority and power of this most holy Trinity, Baptism with other the like sacred Institutions, were delivered to the Church; and that for the same authority they are by all men to be received and acknowledged, with religious subjection of souls and consciences thereto. The reason of this consequence is, because however supplication useth to be made in some parties name, without respect had to his authority, and power, and with respect only to the grace of God, to whom we make our supplication, yet when an Institution is published as a Law, and proclaimed in the name of this, or that party, the authority and power of him in whose name this was done, is always declared, and is used as a sanction or means to make inviolable the Institution.

Reas. 3. Because an operation truly divine, and an omnipotency is here attributed to these three, while they are set out and acknowledged as the authors of all the spiritual good things, which are imparted to the faithful, and in Baptism are signified and sealed. For in vain had mention been made of their name and authorities in that solemn promise, unless they had the power and faculties to perform and perfect the things promised.

Reas. 4. Because in this place we are taught to invocate the Father, the Son, & the holy Spirit, that by their grace and power Baptism may have its due effect, in the same manner almost, as the same is done in the Apostles salutation: *The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all.* And the reason of the variety or little difference that is between the these forms, seems to be this; that in Baptism, where authority and power are regarded, there the first place is given to the Father; but in the salutation aforesaid, where regard is had to the receiving consolation, whereunto none doth attain, unless he first come to Christ, & lay hold of his grace, that by him he may be reconciled to the Father, and made partaker of the Holy Ghost, there in the first place mention is made of the grace of Christ; and then afterwards of the love of God the Father. The strength of this whole argument hangs on this, that invocation of, or praying to, and the worship of God, belongs to none but to God alone.

Reas. 5. Divine honor and glory are not only here given to the Father, but also to the Son, and to the Holy Ghost, in as much as all baptized in these names, are directly consecrated to these three, that they may always live unto the Father, Son, and Holy Spirit. And hence are these Apostolic phrases, wherein the faithful are said not only barely to live to God, but also to live to Christ the Son, and to the Spirit of God. This reason is confirmed from hence, that neither it is lawful wholly to consecrate ones self to any other, but to God, and this also is the Tenor of the New Covenant, that God be acknowledged for our good, and we be▪ to him forever his people. Hence also hangs the direction of our whole life, that we may always have this proposed to ourselves, to be serviceable to his glory in all things, whereunto we were consecrated from the beginning.

Use Of *Instruction,* that we may always keep this rule of Christian Faith, safe, pure, and unviolated, against all the gates of hell, as the chief principle and foundation of salvation, on which both our Baptism, and all things that in our Baptism are signified and sealed, do depend.

Doct. 2. The divine essence, and all its essential attributes, and all divine works external, equally agree to the Father, Son, and Holy Spirit. It is gathered from the Text.

Reas. 1. Because the same name, the same honor, the same power and glory is attributed to the three.

Reas. 2. Our Faith is here in like manner directed towards all, as the same in Father, Son, and Holy Spirit.

Reas. 3. All things that belong to the divine essence, are such, as can neither be multiplied, nor divided, nor admit of variety of degrees, for their immensity and perfection. If therefore at all they agree to the Son and Holy Ghost, as that they do is apparent from what hath been said; it must needs be that they agree to them idemtically, that is, in the greatest equality they are one and the same.

Use, Of *Direction,* That in exercises of our Faith, Hope, Charity, and in all parts and appurtenances of *religious worship,* and the practice of godliness, we lift up our minds as

much as can be, not only to the name of God in common, but distinctly, to the name of God the Father, the Son, and the Holy Spirit, as equally in all our addresses to be honored and celebrated.

Doct. 3. Between these three persons there is a certain distinction, as to the form and manner, or order of subsisting.

It is gathered from the Text; because they are disposed or set in a copulative enunciation. For if there were no distinction between them, then would that copulative be impertinent; and it would have no more ground for it, than if one should say, in *the name* of the righteous God, and the merciful God, and the omnipotent God, *&c.* Which are not to be taken in propriety and rigor of conjnction, but exegitically. They differ then from the essence, as essential, or substantial concretes do from their abstracts. They differ from themselves as relatives, and some ways as unlike; this unlikeliness or dissimilitude, is in certain as it were, of their individuant and characteristical proprieties, which are not inherent qualities, but relative affections or properties. As to the point of order, the Father is the first, the Son the second, the Holy Ghost the third, not in order of time, or of nature properly so called, but in order of *origination.* Hence is it, that such works, wherein the beginnings of things are most apparent, are attributed to the Father by appropriation, as the creation. But those things wherein the second, and successive dispensations or procurations are most conspicuous, are attributed to the Son; as redemption: and such, wherein the perfection and last consummation are manifest, are attributed to the Holy Ghost, as our sanctification, and glorification.

Use, Of *Direction,* That as well in receiving such blessings as are bestowed on us by God, as in performing the duties of Religion and Obedience, we have regard to 〈◊〉 observe this distinction, as much as may be, to the glory of God, and our own consolation. For this is every way a divine meditation, whereby the hearts of the faithful are singularly affected, and lifted up, if they well ponder with themselves, that in the descent or coming down on us of God's benefits, whereof we are made partakers, the beginning is taken from the Father, the progress is by the Son, & the accomplishment is through the Holy Spirit. And morever the ascent or sending up of our duties to God, which we ow to him; the beginning is taken from or through the Holy Spirit, the progress is made by the Son, and termination or resting is made by the Father. For thus through the Holy Spirit his teaching, and assisting or helping us, we begin to pray; that is, conceive and make our prayers here; and our prayers so conceived or made, ascend, and enter into Heaven by Jesus Christ; and lastly, they are ultimately heard and accepted by the Father.

The ninth Lord's day.

Rev. 4. 11.

Thou art worthy, O Lord, that thou shouldst have glory, and honor, and power; because thou didst create all things, and for thy pleasure they are, and were created.

A Reason is given in these words, why all glory should be given to God; and it is taken from the effects. For that is more praise-worthy, that it be taken from the effects, because the power and virtue of the cause, whereunto the praise is due, exists and is properly seen in its effects. The effect of God is creation, which in this place is illustrated, First, By his effects, which are declared by the universality conjoined with them in these words; *because thou didst create all things.* Secondly, From his manner of creating; that God out of a wise purpose created all things; *and for thy pleasure,* &c. Thirdly, From the adjunct of duration or lasting, and for thy pleasure *they are,* and were created. For one thing is understood by the words, *they are,* and another by, *thou createdst,* &c. as might be evident from the tense, *thou createdst* in the preter-tense; they *now are in* the present-tense, by which the duration of things is evident.

Doct. 1. All things that now are in the world, were produced and made out of nothing by God.

Reas. 1. Scriptures evidenceth this truth.

Reas. 2. Partly also all nations testify it, because there is no Nation which believeth not, and tells us not something concerning its beginning.

Reas. 3. The world itself witnesseth this of itself, for as much as in all creatures almost there appeareth such imperfection in their power and mutability, whereunto they are subject, that of themselves they could not have their own act and first existence, but of necessity they must depend upon some *pure* and perfect *act,* and that is God.

Reas. 4. The world also witnesseth this same, for as much as in its parts a certain perfection appeareth, which is such, as that it cannot be the first, and yet it is such as must needs be from the first perfection. Such are these perfections that use to be observed in this sentence, *whereby all things are said to be made in number, weight, and measure:* Where, by *measure* is meant the perfection that each thing hath in itself; and *number* that which is referred to others, as to defect or excess; and *weight,* that of motion and inclination that all have to their own ends and uses, as well particular to themselves, as common to others and the whole.

Reas. 5. Lastly, all right reason confirms the same, because in all order of causes, and things existent, common reason brings us to one first cause, and to one first existence. Besides it implies a manifest contradiction, to conceive the world to have been eternal. For if the world was from eternity, then infinite days were before this day, and so these days are not yet ended, and consequently this day exists not, because it cannot exist but after the other days before it were ended, and gone. Also, if the world was from eternity, there was no one day of the world, before there was a thousand years of the same world, because in eternity no point or moment of time can be defined, before which there were not many thousand of years: But this is a manifest contradiction, that one year of the world that is made up of many days, *should be together, at once with the first day;* or *that there is no day of any year before which there was not a thousand years;* or lastly, *that there were as many thousands of years already, as there were days in the world.*

Use 1. Is of *Instruction,* that in this part of our faith, we study more and more solidity to ground and strengthen ourselves, because this ground being well laid, our faith and affiance doth much more easily & freely make progress about all such things, as God hath revealed in his Word, that either he hath done, or will do about this world, or some parts of it, or other things that require the like might and power to that which was snewed in the creation of the world.

Use 2. Is of *Admonition,* That we suffer not our minds to cleave to this world, or stick there, but that we lift them up higher, and adhere to him, that made the world. For it were a very great folly and perverseness, if after we know that all these things were made by God, we love the world better than God, and for the love of the world should forsake God.

Doct. 2. God of his wise purpose and good pleasure created all things, not out of any necessity.

It is gathered from these words; *and for or by thy pleasure or will,* &c. There be some Philosophers that have said, that all created things do come from God by way of emanation, as little rivulets come and flow from their Fountain. But that which doth proceed in this kind, must be part of that River from whence it flows, which cannot properly be affirmed of things created, if we reflect on God the Creator. Others are of opinion that the universe came from the Creator, even as the form or fashion of him that looketh into a glass passeth from him into the glass. Neither is this fitting to be affirmed, because the universe is in no other subject, as the shape is represented in a glass or mirror. Others have said, that the universe went from God, as a shadow from its body. But this is altogether impertinent, because a shadow goes not out of its body, but follows it by a privation of light, and by reason of the interposition of the opacous or gross body between the light and that place. Others have said, that the universe went forth from the Creator, like 〈◊〉 the footstep is made by the print of the foot of one that walks. But God had nothing without himself, upon which by his walking he could imprint such a footstep. All these had a good intention, though they spake not accurately and properly enough. For even as these comparisons are otherwise profitable to raise the mind of man in the contemplation of the eminency and majesty of God the Creator: For they point out the eminency of the Creator to be incomparably greater, than that of the whole universe itself; and the vanity, or at lest littleness of all things, even such as seem greatest in the world, if they be compared with God's perfection. For they are in respect of God as little streams, or as little droppings are in respect of an ever and over-flowing Fountain, or of the whole Sea; or as a light resemblance of ones feature appearing in a glass, is in respect of the solid substance or party himself, and as dark and vanishing shadows in respect of a most firm body; Lastly, also as the footstep of a man imprinted on the sand, is in respect of the living man himself. These same comparisons show also, that the world and all its parts, or all things in this universe, are certain tokens and way-marks, •...s it were leading us to the Creator, as the streams leads to the fountain, the image in the glass shows the man's face, and the shadow respects the body; or brings one to find it out, as the footstep of the foot doth to the man. But the holy Scripture leaving these comparisons, is wont to make use of a truer and fitter one, when it says, that the world so came from the Creator, as the workmanship from the workman, and every building from its builder, *Heb.*

11. 10. Now every workman doth what he doth of a determinate reason, purpose and will, in as much as he is a workman. And in this sense it is said both in our Text, and everywhere else i•... Scripture, *That God made all things by his word, of his determinate purpose of mind and will.* Yet there is this difference between other Artists and God, that all other artificers bring to perfection their works by divers motions. For so soon as they have taken up a purpose with themselves to make some work, first, they move their own members; secondly, by their members they move other external instruments; thirdly, by these instruments they move the matter unto the form, or act, which they intend to imprint upon it. But God perfects his work with *saying* and *willing.* And this is it that the Scripture everywhere inculcates to us, *Psal.* 33. 6, 9, *&c.*

Reas. 1. Because there is nothing in the world, that hath a necessary connection with the divine essence; and so nothing external comes from God by any necessity of his nature, but from his wisdom and free-will.

Reas. 2. Because this is the noblest and perfectest way of working, to work advisedly and with a freewill.

Reas. 3. In the beginning of the Creation there was nothing, that could have the place either of matter or of instrument; nor can we conceive in God any other power really distinct from his understanding and will. This therefore is of necessity to be granted and believed, that God created all things out of his own free wisdom and will alone.

Use 1. Is of *Instruction,* for by this foundation we may forearm our faith against the curious queries of some men, who are used to ask, or wonder why the world was not created before that time, in which it was indeed created; or why such a part of it was not in such and such a manner? The Scripture answers, that God created all things by his own free choice, wisdom, and will; so that in this work, he was neither subject to any necessity, neither should any other reason be inquired for, beyond or above his free will.

Use 2. Is of *Direction,* that from this consolation, we establish our Faith about all things that he hath revealed in his Word, that he will do. For howbeit they may seem very improbable or impossible to our staggering reason, yet seeing God doth whatsoever he wills, and he made the whole world only with saying and willing, it is not to be doubted of, but that he will most truly perform all such things as he hath said, that he will do.

Doct. 3. By the same efficiency whereby God created all things, he sustains also, and preserves all things in being.

From these words in the Text; *and for thy pleasure, or by thy will they are.* Heb. 1. 3. Acts 17. 28. *In him we are or have our being.* For as in the beginning, when God cherished the world of waters, or the waters, the spirit moved upon them, and so did sustain, conserve and cherish them; even so also perpetually the same spirit sustains, governs, and cherisheth all created things. Now God is said to sustain and conserve created things, not only indirectly, as he removes and hinders from them causes that would corrupt or destroy them; but also directly, as he gives a conserving power for continuance of their existence. Neither doth he

this alone by means, as he sustains an infant by its nurse; and a building by its pillars; but also immediately, in as much as being most inwardly present to all things, he furnisheth the means themselves with all their efficacy, when at his will they concur, and doth also many things himself for their conservation, for the doing whereof there is found no virtue at all in any means. This sustaining of all things is rightly by some called *maintenance,* because thereby God *•...olds as it were in his hand* the creature, that it fall not back to that nothing from which it was at first brought by that same hand. For as if one with his hand lift up something from the ground, unless he hold it also, after it is lifted up in his hand, of its own accord, it will fall again to the ground: so also after that God by his omnipotent hand, lifted up the creature from nothing, with the same hand he upheld it also, otherwise it would fall back and return to nothing again.

Reas. 1. Because sustentation is a sort of continued creation. For creation brings it to pass, that a thing first is; and sustentation brings this about, that the same thing yet is: So that creation hath almost nothing in it beyond sustentation, but only a newness of being, wherein it is terminated. The same omnipotency therefore and power of God, is required unto sustentation of things, which was required at first to their creation.

Reas. 2. Because to be, or to exist, agreeth so imperfectly to the creature, that if it were removed or separated from the *first being,* whence the beginning of its being was, it would presently cease to be. For as in the enlightening of the air, the light is so received by the air, that so soon as ever the Sun is removed from it, whence this illumination dependeth, the air presently ceaseth to be illuminated; so is it in this busiess.

Reas. 3. Because God is so universally and inwardly the cause of the creature, that he is not only in place of an external efficient cause, but also of an internal, and doth no whit less communica•...e to things their being, than matter and form, which are other internal causes, and essential too, which being taken away, the essence and being of such things is taken away itself. Although therefore many effects consist or keep their being, when their efficient causes are removed or cease'd, as a building remains after the death of its builder; yet without the presence and power of God the creature can no more consist and keep its being, than without its matter and form.

Use 1▪ Is of *Direction,* that we may strive to open the eyes of our mind, and may pray that by the grace of God they may be more and more opened, that we may see both God in ourselves, and in every other thing in some manner. For that is it which the Apostle teacheth, *Act.* 17 27

Use 2. Is of *Admonition,* that for this cause we take heed to ourselves, that we sin not against God, because we are held up, in and by the hand of God. If therefore witting and willing we offend God, it is even as if a child out of petulancie should hurt his Fathers face, while he is held by his Father in his arms, and in his bosom.

Doct. 4. All the glory that can be given by a creature to God, is due unto him •...y reason of his only creating and •...ustaining of all things.

It is out of the Text; *Thou art worthy,* &c. Where this glory is expounded by three words, which design one and the same thing, though in a diverse manner, because no one word can be found, which can sufficiently mark out the duty of a creature to God its Creator.

R•...as. 1. The reason in general is, Because the greatest perfection of all divine power appears in the work of Creation, and such things as therefrom depend. Now by how much the more the power of the cause appears in the effect; by so much the more praise and glory is due to the efficient cause. The•... First, God's goodness appears, for whose sake chiefly he is ever to be glorified; because what ever good is in the creature, all this is derived from God's goodness; and it is nothing else as it were, but a certain slender scent, that is breathed from the infinite goodness of God, and flows from it. This is some way pointed at in these words; *God saw all that* ⟨◊⟩ *made, and they were very good.*

Secondly, His greatest and infinite power appears in the Creation, in that by his word, and his command he made the whole world suddenly, and of nothing, or matter praeexistent.

Thirdly, His highest wisdom also appears, in that he made all things, not confusedly, that there should be and remain a Chaos; but in all perfection of order and proportion; so that to one who attentively considers things, so much wisdom appears, not only in the fabric of the whole, but in the disposition of the parts in one man, or in one flea, as all the wisest men in this world can never be able either to in•...itate, or to explicate, or by all the diligence they can use, sound the bottom of it.

Use, Is of *Exhortation,* that with heart, •...ind, and work, we study always to give this glory unto God, that he deserveth, and which justice requireth from us; to which we are perpetually called and stirred up by all creatures in heaven and in earth.

The tenth Lord's day.

Rom. 11. 36.

For of him, and through him, and to him are all things.

THe Apostle brings an argument here to prove that which he had before put, *viz.* That God owes no man anything. He proves it from the opposition thus; the cause owes nothing to its effect; but contrarily the effect owes all to the cause. Now God is as the cause, not as the effect, in respect of all things whatsoever, that either are, or are done in this world. But God as a cause comes under a threefold reason or notion; as 1. either of a procreating cause; ⟨◊⟩ *•...im are all things:* or 2. of a conserving and directing cause; *and through him or by him are all things:* or 3. of a final cause, or for which; *and to him, or for him are all things.* In the first notion, creation is attributed to him; in the second susten•...ation and gubernation of all things; in which two, the providence of God doth properly consist: in the third notion, perfection and conservation of all things is attributed to God; in which the end and accomplishment of creation, sustentation, and gubernation is seen and consists.

Doct. 1. God ⟨◊⟩ a sure providence, whereby he takes care for all•... things▪ and directs them to his own glory.

It is ⟨◊⟩ from the Text, in as much as all things by him, and for him are ⟨◊⟩ ⟨◊⟩ directed.

⟨◊⟩. 1. Because God is the ⟨◊⟩ of things from reason and wisdom of the greatest excellency, ⟨◊⟩ from any necessity of his nature, nor yet from ⟨◊⟩ ca•...ualtie or coaction. And in such a cause, there is always a regard had to the end, and an efficacions willing of it, together with an ordering of the means for attaining of that end accordingly.

Reas. 2. Because if God had only made the creatures, and had no care of them afterwards, or did not direct and govern them, the work of creation had been but idle, vain, and as done in jest. For workmen use not to take pains to perfect a work, and then neglect it, unless from too much leisure, and sport, or pastime they do it; which agreeth not to God.

Reas. 3. Unless God directed and governed all things that he created, his work would be imperfect, as not bringing it to its destinate end. It would also be subordinate to the operation or influence of some other upon it, that is not the principal, as we see it is among men. For he that makes a Ship, and directs, and governs her not afterwards in her •...ailing; his work about her, it is but imperfect, and as it were vain, and his art and work is subordinated to the art of sailing, which doth the other and better sort of the work about that Ship.

Reas. 4. Common experience teacheth, that there is some present and powerful wisdom everywhere, that is efficacious in its workings and intentions, whereby creatures are directed in their operations. For without it, the kinds of all things could not have been preserved, and propagated under the same forms and figures, parts and dispositions, through all generations. Without it also, creatures that want reason, could not be directed to tend to some certain end unknown to themselves, and to possess certain places most convenient for them, and to seek the order and preservation of the universe or whole, rather than their own particular. Without this providence it cannot be understood, how some beastshave such instinct, & as it were some beams of a certain wisdom imparted unto them, as they have; as may be seen, in Ants, Bees, Spiders, Swallows, Storks, of which the Scripture itself speaks, and in many other beasts, which are rightly said to be borne, as it were with a Law, a Book and a Lantern; with a Law, which they follow and observe constantly▪ in all their operations, in which Law a certain art and wisdom manifestly appears. With a Book, wherein they have that Law written down to them, because it is ever present with them, and indeed written or engraven on their souls. With a Lantern also, because at all times they so radily read therein, and perceive all such things, as agree to their condition.

Use 1. Of *Information,* that we may have a care solidly to establish our Faith in this behalf, because providence is amongst the first principles of Religion, whence the glory of God

mainly depends, and our affiance, patience, reverence, humility, and all the rest, that belong to the real practice of religion.

Use 2. Of *Direction,* that we lean not to our own, or to other men's wisdom and providence, but to apply ourselves always to lay hold on the providence of God, that we may rely on it in all things.

Doct. 2. The providence of God includes in itself not only the intention, but also the attainment of its end.

For all things are no less certainly *for him,* than they are either *by him,* or *from him.*

Reas. 1. Because divine providence is most perfect, and therefore always attains what it intends properly. For that is the imperfection of man's providence, that it often attains not its end, but is hindered by some other causes.

Reas. 2. Because if God attained not his purposed end, then would he suffer some change in his blessedness and happiness of condition; because it is a more blessed thing to have all ones desires and purposes fulfilled, than to fall beside some of them.

Reas. 3. Because thence also would follow diminution of God's eternal knowledge. For no wise man proposes that to himself to be attained, which from the beginning he knows, that he shall never attain.

Use 1. Is of *Refutation,* against such that turn divine providence into a human providence.

Use 2. Of *Consolation* to all believers, to whom God hath promised, that he will provide and see for them, so as all things at last shall turn to their good and eternal happiness.

Doct. 2. This providence of God extends itself to all things. This is clear in the Text.

Reas. 1. It is as much extended to all in the world as a good and wise master of a family, hath a care (as much as in him lieth) of all things, that are done in his house.

Reas. 2. It is extended to everything that was created of God. For in the same manner providence follows upon creation, as the Apostle teacheth that provision doth upon procreation, and seeing to children and others in the family, 1 *Tim.* 5. 8. For God in some sort is called the Father of all things that he created.

Reas. 3. He hath a care of all noble and great things, because the direction of such makes evidently for his glory.

Reas. 4. He cares also for the least and vilest things, as the hairs of our head, and the like, *Mat.* 10. 29. Because his wisdom being infinite, these cannot escape it. As from the greatness of them, his being is not helped, so from the littleness of them, he is not hindered to care for them. Oftentimes also, from least things, very great things depend, and from vile or base things, a noble change followeth, either for the better or for the worse.

Reas▪ 5▪ This providence is extended not only to things that of necessity are, or must be, but to contingents also, or things voluntary; because contingents, they are mutable, and subject to many casualties, coming from the course of many causes, & do most of all require the government of a superior power, that they may be rightly ordered, left all should run into confusion. And voluntary things are of a most noble operation, and of a higher nature, than any natural things are, and therefore most of all do depend upon God's care for them and over them. And these things are so cared for of God, that their nature is not thereby overthrown, but established and governed. For it is rightly said of divine providence, that though it attains to its end *with strength,* yet even in doing so, it disposeth all things *sweetly;* that is, according to the nature of all and each, that he himself put into them in the Creation, and yet conserves and governs by his providence. For there is nothing in God's providence that brings a necessity upon anything properly so called; but only a certainty which no ways withstand the nature of contingency and liberty.

Reas. 6. This providence is extended not only to things good, but also to evil; nor yet only to evils of punishment, but also to evils of sin; because, though evil was not created of God, and in this respect is not properly and in itself the subject of divine providence; yet because it comes from the creature of God, and of its own nature disorders the work of God, and is contrary to the order that God appointed, and therefore ought of necessity to be ordered and limited of God; otherwise the most noble work of God, if he had no care to the contrary, would run into great disorder: and because there is in sins the greatest confusion and disorder, therefore it is mo•...t of all required here, that God exercise the power of his providence; in regard of whom only evil hath some kind of good in it; to wit, as far as it is ordered by him, and turned to good.

Use 1. Is of *Exhortation,* that we may always have our affiance firm, and immovable, and fixed on God; because, If God be for us, who can be against us? seeing all things are directed and governed of God.

Use 2. Is of *Admonition,* that we depend upon no creature, but upon God alone; because all things are governed of God. And then that we learn to reverence and fear God in all things, seeing his providence, that is to be reverenced and feared, hath a hand in all things.

The eleventh Lord's day.

Act. 4. 12.

Neither is there salvation in any other: For there is no other name under heaven given amongst men whereby we must be saved.

IN these words, is contained the reason of the answer, that *Peter* gave to the multitude being come together, to the question they made, about the good work done to the impotent man, *verse* 9. The question was, How he was healed, and delivered from his sickness? The answer was, that he was made whole by the name of Jesus Christ; that is, by that divine authority and power whereof Jesus Christ was the author. The reason of this answer and deed is taken

from the nature and power of Jesus Christ, which is shown & declared in this verse, from its effect; to wit, that it brings salvation as well spiritual as corporal to men. And this effect is so affirmed of this cause; that is, of Christ, that it is denied of all others: So that there are two assertions contained in these words; whereof the first is, that Jesus Christ offereth salvation to men: The second, that no other can bring salvation. The reason of both assertions is given, because *the name,* that is *the power and authority of saving,* signified by the name *Jesus,* is given to him and to none else. For by *name* in this place, as it is referred to Christ, Christ himself is understood, as signified by that name of Jesus or Savior; as by the name of God, God himself is oft thus understood in Scripture; but withal the power and authority of Christ to *save,* is made known in more illustrious persons, titles, and solemn stiles, whereby is declared their quality, and what they import. For the signification of the name *Jesus* is here taught. Lastly, regard is had to our Faith▪ which properly looks at the name of Jesus Christ, and of God the Father, that is Christ and God the Father as they are proposed to us, and as it were named in the Gospel.

Doct. 1. Jesus Christ saveth us from all our sins.

This is it that is signified by the appellation of his name; and is proper to the name, containing in itself the whole sum of our Redemption, and its application: The end also of his incarnation, humiliation, and exaltation. Now Christ saves us by his satisfaction, merit, and efficacy. By satisfaction, because he removes the guilt of sin and wrath of God, that were the hindrances of our safety, and could not be removed by us. By his merit, because he procures to us the favor and right to all those blessings, that use to be communicated to the sons of God. By his efficacy, because by his Spirit he effects indeed, & works all in us that belongs to our salvation. In this sort therefore doth he save us from all our sins, as to the guilt, to the punishment, and to the andduration, to the defilement.

Reas. 1. Because he was given of God his Father for this end; that is, he was for that end eternally predestinated, from the beginning promised; in the fullness of time exhibited, for this end, I say (as himself professeth) that *he might save sinners;* in which speech the Apostle *Paul* glorieth much, as in a 〈◊〉 ▪ 1 *Tim.*•.... 5.

Reas. 2. Because he was fit every way to produce this effect; that is, to procure this salvation; which follows most certainly, even from this, that he was for this end sent of God. For God sends none to perform any duty, whom he instructs not, and makes fit for the accomplishment of it▪ Hither belongs also, all that before was said of the divine and human nature of Christ; and what hereafter shall be said of the spirit resting upon him without measure, and the like.

Reas. 3. Because willingly and of his pleasure he gave himself to the performance of all these things, that were necessary for our salvation.

Use 1. Is of *Direction,* that we may yield up, and give over ourselves wholly to Christ to be saved.

Use 2. That with all *Admiration* of the grace of our Lord Jesus Christ, we may live to him; that is, as being saved by him, we may yield him all thankfulness, and strive to do him all honor and homage to his glory.

Doct. 2. Beside Jesus Christ, there is no Savior.

This is expressly enough in the Text: *Neither is there salvation in any other* &c. There are no other Savior's neither in whole, nor in part, nor joint with him. There are no other causes of our salvation, neither subordinate, nor ministrating, properly so called. Not total.

Reas. 1. Because none is like, or equal to Christ, that could do the same that Christ did for our salvation. For he is the only begotten Son of the Father, the only *Imm•...new,* God with us, God-man in one person, the only Medrator between God and man, 1 *Tim.* 2. 5.

Reas. 2. Because God gave and proposed none oother Savior to us, as it is in the Text.

Reas. 3. Because if there were any other Savior, then such exclusive assertions could have no place, as everywhere occur in Scripture. *Whosoever believeth not in Christ, he shall dy: The wrath of God shall abide upon him: Without him we can do nothing,* and the like. Nor yet Mediators in part.

Reas. 1. Because Christ perfectly saveth those that believe in him, so that they need not in any sort to seek salvation in any other, *Heb.* 7. 25.

Reas. 2. Because our salvation cannot be so divided into parts, that part from one, and part may be sought from another; for so it might come to pass, that one might be partly saved, and partly damned. Neither yet subordinate, and ministering causes. Because properly he saves us by himself, *Heb.* 1. 3. Now the Savior's that were typical; and the Ministers of the Word, who now also are said *to save* many, together with the *Word* and *Sacraments,* which save also; all these are only said to save, because they are the adjuncts and instruments of this only Savior, serving him in the application of salvation before purchased by himself; not that they are causes together with him of his salvation, and have in themselves power and virtue of saving any, if we speak properly.

Use 1. Of *Refutation,* against Papists, who many ways join other Savior's to Christ: as, 1. While they thrust Angels and blessed spirits upon us for Savior's, to be religiously invocated. 2. While they teach men to place their trust and hope in satisfactions of men, and pardons or indulgences of *Roman* Bishops. 3. While they will be saved by themselves by merit of their own works, and place in them some faith and confidence.

Use 2. Of *Exbortation,* that in every great and less•... part of our salvation we not only fly to Christ, but depend also purely, only, and wholly on him, saying with the Psalmist; *Whom have I in heaven but thee, and I delight in none on earth beside thee.* Psal. 73. 25.

Doct. 3. All that is made known to us in Scriptures concerning our Lord Jesus Christ, to be done, ought most of all to be done by us, as bringing salvation to our souls.

For in this sense it is said in the Text not simply *that Jesus saves us,* but that the name of Jesus Christ doth it; that is Jesus Christ, as he is proposed to us in Scriptures to be apprehended by Faith.

Reas. 1. Because such is the nature of our Faith, as it differs from sight, which we are to have in the life to come, that it is not carried simply and absolutely to Christ, but only as he is proposed to us in God's Promises.

Reas. 2. Because in the word of God nothing is taught of Christ, which doth not directly make for our Faith, and for advancing and confirming of oursalvation, *John.* 20. 31.

Reas. 3. Because that charity and thankfulness that we owe to Christ, requires this, that we make high esteem of all things that belong to him; seeing other ways we are not worthy of him.

Use 1. Is of *Reproof,* against the slowness and sluggishness of our minds, who can hear and read many things concerning Christ, without any affection, or lifting up of our hearts to him.

Use 2. Is of *Direction,* that we may get unto ourselves that knowledge of the name of Christ, that may be sufficient to us in all our necessities; and that we put this in practice and use it, when we are pressed either with our sins, or our inward corruptions, or the Devills temptations, or the worlds allurements, or with afflictions, or when we are in the midst or danger of death. For thus in the name of Christ we have a Magazine or rich Well, from which at all times, or any occasion we may draw, or take something of salvation, according to that of the Prophet, Isa. 12. 3. *When ye have drawn waters with joy out of the Wells of this salvation; ye shall say,* &c.

The twelfth Lord's day.

Acts 2. 36.

Therefore let all the house of Israel Know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

THis is one of the last parcells of that first Sermon, which the Apostle *Peter* made to the Jews after Christ's resurrection. It contains the principal conclusion of the whole Sermon, as appears by the *illative* particle, *Therefore;* and the necessity of the consequence itself, *certainly know,* therefore, *&c.* The conclusion itself is, that Jesus is *the Lord himself,* and *the Messias that was promised.* The arguments from which it is deduced, are testimonies of preceding Prophets, and the present effusion of the holy Spirit, which could be the effect of none other, but of *Christ the Lord* or the Messias.

In the conclusion itself two things are explicated; the function or charge of Christ; and the calling to that charge. The function is included in these titles, *Lord* and *Christ;* the calling is declared in this, that he is said to *have been made* Lord and Christ, and constituted so by God. We have three names here, that are attributes of our Savior, *Jesus, Christ,* and *Lord,* which also

elsewhere use commonly to be joined in Scripture; and between them this distinction may be observed. *Jesus* is his proper name; *Christ* is his name of authority; and *Lord* his name of power. *Jesus* points at the end which our Savior had before him; *Christ,* the means and way how to come to that end; *Lord,* the perfect execution and attainment of that end: Between *Christ* and *Lord* there is no real difference, nor yet so great a notional difference, as is between *Christ* and *Jesus* The *Lordship* or dominion, is as it were an adjunct following that function, which is designed by the titles of *Christ*▪ *Messias,* or *Anointed.* But between *Christ* & *Jesus* this is the difference, that *Jesus,* as before hath been said, designs the *end,* and *Christ* the *means and manner* of attaining it. *Jesus* denotates Christ's action on our behalf properly; and *Christ,* his perfection for it, and reception of that dignity from the Father.

Doct. 1. Our Savior Jesus was ordained and constituted by the Father for the performing of all these things, that were necessary for our salvation.

It is hence gathered, that he is said to be made *Lord* and *Christ;* that is to say, that *Messias,* whom all the Prophets from the beginning of the world foretold and preached that he was to come, for procuring and perfecting the salvation of man; and whom all the faithful with great desire looked for, the only author of their salvation. The things that were necessary for our salvation to be brought about, are contained in these three functions, which are intimated in the name *Messias* and *Christ;* to wit, of *Prophet, Priest* and *King.*

Our Savior was the anointed Prophet.

Reas. 1. Because by outward Ministry he proclaimed and revealed the whole counsel of God about our salvation, *Deut.* 18. 8 *John.* 15. 15. & 17. 8.

Reas. 2. Because inwardly he illuminates the minds, and opens our hearts, that we may be taught of God.

Reas. 3. Because he told us all things to come, that are necessary to be known, and belong to his Church and Kingdom.

Our Savior was also the anointed Priest.

Reas. 1. Because by offering up of himself he reconciled us to God.

Reas. 2. Because he yet effectually intercedes at the hands of the Father for us.

Reas. 3. Because he makes us and our imperfect works acceptable to God, by the virtue of his own oblation and intercession.

Our Savior is also the anointed King.

Reas. 1. Because he overcame and gloriously triumphed over all the enemies of our souls and of our salvation.

Reas. 2 Because as Prince and head of his Church he governs the same, protects and conserves her by his efficacious power.

Reas. 3. Because he shall with the greatest glory perfect the government, protection and salvation of his Church, deservedly shall at last not only be called and acknowledged King, but King of Kings and Lord of Lord's.

Use 1. Is of *Information,* that by true Faith and distinctly we may see that in Christ, which in all our necessities may supply our wants. If we would have our ignorance and blindness taken away, that we may fly to Christ, as our Prophet, to be taught of him; and to seek wisdom from him; who is himself the wisdom of God. If we be pressed with the guilt of our sins, and be accused by our own consciences, that we may fly to the blood and oblation of Christ our Priest, which he made of himself for us. If we would attain anything from God, that we may use Christ, as our Intercessor. If lastly, our own weakness, and strength of our enemies discourage and terrify us, that we may look to Christ our King, by whose help all the faithful shall become more than Conquerors.

Use 2. Is of *Consolation,* that we never give place to despair, because God hath provided for us so sufficient and able a Savior.

Use 3. Is of *Admonition,* that by no means we separate such things, as God hath conjoined in Christ. And they are separated by such, as either seek for knowledge only, but care not to be cleansed from their sins, nor to be subjected themselves under the obedience of Christ, as King; or seek only remission of their sins, in the name of Christ, but neglect knowledge, and other means of this, and refuse flatly to bear Christ's yoke, or to acknowledge his Scepter and Crown.

Doct. 2. Christ was called to perform all the duties of these offices.

It ariseth from these words; *God made this man Lord and Christ.* This calling contains in it, his election, preordination, mission or sending, and all other things, that belongs to preparation, inauguration, confirmation, and consummation of *this anointed one now sent.* By virtue of election, and preordination, or predestination, Christ was Mediator from all eternity. By virtue of this purpose revealed, he exercised the office of Mediator, immediately after the fall of *Adam.* By virtue of his mission or sending, in the fullness of time he was manifested; and after he had manifestly and openly exercised these functions upon earth, the time appointed for that end, he was taken up to the greatest glory and dignity, in which with great glory and majesty he yet exercises these functions that become so divine and exalted a Mediator. Whence also in the Text▪ where Jesus is said to be made Lord and Christ, a singular respect seems to be carried to this exaltation of Christ, after and in which he came as to the consummate possession of this his *dominion,* in respect whereof he is called *Lord* and *Christ.*

Reas. 1. Because none could or ought to usurp or assume to himself this honor, but he that was called of God, *Heb.* 5. 4, 5, 6.

Reas. 2. Because the whole nature of Christ's mediatory office stood in this, that he should do the will of the Father, *Heb.* 10. 7, 9.

Reas. 3. Because in Christ an example is set down of that procedure, which God observes in us to be brought into life and glory by him. For our life and glory have their first foundation in God's electing of us, and begins at his effectual calling of us.

Use 1. Is of *Information,* for the establishing of our Faith; because we may certainly know, that God made Christ every way fit for accomplishing our salvation.

Use 2. Is of *Consolation,* against all terrors and tumults, whereby either our salvation or the Church of Christ is impugned; because we ought certainly to know, that Christ is made Lord, & hath all power of restraining his enemies at his own pleasure. If therefore nothing at present appear, from which we may be confirmed against such temptations; yet we ought to live by this Faith; according to that, *The just shall live by Faith.*

Doct. 3. All that by true Faith rely upon Christ, are made partakers according to their measure, of the dignity of Christ.

This is hence collected, that the Apostle so earnestly exhorts to this faith; especially if we compare this conclusion with the occasion of the question, as it is explicated, *verses* 17, 1•.... For they are some way partakers of the fruition and dignity Prophetical, as they have the Spirit of Christ; as *ver.* 17 18 is apparent, by which Spirit they are taught all things, 1 *John.* 2. 27 So that in some sort they may discern all things, 1 *Cor.*•.... 15. Secondly, they are made partakers also of the function and Priestly dignity, as it is granted to them, to offer unto God Sacrifices and Oblations, while they offer themselves to God, *Rom* 12. 1. And while all that they can, & have, they dedicated & consecrated to God; & lastly, while they continually cause to ascend unto the presence of God the sacrifice of praise and thanksgigiving. Thirdly, they are made partakers of the Kingly dignity, 1 *Pet.* 2. 9. *Apoc.* 1. 6. As they have through the grace of God got the dominion over themselves, nor are servants anymore of this world, but rather masters of it; and as lastly, they are heirs of heavenly glory, and receive the right and first fruits of it in this life.

Reas. 1. Because so great is the spiritual and mystical union, that believers have with their head, that they must of necessity some way or other participate of his dignity, as the members of the body partake of the dignity of the head, and as the Wife participates of the dignity of her Husband.

Reas. 2. Because all things that Christ doth as Mediator, he doth them for us, and to our good, in our name, and in a manner in our person; that is, representing, and standing in our stead.

Reas. 3. Bceause so great is the love of Christ towards his own, that he would have that is his, as far as can be, to be communicated to others.

Use 1. Is of *Information,* that we may umderstand the force & reason of this name, whereby we are called *Christians.* Now believers were rather called *Christians,* than *Jesus•...s,* because as hath been said, *Jesus* properly denotats Christ's action of *•...aving* us, but *Christ* the receiving of that *offi•...e;* so that we are not made *saviors of ourselves* so much, as fitted receivers of this salvation from him. For what he doth as our *Jesus,* this he doth not communicate to us, but

only the fruit of it; but what he received as our *Christ*▪ therefore he received it, that to us he might some way communicate it, and make us fit to receive it of him. Such therefore alone are truly Christians, that have spiritual and effectual communion with Christ, or with God in Christ.

Use 2. Is of *Admoni ion,* that we make not the divine name of *Christian* to be dishonored and blasphemed by the filthiness of our life and manners.

The thirteenth Lord's day.

Mat. 16. 16.

Thou art Christ the Son of the living God.

THis is *Peter*'s answer to the question propounded by Christ to the Apostles. The question was about their judgment and faith, as to the person of our Savior. In the answer, there is contained the confession of the Disciples concerning Christ, and together with this, a description of Christ. In this description the person of our Savior is described; 1. From his office, *Thou art Christ.* 2. From his essence, which is pointed out to us by his essential relation to that principle, from whence he came forth. This principle is God, who is illustrated by his attribute of life, *the living God.* The relation of our Savior to God, is that of a Son to a Father; *the Son of the living God.* And he is also illustrated by a tacit comparison of that unlikeness, that is between *this Son* and others that use to get the same name also: And this comparison is illustrated to us in the particle prefixt to Son; *the Son,* or *that Son.*

Doct. 1. Jesus Christ is the coeternal or natural Son of God.

He is called the Son of God, because he proceeds from the Father, not by way of creation, but by way of generation. And generation is here used by similitude or proportion, that this emanation of the Son from the Father, hath with that production, which a child hath from its parent; in the comparison of which similitude or analogy, as in all others that are attributed to God, the perfections only of the denomination are to be understood to agree; and all the imperfections and defects are to be removed in our thoughts. Hence, that which is proper to corporal generation, that he who begets, doth it with some transmutation; and that the thing begotten, is something out of the begetter; these are not to be imagined in this divine mystery; nor that which is found in the spiritual generation, in, or by a creature; to wit, that the thing begotten is of another essence from that of the begetter, as in the production *of the w•...rd of the mind* in human understanding. But the perfection that is in the generation of a body; to wit, that the begotten be in essence and nature like unto the begetter, is here to be con oyned with that perfection that is found in spiritual generation of creatures; to wit, that the begotten be in the begetter, by the most inward and inseparable way of being so; and so we come •...ighest to apprehend, that which can be conceived or apprehended of this divine generation of the Son by the Father. For Christ proceeding from God the Father, hath the same common nature and essence with him, and is his substantial image, *Heb.* 1. 3. Yet he remains still in the Father, and the Father in him, without total

separation of either from other, as God understanding himself, is in God understood by himself; and God understood by himself, is in God understanding himself.

Use 1. Is of *Consolation,* towards all believers▪ because while they have communion with Christ, who is the Son, and heir of all the goods of the Father, they may thence see their felicity; to wit, that they are coheirs with Christ in the heirship of life and eternal glory, *Rom.* 8. 7.

Use 2. Is of *Admonition,* to all, that they hear the voice of Christ with all submission, according to that command sent down from heaven, *This is my Son in whom I am well pleased, hear him.*

Doct. 2. Christ is the Son of God in a far more perfect, and a divine way, than any creature is.

This is from the particle *The,* or *That Son.* The reason is, because Christ is the Son of God by nature, not by adoption, or creation. Christ is called the natural Son of God, not because in his first or proper nature he is the Son of God; for so the good Angels may be called the natural Sons of God, if they be compared with men, who now after the fall, are not thus the natural Sons of God, but only in their *second nature* and generation; that is, their regeneration and adoption: but Christ is the *natural Son* of God, because the Father begot him, not of free choice, or decree of wisdom and will going before, but of *natural necessity,* as light engenders light. Moreover Christ hath the same most single and singular nature with the Father; whereof there can be no resemblance found on earth, in any creature, but that which is imperfect. Therefore Christ is also called *the only Son of God,* and *the only begotten.* For though as to the general denomination, he hath many, whom he vouchsafes to call brothers; yet as to the special manner▪ and foundation of this filliation of his, he hath no brothers at all, or like unto himself, nor can he have any.

Use 1. Is of *Direction,* of our Faith and thoughts •...bout Christ. For though we use the same words of Christ, and of ourselves, in relation to God, for the •...overty and want of peculiar, and more proper expressions; because God is called the father of Christ, and our Father; and we together with Christ are called the sons of God; yet we ought always to conceive all divine perfection in these titles and words, that are attributed to Christ; and in the same, as attributed unto us a far inferior dignity, yet which is sufficient enough to our consolation.

Use 2. Is of *Information,* how we ought to seek all that belong to our adoption, and happiness, only in Christ, and by him. For because Christ is that son of God, in whom is the principality, and all the excellency of divine filliation, or sonship; therefore in him, and by him, we always ought to seek all▪ our participation of this dignity, that we can have, or may crave.

Doct. 3. Christ is the supreme Lord in the Church of God.

Though this be not expressed in our Text, yet because it is in order conjoined with the antecedent words in the Apostles Creed (commonly so called) it will be conveniently in this place joined to the preceding matter. It is thus gathered from our Text; *Peter* in the words set down had regard to the *Messias,* whom all the Prophets had preached, that he would be a *King,* a *Lord,* and a most glorious *vindicator* or *restorer* of his people And hither also the

particle *the* or *that* looks in part. For such a Messias the Jews at that time did look for, as appears from *John.*•.... 10. *Thou art that son of God, thou art the King of Israel;* as also in the words of the High-priest, *Mat.* 26. 63▪ And Christ in his answer following, explains the matter, how that his dominion is contained in these words.

Reas. 1. Because Christ is one and the self same God with the Father; and God is the Lord of all that he made, as well in the order of grace, as of nature; so also Christ is Lord of them all by right of creation; for by him all things were made, and by right of sustentation, because he sustains all that he made, with his mighty hand, *Heb.* 1. 3.

Reas. 2. Christ he is Mediator, is Lord of the Church by right of Redemption. For he that redeemed the whole, bought the whole man to himself; therefore he hath him in whole & in part in his power, and that by a debt of justice; whereunto also accrues another debt of thankfulness: Whence it comes to pass, that a redeemed one wholly yields and gives up himself to his Redeemer.

Reas. 3. As Christ is considered, as the party to whom we subject ourselves, and oblige our truth and fidelity to him by a most holy Sacrament, oath or vow sealed sole•...lie with an outward badge or confession; so he is our *Lord* by right▪ of *contract* or *bargain,* of Covenant, of our religious assurance or truth giving, & of our promise. And for these two last reasons, more *peculiarly and specially* he is everywhere in the New Testament called *our Lord,* even when he is together named with the Father and with the Holy Spirit, *viz.* because he alone is thus our Lord in our nature, he is only our Lord, who thus only redeemed us. Lastly, we in special manner choose him to be our Lord, in our *calling to Faith,* by our answer of a good conscience, as *Peter* calls it; whence it is also, that we are called *Christians,* or subjects of Christ, and his Kingdom and call upon his name, as his name is called upon us, and professed that he is our Lord.

Use 1. Is of *Instruction,* to establish our Faith, concerning the Godhead of Christ; because none either can or may be called our Lord absolutely, or God of the Church, except God alone. For,

First, God only is the Lord of man's life, and of such things as belong to the goods of nature. For Magistrates and Commonwealths are only by God's institution keepers of the lives of their subjects under them, in order to the public good of all: and every Citizen or Subject is but a tutor and keeper of his own life, and no absolute Lord, or maker of it.

Secondly, God only may use, or apply to his use the whole man according to his own free arbitrement.

Thirdly, The things that belong to the goods of grace, are of a more noble rank, than those of nature. If therefore God alone be Lord of this natural life, than much more must it be granted, that he is only Lord of grace and spiritual life.

Fourthly, He that dischargeth the part of Lord of the Church of God, ought of necessiity to be omniscient, omnipotent, and omnipresent, because to him belongs to have the care over the Church, and all its members dispersed over all the earth, and under the whole compass of

heaven, and to direct them in all their ways, and defend them against all sorts of evils, and lastly, to heap upon them all sort of good to their happiness. Seeing then this is the sole•...e title of Christ, that he is *Lord* in the Church of God, it follows necessarily that he is also essentially and by nature God, and not by office only.

Use 2. Is of *Consolation,* to all the faithful, that they have him for their Lord, who gave himself to the death for them.

Use 3. Is of *Admonition,* that we subject ourselves wholly to this Lord, and his will; and do him all honor in all and every part of our life and conversation.

The fourteenth Lord's day.

Mat. 1. 20.

But while he thought on these things, behold the Angel of the Lord appeared to him in a dream, saying, *Joseph,* thou son of *David,* fear not to take unto thee *Mary* thy wife, for that which is conceived in her, is of the Holy Ghost.

THese words contain a reason given by the Angel of the Lord, why *Joseph* should receive his wife *Mary.* And the reason is, from removing the cause, for which *Joseph* might have been induced to put her away. Now the cause was, that she appeared to be with child by another than her own husband. This cause is removed, by putting another unblamable cause in its place; and this cause is determined by the Angel to be the Holy Ghost. The effect then is placed with its causes in this enunciation. The effect then is Jesus Christ, as to his human nature. The causes are two; to wit, the Holy Ghost, and the Virgin *Mary. Mary* is the efficient cause less principal, and supplier also of the material cause; but the Holy Ghost is the most principal and first cause, which brings the less principal efficient, and the material together into acting, for the production of this effect.

Doct. 1. Christ the Son of God took unto himself into the unity of his person, the nature of man truly such, together with the conditions of human weakness.

This is taught in the Text. When it is said, *In time a man born and begotten of a woman*▪ it is but the same expressed in these words of the *Creed, conceived of the Holy Ghost, and born of the Virgin* Mary, *&c.* He might have assumed the nature of another creature, as of Angels; he might also have assumed man's nature in its greatest perfection, as *Adam* was made (who was never in propriety of speech) either conceived, or born an infant. But it was his pleasure to assume the nature of man truly such, and in this manner of sinless imperfections, and not of Angels.

Reas. 1. That he might do man's business and work; that is, make satisfaction for them, and save them.

Reas. 2. He would also take this our nature in its weak and low condition;

First, Because he would come down (as far as could be without sin) into the same very place and condition, out of which he intended to lift us up higher.

Secondly, That by this means he might some way sanctify all the states and conditions of human life, least any might imagine that any such low▪ estate separateth a man from communion with Christ.

Thirdly, That he might leave this to us in his own experience as a pledge of his knowledge and like sufferings and affections with us, from whence he might look upon our infirmities.

Use 1. Is of *Information,* for establishing our Faith on this behalf, that we give no place to phantastical imaginations of Heretics, who impugn directly or indirectly, and fight against the human nature of Christ; which sort of errors are some way countenanced by Papists, in their Doctrine of Transubstantiation; and by Ubiquitaries in theirs of Consubstantiation, in as much as they attribute omnipresence and other the like divine attributes to the human nature, which is no way agreeable unto the same.

Use 2. Is of *Exhortation,* to extol and solemnly to praise the grace of our Lord Jesus Christ, with all admiration and thanksgiving, who not only vouchsafes to become man for us, but also in the nature of man disdained not to become an infant, to be conceived, and born after our manner; and to undergo other the like infirmities and humiliations for our sake; it is that the Apostle points at, *Heb.* 2. 16, 17.

Use 3. Is of *Consolation,* that we should make no difference between an infant newly conceived, or born, and a perfect man, or one of age; or between any other conditions of the nature and life of man, as to our interest in Christ, as if any sinless condition of nature could make us less regardable by him, 〈◊〉 exclude us from him. For Christ descended to the lowest and imperfectest sinless degree and condition of the life of man; in that he was, 1. conceived; and 2. shut up in his mothers womb the ordinary time of other births; and 3. born.

Doct. 2. Christ assumed this human nature from *Mary,* as from his Mother.

For though he is said in the Text to be *begotten in her;* yet elsewhere he is said *to be made* after the flesh of the seed of a woman; and a woman is said to have conceived him, and to have born him as her son; hence also he is called the son of *Mary,* the son of *David,* the son of *Abraham,* and the like; whereby that phrase is expounded, and the truth of it confirmed.

Reas. 1. He should have been born of a woman, as of his mother, to the end that that first Evangelical promise *of the seed* of the woman, that was to tread down the serpent's head, might be fulfilled.

Reas. 2. It was according to right that he was born of *Mary,* that so it might be certain, how he descended of the Tribe of *Judah*▪ and of the Family of *David,* according to the promises, and prophesies that went before of him.

Use 1. Is of *Refutation,* against Anabaptists, and such like, who phantastically think that the humanity of Christ only passed through *Mary,* and was not assumed from her nature. Of which imagination the first reason seems to have been, that some simple men could not conceive, how any could without sin be born of a woman after the fall. But the Anabaptists afterwards, though they took away this ground of their error, of denying original sin, yet they adhered to this conclusion of mere willfulness, without any reason.

Use 2. Is of *Information,* for directing our Faith about Christ's son-ship. For he is the Son of God and the son of man both, yet so, as he is not two sons, but in a certain way *twice one son in one person.* The first, from eternity; the next, in time; and consequently two ways a son, as both by generation eternal, and by generation in time; yet but one son of God, and of man, because but one person, who according to his divine nature is the Son of God, and according to his human nature is the son of man: So is every man twice a Son, in essence first to father and paternal generation, and then to mother and maternal generation.

Doct. 3. Christ was born of *Mary,* remaining still a virgin after he was born.

This is gathered from the scope of the words; the question being about this, whether *Mary* were a virgin or no; and the words of the Angel were to assure him, that she was.

Reas. 1. Is, that this might be a singular and miraculous sign to the whole house of *Israel,* and this is it that is pointed at, in *Isa*▪ 1. 14.

Reas. 2. That the prophesies going before of this thing might be fulfilled.

Reas. 3. That God's omnipotency in this so divine a mystery, and principal a work of God, might be evidently shewn. Now it was not difficult to the power of God, that a son should be born of a virgin. For seeing all second causes act by their virtue which they received from God, it is not to be doubted, but that God can produce all these effects, without this o•... that cause co-operating, which other ways use to exist by them. Yet not only the power of God appeared in that work, but also his wisdom, to which it was most agreeable, that so singular a substance of human nature, should in as singular a manner be brought to pass, that differed from all others. For in three manners all men were made before, 1. Without the concurrence of either man or woman, as in the creation of *Adom.* 2. Without the concurrence of woman, as in the production of *Eve.* 3. By the concurrence of man and woman, as in all ordinary generation afterwards. And this only is the proper and peculiar one of Christ, *by and of a woman,* without concurrence of a man.

Reas. 4. That it might easily appear how the contagion of sin might be removed from the human nature of Christ.

Use, Is of *Confirmation,* for strengthening of our Faith about the person of Christ; to wit, that he was both the Messias of old promised, and the promised seed of the woman in that peculiar manner, as that promise seems to have intended; to wit, the son of man; that is, of a woman descending of *Adam* and other men in ordinary way, but made mother of a son not vulgarly or after the common manner, but miraculously and without the company of a man

begotten, and born; so that from his first conception all things were in him supernatural; about which our minds being busied, ought always to be lifted up to supernatural contemplations, laying aside carnal and worldly thoughts.

Doct. 4. The Holy Ghost was the principal efficient cause of this generation.

It is from these words in the Text; *is of the holy Ghost;* the particle *of* denotes not any material cause, but the efficient; so that *of the Holy Ghost,* signifies as much, as if it had been said, by the power of the Holy Ghost, and his operation. Now this is attributed to the Holy Spirit for these reasons.

Reas. 1. Because it was a miracle; and all miracles by appropriation are attributed to the Holy Spirit.

Reas. 2. Because the principal work here was of Sanctification, forasmuch as the lump of the human nature, which was to be assumed by Christ, was in a singular manner sanctified and cleansed from all spot of sin, and all Sanctification peculiarly attributed to the Holy Spirit.

Reas▪ 3. Because the Holy Spirit was without measure to rest on, & to dwell in Christ. It 〈◊〉 but reason therefore, that the Holy Spirit should prepare and make such a dwelling for himself, as he also prepares his dwelling in the sons of God by adoption.

Quest. It may be th•...n questioned, whether Christ may be called the Son of the Holy Ghost?

Ans▪ It cannot be said; 1. Because it would bring some confusion of relations and proprieties personal in God, and in the persons. 2. Because the Holy Spirit neither produced a new person, when he made Christ to be begotten, or generated; neither produced the nature, which he produced, after his own nature, or of the same essence with his own.

Use 1. Is of *Direction,* in our Faith, and in all our thoughts, that we have of Christ; that we admit of all that is in him, to be spiritual, holy, and full of mystery; nor that we ever doubt of any part of this mystery; because all this, as it is above common order, so is it above the reach of common nature. Yet we may always receive and conceive this, that none of all these things are above the divine power of the Holy Spirit; nor anything impertinent or unfitting in that thing, which is wholly managed by the Holy Ghost.

Use 2. Is of *Direction,* in our practice, as to the certainty of our salvation; which depends upon this, if we be sure, that we are conformable to Christ in his nativity, life, death, and resurrection. And from thence is the beginning of this conformity to be taken, if we be spiritually regenerated by the Holy Spirit, as Christ was borne of *Mary* through the efficiencie and operation of the holy Ghost. And this is the self same thing, which the Apostle *Peter* admonisheth us to, *that we study to make our vocation and election sure.*

The fifteenth Lord's day.

1 Pet. 3. 18.

For Christ also hath once suffered for sinners; the just for the unjust; that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

AN argument is brought in these words, whereby all Christians may be persuaded, that undeserved afflictions are patiently to be born. The argument is taken from the greater to the less, in which also is contained the force and nature of a simily, or example, and also of some dissimilitude. For such Logical assertions are oft joined together in the same thing, as they make to the same purpose. The argumeat is this; If Christ that was just, hath suffered for sins, and for unjust men, then much more ought we to suffer afflictions imposed upon us; but the first is true, and therefore the latter also. Christ considered in himself is the greater, and his sufferings are the greater; and so the argument is from the greater. But considered as our head, and Savior, he hath the place and nature of a simily or example to be imitated by us in tolerating afflictions, so it is an argument from a like, or from an example. Lastly, considered as just, suffering for the sins of others that are unjust, he is altogether unlike unto us; and so also some force and emphaticalness of this argument is from the unlikeness. They are ordered in this enunciation, in which as the assumption of the *Syllogism,* the cause is contained with the effect; to wit, Christ with his suffering. For though suffering of its own nature be an adjunct of the sufferer; yet as it's voluntarily admitted and undertaken it is an effect. Yet these arguments are so ordered, that they have mixed with them the affection or property of the argument so called, from *diversit.* For Christ and his passions of their own nature are dissentaneous; When therefore it is said, *Christ suffered,* it is as if he had said, *Though Christ were the Son of God, yet was he not fr•...e from* ⟨◊⟩ . That this may be the better understood, it is to be known, that suffering in this place, and in such others, is attributed to Christ by the ⟨◊⟩ of *Synecdoche*▪ of the more general for the special; and that it signifies the special suffering of a grievous evil: Then are these two very dissentaneous between themselves, that Christ should suffer a great evil: Now that he is said to have *suffered for sins, and for the unjust;* the particle *for* designs the cause of his suffering, and that is threefold; a meritory or material, a formal cause and a final. The meritory cause, because Christ suffered for the things, which the sins of unjust men had deserved. The formal cause, because for our sins Christ was induced, as the form, as of divine imputation; as of that which by God was imputed; so of the suretyship undertaken by Christ, or that form which by Christ was undertaken, or accepted to be accounted his, when he underwent these sufferings. Lastly, also the final cause, because for this end set before him, or for this very purpose Christ suffered, that he might take away the sins of unjust men, and make unjust men to become just, and so might bring them to salvation.

Doct. 1. Christ the Lord suffered all these evils of punishment, which were due to us for our sins.

This is not so to be understood, as if in kind and particularly he had undergone all the evils, but in value only, and generally; in the sum or upcast of all, and in that which was equivalent and equipollent to all; and so, he is said to have suffered all the evils of punishment.

Reas. 1. Because he suffered generally all sorts of evil; to wit, as well spiritual in the agony and horror of his mind, as corporal in his body; and the extreme, as well positive, as privative, both in a kind of loss, and in kind of sorrow or feeling.

Reas▪ 2. Because he suffered from all, from whom any evil could be inflicted. He suffered from men, as well Jews, as Gentiles; as well his own domestics, as forrainers; he suffered from the powers of darkness and Hell, which were the murderers from the beginning, and the authors of all these evils, which Christ suffered from them, and their instruments; lastly, he suffered from God himself, whose cup full of wrath he drunk out.

Reas. 3. Because he suffered in every part of himself, every way that he could suffer. For he suffered in his soul horrors and unspeakable sorrows; he suffered in his body hunger, thirst, nakedness, wounds, spitting, stripes, and buffetings, and whatsoever witty malice and cruelty could devise.

Use 1. Of *Direction,* that continually in meditating on the passion of Christ, we may look upon the singular and incomprehensible goodness, grace, love, mercy, justice and wisdom of God, by which he sent his eternal Son to suffer such things for us, and for our salvation; and together also the abundant grace of our Lord Jesus Christ, who was willing to it, and did suffer so many and so grievous things for us.

Use 2. Of *Exhortation,* that from the consideration of this suffering of our Lord and Savior, we strive to stir up ourselves powerfully, that we may daily have more faith and hope about grace and our salvation to be perfected by Christ; and that our hearts may be kindled with greater heat of love towards God and Christ, and with greater zeal of the glory of his name; lastly, that with more courage, constancy, and patience, we bear all the troubles of this life, for Christ's sake, who suffered all things for us.

Doct. 2. Christ suffered all these things, neither out of any necessity of nature, neither by constraint, neither by casualty and chance, but of his own •...ree choice of wisdom and will.

This is gathered from the Text, in that it is put amongst Christ's praises, as an example of obedience, that he thus suffered. But there is no place for praise, nor obedience, in such things as one suffers out of necessity, or chance, without the free consent of the will.

Reas. 1. Because this was the will of the Father, whereunto he would conform his will in all things, so far forth as he laid this charge upon him.

Reas. 2. Because this was the very thing, for which Christ came into the world, according to the form of covenant made between the Father and the Son, *Isa* 53 10.

Reas. 3. Because in this consisted the most perfect obediences, which is the way to the most perfect glory, *Phil* 2. 9.

Object. Every evil of punishment is against the will of the sufferer; but what Christ suffered for us were very great evils of punishment; They were therefore suffered against his will.

Ans. That evils of punishment are said always to be against the will of the sufferer;

First, Because they are against his natural inclination. For therefore punishment is only evil, because it tends to the destroying of nature, and so is against inclination of nature, whereby everything seeks the conservation of itself.

Secondly, The evil of punishment is against the will of the sufferer, conditionally; to wit, if by no other means the sufferer can attain to his wished end; but it is not always against his will absolutely. The first had place in Christ, because these passions were against the inclinations of nature, since otherwise they had brought him no pain; and they were also against his conditional will, as appears by these words; *Father, if it be possible, let this cup pas•... from me:* But they were not against his deliberate, determinate, and absolute will. The reason is, because he suffered all out of obedience to the Father, and of love to us, and our salvation.

Use•.... Of *Instruction,* how we may from this ground arm our minds against those temptations, that use to come by occasion of Christ's sufferings. For in this respect Christ was a stumbling stone unto the Jews, and foolishness unto the Grecians. But if we will well weigh with ourselves, that Christ suffered all these things not out of coaction, or any necessity, or any external violence, but from the obedience of love towards mankind, and that he might give us a most perfect pattern of obedience in his own person: We shall be so far from finding any stumbling block, or foolishness in these sufferings, that on the contrary, nothing could be found that was, or is more suitable to the Savior of the world.

Use 2. Of *Exhortation,* that calling seriously to mind this grace of our Lord Jesus Christ, out of thankfulness and mutual love to him, we may be ready with all willingness and cheerfulness of mind to undergo all sufferings, and afflictions for his sake.

Doct. 3. Christ's sufferings were an expiatory Sacrifice for our sins.

This is it, which is said in the Text, *That he suffered for sins, for the unjust*▪ that is, he had the virtue to take away the punishment from us, the guilt also and the spot, and to acquire to us the favor of God, and righteousness, and life eternal. It is the same that useth to be signified by satisfaction, by merit, by redemption, by restitution, or restauration made by Christ.

Reas. 1. Because this was the covenant between the Father and the Son, that if he would undergo that obedience for us, then we should be freed from our disobedience, and death, and should live thorough him, *Isa.* 53. 10. For this suffering was the perfecting of all his obedience.

Reas. 2. Because Christ by his suffering made satisfaction to divine justice, and repaid God as much of his honor in our name, as he had suffered in it by our sins. Therefore God's justice is now appeased; the grace of God hath had its free course, that it may derive all good upon us.

Reas. 3. Because that Christ now by virtue of his passion and consummate obedience, as it were of his own right that he acquired, makes intercession with the Father for us, that we may be, and live with him, *John.* 17. 24.

Use 1. Of *Consolation,* to the faithful against the guilt of their sin, and terrors of their conscience, that arise from sin. For in Christ, and his sufferings, we have a remedy against these wounds, that are other ways deadly.

Use 2. Of *Admonition,* that we would detest all sins, as things that brought our Savior to death, and would wave brought a thousand deaths upon us, unless he had turned them away from us.

The sixteenth Lord's day.

Joh. 10. 17, 18.

Therefore the Father loveth me, because I lay down my life▪ that I may take it up again: None taketh it from me; but I lay it down of myself. I have power to lay it down, and I have power to take it up again. This commandment received I from my Father.

CHrist in these words expounds what he had said before of the duty, effect, and sign of a good Shepherd; to wit, that he lays down his life for his sheep. This he had applied to himself, *verse* 15. where two things were propounded; 1. The Object, to which this laying down of the life is referred, or which be those sheep of Christ? 2. The manner of this laying down the life. This is explained in the 16, and these two following *verses.* The death of Christ, or laying down of his soul or life, is explicated from the efficient cause; which is Christ himself. *I lay down my life.* 2. From the manner of doing of it, that Christ is a cause voluntary, and doing it from a counsel and deliberation, not of coaction. *None taketh it from me, but I lay it down.* 3. From the adjunct of this efficiency; that he did it not of weakness, but from power. *I have authority to lay it down.* This is shewn from another effect that follows this; to wit, from his resuming it again, or his resurrection. *I have authority to take it up again;* as if he would say, he that so lays down his life, that with power he takes it up again, he lays it not down out of coaction with weakness; but voluntarily of his own accord he doth it: But I so lay downmy life; *ergo.* Which is illustrated here from the impulsive cause; the Fathers commandment. *This commandment I received of my Father.* 4. From the end, and effect; to wit, the Fathers love and delight, or complacency in this. *Therefore my Father loveth me, because* &c.

Doct. 1. Christ so far humbled himself for us, that he underwent death itself for us.

I lay down my life, &c. Now he underwent a double death for us; a spiritual, and a corporal death. The spiritual is about Christ's *descent into Hell*▪ This consisted in the separation of God's favor from the soul of Christ for a time, not really, but as to sense and feeling, and that influence, from which comfort useth to be felt; as also in impressions of divine wrath, which with horror did strike all the faculties of the soul; so that for the time the soul was at so low an ebb and concussion of all its happiness, as any creature could be, that was without sin formally inherent in itself. The death of the body is that which consists in the separation of the soul from the body; the confirmation and continuance was in the burial of Christ. Now such was the separation of the soul from the body in Christ's death, that the conjunction and

union of both of them with the divine person, remained the same that it was before; as if one drawing a sword, held the scabbard in the one hand, and the sword in the other▪ there would be there a separation between the scabbard and the sword; but of neither of them from the man, that so held them: So also in this mystery, there is a separation of the soul from the body; but neither of them was separated from the divine nature, nor person, but the person still sustained both in the unity of itself, as one person with him. The reason is, because if there had been any such separation from the di: vine person, then the second person had ceased to be God-man, and so could not for that time have been our Priest or Mediator. Also a new incarnation or assumption had been made again, in the resurrection of Christ. It is most true therefore, which is in the mouths of many Divines, and used proverbially almost; *That what the Son of God assumed he never laid aside again.*

Reas. 1. Because the perfection and consummation of humiliation is in undergoing death, *Phil.* 2 8. And this also was the first reason, why he did not only undergo death, but the most vise, contemptible, and contumelious death; that is, the death of the Cross, as in that place is more especially set down.

Reas. 2. Because his charge of redeeming us required this; to wit, that he should pay that price to divine justice, which we did ow, and so be subject to the same punishment, that we were liable to. And this was also the reason, why he chose the death of the Cross, that he might show, that he did not barely sustain death, but that cursed death that was due to us, and that in our place, or for us, *Gal.* 3. 12.

Reas. 3. That by the most convenient way he might procure the death of sin in us, by assimiliation, and making us conform to himself, *Rom.* 6. from *verse* 1. to the 8.

Use 1. Is of *Information,* for directing of our faith; •...o wit, that while we seek remission of our sins, and reconciliation, and salvation in God; we so have our faith in Christ, that we may be specially united to him in his sufferings, blood-shedding, and death, *Rom.* 3. 25.

Use 2. Is of *Consolation,* to all those as have such true faith; because they are out of all hazard of death or condemnation, according to that of the Apostle, *Rom* 8. 34.

Use 3. Is of *Direction,* 1. In the study of Sanctification, that with Christ we may dy to sin. 2. In the study of all obedience, love, and humility, according to the example of Christ, in whom all the perfections of these virtues we have marvelously shining to us in a most eminent and excellent way.

Doct. 2. Christ ordained his own death from certain wise deliberation and power, to dispose of it as he pleased.

I have power to lay down my li•...e. From which words it appears first, that the death of Christ was voluntary. For though it was violent also, as it came from external agents, and was against Christ's internal natural inclinations; and in some sort natural also, as it was wrought by external causes naturally producing such an effect: Yet it was voluntary, not only as to the willing disposition, and choice of it, whereby Christ set himself to suffer it; but

also as he suspended his own power of hindering it, and averting death, and so gave way and power to the enemies inflicting it, in which respect also his death may be called miraculous, or wonderful; because he himself, who was dying, ordered his own death, and willingly admitted the same: So that by doing he suffered, and by suffering he acted, and had his own action in it all, without which he could not have suffered by any creature whatsoever.

Reas. 1. Because it became him to dy so, that was God. For since the human nature subsisted in the f•...me person with the divine, nothing could befall the human nature either in doing, or suffering, but as the divine willed and ordained it.

Reas. 2. Because otherwise Christ in his death had not been together both Priest, Sacrifice, and Altar. For though it be the part of a Sacrifice to be passive, and to be offered up to the Father; yet it is the part of the Priest by being active about it, and ordering the whole, to offer up the Sacrifice.

Use 1. Is of *Information,* for arming our faith against temptations and scandals, which use to arise hence, in that Christ, in whom we believe, as our God, was subject to death. For Christ died not of weakness and coaction, but by certain resolution, and of his own proper will and power; so that the divine nature and power of Christ appeared not only in his resurrection, but if the thing be rightly considered, had as great a hand, and was as evident in his death also.

Use 2. Is of *Direction,* for our preparation to undergo death, in whatsoever way God would have it come to pass. For from these two things that were in Christ, that he both willingly underwent death; and then also ordered it himself; the first of these lies upon us all, out of duty; that we be ready at such time, and such manner to dy, as God is pleased we should. The other, though it cannot be performed by us, because we have not the power of laying down our lives, and ordering our deaths; yet by faith, and holy desire to our comfort, we ought to seek this of God, and look for it, that in Christ, who ordered his own death for us, he would order our death unto our salvation, and unto his own glory.

Doct. 3. Christ underwent this death by his Fathers command.

It is in the Text; *This command I received of my Father.* And this command was neither any of the law of nature, nor of the moral, ceremonial, or judicial; but it was a peculiar condition of the mediatory office, that was laid upon Christ by the Father, and of his own free consent. It was therefore a command to the Messias alone, as he was our Mediator.

Reas. 1. Because as by disobedience of the first *Adam* sin and death entered into the world; so by the obedience of the second *Adam,* righteousness and salvation should be brought us; and as the disobedience of *Adam* was the breach of the command given to him; so also the obedience of Christ, was to be in the keeping of that command that was given him with his office of mediatorship, or whereby the office itself was also imposed upon him.

Reas. 2. Because in Christ we were to have such an example of obedience, as was most perfect in keeping the commandments of God.

Use 1. Of *Resutation* against the superstition & presumption of popish Monks, who have devised a kind of perfection in obedience of councils, beside and beyond that, which stands in keeping of the commandments of God; when yet Christ himself, that hath given us the whole pourtraict and pattern of perfect obedience, confesses, that he went no further than to obey that, which the Father commanded him.

Use 2. Of *Admonition,* that we may set ourselves to follow Christ in this point, that we may even unto death itself, cleave fast unto the commandments of God.

Doct. 4. God the Father loveth Christ for this obedience.

This is in the Text; *Therefore the Father loveth me;* that is, is delighted with this obedience, and so delighted, that he commends it to be looked upon by every Christian, and all such as are Christ's.

Reas. 1. Because by Christ's death, God was most glorified by Christ, *John.* 12. 18. and 17. 4.

Reas. 2. Because by that death of Christ, the counsel of God was fulfilled, whereby he had from eternity appointed in himself to communicate his grace and glorious good will unto men, *Ephes.* 1. 5, 6, 7, 9.

Use 1. Of *Resutation,* against such as use to conclude from such phrases, whereby God is said to love men for this, and not for that; that such men's works were the first causes of God's love. For Christ was the Son of God beloved of him from all eternity; and yet the Father is said to have loved him also for his obedience.

Use 2. Of *Consolation,* to all such as are in Christ by Faith. For as the Father loveth Christ, so will he also love them, that are in Christ.

Use 3. Of *Exhortation,* that with all cheerfulness we stir up ourselves to obey God; because God loveth such as obey him.

The seventeenth Lord's day.

Joh. 10. 17, 18.

17, I lay down my life, that I may take it up again.

18. None taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have authority or power to take it up again. This commandment received I of my Father.

SEeing the Text is the same, that it was before, the same analysis, that was there, may here also serve, and be made use of.

Doct. 5. Christ rose again from the dead.

For this is it, that is understood in the Text, by *taking up his life again.* For this taking up again, is a reunion of things that were separated before: And in this reunion of the soul and body, there was a change or motion from an inferior condition to a superior of that, which

was before in a better also or superior to this, from which the change is now: And therefore it is properly called a *reassumption,* or taking again, and not barely a resurrection. The form then from which this change was made, was from his state of humiliation; and the form to which, was the state of exaltation and glory; the subject of this transmutation or motion was Christ's human nature, which had fallen unto the lowest and abjectest condition of his humiliation. Christ's own body arose again from true death, and from the grave: And his soul also is said to have risen again, as it was now restored and reunited unto the body, and so delivered from the state and dominion of death; or as delivered from the privation of its act in the body, wherein there was some diminution in its ralative perfection. There were two parts of this resurrection, revivification or a quickening again of the human nature, by the renewed union of soul and body; and its going out of the grave, to make it manifest, that it was restored. This resurrection was confirmed moreover by Angels, by the Scriptures, by Christ himself, and by the assent and eye-witness, or experience of many witnesses, in divers apparitions reiterated from time to time during the space of forty days.

Reas. 1. Because it was unbeseeming and impossible that the Son of God, and author of life, could be long detained by the power of death, *Acts* 2. 24.

Reas. 2. That by this means Christ himself might be *justified in the spirit,* or according to the spirit of holiness, that is by the power of his God-head *justified to be God as well as man* in one person; justly and fully declared and proved to be God, by his raising of himself again from the dead, *Rom.* 1. 4. 1 *Tim.* 3. 16. and might show that we were justified by him from our sins, for which he died, and rose also again to show that he had overcome for us, and delivered us from them, *Rom.* 4. 25.

Reas. 3. That being now alive, he might powerfully apply to us, what before he had purchased by his death, *Rom.* 5 10.

Reas 4. That he hereby might be the cause, foundation, and sign of assurance, and earnest to us of our resurrection, as well spiritual, as bodily, *Rom.* & ▪ 1 *Cor.* 15. 12, 13, 14.

Use, Is of *Information,* for the direction of our faith, that believing in Christ unto justification and salvation, we may so lay hold on Christ's death, that we still also look upon his resurrection, wherein his victory for us was shewn, and his power over death, and efficacy to work in us appeared, and which renders his death full of comfort to us, *Rom.* 5. 34. 1 *Pet.* 3 2.

Doct. 6. Christ's resurrection came to pass by his own proper virtue and power.

It is clear in the Text; *I take it up again; and I have power of taking it up again.* For this is the difference between Christ's resurrection, and that of others; that they rise again by the power of another, to wit, of Christ, as many, as are his: But Christ by his own power, as Lord of life and death, and therefore hath the disposing of both, as he sees good. Neither doth it make anything against this truth, that it is often said, *that God raised him again* from the dead; and *the Spirit of God.* For the works of the Trinity from without are undivided, common to all the three Persons.

Reas. 1. Because what is thus attributed to God, is therefore also attributed to the Son together with the Father, and Holy Spirit, and is not taken from him, as is clear by our Text.

Reas. 2. When Christ is said to be raised by God, or the Spirit of God, then properly his human nature is considered, as raised by Father, Son and Holy Spirit, though not always all three expressed; but now one, now another: But when he is said to have raised himself, his divine nature and person is spoken of and considered, as raising his assumed human nature, together with the Father, and the Spirit.

Reas. 3. Because by the Spirit and glory of God whereby Christ is said to be raised; no other virtue or power can be understood, than that of the *divine nature,* which was in Christ.

Use 1. Of *Information* to confirm our faith about the person of Christ. For he that by his own power •...rose from death, cannot be a bare man only; but must of necessity be acknowledged to have been God also. For the raising of a dead body, is no less divine a work, than the creation of a live body. He that raised himself from the dead, at the same time while he was dead in one of his natures, yet had life, and the fountain of life in his other nature; to wit, the divine, at his command, whereby he did so great a work, as to raise his other nature to life again. As Christ therefore by his death proved himself to be true man; so also in and by his resurrection, he proved himself to be the eternal and natural Son of God, and true God especially; not by office only, and that most manifestly.

Use 2. Of *Consolation* to all such as are in Christ. For they are in him, who hath virtue and power to raise them again from the dead, and to give them eternal life, *John* 6. 39, 40

Doct. 7. Christ's resurrection was for us, or to do us good.

This is hence gathered, because in the Text, the common end of laying down his life, and taking it up again for all, is mentioned. For, for such as he laid down his life, for such also he took it up again. Now the resurrection of Christ turns to our good, in another way than his death doth. For his death hath the account of satisfying and deserving for us: But his resurrection not so, but it hath the place and account of a samplar and efficient cause, and some way of an efficacious and powerful applier and perfecter.

Reas. 1. Because Christ in his resurrection represented some way all the elect of God, and by a virtual containing had them all in himself, and brought them all back from death.

Reas. 2. Because the same Spirit, that raised Christ again from the dead, by a certain sort of communicating the same resurrection, quickened as well the souls, as bodies of the faithful, that they may be made conform to the likeness of his resurrection, *Rom* 8. 11.

Reas. 3. Because that same Spirit quickens us by the power and virtue of the resurrection of Christ.

Reas. 4. Because the whole reparation of our nature will be after the image and pattern of the resurrection of Christ, *Rom.* 6. 5.

Use 1. Of *Consolation,* because in the resurrection of Christ, as brought to pass for us, or for our good, we have our victory over Death, Devil, Sin, and Hell, and all our Enemies, ready purchased and prepared for us. It is not therefore left to us to fight, that we may overcome, but only in sincerity that we may mind this, to lay hold on the victory already acquired by Christ for us, and that in the same manner we may strive to keep it, prosecute it, and more and more put ourselves in perfect possession of it by faith in Christ.

Use 2. Of *Admonition,* that by no means we suffer sin to reign in our mortal bodies, but that we may spiritually imitate such as arise from the dead.

The eighteenth Lord's day.

Mark 16. 19.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

HErе is explicated a singular act of Christ, after his resurrection: Where mark, 1. The motion, wherein the act is designed. And 2. The thing brought to pass by that motion. The motion is but the means: The thing done by the motion, was its end. The motion was as it were the way: and the thing done by it, the end of that way, and the rest and perfection, that was to be attained by it. This motion was Christ's ascending into Heaven: The thing brought to pass by it, was Christ's sitting down at the right hand of God. The motion then is described from the *term* to which it was made, which was *heaven;* But the *term* from which it was, is also understood, which was the earth. The thing done by this motion, is also explained by its adjuncts; to wit, Christ's *glory* and *power,* and his *quiet* and *settled* possession of these; all which are metaphorically signified in these words; *He sate down on the right hand of God.* For the *placing on God's right hand,* signifies a communication of divine glory and power; and *sitting* on his right hand, denotates the quiet and settled possession of this glory and power.

Doct. 1. Christ ceased to be upon earth by his bod•...lie presence after the fortieth day after his resurrection.

This is clearly enough signified in the Text; by these words, *He was received up into Heaven;* that is, *•...e ceased to be here upon earth.* The time is here but generally intimated, *Act.* 1. 3. We say, *by his bodily presence;* because by his spiritual, and divine presence, by his Godhead and his Spirit, he is present with his own in a gracious manner, according to his promise, *Even unto the end of the world,* Mat. 28. 20. We call it also his *bodily presence;* rather than his *real presence,* because *real presence* is more properly opposite to an imaginary, or feigned presence only, than to a divine and spiritual.

Reas. 1. Because it because not Christ to abide longer upon earth, when now he had left off to be earthly, as he was in the state of his humility: Which leaving off to be earthly, we understand not of the *substance of his body,* but of the manner, quality, and suit or garb, as it were of his body, which now from earthly or infirm, was turned to be heavenly and glorious.

Reas. 2. Because his bodily presence had not been for our good, but rather to our hurt, for as much as the Spirit, the Comforter, his true Vicegerent here upon earth, could not be poured out, and given, before Christ did ascend into Heaven, *Job.* 16. 7.

Reas. 3. Because Christ had now done the work, which he had to do upon earth, for glorifying his Father there; and therefore was now to return to that he had before the world was made, and manifest it by exaltation of his human nature, as much as before he had hidden it, by laying it aside as it were, during the days of his weakness, or humility, *John.* 17. 4.

Use, Is of *Refutation,* against Papists, Ubiquitaries, and other false Prophets, who designing some definite and determinate places upon earth, dare say, behold, here Christ is bodily, and behold, there Christ is bodily, according to that of *Mat.* 24. 23.

Doct. 2. Christ, when he left the earth, went up into the highest Heavens.

This is clear enough in the Text, compared with other Scriptures, where the Heaven of glory and of bliss is called the highest Heaven, and the third Heaven, which is all one.

Reas. 1. Because it is most fit, that his human nature, which is now made immortal and glorious, should be seised and possessed of a place, that was convenient for itself, and its condition; and such was only the highest, or third Heavens: the other two being subject to corruption, or to a change.

Reas. 2. As he opened that Heaven for us, which was shut upon us for our sins; so it was expedient, that by his own proper ascension and going thither, he should make this plain unto us.

Reas. 3. He ascended, that he might on our behalves also take possession of the Kingdom of Heaven, and might raise us to certain hope, that thorough him, we should come to the same place and condition.

Reas. 4. He ascended, that he might dispatch such other things, as yet remained to be done for us. Now such were his intercession, and mediation at the right hand of his Father, for us; his giving, and sending, and shedding abroad of his Spirit, to supply his room, and to be the comforter of his; lastly, the universal government of all things for our good; and the like.

Use 1. Of *Refutation,* against such as fain Christ's human nature so to be in Heaven, as that yet it is together and at the same time bodily upon earth. For that he might ascend to heaven, it is clearly said, that he was *received up into Heaven;* and therefore that he might ascend into Heaven, he left the earth. For if the consequence be good, where unto the good Angel dictates; *He is arisen;* therefore, *he is not here;* to wit, in the grave: Then no more doubt can be made of this consequence; *he is ascended into Heanen;* therefore is not here on earth.

Use 2. Of *Direction* in our Faith, and worshipping or adoration of Christ; to wit, that we think not now carnally and in an earthly manner of Christ, but worship him in spirit and in truth, as placed in highest glory, and divine power in the Heavens.

Use 3. Of *Admonition,* that we may remove our minds and affections from things earthly, and set them upon things heavenly, and that are above, where Christ our treasure, sits at the right hand of the Father, that there, and with him our conversation may be, *Mat.* 6 21. *Col.* 3. 1. *Phil.* 3. 20.

Doct. 3. Christ in Heaven hath the possession of all highest glory that a created nature can be capable of.

This is hence gathered, in that he is said to be seated on the right hand of God; whereby is signified, that unto God himself he hath the next place in dignity, and so not only above all men, and their blessed spirits, but above the glorious Angels themselves.

Reas. 1. Because Christ's human nature, of which we here peculiarly speak, came next up in dignity to God himself, by free grace, and personal union and communion with the God-head; and therefore it was most meet also, that in pr•...eminence of glory and dignity, he should be next unto God himself.

Reas. 2. Because Christ is the head of all Saints and blessed ones, both men and Angels; from whom is derived all dignity & glory upon all such as are gathered together in one body under him, as the Angels also are. It was needful therefore, that as he received the Spirit of grace without measure; that so also he should be adorned with glory and majesty above all other creatures.

Reas. 3. Because both the grace and glory of the Church, tends to the glory of Christ; as the glory of Christ tends to the glory of God, 1 *Cor.* 3. 22, 23.

Use, Is of *Consolation,* to all the faithful in Christ; because not only the glory of the head redounds to the glory of all its members, but we have also a sure promise concerning this, that as in this life we are partakers of the sufferings and patience of Jesus Christ, so also in the life to come, we shall be made partakers of his glory, *Rom.* 8. 17.

Doct. 4. Christ together with his highest dignity, bath also highest power.

This the Text evidenceth, in as much as God's right hand signifieth his power; and sitting down on his right hand, signifies the highest communion and society with God in this power, that can be.

Reas. 1. Because dignity and power might so have the same degrees. For dignity separated from power, is no more but a dead title, and therefore seeing Christ hath highest dignity and glory, it follows also that he is endued with highest power.

Reas. 2. Because Christ is constituted Lord, as well to correct & govern, as to preserve & glorify his Church. He must therefore of necessity both have the power of right, and the power of strength, fitting and competent for these ends. For the Lord hath both a power of right, and of might, to exercise and put in execution all this, as well immediately, and by himself, as mediately, and by instruments, or servants. And this is that power that Christ professeth was given unto him, in Heaven, and on earth, *Mat.* 28. 18. Now it is given to Christ,

and agreeth to him most properly, as *he is Mediator,* or as *man assumed to the unity* of one person with God, but not so properly as God; and therefore it is said to agree to him, as *he is the son of man, John* 5. 27.

Use, Is of *Consolation.* For though this divine power of Christ be terrible to his enemies, yet to believers it brings firm hope, and affiance, and comfort; because as Christ himself saith, *John.*•...0. 24. such an one hath everlasting life, and shall not come into condemnation, but is passed from death unto life. And hither also tendeth, *Rom.* 8. 34, 35. when there the Apostle proves, that nothing can separate from the love of Christ; because he sits on the right hand of God.

Doct. 5. Christ hath the quiet and unmovable possession of this power

For in this sense it is, that he is said to *sit* on the right hand of God.

Reas. 1. Because he hath overcome all his enemies virtually; and shall actually in his own appointed time subdue them all fully, and bring them under the yoke.

Reas. 2. Because there is nothing on earth, or under the earth, can in the least trouble or molest this his possession.

Reas. 3. Because this state and condition of Christ is not only immortal and free from all change by virtue of Covenant and divine Promise, but also of its own nature, being now accomplished according to free Covenant; and such will the happiness of the least Saint be.

Use, This also is of *Consolation,* which though it may strike terror and amazement in the hearts of Christ's enemies, yet it raiseth and rouseth up the dejected and drooping spirits of all such, as put their trust and confidence in him; for he sitteth on the right hand of God in power and majesty, there making intercession for us.

The nineteenth Lord's day.

Mat. 25. from verse 31. to 39.

Vers. 31 When the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all Nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

IN this place the acts or procedure of the last day are expounded. The parts are two; Christ's coming, and the end of his coming, which is the last •...udgement. In this last judgment; 1. The preparation thereto is described. 2. The execution of the sentence. In the preparation, Christ's majesty and glory, in which he shall then appear, is c•...iefly here set down; 1. From his train and attendance that shall wait upon him; consisting chiefly of the glorious Angels. 2. From his glorious Throne. 3. From the effect of this coming; to wit, to the gathering of all mankind together, and separating of the good from the bad. The sentence to be pronounced, is twofold; 1. Of salvation to the good. 2. Of condemnation to the evil. The sentence of salvation is declared; 1. From its causes. 2. From its adjuncts. The principal cause is God's good will, which is shewn; 1. From the effect of that grace or favor, that is the cause of our salvation, which is *the blessing of God.* 2. From the relatiou that thence ariseth; which is that of a Father giving an inheritance, and of a Son's receiving the same. 3. From the adjunct of time, that this salvation was not then first appointed for them, but prepared for them from the beginning of the world. The adjunct signs also, whereby this salvation is declared, are good works; which by the *Trope* or borrowed manner of speaking, called *Syne•...doche* of the special put for the general, by the learned, are designed by the works of mercy; and are amplified by that relation, which these works have to Christ himself, whilst they are exercised towards his members. The sentence of condemnation is quite contrary to the former, handled by the comparison and proportion of like things. The execution of the sentence, is briefly set down in the last verse of this Chapter.

Doct. 1. The universal or general judgment is most certainly to come to pass.

This judgment is called universal, that it may be distinguished from that particular one, which in some sort is exercised on the greatest part of men even in this life, upon everyone in particular, when they pass out of this life. For this comprehends all men together, and therefore is called universal. It may be also called universal, or understood so, because in it upon all men's and angels deeds, and matters generally without exception, sentence shall pass. It is also called the last judgment, because after it no new judgment is to be looked for; but the execution of that judgment only shall follow upon it.

Reas. 1. Because before that time the judgment of God towards men is not completed and fully perfected; because in this life through God's forbearance and long patience, evil men in joy many good things; and good men are oppressed with many evils. From this consideration many of the very Heathens themselves collected, that rewards and punishments were more justly and equally to be distributed, where it should be ill with evil men, and not well at all; and should go well with good men, and not ill at all. Which reason seems also to be confirmed by our Lord himself, *Luke* 26. 15. and the Apostle *Paus,* 1 *Cor.* 15. 19. Now after this

life, while the Soul remains separate from the body, the judgment of God is not complete, nor fully accomplished, because it is not passed upon the whole man in his full being, as he was in this life, while he committed the things that were to be judged. Therefore another and fuller •...udgement than that on the souls departed only, followeth to be looked for, which is this last judgment, and shall be certainly in its own time.

Reas. 2. It is most convenient & agreeable to God's glory, that God in & by Christ, in a most glorious manner should make manifest before all, as well Angels as men, as well his mercy as his justice; that he might have the public and solemn glory of both mercy and justice; and this is the thing, that at that time is topass come in that universal and last judgment.

Reas 3. This belongs also to the glory of God, the joy of the faithful, and just confusion of the unfaithful, that before their faces they may see the promises, and threatenings of God almost perfectly and accurately fulfilled, not only particularly on their own persons now in the body, as before death; but universally upon all others, both men and Angels: Which shall then only be, when this last and universal judgment shall be held.

Use 1. Of *Information,* that we take care to have our faith and hope solidly confirmed and strongly rooted about this article; least we be any ways troubled with profane blasphemies and mockings of Infidels and Heathens, who first cast down and trample upon the profession of this article by their life and manners; and then also by words and speeches fight and dispute against it: Concerning whom we are admonished by the Apostle St. *Peter,* 2 *Pet.* 3. 3, 4. *&c.*

Use 2. Of *Admonition,* that with all fear and trembling we watch over our ways, as those that certainly mind and look for the day of this judgment, 1 *Pet.* 1. 17. 2 *Pet.* 3. 11, 12.

Doct. 2. Our Lord Jesus Christ will be Judge in this judgment.

Reas 1. Because it belongs to his Kingly office and power, whereby he was made Lord and King; and had all judgment committed to him.

Reas. 2. Because Christ is he, from whom, and by whom the faithful have salvation adjud•...ed unto them, even in this life; and from whom also unbelievers have death adjudged unto them. Now it is the same judgment, that in this life both ways is begun, and in the last judgment shall be fully manifested and perfected.

Reas. 3. Because at that time it is, that Christ should fully and actually triumph over all enemies and opposite power, and crown all his own servants, soldiers, and adherents. And this is most conveniently and gloriously done in form of public and solemn judgment.

Use, Is of *Consolation,* chiefly to the faithful, because they shall have him for their Judge, whom they received for their Redeemer, Justifier, Sanctifier, and Intercessor, or Advocate; from whom therefore they may with all confidence expect all good.

Doct. 3. Christ's glory at that time shall be incomparable.

It hence appears from the Text; that if the Angels so glorious shall then be his Ministers of State and attendants; and his Throne with all the rest of that procedure shall be so glorious, it mmst needs be, that Christ himself be excellent in glory above all that we can think of.

Reas. 1. Because the exercise of this judgment belongs to the manifestation of Christ's highest exaltation.

Reas. 2. Because the very end of his coming was to give glory to such as sought God in him. It is fit then that Christ appear in greatest glory.

Reas. 3. The majesty of the supreme Judge of the world, and the terror and confusion of his enemies, that they must be put to, require that he should come clothed in the greatest glory.

Use, Of *Consolation,* to the faithful, against the crosses and contempts, they are liable to in this world together with Christ; because as now they are partakers of the cross of Christ, so then they shall be partakers of his glory.

Doct. 4. In this judgment the condition of the godly and ungodly shall be quite unlike and opposite one to another.

This is taught in the Text; by the separation of the sheep from the goats; by the right hand and the left; by *•...ome ye blessed,* and *go ye cursed.*

Reas. 1. Because there is a great unlikeness and opposition in the lives and ways of the godly, and ungodly, while they are in this world.

Reas. 2. Because there is a great dissimilitude or opposition between the promises that belong to the godly, and the threatenings that belong to the ungodly.

Reas. 3. Because there is great disparity and opposition between the manifestation of greatest mercy, and of greatest execution of justice.

Use, Of *Admonition,* that we separate ourselves from ungodly men, as much, and in such manner, as we can; that is, if we cannot separate in places, yet in internal affections, as well as external conversation, we should be as unlike unto them as can be in that wherein they are ungodly.

Doct. 5. The cause of any blessing to the godly, is the mercy of God; but the cause of any ca•...se to the ungodly, is their own sault.

This is clear in the Text, when the godly are called *blessed of the Father,* But the ungodly, barely are called *ye cursed,* not of the Father, nor from the Father, nor from God; because though it is God that curseth them, yet the first cause of this curse is in their sins.

Reas. 1. Because all good is from God, who is the greatest good, and chiefly good in himself. But all evil of punishment ariseth from evil of fault; and this evil of fault is from the creature itself, breaking the Law and Order that God hath set to it.

Reas. 2. Because the blessing of life is the mere free gift of God; but the curse of death is the reward or wages of sin, *Rom.* 6. 23.

Reas. 3. Preservation from the curse, which is by God's favor, is necessary for our blessing; but to incur the curse, there is nothing more needful, but only to neglect or contemn that way, that leads unto the blessing.

Use, Of *Direction,* that we may always give God the glory in every good thing, that we either have, or seek, or look for; and always blame ourselves for any evil that befalls us.

Doct. 6. The blessing of the godly consists in the communion that they shall have with God in Christ; and the curse of the ungodly, in the separation of them from such communion:

This is plain in the words, *come ye blessed,* and *go ye cursed.*

Reas. 1. Because this is the end, whereunto all the godly look; desiring nothing more, than still to apprach nearer, and nearer unto God. The ungodly, on the contrary, shun nothing more than God, and such things wherein God hath appointed to show and impart his gracious and singular presence.

Reas. 2. Because man's happiness not coming of man himself, is therefore to be sought from without himself, and that from his union or conjunction with the greatest good, and that is the cause and fountain of all good. Therefore of necessity it consists in communion with God; and from deprivation of this communion, greatest misery must needs follow.

Reas. 3. Because the perfectest act of our life, is that which is most closely and intimately carried towards God; as all that we do well consists in this, that therein we live unto God; and the privation of such acting, its want and absence all misery must accompany.

Use, Of *Direction,* that even in this life we may wholly be taken up with this, to seek communion with God, and shun and take heed of all separation from him.

Doct. 7. The certain signs and tokens of this blessing, are good works; and of this curse, are evil works.

This is largely and clearly laid open in the Text.

Reas. 1. Because good works came from the same grace or favor of God, from which the blessing itself comes upon them; and evil works joined with obstinacy and impenitency, comes from that same *malice,* and *malignancy,* which God hath cursed and adjudged.

Reas. 2. Because God of his free grace hath promised the blessing unto good works; and of his unspotted justice hath appointed the curse unto evil works.

Reas. 3. Because in good works there is a certain disposal and preparation of the way to obtain the blessing; and in evil works, there is not only the proportion of a way, but of deserving, or a mertitorious cause even unto the curse.

Use, Of *Admonition,* that we have great care of our actions through every part of our life, because according to them, men are either condemned or saved. For such as the life is, such is the end.

The twentieth Lord's day.

1 Cor. 6. 19.

What, know you not that your body is the Temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

IN the words of the Text are contained a most powerful argument against Fornication and the like sins; and it is taken from the contrary end, because the end of Christian's bodies is quite opposite to this sin. And that end is declared from the subject possessed, and possessor and indweller of it, the Holy Ghost; The subject is again explained by a Metaphor of a Temple, because namely our bodies are as it were houses consecrated to him. And that this argument may be made the clearer and stronger, the Apostle ads, that so the holy Ghost is the possessor of this Temple, or house, that he himself also is the indweller of it. And both these relations that we have to the Holy Ghost, are illustrated from their efficient cause; to wit, that they are of God; and from their consequent effect and adjunct; to wit, faith and certain knowledge of these relations between our bodies and the Holy Spirit, in these words; *Know ye not brethren,* &c.

Doct 1. The Holy Ghost is true and coeternal God with the Father, and eternal Son.

The Text doth give many reasons for this Doctrine.

Reas. 1. Because to have one and the same spirit with God, is all one as to be glued or joined to God, *verse.* 17.

Reas. 2. Because a Temple is not lawfully consecrated to any but to God; much less could it be lawful that a man instead of, or for a Temple should be consecrated to that which is not God. But here such a Temple which is most sacred is said to be consecrated to the Holy Ghost.

Reas. 3. Because the Holy Ghost is so said to be in us, as that we become his of right; and of duty; that is, God's rightful possession, as the scope of the words clearly demonstrate.

Use 1. Of *Information,* for directing our faith arightly, not only unto the Father, and Son, but also unto the Holy Ghost, as the same one and true God.

Use 2. Of *Admonition,* that we diligently take heed to ourselves, that we neither contemn nor neglect any holy thing, that comes or is breathed from the Holy Spirit; as the whole Scripture is said to have come from the inbreathing, or inspiration of the Holy Spirit; and all the motions of godliness are only attributed to the Holy Spirit, as to their Author. Likewise all the gifts of grace are bred in us from and by this Spirit of grace. In these all therefore we must take heed, that in no wise we resist the Holy Ghost, or wittingly, and willingly sin against him.

Doct 2. The Holy Ghost himself is given unto the faithful. This appears in the Text.

Reas. 1. In that our bodies are called the Temples of the Holy Ghost.

Reas. 2. In that he is said to be in us.

Reas. 3. In that we are said to have him, or to get him from God. Now the Holy Ghost is said to be given unto us, when he hath a singular relation unto us, and that for our good; that is, for our sanctification, & salvation of our souls; & moreover, because he powerfully works these things in us, that are agreeable to his most holy nature, and which can no way be derived to us from flesh and blood. And hence it is also, that the gifts of the Holy Ghost, are called the Holy Ghost also, by that *trope* or borrowed kind of speech, whereby the cause is put for the effect, which Scholars call a *Metonymy.*

Use 1. Of *Exhortation,* as well to thanksgiving to God, that gives so divine a gift; as to religious prayers, and calling upon God's name, that he would keep unto us, and more and more communicate to us this divine gift, *Luk* 11. 13.

Use 2 Of *Admonition,* to take heed of all such things, whereby the Holy Spirit is said either to be grieved, or extinguished; that is, from the grievousness of all such sin, as fights against the holiness of this divine Spirit, so that he cannot delight to dwell in us, but wholly, or in great measure withdraws himself from us.

Doct. 3. The Holy Spirit is not communicated to our souls only, but to our bodies also.

It is in the Text, when *our bodies are also called the Temples of the Spirit.*

Reas. 1. Because as Christ redeemed not our souls only, but the whole man; so also the Holy Spirit ought to bring into subjection and possession the whole man to God, and to Christ.

Reas. 2. Because many duties of a spiritual life must be performed by the body also, and therefore the body ought to be subject to the Holy Spirit, and as a vessel, or instrument, be wholly in his power.

Reas. 3. Because our bodies are made liable to sin, and by sin to death, from which we must be freed by the Holy Spirit dwelling in us, *Rom.* 8. 11.

Use 1. Of *Admonition,* that we suffer not sin to reign in our natural bodies; that we offer not our members weapons of unrighteousness to sin, but weapons of righteousness to God, *Rom.* 6. 12, 13.

Use 2. Of *Exhortation,* that we glorify God in our body, as it follows in the Text, *verse* 20. For we ought to have that care of our body in order to things spiritual, that is due to the Temple of God, as in the Text; and to an offering to be offered up in the Temple of God, *Rom.* 12. 1.

Doct. 4. The indwelling of this Spirit is a flat enemy to the ⟨◊⟩ of sin in us.

This is the consequence of the argument in the Text; to wit, that the Temple of God cannot be prostituted to whoredom and other such sins, without Sacrilege.

Reas. 1. Because there should be an agreement between the Temple, and him whose temple it is, or to whom it is dedicated, as it is, 2 *Cor.* 6. 16. what agreement hath the Temple of God with Idols? For by a like reason we may say; What agreement hath the temple of God with reigning sin?

Reas. 2. Because therefore the Holy Spirit dwells in believers, that he might impart holiness to them; and as his nature, and name, so also his indwelling and operation is an enemy to all ungodliness.

Reas. 3. Because if the Kingdom of sin should prevail in the Temple and dwelling of the Holy Spirit, this would turn to the disgrace, and disho•... of the Holy Spirit himself. And this is indeed the thing, that is done, when some profane men blaspheme and mock at the name of God, & of the Holy Ghost, because of the unworthy carriage of those, that make profession to be led by this Holy Spirit.

Use 1. Of *Reproof,* against such as turn the Temple of the Holy Ghost into 〈◊〉 Den of Thieves, or into a Cage of unclean birds.

Use 2. Of *Admonition,* that we give no place to sin either in our souls or bodies, but as far as is possible, that we imitate Christ, who, as it is written, *Mat.* 25. did cast out of the Temple of God, even buyers and sellers, and the tables of money changers, and *John* 2 15. with a wl•...ip drave out of the Temple sheep and beeves.

Doct. 5. *All the faithful ought: to have both faith and experience about this indwelling of the Holy Spirit in them.*

This is intimated in these words; *Do ye not know brethren;* that is ye ought not to be ignorant of this, but to believe this, and 〈◊〉 know it from your own proper experience, or fe•...ling.

Reas. 1. Because this is amongst the greatest benefits that belong to our salvation.

Reas. 2. Because from this benefit depends the knowledge of all the rest that God hath freely given to us, 1 *Cor.* 2. 12. So that the same may here •...e said, that is said of Christ, 2 *Cor.* 13. 5. Know ye not that Christ is in you, *&c.* So here, Know ye not what the Holy Ghost is in you *&c.*

Use 1. Of *Direction,* that we try ourselves in this point, and never rest, as if it were well with us, until unto our comfort, we can perceive that the Holy Spirit dwelleth in us.

Use 2. Of *Exhortation,* that we study to have this knowledge lively and powerfully, according to the intent of the Apostle here, who intimates to us, that this knowledge, if it be such as it should be, cannot consist with whoredom, or any such like impurity of life.

The one and twentieth Lord's day.

Eph. 5. 25, 26, 27.

Vers. 25, Husbands, love your wives, even as Christ also loved the Church, and gave himself for it.

26, That he might sanctify and cleanse *it* with the washing of water by the Word.

27, That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: But that it should be holy and without blemish.

IT is the Apostle's purpose in this place to stir up men to the duty of love to their wives. And he illustrates this duty and persuades it from the example of Christ's love to his Church; and in the example, the love of Christ towards his Church is declared from its effects; whereof the first is, that he laid down his life for her. The second is, the end and effect of the former; to wit, that by virtue of his death, he sanctified and purified the Church unto himself. The third is, the effect and end of both the former, that he namely makes her glorious. The fourth is, the conjunction and union that the Church hath with Christ; to wit, that she is his body, and of his flesh and bones, *verse* 30. The manner of which union and its nature is shewn to consist in a mystery, and not in any carnal or bodily way, but in a most spiritual and hidden way.

Doct. 1. The Church is the whole company and community of the elect.

This is hence gathered, because she is here described and designed by Christ's spiritual love to her, as ought the love of an husband to be to his wife. Now this love includes always in itself a differenceing of her beloved, separating of her from all other, and so it is nothing else but an election or choice made of her before others. This is to be understood of a company chosen unto eternal life. Now this company is considered of, two manner of ways: First, as election lies in the absolute and internal counsel of God. Secondly, as it is described and manifested by its effect of calling, and the blessing that follows on it. They that are chosen the first way they are members of the Church only virtually, and potentially to be such in time; but such a power as is determinate, and certainly to be brought forth into act in due time, by the decrees of God. Therefore the elect not yet called, are not yet actually, and in themselves formal members of the Church. The second way, as the act of vocation and effect of election is there, it makes men actual and formal members of the Church. Now that first effect of election internal, which is proper to the elect, is *effectual calling*▪ which 〈◊〉 a kind of external election as it were made in time. Therefore the Church hath her name rather from this *calling,* than from justification, sanctification, or glorification, unto which this accrues moreover, that by this means the company or community of actual believers is fitly designed, seeing that none are ordinarily called effectually, but such, as by actual faith answer that call.

Use, Is of *Direction,* how we may obtain to ourselves the certainty of our election; to wit, if we can be certain of our effectual calling; that is, be sure by inward feeling and experience of our true faith and unfaigned repentance, of their operations on, and in our hearts, and by the effects, that thence follow.

Doct. 2. This Church is the body of Christ.

Reas. 1. It is called his body by way of proportion or similitude, not unto a body politick, as is found in worldly Cities, or Commonwealths; but unto a natural body, such as is that of man.

Now it is called the body of Christ; for its most near union that it hath with Christ, as being as it were flesh of his flesh, and bone of his bone, as it is in the Text.

Reas. 2. Because of that dependence it hath from Christ, as its head. For as all sense and motion of a sensitive creature is derived from the head into every particular member, so also all spiritual virtue is derived by influence from Christ into his Church.

Reas. 3 Because of the union and communion that the faithful have amongst themselevs in Christ, which is the communion of Saints; and the joints, whereby these members are coupled together. The bonds also of this conjunction, are the Spirit, Faith and Charity. By the spirit they are properly conjoin'd with God in Christ, and also amongst themselves: but by Faith they are properly conjoin'd to God in Christ only: and by Charity most properly, they are conjoin'd amongst themselves.

Use 1. Of *Consolation* to all believers, because they are made partakers of so great dignity, as to be assumed to the body of Christ; on which behalf, they may also certainly expect all good things from Christ.

Use 2 Is of *Admonition,* that we dishonor not this most holy body of Christ with our life and manners; but with all our care and diligence may go about this, that our conversation may be such, as is worthy of them, that have so near a conjunction with Christ and his most holy servants.

Doct. 3. The Church in that acception of the word, as she is mystically considered, is one only, holy and universally, Catholic.

These things are understood of her mystical estate, because in her visible or external estate, *she is neither one, nor Catholic, nor altogether holy.* These things are thus gathered from the Text: she is one, because she makes but up one body of Christ: neither hath he more bodies but one: She is holy, because she is said to be sanctified and purified by Christ, to wit, by separation from the world, by pardon of her sins in justification; by renovation of our inherent righteousness in sanctification of this life, and perfecting of it in the life to come. She is lastly Universal or Catholic, because all the elect or faithful of all Nations, and of all times, and places, make up but one and the same mystical body of Christ.

Use 1. Is of *Resutation,* against Papists, who wrest all, that are proposed to be believed and spiritually understood of Christ's mystical body, unto the Popish state of their Roman visible Church, which is neither one, because not now the same, that she was, when the Apostles wrote to her; neither holy, because by their own confession many Popes, that is, heads of the Roman Church, were most wicked beasts; nor is •...he Catholic, or Universal, because it implies a contradiction, that one particular Church, as the Roman properly is, should be Universal in any propriety of speech.

Use 2. Is of *Consolation,* to all believers; because in this very thing, that they are actual believers, they are members of this Church, that is proposed to us to be believed; and they are in the same condition, as to the main business, in which the Patriarchs, Prophets, and

Apostles, and all the Saints were, that ever lived, or shall live hereafter, in any place, or time of the world.

Doct. 4. Unto th•...s Church all those benefits relate and belong, that Christ hath procured for men by his death.

It is gathered from hence; because Christ is said to have done all that he did, out of love to his Church.

Reas. 1. Because it was the wise purpose and intention of God, gloriously by Christ to communicate his grace unto certain men. For else the whole dispensation of Christ's incarnation, life and death, had been of uncertain success or event.

Reas. 2. Because Christ not only promerited this, but also brings it to pass, and that to perfection, by his efficacy or power.

Use, Of *Consolation,* chiefly to all true believers. For whatsoever is said of the whole Church in common, is extended unto each member of the same; because the Church is nothing else, but a collection of believers, or believers considered as gathered together, or conjoined in one body, or multitude.

The two and twentieth Lord's day.

Phil. 3. 20, 21.

Verse 20 For our conversation is in Heaven, from whence also we look for a Savior, the Lord Jesus Christ.

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

A Reason is given in these words, why believers should rather follow the true Apostles, than false Teachers; and it is taken from the comparison of unlike things. The unlike qualities, are a care for the things of the world, in false Teachers; and a care for things heavenly in the true Apostles. This care of the Apostle is illustrated by a double argument: 1. From the adjunct manner, which is set out to us, by the similitude of Burgesses. 2. From the efficient cause of this care, which is faith, and hope of the glory that is to come. This glory, again is illustrated: 1. From its principal cause, which is Christ Jesus. 2. From the subject of it, which is extended also to the body, and not to the soul alone. 3. From the quality of the body, which is pointed out to us, by a similitude with the body of Christ. 4. From the virtue and power of that efficient cause aforesaid, for producing such an effect; which is no other, than omnipotency; *according to that mighty power whereby*▪ &c.

Doct. 1. The resurrection of man's body is certainly to be.

This is taught in the Text; 1. In that a transmutation of our bodies is determined on. 2. In that it is said, they shall be made conformable to the body of Christ, which by its

resurrection was raised unto glory. The foundations or grounds of that article, are two; The power of God, and the truth of the Scriptures, as Christ himself teacheth in his answer to the Sadducees, *Ye err;* to wit, about the resurrection, *now knowing the Scriptures, and the power of God.* By the power of God, the raising of our bodies again, is possible; it being as easy to God to do that, as at first to make all things out of nothing; yea, as to make man out of the clay of the earth. For it is easy to conceive, that the same efficient cause, can again join the same principles, which once before he did conjoin, and moreover made them all out of nothing. As for the Scriptures, the truth and certainty of this resurrection is expressly declared by its testimony.

Reas. 1. Because man was created for eternity, and therefore must be set free from death, which assaults the whole race of man kind against its nature, that so it may again attain to eternity.

Reas. 2. Because the soul cannot come to its perfect and complete glory, by its reunion with the body; because it would be as it were maimed, as to such faculties, the operations whereof it exerciseth by the body; and so in some sort it should remain, as it were blind, deaf, dumb, &c.

Reas. 3. Because the equity of divine dispensation requireth this, that those bodies, which had their own share in the labors and works that belong unto this life; should also have their share in such rewards, as belong unto the end of this life.

Use, Is to establish our faith about this truth, which is one of the principal articles of the Christian faith.

Doct. 2. The same bodies that we had, as to their essences and natures, shall arise again; though not the same, as to their dispositions and qualities.

This is hence gathered, that in the Text our bodies are not only said that they shall be transfigured, by which phrase we are to understand, that the substance of our bodies shall remain the same, and that the outward figure or fashion, or manner of its disposition and complexion shall only be changed: But also that they are said that they shall be transfigured after the manner of Christ's body. For Christ had the same flesh and bones, which he had before, and this he made manifest unto his Disciples.

Reas 1. Because neither reward▪ nor punishment would have any place in the body after its resurrection, unless the very same bodies were restored to men, whereof they made use here upon earth before, either for doing evil, or doing good.

Reas. 2. Because other ways after the resurrection the party should not remain the same man, determinately this man, that man, or that he was before.

Reas. 3. Because it is as easy to God to glorify the same bodily substance that he had before, as any other.

Use, Of *Resutation* against such Heretics, who having almost blended their own dogmatical fictions and fancies with the true Doctrine, would also have our bodies after the resurrection not to be the same, but new ones, even as to their substance.

Doct. 3. Perfection, glory, and eternal happiness shall be given to believers, after that in the resurrection they shall be clothed with their bodies again.

It is in the Text. This glory is partly in the soul, and partly in the body; but in both there shall be a removal of all imperfection, and a communication of all perfection, which shall be thought fit for everyone to receive. In the soul shall be the fruition of God, whereby all desire of desirable things shall be in a certain eminent way satisfied. There shall be also an abundantly heaped perfection of all gifts and virtues, as is in the blessed Angels. This glory shall also so stream forth unto the bodies, that they shall be like unto heavenly bodies; which is the point chiefly expounded in the Text: *Our body shall be made conformable,* &c.

Reas. 1. Because it is God's purpose singularly to glorify himself in that supernatural blessedness that is to be given unto us.

Reas. 2. Because Christ already glorified, is not only the efficient cause, but the pattern of our glory. We shall not therefore have only such a likeness to Christ; as is between any effect and its cause, according to that maxim; *as the cause is, such is the effect:* But also that proportion which is between the pattern and its pourtraict.

Reas. 3. In order of dignity, by the bountiful appointment of God, believers shall next after Christ have their place together with the blessed Angels.

Use, Of *Direction,* that we may often set before our eyes in our meditation, the greatness of this glory, unto which we are called, that so we may both stir up thankfulness in ourselves to God, and a certain holy contempt and neglect of all things in this world.

Doct. 4. This resurrection of our bodies from the dead, and the glorification of them, shall be by the most powerful operation of Christ.

From these words; *According to that mighty power of working, he should transform,* &c. And this agrees to Christ, as he is one and the self same God with the Father.

Reas. 1. Because it is the work of that supereminent greatness of power, that is proper unto God, ⟨◊⟩ . 1. 19.

Reas. 2. Because that most wonderful quickening of our bodies, should come from the living, and alive-making God, who is the fountain and source of all life. Therefore in the same manner it is not attributed only to the Father, but also to the Son, and Holy Spirit, *Rom.* 8. 11.

This agreeth also to Christ, as he is Mediator, but still *as united unto God essentially;* also as he submits himself together with the human nature in one person, to be mediator, *John.* 5. 26. and 6. 40.

Reas. 1. Because it belongs to the Mediatory office of Christ, not only that by his merit, he should procure life eternal to us; but also by his powerful working actually bring the same to pass.

Reas. 2. Because Christ as Mediator is the head of his Church, from whom is derived and communicated to us the Spirit of life, whereby as well our souls, as our bodies are quickened; our souls especially in this life, and our bodies in the day of the resurrection.

Reas. 3. Because Christ as Mediator, and *as the Son of man* (but as united pesonally in the Godhead, in the Son of God) shall judge the world, *John.* 5. 27. Now this belongs to the power of the Judge, that he can bring before himself, and make the parties to be judged, to appear.

Use, Of *Direction,* that by all means we do this, as in our prayers, so in our meditations and other our spiritual exercises; to wit, that we may behold this supereminent power, and greatness of Christ's might, as the Apostle wisheth to the *Ephesians,* and to us, as one of the greatest gifts of God, *Ephes.* 1. 17, 18, 19, 20. For by this means, 1. Our faith and confidence in Christ is established. 2. We will be forearmed against all terrors of this world, and of Hell itself. 3. With all cherefulnesse we shall recommend our souls to Christ in well-doing, because he is able to perform all that he hath promised, all that we seek of him, and above all that can come into our thoughts.

Doct. 5. We should so look for this glory to come, in this present life, as that we lead in some sort an heavenly life •...ven here upon earth.

This is it, which is said in the beginning of the Text; *We behave ourselves as Burgesses, or Citizens of Heaven.*

Reas. 1. Because where our treasure, or chief good is, there will our hearts be also; and where the •...cart is, there will the whole man be. if therefore we have our treasure and chief good in Heaven, our heart will be in Heaven also; and our conversation will be heavenly.

Reas. 2. Because all these worldly things, whereabout men are busied, and most are drowned in, can never come in competition with the bliss of Heaven, neither as to their worth, nor as to their durance, nor by any love-worthy quality.

Reas. 3. Because to this we are called, that denying ourselves, and leaving the world; we may seek the Kingdom of God, and his righteousness, and glory.

Reas. 4. Because while we believe and hope in Christ, and have the eyes of our mind set upon him, as our Captain and pattern of our salvation, we must be changed into his likeness and image, 1 *John.* 3. 3. 2 *Cor.* 3. 18.

Use 1. Of *Direction,* for discerning of our condition, whether we have any such faith and hope, or no.

Use 2. Of *Exhortation,* to stir up and rouse our minds to a more earnest and diligent study and care of all godliness.

The three and twentieth Lord's day.

Rom. 3. 24, 25.

Verse 24 Bei•...g justified freely by his grace through the r•...demption that is in Jesus Christ.

25▪ Whom God •...ath •...et forth to be a propitiation, through faith in his blood▪ to declare his right•...ousnesse for the r•...mission of sins that are past, through the 〈◊〉 of God.

THe Apostle had before proved, that all mankind was unde•... most grievous guilt of sin, a•...d therefore had need of justification, that they might be saved▪ which justification also he had sh•...wn that it could not be had from any 〈◊〉, no•... from the Law; which he had set down as the conclusion of his discourse•... in the 20▪ *verse* of this *Chapter*▪ From then•...e he also 〈◊〉 〈◊〉 further, 〈◊〉 justification is of necessity to be 〈◊〉 in that way of the Gospel, which is proposed in Christ Jesus. The whole dispute may be summed up in this *Syllogism*▪ Men are either justified by Nature, or by Law, or by the Gospel: But neither by Nature, nor by the Law; and therefore of necessity by the Gospel. The Proposition is presupposed and tacitly understood, as manifest in itself. The Assumption is prov•...d in the first part of the *Epistle,* unto the 21. *verse* of this *Chapter.* The Conclusion is proposed and illustrated in that 21. *verse* to the end of that *Chapter,* and afterwards. The words in our Text set down, contain a description of this Gospel-justification▪ And it is described, 1. From its principal and highest cause, *God; Whom God appointed.* 2. From the manner of this cause, which consists not in comm•...tative justice, that gives like for like, or so much for so much; nor yet from distributive justice, which looks at the worth of men, and deals with them in a proportionable manner; but in mere and pure grace, or free favor; in these words, we are justified *freely* of his free grace, or *free favor*▪ where a singular emphasis or force of speech is laid on this part of the description, by this doubling or repetion, *freely,* and of his *fr•...e favor.* 3. It is is described from its impulsive, or meritorious cause, which becomes also in some sort the formal cause of our •...ustification; to wit, *our redemption ma•...e by Jesus Christ.* 4. From its instrumental cause; which is faith; *by▪ faith in his blood.* 5. From its final cause; which is the manifestation of the justice and mercy of God; *for showing of his justice,* &c.

Doct. 1. It is God that justifieth us.

He is said to justify us, not in that he in•...useth righteousness unto us, or makes us fit to do things that are just; which is the error of Papists, placing justification first in the infusion of the habits of faith, hope, and charity; and next in the good works that comes from those habits; with which they mix a certain sort of remission of sins: But therefore he is said to justify us, because by his judicial sentence he absolves us from the guilt of all sin, and accepts or accounts of us, as fully just and righteous for eternal life, by the righteousness of Christ, which he giveth us. This appears from hence, that this justification is used in Scripture to be opposed unto a charging with crimes, and unto condemnation; *Rom.* 8. 33. And this is done of God, as it were by these degrees. 1. In his eternal counsel and decree, because from eternity he intended to justify us. 2. In our head Christ rising again from the

dead, we were virtually justified, & in some sort actually; as in *Adam* sinning all his posterity were virtually condemned to death by the Law, and in some sort actually, because in some sort actual sinners. 3. He justifies us fullier actually and formally in ourselves, and not only in our head; when by his Spirit, and our faith the work of his Spirit, he applies Christ unto us, to our justification. 4. And further yet, he justifies us actually and formally to our sense and feeling, when by our own reflex knowledge, and examination of our estate, he gives us to perceive this application of Christ made, and so to have peace and •...oy in him.

Reas. 1. Because ou•... sins from which we ought to be justified, are done against the majesty of God, 1▪ *Sam*▪ 2. 25. And none can forgive an offense done against another, or an injury done to another, in a proper way of speaking.

Reas. 2. Because the guiit of sin depends on the obligation of the Law, and of divine justice and truth: And therefore cannot be taken away but by him that is above the Law, and knows what is agreeable to his own truth and meaning, in the first making of it.

Reas. 3. Because by justification we are received into the favor of God, and life eternal, and God himself (in some sort) is given unto us: all which can no otherwise be done, but by God himself alone.

Use 1. Of *Refutation,* against Papists, who set down manners and means of justification, from human tradition, and their own authority, unto •...retched men; as if it were in their power to justi•...ie men after what way they please, when it is God •...lone that justifieth, and that therefore prescribes •...he manner and means of justification only.

Use 2. Of *Consolation,* as it is set down, Rom. 8. 33. *Who shall lay anything to our charge, it is God that justifi•...th?* And verse 31. *If God be for us, who can be against •...s?*

Doct. 2. This justification is mere, pure, and infinite grace, or favor.

So in the Text; *freely, his free favor.* The grace of God in justification appears as it were by these degrees. 1. In that God pursues not his right against us and our sins, according to that rigor that his Law might have been taken in, and his revenging justice might have extended its self to; but left place for some reconciliation. 2. In that being himself the party offended; yet he himself of his own good-will both invented, appointed or ordered, and revealed both the manner and means of this reconciliation. 3. In that he spared not his only begotten Son, for procuring of this reconciliation. 4. That without any merits or worth of ours, he ingrafts us into his Son and our Lord Jesus Christ, and so makes us partakers of that reconciliation which is in him. This was altogether necessary, that our justification might be of free favor.

Reas. 1. Because it was impossible for the laws and the righteousness thereof to justify sinners, *Rom.* 8. *verse.* 1▪

Reas. 2. Because in the justification of a sinner is remission or pardon of •...in; and all pardon is of free •...avour▪

Reas. 3. Because in justification is a free Donation of righteousness, and of life eternal, which to sinners, cannot be done, but with especial grace and favor. The satisfaction made by Christ for us, withstands not the freeness of this favor of justification; because it was of free favor and grace, that Christ himself was given us, and by calling appointed to this satisfaction for us; and of his own freegrace also accepted of that calling.

Use 1. Is of Refutation, against Papists and many others; who will have our justification to depend upon our Works; which yet everywhere, by the Apostle are opposed to this free grace in our justification.

Use 2. Is of *Consolation* to believers, and repenters against all these shakings of mind, which they feel, or can feel from the unworthiness of themselves, that their own consciences tell them of; because our whole justification hangs on the free favor, or grace of God, and not upon our worth or merits.

Use 3. Is of *Exhortation:* 1. That we always flee to the Free-grace of God, as to the only garrison of our souls. 2. That from admiration of this grace of God, we always study to be thankful to God.

Doct. 3. The obedience of Jesus Christ imputed unto us, or given us, and so accounted ours, justifies or makes us righte•... and is the foundation of all our righteousness.

It is in the Text, *By the Redemption made by Jesus Christ.* 1. For he that is justified by the Redemption 〈◊〉 other, as by paying a ransom: that price is conceived as it were to be paid for him who is redeemed. •.... If Christ be the pacification in our justification, when we please God, as it is in the Text, then we please him for something, which Christ hath performed for our good. 3. If Faith justifies, as it hath relation to Christ, and the shedding of his blood, then there is something in his blood thus shed, or in his obedience unto death, by virtue whereof we are justified.

Now the obedience of Christ in respect of our justification, hath 1. the place of a meriting cause, which obtains it for us, because it was the means that God's justice required to be performed to him, before his grace could justify us. 2▪ It hath the place of the formal cause, in as much as it is so accepted and taken for ours, being given us by free-gift, and so made ours indeed, as that we are looked on by God, as truly clothed with it: when he pronounces the sentence of our justification: whence that phrase of the Apostle is, *Not having mine own righteousness, but that which is Christ's,* Phil. 3. 9.

Reas. 1. Is, because this is most agreeable both to the justice and mercy of God, jointly: For if our justification had stood in the bare remission of sin, without the imputation of a sufficient righteousness, or obedience for satisfaction to justice, then only God's mercy and favor had had place in this business, no regard being had of the justice of God, that satisfaction might be made.

Reas. 2. Because if we had been pronounced just without any imputation of a satisfying righteousness, or obedience performed, then there could have been no just ground of such a

sentence; to wit, that he should be pronounced just, which was no way just, neither by his own inherent justice or righteousness; nor yet by another's justification freely given him.

Rea. 3. Because by this means, we have in some manner a *divine righteousness,* or the *righteousness of God himself;* to wit, that which Christ, who is God, performed for us (not the essential righteousness of God, as *Soliander* dreamed) as God-man in one person; on which therefore we may rely, and with the greater confidence appear before God, and for it hope for all divine and good things at the hands of God.

Reas. 4. Because in this manner we the more own our salvation as wrought by Christ.

Use 1. Is of *Refutation* against Papists, Anabaptists, Remonstrants or Arminians, and almost all Sects and Sectarians, who all agree in this error, that our justification depends upon our works, and is not to be sought by the imputation of Christ's righteousness to us, or accounting his obedience ours.

Use 2. Is of *Exhortation,* unto due thankfulness towards Christ, by whose Redemption or ransoming of us, we are justified, and set free from sin and death, the wages of sin; and adjudged unto life and glory, above what any mere creatures righteousness could ever have deserved.

Doct. 4. The obedience of Jesus Christ is powerful for justifying of us, by being accepted and laid hold on by our Faith. It is in the Text.

Through Faith in his Blood.

Reas▪ 1. The very nature and duty of Faith is to rely on Christ, or on the favor and mercy of God in Christ, for pardon of sins.

Reas. 2. Because by Faith, we are united unto Christ, and engrafted into him, that so we may be partakers of all the blessings, that in him are prepared for men.

Reas. 3. Because Faith receives, lays hold on, and embraces all the promises of God, and the things in them contained, offered, or proposed; amongst which pardon of sins, and justification in Christ hath a chief place.

The *Use* is of *Direction,* that it may be our only care in the business of our justification, to direct our Faith and confidence towards Christ, and to stir up and confirm it more and more, that we may thence have firm and abundant comfort.

The twenty fourth Lord's day.

James 2. 22.

Seeft thou how faith wrought with his works, and by works was faith made perfect?

IN these words is contained the conclusion of that disputation, which *James* had against such as vant of Faith, that is, destitute of good-works: For the Apostle concludes, that such Faith is

of no worth unto justification: And this conclusion is often repeated, as *verse.* 14, 17. and 20. 22. and 24. under sundry forms of words; but to one and the same sense. Now this Conclusion which the Apostle proves, is not that good-works are any part, or cause of our justification before God, as Papists take it; nor yet (as many of our own think) that our works justify us before men, however that contain a truth in it; but this is the conclusion, *that justifying faith is such, that it worketh, and puts forth its operation by good-works.*

And it is proved 1. from a comparison of likes▪ from *verse.* 15. to the 18. 2. By another comparison of likes, to wit, of such a fruitless faith in men, and devils, *verse.* 19. 3. from the example and pattern of that faith that was in *Abraham, verse.* 21. of all which the conclusion is set down in this 22. *verse.* In which two things are determined, 1. That true and justifying faith is fruitful of good works. 2. That good works are the end and perfection of faith; for faith is said to co-operate with good works, because together with the command of God, it furnisheth its strength and force of working, for producing of good works: And that works are called the perfection of faith; it is not so to be understood, as if they were the internal and formal perfection of faith; as the form is the formal and essential perfection of everything: But in that they contain and show the external perfection of faith, in as much as they flow from it, and as every effect contains in itself some perfection of its course; to wit, as it partakes of the force and virtue that comes from the internal perfection of the cause.

Doct. 1. Our good works are no ways the cause of our justification, but the effects and fruits of a man justified.

It is gathered from the Text, for as much as works are the effects of faith: And faith and justification according to the nature of relatives, are at once or together in nature. A true believer and a justified man are the same thing. If therefore good works are the effects of a believer, then are they the effects of one justified also. And that works justify us not, is apparent from four reasons.

Reas. 1. Because believers are not now under the Covenant of works, and therefore cannot be justified by works▪ but are all condemned by them; if we stand to them in that point, because none of them come up to what the Law requires, and so are sinful and imperfect.

Reas. 2. Because all our good works are debts▪ and therefore they can never properly merit or deserve pardon.

Reas. 3. Because the good works we do, came not from our own strength, but from the grace of God.

Reas. 4. Because our best good works are in themselves imperfect, and defiled with many uncleannesses.

Object. 1. Our good works are perfect, as they come from the Holy Spirit, whose works are all perfect.

Ans. 1. If in respect of us they be imperfect, they cannot as ours be of force to our justification, though in some other respect they may be perfect.

2. That perfection which they have in reference to the Holy Spirit, doth not redound properly unto our meriting or deserving by them, because the holy Ghost is no ways united unto us, into one person, which is the only ground, why the works of Christ had a divine merit and worth in them; namely, because they were divine works, as being his, that was, as man personally united unto the God-head and person of the Son, so as they made but one person. The Holy Spirit, then though he be the principal cause of our good works, yet this is in its own manner, as an external efficient, as having no personal union with the party working.

Object. 2. Our reward is given according to our works.

Ans. That reward is not of our merit, but of God's free grace and favor. For there is a reward of servants and a reward of sons; the reward of servants looks not to the person, but to the merit, or desert of the work; but the reward of sons look•... at the person chiefly▪ and so is given of grace and good will to the person of the worker, more than to the merit of the work. For the Father in his Son crowns that with reward, which in itself deserves no such thing for the most part: Otherwayes he were unjust not to reward it so in servants likewise.

Use, Of *Admonition,* that we never glory in ourselves or our own works before God, but always acknowledge, when we have done all that we can; that we are but unprofitable servants, as our Lord himself teacheth us to do; and that we depend wholly on the grace of God▪ putting no trust in our own works.

Doct 2. Good works by a necessary coherence follow true faith.

It is gathered from this, that faith is to work together in and with good works, and by good works to be brought to its end. Now good works are necessary to a believer: 1. By necessity of precept, because God from that right and power he had to do so, was pleased to command us them. 2. By necessity of means without which we cannot attain the end: And that 1. In respect of God, or his glory, as the end, because without them we cannot attain to the enjoyment of God, nor to glorify him, as we should and must for that attainment. 2. In respect of the Church and others without the Church, whose edification without good works we cannot attain: and good men are edified by good works, as by examples, more and more; and to others a hoping light is as it were held out, whereby they may discern their right way. *Let your light so shine before men,* &c. 3. In respect of our own salvation, because good works are necessary to salvation though not as meritorious causes, yet as dispositions, qualifications, and ways, that must be had and insisted in, because our election and calling is to them, and by them our salvation, and these other are made surer to our consciences. For in them consists that way of a new obedience, and Gospel thankfulness, which only leads unto life; also as holiness not only internal, but also external, is such an inseparable disposition or qualification from such as are to be saved, as that without it, none shall ever see God to his comfort, or happiness. 3. They are necessary by necessity of the end; because election, redemption, vocation, tend and look to this end, that we may live to God, and to Christ, in all holiness and righteousness: And a necessity as well of thankfulness as of covenant lies upon us, that with all our vigor and with all our strength, we endeavor to

attain unto this end. 4. Good works are necessary by a certain sort of natural necessity. For just as good fruits come of a good tree, and sweet waters come from a sweet fountain, by a like manner and necessity, good works come from true faith. Or as our vital operations and motions do always accompany natural life; so also spiritual life, which is from faith, whereby the just man liveth, puts forth itself always in good works, as the proper operations and acts of a spiritual life. It may sometimes happen, that as in one in a swound scarce any matter or operation doth appear, though yet the •...fe itself remain; so also by some extraordinary •...entation, for some time the seed of faith may remain in the heart of this, or that man, the fruits whereof can hardly be discovered. But this is 1. As much against the nature of faith, and of a faithful man, as sickness is against health and life. 2. It is an extraordinary case▪ by which we must not judge of the ordinary operations and fruits of faith, nor of its nature, or the necessity of good works. 3. In such a case both the degree of faith itself is deminished, and the comfort of it ceases for that time. 4. Although in such a case such fruits of faith appears not, as are required to our comfort•... yet it is hardly ever so overwhelmed, but that it hath some operation, at least in that fight, which then the Spirit hath against the flesh.

Use 1. Of *Reproof,* against such men's most vain presumption, as brag of a sort of faith of their own, that is separated from all care of good works.

Use 2. Of *Exhortation,* that with such considerations we stir up our minds to greater zeal and cheerfulness in every good work.

The five and twentieth Lord's day.

Rom. 4. 11.

And be received the sign of circumcision, a seal of the righteousness of the faith, which *he had yet* being uncircumcis•...d▪ That he might be th•... father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.

THe Apostle in this place treats of the justificatification of *Abraham* which he so ascribes to him, that in him he sets down a pattern of justification to life▪ as well in respect of uncircumcised Gentiles, as of Jews themselves. For this end the Apostle observes, and proposeth to be observed, that faith was reputed to *Abraham* unto righteousness, while he was yet uncircumcised, or in the fore-skin. Against which Doctrine, because it might be objected, that then circumcision was of no use to him: The Apostle answers by a probation in this *verse,* and denies the consequence; and gives a reason of this his denial thence, because there was another end and use of that Sacrament. For he was not therefore circumcised, that by circumcision he might be justified, but that by circumcision, as by a seal and sign he might have his righteousness, that was before imputed to him, the better confirmed. We have then in these words a description of a Sacrament of the Covenant of grace. 1. From its general notion; that it is a sign. 2. From its differencing notion, in which it is described by the use and end of this sign. The end is designed. 1. From its manner of signifying; being not

only called a sign, but a seal. 2. From the object, or thing signified, which is the righteousness of faith, & the receiving thereof.

Doct. 1. The proper end and use of a Sacrament is, that it may confirm our faith.

This is hence collected; because Circumcision is here called a seal of faith, or of the righteousness of faith: For a seal, when it is set to Deeds, hath this proper use, that it ratifies and confirms them; that is declares them solemnly to be sealed.

Reas. 1. Because since Sacraments are fitly and conveniently referred to faith and to grace, they ought of necessity to tend either to the first begetting of grace, or to the confirmation of it. And the first is performed by the Holy Spirit in our first calling, by the preaching of the Gospel; and the Sacraments are not instruments of our first call; therefore they tend not to the first breeding of faith in us, but to the confirming and strengthening of it more and more in us, after it is first begotten in us.

Reas. 2. Because often faith is begotten, though Sacraments be wanting, if they be not despised: But in any ordinary way, it is never so confirmed and strengthened, as it is when Sacraments are joined with the Word.

Reas. 3. Because Sacraments properly belong not but to such as have faith already, and so can have no other use, but to confirm such parties faith, and to advance by it all other graces in them.

Use, Of *Direction,* what we ought to look to properly in the use of Sacraments; to wit, that by such holy Ordinances of God we may be more and more built up in our most holy faith.

Doct. 2. The Sacraments do no other way confirm our faith, or advance our salvation, then by way of sign and seal.

This is hence collected, in that the Apostle gives unto them this only way of operating in this place. Which that we may better understand, it is to be taken notice of, that a sign is either natural, or by institution or appointment; and that Sacraments are signs by appointment. Now in signs by appointment, the author appointing is always to be looked to, and the end of his appointing. For seeing any appointment is as a mean, it hath an essential relation and dependence as well to the efficient, by which it is directed, as to the end whereunto it is directed. The author and appointer of a Sacrament is God alone, because no creature can appoint one, seeing none can perform that which in a Sacrament is signed and sealed, nor •...ind God to perform it for them. The end of a Sacrament in general, is to help our infirmity, and a Sacrament helps it in a threefold manner.

Reas. 1. In respect of our understanding, whereunto they are notifying or knowledge-begetting signs, or as it were clear mirrours, wherein by the intermediate Ministry of our external senses we may behold the mysteries of God.

Reas. 2. In respect of our memory, whereunto they are admonishing signs, and as it were made perpetual remembrances or memorandums, by their orderly reiteration and renovation.

Reas. 3. In respect of our will, faith, and affiance, whereunto they are sealing signs, or most certain seals and pledges.

Use 1. Of *Refutation,* against Papists, who will have the Sacraments to work righteousness and grace in us, as physical instruments, by the work done.

Use 2. Of *Direction,* in the use of them, that our chief care may be, by these means to lay hold on, and more and more to apply to ourselves all these spiritual things, which by the Sacraments are signed and sealed unto us.

Doct. 3. The things which in the Sacraments are signified and sealed unto us, are in one word all the blessings of the New Covenant.

This is gathered from hence, in that the righteousness of faith is said to be sealed by the Sacrament of Circumcision. Now that righteousness by the *trope Synecdoche,* signifies all the blessings of the New Covenant, as appears from *verse* 9. where the imputation of this righteousness is called *the declarationof blessedness*▪ Now the same that is signified in one Sacrament, is also signified in another, as to the substance of the matter; though the manner be diverse; and so some benefits are more expressly signified in one Sacrament than in another.

Reas. 1. Because a Sacrament is after the fall a seal of the New Covenant, not as to this, or that part of it, but of the whole. For no Covenant, or Charter, though sometimes it may have many seals, uses to be confirmed as to one part of it by one seal, and to another part of it by another seal; but by all and every seal the whole is confirmed.

Reas. 2. Because Christ from whom every blessing floweth, is exhibited to us in every Sacrament. For as the Sacraments in the Old Testament, looked at Christ, as shadows do at their bodies; so also, and that much more clearly in the New Testament, we are both baptized into Christ, and have communion with him in his body and blood, in his Supper. And w•...en Christ is exhibited, there all the blessings that are prepared for us in Christ, are together with him exhibited to us.

Reas. 3. Because the blessings of life and salvation cannot be separated from one another; as for example, effectual Vocation, Justification, Adoption, Sanctification, Consolation▪ and eternal Glorification. When therefore one of these blessings is directly represented, indirectly also, and by consequence all the rest are signified and sealed.

Use 1. Of *Information;* 1. That we may learn rightly to distinguish between complete Sacraments, and other Sacramental signs. For other signs and ceremonies, that do not signify and seal the blessings of the New Covenant, as they are such; though they are sacred signs, yet are they not presently Sacraments, to speak properly; that is, they are not of that nature and rank with Baptism and the Supper. That we have in great esteem Christ's most

holy Sacraments, because in them we go about no less, than all that belongs to our eternal happiness.

Use 2. Of *Admonition,* that we never separate what God hath joined together in the use of the Sacraments, which useth to be done by such, as seek only for remission of sins, but not for sanctification and preservation from sin; and that because they have not determined with themselves to amend their lives.

Doct. 4. By the Sacraments these blessings are not only signed generally, but also particularly to all that partake of them with true faith.

This is hence gathered, in that *A•...raham* particular lie is said to have received the seal of *his own righteousness* in particular.

Reas. 1. Because the Sacraments are not so proposed to us, that they may seal *on this condi•...ion, t•...at we have faith;* but they *alwaves presuppose faith all•...eady* to be in us; and so then they are offered to confirm, and do singularly confirm it.

Reas. 2. Because to everyone in particular, and by name they are exhibited for their confirmation; and *not in common only,* as the Word is preached publicly.

Reas. 3. Because the manner of administration, and the Sacramental actions that belong unto them, as washing in Baptism, taking, eating, drinking in the Lord's Supper, consist in a particular application of the signs; and therefore also they signify a particular sealing of the things signified, unto particular persons.

Use 1. Is of *Comfort,* against scruples and doubts wherewith our minds are sometimes troubled. Because in the Sacraments duly administered to such as have right, God as it were from Heaven stretcheth out his own hand, and holds forth in it his grace, and all the spiritual blessings of the Covenant, alike unto everyone of us (thus participating) in our own proper and singular persons particularly.

Use 2. Of *Admonition,* that we neglect not the Sacraments, but diligently both prepare and fit ourselves for them, and then seek after them, & receive them; because to neglect them, were to neglect our own proper and singular consolation in particular.

Use 3. Of *Direction,* how we may rightly use the Sacraments; to wit, •...o as in a singular manner, we seek our edification and advancement in this, that we see Christ there offering and giving his grace to us by name, and in particular, and accordingly, thus sealing to us in particular our salvation.

The six and seven and twentieth Lord's day.

Mat. 28. 19.

Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

HEre is expounded the command of Christ, which being now about to ascend into Heaven, he left unto his Apostles. It contains two principal duties. 1. The preaching and publishing of that Doctrine taught by Christ. 2. The administration of the Sacraments by him appointed. For in this place by Baptism (according to that usual borrowing of speech, called *Synecdoche,* that puts sometimes one sort for the whole kind, and sometimes contrarily) the other Sacrament of the Supper is understood; but here Baptism is rather named than the other: 1. Because it is the first Sacrament, and that of initiation, and receiving solemnly into the Church, on which the other for this cause doth depend. 2. Because it chiefly belonged unto the Apostles office, by themselves, or by others to see this Sacrament rightly administered, who were rather sent to plant, and gather or build Churches from their first beginnings, than to feed, govern, and further build, or advance them, after they were first planted. And Baptism belongs particularly to the first ingrafting into Christ, and to plan•...ation; and the Supper unto feeding, and growth after planting. Now Baptism is expounded in this place•... 1. From its object, or parties to be baptized▪ *Baptizing them:* that is, such as are already trained up▪ in Christ's Doctrine, or *•...ade his* 〈◊〉 *or •...lars,* as the Greek word signifies, 〈 in non-Latin alphabet 〉 , *make them my •...chollars,* or Disciples. 2. From the •...orme, or manner of doing it; to wit, *in the name of the Father▪ Son, and Holy Ghost.* By which form or model are designed: 1. The efficient causes, by whose authority Baptism▪ is exercised, and made effectual; and that is by the name, or authority and power of Father, Son, and Holy Ghost. •.... The union of the baptized, that they are to have with the Father, Son, and Holy Spirit, in the participation of all their graces of justification, sanctification, adoption, *&c.* that from the Father, in the Son, and by the Spirit, are derived unto all the heirs of eternal salvation; and in the profession and practice of all the outward Ordinances and means, that Christ taught them, whereby to attain to those inward gra•...es, and to keep, and advance them, by the same Spirit in the Son and from the Father.

Doct. 1. Baptism is the Sacrament of our ingrafting, and initiation or first reception into Christ.

This is hence gathered, in that all that are already taught Christ's Doctrine, and made his Scholars professedly, are the•... presently to be haptized, that so they may be registered as it were amongst the domestics or householders of Christ.

Reas. 1. This appears in that baptism came in the place of Circumcision; and Circumcision was the Sacrament of first admition amongst the people of God.

Reas. 2. In Baptism is represented the death of fin, and mortifying of the old man; a washing and cleansing from sin; and bringing of a man from death to life: All which do most properly denote our *first vocation* and therefore also Baptism is called by Scripture itself, the Sacrament *of regeneration,* or *washing of regeneration.*

Reas. 3. Because by our Baptism our first solem•... reception into Christ's *Family,* and *Kingdom* is represented; and therefore also we are said to be baptized *into Christ;* by this therefore Baptism is distinguished from the Lord's Supper, because however it seal the same blessings,

as to the main business that the other doth, yet it doth it not after the same manner, but Baptism denotates their beginning, and the Supper their progress and advancement.

Use, Of *Direction,* how we should make constant and perpetual use of our Baptism; to wit, if we take occasion often to meditate on it, and the graces of God sealed in it on God's part, and our return of universal obedience sealed too on our part▪ and of the favor God did us, thus solemnly to receive us into Covenant with him, and into his Church, the true confederates of God, or number of them that are saved by Christ; and if from this faith and belief, thus sealed and continued, we more and more study to take care in all things to walk worthy of this condition, and to glorify God in Christ, as becomes, and as he requireth of us.

Doct. 2. In Baptism by washing of water, our adoption, •...ustification▪ and salvation is sealed to us.

This is hence collected, in that our union in the form of Baptism is designed to be with the Father, Son, and Holy Ghost▪ for sealing our communion in those benefits, which flow from this union. And we are properly adopted by the Father, justified by the Son, and sanctified by the Holy Spirit.

Reas. 1. Because these three are directly necessary for us, that we may have true entrance into the Kingdom of God. For 1. We must be accepted of as God's children, that he may be our Father; which is by adoption. 2. We must be freed from the guilt of sin, by which we are separated from God; and this is done by justification. 3. We must be cleansed and purged from the remainders and corruptions of sin, whereby men are made unfit to enjoy God; and this is done by sanctification.

Reas. 2. Because the washing with water in Baptism designeth and some way respecteth our cleansing as well from the guilt, as corruption of sin, whereby we were made strangers to the estate of the Sons of God, that thence it may appear, that now by grace we are adopted, justified, and sanctified. Neither by any other visible sign could these things so conveniently have been shadowed out, as by the washing of water; because both of its own nature it hath a principal fitness to cleanse, and amongst all Nations it is ea•...ie to be had at hand, and then also it had been before sanctified under the Old Testament for such uses.

Use 1. Of *Information,* how greatly we ought to esteem our Baptism, wherein so great benefits or blessings spiritual, were first sealed unto us.

Use 2. Of *Direction,* that upon occasion of seeing Baptism administered at any time, we both with all devo•...t meditation on our own Baptism, lift up our minds unto the lively apprehensions of these blessings, of our adoption, •...ustification, & sanctification, namely; and withal think upon what is due to God from us, for so great benefits, and what we engaged in and by our baptism, to perform in all manner of holy, thankful and Christian obedience.

Doct. 3. Those saving blessings, which are signified in Baptism, do not properly depend on the washing of water, as to their real efficacies; but on the operation of the Father, Son and holy Spirit.

This is hence gathered, because by these words of the institution, our hearts as it were are commanded to be lifted up, that we may look for all the grace and efficacy of this Sacrament out of heaven, from Father, Son and holy Ghost.

Reas. 1. Because the Sacramental signs are no causes of grace, neither principal, nor instrumental, by any virtue or efficacy that is either inherent, or adherent in themselves; that is, are no physical causes (as the phrase is used & received in the Schools about this point) but only moral, and in a moral way put forth any virtue they have; to wit, in as much as they seal only that, which God the Father, in the Son, and by the Spirit worketh in us.

Reas. 2. Because our •...ustification and adoption, which consists in the remission of •...ins, and accepting of us into favor, are moral effects of their own nature, and not physical, and therefore cannot by any means be other ways produced than morally.

Reas. 3. Because it can no way be conceived, how these external elements of the Sacraments should physically work upon the soul to the production of spiritual effects, seeing themselves are but corporal, and therefore can only work physically upon th•... body. Indeed in holy Scriptures such spiritual effects use to be attributed unto such signs, as well in the Old, as in the New Testament; but this is only in the moral sense aforesaid, and by *trope* or borrowed speech, because of the union, or relation of likeness that is between signs, and things signified by them; from which union, or relation of likeness (grounded partly on the analogy between the things themselves; and partly, but chiefly on the divine institution) there ariseth, in common manner of speaking, almost such a mutual & interchangeable giving or communicating of the attributes, or qualities of each of these to the other, as is found in Christ between his human & divine nature, because of the hypostatical, or personal union between them: Though other ways there be no other union here, but of likeness and proportion between the sign, and things signified, or sealed, when the signs are rightly used; which performance or making present of the graces signified, depend wholly on the truth of God's institution and promise; and that in a moral way, as was said before, not properly physical; though this *Sacramental union* was devised by School Divines, or mistaken and imagined physical, for maintaining their corporal presence of Christ's body, in propriety of words, or their monster of Transubstantiation. And all forsooth, because the things that are proper to the signs, are sometimes attributed to the things signified; and countrarily, the properties of the things signified, are attributed to the signs: The true reasons, and manner whereof we have sufficiently explained.

Use 1. Of *Refutation,* against Papists, who in some•... sort turn the Sacraments into Idols, while not by *•...rope* or borrowed speech (which is usual, as we have declared) but in propriety of words, they give unto the the signs, and external elements, such things as are proper unto God.

Use 2. Of *Direction*▪ that in the use of the •...acraments, we lift up always our hearts, and by faith and devout desires look for and seek from God such divine blessings, as are represented by the outward signs.

Doct. 4. All and only such are to be baptized as are the Disciples or Scholars of Christ; that is, that are of his family before, and as it were his householders, and th•...refore fit to be solemnly declared and enrolled for •...uch.

This is hence gathered, because the Apostles are here commanded first to gather Disciples or Scholars unto Christ out of all Nations; and then to baptize them, after they were made such.

Reas 1. Because the Saraments are appendices of the Word, so that they are often understood under it, in Scriptures; to wit, when the Gospel and word of the Kingdom are only mentioned; because they are appendants and connected to it: And hence it is also, that if the Sacraments be separated from the Word, they are of no value. Where therefore the Word is not received, the Sacraments cannot be received.

Reas. 2. Because the Sacraments are both privileges, and marks or badges of the Church; and therefore they belong not but to such as are members of the Church.

Reas. 3 Because a Sacrament cannot be a sealing sign, but unto such as have some grant to be sealed. But who so are no ways pa•...takers of Christ, the•...e have no grant, or promise made to them, that can, or ought to be sealed unto them.

A Question here ariseth about Infants; Whether they are to be baptized, or not, seeing they cannot be taught, or instructed about faith?

I Answer, That the Children, or Infants of believers ought to be Baptized, because while they are yet Infants, as to the external privileges of the Covenant with God, they are accounted both persons and parties of, or belonging to their parents; and therefore they are of the family of Christ, or of the number of his Disciples. For if the Covenant made with *Abraham* be the same for substance; by which we are saved, and belongeth as much to us, and to our children, as it did to *Abraham,* and his posterity; then not only we, but our children also ought to be partakers of the seal of this Covenant. But the first is true, as appeareth by *Rom.* 4. and other places; and therefore the latter also is true. Furthermore, it makes to this purpose, that the grace of this Covenant after Christ's coming, is no way more straitened, or made narrow, than it was before his coming; but in many sorts made wider, larger, an•... more extended. What is objected about faith, whic•... is required of such, as are to be baptized, it ⟨◊⟩ no more the Baptism of Infants, than of old it ⟨◊⟩ the Circumcision of them, which required faith ⟨◊⟩ well as baptism, because it was by its institution ⟨◊⟩ seal of the righteousness *of faith, Rom.* 4. 11▪ As there•...fore in Circumcision, distinct knowledge, ⟨◊⟩ faith, and profession of it, were not necessary for ⟨◊⟩ fants; but the state of faith, and of its professio•... where•...n (by means of their parents professio•... they were born, did suffice; so it is also in ⟨◊⟩

Use 1. Of *Confutation,* against Anabaptists.

Use 2. Of *Comfort,* in respect of this great favor done us by God, even from our Infancy, whereby he deems not to receive ourselves, but also our children.

The eight and nine twentieth Lord's days.

1 Cor. 10. 16.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the comunion of the body of Christ?

THe Apostle in the beginning of the eighth *Chapter* exhorted Christians that they would abstain from the unclean feasts of the Gentiles. In these words of the Text, after a digression, whereby he had prevented some objections, he brings an argument from comparison of likes, whereby he proves, that communication or partaking with Gentiles in their Idolatrous feasts, cannot be exercised without communion with the Idols themselves. The comparing argument proposed for illustrating and proving of this, is the Lord's Supper, wherein we have communion with Christ. The argument then comes to this: If in partaking of the Lord's Supper we have communion with Christ, then also in partaking of the feasts of Idols, we have communion with the Idols: But the first is true; and therefore the latter likewise. The Assumption is set down and explained in our Text; and it is explained by the parts of the Lord's Supper, or feast; which are *bread* and *wine.* The use of these is shewn, 1. From the things which they serve to signify, as things like unto themselves, and subjects or objects which they signify. 2. From the manner of signifying; that they do not barely signify, or represent only; but also ratify and seal a communion in, or partaking of the things signified. 3. From the reason, or cause whence this relation and connection between the signs and things signified, doth arise; which is the *blessing* of the signs, or by using of them, according as Christ did appoint.

Doct. 1. The Lord's Supper is a Sacrament of the New Testament, whereby our nourishment and growth in Christ, is sealed unto us.

This is hence gathered, in that bread and wine were the external signs appointed by Christ in this Sacrament, which are the chief means of bodily nourishment, as not only experience, but also the Holy Ghost teacheth us, *Psal*▪ 10▪ Now, not bread alone, not yet wine alone is used, but both together partly that so the mystery of our spiritual nourishment might be better explained, by such a distribution of the whole into its parts; & partly, that the sufficiency of our nourishment might be thereby declared; to wit, that we need to seek nothing for it one of Christ.

Reas. 1. Because as we have the principle of grace and spiritual life in Christ; so also we ought to look for all progress and advancement in Christ by faith. And as the first is signified in Baptism; so this last is most fitly declared in the Lord's Supper. And this is it properly wherein the Supper differs from Baptism.

Reas. 2. Because for our often infirmities and falls, it was needful to us, that we had some Sacrament, for the frequent renewing of our confirmation, as indeed our faith stands in need of such renovation, and corroboration. But Baptism is not to be renewed, because it is enough once to be born again, as it was once to be born. Most conveniently therefore the Supper was instituted, often by us to celebrated, that in faith and all grace we might glow more and more, and be confirmed and strengthened therein.

Reas. 3. Because we receive from God all the increases of grace, so is it fit, that by public profession we acknowledge this, to the glory of his name, and stirring up of our thankfulness to him; unto which use the holy Supper doth most fitly serve us.

Reas. 4. Because that communion, which is between the members of the Church, as belonging to the same family, and as they eat all of the same spiritual food at the same table of their own and the same Master and Lord, cannot be fi•...liar declared, than by such a sacred and solemn spiritual feast, or banquet.

Use 1. Of *Comfort,* that we may be refreshed because that in this manner, both by Word, and Sacrament or seal, we have this confirmed unto us, that all that is necessary to our nourishment, growth and advancement in grace, for attaining of spiritual perfection, is prepared for us in Christ, and is to be by him derived unto us.

Use 2. Of *Exhortation,* that we may diligently bestow all care and industry, that we may really and in operation attain this nourishment, growth and advancement in grace, which in this Sacrament rightly used, is exhibited unto us.

Doct. 2. This nourishment, which in Christ we receive, it by the working of fath.

This is hence gathered, in that we are said in the Text to have communion with the flesh and blood of Christ, which yet are not bodily present with us, but are only spiritually partaken of by faith, as is apparent by other places.

Reas. 1. Because by faith it is that we have union with Christ.

Reas. 2. Because by faith in Christ, we draw as it were, and suck unto us all grace and spiritual life.

Reas. 3. Because as the principle of our spiritual life is faith, so from the further intention and extension of this faith, depends our nourishment and growth in the same life. For all spiritual endowments & riches are not only vigorous, & grow cold, according as our faith is vigorous, and grows cold.

Use 1. Of *Refutation,* against such as will have Christ to be given us in the Sacrament by the outward work only bodily, and by the mouth to be received, whether we have faith, or not.

Use 2. Of *Direction,* that in the use of the Lord's Supper, we take great care to stir up our faith, because unto nourishment and growth, is not only required the habit and disposition of faith, but also the actual exercise of it, in so much that all, even believers and faithful, are

not worthy receivers of this Supper, unless they rouse up the faith that they have, and exercise it according as the exigent of that time and business doth require.

Doct. 3. For this spiritual nourishment in the Supper it is not required, that the bread and wine be substantially changed into the body and blood of Christ; nor that Christ be bodily present, in, with, and under the bread and wine; but only that they be changed 〈◊〉 to relation, and application or use; and that Christ be spiritually present only to such as partake in faith.

This is hence gathered, in that bread and wine are said to remain here in the Supper; and our communion with Christ, is in a sort said to be such, as Idolaters have with their Idols; which stands in relation only. Therefore Transubstantiation of Papists and Consubstantiation of Lutherans fight.

Reas. 1. With the nature of Sacraments in general, whose nature consist in a relative union, or likeness, as hath been explained; not in a bodily succession of the one in the others place, or a substantial change of the one into the other; nor yet in a bodily conjunction or presence of the one with, in, and under the other.

Reas. 2. With the analogy of this to the other Sacrament of Baptism, wherein neither Transubstantiation, nor Consustantiation useth to be made, nor is dreamed of to be made.

Reas. 3. With all the Sacramental phrases, or manners of speaking, used through all the Scriptures.

Reas. 4. With the human nature of Christ, which, with its essential properties safely can neither be everywhere, nor yet in so innumerable places, at once, as the Supper of the Lord useth to be given at one time.

Reas. 5. With the state and condition of the glorified body of Christ, which suffers not that the flesh and blood of Christ, should be divided or sundered, broken, devoured and chawed by the teeth, concocted and digested by the stomach, *&c.* handled in other such manner.

Reas. 6. With the revealed will of God, by which it is certain, that Christ remains bodily in the Heavens, and shall do so, until he come again to judge the 〈◊〉 and the dead.

Use•.... Of 〈◊〉, against the errors and mad 〈◊〉 of such, as defend such monstrous Doctrines without any shame, as they were at first hatched and received without any ground.

Use 2. Of *Direction,* that in the use of this Supper we 〈◊〉 of no gross and carnal thoughts into our minds, as if the spiritual eating of, and feeding upon 〈◊〉 daily in the Word preached, were not the 〈◊〉 altogether as to the substance, with this in the 〈◊〉 : For they differ only in this, that the 〈◊〉 eating differs only in the manner, or external adjunct of sealing, or obsignative exhibition, or ratification, from the others that are merely spiritual, and without this outward obsignation, in the Word preached, though it hath often the inward, and substantial obsignation by the Spirit, for which only the other was instituted.

Doct. 4. The only ⟨◊⟩ of this operative presence of Christ in the Sacrament, is that blessing, whereby we bless, ⟨◊⟩ , or set apart to such an holy use, the bread and wine, according to Christ's appointment, who cannot but be ⟨◊⟩ with him own Ordinance, by his Spirit and operation, ⟨◊⟩ ⟨◊⟩ his promise▪ when it is used, as he appointed

This is taught in the Text; *The cup of blessing, which we bless* &c. This blessing contains in itself, 1. The Institution recited and explained in celebration of the upper, as the ground of the whole action, and of the benefit and blessing, that is to follow on it. 2. A thanks giving for Christ, and for this his appointment, unto the Father, through him, and by the Spirit, that in this Ordinance we are more and more made partakers of Christ and his benefits. 3. A petition, wherereby the grace of God is sought, for directing and keeping us in the right use of it, and making this Ordinance powerful unto all the ends, for which it was appointad by him: And this is properly the consecrating of the signs, or outward elements.

Reas. 1. Because by this blessing, bodily things are separated from a common use, and are set apart to an holy, and so are consecrated, and sanctified.

Reas. 2. Because by these acts both the will of God by his institution, and our will or consent in this business, sanctified by our prayers, come both together and to one, for procuring spiritual power and operation in the forms or use of these signs.

Reas. 3. Because Christ himself did this, and commanded that we should do the same, that we doing so, may look for the spiritual blessing from him.

Use 1. Of *Resutation* against those kind of enchantments, or sorceries, that the Papists have put in place of this blessing or consecration.

Use 2. Of *Direction*▪ that in the celebration of this Supper, we may always have Christ's institution before our eyes with thanksgiving, and seeking of grace or favor, that we may approve ourselves in the right use of it; because from these comes all the blessing, and power of the Sacrament.

The thirtieth Lord's day.

1 Cor. 11. 28, 29.

Verse 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

THe Apostle in this part of his Epistle corrects many abuses, which had got some strength in the Church of *Corinth;* amongst which was the profanation of the Lord's Supper; and of the correction of it, this is the conclusion, wherein he expounds the duty of believers in receiving the Lord's Supper. This duty may be referred to two heads; whereof the 1. Is

concerning the action itself, whereby the faithful are made partakers of this mystery by eating and drinking. 2. Is about the manner of this action, which is specified to us in the word 〈◊〉 . And this manner is again contained in three acts, whereof the 1. is that which is set in the last place, that every communicant discern the Lord's body. 2. Is, that he try himself. 3. Is, that he furnish himself with such a disposition, as is worthy of so great a mystery. And these three acts are set down in these three words; *discerning the Lord's body; let a man examine himself;* and *he that eats* 〈◊〉 *drinks unworthily.*

Doct. 1. All our work, that is ours only in the Lord's Supper, is to eat and to drink the body and blood of Christ.

It is gathered from these words; *Let him eat of that bread, and drink of that cup;* and *not discerning the Lord's body.*

Reas. 1. Because this is the Sacrament of our spiritual nourishment in and by Christ.

Reas. 2. Because in the very institution of this Sacrament no other thing is prescribed, but that we should take, eat, and drink; to wit, as the signs with our bodies, so the body and blood of Christ spiritually or by faith, to the nourishment of our souls.

Reas. 3. Because nothing else is represented in the external signs and actions, but this nourishment on Christ, which by the institution of Christ, is in this Sacrament used.

Use, Of *Refutation,* against Papists, *What the difference is between the Supper and the Popish Mass:* because Papists have taken away the Sacrament that was instituted by Christ, and have set up in its place the Sacrifice of the Mass, that was devised by men. And this is the difference between a Sacrament and a Sacrifice, that the formal reason of a Sacrifice consists in this, that in it men offer something to God; and God receives something from men: But the formal reason of a Sacrament is in this, that God offers something to men by visible signs, and men receive it from God, on the conditions and manner that he offers it. In this Supper God offers Christ unto us for our spiritual nourishment; and we receive Christ as the food of our souls, by eating and drinking of him by faith. Hence the popish Mass is a mere stranger to Christ's institution, while they make its principal use to be a Sacrifice for the quick and the dead; and while they officiate their private Masses, wherein the people neither eat nor drink; while in the public Masses, they take away the cup from the people, so that though they eat in some sort, yet they drink in no manner; while they hold up the *Host,* or Sacrifice; that is, the consecrated bread and wine, rather to be adored and worshiped, than to be eaten, or drunk; while lastly, they do all this in an unknown tongue, so that the people cannot understand, either what, or how they should eat, or drink.

Doct. 2. That we may rightly partake in the Lord's Supper, it is chiefly required, that we rightly discern the Lord's body.

By this discerning of the Lord's body, is understood an act of the understanding, whereby we observe the difference between this bread, thus consecrated to be a sign, and exhibitive seal of the Lord's body (that is of all his benefits and graces) to our faith, and common bread: Or

it is that judgment of our mind, whereby we have a right apprehension and pronounce right sentence concerning this whole mystery, or business. The want of this discerning is that which is reproved here by the Apostle.

Reas. 1. Because without judgment and prudence agreeable to the thing undertaken, nothing can be rightly, or perfectly, done or performed.

Reas. 2 Because in the Sacraments, where the external appearances are bodily and gross, and yet a spiritual mystery or secret (as to sense) lies hid in them, there is need of spiritual heed and judgment, that we may rightly pierce and dive into that spiritual secret itself.

Reas. 3. Because the want of this discerning, brings with it a profanation of this holy feast, as appears by the example of the *Corinthians.* For who so discern not what it is about which they are busied, can never fit themselves so, as to behave themselves arightly in handling of such a business.

Use, Is both of *Direction* and *Exhortation* together, that everyone earnestly set his mind and judgment arightly to discern, before he come to the table of the Lord; what it is, that is there done; and what it is that himself should there do. Now the special points, that ought by all communicants to be discerned, are these. 1. The occasion and necessity that there was, that Christ should be broken and given for us, and to us, which was no other but the deepest guilt of our sin, & heaviest punishment due to it; and the misery that to us would thence have followed. 2. The proper cause and reason of this donation, which was the infinite mercy of God towards us. 3. The manner in which Christ was given for us; which was both in body and soul to the sufferance of death [though they were the soul and body of God personally] that by this his obedience we might be both freed from death, and the consequent of its misery; and made partakers of all the blessings of grace, and glory, and happiness, which were in him prepared for us; and he had deserved to us. 4. The means by which Christ is thus applied unto us, and made ours; as in this Sacrament, externally by the signs of eating of bread, and drinking of wine, and internally, by the operation of the Holy Ghost, and our faith stirred up by him, to rely upon Christ for life, and nourishment and growth unto life eternal, and all the blessings aforesaid.

Doct. 3. The second duty required unto a right communicating, or partaking of this Sacrament, is that we seriously examine or try ourselves.

The object of the former duty was the Supper itself, instituted of God. The object of this is ourselves, wherein by a reflex act we behold and consider ourselves, that we may understand how our disposition and condition agrees, or disagrees with the nature and use of this institution. And this inquiry should be made with greatest care and diligence, as the word used for it, doth sufficiently express; wherein is properly expressed the Goldsmiths pains in diligently trying of silver and gold, that he may know true coin from false.

Reas. 1. Because it would be in vain to discern the Lord's body, unless we discern aright also, how ourselves agree with, or disagree from the Lord's body, and whether we have such requisites, as necessarily we must, for the saving participation of his body. For in the

Sacrament there is a mutual relation between the gift offered, and our receiving of it; nor doth it bestead us at all, to know of what sort, and how precious the gift is, unless we know also that ourselves are such, as to whom this gift doth belong.

Reas. 2. Because great is the deceit of man's heart, whereby men use to deceive themselves, while they think that all is right, although it be nothing so. It is needful therefore, that we diligently examine our own hearts, least we be deceived with a false faith, and rest in a phancie and vain imagination instead thereof.

Reas. 3. Because it is not enough to our comfort, that we be sometimes well disposed to partake of these good blessings of God, unless we also discern this disposition to be in us. For our comfort dependeth not only on the presence, or having of grace; but also on our inward feeling, and perceiving that we have it: Which perceiving that we may attain to, it is needful that we seriously examine ourselves, and know what is in us.

Use, Of *Exhortation,* that we may have a care of this duty, and deal not too gently with ourselves, nor slightly; but bring all to a very punctual and rigorous trial. Now the special points that we ought to examine in ourselves, are these: 1. Whether we have knowledge and understanding of the things that belong to the institution of the Supper; that is, whether we rightly discern the Lord's body, as hath been taught in the precedent Doctrine. 2. Whether we have a true acknowledgement and repentance for our sins, from the guilt whereof we would be disburthened; *i. e.* the pardon whereof we seek to be sealed unto us in the use of this Sacrament. 3. Whether we have that faith, whereby we flee only to Christ, that we may be freed from 〈◊〉 sins. 4. Whether we be so far in charity, and love with our Neighbor, as that we carry no spite, hatred, malice, or revenge to his person, but can pray heartily for him to God, for his forgiveness (in case he be froward to convenient and fitting means of reconciliation) as for ourselves, though we may not outwardly testify our forgiveness of him in such case, where Ecclesiastical procedure cannot be had for fear of hardening him in his sin, or exposing ourselves and these mysteries to dirision; or because some other hindrance will not suffer us, as remote absence of the parties, and others the like; and can where occasion offereth, yea, are desirous to do him really all the good that we can.

Doct. 4. The third duty for right communicating, is that we have the disposition, that is worthy and fitting for so great a mystery.

It is gathered from these words; *He that eats or drinks unworthily.* Now the worthiness that is here required, is not the worth of quantity, or of merit; but of quality, or uprightness in the business; and of suitableness, as when St. *John* Baptist saith, *Bring forth fruits worthy of repentance;* he understands not fruits that deserve repentance to be given us; but are agreeable to true repentance; that is, true fruits of true repentance, and suitable to the nature of it.

Reas. 1. Because these mysteries cannot be unworthily used, but that the grace of our Lord Jesus Christ must needs withal be unworthily affronted, as it were by contempt. And hence it

is, that unworthy partakers are said to eat and drink judgment unto themselves; to wit, from God's wrath, who by this most unworthy ignomony put upon his Son, is provoked.

Reas. 2. Because no noble form is introduced ordinarily into matter, nor fitly disposed and prepared before; so the grace and comfort of this Sacrament, useth not to be received but by such, as are suitably disposed and prepared for it; so that who so comes unworthily, doth of necessity go unfruitful from this Sacrament, as to any solid fruits thereof.

Reas. 3. Because unfitness and unpreparation makes this most holy Ordinance become an occasion unto many of greater hardening in their sins. For as the preaching of the Gospel is to some a savor of death unto death, not of its own nature, but by their perverse dispositions; so also this Sacrament unto unworthy communicants, is not the cup of blessing, but occasion of a curse. Now the specialties that are required unto this disposition, are these: 1. A right and pure intention, whereby we look at all and only such ends in partaking of the Supper, as God looked at, in the appointing of it, and giving of it to us. 2. A good conscience, whereby we have a sure and firm purpose and resolution of obeying God in all things, commanded by him; and of shunning all sins, in obedience unto him. 3. An awful reverence flowing from the right discerning of the Lord's body. 4. Humility, which flows from a right examination of ourselves, whereby we cannot but perceive our own unworthiness. 5. A great desire to the spiritual good things, which are offered us in this Sacrament. 6. Thankfulness to God for the goods bestowed and imparted to us. 7. Charity towards our brethren, who are together with us partakers of these blessings in Christ; as in the former Doctrine were further declared.

Doct. 5. Whoso neglect openly these duties, are not to be admitted unto the Lord's Supper.

The one and thirtieth Lord's day.

Mat. 16. 19.

And I will give unto thee the keys of the Kingdom of Heaven: And whatsoever thou shalt bind on earth, shall be bound in Heaven: whatsoever thou shalt loose on earth, shall be loosed in Heaven.

IN these words is contained an explication of that promise, which Christ in the last preceding *verse* had made to *Peter,* of building his Church upon the Rock, and of the strength of that building, which the gates or power of Hell should not overcome. Now the building of his Church is signified by the instrumental cause thereof; that is, the Ministry of the Gospel. The strength or firmness of this building is shewn in the firmness it hath from Heaven, which is its principal cause. And the building of the Church by the Ministry is Metaphorically explained, *by the keys of the Kingdom of Heaven,* because the giving of the keys to bear, is the sign of power given over that House, or Town unto which they belong; therefore Christ most fitly designed the power of the Ministry, in such things as belong unto the Kingdom of Heaven by this simile. The confirmation or strength of this Heavenly building is explained from things compared in likeness; to wit, between the administration

of men about these keys; and the approbation thereof, and ratification by God. This parity or likeness is explained in two parts, according to the two uses that keys use to serve for, of 〈◊〉 and binding; and of opening and loosing.

Doct. 1. Christ appointed in his Church a certain order •...r rank of Ministers, for the building of her up, and keeping •...er in repair or strength.

He appointed a *Ministry,* not a *Magistry,* mastership or Lordly power; because he ordained not that any in the Church should do anything from or of his own authority, or according to his own pleasure; but only from and by the authority of Christ himself, who is the only King, Lord, and Lawgiver in his Church. He appointed a certain order.

Reas. 1. Because God is the God of order, and not of confusion, which ought to be far from his House.

Reas. 2. Because no other but the Lord of the Church had power to ordain any such thing; or make it effectual for its ends.

Reas. 3. Because thus it became Christ to show himself faithful in the House of God, as *Moses* was, *Heb* 3.

He appointed this order for the building of his Church, or keeping her in repair, or strengthening of her.

Reas. 1. Because he would deal with men in a man-like and moral manner, as was suitable to their nature. And this servantship or Ministry is a moral means of building up and confirming the faithful.

Reas. 2. Because believers imperfections and diverse temptations, require such means, whereby they may be established and ordained in the faith.

Reas. 3. Because he would so put forth his powerful working by such earthen vessels, and weak means, for the greater praise end illustration of his grace.

Use, Of *Information,* that we understand how to esteem the Ministry of the Gospel; to wit, as a most holy and saving Ordinance of Christ ought to be esteemed.

Doct. 2. To this Ministry is adjoined a ministerial, or servant-like power, in things that belong to the Kingdom of Heaven.

This is collected from giving of the keys. For although by a key is sometimes designed supreme, or Lordlike power and command, as *Rev.* 1. 18. yet sometimes also a Ministerial power only, as *Isa.* 22. 22. And that it is so understood here is clear, in that Christ alone is King of his Church, and commander, endowed with supreme power. And by this he is distinguished from the Apostles themselves, *Mat.* 18. 19, 20. as also by this, that the Apostles everywhere profess themselves the Ministers of Christ.

Reas. 1. Because every order, rank, or degree instituted of God, hath some suitable power adjoined to it. As therefore a commanding or an imperial power is adjoined unto Empire or the State; so a ministerial power is adjoined unto Ministers.

Reas. 2. Because the building and keeping in repair, and strengthening and advancing the Church, in which the end of this Ministry consists, cannot be procured by men, but by such a power.

Reas. 3. Because the Kingdom of Heaven is of that nature, that it can be sub•...ect to no imperial or commanding power of sinful man, but to him only that is infallible, and imperable, God and man, Christ Jesus; and to a Ministerial or servant-like power of sinful men only.

Use 1. Of *Refutation,* against Papists, who give an imperial and commanding power to *Peter,* and to the Popes of *Rome:* which also they would fain pick out of this place. But the power here spoken of, is equally given, or joined to all the Ministers of the Word, and not to *Peter* alone, as they would have it. For, 1. *Peter* here represented the persons of all the Apostles, and of all Ministers of the Word, their successors; and in some kind of the whole Church. For as Christ thus proposed the question to them all, and had the answer given by *Peter* by the approbation and consent of them all, as that to which they adhered, and allowed as well as he, and therefore might be said to have been made in the name of all, he being the *senior,* and so often the speaker for all; so also in this promise instead of them all, Christ directs his speech to *Peter.* 2. This same power is solemnly given unto all the Apostles, and to their successors, *John.* 20. 23. 3. Unto every true Church this power is in some kind extended.

Use 2. Of *Direction* as well of Ministers, that they attempt nothing but from the command of Christ, as his Ministers; as of others, that they so look at Ministers, as they keep not still their eye upon their persons, and look no further; but that they lift up their eyes to Christ, whose Ministers they are, and love and honor them for his sake, and the employment he hath laid upon them, wherein, and as far as they carry themselves suitably to both.

Doct. 3. This power is properly exercised in binding and loosing, or in shutting and opening; that is, in retaining, or remitting of sins.

Reas. 1. Because the whole consolation and edification of the Church chiefly consists in the remission of sins given and granted unto believers, which is also set out and illustrated by retaining of sins, or denial of remission, which is denounced to unbelievers in the Church.

Reas▪ 2. Because all other duties that belong unto the Ministry depend on these, and may conveniently be reduced into them, either as means, effects, adjuncts, and the like.

Reas. 3. Because in these the excellency and worth of the Ministry of the Gospel do singularly appear; because that chief work of forgiving sins, which properly and absolutely agreeth only to God, is in some sort communicated to the Ministers of Christ, or made common to them with God; to wit, because the denunciation, testification, declaration, and certification

of forgiveness of sins, belongs unto the Ministers of Christ, by their office; and that in two ways; to wit, either in the preaching of the Word, or in the exercise of Discipline.

Use 1. Of *Information,* about the excellency and worth of the Ministry of the Gospel, that it may not be disgraced by Ministers themselves, nor condemned, or spoken against by others.

Use 2. Of *Comfort* to believers, because the whole Ministry of the Gospel labors for this, that believers may be ascertained of the forgiveness of their sins.

The thirty third Lord's day.

Ephes. 4. 20, 21, 22.

Verse 20 But ye have not so learned Christ:

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus.

22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts:

THe Apostle is here taken up in that most weighty exhoration, whereby he began at the entry of this *Chapter* to stir up Christians to that conversation, which agreeth unto their calling unto Christianity. And this exhortation he began *verse* 17. to illustrate from a comparison of unlike things. And the parties that are compared, are Christians, and other people: The quality wherein they are compared, is their manner and way of living. The unlikeness in this quality, is either in the principles and causes of living, or in their effects. As to their principles, Heathens are said to have all their faculties corrupted; and as to the faith, all their actions and motions are deformed. On the contrary, all the faculties of a Christian are renewed, and the motions of them holy and honest. The reddition or second part of this comparison, which belongs to Christians, is contained in these five *verses,* wherein the unlike condition of Christians and unbelievers is explained: 1. From its external cause, which is the Doctrine and Discipline of the Gospel, *verses* 20, 21. 2. From the internal causes, which is conversion and sanctification. This again consists of two parts: 1. The mortification and laying off of the old man. 2. Its vivification and putting on of the new man; that is, renovation of the whole man, each part is illustrated by its description, which are from their effects. The effects of the old man are corruptions and errors, *verse* 22. Of the new man, righteousness and holiness, *v.* 23, 24.

Doct. 1. There is a great unlikenesse of condition and life between men regenerated and unregenerated.

This is gathered from the scope of the Text, and these words; *the old man,* and *the new man,* as if a man were not the same man after regeneration, that he was before. Hither belong all these comparisons which through most of the Proverbs of *Solomon* are made between the godly and ungodly. It is pointed at also everywhere in the New Testament, and also in the Old, by the difference between light and darkness, and between a quick man and a dead, and

between one that being defiled with all sort of uncleanness, like the Sow that wallows in the mire, and one that is washed and cleansed.

Reas. 1. Because they have a diverse nature; believers being made partakers of the divine nature, 2 *Pet.* 1. 4. and unbelievers are scarcely to be said to have a man's nature in a moral consideration. Hither belongs it, that the Apostle everywhere teacheth that believers are led and governed by the Spirit of God, to walk thereafter; and that unbelievers are led by their own flesh.

Reas. 2. Because as the internal principle of operations is quite unlike; so also the outward rule of all their conversation is quite contrary; the regenerate ordering his whole life after the will of God revealed in his Word; the unregenerate after his own suggestions, and corrupt imaginations, or worldly opinions.

Reas. 3. Because the end to which they tend, is unlike and contrary; the regenerate breathing after God and Heaven, as he is called to the hope of eternal life; the unregenerate seeking himself, and this present world. Hither belongs it, that the unregenerate are said to be of this world; but the regenerate Citizens of Heaven itself, *Phil.* 3. 20. and often elsewhere.

Use 1. Of *Reproof.* of such as will be thought, and think themselves perhaps true believers and regenerate, when yet in their whole conversation scarce anything can be marked, which is not common to them, and unregenerate persons.

Use 2. Of *Comfort,* for the godly, that lead a life worthy of Christian profession, but are sometimes from infirmity troubled, because most with whom they live, or have to do, become strange to them; and make it plain that they are offended some way with the strictness of their conversation; which offense ariseth properly from this unlikenesse of conversation, whereby the corrupt walking of others according to the fashions of the world, are tacitly reproved, *Ephes.* 5. Now this unlikenesse ought to be our greatest comfort, as it is a sign of our regeration.

Use 3. Of *Exhortation,* that by change of our life and conversation, we may more and more study to show unto others, and confirm unto ourselves this grace of our regeneration, whereunto we are called in Christ.

Doct. 2. Th•... cause of this unlikenesse of regenerate from unregen•...rate, is the Doctrine of the Gospel.

It is in the Text clear enough.

Reas. 1. Because the Doctrine of the Gospel teacheth us to deny all ungodliness, and worldliness, and to live holily, 〈◊〉. 2. 12.

Reas. 2. Because the mighty and powerful operation of the Holy Spirit is present with the preaching of the Gospel, for producing this change in man; for which cause it is called the Ministry of the Spirit, and the Law of the Spirit of life, and the Arm of God.

Reas. 3. Because the proper power of faith is to cleanse the hearts of those that it is in, *Act•...* 5. 9. and to make us from our hearts to hearken to the Doctrine unto which we were delivered, *R•...m* 6. 17.

Use, Of *Admonition.* that we beware least by hearing in vain the preaching of the Gospel, without this fruit of conversion and change of life, we perniciously deceive ourselves.

Doct. 3. One part of this conversion made by the Gospel, is mortification of all our corrupt dispositions and customs.

It is gathered from *verse* 22. where by the old man, all the corrupt dispositions are understood, because they possessing all the parts and faculties of the man from our birth, and that with dominion and power over us to keep us still under them, do therefore carry the name of the old man justly, and that for these reasons. 1. Because they thus possessed us from the beginning of our conception. 2. Because they ought by Christians to be esteemed as things old, and useless, and to be put off, and laid away: And that,

Reas. 1. Because the end of Christ's death, and the Gospel itself, is to dissolve the works of the Devil, *•...oh.* 3. 8. And these inordinate dispositions and customs are amongst the first and chief works of the Devil.

Reas. 2▪ Because by these we were separated from God; and the Gospel calls us and draws us to God again; and therefore to lay these aside.

Reas. 3. Because life and obedience cannot have place in such, as these lusts and customs have power in; and the Gospel calls us to a spiritual life, and a new obedience.

Use 1. Of *R•...proof*▪ of such, as would have themselves thought regenerate, when yet they are the servants of such carnal lusts.

Use 2. Of *Exhortation,* that we manfully set ourselves not only to repress such lusts, but quite also to root them out. Now the old man is mortified, 1. By that firm and constant purpose of changing our life, which is effectually begun in our first repentance, and daily ought to be renewed, and extended to all new emergencies. 2. By the virtue of Christ's death applied to us by faith, whence our old man is said to be crucified with Christ; and it may be rightly added, with the same nails, that Christ was crucified with. For Christ was fastened unto the Cross, partly because of the guilt of our sins; partly out of the love of the Father to us, that we might be saved: partly out of Christ's▪ own love to us, whereby he was willing to lay down his life for us. And by the earnest meditation of these things, the power of sin is most diminished in us. 3. By the power of the Holy Spirit, to whom we ough•... to give up ourselves, in the use of all the means ordained of God, whereby he useth to put forth his powerful working.

Doct. 4. The other part of this conversion, is vivification, or renewing of the inward man.

By the inward, new, or renewed man, are understood the new dispositions, that are agreeable unto the will of God: They are called the man, as these other dispositions were,

because they should be diffused over the whole man, as they were. And they are called the new man partly in respect to order, because they follow the other; partly in respect of their excellency, because they are so much better than the other, as new things are to old, out-worn, and decayed things; in which respect, many things of greater excellency than others are called new, in comparison to the other. And this new man is said both to be repaired, and to be put on, because as these inward dispositions in the spirit of our mind are acquired, they are the renewing of the man, and the innerman, *verse* 23. and the same is said to be put on as a garment, as both outwardly and inwardly it hath full hold of us, and wrappes us wholly up in itself, so that it contains not oney imputed righteousness, but together also that of inherence, which consists in the actions of a new obedience.

Reas. 1. This new man must be put on, because it is *according to God,* or the *image of God,* as it is in the Text. For it is our duty in our whole life to live unto God, and to aspire to be like to the image of God, according to which we were created, and whereunto we are now again called.

Reas. 2. Because in this new man, or in this image of God our spiritual perfection consisteth, and so are almost the chief parts of our glorification.

Reas. 3. Because as by this image we please God, who delighteth in his own image; so by the same alone we are made fit, and apt to glorify God as we ought.

Reas. 4. Because we cannot be freed from the corruption and perverseness of the old man, but by virtue of this new man, as darkness is not removed out of this or that place but by letting in of light.

Use, That with all care and by all means sanctified of God for this end, we may more and more labor to put on this new man. Now he is put on. 1. By virue of that effectual desire & purpose we have to please God in our first repentance. 2. By virtue of Christ's resurection applied to us by faith. 3. By virtue of the Holy Spirit given us in the word of Christ, and in his Sacraments.

Doct. 5. The old man brings us errors and coruptions; and the new man brings forth righteousness and true holiness, verses 22, 23.

The old man corrupts 1. The understanding with all secret errors. 2. The other faculties, by all sorts of lusts and concupiscences. 3. The life and conversation, by all sort of misleadings from the right way. In all these there is corruption properly so called, because there is want of such a life and perfection, as should not be wanting; and a perturbation of that order that belongs to the state of perfection. Now that the new man produceth the works of righteousness and holiness, appears by these reasons.

Reas. 1. Because he observes the rule of righteousness, which is the Law of God.

Reas. 2. Because he belongs to our spiritual perfection, wherein we resemble the divine nature, according to our proportion which is our holiness.

Reas. 3. Because he brings always forth kindly fruits, or like unto himself, seeking both his own conservation and improvement from the common conspiration of all our inclinations.

Use, Of *Exhortation,* that with the same care and zeal we may labor for the mortification of the old man and vivification of the new, wherewith we desire to shun corruption and death, and to attain unto an holy and blessed perfection.

The thirty fourth Lord's day.

Exod. 20. 1, 2, 3.

Ver. 1 And God spake all these words, saying,

2 I am the *LORD* thy God, which brought thee out out of the Land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

IN these words are contained the preface of the Moral Law, and the first precept thereof. In the preface is contained the definition, division, and confirmation of the Law: The difinition is pointed at by circumstances, which are as it were the specificative or differencing notions of it, whereby this Law is distinguished from all others: Whereof the 1. is, that *God himself spoke it,* or immediately by himself pronounced the words of this Law. 2. That *then* he spoke it; that is, after such a singular preparation of the people, as never was used in the giving of any other Law. The division of it is contained in these words; that God is said to have spoken *all the words of it;* that is, of both the Tables, or all the *t•...n words;* where respect to the whole, and to its parts is plainly pointed at. The confirmation, or persuasion used to confirm it, is *verse* 2. where a most strong argument is brought to induce to obedience suitable to this Law; and it is twofold, 1. In general from the Covenant; *I am thy God.* 2. From a special benefit bestowed upon them by virtue of that Covenant. The first precept itself, is *verse* 3. whereby is enjoined us, that we have *Jehovah for our God;* or *Jehovah alone:* So that in it two points are together enjoined us. 1. That we acknowledge Jehovah to be the true God, and none else. 2. That with all religious honor and worship, we worship him, and that with all our heart, *&c.* For that is to have Jehovah for our God; and not to be understood speculatively only, but practically, effectively, and really.

Doct 1. This Law of God contained in the decalogue, or ten words (that is brief sentences) is the most perfect rule for directing of the life of man.

This is gathered from the definition, which we said; before was pointed out in two circumstances; because it hath not only God for its author, but is also given with singular majesty in the perfectest manner, as after extraordinary preparation: That we may understand all perfection that can be desired in any Law, is to be found in this.

Reas. 1. Because it prescribes all the duties of man, whether they look at God himself directly, as in the first Table; or our neighbor, as in the second.

Reas. 2. Because in all those duties, it not only requires the works themselves, but also the most perfect way of working them; to wit, that they come from the whole heart, and from the bottom of the heart; that is, from the entire strength of the whole man, and with perfect purity and sincerity; and that they be directed to the glory of God.

Reas. 3. Because it contains in itself a delineation or draught of that perfection, whereunto man in his first or innocent nature was created, according to the image of God. And therefore also it is called *the Law of Nature,* because that rule of life, which was written in the heart of man, according to its primitive and pure nature, is in this Law explained.

Reas. 4 Because it belongs not only to one Nation, as the Judicial Law did; nor unto some certain time only, as the Ceremonial Law did; but it is the Common-Law of all Nations, Times, and Persons.

Use 1. Of *Information,* that we esteem this Law of God as we ought; that is, that we think no other ways of it, than as of the will of God omnipotent, and as of that will of his, which most intimately belongs to us, as the only rule of our life; and as of such a rule, as hath no defect, but is both perfect in itself, and requires all perfection in us.

Use 2. Of *Admoni•...ion,* that with all reverence we give heed unto this Law, and beware of all neglect and contempt of it, as we would shun death.

Doct. 2. The Moral Law is divided into diverse words, or precepts.

It is gathered from this, in that God is said to have spoken *all these words.* They are called words, because they are short; and as it were spoken *summarily,* or *in one word.* The chief division of them is into two Tables; the next into ten Precepts, or Commands.

Reas. 1. That we might the more easily understand the will of God, by parts delivered; which wholly together, and at once declared as it were in heaps, we could not so well understand. For the parts in a distribution, or division, make much for the declaration and illustration of any whole.

Reas. 2. That by this means our memory may be helped; because naturally our memory is strengthened from the order of the parts amongst themselves.

Reas. 3. That in every part and act of our conversation, we may have light of singular direction, from some part of this Law.

Use, Of *Admonition,* that we neglect nor contemn no word of this Law; because they are all parts of one and the same Law, and have the same sanction of authority; so that who so stumbles against any one, is guilty of them all, *I am.* 2. 10.

Doct. 3. Whatsoever is commanded in any part of the Law, we are bound for may causes to perform the same to God.

This is gathered from that confirmation of the Law; *I am Jehovah,* &c.

Reas. 1. Because God commands us nothing, he may not with very good right require from us, as well by reason of his absolute power and dominion, as of our dependence on him, by which we require to be supplied and upheld by him in all things.

Reas. 2. Because he requires nothing from us, the observance whereof he did not deserve at ⟨◊⟩ hands before, as well by spiritual benefits and blessings, as temporal and bodily, in regard whereof, out of thankfulness we owe him all obedience, as is plain in the Text; *I brought thee out of the Land,* &c.

Reas. 3. Because God is ready to reward our obedience most abundantly in every point.

Use, Of *Direction,* that by often meditation of the manifold obligations, whereby we are bound to perform our obedience to God, we may more and more stir up our minds to a care of observing him in all things.

Doct. 4. Every command of the Law, requires the whole obedience of the whole man.

That is, as well inward as outward; of the heart, as of the mouth, and hand or work: *Thou shalt have no other,* &c. *Make not unto •...hy self* &c. Are forms of speaking, whereby formally such an universal obedience is required.

Reas. 1. Because God the giver of this Law, ought to be glorified with obedience of the whole man, as well of soul as of body, and of both these parts of man.

Reas. 2. Because this is the excellent perfection of the Law of God, whereby it goes beyond all human Laws, in that it subjects unto itself the heart, and the reins, and the most inward retirement of of men, as God himself alone, who is the author of this Law, knows what is in man.

Reas. 3. Because this Law is the rule of spiritual life, and so ought to pierce even to our spirits themselves.

Use 1. Of *Information,* that for the right understanding of this Law, we look not only to such things, or think that they only are contained under the Law, as in express words are there contained; but all such things also, as belongs to such an head of obedience, whether they be outward or inward. For in every command, as is certain by the sum of entire and whole obedience, the words are to be taken not according to the bare letter, but in a modification of diverse *tropes,* or borrowed sorts of speaking, as agree to the perfection of such a Law of nature. The *trope* of *Synecdoche* that puts the special for the general to be understood by it, is here frequent; as when abstinence from someone vice by name, is put for the whole obedience, whereby we not only abstain from all faults of that kind; but also are bound to the performance of the contrary affirmative good; and when some action is put for all of its kind and of affinity of nature with it. The *trope* also of *Me•...onymie* is everywhere in these commands, whereby all the adjuncts are understood under the name of their objects; the effects in their causes, and contrarily; with which is complicated the *trope* of *Metaphor* some way; so as all the decalogue is *Metaleptick,* or to be understood by *Transsumption.* And these

rules must of necessity be understood in the explication of every precept, as our Savior's exposition of them, and other Scriptures make clear.

Use 2. Of *Admonition,* that we rest not, nor please ourselves in obedience of any sort done to the Law; but that we may aspire to the entire and perfect observance of it, and ever acknowledge just matter of our humbling in this, that we are so far from that perfection, that it requires.

Doct. 5. The first and greatest command is that, which contains our duty to God.

Hence is it that it is both put in the first place, and hath also the express testimony of Christ, *Mat.* 22. 28.

Reas. 1. Because God himself being the object of this duty, from him a sort of nobleness and dignity is derived unto the duty itself.

Reas. 2. Because more and greater things are contained in our duty to God, than either can or may be used in duties to man; as is clear by that form, *With •...he whole mind, and the whole heart,* &c.

Reas. 3. Because this duty is the foundation and principle of all others, in as much as in God, and for God only, we ought to perform all other duties; and so the duties of the second Table are thus virtually contained in the first Commandment.

Use Is of *Direction,* that our first and chief care may be taken up in those duties, that belong to God.

Doct. 6. The principal duty to God is, that we have him only for our God.

And to have God for our God, is in general to give God that honor, which is due unto his excellent Majesty: And to this are required.

1. That we seek the true knowledge of him, with all care, as he hath revealed himself in his word; because we cannot honor him rightly, whose nature and will we are ignorant of: *John* 4. 12. *Rom.* 10 14.

2. That from a most humble reverence, we subject ourselves unto him, because the honor that we give to God, as to our God, is the honor of a Creature towards its Creator, of a Son towards his Father; of a Servant towards his Master, and that such a Master as hath power of life and death over us; not of the body only, but of the soul, or that which is eternal.

3. That we believe all, and rest in them, by true faith, which he witnesseth and proposeth unto us; because other ways we cannot give him the glory of his omnis•...ience, truth, *&c.*

4. That with certain hope we look for all that he hath promised; because also we cannot give him the honor of the truth of his promises, unless with belief of them, we be so affected with them, as to desire and hope for the accomplishment of them.

5. That with greatest love we cleave to him, as the chief good; because as the quidditative notion of God, doth its self denotate the Fountain and Author, and so the possessor of all highest and most perfect goodness; so the honor due to God, contains in it that affection, that is raised up by the meditation and apprehension of the chief good; which is pure and perfect love.

6. That we express all these duties, and exercise them by a devout hearing of his Word, and calling upon his name, with the like exercise of divine worship; because we can neither powerfully be affected about the honor of God, without such operations, wherein such affections are put forth: neither is the honor we owe to God, contained within the bounds of individual disposition or affection; Nor lastly, can a lively affection of honoring God be cherished or kept in our minds, without such means, whereby it is as well begotten in us, as preserved and improved.

Use 1. Is of *Reproof,* against such as think they have God for their God, and keep this command well enough, if they deny not God with their mouths, though they never rouse up themselves to give God this honor before spoken of: Of which sort of men are all such, as 1. deny not themselves, that they may be wholly subject to God and his will. 2. All such as rest in their ignorance. 3. Such as endeavor not to build up themselves in true Faith, Hope, and Love. 4. Such as contemn or neglect the exercise of Piety, public or private; of all these it may truly be affirmed, that while they endeavor not thus to give God his due honor, they have him not really for their God.

Use Is of *Exhortation,* that by such considerations we stir up ourselves to a greater care of Piety, unless we would be like such, as are without God in this world, and so can look for no other than to be separated from God in the world to come.

Doct. 7. Who so giveth this honor, or any part of it, to any other than God, they set up a false God to themselves, and so are Idolaters.

It is gathered from this; *Ye shall have no other God.* That is; give not this honor to another, that is not true God by nature or essence: For against this command men sin three manner of ways, 1. If we give not this honor to God 2▪ If we give it to another, that is not God. 3. If we fight or dispute against God, or this honor of his: Who so sin against God in the first way, they are profane; in the second, they are Idolaters; in the third, they are enemies to God.

Use 1. Is of *Refutation,* against Papists, who give a great part of this honor to creatures

Use 2. Of condemnation against such as have their minds so fastened to worldly things, that it may be truly said of them, that they have their affiance, hope and love chiefly placed in them: concerning whom the Apostle warns us, that they have their belly for their god, and their substance, riches and the like.

The thirty fifth Lord's days.

Exod. 20. 4, 5, 6.

Verse 4. Thou shalt not make to thee any graven image, or the likeness of anything that is in heaven above, or in the earth beneath, or that is in the water under the earth.

5 Thou shalt not bow down thyself to them, nor worship them, nor serve them; for I the Lord am a jealous God, visiting the iniquity of the fathers upon the children, to the third and fourth generation of them that hate me.

6 And showing mercy unto thousands of them that love me, and keep my commandments.

WE have here the second Command, and the sanctification of it. It concerns the means of worshipping God. It is expressed by Negation and Distribution of means, and description of the use, that is wont to be exercised about such means: The Distribution is taken from the places of the means, Heaven, Earth, Waters. The Description is from the Adjunct of Adoration, or bowing down to them. The Sanction consists in a threatening and promise, the nature and ratifying power whereof is expounded from the nature of God, *I am Jehovah, thy strong God.* This command is distinguished from the former, in that there essential and natural worship of God was commanded; but here accidental and of free institution. And this instituted worship, as to the Negative par•... is declared Synecdochically by an image; because by the abuse of images, this worship of God useth most to be violated.

Doct. 1. In such way, and by such means God is only to be worshipped, as he hath commanded himself to be worshipped by his word.

This is gathered from this Precept, in that by image is to be condemned all will worship, brought in by men; so that no other is approved, but that which himself hath prescribed. This Doctrine seems also to be clear in these words; *Thou shalt not make unto thyself:* that is, at thine own pleasure, and as thou likest best, thou shalt bring no worship to God. For although this phrase hath sometimes the sense, thou shalt not make anything, so as to have it for thyself alone; yet both the short and comprehensive manner of speech in the Decalogue, and the matter itself that is here handled, persuade us; that it should be here taken in the former sense. This Doctrine is expressed, *Exod.* 23. 33. *Deut.* 12. *last verse.*

Reas. 1. Because God alone knows what is acceptable to him, and suitable to his nature and will.

Reas. 2. Because the whole blessing and fruit of our worship that we owe to God, depends on him: and it is not for us to prescribe to God, by what means he should work on us, or we bless him.

Reas. 3. Because worship not commanded, hath not the nature of obedience in it. But it is God's will and it belongs to his honor, that by obeying we worship him, and by worshipping we obey him.

Reas. 4. Because such is the vanity and futility of men's imaginations in things divine, that if it had been left to us, to choose unto ourselves the means of divine worship, it would have been turned all into traditions and vain observations; as experience witnesseth, that the

Devil by this way hath led away men into empty superstitio•...s, almost through all the world.

Use 1. Is of *Refutation* against Papists, who have defiled all parts of Divine-worship, with their Willworship, traditions of men's devising, and their own ordinance.

Use 2. Is of *Direction,* that in worshipping God, we have a precise regard of God's own holy Ordinances in the ministry of the Word, Sacraments, and Discipline; and on the other part, that we despise all human devises, with how soever fair color and pretence they may be commended to us.

Doct. 2. God is not to be worshipped, at, or before an Image.

For other ways Images in this place are not absolutely forbidden, because there is a civil, lawful, use of some Images; but only the use of Images in God's worship: Neither are such Images only forbidden in God's worship, as are of counterfeit God's, as Papists will have it; but also of the true God, *Deut.* 4 1•.... Where *Moses* opposeth the voice of the true God, which the people had heard in the Mount, unto all Images of the same God, and not of other counterfeit gods. This was also said expressly to have been signified in the sin of the *Israelites,* about the Image that they made, *Exod.* 22. *verse* 6. that they would make a Calf for an Image, or representation of *Jehovah:* The distinction therefore between an Image and an Idol, in which, and by the which Image God is served, hath no ground neither in writing, nor right reason, nor in common use of words. The grievousness of this sin everywhere appeareth, that in scripture it is commonly called Idolatry: For such as worship the true God at or before an Image, they do not altogether and professedly forsake the true God; and therefore do not commit that principal and essential Idolatry; yet are they guilty of secondary Idolatry, and that which is such indirectly, and by participation.

Reas. 1. Because in some sort, they make unto themselves another God besides the true God; to wit, such an one as will be represented by an Image, and worshipped there by us.

Reas. 2. Because they not only diminish that glory which they ought to give unto God, but they also refer a part of it either expressly, or implyedly unto the image, which is due unto God alone.

Reas. 3. Because also they honor in some sort with Divine honor the Authors of Images, while they grant them the power or authority of instituting divine worship, which belongs to God alone: and by that means also▪ they are said to worship the Devil himself, because he is the principal author of Image worship. Hence it is that scripture useth to call this grievous sin by some special phrases; as when in the sanction of this commandment, it is called *a hating of God,* and in other places, treachery or perfidiousness, adultery and violation of the wedlock-covenant. Hence also it is, that so heavy a punishment is denounced against this sin, as is in the threatening laid down in this commandment, whereby it is said, that God will *visit this iniquity on the Sons, Nephews and their Children again unto the the thrid and fourth generation.*

Use 1. Is of *Refutation* against the Idolatry of Papists, who as they commit Idolatry against the first commandment, in praying to Angels and Saints departed, and the like; so here they commit secondary Idolatry, 1. In that they make Images of God the Father, Son and Holy-ghost; which is expressly forbidden. 2. In that they honor with divine worship these and other Images. 3. In that they make the worship itself Idolatrous, which they would offer to God, while by the intervention of an Image they thrust it upon God, against his own revealed will. And this amongst others, gives just and necessary cause to all the godly of making separation from the Church and worship of Papists: Because such a worship is abhominable to God, and ought to be in abomination and detestation with all the godly.

Use 2. Is of *Exhortation,* as well for thanksgiving to God, that he hath delivered us from such Idolatry, as unto care and caution, that we communicate in no manner with such Idolatrous ordinances.

Doct. 3. Such Images are diligently to be shunned of us.

It is gathered from the manner of setting forth the command, whereby with such care and so precisely all and every sort of Images are forbidden: And this is it that thē Apostle *John* means in 1 Epistle▪ *chap.* and *last verse•...*

Reas. 1. Because such Images belong to that greatest abomination, to wit, of Idolatry; from which all the godly ought to keep themselves very far.

Reas. 2. Because there is great danger in these human inventions, least they should insensibly allure us unto an apostasy or defection from God; as is evident by the words of this precept, *Thou shalt not bow thyself, neither worship,* &c.

Reas. 3. Because by this means we should reprove Idolaters, and as much as in us lies, call them back from their Idolatry.

Use Is of *Direction,* that we always have a care to be precise in this kind, that so we may preserve unto ourselves the worship of God pure and undefiled: Neither then are any Images of God to be admitted, nor any other Images for holy use, nor anything of our devising, that hath analogy or proportion to an Image, as are all symbolike, or signifying ceremonies in divine worship introduced by men: And the instructing of rude and ignorant people hereby, is but of vain pretence, because *Images are teachers of lies, Hab.* 2. 9. *Ier.* 10 18.

The thirty six and seventh Lord's day.

On Exod. 20. 7.

Verse 7 Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

THe third command is here proposed, and its Sanction or Confirmation. The Command is concerning the manner of worshipping God, or the right use of such things, as have a special relation to God and his worship: For by the name of *Jehovah,* all is understood, whereby God

is made known to us, or discernible, as a man is by his name. By taking of God's name into our mouths, is understood then, the use of all such things; because things use to be taken up so commonly, that they may be applied unto use. And by *in vain,* or *vainly,* is understood all pravity of this use, by a Synecdoche of the special put for the more general kind; and that because a vain using of sacred and holy▪ things, is a grievous abuse of them, though there may be others that are more grievous, as when not only without their just and true end and fruit, they are used, or for no settled end, that is, rashly, or in vain; but also settledly and purposely, they turn and wrest them about to some wicked and impious uses. So then, by taking God's name in vain, all abuse of sacred things is understood. The Sanction of this precept is by its threatening; which is generally of all misery. This misery is explicated by its proper causes; that is, the prosecution of that guilt, which followeth the breach of this Command, *God will not leave him or hold him guiltless,* &c. For as the blessedness of a man is declared by the taking away of the guilt of sins, *Rom.* 4. 6. 7. So also man's misery is declared by prosecution of the same guilt.

Doct. 1▪ We ought with all religion, or devotion to be conversant about such things▪, as belong unto God's worship, both as to the things themselves, and as to the manner of handling them.

It is clear enough in the words themselves; *Take not the name of the Lord thy God in vain.*

Reas. 1. Because this manner of handling things, belongs some way to *the form* of the action, and of our duty: and it more inwardly belongs to our duties▪ that we rightly direct our actions, as to the point of their *form* than of their *matter and object;* though a care must be had of both, and that with a devotion of the same kind.

Reas. 2. Because in such things the name of God is as it were committed and recommended to our trust, that it may appear with what devotion and respect we will use the same.

Reas. 3. Because that name of God hath so much worth and excellency in it, that it is with little or no less wickedness used with contempt or sight, than when it is altogether neglected. Now the religious manner of using God's name, consists chiefly in these things: First, in the sincerity of our intentions, whereby we are to look at the very end in the use of it, and worship of God, unto which of •...s own nature, and by God's appointment it tends and was ordained. 2. In the reverence wherewith we use it, which is to be such, as thereby we may show, that we are careful to preserve & keep up the honor of God, and of his worship, in good esteem, and save it from all contempt, slight, dishonor, and reproach. 3. In our zeal, whereby we endeavor with all earnestness of mind to glorify God in the use of these things, and so advance our own salvation. These and the like ways are pointed out to us in the very forbidding the using of them vainly.

Reas. 1. Because that is used rashly and vainly, which is not used to its own end; therefore to exclude this vanity, sincerity about our intention must first be used.

Reas. 2. Because that is counted but vain and empty, which is but light and slightly handled, as if it were a thing of no weight or importance, therefore the forbidding to use *vainly,* commands us by the same means to use it, with *reverence, earnestness* and *gravity.*

Reas. 3. Because a thing is used in vain, when it attains not to its end, uses and fruit it was ordained for; therefore for the taking away of this vanity also a diligent endeavor is required, of reaping and receiving the just fruits of such ordinances; thus is done by zeal.

Use 1. Is of *Reformation,* against Papists, who in many things look only *to the work done,* and neglect the *manner of doing,* and *disposition of the d•...er.*

Use 2. Is of reproof, of all carnal and irreligious manners of men in the use of God's worship, and sacred things; when as they go about them, either after a wonted fashion of their own, or out of custom rather than from conscience, and a knowing, and feeling resentment of duties; and have in them, for the most part, other ends set down and proposed to themselves, than such as God appointed, and they ought only to intend; or they are lightly touched with them, and therefore but slightly busied in them, as if they were matters of sport, or high-way pastimes; or lastly, these are so old in the good duties they do, though they look not like men in sport, that yet they look as such, that never either looked for, nor had any great care of reaping any great benefit from the things they did.

Use 3. Is of *Exhortation,* that we may more and more stir up in ourselves, and in our minds and consciences, this religious care.

Doct. 2. This religious care ought singularly to be had in the use of Oaths, and such things as are of the like nature thereto.

It is gathered from hence, because the name of God in a special manner is taken up into our mouths, in Oaths, Vows, Promises, Covenants and the like; and a reverence of God's dreadful name is especially here commended unto us.

Reas. 1. Because in every Oath, there is a certain calling upon the name of God, in a special sort.

Reas. 2. Because God is not barely and only called upon, as in other businesses, to help us; but as a witness, judge and an avenger, if we speak not and think not truth, and do not right.

Reas. 3. Because in an Oath we bind ourselves not only to man, or our party on earth, but also unto God, and for the most part of our own accord; and where otherways we needed not put our souls under the wrath and curse of God, and his fearful •...engeance, if we should deceive.

Reas. 4▪ Because as it were, we here interpose God and his name for our Surety; all which respects require a singular religious care of the use of God's name in such a behalf.

Use Of *Condemnation* against such as are given to •...ash Oaths, or to superstitious, blasphemous and profane ones.

Doct. 3. It is a most grievous sin, and such as God will •...n a singular man•...er avenge, to abuse God's name in this manner.

This is gathered from the sanction, adjoin'd to the precept: *God will not leave him unpunished,* &c. And this sanction is grounded on two Reasons,

Reas. 1. Because this sin amongst men is accounted venial, and is daily committed without any punishment.

Reas 2. Because it is our natural corruption, little or nothing to regard the dispositions of our minds in worshipping God; which yet God chiefly looks at.

Now the grievousness of the sin, appeareth in this; 1. That God is in this, as it were, mocked: 2. That God's worship is turned as it were, into a stage-play. 3. That an occasion hereby is given of contemning and blaspheming of God's name: And amongst the punishments, wherewith God follows this sin, that spiritual revenge is most horrid, whereby he so deserts such men, that things which of their own nature are a savor of life unto life, become unto them a savor of death unto death; which also by the very order of nature follows upon this kind of sin.

Use Of *Admonition* is, that we take heed of such sort of sins; and these are not to play and make a sport with passages of holy Scripture; or to make use of them to charms, or enchantments, and witchcraft: without any reverence or gravity, to toss them to and fro like Tennis-bals, in common discourse, and purposes; lastly, to be exercised in any part of God's worship, merely for a shift, and for the fashion, and for the custom that is in use.

Doct. 4. That for the fear or horror of such a sin, we ought not altogether to abstain from Oaths, as things in themselves and absolutely unlawful.

For in some cases, times and matters, we are bound unto them by the affirmative or commanding part of this Precept.

The thirty eighth Lord's day.

On Exod. 20. 8, 9, 10, 11.

Verse 8. Remember the Sabbath day to keep it holy:

9. Six days shalt thou labor, and do all thy work:

10. But the seventh day is the Sabbath of the *LORD* thy God's in it thou shalt not do any work: thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the *LORD* made heaven and earth, the sea, and all that in them is, and rested the seventh day, Wherefore the *LORD* blessed the Sabbath day and hallowed it.

THis fourth command, which is about the *time* of more solemn worship, is, explicated 1. generally, *verse.* 8. *Remember,* &c. 2. special, *verse.* 9, 10. that this is *the seventh,* or *one of seven;* whereunto is adjoined the duty about keeping this day. This duty consists of two parts, to wit, of *rest,* and of *the Sanctification* of that *rest:* the rest is a ceasing from all our works; and is illustrated from its causes, by a distribuition; *neither thou, nor thy son, &c.* The sanctifying of this *rest* is consecrating, or holy application of it to God's worship. And this sentence is not only proposed, but also confirmed, and that with a double reason; whereof 1. Is taken from a tacit comparison of the greater. God hath promised us six days for our works; and therefore by very good right and reason, he may challenge the seventh to himself, to be consecrated to his worship. •.... Reason is taken from the exemplar cause, because God by his own example of resting on the seventh day, went before us, as it were to give us a coppy to follow. 3, Reason is from the efficient, that is, God's institution or appointment which consisteth of two parts; sanctifying of it, and blessing it. The sanctifying of it, was the separating of this day from a worldly use to an holy. The blessing of it, was the promise to bless them, that rightly bless this day.

Doct. 1. Certain times are both privately and publicly to be appointed and set apart for more solemn worship.

This is understood in the command by that *Synecdoche,* that names the special for the general. Those times in general are due unto public worship which are most agreeable to the societies, in which we live. And to the private exercises of godliness, by night order; some part of the morning, and of the evening time is due; and this is always the practice of the Prophets and Apostles approved in Scripture, and proposed unto us, as an example to be followed.

Reas. 1. Because we ought to have this care, that we orderly and decently worship God; which cannot be without setting apart such a certain time.

2. Because our vanities, and straglingnes of mind and forgetfulness about spiritual duties requires of us the help of such an ordinance, as this.

3. Because these appointed times keep us from many sins, while in our thoughts we are either preparing ourselves for these exercises, or else keep still the fresh remembrance and power of them in our memories.

Use, is of *Reproof,* against their negligence, who though they profess themselves to be worshippers of God, yet can scarce find any time, to give God the worship that is due to him

Doct. 2. That one day of seven be holily observed, is of moral and perpetual duty; as with us, the Lord's Day.

Reas. 1. Because this is expressly commanded in this moral law, as spoken immediately by God himself, together with the other commands, and written by his own finger on tables of stone, as they were; which things were only proper to the moral law.

Reas. 2. Because it was thus ordained from the beginning of the Creation.

Reas. 3. Because it is never less necessary, that some seventh day be observed, than it was at the first institution. And that the Lord's day, or first of the week, or seventh is now by Divine authority appointed to us, that it be holily kept, appeareth:

1. From the ground and reason of the change, because as God from the beginning, appointed the *seventh day* of the week, or septenary circuit of days for his *rest* from Creating of things: So Christ appointed the first of the week, or of the seventh days of ordinary recourse, because on that day he *rested* from his penal and afflictious labors of his humiliation, or emptying himself, whereby he restored and created the world, as it were new again, unto a better condition than it had lost.

2. By the frequent apparitions of Christ in the convention of his Disciples on this day.

3. From the sending and shedding abroad of the Holy-ghost, on this day.

4. By the practice of the Apostles.

5. By Apostolic constitution, 1 *Cor* 16.

6 From the very title and name of *the Lord's day,* that it hath in the New Testament

7. From the rigorous observation of this day in the Primitive Church, by occasion whereof they were accounted worshippers of the sun; because this first day of the week was by Heathens attributed to the Planet of the Sun, as the rest were to the rest of the Planets.

Use Is of *Exhortation*▪ that out of conscience towards God, and obedience to this command, we have a care of observing the Lord's day.

Doct. 3. One part of our duty is that on the Lord's day, we cease from all our own works.

It is gathered from the Text; *In six days shalt thou do all thy work; but on the seventh day thou shall•... do no work.* &c. That is, *no work that is thme.* Now that work is said to be our work, which neither directly belongs to the worship of God, nor yet is otherways imposed upon us by any necessity from God; but is chosen by ourselves for some human, or worldly end. Now such are 1. All our common and mer•...enary works. 2 All things, that call away our mind from that intention that is required unto the worship of God on that day, though otherways they be not servile. Yet such things are not forbidden, as either belong unto common honesty, or are of a very urgent and not of a made necessity of our own. The reason of this rest is, that we may be at convenient leisure for divine worship: For worldly businesses do in divers ways withstand this more solemn worship of God.

Reas. 1. Because the very external acts of both are for the most part such, as that they cannot consist or stand together at one time.

Reas. 2. Because the mind being distracted with such worldly business, cannot compose or settle itself in good order to perform solemn worship to God, as it ought.

Reas. 3. Because the taste, and savor, and power of holy exercises is impaired, and dulled at least, or blunted by mixture of such things with them, which in comparison should be but vile to them.

Use Is of *Reproof,* of such as easily break the rest of this day, either by their ordinary and vulgar occupations; or with merchandizes, or with sports or plays, or with troublesome and long feastings on it, *&c.*

Doct. 4. The other part of our duty on the Lord's day, is to sanctify this our rest; that is, to apply the leisure that we have, to God's worship, as well publicly as privately.

Duties of this kind are first, a preparing of our minds to God's solemn worship. Secondly, Hearing of his Word. Thirdly, Solemn prayers. Fourthly, Partaking of the Sacraments. Fifthly, Works of Charity. Sixthly, Meditation and conference about holy things. Seventhly, A religious considering of the works of God, of Creation and Providence, and even of such as occasionally we then hear or see, though they be other ways worldly.

Reas. 1. Because in such duties, we make profession of Religion, and of that honor, that is due unto God; which therefore is to him honorable, and accepted.

Reas. 2. Because by this means, we build up our selves, and advance our communion that we have with God: For seeing that by worldly occupations through the six days of the week, our mind is somewhat pressed towards the earth, it was by a most wise purpose and counsel of God ordained, that every seventh day at least again they should be lifted up to heaven, and sent up thitherwards by all such means, that they might be restored to their former step or degree, from which they had been declining: And seeing we contract also some filthynesse from such worldly businesses, on the Lord's day they should be wiped off, and we cleansed from them by the exercises of sanctification. And seeing many occasions fall on the other days, which bring their own difficulties and temptations with them; on this day we ought to be well furnished and armed, so that it ought to be our day of spiritual mustering or weapon showing; and a day of lustration. A cleansing ourselves from all filthiness before contracted; and a day of our ascending into heaven, in as far as our Faith and Charity, with other heavenly gifts, on this day should be singularly kindled in our hearts.

Reas. 3. Because by this means also we build up one another in the practice of our Religion, so that he who hears the preaching of the word, though he learn nothing himself, yet he teaches others some good thing, even in this, that he hears, and thereby presses that he both should do so and other too: So hereby he teaches others, that God is to be solemnly worshipped, and his word with reverence to be heard.

Use 1. Is of *Admonition,* that we beware of the neglect of these duties, which cannot consist with any vigor either of religion to God, or of love and care of our own salvation: Or lastly, of love and Christian affection towards the Church, and our neighbors.

Use 2. Is of *Direction,* that according to this rule we judge of the duties, which on this day we perform about God's worship: For all of them in common should rise up so high as to a sanctifying of this day; and this sanctifying again of the day, depends on our sanctifying of

the name of God, and our advancing of our own salvation: Unless therefore we seek such fruits in our consciences, we have therein just cause of great humiliation; but if we feel them in any degree, we have as great reason to give the Lord as great thanks for it.

Doct. 5. It is the duty of every Christian, that not only themselves sanctify that day, but also that they make all such to do it, as far as in them lies, that are under their power.

This is hence collected, because this commandment is in a singular manner directed to such as are over others, Magistrates, Parents, Masters, *&c. Neither thou, nor thy son.*

Reas. 1. Because such servile works, as are forbidden on that day, are for the most part made to be done by command of Fathers to Children, Masters to Servants, Magistrates to Subjects: So that though they be performed by others, yet the works are theirs, at whose command they are done.

Reas. 2. Because the sanctifying of this day was ordained as well for the cause and use of Sons and Servants, as of Parents and Masters.

Reas. 3. Because it is the duty of all Superiors, to further the salvation, as much as they can, of all that are under them; and to procure by them and from them that honor to God, that is due to him from them.

Use, 1. Is of *Reproof,* against that most unworthy carelessness of men, who as they are not diligent enough themselves in doing their own duty on this behalf, so they think that they are free from all charge of children and servants about this matter.

Use 2. Is of *Direction,* to Inferiors, that are under others power. 1. That herein they willingly obey their Superiors, when they call them to serve God. 2. Yea, that they be thankful towards them for this cause. 3. That such as have the liberty should choose out such Superiors to be under, as from whom they may look for this help.

Doct. 6. For keeping of this duty, we must have a special remembrancer, Remember that ye keep holy. *&c.*

Reas. 1. Because this command is not written naturally on our hearts, as the other; but it was a command of institution rather than of natural light.

Reas. 2. Because the command concerns not all days and hours; but one special time, therefore we may the more easily forget.

Reas. 3. Because the many businesses of this life, do easily turn away our minds from this duty, unless with care and some diligence we set ourselves to the contrary.

Reas. 4. Because that we may rightly and conveniently sanctify this day, we had need beforehand to think of the same, and set our worldly business in such order, that they be no hindrance to us in that day, to sanctify it arightly; and so also on other days be busied about them, that when that day comes we may be disposed and ready with freedom of mind and

cheerfulness to lay them aside, and betake ourselves to, and go about the solemn worship of God, with our whole minds.

Use, Is of *Reproof,* against the laziness and carelessness of many, who are so far from an holy remembering of this day, that they remember it rather to this end, that they may bestow it on their private pleasures, or other businesses of their own; on which they cannot have the leisure to bestow any other day. For if they must run abroad a little, or some sport and easy journey must be made, or some trouble-feast to be held, before any day else, they choose the Lord's-day for these; as if other ways that day should be lost to them, as an idle day, if it were only bestowed on God's solemn worship. Others there be, that do not so much as remember the day of the week, unless by the Bell they be put in remembrance of it.

The thirty ninth Lord's day.

Exod. 20. 12.

Honor thy Father and thy Mother: That thy days may be long upon the land which the *LORD* thy God giveth thee.

IN the fifth command of the Decalogue that duty is handled, which is due to our Neighbor, in regard of his rank, degree, or quality, that he is of: A•...d it is expounded by the *Synecdoche,* that denominates one special for all the kind; which is *honor:* For *honor* is a principal part of this duty, and also an impulsive cause unto other parts of it. For by *honor* is understood a just and right esteem, and respect of worth (what ever it be) which appeareth in our Neighbor, whether he be our Superior, or our inferior, or our equal. Yet (as we said) it hath its special denomination from that special respect, which we owe unto them, in whom some singular and eminent excellency appears. Whence it is also, that the degree of our Neighbor, in regard whereof, honor is to be given him, is by like *Synecdoche* signified to us, by the titles of *Father,* and *Mother,* in whom nature itself, however very corrupt, yet doth evidently acknowledge, a rank and degree of dignity, whereunto honor is due. The sanction of this command is in a promise of long life, because the continuation of our life, and of all our quietness thereof, depends on the preservation of the societies of mankind; whereof the first, and source of all the rest almost, is between parents and children; and this also is the true reason, why this command hath the first place in the second Table.

Doct. 1. All men whatsoever are in some sort or other to be honored by us.

It is hence gathered, in that all precepts of the second Table regard our Neighbor, whatever he be, according to *Mat.* 22. where the sum of this Table is made, *Thou shalt love th•... Neighbor,* &c. Though therefore this *honor* is referred by name to Father and Mother, as its chief objects; yet in some sort it is to be extended unto every Neighbor; that is, unto all mankind.

Reas. 1. Because none is found so base and vile, but that he hath something in him, that ought to be esteemed by us, and much valued. For if nothing else could be remarked in one, yet the very common nature of man hath that worth and dignity in it, as unto it regard

should▪ be had, and the party not altogether contemined, or accounted less of than indeed he deserveth; and in such respect some honor is contained.

Reas. 2. Seeing all men are either our Superiors, or Inferiors, or our equals; religion, charity, and natute itself in a sort, leads us thither, that we should honor all Superiors, because they are superior to us, as Parents; as by the very phrase of this command appears, where all Superiors are called *Fathers* and *Mothers,* and by a like reason, all Inferiors should be respected by us like sons; and equals, as brothers or sisters.

Reas. 3. Because such honor makes much for advancing of love, and mutual duties of all kinds. For all do the more willingly perform their duties, when they see themselves and what they do, to be had in some respect.

Use, Of *Reproof,* against that barbarous pride, which so possesses the minds of many, that they can find but very few, that they think worthy of any honor from them. Whether are such to be from hence excepted, as make some such poor show of respect towards others, by their Puppit and Moris-like behaviours, as signs of the honor forsooth, that they do you; but they go no further▪ unto any reality. For the honor here commanded ought to have sound roots in our hearts, and to bring forth some found fruits, and not only colors, and pre•... and lying shows.

Doct. 2. A special honor is due to our Superiors, and that according to the nature and quality wherein they are superior to us.

This is contained in naming of *Father* and *Mother* specially to be honored, in the general duty of honor due to all.

Reas. 1. Justice requires that to everyone his due be given; and Superiors have a special worth and excellency, unto which a special esteem, and respect of honor is due.

Reas. 2. Religion commands that we acknowledge that special manner of God's image, which appears in every supereminence of dignity; whence it is also, that all such respect towards Superiors, is called *piety,* partly because by *piety,* or religion towards God it is in special manner commanded; partly also, because it hath some likeness of that piety and worship, that is due unto God.

Reas. 3. Charity and thankfulness persuade the same also, as from Superiors to Inferiors some good thing ordinarily useth to descend, if it were but from the rank and order; by reason whereof a special sort of honor is due to them, even from such, as in their own proper persons perhaps receive no particular good from them.

Reas. 4. Because, even for the society of mankind, nature teacheth us to honor them that deserve well of others, though we should receive no profit by them.

Use 1. Of *Admonition,* that we take heed of such barbarous and uncivil manners, whereby respect towards Superiors is taken away.

Use 2. Of *Direction,* that we always give reverence to such, as in authority or power are superior, as to the Fathers of the Country, the Fathers of our bodies, the Fathers of families, Fathers in Christ, and the like.

Doct. 3. Superiors owe a kind of honor to their Inferiors, suitable to their place.

This is hence gathered, in that *Father* and *Mother* are put here by a *Synecdoche.* 1. For all Superiors. 2. For all Neighbors, as hath been said. So men are commanded to honor their wives, 1 *Pet.* 3. 7. The meaning is, that so they ought to behave themselves towards their Inferiors, that their Inferiors may cheerfully acknowledge that degree of dignity they have over them, and show the same.

Reas. 1. Because this is but that general and universal justice, whereby everyone is bound to render to another his due.

Reas. 2. Because humility inclines all godly men, that as far as conveniently may be, they condescend to Inferiors, and as it were lift them up rather to themselves, than stand too much upon their own title, or superiority.

Reas 3. Because that esteem and respect which descends from the superior to the inferior hath much more weight than that which ascends from the inferior to the superior, and therefore makes more for preserving of the safety of mankind in its right order.

Use 1. That Superiors uphold with their dignity, that resemblance of God, which they ought to carry before there inferiors.

2. That they have a care of going before them in a right way and by a good example.

3. That they always use all their wisdom, authority, and power, that they have, to the procuring of the good of them that are under them▪

Doct. 4. This mutual honoring of each other makes much for the prolonging, and making our lives the more pleasant in this world, and improving of our hope about the life eternal.

This is clear from the promise that is subjoined to the precept.

Reas. 1. Because the conformation of human society tends derectly to the conservation of the life and livelihood of each one in particular.

Reas. 2. Because sins that are committed against parents, by whom we received this life are most suitably punished by the loss of this life, and of the comforts thereof; and there is a like reason sins against such, as are placed instead of parents.

Use. Is of *Exhortation,* That by this and the like considerations we stir up ourselves to a general care of the performance of this duty.

The fortieth Lord's day.

Exod. 20. 13.

Thou shalt not kill.

IN this sixth command of the Decalogue *Moses* treats of the person and life of man, and this is the reason, why this command is placed before the other two following, in which only are •...andled, only the adjuncts of these. For the person and life are of greater importance, than the things that belongs to the person. Therefore care was first •...o be had of this, and then of these. The command is proposed negatively, without the rest that follow, when yet the praecedent were proposed affirmatively. The reason is, because in things belonging to the fifth precept, privation is more used than contrariety; that is, it is more commendable not to give the honor to such as it is due, than to load them with manifest injuries, and reproaches. But in these commands nothing is more usual, than that unto the duties commanded, we run into the quite contrary faults as to hurt our neighbors life or his livelihood in his goods, or to bear a false testimony against him, or to desire anything inordinately, that is his. It was therefore very suitable that in the fifth commandment the perfect duty opposite unto the privation of honor should affirmatively be commanded us; but in the rest it was more necessary that we should be recalled from the contrary faults, and sins by a negative prohibition. Now the life, for which provision is made in this command, is both bodily and spiritual; and both these ought to be considered not only in their esteem and existence, but also in all their accessory qualities, that makes for their comfort and conveniency.

Doct. 1. Out of conscience to God and his law, we ought to abstain from all such things, as tend to the hurt of our neighbors bodily life.

This is gathered from the words of this command; because while murder or killing is forbidden all causes also, and effectual occasions thereof are forbidden.

Reas. 1. Because man is made after the image of God, and so any unjust violence done to the pe•...son or life of man, makes against the honor of God, *Gen.* 9. 6. *&c.*

Reas. 2. Because God alone is the father of spirits, and the Lord of our life. He doth therefore an injury to God who unjustly hurts his brothers life, and arrogates to himself that power which belongs properly to no other but to God alone.

Reas. 3. Because this is the greatest wrong that can be done to a man, as to this life, to deprive him of life, in which all other injuries are privatively contained.

Use 1. Is of *Admonition* That we diligently keep ourselves not only from effusion of blood, in which consists the height of this injury; but also from all cruelty, and from all both words and deeds, whereby man's life, or the comforts and conveniencies of his life, may be hurt, or impaired.

Use. 2. Is of *Admonition* also that by like reason and conscience we keep ourselves from all those inward dispositions and affections, whereby men use to be led and provoked to hurt their neighbor unjustly; as are. 1. Anger. 2. Hatred, which is as it were a vehement anger now strengthened and rooted in the mind, whence it is, that men wish great evils to such as they hate and that constantly; form which affection endeavor follow's; and from endeavor the act itself of hurting. 3. Envy, whereby men so repine at others good estates that they wish them

worse, or some evil. 4 Desire of revenge, whereby men use to render evil for evil, and that as it is evil. For although the desire of restitution of what is taken away, or of satisfaction for wrong, or of chastisement, or punishment, against such or such an one, that hath offended, be honest sometimes and laudable; to wit, because and when some evil in these and the like, is wished to the party, not as evil, but as it tends to his good, and so as it may be good for him: Yet desire of revenge, whereby we desire some evil to another, as it is, and may be evil to him only, without any reference to his good, can never be either honest, laudable, nor lawful.

Doct. 2. But most of all we ought to keep ourselves from such things, whereby the life of the soul of our brother is 〈◊〉 .

This is gathered from the words of the Text, because of all other this is the deadl•...est sort of killing a man; of which also the Scripture admonisheth us in the same phrase, whereby bodily killing is forbidden, *I will require his blood at thy hands. Ezek.* 36. Yet this difference there is between bodily and spiritual killing, that no man can be spiritually killed, or murdered by violence and mere force, as bodily many are.

Reas. 1. Because the spiritual life of a man is his preciousest possession, far surmounting his bodily life.

Reas 2. Because the hurting of this life, belongs to the hurt of his eternal state and condition.

Reas. 3. Because the depriving of this life draws with it the deprivation of all the true comfort of the bodily life also.

Reas. 4. Because in hurting this life, God's glory is directly wronged, by reason that this life cannot be hurt, but by the sin as well of him that hurts it, as him that is hurt; though bodily life may be taken away without the sin of him whose it is.

Use, Of *Admonition,* that with great care & conscience we keep ourselves from all things whereby this life of the soul is hurt; as, 1. From Heretical Doctrines. •.... From evil and corrupt counsels▪ •.... From scandalous and pernicious examples. 4. From all neglect of such duties, as we owe unto our Neighbor, in order to this eternal salvation.

Doct. 3. It is our duty not only •...o abstain from all such things, as the life of our Neighbor bodily or spiritual is hurt by▪ but also carefully to do all such things whereby he may be fu•...red in either life, and it may be made more lively and comfortable to him.

It is hence gathered, that as no command is altogether negative, but contains always and commands the contrary duties to the sins forbidden, so is it also in this sixth Commandment.

Reas. 1 Because there is a certain communion of nature and life bodily amongst all the posterity of *Adam* as they do all come of one and the same blood. There is likewise a like communion of spiritual life amongst many, as to the act and exercise itself; and amongst all, as to the hope and possibility.

Reas 2. Because religion sets up a sort of society amongst men, and as it were, a spiritual or City o•... Commonwealth; wherein everyone is bound to procure the common good, and advance it as much as he can.

Reas 3 Because God in such duties is glorified, and according to the power and occasion given us, there ariseth to us, a calling, and a divine allowance, whereby we are in special manner to perform this duty.

Use. Of *Exhortation* to all sorts of duties, whereby the life of our Neighbor may be cherished; as, •.... To a care of peace and love. 2. To patience. 3. To courtesy. 4. To pity, mercy, and bounty. 5. To spiritual alms of Instruction, Exhortation, Admonition, Consolation, as occasion shall require. Hither also are such sins to be referred, as we commit against our own lives, as drunkenness, surfeit, the evils of whoredoms, and uncleanness, and the like; and contrarily, those duties, whereby we ought to procure and further our own comfort both of life and health, as also of body and soul▪

The forty first Lord's day.

Exod. 20. 14.

Thou shalt not commit Adultery.

IN this seventh Commandment are handled such duties as belong to the begetting & propagating of human life. For these have place next after such as belong to preservation of life, which were ranked in the sixth Commandment, which takes care for continuing the life of this and that party in particular; but this seventh Commandment, of all men in general. By name then one special impurity and dishonesty is only forbidden; but by the usual *Synecdoche*▪ or comprehensive sort of speech, all others of that kind are understood, whether disordered actions like unto this, or whether such as tend either of their own nature, or of the intention of the doer, to the furtherance of such impure acts.

Doct. 1. We ought out of conscience towards God to keep ourselves from all impurity and unchastity.

Reas. 1. Because sins of this kind bring disorder into such things as belong to the propagation of man's life, and so tend some way to the corrupting of mankind.

Reas. 2. Because from such sins a sort of most inward uncleanness followeth in the person or body of man; whence it is, that the Apostle, 1 *Cor.* 6. 18. distinguisheth this sin from all others, in that others are without the body, this in and against the body itself; though there be some other sins that seem to be in and against the body, as drunkenness, surfeit, *&c.* yet they neither so inwardly arise from the body, nor so directly affect it, and primarily, as these lustful dishonesties.

Reas. 3. Because from this kind of uncleanness followeth that dishonoring of our own bodies, the contrary whereof is naturally due to them, and to our persons, as appears, •...*Thes.* 4. 4.

Reas. 4. Because these impurities in a special manner withstand inward holiness, as appears both from that place of the *Thessalonians,* where holiness is conjoined with the honor of the body in opposition to this uncleanness; and from that to the *Corinthians,* where our bodies by these faults, are said of temples of the Holy Ghost, and of members of Christ, to become the members of an Harlot.

Use, Of *Admonition,* that with the greater care and conscience we shun all such uncleannesses, which ought so much the more to be called to mind by us, as the depravedness of man's nature useth most to appear in these kind of sins, because they are most common, most prevalenr; and keep strongest dominion in him, possessing the whole man, in whom they are, and that most deeply, and with a kind of violence and force. Hence it is, that in Scripture they are called a *burning,* because they burn up all in their way, and by little and little consume the whole man, as fire doth the thing that it burns; more especially we ought to keep ourselves, 1. From that lust which is properly called carnal, that we be not subject to, or obey the affections and dispositions of it. 2. From all outward conversation, whereby such lust is cherished and furthered in ourselves, or in others; as are, 1. Such thoughts, as with pleasure and delight are taken up and used about unchaste matters. 2. Wanton apparel and behavior, or which savor of wantonness, or cherish it. 3. Filthy and unclean communication, either in common discourses, or songs. 4. Unclean company, and wanton representations, as are commonly in Stage-plays and interludes, pictures, and rooms hung with such, *&c.* 5. All occasions and provocations to lust, as idleness, drunkenness, surfeiting, and the like. 6. Most of all the acts themselves, of unchastnesse in whoredom, adultery, fornication, and the like.

Doct. 2. By virtue of this command we are bound to study all cleanness of soul and body, that belongs unto procreation.

This is commanded in the same words, that the contrary faults are forbidden by, according to the constant use of speech in the decalogue.

Reas. 1. Because this cleannese is a part of our inward sanctification.

Reas 2. Because from this part of our sanctification a special sort of honor ariseth, 1 *Thes.* 4. 4. While our bodies are not made drudges for the fulfilling the base and vile affections of the flesh, but are applied unto nobler uses.

Reas▪ 3. Because this purity is needful, that we may be fit to worship God, as we should. For carnal impurity where it prevails and gets the dominion, it not only presses down and burdens the mind, so that it cannot raise up itself unto spiritual thoughts and affections, but also it infecteth with contagion, and pollutes those very thoughts and endeavors, whereby we seek after and breath for spiritual life.

Use, Of *Admonition,* that we indulge not, nor allow the inclinations of our corrupt natures in these things, nor suffer ourselves to be carried away with the evil manners and examples of the vulgar sort, who in this kind, are more beasts often, than Christians; but let us always be thinking, how we may keep ourselves clean, as well from these lusts of the flesh, as from other sins: This cleanness is maintained by modesty and temperance. Modesty is herein

kept, if neither by words, nor by gestures, nor by any other such way, we uncover as it were without reverence, what nature tells us should be covered and hid, and be ashamed of the uncovering. Temperance or sobriety consists in the keeping a moderation or measure in the pleasures of the flesh or body, especially in meat and drink. The cleanness or chastity, as to the diversity of manner, is divided into chastity of single life, and chastity of marriage For marriage is appointed now since the fall, by God, to be a means of keeping this cleanness or chastity, in things that belongs to the generation of mankind. We ought therefore to have a care, 1. That we so marry as that it be in such cleanness; that is, with such a person, in such a manner, for such an end, that from a good conscience it may be said, that the contract or bargain was made in the Lord, and in his fear. 2. That it be used and exercised in this cleanness; that is, that neither the end of it may be broken, nor itself be drawn beyond the bounds of modesty and temperance; nor that it be any way from a remedy of sin and lust, turned into a cover for uncleanness and wantonness.

The forty second Lord's day.

Exod. 20. 15.

Thou shalt not steal.

IN this eighth Commandment men's possessions are handled as things that come under the name of their outward goods, and commodities. For thus God would show what a care he hath of us, in that not only by his Law he hath provided for the safety of our life, and chastity, and honor of our persons, but also for our possessions and external goods. He would also hereby admonish us how confidently we may trust all that is ours to him; where by his eternal Law he would have us secured about these lesser matters. There is in this Commandment ordained and presupposed a propriety to every particular man in his own goods, by reason whereof its truly said, *his is mine, and that is •...hine* For though at the beginning of the creation all things were in a manner common; yet afterwards by lawful seizure and possession of this, or that, a division of things ensued, the unjust breach of which division is condemned in this commandment, with all such things as make for it, or lead to it. For as in a feast some dish is set down in common and is no more this guests, than thats; yet when any guest hath taken to himself a portion or share of it, then that is more his own, than any others, so that it cannot by any other be taken from him without uncivility; so were all the commodities of this life at the first set out in common to all; but when one took to himself a certain portion of them, another could not by violence take it from him without sin. Now by name theft only is forbidden, because it is one of the grossest and manifestest sins of this kind; because in theft to everyone is apparent the breach of that right which everyone hath to his own commodity, and so the unjustice and the wrong is clear: Yet together with it also, according to the perpetual use of speech in all the other Commandments, all the degrees, and causes, principles, and occasions or provocations to it, are forbidden.

Doct. 1. We must keep ourselves out of cons•...ience towards God, from all unjust hurting of our Neighbor, in point of his possession▪ or outward goods.

Reas. 1. Because other ways we sin against God and that after diverse manners: 1. That dispensation of his providence, whereby he hath made division of such things amongst men, is disturbed against his revealed will. 2. The dominion of God himself, which he exercises in the dispensing of such things as seems best to himself, seems this way to be contemned. 3. We invade as it were this sovereignty and dominion of God, while at our pleasure we will make ours whatsoever we list.

Reas. 2. Because we do our neighbor gross and manifest injury, while we take by force to ourselves, what belongs to him, and so take away from his his goods.

Reas. 3. Because in this manner, charity is directly broken, while instead of that good, which we both ought to wish, and procure to our neighbor; we do him real evil, in depriving him of his own goods.

Reas 4. Because from such sins follow strifes, hatred and the disturbance of all society.

Use Is of *Admonition,* that we not only shun that which is commonly called theft, but also all those sins, which in Scripture are referred to theft; as their common head; As 1. the too great love of riches. 2. The desire of our own profit with our neighbors loss. 3. All unjustice of bargains and commerce, how ever it may be done with color of right. 4. All using or appropriating to ourselves that which is another's without its masters consent, whether this be done by force, or by deceit and circumvention.

Doct. 2. With the same religion or conscience that we ought to abstain from theft, we ought to s•...t ou•...selves to this on the contrary, that we may seek our neighbors good, and further it in his outward goods.

It is gathered from the likeness of reason, that is between the sins▪ forbidden, and the duties commanded, that are contrary to the same.

Reas. 1. Because by this means we make ourselves instruments of God's bounty and good providence, whereby it is his pleasure, that all be provided for in things necessary to this life.

Reas. 2. Because it is the exercise of our charity towards our neighbor.

Reas. 3. Because it belongs also some way to justice, in as much as we ought to behave ourselves as members of the same society, and everyone hath right to such duties from others, as far as conveniently they can be by them performed.

Reas. 4. Because our Lord admonisheth us, that we make unto ourselves, friends from the use of this communion; and so further others by our good example, and ourselves by their good desires and prayers for us, in the way to salvation.

Use Is of *Direction,* that we set ourselves with all care, that according to this duty of humanity, we further the profits of others, as our occasion and power shall require.

Hence 1. we ought to purchase nothing to ourselves, but by honest means, and just titles of right: For whatsoever is otherwise purchased or acquired, turns always to the wronging of another. 2. Everyone should betake himself to some honest exercise of life, which is in its self lawful, suitable to ourselves, and profitable to others, and such as live at ease: For who so live disorderly, as stout beggars, with him in the Gospel, who having full Bags and Barns, sings a requiem to their souls; saying, *Soul take thine ease▪ thou hast much laid up;* these as in other things, so they sin in this, that they take not upon them such a condition of like, whereby they may do good unto others. 3. Diligence is to be used in our calling, without which we cannot keep the things we have, much less increase them; that we may spare something from them, and lay it out unto the common good of others. 4. Frugality and moderation in our expenses about ourselves ought to be used, least the fountain should be drawn dry, whence such streams should flow, for helping and refreshing others. 5. Bounty and mercy ought to be exercised, in communicating our goods unto others, especially persons that are to be pitied; and of these, chiefly such as are of the household of faith: For in this duty is most of all exercised, and most manifestly that virtue that is most contrary to theft; because as in theft we take unjustly to ourselves, what is not our own; so in liberality and alms, we justly take from ourselves what is our own, and freely bestow it on another.

The forty third Lord's day.

On Exod. 20. 18.

Thou shalt not bear false witness against thy neighbor.

IN this Commandment, is handled the testimony of one given on the behalf of another, for getting of belief or trust of them. This then is also amongst the things that belong to our neighbors: For it either tends to his good, or to his hurt, as the belief that is given to this testimony, may either do him good or do him harm. God in this Commandment therefore shows us, that we ought not only, not to hurt our neighbor, in his honor, or life, or chastity▪ or goods; but also that no effectual occasion of harm should be given him, either by words, or by a witnessing, though he should not thereby be immediately hurt, but either by the coming between of his own, or some other bodies credit or endavour. The general sin that is here forbidden, is called *a false witnessing;* that is, whensoever by our credit, authority, or testimony, we confirm that as truth, which we know to be false, which is the very nature and definition of a lie.

Doct. 1. Every lie with whatsoever pretence it may be excused, as it is a witnessing of falsehood, it is a sin.

Reas. 1 Because it contains an in•...ury to our neighbor, who from the very law of nature, hath this right, that he may challenge of us, that we say nothing to him, as true as that is not

true; no more than we would thrust upon him a piece of false coin, for true or currant gold or silver, which yet is but a counterfeit.

Reas. 2. Because there is a base and dishonest disorder in the false witness, that lies while his tongue and speech disagree quite from his mind; and it is as if the Interpreter of some Princes should speak things quite contrary to those, that he got in commission from his Prince to declare.

Reas. 3. Because the inconveniences that are brought forth and furthered in the world by lies are very grievous and heavy; because by them all trust, in which lies the very knot and foundation of human society, is troubled in every kind; and there is no evil that in any other sort is done to any, but both may and useth also to be brought about by lies; so as by lies sin is committed against the honor, the life, the chastity, and the outward goods of men, as also against his religion, so that all the foregoing Commandments, by breaking of this Commandment by lies, may also be some way broken.

Reas. 4 Because by a lie the nature of the Devil himself is in a special manner followed, and as it were put on like a garment, *John* 8. 44. *You are of your Father the Devil, and the lusts o•... your Father you will do. He was a Murderer from the beginning, and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh his own; for he is a liar, and the Father of it.*

The *Use* is of *Admonition,* that out of conscience towards God, we keep ourselves from all lying, whether it be that of a pernicious lie, or an officious lie, or a merry lie: Whether it be spoken of ourselves, as in our vaunting and dissimulations, or of others, as in calumnies, slanders, backbitings, flatteries, soothings, *&c* But these lies are chiefly to be shunn'd, as use to be committed in public judgments, and matter of great weight and importance. 1 Because with how much more advisedness a man lies, by so much his sin is the greater. 2. Because by how much the greater the danger is, that another is brought into by the lie, by so much the sin is the heavier. 3 By how much the greater obligations come together, binding us to speak truth: by so much the sin is multiplied.

And that we may abstain from lying, we must abstain from such things as make way for lying; as are rash suspicions, and too great easiness to believe and receive false reports; and a talkative and twatling nature, which by many useth so to be exercised, as without that consideration, whereby they should always put a difference between truth and falseshood, and the like.

Doct. 2. We ought to love truth, and according as occasion serves, further and advance it.

This is gathered from the words of the Commandment, because veracity, whereby we both love truth, and according to occasion, witness the same, is that virtue here commanded; and is contrary to that sin that is here condemned, in *bearing falsewitnesse:* So that speculative truth is not properly here treated of, neither that which is true generally; but only moral truth, that is, such as belongs to men's manners and consciences; and that is such a truth of our words, as that they agree with our mind, and our mind also with the thing itself, as far as

we are bound to know, or profess that we know. And this veracity is to be followed and highly to be prised for these reasons.

Reas. 1. Because it is not the least part of that Image of God, that we ought to show; because in a special manner God is, and is called the God of truth, *Psal.* 31. 6. and his word the word of truth, and truth itself: so that truth hath a peculiar agreement with the nature and perfection of God: Whence also it is, that God, though in other commands hath sometimes used a kind of exception, and as it were dispensed with it for a time, as in the matter of *Theft,* with the Israelites (for he made that to be no theft, by a special explication of that command, which otherwise had been *theft*) and of some marriages both before and under the Law, which by extraordinary approving of them he made lawful; yet in this command about speaking truth, he never granted any explication or dispensation, because from the very nature of the thing itself, it hath more of God's Image in it, and of divine and immutable justice; yea, which is more, God hath absolutely forbidden us, that we lie not, although for his cause, much less for our own, or for any mortal man's.

Reas. 2. Because this veracity is a special perfection of man, while it excludes these deviations and crookednesses of men's minds, whereby they are perverted unto a custom of lying, and subjected unto the base affections either of fear, or fraud, or the like: Hence also from the very light of nature, it is a singular honor to any, if they be lovers of truth, and stick fast to it, and are constant both in defending and furthering of the same.

Reas. 3. This is also the foundation of all civil society and conversation; so that it being taken away, men would become rather Wolves and Foxes to one another, than men.

Reas. 4 By the exercise hereof and the love of it, our minds are the better disposed for embracing that truth, which leads to our salvation.

The *Use* is of *Direction,* that in our conversation with men, we follow after this truth, for though it be not required, either that we know all that is true, nor yet that at all times we speak all, that we know to be true; yet against the truth at no time, in no place, for no party whatsoever, no not for God himself (as hath been said) we ever witness anything: Moreover we are always bound to give witness unto the truth, and to confirm it, when either religion or conscience towards God, or justice and charity towards our neighbor shall require this duty from us.

The forty fourth Lord's day.

Exod. 20. 17.

Thou shalt not covet thy neighbors 〈◊〉 , thou shalt not covet thy neighbors wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbors.

IN this last commandment is handled, the estate and condition of our Neighbor in common, as appeareth by these last words; *or* 〈◊〉 *is* 〈◊〉 *neighbors:* For as in the first

Commandment of the first Table, that duty is commanded, whereon all other duties lie and depend; so also in this last Commandment of the last Table, that duty is handled, on which all others, that relate to our neighbor do depend. About this state of our neighbor in common, covetousness is forbidden; by which neither is understood the natural faculty of coveting or desiring, which is of itself good and lawful, and not to be ranked in the place of things forbidden: Nor yet every concupiscence or lust is here to be understood; because such acts of filthy lust, as have the consent of the will joined with them, for the accomplishing the acts of sin, if occasion were given, are prohibited in the other Commandments, according to their kinds, whereunto they belong, as Christ himself teacheth of a man inordinately lusting after a woman: which while he calls adultery, he shows that it is forbidden in the seventh Commandment: Nor yet is understood that innate, and inbred lust in us, which is original sin, and the •...inder to all actual sin; because that is no more forbidden in any one Commandment, than the contrary original righteousness and innocence is commanded in the whole Law, but as this primitive righteousness is commanded us in all the Law throughout; so the contrary original sin, lust or inclination and propensity to evil, in general, is forbidden in the whole Law, and not in any one commandment: Here then is properly understood, that *covetousness,* which is a disorderly desire or longing after anything, that is our neighbors, though we do not fully consent thereto, and though we never desire to accomplish the same by unlawful means.

Doct. 1. The first motions, wherein we are touched with an inordinate desire, are to be holden •...or sins, that are to be shunn'd.

It is gathered from the words of the Commanment; because that first lusting after anything, that is our neighbors, is expressly condemned; and all other inordinate motions are of the same kind.

Reas. 1 Because such motions are contrary to the perfection of God's Image, which we are everywhere bound to keep entire in ourselves, as much as is possible.

Reas. 2. Because such motions are contrary to charity, whereby we ought to love God with our whole hearts, and our Neighbor as ourselves▪ For if this charity were perfect in us, no place would be left in us for such motions of affections either against God, or against our Neighbor.

Reas. 3. Because in such motions there is a certain beginning of a consent to evil, though it be not full and perfect; which appeareth from that hidden liking and delight, that useth to accompany such motions, until seriously they be repressed.

Use 1. Of *Refutation,* against Papists, who hold not such first motions for sins, and so do not acknowledge the spiritual depth of sin; and by the same means in great part take away the power of repentance and spiritual humiliation.

Use 2. Of *Admonition.* that with all diligence we keep our hearts, that however we cannot be altogether free from such motions, yet as much as may be, we may keep ourselves from them; and that for two causes: 1. Because they have something of sinfulness in them, and

tend also to the promotion of heavier sins. 2. Because in some sort they defile our mind and make it less fit for exercising and preserving holy motions.

Doct. 2. Everyone ought to be content with that portion and condition that God hath measur•...d out unto him

This is hence gathered; because contentment with our own, is the duty directly contrary to desiring what is another's.

Reas. 1. Because we ought to rest in God's dispensation, as in our Fathers good providence, who knows best what is good for us.

Reas. 2. Because this contentment makes much for the quietness of our mind, and so for the happiness of our life.

Reas. 3. Because the want of this content argues our too great love of the world, and of ourselves; and it comes from a perverse affection, that we are not content with our lot▪

Use 1. Of *Reproof,* against such, as do, or think nothing else almost, than how they may compass such or such a worldly thing, that they have not; so that their whole life is nothing else but a continual exercise of avarice and ambition.

Use 2 Of *Exhortation,* that we may more and more strive unto this contentment of mind, which is the companion of true piety, as is said; *Godliness is great gain, with a mind contented with its own condition. For we brought nothing with us into this world, nor can we take anything out of it with us; but having fo•...d and raiment, let us there •...ith be content. But such as will be rich fall into temptation, and into a s•...are, and many lusts or covetousnesses,* &c. 1 *Tim.* 6. 6, 7.

Doct. 3. We ought to desire our Neighbors good as well as our own.

This is hence gathered; that here is forbidden the coveting of that, which is our Neighbors; whence follows, that we ought not only to leave to him such things as are his; but also, which is more, desire heartily that he may keep and enjoy his own to his own content, not that we should have them, or desire them. So that as the love of God above all things else is commanded in the first Commandment, so this love of our Neighbor, as of ourselves, seems chiefly to be commanded, and as it were summed up in this last Commandment.

Reas. 1. Because love to our Neighbor ought to follow from our love to God; and God may be as well honored by the things he gives to our Neighbor, as the things that he gives to us.

Reas. 2. Because however it be more natural to wish well to ourselves, yet it is more divine and perfect to wish well to others in such external things.

Reas. 3. Because by wishing well to others, we wish well to ourselves, in as much as by the exercise of this duty, we further our own salvation

Use, Of *•...eproof,* against the common frailty of us all. For from this, as from the Commandment of a loving God above all things, it follows that none can perfectly keep this moral Law, in this life; to wit, if we understand such perfection as consists in complete

obedience. For otherwise in all believers is found such a perfection, or integrity and sincerity, as is opposed unto fainednesse and dissimulation; and such as is opposed unto halting or lameness, by which some duties seem to be looked after, but not all; and such a perfection also as is opposed to lukewarmness. For all believers both worship God sincerely, and desire to keep all his Commandments, and pant after a complete obedience also: Yet the Law is not for this proposed to us in vain, though we be unable to keep it fully. For hence we understand, 1. What is our duty. 2. What are the defects under which we lie. 3. What we may require of God; to wit, that we may be freed from guilt, & renewed to a performance of duties. 4. That we have a mark set us, whereat we may aim in all our endeavors. 5. That we may in part take notice of the perfection of that life which we shall enjoy in another world.

The forty fifth Lord's day.

On Ephes. 6. 18.

Praying always with 〈◊〉 prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication f•...r all Saints.

THe Apostle after explication of our spiritual armor, which every Christian ought to furnish himself with, adds exhortations to prayers, by which this spiritual armor is taken up, put on, strengthened, made sure, and of proof, and is increased. In the Exhortation itself several things are expounded as the Duty of praying▪ which duty is declared, 1. By a distribution, with all *prayer and supplication;* 2. From the adj•...nct of time, *always, or at all times.* 3. From the ob•...ect, unto whose good these prayers are to serve; to wit not only for ourselves, but for *all Saints* 4. From the efficient cause, *by the Holy Ghost.* 5. From its singular manner that must accompany it, which consists in *watching* and in *perseverance.*

Doct. 1. Prayer is amongst those p•...incipal duties, which ought to be had a care of by us.

It is hence gathered from the Text; because the Apostle so carefully urgeth it.

Reas 1 Because it gives very great glory to God; for God in all our prayers is acknowledged the principle and fountain of all our good.

Reas. 2. It contains man's greatest subjection and homage to God. 1. Because it seeks all things of free▪ gift and grace. 2. Because the soul and conscience themselves are prostrated before God, and cast at his feet as it were, when we pray.

Reas. 3. Because by prayer, we receive all the spiritual gifts of God.

Reas. 4 Because by the same, we sanctify to ourselves all the corporal gifts of God.

Reas. 5. Because by Prayer we fly unto God, that in him we may be secured from all evil.

Reas. 6. Because we have most sweet communion and communication of the grace of God in the exercise of Prayer.

Reas. 7. Because in Prayer either expressly, or implied we give up ourselves unto God, so as after and from prayer, we rise more obliged and bound to God than we were before; because all Prayer hath always adjoin'd to it some promise of thankfulness, for hearing our prayer and granting our desires.

Use Is of of *Exhortation,* that we may more and more give ourselves to this holy exercise of Prayer, as well in public as in private Unto which care many considerations ought to stir us up: As first, That holy Prayer is so acceptable to God, that in Scriptures it useth to be called Incense, or Perfume, and Sacrifice. 2. In that it is so proper to the godly▪ that in Scriptures godly men, and such as call upon the name of God, are without difference put for the same. 3. In that it is so inseparable a fruit of the holy spirit dwelling in the heart of a believing man, that from thence it is called the spirit of Prayer; and Prayer is almost the same to spiritual life, as breathing is to natural or animal life. Moreover that by prayers we best resist all sort of temptations; whence also it is, that we are bid resist the Devil by Praying; and to pray and watch, that we fall not into temptation: Lastly, in that all grace is stirred up, and increased by the exercise of Prayer.

Doct. 2. In prayer we ought to exercise ourselves in all the kinds and sorts of it.

This is hence gathered in that the Apostles exhorts us here, to *all prayer, and supplication, and thanksgiving.*

Reas. 1. Because our manifold necessities, as well in respect of evils, wherewith we are pressed; as in respect of good things that we want, or for receiving whereof we ow thanks; as also the necessities and occasions of others, unto whom we ow this▪ duty of Prayer, do require manifold sorts of Prayer.

Reas. 2. Because by this means, not one only, or another, but all the graces of God are put forth and exercised in us, according to their proper objects and natures.

Reas 3. Because God by this means is many ways glorified of us.

Use Is of *Direction,* that we rest not on forms of Prayers, as if the saying over of such were enough, for the fulfilling of our duty in general; because according to divers occasions, we ought to betake ourselves to divers manners or ways of Praying.

Doct. 3. In Godly prayers the holy spirit exercises a special power of his own.

From the words, *by the holy spirit.*

Reas. 1. Because we of ourselves know not, neither how, nor what to pray for: And although we be taught about such things in the word of God, yet for the practice itself, a special direction of the holy spirit is requisite.

Reas. 2. Because our weaknesses are so many, in the exercise of Prayer, that they must be helped by the holy spirit.

Reas. 3. Because no prayers can be holy and acceptable to God, unless they come from the holy Spirit.

Use, Of *Direction,* that in making our prayers, we trust not to our own wit, and volubility of gifts, and to our own strength; but that we rely always on the grace and help of the Holy Spirit.

Doct. 4. In some sort or other we ought always, or at all times to be praying.

From the words, *Praying always.*

Reas. 1. Because we ought always to have a praying disposition of mind, or a mind ready to pray: For in this consists the right disposition and ordering of our mind.

Reas. 2. Because we ought to take all just occasion of this exercise of Prayer.

Reas. 3. Because we ought not to pass over our set and established times of prayer.

Use Is of *Reproof* against such, as are so far from this exercise, that they cannot only pass over whole days, but weeks also without any serious thoughts of Prayer.

Doct. 5. The manner of Praying, is as much to be taken care of, as prayer itself.

This is here gathered, in that watching unto prayer is commanded in the same manner with prayer. Now watching unto Prayer, belongs unto the manner of Praying, and in some sort it contains all things, that belongs unto it. For,

First, We ought to watch before prayer, that we may so prepare ourselves thereto, as all hindrances may be removed, and we ourselves get a fit disposition of mind and spirit.

Secondly, In prayer we must watch against lukewarmness, want of reverence, wandering thoughts, and the like.

Thirdly, After prayers we must be watchful, against forgetfulness and slothfulness, whereby we come short of the fruit of our prayers; neither indeed for our carelessness ought we to expect any.

Reas. 1. Because in every moral action the manner of doing is of greatest weight, by which it only is, that we not only do that which is good, but do it well.

Reas 2. Because in prayer, after a special manner we are in God's presence, in whose sight, how we behave ourselves is a matter of no small concernment.

Reas. 3. Because a corrupt manner of praying, sometimes not only blasts the power of our prayers, but also makes them to be turned into sin to us.

Use, Of *Direction,* that we may have a care of all such things, as make for the right manner of praying; such as are Faith, Humility, Zeal, or Fervour, and Constancy.

The forty sixth Lord's day.

Mat. 6. 9, 10, 11, 12, 13.

Verse 9 After this manner therefore pray ye: Our Father which a•...t in Heaven, Hallowed be thy Name.

10 Thy Kingdom come: Thy will be done in earth as *it is* in Heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, forever, Amen.

THis prayer was dictated by Christ, and for this reason ought chiefly by all Christians to be had in esteem, as coming from him that was the wisdom of God itself, which therefore both knew well all our necessities, & knew also most perfectly, what the will of God is towards us: And it was dictated, that it might be an example or pattern of all Prayers, that we ought to use; not that we should be bound up to this very frame and form of words; however it may also be freely used by us: For we read not that this very form of words was used by the Apostles, though other ways divers Prayers of theirs are mentioned as well in the Acts as in their Epistles. This Prayer is made up of certain Petitions, whereunto are adjoined a foregoing Preface, and a following Conclusion. The Preface is in these words; *Our Father wh•...ch art in H•...aven.* And herein is proposed and commended unto us a certain description of God, to whom our prayers are always to be directed. This description suitably to its occasion; that is, unto praying, lays out unto us those perfections of God, which are most needful to be known and considered of us for a devout calling upon his name. And because nothing makes more for this, than that we be assured of God's goodness, and good will towards us, whereby he intends good to us; and of his power, whereby he is able to do all that he pleaseth in Heaven or on earth; Therefore, •... The goodness of God is declared by that title of, *Our Father.* And 2. His greatest power and majesty is designed in these other words; *Which art in Heaven.* He is called *Father* not only from the benefit of creation and providence, whereby as with a Fatherly care he provides for us in all things; but chiefly also for the benefit of adoption, whereby of his special favor he chooses us to be of the rank and number of his sons. And he is said *to be in Heaven*▪ because in Heaven, especially the third Heaven, he manifests his ma•...esty, as it were in his royal throne, amongst the blessed and glorious spirits; and from thence he sends out his Word, as a royal declaration of his will, through all parts of the world, for the powerful effectuating of all and everything, that he wills, or pleaseth.

Doct. 1. Some preparation of mind is necessary for •...ight making of our prayers.

This is hence gathered, in that a preface is here used, and that such a one, as directly makes for preparing of our minds, that we may make our prayers the more directly before God.

Reas. 1. Because so great is the majesty of God, that to appear before him, and rashly as it were to rush into conference with him, and so negligently without any care of our fitness, and predisposition to it, would be such an indignity, as it were great incivility, and want of wisdom, to use towards any worldly Prince, or great man.

Reas 2. Because so great is our weakness, that unless our minds be strengthened by some religious meditation, they will never lift up themselves to God, so as becomes them.

Reas. 3. Because so great is our unworthiness, that hardly can our minds be raised up to consider and believe, how our prayers are heard of God, unless we seriously meditate on the favor or grace of God, and his promises.

U•...e, Of *Direction* how we ought to dispose and settle ourselves to prayer; namely by such a preparation, which chiefly doth consist in two things: 1. In calling away of our mind, and thoughts, and cares, from all other things, not only unlawful, but otherwise lawful, though worldly, during that time, and exercise. 2 In setting of our minds, and thoughts, and affections on heavenly things, and that according to that occasion, which our prayers in general, and in their special and particular natures, give us.

Doct. 2. God alone by religious prayer is to be called upon.

This is hence gathered; because in this most perfect pattern of Christian prayer, we are not taught to call upon any in that kind, but whom we may call, *Our Father which art in heaven.*

Reas. 1. Because prayer is so divine a worship, and gives so much glory to the party that it is made to, that without idolatry it cannot be offered to any creature; whence also in Scripture everywhere it is called a sacrifice, which the very Papists themselves confess cannot be offered but to God alone.

Reas. 2 Because no creature can sufficiently know our prayers; to wit, as they come from the heart, and not from the mouth only.

R. 3. Because no creature can always & everywhere be present to hear prayers, where they are made.

Reas. 4. We cannot religiously call on such, as we do not religiously believe in, *Rom.* 10. But we may not religiously believe in a creature, *I•...r.* 17. 5.

Use. Of *Resutation,* against the perverse superstion of Papists.

Doct. 3. In all our prayers we ought to come unto God with confidence, as unto our Father.

It is gathered from the word, *Father.*

Reas. 1. Because prayer in its most inward and essential nature, is an action of affiance and trust. For we seek nothing from God, but out of trust and hope grounded on his promises.

Reas. 2. Because we ought to strive unto this, that we ourselves may be accepted of God, as his sons, that so we may know that our prayers will be accepted of him: And this we only attain by faith and affiance placed on God, through Jesus Christ.

Reas. 3. Because we ought to give God this glory, that as a bountiful Father he will liberally give unto us, when we do ask of him, all that is good for us.

Quest. What shall they do then, that have not yet received the spirit of adoption, so that with any certainty they may •...all upon God, as their Father?

Ans. Though such cannot for that time receive that comfort of their prayers, that others do, yet they ought not therefore to cease from the exercise of prayer, because this itself is a most fit means to attain to this confidence; when by lifting up the heart to God, we wish at least, if we cannot with downright confidence and affirmation say of the Word, that yet we could, and might truly call upon God, as our Father.

Use, Of *Direction,* that we always call upon God in Christ, in whom alone God is our Father by adopting us, and reconciled unto us, and accepts of ourselves and of our prayers.

Doct. 4. In our prayers together with confidence towards God, charity towards our brethren ought always to be joined.

It is gathered from the word, *Our* For though it be both lawful, and sometimes expedient and profitable, that a believer say in his prayers; *O my Father,* for manifesting his particular confidence in God; and not for designing any specialler sonship that he hath in God, than others; as Christ the Lord alone might and did use that form of speaking; yet even for designing our particular confidence, it ought never to be joined with excluding thoughts of others, but what ever our own particular feelings be, in respect of charity, & the judgment & desire thereof towards others, we ought always either expressly or impliedly, to call upon God, as the common Father, as of ourselves, so of others also.

Reas. 1. Because it belongs to our comfort, that we so call on God, as being members with others of that mystical body, whereunto God hath prepared and promised all good things.

Reas. 2. Because it belongs to the communion of Saints, that they have a perpetual communication or mutual partaking and benefit of prayers amongst themselves.

Reas. 3 Because charity towards others, is a disposition, which is in a special manner required of us, that our prayers may be acceptable to God, according to that of our Lord; *If ye forgive •...hers, y•...u shall be forgiven.*

Us Of *Reproof,* against such, who burning with hatred, and desire of revenge, rush into praying, not that we ought to abstain from praying, because of such perturbations of ours; as neither from the Lord's Supper: But that we ought to lay aside and purge out such perturbations, not only when we come to partake publicly of the Lord's Supper; but also daily, and privately, when ever we set ourselves to make our daily prayers to God.

Doct. 5. The majesty and power of God are to be set before us, when we call upon God.

It is gathered from the words; *Which art in Heaven.*

Reas. 1. Because this majesty of God rightly set before us, and thought upon, strikes us into an awful reverence and fear of God, which is required unto all humble and rightly conceived prayers.

Reas. 2. Because the consideration of the same majesty lifts up our minds above all earthly and worldly things, to think upon and seek for things heavenly.

Reas. 3. Because the heavenly power of God directly strengthens our confidence, according to that of the Apostle, *Rom* 4 21. *He believed, and d•...ubted not, that •...e who had promised, could also perform.*

Use, Of *Direction* how in our prayers we may resist sundry thoughts and temptations; to wit, by lifting up our minds to behold and think upon the majesty and power of God, in whose presence we are.

The forty seventh Lord's day. On the first petition of the Lord's prayer.

Hallowed be thy Name.

ALl the petitions of the Lord's Prayer are very short, & yet such, as contain all things that are to be sought for in their own way, and that in an order most convenient. For the four first Petitions concern the obtaining of good; and the two last, the removing of evil. Amongst the former, these have the first place, which nearliest concern the glory of God: And first of all the glory of God itself is sought and prayed for in the first petition, where by the name of God, God himself is understood, & such things as most intimately belong unto him, in as much as he hath revealed himself unto the creatures. By sanctifying of this name then is understood, the manifestation of God's glory, as most becomes his most holy majesty.

Doct. 1. All prayers that we offer to God, are to be followed with great zeal and affection.

This is hence gathered; because all these petitions are so short, but yet pithy and comprehensive, that it may from thence appear that the power of prayer consists not so much in multitude of words, and empty or vain repititions or babblings, as in the servant and well composed desires of the heart.

Reas. 1. Because the abundance of the heart is here chiefly regarded, according to which the mouth ought only to speak: And the abundance of the heart consists in such desires with zeal and fervor, or heat of affections.

Reas. 2. Because God knows what we stand in need of, so that a long and artificial or skillful expounding of things to God, is not needful, nor doth at all profit, further than it proceeds from an overflowing abundance of the heart.

Use, Of *Reproof,* against such babblings, as being expressly condemned by Christ our Lord himself, are yet willfully and professedly used by Papists; and by others also out of a lukewarm formality, in as much as they use a form of praying, but deny the power of it.

Doct. 2. Such things are in the first place, and with greatest affection to be sought after, as most concern the glory of God's name.

This is gathered from the order of the petitions.

Reas. 1. Because in the order of intention, and of a well ordered desire, the end is first to be desired: And the glory of God is the end of all.

Reas. 2. That which is first in worth, ought to be put before all other things: And the glory of God hath infinite excellency and worth beyond all things else.

Reas. 3 Because this is one the difference between true and sincere prayer, and that which is hypocritical and vain; in that hypocrites then only seek after God, when by their own private and proper necessities they are constrained to it, and seek not to him first, and for himself. But the godly call upon God for the esteem that they have of himself especially, although even then also with him, they seek their own happiness in him, and in him alone; because this is most of all to glorify God in that manner that himself hath prescribed.

Use. Of *Exhortation,* that by all means we stir up in ourselves this servant desire towards the glory of God's name, not only beyond and above all profits and pleasures of this life, but also above our life itself, both in this world, and in the world to come, if it were possible that we could desire God's glory separately from our own salvation, and glorification in Heaven.

Doct. 3. Our hallowing or sanctifying and glorifying of Go•...s name depends upon his own 〈◊〉 gift and bounty▪

For we are here taught to seek and pray for it from him.

Reas. 1 Because no mortal creature of itself knows the way how God's name is to be sanctified; nor doth any by that illumination which he hath got, so understand it, but that he still stands in need yet more and more from time to time to be taught it of God.

Reas 2. Because when we understand how God's name ought to be sanctified of us, yet the direction, and leading, and grace of the Spirit of God is needful for the performing of that, which we know belongs unto our duty.

Reas 3. Because there be many things without us, that belong to the sanctifying of God's name, that cannot be brought to any effect by us, but by the special and powerful working of God himself.

Use▪ Of *Information,* that by this we may understand, that all the duties that we perform unto God are God's own gifts. For nothing can be by us offered unto God for sanctifying of his name, unless that first were freely given us of God. And thus God is *Alpha* and *Omega,* the beginning and the end, in all that spiritual communion, that we have with him. First he forgives us our sins; then he gives us the grace both to will and to do that which is good and well-pleasing in his sight; and lastly, all these his own gifts he crowns in us, both with grace to the end, and glory in the end.

Doct. 4. It is a great benefit of God to us, when we see his name to be hallowed or glorified.

For here we seek this first, as our principal desire and benefit, that the name of God may be hallowed.

Reas. 1. Because this hallowing of God's name, turns always to the profit and building up of the children of God, who in some sort are made partakers of his glory.

Reas. 2. Because all such as love God above all things else, are made possessors of their chief desire, when they see the name of God to be hallowed and glorified.

Reas. 3. Because God often vouchsafes us this honor, to be made some way instruments of hallowing and glorifying his name; and this ought to be acknowledged for a great honor and benefit.

Use▪ Of *Reproof,* against the base and earthly minds of men, that are more taken with a little profit of the things of this world, than with the glorious hallowing of the name of God.

Doct. 5. It ought to be our greatest grief, if the name of God be profaned or blasphemed.

For this is it, that is directly contrary to this first and great petition, and the greatest hearts desire of all the godly.

Reas. 1. Because God's majesty ought to be most dear unto us.

Reas. 2 Because the actors of such a sin are most wretched, and therefore much to be pitied, for the miserable blindness and perverseness wherein they lie.

Reas. 3. Because great scandal is given to others.

Reas. 4. Because by this means God's judgments are in a singular manner thus provoked and procured, for God will always have his glory, will we, nill we; either from us freely, or upon us fiercely; either the glory of his mercy from us, or the glory of his justice and wrath upon us.

Use, Of *Direction*▪ how we ought to be affected, when the name of God is profaned or blasphemed; that is, if it be done by others, we ought to grieve at the thing, and as far as in us lies, to mend it; but if it be done by ourselves, or by occasion of us; that is, for a life led altogether unworthy of, and unsuitable to the glorious God, that we profess to serve; then we ought as it were to repair God of his honor, by our humiliation and repentance for such misdoings, and by zeal of glorifying him afterwards, as we had offended and dishonored him before.

The forty eighth Lord's day. On the second petition of the Lord's prayer.

Let thy Kingdom come.

IN the second Petition is handled the principal means, whereby the name of God is hallowed, or glorified amongst men; and that is, the Kingdom of God, and its coming is sought for. And by the Kingdom of God properly is understood that state of the Church, wherein she is made

partaker of that happiness, that she hath in her communion with God. For a *Kingdom* in its general notion, is a kind of polity or public government and state of men, wherein one hath the supreme and chief command, and all others are subject (less or more) for their own good. For unless it be for the good of the Subjects, or people, it is not a Kingdom, but a Tyrany. So the Kingdom of God, is a Politie or State, wherein God hath the Sovereignty or Supreme power and command; and men are sub•...ect in such a sort, that from thence they may reap and receive their chief good, that can be desired, or eternal and true happiness. By a 〈◊〉 also all such means are understood by the Kingdom of God, whereby such a state of the Church is procured. Of this Kingdom there are two most remarkable degrees; one in that administration which belongs unto this present life, in respect whereof it is called the *Kingdom of grace:* The other unto the life to come, in regard whereof it is called the *K•...ngdomeof glory.* By the coming of this Kingdom then, is understood its *state*▪ or condition; and the *giving,* or bringing to pass of all such things, together with the advancing and perfection of them, as belong to this state, for its accomplishment.

Doct. 1. The chief mea•...s to hallow, or glorify God's name by, is the Kingdom of God, which consists in his Church.

This is gathered from the connection of this petition with the preceding.

Reas. 1. Because the name of God, or the greatest perfections of God, are more manifested in this Kingdom, than in any other of his works, but especially his grace, or mercy, justice, truth, and wisdom.

Reas. 2 Because this Kingdom of God in its perfection comes nighest unto God himself. For there is nothing out of God himself, that can be compared with his Church; yea, in a manner all things else are subject to the Church.

Rea. 3. Because nothing is more contrary to the glory of God's name, than the impairment of this Kingdom, or trenching upon it, or than the troubling and deforming of it.

Use, Of *Direction* and *Exhortation,* that first of all we seek the Kingdom of God.

Doct. 2. This Kingdom is not set up, nor brought about by any other, than God himself.

This is hence gathered, in that the *coming* hereof is sought from God alone, as the author and principal cause and procurer of it.

Reas. 1. Because the adversaries and enemies of this Kingdom are more and mightier, than that they can be overcome by any creature.

Reas. 2. Because the profits and advantages that this Kingdom brings, are greater, than that they can be imparted to any by any creature.

Reas. 3. Because the administration of this Kingdom is more spiritual, than that it can be performed by any creature in chief.

Use, 1. Of *Refutation,* as well against Pelagians, who go about to rob God of a great part of this Kingdom, and ascribe it to nature; as against Papists, and others, *Who will have the external government of the Church at least to depend upon human power and pleasure.*

Use 2. Of *Direction,* that in seeking this Kindome we fly to God by faithful prayers.

Doct. 3. This Kingdom is come to us, but in part, as yet.

This is hence gathered, in that the *coming* of this Kingdom is by all during this life always to be sought for.

Reas. 1. Because always in this life something cleaves to us, which belongs to the Kingdom of darkness, and must be put off, and laid away.

Reas. 2. Because always something is wanting to us, that belongs to the Kingdom of light, and must be put on.

Reas 3 Because we must always pant and breath after the accomplishment of this Kingdom, which is to be revealed and perfected in the last coming of Christ.

Use, Of *Admonition,* that we never so set up our rest here, as if we were arrived at the end and last perfection, but strive unto a further perfection, than any we have attained.

Doct. 4. It belongs to our duty, that we use all care and pains to advance this Kingdom of God, by our desires, prayers, and all other lawful means and endeavors within the compass of our power, place, and calling, that God hath set 〈◊〉 in.

This is gathered, because we are here taught to do this by prayer; and what we are bound to pray for, we are bound to use all lawful and expedient means to bring it to pass: else we should but tempt and mock God by such prayers, by dividing the right means from the end, and disjoining of things that God hath conjoined.

Reas. 1. Because the zeal of the House and Kingdom of God (for God's Kingdom and his Family or House, are all one) ought to take up and possess our minds as far as makes for the glory of God.

Reas. 2. Because from it depends our own salvation.

Reas. 3. Because such endeavors, if they be sincere, are never in vain. For though perhaps they profit little with men sometimes, yet they always advance the Kingdom of God in ourselves, and have the promise of the blessing.

Use, Of *Reproof,* of such as care nothing what the estate of the Church be, how the Word is preached, the Sacraments administered, Discipline exercised, and the like; but it is to be feared that such *Gallio's* have no part nor portion in this Kingdom, which they entertain with such slight and neglect.

Doct. 5. We ought to wish for the uttermost perfection of this Kingdom, which is to be after the day of judgment.

This is hence gathered, in that believers here on earth are taught still unto the day of judgment to pray for this Kingdom. For further illustration it needs no more, than what hath been said on the former Doctrines.

Doct. 6. The Kingdom of the Devil, and of Darkness, and of Antichrist, and all other such things, as are opposite to the Kingdom of God, and enemies to it, we ought with all our heart to detest, and with all our strength to oppose.

This is gathered from the distinctive particle, *thy:* Wherein is held out an opposition of this Kingdom to all other Kingdoms and things, that are contrary to it.

The forty ninth Lord's day. On the third petition of the Lord's prayer.

Thy will be done on earth, as it is in Heaven.

IN this Petition is sought the fulfilling of God's will, and in that manner, that it ought to be sought to be fulfilled: which is explicated by a comparison of the like; where the things compared are the fulfilling of God's will by men, and by Angels: The quality or manner, wherein they are compared, is the manner of obedience, that ought to be given to this will: Now by the *will* of God here properly is understood that which God hath revealed unto us concerning our duty, or that which he hath laid upon us to do, by his revealed will; though the secret will of God also is so far contained under this Petition, as that we ought to rest content with it, when it appears now to us by the event, that it was the will of God, *Acts* 25. 14. This Petition hath dependence on the first, in as much as it is a m•...an te•...ding to that end, that is there proposed. It depends also on the second, because it is the effect of that kingdom and administration; and it is also the perfection and accomplishment of the same kingdom: For God is not said to have *a perfect kingdom of grace,* until he have got all the faithful absolutely subject in all things unto his will: The fulfilling therefore of the will of God, differs from his kingdom, as the government differs from the obedience that is given to it; in the same sort almost, as the kingdom of God and the righteousness thereof differ: Mat. 6. 33. *Seek •...e first the kingdom of God, and the righteousness thereof, and all these things shall be added unto you.*

Doct. 1. The name of God is hallowed by men, and his kingdom is advanced, when his will is religiously and devoutly done.

This flows from the former connection already shown.

Reas. 1. Because reverence to the name of God, which is the hallowing or glorifying of it, brings with it of necessity obedience to his will.

Reas. 2. In this very thing, that we subject ourselves to the will of God, we give God glory and power, and command over our very souls and lives; and so we highly glorify him.

Reas. 3. By this doing of the will of God, the kingdom of God comes to be within us; and within us is his place of ma•...esty and state, and his throne powerfully set up to him, in our hearts.

Use Is of *Direction,* according to this rule, we judge of our love and care towards the name and kingdom of God.

Doct. 2. The revealed will of God sh•...uld be the rule of our life.

This follows from the substance of the Petition. *Reas.* 1. Because the will of God is the law, partly, written in our hearts, and partly revealed in the Scriptures for this very end, that according to it, we should direct our ways.

Reas. 2. Because it contains in itself all perfection, which belongs to the imprinting upon us the image of God, and making of our life divine.

Reas. 3. Because according to this will, and the doing of it, God both in this life, and in the life to come, distributes and disposeth of all rewards and punishments.

Use Is of *Admonition,* that we deny our own carnal wills and affections or lusts, with all things that disagree from this will of God; and that we conform ourselves altogether to it, which seems here to be insinuated to us in the particle *thy,* which is put here in opposition to our will, and to the lusts of this world.

Doct. 3. It is God that gives us both to will and to do anything, that is according to his will.

For this is the very thing, that here we seek of God.

Reas. 1. Because of ourselves we can do nothing that is truly good, and pleasing to God, in a spiritual sort.

Reas. 2. Because there are so many things both in us and without us, that fight against this good will of God; that unless God gave us to will and to do what he will's, and kept us in this mind, we should never be able to attain it.

Reas. 3. Because God ought to have all the glory of any good, which yet could not be given him, unless he were the Author and giver of all good.

Use Is of *Admonition,* that with all humility we think of ourselves, and of our own endeavors, and learn to depend altogether upon God, that from him we may receive both to will and to •...oe that which is good.

Doct. 4. In this doing of God's will, we ought to strive and endeavor unto an Heavenly and Angel-like perfection.

From the words,

On earth, as it is in Heaven.

Reas. 1. Because this is the best way to help our imperfections, if we always aim at the chiefest perfection.

Reas. 2. Because we are called unto the same society and communion with those blessed spirits that are in Heaven, therefore we ought to aspire unto the imitation of them.

Reas. 3. Because we seek the same happiness and glory that they possess; and therefore ought to follow the same holiness.

Use, Is, that we always study to obey God with all cherefulnesse, sincerity, readiness, and entireness, that in Scriptures are attributed to Angels in their obedience, as special properties and qualifications of the same.

The fiftieth Lord's day. On the fourth petition of the Lord's prayer.

Give us this day, *&c.*

THe sum of this petition contains things needful for this present life. For by bread is understood by a *Synecdoche,* all that sustains and comforts bodily life. The act of God that is humbly desired about these necessary things, is that he would *give us,* by which also, by another *Synecdoche,* is understood, not only the first free imparting of things to us, that we have not, but also the continuation of them that we have, together with the right use and fruit of them, by the blessing of God: And moreover the removing of all other things, as on the other side are contrary to this present life, or to the comfort, quietness, and contentment of it. This bread then thus understood, is illustrated from its subject, and adjunct. From its subject, in that it is called *our bread:* And from its adjunct, in that it is called *daily bread;* that is, fit for us, and our use, day by day, or from day today. The *giving* of God that we desire, is illustrated also from the adjunct of time, *this day;* that is, *now when we have need:* And from its object, to *whom;* to wit, *us m•...n of all sorts,* or *all men,* but especially such as are of the household of Faith. This petition depends on the first, in as much as all other comforts of this life, ought no other ways, nor no further to be made use of, than as they are instrumental, or made necessary to the hallowing of God's name, or glorifying of him. It depends also upon the last preceding petition (and by it also on that going before it) because by the necessaries of this life we are made the fitter, and ought to be readier for doing the will of God upon earth, as it is done by the holy Angels in Heaven.

Doct. 1. Necessaries of this li•...e are on this ground chiefly to be desired and sought for, that by them we may be the better fitted and enabled for the doing of the will of God, and glorifying of his name.

This follows from the connection that we have shown.

Reas. 1 Because thus all things are referred to the glory of God, as their last end, according as they should.

Reas. 2. Because while thus we receive these outward goods, we get all the good that is in them, and at once also keep ourselves free from all the evil, that someway cleaves to them; in regard whereof, they are called snares, thorns, and all designed in Scripture by such like names, that set forth unto us *great danger by them,* or from them.

Reas. 3 Because thus such bodily goods are turned in some sort into spiritual goods, as they are looked upon, as effects and signs of God's blessing, and are received as pledges of his love, and directed in their use to the increase and furtherance of spiritual good things.

Use, Of *Reproof,* against worldly men, who in a carnal manner seek the goods of this life, and use them also only carnally.

Doct. 2. All the necessaries of this life, both the greatest of them, and the least, come •...o men's use by the free gift and bounty of God.

This follows from the manner of seeking them; *give us &c.*

Reas. 1. Because God is absolute Lord of all that is in heaven and in earth; and therefore whatsoever any creature possesses or enjoys, it hath all this from God's free indulgence.

Reas. 2. Because as from God, the thing itself that we possess, depends; so also doth the whole fruit, use, and benefit of it, every way.

Reas. 3. Because this gift of God, is herein singular, and freely bountiful, in that he gives them to such as are unworthy, and such as too too unworthily use them, and abuse his gifts.

Use 1. Is of *Refutation,* against the doctrine of Papists about men's merits, which have no place so much as in our daily bread, or in one •...crumb of bread, much less in respect of the life to come, or eternal glory.

Use 2. Is of *Direction,* that we place not our confidence in second causes, but in God alone, even for these outward things; and that we show all thankfulness to God, even for these worldly things; and specially beware, that we abuse not these gifts of God, and make them an occasion and matter of sinning against the Author and donour of them.

Doct. 3. We ought all to live contentedly on that pittance, that God hath measured out unto us, of the conditions of this life.

This follows from hence, in that we are taught to seek only *our daily bread:* so *Proverb* 30. 8. *Feed me with the food of my daily portion, or pittance, measured •...ut to me.*

Reas. 1▪ Because we ought not to be carried towards such things with such a desire, as we should seek the kingdom of God with, and the righteousness thereof, but with greater moderation, and with far lower desires.

Reas. 2 Because we. ought not to bind, and prescribe God the measure of the things, that we desire of him, but for that we ought to rest content with his pleasure.

Reas. 3 Because that as he gives, and we have of him, if we enjoy it with contentment, it brings more true good with it to us, than all the greatest riches bring, or can bring to worldly men.

Use Is of *Exhortation,* to keep ourselves from all inordinate care and solicitude about worldly things.

Doct. 4. Our confidence or trust in God, and prayer to him, even about the necessaries of this life, is daily to be renewed.

This follows from the word, *this day.*

Reas. 1▪ Because there is no day wherein we stand not in need of God's favor and blessing, even in such things.

Reas. 2. Because daily the blessings of God are renewed towards us, and therefore also our worship towards him ought daily to be renewed.

Reas. 3 Because every day hath in it as it were a picture which represents the whole life of man; and we are uncertain whether we shall live unto the next day; therefore every day, as it goes over us, we ought to take care of this duty.

Reas.•.... Because there is great danger, that we shall find no time, that we may apply to such duties, but that we will forget and over-pass them altogether▪ unless daily we do renew the duty▪ and do it every day in its own day.

Use Is of *Reproof* against such, as either daily neglect these daily prayers, or very slightly and coldly go about them to perform them.

Doct. 5. We ought not only to pray for, and procure such things to ourselves, but to all others also, as much as in us lie•....

From hence *give us,* not *give me.*

Reas. 1. Because this belongs to Charity.

Reas. 2. Because it is the duty of a good steward of the gifts of God.

Use Is of *Reproof,* not only against such as exercise thefts and robberies, but also against all such as are guilty of too great sparing niggardliness and envy.

The one and fifty Lord's day. On the fifth Petition of the Lord's Prayer:

Forgive us our debts, *&c.*

THe following Petitions, treats of the removing of spiritual evil, or sin: And sin is two ways removed; either 1. by forgiveness of sin committed; or 2. by preservation from sin, that it be not committed: The first is the substance of the fifth Petition; the last of the sixth and last: In the fifth the Petition is proposed, and then afterwards it is confirmed. In the Petition because sins are chiefly considered, as to their adjoined guilt: therefore 1. they are under that notion by a metaphor, or simily marked out to us, and declared, when they are called *debts:* The reason of the simily or metaphor is, because by the law and justice, we are bound to God, to give him entire obedience; and for omission of any part, or point of this whole or entire obedience, we were bound to undergo the punishment or penalty of the curse of the law. Sins therefore are called debts. 1▪ Because of the want of that obedience▪ in them, which we *owed* to God. 2 Because they did bring with them an obligation of undergoing those punishments.

Now of both these debts the forgiveness is sought for; that is, the removing of our guiltiness, that we contracted by our sins; and by consequence justification and adoption. The argument whereby this petition is enforced, is taken partly from *the place of like things;*

because from our forgiveness and mercy to others, we must expect the forgiveness and mercy of God; and partly from *the place of unlikenesse,* or of that from *the less to the more;* in this, or such •...*Syllogism:* If we, who scarce have a drop, or small resemblance of that mercy, that is in God, do yet forgive men their offenses, whereby they have offended us; then much more will God forgive us our offenses out of his infinite mercy, that we have done against him: but the first is true; and therefore the latter also. This argument is thus expounded, *Luke* 11. 4. This petition hath its dependence rrom all the foregoing, as a means whereby way is made for the obtaining of them; because God of his mercy forgiving us our sins, by so doing removes the hindrance of his grace and blessing, whereby other things are obtained; and so he gives us all good things that we want, or desire. It is expressly coupled to the next foregoing petition, by the conjunction *and,* which was not used in the former petitions; because the three former petitions were so nere allied, that of themselves they depended one upon another, by a natural connextion and consequence; and the fourth did upon the last of the cther three, by that kindlinesse of connection, that the well-being of the whole, or person, for the better exercising of its duties and actions well, hath on the well-being of a very necessary and essential part of itself. But this petition, and that fourth, are of far different kinds, and have not so direct and immediate a connection in the nature of the things; but that they required to be coupled together by such a grammatical conjunction, *and.*

Doct. 1. Our sins are the heaviest of all evils.

This is hence gathered, in that we are taught to pray for the removal of this evil absolutely, and of none other.

Reas 1. Because they are most opposite to the chief good; that is, unto the image and holiness of God, as they may be partaken of by us, to our felicity; and so some way to God himself. Whose will, as much as in us lay, we have violated.

Reas. 2. Because they spoil us of our greatest perfection.

Reas. 3. Because they beget unto us the greatest miseries.

Use, Of *Direction,* that having a right esteem of our sins, we may the more abhor them, and all other evil that comes by them.

Doct. 1. Sin•...s bring with them an obligation of the greatest debt.

It is hence gathered, that they are here called debts.

Reas. 1. Because the Law of God binds sinners to suffer pains, and that no common ones, but of the wrath and curse of God.

Reas. 2. Because this debt is such, that for it, we can never be able to satisfy God. For whatsoever sinners do, it rather augments, than diminisheth the nature, or account of the debt.

Reas. 3 Because the justice of God exacting so rigorous a discharge of this debt for sinners, is still upon them, and is as it were perpetually threatening condemnation to them in their own consciences.

Use. Of *Admonition,* that neither by a mad kind of secureness, or secure and careless madness, we neglect these so heavy debts; but go about this by all means, that we may be set free from them.

Doct. 3. The mercy of God in Christ is sufficient to forgive and remit all our debts.

This is hence gathered, in that we are here taught to this end to fly to the forgiving mercy of God.

Reas. 1. Because God is not only a just Judge, but also a merciful Father, as is in the preface of this prayer.

Reas. 2. Because God according to his infinite wisdom hath so ordered things in Christ, that he can with safety to his justice, of his free mercy forgive us our sins.

Reas. 3. Because this mercy being infinite, far surpasseth our sins, though in themselves they be horrible.

Use▪ Of *Exhortation,* that with all our hearts we fly to this mercy, and rest in it, and on it.

Doct. 4. Unto remission of sins, together with •...aith, is required a confession of them, and repentance or a change of mind and amendment.

This follows from the nature of the petition.

Reas. 1▪ Because none can earnestly desire the blotting out of his sins, unless he both confess and also hate and detest them.

Reas. 2. Because otherwise he can by no means rightly magnify the mercy of God, whereunto he flies; but rather goes about to prostitute it, and make it a Pander or Baud to his sins.

Reas. 3. Because without these, none is fitted for receiving comfort from the mercy of God in remission of his sins.

Use, Of *Reproof,* against such as presume on the mercy of God, though they never thus seriously repent of their sins, nor can be brought to confess or acknowledge their cruel dispositious to men.

Doct. 5. Mercy and love to our brethren, is a sign of the mercy and love of God to ourselves.

From these words; *As we forgive our debtors.*

Reas. 1. Because the mercy and love of God shed abroad in our hearts, begets mercy in us to our brethren, as heat begets heat.

Reas. 2. Because this mercy and love towards men, is for its conformity thereto, and suitableness to it, a special condition of obtaining the mercy of God; and so is declared to be

tied to it, *Mat.* 6. 14. *If ye forgive men their trespasses, your Father also that is in Heaven; will forgive you.*

Reas. 3. Because this forgiving of all injuries and wrongs done to us, by others, is taken of the special and free mercy of God communicated unto us; and this grace is the effect of God's mercy forgiving us our sins.

Use▪ Of *Admonition,* that we deceive not ourselves, and promise to ourselves the mercy of God, whilst we nourish in our own hearts hatred and ran•...our against our brethren.

The fifty second Lord's day. On the sixth petition of the Lord's prayer.

〈◊〉 u•... not into temptation, *&c.*

IN this petition the business is about the evil of sin in respect of its dominion, which it uses to have over men; concerning which, we have first the petition; and secondly, its declaration, or opposition. In the petition we pray against this evil in its twofold cause; whereof the first is, the proper cause of sin, intending it; which is the temptation of the Devil, or the Devil tempting us to sin. Now temptation is nothing else but an argument propos•...d to us, whereby we are induced to be persuaded, and drawn into sin. The other cause, that is looked at in this petition, is not properly the cause of the sin, nor any efficient or author of it, but a governor and orderer as well of the sin itself, as of the tempting to sin, and of the effects of both; but the true cause of the evil of punishment, that follows sin: And this is God's effectual and powerful way of working about sin, or exercising of his providence, which usually is called *God's permission,* although it be more than a bare and an idle permitting. The explication of this petition is in praying for the contrary to this evil, that we prayed against in the words going before; which is prayed against from God's gracious acting towards us, contrary to that, which before was called a leading into temptation. For it is called a *delivering* or *plucking* of us out of temptation.

Doct. 1. The guilt of former sins committed, deserveth altogether at gods hands, that we should be quite given over to temptations and sins.

This is gathered from the connection; wherein first forgiveness of sins is sought, and then deliverance from temptations, and evil for sin.

Reas. 1. Because sin being an aversion, or turning away from God, therefore it deserves, that he should turn away himself, and his grace from us.

Reas. 2. Because for sin, we both give ourselves up as it were servants to sin, and to him that tempts to sin; We deserve therefore directly, and very rightly, that we should be given to such masters, as we ourselves have chosen.

Reas. 3 When we rush into sin, we neglect that grace of God, by which we might have been preserved from sin; and therefore we deserve to be deserted by him.

Use 1. Of *Admonition*▪ that we so much the more take care to keep ourselves from sin.

Use 2. Of *Direction,* that we daily seek from God, the forgiveness of our sins, even for this end, that we be not further given up to sin, and to temptation, but that we may be preserved from both.

Doct. 2. Whosoever have forgiveness of sins, or seriously se•...k after it, they have a desire, and true purpose to abstain and keep themselves from sinning in time to come.

This is also clear from the connection of these two petitions.

Reas. 1. Because other ways they would not truly abhor sin, and so would show themselves altogegether indisposed, and not qualified for remission of sins.

Reas. 2. Because else they would not be thankful to God, that forgave them their sins.

Reas. 3. Because else that forgiveness would be in vain, if they should again purpose to themselves to return to the like condition, wherein they were before.

Use, Of *Reproof,* of such as seem to wish for forgiveness of sin, but in the mean time have no care to fly from sin.

Doct. 3. Who so desires to keep himself from sin, ought also to keep himself from all temptations and occasions that lead into sin.

It is clear from the petition, which prays against temptations to sins

Reas. 1. Because the end of such temptations is sin, and the misery that follows upon sin.

Reas. 2. Temptations are so many, so subtle, and so powerful, that unless with great care we take heed to ourselves, it cannot be, but they lead us into sin.

Reas. 3. Because of ourselves we are carried that way, and incline unto this, that by giving place to temptations we may betray our own souls to the tempter.

Use, Of *Admonition,* to such as from too much security and boldness, rashly expose themselves to the danger of diverse temptations and enticements to sin, for temptation is not to be desired and sought after, but as wisely as we can to be shunn'd; and where that cannot be, stoutly and courageously to be repulsed.

Doct. 4. Our Father that is in Heaven, disposeth also of our temptations according to his own good pleasure.

For thus it is here held out to us, that it is he, that either leads us into temptation, or causes us not to be brought into it; but kept from it.

Reas. 1. Because he exercises his providence in guiding and measuring of every temptation.

Reas▪ 2. From him depends the strengthening of our souls against such temptations, as we are vexed with.

Reas▪ 3▪ From him depends the issue of the temptation itself, together with its effects, which follow on it, either of their own nature, or by accident.

Use Of *Comfort,* because from hence we may have comfort against all temptations, that we be never fully led into them, as 1 *Cor.* 10. 13. *No other temptation hath overtaken you, but as useth to befall men; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

Use 2. Of *Exhortation* to thanksgiving, that we are not led unto this and that temptation; because this should not be attributed to our own strength and wisdom, but to the grace of God.

Use 3. Of *Admonition,* that with horror, fear and trembling, we pray chiefly against this judgment of God▪ which he exercises upon many sinners, when he leads them into manifold temptations.

Doct. 5. It is a great benefit of God towards his own, that he thus delivers them from evil, that they be not delivered into temptation.

This is hence gathered, in that this is sought from God by a doubling of the same petition in a man▪...*lead us not into, but deliver us from.*

Reas. 1. Because a mischief to man lies in the prevaleuey of temptations, when he is not only tempted, and led somewhither unto temptation, but also led into it, so as he is inwrapped in it, and held entangled therein, after the will of the tempter Satan, and so is kept captive in the slavery of sin.

Reas. 2. Because so great is the force of temptations, and such is our natures slipperiness, and deceitfulness, that from this evil of temptation we cannot be delivered, but by God.

Reas 3. Because God delivers not all, but of his just judgment suffers many to be led into temptation, of whom a great part (for ought we know) were no worse than we ourselves, who yet are delivered from them.

Use, Of *Direction,* 1. What evil it is, that we should chiefly pray against at God's hands to be delivered from; to wit, not against outward afflictions, which are also temptations; nor yet against all other temptations absolutely, but against that deadly evil of sin in them, that is intended to us by Satan, both by afflictions, and all other his temptations, which in truth are often times no less dangerously couched in prosperity, than in adversity. 2. How we should wholly depend upon God for deliverance from this evil, and so give him the glory.

On the conclusion of the Lord's prayer.

For thine is the Kingdom, power, and glory, *&c.*

THis is the conclusion of the Lord's prayer, wherein two things are contained; 1. The confirmation of all the foregoing petitions. 2. The obligation of our affection, that moves us to offer up these petitions to God, and in some sort moves God also to hear the petitions offered. The confirmation is taken from the causes, which concur in God for strengthening of our confidence about the hearing of our petitions at his hands. The efficient cause is, 1. The right and authority of God, by which he can and may dispense and dispose of all,

according to his own pleasure; and it is here called the *Kingdom of God*▪ for *thine is the Kingdom;* that is, the *sovereignty,* the *supreme dominion,* and *right.* 2. The same efficient is also, that *power* of God, or his *might,* whereby he is able to put in execution all to what he hath *right;* that is, all that he pleases, or whatsoever he will: *Thine is the power.* 3. The final cause, is his own glory; *Thine is the glory.* All which are illustrated by their adjunct of duration, not for a time only, and then either to cease, or to pass to another; but *forever and ever:* but unto *ages of ages,* or *worlds of worlds,* as the old English did bear; or *world without end*▪ as now it goes; that is, to *all eternity.* The obligation of sealing up of our affection, is in the word of acclamation, *Amen;* whereby is shown▪ 1. The strength of our desire, wherewith we follow after all these things, that were proposed in these petitions. 2. The strength of our faith, whereby we rest in, and rely on God's mercy, for them all. 3. Of our hope, whereby we look for and wish, that God would ratify and hold firm all our petitions, in the same manner as he doth the promises, whereunto himself hath prefixed this same word of *strong asseveration* (for it is of both) Amen, Amen, that is, *Verily, Verily,* a kind of oath; and so hold our *acclamation* as firm, as his own asseveration: and that is beyond exception.

Doct. 1. No petition, nor p•...r ought to be made to God, without some praise of his name at least implied.

This is hence gathered, that in the very brief pattern of petitions, a solemn praise of the name of God is subjoined, how ever it be in order to confirm all the petitions foregoing.

Reas. 1. Because it is not ourselves that we ought either only, or chiefly to look at in the worship of God; but it is the honor of God's name, that we should so much regard.

Reas. 2. Because this is a most powerful motive, to obtain what we seek, if in all things we give God his glory.

Reas. 3. Because it is a chief part of worship.

Use, Of *Reprof,* against our negligence on this behalf, who are so wholly taken up with the things that belong to our own necessities, that we neglect the giving God his honor by duly praising of his name; when yet it is the sole thing aimed at in this prayer of our Lord's, that the glory of God may have the first and the last place, as the Alpha and Omega of all his worship, the beginning and the end of •...ight serving him. For the first petition is about the hallowing or glorifying of his name; and the last conclusion is the extolling and praising of him to the same glory.

Doct. 2. It makes very much for the strengthening and confirming us in our prayers, if we set before our eyes the infinite sovereignty and right, and the infinite might, and glory of God.

From the words; *Thine i•... the Kingdom, power, and glory.*

Reas. 1. Because hence it appears, that we do rightly, and according as just order doth require, fly unto God in our prayers; and seek all good things from him, because he only hath the absolute right and might, to dispense all these things, according as his own honor and glory requires.

Reas. 2. Because hence it appears, that we may have certain and sure confidence, that he will hear our prayers, because it is as easy to him to do all this, as to will it; and it belongs also to his glory in some sort, to will the same.

Reas. 3. Because from hence we are taught, both in what manner, and for what end, we ought to look for the accomplishment of our desires; to wit, in such manner as shall seem good unto God, according to that wisdom and power of his, whereby he exercises sovereignty of kingdom and command, or dominion in all things, and in such manner, as may make most for the glory of his name.

Use, Of *Direction,* that we use these and the like titles of God, in our prayers, not for a fashion, but from religious resentment and intention, that our prayers may be the more powerful, from the greater feeling, and abundance of our hearts.

Doct. 3. All thing•... that uphold our faith and our pr•...ers, are from the everlasting and eternal God.

From these words; *For ever and ever.* Or thus rather it makes for the same purpose; that we consider, that all things that sustain our faith, and our prayers, are in the eternal God, *unto eternity,* or forever and ever, *&c*

Reas. 1 Because from hence it appears, that now God is the same, and such unto us, as he was from the beginning of the world to any other, that called upon his name, *Isa* 59. 1. & •...1. 17.

Reas. 2. Because from hence we are confirmed in this, that God will unto eternity remain still our God, even then when he will cease by changeable dispensations to do us anymore good, as here he doth, because then we shall be settled in the possession of our last and highest good

Use, Of *Direction*▪ for the right use of this divine attribute of eternity.

Doct. 4. While we pray, and especially towards the end of prayer, we ought to put forth our petitions with all earnestness of desire, and lively strength of faith, and of affections.

From the word *Amen.*

Reas. 1. Because as at the end our prayer is as it were come to its perfection, so we ought there to exercise the perfection of our faith, affection, conscience, and desire.

Reas. 2 Because every natural and kindly motion grows stronger and faster towards its end; otherwise if it be flashy in the beginning, and flag towards the end, it is a token it was forced, or framed upon some wrong ground, and will not prove durable and kindly unto the end.

Reas. 3 Because our affection in the end of prayer ought then to act from the doubled and recollected force and power of all the affections going before.

Reas. 4▪ Because by this means in a sort we redouble our whole prayer, while first we propose all our petitions one by one in order, with their own measure of desire and affection; and

thereafter press vehemently and earnestly for them all together, that they may all be granted us, and so according to our earnestness, •...est as confident that they will.

Use▪ Of *Reproof,* against the negligence of men on this behalf, which is grown so great, that now it is gone out of use amongst us, to signify such our affections, or strong wishes and desires, by saying, *Amen;* as the Apostle witnesseth and saith, that all Christians of old were taught, and did use to practice▪ 1 *Cor.* 14. 16.

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FINIS.

Timothy Armitage, d. 1655.

P-TA2-1. A trial of faith, or, The woman of Canaan on Math. 15, 21, 22, 23, 24 : together with the souls sure anchor-hold, on Heb. 6, 19 : with the wisdom of timely remembering our creator, on Eccles. 12, 1 : in several sermons - Armitage, Timothy, d. 1655.

Trial of Faith, OR THE WOMAN OF CANAAN▪ On
Math. 15. 21, 22, 23, 24.

Together with the Souls Sure *Anchorhold,* On
Heb. 6. 19.

With the Wisdom of timely remembering our Creator, On
Eccles. 12. 1.

•n Several SERMONS, By *Timothy Armitage,* Late Minister of the Gospel in *Norwich.*

•*ONDON,* Printed by *M. S.* for *Henry Cripps,* at the first Shop in Popes-head-Alley, next *Lombard*-street. 1661.

To the Christian Reader.

ALthough we have not fully perused these Sermons, yet being well acquainted with the worth of the Author, we do (not without the desire of many) present these Notes to thy view. He was a man of a choice, humble, meek, and moderate spirit, of good natural endowments, heightened with no small measure of Divine grace; of a sound judgment, yet could bear with those that erred not in the main; of a large affection, yet without affectation; of good Learning; but his Art was in Preaching to conceal his Art. His Teaching was after the manner of God's drawing a soul to Himself, viz. *Fortiter & suaviter,* strongly and sweetly. His style was even, plain, & full, and (as *Anianus* spake of *Chrysostom)* his speech was never elevated to the pomp of speaking, but always accommodated to the profit of hearing. In brief, He was a faithful, experimental, powerful, and succesful Labourer in the Gospel; for the Spirit of God breathed much on his heart and Ministry: His life also held pace with his Doctrine; for as his Doctrine was lively, so his life was doctrinal: He was beloved both of God and man. Our only grief is, we had such a Preacher whom now we have not: But in the midst of our sorrows for the loss of him we have refreshment, by enjoying the issues of his labor; and this book being his *Benjamin,* which he did not live to finish, we humbly present unto you, in its native innocence, as it was midwived from his mouth by the finger of a ready Penman: Neither could we be so injurious to our departed Brother, or unjust unto you, as to diminish or add anything thereunto; lest, instead of his endeavors, we should give forth our own conceptions. His intention was not to print them in paper, but to imprint them in the hearts of his Auditory. This Writing is like Milk in a Bottle, which though it wanteth the natural warmth of the Breast, yet being well digested, will afford wholesome nourishment and spiritual strength. Those that did hear these Sermons delivered by a lively voice, cannot but rejoice in hearing them echoed over by the rebound of the Press; in which if there be any faults, you are desired, by the sense of the neighbouring words, to correct them. Thus

committing the success of these following pages (wherein the Author being dead yet speaketh) to the blessing of the Almighty, We rest

Your Servants in the Lord Christ,

- W. B.
- T. A.
- J. R.

Several Sermons preached by Mr. Timothy Armitage upon Matth. 15. 21, 22, 23, 24, Verses, &c.

Verse 21. Then Jesus went thence, and departed into the Coasts of *Tyre* and *Sidon:*

22. And behold, a woman of *Canaan* came out of the same coasts, and cried unto him, saying, have mercy on me, O Lord, thou son of *David,* my daughter is grievously vexed with a Devil.

23. But he answered her not a word: And his Disciples came and besoughthim, saying, send her away, for she crieth after us.

24. But he answered, and said, I am not sent but to the lost sheep of the house of Israel, *&c.*

SERMON I.

YOu have a Relation of Christ's departure from the parts of *Judea* near to *Jerusalem;* and his coming to the coasts of *Tyre* and *Sidon,* the uttermost part of the Land of *Canaan.*

And here is a Relation of two great *Wonders* wrought by Christ there: One was a spiritual wonder, a *wonderful faith* that Jesus Christ wrought in the heart of a poor woman, the *woman of Canaan;* it was a wonderful faith, therefore it is brought in with admiration in the 22. verse, and *BEHOLD, a woman of Canaan came out of the same coasts, and cried unto him, saying, have mercy on me, O Lord, thou son of David,* &c. Yea it was such a wonder, as made the Son of God to wonder at it in conclusion, and to say, *O woman, great is thy faith, be it unto thee even as thou wilt.*

The second *Wonder,* which was the effect of this wonderful faith, it was a *miraculous cure* that the Lord Jesus Christ wrought upon the daughter of this woman of *Canaan,* who was possessed with a Devil, which Devil Christ cast out by speaking one word.

Now concerning the *faith* of this woman of *Canaan;* the *wonder* that was in it appears,

First, In that it was a *woman,* the weaker vessel, and most subject to fears, yet her heart was raised to *believe.*

Secondly, Not only a woman, but a *Woman* of *Canaan,* a Canaanitish woman, one that was of the seed and posterity of that cursed Nation the *Canaanites,* that were a cursed Nation, and cast out, that room might be made for the Children of *Israel;* cast out of the Land, that room might be made for the Children of the Kingdom, and yet Christ meets with mighty faith in the heart of a woman that was a Canaanite, one that had not enjoyed the means of Grace, one that had not enjoyed the privileges of the Jews.

But we shall open the Scripture, and give you a brief Analysis of it, and lay a foundation for future discourse, for I shall but dwell upon the borders at this time.

And in the *faith* of this woman of *Canaan.*

First take notice of the *Declaration* of her faith,*ver. 22.*

Her faith was *declared,* first, by the *confession* she made of Christ, she made a full and excellent confession of Jesus Christ; *O Lord, thou son of David,* there is the confession of her faith: she doth acknowledge the *Lordship* of Christ, she doth acknowledge him to be *Lord of all,* infinite in power, able to do what he pleases, yea to command the Devil out of her daughter, for she came to him for that end; there is a confession of the Divinity of Christ, and of his infinite power.

Secondly, She doth *acknowledge* him as the *Messias,* not only as the Lord of all, but as the *Messias,* Christ the Savior, him that was to come to *redeem* his people, and to be a light to enlighten the *Gentiles,* and therefore she calls him the *son of David;* Oh Lord, *thou son of David,* have mercy on me, *&c.* where she doth acknowledge him to be the *Messias* that was promised to come out of the loins of *David.*

Thirdly, There is a declaration of her faith by her *prayer* she pours out before the Lord; her prayer was an effect of her faith, she calls upon him with a great deal of earnestness; and her petition was, that Christ would cast out the unclean spirit that had taken possession of her daughter, therefore she spread it before the Lord, *My daughter is grievously vexed with a Devil.*

And the Argument she uses to move Christ (besides her own necessity and the misery of her child) it was his own *free grace and mercy:Have mercy upon me, O Lord, thou son of David; my daughter is grievously vexed with a Devil.*

Have mercy upon me; the affliction of her child was upon her; she does not say, have mercy upon my child, but upon *me;* and she pleads mercy and free grace, have *mercy* upon *me,* not her own worthiness; no, but have *mercy* upon me.

Secondly, We have the *trial* of her faith; her faith is tried three several times, and three several ways the Lord Christ doth try her faith, that so it may appear more shining.

First, Christ doth try her faith by *keeping silent,* giving her no answer; she cries aloud, *Lord have mercy on me,* but Christ doth not so much as open his lips to give her any encouragement, but he is silent; and that was a mighty trial, that when she should cry so loud, that Christ should say nothing to her, it was a mighty trial to this woman's faith.

Secondly, Christ tries her faith by *giving of her a seeming denial,* in the 24. verse, He answered and said, *I am not sent but to the lost sheep of the house of Israel;* as if he should say, it is beside my arrant to have anything to do with this woman of *Canaan,* I am sent to the *Jews* in the first place; it was a seeming denial of Christ.

And it was the greater trial, because Christ did not only seem to deny her request, but to deny the request of the Disciples, for in the 23. ver. *The Disciples of Christ came and besought him:* Oh this was a trial of her faith; she might have said, I have cried, and there is no hope, and the Disciples they have besought him for me; but Christ doth not answer, but deny her request, and deny the Disciples request, what hope was left then?

Thirdly, The faith of this woman is tried in the 26. verse, where Christ doth *object* to her, *her own unworthiness and unfitness that* he should have anything to do with her; *he answered and said, it is not meet that* I *should cast the children's bread to dogs:* And oh! what a trial of faith was this? Christ doth not only deny her, but seems to upbraid her with her unworthiness; she was of the Nation of the Canaanites, and they were of the Jews accounted as Dogs; they were cast out, and were without the Covenant, and without God in the world; *it is not meet,* said Christ, I cannot do it, *to take the children's bread, and give it to dogs;* this was a mighty trial.

Now in the third place let us consider the behavior of this woman under these trials, how did her faith bear up under these trials? That is declared unto us,

First of all; when Christ gives her no answer, yet still she continues crying after him; there is the behavior of this woman's faith under that trial. Though Christ give her no answer, she gives not over her request; though Christ was silent and would not open his mouth to give her one word, yet she continues crying, the Disciples say as much, *Lord send her away,* say they, *for she crieth.*

Secondly, And for her deportment under her *second trial;* she came and *worshipped,* and said, *Lord help;* and so she continues still in duty, and is found waiting upon the Lord in an humble posture, she falls down and worships, she worships Christ and continues in prayer, *Lord help.*

Thirdly, The behavior of this woman under the *third trial* she meets withal is in the 27. verse. and she said, *Truth Lord, yet the dogs eat of the crumbs which fall from their Masters table.* When Christ tells her, that he must not take the children's bread and cast it to dogs, see how her faith now works, and though this seem the greatest discouragement, yet her faith doth make an excellent improvement of it, and from this discouragement her faith takes •ice and waxeth stronger and stronger; *Truth Lord, yet the dogs eat of the crumbs that fall from their Masters table;* she grants all that Christ said, she grants the proposition and application of it, she grants that she was no better then a dog, and yet her faith makes an improvement of that which seems to be the greatest discouragement, she fetcheth an argument from thence, if I be a dog let me have the crumbs, if a dog, *thy dog,* and I will not away from thy feet, but let me have crumbs that fall from the children's table. So you have the carriage of this woman under her several trials.

Fourthly, You have the victory of her faith in the 28. verse; *O woman, great is thy faith, be it unto thee as thou wilt; and her daughter was made whole.*

The heart of Christ seems to be taken mightily with the faith of this woman; and therefore Christ stands and wonders, that there should be such a faith in a Canaanitish woman: *O woman, great is thy faith, be it unto thee even as thou wilt:* I do not only grant the mercy thou askest, but even what thou wilt; thou hast overcome me with thy faith, *Be it unto thee as thou wilt; and her daughter was made whole that hour:* So that you see the history of this woman of *Canaan* o•ened to you: I shall not enter into it now, but (as I said before) dwell upon the borders of it.

And at this time I shall consider what is written in the 21. verse; *Jesus went thence and departed into the coast of Tyre and Sidon.*

1. We shall consider from whence Christ went when he came into these parts.

2. And what was the occasion of Christ's going away.

3. And then consider what this place was that Christ came to, where Christ wrought this wonder, this miracle.

1. He went from thence, from the parts of *Judea;* which were near to *Jerusalem;* for in the beginning of the Chapter you read, that Christ was there in some place, where many of the Scribes from *Jerusalem* came to him, as in the first verse.

2. What was the occasion of Christ's departure from these parts of *Judea* that were near to *Jerusalem?* Why did Christ leave these parts, and leave that people? The occasion is intimated; because they opposed Christ, they cavilled against him; against the person of Christ, against the truths of Christ, against the disciples of Christ, and against the way of Christ; the Scribes and Pharisees were filled with enmity against Christ, and the way of Christ, and therefore Christ departs from them, and goes into the coast of *Tyre* and *Sidon.*

But more particularly, that which was the cause of Christ's removing from this people; it was because they set up their own traditions; they set up their own inventions, and made them equal with the Command of God, nay, they made their own inventions and traditions above the Commandment of God, which was a mighty provocation to Jesus Christ; if you read the beginning of the Chapter, you shall see how they set up their own rules above God's Rules, which is a provocation to Christ, and he will not bear with such; you may read the second and third verses, and so to the end of the seventh verse.

In vain *(says Christ)* do you worship me, teaching for doctrine the commandments of men.

So that the occasion of Christ's removing from these parts of *Judea* which were near to *Jerusalem,* was the exalting their own traditions, and making them equal with God's Commandments.

It affords something to us for our instruction, which is this,

That when a people, or any soul, shall exalt their own traditions, their own inventions, and make them equal, or set them above the Commandments and Rules that Christ hath given his people to walk by, Christ will not afford his presence to such a people, Christ will certainly depart from such a soul, or people.

For the truth is; there is little hope that there should be any good done by such a people, when they decline the Rule, and set up something of their own, there is little hope that the word of Christ should do good among such a people. Therefore Christ will withdraw from them, as he did from these Scribes and Pharisees; and so will Christ withdraw his special presence from a people that shall set up their own inventions. For it is a mighty provocation to Christ.

First of all, when a people shall exalt their own inventions above the Rule that Christ hath given his people to walk by; the minds of such a people are blinded and darkened, and their hearts are hardened against the Truths of God; therefore there is little hope of such a people: I say; men's own inventions thus exalted and lift up above God's Rule, it blinds the mind, and hardens the heart against Christ and the things of Christ; it is a making to a man's self a graven Image: Whatsoever a man shall bring in of his own, as a rule to walk by, and to worship by, he makes that an image to himself; now they that make graven Images are like to them, says the Psalmist, *They have eyes and see not;* God gives them up to blindness; declining God's Rule, and Christ's Institution, it will blind them and harden them against the Truths of Christ.

Secondly, When as men shall exalt their own inventions, the heart is so filled with them, that there is no room for Christ, and for the most part there is in such a soul a kind of loathing the Truths of Christ. Wherever you find men's inventions exalted, there you shall find a kind of loathing, in such a soul, of the pure and sincere truths of the Gospel, the bread of life is no longer sweet with them, and the water of life hath no relish with them; and when it comes to this, Christ will not stay, but withdraws his spiritual presence from them, as he did his bodily presence from the Scribes and Pharisees.

Thirdly, Christ will withdraw from such a people, because for the most part they are desperate enemies and persecutors of Christ, and of his People, and of his Truths: So it was with the Scribes and Pharisees, Christ had not such enemies in all the world as they were, because they were most zealous for their own inventions, they declined the Rule, and set up their own rule, and therefore they prove desperate enemies to Christ. *Paul* makes an acknowledgement of it when Christ came to open his eyes, and doth tell you, that that was the cause of his driving on that trade of persecuting the Saints with so much earnestness, because he was so zealous for the traditions of men; in *Phil. 3. 6.* You may see there what he says was the cause of his persecuting the Saints: *Concerning zeal, persecuting the Church, touching the righteousness which is in the law blameless:* And so in *Gal. 1. 13, 14. For ye have heard of my conversation in time past, in the Jews Religion, how that beyond measure I persecuted the Church of God and wasted it.* Ver. 14. *And profited in the Jews religion above many my equals in mine own nation, being more zealous of the traditions of my fathers:* The zeal which he had for the traditions of men was that which carried him on to persecute the Christians with so much

violence; and many times it is so, that they which do most exalt their own traditions, they become very zealous in persecuting the Saints and Truths of Christ, for it is natural for a man to become zealous for that which is his own; that which is of the flesh, that which is a kin to the flesh, the flesh will be zealous for: Now all traditions they are born of the flesh, they are the offspring of man's own brain, and therefore upon that account men are many times very zealous for them to the persecuting of the Saints of God. Now upon this account the Lord Christ will not afford his presence with such as lay aside his Rule, for they many times prove the greatest persecutors of Christ and his people.

Fourthly, Christ will not continue and afford his presence with such a people, as set up their own inventions and traditions in the place of God's Rule, because they do arrogate that to themselves which is Christ's due; he is the great Prophet, and given to instruct his people, to make known the way of life and salvation, and it belongs to Christ to give a rule for his people to walk by: And therefore when men shall set up their rule in the place of Christ's Rule; what do they but take the place of Christ, the office of Christ, and turn Christ out of his office, and set themselves in Christ's chair. Now this is a great provocation to Christ, and that which Christ will not endure, but depart from such a people.

Fifthly, They that do exalt their own inventions and traditions in the place of Christ's Rule, for the most part they place their righteousness in those very traditions of their own; which is a great provocation unto Christ; for you may observe this in the Pharisees, they that were so zealous for their own inventions, and would not submit to the Rule of Christ, they would not submit to the Righteousness of Christ, but they placed their righteousness in their traditions, in their inventions; a kind of voluntary humility they had, and willingly submitted to their traditions, and by so doing did overturn the righteousness of Christ, placing their righteousness in their own observations; it was that which made them not to submit to the righteousness of God. Let a man do never so much, let him walk never so strictly, let him set up the straitest rule to himself to walk by, though a man do never so much, though he afflict his body never so much, if this tend to draw off the soul from the righteousness of Christ, that a man should look upon this as his commendation before God, and place this in the room of Christ's righteousness, as all do that set up their own traditions, they do greatly provoke the Lord Christ, and loose all they do; though men could walk as exactly as the very Angels, yet if that exactness should draw them to place any trust, any confidence in their observations and humility, they loose all their labor; for Christ tells his Disciples in *Matth. 5. 20. That except your righteousness exceed the righteousness of the Scribes and Pharisees, you shall in no wise enter into the kingdom of heaven:* Except your righteousness exceed the righteousness of the Scribes and Pharisees: they went a great way in self righteousness, they walked very strictly and very precisely; ah but you must have another kind of righteousness, a righteousness that must be beyond theirs; they placed their righteousness in their doings, in their observations and inventions; but except your righteousness exceed theirs, you shall in no wise enter into the Kingdom of Heaven.

The Devil he will allow men to go a great way in such paths of self-righteousness, to do a great deal, to suffer a great deal, to carry it very humbly, and very strictly, and seem to be

the most mortified men living; if the Devil can but draw them off from Christ's righteousness thereby, and place their righteousness in this, he care not how far they go; for the Devil knows that this will never mortify the deeds of the flesh, whatsoever is of man's setting up will never mortify the deeds of the flesh; but as I said before, men may live very strictly, fast and pray, and yet be far from mortifying the deeds of the flesh; it may be so far from mortifying the deeds of the flesh, that it may strengthen the flesh and corruption, get strength while men seem to walk in such a way of seeming mortification; yea the strength of the body may be spent in seeming mortification, and the corruption unmortified.

But to reflect a little by way of Application.

Oh that this might be a warning piece to us to take heed that we do not exalt anything of man in the room of Christ; take heed we do not exalt our rule above Christ's Rule, that we do not form rules to ourselves to walk by, and to worship by, and decline the Rule, and Institutions, and Ordinances of Christ.

There are two sorts of people that are and will be found guilty of this, who shall not enjoy the presence of the Lord, for Christ will depart from such a people.

First, Such as set up outward forms of their own in opposition to Christ's Form; there have been such a generation of men in this Land, and still there are, who hath such Idols in their hearts who set up their form above Christ's Form; Christ hath left a Rule, and Christ hath given his Form, and his Institutions, which must be observed till his coming; but now when men shall bring in their own inventions and traditions, their own superstitious ceremonies into the worship of Christ, which Christ hath not commanded, this is a great provocation to the Lord, and such a people cannot enjoy the spiritual presence of Christ; for •ait• Christ, *Go teach, and observe what* I *have commanded you, and loe* I *am with you to the end of the world.* So long as a people cleave to Christ's Institutions, so long they are under the Promise of Christ, but they that shall go from this are not under the Promise of Christ.

2. And then again there are those that will be found setting up something of their own in the stead of Christ's Rule, while they pretend that they have another rule then the Word to walk by; the other is more gross and carnal, but this more spiritually wicked. I say, when men shall pretend to have another rule to walk by, that they have the Spirit of the Lord to be their rule to teach them, and they shall not look to the rule of the Scripture, not look to any rule without them; truly both these sorts of men will be found to set up their own rule above Christ's Rule: And oh how dangerous is it? and as I said before, so again, and oh that it might be remembered! It is a pulling Christ out of his Throne; for men to decline his Rule, the rule of his Word, which he hath given them to walk by, and decline his Ordinances, and pretend to walk by a rule that is within them, truly they exalt something of their own above Christ; and let it be remembered what the Lord threatens to such as will not hear the great Prophet, *Deut. 18. 15.* and 19. *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.* V. 19. *And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name,* I *will require it of him.* He that will not take the rule from Christ's mouth, he that will not walk by that rule that Christ hath left

in his Word to walk by, but shall take another rule though the pretence be never so high and spiritual, the Lord hath said that such a soul shall be cu• off; the Lord will not afford his presence, Christ will not continue his presence with such a people as shall exalt any invention above Christ's Rule, the rule of the Word.

But it may be that they will say, They do not exalt anything of their own, we are mistaken of that no, it i• only the Spirit of Christ that they exalt: it is the Spirit of Christ that is their rule to walk by, and they are not bound to attend to any rule whatsoever that is without them; but to walk by the rule of the Spirit of God that is within them.

To whom, I say, it is a great mistake, that the Spirit of the Lord in us should be a rule for us to walk by; the Spirit is not the rule, the Spirit is given to open the rule, the Spirit is given to shine upon the rule, to declare the rule, but the Spirit of the Lord is not the rule. It is true indeed, we cannot know the rule, at least in the spiritual nature of it, till the Spirit of the Lord doth open it▪ as a man cannot see what time of day it is by the Sundial till the Sun shine upon it; ah but the Dial is the rule: And so it is a great mistake▪ while men think that the Spirit is the rule, when as the Word of the Lord is the rule, *to the Law and to the testimony, if any man walk not according to this rule.* And so Christ tells his Disciples, that the Spirit is not given to manifest and discover any new thing, but what Christ hath laid dow• in his Word: look into *John 16. 13. Howbeit when the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself▪ but whatsoever he shall hear, that shall he speak, and he will show you things to come.* Mark how clear it is, that the Spirit is not given to discover anything that is beside the rule that Christ hath left; he shall guide you into truth; ah but how? he shall lead you to the rule and guide you into truth, for he shall not speak of himself, but what Christ hath spoken, and what is written in the Word of the Lord; and the Spirit is given to speak it with power, and life, and efficacy; *He shall take of mine and show it to you,* no new thing, but what is mine; my Truth, my Gospel; he shall take of mine and show it to you.

Object. *But you will say,* If the Spirit of the Lord be in me, surely the Spirit need no rule to walk by; but the Spirit of the Lord is in all the Saints, what need have they of any other rule?

Answ. I answer: The Spirit needs no rule, ah but the Lord saw that we needed a rule to walk by, we were apt to be deceived, to call darkness light, and light darkness; the Lord saw we had need of a rule, and that rule is the Word of the Lord, which is given us as our rule, and no other rule but only the Word of the Lord: And therefore be not deceived upon any pretence whatsoever; take heed you be not drawn off from the Institutions of Christ, from the Word of Christ, the rule that Christ hath left all his people to walk by, for if you be, you will exalt something of your own, something that you will place your Righteousness in; and oh how provoking is that to Christ? for a people that do so, they cannot and shall not enjoy the spiritual presence of Christ; such as forsake Christ's Rule, and set up their own rule that Christ never made a rule, they shall not enjoy the presence of Christ, no more then Christ afforded his presence with the Scribes and Pharisees.

And therefore do but wait upon the Lord, cleave to the Lord, and hold fast his Rule, and you shall see that the Lord will make it evident to all the world, that he hath left them, though

they are never so seemingly high and spiritual, yet it will appear, that such as forsake him, Christ will forsake them, they are left of Christ in their judgments already, and wait upon the Lord, and you shall see that the Lord will leave them to corrupt themselves by a corrupt conversation; for what way of Christ will not men only forsake, but blaspheme? and what sins so great will not such a man, as leaves the rule, be drawn to the commission of? For if the Word be not the rule, but a strong impulse of Spirit, what impulses may not a man have? he may have the strongest impulse to the greatest evil whatsoever; if the Lord hath not yet left, yet he will leave such a people to the commission of great evil: As I remember the history of some of the low Countries, they had such a pretence, that the Word was not to be their rule, but they were led by the impulse of the Spirit of God; and I remember in that history it is recorded, that many grievous wickednesses they did commit▪ they came to marry many wives, and one of the chief of them cuts off one of his wives heads. And another upon a time, he calls his kindred together, and he in the presence of them all takes away the life of one of his brethren, and said, *now the will of the Lord is done:* And what wickedness is it that men may not fall into by a strong impulse?

But so much for that.

I will give you but one hint more in that 21. v.*•esus went into the coasts of Tyre and Sidon:* You •ee from whence Christ came, which was from the •arts of *Judea:* and the occasion of Christ's de•atture, because they rejected his Word. But whe••er came Christ? He departed into the coast of *Tyre* and *Sidon.* A word or two of that, and so •onclude; *The coasts of Tyre and Sidon.*

First, They were the uttermost parts of the •and of *Canaan.*

Secondly, It was a very *dark place,* a place full 〈◊〉 darkness and ignorance; a people that were •ixed with the heathen, and had learned their sin••l customs; and yet the Lord Christ when he goes ••om *Jerusalem,* he goes into the parts of *Tyre* and *••don.*

Briefly observe this: The *faithfulness* of Christ 〈◊〉 his Fathers work, and the *love* of Christ to the 〈◊〉 of men: *Tyre* a hundred miles from *Jerusa••m,* and yet Christ undertook this journey. Oh 〈◊〉 faithfulness of Christ in his Fathers work! he ••ares no labor, no travel from place to place, ••om City to City, to the uttermost parts of the ••nd, and all was to do his Fathers work: Oh the ••ithfulness of Christ!

And take notice of the *love* of Christ to the ••uls of men; it was in compassion to a poor *woe••n* of *Canaan* that Christ took this journey, she 〈◊〉 known to the Lord before, and in compassion ••do her soul good, and to release her daughter 〈◊〉 was possessed with a Devil, Christ takes this ••urney. See the *love* of Christ to the souls of ••or creatures. Christ knew the worth of a soul, the preciousness of a soul: what would it advantage a man to gain the whole world and loose his soul? Why in compassion to this woman's soul Christ takes this great journey.

And by way of Application: Oh that we might learn of Christ to be *faithful* in that work which the Lord hath committed to us; and to express more *love* to our own souls and the souls of

others. What a great way did Christ go to do good to one soul? if there be but one woman ⟨◊⟩ *Canaan,* if but one woman of *Samaria,* for Christ to preach to, he takes that occasion. Whatever work the Lord puts into our hand, in the service ⟨◊⟩ our generation, and for compassion to souls, look ⟨◊⟩ Christ, he thought no labor too much to do go•• to the soul of one woman.

Secondly, This was a very dark place, the darkness of ignorance and sin did abound in the•• parts, in the coasts of *Tyre* and *Sidon,* and yet ⟨◊⟩ Christ goes from *Jerusalem,* he departs into the•• coasts. You see the Lord hath some in every place; no place so dark and sinful, but there ⟨◊⟩ be some that may belong to the Lord, and whe•• there are any that do belong to the Lord in ⟨◊⟩ part of the world, though never so dark, yet ⟨◊⟩ Lord will send from heaven and visit them; if ⟨◊⟩ one poor Canaanitish woman that belongs to th• Lord, Christ will take care of that woman; ⟨◊⟩ comes into these dark places, that so he mig•• make known the light of the Gospel, that this ⟨◊⟩ woman might believe, where there are any ⟨◊⟩ belong to the Lord, the Lord will find ⟨◊⟩ way to find them out, he will visit the• with the discoveries of his Grace and Love by the declaration of the Gospel of Christ.

And oh that we might observe the wonderful dispensations of the grace of the Gospel, that he should carry it into the dark corners, that Christ should leave *Jerusalem* and carry the Word of Grace into the dark places; that the Lord should make choice of most unlikely places, places most destitute of the Gospel; oh the wonderful dispensation of the Lord! nay, that the Lord should there make some poor creatures eminent in grace; this is another wonder, that the Lord should bring in some out of the dark corners, and make them most eminent in Grace, make them patterns of •aith, as this woman of *Canaan* was; here was faith in this woman that made the soul of Christ to wonder: Now what a wonderful dispensation is •his and discovery of the free Grace of God? That all is of God, nothing in man, nothing in the •eanes without his blessing, that he should make •ome to believe in the dark places, yea not only to •elieve, but with such an admirable faith as this woman; that he should make them that were at •he greatest distance to be most nigh, and the greatest sinners the excellentest Saints: Oh the ••eeness of God's Grace in his dispensations!

This should teach us to put on bowels of mer•y towards sinners, towards them that are in the •ark places of the world. All Christians that are ⟨◊⟩ the world, that hath received the light of Christ, •hold be filled with compassion towards them •hat sit in darkness; if we dwell near *Jerusalem,* ⟨◊⟩ should pity them that dwell in the coasts of *Tyre* and *Sidon;* and if we can do nothing, pray that •he Lord would send forth laborers into his harvest, to send some into the coasts of *Tyre* and *Sidon.* Oh pray that the Lord would send forth laborers into his harvest, that there may be some• called out there that may be strong in faith, an excellent in holiness; nay, they that may be brough• in out of such places, they may go far beyond them that dwell nigh *Jerusalem,* out-strip them ⟨◊⟩ faith and holiness; seeing the Lord may have su•• a people in dark places, as he had here a preciou• soul, the *woman of Canaan,* let us pity them tha• are in darkness, and pray that the Lord would sen• forth his light to them.

Matth. 15. 22.

And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a Devil.

SERMON II.

B*Ehold, a woman came out of the same coasts.* The Evangelist *Mark* does take notice, that when Christ came into these coasts of *Tyre* and *Sidon* he entered into a private house, and would have hid himself there, *Mark 7. 24, 25.* And *from thence he arose and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid:* For this woman of *Canaan* comes and finds him out, and falls down and worships him.

So then we may observe this briefly:

That where there is a seed of faith in any soul, where the work of faith is begun, it will find out Christ where ever he is.

This woman had a seed of faith, she hears of Christ, and though Christ goes about to hide himself, he could not be hid. Wherever faith is begun in any soul, it will find out Christ, never rest till it find out Christ, it will come to him where ever he is: Christ cannot always be hid to the eye of faith; *Where the body is, there will the Eagles be gathered together,* saith Christ: The Eagles will find out the dead body, though it be never so remote, though it lay in a secret cave of the earth, and so where there is faith, the soul will find out Christ, Christ cannot always lie hid from the soul.

For the eye of faith it hath some resemblance like the eye of God: There is nothing can be hid from the eye of God, *Psal. 139. 7, 8, 9. Neither shall I go from thy presence; if* I *go to heaven thou art there, and if* I *make my bed in hell thou art there, if I take the wings of the morning, and dwell in the uttermost parts of the sea, thou art there.* And so the eye of faith hath resemblance to the eye of God, though indeed the eye of faith cannot always see God, yet where there is faith the soul will be pursuing after God and Christ: *My soul followeth hard after God,* says *David, Psal. 63. 8. David* had faith, and his soul pressed after God, made hard after God: Faith will follow Christ where ever he is, if in heaven, faith will follow him there, if he go down to hell, even in dark dispensations, faith will follow him there, if he fly to the uttermost parts of the earth, and seem to be at a great distance, faith will follow him there: Christ cannot be hid always from the eye of Faith, it will follow him when he hides himself, as the Spouse in the *Canticles,* when Christ hid himself from her, yet she follows him, and seeks him at home and abroad, and leaves no place unsought, and she never gives over till she finds him, seeks till she finds, and at last she found him whom her soul loveth.

Nay, I may say, faith will see something of Christ where ever he is, not only follow after him, but see some glimpse of him where ever he is, though he go down into hell, the soul will see something of Christ in such a dark dispensation; in the hardest saying of Christ faith will find something of Christ, as the Lord calls this woman a *dog,* and yet she finds out something of Christ.

And therefore to apply this, briefly.

First, Brethren: O that we might take this woman for our pattern, to follow after Christ, and find him out, when he hides himself: You that walk in darkness and see no light, oh that you would look upon this woman, and make her your pattern: Christ hid himself from her; ah, but she finds him out, and Christ could not be hid: One would have thought it had been a bold part of this woman, when Christ retired himself into a private house, that she should find him out and press in upon him; ah, but the Lord did not reprove her for her boldness, it pleased Christ well enough. And oh that we might seek after Christ, and press in upon Christ, even then when Jesus Christ seems to hide himself that he might not be found!

And for your encouragement, does Christ seem to be hid from you as from this woman of *C•naan?* never leave till you find him, go where he is, wait upon him in an Ordinance, look to him in a promise, and press in upon him; and let me say for your encouragement, Jesus Christ doth not hide himself from you that you might never find him; no, the end of Christ's hiding himself is, that you might seek him, that you may seek him earnestly, diligently, as the *Wise men* did: Christ did not hide himself from this woman, with an intent she should not find him; no, if Christ had intended that, Christ would never have come into those coasts, and therefore his intent was not that she might not have found him, he might have gone into the wilderness, and gone where she might never have heard of him; no, that she might seek him, and exercise faith, and press in upon him. And oh that this might give encouragement to you poor souls, who are looking after Christ, who hath hid himself from you: O consider, that if Jesus Christ had intended so to hide himself as you should never find him, Christ would never have come upon your coasts, Christ would have gone some where else, he would never have come so nigh to you as he hath done, he would never have come so nigh to your souls, and never have drawn nigh to you in such a word of grace and promise; no, he hides himself that you might seek him, and not with an intent you might not find him.

Secondly, consider what an engagement this doth lay upon all our souls, this example of the woman of *Canaan* in finding out Christ, and pressing in upon Christ, when she had no invitation: Oh what an engagement is this for our souls to believe in Christ? What an engagement to come to Christ, to come in faith? seeing Jesus Christ doth not hide himself in a private house as he did then, no, Christ he draws nigh to us, and stands, as it were, upon the house top. Wisdom stands in the open street, and there she cries and makes proclamation, *O ye fools, how long will you love folly? ye simple ones, how long will you love simplicity?* So then if she came to Christ when Christ hid himself, what an engagement have we to come to Christ when Christ stands upon the house top? If she pressed in to Christ when she had no invitation, O what an engagement lies upon us in the day of grace to come to Christ? We have many a word of encouragement; He says, *Look to me and be you saved:* And he says, *Behold me, to a nation that was not called by his name.* O the gracious invitations that we hear from Christ from day today! Christ sets the door of Grace wide open; let him come, and whoever will let him come; and he doth engage, that whosoever comes shall not be shut out, shall not find the door of Grace shut against him; whoever comes to Christ by faith shall find

that all their sins and iniquities shall not shut the door against them: And therefore, to conclude this, if this woman came when she had no invitation to come, O what an engagement is it for us to come to Christ, now Christ stands so as he may be seen afar off? O that God would persuade the heart of some poor sinner to come to Christ by faith! But to pass by this.

We shall now consider who this woman was,*A woman of Canaan came.*

First, Described first, by *a woman;* a woman is the weaker vessel, more weak ordinarily then men; stronger passions, greater fears, subject to doubts; and yet here is a woman▪ *Behold, a woman came.*

Secondly, She is described to be a *Canaanite,* a woman of *Canaan,* she was of the stock of the *Canaanites,* a cursed Nation, cast out of the Land for their abominations, and their Land given to *Israel* for a possession; and yet this woman, though a *Canaanite,* comes to Christ.

Thirdly, She being a *Canaanite,* it follows, that before the Lord revealed himself to her, she was a *very sinful* woman; so the rest of the *Canaanites* were, not only vile in respect of kindred, but vile in respect of actual transgression; and yet *behold, this woman of Canaan here coming to Christ.*

So then the Doctrine is this:

That the Lord many times is pleased to make choice of the most weak, and the most unworthy, and the most sinful, and causeth them to come to Jesus Christ. *She was a woman, there is her* weakness; *a* Canaanite, *there is her* unworthiness; sinful *in respect of actual transgression, even as the rest of the* Canaanites.

We shall clear this Point to you from the Word of God, and give you Instances that the Lord makes choice many times of the weakest and unworthiest, and win upon their hearts, and cause them to believe in Christ,

First of all for God's choosing those that are *weak,* and bringing home such to Christ, it will appear that God many times chooseth the weakest.

Weak in respect of

- Estate.
- Parts.
- Age.
- Sex.

To clear these, first, Such as are *weak* in *estate,* poor, such as are mean in estate, for the most part the Lord makes choice of such: *Go and tell John* (saith Christ, *Matth. 11.) that which you have heard and seen, unto the poor is the Gospel preached, and the poor receive the Gospel:* And in *James 2. Hearken my beloved brethren, hath not God chosen the poor of this world to be rich in faith,*

and heirs of the Kingdom? Some rich, some of great estates are chosen; but for the most part the vein of God's election runs thorough the loins of those that are poor.

Secondly, Weak in parts: *If you consider such as are weak in parts and gifts, that have no great natural parts and gifts, God many times, nay, for the most part makes choice of such,* 1 Cor. 1. 26, 27. For you see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty.

Thirdly, If we consider those that are weak in respect of *age;* young men, the Lord many times makes choice of *young men,* bringing them in, and revealing more of himself to them then he doth to old men; youth is weak, young men are weak, though not in natural strength, yet in morral strength; for youth is accompanied with strong passions and lusts that weaken the mind and understanding; young men for the most part are most rash and inconsiderate. Arguments of weakness: Young *Rehoboam,* his young Counsel, what rash judgment did they give to their King, that cost him his life? And young men are most apt to be lifted up with pride, and therefore saith the Apostle, *A Bishop must not be a novice:* and yet many times, notwithstanding young men are accompanied with so many weaknesses, yet the Lord is pleased to make choice of them: There are many Instances of it, that the Lord hath made choice of young men, and brought in young men▪ He made choice of *Samuel* when he was very young, he ministered before the Lord; God spake to him, and gave out visions to him concerning *Eli*'s *house;* when he was a child: And so if you look upon all the Kings of *Judah,* you shall find none more zealous for God then *Josiah* was; *Josiah* was brought home to God when he was a young man, *2 Chron. 34. In the eight year of his reign he made a great reformation;* and then he was but sixteen years old, and yet he expressed more zeal for God then all the Kings.

And so among *Job*'s friends God speaks best of *Elihu* the young man; and of all the Evangelis•s none like to *Timothy,* he was trained up, and had *known the Scriptures from a child;* Nay you shall find, that the very *children* did follow Christ when Christ came into the *Temple, Matth. 21. 15.* and cried *Hosanna* to the Son of *David:* the Scribes ••d Pharisees they were offended when they heard ••e children cry *Hosanna to the son of David;* he ••d perfect his praise out of the mouths of babes ••d sucklings, the children cried *Hosanna* to the •on of God; so that weak in respect of age the •o•d many times makes choice of.

Fourthly, Weak in respect of sex, and that is a *•oman,* she is called the weaker vessel, and yet he many times reveals himself to women, and unto women sooner then men. This woman of *Canaan*••sthe first that comes to Christ in all these coasts; we read of no man that came to Christ: and so •he *woman of Samaria, John 4.* she was the first of all that City that was converted to Christ; Christ first speaks to her, and draws her heart to •elieve on him, and then she runs to the City and calls all her friends. And so in *Luke 8. 2.* you •ead of divers women that followed Christ, there were divers weak women followed after Christ, •nd did minister to him. And so in the *Acts* of the Apostles, when the Apostles came to some Ci•ies, the women came first, and were more forward •hen men to hear the Gospel, *Acts 16. 13, 14.*

And on the Sabbath day we went out of the city by a rivers side, where prayer was wont to be made, and we sat down and spake unto the women which resorted thither? And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, &c. The women were the first that came to hear; and here is mention made of *Lydia,* whose heart the Lord opened, and she received the Word of God, and received Christ. And thus you see this particular also cleared, that the Lord ma•• times makes choice of the weakest, and mak• them to come to Christ.

But secondly, to speak to the second part ⟨◊⟩ the doctrine, that the Lord doth not only ma•• choice of the weakest, but of the *most unworthy••* and I shall speak only of unworthiness, in respe•• of parentage or kindred; this woman she ca•• of the stock of the *Canaanites,* which were a wic••ed and cursed generation; you read divers time• in Scripture what they were, and what great sin•ners, how they were a people that were given ove• to all whoredom, and witchcraft, and cruelty, ⟨◊⟩ such as did offer their sons and daughters to D••vils, those were the abominations of the *Cana••nites;* yet, behold, here is one of the stock ⟨◊⟩ the *Canaanites* that lay under a curse, cursed ⟨◊⟩ *Cain,* they were strangers to God and the Cove•nant, and counted dogs by the Israelites, yet th• woman is plucked out, and the Lord works faith ⟨◊⟩ her heart.

But to give you some Instances in Scripture. Th• Lord pulls out *Abraham* from an idolatrous pe••ple, idolatrous kindred, and makes him to be excel•lent in faith, and the Father of the faithful. An• so you read of *Rahab,* that was of the Nation th•• God destroyed, and by faith she was saved and ⟨◊⟩ household. And so you read of *Ruth,* that was ⟨◊⟩ the stock of *Moab,* yet the Lord makes choice ⟨◊⟩ her, and brings her to be a *Proselyte* in Israel, an• though she was one that came of *Moab,* yet she was made a Mother in Israel. So you see the second Particular.

Thirdly, to speak to the third branch of the Doctrine; That the Lord makes choice of th•se that were most sinful. This woman was not only a *Canaanite,* but was as sinful as the *Canaanites,* before the Lord brought her in to himself: The Lord makes choice of those that are most sinful. *Manasseh,* of all the Kings none like *Manasseh,* none like him for vileness and wickedness, he did worse then the *Canaanites* that were cast out of the Land before the children of *Israel,* yet the Lord makes choice of him, & *Manasseh*'s heart at last was turned to the Lord. And so among all the persecutors of Christ and his Church, except those that sinned against the holy Ghost, none a greater persecutor then *Paul,* he did it with a great deal of violence▪ and he says, he made the poor Christians to blaspheme the name of Christ; so violent was I, and *so mad was I, that I persecuted them to strange cities, and hailed them to prison; and when they were judged to death I gave my consent, and my voice was among those that gave sentence of judgment for their death:* And yet the Lord had mercy upon *Paul,* and he was brought at last to believe in Christ, and of a persecutor he was made a Preacher of the Gospel, and of the faith that once he destroyed. And so divers Instances I might give you of those that were most sinful, which the Lord brought home to Christ.

Yea such as lived in Christ's time, of all the people the Publicans and Harlots were the worst. None like to *Zacchaeus* a great oppressor, one that had done much wrong, and one that did bea• himself up upon his riches; he was a rich Robber, •ah but the Lord makes choice of *Zacchaeus,* Christ calls him, and he comes down, and then he turns his hand against his sin that was so dear to him, and makes restitution of the wrong he had done. And so among all the Harlots none worse then *Mary Magdalene,* who had seven Devils cast out of her, and yet the Lord makes choice of *Mary Magdalene,* she was brought in to Christ, and made most excellent among women. Thus you see the Lord many times doth make choice both of the weakest and of the unworthiest in respect of kindred and stock, and of the most sinfullest.

To shut up all briefly with a little Application.

First of all, here is an invitation that this Doctrine doth give to divers sorts to come to Christ▪ this Doctrine invites the weakest, and the unworthiest, and the sinfullest, to come to Christ.

Let me speak to the weakest: O you that are weak in estates, weak in parts, that you would persuade your hearts to come to Christ, know th•• this weakness shall be no block in your way, Christ will as soon receive you as the strong. And le• me speak to those that are weak in respect of age▪ O that you would persuade your hearts to lo•• after Christ, to seek after Christ betimes, to see after faith in the name of the Son of God. Lo•• upon the example of young men, spoken of 〈◊〉 your imitation, *Samuel* the Prophet, and *Josiah* the King, *Timothy* the Evangelist. Oh that childre• young men, would look to those patterns and examples for their imitation, think upon the children that sung *Hosanna;* O that children and you•• men would read that place, the very children su•*Hosanna to the son of David.* Oh what swe•• music was it? What heavenly music to he•• young men and children to be praising the name of Christ? Children in tender years they sung *Hosanna:* and oh that this might be a pattern for children! Children fear the Lord, look after him in tender years, that while other children are blaspheming and cursing, you may be singing of praise to the Lord: O what heavenly music is it? The Lord Christ will take it well at your hand, if you that are young will begin in tender years to look after Christ, and lift up the name of Christ. Christ took the part of those children; the Pharisees were offended that the Children should cry *Hosanna,* but Christ he took it well, and he pleaded for them; this is that which is written, saith Christ, *Out of the mouth of babes and sucklings wilt thou ordain praise:* Christ will take it well at your hands if you that are children will be singing *Hosanna* to the Son of *David;* Christ will take it well at your hands, if you will be praising and praying to the Lord, though accompanied with a great deal of weakness, as it is like they sung *Hosanna* with a great deal of weakness, yet Christ takes it well at their hand, and saith, this is that which is written, *Out of the mouth of babes and sucklings thou wilt ordain praise.*

And let me speak to women, the weaker sex; the Lord, as you have heard, doth make choice of the weakest, and you have had the example of women set before you that the Lord hath done good to.

O remember the women that ministered to Christ; remember the women that followed the Apostles to the rivers side; remember *Lydia,* whose heart the Lord opened, and the woman of *Samaria,* and this woman of *Canaan;* and oh that this might be an encouragement to women! be not discouraged because of your weakness, and do not say, I know not how to come to Christ: Why the Lord makes choice of the weakest, and they are brought home sooner then the strong: And O that it might be an encouragement for you to come to Christ! And let me say to all women that hear me this day, *The woman was first in the transgression;* O that that might provoke women to look after Christ; the woman was the first that sinned, and the woman was the first that was deceived; and therefore oh that women would be the first in coming to Christ!

And let me tell you, that if there be any women that hear me this day, and hear the Word of the Lord, and shall despise it, and will not come to Christ, but stay at home and dwell in themselves, in their lusts, take heed that the Lord do not leave you for the refusal of the tender of Christ to be worse then the vilest of men. Wicked women the Lord hath left them many times to be worse then the worst of men. You know what *Jezebel* was, a mother of witchcraft and whoredom; *Ahab* was bad enough, but she was 〈◊〉 times worse, drew him on to shed all the blood of the innocent: And you know that *Herodias* heard *John* as well as *Herod,* but she received not the Word, and *Herodias* was worse then *Herod;* wh•• would have thought that there had been so much cruelty in her heart towards *John* a good man And therefore women take heed how you de•spise the word of Grace, least the Lord lea•• you to greater abominations, and you become• worse then the vilest of men.

And let me speak also unto those that are unworthy in respect of parentage. If there be any here that with a sad heart look upon their kindred and fathers house, as being such as know not God, but are contrary to God; O let not that be any block in your way, you may be accepted of Christ, though you come of the vilest kindred, your kindred cannot be worse then the kindred of the woman of *Canaan* was, they were cast out of the Land, a cursed Generation; and therefore all the sins of your parents shall not be any block in your way, the child shall not bear the sin of the parents, if the child be coming to Christ, and taking hold of his Covenant, all the sins of your parents shall not be any block in your way, but you shall be welcome to Christ.

And so for those that are sensible of personal transgression; O let not that be any block in your way to hinder you from coming to Christ! though you have sinned greatly with a high hand, yet do not go on to estrange yourselves from the Lord, by keeping at a distance from Christ, and by adding unbelief to all your sin, which will set home all your sin, and bind them all upon your back: O that those that have committed great offenses might see what a door the Gospel to Christ opens to them to come in to Christ!

And let me say for your encouragement, that the Grace of the Lord shall appear the more towards you: the more sinful you are, the more rich, and glorious, and excellent shall the Grace of the Lord appear to you; and know that Grace is never more glorious, then when it triumphs over great iniquities, when Grace doth triumph over great transgressions: O then the Grace of God is glorious; grace towards you shall be exceeding glorious.

And it shall be for the Lord's honor to receive you, to pass by and to forgive seventy times seven. It is the honor of a man, a man's glory; why it is the glory of the great God to forgive many and great transgressions, and there shall be the more joy in heaven for your return; the greater sinners you have been, the more glad shall the heart of Christ be: When the *Prodigal* son came home, what joy was there at his return?

And let me say to you, that all your transgressions shall not be mentioned, though he or she hath been never so vile, yet if the Lord doth give any sinner a heart to come to Christ, the Word of the Lord shall be made good; That *all their sins shall not be mentioned,* Ezek. 18. 21, 22. *If the wicked forsake his way all his transgressions shall not be mentioned:* Oh that this might encourage unworthy ones to look to Christ!

And truly if unworthy ones shall not be persuaded by this to come to Christ, know that this example of the woman of *Canaan* will rise up in judgment against you; she was as unworthy and sinful as you; and oh what a cutting thing will it be when sinners shall see *Manasseh,* and *Paul,* and *Mary Magdalene,* and the *woman of Samaria,* and this *woman of Canaan,* to sit down with Christ, and they themselves shut out? O that God would help you to embrace the Gospel! and know, that all unworthiness and sinfulness shall be no block in your way, if the Lord now persuade your heart to make a close with Christ.

And to draw to a conclusion, let us labor to help forward God's design: Doth God make choice of such? O then we should help forward God's work, especially where any stand related to us; weakness shall not hinder, they may come to Christ; and therefore be in the use of the means, pray for them, and speak to them, and improve every talent that God hath given you, even for the weakest and unworthiest.

And again, take heed that we do not murmur against any of the dispensations of the Lord; take heed we do not envy this dispensation, and that our hearts do not rise up against it; that we do not murmur when we see such and such profess the name of Christ, and they are very forward, and such as were young children, and such poor weak women; Now what a high profession do they make? The Pharisees they were offended when as the rude people (as they called them that knew not the Law) they followed after Christ. Oh this made the Gospel and Christ a stumbling block to them! And so when as the children did confess Christ, and sung *Hosanna* to the son of *David,* the Pharisees were offended, it troubled them at the heart that the children should cry out so, it was a trouble to them. Take heed that we be not offended when the Lord makes choice of young ones, and they are too forward as some think; why this is no more then what the Lord hath promised, to pour out his Spirit upon young men, take heed we be not offended at it; we should rather rejoice in it, when you see young ones, weak ones, and sinful ones come in to Christ, and are high in profession, oh you should rejoice in it.

And let your souls wonder at this dispensation, do not envy it, but do you wonder at it. The Evangelist *Matthew* he placeth a note of wonder, *behold,* a woman of *Canaan,* it was a wonder, and we should stand and wonder at God's secret dispensation: O here is the mystery of the Gospel, that weak ones and sinful ones are brought in to Christ.

And rejoice in it as Christ did, and bless the Lord for it, though they have more then we have, yet do not envy it, but know that this pleaseth the Lord, and the Lord will so have it; *I thank thee, O Father, Lord of heaven and earth, for so it seemeth good in thy sight.* Christ's soul was taken with it. O here is a wonder indeed, for which God is to be blessed and praised: And so if God be your Father, when you see this, do not envy it, but rejoice in it as Christ did; though I have little, I thank thee that thou art pleased to give out so much of thyself to such and such, that weak ones and unworthy ones are brought in to Christ.

And last of all: You that are weak in respect of parts and gifts; and poor, and unworthy, and weak, in respect of sex, or of vile parentage, and yet the Lord hath plucked you out; and vile and great sinners, and yet the Lord hath brought you home to himself; O bless the Lord for this his dispensation toward you. If the Evangelist look upon the woman and say, *Behold, the woman of Canaan,* O look upon yourselves with admiration, *Behold* the Grace of God which is revealed to you though poor wretches. O know that you are engaged to the Lord for this mercy, that God should choose you, the weakest, the unworthiest, and the sinfullest.

And do you labor to walk worthy of this mercy. Oh if the Lord hath chosen you that were the sinfullest, O labor to bring much honor unto God, as you have brought much dishonor, and to hold forth the contrary graces to those great transgressions.

And if the Lord hath brought you in that are weak ones, *women;* is there ever a weak woman that the Lord hath made choice of? O admire with fear this dispensation of God, and bless him for his Grace to you, and labor to adorn the Doctrine of God and your Savior with a gracious conversation, and study the Graces the Apostle *Peter* commends to you, that you should be much in the exercise of *faith,* and adorn themselves with a *meek* and *quiet spirit.* O this meek and quiet spirit, this sober and this modest conversation and obedience to Husbands, these Graces Christ by the Apostle doth commend to you, and you are engaged to do all this and more for Christ, because he hath had respect to the weakest.

Matth. 15. 22.

And cried unto him, saying, have mercy on me, O Lord, thou son of David.

SERMON III.

YOu have seen the woman, and now you shall hear her speak: *She cried* unto him, saying, *Have mercy on me, O Lord, thou son of David.*

Observe, here is a declaration of her faith, and that we shall first take notice of; her *faith* is declared by a notable confession that she makes of Christ.

Her confession: *O Lord, thou son of David;* it is short, but a great deal is in it.

First of all, she doth acknowledge him to be *Lord,* Lord of all, to be infinite in power, the Lord of Heaven and Earth, one that was able to do whatsoever he pleaseth, one that was able to cast out the Devil by speaking one word; for she comes in the behalf of her Daughter and

closeth with Christ as *Lord;* where she doth acknowledge his divinity, that he was Lord over all, God blessed forever, and had power in his hand, and ability to do whatsoever he pleased. That is the first part of her confession, she confessed that Christ was *Lord.*

Secondly, She confesses that he was the *son of David, O Lord, thou son of David,* and therein she doth acknowledge his *Humanity;* as she acknowledged that he was *Lord,* so she acknowledged that he was true *man.*

2. She doth acknowledge that he was the promised *Messias,* that is comprehended in that title, *Thou son of David:* She doth acknowledge that he was that *Messias* that was promised should arise out of the House of *David,* that should come of the seed of *David,* the promised *Messias* that was promised to be the deliverer of his people; so she doth acknowledge, for she calls him the *son of David,* he that was promised should come of the house of *David,* whom God had promised to raise up to be a horn of salvation. So you see her confession; she confesses his *Divinity,* comes to him as *God;* confesses his *Humanity,* comes to him as *Man,* and she comes to him as the *Messias,* one that was appointed of God to be a Savior, and one of the house of *David.* Here is as full and as large a confession as any of the Disciples make of Christ.

Quest. But it may be queried, Why she calls him *the son of David?* she might have expressed him to have been true man, and called him the *son of Adam,* why not *the son of Adam?* or *the son of Abraham?* why does she call him the son of David?

Answ. I answer in general: Christ was expected by that name among the *Jews,* for so he was promised and prophesied of, that he should be the son of *David.*

But again, he is called the *son of David,* because the promise was in a special manner unto *David,* in a gracious way, God did confirm the promise of the *Messia•* unto *David:* Notwithstanding *David's* imperfection, and the sin that was in *David,* yet the promise of the *Messias* was to *David* and his house, *though his house was not so with God,* yet God confirmed the Covenant with David, that Covenant which was made with *Abraham,* God confirmed it in a remarkable way unto *David;* notwithstanding his unworthiness, yet the *Messias* should spring out of his loins; and therefore in respect of that gracious Promise he was called the *son of David.*

Secondly, This woman gives him the title of *the son of David,* because it is the most honorable title; where there is true faith it will put all the honor it can upon Christ. *David* was an honorable King in Israel: *David* was the first godly King that ever God set over his own people; so he was honorable, being the first godly King that reigned over the people; and therefore became *David* was most honorable among the Kings, the first godly King, therefore this woman put honor upon Christ, calls him *the son of David.*

Thirdly, *David* was a very remarkable type of Christ, and as he was known by *David,* so Christ was known by this name, and called by this name; Christ he was very like in many things to *David;* as Christ came of the seed of *David,* so in many things Jesus Christ was like to *David,* and *David's* Kingdom it was a type of Christ's Kingdom; and therefore it is said of Christ, *Luke*

1. That *God should give him the throne of David his father.* But in these particulars I shall instance to you that *David* was a type of Christ, and Christ like to *David.*

First, In those manifold victories and conquests that *David* obtained over his enemies and the enemies of God; why *David* was a very victorious Prince, he subdued the enemies of *Israel;* in *David's* time, many of the Lord's battles were fought by *David,* and *David* returned a Conqueror, he smote the great *Goliath* that defied the Armies of the God of Israel, *David* went forth and smote him, and he fell, and in those remarkable victories *David* obtained over the enemies of the Church, he was a type of Christ, and therefore Christ is called, *the son of David.*

Secondly, And then again, *David* was a type of Christ, in that he brought back again the Ark of God that was taken captive by the Philistines; *David* restored the Ark and brought it back again; so Christ restored the Ordinances, and will restore them to their perfect purity, even all the vessels of the Lord's House that hath been taken captive by the Philistines, Christ will restore them, they shall all be brought again into their own place, and restored to their first purity, Christ will fulfill it, there is a promise of it, and he will fulfil it; in this *David* was a type of Christ.

Thirdly, *David* was a type of Christ in that he waited long for the Kingdom, after the Promise was given to him, yea, after the Lord by *Samuel* had anointed *David* to be King over Israel, after he was anointed he was driven out, and he waited long for the fulfilling of the Promise, a type of Christ in that; and so it is with *David*'s Son, the Lord Jesus, though anointed, though the Spirit was poured out upon him without measure, though anointed to be King, yet we see not all his enemies put under his feet; there is a promise that it shall be so, but we see it not, yet he waits for it; and therefore he compares himself to a man that went into a far country to receive a kingdom for himself; and so Christ is in Heaven, he sits and waits for it, till the time come that his Father shall give him the kingdom, and he is to rule over all, his enemies to be made his footstool.

Nay fourthly, *David* was a type of Christ in respect of his enemies. *David's* enemies were many, and great, mighty, and potent, and so are the enemies of Jesus Christ: *Saul* and all his forces rose up against *David;* and *David* he had many enemies in his own house afterwards, and *they that did eat bread with him at his table;* and his enemies were a type of Christ's enemies; *Saul* and all his forces against *David,* the Devil, and all his Angels, and wicked men against Christ. Christ's enemies they were such as were his near companions, one that dipt his hand in the dish with him he betrayed him: And thus you see *David* was a type of Christ, his Kingdom a type of Christ's Kingdom.

Fifthly, to add no more but this; *David's* Kingdom you know was very small at first, but it grew great; when *David* came first to the Kingdom there were but few that took his part; ah, but after there had been war for a while betwixt the house of *David* and the house of *Saul,* God ordered it so, that first one of the house of *Saul* fell off, and then another, and the house of *Saul* waxed weaker and weaker, and *David's* house stronger and stronger: So the Kingdom of Christ, his Kingdom was a little Kingdom, the servants that owned him and his cause, they are but a very inconsiderable party at first, *a little stone cut out of the mountain without hands,* a

type and shadow of Christ's Kingdom, but that stone it waxed bigger and bigger, and became a mountain that filled the whole earth.

You see why Christ, both here by this woman, and also in divers other places, is so frequently called the son of *David.*

I come now to the observation, from the confession which this woman held forth, which is this:

That true faith it comes unto Christ,both as he is Lord, and as he is the son of David; it lays this foundation, and where this confession is not made, there is no true saving faith; true faith it closeth with Christ as he is *Lord,* and as he is *the son of David.*

First, I shall show you how true faith comes to Christ, and looks upon Christ, and closeth with Christ as he is *Lord; O Lord have mercy on me.* This woman here she make• the same confession that *Peter* doth, *Matth. 16. 16.* and *Peter* said, *Thou art Christ, the Son of the living God:* Here is the same confession that the Woman makes the Text, she confesses that he was the Son of 〈◊〉 living God, that he was Christ, that he was anoi••ted as he was man to be the Lord and Saviou• True faith confesseth Christ as he is *Lord,* and he is the *son of David.*

I shall show you how true faith closeth wi• Christ 〈◊〉 as Lord.

It holds forth thus much to us, to confe•• Christ to be Lord, or to come to Christ *Lord.*

First of all; that faith doth confess and ackno••ledge Christ to be eternal God: This woman 〈◊〉 confessing him to be *Lord,* and so every such confession, doth acknowledge Christ to be etern•• God, to have the same being with his Father, th•• he is Lord, and was Lord from eternity; before there was any world made, yet Jesus Christ 〈◊〉 then Lord, he was the eternal God; see what the Scripture doth hold forth of him, *Prov. 8. 2•• I was set up from everlasting, from the beginning•* it is spoken of Christ, it is said of him, that he 〈◊〉 *from everlasting,* in the beginning, before there 〈◊〉 a world, before any sea, before any earth, before any mountains, Christ was from everlasting; and thus true faith doth acknowledge that he is eternal God.

Secondly, When true faith doth confess Christ to be *Lord,* it doth not only acknowledge him to 〈◊〉 *eternal,* but *omnipotent,* to be Almighty, infinite 〈◊〉 power; if he be *Lord of all,* then he is infinite 〈◊〉 *power,* he can do whatsoever he pleaseth; that he can do whatsoever the Father doth, Christ witness•• of himself, *The same works the Father doth, do I* 〈◊〉 which doth declare him to be the same God, the same being with his Father, for he had the same *power* ▪ True faith doth acknowledge, that all the mighty works of Creation and Providence, and that the world was made by him, and upheld by him, and governed by him; according to that place, *Heb. 1. 10. And thou Lord in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands.* So that faith that doth confess Christ to be *Lord,* doth acknowledge him to be *infinite in power,* and that he by his fingers made the heavens, and by his hands laid the foundation of the earth.

Thirdly, That faith that doth acknowledge Christ to be *Lord,* doth confess that he is infinite in *knowledge,* and that he is *omnipresent,* everywhere; as God he is in all places, though as man he sits in heaven, yet as God he is everywhere, according to that Scripture, the *Son of God hath eyes like a flame of fire,* he sees all things, a flame of fire discovers all things in the room, so the Son of God he knows all the corners of the heart, and sees all things, and needs not that any should testify of man; and that Christ according to his divine nature fills heaven and earth, and with his gracious presence is with his people always, *Loe I am with you to the end of the world.*

Fourthly, That faith that confesseth Christ to be *Lord,* doth confess that he is the object of *faith,* and of *divine worship,* and that he is worthy to be *believed* on, and worthy to be *worshipped,* and worthy to be *praised,* worthy that all the redeemed of the Lord should sing unto him; that he is worthy of all divine *honor,* the same honor that is due to the Father, the Scripture doth witness as much, and therefore the very Angels are called upon to worship him, *Heb. 1. 6. When he bringeth in the first begotten into the world, he saith, and let all the Angels of God worship him.* Now if Christ had not been eternal God, it had been idolatry to have given divine worship to him; but you see what that faith doth that acknowledges Christ to be *Lord,* it doth acknowledge him to be eternal God, and acknowledge him to be *infinite in power,* and in *knowledge,* and that he is *present in all places,* and the object of *divine honor.*

Secondly, Now let me show you in the second place, that it is necessary that every man and woman that doth expect help and salvation by Christ, should come to him as the *Lord:* Faith should pitch upon him as omnipotent and omniscient: I say, it is necessary that they should thus come to him that believe, for else the foundation of our faith is overthrown: There is no man that doth deny this, can lay a right foundation of faith: no man that doth not believe this, that he is *Lord,* eternal God, can lay a right foundation, he doth not lay that foundation which God hath laid; the foundation which God hath laid is his Son, the eternal God, he with whom he entered into Covenant, and made a Covenant with from eternity and therefore if there be any other foundation, the foundation will not hold.

And indeed Christ cannot be a foundation to bear up faith, if he be not eternal God, and Lord equal with his Father, he were not fit to be trusted: And *cursed is he that trusts in man and make flesh his arm:* And if Christ had not been eternal God, he could not be a fit foundation, and it is necessary that every soul that comes to Christ should believe in him as *Lord,* in respect of that divine *worship* that is to be given to Christ, else he cannot worship Christ aright, nor give Christ that honor that is due to him, and so all his worship is lost.

Thirdly, It is needful in respect of the benefits of Christ's *satisfaction,* that men that come to Christ must believe that he is eternal God, and one with the Father, or else he cannot expect the benefit of Christ's satisfaction; for if Christ were not infinite God, he could not have given satisfaction to infinite Justice; if Christ were not God, our sins are not purged away, the righteousness of Christ is not infinite, then no covering for our transgressions, no price then of an infinite value for the saving souls; no virtue in his blood for the taking away of sin; therefore they that do blasphemously deny Christ to be eternal God, they must deny the *satisfaction* of Christ, and then all men are in their sins, and so like to be lost forever.

Fourthly, True faith must come to Christ as *Lord,* or else we cannot have any assurance that he •an perfect the work of our salvation: The work of our salvation it is put into Christ's hand, but if 〈◊〉 be not eternal God, there is little hope that he should perfect the work of his people's salvation, 〈◊〉 not possible he should overcome all the enemies of his people's salvation. Therefore you see •hat it is necessary, that when any soul comes to Christ, it should come to him as *Lord;* so this woman did look upon him, and close with him, as *Lord over all,* as he is *eternal God,* having the same power and knowledge with his Father, to whom 〈◊〉 due the same divine honor, and who is the object of faith.

And therefore I beseech you, Brethren, look to it, that your faith be rightly grounded; if it 〈◊〉 not, it will never hold, if it be not grounded up•• this foundation, upon Christ as he is *Lord,* the same eternal God with the Father, if this be not the foundation of faith, it will not hold; you can never make a right confession of Christ, and you will never make such a confession as he will own, if 〈◊〉 do not come to close with him as he is Lord ow• all, infinite 〈◊〉 equal with his Father: The D•• hath exceedingly endeavored to overturn 〈◊〉 foundation of faith, and through the righte••• judgment of God hath prevailed exceedin•• abroad in the world; he made use of the 〈◊〉 of old, and the *Socinians* of late, who overturn 〈◊〉 foundation of faith, though they acknowle••• Christ to be higher then man, and greater 〈◊〉 Angels, yet they will not acknowledge him 〈◊〉 equal with his Father, and to have been from 〈◊〉; many cavils there are which are made 〈◊〉 this truth of the Gospel.

Object. They object, that Jesus Christ says 〈◊〉 self, *That his Father is greater then he,* and th•••fore by Christ's own confession, say they, he is not 〈◊〉 with the Father.

Answ. But for answer: You must know 〈◊〉 Christ speaks that as he was *Mediator,* as he 〈◊〉 *God man;* so indeed he put himself under his •her as *Mediator,* as the Savior of his people 〈◊〉 in respect of his eternal Godhead, he was 〈◊〉 with his Father, and his Father was not greater then he, *For he thought it no robbery to be equal with the Father.*

Object. And so they object, That Christ was *sent,* he was his Fathers *Messenger,* his righteous *Servant,* and my Father sent me, and *I came not to do my own will, but the will of my Father.*

Answ. Why; Christ having put himself under in respect of the work of *Mediator,* so he was under; but as eternal Son, so he was always equal with the Father.

Object. And whereas they cavil; it is said at last, *Christ shall give up the Kingdom to the Father:* there is a time coming that God he shall be the greater, and be all in all: Hence they cavil, that Christ is inferior to his Father, and shall be put under at last, and God shall be all in all.

Answ. But that Scripture speaks only in respect of Christ's *dispensitory Kingdom,* not in respect of his *natural Kingdom,* which he had from eternity, ••ing equal with his Father, but in respect of this present dispensation in which Christ rules his Church, and by such a way and means, Christ shall give up the Kingdom to his Father, but then he shall reign with the Father, though not as *Media•or,* that Kingdom ceaseth; yet he shall reign with his Father.

Quest. But you will say, is this enough for a •an to believe that Christ is *Lord,* and God, equal with the Father? will this faith make a man blessed? •f he believe this shall he be saved? Does not the De•il make a confession that Christ is the Son of the li•ing God?

Answ. Ah, but where the Lord by his Spirit doth make an inward discovery of this to the soul▪ the Spirit of Christ shining upon the soul, and drawing the heart to close with Christ, I answer, that this faith is the faith of God's Elect. It is true, there may be a notional knowledge of this, in this day of the Gospel, men they do generally confess• that Christ is the Son of God: Ah, where it is only notional, and when the heart is not drawn by this knowledge to rest upon him who is mighty to save, this bare historical knowledge will prove ineffectual; but when the Lord doth draw the heart to rest upon Christ revealed in the Gospel, this is true faith.

Secondly, The second thing propounded 〈◊〉 That true faith doth come to Christ as he is the *son of David; O Lord, thou son of David,*

It holds forth two things.

First, She closeth with the humanity 〈◊〉 Christ.

Secondly, She closeth with Christ in his offices, and looks to him as he is appointed by God to be the *Mediator.*

Here are these two things in this confessi•• [that he is the son of *David]* and true faith 〈◊〉 must eye both these: If faith be rightly grounded, it must come to Christ as he is the *son of David.*

First of all, It confesses that Christ is *man* 〈◊〉 well as *God,* it closeth with the *humanity* as 〈◊〉 as the *divinity* of Christ, he is *God and man in* 〈◊〉 *person;* believes that he is true man, that he 〈◊〉 and that he is true man; without this there 〈◊〉 be no true faith; it comes to him as to one 〈◊〉 *took our nature,* and *died in our nature,* and *rose again in our nature,* and *ascended in our nature,* and *sits in heaven with our nature;* True faith must come thus to Christ, or else it will not be found to be true faith: True faith closeth with the *humanity* of Christ, believes that God took the nature of man into union with the second Person, and so God and man made one Person; it doth not look upon Christ as taking up a body for a time, such a notion many men have in the world, to conceive that Christ did assume a body, even as he did of old, when as he did appear to the Patriarchs; *Abraham* and *Lot;* the *Angel of the Covenant,* as well as other Angels, did assume a body, and so dissolved it again: Now, say they, as Christ did assume a body for a time, and appear in that, and then afterward dissolve it, now Christ is no more in the body, but he is now in the Spirit. This is a gross mistake, a dangerous error, that overthrows the foundation: If Christ did assume a body, then he was not man; but the Scripture saith, *He took our nature,* he took not the nature of Angels, but he took the nature of man; to take up a body is not to take up the nature of man, but he took our nature, a soul and body together, human soul and body that is the nature of man; he took a body into union with the second Person, for so it was not only a body that Christ took up, but a soul

too, *My soul is heavy to death,* and *the soul of Christ was made an offering for sin.* So that remember this, how true faith must look upon Christ; first as *Lord,* and secondly as *Man,* as one that took our nature, soul and body, into union with himself.

Secondly, I shall show you, that there is a necessity, that every man and woman that expect salvation by Christ, should believe that he took our nature upon him, and then that he died in our nature, and rose in our nature, and sits now in heaven in our nature, it is necessary to be believed to salvation; for

First of all; if this be not believed, you cannot have any assurance that any man or woman shall have the benefit of Christ's satisfaction: Suppose that some confess, that he is eternal God, and did give satisfaction as he was eternal God, ye that body that he took up for a time, if he took not the nature of man, could not satisfy for the sin of man, for justice must be satisfied in the same nature.

Now if Christ did not really take our nature, and suffer in our nature, there is no satisfaction▪ and we can have no benefit thereby, for satisfaction must be done in the same nature it offended.

Secondly, It is necessary that you should *believe* that Jesus Christ *rose again in the same nature;* for your justification depends upon it, for if the same person that suffered were not restored, the same that was cast into prison, were not delivered in a legal way, then there was no Justification▪ Now our Justification doth depend upon this; when Christ was delivered out of prison, then did God absolve him, and when Christ rose again, then did Christ virtually justify all his elect; if the same body did not rise again, there is no justification, no man hath any assurance, that he shall be justified: Therefore see how necessary it is, that you hold fast this truth, that as the Lord Jesus took our nature, so he retains our nature.

Yea it is necessary, that you believe Christ retains our nature *now in heaven;* for if you do not, why then he hath not perfected his office as High Priest, he hath done but part of his work, and so his people be but imperfectly saved: The high Priest he first killed the sacrifice, and the same person that offered sacrifice went into the *holy place,* to make intercession, and to present the blood of sprinkling: Now if Christ did offer sacrifice, and did not ascend in the same nature in which he offered the sacrifice, he did not perfectly fulfill his work as high Priest.

And know this, that if Christ be not in heaven in our nature, there is no coming for us, there is no way for our coming to God, no way for our converse with God, for it is not possible that creatures in this state should have immediate communion with God, without a middle person, a Mediator: Now if Christ be not in heaven in our nature, and so we might go to God in and by him, there is no way of coming to God, and no way of having communion with God.

Thirdly and lastly, to speak a word to the next particular.

There are two things in that confession, that Christ is *the son of David.*

First, To close with his humility, and that is an encouragement to come to Christ: So

Secondly, She looks to his office, and closes with his office; when she says, he is the son of *David,* she acknowledges, that

First of all, that he is the *Messias* designed and appointed by God the Father, for this work of saving his people: O Lord, thou son of *David,* th•• art he that art designed, and appointed, and set a part by God, as *David* was, to be a Priest, and to be a Prophet; and thus faith must look upon Christ, him that the Father hath sealed and appointed to be a Mediator, or else he can never close with Christ.

And then she does not only look upon him a• one that is appointed by God the Father, and designed of God.

Secondly, But as one that was *fitted* for this work, he was appointed by the Father to save his people, and as he was appointed, so he was fitted every way for this work; for surely there was something which she heard, and we may read in the *son of David,* which was an encouragement to her to come to Christ, and to believe in Christ: As

First of all; this is held forth when he is called *the son of David,* that he is mighty and strong▪ a mighty Prince, a mighty Savior, able to save 〈◊〉 the uttermost, that he is even like to *David,*•s *David,* whom the Lord gave a great deal of strength and courage, he pursued after the Lion and after the Bear, and pulled the Sheep out of the Lions mouth; she eyed the strength of *David;* if *David* do so great things, Jesus Christ the son of *David* he can do greater things, he can slay the Lion, and kill the Bear, and smite the *G•liah* the Devil, and his instruments.

And then in that name of Christ *[thou son of David]* there was this that might encourage her, the *mercy* and *compassion* of Jesus Christ, she expressed it herself, *David* was a merciful man, full of compassion towards his enemies, full of patience, full of longsuffering; he spared *Shimei* when he cursed him; and how did he carry himself towards *Saul,* when God put him into his hand, and when his servants would have had him taken away his life? God forbid, (saith he) so Christ is full of compassion, surely she saw a great deal of the compassion of Christ. *David* a merciful man, and so is Jesus Christ.

And then she might see, and so may we, the *meekness* of Christ, not only mercy, but abundance of meekness in Christ: *David* was a great Prince, and yet *David's* heart was not lift up with his condition, though his condition was lift up, yet his heart was not lift up, no, he carried it very lowly and meekly with his people, he dealt with them as gently as a tender shepherd, *1 Chron. 28. 2. Then David the King stood up upon his feet, and said, hear me my brethren, and my people.* Now surely this woman could not but see the *meekness* that was in Christ, *David* was well known to be a merciful and meek Prince, and if so much meekness in *David,* O then what meekness in the son of *David?* Surely he deals gently with his people, this was her encouragement.

First, Now therefore to shut up all, Brethren, let us take notice, how little true faith there is in the world; if true faith comes thus to Christ, as *Lord,* and as the *son of David,* looks to the *divinity* and *humanity* of Christ, and closeth with both, looks to the *offices* of Christ, and as one that is *appointed* of God, and *fitted* for this work; if this be required to true faith, O how

little true faith is in the world? How many are there that do confess Christ to be true Man? Ah, but they deny him to be true God, deny him to be the same Essence with the Father, and Substance with the Father, the same Power with the Father.

Nay truly, such a confession of Christ, it is below the confession of the Devil, whatever such men may pretend to have the name of Christians, it is below the confession of Devils, and will leave men as low as the Devils; the Devils confess Christ to be the Son of God, and therefore where that is denied, such men go not so far as the Devils.

Secondly, Others that say, he is true God, but either deny that he *took our nature,* or that he doth *retain our nature:* Now how contrary is that to the Scripture? And how destructive is it to the faith of God's people, and all the comforts of God's people? There is no hope of justification, if Christ be not risen, and no hope of coming to Heaven, if Christ be not there in our nature; and no possibility for poor creatures to go to God; if the Mediator be not now in Heaven, there is no coming there: The Apostle speaking of Christ, *1 Tim. 2. 5. For there is one God, and one Mediator, between God and men, the man Christ Jesus:* There is one Mediator, he does not say, there was one Mediator that laid down his life, but there is *one Mediator, the man Christ Jesus:* He does not say, that *was the man,* but *the man Christ Jesus is now the Mediator;* and therefore such as do either deny that Christ did take our nature, or that he doth *retain our nature,* and *rose in our nature,* and *asCended in our nature,* doth mightily help forward the design of the Devil; he always had a design to overthrow this foundation of faith, and such men are the Devils chief Instruments, he knows, that if Christ did not rise in that body again, if he can take away that, he knows that all preaching is in vain, and faith is in vain, and therefore the Pharisees, when put on by the Devil, they gave the Soldiers money to say, that *his Disciples stole him away:* Surely the Devil he knew that doctrine was of great concernment, and therefore they were put upon to say, his *Disciples stole him away;* and such men as deny Christ's Resurrection, they take the Devils hire, and their faith will be but the faith of the *Sadducees,* and will leave them short of life.

Thirdly, And in the third and last place: How may are there that many confess both these? that may confess. Christ is *God,* that he is *Lord,* and that he is *Man,* true man, and yet not look unto Christ, as he is fit every way for that work, as fitted with *strength,* and *meekness,* and *mercy,* for that great work of perfecting his people's salvation?

As you desire to have faith that is of the right stamp; would you have it rightly grounded, and have it laid upon such a foundation as God hath laid, and on such a foundation as will hold? O then look to this woman's confession; look up to the Lord to make such a discovery of Christ to your souls, that Christ may be discovered to you *as Lord,* and that you may close with him *as man; God in our nature,* satisfied in *our nature,* and making *intercession in our nature;* and look upon him as one *appointed* by God the Father; for therein lay a great deal of a Christians comfort, when the soul comes to eye this Mediator as one appointed by God, and one •itted every way for it, full of *mercy,* and full of *power;* if the Lord shall make such a discovery of Christ to your souls, so as to cause you to lean your souls upon him for life and salvation, this will be found to be faith rightly built, this is the faith of God's Elect.

Matth. 15. 22.

And cried unto him, saying, have mercy on me, &c.

SERMON IV.

FIrst, This woman's *faith* is declared by the *fruits* of it, and the first fruit of her faith, it was the *applying of herself unto Christ in a way of prayer:* She comes to Christ, and she prays unto him, and he prayer is set forth by the fervency of it, for she did not only entreat, but she *cries* unto him, her prayer was no cold prayer, but she put up fervent supplications, and strong cries.

Secondly, Her prayer is set forth by the *Argument* she useth in her pleading with Christ for that mercy, the cure of her Daughter, and the Argument she useth is taken only from *his free Grace,* and that she pleads, *Have mercy on me, O Lord, thou son of David:* She doth not present any worthiness of her own, but she takes hold of *mercy.*

So that the truth that I shall commend to yo• is this:

That where ever there is true faith, it will ma•• the soul to cry unto Christ, and to plead merc• and free grace in the greatest affliction. *He affliction was wonderful great,* My daughter is grievously vexed with a devil: *She come to Christ, and cries, and takes hold of hi•* mercy.

I had thought that I might handle the whole Point, but I shall not be able to go thorough it 〈◊〉 once, and therefore shall divide it into three Propositions.

The first is this, That faith will make 〈◊〉 soul to come to Christ in a way of prayer, and appl• itself to Christ alone in the greatest affliction.

Secondly, The greater the afflictions of 〈◊〉 faithful are, the stronger are their cries 〈◊〉 Christ.

Thirdly, When a gracious heart cries unto Christ▪ it pleads nothing but mercy; *renounces all his ow• worthiness, and takes hold only of* mercy *and* 〈◊〉 grace.

I shall speak to the first at this time: *That faith will make a soul come to Christ, and cry to Christ▪ pour out his complaints before Christ, when it is* 〈◊〉 *the greatest distress, and under the forest affliction and burden.* This woman she applies herself 〈◊〉 unto Christ, cries only unto him; she doth 〈◊〉 go to the Idol-gods of her own Nation, she se•• not unto them, nor trusts in them, though the people were an idolatrous people, and had many gods that▪ they sought after; but she leaves them all, whatever others do, and she goes to Christ, seeks not to the gods of the Nation, but applies herself to Christ.

Secondly, When she comes where Christ is, she cries only to him, she doth not cry to man, she doth not pour out her complaints to man, no, not to the best of men, she doth not cry to the Disciples, she doth not cry to *Peter, James,* or *John,* but she pours out her cries to the *Lord;*

O Lord, thou son of David. Faith makes her in her distress to look to the *Lord alone;* applies herself only to Christ in a way of prayer: This is the counsel that *Eliphaz* gives to *Job,* chap. 5. v. 8. says he, If I were in thy condition *I would go to God,* I would apply myself to God, I would seek to God, and commit my cause to him; I would not seek to creatures, I would not make my complaint to the creature, because they cannot pity me, nor help me, no, it is lost labor, I would go to God, and seek to God, and I would not keep my burden myself, I would not bear my burden upon my own shoulder, and stand groaning under my burden; 〈◊〉 , I would go to God, and commit my cause to him; it is good counsel that he gave *Job,* and O that we might be enabled to follow it!

And for the confirmation of the Point, you shall find many Instances in Scripture, of the •aints applying themselves to God alone in the ••me of their distress; I might hold forth very many, but I shall only give you one or two: Look •pon *David* as he expresses himself, *Psal. 14. 1.* 〈◊〉 so on: *I cried to the Lord with my voice, to* 〈◊〉 *Lord did I make my supplication, and poured out my complaints before him, and shown him my trouble:* And when was it? It was in a time of great distress: Ver. 3. *When my spirit was overwhelmed within me:* I went to God, and made my complaints known to him, I went not to the creature, but to God. And *Jonah,* he was in a sad distressed condition, and yet faith brought him to apply himself to the Lord, when as he was in that sad estate, *Jonah 2. 1, 2. Then Jonah prayed to the Lord his God out of the fishes belly, and said, I cried by reason of mine affliction unto the Lord, out of the belly of hell cried I, and thou heardest my voice.* He was so low in his own apprehension as was possible for him to be; *in the belly of hell:* And what did he do? *I cried to the Lord;* he applied himself to the Lord, and spread his sad condition before the Lord, and he did not loose his labor, Thou Lord heardest me.

Now for the grounds of the Point, That faith will teach a soul to go to Christ, and make his complaint to Christ in all his affliction, for faith discovers to a soul, that *all afflictions are from God,* the Lord's hand is in all the crosses and troubles, and whatsoever is matter of complaint, the hand of God is in it, *Is there any evil in the city and* I *have not done it?* saith the Lord by the Prophet *Amos:* Is there any evil of affliction that I have not brought upon a people? As to the evil of sin, that is not from God, for that is no being; that is a privation, but as for affliction, all the affliction that doth befall the children of men, it is from the hand of God; and upon this ground *Eliphaz* persuadeth *Job* to apply himself to God, *Job 5. 6, 8. Affliction cometh not forth of the dust, neither does trouble spring out of the ground; I would speak unto God, and unto God would I commit my cause.* Trouble doth not spring from the ground, it is not from second causes, whatsoever trouble the people of God meet withal, •any of the sons of men, it springs not from the dust: Whence then? It is from the hand of God, there is a secret wheel, a great wheel of providence, that sets all on work, second causes cannot move if that great wheel does not move; so then when this comes to be realized to the soul, as faith doth discover it, because God hath spoken it, that trouble is from God, whether inward or outward; therefore it will carry the soul unto God, and make the soul apply itself to God and Christ alone.

Secondly, Faith doth discover, that as all afflictions are from God, and makes the soul see the hand of God in every stroke, so it doth discover, that the end of all afflictions is to *carry the*

soul to God; that is the end of all afflictions, to bring God and the soul nigher together; God doth not love to have any of his people at a distance from him, and therefore he sends forth affliction to bring them nigher to himself: And therefore in *Hosea 5. 15.* I *will go and return to my place, till they acknowledge their offense, and seek my face; in their affliction they will seek me early:* He brings affliction for this very end, that they may draw nigh to him: And in chap. 6. 1. you may see the fruit of their affliction, *Come and let us return to the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up.* This is the fruit of their affliction, they were brought nigher to God. God will have his people enjoy more communion with him, dwell with him, and make them more conformable to him, more like to himself; and therefore many times he lays great and sore afflictions upon them: For when the Saints shall be in such a sta•e, and such a condition, as nothing shall come betwixt God and them, when they shall so dwell in God, as never to go out from God, when there shall come no sin, no corruption betwixt God and them, then there shall be no more affliction, then the Lord God shall wipe away tears from the faces of his people, no more sorrow and sighing, now the end is attained, when they are gotten so nigh to God, as nothing can come betwixt God and them: Now when faith discovers this, that it is the end of affliction to bring the soul nigher to God, it puts the soul upon it, in its affliction, to return and apply itself to God alone.

Thirdly, Faith will make a soul come to Christ, and Christ alone, in distress; for faith doth discover, that the help of the creature is in vain in time of distress; it is faith that doth realize to the soul the *vanity* of the creature, and that the creature cannot help in the day of distress: And therefore the Psalmist cries out, *Psal 60. 11. Help Lord, for vain is the help of man.* Man cannot help, and therefore he applies himself to God alone; *Help Lord, for vain is the help of man.* Till the soul sees that vain is the help of the creature, it will not in good earnest cry, *Help Lord;* faith shows the soul, that in vain is salvation hoped for from the hills, and from the multitude of mountains; in vain is salvation hoped for from creatures, from great men, the highest of all: There is many a poor soul can tell you by sad experience, and say it by sad experience, in vain have I sought help from men, and cried to men, and spread my complaints before men, and therefore it is good for me to draw nigh to God; for if you look upon all the sons of men, you shall see how fruitless a thing it is, for a poor soul in distress to apply itself to man, and to go and pour out his complaints to man; he may speak to such men as are not at all sensible of what he speaks; he may tell a sad relation of his sufferings and burdens, and yet not at all affect the heart of him that he speaks to: There are some such men in the world, nay very many, that regard not the affliction of *Joseph,* that are altogether insensible of the burden that lay upon other poor creatures, that hath no compassion, and cannot be affected. It is said of *Gallio,* that *he cared for none of those things;* when as they made complaints of things of Religion, he cared for none of those things; and so when some come and make complaints of their burdens, they care for none of those things: And thus it was with *Lazarus,* that lay at the rich man's gate, it is very like he made many complaints, shown him his sorrow and sores, but his heart was not at all affected, the very dogs had more pity upon him, they came and licked his sores: And so it is many times, when we make our complaints to men, they regard not.

Or secondly, Sometimes when we make complaints to men, though there be some pity, and some compassion in them, and they will express it in good words, yet very little help and assistance will many men afford; they will seem to pity and have compassion, but there are some men that will do very little to the relief of a poor creature under distress, that comes and makes complaints of his burdens: The Apostle *James* speaks of some such, chap. 2. 15, 16. *If a brother or sister be naked, and destitute of daily food, and one of you say unto him, depart in peace, be you warmed, and filled; notwithstanding you give him not those things that are needful for the body, what doth it profit?* Alas, it is in vain to make complaints to such, what doth it avail? It may be some will pity with good words, be you warmed, and filled, but they give them not those things which are needful for the body; thus many a poor creature looses his labor.

Thirdly, When a poor creature makes complaints to man, and cries to man, it may be he shall make complaints to those that do pity him, and would relieve him with all their heart, but it is beyond their power to relieve; and so if a poor man that wants the things of this life, it may be he goes and makes his complaints to another, he pities him, and would help him, but he that hath a will hath not power many times, and it is not in his hand to do it, and he cannot uphold another's estate but he must break his own; many times it is so. And so when they come and make complaint of the weakness and infirmities of their bodies, it may be they are affected, and they would help; ah, but it is beyond their power: And so when a poor soul comes and complains of distress of mind, and show the wounds of his spirit, and lay them open, it may be godly friends may pity you, and desire to help you, but their hand is to• short to carry the plaster to your heart and conscience, and to cause it to stick there, and therefore after all it will go away unsatisfied; in all these causes they that would help you if they could, they may say as the King of *Israel, 2 King. 6. 26, 27.* the woman there comes and makes a sad complaint in the time of famine, at verse 26. *And as the King of Israel was passing by upon the wall, there cried a woman unto him, saying help, my Lord, O King.* And what says the King to her? verse 27. *And he said, if the Lord do not help thee, whence shall* I *help thee?* Alas, my bowels are towards thee, but if the Lord does not help thee, in vain is the help of man.

Fourthly, When you make your complaints to men, sometimes it falls out so, that instead of ease from under your burdens, your burdens are increased; sometimes men may add to the burdens of the afflicted through unskillfulness, not knowing how to speak to them, and how to carry it towards them; yea sometimes men may aggravate the burdens of the afflicted, when they make their complaints, willfully, through pride, and disdain, and covetousness: And thus it was when *David* sent to *Nabal,* he was in a great strait for provision, and he sent to *Nabal* in his strait for relief, and he sent him a churlish answer; *Who is David, and the son of Jesse?* I *know him not; shall* I *send my corn and my oxen that* I *have killed for my shearers, and give it to him,* I *know him not.* And you know what *Judas* did meet withal, when he went to the Pharisees, and said, I *have sinned in betraying the innocent blood: What is that to us?* a bargain is a bargain, *if you have sinned look you to that:* Whereas if he had gone to Christ with that complaint, he might have had comfort, but he went to them, and they spake that which aggravated his sorrow, and he goes and makes away himself. So that, I say, in time of affliction faith causeth a soul to go to Christ, for it doth discover what man is.

Fourthly, There is this ground of the Point, Faith will make a soul go to Christ alone, for it discovers to the soul, that in Christ there is *all sufficiency* to help it, there is all in Christ that may pity him, and for the helping of him; it is not in the creature, but it is to be found in Christ, for Christ is furnished with compassion, there are bowels of compassion towards his poor creatures in distress; it is an impossible thing that Christ should be insensible as men are; you may spread your complaints before some men, and they never be moved no more then the stones in the street, but the Lord Jesus he is not without compassion, great bowels of compassion towards his people, he cannot be insensible of any burden that lay upon a poor creature that comes to him, *In all their afflictions he is afflicted,* he bears our sickness, he carries our sorrows; Christ he feels the weight of all affliction, and sorrow, and burdens that do at any time lie upon his people.

Secondly, As Christ hath *compassion,* so he hath a *will;* he is always willing to do good to poor creatures that come to him: Men (as you have heard) they are not always willing, they may give you a parcel of good words, but give you not those things that are needful: Now Christ he never puts off his people with good words, though one good word from Christ be more worth then all that men can do for you; but Christ he will not give you good words alone, but as he opens his mouth in grace, so he opens his hand in mercy; he opens his mouth and his hand at the same time, and he is very willing to relieve, and therefore it is, that he calls poor creatures to him; you may see his willingness by the invitation that he gives to all poor creatures that are under any distress; *Come to me all ye that are weary and heavy laden, and* I *will give you rest:* Whatever the burden be, whether the burden of sin or sorrow. Christ makes proclamation, you have his invitation; *Come to me and I will give you rest;* and *call upon me in the time of trouble, and* I *will deliver.* How doth this testify the willingness of Christ to relieve his poor creatures?

Thirdly, He hath not only compassion, but he also hath *power* in his hand, Christ can do it, he is *able* to do what he pleaseth; *Thou hast done whatsoever thou pleasest in heaven, and earth, and in all deep places:* The deepest affliction and sorrow that any of his people may sink into, the Lord Jesus is able to stretch forth his hand and help them, he hath all store of provision in his house, there is an infinite treasure of mercy, all mercies are laid up in Christ, it shall not break his estate to uphold your estates, for all the creatures in heaven and earth are the Lord's, the heavens and the earth are the Lord's, and the fullness that are in them, therefore there is power in Christ's hand to relieve his people.

Fourthly, Christ cannot aggravate sorrow and affliction; he will not aggravate the sorrow and affliction of any of his people that come to him; Christ will never say to a poor soul, as the Pharisees to *Judas, see thou to that:* When a soul comes and says, Lord I have sinned, Christ never gave such an answer, *see thou to that;* he never did, neither can he, aggravate the sorrows and burdens of poor creatures that come to him. Now when faith discovers this to the soul, and shows that afflictions are from the Lord, and shows, that all afflictions are for that end, to carry the soul higher unto God, and shows, that all the help of the creature is vain, and shows, that there is an infinite supply of grace and mercy, all-sufficiency of grace in God and Christ to relieve at all times, and in all straits; these discoveries that faith makes,

will carry the soul to Christ, and make the soul apply itself to Christ, and cry to him, and spread his complaints before him in time of great distress.

A word or two by way of Application.

First of all: If it be so that faith carry the soul to God and Christ alone in time of distress, what shall we think then, when men by their affliction, and in their affliction, are carried further off from God? And yet so it is with many, their afflictions set them at a greater distance from Christ, many a man is hardened by his affliction, and so set at a greater distance from God by that trouble and distress he hath upon him, afflictions drive many a man from God, make him run away from God, run anywhere then unto God; there is many will run to the creature, and their eye is not to the Lord the holy One of Israel, they run to the creature to comfort them, run to the world, and run into the way of their lust, but apply not themselves to the Lord in the day of their distress: You know that *Ahaziah* ran to the Devil when he was in distress, so far was he from running nigh to God in distress, that he run to the Devil himself, he sends to the gods of the Nations, to know whether he should recover or not; This is a discovery, that there is no seed of faith in such a soul, for where there is faith but in the seed of it, the least seed of faith, it will make a soul at least to be looking to Christ, and crying after Christ in the day of distress, it will at least cry unto Christ, though there may be many workings of corruption and temptations, and many distempers of spirit may be bubbling up in time of affliction, yet faith will carry the soul to look towards Christ, and cry after him, as *Jonah* did when he was in the belly of hell, I *said* I *am cast out of thy sight, yet will I look toward thy holy temple:* He applies himself to Christ: And so a gracious heart will be looking to Christ, and the more faith, the more it will look, and the louder it will cry.

But secondly, Let it be a word of exhortation, O that it might provoke us all to deal more with God and Christ in the time of our affliction and distress!, O that we might cry more to him, and pour out our complaints more to him! as this poor woman did; she comes and cries, *O Lord, thou son of David:* Poor souls are apt to look to the creature in the day of distress, and think such and such creatures can comfort; *Surely my bed shall comfort me, and my couch give me ease,* says *Job;* but he found no such matter; and so we are apt to say of this and that 〈1 page duplicate〉 〈1 page duplicate〉 creature, I will go and make my complaint to him, he will give me some refreshment; poor souls are very apt under their burdens to go up & down and scatter their complaints: Ah, but they take not the right course of going to Christ, and crying to him, and pouring out the complaints of their souls before him; and therefore it is, that when they go to men they meet with little satisfaction, and little relief and comfort, and their spirits are filled with discontent and dissatisfaction, when as they meet with such men sometimes as have no compassion at all in them, and sometimes meet with good words and no more, and sometimes meet with such as pity them, but have no power, and sometimes meet with some that will aggravate the affliction; and just it is with God it should be so, when we will not look to the Rock: O that such disappointments might reach us to look to the Lord, we have thought that this creature might ease, but we have met with disappointments; O that these disappointments might teach us to go to Christ! as this woman: And thus the poor man did for his son, that he would cast out the unclean spirit; *I*

went, said he, *to thy Disciples, and they tried to cast out the unclean spirit, but could not;* and then he comes to Christ, I *have been with thy Disciples, and they could not cast out the unclean spirit, but thou canst do it,* and Christ did do it: And O that these disappointments might teach us to go more to Christ, and make our complaints more to him in time of distress.

Quest. But you will say, What? may we not go to our friends, is it not lawful to go to men when we are under pressures and burdens, either of the outward or inward man? and to such and such as may relieve us, may we not apply ourselves to them?

Answ. I answer yes; We may apply ourselves to men, but take heed we do it in God's way. I say, under burdens and distresses, either outward or inward, we may apply ourselves to men, but take heed we do it in God's way.

Quest. But you will say, How shall we know we do it in God's way.

Answ. I answer, first of all, when you do it as an Ordinance of God, when we make use of the advice and help of others, and go to others as to an Ordinance of God, then we are not out of God's way, when we do it in obedience to the Will and Commandment of God and Christ; when one that is wounded in spirit shall apply himself to those that are godly, that hath the mind of Christ, in obedience to the command of Christ, *Confess your sins one to another, and pray one for another:* Now if out of obedience to Christ I go and confess my sins to one that is godly, and desire him to pray for me, when we apply ourselves to men, as an Ordinance of God, then we are in God's way.

Secondly, When we shall keep the eye of our souls upon God alone for help; when we apply ourselves to men for any help, and yet shall keep our eye upon God, and look upon God as the great moving cause, look upon God as the fountain of all relief and comfort, and shall look upon the creature only as God's Instrument, this is but a pipe, and an empty one too, if God do not fill it, when as the eye is thus upon God, and eye God as principal in all that comfort and relief that we expect, and look upon the creature as the means, then we may apply ourselves to the creature, and not out of God's way.

And a man may know whether he keeps his eye upon God, when as he does apply himself to the creature (thus) Are your expectations from the creature or from God? If a man's eye be upon God, then he will not expect much from the creature, and applies himself to the creatures, because they are means, and because it is an Ordinance, but dare not expect much.

Secondly, If a man do meet with disappointments, and he do apply himself to the creature in God's way, disappointments will not add any great trouble or vexation to that man or woman, though he meet with little refreshment; nay, though instead of help and refreshment, he should meet with an addition of his sorrow and trouble, yet if in God's way he will not be troubled, because his eye is upon God, and I see it is not the will of the Lord I should yet have comfort, and why should I fret myself, seeing the Instrument is but an empty pipe, and no creature can refresh me if the Lord do not refresh me? And thus you

have seen when we are in God's way, and when out of God's way, in applying ourselves to the creature, and looking to the creature for help, and for relief.

And O that this might teach us to go more to God, and apply ourselves more to Christ.

Object. But it may be some poor soul will say, Well, *I* have not only gone to the creature, but *I* have applied myself to God, and yet truly *I* meet with little refreshment, *I* have cried to Christ in the time of my affliction, and yet my burden doth continue.

Answ. First, To this I answer: It may be when thou hast come to Christ, thou hast complained of thy burden, and of thy affliction, but thou hast not complained of thy sin, thou hast not complained of that which is the greatest matter of complaint; and if thou hast at any time looked more to thy burden and affliction, and hast not complained of that which is the greatest matter of complaint, no wonder then though thou hast met with no ease.

Secondly, Let me say, it may be thou hast brought thy complaints and spread them before the Lord, yet thou hast not left thy burden with the Lord; many a soul comes with a great burden, ah, but it carries it away, and does not leave it with the Lord; and if the burden be not left with the Lord, no wonder that we have no ease: Christ is willing we should leave our burdens with him, and in so doing we shall find refreshment.

Thirdly, And let me say further, that it may be the Lord hath heard thy cry, and thy complaint, but thou art not aware of it, thou hast not taken notice of it, through unthankfulness thou hast not observed that which the Lord hath done; the Lord at least, he hath thus far heard thee, that he hath supported thy spirit under thy burden, and thou hast been kept up, so that thy soul hath not failed, and thy spirit hath not fainted under thy burden; and truly this is a great mercy and worthy to be taken notice of: And this is the difference between your going to God and the creature. Oh that we might be invited by this to apply ourselves more to Christ in time of distress, and spread our complaints before Christ, for in going to the creature many times the spirit is wounded▪ ah, but in going to God the spirit shall be supported, though Christ do not give out a present answer, yet the heart shall be supported under all its burdens, but now in going to man, many times the heart and the spirit it is wounded, by those disappointments that we meet withal, while we expect that from the creature which it cannot do.

Two things only I shall propound to urge this duty upon you, to make us more in going to Christ, and less to the creature.

It is a great sin and folly, when as we leave Christ and go to the creature in the day of our distress.

First, It is a great sin; for what do we then, but set up the creature in the room of Christ? You know how sensible *Jacob* was of this evil, he looked upon it as a great evil, when as *Rachel* came to him, she wanted children, she comes to her Husband, *Give me children or* I *die:* O what says he? *Am* I *in God's stead? Can* I *give thee children?* When as she came and made her complaint to *Jacob,* and murmured because she had not the mercy of children, she goes to

Jacob, and sets up *Jacob* in God's stead; and so when we are under our burdens, and make our complaints to the creature and not to God, why the creature may say as *Jacob,* am I in God's stead?

Secondly, There is a world of *folly* in it, in going from God in time of distress to the creature. It is a piece of gre•• folly for a man to go from the fountain to the broken cistern, to leave the fountain and think a broken cistern should supply him: It is a great deal of folly for a man to go to a deaf man, one that cannot hear, pour out his complaints, & expect that he should speak a word of refreshment; so much folly there is when we go to the creature, and do not apply ourselves to God. If a man should go to a beggar, one that hath no food or raiment, and a man should spend a deal of time in asking food and raiment; and if he do not give it go away railing, what a deal of folly were it? And so a great deal of Folly there is, when we do go to the creature, and do not go to God; we go to them that are poor and naked, and forsake God, that hath all store of provision and mercy laid up in himself: O that the consideration of our sin and folly, in going to the creatures, might cause us at all times in our distress to go to God, as this poor woman did, and cry to him that is the Lord.

Matth. 15. 22.

And behold, a woman of *Canaan* came out of the same coasts, and cried unto him, saying, have mercy on me, O Lord, thou son of *David,* my daughter is grievously vexed with a Devil.

SERMON V.

HEre is a declaration of this woman's *faith,* the *trial* of it, and the *conquest* of it: The last day we came to consider the *declaration* of this woman's faith in the *fruits* of it, it carries her soul to Christ in a way of *supplication* and *prayer;* and the Argument she useth in prayer, is only the free Grace of Christ, *Have mercy on me, thou son of David.*

The Doctrine was this:

That where ever there is 〈◊〉 seed of faith in any foul, it will carry it out to Christ, and make the soul cry unto him and take hold of his mercy.

We divided it into three Propositions.

First, That faith will carry the soul to Christ in time of affliction, and make it seek to Christ, and Christ alone.

Secondly, Afflictions when they are great and strong, will raise strong cries.

Thirdly, A gracious heart pleads only mercy and free grace, only takes hold of mercy, and looks not at all to his own worthiness.

I spake to the first of these the last day.

I shall now speak to the second Proposition; this woman was in great afflictions and distress, her daughter was possessed with a devil, and that was a sore burden to her spirit: Now this

great affliction makes her cry loud, for the Text doth not say, she came & entreated, and besought him, but the Text says, she came and *cried* unto him, saying, *Have mercy on me, O Lord.*

So then observe this: Strong afflictions will raise strong cries, even in God's own people.

In the opening of the Point, I shall show you two things:

First, That there is a cry of the flesh, and a cry of the Spirit.

Secondly, That great and sore afflictions of 〈◊〉 continuance may raise both these cries, it will make both the flesh to cry, and the Spirit to cry.

First, There is a cry of the flesh, and that is twofold.

It is either a natural cry 〈◊〉 sense which Nature hath of the burden and affliction which is upon it: Or,

Secondly, It is a sinful cry, which is accompanied with disorder: I say, the cry of the flesh it is either merely natural, or sinful; the flesh is weak, it is an emblem of weakness, and is weak indeed, and a little affliction will make the flesh to cry, the Lord remembered that man is but as dust before the wind. Now the flesh may cry out, and may complain, and yet may not sin in that complaint, it is true indeed, when a man or woman shall cry out of a little affliction, when the hand of God doth but touch him, and then cry out with great cries & strong cries, when as the affliction is but little, that discovers want of wisdom, and want of strength; but now when the affliction is very great, sore and urgent, and the flesh doth cry out through the frailty, there may be an expression of complaint, and yet not sinful. *Job* in his great afflictions made many complaints, poured out many strong cries, and yet in many of his complaints he sinned not, *Job 6. 1, 2, 3. O that my grief were thoroughly weighed! it would appear heavier then the sand of the sea.* Yea you shall find that our Lord *Jesus Christ* himself, having taken our flesh, and the frailties of our flesh, (for he took our human frailties, but no sinful frailty• and in the days of his flesh he *cried,* his great affliction made him cry out, he put *up his cries with tears and supplications in the days of his flesh;* as the Apostle speaks, *Heb. 5. 7.* And in *Psalm 22.* (which Psalm is a Prophecy of Christ) he cries out bitter 〈◊〉 *My God, my God; why hast thou forsaken me? •hy art thou so far from helping me, and from the words of my roaring?* Strong cries, and yet no sin in Jesus Christ; so that the flesh may cry and yet not sin; for grace when it comes into the soul, doth not destroy nature, it doth not make man insensible, and the spirit insensible, but it allows the flesh to be sensible, and to cry out of his burdens, so it be without sin.

Secondly, There is another cry of the flesh that is raised by sore afflictions, and that is a sinful cry; now this sinful cry you shall know it thus:

First of all, It springs from pride, it will make a man cry out through pride of heart, he cannot bear his burden, nor submit to the hand of God through pride of heart: When a creature stands upon it, to justify himself and accuse God, calls God to an account, Why am I thus? And what am I worse then others? And why should God take me out from all others to

make me an example to all others? What have I done? And what is my sin more then others? When a creature will not submit to God in his afflictions, but charge God foolishly; and when as he quarrels with his affliction, if any affliction but this I could have born it, but as for this affliction, my spirit cannot bear it. O here is a cry that is raised by affliction, but it is a sinful cry.

Secondly, There is a cry in affliction that doth spring from impatiency, and that is a sinful cry, when a man or woman shall cry out with a great cry, and make a great lamentation, and yet their burden but an ordinary bur••• only they make it great through impatiency, no• that the affliction is so in itself, if the Lord had given a heart to carry patiently under it; but there is many a poor creature struggles with his affliction, as a young beast unaccustomed to the yoke, the yoke is easy, but by struggling and striving it pinches and makes it cry out; and so a man by striving under the yoke of the Lord, though it be *Jobs* counsel, that it is good to bear the yoke, yet it throught impatience cries out; this is a sinful cry.

Thirdly, That is a sinful cry that springs from unbelief, and is accompanied with unbelief; when as a man or woman in time of affliction shall give way to hard thoughts of God; whatever cry is accompanied with unbelief, is a sinful cry: Yet this is the case of many, they cannot persuade themselves that there is any love in the heart of God towards them, and any love in such an affliction; I cannot believe it, that there should be love in such an affliction, that God should lay such a heavy burden upon me, and have any love to me; when it cries out thus with unbelieving cries, this is a sinful cry: And so when a man cannot be persuaded, that the Lord should make a good end with him in affliction: O sure I shall perish one day, and fall by the hand of this affliction, I shall be broken all to pieces, and never be able to stand under my burden; when as the soul is thus filled with unbelieving despairing thoughts, concerning God and concerning the end of his affliction, and so cry out in unbelief, this is a sinful cry.

First, And again, great and sore afflictions may occasion such cries, even sinful cries, as the cry of unbelief and impatiencies, and that upon this ground; there are remainders of corruption in the best heart, there is sinful flesh as well as spirit.

Secondly, Great afflictions do expose God's own people to great temptations; many times they go together, great afflictions and great temptations, for the Devil seeks his opportunity to do mischief, as the Lord waits to be gracious, so Satan waits to do mischief: Many times in great afflictions, when the waters are high, then the Devil will assault; God makes use of affliction to make his people seek him early; but now the Devil he waits to make the soul cry out with a sinful cry, and many times the Lord suffers him to prevail: But this cry of the woman of *Canaan* was not the cry of pride, impatience, and unbelief, but her cry was the cry of the Spirit.

And therefore let us examine what that cry of the spirit is, which the Lord doth raise in the hearts of his people in he day of great afflictions.

First, It carries the heart to God thorough Christ, and makes its complaint unto him, it doth not cry out against God, but as it cries unto God, so it runs unto the Lord thorough Christ,

and pours out his complaints before him: So *David, Psal. 142. 1, 2. I cried unto the Lord with my voice, unto the Lord did I make my supplication, I poured out my complaint before him:* The flesh cries out of his burden, yea, sinful flesh it complains many times, not only of his burden, but of God himself: Ah, but the spirit that cries unted God, *Job 35. 9. By reason of the multitude of oppressions they make the oppressed to cry.* They cry out by reason of the arm of the mighty, v. 10. *But none saith, where is God n•••maker? he reproves the sons of men.* They are ap••to cry, but it is the cry of the flesh, they cry out of the arm of the mighty, but they do not go to God, *None say, where is God that giveth songs in the night season?* The spirit in the saddest condition goes to God through Christ.

Secondly, The cry of the spirit it doth make a man to cry out as well of sin as of affliction, it will make a man to cry out more of sin then of affliction; the flesh is not sensible of the burden of sin; Ah, but where the spirit of the Lord is, it will make a man cry out most of all of the burden of sin; if God should take away affliction, and not take a• way corruption, this would be little refreshment to him; *O miserable man that I am!* as you have the Apostle cry, which was the cry of the spirit, *Rom. 7.* the latter end, *O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord:* He was more sensible of the body of sin, then of any affliction that lay upon him.

Thirdly, The cry of the Spirit it will make the soul cry more after God himself, then after any mercy or deliverance, that it may enjoy God, that it may have the presence of God, and communion with God, that it may be made like to God; a gracious heart it cries thus after God, yea, in the day of affliction when the burden is heavy, a gracious heart desires more to enjoy God, then to be free from his affliction: See how the Psalmist doth express himself in *Psal. 63. 1. O God, thou art my God, early will I seek thee; my soul thirsteth for thee in a dry and thirsty land, where no water is:* David was now in a state of banishment, it is like he met with sore afflictions, ah, but the cry of his soul was after God, my soul thirsteth for thee, and longeth for thee.

Fourthly, The cry of the spirit it is a cry of faith, it cries in faith, and cries in hope; the flesh cries in despair many times, but the spirit cries, and believes when it cries, it takes hold of God, and follows after him, follows God crying, though God go away. See what is said, *Psal. 89. 26.* the promise is made to *David's* son, Christ; *He shall cry unto me, thou art my father, my God, and the rock of my salvation:* He shall cry unto me, 〈◊〉 but he shall cry in faith, when he cries he shall say, *Thou art my Father, and my rock:* And so the Church, *Isaiah 26.* she cries out with a great cry, and it is in faith, *doubtless thou art our Father:* And so *Psal. 119.* when as *David* cried, he trusted, he took hold of God, and hoped in his mercy, 145, 146, 147. ver. though he was in a great affliction, and there was great cause to cry, yet his cry was the cry of faith, and he hoped in the Word of the Lord, for the accomplishment of the Word of the Lord.

Fifthly, As the cry of the spirit is the cry of faith, so it is a fervent cry; that cry that the Lord doth raise up by his spirit in the day of affliction, it is a fervent cry, it is no cold nor lazy cry, but a strong cry: Jesus Christ in the days of his flesh put up strong cries; and the Apostle *James* he speaks of the fervent prayer of God's people. *I am. 5. The fervent effectual prayer of the righteous prevaileth much:* When the Spirit of prayer doth set all the faculties of the soul a

work to look after God, and take hold of God▪ •hen it takes hold of God, and will not let him go, and cry out as the Church, *Awake thou arm of the Lord, as in the days of old;* when it will take no rest itself, and give God no rest, till the Lord comes in a way of grace, that is the prayer that is spoken of *Isai. 62. 6, 7, 8.* that prayer that is accompanied with holy fervency is the cry of the spirit.

Sixthly and lastly, The cry of the spirit is such a cry as will not easily be silent, though it meet with no answer from the Lord; though it meet with a denial, as this *woman of Canaan* she meets with many discouragements, he gave her no answer at first, still she goes on to cry, her cry was a cry that was raised by the spirit of the Lord: the flesh may put a man upon it to cry to the Lord for a season, but if the Lord does not come in, the flesh grows weary; now the cry of the spirit is a constant cry, that will not give over, but will wait upon the Lord till such time as he shall send from heaven to save. Thus you see what the cry of the flesh is, and what the cry of the spirit.

Secondly, Now the Saints in all Ages in the days of their affliction, have been stirred up to cry with their spirits unto the Lord, and the greater their afflictions have been, the more they have cried unto the Lord: So it was with *Moses,* he was in a great strait when as he was before the *red Sea,* and then *Moses* cried in spirit, God made use of that strait to stir up the cry of the Spirit in *Moses:* And so when *Jacob* was in a great strait, he cried more earnestly then ever he had done, when as his brother came to meet him with an Army of men, he saw nothing but death and destruction, he applied himself to the Lord, and cried mightily: It is said in *Hosea. 12. 4.* speaking of *Jacob, He wept and he made supplication:* And so you know *David* in *Psal. 14•. cried, and it was when his spirit was over whelmed and no man to pity him;* then he cried unto the Lord. And you know our *Lord Jesus* (to give you no more instances) in the days of his affliction he cried louder then ever: That place *Heb. 7. 7. In the days of his flesh he offered up prayers and supplications with strong cries and tears, unto him that was able to save him from death, and was heard in that he feared:* And the Evangelist *Luke* doth take notice, that as Christ's affliction and sorrow did increase, so he cried the louder to his Father, *Luke 22. 44. And being in an agony, he prayed more earnestly;* he prayed the more when his affliction increased, when he was in the midst of his *agony* then he cried more earnestly.

To make some short application of the Point.

First of all; Let it be a word of examination, there is none of us but at one time or other are pouring out our cries and complaints, and especially in our affliction we are full of cries: Now let us examine whether it be the cry of the flesh or the cry of the spirit; whether it be accompanied with pride of heart, and with impatiency and unbelief, with murmuring and repining; O that is the cry of the flesh, and the sinful cry of the flesh, which is far from the cry of the spirit.

But to give you two or three things that you may make use of by way of trial.

First of all, would you know whether your cry be the cry of the flesh, or the cry of the spirit▪ why then examine whether or no your cry and your complaint be not above your burden: many a man's cry is greater then his burden that God lays upon him, it may be he makes his

burden heavy by his struggling. *Jobs* burden was not so, it was heavy: Now when a man shall cry out and say, no affliction like to mine, and no burden like to mine, O this is a sinful cry.

Secondly, When our cry is so great as to take us off from our duty either to God or man, that cry is not a gracious, but a sinful cry; the cry of the spirit makes a soul wait upon God in a way of duty; but now if a man in time of affliction is taken off from his duty, surely that cry is a sinful cry.

Thirdly, When a man in the day of affliction cries so loud that he cannot hear what the Lord speaks to him, God comes and speaks graciously, offers comfort, but the cry of the soul is so loud, that it cannot hear what God speaks; that a man shall be taken up with complaints as to refuse all the comfort that God sends him, this is a sinful cry; this was the cry of that afflicted man, *Psal. 77. 2. In the day of my trouble I sought the Lord, my sore ran and ceased not, my soul refused to be comforted.* Nay, when as a man or woman in the time of affliction, shall not only refuse his comfort, but justify his complaint, as *Jonah* did, he justified his anger, when God asked him, *Dost thou well to be angry? Yea,* said he, I *do well to be angry:* This was a sinful passion: And so when a man shall justify any other passion, his sorrow and complaining, and say, I do well to complain, and in the bitterness of my spirit I complain, this is a sinful cry.

And therefore secondly, Let me desire in the name of the Lord, that we would take heed how we give way to these sinful cries and complainings, these cryings out, which spring from pride, impatiency and unbelief. O, I pray, take heed of giving way to these sinful complaints.

For first, I pray, consider a little, that the hand of the Lord is in every affliction that is upon you: O that that were seen, that the hand of the Lord is in it: *Thou Lord didst is,* (said *David*) I *was dumb, and opened not my mouth, for thou Lord didst it.* O that would silence the sinful cries of the flesh, if the heart were sensible that the Lord did it; and if the Lord did it, then infinite wisdom hath done it; and if infinite wisdom order this or that affliction, why should we cry out of our afflictions.

Secondly, Consider whatever your affliction be, though you say none like mine, it might have been seven times heavier, infinite power could have heated the furnace seven times hotter, and made his fiery trials seven times more sharp: O then there is no cause why we should complain, especially in the

Third place, If we consider what we have deserved at the Lord's hand; and O that when we pore so much upon our affliction, we would look with one eye upon that which may help to silence our sinful complaints! We have deserved that and a thousand times more at the hand of God. *Why should the living man complain, man for the punishment of his sin?* O there is sin enough; though it be true, it is not always for that God, afflicts, yet he may see enough, for which he may afflict seven times more. Now let our eye be upon this; this was that which silenced *Jeremiah, Jer. 8. 14. Why do we sit still? Assemble yourselves, and let us enter into the defensed Cities, and let us be silent there, for the Lord our God hath put us to silence, and hath given us waters of gall to drink, because we have sinned against the Lord.* Take heed how we open our mouth in the day of our affliction.

Thirdly and lastly, Let it stir up all our souls to go to God through Christ, and to cry more in the spirit; and the greater our afflictions are, so much the more let our cry be to Christ: The time of affliction is no time to give over praying and crying; but *being in an agony he cried more earnestly;* and so we in time of affliction, we should cry more earnestly. O that we might learn thus to cry, with this gracious, holy, believing, and servant cry: The Lord Jesus hath given great encouragement to his servants to go and cry thus. O what encouragement doth Christ give in *Luke 11. 8, •.* by a parable there, of a man being in bed? he hath no mind to rise, but through importunity be is overcome: And so by that Christ stirs up his Disciples to go and cry importunately to God their Father. And so in *Luke 18.* there is another parable of the *unjust Judge;* who neither feared God nor man, yet because of the Widows *importunity,* he would judge her cause; And shall not the Judge of all do right? I *tell you* (saith Christ) *he will avenge the elect that cry to him day and night.* And therefore Christ gives encouragement to you to go and cry earnestly, and to wait upon the Lord, and not to give over crying, for the Lord hath the bowels of a father, *as the father pities the child, so the Lord pities those that fear him.* Now the tender hearted parent is filled with compassion to the child, if the child be under a heavy burden, the bowels of a father is filled with compassion, and will not let him lie under that burden; and so the Lord, when the spirit is even gone, and the soul ready to saint, and the Lord see that their strength is gone, then the Lord will come in, and exercise the bowels of a tender hearted father.

And know, that many times the Lord doth hide himself, and withdraw, and seems to be far off from the requests of his people, that so he may stir them up to cry the more earnestly after him; he sees that they begin to flag in their prayers, and do not cry so loud as they have done, the Lord he will withdraw, that so he may stir up a spirit of prayer, bring them into such an affliction, that so they may cry the more earnestly; the storm was raised, when Christ was upon the sea with his Disciples, to make them cry the more earnestly: The Lord seems to sleep many times at the prayers of his people, that so by the prayers of his people he may be awakened.

Quest. But you will say, What need we cry thus earnestly to the Lord? for he is found of them that seek him not; we cannot find God by our seeki•• him, he must seek us, he is found of them that 〈◊〉 him not.

Answ. I answer, It is true, God is found 〈◊〉 them that seek him not; that is when God comes first into a poor soul, he breaks in upon it, he prevents it with grace and mercy, and he seeks us, and brings home grace and mercy to the soul before the soul sought the Lord.

But now when the Lord hath found a soul, and brought home a soul to the knowledge of himself through Christ, O then he expects that that soul should continually wait upon him, and be seeking of him, in that way which is of the Lord's own appointment: It is true, he is found many times of those that seek him not, but the Lord is not found of those that seek him lazily; he hears not cold prayers, no, it is the cry of the spirit the Lord heareth.

Quest. Ah, but some will say, I cannot cry and pray, *I* cannot continue in prayer, my spirit is overwhelmed, and I am so shut up, that I know not how to utter a word in the presence of the Lord.

Answ. I answer, Though thy spirit be overwhelmed thou mayest pray and cry aloud to the Lord, *David* did so, and why mayest not thou▪ *Psal. 142. 3. I cried* (says he) and it was *when my spirit is overwhelmed;* and although thou canst not utter a word to the Lord, yet thou mayst pray and cry with the cries of the spirit▪ the Spirit of the Lord stirs up sighings and groanings in the hearts of his people which cannot be uttered: So when thou canst not speak a word to the Lord, yet thou mayest cry. *Job* could no• speak, yet his soul cried to the Lord, and his eye cried to the Lord, *Job 16. 20.* My friends scorn me, *but mine eyes pour out tears unto God.* When he knew not how to speak a word, his eye looked to the Lord, if he cannot pour out his prayer, his eye shall speak, and his soul shall speak; this may be an effectual prayer.

Object. Ah, but *I* am filled with the sense of my unworthiness, I dare not go before the Lord, *I* dare not beg any mercy, nor stand in his presence, *I* am filled with the sense of my own unworthiness.

Answ. I tell thee; though thou beest filled with the sense of thy unworthiness, yet thou mayest, and ought to cry to the Lord, and pour out thy soul in supplication: The *Publican* that went up to the Temple, he durst not draw nigh, he looked upon himself as an unworthy sinner, and yet poured out his prayer to the Lord: the sense of thy unworthiness should not hinder thee in the pouring out of thy prayer to the Lord; the more unworthy, the more need of going to the Lord; and the more sensible of thy unworthiness, the sooner the Lord declares his acceptance. Oh that the Lord would make us all mindful of this our duty! we are apt to cry with the cry of the flesh, but O that in the day of our distress we did cry with the cry of the spirit: Let the cry that springs from pride, impatiency, and unbelief be silent, laid low, and let it not open its mouth; but cry with the cry of faith, with the cry of the spirit, this will be a good evidence, that affliction hath wrought the right way, and that the Lord hath done us good by our affliction: Till the flesh be silent, and the spirit raised up to cry in faith, we shall never have any evidence, that we have received benefit by our affliction; but when the soul shall be in affliction, and the spirit up and cry, it will be a good evidence, that the soul hath received good by the affliction.

And to say no more, the Lord will soon draw nigh to that soul that shall thus be found waiting for him; when the flesh shall be silent, and the spirit cry, the Lord will soon hear that cry. You know the Lord is a tender hearted Father, and he will not suffer any of his children to be tempted above what they are able to bear; he will not suffer them to sink under their burden, but will come in with delivering mercy; for the Lord doth sometimes hear the cry of the flesh, so he hath heard the cry of the flesh, though not the sinful cry; yet the cry of nature, the Lord hath heard that cry: He heard the cry of *Ishmael,* when as he was ready to perish for thirst: The Lad cried, and he heard the cry of the Lad, and the Lord opened the eyes of *Hagar,* and she saw a well of water: He heard the cry of the flesh, so gracious is the Lord, yea, he hears she cry of the young Ravens, of the young Lions, and the Lord he opens his hand and satisfies them. O that this might be an encouragement to go to

God in all times of distress, let it be never so great, the Lord is a God of compassion, and if he does hear the cry of the unreasonable Creatures, and the cry of the flesh, O surely the Lord will much more hear the cry of the spirit; when his people come and apply themselves to him through Christ, such as hope in his mercy, and are found wa•ting for his salvation. Surely the Lord he will find out the best time, in which he will come in with deliverance to his Servants.

Matth. 15. 22.

Thou son of *David,* have mercy on me.

SERMON VI.

WE observed the last day, that great and strong afflictions will rail strong cries, make God's people cry loud. It was a sore affliction that was upon this woman, *Ms daughter is grievously vexed with a devil;* and wh•• she comes to Christ, she doth not only pray, 〈◊〉 *cry* to him.

But to pass on, and consider something th•• still remains, and that is to look upon the Argument that this woman useth in her cry to Christ her Argument is *mercy,* she cries *mercy,* 〈◊〉 *free grace;* she doth not look to any worthiness 〈◊〉 herself, neither doth her unworthiness discourage but looks beyond both, and she closeth 〈◊〉 *mercy* and *free grace, Thou son of David* 〈◊〉 *mercy on me:* She comes to the son of *David,* 〈◊〉 knew *David* was a merciful Prince and King, 〈◊〉 shows mercy to his very enemies; *David* spared the life of *Saul,* when he had him at a great advantage, and spared the life of *Shimei,* though he had provoked *David* by his curses. Now thus she reasons with herself, the son of *David,* the *Messias,* of whom *David* was but a *type,* he hath more mercy and compassion then *David,* surely his bowels are infinite, and therefore though she be a vile sinner, an unworthy wretch, yet she comes and takes hold of his mercy, and there is nothing else that she pleads with Christ, nothing else she rests upon, only upon *mercy,* no other Argument she useth, only presents her great misery; her daughter *is grievously vexed with a devil:* She takes hold of mercy.

So then the Observation is this. That where there is true faith, it will teach a soul to deny itself, to look beyond itself, its own worthiness and righteousness, and to take hold of mercy, and of the free grace of God through Jesus Christ.

I shall open the point to you.

And first I shall give you Instances, that the Saints in all Ages in their coming to God, hath looked at nothing in themselves, but hath only pleaded *mercy* and *free grace* in all their straits.

You know that Instance of *Jacob,* when he was in a great strait he applied himself to the Lord, he pleaded only *mercy,* he doth not look to any worthiness in himself, he doth not present that before the Lord as any motive, *Gen. 32. 10.* he pleads no worthiness, but looks to his own

unworthiness, *O Lord,* I *am less then the least of all thy mercies;* he doth not tell God, that he had lived without blame, that he had walked justly, and had not defrauded, but he had been a faithful Steward, that he had walked religiously, and eyed God in his ways, that he had set up a pillar, and vowed a vow, he pleads none of this, but *O Lord,* I *am less then the least of all thy mercies.*

And so *Moses,* though he had done as much as most men that ever lived, *Deut. 3. 25.* I *pray thee let me go and see the good Land.* Here is not a tittle of any of the services that he had done for God that he doth mention; he does not say, Lord, I have taken a great deal of pains with this people, I have followed thy Commandments, and suffered a great deal of hardship with them for thy sake; no, he only pleads mercy, *Thou hast begun to show thy servant thy greatness and thy mighty hand,* I *pray thee let me go over and see the good Land.*

And so *David* often in the Psalms, you shall find he is pleading with God, and he makes mercy his refuge, he pleads only mercy and free grace, *Psal. 4. 1.* he pleads that God would bear him in his mercy: And you shall find, that when the Servants of God hath pleaded for others, they have urged nothing but mercy and free grace in all their supplications. So the Prophet *Jeremiah,* when he was pleading for the Church, *Jer. 14. 7. O Lord, though our iniquities testify against us, do thou it for thy names sake, for our backsliding are many, we have sinned against thee:* No mention of any righteousness, no, be mentions their iniquities, *Our backslidings are many, but do thou it for thy names sake.* And so the Prophet, *Daniel,* when he was pleading for the Lord's people, he looks beyond all righteousness of their own, and pleads mercy, *Dan. 9. 17. Now therefore, O our God, hear the prayer of thy servant, and his supplication, and cause thy face to shine upon thy Sanctuary that is desolate, for the Lord's sake:* He had before in verse 8. confessed all their iniquities, and now, *O Lord,* (says he) *do it for the Lord's sake.*

And if you look into the New Testament, from the beginning to the end of the History of Christ, you shall never find any that were accepted of Christ that pleaded anything, but *mercy* and *free grace, Matth. 9. 27.* And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou son of David have mercy on us.* And so in *Matth. 17. 14, 15.* another comes to Christ, and he useth only that Argument, *mercy, Lord have mercy on my son, for he is lunatic.* And in *Matth. 20. 30.* there is mention of two blind men sitting by the way side, and they cried out, *Have mercy on us.* And in verse 13. the multitude rebuked them, but they cried the more, saying, *Have mercy on us, O Lord, thou son of David.* And so the same Argument the Lepers used, verse 17. *Jesus, Master have mercy on us.* Indeed we read of some of the Elders of the Jews, that came to Christ in the behalf of the Centurion, and they plead his worthiness, *Luke 7. 4.* And *when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this:* But now the good man himself he had no such thought of himself, but he utterly denies it, look into verse 6, 7. *Then Jesus went with them, and when he was now not far from the house, the Centurion sent friends to him, saying unto him, Lord trouble not thyself, for* I *am not worthy thou shouldest enter under my roof;* verse 7. *Wherefore neither thought* I *myself worthy to come unto thee, but say in a word, and my servant shall be healed.* Neither thought I myself worthy to come unto thee, such a mean and low account had this man of himself.

First, But I shall clear the Doctrine to you, and make it out, that a gracious heart, where there is faith, looks beyond all his own worthiness and righteousness, and comes to Christ.

Secondly, Shew you, that the same gracious soul closes only with *mercy* and *free grace.*

First, I say, a gracious soul in its coming to Christ, looks beyond all that is in himself, and that both in its first coming and afterward in any distress, closeth with the Lord, and looks beyond his own worthiness, and pleads only mercy.

In the souls first coming to Christ, a gracious heart doth not not cannot look to any worthiness in itself, for where the Spirit of the Lord is, it doth discover to man what his vileness and misery is; now where there is a saving discovery to a soul of his own vileness, it is not possible that that soul should plead anything of his own before God. For

First of all, The Spirit teacheth a man that he is empty, destitute of all that which is good, the soul is naked of all that which is good, and is as a poor beggar, that hath neither bread to eat, nor clothes to put on, but in a sad condition, utterly bereaved of the Image of God: *In my flesh dwells no good thing,* says the Apostle, though through grace he had received much from God, yet *in me, in my flesh dwells no good things.* Now where there is a discovery made to a soul, that he is full of wants, poor and naked, surely such a soul can plead nothing but free grace.

Secondly, The Spirit of the Lord discovers to a soul, that it is not only full of wants, but full of sin, full of all manner of unrighteousness, not only lost the Image of God, but is filled with the image of the Devil, and discovers that *all the imaginations of man's heart are evil, and only evil, and that from his youth upward:* Now when the Spirit of the Lord comes to make this discovery to a man, that he is thus filled with sin, and lets a man see what a filthy thing sin is, how displeasing to God, how contrary to his Holiness, that soul that hath this discovery can plead nothing of his own when he comes to God, but mercy and free grace.

Thirdly, The Spirit of the Lord doth discover to man, that he is a poor weak creature, that he is one that can do nothing to help himself out of this miserable state, that he can do nothing to procure a better condition for himself, that he can make no satisfaction to God for the least of his transgressions; full of sin, ah, but he cannot make satisfaction for the least transgression, he cannot lay down a price to redeem his own soul, he cannot change his own heart, and he cannot work up his own spirit to believe in Christ, he cannot subdue any lust in his own heart; a poor weak creature that can do nothing, cannot think a good thought, nor move toward God: Now when the Spirit of the Lord discovers this to a man, O then he sees there is nothing to plead but mercy.

Fourthly, The Spirit of the Lord doth discover to a soul, that his natural estate is a state of enmity; the Lord rips open a man's heart at his conversion, and shows him what enmities is in his bosom, how full he is of contrary workings in his heart and spirit to the Lord, he sees that secret enmity that he never saw before: Now when this comes to be discovered to a man or woman, that they are in a stare of enmity to God, and the workings of that enmity cannot cease, if the Lord doth not put forth the mighty power of the death of Christ; I say, that soul that hath all these discoveries made to it, first sees that it hath no worthiness, pleads

nothing of his own, especially such a creature, so full of wants, so full of sin, and so full of weakness, and so full of enmity, such a creature can plead nothing of his own when he comes to the great God.

Nay, as it sees that it hath no deserts to plead, so it sees that there are contrary deserts, I say, these discoveries will make a soul sensible of contrary deserts, that it deserves nothing but hell and wrath, and confusion, rejection from the Lord's presence forever and ever: The Prophet *Daniel* was sensible of these contrary deserts of the people, *Dan. 9. 8. To us belongs nothing but shame and confusion:* So that you see when the Lord by his Spirit comes to discover to man, what a vile creature he is, such a soul sees that it hath nothing to plead as matter of merit, but mercy.

And as in its first coming, so whenever a gracious heart goes to God, after it is brought home, reconciled, made one with God through Christ, after it hath walked with God, yet even then no gracious heart that can plead any worthiness, any righteousness of his own; when he goes before God, he cannot plead any of his graces, nor any of his own services, non any of his own sufferings; and if so, then there is nothing to plead.

I say, a gracious heart cannot plead his own graces, it cannot plead his faith, not holiness, it cannot present that to the Lord, that the Lord for such and such graces should bestow mercy; for the very faith of the Saints is imperfect; now that which is imperfect cannot merit anything, abundance of unbelief mixed with the strongest faith, *Lord help my unbelief:* It is true indeed, that *David,* in some of his Psalms, desires God to look upon his faith, *Psal. 25. 20. Deliver me, for I put my trust in thee:* But he doth not look upon his faith as meriting anything at God's hand, but only desires that God would look upon his Covenant, the Lord had promised grace to his people in trusting upon him; so that he doth not desire the Lord to look upon it as any act of his, for faith is little worth as an act of ours, but he puts the Lord in mind of his Covenant, of the Promise that he made with his people.

And the Saints, as they cannot plead faith, so they cannot plead holiness, for as their faith, so their holiness is imperfect; they have many failings, manyfold corruptions are found in the most gracious heart, therefore they cannot plead holiness before the Lord.

It is true, *Hezekiah* in *Isai. 38. 3.* and so *Nehemiah* spread before the Lord what they had done, and how they had walked; but that can be no Argument that we should make use of that as an Argument, no Argument that that was the best Argument; but I say, they only did desire the Lord to look upon his own work in them, they were far from pleading any merit, any desert. And therefore you shall find the best of the Saints, when in the best temper, have been found disowning their own righteousness, and their own worthiness. *Paul* he had as much to plead, and to trust too, as any man living, and yet he looks upon all as *dross and dung* in comparison of Christ; in respect of pleading righteousness all is dross and dung, though it is good in its place, yet to lay it as a foundation, it is dross and dung. And see what is said *Job 9. 20. If* I *justify myself, mine own mouth shall condemn me, if* I *say* I *am perfect, it shall also prove me perverse.* O that they would mind this that boast of perfection! *Job* was as perfect as any, yet *if* I *justify myself, mine own mouth shall condemn me, if* I *say* I *am perfect, it shall also prove me*

perverse. The very saying I *am perfect,* would condemn me, it would declare that I am lying against the truth, and I should declare my imperfection, while I am pleading perfection: Thus a gracious soul dare not plead faith nor holiness.

Secondly, It dare not plead any services; when it hath done its utmost for God, it dare not plead what it hath done, no work, no services, no tears, no fastings, it dare not plead these before the Lord. Indeed you shall find many unsound hearts, that have pleaded these things, and trusted to them, many unsound hearts and hypocrites, that have looked much to their righteousness, to their prayers and fastings, and their good works and services that they have done for God, they have pleaded these before God, *Isai. 58. Wherefore have we fasted, and thou hast not seen, and afflicted our soul, and thou regardest not.* And so you know the story of the *Pharisee* and the *Publican* that went up to the Temple to pray, the *Pharisee* he stood upon it to justify himself, *Luke 18. 11, 12.* he stood much upon his own justification, what he was not, and what he was, I *am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice a week,* I *give tithes of all* I *possess: But the Publican he smote upon his breast, saying, God be merciful to me a sinner; and the Publican he went away justified rather then the Pharisee.* Though hypocrites look at their services, yet a gracious heart dare not look at anything it hath done: *Matth. 25.* When Christ takes notice what the Saints hath done, and says, *Come ye blessed of my Father;* I *was hungry, and you gave me meat, thirsty, and you gave me drink, naked, and you clothed me. Why Lord, say they, when saw we thee a hungry, thirsty, and naked, when did we these things to thee?*

What did the Saints do good works ignorantly? did good and did not know? No, that which is done out of ignorance is sinful, no, they knew what they did, and that they did but according to the mind of Christ; ah, but when done, they take no notice of it, their right hand shall not know what their left hand doth, for they dare not plead their services and their duties upon this account.

For they know whatever is good is not theirs, but Christ's, whatever in them that is good, and whatever good they have done, is by the Lord's Spirit, and therefore they know there is nothing for them to plead by way of merit; no, the more they are enabled and assisted to do for Christ, the more they are engaged unto Christ, Christ is not engaged to them, but they engaged to Christ.

And besides, whatever they have done in the service of the Lord as theirs, it is accompanied with many weaknesses and frailties, that if it were not for Christ and his righteousness, and Christ's presenting them, God the Father could not accept the best service that ever was done by the best men.

And besides, the Saints know that when they have done all they can, they are unprofitable servants, if they could do a thousand times more for God, yet they have nothing to plead: Christ teacheth us so, *Luke 17. 10. So likewise ye, when you shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do.* Mark, if it were possible for any of God's people to do all that the Lord requires, yet there is nothing to plead, you have done but that which was your duty, that which was your debt;

Now the payment of a debt is no engagement, he to whom the debt is paid is not engaged, you have done but your duty. And so the best of all the Saints, if they could do all that is required, they do but pay their debt; there is a debt of thankfulness, not debt of justice, we have done that which is duty, which we owe to mercy and free grace.

Again, the Saints cannot plead their sufferings. Though a man suffer never so much, and suffer never so well, and suffer upon a good ground, and suffer for the name of Christ, yet there is nothing that he can plead by way of merit, for there is no man suffers without sin: there was merit in Christ's. sufferings, because he suffered and had no sin of his own, he was the *Lamb of God without spot;* but now the best of Saints upon earth, who do suffer for the name of Christ, cannot suffer without sin, though it is not punished for sin, yet still there is sin in the person, and so can be no desert.

And then beside, it is that which the Saints owe to Chris as they owe all duties, so they owe all suffering for the name of Christ, and if they should suffer a thousand times more then ever any man suffered, it is but what they owe; and therefore suffering cannot be pleaded no more then services. And so you have the first part of the point.

But of the second part, to speak more briefly to that, as a soul is taken off of itself, so it pleads only mercy, flees to free grace, comes to naked mercy.

First, For a gracious heart it sees and knows, that there is a *fullness* in mercy to satisfy all its wants, all its desires, there is enough in mercy to make abundant supply to it as it; sees there is that in itself, which may make it run from itself, so there is that in mercy and free grace, which may make it run to it as to a City of refuge. There is a fullness in mercy which may answer the souls desires and wants; for as you heard before, when the Lord doth discover to a man, that he is a poor creature, destitute and naked, why the same spirit doth discover, that there is enough in mercy to supply all wants; mercy hath made great provision for the poor, naked, destitute creature; and as it discovers to a soul, that it is a sinful creature, so the same spirit doth discover, that there is enough in mercy to take away all sin, and pardon all transgressions; and mercy and free grace hath set open a fountain, an infinite fountain, a bottomless fountain of merit in the blood of Christ, for the washing away of sin; and as the soul sees, that it is a poor weak creature, so the same spirit doth discover to it, that mercy is strong, and mercy is able to reach him in every condition, and able to lift him up in the lowest condition, and as it sees that it is an enemy to God, so the same spirit doth discover, that mercy can reconcile it, show what is done for the reconciliation of poor creatures; mercy hath given Jesus Christ for to slay the enmity and to reconcile poor lost creatures. Thus, I say, a gracious soul it will flee to mercy, it sees that there is a fullness in mercy to answer all its wants.

Secondly, And as it sees a *fullness,* so there is a *freeness* in the Lord's mercy, and therefore runs to mercy, as this woman did, and pleads mercy, and to cast herself into the arms of mercy, because free; see that the Lord is a tender hearted God, and that mercy flew freely from him, mercy makes free invitations, the soul seeing and hearing that, it is persuaded to apply itself to mercy.

Thirdly, Such a soul will flee to mercy, because it knows, that all that God doth for his people in the business of salvation, it is for the *exaltation* of mercy and free grace, the great work of the redemption of souls, it is only for the exaltation of mercy and free grace; it was free grace that found out the way of redeeming souls, and free grace that gave sinners to Christ, and free grace that gave Christ for sinners, and free grace gives Christ unto sinners, and all that God doth in sanctifying and saving his people, is upon the account of mercy and free grace, and therefore the Lord he invites souls to himself, and he makes choice of such as may most of all declare the riches of his mercy, when he sends to invite men to come in to him, he sends to the high ways and hedges, goes and compels them to come in, *Go and call the blind and the lame:* When Christ makes a feast, he sends to the poor; he knows, that the poor hungry souls, when they shall taste of the riches of his grace, they will be thankful, and they will advance mercy and free grace, and therefore he sends to the high-ways and hedges to compel them to come in. Thus you have seen both the parts of the Doctrine opened.

A word or two for improvement, and I shut up all.

First, Let us take heed, brethren and friends, that we be not found looking to any worthiness of our own, when we come to Christ; take heed that we be not found looking to any righteousness of our own; take heed we bring no price in our hand when we come for mercy, that will spoil all: O there is many a poor soul by this is kept from coming to Christ, from closing with Christ, from resting upon Christ, and so from salvation, because it is a hard matter to bring them off from looking to something of their own; men will hardly be persuaded that they do so; but yet it is a very ordinary thing, and thousands more do it, then will be persuaded they do it, who do look upon something of their own, and so are kept from Christ: Whence is it else, that men stand so much upon their own justification? men stand to plead for themselves, and justify themselves and quarrel with God in time of affliction, and entertain hard thoughts of God, it is because, men have too good thoughts of themselves? Whence comes it else, that men are up and down in their spirits, and comforted according to their actings? But from hence, because men are prove to look to something of their own, as a foundation of their acceptance with God: Whence is it else, that men are kept from closing with Christ, because of the sight of their unworthiness? But from hence, because men would have a price in their own hand, to buy grace of him, and mercy of him.

But it may be many a poor soul will say, that he doth not look to his worthiness, God forbid that I should do it, says the soul: Ah, but thy unworthiness does keep thee from Christ; and if so, then thou supposest that some worthiness in thee should make thee close with Christ.

Now I beseech you Brethren, that we do not look to anything in ourselves, think not to bring any price with you when you come to Christ, but know, that we are poor, and naked, and miserable, sinful, and weak, and full of enmity against God and Christ, that there is nothing that we can plead; what is there that we would carry? If you had more grace, you could not plead that; if you had done more service, you could not plead that; and if you had suffered for Christ, you could not plead that: O then why do our souls flag and hang back, and do not make hast to Jesus Christ?

And let me tell you, that souls that have nothing have best acceptance: I said before, that if you carry a price you loose all your labor, Christ deals with the poor, and with none else, and trades with them that have no money; and I say, that souls that come to Christ most empty, most naked, most destitute, most desolate, in the apprehension of their own vileness, sinfulness, enmity; that soul that comes thus to Christ, shall have best acceptance: If a man comes and pleads anything else, pleads, Lord, I have done so and so, I have been so and so, this moves not the Lord, to tell God of your righteousness, and what you have done, it moves not God at all; but to tell God what a poor creature you are, full of sin, and full of weakness, full of enmity, and full of wants, this will move the Lord: Is it not so with yourselves? I pray consider how it is with ourselves, and what it is that moves us; when a poor man comes, what is it that moves us? O when he shall spread his wants, and express the sense of his wants and misery; a poor man comes to you and says, O Sir pity me, help me, I want everything, I have not a rag to put on my back, no bread to put into my belly, I am blind, I am lame, I have no legs to walk with; no hands to work with, O this will make impression upon the hearts of men, though hard; And shall not this move the Father of mercies? O it will prevail much: If a soul shall go and say, Lord, I am miserable, naked no eye to see, no legs to walk, no hands to work, O this speaks loud; when the soul shall cry, Lord help, Lord hear me; I tell you, this will plead very loud in the ears of God, for Christ (as I said before) he will deal with none but the poor, he will heal them that have nothing; you have many Physicians that go up and down and give it out, that they will heal the poor for nothing. So Christ gives it our in the Gospel, that he will heal the poor, and none but the poor; let a poor desolate, naked, empty soul go to Christ, and say, Lord, thou hast invited poor sinners to come that have no money, and I am such an one,) Lord, heal me: Christ will heal such a soul; Christ will not heal the rich, if they be rich and full they have no need of him; *The rich he will send away empty,* but the poor shall not go away empty. O then, that this might persuade us, that when we go to God we might go poor, in the sense of our own unworthiness, for it is the best thing to move the Lord to mercy.

Lastly, Let us make mercy our refuge, for it is not enough for a man to run from himself, if he does not run to mercy, if he does not run to free grace, if he goes anywhere else there is no healing. Now therefore it calls upon us all, everyone in the Congregation this day, to make mercy and free grace our refuge: O that we might go to God upon that account, at this woman of *Canaan* did, *Have mercy on me. O Lord, thou son of David:* She comes to mercy, and pleads mercy, and rests upon mercy and free grace.

Oh that we might make more use of mercy and free grace for all things! Let us come hither for pardon of sin: Do you want pardon of sin? Plead with mercy and free grace, flee to the Promises of mercy, I *will be merciful to their sin, and remember their sin no more.* And so would you have peace? Go more to free grace, plead more with mercy, there peace is to be had, it is mercy that *creates the fruit of the lips peace peace.* And so do you want healing? healing of your corruptions, of your distempers of spirit? What is it that you want? O go to free grace, it is to be had in mercy, there is healing for you, *I will heal their backslidings, and love them freely.* Oh that the Lord would help us all to flee to this refuge. Do you desire anything? Go upon the account of mercy, do not stand upon any worthiness, any justification of yourselves, and if

you be kept from Christ by your unworthiness, then you have an eye to your worthiness: O that we might not look upon any worthiness! If a man come to you and plead, that you would take pity upon him, it would move your hearts more, then if a man should come and require of you that you should do so and so for him, because you have done so and so for others? No, but if he falls down at your feet, it prevails more with you; and so, when God sees that a man stands upon it, upon his own justification, O this does not prevail; but when a soul cometh to the footstool of free grace, and pleads nothing but mercy, I am worthy to be cast out, but thou hast given an invitation to sinners, and here I will wait at the footstool of free grace; this will move the bowels of Jesus Christ.

Quest. Ah, but may not a man cry for mercy, and yet go without it?

Answ. True indeed, it is possible a man may cry for mercy, and call for mercy in a dead, cold, formal way, many a poor creature will say, Lord have mercy on me, and he trusts to his *Lord have mercy on me,* and so thinks that should save him; but that is not to trust in mercy; they trust in their saying so, but they trust not in mercy: It is possible that a poor wretch in time of extremity may cry out, *Lord have mercy,* and yet not apply himself to mercy; for the soul that applies himself to mercy, he applies himself in God's way: Now God's way in showing mercy, it is in Jesus Christ; if a man cries never so loud for mercy, yet if he does not apply himself in God's way, look thorough the Mediator, he may cry and go without it; but he that doth apply himself rightly to mercy, he seeks it in Christ, for mercy will do no good out of Christ; therefore a gracious heart applies himself only to Christ; and he that applies himself to mercy, he waits the Lord's time for mercy: So that a man may say, *Lord have mercy,* and cry out for mercy, and yet be far from obtaining mercy.

But now this let me say, that if any poor soul that is sensible of his own misery, that sees it is full of wants, and full of sin and unrighteousness, and full of weakness, unable to help himself, and full of enmity, so that it can do nothing but sin against God, I say, a soul that shall see this, and shall apply itself to mercy in mercies way, look to God through Christ the *Messias,* come as this woman, to the *Messias, O thou son of David have mercy on me;* no soul that shall thus apply himself to the mercy of God thorough Christ, being sensible of his own lost condition, and shall there wait, but certainly the Lord will make a good end with that soul, and that soul, as the Apostle speaks, *Shall find grace and mercy to help in time of need.*

Matth. 15. 22.

My daughter is grie vously vexed with a Devil.

SERMON VII.

YOu have seen this woman's *faith* in her coming to Christ, and closing with Christ as *Lord,* and as the *son of David.*

We shall now see the *love* of this woman; here is her *love* as well as her *faith;* there was a great deal of love and compassion in her towards her daughter, the stroke that was upon her daughters body, fell upon her spirit, and lay heavy there; and therefore she doth not say,

Lord have mercy upon my daughter, but, *Lord have mercy upon me:* It is my affliction, and my burden, *Lord have mercy upon me, for my daughter is grievously vexed with a Devil.* Her daughters affliction was heavy upon her spirit.

Quest. But you will say, Whether was this affection natural or spiritual grace? Whether did she speak this from natural affection to her child, or was this a fruit of her faith?

Answ. I answer, Here was both natural affection and spiritual grace; for seeing this woman had a seed of faith in her, as hath been proved, natural affection could not work alone; where there is the grace of faith in the heart, it will not leave nature to work alone, but grace will step in and rectify natural affection, order natural affection, set bounds to natural affection, set natural affection upon a right ground, and make them look to right ends, where there is grace natural affection cannot work alone: Indeed in that heart where grace doth not dwell, there nature works alone, as the natural affections, grief, and sorrow, and anguish, in a natural man, where the spirit is not, nature works alone, he cannot propound any spiritual consideration to himself to quiet his grief and sorrow; he may fetch in some carnal considerations, or he may stay till nature settle of itself, time may wear out his grief, but no work of grace to compose the spirit, time must work it out: But now in a gracious soul, nature cannot work alone, but grace will step in to order and rectify, to set bounds to the affections, and will help to compose the spirit; and so we may conclude of this woman, here was first natural affection in her; nature did teach her to love her child, but natural affection did not work alone, here was also the spiritual grace of faith, faith taught her to love her child aright; nature taugh her to love her child, but grace taught her to love her child aright.

So that there was the working both of nature and grace.

Quest. But you will say, Was it not an evil to give way to natural affection?

Answ. I answer, No, natural affection is not the corruption of nature: Indeed there is a great deal of corruption in natural affection, but natural affection is not the corruption of nature; no, natural affection is part of the *Image of God,* the remnant of the Image of God which was left in man since the fall of *Adam,* for it is a sin to be without natural affection: The Apostle, speaking of the sins of the last days, he reckons up this as one, *without natural affection, Rom. 1. 31.* Natural affection is part of the Image of God; and it is that, without which the world could not be continued: The Lord in abundance of mercy and wisdom hath planted natural affection in the hearts of Parents to their Children, for if it were not so, God's name would soon be dishonored, and there would be all manner of cruelty, and the race of mankind would soon be destroyed; so that it is a mercy to have natural affection, but to have spiritual grace to work with natural affection, to have faith to set natural affection right, and to cause it to work aright, that is the greatest mercy: Now this woman had both, she loved her child, and loved her child aright.

And this woman may be a pattern to all parents, to all those that have children, and may teach everyone of us, not only to love our children, but to love them aright.

So then to close with the Doctrine, which is this: That wheresoever there is faith in any man or woman, it will rectify natural affection in them; faith will teach parents to love their children aright.

In the opening of this Point I shall show you two things.

First, That there is a great deal of love in natural affection in the hearts of parents towards their children.

Secondly, Where there is faith, it will rectify those natural affections, and teach to love Relations aright.

First, It will not be unnecessary to show you, that there is a great deal of love in natural affection in the hearts of parents to their children; it will not be altogether unuseful to see how much love there is in the hearts of parents to their children, that children may see the love of their parents to them.

What a great deal of natural affection is there in the hearts of parents towards their children? O Lord, thou son of David, have mercy on me, for my daughter is grievously vexed with a Devil.

And you shall see, that the Lord's hand hath engraven natural affection upon the hearts of parents, and it is engraven in such great letters upon the hearts of parents, that it is almost impossible to wear it out, *Isai. 49. 15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb?* It is a very hard thing to do it, it is almost impossible that a woman should forget her sucking child: It is true indeed, some have done it, some have forgotten it, some have laid cruel hands upon their sucking child; such are monsters rather then women, but it is not possible that a woman that hath the compassions of a woman should forget her sucking child.

And our Savior tells us, that it is in the worst of men, *Matth. 7. 11. If ye then being evil know how to give good gifts unto your children:* There is this good thing in the hearts of the worst men living, love in their hearts to their children. And therefore it is, that the Lord doth make use of the compassions that is in the hearts of parents, to set forth his own love and compassion toward his people; that place before, *Isai. 49. 15, 16. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee: Behold, I have graven thee upon the palms of my hands.* And so *Psal. 103. 13. Like as a father pitieth his children, so the Lord pitieth them that fear him:* He maketh use of the bowels, the pity and compassion of Parents, to hold forth what bowels are in his heart towards his children.

Now that you may see what this natural affection is, and that you may see the greatness of the love of parents to their children, consider how it works.

First of all, Love makes them willing to undergo a great deal of pain and sorrow, labor, care and travel; what is it almost that Parents are not willing to undergo for their children? O how much sorrow do poor women meet withal in bearing and bringing forth children? And yet their desire to children doth carry them through all; *A woman, though she have a sore travel,* saith Christ, *when delivered forgets her sorrow, for joy that a man is brought forth into the*

world. And so when they are brought forth; what great pains are parents willing to take for their children? How long do they hang upon their mothers breasts before they can shift for themselves? And yet that affection that the Lord hath planted in parents, makes them willing to do all this.

Secondly, that natural affection that the Lord hath planted in parents to their children, maketh them to sympathize with their children, in every burden and affliction, every affliction that lieth upon their children to be their own affliction; so this woman in the Text, *O thou son of David have mercy upon me:* The affliction was upon her daughter, but it was her burden; *O Lord have mercy upon me.* The parent doth sympathize with the child, and doth account the affliction of the child to be their own affliction; for how are Parents affected when their children are ill, and when the hand of God is upon their children? If the child's head doth but ache, it makes their heart ache, so sensible are parents of their children's troubles: The Noble man that came to Christ, see how he was affected when his child was sick, *John 4. 49. Sir, come down ere my child die:* At verse 47. he besought Christ, that he would come down and heal his son, *for he was at the point of death.* Christ delayed the business, verse 48. then said Jesus unto him, *Except ye see signs and wonders ye will not believe:* But see how abruptly he answered Christ, verse 49. *Sir, come down ere my child die.* He was not able to attend anything else, all his mind was upon his child, *O Sir, come down ere my child die.* He could hear nothing till his child was healed, and thus natural affection worketh toward their children.

Yea thirdly, This natural affection will ma•• the parents to *pass by many injuries* that are done by children to parents, and yet parents ready to pardon them; upon the least submission the heart of a parent relents; it is a very hard matter for a parent to cast off his child, though there be many provocations.

See some Instances in Scripture; that of *Abraham* is remarkable, *Gen. 21. 9, 10, 12.* His son *Ishmael* he was a wicked child, one that sco•fed at the son of the Promise, and *Sarah* she maketh her complaint, and desires that the bondwoman and her child might be cast out, verse 10. *And the thing was very grievous in Abraham's •ight because of his son,* verse 11.

Though he was a wicked child, a rebelli••s child, a scoffer at good, yet when it came to casting of him out, it seems very grievous to *Abraham,* because of his son.

And you know the Prodigal son, that had spent his portion in riotous courses, how willing was his father to forgive him, to pardon all his miscarriages, and to close with him again upon his first return and submission?

And you know that Instance of *David,* which holds forth a great deal of affection that was in that good man towards a wicked child, *2. Sa•. 18. 5. Deal gently for my sake with the young man, even with Absalom.* He was a wicked and rebellious son, one that rose up against his father, one that would have turned his father out of his kingdom, one that sought his fathers life, one that had committed great wickedness in the sight of the Sun: But oh! how doth *David's* heart yearn towards him? And when the Captains went forth to battle, *David* gave this

charge, that *they should deal gently with him for my sake.* Thus you see how the hearts of parents works towards their children.

Fourthly, That natural affection that God hath planted in the hearts of parents towards their children, doth teach them to accept willingly any service that is done by their children; though it be never so weakly done, yet if the Father sees that the child hath done its good will, in obedience, and in love, O! how acceptable is the least piece of service done by such a child? And therefore the Lord taketh an argument from this to strengthen his people's faith, *I will spare them as a man spareth his own son that serveth him, Mal. 3. 17.*

Fifthly, Natural affection will teach the parents to *supply all the wants* of the children. O! what care doth parents take to supply their children's wants, that they may want nothing that is good for them? They shall have that which is suitable to them: *Ye that are evil know how to give good gifts to your children:* What care do parents take of their children, while young, to supply their wants? And what care do they take to make provision for their children, when they are dead and gone? Nay, do not many a poor parent undo himself to make provision for his children, that he may make them great in this world, and leave them something when he be dead and gone.

Sixthly and lastly, to name no more; The love that is in parents makes them exceeding *unwilling to part with their children;* it is the greatest affliction in the world, they had rather loose all their estates then loose their children: Nay, though parents many times be so poor as they cannot keep their children, yet how loath are they to part with their children? The poor Widow we read••, *2 King. 4. 1.* all her estate was gone; nothing left her but her two sons, the creditor came to take unto him her two sons from her, but how loath was she to part with her two sons? Nay, how hard is it for parents to part with their children when God takes away their children by death? You know that Instance of *Job, Job 1.* he did bear very well all the afflictions and losses that he met withal, till he came to loose his children, the messengers came and told him, that all his estate was taken away; and you read of nothing that *Job* said, but when they come and told him, his *children were slain,* then *Job rent his mantle, and fell down upon the ground and worshipped:* To loose his estate was nothing, but to hear that all his children were slain, he rent his mantle, and fell down upon the ground; a token of his great sorrow: And you know how *David* was affected, when they brought him word that *Absalom* was killed, he went up to the chamber over the gate, and he wept as he went, saying, *O my son Absalom, would God I had died for thee:* A most pathetical complaint that this poor man makes when his child was taken away, though he was a wicked child, and one that sought his fathers life. Thus you see the first part of the Doctrine, that God hath planted natural affection in the hearts of parents to their children.

But secondly, I shall show you, that where there is faith, natural affection cannot work alone, but faith will rectify natural affection; faith will teach Parents to love their children aright: Natural affection will teach them to love their children, ah, but spiritual love that springs from faith will teach them to love their children aright.

Quest. But you will say to me, when may Parents be said to love their children aright? or how shall we know that the love of Parents to their children, is not only the working of Natural affection?

Answ. First, where there is faith, it will teach Parents to love the *souls* of their children: Nature will teach to provide for the body, but the Spirit of the Lord that teaches Parents to look after the souls of their children; now when the soul is loved and respected more then the body, then do Parents love their children aright.

In *Gen. 17. 18.* you may see what a request *Abraham* doth make for his son *Ishmael: Oh! that* Ishmael *might live before thee.* God hath been making many gracious promises to *Abraham* concerning another Seed, but *Abraham* did not forget his son *Ishmael,* neither could he beg that he might have a great estate, but that he might live in the sight of the Lord: When Parents take care of the souls of their children, then Parents love their children aright.

Secondly, Parents love their children aright, when as they do love them in *obedience to the Lord;* when they love them, and when they take pains, and act for them, and perform all offices of love to them in *obedience to the Lord;* when Parents do bring up their children, and perform every duty to them, in obedience to the Lord: *these are the children that the Lord hath graciously given his servant;* and so he love them, and perform duties to them, that he may obey the Lord, and be found working the work of his station and relation, in bringing up these children to the Lord; this is that love that is not only natural, but spiritual.

Thirdly, Again, Parents love their children aright, when as they have an eye to the *Covenant* of God concerning their children; when they have an eye to the *promises* of God that he hath made to the children of Believers: He hath said, *that they that come of thee, shall build the old waste places.* When as Parents thus eye the Covenant of God in looking upon their children as the Lord's, and these are they that the Lord hath said he will own; and so love their children more because they are the Lord's then theirs, because the Lord hath promised that he will own them, and make use of them. And so I conceive *Mose•*'s Mother had respect to this in her love to her child, Hebr. 11. 23. *By faith* Moses *when he was born, was hid three Months of his Parents, because they saw he was a proper child, and they not afraid of the Kings commandment.* Her love sprung from faith, when she hid her child *Moses* three months; it was not from Natural affection, but from faith. *By faith Moses* when he was born, was hid three months, because they saw he was a proper child, and they not afraid of the Kings commandment. The Kings commandment was, that all the Male children should be drowned, and to disobey his commandment, it did endanger their own lives; ah, but by faith, she ventured: she looked upon her child as one that God would make use of, she was persuaded that God would make use of this child *Moses,* to do something for the future; she knew that there was a promise that God would deliver his people, and she knew not but that this might be the Man, and so was not afraid, but by faith hid him.

Fourthly, Parents love their children aright, when as they are much *praying* for their children, presenting their children to the Lord, and praying for them, crying to the Lord in their behalf for the blessing of the Lord upon them, when they are very instant with God

that he would take away the guilt of original sin that is upon their children, and the guilt of actual transgressions that are found upon their children. *Job* every day took a sacrifice, and sacrificed for his Sons and Daughters, he prayed for them, he was careful that sin might not lie upon them: Oh, that was spiritual love that was found in *Job,* it was of a right stamp, he was careful that the guilt of sin might not lie upon them, and therefore he every day offered a sacrifice to the Lord. And the woman of *Canaan* she cries in the behalf of her child, she comes to Christ, and cries to him for her child. And so when Parents go to Christ for their children; when under bodily Infirmities go to Christ for them, and when under spiritual Infirmities, go to Christ for them, pleading with Christ for them, then do Parents love their children aright.

Fifthly; when Parents are careful to *educate* their children for God, when they are careful that God may be honored by their children, that their children may be instructed so as to honor God, when they desire and endeavor to prevent all dishonor that may be done to God by their children, to reprove them, and to rebuke them, and not to be so indulgent as old *Eli* was, which proved to be the ruin of the whole family. I say, when Parents are careful that God may not be dishonored, but labor that their children may be instrumental for God, and they do seek the Lord for this thing, and do deal with them upon this account, and are careful to instruct them, and to lay before them the mind of God, and careful so to dispose of them, as God may be served by them; when this is the care of Parents, this is a discovery that their love is not only natural affection, but spiritual grace, and their natural affection is set right by their faith, which the Lord is pleased to bestow upon them.

For the Application.

First, Take notice what a mercy it is, that God hath planted such Natural affections in the hearts of Parents; it is a great mercy, it is that which is little taken notice of, but it is that which we and all in the world have cause to bless God for, that parents, yea those that are evil can do so much good for their children, give out of the good things which they have to their children; there is much of the wisdom and goodness of God in it, that Parents should do so much for their children, when they do not deserve it, it is long before it can deserve anything; nay when grown up, there are many times contrary deserts, and that yet the hearts of errants should be kept up towards their children, as I said before, there is a great deal of the wisdom and goodness of God in it; for there is a great deal of evil thereby prevented, a great deal of sin and cruelty that is prevented by the Lord's giving of natural affection. Oh admire the wisdom & goodness of God in this!

Secondly, Let Parents know that this is not enough to have natural affection and love to their children, but oh that Parents would labor to love their children *aright.* It is not enough to love them much, to have great natural affections, but let Parents labor to love their children *aright;* labor so to love them as to love their *souls,* to take care of their souls, which is a thousand times more worth then the body; labor to love them in *obedience to God;* labor to eye the *Covenant* of God in loving your children; be more in *seeking the face of God,* in the behalf of your children: Oh that Parents would look upon it as their duty, to pray more for their children. Oh, look upon *Abraham,* and let him be your pattern; how did he cry to the

Lord in the behalf of *Ishmael?* it lies upon all Parents to go to God for their children, yea for everyone in particular. *Oh that such an one might live in thy sight!* Look upon the woman of *Canaan,* how did she cry to Christ for her daughter? oh, *Lord have mercy upon me:* Now let Parents go to Christ for their children; oh go and cry for the souls of thy children, as this woman did for the body of her daughter; oh Lord, I see such a corruption in such a child, and such a lust in such a child, oh that the *Son of David* would have mercy on them. We should go to Christ for the souls of our children, that Christ would cast out those corruptions that we see sprouting in our children.

Thirdly, Oh that this might provoke us all to look after *faith:* what need have Parents to labor for faith in Jesus Christ? if it be but upon this account, that you may love your children aright: oh look to Christ for *faith,* cry unto Christ to give you *faith,* that so you may love your children aright: There may be a great deal of natural affection in parents, they may dote upon their children, and undo their children, and yet not love them aright; for it is impossible that a man or woman that hath not faith to love children aright, they cannot love their children aright, till they have faith.

And to provoke all parents to look after faith upon this account of their children, let me say this to you; that faith will teach you to love your children impartially. There is a great deal of partiality in natural affection, and it runs out much to one child, and neglects another; ah, but with spiritual love it is not so. When Parents love their children aright, it will teach to love their children more equally; not to love one more then another, unless they see more of God in one then another.

Again, let me tell you, that faith will make your work to your children easy; there is a great deal of labor, travel, and pains (as you have heard) to bring forth children, and a hard work to bring up children when brought forth, but faith will make your work more *easy,* when as God is eyed in it, and so you are bringing up children for God, when as you are loving and caring for children in obedience to God. Oh this will make your work more *easy.*

And further let me tell you, that faith will make your work more *acceptable* to God. That work you are doing for children, when it is done in faith, is accepted; if you love your children in faith, the Lord will take it well at your hand, and the Lord will reward all the labor, service, travel and pains that Fathers and Mothers do undergo for their children. That instance you find in Scripture of *Moses* his Mother, when *Pharaoh's* daughter found *Moses* by providence, she commits him to his own Mother to be his Nurse, and she pays his own Mother for him: And so the Lord he will deal with you that are parents that act in faith, and perform your duties in faith, the Lord will reward you for your love to your own children, for taking care of your own children, all your labor is taken notice of by the Lord, and you shall be rewarded: Oh! what an encourage is here to all Parents to look after faith in Christ, that so your service may be accepted of the Lord?

One thing more, and so I conclude: and that is a word to children; is it so, that there is so much love in the hearts of Parents to their children? is there so much that Parents do from love to children? oh, that children would labor to know what is their duty that they owe to

Parents! it cannot be told, it cannot be expressed, how much it is that children owe unto parents. *Children,* it is impossible that ever you should requite the love of your parents; oh the pains, the travel, and sorrow of bringing forth, and bringing up! oh, that children might know that there is a great engagement lies upon them to love their parents, to respect their parents, to take heed that they do not grieve their parents, to pass by all in firmities of parents, to show all respect to them, and when grown up, to take care of them!

And this is a duty that Christ lays upon you, though a Moral duty, see what is said in *1 Tim.* where children may see what Christ enjoins them, *1 Tim. 5. 4. But if any widow have children or Nephews, let them learn first to show piety at home, and to requite their parents, for that is good and acceptable before God.* God lays this duty upon children: you should labor *to requite your parents,* to remember their love, their care, their sorrow, their pains and travel; and you are bound by the Law of Christ to requite your parents, *this is good, this is piety, and this is acceptable to God.* And so that place, Levite. 19. 3. *Ye shall fear every man his Mother, and his Father, and keep my Sabbaths: I am the Lord your God.* Here is a duty that God lays upon children, to *fear every man his Mother and Father.* Children are most apt to despise their Mothers, therefore the Lord begins there, and lays that duty, first that children should *fear* every man his *Mother.*

And take notice of it, that this is a duty that the Lord sets before the keeping of his *Sabbath;* as if the Lord should say, in vain shall they pretend to be Religious, if they do not fear and reverence every man his Mother and his Father: I will not accept of your service. It was a brand that was set upon *Esau* to all generations, that he did that which was a grief to his Father and Mother. Now children see your duty, and remember your duty, which the Lord Jesus lays upon you.

And oh that children would labor for faith, that they may perform their duties▪ Parents cannot love their children aright, till they have faith; and truly children cannot reverence their parents, nor perform the duties they owe unto parents, unless they have faith. Oh, then that Parents and children would look up to Christ for faith! and then shall both be able through faith in Christ to perform that mutual duty that God requires from parents and children.

And to shut up all; let this that hath been spoken, strengthen the faith of all God's people in God's love to them: Oh, that by this we might ascend to the love of God! O, that they that think they have not been concerned in what hath been spoken hitherto, would know they are concerned in this. The Lord would have you to ascend by the consideration of the bowels that are in parents to their children, to a consideration of those infinite bowels that are in him towards you that are his children; *As the Father pitieth his children, so the Lord pitieth them that fear him;* what ever workings of love are in the hearts of parents towards their children, oh! know that there is larger workings of love in the heart of God towards his children; there are infinite bowels in the everlasting Father: and if there be so much pity in the hearts of parents, that they are willing and ready to give out good things to their children, and willing to pass by and to pardon the miscarriages of their children; oh! how much more willing is our God to pass by and to pardon the failings of you that are his children? oh! that this

might encourage prodigal children to return to the Lord▪ If the father receive his child, that hath been a prodigal, why the Lord is ready to receive you though a prodigal, if the Lord give you an heart to return, though you have spent all, and abused all your mercies, yet the Lord is ready to pardon and to receive you.

And let it strengthen your faith and hope in Christ, you that cleave to Christ for righteousness, you that are the children of that everlasting Father; oh know that Christ will plead for you, Christ will cry to his Father for you: Was the woman of *Candan* so affected with the misery of her daughter, that she cries, *Lord, have mercy on me, my daughter is grievously vexed with a devil?* 〈◊〉 (I say) this found in this woman towards her daughter? and shall not this be found in Christ towards his children? oh! then let this comfort you, when you scarce dare go to God, and cry yourselves, such and such a corruption doth annoy you, such and such an unclean spirit is in you: Oh! the Lord Jesus pities you under every spiritual burden; when as you are troubled with unclean spirits, he hath bowels of compassion towards you; and know that he will go to his Father, and cry to his Father; and if he cry, he cannot deny the son of his love, but an answer shall be given to all those requests that Christ puts up for you, or for any of his people.

Matth. 15. 23.

But he answered her not a word.

SERMON VIII.

I Come now to speak of the *trial* of this woman's *faith;* and here is the *first trial* of her faith, *he answered her not a word.* A very great trial, a sore trial, that this poor woman should in her great strait, and under such a burden and pressure of spirit, come to Jesus Christ, and cry so earnestly unto him, and believe so steadfastly upon him, and yet Jesus Christ give her not one word of answer to her prayer, this was a sore trial; for this carriage of Christ, it seems to be contrary to what she had heard of Christ, and to what she believed was in Jesus Christ; for Christ seemed now either to be without compassion to her, he seems to take no notice, not to be affected; she complained and cried out of her great burden, and Christ speaks not a word; the Lord Jesus Christ seems either not to be affected with her misery, or not to regard her misery, not to take notice of such a poor creature as she was; now both these were contrary to what she had heard of Christ, and to that she had believed was in Jesus Christ, without doubt she had heard out of the Prophet *Isaiah,* that the Lord Jesus Christ when he came, should *bind up the broken-hearted, and preach deliverance to the captives;* now when she applies herself to Christ, Christ seems not to be that compassionate Savior; certainly she had heard that *Zion's* King was *meek and lowly,* and that *he would not break the bruised reed, nor quench th▪ smoking flax;* but Christ seems to disdain her, and take no notice of her, nor look after such avile worm as she was; nay, she had believed, that Christ was low and meek, as appeareth by that expression of hers in *ver. 22. Thou Son of* David *have mercy on me;* now *David* was a merciful Prince, and was very pitiful and compassionate and very meek, and lowly, and humble, therefore she believed that the Lord Jesus Christ was much more

compassionate; and she did believe that he would not disdain her though she was a poor Gentile; but Christ seems to be quite contrary, and *answered her not a word;* this was a sore trial

The *Doctrine* then is this. That it is a very sore and great trial unto the Lord's people, when the Lord is silent to their prayers, and gives no answer to their cries.

In the opening of the point I shall show you; that God hath dealt thus with his own people; and that it hath been a very sore trial unto

And then shall show you wherefore the Lord is pleased thus to try his people; which will make way for the Application.

First, God hath dealt thus with his people. I shall point you to some places of Scripture: *David* often maketh this complaint, Psalm 28. 1. *Unto thee will I cry O Lord, my rock, be not silent to me, lest if thou be silent to me, I become like them that go down into the pit.* How earnestly doth *David* beseech the Lord that he would not be silent to his prayer? Lord, *Do not turn away thy ear from my prayer, and do not shut thy mouth, be not silent.* If thou dost not speak something to me in answer to my prayer, I am not able to hold out, but shall be like them that go down to the pit. And *Psalm 69. 3.* he maketh a sore complaint, *I am weary of my crying, my throat is dried: mine eyes fail, while I wait for my God.* The trial was so great to his spirit, that it had an influence upon his Body; when *David* cried to the Lord, he answered not a word; his throat was dried and parched up, and his eyes began to fail. And so the Prophet *Jeremiah,* Lam. 3. 44. he expresseth it in the name of the Church. *Thou hast covered thyself with a cloud, that our prayer should not pass thorough.* God seems to hide himself, and cover himself with a cloud, and did so hide himself as prayer could not find him; he gave him not a word. And the Prophet *Habakkuk* he complains of it, chap. 1. ver. 2. *O Lord how long shall I cry, and thou wilt not hear? even cry unto thee of violence, and thou wilt not save?* Nay, that it was a sore trial, you shall see it in those expressions of the Prophet *David,* spoken of in the person of Christ, Psalm. 22. 2. *O my God I cry in the daytime, but thou hearest not; and in the night-season, and am not silent.* It was a sore affliction to Christ himself. O my God, I cry in the daytime, and in the night-season; that is, I cry continually, night and day, never silent: But thou art continually silent to me, this was a sore affliction and burden to Christ himself.

Now that this is a sore affliction and trial, for God to be silent to the prayers of his people, it appears,

First, if you consider that *relation* the Lord stands in to his people, and they to him; he stands in relation of a *Father,* they his *children;* he stands in relation of an *Husband,* they his *Spouse;* he stands in relation of a *friend,* they *his friend; Abraham,* he *was the friend of God,* and so is every believer; God a friend to him, and he a friend to God; now it is a sore trial, when one friend shall cry to another, or a wife to an Husband, or a child to a father, and these relations not give one word of Answer, if a poor child in great extremity should cry to his father▪ father help me, and the father not to give one word, this is a sore trial; if a man cry to a stranger, and meet not with one word, it is no great disappointment, but when a child cries

to a father, or a wife to an Husband, or a friend to a friend, and they not to speak a word, it is a great trial.

Secondly, it will appear to be a great trial, because there is nothing in all the world, that a gracious soul *longs more after then this,* that the Lord would be giving a return of prayer, that there may be a converse betwixt God and the soul, to speak to God, and to hear God speaking back again to it; nothing that a gracious foul more longs after; oh it longs to hear a word from God, it knows that the return of prayer, is the way to make a soul rich towards God, and to make it rich in experience, in faith, in thankfulness, in obedience. Oh how doth a Merchant-venturer long for the return of his commodity from a far Country? truly there is no merchant in the world, can long more for the return of his commodity from a far Country, then a gracious soul longs for the return of prayer; oh saith the soul, when wilt thou come unto me? Now if it be that which a gracious soul doth more long after then anything in the world, it is a great trial, when God doth not give a return of prayer.

Thirdly, A gracious heart when it puts up a prayer to God, it *looketh for a return,* for an answer; Psalm 85. 8. *I will hear what God the Lord will speak:* And so the Prophet *Habakkuk* after he had prayed, I will get me upon the watchtower, and I will watch to see *what he will say unto me.* I will wait to see what God will speak by his spirit, or by his providences; one way or other God will speak. Now to have this expectation disappointed, to wait upon the Lord for an answer, and the Lord not to speak one word, this is a sore trial.

Fourthly, it must needs be a great trial, when God gives never a word of answer; for a believing soul knows assuredly, that if God do not answer, *none else can hear prayers,* and give a return to prayer; it is God's name, *oh thou that hearest prayers, unto thee shall all flesh come.* God only can hear prayer, and God only can give an answer; it is God only that can reach out mercy to the soul, and speak a word of comfort and counsel; God only can speak a word of strength, a word of peace, the creature cannot: No, it is God only, *I create the fruit of the lips pea•y, peace.* Now when a soul looks up to the Lord, and meets with nothing from him, and knows that there is no answer to be expected from the creature, this must needs be a great and a sore trial.

Fifthly, it will appear to be a great trial, if we consider that the *flesh* and *Devil* are exceeding ready *to make a great advantage* of this providence of God and dispensation towards his people; for they will improve this to the dishonor of God and discomfort of the soul, and therefore a great trial.

In two or three Particulars, I shall show you how ready the Flesh and Devil is to improve this to God's dishonor, and the souls discomfort.

First, the Flesh and Devil will raise up many doubts, and jealousies, and misgiving thought•• both concerning God, and concerning a man▪ own condition, and concerning the duties and services which are offered up to the Lord. They will make the soul to doubt of the goodness of God, to doubt of the free grace of God, to doubt of the faithfulness of God, of the truth of God; Surely saith unbelief, the Lord is not so gracious as thou hast taken him to be; thou hast rested upon the Arm of his mercy, and thou hast believed his grace to be sufficient for thee

in every condition; thou hast looked toward him as toward an infinite compassionate God; but where are the compassions of the Lord now? not to speak one word to relieve and comfort thee: Thus will the Devil and the unbelieving heart object, when the Lord doth not give out a present answer; yea unbelief will be accusing the faithfulness of God: Oh! where is his Word and his Promise? He hath said, that they that *call upon the Name of the Lord shall be saved.* He hath said, *Call upon me in the time of trouble, and I will deliver thee, and thou shalt glorify me:*•h! where is the faithfulness of God? God is unmindful of his promise. *Asaph* was under this temptation, Psalm 77. 7, 8. *Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail for evermore?* And thus he goeth on making many Queries concerning the goodness and faithfulness of God.

Secondly, as the Devil and the Flesh doth raise many doubts and jealousies concerning the *faithfulness* of God, so there are many doubts cast into the soul concerning the *eternal estate* and *condition of the soul,* and that upon this ground; when as the soul hath sought the Lord, and the Lord not answer, presently the soul begins to doubt; oh, surely I am no child of God, no sponse, no friend; God could not deal so with children, not to give one word of comfort, not one word of answer: Oh, surely I am an Hypocrite, for *the prayer of the upright is his delight,* and if there were any truth of heart in me, the Lord would give out an answer; and thus the Devil and the Flesh raise many jealousies and fears about the souls eternal state. Or

Thirdly, if the Devil and the Flesh prevail not so far as to cause the soul to question the goodness of God, and the Truth of God, or to question its own Sonship, yet they will prevail so far as to make the soul *question his services and his duties* which it hath performed to God: Oh! surely I have not spoken to the Lord as I ought, surely I have not been fervent in Spirit, serving the Lord, my prayer hath been but words of my own, not the teachings of his Spirit, if it had been his own Spirit, the Lord would have heard his own Spirit; but my prayer hath been accompanied with so many infirmities as it hath not reached up to heaven. And thus you see how many a poor soul is led into temptation upon this ground, the Lord's being silent to the prayers of his people.

But you will say, wherefore doth the Lord thus try his people?

I answer, sometimes indeed the fault is in ourselves that we have no answer to our prayers; for it is possible that a man or woman that hath faith in Jesus Christ, may be *remiss in their walkings*▪ they may neglect some known duty, or they may connive and wink at some evil way, and if so, no wonder though the Lord be silent at their prayers. *If I regard iniquity in my heart, the Lord will not hear my prayer:* If *David* regard iniquity, if there be any way of sin that his heart closeth with, the Lord will be silent to his prayers; if any iniquity be regarded, no wonder though the Lord do not hear.

Yea, sometimes God's own people are found remiss in their duty, and though they pray, they *pray remissly* and coldly; their prayer is accompanied with so much deadness and distraction, there is so little life and so little spirit, the Spirit speaks so low that the Lord cannot hear, and he will not hear; and when it is so that we pray coldly and lazily, we make but a light

matter of it, and are not found *crying* to the Lord with our hearts, no wonder though the Lord be silent to our prayers.

Yea, sometimes God's own people may miss of an answer, because they *do not look after an answer,* and then the fault is their own; when as we shall put up our petition, and shall not be looking after our prayer, shall not be found looking up, as *David* speaketh, Psalm. 5. 3. *In the morning will I direct my prayer unto thee, and will look up.* I will wait for an answer, and *hear what God the Lord will speak,* Psalm 85. 8. But when we do not regard our prayer, then no wonder there is no answer: I say therefore the Lord is sometimes silent to the prayers of his own people, and the fault is in themselves.

But the Lord is not always silent upon these grounds: A gracious heart may walk close with God, and may regard no iniquity, and desire not to connive at any sin, and it may wait upon the Lord for an answer; and yet the Lord may be silent, and give no present answer to the prayers of his people.

Why so? why, will the Lord deal so with any of his people?

I answer, for gracious ends; as

First, that they may *exercise the spirit of prayer* which is given out, the Lord he loves to hear the cry of his people, he loves to hear the voice of the children when they speak in prayer; there is nothing on eath that, God delights more in: 〈◊〉 *let me see thy face, and let me hear thy voice* (saith Christ to his Spouse) *for thy voice is sweet.* No• because the voice of faith in prayer 〈◊〉 sweet to the Lord, the Lord he seemeth 〈◊〉 to hear or not to take notice for the present, th•• so they may pray the more: As a man that delights in music, if the Musicians play, he 〈◊〉 take no notice, but lets them play on, because he delighteth in it; and so the Lord he takes delight in the prayers of his servants, *The prayer• the upright is his delight,* and he will give no present answer, that so they may go on praying 〈◊〉 crying.

Secondly, the Lord may seem to be silent 〈◊〉 the prayers of his people, that so he may *exer•• the faith and patience of his servants.* It is great trial of the faith and patience of the Sai•• when as the Lord seems to take no notice, 〈◊〉 give no answer to their prayers; it was for 〈◊〉 end, that our Lord Jesus Christ gave not a 〈◊〉 of answer to this *woman* of *Canaan,* it was that might try her faith, and her patience, and that might exercise it, and that by the exerci•• faith, faith might be increased, and her faith 〈◊〉 arise to a great faith by this exercise, for at 〈◊〉 Christ commends her for her faith; *Oh* 〈◊〉 *great is thy faith, be it unto thee even as* 〈◊〉 *wait.*

Again, the Lord is silent many times at the prayers of his people, to *try whether they will continue in prayer,* though the Lord doth give them no present answer; oh here is the trial of perseverance; *God hath heard my prayer* (saith *David) therefore will I call upon him as long as I live.* Ah but that is no great matter for a man to say, God hath heard my prayer and therefore I will call upon him still: But for a soul to say, I have been crying and calling, and I will still

wait upon him, as long as I live, I will wait upon God; Oh here is perseverance in prayer, in which Christ doth delight.

Fourthly, the Lord is silent many times upon this ground; he gives no present answer, that so he may *prepare an answer* for them, and that he may *prepare them for an answer;* God gives no present answer, that so he may prepare mercy, and ripen mercy, and make mercy fit for his people, and that he may ripen them, and fit them and their hearts for the mercy; so that it is in abundance of grace, and mercy, and love that the Lord is pleased many times not to give out a present answer to his people, for all the time the Lord is silent, he is preparing of mercy and goodness for them, he is making of the mercy fit for his people, the mercy shall be ripe, and the mercy shall be sweet and wholesome, and do them good at the heart: When the Lord hath thus prepared mercy for them, and fitted them for the mercy, they shall have the mercy; see what is said in *Isa. 80. 18.* And *therefore will the Lord wait that he way be gracious unto you, and therefore will he be exalted; for the Lord is a God of judgment, blessed are all they that wait for him.* He waits that he may be gracious, he waits for the best season, the fittest opportunity, he will stay till the soul hath need of help, in the fittest time the Lord will come in mercy, when he may be most exalted for mercy, when his people may see most of the hand of God, when they most prize their mercies, and glorify God for mercy; God waits for such a time. And therefore you see it is for gracious ends that God many times seems to be silent for a season, and gives not one word in answer to prayer, as Christ here to this *woman of Canaan.*

For the *Application* of the Point.

First, it speaks sadly of them that never regard whether the Lord give an answer or no, to their prayer, that pray and pray, and look not after an answer: How far are such men and women from the disposition of God's children? a gracious heart cannot but be affected, when it speaks to the Father, and the Father gives no answer: And therefore surely when men and women make many prayers, and look not up for an answer, that regard not whether the Lord answer, or not, either they are none of his children, or else under a sore temptation; for let me say unto you, that though it is not for your prayers that God doth regard prayer, yet if you do not look up for an answer, if you do not regard your prayers, neither will God regard your prayers. And let me say further, that this is a great dishonor to God: Oh what a 〈◊〉 is it? it is a loss to God, and it is a loss also to the soul: for a man to lose all his prayers, it is a loss indeed. When as a soul doth not regard whether God answer or no, God loseth, he loses that glory which would redound to him in the answer of prayer: *Call upon me* (saith God) *in the day of trouble, and I will deliver thee, and thou shalt glorify me.* Now if the soul call upon God, and doth not observe whether God hears or no, it cannot glorify God for the return of prayer, but God loses that honor, that thankfulness, and that love and obedience, and that dependence, which an answer of prayer might engage the soul to.

And as God loseth, so the soul loseth; oh they that look not after the return of prayer, they lose that which would make their souls rich. For a Merchant to lose all his return, it will make him a poor Tradesman in conclusion; that soul that doth not look after the return of prayer, loseth a great deal of faith, and dependence, and experience; for God by giving out

an answer to the prayers of his people, he doth encourage them, and engage them to trust in him at all times so long as they live; they that lose the return of prayer, lose the strengthening of faith, and the engaging of their heart to God.

But secondly, let me speak to such poor souls as are in the same condition with this woman of *Canaan,* that have prayed, and have not met with one word of answer: Poor souls! is this the condition of any of you? I know that it hath been, and may still be the condition of the Lord's dearest servants, they may pray, and the Lord may seem to give no answer: Remember it was so with *David, Jeremiah,* and *Habakkuk,* and with *Christ* himself.

And let me say this unto thee, that if thou regardest any iniquity in thy heart, any known sin that thou regardest or connivest at, or if there be slightness in the performance of thy duty, or contentest thyself with a slothful performance of thy duty, or thou dost not regard thy prayer when thou hast put it up to the Lord; for this we have cause to be humbled, and no wonder the Lord do not answer our prayers.

But now, if thy own spirit and the Spirit of the Lord can testify that thou desirest to regard no iniquity in thy heart, but to walk up to thy duty, and desire to be conformable to Christ, and desire to cry in faith, and to wait upon the Lord for an answer, be of good comfort, though thou dost not meet with one word of answer from the Lord, though thou hast cried nights and days, weeks, months and years, and hast not met with with one word of answer, yet be comforted, this may be the condition of God's own people.

And let me say further by way of encouragement, that the Lord he extends much good to thee in this deferring and delaying to give out an answer; it is for gracious and merciful ends to thy soul that the Lord do not give thee the present mercy thou prayest for; he will exercise the spirit of prayer, he will exercise thy faith and patience, and he will fit thee for mercy, and mercy for thee, and thou shalt have it so at last as thou shalt bless God for it.

Yea let me say further, though an answer be not given out, thy prayer is heard, and thy person 〈◊〉 accepted: Thy prayer is heard with the Lord; oh that that might be a stay to poor souls that are in this condition as the woman of *Canaan* was, that cry, and have cried long: I say thy prayer is heard. Oh says the soul that I knew my prayer were heard, if I did but know that the Lord hath heard my prayer, I would be content to wait all my days for an answer, I have been crying for the light of his countenance, and for the assurance of his love, I have been crying night and day, and if the Lord hath heard my prayer, I should be content to wait for an answer.

But how shall I know that the Lord hath heard my prayer?

I answer thus; First of all, by that *secret support,* by those secret hints which the Lord is pleased at one time or other to bring to thy spirit, some hint of life, some hint of comfort. Surely if thou hast observed while thou hast waited upon the Lord, there hath been some secrets hints of comfort that after thou hast been before the Lord, thou hast been at ease; and thy trouble is not so great as it was. *Hannah* when she poured out her soul before the Lord, she was in great distress, but before she went away, the Lord heard her prayer; and

this was the sign there was some ease in her spirit, her burden was taken off, a great deal refreshed in her spirit and so though the Lord hath given thee but the least hint of comfort, the Lord hath heard thy prayer, and in due time he will give a full answer▪

Secondly, thou mayst know that the Lord hath heard thy prayer by that *strength he hath given thee to go thorough:* Thou art under sore afflictions and temptations, such as are ready to break thy very spirit, to make thy soul fade and faint, and yet thou art supported; thou hast cried to the Lord, and thou sayest thou hast no answer; why, doth nor the Lord support thee? if the Lord doth support thee, and bear thee up under thy burden, he doth in some measure answer thee, or else how comes it to pass thou hast not sunk under thy burden? when *Paul* besought the Lord under his temptation, he prayed thrice, that is, often, that God would take off the Messenger of Satan; the temptation was not taken off, ah but *Paul* was heard in his prayer, in that the Lord did bear him up under his temptation, *My grace is sufficient for thee;* though I do not think good to remove the temptation, I have heard thy prayer, *my grace is sufficient for thee.* So then remember poor soul that if the Lord hath supported thee, the Lord hath heard thy prayer.

Thirdly, doth the Lord carry on thy soul to *continue in thy prayer?* that although thou hast prayed, and met with no answer, yet thou art resolved still to go on, and sayst, though the Lord hath not spoken one word to me, I will not give over speaking to him, but my soul shall still cry after God. That was the resolution *David* took up, Psal. 27. 4. *One thing have I desired of the Lord, that I will seek after;* I have desired it, and though I have not attained it, *I will seek after it as long as I live;* Is it so that the Lord doth carry up thy spirit still to wait upon him, and still thou art crying and breathing after the Lord in prayer? that very thing is a certain sign that the Lord hath heard thy prayer.

Fourthly, doth the Lord enable thee and make thee *willing to wait upon him?* thou hast not a present answer, yet thou wilt wait as *David* when he had been at prayer, he waited for the mercy, Psalm 27. 14. *Wait on the Lord, be of good courage, and he shall strengthen thine heart: Wait I say, on the Lord.* Oh my heart, wait I say, wait on the Lord: Hast thou through grace so spoken to thine own heart? I have no answer, but I desire to wait, and I check mine own heart that I can wait no more quietly, I speak to mine own heart to wait, I say wait on the Lord; if it be so, the Lord hath heard thy prayer.

Fifthly, observe how thy spirit, and *how thy carriage is towards God* in that time of God's delay: Is thy heart kept up towards God, and thy conversation in a way of obedience? that thou art desirous still to walk with God, and thou durst not go out from God, though God give thee no answer, but thy heart is made more humble, and thou art more meek, and more obedient, and more watchful and observant of thy heart, and watchful over thy ways; is it so? the Lord hath heard thy prayer, though he gives thee no answer.

And therefore I say, take no care for an answer: I speak to such poor souls as have prayed, and cried, and have not met with one word of answer from the Lord, take no care for an answer, only mind that which is *thy duty,* and let the Lord alone; he is preparing an answer, he is waiting to be gracious, he waits for a fit season, for such a season as his grace and

mercy may be most exalted; be not thou so solicitous about an answer, but mind what is thy work and thy duty.

And do thou *hold on thy duty* in praying to pray, in crying to cry, yea do thou cry louder then even, and the more Christ seems to stop his ears, and shut his mouth, and give no answer, the louder do thou cry, as this poor woman did, ver. 25. *Lord help me.*

Secondly, this is thy duty while the Lord thus deals with thee, to *justify God,* and condemn thyself, clear the Lord, & lay the blame upon thyself; say the Lord is righteous, and the Lord is holy, and though he make wait me longer and longer, yea many years for this mercy, yet the Lord is righteous, and there is no iniquity in him; the Lord cried, and I did not hear, and the Lord is righteous, though he makes me wait long; the Lord is gracious, that he speaks at all to such a poor creature, that there is any promise that he will give out an answer. Oh justify God, and say the Lord is *holy;* thus did the Psalmist, Psalm 22. 3. *But thou art holy, O thou that inhabitest the praises of Israel;* though thou dealest thus with me, *thou art holy,* thou art just, and thou art righteous, and thou art good and faithful, though silent for the present to my prayer; And so let us say, if the Lord be silent to any of our prayers, yet Lord thou art holy, thou art righteous.

Thirdly, this is thy duty *labor to maintain good thoughts of God:* it is not enough to justify, not to charge God, but to maintain good thoughts of God at that time that God is silent to our prayers, and do thou believe that God is contriving good at that time, now is the Lord waiting to be gracious and preparing an answer. Oh this is a blessed frame of heart, and how pleasing would it be to God, to believe that he is good, and that he is gracious, and this very thing it is for good, for the good of my soul, that he may exercise faith and patience, and try my perseverance, and that he may fit me for mercy, and mercy for me? Oh that we could entertain good thoughts of a gracious God when he defers an answer.

Fourthly, be *looking to God through the Mediator,* close more with him through the Son, look to the great God through the *son of David,* look to him through that merciful and compassionate High Priest; look more to God through Christ, and there rest.

Fifthly and lastly,*wait patiently for him;* oh take up a resolution to wait upon the Lord; charge thy own heart to do it as *David* did, and though he speaks not today nor tomorrow, though he speaks not this month, this year, not in this opportunity, yet say I will wait for the Lord, I will wait in every season, and get upon the watch-tower, and wait patiently, and see which way Christ will come to thy soul; know it is thy duty to wait, take hold of his promise, *he is a God of judgment, and waiteth to be gracious,* he waiteth for an opportunity, and therefore it is good thou shouldst wait; *it is good that a man should hope and quietly wait for the salvation of the Lord.*

Matth. 15. 23.

And his Disciples came, and besought him, saying, send her away, for she crieth after us.

SERMON IX.

CHrist (as you have heard) is silent to the prayer of the woman, he answered her not a word, whereupon the Disciples they step in and perform an office and duty of love for this poor woman they step in, and they plead with Christ for her *Lord send her away, for she crieth after us.* It is a great question with some, whether the Disciples did pray for this woman here or no; some think that they did not make any request for her, there is no mention of any, they only say, *Lord send her away, for she crieth after us;* Lord, stop her mouth, send her away, give her an answer, dispatch her, for she crieth after us; and this was done say they, that so the trial of this woman's faith might be the greater.

But I rather conceive, that the Disciples in these words did pray for her, they did perform an office and duty of love, in interceding with Christ for her. For,

First of all, it seems they were very earnest in it, *they came and besought him,* saying, send her away; Surely, if it had been only to stop her mouth, to dispatch her, the Disciples would not have been so earnest with Christ to beseech him; good nature would have taught them more compassion, and therefore grace teacheth them much more.

And then, they seem to be affected with the cry of the woman, *she crieth after* us, send her away, it breaks our hearts the cries that she makes; *Thou Son of David have mercy on me.*

And thirdly, it is clear and evident in the following verse, from the answer that Christ gives upon their seeking of him. *I am not sent but to the lost sheep of the house of Israel.* Therefore it is evident, that the Disciples did not plead with Christ to send her away, to stop her mouth, but they did plead with Christ though not mentioned, that he would grant her request.

The *truth* then which the words hold forth to us, is this. That it is the duty of Christ's Disciples to present the conditions of others unto the Lord in prayer as well as their own.

We find that *Moses* the servant of the Lord was much in this work, much in praying for others, and interceding for *Israel;* upon every occasion he steps in, and pleadeth with God for the people.

And so *David* in many of the *Psalms,* he presents the conditions of others unto the Lord. And our Lord *Jesus Christ* himself who is our great pattern, was much in the performance of this duty, *John 17.* you shall •nd there that the most part of the time that Christ spent in prayer, it was spent in praying for others, there is but one petition that he put for himself, in *ver. 1.* and repeated again in *ver. 5.* and all the rest of his time it was spent in praying for others, for the Disciples, for those that were converted, and for those that did belong to God that were not converted: Many requests the Lord Jesus makes in the behalf of others, and but one for himself. And so the Apostle *Paul,* who was a follower of Christ, he was much in this work of praying for others, *Rom. 1. 9.* he did appeal to God, that he did not neglect this duty. For *God is my witness, whom I serve with my spirit, in the Gospel of his son, that without ceasing* I *make mention of you always in my prayers.* And so 2 Tim. 1. 3. *I thank God whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers. Paul* did remember others before the Lord.

But in the opening of the point, I shall show you, First, *who* they are that we are bound to pray for, whose conditions God's people are bound to remember before the Lord.

Secondly, *what are the special time* we are called unto this duty to remember others before the Lord.

If you ask, who they are that we are bound to pray for.

First, we are bound to pray for them that have done us wrong; a hard lesson, but a lesson that Christ's Disciples must learn; we must pray for those that have done us wrong, that have done evil, and spoken evil of us. See what our Savior Christ saith, Mat. 5. 44. *But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you:* See here, out of Christ's own mouth this is our duty, if we be Christ's Disciples we must pray for them that persecute us, and despitefully use us, we should go to the Lord, and beseech the Lord to forgive them; thus did Christ, *Father, forgive them, they know not what they do.* We should pray that the Lord would open their eyes, that the Lord would turn their hearts to himself first, and then to us: Brethren, such a prayer is very welcome to the Lord, as welcome as most prayers that his people can make, when you shall from the heart pray to the Lord for those that injured you, and done you wrong, such a prayer seldom goes unrequited. Sometimes the Lord gives in the soul of an enemy at the request of his people; and oh what a choice mercy will that be, if thou mayst gain the soul of an enemy, if a soul may be delivered from going down to the pit, why the Lord many times gives in the soul of an enemy; but if the Lord should not give in the soul of an enemy, that prayer shall not go unrewarded; it may be sometimes the Lord will give in the soul of a friend, thou goest to God, and thou prayest for such an enemy, Lord forgive such an enemy, Lord open his eyes, and turn his heart, and forgive his transgression; if the Lord does not grant that request, it may be the Lord will give in the soul of a child or some of thy relations, because thou hast found in thy heart to pray for an enemy, or else the Lord will reward that prayer by giving out more of himself; thou beggest for an enemy, if the Lord do not that, the Lord will give thee more grace, more of his Spirit, the Lord it may be, will cause his face to slain more upon thee, while thou at his commandment, and for his sake canst find in thy heart to pray for them that are thy enemies, and have done thee wrong; thou hast prayed for an enemy, and I will be a friend to thee, saith the Lord, I will show thee more friendship, more of my face; this is the first thing: Oh that the Lord would teach us to practice it, it is our duty to pray for those that have done us wrong.

Secondly, if it be our duty to pray for those that have done us wrong, then it is our duty to pray for such as the Lord hath made instruments to do us good. Creatures they are but instruments, and all the glory is due to God alone; ah, but God is to be sought to for the instrument, hath the Lord done us good by such an instrument, in respect of our souls in a word of counsel and direction, we are to pray for them. When God made use of *Abigail* in giving a word of counsel to *David,* how did he bless the Lord and pray to God for her, 1 Sam. 25. 32, 33. And *David sad to Abigail, blessed be the Lord God of which sent thee this day to meet me, and blessed be thy advice, and blessed be thou* &c. And so hath the Lord made any instrumental any way to do us good in the outward man, to give any refreshment, we are bound to

remember them before the Lord; thus did *Paul, 2 Tim. 1. 16. The Lord give mercy unto the house of* Onesiphorus, *for he oft refreshed me, and was not ashamed of my chains. Onesiphorus* was a means of refreshing *Paul* in his bonds, and *Paul* looked upon it as his duty to remember him before the Lord, he begs a blessing for him and his household; *The Lord grant mercy to the house of* Onesiphorus; it is our duty to remember those before the Lord, that have been used as instruments to do us good.

Thirdly, it is our duty to remember before the Lord even those that are *strangers* to us, those that we have not known, if we know their conditions. If the Lord hath brought the condition of strangers to us, if the condition of strangers be a sad condition, we are bound to remember them, and to present their condition before the Lord; and thus did the Disciples here in the Text, this woman she was a stranger to them, they never saw her face before, she was of a strange Nation, one of the *Canaanites,* and yet when the sad condition of this woman was brought before them, and they heard her cry, their hearts were moved with compassion, and they besought Christ for her. *Lord send her away,* Lord grant her request•▪ And the Lord laid a great charge upon his people *Israel,* that they should remember strangers, and not oppress strangers, but show kindness to them; and this is one part of the duty we owe to them, to remember them, and if in any sad condition, we are bound to present them and their condition before the Lord.

Fourthly, If it be a duty to remember Strangers, then much more to remember our own *Relations,* and to present them before the Lord. All our Relations what ever they be, as we stand related to others in Political Societies, there is an engagement to remember them before the Lord, a mutual tie betwixt the Magistrate and the people, and they are bound to pray one for another, godly Magistrate• and godly people are bound to remember one another. You know King *Solomon* he was one that feared the Lord, and he was very much in praying for the people, *1 Kings 8. 22.* he spent much time in prayer: And so back again it is the people's duty to remember their Governors; The Apostle lays it upon Christians as their duty, *1 Tim. 2. 1. I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men,* ver. 2. *for Kings, and for all, that are in Authority, that we may lead a quiet and peaceable life, in all godliness and honesty:* In this relation, there is a mutual tie to remember one another before the Lord.

And if we come to Family-societies, there we shall see relations are bound to remember one another before the Lord; the relation of Husband and Wife, Parents and Children, Masters and Servants, the Scripture holds it forth as a duty incumbent upon all Christians to remember their relations mutually before the Lord. Husbands are bound to remember their wives, to present their condition before the Lord: *Isaac* prayed for *Rebekah, Gen. 25. 21.* and at his request the Lord was entreated; and so back again, the wife is bound to remember the husband. And so in the relation of parents, parents are bound often to present their children before the Lord; the example of *Job* is given for our imitation, *Job 1. 5. And it was so, when the days of their feasting were gone about, that* Job *sent and sanctified them, and rose up early in the morning, and offered burnt-offerings, according to the number of them all: for* Job *said, it may be that my sons have sinned, and cursed God in their hearts; thus did* Job *continually.* See *Job* presented

them all one by one before the Lord, and begged mercy for them, and that the Lord would take away the guilt of sin which they might contract while they were feasting in one another's house. And so good old *Jacob* performed this duty for his children, even then when he lay a dying, he called for all his children, *Gen. 49.* he called them one by one, and prayed for a special blessing to be upon their heads. Parents are bound to remember their children, and children many times miscarry because parents are no more in doing their duty, no more crying to the Lord in the behalf of their children; and so back again children are bound to remember their parents. And so in the relation of Masters and servants, Masters are bound to pray for their servants; you know that instance of the Centurion, he came to *Jesus* in the behalf of his servant, and was very earnest with Christ, that Christ would be pleased to heal his servant; this is a duty that is little performed by many Masters, they think if they can have their servants to work for them, it is all that they have to look after, but let such Masters know that God will require an account of servants souls; have you instructed them, and have you presented them often in your prayers before the Lord? the *Centurion* came for the body of his servant, and it is our duty to come often to the Lord for the souls of our servants; and so back again it is the duty of servants to pray for their Masters. And thus you see the fourth particular, That it is our duty to remember all our relations before the Lord. There is one relation more, and that is our *Spiritual relation,* which I shall touch before I end that particular; such as stand in relation one to another in *Church-society,* they are bound often to remember one another's conditions before the Lord, *James 5. 14, 15, 16. Confess your faults one to another, and pray one for another;* yea in Church-societies, it is especially the duty of Pastors and Elders to remember their flock, and it is the duty of the people to remember their Elders, and to pray often to the Lord in their behalf. Faithful Ministers are bound often to pray for their people; remember what is said of *Paul,* Rom. 1. 9. *For God is my witness, whom I serve with my spirit in the Gospel of his son, that without ceasing I make mention of you always in my prayers.* When ever he came to God, he was mindful of the Church, I am always mindful of you without ceasing: and indeed the profiting of a people, and the stedfastness of a people in the faith, and in the truth, and in the ways of God, it is the glory, and the crown, and the joy and rejoicing of a faithful Teacher; and therefore surely it is their duty often to remember their people before the Lord, and so it is the people's duty to remember their Pastor and Teacher. The Apostle lays it upon them as their duty, *Ephes. 6. 18, 19. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel.* It is your duty (saith he) to pray for all Saints, and for *me in particular,* that I may open my mouth boldly, to make known the mystery of the Gospel; for many times Satan's great design is to overthrow them that the Lord hath set to go before his people. Satan's great design is to hinder the work of God in their hand, to make such to fall, and therefore the Lord's people had need to pray the more earnestly; for even the best of the Teachers and Preachers of the Gospel they are but empty pipes in themselves, and can afford no more then the Lord is pleased to drop in from above; and therefore there is need that the Lord should be dropping in continually, or else they cannot bring forth bread in due season, and make provision for the people, if the Lord do not fill them from heaven; yea the best of Teachers have need of teaching, though they know never so much they have need of more

knowledge, they have need of more strength, and therefore it is the duty of the people to remember them before the Lord, that the Lord's *Urim* and *Thummim* may be with them. Thus in all relations it is our duty mutually to remember one another before the Lord.

Fifthly, it is our duty to remember those that for the present are *strangers to Christ:* You will say, what, are we to pray for such as have not the knowledge of God? yea it is our duty to remember them; if the Lord hath been pleased to make us to differ, and called us out from the number of those Gentiles who know not God, oh we are bound to pity them, and to pray for them, whose condition is such as never was rained upon, as the heath in the desert, their condition is sad, and we should remember them before the Lord, that God would send forth his light and truth to them, that they that deny Christ, in word, in profession, and conversation, that they may be brought home to the knowledge of the Son of God, *Psal. 67. 1, 2. God be merciful unto us, and bless us, and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all Nations.*

There are many Nations, and great Nations that to this day know not God and Christ, that sit in darkness, and perish for want of vision; and truly they who through free grace do know anything of God, they are bound to pity them that sit in darkness, and to pray that the Nations may know the saving truth, and the way of the Lord.

Sixthly, if it be a duty to pray for those that are strangers to Christ, then it is a duty to pray for those that are *Christ's friends;* for all that know the Lord, and love the Lord in sincerity, *Ephes. 6. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints:* It is our duty to remember all *Saints,* to remember them that are scattered, to remember them that are gathered: *all Saints,* we should remember them in our prayer before the Lord, and especially *Jerusalem, Zion's Assemblies* they should be remembered, *Psal. 122. 6, 7. Pray for the peace of* Jerusalem: *they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces.* You see *Jerusalem, Zion's* Assemblies in a special manner should be remembered by us in our addresses to the Lord. And so *Psalm 14.* you may see how the Psalmist doth express himself in the behalf of *Zion: Oh that the salvation of* Israel *were come out of Zion!* oh that the Lord would hasten the time that he will save his people, and *Zion* be remembered and built up; Oh that the time were come. And in *Psal. 51.* he doth express, that when he had been praying for himself, yet he did not forget *Zion,* Psal. 51. 18. *Do good in thy good pleasure unto* Zion, *build thou the walls of* Jerusalem. So that you see that hath been spoken to, who they are that we are bound to pray for.

Secondly,*what are the special times* in which we are bound to remember others, and to present their conditions before the Lord.

I answer first of all, when they have *sinned a sin* against the Lord: When we see any that have sinned greatly against the Lord, that have provoked the Lord, especially such as have the name of God and Christ upon them, oh then it is time for us to step in and plead hard with God for them. So did *Moses* when *Israel* had sinned a great sin in making the *Molten calf,* then he steps in, and cries hard to the Lord; nay this is commended as a duty, *1 John 5. 16. If any*

man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for, them that sin not unto death. If it be not a sinning willfully, a willful persecution of the Truth that he hath professed, why then if a man see his brother sin, he shall ask and give his brother life. It is a gracious promise, and a great encouragement to go to the Lord one for another.

Secondly, in time of *great affliction,* when the Lord lays his hand heavy upon others either on the outward or inward man, it is our duty then to remember them, and to present their conditions before the Lord; in time of great calamity, public calamity upon a nation, it is a duty of God's people to present the condition of their people before the Lord. *Nehemiah* did present the condition of the people before the Lord, when the hand of the Lord was sore upon them: And so when God doth lay any great affliction upon others, then it is our duty to remember them, and present their condition before the Lord. *David* did so for his enemies when they were sick (saith he) *I put on sack cloth, and I fasted.*

Thirdly, in time of *persecution,* that is a special time to present the conditions of others before the Lord; when we see any that are persecuted for righteousness sake: When the Church was persecuted in the *Acts,* and the Disciples cast into prison, then the Church prayed, then God's people did look upon it as their duty to pray, & to pray more earnestly then ever they had done. And so when the Apostle was in bonds, he sent to them that they would earnestly seek God for him, that he might hold close to the truth, that he might not deny the truth nor Christ.

Fourthly, when as the Lord *threatens to go away* from a people, when a God threatens to withdraw his presence from a people, or from a soul, oh then it is the duty of others to remember them before the Lord. When God threatens to depart from *Israel,* oh then *Moses* he steps in, and he is pleading with the Lord. And so when God threatened, and was about to cast off the *Jews* after they had rejected Christ, oh how doth the Apostle *Paul* step in, and cry earnestly to God, *Rom. 10. 1. Brethren, my hearts desire and prayer to God for* Israel, *is that they might he saved.* When God threatens to go away from a soul or people, oh then it is time for the people of God to step in, and to plead hard with God.

Fifthly and lastly, another time in which we are bound to remember others, is when we see God coming towards any in a way of mercy. When the Lord was coming towards the *Jews* in a way mercy, he stirred up *Daniel* to pray for them, & to cry earnestly to the Lord for them, when he came to understand that the time of deliverance was not far off, but mercy a coming, salvation a coming, then he cried, and cried more earnestly then ever he had done, he set himself to seek the Lord by fasting and prayer: When we see God a coming towards any people in a way of mercy; when God comes towards a friend and relation in a way of mercy, when we see God is beginning to work, and to move upon their spirits, oh it is a duty for those relations that know the Lord, to step in and to cry earnestly to God, yea then to go forth and meet the Lord, and to entreat the Lord that that work may not go back, but that he would help it on. I shall not have time for the Application, only this one use I shall leave with you.

That if it be the duty of God's people to pray for others, a duty to remember one another, then it will follow from hence, that it is our duty to *acquaint others with our conditions.* If it be a duty for others to pray for us, then it is our duty for us to to acquaint them with our conditions, or else how can they seek God in our behalf; if it be their duty to pray, it is our duty to beg their prayers, and there are sometimes in which it doth lie more especially upon us to beg prayers of others, that they would step in and plead with God. I shall in a few words show you what those times are that we are bound more especially to call others into our help to seek the Lord for us.

First, when the Lord doth lay the *guilt of sin* heavy upon the spirit, when the guilt of sin lieth so heavy upon a man's conscience that it cannot be removed, he hath tried all private means, and still his spirit is so oppressed as he knows not how to stand under it, then it is a duty to call in the help of others; *Confess your sins one to another, and pray one for another,* James 5. and he maketh a gracious promise that in such a case he will hear.

Secondly, we are especially bound to ask the prayers of those *whom we have offended.* Sometimes the Lord will not be appeased till we have begged the prayers of those whom we have wronged; this was the case of *Abimelech,* when he had wronged *Abraham* in taking away his wife *Sarah.* The Lord smote *Abimelech,* and God doth advise *Abimelech* to go to *Abraham* to pray for him, *Gen. 20. 6, 7.* And Abraham *did pray for* Abimelech, and God did hear the prayer of *Abraham* for *Abimelech, Gen. 20. 17.* And so the children of *Israel* they come to *Moses* when as they had sinned against the Lord, and murmured against *Moses,* yet they desired that *Moses* would pray for them, and *Moses* did pray for them, *Numbers 21. 7.* and the Lord was entreated for them.

And so it was the case of *Jobs* friends, God directs them to go to *Job,* and he shall pray for you, and saith God, *I will hear him,* Job 42. 8. you have sinned against me, and have had hard thoughts of *Job,* and have been sad comforters to *Job,* but go to *Job,* and *Job* shall pray for you, and I will hear *Job.* Oh! when we have wronged others, in such a case it is our duty to acknowledge our offenses, and to entreat that they would seek the Lord for us.

Thirdly, when as the Lord *lays any heavy stroke upon us,* our affliction is so heavy as we know not how to bear it ourselves; truly it is wisdom then, and a duty to call in help, in great afflictions we are to request the prayers of others: The Apostle gives this direction, that such as were members of Churches that when they were afflicted, *they should send for the Elders of the Church, and that they should pray for them,* James 5. 14, 15. And the Lord he promiseth that he would give out healing; in great afflictions we are to call in the help of others, members of the Churches they ought to send for the *Elders* of the Church that in time of affliction they may pray for them.

Fourthly, when *we are nigh some great danger,* liable to danger either in the outward or inward man, or to walk in some dangerous ways, or when we are by providence put upon such ways as we may meet with shares and temptations, where there is any danger, then it lies upon us to call in the help of others. So *Esther 4. 16, 17.* she was in great danger, there was a Law that whosoever went into the King, and was not called, must be put to death, and the cause was

so, that she must go in to speak with the King though it should cost her her life, and therefore she sendeth to *Mordecai* to gather the Jews that are present in *Shushan,* and *fast ye for me, pray for me,* for it may cost me my life, therefore I desire you to fast and pray for me.

Fifthly, when the Lord calls his people to some great service, some work that may be for his honor and glory: So *Esther* when she was about some great work, fast for me, fast and pray, and I will speak to the King.

Sixthly, when the Lord doth seem to shut us up that we cannot pray ourselves, our condition may be so: Sometimes through weakness we are not able, and sometimes when the Lord withdraws his Spirit, we are not able to pray ourselves, that our prayers are but like *Hezekiah's,* like the chattering of a Crane or Swallow, then in such cases it is a duty to send to others, and call upon others; when we cannot pray ourselves.

Seventhly and lastly, when the *Lord seems to be angry* with any people, when the displeasure of the Lord waxes hot and heavy, and we do not know how to bear it, it is hard then to go to God as to a Father, ourselves, and therefore then we had need call in others to our help. When the wrath of the Lord was kindled against the children of *Israel,* then *Moses* stepped it, then he cried to God for them, for they could not look to the Lord as to their Father, the wrath of the Lord was hot; and at that time it is our wisdom and a duty for poor souls to call in others that they may cry to the Lord in their behalf.

Matth. 15. 24.

But he answered and said, I am not sent. but unto the lost sheep of the house of *Israel.*

SERMON X.

YOU have heard of this woman's *faith,* and the *first trial of it:* Christ tries her faith by being *silent,* and giving no answer unto her request; it was a sore temptation that the son of *David,* the merciful King should not open his mouth, nor speak one word for the refreshment of a poor distressed creature: When she poured out her complaint, he answered her not a word; that is a great temptation. You have heard also how the Disciples stepped in, and besought Christ in her behalf, they came and besought him that he would send her away with an answer, with an answer of peace, certainly that was their request.

But behold here is a *second temptation,* here is a *second trial* of this woman's faith: Christ first tries her by being silent, and now he tries her by *speaking a hard word* as it seems, *I am not sent, but to the lost sheep of the house of* Israel.

I *am not sent,* Christ intimates that he had nothing to do with this woman, it was besides his Commission, I cannot do it saith Christ, I must walk by rule, I must observe my Fathers Commission, I must do that work, and that work only which I was sent for, but now I was not sent, but *to the lost sheep of the house of* Israel, my work is to do good to a certain number of persons, to show mercy to a certain number of persons, that are given me of my Father. He calls them here *sheep, Christ's sheep,* I am sent for their sakes, and to do good to them, though

termed sheep: Now the Scripture holds them forth to be such as were given him of his Father from Eternity, *all that are given to Christ, are Christ's sheep,* though they may not for the present have Christ's mark upon them, though Christ does not own them before the world, yet he owns them before his Father; all that belong to the election of grace they are Christ's sheep, and Christ saith, he was sent to such, *I am not sent, but to the lost sheep,* they are in a *lost condition,* even that number of persons that are given to Christ, they are *lost in* Adam, and they have *lost themselves* by going on in the ways of actual transgression, they are in a miserable lost condition, Christ's sheep; but Christ was sent to do good to them, Christ was sent to save them; *The Son of man came to seek and to save them which were lost.*

The lost sheep of the house of *Israel.*

The *house of* Israel may here be taken literally, for the people of the Jews which are called the house of *Israel.* Christ tells the Disciples and this woman, that his Commission was to do good only to them, I am not sent to others, I am only sent *to the lost sheep of the house of* Israel, my work is with the Jews, I have nothing to do with the Gentiles; No, my work is to gather in the lost sheep of the house of *Israel.*

Quest. But you will say, how doth this agree with other Scriptures, with those prophesies that concern the *Messias,* our Lord *Jesus Christ,* that when *he came he should preach to the Gentiles,* and that *God would give him to be a Covenant to the Gentiles,* Isaiah 42. 1, 2, 6. And in divers places there are prophesies that concern the *Gentiles,* that when Christ came God would *give him to be a light to the Gentiles* as well as to the Jews? why then doth Christ say, *he was not sent but to the lost sheep of the house of* Israel?

Answ. Christ spake first of all, of his *personal Ministry;* as he preached himself in person, and wrought miracles himself, so he was sent unto the Jews, his word was to them, he was their Apostle, their Minister; so the Apostle to the *Romans* speaks, *Rom. 15. 8. Now I say that Jesus Christ was a Minister of the Circumcision for the truth of God, to confirm the promise made unto the Fathers.* Christ was to preach in his own person to the Jews, he was their Minister; and so in that respect, he was not sent, but to the lost sheep of the house of *Israel.*

Secondly, it may be said that Christ was not sent to the Gentiles, but to the lost sheep of the house of *Israel,* in respect of *that order that God the Father had appointed for the dispensation of his light, and of his grace and Spirit among the sons of men.* God had appointed that first of all Christ should come to the Jews, and mercy first should be tendered to them, and grace be first brought to that people; so Christ's first work was to the Jews, I am not sent but to them, that is, I am *first* sent to them, and *chiefly* sent to them; my first work is here in *Judea:* The Apostle *Paul* saith, *Christ did not send him to baptize, but to preach,* 1 Cor. 1. 17. *Christ sent me not to baptize, but to preach the Gospel;* that is, I was *first* sent about this work, for he was sent to baptize, for he did baptize, but my *first work* was to preach. And so here, saith Christ, I was not sent to the Gentiles, but to the Jews, that is *firstly* and *chiefly.*

Thirdly, or in respect of *time:* It is true, Christ was not sent, that is, he was not *then* sent; his present work was not to preach to the Gentiles, and show mercy to the Gentiles, no, but afterward: There was a time, when Christ did not go himself to the Gentiles, and did not

show mercy to the Gentiles; nay he forbad his Apostles and his Disciples: *Go not into the way of the Gentiles, but go ye rather to the lost sheep of the house of* Israel. So that there was a time when it pleased the Lord not to send the Gospel, but to restrain it from the Gentiles.

But there was a time also when Christ did send forth his glorious Gospel to the Gentiles; so that you see in what respect Christ speaks here, *He was not sent, but to the lost sheep of the house of* Israel,

I am not sent, but to the lost sheep of the house of *Israel.*

Here is a seeming denial that Christ gives to this woman; he seems to tell her plainly, that he cannot do it for her, it was besides his present work and commission, he was not sent to do it; there is the denial. Nay the trial was the greater, in that Christ answers thus not only to the *woman's request,* but to the *Disciples request;* this heightens the temptation and trial, and maketh it the greater: So long as this woman saw that the Disciples were pleading for her she might have hope, though there was no ground of hope as to her request, Christ being silent thereunto, yet it might revive her spirit to see his Disciples step in, and they to improve their interest in Christ: But when Christ shall not only give a denial to the woman, but to the Disciples, this was a sore trial: if the Lord had not mightily strengthened her faith, she could never have held up her head, she would have concluded, oh alas, my estate and condition it is sad, it is in vain for me to expect any salvation, any mercy, he is silent at my request, and he gives a denial, when his Disciples pray for me; and if God will not hear his own people, why then surely my condition is sad, thus lay the temptation, and yet the Lord supported this woman's spirit.

So that we may observe this; That God sometimes doth seem not only to be silent at the prayers of his people when they cry themselves, but he giveth a denial when others step in and pray for them.

Nay observe, *That* after a soul hath waited upon God in the use of the means, when it hath prayed and hath believed, and when it hath called in the help of others prayers, yet the Lord may seem to give a denial, and the condition may seem to be worse, and the temptation seem to rise higher even after a soul hath waited upon God in the use of means, and yet the Lord may have a gracious design towards the soul.

For mark it, this woman's condition was worse now then ever it was; the Disciples had prayed for her, and yet even after this Christ seems to give a flat denial, and tells them that he cannot do it for her, it was besides his commission, he was not sent to do it. So that after the use of means, after her own prayer, and the Disciples prayer, this woman meets with a flat denial, and yet the Lord Jesus had a design of mercy to this poor woman.

Yea, it is God's ordinary way to his people after they have used the means to remove such a burden, such a temptation, such a corruption, they have gone to the Lord, they have waited, they have believed, and called in the help of others, and yet temptations grow high, and yet notwithstanding that, the Lord my have a design of mercy. The children of *Israel* when they were in the land of *Egypt* under bondage and slavery, they cried to the Lord, and the Lo•• 〈◊

〉 *Moses* to deliver them, and no doubt but 〈◊〉 cried to the Lord as well as they, as they pr•••• so *Moses* prayed, he prayed for them, and yet after *Moses* was come, the people were not delivered, but their burdens and oppressions grew heavier and heavier, never so oppressed, as when *Moses* came to deliver them, when they cried themselves, and *Moses* cried, and waited upon God in the use of means, yet their bondage grew greater and greater; so it was with them, and yet God had a design of mercy towards them.

And so in Mark 1. 23, 24, 25, 26. *At* ver. 23. *you read of one that had an unclean Spirit: And* there was in their Synagogue a man with an unclean Spirit, and be cried out,

Ver. 24. Saying, let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God.

Ver. 25. And Jesus rebuked him, saying, hold thy peace and come out of him.

Ver. 26. And when the unclean Spirit had torn him, and cried with a loud voice, he came out of him.

Mark, when he applied himself to Christ for deliverance, while Christ was speaking the word, commanding the unclean spirit to go out, yet immediately the affliction begin to wax greater and greater, and the devil he rageth the more; and yet notwithstanding mercy is not far off, Christ had a design of mercy: And so doth God deal many times with his own people upon the use of means; it is possible their afflictions may increase, their temptations may increase, and corruptions wax stronger and stronger, and yet God have a gracious design towards them, and deliverance may not be far off.

It is true, that Satan he hath a design, and hath a hand in it; ah but God also hath a design, and God's design is a gracious design.

Quest. But you will say what is Satan's design, and what doth Satan intend?

Answ. Why, Satan's design is first of all, *to take off the soul from the use of the means,* to make the soul undervalue the means, and to cast off the means. Thus he tempts poor creatures that have prayed, and have met with no answer, but they are worse; others have prayed for them, and yet they grow worse and worse, why then he persuades to undervalue the means; for while a soul is thus waiting upon God in God's way, mercy is not far off; therefore the Devils great design is to drive the soul out of God's way. What is prayer? and why will ye pray any longer? you are never the better for your own prayers, nor the better for others prayers; and thus the Devil discourageth the soul from waiting upon God in the use of the means.

Secondly, Satan's design is, *to drive the soul upon the rock of despair,* to make a soul to cast away his confidence: Why will you hope any longer, and pray any longer? you see all is in vain, God heareth not your prayers, God heareth not others for you; others have prayed and cried in your behalf, and there is no answer, and your misery is greater then before, and therefore why should you wait any longer? Satan's great design is to make a soul cast away all his hope and confidence, and to dash and break it in pieces upon tha• rock.

But now, God hath a design of mercy in it, though it be so that the affliction grow greater and greater after the use of means, yet God hath a design of mercy. For by that.

First of all, *God will teach the soul not to rest upon the means, but upon himself.* Satan's design is to draw the creature from the use of means, and God's design is to draw the creature more to the use of means. And truly we are ready to drive ourselves upon this work, either to cast off prayer, or else to rest upon the means; and therefore it is that a poor soul is so cast down when as it hath been waiting upon God in the use of means, hath been praying, looking to the promise, and hath been calling in the help of others. I say, we are apt in this case to show forth the frowardness of our spirits, which doth evidence that we look too much to the means: We think prayer should save us, and upon the use of means if the Lord doth not come in, we are murmuring; Now the Lord will teach us this, to use the means, but not to rest upon the means, but to rest upon himself, upon his arm for salvation, and upon his free grace, and not upon any means.

Secondly, God hath this design, when the condition of the creature seems to grow worse and worse after the use of the means, why the Lord doth not presently help it, is because *that he will appear at such a time when his work of deliverance will be most glorious.* He will come in the most seasonable time, when as deliverance shall be most welcome, and that is, at such a time when all means fail, when the creature hath tried all means whatsoever: As the woman that had the issue of blood, she went from Physician to Physician, and yet the worse. Oh the cure from the hand of Christ was welcome. And so when the poor man brought his son to the Disciples, he tried all means, and the Disciples could not cast the Devil out: Oh when all means failed, that was the time for Christ to step in. The Lord will then appear at such a season, when poor creatures are brought to the lowest state, when a poor soul saith, Lord we have used such and such means, but still worse and worse; oh Lord *we know not what to do, but our eyes are towards thee.* Oh this is a time that the Lord will draw nigh to his people.

And therefore to reflect a little upon this; doth God make this to be the condition of any of you? have we been under some great affliction and burden, and some great temptation, and have been using all means, and still we find it grow worse and worse according to our own apprehension, worse after prayer then before, more temptations after prayer then before, more temptations after looking to the promise then before? if this be thy condition, be not discouraged, for this hath been the condition of many of God's people. This was the condition of the woman of *Canaan* here before thee, she was worse after prayer then before, she was worse after the Disciples had prayed for her, then she meets with a flat denial, and Christ saith to her, *that he was not sent, but to the lost sheep of the house of Israel.* This was the condition of the woman of *Canaan,* and yet the Lord Jesus he loveth this woman, and he had an intent to show mercy to this woman, and to grant her request. And therefore if this be your condition, oh take heed of the Devils design; the Devils design (as you heard before) is to make you undervalue the means, and to drive you to despair; take heed of the Devils design. And though this should be your condition, do not think the worse of the Ordinance of God, do not think the worse of prayer, the worse of your duties, and do not think the worse of the prayers of others, do not think the worse of searching the Scripture, and of

applying yourselves to the promises, do not think the worse of these things, it is the Devils design to make you undervalue the means. And take heed that you do not now cast away all hope, Satan will tell you that there is no hope concerning you; the servants of God have prayed for you, and now no hope: Oh know that that temptation will drive you upon the rock of despair; but oh that you would look to God, and know that he hath a design of mercy towards you, nay in this very thing that it is worse and worse with you, he hath a design of mercy in it, he will draw you off from resting upon the creature, and resting upon means, and the Lord will now teach you to rest upon himself, and God will come in when it shall be most welcome. Oh therefore in such a condition we should set faith a work, though to sense we seem to be worse and worse, and deliverance further off then ever, worse after prayer then before prayer, oh yet we should set faith a work, for faith will see that deliverance is near, and conclude it, because it is God's way in which he walks towards his people. When the people of *Israel* were most grievously oppressed by the Egyptians, then the Lord handed out deliverance; O soul, though the clouds do seem to gather, and it be darker with thee then ever, yet say, I will wait upon the Lord in his way, and I will be found praying still, and calling in the help of others still. Oh that we might set faith a work, and we should see that God's salvation were near. But I shall pass from this.

I am not sent, but to the lost sheep of the house of Israel.

Christ tells this woman that he cannot do it for her, because it did not lie in his Commission, to which he must be faithful, he could not go beyond his Commission: What may we learn from hence?

We may take notice of this *Historical Proposition. That* our Lord Jesus Christ in all he did, he acted by commission, and kept his eye upon his commission which he was faithful unto.

The Scripture holds forth, that he was *sent* of his Father, the Father sent him, and *gave him a commandment what he should do, and what he should speak.* And Jesus Christ he was very faithful in observing his commission, he kept his eye upon the work that his Father had given him to do, and in that work he was faithful. In everything that Jesus Christ acted, he looked to his Fathers rule, the commission that his Father had given him, See *John 5. 30. I can of my own self do nothing: as I hear I judge, and my Judgment in just, because I seek not mine own will, but the will of the Father which hath sent me.* And as in the matter of judging, so in all other dispensations Christ was pleased to look to the will of his Father that sent him. I came not to do my own will in that thing, but the will of my Father. And so in *John 6. 38, 39.* For *I came down from heaven, not to do mine own will, but the will of him that sent me, and this is the Fathers will which hath sent me, that of all which he hath given me,* I *should lose nothing, but should raise it up again at the last day.* As in his works of judging, so in his works of mercy, Christ kept his eye upon his Fathers will, he looked to his commission, this is the Fathers will that I should lose none of them, but that I should give life to them all, and raise them up at the last day.

Yea, in his very *words,* in all Christ spake, he kept his eye upon the rule, and spake according to his Fathers will and commandment. I *speak not of myself, but what I have heard of my Father,*

John 8. 26. *I spake to the world those things which I have heard of him,* John 12. 50. *Even as the Father said unto me, so* I *speak.* In all that Christ spake, he kept his eye upon his Commission.

And as in all that Christ spake, he kept his eye upon his commission, so in all Christ *did: As the Father gave me commandment, even so* I *do,* John 14. 31. still his eye was upon the commandment of his Father, upon his commission; And in obedience to that commission, he lays down his life, *John 10. 15.* And *I lay down my life for the sheep,* Ver. 18. *No man taketh it from me, but* I *lay it down of myself:* I *have power to lay it down, and* I *have power to take it again: this commandment have I received of my Father.*

Yea in Christ's *motions* this way and that way, his going to one place, and not to another, his preaching in one place and not in another, still he kept his eye upon the commission of his Father. See *Luke 4. 43.* I *must preach the Kingdom of God to other Cities also; for therefore am* I *sent.* They would have kept Christ with them, no, saith he, I must preach the Kingdom of God in other Cities; in all that Christ did, he kept his eye upon his Fathers commission, he looked to his Fathers will, and that was his rule to walk by.

And the ground of it is this, because *Christ was found in the form of a servant;* though he thought it no robbery to be equal with God, yet he took upon him the form of a servant; though the Son of God, yet he was content to be a servant, that he might bring about the great work of Redemption: Therefore God calls him the righteous servant, *By his knowledge shall my righteous servant justify many,* Isaiah 53. 11. And as Christ was a righteous servant, a faithful servant, so he kept his eye upon his commission. Now if Christ had not done so, if he had not acted all things according to the will of his Father, he had not been a righteous servant, but he was his Fathers righteous servant, and therefore he evermore looked upon his commission, what was his Fathers will, and so he applied himself to it.

And as in all other things, so in this particular in the Text, of preaching the Gospel, and showing mercy *first to the Jews* and not to the Gentiles, *I am not sent, but to the lost sheep of the house of Israel,* I am sent to show mercy to the house of *Israel,* still he eyed that work that was committed to him, because *the promise was made to them, the promise of the Messias it was first made to Abraham and his seed, to that Nation that came out of the loins of Abraham:* And Christ came to confirm the promise that was made to *Abraham* and his Seed, therefore in this thing he observed his Fathers order and his Fathers time; though his Father had a design of mercy to the Gentiles, yet he will show mercy first to the Jews, and then to the Gentiles: So that the Jews first of all must have the offer, and then the Gentiles shall have their time; Christ eyed his Fathers will and time, & therefore he applies himself to that work.

But by way of Application.

First, what cause have we who are of the stock of the Gentiles, who live in this time and in this Generation, to bless the Lord that we do live in that time when the partition-wall is taken down? there was a time when the Jews only were the people of God, and when God's design was to show mercy to them; and there was a time when mercy seemed to be restrained from the Gentiles; there was a time when Christ must not preach to the Gentiles, so it was his commission then not to show mercy to the Gentiles at that time: *Go not into any*

of the ways of the Gentiles, and into any of the Cities of Samaria enter not. There was a time when the Gentiles were shut out from mercy, when the word of life and salvation was restrained from them, when the Lord gave this commission, *go not into the way of the Gentiles,* oh how are we beholden to free grace that hath broken down this wall of partition? that now since the resurrection of the Lord Jesus Christ there is no difference, but now mercy is freely offered to the Gentiles as well as to the Jews, for the wall of partition is now broken down; and of how should we admire the grace of God in it? we that were outcasts of the Gentiles, sinners of the Gentiles, that the Lord should ever send to persuade us to dwell in the *Tents of Shem;* we we might have dwelt in the barren wilderness every day, and never have been called, and that God should invite us to dwell in the *Tents of Shem,* oh the free grace of God to poor sinners, that we live in such a time that there is not a restraint upon the word of the Lord, nor upon his servants in bringing his word to us Gentiles! oh we are engaged to the Lord that it is our lot to stand here!

And this may teach us to admire the unspeakable and wonderful love of God that is let out to the Gentiles. I say, we should with holy fear admire it, the Jews were the Lord's first born, Christ was sent first to them, chiefly to them, they must have the first tender and the first offer of mercy, the kingdom of God came first to them, and yet behold now that word of Christ is verified, *the first shall be last, and the last first;* they were the first, and the Gentiles were the last: We were shut out, and a restraint laid upon the Apostles, go not into their Cities; ah, but now the first is last, and now God saith, go not into the Cities of the Jews, go not to the house of *Israel,* but to the Cities of the Gentiles. Oh the wonderful love of God, that the last should be first, and the first last.

And oh how should this teach us to fear before the Lord, and to take heed that we do not provoke• the Lord to deal with us as he dealt with the Jews? I say, take heed of provoking the Lord, take heed that we do not reject Christ, take heed we do not reject the tender of mercy, that we do not neglect the great salvation held forth to us, that we do not trample under our feet the blood of the Covenant, take heed that we do not refuse to hear and to receive the things of our peace: Oh this was that which provoked the Lord to cast off the Jews, when they cast off Christ and would none of him, when they cast out the Lord of the Vineyard, when they would not accept of the glad tidings held forth to them, then the Lord takes away the Word of Life from them, and sent it to us, that the first is last, and the last first.

And let us take heed that we do not rest upon our privileges. We have the Word and the Ordinances, *God deals not so with every people;* ah but let us take heed that we do not rest upon our privileges as they did, because they were the seed of *Abraham,* they had the Law, & they had the Covenant, the Oracles of God, and therefore they rested upon them, & did not walk worthy of them, and therefor• 〈◊〉 Lord took it from them. Now take heed that we do not rest upon our privileges, we have the Gospel and fellowship with Saints, take heed we do not rest in them, but 〈◊〉 let us labor to walk up to them, receive Christ in the Gospel, and walk up to our enjoyments or else we may provoke the Lord to take away the kingdom of God from us, lest the Lord should 〈1 page missing〉 and that is dangerous, every man that is lost, he is lost in a dark way, the way of sin, it is a way of darkness: The Wiseman saith of the

sinner, *he knows, not whither he goes:* his way is the way of darkness, he is lost in a way of darkness, and 〈◊〉 he knows not whither he goes.

And as it is a dark way, so it is a *filthy way,* it is a miry way, that a poor sinner is lost in; a way where there is nothing but dirt, that when a poor creature falls, he defiles himself, is woefully defiled with sin which is the greatest defilement.

And it is a *slippery way,* and that maketh it more dangerous; the way that we are lost in, it is a slippery way, and so slippery, that it is not possible for a poor creature to keep his feet, he falleth every day, yea he falls and falls, and bruiseth himself by his falls.

And as the way itself is dangerous, so there are *many dangers* in the way, there is *a Lion in the way,* and there are *fiery Serpents in the way.* The way of *Israel* in the wilderness, was a dangerous way; truly this is the way that all, *Adams* sons and daughters are lost in, where the Serpent lieth, the Lion also, the old Serpent that watcheth to fright, and destroy, and devour: And oh the pits that are in the way, and the snares that are in the way, and the enemies that are in the way!

And further, the way is sad in respect of *the end of it.* The way that we are lost in, it is a way that doth lead to destruction, the end of the way is death, and it is not possible for a man to miss the pit, and to miss destruction and death, if the Lord doth not help him out of the way. Every sinner that is lost, he will go further and further in this way, till he comes to the end which is death, unless the Lord help him out of the way, unless the Lord order it so, that he cannot find his way, he ceases not till he comes to the end of his way, which is death.

And it is the more sad and dangerous, because that a poor creature hath none to help him, none to stand by him, so long as a man is out of Christ, till Christ comes and finds a soul, none comes to take care of him, and help him out of this dark way, none to protect him, none to guide him, none to go before him, none to discover the pit and snare to him, none to uphold him and keep him from falling, none to stand by him in this sad and dangerous way.

You see the Point opened, a little by way of Application, and so conclude.

First of all, it lets us see that there are many that may be Christ's sheep, though for the present they be lost, yet many that we look upon as lost, may be Christ's sheep. For although it is true, we cannot own them, till they have the mark of Christ's sheep upon them; Saints cannot own them, for God himself doth not own them visibly before the world, till they hear the voice of Christ, ah, but yet they may belong to Christ, and may be his sheep, though for the present they may be lost; *I have other sheep* saith Christ, *I have other sheep that I will bring in;* they are my sheep now though poor wandering sheep, though lost in a wilderness, yet they are my sheep, and they shall hear my voice, and I will bring them into my fold.

Therefore this should teach us not to mourn as men without hope (as the Apostle speaketh in another case) not mourn as men without hope for the dead; so when we look upon Friends and Relations, and cannot but judge them for the present in a lost condition; we may mourn, and we ought to mourn, but not mourn as men without hope; for they may belong to Christ,

and Christ may bring them in, though they be not yet brought in; therefore we should not give them up for desperate, though they may be gone very far from God; though they have gone a great way from God, yet give them not up for desperate: Christ hath other sheep then these that he will bring in; and know, that the Lord is able to bring them in, though they be gone far from God, and far from his way, yet God is able to bring them in; the great Shepherd is able to find them, and to lay them on his shoulder, and able to bring them into his Fold: and therefore we should not be hopeless, but still be found waiting upon God in the use of the means; if we say there is no hope, then we give over the use of the means: Hope still, and wait upon God in the use of the means, cry to God in their behalf, wait upon the great Shepherd, that he would go forth to seek and to save.

And we should labor to carry so towards all friends, and neighbors, and relations that are for the present opposite to God and his ways, that we may gain them; they may be such as Christ may bring in; Christ's sheep were lost, so were we, and so were they; and therefore take heed that we do not set them off from Christ, do nothing to make them out of love with Christ; but oh look upon them as those that Christ may bring in, and therefore let us do what we can for them.

Secondly, It lets us see the sad condition for the present of those that do not believe in Christ O! that all sinners would consider their sad condition: Truly it is a lost estate that every sinner is in, and that is a sad estate, for a man to be lost; lost to God, and lost to himself, and lost to others; yea so lost, that he is altogether useless and unserviceable, neither profitable unto God nor man; yea so lost, as he is in a hopeless condition, to have no hope: Truly there is not any sinner that goes on in a way of sin, that hath any true ground of hope; and that is a sad condition which is a helpless condition; helpless in respect of the creature, helpless in respect of himself, helpless in respect of all men; and oh! it is a dangerous way, O that sinners would think of it; for a man to be lost in a dark slippery dirty way, for a man to be lost in a wilderness, to have none to guide him, no friend to comfort him, none to help him out, in a vast howling wilderness, compassed about with dismal darkness, it is a sad condition, especially when there are wild beasts in the wilderness, and every step that he sets he treadeth on a Serpent, and a Lion in the way. O that God would persuade sinners of this their lost condition! to be lost, and thus lost, is a sad estate! yet this is their misery, and men are not sensible of it.

And it is more sad, because it is the soul that is lost: and O! what would it advantage a man or woman to gain the whole world, and to lose their own souls? What ever slight thoughts men or women have of their precious souls that lodgeth in their bosoms, it is of more worth then ten thousand worlds; now for a soul to be in the wilderness, a soul to be in the dark, a soul to be in the midst of Serpents and Lions, O it is a sad estate and condition: the Lord open the eyes of men and women to see into this their sad condition.

Thirdly, Are poor creatures by nature in a lost estate and condition? O that they that are lost would hear the voice of Christ the great Shepherd: Every man is lost before brought home to Christ; and O that poor lost souls might hear the voice of Christ this day; here is glad tidings, O that men would receive it: *The Son of man came to seek and to save tha• which was lost.* Here is

glad tidings to you that are in a lost condition; O that God would bore the ear of the soul to hear this voice of Christ; it is the Shepherd that crieth after you, O my sheep return to me, I am come out of heaven to seek you, and to save you, and I am now gone forth in the ministration of the Gospel for this purpose: O that poor lost sheep would hear the voice of the Shepherd, and would receive the glad tidings that he brings! either men are sensible of their lost estate, or they are not: there are some that are lost, yea many, and they know it not; but it is more sad for a man that is lost, and will not be persuaded that he is lost, but he hath a good opinion of his way; such a man goes the faster, and rideth the faster, and he will the sooner be at his journeys end.

Now to those that are lost and know it not, let me say unto you? that the Lord Jesus doth at once hold forth both your danger, and the remedy against that danger; Christ doth by one word hold forth to you, that you are lost; and he doth hold forth to you the way by which you may be saved from that lost estate; you heard that *he was sent to the lost sheep of the House of Israel,* and to the lost sheep of the Gentiles too, though Christ's present work was not among them; but now Christ sends to the lost sheep of the house of the Gentiles as to the house of Israel; and by his word he would convince you that you are lost, and doth discover to you the way to come out of that lost condition by believing; O that you would hear the voice of the great Shepherd that comes forth this day, and gives you an invitation to return.

But there are some that are sensible of their lost estate; O they see it, and they know that they are lost, and therefore they look upon themselves as the most miserable creatures; well, here is glad tidings for you this day, *The Son of man is come to seek and to save what is lost:* You see your condition to be a sad condition, and you say it is lost▪ and what ever it is it can be but lost; why the Lord Jesus he was sent on purpose to save that which was lost, it was the work that Jesus Christ was sent about, the great thing that was put into Christ's Commission, the great work that his Father put into his hand, to save what was lost: Now therefore look to the promises of God, yea that gracious promise in *Ezek. 34. v. 16. I will see that which was lost, and bring again that which wa• driven away, and will bind up that which was broken, and will strengthen that which was sick.* Thi• promise it concerns the poor lost sheep, how he will seek them, and save them, and bind them up; O behold there the readiness that is in Christ to find them; and indeed, Christ hath the greatest care of such poor lost sheep. *If a man hath a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?* He goeth forth to seek the one sheep that is lost; you being that one lost sheep, and you looking upon your own condition to be lost, and you are sensible that none is so lost as you, he will leave the ninety and nine to seek you: And therefore hear the glad tidings of your Shepherd, he cometh forth to seek you, be you willing to come to Christ, and O! what joy will there be in heaven at your return?

Fourthly and lastly, It lets us see, and O that we might see! the infinite riches of the grace of God in Christ to poor sinners; O! here is grace indeed: What rich mercy was that, that sent out Jesus Christ to seek lost sheep? O! that we might consider a little of the greatness of this grace of God, the exceeding riches of it, that the Lord should send forth his Son Jesus Christ to seek lost sheep. O! consider what worthless creatures we were, how unuseful and

unprofitable both to God and man; nay, the Lord saw how little useful we should be afterward, how little we are able to return to the Lord for this his great mercy; yet the Lord sent forth his Son to seek you.

And consider, that this was at such a time when we could never have returned to the Lord, when we could never have found God; though we had sought him, we could not have found him; if we had had any disposition to have sought after the Shepherd, we could not have found him; no, by all our searching we could never have found him. And then when it was so with us that we could not find the way to go home again, that he should send Jesus Christ to show us the way that he makes, by the Shepherd to lead the wandering sheep home; O free grace! If the Lord had sent forth the least Angel of heaven to have sought poor lost sinners, it had been mercy; but that God should not commit this work to his servants, but give a Commission to his Son, and make it his great work to seek poor lost sheep, O great love! nay, when we could not find God, and when Angels could not have found us if they had sought us; herein is the exceeding riches of grace. Nay, it was at such a time as the Lord might have sent his Justice to have found us out, God might have sent the Avenger of blood after us; the Lord might have set all our sins upon us to have found us out, they might have followed us as so many Avengers of blood; O that at such a time God should send Christ to find us out, after all our sinful wanderings from God! that he should make his Son to come and seek, O infinite love!

And therefore let me speak to those that have received this grace: Hath the Lord found out your souls? Hath Jesus Christ found you out in your wanderings, and through mercy brought you home to God? Hath he brought home any poor soul to believe in Christ, and to give up itself fully and forever to Christ? O! be thankful for this mercy, and labor to walk worthy of it, and study to know what is your duty now; you that are Christ's sheep, and were lost, O! what is your duty? Christ hath found you, surely some duty you owe to Christ.

Why, this is our duty; It is our duty now *to seek Christ,* to seek much faith in Christ; if Christ hath sought us, and took so much pains in seeking us, that were not worth the seeking after, O! how should we lay forth ourselves to seek Christ? Seek him every day, seek much of Christ, seek his face evermore, seek more of Christ every day: Christ sought us when we were not worthy, and shall not we seek him who is infinitely worthy, who is the desire of all Nations?

Again, It is our duty to *seek others.* Christ hath found us, it is our duty to seek others, to pity the sheep that are lost, that for the present are in a lost estate and condition; take some pains to seek them according to your Talent and opportunity: O take pains to seek others: As soon as ever Christ found *Andrew, Andrew* he finds *Simon Peter;* O! Come (saith he) and see Christ: I say, if Christ hath found us, let us labor to find others, labor to bring them to the knowledge of Jesus Christ, the great Shepherd: The Lord gave a Commandment, *Deut. 22. 1.* That if any man saw his neighbors Ox or Sheep go astray, he should pity them, he should not hide himself from them, but he should pity the poor lost sheep, and the lost Ox: Doth God take care for Oxen? Doth God take care for Sheep? That a poor lost Sheep be brought home

to his Owner? And that a poor lost Ox be brought home to his Owner? And doth not God take more care for poor lost souls?

And is it not a more acceptable work to bring home lost souls? O pity poor lost souls, tell them of Christ, show them the way to Christ, and know that if you shall be an instrument in the Lord's hand to bring home a lost soul to Jesus Christ the Owner, O it will be service very acceptable to God your Father.

Thirdly, If Christ hath found us, then we should lose no opportunity of honoring him; Let us know that we are the Lord's, we are not our own any longer, but engaged to be the Lord's, sought out by Christ, and saved by Christ, and brought from a wandering condition, and lost in a wilderness, and yet found by Christ in this wilderness condition; O let us know that we are engaged forever to be the Lord's: therefore let not Christ's sheep lose any opportunity of doing service to Christ, take heed that we do not lose any opportunity of being profitable to Christ, bringing honor to Christ in our generation, for that is expected by Christ the Shepherd: So *Paul* did engage for *Onesimus* in the Epistle of *Philemon; Onesimus* he was a poor runaway sheep, *Paul* he finds *Onesimus,* and he brings him home to Christ, he was instrumental in his conversion, and he sendeth him to his Master, and he tells him, that now he will be *profitable; before he was unprofitable, but now he will be profitable to thee and to me,* and to Christ before unprofitable: A sheep is of no use when lost, but when its found, then it is profitable; and so if the Lord hath found our souls, O that we might do all we can to bring honor to Christ, and lift up his name in this our generation, for Christ hath sound us for that end.

Fourthly, If Christ hath found us, we should be content to lose all we have for him; Let all go for Christ, it matters not what we lose for Christ, if Christ hath found us: If God calls for our estates, let that go; if Christ hath found us, we have that which is better then a great estate: it had been more sad if God had taken away our estates from us before he had found us, but if the Lord hath found us, though we lose the world, there is good cause we should be content; what God calls for, let it go, we should be willing to lose our estates, our credit, our name, for Christ hath found us; if we cannot walk with Christ, and do the service Christ calls us to, but we must lose estate, and credit, and name, why let all go, Christ found us, and we should be willing to lose our lives for Christ; and know, that it shall not be lost, but what a man loses for Christ, it shall be restored him again.

And fifthly and lastly, Let us take heed that we do not go out from Christ anymore; O! what an engagement lieth upon us to keep close to Christ? O! What pains did Christ take to seek us, when wandering? And what pains did Christ take to bring us home? O! Take heed of wandering in the ways of sin, for it is a dangerous way, and therefore take heed that we be not found wandering; let us labor to cleave to God, and keep close to Christ; let the sheep hear the voice of Christ, and follow him where ever he goeth; keep close to Christ in every Ordinance, in every Truth; take heed that we go not out from Christ, for that will be sadder then all that hath gone before; that lost sheep whom Christ hath found, should go into the wilderness again, dark ways again, and defile your elves again, O! this will go to the heart of Christ; and therefore Brethren, what need have we to watch? O! let us watch over our own

hearts, if Christ hath found us, and brought us home to God, O let us watch over our hearts and ways, that we go not out from Christ; O let us watch, and let us cry to the Lord, that he would watch over us, that we may not go out from him: O! let us beg of him that he would put his holy fear into our hearts, that is his promise; O beg of the Lord that he would make good his Covenant, that we may have that holy fear in our hearts, that may keep us forever from wandering and going out from Christ.

Matth. 15. 24.

I am not sent, but unto the lost sheep of the house of *Israel.*

SERMON XII.

HEre is a *second Trial* of this woman's Faith, as I told you when I opened the words. Christ had tried her faith by his *silence,* and now by his *speaking* a sad word, *I am not sent but to the lost Sheep,* &c. Wherein he holds forth, that there a *certain number* that he is sent unto, a certain company that are given to him to be his sheep, and that he can show mercy only to such; they only are in his Commission, and he cannot go beyond his Commission; they whose names are written in the book of life, their names are written in Christ's Commission; *I am not sent but to the lost sheep.* Here is a great trial of this woman's faith, and she is put upon it to make out her *Election;* here is a *trial* concerning her *Election,* whether she did belong to God or no.

So then the *Doctrine* is this:

That the Lord is pleased sometimes to exercise his people with many temptations about their Election.

That was the great trial that this woman was now put upon. In the opening of the point it will be needful to show you,

First, That there is an Election of God.

Secondly, That this Election *may be known,* it may be known who are elected.

Thirdly, I shall show you that this *Doctrine* itself, it is *full of sweetness,* and *unspeakable comfort* to God's people.

Fourthly, I shall show you, that God's own people may meet with *many Temptations* both about the doctrine of *Election,* and concerning *their own election* in particular.

First then, That *there is an election of God,* which is a glorious truth of the Gospel, and it is needful that it should be known: Let us enquire *what election is.*

It is an Act of God's good pleasure from eternity, whereby he made choice of certain persons, that he might make them holy and happy through Christ Jesus unto the glory of his own grace. *Take this as a description of Election; where you have*

First, The *efficient cause,* that is *God,* it is an act of God; and you have the *nature of this Act.* 1. It was *an act of his good pleasure.* 2. It was *from eternity.* 1. It was an Act of his *good pleasure;* there was no moving cause at all in the creature why God did love it and choose it; no impulsive cause was found out of God's own bowels, nothing in the creature, nothing out of himself, it was an Act of good pleasure.

2. And this was from eternity; what ever was done in time, it was purposed from eternity; they are chosen before the foundation of the world, blessed of my Father before the foundation of the world; it was from eternity that God did thus choose and set his love upon poor creatures. You see the nature of it.

Thirdly, In the description you have the *Subjects of it,* who they were that God did choose from eternity: Why, they were *certain persons, a certain number of persons* that God set his love upon freely; and amongst those sometimes in Scripture, *Christ* is said to be the first that was chosen; he was the *head of them,* he was the foundation of the building, therefore he is called *chosen of God: Disallowed indeed of men, but chosen of God, and precious,* 1 Pet. 2. 4. the Apostle saith of *Christ,* he was a chosen precious foundation stone.

And as Christ was chosen to be *Head,* so there was a *certain number* that were chosen to be his members; a certain number known unto God, that should fill up the *body of Christ;* for God's Decree is not an uncertain number, or conditional proposition (as some conceive) that whosoever believes shall be saved; some make no other decree of God but this, *that whosoever believes should be saved,* but he did not purpose any particular person, but whosoever believe shall be saved: Truly that decree is no decree, if there were no other decree but so, that whosoever believe should be saved, and not decreed certain persons, then it were possible that no man nor woman at all should be saved, if God did not determine such and such persons, but only such as believe should be saved, then I say, there is a possibility that none at all should be saved; it is true, that is the way of the declaration of God's grace, that whosoever believes is saved.

But fourthly, We have further to consider, what is the *end of Election;* wherefore did God choose certain persons?

There is a twofold end, First, In respect of the *creature.* Secondly in respect of *God.*

In *respect of the creature;* this was God's end, that such creatures should be made *holy and happy,* that they should attain to eternal life, which eternal life begins here in holiness; and that is eternal life, to know the Father and the Son; that is the end for which God doth predestinate, that they might be holy through the sanctification of the Spirit, and that they might be blessed and happy forever.

But in *respect of God,* the great end of Election, it is the *praise of his own grace,* that so they that shall be saved, they may forever admire and advance that rich and free grace of God towards them, that chose them so freely, when as they were so vile; this is the end of Election.

Fifthly, We may consider *the means* by which God doth fulfil and execute his Decree of Election: The *means of executing his Decree,* it is *Christ Jesus as Mediator;* he chose such and such,

to bring them to such and such an end by such means, by *Christ Jesus,* and *by Faith in him;* Christ as Mediator he is the cause of the means of God's executing and fulfilling his Decree, though not the cause of Election, but the cause of the means of God's executing and fulfilling his Decree, for God would save them no other way but by *Jesus Christ;* in *Ephes. 1. 4.* you have these all together. *According as he hath chosen us in him, before the foundation of the world; that we should be holy and without blame before him in love:* Here you see it is an Act of God from eternity, before the foundation of the world; and at *v. 5.* you may see it is an Act of his *Free Grace; According to the good pleasure of his Will,* v. 5. He was not moved thereunto by anything in the creature; no, it was *according to the good pleasure of his Will:* And you see also the several ends for which God hath chosen, *v. 4.* in respect of the *creature,* the end is, that we should *be holy;* and at *v. 5.* that we should *be happy,* and attain the inheritance of children; and the great end of all is in *v. 6. That this may be the praise and glory of his grace:* And then there is the means by which God doth execute this Decree, *v. 4. He hath chosen us in him, before the foundation of the world:* So that you see something of this great and wonderful mystery of *Election* in this place.

But there are two things further which I shall insist upon for the clearing of the Truth to you; in the opening of which, I shall meet with those things that are most of all objected against this Truth.

This Act of God from eternity, it was

- 1. Absolute.
- 2. Immutable *and* Unchangeable.

There are these two general heads, which will clear up much of the mind and will of God in this Truth; 1. God's Decree is *absolute* and *free:* 2. It is *unchangeable.*

First, It is *absolute* and *free,* it doth not depend upon anything in the creature; God did not choose, because he foresaw men would be such and such; he did not choose any, because he foresaw they would believe, (as some imagine) he did not choose any because he foresaw they would be holy; his decree, and choice, and love, it was not grounded upon anything in the creature, for the Lord he hath no such respect in his choice; you may see what is said of *Esau* and *Jacob* in *Rom. 9. 11.* The Apostle is there treating of this mystery, and he doth there, let us know, that it is free and absolute, and doth not depend upon the work or worthiness of the creature; *For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand; not of works, but of him that calleth:* v. 12. *It was said unto her, the elder shall serve the younger.* v. 13. *As it is written, Jacob have I loved, but Esau have I hated.* Before they had either done good or evil, God made choice of *Jacob;* God did not choose him because he foresaw he would be better then his brother *Esau;* no, *Esau* and *Jacob* were all alike unto God; nay, if there were any preeminence, *Esau* had it; he was the first born: and *was not Esau Jacob's brother?* saith God, *yet I loved Jacob,* Mal. 1. 2, 3. *and I hated Esau:* I have bestowed special love upon *Jacob,* less upon *Esau:* Not that God hates the creature without some consideration; but *hating* here is to show a *less love:* Christ saith, a man shall

hate his Father and Mother for Christ's sake; that is, love them less then Christ; and *Jacob* had two wives, one was *hated,* the other *loved; Rachel* beloved, and *Leah* hated, that is, less loved; and so God here, he bestows special love upon *Jacob,* and not upon *Esau.*

And it is evident from Scripture, that God could not choose for foreseen faith and holiness; for the Scripture holds forth, that both faith and holiness they are the *fruits* of Election, and therefore not the *cause* of Election; men therefore believe and are made holy, because God hath chosen them from eternity, *Acts 13. 48. As many as were ordained to eternal life believed;* see here, faith is made the fruit of Election, and of God's love from eternity; the words cannot be read thus, That as many as believed were ordained to eternal life; but *as many as were ordained to eternal life, believed;* and so *holiness* or sanctification cannot be the *cause* of Election, no, it is the *fruit* of Election: see *Ephes. 1. 4. According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love:* He hath chosen us, *that we should be holy,* not chosen us because we were holy, but that we might be holy; holiness then proceeds from God's special love.

And I shall make it further evident to you from some Arguments from Scripture, that it is not possible God's choice should be grounded upon anything in the creature, but merely an Act of his own good pleasure; for

First of all, that which maketh the Will of God to depend upon the creature, that cannot be a true doctrine: but now if God doth choose upon foreseen faith and works, because he foresaw the creature to be such, then the Will of God doth depend upon the creature, which destroys the divine nature of God, and the freedom of God's Will; it is not possible that God's Will should be determined but by its self; now if God chose upon foreseen faith, and works, then God's Will is determined by something in the creature.

Secondly, It doth derogate much from the freeness of God's grace, as also from the greatness of the mystery, and of the wonder of the Gospel: I say, If God did choose men because he foresaw that they would be holy, it derogates much from the freeness of his grace: *If it be of works, then it is not of grace;* If God's choice were grounded upon such a foresight of faith and holiness, then it is not an election of grace.

And it derogates much from the great mystery of the Gospel; God will save creatures in a wonderful mysterious way, in such a mysterious way as men and Angels shall stand and wonder at to eternity; now if God did choose upon such a foresight, or for faith, or for holiness in the creature, why there is no such great mystery or wonder; but for God to choose freely, when there was nothing to draw him to such an act, yet then to choose such poor creatures to everlasting salvation, O! this is the wonder of the Gospel.

Yea thirdly, God's choice cannot be upon any foresight of faith or works, for the Scripture holds forth that God's choice is before our choice; he chose us first, and he loved us first; see what Christ says *John 15. 16. You have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit. You have not chosen me,* that is, you have not chosen me *first;* and so in *1 John 4. 19. We love him, because he first loved us:* Now if God did choose upon any foresight of faith or works, then God did not love us first; for if God did consider men as

believers when he chose them, why then if the soul believed before God chose, it chose God first, which is contrary to the Scripture.

Fourthly, The Scripture holdeth forth that there is some that are Christ's sheep, that are known to the Lord, though not known to themselves; and therefore it is God's free love to them to make them sheep; but when they believe they shall know that they are sheep; but they are sheep before they believe, but when they believe, they shall be known to be sheep, *John 10. 16. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one Shepherd.* My Fathers love hath made them sheep; and because they are sheep, they shall hear my voice, and shall believe in me.

Fifthly, there is one argument more to confirm the truth; If so be that God did choose upon foreseen faith or works, or because he saw that there was an ability in the creature to perform or not; I say, if God's decree were a conditional decree, then God saw that the creature were able or not able to perform the condition; If the creature were not able to believe, or to be holy, then it were a vain Decree; but if God saw that the creature were able to perform the condition, this ability to believe, and to be holy, it must be either from the creature, or from God; if it were from the creature, then it destroys the Doctrine of Grace, and brings in the Doctrine of Works, and that sets up the *Idol of Free-will,* which the Scripture beateth down, and it lays the stress of the creatures salvation and happiness upon itself; If God did choose because he foresaw that the creature would be such, and had a power in itself to believe, and to obey, this lays the stress of the creatures salvation upon itself.

But if it be said, That God did intend to give the condition, the creature is not able to believe of itself, and be holy of itself; ah, but God did determine and decree to make such and such believe, and to be holy, and so he chose them upon that.

Now to that I say, this comes to nothing, to say God did decree to make such and such believers, and to make them holy, and upon that foreseeing they would be such, chose them to life and salvation: Why this is as much as to say,

God did first of all choose them, and then he gave them faith and holiness that he might choose them; for what is God's Decreeing to give faith and holiness, but his choosing and setting apart the creature for his self? for that is a part of the end for which God chose, that it might be holy as well as happy: and besides, I shown you before, that faith is made to come after election, therefore cannot go before election.

But it may be objected against this, Doth not *David* say in *Psal. 4. 3. But know that the Lord hath set apart him that is godly for himself?* and may we not object from thence against the absoluteness of God's Decree?

Answer, Some indeed urge from hence, that God considered men as godly when he set them apart; but there is no such thing in the words; for the Psalmist doth not speak of God's choosing, but he speaketh of the manifestation of God's decree and purpose to save; now it is manifested by holiness whom God hath chosen, and it comes to be known to others; God doth not choose them because they are holy, but such as are holy, they are evidenced to be

such as God hath chosen; and therefore he speaketh to others in *v. 2. O ye sons of men! How long will ye turn my glory into shame? How long will ye love vanity, and seek after leasing?* and then it follows *v. 3.* But *know that the Lord hath set apart him that is godly for himself:* Though a godly man be in affliction, and you may think that God doth not love him, because he is afflicted; but know, that if he be godly, though in affliction, God hath set him apart for himself; so that this place doth not speak of God's decree, but of the manifestation of God's decree.

Another objection is raised out of Ephes. 1. 4. According as he hath chosen us in him. In him,

Some argue from hence, That we are *chosen in Christ,* and there is no man *in Christ* but a believer; no man is *in Christ* but he that hath faith; and therefore God chooseth no man till he be a believer, for we are *chosen in him.*

To this I answer, first of all *in him;* it may be understood, he hath chosen us *together with him,* as head and members are chosen together; as foundation and other stones may be chosen together; when a man is to build a house, he may at once choose the foundation stones, and also divers other stones that he lays upon the building; he doth not lay stones upon the foundation, and then make choice of them; no, that they are laid upon the foundation, doth argue he hath made choice of them.

Secondly, *In him,* that is, *Jesus Christ is the way and means of executing his Fathers Decree:* Jesus Christ he is the way by which God doth execute his purpose and his decree of bringing such and such souls unto blessedness; God the Father will bring them by Christ, he will bring them this way to life and salvation, and no other way but by Christ Jesus; he is the cause of the execution of God's Decree, but not the cause why God will choose such and such; for Christ saith himself, that there is a love that the Father himself hath toward his people; the Father himself loveth his people from everlasting, he loveth them the better for Christ's Intercession, but (saith Christ) *the Father himself loveth you:* so that there was love in the heart of the Father to his people from eternity. And that first love of God it is held forth as the cause of giving Christ; Christ was not the cause of that first love, but God loved from eternity, and therefore he gave Christ; *God so loved the world, that he gave his only begotten Son;* and love gave that Son Jesus Christ to be the Savior.

Thirdly, I answer, we are said to be *chosen in him,* not as being believers, not that God did consider men as believing in Christ actually, but they may after a sort be said to *be in Christ,* even from eternity, not actually, but virtually. Some do explain it thus, as the corn that is sown, and begins to bud, why as soon as it begins to bud, there is the blade, and the ear, and the corn virtually, but not actually; and so we were *in him* from eternity *virtually,* as chosen together with him, and given unto him; but not actually in Jesus Christ, till such time as men do believe in Jesus Christ.

There is a third Objection, which I shall but touch.

But you will say, Why, then God makes choice of sinners, and how can that be? If God did not choose men upon foreseen faith and holiness, and not consider them in Christ, then he considered them as sinners; but now how can God choose men as sinners? When the

Scripture saith, *He is a God of purer eyes then to behold the least iniquity:* If a man be not in Christ, he is a sinner; and can God love a vile creature from eternity?

I answer, There is a love of *good will,* and a love of *delight;* there was a love of *good will* that God had to his people from everlasting, yea, although that God saw they were in themselves vile, sinful creatures; but God doth not love them with the love of *delight,* till they are washed and cleansed in the blood of Christ.

But you will say, It is not possible that God should do so: A good man he may not take a vile person to be his bosom friend or companion, and he may not take one that is wicked, into the relation of a wife or husband; and how shall God do it, who is a God of purer eyes?

I answer, Though we may not make such a choice, God may make such a choice; why? Because God is able to make them gracious and holy: If we were able to make them holy, then we might choose the worst in the world: But now there is power in God to do it; if he choose the unrighteous, he can make them righteous; and if he choose unbelievers, he can give them faith; and if he choose unholy ones, he can make them holy: Nay, he chooseth for that very end, that he might make them holy and blameless. So that you have seen that God's Decree it is *absolute,* that it is not grounded upon any consideration or worth in the creature, but *absolute,* in respect of the means.

And secondly, As it is free and absolute, so it is *unchangeable;* God cannot, he will not cast off any that he hath chosen; no, see what the Apostle saith, *2 Tim. 2. 19. Nevertheless the foundation of God standeth sure, having this Seal, the Lord knoweth them that are his.* This Decree of God is *unchangeable;* for it is as a sure foundation: The foundation is the beginning of the building, and so this Decree, it is the beginning of all that good, and those spiritual blessings that God doth bestow upon his children; and the foundation is sure and immovable, if it be laid by a skilful and powerful hand; foundations are laid sure: why, this foundation is laid by God's own hand, it is laid by his wise and mighty hand, and who shall remove the foundation that God hath laid? All the men and Angels in the world cannot overturn the purpose and decree of God for the saving of one poor soul; all the devils in hell cannot overturn this foundation; and there is nothing in the creature can hinder it, no sinfulness, no unworthiness, before conversion, and after conversion, for it is sure.

And it must needs be *sure,* because God in his Essence is unchangeable, and therefore his purpose unchangeable; for the Will of God is God himself, and therefore the purpose of God can be no more unchangeable then God himself, So that you see there is an Election, and this Election is of grace: That's the first particular.

The second particular, which I shall but touch, is, That *this Election may be known by the sons of men,* though it be transacted in heaven; though their names be written in heaven, yet it is possible for men to know this secret of God's Decree; this great mystery it is possible that it may be known *to others,* and it is possible that it may be known to *ourselves.*

Our Election may be known to others, *see* Phil. 4. 3. And I entreat thee also, true yoke-fellow, help those women which labored with me in the Gospel, with Clement also, and with other

my fellow laborers, whose names are in the Book of Life: *The Apostle here speaking of such and such persons, he concludes, that* their names are in the book of life, *and in* 1 Thess. 1. 3, 4. Remembering without ceasing your work of faith, and labor of love, and patience, of hope in our Lord Jesus Christ, in the sight of God, and our Father; Knowing, brethren beloved, your Election of God.

But you will say, How can this be known?

Why, it may be known by the fruits of Election; when the Gospel comes with power, when the Gospel doth overpower the heart, when men and women are overcome to believe in the name of Christ, when they make a resignation of themselves to Christ, and when the Image of Christ is stamped upon them, and they in some measure made conformable to Christ, who is the head of the Church; then others may conclude in the judgment of charity, such and such are elected of God: so far as we may know the truth of others faith, so far we may in the judgment of charity know the election of others.

But secondly, This may not only be known to others, but *to a man's own self;* that he is chosen of God before the foundation of the world; for we are put upon it to make it sure, *2 Pet. 1. 10. Brethren, give diligence to make your calling and election sure;* strive to put it out of doubt, be not content to be at uncertainties in this business; it may not only be known, but make it sure: he doth not exhort them to make it sure *in its self,* by doing this or that, for it is sure in itself; but make it sure as *to yourselves,* wait upon the Lord that your hearts may be confirmed in it, that you are called and elected of God; for it is possible for a man to know that he is elected.

Yea, Christ puts his Disciples upon it, to rejoice in the consideration of this, that they were elected, *Luke 10. 20. But rather rejoice, because your names are written in heaven.* Rejoice in this, that God hath chosen you, and loved you, that he hath loved you with an everlasting love, and that he hath given you to his Son, and will bring you to life and happiness, to the praise of his grace; in this rejoice.

And therefore it is that the Spirit of the Lord is given out to believers, that they might know their election; it is one end of Christ's sending the Comforter, the Spirit of the Lord, who searcheth the deep things of God, and so reveals them unto believers; Now this is among the deep things of God, God's eternal love, this is one of the depths that made the Apostle cry out when he considered God's way from eternity to poor creatures, *The Spirit searcheth the deep things of God,* and reveals them to his people; the Spirit of the Lord stood by when he did write the names of his children in the book of life, the Son was present, and the Spirit was present even from eternity before the world was made, when God writ the names of his people in the book of life; and therefore the Spirit it is one of God's Witnesses, and is given to testify this to his people, he is sent by Christ to testify what he saw from eternity, that the names of such and such were written in the book of life; *God hath given us of his Spirit, that we might know the things that are given us freely of God,* 1 Cor. 2. 12. Now this is one of the things that are freely given us of God, this absolute choice, this love of God that was from everlasting; if ever anything were free, this is free; now the Spirit of the Lord is sent to cause us to know the things that are *freely given us of God;* Now when the Spirit of the Lord doth

make known to a soul that it is elected, sometimes it makes use of the testimony of the blood of Christ, and of the testimony of Water; and sometimes he declares this to the soul by his own *immediate witness;* the Spirit of the Lord doth sometimes make it known *mediately,* and sometimes *immediately: Mediately, There are three that bear record in earth, the Spirit, the Water, and the blood, and these three agree in one,* 1 John 5. 8. Now the *Spirit* that •••keth the blood of Christ, an• sprinkles it up• the soul, and causeth faith to be wrought in the soul, to lay hold upon the blood of Christ; and then there is the witness of the *Blood.* And so all the Spirit of the Lord doth change the heart, and renew the heart; there is the witness of the *Water;* now when the Spirit of the Lord doth shine upon these, the soul can thorough these draw comfortable conclusions concerning its own election.

And sometimes there is a more *immediate witness; The Spirit itself bearing witness that we are the children of God,* Rom. 8. 16. Add his own. Testimony, beside all others, that a soul is loved of God; so that you see the second general head, which is this, that this great mystery of election may be known, it may be known unto others, and to ourselves.

And therefore, O that we might wait upon God for the discovery of it! Men are found negligent in this great business, because they think it is too high for them; who can ascend into heaven? say they, they think it is presumption for them to ascend into heaven; and who can know (say they) that they are loved from everlasting? But O! know souls, that there is an absolute Election of grace, and this Election may be known; it may be known to *others,* and it may be known to *ourselves;* O therefore that we might give the Lord no rest, and our souls no rest, till this great mystery be made out to us; though it be a secret, a wonderful secret, Yet *there is a God in heaven that revealeth secrets,* saith *Daniel* to King *Nebu•••dnezzar,* Dan. 2. 28. Thongh it was a secret, 〈◊〉 past my reach (saith he) yet there is a God in •aeven that revealeth secrets; and so I say, though 〈◊〉 be a secret, yet there is a God in heaven that •ealeth secrets; and therefore wait upon the •rd, that we may know that we are elected.

Matth. 15. 24.

I am not sent, but unto the lost sh• of the house of Israel.

SERMON XIII.

BUt to come to the third part of 〈◊〉 Doctrine, which is this,

That the Doctrine of Election is a comfortable Doctrine.

It holds forth solid ground of comfort, and gre• refreshment to the people of God: Although ••ny spurn at it, and carnal reason ready to rise 〈◊〉 against it, yet it is a doctrine of sweet and sol• comfort to God's people. And I shall show yo• how it is such a comfortable doctrine.

First, This is a ground of comfort to poor soul• that God's love doth not depend upon anything 〈◊〉 the creature; a ground of unspeakable comfort that God he fetcheth all his arguments of lov• out of his own bowels, not from any desert in th• creature; Alas, if God's

love had gone by desert in us, there had been but little hope; And I do not know what solid ground of comfort they can lay, that contend so for a conditional Decree, grounded upon the creatures acting; for if the Lord had not loved and chosen till he had seen some worthiness in the creature, till he had seen some better improvement in us then in others, if the Lord had suspended to love and to choose till then, O! what little hope might any creature have had, that know the contrary workings of his own heart? What little hope of being saved? But now, when all is of Free grace, and the Lord overlooks all unworthiness, and chooseth freely, and loves freely; O this is a ground of hope and great consolation.

Secondly, There is another ground of comfort and refreshment from this Doctrine; It doth assure us that the Lord is very ready to be entreated, that the Lord is not hardly brought off to show mercy to poor sinners, that there is not an unwillingness in God to this work; as unbelief, and the Tempter would suggest; why? It was that which was the purpose of God from everlasting, I say, God from all eternity hath purposed it: It was the counsel of God, the great work of God, that which God spent his thoughts upon from all eternity; they were (as I may say) the first thoughts of the heart of God, to love, and pity, and to save, and to bring about that great work of saving sinners by the blood of Christ; this was the great contrivance of God; and it is a great ground of comfort and refreshment: A poor soul may doubt whether God be willing to save, and willing to be reconciled to him that hath sinned so and so: O! This Doctrine doth comfort exceedingly; for certainly, if it were the great work of God from eternity, the Lord is not unwilling now to do it. Christ tells his Disciples, *That the Father himself loveth you:* That is a ground of comfort; there was a love in the Father towards you, before I made a request for you; though the Father now love you more, and better, yet the Father himself loved you, before I made any request for you.

Thirdly, This is another ground of great refreshment from this Doctrine, That the love of God towards his people, it is *an ancient Love,* a love that did not begin yesterday, a love that is not of a few years standing, but an ancient love, it is as ancient as eternity; it is as ancient as the Ancient of days; as ancient as God himself; no beginning but from eternity: O! That commends love exceedingly, when as love is an ancient love, when as one hath born love to such a Family through many generations, and hath provided love for such a family for many generations to come; that exceedingly commends the love of a friend, when a friend shall take care that there shall be an Estate entailed to such a family for many generations to come, that he should provide a portion for them before they had a being, O! that is ancient love, and that doth commend the love of a friend; and truly it commends the love of the Creator, and it is full of sweetness and Refreshment that God hath loved his people from eternity; love hath run down that long Tract of eternity, and he hath provided a portion from eternity, an inheritance from eternity; oh! that the Lord should make such provision for poor creatures, before they had any being, not only thousands of years but even from eternity before they had any being, when there was no world, no creature, no being, but only in the mind of God; that God then should choose them, and provide an inheritance for them; truly this commends the love of God, and makes it very sweet.

Fourthly, There is this ground of refreshment that the Doctrine holds forth; that this love of God to his people it is *a distinguishing love;* oh! that commends love exceedingly, when it is distinguishing, when it puts a difference where there was no difference; that love that makes a difference and so vast a difference when no difference, that love is very precious. See what is said in *Hos. 1. 6, 7.* For *I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God,* &c. See here at the very time that God said he would not have mercy upon *Israel,* he would have mercy upon *Judah,* and would save them; oh, how sweet was the discovery of that love? And truly, this is the love of God that this Doctrine holds forth, a distinguishing love, that when there was no difference in the creature, and one not better then another, and yet that God should take those, and choose those, that were as bad as those that were left; oh! this distinguishing love, it is very sweet and hath a great deal of refreshment.

Fifthly, This Doctrine holds forth a *ground of joy,* there is a great deal of true grounded joy, lasting joy, that may arise and doth arise unto the people of God, from the knowledge of this, that God hath chosen them and loved them from eternity with an everlasting love, it doth administer the best ground of comfort that can be found in all the World. See that place *Luke 10. 20. But rather rejoice because your names are written in Heaven.* The knowledge of this special love, that God hath written the names of poor creatures in Heaven, it is a ground of unspeakable joy; rejoice not that the unclean spirits are subject to you, why? they might rejoice more in that then in any outward mercy whatsoever, that the unclean spirits were subject to them, for it is more then if all the men of the world were subject to them: ah, but yet, in this rejoice not, rejoice not so much in this, for here is a more lasting ground for your joy, that your names are written in Heaven; it will afford such joy, and will kindle such a flame of joy, as all the waters of affliction cannot quench. When a soul comes to know this, and can make out this, that his name is written in heaven, a soul may then rejoice in every condition, rejoice in Tribulation, rejoice in Persecution, rejoice in Poverty and distress, yea, though they may loose all the comforts of life, yet when God reveals to them, that their names are written in Heaven, they may rejoice, for they have a portion that can never be lost, an inheritance that can never be taken away from them, though they meet with never so much scorn and reproach from the World, though men should cast out their names as vile, yet if their names are written in Heaven they may rejoice, for their names are precious before God when vise before men, and it is written there where it can never be blotted out; so that it doth administer matter of sound and solid joy, such joy as will hold out and cannot be quenched with many waters.

Sixthly, Another ground of comfort that doth arise from the knowledge of our election is this, that we have and shall enjoy that great privilege and benefit of the *ministry and service of the holy Angels.* When God comes to make out his love to the soul, why, it may conclude that the Lord hath given his Angels charge over them, that the Angels shall defend, and the Angels shall protect, and the Angels shall deliver from many dangers. See what the Apostle saith in *Heb. 1. 14.* speaking of the Angels: *Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation.* They that are chosen by God to an inheritance reserved in Heaven, they have the ministry of all the holy Angels while on earth; though we see it not

with this bodily eye, though we see not the Angels how they ascend and descend, how they go to Heaven and come from Heaven, yet it is matter of faith, the word of the Lord hath said they are all ministering spirits, for the good of the Saints; many a kindness the Angels doth us, and we are kept from many a danger by the Angels; *He shall give his Angels charge, and they shall bear thee up that thou dash not thy foot against a stone:* That is another ground of sweet comfort.

Seventhly, It doth administer this ground of comfort, that *all that God's people do meet withal •here in the world shall work for their good.* God will make an advantage of whatsoever his people doth meet withal. See what the Apostle saith in *Rom. 8. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpose.* All things shall work together for good to those who are called according to his purpose; according to that ancient love in the bosom of God; all afflictions, all crosses, all opposition, all persecution, the worst that God's people can meet withal in the world, nay their very sins and failings and infirmities shall work together for good; the infinite wise God will make advantage of all, that all that they meet withal shall tend to the furtherance of his work, to the bringing about his purpose. All shall work together for good, yea for the best good, though they see it not for the present, but wait to the end, and by that time God hath done with his people, put all together and you shall see that all things shall work together for good; nay, we know it by experience, we have found that God hath brought good out of the greatest evil, and out of the greatest affliction. And this is to those who are called according to his purpose.

Eighthly, There is another ground of comfort which ariseth from the Doctrine of election, which is this, that *The Lord will shorten all the days of tribulation* which they meet withal here in the world; the days of affliction, and days of tribulation shall be shortened for the Elects sake ▪ and it is a great refreshment and comfort, that God will shorten all the days of darkness, days of tribulation, they shall be shortened for the Elects sake; all their winter days shall be shor days, dark days short days, there is an eternity of light a coming, a day that shall have no end, the Sun shall never set; but as for the days of darkness, of sorrow, affliction and tribulation, the Lord in mercy will shorten them: See what is said *Matth. 24. 21, 22. For then shall be great Tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be: and except those days should be shortened, there should no flesh be saved; but for the Elects sake those days shall be shortened.* But for the Elects sake all the days of public calamity shall be shortened, dark days, sad days, such a sad day as the Jews saw when *Jerusalem* was taken by *Titus;* it is spoken first of that dark and sad day to the Jews, when so many millions of them perished, such tribulation as never was, and if the Lord should not shorten those days, no flesh should be saved, that is, not one of them would have been left alive upon the earth, those days were so dark and so sore, but for the *Elects sake those days of tribulation were shortened.* And so all the days of calamity that God's people meet withal, those days of distress, yea days of public calamity, and the days of their particular afflictions, yea every dark day the Lord will shorten; the Lord in mercy will shorten the days of their affliction; and that is a great comfort to them, that though their days of affliction be very grievous, the Lord in mercy will make their affliction days to be but short.

In the ninth place, there is this comfort that doth flow from the knowledge of our election, that *the Lord will certainly avenge the cause of his people.* The Lord doth take notice, and he will avenge all the wrongs that any of his elect people doth meet withal in the World. See *Luke 18. 6, 7. And the Lord said, hear what the unjust Judge saith, and shall not God avenge his own elect which cry day and night unto him, though he bear long with them, I tell you that he will avenge them speedily.* I tell you, saith Christ, that he will avenge their cause and all their wrongs and injuries that they meet withal in the World.

In the tenth and last place, there is this ground of comfort, that the Lord's people, those whom he loves from eternity, *they shall never fall away from him,* never be plucked out of his hand, it is an impossible thing that they should perish. This is a mighty ground of strong consolation which they rob poor souls of that do plead for conditional election; the condition to be performed by the creature, it is always at uncertainties to the end of a man's life, whether he shall continue and persevere or no. But now the Doctrine of free and absolute and immutable election doth afford this ground of comfort, and the knowledge of our being in God's election doth assure us of this, that not any of Christ's Sheep shall perish, they shall never be drawn off from Christ, never be drawn off from following Christ their Shepherd, from laying him as the foundation of their life and happiness. Oh! what need have we to get such a ground of comfort in these backsliding times? when so many that make a profession do swerve from their profession, and make shipwreck of their profession of faith; *But notwithstanding* (saith the Apostle) *the foundation of God standeth sure, having this seal the Lord knoweth those that are his.* Though never so many that make a profession fall away, yet the foundation of the Lord stand sure; and therefore in *Math. 24. 24.* See what Christ saith, for *there shall arise false Christ's, and false Prophets, and shall show great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect.* Christ speaketh of the latter days, a prophesy of our times, that there should arise some that should do great wonders, and be false Christ's, that shall endeavor to take men off from looking to the true Christ that was crucified at *Jerusalem,* and is risen again, false Christ's that shall put you upon it to look to a Christ within you, and they shall come in such a way, if it were possible that they should deceive the very Elect, but is it not possible that the people of the Lord's Election should fall finally; they may fall for a time, we know not what sinful practices God's people may fall into if the Lord leaves them, and what error in judgment if the Lord leaves them; but it is not possible that they should be drawn away forever; for the Lord will bring them back again to the right Christ, it is not possible that they should fall away totally and finally, for the mighty power of God is engaged for their security, *You are kept by the mighty power of God through faith unto salvation.* If it were in our own hand it were not possible that we should be kept, we meet with so much from within, from an unbelieving heart, and so much from without, but you are kept by the mighty power of God through faith to salvation. My Father holds you, saith Christ, and I hold you, and no man can pluck them out of my Fathers hand. And so you see the third particular that this doctrine of election doth administer many grounds of strong consolation, and great refreshment to the people of God.

I come now to the fourth particular propounded, and that is this.

That notwithstanding this Doctrine doth administer so much ground of comfort, yet, The Lord's people may meet with many temptations about the Doctrine of Election.

They may meet with many temptations, both about the election of *others,* and their *own election.*

First, They may meet with many temptations about the *election of others.*

And first of all, this may be a temptation, a soul may be prying by the eye of carnal reason into this great Mystery of God's eternal purpose and counsel, it is possible that the people of God may suffer much this way, and by this may be brought into great temptations and snares, by giving way to carnal reason and setting carnal reason on work to look into this great mystery, and to desire and covet that their reason may be satisfied; this proves a great snare and a great temptation to men when they shall go about to satisfy their carnal reason, and shall be unsatisfied in that they cannot apprehend to be according to reason; if their reason be not satisfied they cannot rest in the purpose and decree of God; oh! this leads many a poor soul into great snares and great temptations.

And as a remedy against this temptation know this, let us know, that God is no bound to give an account to our reason, of any of his actings. *He giveth no account of his matters,* saith *Job.* God is not bound to give an account to the creature, he is absolute and free, and is not bound to give an account to our carnal reason.

Besides, Let us know this, that our reason is a corrupted and a crooked rule; and shall we go about to measure the counsel of God's purpose and his acting from eternity by our crooked rule, and not subscribe to them unless we make them out by our crooked rule? Oh! let us know, that when this temptation presents itself, our reason is a crooked rule, and God's rule strait; and our rule being crooked we must not go about to measure God's actings and purpose by our reason.

Thirdly, As a Remedy against this, know that though our reason were never so strait, yet there are many things in God that are too deep for us to find out. Though our reason be not crooked, though it be spiritualized, there are many of the wonderful mysteries of God that we cannot comprehend; though they are not *against* spiritual reason, yet they are *above* our reason, that it is not possible, and so long as in this state we cannot comprehend them; it cannot be made out to our reason those wonderful mysteries of God; therefore we must not go about to search them out by our reason, and be disconted because our reason is not satisfied; but we must rest satisfied in the will of God, & admire that which we cannot comprehend; know that God is not unrighteous, if he choose one and leave another, he is not unrighteous though we cannot make it out to our carnal reason; but oh let us stand and wonder and admire as the Apostle did, he could not satisfy his reason, but he stands and admires and cries out, oh the depth of the wisdom and counsel of God! how are his ways past finding out?

Secondly, carnal reason may put us upon some other temptations; a soul may be tempted exceedingly about that way of God, his choosing some and not taking all; a gracious heart

may meet with this temptation, and be much disquieted with this; oh! why will not God save all the World? he saves some men, but oh! why will not God save all? we think it had been better if God had saved all, there is mercy enough in God to save all, and there is enough in the death of Christ to save all, his blood hath price enough and virtue enough to satisfy for a thousand worlds; why then would not God save all?

To silence this temptation, that it is infinite grace that God saves any; when we consider what the lost condition was that man brought himself into, what strangers and enemies how desperately bent and set against God: Oh! the indignity that hath been done to God by the sons of men! oh! what free grace is it that God will save any? we should rather stand and wonder that God will save so many thousands yea millions, when as he might have left all in condemnation. Oh! let us not wonder that God hath not saved all, but wonder that God hath saved so many; and that any of us are in the number of those that are saved.

And further, to silence this temptation; why? say that the fault is not in God, the fault is in the creature; *thy destruction is of thyself;* God's purpose is not the cause of any man's destruction; no, man brought destruction upon himself, and man bringing destruction upon himself, God may choose whether he will save him or no.

And we may say further for the clearing of God, that God doth lay blocks in men's way to keep them from running to hell; he lays many commandments and many promises to keep men from sinning; God put many moral bars in men's way, though the Lord is not pleased to work powerfully and overcomingly, yet there are many bars that God doth lay in men's way to keep them from sinning, so that men's own consciences shall witness that their destruction is of themselves.

Yea I may say further for the clearing of God; that God doth afford means of life, and means of salvation; there is sufficient means afforded to a great part of the World, if not to all; I say there is sufficient means afforded for bringing men to life and salvation, to those that sit under the Gospel. Though it is true, the Lord doth not always nor to all men make them effectual infallibly, yet I say there is a sufficiency in the means, if there were no lett in the creature, but that the Lord doth not make those means afforded to us effectual, infallibly to bring men to life and salvation; therein we must rest in the good pleasure of the Lord.

Again, this is another temptation; why doth God choose this man and not that man? why *Peter* and not *Judas? Judas* sin it was no greater then *Peters* sin. *Judas betrayed Christ, Peter denied Christ* and is forsworn; now that God should choose one man and not another; why this man and not that man?

To silence this temptation, we must know that the Lord is free, and mercy it belongs to him, and he may show it where he pleaseth. As for this God will give no account to the creature, why one man and not another, why the Lord will show mercy to one man not to another. You know what Christ saith, *There shall be two men in one bed, the one shall be taken and the other left; two women shall be grinding together, the one shall be taken and the other left; two men shall be in the field, the one shall be taken and the other left.* Two in the same condition, the one taken and the other left. And for this we must rest in the good pleasure of God, and nothing else

will quiet our spirits, if we do not rest in the good pleasure of God, for God doth no wrong to the creature, if he doth love one and not another.

And it is a strange thing, that we in our carnal reason will abridge God of that, which we will take to ourselves, and that is to love where he please; if you love one more then another, you are not bound to give any account of it; and men take a liberty to bestow gifts upon one and not upon another. And let not us bind the Lord from that which we will take to ourselves, to love one and not another. And truly if we do not rest in the good pleasure of God in this, we shall but disquiet our spirits, and meet with no satisfaction.

Again, God's people may be tempted concerning their Relations, their children. Oh many Parents have many thoughts, whether God loves their children or no, and whether their children be chosen of God from eternity; and especially at sometimes. As when God comes to take away children by death, then the temptation sets upon but especially when children go on in the ways of sin, Parents they pray and wait, and they see no fruit, but still they go on in the ways of sin. It may be the Parents die and leave their children going on in sin, and see not the fruit of God's electing love, nor the fruit of Covenant mercy, then this proves a sore temptation to them.

Now to silence this temptation, know that there is no believing Parent, but he may have hope of his children, even of all his children while they are young, before grown up to renounce the Covenant: If God take away any of your children young, no Parent but may have hope concerning his children in the Covenant made to believing Parents, I say they may have hope, the Covenant of God will relieve in such a case.

Ah, but when children do grow up, and Parents see that they walk in ways that are evil, and are contrary to God, and are far from God, yet believing parents may believe that notwithstanding that, they may belong to God; I say *notwithstanding* for the present they are far from God, and walk contrary to the Lord, yet they may be known to the Lord, and in his due time he may bring them in. And Parents should not give over the use of the means, and though Parents should wait all their days, and pray and plead the Covenant, and desire to see the fruit of God's Covenant, and should not see it, believers they may die in hope, the Lord he may bring in Prodigal children; the Lord he may do them good afterward, when you are dead and gone, he may bring some of your good counsels and exhortations to their remembrance; he may afterward when you lie in the dust, bring to remembrance some of your words, and may make them work powerfully upon their hearts. Believing Parents may still die in hope, though they see not the fruit of the Covenant, though their children may be at a great distance from God, the Lord may bring them in, and you meet with them with comfort at the last day.

There is one Temptation more concerning others which I shall but touch, and that is this: Is not the Gospel Preached to all? and are not all commanded to believe? and is it not declared that whosoever doth believe shall be saved? whatsoever man or woman in the World doth believe shall be saved; yea, doth not the Scripture say, that *God would have all men to be saved, and come to the knowledge of the truth?*—The soul may thus reason with it self, how can this

stand with God's purpose and decree and election? If there be an absolute immutable unchangeable election, how can it be declared that whosoever believe in Christ shall be saved; whereas if men be not elected, they cannot be saved, and if elected, they shall be saved, though they do not believe. Thus the temptation may work.

I Answer, notwithstanding God's secret purpose, the Gospel may and must so be preached; and yet there is no deceivableness in God, nothing but truth and sincerity in God: for you must know that we are to walk by the revealed Will of God. And all men shall be judged by the revealed Will of God. Now what is the revealed Will of God, why, that *we believe in the name of his Son Jesus Christ,* declaring *that whosoever believeth shall be saved.* And God will certainly make good that word; *whosoever doth believe shall be saved.* Never any in the World that came into Christ and believed on his name, but was saved. Notwithstanding the secret decree and purpose of God, and there is no man but may claim life and salvation, upon those terms on which the Scripture doth hold forth life and salvation, and that is believing in Jesus Christ.

Objection. But, God would have all men to be saved, and come to the knowledge of the truth; *why then sure there is no election.*

I Answer, That Scripture doth but hold forth, what the thing is which is well pleasing to God, that men return to the Lord, and that they believe in the name of Christ, which is the way to salvation, this is a thing that is pleasing to the Lord; not that God wills it with an effectual operative will, for then it must needs be: But it only holds forth what is pleasing to God, not that God will bring all men to repentance, not that God will work faith in all men, therein God will be left free to his good pleasure; he wills it not with an absolute will, for then it must needs be.

Question. But you will say, what are the Wills of God contrary one to another? hath God a will and a will? hath God a revealed will, that he will have all men to be saved, and is his secret will contrary to his revealed will?

I Answer, no, God's wills are not contrary to one another. To say God doth delight, and it is a thing pleasing to him, that men do believe and return to the Lord, and take hold of Christ; and to say that God is not pleased to work this in the heart, is no contradiction.

The Gospel declares that this is well pleasing to God, that men do return to him, and believe in Christ; and the Gospel doth declare, that whosoever doth believe shall be saved. Now if God should condemn any man that doth believe in Christ, then God should walk contrary to his will.

But to say, God doth approve of these things, they are excellent, and so he wills them, that is he delights in them; and yet to say, God is not pleased to work this in every man's heart, there is no contradiction. And thus we should labor to silence those temptations which our carnal reason may make concerning this great mystery of God's election; you see what temptations God's people may meet withal concerning the election of others.

Matth. 15. 24.

I am not sent, but unto the lost sheep of the house of Israel.

SERMON XIIII.

THere are more sore temptations that God's people may meet withal concerning their *own Election.*

First, A poor soul may be thus tempted, that it is an impossible thing for it to attain to the knowledge of God's love; this is a secret, this is that which was transacted in Heaven, and therefore sure it is not possible for me to attain to the knowledge of this, that the Lord hath loved me, and hath written my name in the book of life. Men may have some good hopes of it, but surely, saith the temptation, it is presumption for any man to think or say, he may come to assurance, that the Lord hath written his name in the Book of life; for there are these two things against it.

First, Secret things belongeth to God.

Secondly, No eye hath seen what is done in Heaven, and if eye hath not seen it, how shall I attain to the knowledge of it?

In Answer to this temptation, know and consider that many of the Saints of God hath attained to the knowledge of God's eternal love, and hath risen to this assurance, that the Lord hath loved and will love with an everlasting love. The Apostle Paul *did attain to it, and he glories in it; yea then, when he speaketh in the person of all the Elect of God.* Rom. 8. 33. Who shall lay anything to the charge of God's elect; it is God that justifieth: *Vers. 34.* Who is he that condemneth; it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. *Vers. 35.* Who shall separate us from the love of Christ? *He stands up to challenge all the world, and the powers of darkness,* who dare lay anything to the charge of God's Elect? *And in the 38. verse see what he further saith,* For I am persuaded that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come: *Vers. 39.* Nor height, nor depth, nor any other creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord. *So then you see, it is a thing not impossible to attain to the knowledge of God's eternal electing love.*

Nay, it is laid upon all the Saints as a duty to seek after the knowledge of it, *2 Pet. 1. 10. Wherefore the rather brethren, give diligence to make your calling and election sure, for if you do these things, ye shall never fall.* So then election may be made sure, and it is a duty which lieth upon all believers to strive after, that they may make their calling and election sure. Now if it be so, that this is a thing that may be attained unto, and that the Saints hath attained unto, and a duty which all the children of God are put upon, then certainly this is a temptation; and know it is a temptation, that it is an impossible thing for any to attain to the knowledge of God's electing love.

But Secondly, The second temptation concerning our election may be this, a poor soul may be thus tempted; it is true, there may be the knowledge of God's love, and many of the Saints have attained to this knowledge, but as for me I have no certainty; I have striven, and I have waited upon God, and sought for assurance, but I have not attained it; and therefore I am ready to conclude, surely the Lord hath not loved me, others sought and they have attained, and have assurance; I have sought and I cannot meet with assurance of the love of God, and therefore certainly the Lord hath not loved me.

I Answer to this temptation, know, that thou canst not conclude that God hath not called thee effectually because thou hast not assurance, and if thou canst not conclude that God hath not called thee effectually, because thou hast not assurance, much less canst thou conclude, that God hath not chosen thee from eternity, because thou hast not assurance.

But Secondly, In answer to this temptation, hath not the Lord given thee a heart to close with Christ, as held forth in the Gospel to poor lost sinners? hath not God made thee willing to accept of Christ? hath not the Lord in some measure enabled thee to cleave to Christ? and dost now resolve to cast thyself upon Christ, to venture all upon Christ, even thy eternity? why then know, here is that which gives the essence the being of faith? this accepting of Christ held forth in the Gospel with thy resting upon him, it is the being of faith, and this faith is no other, but the faith of God's elect, the fruit of God's electing love, it springs from that eternal love which chose his people unto salvation through faith; and therefore though there be not the comfort of faith, (assurance is the comfort of faith, the flower that grows upon the fruit of faith) yet if there be that which gives the being of faith, thou mayst not conclude, that the Lord hath not loved thee, because thou hast not assurance.

Thirdly, In answer to this temptation, thou sayst thou hast no assurance of God's electing love, and therefore thou concludest that God doth not love thee. As thou hast no assurance that God hath chosen thee, so thou hast no knowledge of the contrary, and mayest not conclude the contrary, that God hath not chosen thee; for if thou shouldst so conclude, thou mayest lie against the truth; and therefore cease to draw any conclusions of that which is not known to thee; and give up thyself to do the revealed will of God; and what is that? but that thou take hold of the offer of salvation and receive Christ, that *you believe in the name of his Son, for this is his commandment, 1. Joh. 3. 18.*

But Thirdly, this temptation may arise in the soul, namely, a desire that God would give it a sign, an extraordinary sign, it resolves it cannot believe, and will not believe unless God give it• sign. This is a temptation that some of God's people hath met withal.

To answer this temptation, know that it is not God's ordinary way to give satisfaction to the soul concerning his love, by giving an extraordinary sign; it is true the Lord may sometimes, in some cases condescend to his people, and may give an extraordinary sign; yea the Lord may and hath prevented his people sometimes with an extraordinary sign to prevent their unbelief when they have not asked a sign: You have heard of that woman that sometime lived in *Cambridge,* that was many years in a tempted condition, and being sorely afflicted one day, she took up a glass in her hand and cast it against the ground with this expression, *I*

am as surely damned as this glass is broken, and it pleased God so to order it that the glass was not broke, which was to the conviction of her unbelief. I say the Lord may give a sign, yea when it is not asked, but it is not God's ordinary way; but now for a soul to stand it out with God, that it cannot believe unless God do give it some extraordinary sign; oh this is a tempting of God, and the Lord may leave such a soul forever in its unbelief, when it shall take up such a resolution that it will not believe though it hath the promise unless it hath a sign; the Lord I say may leave such a soul in its unbelief.

And further in answer, It is true, this was God's way formerly to satisfy his people by a sign, by some extraordinary sign and vision; but now since the coming of Christ, *God hath chosen to speak to us by his son,* see *Heb. 1. 2. God who at sundry times, and in divers manners spake in times past unto the fathers by the Prophets, hath in these last days spoken unto us by his Son.* God formerly did reveal himself in an extraordinary way, he did appear sometimes and spake mouth to mouth to *Abraham* and *Moses,* that was God's way then; but now God hath chose to speak to us by his Son, God speaks by Christ, and Christ speaketh by the Scripture, *hear him,* faith the Father. Now Christ hath laid down a rule for our faith and for our obedience; and know this, that Jesus Christ by his Spirit can so make use of the word, that it shall give as clear and evident satisfaction to a soul concerning the love of God, as if God should give a sign, as if God should speak immediately from Heaven. When the Spirit of the Lord will make use of the word of grace, it shall satisfy the soul as fully of his love, as if the Lord did appear from Heaven, and speak to the soul mouth to mouth.

Further, One thing more I shall speak to this Temptation; you that desire a sign, and would have an extraordinary sign that God loveth you; why, know that God hath given you a sign; we have signs as well as our forefathers had, what is the water in Baptism, but a sign to us? and the bread and wine in the Sacrament, but a sign to us? that Ordinance of the Supper which we are partakers of this day; the Lord hath condescended to us to give us a sign, the bread is a sign, and the wine is a sign, and the sitting at the Lord Table a sign, it is a sign unto faith, to every believing soul; these are signs that God hath loved it from everlasting, and set it apart for communion with himself, that he hath loved us and given his Son for us, that Christ hath loved us and given his blood for us, that he is reconciled and hath set us at his Table, and we shall sit with him in his Kingdom; here is a sign though not unto sense, yet here is a sign unto faith. We think that *Abraham* and the *Prophets* they were happy, in that God did appear to them from Heaven, and spake to them immediately. When God appeared to *Abraham,* and he called to him out of Heaven, *Now I know that thou lovest me, and I have sworn by myself, in blessing I will bless thee:* You think that *Abraham* and the *Prophets* were happy, that he should tell them, that he knew they loved him, and that he would love them, and would bless them. But know it of a certain that he hath dealt more graciously with us under the Gospel, then with them, in this very particular in which we desire a sign; in giving us these gracious signs; for it was but seldom that God gave them a sign, very seldom, and it was but to some of them, *Abraham* and the *Prophets* and *Patriarchs;* but now it is God's ordinary way to give us a sign, that which was very rare to them, God hath made to us a standing ordinance, so that we have a sign continually before us; as often as we brake the bread and drink the wine, the Lord gives a sign to faith, and speaks to faith his everlasting

love. And therefore take heed that we do not tempt God to seek another sign. What saith Christ, *Math. 12. 39.* The Scribes and Pharisees desired to see a sign from Christ, *verse. 38. An evil and adulterous generation seeketh after a sign, and there shall be no sign given to it, but the sign of the Prophet Jonas.* They would not accept of the sign that Christ gave them, no, they would have other signs; *They are an adulterous Generation,* saith Christ, *and they shall have no other sign, but the sign of the Prophet Jonas.* So when we are seeking for other signs, and oh that God would work extraordinary signs! why, saith God, they shall have no other signs then the sign of the bread and wine and water, these shall be sealing signs. And know, whereas we think some extraordinary sign should convince us and overcome our hearts, such is the unbelief of our hearts, that if we do not believe when God gives us his word, and these signs, neither would we believe if God should speak in some extraordinary way from Heaven. *They have Moses and the Prophets,* saith Christ, *if they will not hear them, neither will they hear if one rose from the dead. Dives* he was desirous that one should go from the dead to his Brethren; oh no, they have *Moses and the Prophets, if they will not believe them, neither will they believe though one rose from the dead.*

Fourthly, Another temptation may be this; 〈◊〉 desire to be out of the World, that so a man may know what that state is which God hath ordained him unto; there may be such a temptation as this, a hasting to die, and to go out of the world, that so men might know what their state in another world is, what it is that God hath decreed and purposed concerning them.

I answer, There is abundance of folly in this; for let me say to such a soul under such a temptation, 1. Either thou hast assurance of God's eternal love, or else thou hast it not; 2. Thou knowest not but that thou mayest have it; or 3. Thou despairest of ever having it.

Now to the first, If the Lord hath given thee any evidence of his love, and any hopes of blessedness in the World to come, thou dost very ill thus to make hast to be possessed of that which the Lord hath given thee, thou shouldst rather wait the Lord's time. Remember, what the Scripture saith, *He that believeth maketh not hast.* If thou hast faith, if thou hast any hope of a blessed state in the world to come, take heed that thou dost not make hast, thou shouldst rather covet and desire to do that which is thy work before thou goest hence, thou shouldst desire an opportunity of lifting up the name of the Lord before the Sons of men; now there is no such opportunity of making the name of the Lord glorious in the grave; and therefore thou shouldst rather desire to know thy work and to do thy work before thou goest hence.

Secondly, If it be so that thou hast no evidence of God's love, not any knowledge of it for the present, yet thou art not without all hope; why then, what a folly is it to desire to be out of this world, that thou mayest know thy state. Surely thou goest out of thy way, that is not God's way to come to the knowledge of what God hath purposed concerning thee, thy way is to give all diligence while here, not to desire to go into another world to know what it is; but it is thy duty to give all diligence before thou goest, to make thy calling and election sure, to wait upon God with all thy might.

Thirdly, If it be so that thou hast no hope, but thou despairest concerning the love of God; Oh I shall never attain to the knowledge of God's love; why then it is despairing madness, it is beastly and unreasonable madness in thee to hasten thy end, to desire to remove out of this world before the Lord's time, that so thou mayest know thy worst, I say, that is madness and folly, for so long as thou art in the Land of the living, thou art in a state of possibility; no poor sinners how vile soever, but while in the Land of the Living, they are in a state of possibility, for as I said before, so again, that even reason and a man's conscience will tell him, that it is not possible that he should know that the Lord hath rejected him; and therefore for any man to say it is impossible that he should be saved, and have no hope, that man lies against conscience and against truth, to conclude that which the Lord hath not revealed; and therefore while in the state of life, you are in a state of possibility, and oh! what madness is it for a man to put himself into such a state where there is no hope, no possibility?

Fifthly, There is another temptation concerning our own election, which is this; If God hath decreed all things, his purpose must stand, why then his purpose cannot be resisted, God hath purposed whatever falls out in the world, he hath decreed it; and therefore we cannot withstand it, if we do sin against God we cannot help it, God hath purposed it, he hath purposed all things: and therefore why doth God find fault, why doth God punish the sons of men, we cannot help our sinning against God. That cavil is raised in *Rom. 9. 19. Why doth he yet find fault? for who hath resisted his will?*

I answer, God's decree doth not necessitate any man, doth not compel the will; no, when he decrees to save his people and bestow faith upon them, he doth not compel the will, but sweetly inclines the heart. And so God doth not compel the will of men to sin, God's decree is not the product of man's sinning; it is true, God suffers it so to be, but man's will it is voluntary in the commission of sin, and it is that which he chooseth, that which he delights in and loves; and this is the condemnation, God's decree is not the cause of man's sinning, no, man's own perverse will is the cause of all sinning. And therefore let no man say, *he is tempted of God,* for no charge no blame can be laid upon God. It is true, God's *secret absolute will* cannot be resisted; but God's *revealed will* (which is man's rule) may be resisted, and is resisted, and that shall be their condemnation. God's secret will is not known, but it is evident men may resist God's revealed will. *Ye stiff necked and uncircumcised in heart, and ears, ye do always resist the Holy Ghost; as your Fathers did, so do ye,* Acts 7. 51. So that the Spirit may be resisted, and God's will may be resisted, that will which is our rule may be resisted, and is resisted, and that freely and voluntarily by men's own will, and they are not ordained to it by any of God's decrees: And therefore cease to lay the blame on God, for man shall one day see that his sin is his own, and his condemnation his own.

Sixthly, There is another temptation that may arise from God's decree, and it is a temptation to this hour. A man may thus reason, if God hath decreed that I shall be saved, then I shall be saved, I shall be saved without my striving, what need I make such a stir; if God hath decreed that I shall be saved, then I shall be saved though I go on in sin, God's decree and purpose

cannot be hindered; and therefore if I be chosen to life and salvation, I shall be saved without my own striving, without taking pains, and I shall be saved whatever I do.

This is a desperate temptation, and I shall speak something to it. Thou sayest if God hath decreed thy salvation then thou shalt be saved and must be saved without thy pains, though thou takest no pains to look after Christ, and believe and repent as others do.

To this I answer: First, though God hath purposed thy salvation, and though thou beest in the number of his chosen, yet without thy striving and wai•ing upon God in his own way, thou canst not attain to the knowledge and comfort of it; and is this nothing for a man to go all his days (though he be chosen) without the knowledge of God's love, and go under fears, and be in bondage all his days? is this nothing, though chosen, so long as thou fittest still thou canst not know it, and so not have the comfort of it? But,

Secondly, God hath joined the means and the end together, know that; so that one cannot be without the other. Thou sayest if thou beest elected then thou shalt be saved, thou concludest concerning the end; and I say, if thou beest elected then thou shalt certainly be brought to believe in Christ and become a new creature. The means it is purposed by God as well as the end, God hath decreed to bring his people to life and salvation this way, by believing; in the way of faith, and in the way of repentance, and in the way of holiness, you shall be saved; and truly it is as impossible for them to go without faith, to be in an unrenewed condition all their days, as it is impossible for those to be saved that are not elected; yea I may say notwithstanding God's decree, notwithstanding God's election, yet if thou dost not believe in Christ, and be not a new creature thou canst not be saved, if thou dost not get faith and holiness thou canst not be saved. The Apostle he reasons so in *Acts 27.* God tells the Apostle there, that the lives of them all should be saved, and at *verse. 30. 31.* When the Shipmen were about to flee out of the Ship. *Paul said to the Centurion and to the soldiers, except these abide in the Ship ye cannot be saved.* Because as God purposed the end, as that they should be saved, so he purposed that they should be saved that way, by staying in the Ship. And so notwithstanding God's decree, if thou gettest not faith in Christ, and beest not a new creature, thou canst not be saved.

And to that which thou sayest, it is not of him that willeth nor runneth, but God that showeth mercy; and therefore why should I strive for life and salvation?

I deny that, that God will save thee without thy striving: It is true, it is not for thy faith and repentance that God will save, but without these God will not save; this is the way by which God saves. You would think he were an unreasonable man that should argue thus, God hath decreed how long I shall live, whether twenty, thirty, forty, or sixty years, the period is appointed by God, and therefore it matters not that I eat. Now if God hath appointed a man should live so long, he hath also appointed that you should use the means. *Hezekiah* he knew how long he should live, *I will add unto thy days fifteen years,* 2 Kings 20. 6. It had been strange reasoning for *Hezekiah* to say, I will neither eat nor drink for God's purpose must stand; as God hath purposed the end, so he purposed the means; so that the means and the end are joined together.

But thou reasonest further; that if God doth decree that I shall be saved, why then I shall be saved though I go on in a way of sin.

First of all, here is a gross mistake of God's decree; God doth not decree to save any man whatever he doth, though he all his days go on to destroy himself; God never made such a decree, no, God's decree is to save men from sin as well as from wrath. If God decrees to save any man from wrath, he decrees to save that man from sin: As it is impossible that that man should go to hell that God decrees to save, so it is impossible that that man should wallow in sin.

And oh what great ingratitude? to say, though I go on in sin I shall be saved, if God hath decreed it. Oh great ingratitude! As if a child should say, my father hath entailed a great estate upon me, and I cannot go without it though I do all that I can against him; oh! is this the part of a child? sure of a bastard and not a child! oh horrible ingratitude!

Nay, let me say there is madness in it; there is this madness, as if a man should say, God hath purposed how long I shall live, and it matters not though I stab myself, and though I run into the Sea, I shall live so long as God hath purposed; oh! such desperate madness is in many men when they reason about God's decree.

The seventh and last temptation, is a temptation of despair, which some of God's people may be exercised withal; and thus they may reason, if the Lord hath not purposed my salvation, if he hath not decreed my salvation, them I cannot be saved whatever I do, though I take never so much pains, and strive never so much; though I seek faith and repentance, yea though I do believe, and though I do repent, yet if God hath not decreed my salvation I cannot be saved.

To this I answer; that God's decree and purpose shall never infringe the truth of any promises that he hath made; now he hath made a promise, *that whosoever believe in Christ shall be saved:* Now God's decree shall not infringe the truth of this promise; and there is no man upon earth that shall believe in the name of Jesus Christ, but he may claim life and salvation upon God's promise, and it shall be made out to him.

And let me say further, that thou dost not take the right course to begin at God's decree: Oh! this is a discouragement, this will keep thee off from the use of the means; if I be not elected I cannot be saved, thou takest the wrong course to begin at they election, who taught thee this way? God never taught thee so; it is from Satan who endeavors to puzzle thee in thy way. Though there be such an election, and the Saints have much comfort when they do know their election, yet you must not begin with election, but know that you must walk by God's revealed will, and look to God's revealed will; if thou art called to faith and to believe, thou art not amongst the lost ones, and art called to life and salvation; and therefore look to the revealed will of God, so long as a man is in the state of unbelief it is not possible that he should know what God hath decreed concerning him. Therefore do not begin at election; this is for a man to covet to set his foot upon the highest step of the Ladder before he sets it upon lowest. When a man is in his youth he doth not know whether God hath purposed old age for him, and because he does not know it, he is not discouraged from the use of the

means; and so I say, in a state of unbelief thou canst not know that God hath loved thee, but this should not discourage thee to wait upon God in the use of the means, giving up thyself to his revealed will, which commands thee, and all the Sons of men, to believe in Christ. And as I said, so I say again, that there is no man that ever believed in Jesus Christ but he was saved; and therefore it is madness and folly for a man to say, though I believe in Christ, I shall not be saved if God hath not purposed it, I tell you there is none that ever did believe in Christ but was saved, and any that do believe to the end of the world, may go to God and challenge him upon his word: Nay, I may say, if *Judas* had believed and repented and turned to the Lord, *Judas* had been saved.

Question. But you will say, If I be not elected, I cannot believe, it is in vain for me to take pains; if the Lord hath not purposed to give me faith, I shall never be able to work it in my own heart, and therefore in vain for me to temper with my own heart.

I Answer. That thou dost not know that God hath not purposed to give thee faith, and therefore thou art bound to wait upon the Lord in the use of the means. And that thou hast not faith, do not lay it upon God, though it be true; Faith is his gift, yet God doth hinder no man from believing, God lays no Blocks in any man's way: Nay, there is a great deal that God doth to bring men unto Faith, what means doth God use? What workings are there? What strivings of the Spirit? What Invitations? What Exhortations? the Word of the Lord is full of them.

And let me say further, that if the Lord hath given thee a heart in good earnest to desire the gift of faith, the Lord will certainly give it out to thee; I say, if the Lord hath set a man's Heart and Will to the Lord, that a man doth from the heart desire Christ, that great gift of God, the Lord will certainly give the gift of Faith; *If thou knewest the gift of God, and did ask of him, he would have given thee living water:* John 4. 10. If there had been a Will in thee to have desired it, he would have given thee Water of Life; But if there be not a Will in man to have Faith; Nay, the heart of man doth secretly oppose it; why, then let not man lay the fault upon God; But if the Lord hath given a Will, and a man's Will be not against the Lord, then there is a beginning of God's work, and the Lord will certainly give out the gift of Faith, and Christ, to a poor Soul, that shall be found waiting upon him.

And thus you have seen the several Temptations that may arise from the Doctrine of Election.

Now followeth something by way of Answer and Direction, for the preventing and silencing of all Temptations of this Nature.

Matth. 15. 24.

But he answered and said, I am not sent, but unto the lost sheep of the house of *Israel.*

SERMON XV.

I Come now to lay down some general Rules for the silencing and overcoming of all Temptations of this Nature concerning *Election.*

And the first Rule is this;*Take heed that we do not give way to carnal reason:* that we do not set carnal Reason on work to find out this great and wonderful Mystery; take heed of the very beginnings of carnal reason; when you begin to reason concerning Election, as to the causer of it, why God should choose one, and refuse another; Seek not to satisfy Carnal Reason in this; for know, that there is an infinite distance between God and the creature.

And therefore for the silencing of Carnal Reason;

Consider first of all, That *he is God, and thou art man;* therefore do not quarrel and contend with God, and seek to bring down God to satisfy thy reason in this; *Rom. 9. 20. Nay but, O man, Who art thou that repliest against God? Shall the thing formed, say to him that formed it, why hast thou made me thus?* The Apostle he brings in this for the silencing of carnal reason, that is too busy in prying into God's Election, and will not be satisfied unless he hath a reason; *Man, Who art thou?* consider that thou art man, that thou art but a child of *Adam;* and remember that as thou art man, so *he is God,* he is *Jehovah;* he is an infinite incomprehensible *Being,* he is absolute, he is Independent, he doth not depend upon any creature; his will it is the rule of all goodness and righteousness, he is God; it is not the will of man, nor the reason of man that must be righteous; that must not be good which we will, and which we comprehend; no, that is not the rule of goodness, but the will of God; and therefore remember that he is God, and not man.

Secondly, To silence carnal reason, Remember that *He is thy Maker. Shall the thing formed say to him that formed it,Why hast thou made me thus?* Why, he made thee, he fashioned thee, and is it fit for the creature to contend with his Maker? Should the Potsherd go and strive with his Maker? There is as great a distance betwixt God and the creature, as between the Potter and the clay, nay, a greater distance between God and us; *Of the same lump he maketh one a vessel of honor, another of dishonor;* were this remembered, we would not be so bold to call God to accompt.

Thirdly, For to silence carnal reason, consider, That *the more a man wades into this mystery with his own reason, the further he is and shall be from satisfaction:* for it is just as if a man should attempt to go and wade over the Sea on foot, when a man sets the first step into the Sea, it may be he is up to the knees, the next step up to the loins, next step up to the neck, and the next step over head and ears, and can feel no bottom.

It is true, by faith we may go down into this great deep, and see the wonders of God; by faith a man may go upon this great depth of the love of God, and wonder at it, and cry out, *O! the depth of the love of God!* But if we go with carnal reason, we shall be over head and ears; and the more reason, the further from satisfaction, and he will confound his reason; If a man gaze upon the Sun to know the nature of the Sun, and think to comprehend the Sun, the more he gazeth upon the Sun, the more will the Sun confound the eye, that he will not be able to comprehend the Sun; and so when the dim eye of carnal reason shall gaze upon this

glorious mystery of God, the eye will soon be confounded, and we shall be further from satisfaction.

Fourthly, Consider for the silencing of carnal reason, That *it is not possible that a man should go about to satisfy his reason, but he shall dash against many dangerous Rocks that will split him all to pieces:* Many a man of learning have thought to comprehend this mystery by reason, and so they have split against many dangerous rocks of error, and made shipwreck of Faith; many have come to reason against *Rom. 9.* and have wished that it had been torn out of the Book of God: O dangerous Rocks that men split themselves against, that will have their reason satisfied in this deep mystery! I have known some (I hope gracious) that have been miserably shattered this way, that would needs call God to account, why God let *Adam* fall, and why God did not save all the world, and why God should take one, and not another; and they have reasoned thus, until they have reasoned themselves out of good thoughts of God, and out of acts of Faith and Hope; and have reasoned themselves out of their duty to God, and have been as poor creatures in the midst of an Ocean, and have found no ground to set their foot upon.

And again consider, That *the Devil will make use of carnal Reason in this Mystery of God, to keep a poor soul in a dark and perplexed condition;* there is many a poor soul is kept in the dark, and led into a labyrinth that they can find no path; they are kept in a fruitless condition many days and years, an useless condition; they are kept from their present work and duty, by giving way to their carnal reason in this great mystery.

And consider last of all, for the silencing of carnal reason, That *it is an impossible thing to attain to satisfy it,* and therefore it is a vain attempt, time is spent in vain, and thou layest out thyself in vain; while a soul seeks that which cannot be, to know their Election in the first place, before they come to Christ, and be found believing and obeying, and walking with God, I say, it is an impossible thing for you to know your Election, before you believe in Christ, and be a new creature: It is true, you are put upon it to make your Election sure, ay but he does not say, find it out by reason, have an account of it in the first place; no, make it sure by getting faith in Christ, believing in Christ, fetch grace and strength from Christ, more grace from Christ, adding grace to grace, and that is the way to make your Election sure; that is the first general Rule that I shall lay down for the silencing of this Temptation, Take heed that you do not so much as desire that your carnal reason should be satisfied in this great mystery; no, you must rest in the Will, in the good pleasure of God, or else you will never have rest.

Secondly, a second Rule for the silencing of Temptations concerning Election is this, *When ever you are troubled in Spirit about your own Election, then flee to the Covenant of Grace, flee to the Promises,* the free, gracious, absolute promises of the new Covenant; and do not say, well, here I will stand, and go no further, till I make out my Election; truly that is the way to perish, to stand there, and to go no further; no, when you are in the dark concerning Election, and doubt of the love of God, then immediately flee to the Promises, run to Christ, run to the free grace of the Father, run to the righteousness of the Son, run to the gracious Promises held forth in the word of Reconciliation; look to that which is nigh thee, to the

Word, to the tender of grace and reconciliation, look to those things in which you may agree with God, if unbelief do not give him the lie, and if unbelief do not make you to lie against the Truth, you may agree with God in those tenders of Grace and Mercy which are before you; and therefore flee to them, look to the Scripture, the Word of God holds forth gracious tenders and invitations for the relief of poor souls; *Isa. 45. 22. Look to me all ye ends of the earth, and be saved, for I am God, and there is none besides me:* There is a gracious word to flee unto, when you are doubting concerning Election; and so, *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon,* Isa. 55. 7. and so, *The Son of man came to seek and to save that which was lost,* Matth. 18. 11. Another gracious word, and *Come unto me ye that are weary, and heavy laden, and I will give you rest,* Matth. 11. 18. and *God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life,* John 3. 16. and so in *John 6. 37. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out:* Here is another gracious word for poor souls to flee unto. And so again in *1 Tim. 1. 15. This is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners, of whom I am chief.* O! How many gracious tenders and invitations are there in the Word of God for poor souls to flee unto? And O that God would teach his people who are tempted about their Election, and cannot make out their Election, presently to flee to some free promise of the Lord held forth that is before you; and in that you and God may agree, if unbelief hinder not.

There have been some Parliaments in *England* in which many good things have been propounded for the welfare of the people; but all the Members have not been satisfied in some things propounded; Now had they laid aside those things in which all were not satisfied, and fallen upon those things in which all might have agreed, a good work might have been carried on by them, and in due time all might have been satisfied, but standing upon those things concerning which all were not satisfied, it broke all to pieces; and so I may say of this business of Election; it may be the Lord he is satisfied concerning thy Election, it is clear to him, *The foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his,* 2 Tim. 2. 19. But thou art not satisfied, & thou resolvest to meddle with nothing till God satisfy thee concerning thy Election; why that's the way to break all to pieces: Look to that in wch thou mayest agree with God, the word of grace that is before thee, those Promises in which God and thy soul may meet, O fall upon them, and close with God in them, and afterwards in God's due time he will clear up thy Election, and satisfy thee that thou art one that he hath loved and chosen. Only remember that is the second Rule, when we are stumbled about Election, Run presently to the free Grace of God in Christ, and to the gracious promises held forth in the Gospel.

A third Rule for the silencing of these Temptations, whenever thou art in the dark concerning Election, pusled either about the Doctrine of Election, or thine own Election in particular, *Resolve to justify God, to clear the Lord however it be, and say he is righteous:* Lay that down for a certain conclusion, Lord, thou art righteous, and thou hast no iniquity in thee, and canst do no wrong, whether I understand thy way or not; the Apostle in *Rom. 9. 13.* speaketh of God's taking one, and leaving another; *As it is written, Jacob have I loved, but Esau*

have I hated: and at *verse. 14. What shall we say then? Is there unrighteousness with God? God forbid.* Is there unrighteousness with God? It seems so, that God should deal thus unequally with persons that are equal, that are in the same condition, Is this righteous? That God should take one, and leave another, when both in the same condition, is not this unrighteousness? It seems so, but it is not so, God forbid, saith he, that we should have the least thought that God should be unrighteous; no, that cannot be; for God to take one, and leave another, it is no injustice; and it is no act of God's Justice to take and leave, but an act of his Sovereignty: For a Prince to pardon one Malefactor, and leave another to the righteous censure of the Law, there is no injustice in it: for a man, when two persons stand before him, and both in the same condition, to make one his bosom friend and nor another, it's no injustice; this is the case with God; God will choose bosom friends, choose one, and not another, it is the act of his Sovereignty, and no injustice.

Indeed if God should condemn the innocent, there would be some color to charge God with unrighteousness; if God should condemn a man or woman merely because they are not elected, although that man or woman should believe and repent, there were unfaithfulness in God; but God never did so, God never condemned the believer, he never condemned the soul that returned to him by Christ, therefore God cannot be charged with unfaithfulness: Therefore let us resolve upon it, God is righteous: Justify God, though thou art in the dark, and perplexed and troubled in Spirit about thine own Election, or the Election of friends, yet do thou resolve and say, I will justify God, though God hath not chosen me, and my children, & though God hath not chosen my friends, yet no unrighteousness in him. Truly this is the way to overcome the Temptation; and till a soul be brought to this, a soul that is troubled about his Election, will never find rest, till he come to justify God, and lie at the feet of the Lord, and say, Lord, though thou condemnest me, and all my children and friends, thou art righteous; till we justify God, we shall have no peace in ourselves: What a restless condition was *Job* in when he stood quarrelling with God's Decree? He never had peace till he came to Justify God, *Job 42. 2. I know that thou canst do everything, I will contend no more:* When *Job* came thus to justify God, then *Job's* Temptation vanished, and then the Lord turned unto *Job,* and *Turned again his Captivity,* and doubled the mercies he had taken away. That's the third Rule.

Fourthly, For the Overcoming and Silencing of these Temptations about Election; Remember this, that whenever we are tempted about Election, that *we presently fall to worship the Lord Jesus:* so it was with this woman in the Text, when she met with this Temptation about Election; Christ said, *I am not sent but to the lost sheep of the House of Israel.* What follows? *She came and worshipped him:* She spake not a word of Discontent, but falls down, and worshipped him. This is the way to overcome the Temptation, when you are doubting concerning the love of God, perplexed about Election, presently fall to worship the Lord, worship him. Worship him, How?

Worship him, First, With the *Inward Worship of the Spirit.* Fear before him, that is part of his Worship: Reverence the Lord greatly in your hearts notwithstanding all, that's part of his worship. Love the Lord, let your souls be breathing in love towards him, cleave unto him, pursue after him with your Spirit, that is part of the Inward worship; Commit your souls

unto him, trust in him, cast yourselves upon the Lord, and the word of his grace, that is the Inward Worship; Acknowledge your dependence upon him, resolve there to hang; say, Lord, my whole dependence is upon thee, my blessedness is in thy hand, all that I expect for eternity doth depend upon thee; Go, and cleave, and clasp about the feet of Christ, and by faith depend upon Christ, and say, Lord, here I will hold and stay, and will not away, unless I be pulled away by violence from the feet of Christ. This is Internal Worship, and this is that worship that gives so much glory to God. *Abraham believed above hope, and against hope, and gave glory to God.* When you are tempted about Election, thus worship him.

And secondly, Worship him with *External Worship;* There are two principal parts of this Worship that will tend to the silencing of all temptations about Election.

The first is *Prayer.* The second is *Thanksgiving.*

When you are tempted about Election, or doubt of the love of God, fall to prayer; go and pour out a cry before the Lord, go and lament after him; and say, though I do not know whether thou wilt accept of me, O Lord, yet I will cry after thee, I will lament after thee; cry after himself, his presence, his face, his favor, his loving kindness, go and cry after him; this is the way to be rid of the temptation: And truly, this will be a discovery that God hath Elected thee: In *Luke 18.* you have Christ speaking there of the unrighteous Judge, who neither feared God or man, but at *verse. 7.* you have him speaking of the righteous Judge, and saith he, *Shall not God avenge his own Elect, which cry day and night unto him?* This is a good discovery that God hath chosen that soul, though the soul knows it not, when as it is crying after the Lord, and resolves to cry, and not give over; *They are his Elect that cry day and night,* and he will certainly hear their cry;

God will come in and manifest himself to the soul, and therefore when tempted about Election, go to Prayer.

Another part of *External Worship* is *Thanksgiving;* an excellent Remedy against this Temptation about Election: O! desire that thy heart may be put into a thankful frame, look up to God for it, and plead with the Lord, that thy heart may be put into a thankful posture; Consider what thou hast to be thankful for: Is there nothing▪ O certainly, if thou art not exceeding ungrateful, thou mayst see something to be thankful for in the worst condition; O! the years of patience and goodness of the Lord toward thee, think upon the bounty of the Lord toward thee; Hath not the Lord tendered his Christ to thee? And hath he not held forth his promises to thee? Hath he not been working upon thy heart, to overcome thy heart? Is not this worthy of Thankfulness? Those supports that thou hast met withal under affliction, have not everlasting Arms been under thee? Surely thou must say it, that everlasting Arms have been under me, and why dost thou not bless the Lord that he hath put underneath everlasting Arms? Yea, hath there not been some secret intimations of love, though thou hast not received so much as another? Yet, hath there not been some secret hints of grace and love? O! that is worthy of thankfulness. Yea, look to all the outward salvations that thou hast met withal; look to all the years of goodness, and all the years of mercy; Hath not God come to thee, and to thy Family, with many sweet refreshments? What? None of these

worthy of Thankfulness? O that thou wouldest learn to creep, if thou canst not go! and every night when thou lookest back, O say, here is another day of goodness; the Lord might have cut me off, here is another day of patience; and in the morning when thou wakest, think of it, the Lord might have cut me off this night; Here is another night of patience; and see if this cannot draw forth thy soul in thankfulness.

I have heard of a young man very lately in the Town of *Yarmouth,* that being very weak, and nigh to the grave, and under the apprehensions of the wrath of God, and supposing that he was presently going down to the pit, he cries out, *O that God would spare me but two days!* He would have accounted it a mercy to be kept out of hell but two days: O! God hath given thee more then two days, many months, many years, in which the Lord hath exercised his patience; O! may not all this provoke thee to thankfulness? Well, if thou canst not see anything to be thankful for, of that which God hath done for thee, why then bless God for what is in himself; O! Think upon the gracious Nature of God, think upon the glorious Majesty of God, think upon all the Attributes of God, are they not worthy of praise? His name it is glorious, and worthy to be exalted, bless God for what is in himself.

Or Bless God for what he hath done for others, if not for what God hath done for thee; see if thou canst not get up thy heart to bless God for what God hath done for others; and look upon the grace that God hath bestowed upon others; and say, though I can see little in myself for which I should bless God, yet blessed be God that God hath given out of his Spirit to others, and manifested his love to others, and hath made others fruitful and serviceable, and that there are so many to lift up the name of Christ in the world; and if by any means the Lord will put thy heart into a thankful frame, the temptation will soon vanish. Endeavour it all thou canst, wait upon God, and look upon that which is matter of Thankfulness, that thy heart may be put into a thankful posture to bless God for something bestowed on thee, or something in himself, or others, and the Temptation will soon vanish.

Fifthly, When thou art tempted about Election, *Resolve still to hold on in God's way;* though thou art in the dark, and perplexed in thy spirit for want of the knowledge of God's love, yet resolve in the strength of the Lord to hold on the Lord's way, to keep in his way, and to depart from iniquity; take heed of turning out into crooked ways, desire to keep the way of the Lord, which is a straight way; Say, well, though I do not know my Election, I do not know whether I shall come into heaven, yet by the Lord's strength I will be found looking toward Christ, I will be found looking to him, *who is able to save to the uttermost;* This is to keep the Lord's way.

And so also, *Resolve to be found walking in ways of Holiness;* though I do not know that I shall be saved; saved, or not saved, I will resolve to walk in ways of holiness, and to depart from iniquity, take heed of every sinful way, every crooked way. The Apostle in *2 Tim. 2. 19.* speaking about Election, *The foundation of the Lord standeth sure, having this Seal, the Lord knoweth them that are his:* Why then saith he, *Let everyone that nameth the name of Christ, depart from iniquity.* And so I say, though Election be not sure to thee, be sure to depart from iniquity, resolve to walk with God in his way; *All this is come upon us, yet have not we forgotten thee,* Psal. 44. 17. and so do thou say, though all this darkness be upon my spirit, I resolve in

the strength of the Lord not to forsake him; though I do not know that the Lord will be for me, I resolve to be for none else, my soul shall be for no other Savior, and I will not be for any other way but the way of holiness, I desire to depart from every way of iniquity: And as I said before, so I say again, if God shall bring up the heart to this, Surely the Lord will not always suffer that soul to go on doubting, but he will come and manifest his eternal love; if the soul shall resolve thus in the strength of the Lord, to be found in the Lord's way, saved or not saved, I will be looking to the Father through the Son, and walk in every way of the Lord, and depart from iniquity, the Lord will not always suffer that soul to go on doubting, *John 14. 21. He that hath my Commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.* My *Father shall love him;* that is, my Father shall manifest love to him; not that God begins then to love, but my Father will come to that soul, though that soul may walk in darkness, though that soul may for the present be in a sad condition, and not see the face of God, and not know that God hath loved him from everlasting, yet my Father will manifest love to him, my Father will manifest that he doth love that soul: and saith Christ, *I will love him, and manifest myself to him:* Christ will come to that soul, and say to it, I see that thou lovest me, and I know thou lovest me, thou hast walked in the dark night, yet thou hast not turned out from me, thou hast resolved to cleave to me as to thy Savior, and hast resolved to keep my way, and to depart from iniquity, and now I see that thou lovest me, and I will let thee know that I love thee, that is, that I love thee first, that I have loved thee from everlasting. And thus you have the five general Rules to silence all Temptations which may arise concerning Election.

Matth. 15. 24.

But he answered and said, I am not sent, but unto the lost sheep of the house of *Israel.*

SERMON XVI.

FOr the *Use* of the point, and I shall speak but two words by way of Application, because what I have spoken already, hath been practical, if the Lord make it to be so.

First, To those that have not attained to the knowledge of God's love.

Secondly, To those that through grace have attained to the discoveries of God's love.

First, To those that have not attained to the knowledge of God's eternal love towards them, and I shall speak the words of the Apostle, *2 Pet. 1. 10. Wherefore the rather Brethren give diligence to make your Calling and Election sure: for if ye do these things, ye shall never fall:* That's the word of the Lord to you; give all diligence to make your Election sure, rest not till your hearts be established through grace in the knowledge of God's love. For

Let me tell you first, That *it is a matter of great concernment.* That which this Apostle doth exhort us to, to give all diligence to make our Election sure, it is that which doth concern your whole state; you had need give diligence to make it sure, it doth not concern your temporal estate, but it concerns your estate in another world, all that you have to live upon in another world doth depend upon it, you had need give diligence to make that sure: What

pains do men take to make that sure that concerns their outward Estates? Men will make their Bonds and Bills sure, their Evidences sure, their Titles to Lands and Houses sure; if there be anything amiss in them, what pains will men take to make them sure? O that God would help us to give diligence in this great business that doth concern another manner of estate then that which you possess here! even all that you have to live upon in the world to come.

Secondly, Let me say to you to stir you up to be diligent in making your Calling and Election sure; why, *You have an Adversary that taketh a great deal of pains, useth diligence to hinder you in this work;* the Devils great design is to keep you in the dark, to keep you in a puzzled and perplexed condition, to find some flaw or other in your evidences, to cast some blot upon them, that you shall not be able to read them; doubtless you will put God to it to leave you to be tried in this at one time or other; God for the most part leaves his people to be tempted concerning their Election, and therefore you had need give diligence.

Thirdly, Let me say, That *your comfort doth depend upon making your Election sure.* All your comfort in this world doth depend upon it, the comfort of every condition doth depend upon it, the sweetness of every mercy depends upon it. Alas, if a man had a thousand times more then he hath, what is all he hath without the love of God? Your comfort depends upon it; Although your names be written in heaven, yet you cannot have the comfort of it, till it be made sure to you; though it be sure before God, yet you cannot be comforted, but you are as if there were no thoughts of love in the heart of God toward you. Your comfort depends upon it.

Fourthly, Your *Holiness doth depend upon it, your usefulness, your fruitfulness, your serviceableness in your generations doth depend upon your knowledge of the love of God;* it is that which will make a Christian useful & serviceable, when as his Election is made sure, when he comes to be established in the knowledge of God's Election; *Put on therefore (as the Elect of God, holy, and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long suffering;* Col. 3. 12. Your holiness doth depend upon it, and your usefulness in your generation.

And truly, till that be put out of question to a soul, til the Lord gives some degrees of satisfaction to a soul concerning his love, the soul is wholly taken up, always taken up about that which concerns itself: O Lord! Dost thou love me? That's the great question: And when it goes to God in prayer, Lord! Dost thou love me? And O that thou wouldest make out thy love to me! The soul is wholly taken up about that, and well it may; but when God comes to give some satisfaction, O then the soul hath a great deal of freedom to mind the things of Christ, to put up many a Petition for others, and many a request for Christ and his Kingdom, and the Interest of Christ, then his thoughts they run that way; so that if you desire to be useful and serviceable in your generation, it doth engage you to look after this, to give all diligence to make your Election sure.

Quest. But you will say, How shall we do that? O there is nothing in the world that I would sooner do then that, but I know not how to make my Election sure.

I Answer, It is the work of God, it is the work of grace to make it out to you; it is the work of free grace to give a soul assurance of that free and everlasting love. But be found waiting upon God in this way.

First, Look up to the Lord to clear up unto you the mystery of the Gospel; if you desire to make your Election, look up to the Lord, to clear up to your souls the great mystery of Christ, that thou mayest know the Lord Jesus as he was the gift of the Father, the gift of love, the gift of free grace; O that the Lord would clear up to thee the great end of his giving that gift of Christ! Wherefore was it that God sent his Son out of his bosom? Wherefore was it that he gave Christ? And wherefore was it that Christ gave himself to die? What was the end of the Father's sending Christ, and the end of the laying down his life? It was to save lost sinners; *God so loved the World, that he gave his only begotten Son, that whosoever believes in him, should not perish, but have everlasting life,* John 3. 16. O! Look up to God, to clear up this great Gospel mystery to you, the design of God the Father, in sending Christ; and the great design of the Son, in laying down his life: It is through ignorance of this Mystery, that many a poor soul is kept from establishment, and from assurance of God's electing love.

But secondly, Wait upon the Lord to draw thy soul to accept of Christ; it is not enough to have a discovery of the mystery, this will not save thee, though a man know the design of God, and know the end of it, that will not save thee; no, but wait upon the Lord to draw thy heart to rest upon Jesus Christ, as he is held forth in the Gospel; see that there is a necessity that God the Father should draw thee; *No man comes to me* (saith Christ) *except the Father which hath sent me draw him,* John 6. 44. till he be drawn by the Father, he cannot come to Christ, therefore that man is mistaken that thinks it is an easy matter for him to come to Christ. O! Many a man doth mistake faith of their own working, for that faith which is of the operation of God. When God hath beaten many a soul out of his Breastworks, and the soul sees he can no longer defend himself there, good works will not do it; then he taketh up a resolution in his own strength; well, I will go to Christ, I will believe in Christ, if I cannot have it by obedience, I will have it by believing: Ah! But he never saw that there was an impossibility for him to believe, but he goes to Christ in his own strength, and the faith is of his own working, and it is such a faith as Christ will not own; no, when God deals with a soul in a saving way, he discovers to it that it is no more able to believe in Christ, then it can obey the whole Law, and that there is a necessity that he should be drawn of God; and in his spirit he breaths after God, and saith, Lord, draw me, for if thou dost not draw me, I shall never come to Christ; see a necessity of being drawn to Christ; And when thou art drawn, give up thyself to those breathings and workings of the Spirit of God; after thou hast seen thyself in a lost condition, and no possibility to help thyself, either by thy works, or by believing; why then if the Lord open the word of Reconciliation to thee, and is breathing sweetly upon thy heart, and moving upon thy spirit, while thou hearest the word of grace opened, and the tender of Christ urged, O then give up thyself to those drawings of the Spirit of Christ, and do not hinder those drawings by thy unbelief, but give up thyself to the Lord, and say, Lord, I see thy hand only is able and powerful to draw souls to thyself, and I will stand out no longer. That's the second.

Thirdly, Be diligent to make the best improvement of Jesus Christ; when God hath discovered the mystery of Christ to thee, and in some measure hath drawn thy heart, and made thee to lie at the feet of Christ for life and salvation, and for faith to believe in him; be diligent to make the best improvement of Christ. Improve Christ for holiness and sanctification, if thou desirest to have Election made out to thee, improve Christ for holiness. The Apostle *2 Pet. 1. 5.* exhorteth them to this, *Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness;* and so he goes on, and then follows at *verse. 10. Give all diligence to make your calling and election sure; for if you do these things, you shall never fall.* In this way give diligence to make your Election sure, improve Christ for holiness, for grace, for strength, for more strength; be diligent in waiting upon the Lord for the carrying on the work of holiness; let Christians endeavor to be continually in the exercise of grace, and in the performance of every duty that the Lord calls them to; add grace to grace, and wait upon Christ, that one degree of grace may be added to another; knowledge to knowledge, faith to faith, temperance to temperance; truly it is in this way that God comes in with discoveries of electing love; I do not say it is for your diligence, and for your improvement of Christ, and adding grace to grace; but this is the way: when the Lord doth enable his people to be thus faithful and diligent in the improvement of Christ, and in the exercise of grace, and performance of duty to God and man, God comes in that way, and giveth a soul a more clear discovery of his electing love.

Fourthly, Desire the Lord to set a heavenly Bias upon your spirits, if you desire to have your Election cleared and made sure; take heed of an earthly heart; and O! Look up to God earnestly, that he would set a heavenly Bias upon your spirits, that you may be able to say, *Our conversation is in heaven,* our heart is there, *from whence we look for a Savior; we groan to be clothed upon with our house which is from heaven.* Truly Brethren, if we look too much downward, if we be grumbling below, and be writing upon the dust, we shall hardly see what is written in heaven: Though your names may be written in heaven. O! the looking too much upon this world, keepeth many a Christian from seeing his name written in heaven. What pains will Astrologers and Stargazers (as the Scripture calls them) take to see into the second heaven, the starry heaven? How often will they look up? And how long will they look up to see (as they pretend) what is written there, what is the language of the Stars! And O! What a shame is it to Christians that we should look up no oftener, and no longer into the third heaven, that we may see our names written there? Truly Brethren, it is no easy matter for a Christian to see his name written in heaven, though his name may be written there; we shall hardly see it, if our hearts be not much there, and our conversations much there; we use to say, if children look off their Books, they will never learn their Lessons well; Truly, if we look so much on the world, and so little into heaven, we shall hardly learn to read our names written in heaven. But when as the Lord sees that his people are desirous to have their thoughts in heaven, and their conversations in heaven, the Lord will come and say to that soul, well, I see that thine eye is in heaven, and thy heart in heaven, know for thy comfort, that thy name also is in heaven, thy God is in heaven, thy Christ is in heaven, and thy portion is in heaven. O! Beg of God that he would clap a heavenly bias upon your spirits.

Fifthly, Take heed of sinning against the Lord, take heed of giving way to any sin; as you desire to have your election cleared up to you, take heed of turning out into any crooked way. Let not Christians give way to themselves, nor allow themselves in any way of evil. You know what the Apostle saith in *2 Tim. 2. 19. Nevertheless, the foundation of God standeth sure, having this Seal, the Lord knoweth them that are his: And let everyone that nameth the name of Christ, depart from iniquity.* The Lord knoweth them that are his; Ah! but would you know yourselves to be in that number? Take heed that you do not give way to any sin, do not allow yourselves in any way of sin, be not found in any way of iniquity; every sin that is allowed, it will cast a blot upon your Evidence, and you shall not be able to read it. This is the first Use unto those that have not God's electing love cleared up to them; there is a necessity that every soul should give all diligence to have their Election made sure, it is matter of infinite concernment, and you have been taught in what way to wait upon God to make your Election sure.

The second Use is to those that have attained to the knowledge of God's electing love: And it calls upon them,

First, To be *Thankful.*

Secondly, To labor to walk worthy of so great a mercy.

First, To be *Thankful.* O consider that it is the free love and the free grace of God that did make the difference between you and others, Is there not cause then of Thankfulness? You were no better then the worst in the world, no better then those that are cast out of God's sight into utter darkness; there is as much evil in our hearts as in *Judas* his heart that betrayed Christ. O! It is free grace that hath put a difference; if God hath made known to you that he hath chosen you, know that it is free grace that hath put the difference; O! Rich grace, free grace, that God should take you, and leave another as deserving as you; O it is free grace!

And that we may be stirred up to Thankfulness, consider that all the mercies that ever you do enjoy or hope for, spring from this Electing love! O! What cause have you to admire this love? Electing love it was a fruitful womb, all your mercies lay in it, your comforts they all spring from it; if the Lord had not given you his love from eternity, he had never given you Christ as he did, he had not given you the knowledge of Christ. All the mercies and comforts that you do enjoy, do spring from this love; if it had not been for this love, you had never known what pardon of sin had been, you had never known what peace with God had been, what a mercy it is to be reconciled to God; your present mercies they all lie in this womb of God's Electing love; O! what an engagement is this to Thankfulness?

Secondly, Walk worthy of this love; Christians you that see your Interest in Electing love, walk worthy of it, improve this your mercy, that great mercy, the knowledge which God hath given you of his love in Christ, improve it, let it be an engagement upon you to duty.

To what duty doth this Love of God engage unto.

First, Let this love of God to you engage you to a *holy confidence,* to a holy trust in the Lord, and a steadfast reliance upon Christ and his grace in every state and condition; the Lord would have you make this improvement, his love is discovered for this end, that your faith may be strengthened, and your hope strengthened, and made more firm and lively; *Who shall lay anything to the charge of God's Elect, it is God that justifieth,* &c. *Rom. 8. 33.* Thus doth the Apostle improve it, *If God be for us, who shall be against us? I am persuaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Nay* (saith he) *in all these things we are more then Conquerors.* Christ would have his people improve this love, for the casting out of fear, perfect love casteth out fear, it is casting out fear, though it hath not cast out fear; *Fear not little flock, it is your Fathers good pleasure to give you a Kingdom;* he would strengthen them against fear by setting before them the Father's Electing love; it is the Fathers good pleasure to give you a Kingdom. O that we might improve this for the strengthening of our confidence!

Secondly, If the Lord hath discovered his love, know, that it is an engagement, as to Confidence, so to *Holiness;* a holy and unblameable walking before God. The adversaries of this Truth pretend that this is a Doctrine of Liberty: Ah! but there is no such tendency; *Put on, as the Elect of God, bowels of mercy.* If you be the Elect of God, put on bowels of mercy, and so be you like to Christ; I say, know that this is the end of God's Electing love: God hath chosen you, wherefore hath he chosen you? *Eph. 1. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love:* This is the great end of God's love, and the discovery of it, that you may be holy; O! Know that if God hath loved you, you should be holy.

Thirdly, Know that you are engaged to *walk humbly.* Who put the difference? What was it that made the difference? This Doctrine of free Electing love hath taught you, that it is grace that hath made the difference, not your free will and improvement, but it is free grace that made the difference: The Lord saw us so far from improving of that which he gave us, as any other; and therefore this may silence all flesh before the Lord, let not flesh glory; Why? what hast thou to glory in? If thou be better then others, whence was it? It was from free love, and therefore it engageth thee to walk humbly with thy God.

Fourthly, It is an engagement to *Love.* O! love the Lord dearly; if the Lord hath made out his Electing love, you are engaged to love him again; show forth much love, love to Christ, and love to the Image of Christ, love to the way of Christ, love to the Truth of Christ, love to the Ordinances of Christ, love to the Saints of Christ, *As I have loved you,* (saith Christ) *so ought you to love one another,* John 13. 34. *As I have loved you;* as much as if Christ should say, this is the greatest argument that I can propound to you to move you to love one another, *I have loved you:* If the Lord have loved you with this electing love, and hath discovered that his love to you, you are engaged to love him, and his people, and whatever hath the Image of God and of Christ upon it. And so I have done this point, this great mystery, this Doctrine of Election.

I desire not to read this Verse again; there is one thing more which I shall but touch, and so conclude.

I am not sent but to the lost Sheep of the House of Israel.

The House of Israel.

What is *the House of Israel?* Why, the seed of *Abraham,* the posterity of *Jacob,* whose name was *Israel;* the twelve Tribes they are the House of *Israel,* they were the peculiar people that God chose out of all the Nations; he left other Nations, and he chose them for his peculiar people, he chose them to be his House, when he took them into Covenant with himself, and they took hold of his Covenant, they became a Church of Christ, and this Church of Christ is the House of God.

Israel is God's House: That's the Point that I shall but touch, and so shut up all.

Every true Church of Christ is the House of God. They are a House, and they are the House of God. What was spoken of that Church, may be said of every true Gospel Church; they are a House, and God's house, they are God's Household, they are called the *Household of Faith, Gal. 6. 10.* And so again in *Ephes. 2. 19. Now therefore, ye are no more Strangers, and Foreigners, but Fellow Citizens with the Saints, and of the Household of God;* And this is prophesied of by the Prophet *Micah,* chap. 4. verse. 2. *And many Nations shall come and say, Come, Let us go up to the Mountain of the Lord, and to the House of the God of Jacob;* speaking of Gospel-times; the Churches of the Lord are called the *House of God. Christ as a Son over his own House, whose House we are,* &c. Heb. 3. 6.

Now in a house there is a *Master of the Family;* why the Master of this Household is Christ; every household hath a Head, a Master, the Lord of the Family; Christ is the Master of this Family, he is the Lord, the Head of the Church: *If they call the Master of the house Beelzebub,* saith Christ, *how much more shall they call them of his household,* Matth. 10. 25. Christ is the Head, and the Lord, and he is the Master of his House, of his Church, the Master of the great Family.

Secondly, The Members of this house they are fellow Brethren, fellow Servants, sometimes they are called Children: Members of a Family, they are either Children, Servants, or Friends that dwell in the Family; The Lord calleth his people his children, his servants, sometimes his friends, still he owns them, the members of his house, are fellow brethren, and fellow servants.

Thirdly, In a great Household you have Officers and Stewards; Great Families they have their Stewards, they are under their Lord to oversee the house, and to look to the ways of the house, and to make provision for the house, and to give them their meat in due season: In this House of Christ, and in every Gospel Church, Christ hath appointed his Stewards, *1 Cor. 4. 1. Let a man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God:* Christ hath appointed Officers, as his Stewards, to dispense his good things to his Servants.

Fourthly, In a House you have the Laws and Customs of the House; In Christ's House there are Laws and Customs, he hath left it on Record, the Laws of his House are written, how he will have his House governed; all the Laws of his House are written in his Word; it is not

left to men to make Laws for Christ's House, (No) but Christ himself as Head and Lord of his Church he hath made Laws for the Government of his House.

Fifthly, In a house or household, there is employment for them in the house; so Christ in his house hath employment for all the members of his House, some work that he hath appointed for every child and servant in his House, for everyone that is a Member of any visible Church or Congregation, which is the House of Christ, there is work that is common to all that are in the House, *Psal. 134. Bless ye the Lord, all ye servants of the Lord, which by night stand in the House of the Lord:* And again in *Psal. 135. 1, 2. Praise ye the Lord, praise ye the Name of the Lord, praise him O ye servants of the Lord, ye that stand in the House of the Lord, in the Courts of the House of our God.* The duty lay upon all in the House of God, *to bless the Name of Christ;* and there are some particular works that Christ cuts out for every member: Christ would have none in his house idle, there is some work that everyone may do, that may be for the good of the whole house.

And as this House hath his *Work,* so this house hath its *Privileges.* O! there are special Privileges; the Lord he is engaged to *teach* all in his house; it lies upon the Master of the house to teach those that are in his Family; why the Lord Jesus the Head of the Family hath engaged to teach all that are in the Family, *Isa. 54. 13. And all thy children shall be taught of the Lord:* Zion's children, they that are of the household of God, God doth engage for it that they shall all be taught.

And this is another Privilege,That as the Lord will teach them, so he will defend and protect them, *He hath promised special protection to his children in his House,* Isa. 4. 5. And the Lord will create upon every dwelling place of Mount Zion, and upon her Assemblies, a Cloud, and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense: *The particular Churches of Christ under the Gospel, upon all their glory shall be a defense.*

And this is another Privilege, That *the Master of the House will do the servants work:* You know what the Church saith, *Isa. 26. 12. Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us:* Whatever he calls for from any of his people in his house, he will do it himself, he will strengthen them to do it, his own Arm shall be at work. This is a choice privilege that belongs to the house of God.

Another privilege is, That *they shall eat of the best, and drink of the best; they shall have a feast of fat things, and Wine on thee Lees well refined:* He will make such a Feast in the day of the Gospel, upon every dwelling place of Mount Zion, upon every house of the Lord; the Lord engageth to make them a Feast of Fat things, his own flesh shall be set before them, which is meat indeed; and his blood, which is drink indeed.

Another privilege is this,*The servants shall sit down with the Lord and Master at Table:* Servants have seldom such a privilege in any house, to sit down with their master; but in Christ's house all the servants shall sit down at Table with their Lord. O! What a choice privilege is this, to sit at their Lord's Table?

Nay, while they sit at Table, *their Lord will serve them.* Such a privilege the Lord promiseth to his people, *Luke 12. 37. He shall gird himself, and make them sit down to meat, and will come forth*

and serve them. He will cut out their portion for them; he will see to it, that they want nothing that he seeth good for them.

And he will bless their provision to them;*that is another privilege,* Psal. 132. 13, 14, 15. For the Lord hath chosen Zion, he hath desired it for his habitation; this is my rest forever, here will I dwell. I will abundantly bless her provision: I will satisfy her poor with bread. *See the Lord will bless Zion's provision, and make his people fat and flourishing, for so is the Promise,* Psal. 92. 13, 14. Those that be planted in the House of the Lord, shall flourish in the Courts of our God, they shall still bring forth fruit in old age, they shall be fat and flourishing. *These are the privileges of the Lord's house.*

To shut up all with a word or two of *Application.*

If every true Church of Christ be the Lord's house, Why then, Let not men take it ill if any Church of Christ, in obedience to the Rule of Christ, and to the Commandment of Christ, shall be watchful and cautelous who they receive into the House of Christ: Let it be no offense, it is a Churches duty, and it should not be any Offence, they must walk by the Rule that Christ hath left: Christ's house hath a rule given them, and they must not for a house full of gold and silver, go from the rule of the Lord; Christ hath left a rule how he will have those qualified, that shall be admitted into his house, *Psal. 15.* and *Psal. 24. 3, 4. Who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully.* These places speak of Gospel times, men and women must be visibly holy: And therefore let it be no offense to any that the Church walketh by the Rule of the Master of the Family; they must receive none but such as they can judge to be those that are qualified according to the rule that Christ hath left; such as Christ hath received, and no more; you yourselves will be choice whom you receive into your houses, and I pray let Christ have that liberty you challenge to yourselves.

Secondly, From hence it lets us see, that the sins of Professors, especially the sins and scandals of Church-members, must needs be a great dishonor to Christ. O that we could think upon it seriously, there is much sadness in it, that they that have a profession of Christ upon them, the Livery of Christ upon them, that they that are admitted into the house of Christ, accounted as children there, and servants there, and friends there, that they should walk so as Christ should be dishonored; Professors, look to it, and ye especially that are Church members; your scandals, your open sins, bring more dishonor to Christ, then the sins of the whole world; your sins are a shame to Christ, they reflect to the dishonor of Christ, and shame to Christ: It is a sad thing, that men should look upon Professors, and say, they are like the world; they make a profession, Ah! but they are as greedy after the world as wicked men, and they are as proud as the Devil himself; O that Professors might not give occasion for wicked men thus to speak! for this will be a dishonor to Christ. When you see a child rude and deboist, you will say, who is his father? Or, who is his Master? What? Hath he no Father? Or no Master? O! What a shame is it to the Master of the House? And so for Professors, when men shall look upon those of corrupt conversation, and they shall say, Who is their Master? What? Christ their Master! And they speak so and so! And walk so and so! O that the Lord would make them that have the profession of Christ upon them watchful in

this; Take heed that you give no occasion to the world to speak evilly of Christ, who is the Lord and Master of his House.

Thirdly, It lets us see what a Privilege it is to be a Member of the Church of Christ, and to have Right thereunto; Take that along. O! What a privilege is it? What a desireable mercy is it? How will everyone strive to get their children into great men's houses? If they can but get their sons to be one of a Noble-man's house, you think it to be a great privilege; O what a mercy and privilege is it to be one of Christ's Family? How many are the privileges that they enjoy that are in Christ's House? You had a taste of them before, and O that the taste might draw all Christians to the performance of their duty! O! How did *David* long and thirst after it? *Psal. 27. 4. One thing have I desired of the Lord, and but one thing;* What is that? *That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple:* O how desirous was *David* to dwell in the House of the Lord? And he counts them blessed, *Psal. 84. 4. Blessed are they that dwell in thy House.* Now if it be such a mercy and privilege, take heed that we do not contemn it, and take heed that you do not slight it, and say, it is no great matter whether I be in the house of God or no, so long as I am a Believer: O! Take heed that you do not despise such a privilege.

Fourthly and Lastly, What an engagement doth lie upon all in Christ's house to be holy? This is an engagement to duty.

First, It engages the Saints in Church-fellowship, unto the exercise of the grace of *Love;* why they are all of one house, and of one household, and and they are engaged to love one another, they are engaged to seek the good of one another: you take it ill if a servant or child should not regard what becomes of their fellow servants, and fellow brethren, everyone must seek the good of the other. If one House, we are engaged to a great deal of love and tenderness that we should express towards one another; not to mind our own things, but to mind the good of others; but especially in the same house; we are bound to *do good to all the household of Faith,* but especially in the same house; we have the strongest tie to love, and to help one another, if in Christ's house.

And if this be Christ's house, O! What duty do we owe to Christ, that are received into Christ's house? If in Christ's house, we should keep Christ's Laws, the Rules of his house: O! what Rules hath Christ given us to walk by? Faith and Love, the great Commandment of the Gospel: O! if in Christ's house, know that you are engaged to walk by Christ's Laws.

And it engages you to *do the work of Christ?* what is the work that is in Christ's house? Surely there is some work for everyone, Christ will not have an idle person in his house, some work Christ lays before every member; O that we might be helpful; there is something in which the meanest member may be serviceable to the house of Christ; wait upon the Lord to know your work, and wait for strength to do it.

And we should *bless Christ for the provision of his house.* O! how engaged are we to wait upon the Lord for the blessing the provision of his house? what a mercy it is for the Lord to take us into his house, and send us the best things, making us a feast of fat things, wine on the Lees well refined, a feast here, and a feast in other Ordinance, the Supper? O! what an

engagement to thrive and grow in grace? It will be a shame to Christ, if his people that enjoy so much, if they shall be still lean and ill-thriving: As the Lord hath taken us into his house, so let us look up to the Lord for his blessing, and for the fulfilling of his Promise, he hath said, That *those that are in his house shall be fat and flourishing, and well-liking;* and shall have strength to perform their duty. O that they that are in the Lord's house, would wait upon the Lord for his blessing.

Matth. 15. 25.

Then came she and worshipped him, saying, Lord help me.

SERMON XVII.

I Come now in this 25the verse to consider the behavior of this Woman's spirit under her temptations; she doth not stand to reason about her Election, but she presently comes and worshippeth him; *She came and worshipped him, saying, Lord, help.* This woman she was under great afflictions at this time, such afflictions as made her come and cry to Christ, *Have mercy on me O Lord, thou Son of David, my daughter is grievously vexed with a Devil:* And this her affliction was accompanied with Temptation; and by a second Temptation Christ would make trial of her faith: And though she was under affliction, and this affliction accompanied with temptation, yet she falls down and worshipped him, *She came and worshipped him, saying, Lord, Help.* So that I shall close with this Truth.

That it is the duty of Saints to worship Christ, yea even then when they are in the midst of the greatest afflictions and temptations.

It is clear from the words, and in the opening of the Point I shall First, show you, *What it is to worship the Lord,* what is that worship which the Lord doth expect from his people, when in affliction and temptation.

Secondly, I shall give you Scripture instances for the *Proof* of the Point.

And then Thirdly, Consider the *Grounds of the Point.*

And then Fourthly, Make some *Improvement.*

First,To consider, What is that Worship which the Lord requires of his people when afflicted and tempted.

1. This Worship it is either the Worship of the Spirit, *Internal:* Or

2. It is the waiting upon God in those Institutions of his own, which he hath appointed for his people to wait upon him in; which is *External* Worship.

This Worship first, is that of the Spirit. You will say wherein doth it consist?

Why it consists First of all, In that *holy fear and Reverence* which we owe unto the Lord, and should be acting towards God, when God brings into such a condition. Fear and Reverence it

is a part of Internal Worship: *Fathers of our flesh corrected us, and we gave them reverence, shall we not much rather be in subjection unto the Father of Spirits?* Heb. 12. 9. When as the soul is filled with a holy fear, fearful to sin against God, and to dishonor him in affliction and temptation, when the spirit is fearful to grieve the Spirit of God in affliction, when it is fearful to take the name of God in vain in the time of affliction, by unprofitable and unfruitful bearing of affliction; when the spirit is thus composed to a reverend childlike fear before the Lord in the time of affliction, this is part of that Internal Worship the soul owes to God.

Secondly, This Worship consists in *Love,* as well as in fear; when the soul is acting in love toward God in time of affliction or temptation, as that it dares not conclude that God loves him the less, though he be afflicted, though he be in temptation, so also he desires not to love God one jot the less, notwithstanding all afflictions and temptations; when the desire of the heart is towards God in time of affliction or temptation; *O! when wilt thou come unto me?* saith *David,* Psal. 101. 2. And saith the gracious heart, let me have God's presence in affliction, rather then deliverance from affliction; when as the soul is carried out to delight in God in the time of affliction, to rejoice in God, and to glory in God, and to comfort itself in God, as *David* did when he was s•rely distressed at *Ziklag, yet he encouraged himself in the Lord his God,* 1 Sam. 30. 6. Though God taketh away many comforts, yet if he give himself, the soul is looking towards his portion as a blessed portion; one God is better then all the comforts that I have lost, I have lost friends and relations, but one God and Christ is more excellent then all the creatures in the world; when the heart is thus breathing in love towards God in time of affliction or temptation, this is a part of that Internal worship it owes to God.

Thirdly, This Internal Worship is that *Trust and Affiance* the soul hath, which it placeth in God alone; when the soul is acting of faith in the Lord, *The Lord is my portion, my soul hath said it, and therefore I will hope in him;* I will look toward him, I will rest upon his Arm, doubtless thou art our Father, though all this hath befallen us, doubtless God's intentions are gracious, it is for my good that he doth thus afflict me; doubtless the Lord can and will make a good end of these afflictions, for that is his promise: Now when the soul is thus rolling upon God, and resting upon his promise, cleaving to the faithfulness of God for the fulfilling of his Promise in time of affliction or temptation, this is a great part of that inward worship which God doth require of the soul, when it shall thus believe in hope, above hope, and against hope; as *Abraham* the Father of the faithful did, this is Inward Worship.

Fourthly, It consists in the *submission of the soul to God.* That Inward Worship that God doth require of his people in time of affliction or temptation, I say it consists in the submission of the spirit unto God; when a man desires to make a resignation of his Will unto God; *If this cup may not pass from me, thy will be done;* when a soul is content to be at the dispose of God, for the kind of affliction, and measure of affliction, and the time of affliction; well, if God increase my burden, let him increase my strength, and my soul shall glory in him; if the Lord will continue my affliction longer, and I must drink of this cup again and again, yea the third time, if the Lord will afford his presence in affliction, my soul desires to submit to the Lord; when thus the heart is affected toward God, submitting, falling down before the Lord, and

making a resignation of his Will to the Lord's Will. This is that special Worship of the Spirit, that Internal Worship that the Father of Spirits calleth for from his children in time of affliction.

But secondly, This Worship must be *External* as well as Internal, and it consists in the giving honor to God in those ways that are of his own appointment, especially in these two.

First, In the pouring out of the soul in supplication before the Lord.

Secondly, In speaking good words of God.

These are two great parts of that external worship that God calls his children to in time of affliction; to speak gracious words unto God, and to speak good words of God to his praise and honor.

First It is the *pouring out the Supplication of the Soul before the Lord in prayer;* it is a special exercise that God calleth his people to in time of affliction and temptation, to be much in supplication pouring out their souls before the Lord. Now this Supplication, this Prayer which the Lord doth require and doth delight in, it is accompanied

First, *With Humility;* As you shall find in the example of this woman, her prayer in the day of her distress, it was a humble prayer, a humble supplication; one of the Evangelists observes, (the Evangelist *Mark, chap. 7. ve?s. 25.)* that *she came and fell at his feet;* this woman came and fell at the feet of Christ, and cried to him, Lord help me; It is a humble prayer that the Lord doth delight in, when the spirit lieth low before the Lord, when the creature is sensible of his own vileness, and shall acknowledge with *Jacob,* That he is *less then the least of all those mercies which he doth desire and expect at the hand of God,* that if ever the Lord be gracious, it must be free grace, something in himself that must move him; when the soul is enabled by the Spirit of the Lord to put up such a prayer, this is a part of that external worship that the Lord requires.

Secondly, You shall find that this woman's prayer was accompanied with *Fervency;* her very expression doth hold forth and declare the ardency of her spirit; she cried before, *O Lord, thou Son of David have mercy on me;* and now again she breaks forth into this expression, *Lord, Help:* Why, it is such a prayer that God taketh delight in, such a supplication as is sent up with a holy fervency unto God; and indeed the Lord brings his people into the furnace of affliction and temptation, that so he may kindle this holy fire of zeal and fervency in their bosoms; the Lord doth raise the storms, that so he may make the Disciples to cry the louder. Now therefore when the spirit is thus carried out to God, this is such worship as he requires and expects.

Again thirdly, We shall find that this woman supplication it was accompanied *with Faith;* Fervency without faith could not avail; but there is an expression of her faith, that Title which she gave to Christ, *Lord;* Lord help: she looked upon him as the Lord of heaven and earth, so she applies herself to him in her distress; infinite 〈◊〉 power, he was the *Lord,* and had infinite power, he was able to help; so she resteth upon his all sufficiency: sure he that is

the Lord, the Lord of all, he hath power enough in his hand, and grace enough in his heart, he can do what he please, why such a prayer the Lord accepts of as is accompanied with faith; the promise is made to faith; *Whatever you ask in my Name believing, you shall receive;* and *the prayer of Faith shall save the sick:* the prayer of faith can do great things.

Fourthly, This woman's prayer was accompanied with *Constancy;* she held on notwithstanding the discouragements she met withal, they were very many and great, the Lord (as you heard before) was silent to her a long time, when he speaks he speaks a sad word, that *he was not sent to such as she was,* yet she holds on; this discouragement might have beaten her off, and made her to have said, well, I see that there is no hope, I shall lose my labor; but notwithstanding all discouragements, she doth continue in supplication, she worships, and she cries, *Lord help:* It is constancy in Prayer that the heart of God is taken with, Christ you know spake a parable to this end, *Luke 18. 1. That men should pray always.* The soul should continue with God, and abide with God: Resolve not to go away from his feet, but there to sit, and there to wait, and there to cry, till the Lord be gracious; this part of that external worship the Lord requires of his people in time of affliction and temptation.

Secondly, The other part of external worship is *in speaking well of God in affliction and temptation.* So doth this woman, she spake well of Christ when she worshipped him, she calleth him *Lord;* by which word she doth First of all, *Exalt* and honor Christ. Secondly, She *Justifieth him.*

Both these are good words, which God takes well from his people in the time of affliction or temptation.

First, She doth *Exalt him,* she spake to his honor; thou art the Lord whatever I be, though I be a poor vile creature, as she acknowledged afterward when Christ converted her, yet *thou art the Lord;* nay, though Christ should debase her, yet she would exalt him: O this is an excellent frame of spirit, an excellent part of that worship we owe to God. And as she doth honor God, So

Secondly, She *Justifieth him; (O Lord)* that very word doth justify Christ in all his dealings towards her: Thou art *the Lord,* thou art *Jehovah,* infinite, free and absolute, and may do what thou pleasest, and in all this thou hast done me no wrong, neither canst thou do wrong, for thou art the Lord, I am thy poor creature, thy vassal, but thou art the Lord; thus she justifieth Christ. Now when the soul is thus carried out in time of affliction and temptation, to speak such words as may be to the honor of Christ, and so to speak, as to justify Christ in all that hath befallen it, Lord thou hast done me no wrong, thou art righteous, though my affliction be very great, though my temptation be very prevalent, yet the Lord is righteous in all that hath befallen me; if he should afflict me seven times more, and heat the Furnace seven times hotter, I could not say thou wert unrighteous: When the soul is thus carried out (I say) to speak well of God, to speak honourably of God, and to speak to the justifying of God in his dealings, this is a great part of that worship which we owe to God in time of affliction. And so you have seen the first particular, *What it is to worship the Lord,* or what is that worship which the Lord doth expect from his people in time of affliction and temptation.

Secondly, I shall give you two or three Instances for the proof of the Point; That it is the duty of the Saints thus to worship, whatever the affliction or the temptation be, and that both with *Internal* worship of the spirit, and with *External* worship, speaking good words unto God, and of God.

Thus it was with *Job,* look into *Job 1. 20, 21. Then Job arose, and rent his Mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mothers womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away, blessed be the Name of the Lord. Job* he was under great afflictions at this time, all his substance was taken away, a sad and unparalleled affliction, and no doubt but it was a day of great temptation to *Job,* for that was the Devil's design to make *Job* blaspheme God to his face, and therefore without doubt Satan did suggest horrible temptations, or else he had not well prosecuted his design; and yet notwithstanding it was a day of affliction, and a day of temptation, *Job worshipped the Lord,* expressed holy fear and reverence, expressed love, and expressed his trust, his confidence, and his submission; and he prays, and he praiseth, he spake *to God,* and he spake well *of God,* all parts of worship, he fell down and worshipped, and said, *The Lord hath given, and the Lord hath taken, blessed be the Name of the Lord:* And so *David* often met with afflictions and temptations, and yet you shall find him worshipping in divers of his Psalms. Yea look upon *Jonah,* and take *Jonah* for an instance, and O that God would make these his Saints patterns to us; *Jonah 2. 2, 3, 4.* He was in a sad affliction, and his affliction was accompanied with temptation, he was as low in his own imagination, as if he had been in the belly of hell, and yet even then, when in the Whales belly, in the depth of affliction, and compassed round about with sore temptations, Then *Jonah worshipped the Lord,* verse 4. *Then I said, I am cast out of thy sight, yet I will look again toward thy holy Temple. I said I was cast out of thy sight;* there is a temptation of distrust, when in that sad condition, in the bottom of the Sea, *yet will I look towards thy holy Temple;* and at *verse. 7. When my soul fainted within me, I remembered the Lord, and my prayer came in unto thee, into thy holy Temple:* When he was in this condition, he prayed, and he poured out his soul before the Lord.

I shall only give you one instance more, and that is of *Christ* himself, when as he was in a sore affliction, and his affliction accompanied with temptations, then he prayed, *Luke 22. 39, 40, 41, 42. And he came out, and went as he was wont, to the Mount of Olives, and his Disciples also followed him, And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if th•• be willing, remove this cup from me: Nevertheless, not my Will, but thine be done:* and at verse. 44. it is said, *being in an Agony, he prayed more earnestly.* His affliction doth increase, and his temptations do increase, and as they increase, so he cries the more earnestly to his Father: Afflictions do not make Christ cease to worship; no, he worships the more, and he crieth the louder, and prayeth the more earnestly.

Thirdly, We shall consider *the Grounds* of the Point; Why it is the duty of God's people, to worship God in time of affliction and temptation.

First, Because there is no affliction or temptation, but it is *from the Lord,* it is his Messenger, it is of his sending; we have to deal with God in it and it is fit that we should fall down and

worship him, when God sends affliction, *Isa. 45. 7.* I *form the light, and create darkness; I make peace, and create evil; I the Lord do all these things:* It is not spoken of Natural darkness, the darkness that is of the Air, that was not created by God, there is no creating cause, withdrawing of light causeth darkness; but God (saith he) *creates darkness,* he creates *Metaphorical darkness,* that darkness which he sends as an affliction to his own people, *I create it;* there is no darkness but that which is of the Lord's forming and creating: In the Creation of the world, *God said, let there be light;* but God never said, let there be darkness: but now, when God will afflict any of his people, he creates darkness, and there is no darkness, till God say, let there be darkness; when God says, let there be darkness in such a man's estate, all his comforts shall wither; when God says, let there be darkness in such a man's family, there shall be darkness; for he can turn the Sun, or Moon, or Stars into darkness; he can take away the head of the Family, the children that are as the Stars of the Family; if God speak the word, though there be never so many in the family, he can turn light into darkness: and so, when God says, let there be darkness in such a man's spirit, O then, though it was comfortable before, it will be as sad and as dark in the inward man, even as it is with the Air at midnight; darkness is of God's creating: and therefore whenever the Lord brings us into a state of darkness, affliction and temptation, either outward or inward, it is time then to worship the Lord.

Secondly, We should then worship the Lord in time of affliction and temptation, for *it is the Lord only that can enable a man to bear temptation or affliction:* there is need (I say) that we should apply ourselves to the Lord, for he only can enable a poor creature to grapple with his affliction and temptation; If the Lord help not, the proudest helper in the world shall stoop, and not be able to bear up a man under the least affliction, especially when the affliction is accompanied with temptation, and is wounding; *A wounded spirit who can bear?* It is only everlasting Arms that can support under such a condition; surely therefore it is our duty in affliction and temptation to fall down and worship.

Thirdly, The *Lord only can give a sanctified* 〈◊〉 *of affliction;* he only can do us good by our manifold temptations; affliction itself cannot profit, sad experience shows it, a man may have stroke after stroke, and yet receive no profit, no spiritual advantage, *I am the Lord thy God that teacheth thee to profit,* Isa. 48. 17. God only can teach to profit; *Blessed is the man whom thou correctest and teachest,* Job 5. 17. When God's instruction and teaching go along with his correction, that man is blessed, that affliction shall be blessed: Affliction itself cannot do it, and therefore there is need that we should apply ourselves to God.

Fourthly,*God only can remove the affliction,* and he only can rebuke the distemper, and silence the temptation; for certainly both affliction and temptation (as I said before) they are the Lord's messengers, they are the Armies of the Lord of Hosts, they go, and they come at his command, he gives out the word, and he bids affliction to charge, and it chargeth; and if he bids it to retreat, it shall retreat; God only can deliver from affliction, and from temptation; therefore surely it is our duty to worship in affliction and temptation.

Fifthly,*It is the end of all afflictions and temptations to bring the soul nearer to God, to drive the soul nigher God:* We are very prone to content ourselves to live at a distance from God; *before I was*

afflicted, I went astray, saith *David,* Psal. 119. 67. Now the end of affliction and temptation is to fetch home the straggling sheep, to bring God and the spirit nigher together; therefore it is fit that we should fall down and worship, for therein do we draw nigh to God, when the soul falls down and worships God with *Internal* worship, *fear* him, *love* him, *trust* him, and *submit* to him, and when it is pouring out its soul, and lifting up the name of God, speaking good words of the Almighty; surely herein the soul draws nigh to God, and so affliction attains its end.

Sixthly and lastly, This *is the way to ease and rest in our afflictions;* we cry out for ease and rest, that is the thing we seek after; the way to have ease and rest, is to fall down and worship; for by so doing, the soul doth cast its burden upon the Lord. When it doth thus fall down, and worship with the worship of the Spirit, fear, and love, and trust, now the soul casteth its burden upon the Lord, and his burden being left there, it bringeth in unspeakable rest. I say, when the soul by inward worship hath gone to God, and left his burden upon the Lord, O! it bringeth in ease to the spirit, whatever the affliction or temptation be.

Well then, to *Apply* this in a word.

First, What cause have we to be ashamed that we have come so far short of this Duty in the time of affliction or temptation? We have been afflicted at one time or other, who hath been free? many of your souls have been exercised with temptations, but O! What hath been the carriage of our spirits under them? Have we fallen down and worshipped with the worship of the Spirit? Have we been putting forth acts of holy fear and reverence? Have we been putting forth acts of love towards God? Have we been exercising trust and affiance in the name of the Lord? which is a strong Tower, the righteous flee into it, and are safe: Have we made it our work to be submitting to the Lord, to have our wills cast into the will of God, to submit to God for kind, and for measure, and for time? O! How far do we come short of this our duty? Have we been pouring forth our souls to God in afflicted conditions, and tempted conditions? Have we made it our work to cry the more earnestly being in an Agony, as Christ did? Have we spoken well of God at that time? Have we not charged God foolishly, and spoken unadvisedly with our lips? Truly we have cause to be humbled everyone, either we have not known our duty, or not minded our duty in the time of affliction and temptation.

Nay, Instead of worshipping, Have not we been dishonoring God in the time of affliction and temptation? Have not we been distrusting, murmuring, repining, entertaining hard thoughts of God, speaking hard words against God? Have we not neglected our duty, and said, what profit is there if I pray unto the Almighty? Have we not thought that we have had to excuse from worship, when the afflicting hand of God hath been upon us? We have thought that affliction had been our excuse from our duty; truly we may take up a sad complaint against ourselves, we are all guilty before the Lord, and O that he would help us to see the evil of our hearts, that hath past in the time of affliction and temptation!

But you will say, when some afflictions are upon us, alas we cannot pour out supplications to the Lord; surely in time of affliction he doth not require it; he will have mercy, and not sacrifice.

But can our afflictions be worse then *Jobs* were? Can it be greater then *Jonahs?* he was in the belly of hell; Can our afflictions and agonies be greater then Christ's were? yet he prayed, and prayed the more earnestly; the more his afflictions and temptations increased, the more he prayed: I know the Lord doth sometimes exercise his people with such conditions, such weaknesses, as they cannot be much in the performance of this external part of Worship; they cannot be much in speaking unto God, nor speaking well of God, because of that weakness that is upon the outward man; and if that be the only hindrance, if the spirit be not in fault, the Lord Jesus will make an excuse; Christ doth tender his poor servants and children in such a condition, when he sees the spirit is willing, and the flesh weak; they shall not need to excuse themselves, Christ will. But even then we are called upon to be much in giving to the Lord that inward worship of the spirit, which may be given when we are in the weakest condition; and the more we are hindered from the external part of worship, the more should we be in the internal part of worship, the more should the spirit be *reverencing,* and *loving,* and *exercising* acts of *Faith* and *Affiance,* and the more submitting to the Lord, and lying low; this the Lord calls for from his people in the worst condition: and we have cause to be humbled that we are not found in the performance of this duty in time of affliction or temptation.

Secondly, If it be a duty to worship in time of affliction, it is much more our duty to worship when the Lord is pleased to free us from affliction and from temptation; if God looks for Worship from his people when under affliction and temptation, then much more he looks for worship from his people when free from affliction and temptation: This is a duty that lies upon all Saints, to be worshipping the Lord, not only with Internal, but External worship, to take all opportunities of worshipping the Lord in public, and in our families in private, to be pouring out supplications, and to be speaking well of God is our duty: if in sickness, then much more in health; and if in adversity, much more in prosperity; and if under temptation, much more in the day of freedom, when the hand of the Lord is not upon us; it is our duty to take all opportunities, and the best opportunities, and the fittest opportunities, both in our families, and in public. Take heed that our incumbrances of the world doth not shut out our worship of God: *Pour out thine indignation upon the Heathen, and the Families that call not upon thy name:* O that that Scripture were remembered! Truly we are apt to complain when God lays his hand upon us, and exercises us with affliction and temptation, our complaint is, that we cannot worship; that is the grief and the burden, that we cannot worship the Lord, we are taken off from our duty; if so, we had more need to take those fairer advantages and opportunities of worshipping, while the Lord is pleased to continue his course of mercy and goodness towards us: *Seek the Lord while he is near, and call upon him while he may be found;* when afflictions come, we cry out, God is far from us, and at a great distance, and we know not how to apply ourselves to him; but examine and see whether this may not be the cause, because we have not taken our opportunity while he was near, we have neglected to worship him while we had strength and ability of body, of pouring out our souls to God, and speaking to God; and no wonder the Lord doth take those opportunities from us: and truly that proves a great burden to many of God's own people in the day of adversity, when God brings them into affliction, and exerciseth them with temptation, and they see they cannot worship him

in that external way; O! that is their grief, that they have not laid forth themselves in the worship of the Lord, both public and private, while the Lord gave them space and opportunity; and therefore as we desire not to lie under that pressure, which will be exceeding heavy to God's own people, take heed how we neglect worship, either in our families, or in public, or in both; for if it be our duty to worship under affliction, much more in health, peace, and strength.

To draw to a conclusion, one word of *Exhortation,* and so I end.

Brethren, Let us look up to the Lord to teach us this lesson, to make Impression of this Divine Truth upon our hearts; there is a time a coming that everyone of us may be put to the exercise of it; and therefore look up to the Lord now to teach you, that when affliction and temptation come, we may through the Lord's strength be made able to fall down and worship, both with Internal and External worship; O! that God would make those examples of the Saints that were set before us, prevalent with us, to draw us on to our duty; you heard how *Job* worshipped, and how *Jonah* worshipped, and *Christ* worshipped in an Agony, in the midst of affliction, accompanied with great temptations; O that we might look up to God to teach us this duty! that we may be ready to fall down and worship, as *Job* was, when the evil tidings came that all was taken from him, be falls down and worshipped, and blesses the Name of God. O! Know, that we have need then to be pouring out our souls before the Lord, and to be crying, as this woman did, *Lord help,* if ever we had need to cry, then *Lord help;* when affliction is upon us, especially accompanied with temptations, men and Angels cannot help, we had need to cry, *Lord help.*

But you will say, what is it that we should cry for to the Lord at such a time? It is our duty to worship, and to be pouring out supplications, but what is it that God expects that his people should cry for in time of affliction and temptation?

Briefly thus, We should cry, That *the Lord would discover the cause of that affliction, and that trial which the Lord doth exercise his people with:* Truly, it is not without cause, and therefore it is not without cause that God doth afflict us, *if need be you are in temptation,* it is not without cause, and therefore it is our wisdom and duty to cry to the Lord that he would discover to us why it is thus with us, to know what is his mind and will towards us, what God aims at, whether for correction or trial, or for exercise; wait upon the Lord to know what is his end; it is an addition to our affliction, when as our way is hid, and God's way towards us is hid, and we know not what God intends; therefore we should be much in this request, fall down and worship him, and desire the Lord to show us the cause, what is his end in this affliction, this trial and temptation.

Secondly, Fall down, and worship, and pray *that the Lord would take away the sting of affliction;* the sting is sin, the sting of death is sin, and the sting of all lesser deaths, affliction, is sin; therefore pray that the Lord would take away the sting; pray that *he would not correct us in wrath, and that he would not chasten us in his sore displeasure;* that was *David's* request *(Psal. 6. 1.)* that the affliction might not be accompanied with the Lord's displeasure, but that the face of the Lord may be towards us, and the comforting presence of the Lord with us in affliction;

we should cry that the Lord would take away the sting, and that his presence may be with us in affliction, that he would not leave us in the fiery furnace alone, but according to his promise, would be with us, when we go thorough the fire and water.

Thirdly, We should cry, That *the Lord would make us willing to bear our affliction, whatever it be;* that he would make our spirits submissive to him: that should be the great request of a gracious heart, that the Lord would make our spirits submissive unto him. O! What a gracious frame of spirit was *David* in, when he was driven out from *Jerusalem* by his son *Absalom?* 2 Sam. 15. 25. The Priests would have brought the Ark after him; No (saith he) *Carry back the Ark of God into the City; If I shall find favor in the eyes of the Lord, he will bring me again, and show me both it, and his habitation; But if he thus say, I have no delight in thee, behold, here am I, let him do to me as seemeth good unto him:* Here was a gracious submissive frame of spirit under a great affliction; if the Lord will use me no longer as an instrument, and I must Reign no longer, let the Lord choose what instrument he pleaseth, and do with me what seemeth good unto him. O! Beg that God would give us a submissive frame of heart, that when the Lord leads us into any affliction, we may be found submitting to the Will of God.

Fourthly, We should beg of the Lord, That *He would strengthen us to bear our affliction;* that he would enable us to grapple with our Temptations, and so to bear our affliction, that we may be no dishonor to his Name; so to bear our affliction, as we may be to his praise. Surely the least affliction will crush us, if we have no other strength then our own, we shall be soon crushed, when under temptation: O! We had need cry, *Lord help,* we had need cry that the Lord would put under everlasting Arms to bear up the spirit, and to enable us so to carry it, as we may be an honor to Christ.

Fifthly, When we fall down and worship, Beg *that the Lord would give a sanctified use of the affliction or temptation, whatsoever it be:* Our spirits should be breathing after a holy improvement of all God's dispensations, especially these dispensations of great afflictions or temptations; truly (as you heard before) it is not in affliction itself to do this, we cannot profit by it if the Lord doth not teach; and therefore we had need go to him, and cry to him, that he would give a sanctified use, that he would make affliction attain its end, that he would bore our ear to instruction and correction; that we may hear the rod, and him that hath appointed it, that he would carry on his own work, and would make use of this affliction for the subduing of our corrupt nature, making us partakers of his Divine Nature. Thus we should fall down and worship, and beg that God would give us a sanctified use of all afflictions.

And know Brethren, that we shall never have ease nor rest in our spirits till we be brought into this posture, we shall be in a woeful turmoil and perplexity, as *Noah's Dove,* that found no rest till it came into the Ark; so we shall find no rest till God brings us into this frame, bow the spirit, and cause it to fall down and worship in time of affliction, there will be no sanctified use of affliction; never expect any good by affliction, till God bring the spirit into this posture, to fall down and worship, as *Job,* and *Jonah,* and *Christ* did; that is an argument that the affliction is working the right way, when as the spirit is thus subdued to God: now it is working for good, certainly God will make a good end with that soul, when it is brought

thus to fall down and worship the Lord, to *fear,* and *love,* and *trust,* and *submit to him,* and to *pray,* and *praise,* to *speak to God,* and *to speak well of God* in time of affliction: Now the Physic works kindly, and the Lord is engaged by his word, that this shall work together for good, even all afflictions; when it thus works, you may have assurance of it, that all shall work together for good, God will make a good end, as he did with *Job,* and you may be sure that God will make a good end with you when as the affliction does thus work. And till this be done, never expect deliverance in mercy, if the spirit be not thus brought off in time of affliction or temptation, 'tis no mercy to be delivered; and this is a sure Argument that mercy is at hand, deliverance not far off, when as the Lord shall enable the soul thus to fall down and worship. When *Jonah* shall be looking towards the holy Temple, though in the belly of hell, yet when he looks to God thorough the Mediator, worshipping, praying, and praising, deliverance is not far off: O that God would help us to be looking upon his, and other examples! Yea, the example of this woman, when she was tempted and afflicted, she falls down and worshipped, saying, *Lord Help.*

Matth. 15. 26.

But he answered and said, It is not meet to take the children's bread, and to cast it to Dogs.

SERMON XVIII.

HEre is the *third Temptation* that this woman met withal for the trial of her faith.

Christ first of all gave her *no Answer,* that was one trial.

Secondly, He gave her *a denial;* he tells her, that he was not sent to such as she was: that was a greater trial.

But now in *the third place,* he *gave her a repulse;* he does not only seem to deny her, but seems to beat her back, and that with shame and reproach; a very sore temptation. Christ seems now to do his utmost to drive her away out of his presence, by presenting unto her hervileness, her unworthiness, *It is not meet to cast the children's bread unto dogs.* The Jews are called the *children,* they were the household of God, chosen and separated from all the world, and the Gentiles, they were called *Dogs,* they were without, and without are dogs; they were without the Covenant, and so were visibly unholy and unclean, and therefore counted *dogs,* and called *dogs.* And the mercies that Christ the Mediator was sent to dispence, are called *children's bread. It is not meet to take the children's bread.*

It is not meet,] It is not good, it is not fair dealing, it is not honest, it is not right; no, not in the sight of men, to take that which is provided for children, and give it to dogs, it were a sin and a shame so to do; therefore the Lord Jesus seems here to beat her back with a strong repulse; as if he should say, I wonder at this woman's boldness, she being without the Covenant, among the dogs, should desire the children's bread; no, it is not fair dealing, meet, right, nor honest, to take the children's bread and cast it to dogs: and thus she is beaten back, by presenting her vileness and unworthiness.

The truth that I shall close with, is this. The consideration of unworthiness and vileness, proveth many times a sore temptation to Christ's people.

God many times suffers his people to be tempted, and to meet with many sore temptations about their own vileness and unworthiness. That is the temptation that is now applied to this woman, that she was an unworthy creature, called a dog.

Now to make it plain to you from Scripture, that this many times doth prove a sore temptation to God's people, when their eye hath been kept intent upon their own vileness; this was a great temptation to *Moses,* and laid as a block in *Moses* his way, *Exod. 3. 11. And Moses said unto God, who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?* He looked upon his own unworthiness, he was of a stammering tongue, and uncircumcised lips, when God would send him about that great work of bringing the people of Israel out of *Egypt;* this was a hindrance to *Moses* when he looked upon his unworthiness: O Lord, *Who am I that I should go to Pharaoh?*

And so the Prophet *Isaiah,* he met with the same temptation, and it was a great discouragement to him, and made him cry out bitterly, *Isa. 6. 5. Woe is me, for I am undone, because I am a man of unclean lips:* He looked upon his own unworthiness, and the unworthiness of the people, and then he cries out that he was undone, *I am undone:* It was a mighty weight upon his spirit, till the Lord sent his Angel to help him over this temptation, by declaring to him that his iniquity was taken away, and his sin purged, as you may see in the 6 and 7 verses.

And so this was a temptation to the Prophet *Jeremiah,* his own unworthiness, when God would send him about some special service, *chap. 1. v. 6. Then said I, Ah Lord God, behold I cannot speak, for I am a child:* He looked upon his own weakness, I am a child, I cannot speak, altogether unfit for the service, and he would have declined it, and therefore God thrust him upon it, *v. 7.* his unworthiness was a temptation to him.

And it was this that made the *woman that had the issue of blood* to come behind Christ,*Matth. 9. 20.* and to touch the hem of his garment, she would have stolen a cure, and gone away, and not have been seen, and so Christ should have lost the honor; she was under a temptation, and it was from the sense of her unworthiness.

And so the *Centurion,* Luke 7. 7. what was it that kept him from Christ? It was the sense of his unworthiness; *Wherefore neither thought I myself worthy to come unto thee:* I sent to thee indeed: but I thought not myself *worthy* to come to thee; the sense of his unworthiness kept him from coming in person to Christ: And so the sense of unworthiness and vileness, doth keep many a poor soul from closing with Christ, it keeps many a soul from accepting the tender of grace and reconciliation; it keeps many a soul from submitting to the righteousness of God, which is the righteousness of faith.

But in the opening of the Point, I shall show you what are those particular discoveries of unworthiness that do many times prove matter of temptation unto God's people.

First of all, when as a poor soul doth look upon *his own sinfulness,* and its *unworthiness by reason of sin;* when as a man or woman come to see what sin is, what a vile thing sin is, what an unclean and polluted thing sin is, such a pollution, such a defiled thing, that there is no Sink, no pit foul enough to receive it, but the pit of hell; so unclean is sin, such an uncleanness as will turn all in conclusion into the pit of hell. Now when a soul comes to see what a vile thing sin is, and look upon himself, and see that he is the man; I am the man, and I am the woman thus polluted and thus defiled, defiled all over, within and without, heart defiled, and life defiled, and when the soul comes to pore upon this, it proves many times matter of sore temptation; and especially this sinfulness is matter of temptation in these two or three branches.

First of all, in the vileness and sinfulness of our *hearts* and *natures;* when as men or women come to be acquainted with the vileness of their nature, and see what rebellion is in the heart, and find that there is a by as upon the spirit, that doth carry it off continually from God, the heart inclined toward vanity evermore; O! How do vain thoughts and sinful imaginations crowd in continually? And they do defile the most holy Service that is taken in hand: O! This proves matter of temptation: This body of sin and death, it made the Apostle cry out, *O miserable man that I am! who shall deliver me from the body of this death*▪ Rom. 7. 24. It had been a pressing temptation, if the Lord had not made a discovery of the way of deliverance and salvation to him; for a poor soul is apt to fear, surely there is nothing of God in me, if there were any seed of God in me, my heart would never be so vain, and the bias of my spirit would never carry me out from God so, O! I fear I am not made partaker yet of the Divine Nature. The sight of that woeful evil that is in the heart, proves many times a sad temptation, that it is hard for a poor soul to get over it. And

Secondly, When the Lord doth leave a poor creature *to sin after mercy,* and *against mercy,* it hath been saved by the Lord, delivered by his right hand, pressed with such and such a mercy, and yet overtaken in the snare of sin; sinning against mercy many times proves a sore temptation: O! I am afraid that I am none of the Lord's children, mercy hath not its kind work upon me, it doth not bring forth those fruits which the Lord may look for when he gives out such mercies: sinning against mercy, many times proves a sore temptation.

Thirdly, When the Lord leaves a poor creature *to fall again and again into the same sin;* O! this proves matter of temptation, when as the soul hath seen the evil of sin, and hath bewailed it, hath run to the Lord for strength against it, yet hath been overtaken again and again in the same sin; that I say proves matter of sore temptation: Surely may the poor soul say, my spot is not the spot of children, I have been overtaken once and again; whereupon the poor soul may be tempted to cast away his hope and confidence, and not only tempted to cast away its confidence, but tempted to depart from God, and to go out from the ways of obedience; *There is no hope* (say they in *Jer. 18. 12.) but we will walk after our own devices, and we will everyone do the imagination of his evil heart:* We have back-slidden again and again, and there is no hope for us, we had as good go on, and take our fill in sin: This temptation is set on many times by falling into sin. That is the first, That unworthiness by reason of sin.

Secondly, Unworthiness by reason of that *miserable, weak, and frail condition that the children of men are in;* the great distance that man is at from God, this proves matter of temptation to many a poor soul, when he considers that he is a poor piece of dust and ashes, and that there is an infinite distance between God and the creature; he is from everlasting to everlasting, he is Jehovah, and changeth not: But we are poor creatures, that are of yesterday, and are going down to the grave today, and shall be in the place of silence tomorrow: O this proves matter of temptation and discouragement. Will the Lord look down upon such a poor creature, and upon such a piece of dust and ashes? Is it possible that the Lord should humble himself to take notice of me? And besides that common condition of frailty which all men are in, the Lord is pleased to bring some of his people into a lower condition then that which is the ordinary state of man, and yet he is as low as dust: Yet (I say) the Lord is pleased to bring some of his people into a lower condition then ordinary; By affliction God makes man's state to be low, when he brings him into an afflicted state; and when God maketh man's comforts to be low, taketh away those comforts, and those relations which have been his refreshments, I say, when a man is brought thus into a low and afflicted condition, this added to that common condition of frailty, it setteth at a great distance from God, and it proves many times matter of discouragement and temptation to a poor soul: So it was with *Job, chap. 14. v. 1, 2, 3. Man that is born of a woman, is of few days, and full of trouble; he cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such a one?* Lord, (saith he) Is it possible that thou shouldest humble thyself so far to look down upon such a one? That God should look down with the eye of pity upon such a one frail man is, one that is brought so low, one that sitteth upon the dunghill! Unworthiness by reason of frailness, proves a temptation many times to God's own people.

Thirdly, Unworthiness by reason of *coldness and deadness in affection:* When a poor soul finds how dead his heart is towards God; O! I have a heart for the world, and I have affections to friends and relations, there is love to creatures, nay there is affection enough to vanity, but little or no heart for God, there are not those breathings, those thirstings, those pantings after God, not that first love which sometimes it hath found to the Lord, and to the things of Christ: O! This proves matter of discouragement and temptation: O! I fear that the love of God dwelleth not in me, saith a poor soul, I find my heart so dead, and so strait towards God, open to the world, but strait to God: O! I fear that the love of God dwelleth not in me; How can it be that God should set his love upon such a one? Surely if the love of God were in me, I should love the Lord more then I do. Deadness and coldness in affection toward the Lord, it proves many times a sore temptation.

Fourthly and lastly, Unworthiness by reason of *unusefulness and unserviceableness to God,* that is matter of temptation; when as a poor creature sees that it can do little or nothing for the Lord, O! I am a barren tree, I am a dry branch, I see that others are fruitful, I see that others have the promise fulfilled to them, they bring forth much fruit, they are serviceable in their generation, they are an honor to God, and do good to men; but as for me, I know not wherein I can honor him, I know not wherein I can be useful or serviceable, O I bring forth no fruit unto God, and therefore am afraid that I am the Tree the Apostle *Jude* (verse. 12.) speaketh of, *without fruit, twice dead, plucked up by the roots, whose end is to be burnt;* This is matter of

sore temptation, and therefore hereupon there is many a poor soul that desires to be out of the world; O Lord, I can do no good, it is best for me to be put into the place of silence, I hinder some goodly Tree that would grow in my place, and would bring forth more fruit; upon this many a poor soul hastens to the grave. This is matter of temptation, and it is grounded upon this, a man's own unworthiness and unusefulness, and unserviceableness to Christ in his generation.

Quest. But you will say, Wherefore doth the Lord suffer his people to be tempted thus about their unworthiness?

Answ. Why, the Lord he hath gracious ends. Satan who helps on this temptation many times, he hath destructive ends; but God in suffering of it, he hath gracious ends.

What are God's ends?

First, God would teach us to learn this lesson, *That the love of God goes not by the worthiness of the creature;* therefore God he suffers us many times to be bowed down by looking upon our unworthiness even to temptation, because we would not learn this lesson, that the love of God goeth not by the creatures worthiness, but that it is altogether free, and not for anything in the creature, it is only in the Breast of God; there is the ground of his love, no reason for it in the creature: *Go and take a woman of Whoredom, one that hath played the Adulteress, and yet beloved,* that was to show forth and hold forth his love to the children of Israel; What was there in such a woman that was lovely or desireable? The woman of whoredoms; no more worthiness in the children of Israel: Neither is there in any soul, and God would have us learn this; and if we will not learn it, he will suffer us to be carried into the School of Temptation, to learn us this lesson, That God loves not for any worthiness in the creature.

Secondly, God would teach us to learn this lesson, That *the worthiness of the creature is out of itself;* therefore he suffers the soul to be brought into this School of Temptation, and to be bowed down with the apprehensions of our unworthiness, that we may know that the worthiness of man is out of himself; a lesson hard to learn, for a man is apt to seek his worthiness in himself, and is loath to be beholden unto any, no, not unto God, and not to Christ for his worthiness: We have all learned this of *Adam,* it was the first sin, he would have his worthiness in himself, he would not have depended upon God for it, but he would stand by himself, and have no dependence upon his Creator, and so by seeking to stand on his own legs, he fell down below the condition of a creature. And truly, ever since the sons of *Adam* have imitated their Father in this, Man desires and seeks to have his worthiness at home in himself, and he is loath to go out for it; and therefore it is one of the hardest matters in the world, to bring men to submit to the righteousness of Christ. Corrupt Nature, and Carnal Reason (as it is corrupted) teacheth men to look to their own righteousness; Philosophers taught men, That men needed not to go out of themselves to make themselves happy; for a man had all blessings in himself, and he needed not to go out of himself: But Christ teacheth another lesson; if ever man will be happy he must go out of himself, and he must seek his

worthiness elsewhere, he must have it in the Son of God. Now that we may learn this lesson, God suffers us to be brought into the School of Temptation.

Thirdly, God hath this gracious end, Thereby he doth *make his people more humble, and lowly in Spirit,* which is a gracious and Christlike disposition; though the Devil he hath no such end when he presents our unworthiness, to make us humble, yet God will make that advantage of it: You may see how humble and how meek this woman was when she was under this Temptation, in the next words, *Truth Lord,* (saith she) *yet the dogs eat of the crumbs;* all that thou hast said is true; thou hast said I am a dog, truth Lord, so I am. Thus she doth lie very low at the feet of Christ, he calls her dog, and she lies the lower, she lies at the feet of Christ. This is a gracious effect that God works by this Temptation.

Fourthly, By this God doth make his people *really to prize, and to live upon, and to exalt the Fathers free grace, and the Sons worthiness and righteousness.* I say, in this school of temptation, God teacheth his people to exalt really, and to prize really, and to live upon the free grace of God the Father, and the infinite worthiness and righteousness of *Jesus Christ.* O saith a poor soul, if I be so vile, so unworthy, O! what need is there of fleeing to the free grace of God? What need is there of looking after the infinite righteousness of Jesus Christ? O! This will make the soul desirous to live upon God, and to live upon Christ, to build upon free grace, and to build upon the worthiness and righteousness of Christ; and this will make the soul to exalt, and to lift up this glorious name of God, and of his Son. O! What had become of me, if it had not been for free grace? If free grace had not overlooked all my vileness, all my sinfulness, all my distance from God, all my coldness of affection, all my unusefulness, what had become of me if it had not been for the righteousness of Christ? If Christ had not brought in everlasting righteousness, to cover all this unrighteousness, O I had been miserable and undone. You see wherefore God suffers these temptations.

Briefly, a word or two by way of *Application.*

First, It may teach us to take heed that we do not help forward this temptation upon the spirit of those that are weak Christians: I say, Take heed that we do not help forward this temptation, there is no greater temptation then when the soul is kept and bowed down to look upon the vileness and unworthiness of the creature; many a poor soul cries out (as *David* did) concerning his sin, *O, my sin is ever before me;* so many a poor soul says, my unworthiness an vileness is ever before me, my deadness is ever before me, my distance from God, my sin of Nature, my sin of Heart, my relapses: Now take heed that we do not help forward the temptation, by despising and undervaluing those that are weak, by despising Christians for their weakness; O! it may be, as I said before, their eye is upon it, they look upon it themselves, and therefore we should not so look upon it as to discourage them, and not to cast off such as have any seed of God in them because they are weak, but to cherish that which is of God, though we may apprehend there is coldness, and deadness, and unusefulness; and it may be the Lord hath made them deeply sensible of it; but if there be but a little wheat, though covered with chaff, do not cast it away; a little wheat is precious: though there be but a little gold, and a great deal of dross, yet if we can discern any of

Christ's gold, we should help forward the work of Christ, and not help forward the work of Satan.

But secondly, Take heed that we do not give way to this temptation, let Christians (especially weak Christians) take heed that they do not give way to this temptation, poring upon their unworthiness, as to be discouraged and to be beaten off from Christ, and staved off from their duty. We may look upon our unworthiness, and we ought to look upon our unworthiness, and O that we could look upon our unworthiness more then we do, in God's way to look upon it, when God doth show us our unworthiness in God's glass, then we may look upon it without danger; but now it is dangerous to look upon it when Satan presents unworthiness, to behold it in the Devil's glass, it is dangerous, and proves a very sore temptation.

Quest. But you will say, How shall we know when God presents unworthiness, and when Satan presents unworthiness? How shall we know when it is duty to look upon unworthiness, and when it is sin to look upon unworthiness?

Answ. First of all, When God doth present unworthiness and vileness to us, he doth also present himself to us; he doth not present the unworthiness of the creature, and leave it there, but when God shows his people their unworthiness, he also shows himself; that you may look with one eye upon the Lord, as you look with the other eye upon your unworthiness; so did the Church in *Micah 7. 18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?* Vers. 19. *He will subdue our iniquities, and thou will cast all our sins into the depth of the Sea.* She had looked upon her unworthiness, and upon her vileness, and had seen her iniquity; but she also looked unto God, *who is a God like unto thee?* And truly when we look upon our unworthiness, we may say, and we ought to say, O Lord! Who are such vile, sinful, and unworthy creatures in the whole world as we are? But take heed that we stay not there, and rob God of his grace, but even then look up to the Lord, and say, *Who is like unto thee?* Who is like unto me for unworthiness? But who is like unto thy Son Christ for worthiness and righteousness? No God like unto thee; No Savior like unto Christ.

Secondly, When God presents our unworthiness and vileness, it is to make us run nearer to himself; and it hath that effect and that operation upon the heart, when God shows a man or woman their vileness, it makes them run nearer to God: But now when Satan shows sinfulness and vileness, it is to draw the soul away from God, and so forsake its own mercy; when God made a discovery to the *Prodigal* of his own unworthiness, it made him hasten to his father; that discovery was from God, it made him hasten home; *I will arise* (saith he) *and go to my Father, and I will say, Father, I have sinned against thee, and am not worthy to be called thy son:* When as the soul shall thus look upon its unworthiness, and make the more haste to God, make the more haste to Christ, flee the faster to the City of Refuge, that discovery is of God.

Thirdly, When God doth discover a souls unworthiness, he doth make the soul (notwithstanding) *thankful;* he keeps the soul in a thankful posture, notwithstanding the

discovery of its unworthiness. So *David,* the Lord helped him to see his own unworthiness, and the unworthiness of his people, yet *David* in the midst of that discovery was kept in a thankful frame, *1 Chron. 29. 14. But who am I, and what is my people, that we should be able to offer so willingly after this sort?* Lord, we are poor unworthy creatures, I and my people, King and people; Ah but still his heart was kept thankful, and he is the more thankful to God, that God should employ such in any service that is done for him. But when as the sight of our unworthiness doth make us to repine against God, and put the spirit into a murmuring and discontented frame, that discovery is not from God, but from Satan. When God leadeth a soul into the discovery of unworthiness, yet he makes the soul thankful.

Fourthly, When God discovers unworthiness, it shall be no hindrance to the soul in waiting upon God in his Ordinances; when Satan discovers unworthiness, he doth thereby endeavor to discourage and to beat off the soul from waiting upon the Lord in the way of his Ordinances; This woman of Canaan she is not discouraged, she goeth on crying and praying; and *Hezekiah* and his people they went on to wait upon the Lord, notwithstanding they were made sensible of their unworthiness, and their want of preparation, according to the preparation of the Sanctuary; but when a soul is discouraged, beaten off from prayer; it is not for me to go to God, it is not for me to pray, and to wait upon God in his Ordinances, one so unworthy; Surely this is from Satan, this is not the discovery of God.

Fifthly and lastly, When as God discovers a man's unworthiness, it shall not take him off from any service that God calleth him to; when as Satan doth discover unworthiness, it taketh a man off from that work which God layeth before him. *Moses* was taken off from the work of the Lord by the sight of his own unfitness and unworthiness, he goes on to make many excuses one after another, it was a great stumbling block in his way, and it did hinder him from following God in that service that God called him out unto in his generation: *Moses,* he looked upon his unworthiness, and he was under a temptation; therefore thus you see and may know when God discovers unworthiness, and when it is duty to look upon unworthiness; and on the contrary, when it is of Satan, and when it is your duty to look away from your unworthiness; we may see it, and must see it in God's glass, but not in Satan's, And O that God would fasten this upon the spirit; let us take heed that we do not give way to this temptation. Weak Christians, you that are apt to be discouraged with the thoughts of your unworthiness, take heed of giving way to this temptation, for you will exceedingly hinder your own comfort by poring upon your unworthiness when Satan presents it; and you will enslave your own spirits, it will hinder you from that freedom which Jesus Christ hath purchased, and which Jesus Christ tenders to you, it will hinder your souls from establishment, it will keep you always in a weak condition, to be continually poring upon unworthiness, to look upon yourselves continually, and not to look back again to God, to look upon your sinfulness, and not look upon free grace, to look upon your unworthiness, and not to look upon the worthiness and righteousness of Christ: This will keep your souls from establishment, and keep you always in a weak condition.

But now, when God doth present unworthiness, we may look upon it; only let us remember what are God's ends, when as God doth present unworthiness; God's ends are gracious, and O

that we might have God's ends in our eye when we look upon our unworthiness! It is to teach us to know that God loveth us not for our worthiness, to teach us to know that we must have worthiness out of ourselves, to make us more low, more humble, meek in spirit, to make us to prize the Father's free grace, and the Son's worthiness, and his righteousness. These are God's ends, O that when ever we look upon our unworthiness, we might have God's ends before us!

Quest. But what shall I do when tempted about my unworthiness? Briefly thus.

Answ. If it be the portion of any soul to be under these temptations, under these discouragements before-mentioned; if it be a temptation grounded upon the discovery of the sinfulness of our Nature, heart, and life; O flee to the fountain, know that God hath declared that there is a fountain opened, *Zach. 13. 1. In that day there shall be a fountain opened to the House of David, and to the Inhabitants of Jerusalem, for sin, and for uncleanness:* Therefore when you are bowed down with the sense of your own unworthiness by reason of sin, look to the fountain, there is a fountain opened, and there is virtue in that fountain to cleanse and take away all your sin and unworthiness.

And if your temptation be grounded upon the discovery of your weakness and frailty, your distance from God, and this is helped on by your low and afflicted condition, besides the common frailty of man; O know! That though the distance be infinite, yet God hath overlooked it, free grace hath overlooked it, and free grace can overlook, and free grace will overlook that infinite distance that is between God any you: and know, that God doth not judge of any man by his outward low estate, by his outward afflicted condition; you are apt to draw sad conclusions from thence, that God loveth you not, and Satan he tempts to conclude so, if God loved you, he would not deal so with you: Ah, but know, that God doth not judge so, neither can you judge of the love of God by affliction.

And if the temptation be grounded upon the deadness of your heart, and coldness of your spirit, look to Christ to warm you, look to the Son of God to enflame your affections; but know, that you are not able to judge of God's love by your love, you must not measure God's love by your love; not to conclude that God hath no love, because you have little love; you cannot measure God by yourselves, you should rather accept of his love, entertain his love, and look to that love of God, to beget more love in your hearts, and to draw forth more love in your hearts; we have cause to be humbled exceedingly that our love to God is so little, but yet we must not measure the love of God by our love.

And if your temptation be grounded upon your unusefulness; O, you say, I am an unuseful creature, more fitter for the dunghill then for anything else; know that God hath some use of you, there is never a Christian living but God hath some use of it, though it may be you see it not; thou lookest upon thyself as a poor unuseful creature, but God hath some use of you: if God had not some use of you, he would not continue you here, no, not a moment; God hath appointed several members in the body, and all are useful, not the least member but it is useful in the body; I say, surely the Lord sees that you are of use to him, although you are apt

to say you are altogether unuseful. In a word, when tempted about unworthiness, do as this woman did in the Text.

First of all, she doth acknowledge all that Christ spake, *It is not meet to take the children's bread and cast it to dogs,* saith Christ in *v. 27. Truth Lord,* saith she. Let us learn to do so, when bowed down with the thoughts of unworthiness and vileness; let us subscribe to it, that it is a truth, all that can be said, and all that can be presented by Satan himself concerning our vileness, we may grant that it is truth, I am unworthy, vile, and wretched.

Secondly, Take heed that this do not hinder the acting of faith; acknowledge that it is so, and that we are as vile as it is objected; but let not the sight of this hinder the acting of faith; this woman she acted faith gloriously notwithstanding; *Truth Lord, yet the dogs do eat the crumbs that fall from their master's table;* she makes this to be a ground of faith, even this very discouragement, this very temptation, the sight of her unworthiness, this doth not discourage her; It is *Truth Lord, but yet the dogs eat of the crumbs;* and so be you still in the acting of faith, and let not the fight of unworthiness be any hindrance.

Thirdly, It is our duty still to wait upon the Lord in the midst of the discovery of our unworthiness: *Wait upon the Lord, and keep his way,* and let no discovery of unworthiness beat us off from waiting upon the Lord, and keeping his way: this woman held on her way, held on to wait notwithstanding all her unworthiness; she believes, and waits, prays, and waits, and her expectations they are from the Lord. And so in the midst of the sense of our unworthiness, let us do as she did, acknowledge God notwithstanding, be acting faith in Christ, in the Lord's free grace, in those gracious promises which he holds forth, and which he hath given us in Christ, and be waiting upon God in the way of our duty, keeping his way; and the Lord he will certainly make that soul more then a conqueror of these temptations.

Matth. 15. 26.

But he answered and said, It is not meet to take the children's bread, and to cast it to Dogs.

SERMON XIX.

I Shall now consider this temptation in *particular.* In general it was her unworthiness that was presented, more particularly, that *she was one of those Nations that did not belong to the Covenant of God.* She was a *Canaanite,* she was one that was a stranger to the visible Covenant of the Commonwealth of Israel; she was none of the children of the visible Kingdom, she was a *dog,* one without, and therefore Christ tells her, that she had nothing to do with the *children's bread.* This was the temptation.

We shall consider the Proposition as it is laid down by Christ, which is an excellent truth, and worth the consideration.

That children's bread must not be given to dogs.

That is the proposition laid down by Christ. Or, The holy things of God, they must not be profaned by giving them unto those that have no right unto them.

First, In the opening of this Proposition, I shall show you, *Who they are that are here called children.*

Secondly, And then, Who are called Dogs.

Thirdly, *What is that children's bread* that must not be given to dogs.

First then, Let us enquire who they are that are called *children,* who are the *children* that have right to the bread?

I answer first, All they that are *true Believers* in Christ, they are called children; I say, such as are really and truly believers, such as are the seed of Christ, the travel of his soul, such as are begotten again unto God by the immortal seed of the word, and born again of the Spirit, new creatures; these are children indeed, they are called the children of the *Promise,* the children of the *Covenant,* the children of *God by faith* in Christ Jesus, *Gal. 3. 26. To as many as believed gave he this dignity to be called the children, the sons of God:* To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, *John 1. 12.* primarily and chiefly they are called children of God, and these have right to the children's bread.

But secondly, There are others that are called children, that is, *Such as are under visible and outward dispensations of the Covenant;* I say, such as do outwardly belong to the Covenant of God, such as are under the visible dispensations of the Covenant of God; though possibly many of them may not be under the efficacy, life, and power of that Covenant, yet if they be under the visible dispensations, the outward dispensations, God owns them, and they must be owned for children, *Rom. 9. 6. For they are not all Israel which are of Israel;* though they may be of Israel, the seed of *Abraham,* that the Apostle speaketh of there, and such as were under the outward dispensations of the Covenant, the Covenant of their father did belong to them, yet saith he, *all are not Israel that are of Israel;* they are not Israel indeed, *children of the Promise, as Isaac was;* they are not all the elect of God, though they may be, and must be owned for children, because under the outward dispensation of the Covenant: And in *Mat. 8. 12. But the children of the Kingdom shall be cast out into utter darkness;* called children of the Kingdom, because under an outward administration of the Covenant of grace, and yet possibly they may fall off and apostatize; and such children of the Kingdom may be cast out.

Now persons are under an outward administration of the Covenant two ways, or by two rights, as I conceive.

First of all, by a visible profession of Christ, by a profession of faith in Christ, that may give men right to a visible being in the Covenant of God, and so upon that visible profession that is held forth, they may have right to the Ordinances of God, and yet not belong to the invisible Covenant of God. For Brethren, if a visible profession cannot give right to an Ordinance, there is no man can have any ground for the administration of an Ordinance to others, if not upon a visible profession, for there is no man can be certainly assured who are

the true Israel of God, and who belongs to the Election of God; no man can have certain assurance of another man's condition, but as he judgeth in charity upon his profession; so that an outward profession gives right to a visible being in Covenant, and so to a partaking of the Ordinances of Christ.

Secondly, There is another way of right (as I conceive) held forth in the Scripture, by which some persons have right to this visible Covenant of God, and so to some Ordinances of Christ, (such as they are capable of,) and that is, *God's gracious owning of them;* I say, God's gracious Declaration in the Word, that he will own such and such, and will account them for his people, set apart for himself; and so I conceive that the Lord owns and esteems of Believers, and the children of believing parents: And as some by profession have right unto the visible Covenant, so others upon God's declaration of owning in a visible way the seed of Believers; for so the Lord declared when he made that everlasting Covenant with *Abraham,* that he would take in him and his seed, and they should be visibly under the dispensation of the Covenant, which promise seems again to be renewed even in the New Testament, *Acts 2, 39. For the Promise is unto yo▪ and to your children;* and saith the Apostle 1 Cor. 7. 14. *Else were your children unclean, but now are they holy.* God's visible owning of them, gives them a right to the visible Covenant, and so to some Ordinances, such as they are capable of.

But you will say, it seemeth strange that any should be the subjects of an Ordinance who are not capable of understanding what is done: Alas, children have not the use of reason, and are not capable of understanding what is done, and therefore sure ineffectual, and of no use, it is but setting the seal to a blank.

I answer, That God always hath instituted some Ordinances both in the Old and New Testament, the subjects whereof have been merely passive. God to declare his grace, will prevent poor creatures before they are able to know him, hath instituted some Ordinances, the subjects whereof have been merely passive.

What did the children of old understand of *Circumcision?* They were merely passive, and yet that Ordinance I hope was not in vain, and seemeth to be more suitable to God's grace now under the Gospel, to have an Ordinance the subjects whereof should be merely passive, it declareth the grace of God, that he speaketh so to them before they have any knowledge.

And whereas it is said, It is the setting of a Seal to a Blank.

I answer, If God hath put in the names of the children of Believers into the same Covenant with their parents, if their names shall be found written in the Covenant,, why then to set to the Seal, will be no setting a Seal to a Blank; but their names were written and put into the Covenant when made with *Abraham, I will be thy God, and the God of thy seed;* and we nowhere read that their names were blotted out; nay, we rather find them renewed, *Acts 2. 39. For the promise is to you, and to your seed:* and therefore let none say, that it is setting a Seal to a Blank, if God hath written the names of children in the Covenant. Indeed I know it is very dangerous to misapply an Ordinance of Christ to wrong subjects, it is a giving holy things to dogs; but take heed that we do not call dogs where the Lord doth not call so; and take heed that we do not blot out those names that the Lord hath put into the Covenant.

But it may be you will say further by way of Objection.

If children belong to the Covenant of God, and the Covenant that the children of believing Parents is under is a Covenant of grace; of necessity they must be saved: Shall they be under a Covenant of grace, and not be saved?

I answer, Some may be under a Covenant of grace, and not saved; I say visibly, in respect of the outward dispensation, they may be under the Covenant of grace, and yet never attain to life and salvation; for when as we do Baptize those who do make a profession of their faith, surely we look upon them as Believers, and such as are in Covenant with God, and therefore we Baptize them, because believers, and so in Covenant with God.

But now, is it not possible, nay is it not ordinary for many who make such a profession of Christ, and are baptized upon that profession, to fall off, and to come short of life and salvation? And yet I hope you will say the Ordinance was not disorderly administered, though they that did make a profession do fall off; so though all children of believing parents do not attain to eternal life, yet the Ordinance is no more unduly administered to them then to others, for both Professors and children may be under the outward administration of the Covenant, which being may give right to an outward Ordinance, and yet not be saved.

Object. But you will say, How shall we judge of any but by their profession that they make of Christ; we cannot own any but such as make a profession, and children cannot make a Profession.

I answer, We must judge as God judgeth, and own as God owns; take heed that we do not disown what God owns; and if God will own the children of believing parents visibly, and put them under an outward administration of the Covenant, surely there is no danger of owning where God owns; God's owning is a surer ground for us to go upon, then any man's profession: Now God seems to own the seed of believers by his gracious promise: Nay, let it be considered, those Prophesies that speak of the latter days, and of the Kingdom of Christ, and the glory that shall be in those days, they speak of this, that God will then more abundantly and visibly own the seed of his people; God will own them, and God will bless them, *Isa. 65. 23. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.* When the Jews shall come in, they shall be called *the blessed of the Lord, and their offspring with them;* their seed shall be blessed according to *Abraham's* Covenant, when they shall come in again.

I know there are many gracious hearts that cannot believe this truth, and will not, till Christ comes to reveal it; but if the Lord hath handed in any beam of light, shut it not out; This have I spoken, because it is in my way to show you who are children.

But in the second place,*Who are Dogs?* You see who are to be accounted *children: who are Dogs?* That must be opened too, and let it not be offensive, because it is in the Text.

First, *Dogs* in Scripture are taken sometimes for all the Nations of the *Gentiles,* all the people of the world (except the seed of *Abraham)* were called Dogs, they were without the Covenant,

strangers to the Commonwealth of Israel; all, we and our fathers, all the Nations of the Gentiles; time was that the Jews only were the children, and we and all Nations were called *Dogs.*

But secondly, All *wicked men* in Scripture phrase they are called *Dogs;* The Scripture doth brand some sort of wicked men, and some degrees of wicked persons by this name; In especial manner the Lord looks upon some wicked men as dogs.

Who are they?

First, Such as give up themselves to gross and notorious wickedness, such as are openly scandalous, vile, and profane, *Rev. 22. 15. For without are dogs, sorcerers, and whoremongers, and murderers, and Idolaters, and whosoever loveth and maketh a lie.* Without are *dogs,* and he showeth who those dogs are that are *without,* that shall be shut out of the City, when the new Jerusalem shall come down from heaven; these are they that shall not have a name in that City: *vile sinners,* they are called *dogs.*

But secondly, such as do oppose the Gospel of Christ, such as do reject the Gospel, and oppose the Truths of the Gospel; such as come to hear for that end, that they may snarl against the word; the Spirit of the Lord calls them *dogs; Phil. 3. 2. Beware of dogs, beware of evil workers, beware of the concision:* the Apostle bids the Christians beware of them, beware of *dogs,* they that bite and snarl, and set themselves to oppose the Truths of the Gospel, the Spirit of the Lord calls them *dogs.*

Thirdly, They who do reject those wholesome reproofs, and counsels, and exhortations that the Lord sends them by any of his servants; such as scorn reproof, and hate reproof, that are ready to fly in the face of him that shall reprove them when they do wickedly; What have you to do with me, meddle with your own matters, and I will not be reproved by such a one as you are; the word of the Lord calls such persons *dogs,* they are vile creatures, *Matth. 7. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rent you.* See here what Christ speaks; Exhortations and reproofs they are not to be cast before some men, such as have often rejected reproofs, and will not hear, the Lord looketh upon them as *dogs,* and they shall die in thei• wickedness.

Fourthly, The Scripture calls those *dogs,* tha• sometime have made a profession of Christ, and have turned away from their profession, such ⟨◊⟩ have seemed sometimes to be very forward, an• very zealous, hot it may be in their youth, after •ward they fall off, and have lost their fruit, and have lost their profession, and it may be not ⟨◊⟩ much as Leaves upon them, but are turned agai• to their old ways, *2 Pet. 2. 22. But it is hapn• unto them according to the true Proverb, the dog •turned to his own vomit again, and the Sow that wa• washed, to her wallowing in the mire;* they have turned to their old course again, they seem• sometimes to cast out sin; Ah! But they have returned to it again: Such persons are vile, and the holy Ghost calls them *dogs.*

Fifthly, Persecutors of Christ, of his Truth and people, they are called *dogs;* such as do not only bark against Christ, but even *bite* and *rend his people:* Why, the Lord looks upon them as vile creatures, they are dogs in God's account, whatever they are in the worlds; and so Christ

calls them by *David* his type, *Psal. 22. 16. for dogs have compassed me, the assembly of the wicked have enclosed me, they pierced my hands and my feet.* Those bloody persecutors of Christ, that would not be satisfied but with the blood of the Lamb of God, nothing but the shedding of his blood would serve their turn; even as the Bloodhound that hunts the Hind upon the mountain; the Lord calls them *dogs,* barking dogs, biting dogs have compassed me round about.

But thirdly, What is the children's bread that must not be given to dogs?

First, The *gracious Promises of the Gospel;* those sweet comforts that God hath laid up in the Promises, they are not the portion of wicked men; *Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; Isa. 40. 1, 2.* God doth not send comfort to wicked men while they remain such; for all the promises of the Gospel, they are Christ's right, and Christ's inheritance, they are Christ's portion; the Apostle saith, *They are all yea and amen in him;* now therefore they cannot be applied to any but to those that have Interest in Christ; if promises be yea and amen in Christ, they cannot go without Christ; he must be thy husband, or else thou hast no right in them.

Quest. But you will say then, How shall men come to believe in the promises, if they must not be applied to wicked men? How shall they come to have faith in the promise?

I Answer, When the Spirit of the Lord doth persuade the heart of any sinner to accept of Jesus Christ, to rest upon Jesus Christ by a particular application: as he is freely tendered in the everlasting Gospel: when this is done, I conceive that soul hath an Interest in Christ, and then right to all the promises, for every mercy promised is to those that are in Christ, and children's bread is not to be cast to dogs.

Secondly, *A place in the House of God is children's bread;* a name in God's house, fellowshi• with the Saints, this is children's bread that be longs only to those that are Christ's, at least visibly so, *Isa. 56. 4, 5.* see what God promiseth ⟨◊⟩ the Eunuchs, *For thus saith the Lord unto the E• nuchs that keep my Sabbaths, and choose the thing that please me, and take hold of my covenant; eve• unto them will I give in mine house, and within ⟨◊⟩ walls, a place, and a name, better then of sons ⟨◊⟩ of daughters; I will give them an everlasting ⟨◊⟩ that shall not be cut off.* This is made to him th•• feareth the Lord, and desires to worship ⟨◊⟩ Lord aright, and desires to sanctify the Sabba• of the Lord, he hath right to this part of children's bread, he hath right to the fellowship ⟨◊⟩ Saints, and Church of Christ, and God in du•• time will bring him in, though he may be out. *will give him a name in my house,* and his nam• shall be written there; the time is a coming th• there shall be never a Saint, but the Lord ⟨◊⟩ bring him in, *Behold how good and how pleasant it ⟨◊⟩ for Brethren to dwell together in unity,* Psal. 133. 1 there is a large report of Brethren's dwelling together in Unity; now they must be Brethren, ⟨◊⟩ else they cannot dwell together in unity; *It is good and pleasant for brethren dwell together* Sons and daughters of the everlasting Father, ⟨◊⟩ that not only by Creation, but by Regeneration ▪ If

Sons and Daughters of the everlasting Father O! Then, How good to dwell in the House ⟨◊⟩ God? This is children's bread.

Thirdly, *Sealing Ordinances, The seals of •he Covenant, they are children's bread, Baptism,* and *the Supper of the Lord* are children's bread, and they are not to be dispensed to any that are visibly unclean, and unholy; To instance only in the *Supper of the Lord,* to show you a little that •hat is children's bread, and must not be given to •ny but children: For first, It is a Seal of the Covenant; if the other Ordinance be a Seal, then •hat is a Seal of the Covenant of Grace; and •herefore they must be in the Covenant of grace, they must not be strangers to the Covenant, that come to this Ordinance, that have right to this Ordinance: They that are visibly strangers, and enemies unto God, strangers to this Covenant, they cannot have a right to that Ordinance of Jesus Christ.

Again, That Ordinance is a Love-Feast, and the Lord he makes it, to declare that he is reconciled to all those his friends whom he invites: There was a falling out between God and man, •ut when it is taken up by Christ, God the Father declares that he is a friend, and therefore he invites believers to sup with him, which declares and makes it out to them that he is reconciled, he makes a feast for this end, and therefore called *the Lord's Supper;* they shall come and sit at Table with him, that he may declare that he is really reconciled, and bears no old grudge, but hath forgotten all. Now therefore, they that are enemies, that will not be reconciled, but profess enmity against the Lord, they cannot have right to this Ordinance.

Again, It is a seal of our Communion with Christ and with the Saints. *The Bread which we break, is it not the Communion of the Body of Christ?* And so the Wine, it is the Communion of the blood of Christ, the sign of it, the seal of it, a seal of our Communion with Christ; and it is a seal of our communion with the Saints; all that do partake of it, they prosess they are one bread therefore it is an Ordinance that cannot and may not be dispensed to wicked men.

Besides, The Supper of the Lord is an Ordinance that is appointed for the increase of grace ▪ it is appointed for a Christians growth, therefore of necessity there must be life before there can be growth, there must be a principle of grace, before there can be increase of grace; It is true, it is for the weak as well as the strong; and if there be any part of spiritual life in the soul, that soul may receive it in Christ's way; but of necessity there must be life, or else no right to the Ordinance; for it is appointed for growth in grace, to make a weak faith strong, and so for the increase of every grace.

I might add, wicked men cannot perform the actions of the living that God calls for in that Ordinance, they cannot eat and drink spiritually, they may eat the bread, and drink the wine, but they cannot eat the flesh of Christ, and drink the blood of Christ; if a wicked man, he cannot eat spiritually, and so he profaneth the Ordinance, the Body of Christ and the Blood of Christ he becomes guilty of it, and the Apostle saith, *He eateth his own damnation, if he cannot discern the Lord's body,* (1 Cor. 11. 29.) and eat spiritual by faith; sad in the conclusion, *he eats and drinks damnation of himself.* That's the third piece of children's bread, Sealing Ordinances.

I should have added a fourth, but shall pass it by because of the time, it should have been this, *Holy counsels and reproofs,* they are children's bread, and I should have shewn you in what cases we ought not to cast them before dogs; When we have no call to speak, or when we have spoken often, again and again, and they turn again, and tread it underfoot, when it appears that they sin obstinately, do not sin for want of light, but sin against light; when you have born a sufficient testimony unto the Truth, or unto the ways of God, in such cases and the like; that part of children's bread must not be cast to dogs.

To shut up all with a word or two of *Application.*

First of all, It lets us see Brethren, that way of the Churches of Christ is justifiable by Christ; that way of making distinction and separation betwixt person and person, betwixt the precious and the vile, it is justifiable by the word of the Lord, it is one of the hard things for the world to digest, this separation, this putting a difference between man and man: but I pray know, that if any Church do act according to the rule, to the word of Christ which they may not transgress, no not for a house full of gold and silver, they must not give that which is holy to dogs, *cast not pearls before swine,* (saith Christ) *Matth. 7. 6.* And *it is to take the children's bread, and cast it to dogs.* The Church do but walk according to rule, let not men condemn it.

I know what is objected; Ah! They are a censorious people, they would be Judges, they would judge all the world but themselves; they only are children, and all the world are dogs.

No, we say not so, God forbid, We say there are seven thousand souls, besides those we know, that have not bowed their knee to *Baal;* Ye• surely, there are many thousands (I am persuaded) of the people of God, that are children who are not for the present in any visible House of God: But this I say, that so long as they are so, they are not in the right place, they are where the dogs should be, till they be in some visible House of Christ, they are not in the children place, they set themselves among the dogs; the Lord would have them among children, and there is a time a coming, when all that are children shall come in, and without shall be none bu• dogs.

And let me say to such as are the children of the Lord, and not in some visible House of God; they cannot have their portion, they cannot enjoy children's bread, while out of Christ's house, they deprive themselves of that bread which is their right, Christ will not have bread given, but in his House; some Ordinances of Christ cannot be dispensed but in a Communion of Saints, and if children will not come into a communion of Saints, they must not, they cannot enjoy those Ordinances; and let it be no offense, if the Church (according to their duty) do labor to keep the Ordinances of God from pollution.

Quest. But you will say, What can it hurt me? Or, What can it hurt another, though there be many wicked men in a Communion of Saints, that come and partake of the Lord's Supper? What is that to me if I be prepared to wait upon the Lord? What detriment shall I receive?

Answ. It is to thee; *A little leaven leaveneth the whole lump:* If a wicked person be in the Church, it is to thee, and to the whole company, and if thou dost not that which is thy duty, thou art

defiled by that wicked man. It is true, if thou hast done thy duty, brought it to the Church, then thou art not defiled; but if thou hast not done thy duty, thou art defiled, and it is to thee.

I know what is urged, Did not *Judas* receive the Supper? And were there not many wicked men in the Church of *Corinth?* And doth not Christ say, the *Tares and the wheat must grow together?* But these may easily be answered.

As for *Judas,* it is hardly made out that he received the Supper of the Lord; but if he did, he was a close hypocrite not known to the Church. Hypocrites there may be, but that is no plea for the admitting of those that are openly scandalous.

As for those wicked persons in the Church of Corinth, *it was defective, but of right it should not have been so; Possibly the best Church may be corrupt, and may tolerate wicked persons; but by rule it ought not to be so:* When ye are met together, and there be a wicked person amongst you, deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Know ye not that a little leaven leaveneth the whole lump? *1 Cor. 5. 4, 5, 6. But to pass by that.*

Secondly, In a word, What matter of comfort is here to you that are the Lord's people? The Lord looks upon you as children; all you that fear the Lord, and believe in the name of his Son, you are the Lord's children, cared for and provided for by the Lord. Provision is made by God himself, he will take care that you shall have bread; Christ takes care for his children: O! This is children's bread, and I must not give the children's bread unto dogs. O! That this might refresh your souls, that Christ looketh upon you as children, and that he takes care to provide bread for you; *He will not suffer the soul of the righteous to famish,* Prov. 10. 3. Children, you shall have bread; you shall have *Ordinances, Promises,* they belong to you, they are your bread, the Lord will in due time give out that which your souls wait for; for the children shall have their bread. O that the Lord would raise up our hearts to expect this when we come before him in the Lord's Supper: Let children look for their bread, wait for bread from heaven to be given out, there is never an hired servant in Christ's House but shall have bread enough; so the Prodigal did acknowledge: and if the hired servants shall have bread, the children shall not famish. O! Wait upon the Lord, who will give his children bread, and give it in due season.

Again thirdly, What cause have you to admire at the goodness of the Lord thus to you that are his children? Children so provided for; O! The free grace of God to us poor outcasts of the Gentiles: Time was when we were dogs; and that the Lord should make them to be children that were dogs, set them at his Table that were cast out, and give them children's bread, that had not right, no not to the crumbs! O the free grace of God, let us admire it, and let us debase ourselves, and lie low before the Lord, and say, O! What am I poor dead dog, that I should sit at Table with the King, and that the King should own me? No cause of being lifted up, but cause of lying low; for who are we poor dead dogs, that the Lord should make us children, and bestow the portion of children upon us, giving unto us children's bread!

And to shut up all;

Let us look upon the *Ordinances* of the Lord as our *Bread;* look upon the *Word,* and look upon the *Promises,* you that are children, take hold of them, improve them, they are children's bread, they are provided on purpose for you; And so that other Ordinance of the *Supper,* look upon it as bread, and make use of it as bread. O that we might fetch out the sweetness of it; for there is no piece of children's bread but hath a great deal of sweetness in it; sweetness in the Word, and sweetness in the Supper; and O that we might chew it, and fetch out the sweetness: What sweetness might we find in the Supper of the Lord, if we did set faith on work? O! what abundance of the love of God is held forth, and of the great mystery of godliness, God manifested in the flesh? How much held forth of the sufferings of Christ, and the benefits of the suffering of Christ? O that we might chew the Ordinance, and (as bread) make use of it for our refreshment and strength!

Matth. 15. 27.

And she said, Truth, Lord; yet the Dogs eat of the Crumbs which fall from their Masters Table.

SERMON XX.

IN these words that I have read, we have the carriage and the behavior of this woman under those *Trials* or *Temptations* which she met withal; her carriage is very gracious, it is such as doth discover

First, A depth of *Humility.*

Secondly, A height of *Faith.*

She discovers first of all, A depth of *Humility.* Jesus Christ he had called her dog; he had prefer'd others before her; he had told her, it was not meet to take the children's bread and give it to such as she was: Now she doth acknowledge all this, nay she doth not only acknowledge it, but she submitted unto it, nay she confirms it: *Truth Lord;* Christ had said, *It was not meet to take the children's bread and cast it to dogs: Truth Lord;* Whatever thou hast spoken, Lord, is true: Thou hast said that I am a dog, *Truth Lord;* Thou hast said the Jews are children, *Truth Lord;* Thou hast said it is not meet to bestow children's bread upon dogs, *Truth Lord; yet the dogs eat of the crumbs.*

And as we have a discovery of her Humility, so of her *Faith;* her condition was low, but her faith was high; strong, and glorious.

First of all, By Faith she doth answer the temptation, she finds out the strength of the temptation, the scope of it where it lay, and the Spirit of the Lord doth unfold and resolve the difficulty. Christ had said the Jews were the children, and 'twas not meet to give the children's bread to dogs; there is the temptation: She answers, *Truth Lord, yet the dogs cat of the crumbs.* It discovers thus much, Although the Jews are the children, and they must be served first, it is fit that they should have the first offer of mercy, it is fit that they should have whole loaves set upon the Table, and full dishes, yet the Jews are not so the children,

that all others are excluded, the Gentiles are not altogether excluded from mercy, the Gentiles may have the crumbs, especially when the children grow wanton, and cast away their bread, the Gentiles (though dogs) may have that which fall from their Table. Thus by faith she doth find out the force of the temptation, and is enabled to make an answer to it.

Secondly, The strength of her faith doth appear in this, that she doth not only answer the temptation, but she gains advantage by it, her faith is strengthened, and riseth higher, and waxeth stronger; and that which was matter of discouragement in itself, it is matter of encouragement and strength unto her; Christ had said she was a dog, this is an encouragement to her, Lord, thou hast said that I am a dog, and if I be a dog, I am thy dog, thou art my master, and therefore surely the crumbs that fall from my masters table do belong to me; in all Nations, among all people the dogs eat the crumbs that fall from their masters table; Lord, thou hast said that I am a dog, but I will lie at thy feet, and wait upon thee for crumbs of mercy that fall from thee. Thus her faith is strengthened by that temptation, which in itself did tend to drive her from Christ; that temptation that would have driven her from Christ, makes her run to Christ; she is called dog, and she waits under the Master's table for crumbs of mercy. Thus you see the carriage of this woman under the temptation, she carries it very humbly, and with a great deal of faith and holy confidence in the midst of these discouragements.

There are divers useful truths in these words, I shall now close with one.

Truth Lord, (saith she.)

From whence Observe, That the soul that is graciously and truly humbled before the Lord, will justify the Lord in all that he speaks and doth against it.

Whatever the Lord shall say, whether it be in a way of discovery of sin, vileness, and corruption: Or secondly, whether it be a word of threatening: In both these, that heart that is truly humbled, it will justify the Lord. When God speaks himself, and gives rebukes from himself, or when God makes use of men to be instruments in his hand, still a gracious heart that is truly humbled, in all it meeteth withal it will justify the Lord, and say, *Truth Lord;* the Lord is true, and the Lord is righteous in what he speaks and doth.

First, When God comes and speaks in a way of discovery of sin, when the Lord by his Spirit in his Word doth come and rip open a man's heart as it were, discovers its vileness to him, shows him what a wretched, sinful, polluted creature he is; or when the Lord shall come and charge any particular sin upon a man that he hath committed, set his actual sin in order before him; when *God shall bind with the cords of affliction,* as *Job* speaks, and then *discover a man's transgression;* if the soul be truly humbled, it will say, *truth Lord;* I am indeed as vile and as wretched, and as sinful, nay worse then I can be charged with. When God came to make a discovery to *Job* of his own heart, in the 38, 39, and 40 chapters, God took much pains to discover *Job* to himself, *Job* had stood too much upon his integrity, upon his righteousness, he had not all along justified the Lord in his proceedings; but when God came to make a discovery to him, and show him what a poor, vile, frail worm he was, and ripped open his heart, and shown him his corruption, *Job* then falls down, and cries, *truth Lord,* Job 40. 3, 4.

Then Job answered the Lord, and said, Behold, I am vile, what shall I answer thee? I will lay may hand upon my mouth. verse. *5. Once have I spoken, but I will not answer: yea twice, but I will proceed no further.* Behold I am vile, as vile as thou hast discovered to me, Lord, I see it, and therefore I will stand no more upon my own justification, but I will justify thee; and truly so it is with every soul that is truly humbled, when God comes and makes a discovery of its corrupt nature and life, and chargeth sin upon him, it is so and so aggravated, thou hast sinned against light, against knowledge, against mercy and goodness; *truth Lord,* all is true, saith the gracious heart; yea, not only when God speaks in the way of discovery of sin, the soul that is humble will cry *truth Lord,* and justify the Lord.

But secondly, Even then when the Lord speaks very sharply in a way of *threatening,* the soul that is truly humble, it will justify the Lord; *Psal. 51. 4. Against thee only have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.* Here *David* he will justify the Lord in all that he spake against him; as much as if *David* should say, I have made this public confession, and have penned this Psalm, that I might clear thee before all the world, that I might justify God, what. ever God should do against *David,* or speak against *David.* I will say, Lord, thou art righteous: He would justify God in all that God had spoken against him; and yet God spake terrible things against *David* by *Nathan* the Prophet, *2 Sam. 12. 10, 11, 12.*

Verse 10. Now therefore the sword shall never depart from thine house, because thou hast despised me, and hast taken the wife of sriah the Hittite to be thy wife. *Verse 11.* Thus saith the Lord, Behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy Neighbor, and he shall lie with thy wives in the sight of this Sun. *Verse 12.* For thou didst it secretly, but I will do this thing before all Israel, and before the Sun.

See here what terrible things God threatens he threatens that the sword should never depart from his house; That he would raise up evil against him out of his own house, a terrible threatening: Nay, God threatens that he would give his wives to his Neighbors, that should defile them before his face; a terrible threatening: Nay, God tells him that this should be done before all Israel, and in the face of the Sun: And yet Lord, I will clear thee when thou judgest, and justify thee when thou speakest.

Take another instance in old *Eli,* and you shall see how he justified the Lord when the Lord spake against him; *1 Sam. 3. 18.* at verse *11. Behold I will do a thing in Israel, at which both the ears of everyone that heareth it, shall tingle;* and at verse 14. *I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with Sacrifice nor Offering forever:* Now all this was told *Eli* at verse 18. *And Samuel told him every whit, and hid nothing from him:* And he said, *It is the Lord, let him do what seemeth him good.* And so *Hezekiah,* take that instance, and see how he justified the Lord, when the Lord spake terribly against him, *2 Kings 20. 19.* at verse. 17, 18. God threatens *Hezekiah* because he boasted of his treasure, and shows it to the Ambassadors of the King of *Babylon,* verse 17. *Behold the days come, that all that is in thine house, and that which thy fathers have laid up in store to this day, shall be carried unto Babylon, nothing shall be left, saith the Lord.* Verse 18. *And of thy sons that shall issue from thee, which thou shalt beget, shall they*

take away, and they shall be Eunuchs in the Palace of the King of Babylon. A hard lesson, and yet he justifies the Lord; Verse 19. *Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken.* So that you see that a gracious heart that is truly humbled before the Lord, it will justify the Lord in all that he speaks against it; when he discovers sin, or threatens punishment, still he will justify the Lord; and not only justify the Lord in what he hath spoken, but he will justify the Lord in what he shall speak; if God should speak seven times worse, still a gracious heart that is truly humble, resolves to justify the Lord, *2 Sam. 15. 26.* saith *David, But if he thus say, I have no delight in thee; Behold, here am I; let him do to me as seemeth good unto him*▪ He did not only justify the Lord in what he had spoken; but in what the Lord should say; if the Lord should say, I will use *David* no more, nor bring *David* back no more to his Throne, *David* in that justifieth God, and submits to the Lord.

But secondly, A gracious heart that is truly humbled, desires to justify God in his *Actings;* when God shall *act against him,* as well as speak against him, it will justify the Lord; if the Lord shall prefer others before him, in this he will justify the Lord. Instance in this woman of Canaan, the Jews (the children) they must have whole loaves, and full dishes, and they must be prefer'd before her, yet she justifies the Lord, and says, *Truth Lord.* But I shall make it out to you in divers particulars, that you may see how a gracious heart that is truly humbled, will justify the Lord in his actings.

First of all, If the Lord shall manifest more love, more grace, more favor unto others, then to itself, though there be nothing in all the world that it longeth more after then after the enjoyment of the presence of God, yet if the Lord shall be pleased to discover more of himself, and give out more clear, full intimations of his love and grace to others then to itself, it desires to justify the Lord. Christ (as I said) he will deal with the Jews as with children, give them whole loaves, and full dishes, this woman she justifies the Lord; and if the Lord will give more tokens of acceptance to others then to itself, still it desires to justify the Lord: The heart that is unsound cannot do this, nothing is more hard to bear, that the Lord should show more favor to others then to them; so it was with *Cain,* the Lord shown more favor to *Abel* his brother, then to him, God gave him a token of his acceptance, *Cain* could not bear it; and so the *Pr•digal's* eldest brother; the father shows a great deal of love to the returning *Prodigal,* and the eldest brother could not bear it; *I have served thee all my days, and thou hast not dealt so with me; thou hast not killed the fatted calf for me.* But the soul that is truly humble, it will justify the Lord in this, if the Lord gives our clearer manifestations of his love to others then to him, it will say the Lord is righteous, and doth me no wrong; the Lord is a free Agent; free grace, it is his commodity, and he may bestow it where he pleaseth; and I have received more from the Lord then I have improved, I have had more then I have been thankful for, more then I have used for the Lord's honor; I have sinned so and so after mercy, and it is a wonder that I have not sinned away all my comforts. Thus a soul that is truly humbled, will justify the Lord.

Secondly, If the Lord gives out a greater measure of spiritual gifts to others, the soul that is truly humbled it will justify the Lord in this dispensation, it desires to say, as *John the Baptist,* John 3. 30. *He must increase, but I must decrease;* herein is my joy fulfilled; it desires to rejoice

in this, that the Lord may have any honor by others, though it look upon himself, and see it is a barren wilderness; others, green trees, see others flourishing like the Palm tree, and bring forth much fruit; although a gracious heart sees cause to be humbled, and judge itself for not following on to know the Lord, for its not following on to wait upon the Lord for such enjoyments, yet it also desires to justify the Lord; not to complain if the Lord shall give out more to others then to him; it knows in this also the Lord is a free Agent, and he may dispose of his gifts, where, and to whom he please.

Thirdly, If the Lord should give out a greater share of temporal mercies to others then to him, a greater estate, more riches, more honor, more friends and relations, still a soul that is truly humbled, it will justify the Lord in this dispensation: it will say, I have received more then I am worthy of, I am less then the least of all thy mercies; I have more then I have used for God's honor, this is the portion that the Lord sees good for me; the Lord sees what a naughty heart I have, I am ensnared with that little that I have, it is a snare to me; therefore surely the Lord in mercy hath denied much to me, lest my heart should be ensnared, and therefore in this dispensation it will also justify the Lord.

Fourthly, If the Lord should lay greater afflictions upon him then upon others; in this dispensation, the soul that is truly humbled will justify the Lord. So it was with *Job; Job* he was greatly afflicted, not any man living met with so much as *Job* did, yet in *Job 1. 20, 21.* He falls down and justifies the Lord; *Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped; and said, Naked came I out of my mothers womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away, blessed be the name of the Lord:* See here what arguments he finds to clear the Lord in this dispensation; though his affliction was very great, he falls down and blesseth the Lord, and at *v. 22.* it is said, *In all this Job sinned not, nor charged God foolishly.* And so *Aaron* the High Priest, when the Lord smote his two sons that they died, it is said, *Aaron held his peace,* Lev. 10. 1, 2, 3. *And Nada• and Abi•u the sons of Aaron, took eight of them his Censor, and put fire therein, and put Incense thereon, and offered strange fire before the Lord, which he commanded them not.*

Verse 2. And there went out fire from the Lord, and devoured them, that they died before the Lord.

Verse 3. Then Moses said unto Aaron, This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified; And Aaron held his peace.

He spake not one word against the Lord, but was silent, and justified the Lord. And so *David* in *Psal. 39.* when there was some sore hand of God upon him, so that he cried out, I am consumed by thy rebukes, some affliction that did even eat him up and consume him, yet he justified the Lord, *verse. 9. I was dumb, I opened not my mouth, because thou didst it.* And so in *Micah 7. 9. I will bear the indignation of the Lord, because I have sinned against him.* A soul truly humbled will justify the Lord, even then when he lays greater strokes of affliction upon him then upon others.

Fifthly, The soul that is truly humbled, it will justify the Lord when the Lord seems to shut out his prayer; it calls, and cries, and waits, and yet the Lord gives out no answer. O! how hard a matter is it for an unhumbled heart to bear this? *Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?* Isa. 58. 3. An hypocrite cannot bear this; if God give not a present answer, it will wait no longer: But now a gracious heart, that is truly humbled, it will wait upon the Lord, though the Lord gives not out a present answer; yea, it will study answers to clear the Lord; the Lord is righteous, and it is for gracious ends that the Lord defers to hear; or, the mercy is not ripe, or I am not fit for the mercy, it is mercy that I may wait upon God, mercy that I have such a God to wait upon; the Lord might have cut off my life, and my hopes, and my waiting; and therefore still the Lord is gracious, in that I have opportunity to wait upon him. Thus a soul truly humbled, will justify the Lord, when the Lord seems to shut out his prayer.

Sixthly and lastly, The soul that is truly humbled, will justify the Lord, when the Lord shall lay him aside as one that is useless, when the Lord shall make no more use of him in his work and service, but shall take him off from the work of the Lord. God sometimes deals so with his own people; yet if the soul be truly humbled, it will justify the Lord in this also; it is a hard matter to submit unto it, but when the heart is put into a right humble frame, it will submit and justify the Lord: And so did *Moses* and *Aaron* the servants of the Lord, God told them that he would lay them aside, God calls to *Moses* and *Aaron,* and tells *Aaron* that he must be high Priest no longer, commanded *Moses* to strip *Aaron* of his Garments, and to put them upon another before his face, and bids him go to such a place and die; and *Aaron* was obedient to the word of the Lord, *Numb. 20. 23, 25, 26, 27, 28.* And so *Moses,* when his work was at an end, God tells him that he must not carry the children of Israel into the land of *Canaan,* but he must go up to the Mountain and die: He submits to the Lord, *Deut. 32. 49, 50.* and *Deut. 34. 5.* And thus you see, a heart that is truly humbled, it will justify the Lord both in his sayings and doings; when God shall speak against him, and discover his vileness and sin, it will say, *Truth Lord;* or when God shall threaten most severely, nay when God shall walk in those ways that are hard to bear, yet a soul that is truly humbled, desires to submit to the Lord, and to justify the Lord.

And secondly, When God shall not only speak himself, but when God shall make use of men, yea wicked men, and shall set them to speak against it; when God shall set them to revile, and set them to act against it, to persecute it; the soul that is truly humbled, it will justify the Lord in that dispensation; so did *David,* 2 Sam. 16. 7, 8. *And thus said Shimei wheu he cursed, Come out, come out, thou bloody man, and thou man of Belial; the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered the Kingdom into the hand of Absalom thy son; and behold thou art taken to thy mischief, because thou art a bloody man.*

Shimei he came and railed against *David,* it was a great indignity that was done against *David* by that railing wretch, *and he took up stones, and cast at the King,* at *verse 6.* and it was, when *David was in distress, he was driven out by Absalom from Jerusalem;* he takes that advantage, he comes and rails, and calls him the *bloody man,* and saith he, *the Lord hath now avenged the blood*

of thy masters house upon thee; yet *David* at this time justifies the Lord, *verse 10. So let him curse, because the Lord hath said unto him, Curse David; who shall then say, Wherefore hast thou done so?* See here how *David* justifies the Lord; though that which this raising man did object against *David* was false, he calls him a bloody man in respect of *Saul*'s house; *David* was clear in that, and innocent: yet *David* he lays it to heart, and concludes that God had some design in it; though in respect of *Saul*'s house I am not a bloody man, yet I shed the blood of *Uriah. David* he is silent; the Lord hath bid him curse *David;* and therefore *David* useth many arguments for to justify the Lord, and to quiet his own spirit, and the spirit of others, as you may see *verse. 11, 12. And David said to Abishai, and to all his servants; Behold, my Son which came forth of my bowels, seeketh my life; how much more now may this Btnj amite do it? Let him alone, and let him curse, for the Lord hath bidden him.*

Verse 12. *It may be the Lord will look on mine affliction, and that the Lord will requite good for his cursing this day:* And so *David* in patience doth possess his soul, and justify the Lord in that dispensation.

A word or two of Application, and so I shall conclude.

First of all, This calls upon us to be more in the practice of this duty; O that the Lord would help all his people to learn this lesson! It is a hard lesson, we had need look up to the Lord, that he would teach us to justify the Lord when he speaks and acts against us; when he speaks himself, or when he suffers men to speak against us: It is our duty (as you have heard) to justify the Lord, as this woman of *Canaan* did, and as those in *Micah 7.* did, *I will bear the indignation of the Lord, because I have sinned against him:* O that we could make those holy men our pattern that we heard spoken of before! Look upon *Moses,* upon *Aaron,* upon *David,* upon *Hezekiah,* upon *Job,* upon good old *Eli,* upon this *Woman of Canaan,* O! How did they justify the Lord, when the Lord spake hard things, and stretched out his hand in a way of sore affliction? Still we find them justifying the Lord, and O that we could look upon them as our pattern!

To persuade us to this Duty, First of all, Consider, That *it is the Lord;* It is the Lord that speaks, it is the Lord that acts; whenever there is any affliction upon us, it is of the Lord; and if it be of the Lord, and from the Lord, why should we not justify him? That was a prevailing argument with good old *Eli,* when as those terrible threatenings came to his ear, That God would do that against his House, *at which both the Ears of everyone that heard it, should tingle; and that the iniquity of Eli's House, should not be purged away with sacrifice, nor offering forever: It is the Lord* (saith he) *let him do what seemeth him good.* He hath power over all creatures, as the Potter hath power over the clay; and saith *David, I was dumb, I opened not my mouth, because thou didst it.*

Secondly Consider, That all that God speaks and doth *is God;* and if so, Why should we not justify the Lord? You know what *Hezekiah* said, *2 Kings 20. 19. Good is the Word of the Lord:* A hard word it was, that all his Treasure should be carried unto *Babylon,* and his Sons also, and made servants there, and yet he saith, *good is the Word of the Lord.* Whatever God doth, is good; though it may seem to be never so hard, yet there is some good in all that he speaks

and doth; and the Lord doth it for good, *Doth not thy Word do good?* Every word of the Lord is good, and doth good to them that are his children, though it be a hard word; yet all God's words, and all God's ways shall work together for good; he will bring good out of them, if the heart be submitting to God, and justifying the Lord in that dispensation.

Thirdly, Consider, That *there is mercy in every dispensation;* and that God doth afflict less then the sin deserveth: Though the affliction may seem to be hard, truly if we look into our own hearts and ways, we might see that there is that which might provoke the Lord to afflict seven times more. The Church in the *Lamentations,* when she came to consider how she had provoked the Lord, though before she had cried out bitterly of her Wormwood and Gall, yet in *Lam. 3. 22. It is of the Lord's mercies that we are not consumed, because his compassions fail not.* We have provoked the Lord greatly, and it is mercy that we are not consumed, mercy that we are out of hell, and therefore good cause that we should justify the Lord.

Yea, and let us justify the Lord when he suffers men to speak against us: O! This is a hard lesson to flesh and blood; but know it is a duty that God calls for, when men do revile, and speak evil, and do accuse us so and so, still it is our work to justify the Lord; Look back to that pattern of *David* in the case of *Shimei,* and let us make it our pattern, whenever we meet with revilings and hard sayings from men; he justified the Lord, though it was false that which *Shimei* did accuse him of; *That he was a bloody man in respect of Saul's House,* yet he justified the Lord; the Lord sees that I am a bloody man, though not in that particular; and therefore saith he, *The Lord hath bidden him.* Either thou art guilty or not guilty, when God suffers men to revile, and speak evil, and to fasten such accusations upon thee; if thou art guilty, it is thy duty to make use of it by whomsoever God shall discover it; make use of that which comes out of the enemies mouth, to find out the evil that is in our own hearts: But if thou art clear, and not guilty of that which thou art accused of, yet in respect of the Lord, there is cause of justifying the Lord: So *David,* though he was not guilty in that respect that *Shimei* said he was guilty, yet saith he, it is just with the Lord, and it is a righteous thing that I should be thus accused by *Shimei.* And for the quieting of thy spirit, use those Arguments that *David* did, *Behold, the Son out of my Bowels riseth up against me, and therefore shall I think it a great matter for a stranger to do it?* So let us say, behold, here is that which riseth up in mine own heart, the corruptions in mine own bosom, that doth me many an ill turn, shall I think much that strangers do accuse me? And consider also that which *David* said, *The Lord doth hear the curses of Shimei, and will do me good by it:* And so, if thou canst approve thy heart to God, and art not guilty of what men do accuse thee of, and that thou canst say, it is false in respect of man, but in respect of God, thou sayest, *Truth Lord,* Know that the Lord he can do thee good by it, and that he will turn those very curses of men to thy good.

Again, One word of Use more, and so I shall conclude.

Look up to the Lord for this grace of *Humility;* O! What cause have we to give up our hearts into God's hand, that he may make us truly humble? Surely we shall never be able to justify the Lord, if the heart be not laid low, and made truly humble. The Lord *Jesus* he had humbled this woman, he had laid her very low, he had sanctified her affliction to humble her, she had met with great afflictions, her daughter was vexed with a dwil, the Lord sanctified that

affliction to humble her: And she also met with great temptations, *three sore Temptations* we read of; and the Lord also sanctified those temptations to humble her: And she had also met with discoveries of grace and love, the Lord revealed himself very gloriously to her faith, or else she could never have held out, the Lord also sanctified those discoveries to humble her, and lay her low. Truly if this woman had not had a humble heart, she could never have carried it so in the time of affliction, and in the time of this temptation, but she would have flown in the face of Christ: Christ calls her dog, and tells her, That *it is not meet to take the children's bread, and give it to dogs:* if her heart had not been humble, she would have discovered herself to have been a dog, she would have barked against him; but she carried it very graciously, and in all that Christ spake, justified him, *Truth Lord.* O that we might go to the Lord, and beg of God, that he would give out more of this grace of humility to us! A proud heart will never justify God when he speaks himself, or when he suffers men to speak; a proud heart will never take a repulse from God, nor reproofs from men: O! There is need of the grace of humility that will enable a soul to justify the Lord in whatever he shall speak, and in whatever he shall do. The Apostle saith, *God resisteth the proud, but he giveth grace to the humble:* He gives this grace to the humble, that they shall carry it graciously when the Lord speaks against them, when the Lord shall make a discovery of their hearts to them, of their Corruptions to them, of the deserving of their Transgressions to them, they shall justify the Lord, and say, *Truth Lord,* all is true. And when God shall suffer men to speak against them, the Lord gives grace to the humble; they shall have this grace, made able to justify the Lord.

And truly, When the soul is brought into this posture, when the soul is thus truly humbled before the Lord, and can justify the Lord when the Lord speaks, it is not far from deliverance: Salvation is nigh, Deliverance is at hand, the time of God's Controversy is at an end. When God hath thus humbled the soul under his mighty hand, and made it willing to lie low, and to justify the Lord in all that he speaks and doth; surely the time of refreshment from the presence of the Lord is not far off.

The Prophet *Ezekiel* he lay low before the Lord; there were discoveries of the glorious Majesty of the Lord made to him, at the latter end of the first Chapter; As, the appearance of the Bowe that is in the Cloud in the day of Rain, so was the appearance of the brightness round about, this was the appearance of the likeness of the Glory of the Lord: and *when I saw it, I fell upon my face:* See here, he lay low before the Lord; and in *Chap. 2.* and *Verse 2.* What is said? *And the Spirit entered into me when he spake unto me, and set me upon my feet.*

And truly Brethren, When the Lord giveth out such a frame of spirit, that the heart is made so humble as to lie low before the Lord, and to justify the Lord in what he speaks and doth, the Spirit of the Lord is not far, Salvation is not far off. As the Spirit did enter into *Ezekiel,* and set him upon his feet, so the Spirit of the Lord will come into that soul, and fill it with joy and refreshment from the Lord's presence.

Eccles. 12. 1.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them.

***S**Olomon* having spent a great part of his life in following after vanity, and being brought by the Spirit of God to a serious consideration of his ways, he doth write this Book of *Ecclesiastes* as the Book of his Repentance; and like a true penitent, he takes care of the souls of others, and gives warning to all men that they should take heed that they do not split against those Rocks against which he cast himself. He is exceeding careful of the souls of men; and in a special manner, he takes care of the souls of young men; he speaks once and again to them, that they might be warned by him, and not spend their youth in vanity, that they might not lose the comfort that they might enjoy by enjoying God, and that they might not lose their opportunities of doing God service in their youth.

Now because it is hard to make impression upon young men, they being very apt to put the evil day far from them, and to put the good day far from them too, the day of conversion and returning to God being the first of all good days, the daybreak of Eternity; he therefore doubles his Exhortation to them: And he begins in *chap. 11. verse 9.* there he gives one warning piece to young men, *Rejoice O young man in thy youth, ▪ and let thy heart cheer thee in the days of thy youth and walk in the ways of thine heart, and in the sight of thine eyes: But know thou, that for all these things, God will bring thee into judgment.* Youth is very sinful, and it is very hard for young men to bear reproofs. That *Solomon* speaks in an Ironical way, that it might make impression upon their hearts; as if he should give them leave 〈◊〉 do what they will, *Let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes:* Take you• pleasure, and run after vanity, and scorn reproof• and satisfy your lust as much as you will: do (saith he) But take this also with you; *Know, that for all these things, God will bring thee to judgment.*

But how shall a young man be delivered from his folly? What remedy is there against this evil in youth? By what means may a young man be cleansed?

He sets down a remedy in the Text, *Remember thy Creator:* If thou wouldest be turned from sinful vanity in thy youth; Remember God in thy youth. And he presseth the Exhortation with many Arguments; *Remember now thy Creator in the days of thy youth.* Remember him! So I will (saith the young man) I have health, and strength, and time beforehand, I am but in the beginning of my youth, and I may remember my Creator, though I do it hereafter. O! Take heed (young man) saith he, *Remember now thy Creator;* Take heed of delaying, take heed of putting it off till another time, do it *now,* the future time is not in thy power, thou knowest not what tomorrow will bring forth, and therefore if thou wouldest remember God, do it *now.*

And good reason that thou shouldest do it *now,* for he is *thy Creator,* thy being and thy soul is from him, thy life is from him, and thy comforts are from him; He is *thy Creator,* therefore remember him *now.*

And he presseth this Duty, by the advantages which a man may have in youth of seeking after God; and the disadvantages that will come by putting off seeking after God in early years; There are evil days a coming (saith he) and therefore Remember now thy Creator, *before the evil day come.* There is the evil day of old age a coming, and that *Solomon* describes by an excellent Allegory or Metaphor from *verse. 2.* to *ver. 7.* In *verse 2.* he sets forth the evil day of *Old Age, While the Sun, or the Light, or the Moon, or the Stars be not darkened, nor the Clouds return after the rain;* The Sun, and the Moon, and the Stars will be darkened, saith he; that is, all the powers, the faculties of thy soul, thy understanding, thy affections, thy internal and external senses, thy memory, thy hearing, and thy seeing, and all other helps, which he calls the Sun, Moon, Stars, and Light, they will be darkened, there will be a decay in all the faculties of Nature. *The clouds return after the rain;* The body will be full of infirmities, a cloudy day it will be; the clouds return after the rain, after the day when it hath rained, insomuch as you think it would rain no more, the clouds return again; and so in old Age, the clouds will return again and again upon thee, there is a cloudy day a coming, and a dark day in old age, when thou canst not see to do thy work, and therefore *Now* Remember thy Creator.

And there is another evil day that he speaks of in verse 7. and that is, *the day of death. Then shall• the dust return to the earth, as it was; and the spirit shall return unto God, who gave it.* Therefore considering all this, I counsel thee to remember thy Creator in the days of thy youth.

The Proposition or Doctrine then is this: That it is the duty of all the children of men, to seek after God in the day of youth.

Therefore the Scripture takes notice of some of the servants of God, and sets them forth as patterns and examples, that every man should remember God in the days of his youth. The Scripture takes notice of some good thing that was found in *Jeroboam's* child, *1 Kings 14. 12, 13. Arise thou therefore, get thee to thine own house, and when thy feet enter into the City, the child shall die; And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel, in the house of Jeroboam:* In all the Family there was but one good child, and there is notice taken of him, and the Lord thought of him in mercy, that he did not see the evil that came upon his fathers house: The Scripture takes notice also of *Josiah,* in *2 Chron. 34. 3. For in the eighth year of his Reign, while he was yet young, he began to seek after the God of David, his father:* He was but sixteen year old, and yet then did he seek after the God of *David* his father: And *David* he tells us, *He trusted in God from his youth,* Psal. 71. 5. *For thou art my hope O Lord God, thou art my trust from my youth.* And O that young men would look upon these patterns; wherefore doth God take notice of them, and wherefore are they recorded in Scripture, but that young men might make them patterns, and tread in their steps, to Remember their Creator •in the days of their youth.

But in the opening of the Point, I shall first show you what it is to remember God.

Secondly, Shew you what cause all men have to Remember God.

Thirdly, What advantage it is to Remember God in youth.

Fourthly, Make some Improvement.

First, What is it to *Remember God.*

First, To *Remember God* is to *know* God; knowledge is the beginning of remembrance; there is no man can remember that which he doth not know; therefore that man that is ignorant of God he doth not remember God, neither can he, because he doth not know God. So then, when *Solomon* saith, *Remember thy Creator in the days* ⟨◊⟩ *thy youth,* it is as much as if he should say, betimes seek after the knowledge of God, to know him as he is in himself, and as he is in his Son; to know him for your God, and your portion, and your Inheritance, and your Savior; where there is no knowledge of God, there is no Remembrin• of God. Therefore the Prophet *Isaiah* dot• press men to seek after the knowledge of God and in the Name of God, threaten all those people that seek not after the knowledge of God, th•• though God made them, yet he will not save the• if they do not know him, *Isa. 27. 11. For it is •people of no understanding, therefore he that ma• them will not have mercy on them.* If thou do• not know God, though thou hadst outward lif• from him, yet thou canst not expect eternal lif• from him; for if thou dost not know him, he wi•• not have mercy on thee: And therefore, To *Remember thy Creator,* is to *know God.*

Secondly, To *Remember God,* is to *Trust* ⟨◊⟩ *God,* to lay the confidence of the soul upon God, and upon God only; *Psal. 20. 7. Some trust* ⟨◊⟩ *chariots, and some in horses; but we will remember the name of the Lord our God:* So much faith in God, so much remembrance of God, when God is not believed on, and when God is distrusted, when anything beside God is trusted, then God is forgotten; And therefore when *Solomon* saith▪ *Young man, Remember God;* that is, seek after faith in God; let them trust in God, let them not trust in their strength, trust in their parts, let them not trust in their wealth, let them not trust in their friends, their fathers to provide for them, no, let them Remember God, let them put their trust in God, for that is a remembering of God.

Thirdly, To *Remember God,* is to *Love God,* to prize him, to have a high account of God, to love him dearly above all things; for when God is not loved above all things whatsoever, God is forgotten; *We will remember thy love more then wine: The upright love thee.* Cant. 1. 4. We will remember thy love more then wine; that is, our heart is affected with thy love, our heart is taken with thy love; we find more sweetness in the love of Christ, then in the sweetest of creature comforts; so that when *Solomon* saith, Young man Remember thy Creator in the days of thy youth, that is, set thy affections upon God betimes, prize him above all thy comforts and enjoyments: if the heart be not set upon God, the Lord is forgotten.

Fourthly, To *Remember God,* is to *Serve God,* and to obey God, to walk with him, and to worship him, to honor him, this is a Remembering of God, *Deut. 8. 11. Beware that thou for get not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:* If thou dost not yield obedience to the will of God, thou forgettest God; but to yield obedience to the Will of God, is to Remember God: So when *Solomon* saith, Young man, Remember God in the days of thy youth, that is, Walk with God, and take heed of disobeying God, sinning against God; for if thou sin against God, thou forgettest God; and

therefore be found walking with him, and worship the Lord in truth, for that is a remembering of him.

Fifthly, To *Remember God,* is to *spend the thoughts of the heart upon God;* When a man spends many thoughts upon a person, or upon such an object, he then remembers it; and so when the thoughts of the heart are spent upon God, then God is remembered: But when God is not thought upon, but vain thoughts thrust out the thoughts of God, there is no remembrance of God; the wicked they are said *to forget God; God is not in all his thoughts,* Psal. 10. 4. And therefore when *Solomon* saith, Young man, Remember God; that is, young man, spend thy thoughts upon God; thou hast many thoughts in youth, do not let them run out to base objects, to soul-destroying objects, but Remember God, let God be often in thy mind, and let the thoughts of thy heart be spent on him, thy many thoughts, and thy best thoughts, thy choice thoughts, let them be spent on God, for that is a Remembering of God.

Sixthly and lastly, To *Remember God,* is to *Endeavour after communion with God;* Seek to see the face of God, and to have the presence of God in and thorough Christ, to walk with God, this is a remembering of God; when a man neglects his friend, and hath no communion with him, he is said to forget his friend; and so that soul that seeks not after communion with God, that soul forgets God: And therefore when *Solomon* saith, Young man, Remember God; that is, let the strongest endeavor and pursuit of thy soul be after God, that thou mayest enjoy God, and act for God, and serve him. That's the first particular, you see what it is to Remember God.

But secondly, The second thing is to show you what cause there is that all the sons of men should Remember their Creator.

First of all, God is *worthy,* yea *only worthy* to be remembered: What is in any creature, in any object, that does make it worthy of the thoughts of your heart? Look unto God, and you shall find it infinitely more in him; Is it Goodness, Kindness, bounty, Liberality, Wisdom, Power, and Greatness, Beauty and Loveliness? Go all the world over, and find out all the excellencies that you can name, and you shall find them all to meet and center in God; all divine perfections are in him originally; there is Love and Bounty, Goodness and Meekness, yea infinite grace in God; *He is good, and he doth good;* and he doth good to the worst of creatures, even to those that forget him, while they run away from him: Yea, the most forgetful of God, they have showers of mercy poured down every day upon their heads. Now because of those excellent glorious perfections that are in God, God is worthy to be remembered of the sons of men.

Secondly, He is worthy to be remembered, because he hath *Done so much* to be remembered; God hath taken more care of this one thing, then he hath done of anything else, besides the great work of the salvation of his people, that the sons of men might remember him; when man went out from God in *Adam,* God saw that man would soon forget him, man would have forgotten that there was a God; now what a great deal hath God done, that the sons of men might remember him! He hath written the remembrance of himself upon every creature, that wheresoever man looks, either upward or downward, he shall see some footsteps of God, something that God hath done to remember him, he hath engraven some remembrance

of himself upon every creature, *Psal. 8. 3, 4.* verse 9. *When I consider thy heavens, the work of thy fingers, the moon, and the stars, which thou hast ordained.*

Verse 4. *What is man that thou art mindful of him, and the son of man that thou visitest him?* When I saw (saith he) the remembrance of God that was graven upon the Sun, Moon, and Stars, and so upon every creature on the face of the earth, why then at Verse 9. he cries out, *O Lord, our Lord, how excellent is thy Name in all the Earth.*

Nay, The Lord hath engraven the remembrance of himself upon all his *Providences;* there is some remembrance of God upon every mercy, all those mercies that have been made thy portion, which thou hast enjoyed since thou hadst a being; wherefore are they but that thy soul might remember God?

Nay, God hath written his name upon his *judgments* in the earth, that he might be remembered▪ wherefore God he doth work wonderfully, that as his mercies are wonderful, so his judgments are wonderful, wherefore doth God do such great things in the earth? Doubtless that he might be remembered, that men may say, *Verily there is a reward for the righteous, and a God that judgeth the earth.*

Nay, God hath set up *Conscience* in every man's soul, and wherefore hath God set up Conscience in every man, but that Conscience might put us in mind of God? That every man's Conscience might speak for God, that it might stand up and cry for God, Remember God; and Conscience doth cry, and doth speak, and men may hear the cries of Conscience if they will not stop their ears: When men sin, *Remember* (saith Conscience) *that for all these things God will bring thee to judgment.*

Nay further, God hath engraven his Name upon his *Ordinances,* and the great end is, that he might be remembered; This is the great end of the Ordinance of the *Lord's Supper, Do it in remembrance of me,* saith Christ; and so every Ordinance, the Word that is preached to you, it is that you might remember God; wherefore is Prayer, and every Ordinance, but that the sons of men might remember God? He hath engraven some remembrance of himself upon all his Ordinances. See then what cause there is that you should remember God, seeing God hath done so much that he might be remembered.

Thirdly, There is cause that the sons of men should remember God; for God is *their Creator▪ Remember thy Creator.* Now God being our Creator, it is but a just and equitable thing that thou shouldest remember God thy Creator; thy being is from him, thy life is from him, thy soul is from him, thy comforts are from him, all thy enjoyments are from him, thou hast not the least comfort in the world but what comes from God; he being thy Creator, it is but a just thing that thou shouldest remember him; yea, thy *dependence* is upon him, as he is thy Creator; thy life is not only from him, but thy life is in his hand; and thy soul is not only from him, but thy soul is in his hand; it is in his power to kill and to save; to destroy both body and soul: And if there be so great a dependence that man hath upon his Creator, that not only thy comforts, but thy breathing, thy soul, and thy eternity is in his hand, there is good cause that thou shouldest remember thy Creator.

Fourthly, There is good cause that we should remember God, for while you remember God, you remember yourselves; for all good comes to the creature by remembering God, thy peace, and thy rest, thy comforts, thy satisfaction, and thy contentments, thy establishment of heart, thy hope for life, for heaven, for glory; there is not any good thing that a creature can enjoy, or hope to enjoy, but it must come in by remembrance of God: And while you remember God, you remember yourselves; remembering God, thou enjoyest God, and enjoying God, thou enjoyest all good whatsoever: good reason then that thou shouldest remember him. That's the second particular.

Thirdly, I shall show you what *advantage* it is to man to remember God in youth.

First, There is this great advantage; for the most part that soul that remembers God betimes, in its coming unto God he finds the easy and the ready way to God; the longer a man forgets God, the further he goes from God, every day he is going from God, and therefore it will be the harder task to come back again; it is a harder task to cast over a great Account, then to cast it up while lesser; though in respect of God all things are alike, and God can as easily forgive many transgressions as few, he can wash away great sins as well as small; but yet when poor creatures come to look towards God through their unskillfulness, they make it a difficult thing to find God, and to return to God, when they go a great way from him, the greater account they have to cast up, it proves so to man because of his unskillfulness, though to God all things are alike; So that the sooner men begin to look after God, they find an easier way to come to Christ, they have some helps in nature, that when a man is once turned to the Lord, his natural abilities being sanctified, become great helps; so that young men have more advantage, in respect that natural parts are more strong, the Understanding, and Memory, and Reason, the Senses Internal and External, they are all more vigorous; and these prove helps to a man, when once the heart is sanctified, and the sooner a man turns to God, the more he hath of these helps.

Yea, Christ is very ready to go out to meet such children and young men: Are the hearts of young ones towards the Lord? The heart of Christ is towards them, and he is mightily taken with such, and will go forth and meet them. The young Prodigal in the Gospel, no sooner did he think of returning to his fathers house, but his father ran out to meet him.

But you will say, for ought we see, young men meet with as much trouble as others, and when they come to remember God, they are afflicted as much as others, and it proves hard to them as to others.

I answer, If it be so hard when they do return to God in youth, it would have been much more hard if they had stayed till old age; and if they do meet with difficulties and temptations, and it prove a hard way, it is because that the Lord see• it is good for a man to bear the yoke in his youth; and I might add, that the Lord will recompense all with abundance of grace, and with the discoveries of himself. That is the first advantage that young men have many times, for the most part, they find the ready way to Christ.

Secondly, They have this advantage, The Lord for the most part doth discover more of himself to them that begin betimes to remember God, then to those that begin more later;

Joel 2. 28. And it shall come to pass that I will pour out of my Spirit upon all flesh, and your Sons and your Daughters shall Prophesy, your old men shall dream dreams, your young men shall see visions. Let not old men grudge at God's dispensation, it is mercy to them that they shall dream *Dreams,* but the young men shall see *Visions;* they shall have clearer discoveries of God, and that is a great advantage.

Thirdly, There is this advantage, They that remember God betimes, they have an opportunity of doing more for God then other men have; for when men begin late, it is work enough to get the heart established in the knowledge of the love and free grace of God; it is a great work, and a long time before the heart be established upon Christ and the Promises; and till that be done, little work or service is done for God. But when men begin betimes, they have time to get their hearts established upon Christ and the Promises, and upon the free grace and righteousness of Christ, and then they have time also to act for God, and the Lord makes use of them to do him much service in their generation: And O what a great advantage is that. So that you have seen the Point handled: First, What it is to *Remember* God. Secondly, What *Cause* the Sons of men have to Remember God. Thirdly, What *Advantage* it is for the Sons of men to Remember God in youth.

Now by way of Application.

First of all, It discovers and reproves the folly and madness that is bound up in the heart of the children of men. If this be the duty of all the sons of men, and a point of great wisdom to remember God betimes, then this discovers the folly and madness that is in men's hearts to forget God: How many in this Congregation (I fear) may fall under this reproof, that have not yet emembred God? How many in their youth, and how many past youth, that have not yet remembered God, that have all their days forgotten the Holy One of Israel? O that the Lord would convince poor creatures of this evil, not *Remembering God.* Shall I show you the evil of it, and O that God would show you the evil of forgetting God.

First of all, It is the Mother and cause of all other sins whatsoever; for it were not possible that many should sin against God as they do, if they did not forget God; all sin grows upon this root of *Forgetting God.* The Psalmist maketh it the cause of all evil that is committed, because men do forget God, *Psal. 50. 19, 20, 21, 22.*

Verse 18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with Adulterers.

Verse 19. Thou givest thy mouth to evil, and thy tongue frameth deceit.

Verse 20. Thou sittest and speakest against thy brother, thou slanderest thine own mothers son.

Verse 21. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

Verse 22. Now consider this, YE THAT FORGET GOD, lest I tear you in pieces, and there be none to deliver you.

As much as if he should say, here is the cause of this evil that is committed by you, your *Forgetting God;* It were not possible that men should dare to sin in the face of God, if they did not forget God. And it were not possible that men should sin in secret against God, if they did not forget God; they forget that God is an all-seeing God, and that for all these things he will bring them to judgment; It is not possible that children and servants should lie, and steal, and be unfaithful, if they did not forget God; if they did but remember that he would bring them to judgment, and that no liar shall come into the *New Jerusalem;* if men did remember God, they would not sin against God: But this is the cause of all the sin in the world, Men's forgetting God.

Secondly, There is this Evil; It makes a man spend all his time in vanity, he comes up and goes down to the grave in a momen, and hath lost all the time that he hath lived. The truth is, he hath not yet begun to live, that hath not remembered God, he hath not lived to the end of his life, what is the end of his life, but that he may remember God? But man forgetting God, his life is a fruitless life, a vain life, he comes up, and sins, and lives in vanity, and goes down to the pit, and never lives to the end of life, because man remembers not God.

Thirdly, There is this evil in it; It makes men altogether unwilling and unable to die; as it makes their lives unprofitable, so it makes their deaths dreadful; what is the cause that men fear death? Because they did not remember God in life; if they had remembered God, if they had known God, and trusted in God, and walked with God, they would not have been so fearful of death; but when men come to be made sensible that they have spent no thoughts upon God, but upon their lusts, and sin, and so brought their days to an end, they must needs fear to go to God; see then how much evil there is in this great sin of not remembering God.

But you will say, We hope that we do remember God, God forbid that we should forget him. What? *Forget God?* We hope we shall never do that while we live.

O my friends, It is a harder matter to remember God, then the world dream of; how many thousands in the world are there that forget God, that would be loath to be told that they are forgetters of God? And yet I fear will be found so another day; They that walk contrary in ways of sin, they are forgetters of God, let them say what they will; though they may have a way of worship▪ and prayer to God, and hear of God, and read of God, yet if they be found walking contrary to God, such men will be interpreted by God to be forgetters of him. *Consider this all ye that forg•• God;* Psal. 50. 22. speaking of the Hypocrites • Why, they had many prayers, and did many good works, are they forgetters of God? Yes, their hearts were never upright with God, they never trusted in the Name of God, they were never found serving of God, so as they might pleas•• him; and therefore the Lord calls them *Forgetters of God;* O that the Lord would convince you of this great evil of forgetting God.

Secondly, By way of Exhortation, I beseech• you in the Name of the Lord to *Remember God*▪ This day Remember God. Remember him, and Remember him in youth. I shall speak a little to each of these.

First, I beseech you Remember God, to know God, to trust in him, to love him, to obey him, and to spend your thoughts upon him; let the endeavors of your heart be after the Lord; This is to Remember God. And O that God would call upon you all, and call you up to such a remembrance of him. O remember how worthy God is to be remembered, and remember what God hath done, that so the sons of men might remember him; and if after all this that God hath done, after all the remembrance that God hath written of himself in his Word, and upon his Works, and upon his Ordinances and Providences, men shall be found Forgetters of God, as all sinners are; how sad will their condition be another day? You have a memory for the world, and what, No remembrance of God! God only worthy to be remembered, and of all things God only shut out! O my friends, Take heed of this great sin, this Mother sin, *Forgetting God.*

But secondly, I beseech you to Remember thy Creator in the days of thy youth; Young man do not put off your remembrance of God; it may be you will say to me, you will remember God hereafter; that is folly: The Wise man teacheth you better, & giveth you better counsel; *Remember thy Creator in the days of thy youth;* As much as if he should say, Remember now thy Creator, in what part of your youth soever you be; Remember *Now* thy Creator; *Now* seek after the knowledge of Christ, if ten years old, *Now* Remember God, if fifteen years old, if twenty years old, *Now* Remember thy Creator; yea, if thirty years old, and so to every Age to which the word of the Lord comes, Even *Now, Now* remember thy Creator.

And O that young men and young women would think upon the advantages that many have by remembering God in youth; they were spoken of before. And let me further tell you, for your encouragement young men, that to remember God betimes, it is a great prerogative, and a great dignity to be the first in Christ; the Apostle speaks of some that were first in Christ, and he speaks honourably of them, *Eph. 1. 12. That we should be to the praise of his glory, who first trusted in Christ:* And it was the honor of that people, that were *first* in bringing back *David;* great honor was put upon them that went out *first* to meet *David* their King. And so to be the *first*• that go out to meet with Christ, the *first* that honor him, the *first* that close with him, and believe in him; this is a prerogative, and it is kindness that God will never forget, *Jer. 2. 2. Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thy espousals, when thou wentest after me in the Wilderness, in a Land that was not sown, the kindness of thy youth I will not forget, saith God.* And the Lord will say so to young men and young women that are looking after Christ, and remember him betimes; thou rememberedst me in thy youth, and I will remember the kindness of thy youth, when thou leftest all to follow me, thy vanity, thy comforts, thy contentments, that other young men closed with, and followed after, though they lead to destruction; this kindness of thy youth Christ will remember to the very last day.

And let none that hear me this day, think that they are too young, and 'tis not for them to trouble themselves with such matters, to remember God, and to look after God; as young as

you have remembered God; *Jeroboams* child remembered God; *Josiah* at sixteen years of age set himself to seek after the Lord: And I pray consider, youth go the grave as well as others; nay, more die in their youth then in their old age: O that young men would remember God betimes! And there is none so young but must be accountable to God; there is sin enough to condemn the youngest, if not actual sin, thou hast a sinful Nature, and that is enough to condemn the youngest that hears me this day. And therefore, O that the Lord would persuade young men to remember betimes their Creator; and know that it will be your comfort in the latter end: As the neglect of God in youth will be a great deal of sorrow, when God smites, and comes to lay you upon the bed of sickness, and ready to give out your breath, then it may be you will cry out, Lord, Remember me; but how sad will it be to reflect upon yourselves, and to think that you have not remembered God? When as it hath been the comfort of many a poor soul that their work hath been done, and when they have lain upon their sick bed, they have given up themselves willingly to God, having gotten the knowledge of God, and gotten faith in Christ, they are blessing God that their work is done for them by Christ. O how sweet and comfortable will it be to you young men, when you come to die, to see that your great work is done, and that you have believed, and have nothing to do but to die? *Solomon* was very pitiful to your souls young men, and therefore he calls upon you to *Remember your Creator in the days of your youth;* And in the bowels of Christ I speak to you this day, to study this lesson of lessons, To *Remember Now thy Creator in the days of thy youth.*

And let me say to old men, if young men had need to remember God. Oh what cause have old men to remember God? They that have lived many years, and not remembered God, O it is high time that thou shouldest make haste, thou art going to the grave, the land of forgetfulness, where there is nothing can be done for eternity, when once in the grave. O that God would persuade the Ancient! Such as have neglected to remember God, that they would now remember their Creator: and do not say I have misspent my youth, and I fear my time is over, and there is no hope for me, I had as good go on in my ways of sin; O say not so; *The thoughts of the Lord are not as your thoughts, nor his ways as your ways, but as the Heavens are higher then the earth, so are his thoughts above yours, and his ways above yours.* You have spent many years in sin and vanity, and forgotten God, and your thoughts have been upon vanity it may be many years; but the thoughts of the Lord to do good to his people, are from eternity. O that Now you would at last in your old age remember God! Old men, I beseech you to remember your Creator, there is hope; wherefore hath God spared you so long? Reason so with with yourselves to encourage you to look to Christ, when through Unbelief you say there is no hope, you have walked in sin, and God might have cut you off, and it is infinite mercy that God hath not cut you off; but seeing the Lord hath spared me, surely I may hope, though I have forgotten God in the days of my youth, yet say, I will now remember my Creator, and seek after faith in him. And know for thy comfort and encouragement, that there is infinite thoughts of mercy in the Lord; *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and turn to our God, for he will abundantly pardon,* Isa. 55. 7. O stay no longer, venture no longer, for there is one evil day upon you, the evil day of old age is upon you, and there is another a coming: O Remember God, and make haste to do it quickly, before the Sun, and

Moon, and Stars be darkened, before the body return to the earth, and the spirit to stand before God that made it.

But I shall now come to press this duty upon God's own people; for there are many things that may evidence that this Duty is neglected by God's own people. What is the Cause of all the dark and sad apprehensions of God to many of God's own people? Why, Because they have not remembered God: What is the cause of all those distrustful thoughts that do arise in the hearts of God's own people? That our hearts are ready to saint within us? That God is no more trusted for the things of this life, and for the things of Eternity? Why all these distrustful thoughts, they spring from this root, *not remembering God:* when the Disciples did distrust Christ, *Matth. 16. 8, 9, 10.* Why saith Christ, *O ye of little faith, Why reason ye among yourselves, because ye have brought no broad?* Verse 9. *Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?* Verse 10. *Neither the seven loaves of the four thousand, and how many baskets ye took up.* As if Christ had said to them, if ye had remembered me, and my power, my works of providence, my former goodness, it were not possible that ye should have distrusted, but in that ye have so little faith, it is evident that ye do not remember me, and what I have done. Truly if at any time we distrust God for the fulfilling of any promise, it is because we do not remember God, we do not remember the faithfulness of God in fulfilling Promises, we do not remember the former experiences we have had of the goodness of God, and of the power of God; O how much distrust is to be found in God's own people? And because there is so much distrust, it is evident that there is little remembrance of God.

Nay further, it appears that God's own people are guilty of this sin, of *Forgetting God;* Because there is so much coldness and deadness in our hearts to God. O how much deadness in heart and affection in the things of God? What little Love? What poor, weak Breathings after God? What little delight in the Lord? Whence comes all this coldness of heart, this forsaking of our first love? It comes from this root, because we do not Remember God; we do not remember that he is altogether lovely and desireable, we do not remember that his ways are beautiful; there is much deadness and coldness even in God's own people, and therefore there is little remembrance of God.

Nay further, It appears that God's own people are guilty of this sin, because there is so little done for God by them, and so much done against God; so many failings, so many breaches of Covenant, so much scantness, so many haltings and swervings in our walkings with God: Whence is all this? but because we do not remember God, we do not remember what a God he is, we do not remember the Rule that he hath given us to walk by, we do not remember that he will be worshipped in Spirit and in Truth; little is done for God, and that discovers that God is little remembered.

Nay further, How many vain thoughts lodge in the hearts of God's own people? O! How do the current of their thoughts run out to vanity? How many crooked thoughts? How many fruitless, unprofitable, sinful thoughts? How few of the precious thoughts of the heart are spent upon God? And whence is this? But because God is not remembered.

Nay further, How little is God pursued after? How little do we prize Communion with God? How little delight in the presence of God? How little do we seek after the Image of God, and conformity to Christ? Whence is all this? but because we do not remember that the enjoying of God is the souls happiness, and that the enjoying of Christ is the souls perfection: so that by all this it appears, that there is little remembrance of God even among God's own people.

And O what cause have we to take up a sad complaint against ourselves, and everyone to smite upon his own breast, that we should be so negligent of this Duty of remembering God? O what hath God done for many of his people? How many, how dear, how precious are the thoughts of God to his people? *Psal. 40. 5. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more then can be numbered.* Now that God should spend his precious thoughts upon us, and we spend so few of our choice thoughts upon God, O what an ill requital is this? O what hath God done that he might remember us? He hath graven the names of his people upon the palms of his hands, *Isa. 49. 16. Behold, I have graven thee upon the palms of my hands:* For a man to be so careful to remember his friend, as to cut his name upon his own flesh, that is love indeed; why God hath graven the names of his people upon the palms of his hands, that so he might remember them: Yea, he hath taken upon him the relation of a Father, and hath the bowels of a Mother;*Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.* Now Brethren and Christian friends, the consideration of God's remembering us, should make us to be ashamed that we should think no more of him.

But you will say to me, what is there in God that we should remember him?

The Spouse in her description of Christ, saith of him, *that he is altogether lovely;* so I may say of God, he is altogether worthy to be remembered, in his Nature, in his Essence, in his glorious Eternal Being; He is worthy to be remembered in all his Attributes, his Wisdom, his Power, his Goodness, and Loving Kindness, his Faithfulness, and his Truth, his Omnisciency and Omnipresence; He is worthy to be remembered in all his Works, for God he hath done them for that end, that he might be remembered; both the works of Creation, and works of Providence; He is worthy to be remembered in his Word, every word of the Lord is precious as gold that is purified seven times. He is worthy to be remembered especially in his Son; and O that we might spend more of the thoughts of our heart upon God, as he hath revealed himself in his Son; His Name is Glorious, and worthy to be remembered, *(Jehovah, our Righteousness.)* He is worthy to be remembered in his Love and Free grace, in his Promises, in his everlasting Covenant made with poor creatures in Christ; we need not ask what is in God that we should remember him, look where you will, and there is not anything in God but is worthy of remembrance; and therefore, O that the Lord would stir us up to this duty, to remember the Lord, to spend the precious thoughts of our hearts more upon him. *David* is a pattern to all you that fear the Lord, he was continually in the remembrance of God, when he looked upon the works of God, he remembered God; and when he looked upon the Providences of God, he remembered God, yea he remembered God in the night season, *Psal. 63. 5, 6. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with*

joyful lips: When I remember thee upon my bed, and meditate on thee in the night watches. David was night and day spending the thoughts of his heart upon God. And let me add something that may provoke and stir us up to the practice of this duty, to Remember God.

First of all, This is the beginning of all good whatsoever; as the Forgetting of God is the mother of all sin, so the Remembering of God is the mother of all good; it is that which will make a man gracious, and act graciously in every condition; if he receive mercy, his heart is carried out in thankfulness; if he be in affliction, he is able to glorify God, and to honor God in the lowest condition.

Secondly, The more we Remember God, the more shall we keep out base lusts and vain thoughts; if the heart be not filled with the thoughts of God, it will be filled with vain thoughts; the memory it is the storehouse of the soul, and if God be not laid up there, that which is evil will be laid up; and therefore when the soul straggles from God, then vain thoughts possess it: The more that you remember God, the less troubled with vain thoughts.

Thirdly, Let me tell you, that there is no comfort nor sweetness like to that comfort that comes into the soul by the Remembrance of God, *Psal. 63. 5, 6. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches:* It is as high an expression as can be of content and sweet refreshment which *David* met with in the Remembrance of God. O the sweet comfort and refreshment that comes into a gracious heart in the Remembrance of God.

But you will say, It is not so always, the good man *Asaph,* he Remembered God, and was troubled, *Psal. 77. 3.* and therefore this doth discourage many a poor soul to turn to the Remembrance of God: for *Asaph* he was troubled, perplexed, and terrified with the Remembrance of God.

But I answer, It was the good man's distemper, that he *Remembered God and was troubled,* and he afterward saw his own mistake, and doth acknowledge it; verse 10. *And I said, this is my infirmity, but I will remember the years of the right hand of the most High.* What? Did I say that I Remembered God and was troubled? *This is my Infirmity:* It was not his Remembrance, but his Forgetting of God that did trouble him; he did not Remember God so as he should have done; He did not Remember God in his free grace, in his promises, in his Son; had he thus Remembered God, it would not have been trouble to him; it may be many a poor soul thinks it is trouble to Remember God, but this is a gross mistake, for if we did Remember God as he is held forth in the Gospel, and in his Son, it would be as *David* saith, *marrow* and *fatness.*

Fourthly, The heart being much in the Remembrance of God, it doth ennoble and put a high price upon the thoughts; till then men's thoughts are poor and vain, and no good comes of them; the thoughts of the world perish, the thousand thousand thoughts that are in the heart, if not spent on God, they are all perishing thoughts; *Psal. 146. 4. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.* But now those thoughts that are spent upon God, they are excellent, living, and noble thoughts, thoughts that shall be established forever, thoughts that shall run out into the great Ocean, and never be buried, but you shall meet with them all again. O excellent satisfying thoughts when spent on God!

Fifthly, You that are God's people had need Remember God more, for it is the great difference between the righteous and the wicked; the wicked may do the same works that the righteous man doth, hear, and read, and pray; but all this is without Remembering of God: he knows not God, he trusts not God, he loves not God, he is disobedient to God: it is said of the wicked, *God is not in all his thoughts,* Psal. 10. 4. The great work of the Gospel is to deal with the thoughts of men, and bring them to a right order, to bring the thoughts of the heart to a subjection to Christ; *2 Cor 10. 45. For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing, that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

Nay further let me tell you, that this will be the glory, and excellency, and happiness of the Saints in heaven, that they shall remember God continually, and the thoughts of their heart shall be established in the remembrance of it; they shall not turn aside from thinking upon God, they shall have no more vain thoughts, no more idle thoughts, but the thoughts of the heart shall run out to eternity in the remembrance of him, and never forget him more.

Sixthly, The more we Remember God, the more of God shall we meet with in every duty, in every providence, and in every way; there is such a gracious promise in *Isa. 64. 5. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways:* See here the promise is, That *he will meet those that remember him in his ways;* not to a man that walking outwardly in God's ways, but to him that walketh with God, and that hath the thoughts of his heart spent upon God, it is God that he eyeth, and it is God that he seeks communion with, it is such a soul that God will meet, as doth thus remember him in his ways.

But it may be some poor soul is afraid to look toward God, it cries out. O I am so troubled with vain thoughts, and sinful thoughts, with a dead heart, and a loose heart, and I cannot remember the Lord.

Why if thy soul be turned to the Lord in truth, the Lord will fulfil this his promise; if thou settest about the work, and give up thyself to wain upon God in the Ordinance, thou shalt have communion with him, God will meet thee, and if God meet thee, then thy vain thoughts will vanish.

But may some soul say, my thoughts are worse then vain thoughts, my thoughts are sinful thoughts blasphemous thoughts, which are suggested into my mind even at that time when I should have communion with God, that I dare scarce look toward God, I dare scarce remember him.

Why, yet do not give over thy duty, whatever thoughts should be suggested into thy mind, but know for thy comfort, that those sinful thoughts, and blasphemous thoughts which are cast in by Satan, they shall not be laid to thy charge, if thy soul abhor them; it is true, if the heart did close with them, and nourish them, then they become the souls; but when the soul abhors them, and casts them out, and cries to Christ against them, it is not the souls sin; therefore do not neglect thy duty because of these vain thoughts, but set thy face to seek the Lord, and remember and know that the Lord will make good his word, he *will meet thee,* and

when God meets thee, all these sinful and cursed thoughts shall be cast out. And thus you have heard Brethren, what encouragement there is to remember God.

But you will say, It is a great Duty, and much depends upon it, how shall I be helped to remember God aright?

First, Be often looking upon the *Book of the Creature,* upon the works of Creation; and look upon them for this very end, that thou mayest Remember God; for there is a Remembrance of God upon all creatures, and if we be wise, we may make a spiritual improvement, and be led to the Remembrance of God, by looking into the Book of the Creature.

Secondly, Look into the *Scripture,* and consult with that, for there hath God declared his Name, his glorious Name is written in his Word; there are Letters that God hath written with his own hand, God hath subscribed, *I Jesus testify these things.* There is the hand of God and of Christ in the Book of the Scripture; and therefore if thou wouldest Remember God, converse with the Word of God.

Thirdly, Wait upon God in every *Ordinance,* for all Ordinances are given for this end, to Remember God; the Word, the Supper, every Ordinance of God is given, that so the soul might see God, and Remember him; and therefore when thou waitest upon God in any Ordinance, let this be the end that thou propoundest to thy soul, to Remember God.

Fourthly, Lay up all the *Love-tokens* of God; Whatever *Experience* thou hast met with from God in making supply to thy wants, comforting of thee, supporting of thee, these are tokens that come from God; and the mercy that he showeth thee, it is for this end, that thou mayest Remember him; and therefore lay up all the experiences that thou hast met withal, for they will help thee to Remember God.

Fifthly, Labor to get your hearts established and assured in the *Knowledge of God's love* to thee, that thou mayest come to the knowledge of this, that God is thy Friend, thy Father, thy nearest and dearest relation; for the •ore the soul knows this, the more it will Remember God. It is not possible that a child should forget a loving Father, that a Wife should forget a loving and tender Husband. O when a soul comes to know this, that God is my Father, my Husband, this will help the soul to a sweet Remembrance of God.

Sixthly, Look up to the Lord to *increase thy love to him;* for the more love to God, the more thou wilt Remember God; but where there is little love to God, there is little Remembrance of God; and the reason that men Remember God no more, is, because there is so little love in their hearts towards God; If a man loved his friend, he would Remember him, and not forget him; O therefore be ashamed that no more love should be sparkling in thy heart to God, when so much love is flaming in the heart of Christ towards thee. And therefore Brethren beg it of the Lord that he would shed abroad more of his love in your hearts, and blow up thy spark to a flame, that thy soul may be filled with a constant Remembrance of him.

Seventhly, Ure thy soul to *holy meditation, and thinking upon God* last at night, and first in the morning, it will be a great help to keep up a constant Remembrance of God in the soul: O let thy waking thoughts be toward the Lord; Think of his Works of his Attributes, of his Son:

there is enough for men to spend millions of thoughts upon, and therefore let some be spent upon God: as soon as man wakes in the morning, there are a multitude of thoughts strive who shall get in first, there stands God, and Christ, and the World, and they which get in first, have a great advantage to keep in the soul all the day long; if the world gets in first, the heart is made worldly; but when God and Christ is let in first, the heart is kept in a gracious frame all the day long; and the more that your meditations are spent upon God, the more Remembrance will you have of God.

And now Brethren you have seen your duty, and your neglect of duty, for which you have cause to be humbled; and we have seen what cause we have to Remember God, and what a great benefit comes in by Remembering God; and we have seen what may be helpful to our souls in this duty. Now let us look to the Spirit of the Lord to make them helps; for we have need of all helps, till we shall come where the soul shall Remember God perpetually, and never forget him.

Heb. 6. 19.

Which hope we have as an Anchor of the soul, both sure and steadfast, and which entereth into that within the Vail.

THe Apostle in the eighteenth verse speaking of the hope that is set before Believers, and of their fleeing for refuge to lay hold upon the hope set before them; He takes occasion to speak of that hope that is begotten and raised in the hearts of all Believers by the hope of Christ.

In verse 18. He speaks of the Object of Hope. Christ, he is the hope set before believers; but in this 19th verse, he speaks of the grace of hope, which hope we have as an Anchor to the soul, both sure and steadfast; this is spoken of the grace of Hope, which is the sister of Faith: And this Hope it differs from Faith thus; Faith looks unto God and Christ in the Promises, it looks unto the word of the Lord that is given for its security, and it is the work of Faith to close with the Word, and to hold fast the word of promise, which the Lord Jesus doth hand out to poor souls. But Hope, that looks to the good things promised, and it waits •or the good things that are laid up in the promises, Hope eyes them, and waits for the full possession and fruition of that which is laid up in the promise, and when the soul shall enjoy all those good things laid up in the promises, then Hope shall cease.

Now that we may understand the nature of saving Hope, and the use of it, he sets it forth to us by a Metaphor of an Anchor; which hope we have as an Anchor to the soul, both sure and steadfast: Hope it is of that use to the soul, that an Anchor is to a Ship; as an Anchor is to stay the Ship at Sea, that it may arrive safe in the midst of all storms, and not be carried upon the sands, and so broken to pieces; of that use is Hope to the believing soul, as an Anchor is to the Ship: And therefore the Apostle doth intimate to us these two things.

First, That the soul of a Believer is compared to a ship at sea.

Secondly, The hope of a Believer is compared to an: Anchor. *Which hope we have as an Anchor* &c.

The soul is the Ship, and Hope, that is the Anchor of the Ship; yea, it is a most excellent Anchor; and he fets forth the excellency of it by divers expressions, it is an Anchor of the soul, and it is sure and steadfast, and which entereth into that 〈1 page missing〉 eye of God; the Lord hath a hand in ruling them, the sea, though boisterous, yet it is before the Throne.

And further, it is a *Sea of glass* like unto crystal; there is held forth what this world is before the Lord, it is glass, and it is transparent, even as crystal; to the eye of God the world lies open, and he sees everything that is done in it: In a crystal glass the least more and spot is seen by the eye of man; so the world before the Lord, and to the eye of the Lord, 'tis like to a crystal glass, though the world in itself be never so muddy, and never so filthy, yet the Lord sees all, he sees that which is at the bottom of the sea; he sees into the bottom of men's hearts, he sees into the bottom of every man's actions and intentions, there is not anything in any man's spirit and conversation but it is clear before the Lord, he sees it as thorough crystal.

Thus you see it confirmed by Scripture, that this world it is as the *Sea,* and a believing soul that is in the world, he is upon a sea, as a ship upon the sea.

But I shall show you first, In what respect the world is as a *Sea* to a believing soul.

Secondly, That every Believer is as a ship upon this sea.

First of all, In what respect the world is as the Sea. Why,

First of all, The sea is no place *to dwell upon;* no man builds upon the sea: the sea is only for passage to pass over unto another land, it is for transportation from one country to another, but no man dwells upon the sea. Truly so is this world the world is not to be continued in, it is not for you to abide long in, you are not to dwell here, it were the fondest thing in the world to think of building a house upon the sea; truly so fond a thing is it to imagine to continue here long, yet how deeply is this rooted in the heart of man, and how little do they think that they are passing over the sea into another world, how little is this thought upon and remembered? The Saints of old they have confessed, that they *were Pilgrims and strangers here, and* that they *had here no abiding City, but they looked for one to come, whose Builder and Maker is God,* Heb. 11. 10, 13.

God's people are not at home here, this is no place to dwell in; here are Tents, but no abiding City, there is no Mansion here upon the sea of this world, the mansions are in heaven, *In my fathers house are many Mansions,* saith Christ, *John 14. 2.* And it is made as a discovery of an unsound Heart, the description of a wicked man, that he dreams of continuance here, and doth not look upon the world as a Sea, *Psal. 49. 11. Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names.*

Verse 12. Nevertheless, man being in honor, abideth not, he is like the Beasts that perish.

Verse 13. This their way is their folly.

It is folly to think of continuing here, the sea is no place to dwell in, neither is this world any place to dwell in.

Secondly, The Sea is a most *inconstant place,* the waves of the Sea are full of inconstancy, full of Instability; a great deal of instability is also in the things of this world: The sea it is never constant, it is always in some troubled motion, there is no rest in the Sea, the waters they are rising and falling, ebbing and flowing, it is continually in an unsettled condition: Truly thus is the world, and all the things of the world, they are full of instability, there is nothing here that continueth: He that had experience of all these things, cries out, *Vanity of vanity;* that was the best he found in the world, and in the comforts of the world; it is an unsettled condition that God's own people are in while upon earth, there is nothing that doth continue long, all things vanish, and are gone in a moment, there is as much instability in all things here below, as in the waves of the Sea; See what the Wiseman saith, *Eccles. 1. 4.* and so on, *One generation passeth away, and another cometh.*

Verse 5. The Sun also ariseth, and the Sun goeth down, and hasteth to the place where he arose.

Verse 6. The wind goeth toward the South, and turneth about unto the North, it whirleth about continually, and the wind returneth again according to his circuits.

Verse 7. All the Rivers run into the Sea, yet the Sea is not full.

And so it may be said of all the comforts of this world, they are very unstable; yea man himself he is full of instability, he never continues in one stay, even the best of men; sometimes he is up, and sometimes down; abundance of instability in their spirits and conversations, in their comforts and enjoyments; in everything like to the wave• of the Sea.

Thirdly, The Sea is a *Raging enemy,* it is full of rage; they that are upon the sea, they meet with nothing but tossing up and down: What a mighty combustion is there in the waves of the Sea, especially when the four winds do rise upon it? O how troublesome is the Sea then? *Psal. 107. 26, 27.*

Verse 26. They mount up to the heaven, they go down again to the depths, their soul is melted because of trouble.

Verse 27. They reel to and fro, and stagger like a drunken man, and are at their wits end.

Truly thus it is with the state of God's people while in the earth, it is their portion to be tossed up and down, even as upon the waves of the Sea. *Joh* cries out of his tossings to and fro, *Job 7. 4. When I lie down, I say, When shall I arise, and the night be gone?* And *I am full of tossings to and fro unto the dawning of the day:* O what perplexities do God's people meet withal both in their outward and inward man, sometimes lifted up, and sometimes cast down? *Thou hast lifted me up* (saith *David) and cast me down,* Psal. 102. 10. So *Jonah,* he was lifted up, he had

communion with God, and by and by cast down into the bottom of the Sea. O what a raging enemy is the Sea, when the four winds strive upon it? Truly there are dangerous winds that do stir up the rage of this Sea, and make this world so boisterous to God's own people: The devil raiseth a wind, yea sometimes all the four winds strive together; temptations of all sorts, as Christ was exercised with, so are the people of God: The devil raiseth many a cross wind to drive them back again, that if possible, they might not look toward God and Christ: And there are winds that do arise out of their own bowels, many times the wind of manifold corruptions disturb, the wind of passion, the wind of pride, the wind of vanity, the wind of unbelief; and O what disturbances do these winds make that do arise out of their own bowels? There is such a combustion, that the poor soul is forced to run to Christ, and cry out, O Lord, rebuke these disturbers: And if Christ should not arise to rebuke them, the soul would be over-•et by them; such is the rage of this Sea when the winds strive upon it.

Fourthly, The Sea is *full of sands, and dangerous splitting Rocks.* Truly so is this world, there is the rock of persecution, and many a goodly ship is split upon that rock; there is the rock of offenses, many are offended at the ways of Christ, and offended at the people of Christ, and so split upon that rock.

This world is full of rocks, and full of Sands; it is true, if Christ be in the ship, the passengers shall not be lost, though the ship may be split, and all the burden of the ship may be loft. The Saints that have been split upon the rock of persecution, they have lost all their comforts, and their lives too (for the Name of Christ) in the Sea of this world; but though they have lost their ship, the body, and all their loading, yet their souls have been saved, and are arrived safe in heaven.

Fifthly, The Sea is *full of Pirates and Robbers:* The world is not without these dangers to God's own people; there are many robbers that lie in wait to rob and take away all their loading; the devil lies in wait to take away from the people of God all their precious loading that they have been trading for, but they shall carry it home to heaven in spite of all the devils in hell; yea, their own hearts are robbers and pirates, & a man's own heart will do him more hurt then all his enemies beside, a vain heart, a worldly heart, a frothy heart, an unbelieving heart, these would rob us of all our comforts whatsoever, and take away all the loading that is ••ecious; but the Lord Jesus he is Commander of the Sea, and he is nigh with a Convoy, and he will guard every believing soul through all these robbers, and carry them safe to heaven.

Sixthly, The waters of the Sea are *very salt and brackish,* no man can drink the Sea water without prejudice: Even so is this world, and the comforts of it, they are all salt and bitter, and it is not possible that they should satisfy and quench the thirst of any poor soul. How many men do deceive themselves, they think that the world should satisfy their desire, and therefore their desires are so eager after the world, but they shall find another day that they are in an error; the waters of the Sea cannot quench their thirst; a gracious heart will say so, and he knows it by experience, that it is better for him to drink of the waters of life; and therefore he cries out, Lord, these are all sour waters, yea the best comforts have some mixture of salt and bitterness; Lord, give me evermore to drink of those waters of life that run at thy right hand for evermore: It is true the men of this world that know no better, they

drink freely of this salt water, because they know not what sweet waters are; but that soul that hath tasted of the sweetness of Christ, and how good the Lord is, that soul cannot be satisfied with all the comforts of this life, but looks only to Christ, that he may satisfy his desire. And so you have seen in these six particulars, that this world to a believing soul is as the Sea. That's the first.

But secondly, Every Believer is as a ship upon this Sea, they are making of a Voya•• over the Sea of this world to the Land of Promise, they are set forth from the world, and from sin, and they are bound to the Land of Promise; that's the state of every Believer, he is as a ship upon the Sea. Indeed Christ is the Builder of this ship, Christ is the Owner of this ship, it is Christ that launcheth the ship, and that loads the ship, all the precious Commodities that a believing soul is carrying home with him, it is Christ's; he hath the great Venture in every believing soul, and if it should miscarry, Christ should have the greatest loss, for he hath the greatest Venture in the ship; and because the Venture is Christ's, therefore Christ will go Master in the ship; his presence shall be with his people all the time of their continuance upon the face of this earth, he will not leave them till he hath brought them into the Haven of rest.

But I shall follow the Metaphor in two particulars, briefly thus. First, The Ship at Sea cannot move without a Wind. Secondly, It cannot rest without an Anchor.

First, A ship at sea cannot *move without a wind.* Many times it lies a long time for a wind, and when the wind blows, then the ship moves, but it cannot move without a wind; and truly so it is with the souls of God's people, they cannot move without a wind, they are bound for heaven, but they cannot move the least without the spirit of of Christ, though they have never so many opportunities, and never so many Ordinances and Promises, yet if the Spirit of Christ doth not help the soul forward, the soul is becalmed, and cannot move: It is true, the ship at sea may be ready, they may turn the Sails to the Windward, but not move till the wind blow; and so a believing soul may do something when once the Spirit of Christ is in it, the soul may stand waiting for Christ, and be breathing after Christ, but till the Spirit of Christ shall breath upon the soul, and fill the sails of the soul, it is not possible that it should rid any way: And therefore the people of God have found, that it hath been for their advantage to cry out for the breathings of the Spirit of Christ; so the Spouse in *Cant 4. 16. Awake, O North wind, and come thou South, Blow upon my Garden, that the Spices thereof may flow out.* But

Secondly, The ship cannot *rest without an Anchor;* no more can any poor soul rest without this Anchor of Hope; this anchor of hope is that which stays the soul upon God, and keeps up the soul that it faint not, and sink not; It is true indeed (as the Apostle saith) *If our hopes were only in this life, we were of all men most miserable;* If we had not a better hope and anchor then the men of this world have, that have only hope for the things of this life. But this saving *Hope,* which is the sister of Faith, that looks to the good things laid up in the Promise, it is that which stays the soul, and keeps it safe and steadfast in the midst of all storms whatsoever: If a ship lie at Anchor, it may ride safe at midnight, though never so dark; And truly that soul that hath cast anchor upon Christ, it may ride safe in the darkest time, in the saddest

condition that can befall it, while upon the face of the earth, this great Sea; If a ship hath a good anchor, she rideth safe in the midst of the greatest raging sea, though the winds rise, though the waves be never so high: This anchor of hope it causeth a soul to ride safe in the midst of all temptations; Hope keeps the heart up, *Rom. 5. 2. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God.*

Verse 3. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience.

Verse 4. And patience, experience; and experience, hope.

Because we have this hope, therefore we rejoice in tribulation, in the midst of all storms we rejoice; we can sing for joy, as *Paul* and *Silas*▪ did at midnight, because we have Hope for our anchor, our ship shall ride safe in the midst of this Sea.

But for Application, briefly.

First of all, It lets us see the misery of all men out of Christ; they that are without Christ, are without hope; the Apostle puts them together, *Eph. 2. 12. That at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenants of Promise; having no hope, and without God in the world.* They that have no Interest in Christ, have no hopes to do their souls good another day; they may have the hope of the hypocrite, that is like the spiders web that will perish; but they have no true, solid, well-grounded hope.

It is a sad condition for a ship to be at sea, and have no Anchor; wicked men are at sea as well as God's people, and if you have no anchor of hope to stay your souls when storms shall arise, and the wrath of God arise against you, how sad will your conditions be? And truly thus it is with the greatest part of the men of the world, their condition is sad, though they do not lay it to heart; their ship is at sea, tossed up and down, and have no anchor: Every man out of Christ, either he hath no hope, no anchor; or secondly, If he hath hope, his hope is not sure and steadfast, it is no firm hope; or thirdly, his hope is not cast upon a good ground; and if so, it is not possible that the ship should be safe when the storms arise; for it is a very rotten place that most men out of Christ do cast the anchor of their hopes upon; most men cast their anchor downward, but this anchor of hope must be cast upward; it never takes place when it is cast downward, it hath no ground to fasten upon.

But when it is cast within the Vail, it takes hold upon the rock, upon God, and Christ, and the Promise, that is more sure then heaven and earth; but most men cast their anchor downward, their hopes is for the things of this life, and that hope will not hold.

And some cast the anchor of their hope upon themselves, and that is a poor ground to cast this anchor upon; the anchor of most men that live under the Gospel, that are not brought home to Christ, their Anchor is cast upon themselves, upon some works, some duties, some performances, upon something that they have done; truly this is a rotten ground, and this hope will not stand you instead: there is no anchor will hold but that which is cast upward within the Vail, therefore dear friends, I beseech you examine whether you have that anchor

that will hold, have you this hope that is cast within the Vail? O! that God would cause you to look after this hope, you will not trust your bodies at Sea in a ship that hath no anchor, you will say it is as much as your lives are worth if a storm should arise: Will you not trust your bodies where there is no anchor, and will you trust your souls where there is no anchor? Yet this is the folly of thousands, those that are called Professors, they will trust their souls at sea without an anchor. Alas! What will they do when the storms shall arise, when, when the wrath of God shall arise, what will you do? O! that God would cause you to come to Christ, that you may have this anchor that is sure and steadfast. That's the first.

Secondly, Let not God's people wonder that they meet with storms, temptations, trials, and afflictions, and at the rage of men against you: Why, you are like a Ship at Sea, and a ship at Sea hath prepared for a storm, if the waves do beat upon them, they are prepared for it, they are tossed up and down the sea, and yet they hope they shall come to land: And therefore you that fear the Lord, do not wonder at your temptations and trials, and that the wrath of men is against you, this is the place for storms, heaven is the place of rest; the Lord by this would embitter the world to you, he will make you know that the world is bitter, and that heaven is sweet; O! How sweet will heaven be when the soul shall come out of the midst of great storms, and dark nights, and many perplexities of spirits, many tossings in their conditions, both outward and inward; the Lord by these storms will make heaven very sweet unto you; heaven is the place of rest, though this be the place of trouble, and therefore do not wonder at it. That's the second.

Thirdly, What a mercy is it that God's people are kept and preserved any moment; It is a mercy to be kept at sea, every man will say so; but especially to be kept and preserved when the sea rages, there is no heart almost so hard, but will be affected with such a mercy, to be kept in the midst of a storm, when they expect to make their grave in the deeps, this is a wonder; and O what a mercy is it that God's people are kept in this tempestuous world; it is a wonder that your bodies are not broken, and that your spirits are not broken, and that your comforts are not broken, when so many winds strive upon the face of the earth, this sea; it is a great mercy to be kept, and therefore acknowledge it to the praise of God; it doth appear, and the Lord doth make it evident, that the sea is before the Throne. If the sea were not before the Throne of God; God's people should be swallowed up every moment, the rage of men and of devils would swallow them up; but the sea is before the Throne, before the eye of God; and therefore wonder that you are safe in this raging sea.

Fourthly, It calls upon you that are the Lord's people to watch and pray, for you are at sea; he that will not pray in a storm, he will never pray, the worst of men will pray hard in a storm: The heathen Mariners, *Jonah 1. 5. Then the Mariners were afraid, and cried every man unto his god:* therefore there is a Proverb, That *men go to Sea to learn to pray:* Truly, the Lord sends his people to sea for this end, that he might learn you to pray and cry mightily to him; the Saints shall not need to pray when they come in heaven, there all their desires shall be satisfied, and they shall want nothing, and therefore no need to pray: But the Lord he sends you into the sea of this world, that he might learn you to pray, and he raises many storms for this end, that so you might cry mightily to the Lord: The Disciples when in a storm, they

cried, *Lord, save us, we perish:* Brethren, you are at sea, in the midst of storms, and therefore you had need watch, and pray, and cry mightily, that you may be delivered from temptations, and saved in the midst of your fears, and be delivered from the Rocks, and the Sands, and from Pirates, & enemies, many dangers you are in, & therefore remember what Christ saith unto his Disciples, *Watch, and pray, that you enter not into temptation.*

Fifthly, Engage the presence of Christ with you: If Christ be in the ship, all is safe; you had need engage the presence of Christ with you every moment, for it is a dangerous sea you are in, and if Christ be not with you, you will be split upon some sand or other; and therefore, O beg the presence of Christ, do not set forward in any duty, without the presence of Christ, Do not sail one League without the presence of Christ, but urge it before the Lord that you are upon a troublesome sea where there are so many dangers, and desire of God that the presence of Christ may be with you; for if Christ be with you, all will be safe.

Sixthly, You that are the Lord's people, do you open the sails of your souls to the breathings of the Spirit of Christ; If you would make a Voyage to heaven, know that you can do nothing till the Spirit of Christ breaths in you; indeed, you may turn the sails of your souls that way, and be waiting for the Spirit of Christ, but till the Spirit breathe in you, you cannot sail one League: but O what a comfortable Voyage shall you make, when the Spirit of Christ shall fill your hearts with holy motions, and carry you Godward, and heavenward, therefore wait for those breathings of the Spirit; as the Spouse in *Cant. 4. 16. Awake O North wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out.* And so do you, beg of God that the Spirit of Christ may breathe upon you, and fill the sails of your souls, that you may be carried heavenward: Open your souls to the breathings of the Spirit of Christ, and that is the way to make a comfortable Voyage.

Seventhly, You that are the Lord's people, if you be Christ's ship at Sea, look for good Loading, be not content to go home empty; Christians should labor to be filled with the Spirit, to be loaden with the fruits of Righteousness; this the Lord calls for; truly it is a dangerous Voyage that you make, and therefore you had need be loaden with rich Commodities, you had need seek after much of that durable riches that abides forever; the Lord does not love that the ship should come home empty: O that you that fear the Lord would remember that you have but once to pass over the sea of this world, and then there is an end forever, and therefore do not return empty, but O go and beg of the Lord, that he would fill you with the fruits of righteousness, that you may go home loaden with Faith and Righteousness, so shall you be an honor to God, and there will be much joy in heaven when you come home.

Eighthly, It is a word of much comfort to those that fear the Lord, and have an Interest in Christ; know, though you be at sea, and meet with many storms, yet you need not fear, you have an Anchor that will hold, it being cast upon a sure ground, your Anchor it is entered, it is fastened upon the Father's free grace, and the Son's everlasting Righteousness, which is sure and steadfast; and if so, do not fear though storms arise, it shall go well with you, for Christ is the owner of the ship, and he will go Master in the ship, and so long as the presence of Christ is with you, you may be comforted, whatever you meet with. If Christ be in the ship,

he will rebuke the wind and the waves, yea he will tread upon the proud boisterous waves that his people meet with; yea, and he will make his people also to tread upon them too; and therefore fear not, for Christ is the Master of the ship, he is with you, the Loading also is Christ's and (as I said before) you need not fear splitting, and losing your Loading, for then Christ should lose more then you: If thy soul should be lost at Sea, then Christ should lose his honor, and his honor is more to him, then thy soul to thee; and therefore let all God's people be comforted in the midst of all storms, and trials, persecutions, afflictions, and sufferings; though this world be a Sea, and an evil sea, a troublesome sea, yet be comforted; for though the ship of the body may be split, and all your outward Loading may be lost, yet so long as Christ is the Owner of the ship, so long as Christ is in the ship, so long as the Anchor of the ship is cast in heaven, there is not one passenger shall be lost; for though the outward man be lost, yet the soul shall be saved in the day of Christ.

I now come to consider what is the Use and the Excellency of this Grace of Hope. It is an Anchor sure and steadfast, though it is not always sure to sense, not always sure in apprehension. The hope of the Saints may have its shakings, and it may seem sometimes to be cut off in their apprehensions, but it is sure and steadfast in respect of the ground of it, in respect of that sure hold it hath upon God and Christ, it hath sure hold upon that which is within the Vail. And it is sure in respect of the event of it; The Event and Issue of a Believers hope is always sure, it can no more be disappointed of his hope, then the foundation of his hope (which is Christ) can be overturned; but that which a believing soul hath in hope, it is as sure as if he had it in hand already. *Lo, This is our God, we have waited for him, and he will save us,* saith the Church.

The Doctrine then is this, That the believing soul hath Hope for a sure and steadfast Anchor.

Or thus, This Grace of Hope it is a sure and steadfast Anchor to every believing heart.

It is plain in the Text, Which hope we have as an Anchor both sure and steadfast.

In the handling of this Point, I shall show you, First, What this Hope is.

Secondly, Make it out to you, That this Hope is the souls Anchor.

Thirdly, That this Anchor of the soul is sure and steadfast. And that will make way for Application.

First of all, Our work is to enquire, What this *Hope is.* You may take this description of it.

It is the work of the spirit of Christ upon the heart, whereby it is raised in expectation of those good things that faith believes, and which God hath promised.

We shall open the parts of it, that we may come to know what this saving Hope is, that is the Anchor of a believing soul.

And first of all you have the efficient cause of this hope, and that is the *Spirit of Christ,* it is not all the world that can raise a poor dejected heart to hope in God, it is not all the comforts of the world, nor comforters in the world, that can make any poor drooping heart to cast

this Anchor of Hope in heaven; and therefore when the Apostle doth describe the condition of Natural men, he saith of them, That *they are without God, without Christ, and without Hope.* This is the state of every man by Nature, he hath not the least dram of saving hope, till the Spirit of Christ come• to work upon the heart. And therefore God is called the *God of Hope,* Rom. 15. 13. *Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the holy Ghost.* Here you see the efficient cause, it is the work of God to raise up the heart to hope in himself, and it is the Spirit of Christ that must cause the soul to abound in hope; *That you may abound in hope, through the power of the holy Ghost.* And in *Psal. 22.* speaking there in the person of Christ, he confesseth that it was his Father that did cause him to hope, *Psal. 22. 9. But thou art he that took me out of the womb, thou didst make me hope when I was upon my mothers breasts.* It was thou Lord that didst *cause me to hope.* God only is the efficient cause.

Secondly, For the Formal Cause of this Hope, we said it is *an Expectation of the soul,* it takes its rise from faith, what faith believeth, that hope expects, and waits upon God for the fulfilling of; It is an *Expectation of the heart.*

Now this Expectation it is, First, A patient Expectation.

Secondly, An ardent Expectation.

Thirdly, A confident Expectation. All which do express the Nature of saving Hope.

First of all, It is a *Patient Expectation,* it causeth the soul to wait patiently for the fulfilling of the Promise, to sit down at the feet of Christ, and wait, even all its days, for the fulfilling of the Promise; and therefore saith the Apostle, *Heb. 10. 36. For you have need of patience, that after you have done the Will of God, you may inherit the Promise.* As if he should say, your hope will not hold out, if you have not patience, God hath given you a promise, but God doth not presently fulfil the promise; and therefore that you may hope till the Promise be fulfilled, you have need of patience; and truly, *Hope* is nothing else but *Patience lengthened out.* It is a patient Expectation. Secondly, It is an *Ardent Expectation;* What the believing soul doth hope for, it is earnestly carried out after; it is such an expectation as doth make the soul exceedingly Intent, and cause it to look every way, round about, for the fulfilling of that which it hopes for; it is an earnest expectation: The Apostle speaks in *Rom. 8. 19, 20, 21.*

Verse 19. For the earnest expectation of the creature, waiteth for the manifestation of the sons of God.

Verse 20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

Verse 21. Because the creature also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

The whole creation hath a hope to be delivered from that bondage which the sin of man brought upon it; and because there is a hope, there is an *earnest expectation,* and the earnest expectation waiteth for the manifestation of the sons of God. And truly where there is saving

hope, it will cause the soul to look after the fulfilling of the Promise, it waits earnestly, and groans earnestly for the fulfilling of those Promises that it waits for: It is an ardent expectation.

Thirdly, It is a *Confident Expectation;* though indeed it is true, the hope of the best Saints may flag, yet when hope doth work like itself, and act like itself, it acts *confidently;* it is accompanied with holy confidence and boldness toward God; when hope is strengthened, then it acts *confidently,* and confidence is nothing else then hope strengthened; That is the second particular. You have seen the efficient and formal cause of this hope.

Thirdly, What is the *Object* of this *Hope?* I told you that it was an expectation of those good things that God hath promised; what God hath promised, that hope looks for the fulfilling of, all outward comforts that are needful refreshments in their way; (Protection, Deliverance, Assistance, the Increase of Grace, and the Carrying on of the work of God in the heart) whatever is laid up in the Promise, that hope waits for the fulfilling of; but more especially, the Object of a Believers hope it is *Eternal Life,* Tit. 1. 2. *In hope of Eternal Life, which God that cannot lie, promised before the world began.* And in *Tit. 3. 7. That being justified by his grace, we should be made Heirs, according to the hope of Eternal Life.* So that Eternal life is the Object of a Believers hope.

Fourthly, We have the concomitant of Hope, and that is *Faith;* It is an expectation of those good things which faith believes that God hath promised; so you see how Hope stands towards Faith, they are twins, as it were, they are born and brought forth together; Faith is the Elder sister, faith believes that the promise is true, and hope looks for the fulfilling of the Promise, because faith believes it; They grow up together, they are nourished together, and they flourish together, and they languish together; when faith is sick, hope is infirm, and when faith is lively, hope is active; yea, they will expire together: when a believing soul shall come into the bosom of Christ, no need of faith and hope. Faith that looks to the truth of the promise, and hope looks to the good of the promise, that is the difference between faith and hope; Faith closes with the Promise because it is true, and Hope that cleaves to it, and expects the fulfilling of it, because it is a suitable good which God hath promised; so that by the opening of this description of hope, you may in part see what that hope is which will be as an Anchor to a man's soul; That's the first particular.

But secondly, I shall make it out unto you, that this hope is the Anchor of the soul; and I shall show you that it is of the same use to the soul that the Anchor is to the ship.

First of all, The Anchor is useful in time of storms, the Anchor doth keep the ship from being driven up and down with various winds; if it were not for the Anchor, the ship would sometimes be carried back again after it hath gone a great way in its Voyage: of the same use is Hope to a believing soul, it is exceeding useful in time of temptation, when contrary winds blow, even such winds as would drive the soul back again, if it were not for the Anchor of Hope: It is said of Christ, *That for the joy that was set before him, he endured the Cross, despised the shame;* and that we bear up against the strong winds of temptation, and against all the discouragements that we meet with, it is by this Anchor of Hope; if it were not for the hope

of joy and glory in heaven, it were not possible that a soul should bear up against so many winds of temptation.

Secondly, The Anchor keeps the ship from tossing: When the waves roar, the Anchor is then exceeding useful, it keeps the ship from being removed; for though it may be moved, yet not removed, because the Anchor is sure; though the waves rise never so high, and be never so boisterous, yet if they cast Anchor, the Mariners lay them down to sleep, they are secure, because they have cast Anchor. And of that use is this Grace of hope to a believing soul, the waves many times rise high, afflictions, persecutions, *David* complains of it, *Psal. 38. 12. They also that seek after my life, lay snares for me; and they that seek my hurt, speak mischievous things, and imagine deceit all the day long.*

Verse 13. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.

Verse 15. *For in thee, O Lord, do I hope, Thou wilt hear, O Lord my God.* I was not moved by this (saith he) I cast anchor in thee, O Lord *In thee O Lord, do I hope, thou wilt hear me, O Lord my God:* He cast Anchor in God, and then he lies down and rests: And so in *Psal. 42.* There were many waves that did rise very high in his own spirit, and what doth he do? Why, he casts anchor in God, as in verse *11. Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God▪ Hope still in God,* cast thy Anchor there, and then rest, for I shall yet see the time to praise him, I shall overcome all storms, and shall live to see a c•lm and therefore O my soul cast anchor in God, hope thou in God.

Thirdly, The Anchor keeps the ship from splitting many times upon the sands and rocks; when they are very near danger, almost running upon a rock, the casting out of an Anchor sometimes doth deliver them. Hope is of the same use to a believing soul, it keeps the poor soul from splitting upon many discouraging rocks that are in the way to heaven, *Psal. 27. 13. I had fainted, unless I had believed to see the goodness of the Lord in the Land of the living:* If it had not been for the Anchor of hope, I had split, I had fainted, and my soul had been split, but I believed to see the goodness of the Lord in the land of the living; the anchor of hope, it is that which keeps the soul from splitting upon the rocks.

Fourthly, The anchor keeps the ship close to the place where the Anchor is cast, that it shall not be removed far from that place; so the grace of hope in this respect is also useful, it keeps the heart close to God and Christ, that is the benefit of this anchor of hope: the men of the world that have not hope in Christ, they live at a great distance from God and Christ, they dwell at a great distance from heaven, they are far from God; God is not in all their thoughts, because they have not this Anchor of hope; if the anchor of their hope were cast in heaven, it were not possible that their souls should be at a distance from God; the more there is hope, the more nigher God; it is want of this lively hope that men are so far from God. That's the fourth.

Fifthly, The Anchor is made sure by a Cable that is fastened to it; and so the hope of a believing soul will do no good without a Cable, now this Cable it is the word of Promise, it is

the sure word of the Lord that keeps the soul fast. If a Ship have a hundred anchors at Sea, if they be not fastened to a Cable, they will do no good: and truly so is hope if it hath not a Cable; if men pretend to have hope, and that hope not fastened upon the word of the Lord, so fast as it is cast, it will be lost. But the hope of a believing soul is fastened upon the word of the Lord, the promise of the Lord, and therefore it will hold.

Sixthly, The Seaman casts his Anchor at a venture, he doth not know whether his anchor will reach the bottom or no, he doth not know whether his Cable be long enough, or whether his anchor will take hold or no, and he doth not know whether his anchor will hold when it hath taken hold, yet notwithstanding all, he makes a venture when he hath need to cast his anchor: and so it is with a believing soul, when a soul comes first to God, he makes a desperate venture, he sees his faith is weak, and his hope weak, and he doth not know whether it will take hold of the rock or no, will not my expectation fail? All this is objected, but the believing soul makes a venture, faith is given, and it makes a venture, he sees that there lies a necessity upon it, if I do not cast anchor, I perish, the winds blow hard, and I see a rock before me, a gulf, and if I do not cast anchor, I perish, and if I cast anchor, it may be my anchor will hold, I have an invitation to it; *Who is among you that walketh in darkness, and sees no light, let him trust in the Lord, and stay upon his God,* Isa. 50. 10. though it be in a storm at midnight; let him cast anchor upon me (saith God) let him trust in the Name of the Lord, and stay upon his God; this the poor soul hears, and being encouraged by the Word of the Lord, it cast anchor, and makes a desperate venture. That's the sixth.

Seventhly, The anchor is useful, not only in a storm, but the anchor is useful in a calm, when the ship at Sea is be calmed, and cannot sail, they cast anchor; and so this anchor of hope it is needful in a calm, for if it were not for this anchor of hope, a believing soul could not have any settlement in a calm, though a man hath never so much for the present, if he hath not hopes that his goods shall be increased, his heart will be disquieted; and so hope is useful in the greatest calm, to hope that the present good that they have shall not be lost, that that measure of grace and spirit that the Lord hath given them, shall be carried on from one degree to another, till he hath perfected it; if it were not for this, the heart could not have any peace in the greatest of his enjoyments. And thus you have seen the second particular.

First, I have shewn you what saving hope is.

Secondly, That this saving hope is the Anchor of the soul.

The third and last particular is, To show you that this anchor of a believing soul is sure and steadfast: And it will appear in these few particulars.

First, It is made of good mettle, it is that which will not bow nor break, it is not as the hope of an hypocrite; the hope of an hypocrite is compared to a spiders web, that breaks presently; the spiders web it is a poor thing to hold a ship fast in a storm; but this saving Hope that the Spirit of Christ doth work in the heart of believers, it is made of good mettle, it was not digged out of their own bowels, but fetched from Christ, it is Christ that is the storehouse of all grace, it is made of gold, of tried gold, *Their faith is more precious then gold,*

saith the Apostle, and so their hope is more precious then gold, and more firm and solid then gold, the matter of it is sure and steadfast.

Secondly, It is well wrought, and therefore it must needs be sure and steadfast, for it is an anchor of Christ's own working; *The God of hope sill you with all joy and peace in believing, that you may abound in hope, through the power of the holy Ghost,* Rom. 15. 13. and saith the Apostle *Peter,* 1 Pet. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead:* The hope of the Saints it is a grace that is of God's own begetting, it is an anchor of Christ's own making, and that which comes out of the hand of Christ, must needs be sure and steadfast.

Thirdly, It is sure and steadfast, for the Cable that holds it is sure and steadfast, and that is the Word of the Lord; now the Word of the Lord, which is the Cable that a believers hope is fastened unto, it is twisted of many precious promises, all being twisted together, must needs be strong, the least of them is stronger then heaven and earth; *Heaven and earth shall pass, but not one jot or tittle of the word of the Lord shall fail, till all be fulfilled.* The promises they are the cable which a believing souls anchor is fastened unto, and therefore it is sure and steadfast.

Fourthly, It is cast upon a sure ground. What is the ground that a believers hope is cast upon. I answer,

First, It is fastened upon Jesus Christ; first, upon Christ crucified, upon the *death of Christ,* upon the sufferings of Christ, by which Christ hath made satisfaction for sin, and brought in everlasting righteousness, to cover the nakedness of poor creatures, their love is fastened upon the wounds of Christ, the sufferings of Christ. That's the first ground for a believers hope to fasten upon.

Secondly, The Anchor of a believers hope it fastens upon the *Resurrection of Christ,* 1 Pet. 1. 3. *Blessed be God that hath begotten us again to a lively hope by the resurrection of Jesus Christ;* that is a main ground for hope to fasten upon, the resurrection of Jesus Christ, the poor soul looks to Christ, Christ dead and risen, and in that Christ rose from the grave, he hath given full satisfaction to his Father, he hath paid the debt, and is a common person for his people, that come to him by faith; so that the resurrection of Christ doth strengthen the faith of the soul exceedingly, it gives the soul assurance that it shall be accepted with God the Father, because Christ is risen again.

Thirdly, It fastens also upon the *Intercession of Jesus Christ. He is able to save to the utmost all that come to God by him, for he ever liveth to make Intercession for them.* Now this gives great encouragement to a poor soul that is made sensible of his own lost condition, of being far off from God, it would fain draw nigh, and know not which way to come; when this is discovered, that Christ sits in heaven to plead for poor souls, and to make Intercession for all that come to God by him, this causes the soul to give a venture to fasten upon Christ.

Secondly, As the soul fastens upon Christ, so also it fastens upon God the Father by Christ, it goes to the Fathers, and takes hold of him. First, It fastens upon the *free Grace* of the Father, that infinite *everlasting love* which did find out the way of Redemption for poor creatures, that love which gave Christ at first, and which gives poor creatures to Christ, and which tenders Christ in the everlasting Gospel, there the anchor of hope takes hold. Secondly, Hope takes hold of the *strength of God:* He is a God mighty in strength, he can overcome all difficulties, all enemies that are betwixt him and my soul, he can overcome all my unworthiness, all my provocations, yea he can overcome himself, his own wrath and displeasure, that which no creature can do; this being presented to a poor soul that is in a sad doubting condition, this helps (through grace) to draw the soul to Christ, and to fasten it upon God. Thirdly, It fastens also upon the *unchangeableness of God,* and this gives a sure hold to the anchor of hope: *He is not as man that he should lie;* Who is it that hath spoken? Who is it that tenders Christ to poor creatures? It is not the word of him that is the true and faithful witness? Is it not the strength of Israel that cannot lie, nor as the sons of men, that he should repent: Now when the Lord doth thus present his Son and Himself to a poor soul, Christ in his death, his resurrection, ascension, his intercession, and his own free grace and love, his strength, his faithfulness, this becomes a sure ground for hope to fasten upon, and so you have seen the third thing handled.

A word of Application and I have done.

First of all, It lets us see the sad condition of all men that are without Hope, you will say they are in a sad condition that are at sea without an anchor, and truly this is the condition of many men, they are in a sad condition, for they are without hope; and O that men would now lay it to heart to see what a sad condition they are in without this anchor of saving Hope, you that are without hope, it is not possible you should stand in a storm, however you may be quiet in a calm, it is not possible that you should bear up in time of storm, and therefore though men may seem to look towards God, and seem to make a progress in God's ways, if there be not an anchor of Hope, they will be driven back again, cross winds will arise at sea, and if you have not this anchor of hope in Christ, and in the Father's free grace, they will be driven back again, without hope it is not possible you should be near unto God, and keep nigh unto God; and what a miserable condition is it to be without God in the world? Truly, so long as you are without true saving hope, you are without God in the world; so long as 〈◊〉 are without hope, they are in a heartless and listless condition, where there is no hope, there is no endeavor; What is the reason that men are so slothful in looking after God? It is because that their hearts are not established by hope in Christ, and in the Fathers free grace; where there is no hope, there can be no right endeavor; if hope fail, all endeavors fail.

Nay further, while men are without hope, they must needs be in a sinful polluted condition, for it is hope that purgeth the soul, and purifieth the heart; Having this hope, let us cleanse ourselves, and he that hath this hope, he is pure, even as he is pure; he looks after purity, as God is pure: that men go on to defile themselves, and to work all manner of iniquity, it is because that they have no true hope toward God: Truly this doth discover that many men have no hope in God, because they live at such a distance from God, and are not kept close to

God; nay, they are contented to live at a distance from God, and will not endeavor seeking after Christ: Wherefore I beseech you think upon it, what a sad condition it is to be at Sea without an anchor, your hearts would melt within you to see a ship driven with storms upon the rocks, and no anchor to cast out; yet this is the condition of many thousands in the world, they are at sea, and ready to split upon the rocks, and no anchor of hope; O that the Lord would make many a heart sensible of it.

Secondly, As it is sad to be without hope, so it is more sad to have a deceitful hope; for the disappointment of hope is the greatest torment that can befall a poor creature; better never to have hope, then to have hope frustrated, to be disappointed; the disappointment of hope proves shame and confusion of face to men, *Job 6. 20.* they were confounded because they had hoped, they came thither, and were ashamed, they were deceived of their expectation, and were confounded. Better never to have hope, then to be disappointed of your hope: and in *Job 11. 20.* the hope of a wicked man shall be as the giving up of the Ghost, it shall be gone in a moment; as a man in one moment he breaths forth his spirit, and gives up the ghost, so the hope of a wicked man soon perisheth. Now look to your hope, that you may not have such hope as will be like the giving up of the ghost, examine your hope, see whether it be such hope as the Apostle speaketh of, that will be as an anchor to the soul, both sure and steadfast; whence did your hope arise, I pray examine that, whether it was from yourselves, or from Christ; if your hope be from anything in yourselves, it is hope that will not hold, it is not sure and steadfast; examine what was the efficient cause of your hope, how was this hope begotten in you? Did you see that it was out of the hand of Christ, and that it was begotten in you by the mighty power of God? Did the Lord cause you to see that it was not possible that you should create hope in yourselves, til Christ come & beget hope in you? Know certainly, if it were not a hope of Christ's begetting, it is an anchor that will not hold. Again, examine what it was that fastened your hope, Was it the word of the Lord that made you to hope, the sure word of promise? Was it the word of man, or the word of the Lord, if it were anything but the word of the Lord that made you to hope, your hope will not hold. Examine also upon what ground your hope is cast, Is it cast upon the arm of flesh, or upon the arm of the Lord; whatever hope is cast upon the arm of flesh will not hold. Examine also whether your hope be cast upon the free grace of God, or upon the things of the world, your prosperity in the world, there are thousands in the world that cast the anchor of their hope upon the mammon of this world, because God hath prospered them in the world, and given them abundance of these outward good things, therefore they hope that God loveth them, and will give them another world; but if your anchor of hope be cast upon your gold, or your great estate, and not upon the free grace of God, it will deceive you. Upon whatsoever it be cast beside God and Christ, it will not hold; if it be cast upon your duties, your desires, and good meanings, and endeavors, your prayers, and tears, your charity, if the anchor of your hope be cast upon these, it will not hold; yea, if it be cast upon your graces, your hope will not hold: for whatsoever is made the ground of hope beside Christ, is the arm of flesh, even grace, and the actings of grace in the soul, they become flesh, if made the ground of our hope. Now I beseech you look to your hope, for certainly the hope of most men is not of the right stamp, whatever they pretend: How do many deceive themselves, God is not in all their

thoughts, nor in any of their ways, and yet have hope toward God. You say you have hope in God, and yet your hope doth not purify your hearts, but as wicked as ever, walking in the ways of your own heart, and satisfying your own lusts, whatever these men pretend, they have not hope of the right stamp, their hope is but as the spiders web, or as the giving up of the ghost.

Thirdly, Let me exhort you all to look after this saving lively hope, for it is that which will keep your hearts from breaking in the evil time, at one time or other the heart will break, if men have not this saving hope; therefore seek after this saving hope, for it will keep you up in the midst of storms, in the midst of evils, and establish you in the midst of good, it will do you good in a storm, and it will be useful to you in a calm; you can never take comfort in the good things you enjoy, and your hearts cannot be established in peace, if not grounded in hope; therefore look after this lively hope, this anchor of the soul; yea soul, wouldst thou dwell with God, and live near God, and live upon him continually? O then cast the anchor of your hope in God, true hope will hold your souls close to him, that you shall not depart from him. Yea, would you have your hearts made more holy, purified, and sanctified, and get victory over your corruptions? O then seek after this saving hope; for that man that hath his hope cast on God, and Christ, that man is most free from corruption, and most active for God; true hope it will make you able to suffer, it will make you able to rejoice in tribulation; why now, dost thou desire all this? why then seek after this lively hope.

But it may be you will say unto me, how shall we obtain this hope? I see it is exceeding useful, and of absolute necessity, how shall we come by it? where shall we have this anchor to stay our souls?

For answer. First, Look to the free grace of God in Christ for it, 'tis he that doth beget this grace of hope in his people; look to those tenders that free grace makes▪ God holds forth his self, and Son, and pardon, and life to poor creatures; Free grace makes a render of all this unto you, and therefore look to this free grace, that so you may have that hope which shall not be confounded and ashamed.

Secondly, Look to Christ for it especially, look to the resurrection of Christ; that place *1 Pet. 1. 3. Blessed be God, and the Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.* Christ is risen from the dead, he hath paid the debt, and brought in everlasting righteousness, and therefore look to the resurrection of Christ, for by eying that, this lively hope may be begotten in you.

Thirdly, Look to the promise, to the word of the Lord; the word of the Lord is written that you might have hope, *Rom. 15. 4. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.* The Scripture is written that we might believe, and in believing might have eternal life, and therefore consult with the word of the Lord. You that desire to have hope strengthened, look to the word and promises, and behold the freeness of them, and the unchangeableness of God in

them. O study the Scripture much, and beg that the Spirit of the Lord may shine in them, and give you a sight in them, and so this hope may be begotten in you.

Fourthly, Look to those patterns and examples of free grace that the Lord set forth for you to look upon; the Apostle *Paul,* 1 Tim. 1. 16. saith, *He was a pattern to them which should hereafter believe on him to life everlasting:* That the Lord should reconcile such an enemy, and set his love upon him that was injurious to the Saints, one that thought he had sinned so much as that he had outsinned mercy, yet saith he, I obtained grace, that might be a pattern of mercy; and therefore look to those patterns of grace and mercy that the Lord hath set forth before you, that so you may be encouraged to come and hope in his mercy.

And to conclude all, do not go on desperately any longer, and do not say as they said, *Jer. 2. 25. But thou saidst there is no hope; No, for I have loved strangers, and after them will I go.* They resolved to go on in the imaginations of their own heart, they said there was no hope, and they would do evil as they had done. O let not this be the resolution of any poor soul, for though you have no hope for the present, you are invited to come to Christ that you may have hope; The word of the Lord is come to you that you might have hope, and those patterns of free grace are set before you, that you might have hope. O that the Lord would make you more intent in your spirits, in looking after this anchor of hope; What will you do another day, when storms arise, and to have no anchor? It will be a most sad condition for a poor soul, to see itself ready to split, and to have no hope, no anchor to stay upon. O! who would venture to Sea without an anchor? If you have no anchor when storms arise, you will be at your wits end. O that God betimes (before it be too late) would make you as wise for your souls, as you would be for your bodies.

FINIS.

P-TA2-2. Sermons preached upon several occasions by Timothy Armitage. - Armitage, Timothy, d. 1655.

SERMONS Preached upon several Occasions.

BY That Able and Faithful Servant of JESUS CHRIST, Mr *Timothy Armitage,* late Pastor of a Church in the CITY of *Norwich.*

London, Printed 1678.

TO THE READER.

Reader,

THese Sermons, Preached divers years since by the Godly and Reverend Author, who is now with the Lord, reaping the fruit of his Holy Labors, which do still follow him; having by the care and pains of a Christian Brother, been preserved, and now brought to Light by the good Hand of Providence, for thy good and benefit, as some other of his Works formerly published, which (if they have come to thy hand) may have been through the Lord's blessing: Be pleased therefore to understand, that they were preached and delivered by that Eminent Servant of God, Mr. Timothy Armitage, *sometimes Pastor of the Church of Christ gathered at* Norwich; *as may easily appear unto thee (if thou hast been acquainted with any of his Labors in Print) by that gracious Spirit which breaths and runs through all the Veins, and almost every Line of the same. 'Tis needless to hang out before these Sermons a Bush, to commend the same to thy perusal; do but taste a little, and if thou hast a savoury palate, thou wilt be ready to say as the* Samaritans *to the Woman, that enticed them to go to see and hear Christ speak,* Joh. 4. 42. Now we believe not because of thy saying, for we have heard him ourselves. *The Subjects herein handled we doubt not but thou wilt find to be very momentous, and very spiritually treated of: We shall not need to add anymore in this kind, but commending them, and thy perusal of them, to the Grace and Blessing of Jesus Christ, in whom we shall desire to remain*

Thy Well-willers,

- Thomas Allen,
- Samuel Petto,

SERMON I.

CANT. 2. 3. As the Apple-tree among the Trees of the Wood so is my Beloved among the Sons: I sat down under His Shadow with great delight, and His Fruit was sweet to my Taste.

AS the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons, &c. Here are two things considerable in the Words; *viz.* the *Matter,* and the *Form* of them: For the *Form,* it is a Similitude; the *Matter* in it is the Person, and a Thing: The *Person* is Christ, the *Thing* to which this *Person* is resembled, and that is an *Apple-tree;* it's titled by its plantation; *Among the Trees*

of the Wood: Then we have the *Application* of this Similitude, in that word, *So is my Beloved among the Sons.*

Here is also an *Illustration* of this similitude in two particulars, which discovers wherein Christ is resembled to the Apple-tree: First, For the *shadow* of it; *I sat under his shadow with great delight.* And then,

Secondly, for the *Furit* of it; *His Fruit was sweet to my Taste.* There is something observable held forth in the dependence that these words have upon the former: If you look into the second verse, *As the Lily among the Thorns, so is my Beloved among the Daughters.* In that verse Christ sets forth the excellency of his Spouse, declaring the high estimation he hath of her; *She is a Lily among the Thorns, so is my Love among the Daughters.* By how much the Lily is to be preferred before the Thorns and Thistles, so much is the Spouse before all other Children, before all other Men, before all other Congregations. Now see how the Spouse doth admire Christ, *As the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons;* and how the Love of Christ doth beget Love; what Improvement a gracious Heart makes of the manifestation of Christ's Love; He declared that he loved her, he loved her dearly above all the World; and presently she breaths love again. There was a Fire of Love, that was kindled in her bosom, which flamed towards Christ; the more love Christ manifested, the more a gracious Heart loves Christ again: You know the Woman in the Gospel, what abundance of love she expressed to Christ; she sat at Christ's Feet weeping, and washing Christ's Feet with her Tears, and wiping them with the Hair of her Head; she had much forgiven, many manifestations of Love, in the forgiving her many sins; and therefore she loved much. But again observe, the Spouse doth not rest in that Commendation that Christ had given her; he had highly commended her as a Lily among Thorns: But she carries the commendation back again to him; what ever she hath from Christ, she carries back again to Christ, she 'I make him the *Alpha* and the *Omega,* the Beginning and the End of all, and therefore she presently falls upon admiration, admiring his Beauty and Excellency. A gracious Heart is more taken with that which is in Christ, than with that which he gives out to it: It doth not rest in Grace that is received, or in Love that is manifested, but it goes back again to Christ, pitches upon Christ in whom are all Divine perfections: She doth not repeat the words of Christ again, as if Christ had said, My Love is a Lily among the Thorns; she doth not say, Oh, now I am a Lily, I am more beloved than all the World: she looks from that presently, she looks to Christ, how shall she make him glorious. The Lord Jesus, he had set a Crown, or at least a Garland upon her Head, and she speedily put off her Garland, and set it upon Christ's Head, she thinks it fit that all should be swallowed up in the Glory of Christ. Let him be lifted up and magnified, let his Name and Excellency and Goodness be magnified and remembered, though I be forgotten forever. Oh that you would be more practical, turn this into practice, make it practical, do as the Spouse did here; let all the manifestations of Love kindle love in your Hearts to Christ, and look not so much what is given to you, as what is laid up in Christ for you: Look upon Christ, and carry it to him, as he is the *Alpha,* so let him be the *Omega,* carry it all back to him again.

But let us look more strictly upon the words, *As the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons.*

The words are clear enough; only it would be known what is meant by *Son, So is my Beloved among the Sons.*

It may be either the Sons of God, or the Sons of Men: The Sons of God, so the Angels, and so the Saints are called by *Jo•••• Now there was a day when the Sons of God came to present themselves before the Lord;* The Angels are his *Sons,* he useth them like Sons, and they serve him like Sons. And so believers are called the *Sons* of God. *Now we are Sons, but it doth not appear what we shall be,* saith the Apostle. If we take it in this sense, still it's true of Christ, that he is the chief among the *Sons,* among all these *Sons of God;* he is far above the Angels; he is made the Head of Principalities and Powers they are all ministering Spirits unto him.

But we may rather understand it of the *Sons of Men,* because he speaks of such Sons as are Trees of the Forest, Trees of the Wood: *At the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons.* Among all the Sons of men Christ is the chief that ever lived, that ever was planted in the Forest of the World; God the Father hath given him the preeminence, *he hath given him a Name above every Name, He is the Prince of the Kings of the Earth:* He is more excellent than the chiefest of the Sons of Men. Take the best of Men which may be, and they are held forth by the names of *Sons. Daughter* in Scripture phrase is a name of *Weakness: Daughter of Zion, Daughter of Jerusalem:* God would show what poor weak Creatures his people are without him: *Son,* is a name of strength, and honor, and dignity; Among all the Sons of all the Honorable Men in the World, among all the Princes and Potentates in the World, Jesus Christ he is the most desirable, he is more excellent than they: He is more excellent than the tallest Cedars, than the greatest Oaks in the Wood; *As the Apple-tree amongst the Trees of the Wood:* Here seems to be a double •••parison.

First of all, the Sons of men are compared to the Trees of the Wood.

And then Secondly, The Son of God is compared to the *Apple-tree* among those Trees, in the midst of those Trees.

First, The Sons of men are compared to the Trees of the Wood, Trees of the Forest: And this holds forth the state and condition of men by Nature; Every man by nature is a wild Tree, he is not in God's Garden, but is cast out into the open Field, it's a Tree of the Forest, not a Tree of the Orchard. We speak of the corrupted nature of man, what man is since the fall of *Adam:* For when God made him at first, he planted him in Paradise, and he was the chiefest Tree there, brought forth most excellent and delightful fruit unto God, but you know how *Adam* degenerated, he turned a wild Tree, and brought forth sour Fruit; and therefore God plucked him up by the Roots, and threw him out of Paradise; so that he and all his posterity after him were forever after Trees of the Wood, and Trees of the Forest; he brings forth nothing but wild Fruit, till such time as the Lord is pleased to take poor creatures and ingraft them again upon Jesus Christ, who is the *Root of Jesse,* that they may bring forth better fruit unto him.

Now I shall show wherein this comparison holds: Every man by Nature is a wild Tree, a Tree of the Wood, a Tree of the Forest.

1. First of all, He either brings forth no fruit, or else he brings forth sour fruit; he is an unfruitful creature; *Israel is an empty Vine,* God complains: And so it's true of every man by Nature, he is an empty Vine; he is an unfruitful Tree; if he brings forth any fruit, it's wild fruit, it's sour fruit; as is spoken of in *Deut.* 32. 32. which doth well resemble the condition of all men by Nature. *Their Vine is a Vine of Sodom,* they are of the field of *Gomorrhah.* Here's the fruit that every man's Nature brings forth; It's a Vine of *Sodom,* and a field of *Gomorrhah;* sour fruit, and bitter fruit, and cursed fruit. This is the fruit that man by Nature brings forth.

2. Again, Secondly, The Trees of the Wood or Forest, so long as they remain there, they are unprofitable; they are not of that use which the Trees of the Orchard, or the Trees of the Garden are, they are not only useful for their fruit, but they are a great Ornament to a man's ground or house; and they are also a defense to a man's house. A Tree nigh at home, at the house side keeps off many a Blast, and many a Storm; and such are the Trees that are of Christ's planting: Oh they are a Beauty, they are an Ornament. The Godly man is an Ornament to the place where he grows; The Godly man is a defense to the place where he grows; he keeps off many a storm and Judgment from the place where he lives; and others fare the better for his sake. But now the Trees of the Wood, they are altogether unuseful, they serve for nothing but to shelter the Serpents, and to shelter the wild Beasts, and this is the condition of every natural man. Oh what Serpents, and what wild Beasts, what base lusts, and what hideous Monsters are sheltered in the heart of a Natural man, that is a stranger to Christ?

3. Again, Thirdly, The Trees that are in the Wood or Forest, they grow in Wildernesses, and have none to look after them, there's none prune them, there's none to hedge them, they lie open to all dangers, to the Horns and to the Teeth of the wild Beasts, that will easily knock off all their Budds and Springs, break and eat off their bark, and keep them from growing, and the like: And truly this is the condition of every Natural man; he is as a Tree in the Forest, as a Tree in the Wilderness; there is none to look after him, there is none to prune him, and to take away unfruitful branches, that he may bring forth fruit to God, God doth not look after the Trees in the Forest: It's true, Christ is the Fathers Husbandman, and he doth cut off unfruitful Branches; he cuts off unfruitful Trees that bring forth untimely fruit. But he doth this to such as are in his Garden, to such as are in his Christ. Thus the Father takes a special care of his. The Lord makes a round hedge about his people; he will keep all hurtful things from them. See what is said to *Job:* The Devil confesses the goodness of God unto his people in this respect, *Job 1. 10. Hast not thou made a hedge about him, and about his house, and about all that he hath on every side?* It's a most certain truth, that God hath made a hedge about his people, a hedge about him, a hedge about his person, a hedge about his house; that is, a hedge about his family, a hedge about his Friends and Relations, a hedge about his people. There is a three-fold hedge that God makes about his, that are of his planting: But now it's not so of the Trees in the Forest, of the Trees in the Wilderness, there's no hedge made about them, they lie open to a thousand dangers; they lie open to the furious

assaults of *Satan,* and to the prevalency of all Temptations, lie open to dangers from all the Creatures, there's no hedge about them: God hath not made a League with the Beasts in the Field for them. Here is the misery of a man out of Christ, it is set forth by a Tree that is in the Wilderness, a Tree that grows in the Wood: And therefore a word of Application to this particular.

Use. Beloved, This lets us see the necessity of being planted into Christ by faith. We are all of the wild Olive, and the wild Vine; and therefore there is a necessity, that every man should seek after his transplanting into Christ. Oh that the Lord would make you willing to be plucked up by the Roots! You that are out of Christ, be willing to be plucked up by the Roots, that you may be planted into Christ. There is some rooting that every natural man hath which he is loath to be plucked from: One man is rooted into the World, and another is rooted in his lusts, and another is rooted in himself, in his own righteousness, in his own works, in his own strength, in his own performances. Oh that the Lord would make you willing to be plucked up from all that Root, that in which you have anything besides Christ: Here is the great difficulty, to bring off the wills of men. Men cry out many times, Oh it is a hard matter, Oh it's an impossible thing, that ever they should be plucked up from such Rooting: That they have such lusts, Trees which are of twenty, thirty, forty years growth; and all that time rooting deeper and deeper: Is it possible that such should be plucked up by the Roots, and planted into Christ?

My Brethren, it's possible if men were willing to be plucked up, the Lord would soon accomplish it. You know what Christ said to his Disciples; that if they had *Faith as a grain of Mustard-seed, they should say to this Cedar, be removed into the Sea, and it should be so.* Why, the Lord can make poor Creatures to do that which is impossible for sense and reason to think may be done: Oh what is it that the Lord canit do! There is no Oak, there is no Cedar, so strong and so tall, and so deeply rooted, but the Lord can say, Be thou removed, be thou plucked up by the Roots: There is no Tree so barren, there is no Soul grows in such a barren Soyl, but the Lord can say, Be thou plucked up, and be thou rooted in that fruitful Soyl. Oh that the Lord would make the hearts of men willing to be plucked up by the Roots, from that rooting which they have in sin, or which they have in themselves, that so they may be planted in a better soil, and rooted in the Lord Jesus. Do but remember this, that you may see what a necessity there is that every man should seek after their planting in Christ. Why, so long as you are out of Christ, you are wild Trees, so long as you are out of Christ, you bring forth no fruit; you bring forth no good fruit. Our Savior makes it an impossible thing, in *Mat. 7. 17. Even so every good Tree bringeth forth good fruit, but a corrupt Tree bringeth forth evil fruit:* It's impossible that ever the fruit should be good so long as the Tree is evil. Now so long as a Man is out of Christ, he is an evil Tree, he is a wild Tree, a Tree of the Wood, a Tree of the Forest, not a Tree of the Garden. Oh that men would be made good, that their Trees might bring forth good fruit. Truly it's in vain to teach men to bring forth good fruit, until such time as the Tree be made good. If the Tree were made good, and engrafted into Christ, it's impossible that that good Tree should bring forth evil fruit. Oh know you that have Interest in Christ, that all the fruit that you bring forth out of Christ is lost; I say, Men and Women, they lose all their fruit; It's such as the Lord canit accept of, such as the Lord doth not

delight in. The Lord could not endure that fruit that *Israel* brought forth, in the first of *Isaiah,* they were a *burden* to him, their fruit he was weary of; they and all the fruit that they brought forth to God were cast out. What a pitiful thing is it that a man should lose all his fruit, all his Labor, and all his pains? Yea truly, till a man be in Christ all is lost. You know the young man in the Gospel, that came to Christ, he had a great deal of good Moral fruit, he had *kept all the Commandments,* he said, *from his youth,* and yet all that fruit was lost, it withered and fell off before it was ripe, it rotted and perished, it was never gathered by Christ, his Soul did never eat of it, it was no delight to him; And why? because though the Tree had a great deal of seeming good fruit on it, yet it was an evil Tree, it was a wild Tree.

Nay, Let men consider further, what a fearful word was spoken against such wild Trees, as bring forth no fruit to God, or such fruit as is sour, as his Soul can have no pleasure nor delight in; it was a dreadful Word spoken by *Daniel,* which was spoken concerning the great Tree; see *Dan. 4. 14. Hew down the Tree, and cut off the Branches, and scatter the Leaves, and the fruit.* Why, this was spoken of the mighty Tree, which reached up to Heaven, a Tree that did fill the whole Earth with its outward Glory; and yet of this very Tree, God said, *Hew it down,* and it was hewn down. Oh that men would remember, there is no outward privilege, that can exempt a man from the stroke of the Lord. He can breath upon the tallest Cedars, and the greatest Oaks; if the Lord blow upon them, they shall wither as the Grass in the Field: *Now is the Ax laid to the root of the Tree,* saith *John* the Baptist, in Mat. 3. 10. *Therefore every Tree which bringeth not forth good fruit, is hewn down and cast into the Fire.* Now that the Gospel is preached, now that Christ himself is come to offer terms of peace unto him, now that God from Heaven hath declared his willingness to pluck men out of the cursed Soyl of Nature, and to implant them into his Son; now, now, if men submit not unto Christ, if they continue obstinate, hew them down and make them fuel for unquenchable Fire. Oh now see then how it concerns every man to seek to be implanted into Christ. It's not a leaning upon Christ that will serve men's turns, but there must be a planting into Christ, a rooting in Christ: the Apricock doth lean upon the wall, but it's not rooted into the wall, it hath not its life from the wall, but it's rooted in the Ground. And so many a poor creature may pretend, he is leaning upon Christ, and in the mean time he is rooted in the World, in his filthiness, in his base lusts and corruptions, this man is not rooted into Christ: So much to that first Similitude. Thus you see that the Sons of men are compared to the Trees in the Wood, to the Trees in the Forest; *As the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons.*

The Son of God (I shall speak but a Word to that) he is compared unto the Apple-tree in the midst of the Trees in the Wood, or of the Forest.

But why is the Son of God set forth here by the *Apple-tree?* There are many Trees that are of more worth than the Apple-tree; why not the Cedar? and why not the Oak? Why set forth here by the *Apple tree?*

First of all, Christ is set forth by the Apple-tree for the *fruitfulness* of this Tree. It's a fruit-bearing Tree; it brings forth abundance of useful fruit; and therefore Christ is usually set forth by this Tree rather than others. It's a very fit Simile to set forth Christ by the Apple-

tree; Christ was a fruit-bearing Tree. Oh what abundance of pleasant delightful fruit did Jesus Christ bring forth! Such as did rejoice the Soul of God his Father, and of men and Angels. He was fruitful all his days; he continually brought forth fruit, all the time of his being upon Earth, all the time that he was planted by the Father, in the Nursery here in this world. He was fruitful even upon his first planting here, he made it his meat and his drink to do the will of his Father. He was never well but when he was bearing some fruit. The fruit that Christ bare when he was upon Earth, it shall last to Eternity; It's that which the Saints shall feed upon forever and ever. The fruit that the Apple-tree bears, it's both an Ornament to itself, and it's exceeding beautiful, and beneficial unto others; and therefore still fit is it to set forth this Simile, for it's a fruit-bearing Tree, a beautiful sight, a delightful sight: The Lord Jesus he was laden with fruit, every Branch and every Bough full of fruit. It's said, *We saw his Glory as the Glory of the only begotten Son, full of Grace and truth.* So Christ he is full of Grace and Truth; and this is the Glory of the only begotten Son, being full of Grace and full of Truth. And then he is of benefit to others. The fruit of this Tree is exceeding beneficial to others. How many are fed, and nourished and refreshed by the fruit of the Apple tree? It's a Tree that man could not spare of all the Trees that God hath planted. The fruit this Tree brings forth, it serves both for Meat and Drink; it will both satisfy the Appetite, and quench the thirst also, which many other fruits will not do. Thus still this holds forth Christ, who is complete nourishment to his people, he *is meat indeed,* and he is *drink indeed;* he satisfies the hungry Soul with good things, he quenches the thirst of the poor, dry and parched Soul. There is a drink that is made of Apples, which is very useful (we know) for the quenching of thirst, for the allaying of heat: Such is that refreshment that Christ gives out unto his people; he is content that his very heart blood should be squeezed out, that so his people might drink of it, that they might be refreshed, cooled and revived, that all the heat of his Fathers wrath might be allayed in them. This is the will of Christ, this is a Similitude that Christ is held forth by, like unto an *Apple-Tree.*

2. Then Secondly, For the *shadow* that this Tree casts, that also is held forth in the Text, *I sat under his shadow with great delight, and his fruit was sweet to my taste.* There are some Trees that bear fruit, but cast no great shadow; other Trees cast a shadow, that bear no fruit that is desirable. Ay, but both these meet in Christ; he is as the Apple-tree that brings forth fruit, and also casts a comfortable shadow. This makes the fruit more delightful, when a man can stand under the shadow and gather the fruit of the Tree; it makes the fruit exceeding pleasant to him, he is not scorched with the Sun whilst he gathers it. Oh there is a sweet shadow, a sweet comfortable and refreshing shadow, which the Lord Jesus doth cast over his people, whilst they pluck that fruit, and eat of that fruit which grows upon him. But then,

3. Again, Thirdly, His fruit is commended for the *Smell* of it, in *Cant. 7. 8. Now also thy Breasts shall be as a cluster of the Vine, and the smell of thy Nose like Apples.* That is, that very breath that comes from thee, all thy breathings they are sweet and comfortable, they have a sweet savor in them; thy breathings after God and Christ they are full of Grace; and they are full of holiness. *The Smell it's like the smell of Apples:* There are some Apples that are of a very fragrant smell, as your Pomecitrons and others, and some have thought them to be the Apples here meant in the Text; and this doth well set forth the Lord Jesus, for that sweet and

fragrant smell that he sends forth. Oh what a sweet savor was he unto God! And what a sweet savor is he unto man! It's said, *he offered himself a sacrifice of a sweet smelling savor unto God:* He carried his sacrifice as his fruit, and it was a sweet smelling savor unto God. And so Christ is a sweet smelling savor unto man also; where there is anything of Christ in a Creature, it makes that Creature sweet; where there is anything of Christ in an Ordinance, it makes that Ordinance smell sweet; where there is anything of Christ in a duty, it makes that duty smell sweet. *Because of the sweet savor of thine Ointment,* it's therefore the Virgins follow thee. It's Christ that makes the Gospel of a sweet savor; Christ in a person, or Christ in an Ordinance, or Christ in any condition makes that thing sweet.

4. And again, Fourthly, This Tree it's a *Common Tree,* and therefore Christ would rather be resembled by this Tree than by any others, which are not so common, and are not so useful. There is almost no part in the World but hath some kind of Apple trees. It's a fruit more common than many others, that even the poorest may eat of it. And therefore the Lord Jesus he may be resembled by this Tree, to hold forth, that he is a common savior, that he is free for all poor creatures to come unto, he is the Apple-tree in all parts of the World, that men in all places might come in and feed upon him and be satisfied. And therefore he is said to be *A Fountain set open,* in *Zech. 13. A Fountain set open;* it shall not be sealed up, but a Fountain set open. The Gospel tenders Christ freely; and in that respect is Christ compared to *A fountain set open.* He is also compared here to an Apple-tree for the commonness as well as for the usefulness of that fruit, that none might plead Ignorance, that they might not plead excuse, that none might say he was such a fruit as none could buy, that they could not come at. No, Christ would be resembled unto that which is common, that he might be held forth freely unto poor lost sinners under the Gospel.

5. And then fifthly and lastly, He is set forth by the Apple-tree for the *variety of fruits* which it does bring forth, and do grow upon this Tree. There is no Tree that brings forth such *variety* of fruit. How many sorts, several kinds of Apples? they are almost innumerable. And truly in this respect Christ is the Apple-tree, because of those innumerable precious Gifts and Graces which do grow upon him. The fullness of the Spirit was poured out upon him; it made him to bring forth fruits of all kinds. He is the only begotten Son of God full of Grace and Truth: There can be no excellency, nor no perfection named, which is not to be found in the Son of God, they all do concenter and meet in him. I shall say no more at this time, but leave the Metaphor unto your consideration; think of it. The Lord Jesus was pleased to be resembled to an Apple-tree. And what great condescension of Love is this, that he should stoop down so low to set forth himself under such a mean comparison, that we might know what goodliness and sweetness are in him: Abundance of the love of Christ is held forth in this, that he should choose to be set forth by such a Tree as this is, by the Apple-tree; you see the Lord Jesus Christ would rather choose a Fruitful Tree, than a Great Tree, than a Strong Tree, he having such a delight in being *Useful,* in being *Serviceable,* in *Bringing forth Fruit* unto his Father; Fruit that should be for the good of the Sons of men. And therefore let us look to Christ, and labor to imitate Christ; the Lord he delights in a fruitful Tree, rather than in a Tall Tree, or in a Strong Tree; it's the Greatest Commendation that can be, to be Fruitful, and Serviceable, to bring forth Fruit to God and our Generation; Christ chose this, and let us

choose it too; and let us look to God who is the Husbandman, who makes all this Trees to be fruitful Trees in his due time. So much for this time.

SERMON II.

CANT. 2. 3. At the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons: I sat down under His Shadow with great delight, and His Fruit was sweet to my Taste.

I Have made entrance the last day: Here is a double comparison, the Sons of men are compared to the Trees of the Wood; The Son of God is compared to the *Apple-tree* among those Trees.

I shall add a fifth particular wherein the resemblance holds.

5. Christ here is set forth as the Apple-tree: It seems to relate to the fruit of that Tree that Man did eat in Paradise, which in all probability was a kind of Apples: And herein we call to mind how man lost his happiness, where it was that man undid himself, how sin came into the World by eating of the forbidden fruit; as also it holds forth that *Christ hath taken away that Curse*all the bitterness and wrath for his people, which was the fruit of *Adams* transgression. There was man undone at first, under the Apple-tree, there he lost himself, and God, and Happiness: And therefore Christ will be an Apple-tree as shall bring forth better Fruit, the Fruits of Peace, Joy, Life and Salvation for his people: See what is said, *Cant. 8. 5. Who is this that cometh up from the Wilderness leaning upon her Beloved? I raised thee up under the Apple-tree: There thy Mother brought thee forth, there she brought forth that bare thee.* Some make it to be the words of the Spouse to Christ, *I raised thee up under the Apple-tree;* She looks up to Christ, and saith, Lord *I took hold of thy Boughs,* I took hold of thy Covenant, I took hold of thy Promise by Faith and Prayer, there I raised thee up: He rose up to be a help and deliverer of his people. But others make them to be the Words of Christ▪ Christ speaks unto his Spouse▪ *Under the Apple-tree there I raised thee up.* It should seem to have a reference to the Tree which was the Occasion of Mans fall▪ Thou lost thyself under the Apple-tree, there was thy fall; there did the Devil thrust down Man, *Adam,* and all his posterity. Well says Christ, I will be an Apple-tree, and under this Apple-tree i'le raise thee up again: under this Apple-tree thou shalt be comforted, thou shalt be saved, i'le raise thee up again. The Lord Jesus he came to undo the works of *Satan,* because *Satan* had undone the Works of his Father, and spoiled the whole creation with sin; and therefore thus will Christ be avenged of him: Christ will be such an Apple-tree, that will bring forth that fruit which shall be the destruction of *Satan;* the destruction of Death and Hell, which were brought into the World by the disobedience of *Man* under the Tree. So then I say this may be held forth,

1. First, That the Lord would have his people remember what they lost in *Adam* by their disobedience, and then the Lord would have them remember the Lord Jesus, he hath taken away all that curse, and all that wrath which was the desert of man's disobedience; so that it shall not be poured upon believers. And so much for the comparison betwixt Christ and the Apple-tree.

2. It's said further, That he is as *the Apple-tree among the Trees of the Wood.* The next work then is to enquire after that comparison; Why is Christ said to be the Apple-tree among the Trees of the Wood? Why not among the Trees of the Garden? There is much in this comparison; receive it with *Attention,* for I shall be but short in this work.

1. First of all, It holds forth, That the Lord Jesus took the same Nature that we have, he became man; he took upon him the Nature of man. It's true, he was not a wild Tree, but he was a Tree as well as the rest of the Trees in the Wood; he was of the same Substance with them; he had the same Body, the same Bark, the same Rind, the same outside, that other Trees had; he was in all things made like unto us, we read in *Heb. 2. 14, 17. For as much then as the Children are partakers of Flesh and Blood, he also himself likewise took part of the same, that though death he might destroy him that had the power of death, that is, the Devil; wherefore in all things, it behooved him to be made like unto his Brethren, that he might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the People,* &c. It was needful that he should be made partaker of Flesh and Blood, there was a Necessity of it. For first of all,

1. The Lord Jesus was that stock or that root, upon which God the Father had determined to graft all the Sons and Daughters of men, that he had appointed to be Trees of Righteousness• in his Paradise. I say all that were to be made Trees of Righteousness, were to be engrafted into that stock, and therefore there was a necessity that the stock should be like unto the Cyons, it was necessary that the branch and the root should be of one nature.

Again, The Lord Jesus was to fill all his Branches with Life and Spirit, the Sap and Juice must run from the root to the Branches, and therefore it was necessary they should be Homogeneal, of one Nature; that they should be incorporated, and made one, that so Christ might fill our Nature, that human Nature which he took into the second person, with all the fullness of God, and from that, and through that, fill all his Members. That's the First, That Christ is compared to an Apple-tree among the Trees of the Wood.

2. But again Secondly, This comparison does hold forth the unspotted Nature, and that holiness which was in Jesus Christ; It holds it forth in the excellency of it: He was an Apple-tree among the Trees of the Wood: He was not a wild Tree as they were, though he grew amongst the wild Trees; though he grew in the World, yet he did not partake of the sin of the World; there was no corruption in him, he brought forth no wild fruit: And herein is the excellency of Christ held forth. To see an Apple tree, a sweet Apple in the midst of an Orchard, is no great wonder; but to find an Apple-tree laden with goodly and pleasant fruit, where there is nothing but a Wood and a Forest, and wild Trees, and Briars, and Thorns, and Brambles round about, this is a wonder; and even thus was the Lord Jesus, the Trees round about him were wild Trees; *they are all gone out of the way* (it's spoken of the wild Trees) *and become altogether unprofitable, there is none that doth good no not one.* This is the natural Estate of all men; and that Christ should be planted in the midst of these, and yet be an Apple-tree, and bring forth sweet and blessed fruit, this was his great commendation; and the Spouse does here admire him for it. Before he was admiring the Spouse, *as a Lily among Thorns,* the tender Lily among the Thorns; and here the Spouse doth admire that the Lord Jesus should

be a green Apple-tree among the Trees of the Wood: That none of the corruption of man's Nature should cleave unto him, that he should bring forth nothing but pleasant fruit; he was the Lamb of God without spot, and *there was no guile found in his mouth:* Here is the great Commendation of Christ; still a pleasant Apple-tree, though in the midst of the▪ Trees of the Wood.

3. Again, Thirdly, The comparison holds forth the High and Honorable esteem that the Spouse had of Christ, *As the Apple-tree amongst the Trees of the Wood;* as the Apple-tree is to be preferred before the Trees of the Wood, so is my Beloved to be preferred before all the Sons of men: He had preferred the Spouse as much as the Lily is to be preferred before the Thorns: And here she returns his love back again, saith she, He is to be preferred before the Sons of men; as the Apple-tree is to be preferred before and beyond the Trees of the Wood. What saith the Apostle in *Phil.* 3. speaking of all things in comparison of Christ *to be but Dung and Dross: Yea verily,* saith he, *I count all things but Dross and Dung in comparison of Christ;* how precious is Christ to a gracious soul▪ all is but Dross and Dung in comparison of him; *to you that believe,* (saith the Apostle *Peter) he is precious;* you that have tasted of the comforts of this Tree, you will say, Oh Lord, give me evermore to eat of this Tree: That's a third particular wherein the comparison holds.

4. Fourthly, It holds forth that mean and low Estimation that the men in the world have of Christ. They look upon him as a Common tree; he is among the trees in the wood; and he is of no better account than the trees of the wood, *Cant. 5. 9. what is thy beloved* (say they) *more than another's beloved*▪ They could not believe, that there should be anything of worth more in Christ than was in other persons and other things; *what is thy beloved?* they could not believe that he was anymore than another tree, because he grew among them; and truly it's because men know not the worth of Christ and have no Esteem of him; they have not tasted and seen how good and gracious the Lord is, and therefore they have no high account of the precious fruit that grows on this tree. The carnal heart closeth with the world and closeth with his lusts; they are his *Dalilahs,* his Beloved: and when he looks upon a child of God, sees a gracious heart go lamenting after Christ; another that hath found Christ rejoices in him▪ and solaceth himself in the fruit of this tree; Why, this is the wonder unto a carnal heart; *why? What's thy Beloved more than my Beloved?* what do you find more in Christ, than I find in the world, than I find in my lusts? Oh it's a dreadful deceit of a man's heart. *Can a man gather grapes of thorns, and figs of thistles?* Is it possible that the wild tree can bring forth as good fruit as the Apple-tree? No, it's the ignorance of men that they know not Christ; that Christ is not precious to them. But again,

5. Fifthly, This comparison holds forth the great sufferings of Christ: he is said to be the Apple-tree in the forest, or in the wood; because of the sufferings that Christ was exposed to when he was on earth. You know the trees in the forest, they lie open to the Storms, there's no fence about them, they lie open to the teeth and horns of the wild beasts; and thus did Christ suffer when he was upon earth: he laid open to most grievous Storms, to blow upon him: the very wrath of God his Father went over his head; it blow exceeding sore upon him, that it even brake his tree to pieces. *It pleased the Father to bruise him, Isaiah* 53. 10. It pleased

the father to bruise him and to put him to grief▪ yea it pleased the father to break him in pieces. Moreover he met with a world of sufferings from men: Oh how was he persecuted from first to last? How many *Psalms* are there in which *David* doth complain in the person of Christ? He complains of the wild beasts in the forest, the Dogs, the Lions, the Unicorns, and the wild Bulls of *Bashan* encompassed him round about, *Psalm 22. 20, 21. Deliver my soul from the sword: my darling from the power of the dog. Save me from the Lions mouth: for thou hast heard me from the horns of the unicorns.* And in divers other *Psalms* which he made of Christ, and in divers other respects, Christ is compared to a tree, a tree of the forest. Again,

6. Sixthly, He is a tree in the forest, an Apple-tree in the forest, for that *unexpected comfort and relief* that the Lord Jesus doth afford for poor souls: *unexpected comfort and relief;* when a man hath been travelling all the day long in a forest or wood, hungry and dry and thirsty, he casts his eye upon a well laden Apple tree full of goodly fruit, Oh how welcome is it, and so much the more welcome, because he did not expect to find such a tree there: and so it is with poor creatures: how many are there wandering up and down in the world, hungry and thirsty and ready to faint, then doth Christ step in seasonably, then doth Christ present himself unto poor souls as an Apple-tree laden with delighful fruit; he says, Poor soul, thou shalt not famish, I will not suffer thee to famish; come take and eat of my fruit, and let thy soul forever be satisfied in me. Now the unexpectedness of the mercy doth heighten the mercy. I had thought I should never have seen thy face, says *Jacob* to *Joseph,* and now God hath shown it to me. Surely. *Hagar* was mightily taken with that fountain or well that was shown to her in the wilderness, when she was ready to perish, when she had given over her child for lost, and there was no water to give; then for the well to be shown her, surely this was a very welcome thing to her: and so when the soul is ready to faint, how often doth Christ present himself, as a well in the wilderness, and as an Apple-tree in the midst of the wood or forest; and how pleasant and comfortable is that? But again,

7. Seventhly, In the next place, He is said to be an Apple-tree among the Trees of the wood, because of the freeness of Christ: it holds forth much of the freeness of Christ in bestowing of himself upon poor creatures; an Apple-tree among the Trees of the wood, that's free for every man, for every man to take of, and eat of: If an Apple-tree be in a garden or an Orchard, a man may see it a great way off, and canit taste of it; he may desire it, and his stomach may be for it, but he despairs of it, because it's none of his: but an Apple-tree in a wood, that's free for all, for all that pass by; there's none excluded; but he that wants may go and take and eat of the fruit of it. It holds forth much of the fruit of Christ's love, he is not only an Apple-tree in the wood, but he is an Apple-tree in the forest: and therefore those tenders of grace that are held forth, *Isaiah* 55. 1, 2, 3. See there what invitation is made; *Ho everyone that thirsteth come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come buy wine and milk without money, and without price,* &c. yea though a man has no money, yet he may come and drink of this water, and eat of the fruit of this Tree. That's a seventh particular.

8. Eighthly▪ But again, in the Eighth place, Christ is said to be a Tree among the Trees of the wood, Because there are very few that go forth to seek Christ, and few there are that find

him, and seed upon him by faith. An Apple-tree that is in the midst of the forest, how few are there that feed on that Tree? It may be God by a special providence directs a poor, weary, hungry traveler, a weary man to that Tree; but how few are there that go to seek it! Men that have an Orchard at home, will hardly go to the wood. Men that have Orchards of their own, Trees growing at home, they will not go abroad: they which were invited to the feast, you know they would not come, they had enough, they had no need of Christ as they thought; and therefore they would take no pains. The Lord by his special grace must direct the poor soul to Christ, or else it's impossible they should come to him: indeed men will not come to Christ; *ye will not come to me,* says Christ, *that I may give you life.* In all these respects Christ is said here to be an Apple-tree, among the Trees of the wood: And therefore to conclude with one word of Application▪

Use. This lets us see the usefulness and desirableness of Jesus Christ: What's more useful and desirable in your Orchard, than the Apple-tree? If a man hath never so many Trees in his Orchard, he never thinks his Orchard complete, except he hath some Apple trees. Oh that the Lord would persuade your hearts, to look unto the Apple-tree, look to get the Apple-tree into your Orchard; get Christ into your hearts. Oh he is an useful and desirable Tree. Let me tell you the benefit of it in a word or two.

It will be a comfortable *shelter* to you. The Apple tree that is Planted in your Orchard, it will keep off a storm from your house. Christ in the heart is a comfortable shelter to the poor soul. Oh how many a storm of wrath and indignation, which blows from Heaven, and Christ keeps it off from the poor Soul!

Nay again, Let me tell you that this Apple-tree it's a *Tree of Life;* and therefore worth the seeking after, that you may get him planted in your garden. I say it's a Tree of Life, whosoever eats of this Tree lives forever. *Your fathers they did eat Manna in the wilderness,* says Christ, *and they are dead,* John 6. 58. *but he that eats of the bread that I shall give him, shall never die,* says he, *he shall live forever:* it must needs be so, for Christ he is a Tree of Life.

Again, He is not only a Tree of Life, but he is a *Tree of knowledge:* and therefore worth the seeking aften. You read in *Genesis* 3. of the *Tree of knowledge* that was in the midst of the garden, which the woman looked upon: and it was very desirable for three things▪ 6. verse. *The woman saw, that the Tree was good for food, and that it was pleasant to the eye, and a Tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also to her husband.* Truly all this is to be found in Christ; he is good for food ye heard before, they that eat of him, shall live forever. He is pleasant to the eye▪ Oh how beautiful is he in his Nature, and in his person! *thou art fairer than the Children of men:* and he is desirable to make one wise; he that feeds upon Christ is made wise indeed; he that knows Christ, is the wisest man in the world; it's Christ that opens the eye: the eating of Christ, this Tree, opens the eyes and makes men wise, wise to salvation, wise to know and understand the great mysteries of God in Christ, even those mysteries hid from ages and generations. Again, I might tell you, This Tree, *it brings forth fruit at all times,* and therefore desirable; the Apple trees in your gardens and Orchards, they woe'nt bring forth fruit in winter; but this Apple-tree, Christ, every Month in the year, every Summer and winter, every day of the Month: look upon Christ with

an eye of Faith, and you shall find him full laden with fruit. Oh how useful a tree is Christ! Again.

I might tell you also, here you might have a staff to lean on, upon this Tree you might have a staff to lean on▪ *I am thy God to old age.* The waters that the Children of *Israel* drank of, were bitter till such time as *Moses* cut down boughs, and they made the waters sweet; such boughs grow upon this Apple-tree; it will make your bitter waters sweet. Oh there is love in Christ, there is goodness in Christ, and precious Promises, which if cast into those bitter waters, afflictions, the sorest bitterest afflictions, these boughs will make them sweet. Get into this Apple-tree. Why do you endeavor to get Briars and Thorns, and Oaks and wild Trees and Crab-trees, and in the mean time neglect this Apple-tree? there is a Curse upon the ground and on every soul, even the curse of the ground, thorns and thistles, and these here will grow, till such time as Christ be planted: Nay, if Christ be not planted in the garden, God the Father canit walk there; If the Tree of Life be not there, if the Tree of Knowledge be not there. God takes no delight to walk in the garden. The soul out of Christ, where Christ is not planted, that soul can have no gracious and sweet communion with him? Well then,

What an Invitation is here for poor souls to come in to Christ? Christ is the Apple-tree, an Apple-tree in the midst of the trees of the wood: Oh! why will men reject Christ? Poor sinners, why are you fearful through unbelief, to come to Christ? If Christ were a briar or thorn or thistle, you might be afraid of him; but he is as the Apple-tree among the Trees of the wood; he is laden with fruitful branches; if Christ were a Tree hemmed in, walled in, you might despair of having any fruit, but he is open to you: whoever thirsts let him come, whoever hungers let him come, take and eat of this fruit. Poor souls you have the leave of God, nay, you have not only leave, but you have command to come and eat of this Tree of life: it's the commandment, that you come and believe in Jesus Christ. Oh what straggling and perverse hearts lodge in our bosoms! There was a time when God said *of the Tree of knowledge of good and evil, Thou shalt not eat of* it, and then man would eat; and now the Lord hath set up another tree of life, and the Lord says, Thou shall eat of this tree of Life, and now they will not, though the eating then, and the not eating now is like to cost many thousand souls lives. The Lord help you to consider of it!

SERMON III.

CANT. 2. 3. At the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons: I sat down under His Shadow with great delight, and His Fruit was sweet to my Taste.

I Told you before, here is a twofold comparison, the sons of men are compared to the *Trees of the wood,* the Trees of the forest, which are wild Trees, which hold forth the state of all men by Nature; we have done with that.

The second is, The son of God is compared to the *Apple-tree* among those Trees. I shown you in what respect Christ is compared to the *Apple-tree;* and the last day I shown why Christ is said to be as the *Apple tree among the Trees of the wood:* why not an Apple tree among the Trees of the Garden, but as the Apple tree among the Trees of the wood.

Use 1. First, let such as profess the name of Christ, be like unto Christ. That's the use of the point I shall make at this time. They that profess Christ must be like Christ. Labor to be fruitful Trees, fruitbearing trees; and look that your fruit be of this Apple-tree, and bring forth much of this fruit, as Christ did: yea be like unto Christ in being Appletrees in the midst of the wood. To this head I shall reduce all that I shall press upon you at this time.

First of all, Christians should labor to be fruitbearing trees: the Lord Jesus Christ would rather be set forth by a fruit-bearing tree, than by a tree of strength, or a tree of tallness; not the Oak or the Cedar, but the Apple-tree, and that because it's a fruitbearing tree. Oh how should Christians labor to be fruitful in their place! it's better to be serviceable to God and man, in your place and Generation, and relation, than to have places, titles, honors and dignities amongst the great ones of the world: and Christians should rather choose to be serviceable to God and man, than to seek great things for themselves in the world: there's a notable parable in *Judges 9. 8. The trees went forth on a time to anoint a King over them, and they said unto the Olive-tree, Reign thou over us. But the Olive-tree said unto them, Should I leave my fatness wherewith by me they honor God and man, and go to be promoted over the trees?* There was a particular application of the parable: the Sons of *Gideon* chose rather to be useful in *Israel,* than to be honorable in *Israel:* it holds forth thus much in general, a gracious heart will rather choose a place of service than a place of honor; *I will not leave my goodness, my sweetness and my fatness,* says the Olive-tree, fig-tree and the vine: no though to be promoted over and beyond other trees: consider that it is the greatest Commendation of a Christian to be a serviceable and fruit-bearing tree; I say it is the greatest commendation unto men that they are serviceable unto God in their place and generation: look unto *David,* in *Act.* 13. see what a special commendation God gives of him, *v. 36. after he had served his own generation, by the will of God he then fell asleep:* it was the greatest commendation that God could give *David,* when he would speak honourably of *David;* when *David* is gone, this was his commendation, he served his generation, he was a fruit-bearing tree, he served his generation according to the will of God; He sought the glory of God, he labored to do good to the sons of men whilst he was here upon earth; and so *David served his generation:* Brethren, it's no commendation for a man to live long, if he do not serve his generation; It's no commendation for a tree to stand a hundred years, if it benit a fruitful Tree: Let us see,

1. First of all wherein God begins to commend *David;* he begins at the service of his Generation: as if God did not take notice of other time that men spend, in which there is no service done to him; he doth not say after he had lived so long, or after he had served so long, but *after he had served his generation according to the will of God;* A man may live a hundred years upon earth, and may stand so long, and yet be an accursed tree all the time of his standing, if he be not a fruitful tree, and a tree doing some good for his generation wherein he lives: you may see the prophecy of the Prophet *Isaiah, 65. 20. But the sinner being an hundred years old, shall be accursed:* so that it is not simply a blessing to live long, to stand long, if a man be not a fruitful Tree; for a man may stand a hundred years, says the Scripture, and yet all that time be under a curse. Again,

2. Secondly, I beseech you remember that you have the example of Christ: you have the example of Christ and of his people before you, who are all trees of righteousness, fruit-bearing trees: What abundance of fruit did Christ bring forth to his Father, when he was upon earth? Every bough and every branch be full of precious fruit. To see *the Glory of the only begotten Son, full of grace and truth.* See Rev. 22. what is spoken there of this fruitful tree; and it's Christ that is this tree, the tree of life. *Blessed are they that do his Commandments, that they may have right to the tree of Life.* Oh what a fruitful tree is this tree of Life! He brings forth fruit every Month; continually full of fruit, and all that was in Christ was useful; the very leaves are good▪ the very leaves of this tree of Life were good. Oh the precious balm that dropt from the leaves of this tree of life, into poor afflicted and wounded Souls! The *very leaves of it were good for the healing of the Nations:* And it was *Jobs* commendation, and it was also his comfort, when the hand of the Lord was upon him, that he brought forth fruit, that he was a fruit-bearing tree, *Job 29. 11. When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me:* and as the ear and eye blessed him, so the loins blessed him, *Job 31. 20. the loins of the Poor blessed him,* that he warmed and that he refreshed: So that this was a great comfort unto *Job,* in the day of his distress, when all his friends upbraided him with hypocrisy, he knew that grace would uphold him, he was not an unfruitful tree, but was still serviceable in the place and relation God had set him.

3. Thirdly, Nay let me further tell you, that if Christians be not fruit-bearing trees, they are a dishonor to Christ; it's a dishonor to the very root they profess they are engrafted upon. When you come to a tree whose branches are dead and withered, and you see there is no fruit upon it, you will complain presently, and say there is some fault in the root; the fruit is dry and withered, the unfruitful branches are a dishonor to the root. Unfruitful Christians are a dishonor to Christ. Oh! What will the world say, when they come to look upon Christians, when they see they are dry, withered, and fruitless, and there is no more to be seen in them than in others? What says the world? why, the blame is cast upon their head, the root: these are the Christians, these are the professors. Oh wherein do men take occasion? Oh give no just occasion for men to speak dishonourably of Christ whom you profess.

4. Fourthly, Again it's the dishonor of the husbandman to have an unfruitful tree, *Joh. 15. 1. I am the vine, and my Father is the Husbandman: every branch in me that beareth no fruit, he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit:* and so when the Gardener, the Husbandman, shall let a tree stand forty years, and be unfruitful, this man will be accounted unskillful in his Vineyard: Why, so if the Lord should let such trees to stand forty, fifty or a hundred years, and no fruit brought to him, it's a great dishonor to the husbandman.

2. Secondly, Therefore again secondly, Christians should look that their fruit be the fruit of the Apple tree, be like to Christ: in this, he was as the Apple tree among the trees of the wood: You know the Apple-tree is known by the smoothness of the branches; it's not full of pricks and Thorns, as many other trees are; It will not scratch, it will not tear or rend, as others will, though men break the branches, and spoil them, yet it doth not tear or rend

them: and truly thus was *Christ,* and thus it becomes Christians to be; He was no thorn, he was beset with thorns, *Isaiah 53. 7. he was oppressed, he was dumb, he opened not his mouth: as a Sheep that is dumb before his shearer:* he did not revile, he did not render reviling for reviling, he did not reproach, and the smoking flax he did not quench, nor break the bruised reed, he did not strive, he did not cry, his voice was not heard in the streets; and thus was Christ, and thus it becomes Christians. Christians should not tear and rend; they should not bear pricking thorns; they should not render evil for evil, they should not pour forth expressions of hatred, envy and wrath. This is for the briar and the thorn; this is not for the Apple-tree. If you be Apple trees, be like to Christ in this. But,

3. Thirdly, Again the Apple-tree is known by the fruit. There's a great deal of fruit that is like the fruit of the Apple-tree, that is not known till such time as men come to taste it. It's possible that a wild tree may be as fair and as beautiful as the Apple-tree; but when you come to taste it, you will distinguish the fruit of the wild tree; the Crab tree, it's sour, it's bitter; the fruit of the Apple-tree is sweet and pleasant. Brethren, know, God doth examine all your fruit and all the Apples, and God doth taste every fruit,

First of all, by the Principle, and secondly, by men's End.

1. First of all, The Lord doth taste men's fruit by their principle; he examines from whence men brought forth their fruit, whence came their fruitfulness: he examines whether they were grafted upon a good stock or no; the Lord knows it I say by the taste: when you take a twig, or cyon and graft it on an Elder, or some other tree that hath an ill taste, the fruit will taste as the tree is: If it be engrafted upon a good stock, the fruit will be good; the Lord will examine every man's stock, whether he be engrafted on Christ or on himself. See *Hosea 14. 8. I am like a green firr tree* (the words of Christ) *and from me is all thy fruit found.* That's good fruit that grows upon Christ, that comes from Christ, that tastes of Christ.

Object. But you will say, *When doth a man's fruit taste of Christ?*

Answ. 1. First of all; When the Soul is still laboring to get out of itself, is still emptying itself, getting out of himself: when a man doth all that he can do; and yet looks upon himself as vile, and wretched, abhorring himself in dust and ashes; when he continually says, there is nothing at all in him that is good. The Apostle *Paul* says it: that is his expression, and it was the expression of a gracious heart, *Rom. 7. 18. For I know that in me (that is in my flesh) dwelleth no good thing.* When the Soul is thus taken up (with *Paul*) emptying itself, and looking upon itself as a poor vile, weak, wretched creature, utterly unable to do anything in his own strength for God, and lying at the footstool of Christ, breathing and waiting; this fruit is not of himself, but it tastes of Christ. But again,

Answ. 2. Secondly, the fruit tastes of Christ, when as the soul doth all out of a principle of *Faith.* It works from a principle of faith: It hath seen the tenders of grace in the Gospel, how the Lord doth freely and graciously hold forth himself to poor lost sinners; and hath through the power of God made a close with his tender of grace, received it by faith, so that now this faith it works by love; and all that ever the Soul doth, it desires to do it out of love to God;

when it comes thus from a principle of faith, it doth always act by love, then the Soul tastes and feeds upon Christ. But again,

3. Thirdly, the Soul tastes of Christ, when it lives from a continual dependence on Christ; when the Soul goes only out to Christ for righteousness and strength and Salvation; when it goes out to Christ for all grace, strength and Holiness; for strength to perform every duty, and to bear every burden; and to walk wisely and graciously in every relation; when the Soul lies breathing and waiting upon Christ (as the Poor man in the Gospel, who laid at the pool of *Bethesda,*) when the soul lies waiting for the movings of Christ, and is continually opening its savory affections to Christ; looks upon itself as a Ship at sea in a Calm, and is not able to stir, unless the wind move, unless the wind blow; I say when the soul doth thus act, this fruit tastes of Christ; and thus doth *Paul* profess that he lived in a continual dependence upon Christ, and that all that he did, it was not from himself or anything of his own, but it was from Christ: See that place in the *Galatians* from which a gracious Spirit doth breath, *Gal. 2. 20. I am Crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the Life which I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.* Here's a gracious expression, *I live,* says he, and *yet not I, it's Christ that lives in me.* When the soul can thus refer all to Christ, and, says, I believe, and *it's not I but Christ that helps me,* and so *I obey, yet not I,* but it's the Spirit of Christ in me; and *I suffer, yet not I,* but Christ strengthening me; I pray and I perform duties, and yet not I, but it's the Spirit of Christ in me, that breaths in me; when the soul thus goes out of itself, and depends upon Christ for all grace and strength, and all Holiness, as well as for life and Salvation, now doth the fruit of this Soul taste of Christ, God knows it, he tastes of Christ in it. But then again,

2. Secondly, As God doth taste of the principles of the Soul as by the Stock from whence it comes, so also by the ends of it. What's the end of a man's action, what is the end of that he doth for God, what is the end of his affections, of his forwardness, of his duties? the Lord judgeth of all the fruit by the ends of it; why, if the Glory of God be a man's end in all that he doth, this tastes of the fruit of Christ, of the fruit of the Apple-tree; but if a man aim at his own ends, if a man seek himself in all that he doth, it tastes strong of Self, and the Lord hath no delight in it; see what is said in *Hosea 10. 1. Israel is an empty Vine,* and *yet he brings forth fruit;* how can these two stand together? he brings forth fruit, but he brings forth no good fruit, he is empty because he is empty to God, he brings forth fruit and that fruit is empty, it's *to himself,* and so empty: and so God looks upon him as an empty Vine; if a man bring forth never so much fruit, (it being to himself) it canit be called good, but seemless fruit, and all that fruit is lost, the Lord takes no delight in that fruit, it's not for God's taste, when as it's not brought forth unto him.

Object. But you will say, when doth a man bring forth fruit to God? What are the ends that a man should propound to himself in all his actions to God, that makes his fruit to be good?

Answ. When the Soul doth all that it doth, that it may testify its thankfulness that it owes to God for the great and wonderful salvation that comes in by Christ; when a man says, *I will take the Cup of Salvation, and call upon the Name of God;* When a man does all that he doth to testify his Subjection to God, and only does all his works that he may honor and lift up God's

name in the world; that he may be serviceable and instrumental to do God service in his generation, when he makes this his end: when a man shall do all for this end, that God may reap the Glory, that God may eat of the fruit he hath planted, that God may not lose all his labor, and all his pains, and all his cost; that so he that hath planted the tree in his Orchard, may eat the fruit of it; so that when a man makes not himself the end, but God the sole end, this God tastes of as savory, as a fruit savoury to himself. But again,

2. Secondly, Christians should labor to bring forth much of this fruit; a good tree brings forth much fruit: Oh how full was Christ! every bough was full of fruit: Therefore the people of God, they are compared unto trees that are planted by the rivers side, it's said, *they shall be as trees planted by the rivers of waters:* they are fruitful trees that are well watered, and so bring forth abundance of fruit; Oh Christians, remember this was the end of Christ's coming, *that you may bring forth fruit, and bring forth abundance of fruit;* you should not only be trees, but bring forth abundance of fruit. *I came that you might have life; and that you might have it more abundantly:* See that promise and make much of it, *Psalm* 92. it's a gracious promise, and may tend through the blessing of God to quicken dead unfruitful hearts, *v. 12, 13. the righteous shall flourish like a Palm tree: he shall grow like a Cedar in Lebanon; those that be planted in the house of the Lord, shall flourish in the Courts of our God, they shall bring forth fruit in old age: they shall be fat and flourishing:* it's a large promise, they shall be fat and flourishing, and they shall bring forth fruit in old age; therefore you that complain of the deadness, and unfruitfulness of your hearts, look to the promise, and say, Oh Lord I have a dead heart, my branches are withered, I even despair of bringing forth fruit to God; why, do not look to thy own deadness, look to the promise of God: It's said of *Abraham,* he had a dead body, or as good as dead in respect of begetting Children, *Rom.* 4. yet he looked to the promise, *v. 19, 20. And being not weak in faith he considered not his own body now dead when he was about an hundred years old, neither the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in Faith giving glory to God,* he had a dead body, and yet his faith was revived: when he looked to the promise of God, he was confident that God who had promised was able to perform: and thou that complainest of the deadness of thy heart, do not look upon thine own heart, but upon the promise, God will declare his faithfulness and whatsoever he hath promised he will fulfill it.

Object. But you will say, how should we believe it? we see the contrary: how is this promise made good that the righteous shall bring forth fruit in old age? do not we see many times how the best Christians decay in old age? which makes us even afraid to live to old age▪

Answ. Certainly the promise of God is made good, they do flourish, and bring forth fruit in old age: an old Christian, though he may not bring forth so much of some fruit, yet he brings forth more of other fruit, than young Christians do; it may be there is not so much Zeal, nor so much activity for God, ay, but there may be more rootedness, more stedfastness, more establishment of heart; the heart may be more rooted, more grounded upon him: this makes the fruit the more savoury: the less of Self, and the more of Christ is in him, the more well pleasing is it to God's taste. Now I say that old Christians (it's true) may decay in parts and gifts, in utterance and expression, and the like, and yet may not decay in grace: the inward

man, the hidden man in the heart, that may wax strong, and be more fresh, green and fruitful.

2. Secondly, Again I say to this that young Christians may have more activity, but old Christians may have more Skill, and therefore though they may not act as formerly, yet there may be abundance of Skill in holy things; as the wise man says, *remember thy creator before old age comes,* before *the daughters of music fall low,* before the voice is gone; he was able it may be to sing clear before, yet now he may have as much skill, and it may be more than ever though old; and so of an old Christian, this may be said, that young Christians may bring forth more fruit, but old Christians may bring forth sweeter fruit; it's so of older trees, they bring forth sweeter fruit, though not so much indeed as young trees: why, so, old Christians that hold fast in their Integrity, if they do not bring forth so much as the young tree, yet they bring forth sweeter and pleasanter fruit; and still the Lord is faithful in his promise, *the righteous bring forth fruit in old age;* and therefore look to the promise of the Lord, and let this promise strengthen your faith.

3. Thirdly, Again, Labor to grow up in grace: the Lord loves to walk in his Orchard, when there are fruitful trees he loves to bestow his pains upon them, he will hedge them, he will prune them, he will spare no cost on his fruitful trees; nay the Lord will not cut down his fruitful trees, here's great encouragement for Christians to bring forth much fruit in their Generation: God doth spare those who bring forth much fruit: God gave command in the book of *Deuteronomy* when as they went out to war, *Deut. 20. 19 When thou shalt besiege a City a long time, in making war against it, to take it, thou shalt not destroy the trees thereof, by forcing an ax against them, for thou mayest eat of them.* For the trees of the Field might be employed in the siege, the trees that brought forth no fruit, those trees should be cut down; but those that bear fruit shall not (by God's command) be cut down: you that are fruitbearing trees, the Lord takes special care of you, the Lord will not cut down those trees: the husbandman he comes and looks on a branch, and sees no fruit, he is ready to cut it down; ay, but if there comes one and spies a cluster on it, if it be but one cluster, do not cut it down, surely it is not dead, here is a cluster on it. Oh the grace and goodness of God towards his people, there is something of Christ found in such, and therefore Lord cut them not down; thus mercy pleads: Well then, you that belong to Christ, bring forth much fruit. If you ask me how? I answer, look to God the great husbandman, he is such a husbandman as he knows how to make you fruitful: *Paul plants, and Apollo waters, but God gives the increase;* look to the Lord, be willing to submit unto God in whatsoever way God shall deal with you, be willing that the Husbandman should prune you, launce you, that he should cut off your unsound branches; Submit unto God's ways of affliction, though they be never so hard, the Lord he can by them make you fruitful. The rain it makes ways dirtie, but in time it makes grounds fruitful. The Lord he can make thy trees fruitful, and the herbs that he hath sown and planted in thy heart fruitful: therefore submit unto God's ways, and get nigher to Christ as ever thou desirest to be fruitful; the branches that are nearest the root, those branches bring forth most fruit: Christ is the root, and you that are in Christ cleave more to him, and let your dependence be on him. The nigher you are to him, the more fruit you shall bring forth.

4. Fourthly, The fourth and last thing and I have done, Let Christians be like unto Christ in this, that they be Apple trees in the midst of the wood. Christ he was an Apple-tree among briars and thorns in the world, Oh that Christians would be like unto Christ in this: It was the great commendation of *Lot, Enoch, Moses, Josiah, David,* and others that lived in an evil age, yet their hearts were upright for God; and truly though their services be hard service, and though God's people be in an evil world, yet in heaven they shall lift up God without opposition (and thought it be here with opposition, yet: still it makes the Name of God Glorious; to bring forth fruit when all the world is unfruitful, or hath nothing but wild fruit, this is their commendation. There are some professors, they will be Apple trees among the Apple trees, but when they are among the trees of the wood, then they'll be crab-trees; Christ though in the midst of the wood he was sweet and delightful fruit, though compassed about with sinners; well, look unto Christ to keep up your savoury fruit, that God may taste it, that you may still bring forth sweet and pleasant fruit, though compassed about with Wild trees. And so much for this time.

SERMON IV.

CANT. 2. 3. I sat down under His Shadow with great delight, and His Fruit was sweet to my Taste.

YOu heard in the former part of the verse, that the Lord Jesus is compared to an Apple tree in the midst of the trees of the wood; and I pressed it upon you the last day, that you should be like unto Christ: Choose to be fruit-bearing trees; it's better to be a fruitful tree than to be a tall Cedar or a mighty Oak; I proceed to what remains.

You have heard of the tree: Now consider the two resemblances in which Christ is compared unto the Apple-tree. Here is a Specification, or an Illustration of the Simile. First, Here is an *Apple-tree* for the nature; And secondly, for the fruit: so that these words hold forth,

1. First, How Beneficial Christ was, and how Beneficial he is as he is a tree. And

2. Secondly, What use the believing soul makes of him.

First, He is beneficial for his shadow, that's delightful, a pleasant delightful shadow. Secondly, Then he is beneficial for his fruit, his fruit that is sweet also: now the use that the believing Soul makes of Christ is,

First, It sits down under his shadow: *I sat down under his shadow with great delight.* Secondly, It eats of his fruit; *His fruit was sweet to my taste:* So that both his shadow and his fruit is exceeding pleasant and delightful to the believing Soul.

The words have two several readings: Some read them thus. In his shadow I delight and sit down; I desired and sat down in his shadow: Or in his shadow I desired to sit; I desired that I might sit down, for the word signifies both desire and delight, now I take it so. I desired that I might sit down. It holds forth,

1. First, the *Vehemence* of affection which is in the believers heart to Christ, the mighty strong desire, the breathings and pantings, the desires of a gracious heart are carried out strongly after Christ; *Ps.* 42. 1, 2. they are the expressions of mighty strong desires, vehement desires after God: *as the heart panteth after the water brooks, so doth my Soul after thee, O God; my soul thirsts after God, for the living God; when shall I come and appear before God!* so, Isa. 64. 1. the Church expresses her strong desires after God; *Oh that thou wouldest rent the heavens and that thou wouldst come down, that the mountains might flow down at thy presence:* the expressions of vehement desires after Christ, it's like the desire of a Servant, or laboring Man after the shadow, so *Job* expresses it, *Job* 7. 2. he sets down what desire the laboring man hath: *as a servant earnestly desireth the shadow, and as a hireling looketh for the reward of his work,* he thirsts after it, he breaths after it, when a man desires and breaths after a thing he draws in the air, he sucks and pants after it, such is the desire of a poor Soul.

2. It doth not hold forth only vehemence of desire, but it holds forth *constancy* of desire, *I desire that I may sit down:* she was sat, but she desired to sit still, I desire to sit longer and to continue under the shadow, as a man that sits under a shadowy place at ease, he is loath to be disturbed: *One thing have I desired of the Lord,* says *David, Psal.* 27. his desires were like unto the desires of the Spouse here; *v.* 4. one thing have I desired of the Lord, *and that will I seek after all the days of Life, to behold the beauty of the Lord, and to enquire in his temple: David* desired all his days to sit under the Ordinance, that he might behold the beauty of God.

I shall look towards the other reading, which is more known: I sat down under his shadow with delight: Or I delighted and sat down under his shadow, and his fruit was sweet to my taste. She had a great delight; as her desires were strong, so her delight was good. When a Soul finds Christ, it always finds a Sweetness in him, which is proportionable to all its desires: It's not so in the things of the world: a man may have strong desires after vanities and creature comforts, but when he enjoys them, he can take no delight in them; but it is not so in the enjoyment of Christ, the delight is proportionable to the desire of the Soul; nay, it's more in Christ than it expected: it's able to say as the Queen of *Sheba* did of *Solomon,* I heard a great deal of thy wisdom, said she, *but the half was not told me.* I shall clear up two things in the words.

1. First, show you what this shadow is that the spouse sat under.

2. Secondly, What is it to sit under this shadow?

1. First, What is the *shadow the Spouse sat under with so much delight?* they are either natural or metaphorical; you know what a natural shadow is, it's a darker or obscurer light which is caused by the Interposition of your body betwixt the eye and the sun, when the Trees or the Mountains stand betwixt you and the Sun, they cast a shadow towards you; now there are shadows of the night, and shadows of the day: indeed night is nothing else but a shadow, a great shadow, nothing but the shadow of the earth, the earth coming betwixt the Sun and us, therefore the shadow: the night, it's a privation of light, and therefore it's terrible, the shadows of the night are dreadful to nature because it's a privation of light: but the shadow of Christ is not the shadow of the night, for his shadow is no dreadful shadow, indeed it's like

the shadow of the night for the largeness of it, because the shadow that Christ casts it reaches the whole earth over, it's a mighty large shadow, that thousands and ten thousands of poor weary souls may sit under, and so indeed it resembles the shadow of the night: but it's not the shadow of the night, it's a comfortable shadow, a delightful shadow, it's the shadow of the day, it's as the shadow of the trees, or as the shadow of a Rock in the midst of Summer: as you know they are exceeding pleasant and delightful. So then we shall enquire what is the use of these shadows, that we may see how useful Christ is to the Soul.

1. First of all, The use of the natural shadow it serves for Secrecy: If a man will hide himself, or retire himself, he will go among the shadows. A man that walks amongst the woods and shadows, he is not so easily found, as when he walks in the open field, and no trees, and so nothing to shadow him; and therefore the Lord is said to shadow his people, *Isa.* 51. 16. I have put my word into thy mouth, and *covered thee in the shadow of my hand,* there I have hid thee, that thou mayst be safe: and thus Beloved is Christ a shadow: Christ is a shadow to his people in that he is their hiding-place, they are hid in Christ, their life is hid in Christ, and their comforts are all hid in Christ, they are hid from wrath, they are hid from displeasure, they are hid from enemies, they are hid from the power of temptation: and therefore God puts *Moses* into the Rock, when he would hide him, which rock was a type of Christ: the Soul that is in Christ it lies in the rock, it lies in the clefts of the Rock, it's in Christ that the soul enjoys sweet Communion with God, it retires itself and hides itself in Christ, and converses sweetly with the Almighty.

2. Secondly, As the shadow is a place for secrecy, so a place for *rest;* I say it's a place for rest: When a man, a laboring man in the field, desires to sit down, he will sit down under a shadow; the expression of *Job* before, as the servant earnestly *desires the shadow;* why wherefore does he desire the shadow, but that he might *sit down* and *rest?* there is nothing so welcome to him as a shadow, a shadowy place where he may sit down and rest: In this respect Christ is a shadow to his people, he is a sweet resting-place: it's not possible the soul should rest but in Christ, it never finds rest till it come to Christ: therefore he calls, *Math.* 11. 28. poor laden Souls, such as are weary and tired, and have spent their labor and strength in vain; Come to me, says he, you that are weary and heavy laden, and *I will give you rest:* the Soul does never rest sweetly till it come down and rest sweetly under Christ.

3. Thirdly, Again, a shadow it's a place of *coolness*and of *refreshment,* it's a defense against the heat: if a man desire to walk in the height of Summer, he will walk in the shadow; thus is Christ to his people. You shall see what is said in that *Isa.* 32. 2. And a man shall be as a hiding-place from the wind, as a covert from the tempest, as a river of water in a dry place, *as the shadow of a great rock in a weary Land: as the shadow of a great rock*▪ which keeps off the heat and the scorching of the Sun; and thus is Christ to a poor Soul, a poor fainting Soul, that is scorched with the heat and displeasure of the Lord, why there is no sitting down but under Christ. When the Soul sits down under wrath and displeasure, he makes every place too hot, and every condition too hot, and there is no sitting down under any creature comfort; a man canit sit down under the shadow of any creature, or under the shadow of himself, or under the shadow of his own righteousness, the Sun of wrath will be too hot for

him, he will soon set all the straw and stubble on fire, there is no rest there, and it canit sit down until it come to Christ.

4. Fourthly, Again, To sit down with Christ there is Contemplation and Meditation; for a man to exercise his thoughts and meditation he will choose a shadowy place: the Lord Christ he is thus a shadow. When the Soul sits under Christ, it may contemplate the glory of God that is in Christ. God reveals precious things, excellent things to his people, such as eye hath not seen nor ear heard, nor the heart of man can conceive; the soul sits down under Christ, and it gains more of the knowledge of God in one day, than in many years: all the knowledge that God gives of himself, it's in, and through Christ. God gives knowledge, says the Apostle, but *it's in the Face of Jesus Christ.* I say whilst the Soul sits under Christ, it's under a shadow, and it may contemplate on the great things of the Kingdom of God, and is learnt to know that which is hid from the wise and prudent of the world. Again,

5. Fifthly, We are wont to use the shadow for a place of refreshing ourselves, eating and drinking under it. It was usual among the Patriarchs in those hot contryes: the Angels when they came to *Abraham,* he desired them to sit under a tree, and made provision ready, and there they did eat; and thus is Christ useful unto his people, whilst they sit under Christ, they feed upon precious fruit; I sat under his shadow, and his fruit was sweet to my taste, under God in Christ. God doth make a sweet Banquet for the Soul, and the soul, though it enjoys many promises, and never so many precious ordinances, yet unless the soul sits under the shadow of Christ, it canit feed upon them, it can take no delight in them. If a man have never so good meat, in the height of Summer, if he hath no shadow to keep off the Scorching beams of the Son, he canit eat his meat with delight. So the soul if it looks not upon God in Christ, as he is a shadow to him, it canit partake of any of that dainty with delight.

6. Sixthly, Again, You know a man canit look upon the beauty and light of the Sun with ease, it is so Glorious as it spoils the sense: but if a man look through the trees, or the shade he may see the sun: and thus the Lord he doth cause the Soul to see Christ, and thus the soul it beholds his Glory; *Thou canst not see my face and live.* But thus I will do, I will put thee in the Rock, and so thou shalt see some glimpse of Glory. It's in and through Christ that the Soul sees something of God, for he could not else behold his Glory, for our God is a consuming fire; thus you see what the natural shadow is, so is Christ.

2. Secondly, There are Metaphorical shadows: shadow in Scripture is taken in a Metaphorical sense: the shadow is taken for a *defense;* as they that sit under protection, are said to sit under a shadow. So *Isa.* 30. 1, 2, 3. Woe to the rebellious Children, saith the Lord, that take counsel but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: that walk to go down into *Egypt,* and have not asked at my mouth, to strengthen themselves in the strength of *Pharaoh,* and to trust in the *shadow of Egypt.* Therefore shall the strength of *Pharaoh* be your shame; and the trust *in the shadow of Egypt your confusion.* God pronounceth woe to them that run down to *Egypt;* you see there that strength and shadow is all one, they trust in the strength of *Egypt:* under the shadow of *Egypt,* that is the strength of *Egypt.* They thought that *Egypt* should have been their

protection: so *Psa.* 17. when *David* prays that the Lord would protect him, he prays that the Lord would be a *shadow* to him; there protection and shadow is all one. Verse 8. keep me as the Apple of thine eye, *hide me under the shadow of thy Wings:* Now if you take shadow in this Metaphorical sense, for *defense* and protection, it's very evident that Christ is thus a shadow unto his people, he is their defense and protection: It's he that defends them from the wrath of God, and it's he that defends them from the wrath of man. It's said of some trees, the Laurel tree and some other, they are a defense unto men in a tempest of thunder and Lightening. However it's true of Christ. He that sits under Christ, he is a defense from thunder and lightening, from the wrath of God, and that Soul that stands under him he is safe and well protected.

And as he is a defense to man from the wrath of God, so he is a defense from the wrath of man; *Isa. 4. 6. And there shall be a Tabernacle for a shadow in the daytime from the heat; and for a place of refuge, and for a covert from storm and from rain.* The Lord Christ promiseth protection unto his people in the day time, when it's never so hot, when the wrath of man is fierce and cruel: and there is a like promise in the 25. of the same prophecy, 4. verse, For thou hast been a strength to the poor, a strength to the needy in his distress, *a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall,* &c. the Lord Christ he is such a shadow, such a protection to his people against the heat and tempest of all wrathful ones.

2. Secondly, Again, A shadow in the Metaphorical sense, it signifies *afflictions* and sorrows, and sometimes *Death* itself, because they are privations of comfort, even as the shadow is a privation of light, and these may be called Christ's shadows: the sufferings of Christ are Christ's shadows: It was the sufferings of Christ that did eclipse his glory when he was here upon earth: now all these shadows these sufferings of Christ, though they were dreadful shadows to him, yet they are comfortable shadows to his people from first to last; all the sufferings of Christ are comfortable shadows to his people. He sat under them with abundance of grief and dolour, that so his people might sit under him with abundance of joy and peace and comfort; his temptations were all sore griefs. Oh what a day of temptation was it to him? And yet how comfortable were these sufferings unto his people? Afflictions, even Death itself, was a shadow to Christ, and what a comfortable refreshing was it to his people! When Christ was upon the Cross he cast a great shadow, and what comfortable refreshment is it for poor weary Souls to sit under it?

3. Again, Thirdly, The shadow in a Metaphorical sense in Scripture is a dark representation of a thing; that which doth represent a thing, it's called the shadow of it; as you know the types and Ceremonies and the whole Levitical Law, they did hold forth something of Christ, and therefore all those ceremonies and types they were *shadows of things to come,* and so the Apostle speaks of all those ceremonial things, they were the *shadow,* but the body is Christ. So then whatever it is that holds forth Christ, whatsoever it is that represents Christ to the soul, that may be called a shadow, the shadow of Christ under which the Soul sits down, which the Soul takes delight in. As all the Ordinances of Christ they hold forth something of Christ; as a man's picture is called a shadow; the ordinances, they hold forth Christ, there's

the shadow of Christ in them. The word holds forth something of Christ, and so the Sacrament, and so the fellowship of the saints, there's something of Christ to be found in all these, to be seen and enjoyed in all these: this also is one of the shadows of Christ that a gracious heart desires to sit under; where ever it sees anything of Christ, in any word, any Ordinance, in any Communion of saints, there it takes delight, it blesses God for such communications of himself, and there it sits down, desiring with all faithfulness to wait upon God in them, that it may see more of Christ until such time as the day shall break and the shadows may fly away. Thus you may see what this shadow is that the believing soul desires to sit under, and how Christ is likened and set forth by the Natural and Metaphorical shadow.

Quest. But you will say in the next place, *What is it to sit down under this shadow?*

Answ. First of all, It's a *Posture of rest,* as walking is a moving posture, so sitting is a posture of rest; It holds forth, the soul is in a restless condition, till such time as it comes to Christ, there is no rest till such time as it pitches upon Christ: what says *David,* in that *Psalm,* he speaks unto his Soul there, when he desired that he might return to his rest, *Psalm 116. 7. Now Oh my soul return unto thy rest,* for the Lord he hath dealt bountifully with me: he had been wandering abroad in the world, and he found no rest there, he returns to God as to his resting-place, and *now Oh my soul return unto thy rest.*

2. Again, Secondly, it's *a rest with Confidence;* as it's a resting Posture, so it's *a Confident Posture.* A man will not sit down in a place of danger, if he sees danger he will not sit down: If a man be in such a place as he fears wild beasts or thieves, he will not sit down: why, when a man sits it's a confident Posture; to sit down with Christ, it's a confident Posture, it's to trust in Christ, when the soul lays all its weight upon Christ, when it looks to the power, goodness and faithfulness of the Lord Jesus, held forth in the promise, there it sits and ventures itself upon him, and saith with the Apostle, I know in whom I have trusted, and believed, and *he is able to keep what I have committed to his trust.*

3. Thirdly, Again, sitting it's a posture of *stedfastness:* when a man leans or rests upon another he is ready to fall down, but this holds forth the stedfastness of the souls condition in Christ. Oh then it's not possible the Soul should fall; he may be moved, but he shall not be greatly moved; he may be moved so as not to be removed; *I have prayed for thee that thy faith fail not,* nay twice he hath made this promise, *that the gates of Hell shall not prevail against his people.*

4. Again, Fourthly and lastly, This posture doth relate to *continuance and abiding;* and therefore that eternity of enjoyment of Christ is set down with that eternity of rest with *Abraham, Isaac,* and *Jacob,* in the Kingdom of God. If a man sit down, he will make some stay, it holds forth a continuance, or abiding of the soul with Christ, there it resolves to stay, there it resolves to take up; as the Lord says unto his people, *here shall be my rest forever;* so says the soul, Lord here I will rest, here I will abide and continue forever. Well then, to conclude all with a word of Application.

1. *Use.* First of all, it lets us see, whatsoever is in Christ is useful and delightful. Every passage of the life of Christ, yea all the sufferings of Christ, from first to last, how useful are they to the Saints, and how comfortable when they are improved by faith? Not only the fruit of the Tree is good, but the shadow of the Tree is good, the very shadow of Christ is good, the sufferings of Christ, the very death of Christ is exceeding useful and delightful, when the Soul delights in it: Oh how delightful is the Glory of Christ!

2. *Use.* But in a word I beseech you sit down under Christ's shadow, let not any Poor creature sit down under any other shadow but the shadow of Christ. Make haste, poor weary Souls, you that have toiled yourselves, and labored in vain, have sought for righteousness and consolation in yourselves, Oh that you would not think of sitting down under these shadows: But make haste to Christ, get out of yourselves and sit under his shadow. Let me tell you if you be not under this shadow of Christ, you are under the shadow of death; It's said of Christ before he came into the Land of *Napthali,* they sat down under the region *and shadow of Death:* so Poor Souls, if you sit not under Christ's shadow, you sit under the very region of the shadow of death.

Nay, let me tell you further that it's not possible you should find rest, but only under this shadow; there is no creature can shadow you: the shadow of your own righteousness and your own works is too short to comfort you, and the shadow of all the works that men do enjoy they are too short. A man may solace himself under the shadow of the creature for a time, these shadows are too short when the Sun gets up to the height of it's beauty, and you have most need of shadow you canit have it. Poor Souls, when you have most need of cool refreshing shadows, these shadows go quite away; so that I say it's not possible that you should rest sweetly and securely under any other shadows but the shadow of Christ, it's not possible ye should hold out in the time of trial: you read of the stony ground in *Math.* 13. the corn that was sown upon it, when it came up, the Sun did arise, and though it did spring up, yet anon it withered, there was no root, and so it died: if Christ had been their shadow he could have helped it, but when the wrath of man was furious he could not stand long, but withered, because he had not depth of root: Oh what a sweet refreshing shadow is Christ! if he do overshadow the Soul, it may stand in any place, in any condition, though times of Persecution be never so hot. You know Christ was a shadow in the fiery furnace, a sweet refreshing shadow to the three Children, there he kept off the heat.

Nay, Consider further, all the shadows besides Christ are perishing, they are vanishing shadows; they are truly compared unto shadows; man walks in a vain shadow; whatever any man sits down under, he sits under a vain shadow, it flies away presently: you know the Prophet says, all flesh is grass, and the glory of it as the flower in the field, and what man would sit down under the shadow of grass? it's soon withered, and then the shadow is gone. What man will sit down under withering comforts? they are cut down in a moment: and what are these shadows? All creature comforts are like the shadow of *Jonahs* Gourd, it was a good refeshing shadow while he had it, but the Lord prepared a worm, and it did eat the Gourd before the Morning, and when the Sun did arise it did scorch the head of *Jonah,* and made him faint and sick: why, so the Lord he doth serve Poor creatures like *Jonah,* when the

creature is gone and the shadow is gone, when a man apprehends the wrath of the Lord, and the displeasure of God, he hath nothing to shadow it; Oh what a hard affliction is this! what dangerous shadows are creature comfort to sit down under, which are prickling thorns and brambles? A man to sit down under thorns when he might as well sit down under the Apple tree: all creature comforts when a man sits down under them, if trusted in, they will prove tearing thorns, pricking thorns, and nothing but sorrow in them; now Christ he is a shadow wherein you may rest, you may rest upon Chrirst and lean upon Christ, and he is of Infinite sweet refreshing and support unto his people: take heed I say that you sit not down under the shadow of any creature comfort, but under Christ, and then this will follow, you shall sit down under him with sweet delight, and shall eat of his fruit, and this fruit will be sweet to your taste. But so much for this time.

SERMON V.

CANT. 2. 3. I sat under his shadow with great delight, and his fruit was sweet to my taste.

I Gave you the several readings of the verse: In his shadow I desired and sa•, so some say; in his shadow I desired that I might sit: others thus, In his shadow I delighted and sat down; I have delighted. I come to the Application.

A word of Instruction. You see that everything that is in Christ is very useful; not so much as the shadow of Christ is useless: and if the shadow be so useful and desirable, what is the tree itself, and what is the fruit that this tree brings forth? And if so, then by way of caution, I say, take heed of sitting under the shadow of any one creature comfort. He that is not under the shadow of Christ, he is under the shadow of Death. It's a poor shadow that all creature comforts afford, it's a shadow that will not continue when the Sun shall break forth at noon day. You know the natural shadow it goes up when the Son is at the highest, and when men have most need of the shadow, the shadow goes up, and thus is the shadow of all creature comforts: in times of affliction, in times of distress when men have most need of them, then the shadow of creature comforts leaves them; but now Christ's shadow it's always refreshing, it continues even at noon day, he makes his flock to rest at noon day. It's not possible for the Soul to hold out in time of persecution, if it sits not under Christ's shadow: the stony ground is soon withered, why, because Christ did not overshadow it. Well then, I shall proceed to an use of Exhortation, and that is

Use. First, To speak to such as are strangers to Christ, to such as for the present sit under the shadow of Death, and under the shadow of Hell and destruction. Oh that the Lord would persuade your hearts to come and sit under the shadow of Christ! Poor sinners, you that are working the works of the Devil, you that are drudges to Satan, and your lusts, the base lusts of your own hearts, you that have a long time wearied yourselves in the service of sin, and spent your labor as the Prophet speaks, for that which cannot satisfy; Oh that you would not be content to be perpetual drudges to Satan. The Devil hath been willing to make you drudges, be not you willing to make yourselves everlasting drudges; Oh bethink of some resting-place where you may sit down and rest from this labor, from this bondage of Satan;

it may be whilst you are under the pursuit of sin, you are not sensible of it, you are not sensible of those labors, pains and travails of the Soul. It fares with the poor sinner as it fairs with a laboring man or a servant that is over-wrought; it may be (especially if he be used to it) he feels it not whilst he is in it, he feels not the ach, nor the evil of it; but when the evening comes, when he lies down for rest, he feels then the fruit of his former labor and travail in his bones; and truly so it is with many a sinner, whilst they are in the pursuit of sin, they feel not the pain, they feel not the ach, ay but the time is coming, the evening is coming, the night is coming, when they must lie down, when they can no longer go on, when they must whether they will or no rest from that Labor; then certainly they will find and feel the smart of their former drudgery and bondage in their Spirit: Our Lord Jesus made that an argument, *John 9. 4. I must work the works of him that sent me whilst it's day: The night cometh when no man can work;* but let me say the contrary to you, Oh do not work the works of Satan whilst it's day, do not work the works of sin all the day long, the night comes when you must cease the labor of sin, and then of a certain you will feel the smart of your pains and former services in sin; Oh then that the Lord would help you to consider when you shall have a resting place, when you shall sit down and rest your Souls, before the strength of your Spirits be spent in the labor of sin: Let me speak this word in your ear and tell you, the Lord Jesus is willing that you should sit down under his shadow, here's a sweet cool refreshing resting-place for you to take up in: And let me say further for your encouragement to come under this shadow,

That the Lord Jesus, he will keep you for the future; he will be a defense to you, that your old Master shall not take you away again, and the Soul whom Christ hath taken to himself is free from the bondage of sin, and if the Son make you free you shall be free indeed: if you sit under any shadow but Christ, the Devil, your lusts and your own hearts will fetch you back again: it may be you have sat down under your good works, vows, resolutions, humiliations and repentances, and the like, yet notwithstanding all this, the Devil and the corruption of your own hearts have fetched you back again to the old slavery, and to the old bondage. Oh that you would trust this shadow of Christ, this is such a shadow as Satan dare not come nigh; it's the shadow of the day, it's not the shadow of the night, it's such a shadow as is dreadful unto the powers of darkness. *What have we to do with thee,* saith the unclean Spirit, *thou art the son of the living God;* of a certain Christ will be a defense unto you, and a protection, and you shall not sit under your former slavery and bondage, if once you sit under his shadow; Oh then that you would not toil your Spirits in the service of sin and Satan: Oh what a racking of the conscience and soul have poor sinners in the Service of Satan! They are ready to sweat drops of water and blood, and they are not aware of it. Oh why will you tire yourselves in the heat, and weary and tire yourselves, when as you might sit down under such a pleasant shadow as the shadow of Jesus Christ is?

2. *Use.* Secondly, Let me speak a word to Poor Souls that are sensible of their bondage and misery by reason of sin, to such as cry out with *David* in *Psam 38. 4. for mine iniquities are gone over mine head; as an heavy burden they are too heavy for me.* Oh you say, you have travailed in the wilderness, and have set many a weary step in a dry and barren wilderness where no water is, and never a tree for a shadow to shelter you; you dare sit down under the shadow

of your own comforts and the creatures righteousness, you see there is no shelter but under the shadow of the Almighty. Well, let me tell you here's a tree of life that springs up in this your wilderness, that casts a shadow over your Souls, here you may rest in a cool shadow, here will be a defense and a protection from the wrath of the Almighty. And let me say (for your encouragement) unto you,

First of all, That Christ is *willing* you should sit under his shadow, you have his own word for it, see what he speaks in *Math. 11. 28. Come to me all you that labor and are heavy laden, and I will give you rest:* Why do you stick so long in that condition, why do you say you are not laden enough? you know not whether your spirits be laden aright or no, or whether you be made sensible enough of sin, or whether you may be so bold, as to come to Christ, and sit under this his shadow.

Christ doth not offer himself upon any conditions, upon the condition of your weariness, It's not a conditional promise, but it's an absolute promise, it's a sweet encouraging promise, *come unto me you that are weary,* says Christ, *and I will give you rest.* The Lord Jesus foresaw that they were most apt to be discouraged, poor laboring Souls, such as were pressed with the guilt and burden of sin, and he knew that they were such as were fearful in coming in unto him, but says he, *come ye that are laden and weary, and I will give you rest,* but then,

2. Secondly, Again, The Lord Jesus he is not only willing that you should sit under his shadow, but he will be a defense unto you under this shadow; you say you are hunted and pursued by Satan, you are hunted with wrath, Oh then that you would flee unto Christ, go now and sit under his shadow, there is no other shadow can defend you but this shadow of Christ. *Adam* you know he ran away from God when he was guilty, he goes and runs his head into the bushes, but the Lord found him out; there is no creature can be your defense. What says the *Psalmist, Psal. 139. 7. Thou hast beset me behind and before,* &c▪ *whither shall I go from thy Spirit, or whither shall I flee from thy presence?* there's no place of safety but only in this shadow of Christ; and he is a sure defense; If it should rain Storms of fire and Brimstone, if once in Christ, this shadow will keep off all the heat of wrath, for he is a safe and sure defense. Nay let me say,

3. Thirdly, Further for your encouragement, The Lord Jesus he will not *deal Treacherously* with you when you turn in unto him: If you take under his shadow, he will not deal treacherously with you; when you flee from the pursuit of your enemy, he will *rescue, save and deliver:* The Lord Jesus he will not deal treacherously with those that come under his shadow, there is no drop of wrath shall fall from this tree to those that are under his shadow; the Lord Jesus he never made any prey upon Poor creatures that turn in to him for shadow and rest.

Ay but will he not betray me into the hands of others, of those that seek my soul to destroy it?

No certainly, Christ will not deal so with you, his honor is engaged to the contrary. You know what *Lot* said concerning those two strangers that came in to him, when they came to him for shadow, he would not deliver them, he would let go his life first, *Gen. 19. 8. for*

therefore came they under the shadow of▪ my roof. When they came under his shadow for protection, *Lot* would not be so base as to betray them. He tells them he hath two Daughters that are undefiled, and he will rather deliver them into their hands than he will deliver those strangers, who took shelter under his roof: why, so says Christ, if wrath shousd demand you or justice should demand you, I will not let you go, he will rather say, let my Daughters go for it, my body or Soul go for it, rather than they shall go myself shall go for it: thus Poor disconsolate Souls, you see Christ he will not betray you unto those who seek your Souls to destroy them. But

3. *Use.* Again, Thirdly, a word to those that have interest in Christ: Oh that you would make more use of this shadow of Jesus Christ: That Christians would sit more under Christ's shadow, make use of it.

1. First of all, *Work* all your works under this shadow: Whatever you have to do for God, or for your Souls, or for eternity; whatsoever your hand finds to do, be sure you do it under this shadow: it's hard working in the open Sun in the heat of summer, it makes men's labors very uncomfortable, it adds to their toil; but if they work under a shadow, it's a sweet refreshment to him, and it's a great ease to his work, he toiles and sweats less and with less pains: so Christians if you set yourselves directly under Christ when ever you have any work to do for God, or concerning your souls, or when ever you have any burden that is too heavy, set yourselves under Christ, through Christ you may do all things, and you may bear your burdens with a great deal of more ease and comfort; the Soul under Christ feels not the weight, nor burden which would sink another that is not under this shadow.

2. And then again, Secondly, as you should work all your works under this shadow, so be sure to *Walk* under this shadow: I say walk under this shadow in the whole course of your walking with God: Walk in the shadow, and it will be a great deal more comfortable unto you: Why, the Lord Jesus himself delights to walk with the Soul when it's under the shadow of this sun. God came and walked in the Garden, *Gen.* 3. in the *cool of the day,* God delights to walk with the Soul when it's under the shadow of Christ, he delights there to manifest himself much to the Soul. Oh it's hot walking with God when the poor creature is not under the shadow of Christ; why, the presence of God, the very presence of God will be very hot and uncomfortable, if the Soul be not under the shadow of Christ: Ye canit see my face and live: then be sure you set yourselves under the shadow of Christ in all your walkings with God: When you pray, pray under this shadow, set yourselves under this shadow; and so when you hear, read, and meditate, in the whole course and way of your walking, be sure you set yourselves under this shadow of Christ.

Quest. But you will say, what shadows of Christ should you sit under, walk under and work under?

Answ. 1. I Answer, First of all, look to the *Humane nature of Christ,* that is a sweet comfortable shadow through which you may see the face of God; I say the human Nature of Christ it's a shadow, a veil through which you may behold the face of God: God out of Christ is a great way off, and you cannot see the face of God he is so glorious, he is too glorious for your eye,

you canit behold him: Ay but God in our nature, look upon God as he hath taken our nature up unto himself, and there you may see God nigh unto the poor creature; it's very comfortable to look up unto God through Christ, upon or through the shadow of the flesh of Christ.

2. Secondly, And then Secondly, make use of *the sufferings of Christ:* those are shadows that Christians should always walk under, and work under, and contemplate under; as I said before, they were terrible shadows to Christ, they were shadows of the night unto Christ: Ay but they are comfortable shadows; all that Christ suffered, and every passage of his sufferings, even the very shadow of Death that went over his head, it's a sweet and comfortable shadow unto his people that sit under him in it: Now poor souls sitting under these shadows there is a great deal to be seen, and the Soul by faith sits under these shadows: and under these shadows of the sufferings of Christ, Oh the glorious sight that it may have by faith; here it may see Justice and mercy meeting, and kiss each other, here it may see Justice reconciled and sin carried out and everlasting righteousness brought in: here it may see reconciliation purchased, and a way made for those that were afar off to come nigh unto God: here it may see deliverance from that wrath which is to come; it may see Death, Hell, sin and Satan and all trodden underfoot; here it may see all grace, and all strength purchased by Christ; here it may see a door of grace, and a door of Life set open, and Oh what a glorious sight may the Soul see there!

3. Again, Thirdly, sit under the *Ordinances* of Christ, take heed you neglect not these shadows of Christ, and look at all the ordinances as shadows of Christ: this is the way to use ordinances aright: men and women never use ordinances aright until such time as they look upon ordinances under this notion and consideration, as they are shadows of Christ, as they represent Christ and hold forth something of Christ. Take an Ordinance as it's out of Christ, and it's a shadow indeed, a mere shadow, a shadow of shadows, but take the shadow as it's in Christ, and then it's a glorious shadow, and holds forth abundance of sweetness and grace and comfort and refreshment; and then be sure you keep under Christ in the ordinance; when the Soul thus looks upon ordinances, as shadows of Christ, then ordinances are sweet and refreshing, and the Soul may see cause forever to bless the Lord that he hath provided shadows for poor Souls to sit under; that's a Third particular.

Again, Fourthly, you that have Interest in Christ know it's not enough to sit under his shadow, but delight yourselves in sitting under his shadow: be like to the spouse in this; she sits and sits with *delight* under this shadow of Christ.

Quest. But you will say, what is it to sit under the shadow of Christ with *delight?* when may a Soul be said to sit under the shadow of Christ with delight, under the ordinances?

Answ. Delight, it's a complacency and rest which the soul takes of a suitable good: so that then the soul may be said to delight in Christ, or under the shadow of Christ, whenas it rests and takes up in Christ, as in the most suitable good; Oh what is so refreshing, and so suitable to a poor weary traveler as a comfortable refreshing shadow is to sit under? And Oh so, what so suitable to a poor weary soul as the comfortable shadow of Christ to sit under? When the

soul doth thus apprehend this suitableness of Christ to it, Oh here's a suitable shadow, here's a great shadow, it's long and large, it's able to cover multitudes of transgressions; here's a might shadow, that can fence off abundance of wrath and displeasure. My sin hath reached up to heaven, but here's a shadow that is higher than the Heavens; here's the shadow of the day, a refreshing shadow, and how suitable is that to a Poor soul, that hath sat long under the shadows of the night, the shadows of darkness, or the shadow of death? When the Soul doth thus look upon Christ as the most suitable good, and so to take up in him, then may the soul be said to sit down with delight under Christ's shadow. But then again,

2. Secondly, What a man delights in, that he is continually *taken up withal;* his thoughts they run out much upon it: So the soul that delights in Christ, sits under Christ's shadow with delight, it's much in the meditation of Christ, continually taken up with Christ. What says the *Psalmist, Psal. 1. His delight is in the Law of the Lord, and in his law doth he meditate day and night:* His delight is in the Law of the Lord, and how is that known? by his continual meditation of it: I know a gracious heart it may be weighed down by the prevalency of corruption, ay but it looks upon it as a burden, it cries out, Oh Lord how long shall my spirit cleave to the dust! or with *Paul* in *Rom. 7. Who shall deliver me from this body of sin and death?* from this carnal heart, and this sensual frame of spirit? He is never well but when with Christ, he is then in his Element, Oh then how doth he rejoice when he sees Christ lifted up and transfigured on the mount? Oh then it's good to be here always, let me never go down, but let me always live with God: here's a soul lifted up with delight in Christ.

3. Again, Thirdly, what the soul delights in, that it *desires,* and *desires more* of: a soul that delights in Christ, it desires more of Christ, more communion with Christ, more acquaintance with Christ, it's never satisfied: See what *David* says, *Psalm 119. 174. I have longed for thy salvation O Lord, and thy Law is my delight:* when the Law was his delight, he longed for the salvation of God; how did his soul long for God and after Christ? he expresses it in *Psalm 42. 1. As the heart panteth after the water-brooks, so doth my soul after thee O God:* as the heart panteth and breatheth after the water-brooks, so his soul *panted after God,* and when shall he get nigher God; *When shall I come and appear before thee?* The desires of the Soul prepare the soul for delight, and stretch the soul wide for delight, when it shall enjoy that which it doth desire.

4. Again, Fourthly, delight in the soul doth beget strong desires in the soul, that it may enjoy more of God; and the soul that is thus carried out after Christ, desires to see him more, and to enjoy him more, desires to do all in Christ, to work under his shadow, and to delight under his shadow, to contemplate under his shadow, and walk under his shadow, then may the soul be said to delight in Christ.

Well then poor souls, what care should you take to sit under the shadow of Christ, to sit and to sit under his shadow with great delight: with the more delight you sit under the shadow of Christ, the more do you express the power of grace, and the power of Godliness; for certainly it's the excellency of a Christian, and the excellency of grace, that the soul can be taken up with delight in Christ: as it is with the sinfulness of sin, it's the height of wickedness and sin, when the sinner delights in sin, when he doth not only act in sin, but

delight in sin, and in doing evil; even so when the Soul doth not think enough to do that which is good, but desires to do it with delight, and can delight in God and delight in Christ, and delight in grace and holiness, delight in doing for God, and delight in suffering for God, the more you delight in Christ, the more shall you express the power of grace.

5. But again, consider what cause you have to express your delight in Christ: remember what delight the Lord Jesus took in sitting under these shadows (which were most uncomfortable to him) for your sakes; *lo I come to do thy will, O my God,* in the 40. *Psalm 8. I delight to do thy will O my God, yea thy Law is within my heart.* It was hard work to Christ, and yet he delighted in it, because it was his fathers work, and because your souls were concerned in it; it was the work of your redemption, and though it was a bitter cup, yet the Lord Jesus took delight in it: If Christ delighted in these uncomfortable shadows, in the shadow of Death for your sakes, Oh why should not you express the comfort and Joy of your hearts, in taking delight in being under his shadow? Again, Christ, he is the delight of God the▪ Father: in *Isa.* 42. 1. It's the father that speaks of his son, he speaks of Christ, *Behold my Servant whom I uphold, mine Elect in whom my soul delights;* he would have you not only behold him as a servant, but as his Elect in whom he delights: now if he be the delight of his father, what cause have you then to make him the delight of your Souls?

Nay further, It's the way to have all the desires of your hearts to be satisfied, to be filled; there's an express place for that, in *Psa. 37. 4. Delight thyself also in the Lord, and he shall give thee the desires of thine heart:* He was speaking before that he should not fret because of the wicked, yea think that they have all that heart can wish, but you are mistaken, their desires are not satisfied, the more they drink, the more they thirst, they are not satisfied in the enjoyment of any creature comfort; but I will show you the way of satisfaction, delight in the Lord, and he shall give thee the desires of thine heart; it's the way to more grace and more strength, it's the way to be more able to do for God, and more able to suffer for God, and abundance comes in, in this way in delighting in Christ: when the Lord hath brought the soul into this frame once, to take delight in Christ, under some shadows of Christ, Christ he is not far off from that Soul, but will satisfy and reveal himself to that Soul in a most glorious manner: see *Mal. 3. 1. Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the Covenant whom ye delight in;* and he shall come suddenly, he is not far off; and this is an evidence of this his coming, that he stirs you up to seek him and to delight in himself, to sit under the shadow of Christ with delight. Oh then Christ he will come, and will come suddenly, and to manifest himself in a more glorious manner to that Soul that doth thus delight in him.

Well then, to conclude, I beseech you Brethren that you would look up to the Lord to have this frame of Spirit wrought in your hearts. Do not think it enough to have these shadows, but delight your souls under these shadows. Christ calls for a great deal of delight from you to himself: he is a most comfortable shadow, a most pleasant shadow, he is as the shadow of a tree, and as the shadow of a great rock in a weary Land: and as he is of great benefit to you, so he calls for much delight from you; *Behold I bring you tidings of great joy,* says the Angel to the shepherds; where Christ is, there's tidings of great joy: and so when Christ draws nigh to

your souls in his shadows, he expects there should be great joy and delight in him, that you should solace yourselves under these shadow of Christ, sit down and meditate under these shadows: whilst you look under the Sufferings of Christ and ordinances of Christ, see what a glorious prospect the Lord hath set before your eyes, that you may take great delight: delight in every shadow of Christ, delight in his ordinances, set yourselves under these shadows▪ It's said those that were sick and diseased, they laid them in the high way that the shadow of *Peter* might go over them; shall the shadow of *Peter* heal diseased bodies? why it's Christ under whose shadow whoever comes will heal diseased Souls, and he is greatly to be delighted in, he is a sweet refreshing shadow.

SERMON VI.

CANT. 2. 3. I sat down under His Shadow with great delight, and His Fruit was sweet to my Taste.

I Showed you what is this shadow of Christ, and what it is for a soul to sit under this shadow: I made Application the last day: But I shall proceed to the last clause of the verse, *and his fruit was swee to my taste.*

I have considered the shadow, now for the *tree* itself, *and his fruit was sweet to my taste.* Here is another benefit comes in by Christ! It's a mercy to sit under a shadow: a Poor weary man in a wilderness rejoices that he finds the shadow of a fruitful tree to sit under, where he may not only sit and rest him, but sit and eat with delight, he will account this a double mercy: and truly thus beneficial is Christ to his servants, he is willing they should sit under his shadow, and he is willing they should eat of his fruit, and it's the sweetest and the most delectable and delightful fruit that ever poor creature tasted: The taste is one of the external senses, the Object of it is meat and drink, here it's applied to the inward man, to that taste the soul hath of Christ by faith, because the soul it doth taste Christ, and it doth taste the sweet fruit of Christ, and it finds pleasure in them, in feeding upon Christ: even as the palate doth find delight in savorie meats and delightful drinks: I shown Christ yields both shadow and fruit: you see the mercies that Christ gives to his people, they are complete mercies, for he is a complete and a perfect savior: he is not only a shadow, he is not only a defense unto them, he doth not only keep off evil, he doth not only keep off the scorching beams of the sun, he doth not only keep off the wrath and displeasure of the Father, but he is a pleasant shadow and yields pleasant fruit, under whom they may sit, and eat with delight and pleasure. So he is a perfect savior: he is not only a privative but a positive Salvation; this is that which the Lord holds forth to *Abraham,* says he, *I am thy buckler, and thy exceeding great reward: I am thy buckler,* there's the shadow, and *I am thy exceeding great reward,* there's the fruit which the Lord gives him to feed upon. Christ doth not only deliver from wrath, but he brings in Life, glory and salvation, in *Dan. 9. 24. Seventy weeks are determined upon thy people, and upon thy holy City, to finish the transgression, and to make an end of sins; and to make reconciliation for iniquity, and to bring in everlasting righteousness,* &c. he shall carry out sin, and bring in righteousness; to take off sin that's not enough, but to brings in righteousness, an everlasting righteousness, far more glorious and excellent than the righteousness of men, or Angels; he

shall deliver his people from the fear of death, this is a mercy: but that's not all, Christ, he brings in a glorious *hope,* hope of life, hope of glory; *who hath begotten us again unto a lively hope,* says the Apostle. He doth not think it enough to deliver his people from the Slavery of sin, but he translates them into the freedom and liberty of the Sons of God, he delivers them from the power of sin, and he puts them under the power of grace, he brings them out of the Kingdom of darkness, and he brings them into the Kingdom of his own glorious light: it was not enough, to free them from wrath, to save them from hell, but he will put them into the possession of glory, and therefore he prays his Father in *John* 17. that *he would let them be where he is:* he hath been a shadow to them, but that's not enough, they shall eat of his fruit, *let them be with me where I am that they may behold the glory thou hast given me,* which is and which was before the foundations of the world were laid. And

1. First, therefore brethren let your expectations and faith be according to the largeness of the heart of Christ, do not think it enough that you sit under his shadow, that the Lord Christ is one that can free you from wrath, do not think that enough; but look further to taste of his fruit, look up for those joys and consolations of his Spirit, which he is willing to pour into your souls, as well as to free your souls from the apprehension of wrath; and so do not think it enough that you are delivered from the slavery and bondage of sin, that sin hath not dominion over you, do not think that enough, but look out further for the life of Christ to be revealed in you, to be manifested unto you, for life and righteousness to reign gloriously in your hearts, let your expectations be according to the largeness of the heart of Christ. And then

2. Secondly, you should deal with the Lord Christ as he deals with you. He did not think privative salvation enough; it was not enough to make a shadow for you, but he prepares fruit for you: and therefore do not think it enough that you have bare negative holiness, that what you do is not against Christ, but that you do what you do for Christ; for *he that is not with me* (says Christ) *is against me.* Donit think it enough, that you pass your time and spend your days, without being conscious of any willful Sinning, but what you do from day today, deal with Christ as he deals with you, that you may lift up his name, and honor him who will in due time honor and lift up you. That's the first particular. Again,

2. Secondly, Christ brings you first unto the shadow, and then he gives of his fruit to eat, and then he causes you to taste of his fruit. Because she was brought under his shadow, therefore she shall eat of his fruit: see how the Lord doth make one mercy to be the beginning of another mercy unto his people: it's God's ordinary way of dealing with his Servants, because he hath shown them mercy, therefore he will show them mercy, because he hath brought them under his shadow, he will have them to eat of his fruit. See *Gen. 18. 17, 18. Shall I hide from Abraham that thing which I do,* says God, *seeing Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?* in his seed, in the Messiah that shall come out of his loins; yea and because I have given out this mercy, I wonit hide what I will do: God makes one mercy to be the beginning of another. And so when he promised to bring his people unto the mount a in in *Isa.* 56. 7. it was a mercy to be brought to the mountain of God, yea but God does not leave his people there, but that mercy shall be a

step to many a mercy, which he intends to give out: when I have brought them thither, when I have got them thither, then *will I make them joyful in my house of prayer I will make a feast to them, a feast of fat things;* I will cheer, hearts their and accept of their sacrifices and services: and thus God makes one mercy, the beginning of another. And therefore Brethren do but see what a large testimony this gives unto the infinite goodness, and riches of free grace, which is in our God; well might the Apostle say, *God who is rich in mercy, for the great love wherewith he hath loved us,* what riches of mercy is here? what fullness of grace and mercy in Christ is here? that he should make mercy the way to mercy, and mercy the beginning of mercy. Oh what fullness of grace and mercy is there in Christ? he is never well but when he is giving out: we see the glory, *the glory of the only begotten son of God, full of grace and truth;* there's a fullness indeed, all infinite fullness, and this fullness doth delight to empty itself and to communicate itself unto poor empty creatures; the riches of grace is mightily held forth in this. And then what encouragement is here to poor souls, that are conscious of their own unworthiness? They want such and such mercies, and such and such graces and strength, and I have received more mercy, than ever I can be thankful for, and how can I, or dare I be so bold with God, to ask more mercy than I am able to express thankfulness unto him for what I have received? Why, if thou hast no argument to plead with God, he will make this an Argument, because he hath done thee good already; this is not the manner of men, but it's the way of God: it's no argument with men; you shown me such and such kindness, and therefore do me another such kindness; but the Lord he doth thus, he will make this an argument, his doing of thee good, from thence he will do thee good again. But then again,

3. Here is a third particular observable, First the shadow, and then the fruit. See how the Lord doth proceed gradually in a way of mercy in doing good to poor creatures; the longer they are with him, and the more they know him, the greater mercy he gives out: it's a greater mercy to eat of the fruit, than to sit under the shadow: well, after Christ hath caused thee to sit under his shadow, then he will give thee to eat of the fruit: the Lord deals with his servants as you deal with your servants; it may be you are not so friendly to them at first when they come to be apprentices, but afterward when they have served you long, and you have learnt them more of the mystery of their trade, you will use them more friendly and communicate yet more of the mystery of your trade, and secrets, and the like: and so the Lord deals with his servants, though he may hide his face for a time, yet at last he will shine graciously upon them, he will deal friendly with them, he will use them as friends and not as Servants, he will communicate of his secrets to them; I *call you not Servants, but I call you friends,* as Christ did to his disciples at last, for he reveals the whole will of his father unto them; and therefore what encouragement is here to all you who are Christ's? although it may be for the present, you have not such comings in from Christ, you may say, blessed be God, I sit under the shadow, and the Lord Christ is a safety to me: but you have not found of that sweetness which is spoken of him; yet let me tell you, you shall eat of his dainties, the longer you are his servants the more gently will he deal with you, and learn you, and show you great things; the Lord Christ will show greater and greater things to his people, the longer they are in his house, the longer they serve him, the more they shall know of his Fathers mind and will, and the more friendly will he deal with them; and therefore do not

fear things to come, or conditions to come, and do not think that things to come may separate from his love, for certainly the longer you are with him, the better he will use you; and as it may be said of wicked men, the worst is still to come, so of the righteous man, the best is still to come, the best is still behind; so long as they are on this side the grave, on this side of Heaven, the best is still behind, for Christ reserves better and better for his people: These are the particular observations that do offer themselves▪ I shall make entrance into the main general proposition or observation which the words hold forth, and that is this.

Obser. *That the fruit that grows upon Christ it exceeding pleasant to the believing Soul:* the fruit that grows upon Christ is exceeding pleasant and sweet; he is a generous Vine of God's own planting, the choicest tree that ever the hand of God planted, and therefore the best fruit; the sweetest fruit that ever grew upon tree, it grows upon Christ: It was fruit that the great King of Heaven intended for his own spending: it must needs be sweet fruit, excellent fruit; God intended that all the fruit that he would feast his servants and his friends and children with, should grow upon this tree; and therefore it must needs be pleasant fruit, he intends to make a feast unto his people, a feast of fat things, as is promised in *Isa. 25. 6. and in this mountain shall the Lord of Hoses make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined:* now all the fat things that are at the feast with which God doth refresh the souls of his people upon this mountain, grow upon this tree, all the fatness I say it comes from this Olive-tree, and all those cups of sweet consolations which the Lord doth stay poor fainting and bleeding Souls with, it's the fruit of this tree; nay the great feast that God shall make in Heaven, at the great supper of the Lamb, with which God shall feast all his people forever and ever, and sit and rise no more, and all the dainties that shall be at the supper of the Lamb, it shall be the fruit of this tree, they shall ever feed upon Christ, and forever feed upon that fruit which grew upon Christ, they shall feed forever upon this one dish, and shall never be weary of this fruit; and therefore certainly the fruit that grows upon Christ, it must needs be exceeding sweet and delightful fruit.

Quest. But you will say, what is the fruit that grow upon this tree? What is this fruit that is so sweet and delightful?

Answ. Why, there are innumerable kinds, more than can be reckoned. I shall give you a taste of some.

1. First of all, there's the fruit of *Christ's heart,* the fruit that grows upon Christ's heart. Oh! the abundance of precious fruit; all those gracious thoughts which are in the heart of Christ to his people, are one kind of precious fruit that grows upon this tree: in *Isa. 10. 12. I will punish the fruit of the stout heart of the King of Assyria:* God speaks of the fruit of the stout heart of the King of *Assyria,* but the fruit that grows upon the heart of Christ it's other kind of fruit: it's not the fruit of a stout heart, but it's the fruit of a gracious heart: *many are thy wonderful works, O Lord,* says the *Psalmist, Psal. 40. 5. and thy thoughts which are to us ward;* the gracious thoughts of the heart of Christ towards his people, they are many, they are more than can be numbered. But more particularly, to consider the fruit that grows upon the heart of Christ.

1. First of all, there's abundance of meekness and lowliness of mind, and tenderness towards poor creatures which grows upon the heart of Christ; in *Mat.* 11. when he calls poor creatures to him, *v. 28, 29, I am meek and lowly in heart;* it's an argument by which Christ doth invite poor heavy laden sinners to come to him: why, but they may be discouraged from coming, by looking upon Christ as full of wrath, anger and implacable, saying, Christ will not be reconciled: you are mistaken of me, says Christ, there is no such sour fruit grows upon my heart, though this be your disposition, yet it's not mine, *I am meek.* But I am a poor worm, saith the soul, and will the Lord ever look down on such a poor worm? he is ascended and sits in glory, and will he look upon a poor worm? *I am meek and lowly,* says Christ, though I be never so high, I can look upon poor creatures, I am meek and lowly in heart.

2. Secondly, there are in Christ's heart *very earnest desires of reconciliation with poor creatures,* this is another gracious fruit that grows upon Christ's heart: I say vast desires and large desires, if poor creatures will come in and accept of those tenders of grace and salvation which he is pleased to make in his Gospel, let them come, says he, let them come, *he that is a thirst let him come, and whosoever will let them come, and let them drink of the water of life freely;* I desire you should come, says Christ, let no man hinder, let him not lay blocks in his own way, I am willing he should come: and thus doth Christ hold forth his golden Scepter, as *Ahasuerus* did his golden scepter to *Hester,* come in *Hester,* says he; so says Christ, Poor Soul, come, let him come, in and drink of the water of life freely. And so, *as though God did beseech you by us, we pray you in Christ's stead, that you would be reconciled unto him.* That's a second fruit that grows on Christ's heart. Again,

3. Thirdly, there are *affections,* that grow upon Christ's heart, *sympathizing affections:* Oh! how tender is he of his people, he suffers when they suffer, he bears the leaviest end of the burden; *in all their afflictions he was afflicted:* and therefore he is called a merciful High Priest, and he is one that knows how to have compassion, and how to be tender, see *Heb. 5. 1, 2. for every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin, who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.* He can have compassion, he is able to have compassion, he hath a compassionate disposition within him, he knows how to pity them when ignorant, and when they are out of the way, he knows how to portion out grace to every of his people's conditions, he knows how to sympathize with them in their burdens, for he was compassed about with our Infirmities, he knows well what afflictions are, and what temptations to sin are, and he best knows how to compassionate his people; these compassions are a gracious fruit growing in Christ's heart.

4. Fourthly, But then again, there are *thoughts of delight* in Christ's heart. Oh how doth he rejoice over his people with joy, with great joy! He doth solace himself in their communion: *I am the rose of Sharon, and the lily of the valleys, as the lily among thorns, so is my love among the daughters;* she is unto him as the lily among thorns, *let me hear thy voice, for sweet is thy voice and thy countenance is comely:* the expressions of the great delight, that Christ takes in his people, this is the fruit of Christ's heart.

2. Secondly, There is the fruit of *his lips;* not only the fruit of his heart is exceeding delightful, but the fruit of his lips is exceeding sweet: see *Isa. 57. 19 I create the fruit of the lips Peace, peace to him that is afar off and to him that is nigh,*saith the Lord, *and I will heal him:* peace it's a fruit of Christ's lips; as there are thoughts of peace in his heart, so there are words of peace in his mouth, for out of the abundance of the heart the mouth will speak; therefore it's said, that the tongue of the learned is given to him, *the Lord hath given to him the tongue of the learned, and he knows how to speak a word in season;* there is none in all the world can speak a word in season to the wounded Soul but Christ, his lips are like unto the lilies dropping sweet-smelling myrrh: every promise in the Gospel is a fruit of the lips of Christ, and Oh! how sweet and refreshing is this fruit, how delightful is the least promise of Christ! if he be pleased to bring it home to the soul, it stays it as with flagons of wine, when Christ shall bring home a promise to the Soul; else a promise will do us no good, will be of no use to us, *for all the promises of God, they are in him yea, and in him Amen;* all the promises they grow upon this tree, and it's most precious fruit: if you will take *David's* commendation of it, he eat and commended it, *Psal. 19. 10. more to be desired are they than gold, yea than much fine gold*▪ he speaks of the word of the Lord, the promises of the Lord, they are sweeter than the honey; nay take it when it is at the sweetest, when it is in the Comb, the word of the Lord goes beyond it, *Sweeter than the Honey, and the honey Comb:* Oh! how gracious and acceptable is the least word that drops from Christ's Mouth, out of Christ's lips to the poor wounded bleeding Soul? *A word in season,* says *Solomon, is like Apples of gold in Pictures of Silver;* pleasant and exceeding acceptable fruit unto a poor soul. Again,

3. Thirdly, There's not only the fruit of Christ's lips, but the fruit of Christ's *loins.* Oh the fruit of his womb! he hath a seed which he brings forth unto God, which are pleasant and much be to delighted in; all that are brought in to God by the preaching of the Gospel, they are called the fruit of Christ, they are his seed, *he shall see the travail of his Soul and be satisfied;* this fruit is mighty delightful to Christ, and therefore should be delightful and is delightful to the Saints. Christ had a mighty delight in children, he cared not what he suffered, what pains, what travails; let the travail of the Soul be never so great, so he might bring forth children he cared not, nay though he knew he should die in travail, yet he cared not, and though he knew he should die of it, and also live again and rise again, he asked no other reward but only that he might have children, and it was the great promise in *Isaiah 53. 10, 11. He shall see his seed, he shall prolong his days, and the good pleasure of the Lord shall prosper in his hand; he shall see the travail of his Soul and shall be satisfied:* he shall have a multitudinous offspring, because he was such a lover of children. And therefore when the promise was made to *Abraham, I will bless thee, and thy seed shall be as the Stars of heaven that could not be numbered:* and therefore you read in the *Revelations* of a *great number which no man can number,* and he brought them all unto the Father and presented them, *Here am I and the Children thou hast given me.* They are exceeding delightful to him; and as Christ takes delight in them, so

The saints canit but take delight when they see souls brought in to God and brought forth for heaven, they cannot but rejoice in it, and take great delight in this fruit of Christ: To name no more,

4. A fourth sort of fruit, and that's the fruit of *Christ's life.* Take him as he was here upon earth in the days of his flesh, when he was planted in the Orchard of the world, he brought forth exceeding much fruit unto God, he was the most fruitful tree that ever the Father planted, he brought forth a world of precious desirable fruit; there was never any part of Christ's life that was not fruitful, *he went up and down doing good.* He sought all opportunities to do good: *I must work the works of him that sent me while the day lasts, for the night cometh when I shall not work;* he took all opportunities for the doing good to the souls of men, and the bodies of men, and glad was he that he had an opportunity. There is never a part of Christ's life, if you look into the history of it, as it lies before us by the Evangelists, but was altogether fruitful, and all that fruit was exceeding pleasant and desirable, and affords an abundance of matter of refreshment: there is matter of much contemplation when you look into the life of Christ. And these are some of the kinds of fruit which grow upon this Apple-tree, upon Christ the tree of life; they are the fruit of his heart, the fruit of his lips, the fruit of his womb, the fruit of his loins, the fruit of his life. There are divers other kinds of fruit, but I shall speak no more at this time, the Lord help you to feed upon this fruit.

SERMON VII.

CANT. 2. 3. —And his fruit was sweet to my taste.

AFter many particular observations, we came the last day to the main general proposition that these words hold forth, viz. *The fruit that grows upon Christ the tree of life is sweet to the believing soul:* it must needs be so, for it's the fruit that God doth feast his friends withal; the feasts that he makes to his servants upon his holy Mountain they are nothing else but the fruit that grows upon this tree: Nay in the great supper of the Lamb, that everlasting feast that God shall make in heaven, wherein his people shall sit down with *Abraham, Isaac* and *Jacob* in the Kingdom of God, and shall rise no more, they shall have no other dainties but the fruit that grows upon this tree. But what's the fruit that grows upon Christ, that is so pleasant and sweet? I told you of the fruit of his heart, the fruit of his lips, the fruit of his loins, the fruit of his life: and I came in the last place to speak of the fruit of his Death, and this is a precious bough full of fruit. Well, what is the fruit that grows upon Christ's Death?

First of all, *Satisfaction of his Fathers Justice:* That satisfaction which is given to Justice is a fruit of Christ's death; He hath paid the debt, he hath cancelled the bond, he hath given to Justice what Justice could demand, he hath satisfied it to the utmost farthing, so that now Justice and mercy are met together, they now do embrace and kiss each other; Justice is satisfied and mercy is satisfied; Justice is glorified and mercy is glorified: the believing soul may look Justice in the face as well as mercy in the face, because Justice hath fully as much from Christ, as it can demand; now this satisfaction which is given to Justice it's a fruit of Christ's death; But again,

2. Secondly, By the death of Christ, *Christ is made a fit Object for poor sinners to pitch upon;* He is an Object for the guilty sinner that durst not look Christ in the face, he is a suitable object to a poor bleeding sinner; there's abundance of precious fruit that grows upon Christ the tree

of life, but this tree it was too high for a poor wretch, and could not have been enjoyed if Christ had not been willing to have his fruit cut down, he was cut down to the earth, laid upon the earth, humbled to the death of the cross; so that now the poor guilty sinner that is humbled through the sense of his sin, may look upon Christ in and through his death, and is become a suitable object for the poor soul to pitch upon: what more suitable to a wounded bleeding conscience than a wounded bleeding dying savior? Now that Christ is so suitable an Object for a poor guilty sinner to pitch upon, this is a fruit of Christ's death.

3. Again, Thirdly, Christ by his death hath *carried out sin, and brought in righteousness;* this is another fruit that grows upon the death of Christ, the volume of sin in respect of the guilt, in respect of the condemning power of it, he hath carried out, and made an end of it, in *Dan. 9. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.* Sin, like a monster, seised upon it, sucked the very heart blood of Christ; well, the Lord Jesus he will be avenged of him, and therefore his blood, it was the bane of sin. I'remember *Pliny* in his natural History, reports of the enmity that is betwixt the Dragon and Elephant, the Dragon gets under the Elephant, and sucks his blood, and by his fall ofttimes is the death of the Dragon; and this may be fitly compared to Christ, sin is the Dragon that seized upon Christ; and the Lord Jesus by his death fell upon sin, he hath crushed it all to pieces, he hath taken away the killing power of sin, so that sin, by this deed, he hath carried it out, as an abominable thing, and in the room of it he hath brought in a glorious righteousness, a perfect righteousness, and put it upon his people, a far more glorious righteousness than the righteousness of the Angels; so that the believing Soul may stand in the presence of God, with much more boldness than formerly. This is a third fruit that is brought in by the death of Christ.

4. Again, Fourthly, *Reconciliation* is brought in as another fruit by the death of Christ: perfect reconciliation, and sweet communion and fellowship with God, all this is the fruit of Christ's death; he by his death hath taken in the wall of partitions, and by his death hath made those that were enemies friends; those that were a far off, nigh unto him; so that the heart of God is now nigh unto a believing Soul, and the believing soul may say now▪ with the Apostle, *truly our fellowship is with the father, and with his son Jesus Christ.* Before, it might be said of every man in the world, his fellowship was with sin, with hell, and the devil, and enemies to God; but now by the death of Jesus Christ peace is made, and reconciliation is made, and believing souls may say truly, *our fellowship is with the father and with the son Jesus Christ:* that's a fourth fruit that grows upon the death of Christ.

5. Fifthly, The death of Christ, *it hath crushed the head of the old serpent,* he hath bound the strong man and cast him out, and delivered poor captive souls out of the mouth and paw of the Lyon; it was promised long before Christ came, thousands of years, that *the seed of the woman should break the serpents head:* and Christ by his death made good that promise, he did crush the serpents head: by death he overcame him that had the power of death. But then,

6. Sixthly, Here is another fruit of Christ's death, and that is by *subduing the power of sin and corruption in the hearts of God's people.* This is a very sweet and desirable fruit that grows upon this bough, the death of Christ; I say the subduing and conquering of the power of sin in the heart: see what the Apostle says of it in *Rom. 6. 11. Likewise, ye also reckon yourselves dead unto sin, but alive unto God:* he said before in v. 10. *In that he died, he died unto sin once, but in that he liveth he liveth unto God, so likewise reckon ye yourselves dead unto sin;* that is, in that he died he died to sin to the crucifying of sin, to the violating and mortifying of the power and strength of sin; and therefore brethren, account and reckon yourselves dead unto sin: fetch arguments from the death of Christ to kill sin; and truly brethren there are no such Powerful arguments in the world to the subduing of the Power of sin, as those which are to be fetched from the Power of the death of Christ. Oh, says the believing soul, shall that be sweet to me which was so bitter to Christ? shall I look upon that as a friend, which was an enemy to Christ? Shall I love that which was a nail and a spear to pierce Christ? Shall I take delight in that cup, to drink of that cup which was such poison to Christ? No, God forbid, says the believing soul, did not I die with Christ? did not he stand as a common person, and therefore ought not I to have reckoned myself dead, dead unto sin, even as Christ died for sin? And how then shall we that are dead unto sin, live any longer unto it? This is another fruit that grows upon the death of Christ.

7. Seventhly, *there is a holy and sanctified use that believers have of all ordinances and of all creatures;* and this comes in as another fruit of the death of Christ; to unbelievers (says the Apostle) *all is defiled,* and all is polluted; his conscience is defiled, he defiles the best things, and the holiest ordinances, he hath no sanctified use of creature comforts: but by the death of Christ all ordinances are sanctified and blessed, and all creatures are blessed and sanctified to such as have faith in Christ; the blood of Christ sprinkled upon a man hath a smell exceeding sweet, and makes the soul to be thankful for every crumb; Oh, this morsel is sanctified through Christ's blood; and thus every mercy being sanctified is sweetened by the death of Christ: and that is most comfortable.

8. Eighthly, Christ hath *changed temporal death, and taken away the evil of it for his people;* this is a most sweet and desirable fruit of the death of Christ; that temporal death is changed, sweetened, sanctified, that the sting of death is taken out for all his people: Christ hath sent a challenge to death, Oh death, *I will be thy death,* long before he came into the world, and he made good his word when he came, he fought a duel and overcame death, as in 1 *Cor. 15. 55. O Death where is thy Sting? O grave where is thy victory?* this is a most precious fruit. Nay *death* that was a curse, is *turned into a blessing;* and this makes it a greater mercy, death that was a curse and the worst of curses is turned into a blessing to the believer, it doth them a very good turn, it's the fathers Servant, and it helps to bring them home, and although it be terrible to look upon its hard vizage, yet still he doth a good office for all that are in Christ, he helps to carry them home unto their fathers house, and this is another fruit of Christ's death.

9. Again, Ninthly, Christ *hath swallowed up eternal death,* he hath vanquished hell, by letting forth the stream of his blood, so that that now there is no condemnation to them that are in

Christ, there's no hell, there's no wrath, no displeasure in the Almighty: he hath opened a door wide to life, grace, and salvation; and this is another fruit of Christ's death.

10. Again, in the Tenth place, Another fruit of Christ's death is this, *The confirmation and ratification of all the promises of the whole Covenant that he hath made with his people:* and this is a most precious and desirable fruit; I say by the Death of Christ all the promises are confirmed and ratified: he hath confirmed his testament, his last will and testament, with all the Legacies that Christ gave to his people, he bequeathed grace, life and salvation, and all these were ratified, when Christ died. When a man dies, his will is sure, then there's no man can alter the will of him that is dead, for by death the will is ratified: As the Covenant is unalterable being ratified by the death of Christ, so every promise is ratified by the death of Christ: it's as sure, that heaven and earth shall pass, but not one jot or tittle of the word shall fall to the ground, they shall as certainly be fulfilled as God is in heaven; now that the promises are so sure, this establishment and confirmation it's a blessed fruit of the Death of Christ. So much for the fruit of Christ's death.

6. Sixthly, Again in the sixth place, let us consider *the fruit of Christ's resurrection;* and that hath a great deal of fruit; the resurrection of Christ, what fruit grows upon this bough! Three sorts of fruit grow upon this bough. But briefly of these.

1. First of all, the believing soul is *fully and completely justified:* The full and complete justfying of the Soul depends upon the Resurrection of Christ: For when Christ arose from the dead, he is said to be *justified of the Spirit:* That is, he was fully acquitted, he was fully absolved; God the father declared to all the world that he was satisfied, the debt was paid, he was fully satisfied: I say, it was declared to men and Angels at that time when Christ did arise, the judge himself acquitted him, he did not break prison, but the father himself justified him; and it's said, the Angel came and rolled away the stone, which makes it evident to all the world that he was justified; and so he being justified, all his people are justified virtually in him, so that he left all his chains behind him: He did not come forth, when he came forth, bound hand and foot, as *Lazarus* did, but the Napkins and all bonds were left behind; so that the complete justification of a Sinner comes in by virtue of Christ's complete Resurrection. The Apostle speaks of the *Answer of a good conscience by the Resurrection of Jesus Christ from the dead.* A good conscience may now answer, if justice come to demand anything, the good conscience it may answer and say, Lord didst thou acquit thy son by his Resurrection? didst not thou roll away the stone, or cause the Angel to do it? and why dost thou come to me? That's a sweet fruit that grows upon the Resurrection of Christ.

2. Secondly, the *Quickening of the new man, and the raising of a dead heart to life,* is another fruit that grows upon the resurrection of Christ; now Christ is he that quickens whom he will: by the mighty power of his resurrection is a poor soul raised up to live unto God; I say all the life and strength of grace comes from the resurrection of Christ; see what the Apostle says in *Rom.* 6. 4. mark, *that like as Christ was raised up from the dead by the glory of the Father,* that is, by the glorious power of the father, by that almighty power in which he was so glorious, I say Christ was raised from the dead, *even so,* saith he, *we should walk in newness of life;* it's a mighty argument unto a gracious heart to walk with God, and to live unto God, and to walk in the

newness of the Spirit; why, Christ he is risen, he is risen from the dead, and therefore when this word comes to the soul that is grovelling here below, and seeks Christ in dead works and duties, he is not there, he sees not the death nor the resurrection of Christ, but the power of Christ doth raise souls to live unto this newness of life, and that is the fruit of the resurrection of Christ. But,

3. Again, Thirdly, there is another fruit of the resurrection of Christ, and that is *the Resurrection of the body at the last day,* this is a most sweet fruit that grows upon Christ, the resurrection of the bodies of all his Saints at the last day: he is said to be the first-*fruits of them that slept,* in 1 *Cor.* 15. 20. He is become the first-fruits of them that slept; the first-fruits sanctify the whole crop, they were to bring the first-fruits, the first-fruits they were brought forth, the first-fruits sanctify the crop, that as they should reap that for the glory of God, so their whole harvest: now Christ he is the first-fruits of them that slept, his resurrection it gives assurance unto the saints that as he is risen from the dead, so the Lord he shall also raise them up, he shall raise them up by the mighty power of his resurrection: see there in the Gospel by Matthew 27. 52. *And many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many;* a pledge given of our resurrection, that all the saints shall be raised at the last, many of the Saints that slept in the dust they arose, and were seen of many in *Jersalem,* there were witnesses of it; this is a pledge I say that the bodies of all the Saints shall be raised up at the last day; and these are the fruits that grow upon Christ's Resurrection.

7. Seventhly, There are also many fruits that grow upon Christ's *Ascension, his Ascension* unto Heaven; to tell you what fruits are there.

1. First of all, this is the fruit of Christ's Ascension, viz. *The glorious triumph over all enemies, and powers of darkness,* both in his own person, and in his people, I say a glorious triumph over all enemies, for the day of Christ's Ascension was the day of his triumph; it's said in *Ephes. 4. 8. when he ascended on high he led captivity captive;* alluding to a great conquest that when they have taken captives they will have a day of triumph to show them openly: and so Jesus Christ he led captivity captive, Sin and Satan and all the powers of darkness that had led poor souls captive, even them hath he led captive, and looks upon all these as bound by Christ, and they shall do no great harm: that's the first fruit of Christ's ascension.

2. Secondly, the *donation of the spirit, and all the gifts of the Spirit,* is another fruit of Christ's Ascension; it's said before in that place of the *Ephesians,* That when he ascended on high, he led Captivity Captive, and *he gave gifts to men:* all the gifts that are given to Churches, to men for the use of the Churches, they are the fruit of Christ's Ascension: Nay, all the gifts and graces that are given to any particular Soul, they are fruits of Christ's Ascension; he gave gifts to men, yea, to the *Rebellious:* yea, *The Spirit of grace and consolation* is given to the Saints to comfort them, and to lead them into truth. See what Christ hath promised in *John 16. 7. Nevertheless I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you:* see how the sending of the Spirit did depend upon Christ's going, If I do not ascend, the Spirit will not come; but if I go, I will send him.

3. But again Thirdly, There is another fruit of Christ's Ascension, and that is, *The carrying up of the hearts of his people into Heaven:* the holy conversation, and those heavenly affections and dispositions, which are (or should be) in all the Saints, they are the fruits of Christ's Ascension, for he ascended for this very end that he might lift up their hearts: *If I be lifted up, I will draw all men after me:* he was lifted up into heaven, that he might draw eyes and souls after him: and therefore it's observable how Christ ascended, he ascended openly, he ascended in the view of all that were present: he ascended whilst he was in the midst of his Disciples, talking of things concerning the Churches, he presently ascended; this was one end why Christ would not ascend in secret, but openly, that they may know he is in Heaven, and that by the sight of his Ascension he might draw them after him in Spirit, though they could not follow him in body for the present: as the Eagle, when she teaches her young ones, she goes before and flieth aloft, that they may follow after her; and thus doth the Lord Jesus, he soars aloft, that he might make his Saints to give holy attempts, at least in their Spirits, whilst their bodies are here on earth; Oh, he canit endure that they should be creeping here below; a low spirit and a low conversation is not fit for Saints: he would not have his people to have rooting in the earth, he would have his people be like *Aaron*'s Rod: *Aaron*'s Rod it was not like other Trees, it had no rooting in the earth, and yet it blossomed; such would the Lord have his people to be, he canit away that they should have low conversations, that their affections should be creeping here upon the earth and not soaring aloft, and living in heaven where he is. Under the Levitical Law, the things that did creep upon the earth, they were abominable, and they were unclean; God gave a Commandment in *Levite. 11. 41. And every creeping thing that creepeth upon the earth shall be an abomination, it shall not be eaten;* it doth typify what the Lord would have his people to be, he would not have his people to live below on the earth: the earth is but dust, and that's Serpents meat; the Lord would have them to live above as Christ did, that his Ascension might be a means to draw their hearts above, that their affections, meditations and desires, and whole conversation might be in heaven: as for us, says the Apostle, *Our Conversation is in heaven;* now when this conversation is given out to any of the Saints, let them be thankful to Christ for it, it's not in themselves, it's the fruit of this bough that proceeds from Christ the Tree of Life. But then

4. Fourthly, Again, all those boughs and branches that are above, they with all the *Mansions* are the fruit of Christ's Ascension, in *John 14. 2. In my Fathers house are many mansions, if it were not so I would have told you; I go to prepare a place for you;* this is one end of Christ's going to heaven that he might prepare a place for all his people, that he might furnish a Table with great glory, that he might prepare a great supper against their coming, that he might bespeak a great welcome for them against they come there; I say there are glorious preparations that Christ is making to entertain his people with, when they are come into heaven, such as eye hath not seen, nor ear hath heard, nor the heart of man canit conceive: all these are fruits of Christ's Ascension. Besides, their Ascension in body and soul at the last day, is a fruit or consequent of Christ's Ascension, he ascended that they might ascend after him, *Father I will that they which thou hast given me, may be with me, that they which thou hast given me, may come and behold my glory:* The Lord Jesus he hath set the doors wide open to his people, having unlocked them, and taken the Keys; he hath not only the Keys of heaven, but

of hell; and the Lord he hath set a flaming Sword by the way of Paradise, that after *Adam* had sinned he should not come there: but Christ by his Ascension, he hath taken away that Sword and opened the door, and set forth that glory, that they shall all be put into the possession of that glory which he hath prepared for them; and this Ascension which they shall partake of at the last day, is a blessed consequent of Christ's Ascension into heaven. I thought to have spoken of the fruit of Christ's Mediation or Intercession, and so have come to the Use, but I shall reserve it for another time.

SERMON VIII.

CANT. 2. 3. —*And his fruit was sweet to my taste.*

I Showed you what this fruit is, that is sweet: there are several kinds of fruit that grow upon Christ: you have heard of the fruit of his heart, the fruit of his lips, the fruit of his loins, the fruit of his life: I speak the last day of the fruit of his death: and I shown you ten several fruits that grow upon this bough: I speak also of the fruit of his Resurrection, and the fruit of his Ascension; I shall repeat nothing, because I must be short. Here's but one bough more, and that is his *Intercession,* or his *sitting at the right hand of his Father.* Now, what's the fruit that grows upon this bough, the fruit of Christ's Intercession?

1. First of all, *The actual Application of all that he hath purchased unto his people;* this is the fruit of Christ's Intercession, he hath purchased by his death, and applies by his Intercession: the Lord Jesus he intercedes for them in particular, he hath all their names in particular upon his breast, and he doth not only intercede for them in the lump, but for every particular soul that his Father hath given him: so he tells *Simon Peter, I have prayed for thee Simon, that thy faith fail not;* Christ hath purchased pardon of sin by his blood, but the Application of pardon to this and that soul, it's the fruit of Christ's Intercession; and so he hath purchased grace, and he hath purchased glory by his blood; but the giving out of grace, and putting the soul into actual possession of glory, this is a fruit of Christ's Intercession.

2. Again Secondly, There is another precious fruit grows upon this bough, and that is, *The large way, or door that is made and set open for poor sinners to come to God the Father by.* There is a large door for poor sinners to come to God by, and that this door is open, and held open, we are beholden to Christ's Intercession; in *Heb. 7. 25. He lives forever to make Intercession for all that come to God by him,* and therefore, says the Text, *He is able to save to the uttermost all that come to God by him:* so that now the poor sinner that durst not come to God, that stood afar off trembling, that looked up like the poor Prodigal, and said, *Father I have sinned before thee in thy sight, and am not worthy to come under thy roof:* even for such poor souls hath Christ set open a door by his Intercession to come to God.

Will ever Christ plead for such a one as I am? Yes, says the Text, *He lives to do it;* he lives forever for that end, to make Intercession for them that come to God by him.

But is it possible that ever Christ should prevail for such a one? though Christ be willing to intercede, is it possible that he should prevail for such a sinner?

Yea, it's possible with Christ, for *He is able to save to the uttermost:* if he could not prevail, he were not able to save to the uttermost, but, says the Text, *He is able to save to the uttermost all that come to God by him.*

3. Again, Thirdly, There is another precious fruit that grows upon the Intercession, and that is, *The presentation of the persons, and of the Sacrifices of all his people in his own name and righteousness unto God his Father;* this is the fruit of Christ's Intercession: He takes all his Children by the hand and leads them to his Father, *Lo,* says he, *here am I, and the Children thou hast given me.* Father, these are my friends, these are my beloveds, let them find welcome in heaven for my sake; he presents also their sacrifices, all their services, their prayers, their praises, and their works, and washes them in his blood; it is said in the *Revelation,* there was an Angel stood by the Altar with a Censer in his hand, and he offered much sweet Incense, which he mixed with the prayers of the Saints: the Lord Jesus is that Angel, he mixes all their sacrifices with his Incense, that their prayers and praises may ascend before the Lord as Incense, that all their liftings up of hands and hearts may be acceptable.

4. Again, Fourthly, There's another fruit upon the bough of Christ's Intercession, and that is, *The casting out of all those Indictments which are brought into the Court by malicious Adversaries against any of his people:* the Lord Jesus sits at the right hand of the Father to cast them out; the Devil brings many a black bill of Indictment, but the Lord Jesus sits there to rebuke him; in *Zach. 3. 2. The Lord rebuke thee Satan,* says the Angel, *the Lord rebuke thee:* he pleads for them, he is their Advocate, he lets his Father know that all the accusations that Satan brings in are out of malice and envy: he is a malicious wrathful wretch, a Murderer from the beginning, he hath always sought the destruction of my servants, and therefore Father hear him not, says he, for he accuses out of malice, he hath always been a false accuser, he was cast out of heaven for a common Barreter, and therefore Lord let him not plead at thy Bar; there are many Bills brought in, but the Lord Jesus he shows the Cross that is made over them, they are all crossed with the cross of his own blood, all is discharged, all is paid; that Christ by his blood makes a mighty noise in heaven: sin cries loud many times, but the blood of Christ cries louder, it fills all the Throne with outcries, and it will be heard, it will be heard when it speaks for poor sinners: this is a precious fruit of Christ's Intercession.

5. Fifthly, *The preservation of the Saints in a state of grace,* is a fruit of Christ's Intercession, they canit fall, it's not possible they should be plucked out of his hand, for he holds them sure, he is continually Interceding for them, it's not possible they should be forgotten in heaven, for he always bears their names, and presents them unto his Father; he Intercedes continually for more grace, for new grace and for new strength, and new supplies to be given out every moment for his people, and therefore it's not possible their faith should fail: *I have prayed for thee that thy faith fail not;* it's not possible that their faith should fail; and this is a fruit of Christ's Intercession. Christ intercedes for his people, and therefore they are kept, and shall be kept by his mighty power through faith to salvation. I might add, *The protection of Churches, and the destruction of enemies,* as a fruit of Christ's Intercession; he sits to protect his people, and he sits there to destroy his enemies: *Sit thou at my right hand till I make thine enemies thy footstool; the Lord in that day shall make Kings submit unto him; He shall strike through*

Kings in the day of his power: Intimating that the subjection of all enemies is a fruit of Christ's Intercession. These are the fruits that grow upon this bough. Now you have in part seen what fruit this Tree bears, let us make Application.

Use. First of all, If the fruit that grows upon Christ be so sweet to a believing soul, Then,

1. Use of Conviction, First, This may serve for Conviction unto such as taste no sweetness in Christ's fruit, that have no longings, no desires to eat of the fruit of this Tree; why certainly it's an evidence against such, they never were yet espoused to Christ. It's said of young women in their breeding condition, their desires are after fruit, rather to feed on fruit than other meat: I am sure it is so with such as are the Spouses of Christ, their desires are always after fruit, they would by their good will eat nothing else, their souls are always longing after it, they canit make a good meal, though they have never so much of creature comforts, if they have not a dish of this fruit, of this fruit that grows upon this Tree of Life: Oh poor creatures (they know not, such as find no sweetness) surely they know not what this fruit is, *If thou knewest the gift of God,* says Christ to the woman of *Samaria* in *John 4. 10. and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water;* poor soul, thou knowest not what this Tree of Life is: Oh my friends, if you knew this Tree, the sweetness of it, you would say, Lord give us ever to eat of the fruit of this Tree; what pity is it that such fruit should be lost, because poor souls know not the goodness and sweetness of it! It's very strange that poor sinners should take so much delight in the world, so much delight in the fruit that grows upon their own stock, so much pleasure in the fruit of iniquity, and should find no sweetness, nor savor in the fruit that grows upon Christ: I say there is no fruit so sweet as this, yea there is nothing sweet but what grows upon this Tree, no mercy sweet if it grows not on this Tree, if it comes not from this Tree of Life; and yet to a carnal heart everything but Christ is sweet: Oh such men and women they have lost their taste: when a man's appetite is gone, that's a sign of a great distemper: give him wholesome meats, and pleasant drinks, and he tells you they are bitter and unsavory, it's a sign of a great distemper of the body, yea many times it's a great fore-runner of death: and truly it's thus with men's souls that taste not of the sweetness of Christ, they have lost their appetite, why? it's wonderful strange they should find no sweetness in Christ: What! sweetness in your profits and pleasures, sweetness in your lusts and harlotry, and what, no sweetness in Christ? Poor creatures, they have lost their taste, and the Lord grant it be not a fore-runner of eternal death; you have a woe denounced against such men in *Isa. 5. 20. Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness, and put bitter for sweet, and sweet for bitter:* Woe to them that call the Tree of Life bitter fruit, unsavory fruit, whose souls find no sweetness in the feeding upon it, and in the mean time find sweetness and delight in those things which are indeed bitter, for the fruit of sin is bitter fruit: Oh that such men would consider these two things:

1. First of all, What will you do when your desirable fruit is taken from you? There was a threatening against *Babylon* in *Rev. 18. 14. And the fruits that thy soul lusted after, are departed from thee, and all things which were goodly and dainty are departed from thee, and thou shalt find them no more at all:* The time will come when this will be spoken to Contemners of Christ, the

despisers of that fruit which grows upon this Tree of Life: all thy desirable fruit is departed from thee, that which thou tookest most delight in it's departed from thee; the Lord he can easily blast your fruit, and cause it to wither: if the Spirit of the Lord do but blow upon your comforts they are gone, they are gone in a moment, they wither and they fall off immediately, and what will such men do when their fruit is departed from them, if they have not better fruit to live upon?

2. Secondly, Again, Oh that such men would consider that fearful threatening against despisers of the fruit of the Tree of Life, in *Prov. 1. 31. Therefore shall they eat of the fruit of their own way, and be filled with their own devices:* They shall eat the fruit of their own doings, when they will not listen to Wisdoms call; oh my friends it will be very sour fruit for a man to eat the fruit of his own ways: the fruit that grows in the Highway side it's but sour fruit, take heed that you despise not the Tree of Life, lest the Lord say you shall not eat thereof. That's the first Use of Conviction.

2. Again, Secondly, Here is a word of Invitation, and I shall propound it in the words of the Psalmist, in *Psal.* 31. 8. a gracious Invitation, *O taste and see that the Lord is good, blessed is the man that trusteth in him:* You have heard of the fruit that grows upon Christ, and now oh my friends come taste, and see how good the Lord is; the Psalmist speaks as a man that had found a good morsel, found some dainty food, he was eating of it alone, he found a great deal of sweetness in it, and he calls his friends, Oh friends come and taste, and see how good it is; if you did but taste of this meat, you would say, Oh taste and see how good the Lord is, there is pleasure and sweetness, there's enough to take up all your affections, and all your senses, here you may see and taste, you may see beauty and taste sweetness: the Tree of Life is not only beautiful, good to look upon, beautiful to the eye, but it's good for food; let me tell you, it's not enough to see the beauty of the Tree of Life, it's not enough to look upon it, it's not enough to see, but your souls must taste, you will never be the better for the fruit that grows upon Christ unless you taste it, unless you come and feed experimentally upon Christ: it's not enough to hear that the Lord is good, it's not enough that you have heard that there is so much pleasant fruit grows upon Christ, but as ever you desire to be nourished, comforted, revived, strengthened and quickened, why then come here and taste and see how good the Lord is: it's mercy that you have an Invitation; it was a direful threatening in *Luk. 14. 24. For I say unto you, that none of these men which were bidden shall taste of my Supper:* That they which were bidden as Guests should never taste of my fruit; the Lord doth▪ not speak this to you this day, he doth not say, You shall never taste of his fruit, but he gives you an Invitation, Oh then come and taste and see the goodness of God. Let me tell you by way of motive, That there is nothing in the world will do away the cursed and bitter taste of sin, but only the taste of the fruit of this Tree. Poor sinners you know not what the taste of the fruit of sin is: oh what bitterness many times doth sin leave behind! It's sweet in the commission, whilst men are committing sin, whilst men are in the midst of their lusts, in the midst of their vanities, in the midst of their cups, sin is sweet, but oh the bitterness, the poison of Asps that sin leaves behind in the Conscience; you have tried it may be to put out the taste of sin, to do away the bitterness that sin hath left behind, and you swallow many a good Ordinance after it, many a good duty, as you have supposed, you have washed with your own tears, and yet

the taste of sin is left behind: and truly Brethren no wonder; there is nothing in the world will do away the taste, the bitter taste of sin, but only the taste of the fruit of Christ: O come and taste of this fruit, it will leave a sweet relish behind, it will leave a taste in your souls and consciences, that shall always be above and prevail against the bitter taste of sin.

Nay further, let me tell you, there is nothing else can sweeten your affliction, there is nothing else can sweeten your temptations, and your trials, but only a taste of the fruit of Christ, this will take away all the bitterness: and therefore I beseech you make good provision for yourselves against you take those bitter Pills; you will have something that is sweet by you, to sweeten your mouths against you take bitter Pills: Oh that men would make such provision in and against evil days; death is bitter in itself, and life is sweet: Oh that the Lord would revive you in giving to you a taste of the Tree of Life, and this will sweeten all afflictions, and it will take away the bitterness of the taste of death: the Martyrs they felt not the heat of the flames, for they had the juice of the Tree of Life in their mouths and souls, and the fruit of the Tree of Life preserved them.

Quest. But how may you know that you have tasted of this fruit of the Tree of Life?

Answ. You may know it by your desires after Christ: when the soul hath tasted of the fruit of Christ, it desires to taste more of that fruit, and it will see an averseness to sin: so did the Spouse of Christ, she sat down and desired to eat (as I told you it was rendered) she sat down and desired to eat, and still to eat, her desires were carried out still after further and further enjoyments and tastes of Christ; when the woman of *Samaria* had tasted of the sweetness of the water of Life, in *John 14. 15. Give me to drink of this water that I thirst not:* Give me evermore to drink of this water, she tasted but a drop and this gave her to cry out, O Lord give me evermore to drink of this water: so the soul having once tasted but a taste of this fruit of the Tree of Life, Lord give me evermore to eat of this Tree, of this fruit.

Again, It's known by the contentment, delight and satisfaction, that the soul doth find in Christ, by the tasting of him it hath satisfaction in Christ, a high esteem, and honorable esteem, such an esteem as *David* had: he desired to be a door-keeper in the Courts and House of the Lord: And so the soul that hath tasted of Christ, Oh Lord let me eat of thy fruit, though my condition be never so low, let me sit under thy Tree, though I sit like *Job* on the Dunghil, let me sit down and eat of thy fruit, and it's enough, it satisfies; when it hath Christ, whatever it hath it's satisfied: if it be but the fruit of Christ's love, it's satisfied: if it be but a piece of bread, if it hath the love of Christ with it, I shall say, Lord my lot is fallen on a goodly ground: and thus saith our Savior, *Noman that hath drank old Wine and tastes of new, desires the old again,* because it's bitter to him: so no man that is once in Christ desires to taste of the fruit of sin, because this fruit is better; Oh that many might be convinced of sin, such as wallow in their lusts, and take more delight in their lusts than in Christ, that have not yet tasted of the fruit of this Tree of Life, the Invitation is even to them, unto such that they might come in and taste, and see how good the Lord is. So much for the first Use.

2. *Use.* Secondly, A word of Exhortation to those that have interest in Christ. O that you would come and sit under this Tree and eat: That Christians would sit more under Christ,

and eat more of his fruit. It's not enough to give a pluck and away, a snatch and away: but the Spouse she sat and plucked and eat. Christ doth not love a hasting gesture, he doth not love souls hast in plucking of his fruit: he doth not love they should post over Communion with him, but that they should sit down and eat. Oh chew well upon the Tree of Life, that you may find that sweetness, that infinite sweetness that is in it: Oh that you would pluck much of the fruit of this Tree; you that have interest in Christ, pluck much of this fruit, and eat much of this fruit; let me tell you, there is more fruit grows upon one bough than you can pluck all your days, and make no spare; there is more fruit grows upon one bough than you can pluck throughout all Eternity; Oh that you would every day be plucking a little; continually plucking and eating some of the fruit that grows upon this Tree of Life, it's but a taste that you can have, and therefore you had need be often, and always tasting of that fruit which is in him.

Besides, you can have but a taste of this sweetness, yet this taste is exceeding comfortable, reviving and strengthening; I say that very taste it's exceeding comfortable and reviving, there is no fruit so full of spirit as this fruit that grows upon the Lord Jesus; and it's full of strength, it will strengthen your souls abundantly; you may know it's very nourishing by the sweetness of it: Physicians say, That which tastes well, it nourishes well, and if so, I am sure this fruit is nourishing fruit, for it hath the sweetest taste, it hath the most delightful taste. O the sudden strength that the taste of this fruit hath conveyed unto poor weak and weary souls, to such as have been spent almost in their combats, and ready to faint and give up the Ghost, their spirits have been ready to fail within them, and the Lord hath given but one taste of this fruit, some fruit or other, the fruit of his death, or the fruit of his Resurrection, Ascension or Mediation, and it hath given new strength, and new Life to the poor soul, and it hath made it stand up and leap for joy: it crept upon the earth before, and now it mounts up like the Eagle. Oh this excellent fruit that is in Christ, it's worth the plucking, and it's worth the eating.

Besides, you may well pluck much of this fruit (you that have interest in Christ) you have all the advantage that can be; you have the shadow over you whilst you pluck it, and whilst you eat it, you need not labor much, and toil much, for the Lord (with this Tree) will be a shadow to you, you may pluck with delight, and eat with delight under his shadow, he will keep off his fathers displeasure, you may eat and pluck, and eat with delight, and need not fear surfeit, all the fruit is fully ripe, here Christ hath bidden you eat without fear. It's the sin of some, as the Apostle speaks, that they eat without fear: but here's the commendation of this fruit, you may eat without fear. Men may eat too much of the fruit of this world, and get a surfeit, it may cost many a Life and Soul, but here God's people may still pluck and eat, and eat and pluck, and eat abundantly.

3. *Use.* Thirdly, This Doctrine calls the Saints to thankfulness: Oh bless the Lord that he hath made such provision for you, that he hath provided such a Tree as this, that you may eat here, and eat in heaven, and forever feed upon it, and be comforted, and satisfied; What do you owe to the Lord, you that are the people of the Lord? What do you owe to the Lord for his mercy? I say, what shall you render unto the Lord for all his loving kindness, when you

pluck, and when you eat; look upward, I say eat and look upward. Do not eat as the Swine eat under the Tree and never look up from whence it comes; it's a sin to receive any mercy, so to take them as not to look up; but when you eat of the fruit of this Tree, Oh lift up your hearts and look up unto Christ and be thankful; do but consider what poor creatures you are, what need you have of this fruit, you had starved, your souls had starved and famished forever, if Christ had not been a fruitful Tree, all the creatures could not have given you fruit for your souls to feed on. I tell you the fruit that is upon the creature, is vanity, it's perishing, they could not have nourished you up to eternal life; Oh you had famished, you had fainted, you had perished; and when you were in this fainting perishing condition, he sprang up as a Tree in the Wilderness, as a Tree in the Forest; he sprang up in your fainting and wildred conditions, he sprang up and became a fruitful Tree unto your nourishment. And do you but consider what unfruitful Trees you were to Christ, when Christ became a fruitful Tree unto you; Oh the cursed fruit that you brought forth to him, you brought forth nothing but sin and death, there's all the fruit that you brought to him, you brought forth sin to him, and brought forth death to yourselves▪ Oh that ever the Lord Christ should be a Tree of Life unto you, you that were Trees of death unto yourselves, and Trees of Death unto him: your sins put him to death: That ever he should be a Tree of Life unto you, and be a Tree to bring forth such fruit, such peace, such pardon, such joy, such strength, oh the infinite love of Christ to you! Why certainly Christ deserves a great rent for his fruit; it's said in *Cant.* 8. 11, 12. That *Solomon* had a Vineyard, and he let it out for a thousand pieces of Silver; if *Solomon* had so much for his fruit, what deserves Christ for his fruit? Oh the thousand pieces of Silver, the thousand Hosannahs, the thousand Halleluja's, and thousand praises that are due to Christ for his fruit!

Well, I beseech you, give Christ of his own fruit, I say give him of his own fruit: he requires nothing from you, but what you may pluck from his own Tree; give him his own fruit: as it's said of *Cain,* as wicked as he was, when the Lord blessed the ground, he brought of the fruit of the ground and presented it as an offering unto the Lord; and now if *Cain* brought the fruit of the ground, should not you bring the fruit of the Tree? The Lord hath given you all the fruit of the Tree to eat of; Oh bring of the fruit of the Tree as a Sacrifice that the Lord hath given you so freely to eat of; know that all your mercies come from this Tree, and therefore look that all your mercies, liberties and comforts grow upon this Tree: Oh then acknowledge Christ in all, and say with *David, O Lord all things come of thee, and of thine own have I given thee:* So go and return all these mercies to Christ; if thou hast anything that is good, say, Lord this grew upon thy Tree, and I am beholding to Christ for it: if thou hast any grace, any strength, any ability, any opportunity to do for God, to serve thy Generation, say, Blessed be Christ for it, it's none of my fruit, but it's Christ's fruit, this strength and that grace, it grew upon that Tree, I bless the Lord for it; Oh be taken up with admiration, with holy admiration; there is a world of precious fruit that grows upon Christ: you have heard but a little of it, oh be taken up with admiration, continually be taken up with thanksgiving and acknowledgement, give all back again to Christ, and by that little, that little sight of the goodness, and the little taste of the sweetness that the Lord now gives you of the Tree of life, rise higher, do not rest here, but be rising higher and higher, and say, Oh Lord if the fruit be so sweet, what's the Tree

itself? How excellent and glorious is the Lord Jesus Christ the Tree of life, from whence such precious fruit doth grow? Rest not upon anything but Christ, and be still ascending higher and higher, and say, Lord if this fruit, the fruit that I now taste be so sweet, what is the fruit that I shall taste of in heaven! If I taste of the fruit of the lowest boughs, and they be so sweet, what is the fruit that grows upon the top branches, which is reserved for the Saints to pluck, and to eat of when they shall come unto heaven? And thus I have given you in part to see the meaning of these words, and how usefully they may be enlarged in your own Meditation, and remember the Text, it's worthy you should spend many thoughts upon it: *As the Apple-tree among the Trees of the Wood, so is my beloved among the sons; I sat down under his shadow with great delight, and his fruit was sweet to my taste*▪

SERMON I.

MATT. 18. 21, 22.

Then Peter came to him and said, Lord, how oft shall my Brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee until seven times: but until seventy times seven.

HEre is *Peter*'s Question unto Christ about the Forgiving of Offences, and Christ's Answer unto *Peter*'s Question; you must know that the Question, and so the Answer relates unto particular offenses, personal offenses, such wrongs and injuries as are done by one man unto another. As for those which are more immediately against God, and more public, Christ doth give another rule in this Chapter: but this, I say, is concerning personal offenses or wrongs which are done by one man unto another. *How often shall my Brother sin against me, and I forgive?* It is true, every such offense is a sin against God, and so far as it is a sin against God, there is no man can forgive: the Lord only can forgive sin, he against whom the sin is committed: but now there is an offense or wrong which is done against man, and so far as the offense is against man, man may forgive; man cannot forgive God's part, but so far as the offense is against man, man may forgive it: nay Christians ought to forgive it, so far to forgive it as not to seek any revenge for the wrong done. How often shall my Brother sin or offend against me? By *Brother* here we are to understand any relation, any friend, any neighbor, any man that we have to do with; if that he hath done any wrong or any offense, he's comprehended under this relation of a *Brother:* any man, for we are all Brethren. *How often shall my Brother sin against me, and I forgive him? till seven times?* there is *Peter*'s Limitation: he seems to give an answer to himself, for it comes short of the answer of Christ: Shall I forgive him so often, says *Peter?* Lord! what shall I forgive him seven times? It seems to be hard to forgive a brother seven times: but see how Christ's answer doth exceed *Peter*'s, Christ will have no such bounds set as seven times, *I say not unto thee, till seven times, but until seventy times seven:* As if Christ should say, Wherefore dost thou say seven times, to set the bounds of thy forgiveness seven times to thy brother? I will have no such bounds given: you think it a great matter to forgive seven times, I say unto you, That it is the Will of my Father that you forgive until seventy times seven: a certain number for an uncertain; seventy times

seven, that is, I will have you to multiply forgiveness: not that Christ himself doth set bounds to seventy times seven, that they should proceed so far and no further: but I will have you to forgive very often, nay, as often as thy brother doth offend, not seven times, but I say seventy times seven. That which I shall observe at this time is this:

Doct. How far the thoughts of the Lord and the ways of the Lord are beyond our ways and our thoughts in this matter of forgiveness; *Peter* thought seven times for a man to forgive an offending brother, was a great matter, but seventy times seven was not enough; and know that what the Lord Christ doth here give in as a duty unto *Peter,* and to all the Disciples, that the Lord Jesus himself doth assert as his prerogative in the matters of forgiveness, in the matter of forgiving offenses and transgressions. The Lord's thoughts and the Lord's ways are infinitely above ours. This truth I shall handle at this time, to make way for that main Doctrine of the Text, which is the Doctrine of Forgiveness, forgiving Offences. Now that the Lord's thoughts, and the Lord's ways, are so far above ours, it is clear from Scripture, *Isa.* 55. 7, 8, 9. see it was in the matter of forgiveness this is spoken: *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy, and to our God, for he will abundantly pardon: For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord: for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts.* Though you cannot think that I should multiply pardon, you think seven times hard, but the Lord can multiply unto seventy times seven; the Lord's ways are not as your ways, nor his thoughts as yours, for his thoughts are above your thoughts, as the heavens are above the earth; now this shows us how far short we do imitate the Lord in forgiving others: For

1. First of all, The Lord when he forgives, he forgives those that are *enemies;* this will advance the exceeding riches of the Lord's grace; I say the Lord when he forgives, he forgives enemies, for so is every man by nature; neither can any man lay down that enmity that is in▪ the heart, till such time as the Lord Christ brings home a pardon, that is the first work and the ground of all that the Lord doth for a soul, and of what it doth for him: *I will be merciful to their unrighteousnesses, and their sins and iniquities will I remember no more.* Now how far are the thoughts and ways of the Lord above our thoughts and ways in this matter of forgiveness! Christ he forgives enemies, he brings home forgiving mercy unto enemies, and reconciles the enmity that is in their hearts; But oh how far come we short? we are so far from forgiving enemies, as we can scarce forgive friends, hard to forgive a brother, a dear and near relation: Oh how far do we come short of Christ in that?

Secondly, The Lord when he forgives offenses and transgressions to a poor soul, he forgives *freely:* and the freeness of the Lord's forgiveness, will appear in these particulars▪

1. First, In that the Lord is *always ready to forgive,* there is a propensity in the heart of the Lord to pardon poor sinners that come in to him, he is ready to it, God is never unready; it discovers the freeness of the Lord in this work: the Psalmist speaks of the Lord in *Psal. 86. 5. For thou Lord art good, and ready to forgive, and plenteous in mercy to all them that call upon him.* Of tender mercies, God is never unready for this work, always ready, ready to forgive, the heart of God is never out of tune, never out of frame for this work, never unready for this work,

always ready to forgive: but oh, how far are the ways of the Lord above our ways, for this, and his thoughts above our thoughts? Where is the man, or where is the woman whose heart is ready to forgive, whose heart is never out of tune, never out of frame for this work of forgiving wrongs, injuries and offenses unto them that they do commit them? The Lord he is ready to forgive. It may be at last a man may be drawn off to forgive a man when friends have dealt with him, when he hath been urging it on his own heart to be his duty, when he hath taken pains with his own soul, and brought the Word home to his soul, and hath smarted for this unreadiness to forgive: but oh, where is the man or woman that looks unto God, whose heart is never out of tune, but always ready to forgive?

2. Secondly, The freeness of the Lord's forgiveness appears thus, In that he is not only ready to forgive, but he forgives at the desire of the poor creature; no sooner doth a poor creature express his desire, but the Lord is ready to express his willingness, set forth in the Parable of the wicked Servant in *Mat. 18. 32. I forgave thee because thou desiredst me;* not that this his desire was the cause of forgiveness, but it expressed the readiness of the Lord at his desire to come in, and to manifest pardon unto him. Now I pray let us consider how far the thoughts of the Lord, and the ways of the Lord in this particular are above ours: for the Lord forgives that which is desired; but oh, where is the man almost that can so easily forgive at the desire of him that offends? hardly brought off, although the party offending doth desire it, although friends have desired him, and relations have desired him, and God hath desired him, and Christ hath desired him, yet how hardly are they brought off to this work?

3. Again, Thirdly, The Lord forgives freely: it appears thus, He doth forgive upon the confession of his people, he is ready to manifest his pardoning and forgiving love, 1 *Joh. 1. 9. If we confess our sins, he is faithful and just to forgive us our sins:* And hereby I say it appears that he forgives freely, in that he forgives upon the very confession of his people, though not for confession, and not for desire, as I said before; but yet in this way the Lord is pleased to manifest forgiveness; no sooner doth the poor soul confess, but he presently forgives: *I have sinned,* says *David: The Lord hath done away thy sin,* says the Prophet presently, that is the next word. Now how far is the way of the Lord above ours? Where is the man that is ready to forgive upon a confession? Yea, although there be an acknowledgement of the wrong done, yet how hard a matter is it for a poor creature to pass by that wrong? Thus, how much are we unlike to God?

4. Fourthly, Nay further, the freeness of God's forgiving mercy appears in this, He doth forgive *presently, as soon as his people look towards him;* he doth not make long delay about the business, he doth not stand to consider whether he shall forgive such offenses or no, but presently gives out pardon: *I have sinned,* says *David,* and in the next words, *The Lord hath done away thine iniquity:* Now how far is the way of the Lord above us in this? Where is the man or woman that can find in their heart to forgive presently the wrong or injury done? Oh there must be a great deal of do to bring off the heart to this work to forgive. It may be in length of time men's hearts may be persuaded, through a long time they may forgive and forget: but oh where is the working of grace, to bring off the hearts of men to forgive presently? truly in this we come far short of God, and the way and thoughts of God.

5. Fifthly, Nay further, The freeness of God in forgiving a poor sinner, appears in this, He doth *prevent poor sinful creatures with pardoning mercy,* Even before they do desire, he prevents their desire, their supplication for mercy, he brings in a pardon to a poor soul, before it hath made any real acknowledgement of its offense: *I said I will confess my sin unto the Lord,* Psal. 32. 5. *And thou forgavest me the iniquity of my sin; David* did but say it in his heart, he had but such a thought, such a purpose in his soul; well, I will return unto the Lord, and I will confess: And before *David* could do it, the Lord he prevents him, he prevents him with mercy. And so another Instance you have of the Prodigal in *Luk.* 15. He said he would go to his Father and make his confession; at the 18 Verse, *I will arise and go to my Father, and say, Father I have sinned against Heaven and before thee,* &c. and then at the 20 Verse it is said, *He arose and came to his Father. But when he was yet a great way off, his Father saw him, and had compassion, and ran, and fell on his neck, and kissed him.* Mark how the compassion of the Father did prevent the confession of the Son, *I will go to my Father, and say, Father I have sinned* so and so, but before he could utter one word, the Father falls upon his neck and kisseth him, and forgives his many and great transgressions, and then indeed afterward he doth make an humble acknowledgement: And thus the Lord doth deal with poor sinners, he doth prevent them with pardon, before they can acknowledge their transgression; and how far is the way of the Lord above the way of man in this? Where is the man or woman that will deal thus with an offending brother, with one that hath done him wrong and injury, that will prevent their desire, and prevent their confession? but men will rather stand upon it, and think they have rather warrant so to do: If my brother confess and acknowledge his offense, then it may be we think it our duty to forgive, though hardly to bring off our hearts to that: but where there is no confession and acknowledgement, where is the man like the Prodigals Father, to run and meet his son, and seal up forgiveness before confession, or an acknowledgement? This shows that the way of the Lord in matters of forgiveness is far above man, the Lord forgives enemies, and the Lord forgives freely. But,

3. Thirdly, The Lord's ways are above ours, it appears in that the Lord forgives *fully:* He doth not only forgive freely those whom he doth forgive, but the Lord forgives poor sinners fully: I shall make it out in these particulars. As

1. First, The Lord he doth forgive *all the debts* When God doth forgive a soul, he doth forgive all offenses, all transgressions and sins whatsoever: *I forgave thee all the debt;* he doth not forgive one sin to the soul, and leave the other to reckon with him for, and to condemn him for; but where the Lord forgives one, he forgives all, else the forgiveness of the Lord were not full. There are some that think indeed that God may forgive a soul one sin, and yet reckon with him for other sins: as the *Arminians* say, That God forgives Original sin to all the World, and yet condemns for actual sin; but this is contrary unto the fullness of that grace of forgiveness: As Jesus Christ died for sins against the Law, so he died for the sin of Unbelief; and when God forgives the sin of the Law, he forgives Unbelief, and overcomes Unbelief, else it were in vain for God to forgive transgression: though God could forgive all transgressions against the Law, yet if God did not forgive transgression against the Gospel, we had been shut up eternally for that sin; but when God forgives one sin, he forgives all sins, and herein is the fullness of his pardon; But oh how short is our way of God's way in this particular! A

man can find in his heart to forgive some wrong, but to forgive all the wrong that a man hath done, this is a hard work: how hardly is the heart of man brought off to this work?

2. Secondly, Nay again, The fullness of God's forgiving mercy, it appears in this, He doth not only forgive all the offenses, where the offenses are few, but he forgives them all where they are many. If the soul be brought home to Christ the great Mediator, the great Sacrifice, the Lord forgives for all sins though never so many, *Luk. 7. 47. She loved much, because much was forgiven her;* though her sins were very many, yet they were forgiven her fully: we can forgive a brother, a Neighbor, or a friend if they have done us but a few wrongs, but now when offenses come to be multiplied, suppose they were many, Oh how hard a matter is it to us to forgive them, though easy with a Almighty God? But

3. Thirdly, Again, The fullness of God's forgiving mercy doth appear, in that he doth *forgive the greatest wrong.* He doth not only forgive many when they are *small,* but he forgives many when they are *great:* and herein I say is the greatness of the grace and of the love of God towards poor sinners, that although offenses be never so great, he pardons and forgives them all, *Though your sins be as scarlet, yet they shall be made as white as snow,* Isa. 1. 18. This is it that aggravates the offenses of his people, in *Isa. 43. 24. Thou hast made me to serve with thy sins, thou hast wearied me with thine inquities;* yet this follows at the 25 Verse, *I, even I am he that blotteth out thy transgressions for my Name sake, and will not remember thy sins;* this was it that did aggravate the offenses of his people, thou hast made me to serve with thy sins. God he forgives their sins though they were so great, that God was oppressed under them as a servant under a heavy burden, and yet saith the Lord, *I, even I am he that blotteth them out:* Oh how short is our way of the way of God? It may be a man may forgive offenses when they be small, but when they come to apprehend them great, they are great wrongs done unto him, and never was any wronged as I am, by such a one, and such a friend: Oh how hard a matter then is it to imitate God in forgiving such great wrongs?

4. Fourthly, But again further, The fullness of God's forgiving mercy appears in this, He so forgives his people as *He retains no grudge in his heart against his people,* nothing but clearness in the heart of God toward his people; *Joseph* was one that forgave his Brethren so freely as he never retained any grudge: he takes off their aggravation; it was not you, but God that sent me hither, therefore be not offended: *Joseph* herein was a Type of Christ, he forgave his Brethren so fully as he bore no grudge against them, we never read that he upbraided his brethren so much as once, for all the wrong they had done to him, there was no grudge in the heart of *Joseph* against his brethren, there was nothing but clearness in his heart, and so nothing but clearness in the heart of God: But oh how do we fall short of God? Men may profess forgiveness, O they forgive their Neighbor such a wrong: but oh is there not still some old grudge at the bottom that is ready to break out upon all occasions? How short do we come of God in this respect? Nay

5. Fifthly, Further, The fullness of God's forgiveness doth appear in this, That he doth not bear any grudge, he will not only not upbraid, but *He doth receive those whom he forgives into nearest friendship and fellowship with himself.* Though man did greatly sin against God in *Adam,* and brake his first Covenant, the Lord he enters into another Covenant, a second Covenant,

and in that Covenant he gives his people a nearer admittance unto himself than formerly in his first Covenant, nearer in Christ in the second *Adam* than in the first; and truly when ever the Lord doth forgive a poor soul, and pass by the failings and infirmities of his people, the wrongs and injuries which they do commit against him daily, yet he carries it as fairly and as friendly with them, as if they had never broke Covenant with him; so did Christ to *Peter,* though he did wrong and injury to Christ, yet the Lord Jesus he doth admit him as near as formerly, he doth not only not upbraid him, but look upon him as his dear friend. Now how far is this way of God above our ways and thoughts? It may be you will forgive a man that hath done you wrong, yea, but you will not trust him; he was once your friend, but you will never trust him with your secrets again, you will have an eye upon him, and watch over him as long as ever he lives: Oh! how far short are we in our forgiveness, of the forgiveness of God? But

Again, The Lord he doth not only forgive freely and fully, but he forgives sincerely, with all his heart: I will do you good with all my heart and soul: so the Lord doth not only profess with his lips, he doth not only speak it in word, but the heart of God goes along with it, with every word of pardon: *I know my thoughts towards you,* in *Jer. 29. 11. they are thoughts of peace, and not of evil, to give you an expected end;* he doth not only speak peace, but his heart is full of peace. Oh how sincerely doth God forgive! there is no hypocrisy, no dissimulation, no deceit in God's forgiveness: but oh how unlike are we in our thoughts and ways to God in this? There is many a man professes, ay, he doth forgive, he doth forgive another that hath done him wrong, but his heart doth not go along with his word, though he cannot but for shame profess, yet a man's heart doth check him, and tell him, he doth not really forgive even as God forgives, *Psal. 55. 21. Their words are smoother than Oil,* peaceable words, *but war is in their heart:* when a man is put upon it by being urged to it to forgive, it's a shame not to confess forgiveness, but it is not from the heart. But

Again, When God forgives he *forgives unchangeably:* When God pardons, he doth not pardon today, and call it in tomorrow again: he doth not pardon today and recall it tomorrow: *I will be merciful to their sins, and their iniquities will I remember no more, I will blot them out as a Cloud, as a thick Cloud;* A Cloud that is blown away and scattered that it never come again, so doth the Lord give out pardon, he forgives unchangeably. Indeed the Papists, and some that follow them in that way, God he may forgive, say they, and yet visit for transgressions, and afterward such may fall away, and God may call to account and visit for all sins: but this is contrary to sound Doctrine. That which is urged by them for the proof of this their Assertion is that Parable in *Matth.* 18. that was spoken upon this occasion of forgiving: some plead (upon this Parable) that God may forgive a man all his sins, and yet afterwards calling him to account may reckon with him for those very sins: It speaks of a certain man who ought his Lord ten thousand Talents, but his Lord forgave him all the debt, and immediately he went forth and fell upon his fellow servant which ought him an hundred pence, and took him by the throat and cast him into prison, till he should pay all the debt; whereupon it is said, *When his Lord heard thereof, he was wroth, and delivered him to the Tormentors, till he should pay all that was due unto him.* Now from this Parable some plead, That a man may be pardoned, and afterwards God may reckon with him for those very sins. But by way of Answer,

1. First, Know it is dangerous to strain every Parable: we are in Parables to look to that which is the main scope; it is not that God forgives sins, and then calls to account afterward for them again; the scope of the Parable is, That no man can know he is pardoned of God, but that man that is ready to forgive wrongs and injuries done unto him: But yet they will urge particularly this Parable, that the debt was forgiven, and yet he called to an account.

2. Secondly, I answer to that, That the Lord may forgive some temporal punishment; when God removes a man or a people from temporal punishment, then God is said to deliver from sin, and so far this servant was forgiven, and any a person may be forgiven so far, God may give out a promise of the removal of some temporal punishment, as he did upon *Ahab* his outward confession; a man may be so far forgiven, that temporal punishment for a while may be repealed and held back, and a man by his own folly may pull down some greater wrath. And then

3. Thirdly, Again, He was never made partaker of that pardoning mercy which the Covenant holds forth, which appears by the frame of his Spirit after he was pardoned, Verse 26. *Lord have patience with me, and I will pay thee all;* it was no more than the forgiving of some temporal punishment: he knew not what did belong to the Covenant of Grace, he was ignorant of God's way in forgiving sin, he was a Legalist; certainly this man was never acquainted with the Covenant of Grace, he did not know that he was a poor weak man, and altogether unable to make satisfaction to his Lord. And then

Again, He was never made partaker of that pardoning mercy which the Covenant of Grace holds forth, as appears by the frame of his Spirit after he was pardoned. It was no more than the forgiving of some temporal punishment, his sin was not pardoned by the Covenant of Grace, for if it had, he would have acted more mildly, and not so irregularly, and dealt so harshly with his fellow servant.

And it appears in that other word, in the 32 Verse, *O thou wicked servant;* so that he was never made righteous with the righteousness of Christ, for there he is called the wicked servant: so that you see notwithstanding what was objected, that the Lord whenever he doth forgive a soul, he doth forgive unchangeably, he doth not cross the score today, and then call to an account for the same another day, but whom he pardons, he pardons forever: how far short is our way of forgiveness unto God's? How hard a matter is it to forgive unchangeably? *David* did forgive for a time, when *Shimei* cursed him, then he made an humble acknowledgement, but upon another occasion he commands his son *Solomon* to fall upon him, that *Shimei*'s head might not go in peace to the Grave: You see then that the point is made good, that the thoughts of the Lord, and the ways of the Lord in the matter of forgiveness, are far above the thoughts and the ways of man; *Peter* thinks seven times to be a great matter, but Christ says, not seven times, but seventy times seven. A word for Application in brief to shut up all.

1. *Use.* Here is encouragement for poor sinners to come in to Christ, there is mercy and forgiveness with him that he may be feared, and the thoughts and ways of the Lord in this particular, they are as far above your thoughts and ways as the heavens are above the earth; and oh what a wide open door is here! That the Lord would persuade some poor guilty soul

to come in to Christ by this door of mercy, forgiveness and plenteous redemption: though you have been enemies, and though your hearts be still filled with enmity against God, yet know that the Lord is able to forgive enemies, and though you have nothing in the world to procure your acceptance, you can do nothing that should commend you to God; yet know that the Lord he forgives freely, and though your transgressions have been multiplied, though very many, though very great, though you have made the Lord to serve with your sins, and wearied him with your iniquities, yet he is able to blot them out freely for his own name sake: Oh then that the Lord would persuade your hearts to come, and to submit to Christ, and not to go on in the way of rebellion, and take hold of that great propitiatory sacrifice, and then you shall know that the Lord forgives, for he forgives you cordially and sincerely; he doth so forgive your transgressions, as he will never remember them more.

2. *Use.* And it speaks a word of comfort and refreshment unto such poor souls as are in dark and sad conditions: some poor souls that have looked to Christ for righteousness, and yet are found sitting in darkness and oppressed with the weight of sin; and because (it may be) when you look into your own hearts, you find they are very narrow, when you are put upon this work of forgiving another, you are hardly brought off to it, and certainly the Lord may for this withdraw himself; Oh know you have sinned after profession, and you have sinned much, yea you have sinned much against light, and that is that which cuts and makes great gashes: but yet know that the Lord gave Commandment to *Peter* and his Disciples to forgive seventy times seven; certainly that command which the Lord gave to man to forgive seventy times seven, he will certainly forgive poor creatures though their sins be numberless. This is not to spur on to sin, this is no word to invite to sin: but this word of forgiveness is to the end the Lord may be feared and admired for his great grace; and take heed poor creatures you wrong not God of that which is his greatest glory: It is the glory of a man to forgive seventy times seven, and the oftener the more like unto God; now do not rob God of his glory, that infinite mercy which put him upon it to forgive seventy times seven; say therefore as the Church did in *Mic. 7. 18, 19. Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy: he will turn again, he will have compassion upon us, he will subdue our iniquities, and thou wilt cast all our sins into the depth of the Sea.* You may look upon your transgressions, nay you ought to look upon your sins, nay and to lie low because of your provocations, and abhor yourselves in dust and ashes, you can never lie too low in the consideration of your own vileness, none have sinned against so many aggravations, and sinned against so much light and conviction; when you have thus aggravated your sin, do not rob God of his glory, but say with the Prophet, *Who is a God like unto thee that pardoneth iniquity,* that forgiveth great iniquities, and many iniquities, who forgives seventy times seven.

3. *Use.* Lastly, This should be matter of great humiliation, that our thoughts and our ways are so beneath the thoughts and ways of God in the matter of forgiveness; *Peter* thought it a great matter, What to forgive seven times? *Peter*'s number is very short of Christ's number. Yet where is the man or woman that is come to *Peter*'s number? and yet *Peter*'s number was short of Christ's number: Oh what cause have we to be humbled? One of the Evangelists hath

it, *If thy brother offend thee seven times in a day, and say, I repent, thou shalt forgive him;* Oh how far are we from forgiving seven times in a day? We are so far from forgiving seven offenses in one day, as we many times remember one offense seven days, nay seven years together; Oh how unlike is this to Christ? Oh let us therefore labor to walk up to the rule, or else never profess ourselves to be Christ's Disciples. And so much for this time.

SERMON II.

MATT. 18. 21, 22.

Then Peter came to him and said, Lord, how oft shall my Brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee until seven times: but until seventy times seven.

I Made entrance before into these words: Here is *Peter*'s Question and Christ's Answer concerning the forgiving of offenses, particular wrongs and personal injuries which are done to any man or woman. *Peter* propounds the Question, and seems to forestall Christ's Answer, by giving an Answer to it himself, which Christ did not approve of. But I proceed to the main Doctrine, which is this:

Doct. That the often forgiving of wrongs and injuries, is a duty which Christ commends unto, and commands all his Disciples to follow: I say until seventy times seven.

1. First, I shall clear this Point to you from Scripture, and show you from the word of the Lord, That this is a duty that is incumbent upon all that profess themselves to be Christ's Disciples.

2. Secondly, I shall hold forth unto you divers Examples of worthy and gracious men, who have practiced this Duty.

3. Thirdly, And then show you upon what ground Christ doth commend and command this Duty.

1. First, Look into the Proverbs of *Solomon,* where Wisdom speaks, which is Christ, *Prov. 24. 29. Say not I will do so to him, as he hath done unto me, I will render unto a man according unto his works.* Mark, here is the Counsel Wisdom gives unto all her Children, *Say not I will do so to him as he hath done unto me:* Do not say, I will be revenged of him for the wrong he hath done to me: do not say, I will give to him as good as he brings, I will recompense him according to his work; say not so, no, Christ will tell you, and Wisdom will teach all her scholars to unsay this Lesson, you must learn to forget this Lesson, *I will do unto him as he hath done unto me,* say not so; if you will be Wisdoms Scholars, you must learn to unsay this Lesson; indeed flesh and blood says so, and corrupt nature will bid you say so, *I will do to him as he hath done to me,* I will never put up these wrongs: Flesh and Blood will not put up these wrongs: and the Devil will put you on to do as you say, but Christ would not have you. If you would be Wisdoms Scholars fear to purpose this in your hearts, much less to act; Why? what then must we do?

See but what Wisdom invites us unto in *Matth. 5. 39, 44. I say unto you resist not evil, but whosoever shall smite thee on the one cheek, turn to him the other also;* and again, *Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you.* Here Christ tells you what you should say, and what you should do in case of wrongs and injuries, namely, to render good for evil, it is the best way: look into *Luk.* 17. Christ would teach you your lesson if you would be his Disciples; *Take heed to yourselves,* says Christ, *take heed:* Ay but what should we take heed of? He doth not bid them take heed of the wrongs and injuries that others do unto them, that's not the matter Christ bids them take heed to; no, but take heed to *yourselves,* look to your hearts, watch over your affections, and over your passions; when any wrong and injury is done unto you, then you have need to take heed to yourselves, you do no resist evil, take heed you do not meditate revenge: you are in great danger of sinning against God when wrong is done unto you, and therefore of all other Counsel, now take heed to yourselves: see the Epistle to the *Romans 12. 17, 19, 21. Recompence no man evil for evil. Avenge not yourselves, but rather give place unto wrath,* for it is written, *Vengeance is mine, I will repay, saith the Lord. Be not overcome of evil, but overcome evil with good.* Mark what counsel Christ gives here by the Apostle to all his Disciples. Be not overcome of evil: When is a man overcome of evil (we are speaking of wrongs) When is a man overcome with evil? Why, when his spirit is put out of frame by the wrongs and injuries he meets withal, when he strives to resist and meditate revenge, then this man is overcome with evil. Whenas a man can pass by the wrongs, pass by an injury that is done, and his soul is drawn forth in pity and compassion towards that man that doth him the wrong: Alas poor man, he hath wronged his own soul more than me, I have cause to pity him more than to seek revenge of him: but now when as a man's passion is heightened, to give him as good as he brings, this man is overcome with evil. As it is with Fire and Water: cast water upon the fire, if the fire be quenched with water, and so kept from burning, then we say the fire is overcome: but when the fire doth gather together its force, and doth continue its heat and burning, is as hot after as before, then the fire overcomes the water: wrongs and injuries are as water, now wrongs and injuries being cast upon a man, quench his love, and that duty which he owes unto any man or woman; when as a man is taken off from his duty, hindered in the performance of his duty, his love is quenched, he cannot perform it: there is duty of love which he may owe to his Neighbor and brother; but now when this shall continue, and he is found doing his duty, though he meet with wrongs and injuries, yet passes them by, and love overcomes them, then doth he overcome evil with good: Take one place more in *Col. 3. 13. Forbearing one another, and forgiving one another. If any man hath a quarrel against any, even as Christ forgave you, so also do ye.* Forbearing and forgiving one another, which is spoken to every man, If any man hath a quarrel, and if it be against any man whatsoever, Yet, says Christ, it's your duty to forbear, and not only to forbear but also to forgive. A man may forbear, yet not forgive: forbearing one another, and forgiving one another, is the pattern that is set before us, which is Christ himself; even as Christ gave himself as a pattern, even so do ye, not only forbear but also forgive.

2. Secondly, But the second work is to show you the example of many blessed servants of God that have been very eminent in this very duty, very ready to forgive wrongs and injuries

which were done by others unto them; and oh that by their example we might be drawn unto a holy imitation of them!

1. *Examp.* And the first Example that I shall mention is *Joseph: Joseph* was a man that had much of the Spirit of God, he was a man that received many wrongs and injuries from his Brethren, they could not endure him, they hated him, they conspired against him, they sought to take away his life: when they were prevented in that, then they sold him, sold him as a slave, and if the Lord had not been the more merciful to him, he had ended his days in slavery and bondage; and this was from his Brethren, and yet we find in *Joseph* a great readiness of forgiving all those wrongs and injuries which were done unto him by his Brethren: in *Gen. 45. 5, 7, 8. Be not grieved* (says he) *nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life.* And *God sent me before you, to preserve you a posterity in the earth,* and to save your lives by a great deliverance; so it was not you that sent me hither but God, *&c.* See how this good man doth not only forgive the wrongs and injuries, but endeavors to comfort his brethren, to take off their fears and to take off their grief: and therefore tells them, these three times together, it was not you but God, God sent me hither, and God sent me hither, and God sent me for gracious ends; not a word that savors of any grudge, or any spirit of Revenge: Nay, afterward whenas old *Jacob* their Father was dead, they might think now *Joseph* would remember their old unkindnesses now their Father is dead; in *Gen. 50. 19. But as for you, ye thought evil against me, but God meant it unto good;* they besought him that he would not remember their old unkindness: *Fear not, am I in the place of God?* Do you think I will take upon me to revenge the wrong, to revenge an injury? that were to set myself in the place of God, *Vengeance is mine, says God,* and *I will repay it:* God forbid that I should set myself in the place of God, you need not fear that I will do you wrong, that I will revenge me of you, God hath turned it for good, God hath turned it for good to you and me and more people, and therefore God forbid that I should take upon me, to turn that into evil which God hath made for good.

2. *Examp.* A second Example for our imitation: And that is *Moses,* a man full of the Spirit of God, a man that had great acquaintance and familiarity with God, God spake with him face to face; now *Moses* he was very ready to forgive all personal wrongs and injuries. Many times when the Children of *Israel* murmured against him, they laid all upon him: Thou hast brought us from out of *Egypt* to slay us here in this place, and thou hast done this wrong unto us; *Moses* even at that time intercedes for this people in *Numb. 14. 2. Moses* is so far from avenging the wrong, that he is the first man that steps in for pleading for this people at the 17, 18, 19 Verses: and therefore he beseeches God, that God would be pleased to pass by this their transgression! And there is one remarkable Instance of *Moses* his meekness and readiness to forgive wrongs and injuries done unto him, in the twelfth of *Numbers* in the beginning of the Chapter, it is said, *Moses was very meek, he was the meekest man on the face of the Earth,* he doth not reply one word. 'Tis said that *Miriam* and *Aaron* spake against him because of the *Ethiopian* woman that he had married, and said, *Hath the Lord spoken only by Moses? hath he not spoken by us also?* He doth not reply one word to them; they reproached his Wife, that he had married an *Ethiopian;* and that he was a man that had taken too much upon him: but *Moses* doth not reply again, but God takes *Moses* part, and calls *Aaron* and *Miriam* to

stand before him, and God smites *Miriam* with a Leprosy, because she carried it so before him; and yet look into the 13 Verse, *Moses cried unto the Lord, saying, Heal her now I beseech thee; Moses* was the man that was wronged by *Miriam,* and *Miriam* was cast into a Leprosy, and now *Moses* is the first man that steps unto God to plead for her: Oh his great love and readiness that was in him to forgive and pass by injuries, which made him to forget his duty to God, limiting him for the time, *Heal her now, O God, I beseech thee,* let it be done *now* I beseech thee; Oh here's a pattern, here is an Example for the imitation of all!

3. *Examp.* A third Example that I shall mention, is that of *David: David* a man full of the Spirit of God, and we find him a man ready to pass by personal wrongs and injuries: Because that *Shimei* had cursed him, some of *David*'s Worthies would have smote off his head, and *David* would not suffer them, *It may be,* saith *David, God hath bidden him to go and say, Curse David:* This was a foul aspersion cast upon *David, Come out thou bloody man, come out thou bloody man,* see the 2 *Sam.* 16. 6, 7, 8. and 2 *Sam.* 19. 21, 22, 23. Whenas one of *David*'s Captains would have had him put *Shimei* to death, *No,* says he, *I will not Revenge,* but says, *What have I to do with you, ye sons of Zerviah?* He pardons *Shimei,* and swears unto him, That he should not be put to death for this his Conspiracy. And so in the matter of *Saul, David* was greatly oppressed and persecuted by *Saul,* though *Saul* seemed to be put into his hand, when he took him asleep in the Cave, and had an opportunity to avenge his cause upon his enemy, yet *David* would not do it. It is true indeed *David*'s foot had almost slipped in the matter concerning *Nabal,* when he sware he would be avenged upon *Nabal* for the affront done to him: but when *Abigail* comes and pleads with *David,* he doth accept of her counsel and bless God, *Oh blessed be the Lord that hath sent thee to withhold my hand from shedding blood, and from avenging mine own cause this day;* and thus you see *David* was a man ready to forgive and to put up wrongs and injuries.

4. *Examp.* One Example more from the Old Testament, and that is of *Elisha* in 2 *Kings* 6. 12, 13, 14. The King of *Syria* took an Army to apprehend *Elisha,* now they came to the City where *Elisha* was, to take it, and there God smites them with blindness, and *Elisha* he comes and takes them and carries them into the City of *Samaria;* at the 22 Verse, when *Elisha* had brought the Army into the midst of the City of *Samaria,* and the King of *Israel* would have been smiting of them, says he, *My Father, shall I smite them? shall I smite them?* Saies the Prophet unto the King, *Thou shalt not smite them; Set bread and water before them, that they may eat and drink, and go to their Master.* Though they came on purpose to apprehend him, and carry him to their Master and so to take his life, yet the Prophet seeks not to avenge himself of them; but on the contrary, requites them good for the evil they intended towards him.

5. *Examp.* And so if we look into the New Testament, there is some worth the taking notice of: As *Stephen* the Martyr, they did not only wrong *Stephen* in his name, but in his estate, and in his very life, yea, they put him to death: he was so far from seeking revenge, that the last words he breathed forth with his soul, I say the last words were, *Lord, lay not this sin to their charge; and when he had said it, he fell asleep.*

6. *Examp.* And so the Apostle *Paul* in the *Galatians,* take his Example, it is worthy our imitation, in *Gal.* 4. the *Galatians* had done him a great deal of wrong, they had under valued

his Ministry, and set up false Teachers in opposition to him, and the Apostle he was very free to forgive the wrong, so far as it was personal; declaring that he did acknowledge it not to be any wrong, 12 Verse, *Brethren, I beseech you be as I am, for I am as ye are, ye have not injured me at all;* here is a gracious spirit: I do not look upon it as any injury as it concerns me, I do freely pass it by. Nay,

7. *Examp.* We have not only the Example of man, but the Example of *Christ* himself: Oh the wrongs and injuries that were done unto Christ! What meekness! What scourgings? what buffetings? what revilings, what reproaches? insomuch as the Governor wondered, What nothing to speak for thyself? And when he was to die, and giving up the Ghost, *Father forgive them, they know not what they do.* And then,

8. *Examp.* That Instance of the *Prodigals Father;* The son had greatly offended him, done him great wrong, yet *the Father runs out to meet him,* and before he could speak one word of confession or acknowledgement, the Father declares a readiness of forgiveness, he seals up his love and forgiveness, *Falls upon his neck and kisses him.* Thus you have seen the Examples of holy men, and of *Christ* himself for a pattern of passing by of wrongs and injuries. But now for the grounds of the Point: Upon what ground doth Jesus Christ Commend and Command his Disciples to this work and duty of forgiveness? Why first,

1. *Reason,* The first ground is, Because he hath forgiven them much, and therefore he requires that we should forgive others, that so they that are forgiven of Christ, may testify their love, and also their likeness unto Christ: and that is held forth in the Parable that follows the Text; the Lord there had forgiven the Servant that ought him ten thousand Talents, and therefore he expected that he should have forgiven his fellow Servant a few pence. I say all that are Christ's Disciples, all that are Believers, that do believe in the name of Christ, they have very much forgiven them of the Lord. There is no man but the Lord doth forgive a great deal of that temporal punishment which he might inflict upon them: now there is no Believer but the Lord doth forgive not only temporal but eternal punishment, and therefore there is an engagement to us unto forgiveness: Alas, what are the debts and trespasses done to us, or owing unto us in comparison of what we have done, or what we owe unto the Lord? Our sins are set forth by Talents, the offenses and wrongs done unto us are set forth by pence: our sins are set forth to be ten thousand Talents, and the offenses that are done unto us are but a hundred pence; when the Lord doth forgive so many transgressions, so freely, fully, so sincerely, so unchangeably, the Lord doth expect that there should be a readiness in them to forgive others from a sense of that forgiveness unto them of his, that so they may testify themselves to be the Children of their Father which is in Heaven. But the second ground is this,

2. *Reas.* Because those that we are called upon to forgive are our *Brethren: How oft shall my brother sin against me, and I forgive him?* Christ Answers, *Till seventy times seven.* Now there is a great deal in the very name of *Brother* that may challenge forgiveness, and call us upon this duty; though many, though never so many, yet still often and ever called a brother; for still in one sense or other; every man is a brother: some nearer than other, though not born of the same Parents, though not of Kindred, yet he may be a *Brother* in the same faith; though

not a Brother in the family, yet a Brother in the same Town, City, Country, or Nation; however in the same common nature of *Adam,* in respect of the poor, dark, frail nature every man and woman is a Brother: but some relations more near than others. This spiritual relation, the same Profession, the same Faith, the same God, the same Inheritance: this is a great engagement to pass by and to forgive wrongs whilst he is a Brother. The Lord when he forgives, he forgives inferiors; there is an infinite distance between God and the creature; when the Lord forgives a poor creature, there is an infinite distance betwixt God and man, but not betwixt man and man, and therefore upon this account Christ requires it. But then,

3. *Reas.* Thirdly, Another ground is this, If there be neglect of this Duty unto any of their Brethren, it will be a grief unto their fellow-servants, and they will make their complaint unto their Lord. It cannot but be a great grief of heart unto those that are fellow-servants, when any that do profess the name of God, shall be so far from performing this Duty, that they shall express a spirit of Revenge, and a spirit of Enmity: it will sadden the hearts of many Saints, when they shall see one that is called a Brother, a Professor, when they shall see him so unready to forgive, as he shall study wrongs and injuries, and study revenge; it will grieve them, and cause them many times to go to the Lord and make their complaint, There is such a man that makes profession of thy Name, and yet walks very unworthy of that profession, very unsuitable. But,

4. *Reas.* Fourthly, Again, Neglect of this Duty will hinder and keep back a great deal of good, and pull down a great deal of evil: Christ knew this very well, and therefore he did command this Duty, Christ knew that the neglect of this Duty would hinder men of a great deal of good: It may deprive a man of many temporal mercies, of many temporal salvations; the Lord may call in the grant of temporal mercies, whenas he shall see such a spirit in any that profess his Name, as to retain the sense of wrongs and injuries, and not to pass them by, it puts the Lord upon it many times to recall the grant of temporal mercies, as in the Parable following. Nay not only so, but it may deprive the soul of many special spiritual choice mercies: It may hinder the soul from beholding the light of God's countenance. It is true, the soul being once pardoned by Faith in Christ, God will never recall that pardon: Ay but if that man or woman that is pardoned, and they have the pardon sealed and witnessed, yet shall walk unworthy of pardoning love, and shall not come up to this Duty of forgiving, pardoning, and passing by wrongs and injuries, the Lord will recall the manifestation of his pardoning Love, and the sense of it, though not the pardon itself. It doth not only deprive the soul of much good, but it also pulls down much evil, and not only outward evils, but sometimes the Lord manifests a great deal of wrath and displeasure upon such a one as is of an implacable spirit to retain wrongs and injuries; as it was with that servant that would not forgive his fellow-servant, the Lord commands that he should be delivered up unto the Tormentor, and cast into prison until he had paid the uttermost Farthing: Why, a man though he hath but a profession, the Lord lets him alone with that formal profession till such time as he comes forth with such a waspish peevish spirit against God's people, and seeks to wrong and injure them; Why, then the Lord he takes the advantage upon him, and gives him up unto the Tormentor because of such a waspish spirit, whenas he will not forgive a Brother a wrong or injury, but retain anger, he cannot find in his heart to forgive: the Lord

sometimes comes upon such a man (though a Christian) the Lord comes and takes him, and delivers him up to the Tormentor, delivers him up to his own Conscience, though not to deliver him up out of his hand, but the Lord will deliver him up unto his own Conscience, unto the manifestation of wrath, till he shall have made satisfaction, till he shall have cried out unto Christ for more strength to carry it more like unto him.

5. *Reason,* But lastly, Christ Commands and Commends the forgiving of wrongs and injuries, that so his Disciples they may have room to act their Graces, and do some singular thing for the Lord; in the fifth of *Matthew,* when Christ put them upon this Duty, there says Christ, *What singular thing do you, if you love them that love you, what great matter is that? The Publicans do the same, the very Heathen do the same:* Ye wish good, and do good to them that do the like to you, that is no great matter, But what singular thing do you? Christ would have all his Disciples to do something more than the World doth, and he is a Monster amongst men that will not do good when he can, when good is done unto him: But Christ he would have his Disciples, his people, do some singular good thing for him: The Lord hath ordered it, that they shall meet with wrongs and injuries more than any people in the World, for the trial of their Graces. Offences must come, there is need of them, great necessity there should be offenses in this sense, that wrongs and injuries should be done, that the Lord by this might try and exercise the Graces of his people, there would be else no room for the trial and exercise, or at least not so much for the trial and exercise of love, meekness, patience, forbearance, longsuffering, forgiving, and forbearing one another. If there were not wrongs and injuries, there would be no room for the exercise of these Graces, Christ would have his people put upon it to do some singular thing. As many a man or woman will say, Well, let me alone as I am, and I am as quiet as any man living, do not disturb me, or do not wrong me, and you shall live as peaceably and as quiet as any people in the World: Ay, here's good Neighbourhood, but this savors not of Grace; Christ would teach his people to do something singular; the World says, Ye shall have blow for blow, and wrong for wrong, and injury for injury, but let them alone and you shall be quiet; here's no more than the wild beasts in the Wilderness will here do, is no trial of Grace: where is your love, your meekness, your patience, your longsuffering? The Lord would have his people in the exercise of Grace, to do something more than the World.

Object. But you will say, May not a natural man do this, that hath mere nature, quiet nature, pass by wrongs and injuries, and not render reviling for reviling, and wrong for wrong?

Answ. I Answer, Yes, There is many a man will go a great way in this, that hath but good nature: But oh! what a shame is this to them that profess to have more than nature? Will not this be a shame and condemnation to those that profess more than good nature, that they who have but good nature may exceed them? And truly, that we may be ashamed of our neglect, and provoked unto our Duty, I shall give you but two or three Instances of what men have done by good nature: And oh that the Lord would fasten something upon us, either by what good men or bad men have done!

Amongst the Heathen Writers, it is written of that Sect of Philosophers that were called *Pythagoras* his Scholars, there was this Rule amongst them, That when any offense was given

by one to the other, the Parties offending and offended should agree together and make up the breach before the Sun set, whatever the injury and wrong was: and now we let many a Sun set and not shake hands and close hearts.

There is another Instance amongst the Heathens, which is very remarkable, of a Governor, and an excellent Governor: Upon a time, there was one of the chief Ring-leaders that struck at this Governor, and struck out his eye, and he though but a Heathen, was so far from being revenged of him, as he takes this offender and receives him into his Family: And oh that this Heathenish man should thus forgive him that had put out his eye, and yet we cannot forgive one that gives a blemish to our Name!

There is another Instance you have in Scripture, and that is *Esau, Jacob*'s Brother: *Jacob* supplanted him, took him at an advantage, and got away the birth-right, and stole the blessing from him; and although his offenses were very great and did stir up his passion against his brother, insomuch as *Jacob* was forced to flee from his presence; yet afterward, how freely doth *Esau* put up all the wrongs and injuries done unto him, and how friendly doth he carry it towards him? Oh! how will *Esau* condemn many that profess to be the seed of *Jacob?* Shall *Esau* forgive such wrongs and injuries as to have his Birth-right and the blessing taken from him, and yet we that are the seed of *Jacob,* cannot put up the least petty wrong and injury! But I should show you the difference betwixt the natural man's forgiveness and the spiritual man's; and several cases of Conscience, which I shall reserve for a further opportunity.

SERMON III.

MATT. 18. 21, 22.

Then Peter came to him and said, Lord, how oft shall my Brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee until seven times: but until seventy times seven.

THere were two Doctrines raised from the Words, the first was this,

1. *Doct.* That the thoughts of the Lord and the ways of the Lord, in this matter of Forgiving Offences, are far above the thoughts and the ways of man, as far above ours as the Heavens are above the Earth. The second was this,

2. *Doct.* That the often Forgiving Offences is a Duty which Christ Commends unto, and Commands all his Disciples to follow. I made it clear from Scripture, both by Precept and Example of holy men of old, who have desired to walk up to this Command of the Lord. But to proceed to the Answering some Objections concerning this point. It may be Queried,

Quest. First of all, How comes it to pass that mere natural men may go so far as to out-strip many Christians in this particular, in the passing by of wrongs and injuries?

Answ. I Answer, First of all, There are some natural men walk up to their principles; though there are no natural men (in all things) walk up to their light, yet there are some natural men walk up to their principles; and it is true, a Christian hath a more excellent principle than the natural man, which would carry him out (if well improved) far beyond all the actings of natural men; Ay, but when a Christian doth not improve his principle; when he doth not walk up according to what the Lord hath given him, and the natural man doth improve his principle, and walk up unto it, the natural man, the mere natural man, may be a shame unto some Christians. A man that hath a principle of reason, he hath a more noble principle than a principle of sense, yet if the principle of reason lie hid, and be clouded, it is possible that he may then act beneath a beast, and a natural man that hath but a natural principle, he may excel the Christian that hath the more noble principle, by walking up to his principle. But,

2. Secondly, A mere natural man, that hath but a natural principle, may out-strip some Christians in this work of forgiving wrongs and injuries, because there is many a natural man places his life and righteousness in this, he hath nothing else to commend him to God, nothing else to trust to for salvation, nothing else: He is quiet, peaceable, loving, and one that will do no wrong, rather put up wrongs and injuries, than do wrongs unto any: Now, whenas a man doth trust to any of his works for life, it is a wonder to see what a great deal such a man will do, whenas a man works for life; there is such a desire in such men to work for life, and to work for righteousness, and work for Heaven: It is very admirable to see what a natural man will do upon such an account; Oh what a shame is it to Christians? yet there is no true Believer but is bound to do as much for God, and as much for Christ as if he were to earn Life and Salvation by doing: Christ having laid down his life for him, he accounts himself as much engaged to do for Christ, as if he were to gain life by doing, it is a shame to Christians to consider what a natural man will do for life and salvation. But

3. Thirdly, There is many a natural man will outstrip a Christian in this, because some natural men have the advantage of a natural disposition; there are some that are more mild, and more peaceable, and more loving and gentle: some men are so, and do exceed others in natural qualifications: now such a man hath a great advantage, whenas he is put upon such a work as of passing by wrongs and injuries. The Lord many times, and for the most part, makes choice of, and brings in to himself the worst of Natures, the most crooked, the most rugged, the most knotty pieces, the Lord is pleased to make choice of such; and this is for the glory of the great Master Builder, for the glory of his Wisdom, and the glory of his Power, and the glory of his Grace: I say this doth appear, in that he is pleased to make choice of the most crooked pieces of Timber for his Building; his Wisdom doth appear the more in making these crooked things straight, taking away the knottiness, and unevenness that is in the natures of poor creatures. But now a man that is of a mild nature, a soft disposition, he hath a great advantage, it is no hard matter for him to pass by wrongs and injuries; but now there are many of God's people that have crooked natures, when God takes them to work them for his Building: Oh they cannot come up to their Duty without much striving, struggling, wrestling, praying and crying unto the Lord: That is another cause why some natural men may exceed a Christian in that work of passing by wrongs and injuries. And then

4. Fourthly, A natural man may not meet with such opposition from without, a natural man may not be so much hindered in this work when the Lord calls him thereunto: for the Devil suits his temptations according to the qualification and disposition of the creature, where he sees them mild, he will not put them upon such rugged temptations; the Devil will let a natural man alone and will not seek to hinder him, no, when he is in the practice of such a good as this, for the Devil knows that these his works are nothing, and he knows that such a man when he hath done never so much, forgiven seventy times seven, his best works are nothing without Faith, if he hath no interest in Christ; yet such a one, I say, will out-strip many a Christian, which should be our shame, and a provocation unto us. But

Quest. 2. Again, A Christian may forgive, and a natural man may forgive, the one may forgive as often as the other: But what is the difference? Oh a great deal of difference betwixt a gracious heart and a mere natural man; and I pray take notice of it, for it may be for the discovery of the great deceitfulness of man's heart in this particular. There is many a man may look upon himself as forgiven, and he may think he forgives a great deal, and yet God and Christ look upon him, and see he hath forgiven nothing at all! Well, the difference betwixt a natural man, and a gracious heart, in the forgiving of wrongs and injuries, lies in these particulars.

Answ. 1. First of all, A natural man may forgive wrongs and injuries, but it is not from a principle of love unto God in Christ, it is merely from reasons that are taken from himself; I say, the natural man's arguments are from himself, they are out of the shop of reason, and not from the apprehension of the love of God, nor from any persuasion of his Duty, or any desire that he hath to express his likeness and conformity unto God in Christ: I say, his reasons are from himself; He may reason thus, Alas, this is unworthy of a man to express wrath, to take revenge, or this will but disturb mine own peace, this will but lay me open to others, it will but discover my nakedness, and frowardness, my passion which is my nakedness: He reasons thus, Why should I meddle with one that is so much beneath me, it will be no great conquest if I do overcome him? And thus his Arguments are from himself. But now a gracious heart, when God comes and puts him upon the work of forgiveness, his arguments are taken all from God: By this I shall express my love unto God, and my obedience unto Christ; by this I shall show myself like unto God, more conformable unto Christ who is the Image of the invisible God; upon this account, I say, a gracious man is brought off to forgive wrongs and injuries. But

Answ. 2. Again, A natural man when he forgives, it is in his own strength that he doth it: when he sets upon this Duty, it is in his own strength; he is never sensible of the contrary workings of his own heart, which do lie in the way to hinder him; he is not sensible of his own contrary motions that are in his own spirit against this Duty, he is not sensible of the need he stands of the Lord Jesus Christ to help him herein: and therefore he doth not make use of Christ, he doth not run unto the Lord and cry to him for strength, and rest upon him for strength to perform his duty: but now a gracious heart doth not move upon his own hinges, but is made sensible of the contrary motions and workings of his own heart and spirit unto this duty, he sees how hard his spirit and heart is brought off to this duty, he sees

what need he hath of a better principle, and of further strength than that he hath in himself, and therefore he runs to Christ, and cries unto him, Oh Lord, says he, here is an opportunity for me to express my love to thee in the forgiving such and such wrongs and injuries, here is an opportunity for me to do some singular good thing for thee: but I have no strength of my own, and therefore he cries unto the Lord, and waits upon the Lord for strength; but as for the natural man, he is as the Ship upon the Sands, and beats and staves himself there. But

Answ. 3. Again, A natural man when he forgives wrongs and injuries, he aims at himself; as self is the beginning, so self is the end: he forgives indeed, but it is not for Christ's sake, but for his own sake, and oh it is a great deal that a man will do for himself, for his own credit, for his own reputation, that he may be taken for a good man, for a loving man, for a peaceable man, that he may not discover his nakedness: for his own credit and name a man will do a great deal, and so for his own ease, and for his own peace, that he may not be disturbed in his own spirit, and he says, to render evil for evil will be an occasion of disturbance to his own spirit, if he retains wrongs and injuries it will prejudice his health, and bring down his strength; and so for such ends a mere natural man may be brought to forgive: But now a gracious heart when he forgives, he eyes the Lord, and does forgive for the Lord's sake: he eyes the honor of God, and the glory of God, that so he may do something for the lifting up of the name of God, that truth may be well spoken of, that God and his ways and Christ may be well spoken of, that he may be lifted up in the world.

Answ. 4. Again, A natural man when he hath forgiven wrongs and injuries, commonly he presently reflects upon himself, and is lifted up because of what he hath done, and this tends to the nourishing of pride in his heart, and ruin of himself; as *Jehu* said in another case, *Come and see my zeal for the Lord:* And so in this case of a natural man, when he hath forgiven wrongs, Come and see my meekness, come and see my patience, come and see my longsuffering, there is no man would have passed by such a wrong as I have done, and taken no revenge: you shall have it oft repeated by himself, and that's an aggravation after he hath done it, because he makes it his work to lift up himself: But now a gracious heart acts contrary to this, he reflects upon the Lord when he hath been enabled to forgive any wrong or injury, he desires to give God the glory, he is sensible that if the Lord had left him, he had done as evilly as others: at such a time my heart was boiling, and rolling up and down and meditating revenge, and the Lord was pleased to bring off my heart to this duty of forgiving wrongs, and then gives glory unto the Lord; and thus did *David,* in 1 *Sam.* 25. whenas the Lord had sent *Abigail,* and took off *David* from his purpose of revenging himself upon *Nabal,* at the 32, 33 Verses; Oh how doth *David* give all the glory to God! and so he doth not take anything to himself, but acknowledge that the free Grace of God was in it, and it was the hand of God that did keep him, his heart was as prone as any other; *Oh blessed be God, and blessed be the instrument that God sent to prevent me from revenging of myself.*

Answ. 5. Another difference is, That a natural man many times may forgive, but it is through length of time that he wears out the Impression of the wrong and injury that is done unto him: But now a gracious heart doth not let nature alone to wear it out by length of time, but it is desirous to set grace at work for the present silencing of that corruption which is

boiling and stirring in the heart; you know *Esau*'s heart was filled with a great deal of revenge against *Jacob,* yet when *Jacob* fled and kept out of his presence twenty years and more, at last *Esau* begins to fall from that passion of anger, and when he comes to his brother he falls upon his neck and kisses him: There is many a natural man, may through continuance and length of time forget: But a gracious heart (though corruption may be boiling up) yet Grace will take hold of its heel, and will presently be fetching in arguments, such arguments as have been spoken of before, fetched from God, from Christ, from the love of God, from the command of God, from conformity unto Christ, and by these arguments laid before the soul, it is desirous to come up unto its duty.

Answ. 6. Again, There is this difference, A natural man may forgive; Ay, but it is a hard thing for him to render good for evil, and •o overcome evil with good: It is possible he may not revenge the wrong that is done unto him; Ay, but it is a hard matter to overcome evil with good. Now a gracious heart looks to the Commandment of Christ, of overcoming evil with good, and looks to the example of Christ, who overcame evil with good; and to the examples of the Saints, *Joseph* did good for evil, and *Moses* did good for evil, and *Elisha* did good for evil, and *David* did good for evil; and he desires herein to be a Follower of Christ, and to come up to his duty: Now, I say, it is a very hard thing for a natural man to come up to this duty; though he may forgive and pass by wrongs and injuries, yet to requite evil with good, and to love them that hate him, and to pray for them that persecute him and despitefully use him, this is a hard lesson for a natural man. But then

Quest. 3. A third Question is, Whether is a man bound to forgive wrongs and injuries, whenas a man doth not confess, when they are not confessed and acknowledged? The place that some make use of to uphold their corruption, is *Luk. 17. 4. And if he trespass seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.* Therefore some think from hence, that they are not bound to forgive a man the wrong and injury that is done unto him, when that they be not confessed. But to this

Answ. I Answer, That a Christian ought to forgive wrongs and injuries, though not confessed. The ground of my assertion is this, Because we are bound to forgive as God forgives, and the Lord brings forth a pardon before one word of acknowledgement can be made: As in that Instance, Before the son spake one word of confession, the Father gave him a pardon, and sealed up his pardon unto him, and fell upon his neck and kisses him, and then he makes confession. Our rule and practice must be from God himself, that we are bound to pardon and forgive, though there be not an acknowledgement and confession of the wrong.

Object. But you will say, How can I forgive him the wrong, that will not come at me, and hearken unto me?

Answ. Thou mayest forgive in thine own spirit, there ought to be a readiness in thy heart to forgive; as the Lord was ready to forgive, so thy heart should be prepared, and ready at all times for forgiving and passing by wrongs and injuries. Nay, it is not only required that thou shouldst be in a readiness to forgive: but the Lord requires that thou shouldst pass by wrongs and injuries, so far as not to meditate upon them, and so far as not to be hindered in

holding forth love unto thy brother. And to say further in answer to this Objection, Whereas thou sayest, thou canst not; Why? Because he will not come to thee. I answer, Thou art bound to go to him, if he will not come to thee: thou art bound to go to that man, or that woman that hath done thee wrong, if they will not come to thee; in *Matth. 18. 15. If thy Brother shall trespass against thee, go to him, and tell him first privately betwixt thee and him, and if he shall hear thee, thou hast gained a Brother.*

Object. This is strange you will say, He hath done me the wrong, it is he that hath heaped injuries upon me, and what, should I seek him first?

Answ. Yes, If he will not seek thee, then thou must seek him: It is true, it's his duty to come to thee, but if he will not come unto thee, then Christ hath imposed the duty upon thee to go unto him, and this is the pattern of God himself. Poor creatures, we had offended the Divine Majesty, and we are far from coming to God, nay the louder God calls, the further are we from God, he pursues after them, they will not come to him, now he will come to them, by his Word and by his Spirit, and bring his pardon, and make them sensible of their fault and transgression; so that what the Lord doth unto the sons of men in this particular, it is for our imitation.

Quest. Again, There is another Query, or case of Conscience, Whether may not a man, in case of wrongs and injuries, endeavor to right his wrongs; as, Whether may he not use lawful means to right himself? Whether may he not go to use the Magistrate, or to the Church?

Answ. A man may upon these cautions,

1. First to deal with him in a private way, and so to labor to convince him of his fault, so far as it is a sin against God; now if a man cannot prevail in a private way, then he may proceed further, he may take two or three witnesses, and seek unto the Church. But

2. Secondly, Take this caution, That before a man doth this, he must be sure to forgive it in his own heart as to himself, to pass by the wrong and injury as to him, and to retain no grudge in his heart as to himself. And then further,

3. Thirdly, Take this caution, In such a case a man may not make himself the last end, and the great end for which he doth these things, for he is bound to seek the glory of God in the first place, and to do this, that God may have honor; and in the next place, he is to eye the good of his brother, that his brother may be reclaimed, that his brother may be convinced, that his Brother may see the sin that he hath committed against God: a man ought to seek opportunity to right himself, but not for himself, but he ought to eye the glory of God and the good of his brother, and then he may use such lawful means as God lays before him.

Quest. There is another Query, as a Case of Conscience, Whether may not a man that is wronged by another, go and spread his wrong before God, and complain unto God of the wrong and injury that is done unto him by another?

Answ. I answer unto this, That a man may go unto the Lord and make his complaint whenas others have done him wrong, but take heed it be not for this end, that thou mayest be

avenged of thy brother; if there be any desire of revenge, nay, if there be any desire that the Lord should revenge▪ this is not that forgiveness that the Lord calls his people unto.

Object. But you will say then, Why, upon what account may we spread our wrongs and injuries before the Lord? If we may not desire that God would revenge them, and requite them according to what they have done unto us, to what end should we make our complaints before the Lord?

Answ. I Answer, We may complain for this end, That the Lord might consider us, that the Lord may pity us, that the Lord may deliver us, from the wrongs, and from the pressures and grievances which are happened to us, but there ought not to be a desire of revenge; see *Prov. 20. 22. Say not thou, I will recompense evil; but wait on the Lord and he shall save thee:* What then, may I not go unto the Lord? Yes, for this end that the Lord may save thee, but not that the Lord may take vengeance for thee upon another: he doth not say, Go and wait upon the Lord that he may take vengeance; no, but wait upon the Lord and he shall save thee, he shall clear up thy good name, and make thine innocence to appear. But there ought not to be a waiting upon the Lord that he may take vengeance for thee; this is far from that forgiveness which Christ calls for in the Text.

Nay further, The Lord would have his people to be so far from desiring revenge, that he would have them to pray that the Lord would forgive others the wrong which they have done unto them: mark those Examples of Christ and *Stephen, Father forgive them, they know not what they do;* and saith *Stephen* in the like case, *Lord lay not this sin unto their charge;* so that I say the Lord would have his people so far from spreading the wrongs and injuries that others have done unto them, that he would rather have them with Christ to pray, *Father forgive them;* and with *Stephen, Lord lay not this sin to their charge;* and to *pray for them that persecute you, and that speak all manner of evil of you:* The Lord would have his people so far from spreading their wrongs before him upon this account, that the Lord would avenge them. The deceit of man's heart is such that man will forgive, that the Lord may reward it, and revenge it; no, this is not the forgiveness; but that forgiveness which Christ here calls for, ought to be a thorough forgiveness, to forgive so far as to pray for them, that the Lord would forgive their sin unto them; that the Lord would not lay their sin unto their charge.

SERMON IV.

MATT. 18. 21, 22.

Then Peter came to him and said, Lord, how oft shall my Brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee until seven times: but until seventy times seven.

YOu may remember the Doctrine which we are insisting upon is, *That the often forgiving of offenses and injuries is a duty which Christ commends unto, and commands all his Disciples to follow.* Not till seven times, but until seventy times seven. I proved the Doctrine by Scripture, and

held forth unto you the examples of godly men, who had much of the Spirit of the Lord; and the more of God's Spirit was in them, the more ready were they to pass by wrongs and injuries which were done unto them by their Brethren. I gave you the grounds of the Point, the last day I came to answer some Objections, and Cases of Conscience. But I come now to the Application and Uses of the Point.

1. *Use.* It is a word of reproof in the first place. Oh what a sad complaint may we take up, that this duty which Jesus Christ commands, is so little practiced in our Generation! that there is such an unreadiness in the spirits of most men, if not in all men, to come up to this duty, a Gospel duty, a hard duty; and oh what unreadiness is there in men's spirits to come up unto the practice of it! Oh! how many are there in the World that do not only come short of walking up unto this Rule, but do walk quite contrary unto it? And I shall show you who they are: and oh that God would speak convincingly unto men's hearts.

1. First, They walk contrary unto this Rule of Christ, *Who are easily provoked unto wrath,* who are soon displeased, who are soon put out of the way, take up every small wrong, every petty offense, nay, are many times provoked unto wrath upon a conceited injury, for a poor trivial business, that will make a man an offender for a word: Nay, it may be, displeased for want of a look, or for want of a Complement: Oh how contrary is this unto the Rule of Christ? Oh! how far are such spirits from that forbearance, and that longsuffering that the Gospel calls unto? Where is the grace of longsuffering? Nay, such spirits, they are far from the exercise of the grace of Love, Love believeth all things, and hopeth all things, makes the best interpretation of all things: Such spirits as are easily provoked with every petty wrong and offense, they are far from the duty of the exercise of this grace of Long-suffering, and come far short of walking up to this Rule that Jesus Christ hath left for his Disciples to walk in. But,

2. Secondly, They walk contrary unto this Rule of Christ, *Who are retentive of those wrongs and injuries, that are hardly appeased when once provoked,* that will remember one wrong seven days, nay, seventy times seven: when Christ says, Let not the Sun go down upon your wrath, let it not once go down upon your wrath, there are many that let the Sun set seven times, nay, seventy times seven on their wrath. Let me say to such, I must needs say that such actings are beneath the actings of a man; there is a heavy Judgment upon such a man; or such a woman, a heavy Judgment is upon them, and they know not of it; I say such as can retain wrongs or injuries, think of them seventy times seven days, speak of them seventy times seven, a Judgment will belong unto them, such a Judgment as was upon *Nebuchadnezzar, Dan.* 4 32. Truly I may say of such men and women, this Judgment is upon them in a spiritual sense: He was turned out from among men to dwell with the Beasts, his reason was taken from him, and he was cast out seven times, yea seven years among the beasts. I say it of such men and women that have this spirit reigning upon them, whenas anger lodgeth in their hearts, they are turned out as among the beasts; what a Judgment is it to be turned out among the Beasts days and years together? and so is everyone judged of God, till they shall come to know that the most high ruleth over all, and that he hath taught them this lesson, To forget, and to forgive. But let me say again of such, Whilst passion so reigns, they give entertainment unto Satan that foul and unclean spirit: when ever anger

and wrath lodgeth in any man's heart, the Devil lodgeth there too; see it in *Ephes 4. 26, 27. Be angry and sin not; let not the Sun go down in your wrath, neither give place to the Devil.* That man that lets anger lodge in his bosom all night, gives entertainment that night to the Devil. There is many a man, and many a woman in the world in word will bid defiance to the Devil or Satan, and yet they open their bosom, their breast, and their doors, and give entertainment unto Satan; for where anger and wrath lodgeth in any man's bosom, the Devil will certainly creep in, they cannot be parted; these two will go together: If there be anger one night, that night the Devil will be there too; And oh! that we may not be found to give entertainment unto such a Guest as Satan is: But they do give entertainment unto him, that are retentive of wrongs and injuries. But,

3. Thirdly, How contrary do they walk unto the Rule of Christ, *That do aggravate all offenses which are done unto them:* aggravate all wrongs and all injuries, and do improve them to the uttermost, and make the worst of them? So did *Laban* whenas he pursued after *Jacob* when he returned to his own Country, *Gen. 31. Laban* pursues after him, 26, 27, 30 Verses, *What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as Captives taken with the Sword? Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me?* &c. *Yea thou hast stolen away my God's.* See here's a man that aggravates all to the utmost; twice, thrice, *Thou hast stolen away, and stolen away, and carried away my Daughters as Captives, and thou hast stolen away my God's:* Oh, such a Spirit is far unlike unto the Spirit of God. The Lord Jesus calls offenses against men, *Trespasses,* and so Christ would have us to look upon them as Trespasses, as errors, and not to aggravate them, nor to look upon them as sins of presumption; Oh! that such hearts were but as ready to aggravate their own offenses against God! We aggravate all wrongs and all injuries which are done against us, but we are but little in aggravating our sins and our transgressions against the Lord; Oh that men could but aggravate both their own sins and the Lord's mercies, as they are ready to aggravate the offenses of their Brother. We commit many sins against the Lord, and do not aggravate them, we receive many mercies from the Lord, and do not aggravate them: we do not compass our mercies, and tell the Towers of them, and behold the goodness of the Lord in them; and yet oh how ready are we to aggravate our wrongs, and compass them round again and again, and aggravate them to the uttermost? Oh! how far do such come short of walking up to the rule of Christ? And let it be considered, what should become of poor creatures. If the Lord should aggravate thy offenses as thou dost thy Brothers, and set them before thee withal the aggravation of them, how sad would it be unto thee? Oh! that we might not improve and aggravate all to the height, for that spirit is very unlike unto Jesus Christ. Again,

4. Fourthly, They are far from this rule *That are hardly brought off unto reconciliation;* that although there be confession, and although there be acknowledgement sometimes, though they that have offended be ready to acknowledge the offense, and do seek reconciliation; nay, although friends intercede, and friends plead that they would be reconciled; nay, although God steps in, and Christ pleads, and Christ beseeches, and Christ commands, and God sets a man's Conscience upon him, and that speaks unto him, and lets him know he is out of the way, yet how hard is it for a man to bring off his heart into a reconciliation with

his Brother, after some wrongs and injuries which are done unto him; and oh, how unlike is this to God, and how contrary is this unto the rule which Christ here commends unto, and commands his Disciples to follow? But,

5. Fifthly, Again, They are far from this Lesson, that instead of being reconciled or satisfied, *Will not be pacified, till they do avenge the wrong which is done unto them with their own hand;* they will render one evil word for another, reviling for reviling, and one evil turn for another, an eye for an eye, and a tooth for a tooth: Nay, are there not some men, that are not ashamed to profess this before all the World, that they will put up no wrongs, no injuries, but they will give as good as they bring, and if you provoke me I can be as hot as you: is not this the language of the World? Oh Sirs! this is cursed speaking, and cursed acting, altogether contrary to Christ's rule, for a man to avenge with his own tongue, and his own hand; Oh cursed be the wrath of *Simeon* and *Levi,* whenas they would avenge (that wrong that was done unto their Sister) with their own hands. Nay, let such men and women consider that they do but profess before all the World their likeness unto the Devil, while they do speak and while they do act; I can be as hot as you, and I can give as good as you can bring; what is that but in plain *English* to say, I can be as like the Devil as you? How far is this from a gracious heart, I can put up as many wrongs as you, and can commit my Cause unto the Lord? This makes you like to God, and the other like to the Devil himself. Nay, let such men and women consider, He that gets the best of it in such contests when men's wrath is stirred up, why truly always he that gets the best of it, hath the worst of it; that man that got the victory, he is overcome: It may be he gains his lust, he may gain his will and satisfy his lust, but he may lose his peace, he may not satisfy his own heart, nor his conscience; but always he that hath the best of it, goes with the worst of it. Now such as will pass by wrongs and injuries, till they do requite them word for word, and wrong for wrong, they do walk contrary unto this rule which Jesus Christ hath given unto his Disciples. Again,

6. Sixthly and lastly, They come short of Christ's rule, *That cannot come up to Christ's number.* We are willing to forgive one or two wrongs it may be, but oh, how hard it is to come up to Christ's number, to forgive seventy times seven, four hundred fourscore and ten wrongs unto one man! Oh where is the heart that can come up to this number of Christ's? Nay, there is such an averseness unto the practice of this duty which Christ doth command, as it is a very hard matter for Christ's people to believe it is their duty; see what the Disciple said when Christ had told him his duty, in *Luk. 17. 4, 5. And if he trespass against thee seven times in a day, and seven times in a day turn again unto thee, saying, I repent: thou shalt forgive him.* And the Apostles said unto the Lord, *Increase our Faith.* When he said, *Forgive seven times in a day,* it's a hard matter to bethink it a duty, now Lord increase our Faith; Now, if it be so hard to believe it a duty, oh how hard is it to come up to the practice of it? Surely, if the best men in the World had been put upon it, to have given Answer to *Peter*'s Question, they would never have answered as Jesus Christ hath answered; there is never a man upon earth would have said, Thou must forgive seventy times seven: But the thoughts of the Lord, and the ways of the Lord, are infinitely above our thoughts and our ways: it is a hard matter for us to forgive seven times, and if hard to forgive seven times, then how hard to forgive seventy times seven? Oh, that the Lord would make us sensible of our great coming short of this duty, and

that the Lord would humble us, lay us low, that we have come so far short of this rule which our Lord Jesus hath left us and all his Disciples to follow and practice in passing by wrongs and injuries.

2. *Use.* But the next Use is an Use of Exhortation. First, I shall speak to those that have done wrong unto their brother. And

Secondly, To them that have received wrongs from their brother.

1. First, To them that have done wrong unto others, that have injured their brother, or brethren, either by word or action, done them wrong in their Name or Estate, or any other way; Know that it lies upon you, and is your duty to go and seek reconciliation: It lies upon you that have done wrong, to go and tender satisfaction for the wrong which you have done unto your brother, at least to make acknowledgement of the wrong and injury which you have done: And to press you unto this duty which is hard,

1. First, Consider you that have done wrong to others, It may be thou hast put the spirit of thy brother or Neighbor out of frame, and thou hast unfitted him for all duty, either unto God or man; thou by thy injury hast stirred up his passion, and his passion hath opened a door unto the Devil, and the poor soul is exposed unto manifold temptations and snares: and oh! how is he filled with hard thoughts, with hard thoughts it may be not only of thee but of the way of God, and of the truth of God, filled with hard thoughts against Christ himself? And although it will be very sad, and a woe unto that man that shall be so offended; woe to him that shall be offended at Christ for the miscarriages of men; woe to him that shall be offended at the truth, or any of the ways of truth from the miscarriages of men: but yet know thou that hast done the wrong, and art the occasion of this, thou art under a woe; and *Woe also unto him,* saith Christ, *by whom the offense cometh.* And therefore know, that it lies upon thee as thy duty to go and seek to deliver thy brother out of the snare, thy going and tendering satisfaction unto him may break the snare of the Devil for him: thou mayest prevent a multitude of sins, and therefore oh that God would persuade such to come up to their duty. In a word, either he that thou hast offended or wronged, carries it impatiently, or bears it patiently a while: now if he bears it impatiently, and his spirit be put out of frame, and he begin to fret and fume in his spirit, and be thereby indisposed unto his duty, then by thy going thou mayest break the snare of the Devil for him; but if he carry it patiently, and his spirit be silent before the Lord under those wrongs and those injuries which thou hast done him, thou hast the more need then to go and make acknowledgement of the wrongs thou hast done, for certainly God himself will step in on his part that is wronged, that bears the wrong patiently, and is quiet in his spirit before the Lord, the Lord will engage against thee; though he be silent, yet the wrong which thou hast done to others, unto such a man, or such a woman, it will cry very loud before the Lord; and woe be unto thee if God shall step in and engage against thee; if God be for a man, who can be against him? if God be for him, better to have all the world engaged against him, than God to engage against him; therefore go and acknowledge thy error before thy brother: for if not, the Lord will engage against thee.

2. Secondly, And then again, Consider the patterns and examples of holy men in Scripture that have given satisfaction, and acknowledged their error to the full when they have done wrong: as *Jacob,* he had done indeed a great deal of wrong, sinned against God, as well as against his Brother, in getting, or cheating his brother of the blessing: well, the good man returneth again to his brother, and oh how submissive is he unto his brother? He sends many a Present before him to appease his wrath, and how many soft words does he give him, in *Gen. 3. 3. 5, 8. This is to find favor in the sight of my Lord; and these are the Children which the Lord hath graciously given thy servant;* and how many soft words doth he give unto his brother *Esau?* By which the wrath of *Esau* was appeased. And so you see *Joseph*'s brethren, when they sinned against their brother *Joseph,* oh how free were they to make an acknowledgement of their wrong which they had done him, in *Gen.* 50. 17, 18, 19, 20. they came and made an humble acknowledgement of all the wrongs they had done unto him: *For give, I pray, the trespass of thy Brethren, and their sin,* &c. And at the 18 Verse it's said his Brethren wept, and fell down before his face, and said, *Behold we be thy Servants;* and thus they make supplication that he would forgive the wrong. And so did *Job*'s friends, they had done him great wrongs, they had judged of his eternal estate, they concluded he was a hypocrite, they told him so to his face, they added grief to his sorrow, great was his affliction, they had done him a great deal of wrong: Well, but in conclusion, when God doth convince them of it, they make acknowledgement of their evil unto *Job,* as in *Job* 42. 8. So then you see it lies upon you that have done wrong unto your Brother, to go and make acknowledgement of the wrong that you have done.

3. Thirdly, And let me say this further to you, to stir you up to this your duty, That all the Works which you perform in the service of the Lord, they are lost till such time as you submit unto this duty, to go and seek reconciliation; see *Matth. 5. 23, 24. If thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee, leave thy gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy gift.* Mark, wouldst thou bring thy gift, leave thy gift before the Altar, the Lord will not accept it, till thou beest reconciled to whom thou hast done the wrong; leave thy injury there, I will have none of it till thou hast done so: The Lord doth not say, go and carry away thy gift, but leave it there. There is many a man is taken off from his duty to God, because he cannot bring off his heart to this duty to man, and instead of leaving his gift, he carries away his gift. Go and be reconciled to thy brother, and then come again: the Lord would have you do it, and have it done instantly, go and do it speedily, do it quickly before the time of offering be past; the Lord will not receive gifts and offerings from that hand, or from that tongue that hath done wrong unto his brother, until such time as there be an acknowledgement, till such time as there be a reconciliation. So much for that duty which concerns those that have done wrong unto others, you see what necessity doth lie upon them, that they should go and acknowledge the wrong and seek reconciliation.

But a second Exhortation is to them that are wronged, and have received injury from others. The Lord by this Doctrine calls upon you to express your readiness to forgive and pass by wrongs and injuries: he would have you to forgive, and to forgive often; for Christ's sake be you willing to pass by all wrongs and injuries which are done unto you. And I pray consider,

That you have an opportunity here to express your Love unto Christ: I say, you that are Christ's people, when ever any wrong or injury is done unto you by Neighbor or Brother, Oh! then remember you have an opportunity of expressing your love to Christ, of showing your obedience unto the Lord Jesus Christ in a Gospel truth, you have an opportunity of doing some singular thing for Christ, and therefore take heed you do not lose the opportunity.

But you will say, Here will be some Objections (for a great deal will be objected by corrupt nature) but I shall endeavor to take them off all.

Object. 1. But you will say, He hath done me the wrong, it is a hard matter for me to go to him, or to forgive the wrong or injury which he hath done to me, flesh and blood will not submit unto it.

Answ. 1. To which I say, Though flesh and blood will not submit unto it, yet Christ's Disciples must submit unto it; if thou beest one that dost profess nothing but flesh and blood, I shall need to press this no further to you, for you will never come up unto it: but if thou beest one that dost profess submission to Christ, *Then are ye my friends,* says Christ, *and my Disciples, if you do whatever I command you:* Then, when you yield obedience unto the command of my Gospel.

Answ. 2. And let me say further, If he hath done thee wrong, and thou seekest him first, thy acting it shall be most like unto God, for so God acts towards the sons of men: the sons of men had wronged God, God stoops first, he seeks reconciliation first, 2 *Cor. 5. 20. As though God did beseech you by us, we pray you in Christ's stead to be reconciled unto him:* though he be the wronged, yet he acts first.

Answ. 3. And let me tell thee further, That the more thou stoopest to him that hath wronged thee, the more peace will redound to thine own spirit another day; it is a hard duty when thou lookest upon it at a distance, but when the Lord helps thee to come up to it, thou shalt have most peace in it: and when ever it be over, it will never repent thee that thou didst seek that man that hath done thee the wrong.

Object. 2. Ay, But it will be Objected further: He hath done me that wrong that cannot be repaired, he hath wronged me in my good name; oh his words have been as sharp Arrows, and they have wounded secretly: If he had broken my head, I could have born it, that would have been healed again, but he hath wounded my good name, taken away my good name, and therefore herein it is hard for a man to come up to this duty of forgiving of such wrongs.

Answ. 1. But to this I Answer, Thou speakest of Arrows that shall wound thee in thy name: Oh but they are not worse than those which wounded Christ: they wounded him in his name, in his good name, they reproached him, and reviled him, yet he cried out, *Father forgive them:* they are not sharper than those Arrows that *David* met with all over, when his good name was wounded; when *Shimei* cursed him, he calls him a bloody man; Come out thou bloody man, here is a sharp Arrow: Ay, but *David* passeth by that wrong and injury in obedience to God.

Answ. 2. And I desire thee in the second place, to Consider that those Arrows are not shot without God's hand, the Lord hath a hand in it, and therefore eye the hand of God: If God's hand had not been in it, he could not have opened his mouth against him. *David* considered that when *Shimei* cursed him, says he, *It may be God hath said unto him, Go and curse David;* and so his spirit submits unto it: Ay, *David* considered, it is a righteous thing with God, for I have sinned against, I have wounded the name of that Lord by my transgressions: And therefore it is a righteous thing with the Lord that my name should be wounded with these Arrows.

Answ. 3. And let me say further, That as God hath a hand in it, so the Lord might have shot worse Arrows against thee; the Lord might have shot the arrows of his displeasure against thee: the Lord hath shot with man's arrows upon thy name; but what if the Lord doth shoot off his arrows upon thy spirit, a wounded spirit who can bear? And know if thy spirit be not brought off to pass by those wrongs and injuries which are done unto thy brother, the Lord may wound thy spirit, even as he suffers men to wound thy good name.

Object. 3. But thirdly, It will be objected further, (for it is a very hard thing to come up to this duty, and there are many cavils) and some will say, The wrong which he hath done me, it is known unto others: If it were private I could pass it by: But what will others think of me if I pass it by? they will say I am guilty, and I should be counted a Child, or a Fool to pass by so many wrongs, and such open wrongs and injuries.

Answ. 1. I Answer, Thou sayest thou shalt be counted a Child, when Christ saith thou must be counted a Child, *Matth.* 18. 3. If ever you will get to Heaven, you must be converted and become as little Children; do not stand upon that, that you must be as a Child; no, thou must become a Child in these things, or no entrance into Heaven: as the Apostle said in 1 *Cor. 14. 20. Brethren, be not Children in understanding: howbeit, in malice be Children:* Be not Children in understanding unto God, but unto men in malice be Children; the Lord would have his people be as far from seeking revenge, as a young Child: In malice be as Children.

Answ. 2. And whereas thou sayest, Thou shalt be accounted a fool, to put up every wrong and injury, men will account thee a fool for thy labor; I tell thee, thou shalt be accounted a fool by none but those that are so themselves: for the Lord doth account it a point of Wisdom, high Wisdom; see what the *Proverbs* of *Solomon* say, *Prov. 14. 29. He that is slow to wrath is of great understanding, but he that is hasty in spirit exalteth folly.* See now who is a fool, he that puts up wrong, or he that is hasty in spirit to avenge himself. The Word of the Lord says, He that is hasty in spirit, he is the fool; he that will prevent anger, he that is slow to wrath, he is of great understanding whatever men account of him: in *Prov. 19. 11. The discretion of a man deferreth his anger, and it is his glory to pass over a transgression;* whereas thou sayest it will be thy disgrace, the Lord says it shall be a man's glory to pass by wrongs and injuries. Many a man whilst he seeks to shun the name of a fool, he becomes a fool by giving way to wrath, and being drawn on to wrath and revenge he becomes a fool; think of it, is it not better to be accounted a fool than to become a fool, when anger lodgeth in the bosom of fools?

Object. 4. Ay, but it is further Objected, Some will say I never did him wrong in my life, he hath abused me so and so, and I never did him the least wrong in all my days: here is a hard task. Well, in Answer to this,

Answ. 1. First of all, The Lord may say the same of thee, if thou beest one that the Lord hath forgiven: the Lord may say, Oh, I have done such a man good so and so, and he hath rebelled and sinned so against me; I say, may not the Lord urge this against everyone of us? I have done this and that for him, and I have never done him wrong, yet he hath done thus to me: notwithstanding which, the Lord forgives those transgressions. And let me say,

Answ. 2. Further, That this will be more praiseworthy, and more acceptable unto God; in 1 *Pet. 3. 17. It is better if the will of God be so, that you suffer for well doing, than for evil doing:* If you suffer as evil doers, you will have little comfort in it; but if suffering in well doing, take it patiently, and the more patiently you take it, the more acceptable it will be unto the Lord.

Object. Ay, but I have been a friend unto him (thus will men stand to plead for their passions, a hard matter it is to forgive) I have been a friend unto this man, I have done him good all my days, and yet he hath wronged me so and so nevertheless; To which I say,

Answ. 1. Thou hast the more cause to pity him, if he be one that doth return evil unto thee for thy good, thou hast the better end of the staff; see what *Solomon* says in *Prov. 17. 13. Whoso rewardeth evil for good, evil shall not depart from his house:* Mark, here's a sad threatening; if thou rememberest this, thou hast cause to pity thy brother that hath done wrong unto thee, the Lord hath said it, and thou hast cause to pity him; *Evil shall not depart from his house.*

Again, The Lord may Object against thee, the Lord may say, I have been a friend to thee and done thee good all thy days, and thou yet sinnest against me; and if this be not any bar unto the Lord to show forgiveness unto thee, let not it be a bar to show thy forgiveness unto thy brother.

Object. Ay, but he hath done me much wrong, spoken evil of me in every company he comes in: he hath wronged me after reconciliation and peacemaking, he hath done me much wrong: this is a hard task.

Answ. But let me say unto thee, notwithstanding all this thou comest short of the rule of Christ: thou hast forgiven often, thou sayest, hast thou forgiven one Brother seven times? why truly there are many that cannot say they have exceeded that: But if thou hast forgiven seven times, that is no great matter, thou thinkest it much, but Christ thinks it little: Alas! what is seven times to seventy times seven, four hundred threescore and two times? Which when done thou art but come up to the Letter of the Word! Thou hast wronged the Lord in his Name, thou hast sinned against God again and again, thou hast wronged him in his Name and in his Glory many thousand times, and yet that is no obstacle of the Lord's mercy towards thee, notwithstanding thine often renewed provocations. Oh let not the often renewed provocations of thy brother hinder thee from thy forgiving him.

SERMON I.

GEN. 5. 〈◊〉 And Enoch walked with God, and he was not, for God took him.

YOu have an History in this Chapter of the ten first Patriarchs, from *Adam* unto *Noah:* In every Age God had some to bear up his Name in the World; and amongst those, these ten Fathers were choice Pillars: But here is something remarkably spoken of *Enoch,* here was accounted more of him than all the rest: *Enoch walked with God, and he was not.* He saith of all the rest, they lived so long, so many years, and then they died, but *Enoch walked with God, and he was not;* therefore we should consider who this *Enoch* was: the New Testament bears witness of him, and speaks of this *Enoch* as one that was a choice piece in his Generation; the Apostle *Jude* tells you that he was a Prophet, as you may read in that Epistle, the 14 Verse, *Enoch also the seventh from Adam, prophesieth of thee, saying, Behold, the Lord cometh with ten thousand of his Saints to execute Judgment upon all,* &c. *Enoch* the seventh from *Adam,* so *Jude* describes him. Some put a great deal in this mystery; *The seventh from Adam;* and I think there was something in it as he was a Type of Christ: he was a Type of that *Christ* that was to be the *Rest* of his people, that was to give *perpetual Rest,* everlasting rest unto his Sains: his name *Enoch* signifies one that was dedicated or separated unto the Lord; and so he was a Type of Christ that was chosen out among his Brethren, and he was separated and dedicated unto the Lord, *He walked with God;* and so did Christ, and therein he was a Type of him: he was well pleasing unto God, *He had this Testimony,* saith the Apostle to the *Hebrews, he pleased God,* Heb. 11. 5▪ *Christ* was the object of the Fathers good pleasure in a special manner, *This is my beloved Son, in whom I am well pleased.* But I rather think the Apostle intended no more than *Enoch:* but only to distinguish him from another *Enoch* that was in that Generation, as you may read of him in *Gen.* 4. 17. And *Cain knew his wife, and she conceived and bare Enoch; and he built a City, and called the City after the Name of his son Enoch:* So this *Enoch,* in *Gen.* 5. was a third from *Adam,* for he was not the son of *Cain,* but the son of *Jared,* and of *Adam*'s posterity by *Seth* and *Rubin Cain;* he came of that seed that was given instead of *Abel;* when *Abel* was slain, God gave another seed instead of *Abel,* and *Enoch* came of that seed.

The Church of Christ shall lose nothing by persecution: if *Abel* be taken away by bloody hands, the Lord will raise up another seed; and *Enoch* a choice man is of that seed to hold up the name of God in the World. When *John* Baptist was put in Prison, Christ himself goes forth to Preach the Gospel; the Church of Christ shall not lose by Persecution, out of the very ashes of the Saints that are slain shall arise new ones, men upon whom a double measure of the Spirit shall be given; as it was to *Elisha* when *Elias* was taken away. And this by the way, Let us now more strictly consider what it is that is spoken of this *Enoch:* There are two remarkable things, the one is concerning his Life, and the other concerning his Death: Touching his Life it's said that *Enoch walked with God,* he walked with God; nay, through his whole life he walked with God: so many years as he lived after he begat his first son, three hundred years and upwards, the Apostle to the *Hebrews* saith, *That he pleased God,* that is his walking with God; in *Heb. 11. 5. By Faith Enoch was translated that he should not see death;* before his translation it's said, *He had this testimony, that he pleased God;* at the latter end of the Verse, *He walked with God:* it was his constant aim to please God, in all things he aimed at God in the whole course of his life: *He had this testimony, that he pleased God;* he lived in Faith and

Obedience, and by Faith he pleased God, *For without Faith,* it's said, *it's impossible to please God.* He continually exercised Faith upon the promised Messiah that was to come, he lived in expectation to see his day: and he saw it beforehand (as *Abraham* did by Faith) and rejoiced: and so he walked with God, and by Faith he pleased God. And here is something spoken of his death, or of his change: It's said, that after he walked with God, *He was not: He walked with God, and he was not, for God took him.*

Some conceive that all this is spoken of his walking with God: *He walked with God, and he was not,* he was not in himself, he walked in God and not in himself, he denied himself and followed God, he made a resignation of himself up to God, God took him up to himself, but this is something strange! I rather think the latter part doth consider the change of *Enoch,* his translation out of this life, *He was not, for God took him;* and we have good ground for this Interpretation, because the Apostle gives it thus in that place before▪ in *Heb.* 11. 5. it's said, *By Faith Enoch was translated that he should not see death, and was not found, because God had translated him:* so *he was not,* that is, he was not of the World, he was not found anymore amongst men. He is said to walk with God here upon earth, after he had walked with God three hundred years, and *he was not, for God took him.* It implies a special way and manner of *Enoch*'s change, which was not ordinary: he died not as the rest did, but only he was changed, as those shall be, that shall be found alive when Christ shall come to be Judge of the World, they shall not die, but they shall be changed: so *Enoch* died not, but he was changed, his body did put on Incorruption, it did not cease to be, but it was changed and translated, so saith the Apostle, *He was translated, that he should not see death.* God took him up in some extraordinary way as he did *Elias; Elias* was translated that he should not see death, he was taken up in the sight of all his friends, Chariots and Horses of Fire took him up, and carried him into Heaven, and so 'tis very likely, that *Enoch* was carried up some such way to Heaven: He was taken away from his friends, and they knew not what was become of him, God took him, they knew not where he was; *He was not found,* says the Apostle, which doth intimate, that his friends sought him, as the friends of *Elias,* they went to seek him when he was taken up to Heaven, so it's like he was sought for, when he was taken up to heaven, but he was not found, God took him up; the manner of his translation was extraordinary, even as that of *Elias*▪ *Enoch* before the Law, and *Elias* under the Law, were taken up into heaven. But more of that hereafter. I shall only for the present make some entrance, and look upon this *Enoch* as a man that was a choice piece in his Age, in his Generation: special notice is taken of him more than of all the rest, *Enoch walked with God.*

You may observe, That in all Ages God hath some of his Servants that are more eminent than others; God hath some in all Ages, that walk more close with him, that are in a very remarkable manner holy, and gracious, and hold forth a great deal of God to the World; all the ten Patriarchs that were spoken of in the Text, they were gracious men, and they all walked with God: but it's said of *Enoch* as if he was alone; *Enoch walked with God,* which doth intimate, that he walked with God in a remarkable manner, he walked more close with God than all the rest of his Brethren, than all the rest of his Generation: *Enoch walked with God;* God hath some choice servants in all Ages: he loves all his Children dearly, as a father loves all his Children dearly, but some are nearer him than others, some are set upon the knee,

and laid in the bosom when others stand by: choice affections are in the Lord to some, and made known to some. A Prince shall carry it respectively to all his Favorites, he will show favor to all: but yet some come nearer him than others, they know more of his mind, and are more intimate with him, they are taken into his privy Chamber, into his secret Galleries there to walk with him. And thus the Lord deals with some of his Saints: *Enoch* was a favorite in his Generation: Afterward comes *Noah,* and *Noah* was a favorite in his Generation; see *Gen. 6. 9. These are the Generations of Noah: Noah was a just man, and perfect in his Generation, and Noah walked with God. Noah was a just man, and perfect in his Generation, Noah walked with God* in a remarkable manner, he kept more close to God than all the World beside: *But Noah found favor in the eyes of the Lord,* it's said, when all the World was drowned. *Abraham* was such a man in his Generation, he was a *friend of God,* God revealed more to him than to all the World besides: *I will hide nothing from Abraham,* says God in *Gen. 18. 17, 18, 19. Shall I hide from Abraham that thing which I do,* says God, he will teach his Children and Servants, I will not hide from *Abraham;* he was God's choice favourite, and therefore he will not hide from *Abraham* the thing that he will do. After *Abraham* comes *Job,* he was a favourite in his Generation: it was thought upon good ground, that he lived betwixt *Abraham* and *Moses;* when ever it was, he was a favourite in his Generation, *Hast thou considered my Servant Job, that he is a perfect and upright man, one that fears God and eschews evil, and there is none like him on the earth:* Here is a high commendation, he is a man worthy to be considered, God himself considers him, a perfect and upright man, one that walked up close with God, as there was none nigher him in his Generation, there was none like *Job,* he was the choicest Scholar that God had in the World, and God taught him more than all the World besides, he was the greatest proficient in all the School of God, God gives him high commendations. And then comes *Moses,* he is a favourite in his Generation, *He saw God face to face:* there was none like unto *Moses,* none had such communion with God as *Moses* had in his Generation, *Come thou up into the Mount,* he was God's favourite, he walked with God as *Enoch* did, and there was none like him. And so when *Moses* was gone, *Joshua* in his Generation was one that *Followed God fully,* none but *Caleb* and *Joshua* followed God fully, they were the choice in their Generation. And so afterward *David* he was a man after God's heart, a choice man in his Generation. And so *Hezekiah,* and then *Josiah,* of them both there was none like them in their Generation, there was none like *Hezekiah* in his Generation, and none like *Josiah* in his Generation, they were choice favorites in their Generation. Our Lord Jesus loved all his Disciples dearly, and took care of them: but there was one of them lay in his bosom, there was one that was always next him, and that was *John* the beloved Disciple; *Joh. 21. 20, 21. Peter saw the Disciple whom Christ loved, who leaned on his Breast at the Supper;* he was nearer Christ than all the rest; and so he instructed all the Disciples, and revealed great mysteries to them all, but the greatest of mysteries he revealed unto *James, Peter,* and *John,* in the Mount; and none saw Christ's transfiguration but they three: they were choice Pillars in their Generation. As it is in the natural body, so it is in the body of Christ, there are some members that are nearer the head than others: all do partake of the same life, and of the same spirit, which runs through the whole body; Ay, but some are nearer the head than others, there's a greater dignity put upon some than others; some are more useful than others; some are of greater growth than others, and some have more strength than others: So 'tis in the body of Christ; there are some of Christ's members that

he looks upon, and holds forth to the World as choice pieces, such as *Enoch, Noah, Abraham, Job, Moses, Joshua* and *Caleb, David, Hezekiah* and *Josiah* were; all have not the same helps, and therefore all come not to the same growth, all have not the same means of knowledge, the same means of getting nearer God, and growing up in spiritual strength and stature, there are some that are beloved of God that are but seldom rained upon, upon others showers of Heaven do distill every day.

Again, All have not the same Impediments, the same hindrances that some have, and therefore some out-strip others. Grace in some of God's people meets with an abundance of opposition, through the abundance of corruption; they meet with more temptations than others, there's more blocks cast in the way of some: the World is a great impediment, and proves a great snare to some, and they are kept back from getting so nigh unto God as others. There are some that God doth enable to follow the Lamb where ever he goes; Oh, they get nigh God, they are choice men in their Generation, such as are enabled to follow the Lamb where ever he goes. There are some that God makes very attentive unto his Word, their souls are continually bent towards God, and towards his Word, and they are listening continually to hear what God will speak, and when God will speak, they are nigher God than others; there are some that lay up the Word of God in their hearts, ponder the words of Christ, as *Mary* did, she pondered the sayings of Christ in her heart, and hid them in her heart, she pondered them; why, these get nearer God than others. There are some that God makes wise to know their time, and to take their season, to improve the opportunity that God puts into their hands, when God calls them to follow him, when the Lord breaths and stirs them up, then to stir up themselves, and to take hold of his name; they are taught of God to know the opportunity and season in which they may get nighest to God by following him. When God draws a soul after himself, when some cord of love is cast about it, oh it breaths towards God in its spirit, when the spirit of God is breathing in their hearts; now those whom God thus calls to improve their opportunity, and to do the work of the Lord with all their might, and with all faithfulness as Christ did when he was upon earth, these are the men and women, who get near God, of whom it may be said as of *Enoch,* that they walked with God above all their Generation. And for the ground of this you must know,

That God hath several works to put his people upon, he hath several works, several services, and several sufferings, and so accordingly he gives out strength, and accordingly he draws into nigher communion with himself. There are some that God hath appointed for great services in the world, such as these had need be exceedingly strengthened by sweet communion with God, that their spirits may be upheld; and some God brings forth to great sufferings, and therefore they had need have a great deal of strength from God that they may be carried through. *Job* was a choice man, and God had great sufferings for him, and there was none like him, nor no sufferings like to his in his Generation, the Lord fitted him with abundance of grace to go through his sufferings. Our Lord Jesus Christ before he was tempted had abundance of his Father, to his comfort there came a Voice from Heaven, saying, *This is my beloved Son in whom I am well pleased;* a voice from heaven doth evince and declare that he was the *Son of God.* The Lord Jesus had great sufferings, great conflicts, great temptations to grapple with, therefore his Father doth strengthen him exceedingly: there

were some that were set upon a hill, lights set upon a hill canit be hid, the eyes of many are upon them, the endeavors of all the powers of darkness are to blow out such lights, the name of God is greatly interested, and greatly concerned in them, and therefore they had need have a great deal of clear light from Heaven, they had need be exceedingly comforted, and strengthened in their spirits by the presence of God, and by most near and intimate fellowship and communion with him; therefore the Lord disposes that some of his servants shall be choice and excellent in their Generation, to be near to him as *Enoch* was who walked with God. Now therefore to apply things.

1. *Use.* I beseech you Brethren, That you would seek after this high measure of Grace and Holiness, that you would labor to get nigh unto God, get as close unto God as may be, that you may walk with God in an eminent manner in your Generation, as *Enoch* did: you have God himself for your pattern before you; Oh how the Saints should strive to be thus minded, *Be ye perfect, for your heavenly Father is perfect;* you have God before you, you have Christ before you for your pattern. I do not say, be as holy and perfect as the rest of your friends and neighbors, and measure your holiness by theirs; but you should strive to go beyond all, beyond all creatures, look at none as your pattern but God and Christ: labor to get up to the height of eminency, the life of God in Christ; you can never get too nigh God, you can never have too much of him, there is no danger in following hard after God, there is certainty in the things of God. A man may have too much of the things of the world, there's danger in it, but a man cannot have too much of the knowledge of God, and of communion with God; a man may have more, and too much of the World, as he cannot use it to the glory of God; Oh there is danger in the World in striving to be the greatest, to be the richest in the World, there is great danger; but there is no danger in striving to be eminent in grace, in striving to get nearer to God, and to walk close with God: this is the very glory of Heaven, it's worth the seeking after. My Brethren, press hard to get more nigh to God, to stick close to God; it's the glory of heaven: heaven differs only in degrees from that which is given out to the Saints here; it's the same in essence; it's the glory of heaven to know God, to enjoy God, to walk with God, *To follow the Lamb wheresoever he goes;* it's the glory of heaven: and therefore I beseech you, that you would now look upon it as your glory to follow God fully, as your glory to follow the Lamb wheresoever he goes.

2. *Use.* In the second place, It may be a word of encouragement unto poor Christians, weak Christians, you that are sensible you are not the *Enochs* of your Generation: Oh the distance that is in your spirits (you see) betwixt God and you! Are you pressing on after God, why then let me say to you, That you have the same for essence, that the best of the Saints have, though you have not the same in degree; I say, you that have the least interest in Christ, you have the same for essence which the best Saints on earth have, and the same which the spirits of just men made perfect in heaven have, the difference is only in degrees, it's not in kind, and therefore press on hard that you may have more of it. It's not impossible that you should come to the same height with them, because the difference is only in degrees, it's not in kind. It's true, where there is nothing but gifts and parts, there the difference is in kind. If a man hath the most excellent parts in the world, he can never attain unto that which a Christian hath; parts can never attain unto grace, but the least measure of grace may grow

up to the greatest in time, for the difference is only in degree. *The Kingdom of Heaven is like unto a grain of Mustard seed:* why, a grain of Mustard seed when it's sown, you know how little it is, but it grows up to a great height: where there is rooting in Christ, where there is a principle of grace in any soul, there shall be a growth, and that soul shall never leave growing till it grow higher and higher, as tall as heaven itself, and there it hath its full growth and its full perfection. But let me tell you that say, you shall never be eminent in your Generation; let me say thus to you, You have the same Mediator, that the chiefest of the Saints have, even you that are weakest; all they have, comes through his hand, and it's for his sake: you have the same Mediator that they have, Oh why do you not improve this Mediator more, that more may be given out through him? If you were more in improving and more in waiting upon him, seeing you have the same Mediator, you shall have the same welcome in heaven with the most choice of Saints: you have the same Fountain to go unto, and therefore do not say, you shall never be eminent in your Generation, you have the same fountain, *All we from his fullness receive grace for grace;* the choicest have nothing but what they receive from Christ and his fullness, and the same fountain is as full for you as for them; nay, there is the same freedom of access for you as for them, there's the same freeness in Christ to be given out to you; it's a fountain set open, set open for *Judas* and for *Jerusalem,* it's set open for the weakest, that they may come and drink and be cheered in their spirits; nay, let me tell you that the heart of Christ is more careful of you than of others, the heart of Christ is most careful of his weak ones. Oh, what provision doth he make for them? *Simon Peter, dost thou love me? why then keep my Lambs:* if thou lovest me, *Peter,* by all the love thou bearest to me, then take care of my weak ones, *Feed my Lambs:* and he takes care himself, great care; in *Isa.* 40. 11, 12. it's said there what Christ the good Shepherd shall do, that *He shall gather the Lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young:* there is the special care that Christ takes of you that are weak.

Nay, Further for your encouragement, let me tell you, that there is the same blessing upon you that is upon the strongest of those Saints that God hath upon the earth: therefore there is way made for your growth and increase; when God makes the new creature, when ever he brings forth the new creature he blesses it: as when he created the World, he gave it his blessing, *Increase and Multiply,* and so to the Trees, *Be fruitful:* and so where ever the new creature is, there is the special blessing of the Creator goes along with it: he saith to them all, *Be fruitful and multiply,* be fruitful in old age, and in *Rev. 22. 11. Let him that is holy, be holy still:* there's a blessing upon every righteous holy man though never so weak, let him be holy still, oh let him be more holy, let him increase in holiness and righteousness; there's the blessing of Christ in the New Testament, oh wait and look for this blessing, and know that the blessing of Christ is prevalent: the Curse of Christ is heavy, it made the Fig-tree die to the very root, wither to the very roots: but the blessing of Christ can make roots that are withered to spring up and flourish.

But again (to say no more) for your encouragement, Consider what promises the Lord hath made to the weak, to those that are weak of strength, which promises are in a special manner to be accomplished in the latter days, as in *Zach. 12. 8. In that day shall the Lord defend the Inhabitants of Jerusalem, and he that is feeble among them at that day, shall be as David, and the*

house of David shall be as God, as the Angel of the Lord before them. Zachariah saith that there's a time a coming, that the weak and feeble shall be as *David,* and they who are as *David,* shall be as the *Angel of the Lord. David* I told you was a choice man in his Generation, he was a man after God's own heart, that walked with God most part of his life, he was strong to do great things for God; now he that is weak shall be as *David,* and he that is as *David* shall be made strong as the Angel of the Lord. When you are in the midst of the sense of your weakness, look upon these promises, and desire the Lord, that he would hasten the accomplishment of them. Well, then I beseech you suffer me to press this upon you, that you would labor to get as nigh God as possible you may, get as nigh God as may be; do not think it enough that you have an interest in Christ, that you have that which will carry you to heaven; Oh, let the spirit of a Child, of a son, this day be set upon you: seek not enough only to carry you to heaven, but seek more than so, seek that that will make you eminent unto God in your Generation, that which will make you exceeding serviceable unto God, and to your Generation in your Age, even this strife should there be to get into the very heart of God, Oh that God would reveal this to you, that you are one of his choice favorites. The nigher you are to Christ, the more you shall see of heaven, the more you shall know of his Mind, of his Will, and of his Word: you think that Disciple was a happy man that leaned on Christ's bosom, the Disciple whom Christ loved, sat next him, leaned on his breast; Oh how should you press after this in spirit, to get as nigh Christ as may be, to lean on the bosom or breast of Christ as that beloved Disciple did! I tell you, you that do so, you shall hear more from Christ than others do. Christ sometimes speaks softly, and there's none hear what Christ speaks but those that sit next him; the soul that sits next him and cleaves closest unto him, as *Enoch* did, hears many a word that other Christians cannot hear: *Enoch* had choice things revealed unto him, God did reveal things to come unto him, because he was the choice of God, and sat close to God. Oh, that you would labor after this, to get near unto God, there's many sweet refreshments that you may meet with, there's many a good bit that you shall get of him, which others of his Children do not taste of, by reason they follow him not close. Oh do not lose the sweetness of this! How sweet is it to hear a word from Christ, and how refreshing is that portion that Christ carves out. Strive in your Generation that you may be like *Enoch,* who in his Generation stuck close to God, and walked with God.

SERMON II.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

I Made entrance the last day, where I opened the words to you, we considered that commendation that was given to *Enoch, He walked with God;* so did the rest of the ten Patriarchs spoken of, but notice is taken only of *Enoch, Enoch walked with God,* he walked with God in a special manner, he walked more close with God than the rest of the men in that Generation, and therefore it's spoken of him as if he alone had walked with God, *And Enoch walked with God.*

Two things I propounded to be discust, before▪ I come to the main general Proposition:

First of all, That the Lord hath some special Servants that walk more close with him in their Generation than others. And then,

Secondly, That the Lord takes special notice of such; here is a special character upon them, some special honor that God puts upon such. I spake of the former the last day; and we reflected upon it in way of Application.

I desire that all God's people would labor to get as nigh God as may be: do not content yourselves that you have interest in Christ, that you have that which will carry you to heaven; it's a poor low spirit to take up here: but seek after that which may make you an honor unto God, and serviceable in your Generation, that you may walk with God in special, as sometimes *Enoch* did. We spake also by way of encouragement unto those that are weak, as if that you should never get so nigh God, that you should never be able to walk with God as *Enoch.* You have the same principle that have interest in Christ as the strongest; though you be weak and never so weak, Christ is the same principle of life in you, and therefore you do not differ from them; you look upon Saints that are remarkable, and you are discouraged when you view the distance between you and them: but know, the difference is not in kind but degree; if the difference were in kind, there were no hopes of attaining to that measure, all the gifts and parts in the World canit grow up to grace; but where there is a principle of grace, though never so small, though it be but as a grain of Mustard seed, it shall grow, and never leave growing, till it grow as high as heaven. You have also the same Mediator (though weak) in whose name you may come and plead acceptance, as well as the strongest; you have the same Fountain to go unto, infinite fullness that is ever running over, willing to communicate; there's the same freeness of access for you, this Fountain is set open for you as much as for the strongest; it's the blessing of the new creature, *Be strong, let him that is holy, be holy still, and him that is righteous, be righteous still,* in *Rev.* 22. 11. The blessing is upon him that hath Christ and Righteousness, let him be more righteous, and more holy, let him go from strength to strength, until he appear before God in *Zion;* this is the blessing upon him: therefore your weakness should be no cause of discouragement. You have also the Promises, that the time shall come, *That those that be weak shall be as David* (a Prophecy concerning the latter times) he that is weak shall be as *David,* and he that is as strong as *David* shall be as the Angel of the Lord: So that you that are weak in your own apprehensions should be strengthened, even as *David,* who was one that walked with God in a remarkable manner in his Generation. Therefore get as nigh God and Christ as may be: sit at his Foot-stool; the nearer you are to Christ, the more you sit under the dropping of his lips, the more sweetness of Christ will fall into your spirits; the more his eye is over you, the better you are in his thoughts, and you shall have many a good bit, if you follow him closer than others. To proceed to the second Proposition,

2. Prop. *That the Lord takes special notice of such as do walk with him in a remarkable manner.* The Lord takes special notice of such, there is some special character of honor which the Lord will put upon such as walk with him so as *Enoch* did: it's written twice in this Chapter, that *Enoch walked with God.* God will have special notice taken of him; they all walked with God, the rest of the Patriarchs, but notice is taken only of *Enoch*'s walking. The New Testament

takes notice of *Enoch*'s walking with God: The Apostle *Jude* speaks of *Enoch the seventh from Adam,* which I had occasion to speak of the last day. And the Apostle to the *Hebrews* takes notice of *Enoch,* as one that lived by Faith, and by Faith was translated; and before he was translated he had this Testimony, *That he pleased God.*

But I shall show you how the Lord takes notice, special notice of such of his Servants as do walk closely with him, in divers particulars.

1. First of all, The Lord bears witness to them, and he bears witness of them in a special manner, I say the Lord bears witness to them, and bears witness of them. He bears witness *to them;* he spake evidently, clearly unto them; he clears up their evidences for heaven; he speaks by his spirit unto theirs, and they are his witnesses in the World; they bear witness to the name of God, and the truth of God, to the Word of the Lord, the Lives of such of his Saints bear witness to the Word, they are a Comment, an Exposition of the Word of the Lord, and therefore the Lord bears witness to their spirits, they have special work to do for God in the World, and therefore God comes in with a special witness and testimony of his spirit with theirs, that he might strengthen them, and carry them through all their undertakings which are for God. *Paul* was a chosen vessel, and was to bear up the name of God before the Gentiles, and therefore the Lord comes and speaks unto his spirit in a special manner in strengthening of *Paul, Paul fear not, I am with thee.* The Prophet *Jeremiah* was to bear witness for God, to do great things for God, and therefore God bears witness to his Spirit in *Jer.* 1. 18. he sends him forth and tells him, *He had made him a Brazen Wall, and an Iron Pillar,* and he would carry him through all the work, and all his enemies should not be able to harm him: they wait for the witness of God, for the witness of the Spirit of God, their souls are always hearkening, and they are listening what God shall speak: they wonit be put off with any other Testimony till God speaks, their soul is not satisfied, God therefore comes in, and by his spirit witnesses it himself, he writes their evidence fair, and writes it with the blood of his Son, and casts it into their bosom, and they are careful to keep their evidence clear when God hath once given it out to them, they are careful to keep it from blots and blurs, and to read over their evidences in Christ, and put it into their bosom: there's nothing they delight in, but in reading it again and again, and therefore the Lord doth witness unto such. And he doth not only bear witness to them, but he bears witness *of them;* a high honor for God to bear witness of poor creatures: to bear witness of them, *Hast thou considered my Servant Job?* Job 1. 1. God gave witness of him, That *Job is a perfect and upright man, one that feared God; he was one that eschewed evil:* God bears witness of him: and so in *Job* 2. 3. the Lord saith, *Hast thou considered my servant Job, that he is a perfect and upright man, none like him in the earth?* Mark, what a high Testimony God gives of him: *Job* durst not say so of himself, he durst not stand upon his own perfection, he durst not say he was perfect, but God said so: his friends would not say so of him, but they accused him, and said he was an Hypocrite, because they saw the hand of God went out remarkably against him; Ay, but God bears witness of him, whatsoever his friends say, God will convince them, that they judged with unrighteous judgment: therefore see what God says to *Eliphaz* the *Temanite, Job 42. 7. My wrath is kindled against thee and against thy two friends: for you have not spoken of me the thing that is right, like my servant Job. Job was a perfect and upright man.* Their walking with God is hid from the World,

it's in secret, their spirits are in secret carried after God, which are the choicest, and most curious ways of their walking with him in the World, they see not, and canit eye their walking with God, but God will take notice of what they have done for him in secret, and it shall be published upon the house top; God will bear witness of such of his Servants as walk closely with him in their Generation, he will bear witness of them before men; will bear witness of them either in their lives, or at their death, or else after death; in their lives, as he did of *Job;* at their deaths, he will give such a testimony of them at death as shall make even their very enemies wish with *Balaam, Oh that I might die the death of the righteous, and that my latter end may be like unto his;* and then he will bear witness of them after death, when they are gone, I say, many Ages and Generations after they are dead and gone, God will bear witness of them, as in *Heb.* 11. where you have it recorded of all the Patriarchs, that by Faith they pleased God: and thus God will bear witness of such of his servants as will close with him in their Generation. And this is the first thing that God takes notice of in them, so as to bear witness of them, and to them.

2. But again, Secondly, God sets up such of his servants as *Patterns* to others for them to imitate: He sets them up as patterns; this is a high honor to them for others to look unto: they are the very Images of God, they are the very Images of Christ, and therefore God sets them to be patterns to be imitated. *Abraham* that walked with God, is made a pattern to all in his Generation; and *Moses* a pattern of meekness, and *Job* a pattern of patience, *You have heard of the patience of Job;* and therefore saith the Apostle, *James 5. 7. And therefore be ye also patient unto the coming of our Lord. Be ye also patient; you have heard of the patience of Job:* It's true, God himself is the first and highest pattern, *Be ye holy as your heavenly Father is holy, be ye perfect as he is perfect;* there's a suitableness in the spirits and affections of the Saints in their desires unto this pattern of God himself which is set before them; for as the perfection of God is infinite, as the holiness of God is infinite, so there is a kind of infiniteness in their desires and affections in their pursuits after God; but when they look upon their actings and attainments, they see they come infinitely short of God, and are apt to be discouraged, and therefore now the Lord hath set up other patterns for his weak Saints to look unto, and therefore they are such as themselves, to see how much they have attained to in their Generation. *You have heard of the patience of Job:* and so in the same Chapter, the Apostle tells them of *Elias,* a pattern which God hath set before them: he calls them to wait upon God by prayer; *Elias,* though a man subject to passion as we are, yet *He prayed and it rained not,* and *he prayed again and it did rain:* A man subject to the like passion as you are, and yet he prayed and it rained not, and he prayed, and it rained; therefore look you to be as patterns; this is another honor that God is pleased to put upon his servants, he makes them patterns to others. But again,

3. Thirdly, The Lord doth *boast* of such of his servants as do thus: he *boasts and makes it his glory,* he sets them before, for all the world to look upon and behold his glory in them, in *Rev. 14. 4. These are they which follow the Lamb wheresoever he goes,* let all the world look upon them, and behold the glory of God shining in them: these are they that follow the Lamb where ever he goes; you know what God said to Satan concerning *Job, Job* 1. 8. and 2. 3. *Hast thou considered my servant Job?* I have one servant that is worth the considering, saith God, *Hast*

thou considered my servant Job? Hast thou set thine heart upon my servant *Job,* saith he? Thou hast been compassing the earth, but hast thou seen such a one as my servant *Job?* Thou hast many slaves to boast on, and many drudges, but I will compare with thee above all: my servant *Job,* hast thou considered him? he is a perfect and upright man, *one that feareth God and escheweth evil.* And so *David,* God seems to glory in him, that he had such a servant as *David,* in *Acts 13. 22. I have found David, the son of Jesse, a man after mine own heart, that shall execute all my Will:* as good a servant as I desire to have, he will fulfill all my Will, and he is according to mine own heart, he will do all my Will: God glories in it that he had such a servant as *David.*

4. Fourthly, As God glories in such, so he *delights* exceedingly in such, as walk closely with him, they are the Object of his delight: it's said in *Cant.* 7. 5. that *the King is held in his Galleries:* he sees such an excellent piece, he is held by his affections, and he cannot get out, *Oh thou hast ravished my heart, my Sister, my Spouse, thou hast ravished mine heart with one of thine eyes, with one chain of thy neck:* Behold the beauty of thine eye, that eye of Faith, that eye of thine ravishes my heart, it wounds the heart of Christ, it made him love-sick, there was such a dart from the eye that ravished his heart, great delight the Lord takes in such; Oh, saith the Father, here's the very Image of my son in such and such a Saint, here's the very likeness of my son, I canit but look upon this picture with delight, here's the very countenance of my son, the very eye of my son, Doves eyes, the very cast of his eye, and it's always looking heavenward, the very cast of the eye of thee my son: here's the very lip of my son that dropt sweet smelling Myrrh; here is the very gate of my son, his very carriage, every footstep is like the foot-steps of my son, I canit but delight; the Father saw the Image of the son in such, and the son sees the Image of the Father in such, and therefore canit but rejoice and delight in them with exceeding great joy. That's a fourth. But again,

5. Fifthly, The Lord doth *manifest much love* unto such: there's another special favor that such as walk close with God meet withal: Oh that all this which is spoken might refresh your hearts. The Lord manifests special love and favor to such; he communicates more of his love, they shall have the very heart of God, God unfolds, he will unbowel himself unto them; the Lord canit contain it, he falls upon them, falls upon their neck and kisses them, as *Joseph* did upon his Brethren's necks, in *Gen.* 45. 14, 15. he could contain no longer, fell upon their necks, discovered himself unto them, I am your brother, saith he, *I am Joseph:* there's abundance of love, precious love that the Lord doth reveal unto such; he will satiate and satisfy their soul with kindness; there is a promise that is made in the *Psalms 36. 8. He will satisfy their souls with his loving kindness, they shall drink abundantly, and be satisfied with the fatness of thy house:* they shall taste abundance, not only so but be satisfied, taste and be satisfied, with the goodness, and love of the Lord; there's none drinks so much, nor none meet with such soul-satisfaction, as those that walk close with God.

6. Sixthly, The Lord *reveals his secrets unto them,* he will with-hold nothing; *Shall I hide from Abraham?* The Lord will reveal it unto such of his Servants, *Shall I hide from Abraham?* Gen. 18. 17, 18. *seeing Abraham shall become a great Nation, and he will teach his Children:* The Lord knows to whom he gives out, such as will give out to others and be communicative to others, and

therefore the Lord reveals himself unto them: they stand nigher God than others, therefore they see more than others, understand more than others, and standing upon the hill top they see further than others: God reveals special things to them: *Enoch the seventh from Adam Prophesied of these, saying, Behold the Lord cometh with ten thousands of his Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.* Again,

7. Seventhly, The Lord *employs such upon special Services:* such as walk more closely with him, shall do the great works of God in the world; great things are spoken of to come to pass in the latter days, and who shall be God's Instruments to bring his great works to pass? Why, the Lord will make wise such as walk closely with him, in *Rev.* 17. 14. The Army of the Lamb, such as he will do great things by, they were such as are *called faithful and chosen;* there's that commendation given of them, *And they that are with him are called faithful and chosen:* These shall be his Instruments of the great work to bring down *Babylon* by, to do his great work by, these shall be men of choice spirits, called, chosen and faithful, God will make use of them to bear up his name in the world, and he will use them as Instruments to bring to pass the great things he hath spoken of: they are Instruments that will give all to God, and therefore God will make them Instruments of great work to him; and it's their study that the Lord alone may be exalted, and therefore the Lord will make use of such for special service. But again in the eighth place,

8. Eighthly, The Lord takes special notice of them, for he *puts such a luster* upon them as shall make them to shine in the eye of the world; this is another honor that God is careful to put upon them, as that they shall shine in the eye of the world; that they shall either be respected or feared. Sometimes the Lord makes the very wicked in the world to respect them. *John* that was a burning and shining light, *John the Baptist,* how did God make even *Herod* himself to respect him? Even the wicked of the world are convinced by them, and God doth enforce the world to approve of them, to approve of the way they walk in, and to approve of their Integrity. There's a promise in *Rev.* 2. to the Church of *Philadelphia,* that God would make their very enemies to come and worship before them, and to acknowledge that God hath loved them; there is such a luster upon them, upon their spirits, and lives, and carriages, when they walk close with God, that the men of the world are forced to confess as of Christ, *Never man spake as this man,* and certainly these men are gracious men, what ever the world thinks of them, and oh that there were no worse, and that I might die the righteous man's death, that my latter end may be as his; they are thus convinced by that luster that is upon them, or at least, God makes the world to fear them; they are a dread unto the world: *Abraham* was mightily feared by *Abimelech,* and *Abimelech* feared him, and sent to make a Covenant with him in *Gen.* 1. 22. he sent his great Captain to make a Covenant with *Abraham,* and why? Because they perceived that God was with him, and God prospered him, and therefore they are afraid that *Abraham* should be their enemy; though they were strangers to God, yet the fear of his people, the fear of *Abraham* fell upon them: what a dread is many a godly man unto the wicked, their very conversations do convince them, the stirrings of God, the appearances of God in them do convince them: and therefore they cry

out many times of them as the Devils did of *Jesus* of *Nazareth, Why art thou come to torment us:* So a man that walks close with God is even a torment upon them: the fear and dread of them fall upon their enemies; that's another honor that God puts upon those that walk closely with him.

9. Ninthly, Again, To such as walk closely with God, there's an *abundant entrance for them into the Kingdom of God,* I say, such shall meet with an abundance of entrance into the Kingdom of God; so says the Apostle in 2 *Pet.* 1. 11. He bids them there *Give all diligence to make their calling and election sure,* be not idle, do not stand at a stay, press on, *For so there shall be an entrance made, an abundant entrance shall be ministered unto you, into the Kingdom of our Lord and Savior Jesus Christ:* All God's people do not meet with this abundant entrance, there are some that creep in at the narrow gate, some sail to Heaven with quarter wind, others go with full sails of Assurance. Now this seems to be promised to those that walk most closely with God, that give all diligence to wait upon God, and all diligence to increase in knowledge, and grace, full sails of Assurance and an abundant entrance shall be ministered unto them into the Kingdom of our Lord and Savior Jesus Christ. But again,

10 Tenthly, In the last place, Such as walk with God, God makes their *memorial to be sweet,* the memory of the just shall be sweet when they are dead and gone, their names shall not rot, they shall be Embalmed, God will have them to be remembered unto many Generations; *Abel,* though dead, he is yet remembered, God will take care that his Saints shall be remembered. *Enoch* walked with God, and though he was cut off, yet *Enoch* must be remembered, though it were many hundred years before *Moses,* yet God would have *Moses* to write it twice, *Enoch walked with God.* Now God will have the very men in the world to honor their Names when they are dead and gone; the Prophets many of them were cut off by the wicked Jews, but God caused their names to be precious when they were gone: and the Scribes and Pharisees (as wicked as they were) yet, notwithstanding, they honored the name of a Prophet; and your Fathers killed the Prophets (though odious whilst they lived, though cut off, as Christ himself was, and thought not worthy to live on the face of the Earth) yet their Names are precious and in memory: and thus you see that the Lord takes special notice of such of his Servants as walk most closely with him; he knows that the Devil takes special notice of them, and therefore he will take notice of them; he knows that the world takes special notice of them to envy them, the spite of the world is against them, and therefore God will take them into special favor with himself: there are none so hated, none so maligned as those that walk most close with God; there is no such eye-sore to a carnal man, as one that walks close with God: Oh, the light and glory of God that doth appear in such a Saint doth convince the men of the world, and upbraids them, shames them, sets their Consciences on work, convinces them at what distance they are from God, and therefore it is that the world hates them, there's none that meets with more spite from the world than they, and therefore the Lord takes special notice of such, and there's none that the Devil strikes more at, than those that walk closest with God: for they are like a light set upon a Hill, and the Prince of the Air will endeavor to blow it out; they are as Beacons set upon a Hill, and the Devil knows that if he can throw them down, there will fall many with them. *Hast thou considered my Servant Job?* hast thou set thy heart upon him? I doubt not but thou hast considered him, thou hast

maligned him, sought to cast him down from his station. *Simon, Simon, Satan has a desire to have you, that he may winnow you, but I have prayed for thee that thy Faith fail not;* of all others, Satan desires to have *Peter,* that he might winnow him. Such as are most eminent, the more eminent, the more doth Satan desire to winnow them, and therefore the Lord steps in, *I have prayed for them;* Christ steps in to plead for them in a special manner, he takes care of them: As the darts of the Devil are thrown principally at such, so the Lord himself will be their Buckler, and their defense.

Now Brethren, from all that hath been spoken, reflect upon it; And oh that it may stir you up to endeavor to walk more close with God; not only to walk with God, but to walk with God as *Enoch* did; it's not enough to be gracious, but what singular thing do you for God? I know that this will make you vile in the eyes of the world, but be you resolute in the ways of God: It will be a blot to you in the eyes of the world, but it will be an honor to you in the eyes of God, who judges in truth and righteousness; and therefore if the world spite you for this, for walking more close with God, for embracing the truth of the times, say, If this be to be vile, I will yet be more vile, and know that it shall not be labor lost, I say, it shall not be labor lost, to endeavor to walk thus closely with God as *Enoch* did, you shall meet with that refreshment in God, which will abundantly answer what you shall lose in the world, what you shall part withal in the world: the sweetness that you shall meet withal in Communion with God, it shall abundantly satisfy for the loss of all creature comforts whatsoever, if you shall lose anything for walking thus closely with him.

I shall say no more, Your memories shall be precious in God's sight, when rich men, and great men, and men of parts shall rot and perish, die, and come to nothing, and their names shall perish with them and rot; Why, the names of the righteous, such as walk close with God in their Generation, their names shall be as a Box of Ointment poured forth, and they shall be sweet and precious to God and to his Saints throughout all Generations. And thus I have shown you these two particulars, That God hath some of his Servants in all Generations, that walk more close with him than others; and secondly, That the Lord takes special notice of such, and sets some special badge of Honor upon them; the main Point in hand is still behind.

SERMON III.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

I Have already considered two Propositions that did arise from some particular consideration, before I came to the main; First, In that *Enoch* is taken notice of above the rest; here are ten Patriarchs spoken of in this Chapter, but it's said of *Enoch* only, that he *walked with God:* they all walked with God, but he in a special manner. God hath some of his Servants in all Ages that walk more close with him than others; that was the first Proposition. And then Secondly, That the Lord takes special notice of such: here's more notice taken of *Enoch* than of all the rest, *Enoch walked with God.* And there is one particular more before I come to the main Observation,

And that is, The consideration of the *Time* in which *Enoch* lived: It was in evil times; men began exceedingly to degenerate, the world began to grow exceeding wicked, and was filled with violence, and therefore it was that *Enoch* did breath out threatenings against them: he breathed out threatenings of Judgment against the men of his Generation, which the Apostle *Jude* doth apply to the men of that Age in which he lived, in *Jude* 14, 15. it's said there (speaking of the wickedness of his Generation) *And Enoch the seventh from Adam, Prophesied of these, saying, Behold the Lord cometh with ten thousand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him:* the Prophet it's very probable did Prophesy this against the men of his Generation, they being exceedingly corrupt; and the Apostle doth apply it unto the Age in which he lived, because it was like unto the Age in which *Enoch* lived, which was very corrupt; so that you see (and it's very observable) that in the *time* in which *Enoch* lived, that Generation was very corrupt, yet he walked with God. It affords us this Proposition to pitch upon, That

The Lord takes it exceeding kindly, when his people walk closely with him in evil times, it's the great commendation of the Saints then to walk closely with God: it was the commendation of the Church of *Pergamos* in *Rev. 2. 13. I know thy works, and where thou dwellest, even where Satan's seat is, and thou holdest fast my name, and hast not denied my Faith, even in those days wherein Antipas my faithful Martyr was slain, who was slain among you, where Satan dwelleth.* This was the great commendation of that Church, that though she dwelt where Satan's seat was, in the midst of wicked men where the Devil rules, where the Devil hath his Throne, yet there thou hast not denied my Faith, but there thou holdest fast my truth: this Christ took exceeding kindly. It was the great commendation of *Job,* that he was a perfect man, he was a perfect and upright man, though he dwelt in the Land of *Uz;* he was a man that dwelt in the Land of *Uz,* a perfect and upright man, he was upright in the midst of a sinful people: they were of the posterity of *Esau* that inhabited that place, a crooked Generation, and yet *Job* was an upright man amongst them; that was his great commendation. It was the great commendation of *Noah* that he was a just man in an unjust world; it's said, the whole earth was filled with violence in *Noah*'s days, and then *Noah* was a just and perfect man. It was the great commendation of *Joseph,* that he feared the Lord amongst the *Egyptians,* he dwelt amongst those that had not the fear of the Lord amongst them, and yet he retained the fear of the Lord. And so it was the great commendation of *David,* that his spirit was carried after God, not only when he was in *Jerusalem,* but when he was among the Heathen, when he was amongst the Inhabitants of *Meshek,* when he was in the Tents of *Kedar, Woe is me, that I am to dwell with the Inhabitants of Meshek,* &c. and yet even then *David*'s heart was carried after God, and that was *David*'s great commendation. It was one of the glories and beauties of Christ himself, That he was holy and righteous in a sinful world, *As the Apple-tree in the midst of the Trees in the Forest, so is my Beloved among the Sons,* Cant. 2. 3. He was an Apple-tree in the midst of wild Trees, when he was compassed about with Briars, Thorns and Thistles, and Crab-trees, yet he continued a pleasant Apple-tree, and brought forth delightful fruit to God and man. Now for the clearing of this Point, That *the Lord takes it exceeding kindly, when his people walk close with him in evil times,*

I shall show you, First, What the evil times are; And then Secondly, What it is to walk with God in evil times. And Thirdly, Make it evident, that this is exceeding acceptable unto God, which will make way for the Application.

First, If you enquire what those evil times are in which close walking with God is so exceeding acceptable?

1. First, Times of *General Apostasy:* times of great corruption, and of General Apostasy from God, from the truth, and from the ways of God, and from the worship of God; when men shall lose not only the power, but the very form of Godliness; when such as seem to be like Stars, shall be swept down; and when most men are carried away with the stream of looseness, it's an evil time, and then to walk with God is exceeding precious: Such was the time of *Noah;* in the time in which *Noah* lived the whole world was corrupt, and the whole earth was filled with violence; Ay, but then *Noah* walked with God in his Generation, and that was exceeding acceptable. And so again, we have other Instances of the like in *Hos.* 11. 12. It was the great commendation of *Judah,* that when the people of *Israel* had corrupted themselves, when *Israel* had gone astray from God, from his worship, and from his truth, then *Judah* was found faithful with God, *Ephraim has compassed me about with lies, and the house of Israel with deceit, but Judah yet ruleth with God, and is faithful with the Saints; Judah* still holds fast, or *Judah* leaves a witness to his God, bears witness to the truth of God, and is faithful to the Saints, faithful to the Prophets, and that was the great commendation of *Judah,* to be faithful at that time; in a time of general corruption: And so again in *Mal.* 3. 14. It was a very evil, a very corrupt time, and God took it exceeding kindly that his people did hold up for him: *Ye have said, it is in vain to serve the Lord, and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord? and now we call the proud happy, yea they that work wickedness are set up, and they that tempt God are even delivered:* but what follows? mark the 16 Verse, *Then they that feared the Lord spake often one to another,* &c. The people were woefully corrupt, God had a few names there that he kept faithful to himself, they that feared the Lord even then, when the time was so evil, they spake often one to another, and a Book of remembrance was written.

2. Secondly, *Times of sore persecution;* times of persecution are evil times, and then to walk with God is exceeding acceptable; such was the time in which *Elijah* lived; it was a time of great persecution, *Jezebel* had slain all the Lord's Prophets, there was none in all the Land durst appear for God, and therefore (he thought) he had been left alone, *Lord they have slain thy Prophets, and left me alone:* and yet *Elijah* stands up for God; there was none in all the Land durst appear for God, and therefore *Elijah* thought he had been left alone, 1 *King.* 19. 14. And yet *Elijah* stood up for God, and with an undaunted spirit bare witness and stood up for God: this the Lord took exceeding kindly at *Elijah*'s hand. What a gracious promise is made to the Church of *Philadelphia,* because she stood it out in evil times, *Because thou hast kept the Word of my patience:* Thou hast kept my Word with patience, thou hast kept my truth, notwithstanding all the opposition thou hast met with, that truth which was most opposed, that truth which was most persecuted, that which was the truth of the times thou hast kept,

and thou hast kept it with patience, notwithstanding all thy suffering, notwithstanding all opposition, *Therefore I will keep thee in the hour of temptation that is coming upon the World.*

3. Thirdly, Times of *Temptation* are evil times, and then to walk closely with God is acceptable: when Satan himself, or by his Instruments shall endeavor to beat souls from their standing, when he shall endeavor to turn them aside from God, then to hold fast, is taken exceeding well. It is the great design of the Devil by himself, or wicked men, thus to strike at God's people; what do you get by your close walking with God? Why, you get nothing but blows, nothing but stripes, and you are afflicted more than any; it was never worse with you, than since you began to follow hard after God; this is Satan's temptation, and now to hold fast is very acceptable: thus it was with *Job, Job* 2. 9. the Devil tempted him by his wife, says she to him, *Dost thou still retain thine Integrity? Curse God and die.* Dost thou still retain thy Integrity; what, wilt thou still walk with God? What hast thou got by walking with him? Thou seest how sad a condition thou art brought into, I would never follow that God any longer, I would curse him and die: it's a sore temptation, but *Job* still stands in his Integrity, *Thou speakest like one of the foolish women, shall we receive good at the hand of the Lord, and shall not we receive evil? Thou speakest like one of the foolish women.* But again,

4. Fourthly, Times of *Affliction* are times of trial, and then it's most acceptable for Saints to walk with God: Times of Affliction, when God seems to frown, and God stretches his hand out against his own people, for them yet to pursue after God in their spirits, this is very acceptable; to run to God when God seems to smite them, to run into his arms, when they see he is angry, to run under his shadow, when God seems to beat them sore; Why, this is very pleasing unto God: Thus it was with *Job,* though God stretched out his hand against him, yet he would not stretch out his hand to iniquity, but still he kept his integrity: he was in a sad condition, he was stripped naked of all he had in the world, as you read in *Job* 1. 21. and though God make him naked, he will walk with God; though God lay him naked, destitute of all comforts, he blesses the name of God when all was taken from him, and it's said, in all this *Job sinned not, nor charged God foolishly.* That's the fourth evil time, in which walking with God is acceptable. But I shall speak most to the first of these, because that concerns *Enoch* most, *viz.* Times of General corruption, times of declining, times of Apostasy, then to walk with God is exceeding acceptable.

Quest. Then what is it to walk with God in corrupt times, or when do the servants of God walk with him in corrupt times?

Answ. 1. I Answer, First of all, when they embrace the truth of the times, those truths that are most opposed, when they shall countenance those truths that are most discountenanced, when they will not shut out the light, the truth that God holds forth in their Generation, though the truth cost them dear, though they must buy it, though they suffer the loss of all for the truth, though it cost them the loss of their comforts, the loss of their good names, the loss of their Friends, the loss of Estate, yet it's the truth of Christ, and it's the truth of the times: When God shall thus cause his servants to embrace those scorned, persecuted, and opposed truths of the times in which they live (as every Age hath its special truth) wherein they are to walk with God in a corrupt Generation. But again▪

2. Secondly, To walk with God in a corrupt Generation, is to practice those ways of holiness, and righteousness, and to show forth those graces which are most contrary to the wickedness of the times; this is walking with God in a corrupt time: I say, to practice those ways of holiness and righteousness, and hold forth those graces, which are contrary to the wickedness of the times: and therefore it was *Job*'s great commendation, that he was upright, that he was an upright man in a crooked Generation, he lived amongst a crooked people. And it was the great commendation of *Noah* that he practiced righteousness; it's said, he was a just man when the world was most unjust, it's said, *The earth was filled with violence;* there was no righteousness in *Noah*'s days, and then *Noah* was a just man, he was a lover of justice and righteousness, he was a follower of it, a pattern at that time when there was nothing but unjustness and violence in those times: and thus to walk with God in a corrupt time is very pleasing and acceptable. But again,

3. Thirdly, To walk with God in a corrupt time, is then, when the Servants of God shall stir up others to cleave close to God at that time: this is part of their service at such time to endeavor to strengthen, and to hold up the hands and the hearts of one another, in declining and sinful times; you may remember the place before, *Mal. 3. 16. Then they that feared the Lord spake often one to another;* when the time was woefully corrupt, this was the service of that Generation, then they that feared the Lord spake often one to another, they spake words of encouragement, to strengthen one another, that they might not be dismayed, that they might go on with boldness, in professing the name and truth of Jesus Christ, notwithstanding all opposition.

4. Again, Fourthly, When the Saints shall *Rest upon the promises of God, which seem to be far off,* this is part of their walking with God in an evil time: I say, then to act faith in the promises, which seem to be far off; when you see nothing but corruption nothing but darkness, yet even then to look to the promises of life, and holiness, and grace, which shall be given out, and shall be fulfilled: when there is little or no knowledge of God, then to close with the promise, that *the earth shall be full of the knowledge of the Lord▪ as the waters cover the Sea;* so the promise that God hath made to roll away the reproach of his servants, when they meet with nothing but reproaches from men, then to look upon the promise, that he will roll away their reproach, and cause their righteousness to break forth as the Sun at noon-day. That's another. Again,

5. Fifthly, When they shall *Vindicate the Providences of God,* though never so seemingly cross unto promises, and so clear all dispensations of God, both to the righteous and the wicked; and though he suffer the righteous to be trodden under-foot, yet they shall then vindicate God in his dispensations, and say, That the Lord is good and righteous, and just, and there's no iniquity in him; there's a time a coming when he shall clear up this truth, and they shall discern between the righteous and the wicked; there's a time a coming when it shall be said, *Verily there is a reward for the righteous;* there's a reward for the just of the earth: they shall vindicate the Providences of God in the face of the wicked, *Behold the Lord cometh with ten thousands of his Saints to execute Judgment upon all;* there's a day of reckoning coming when the

wicked shall pay for all; this he resolves on; and this is a second part of that service, *viz.* what it is to walk with God in evil times, But,

3. Thirdly, It's exceeding pleasing to God that his Servants (thus) should walk and stick close to him in evil times. I shall look no further than that of the Prophet *Malachi, Mal.* 4. 16. which we before spake of, *Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and then a Book of remembrance is set before them, for them that feared the Lord, and thought upon his Name;* You may see the Lord is exceeding intent upon his servants that walk close with him in evil times, he doth eye them, and his ear is towards them, he listens to every word they speak, *They that feared the Lord spake often one to another;* and it's said there, *The Lord hearkened and heard:* the Lord hearkened: he did as if a man should listen to hear what his servants should say one unto another; they had other listners it's like in that evil time, the wicked hearkened and listned, that they might trap them; Ay, but God listens for another end, he hearkened, and heard, and a book of remembrance was written before them. There's another particular, which doth declare how acceptable it is to God that they walk before him in evil times, a book of remembrance is set before them while they speak, God writes and takes notice of what they say, *A book of remembrance,* he writes a book of Chronicles that it may not be forgotten what they spake of God, and one to another: An allusion to the custom of Princes, that they had their books, in which they writ what any man did for them, what good service they had done for the State; as *Mordecai*'s good service was written in a Book, the King calls for the book in which the services of *Mordecai* were writ: so the Lord looks in his Book; a Book of remembrance was written. But again,

Further, *A Book was written for them that feared the Lord, and thought upon his name;* nothing that they did for God, and spake of God, and thought of God, there's nothing shall be lost: it was an evil time; and it may be they durst not speak all their thoughts; yet, all their good thoughts were taken notice of by the Lord, they were not let go, but set down in his book, even their thoughts were written down: God will write them that they shall not be forgotten, Oh, *I remember the kindness of thy youth,* Jer. 2. 2. and *the love of thy espousal when thou followedst me in the Wilderness:* to follow God alone in a Wilderness, when there's little or no company, God takes this as a special respect and kindness.

But why does God take notice of his people in special, who walk most close with him in evil times?

1. First of all, I Answer briefly, It discovers that the very *Life of God and Christ* is in that soul, God rejoices in the Image of his Life, which he beholds in his Children: it's an argument that the Fish hath life when it swims against the stream; the dead Fish, that's carried down the stream, it cannot make any resistance: It's an Argument the life of Christ is in that soul that is enabled to walk with God in evil times, to go against the stream of corruption and looseness.

2. Secondly, Again, As it is an Argument of *Life,* so it's an Argument of *Strength;* that soul hath got much strength from God, that walks thus with God in evil times: It requires much strength to swim against the stream, a great stream; there are times of great opposition; the

servants of God meet with much opposition from Satan and the World, then, then to walk with God when all the world almost goes contrary, to bear up with God then, doth discover the strength of the soul which God is exceedingly delighted with.

3. Thirdly, Again, To walk with God in evil times, is an Argument of *Sincerity:* to do for God out of sincerity; *Job* was sincere, and still retained his Integrity, notwithstanding all the opposition that he met with; it doth discover that the soul hath a better principle; that soul that bears up with God in evil times▪ it hath a better principle than the men of the world; that he doth not walk by the Examples and Commands of men: it's not multitudes of men; this carries on false hearts, which oft fall in evil times; and therefore when God (notwithstanding general corruptions) carries on the hearts of God's people to stick close to him, it's an Argument of much sincerity, and sincerity is that which God is exceedingly delighted in.

And therefore I shall conclude with a word or two of Application.

1. *Use.* First of all, It lets us see how contrary the wicked are to the righteous: It's not a good time will make the wicked man good, as it's not wicked time that will make the righteous man evil; it's neither the time, place nor company that can change the nature of the wicked man: *Saul* retains his evil heart when he is in the midst of the Prophets; though he be amongst the Prophets, and Prophesy amongst them, his heart is as evil as ever; but on the contrary, *David* retains a sweet enjoyment and breathings after God, when his soul was amongst the Heathen in the Tents of *Kedar;* the wicked man *will not learn righteousness in a Land of uprightness, let favor be shown to him:* though he be in a Land of uprightness, he will not learn righteousness; on the contrary, a gracious heart will not learn perverseness, though he be in a Land of wickedness: For why? there's the seed of God in them, the seed of God shall preserve them; and therefore, Oh what cause have wicked men to see and bewail their condition! it's not time, place, nor company can make them better: in a Land of uprightness they'll be evil. Oh that the Lord would cause them to bewail their sinful natures, and so come unto Jesus Christ, that so he may make their crooked natures straight. And let the Saints be thankful unto God, for that principle of God that is in them, Oh what cause have you to rejoice in it, and to be thankful for it, that God hath put such a seed of himself into you! that he hath made you partakers of his own divine nature, which all the corruption that is in the world cannot alter! All the salt water that is in the Sea canit make the live Fish salt, still it retains its freshness; and all the wickedness that is in wicked men, canit make the gracious heart wicked. I say, improve this that is of God in you, take heed that you be not carried down with the stream of corrupt times; but know the worse that the times are, so much the better should you (that are the people of God) be; you are set up as Lights in the night, you are as the stars in the Firmament (so shall the righteous shine one day) and you (as the stars) should •ine brightest in the darkest night; God hath set you up for this very end, that so you may be as witnesses in the world, that you may bear up his name in the world, that you may witness against the general corruption of the times, in which you live: God doth therefore set you up as Pillars of Brass, on which he hath set his name, and his sons name, and you are to bear it in the world; he hath set you to bear up his name, and he hath set you to bear up

the earth, if it were not for the few that did walk with God in corrupt times, the earth would fall; remember then that God hath set you up for this very end; therefore do not suffer the name of God to fall through your loose walking with God, and through your giving way to the evil of the times; it's special service God hath for you to do, you are set here for this very end to bear up his name, it's the work, the service in your Generation; and therefore know that God calls for it at your hands, Oh know, he expects that you should embrace the truth of the times that are most opposed, persecuted and cast out, that you should practice the contrary graces unto the wickedness of the times, that you should strengthen and encourage one another in the way and work of the Lord, that you should rest upon the Promises, that seem to bear up and clear the Providences of God, against the blasphemies of the wicked, this God expects from you in evil times: and know, that if you do not walk closely with God it goes to his very heart, I say (you that are his people) it grieves the very heart of God when you go astray from him; says Christ of the twelve Disciples in *Joh. 6. 67. Will ye also go away from me?* It's said, that there were many at that time that left Christ; well, he turns unto his Disciples, and says to them, *Will ye also go away from me?* But *Peter* said, *To whom should we go? Thou hast the words of eternal life;* What, will you? if you should go away, that would be a greater grief than all the rest; you that have walked with me so long, what, will you turn aside? It was the great commendation of *Judah* that she was faithful with God, and he bids her so continue; Oh let not *Judah* turn aside, in *Hos. 4. 15. Though Israel play the Harlot, yet let not Judah offend:* Though they play the Harlot, yet you that are my people, that have so long walked with me, and that have kept in my truth, Oh, have you a care, that you walk not with the multitude to do evil, and that you be not extravagant; it goes to the heart of God your Father, if you should walk loose and keep ill orders, this goes to the heart of God, it's more than if twenty strangers should do it, if you in the least should turn aside; this is a wound from a Child, and the wound of such goes to the heart of the Father: But on the contrary, know that the Lord is exceedingly delighted with your close walking with him; you heard before in *Mal.* 3. 16. how God is delighted with the close walking of the Saints, it's kindness that God will never forget, he will remember it to the last; in *Luk.* 22. 28. (to name no more) says Christ, You are they that have continued with me in my temptations, *Behold, I appoint unto you a Kingdom:* this was kindly taken: they did not only follow Christ, but they continued with him when under temptation, and when he was persecuted, you that continued with me in my temptation and tribulation, *I appoint to you a Kingdom.* The Lord says of you, that are followers of him in evil times, that bear up against the stream, These are they that have continued with me faithful, and I will not forget them, thou hast kept to me in the hour of my patience, and I will keep thee in the hour of temptation that is coming upon the World.

SERMON IV.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

I Have already dispatched three Points, which were needful to be considered, before we come to the main; the last time, we considered what an evil time it was that *Enoch* lived in, the earth being so corrupt, as it appears (by that Prophecy of *Jude*) that the time of *Enoch* was

an evil time: but notwithstanding the corruption of the time, *Enoch walked with God.* The Lord takes it exceeding kindly when his people walk close with him in evil times. But I shall further Consider what lies in the Text, *Enoch walked with God.* Here is nothing taken notice of but his *walking with God;* he was an excellent Prophet, as the Apostle *Jude* doth witness, *Enoch the seventh from Adam Prophesied,* he was one that did a great deal for God, he preached faithfully unto the men of his Generation: but there's nothing said of him but this, *He walked with God;* he lived so long and he *walked with God.*

Observation. Observe then, *That it's the highest excellency of a Creature to walk with God:* For this is the greatest commendation that can be given of a man or woman, that they are such as *walk with God* in their Generation. Here I shall show you, First, What it is to walk with God. And Secondly, That this is the excellency of any man or woman. And Thirdly, Wherein this excellency lies, which will make way for the Application.

Our first work is to Consider, *What it is to walk with God;* the way of a Christians walking with God, is either *Internal* or *External; Internal* is the way of his spirit, the way of his heart, which is hid from the world: *External* is the way of his Conversation. We shall now consider the former only.

What is this *Internal* way, the way of the spirit, the way of the heart in walking with God?

First of all, *Faith* is the beginning of this way, I say, *Faith in God and Christ,* and the *Promises* is the beginning of this way, for the Apostle says, *We walk by Faith,* 2 Cor. 5. 7. And the Apostle to the *Hebrews* tells us expressly, That *Enoch walked with God by Faith,* Heb. 11. 5, 6. it's said, *By Faith Enoch was translated, and was not, yet before he was translated he pleased God:* where he holds forth to us, that *Enoch* lived and died in faith, and this was his first step, and this is the beginning of a Christians way in walking with God, he begins in Faith: 'Tis not possible that two should walk together unless they be agreed, so says the Prophet *Amos, Amos 3. 3. Can two walk together except they be agreed?* It's not possible till Faith close with Christ, there's no Agreement: it's faith that makes our reconciliation, and makes over this agreement to the soul, and therefore no walking with God before this agreement; it's not possible for an Unbeliever to walk with God, Faith is the beginning of this way, for the soul is filled with slavish fear, and it dares not come to God, it dares not walk with him, it dares not come nigh him, till such time as faith doth discover the grace, love and bowels of compassion that are in the heart of God; it runs away from God, the creature runs from God as *Adam* did, God walked in the Garden, and he called for *Adam* to walk with him, but he durst not, the guilt of his transgression was upon him, and he hid himself among the Bushes in the Garden; Poor creatures! they run not only into the bushes of the Garden, but into the bushes of the Wilderness, they would hide themselves in the Thickets of their own righteousness, in Briars and Thorns, rather than come in and submit to God again: There's not only pride of heart, but there's enmity, enmity against God, *The fool hath said in his heart, There is no God;* he wishes there were no God, that he might still be without control, and give no account of his actions, there's enmity in the heart, and this slavish fear and enmity remains till such time as God discovers it, and roots it out by faith, and faith discovers the tender bowels, love, and compassions that are in God towards it through Jesus Christ, so that as the soul goes on in

believing, so it goes on in walking with God: A Christians Exercise of faith is the acting of faith, and exercising of faith every day on the promises, is a great part of his daily walking with God, for he that walks with God acts faith, in all conditions he runs to the Promise; when the guilt of sin revives, he runs to the Fountain set open for *Judah* and *Jerusalem* to wash in, and he rouls upon the Promise, *Lord, thou hast promised to blot out my transgressions like a thick Cloud;* and so when he wants holiness, when corruption prevails he runs to the promise, Lord, thou hast said, *sin shall not have Dominion over me;* thou hast said, *If Christ be in you, the body is dead because of sin, dead to sin;* and so in time of temptation he runs to the Promise, Lord thou hast said that such of thy servants as walk in darkness, and see no light, should trust in the name of the Lord, and stay upon their God; and thou hast said, No temptation shall be a burden beyond their strength: And so in all straits and afflictions, it runs to the Promise, Lord thou hast said, That all things shall work together for good to them who love and fear thee. In a word, This is to walk with God, when the soul shall rest upon the Promise for all supplies both for this life, and that which is to come; when he shall trust the Lord for provision in the way, and trust him for an Inheritance in the end of the way, he shall say, Lord, thou hast given me the Word of thy grace, and I will venture my soul upon it, though it be for eternity I will venture upon thy Word, if I perish I perish; if God can deceive me, I am willing to be deceived. Thus doth faith put the soul into a capacity and posture of walking with God, it puts the soul in a posture of walking hand in hand with God, as a man with his friend, it puts the soul into the best posture of walking with God, and that is, into a posture of leaning and staying upon him as it walks with him. It's said that the Spouse, as she came out of the Wilderness, *She came leaning upon her Beloved;* The Lord knows, his poor servants are not able to walk with him in the Wilderness, unless they lean upon him, and they canit set one step forward unless they lean upon him, and therefore he hath given them himself, his son, and his sons name, his Word, to stay and lean upon in the Wilderness; and this is the beginning of all their walking with God. That's the first particular▪ Again,

2. Secondly, To walk with God is to *Bow the spirit unto God;* this is another part of the Internal walking with God; I say, when the spirit bows unto God, when the powers of the soul are over-powered by the Spirit of Christ to submit unto him, for the very powers of the soul are resigned up to Christ; when the soul gives him the chief place in the heart, and desires that God may be set up in the very excellencies of the spirit; it canit be content unless God have that strong hold, unless he gain the inward-most Tower and Castle, the very heart and spirit which he desires may bow to God; when it is not content to give him the service of the outward man, but desires to serve him in spirit also, and therefore does cry out of those inward lusts that defile the soul, and do hinder it from acting towards God: though others, though standers by look upon such a soul, and see that God hath done a great deal for it, yet he canit be satisfied so long as there are any risings in the inward man, any rebellious lusts in the heart that do rise up against God, it desires that the Word of the Lord may bring down every Towery imagination, and that it might lead every thought into Captivity unto Jesus Christ: when the soul makes it his work, thus to bow the spirit, the inward man unto Christ, to serve him in spirit, to give him the choice, the excellency of the affections, and the

highest place in the soul, and is never quiet till every base lust be cast out of that inward Castle and Tower; this is another part of that Internal walking with God.

3. Thirdly, when the soul is *carried out with strong desires after the enjoyment of the presence of God;* when the soul delights in the presence of God, and is carried out with strong desires after further and further enjoyment of God, this is a part of the souls walking with him; when it canit take up in anything short of God; Creatures and Ordinances canit satisfy, if it do not meet with God in them, and therefore it desires to use all creatures for that end that he may see God in them, and glorify God for them, and be led unto God by them, that still he may come nearer unto God, whom to enjoy is his happiness; and so for Ordinances, he uses them all for that end that he may get nigher God, and enjoy more of the presence of God, and therefore he will wait upon the dispensation of the Word, because God hath promised to be there, and therefore he will walk with the Saints of God, because Christ hath promised to walk in the midst of the golden Candlesticks, for there he expects to meet him, and desires to enjoy much of God and Christ; I say, when the soul thus enjoies much of God, it's a great part of its walking with him; and therefore when God stands at a distance and hides his face, it goes up and down lamenting; Oh, this is the greatest perplexity in the world, for God to turn away and hide his face, and to lead him into a poor dark condition, Oh, Lord turn again, says he, let me see thy face; though he chide him, better than not to see his face or hear his voice at all; and therefore its desires are vehement when God seems to exempt himself. Therefore *David* breaths after God, in *Psal. 42. 1, 2. As the Hart panteth after the water brooks, so panteth my soul after thee O God. My soul thirsteth for God, for the living God, when shall I come and appear before God?* As the Hart breaths after the water brooks; Oh, it is a mighty desire that the poor, chased, hunted, bleeding Hart has after the water brooks, and such is *David's* desire after God, *Oh when shall I come and appear before God?* It's also expressed in *Isa. 26. 9. My soul sought after God in the night season* (says the Church there) *with my spirit within me will I seek thee early;* it's a very Emphatical expression, *with my spirit within me will I seek thee early.* Well, this is another part, a third step of the souls walking with God.

4. Fourthly, Again, *When the soul is filled with mighty desires of being made like unto God;* his desires are continually extended this way, in being made like unto God; it looks upon it as his glory, as his happiness: It's the greatest part of the glory of heaven to be made like unto God, and therefore the Apostle cries out so much of the old man, and of the body of sin and death, and desires so much to be satisfied and filled with the likeness of God; he looks upon Christ for this end, and beholds the glory of God in Christ, and he looks wistly, and would always be looking upon Christ, that so he might be changed from glory to glory, even by the Spirit of the Lord. His desires are mightily carried out, in being made like unto Christ, and he looks upon the promises for this end, that they may purge, sanctify and cleanse from all pollution both of flesh and spirit; the spirit of God shining in them and through them, it might convey more of the divine nature to them: That's another part of his walking with God. Again,

5. Fifthly, *When the soul is desirous to embrace all the motions of the Spirit of Christ:* I say, it's desirous to embrace all the motions of the Spirit of Christ, and to walk up to them, and to

improve them. Oh that sentence is writ upon the soul, *He that hath an ear to hear, let him hear what the Spirit speaks;* and therefore the soul is attentive, and is intent upon God for this very end, That he may know the mind of God, and not lose its opportunity, that it may hear when the Spirit calls, and says, *Come away:* There's a great deal in this; this is that which conduces unto a Christians peace exceeding much: the knowing and improving such opportunities of Christ's speaking in his heart, conduces to his peace and growth, and to his usefulness and serviceableness in those seasons and opportunities; when the Spirit of Christ (as I may say with holy reverence) whispers in the soul, when the Spirit of Christ says, Here's an opportunity of doing good to the soul, or to the body of a poor creature; Oh, how is then the heart drawn out amain to lay out himself for God, his strength for God, and to lay forth his Estate for God? And he says as Christ said, *Loe I come:* Here's an opportunity for service; why, then, *Loe I come to do thy Will, O God;* the embracing, I say, and cherishing those motions of the Spirit of God, which he is pleased to hint in the souls of his people, is another part of their walking with him. Again,

6. Sixthly, In the next place, That soul walks with God *when it sets itself in the eye of God;* when it eyes God continually, and sets itself in the eye of God, in the presence of God, this is a main part of his walking with God; when a man shall do all that he doth as in the presence of God, every action, that though it concerns man and his outward calling, yet he desires to do all as in the presence of God: And therefore he doth not only look to a duty, but he looks to the manner of the performance of every duty, because the holy, pure and piercing eye of God is upon him; he looks to the manner, how it's carried on and forth, what spirit is in it, because he knows that the eye of God is piercing, it's a flame of fire, and he doth all as in the presence of God, and unto God, in his serving of man, he doth it as unto the Lord: he hath a higher end than the men in the world have, who know no other end than to gain riches and honor, or the like; but there's a further and higher end, that he may lift up the name of God, and serve God in serving of man, that he may serve his Generation according to the Will of God; I say, when the soul is thus always under the eye of God, and therefore is faithful whether man see or no, though there is no eye to witness, no eye to overlook, yet it knows that it's in the presence of God, for though he do not so see the transgression of his people as to cast them off, yet he may see that which may be matter of sore displeasure and grief; and therefore this is that which is as a bridle and a bit over all his ways, that it is in the presence of God. Again,

7. Seventhly, In the next place, The soul walks with God *when he is desirous to embrace every truth that God shall impart;* when it opens to truth; this is another part of the souls internal walking with God: when it opens to truth, to every truth which the embracing and professing of may cost him dear, being opposed in the world; it matters not, if you be persuaded it's the truth of Christ it's enough, it trusts God for the rest; oh it's greedy after truth; that soul that walks with God, oh how fearful is it, lest it should not embrace truth? Oh how fearful is it lest it should be left behind when God advances his truth in the world; and when truth is advanced, Oh, how fearful is it to be left behind? Though it would not set a step, until God goes before, and it would not hear the voice of a stranger, yet it would not be shut up from the voice of Christ, therefore it's fear is to be left behind, and desires that God

would take it along: when he discovers truths unto a Saint, even the truth of the age, and the truth of the Generation in which he lives; that's another part of the souls walking with God. Again,

8. In the Eighth place, The Soul walks with God *when it can justify the Word of God;* justify the Word of God, though the Word condemn him in his practices, yet he will justify the Word of God; though the Word be high, holy, and spiritual, and he sees he is a poor creature and canit come up to it, yet he wonit despise nor hate the Word, but loves, justifies and blesses God for it; so the Apostle in *Rom. 7. 12. Wherefore the Law is holy,* says he, *and the Commandment is holy, just and good.* Again in the 13 Verse, *Was then that which was good made death to me? God forbid. But sin that it might appear sin, working death in me by that which is good: that sin by the Commandment might become exceeding sinful.* And again in the 16 Verse, *If then I do that which I would not, I consent unto the Law that it is good.* Though I do the things that I would not, yet, says he, I love the Law and delight in it in the inward man; this is a main part of the spirits and souls walking with God, when it can thus justify and clear the Word; and though the Word of the Lord cross him, yet it gets to the Word of the Lord, and though he canit come up to it, yet it blesses the Word, that's holy and good, though I be carnal, though I be sold under sin, it justifies the Word.

9. Again, In the Ninth place, *He will Justify God;* that's another part of his walking, he will justify God, and clear God in all his proceedings, though God go against his comforts, and smite them as he did *Job,* yet still he will walk and go along with God, and clear and justify God: *In all this Job sinned not, nor charged God foolishly, the Lord gives, and the Lord takes, and blessed be his name.* Still he will justify God though he canit see a reason of God's proceedings, yet still he will justify God; though he do him wrong, yet God is holy, righteous, and merciful; and this is another part of the souls internal walking with God. Again,

10. In the Tenth and last place, to name no more, The soul then walks with God, *When it is taken up with higher things than the things of this World.* It desires to look up to higher things than the things of the world, and greater things than the world is able to present, and therefore would not have the world for its portion at no rate, he canit take up there, no, he hath higher things to fix his heart upon: the worldlings spend their time and meditations upon their Silver and Gold, upon their Houses and Land, but a gracious heart will not spend many of his thoughts upon these, it will not spend the best of his thoughts upon these, but says to his soul as *Solomon*'s Mother said to him, *Prov. 31. 2. Oh my son give not thy strength to women,* &c. and so says he, Oh my soul give not thy strength to the things of this world, give not the strength of thy heart and affections, to these poor low things, thou hast better things to spend thy strength upon, there's God and Christ, there's a Kingdom, there's the Pearl of great price, there's an Inheritance, there's an Eternity, there's an everlasting enjoyment of God, these things art thou to be taken up with; these things doth he desire to spend the best of his strength and thoughts upon. You see my Brethren in part, what it is to walk with God, this is the internal way, the way of the spirit, the way of the heart in walking with God; this the Lord will have laid before you as your duty, and although you see you come infinitely short of it (as all Christians may see how they come short of it) yet the Lord

will have this truth discovered, and this way laid before us, though we come infinitely short, and turn aside in our walkings with God, yet be justifying of him, and vindicating of his Word, and say, Blessed be thy name and the word of thy grace which thou hast made known unto us, and see that ye walk humbly wherein you come short, and get out of yourselves more unto Christ, that he may give you strength to walk with him. So much for this time.

SERMON V.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

I Have handled divers Propositions, we are now come to the main, *It's the greatest commendation that can be given to a man or woman, that they are such as walk with God in their Generation:* it is the excellency of the creature upon earth to walk with God. I shall come to the Second Part,

And that is, the Christians *External* walking with God. To show what is this external walking with God; It is either in its general or particular calling. Or he walks with God,

First, In those things that do more nearly concern *God himself.* And Secondly, He walks with God in the ways of his *Calling and Employment in the World.* And Thirdly, He walks with God in the *several Relations that God hath placed him in.* To speak to the first of these: And a Christian then walks with God,

1. First of all, When he walks by rule; this is the first step of his acceptable walking with God, I say, when he walks by rule: he knows that his heart is ready to go aside, to decline from truth and righteousness, and therefore he continually looks back for a rule to walk by, lest he turn aside; he knows that he is a creature, and his dependence is on God, and that the creature must walk by rule that the Creator gives forth, he knows that whatsoever is without rule, is an abomination unto the Lord, though it may seem never so good, never so specious to the eye, yet if there be not a rule for it, it's an abomination unto the Lord, and God says, *Who hath required this at your hand,* as in *Hos.* 8. 14. For *Israel hath forgotten his maker, and built Temples, and Judah hath multiplied fenced Cities, but I will send a Fire upon his Cities, and it shall devour the places thereof:* One would have thought this had been no forgetting of God, to *build Temples unto God,* and yet see how the spirit of God doth Interpret it, *Israel hath built Temples, and therefore hath forgotten his maker;* they did it in remembrance of God, but God bid him not do it, and therefore he had no rule, no command from God; nay, God commands that there should be but one Temple, and for them to multiply Temples for their own devotion, this was besides God's rule, and therefore God did not approve of it. Now he that walks with God walks by rule, and he that walks by rule hath this only rule as that which is revealed in his Word, as the Sun when it shines upon the Dial, it directs a rule for you to walk by. There are corrupt rules; in times past ye walked according to the common course of the world; they walked by rule, but it was a wicked rule, not of God's making; they walked according to the common course of the world; some men walk by the Example of others, they make that their rule, the example of the multitude, great men, and such as are counted wise, learned, judicious and prudent men, and the like, but this is a walking according to the course of the

world; some make their own wills and lusts their rule, whatsoever seems good in their own eyes, a rule to walk by: but he that walks with God, walks by no other rule than the rule of the Word, and therefore he stands in the way and enquires: he enquires for the way, as God commanded the Prophet *Jeremiah, Jer.* 6. 16. saying, *Stand ye in the ways and see, and ask for the old Paths, where is the good way, and walk therein, and ye shall find rest for your souls:* he bids them stand in the way, and enquire for the good old way, and he inquired at the mouth of God. So did *David:* in all his Enterprises he takes God along with him, in 2 *Sam. 1. 1. Shall I go up and fight against this people?* Shall I go up? he enquires of the Lord, his recourse is to God continually; Shall I go up or not? Lord shall I take such a course? Shall I take upon me such an Employment? Shall I enter into such a relation? What is the mind of God? shall I go? or shall I not go up? And when the Will of God is cleared up to him, he rests satisfied, he cares for no more; he knows it's good to take God along with him, he would not go without God, nor take anything in hand without God, and therefore he continually looks up to him for grace: That's the first part, or first step, he walks by rule. Again,

2. Secondly, No opposition, no difficulty in his way, no sad event can turn him aside from doing his duty; this is another part of the Character of him that walks with God; I say, when his duty is revealed to him, and made known by the Word, there's no difficulty, no discouragement can turn him aside, or cause him to desist from that which is his duty: though he meet with discouragements from within and from without, even his own bowels rise up against him, the corruptions that are within him do oppose the work of the Lord in the performance of his duty; his unbelieving heart tells him, he had as good desist and give over, he shall never prevail nor do good on it, nor be a proficient in the way of God; notwithstanding his discouragements, he looks upon the strength of Christ and goes on. Sometimes the Devil sets upon him, temptation doth back corruption, and he meets with many a storm to blow him back again from following after God: but he looks to the promise and goes on, *The God of Peace shall tread down Satan shortly;* he looks to Jesus who was tempted, and is able to succor those that are tempted, and therefore still he goes on. Sometimes he meets with discouragements from the world, there are reproaches cast in the way, slanders cast in the way, Persecutions many times lie in the way; Ay, but still he goes on, and remembers that the Lord Jesus himself went through this way, and remembers that all that will live godly in Christ Jesus, must walk through this way, believes that there is a time when God will roll away all the reproaches of his servants, and therefore notwithstanding all opposition, goes on, not looking to the event; such a duty may cost him his liberty and life, but he looks whether it be his duty, and considers not the event, he will trust God for it: So did the three Children in *Dan.* 3. when the King threatens to cast them into the Fiery Furnace, the 15, 16, 17 Verses, say they, *Oh King we are not careful to answer thee in this matter, our God whom we serve is able to deliver us; however we will not worship thine Image:* he looks, I say, to his duty, that walks with God, and trusts him for the event; nay, though friends be against him, which is very sad, sometimes by their persuasions, sometimes by their frowns and threatenings, it's a great temptation; Ay, but still he goes on: So did *Paul* in *Acts* 21. 13. you shall see there when they would have dissuaded him from his duty, because of danger that was in his way; *Why,* (says he there) *why, what do you mean to weep, and to break my heart? I am*

ready not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus: What do you mean, to weep and break my heart? there's no sad event can discourage me from that which is revealed to me to be my duty; nay, God himself when he seems to break him, and to turn against him, to smite him in his body and estate and Children, though the hand of the Lord seems to be gone out against him, yet he will not desist from walking with God. *Psal.* 44. 17. see what they say there, *All this is come upon us, yet have not we forsaken thee, nor dealt falsely in thy Covenant;* and therefore he follows God in the Wilderness, when he is left destitute of all creature comforts; so did *Israel* in *Jer. 2. 2. I remember the kindness of thy youth, when thou didst follow me in the Wilderness, in a Land that was not sown; David* was still carried after God, though he was in a Land where no water is, *My soul breaths after thee, O Lord, in a dry and thirsty Land where no water is;* when God and the creature stand in competition, he falls on God's side, and when he and the creature must part, he chooses to follow God, though he follows him naked, though naked of all outward comforts, yea, and God shall not have the less of him though he takes away all his comforts: he shall not have the less love, nor the less service, nor the less praise, though God strips him naked of all, this shall be no discouragement; and thus it was with *Job, Job* 1. the latter end, when all was taken from him he blesses the name of the Lord, *The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord; in all this Job sinned not.* This is another part of his walking with God, there is no opposition, no discouragement that he meets withal, can turn him back to decline his duty. Again,

3. Thirdly, He that walks with God labors to do some singular thing for God, his desire is to hold forth much of him, much of God in his conversation, to do some singular thing for God: he knows that he hath set him in the world for this end, To bear up the name and honor of God in the world; that God hath poured his Spirit upon him for this end, that so in the light of God he might shine, and shine gloriously in a dark world, and therefore he desires to do something singular for God, because he hath done singular things for him; as thus, his desires, his endeavors are to promote the cause of God in the world, to help forward the service of his Generation, to be instrumental to the Lord (if the Lord please to employ him) for the helping forward of the great work in his Generation, wherein God hath cast him; he is willing also to lay down himself and his comforts, at the footstool of God, this is a singular thing, I say, to give up all to God whatsoever he hath; he is willing that the Lord should take him, his comforts, his gifts, his riches, and whatsoever he hath, and improve it for his own honor, that if the Lord should say it's mine, if God should call for it, if it shall be said the Lord has need of it, he resigns it, he is presently willing to let it go, though it be a comfort never so dear to him, he counts it an honor if God will take him and his, and whatsoever he is and hath, that God may improve him and his, for his honor; he desires to lie low before him, even in the dust. Yea, to follow Gospel Precepts is another thing which is required, as to love enemies, this also he desires to do; these are singular things, to pray for them that persecute, to requite evil with good, to forgive wrongs and injuries, though thy brother offend seventy times seven in a day, yet if he comes and says, it repents me that I have done thee wrong; these are Gospel Precepts that are hard to flesh and blood, but he that walks with God, desires to follow him even in this command also; That's the third part of this character of him that walks with God.

4. Fourthly, He desires to yield obedience unto every Commandment, I say, he desires to yield obedience to every Commandment of the Lord, there's no jot, no tittle of the Word of the Lord but is precious to him, and therefore he hath no reservation to himself: he doth not say, I will do any other but this, I will obey any Commandment but such a Precept; I canit walk in such a way with God, though it be cleared up to be a duty: but he that walks with God, yields Universal obedience, he will not indent with God, no reservation to himself, no exemption from any Word or Law of God, he says not as *Nahaman, God be merciful to me in this;* no, he desires to yield universal obedience, though he sees he comes short of his desires, and his obedience is scant, so that he dares not rely upon his obedience, he dares not trust to his obedience, to be justified by it, yet it is his desire to come off in all things, and he hath no reservation to himself, to say, if I embrace such a truth, and walk in such a way with God, it wonit stand with my credit, I shall lose my friends, my name, my esteem in the world, my custom or trade, and the like; I say, he that walks with God hath no such reservation; That's a fourth. Again,

5. Fifthly, He that walk with God will hold fast his profession, though all the world forsake him, though he be left alone, or though there be a very few that walk with him: so did *Elijah, Lord, they have killed thy Prophets,* said he, and *I am left alone, and they seek my life,* and yet *Elijah* did not forsake the truth, nor let go his profession, for he knows that there's a Promise that God will be with him; God hath promised to be with him, and the presence of God is instead of all creatures, and he shall have no cause to complain that he is alone so long as the Lord is with him: he also considers that there's a time when multitudes shall be given in to Christ, and therefore he is not discouraged, though there be but few for the present; he looks to the promise, and there he sees much cheerfulness, there is a promise that *they shall flow as Doves to the windows;* it's said that *a little one shall become a thousand, and a small one shall become a great Nation;* the Lord hath said there shall be thousands where there is but one, and a little flock shall become a multitude: the Lord hath spoken it, and he will hasten it in his time; and therefore though for the present he sees but few that walk with him whilst he walks with God, yet he is not discouraged. But again in the

6. Sixth place, He that walks with God is gracious and conscientious in his duty in private as well as public; this is another part of his character, I say, he is kept in his duty in private as well as in public; he dare not be remiss, though no eye see him, though there's none in the world to take notice of it, he knows he is in the eye of the Lord, and what he doth is unto the Lord, and therefore he doth it even with all his might. There are some in the world that make a fair show before men, and in the mean time they care not what they are in secret: zealous before the world, *Jehu*like, *Come and see my zeal,* but cold and remiss in secret: and so will give fair words before men, good words when there are witnesses, but when they are in secret and in private, in their Families, and the like, they care not what rage they go in, and how they play the Tyrants. But now he that walks with God is as careful of his duty in private as in public: If it be his duty to give Alms, he will give as much where there is no witness to take notice, as if there were a thousand eyes before him, as before God and his own soul; he dare not be remiss there, if remissness steal in upon him, it is his burden, and he is never

satisfied till his soul be brought into such a frame, to be as conscientious of that duty which he owes to God in secret and private, as of those duties which the world takes notice of.

7. But again, Seventhly, He that walks with God is careful to use all means by which he may get nigher God, and to shun all occasions of sin which set the soul at a distance from God; I say, it desires to use all means that are of God's appointment for getting nigher unto God; he will wait upon God in every Ordinance, and Administration of the Word, and seals, in reading and prayer, in communion and fellowship, he willingly neglects no duty, they are the Institutions of Jesus Christ, he looks upon them all as so many Conduit Pipes by which the Lord conveys himself unto his people: they are golden pipes through which the Lord pours abundance of golden oil into the souls of those that wait for him; he looks upon the Promise that is annexed to them, that God has promised to be there and to make them blessings to his people, he therefore will wait upon God in them, though it may be for the present he do not find those In-comes of grace and strength which his soul longs after, though it may be he canit (sometimes) relish the Ordinance and taste sweetness in it, yet still he looks upon it as the Institution of Jesus Christ, and dares not turn his back on it; he will rather accuse himself, his own deadness, and unbelieving heart, and straitness, he will not accuse Christ and the Ordinance of emptiness, for he knows Christ hath blessed it, and his people have found sweetness in it, it's the way in which Christ hath promised to walk, and therefore he will go and lie in the way, he will go and climb upon the Sycamore Tree, as *Zacchaeus* did, he will climb up on every ordinance, if at any time he may see the face of God, if he may see Christ passing by, for his satisfaction he uses all means and Ordinances that are of Christ's Institution, which may be helps to him in his way to Christ, and shuns all occasions to sin, all provocations unto lust, he dare not meddle with sin, no not with the least sin; he knows that sin is a most woeful deceiver, if he have but the least countenance he soon winds himself into the soul, and it's hard to wind him out when he hath got himself in: he knows that there's a woeful corrupt heart within, and that its natural disposition is like to dry Tinder, and is ready to receive every spark of temptation that the Devil is like to strike in, and if a spark falls in, how soon it arises to a flame, and how hard it is to quench it; and therefore how doth he rise against sin, and the occasions of sin! he is afraid of those things which other men count niceties and punctilio's, and the like, or they may go under the color of lawfulness; Ay, but he is fearful of it, he knows that the least sin cost blood, the blood of the Son of God, and the guilt of the least transgression canit be washed away without the blood of the Son of God, it will cost blood to wash away the least sin as well as the greatest, and therefore he dare not be bold to meddle with the least sin, but he shuns the very occasions and provocations unto sin: That's the seventh.

8. Eighthly, He approves of, and desires to walk in the strictest way: This is another part of his Character; he that walks with God approves of and desires to walk in the strictest way; he knows it's a great journey, and he had need take the straightest line, he is willing to engage himself in the strictest way; if any way hold forth more of God and Christ, if any way be more opposite to flesh and blood, if any way be a further engagement to him to keep close to God, and bind up his heart that it may not so start aside, he is willing to walk with God even in that way, there he knows that that's the rule, *Be ye perfect as your heavenly Father is perfect;*

perfection is in his eye, and therefore he knows he can never be be too strict, too holy, walk too close with God, get too nigh God, nor do too much for God: this he lays down as a principle. Some measure of holiness, and of strictness many of the world will approve of, but to be so strict is to be too imprudent, in their account; but I say, he that walks with God, knows that his engagements are such as he can never do too much for God, when he hath done his utmost, if he could do ten thousand times more, he might say he is an unprofitable servant: That's the Eighth. But again,

9. Ninthly, He that walks with God will use no unlawful means to deliver himself: this is another part of his Character; he uses no unlawful means to free himself, though his liberty be at stake, though his life be at stake, he will not deliver himself by any unlawful course: thus it was with *Paul, Paul* might have delivered himself if he would have taken an unlawful course: in *Acts* 24. it's said there, that *Festus* did expect to have received money from him, in the latter end of the Chapter, and if he would have given a Bribe, he might have been delivered; but he would not use such unlawful means for his deliverance, to open a door for such an escape, he would not give a Bribe to the corrupt Judge, I say, he would rather wait upon God for the opening a door that he may escape: in every estate and low condition he remembers, he that believes makes not too much hast, he remembers it's good not to make too much hast, he wonit break Prison till God set him free, till God shall open a door for his escape, out of any afflicted or tempted condition that he is brought into: That's the Ninth.

10. In the tenth and last place, It is his desire to gain time, to redeem time from the world, and from his employments in the world, that he may converse more with God, and with his own heart: I say, it is his great desire, his care to redeem time from the world, that he may converse with God, and converse with his own heart, and therefore he is a good husband with time, he husbands his time well, that the great things of God may not be shut out; he knows that they are of great concernment, the things of God, and the things of the world to come are of greatest concernment, he is hastening to Eternity, here's no stay here, here he is upon the bridge and going over to another world, to Eternity, and therefore it concerns him above all to look after the things of that Eternity; he is always best when he is with God, he hath found sweetness with God, he knows what it is to enjoy communion with God, and because he hath been with Christ upon the Mount, therefore he desires to go often thither, sets the world apart, that so he may converse with God, that he may behold the face of Jesus Christ: he knows how deceitful his own heart is, that he had need search continually, make a diligent search; Oh, there's a depth of iniquity, a depth of deceit that can hardly be found out: Oh, it will harbor some lust or other, if diligent search be not made, it's to comply with an enemy, and to harbor such an enemy that will seek the very destruction of the soul: I say, these things he hath known in part through grace of the great concernments and things of the world to come, and the sweetness, preciousness of that communion which the soul hath with Jesus Christ, and therefore it is his daily care to husband his time as well as he may, that he may gain time from the world, and from the secular employments thereof; and this is the last Character that I shall name of him that walks with God: And so much shall serve for this time.

SERMON VI.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

I Have given you part of the Character of one that walks with God. Now I shall show you what he is in his calling, in his ordinary employment that God hath set him in, for he walks with God in his calling, as well as in those duties that do more immediately concern God.

1. And first of all, He looks upon his Calling that God hath set him in as an Ordinance of God: I say, he looks upon it as an Ordinance of God, and therefore he submits unto it, and endeavors to be faithful in it: He knows it's laid upon all men, in *Gen. 3. 19. In the sweat of thy brows thou shalt eat thy bread;* there are some bad drones that fortify themselves against this Scripture, and say, this is only the Curse, *In the sweat of thy brows thou shalt eat thy bread:* but now the Curse is taken away by Christ for his people, and therefore they ought to work no longer; as *the Lilies in the Field, they neither sow nor reap, but yet are clothed:* but now he that walks with God looks upon that Scripture not only as a Curse, but as a Commandment, *In the sweat of thy brows thou shalt eat thy bread;* it's the Commandment of God, and the Commandment holds though the Curse be taken away: Man was enjoined to labor in the state of Innocency, when there was no Curse; God made him, and it's said, he put him into the Garden to *dress it:* yea the very Angels, *Heb. 1. 14. Are they not all ministering spirits sent forth for the good of his Saints?* They all work, they have all their employment, there's not one Angel in Heaven that is idle; God himself is a pure Actor, he is an active Spirit, he is always working, so says our Savior, *My Father worketh hitherto, and I work:* though he ceased from the works of Creation, yet God hath been working ever since, he worketh hitherto every day, and I work: So that he that walks with God looks upon his Calling as an Ordinance of God, and sees the wisdom and goodness of God in it, in appointing such a way for man, there's abundance of wisdom in it; by this means wicked men are kept from being desperately wicked; if there were no work, no employment for them, there would be a studying of wickedness, a plotting and contriving of wickedness, sin would become out of measure sinful, it would break from all banks and bounds, the whole earth would commit violence; nay, it's good for God's own people, whilst they are in the world, to have employment, for by this means they are kept from many a snare, and many a temptation they are freed from: an idle man tempts the Devil; the Devil tempts man, and an idle man tempts the Devil unto those woeful snares which others (being employed) are freed from; a man that walks with God looks upon his Calling God hath set him in, as an Ordinance of God. But then again,

2. Secondly, He desires to do all the works of his Calling as unto God: that's another part of his walking with God in his Calling; he desires to do all the works of his Calling as unto the Lord: he knows that he hath to do with God, yea even then when he is serving of man, that he hath not only to do with God in the things of his worship, not only when he comes before God in Ordinances, and in duties, when he reads and when he prays, and when he hears; most men confess then they have to do with God; but he that walks with God knows he hath to do with God, when he is in his Calling, and therefore he takes that Counsel which is given him by the Apostle, in 1 *Cor. 7. 31. And they that use this world as not abusing it, for the fashion of*

the world passes away: He uses the world as if he used it not, because he knows he hath to do with God in the things of the world. Now he hath to do for God, and doth all for the Lord,

First, As he sees there's a trust committed to him from God, and this is an engagement to faithfulness; his Calling is a Talent, it's one of the Talents that God hath given him, and therefore it's a trust that lies upon him, and therefore this is an engagement to faithfulness; yea, and he looks upon himself as one that is to be accountable to God how he hath carried himself, not only in the ways of God's worship, but how he hath carried himself in his Calling, with what faithfulness he hath performed the works of it; thus he eyes God in it, and he doth it as unto the Lord, as he makes God the great end of all that he doth; thus he performs the work of his Calling, as in it he makes God the great and last end. It's true, there are other subordinate ends which he looks at, and he may, even when he is industrious in his Calling, as to gain a comfortable subsistence for himself and his family, and that he may give to others as need be, and the like, but the main end is for the glory of God, that God may serve himself of him, that God may improve him, and that he may be an Instrument of much good in his place and Generation; and truly where men do not propound this, and make God the great end, there must needs be woeful miscarriages in all that they take in hand; when men know no other end but to gain the world and heap up riches, and to build their Nests on high, and the like; when this is the only end that they propound in the work of their Calling, it's the way to all injustice, violence, fraud and deceit, and forgetfulness of God, and a whole flood of iniquity comes in: but he that walks with God, his aim is that God may have glory, and that he may be the great and last end, and therefore though he doth not gain much in the obtaining of those subordinate ends, yet he is faithful in his Calling, he goes on in obedience to God's command, and to be faithful to his Generation. That's a second particular, he that walks with God in his Calling, doth all as unto the Lord, he is the last end he looks at.

3. But again, Thirdly, He desires to be holy and spiritually minded whilst he is in his outward employment; that's another part of his walking with God; he desires to be holy in the midst of the world, and therefore it is that he takes that Counsel that the Apostle gives in 1 *Cor. 7. 31. To use the world as not abusing it, because the time is short, and the fashion of the world passeth away;* he bewails nothing more than a carnal heart whilst he is in the world, it's death to him, it's worse than death: *To be spiritually minded is life and peace, but to be carnally minded is death;* therefore he looks upon that Scripture with joy, that doth prophesy of holiness, abundance of holiness that shall be given out in that day, in *Zach. 14. 20. In that day there shall be holiness unto the Lord upon the Bells of Horses:* he looks upon that Scripture, and his heart doth close with it as a gracious promise; he prays for the accomplishment of it, his heart leaps within him to think that there is a time coming when there shall be holiness to the Lord in the conversations of all his people in their employments: that though their hands be put to the things of the world, yet their hearts shall be up, their hearts shall be breathing after God, the heart shall be conversing with Christ; he knows that his Calling was made for him, and not he for his Calling, it was made to be subservient to his best good, to be a servant to him, not to be his Master, and therefore still he desires to keep his heart free for God; he knows that if he make a God of the world, the world will make a slave of him, and

therefore he desires to walk as one that Christ hath made free, and still his heart is breathing and thirsting after God, whilst he is in the midst of worldly Employments. That's a Third.

4. Again, Fourthly, He that walks with God in his Calling, is careful to sanctify all by the Word and Prayer, so says the Apostle in 1 *Tim. 4. 5. All things are sanctified by the Word of God and Prayer:* he knows that there's a Curse upon the whole Creation, sin hath brought a curse upon every creature, there's a curse upon every way of man, there's a curse and a snare in every Calling, in every Employment that man sets his hand unto, and therefore it is his desire that all may be sanctified unto him; he knows that the creature is not comfortable, no condition comfortable, unless God be kept close to the creature, and therefore he looks up continually to God for his blessing, that all may be sanctified to him; he knows that the earth can bring forth nothing but Briars and Thorns, it's the curse of the world, and so it's the curse of every condition, that though he plough and sow, and though he labor with never so much industry, his Calling brings forth nothing but Briars and Thorns, he meets with nothing but vanity and vexation, crosses and molestations, and that which is worst of all, he is not able to bear them, therefore he desires that all may be sanctified unto him by Word and Prayer; he knows that it's not the industry of man that makes rich, it's not the blessing of the hand unless the Word of God goes along with it: in all his ways to take God along, that so he may have the blessing of the Lord upon the works and labors of his hand. That's a fourth. Again,

5. Fifthly, He is careful that the world and his outward employments do not justle out the things of God: This is another part of his walking with God in his Calling; he knows the things of God are of greatest concernment: his Calling and the things of this world are but for a time, for this moment, whilst he is travelling over the bridge to Eternity, and therefore he knows he shall wrong his own soul, if the cares of the world, and the things of the world, and over-eager pursuit after the world, should hinder him in his pursuit after God and Christ: He looks upon that as good counsel which Christ gives in *Matth.* 5. says he there, *Seek the Kingdom of God and the righteousness thereof in the first place, and all things shall be added:* Let the things of God have the preeminence, he gives them the precedency in his heart and affections, in his practice and pursuit, still the Kingdom of God and the righteousness of it is sought in the first place: therefore he desires to set up God above the world, and says, Lord, sit thou here, sit thou here in the highest place, sit thou in my heart, in the excellency of my spirit, let the things of God have the precedency; and as for the world, Thou world sit thou at my footstool; he says to the world as *Abraham* said to his Servants, in *Gen.* 22. 5. when he went to sacrifice his son *Isaac,* he says to the young men, *Stand you here, and I and the Lad will go up to the Mount and worship:* and thus says the heart to the world, World stand thou here, Calling, Employment, stand thou here till I go up yonder and worship, till I go and converse with God, and behold the face of Christ, stay thou here in the Valley till I go up to the Mount and worship: for he gives the things of God and Christ the precedency, because he knows they abide forever, the Word of the Lord that abides forever, and so the love of God and Christ abide forever, and communion with God and Christ endures forever, the Image of Christ upon his soul endures forever, he therefore gives these the precedency in his

affections, and in his pursuit; therefore it is, that he is not willing to grasp too much of the world, he is fearful to grasp too much of the world, to have more of the world than he knows how to manage with the performance of his duty to God, he is fearful, I say, that the world should justle out his betters, and therefore will not grasp too much of the world, and is careful so to order the things of the world, as that he may gain time to seek after the great things of God and Christ. That's a Fifth particular. Again,

6. Sixthly, He that walks with God in his Calling lives by Faith: he lives by faith whilst he works in his Calling; he doth not only live by faith for the things of heaven, he doth not only exercise faith, for the blessings of the world to come, but he lives by faith in his Calling, and therefore he goes on cheerfully, he knows his person and his works are accepted, whatsoever his work is though never so mean it's accepted, and all his labors, and faithfulness in his Calling are accepted: he exercises his faith for the covering of his infirmities, he knows that he is subject to dishonor God continually, there's much weakness doth escape from him whilst he is in the world, and therefore he exercises his faith for the covering of those infirmities; he lives by faith for the protection of God in his Calling, thus he lives by faith: he knows there's a promise, and he lives upon it, *He shall give his Angels charge over thee, to keep thee in all thy ways, that thou dash not thy foot against a stone:* In all thy ways, in every good and lawful way in thy Calling there is a promise of protection, and he lives by faith upon this promise: And there is a promise of blessing also, *Blessed art thou coming in, and blessed art thou going out,* and he exercises faith in that promise also. That's another part of his walking with God. But again,

7. Seventhly, He is careful to avoid those stumbling blocks and snares that might endanger him in his walking with God; that's another part of his walking with God: It's commendable for men to be industrious in their Calling, but how many stumbling-blocks on the right-hand and on the left, that men dash against, and so lose all their industry and diligence by dashing against those stumbling blocks! One stumbles at self-end, self-seeking, he propounds himself only, and his own good, and therefore he loses all; others meet with other snares and fall into them, deceit, cozenage and falsehood; some are over-eager in their pursuit after the world; and others stumble at the stone of Slothfulness and Idleness; it's hard to walk in a middle way; but he that walks with God knows that there's a snare in every condition, and therefore he is watchful against those snares: Every Calling, every Employment hath some special snares and stumblingblocks; men that are employed about high things, great matters, they meet with one kind of snare, men in low conditions meet with another kind of snare, every high condition, and every low condition hath its snares, and therefore he is careful to observe what estate, and what the calling and condition in that estate that he is in doth most expose him unto, and he is careful in watching against those snares therein.

8. Eighthly, Again, In the last place, He abides with God in his Calling; that's another part of those that walk with God, he abides with God in his Calling: the Apostle gives that counsel in 1 *Cor.* 7. about the 15, or 16 Verses, *That everyone should abide in the Calling that God hath set them in:* and this counsel he labors to walk up unto, he is content in the place God hath set him, or submits unto it with contentation, and therefore he abides in the way that God hath

set him in. The Apostle doth not mean, that it is not lawful for a man to change his Calling, for certainly that may be done upon occasion; the Merchant may turn Husbandman, or the Husbandman may turn Merchant, if he sees occasion for it: but God would have his people to abide in their Callings, not rashly to change them, but to see God in them, and submit thereunto with content. Thus you see what that man is that walks with God; if you follow him in his ordinary works and employments, you shall find him such in the ways of his Calling, and therefore oh that you would look up to the Lord to make this truth practical to you. Truly these are high lessons, but they are such as every gracious heart is breathing after, and following hard unto, and bewails wherein it comes short; I say, this is or should be found in every gracious heart, therefore look unto God that he may make you such whilst you walk in your Callings. Oh it were a blessed time Brethren if all your hearts were brought up to this, thus to walk with God (as you have heard) in your Callings, we should soon see the new heavens that is spoken of, God hath promised to create new heavens and new earth, if men's hearts were once set to walk thus with God in his ways, and in their employments, we should soon see new earth, men must be new, new hearts, new conversations, first new men and then a new world, look up to the Lord to make you thus faithful in your Callings; it's the main thing that God looks after, faithfulness, walking with him whilst we are performing the works of our Calling; it's not so much the Calling that God regards, but your faithfulness in it let the Calling be what it will: if a man have a Calling never so honorable, yet if he be not faithful in it, he is no way pleasing to God; and on the other side, if a man have a Calling never so mean, and never so low, yet if he be faithful in it, it's well pleasing to God: oh it's that which will stick by you, yea, it's that which will follow you when you leave the world: your Callings canit follow you, they must leave you, they must be left behind below, but thy faithfulness, that faithfulness that hath been exercised in thy employment, and in thy work, that will never leave thy soul, that will follow it even unto heaven: and now you that fear the Lord, though others be unfaithful, yet you are engaged to faithfulness, you are engaged to walk with God in the works of your Calling, for you have the promise of protection, you have the promise of blessing, this is engagement to you, you have a promise that the Lord will be with you, that his Angels shall be with you, that they shall keep you continually when you are in your way, and in the works of your Calling, and therefore this is an engagement unto you, and you have the promise of blessing: the Lord if he bless you in your way, what an engagement is this unto you to be faithful! he will not only be with you when you are in those duties that do more nearly concern his worship, but he hath promised to be with you by his protection, and by his blessing even whilst you are in the works of your Calling, and therefore walk up to God there in your Calling; it's a Talent left to you by God, and it doth engage an ingenious man to be faithful, therein you are betrusted, and herein an instrument to do good to souls and bodies, and therefore you are engaged herein as it is your duty; therefore be faithful in all; Oh what encouragement is here, for Christians to consider this, whatsoever their Calling is, though never so mean, they are accepted in it, the Lord accepts it, while they study faithfulness to carry it faithfully in a man's Calling, in the meanest work that ever they took in hand they are accepted, as if their work were the most honorable work in the world, and therefore if you have acceptance, not only when you come before God in his worship, but when you are in your own ways, in your Callings and Employments

your person and works are accepted, it's a great engagement unto you to be found faithful in the works of your Calling. And so much for this time.

SERMON VII.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

I Have given you part of the Character of one that walked with God, and shown you what he is in those duties that do more immediately concern God himself: I shown you (the last time I spake) what his carriage is in his Calling, in his ordinary employment: he looks upon his Calling as an Ordinance of God. God who is an active Spirit canit endure that any of his creatures should be idle; the very Angels have their employment, there's never an Angel in heaven idle; *Are they not all ministering spirits,* says the Apostle in *Heb.* 1. they *are all ministering spirits, sent forth for the good of them that shall be saved:* And therefore out of this Consideration he submits unto the way of his Calling, and desires to be faithful in it; he also desires to do all that he doth to the Lord, even the very works of his calling he doth them to the Lord; he looks upon it as a trust from God, and by that trust he is engaged to faithfulness; and he desires to make God his last end: there's a further end, besides the gain of riches and living in the world, there's a further end which he eyes, which is more honorable, more noble, and that is to serve God in his Generation, that he may be an instrument in the hand of God to do some good in his Generation, that God may have the glory of it; this is the last end, and so he doth all as to the Lord: he desires also to be holy and spiritual in the midst of his Calling, though his hand be to the earth, he desires that his heart may be upright, he groans under the burden of a carnal heart, it's worse than death to him to be carnally minded: he rejoices in the promise of holiness, and in that Prophecy in *Zachariah, In that day holiness shall be written to the Lord upon the Bells of Horses;* there's a promise that God's people shall be holy when they are in the world, in the midst of their Callings and Employments, holiness shall be written to the Lord upon them; he rejoices to think that that time is a coming, he prays and waits to see the accomplishment of it in his own spirit: he desires to sanctify all by the Word and Prayer; he knows it's the blessing of the Lord, and not his own endeavors that can make him prosperous in his Calling; he desires also that the things of the world do not shut out the things of God; that's another part of his walking with God. Oh how fearful is he to grasp too much of the world, how fearful is he that the things of the world should deprive him of those opportunities of waiting upon God, of communion with the Lord, and with his own spirit! He doth not live upon his own endeavors, but he lives by faith, whilst he works with his hand; he exercises faith in the promise for protection, blessing and acceptance. He desires also to shun all those snares and temptations that are in the way of his Calling; as every Calling hath its special snare and temptation, he desires there to be most watchful where there is most likelihood he should slip and fall, and be snared and broken; he prays and watches against the temptations that are in his way, and is willing to abide with God in his Calling. I shall now come to show you what this person is in his *Relations:* One that walks with God you shall find active, gracious, carry it graciously in his *Relations:* And I shall only speak now of Family Relations, and there's some need we should speak of that: It seems to be hinted in the Text,

That *Enoch* was faithful with God in his Family; and this was mentioned, That *Enoch* walked with God after he begat *Methuselah* three hundred years, and begat sons and daughters; and as he begat them so he brought them up to God, and was found faithful in his family Relations. There are three sorts, there's that of Husband and Wife, Parent and Child, and Servant and Master: I shall not speak largely of all these, it would be too large a Subject. I shall only now give you some hints what that gracious person is that walks with God as *Enoch* did, and how he carries it in those several *Relations.*

To begin with the Relation of the *Wife* and *Husband;* hath God set such a person in the Relation of a Wife; you shall behold her gracious carriage.

First of all, She looks upon her Husband as her head, and submits unto him as one that is set over her in the Lord; she knows that there is a priority and a dignity that God hath put upon her husband: the man was first, and then the woman, and therefore she submits unto him in all lawful things, though in some respects he may seem to be inferior to her, though she brought more wealth, though her birth be more honorable, though her parts be more ripe, yet she submits unto him, as one that God hath set over her; nay, though he may seem unworthy to rule, and unworthy of the dignity, yet she submits for the Lord's sake, because it is the Ordinance and Command of God. There are divers things in this submission which are seen in a gracious woman that walks with God. As,

1. First, She thinks and speaks honourably of her Husband, and speaks honourably unto him: you know what was *Mary*'s carriage to *Joseph,* though she might seem to be above him, she says, *Thy Father and I have sought thee:* She doth not say, My Father and I, but *Thy Father and I have sought thee;* and so the Apostle *Peter* speaks graciously of such gracious women that speak honourably to their Husbands, in 1 *Pet.* 3. 6. he doth exhort women to imitate *Sarah, Sarah obeyed her husband, and called him Lord.*

Again, As she speaks honourably to him, and of him, so she labors to please him in all lawful things, to conform herself as much as may be unto her husbands disposition, to win him with her love and gracious carriage; she also receives his counsels, and is willing to submit to his reproofs in all things lawful, because she looks upon him as one that the Lord hath set over her to be head. Again,

2. Secondly, She looks upon herself as one that the Lord hath given unto her, that she might be a meet help unto him; this is another part of the gracious carriage in a woman; she looks upon herself as one that is given to be a meet help unto her husband, and therefore she desires to do him good all his days: so says *Solomon* when he speaks of this virtuous woman, in *Prov. 21. 12. She will do him good and not evil all the days of his life;* she endeavors to help him, and to do him good in his soul, body and estate, she'll do him good in every condition, in affliction, in low conditions when the hand of the Lord is upon him, if the hand of the Lord be stretched out against his estate, and bring him low, she submits unto it, and will not upbraid but comfort him, and be content to take part with him in his affliction and low condition, and all this she doth as unto the Lord, because of the Ordinance of the Lord; and thus you see how such a person as walks with God carries it in the Relation of a wife. Well, if

God set such a person in the relation of a Husband, you shall find him also walking with God in that relation: he loves his wife dearly, and he loves her especially for that of God he sees in her; though he dare not love the creature immediately, nor rejoice nor delight in the creature, because he knows that's Idolatry, yet he loves that which he sees of God in her, and under God, he loves her next to God with the dearest love: That, that is the most near relation, it's nearer than the Relation of Father and Mother, Sons and Daughters; this is not only a natural but supernatural relation, it is a Mystical relation, and there's a great deal of God in making two to become one, and therefore, I say, of that love which is due to, and which he may give unto the creature, he gives unto her the greatest share, as being the nearest relation: and because he loves her, you shall see how he carries himself towards her.

1. First, He loves her soul in the first place, and therefore it is that he mostly desires to do her good in her spirit: therefore it is that he instructs and prays with her, and for her, that so the Lord may do her good in the inward man: his dearest love is toward her best part, and therefore he rejoices most in that when he sees the work of God upon her heart: when they can live together as heirs, co-heirs of the grace of life, as the Apostle speaks, that is it that he takes the most contentment in. Again,

2. Secondly, Also because he loves her, he wonit be bitter to her, he will remember that rule in *Col. 3. 19. Husbands love your Wives and be not bitter against them:* he will not be bitter in word nor action; he considers her weakness, looks upon her as the weaker vessel, and therefore he will not break her; if he must chide and fight, it shall be with himself, and with those lusts that are within him and war against his soul, and not with that relation that the Lord hath given to be such a wife and such a comfort unto him in this his Pilgrimage.

3. Again, Because he loves her, he will defend her; this is another part of his gracious carriage; he will be a veil for a covering to her: so *Abimelech* told *Sarah, Lo, thy husband is a covering to thee where ever thou goest:* he will right her cause against all wrongs and injuries in a lawful way, so far as he is able,

4. Again, He covers her weaknesses; that's another part of his carriage; he remembers that rule that is given unto husbands, *Husbands love your Wives,* in *Ephes. 5. 25. as Christ loved his Church;* Why, Christ covered the infirmities of the Church: though there be a great deal amiss, yet he puts his raiment upon her; when ever he presents his people unto his Father, he presents them as if there were no spot in them, as if they were holy and perfect, *Thou art all fair my love,* says he, *and there is no spot in thee:* Why, so this man that walks with God wonit blaze abroad the infirmities of his Wife, but is willing to cover them, for he knows what the Lord Jesus hath covered in respect to him.

5. Again, Fifthly, Because he loves her he will maintain her, that she may want no conveniencies according to his rank and the condition that God hath set him in: he wonit keep her short of necessaries, but provide both for her necessity and dignity; he wonit spend all her portion, and then turn her out of doors to provide for herself: he wonit keep her short, that she shall have no opportunity to do good, but he gives her allowance to share with him, and to take comfort together of that which God hath given him.

6. Again, Sixthly and lastly, He will maintain her honor in the Family, and therefore he commands that she be respected: he will not suffer servants nor children to usurp authority over her, but commands that reverence be shown, and submission given to her over all the Family; he looks upon her as one that God hath set (next himself) to be the next light of the Family, and therefore desires that she might share and be respected; he knows that God hath given her to be a help, and (so under him) to look to the ways of her Family, Children and Maidens, and therefore in this he doth countenance her, lest the Family be disordered, and God be dishonored in it, this he doth as unto the Lord and for his sake (though there may be unworthiness on her part) because it's the Ordinance and appointment of God: Thus you see what is the work of the first Relation of Husband and Wife.

2. But Secondly, The second Relation in the Family is of Children and Parents: Now if a gracious heart, as one that walks with God, be such in either of these relations, you shall see his gracious carriage.

1. First, to speak in relation to Children: If God hath set him as a Child, he desires to obey his Parents in all things in the Lord; he desires to give willing submission and obedience unto them, •ay, and that from the very heart, he obeys them as Christ obeyed his Father, in *Psal. 40. 7, 8. Lo, I come to do thy Will, I delight to do thy Will, O God, thy Law is in my heart;* and this is the carriage of a gracious Child, one that walks with God, to his Parents, he obeys them from the heart.

2. Secondly, He also submits unto all their Instructions, he embraces the wholesome counsel of his Parents, *He will not despise the counsel of his Father, nor depart from the Law of his Mother, but he wears them as an Ornament of Grace to his head, and as a Chain,* as *Solomon* speaks.

3. He also doth submit unto all their reproofs and chastenings, because he looks upon them as the reproofs and chastenings of a Father, and so proceed from love, and they are for his good. He also

4. In the fourth place, Is content that they should dispose of him for Calling, for Employment: he is willing that they should dispose of him in Marriage, he knows that they have a great share of him, and therefore he will not dispose of himself without their consent. He also in

5. The Fifth and last place, Looks upon himself as always bound, even all his days, to love and honor, and to respect his Parents; though God hath given him a Family of his own, and though he be set free from their Government, yet he looks upon himself all his days bound to honor and respect them, and to maintain them, if the hand of the Lord be upon them to shorten their comforts, and if his be lengthened our, he looks upon himself as bound to relieve their wants, and to be a comfort and stay unto them in their old age: this is the carriage of one that walks with God, if he be found in the relation of a Child. But for the relation of a Father.

If he stand in the relation of a Parent, you shall also see his gracious carriage:

1. First of all, He looks upon his Children as given him of God, to be brought up for God; he knows that they are but only sent out to Nurse (as it were) to him: God hath given him such and such Children to train up in his fear, and therefore it is his great desire to see the Image of God upon them; he is more desirous that they should be made rich in grace than in gold, therefore he prays for them, counsels them, instructs them, gives them good examples, and all that so the knowledge of God and Jesus Christ may be communicated unto them; if the Lord have pleased (at any time) to work upon the hearts of his Children, Oh how thankful is he unto the Lord for it! And he rejoices a thousand times more, even in this, that he knows that they are the Lord's, than that they are his.

2. Secondly, Again, He will not bear with that which is evil in them, though they be never so nigh to him, though they be of his flesh, yet he will not bear with that which is a dishonor to God: he will not suffer that in a Child which he abhors in another, which he will reprove, nay (it may be punish in a servant: but he is impartial in the matters of God, when God's honor is concerned in it, he wonit connive at any wickedness in them.

3. Thirdly, And on the other side, He is careful not to provoke them to wrath; for that's another extreme; he remembers that that is a Precept, *Fathers, provoke not your Children to wrath, but bring them up in the fear and nurture of the Lord;* he desires rather, if it be possible, to rule them by love than by fear, he knows that slavish fear is the seed of a great deal of evil, and many times it destroys Ingenuity itself; he wonit provoke them by cutting words, as *Saul* did his son *Jonathan,* in the first of *Samuel,* you shall see what cutting words he gave to *Jonathan,* a good and gracious son, 1 *Sam. 20. 30. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman,* &c.

4. Fourthly, He will not deny them conveniencies, and that education that is fit for them, but he is careful to dispose of them in the way of a lawful Calling, he sets them in a good way that they may be serviceable to the Lord and their Generation, according to the Will of the Lord, when he is dead and gone.

5. Fifthly, He wonit fall upon them with violence before he knows the matter and examines the cause, lest he should smite them without cause; he will not cast them off for every offense, but he seeks the Lord for them, and waits long for their return: he prays and prays again that the Lord would bring them home unto himself; and if at any time the Lord gives repentance, he looks upon it as a great mercy, and his heart is drawn forth in thankfulness; and this is the carriage of one that walks with God in the relation of a Parent.

There is a third relation in which I shall be more short, and that is, That of Servant and Master. Now if God set a gracious soul in this relation, ye shall see his carriage.

1. First of all, If he be a Servant, he is content with his condition, he remembers that the Lord Jesus himself was found in the form of a Servant, and therefore well may he, a poor worm, submit unto that condition if the Lord set him in it, he remembers he is accepted of God in that condition: it is not the work and employment that God looks at, but the faithfulness, the faithful carriage of the heart and spirit, and the work, though it be never so mean, and never such drudgery, if done to the Lord in faithfulness, God accepts of it; and

thus he is Christ's freeborn of the freewoman, free in the inward man, and doth more willingly and contentedly submit himself unto the condition of a Servant, if the Lord be pleased to place him in it.

2. Secondly, Again, As he is a Servant, he yields all due honor, respect and obedience unto his Master, or to such as God hath set over him; he yields obedience in all things in the Lord: He is also careful of the good name and estate of his Master, whatsoever he is instructed in, or trusted with, as *Joseph* and *Jacob* were; he is careful of all the estate that his Master puts into his hand, he will not wrong his Master in his estate, but he labors by all lawful means to increase the estate of his Master, though he knows he ought not to sin and deceive for his Master, but in all lawful ways he will labor to preserve and increase the estate of his Master; nay, this he doth in all faithfulness, whatsoever his hand finds to do in the Employment that God hath set him in, he doth it in all faithfulness, whether the eye of his Master be upon him or no, he knows the eye of the Lord is upon him; he wonit only work when his Master looks on him, but when there is no eye upon him, when his Master is gone into a far Country; he doth all to the Lord with all singleness of heart, and therefore he is faithful in the doing of that work and employment which is put into his hand.

3. Thirdly, Again, He submits unto all reproofs and corrections of his Master; he wonit Answer, murmur, repine, nor turn again when he is smitten, but submits unto his Master: he looks upon him as one that God hath set over him in the Lord; yea, though he meet with much hardship, he is not willing to defame his Master, nor that it should be known, but if he be used most cruelly, in such cruelty as he must complain, he will complain in an orderly way, as to the Magistrate with all meekness, that it may be remedied. There is one particular more and I have done, and that is,

2. Secondly, The relation of the Master, you shall see a gracious heart walking with God in this relation also that God hath set him in as a Master. Why,

1. First, He seeks after the good of the souls of his Servants: he doth not only look to their bodies and no further; he does not use his Servant, as he doth his Cattle, only to work and toil them, and seek no further, but he looks upon them as committed by God and man unto his trust, and therefore he is bound to be faithful to them, in seeking the good of their souls in the first place: therefore it is that he counsels, instructs and prays for them, and above all, he labors to give them good examples in the Family, for he knows all the rest is nothing, his instruction will do no good, his counsels are of no efficacy, if his examples do not go along with them; and so Servants may see his gracious behavior and carriage, which will be exceeding convincing unto them.

2. Secondly, Again, He also takes care of their outward man; he remembers it's written, that *He that provides not for his Family is worse than an Infidel,* and therefore he endeavors to provide food and raiment for them, lest he should put them upon temptations and provoke them to sin, and put them upon temptation to lie and steal, and be extravagant; and this is occasioned many times through the unfaithfulness of the Master in this particular; he is careful not to express cruelty, one that walks with God wonit be cruel to his Servant in

laying too much upon him, he knows the groans of his servant in this case will reach up to heaven; the *Israelites* were servants to the *Egyptians,* and you know when they laid heavy burdens upon them, then their cry was heard, and reached up to heaven; and it was the destruction of the *Egyptians:* A good Master wonit be cruel in his work.

3. Thirdly, Neither will he be cruel in his correction: If he doth correct he will do it in measure, he knows he is called the Father of the Family, therefore he ought to carry it as a Father unto his Family, and therefore if he will correct them, he will correct them as his own Children, he will hate to be cruel to them: And therefore he will in the

4. Fourth place, Take good counsel from him: a gracious heart, if he shall speak to him of God and Christ in humility of any disorders he meets withal in a Family, a gracious heart will receive counsel from an inferior; you know how *Naaman* carried it, in 2 *Kings* 5. 23. now *Naaman* did not reject their counsel though he was a great and mighty Warrior; he doth not say, What have you to do to teach me? to instruct me? Why, says he, it's good counsel, and it's from God, and he had cause afterward to bless God, that he did through them give him that counsel, for if he had not been, he had ever been Leprous. But,

5. Again, He takes care of his Servants: a gracious man pities them in their need, as the Centurion, *My Servant,* says he, *lies (at home) sick of a Palsy,* and desires that Christ would speak a word for his healing: he does not turn him out of doors, and send him to provide for himself, but he tenders him, and goes to the Physician Christ himself, and desires that he would please to heal his Servant. And then

6. Sixthly and lastly, He will not send his Servant away empty; that's another part of his carriage: when they have served him many years, and he hath found their faithfulness, and the blessing of the Lord hath been upon him whilst they have been with him in the Family, he wonit send them empty away: God hath laid it as an injunction upon the *Israelites,* that when their Servants had served them so many years, they should not send them empty away, but that they should give them something, something of all that they had got: It was the sin of *Laban, Jacob* had served him fourteen years night and day, and for *Jacob*' sake the Lord blessed *Laban,* now it was his sin, *The Lord hath seen thy cruelty, and the Lord hath rebuked thee;* This is part of the carriage of a gracious heart that walks with God; you have seen what he is in all these Family Relations that God hath set him in, in relation of a Husband and Wife, of Parents and Children, of Masters and Servants. And so much for this time.

SERMON VIII.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

I Am drawing towards a conclusion. I have given you the Character of one that walks with God; I shall therefore proceed:

Having thus given you the Character of one that walks with God, I shall show you, that this is a dignity, the excellency of any man or woman upon earth, that they thus walk with God as you have heard. To declare unto you therefore wherein the dignity lies; What is the

excellency of a man or woman that doth thus walk with God, will appear in divers particulars.

1. First of all, This man that thus walks with God, is nearer God than others; he comes into the presence of God, he is nigh as a special friend and favourite: that puts dignity upon him; it's the dignity of a man to stand in the presence of a Prince, it's an honor, a privilege: What is it then to stand in the presence of God! it is an Angelical dignity; it's said of the Angels, Christ says of them, that *they always behold the face of God the Father,* in *Matth. 18. 10. Do not offend my little ones, for their Angels always behold the face of their Father;* it's the glory of the Angels that they ever stand in the presence of God, and behold his face: this is the dignity of one that walks with God, he is nigher God than others. But,

2. Again, Secondly, He sees more of God than other men; I say, that soul that walks with God as *Enoch* did, sees more of God than other men; God deals friendly with him, he looks upon him as a fellow-traveler, he will impart his mind to him freely, he will reveal his secrets, the mysteries of his Kingdom unto them: he that is nigh God is nigh the light, therefore he shall not walk in darkness; the Lord goes before him continually, he guides and leads him with his counsel: the light shall discover the way unto him that he shall walk in, *Thou shalt hear a voice behind thee, saying, This is the way, walk in it;* if any man walks with God, it's he that walks thus with God as *Enoch* did. That's a second.

3. But Thirdly, God entertains that soul all along his Journey with profitable and delightful discourse. God is ever and anon speaking to him that walks with him, as a man speaks to his friend when he walks with him in his way: and this takes off from the tediousness of the way; though the way be tedious, though it be deep dirty way, yet if a man have a good companion, if he have one to call often to, to discourse pleasantly, it takes off from the tediousness of the way, it's forgotten: and thus doth the Lord carry it towards the soul that walks with him, he so speaks to the soul that it takes from the tediousness of their Pilgrimage, that they forget the tediousness of it whilst the Lord speaks sweetly of his love and goodness to them; he often calls upon them as a man doth to his friend that he walks with: he enquires into their states, and bids them be of good cheer; sometimes he tells them, that the worst is past, and there's better way behind; he tells them of the rest they shall have at night, or of the good entertainment they shall have when they come home; or of the glorious provision that is making ready, and though the way be tedious their rest is long: and this takes off from the tediousness of the way.

4. Again in the fourth place, He supplies their wants; this is another privilege that that soul hath that walks with God: the Lord will bear all their charges, and take care of them in their Journey, they shall not want anything that is good for them, either for the outward or inward man: this will comfort a man upon his Journey though he have never a penny in his purse, yet if there be a friend with him, he will say, I have good store, thou shalt not want so long as I have a penny, I will take care, make provision, and pay all; and thus the Lord doth take care of all, he gives them himself▪ *Walk before me,* says he to *Abraham* in *Gen. 17. 1. and be thou perfect, and I will make a Covenant with thee:* And what is that? in Vers. 2. *I will be a God unto thee:* Walk with me and I will be a God unto thee, take care for nothing, I will bear thy

charges all the way; I will be a God unto thee, I will supply thy wants; the presence of the Lord shall be instead of all comforts, if thou want anything I will make it up of myself: I will be a God unto thee, what wouldst thou have more? And so he takes care to supply all the wants of the inward man, he will make provision all the way, he hath laid up store of provision in Jesus Christ for them, there is store of righteousness, grace and strength, that his people might want nothing, no not while they are in their Pilgrimage: and therefore he says unto such a soul, as sometimes the Father said to the eldest son that was brother to the Prodigal in *Luk.* 15. the latter end of the Chapter, when he was ready to murmur because his Prodigal brother had so much kindness shown unto him; Why, says his Father unto him, *Son,* says he, *thou art ever with me, and all that I have is thine,* therefore why shouldest thou murmur, why shouldest thou repine? thou wantest nothing, thou art ever with me, thou enjoyest and hast interest in all that I have, it's thine; so says the Lord to every soul that walks with him, Thou art ever with me, and all that I have is thine, I will take care to supply all thy wants. This is another special privilege to all those that walk with God.

5. Again, Fifthly, He supports them; that's another dignity and privilege that the Lord will support them under all their burdens; when they are ready to faint, and ready to give up the Ghost many times in their own apprehension, he will support their spirits, he will take care that they shall not fall: if there lie never such pressures upon them, the Lord will ease them, he will bear with them, he gives them leave (all the way) to lean upon him; this is a most sweet and excellent privilege that the soul hath that walks with God, I say, all the way of their Journey, all the way of the Wilderness, the Lord gives them leave to lean upon him; when they are weak and fainting, and ready to be discouraged, he gives them leave to lean upon him, his righteousness and strength, *Let him take hold on my righteousness, and make peace with me, and he shall make peace with me;* He gives them leave to cast all burdens upon him, and to venture for Eternity upon him, to lay all the weight of all their cares and fears upon the Lord, that he may support them, and bear their burdens; yea, he doth not only give them leave to lean upon him, but he takes them up in his Arms if they faint at any time, if they fall into a swound that they can go no farther, the Lord wonit go away and leave his fellow-travellers, but he will take them up in their fainting and swounding fits, he brings forth his Spirits and Cordials, and will not leave them until he hath set them up again, and made them able to follow him: a gracious promise in *Isa.* 40. 11. the Lord makes there unto his people, *He shall feed his flock like a Shepherd, and shall carry his Lambs in his arms*▪ &c. he will deal with them as a mother doth with her Child, or as a Shepherd doth with his Lambs, he wonit leave them when they'll go no further, but he will pity and tender them, they have his arm and his bosom when they canit go: he will help them in all their pressures of spirit, yea, and in all their pressures of the outward man too; he will support and put his arm under them in every affliction, he will take off the weight of it, and bear the heaviest end, that end that hath the curse, the bitterest, the Lord Jesus bears that end; he will not break them in their afflictions, *In all their afflictions he was afflicted,* he felt every burden: This is the gracious carriage of the Lord towards those that walk with him; and this is a mighty privilege. That's a Sixth.

7. Seventhly, The Lord will knock off their bolts and fetters; this is another privilege, and a mighty one too; the Lord will knock off their Chains and Fetters, and he will cause them to walk in Liberty: he will deliver them from bondage, he came and died for this very end, *That through death he might destroy him that had the power of death, and deliver them, who through fear of death, were all their lives long subject to bondage;* he will knock off their Fetters, I say, even the Chains of their unbelief; the further they go with God, the more close they walk with God, the more liberty they meet with, the more liberty from the chains of lusts: the more nigh they come to God, the more doth unbelief vanish, it canit stand in the presence of God, and the more they walk with God, the more acquaintance, and the more friendly God deals with them as fellow-travellers; though there were a great distance between man and man before, yet when they travel together, they will have friendly carriage; so a man before he walks with God, there is a great distance between God and him, till he condescend to the poor low condition of his servants, and speak more friendly to them, that they may have more acquaintance with God; and the more acquaintance they have with God, the more shall the Chains of their unbelief, and the other fetters in their hearts fall off. That's another privilege.

8. Again in the eighth place, The Lord will keep them from falling, *He upholds the feet of his servants, he preserves their goings,* he is round about their path, and preserves them, *Prov. 2. 8. He keepeth the paths of Judgment, and preserves the way of his Saints.* He'll discover many a snare unto them, and teach them how to break those snares that others are taken in; and are broken by them; and if the Lord doth suffer such a soul to fall, it shall not lie long, he wonit go away and leave him when he is fallen; the Lord takes care of him as his Fellow-traveler, and he will help him up again: when *Peter* fell most grievously; Christ did not leave him so; Christ turned again, did not go away but looked upon *Peter,* and helped him up again; yea, the Lord will not only help that soul again when he is fallen, but he will make an advantage of his falls; every slip, much more every fall shall tend to the good of that soul that walks with God, God will bring a great deal of good out of the greatest evil: the Lord will teach him to walk humbly when he arises, he will teach him to walk more fearingly, more circumspectly, more dependingly, to take hold on Christ every step he goes, and to take heed that he slide not; nay, he will cause him to gain ground by his falls, he will make him run so much the faster, when he shall recover himself, and see what he hath lost, and how God hath gone a good step from him; Oh, it shall be a spur unto the soul, and it shall cause him to run so much the more earnestly after God, and to cleave so much the more closely unto him. Again,

9. In the Ninth place, The Lord leads the soul the safest and nighest way to heaven; I say, that soul that walks with God as *Enoch* did, is led the safest and nighest way to glory; the safest way, the Lord will discover those pits and snares that lie in the way, he will deliver him from those enemies, those robbers, those murderers that lie in his way, and he wonit lead him about, but bring him the nighest way to glory. Many a poor creature that walks not with God, may set many a step (as they conceive) towards heaven, but they go about, because they begin not at first to walk with God, and therefore come back, they must come back again and lose their labor; yea, many times God's own people go about because they do not

follow God close; sometimes they think to save themselves, and provide for themselves, to shun sufferings and reproaches, and go about many times to shun them, so that often they lose a great deal of way, and come home benighted: but when the soul cleaves to God, God leads him the nighest way, the direct way to glory, that he shall not come home be-nighted, he shall come home in good season because he cleaveth to the Lord, the Lord was his Counselor and he follows him.

10. Tenthly, Again, In the last place, to name no more; this is another dignity and privilege, that soul that walks with God, shall sit down with God; *There remains a rest,* says the Apostle, *for the people of God:* there remains a rest after their long Journey, their tedious Pilgrimage, they shall sit down with God, they shall lie in the bosom of God; after they have walked a while with him on earth, they shall sit down with him forever, and with his Son at his Table in his Kingdom. You see the dignity and privilege of that soul that walks with God: Therefore I shall make some Application of this. And,

Use 1. First, Let me speak to those that are strangers to God; to such as yet are found walking in the way of sinners, a way that God takes no delight in; why, you that are walking in the way of sinners, are walking in the way that leads to your own destruction; Oh, that the Lord would pluck you (with a mighty hand) out of that destroying way; why, you are invited, this day the Lord invites you to come and walk with him, all the privileges that you have heard, do belong to those that walk with God, they are laid open before you to win upon you, and to invite your souls to come in and walk with this God; why will you walk with your worst enemy? Is he not a mad man that will walk with him that seeks to destroy him? And yet this is the folly that is in the heart of sinners: whilst you walk in the ways of sin, you walk with your worst enemy, and walk with *a roaring Lion seeking whom he may devour;* who would make choice of a roaring Lion to devour him? sinners walk with one that would devour them; Oh, that the Lord would persuade your hearts to turn in and walk with him, he knocks at your doors today, he stays for you: if there be ever a sinner that hath any desires cast in to walk with God, know that the Lord stays for you, he is willing to have your company, and therefore he sends you this invitation: and therefore I beseech you, and the Lord persuade your hearts to come up to a resolution, to give up yourselves to the Lord; this doth undo men, this want of coming up to a resolution is the destruction of many poor souls, that have many a good motion cast in; when they hear this of God, and the excellency of those that walk with God, they canit but see that there is something of God that is desirable. But alas, the misery is, men come not up to a resolution, to a fixed resolution, to make choice of God, and to walk with him, there's something in God that is desirable; Ay, but there's another object that the heart is fixed upon, there's something of the world, there's something in lust; oh, my friends know it, you canit serve God and Mammon, you canit serve God and your lusts, Faith canit endure this divided heart, and therefore I beseech you, look up to the Lord to bring off your hearts to a resolution, that you may say, Well, I will make choice of the Lord, I will make choice of the Lord for my portion, let all the world go, so I may have God; come up to a resolution to part with all, though you lose all, though you lose your friends, though you lose your relations and comforts, know that whatever you lose for the Lord's sake, shall be made up abundantly in him: oh, therefore I beseech you that you would eye

that fullness that is in God, this may help to bring off the heart, to bring up the soul to close in a resolution, to come up and walk with him: when the soul looks and eyes the fullness that there is in God, there's whatsoever may answer all losses, whatsoever may supply all wants, and satisfy all desires, there's a fullness in God, a fullness of Grace, and a fullness of truth is in Christ, there's fullness of satisfaction and contentment, and therefore the Lord being yours, you shall not need to go from him, you shall not need to go out to seek satisfaction elsewhere: though all the world should forsake, and your comforts leave you, yet there's that in God may answer all; and though you part with all your lusts, yea, though you should lose all the world for the Lord's sake, that you may give up yourselves to walk with him, know assuredly that it will never repent you, you will not repent you: the very first day that you walk with God, the very first hour of your walking with God, will bring you such contentment and satisfaction into your spirits that you will not repent you that you have left all your old ways and lusts, all sin, and all your Companions for the Lord's sake, that so you may walk with him. And moreover I beseech you, that you would make use of Jesus Christ in your coming to God: if God shall persuade your hearts, to give up yourselves to walk with God, make use of Christ at your first coming; there's no man can walk with God at his first coming, till the son of God makes way for him, *Two cannot walk together except they be agreed;* God and man were fallen out in *Adam,* now these must be agreed; now, oh let your souls breath after Christ, you that desire to walk with God, begin first with Christ, let your hearts breath after him, look to him as your peacemaker, to be your reconciler, to make God and you one, to bring you into more nigh acquaintance and fellowship with the Father, that God and you may be one in Christ: Oh, look up unto the righteousness of Jesus Christ every soul of you, you canit walk with God, if you be naked you canit abide his presence; you know *Adam* ran out from the presence of God when God walked in the Garden, he could not walk because God was there, he runs and hides himself; a naked creature canit endure the presence of God: look up to the righteousness of Jesus Christ, throw yourselves as poor naked creatures upon the righteousness of Jesus Christ, that so coming in the righteousness of the Son unto the Father, you may have friendly acceptance, that you may walk with God for the future.

Use 2. One word also to those that have interest in God and Jesus Christ: Oh, that I might stir you up also to walk with God, to walk with God as *Enoch* did. Brethren, consider I pray you, Did not Christ bring you into acquaintance with the Father for this end? Were not you at a distance? ye were strangers, ye were enemies, you were far off from God! what pains did Jesus take to bring you acquainted with God, that so you might walk with him as a man with his friend? It cost Christ dear, it was a hard work to make up the breach, it was a mighty work to bring you into acquaintance with God; do not neglect therefore your communion with God in your daily walk, seeing it cost Christ so dear.

Consider also that God hath made you all for this very end, he hath given you legs that you might walk with him, he hath given some strength to those that were lame, that could not stand; I say, when he brought you home to himself, he gave you some strength; it was then that he came to open the eyes of the blind, and to strengthen the feet of the lame; and he strengthens their feet that so they may walk with God his Father: Is not the Lord your best

friend? Is he not the sweetest companion you can choose? and if so, I beseech you take heed that you do not neglect your walking with him: what, will you leave your friend? will you leave your friend upon the way? Oh do not give the Lord occasion to accuse you of this Ingratitude; had you not need to keep close to God, do not you need his presence, do not you need him to comfort you, to quicken you, to revive you, to strengthen you, to supply your wants, to bear your charges, to keep off the blasts, to rebuke temptations, and to vanquish enemies, to help you up when you are fallen, to make advantage of your falls, to lead you the nighest and the safest way to glory? Oh, that the sense of your weakness and infirmities might cause you to cleave close to the Lord, and take heed that you do not depart and go out from walking with him: And in your walking with God, I shall but give you a few Directions and conclude.

Direct. 1. In your walking with God be sure that you follow him in every step, go you where God goes, walk you where God walks, if you mean to keep the presence of God look to this; Oh, go to the Lord and desire that he would teach your souls where he walks, as the Spouse, *Tell me (O thou whom my soul loveth) where thou feedest, where thou makest thy flocks to rest at noon:* that she may go there; Why, the Lord walks in his Ordinances, he walks amongst his people: the Son of God walks in the midst of his Golden Candlesticks, there's his walk; would you know where to find him, come in his walks, in the midst of his Golden Candlesticks, in the midst of his people, in the fellowship of his Saints, those that worship him in the beauties of holiness, in Gospel order, there the Lord walks; you that expect the presence of the Lord, that would not lose that comfortable presence of his which you might enjoy, take heed you do not turn away, where God hath said he walks.

Direct. 2. Again, I beseech you, that you would be always careful to give God the upper hand in every walking, in every passage of your life give God the upper hand; do not ascribe to yourselves, lift up the name of God, be content that he should be exalted, and you debased, *Not to us Lord, not to us Lord;*put away with both hands, give us nothing, nothing belongs to us, but all belongs to God, glory belongs to God; why, if you be enabled to do for God, if you be enabled to suffer for God, give nothing to yourselves, give him the glory, put it away from you, desire him to take it all, and ascribe nothing to yourselves, but what he is pleased to give in freely unto you, oh give him the preeminence in all, and his Son the preeminence in all things; be content that the day of the Lord should be upon whatsoever is high and lifted up; upon all the Cedars of *Lebanon,* and upon all the Oaks of *Bashan;* upon whatsoever is in your hearts and spirits: desire him to pull down all high thoughts, and to lay you low at his footstool; be content that you and all creatures may be debased, and the Lord alone may be exalted through his son Jesus Christ; it should be a Christians care in all things, I say, to give God the upper-hand.

Direct. 3. Again, Thirdly, Take heed you do not take up where God doth not take up; do not you sit down where God sits not down, for you may haply lose him, God may go out of sight, and you may run hard before you can find God again; do not take up in yourselves, do not take up in creatures, do not say here I will rest, here I will take up, do not set up here, and say, here I will rest and take up in this creature; if you will take up in creatures, and rest in

them, where God doth not rest, why God rests in himself, and wholly in himself forever: he rests in himself, and he rests in his son, *This is my Beloved Son in whom I am well pleased;* all the delight and complacency of the soul of the Father is in the person of the son, *This is my Beloved Son;* Oh, take heed of creatures that your comforts be not snares to you, do not take up in them, follow on after the Lord, let your spirits take up nowhere but in God himself, and in Christ, whom he hath given to be the center of your souls, and a foundation for you to build upon forever.

Direct. 4. Again, Fourthly, Entertain sweet intercourse between God and your souls, I say, this I desire, that sweet intercourse with God may be entertained by you, let God be often thought of by you; will you go with a friend and travel with him, and speak not to him? Oh, you will speak often to him: you that walk with God, speak often to God, keep up that intercourse betwixt God and your souls listen to what God speaks to you; a great deal is lost because we do not hearken to him, the soul is not intent, the ear is not bored to hear what God speaks, therefore many a sweet word, and many a comfortable word is lost, because the soul do not listen after God; therefore I beseech you Brethren, know it is your duty all the time you are walking with God, it is your duty to hear what God speaks; let your soul be attentive unto the Lord, that so you may hear every word, whether it be a word of counsel or a word of direction, or a word of consolation: be ye always either speaking to the Lord, or else hearkening to hear what the Lord shall speak unto you; this becomes those that have given up themselves to walk with God.

Direct. 5. Fifthly, And to say no more, Take heed of those rubs and lets that are in the way: take heed of that which may hinder, of that which may take you off from walking with God; there's many a snare, there's many a rub in the way.

1. First, Take heed of this present evil world; it's a snare, it's a bait that draws many off from walking with God, *Demas hath forsaken me,* saith *Paul, he hath forsaken me for this present evil world,* the Devil catched him with this bait: Oh, take heed of the snares of the world, the cares of the world, the honors of the world, the riches of the world, the pleasures of the world, these are snares, I say, in which many are taken.

2. Secondly, Take heed ye turn not out into any way of sin whatsoever, give no countenance to any evil way in your spirits or in your courses; the God that you walk with, he *is a God of pure eyes,* he canit endure to walk in the defiled ways; if you will walk in the dirt, you shall not have God to go along with you, God canit endure to walk in ways of impurity, and therefore, oh, desire the Lord to make you watchful over the ways of your spirit, and over the ways of your conversation, that so you may not turn aside to those defiled ways in which God takes no pleasure to abide in. And,

3. Thirdly, Take heed of an unbelieving heart, which is another snare, and is the cause of many departings from God, *An evil heart of unbelief;* and therefore do not give way unto it, do not close with it, do not take part with unbelief against the work of God in your own spirits, for if you take part with Satan against the Lord, what a grief will it be unto the Lord, to whom you have given up yourselves to walk with him? Oh, that the Lord would make you

that are his people, watchful over your souls! you have given up yourselves, and therefore take heed you do not turn aside; maintain this communion, desire that it may be upheld betwixt God and your souls: and remember this,

That it's your greatest privilege whilst you are upon earth, that you may thus walk with God, a mighty privilege that poor dust and ashes, poor worms should be taken to walk with the great God; that God should make choice to have such for his Companions, his Fellow-travellers; Oh, it is infinite rich and Free-grace, therefore do not slight it, do not contemn it, but labor to walk up to such relation; it's your dignity, and your privilege to walk with God. So much for this time, and for this part of the Text.

SERMON IX.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

YOU have heard of *Enoch's walking,* here's *Enoch's Rest:* here's recorded what befell him at the end of his Journey, he went a step out of sight, *He walked with God, and he was not, God took him: He was not,* the phrase is sometimes applied unto those whom God takes away by ordinary death; so says *Jacob* of his sons, whom he supposed to be dead, in *Gen. 42. 36. Joseph is not, and Simeon is not:* and so in *Jer.* 31. 15. you shall see this phrase applied to those that God takes away by ordinary death, *Thus saith the Lord, a voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her Children, and refused to be comforted, because her Children they were not:* and so some do conceive that *Enoch* was taken away, as other men are, beca••e it's *appointed for all men once to die;* but the Apostle must be our Interpreter: he tells us the meaning of that phrase, as applied to *Enoch, He was not, for God took him;* in *Heb 11. 5. By Faith Enoch was translated, that he should not see death, and was not found, because God had translated him: he was not found,* saith the Apostle, *for God had translated him,* he was not found amongst men, he was no longer of this world, nor in this world, he was taken into another world, into another place, for *God had translated him,* and he was not found, and it was not in an ordinary way as other men: he was translated, God took him. And so it may be said, God takes and receives all the spirits of his servants: but *Enoch*'s departure, his farewell to the world, was in an extraordinary way, God did not take him as he takes others of his servants by death, but God took him from death, he was translated *that he should not see death,* says the Apostle. There are many particulars that may be useful to us before we come to the main, concerning *Enoch,* which we shall hardly reach at this time.

But to Consider that phrase, *He was not.* He was not in the world, of the world; you must not think that *Enoch* ceased to be, he did not lose his Being: the Text says, *He was not,* neither do any of the servants of God lose their Being when they are translated, when taken away by death, but he had no being as to the things of this world, he had a being as to God and Heaven, and as to an invisible world, so he was; and so it may be said of all God's people that leave this world, *They are not,* they are not as to the world; they have no being as to their comforts, relations, friends, employments, and callings; so they are not; but as to God, Christ, and Heaven, and to the things of an invisible world, their being is not lost but

perfected; they have no being as to their relations, death cuts that asunder. You shall see what *Job* says, *Job* 7. he complains there, that all relations cease there, and the Servant is free from the Master; as this relation, so all other relations when death comes, so that a man he is not, he is no longer as to his friends and relations. And so he is as to the comforts of this world, see *Job 7. 9. As the Cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more:* he shall return no more to see his house, neither shall his place know him more, he is consumed like a Cloud, and gone down to the Grave; and what, hath he no being? No, he speaks only in relation to the things here, and to the comforts and enjoyments, as to his house, and so to all other comforts of his, he shall not return to his house, neither shall his comforts know him anymore. Take notice of this, it will hold forth something that is useful to us: It will teach you three things.

1. First of all, It will teach Christians to mind the things of God and Heaven more, to be more taken up with the things of the world that is to come; why, as to all the things of this life, as to all your friends, comforts, relations, house and land, and other accommodations, you shall not be e're long, and therefore seek more after the things of God and Christ, where you shall have a being to eternity. Think upon this, Christians, when you are ready to lose God in the World, when you sleep over head and ears in your worldly employments; Oh, think of this, the time is a coming, the time is at hand when it shall be said, That you are no more of the world, and you shall have no being at all as to the things of the world, your friends shall know you no more, and your relations, your comforts, your house shall know you no more, you shall be to all these things as if you had not been, as if you had no being, or as if you had no relation to them; Oh, then whilst you are in the world do not live as those that are of the world, but say as Christ did, *Now, Father, I am no more of this world;* live more there where your being shall be to eternity: Live more upon God and Christ, and be more exercised in the contemplation of the things of the invisible world, there your being shall be to eternity; and do not live so much upon those poor low outward things, where you shall have no being e're long; but when the world shall speak of you, they shall say, You are not, even as it was of *Enoch* here, *Enoch* was not, as to this world he was not.

2. Secondly, This may also instruct you how to carry it towards the loss of friends and relations: when God shall take away any of your friends and relations, take heed you do not let out natural affections towards them when God hath taken them, for they are not, as to you they are not, they are none of yours, you have no relation to them, death hath broken it, they were given you for a time, your Husband, your Wife, your Children, they were given you for a time, to be comforts to you for a time, till the Lord should call for them; but when the Lord hath taken them, they are no longer yours, they are not, as to you: It's sinful then to let out natural affections towards them, as to look upon them as yours, your Husband, your Wife, your Children, they are not as to you, but they are as to the Lord, complete in him, and as to you they are not: and therefore it's sinful unto you, to let out natural affections, when God hath broken your relations. And,

3. Thirdly, This may give some comfort in the loss of friends, when they die in the Lord; they are not lost, they do not cease to be: If they were annihilated and destroyed, and if they had

no being anywhere, there's cause to mourn, there's a loss indeed; they only disappear unto you, and unto this visible world, but they are not lost, they appear in the presence of God, though you see them not, and they have no being as to you, yet as to God in heaven, in another world, they have a being, a glorious being, a perfect being, and therefore there is no cause why we should mourn for them as if they were utterly lost. That's the first consideration, *Enoch* was not, as to this world, and as to the relations of this life he was not. But again,

2. Secondly, Observe how easily *Enoch* was translated, how easy God makes *Enoch*'s passage to another world; he walks with God, and God took him, and we hear no more of him: he walked all his life with God, and at the end of his course God took him along with him; it's spoken of him as if he went but a step further, and he was not here, he went but a step further, and he went along with God, God took him to himself. We may observe that God can make the passage of his servants easy to another world: such as walk with God on earth, God makes their passage easy to another world, so it was with *Enoch.*

Quest. But is it so to others, *Enoch*'s translation was easy, for *Enoch,* he was not dissolved, soul and body did not part, but both were taken up to live with God, but is it so to others?

Answ. Yea, God can and doth make it so unto his people that walk with him: though death may seem a strait passage, and a dark entry, yet the Lord can make it lightsome, he can make it easy unto his servants: what an easy matter was it for *Moses* to die, when he had walked with God all his life? It was spoken of him as an ordinary thing, *Go up and die,* God bid him go up upon the Mount and die there, go and die there, and *Moses* went up and God made that death easy to him: And so it was spoken of all the Patriarchs, and those that walked with God in those old Ages, God made this strait passage easy to them, therefore it's called a falling asleep, after they had served their Generation *they fell asleep;* or they were *gathered up to their Fathers;* it's set forth by such expressions; *Jacob* leaned upon his staff and raised up himself and blessed his Children, and speaking of the things of God and Heaven, and so he fell asleep; God makes it easy unto them that walk with him, for they that walk with God gain experiences of him, I say, they that walk with God treasure up experiences of God's gracious dealings, they shall see how God hath been with them many a time: he hath been with them in many deaths, he hath been with them in the fire, he hath been with them in the water, he hath been with them in many Jeopardies and dark conditions, he hath delivered them: they have gained many experiences of God, therefore they will trust in God, they'll trust in him when they walk through the Valley of the shadow of death, he is a sure friend, he is a tried friend, and therefore they canit but rest in him. But,

Again, They that walk with God walk by Faith, now it's faith makes death easy: all those Worthies spoken of in *Heb.* 11. died willingly, for they died in Faith, Faith makes the strait passage easy, For,

1. First, Faith discovers the Victory of Christ, I say, it makes discovery of the victory of Christ over death and the Grave, presents the Savior that is the Conqueror, that hath disarmed the

strong man, that hath taken away the sting of the Serpent: now when the soul by Faith sees that death is disarmed, and the sting is taken out, it's easy then to grapple with him.

2. Secondly, Again, Faith takes hold of the promises which are grounded upon the faithfulness and truth of God for its security, I say, it takes hold of those promises which are made in faithfulness and truth: why, the Lord hath said that he will be with his people in all their straits, yea, when they walk through the valley and shadow of death, that he will never leave them, he will never forsake them; now the discovery of this to the soul makes death easy.

3. Thirdly, Again, Faith looks beyond death, it's higher, it's taller than death, it can look over the shoulders of death, it hath a piercing eye, it can see through the darkness of the Grave, and it can behold the tops of the Towers of the heavenly *Jerusalem,* it can see the Land that lies beyond the Land of death, it sees the dark entry and the low valley that doth over-shadow it, it doth lead unto that Land, that Land of blessedness that the Lord hath prepared for his people, and therefore whilst faith is thus exercised, death is made easy, and they that walk with God walk and live by faith, and therefore to them is death made easy. Yea,

4. Fourthly, Again, Death is made easy to them, for by walking with God they have gained acquaintance with God, and it's acquaintance with God that makes death easy: when a soul hath walked with God as with his friend all his life, it's not afraid to go to God at last, because he is his friend; he knows God thoroughly, and therefore can trust him, he knows his gracious disposition, and the love that is in his heart, *He that comes to God must believe that he is,* says the Apostle, and that *He is the rewarder of them that diligently seek him:* till this grace of the love of God be discovered, the soul canit come to him on earth, it canit draw nigh to him by faith, much less can he come freely to him in heaven. Why this is the cause why death is so terrible, because his acquaintance is no more with God; but when the soul hath lived as in heaven, and conversed with God, and beheld his face, and follows him continually with this acquaintance he hath gained with God, it doth make the passage of death (though strait in itself, yet) easy: And therefore to apply this.

Use 1. I beseech you, you that walk with God, that you would not be discouraged through the apprehension of the straitness of this passage: you know not how easy God can make it, why should you distrust him? do not fear the greatness of the pains, God can make them easy, God can allay them, God can take away the sense of them, God can give in that which can sweeten them; remember who went before you, hath not the Lord Jesus gone before you? He set himself in the fore-front of the Battle, the passage was a great deal straiter when Christ went through it, he hath widened it and made it far more easy: Believers, you have seen the worst that death can do to you, you have seen it in Christ, if it had overcome Christ you might have feared it, but Christ would try the experiment first upon himself, and you have seen the worst that it can do; Jesus Christ is engaged with you, if you should perish, Christ himself had as good have perished; it's all one whether he be overcome in his person, or in his members; Oh, therefore, I say, be not discouraged at the apprehension of the straitness of the passage, and darkness of the entry, but look to Christ that hath gone before you, and

only let it be your care whilst you live, to live by Faith, and to live in constant communion with God, God will take care of the rest: And,

Use 2. Again, How should you bless the Lord Christ! What cause have you to bless the Lord, and to admire the riches of wisdom, and the riches of power, and the riches of goodness that hath made death to be thus easy? I tell you, it is not so in itself: Christians, you are beholding to Christ for this, death is not easy in itself, it is most terrible in itself, it hath brought down mighty spirits of wicked men; Oh! whither shall I go, said *Nero?* when death was at hand: It was not so easy with Christ; oh, it was exceeding strait when he ventured to pass through, it was for your sakes that he entered the passage first: Oh! admire his wisdom, goodness and power, and bless his name for this both in life and death. That's a second thing we considered, *Enoch was not, God took him:* his translation is spoken of him as a very easy thing, he walked a step further, and returned no more, *and God took him.* There is one Particular more which I shall give but a hint on, and that is, *He was not found.*

So says the Apostle to the *Hebrews, Heb. 11. 5. He was not found, for God had translated him; He was not found,* and that implies, he was sought for when God had took him, *They sought for him, but he was not found,* says the Apostle: And so it was with *Elijah,* in 2 *Kings* 2. latter end of the Chapter, the Prophet sends out fifty men to seek after him; and it's very like they did so for *Enoch,* but he was not found, for God took him.

Observe, It is usual to undervalue mercies whilst we have them, which are prized dearly when once they are gone; I say, it is usual with the sons of men to undervalue mercies whilst they have them, which they would seek for when once they are gone: thus we deal with persons, and thus we deal with other mercies; With Persons, you know how *Samuel* was undervalued by *Saul* whilst he lived, and the Word of the Lord that he brought to *Saul* was rejected; but when *Samuel* was gone, then *Saul* seeks for him; nay, he was so violent that he seeks him in an unlawful way, even to raise him up from the dead, that he might acquaint him with the Will of the Lord. And so *John* Baptist was persecuted and banished, and *Herod* cut off his head, but when he was gone, then *Herod* prized him; and so when *Herod* heard of the fame of *Jesus,* that he did great things, *Surely it is John the Baptist that is risen up again:* here's mighty works indeed: And thus we deal not only with *Persons,*

But thus we deal with other *Mercies,* whilst we have them, we undervalue them, that God is forced to take them away, to let us know what the worth of them is: *Israel* did not prize her mercies, outward Mercies, Corn, Wine and Oil, Flax and Wool, and therefore God was forced to take them away, to let them know the worth of them, *I will take away my Corn, my Wine and my Oil, my Flax and my Wool,* Hos. 4. Yea, thus we deal with God himself, thus we deal with God and Christ, and with the great and precious things of God; how did *Esau* despise his birth-right, how contemptibly did he speak of it, whilst he had it? *What will my birth-right do me good,* says he, *seeing I am ready to die?* And yet afterward, when it was gone he sought it with tears, when *Jacob* had got the blessing he sought it with tears, and he could not obtain it. Yea, this is not only in the hearts of the wicked; if it were only in the wicked it were the less: but it is in the hearts of God's own people to undervalue the things of God, whilst they enjoy them, and so give the Lord cause to strip them of them. *Israel* had the presence of God

amongst them, but they did not prize God, and therefore says God, *I will go and return to my first place; in their affliction they will seek me early.* Thus we deal with other of God's precious ones, many times they are undervalued, and we know not the worth of them, till such time as they are removed, till God takes them away: As it is said concerning the Jews in *Matth.* 23. that Christ was amongst them, and Preached the everlasting Gospel to them, and they received it not: But when the Gospel was removed from them, then they prized it, *Behold your house is left unto you desolate:* Why? in *Matth.* 21. there you have the same words, when the Children cried, saying, *Hosanna, Hosanna to the Highest,* the Jews were offended; when the people said of Christ, *Hosanna, and blessed is he that comes in the Name of the Lord;* they were offended in the 15 Verse, and Christ doth rebuke them for this, Well, says he, (when they cried, *Hosanna, blessed is he that cometh in the Name of the Lord*) you are displeased, the time is a coming, that you would give all that you enjoy, to see such a man as you have seen, but I will teach you by the absence of this mercy, of which you shall say, Welcom indeed, and *blessed is he that cometh in the Name of the Lord:* I say, what base hearts and spirits are within us, that we should put God unto this labor, that we should cause God to walk in this way towards us, to take away our mercies, that we may know how to prize them! Oh, it is an unworthy heart, there is a great deal of the spirit of *Esau,* to despise the blessing whilst we had it, and then afterwards weep for it, and sought it with tears, but found it not. And therefore I shall conclude with this word of Exhortation.

Use 3. Let us learn to prize our mercies, I say, whilst we enjoy our mercies, let us learn to prize them, because the time is coming when they shall not be to us, they shall not be found, we shall seek them, and shall not find them: God hath given you friends and relations; Oh, my Brethren, prize them, use them for God's glory, do all the good you can to them whilst you have them, receive all the good that may be from them whilst you have them, for the time is a coming when they shall not be to you. It was *Job*'s argument with God, you shall see in *Job* 7. the last Verse, and it is a very strong argument, and *Why dost thou not pardon my transgression, and take away my iniquity, and pardon it quickly?* Speak a good word quickly to thy Servant, I cannot hold out long, Lord, says he, I cannot hold out long, now I shall sleep in the dust, and thou shalt seek me in the morning, and I shall not be: Lord pardon, pardon thy servant *Job,* whilst thou hast a *Job* to pardon, Lord, do good to me whilst thou hast an occasion to do good to me, e're I sleep in the dust: you shall seek me then, and I shall not be: that you shall say, oh that I had such a friend to do good to, or that I had such a friend to receive good from: Oh, take the present opportunity therefore of doing and receiving good; and this is spoken not only of all *Persons* but of all *Things,* prize them whilst you have them, prize them whilst you enjoy them, for time is coming when they shall not be.

And Consider this, Let me say this to you, The Lord is this day tendering grace to you, he stands, he knocks, he invites you, he beseeches you, he desires you to open, he is willing to pardon multitudes of transgressions, to wash away thousands, and ten thousands of transgressions and sins, and to subdue them also; Oh, that the Lord would give you hearts to seek after this present mercy, you will seek them hereafter when they shall not be; Oh, take heed lest Christ speak to you as he spake to the Jews, which was a fearful sentence, because of their mistaking their time, and neglecting their opportunity, *Joh. 7. 34. You shall seek me,*

says Christ, *and shall not find me, and where I am, you cannot come:* he had said a little before, *And I am with you, and am coming to them that seek me;* and afterward, *You shall seek me, and shall not find me;* Christ was with them a little while preaching and holding forth, and urging mercy and grace, beseeching of them to come in, they refuse and reject life, Well, says Christ, I have sought you, and you would not be found; you would not follow me; the time is coming when you shall seek me, and shall not find me, and where I am you cannot come; and you that fear the Lord,

I beseech you, be you warned also, take heed you do not slight your mercies, your present enjoyments of God, lest the Lord also teach you to know the worth by the want; I say, take heed that you do not abuse your mercies, take heed that you do not grow cold, and dead, and loose, and formal, under the enjoyment of the means of getting nigher God, which you enjoy more than formerly, for what pity is it that we should grow worse when God is better? That we should be further off from drawing nigh to God, when God is drawing nigh to us? What pity is it that the Sun-shine and fair weather should do harm? Doth not sad experience teach us that many Christians are further off from God now than when the means were lesser, in their getting near to God; take heed God do not let you know by sad experience what the loss of his presence is, and that he do not let you know by sad experience what the loss of Ordinances are, what the want of mercies are; it shows abundance of corruption that is in the heart, but it is mercy if God will teach his people any way; it is the saddest way of teaching that God will make use of, to recount what once we had, and what once we enjoyed, and now are stripped of, for want of improvement: we had the Sabbaths, the teachings of God, we had the Ordinances, but now stripped of all; and therefore may (as they) sit down by the waters of *Babylon,* and weep most bitterly; it is a sad way of teaching, yet it is mercy if God will choose any way of teaching and drawing these sad and drowsy hearts of ours more to himself. Thus you have had some hints of what *Enoch* was, *He was not found, for God had translated him, God took him;* the main Point is yet behind, *viz.* to consider whither *Enoch* was translated, and wherefore he was translated, and the year in which he was translated, which was three hundred sixty five years, and was the shortest life of all the Patriarchs. But so much shall serve for this time.

SERMON X.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

WE have done with *Enoch*'s walk, we are come to *Enoch*'s *Rest, He was not, for God took him;* I have opened the phrase to you the last time I spake. But I shall proceed to what is still behind in the Text.

He was not, for God took him, And God took him: there is a great dispute amongst many, to what *place Enoch* was taken. There are many both of the Papists and others that place *Enoch* in earthly Paradise: they say *Enoch* was not taken into Heaven but into Paradise, and that this *Enoch* and *Elijah* are those two Witnesses that shall come again at the end of the world to discover and destroy Antichrist; there is such a Tradition generally amongst them, and

others have received it from them; but there is not the least ground for it in the Word of God, that *Enoch* and *Elijah* should be those Witnesses spoken of in *Rev.* 11. for certainly those Witnesses are no other but the servants of God spoken of, that have stood up in all Ages since Christ, to bear witness to the name and truth of Jesus; and therefore I see nothing why we may not assert, that *Enoch* was taken up into Heaven, that he ascended in body into Heaven. You shall see in 2 *Kings* 2. 11. it is spoken there of *Elijah* who was translated even as *Enoch, And it came to pass as they still went on, and talked, that behold (there appeared) a Chariot of fire, and Horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into Heaven:* if *Elijah* went into Heaven, why not *Enoch?*

Object. But it may be Objected, Is not Jesus Christ the first-fruits of them that ascend? Did not Christ open the door by his blood? How then could *Enoch* or *Elijah* ascend into Heaven before Christ came and opened the door?

Answ. To which I Answer, It is true that Christ is the first-fruits of them that ascend, and the way to Heaven is set open by the blood of Christ, and there was none ever ascended but by virtue of the blood of Christ, that sets open the door to them; but the efficacy of the blood of Christ did reach to them that lived before him; and therefore in *Rev.* 13. 8. he is called *The Lamb slain from the foundations of the World,* in the purpose of God; yea, it was accepted of God as if done already; God the Father took the Word of his Son for the payment of the Debt, he knew that he was able to make good his word, and would be faithful to him, wherefore he trusted him before he discharged the Debt, before the price was actually paid, so that the virtue of Christ's blood did even reach to them, even many thousand years before he came in the flesh to suffer: for the Father took his word, and the son took the Fathers word for the salvation of those that should be brought in many hundred years after the debt was paid; the salvation of all that belong to God, who should live from Christ's time to the end of the world: the son gave the full price into the fathers hand, and he relies upon him, upon his word for the discharge of the debt, and for the receiving of poor sinners to life and favor, as they shall be brought in in all Ages; and therefore, Dear Brethren, I beseech you, take notice of the mighty virtue of the death of Christ, mighty virtue was in it, that he should be accepted beforehand, that it should reach as far as *Enoch,* as far as *Adam,* that it should be accepted for those that lived many thousand years before Christ, before the debt was paid, it holds forth the mighty efficacy of the blood of Christ; if it had been only available for those that had lived after him, after Christ was come in the flesh, and dead and risen, and had discharged the debt, if it had reached only to those, it had not been so much: it is not so much, says *Hezekiah,* for the shadow to go forward in the Dial, but for the shadow to go backward so many degrees, that holds forth a deal of the mighty power of God to his conviction; and so the blood of Christ goes backward so many years to them that lived in the beginning of the world, before the price was actually paid: O the infinite virtue and efficacy that is in this blood of Christ! Oh, know what strong ground of consolation there is in this, to you that are Believers now under the Gospel: if it reached so far, if it went backward, if it went as far as *Enoch,* to open the gate of Heaven to him, how much more shall this reach you that are believers under the Gospel, that live directly under the efficacy of the blood of Jesus Christ. God bad *Enoch* welcome for this blood that was to be shed; if he set the door open to

him, when the price was not actually paid, oh how much more shall God bid the Saints welcome, to come in the name of such a Savior that was dead, is risen and ascended, now to sit at the right-hand of God, and present the efficacy of his blood forever? Oh! how may this be improved, and what sweet lives might Christians lead, and with what a full wind might they fail, and launch forth into the Ocean of Eternity, when they live directly under the efficacy of such a blood as this is, that reached so far backward, even as far as *Enoch?* for it was by virtue of this blood that *Enoch* was saved.

But further, It's said, *God took him:* That phrase implies three things.

1. First of all, That *Enoch* was taken up into a state of *Communion with God,* of near Communion with God, *God took him;* God took him to himself. He had walked with God whilst he was upon earth, but he was not taken up into nearest Communion until now; the Saints in heaven are taken into highest Communion; their Communion here upon earth is interrupted many times, God comes now and then and gives a poor soul a visit, but they are not taken in into God till such time as God removes the Mount of this visible world: they are here put out to School, God will give them good education, he will bring them up for heaven; and therefore it is not always that they have their Fathers presence, now and then God comes and visits them: but there is another life in which God shall take his people to himself, he shall send for his Children home, and then they shall be forever with the Lord, I say, forever with the Lord; *Whilst we are here,* says the Apostle, *we are absent from the Lord; Whilst we are in the body, we are absent from the Lord* and therefore no wonder why the Saints are breathing so much after that other life, *•ooking for, and hastening after the appearance of Christ,* because they are not taken in till then, here they are strangers, and here they are absent from the Lord in a great measure, though they walk with God as *Enoch* did, yet he will not take them into that nearest Communion, till they come to end this life.

2. But again, Secondly, As it doth denote a state of near Communion which the Saints enjoy in heaven, so it doth hold forth that fullness of light, life and glory that the Saints shall there enjoy: *God took him,* he was taken into God, taken up to the enjoyment of the fullness that is in God; here they are narrow vessels, and are not capable of receiving much, but there the souls of his Saints shall be taken into God, and so shall be filled with his fullness. Believers here walk with God, and God doth dwell in them, but so long as they dwell below, they do not dwell so much in God: but there is a time a coming when they shall dwell wholly in God, they shall be taken up into that fullness; they shall be as so many vessels that are cast into the Ocean that shall be filled; everyone shall be filled full to the brim: I say, this holds forth that phrase of fullness of glory that the Saints do enjoy in Heaven, *God took him,* and he was taken into God.

3. Again, Thirdly, It holds forth an act of free grace which was put forth towards *Enoch* as well as others: *God took him,* or received him, and to receive, it holds forth the free grace of God; *Enoch walked with God,* but he was not taken for his walking, not because he had walked so and so with God in his Generation, he was not therefore taken, but he was received; it was free grace received him: My Brethren, I beseech you then know, what you can only plead before God, though you have walked with God never so long in your Generation, yet you

canit at last plead to be taken up because you have walked with God; Alas! the Lord sees so many slips, so many stumblings, so many falls, there's so much crookedness in the way of the heart, in the way of the conversation, even in the best of Saints, that if the Lord should judge them according to their walkings, they were undone: those Hypocrites plead a great deal, when they cried, *Lord, Lord, have we not Prophesied in thy Name, and in thy Name have cast out Devils, and done many wonders,* and yet Christ bids them depart for he knew them not; there is no pleading of works, there is no pleading of worthiness, and of the creatures righteousness, when the creature comes to stand before Christ; if you could walk with God as many years as *Enoch* did, yet at the end of your walk, at the end of your course, you must lay down all, and be willing to enter in as sinners, that is, at the door of free grace, not through any door of your own works or righteousness.

And again, How does this call upon the people of God to be exceeding careful to receive Christ? Oh! receive him freely, he receives you freely here, and he will receive you freely hereafter: how are you engaged to receive him freely, to close fully with him, and with the tenders of life and grace, of righteousness and holiness, which are held forth in and through him? Receive Christ freely, and receive the Word of Christ freely, though it be never so contrary to flesh and blood, though it crosses your beloved lusts, though it cross your profits, though it cross your delights, though it be the Word and Truth for which you must suffer; yet, oh why should not you receive Christ and his Word freely, seeing he will receive you so freely another day? He wonit be ashamed to take his people and to own them before all the world, these are mine, my Jewels: and if Christ wonit be ashamed of you, oh what a shame is it that you should either be ashamed or afraid to receive him and his Word, and his Truth, and to hold it forth in a time of opposition and suffering The free grace of God in receiving his people at last, is a mighty engagement unto them, now to receive Christ, and every word of Christ, whilst they are in this Pilgrimage, where God hath set them to bear up his name in the world. But,

Further, *God took Enoch:* When was *Enoch* taken? When he had lived three hundred sixty and five years, that you find in the Chapter to be the term of his life, three hundred sixty and five years: if you compare the years of *Enoch* with the years of others, of the holy men that lived in that Generation, you shall find his life exceeding short; his father lived above nine hundred and sixty years, and his son *Mathusalem* lived longer; yea, all the time of all the Patriarchs (there) in this Chapter, even amongst them all, *Enoch* was the shortest liver: a holy man, a gracious man, and one that was most eminent in his Generation, and none there was that walked with God in his Generation as *Enoch* did, and yet *Enoch*'s days are shortened; I say, sometimes the Lord shortens the days of his Children, that have walked and lived with him in an abundance of love and mercy.

You will say, What time is that? and when is it a mercy? When does God shorten the days of his servants in love?

1. First of all, God hath some of his servants that lie under great pressures, their combatings are extraordinary, and sometimes he shortens the term of their life in mercy and love. We shall consider those particular combats which some of the Lord's people are in an

extraordinary manner exercised with, and sometimes in pity, mercy and love the Lord shortens their days on earth. As,

1. First, There is some of God's servants that have extraordinary warrings with corruptions within them, I say, with corruptions within them, and this proves a most heavy burden to them, and makes their very lives uncomfortable, a continual burden to them: Oh, these daughters of *Heth* were a continual vexation unto *Rebecca;* the Apostle *Paul* was a man able to bear much, and he bore a great deal of affliction which he met withal in his Pilgrim•ge, that he could rejoice in afflictions, and glory in tribulations, they were nothing to him: but when he comes to combat with sin, lust and corruption that was within him, he was forced to cry out, to cry out for help; he could rejoice in other affliction, but herein he could not rejoice, *O miserable man that I am, who shall deliver me from this body of death?* I say, some have extraordinary combatings with corruption more than others; Oh these Monsters! as soon as one head is cut off another springs up in the room, never at peace, the war is never at an end: the Lord shortens their warfare in that.

2. Again, Secondly, God hath some of his servants that are extraordinarily employed with temptation; oh they are hunted up and down, and continually baited, baited with Satan's most horrible temptations: winds and storms are ever beating, fiery darts are ever thrown in; before one wound is healed another is given: Well, the Lord looks out from Heaven, he looks down, he sees the combat, and many times he makes this the way of deliverance, he puts out his hand, he takes his poor servants to himself, and so delivers them from the baitings of Satan's temptations.

3. Again, Thirdly, Some of God's servants are in extraordinary afflictions all their days, above all the men in the world they are most afflicted; I say, the way that God leads some of his servants to heaven, is a very dark and narrow lane, and they see more affliction than all their Neighbors: in *•am.* 3 1. well says the Prophet there, *I am the man that have seen affliction; I am the man that have seen affliction,* that's no great matter, who hath not seen affliction? Is that such a matter for the Prophet to complain of, that he had seen affliction? Ay, but his portion was extraordinary, he had seen more than all others in his time, and therefore complains as if he alone had been the man that had seen affliction; Well, when afflictions are very great and of long continuance, God hath trained up some of his servants in this way in this School; yea, he many times shortens their journey in love. But you will say,

Object. Could not God deliver them some other way? Could not God rescue them out of the hands of affliction, and deliver them from temptation, and make them conquerors over their lusts and corruptions? But must he shorten their lives by it, and no other way?

Answ. Why Beloved, we must know this, the Lord sees it best, and he knows it is needful for them to come to him in this narrow way, and they could not be without those afflictions and warrings of lusts, and without those temptations, and it's the best way, infinite wisdom sees it the best way to lead them to himself, and to glory: And therefore when the case is thus, that the Lord sees it so needful, that so long as they are in the body, they should be in these conflicts, afflictions, and temptations, then the Lord (sometimes) sees it best to shorten

some of their days to bring them unto himself. But you must take this caution: Take heed you do not limit the Lord to this way, for though God doth take many of his servants this way by death, yet, I say, they ought not to limit the holy one of *Israel.*Let not them say as *Job, Wherefore is life given to a man that is in affliction? Wherefore is life given to a man whose way is hid?* For if God continues life in afflicted conditions, he sees good reason for it: and therefore, I say, you may not absolutely desire death because of your affliction, because of your temptations, because of your buffetings; not absolutely to limit God in this way of deliverance, for though God doth use this way many times, yet he will not be confined to it.

And though the Lord doth keep you in affliction, he sees it is for his honor, it is for his own glory; that he may show his power and goodness, his wisdom in directing you, his power in supporting you, in strengthening you, in delivering you, and in making you able to hold out in such difficult afflicted conditions: the Lord can find many ways of deliverance; therefore do not say you, *Lord, take away my life, my affliction is great,* I see no way how I shall come out of it; this is sinful: for God hath many ways, I say, God chooses this way sometimes to free his people from all their corruption and temptations, he shortens their lives, and that in abundance of love.

2. Again, Secondly, God sometimes doth shorten the days of his servants in love, when they live in evil times, times in which iniquity doth abound, then God fetches home many of his servants in love: It was a very corrupt time that *Enoch* lived in, *The world was corrupt and filled with violence,* and therefore it was in love to *Enoch* that God shortened his course: the Lord knows how afflictive it is, for his servants to live in an evil world, *Woe is me,* says the Psalmist, *that I am constrained to sojourn in Mesech, and to dwell in the Tents of Kedar,* Psal. 120. 5. That righteous soul was vexed, *Woe is me,* &c. Nay, the Lord considers that possibly his own people may be carried down the stream through the strength and violence of the corruption of the times, that they may be drawn aside from their stedfastness, it's possible that even they may be corrupted, even God's own people may be corrupted, in a corrupt Generation: the Lord considers this, and therefore many times he takes them away in an abundance of love and mercy. When the Thistles and Nettles do so inclose the Lilies, that they hinder their growth, and communicate of their ill favor unto them, then the Lord sees it's high time to remove, to transplant his Lilies into a better soil. And that's a second Particular why the Lord doth shorten the days of his servants, it is when they live in a very corrupt and sinful Generation, that doth both afflict them and endanger them.

3. Again, Thirdly, Sometimes God shortens the days of his servants in love; that they may not see when great desolations are coming, either upon their friends, their relations, their families, or upon the Kingdom they live in: the Lord in mercy calls home those that do walk faithfully with him: and thus it was with *Jeroboam*'s child in 1 *Kings 14. 13. Jeroboam*'s child was taken away, you have the reason given there, because great desolation is coming upon the Family, God threatens there by the Prophet, that he would not leave one person alive, and this child shall go to his Grave in peace, *Because some good thing was found in him towards the Lord God of Israel;* some good thing was found in him when the family was corrupt, and therefore God would not have him to see what desolation he would bring upon the family:

And so when God brings desolation upon Kingdoms and Nations, he sometimes calls home his own people. Good King *Josiah,* a gracious man, was cut off betimes, because the Lord was about to bring desolation upon *Judah:* a great and fearful Captivity which came presently after, when he was gone; but he feared the Lord, and was fearful when the Word of the Lord came to him, and therefore God took him that he might not see that desolation with his eyes, that sad desolation, that God would bring upon *Judah.* And so says the Prophet, *Isa.* 57. 1. he gives this as a reason why God takes away some of his servants betimes, *The righteous perisheth, and no man layeth it to heart, and the merciful man is taken away, none considering that the righteous are taken away from the evil to come:* When evil and desolation is about to come upon a place or a Kingdom, why then God takes away many righteous and merciful men. The Husbandman, when he sees a storm is a coming, he makes haste to gather in his Corn, especially, that which is most ready to shake, that which is most like to take harm by the wet, that he will in withal: And thus the Lord doth with his, when he sees great desolation, that may even shake those that are his own.

4. Fourthly, God takes way some of his servants that he may prevent their uneven walking, and their declining and turning aside from him: the Lord loves to take his servants when they are at the best, he pulls the Rose when it's most sweet: sometimes the Lord sees many of his servants, that if they should stand longer they would decline and grow worse; sad experience doth teach it; now therefore it is that the Lord takes them at the fit time, that he may prevent that dishonor, that otherwise might be brought to his name, if he should suffer them to stand longer in the world, they might happily blurr their profession, they might dishonor God, they might harden their own hearts; and therefore the Lord loves to take them when they are fully ripe: and when he sees such a one ready to decline and grow worse, and to lose of his sweetness, and of his savor, it may blurr the name of God, dishonor him in the world; why, the Lord to prevent all this, takes away sometimes such a servant of his in abundance of love and mercy: and so he took away *Asa,* and so *Jehoshaphat,* they were good men, but they began to decline in their old days; *Asa* was a good man, his heart was perfect, it is the Testimony that God gives of him, all his days; but he went and declined, he went and relied on the arm of flesh: when the Prophet tells him of it, he was angry with the Prophet, he imprisons the Prophet, and he began to smite the people, and God smites *Asa* with a disease in his feet, and so took him away; and it was best for *Asa* that he was taken away before a further declining: and so *Jehosapbat* did take part with a wicked King, and the Lord did shorten his days in abundance of love.

5. Again▪ Fifthly, God will shorten the days of his servants, when they are enabled to do much in a little time; when he hath caused them to run amain after himself, to follow him hard, and so through his grace have done the work of their Generation in a little time, then the Lord shortens the days of their dwelling in the body in abundance of love: when their work is done, the sooner their work is done, the sooner they are at rest; the Lord will not keep his people longer from their rest than needs must, he knows that their days are as the days of an Hireling, as *Job* speaks, full of labor, full of toil, and full of trouble, full of disquietness and hurryings, no rest; therefore so soon as ever they have done their work, God takes them; he loves to have his children bettered, he wonit put them to School longer

than needs must, when he hath trained them up for heaven, he presently sends for them home, he hath longing desires to see them: Christ would have all his children round about him, and therefore when he hath caused them to do his work in a little time, he will then send for them, *That where I am, you may be also; I am gone to prepare a place for you, and I will come again and receive you to glory.* It shows how the Lord Christ doth hasten, he hath longing desires to see them, I am gone away, and I come again as soon as ever the work is done, he will not stay a minute when he hath fitted glory for them, and fitted them for glory, *I will come;* I will come again and take you to myself, he longs for them, and causes their hearts also to be breathing mightily after him; and therefore they shall not be absent from the Lord longer than needs must, but when he hath caused them to do the work of their Generation, he will take them away in abundance of love and mercy. There are some Objections to Answer, as concerning long life as a blessing, but so much for this time.

SERMON XI.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

HE was not, for God took him. I opened the phrase to you the last day, God took him to Communion with himself, to near Communion; the Saints whilst in the body are at a distance from God, *Whilst we are present in the body, we are absent from the Lord,* saith the Apostle; though God do now and then visit them, yet for the most part they are absent from God: they are put out to School, and here God will have his people trained up for Heaven, but when that change comes which is spoken of, why then, God is said to take them, he takes them home, he takes them into nighest fellowship and communion with himself: *For God took him;* the phrase holds forth that fullness of glory which the Saints are translated out of this world into; God dwells here in them, but they dwell in God; they here are depressed in their spirits through the weight of corruption; itit but a little they are able to hold of God; Ay, but in Heaven there God takes them, he takes them in to himself, *Well done good and faithful servant, enter into the joy of thy Master, enter into it;* they shall be as so many vessels that are cast into fullness of love, life and glory, they shall be filled full to the brim: *God took him.* It holds forth also the freeness of grace in receiving in any; even the best must enter in at this door of free grace, and no otherwise: though *Enoch* had walked with God so many years, three hundred sixty and five, yet it's free grace if God will receive *Enoch* at last; there are so many slips, so many failings, there are so many declinings, so many turnings aside, there is so much crookedness in the walks of the best of the Saints, that if God should deal with them in the rigor of his Justice, he might refuse them; and therefore it's grace, it's freegrace that they are received, there's no other door they are to enter in at. I also considered (the last time) *when* it was that *Enoch* was taken, when did God take him? After he had lived three hundred sixty and five years, which was a short time, a very short time in that Age, when the Patriarchs lived seven hundred, eight hundred, nine hundred, almost a thousand years; *Enoch* a gracious man, one that walked with God, and yet he lived not half the years of those Generations, and of his son that came after him: God many times shortens the days of his

servants in love. I told you what are those times in which he shortens the days of his servants in love and mercy.

1. First, When their lives are full of extraordinary warrings, when more than ordinary burdens are laid upon them: some have fiercer combatings with Satan's temptations than others, and some have heavier burdens both of corruptions, and of afflictions than others, *I am a man that have seen affliction,* says *Jeremiah;* as if none besides him had seen affliction; now many times God shortens the days of his servants in love, when their combatings have been extraordinary with corruptions and temptations, and the burden of their affliction heavy; it's true, the Lord could deliver them some other way, open some other way besides the door of the Grave, he could make them conquerors: but the Lord in wisdom sees it best for some of his servants, so long as they are in the body; in this condition it's needful for them so long as they are in the body to be grappling with their corruptions and temptations, fightings and buffetings; and therefore you ought not to call for death because of your afflictions, and because of your temptations, for the Lord is pleased many times in wisdom, to take this way to bring in full deliverance to his servants. And,

2. Secondly, When his servants live in a very evil time, in a corrupt Generation, then the Lord is pleased to shorten the days of his servants in love: It was a corrupt time that *Enoch* lived in; before the Flood the earth was degenerated, and violence covered the face of the earth before the Flood came, and then it was mercy for *Enoch* to be taken away betimes; the Lord knows what a burden it is for his servants to live at such a time when wickedness abounds, and so the Lord delivers many of his servants by shortening of their course. Again,

3. Thirdly, When great Judgments are coming upon them, either upon their Families, or upon the Kingdom and place that they live in, God hath then (sometimes) shortened the days of his servants: as God when he intended to bring destruction upon *Jeroboam*'s Family, then cut short the days of one of his Children, *Because some good thing was found in him towards the Lord God of Israel;* God cut them off every man, but he went to his grave in peace, that he might not see that desolation: and so good *Josiah,* when he was young, the Lord was pleased to take away him, because of that Captivity which presently came upon the Jews after his being taken away. And,

4. Again, Fourthly, The Lord doth shorten the days of his servants, not because the seed of Faith should perish, that doth abide forever: *I have prayed for thee, that thy Faith fail not;* Ay, but the actings of their Faith may decline, and Christians may grow dead, and lose their first love, may fall off▪ and they may fall into Scandals, and a blurr to their Conscience and profession; now many times, the Lord to prevent this doth shorten the days of some of his servants: As I gave Instances of King *Jehoshaphat;* and *Asa* began to imprison and to oppose, and he might have done a great deal of evil, but God smites him with a disease in his feet, and he died, and it was in love to his soul. But again,

5. Fifthly, God loves his servants, and therefore when they have done much in a little time, and long for his appearance, *O! when shall I come and appear before thee?* So he calls alike for

them, he hath longing desires to see them; when they have done the work of their Generation, he will take them to himself in abundance of love and mercy.

Object. But you will say, Is not long life a blessing? Hath not God promised to give long life to his servants, in *Prov. 10. 27. The fear of the Lord prolongeth days;* and so see what *Job* says, *Job 5. 27. Thou shalt come to thy Grave in a full age, like to a Shock of Corn brought in in good season:* Now how is this promise made good, that God takes away some of his servants in the midst of their days? How then do they come to the fullness of their days as in age, as a Shock of Corn in its full season? To this I may answer in divers things, which you may lay up for your satisfaction.

1. First of all, This may seem to be an Old Testament Promise, the Promise of the Old Testament or Old Covenant; for before the coming of Jesus Christ, God walked more in this way of temporal promises, and temporal blessings; and happily though there may come a time again when God shall walk in this way, and give out both temporal and spiritual, yet now God's present dispensation since the coming of Jesus Christ in the flesh, it's more spiritual, he gives out more spirituals and less of temporals, he gives out more of his own glory which he hath pleased to reveal in and through Jesus Christ, and that which he gives out now unto his servants in spirituals, may abundantly recompense the absence of all temporal mercies whatsoever. But,

2. Again, Secondly, That these Promises are conditional; all outward promises, promises of riches and honor, of health and children, and promises of long life, these are all conditional, God hath not promised them absolutely, but with this limitation, so far as he in infinite wisdom and fatherly love and care, shall see to be good for them; so far the Lord will fulfill any, yea all those temporal promises which are given out, so far as the Lord shall see to be good for them; and therefore if the Lord doth take away his servants, any of his servants betimes in the midst of their days, and do not give out these blessings of long life, it's because the Lord's sees it's best for them: they are strangers here, and it's not good for them that they should be long from home; he sees it in his wisdom, I say, to be best for them, because their days are evil, it's mercy that their days are few: God in wisdom put both these together, few and evil; says old *Jacob* in *Gen. 47. 9. Few and evil have the days of the years of my life been, and I have not attained unto the days of the years of the life of my Fathers, in the days of their Pilgrimage: few and evil;* the Lord sees it's good that they should be few, because they are evil. In *Job 14. 1. Man that is born of a woman, is of few days and full of trouble;* what a mercy is it that God hath put these together, *few days and full of trouble!* he is full of trouble, trouble from within, and trouble from without; he is troubled with corruption, temptation, affliction, with the sin of others, with the dishonor that is brought to God in the world: now when he is full of trouble, it's mercy that his days are few. That's a second Answer.

3. But again, Thirdly, I must say to that Objection concerning the promise of long life to the Saints, that this promise is made good to a gracious man or woman; when God takes them away they are full of days, he shall die in a full age, says *Job, Full of days;* why, a gracious man is full of days, because he is full of grace: he is full of holiness, and goodness, and therefore he hath filled up his days. A wicked man when God cuts him off, he is never full of days, in

this respect his days are empty, his days are full of vanity, full of sin, they are spent as a shadow; but a gracious man is full of goodness, he is fully ripe, he is ripe for heaven, he is ripe for the grave at that time when God cuts him down, for he is God's Husbandry, God wonit cut down his Corn before it be ripe, if he cut off betimes, he ripens betimes, he will cause them to fulfill their days, God will fill their days full of grace and holiness.

4. Again, Fourthly, We may see that this promise is made good, for a gracious man hath enough of life, when God calls him to die he hath enough of life; so that he is not taken away before his time, why, because he hath enough of life: *It is enough,* says the Prophet, *Lord it is enough, therefore take me away; I am no better than my Fathers;* even so God causeth his people to say, though he takes them away betimes, yet they shall say, *Lord it is enough,* I have enough of life, I have enough of the world, I see nothing desirable here, nothing that may provoke me to live longer here, and therefore if the Lord say, *It is enough,* he will say it's enough too. But this wonit the wicked man, he will never say he hath enough: let him live an hundred years, twice, thrice told, yet he will never have enough: the righteous come to the Grave, but the wicked is dragged and hailed to his Grave, he is not a Volunteer to his Grave. And therefore here is the promise made good, if God satisfy the hearts of his people, and enable them to say, Lord I have enough, enough of the world here, and if thou pleasest to expire my days, I can say, I have enough, I have enough.

5. Fifthly, Again, The time of the full accomplishment of this promise of long life to be given out is not yet come; there's a day when it shall be given out, when it shall be mercy to live long, when God shall give out long life: there seems to be such a thing spoken of; it is Prophesied by the Prophet *Isaiah, Isa.* 65. 22. this Prophecy relates to the end of the world, the latter days when there shall be a great restauration of the world, and of all things, they shall not be cut off in the midst of their days as formerly; says God, *They shall not build, and another inhabit▪ they shall not build houses, and be cut off before they can build; they shall not plant, and another eat, for as the days of a tree, are the days of my people, and mine elect shall long enjoy the works of their hands:* they shall be as the long-lived Oaks; this promise God will fulfil before the end, and it shall be a mercy then to live long; when the new *Jerusalem* shall come down from heaven, and when the *Lamb* shall be the light of the new *Jerusalem,* when Satan shall be bound, and shall not seduce the Nations, and tempt them, and when all enemies shall be put under the soles of their feet, when *Jerusalem* shall be a peaceable habitation, and a quiet resting place, when there shall be peace upon *Israel,* then long life shall be a blessing.

6. Sixthly and lastly, When God will fulfil this, it shall be a time of the accomplishment of the promises, in that God gives life and length of days, *even forever and ever;* there is the accomplishment of the promise, and therefore God is not behind-hand concerning this promise, if he promise long life on earth, and give an eternity of life in heaven, the creature is no loser; if a man shall promise you a shilling, and when he comes to pay, he shall give you a thousand pounds, will not you say this man is as good as his word? The Lord hath promised a long time on earth, and an eternity in heaven, you may well say it of him who is truth itself, that he will fulfil and make good his word: and therefore notwithstanding what may

be objected, yet still it's true, it's not against the promise; but God may in love and mercy shorten the days of his people.

What shall we learn from this, God shortens the days of his serv•nts in love? It will be useful to us divers ways. Why,

Use 1. First of all, It lets us see that life and death is in the hand of God; God shortens, *God took him,* I say, life and death is in the hand of God, it's not in the hand of any creature whatsoever, *My times are in thy hand,* says *David,* and *He that is our God is the God of Salvation, and to him belong the issues of Death:* Enemies think that it is in their power to harm or to cut off; *Laban* thought it in his power to cut off *Jacob;* but he was deceived, it's in the hand of no creature to cut off the time of God's servants, but at the appointment of the Lord; and God doth it in love, when he cuts short the time of his servants, it's in love; if any wicked man shall attempt anything against the lives of his servants, that's from the malice of Hell, which God will avenge; and if any man shall attempt against his own life, that is not without horrible sin, for though God can cut short in love, yet if thou dost cut short thine own life, it's not without horrible sin; though indeed when God shortens, it's always in love: for what's the creature? Ah poor creature, a worm, that he should step up in the seat of God, and should pluck the issues of life and death out of the hand of God, which God doth challenge in a peculiar manner as his right. That's the first.

Use 2. Secondly, It may teach us, that though God cut short the time of his servants in love, yet he may cut short the time of many in wrath, in abundance of wrath: when his own people are ripe for heaven, he reaps them; and when wicked men are ripe for destruction, the Lord also cuts them down. In *Psal.* 55. 23. it's said there of wicked men, *That blood-thirsty and deceitful men shall not live out half their days;* God will cut them off in wrath: they shall live out those days that God hath determined, yet they shall not live out half their days in the course of nature that they might have done: and therefore see what *Solomon* says in *Eccles. 7. 17. Be not thou over-much wicked, neither be thou foolish, why shouldst thou die before thy time:* wickedness brings men to end their time before the course of nature be extinct; Oh, that wicked men would think of this; it would be very sad if their own hands should be upon themselves to bring them down: though it is mercy to the Saints at sometimes to be taken away early, yet when wicked men are cut off in the midst of their days, it is not without a great deal of displeasure and wrath of God. That's a second.

Use 3. Thirdly, This may teach us this Instruction, If God deal thus with his own people, what shall be the portion of the wicked? If this be done to the green tree, what shall become of the dry? If God cut off young Saints, what shall become of old sinners? Oh! that the hear-say of this dispensation might convince some, and move them to awake, and say, *Come let us eat and drink, and tomorrow shall be as this day, and more abundant:* Why do you put off the thoughts of God and Eternity to old age, and speak of returning to God another time? when thou knowest not what a day may bring forth, thou knowest not what may lie in the womb of tomorrow; God cuts off sometimes some of his people in the midst of their days, and what shall become of you? I shall speak only to you in the words of the Apostle *James, Jam.* 4. 13. and the Lord set them home to your hearts, *Go to now, ye that say To day or tomorrow we will go*

into such a City, and continue there a year, and buy and sell and get gain: whereas you know not what shall be on the morrow: for what is your life? He shows the vanity of the cares of this life, and of wicked worldly men; they dream of a long time, of a continuance, and we will stay there a year; *A year,* says he? thou knowest not what tomorrow may bring forth; thou sayest, *Stay, we will heap goods up,* and *what knowest thou, O fool, but this night thy soul may be taken away?* Oh! that men, wicked men, and worldly men would look to themselves, and not promise to themselves time for hereafter; and if this be done to the green tree, what will be done to the dry? But again,

Use 4. Fourthly, This may be a ground of patience unto the servants of God in the midst of all their affliction; in the midst of all temptations and afflictions whatsoever; possess your souls in patience; Why? because the time is short, and if it be good for you, the Lord will make your days few, because they are evil; therefore possess your souls in patience: you complain of your afflictions; Why? they are not for an Eternity, a few days, those days are shortened, if you should live as long as they did before the Flood, seven, eight or nine hundred years, and all the time be tempted and afflicted; but now for the Elects sake, those days are shortened: your burden is but for a little time, your rest is long, therefore possess your souls with patience; O the wisdom and goodness of God in walking in this way, to and with his people! if your afflictions had been heavy and long too, that had been sad. It is the misery of Hell, heavy burdens to Eternity is the misery of Hell; Ay, but God's dispensation to you is quite contrary, and otherwise; when your days are evil they shall be few, and but for a little while, but when joy comes, that shall be for Eternity; O the goodness of God's dispensation! few days when they are evil, and an Eternity of days when entering into the possession of Joy: possess your souls with patience.

5. Fifthly, Again, Will God cut off the times of his best servants? See and take that Counsel in *Isa. 2. 22. Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?* Cease ye from man, from the best of men, for their breath is in their nostrils: Cease from affecting them over much, do not let the stream of your affections be any way inordinate, for wherein are they to be accounted? Remember what the Apostle says, *The time is short, the fashion of this world passeth away:* when he goes about to other things concerning this world, *The time is short,* says he, *cease ye from man,* and cease from trusting in him, *his breath is in his nostrils;* do not lay too much weight upon any man, the Lord cuts short the days of the best of his servants; therefore trust not in, do not lay too much weight upon them, do not say the comfort of your lives is bound up in them, and you canit live comfortably without them: oh, cease ye from trusting in man, it's much better to trust in the Lord, than to put confidence in man: by laying weight upon the creature you may break the creature; therefore take heed, though God may take away them that you trust in, in love and mercy, he may shorten their days in love, yet cease ye from trusting in man. That's a fifth. Again,

Use 6. Sixthly, This may teach you to take heed of murmuring and repining when God takes away any of your relations in the midst of their years and days; Oh, how full of carnal reasonings are they? Oh, you conceive it much better if they had lived longer, if they had lived to man's age; what an honor might they have been to God, and a comfort to you if they

had lived longer? These are carnal reasonings that arise from the flesh; know assuredly that if God shortened their days it was in love, it was best for them that they were so taken away, taken away at that time: why will you teach God? Will you teach God to gather in his Corn, in what season he shall do it? Know assuredly he will take them at the best, he will crop them at the best season, he loves his servants well, and he will put them off at the best advantage, both in life and death: and therefore know assuredly that whatsoever carnal reason may say on the contrary, it was according to the dispensation of God's love, though he takes them away in the midst of their days. That's a sixth.

Use 7. Seventhly, It may be a word of conviction to such as have lived long, and have lost of their former forwardness and zeal for God, such as have lived to grow worse; lived to be scandalous to the name of God, and to a holy profession; Oh, my friends, what shall we say? But that God orders things in infinite wisdom, you might say, poor creature, how much better had it been if God had taken you away before! Oh! to live to be a dishonor to God, to live to lose thy first love, and thy first zeal and forwardness for God, to be a scandal to profession, oh better that you had been taken away at the first, better that you had been hid in the Grave many years ago, that now your corruption should be discovered to the dishonor of your profession! and yet do not you say, there is no hope, and therefore we will wait no longer; the Lord invites you to return; return; oh that you would seek after your first love, and first zeal: strengthen the feeble hands and knees; if the Lord should come and take you away whilst you are in this condition, oh how uncomfortable will it be unto you, very uncomfortable! you lose your Crown; though I know (if you have interest in Christ) the Crown of glory is safe, yet there is a Crown which you will lose, if you return not speedily to the Lord; the Crown of a Christian is to flourish green, and be fruitful in old age, fat and flourishing in the Courts of the Lord; to be fresh and sweet, and to send forth an excellent savor, this is the Crown of a Christian, and this Crown you may lose, if death comes upon you whilst you are in that declining condion. Oh, therefore make hast to the Lord, pour out your cry continually that the Lord would be pleased to restore you again, and to establish you with his free spirit, that you may be fresh, fruitful and sweet, and may not be withered in time of gathering, when God shall come to pull and gather you; if you be dead and withered, you lose all your sweet scent. Oh, beg of the Lord that you may not be in that condition at that time when he shall come to gather you into his Barn. That's a seventh.

Use 8. Eighthly, Let us pray and wait for that time which before was spoken of, when there shall be no danger in long life, when long life shall be a mercy unto all the Saints, when the days of the Lord's people shall be as the days of a tree, and the Elect shall long enjoy the works of their hands; Oh, pray for the accomplishment of that promise, it will be very sweet: how much shall the Saints gain at that time, how much knowledge? yea, how much shall they do for God? Alas! we are of yesterday, and know nothing; oh get large experience, renewed experience: they shall grow in that day like an Oak tree, or a Cedar; there shall be no hindrances of growth; pray and wait for the accomplishment of that.

Use 9. Ninthly, This may support against the extreme of a short life, and a long uncomfortable; Oh, says the soul, I am pressing after the Lord, and breathing after him, and this is my fear, I shall be cut off before his work be done in me.

Fear it not, the Lord will not cut off the days of his servants but in love; if it be not for thy good, it shall not come unto thee: Old *Simeon* waited for the consolations of *Israel,* he might have many discouragements, what hopes had he to see Christ when he had one foot in the Grave? And yet at last he saw Christ the hope of his Salvation. But they may think if they should live, they should live to decay in profession, and to go backward; Oh fear not, *I am persuaded, neither things present, nor things to come,* even old age, *shall separate you from the love of God in Christ Jesus:* Though God do send for some of his servants, it's no argument that he do not love you though you live long; *Mathusalem* lived nine hundred years, the rest of the Patriarchs were holy men as well as others. That's a Ninth.

Use 10. Tenthly, This may teach to covet to desire to live much, rather than to live long: Oh, labor to do much for God while ye live, to do much for God in the service of your Generation; *What ever your hand finds to do, do it with all your might;* labor to redeem time, and take all seasons, and all opportunities of getting nigher God; Oh, lose no opportunity, lose no part of precious time: A Heathen could say, *There's no time past, but there's something is worth the writing;* let no part of your precious time be waste and nothing done; time is short, and therefore you had need live every part of time, live every hour, and live every moment; rather covet to live much than long: Oh, labor for an eternal life, this life is short, in a moment God shortens the time of the best of his servants; and therefore if this time be short, oh labor for an eternal life; and do what you do for God, with all your might, and with all your strength. He is an unwise man that will protract time, that will do that in a year which he might do in a day; Oh, covet much, you have a pattern of the Lord Jesus Christ, he lived not long on earth, but he did much in a little time, he wrought whilst it was day, he knew the night was coming; Christ did so, and Satan doth so, he knows his time is short, and he bestirs himself, he knows it must be now or never: if Satan be thus wise for his Kingdom, shall not we that profess ourselves to be Christ's, be thus wise in the matters of his Kingdom? Here is all the time you have to work in, oh you have no more working days, work apace for God, for in the end of the six days of this life there's a rest a coming; there's no work beyond the Grave, either in heaven or in hell; you that are Christ's, you shall not work after this life is at an end, your rest comes then; yea, that's the time of your sitting down, this is the time of your walking, not the time of your rest; and seeing you have no more time to eternity to work in, there's no more working days, be content to work now, be earnestly desirous to do all you can to lift up God and Christ, and his Kingdom, whilst you are on earth; for what know you, your time is short, and what know you, but that you may live even as *Enoch,* whose life was but half the days of the rest of the Patriarchs? Thus I have shewn you at what time *Enoch* was taken, at three hundred sixty and five years: It remains further to enquire, Wherefore did God take *Enoch* away, and why he did take him away at that time? and wherefore *Enoch* was taken in that extraordinary way, both soul and body to Heaven?

SERMON XII.

GEN. 5. the latter end of the 24 Verse. —*And he was not, for God took him.*

I Showed you the last day at what time God took *Enoch,* it was when he had not attained to half the years of the rest of that Generation. God sometimes shortens the days of his own servants in Love. I answered an Objection the last day.

Object. Is not long life promised as a blessing to the Saints? *Thou shalt come to thy Grave in a full age, as a Shock of Corn in its season;* How is this promise made good, when God takes away some of his people before they have attained to half their days, that they might have lived unto in the course of nature? I answered in many things.

Answ. 1. First, That this is an Old Testament promise: God walked then in a way of temporal promises more than now in this dispensation under the Gospel in which he gives out less temporals, and more spirituals. Besides, I told you it was a conditional promise; as in all the promises of outward good things that are made to God's people, the promises of health, strength, riches, and honor, and of long life: they must be taken with this limitation; so far as God in infinite wisdom shall see to be best for them, so far shall he give out to them; and therefore if God do take away any of his people at any time, it is because God sees it best for them to be taken home to himself, it is best for them to have a short time, because that their days are evil, *Man that is born of a woman,* says *Job, is one of few days, and full of trouble;* and there is a mercy that both these go together, *few of days and full of trouble.* Besides I answered, That the promise is made good, though God do take away some of his people whilst young, yet the promise is made good; they come to the Grave in full age, because they come to the Grave full of grace, he is not cut down before he is ripe, they are not like the Corn on the house top that is burnt up before it is ripe, but God can make them full of grace, which is a full age; and herein his promise is made good. Besides, his promise is made good, because God makes them willing to leave the world when he calls for them: the righteous man when God calls for him, he says as *Elias* said, *Lord it is enough,* if thou sayest it is enough that I have lived so long upon earth, I will say so too, Lord I have enough of living here, I have enough of this world, here's nothing that is desirable, or that may draw forth my affection to live longer, if this be the determined time of God. A wicked man hath never life enough, though he liveth a hundred years, twice told, yet he is as greedy to live longer, as at first; but God satisfies the hearts of his servants, in that they have lived long enough, and their time is come, and that satisfies them; and thus they have length of days continued. And besides, God doth promise to his people a great restauration that is to be before the end of the world: as the days of a tree, so shall the days of my servants be, and mine Elect they shall long enjoy the work of their hands; it shall then be a mercy to live long, when the new *Jerusalem* shall come down from heaven, and when the Lamb shall be the light of it, when Satan shall be bound, and the Accuser of the Brethren cast out, and wicked men put under, when corruption shall be subdued, then long life shall be a mercy. But however I answer, That if God do shorten our days here and give us an Eternity in heaven, we are no losers, but God is as good as his word. If a man promise you a Shilling, and shall at that day give you a hundred or a thousand pounds, he is not unfaithful, but he is as good as his word; and thus the Lord

promised long life, which is an eternity, better than life here, and wherein he fulfils his word. It should and ought to be the desire of all to live much, rather than to live long, to live much in a little time; thus did Christ, he lived much, he glorified the name of his Father in the time he lived, he did much in a little time; and thus it should be our care, to do much for God in a little time, and to lay hold of eternal life betimes; because this life is momentary and vanishing; the Devil takes his opportunity, he works much, knowing he hath but a little time, because he knows his time is short, therefore he works with all his might, and plies his work to deceive the Nations.

If he be so subtle for his Kingdom, how wise ought we to be to promote the Kingdom of Christ? Oh! whatsoever we find to do for God, let us do it with all our might, and with all our strength; for thus hath Christ given us his Example. I shall proceed to that which remains, *God took him.*

I shown you before, Whither *Enoch* was taken: He was taken up into Heaven, he was not dissolved, he died not as other men; I proved it from the Epistle to the *Hebrews,* that he was *translated that he should not see death.*

Quest. But you will say, Wherefore was *Enoch* thus *translated?* Why was he not dissolved? Why died he not as others? Why translated that he should not see death?

Answ. I answer, First, Because he was a remarkable Type of Jesus Christ; I say, he was a remarkable Type of Christ. For,

1. First, He was matchless in his Generation, *There was none like him,* above all the men in the world *Enoch* walked most close with God in his time, he was matchless and none like him, and herein he wa• a Type of Jesus Christ, who was matchless in the world; whilst he was in the world, he was as the *Apple-tree in the midst of the Trees in the Forest, there was no guile found in his mouth;* he walked exactly with God when he was here upon earth, there was no stumbling blocks, no slips in the whole course of Jesus Christ. But,

2. Secondly, *Enoch* was a Type of Christ, in that God was so exceedingly *well pleased* with him; *He received this Testimony,* says the Apostle in *Heb.* 11. 5. that *he pleased God;* God was pleased with him, and herein he was a notable Type of Christ: the Father is pleased only in him, *Behold my servant whom I uphold,* says he in *Isa. 42. 1. mine Elect in whom my soul delighteth:* he was infinitely well pleased with Christ; the good pleasure of God towards *Enoch,* it was but a drop of that love, and that good pleasure which was poured out upon the head of Jesus Christ; the Father was pleased with his Person, infinitely pleased in his righteousness, pleased in all that he did, and pleased in his sufferings, *Isa. 53. 10. It pleased the Father to bruise him;* he was pleased with all those that Christ represented, he is pleased with the whole Family of Christ, even with all that belong unto him in Heaven and Earth, and that only for his sake; it is said of him in *Matth.* 3. the latter end, *This is my beloved Son in whom I am well pleased.* So then my Brethren, is there ever a soul that is seeking after the good pleasure of God? the manifestation of the love of God unto it? that is looking and waiting for some token of acceptance from heaven? Would you be in the ready way unto it? Then look unto the Lord, even Jesus Christ, of whom *Enoch* was a Type, look unto him in his love, all the love and

all the good pleasure that is in the heart of God, runs down through Jesus Christ unto poor creatures: Oh, run to Christ, make hast to Christ, throw down yourselves at the Foot-stool of Christ, and clasp about him by Faith, and know that there is a plentiful Box of good pleasure and love broken upon the head of Christ by the Father, that will run down unto every soul that sits under the skirt and shadow of Christ. That's a Second thing, wherein *Enoch* was a Type of Christ.

3. Thirdly, *Enoch* was a Type of Christ, as Christ was a Conqueror over *Death;* and this was held forth in *Enoch*'s translation, *He did not see Death; Enoch* did not see corruption as the bodies of others do, and he was in this a Type of Jesus Christ, that was the holy One of God, that he should not see corruption; he did not see corruption; *Enoch*'s conquest was but a Type of this conquest and victory of Jesus Christ, that he got for his people over Death and the Grave: and therefore you that desire not to be dismayed when Death comes, when this enemy shall set upon you; Oh, that you would beforehand look unto the conquest and victory of Christ. There is a time when this your enemy will meet you all in the Field: Would you not be dismayed? Would you be able to look Death in the face? Then I beseech you, beforehand, live upon Faith in Christ, upon the conquest of Christ, upon the victory of Christ, he hath broken the force of death, taken away the sting of it, he hath dismayed it. Oh, live upon the conquest that Christ hath made over death, that so your hearts may not fail when you come to grapple with this last enemy, which is Death, Christ hath overcome Death gloriously; and *Enoch* was but a Type of Christ, and a shadow of it in his translation. That's the first, wherefore *Enoch* was translated in an extraordinary way, because he was an extraordinary Type of Christ.

2. But Secondly, *Enoch* was thus translated, because *Enoch* whilst he lived, exercised a special faith; I say, *Enoch* had a special Faith, a most remarkable faith, in some good and great deliverance that God would work for him either in Death or from Death: He trusted God whilst he lived in victory over Death, that Death should be conquered for him, and Death if it came should do him no harm; I say, he had a special faith in this respect; It appears by two Demonstrations.

1. First, In respect of that bold, that holy bold profession that *Enoch* makes of God in his Generation, which was a most corrupt time, and dangerous to make any profession of God in: righteous *Abel* was killed for his profession, for his walking with God, his Brother arose up and slew him, and yet *Enoch* is not dismayed, he will not turn aside from God, he will not balk his profession for fear of death, for fear of the sons of violence; the posterity of *Cain* was multiplied, and the earth was filled with violence at that time, and there was enmity in that seed of *Cain,* against the seed of *Seth,* which God raised up instead of *Abel,* so that it was dangerous for *Enoch* to make any profession of God in his Generation; and yet *Enoch* was not dismayed, he feared not the hand of violence what it could do to him, but he trusted that God would deliver him either from Death or in Death. And,

2. Secondly, It appears that *Enoch* had such a remarkable faith, if we consider what was the name that he gave unto his Son, as in this Chapter, *He begat a Son, and called his name Methuselah,* that is, *Mortis gladium,* the sword of Death, or the dart of Death, he believed there

was one a coming that should be the death of Death; one that should overcome death for him, and for all the people of God, and therefore called his son after that name, *The Sword of Death:* He knew there was a *Messiah* a coming that should send a challenge to death, as in *Hos. 13. 14. O death, I will be thy Plague; O Grave, I will be thy destruction;* Christ sent a challenge and performed this; *Enoch* saw this by faith, and all his days he lived in the contemplation of it, and sucked sweetness in the thoughts of it, and when e're death came, he believed it should do him no harm. This will teach us three or four Lessons.

1. First, There is nothing lost by making a bold profession of Christ in evil times, in the midst of dangers: *Abel* was slain because he walked with God, and yet *Enoch* will not go back, and *Enoch* lost nothing in conclusion; Oh, how often doth our Savior call upon Christians, his Disciples and others, *Fear not them that can kill the body,* and can do no more; *the fear of man brings a snare;* how many poor creatures are ensnared through this fear, the fear of man? That when God convinces of the truth, and of the way of God, the soul submits unto it, and yet dares not hold it forth, because of the fear of man, because it's a way that may be persecuted, that the Powers of the world will persecute it, and oppose it; O this fear of man brings a snare; what says our Savior in *Matth. 10. 39. He that will save his life shall lose it, but he that will lose his life, shall find it;* it is made good many times in this world: *He that will save his life shall lose it;* when a man will turn aside from God, when he will balk any way of God to save his life, or to save some comforts of his life, Oh, it will befall that poor creature as with the Prophet, *Some Lion comes in the way, he meets him and slays him:* But *he that will lose his life shall save it;* he remembers the *three Children* spoken of in *Daniel,* they lost nothing by their bold profession, they were willing to lose their lives, and so they saved their lives: and thus did they, and so did *Enoch.*

2. Secondly, It doth teach us how much God is delighted with the faith of his people: *Enoch* lived by *Faith* in a special manner, and how was the heart of God taken with *Enoch?* He was well pleasing unto God, so well pleasing that God could not long be without him; puts forth his hand and takes him up to himself; Oh, how greatly is the heart of God and Christ taken with Faith! We never read that Jesus Christ wondered at anything but at *Faith:* twice he wondered at the Faith that was given out to some of his servants; as in *Matth.* 8. Christ wondered at it, *O,* says he, at the 10 Verse, *when Jesus Christ heard it, he marvelled and said to them that followed him, Verily I say unto you, I have not found so great a Faith, no, not in Israel; When Jesus Christ heard it, he marvelled;* and so the heart of Christ was taken with the Faith that was given out to the woman of *Canaan,* in *Matth. 15. O woman, great is thy Faith, be it unto thee even as thou wilt:* Faith gains the will of Christ; what a great deal hath God done to encourage his people to believe? Faith finds not what it expecteth, but it finds more than ever it expected; certainly *Methuselah* believed death should do him no harm, and therefore he feared not death, and thought not of such a way as this is, but God was better to him than his Faith. You have a strong God, what encouragement is here? You have a strong Savior; O let not your faith be weak, especially seeing the Lord is so delighted with it; he gives faith whatsoever it expects; nay, even beyond it's expectation. Again,

3. Thirdly, This teaches us, That to live much by faith is the way to make our translation easy; thus it was with *Enoch,* he lived all his days by faith, and see how easy his translation was to him: there's nothing honors God in the world so much as faith doth; now therefore God delights to honor Faith, because it honors him, it hath the promise, *They that honor me, I will honor;* I beseech you then, you that would have an easy change (and who would not have an easy change, an easy translation? when death comes who would not have a large door set open to them, and go with full sails for heaven?) If this be the desire of your hearts, then labor to live much by faith; it is faith that will set the door wide open, it will minister abundance of entrance into the everlasting Kingdom of our Lord; the spirit of faith will fill the soul with full sails, it shall go to Heaven with full sails; thus it was with *Enoch,* who lived by faith.

4. But again, Fourthly, A fourth thing that we may learn is this, that when God doth give out a special faith, he doth give out some special mercy; when God gives out a special faith, a particular faith, he that persuades the heart to believe it, it shall be easy to him. *Enoch* was persuaded in a special faith to believe something concerning death that God would do for *Enoch,* and he did believe; it is rare and extraordinary; this special faith that doth concern such and such as a special mercy that God doth put the soul to seek after it, if the heart be persuaded by God to believe such a particular mercy to be given out, certainly if God do persuade the heart to wait for that mercy, that mercy shall be given out: see *David* in *Psal. 27. 4. One thing have I desired of the Lord: that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his holy Temple.* There he had a desire to come back again to *Jerusalem* to see the Lord in his Temple, and his heart was carried out strongly to believe it; he was banished by *Saul* a mighty King, and he durst not come into the Land, and how then could he come to the Temple? yet he would not fear, for that one thing that God had put in his heart to seek after, for that his heart was upheld in it. And thus God may deal with some of his servants, when he doth raise up his people's hearts to believe some special mercy, that mercy shall be given out according to their faith. That's a second mercy why *Enoch* was thus translated, he was one that had a special remarkable saith, that something God should do for him in or about Death.

There's a third Question follows, Wherefore *Enoch* was thus translated?

The Answer is, That so his translation might preach unto the men of that Generation, yea, to all succeeding Generations, that there shall be a *Resurrection of the Body:* I say, therefore did God thus translate *Enoch,* that his translation in body to heaven might witness to them, and so to all other Generations, that there is a time when that the bodies of the Saints shall be co-partners with their souls in Glory: Here God Preached the Doctrine of the Resurrection of the Body, by *Enoch*'s translation; in all Ages God hath not left himself without witness, concerning this great truth, the Resurrection of the Body; and certainly the Lord saw that there was need that he should bear witness of this truth: there was need then, and there is need now, even in this Generation, that we should be informed, persuaded, and rooted in this Doctrine of the *Resurrection of the Body;* there's great need that Christians should be confirmed in it, in the knowledge and in the full persuasion of it. For,

1. First of all, It is the Doctrine that the Devil hath always sought to over-throw, the powers of Hell have bandied against it, and how hath the Devil by his Instruments, by Atheistical men opposed this Doctrine in every Age? It hath been opposed, and it is still opposed. I shall show you what opposition is made against it, that so you may be confirmed in it. It's sad to think that some that have formerly made a profession, should fall so far as to deny a Resurrection; and yet such a seducing spirit is gone forth in the world: I shall show you what the Atheist hath against it, that your hearts may be confirmed in this Doctrine.

Quest. Why, First, Say they, it's against reason: How is it possible that the bodies of men should be raised up again, whenas their bodies are devoured & consumed in the heart of the earth, they are turned into the very elements again, into their first principles, and how is it possible that the same bodies should be raised up again?

Answ. To this, I will answer in the words of our Savior Christ, *O,* says he, *you err, not knowing the Scripture, nor the power of God;* for that was the answer that Christ gave unto the *Sadducees,* that denied the Resurrection, in *Matth. 22. 29. Ye err, not knowing the Scriptures;* he tells them, they were not acquainted with that which God had spoken in his Word, he brings one Scripture that they did not know, and therefore they erred because they did not know it: *Have not you read,* says he, *that which was spoken unto you by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob;* they said there was no Resurrection; says Christ, Poor creatures, you say so, because you do not know the Scriptures, ye err therefore because you know not the Scriptures: God says, *I am the God of Abraham;* God says this after *Abraham, Isaac,* and *Jacob* are dead and gone, that he is the God of *Abraham,* therefore there is something of *Abraham* yet remains, and *Abraham* shall live again, for God says he owns them, and says, ye know not the power of God, *Ye err not knowing the Scriptures, and the power of God:* you measure God by the arm of flesh, because it's impossible to you, you think it's impossible to God, whenas God is infinite, and can do whatsoever he please; if you did but consider the power of God, says he, you would not err on this manner, even to deny the Resurrection as a thing impossible: Why, who made the world? Who made all things out of nothing? Who brought light out of darkness? Certainly to raise up the dead is not a greater matter than to make the World of nothing; certainly if you had known the Scriptures, you would not have denied the power of God in raising from the dead. But the Devil is subtle, and therefore when reason wonit do, he flees to Scripture, he will bring you Scripture to deny the Resurrection; that Scripture is urged by some Atheistical spirits, 1 *Cor. 15. 50. Now this I say Brethren, that flesh and blood cannot inherit the Kingdom of God;* therefore, say they, the Scripture is against the Resurrection, there shall be no resurrection, because *flesh and blood cannot inherit the Kingdom of God.*

To this I answer,

1. First, That sinful flesh and blood cannot inherit the Kingdom of God, corrupt man cannot inherit the Kingdom of God; but the bodies of the Saints shall be raised without sin, there shall be no defilement when they come out of the Grave, they shall be purified sufficiently; and therefore then they may inherit the Kingdom of God. And,

2. Secondly, It's true, that weak, frail, corruptible flesh and blood cannot inherit the Kingdom of God, but when the bodies of the Saints be raised up, they shall not be weak, frail and corruptible as their bodies are now; no, they shall leave all their weaknesses, all their frailties shall be left behind them, all these shall be left in the Grave; therefore the Apostle answers sufficiently in the 53 verse of that Chapter, *For this corruptible must put on incorruption, and this mortal must put on Immortality;* frail corruptible flesh and blood cannot inherit the Kingdom of God: but it shall not be so at the Resurrection, but *this corruptible shall put on incorruption, and this poor mortal body shall put on Immortality,* it shall no more be clothed with frail flesh and blood, but it shall put on new robes, new robes that shall not be changed, and that are not subject to change, that shall not wear away, but shall abide forever in the Heavens, and therefore there is nothing in this against the Resurrection of the body, but it shall be partner with the soul in the blessedness of Heaven.

But there's another place that the Atheist doth allege from Scripture, and that is from *Solomon,* what he says in *Eccles. 3. 19. For that which befalleth the sons of men, befalleth Beasts, even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath, so that a man hath no preeminence above a beast: for all is vanity.* Hence the Atheist concludes that there's no Resurrection, for when death comes, it's with man as a beast; who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward?

To this I answer, That *Solomon* doth not speak in his own person, he speaks in the person of the Atheist, he tells you what is the Atheists conclusion, what he says in his heart because of those oppressions that he saw under the Sun, *I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.* There you have the thoughts of *Solomon,* there he speaks his own, it was a conclusion of his from the observation that he saw under the Sun, to see how one man oppressed another, even like beasts; and there he brings in the conclusion of the flesh, and the conclusion of the spirit: the conclusion of the spirit is, *God shall judge betwixt the righteous and the wicked,* and so he brings them in scoffingly, Who knows the spirit of a man that goeth upward, *&c.* you see it was not *Solomon*'s, it was far from *Solomon*'s thoughts that there should be no Resurrection, in *Eccles. 11. 9. Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the light of thine eyes: But know thou, for all these things God will bring thee into Judgment. Solomon* concludes with the Resurreon, and it was the conclusion of his Book, in his last Chapter, 13, 14 verses, *Let us hear the conclusion of the whole matter: Fear God and keep his Commandments, for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil.* You see how the Devil by his Agents doth strike at this Doctrine of the Resurrection, he destroys all Godliness, all the power of Godliness, he destroys the Kingdom of God at once, and he builds up his own Kingdom forever; If there be no Resurrection, then says the Atheist, *Let us eat and drink, and tomorrow shall be as this day, and more abundant: If our hopes were only in this life, we were of all men most miserable;* it destroys the whole mystery of Godliness, then all should be in vain, Preaching and Hearing in vain, and your faith in vain, if there be no Resurrection: Now therefore, I beseech you, get your hearts established in this Resurrection. The Devil plays not at small game, but he strikes at the fullness of the root, at the Scriptures, he strikes at the

Resurrection. O get your hearts established. Some that have been as stars in the Firmament, have been swept down so low as to deny the Resurrection of the body: know therefore that it is the Will of the Father, that Jesus Christ should raise up; all his people at the last day; so he tells them, and so he would have all his people believe it, it is the Will of the Father, that *of all that he hath given me, I should lose none, but he will raise them up at the last day:* and know that your bodies shall as certainly be raised up again, as the body of Jesus Christ was raised up, there was a seminal virtue in Christ, but it was not so in others, they did rise, but Christ arose as a common person, and his Resurrection is as the seed of the Resurrection of their bodies in the conclusion; even as certainly as Christ's body was raised from the Grave, so shall thine; and know if it were not so, Christ should not be complete, the body of Christ should not be complete; for all his people are a part of his body, if the head be risen, the members also shall rise, for Christ without them is not complete: and the body shall arise, because without the body the man is not complete; I say, man is not complete without the body; the soul waits for the Resurrection of the body, it is not complete, it hath not its fullness of joy until the Resurrection: and therefore it's said in *Rev.* 6. 10. the souls under the Altar cry out, *How long Lord holy and true, dost not thou judge and avenge our blood on them that dwell on the earth?* The soul thinks long when it shall meet with its old friend again, the body: Oh Lord how long, say they, shall we be in this condition? Now seeing it is so, there shall certainly be a Resurrection of the body at last: and if there shall be a Resurrection of the body, then I beseech you, consider *what manner of persons we ought to be,* how should you endeavor after holiness in the body, seeing there shall be a Resurrection of the body; whilst you are in the body, how should you demean yourselves in all holiness? O what need is there that you should get faith in Christ, to cover, and to wash away all those sins and defilements of the body? And how careful should you be to keep your bodies holy, as the Temples of the holy Ghost? That so when your souls and bodies are parted, there may be a longing for a Resurrection, that your soul may say, Lord how long, how long, when shall that poor body that sleeps in the dust be raised up? It will not be so with wicked men, they wonit call for a Resurrection; the souls of the wicked had rather their bodies should sleep perpetually, that there should be no morning, that there should be no Gaol delivery, rather be in Prison than come forth to the Assizes; but it shall not be so with the Saints in their state of separation of soul from the body, they think long that their bodies may be raised from the Grave, that their souls may be copartners with them in the glory that Christ shall give out. And to say no more, in the

Last place, I beseech you (with the Apostle) comfort one another with these sayings. Do but consider how comfortable this Doctrine of the Resurrection is in itself; O the Resurrection of the body, a great deal of a Christians comfort is laid up in it: The Resurrection of the body may be comfort to you in all your afflictions that you meet withal whilst you are in the body; in the midst of all your infirmities and weaknesses and troubles whilst you are in the body: *When this corruptible shall put on incorruption;* Oh! how willingly should we spend and be spent for Christ, because he will give it all back at the Resurrection again? How willingly should we lay down our bodies, our lives for Christ, if Christ call for them, because there is a Resurrection of the body: *All that the Father hath given him, it is the Will of the Father that he*

should raise them up at the last day. It will be comfort to you when you come to lay your heads in the Grave at rest, you shall not be in Prison forever, your bodies shall not lie in the dark Dungeon forever; No, Christ hath taken away the horror of the Grave, and he would not have you meditate horror there; the Covenant of God, (you that are his people) holds with your bodies, where ever you are, the Covenant of God lays hold upon your scattered bones, the Covenant of God holds with their very bones, and Christ will come to open those Prison doors: the Apostle says, the whole Creation groans, *Rom. 8. 22. For we know that the whole Creation groaneth, and travelleth in pain together until now, waiting for that deliverance in that great day,* the day of Resurrection, the very earth shall travel, and it groans to bring forth, even all those sons and daughters that have lain so long in the bowels of the earth, even all that have been buried in the Earth and Sea, it groans to be delivered of them; and therefore what matter of comfort is this? The Lord would have you assured of this, That there shall be a Resurrection of your bodies, he hath taught it in the Type, whilst you have seen *Enoch, Enoch* translated in the body; and he hath given you a greater confirmation by Jesus Christ, who is risen and sits at the right-hand of the Father: he is the seminal Comforter, therefore O ye Saints, be ye comforted waiting for that day of Resurrection. And so much for this time.

SERMON XIII.

GEN. 5. the latter end of the 24 Verse. —*For God took him.*

I Desire you with patience one hour longer, then I hope through God's assistance to finish that which I have been so long insisting upon, from this Text. The last day we inquired wherefore God took *Enoch* in that extraordinary manner, why was he translated that he should not see death: I gave three Answers then. I shall proceed to a further Answer to this Question.

Quest. Wherefore *Enoch* was thus Translated that he should not see Death?

Answ. It was, That so the Lord might be a defense to that great Mystery, even in that Generation, that he might give them a taste, and so see of that wonderful good that God should work towards the end of the world, when Christ shall come in his glory, when the bodies of all the Saints that are alive shall be changed, when they shall not see Death (as *Enoch* was translated that he saw not death) I say, here God gave some first-fruits of that wonderful work that he should do for his people at his next coming, when the Saints that are alive shall not die, but shall all have their living upon the face of the Earth, and be taken up as *Enoch* was, and as *Elias* was, even so shall they be taken up, and lifted up to meet the Lord in the Air: and here is a Mystery which is more fully made known to us by our Lord Jesus, since the coming of Christ in the flesh; see what the Apostle speaks concerning this great mystery of the change of those at Christ's coming, in 1 *Cor. 15. 51. Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last Trump (for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed:)* Again the same Apostle doth plainly declare this mystery to the *Thessalonians,* 1 Thes. 4. 15, 16. *For this we say unto you by the word of the Lord, that we which are alive, and remain*

unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the Arch-Angel, and with the Trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air: and so shall we ever be with the Lord. He doth reveal this mystery in all the parts of it; we that are alive shall not prevent them that sleep: Christ shall first descend, and the Trumpet shall blow, and they shall be raised, and then shall we be changed.

But you will say, Doth not this cross other Scriptures? Is it not said, that *it is appointed for all men once to die?* Why then doth the Apostle say, *We shall not all die, we shall not all sleep?*

I Answer, First of all, That this Word of the Lord is not crossed, though the Lord is pleased to mitigate the sentence: there shall be a kind of death to the Saints that are then alive when Christ shall come, they shall not die properly, there shall not be a separation of body and soul: yet there shall be a metaphorical death, there shall be a change, and so great a change, even as death is (the change of the Resurrection meeting together) which certainly is very great: and this cannot be without some fear, and some horror, which shall be even as the horror of death unto the Saints: for though there shall be no harm, they shall not be harmed when the first Trumpet shall blow, no harm to the Saints, all the woe shall be past; but yet I say, there may be a great deal of cause of fear of death, for Christ shall first descend before they be changed; and therefore there is room left for fear and horror, the Text says *Christ shall first come with thousands, and ten thousands of Angels, and the Trump shall blow, and the dead shall be raised, and all this before those that are alive shall be changed; and then,* says he, *we that are alive shall be changed, and be caught up even with them.* Now Brethren, seeing God hath seen this needful, that this mystery should be revealed in all Ages, therefore a glimpse of it must be given out to those Generations in which *Enoch* lived when he was taken up: and so afterward the same was thought of *Elias* when he was taken up into Heaven; The Lord hath seen it needful, I say, that this mystery should be known, and if it were needful for them, then it is much more needful for us; it is needful for us upon whom the ends of the earth are come, that we should know this mystery, and that being in a continual expectation of the fulfilling of it; it is needful both for the consolation, and for the instruction of the Saints that this mystery should be made known.

For their consolation, Why, the time is coming, when Death shall be swallowed up, when the Saints shall not die, but they shall be changed: this change is more desirable than death; God's people in all Ages have longed after it, and therefore God hath revealed that there is such a change to be, and that all his people might take in the comfort of it beforehand: God hath in all Ages given warning, as if it might be in that very Age; that his people might beforehand take in the comfort of it: the Apostle *Paul* declares that he and the rest of the Saints were more desirous to live to this time than to be dissolved by death, 2 *Cor. 5. 2. We groan earnestly, desiring to be clothed upon with our house which is from Heaven:* we would not be unclothed, says he, there is a kind of reluctancy in Nature to be unclothed, to put off from the body, we had rather be clothed upon with our house which is from Heaven: we had rather, if the Lord please, that a change of raiment might be given out that shall endure

forever, that *Mortality might be swallowed up of life, and that this corruptible body might put on incorruption;* Now, I say, it being so desirable, and the Saints had rather, and are very desirous to see this change, God therefore in all Ages will not conceal it but make it known (as not impossible it might come in that very Age in which they live) that so possibly they may take in the comfort of it beforehand: at least the Saints, though they do not see to this day, you shall not be any losers, you may die in the Faith of it, and take in the sweetness of this promise, you shall be no losers, you shall not be prevented, they shall not be in Heaven before you, with Christ before you, but even you that lie in the Grave shall be first raised, and then those that are alive shall be changed.

The Lord would also have you be instructed by this mystery; he sees it needful to be declared, that his people, his Saints might live in a continual expectation of this change, this great change that shall be when Christ shall come again, and therefore the time was concealed that the Saints might live in a continual expectation of it, and the Apostle speaks it as to his age, *Even we that are alive shall be changed;* because the Lord would have his people in every Age to live as those that do expect the coming of Jesus Christ, when this great and wonderful change shall be: you had need always stand upon your watch, you know not when your Lord will come, at what hour he will return from the Wedding, and therefore we had need be always prepared, and stand with our loins girt, and Lamps trimmed, for there is some dread (for a moment at least) to the Saints when Christ shall come, it will be worse if you shall be found slumbering and sleeping in carnal security, it will be a great amazement when Christ shall come, and thousand of thousands of Angels shall come with him and proclaim his glory, when there shall be a great cry at midnight, *The Bridegroom is come,* certainly it will be a great amazement even to the Saints themselves that shall be in carnal security; therefore it concerns us every moment to be upon our Watch-Tower. You see wherefore it was that God took *Enoch* away in an extraordinary way that he should not see death: there is one Question yet behind.

Quest. Why did God take *Enoch* away at this time?

The main Answer which I shall give, is this,

Answ. The Lord when he takes his people away doth thereby give warning; by taking *Enoch* away, That there was a deluge of wrath coming upon the old World: the Lord would put them upon it to consider what his event should be in this providence, that so if possible they might prevent that deluge of wrath, that Flood of water that came and swept them away. When the Lord doth suddenly take away those that are found faithful in their Generation, it is a warning of wrath to come: I say, when God doth suddenly snatch away those that are found faithful in their Generation, it doth often presage some great wrath to come; you have an express Scripture for it, in *Isa. 57. 1. The righteous perisheth, and no may layeth it to heart, and merciful men are taken away, none considering that the righteous are taken from the evil to come:* When God takes away righteous and merciful men, and those that are left behind, do not lay it to heart, if they do not consider it, and make use of it, it is a certain sign of evil that is to come upon them. God took away *Enoch* in his Generation, and he took away all the rest of the Patriarchs that are spoken of in this Chapter, they were all taken away before the Flood of

waters came upon the world; *Methusalah* (he that was *Enoch*'s son) lived the longest, and it is thought he was taken away either that very year, or the year before the Flood came upon the old World, God swept away them all, even those that were remarkable in their Generation, and then wrath comes upon the world: *O that thou wouldst hide me in the Grave,* says *Job,* in *Job 14. 13. O that thou wouldst hide me in the Grave, and keep me secret until thy wrath be past;* God hath some hiding places or other for his people, and sometimes the Grave is a hiding place: though sometimes *Job* doth not bespeak the Grave, yet here sometimes God hideth in the Grave till such time as wrath be over. Such as walk with God in their Generation, they are Christ's Flock, though they be Pilgrims and Strangers upon the earth, Sojourners, Travelers, yet they are Christ's Flock, here they rest, and many times Christ will Fold his Flock; before a Storm comes the Shepherd gathers his Flock together: When a great Storm of Hail and Fire came upon the *Egyptians,* the *Israelites* that were in *Goshen* gathered all their Flocks together, and then they were safe; Christ shrouds the most of his Flock, the chief of his Flock from some approaching wrath that draws near.

2. Secondly, They are the Lord's Household-stuff; I say, his people are his choice Household-stuff, they are my Jewels, *In the day that I make up my Jewels.* When a man removes away all his best Household-stuff, and carries away his Jewels, you may guess that man doth not intend to be robbed: and so when the Lord doth remove his Jewels, his choice Household-stuff, it is a sure sign of his departure, at least God gives warning to that people, and if they wonit take warning, and cry unto the Lord as they did, *O why goest thou away and stayest for a night?* And if God depart from a place, what follows, *your place is left to you desolate, and woe be to you:* What a woe doth he threaten by the Prophet *Hosea, Hos. 9. 12. Woe also to them when I depart from them:* Woe, desolation, and ruin certainly comes upon a people when God departs from them.

3. Thirdly, Again, The righteous they are the Pillars of the place: such as walk with God in their Generation, they are the Pillars of Families, the Pillars of Cities, and the Pillars of Kingdoms, nay, they are the Pillars of the whole World: so says the Psalmist, *The earth shook, O Lord, and I will bear up the Pillars of it;* If the Pillars of the House be plucked down, how can the House stand? If you see one Pillar after another fall, you will conclude certainly that House wonit hold long; Why, the Saints are the Pillars of the World, and if it were not for their sakes, the earth would mingle together presently; but you must know this is not from any merit, worth, or righteousness of theirs, though they are thus called Pillars, I say, it is not for any worth or righteousness of the Saints, or the best on earth: but they are called Pillars, and they bear up Kingdoms, and they bear up the Earth,

1. First, Because God is entreated by their supplications; I say, they prevail, they stand at the gap, they prevail with God to keep out wrath and Judgment, that it may not break in: and so you know *Moses* pleads with God, and so long as *Moses* pleaded with God, God could do nothing against *Israel, Let me alone that I may destroy them:* and so *Abraham* pleads for *Sodom* that God would spare that City for ten righteous men's sakes, and God grants that request: and it is very observable that *Abraham* gave over first, God did not give over first, it is like if he had gone lower he might have prevailed; but there was a holy ingenuity and faithfulness

in him, when he considered, that in so many Cities there should not be ten righteous men there, why, he could not in ingenuity ask any less: and so by their supplication they bear up Kingdoms and Nations.

2. Secondly, And then again, The Lord doth spare places and people many times, from the care that God hath of them, for the care that the Lord hath of his own people, *Wilt thou destroy the righteous with the wicked?* Rather spare the wicked for the righteous sake: and God doth choose this way, this is God's way, he will rather spare the wicked for the righteous sake, because God is exceeding careful of his own people, he fears lest they should suffer, he will rather have the tares grow with the Corn together, than the good Corn should be in danger of being plucked up; and therefore he tells *Lot* of making haste, in *Gen.* 19. when God was about to destroy *Sodom, Haste thee, escape thither: for I cannot do anything till thou be come thither;* I am so careful of my *Lot,* that I can do nothing in way of Judgment till *Lot* be out of fear and danger; this was not for desert of *Lot*'s righteousness, but the free grace of God towards him, for it is said in that Chapter, *When the Lord delivered him, he was merciful to him.*

3. Thirdly, The Lord spares (many times) evil wicked men, for the love that he bears to his own: he gives to his people the lives of others, because he loves them so dear; so God gave *Paul,* in *Acts* 27. 24. he gave him the lives of a great many, the lives of all that were in the Ship, which were two hundred threescore and sixteen souls, because the Lord loved him dearly: O how good is it to be with the righteous? It is good to be in their very company; one righteous man, one *Paul* saves a Ship-full: ten righteous men may save *Sodom,* and four Cities more; and a considerable number of righteous men may save a Kingdom; for a few righteous men's sakes the whole world is preserved, that fire and wrath is not mingled in a moment, heaven and earth mingled in a moment, it is for their sakes. And therefore I beseech you, consider and take notice of the infinite goodness and patience of God even to the worst of sinners, that he should be pleased thus to give warning before he strikes, to give warning to a sinful Generation, by his own people before he destroy the world; O the abundance of the good patience of God! God seldom smites by a remarkable Judgment till he gives warning, it is sad warning, and of all warnings this is a warning when God is a taking away his own people, to take them away from the evil to come: it is a sad warning unto a people in that condition, that takes not this warning, when God is at so much pains and cost with them. Therefore in the second place,

I beseech you, when God gives this warning, O let us be careful to take it; it is the greatest provocation to God when he gives warning, and we take it not: in this regard Christ upbraids the Scribes and Pharisees, and says to them, *Can you discern the face of the Skies, and cannot you see these signs? Do you see the signs there, and cannot you discern the signs of the times?* Cannot you discern when full wrath is coming, when Judgment is a coming? Cannot you discern it by God's signs? O how many signs hath God shewn, what abundance of his *Noah's* hath he Shipt? How many *Enochs* have been translated by death? How much blood hath been spilled, precious blood? O that God would make it to be a warning to this Generation, that the Lord would stir us up too, to revive and run after him; that God should give us warning, O that we

could say, *Thou hope of Israel, why shouldst thou be as a stranger, and as a wayfaring man, that stays but for a night, and is gone in the morning?* But,

Again, This upbraids the World for their former Ingratitude to the Saints, it is for their sakes that you wicked have your lives continued, and all your comforts continued, and how is the enmity of the world let forth against those for whose sakes they are preserved? What folly is it that men should go about to pull down the Pillars of that house in which they dwell? It was an extreme desperate action that *Sampson* did, when that he should pull down the Pillars of the House, and it cost him his own life? O this is the folly of the wicked in the world that rage against the Saints, that pull down the Pillars; well, know of a truth, when those Pillars are down, the House will fall upon your head, and to pull down these Pillars, will be to pull down the house to your own destruction.

Again, This may teach the people of God to submit willingly, to lie down willingly in the dust, when God shall call them: it is possible they may be taken away from a great deal of evil to come, it should make them willing to lie down in the dust when God calls; God may take you away from many an evil day that is coming, many an evil day of persecution, and many an evil day of old age; *Remember thy Creator in the days of thy youth;* through the infirmities that do accompany old age, it becomes *an evil day.*

Again, There's danger then of declining: O *David* prayed, and prayed heartily, that God would not leave him to his own will, and that he would take him from the *evil to come.*

Object. But you will say, There may be hopes of good days, and that might make us unwilling to die, in hopes of good days.

Answ. Why, God may make you willing as *Moses* was; though at the Borders of *Canaan,* yet God would have him die, and he goes up to the Mountain and dies very willingly: there may be a great deal of evil before the good come, a great deal of shakings, sore shakings before the good day come; the passage to the Land may be very strait, yet Christ will bring thee along with him when he comes; I say, when ever Christ comes he will bring the Saints along with him, *We that are alive, shall not prevent those that are dead;* No, they shall rise first, and then shall we be changed. Therefore God took away *Enoch* at this time, that he may give warning to the World that wrath was a coming.

2. Secondly, Again, God took away *Enoch* at this time, that he might declare, that he had respect unto his people, though the World was never so wicked, though they are never so cruel, yet they shall not be forgotten, but the Lord remembers, the Lord takes notice of them, *If I find ten righteous men in Sodom,* says God, *I will not destroy that City for tens sake;* God seeks his own people, and if he finds but ten righteous souls in a City, for their sakes it shall not be destroyed, not an *Enoch* shall be forgotten: Men may cast away much chaff, and though there be two or three Corns or more of Wheat, they wonit look for them; but God wonit do so; if a heap of chaff be never so great God will look over it, and he will not lose one Corn though in abundance of Chaff; his people do glorify him much in an evil time, and grace is remarkable then, when it shines bright in the midst of a dark night, the Lord will remember you: and therefore if the Lord will find you out, and remember you in an evil

World, Oh! how should you remember him? He will do the more for you, and deal the more remarkably with you, because you are found faithful in an evil time, in an evil World, even as *Enoch:* therefore be ye careful to walk with God. Again,

3. Thirdly and lastly, God will declare hereby that the perfection and happiness of his people is not here below, and therefore he would have them, and all the world to know that the perfection and happiness of the Saints is not below: *Enoch* enjoyed as much of God as ever man did, and yet *Enoch* must be translated before he comes to perfection; God witnesses to this in the lives of the best of the Saints in that Generation: there is none that lived a thousand years, though there came many nigh to a thousand years, which is the perfect number, the perfect account. The Lord would teach that perfection is not here, but he would have us to know where we shall enjoy it: therefore let us see what necessity there is to live upon Jesus Christ by Faith in the worst of our days; if perfection be not here, O what need then have you to live in Christ? *You are perfect in him,* says the Apostle, *complete in him,* and therefore in the sense and greatness of your Imperfections, you had need live upon that fullness, and breath after that fullness of time and perfection whither *Enoch* was translated unto. So much shall serve for this time.

SERMON I.

PHILIP. 1. 21. For me to live is Christ, and to die is gain▪

THE Apostle was now in Bonds for the Gospel of Jesus Christ: he takes care that the *Philippians* might not be offended at it, that his sufferings might not be any stumbling-block to them, in *Verse* 12. he tells them that whatsoever befell him it was for the furtherance of the Gospel, *I would have you understand,* says he, *the things which happened unto me, have fallen out rather to the furtherance of the Gospel:* he gives two particular Instances how the Gospel of Christ was furthered by his sufferings, the one is in *Verse 13. My Bonds in Christ are manifest in all the Palace.* By his sufferings many in *Nero*'s Court came to enquire after the Gospel of Jesus Christ, for which *Paul* suffered; and by enquiring into it, were convinced of it. Another benefit of these his sufferings, is in *Verse 14. Many of the Brethren in the Lord waxed confident by my Bonds:* They were more bold to speak the Word of the Lord, they feared not sufferings, because they saw how God carried *Paul* through his sufferings, *They waxed more bold through my Bonds.* You see what improvement the Lord makes of the sufferings of his people. Truth never thrives better than when it is most trodden upon; the more the wind blows upon this fire, the more it kindles, the hotter it burns, and the clearer it shines: when the stream is dammed up, it rises higher, so it is with Truth; this was the advantage that God makes of the sufferings of his people, for though the Truth was upon trial, yet *Paul* may suffer, and *Paul* may lose by it, *Paul* was in danger of his life: Well, take no care for me, says he in *Verse 19. For I know that this shall turn to my salvation through your Prayers, and the supply of the Spirit of Jesus Christ; according to my earnest expectation and hope, that in nothing I shall be ashamed: but with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death.* Take no care for me, says he, I desire nothing but your Prayers, for I am confident that God will carry on his Work, it shall turn to my good, and what ever befall me, the Lord shall be

glorified in it; I am confident of it, says he, that Christ shall be magnified in my body, whether it be by life or by death. You see the breathings of a gracious heart, it cares not what becomes of itself, so God may have his honor, *Take no thought,* says *Paul, whether I live or die,* it is all one to me, so the Lord Jesus may be magnified in my bonds, by my life, or by my death, if Christ be glorified it is enough, it matters not what becomes of *Paul,* so Christ be magnified in my life, or in my death, *For to me to live is Christ, and to die is gain. Christ is gain to me both in life and death;* so some read the words, *For Christ is gain to me both in life and death:* Others make two Propositions of it, *Christ is life to me,* or, *to me to live is Christ; Christ is my life,* and *death is my gain:* Why, if I live, says he, Christ shall be magnified, for Christ is my life; if I live, I shall gain, and if I die, I shall gain: If I live I shall gain more of Christ, I shall gain more knowledge of him, and more communion with him here in the way; Ay, but what if *Paul* die? If I die, says he, I shall be no loser: death is looked upon as a loss, therefore as *Paul* should have said, *For me to live is Christ,* or, *to die is Christ;* but he rather says, *It is gain, it is Christ that makes it gain to him,* or else it is a loss to me, but Christ who is my life shall make death gain; So take no thought of me, says he, whatsoever befalls me I shall do well, if I live, or if I die. And because you are more solicitous concerning my death, says he, know that *death is my gain;* if I lose my friends and my comforts, if I lose life itself, it shall be no loss, it shall not undo me, for I shall find all in Jesus Christ, and so death shall be my gain.

DOCT. Christ is the Believers Life.

That's the Proposition that lies before us. *For me to live is Christ,* or, *Christ is my Life;* it is all one: *Christ is the life of every believing soul.* By *Life* sometimes it is understood whatsoever is excellent, whatsoever is excellent in its kind, it is set forth by life, because life is the most excellent thing in nature, *Skin for Skin, and all that a man hath will he give for his life;* and therefore the Bread which Christ gives, is called, *Living Bread, Bread of Life,* and so *Water of Life,* for the excellency of the spiritual things that the Lord gives out to his people; and truly Christ is instead of all excellencies to a believing soul, he is the life of all their comforts; the comforts of the World are dead until such time as Christ shines in them, there is no life until such time as Christ shines through them, for riches are dead, and honor is dead, and friends are dead, all comforts are dead till the life of Christ be in them. But more particularly,

1. First, Christ is the *Life of Righteousness* to the believing soul: every child of *Adam* is dead, condemned, and so he is dead in Law: there is no life but by the righteousness of Christ, that righteousness which Christ brought in by his blood: He gave life by making satisfaction to Justice, by paying the debt unto death; therefore the Apostle says, that *Righteousness reigns by Christ,* in *Rom.* 5. sin entered into the world by *Adam,* speaking there at *Verse 17. For if by one man's offense death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ:* Righteousness reigns in a believing soul by Jesus Christ, it hath the preeminence of all, all is dross and dung in comparison of this righteousness of Jesus Christ, it reigns gloriously in a believing soul; it is Christ that procures this righteousness, and it is Christ that applies this righteousness by his Spirit, I say the Application of this life of righteousness, is from Christ, it is he that reveals this righteousness, it is he that discovers it to the soul, it is Christ by his eternal Spirit that

causeth the soul to know this life and righteousness which is given to it: now as Christ doth discover this righteousness, so he causeth the soul to close with this righteousness, it is he by his Spirit that overcomes the heart to rest upon this righteousness, and to look upon this righteousness as its life; for there is a principle in the creature to seek after life in itself; man would seek righteousness in himself; and it is a hard matter to bring the soul off of this rotten sandy foundation; Christ only by his eternal Spirit when he hath revealed this righteousness, persuades the soul to rest upon it, and to look upon him as its life.

2. Secondly, Again, As the life of righteousness is from Christ, so *the life of holiness* is from Christ: all those gracious dispositions, and all those holy actings that do at any time shine forth in the hearts and lives of God's people, they have no other foundation but Christ, the holiness of Christ: *From his fullness have all we received grace for grace;* if there be the life of any grace in the soul, it is from Jesus Christ, from the fullness of Christ: there is no man lives the life of holiness, till Christ becomes a principle of life to him; there is no breathings in the heart after Christ, there is no holy motion in pursuit after Christ, till Christ first breaths upon the soul: *The hour is come, and now is, that they that are in their Graves shall hear the voice of the Son of God, and they that hear it shall live.* There is no man lives the life of holiness until such time as he hears the voice of the Son of God: there may be Carkasses of grace, out-sides of grace, and there may be Carkasses of duties and performances, but no living graces, there are no living performances until such time as Christ be a principle of life unto the soul; the beginning of the life of holiness, and so the increase of the life of holiness is from Christ: *I came that you might have life, and that you might have it more abundantly;* Christ decreed that you might have life, and that you might have abundance of life, that you might be filled with the Spirit of Christ, that you might have abundance of the life of Christ, that his people might be ready in his strength to every good word and work; this was the end of Christ's coming that they might have life more abundantly; he is the life of holiness. But again,

3. Thirdly, Christ is the *Life of Consolation* unto his people: He is the life of all their comforts, and the comforts that Christ gives they are living comforts: my peace I give unto you, not as the world gives, give I unto you; for no man shall take away your peace, the world shall not take it away, my Spirit shall be an everlasting living principle of consolation in you, which shall not be taken away: Christ is the life of all a Christians comforts, he is the life of friends, the life of all refreshments that a Christian hath, and they are all dead to him when Christ doth not shine through them, he is the life of comforts, and *the life of Ordinances;* there is no life, there is no refreshment, if Christ be not in them; if the soul meets not with Christ in Ordinances, they are but dead Ordinances, truly Christ is the life of all. He is also,

4. Fourthly, *The Life of Glory,* Christ is the life of glory to his people: It is he that hath purchased glory for them by his blood, it is he that hath made the way plain, it is he that hath made a new way to glory, when the old way was shut: you read in *Heb. 10. 19, 20. Having therefore, Brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh:* A new and living way to God, a new and living way to the bosom of the Father, it is Christ that is this living way: *For he lives forever to make Intercession for them that come to God by him:* He it is that removes all the

blocks out of the way of his people to glory, that helps them over all rubs they meet with, it is he that hath born down all oppositions, when he travelled in the greatness of his strength, he hath set Heaven door open to his people, he hath removed the Cherubims that kept the way with a flaming sword, and kept the Tree of Life, yea, Christ is the subject matter of their Glory; it is the presence of Christ that makes Heaven to be Heaven, it is the glory of Heaven to know God in Christ, and it is the glory of Heaven to enjoy God in Christ, *Joh. 17. 3. And this is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent:* Thus you see how Christ is the life of Believers, what life he is to them; he is the life of righteousness, the life of holiness, and the life of their comforts; yea, and he is the life of Glory. And it will appear that Christ is the life of the believing soul, if you consider,

1. First, That there is none lives but Christ, *He hath life in himself; as the Father hath life in himself, so it is given to the Son to have in himself:* There is none lives but God: and therefore when God will confirm a thing, he swears by his life; you have often that Oath, *As I live, saith the Lord; As I live, saith the Lord:* there is none can say, *I live,* but only God, he that is *Jehovah,* that hath life in himself. Now therefore, if any creature have life, if there be any spark of life in any soul, it must be from this life in Christ, there is no principle of spiritual life in a soul, but it must be from Christ, if there be any life, it is from the life of Christ, from the Resurrection of Christ, and from the discoveries of Christ.

2. Secondly, It was the end of Christ's coming in the flesh, That he might give life to his people, as you heard before, *I came,* says Christ, *that you might have life;* Christ came in the flesh for this end, he had nor lived in this world, if it had not been to give life to his people, it was the end of his life, and so it was the end of his death also; he tells us in *Joh.* 6. 51. *If any man eat of this Bread, he shall live forever: and the Bread which I will give, is my flesh which I will give for the life of the world;* I will give my flesh, my body to be crucified, that so my death may be the life of the world; and it was the end of Christ's living again, it was the end of his rising again, that he might give life to his people, *Joh. 14 19. Because I live,* says he, *ye shall live also;* my life is the cause of your living, I live for this end, and arose for this end, *I am he that was dead and am alive, and live forever, and because I live, ye shall live also.*

Quest. But you will say, When may it be said that Christ is the *Life* of any soul?

Answ. 1. First of all, When the soul *prizes Communion with Christ as life:* And mark all the way, so much as the life of Christ is in any soul, so far will these effects and operations of life be found in him; Christ is life, when communion with Christ is prized as life; when the soul shall prefer communion with Christ above all other comforts whatsoever, when he seeks after it as life, and when he hath found it he prizes it as life, and is as fearful to lose it as he is to part with his life; and he cannot be satisfied without it, though he enjoies never so much of the world, though he hath never so many friends, and they shine upon him, and they speak comfortably to him, yet if Christ speak not, it doth not satisfy: though he hath never so good trading in the world, and prosper in his Estate, yet if he hath not trading with Christ, if he hath not his mercies come in through Christ, he looks upon himself as a loser; so far as the life of Christ prevails with a soul, so far will the soul prize communion with Christ. Again,

2. Secondly, When the life of Christ is in a soul, the *Soul doth judge of itself,* not by what it is in itself, but *by what it is in Christ,* by what it is in another; the life of Christ was *Paul,* and how did *Paul* judge of himself, by what? By what he was in Christ, and by what Christ was in him, and to him; *I live,* says he, *and yet not I, but Christ lives in me,* in *Gal.* 2. 20. how doth he judge of his life, not by any principle of self that was in him, but by Christ that was in him, *I live, yet not I, but Christ lives in me; Surely, shall one say, In the Lord have I righteousness and strength,* Isa. 45. 24. When he shall see that he hath no righteousness in himself, no strength in himself, he shall not judge of his present state or future happiness by what righteousness, or what strength he hath in himself, but by what Christ hath promised him, he shall judge by the Word of the Lord, and by what life of Christ is made over to him; and he shall say, *Surely, I have righteousness and strength,* I have all in another, at that time when I have nothing but vileness and deadness in myself; so that the soul judges of itself and its condition, not according to what it finds in itself, but according to what the Lord hath promised to be unto him. Again,

3. Thirdly, Where Christ is the life of a soul, there is Christ *the principle of all holy actings in that soul:* The soul when ever it sets upon any duty, or upon any holy work, presently it looks up for the power and spirit of Christ, it gives up itself to be acted by Christ, to be carried on by the spirit of Christ; Christ opens the sails of the soul to the gales of the spirit, for it knows that if the spirit of Christ do not breath, the soul is calmed, it can do nothing, it desires that Christ may have the glory of all that it doth, that Christ may be the principle of all its workings for God; all the fruit that a gracious heart brings forth to God, it desires that Christ may have the honor of it; and therefore it bears as it were upon Christ's knee, as the women of old took their Hand-maids when they were barren, and they bare upon their knees, and the Children were called theirs, not the Hand-maids: And truly so the beliving soul always bears and brings forth fruit upon the knee of Christ, and it calls them all the Offspring of Christ; whatsoever it doth for God, whatever it brings forth to God, it looks upon it as the fruit of the Spirit of Jesus Christ; it desires that Christ may have the name, that Christ may have the glory of it, that Christ may be continually lifted up in all that it doth: and therefore when it is assisted to do for God, or to suffer for God, it doth not reflect upon itself, but upon Christ; these are the breathings of the spirit of Christ, and this is the strength that comes from Christ: and therefore it is said of *David, Lord what am I?* when he was enabled to offer willingly, *Lord what am I, and what are my people, that we should offer in this wise?* When ever it meets with any assistance, it says, *Lord what am I, that I should do anything for God?* It looks upon all as coming from Christ, and desires that Christ may have the glory of all; and so far as the life of Christ prevails upon the soul, so far the soul is acted by the spirit of Christ. But again,

4. Fourthly, Where Christ is the life of the soul, the *Soul desires that Christ may be magnified, whether by death or by life;* so it was with the Apostle, This is all my care, says he, that Christ may be magnified, take you no care for me, for Christ shall be magnified, and I will rejoice in it, *Whether I live or die, Christ shall be magnified in my body:* He desires that Christ may be magnified in his life, a gracious heart doth not desire to live to satisfy its own lust, it would not live long in the world to enjoy the pleasure of the world; no, if it lives, it desires to live

that Christ may be magnified, and therefore if I may be useful, if I may be serviceable to do good in any place or relation the Lord is pleased to cast me in, I am content to live: and so for death, he desires that Christ may be magnified there too, a gracious heart do not desire death to be rid of the troubles of life, to be freed from those troubles and vexations that it meets withal in the world, that's: no good desire, but if it desires death, it desires that Christ may be magnified, that the Lord may be magnified in my death, that Christ may be magnified, that I may get nigher Christ, that I may not dishonor Christ, that that corruption may be subdued, which is a grief to the spirit of Christ, that I may magnify Christ eternally without ceasing: that Christ may be magnified, this is the desire of a gracious heart; and so far as the life of Christ doth prevail in any soul, so far doth that soul live unto Christ, and is willing to die for Christ, and cares not what becomes of it, so the Lord, and his son Christ may be exalted. Again,

5. Fifthly, When the life of Christ is in a soul, *It makes a man to die; to die to sin, and to die to the world, and to die to self.* Where the life of Christ comes in, it makes the soul to die to sin; that still as the life of Christ prevails in the soul, so sin dies in the soul: *Knowing this that our old man is crucified with Christ;* the old man is Crucified with Christ, and the life of Christ will be the death of the old man: He makes a man to die to sin▪ where the life of Christ is in a soul, the heart is dead to sin, it carries to sin, as to a dead man, it is cold at the very heart, no desire to satisfy the lusts of the flesh, but to live unto Christ; it makes the soul desirous to cast out all those lusts which it hath rejoiced in, and been the very life of the soul before Christ came. See what is said in the Prophecy of the Prophet *Hosea, Hos. 14. 8. Ephraim shall say, What have I to do anymore with Idols?* And so shall the soul say, where the life of Christ prevails, *What have I to do anymore with Idols?* It looks upon all base lusts as so many dead Carcasses, they lie in his House and he knows not how to be rid of them, but the life of Christ is in him, and what hath the living to do with the dead? What have I anymore to do with dead Carkasses? O Lord bury them, bury them out of my sight; the life of Christ will dead the heart to sin.

2. Secondly, Again, This life of Christ *will deaden the heart to the world;* see what the Apostle says in the Epistle to the *Galatians, Gal. 6. 14. God forbid that I should glory in anything, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world:* The world looks upon me as dead, and I look upon the world as dead; the world doth not at all esteem of a gracious man, and a gracious heart doth esteem the world as little, the vanities of the world as little; the world looks upon me, and I look upon the world as dead: *Paul* looked upon it as dead, and therefore *Paul* was willing to part with it, in *Phil.* 4. 12, 13. men are willing to part with their dead friends, and *Paul* was willing to part with the world, it was dead to him; *I know how to be abased, and I know how to abound;* I know how to want, if God calls for it; I know how to spare, and I am content to be without it; thus doth the life of Christ make the heart dead to the world, deadens the affections, and makes a man to use the world as if he used it not.

3. Again, Thirdly and lastly, The life of Christ doth *make a man to die to self:* it makes a man to die to self-principles, and self-ends, and self-seeking, to self-righteousness and self-strength,

it makes a man die to all these; where the life of Christ prevails, the creature is nothing, self is nothing, it makes a man debase himself, and lie low at the footstool of the Lord, it makes him lie low in a way of humiliation: *Paul* was less than the least of all Saints, so he calls himself; *Less than the least of all Saints;* and he was the greatest of sinners, so he calls himself; the life of Christ made him lie low, he had no life in himself. I will speak no more, says *Job, I abhor myself in dust and ashes;* let God have all for the future, it desires to exalt him, to admire that which he canit find out: I desire to lie at his footstool, and to exalt his name; it makes a man lie low in a way of submission to God as well as in a way of humiliation, the life of Christ makes the heart submissive to Christ, self is nothing, self is laid aside, content that God should rule, that the creature should be disposed by him, makes him willing to drink of every cup that his father puts into his hand, to stoop down to every yoke, and every burden that the Lord will put upon his neck, and lay upon his shoulder, it makes a soul submissive unto Christ, submissive to the Will of God in all things.

And then the life of Christ *it empties of Self,* for it makes a man to condescend to those of low degree; though never so high, yet if the life of Christ be in them, it makes them to look down unto the lowest degree, and the life of Christ in the meanest and lowest Christian is very high and honorable in his esteem: and as the life of Christ doth prevail in any heart, so there will be all these operations, as the life of Christ doth increase, so the life of sin doth decrease, and self will decrease, and the soul is content with it, and it rejoices abundantly that it should be so; it says of itself as *John* Baptist did, when they told him that all men ran after Christ, and he would have no Followers, I am glad of it, says he, that he may increase though I decrease; and truly where the life of Christ is in a soul, it will break forth into these Expressions, Let Christ be all, let me be nothing, let me lie low at his footstool, let me not be thought of when that day of Christ's Exaltation shall be, let him be exalted in the riches of his grace which he hath manifested unto poor creatures. And thus you see what the life of Christ is in a soul, so far as the life of Christ is in the heart, so far will there be special operations in the soul towards Christ again. But so much for this time.

SERMON II.

PHILIP. 1. 21. For to me to live is Christ, and to die is gain.

JEsus Christ is the Life of every Believer; that's the Point in hand: He is the life of righteousness; he it is that gave life unto all those that were dead, dead under the Law, though reprieved for a time. He is also the life of *Holiness* to his people, the beginnings of all grace, and the increase of all grace is from Christ; there are shadows and carcasses of grace, but there is no life until such time as Christ be found in the soul. He is also the life of all the Believers *Comforts,* they are no comforts till Christ be in them, the best of his comforts, even the very Ordinances of God are but a dead letter if the Spirit of Christ be not in them, it is he that makes them to be life, to come with power and efficacy. He is also the life of *Glory* to a Believer. He hath purchased Glory, he hath made the way plain, a new and living way, he hath set the door wide open, it's he that takes all rubs out of the way: It's he that is the very Subject matter of Glory; for it's the presence of Jesus Christ in Heaven that is the greatest

glory and comfort of Heaven. I shown how it may be known that Christ is the life of Believers in five Particulars.

6. A Sixth Particular is, Where the life of Christ is in any soul, it makes that soul in some measure conformable to the life of Christ; so far as the life of Christ doth prevail in a soul, so far it makes the soul conformable to that life of Christ which he lived when he was upon earth, it makes the soul desirous and willing to live to God: it looks upon it as the great work and great end of Christ's coming, to lift up his Fathers Name, to make God glorious before the eyes of the sons of men, that's the work that his servants have to do for him whilst they are here upon earth. But more particularly,

1. First, If you look upon the life, you shall find that the life of Christ is an active life, it's said of him, *That he went up and down doing good;* he was never well but when he was doing good; he took opportunities, and he sought opportunities, he sought occasions of doing good to the bodies of men, and to the souls of men, *I have meat to eat that you know not of; it is my meat to do the will of my Father;* he was never well but when he was doing something by which he might glorify God and edify in love.

2. Again, Secondly, If you look upon the life of Christ, it was not only an active life, but it was a passive submissive life, it was a self-denying life. He left all his glory in Heaven when he came to live here upon earth, that he might live and die for the good of the sons of men; though he was the son of the most high God, yet he was pleased to condescend to the lowest of men, he emptied himself and became of no reputation, he was in the form of man, but yet came in the form of a servant, he emptied himself and became of no reputation, that so he might glorify his 〈1 page duplicate〉 〈1 page duplicate〉 Father; *I have finished the work which thou gavest me to do;* it was a self-denying work. Again,

3. Thirdly, It was a holy gracious life; he conversed with sinners, but he was the Lamb of God without spot; he was numbered amongst the Transgressors, but there was no guile found in his mouth, he was gracious in the midst of a sinful world, and therefore the Spouse stiles and resembles him to the *Apple-tree* in the midst of the Trees in the Forest, in *Cant.* 2. 3. he was full of sweet gracious fruit, even then when he was in the Forest, when he was compassed about with wild Trees, as Crab-trees, Pricklingthorns, Prickling-brambles, even so was the Lord Jesus amongst such: But the Lord was found in integrity, he was not leavened with corruption, though he conversed with sinners, yet he was no sinner, the life of Christ was a gracious life, even then when he was in the midst of sinners. But again,

4. Fourthly, The life of Christ was full of patience, and full of meekness; he was very admirable in that patience and meekness which he exercised and expressed in his whole life; he was not easily provoked, for he endured alone all the contradictions of sinners, and he was dumb even before the shearer, he opened not his mouth; he did not render evil for evil, *He came to his own, and his own received him not;* What a provocation was there that his own should not receive him? And Christ could not easily be provoked, he bare with that people, and though they would not receive him, yet he spent his whole Ministry among them, and he sent forth his Disciples to pluck them in if possible, and gives them a charge that they

should go to none else; in *Matth. 10. 5. Go not into the way of the Gentiles, and into the City of the Samaritans enter ye not, but rather go unto the lost Sheep of the house of Israel:* Though they sought to destroy him, yet he endeavors to save them, he bears with them; *But rather go to the lost Sheep of the house of Israel:* What forbearance was there in him! In their ignorance he opened unto them those things which he spake in Parables to the world; what abundance of patience and meekness did he show to *Thomas,* notwithstanding all that unbelief? Saies he, (in his unbelief) *I will not believe,* says he, *except it be so and so, except I put my hand into the hole of his side;* and yet this did not provoke the Lord Jesus Christ to leave him, but he condescends to his weakness, heals his weakness, and plucks him out of that mire in which he stuck: And if you look upon his carriage towards his enemies, and see what a spirit of meekness there was in Christ, even towards his enemies; the *Samaritans* in one place, would not receive him; and see the Disciples they were for fire from Heaven to consume them, in *Luk. 9. 53, 54. And he sent Messengers before his face, and they went and entered into a Village of the Samaritans to make ready for him, and they did not receive him,* &c. *And when his Disciples James and John saw this, they said, Lord wilt thou, that we command Fire to come down from Heaven, and consume them, even as Elias did?* You think it is the spirit of *Elias,* but you are deceived, *You know not your own hearts;* there is a great deal of the wild Fire of revenge in this your motion, it's not well grounded zeal for God, therefore Christ says, the son of man came not to destroy but to save them: and you know when they came to take him, in *Luk. 22. 50, 51. They came with Swords and Staves against him: and one of them smote the servant of the High Priest, and cut off his right ear. And Jesus answered and said, Suffer thus far, and he touched his ear and healed him.* But see how Christ bare not only with his Disciples, but even with his very enemies. But again,

5. Fifthly, You shall find that Christ in his life was exceeding compassionate, he was not only meek and patient, but he was exceeding compassionate: Oh! how often did the bowels of Christ yearn towards poor creatures? He never saw an object of pity, but his heart was drawn out to relieve, in *Matth. 9. 36, 37. But when he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad as Sheep without a Shepherd:* The very bowels of Christ were moved, he was filled with compassion towards their souls, nay, he was filled with compassion to the very bodies of men, in *Matth.* 14. 14, 15, 16. he takes care that they should not be sent away fasting, but makes provision for them, *Let them cat lest they should faint in the way.* When he beheld a poor obstinate sinner, his heart was drawn out in pity: the woman of *Samaria,* when she came first, she was a very jolly sinner, she laugh'd, but Christ pitied her, his bowels were towards her, and would not give her over till he made her to know that he was the true Messiah the Savior of the World. When he saw a desolate soul, his bowels were drawn forth with abundance of tenderness and compassion; as in that woman that was accused, those that did there present her unto Christ laid a heavy accusation upon her, in *Joh. 8. 10. Jesus lifted up himself, and said unto the woman, where are those thine accusers?* The poor creature sat trembling at the feet of Christ, and she expected a fearful sentence of condemnation, but the bowels of Christ were drawn forth to pity and compassion: *Is there no man accuses thee?* What are they all gone that accuse thee? Well, *Neither do I accuse thee, go thy way and sin no more.* Now you see what the life of Christ was; now I say, where the life of Christ is in any soul, it makes that soul some way answerable to

the life of Christ in these particulars. It is true, the best of Saints come short, infinitely short of that which is their duty; but yet I say withal, that so far as the life of Christ prevails in his people, so far doth the life of Christ produce these operations, and it will bewail itself for its unlikeness to Christ in these particulars.

Object. But you will say, If the life of Christ produce these operations, where shall we find the life of Christ? If we look upon ourselves we shall see sin, and if we look upon other Christians, where ever we look, there is so little of this to be found, that it is hard to say the life of Christ is in them.

Answ. 1. To this I answer, First of all, I do confess that Christians do mightily come short of that which is their duty, and therefore may take up a sad complaint and lamentation, they may lament over their own hearts, and lament over one another, and bewail their case; but yet let not them be disquiet, for I shall show you, that the life of Christ may be in a soul, that is not so conspicuous in all these particulars. In way of answer, if you say that this is the life of Christ, the life of Christ is scarce to be sound in any man in the world.

1. First of all, Let me tell you, the life of Christ is a hidden life. It is hid from themselves that it is not discerned; and as it is hid from themselves, so it is hid from others, that they cannot see the life of Christ in them; and especially it's hid from the men of the world, from a carnal man: there's the life of Christ, and the world cannot see it, the world cannot see the in-side of a Christian, he sees the outside, but he cannot see the in-side, *The Kings Daughters are all glorious within:*There are special times in which the life of Christ is hid in a Believer, that there may be life, though it may be others may not discern this life. As,

1. First of all, When God begins his work in a soul, the work of the Lord goes on gradually in the heart, step after step. You say *Rome* was not built in a day; even so the new *Jerusalem,* the beginnings of the life of Christ in a Christian, they are very small, sometimes they are scarce discerned; and therefore the *Kingdom of Heaven is compared to a grain of Mustard seed, which is the least of all seeds;* Ay, but afterward it springs up (and you must not judge of the beginnings but of the latter end) the latter end will be glorious: it is with a young Christian as it is with an Infant in the womb, when it begins first to live there is but a little, and but a very weak motion, that it can scarce be discerned whether it move or no, so is the life of Christ: it is like the tender plants and herbs that put forth in the spring, they are hardly discerned, hardly discerned from weeds, though you look upon them, though you pluck them, though you smell them, yet when they first put forth they do so smell of the earth, smell of the soil, as you cannot discern them: why, truly, so it is with the work of God upon the spirits of his people; look upon young Beginners, it's hard to be discerned, they smell so much of the soil, so much of corrupt nature that is not yet subdued, that it is hardly discerned, but yet there is the life of Christ in them. And so

2. Secondly, Again, In a time of temptation, in them (in whom the life of Christ is hid) it's hardly discerned; and you must not judge of a Christian in that time; I say, in time of temptation, for it's a time of Winter; now you know in time of Winter the life of the Tree is

not discerned, there is no appearance of life in the Tree, but yet without doubt, there is life, there's life in the Tree, the life is still in the root, and it will put forth. Again,

3. Thirdly, A time of temptation is a time of swoonding: it's as a man in a swoond, the operation of life ceases, it's out of view, ye can hardly discern that there is life, when a man is in a swoond, if you look upon him you see no symptoms of life, his countenance is changed, his lips are pale, death sits upon him; Ay, but let a skilful Physician come, and he shall feel some motion of the pulse, or some breathings of the nostrils, though it be very weak, that it will scarce move a Feather, yet there is some hope: why so take a poor soul that is under temptation, he is as in a swoond, you say there is no life in him, but yet let Christ the Physician come, and he will discern the pulse, and he will discern some motion, some movings of spirit, some breathings of heart, though it be not obvious to the view of others. Thus you see that the life of Christ is a hidden life, and therefore do not you say that there is not the life of Christ in such and such as profess themselves to be Christians, because you see not those operations, it may be Spring-time, or it may be Winter-time with them, or it may be a time of swoonding; well, notwithstanding there is life, though thou discern'st it not.

2. But again, Secondly, to give another Answer, If this be the life of Christ, if the life of Christ doth produce such operation in the soul, when shall we find life?

Take this Answer, That though the▪ life of Christ doth produce such operations in the soul where it is▪ yet the life of Christ is communicative to everyone according to the place that every member is set in; you know the soul being in the body, doth inform every part of the body, and it grows, but yet every member doth not grow alike, and one member hath more strength than another. Will you say, that the soul is not in the finger, because the finger hath not so much strength as the arm? Will you say, the soul is not in the foot, because it hath not the strength of the leg? Why thus, Brethren, it is with the body of Christ, all have not the same parts, and therefore all have not the same strength; though the same spirit of life that was in Jesus Christ doth inform the meanest of his members, though it doth not grow so big and so strong as in other members, yet the Lord hath provided (by this dispensation) to make up a sweet harmony in this body, that every member shall have its strength, and every member shall have its proportion, its growth and increase, according to the place it's set in: that it shall not be shrunk up in the body, nor extended above what is meet, but every member in the body of Christ shall have its strength, and its growth in proportion. But then,

3. Again, Thirdly, If you say that the life of Christ is such, where shall we find the life of Christ in any if it works so?

I Answer, The life of Christ doth not work eminently in every operation that is put forth in every Saint, but one Saint excels in one particular, and another in another, and herein is abundance of the wisdom of God; I say, the life of Christ runs in several veins; in one Christian it is more eminent in the vein or channel of Faith, in another Christian there is the same life in the vein or channel of humiliation, and self-denial; and in another it runs in the vein of prudence, holy wisdom and activity, so that you cannot say, there is not the life of

Christ in such and such because you do not see an eminency in some particulars which it may be you fasten upon; why, though the life of Christ be not eminent in that, it runs in another; in such a vein as is (as it were) under ground, as is not obvious to thy eye, which thou seest not; nor takest no notice of.

Quest. But you will say, Why is not every grace in its operation eminent, in every Saint, and in every Believer?

Answ. I Answer, First, Because the Lord will maintain in this way, a sweet communion with his Saints: the Lord intends to maintain sweet communion with his Saints, he therefore gives out to one, one grace more eminent, and to another, another, that so *the eye may not say to the head, I have no need of thee, nor the hand to the foot say, I have no need of thee:* So that every member shall have its proportion, but if you look upon the best Saints, you will see how they come short of the life of Christ, how defective they are in this and that particular; what need then have we to live upon imputed righteousness? And what need have we to keep in a continual dependence upon Christ, that so he may supply all our wants out of his fullness?

2. Secondly, Again, The Lord doth with-hold his hand in abundance of wisdom and goodness: if he should give too much, he knows what poor weak creatures we are, and what poor weak vessels we are, and if he should pour in too much, he knows we were not able to bear it; *If you pour new Wine into old Bottles, the Bottle will break;* and the Lord considers that we are old Bottles, and his new Wine would break our old Bottles, we are not able to contain much, if the Lord should give out much of himself, the visions of the Lord would break these old Bottles that we were not able to bear up. Christ tenders his people in this, that when they come to Heaven, he will fill them full; then there is no fear of breaking their old bottles, he will fill them to the brim, and no fear of breaking: but now there's fear of the best of Saints; *Paul* had great raptures, and was exalted above measure, therefore 'tis to be marked, he had a check; but the life of Christ, and the strength of Christ doth not thus appear in eminency in every Saint.

Object. But some poor soul will say, Whatsoever there is in others, I will not judge others, the life of Christ may be in them, and I am persuaded the life of Christ is in such and such; I see the very Image of Christ in them, and these operations of life spoken of, I discern the life of Christ in others: But alas, I see nothing but deadness in my own soul, nothing but a body of sin and death; I say it's the burden of my soul every day I rise, *O miserable man that I am, who shall deliver me from this body of sin and death,* I fear the life of Christ is not in me?

Answ. Is not the life of Christ in you, Whence then are those complaints that thou makest? Did you ever hear a dead man complain, did you ever hear him cry out of his burden? Surely there is some life of Christ, or else whence are these complaints▪ of that body of sin, that body of death which is more heavy to the soul than the burden of the Mountains? If the life of Christ be not in thee, whence are those desires? Thou breathest after Christ, ay, with all thy soul, thou couldst even expire, that the life of Christ might be more manifest, more evident in thee; why whence are those desires? Did you ever know a dead man breath? or the Pulse of a dead man beat? Surely these motions of the soul after Christ, these breathings

of the heart after Christ do testify there is something of the life of Christ; but if thou canst not find the life of Christ, and seest nothing but deadness▪ yet look towards him as a living Savior, let thine eye be towards him as one that is set up to give life; he is a Tree of life for this end that is in the midst of the Garden, and it's the Will of the Father that thou shouldst come to Christ: thou that art sensible that there is nothing but deadness in thee; come to Christ for life. Christ complains that *you will not come to me, that I may give you life;* you that complain of your deadness, give not Christ cause to complain that you will not come to him that he may give you life; therefore seeing the way of the Tree of life is not shut up, but it's set open, it's left open, there is no Cherubim set before thee, but come and eat, eat of the Tree of life and live; Christ presents himself to thy soul, that thou mightest put forth thy hand and eat of the Tree of Life, and though thou sayest thou hast not the life of Christ, yet look up to Christ that so thy soul may have life: and know for thy encouragement, that the time is coming, and is at hand, that more of the life of Christ shall be given out than ever it was unto the Saints; I say, it shall be as life from the dead when the Jews shall come in again, there shall be a new Resurrection▪ the people of God shall differ most exceedingly from what they were before; the time is hastening, and abundance of the life of Christ shall be communicated unto every member of Jesus Christ, and all the Saints, they shall die more to sin, die more to the world, and die more unto self, and shall live more unto God, and lift up the Son of God, for the day of the Lord is high, and shall be lifted up, for in that day the Lord alone shall be exalted. But so much for this time.

SERMON III.

PHILIP. 1. 21. For to me to live is Christ, and to die is gain.

CHrist is the life of every Believer: I shown you how the life of Christ works in every soul where it is, I come to the Application.

Use 1. First of all, Let it be a word of Examination. Know it's not enough to have a name to live if Christ be not the principle of life; it's possible (as I have shown you heretofore) that the children of the Kingdom may be cast out into utter darkness, to have a name and only a name to live, it will do men little good: therefore I beseech you, examine whether the life of Christ be in you or no; whence came your life first? What way came into your oul that life which you have? Did it come by hearing the voice of Christ? That life which is from Christ comes into the soul by hearing the voice of Christ, in *Joh. 5. 25. The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live:* There is no man that lives, but he shall hear the voice of the Son of God; can you say that the life that was in you, it was thus brought into your souls▪ it was by the voice of the Son of God, it was Christ spake, Christ spake in your souls, and you were revived; it was Christ in a Promise, or Christ in an Ordinance, or Christ in the breathings of his spirit; Ay, you know it was Christ that spake, for you were so sensibly, deeply sunk in unbelief, you were so dead, that if an Angel from Heaven should have sounded a Trumpet, you could not have heard, nor have believed the Gospel. Ay, you know it was the voice of Christ, for you heard the same word many a time, the same promise was given in; you read it, you heard it, it was urged upon you, and

yet you found no life in it, but when Christ spake, then your spirit was revived. Nay, you are persuaded it was the voice of Christ, for it was at such a time when you were farthest off from light, then was your spirit revived; when your condition was, those dead and dry bones which the Prophet *Ezekiel* speaks of in *Ezek.* 37. you were furthest from life, when not only the flesh was consumed, but the bones were dry, scattered and consumed, even in such a spiritual sense were you broken, and when the Word of Christ came to your soul you were revived from this Word of the Lord, and therefore certainly it was Christ that spake, I cannot but assent unto it: the life of Christ that thus comes in by the voice of the Son of God, it's Christ in the soul.

2. Secondly, Again, Did not this life come in in a way of dying? I say, did it not come in in a way of dying? For so is the life of Christ; where the life of Christ is, it kills the creature, it strikes him stark dead, the creature is nothing, it dies to self, it dies to his own righteousness, it dies to his own strength, to his own wisdom, have you thus found it? Thus it was with Christ, the life that he purchased for his people, he purchased it by his death, it was made evident in a way of dying: when he arose from the Grave, then it was evident, and he is declared with power that he was the Son of God; life came in by death in a way of dying: and truly, thus it is with a soul where the life of Christ is, when Christ comes the soul dies, it says as Christ said, when he was ready to give up the Ghost, in *Luk. 23. 46. Father into thy hands I commend my Spirit;* so that soul where the life of Christ comes in, expires into God, the soul expires into God, into the hands of God, the creature becomes nothing, it desires to be nothing, nothing in itself, content that the creature should be dead, looked upon as dead, that God alone should be exalted, that he should be all unto it, and that it should be all in all unto him; thus the life of Christ, where it comes into the soul in this way.

3. Thirdly, But again, Examine *how your life is maintained;* if the life of Christ be in you, *How is that life of Crist in you, that spiritual life maintained?* the life that is from Christ is maintained by Christ, it came in at first *by the voice of the Son of God, and so it's maintained by the voice of God,* and every time that Christ speaks, it's further into life, every time that Christ speaks in a promise, every time that Christ speaks in an Ordinance, it runs further into life, and every day it's dying, the life of Christ is increasing, and triumphs in the victory, by killing and slaying the creature to itself in its own apprehension, and it's maintained by the voice of Christ, or by a sight of Christ, so that where this life of Christ is, the soul in all its deadness runs to Christ; when it wants life at any time, it looks to Christ for it, it runs to Christ for this life, Lord maintain this life. A soul hath its life from the Father originally, instrumentally from God, and it depends upon the Father for life, and where the soul is begotten by God, its life being in Christ, it's maintained by Christ, and it never lives so well as when it sees most of Christ, it's a sight of the glory and beauty of Christ, of the grace of Christ, and love of Christ that doth mightily affect the heart, and raise the spirits of the soul, it is mightily stirred up, the operations of the soul are stirred up, and it looks upon Christ and it's revived, it looks upon Christ and is strengthened, and is beholding the glory and strength of Christ, is most ready to act for Christ, and to work for Christ, whenas the soul hath much of Christ in his eye. Well, is your life thus maintained? certainly this is the life of Christ.

Use 2. But if I would speak in a way of discovery unto poor creatures that are without the life of Christ: It will be an easy Test unto the discovery of many that they are without the life of Christ.

How many poor creatures in the world death sits on their sore-heads, upon their faces! Christ is not their life, but the world is their life, and their lusts is their life, and the creature is their life, for they live upon these, the life of many a poor soul is bound up in these, his life is bound up in the world, and bound up in his lusts, and if the world be taken from him, or his lusts taken from him, he cries out, O he is undone, what hath he more? And what will God do him good, or Christ do him good, or communion with the spirit do him good? his lusts are his life, and his life is taken away when he is robbed of his lusts. When a man doth live to the satisfaction of his lusts, and makes them the whole end of his living, not to lift up God and Christ, but to live to the satisfaction of the lusts of his heart, I say, here it is an easy matter to say without breach of the law of love, the Lord be merciful to such poor creatures, for the life of Christ is not in them, they lay rotting in their Graves of sin, their throat is an open Sepulcher, there's no appearance of the life of Christ in such. And therefore I shall desire the Lord would convince such poor creatures, how miserable their condition is without the life of Christ: they are like so many dead Carkasses, and what a sad object is that, to look upon so many men as dead carcasses though they be never so lively, never so full of strength, activity, and of beauty here before the eye of the World, yet in relation to the invisible World, which is many thousand times more considerable, such men are as dead carcasses, I say, in the eye of God and of his Angels, and the rest of the Inhabitants of the invisible World, such poor creatures are as dead carcasses, as dreadful an object to them, as a walking Ghost is to you: a carcass that lies rotting in the Grave where there is nothing but putrefaction, it is a noisesome, an offensive object, everyone turns away from it; and truly everyone is such, who is a sinner, an obstinate sinner, the Lord cannot away with them, that if they continue in trespasses and sins, being dead in sins and trespasses, the Lord will bury them out of his sight, there wants nothing but a burying them out of the sight of God to make their misery complete; rejection from the presence of God, to be cast out of the sight of God, and his presence forever, never to behold his face in glory, and communion with him, it shall be the completion of the misery of such poor wretches: And therefore I shall desire you in the fear of God to look after the life of Christ; O that the Lord would persuade you to look after the life of Christ, *He that hath the Son, hath life; and he that hath not the Son, hath not life;* Look after Christ for life; O that you would consider the excellency of the life of Christ, is it not worth the seeking after? Shall I set it out to you, by comparing the life of Christ with natural life, which is accounted most excellent in this lower world, and you shall see how infinitely excellent the life of Christ is? What is the most excellent thing in the World, the best thing in nature? Why life, natural life is the best thing in nature; *Skin for skin, and all that a man hath, will he give for his life:* the least worm is more excellent than the Sun in that respect, because it hath life, life is most excellent in its nature: But now compare the life of nature with the life of Christ, and you shall see how far it goes beyond it, and therefore infinitely more desirable than the life of nature. For,

1. First of all, The life of Nature is *a vain life,* a life full of vanity: *Eve* was convinced thereof by that time she brought forth a second Son, she called his name *Abel,* that is vanity; she now knew that was the condition and case of the sons and daughters of fallen man, of all she brought forth, with all the world that followed her, their lives shall be vanity, *Man walks in a vain shadow, in a vain show,* Psal. 39. 5, 6. Surely every man walks in a vain show, surely they are disquieted in vain: the life of Nature is full of vanity, it appears in that it satisfieth not; it is empty and vain, for it proves many times a burden, even vanity: life itself, which is the most excellent thing in nature, it proves a burden if you declare the vanity of it: and so many times it is so to the wicked, and to the Godly. Life is a burden to the wicked: there is a principle in nature in a man to live, to desire to live, to live always, and yet man many times is weary to live; the wicked man would live long, and yet his life is a burden, he would live longer, he never dies willingly, though sometimes he be the instrument of his own destruction, he dies not willingly; It is said of the wicked man, *That be shall not live out half his days;* Why, though they may live longer than the righteous, though he live a hundred years, yet he may not live out half his days, he desires to live long, and yet life is a burden to him, here is a vanity: especially when the Lord shall break in upon his soul with apprehensions of wrath, and when he meets with vexations and disquietments from the world, many times he speaks against his life, and acts against his life, which is a great sin: here's a vanity.

Nay, natural life is a burden many times to God's own people; you may see how it comes short of the life of Christ, though it is the most excellent thing in nature, yet it is a burden to the Saints; the corruption that is within their own hearts, which doth follow them all the time of life, makes life a burden: *O miserable man that I am, who shall deliver me from this body of sin and death?* The workings of corruption have made his very life a burden to him, who shall deliver him from it? And so through the temptation of Satan the life is made burdensome, through the evil of the times, through the dishonor that is brought to God in the world, whilst they look upon it their life is made a burden to them; *Lot*'s righteous soul was vexed, his life was a burden to him: though they dare not think against their lives, and act against their lives, yet many times life is a burden to God's own people, not but that they are willing to bear their burden whilst God is pleased to let them live here. But now,

Turn your eye to Christ's life, and you shall see the life of Christ is full of satisfaction, full of contentment: It's full of satisfaction, you do not say of that as sometimes *Job* said of his life, you may see in *Job* 7. 15, 16. he was under sore temptation, and in great affliction, *I loath it, I would not live always;* why *Job* never said so of the life of Christ, he never said of that, *I loath it, I would not live always;* No, on the contrary, a gracious heart says thus, I love it, I delight in it, I would live always, let me live to Eternity, to lift up the name of God, to behold his Glory, to wait at his footstool, to extol his glorious name forever and ever; thus you see how contrary the life of Christ is unto the life of nature, in respect of the vanity of it.

2. But again, Secondly, The life of Nature is *a sinful life,* and that makes it worse than vanity; sin doth accompany it all along, yea in its first rise, in its first being, *In sin was I conceived,* says *David.* A man that hath nothing but the life of nature lives to nothing but to sin: he lives to dishonor God, he lives to wound and to destroy himself, he lives to do hurt in the world,

in injury to others; and these are the fruits that nature brings forth: but the life of Christ is pure and holy, it's without sin, there is no principle of corruption in it; and therefore it never dies, it never expires, it hath no principle of corruption in itself, but it is pure as the life of God is pure. But again,

3. Thirdly, The life of Nature is *a miserable life;* it's full of misery; see how *Job* speaks of it, speaking of the life of Nature, he says, *That man is born to misery as the sparks fly upward,* that is, Naturally: the sparks naturally fly upward, and so there is all the portion that a man is born unto by nature; if he hath any besides his misery, it's besides his portion, he hath more than he was born to, for he was born to misery: But the life of Christ hath no sorrow in it, for he that is born again to God, is born to happiness, he is born to joy, he is born to glory, even *as the sparks fly upward;* this is the portion that he is born to, and if he comes short of this, it's accidental, because he comes short of the life of Christ, if he comes short of this glory and joy in the Holy Ghost, it's because he comes short of the life of Christ, for the life of Christ shall be completed in Heaven, where it shall not be interrupted in its actings, then there shall be nothing but peace and joy in the Holy Ghost; there shall be then no sorrow, for all tears shall be wiped away: this is the excellency of the life of Christ. Again,

4. Fourthly, The life of Nature is *a decreasing life:* it decreases as soon as ever it comes into the world, as soon as ever a man begins to live, *He comes up, and is cut down like a flower:* The Candle consumes as soon as it is lighted: and even thus is the life of Nature; and it's like a Garment that is eaten with the Moths; it's continually decreasing and waxing worse and worse. There are so many worms at the root of the Tree, gnawing at the root of our Tree, that as soon as ever we spring above ground, our natures decrease continually: but the life of Christ is an increasing life, there is a period beyond which a Christian shall not grow, he doth not come to his height, and then go downward, there is no period in his growth so long as he is on this side Heaven, there is no old age in which his life decreaseth; it's true, the operations of life may be destroyed in a Christian, but the principle of life increases continually: and therefore the promises are made that they shall be as Trees which *bring forth fruit in old age;* and *that they shall grow from strength to strength, until they come to appear before him in Zion;* and thus in the strength of Christ they shall go from strength to strength, which is far more excellent than the life of Nature.

5. But again Fifthly, The life of nature *is an uncertain life:* there is no man hath any lease of life, but our times are in the Lord's hand, and there is no man living hath certainty of life for a moment: It's true, the Fool in the Gospel makes large promises, and makes a large lease to himself of that which was not his own, he would lease our life for years, for many years, but he reckoned without his Land-lord, and you know that that night his soul was taken from him. Of all things in the world, life is the most uncertain thing, but the life of Christ that Christ gives is most certain, it is a life that cannot be taken away: it is as sure to a Christian as the life of Christ in Heaven is sure, a Christian can no more die than Christ can die, *Because I live,* says he, *ye shall live also;* as sure as I live, ye shall live also; as my life is certain, so your life also is certain; for *your life shall no man take from you.* Though there be many that seek to take away a Christians life, yet none shall be able to do it. 1. The *World* shall not rob them of

life, *Be of good comfort I have overcome the world,* says Christ. 2. Sin is another enemy to the life of Christ, but yet it shall not prevail. *Sin shall not have dominion over you, for you are not under the Law but under grace;* there's the bond of the Lord's faithfulness. Again, 3. *Satan* is another enemy to the life of Christ, but he shall not prevail neither, *Christ hath spoiled Principalities and Powers, and hath triumphed over them;* for it is said, the *Lord Jesus shall tread down Satan under your feet shortly,* that the life of Christ shall not be taken from you; here is the excellency of it. Again,

6. Sixthly, The life of nature *is a deceitful life,* both for time and continuance, and also for the comforts of it; it promises a great deal but performs little or nothing: riches, and honor, and pleasures, and the rest of the good things of natural life; it promiseth much but performs little: but when the creature comes to experience, as *Solomon* did, why, he is deceived, deceived in his expectation, for he finds nothing but vanity and vexation of spirit: let a man try, if he will, he shall never find so much comfort as it promiseth him; but the life of Christ is no whit deceitful, it doth not promise more than it performs, there is always more found in the enjoyment of the life of Christ than was promised, and more than the soul did ever expect; how often doth the poor soul cry out (with the Queen of *Sheba*) that is taken up into the Mount and sees Christ transfigured; Do but behold a little of his glory, she cries; behold there was no spirit left in her when she saw *Solomon*'s house, for she did not believe what was told to the half of what she saw; Why, so when the life of Christ is given out to the soul, you shall find more than ever was told; God will be more and better in the performance than he was in the promise; and truly, the life and glory of Christ is *Incomprehensible* in respect of the creature, the largest capacity and understanding, though enlightened and sanctified, is not able to take in the least part of the glory of the life of Christ, it's not able to comprehend the notion of it, much less the life itself, the great discoveries of it shall be reserved for heaven, and then it shall be found of all Saints that the life of Christ was not like the life of man, there was no deceitfulness in it. But to say no more:

7. Seventhly, The life of Nature *is a momentary life;* therefore often compared in Scripture to things that are not, or are gone in a moment; the breath, the shadow, the wind that passeth away, there's no continuance, it comes up and is cut down: there is no continuance compared with Eternity, it's but a moment, the longest life is but a passage, there's no stay, it's but a Bridge to go over, it's but a Bridge to Eternity; life is but a moment, but now the life of Christ is an eternal life, the life that Christ gives to the soul is eternal, he that lives in Christ, and with Christ, shall live forever, it shall never be taken away, it shall never be blown out, but the soul that hath the life of Christ, shall live as long as Christ lives, it can no more die, than Christ can die; now he died but once, and being risen from the dead, he can die no more, but he lives forever and ever; and thus is the life of Christ when ever it is communicated to a soul, that soul can die no more, it hath died when Christ died, and therefore shall die no more, but it shall live, it shall live even to Eternity, and to Eternity it shall lift up the name of God and Christ. You see how excellent the life of Christ is, how far it surpasses the life of nature; every man desires to live, and to live long, because the life of nature is apprehended to be excellent; but you have seen what a poor life it is without the life of Christ: it's a poor, vain, sinful, miserable, wretched, decreasing, uncertain, deceitful,

momentary life: O that that which hath been spoken of the life of Christ, might stir up all your hearts to enquire the way of life, that you may sit and wait at the footstool, and wait for the givings out of his life, for he came to this end that you might have life, and that you might have it more abundantly.

SERMON IV.

PHILIP. 1. 21. For to me to live is Christ, and to die is gain.

DOCT. *Christ is a Believers Life.*

THat's the Proposition in hand: I have concluded the Doctrinal part the last day, and I made Application. I put you upon examination, to see whether the life of Christ be in you or no: It is not enough to have a name to live, for many shall come from the East and West, and shall sit down with *Abraham,* when the children of the Kingdom shall be cast out into utter darkness; and therefore you that have a name to live, examine whether is Christ your life or no. But to proceed by way of Instruction,

Use 3. Let us take notice, in the third place, of the excellent state of every Believer; I say, take notice of the excellent state of every Believer that is made partaker of the life of Jesus Christ. If the life of nature be so excellent, and makes the creature so excellent in its kind, why then how excellent is this life of Christ, which is communicated and made over unto his people? I say, the life of nature is so excellent, as that the least worm that creeps upon the earth, is of more noble account than the Sun in the Firmament; the most inanimate creature in all the world is worth the Sun, in respect of its life; truly, the meanest of Saints, he that is least in his own eye, and it may be, in the eye of the world, he is most excellent in the eye of God, in the eye of Saints and Angels; I say, in the eye of the invisible world, he is more excellent than the greatest man on earth, that shines with the greatest worldly glory that can be, for why? this little worm hath life, this worm *Jacob* hath life; whereas a natural man is dead, and without life; in *Eccles. 9. 4. A live Dog is better than a dead Lion;* Why, Brethren, it is true in this sense also; the woman of *Canaan* knew she was called Dog, and so she was in respect of her outward condition, for she was one of the outcast Gentiles, a stranger to the children, not worthy to eat of the crumbs of the Table; but though she was a Dog, she was a living Dog, and though a Dog, yet she was accounted by Christ far better than the great Rabbies of the World, she was a living Dog, though they were but dead Lions, and she shall shine in the Firmament, whenas the dead Lions of the World shall rot and their carcasses; the living Shrub that shall grow and flourish, when the dead Oak shall be cut down and made fuel for the fire. And therefore, I beseech you Brethren, that you would learn by this how to judge of yourselves, and how to judge of others, and not according to that mean condition that (happily) God hath cast you in, in the World; but by that principle of life which is within you: if Christ be your life, if Christ be in you the hope of Glory, why, though in respect of your natural life and outward accommodations, your life is but as the life of a worm, yet your spiritual life being in you, is a life better than the life of Angels, which is a spark of the life of Christ himself, of God himself; which though their life be hid, it's hid with God in Christ, *And*

when Christ who is your life shall appear, then shall you also appear with him in Glory; and therefore notwithstanding all those hindrances of Clouds in the World that are cast upon you, yet know that this your life is hid with Christ in God. So much by way of Instruction.

Use 4. A word of Exhortation, And first of all I shall speak unto such as are strangers unto the life of Christ. And Secondly, To those in whom Christ is a principle of life.

1. First of all, To those that are strangers to the life of Christ. My desire and request is, That the Lord would cause you to come to Christ for life, the Father hath made him the principle of life unto all that shall live in his sight; you that are dead in sins and trespasses, that it may be easily seen and said of you, that the World is your life, and that your lusts are your life, that your life is bound up in creatures, and not in Christ; I beseech you, that you would this day come to Christ that he may give you life; know it, that the Lord doth this day tender life to you, the Lord Christ stands weeping over you in this Ordinance, as sometimes he wept over *Lazarus,* in *John 11. 35. Jesus wept.* And truly I may say, Christ stands weeping over you; poor sinners that are standing with your trespasses and sins, the Lord Christ stands weeping over you, he sounds forth this Word, Awake thou that sleepest, and stand up from the dead, and Christ shall give thee life: know that you are in a dead sleep; such as are strangers to the life of Christ▪ they are like men in a sleep; they are filled with fancies and dreams, and conceits, that they have life and strength, righteousness and glory, they dream of a Feast, but when they awake they are hungry; thou conceitest thou art Rich, and stand'st in need of nothing, and knowest not that thou art poor, miserable, blind and naked: now it is to you that the Lord says, *Arise, awake thou that sleepest;* it is high time we should awake, the Apostle says, *The night is past, the day is at hand, and therefore it is high time that men should awake;* there is a glorious day that the Gospel shall now shine, in which the Lord makes gracious discoveries of himself; light shines round about you, and therefore awake thou that sleepest: It is a shame for men to lie a bed Sleeping and Snorting when the Sun shines on their faces, and calls them to labor: what a shame is it for men to lie asleep in the day of the Gospel, when the Sun hath risen and visited our coasts? O know! the Lord bids thee to awake, and stand up from the dead thou that sleepest; I beseech you, be not found amongst the dead; when God shall find you amongst the dead, for him then to cast you among the dead, and bury you out of his sight, cast you forever out of his sight to Eternity; O let this awaken your souls, when God calls you to awake.

Object. But you will say, If we be dead men, why do you speak to us? Can the dead arise? Can the dead hear the voice? Why do you bid us stand up and awake, if we be as dead men?

Answ. I Answer, It is true there is no principle of life in a natural man: the Lord doth not speak to you, because you have a principle of life in you, he doth not speak to you, because you have life in you, but he speaks that so you may live, he speaks that so he may convey life to you, for you must know that the Lord Jesus is the Prince of life, he is the Lord of life, he can command life, he gives life by his Word, he gives life by the breath of his mouth; and therefore know it is not an empty word, when the Lord calls upon you to live and to stand up, for he that speaks to you is the Lord of life. When Christ spake to *Lazarus, Come forth,* he knew *Lazarus* had no power of himself to come forth, but when he speaks, he gives life to

Lazarus and enables him to live, and to arise, and so he comes out of his Grave; Why, so it is, the Lord Jesus speaks and call upon you to live, and he will give you life: it is the prerogative of God, he calls things that are not, as if they were; he speaks to dead men as if they were alive; and when the Lord speaks he acts upon the soul; there is an effectual operation in the Spirit of Christ that goes along to the giving of life to every soul that belongs unto God by the Word of the Lord. If a man go to a heap of Wood, and he commands the Wood to burn, he may command long enough before he shall see any such effect upon it; but if this man take fire in his hand, fire in one hand, and bellows in the other, and lay fire to the wood, and blow upon the fire, he shall presently see it arise up to a flame: And thus the Lord soeaks, his Word is not an empty Word, but he carries fire along with it: when he says, O soul live! O soul be inflamed with desire after it! this is not an empty word, but there is efficacy goes along with it, the Lord pours out (going along with it) pours out a spirit of burning, and breaths upon the same Word, with command that sparks be blown up to a mighty flame; so that the Lord speaks, and when he speaks, his words are not in vain; when he speaks that he would have you to live, do not you make objections against the life of Christ, do not say we are dead creatures, how should we live? Consider what *Abraham* did; it is said, *He considered not his own body, when it was dead, neither the deadness of Sarah's womb;* he did not look upon it, in *Rom. 4. 19. Not being weak in Faith;* it is said he considered not his own body now dead, dead as to generation, nor the deadness of *Sarah's* womb, but he eyed the Word of the Lord, the faithfulness and truth of God in his Word, he looked to the all-sufficiency of that God which had promised, he knew that he was able to perform what he had spoken, though it seemed never so unlikely unto sense, therefore *he staggered not at the promise through unbelief, but he was strong in faith giving glory to God:* and so also you poor creatures, do not look so much upon your own deadness, but know that God can out of very stones raise up children unto *Abraham,* he can quicken thee by the Word of his mouth, and the breath of his nostrils: though thou liest before him as *Adam* did, who was as a lump of clay, lifeless and useless, but the Lord made a body thereof, and made it to become a living body; though thou art dead, the Lord can breath life in thee by the Word of his Spirit, and so it shall burn unto Eternity; all the life and breathings, and motions of the Spirit after the Lord, these are kindled by the Spirit of the Lord: therefore look not so much after thine own deadness, but look to the faithfulness of him that hath promised, that thou mayest not stagger at the Promise through unbelief.

Object. But I am not only without the life of Christ, saith some poor guilty sinner, but I have been an enemy to the life of Christ, I have opposed the life of Christ both in my own soul and others; I have smothered those motions of the Spirit, that he hath often cast in, I have persecuted the appearances of the life of Christ in others, and the Lord cause me to lie under the apprehension of the guilt of it, and now I am ready to think and conclude that I am cast out of sight, the time of life is past, and the Lord hath forever excluded me, and shut me under death, darkness and horror; I shall not see the life of Christ.

Answ. Why even to thee let me say that eternal life is the free gift of God, I say, this life is the free gift of God, there is no gift more free than this life which God doth impart unto poor sinners: It was said *when Christ ascended up on high, he led Captivity Captive, and he received gifts*

for men, even for the rebellious also, that God might dwell amongst them: Christ received life for Rebels, he received gifts for Rebels, and this was not the least of gifts, this was the greatest of gifts that Christ received for Rebels, this gift of life: and therefore you shall see how Christ gave life unto that evil generation that did so persecute him even to the very death; though they cut him off from the Land of the living, as not being worthy to live among them, yet to many of those that were the chief actors, the chief instruments of the Crucifying of the Lord of life, there was life given them; as we may see by those that were converted at *Peter*'s Sermon, and made partakers of the death of Christ and life of Christ; the Apostle tells them in *Acts 2. 23. He was delivered by the determinate counsel and fore-knowledge of God▪ him ye have taken, and by wicked hands have Crucified and slain:* And afterwards in that Chapter you shall read that even those he speaks to here, at Verse 37. were converted, life was dispensed to them, pardon to them, mercy to them, grace to them, even to them that had with wicked and cruel hands slain and crucified the Lord of life and glory; and therefore also Christ says in *John 6. That he came to give his life for the World; he gave his flesh for the life of the world;* the world that lay in wickedness, that was in darkness, that was filled with enmity against Christ, and against his people whilst they were here in the world; Christ gave his flesh to be life unto the world, therefore see that eternal life is the gift of God: he gives it so freely to Rebels, to such who had their hands embrewed in his blood, that had with wicked hands crucified and slain him. See what a door of Hope is set open for poor guilty sinners that they may come in and be made partakers of this life of Christ.

Object. But it may be that soul will further Object and say; I have not only been an enemy to the life of Christ, but I have continued so long dead in sins and trespasses, that when I look upon my condition, it seems unto me like unto the state of dead and dry bones, and I am ready to say, Is it possible that such dead and dry bones should live, that have lain so long in the Grave of sin, so long rotting and stinking in their lusts, is it possible that such should live?

Answ. Let me tell you That the Lord carries on his work, though under great disadvantages; that Parable or Vision that was represented to the Prophet *Ezekiel,* concerning the Jews, is very remarkable, in *Ezek. 37. 3. And he said unto me, Son of man can these bones live? And I answered, O Lord, thou knowest;* Go Prophesy upon them, and the Lord says then he would give life unto them: I know no way how they shall live, it is beyond the reach of the creature to know, thou art infinite in wisdom and power, O Lord thou knowest the way how to give life and being to them; Well, says God, they shall live; the Lord often gives life to such poor creatures in such a condition when they are like unto dead and dry bones, when furthest from life: the skin was not only broken, and the flesh consumed, and the bones loosened and disjointed, but they were scattered abroad, broken and dry, and so they were in such an estate as was farthest off from life, but even then the Lord delights to communicate life. When *Lazarus* had lain four days in the Grave, then the Lord Christ raised him up, he could have raised him as soon as his breath had gone out, but the Lord Christ let him go four days, when he seemed to be farthest off from life, when his sister had said, *Lord by this time he sti keth;* says Christ unto her, *Did not I tell thee, if thou wouldest believe, thou shouldst see the glory of God?* What says Christ to the poor soul, when the soul saith, Lord I have lain so long stinking

in my lusts, and how is it possible I should believe? *Have not I told thee* (as he said to *Martha) that if thou wouldest believe, thou shalt see the glory of God,* the glory of his Power and the glory of his Grace, to give life to these dry bones? So say I to you, notwithstanding all these discouragements, go and wait upon the Lord, and sit at the footstool of Christ and wait for the giving out of life, and know that Christ said, *The hour is come when they that are in their Graves shall hear the voice of the son of God and live:* Sit down at Christ's foot, and wait to hear his voice, hearken diligently when Christ will speak, and what Christ will speak to thy soul, for certainly the hour is come when such as are in their Graves shall live: wait for the voice of Christ, and wait for the pourings out of the Spirit of Christ, the Spirit of life, and the Spirit of faith that may carry up thy soul to believe in Jesus Christ, and know that he is the Resurrection and the Life, and though thou beest never so dead in thyself, yet by faith in Christ thou shalt live. Thus much to those that are strangers to the life of Christ.

Let me speak a word to those that have interest in Christ.

Use 5. If Christ be your life, then I beseech you, that you would live upon Christ, fetch life from Christ, let it appear to all the world that Christ is your life; let it appear in all your actings, in your conversings with God, and in your conversations in the world. O that you would make Christ your life! What a shame is it that Christians should live no more upon Christ? see that you look unto him as your life, as your life of *Righteousness,* as your life of *Holiness,* as the life *of all your Comforts,* as the life of *all Ordinances;* live upon Christ, upon the strength of Christ in all your works, and in all your duties: it's a blessed frame of spirit when the soul can say as the Apostle did, in *Gal. 2. 20. I live,* says he, *and yet not I, but Christ lives in me.* When a man can say it is I, and yet not I, it's Christ that lives in me, it's the Spirit of Christ that speaks in me, and it's the strength of Christ that acts in me, it's the arm of Christ that supports me, and it's the wisdom of Christ that guides me: it's no more I that live, it's not I that work, but it's the Spirit of Christ that doth all this in me, and for me: why then I fear we are debtors to this exhortation, and what a shame is it that we should live so little upon Christ, that we should live so much upon the creature, and so much upon self? Truly, the Lord may take up a complaint against most of this Generation, as sometimes he did against his people *Israel; These people had committed two great evils, they had forsaken me the fountain of living water, and digged to themselves broken Cisterns:* To go for the living amongst the dead, to live so much upon creatures, to live so much upon outward things, for a Christian to have his life bound up in them, so as he knows not how to live without them; and says, if I lose such a comfort, and am deprived of such a relation, O I am undone forever; what a dishonor is this to Christ, and to that principle of life that is in you? That your life should be bound up in any creature whatsoever: know that a Christian cannot be undone; so long as Christ lives he lives, Christ can die no more, and therefore his life cannot be put out; the life of his righteousness, and the life of his comforts shall not die, they shall be put out no more than the life of Christ is. Therefore let me desire that you would look to Christ for an abundance of life, I say, look to Christ for abundance of life: it is not enough that Christ be a principle of life in you, but a Believer should look to Christ for abundance of life, it was the end of his coming, *I came that they might have life,* says he, *and that they might have it more abundantly:* Christ came that his people might have abundance of life, and therefore do not straiten

yourselves, be not straitened in your own bowels, when you are not straitened in Christ, you are not straitened in your principle, *With thee is the fountain of life,* saith the Psalmist, *and therefore in thy life we shall see life:* The fountain of life is in Christ, and therefore there is abundance of life for all Believers; there is no man need to make spare of the fountain head, if a man be owner of a fountain, surely he need not make spare, he may drink abundantly, hearty draughts, and not to sip when he hath a fountain to go to: with Christ is a fountain of life, he is a fountain, and *a fountain set open;* therefore I beseech you go to Christ for abundance of life, let all your actings be proportionable to that principle of life that is in you: What a shame is it that we should have a living head in Heaven, I say, a living head, and that we should be such dead members? O that the Lord would cause all our souls to look unto this Fountain, that so we may be filled and satisfied. What do you more than others? says Christ unto his people. There is some singular thing that Christ expects his people should do, they have a principle above others, and therefore their actings should be above others; the life of a Christian or a Believer, is as much above the life of the natural man, as the life of man is above the life of beasts, or the life of a Tree or a Plant; and therefore the operation of their life is far more excellent: what a shame is it that it should be said of a Christian, such as profess the life of Christ, what do they more than others? Wherein do they differ from the World? What difference betwixt them, and those that have their portion in this life? O my Brethren, if Christ be your life, then let all the breathings, and motions of your spirits be high, noble, and lifted up, let them be carried after God, and let all the actings of your spirits be in a proportion to that principle of life that is in you to Christ, who is your hope of glory.

But again, I beseech you, take heed that you do nothing against the life of Christ that is in you: It is a sin for a man to act against his life, against his natural life, to do that which may shorten his life, to do that which may hinder the comfort of life; and if so, then what an evil is it to act against the life of Christ, seeing the life of Christ is far more excellent than the life of Nature, as you heard before; it cost Christ dear, that life which he communicates to his people, it cost him his blood, it was not purchased without the laying down of his life, and therefore take heed that you do not act against him: Let Christians take heed that they do not neglect communion with God; neglecting of communion, and slighting of communion, is an acting against the life of Christ in them; for why, the life of Christ comes in that way, it is maintained by the souls conversing with God, and therefore when a man turns his eye so from God, when he is looking downward, continually poring upon the things of this World, neglecting the things of Eternity, and does not eye God, and does not converse with God in all Ordinances and Duties, why this is an obstructing of the life of Christ in you.

Again, Take heed of giving way to any vanity, take heed of making bonds with sin, that you do not step out from God in the least, it is destructive to the operation of the life of Christ, sin weakens the inward man, as sicknesses and diseases do the body; take away the natural strength, that a man cannot act with that strength as before: so it is with sin, when the soul gives way to lusts and corruptions whatever they be, he weakens his own strength, he entertains fellowship with that which is an enemy to the life of Christ in him.

And then take heed of giving way to sinful passions and unbelief, and dejection of spirit, for these also are great enemies to the life of Christ; I say, dejection of spirit is an enemy to the life of Christ, as well as to the life of Nature: therefore reason with your passions, as sometimes *David* did, *Why art thou cast down, O my soul, and why art thou so disquieted within me?* Know that he hath made you Kings, he hath set you upon the Throne that you may judge your own hearts: that holy and sanctified reason may call all your inordinate lusts and passions to account in thy soul, and say as *David* did, *Why art thou cast down, O my soul, and why art thou disquieted within me?* Take heed of neglecting Ordinances, of slighting Ordinances, it is by them that the life of Christ is maintained and cherished, they are the Pipes, they are the Golden Pipes, though empty in themselves, yet they are the Pipes through which the Lord is pleased to convey life; and therefore the slighting of Ordinances, and casting of them off, must needs make way for the hindrance of the life of Christ: Christians should take heed, I say, in any case, that they do not that which may be an obstruction to the life of Christ, to the actings, and to the motion of the life of Christ in them.

Again, To say no more, Let all Believers consider what matter of consolation the Lord hath laid up for them in this, in that he hath made Christ to be their life; I say, what matter of strong consolation is it in the midst of all their deaths and dangers, in the midst of all their miseries, in the midst of all their corruptions and enemies, that they are compassed about with here in the World? Here is a hidden ground of consolation: There is a principle of life in them, Christ is their principle of Life, and such a principle as shall never decay in them, they have such a life as endures forever; Why, it is comfort in the midst of all the want of outward necessaries; if Christians want, they have a more excellent life than creatures, and if creatures say natural life is better than raiment, then how much more may it be said of spiritual life that it is better than food and raiment, and all outward things below? And so in the midst of all afflictions that do lie upon God's people at any time, they may comfort themselves with that hidden life that is within them, though the World see not, the world takes no notice of it, the Lord looks upon them as excellent because of that life that is within them: yea, even death itself, the people of God may comfort themselves as *Job* did in the thoughts of death, in the apprehension of death, though it seem never so terrible, they have a living Savior; they who have interest in Christ, he is a principle of life unto them: *I know that my Redeemer lives, and I shall see him again at the last day,* says *Job,* he lives, and he will be life to me, I shall stand up with him, and I shall live in his sight, this was that which *Job* did solace his soul in, in the midst of all those afflictions, in the thoughts of death itself, when it was presented to him as the King of terrors, yet let the Saints rejoice in this life, for it is such a life as shall never be put out, though it be compassed about: it is a life that is compassed about with enemies; and all that is in a man, and all that is without him, are enemies to the life of Christ; O how many temptations, and how many lusts and corruptions do beset it round about every day? Well, here is comfort to everyone to whom Christ is a principle of life, that this life of Christ shall prevail, and it shall continue to see all its enemies put under its feet, thou shalt live to see them all put under thy feet; Christ indeed when he came in the flesh, was persecuted in his very infancy, he was driven into a strange Country, but he lived

to see his enemies put under, in *Matth.* 2. 19. the Angel comes and tells *Joseph,* he may return with safety, for they are dead which sought the young Child's life, to destroy him: it shall one day be said so unto every Believer, to every soul that hath interest in the life of Christ, though for a time they may be persecuted, and hurried and driven up and down with the lusts and corruptions of their hearts and this wicked world, yet it shall be said one day, *Lo, they are dead which sought the Childs life.* But so much for this time.

SERMON V.

PHILIP. 1. 21. For to me to live is Christ, and to die is gain.

I Have concluded the first of these Propositions, *That Jesus Christ is a Believers life.* But I shall proceed to a second Proposition in the Text.

For to me to live is Christ, and to die is gain. I shall propound it as exemplary unto all the Saints.

DOCT. *That it is worthy your imitation to converse with Death at a distance; to prepare for Death before Death comes.*

You shall find it the practice of the Saints in Scripture: so did *Moses,* and so did *David; Moses* as you have it recorded in *Psal.* 90. 12. which is a Psalm of *Moses, So teach us to number our days, that we may apply our hearts unto wisdom.* Teach us so to number them as we may know our own frailty; so as we may have the impressions upon our hearts that we are but Grass, and as the Flower in the Field that withers in a moment; and *David* puts up the like Petition, in *Psal. 39. 4. Lord make me to know my end, and the measure of my days, what it is, that I may know how frail I am:* Teach me to know my end, *that I may know how frail I am:* He doth not desire to know how many days he shall live, or when his end shall be, but to know how frail a creature he was, that it may take impression on his heart. And truly these teachings are such as none but God can teach, to teach a man to know how frail he is, and every day to look upon himself as a Spire of Grass, or as a Flower in the Field, that is in a withering and decaying condition every moment. The Apostle *Paul* also tells what his practice was, in 1 *Cor. 15. 31. I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily.* He died in affection to the World: I fit loose to the World, I die to it in affection, but I also die daily, I put myself into a dying condition, I know that I walk in the midst of Jeopardies, and therefore I fit loose from all, yea from life itself, I protest I die daily. The Prophet speaks of some that put the evil day far from them, it is a sign that the day of Death is an evil day when men put it far from them; it is a good day to the soul that hath interest in Christ, it is the best day that ever came to him, *Eccles.* 7. 1. you shall see what the wise man says there, *A good name is better than a precious Ointment: and the day of death than the day of ones birth:* It is not so to everyone, but to the righteous it is, to him that hath a good name, a name that is better than precious ointment; to him that hath the new name better than that of sons and daughters, to him the day of death is better than the day of his birth; therefore saith the Apostle, *For to me to die is gain;* and therefore it is good for Christians to look upon death at a distance, for death in itself is an enemy: *The last enemy that shall be destroyed,* said the Apostle, *is Death;* it is an enemy, such an enemy as hath a terrible visage; and therefore let's look death in the face

often, that so we may be acquainted with the visage of death, that the terror of this enemy may be taken away: it is an enemy, and such an enemy as is armed, such an enemy as hath a sting with him, *The sting of death is sin;* and therefore it is a great deal of wisdom to combat with this enemy at a distance, to disarm him, to take away the sting before he comes upon you, that you may be the better able to grapple with him when he draws nigh; it is good therefore for men to consider whether they be able to grapple with and meet this enemy or no, whether they be able to look him in the face, to put themselves in a posture of combating, and how you may meet with him without fear, how you may overcome him by the blood of the Lamb, to exercise faith and to eye the conquest that Christ hath gotten over death, to see how he hath taken away the sting and horror, and to sanctify the Grave, this is a great mercy.

1. First, And therefore let me speak to you one word, you whose life is thus to die, do it daily with the Apostle: it is exceeding beneficial to the Saints this kind of exercise; the Lord himself doth commend it as a point of high wisdom by *Moses,* O how doth he wish his people, that all his people were thus wise, in *Deut. 32. 29. O that they were wise, that they understood this, that they would consider their latterend:* it is a point of high wisdom for men to consider their latter end, and through grace it proves a great help, even unto the people of God, it proves a spur to them; I say it is a spur to the works and services of their Generation, when they consider their latter end: *I must work the work of him that sent me,* says Christ, *the night comes when no man can work;* and so again says *Solomon, Whatsoever thy hand finds to do, do it with all thy might; for there is no work, nor device, nor counsel, nor knowledge in the Grave whither thou art going:* If therefore it lieth before thee, neglect not the work of thy Generation; if he say, This is the way, walk in it; if he say, By this or by that thou shalt be for my Glory in the World, take heed you neglect it not, no, not a minute, for how soon mayest thou go to thy home, thy long-home! and there is no work in the Grave; this, through grace I say, proves a spur to God's people, the consideration of their latter end; I have but a little time in which I can gain glory to God's name, O take it, O soul improve it for God's glory; this I say puts a man to consider his latter end.

2. Secondly, Again, It is that which will make the soul truly *Magnanimous,* truly valiant for God, it will beget a mighty Heroic spirit, this conversing with death at a distance, this considering of a man's latter end; see what God says in that pathetical wish I before spake of in *Deut.* 32. 29, 30. If they did but consider their latter end, how should one chase a thousand, and two put ten thousand to flight: the consideration of this would make a man Magnanimous for God, it would make a man to carry his life in his hand, and venture it freely if God should call him forth: such a righteous man hath conversed with death at a distance, and hath seen and knows that it will be gain; he fears not a thousand, he is truly Magnanimous, he only looks at the cause, and goes forth willingly; for though there be a thousand to one, he fears not, for he hath considered his latter end. Whereas on the contrary, the neglect of this, the neglect of conversing with death daily, makes men liable to the snares and temptations of the world; I say, the neglect of this doth expose men to a thousand snares in the world: how doth this world keep many from seeking after the life of Christ? House, Land, Friends, Riches, Honors and Pleasure, what snares are these to

thousands? What's the cause of this? It is because men do not consider their latter end, it is because that men have a kind of fancy, or dream that they shall always possess these things below: men dream of an Eternity here, and they are not indeed persuaded of parting, that they are a parting from them, and so prove woeful snares: they are neglecting the great things of God, and the great things of Eternity, because they do not look upon all as Grass, as withering Grass, themselves also as fading Flowers, therefore they are exposed to these temptations; yea, therefore it is that many a poor creature is brought down wonderfully, because they do not converse with death at a distance, they do not consider their latter end, in *Lam. 1. 9. She remembered not her latter end, therefore she came down wonderfully;* because men do not converse with death at a distance, they do not consider their latter end: the rich Fool in the Gospel remembered not his latter end, & therefore he came down wonderfully; men are brought• down wonderfully, suddenly they are cut off e're they are aware of it, and all because they do not converse with death at a distance; and therefore when it comes, it is wonderful strange to them, because they do not die daily, they do not consider their latter end.

Object. But you will say, there are many that converse with death, and look death in the face every day, and yet we see they are not the better for it: as many that carry their lives in their hands when they go upon the Sea, and see the wonders of God in the deeps; and when they go into the high places in the Field, to engage and venture their lives, such men look death in the face, yet we see not that they are the better for it.

Answ. I Answer, It is true, there is a conversing with death, which makes not men the better but the worse: for there are many men, as *Solomon* says, *It is better to go into the house of mourning than into the house of feasting, for in the house of mourning the living they will lay it to heart;* but it is possible for men to go so long in the house of mourning, to be hardened so as they cannot lay death to heart, that they look upon it as a matter of custom to die, and to be buried, and there is an end: it is possible for such, the Prophet speaks of, who have made a league with Hell and Death; but *Paul*'s conversing with death at a distance, was of another stamp, for his conversing with death was from an impression that God had made upon his spirit of the frailty of the creature, it was the Lord that taught him for to number his days: till God teach this lesson, no man can converse with death daily from an inward real apprehension of the vanity of the creature, with the perishing condition of this Tabernacle of Clay, this was *Paul*'s conversing. The wicked man converseth with death, when he is bold to die (as it is possible he may) his familiarity with death, it ariseth it may be from some ignorance or hardness, he takes his leap, as a blind man may do, when he skips down a Hill; he knows not how far it is to the bottom; through ignorance men know not what death is, know not what the condition is that death leads to, they do not consider of the consequence of it, and of that Eternity that follows death, and therefore it is ignorance of this that makes the wicked man desperate: but when the righteous man is bold as a Lion, and death is familiar to him, it is from a principle of knowledge, and not from ignorance; he knows what death is, he knows that in itself it is an enemy, it is an enemy to nature, and it is destructive to all outward comforts, but he knows also that death hath lost his sting, he knows it is conquered, it is an enemy, but it is a conquered enemy, he knows that Christ was the death

of it: *O Death, I will be thy death,* it is Christ that hath fulfilled and made good that challenge, he knows there is an Eternity beyond the Grave, and can look upon it as gainful, he knows it is gain that is laid up in Heaven, and it is death that makes him so gainful, and it is this that makes him so bold as a Lion. This leads me more particularly to consider the Proposition as it is in itself.

To die is gain. It is a strange Paradox, that none can reveal but Christ, and such as have Christ for their life, that death should be gain to: that that should be gain that seems to be the greatest loss, that strips a man naked of all his comforts, that doth at once take away the desire of the eye, and the delight of the heart, this is that which a natural man cannot understand, or he cannot believe it at least: but it is made good unto all the Saints, and therefore I shall lay down this as the Position which I shall insist upon.

That where Christ is Life, there Death is gain. You see there is a connection betwixt this and the former part of the Text: and therefore *Solomon* says (as I told you before) *That the day of Death to the righteous, is better than the day of ones birth;* and says the Apostle, *We groan to be clothed upon with our house which is from Heaven, 2 Cor.* 5. 4. There is a groaning in all the Saints to be clothed upon with that House which is from Heaven, that so mortality may be swallowed up in life. Now death is gain to every Believer, whether by *Death* you understand lesser Death, afflictions, losses, crosses, bonds and imprisonments, persecution; bonds for the Gospel as the Aposte was in; here I say, if you understand by *Death* these lesser deaths, it is true, that all these deaths are gain, the Lord makes his people gainers by all their losses: they gain by every condition that they are brought into; though the outward man lose, the inward man gains. The Prophet *Habakkuk,* if you look upon him in his great distress, you shall see what a gainer he was by it: he was in sore affliction, he says, his very belly trembled, his very bowels trembled within him, but he was a gainer by this, he gains in faith, his faith broke out gloriously, *Hab.* 3. 17, 18. he gained faith, and faith is precious, *The trial of your faith is more precious than that of Gold;* so did *David,* he was in great distress, in *Psal.* 46. 2. but he was a gainer by it, he gained in faith and confidence, *Though the earth be removed,* says he, *and though the Mountains be thrown into the Sea, though the Waves thereof roar,* yet there be professes that *he will hold fast his confidence in God.* If you look upon *Job,* you shall see what a gainer he was by all his losses, and those sore afflictions and trials that he met withal, he gained abundance of experience of God, experience of his wisdom, experience of his power, and experience of his faithfulness, experience of his goodness and kindness: he gained the knowledge of God, and he gained the knowledge of himself, that when he came out of his affliction, he throws himself at the footstool of God, in *Job 42. 6. Now,* says he, *I abhor myself in dust and ashes.* The Apostle *Paul* was a man of great affliction, there were bonds that did attend him in every place almost where he came, yet he was a gainer by all; he gained in confidence, in holy boldness, *The Lord hath delivered, and he doth deliver, and he will deliver;* he gained abundance of submission to the Will of God, by contemplation on his condition, and by this he knew how to want as well as how to abound, and he could do all things through Christ that strengthened him, and it was his obedience to the Will of Christ which strengthened him; and I believe there is none of God's people that will bring in their experiences, if they will truly and impartially cast up their accounts, but they will and shall

find that God hath made them gainers by their losses, and by their several afflictions that God hath laid upon them, they have gained at least this, to know that they are nothing, they see themselves what fruitless unprofitable creatures they are, and they have known what the creature is when God is at a distance, they have seen something of themselves, and something of God, and if there be no more than this, this is a great deal of gain; and that it is true of all these *Deaths,* the Lord makes his people gainers by them, and he leads them through these conditions, because he intends to make them gainers by them; every affliction that he sends, is a servant of Christ, every afflicted condition is a servant of Christ, and is sent with a good message, is sent to communicate some good thing to the soul of every Believer: God stands up and says, as in another case, *Who will go and persuade Ahab?* And the *Spirit* answers, *I;* God says, Who will go and carry tidings of love from Heaven to such a soul, something of himself, something of the Divine nature? God hath store of Messengers; That will I, says one mercy: and that will I, says another; afflictions are all ready to communicate some good thing to those that love the Lord Christ; and indeed they are narrow Pipes, all these conditions that the Saints are brought into, they are narrow Pipes, they can convey but a little, a very little of God by them; now God is an infinite fountain, and he can convey much of himself, one condition is too little, too narrow for God to work in, too narrow a Pipe for God to pour in all that good which he intends for his servants, therefore he chooseth variety of works, great mercies and variety of afflictions, they are all the servants of God, and they have commission to go and work for such a man, to work for such a man's good, the promise is given to the Believer, That *all shall work together for good,* so that all are his servants, all deaths, afflictions, persecutions, whatsoever distresses his people shall meet withal, shall work together for good, they must needs gain: a man that hath a multitude of servants that work for him, it's all for their good as well as his; why, Believers have a multitude of servants, *all is yours;* all, Christ is yours, every condition that God hath brought you into, shall work for your good, for they are Christ's servants, and you must needs be gainers; and truly, God knows that their gain is his gain, he will gain by their gain, and therefore will make their deaths to be gain to them, for it comes back again to his Treasury, he knows that his people will not purse his glory, will not put up that which is God's: if God doth come in and make them gainers by their afflictions; if God doth enlarge their hearts, and set them free, they wonit say, By my own hand have I made myself rich, by my own industry I have gotten this wealth, this strength, this peace, this liberty; for what are we, that we should be able to walk answerably to any measure that God gives out unto us? But,

Again, God will make *Death* itself gain unto us, not only lesser deaths but the *greater death,* it shall be gain, even that separation of soul from body, which to the wicked man is the worst of deaths, Christ becomes gain to that soul whose life Christ is. I will tell you in one particular (and leave the rest) wherein death is gain to that soul, whose life Christ is, and that is this:

He shall gain *Rest: Blessed are those that die in the Lord,* in *Rev. 14. 13. Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them:* that's their nature; he speaks in a time of persecution, when the Beast came out of the bottomless pit, to make war against the Saints, the Lord gives

encouragement from hence, they are blessed though Anti-Christ curse them as Heretics, but from henceforth they are blessed that die in the Lord, especially that die in the Lord as these did: but wherein are they blessed? In this, *That they rest from their labors,* there's a part of their blessedness: see what the Prophet *Isaiah* says of the righteous man; he speaks of this blessedness, they shall gain rest, in *Isa. 57. 1, 2. He shall enter into peace: they shall rest in their Beds, each one walking in his uprightness;* they shall rest as a man rests in his bed, so shall the righteous man rest in his Grave: the Grave shall be as a bed to them, upon which, they that die in the Lord, shall rest sweetly from these their labors; this World is a troublesome World, a very turmoiling World, full of troubles and labors both to flesh and spirit, and they that die in the Lord rest from their labors. This World is a place to work in, *When the Sun arises, man goes forth to his labor till the evening comes.* But you will say,

This is no great matter, what gain is here? The gain of *Rest,* rest to the flesh, is this any great gain? *Job* says, in *Job 3. 13. For now should I have lien still and been quiet, I should have slept; then had I been at rest.* Wicked men rest in their Graves, they that could never rest well but in wickedness, they rest in their Graves; but what then, where is the gain that the righteous man rests in? For they both rest in their Graves.

1. First, There is a difference in their rest, the wicked man's rest is partial, it is but the rest of the body, the flesh only, it is not the rest of the spirit. It is an imperfect rest, they do not lie down to rest sweetly on their beds with those peaceful thoughts that the righteous man hath in his going to bed, to the Grave, O their rest is a troublesome rest; It is said in *Psal.* 16. there in the person of Christ, *My flesh rests in hope, and shall not see corruption;* his very flesh should rest in hope, the very flesh of the righteous man, when it is in the Grave rests in hope; his very bones when dry and scattered, still they rest in hope, hope of a Resurrection: But now we may say on the contrary, that the very flesh of the wicked man rests in fear, his very flesh rests in fear, he fears the Resurrection, that which is the righteous man's hope, is the wicked man's fear, he fears to see the morning; he was loath to go to bed, but will be more loath to rise, for his flesh rests in fear; he rather says, Lord let me lie here always, let me never go out of this Dungeon, better lying here always than going to Execution.

2. But again, Besides, the rest of the righteous man is not only the rest of the flesh, but the rest of the *Spirit;* he ceases from all the assaults of Satan, from his own crooked nature, burdens of sin and corruption, whilst he was in the Land of the living, and those out-cries, *O wretched man that I am, who shall deliver me from this body of sin and death;* the burden of death and sin is taken away, it shall be put under his feet forever; he shall not see anymore any of the motions of sin, any of those lusts and corruptions that formerly did war in any of his members, he shall no more cry, O Lord deliver me from a hard heart, a corrupt spirit, a passionate heart; O, says he, my life is a burden to me, to see these daughters of *Heth,* these *Canaanites,* because of these corruptions of mine, my life is a burden to me. Well, there shall be no such complaints beyond the Grave, and therefore, says he, death shall make the Saints gainers.

But again, They shall gain freedom from all the *temptations of Satan;* this is great gain, if well considered, they shall no more be assaulted, no more fiery darts thrown at them: Here they

are battered with temptations, that through temptations their lives many times become a burden to them; Ay, but death shall set them free out of Gun-shot; here they are tossed up and down, turmoiled by Satan, as Christ was carried up to the Mountain, and then to the Pinacle, tossed up and down from Mountain to Pinacle; Ay, but then there shall be no tempter, no temptation shall enter any place of that *Jerusalem* that is above in Heaven, and therefore to the godly man death is gain.

Besides, They shall gain *freedom from all the oppositions and oppressions of the World;* I say freedom, they shall rest from the oppressions of men; and *Job*did account that, and look upon that as a great mercy; he did envy men in their Graves, says he, *They are at rest: the poor man is freed from the Oppressor,* from all persecutions of men, and from all the slaveries and bondages, and tyrannizing of them; why, death shall set them free from the oppressions of men, from all evil of men, from all wars, and rumors of wars, and sad effects of wars, death sets them free from these. O, say you, I have lost a friend, but you know not what he gained, he is taken from the evil to come in the Generations after him; he shall rest from all sorrows, from all afflictions, from all passions: the Lord God shall wipe away all tears from their eyes, there shall be no mourning beyond the Grave, no complaining in the streets of the new *Jerusalem.*

Brethren, Lay all these together, and see if this be not gain to those in whom the life of Christ is: to gain nothing but this; *Rest* from their labors, and rest from oppression and tyranny, to rest from sorrows, passions, tears and mournings, this is a mercy; but to rest from temptations, to rest from sin, and from all those lusts and corruptions that did war in their members and in their minds, this is a great mercy, if there were no more; see how you are beholding to Christ for these, if you find no more gain that death brings you in that are in Christ, how are you beholding unto Christ for it? Death is not gain in itself, but you are beholding to Christ that hath made it so. It is said of *Noah* in *Gen.* 5. 29. when *Noah* was born, it is said, this same shall comfort us concerning our work and toil of our hands; *This man shall comfort us, for he shall be a Preacher of righteousness,* he was a Type of Christ, and a Preacher of righteousness through faith, and therefore *Noah* did comfort them through Preaching of Christ the righteousness of Faith, an object of rest, a place to take up in, in the midst of their toil and labor; they were beholding to Christ, o whom *Noah* was a Type, who is this rest: and to you death would not be thus gain, if Christ had not made it so; no, this man, this Lord Jesus hath brought in comfort concerning that estate of separation of soul from body; it is not gain in itself, but Christ hath made it so unto his people. O how are you engaged unto Christ! say even for this, if you should hear no more of this rest, I will bless his great name for it.

SERMON VI.

PHILIP. 1. •1. For to me to live is Christ, and to die is gain.

THE Apostle, I told you the last day, doth converse with Death at a distance. But I entered into the main Point, which I shall prosecute at this time.

For to me to live is Christ, and to die is Gain.

DOCT. *Where Christ is life, there death is gain.*

See the Connection, *For to me to live is Christ;* Christ is my life, and death is my gain: Death is gain to that soul that hath Christ for its life. One particular I named, I shall prosecute the rest.

1. First, Their gain is a gain of rest; I say, every Believer by death gains *Rest,* a rest from toil and troubles of an evil turmoiling World; *Blessed are the dead which die in the Lord, for they rest from their labor,* they rest the rest of the righteous man: When he is in the Grave, it is another kind of rest than the rest of the wicked; it is said of *David* who is a Type of Christ that *his flesh rests in hope:* the flesh of the righteous man rests in hope, but the flesh of the wicked man may be said to rest in fear, he may fear the approaching day of light, he may fear to lie down, but more to rise up; he cries out, O Lord, let me lie here to Eternity, for the chains of darkness are better than the light of a new day; but the flesh of the righteous man shall rest in hope, he shall have no more fiery darts of the Devil thrown at him, he rests from temptation and oppression of the World, and from the tyranny of man, he rests from all griefs, sorrows, tears and complaints, where all tears shall be wiped away, and no complaints in the streets at that day: here is a great deal of gain, the righteous man gains rest in the day of death.

2. Secondly, As he gains rest, so he gains *perfect peace, and fullness of joy;* it is said in *Isa. 57. 1. The righteous are taken away from the evil to come,* &c. and it is said, he shall enter into peace, *They shall rest in their beds, everyone walking in his uprightness;* they shall not only rest in their bed, in the Grave, but they shall *enter into peace,* and they shall enter into joy, in *Matth. 25. 21. Enter thou into the joy of thy Lord:* he enters into peace, he enters into joy, that he shall thenceforth dwell in it; he shall dwell in joy, he takes full possession of it, it is no more shut out: peace doth enter into the righteous man's heart whilst he is on earth, but till death comes, his peace here shall be interrupted, he shall enter into it, and it into him; what *Job* says of the body, so of the joy of the righteous man, it continues not at a stay, his peace and joy is many times interrupted, but in Heaven he shall meet with no more Clouds, there shall be a morning that shall drive away all Clouds, he shall enter into joy, and he shall dwell in the fullness of it; Christ hath purchased it, and he hath given out the first fruits of this peace and joy, but the full possession is no till death, and therefore it is said in *Psal. 97. 11. That light is sown for the righteous, and joy for the upright in heart:* he reaps something here, but it is but a little in respect of the harvest that he shall reap afterward, it rather seems to be a sowing time than a reaping here, but afterward he shall reap the fullness of it; peace is sown for the righteous, and joy for the upright in heart: so that here is another benefit of gain to a Believer by death, he shall then drink to satisfaction of those Rivers of joy and pleasures for evermore that do run at the right-hand of God.

3. But again, Thirdly, As he gains joy and peace, so by death the believing soul *gains enlargement and liberty;* this is a great part of his gain: the soul by death is set at liberty; for the spirit even of a righteous man, though it be the Candle of the Lord, and though it be

enlightened from Heaven, yet whilst it is in this body, which is now corrupted, it is like a light that is in a dark Lanthorn, the light of those excellent faculties of the soul are eclipsed and darkened; I say, so it is with all mankind, the curse came by the fall of *Adam,* that the body is as a dark Lanthorn to the soul, and it doth hide that light which should otherwise be revealed; as the soul acts most highly when it hath least of the body, as when the body is asleep, it sees not, it hears not, it reads not, yet the soul then sees, and mourns, and joys more exquisitely than it doth or can do in the body; and therefore when the soul is nigh parting with the body, it acts most highly, and so it shall do in its separation, when separated from his body, it shall be freed from his dark Lanthorn, it shall be taken out from his Dungeon, as it were, and all the faculties of the soul shall be enlarged, the understanding, the apprehension, the capacity of the soul shall be mightily enlarged. The Prophet speaks of a time a coming, that there shall be no more an Infant of days, the beginnings of it shall be on earth but the perfection of it shall be in Heaven, *There shall be no more an infant of days, there shall be no more a child of understanding, but he that is weak shall be as David, and he that is as David, shall be as the Angel of the Lord;* the capacity of the soul shall be wonderfully enlarged, as it shall comprehend most of God; here it is straitened, and it could not receive much of God, it could not receive much of the mysteries of the Kingdom of Jesus Christ, it is not large enough to take in much of the notion of those glorious things, but when death comes, it shall be enlarged: *And then,* says the Apostle, *I shall know, even as I am known.* It shall be exceedingly enlarged to take in very much of God. And as the understanding shall be set at liberty, so all the faculties of the soul shall be set at liberty. They shall be greatly enlarged towards God, and run towards God, the desires of the soul shall run like a mighty stream towards God; here there was but a little drop of the affection, but then a mighty stream shall run; not only faith but love shall be perfect.

A believing soul shall be enlarged in respect of action; as the faculties, so all the actings of the Soul, shall be set at large, at liberty: here the soul canit act according to its desires, it would do more for God, but there's a clogg that lies upon it, it hath mighty wings, wings like the Ostridge, but there is such a heavy body, as it canit get up: there's wings would carry the soul up to Heaven every moment, but there is a heavy body; in *Rom. 7. 19, 20, 24. For the good that I would, I do not: but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. O wretched man that I am, who shall deliver me from the body of this death?* I say there is infiniteness in a believers desires to do for God, and he would enjoy more and more still, and he would do more and more for God, ay, but he is straitened up in his actings, there he is narrow, he cannot act according to his desire: but now when death comes, the believing soul shall be set at liberty, it shall be able to act according to its desire, it shall be whatever it desires to be, and it shall do whatever it desires to do, and it shall have as much holiness as it will desire to have; this is a mighty privilege, and a great deal of that gain that comes in by death unto that soul where Christ is its life; it meets with this liberty and enlargement. But again,

4. Fourthly, The believing soul by death gains not only liberty but *abundance of life:* it gains life, it hath more of the life of Christ, it enjoys more of the life of Christ, and hath the fullness of it communicated; and now Brethren, this is a mighty gain to gain life: what would

a man gain more, and what is a greater gain than life? It is beyond the gain of all treasure whatever. Natural life is the greatest of all mercies; *Thou shalt have thy life for a prey,* and that's the greatest mercy, *Skin for skin, and all that a man hath will he give for his life:* and in this the believing soul shall come nearer to the life of Christ, for he shall have the life of Christ, who is the fountain, and so more of it communicated to him; and therefore it was that, for which the Apostle desired to be dissolved and to be with Christ, which is best of all, for there he should have perfection of life in Christ, there shall be nothing there to hinder the life of Christ from flowing in unto the soul, there shall be no cloggs, no rubs in the way, but there shall be a full enjoyment, and a full manifestation of that life of Christ, which is the life of the soul, is made over to the soul for its life even to Eternity; this is another part of the great gain that comes in by death to believing souls. But again,

5. Fifthly, As it gains life, so it gains *victory by death;* the believing soul gains Victory, full, complete victory and conquest over all its enemies: He doth not only rest, as I said before; it is a great gain to rest, rest from the motion of sin, and lust, and rest from the motion of temptation, but that's not all; it rests and sits down as a Conqueror, the Palm of victory is then put into the hand of every Believer, and he shall stand upon that Mount *Zion,* and shall sing *Hallelujah* unto the Lord, he is then made a Conqueror there, for all enemies at that day are put under; all the lusts of his heart, and all Principalities and Powers, and whatsoever was a vexation and disquietment, shall be put under his feet, and he shall sit down with Christ as a Conqueror, *I have fought the good sight* saith the Apostle in 2 *Tim. 4. 7, 8. I have finished my Course, I have kept the Faith, and now is laid up for me a Crown of righteousness:* my lifetime, it was my time of combating, but now I am ready to be dissolved, to be offered up, I shall sit down as a Conqueror, and I shall have a Crown of righteousness; that's another privilege, another part of the gain that comes in to the believing soul by death. But,

6. Sixthly, *It gains a full sight of God:* I say, the believing soul by death gains a full sight of God, a full vision of God; this gain is glorious and unspeakable: it's that which the Saints do press after to see the face of God; it was *Moses*'s great request, *I beseech thee show me thy face;* mighty desirous to see the face of God: and indeed it is a completing of their happiness that they shall see the face of God; *Blessed are the pure in heart, for they shall see God,* in *Matth.* 5. 8. here is the blessedness of that people whose heart is purged by faith, they shall see God; they shall see him here, •ay, but in Heaven they shall see him face to face, in 1 *Cor. 13. 12. We now see him through a glass darkly, but we shall see him face to face, and then shall we know him as we are known:* It is true, God cannot be seen with the eye of the body, neither here nor in Heaven, so the Saints cannot see him, for he is an infinite Being, a Spirit invisible, invisible to the eye of the body, but he shall be held forth clearly, God will hold himself forth to the eye of their understanding, and his people shall have full and clear visions of him: they shall know him in his Nature, and they shall know him in his attributes, they shall know him in all his works, and they shall know him in his Word; whatsoever was hid from them in the days of their flesh, shall then be revealed, they shall know him in his Counsel, in those secret ways which God walked in from Eternity, which no creature can give a reason of, God will then unfold himself, they shall have continual visions of God, visions of grace, and visions of love, and visions of light, and visions of glory, which shall continually flow forth from the

Throne, this will be a mighty gain. When the Queen of *Sheba* came to *Solomon* to see his House, in 2 *Chron.* 9. 7. she said, *Happy are thy servants that stand in thy presence, to hear thy wisdom;* if they were happy that saw *Solomon* and his wisdom, and looked him in the face, then much more shall they that stand forever in the presence of the great God, King of Kings, and Lord of Lord's, and shall see his face and behold his wisdom, and shall for evermore be satisfied with a full vision of God, so much as the creature can hold. It's true, the creature is finite, it shall not be infinite as God himself is, but they shall behold the glorious visions of God himself, which will be mighty gain. But again,

7. Seventhly, Believing souls by death shall be gainers in respect of their habitation: here they dwell *in a house of Clay,* so *Job* calls it, *Job* 4. 19. it is a *house of Clay, whose foundation is in the dust, and is crush'd before the Moth.* It is a poor house that a Moth can throw down, that the Moth can crush, and yet this is the house, the house of the body, and this is the house that the soul lives in whilst it is here; a house of Clay that hath no foundation but the dust: a house without a foundation, it cannot stand, it's down in an instant, every storm of wind will blow it down, it hath only its foundation of, and from the dust; exceeding frail is the body set forth by this expression: now what shall the soul gain when death comes, *It hath a house not made with hands, eternal in the heavens,* in 2 *Cor. 5. 1. For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the Heavens:* It's a mansion, or dwelling house, it's not a Tabernacle; *In my Fathers house are many mansions, Job.* 14. 2. It's not made by the hand of man, it's made by God himself: It's glory that was laid up before the foundation of the world; it's uncreated glory, God himself will be the heaven, he will be the dwelling place of his people, and they shall dwell in him, throughout all Generations forever and forever: here is a change you see, in respect of the habitation, and it will be much more gain, than for man to change a Dungeon for a Palace, the soul comes out of a Dungeon, and it's put into an Inheritance, an Inheritance with the Saints in light. But Again,

8. Eighthly, They gain in *respect of their company:* our Savior says in *Matth. 8. 11. They shall sit down with Abraham, Isaac, and Jacob in the Kingdom of God;* no worse company than *Abraham, Isaac,* and *Jacob,* and the spirits of just men made perfect: there shall be no failings, nor defects, there shall be no want of love, there shall be no blemish to take off love, but they shall enjoy the company of the spirits of just men made perfect, this will be a mighty gain. Here there are many failings, failings in the best of Saints, the best company that believers have, even Saints, there are failings in the best of them; but there shall be nothing seen there, but the Image of God, nothing but the Image of Christ; when they look upon one another, they shall see nothing but an attractive love, there shall be no emulation there, they shall not envy one another's glory, but everyone shall glory in his own happiness as his own gain: they shall gain in respect of company. Again in the

9. Ninth place, They shall gain *Confirmation and Establishment* by this blessed condition, all this that is spoken of, he shall be established in it forever: there shall be no more returning to sin and sorrow, no more returns of former temptations, there shall be no more possibility to fall again, but it shall be confirmed and established in blessedness, it shall no more lose

his happiness than Christ can lose his, no more turned out of heaven than the Son of God can be turned out, they shall be confirmed and established forever, there shall be no robbers, nor no fear of danger; this is another part of their gain.

10. Tenthly, To name no more, Believers shall be gainers *in respect of their body;* for their *bodies shall be new molded at the Resurrection of the great day,* the body shall be made new and serviceable to the soul, every way fitted and Organized for the soul to work: *This corruptible shall put on incorruption,* says the Apostle, and *mortality shall be swallowed up in life;* God will make up these vessels of the bodies of his people again at the Resurrection, and when he hath raised them up, he will raise them as vessels of honor, and vessels of glory. And as it is said, that that matter whereof is made the purest *China,* is buried many Generations in the earth before they take it, and of that they make the purest *China*▪ so though you be buried in the earth, the Lord will raise you up, though many Generations after, and they shall be raised up, and fitted for the spirits of just men made perfect, that God may be glorified both in soul and body to Eternity. This is the gain of that soul by death▪ to that body whose life Christ is: And there must needs be gain to those that are Christ's. For,

1. First of all, It were not possible that Believers should be willing to part, and leave all comforts behind them, and that they should so part with all willingly, with that which is so desirable in the world, I say, it could not be, if there were not gain behind: for God's people have nature as well as others, and they have natural affections, and nature seeks its own preservation, and it looks upon death as an enemy, and yet that this enemy shall be entertained so willingly, that when the Lord calls, he should open his bosom to receive the stroke that he shall send; and be a volunteer in his death; certainly there is something in this, there is that which the World knows not of: how willingly did Christ send forth his spirit? It's said, *He cried with a loud voice, and gave up the Ghost,* his spirit was not snatched away violently, but he gave it up willingly; it is not so with the wicked man, and it was not so with the rich fool in the Gospel, *This night shall thy soul be required at thy hand;* his soul was commanded, it was taken from him by force and violence, whether he will or no, he was not a volunteer, but his soul was plucked from him; but that a man shall give his life up voluntarily, that he should entertain death voluntarily, and part with all friends, Wife and Parents; why, surely it is because the Lord gives a greater assurance of gain, which is to be found beyond death itself. But again,

2. Secondly, If there were not such gain by death to the godly man, it were not possible that he should make such a venture as he doth. If a man venture into a far Country, he will not venture for a little, he will venture for gain, and good gain, or else he will not venture: there is a venture at death with the godly man, he makes a venture, and it is the greatest venture that ever was made, he doth not venture his estate, but he ventures his soul which is infinitely of more worth than his estate, and the venture is for Eternity, and if that venture be lost, all is lost, and he is undone forever, yet thus he ventures and launcheth forth into the Gulf of Eternity: but he hath a word from the Lord, and he saith, Well, if God will deceive me, let him, I will venture; now the believing soul doth see the future great gain that will follow death. But again,

3. Thirdly, If it were not so, Believers were the miserablest creatures of all men; *If it were not for Christ, we were of all men most miserable,* if there were no hopes of better, then we were the miserablest of all men, for we are the lowest of all men: Afflictions, Persecutions, Griefs and Sorrows of all sorts is the portion, many times, of God's dearest people and children; now if there were nothing beyond the Grave, *we were of all men most miserable;* the Apostle was in deaths often, he was dead every way, he carried his life in his hand, he was the offscouring of the world, so accounted, and now if there were in this life no hope, no hope of a Resurrection, no hopes of a better world, then we were miserable indeed; but the believing soul knows that the end of the righteous man is peace, and the end of the transgressor is, to be cut off. But again,

4. Fourthly and lastly, to name no more, Death must needs be gain to believing souls, because it was gain to Christ: Christ's gain came in by death, and therefore so shall theirs: *Ought not the Son of man to suffer these things, and so to enter into his glory?* It's the way to his glory, by way of sufferings. He was led along all his life in this way, his gain came in by losses, his honor, his greatest honor came in by dishonor, and that reproach and that low condition that befell him whilst he was in the World, he found honor in dishonor, and his exaltation came in in a way of humiliation, and life came in for all his people in a way of death, by his own death, *He took upon himself the form of a servant,* &c. his exaltation came in in a way of humiliation, and life for his people came in by his death; as it was with Christ, so shall it be with his members; for there shall be a conformity, and there shall be an uniformity betwixt Christ and them; as it was in the head, so shall it be with the members; as his exaltation came in in a way of humiliation, so shall theirs, and their life in the greatest of it shall come in by death; God the Father delights to walk in this way, for it is contrary to the World, and God delights always to do the greatest things by contraries. In the Creation of the World, and so in the new Creation, when he made the World he made all things of nothing: and so of the new Creation, he converts a sinner by that which is most opposite, by the Word of the Lord, which his soul hates, and yet that Word of the Lord doth conquer him, and change him into his own likeness: and so God leads his people to glory through a low way of suffering, and when he brings them to the full possession of it, he carries them through the dark entry, through the dark narrow strait entry of death, and through that place he leads them to the enjoyment of that glory which comes in by death. I have no time for Application: But Brethren consider it, death is gain to those whose life Christ is, but it is loss, and the greatest loss that ever was met with, unto those that have not Christ for their life; I beseech you to look to yourselves, and to look about you before death comes: when death comes you must venture such a venture as never was made, you venture your souls and your Eternity, and by that venture you are made or else you are mar'd to Eternity; look about you, examine, Is death like to prove gain to you or no? What assurance have you that death shall be gain? I should press this further, but the time is past already, I shall reserve it for another time.

SERMON VII.

PHILIP. 1. 21. For to me to live is Christ, and to die is gain:

YOU may remember the Point that we are insisting upon.

DOCT. *That where Christ is life, there death is gain.*

I have opened the Point, and shown you wherein death is gain to believers in several particulars. But I shall proceed in answering some Objections before I come to the Use.

Object. It may be, may some carnal heart say with *Nicodemus,* how can these things be? how is it possible that death should be gain, when it strips a man of all his comforts, turns him out of possession of House and Land, it is no longer his, if death comes it deprives him of all his friends, he is left friendless, it turns him naked out of the World, and how is it possible that that should be gain?

Answ. I Answer, If there be not something beyond the Grave, if a man hath not an Inheritance laid up in Heaven, I grant it, that death is the greatest loss of all, for it robs a man of all comforts at once; therefore I say, if a man hath not a share in the Land of Promise, if he hath not a more endurable substance in Heaven, I grant that death is a great loss; therefore what I say concerning those who are gainers by death, it concerns them only that have interest in Christ, and to them it is not loss to be stripped of all comforts; for why? It puts them into possession of their Inheritance; and what though death doth strip them of a few outward comforts? It's no great loss, or it's not considerable. If a great Heir be gone home to his own Country, if he gets to his own door, his own house, and his purse be taken from him, what are a few pence? It's no great wrong, because he hath now taken possession of an Inheritance that will bring him in a yearly Revenue, thousands it may be; the loss of his few pence from his purse is no great matter.

2. Secondly, Besides, Whatsoever is lost in death, it is no great matter to a gracious heart, because the World is Crucified to him, and he to the World beforehand; I say, however the World may look upon death as a loss, yet a gracious heart doth not, because the World is dead to him beforehand, and if it be dead, if it be a dead Carkass, it is no great loss to part with it; and though a man loves his Friend never so dearly, as *Sarah,* she was the beloved of *Abraham, Abraham*'s beloved wife, and yet when death came, *Give me a burying place,* says he, *that I may bury my dead out of my sight,* it was no matter to be parted with, when she was dead; and so says a gracious heart of all the things of the World, they are dead, *The world is crucified to me,* says the Apostle, *and I to the World,* and therefore no great loss to him to part with them, because they are dead to him.

3. Thirdly, Besides, A believing soul shall find all to be made up in God abundantly; whatsoever seems to be a loss shall be made up in Heaven, with the presence of God and Christ: Is there a loss of house and Land? The Lord will be the dwelling place of his people throughout all Generations; dost thou lose the light of the Sun? the Lamb is the light of that City: thou shalt find all relations in God, Husband, Wife, Brother, Sister, whatever relation is broken by death, it shall be made up in God, he shall be their friend instead of all, and you

shall find the comfort of all relations made up in Heaven; in *Gen. 17. 7. I will be a God to thee:* it comprehends all relations, that is, Friends, Father, Husband, Wife, House, Land, all creature comforts whatsoever: *I will be a God to thee,* they are to be found in God. Therefore whatsoever, I say, seems to be lost by death, shall be made up in the enjoyment of God himself, and of his Son Jesus Christ: so much in answer to that. But,

Object. 2. Some poor hearts that are taken with this truth, and with the great gain of Heaven, will try out, O Lord, why do I live in this miserable world? and why is light given to him that is in misery? and why is life given to the bitter in Spirit? *Job* 3. 20. I have heard of the gain of death, and I cannot be content any longer in this vale of misery, to be kept from my gain, I know not how to bear it any longer: O that the Lord would make haste, and let loose his hand upon me, and cut off this thread of my life.

Answ. Now good Christian, let me say a little to thee; do not make too much hast, do not make more hast than thy Father would have thee. I remember the Apostle in *Ephes.* 4. 26. says, *Be angry and sin not;* so say I to thee, desire death but sin not in thy desire: every desire of death, is not a good and a warrantable desire; there is a holy desire of death, and there is a sinful desire of death, and have a care thou sinnest not.

Quest. But you will say then, How far may a man desire death? When are his desires holy, and when are they sinful? This is a Case of Conscience, that is very obvious and obnoxious to most of God's people at one time or other, and therefore I shall spend some time in answer.

First, I shall show you when a man's desires of death are sinful. And secondly, When they are holy and good.

1. First of all, Desires of death are *Sinful,* when a man shall act anything against his own life: I say, when a creature shall act anything against his own life, when a man or woman shall do anything that shall shorten their own days, or when they shall refuse the comfort that God hath given, or helps to prolong life: if a man's hand be found against his own life, it proceeds from a sinful and wicked desire of death. There's great evil in this, let me show you the evil. For,

1. First, It *doth pluck that out of God's hand, which God hath challenged as his right: the issues of life and death they belong to the Lord;* my times are in thy hand, says *David;* now it is wicked boldness for a man to pluck times out of God's hand; when a man will have them in his own hand, and not that God should have the disposal of them.

2. Secondly, Besides, There is this evil in it, *A man casts away the most precious Jewel, when he acts against his own life;* he casts away the most precious Jewel in nature: Life is the preciousest of all natural gifts; Life is a Talent, a great Talent, it is a Talent given thee for to improve it for God, not to waste it away; God gives thee this Talent, that it may be laid out for him, that thy life may be laid out for his name and glory, and not to cast it away at thy own pleasure, or displeasure: know therefore, that if any man shall at any time act anything against his own life, God will call him to account for it; if the wicked servant was condemned, because he did not improve his Talent, what shall become of him that threw

away his Talent? Life is precious; when a man shall act anything against his own life, it proceeds from sinful desires of death.

3. Thirdly, Again, Desires of death are sinful, *When a man shall desire to die, before he knows what it is to live or to die;* when a man desires to die, before he hath begun to live, or before he knows what it is to die. There is many a poor creature will be speaking against his life: O that my life were at an end; O that God would take me out of the World: But hast thou begun to live yet to God? Many a poor creature will speak against his own life before he knows what God hath done for him: hast thou done the work God hath sent thee into the World for? Hast thou glorified his name on earth? Hast thou finished thy course? Hast thou considered these things before thou desirest to die? Dost thou know what it is to die? Hast thou considered that death is a door that opens to Eternity? It opens to an Eternal condition, to a place whence there is no return: Hast thou considered what door death will open to thee, whether to the inheritance of the Saints in light, or to an inheritance with the wicked in utter darkness? If thou hast not well considered of these things before thou desirest to die, then these desires of death are sinful desires: No, rather go first to God, and desire him to teach thee to live. It may be thou hast been twenty, thirty, forty, fifty years in the flesh, hast thou begun to live? hast thou made him the end of all thy services? dost thou bring forth fruit to him, and not to thyself? is it he that strengthens thee and carries thee out to all thy duties and services? is Christ thy life? Thou hadst need know what it is to live: desire that God would teach thee, what is the end he sent thee into the World for, the cause of thy coming, rather that thou mayest know how to live, and when to die, that when death comes it may be gain, for if thou dost desire death before, thy desires are sinful.

4. Again, Fourthly, Desires of death are sinful, *When a man desires death in a passion:* It is a failing that is incident unto God's own people, and therefore you had need take heed of it: It was *Jonah*'s fault, and also *Elias* failing, in *Jonah* 4. 3. says he, *Take away my life, it is better for me to die than to live;* and when *Jonah* spake this, he was in a great passion: says God in Verse 9. *Dost thou well to be angry? I do well to be angry even unto the death.* Was *Jonah* fit to die now? to die in an anger, to die in a passion? Certainly if at any time, *Jonah* was now unfit to die. It was a strange passion he was now in, and at this time he was angry with God himself, and yet this man will needs die; did he know what he said? O, passion, passion is blind and unreasonable; he will go to God, he will go to the Throne of God, to dwell with God forever, when he is angry with him, he is angry with the grace and mercy of God, in *Jonah 4. 2, 3. For I know that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil: Therefore now, O Lord, take I beseech thee, my life from me, for it is better for me to die than to live.* Certainly *Jonah* was now unfit to die, to go to God, whenas there were such contrary distempers prevailed in his spirit, such a distemper as was most contrary to God; God was full of love, full of bowels and pity, full of meekness, patience, compassion, calmness and quietness of mind: contrary to all this, *Jonah* must and would needs die; here's a passion which is a sinful desire of death; and so *Elijah* in 1 *Kings 19. 4. But he himself went a days Journey in the Wilderness, and came and sat down under a Juniper tree: and he requested for himself that he might die; and said, It is enough now, O Lord, take away my life: for I am no better than my Fathers;* *Jonah* will die in a passion of anger; *Elijah* would die in a passion of fear: he was afraid of

Jezebel, afraid that she should cut him off, but it was his failing; what was *Elijah* loath to be made a Martyr? would he die? and is he loath to die in God's cause? to die for the truth? why, would *Elijah* die, yet afraid that God wonit support him, and uphold him in his way? This is his infirmity, like unto those of *Moses*'s; therefore, Brethren, take heed of *Elijah*'s fears, and *Jonah*'s passion. It is common, if they meet with any discontent, O then that God would take away my life, O that I were out of the world; thus to desire to die when in passion, thou art least fit to die; and therefore it is a sinful desire. That's a Third. Again,

4. Fourthly, Desires of death are sinful when a man shall desire to die, *only to gain ease to the Flesh,* to be rid of some troubles or afflictions that lay upon him: When a man says, O I lie under a heavy burden, and I know not how to get rid of it, O that God would make an end of my days, for I see if such or such affliction comes upon me, I know not how to bear it when it comes; O that God would take away my life beforehand; this is a desire of the flesh, which is a sinful desire. I will show you the sinfulness of it, when a man desires to die only upon these grounds, to be rid of trouble and affliction.

1. First, He doth charge God foolishly: It is said of *Job* in the latter end of the first Chapter, *In all this he sinned not, nor charged God foolishly.* But afterward *Job* did charge God, when he came to consider the day of his birth, he spake against his own life, *Wherefore is light given to him that is in misery, and life given to the bitter in soul?* There *Job* did charge God foolishly, as if God were not wise enough to measure out thy portion▪ O thou wouldst die that thou mayest be eased of such and such an affliction, thou chargest God with want of faithfulness, want of wisdom, want of love: see what *Absalom* said when he flattered with the people, *O that I were Judge,* saith he, *I would hear every man's Cause, and it should not be so and so, I would rule better than my Father David;* he charged his Government with folly, I would do Justice better than he. And truly so thou sayest, O that I were in God's place, O that I sat upon the Throne, I would dispose better of my own condition, I would dispose of it with more wisdom, and more love, and more compassion. What a high charge is this to lay upon God! O, have a care thou dost not charge God; thou sayest, wherefore is life given to thee in such an affliction? thou chargest God foolishly: Dost thou not know? why God knows (it may be) that the life of Nature is continued, that so he may increase the life of grace in thee, or that he may kill the life of sin in thee, or that he may give thee more of himself, that thou mayest have more experience of his love and goodness, or that thou mayest be a pattern to others, a pattern of his patience, of his power and goodness, and therefore is life given thee.

2. Secondly, Nay further, When thou speakest against thy own life, and desirest to die, thou dost limit the holy one of *Israel,* and commit that sin which the Children of *Israel* did, they tempted God, and limited the holy one of *Israel.* When thou sayest, O that God would take away thy life, that thy affliction may may be taken away; why, cannot God take away thy affliction, and not take away thy life? hath God no other way? He can make a hundred doors, and find out a thousand ways; must he needs open that door, the strait door of death, or else he cannot open a door of deliverance for thee? why dost thou limit and tempt the holy one of *Israel?* If thou desirest death because thou wouldst be delivered, thy desire is sinful. O desire rather that the Lord would be with thee in thy affliction, and make thee a Conqueror

over thy affliction, that thou mayest get above thy affliction to glorify God in the fire. That's a Fourth. But,

5. Fifthly, Thy desires of death are sinful, *When as thy desires are unlimited,* when they are not subjected to the Will of God, when they are absolute, when a man will have no denial whether God see it good or no, whether the Lord's time be come or no; thou sayest it is gain, shall I not desire gain? No, thou mayest not desire gain with an immoderate desire. The Apostle *James* reproves those that say, We will go, and buy, and sell, and get gain, no, but says he, *Stay and ask God leave, If God will, we will do so and so,* &c. When you would go to the new *Jerusalem* for gain in that City, say not, *We will go, we will go;* no, say, If God will let me go: God will have thee to finish thy course; there are many that would go, though the Lord hath no need of them; these unlimited desires of death, are unlawful desires.

Quest. But you will say, When are desires of death Lawful? I shall desire to speak a few words to that briefly.

Answ. First of all, When a man doth not desire death for death, *but death for life.* There are many poor creatures are desirous to die, but they know not wherefore, but now a holy man hath holy desires, his desires are not death for death, but death for life: for death is an enemy; to desire death, only to cease to be, only to lie still in the Grave and cease to be; the Apostle in 2 *Cor.* tells you wherefore he desired death, he do not desire to be unclothed, *But to be clothed upon, that mortality may be swallowed up in life; not to be unclothed,* to lay aside the body, to be in the Grave, and to cease from being, but *to be swallowed up in life, to be clothed upon,* to desire death for life: seek for that life which we are sure shall come into us by death, this is a lawful desire.

2. Secondly, Desires of death are lawful when a man desires to die, *that he may sin no more against God,* that corruption may be fully mortified, that there may be nothing left in the soul to provoke the Lord any longer, that may displease the eye of his glory, that it may be holy in all things, made like unto Christ, even without sin: a gracious heart says and believes, because the Lord hath spoken it, that death shall be the death of sin, as well as the death of the body, sin brought death into the world, and death shall carry sin quite away, that at death it shall be abolished, that there shall be no more sense of sin, no sense of lust; to desire death for this end, that the creature may sin no more, that God may be displeased no more, and grieved no more, this is a lawful desire.

3. Thirdly, When a man desires death, that he may enjoy communion with Christ, this is lawful, to enjoy full communion with Christ, that was the Apostles desire, *Phil. 1. 23. Having a desire to depart, and to be with Christ which is far better;* wherefore doth he desire to be dissolved? he tells you, *To be with Christ,* to see the face of Christ, to enjoy the presence of Christ, that he may be filled with the love of Christ, and behold the glory of Christ, and may be forever in the presence of Christ, and never look off his face, but to enjoy full and perfect communion with Christ: to desire death for these ends is lawful.

4. Again, Fourthly, When a man desires death, *That he may lift up the name of God in Heaven, that he may do the Will of God perfectly, as it is done in Heaven by the Saints and Angels.* O here he

cometh short in all the works and services he desires to do, he cannot do the thousandth part of that which he desires to do, and therefore desires death, that he may lift up the name of God fully in Heaven, that he may there be swallowed up in the present enjoyment of God and Christ, that he may be infinitely enlarged to sing *Hallelujahs* unto God to all Eternity; thus to desire death is lawful. But,

5. Fifthly and lastly, to say no more, *This desire of death must be with an indifferency to the Will of God:* though it be for never such good ends, though a man desires death for life's sake, though he desire death that he may sin no more, that he may be with Christ, that he may lift up the name of God fully in Heaven; yet if it be not with an indifferency to the Will of God, it is not a holy and lawful desire: and therefore the Apostle in the Text, refers himself to the Will of God, *I am in a strait, I know not what to do: it is best for me to die, I am in a strait, I will not determine:* though I shall be deprived of my gain, and be a loserby it, yet it is no great matter, if God may gain anything by my life, if his Church may gain anything, if any poor soul may gain anything, if God hath any further work for me, I am content to live, *I know not what to choose,* says he, but I refer myself to God, this makes the desires of death lawful. When a man hath considered all, and yet notwithstanding he knows death shall be gain to him, yet he refers himself still to the Will of God. If thou hast any service which may be for the good of thy people, and for the advancement of thy name, if thou hast any message, though it is hard to keep from home, if the Lord will have me do any service for him, why, I am willing. When the desires of death are thus referred to the Will of God, submitting to his Will, whether by life or death; thus are the desires of death holy and lawful. Thus have I shown you when desires of death are sinful, and when lawful. The Application of the Point is yet behind.

SERMON VIII.

PHILIP. 1. 21. For to me to live is Christ, and to die is gain.

THE Subject in hand is Gain, and therefore I hope you that are wise Merchants will not be weary of it: the whole World is for gain; every man says, Who will show us any good? I have shown you a great deal of gain that is by death, for those that have interest in Christ: and O that the Lord would make your hearts desirous to know how you shall get this gain, how you may so live as that the great venture you make of death may be gain unto you. But I shall prosecute that in its time. You may remember the last day we spent most of the time in Answering a Question.

Whether it be lawful to desire death or no? I told you there is a good desire, and there is a sinful desire of death, and I shown you the differences. But I shall wave repetition, and come to the Application of the Point.

Use 1. It lets us see what a fancy or conceit that is that men have taken up, That the soul hath no existence without the body, but that it ceases to be, whenas the body is laid in the dust: there is such a conceit that the soul sleeps, or that it ceases to be until the day of Resurrection, that God should give life again to the body.

This Text doth confute that opinion; though it may be matter of temptation, even to God's own people: if it were so, then it should not be gain to die, if the soul cease to be, when separated from the body, it should not be gain to die. I might bring many places to confute this: what think you of that in *Luk.* 23. 43. where Christ says unto the good Thief, *This day shalt thou be with me in Paradise;* surely Christ speaks not of the body, it could not be understood of the Grave that his body should rest in, for to be with Christ in Paradise implies more: Paradise was a place of pleasure, it was a place in which *Adam* did enjoy the presence of God: therefore certainly the soul hath existence when separated from the body, the souls of the righteous are where they do enjoy the presence of God. Again, that in *Rev.* 6. 9, 10. where it is said of them that are under the Altar, they cried out, *How long Lord, holy and true, will it be, e're thou avenge our blood on them that dwell on the Earth?* Then the soul hath existence when it is out of the body, for these souls cried, *How long Lord?* It is true, there are divers operations of the soul which do cease, which do depend upon the operation of the body; but there are many operations in the soul which the soul doth most excellently exercise, notwithstanding its separation from the body: the Apostle *Paul* was in a holy, ecstasie as out of the body, and when he was in the body it's said, *His soul saw such things as were unutterable,* not to be seen nor heard. But I shall not need to go any further to strengthen you against this temptation; the Apostle in this Chapter saith, *I am in a strait between two, having a desire to depart, and to be with Christ, which is far better.* Where you may see, first, That the soul when it is separated from the body, it doth not cease to be, for it is only departed: *I desire to depart,* an active expression; some Translate it, to flinch, or move, to remove from one house to another; or to be loosed, or dissolved, so some Translate it: I desire to be set free from this my prison; my soul is in prison while I am in the body, now I desire to depart from this house, to be fetched from this house, to depart from, this Prison, and to be with Christ, to depart and to be with Christ: so then there is a being with Christ in a state of dissolution, for the Apostle doth desire to be dissolved for this very end, that when he was dissolved, he might be with Christ; there is a being with Christ, there is an enjoyment of Christ in a state of dissolution. Nay, he saith, *It is far better:* he knew that he should enjoy more of Christ when he was gone, he should have more intimate communion with the Lord Jesus in a state of separation, than when he was in the body, that condition was far better; now I say, if the soul do sleep, if it ceases to be, or to act or to enjoy Christ, when it is separated from the body till the day of Resurrection; why, then he could not have said, it is far better to die, and to be with Christ. But it may be said, it is better to die, because death frees from the miseries of life, and so the Apostle might say, It is better to die, because death frees from the miseries of life, because there is a rest and a cessation from the present troubles and turmoils in the world. If there had been nothing else, he could not have said, It is better to die; for I say, to live, to live the most afflicted life, and the most troublesome life in the world is better than to die, and to cease to be, if there be not an enjoyment of life after that departure. Yea, it had been better for the Apostle to have lived, if there had been no existence of the soul, for then all knowledge of God and of Christ cease, and no actings for God, no lifting up of the name of God, it had been better for him to have lived to have been serviceable to God in his generation, to have lived to have known Christ, for all knowledge of God, upon that supposition, is to be lost and gone; to rest thus, his gain is no better than the beasts gain, the

very beasts gain rest to the flesh: If there had been no more gain by death, he could not have said, It had been better to die than to live; and to live, it had been far better than to die and rest, if there had not been a further enjoyment of God in Christ, in that estate of separation and dissolution. And therefore I beseech you that you would hold this fast, that you may be strengthened against this temptation, that there is no enjoyment of God and Christ in a state of separation, when the soul is loosened from the body: though it is true, the full enjoyment, the full revelation of heaven is not until the Resurrection, when soul and body shall both enjoy the glory of heaven. But so much for the first Use.

Use 2. Secondly, If death be gain where Christ is life: then this may comfort you in the loss of your friends, you should not mourn inordinately for the loss of your friends, when you have hopes of their death. It is true, it is not only lawful, but it is a duty to mourn. I shall show you how far it is lawful to mourn in the loss of friends.

1. First of all, As seeing that the hand of God is gone out against you: If the Lord comes and makes any breach in a Family, and the hand of God is gone out against you, the Lord would that men should lay it to heart, in *Heb. 12. 5. My son despise not the chastening of the Lord, neither faint when thou art rebuked:* there are two great extremes, either to despise the chastening of the Lord, or else to faint under it; the Lord would that we should lay his hand to heart when it is upon us; to consider what is the voice of the Rod, what is the message that is in its mouth, and what it is that the Lord speaks by such and such an affliction. Again,

2. Secondly, Our mourning ought to be either more or less according as those that we part with are more or less useful and serviceable in their Generation; when God plucks away those that are Pillars, those that should stand in the gap, those that should prevent Judgments, that should hold his hand from striking a Nation; in such a case the Lord allows, nay, he calls for a great deal of sorrow: and it is made a sign of a hardhearted people, and a people that are fit for destruction, and nigh to ruin, when the Lord shall take away such Instruments, and it is not laid to heart, in *Isa. 57. 1. The righteous perish,* saith he, *no man lay it to heart, none considereth that they are taken away from the evil to come;* It is a sign that there was evil a coming to that people, when the righteous are taken away, and they do not lay it to heart. But I say, when that we have no hopes in the death of Friends, when we see the hand of the Lord is gone out to cut off men in sin, when God shall meet them in a way of rebellion, I confess there is more cause of raking up a sad lamentation. You know what was *David*'s carriage in this case, when God smote his son *Absalom,* he was smitten in his rebellion, he died in his sin, and therefore *David* takes up a sad lamentation, *O Absalom, my son, my son, would God I had died for thee;* but in another case, in the case of another Child, when his Child died, in whose death he had hopes, *David*did not mourn with bitterness then, he rather was comforted: seeing it is the Will of God, *I shall go to him,* says he, *he shall not return to me.* Thus you see how far it is lawful to mourn, whenas God takes away a friend by death; but when we have hopes in their death, that death is gain unto them, this should exceedingly compose and calm and quiet our spirits.

Object. But you will say, Your loss is great, your loss is exceeding great, such a dear Husband, such a loving Wife, such a beloved Child, there's none know how great my loss is, and therefore do not condemn me in my mourning.

Answ. I Answer, How dear so ever thy friend, and how great so ever thy loss be, if thou hast interest in Christ, thy loss cannot undo thee; if the Lord be thy portion, thy loss cannot undo thee: *Baruch* was reproved because he took up so sad a lamentation in *Isa. 45. 3. Woe is me, for the Lord hath added grief to my sorrow, I fainted in my sighing, and I find no rest: woe is me,* &c. he had interest in God, and therefore he did not well so to complain, because his loss could not un▪ do him; yea, thy loss is not so great but God can make it up in himself, and if God give thee more of himself, though less of the creature, thou shalt have no cause to complain.

3. Thirdly, But again, Consider, and look upon not only thy loss, but look upon the gain of thy friend: if thou hast hopes in his death, look upon his gain, and let that quiet thy spirit; why, he gains rest, he is laid down to sleep, will you mourn when your friends lie down in their beds to sleep? The righteous when death comes, it lays them upon their beds to sleep; if thy friend gain rest, why then shouldst thou disquiet thyself by inordinate mourning? He gains peace and joy: the righteous enter into peace, and therefore why shouldst thou so mourn, as to disturb thy peace, or to quench and damp the joy of the Lord in thee? Why, it is thy friend that dies in the Lord, it is the time of his advancement, he is advanced, it is his Marriage-day, or a day of Coronation, and therefore there is no cause of inordinate mourning. And you that are Parents, that love your Children never so dearly, you will be willing to part with them for their preferment, though you marry them, when it may be you shall enjoy little of them, when they shall go hundreds of Miles from you, you shall enjoy little of them; But you will say, it is to a man that hath a great Estate, and why should I hinder them? Now are you willing to part with your Children for preferment when you see they may enjoy a little of earth, and shall you be unwilling to part with them, when they may enjoy the fullness of Heaven? Will you trust a man, a creature with them, and will not you trust the Lord with them, who hath more right to them than you, and hath more bowels towards them, and more power to do them good, infinitely more than you? Why, you are willing to part with your friends for their safety; if dangers are coming, you are content that your friends should be hidden in places of safety, and shall you mourn, if the Lord shall take your friends to hide them? for if God do take away the righteous, it is but to hide them, he will hide them from the evils to come, he will take them and hold them in the Grave, that they shall not see the evil that is coming, he will hide them till all calamities be past and gone, and they shall then come again in the time of the Resurrection. *If you love me,* says Christ, *you would rejoice because I say I go to the Father:* Do you love your friends, and will you mourn inordinately because they go to their Father, when they go to lie in the bosom of their Father?

But you will say, Did not Christ weep when *Lazarus* was dead? Christ wept and mourned. It is lawful to mourn, I told you before, and how far you may mourn; But it is conceived, our Lord did no mourn nor weep so much because *Lazarus* was de at as because *Lazarus* was to live again; our friend *Lazarus* sleepeth: Christ did not weep because of that, Christ knew what he

intended to do, that *Lazarus* should be raised again, therefore he did not weep for the loss of *Lazarus,* but rather he wept that *Lazarus* was coming into a troublesome World, for he knew that his friend *Lazarus* should be a loser by it, though *Lazarus* was content that Christ might be glorified to come again; even as Christ was content to leave the glory of Heaven to do his Father service. Christ knew *Lazarus* should be a loser, and therefore he was very loath to awake him, to stir him; his friend was now lain down to sleep, and shall he awake him before the morning? Therefore was it that Christ wept. Still, I say, retain this as a ground of Consolation, in the parting with your friends, when ever you have hopes in their death, know that it is a time of their advancement, and therefore whilst you have your friends; do all the good to them you can, and get all the good from them you can, so that that neglect of yours may not be a burden to you, and be a gaul to you in the loss of friends, but when God shall call for them, when you have hopes in their death, do not grieve inordinately, but know and rest in this, and rejoice in it that it is their gain, and their greatest advantage. So much for the second Use.

Use 3. Let this stir up everyone to be inquisitive, how death shall be made gain to them; I say, let everyone seek after this, it is a point of as great concernment as you have met with, and therefore you should spend many thoughts upon it; how shall you know, and how shall you get assurance of this, That when death comes it shall be gain unto you? Let me stir you up to seek after this, to get the knowledge and assurance of it. Why Consider,

1. First of all, That you cannot withstand the stroke of death, you had need make hast in this work, I say, you cannot out-stand the stroke of death when it comes; the stroke is unavoidable. Poor man! he is crush'd before the very Moth, there is a decree, and an appointment of God concerning it, and therefore it cannot be withstood. O how little do men exercise themselves in the thoughts of this? That man doth not only die, because he is made of dust, and so must return to dust, all creatures must be dissolved into their principle; but he dies by his Statute Law, he dies by the decree and appointment of God, which was inflicted by way of punishment, and this still makes it more certain: *In the day thou eatest thereof, thou shalt die the death, which was appointed for all men once to die; there is no man can redeem his soul from going down to the Grave;* what man is it that lives and shall not see death? It is everyone of your conditions, every fool that is here: and therefore what need of looking out to get assurance that death shall be gain!

2. Secondly, Nay let me tell you further, that you may make the more hast in this work, This time is like to be a time of great Mortality, Judgments will sweep away many, Plagues shall be poured out upon the World, till the World be reconciled to God and his Truth; and now in this latter time, there shall be greater opposition than ever, and so greater Plagues than ever; now that Christ is making way for his Kingdom, he will bear down thousands before him. Look to yourselves, you had need get assurance that death shall be gain: *If his wrath be kindled but a little: blessed are they that trust in him;* blessed are they that know death is gain; I tell you Christ shall go forth in a great deal of wrath now to smite and bring down his enemies to make his way to his Kingdom; and certainly the appearances of Jesus Christ shall be exceeding glorious, and terrible to the World; in *Rev.* 6. 16, 17. see how terrible Christ's

coming shall be, which certainly is at hand! even the Kings and Counselors, and the great men in the World shall cry; when the appearances of the wrath of God do come even amongst the Saints, what flinching shall there be of great men, to be hid from the wrath of the Lamb? Still this calls upon us to get assurance that death shall be gain. Nay, let me tell you, that many of God's own people may be born down in the brunt, for Anti-Christ will cost something in his fall; as he cost a great deal in his rise, so he falls by violence, and by the sword, and it is possible his fall may crush many of God's own people.

Nay, let me propound this to your Consideration, That it is the greatest adventure that ever soul can make, this of death; and let that be another spur to you where death shall be gain: you do not venture your Estate, but you venture your souls, and a greater venture cannot be made; it is the venture of the soul, and it is a venture made for Eternity; that, that can be but once done, had need be well done: It is appointed for all men *once* to die, and but *once,* they cannot die it over again, they had need learn to die well when death comes, that you that are Believers may trust God in the venture, you may shut your eyes and follow God, as *Abraham* did, when as God led him forth from his Kindred, from his Fathers house, he follows God no man knows whither: and so must you do when death comes, shut your eyes, and believe, and venture, and follow God whither he will lead you, though from your Kindred, and from your Fathers house to a Land you know not: and therefore before death comes, your eyes had need be opened. Look about you and consider seriously of the venture that you make of death, and how it is that you shall be able to go through. What is it that shall carry you through this venture? you had need take a great deal of pains in searching after this, you had need learn to get assurance that death shall be gain, how else shall you be carried through this venture?

And let me tell you, It is strange to consider that rational men that have rational souls, should be no more moved in such a point as this is; when a man shall know that it is appointed for him to die, and that in death he doth make an adventure, the greatest venture that he can make, he ventures for Eternity, the greatest venture that ever was, and yet whilst it is high time, that he doth make no more inquisition after the knowledge of this one thing, that death might be his gain. And let me speak a word to you who are in Christ, that I may press it upon you. Labor to get the knowledge of this, that death may be your gain; you that do walk in the dark, and at uncertainties concerning this, you that fear the Lord and have given up your names to him, and now walk in the dark, and at uncertainties, and know not whether death shall be your gain; No, my Brethren, this is a sad condition, next to the condition of the unregenerate, this is the saddest; O that the Lord would cause you to wait upon him till he clear up this truth to you; why, how mightily are your spirits disinabled! the want of the knowledge of this, that death shall be gain, it keeps you in bonds; in *Heb. 2. 14. Who through fear of death, were all their life-time subject to bondage:* you are kept all your life-long in bondage, *through the fear of death,* because you know not whether it will be your gain or no; O it is a sad condition that God's own people should be all their life-long subject to bondage. Nay, if you have not this knowledge, that death shall be made gain, your spirits will be weak and feeble, it will weaken your hands and knees, and make you unable to do for God; the want of this knowledge will make a Christian to walk basely and cowardly, it will make

him servile, and make him slavish in what he doth for God, and make him fearful to stand for God, and to hold up the name of God in evil times, and in suffering times, it will make a man be base, and betray his trust, the want of this knowledge will make a Christian betray his trust, it will make him deny Christ and his truth many times, as *Peter* did, when he was pressed with this fear.

And therefore to say no more, As you desire to have your spirits raised mightily for God, and for the service of your Generation; would you do great things for God, (and truly God hath great things to do for his people, even in these last and latter days, even such things as eyes have not seen, nor ears heard, God will work in these latter days, and his people shall be his Instruments.) What shall raise up your spirits, make them noble and suitable to the great work and enterprises that God hath now in hand? If anything in the World will do it, it is this, the knowledge and assurance that death cannot hurt you, when it comes nigh: death shall be an advantage to you, you shall find gain in death, and whatsoever you shall lose, you shall find it infinitely made up in God; the knowledge of this that death shall be gain, it heightens your spirits, and raises up your spirits in the great things of God, in the service of your Generation. But you will say, How shall we come by this knowledge, by the assurance of this, that death shall be gain? It is a great Question which will take up much time, therefore I shall not enter into it. So much for this time.

SERMON IX.

PHILIP. 1. 21. For to me to live is Christ, and to die is gain.

WHere Christ is life to any soul, there death is gain; That's the Proposition in hand. I have entered the Application, and drew several conclusions the last day by way of Instruction.

But I shall spend the remainder of my time in Answer to this Question.

Quest. But you will say, How shall we come by this knowledge, the assurance of this, that death shall be gain?

Answ. That you would all labor to get assurance that death shall be gain to you. It is a point that concerns every soul in the Congregation, and therefore it calls for your attention; get assurance that death shall be gain to you. And let me speak,

1. First, To such as have not interest in Christ, but are in the gall of bitterness, and in the bonds of iniquity, under the power of sin and Satan, and so necessarily under bondage and fear of Death.

You had need look about you betimes, there is a time a coming when you must make such a venture as you never made in all your lives; you Ship all that you have, and all that you can carry with you for another world: when death comes, there is such a venture as never was made in respect of the distance of place, you do not venture to the *Indies,* but you venture to another world, a world which we had known nothing of, if the Lord had not pleased to give us a glimpse of it in his Word, for else we should have known nothing of it; you venture more

than all your Estates: for, my friends, you venture your souls; the soul that is more worth than all you have in the World, if you were Masters of the whole world: *What! will a man venture for the gain of the World, to lose his own soul?* Your loss is irrecoverable, there is no hopes of any future trading, for you venture once for all, sor it is forever.

And herefore, I beseech you, Consider what need you have of looking to this venture, and to get assurance that it shall be made a gainful venture to you.

But you will say, What directions will you give us, that we may have assurance of gain in this venture? I shall speak but one word to you.

Seek after an interest in Christ, get Christ to be your life, and then you shall be assured that death shall be gain: I will not give you any other direction, I will not set you any other way, it will but lead you about; and alas, poor souls, you had not need be led about, you know not how soon the Wind and Tide may serve, and you may set Sail for Eternity. And therefore again, I say, seek after an interest in Christ, get him to be your life: If death shall find you whilst you live to the World, and live in yourselves, whilst you live upon your works, upon your righteousness, upon your riches, upon the creature; I say, if death shall find you before Christ be your life, it is not possible that it should be gain: know that there is none can give you assurance but only Christ, there is none can assure the commodity that you Ship for Eternity, but only Christ, he is the Master of that Insuring Office, and there is none can assure the soul but only he; I tell you, the venture that you make, is more worth than all the world, it would break the whole World to make good the loss of the soul, and yet not able to effect it; Christ sits in the Insuring Office, and he only can give you assurance that death shall be gain, and therefore go and wait upon the Lord for the promise of Christ: Christ is made over to poor sinners in the promise of free grace, and when Christ is given, all other promises are given with him, and if Christ be given with them, then this promise is true, that death shall be made gain to you: go and wait at the footstool of grace, and say, Lord, give out one word, one promise, and that shall be my assurance for my venture for Eternity; do not rest till you get Christ into the Ship, till you get Christ into the venture to venture with you; when Christ comes once into the soul, he will be a good Pilot, he will carry you through all straits and difficulties, he will save you in the midst of all storms you shall meet with in your passage to Eternity, he will rebuke the wind and the waves, though the Ship were ready to be overwhelmed: he can stop every leak, he will throw out everything that is burdensome unto the Ship; then death lightens, and out goes sin, and out goes self; *Micah 7. 19. And thou wilt cast all their iniquities into the depth of the Sea.* Well then, go to the Lord and say, O Lord, the time is a coming when I must make a venture; I must venture my soul, I must venture for eternity and to another world, and I would fain have my Goods insured before hazard comes, before I shoot the Gulf; give me a word of promise from thyself, and I shall rest upon it, if thou wilt come into the Ship, if thou wilt be my Pilot, I know then that all shall be safe, and I shall not only meet with safety, but I shall make the most gainful voyage that ever was made; I say, get Christ to be your life, O rest not till Christ have Insured you that all shall be safe: this is the only way to make death gain. But,

2. Secondly, I shall speak to such as have interest in Christ, and yet do walk in the dark, and still are as if they walked in the region and shadow of death; they have chosen the Lord for their portion, and they have cleaved to him, and yet are not able to say that death will be gain to them. I beseech you labor to get your hearts fortified, and your souls strengthened against the fears of death, O how unuseful will you be until that be done? What bondage are your spirits in through fear of death till that be done? How low are your spirits, how unsuitable unto God's glorious dispensations until that be done? Therefore look unto the Lord this day to strengthen yourselves against the fears of death. What shall strengthen you, you will say, how shall our spirits be fortified against these carnal sinful fears of death?

1. First of all, Labor to understand clearly what is the nature of the Covenant of Grace; I say, labor to understand clearly the nature of the Covenant of Grace, what that Covenant is by which now God saves his Children, and brings all his Sons unto glory: The ignorance of this keeps Christians in bondage through fear of death; know therefore, that the way of salvation now, it is by a Covenant of free Grace, God engages for all, and it is even of free promise, I will pardon, and I will save, and I will sanctify, I will give salvation, and I will give faith to apprehend that salvation; *Ephes. 2. 8. By Grace are ye saved, through faith, and that not of yourselves, it is the gift of God;* there is an abundance of the Covenant of Grace in these words, *You are saved by grace, through Faith;* Ay, *But that Faith is not of yourselves, but it is the gift of God:* know that all is given out freely unto poor creatures under the Gospel; and that all that God requires to be done, it is not to make any purchase of Love, or Grace, or Heaven, there is no sacrifice or oblation to be offered anymore: *Christ hath offered himself a sacrifice once for all,* and there needs no more oblation, no more sin-offering, but that all the sacrifices of the Saints now under the Gospel, are sacrifices of thanksgiving only; it is only to render unto the Lord for what he hath done, for what he hath given out freely by Jesus Ch••••. Brethren, labor to know the freeness of God's Covenant in this and the like particular, it will be an excellent preparatory to thee to die well, and to fortify thyself against deaths approaches, *viz.* the clear understanding of this Covenant; it is said in *Heb. 2. 15. That when Christ came, he delivered them who through fear of death, were all their life-time subject to bondage;* In the Gospel men are delivered from the fear of death, because that the Gospel doth clearly unfold the Covenant of grace. Before the coming of Christ they were trained up in a more legal way, they did not fee the clearness of the Covenant until Christ came, and therefore till Christ came they were in bondage through fear of death; but when the Gospel was once given out, and where that comes, it dtoh unfold God's Covenant, the Covenant of his Grace in the freeness of it, which doth mightily fortify and strengthen the hearts of his people against fears of death; and truly, so long as any of God's people do act legally in their spirits, I say, though they be under a Covenant of Grace, yet if they act legally in their services, not clearly understanding the Covenant they are under, it is not possible that they should meet with perfect peace, or be strengthened to this venture of death with freedom of soul without abundance of fear: *Thou wilt keep him in perfect peace whose mind is stayed on thee,* Isai 6. 3. because he trusteth in thee; when the soul trusts only in God, when it rests only in the Word of God as a foundation of the Covenant of Grace, then it rests in peace; but when the soul doth act legally, and thinks he shall purchase something by his actings, O how unquiet and legal will those

services be to him? When he works for life, how will he know he hath wrought enough? If he stays himself on his own righteousness, and not on the righteousness of Christ, there will be misgivings of heart, and no perfect peace; Ay, but is this righteousness complete? Have I done enough? But are not my works defiled? Is not my righteousness spotted? or is it not short? or is it not scant? doth it not want something of length and breadth? will it wholly cover my nakedness? Thus the soul doth question with itself when it is looking after the Covenant of Grace, and thus the soul is carried out to act in the Covenant, and to look upon all as purchased by Christ, there is the mighty foundation laid, free grace and the righteousness of Jesus Christ; the soul may even venture upon it when it walks through the Valley of the shadow of death; that is the first Direction. I beseech you labor to understand the nature of the Covenant of Grace by which he brings his people to glory. But again,

Direct. 2. Secondly, As you desire your hearts should be fitted against the fears of death, look up to the Lord to enable you to live by Faith; whilst you look up, learn to live by Faith; to live by Faith is the way to die in Faith, and the more Faith the less fear, the less carnal fear: and therefore, O look up unto the Lord to help you to live by Faith, to exercise Faith in every condition; it is said, *Th• just shall live by Faith,* in *Habak.* 2. 4. Ay, in sorrows, in afflictions, in distresses, in the darkest condition he shall live by Faith; he shall exercise Faith in the promise, and live above the darkness of his condition, through the love of God in Christ, in him he shall thus live by Faith: Go to Christ therefore to strengthen your Faith, you that are weak in Faith go, and say as the Disciples did, *Lord increase our Faith,* for it is he only that can draw forth the soul to acting of Faith, *Psal. 119. 49. Remember thy Word unto thy servant, upon which thou hast caused me to hope;* The Lord caused his soul to trust in his promise: Labor to exercise Faith, Faith in every condition; there is some promise that God hath suited for his people in all conditions, and he expects that they should live by Faith upon those promises; the more that you live by Faith in the promise whilst you live, the more able shall you be to look death in the face without terror; exercise Faith every day on the promise, and Faith will grow so strong as you shall be able to say with *David, I will not fear, though I walk through the Valley of the shadow of death, for thou art with me.* That's a Second Direction.

Direct. 3. Thirdly, That your hearts may be strengthened against the fears of death, look up to Christ to strengthen you whilst you are in the World; *to die to the World, to Sin, and to Self;* remember that you are Pilgrims here on earth, O entertain such thoughts continually: I am a stranger on earth, I am upon my travel, in my journey, this is not my home, I must e're long depart this World, I came not here to rest, is not this the bridge to Eternity? it is a bridge to pass over, and shall I build upon this bridge? shall I think to dwell here? shall my affections take up here? No Lord, I am a Pilgrim and a Stranger as all my forefathers: I am crucified to the World, and the W•••• me; *Paul* could look death in the face beyond 〈◊〉 *I am crucified to the World, and the World to me;* labor to die to sin and to self, be willing to cast out self, be willing that the Lord alone should be exalted: he that hath made it his work to lay self aside in all his ways and actions, he will be very willing to lay himself aside, if it shall be for the honor of the Lord Jesus Christ; and when he conflicts with sin, he will rejoice at the reproaches of death, that that enemy that hath done him so much injury shall be fully conquered. That's a Third Direction.

Direct. 4. Fourthly, Desire the Lord to teach you what is the service of your Generation, and to help you to perform it; desire that the Lord would help you to know what is the work of your Generation, and to enable you to perform it; this will fortify the soul against the fears of death: It is very sad to a servant when his Candle goes out before his work be done, he cannot lie down with comfort, his Master hath given him a piece of work, and he hath wholly neglected it whilst his light was given, and what comfort can he have in his lying down; our Lord Jesus Christ hath finished the work his Father gave into his hand, and then he was willing to be gone; in *John 17. 4, 5. I have glorified thee on the earth, I have finished the work which thou gavest me to do, and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the World was.* And so it is said of *David, After he had served his Generation according to the Will of God, he fell asleep;* death was welcome to him, as sleep is to a weary man; when his work was done he lay down with comfort, there is nothing to trouble him, his work is done: after he had served his Generation he fell asleep. There is some work God hath appointed to everyone of us, O desire the Lord to teach you to know what that work is he hath put into your hand, and sent you into the world for, O do that work with all your might, that when death comes it may be welcome, as welcome to you as sleep is to a weary man. But again,

Direct. 5. Fifthly, To fortify your hearts against the fear of death whilst you live, *Live much upon Christ,* make Jesus Christ your life continually, where Christ is life there death is gain; be looking up to Jesus Christ to be a principle of life to you, and to act you continually, live upon him for Justification, live upon him for Sanctification, live upon him for all your comforts, make much use of Jesus Christ continually; the soul that hath lived upon Christ, that hath made him the beginning of all, and made him the end of all (for then is Christ their life) it will be exceedingly strengthened against the fears of death: Let him be the beginning of all your works and actions, take nothing in hand without the strength of Christ, look for the strength of Christ to act you, to breath in you, and to fill your sails in your motion Godward and Heavenward, and let Christ be the end of all that you do; I say, propound Christ as your end, do what you do as unto Christ, whatsoever you do in your services to men, do it as unto the Lord, do your common work as unto the Lord, let Christ be the end, propound him as the end of all that you undertake; I tell you, if Christ be not the end of a man's works, all his works are lost; Christ speaks of some that shall come and say, *Lord, Lord, have not we prophesied in thy Name, and in thy name we have cast out Devils;* and yet in the very next words Christ says unto them, *Depart from me you workers of Iniquity:* here is a strange Epithet, *you workers of Iniquity;* they did abundance of good, Prophesied 〈...〉 Name, and cast out Devils, *&c.* and yet he call 〈...〉 *workers of Iniquity:* if they be not done for C•••• to Christ, Christ will interpret them work 〈◊〉 Iniquity. Make Christ your life, and live upon him, and that will fit you to look death in the face without fear.

Direct. 6. Sixthly, *Converse with Death continually;* that is another Direction that I desire the Lord might set it upon our spirits: converse with death continually, behold death at a distance, even all your lifelong; see death both in the death of Christ, and in your own death. Here you may converse with death:

1. First, In the death of Christ, and then with your death, which is approaching: Christians, Behold your own death in the death of Christ, look upon a dying and a bleeding Savior, behold him as dead, and laid in the Grave, and what was the end of all this, but *that through death he might destroy him that had the power of death, and deliver his poor people from fear of death?* Behold Christ as a mighty Conqueror by Faith every day, and see death conquered: and know that when Christ conquered, he conquered as a common person, he conquered death not only for himself but for his people; O Christians, if you were wise to make improvement of the death of Christ, how might your spirits be strengthened against fears of death? The death of Christ would kill all the fears of death in you; I say, if you made improvement of the death of Christ, you may go and bury the fears of death in the Grave of Christ, for he hath swallowed up death: make it your work t• converse with death in the death of Christ.

And again, Converse with your own death which is approaching: O, how is this neglected? how seldom do men look for a dying hour, or a departure? how loath are men to entertain thoughts of death? I have read of an Emperor that gave a Comm•••• That no man should name Death in his Palace, he 〈◊〉 afraid of death that he gave a Command upon pa••••• death not to hear death named; what advantage do men gain by this? This strengthens the enemy, and weakens their own hearts and spirits, because they are afraid to think of death before death comes: this doth exceedingly weaken a man against the time of his coming. I have heard of a Serpent that is called a Cockatrice, that if it sees a man, it kills him, but if he sees it, it doth him no harm: why, it is true, in this sense we are upon, If death comes upon a man it kills him, but when the soul hath seen death, and hath digested and seen death at the worst that it can do, and hath lived in a dying condition, death when it comes is able to do no harm; and therefore that's a sixth Direction; I desire the Lord would teach us to converse with death, and *to die daily,* with the Apostle.

Direct. 7. Seventhly, I desire that you would labor that *your hearts may be thoroughly rooted and established in the promises;* this will fortify you against the fears of death; upon the promises, and upon that free grace, and that infinite righteousness that is held forth unto you in the Gospel. Many men content themselves with common thoughts and ordinary notions of Christ and the Gospel, and way of Salvation in his free grace, and of the power of Christ in saving of poor creatures; but this is like the stony ground, they are not persuaded of the truth of it, and so settled. And therefore how should this be fortifying against the fears of death? This cannot bear them up in the time of death. Go to the Lord, desire him that he would realize things to you, and that he would make real and deep impressions by his promise upon your souls, that so you may be supported and carried out in the midst of all fears and dange••

〈◊〉 Eighthly, Here is one more Direction, wh•••• give you, which may help to strengthen your ••••ts against the fears of death, and that is, *Whilst you live, labor to live in constant communion with God;* desire that the Lord would uphold your spirits in constant communion and fellowship with himself, and with his son Jesus Christ: Labor to walk with God as *Enoch* did, *He walked with God and was translated;* walk with God in your Generation, and labor to

enjoy communion with God in all Ordinances, be thoroughly acquainted with God, with the goings of God in your spirits, with the counsels of God, with the promises of God, that the Word may be your Counselor and your guide, and your comforter, seek acquaintance with God: What is it that makes men afraid to die? It is because they are not acquainted with God; a man fears in going into a strange place and strange company that he knows not, it makes him fearful: O, if men were acquainted with God, if they did walk with God whilst they lived, and were acquainted with God in life, it would take away the fears of death. And truly, Brethren, you had need get extraordinary acquaintance with God before you leave your Country and Fathers house, and follow him to a place you know not; you had need be well acquainted to follow God, and in making such a venture as you have heard of: therefore make all improvement that may be to get more acquaintance with God under the Gospel: God's people are more generally freed from the fears of death, because they have more acquaintance with God; We are come, says the Apostle, *Heb.* 12. 23. we are not only come to Jesus Christ the Mediator of the Covenant, but *we are come to God the Judge of all:* Now under the 〈◊〉 there is the way for Christians to come with 〈◊〉 and boldness to God, even to God the Judge 〈◊〉 to have a sweet familiarity and acquaintance w•••• God, even that Judge who judgeth all; and that soul that hath been acquainted with God, will not fear to go to God when God calls. There was a gracious man I have heard of, when he came to die, says he, *I shall change my place, but not my company;* he had walked with God all his life, God was his companion, he had walked with God in all his ways, and had done his work, though he doth change his place, having walked with God on earth, he should now walk with God in Heaven: Now, O that we might thus walk with God, and not be afraid to walk with God, my Friend, my Father, my Companion. Thus much for Direction, the Lord sanctify them to you I shall conclude these Words and this Text with one word more.

I beseech you, you that have interest in Christ, that have Christ for life, and death for gain,

1. First of all, That you would see how you are beholding to Jesus Christ for this, that ever the Lord should make death to be gain. What a loss is there in that? What is there more dreadful than death? That the Lord Christ should make this to be gain to his people! O stand and wonder: death is not gain in itself, it is the greatest loss in the World; Ay, but this man shall comfort us concerning the toil of our hands: this man comforts, this Lord Jesus comforts concerning death as he makes it to be gain; that which separates soul from body, which might have separated soul from God to Eternity, shall not only separate soul from body, but set it nearer unto God and Christ, and carries he soul into sweet enjoyment of himself, it leaves the body in the Grave to refine it, and God will at the last day 〈◊〉 it up unto Glory. And therefore, I beseec• 〈◊〉 •hat you would endeavor that your lives ma• 〈◊〉 to Christ; Hath he made death gain to yo• 〈◊〉 he make it the most gainful venture that ever you made? How ought you to desire, by all means, that your lives may be gain to Christ? Be you willing to suffer anything for him, for his sake: you may well do it, he hath made death to be gain to you; you may well labor, there is a *Rest* for you: Be you willing to do and suffer for Christ. Nay, you should lay out your lives for Christ, O put them off at the best advantage, to die for Christ is the best advantage, O, put off life for the best gain for Christ: you may well

do it, for he hath made death exceeding gainful and advantageous to you. To conclude all with a word of consolation: You that have interest in Christ, is he your life?

What strong Consolation doth this minister unto you? O, blessed are the people that are in such a case; Christ to be gain, Christ to be advantage in life and death? There is a blessed condition, why, all you that have interest in Christ, what need you fear death? I say, what need you fear death? It cannot hurt you, it is an enemy disarmed, the sting is taken out: you may take a Wasp in your hand and put it into your bosom when the sting is out; the sting of death is out, and it cannot separate you from the love of your Father.

Nay, it will carry you unto nearer embraces of God and Christ; *I am persuaded,* says the Apostle, *that neither life nor death, can be able to separate from the love of God in Christ;* Death cannot separate from God's Covenant, though it may separate from body and soul, though the body lies in the Grave, yet the Covenant of Grace holds: *I* ⟨◊⟩ *God of Abraham, Isaac and of Jacob;* the ⟨◊⟩ ••••nt of God holds; now the Lord takes care of ⟨◊⟩ ••••ones of the Saints in the Grave, they shall ⟨◊⟩ by virtue of this Covenant. O what! do not you fear death? you may make a bold venture on death, you that have Christ for your life, I say, you may make a bold venture, you may shoot the Gulf of Eternity, and venture all upon him, for he is your life, and he will not fail you, you have his example, and he is gone before you, he would fortify your hearts, he hath gone before you, he was the Captain of your Salvation, and he first broke the Ranks; he was partaker of flesh and blood with us that he might suffer death, and so that he might destroy death, and therefore Christ hath given you his Example; he intended that you should see the worst that death can do, and it can do you no more hurt than it did him, you that have interest in Christ it can do you no more hurt than it did him; he is in the Ship with you, he is Partner with you in the venture, and if you lose, he shall be the greatest loser: Christ is Partner with you in the venture; and if you shall lose in this venture, Christ had as good never have risen again, it is all one whether he suffers in his person or in his members, if they should miscarry in this great venture of death, Christ had as good never to have risen again, it is all one; O, what hath the Lord done for you, thus to fortify your souls, and to strengthen you by his own venture in that Partnership that Christ hath undertaken with you, that this may spur you on? Consider it well, is not this a blessed privilege? *O that I might die the death of the righteous,* saith *Balaam;* no wonder he desired it; what a gain does the righteous man get in his ⟨◊◊⟩ at the Lord would persuade you to live the ⟨◊⟩ righteous, to see the life of Christ, and ⟨◊◊⟩ Faith of the Son of God: whilst you liv••••••••ath engaged that you should live the life of ⟨◊⟩ ••••teous; but if Christ be not your life, you will never partake of the life of the righteous; for where Christ is not life, death cannot be gain.

But you will say, Do not God's own people fear death, even as well as others? Why, we see they are subject to fears; where is the difference betwixt their death and others? they may have fears of death as well as other men.

I Answer, It is true, even the righteous man may fear; nay, not only the fear of nature, but his fear may be sometime inordinate and sinful; Ay, but in his fear he runs to the promise,

even as *Jacob* did when he was greatly distressed when he came to his brother, *Lord,* says he, *I fear my Brother,* but he runs to the Promise, *but Lord, thou hast said, thou wilt be with me, and do me good and bless me;* he fears as well as others, but in his fears he runs to the Promise.

Yea moreover, To say no more but this, The righteous man shall be delivered from all his fears; therefore he does not upbraid the righteous, they have Promises to run unto, and the Lord their God will save them from their fears: even our Lord Jesus feared when death approached, he was greatly afraid, he put up strong cries with tears and groans, and yet was heard in that he feared, in *Heb.* 5. 7. In the days of his flesh he feared, and his fears made him cry aloud, and his Father that was able to save him, is able to save thee from all thy fears: these fears shall make him cry to his God, and he shall be certainly heard in that he feared, and so was made a Conqueror: And so shall it be with those that are in Christ, they shall be Conquerors over all their fears; this poor man cried, and the 〈◊〉 saved him and delivered him from all his fears. 〈◊〉 shall serve for this time.

FINIS.

P-TA2-3. The Son of God walking in the fire with the servants of God in nine sermons upon Dan. III. XXV - Armitage, Timothy, d. 1655.

THE SON OF GOD Walking in the Fire with the Servants of God. IN NINE SERMONS Upon DAN. III. XXV. BY That Precious and Holy Man Mr TIMOTHY ARMITAGE, Late Pastor of a Congregation gathered in the City of *Norwich.* Unto which is added another SERMON Preached by him, upon *Eccles.* 9. 10. At the Entrance of one of the Mayors there into his Office.

LONDON, Printed by *J. Macock,* for *Henry Cripps,* and are to be sold at his Shop in Popes-Head-Alley, near *Lombard-Street,* 1656.

To the Reader.

THe Prophets, do they live forever? as the holy Prophet *Zechariah* asks the *Question;* wherein he also implies the *Answer,* Surely they do not live forever; which daily experience doth bear witness unto; *For we see that wise and good men die, as well as the foolish and brutish person:* And 'tis no small Mercy unto them (what ever it be to those who remain) that they may rest from their Labors; yet were it not great pity that all their precious Labors should die and be buried in the dust together with themselves? Now although that gracious and sweet-Spirited Man, M^r^. *Timothy Armitage,* the late *Pastor* to a *Congregation* gathered in the City of *Norwich,* is now gone to his blessed Rest, (of whose Death it cannot be said, as 'twas of that King *Jehoram;* That *he departed without being desired;* for his absence is still very much lamented (and not without cause) unto this day: Yet through the Lord's good Providence, some of his holy Labors that fell from him being taken up by the careful Hand of a Christian Brother of that *Congregation,* who had the Pen of a ready Writer; are here presented to the world (as some others also may, if the Lord please, in time be brought, to light) whereby such as have their senses exercised to discern both good and evil, may easily perceive what a good Treasure there was in the heart of that good man, whence such good things, both new and old, have been brought forth. I doubt not but such a sweet savor of a gracious Spirit, will so evidently appear all along through the Veins of these *Sermons,* to such as are *spiritual,* and can savor spiritual things, as that should I go about to write *Letters* of *Commendation* of *Him* or *Them,* I suppose it might be said to me as the *Samaritans* sometime spake unto the *Woman* that persuaded them to come and see *the Christ; Now we believe, not because of thy saying, for we have heard him ourselves, and know that this was a most choice and precious Man indeed.*

And seeing it hath been the Lot and Portion of the *Saints,*even in all *Ages,* more or less to meet with manifold exercises, and sharp sufferings, in one kind or other; yea sometimes even with *Fiery Trials:* and what afflictions may also abide us in these latter Times, the Lord only knoweth: Therefore I cannot but think, that the *Subject* of these ensuing *Sermons (viz)* The *walking of the Son of God with his Servants in the midst of the Fire)* may be very seasonable and comfortable to all the Servants of *Christ,* even in these and the after times. What this our *Dear* and *Reverend Brother* spake herein, was (as it seems) that which he had the experience of not long before, having (as I am told) but newly come out of the *Furnace;* I mean a most

violent hot burning *Fever:* so that there is the more cause to hope, that what came from his own heart, may (through the Blessing of *Christ)* go to the Hearts of others also.

If any seeming Pleonasms, or Redundances, or deficiency in any Phrases or words may appear to any herein, let them please but to consider, that these *Sermons* are put forth not by the Authors own *Notes,* which (as it seems) are very hardly to be read, but as they were taken from his Mouth in Preaching. I shall only crave leave to mention one passage, lest possibly any might seem to stumble or be offended at it, *viz.* That about the suppressing of Errors, in *pag.* 118, 119. as if he did absolutely deny the exercise of the Magistrates Power in any such matters, or in any case whatsoever; Whereas if his Expressions be candidly taken, as they may, *viz.* That the Sword or Power of the Magistrate is not to be exercised against any Person merely for the very holding of an Error, if no more, without any manner of Civil disturbance or circumstances of that Nature (for he speaks not at all of any such holding & spreading of Errors) I know not any that will, or can affirm or maintain the contrary, and so take any just offense at the Expression. I shall add no more, but desire that the Blessing of Christ may accompany these holy Labors.

13d. 7m. 56y.

THO. ALLEN.

The Table. Showing several things observable, in every particular Sermon in this Book.

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- SEven Wonders or seven Miracles discovered in the Text.
    - First, That the light of the fire continued, and not the heat. *Page* 3
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    - Fourthly, These men were seen walking in the midst of the fire. *ibid.*
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- The Observation, *That the Lord doth oftentimes in a wonderful manner rescue the lives of his Servants from death.* 7
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    - 4. Give back again to God, what God lends us. 20
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THE First Sermon, On DAN. III. XXV.

He answered and said▪ Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

THe School of Discipline, which God trains up his Children in; teemeth to have very severe Sta•utes, and strict Orders that are not joyous to the flesh but they are exceeding profitable for the Spirit: there is no School in the world, in which there is more to be learned; the *Lord Jesus* himself is the head Master in this School, who learned obedience perfectly by the things that he sufferd, and so he knew how to teach his School (•s I may say) the *Lord Jesus* will teach his Scholars all kind of weapons, that they may be fit for all assaults; he will make them good at any exercise, before he leave them: In the 11. of *Hebrews,* you have a Role of the several exercises they were put upon, beginning at the 36. verse, *Others had trials of cru•l mockings and scour•ings, yea moreover of bonds and imprisonments▪ th•y were stoned, they w•re sawn asunder, were tempted, were slain with the sword, they wandered about in sheep's skins, and goats skins, being destitute, affl•cted, tormented;* and he teaches them how to conquer all these: The Apostle here doth speak of these as Conquerors through faith, in the verses foregoing, see what glo•ious Conquests they had: In the 33, 34. verses *Who through faith, subdued Kingdoms, wrought Rig•teousness, ob•ained promises, stopped the mouths of Lions, quench•d the violence of fire, escaped the •dge of the sword; out of weakness were made strong, w•xed valiant in fight, turned to flight the Armies of the Ali•ns:* Here are glorious victories that the Saints had through faith; over all the evil that they met with in the world: you have an instance of this in the Text. In the Chapter where the Text is, you shall read there of three Scholars of *Jesus Chris•,•*hat were put to hard exe•cises, they were put to it, to grapple with he flames of fire; and they had all manner of disadvantage; and yet they went on Co•querors; they had to deal with the wrath of the King, *He was exceeding wrath, and his count••••c• c••nged:* T•ey had to deal with the flames of f•re, and flames t•at were made seven times hotter, than ordinary: So *the King gave commandm•nt* (as you read in the 19. verse,) *th•t they should heat the Furnace seven times hotter▪ than ordinary:* Again. *they w•re bound hand and foot;* for so the King gave commandment in the 20, 21, *verse. And they took them and bound them, and cast them bound into the Furnace;* yet the Lord he made his servants Conquerors, notwithstanding all their disadvantages. You have in the Text, the confession of the very enemies themselves; t•e King said, *Did I not cast three men b•••nd into the Furnace:* and *Lo I see your men walking? I see four men walking in the mid•• of the fire, and they have no hurt:* So then in the Text you have witness given by the mouth of an enemy, unto that great deliverance that God wrought for his three Servants: *Lo* said the King himself, *I see four men loose,* &c. where, take notice of the several wonderful things, that God wrought for these three children: See how many wonders there were in this deliverance of theirs.

First of all, there was this wonder, That the light of the fire continued, and not the heat, *•iz.* so as to work upon them; this seems to be a great Miracle; that *light* and *heat* should be

separated from the *fire;* there was light; the King saw them walking in the midst of the fire, and yet that fire did not burn: I say▪ this could not be done without a great Miracle: 'Tis true they shall be separated in Hell; light shall be separated from the flames of Hell: When God will show and testify the greatness, the fierceness of his wrath upon the disobedient; there will be heat, but no light, • flames there shall be burning, and yet there shall be nothing but utter darkness: Now when God will show a Miracle of Mercy to his Servants here upon earth, God so disposeth and orders it, that there shall be light and no heat.

Secondly, There was this Miracle▪ that their number was not diminished, but increased: *Lo Isee four men*▪ saith the King; Did we not cast in three, and *lo I see four?* They had thought to cut off at once, all that were disobedient to the sinful command of the King; they had thought that the flames would have consumed them all three, that there should not have been one left: beho•d their number is increased; since they begun to suffer, their number is increased, they have a fellow Martyr, a fellow sufferer, that is in the midst of them.

Again Thirdly, Here was this Wonder, this Miracle, That the fire did burn their bones asunder, but did not burt them: *I see four men loose,* say's the King, *•id we not cast three men bound into the furnace, and lo I see four men loose?* And what a wonderful work of God was this, that the flames that were prepared to devour them, should help them, that the flames should burn their bonds, and not hurt them?

Again Fourthly, Here was yet another Miracle, that these men were seen *walking in the midst of the fire;* The fire was prepared to be a Torment to them; but the Lord made it a sweet walking fire: that which was pretended to torment them, it becomes a blessing to them; they were walking each with other, and lifting up the Name of the Lord; •n the midst of the fire.

Fifthly, Here was this Miracle, That the fire should remain fire, and yet it *should not burn t•em:I fee four men loose walking in the midst of the fire,* say's the King; So that the fire was still fire; it was not quenched; some conceive that the Angel did quench the heat of the fire, with some sweet dew, or by some fresh gale; but the Text saith, they were in the midst of the fire: now here is the wonder; that it should be *fire,* and *yet not burn;* the heat of the fire was not absent from the fire at this time; for the fire did burn their bonds after they were in the midst of the fire, after they were fallen down: So then it was fire, and when they were in the midst of the fire it burnt their bonds, and they had no hurt; so that the burning faculty of the fire was not taken away, but only the art of it was suspended for the present, by the Mighty Power of God.

Sixthly, Here was another Miracle, that they should be in the midst of the fire, and have not the least hurt, that the fire should not reach to the hair of their head, or that the smell of the burning should not be upon their clothes: *I see them walking in the midst of the fire, and they have no hurt:* that fire that burnt the men that cast them into the fire, did not them the least hurt.

Seventhly and Lastly, That one was among them that was like the Son of God: Now what doth *Nebuchadnezzar* mean by thsee words? Had this King any knowledge of the Son of God,

of the Incarnation of Christ? it was likely he had not, he was still an Hea•hen and still he worshipped his Idols; but only he was convinced thus far, that the fourth man that was among them, was was more then a man: there was some extraordinary glory and splendor; some Divine Majesty did appear in his countenance, which did convince him that he was more than a man; and so he calls him the Son of God, but yet without all doubt this was the Son of God, that was among them; it was none other but Jesu• Christ, •he came down to rescue, he came down to deliver, he came down to walk with his Servants in the Furnace; here he fulfilled his promise, *When thou goest through the fire, I will be with thee:*

Object *But you will sa•, Jesus Christ •as not yet come in the fl•sh, C•rist had not yet taken the nature of •an upon him; and there•fore how could this be the Son o• God?*

Answ. I Answer 'Tis true, Christ was not then come in the flesh, he had not taken a body: that body that he did appear in, it was not the body Jesus Christ hath now in H•aven; it was not united Hypostatically unto his Person, it was not that flesh he took afterward, and in which he now appears before his Father for us: But yet the Son of God did sometime take up a body; yea many a time, in which he appeared oftentimes to the *Patriarchs* in the Old Testament; as to *Abraham,* and *J•cob;* and to *Moses,* and many others.

Object *But you will say What bodies were these th•t t•e Son o• God did assume and take• up? Whether were they the bodies of men, or no?*

Answ. I Answer It is most probable they were bodies that were created: The Son of God when he appeared to the *Patriarchs,* when he appeared to any of his Servants, he had power to create himself a body at any time, to make a body of nothing, and so to dissolve it in a moment to nothing, as to make it in a moment, so to dissolve it in a moment; and thus did the Son of God appear in the midst of these three Children, that it might be a sign unto them, and to the Church

First, That the Son of God should afterward come and take the nature of man: That he should come in the flesh to rescue the souls of his people, from the flames of the wrath of God; that he should come to deliver them from Hel & destruction.

Secondly, That he would be with his people in all Furnaces of Tribulations; that when they walk through the fire, and through the water, he will be in the midst of them: And thus you see a great deal of Mercy, and a great deal of Miracle is in this Deliverance which God wrought for these his Sons: There are very many Observations that the words will afford us; but I shall not stand to name them, least the time prevent me, but shall close with one Point: And that is this,

That the Lord doth oftentimes in a wonderfullmanner, rescue the lives of his Servants from death and destruction. I say the Lord doth oftentimes in a wonderful manner, rescue the lives of his Servants from death and destruction: 'Tis very evident in the Text: I shall point you to some Instances out of the word of the *Lord* that shall clear up this truth to you, and confirm it: Therefore it is that the Lord shows his wonders in the deep, that he might rescue the lives of his Servants from destruction: he hath discovered the foundations of the great *Waters,* and

made a path in the midst of them, for the ransomed of the Lord to go thorough: Thus did the *Lord* rescue the lives of the *Israelites,* when the *Egyptiaens* pursued them; as you read in the fourth of *Exod.* latter end

Secondly▪ Sometimes God hath laid a restraint upon *••re,* as well as upon the water: He hath given command•ent to the flames not to harm his Servants; For this, you see it clear in the Text, they wa•ked in the midst of the fire, and they had no hurt; they were neither choked with the smoke, nor their bodies confimed by the fire; for the Lord had laid a restraint upon the fire.

Thirdly, Sometimes God hath given command to the ver•*br•it •e•sts,* not to hurt his people: He hath re•cued the lives of his •ervants from the paw of the Bear and the mouth of the Lyon: you read in this Book of *Daniel,* the sixth of *Dan.* what Comma•d God g•ve there, concerning *Daniel* when he was cast into the Lions Den, in *Dan* 6. 22. *My God,* saith he, *hath sent his Angel and h••h sh•t up th• Lions mouths, th•t they hav• not •urt me:* what a wonderiu• woe•k was this, that the ravenous Lions should not eat the flesh, that was set before them?

Again sometime •e find; That God hath laid a restraint upon the devouring *S•a-Mons•er;* upon the great *Levia•han;* and God hath given commandment to that, not to hurt his Se•vants: This you have clear in *J•n•h;* you read in *Jonah,* that the Lord prepared a Whale to swallow him up; God delivered him from two deaths at once; from the Sea and f•om he *W•ale;* and in the second of *Jonah,* the last verse, God gave commandment to set the Prisoner at libert•, God spake to the Whale, and the Whale set *Jonah* on dry land.

Again, You shall find that Go• hath laid restraint upon *vi•lent men,* that the• have not been able to take away their lives; *He rebuked even* K•ngs *for their sakes; Touch not mine Anointed, and do my Prop•ets no••arm:* you know what command God gave to *Laban,* and what restraint he laid upon *Esau,* concerning *Jacob* in *Gen*▪ 31, 33. though it was in the heart of *Laban* to destroy him, and though *Es•u* came out with an intention to take away his life; the Lord la•d a restraint upon them.

Again, Sometimes you shall find that God hath laid a restraint upon *dead•y Diseases,* upon violent sicknesses, such as would have been destructive to the bodies of his Servants, God hath laid a restraint upon them; that though v•olent Diseases and D•stempers, have pulled down his Servants from their strength, to great weakness, to the grave; God hath given command that they should not destroy them: And thus God dealt with *David* and with *H••zekiah,* and *David* doth acknowledge it in the 30. *Psalm.* 3. saith he, *O Lord though• hast brought up my soul from the nrave, thou hast kept me alive, that I sho•ld got go d•wn •o the pit:* He was at the very grave, and he Lord delivered him; and then a remarkable instance you have of *Hezekiah:* at the 38. of *I a•* at the beginning of the Chapter, there is the very sentence of death gone out against him, and a deadly Disease seizes upon *H•zekian,* he was gone and quite gone, by the course of nature; he could not have lived, and yet the Lord rescues his life; as you shall read in that Chapter, at the fifth verse.

Again, Sometimes you shall find that God hath laid a restraint upon the very *Devil* himself: and hath given him a charge that he should not meddle, nor touch the lives of his Servants;

and thus God dealth with *Job* as you may see in the second of *Job;* there the Devil sought after nothing more then the life of *Job,* fain would he have had his life; but God would not grant it, in the 6. verse. of that Chapter, in the 5. verse, saith Satan, *Put forth thy hand now, and touch his bone and his flesh, and he will curse thee t• thy face,* verse. 6. And the Lord Answered, *Behold he is in thine hand, only save his life:* There is nothing the Devil thirsts more after, then the taking away the precious life; and therefore he set upon *Christ* with this temptation, *If thou beest the Son of God cast thyself down;* and so the Devil doth set upon many of the poor Servants of God many times with this Temptation, Cast thyself down; make away thyself; and take away thine own life: Yet the Lord is pleased to lay a restraint upon him, and keep up his people, notwithstanding all those storms and temptations and they are yet in the land of the living; and thus you see what care God takes for the lives of his Servants; and in what a wonderful manner he doth sometime rescue them from death and destruction.

But you will say, What end hath God in this? Wherefore doth God do this?

First of all, and above all, in respect of his own Name; He respects his own glory in it, therefore he suffers his people to be brought into such great straits and low conditions, as none but God can deliver thence; He suffers them to be brought down sometime, even to the very dust; that it may appear that none can deliver but God, that doth raise from the dead, and call things that are not, as if they were: Now God's name is glorified these 3. ways, by such kind of deliverances as these.

F•rst of all, God doth thereby draw forth great praises from his people: I say such deliverances draw forth great praises from his people: When God gives great mercies into the hands of his people, he is pleased to put high praises into the mouths of his Servants; in Ps. 149. at the 5. and 6. v. *L•t the Saints be •oyful in glory, let them sing aloud upon their beds: Let the •igh praises of God be in their mouth:* Now my brethren, know this; That there is nothing on earth, that God doth more delight in, then in the praise of his people; he is pleased to account it as a glory done to him; *Who so offereth pr•ise glorifieth me,* and therefore it is that God is said, to *dw•ll in the praises* of his people: See that expression in the 22 *Psalm.* it is an expression of *J•sus Christ* in his Agony, 22 3. v. *Oh thou that inhabitest the praises of Israel!* To inhabit the praises of *Israel,* 'tis one of the most glorious Titles that is given to God; *O thou that inhabit•st the praises of Israel:* The Lord delights more in the praises of *Israel,* then in all the world beside; He delights there more then in Heaven, if it were not for the presence of his Son; therefore it is one of the dwellings of God, the praises of his people: Great Princes and Nobles, have their several Palaces, so hath God; sometime they leave the City, and go into the Country, and places of Recreation: Why, thy Lord he is said sometime to come down among his people, and he is pleased to dwell there, that he may refresh himself in the praises of his people: 'Tis a house that God doth delight to dwell in forever and forever: when Faith shall cease, and Prayers shall cease, the Praises of the Saints, the *Hallelujahs* shall never cease, but the Saints shall compass the Throne round about with their Praises, with their Songs, with their *Hallelujahs,* and there shall God delight to dwell, there shall God delight to inhabit forever; and therefore because that God doth thus delight in the praises of his people, he works great deliverances, that so he may greatly draw forth the praises of his

people; that their hearts may be abundantly enlarged to him: He will work such deliverances, as there shall be a great deal of God in them, that so their hearts may be greatly drawn forth in praises to God.

2. Again, God gets himself the glory in the second place, by *confuting the blasphemies of the enemies;* and therefore 'tis that God doth carry on such works of deliverance, that he may stop the mouth of enemies, and confute all their blasphemies: When God brings his people into a low condition, many times enemies they rise high in their blasphemies against God and his people; sometimes they cry out, where is now thy God? and sometimes they condemn the generation of the righteous, and judge rashly, as those in *Act.* 28. did of *Paul,* when they saw the Viper on his hand they said among themselves, *No doubt this man is a murderer, whom though he hath escaped the Sea, yet vengeance suffereth him not to live:* Now God many times he works great deliverance, that he may confute the enemies of the Saints, that they shall see if they will not willfully blind their eyes: they shall see that God was in the generation of of the righteous; in the Psalm. 126. v. 2. you may see there, God he made the very Heathen to confess, that God was with his people; and that he had done great things for them: *Then said they among the Heathen, the Lord hath done great things for them;* The *Lord hath done great things for them.*

Thirdly, God brings glory to his Name, by such kind of Deliverances; for he makes it appear that he hath the sole prerogative over the times of men, and over the lives of men; he will make it appear, that the times of his creatures, are in his hand, and not in their own hand, and not in the hand of enemies. Above all things in the world, God is said to keep this in his hand, the times of men, and the lives of men: See what *Dani•l* says to *Nebuchadnezzar,* in *Dan.* 5. 23. And the *God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:* See here, the breath that is in man's Nostrils, it is in God's hand, and he can withdraw it when he please; thy breath, 'tis in his hand, and he will dispose of it, he keeps it in his hand, and he will not give it out of his hand: and therefore when any life is communicated to any creature, 'tis given him of God: *Job,* he will acknowledge this, that his life was given out by way of favor, and free grace: *Job* 10. 12. *Thou hast granted me life and favor:* See here he doth acknowledge it, that the giving out of his life, 'tis God's prerogative: 'Tis granted of God; Princes they grant such and such a favor: so life and favor is granted of God; He will keep it in his own hand; He will not make any Lease and Tearm to any man living, they shall have it from Moment to Moment; the creatures shall have their lives from Moment to Moment; but for any term, God will not, that shall be at his own disposi•g: and therefore the Lord hath exercised wrath and anger, when the creature hath gone about to make this their prerogative, to promise life to themselves, and grant life to themselves; You know what is said of the *fool* in the Gospel, when he had been very prodigal, he would make many promises to himself: *Soul,* saith he, *thou hast goods laid up for many years:* why how doth God take this? why he is called *fool* for his labor; he reckons without the Landford and therefore God he comes and turns him out of his Farm: *Thou fool*▪ saith God▪ *th•• night shall thy soul be taken from thee;* 'tis God's only prerogative; he makes it appear so, the giving out of life is in his hand: and therefore it is said in the Scripture, that the *Issues from death, belong to God:* See that place in the 68. Psal. v. 20. ▪Tis our *God that is the God of salvation,* and unto the Lord

belongeth Issues from death: Issue that is the way that God leads to death and from death; The Door, the Gates of death▪ both to and fro, they belong to God, to the Son of God, he keepeth the door: *Behold,* saith he, *I have the keys of Hell and death;* so that the Issues to death belong to him; He shuts the door when he pleaseth; and the Issues of death belong to him: he opens the door when he pleaseth: Sometime a man hath this conceit of himself; well, I am brought lower and weaker, wasted and decayed in my strength and in my body; but there is such a means as will surely help me: such a Friend; such a Physician, they will certainly help me: if it were not for them I should despair, there is my hope: why you are deceived, saith God, I will have you know that I keep thee door of life, and the Issues of life belong to me: if God shut the door of life, man cannot get back again, notwithstanding all his friends; Again, sometime a man is brought low, that friends give him over, and then we say he is gone; all means are used, and none effectual, and we say, surely there is no hope for him to come back again: You are mistaken, saith God, I will have you to know that the Issues of life come from me: and I will open a door for life, and say, life come back again: and thus God makes it appear, that the Issues of life belong to him, and that is for his glory: That is the first ground of the Point.

Secondly, God doth work such Deliverance for his Servants, that so he may afford great *matter of rejoicing,* both to themselves and to others: I say, that he may afford great matters of rejoicing, great Mercies, and great Deliverances, they commonly bring along with them great joy; 'tis not only a Mercy, but a Duty: great Mercies, call for great joy: See it was their duty, in *Psal.* 126. 1, 2, 3. *When the Lord turned again the Captivity of Zion, we were like them that dreamed, them was our mouth filled with laughter, and our Tongue with singing: Then said they among the Heathen, the Lord hath done great things for them, the Lord hath done great things for us, whereof we are glad,* or rejoice. The Spirit of joy, 'tis the life of Heaven, 'tis the inheritance that the Saints shall have there: *W•ll done good and faithful servant, enter into thy M•sters joy:* Now God, whilst they are upon earth, he will cause part of that joy to enter into them: that they shall have some of that joy, now have a little taste of the joy of Heaven whilst they are here upon earth: therefore God he will will work such deliverance for his people, that they may see much of the glory of God in the Mercy: much of the glory of God in the Deliverance, that so they may have their hearts lift up to rejoice in God: Yea Again, God will have others to rejoice with them; and therefore some Mercies are spreading Mercies: such a Mercy as God gave to *Sara•;* See *Gen* 21. 6. And *Sarah said, God hath made me to laugh, so that all that hear, will laugh with me,* her own •ffection was too narrow to rejoice in the goodness of God: and therefore I sa•, God many times he gives out such Mercies, such Deliverance•, that they shall be spreading Mercies: the joy and the sweetness of them shall spread abroad, and his people shall say, we rejoice in the goodness of t•e Lord; and all the people that fear his Name, shall rejoice with us: That's the second Ground.

Thirdly, God he works •uch Deliverances for his people, that so he might strengthen their confidence for the future, that he might encourage their hearts, and the hearts of many that trust in the Lord, that whensoever they are brought down into low conditions, they might look back and see what God did sometime for them: See what the Psalmist saith, in *Psalm.* 77. see what a help this was, when he was in a low condition; the 77. *Ps.* v. 10. *Then said I; so this is*

my infirmity, but Iwill remember the years of the right hand of the most High. I will remember the years of the right hand, of the most High: I will remember those days, those years when God did by his Mighty Hand, save and deliver me: This is an encouragement for the future, to trust in God; he saved me at such a time, at such a low condition: Oh he was there, the right hand of the Lord was stretched out to deliver; and why should we ever distrust the Lord again? surely that power of the Lord can never be nonplust, that hath wrought such great things for me; Thus you see the Grounds: Here is no time for Application. I shall add a fourth Particular, and that is this which will yet make the Point more useful, before I leave it: What doth God require of his people, when he works such Deliverances for them? And how should the Servants of the Lord express their thankfulness for such Mercies, when God doth so and so rescue the lives of his people?

First of all, Take heed that we neither forget the Mercy, nor the God of the Mercy. I say, forget not the Mercy, nor the God of the Mercy; we are very apt to look upon our mercies with a slight eye; we remember our wormwood and our gall, but we forget our mercies, and the goodness of the Lord that did shine in the Mercy: Now know, that there is a great provocation to the Lord: It was the sin of *Israel,* that they forgot so soon what God had done for them: we read of this, how they provoked the Lord and they turned back, saith the Psalmist; and you shall see •ow God did take it as a great provocation, and God threatens them for it: See how they forgot what God had done for them; *Psal.* 106. 13. *They soon forgot his works, they waited not for his Counsel,* and verse 21. *They forgot God their Savior which •ad done great things in Egypt;* and therefore the Lord was wroth with them: Brethren, so should we take heed that we do not forget our Mercies, and forget the God of the Mercy; forget not what God is, and forget not what God hath done for us: forget not what God requires of us: Did God remember us in low conditions, and shall we forget him? shall we forget him when he hath raised us up? will not this be horrible ingratitude? does the Lord remember us continually, and shall we forget him? Oh! we should get a remembrance of God, and a sense of God, and the goodness of the Lord, written in our hearts: Where doth God write the name of his people? Why he writes their names there, where he will not forget them: why see what the Lord says in *Isa.* 49. *verse.* 15, 16. *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? they may forget▪ yet will I not forget thee;* Vers 16. *Behold I have graven thee upon the Palms of my hands:* See what care God takes, that he might not forget his people; and so he would have us not to forget his Mercies: *Behold I have engraven thee upon the palms •f my hands;* When a man would not forget his friend, he will ingrave his name upon a Ring; but you will say, he will not forget, that doth not only write it upon a Ring, but upon his own flesh: And thus the Lord deals with you, *Behold I have engrav•n you upon the plames of my hands;* and doth the Lord thus take care to remember us: Let not us forget him.

Secondly, we should not look with a slight eye upon great Mercies: Oh view the Mercy, compass the Mercy, go round about it, tell the Towers, and see the Bulwarks, see what Mountains of goodness and mercy shine in them! Oh see how the Attributes of God do shine in them! God cannot endure that people should despise affliction, his Chastisements; *My son despise not the chastening of the Lord,* he cannot abide when men are careless, when they are sleighty under affliction; and surely he will not endure that men should look slightly upon

mercies: *My son despise not the goodness of the Lord, the mercies of the Lord, the deliverances of the Lord;* Let not them be looked upon with a sleighty eye, look into the height of the Mercy, and the depth of the Mercy, and all the evil that would have befallen us, if we had not enjoyed the Mercy.

And Thirdly, Take heed that we give nothing to creatures, but all to the free grace of God; this God he requires in thankfulness, when he gives such Deliverances; ascribe nothing to man, nothing to ourselves, nothing to our prayers, nothing to our faith: No, give all to God, give all to free grace; look upon *Ieb,* take him for an instance, in the 9. of *Job* v. 16. *If I had called and the Lord had Answered, if he had given me my Petition;* given me what I desired, yet *I would not say he hath harkened to my voice:* I would not say 'tis for my prayers, or for my faith: No, I am poor dust and ashes, what's my voice in Heaven? No, sure I will give all to him: I will say, surely the Lord hath heard his own voice, the voice of his free grace, pleading for me, he hath heard the voice of his Spirit pleading in me, and the voice of his Son, making Intercession for me: I will not say the Lord hath heard me; but that the Lord may teach his people this; he gives Mercies before they have thoughts to seek them: as in *Ps.* 21. 3. Yea, sometime God, he hath exceeded the faith of his people, to let them see that it was not for the worthiness of their faith, though when God would give Mercies: Many times he sets his people a praying and believing, but he doth not give mercies for these. And therefore God he doth prevent their faith; as you may see in *Psal.* 126. *verse.* 1. *When the Lord turned again the Captivity of Zion, then were we like to them that dreamed;* like to them that dream; as much as to say, When the Lord brought us back, we had not faith enough to believe it, we could not think that the Mercy was real; when as we came out of *Babylon,* we doubted whether we should believe it or no, whether it was real or a dream: It was real, but it was not for their faith; and therefore ascribe nothing to faith, nothing to means, nothing to prayer, but all to the free grace of God.

Again Fourthly; we should give back again to God, what God lends us: That is the Fourth way to express Thankfulness: Hath God given us life; let us give it back again to him: Hath God given us strength? we should give it back again to God: we should lay out all our strength for God: Improve it for God, and be willing to suffer for God,

Again Fifthly, in the fifth place, We should be willing to lay down our lives when God calls for them again: Thus should we express our thankfulness for life given us: I say, be willing to lay down life freely and voluntarily, the next time when God calls. When God hath rescued any of our lives from the grave, why all those days that are added, are freely given, and 'tis an addition of free grace, more then we thought of, more then was expected: And therefore we should freely be willing to lay it down when God calls for it: we should be willing to lay down our own lives and let them depart; and so friends should be freely willing to let that life go, that was so freely redeemed: Thus we should be Volunteers to death, we should freely and willingly submit to God, as well as die in obedience, as in faith, and let it be our wisdom, often to look to what Christ hath done for his people, in matter of death and the grave; and set faith on work every day; to see how the sting is taken out by Christ; and the grave is

made a sweet resting place: 'tis sanctified, 'tis perfumed, 'tis sanctified that it may be a sweet resting place to the Saints.

Again, in the Sixt place, When God hath wonderfully saved our lives, we should seek to do something extraordinary for God; we should not content ourselves with ordinary service, saith Christ, *What do you more then others?* in the 5. of *Mat.* and the latter end; if you only love those that love you, what do you more then others? or what singular thing do you? he would have his people do some singular thing for him: and especially when God hath done some singular thing for them: and what says *Hezekiah,* when God had restored his life from the grave, in *Isa.* 31. v. 19. *The living, the living, he shall praise thee, as I do this day:* The living, the living, he shall praise thee, he that hath life once given and he that hath life restored to him again; he that hath life given from the grave: *The living the living, he shall praise thee: he shall speak of thy glory▪ and testify o• thy wonders:* something more then ordinary is implied there; That the living, he should live to God.

Seventhly, In the last place to conclude, Look upon all outward Mercies, in reference to some spiritual Mercy, and never take up in the outward Mercy, but let it lead you to the spiritual mercy: Alas what is life if it be not in reference to spiritual Mercies? if it be not in reference to get more of God, to get more glory to God: Life, what is it? a poor empty thing: 'tis true, life itself is a mercy, a great Mercy; but yet though life be a blessing, a man may die betimes and be blessed: *Blessed are the dead that die in the Lord:* And on the contrary, though life be a blessing, a man may live long, and be a cursed creature •or all this: See what is said in the Prophesy of *Isaiah* the 65 *ch.* 20. *v.* 'tis spoken of the days of the Gospel: *There shall be no more thence an Infant of days, nor an old man that hath not filled his days; For the child shall die a hundred years old; but the sinner being a hundred years old, shall be accursed:* ▪Tis a prophecy of Gospel blessings; showing how it should be in the latter days: a child die a hundred years old: That is, the young men shall have abundance of the glory of God: those that are children in years, shall be old in grace, they shall have as much grace as those that were a hundred years old: and the sinner a hundred years old shall be accursed; a curse, though he live a hundred years: See then, life is not desireable, but in reference to spiritual Mercies: Oh then rest not in outward Mercies: if God at any time hath give▪ any of your lives; for a prey, res• not in outw•rd Mercies, but labor to see further Mercy in it: that mercy is given in reference to further Mercy; and wait for the Communication of it: It was well when *He•ekiah* could say that *God had done it in love to hi• soul,* in *Isa.* 38. 17. Th•u hast in love to my soul, delivered it from the Pit of corruption, for thou hast cast all my sins behind thy b•ck: He looked more to the spiritual Mercy then to the outward Mercy: Alas, it had been a poor small thing for life to be given, and my sins not pardoned; if God had given me life, and not given it out of love; Oh it had been a curse to my soul: and t•is doth *David* bless the Lord for, in *Psal.* 23. 3. *He restoreth my soul, he leadeth me in the paths of righteousness, for his name sake:* It was after God delivered him from sickness, he bless God, he restored my soul and my life, he doth not take up there, but *he leads me in the pathe• of righteousness for his name sake:* I have further mercy my life is given for further Mercy: God he will not restore that mercy of life only, but he will convey me to further Mercy, seeing he hath given me life, he will lead me in the paths of

righteousness, that I may life to the praise of his name. And this should all our desires be, when God doth such great things for us.

THE Second Sermon, On DAN. III. XXV.

He answered and said. Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

I Made entrance into the words the last Lord's day, There is witness and testimony given of a glorious Miracle and Wonderful Deliverance that was wrought for three servants of God. God had brought them forth to exercise their faith: And to suffer; To suffer the wrath of the King, but yet the Lord delivered them, he delivered them from the wrath of the King; he wa a violent King; from the flames of the Furnace, and the Furnace was heated seven times hotter then ordinary: they were bound hand and foot, and cast into the midst of the fire; and yet they became Conquerors: The very enemies do witness as much: *The King Answered and said, lo I see fou• men loose, walking in the midst of the fire:* Here are many Miracles in one; here is heat and light separated one from the other: sight remains and yet the heat is taken away, and it burned not, here is the wonder of mercy; it shall be a miracle of judgment in Hell, there is fire that hath heat, but no light: the hotter the flames are, it shall be the darker, it shall be dark that day; but here when God will show a Miracle of mercy, he takes away the heat, and the light remains: *Lo,* says the King, *I s•e four men, &c.* Imagine, their number is increased, as another Miracle: Whereas they thought that the flames should devour them all: and •o their number is increased since they began, to suffer: there were but three cast in, and now there are four. Again, these four men were loose, And there is another Miracle, they were cast in bound, with their Cords, and Chains, and Fetters, but what ever they were, they were dissolved: See hear, God makes the very fire to fight for them to loose them, to set them at liberty from death: Again, they were walking in the midst of the fire; there is another Miracle: The Adversaries thought it should have been a place of torment to them: but lo, it proves to them a place of pleasure: 'tis to them a sweet walking place: They walk together, and confer together, and praise the Lord together; and that's another Wonder: Again, To walk in the fire, that the fire should be fire, and should not burn them: it was still fire, the fire was not put out, as some imagine, but the fire did remain fire; so the Text saith, they were in the midst of the fire; and the fire remained fire: and the fire did consume their bonds, they fell down in the midst of the fire, and their *bonds were burned by the fire:* that the fire should continue fire, and that the Lord should suspend the burning act of it, that it should not burn them; here was another Wonder: Again, they had no hurt, the flames consumed their Adversaries, and there was not so much as the smell of burning upon their clothes: besides, the Son of God was among them; there were four, and the form of the fourth was like the Son of God: It was the Son of God, Christ took a body, he made himself a body when he pleased: He came down to walk with them, to refresh them, to deliver them: Here was held forth what Christ would be to his people, that he would deliver them; that he should come to do his Fathers work, here was the promise fulfilled, that Christ would be with his people in every fiery trial, in every affliction, and in every Tribulation: The Son of God, he came down, and he makes a fellow sufferer in all their affliction: so he makes good

his promise to his people, that *if they go through the fire and water, he will be with them:* The Point insisted upon, is this:

That God doth oftentimes in a wonderful manner, rescue the lives of his Servants from death and destruction: He lays a restraint sometimes upon the waves of the Sea they shall not take away the lives of his people: You know *Israel* went through the red Sea; and the Lord did lay a restraint upon the fire sometime: So in the Text, and sometime the Lord did lay a restraint upon the fishes of the Sea; so in the case of *Jonah:* and sometime the Lord did lay a restraint upon the devouring beasts: the Lions, their mouths were shut up, they could not eat the flesh that was set before them, when *Daniel* was cast into their Den: He laid a restraint upon violent men in the world: He laid a restraint upon violent sicknesses and diseases; *David* was delivered; and so was *Hez•kiah,* when the sentence of death was gone out: He laid a restraint upon the very Div•l himself: *Behold he is given into thy hand, only save his life:* and God he doth this of his own accord, to be lift up, to be the praise of his people, and that it may unanswerably confute the blasphemies of enemies, he delights in the praises of his people: *Oh thou that inhabitest the praises of Israel:* God comes many times out of Heaven to refresh himself with the praises of his people: He delights to dwell there; it is the House that God will take up into all eternity, the Saints shall compass the Throne with *Halleluj•hs,* and there shall God be praised. Again, God he will give great matter of rejoicing to his people, and therefore he works great Deliverance many times, though they cannot whilst they are here on earth; They cannot enter into their Masters joy, yet their Masters joy enters into them: *When the Lord turned again our Captivity, then was our mouth filled with laughter, and our tongue with rejoicing.* I come to the Application of the Point: Is it so that God doth in a wonderful manner rescue the lives of his Servants from death and destruction: It let us see,

First of all, That the lives of the Saints are precious [Use 1] in the eyes of God, they are Jewels that God will not easily part with, that he might have great Incomes of glory. He will not part with them: See what is said in *Psal*▪ 116. v. 15. *Precious in the sight of the Lord, is the death of his Saints,* not that God delights in the death of his Saints: he means their lives are precious, and therefore their life shall not be taken from them, but upon good ground; they are very precious in his sight: the Lord knows that he hath the greatest Income of glory that way; yea all the glory that God hath in this visible world, is by the lives of his Saints: if it were not for them God should have none to lift up his name in the world, he should have none to make his name glorious here, he should have none to pay him rent for all his great Farm: the world now, that would be a great loss if God should loose all his Rent in the world: the men of the world, they pay God no Rent, they bring nothing to God, that God can accept; they deal with God, as those Husbandmen did in the Gospel, instead of paying Rent, they fall upon his Servants and beat them, when God sends and demands his Rent and Glory from them, they seize upon the Inhabitants as their own, and seize upon all as their own: so that if God should not have a portion from his people, that do from day today bring in his Rent of Glory, he should loose all his glory in this visible world; and therefore it is that the Saints they have made this as an Argument, when they have been in low conditions, when they have pleaded with God for their lives, they can tell God of the glory he shall have thereby: So *Hezekiah,* when he was sick unto death, in *Isa.* 38. v. 18, 19. *For the grave cannot praise thee, death cannot*

celebrate thee, &c. as much as to say; Oh Lord, if thou takest me away, how wilt thou do for thy Rent of glory in the world? Thou hast Thousands of Thousands of Saints in Heaven, to lift thee up; but there are but a few, a very few, to lift thee up in the world, this visible world; and if thou takest away my life, and I go down to the dust, that dust cannot praise thee, though I shall praise thee among the Saints and Angels; yet I shall not praise thee here in the land of the living; nor shall I lift thee up here in the midst of the enemies, though I shall bring glory to thee another way; yet I shall not bring glory to thee in this world: And therefore Oh Lord, do this for thy servant: remember me for thine own name, and for thine own glory; and so the *Psalmist, David* did use the same Argument with God, in *Psal.* 30. when he▪ there was sick and ready to go down to the grave; he pleads with God in the 8. and 9. verse. *What profit is there in my blood, when I go down to the pit,* as much as to say, Oh Lord, what wilt thou not look to thine own glory: What shall become of thy gain, of thy Rent, that should be brought in, here in the land of the living? if I go down to the pit, I cannot lift thee up here in this world; there is a long time indeed even for eternity, when thou shalt be lift up by the Saints in Heaven; but it is but a short time that thou shalt be glorified in the land of the living, and thou hadst need spare the life of thy servant, to lift up thy name in the land of the living, *What profit is there in my blood, if I go down to the pit?* So that still you see the lives of the Saints are very precious in the eye of God: Oh that you that are the people of God, that you would believe this; it is worth the pressing it upon you, that you would fix this truth upon your heart; that your lives are very precious in God's sight: if you be not persuaded of it: I beseech you consider these particulars.

First of all consider, What a charge God hath given to all his Creatures concerning the lives of his Saints: do but remember their former charge. He hath given charge to the water, and charge to the fire, and charge to the beasts in the earth and fishes in the sea; he hath given charge to the earth he hath given a charge to violent men, he hath given a charge to the Devil, to Diseases and Sicknesses; surely doth God take such pains and give such charges? surely the lives of his Saints must needs be precious to him: did a man go up and down in his family and give charge to everyone from the greatest to the least: Take heed you do not meddle with such a Box take heed that none of you touch it: why then certainly 'tis precious, there is some precious thing in it; such a charge ha•h God given concerning the lives o• the Saints, he hath taken pains to go up and down in all his family: even the whole world. Heaven and Earth, is his Family; and he hath spoken to everyone of his Creatures, to the highest and to the lowest: Take heed you do nothing against the lives o• my servants; the very meanest of all the Creatures in the whole family shall not say, but that they were warned; he commands the very stones in the field, as it is in *Job,* making a League with the stones in the field, not to hurt his servants; doth God take such pains, and give such charges, you must needs conclude that your lives are precious in his sight.

Again Secondly, Consider what a guard God hath set about the lives of his Servants: He hath set a guard of Angels about them: *He shall give his Angels charge over th•e, that they shall keep thee in all thy ways;* See what the Apostle saith in the first of the *Hebrews,* he speaks of the great privilege of the Saints in the last verse, *Are they not all Ministring spirits, sent forth to Minister to them?* There is not one of the Angels in Heaven, but hath a charge to guard the

lives of his Saints; are they not *all* Ministring Spirits? Why brethren, the best of them have a charge given them: from the highest to the lowest, they have all a charge given them concerning the lives of his Saints: and they are as watchful as may be: what says our Savior *Christ* in *Mat.* 26. 53. do you think (says he) that man can take my life from me whether I will or no? *I go according as it is written of me.* I go because my father •ath decreed it, no man can take my life from me, if I would rescue myself, *I could pray to my father, and he should send a Legion of Angels to rescue me, rather then my life should be taken away from me before my time be come.* And so the like may be said of all the Saints: God would send more then twelve Legions of Angels to rescue the lives of his servants out of every danger, and out of the hand of every enemy, rather then their lives should be taken from them, before it was determined of God: certainly the lives of his servants are precious to him, he hath set such a guard about them: a guard of Angels, that God should be pleased rather to want attendance in Heaven, then hi• Sain•s lives on earth, should be in jeopardy: God he will spare them all out of Heaven, for to rescue the lives of his Saints before they shall be cut off, before his time appointed •e come.

Yea further in the third place, Consider that the Lord himself takes a special care of the lives of his children; he will not trust the lives of the Saints with the Angels; though the Angels be watchful, and as faithful as can be desired in creatures; yet God himself he will have to do with the lives of his Servants; his eye shall be upon them, and his hand under them; there is never a moment in which God doth not watch over them, and himself take a special care of them; what he says of his Vineyard in *Isa.* 27. 3. may be said of every particular Saint; *I the Lord will k•ep it. I will water it every mom••t, least any hurt it, I will k•ep it night and day:* See here, is a gracious promise; I will keep it, and I will water it, and this shall be every moment this shall be night and day: there is not a moment in the night, nor a moment in the day, in which God hath not special care of his people, from first to last; from the womb he hath a care of them, and so the *Psalmist* doth confess in *Psalm* 22. speaking of the watchful care of the Lord, of the goodness of the Lord, *Ps.* 22. 9, 10. *Thou art he that took me out of the womb, thou didst make me hope when uponmy Mothers breasts, I was cast upon thee from the womb, thou art my God from my mothers belly:* See here, from the very womb, from the very beginning, God begins to take the care of his people; he brings this to strengthen his faith on God for the future, to uphold his soul now in his suffering: 'tis spoken of Christ, surely the Lord he can do it he hath not left me, he took care of me: when I was in the womb, he began then to take the care of me, he delivered me when I was in such straits, when I was almost dead, struggling to get into this world, the hand of the Lord was helping of me: The hand of the Lord was more to me then all creatures, he helped me: See at the beginning, from first to last, God takes a special care of the lives of his Saints.

Fourthly, It will further appear, this great love of God; this great care of God, will further appear; if we consider what a rate he makes men pay for the lives of his Saints, when they take their lives away by violence: He will make them know they have stolen precious Jewels from him: and he will make them pay dear for it; you know what it cost *Jerusalem,* there was found the blood of the Prophets slain, there was a great deal of blood lay upon them; the blood of *Abel,* and the blood of *Zacharias;* and they shed the blood of the Prophets, and Servants of God, and that blood became their overthrow; the blood of them did throw down

the Walls and Temple of the City; the streams of blood did sweep away all the Inhabitants thereof: whensoever the life of a Saint is stolen and taken away, God presently sends Hue and Cry after it, and wheresoever God hath found the blood of his people, he hath declared his wrath against them; he hath prosecuted the Law to the u•most against them: See what is prophesied of *Babylon;* how doth the Lord deal with her in the 18. of *Revelation,* when God came to make inquisition after the blood of the Saints, 'tis said. *And in her was found the blood of the Saints,* There God found his stolen Jewels, the blood of his Saints: See how God doth prosecute the Law against her in tha• 18. Chapter you read of most fearful judgments that came upon *Babylon:* God seizes upon all her Riches, all her Glory, and they were all brought down in a day; she herself was brought to execution, she was cast down, as a Milstone, cast down into the bottom of the Sea, never to to rise again: what was the cause of all this wrath and di•pleasure, and fearful judgments that was to come upon *Babylon?* Why this was given as the reason, *In her was found the blood of the Prophets;* So then still you see, and I beseech you believe it; there is nothing in all the world more precious to the Lord, then the lives of his Servants.

Well 2ly. If the lives of the Servants of God [Use. 2] be so precious, how precious are the souls of his Servants; the life is more then raiment, saith Christ; the life is more then all creatures, and the soul is more then life: the life of Christ in the soul it must needs be a hundred times more precious, a thousand times more precious: Oh what a high account hath God of the souls of his people? what will not God part with rather then he will loose the souls of his people? he will part with the Jewel of Heaven, the great Jewel of Heaven, to ransom the souls of his people: he was content that his Son should come out of his bosom, rather then he would loose one of the souls of his people; the Son was infinitely dear to the Father, more dear to him then all the world; yea ten thousand worlds, and yet he will part with his son, that he may rescue the souls of his people from destruction: Oh how precious was the soul in the eye of Christ, what did he do? what did he suffer to redeem the precious soul? how far did he come to fetch them? a mighty journey the Lord Christ took from Heaven to Earth, that he might bring back poor souls that were taken captive by the Devil, and rescue them from death and destruction; what great hazard did the Lord Christ run when he was upon Earth? Oh what mighty Armies? what Troops did Jesus Christ break through? Armies of sins, and Armies of Devils, that was in his way; and yet he brake through them all, to rescue the souls of his Servants: when he had broke through those Troops, what depths did he descend into, that he might fetch up the souls of his Servants? He was content to go into the depths of the Sea, the red Sea, the Sea of blood; yea, into the depths of the Sea of his Fathers wrath and indignation, that so he might fetch up the souls of his Servants, the depth of the wrath of God, the depth of the infinite wrath of God, it is a Sea that hath no bottom, a Sea of wrath, that men and Angels should never have found the bottom; they shall be descending lower and lower still, and never find the bottom; and yet the Son of God was content to go to the bottom of wrath, of all the billows of his Fathers wrath and displeasure▪ that so be might fetch up the souls of his servants that lay under wrath; they could never have lift up their heads above the billows of the displ•a•ure of the Almighty; if Christ had not fetched them up, if he had not upon his own back carried them over: Oh how precious were the souls of his

Saints in the eye of God! The life of the Son of God was precious to him, and yet his life was nothing to him in comparison that he might save the souls of his people; if he had a thousand lives, he would have laid them all down. Now I beseech you think of this, you that have a mean account of your souls: O how precious is the soul in the account of the Son of God? how great was the price that Christ paid for thy soul? and why dost thou undervalue thy soul, and art willing to part with this most precious treasure in the world: it cost the life of the Son of God to purchase thy soul, and wouldst thou be content to sell thy soul for a trifle; and yet how many thousands in the world do value a thousand things in the world above their souls? and many they will part with their souls for a lust, for vanity, for nothing, for a bag of earth, for an empty cloud of honor for a little pleasure: Oh what undervaluing is this of thy poor soul: I beseech you remember the worth of the soul; do but consider how precious it was in the eye of God, you that do slight your precious souls: If 〈◊〉 ••ed your body, you care not if the soul starve: Oh that you would remember, you wi•l make a hard bargain, though you win all t•e world and loose your own soul; what shall a man g••e in exchange for his soul? I beseech you for the Lord's sake, have more care of your souls, let your souls be precious in your eyes; 'tis more worth then all the world, if you loose the things of the world, you may find them again, you may gain them again; if you loose all the friends in the world, you may find them all in the Son of God▪ he stands in all relations to his people; nay, if you loose this life itself, yet thou mayest find life in Christ, thou mayst find thy life again in the Son of God; but if thou loosest thy soul, thou art lost forever and thou art undone forever; and thy soul once lost, cannot be found again: Oh that men would account of their souls to be as precious as Christ accounts of them! do not prefer the body, do not prefer the things of this world before thy soul, and the glorious things that are concerning Eternity: thy soul is more precious then thy life, wouldest thou not put off thy life for a trifle? and wouldest thou put off thy soul for a trifle? life is precious but the soul is more precious:

Thirdly, If life be so precious to God, the life [Use. 3] of his Saints; Then this should teach us to prize our lives: I say, It should teach us to prize our lives, to look upon them as precious, to look upon them as the most precious Jewel of nature; for 'tis the will of God that we should so look upon them: remember there is nothing in the world that God takes more care of next to the soul, then he doth of the lives of his Saints; and so there is nothing that God is more careful to preserve, so there is nothing that the Devil is more diligent to seek after then life: next to the soul he seeks the life, the precious life; I say, life 'tis the most precious thing in nature: See what *Solomon* says in that 9. of *Eccles.* v. 4. *For to him that is joined to allthe li•ing thereis hope, for a living dog is better then dead Lyon.* He knew there was nohing more excellent then life; speaking of natural life, there i• nothing more excellent then life: *A living dog i• better t•en a dead Ly•n;* a living dog, that is, • man in a vile condition: a living dog, a man though he lives and be in a vile condition, in a bad condition in a most desperate condition; looked upon from God as a dead creature, that man because he lives is better then a dead Lion; better then Princes and Potentates of the earth, though they did live never so gloriously: Indeed if you look beyond nature, if you look to that condition that is after life, why then their condition is no• precious to the Saints; for their condition is better then the

condition of the greatest worldly men in the world; and one that dies in the Lord Christ were he a dog, yet he is better then the greatest Lion on the earth: but in natural things the *wise m•n* would have you to know that life is the greatest treasure in nature; and therefore when as the greatest love is expressed, 'tis expressed by laying down of life: *Here is love indeed, that a man lay down h•• life:* When Christ did express his greatest love that possibly he could, unto his Saints he expressed it by laying down of his life: *I lay down my life for my she•p,* saith Christ, and *Here is love i•deed, here God commendeth his love to us, that whilst we were yet sinners, Christ died for us;* Here is the commendation of love, to lay down life; nothing better then life to be given: and therefore you shall find that God hath given it as the greatest outward mercy: he reckons it as the greatest outward mercy in times of distress; God sometime hath promised to do this to his Servants, that their lives, shall be given for a prey: that was promised to *Baruck,* Jer. 45. verse. 4, 5. God tells him, the whole land shall be laid waste, and evil shall come upon all flesh; yet this was the mercy promised, the greatest outward mercy, *He should hav• h•• life for a prey;* but *thy life will I give unto thee for a prey:* as the greatest mercy that God could give him for his faithfulness; his life should be given him for a prey: God would rescue his life from danger, when it should seem to be taken away, God would rescue it as a prey, out of the hand of danger, out of the hand of enemies: he would give *Baruck* the greatest outward blessing that can be bestowed: and therefore I beseech you prize your lives: I will tell you briefly how you should prize your lives.

First, Take heed that you speak nothing against your lives: Oh that men and women would remember what a precious thing life is: speak nothing against thy life; how common a thing is this in the world? if a man meet with matter of discontentment, presently they cast sad thoughts against their lives; and oh that God would take me away; and oh that there were an end of my life: that I were in the grave; and such kind of expressions: Poor creatures, do you know what you say? is life so precious? and is it such a precious treasure? and does God make such an account of it? and do you undervalue it? will you throw away your lives upon every discontentment? will you part with such a Jewel? Oh the folly and the madness of men's hearts; suppose that God should take you at your word; you say, Oh that the Lord would take away my life; suppose now, that God should come and say, Oh thou vile creature, have I given thee such a precious Jewel as life is, that thou mayest improve it for precious ends, for glorious ends, that thou mayest gain a portion in myself and son, which should make thee happy forever? have I trusted thee with sucha Jewel as life is? and dost thou upon every discontentment, throw life at thy foot? dost thou come and throw it into my hand, before I call for it? Well I will t•ke thee at thy word; *this night shall thy life be taken from thee;* if God should be in good earnest, I doubt you would call your words back again. *Elijah,* he spoke in a passionate way, against his life, in the first of *Kings* and v. 19. but when God would have taken him at his word, he went back again: See how he desires God to take away his life, at the fourth verse, and *He requested for himsel• that he might die,* and *s•id it is enough now Oh Lord, take away my life▪ for I am not better t••n my fathers,* for a little affliction; he is persecuted and driven into the wilderness; in discontentment he sits down, and speaks words against his life; take away my life, why should I live? why, God he takes him at his word, and *Jezebel* shall take away his life from him; but at the tenth verse, the *Prop•et* goes back again, and there 'tis

his greatest complaint that he makes: *and they seek to take a•ay wy life;* and yet before in his passion, he would needs die: *Lord take away my life I am •o b•tt•r t•en my Fathers:* Now 'tis a most grievous sin thus to sl•ght that which God hath set such a •igh pr••e upon: O what care hath God of life? and what charge hath God given all the Creatures in Heaven and Eearth? Oh take not away the lives of my Servants; and God hath set Angels over them to keep their lives? and dost thou account so meanly of thy life? wilt thou put away thy life for a trifle, for every cross and discontentment that thou meetest with in this world? what dishonor is this to God? and what undervaluing of that which God counts so highly of?

But Secondly, Take heed that you act nothing against your lives take heed thou dost not go about to shorten thine own life; take heed thou dost not go about to cut off thine own life; this is a grievous sin, and high provocation: there is nothing that the Devil seeks more then this, and this many times is a very urging temptation, a pressing temptation: Oh take away thy life. Now I beseech you remember how precious life is, what a precious Jewel 'tis in the sight of God; and will you cast it away for nothing? will you cast it away to gratify the Devil at his request?

But Oh I live a mi•enable life, say some, my life is a burden, nothing but crosses, nothing but troubles in the world; it were a thousand times better for me to die then to live.

I say, Should'st thou rid thyself of thy affliction? or shouldst thou not rather wait till God opon a door unto thee? what wilt thou break chains? wilt thou break God's chains? wilt thou break prison to be gone, before God hath set thee at liberty? Oh know God hath worse chains: chains of darkness.

But suppose thou livest in the greatest affliction; why wilt thou sin to rid thyself of affliction? is not the least sin worse then the greatest evil? to sin against God, an infinite God? and if the least sin be worse then the greatest evil, shouldst thou sin to rid thyself of affliction?

Object. Ay but, I live to sin against God, that makes my life a burden to me; Oh I bear about me a body of death, and I drag it about with me every day so long as I live; it makes me weary of my life, and, I desire to die rather then to live:

Well, suppose it; Suppose thou livest in sin, and suppose by taking away thy life, thou dost free thyself from sin: yet shouldest thou have an eye to the word of God; hast thou any such rule that God hath prescribed to free thyself this way? Oh, why dost thou not look to Christ, and fetch it from his righteousness, from his blood, and from his death? shouldest thou not go thither to be free from sin? is there not pardoning mercy, and healing grace, and washing for all kind of spots to the utmost? thou talkest of freeing thyself from sin, and thou sinnest the greatest sin that thou canst sin, if thou takest away thy life. I tell thee, thou hadst better live a thousand years and sin all thy time against God, then sin this sin; and go about to do anything ag•inst thy life; why this is the greatest thou canst do to God; thou givest God the lie: God holds forth grace and mercy in the Gospel, and thou givest him the lie: he tells thee in his word, that he is able to save to the utmost, and thou givest him the lie: and therefore I

beseech you, remember your lives are precious Jewels, remember what account God hath of them, and do not act anything against them; do nothing against your lives.

Thirdly, If you would improve life; then gain as much of God as possibly you can in the time of life, this is the way to gain by life; labor to gain the knowledge of God, and of his Son; labor to get insight into the Mysteries of the Gospel, the great Mysteries of Christ manifested in the flesh: Oh there is an Infinite depth; 'tis worth the seeking after: Oh the p•ecious Mines of grace in the Gospel; truly you cannot improve life better then this way; seek the knowledge of God and of his Son; seek communion with God, and acquaintance with him; get more grace from him more strength; more spiritual good things, this is a rich improvement of a man's life; and will you not make the best improvement of such a Jewel as life is? you will make the best improvements of your estates, put off any commodity for the best advantage, and will you not put off your lives for the best advantage? I tell you, 'tis a Stock, a precious Stock, that God hath given you to use: Oh why should you let the Stock lie dead by you, and do nothing that may advantage your souls another day?

Consider again: this kind of improvement of life, makes a man's life more glorious; if a man be not thus exercised, and thus lay out life, to seek after God, and to get more acquaintance with him, get more communion with him, more fellowship of the Spirit, more knowledge of Christ, more grace, more assurance of his love; why it will make him scarce a man without this: Oh this makes a man's life, a noble life, an Evangelical life; when as he is exercised in such glorious things as these; but when a man doth spend his life, and doth nothing this way, and does not give more of God and Christ, he lives like a beast; more then like a man: a poor low, carnal, senseless drossy life, though he be never so high and excellent in the world, though he be in the greatest outward honor, that man lives a low life, and he will not continue in his honor, but in the conclusion, becomes as •he beasts that perish.

Fourthly▪ If you would prize your lives, labor to act as much as you can for God in the time of life: this is a prizing of life, an improving of life: know that life is given you for action; and when a man is dead, he doth not act for God: Oh therefore remember, that there is something that God hath given everyone of you to do in this term of life: thereis some service, some work in your generation that God expects at your hand, even in this life: and I beseech you take the *wisemans* council that he gives you in the 9. of *Eccl•s.* v. 10. *Whatsoever t•y hand findeth to do, do, it with all thy migh•, fo• there is no working, no device, nor knowledge, nor wis•dom in the grave, w•ither thou art a going;* Improve your lives, saith he, and what ever you do, do it with all your might: consider what is the work you have to do for God in your generation: what work you have to do for God, and what your hand findeth to do, do it with all your might; do not neglect but do what your hand finds to do, do with all your might: life is very short, the work is long; and life is very short, you need work while you have time, you need work while the day last: the night cometh upon everyone of you when there is no time for to work, there is no device, no knowledge nor wisdom in the grave, whither thou art going: Oh labor to be for God everyone of you in your places: Oh lay out yourselves with all your might, to do something for God; though the service you are to perform in your generation may be tedious, may be laborious and toilsome to the flesh; yet be willing to lay

out yourselves for God, lay down strength for God, and lay down life for God; Why consider, there is a long rest that is prepared for the people of God; this is the day time, and here you must work for God; there shall come a time of rest, ye• they shall rest in their grave; there is sleeping time enough, and they shall rest in Heaven; and there they shall rest enough, they shall rest forever and forever; and therefore be content to do for God, and lay down all your strength for God: Oh there is a resting time, a long resting time that is prepared for you; *I have glorifi•d thee on earth,* saith Christ to his Father, *and now Oh Father glorify me in H•aven:* labor everyone of you in your places▪ in your callings, to exalt the name of God, to glorify God on earth: I would not have you glorify God▪ that God may glorify you, that is not the end of your work; but glorify God, because he will glorify you: because he hath declared that there is rest for you that are his people, and there is an eternal rest in which he will glorify you with himself: Oh glorify him therefore with your lives, with your strength, with your abilities, with your parts, with your riches, with all you have, glorify God in your lives.

I shall conclude all with one word of Exhortation; doth God rescue the lives of his servants in such a wonderful manner? why, let his servants forever trust him: as great mercies do call for great thankfulness, so they call for great *faith* in the Lord, expect a great deal of future confidence in him: when he hath declared his name to his people, when he hath once made his goodness and mercy, and power, and faithfulness, and truth to pass by before them in some special providence, he expects then that they should trust him in the lowest condition, in the faddest condition; that you should take hold of him, and live upon him, he expects that you should reason upon former experiences; and *remember the years of the right hand of the most high:* remember such and such years when the right hand of the most High was declared, when God wrought such works of deliverance, such and such wonderful mercies: the Lord expects that such kind of deliverances should be engagements to trust in him; to trust in him at all times. Many times we will not believe unless we see signs and wonders; and the Lord he is pleased to condescend to our weakness; and Christ he shows us a Miracle, yea he shows many wonderful works, mercies and deliverances that he works for his people: and now God he may wonder at the weakness of our faith, if after all these wonders we shall distrust him: See what the *Psalmist* saith, in *Psalm* 96. 10. *Be still, and know that I am God:* why, in all your afflictions, in all your temptations, in all your crosses: in all sad conditions God would have you to be still and know that he is God; and when ever we have received any special mercy from God, we should urge this upon our ow• souls; if at any time we are ready to distrust God, and repine at any of the dealings of God: Oh my soul be still and know that God is *Jehovah;* remember the years of his right hand; remember what he did for such and such of his servants: and for thee in such a condition; how he made his power and mercy, and truth, and faithfulness to pass before thee, and wilt thou again murmur, and repine, and distrust him? Oh my soul be still, and know that he is God▪ know that he is *Jehovah,* and that he gives existence to his promises; know that he is as good as his word, know that he is better then his word: when ever any rebellious lust doth rise up in thy heart after we have received mercies (which is a great engagement, yet still beat it back with this, *know that the Lord is Jehovah:* the Lord hath a mighty Arm, and as he hath done, so he will do, and he will not leave his people: the power and the goodness of the Lord, it should sound in our ears

when ever we are in any strait: this is a glorifying of God for mercies received: And Brethren, upon all occasions, *Remember the years of the mercy of the most High:* See what the *Psalmist* saith (with which I will conclude all) *Psal* 62. 11. *God hath spoken once; twice have I heard this, that power belongeth unto God:* God hath spoken, how hath he spoken? in some glorious deliverance he hath spoken, in some great mercy: for God speaks in his providence as well as in his words, and when God speaks in his mercy, he expects that we should hear him: nay, that we should not only hear him, but that we should hear him often; he expects that we should hear; what should we hear! we should hear this, *That power belongeth to God,and mercy belongeth to God,* and loving kindness and free grace belong to God; and so loving kindness it belongs to God: The Attributes of God, that do found in ev•ry mercy, in every deliverance, and in some special mercies, we should not hear it once but twice: God spoke once, and I heard it twice, that is, *often* 'tis an allusion to an Echo; a man speaks sometime that it raises an Echo; and the words will be repeated again, he shall hear it round about him, the words sound again; he speaks once and it sounds twice, often, so there is such a voice in many mercies, many deliverances; and many special providences, they sound lovd as the Echo of a man doth: The Lord speaks once we should hear twice, that power belongs to God. Well, remember that the Lord expects that thou shouldest hear it often: and when ever thou art brought into a low condition, remember this, what thou hearest in thy former low condition, that power belongs to God: and mercy belongs to God: And thus should we trust the Lord in straits: former mercies are engagements for the future; and this is part of the glory the Lord expects, this is part of the In-come that he desires for mercy, for deliverance: poor creatures that have seen much in it▪ they should never forget the loving kindness of God, when they are in straits, in great straits, still to make use of former experiences, and to remember the years of the right hand of the most High. Thus you hear what improvement there should be of our afflictions.

THE Third Sermon, On DAN. III. XXV.

He answered and said. Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

YOu know what Proposition was raised the last day, *viz.* That *God doth often times in a wonderful manner, rescue the lives of his Servants from death and destruction:* You had then the Doctrinal part; I have since that, in another place, made some Application, which I shall finish, God willing, at this time time: we learned by way of Instruction. First, That the lives of his Servants are precious in God's sight; All the Income of glory that God hath brought in from this world, it comes in this way from the lives of his Servants: if it were not for them, God should loose all his Rent; and therefore the Psalmist doth plead with God, when his life was brought nigh to the grave: In *Psalm* 30. *Lord,* saith he, *what profit is there in my blo•d, if I go down to the pit?* as if he should say, Lord thou art like to loose thy Profit, thy Rent; if I go down to the grave I shall not bring thee in that Rent of glory; Though I shall glorify thee in another way; yet I shall not lift thee up here in this world; I shall not make thy name glorious before the eyes of the sons of men, & in the midst of thy adversaries: therefore Lord look to thine own Profit, saith he: The lives of the Servants of God are very precious to him,

and therefore he hath given such charges concerning their lives: He hath laid a charge upon all his creatures: Fire, Water, Wild beasts, upon Fishes of the Sea, upon violent men upon violent Diseases, Sicknesses, upon the Devils themselves; he hath ch•rged them all concerning his Servants; that they are not able to lift up a hand against them: and therefore God hath set such a guard about the lives of his Servants; are they not all Ministring Spirits? so 'tis said of the Angels, Hebrews •. *Are they not all mi•istring Spirits sent forth for the good of the Saints?* God will spare all his Angels out of Heaven, rather then the lives of any of his Servants should be lost; yea the Lord he will not trust the Angels themselves, but he takes special care of the lives of his Servants. *I the Lorddo keep it, I watch over it every moment;* And therefore also you find that men have paid dear for his Jewels, when they have taken away the lives of his Servants; he hath always made Hue and Cry after them, and where ever he hath found the blood of his Servants, he hath made them to pay dear for it. It is said of *Babylon,* That when God made search for blood, *he found the blood of his Prophets there;* and how suddenly was *Babyl•n* brought down? all *Babylon's* goods were forfeited presently, they were seized upon as •elons goods, and •he was brought down with all violence, and she was cast down as a Milstone, into the bottom of the Sea: Now if life be so precious to God, how precious is the soul to God? Oh, the care that God takes of the souls of his people! Oh the pains that Jesus Christ took to fetch the souls of his people! What a journey did he come? And what a Sea of blood did he pass through? What an Ocean of his Fathers wrath did he dive into? He was content to go to the bottom, when all the billows of his Fathers wrath lay upon him; that so he might f•tch up the souls of his people; and therefore if the soul be precious unto God and Christ, it should be precious unto you; *What will it profit a man to gain the whole world, and to loose his soul:* and therefore what ever you do, neglect not those great Matters of Eternity, those matters that concern the soul.

Again, If life be so precious with God, why then you should prize your lives? It is the will of God that you should look upon your life as precious: take heed that you speak not against your lives; It was the *Prophets* failing, he would needs die in a passion; *Lord, I am no better then my Fathers:* and take heed that you act nothing against your lives, it is the greatest sin that you can sin: Improve your lives to the utmost, gain as much knowledge of God, and communion with God in this term of life, as possibly you may; do as much for God, act as much for God in the term of life▪ as possibly you may: This is the way to put o•• your lives for the best advantage. Though man hath never so much of the world, never so much o• outward honor yet if his life be not spent in this, in seeking after God in acting for God, he looseth all his honor at last, & become as the beasts that perish.

In the last place, We should *trust* God for the future; and I shall now press this Use of Exhortation more fully upon God's people: When eve• you have seen God in a way of deliverance, you should trust God for the future; 'tis part of the Rent that God doth expect for mercy, that they that have received mercy, should forever cleave unto God, and in all conditions put their trust in him, Psal. 62. v. 11, 12. *God hath spoken once, an• twice have I heard this,* saith the Psalmist, *tha• power belongs to G•d.* he hath spoken once, and I have heard it twice: When God speaks in some remarkable providence, why this is the voice o• God, *That power belongs to God, and free grace belongs to God.*

1. Trust God first of all, for all the comforts o• life, for whatsoever may make your lives comfortable; and that because that life is more then all• the comforts of it; and God that gives the greater, will not deny the lesser; it is our Savior• Argument to his Disciples, in Mat. 6. 25. *ThereforeI say unto you, take no thought for your life, what you shall eat, or what you shall drink; nor y•t for your body, what you shall put on; is not the life more then meat, and the body then raiment?* Is not life more then meat? Is not the life of greater v•lue then meat, drink, and clothing? more then a• the comforts of life? it is more in the eye of God, the life of one Saint, is more unto God, then all the creatures in the world. Now where God gives life, he takes care for life, he takes care for the comforts of life: See what provision God did make for the beasts in the old Law; there was a Law given in the 25. of Deut. v. 4. *That they should not muzzle the mouth of the Ox that treadeth out the co•n,* and the *Apostle* does apply it; *doth the Lord take care for Oxen? and so doth* he not abundantly care for men? and so our Savior he tells us, the *Lord takes care of the Ravens, and he feeds them:* Does the Lord take care of Ravens, and will he not take care of his Saints? Certainly those that fear the Lord, he will fulfil his Promise, *they shall want nothing,* that is his Promise. *Psal.* 34. 10. They shall want nothing that is good for them: they may want something of that they desire, because we desire, like children, that which may be hurtful to us; but it is not possible that God's people should want anything that is good for them: Why God is engaged to maintain the lives of his people, and life is more then all the comforts of life.

Secondly, Trust God for the overcoming of all the evils of this life: 'Tis true, God's people may meet with a great deal of evil in their way, there is many Tribulations to go through; Now trust God, I say, for the overcoming of them all; for they come all under the providence of your Father; what ever evil thou fearest should come upon thee, it comes under the providence of thy Father: Now he hath promised to be a Shield and a Buckler to his people, it is part of his Covenant, to be their defense against all the evil of life; in *Gen.* 15. v. 1. *Fear not,* there saith God to *Abraham, For I am thy Shield, and thy exceeding great reward;* Fear not, I am thy Shield, and therefore I am able to defend thee, to pro•ect thee, to deliver thee from all the evil that thou fearest; though there lay never so many evils in thy way, believe that God will and can, notwithstandi•g them all, make your lives comfortable.

Thirdly, Let God's people trust him for the prolonging of life, for the preservation of their lives; though there is nothing that meets wi•h more enemies, with more danger, then the life of man: and there is nothing so unable to resist the evil that it meets with, as the life of man; 'tis true, 'tis very easily taken away, as a vapor •oon blown away; as a candle it is soon blown out with every puff of wind, with the least affliction when God is pleased to permit it: You know how soon King *Asa* his life was taken away, how easily was his life taken from him, in *Chron.* 16. it is said *He had a disease in his feet,* and one would have thought it had been far enough from the heart, that he might have lived long enough for all that disease, and yet it turned him into the grave, it threw his life down to the dust: There is nothing I say, more in jeopardy, then the life of Man; and no man's life more in jeopardy then the life of a Christian; and yet believe it, notwithstanding all this, your lives shall be prolonged.

First of all till the determined time be come; They shall not be taken from you the least moment before God's determined time be come: our Savior, he was often in Jeopardy of his life; he was often in the hands of his enemies, and yet when he was in the midst of them, they were not able to lay hold on him, and this he gives as the reason, because *his tim was not yet come, his hour was not yet come.*

Secondly, Nay believe further, you that are God's people, Your lives shall not be taken away, till you have done that work that God hath sent you into the world for: So that you need not fear untimely death: I •ay, your work shall be finished before God cut off the Th•ed of your lives; 'tis said in *Revel.* 11. see what is spoken there, concerning the *two Witnesses,* verse. 7. *And when they have finished their Testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them:* 'Tis possible the beast that ascendeth out of the bottomless pit, may make war against the Saints, and overcome them, and kill them; but that shall not be till they have finished their Testimony, till they they have done that work which God put into their hand, and they were sent into the world for to do.

Thirdly, Nay further believe it for your comfort, that you shall not be cut off till you be ripe in grace: Many of the Saints they are apt to fear untimely death. I tell you, You that are in Christ, you may be confident of it, that *you shall not be cut down till you are •ully ripe,* see that Promise that is made in *Job* 5. v. 26. *Thou shalt come to thy grav• in a full age, like as a shock of corn cometh in hi• season;* 'tis a promise that is made to the righteous, *Thou shalt come to thy grave in a full age, as a shock of corn that cometh in its season:* The Husbandman brings not in his corn till fully ripe, no more will God take away his people til they be fully ripe; *•very thing is beautiful in its s•ason;* 'tis beautiful when it is fully ripe; God plucks his fruit when they are most beautiful; it may be it is possible God's people may be cut off young; aye but yet they are fully ripe, it shall not be before they are ripe; *God will either ripen them betimes, or else he will ripen them in the very plucking;* for this, see another Promise that is made, in I•a 65. 20. *There shall• b• no more thence an Infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old; but the sinner being a hundred years old shall be accursed:* There shall not be an Infant in days, there shall not be an old man that hath not filled up his days. *An Infant of days,* that is, one that is a child in grace, while he is young: Well, the time is coming the time of the Gospel, where there shall not be an Infant of days, nor an old man that hath not filled his days: a man fills his days when as he is full of grace, full of the Image of God, when he is full of the fruits of Righteousness, then hath a man filled his days; when a man fulfils that which he lives for, then he hath filled his days: Why now God hath made this promise to his people, That *they shall all fill their days;* they shall be full of grac•, they shall be full of righteousness: So that before God pluck them, they shall be fully ripe. Trust God therefore with your days, and with your lives; be confident that God he will hold the candle of your life light; though there be many blasts, yet God he will hold, he will maintain the candle of his people's life: Be not you negligent in your work, but let it be a spur to you, make all hast for there are many blasts that seek to blow out the candle of your life; make all hast you can to do your work; but do not distrust, the Lord will hold the candle-light, till his people's work be done. That is the third particular.

Fourthly, Trust God for spiritual mercies; even outward mercies should strengthen our confidence to trust God for spiritual mercies; Truly Brethren, this is the best improvement that you can make of mercies and deliverances, when as you can see so much of God as should draw forth your hearts forever, in all conditions, to put your trust in God; Now know, that the outward mercies were given for this end: It is one end I say, wherefore God gives mercy, that so he might engage his people, for the future to trust in him; it would be a great discredit to God, if his people after all experiences, he hath given them shall not trust in him for the future, and there is nothing that doth provoke God more then this. If *Israel* after all the experiences that God hath given them, after all the wonders they had seen in the Land of *Egypt,* and in the red Sea, and after all this shall distrust God through unbelief, God does look upon it as a great provocation: See what God says in *Ps.* 78. about the 19 20 verses, 'tis said in v. 18 *That they tempted God, yea they spake against God,* in the 19. verse. *They said; can God furnish a Table in the wilderness?behold he smote the Rock, and the water gushed out, and the streams overflowed, can he give bread also? can he provide flesh for his people?* Now 'tis said in the next verse, *therefore was the anger of the Lord kindled against them,* therefore was the anger of the Lord kindled, because they had seen his wonders at the red Sea, and his wonders at the Rock, yet they distrusted him; *can God prepare a Table in the wilderness?* this was a limiting of God, and this their unbelief, it cost them dear: Therefore the Lord sware in his wrath, that they should not enter into his rest.

Object. *But you will say, Whether can any mercies or de•iverances that a man hath received, be any help unto him for the future?*

Answ. I answer they may; and I will show you when; When mercies received, or deliverances are helps unto the soul, concerning his confidence and trusting in the Lord for the future.

First of all, when the soul is careful to lay up the experiences of mercy; when a man is careful to remember the goodness of God, a man may receive a thousand mercies, a thousand deliverances, such as he might make experience of, for his own benefit and for the help of others, and yet be never the beter: I say, if they be not carefully laid up, if they be not carefully treasured up, a man looseth all the sweetness of them; for there are two things that God doth intend in every mercy. First of all, There is present comfort and refreshment that he presently gives out, and then there is something in the mercy to be laid up for the future; there is something in every mercy that God would have his people lay up, something that will stand them instead another day; now when a man does not remember the mercy that the Lord dispenceth to him, though he may take some comfort in them, yet he looseth the greater comfort of them, that which he should lay hold on is the fruit of experience, or else all the mercy is lost.

Secondly, Mercies become helpful when as the soul can see the love of God in the present ••rcy; when the soul sees the love of God in every present mercy, this puts life into the mercy; when the soul receives mercy, and doth not eye love in it, that mercy, it proves a dead mercy; or if there be any sense it will not last long, because there was not special love seen in it: Now when the soul can eye the love of God in the mercy, then is the heart affected

with the mercy, and then is the sense of the mercy most like to be continued: When a man can look at every mercy, as the off spring of love, he will be careful to nourish the sense, the remembrance of that mercy: one mercy that the soul can see love in, is more dear, more precious, then many mercies: See it in *Hezekiah,* he saw special love of God to him in that mercy, *Is.* 38. part v. 17. *But thou hast in love to my soul deliv•red it from the pit of corrup•ion; for thou hast cast all my si•s behind thy back. Hezekiah* was taken with the mercy, why? because he saw the love of God in the mercy: *Thou in love to my soul hast do• it;* and therefore he set a high price upon the mercy. Those fifteen years that God added to his life, was more then all his life before, because he saw a special hand of God here, and he saw the love of God here; and therefore this was a long-lived mercy, it was remembered, it continued, it remained in *Hezekiah's* heart so long as *H•zek•ah* lived.

Thirdly, Again Thirdly, present mercies b•come helpful to the soul for the future, when as the heart is fully convinced of the unchangeableness of the love of God to his people: When he is fully persuaded of this truth, That where God loves he loves to the end, and where he begins in a way of mercy, he goes on in a way of mercy, he goes all a••ng in free grace, saith the *Psalmist, All the ways of the Lord are mercy and truth, unto his people.* When a soul is once convinced, this will help much to turn mercies into experiences; and therefore that Doctrine which doth teach falling away from grace, that a man may be beloved today, and cast off tomorrow: 'Tis a most uncomfortable Doctrine; and 'tis impossible then that a man should make any experience at all of the mercies that he hath received: If God be changable in his love, if he cast off his people that he hath received in his free grace; why then though a man hath never so much of God today, and know never so much, and have never so much of the presence of God in the mercy, he can have no experience; and therefore that which concerns the soul, it is to be grounded in the unchangeableness of God's love to his people.

Fourthly, Again Fourthly, A man may make use of present mercies to be helpful for the future, if he be careful to keep faith in action, if he be careful to keep faith upon the wings: To act faith in every condition upon the free grace of God, and the mighty Righteousness of Jesus Christ; it is faith that puts a luster upon all mercies; and if faith be down, a man cannot see the goodness of God in any mercy that he hath received; if saith be dead then the sense of the mercy is lost, precious mercies, they become useless, they are as a treasure locked up, that a man cannot come by to make use of a treasure buried in the earth, that will do a man little good; and therefore it concerns the people of God to keep faith upon the wings; act faith and keep that fresh and lively; and then all mercies and all deliverances that you have received, they will be fresh in your eye; for faith puts a varnish upon the mercy, and though they be old, yet faith will make them present as things new to come.

Fifthly, Mercies become helpful for the future. When the soul is careful to keep up his Communion with God, when a man is careful to walk with God continually, to fix his eye upon God, and to follow God fully in everything, to follow God wheresoever he leads him; so long as God and the mercy is kept together, there will be abundance of luster and beauty in every mercy; but when the soul is careless in maintaining his Communion with God, it looseth then the sense of all his goodness that formerly he tasted in every mercy, and they

become useless; even grace itself cannot comfort a man if God be not nigh, if God by his spirit do not shine upon it: and therefore mercies much less though they be never so great and precious mercies that a man hath received; yet they can afford no present comfort nor be a support to him, nor encouragement to wait upon God for the future: but if so be God and the mercy be kept together, then mercies become useful, and an help to the soul to trust in God for the future.

Sixthly, Mercies are helps for the future, when as the soul is enabled by the Spirit of prayer, to urge God with former mercies, and to lay them before the Lord as engagements to help for the future; there is such an improvement to be made of former mercies: When God doth pour a Spirit of prayer upon his people; and then, and then only do mercies that are past become a help to the soul or the future: you shall see so the Saints have urged this with God, they have pleaded with God, and put him in mind of his former kindness; so you may see in the 51. of *Isaiah* about v. 9. *Awake awake, put on strength. Oh A•m of the Lord, awake as in the ancient days, &c.* And so in the 22. *Psal.* The *Psalmist* there doth use the right Argument wit• God, he turns former mercies into Arguments, to i•gage God for the future: in the 9 & 10. verses, *But thou art he that took me out of the womb, thou didst make me hope when I was upon my mothers breasts, I was cast upon thee from the womb, thou art my God from my mothers belly:* Thou art he that took care of me, when I could not take care of myself, and when the care of creatures could do me no good, without the care of the Lord: and seeing thou hast done this for me, I am still encouraged to wait upon thee, to trust in thee for future mercies Thus you see when mercies and deliverances may be encouragements for the future; and how the soul may make experiences of them.

Quest But you will say further, how should we look upon our mercies so as to make the best improvement of them to strengthen our faith in the Lord, for the future.

I Answer briefly.

First, Look upon them all, as the first fruits which God hath promised to you; this will mightily help to strengthen the faith of the soul for the future: look upon all as beginnings of that which God doth intend to do for his people; as a spark of that flame of love that is in the bosom of God towards his people, as drops of the Ocean of love, drops of those Rivers that run at God's right Hand, which he hath reserved for his people. I say, look upon all mercies that you have received as fruits of that which God hath reserved in glory for his people; and this will mightily help to strengthen faith for the future.

Secondly, Look upon them all, as stays that God hath given, staffs to hold in your hands for the present; all mercies, all deliverances, all sights of •od all manifestations of his love, all experiences of his goodness: I say, look upon them as stays and crutches that God hath given into your hand for the present, to lean upon while you are in this your Pilgrimage; do not build upon them, you cannot build upon the best of your experiences, do not lay them as the foundation, but only look upon them as helps in your way, and so use them as helps for the present that God gives you, that you may more cheerfully go on to his self, and to his son to the rest in him, where there is everlasting peace. And therefore here will I premise two

things, and give you a Caution how to rest upon former experiences; and so I shall end the Point.

1. Know this, that it is possible that the soul may loose the sight of all his experiences, they may be all out of sight; 'tis possible that a man may call them all in question, the soul may be brought into such a sad condition, into such a dark condition, that it may call in question all that ever it hath seen of God, and those very things that he did take as some special Tokens of love, all manifestations given forth of himself, all communications of his presence, of his grace; I say, all these they may be darkened out of sight. Or,

Secondly, Though they may be in sight yet God doth many times bring his people into such conditions as their former experiences cannot reach them; God may come still with further and further trials, and such trials, I say, that all a man's former experiences cannot reach them: his trial and temptations may be above them all: And therefore here take these two Cautions when as you are thus to follow experiences, and to make use of experiences.

First of all, Take heed that you do not make your own experience the first ground of your trust: Make not, I say, any experience that you have had the first ground of your trust, or confidence; I said before, experiences are good helps, good Crutches, but they will make no foundation for the soul to build upon: They are not the first foundation that is to be laid: No, you must learn to trust God when you see him not, you must trust God before your trials; for that is the most blessed thing. See what our Savior Christ says concerning *Thomas,* in that 20. of Joh. 29. *Jesus said to him Thomas, because thou hast seen thou hast believed, but blessed are they that have not seen, and yet have believed.* The heart is so backward to faith, that it is well if it be by any means at last brought off to believe; and therefore the Lord hath condescended to reveal himself to his people by experiences; but yet our Savior, he saith, it is more blessed to believe and not to see. *Blessed are they that bel•eve and have not seen:* This kind of faith is that which brings most glory to God; to believe a man before he try him, 'tis a great trusting of him and so 'tis an honor put upon him; now to believe in God before the soul hath tried him, before he hath had experience, this is an honor, a great honor that is done to God; and this is the faith that will hold out, this will last; this kind of faith it will uphold the soul in the greatest straits, in the lowest condition, when sense fails and when experiences are gone out of sight, why then this kind of Faith will hold up the soul: when the soul can trust the Lord though he had not tried him, trust him, though God had not given experience; trust him first of all because of his word, because of the word of his grace, that is given forth to the soul, as a foundation to build upon, this is an honor Indeed to God.

Secondly, Be careful throughout all your whole course of life, that you rely more upon the word of the Lord, then upon your experiences; throughout the whole course of your life, you will find this more beneficial to rely upon the word of the Lord: and here I beseech you to remember, that this life it is the life of Faith, it is the life of Faith, and not the life of sense; in He•ven the Saints shall live by sense, they shall have no need of Faith, the life of Faith is not proper for them; but the life of Faith is proper to God's people on earth, to believe and not see: *Faith is the evidence of things n•t seen;* it is taken up with things not seen: I say, this life it should be a life of Faith unto the Saints 'tis not a life of sense: And consider moreover if God

do give any spiritual sense, or if he do give any experiences of his love, it is given for this end, that so he might help the Faith of his people, that he might help their Faith, and strengthen their Faith, that so he might encourage them for the future to trust in him; to trust in him when they see him not, when all is dark and sad, when God seems to be out of sight; I say, God gives encouragements for this end, that so he might encourage them to believe; and therefore it is that oftentimes he trains up his people in this way; he will strike the Crutches out of their hands, he will put them to it, they shall walk alone by Faith; that all the sense of God's dealings with them shall be out of sight, they shall have nothing to rely upon; God will put them to it, to rely upon him alone, upon a naked word of promise, upon the word of grace, to rely upon him though they have nothing in the world to rely upon,

2. Consider, though it be great mercy that the Lord is pleased to condescend so far to the Creature to give spiritual sense, and many times experiences, by which he will seal up his word and his grace to them, yet it is a greater mercy that God hath given a word of promise to rely upon, that is the greatest mercy in the world; asurer foundation of hope, and that which will stand a poor creature instead when 'tis in the dark, when all the sense will be in the dark, and experiences out of sight; but then the word o• the Lord will endure forever; and so then to have a word of grace to rely upon, a word of promise; this is the greatest mercy that God can show to poor Creatures: My Brethren, if it were not for this, it were not possible that the soul should be at any certainty; though God had given never so many experiences of his love, though the soul had seen, and though it had felt, and tasted of love, and though it had lain in the bosom of Jesus Christ, and been refreshed with his •ove; yet if the Lord had not given a word of grace to rely upon, aword of promise to rely upon; It would be impossible but that •t some time or other they would call all in question, for 'tis not possible that otherwise the soul should be supported in dark conditions, for why? when the soul begins to look towards God, why it is filled with the sense of his own vileness, with the sense of his own unworthiness: Oh that •s one of the greatest discoveries that the Lord makes: show the soul how vile it is in itself: and therefore I say, the soul is ready to question all: all that God hath done for it, though it hath seen God walk in a way of love to him; yet still, Oh 'tis too good for me, too good for such a •ile Creature as I am!

Again, The desire of the soul is carried migh•ily after God, when God comes once to set his Face towards Heaven, it is filled with vast desires to God, that it can never have enough, never be satisfied; and though God do come and manifest himself by gracious Experiences; yet still it desires more of God: It is apt to question, Have I anything of God or no? Have I seen God or no? it is very solicitous when it is once set towards Heaven, God makes it very solicitous concerning the great matters of Eternity: 'tis filled with the weighty thingsof Eternity, and the weighty business of Eternity; so though God hath come and hath spoke, and the soul hath seen God, and experiences of God; yet because it apprehends such great weighty matters concerning the soul for eternity; all experiences are called in question of God's love and his favor to him: A man is so careful in this case, that he will scarce believe himself: nay, though he have seen Christ, and though he have felt him, and seen his goings, still he will hardly believe himself, whether he hath seen him or no? you know *Mary Magdal•u,* she was very solicitous, she stood weeping; she saw him and she would not believe

her own sense; and so 'tis with a poor Child of God; Oh 'tis so solicitous that though it have seen Christ, and experiences of his goodness, and his favor and love; yet it will scarcely believe his own sense, and he is apt to call all in question whether he hath seen the Lord or no: So that still, I say, after all experiences and the manifestations of love, the soul would call all in question many, and many a time, if i• had not a word of Grace to trust to; and therefore the Saints are more beholden to the Lord for his Word of Gruce to them then for all experiences: And remember this, That though God hath done uever so much for you, and you have seen hi• goings in your hearts; yet do not you make your experience the first Ground o• your trust, and do not trust to your experiences so; but look to the Promises as th•Promises, as the only Foundation that will •ear up your heart forever, through all dark conditions; And so for Experiences, look upon them as Crutches to lead you to the word of his Grace; but they are not to be rested in.

THE Fourth Sermon, On DAN. III. XXV.

He answered and said. Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

I Have spoken out of these words. We have finished one Proposition: Namely, *That God doth oftentimes in a wonderful manner rescue the lives of his servants from death and destruction.* I pressed you the last day, that Christians should therefore trust in God; such as have seen his goings; should trust him for the future, upon former experiences; when God speaks once in a remarkable providence, he expects we should hear twice, again and again; In every low condition we should hear, *That power belongs to God.* Trust him for the comforts of life, and trust him for the preventing the evil of life; trust him for the upholding of you in life, till his time be come, and your work be filled; only be not you negligent, make hast in your work; work the works of God while the day lasts: but yet you may be confident the Lord he will not suffer the Candle to be blown out till your work be filled: *The righteous shall come to his grave as a shock of Corn that cometh in, in his season;* I shown how far we may make use of former mercies for the future to become great helps of Faith; when the soul is careful to lay up the remembrance of them, when the soul can eye the love of God, special love; when the soul is once convinced of that truth, of the unchangeableness of the love of God; when the soul keeps up the wing of Faith, and holds up its communion with God, can go and lay before God former mercies, and use them as Arguments to plead with God for the future; as God's people have done; then do mercies become helpful for the future.

But how far should we trust Experinces? Why look upon them as Earnests of that which God doth intend to give, and look upon them as Crutches, as helps in the way; so though all the experiences of God may be out of fight, for God may bring his people into some condition that may be above Experience, Experience cannot reach them: And therefore do not make your own Experience the first ground of your trust; but trust first in the Lord, and the word of his grace trust them more then all your experiences; the life of a Christian, 'tis the life of Faith, and not of sense; the life of sense is in Heaven; but the life of Faith is most proper here. *Blessed are they that believe, and have not seen:* and if God do give Experience, and manifest his love and goodness to thee, it is for this end that he might strengthen Faith; he

will learn his children to go alone: and therefore God many times hath struck the Crutches out of their hands, and all sights of God shall be gone, and God will make them to trust in his naked word: Great use may be made of Experience; but yet I say, lay the word of the Lord as your foundation, and trust that, for that will hold in all conditions, in the greatest darkness, when Experience may be out of sight, and you can see nothing.

We proceed.

He answer•d and said: Lo, I see four •en loo•e, &c. Who is it here that bears witness of this Miracle of deliverance? 'Tis *Nebuchadnezzar* the King: it was one that was a proud insolent Monarch; one that scorned God, and defied the most High, in the 15. verse of this 3. Chap. that commanded the people to fall down and worship his Image, that he had set up; and in the latte• end, *Who is that God that shall deliver you out of my hand?* a persecutor of the Saints, one that was filled with wrath against them: The *King was •xceeding wrath, and comm•nded the Furnace to be heated seven times h•tt•r then ordinary:* Yet here *Nebu-Nebuchadnezzar*himself is forced to bear witness of the goodness of God to his people; He confesses it before all men: *Did we not cast in three? and loe I see four men loose walking in the midst of the fire, and they have no hurt:* There is a question propounded by Inter••eters, neither *Nebuchadnezzar* was truly converted or no? It seems there is much does make for his conversion.

First of all; Here was a strong work of conviction that past upon him, he was convinced of his sin, he was convinced of the glorious Majesty of God, to shine in this Miracle: His conviction makes him cry out before all the world, before all that were about him.

2. There is Secondly, A confession of his Error, and an acknowledgment of his sin: Now he knows there is no God▪ but the true God: There was also in the

3. Third place, A rejoicing in his own disappointment, he rejoiced in that the Lord had prevented him in the evil that he intended, that he was not able to bring it to pass, his mischievous device against the Saints: as you may see in verse 28 *Then Nebuchadnezzar spake and said, blessed be the God of Shadrach, Meshach and Abednego, who hath sent his Angels, and delivered his servants that trusted in him, &c.* There is a rejoicing here that they were delivered, and that he was disapointed, that he did not succeed according to his will: Now this seems to be a great measure of self-denial: What did not *Nebucadnezzar* do as much in this as *David* did when he was disappointed? in the first book of *Samuel* 25. when *David* had an intention to cut off *Nabal: Abigail* she comes to p•rswade him, and in the 32 v. *David said to Abigail, blessed be the Lord God of Israel which sent thee this day to me. Nebuchadnezzar* did seem to do as much as *David* did here; he blesseth God for his own disappointment.

Fourthly, this seems to make for him▪ that he did rejoice in the goodness of God to his people, he does rejoice in their grace; as you may see in the 28. verse, *Blessed be the God of Shadrach, who sendeth his Angels and delivereth his servants that trust in him:* He seems to rejoice here in their grace, in that constancy of theirs that they did not yield to his command, and serve no God but their own God; and he rejoiceth in the deliverance of the Saints: *Blessed be the Lord that delivereth his servants;* yea further, he seems to give the glory to God: He does eye God in the deliverance; he takes notice of it as from God, and blessed the Lord: *Blessed be the*

Lord that sendeth his Angel, and delivereth his servants: Nay further, he takes care of true Religion, and of God's Name to be exalted; he makes Decrees, and sends it to all people, and *whosoever does act anything against God, shall be cut in pieces,* and their houses thrown down and made a jakes: Thus you see what a great way he went, and what a great deal *Nebuchadnezzar* did seemingly for God upon this his conviction; and yet it may be it was but a conviction; and that there was not a thorough work of grace at this time wrought upon his heart. Many works he did, but yet they seem to be effects of a temporary faith. *Nebuchadnezzar* notwithstanding all this, he fell back again to his old way of supposition; for in the fourth Chapter, you shall read there of his Superstitious ways: He dreams a Dream, and he fends for the Sorcerers to tell his dream, and he would have cut them off because they could not tell him his dream, and reveal it to him, which belongs to God to reveal secrets: So that though great conviction, I say, post upon him, which did rise from the present sight of the Miracle that was wrought, yet *Nebuchadnezzar* at that time, he was no• truly brought home to God: So then we may observe this Proposition of Doctrine,

That it is not in the power of the greatest Miracles to convert a soul to God, unless the Spirit of Jesus Christ step in: I say, it is not in the power of the greatest Miracle, to convert a Soul to God.

Neither Miracles of Judgment, nor Miracles of Mercy will do it: *Pharaoh,* King of the *Egyptians,* he saw as many Miracles of judgment, as one would have thought, would have broken the most stoniest heart, and made the most obstinate wretch to submit to God; and yet notwithstanding *Phar•ohs* heart was not softened, but hardened. And all those Miraculous works of Judgment, they made him harder: The people of *Israel,* they saw Miracles both of judgment and mercy, and yet for the most part, they were secure, hard hearted, unbelieving people, they were a burden to God, and a provocation to his Spirit: All the time they were in the Wilderness, what Miracles of judgmement did they see? God smote some of them with fire from Heaven, and consumed them: God smote *Miriam* with Leprosy, in the 12. of *Numbers,* for her murmuring: And the Lord consumed *Corah, Dathan,* and *Abiram,* in *Numbers* 16. they were consumed, and yet the people rebelled against God; he sent fiery Serpents amongst them, in the 21. of *Numbers:* another Miracle of judgment, and yet notwithstanding for all that, *they rebelled against the Lord;* They saw Miracles of Mercy also; What wondrous works did God do for them in the Land of *Egypt?* What wonders at the red Sea, in dividing the waters, and made a path of life and death to go through? life to the *Israelites,* and death to the *Egyptians:* they saw his wonders in the Wilderness; *God led them in the day time by a pillar of light, and in the night time by a pillar of fire;* He rained Manna from Heaven, they eat Angels food, he gave them water out of the Rock, *Moses smote the Rock, and the water came out: He rained feathered foul into their Camp that they all eat and w•re full:* And many other Miracles of Mercy they saw: many Mercies which are expressed in the 78. *Psalm;* but notwithstanding for all this, you may see what this people was, at the 8. verse of the 78. *Psalm, A stuborn and rebellious generation, a generation that sets not their hearts aright, and whose spirit was not steadfast with God:* This is the description that is given of their fore-Fathers, *They were a stubborn genera•ion, rebellious a generation, that set not their hearts aright, and whose spirit was not steadfast with God:*

Secondly, As we have instances to prove it, so we have the word of Christ to prove it, to make it evident that it is not in the greatest Miracles of the world to convert a soul to God: See what our Savior saith, in that 16. of *Luke,* and the 31. 'Tis the word of *Abraham* in the Parable; *he said unto them, if you hear not Moses and the Prophets, neither will you be persuaded, though one rose from the dead:* The rich man in Hell, he desires that one may be sent from the dead to give them warning; why *Abraham* tells them they have *Moses* and the *Prophets, let them hear them,* and *if they hear not Moses & the Prophets, n•ither will they be persuaded though, one rose from the dead:* The greatest Miracle in the world what ever, it will no• turn the heart to God, it will not make them to believe in his name; though one should come from the dead thou God should send an Angel, a Saint from Heaven, that should be as a flying Angel, to fly up and down in the world, to speak the voice and tongue of an Angel, though he should declare this to all the world, that the glory of Heaven is unspeakable, incomprehensible, eternal, the joy is everlasting, they shall never be able to declare it; though he should declare one hours enjoyment of the presence of God and the Lamb, it is more worth then ten thousand enjoyments of all the pleasures of the world; though he should declare it, that there is but one way to Heaven, there is but one door o enter in at, and that's only by *Jesus Christ* and his Righteousness, and should tell you of ten thousands that shall not come there, that sought to enter in their own way, and by their own works, and their own righteousness, and they are all shut out: though he should further declare, that God hath now set Heaven doors wide open, and that he is willing that poor sinners, the worst of sinners, should come to him by his Son, and they shall be accepted, and all their former iniquities shall be no block, no rub in the way, he will embrace them as freely as if they had never sinned against him; I say, if such a thing should be, it would be a Miracle of Mercy; but yet for all this, it would not persuade the heart of one sinner to submit to God. This could not overcome the heart of man to *Jesus Christ.* And again, on the other side, if one should come from the dead, God should send one from the pit of destruction to declare, to bear witness of the unspeakable Torments that are there; and should declare, that way is broad, and many walk in the way to destruction, and that unbelief it is the readiest way: Though he should declare that every man and woman living; that seek not after *Jesus Christ,* and hath not an interest in him, are like, sooner or later, to come into the same Lake of condemnation: It would be a tirrable Miracle of judgment; but yet all this would not work upon the heart of one sinner: no, our Savior says to such men and women that sit under the Gospel, and hear what I speak from day today, and thereby are not wonted to submit to God: *Why, neither would they believe though one should come from the dead.*

Thirdly, The Point may be further cleared, by our own Experiences. I say, by experiences of our own days; are there not many poor Creatures that have seen Miracles of Mercy, that have seen God, many times in wonderful way of deliverance towards them? at such a time they were in danger, eminent danger, at such a time they were nigh to death, and what great promises, and what great purposes came into their hearts and mouths: and yet notwithstanding all that God hath done for them, they have turned again to folly; nay, sometime they have seen and tasted as it were of the power of the world to come, that God hath convinced them many times of the excellency of the way, and the necessity of walking

with him, and the happy condition of the Saints, & they it may be, have had some tastes, some drops to cool their tongue; and though they have had that Miracle of Mercy, yet notwithstanding their hearts have gone back again; and they have not been converted and persuaded to come to Christ, after a hearty draught of his love and good ness, which might abundantly satisfy them: others that have seen even Miracles of judgment; God many many times hath wrought strong conviction in their conscience, they have been as it were for the present, hung over the flames of Hell, and great thoughts have been darted into their spirits; convincing thoughts of the necessity of seeking after faith, they have seen as it were the mighty consequence of the soul, the mighty consequence of the things of Eternity, and yet have worn out all hints that have been made upon conscience, and soon returned to their former ways of folly; to folly & desperate madness; others taken up in vanity, taken up in the world, others taken up in their own righteousness, and think themselves whole, and need no Physician; notwithstanding all these Miracles of judgment; how many are there that have seen them, and have felt them, and have not been brought home savingly by them?

But you will say, how come this to pass! what cannot miracles of works bring home a soul to God? what then? what miracles?

I answer first of all, God would have it so that he might put a great glory upon his word, he will [Reason 1] have it known what the word of the Lord is, he will make known the power and efficacy of it; his word is more dear to him then his work, more then all his works of Creation, of Providence, or Miracles; though all perish, yet the word of the Lord that endures, that abides; God will put a great deal of glory upon his word; and therefore he hath chosen his word rather then Miracles; though men think, Oh Miracles are glorious; and surely, if God show miracles that will convert, that will bring home the soul to God; but God's thoughts are not our thoughts, his ways are not our ways, he knows that miracles cannot do it: therefore he hath chosen his word, he will make that glorious in the Conversion of sinners; for the most part God works by his word; it is true, the word itself neither cannot do it, the word without the Spirit is a dead letter; but God is pleased to send his spirit along with his word; when he intends this work the spirit of the Lord shall come with some word from heaven that shall be effectual to turn the heart of a sinner, when Miracles of judgment or mercy cannot do it; it seems a weak thing to men, but the word of the Lord is mighty and powerful: When God is intended to catch any soul to bring it home, commonly this is his Net, he takes his word, and throws that over them, and that shall catch them. When he is intended to beat down strong holds, mighty Towers of lusts, sinful imaginations that do exalt themselves against Himself, and his Son, and his Gospel; why, God is pleased to use his word as the battery which will do this great and glorious work.

Secondly, It comes to pass from the desperate [Reason 2] hardness that is in man's heart; that averseness that is in the soul naturally to God: it is the hardest matter in the world to bring God and the soul together: Oh what striving is there in the gracious heart, before it is brought to God? it flies off from God; and the soul is forced to put Arguments upon himself, it may be again and again; *Why, art thou cast down Oh my soul, why art thou disquieted? why, trust in God; Why trust in God.* He repeets it again, and again, and all too little to trust in God, and to

have confidence in God; but there is much more averseness in a natural man's heart to God; there is an infinite distance, there is a contrariety; and 'tis a hard matter to bring off a soul to close with God, to submit to him: the greatest Miracle in the world cannot do it: why, when there is much peace in God's heart, there is war in the sinners heart; yea, when there is peace in God's mouth too, there is war in the sinners mouth: when God doth call upon them, come and behold the face of my Son, and behold the face of my righteousness, I give thee leave to look to either me, so thou look to me through my Son: yet still he will have his heart draw back, and he will look to God through his own righteousness, that of a creature, or else run away from God, hide himself in his own shame and confusion, and dare not come to God: And truly 'tis a very hard thing to overcome the heart in this cause, to trust God, to rely upon him; the heart is fille'd with sl•very, and 'tis a very hard matter to overcome that slavery that is in the heart: I tell you, Miracles will not do it; though it should see never so many Miracles when it is in that condition; Miracles would not overcome the heart to trust in God to believe in God: Miracles, they declare t•e power of God and the glory of God, hold forth the beams of his Majesty; ay but there must be a declaration of the love of God and the mercy or God in Christ; there must be a discovery of this to the soul, before he can come in and submit to God, and trust in him, before the slavery can be overcome that is in the heart. I tell you, you must have a word, a sure word, to go upon; for the soul dare not go to God, he looking upon himself as stubble, and upon God as a consuming fire; and still he keeps off from God: and therefore nothing but the word of the Lord can persuade the heart to come in, and to trust, and rely upon God.

Now let us make some Application: Is it so, that the greatest Miracle cannot convert a soul to God▪ Why then

First of all, take notice what a Miracle of iniquity, [Use 1] of sin, is in every man's heart! a st•a•ge thing that the heart of a man should be so ha•dned against God and his own good; who would think it, that there should be so much stoutness in such a poor thing as the heart of man? so small a p•ece of flesh, to be so stout, and so hard against God? that no sword should be able to pierce it; it should not be only Musquet proof but Cannon proof; stand out not only agai•st afflictions, lesser judgments, but stands out against great judgments; many times against miraculous judgments: why here is a strange stoutness, and hardness in every man's heart: Oh what a dead sleep is every man by nature cast into! you will say that man is in a dead sleep, that though he be shot at, it cannot wake him, that he should sleep secure when the house is on fire about his ears; truly, this is the condition of every man by nature▪ though God do lay Cannon shot against him, and though God set on fire the world about his ears, yet still he sleeps; what a strange condition is the state of nature? Let us all take notice of it, and set us all bewail it in the presence of God, seeing how woeful it is, and what we are like.

Secondly, If Miracles cannot convert a soul, [Use 2] then what a Miracle is it that any soul is converted? truly we may stand and wonder that any soul should be brought home to God; how many M•racles is in this work of conve•sion? to convert a soul to God; 'tis a greater Miracle then to open the eyes of the blind, to give strength to lame to give life to the dead; a

greater Miracle then to turn darkness into light, a greater Miracle then to beat down strong Cities with seven R•ms horns, 'tis a greater Miracle then to make the world; *he spake, and it was done,* it was made, he spake his word, and the world was created: but God speaks again, and again, once and twice, and often, before the new creature is formed, before faith is created in the heart of man: and truly Brethren, you need not wonder that so few are brought home to God; that's not the Miracle: but stand and wonder that any should be brought home to God; there are many Miracles in the conversion of the soul to God; I beseech you take notice of them: there is a Miracle of of *wisdom;* there is a Miracle of wisdom, I say, in the conversion of a soul, that God should find out a way to reconcile himself to a sinner, and then re•oncile the sinner to himself; here is infinite wisdom to find out a way to reconcile himself to the sinner, to find out a way to satisfy both justice and mercy, that they should meet each other and kiss each other, and both be satisfied; that justice should say, I have enough, and Mercy should say, I am well pleased, and both be glorified in Christ: Brethren, here is a way that men and Angels could never have found out, here is a Miracle of wisdom to reconcile the sinner to God; also here is abundance of the wisdom of God, that God should find out a way to make a rebellious sinner, come in and submit when he had stood out long, and stood many batteries, that God had laid against him; that the Lord should bring him in by a word of his grace; that God should come and catch a poor soul, and take him before the soul be aware: here is abundance of holy wisdom, truly none could do this, but only God.

And as there is a Miracle of wisdom, so there is a Miracle of power in every souls conversion: Oh wonderful power hath God put forth to over•ome the creature, and to overcome himsel•: To overcome the creature, to make a stubborn, stout hearted sinner relent, to shake the Oaks of *Bashan,* and make the Cedars of *Lebanon* to stoop: Yet truly this is the work of God, he put abundance of power into a word of his; and when an obstinate sinner hath stood out bo•h the allurements of Mercy, and hath out stood all the batteries of Judgment that God hath laid against him, God hath sent out many Armies of judgments, to bring him in, and they have returned back again, and have not done their work; and that yet the Lord at last, should be pleased to arm a word of his, a poor naked word of his with so much power, •o give such authority, and to give such commission, as to go and bring in the stout hearted sinner, and make him fall down at the footstole of Jesus Christ; here is a Miracle of *power;* and then that God should overcome all his wrath, and all his fury and indignation, and say, it is not in me, I give thee leave to draw nigh to me, in my Son, fury is not in me; that God should overcome himself to stoop to the creature that the Majesty of Heaven should first stoop to the creature, that the Prince should come and beseech the Rebel to accept of mercy offer the first terms of peace, and not looking to the infinite distance that is between him and the creature; but lay that aside, and beseech a poor creature to accept of mercy; here is a Miracle of *power.*

And then there is a Miracle of *goodness,* a Miracle of *mercy* in every souls conversion; a Miracle of mercy, that God should pardon the sin of his people from Eternity; Oh the Miracles of mercy, writes the pardon, gives the pardon into the Sons hand; that he should work it over by Covenant, and make all sure for his people in Christ, even from Eternity,

even to give Christ a pardon for his people's sins, many thousand years before the sins are committed; I do not say the pardon is given out to them, before they are brought in to submit to Christ, but it is given out into the hand of Christ; that if they come and submit to Christ 'tis in his hand to give it out, 'tis already written and Sealed; here is a Miracle of *Mercy.*

Again, that the Lord should so freely, and so fully b•ot out transgressions; that he should make the sins committed to be as if they had not been committed; there shall no more remain of them as if they had never been acted; to bury them, to cast them behind his behind his back, to throw them into the depth of the Sea, to carry them into the wilderness, into a land of forgetfulness, that when they are sought for, they sha•l not be found, they shall be as if they had never been; what a Miracle of *mercy* is this? that God should bear no old grudge to a poor sinner, a Rebel, one that have stood out against him▪ and yet that God should retain no grudge in his heart, but receive a poor soul into his Bosom, as if he had never been defiled; to receive him into his own bo•else, into intimate communion and acquaintance with himself in love▪ as if he had never been a R•bel; to bear no old grudge: here's wonderful rich mercy!

Again, for God to account the soul righteous, to look upon him as righteous, when he is unrighteous; to look upon him as righteous in Christ, when he is full of spots and polutions, and de•ormity in himself; at that very time to look upon him in Christ, and behold him as righteous, as if he had no spot, no defilement in him: Brethren, all these are Mi•acles of mercy.

Again, that God should pour out his spirit upon a poor lump of flesh; that his spirit should work upon a poor creature, and take a poor creature into union with himself, and communion with himself; that he should be working in the heart, and cleanse a poor creature from pollution, both of flesh and spirit; all these are Miracles: Miraracles of *Wisdom:* Miracles of *Power:* and Miracles of *Mercy,* that doth shine in the bringing home of a soul to God: And therefore to conclude all; in the last place,

Let us bless God for his Word, and look more [Use 3] to the word of God, then to Miracles; seeing what power God hath put into his word, and how he •s pleased to accompany his word with his spirit▪ and do great things; and now why should we look to Miracles? and why should we stand upon miracles? truly, if you will not believe the Word of the Lord without Miracles; neither would you believe though God should work Miracles; why there is more power in the word to persuade the heart, that it is indeed the word of God, and so to overcome the soul to believe, to rest on it, then there is in all Miracles that can be shown; and therefore in this case, if any look for a Miracle, they may hear Christ say, no Miracle shall be given to such a generation; *He that believes n•t the word, he will not believe, though one rose from the dead: Nebuchadnezzar,* he saw three men that had a resurrection from the dead, they were dead in all their accounts, they •hought that they had been all consumed; they have an unexpected life, they are all loose, walk•ng in the midst of the fire; and yet I say, *Nebu•hadnezzars* heart was not firmly wrought upon by this Miracle; but he returned again to hi• own folly: And therefore, Oh praise the Lord for his word, bless the Lord for his word; if it

had not been for the word of his grace, how should a poor creature have been brought in, and what should poor creatures have relied upon? what foundation to build upon? what can give boldness and confidence to a poor soul to draw nigh to God? truly it could not be, it is impossible that the heart should be overcome, to submit to God, without the word of his grace: Oh bless the Lord for his Word: we are more beholden to the Lord for his Word, then for all Miracles that possibly can be shown.

THE Fifth Sermon, On DAN. III. XXV.

He answered and said. Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

THere is witness given to a Miraculous deliverance, that God wrought for his three Servants, who through their faith, overcame the violence of the fire: *Nebuchadnezzar* makes a large confession here. I propounded this question the last time; Whether *Nebucadnezzar* was truly brought home to God or no; he did a great deal, he spake a great deal; there was a great work of conviction past upon his spirit, he doth acknowledge his Error, and sin, he doth rejoice in his own disappointment, that God did not suffer him to have his will; he doth re•oyce in the goodness of God that was shown to his Servants; he rejoices in their constancy, that they did not obey the Kings command, worship his God's: he did rejoice in their deliverances; he doth acknowledge that it was God that delivered them; he takes care of the worship of God, to promote it, he makes a penal Statute▪ That *whosoever did profane the name of God, should be cut in pieces;* and yet notwithstanding for all this, we concluded probably, That *Nebuchadnezzar* was not converted; for in the next Chapter, he •eturned to his old way of sin, of superstition; he dreams a dream, and he sends for the Sorcerers, to tell •im his dream, which belongs to God to reveal secrets, as *Daniel* told him: So then we observed, that *It is not in the po•er of the greatest Miracle, to converta soul to God. Nebuchadnezzar* saw great Miracles, Miracles of mercy and Miracles of judgment: We told you *P•araoh* saw Miracles, and *Israel* saw Miracles in *Egypt,* and at the red Sea. in the Wilderness; Miracles of mercy, and Miracles of judgment; sometimes their plagues were wonderful, stung with fiery Serpents: and Miracles of mercy, God he fed them with *Man a* and water out of the Rock; and notwithstanding for all this, they were a stubborn Generation, and dwelt in unbelief: our Savior tells us in that Parable, in the 16. of *Luke,* but they are the words of *Abraham. They have Moses and the Prophets, and if they will not hear them and b•leeve, neith•r would •hey believe though one rose from the dead:* Though God should show the greatest Miracle, yet that would not convince them, that would not bring off their hearts to believe in the Son of God: 'tis the hardest matter in the world to bring God and the heart together, they are at such a great d•stance, Infinite distance; and the heart of the creature is filled with such slavery, and lay under bondage▪ that it dares not go to God, when God calls to behold his face in his Son, but run to the bush, as *Adam* did; but though Miracles will not do it; it hath a word of grace, a sure word of grace, to draw nigh to God; and therefore we should look upon that Miracle of iniquity that is in the heart of all the sons of *Adam;* it is a strange thing that the heart of man should out-stand so many blows, that so small a piece of flesh as the heart of man is, should withstand those great batteries that God many times is pleased to make by judgments, wonderful judgments, when he declares his

wrath from Heaven to sinners; and consider what a Miracle of mercy it is, that any soul should be converted, and brought home to God; seeing Conversion is so hard a thing, and Miracles will not do it? What a Miracle it is for a soul to be brought home to God! I show how many Miracles were in this work: Miracles of *wisdom;* Miracles of *power:* Miracles of *mercy:* Oh we should bless the Lord that hath given us his word: we should prefer the word before Miracles; we should not look to Miracles, but we should look to the word of the Lord; God hath made that to bring home souls; and therefore we are infinitely beholden to the Lord for the word of his grace, that we have the word of his grace to trust in. We proceed,

Consider who it is that bare witness to the Miracle: 'Tis *Nebuchadnezzar* that was an enemy to the Saints, a persecutor, a scorner, a contemner of God. *Who is that God that shall deliver out of my hand?* and yet the Lord makes him to bear witness of that good he did his people: We shall observe then this: *Proposition:*

God many times makes his people's Enemies to acknowledge and confess that the Lord is with them,and that he hath dealt graciously with them: God makes very enemies to confess oftentimes, that he deals wonderfully, and graciously with his people: The Church was confident of this in her affliction; therefore she was supported: See that 7 of *Mich.* 9. 10. *I will bear the indignation of the Lord, because I have sinned agains• him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness,* verse 10. *Then she that is my Enemy shall see it, and shame shall cover her which said unto me, where is the Lord thy God? mine eyes shall behold her, now shall she be trodden down as the mire in the streets:* Then she that is my enemy shall see it, and shame shall cover her which saith, where is the Lord thy God: The Church was confident that she should not only see the footsteps of mercy, but that God would make the very enemies to see it; *She that said, where is the Lord your God!* she that sometimes insulted over me, and blasphemed the name of my God; that said, where is your God? time is coming when she shall see it▪ and I shall say, *Loe here is my God, I waited for him, and he will save me,* and she shall see the deliverance, so as shame shall cover her; she shall be ashamed that ever she opened her mouth against God: And the Church did not loose her expectation, this was fulfilled to the Church; in the 126. *Psalm,* you shall see the fulfilling there of this promise, that she took hold of the 126. 1. *When the Lord turned again the captivity of Zion, then was our mouth filled with laughter, and our tongue with singing; then said they among the Heathen, the Lord hath done great things for them:* When God turned again *Zion's* Captivity, when he brought them out of the grave—*Babylon;* the work was so wonderful, that enemies could not but see that the hand of the Lord was in it, to give poor Captives so much favor in the eye of Princes, that they should release them, send them home, countenance them, help them in all they could, help them to build the Temple of the Lord; this could not be if the Lord had not wrought wonderfully for them: The *Heathen* were convinced, *They said amongst the Heathen, the Lord hath dous great things for them.* God makes the very enemies to acknowledge his power and glory, and that he was with his people; in the 8. Chapter of *Exodus* verse 19. God wrought a Miracle by *Moses,* and the *Egyptians* stood out long, but they say in the 19. verse, *Sure this is the finger of God:* Lo they had hardened their hearts, and would not be converted, at last God works a Miracle, and makes them to cry out, *sure this is the finger of God;* look into the New Testament, and you shall find that the Lord

Jesus Christ did extort confession from the mouths of his enemies; he made them to acknowledge that he was the Son of God, and that God was with him in those mighty works that he wrought: See the 6. of *John* and the 14. verse. There the multitude followed Christ, when as they had seen the Miracles Christ wrought; then they said, *This is of a truth that Prophet that should come: into the world;* and so in the 7 of *John,* verse 47. When the Officers were to bring Christ to the chief Priests, they returned with their conviction, and they answered, *never man spake like this man;* yea, when he was upon the Cross, in his greatest Eclipse; seemed to be forsaken of all men, even his very friends forsook him, they all forsook him and fled, and he was looked upon as a scorn to all the people; yet even then did the Lord Jesus extort confession from their mouths; See the 27. of Matth. and the 54.

For the further clearing of the Point by Demonstration: God makes sometimes the very enemies to confess that he is with his people, and that he hath dealt wonderously, graciously with them.

First of all you shall find for this, that Jesus Christ hath put up a Petition to his Father, he hath made it his request to his Father that his Father would manifest so much of himself to his people, that the very men of the world might be convinced that hi• Father did love him, that the world might be convinced that they were one with God, and one with the Father and one with the Son; for this Christ prays in the 17. of *John,* and the 21 v. *That they all may be one as thou Father art in me,and I in thee, that they also may be one in us; that th• world may b•leeve that thou hast sent me,* verse. 22. *And the glory which th•u gavest me, I have given th•m, that they may be one, even as we are one,* verse. 23. *I in them, and thou in me, that they may b• made p•rf•ct in one, and that the world may know that thou hast sent me, and hast loved them as though• hast loved me* that *the world may know that t•ou hast sent me, and h•st loved them as thou ha•t lov•d me:* Christ he would manifest so much of himself, and of his goodness unto his people, that not only they may see it, but that the very world may be convinced when they see what God hath done for his people, and what excellent Spirit God hath put upon them, that they may be convinced that God loves them as he loves the Son, that they are one with the Father, as the Son is made one with the Father,

Secondly, The Lord Jesus Christ hath promised this to his people▪ h• was confident that because he prayed for it, it should be given out: he was never denied any of his requests, and therefore he hath made a promise to h•• Church•, •hat he wi• do such great things for the•, that the world shall be convinced that God is with them: See the 3. of the *Rev•lations* and the 9. verse: *Behold I will make them of the Syn•gogu of Satan, which say they are Jews and are not, but do lie; behold I will make them to come and worship before t•y feet, and to •now that I have loved thee:* He makes this promise to them, as a recompense to them for their faithfulness, because they had kept close to the word in time of persecution; now as a recompense of their faithfulness and love, Christ makes this promise to them: Well, because thou hast ventured all for me, because thou hast ventured thy name for me, thou hast suffered reproach for me; I will give thee a name, thou shalt have a name in all places, where thou hast been put to shame; those enemies that hated thee, that made a scorn of thee; I will make them to come and fall down and worship thee; I will make them to acknowledge that God is with thee: this

is a promise that Christ hath given out, and he will fulfil it to his Churches, those that have kept the word of Christ; those that are faithful to the truth of Christ, to the ways of Christ, in the worst times, though they may suffer reproach for a time, yet at last he will make the very enemies to confess that he was with them: That's the second Demonstration.

Thirdly, Therefore it is that God hath put so much power into his word, to convince the men of the world, and to force them to make them acknowledge that the Lord is with his people, and that he hath loved them, and that he deals graciously with them; I say, for this end the Lord hath made his word powerful, he hath made it sharper then a two edged sword, that it shall serve not only for the conversion of some, but for the conviction of many that are not really brought home to God; The Gospel where it comes, it shall lay chains upon men, it shall lay a restraint upon men; See what is spoken of the power of the word of God, in the first Epistle of the *Corinthians,* and the 14. 24. 25. verses. *But if all Prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.* Verse 25. *And thus are the secrets of hisheart made manifest; and so falling down on his face, he will he will worship God, and report that God is in you of a truth.* See the power that God hath put into his word for the convincing of the hearts of wicked men, that God is in his word, and that God is with his people; the secrets of his heart shall be made manifest, when he comes in, he shall fall down on his face, and say *God is in you of a truth:* It may be, before he came, he had hard thoughts of the people of God; it may be, he was ready to say, that folly was in them, and madness was in them; nay, they were ready to say, that the Devil was in them: Ay but when his conscience lay before the word; when he comes and sees your way, when he hears that God speak in you, such a power shall go along with the word, that it shall lay chains upon him; and it shall make him to fall down and say I was deceived, I was wrong in that I did judge amiss of the people of God; Now I see that God is in you of a truth.

Fourthly, Therefore it is that when God hath dealt graciously with his people, when he hath given out great mercies; or great deliverances, he hath ordered it so, that their greatest enemies should be eye witnesses, and sometimes Agents against their will, in doing good to his servants; you shall find it so, that when God hath so ordered to do great things for his people, he hath made his people's enemies to be great eye witnesses, and ear witnesses: You see here in the Text, how God doth order the King *Nebuchadnezzar,* that he should be present to see this Miracle, that so a work of conviction should pass upon his conscience; it is a wonder that the King should be present, and would have thought it should not have stood with the State of the King, to be with three poor Captives, he might •ave left them to his Officers; but God did •o order it, that he should see, that he should be present; and therefore in the 6. of *Dan.* There you may see the Lord made him to be an eye-witness: After *Dani•l* was c•st into the Lions Den, he could not sleep nor r•st that night, and he rose betimes in the morning to see the Miracle, to see the wondrous deliverance that God wro•ght for his Servants.

Yea, God makes his people's enemies to be Agents sometimes, in doing good to his Servants, though agai•st their wills, that so he might convince them, and ex•ort confession from them, that he is with his people: In the promotion of *Mordecai,* which you read in the 6 o••*st•er;* God

did order it so, that the King did command that *Haman* (*Mordecais* great enemy) should be an Agent in his promotion; He was Arrayed by *Haman* with Royal Apparrel; *H•man* was one that *sought Mordicais* life, and God orders it, that this man *Haman* should be an Agent in his promotion, that h• should Array him, that he should lead his Horse, and he should cry *Thus sha•l it b• done to the man whom the K•ng will d•light to honor.*

Fifthly, Therefore it is that God many times works deliverance for his peo•le, because he works it in such a manner, and in such a way as must needs leave conv•ction upon the hearts of the men of the world, if they be not given up to that fearful judgment of hardness of heart: I say, if they be not given up to hardness of heart; God works in such a way, that they must needs confess •hat God is with his people.

First, The Lord he works *freely* for his people he works freely for his name sake; when there is nothing at all in them, that might deserve the least mercy: God many times gives out great mercies when they can apprehend nothing in themselves: Nay, when the men of the world of look upon them and see nothing in them; they themselves through their grace and humility, see nothing in themselves, and the men of the world see nothing in them; why God should do them good; yet the Lord then many times he gives out great mercies, and works great deliverances for his people.

Secondly, As God works *freely,* so he works *unrx•ectedly;* and this helps to work conviction in men's hearts, when God works unexpectedly for his servants, when he gives out mercies contrary to expectation; when enemies conclude, Oh they are brought down into such a condition, that it is impossible that ever they should be brought up; yet the Lord he works *unexpectedly,* that so he might work conviction in men's hearts: See that fourth of *Micah,* you shall see how God works contrary to men's thoughts.

Verse 11. *Now also many Nations are gathered against thee, that say, let her be defiled, and let our eye look upon Zion.*

Vers. 12. *But they know not the thoughts of the Lord, neither understand they ais Counsel for he shall gather them as the sheaves into his floor.* And v. 13. *Arise,* &c.

When they say, let her be defiled, and let our eyes look upon Zion; Why? she is utterly undone, she is brought down; she is destroyed, she lay in her blood, she lay in her heaps, she lay in her ruins; why you are deceived, say's God; I will work unexpectedly, above your thoughts, you know not the thoughts of the Lord; you say, let your eye look upon *Zion,* you say her destruction is come already; but you know not the thought of the thoughts of the Lord; I will work *unexpect•dly.*

Thirdly, God he works sometimes *suddenly,* that he might give conv•ction to men; when God gives mercies, he do• it *sud••nly;* when God brings judgments upon the wicked o• the world, he doth it suddenly, *their dest•uction is li•e w•arlew•nde;* it shall not come like o•her winds that •o rise by degrees; but as a whirlwind it shall come suddenly, and carry them away before they think of it; a•d so sometime he compares the judgments that he brings upon wicked men as the b••ach or a wall that cometh suddenly, See the 30 of *•ai•h,* and the 13. verse,

Ther•fore this i•iquity shall be to you as a breach •e•dy •o f•ll swe•ling o•t in a high wali, whose breaking come•th s••da•nly, at an instant.

And so when God works de•iverance for his people many times God works it in a sudden way; look into the 1: 6. *Ps•lm* you shall see how suddainl• God wrought for his people, how suddenly he brought them forth from *B•b•lon.*

Verse 1. *W••n the L•rd tur•ed again our Captivity we were like to them t•a• dreamed.*

Verse 2. *Th•n was our mouth filled with l•ughter, and our ••ngue with singing; then said they among the Heathen, the Lor• hath done great th•ngs for them.*

Verse 4. *Turn again our Captivity O Lord, as the streams in the south.*

He prays and be•eeves that God would turn again their Captivity *as the streams in the sou•h;* the streams of the South, they come suddenly; the streams there, they do not arise as other Rivers, they come from several Heads, and so they increase a•d come broader and broader, that when the rain falls mightily, then the land floods come down suddenly; Why, in such a way doth God work for his people, their deliverances shall be as the Rivers in the South as streams in the south, that shall come suddenly, in a moment, before enemies are aware; And thus doth God many times work conviction.

Fourthly, God he works *soli•arily,* he doth it by his own Arm; when e•emies can see none to roll away the stone, none to open a door of deliverance, why then God himself he stretches out his A•me; when there is none to bring salvation *his own A•m shall bring salv•tion,* he will role away the stone, he will open a door of deliverance; and when God doth thus work; this tends mightily to the conviction of those that are by-standers.

Quest. If you ask but wherefore doth God thus work? Wherefore doth God make very enemies to confess that he deals graciously with his people? Why should they be eye-witnesses o• it?

Answ First of all, because their eye looks upon the afflictions of the Servants of God; and therefore God, he will make them to look upon their mercies; they look upon the m•sery of the Saints, and they look upon them with delight; and therefore God he will ⟨◊⟩ them to look upon their mercies, and see the•••eliverances: They say, *•et •ur eye look upon Zion, and let her he def•led:* Let our eye look upon her, that is, let us behold her ruin-in, let us glut our sense, and say, *thus we would have it: Let our eye look upon Zion:* so in the 22. *Psalm,* you shall find how the wicked do look upon the affliction of Jesus Christ; for 'tis spoken of Christ, *Psalm* 22. verse. 17. *I may t•ll all my bones, they stare upon me;* they look and stare upon me: When Christ was upon the Cross, they stood looking upon him, and did stare upon him; the word signifies, they looked with delight, to stand gazeing insatiably. When a man looks upon an object that pleaseth him, he thinks he never looks enough, he doth enlarge his sense, to take in the speciousness of the thing, and he thinks he never sees enough; the same word is used by the Propet *Isaiah,* 53. verse 11. *He shall see the travel of •is soul and be satisfied: He* shall see the travel of his soul; he shall look upon it with delight, he shall gaze greedily upon it; it shows his wonderful affection, that Chri•t looks upon his Spouse with wonderful desire; that

he looks upon the travel of his soul, to see the fruit of his righteousness, to see the benefit of his death; he shall look upon the travel of his soul, he shall gaze upon it with delight; and so do enemies, they look upon the affliction of his people, and gaze upon it with delight: and therefore God makes them to look upon the mercies of his people, the deliverances of his people; they shall see their glory, God will make them eye-witnesses, God will make them to confess that he hath dealt graciously with his people.

Secondly, God doth 〈◊〉 mercy to the sons of men; God would do even wicked men good, and doth them good even by this; while he works such conviction upon their heart, by eyeing the mercies and deliverances that he doth give out to his people: God by this he would allure them he would make them to stand and wonder, while God not only in word, but in his providence doth proclaim before them, *Thus shall b• done to the man whom the King delighteth to honor:* At least, God doth this out of pity to men that they might not go on to contemn the Gospel; God he will give a check for this; and therefore he works glorious deliverances, that he might restrain them in the ways of persecution; and thus doth the Lord pity his very enemies: he is better to them then they are to themselves: God he would lay rubs in their way, that they might not go leaping and jumping to Hell: God he will not let wicked men d••ne themselves as they would, if God should leave them to themselves: And thus doth the Lord pity his enemies. A word for Application; And so I conclude.

First of all, Here is ground of patience, and encouragement to the Saints in all tribulations, in all adversities, in the midst of your greatest afflictions, in the midst of all the persecution you meet with for Christ's sake, for his Gospel sake; for his truths sake; though the world cast shame upon you; tim• is a coming that the Lord will roll away reproach, and he will make your very enemies to see it, and they that have stood looking upon your misery, with delight they shall be forced to look upon your mercy and therefore here is a ground of patience to you in all daversity & what ever you suffer from the world for Christ's sake; time is coming that God will make them to condemn themselves, and to acquit you, they shall see your mercy, and they shall say of a truth, God is with his people: 'Tis a ground of great comfort to the Churches of Christ in the midst of all the opposition that they meet with, for the keeping of the word of his patience: Oh see the promise that is made to the Churches, in t•• 12. of *Zachariah,* verse 5. *And the Governors of Judah shall say in •h•ir hearts▪ the Inhabitants of Jerusalem shall be my strength in the Lord of Hosts their God,*

I will put glory upon my people, saith God, and I will ma•e their Governors to acknowledge it, and they shall say, *The Inhabitants of Jerusalem shall be my strength;* they are the Pillars, they are those that bear up the Land; they are our Chariots, they are our Bulwarks, the Lord *Jehozah* is with them, they shall be my strength.

Secondly, Let it be an Item to the men of the world; Oh take heed how you look with delight upon the miseries of the Saints, upon the afflictions of the Saints! I tell you, God will not bear with it, he will punish you for it: how did God threaten *Edom,* because he stood and looked upon his brother in the day of adversity; he stood in the high-way gazeing upon his brothers misery, and delighted in it: I tell you, you that laugh at the misery of the Saints, God he will make you lament and they shall not only rejoice, but they shall shout for joy; the time is a

coming, that he will make you to see the mercy, and that he is with them, and deals graciously with them;

Thirdly, Let God's people acknowledge this as a great mercy, that God should work conviction many times in the hearts of the wicked, that he should deal in such a way with them that might convince the hardest heart, that God is with his people; I tell you, 'tis a great mercy, 'tis no ordinary mercy; admire God in it, bless God for it, that God should thus reprove men, and convince men for your sakes: The *Jews* did look upon it as a great mercy, in the 126. *Psalm: When God turned again our Captivity our mouth was filled with laughter and our tongue with singing; Then said they among the Heathen, the Lord hath done great things for them.* They looked upon it as a great mercy that the Lord should thus convince the Heathen; 'tis a mercy, for they writ it, they penned it as a great mercy, worth the singing, worth the glorifying of God for: that God should work so powerfully upon the hearts of men, and make the Heathen say, *The Lord hath done great things for them.*

In the last place, to conclude all.

Doth God make enemies confess that he hath done great things for his people? why then the people of God should much more confess that the Lord hath done great things for them: if enemies say it, you may well say it, you have more cause to say it, that 126. *Psalm,* verse 2. *They say among the Heathen, the Lord hath done great things for them;* and what say the people of God? will not they say so? yes, in the very next words; *The Lord hath done great things for us, whereof we are glad:* shall the Heathen say it, and shall not we say it? yes, we are bound to say it, and to acknowledge, *The Lord hath done great things for us, whereof we are glad:* Remember, I beseech you: remember, God cannot endure his mercies should be slighted; he loves that you should have great thoughts of him and of his mercies, that you should say, *he hath done great things:* When God works deliverance for you, he will make the very Heathen to say so, he will make by standers to say so; and shall not we honor him for the mercy, who are the receivers of the mercy? shall not we say so *The Lord hath don• great things for us:* shall *Nebuchadn•zzar* say. *The Lord ha•h don• great things for th•m;* and shall not the three children say so? yes sure, they will lift up the name of God in their song: And therefore I beseech you all, you that have received mercy from God, you should aggravate the mercy as much as you can, though not compulsively, you should freely say, *The Lo•d hath done great things for us;* you shall find this always hath been the frame of God's people, to aggravate the mercy, to aggravate the deliverance that God hath wrought for them: See the 40. *Psalm* and t•e 5. verse. *Many O Lord my God are thy wonderful works which t•ou hast done an• thy thoughts which are to us ward they cannot b• reckoned up in order unto the, if I would declare and speak of them, they are more then can be numbered.*

See what an aggravation there is of the mercy received, they are many, and they are wonder•ul, and very many, more then can be numbered, they cannot be reckoned up in order: and so *Ezra,* when he and the people received mercies, see how they do agg•avate it, how they do acknowledge it, in the 9. Chap. verse 13. *And after all that is come upon us for our evil deeds, and for our great trespass, seeing thou •ur God hast punished us l•ss th•n our iniquities deserve, and hast given us such deliverance as this, should we again break thy Commandme•t?* He

knows not how to speak it; Oh 'tis a great mercy, he stands and wonders at such a deliverance, such a mercy; and so aggravate all our mercies, we should say with *Ezra, seeing thou hast wrought such deliverance, such salvation, seeing thou hast wrought in such and such a way;* this is a great engagement to God, when mercies are thus eyed and reviewed, when a man looks into the depth of them, and eye the mercies; seeing thou hast given such deliverance, should we again sin against thee? he looks upon it as an engagement to stand close, seeing it was great mercy: And Oh so should we in all our mercies, as *Ezra* saith, so we should say, *Seeing thou hast wrought such deliverance for us, should we again sin against thee:* Oh no, let thine mercies be an engagement us to, to love thee, and serve thee, and forever to cleave to thee.

THE Sixth Sermon, on DAN. III. XXV.

He answered and said Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

I Have made some further progress in the words: We considered who it was that gave testimony unto this miraculous Deliverance that God wrought for his servants; It was *Nebuchadnezzar,* a proud and an insolent man, an enemy to God and his people, and so he continues still in his heart; for 'tis probable, he was not converted, not really brought home to God, for in the next Chapter you may s•e he did return to his very old ways of Idolatry; he sent for the *Magicians* to interpret his dream; and yet God makes him here bear witness what he hath done for his people.

So then we observed this Proposition, *That God sometimes works such deliverances for his people, as he makes his very enemies, and their very enemies to acknowledge that God hath done great things for them:* It was •aid among the Heathen, in the 126. *Psalm, Wh•n God turned again the Captivity of Zion, They sa•d amongst the Heathen, the Lord hath done great things for them.* The Lord Jesus many times did extort confession from the mouths of his greatest enemies; *Nevar man spake like this man:* And *of a true•h this was the Son of God:* And then for this thing did Christ pray, in the 17. of *John,* that his Father would manifest so much of himself unto us his people, and pour out so much of his Spirit upon them, that the very world might know that he hath sent the Son; and that he hath loved his people with the same love that the Son is loved: and this did Christ promise unto his people, to the Church of *Philadelphia,* in the 2. of the *Revelations* and the 9. verse: *Behold I will make them of the Synagogue of Satan, which say they are Jews and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee:* Therefore hath Christ put so much power into his word: that at least it might lay chains upon wicked men and convince men many times that God is in his word▪ and that God is in his people; *When you Prophesy,* saith the Apostle, *and therecomes in one that is unlearned; the secrets of his heart is made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth.*

Therefore it is also that when God works great deliverances, he doth so order it in his providence, that his people's enemies should be eye-witnesses, and ear-witnesses, of what God hath done for them, yea sometimes Agents, against their wills, in doing good to the Saints: So *Haman* was an Instrument in the promotion of *Mordecai:* Yea,

Therefore it is that God works in such a glorious *manner,* as must needs convince; he works *freely;* He works *suddenly,* he works *unexpectedly;* and he works *solitarily:* Now God's very manner of working deliverance for his people, doth carry a great deal of conviction along with it: As,

First of all, wicked men they look upon the afflictions of the Saints; they say, *Let our eye look upon Zion, and let her be defiled;* Therefore doth the Lord make them to look with astonishment upon their mercies and deliverances; God hath gracious ends, even towards wicked men, he would convince them by this, he would lay blocks in their way, th•t they might not take the running leap into Hell, that they might not go on in their violence, and persecution of the Saints.

I proceed to what remains: *Loe I see four men, and the form of the fourth is like the Son of God.*

There were three cast in, and now there are four: Now before we come to consider who this fourth man was; By way, take notice of the wonderful providence of God, that a fourth man should be added to them; that while they were in the midst of the siery Furnace, while they were bearing witness against the Idolatry of *Nebuchadnezzar* and his peop•e; while they were suffering Martyrdom for the Truth, and for the Name or God; here is a fourth added to them: Certainly, their enemies supposed that fire would soon have devoured them all, that there should not be one of the three left to bear witness any longer against their wickedness and idolatry; but how contrary doth God work to the expectation of them? their number is not diminished; but *Loe there were three cast in, and now th•re is four four men loose walking in the midst of the fire:* Therefore we shall consider this Proposition by the way, before we come to the Main.

That all persecutions that the Devil, or his Instruments, do raise against the Saints, shall not diminish their number, but shall rather increase them.

I say, all the opposition and persecution that the people of God meet with, for the name and cause of Christ shall not diminish their number, but shall rather increase them.

I shall make it evident to you; Look upon *Israel's* oppression by the *Aegyp•ian•,* which you read of in the 1 of *Exodus,* 10. 11, 12▪ 13. *Come say they let us deal wise•y with them, let us increase their task, let us lay heavy burdens upon th•m,* &c. Thus they thought to have weakened their strength, and to have brought them low, but did this stratagem prevail? no; you shall read in the 12. verse, *That the more they afflicted them the more th•y increased:* And therefore God did appear to that Church unto *Moses,* in the 3. of *Exodus:* God shows *Moses* there, the vision of a Bush that was not consumed: this did hold forth the state of *Israel* then: a Bush all on fire, and was not consumed; such Bushes are all the Churches of Christ, that men of the world may set them on fire many times. but though they burn, they shall not be consume•; yea the hotter any fire of persecution be against the Saints, the more green shall this Bush be, the more shall it flourish, take root and grow, and spread abroad her branches till it fill the whole earth: This was represented unto *Daniel* in a vision, in the third of *Daniel:* The Kingdom of Christ is set forth there by *a little stone cut out of the Mountains without h•nds,* the stone was a growing stone, and although there were many hammers at work to break this stone in

pieces, yet they have not, nor shall not prevail, but the stone grew more and more, and became a Mountain, and filled the whole earth. Under the Gospel I shall give you some instances of of it: To begin

First with Jesus Christ: It was a main design that the Pharisees had to keep men from believing in Christ, therefore they resolved that they would take some course to lessen the number of Believers; to lessen the number of his followers; See in *John,* 11. what they feared, and what course they resolved to set upon: 11. 48. verse, *Oh say they, if we let him alon• all men will believe in him, and the Romans will come & take away our place;* Therefore you shall read in the 52. verse that they gave counsel to put him to death: to smite the Shepherd, and the Sheep shall be sca•tered: they would put him to death that they might not believe on him; Behold how contrary doth God work to the imaginations of these foolish men? for by that very thing, by the death of Jesus Christ, is so many thousand, thousand, brought in to believe in him; they would put the Lord of life to death, that they might not believe in him; and it was the Fathers way to make men believe in him, *if I be lifted up,* John. 12. 32. *And I, if I be lifted up, will draw all men to me:* And they say, if he be lifted up, there shall be none drawn to him; ay but *If I be lifted up, I will draw all men:* if I be lifted up upon the Cross, if I be Crucified, by this means will I draw all men to me. For,

First, Christ became a suitable object for a poor sinner; a poor guilty sinner could never have looked upon a glorious Savior but Jesus Christ he is clothed with garments of blood, that so by that means he became a reconciler: *Without shedding of blood there is no rem•ssion:* Here is encouragement given to poor guilty sinners, that apprehend nothing due unto them but wrath; yet by the blood of Jesus Christ, by that new and living way they come in; and then God the Father too he made a promise to the Son, that because he laid down his life, he should have a multitudinous offspring: in that 53. of *Isaiah, In the day that he pours out his soul to death, he should see the travel of his soul, and he should have a large portion;* because he poured out his soul to death for transgressors; so you see that the killing of Jesus Christ, and putting him to death, is so far from lessening believers, that this is the way to draw in all those multitudes of souls that were g•ven to Christ of his Father.

Secondly, Again, If you look upon the primitive Churches, you shall find that the worlds persecution had the same effect upon them; there wa• a great persecution, a mighty storm, which you rea• of in the 8. of *Acts,* persecution begun fi•st a•*J•rusalem;* and by that means the Churches were scattered: Well, did this tend to the hindrance of the Gospel, and lessen the number of Believers? No▪ you shall read in that Chapter, tha• God made this a means to carry the Gospel to many, other Countries were brought in to bebeleeve in Christ: the great City of *Samaria;* you read in the 6. verse. *P•ilip went down and Preached to Samaria;* and this did tend to the furtherance o• the Gospel: in the 8. verse, *They gave all heed, a•d there w•s great joy in that City:* If you look upon t•e Churches in those Ages, for the first th•ee hundred years after Christ, there was a most •errible persecution, there were ten persecu•o•s, ten bloody Emperors that sought to root out the Name or *Ch•ist,* and to dest•oy the Saint; and therefore those that write of Ecclesiastical History, they tell us, they devised all manner of torments; some speak of about twenty seven deaths they devised to torment the poor Christian•; Many

thou•ands, many millions, suffered in the time of though•e persecutions; and yet this was so far from •iminish•ng the number of B•leevers, t•at they were encrea•ed: the more they were oppressed and persecuted, the more they increased; and there•ore s•me of them did observe that *Juli•n* he used all means to •uppresse them; shut up all their Schools that they might not have learning; a•d yet never had they more learning then then: He devised all manner of torments to terrifi• them, and yet he saw they increased and multiplied so fast, that he thought at last, his best course was to give over his persecution, not out of love but out of envy, because that through his persecution they increased. And thus you see the Point cleared, That the persecution of the Saints shall not diminish the number of them, but shall increase them: For the Grounds of it, B•iefly,

Fi•st of all, God delights to walk contrary to men; therefore he will have it thus. He loves to cross the imaginations of the hearts of men of the world; and to set his ways against their t•oughts and their ways; in the fourth of *Micah,* the latter end; they say, *Let our eye look upon Si•n;* but what saith God in the next verse? *They know not th• thoughts of the Lord, neither understand •• counsel:* When men dream that such a way▪ it shall be the utter rooting out of the Gospel, they a•e might lie mistaken, saith God, *my thoughes are ab•ve yours, my ways above yours:* You know not the thoughts of the Lord, for this very way shall increase multitudes: God delights to walk contrary to men, and to oppose his gracious thoughts, to their cursed imaginations.

Secondly, The Lord Jesus is a mighty King, all power is given into his hand, both in Heaven and earth; and all this power he will improve for the Kingdom of Saints: all is given to him, and •e will give all to them: *Neither life nor death, things present, nor things to come, they are all yours:* He hath given all to them, and all shall make for their advantage: In this the power of the Lord Jesus, King of Saints, is mightily seen, that he can turn a•l opposition to advantage: the greatest persecution that the Devils can raise, shall all turn to the advantage of Christ's Kingdom: It is so with particular souls, *all is yours,* all is yours to do you good; life and death is yours, all given you to serve you, and they shall work together for your good, for your best good, for your eternal good; the Lord makes an advantage of all unto his people; the Devil casts blocks in their way to hinder them; he turns it to their advantage, and so they are helped nigher to himself. all the evil of the world, yea all the evil of sin, and the Devil himself, shall (though against their wills) help forward the salvation of God's people; and so Christ cause all to be for the good of his Church, for the good of his Kingdom all opposition and persecutions which are raised to blow down the Kingdom of Jesus Christ shall but establish it; for 'tis rooted, 'tis a Kingdom that cannot be shaken: And then

Thirdly, Men cannot hinder the increase of Christ's Kingdom, for there is no man able to hinder the work of the Spirit of Christ from working; *The wind blows where it lists and so the Spirit of God, that breaths where it lists,* and where ever he please to breath; It is not possible for man to resist his work: The work of Christ by his Spirit upon men's hearts, is a mighty work, an irresistable work; and all the powers of Hell shall not be able to hinder the work, 'tis a mighty work, and none shall let it.

To apply this briefly;

First of all, It lets us see the vanity of all the attempts of men against the truth of Christ, and the people of Christ, they are but vain imaginations [Use 1] ; men do but imagine a mischiefous device, that they shall never be able to bring to pass; it is a vain thing for a man to go about to silence the truth of Christ, or to destroy the Saints of Christ; I tell you, the more the truth is trodden on, the more it shall shine; and as it goes with truth, so it goes with Saints, the more trodden on in the world, the more loved of God; all the wind of opposition that the Devils can raise from the world, it shall never be able to shake them, though it may shake some particular grains and ears, that they may fall to the earth, but yet they shall rise again, every grain that falls, shall bring forth fruit, some thirty, and some a hundred fold, the more thy are opposed, the more they increase; persecution shall but sow the blood of Christ the thicker, and sow the ashes of the Saints the thicker, and out of their very ashes shall new converts arise.

And therefore Oh that this might be an Item to the *Powers* of the world to the men of the world that they seek not to suppress either the truth or the people of Jesus Christ. For truly, the more they endeavor it, the more they shall increase; if they cast three of them into the Furnace, a fourth shall be presently added to them.

Object. *But you will say, God forbid any should suppress truth, there is none goes about such a work, but only to suppress error: and you will not say that that is persecution; but that it is rather zeal for God.*

My Brethren, To suppress error, 'tis a good work, 'tis a blessed work; but men must be careful to do it in God's way. Error in judgment will a great deal sooner be suppressed by the sword of the spirit, then by any sword of man: I tell you God hath appointed a means for the suppressing of error, and men that stray in their judgments, and that is to be convinced by the word of God, in matters of faith men must be convinced by God's word: *Our weapons saith Paul▪ are not carnal but they are mighty through God, to c•st down strong holds, and sinful imaginations: Paul* did not use carnal weapons to bring down sinfu• imaginations in the hearts of men; he had used those weapons before he was brought home to God, you know he went for power from the High Priests, to persecute all those that believed in Christ; he went to authority to silence them, to stop their mouths and all that he could do, because they pleaded error contrary to the Law of *Moses;* but you do not read that *Paul* after his conversion, did use such weapons, he does not call the help of Men, no says he, the Lord he hath given us weapons: *Our weapons they •re not c•rnal, but spiritual, and so they are mighty through God:* Brethren, I am persuaded it glads the Devil much, when he sees men so violent against error, by drawing the sword against them: I say, it glads the Devil to see men seek this way to suppress them, not that the Devil hates error, or that he loves the truth, for he hates the truth, and loves error; but he knows God will hardly bless that way of men, when men shall neglect God's Institution, and shall cleave to their own ways, and to their own inventions; God will hardly bless that way of men, when his own way is neglected.

Besides, Let men consider, that 'tis possible, that while men go about to suppress error, they may suppress the truth for error; unless you will say any man hath an infallible spirit, or that any company of men hath an infallible spirit; if they have not an infallible spirit, then

with what right can they force another's judgment, another's conscience? men may, and do many times suppress truth, under the notion of error; we know in the times of Popery, that truth was persecuted that we now see to be truth; out great t•uth, our main truth of justification by the free grace of God, and the blood of Jesus Christ without work, without merits: I say, how was this truth persecuted? and how did men seek to persecute this truth as error? many things have been persecuted as error, which now we see to be truth; and why may it not be so now? does all truth come into the world at once? and may not we persecute that which afterwards may appear to be a truth? Well let it be an Item to men, and let them not suppress the truth of Christ: it is a vain imagination, and men shall not be able to bring it to pass, but the more it is suppressed, the more it shall shine, and the more the people of God are opposed the more they shall multiply.

Secondly, Here is a ground of Patience and strong consolation to the Saints in the midst of all opposition and persecution, that they meet with, and may meet with for the name, and truth, and way of Jesus Christ: Hear what Christ saith to you; *fear not little flock;* you think you are but a small number, there is but a few that profess the name of Christ; and Oh if persecution arise it will lessen the number: I tell you, fear not; that persecution shall not lessen the number, but • shall increase the number: though the men of th• world may strike at the Tree, and they may beat off many of the branches yet the Lord Jesus he will make use of every branch that is broke off, he will slift it and ingraft it, and so all shall tend to the furtherance of the Gospel and of the truth and of the way of God. *But to Proceed.*

I shall make some entrance into the main Doctrine: Here you see three cast into the fiery Furnace, and *Nebuchadnezzar* saw four: Let us consider then who this fourth man was: *Nebuchadnezzar* could not tell who it was; but he perceived some glorious majesty, and therefore though he was ignorant of Christ: Yet saith he, *The fourth is like the Son of God:* the form of the fourth *is like the Son of God;* that's sure, he is more then a man; God hath sent his Angel and delivered them, but this was in truth the Son of God. This Companion that is added to the Saints in Tribulation, it was Jesus Christ, who did at this time create himself a body, and came down visibly amongst men, that so he might support them, and comfort them, and deliver them, that it might hold forth this unto us, that he would come in his appointed time, to rescue his poor people, that lay under wrath, from all the flames of his fathers indignation, and that he would be present with his people in every condition: when they went through fire and water, in the midst of every Tribulation they should enjoy him; so then here is another main Proposition offers itself; and I shall but bring you unto it, and leave the further prosecution of it:

The Proposition is this;

That the Lord Jesus is never nigher to his people, then when they are in great affliction, in fiery trials

I say, Christ is never nigher to his people, then when they are in the greatest affliction: they never in joy more of the presence of Christ, then in sad conditions.

The *three Children,* they never saw Christ so visibly as here they did, when as they lay in the flames; The children of *Israel,* they never saw so much of God among them, as when they were in the Wilderness, in the barren Wilderness, where there was neither meat nor drink, nor clothing, for they had a great deal of the special presence of God, and abundance of the power and goodness and faithfulness of God, was manifested to them in a special manner, while they were in that condition: *Jacob* he never saw such vision of God as at that time when he was driven from his fathers House, when he was forced to fly to save his life; he was in a sad conditihn, he had not a bed to lie on, he had not a pillow to lay his head upon, but took a heap of stones to lay his head upon; and yet in that condition did God come and manifest himself most gloriously to him: he dreamed a Dream, and saw a Vision of the Ladder set up to Heaven, and of the Angel Ascending and Descending, God was there in a special manner; so he saith, *The Lord was there, and he was not aware;* never did he enjoy more of God, then in that condition.

Stephen, the first Martyr, never enjoyed more of God, he never enjoyed more glorious Visions of Jesus Christ, then when he looked through a showr of stones that came about his ears, and took away his life; he saw the arm of the Lord Jesus ready to receive him, to embrace him in the everlasting arms of his love he had heard much of Christ in his everlasting Gospel; but he never saw him before with his eye. *John* the Evangelist, there is another instance, if you look into the first Chapter of the *Revelation* of *John,* about the 9. verse. you shall see; there where he was, and in what condition he was in, when he received those gloriou• Revelations; he said he was banished into the Isle of *Patmos* for bearing witness to the Name of Christ, and the truth of Christ: he was a Martyr and fellow sufferer, and when he was banished from all friends and comforts, and left naked and destitute of all comforts, the Lord Jesus doth draw nigh, and doth reveal the most glorious Mysteries concerning his Churches to *John:* The *primitive Churches* never enjoyed more of God, then at that time when they were most persecuted by men; in the times of those 10. *bloody p•rsecution,* the Churches had abundance of the presence of Christ, abundance of the Spirit of Christ, and abundance of the grace of Christ, abundance of holy zeal, and abundance of activity for God; it was poured out upon them, the Lord Jesus never took so much delight to walk among them, as when they were in the midst of the fiery persecution.

Quest. If you ask me, But what presence of Christ is it that the people of God do enjoy in their great afflictions, and in the midst of their fiery trials?

Answ 1. First of all, they have most of the *supporting presence* of Christ; never more of the *supporting presence* of Christ, then in sad conditions; he supports the inward man, and he supports the outward man; he upholds the spirits of his people in sad conditions, and he makes their spirits able to bear their infirmity: Now here is a wonderful work of the Lord, that he should strengthen the spirit of a poor creature with such mighty power, as to resist, and to keep out the violence of such mighty trials, such great afflictions: There is nothing that the Devil seeks more, then to drive affliction home to the spirit, that so he might crush the spirit and conquer the spirit, when he can get in, and ceaze upon the spirit, then he becomes master, and creats a deal of sm•rt and vexation: Now the power of the Lord Jesus is

seen, in that he doth support and strengthen the spirits of his people; that when they have but a little strength, no strength, and yet are able to hold out, notwithstanding they are so strongly besieged, and so straitly girt many times round about with afflictions; yet he makes that little strength to hold out at that time, that so he is pleased to renew their strength, to give fresh supplies, and to remove the disease, and so the power of Christ is seen in supporting the outward man; many times in the midst of great afflictions: when the Saints meet with great afflictions; afflictions of the body, crosses, such afflictions as might even overwhelm the outward man, and they have but little strength many times, yet the Lord doth so bless that little strength, that though they meet with crosses, that little strength shall not fail, till such time as the Lord do bring deliverance to them.

Secondly, As they have the supporting presence of Christ in the affliction, so they have the *enlightening presence* of Christ; and that's a great mercy: commonly the Lord never teaches his people more then in affliction; when Christ gets them into the School of affliction then he instructs them, there he doth open men's ears, and he doth seal up men's instruction to them, when Christ draws nigh in affliction: I know afflictions in themselves, cannot teach, but when Christ draws nigh▪ they learn a great deal in affliction; they never see more of God, and of themselves, never more of their corruptions, and vileness that is within them; never see more of the power and way of God, and the mysteries of Christ at that time, when Jesus Christ draws nigh with his enlightening presence:

Thirdly; Jesus Christ draws nigh with his *sanctifying presence,* his people have more of his sanctifying presence in their greatest trials, when Christ draws nigh to sanctify their afflictions, to subdue their corruptions, and to strengthen their graces: the *fruit of their affliction, shall be to purge them from sin;* afflictions themselves cannot do it, afflictions themselves harden; but when the Lord Jesus Christ draws nigh in affliction, the Saints do enjoy abundance of the *sanctifying presence:* and through their afflictions they are made partakers of the Divine Nature; their corruptions are subdued and mortified.

Again fourthly, They never enjoy more of the *quickening presence* of Christ, then in affliction: I say, the quickening presence of Christ: many times dead hearts, how are they raised up, when Christ draws nigh to them? how are they elevated above themselves and their own strength, because they are mightily acted by the Spirit of Christ? in the fifth of *Hosea,* you may see there, how God doth promise his *quickening presence* in the time of their affliction; *Hosea* 5 last verse, *I will go and return to my place till they acknowledge their offense, and seek my face: in their afflictions they will seek me early:* They were dead-hearted people, and they had lost all activity for God, they were not carried out with desire after God, they would not stir up themselves to take hold of him: Well, says God, I will make them prize me, I will fling them into affliction, and then in their affliction I will draw nigh to them with my *quickening presence; and in their afflictions, they will seek me early.*

Again fifthly and lastly, The Saints never enjoy more of the *comftoring presence* of Christ, then they do in the time of their great affliction: in the 2. of the *Song* of *Solomon,* verse 6. what says the Spouse there in her greatest afflictions? *His left hand is under my head, and his right hand doth embrace me,* As Christ doth support in affliction, so he doth embrace in affliction; he

commonly never revea•s more of himself, never gives out more glorious manifestations of himself, then in the time of affliction: *I will bring her into the Wilderness,* see that place, *Hosea* 2. 14. *I will bring her into the wilderness, and speak comfortably to her:* she shall have my comfortable presence in the Wilderness, *I will speak comfortably to her;* and so *David,* he had experience of it, in *Psalm* 23. *Thou art with me, and I will fear none ill, though I walk in the midst of the shadow of death: I will fear none ill, thy rod, thy staff• doth comfort me:* never more consolations of Christ are given out to poor creatures then when the Lord brings the• into great trials: he deals as an indulgent Mother with her child, never manifests more love then when the child is sick; though a Parent does restrain love before; yet then she mani•ests her love the child shall know that the Parents love it, and then she shall bring out all her sweet meats, in the time of sickness: and so doth the Lord bring out a great deal of sweet meats, they have more sweet meats, and sweet drinks that the world knows not of, then in the day of tribulation, in the day of affliction; when it is sad and dark with the outward man, they have meat to eat that the world knows not of, they have the comfortable presence of Christ that the world knows not of: they have never more of the comfo•table p•e•ence of Christ then when they are brought into great straits, and low conditions.

I shall have no time to come to the Application; but only let me say this to you: You k•ow not what use you may have of this before another Sabbath, the Lord may bring you into afflictions; and therefore remember this truth, hide it in your heart, that so upon all occasions, you may make use of it; and if God do bring you into afflictions submit willingly and readily to him, submit to low conditions, submit to trials, submit to persecutions; know this, that Jesus Christ manifests his presence; and this is the way to manifest his presence, I will abundantly comfort you in all your afflictions you lay under, and that you meet with for his names sake; and let it help to strengthen your faith; and truly you had need to streagthen your faith in times of affliction, there is no time in which the heart of men, good men are more ready to faint and give over, then in times of trial; how did *David* cry out? and how did Christ cry out in his great a•fliction? *Oh my God my God, why hast thou forsaken me?* In affliction we are apt to think that God hath forsaken us; *Zion s•id in her affliction, the Lord hath forsaken me:* in her affliction she said, *the Lord hath forsaken me:* and thus an unbeleiving heart is apt to question in times of affliction, *Oh is God amongst us?* as *Israel* said when they were in wants and great straits; Oh then their unbelieving hearts were discovered; though they had seen his Miracles, they tempted God, and said, *is God amongst us?* And the best of God's people in time of temptation and affliction, may be apt to question, *is the Lord with us?* Now therefore strengthen your faith in the day of adversity, that so you may not faint and dishonor God, and look unto the Lord Jesus Christ, that beholding the Lord Jesus Christ, your faith may be strengthened; remember that it is his way to give out much of himself to his people in times of affliction; and therefore never say, *is the Lord wi•h us?* but expect to meet with God; conclude the Lord is with you, and he will be with you in the time of affliction; and remember you shall never have more of his supporting presence of his enlightening presence; his comforting presence; his sanctifying presence; and of his quickening presence: I say, you shall never have more of the presence of Christ, then in such sad conditions:

strengthen the feeble hands and knees, and look to the Lord, that your faith may be strengthened.

THE Seventh Sermon On DAN. III. XXV.

He answered and said. Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

FRom *Nebuchadnezzar's* Testimony of this Miraculous Deliverance that God wrought for his Servants: This Proposition was handled the last day: *God often times works such deliverance for his people, as he makes their very enemies to confess, that he hath done great things for them:* He made the very Heathen to confess that God hath done great things for his people: When God did turn again our Captivity, in the 126. *Psalm, They said among the Heathen, the Lord hath done great things for them. I will make them o• the Synagogue o• Satan* (saith Christ) *which say they are Jews and are not, but do lie, I will make them to come and worship before thy feet, and to know that I have loved thee:* but this P••nt is concluded; and therefore I shall proceed; For I desire to keep time, and to be short in these morning Exercises: Well then, let us go on, and look upon the Restraint that God laid upon the fire: Consider the effect of God's command, and the effect of his prohibition; God had given command that the fire should not burn them, that the fire should• burn and dissolve their chains, and their fetters that were upon them; they were cast in bound, bound hand and foot; but God had commanded, and the fire obeys; it takes part with the three Children, to loose their fetters, and set them at liberty; they were cast in bound: And low, now says *Nebuchadnezzar, I see four men loose,* God had laid a prohibition upon the fire, and it obeys the commandment, that it should not burn them, that it should not touch their, bodies it should not stop their breath, that it should not so much as singe one hair of their head, or scorch their garments, and the fire is obedient to the word of the Lord; they were walking in the midst of the fire, and they had no hurt: I shall put the particulars together, because I would make hast, they hold forth this *Proposition.*

That at the Commandment of the Lord, the fierceest of Creatures shall not only not hurt his people,but shall take part with them, and do them good.

I say, At the command of the Lord, the fiercest of Creatures, shall not only not hurt them, but shall side with his people, to take their part, and do them good: The fire cannot hurt, nay the fire takes part with them, nay the fire sets them at liberty.

First of all, I shall show you that the Creatures▪ cannot hurt.

And then secondly, That they must of necessity take part with the Saints, and do them good.

First of all, they cannot hurt; The *water* of the Red Sea, it could not destroy the *Israelites;* The *Lions,* though fierce creatures, yet they could not open their mouths against *Daniel:* The most *violent men* of the world cannot hurt, when God lays a restraint upon them; you know *Laban* was not able to speak so much as a hurtful word to *Jacob*▪ because God met him, and laid a restraint upon him; *Take heed that thou speak to Jacob neit•er good nor evil:* God would persuade his people of this, in that 54. of *Isaiah,* verse, 15, 16. God would let them know that they were

not able to lift up a weapon without him; nay, they could not so much as make a weapon without him; the Smith could not so much as blow the fire to form a weapon without the Lord; Thus saith God, I have power over all creatures, and over all the actions of creatures; a weapon cannot be lifted up, for the workman cannot so much as lift up his hand to blow the fire, unless God permit him; • Dog cannot bark against a man, unless God give leave, the barking of a Dog will do little •urt; yet a Dog could not so much as bark against *Israel,* when the Lord lay a restraint upon them; God would carry them quite out of the land of *Egypt,* and not one Dog should move his Tongue at them; as you may see in the 11. of *Exodus,* verse. 7. you see the creature cannot do the least hurt; for a Dog cannot do so much as bark, he cannot do so much as move his Tongue, when God lays a restraint upon them.

Secondly, The creature cannot hurt, but they must do good to God's people, at his command; if the Lord will make choice of any creature to do his people good, he will effect his own design, it cannot be hindered, he will do them good by anything he will do them good by any creature; by the most violent creature: Who would have thought that the fire should have done these three children good? that the fire should take their part? and yet the fire at the command of the Lord, does loose their bonds, and sets them at liberty: Who would have thought that the waters at the red Sea should have done the *Israelites* good? and yet they were abundantly useful to them in their passage through the red Sea; you shall read in the 14 of *Exodus,* verse. 22. that the children of *Israel* walked through the Sea, and the waters were a wall to them on the right hand, and on the left; the creature that might have been their destruction, became security to them; their way was made strait to them, they could not go out of their way, for the Sea was a wall to them on the right hand, and on the left: Who would have thought that the Ravens should have done *Elia•* so much good? that the hungry Ravens, creatur• that are of so greedy an appetite, should spar•meat out of their own bodies, to feed the Prophet? yet so it was, as you may read in the first book of *Kings,* 17. verse. 6. God makes the very Ravens to be careful Nurses to *Elias;* when he was in the Wilderness they brought him his meat in the morning, and in the evening: Who would have been thought that the belly of the Whale should have a protecting place to *Johah?* that it should save him from destruction? yet God he made use of it, and he made the belly of the Whale to be a place of safety to *Jonah,* the Whale kept him safe till she carried him and set him on shore: So that you see God can do his people good by any creature, he can make them all to be useful. Sometimes he works by *improbable* means, and sometimes by *impossible* means: I say, sometimes God doth his people good by *improbable means;* to have Honey out of the Rock, and Oil out of the Rock; you will say this is improbable, and yet this is his promise that is made to *Israel* in the 32. of *Deuteronomy.* verse. 13. *And he made him to suck Honey out of the Rock, and Oil out of the flinty Rock:* He speaks of the fruitfulness of the Land of *Canaan* God made the barren places fruitful, and he made the very Rocks to bring forth, yea the very flinty Rocks to be fruitful; the Rocks gave them Honey, and the Rocks gave them Oil: That is, (as I conceive) God made the very Rocks to bring forth trees, and trees brought forth pleasant fruit, the Rocks brought forth the Olive Trees and the Date Trees, and so they had Honey out of the Rock, and Oil out of the Rock. You know that it was impossible that *Israel* being carried into *Babylon,* they should be carried again into their own Country, and while

they were in *Babylon,* they seem to be in the grave: What a mercy was it that God should stir up their enemies to be a defense to them? and to have them to be assisting of them? and to stir them up to the work of the Lord, to work in the Temple? you know God wrought by that means: And so how improbable was it, that *Josephs* accusation by his Mistress, that his fetters, his chains should be his advancement? and you know God wrought that way, and he made *Joseph* to be lift up, and made the second man of *Pharaohs* Kingdom.

Yea God works sometimes by *Impossible means;* you see it was impossible that the fire should have been a protection to these three Children, to loose their bands, and set them at liberty, and be a place to walk in; and yet it was at the command of the Lord. He can turn the very stones into bread; He can send bread out of Heaven, as to *Israel;* and give water out of the Rock, as to them in the Wilderness; He cannot only work without means, but by *impossible* means: And thus you see at the command of the Lord, all creatures must obey; He can do his people good by Improbable means, and by Impossible means;

For the Grounds of the Point; Why creatures cannot hurt, but they must do good to the people of God?

First of all, Because they must all go along with God; and where God is a friend, they must be a friend; where God will not hurt, they will not hurt, for they all go along with him: *Balaam* could not go against the word of the Lord: *If Balak would have given him his house full of Gold andSilver, he could not go against the word of the Lord:* and therefore when he would have had him cursed the people: *Oh* says *Balaam, How should I curse, when God hath not cursed, and defy wh•n God hath not defied?* This is the voice of all Creatures; *how shall we curse, when God hath not cursed?* and how shall we hurt, when God hath not hurt? they are all obedient to the word of the Lord, to the command of the Lord; all creatures obey that word of the Lord that he gave them when he first created them; see the 148. *Psalm,* what is spoken there of all the Creatures of God, they obey that Law he gave them.

Verse 6. *Who hath also estdblished them forever and ever, he hath made a Decree which shall not pass.*

Verse 7. *Praise the Lord from the earth you Dragons and de•p waters:* And so in the 8. verse, *Fire and Hail, Snow and Vapours, stormy winds, fulfilling h•s word:* They all obey that Law of God that God gave them, they all keep their bounds, they willingly obey the Word, the Command, of their Creator; and therefore it is that the Sun does rise and set, that so might fulfil the word of the Lord; the Sea that ebbs and flows, and so all creatures they keek their Motion and their Station that so they may fulfil the word of the Lord; and keep that Law that God gave them at the first Creation, when he put them in order, and set them in their bounds. Yea, sometime God doth give another word to them, he doth alter the Law that he made at their Creation; and he gives a new word of command, which is contrary to nature, and then also the creatures they obey that word of the Lord; See what God commanded in the second Book of Kings. 20. 9. 10. verses.

Verse 9 *And Isaiah said, this sign shalt thou hav• of the Lord, that the Lord will do the thing that he hath spoken; shall the shadow go forward ten degrees, or go backward ten degrees?*

Vers. 10. *And Hezekiah answered, it is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees.*

Vers. 11. *And Isaiah cried unto the Lord; and he broughe the shadow tne degrees backward, by which it had gone down in the Dial of Ahaz.*

See, God he can alter the Law of nature, and at his command, the Sun shall not only go forward, but it shall go backward; if God say, Sun stand still, it shall not move; and if God say, Sun go back, it go•h back ten degrees: Thus you see that all the creatures, they obey the word of the Lord, they fulfill every command of God; if he say to the wind, wind arise, arise and blow, it presently fulfills his word; if he send them about any work, and he say, go and carry destruction upon your wings, to such a party, to such an enemy, they presently fulfill the word of the Lord; and then if he say, go and blow such a man profit, carry blessings in your wings, the wind that presently fulfills the word of the Lord; they are all his creatures; therefore they must go along with the Lord; they are all his servants, and therefore they attend him; they are all the Army of the Lord; and all the Host in Heaven and earth are his Army, and therefore they must obey the word of their General; they must obey his word of Command, they are all at his Command: And therefore I say, where God is a friend, the creatures they must needs be friends, they cannot do hurt, for they all go along with God.

Secondly, The creatures they cannot hurt, but they must do good to the people of God, for God hath made a Covenant with all the creatures for his people; There is a League made with all the creatures, even with the meanest of creatures; God hath not left one out of the League: See the 5. of *Job,* verse 23. *For thou shalt be in league with the stones in the field, and the beasts of the field shall be at peace with thee.* Now because God hath made a league with them▪ therefore of necessity, Fi•st of all they must do no hurt, for that is one end of their League and Covenant: When there was a League made between *Laban* and *Jacob;* see what is the end of it, *Gen.* 32. 52. and that *thou shalt n•t pass over this heap, and this pillar unto me for harm:* that's the end of the League and Covenant, that so they that are in League and Covenant, may not harm one another: Now God hath made a Covenant for his people, with all the Creatures; that is, God he hath laid an Injunction upon them, that they shall not do the least harm to his Servants.

Object. *But you will say, may not Creatures be hurtful to the Servants of God? May they not perish by fire and water, and have their lives taken away by Creatures? Was not* Stephens *life taken away by stones? how then does God make a League with the ston•s in the field?*

Answ. I Answer, 'Tis true they may, when God commands them to take away the life of his own people; but still I say, they cannot do them hurt, they do but take away their lives, if they could send them to the torments of Hell, send them to the pit of destruction, that would hurt them indeed; but they cannot hurt them, though they be instruments to take away the lives of the Saints, yet they do them no hurt; for they do but send t•em to their Fathers house, they help them the sooner to God, to rest in the Arms of Jesus Christ, where they shall rest for evermore.

Secondly. Because there is a League with the Creatures, they shall do them good When *Jehoshaphat* entered into Covenant with *Ahab,* there was an engaging to do all the good he could, *my men are as thy men, my horses as thy horses,* and all that's mine as thine: And so saith God to the Creatures, I have put so many particular good things, good qualities into your nature, that so you may convey them to my servants; and therefore I charge you be serviceable to them, give out all the good you can, let them enjoy all the good that I have given to you, for I made you for their sakes: and therefore of necessity they must give out the good that God hath given them, they must do the people of God all the good they can, because God hath made a Covenant with the Creature: And this Covenant that God hath made with the creature, is grounded upon the great Covenant, the everlasting Covenant that he hath made with his people in Jesus Christ, there comes in all the good that we receive by creatures; God hath made an everlasting Covenant with his Son, in which he hath promised to be their God; to take them into Union and Communion with himself, to be their portion, and to give himself to them: And therefore because God hath given himself to them, all creatures also are given to be useful and beneficial to them.

Thirdly, The Third Ground of the Point, The Creatures must needs do good, they cannot hurt, but they must do good to the people of God, because of God's watchful eye over them; the more hurtful and violent any creature is, the more doth the Lord set a watch over them, his providential eye is over his people; I say, the Lord doth watch over them with a special, providential eye: See what is said in the Prophesy of *Isaiah,* concerning his Vineyard; *I the Lord will keep it, I will watch over it every moment, least any hurt it: I will keep it night and day, least any hurt it:* I will keep it night and day: See then there is a special eye of providence over the Saints that are the Lord's Vineyard; and therefore 'tis not possible the Creatures should hurt it. God he watches over his Vineyard for this end, least any hurt should befall it; *I will watch over it every moment;* 'tis true other wicked men, they are kept from harm by a common providence of God, they have rheir lives preserved; but still 'tis but a common providence: But there is a special eye, and a special providence of God over his people, least any hurt should befall them; there is no time, no moment, that God doth lay aside his watchful eye, and not watch over his people; And therefore there is no time that any harmful creature can step in to his people to do them hurt; they all come under the providence of God, every creature comes under the providence of God; and therefore the Lord he is able to prevent the harm.

Fourthly, The Creatures they are all given to Jesus Christ, as he is King, as he is the great King: All power is given to him in Heaven and earth: Now Christ he hath reconciled the Creatures, and therefore the crea•ures cannot be hurtful to the Saints; the Lord Jesus Christ hath reconciled the creature: *He hath reconciled all things in Heaven and Earth,* and made them all friends; and therefore the creature shall not do harm to the people of God: See the Promise that is made to the Church, in a special manner it shall be fulfilled in the latter Ages; *Hosea* 2. 18. *And in that day will I make a Covenant for •hem with the beasts of the field, a•d with the fouls of Heaven, and with the creeping things of the ground; and I will break the Bow, and the Sword, and the Battle cut of the •arth, and I will make them to lie do•n safely:* This Promise is made to the Churches in the latter days. When they shall enjoy abundance of Jesus Christ, when

they shall shall enjoy abundance of Jesus Christ, when they shall have abundance of the Spirit of Christ; why then shall those promises be fulfilled in a great measure, they shall enjoy peace with the Creatures: *In that day I will make a Covenant with them, in a special manner, with the beasts of the field, and with the fouls of Heaven, and with the creeping things of the ground; and I will break the bow, and sword; and there shall be no hurt in all my holy Mountain:* we are all reconciled to God by the blood of Jesus Christ; And therefore they cannot hurt the Saints, but do them good.

Briefly to make Application, and so conclude.

If the fiercest of Creatures you see cannot hurt; The fire it cannot hurt, but it must do good, when God commands; take notice then of the mighty power of the Lord: Oh know that he is a great King, and his name is dreadful over all the world; do but look upon the powerful command of God, what effect it hath upon the Creatures: 'Tis impossible they should transgress, he hath set them bounds that they cannot pass; they are all ready to obey his Command; if he say go, they go; and if he say come, they come; why this will make it evident. That God is a God of infinite power, to command so many Creatures, so many thousand thousand Creatures, as God doth order every day; and that God should make them obedient to every command of his, that none can transgress the least command; but they must fulfill his word; when he sets them about it; Oh this declares that God is a God of infinite power, and doth what he pleaseth.

Secondly, What a shame is it to the sons of men that they will not submit to the Lord? Will not the Creatures rise up in judgment against men? When the Creatures fulfil the word of the Lord, and you disobey the word of the Lord; shall God have more service from senseless Creatures, then from the sons of men, that was made Lord over them? Certainly this will be their iniquity another day, and the very creatures will condemn them: See what God says to that fire; fire, burn not: it cannot so much as touch the hair of the head: If God say to the fire, fire, burn their bands asunder; set my children at liberty, the fire it burns their bands and fetters, and sets them loose, that they were able to walk in the midst of the fire.

And so all the Creatures in Heaven and Earth, and the Sea, they all keep their bounds; *Hitherto shalt thou go, and no further;* the Sea, a raging Element, it obeys the word of the Lord: The Lord says to the Sun, *Sun run thy race,* it obeys; *stand still,* it stands still, and is obedient: Now shall all Creatures in their places obey the word of the Lord, and shall not man? Oh what a shame is this to the sons of men, that they should disobey the word of the Lord? That God should speak but one word to the Creatures, and they should obey, and that he should speak so many to the sons of men, and they not obey: That God comes again, and again, and speaks in his Ordinances, and still man walks contrary to God: when he lays a command upon them; this is the command, That you believe in Jesus Christ, and renounce all your own righteousness, and rely upon the Righteousness of the Son of God, and still men disobey: What a shame is it, for man to disobey, and all the Creatures that the Lord hath given to him, to obey?

Thirdly, Here is a great Encouragement, and strong Motive, to those that are strangers to God, to come in and submit to him: Oh that the Lord would persuade your hearts to come in and submit to him! So long as you are strangers to God, see the danger you are in; you are liable to be harmed by all Creatures in Heaven and Earth; they are all at the command of the Lord; they all obey his word; If God say to the least of Creatures go and take away the life of man; avenge my quarrel upon such a Rebel, the Creatures obey: The Lord can arm the least of his Creatures: a fly, he can make that take way the life of man; And therefore 'tis a miserable condition, to be a stranger to God and Christ, to be out of Covenant with God; you have no Covenant made for you and therefore you are left to harm of the Creatures every day: Oh that the Lord would persuade you to come in, to cast away your own righteousness, and to submit to the righteousness of the Son of God, and to make a close with him, and with his Son, and then all Creatures, will take his part: and if God be your friend, they will be your friend; and if God will not curse, they will not curse; and if God will not hurt you they will not hurt you; for they are all obedient to the command of their Maker.

Again in the fourth place, To make haste; This may let us see, that it is not in Creatures to do us good without: I say, 'tis not in the power of Creatures to us the least good without God: We are apt to look too much upon Creatures; you expect too much from Creatures, and too little from God; and therefore it is that oftentimes we are disappointed: I tell you, they cannot do us the least good, without the command of God; the very meat you eat, it cannot refresh you, unless it have a command from God, and a blessing from God, and the very clothes that you wear, cannot warm you, unless they have a command from God; there is no creature can do you good unless it have a command from God, and a blessing f•om God: I beseech you take notice of it: Oh we are apt to propound such and such things to ourselves if we had such a portion of the creature: men think, Oh if they had such an Estate, so much riches; and if they were in such places of honor, and if they had so much wealth, and such and such a creature, such and such friends and relations: such meat to eat, and such drink to drink; and such clothing to put on; then they should be satisfied, and their lives made comfortable; I tell you, my Brethren, 'tis a great mistake; if you had those very creatures you would have, still they could not satisfy you, nor make your lives comfortable: If God do not come along with the Creature, the Creature cannot satisfy you: God he can make your lives comfortable in the want of Creatures; 'tis as God will come in; and 'tis as God will bless: See what *Job* propounded to himself, in that 7. of *Job,* verse. 1•. *When I said, my bed shall comfort me, my Couch shall ease my complaint:* Though Creatures be never so likely of themselves to comfort a man, if God will not make use of them, they cannot comfort: What more likely to give *Job* ease, then his Couch, then his Bed? he had wearied his body; and his Bed and his Couch is a place of ease; but I cannot find it so, saith *Job,* I expected that it should ease me, I will lay my head upon my Pillow, and take my rest, but I could not find it; no, it terrified my thoughts: and truly friends, you may think of all the Creatures you enjoy, you may think that the Creatures will comfort, but if God doth not make use of it, it cannot comfort you; and if God will make use of any Creature, it shall comfort you: If God make use of imprisonments, bonds and fetters, they shall be engagements to you, and make you sing in the Stocks at midnight; God can say to the Creatures go and comfort: You know when God commanded the

heaps of stones that *Jacob* laid his head upon, to give him comfortable sleep, he slept well that night, he slept better upon his heap of stones, then he did upon his pillow, when God makes use of the Creature to comfort: and therefore do not think you have comfort from Creatures, as Creatures; 'tis God that must come in and bring comfort to you, for God can make every Creature comfortable; and the best of Creatures cannot comfort, if God do not come in.

To Conclude all.

Fifthly, Here is matter of great comfort to the people of God; it may be a Prop to their faith, to their confidence; if they consider this, that all the Creatures are at God's command, and God can make use of any Creature to do them good; he •an make use of their Bonds; it is a mighty comfort to you that are the people of God, to remember this upon all occasions, where ever you ar•, in your way, in your journey, in your voyages, whether you be at Sea or Land; still remember, that all the Creatures they are your Fathers Host, they all fulfil his Command, they cannot disobey his Law, they cannot hurt you without commission: Nay, though they be hurtful, yet he can do you good by them: Oh how quietly may God's people walk in the midst of all Creatures, when they are at Sea, and when they are on land? in the midst of dreadful Creatures, they may wall safely, for why? they are at your Fathers command, and they cannot do you the least hurt, though they be hurtful in themselves in their own nature; and therefore upon all occasions strengthen your faith in the Lord: *What shall we say to these things,* saith the Apostle in the 8. of the *Romans,* the latter end: *If God be for us, who can be against us?* I tell you, you may challenge all the Creatures in Heaven and Earth, if God be with you; if he be your portion, if he hath received you into Covenant, and you have made a close with God: And therefore in all places and dangers, walk by faith; strengthen your faith in the mighty power and goodness of God, that hath the Command and Rule over all Creatures.

THE Eighth Sermon On DAN. III. XXV.

He answered and said, Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

I Have handled many Propositions out of these words; The last day, we considered that Addition that God made unto these Martyrs while they were suffering for his Name sake: There were but three cast into the fire, where as their enemies looked that they should have been all consumed, and none left to bear witness any longer against their Idolatrous ways, the Lord makes an addition to them; there is a fourth that joins himself to them to bear witness with them unto the truth of God, which they suffered for.

Hence we raised this Proposition.

That all the opposition & persecution that the peopl of God meet with for the Name and Tru•h of Christ, shall not diminish th•ir number, but shall increase them

I shown how the children of *Isra•l* were multiply'd by those oppressions, and heavy burdens •hat wer laid upon them in *Egypt;* the more they oppressed them, the more they increased,

saith the Text: I gave you an instance in Christ; what counsel did the *Scribes* and *Pharasees* use, in the 11. of *John,* to hinder the number of believers: *If we let him alone, all men will believe in him;* Now they thought they would take a sure course that none should believe in Christ; *They put the Lord of life to death; smite the Shepherd and the sheep will soon be scattered;* but this did not diminish the number of Believers; no, God did out reach them, and made this the way to bring in men to believe in Christ: *If I be lifted up,* saith Christ, *I will draw all men to me;* The Lord Jesus by dying, becomes a suitable Object to poor guilty, unclean sinners, which durst not else have drawn nigh to the glorious Fathers: and *Because he p•ured out his soul as an offering for sin: his Father gave him a portion with the great and mighty,* so that the number of Believers were increased, and not diminished by this mischievous device against •im. The Primitive Churches *persecution* that was raised in *Jerusalem;* it did help to the increase of the Gospel, and number of Believers; The Apostles and Brethren were scattered, in the eighth of the *Acts,* so they carried the word up and down, and by their means many were brought in to God: *Samaria,* a great City, many in it were converted; *They with one accord gave heed to what Philip spake, and there was great joy in that City.* I shown you out of Ecclesiastical story, that all the persecutions, those bloody persecutions the Church me• with, did not diminish, but did increase the number of Believers: The Lord delights to walk contrary to wicked men; to cross the corrupt imaginations of the men of the world; *In those things wherein their deal proudly, he will be above them;* he will let them know, *that his thoughts are above thy thoughts, and his ways above th•ir way•.* When they say concerning *Zion, Let her be defiled, and let our eyes •ook upo• her,* let us see her desolation. *They know no• the thoughts of the Lord, nor understand his Counsel:* for the event shall be quite contrary their expectations. The Lord Jesus is a great King; and therefore it shall be so; All power is given into his hand in Heaven and in Earth, and he will order all for the advancement of his own Kingdom: all is his, and he hath given all to the Saints: *All is yours,* all shall do them good, all shall further and increase their graces, and the increase of his Kindom; There is none can hinder the Lord from pouring out of his spirit, there is none can hinder the Spirit from working; and therefore all opposition cannot hinder the increase of Believers: *The wind blows where it lists,* and so the Spirit of the Lord, breaths where it it pleaseth: Man may as well stop the Sun in the Firmament, or hinder the Sun from shining▪ and the wind from blowing, as the Spirit of the Lord from working grace; he darts in beams of light, beams of conviction, to the hearts of Creatures; and his work is an irresistable work, all the powers of Hell and darkness shall not be able to hinder his work; Therefore I conclude this Point, with an Item to the men of the world; To take heed how they seek to oppose the truth of Christ, and the people of Christ; this is not the way to diminish their number, no▪ the Lord he will out reach them in all their design• of persecution; the hottest pe•secution shall but increase the •umber of the Saints; they shall but sow the blood of Christ and their ashes, the thicker, and if one fall to the ground, a hundred shall rise up in their stead.

But I entered into a second Point; in which I shall proceed: After we considered who this fourth man was; *Neb•chadnezz•r saw four men loose, walking in the midst of the fire, and t•ey have no hurt, and the form of the fo•rth is like th• Son of God,* it was indeed the Son of God: It was the Angel of the Covenant, the Lord Jesus, who did assume a body at this time, and came down to

refresh his Servants in the fire: It holds forth this, That he would in time come to deliver poor servants from the flame; of his Fathers wrath; That he would be present with his people in all afflictions, in the midst of all their fiery trials:

The Proposition then entered into is this.

That the people of God never enjoy more of the presence of Christ, then in their lowest conditions.

When they are in great afflictions and fiery trials, the Son of God is with them. Here you see it in this fiery trial; *Israel* never saw more of God, then when they were in the barren Wilderness: *Jacob* never had such glorious visions, as when he was driven from his house and home, when he was separated from all creature comforts, had not so much as a Bed to lie on, nor a Pillow to lay his head upon, but laid him down upon a heap of stones; then had he those glorious Visions of the Ladder set up to Heaven, and of the Angels ascending and descending. *Stephen* never saw such glorious Visions of Jesus Christ, but when he was under a shower of stones that took away his life; *He looked up,* then *and he saw the Heavens opened and the Son of God at the right hand of the Father,* ready to receive him. The Apostle *John* never had so glorious Visions, as when he was b•nished to the Isle of *Pa•mos,* then did Christ reveal those glorious Mysteries, written in the Book of *Revelations,* concerning the Churches, to the end of the world. The *Primitive Churches* enjoyed most of Christ in the times of persecution they enjoyed most of the presence of Christ, and most of the mind of Christ, most purity, and most holiness, they had most of the supporting presence of Christ, *then his left hand is put under to support a poor Creature,* when it is in a low condition, in a sinking condition, in an afflicted condition: He supports the inward man, and he supports the outward man; he makes a little strength to go a great way, as the Oil in the widows cruse, till such time as he sends deliverance unto his people: They have never more of the *enlightening* presence, of the *teaching* presence of Christ, then in such conditions: Affliction is Christ's School, in which he teaches his people many precious Lessons; they have never more of the *quickening* presence of Christ, then in such conditions: never more of the *Sanctifying* presence of Christ, he is pleased to make use of affliction, to knock off that unevenness many times that is upon their Spirits, and make them partake •• of his own nature. They have never more of the *comforting* presence than in such conditions; he brings his people into the Wilderness there he allures them and there he speaks to them; then he puts under his left hand to support them, and then his right hand embraces them: But, What are the grounds of the Point? Why doth Jesus Christ manifest most of himself to his people in their afflicted conditions.

First of all he knows that then they have most need of his presence. If ever they have need of comfort; if ever they have need of strength, of teaching, quickening, guiding; 'tis then when they are in afflicted and low conditions, then is a mercy sweet, when 'tis in sea•on; and then 'tis seasonable, when a poor creature stands in need of it: The Lord Jesus knows that they have need of his presence in low conditions.

First because of the weakness of the flesh; And,

Secondly, Because of the strength of temptation.

1. Because of the *weakness of the flesh: He knows his peop•es fram•, and remembers that they are but dust;* and therefore he pities them; He knows how unable they are to bear, and how little time they are able to hold out; and therefore sometimes the Lord Jesus hath spoken comfortable words to his people, when they have expressed a great deal of weakness in them: See in *Mat.* 26. when the Disciples could not watch with him; at the 41 verse, they could not watch with him one hour, though he was in great extremity, and they might have expected a sharp reproof from him: the Lord Jesus he looks upon them, and he pities them, he rather excuses them, and comforts them. Oh *The Spirit is willing, but the flesh is weak:* He knows what the weakness of flesh is, for he was partaker of our flesh and blood, he remembers it since he was in the days of his flesh how weak the flesh is; *he is partaker of our flesh and bl•od,* saith the Apostle; he knows what it is for a poor creature to grapple with fears, with inward fears, ever since he poured out his strong cries unto his Father, with tears: none in the world are so sensible of affl•ction, as they that have gone under the same affliction themselves; the Lord Jesus he is sensible of all the weakness, of all the sorrow of his people; he knows by experience what they mean; he knows what it is to be weak, and he knows what it is to be in fear; he knows what it is to grapple with the wrath of his Father; he knows what it is to want his Fathers Countenance; he knows what it is to be acquainted with sorrow, with grief; there was none so acquainted with them as he: See what the Prophet *Isaiah* says of him, in *Isaiah* 53. verse. 3. *He was despised and rejected of men, a man of sorrow, and acquainted with grief; and we hid, as it were, our face from him: A man of sorrows, and acquainted with grief:* grief and sorrow were his greatest acquaintance, when he was upon earth; they were his acquaintance from the beginning of his life; and they were his companions, from first to last, from the womb to the Cross, they were the acquaintance that Christ could never shake off; his old acquaintance, when all his friends lest him, when his Disciples le•t him; in affliction did they leave him; but his grief did not leave him, he was always acquainted with it, and he was acquainted with all sorrows, with all grief, grief of all sorts; he knows what spiritual sorrows are; and therefore he will pity people his under them: a natural man cannot pity a poor creature that groans under spiritual sorrow, he knows not what they mean, what it is for a poor creature to groan under corruption, and cry out of the want of a believing heart, and of the want of God's presence; but now the Lord Jesus is acquainted with these sorrows also he had experience of them in his own person. The woman that hath been in Travel, pities another that is in the same case; the Lord Jesus, he newly come out of Travel, he remembers his pangs still; and therefore he pities door creatures when they groan under grief and sorrows, for he was acquainted with them himself.

2. Again secondly, He knows they have most need of his presence, in afflicted conditions, because they are most nigh to temptations; and he knows what temptations are; he knows the strength of Temp••tions; he knows that it is the Devils policy, to drive home temptation to the spirit of a poor creature at that time when it groans under affliction; and therefore he knows that then a poor creature, if ever, stands in need of the presence of the Lord Jesus; when Sat•• stands at the left hand to resist, Christ had need to stand at the right hand to comfort and support, and strengthen; and therefore the Apostle saith; that he was tempted in the days of his flesh; in that 2 of *Hebrews,* verse. 18. *Being tempted, he •• able to succor those*

that are tempted: he knows by experience what it is for a poor creature to b• tempted; he knows that temptations are most grievous to a gracious heart: Temptations are worse then afflictions, and therefore though a poor creature stands in need of succor in affliction, yet much more in temptation; When temptation goes along with affliction, Oh then the Lord Jesus knows that there is need of his pr•sense: When a City is besieged, and the Inhabitants within it be disquieted, and the enemy hath raised their Batteries, and makes breat •s upon the Walls, and their Provision grows low, Then, if ever, they have need of relief: Truly so it is with a pour tempted soul; when it is afflicted Batteries are made against the Spirit; provision, strength, is little, knows not how to hold out; then the Lord Jesus, he is their friend; and therefore in such conditions, he usually makes hast to afford his presence: That the first Gro•nd of the Point.

The Lord Jesus knows, if ever, then they have need of his presence▪ when they are in low conditions, for then the flesh is weak, and then temptations are strong.

Again secondly, The Lord Jesus manifests most of himself to his people in low conditions, because he remembers the kindness of his Father, when he was in the same condition; I say, he remembers the kindness of his Father unto him, when he was in low conditions; now he will requite this kindness upon them, that kindness that God the Father did show to Jesus Christ when he was in affliction, and in low conditions; I say, be will requite it upon his people, it makes deep impressions upon the heart of Christ; the love that his Father shown him when he was here in the days of his flesh, when he was in weakness, and was in perplexity, and was in distress, he cannot forget it: You know what impression *Jonanathans* kindness made upon *David,* because *Jonathan* shown him kindness when he was in distress; his kindness made impression upon his heart, tha• he could not forget it; he inquired for some of his children, that he might requite the love of their Father, which he shown to him when he was in low conditions; *Jonathan* shown him kindness; when *Saul* persecuted *David, Jonathan* stepped between *David* and him, and was as a faithful friend to *David:* and therefore saith *David,* I will requite his kindness; if I can find but one poor *Mephibosheth,* that calls himself a dead Dog; yet *David* shows a great deal of kindness to him, to requite the kindness of *Jonathan:* And so doth Jesus Christ, he goes up and down to inquire in the world, where is the Seed of God, the Sons and Daughters of the most High, that I might show them kindness for my Fathers sake: Oh he showed me kindness when I was in distress, and therefore I will do the like to them, when they ere in affliction and low conditions: Oh saith the Lord Jesus, I remember since your Father and my Father, took care of me when I was helpless; he formed me in the womb, and he took me out of the womb; he guarded me all my life lo•g, Thirty years and upward, when I was in the midst of the world, with Bears and Tigers; I remember how he sent his Angels to comfort me when I was wearied out by Satan's temptations; Nay, I remember when he stood by me, when all left me and fled; when all left me, that I had none in the world to stand by me, the Fathe• stood by me; and therefore I will lay all this kindness upon you his seed: The last kindness• that the Father shown to the Son, it took mighty impression upon him; that his Father did not le•ve him alone, but was always with him; And therefore Christ he often makes mention of it, i• that 16 of *John,* verse. 32. *The Father hath not lef• me alone, but he is with me* all my life long; he never left him alone: yea, when he was in his

affliction and low conditions, the Father did not leave him alone; See that 16. of *John,* verse. 32. *B•hold the hour comes, yea is now come, that ye sha•• be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me:* This made deep impression upon the heart of Christ; that the Father did not leave him alone, when he was in his affliction, when he was persecuted, when all his friends upon earth fled from him, then the Father did not leave him▪ And therefore the Lord Jesus Christ, he did often retain this Kindnesse; and he will not le••• th• Sons and Daughters of God alone in low conditions, but he will be present with them; though they be in the fire and water, he will be sure to comfort them with the same consolation, wherewith his Father comforted h•m, when he was in the same distress; That's the second Ground of the Point.

Thirdly, Christ will show most of his presence i• afflicted conditions, because he remembers his Ingagement, he is engaged then to manifest most of himself.

First of all He is engaged by his *Promise* and *C•venant;* He hath promised to be with them always; he hath promised never to leave them nor forsake them: as the Father promised to be with him in trouble, so he hath promised to be with them: You may see his Fathers promise to him, in *Psalm* 91. 15. *He shall call upon me, and I will answer him, I will be with him in trouble, I will deliver him, and honor him.* Now as the Father made a promise to be with the Son in trouble, so hath he made a promise to be with his people in trouble: See that promise in the 43. of *Isaiah,* verse. 1. 2. how he hath promised to be with his people in all Tribulations, in the midst of the fire and water, and fiery try als; nothing shall separate betwixt him and them, he is always making good his Promise; and therefore he will fulfill it to them.

Secondly▪ He is engaged by a Law of *Love:* There is a Law of Love written in the heart of Christ; he takes delight in his people, they are ••e joy of his soul: in the 16. *Psalm.* at the b•ginning of it. it is spoken there of Christ; *All my delight is in the Saints,* saith Jesus Christ, *and these that are excellent upon Earth;* All my delight is in them, next to the delight that Christ hath in his Father; to that Infinite, Incomprehensible Light; *his delight is in his Saints,* in his people; and therefore because he loves them, because he delights in them, he will be present with them; he loves their presence; where ever they are he loves to be with them, though their condition be never so sad; though they be in prison, it shall be a Heaven to Christ, because he bears dear love to them, he loves to see their face; he loves to hear their voice, he loves to enjoy Communion with them; he loves to be giving out of himself to them: and therefore be made it his great request before he went to Heaven that his Father would make room for his people, as you may see in *John* 14. beginning of the third verse: *And if I go and prepare a place for you; I will come again and receive you unto myself, that where I am, there you may be also:* he tells them, he would have them with him in the same place; they shall enjoy the same glory. and they shall have no worse room then he: And he besought his Father, *John* 17. 24. *That those who were given him of his Father, might be with him: Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou •o •e•st me before the foundations of the world.*

Father, I desire that they may be with me; I desire thou shouldst bid them as welcome to Heaven as thou bidst me; and that they may p••take of the same glory as I do, that they may

•e in the same place that they may always see •y 〈◊〉 ▪ and I may see their faces, for my delight is in them: Heaven could not content Christ with•••the presence of his Saints: and it is a second, Heaven unto Christ, to be present with them here upon earth; wherever they are, or whatever their condition, though be never so low; though they be in prison, in chains, in the stocks, the Lord Jesus loves to be with them; he carries them about in his heart, and therefore he cannot be absent from them.

Again Thirdly, He is engaged by a Law of *Friendship,* to be most of all present with them in their low conditions; the Law of friendship binds him to it. Affliction is a Touch-stone, it discovers feigned friends, and real friends; it shows whether a friend be Cordial or no: By the Law of Friendship, a man is bound to stick to a friend in the midst of all his adversity, and then there is most need of a friend: It was a reproof unto *Hushai,* that *Absalom* gave him in that second of *Samuel,* 16. 17. *Is this thy kindness to thy friend? why went you not along with your friend? David* was a friend to *Hushai,* and saith *Absalom* to *Hushai, Is this thy kindness to thy friend?* why wentest thou not along with thy friend? This shall never be said of the Lord Jesus Christ, that he broke the Law of friendship: It shall never be said of Christ, is this thy kindness to thy friend? Why wentest thou not along with thy friend? Thov wentest not along with thy friend, but thou forsookest thy friend, when thy friend had most need of thee; no, the Law of Friendship is i• Christ's heart, and he will keep it; and therefore he will stick close, and most close to his people, when they are in low conditions.

Again Fourthly, There is a fourth engagement. He is present with his people most of all in low conditions; in afflicted conditions, because he is engaged to *l•ok after h•s work,* 'tis the work of Christ's own hand; he sends afflictions for that end, to work something in the heart of his people: and therefore he is engaged to see what becomes of his labor and pains, that he may not loose his cost and labor: When a Physician gives a Purge to a P•tient, he is engaged to see what becomes of his Physic, how it works; So the Lord Jesus Christ, the great Physician, he never gives any bitter Purge, any bitter Pill of affliction to his servants; but he looks upon himself as engaged to look after it, that he may look after his Physic, and see how it works: the very presence of Jesus Christ will help the Physic, if it work too much, or too little; if the soul despise, the chastening of the Lord, or faint under the chastening of the Lord; the Lord Jesus can by his presence he•p: When the Gold Smith pu•s his Gold into the Furnace, then he is engaged to be present to look after his Gold; and so is Jesus Christ when he duts his people into the Furnace of affliction; he is engaged to look after his precious Gold, that so none may be lost and consumed in the fire: You see the Grounds of the Point.

Quest. If you ask me, how doth Christ give out much of himself in affliction? By what way or means doth Christ communicate much of himself in affliction: Briefly for answer:

Answ. First of all, he doth raise up his people's faith unto a high pitch; many times, I say, he raiseth up their faith to a more then ordinary pitch, he clears the eye of faith, and strengthens the eye of faith: Now the more the eye of faith is cleared and strengthened, the more it sees of Jesus Christ: Now the Lore he doth mightily strengthen faith; many times in affliction faith is strengthened, for faith is left alone many times, and then it works best; all props are taken away, God takes away all sense, many times, and leaves faith to work alone;

now faith never works better then when 'tis alone; it meets with a great deal of opposition; and faith is strengthened by opposition; the nature of faith doth take his rise by opposition; the more opposition it meets with, the higher it rises: The woman of *Canaan,* what opposition did her faith meet with? that w•ich was a discouragement to her, yet from that discouragement, her faith takes a rise; and because Christ says; she is a dog, therefore she is confident that she shall have Crumbs of mercy before she goes away: When faith is put to extremity, then it becomes strong: When faith is exercised in extremity; I having wavered a long time, at last it sees that it must either believe or perish, believe or sink; it fares in such a condition, as with a man that is to pass over a River, he being afraid that the Bridge should not bear him, stays long before he dare venture; at last he sees the River swell higher and higher, he goes to make an offer, and pulls back his foot; he dare not venture; at last the water swells up to the neck of the Bridge, and he sees there is no way but one with him, either he must venture upon the Bridge, or else perish in the water; and then he considers, that many have gone over that way, and many have been saved that way, and it hath born up many, thousands have gone over before, well he ventures: and so doth many a poor soul waver many times, draw back his foot, dares not venture upon Christ, can he bare me up? and will he bear me up? may I venture? God he puts faith many times to it, puts it to such a strait that the soul must venture or perish, believe in Christ alone, or perish; faith here many times takes a rise; that's the first way whereby Christ doth coummunicate much of himself in affliction, he many times lifts up faith, and strengthens faith; Now the more strong faith is, the more it sees, the more it apprehends of God.

Secondly, He pours out the Spirit of *Supplication* many times upon his people when they are in low conditions; he makes them to cry out, to cry a main to him, as he cried to his Father in his distress, he puts up his cries; He *puts up his requ•sts with strong cries and tears, and he was heard of his fath•r;* And so the Lord Jesus he doth pour out of his spirit upon his people, that he may stir up their souls in such a way as Christ is taken with; *L•t me see thy face, and let me hear thy voice,* saith he, *for sweet is shy voice, and thy countenance is comely,* 'tis melody to Christ; Christ draws nigh to hear the melody; and the nigher Christ draws the more evidently the soul sees him.

Thirdly, The Lord Jesus by affliction, or in affliction he *draws the hearts of his people nigher;* Then he doth bring them back many times from their wanderings, from their straglings: *Before I was afflicted I went astray,* saith *David.* The Lord Jesus by affliction, he brings them nigher to himself, he causes them to wait more upon him, to eye him more, to keep closer unto him, and to take heed of straggling: Now the nigher the soul is brought to Christ, the more it sees of him, though it be not for our waiting not for our believing, our walking, that Christ doth manifests himself: Commonly when Jesus Christ manifests much of himself, he will draw his people's heart to look towards him, and wait upon him.

Fourthly, He manifests most of himself in affliction, *by his word which be s•nds along with affliction:* Commonly, I say, when Christ doth afflict his people, he sends his word along with affliction, some word of instruction, or some word of promise, or some word of Counsel; there is some word or other that goes along with affliction, that so Christ may teach them

before they go out of that sti•g: Now the word of grace the word of Promise, it is the Chariot on which Christ rides; he doth by them draw nigh, by his word he draws nigh to the soul: and therefore when the word comes with evidence, Christ comes along with the word, and then the soul sees most of Christ, because Christ sends such a word to the soul in affliction; which word he comes along with & in which word he conveys himself to them.

Quest. It may be some of God people will say, Alas if this be true, that Christ manifests most of himself in affliction, what shall become of me? I have had no such experience, I cannot say that I have had most of God in affliction, I have not enjoyed the presence of Christ in many afflictions.

Answ, Why art thou one that hast closed with Christ, and received the mercy of the Gospel? Why then certainly it cannot be, but that thou hast seen something, or thou mightest have seen something of Christ in affliction; do not say thou seest nothing of Christ in affliction; do not say thou hast not enjoyed any of the presence of Christ in affliction; hast not been supported by Christ in affliction; and is that nothing, sayest thou to support a poor creature under affliction? Hast thou not been supp•••ed by the strength of Christ or by some word •• Christ in affliction? And hast thou not said as *David* said, *I had perished in my affliction, if thy word had not been my stay?* hath not Christ given thee some secret Refreshment in affliction? surely he hath been nigh to thee and thou wett not aware; he hath fed thee in affliction, and thou didst not take notice of it; *Joseph* he sed his Brethren and they did not know it was *Joseph;* And so Christ he doth give sweet refreshments to his people, and they do not take notice of it; they do not consider that it is Christ that supports them: Oh thy Spirit had sunk under affliction, if it had not been Christ that had upheld thee!

Object. *Ay, But if it had been Christ that had supported me in my affliction, I should h•ve gained by my affliction, I should have seen the benefit of my affliction; but I see nothing at all, affliction is come and gone, and left nothing behind.*

Answ Hast thou seen nothing, no, benefit? Why resolve again to walk through, though thou hast not seen, thou mayest see; and these afflictions that have been laid upon thee, though they be gone, the fruit of them may be to come: When man takes Physic, you cannot expect that he should have health the same day, strength the same day, he must wait some days after; and see how his strength comes in, and then afterward he perceives the benefit of his Physic; and so it is with affliction, God may, and doth do his people good by affliction, though they saw little benefit while they were under affliction: The rain doth make the earth fruit••l: but the growth of the corn 'tis not seen presently; wait a while, stay a Week or a Fortnight, and then look into the Field and you shall see the rain was beneficial to the Field, and so 'tis with afflictions, they are as rain, when the Lord Jesus comes along with them he makes them very beneficial to his people; Ay▪ but the growth is not discerned presently: No, stay a while; But do not thou say in unbelief, I shall get no good by my affliction; no thou hast got good by thy affliction; The Lord hath said it, he hath said That *All things shall work together for their good;* he hath said, that *He will purge away their sins;* he hath said, that *We are made partakers of his Divine Nature, by affliction:* and therefore give not way to unbelief; do not by unbe•ief, shut out the blessing; but believe that it shall be as God hath spoken; and though

thou hast not seen the accomplishment of the promise, go and wait upon God, watch over thine own heart; look to thyself, the Weeds grow as well as the Corn: you know how it was with *Hezekiah,* and therefore we had to need watch over our own hearts, and know thou shalt get good by affliction; for God hath spoken it, and it shall be accomplished unto thee in the Lord's due time; for the Lord wll fulfill his word.

THE Ninth Sermon, On DAN. III. XXV.

He answered and said▪ Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

YOu may remember the *Proposition* in hand; Namely, *That Christ is never rigler his people th•n when they are in great afflictions, in fi•ry trials:* He entered into the Furnace here; into the fiery Furnace, that he might save his people harmless: I gave you the Grounds the last day; why Christ draws nigh to his people, and why he doth communicate most of himself in their afflicted & lowconditions.

First of all, he knows that they have most need of him, they have most need of him because of the weakness of the flesh; and because of the strength of temptation; he knows the flesh is weak; and therefore he expresseth pity and compassion to his Disciples, when they could expect nothing but fury from him, they could not watch one hour, when he stood in need of them; and yet the Lord Jesus pities them; *The flesh is weak, but the Spirit is strong;* he knows what the weakness of the flesh is; and he himself was partaker of our flesh, that he might know experimentally what the weakness of the flesh is; and therefore well might *Isaiah* say, *He was a man of sorrow; a man of sorrow, and acqua•nted with grief;* he was a man of sorrow all his days, and he had no other acquai•tance almost but grief and sorrow when all his acquaintance left him, his grief and sorrow followed him, even to the very grave; and therefore there is no grief, no sorrow, but the Lord Jesus had experience of it, that he might know how to pity his people in their weakness, and when they lie under their burdens.

Again, He knows the strength of temptation, he knows what it is for a poor creature to be tempred, for *he was in all things tempted like unto us,* saith the Apostle: He had experience of all manner of temptations; he knows how to relieve his people under temptation, he knows, their straits, when they are besieged; he knows how the force of Satan's Batteries are; he knows that in their weaknesses the Devil takes advantage against them, and then above all other times endeavor to drive home the darts of his temptation into their Spirits; and therefore the Lord Jesus because they have most need of him, he pities them, and relieves them at that time.

Again, He remembers the kindness of his Father to him in his low condition, and therefore will show the like kindness to his people in their low conditions; he remembers that his Father did not leave him in his straits, and therefore he will not leave them in their straits: The kindness that God the Father shown to his Son when he was upon earth, took such an impression, made such an impression upon the heart of Christ that he can never forget it; but he will always labor to requite it, by showing the like kindness to the people of God in their distress: Oh how was he taken with that kindness, that *The Father would not leave him*

alone? how often doth he make mention of it; *I am not alone, but the Father is with me?* and therefore he enquires for some of the Saints of God, that he may show the like kindness unto them: *David* remembers the kindness that *Jonathan* shown him, when he was in his low condition; and therefore *David* enquires for some of his children; *Is there none left of the house of Soul, that I may show kindness to for Jonathan's sake?* though there be but one poor lame *Mephibosheth,* one that is lame of his feet, that is no fit companion for a King; yet for *Jonathan's* sake, and for the kindness *Jonathan* shown to *David: David* shows great kindness to *Jonathan's* son, took him, and set him at his Table: so doth Jesus Christ deal, he remembers the kindness of his Father, the kindness the Father shown him in his low condition; says he, is there none of the seed of God? are there none of the children of the most high, that I may show kindness to, for the fathers sake? Because he shown kindness to me in my low condition; and though he can hear of none but poor lame *Mephibosheth,* yet he shows kindness to them, takes them into communion with himself, sets them at Table with him, and in the midst of their low conditions will afford his presence▪ because his Father & their Father did not leave him alone when he was in low conditions. Again, The Lord Jesus he is bound unto this by many engagements; I say, he is bound to be present with his people in low conditions; He is bound by his *Word,* by his *Promise,* by the *Law of love* that is in his heart: *All my delight is in the Saints, and those that be excellent;* it is a second Heaven to him, next to the presence of the Father, he delights to be in the presence of his Saints, and therefore because he delights in them he will be present with them, though they be in the prison, in chains and fetters, though they be in the fiery Furnace; yet it is a Heaven unto Christ to be with them; *for all his delight is in his Saints;* He is bound also by the *Law of friendship,* to be with them in low conditions; a friend is tried in adversity; it was a reproof to *Hushai,* when he left *David* in straits; and therefore says *Absalom,* is this thy kindness to thy friend that thou wouldst not go along with thy friend? It shall never be said so of the Lord Jesus, it shall never be said of him, Why didst thou not go along with thy friend? for he will go along with his friend in the greatest adversity: he will not leave them, but afford them his presence.

Again, He is bound because his work is in hand; A Physician is bound to look after his Patient, because he hath given him a Purge: And so the The Lord Jesus is bound to look after his Patient when he hath given him a Purge: Gold-Smith is bound to look after his Gold when he hath put it▪ into the Furnace: And so the Lord Jesus is bound to look after his Gold when 'tis in the Furnace of affliction.

But I come to the Application.

First of all for *Instruction:* This lets us see the wonderful unparalel love of J▪sus Christ; I beseech [Use.] you take notice of it, and get your hearts affected with it: here is such love as creatures cannot show, a friend that will never leave one; a friend that will always afford his presence, in the greatest straits; afford his presence, that's a friend indeed; a man may be brought into such conditions, as all his friends may forsake him, all men upon earth may leave him; *David* was left of his best friends; Father and Mother forsook him: and Jesus Christ was left of his best frsends, *they all forsook him and fled;* and truly this may be the condition of any man upon earth, cast out and forsaken of friends, of most friends, of best friends: will a

friend venture his own life for a friend? will a man keep his friend, when some deadly infectious disease is upon him? when he hath a plag•e sore upon him? will he •hen lie down in the bosom of his friend? when a man is condemned to the flames of fire, when a man is cast into the fire, will a friend follow him into that condition? Truly such friends you will hardly find upon earth; but this is the friendship of Jesus Christ to his people: when he first looked upon them he saw how many plague sores, infectious diseases were upon them, and yet that could not hinder him from drawing nigh, and affording his presence, and from working mightily by his spirit, upon their hearts: Nay, when they are brought to fiery trials, to great afflictions; yet even then he will not leave them, and he will not forsake them; and this makes the love of Christ the more remarkable, that he should thus condescend when he was at the highest, for he is now advanced above the Heavens, he sits down at the right hand of the Father, he is at the highest condition, and yet he is pleased to condescend to the lowest condition, he is pleased to come down when they are in the depths, in the greatest straits that possibly can be; what love was that the Spouse speaks of in the 5. of *Canticles,* and the last verse: she speaks a great deal of the beauty of Christ, and in the last words she makes her boast of her Beloved: *This is my Beloved, and this is my Friend, Oh Daughters of Jerusalem:* I will compare with you all; I will compare my friend to all the friends in the world; *This is my Belov•d; and this is my friend;* she compares him for for his beauty; and so you may compare him for his love; you may make your boast of the Lord Jesus; you may say, *This is my Beloved, and this is my friend.*

Secondly, What a strong Motive may this Doctrine be unto such as are strangers unto Jesus [Use:] Christ, to come in and submit unto him? What glorious Benefits may you be partakers of? What a desireable thing is it to have such a friend as Christ is, which will be present with his friends in their lowest conditions? Oh that every man would set down and consider that which *Solomon* speaks of, to remember the days of darkness, which will be many; many days of darkness may come upon the earth, what a favor will it be to have a friend in the darkness? a friend that will stick by thee when thou art in the dark a friend that thou mayst take hold of his skirts when thou art in the dark Entry; a friend that will hold thee fast when thou art in the dark: such a friend is Jesus Christ to all that do embrace him: Oh what a favor, what a mercy will it be, to have a friend stand by thee, that is both able and willing to help thee, when all Creature-comforts shall fail, when the very strength of body shall fail? to have a friend stand by to help and succor? and truly such a friend is the Lord Jesus: what saith the *Psalmist,* in the 73. *Psalm,* verse. 26. *My flesh and my heart faileth, but God is the strength of my heart, and my portion forever:* heart and flesh fail, and then there is a strength above nature; the Lord then is the strength of my heart, and of my flesh and blood: What a mercy will it be, to have one stand by you, when you go through the valley of the shadow of death, a friend then to comfort, a friend then to uphold? such a friend is the Lord to his people; *David* was confident of this, therefore you see how his faith triumpheth in the consideration of it, in *Psal.* 23, verse. 4. *Yea though I walk through the valley of the shadow of death, I will fear none ill;* Why? *For thou art with me;* see what a mighty confidence was raised up in *David's* heart; and what was the ground of it? The presence of the Lord? *Though I walk in the valley of the shadow of death, I will fear none ill:* why? *For thou art with me;* he doth put cases of the most

uncomfortablest condition that may befall him; *valley of the shadow of death,* though I be brought down from the Mountain, and walk in the valley; and though this valley be a dark way, though it be a shadow of death, that is, though it be never so dreadful; and though it be so nigh that all the world cannot save you, even then, when I am in such a condition, and walk in the valley of death, I will fear none ill, *for thou art with me;* so long as I have thy presence, my soul is upholden: you read in the 4. of *Revelations,* at the 6. verse, that the world is like a sea of Glass: *I saw before the Throne a sea of glass:* there the world is shadowed out unto you, and the condition of men that are in the world, the world is like to a sea of glass: and Oh that men would remember this; if it be a Sea of Glass, what need have you of a friend to stand by you? you that are Travelers in the world, you walk upon a Sea of Glass; Oh what need have you of a friend to take you by the right hand; to uphold you? there is none but Jesus Christ, none but his presence can uphold you in this Sea of Glass: and if this world be a Sea of Glass; Oh what need have we to take Jesus Christ into the Ship, into the heart, that so he may be our Pilot, and he may guide you safe? Oh do but think in what steed Jesus Christ will stand you, when the storms arise, and the waves shall beat when it may be the body of the Ship shall be split, in pieces; Oh what will it be then for a Savior to uphold the Spirit, to bear up the spirit, and take the soul upon his own shoulder, to bear it above wrath and amazement? Now do you apprehend this to be desireable? Oh that the Lord would make your hearts to close with Christ, to accept of Christ, and the tenders of mercy now held forth in these days of grace! I tell you, the time is coming, when you shall see weakness written upon the tops of the Mountains; they will say, look to yourselves, for we cannot help you; now will not the presence of Jesus Christ be desireable to you in such a condition? Oh then I say, accept of him, he freely tenders himself to you now in this day of grace; and Oh that the day of grace might not be slighted! his presence is desireable in such a strait; and is he not now desireable, that so you may have him in such a time of need?

But Thirdly, This let's us see, that there is not such great evil in affliction as men apprehend; men fear affliction, and flee from affliction as from Toads and Serpents, and cannot endure to think of affliction, cannot endure to think of the day of darkness: I say, there is not so great an evil in affliction as men apprehend, for the Lord Jesus is present with his people in affliction; and there is no reason why you that are the people of God should inordinately fear affliction, and why you should inordinately seek to be delivered from affliction; seeing you may possibly enjoy more of the presence of Jesus Christ in affliction, then ever you did in other conditions? would • loving wife be afraid to go into a dark place when she shall meet with her Beloved? Why should you be afraid to go into a dark place when you shall meet with the presence of Christ? Remember that Expression of t•e Martyr, when he was ready to suffer death, he breaks forth into this expression. *Come fire, and come wild beasts; Come rack of the body; Come breaking of the bones; Come all the torments in Hell, that all the Devils in Hell can afflict with, I care not so I can meet with the presence of J•sus Christ:* Remember how many of the Martyrs have ventured into the flames to meet with Christ? they have willingly sacrificed their lives that they might meet with Christ: shall *Peter* venture into the water, and shall the Martyrs venture into the fire, and shall you be afraid to enter into an afflicted condition, where you may meet with the presence of Jesus Christ.

There are two things that make the people of God to fear affliction inordinately:

1. First of all, Either they do not believe that they shall meet with the presence of Christ in an afflicted condition. Or

2. Secondly, They do not believe that the presence of Christ will countervail the bitterness of affliction.

Now I shall endeavor to clear both these, and to persuade you that are the people of God: First of all, that you shall certainly meet with Christ in affliction: And then that his presence will countervail the bitterness of affliction.

First I say, You shall certainly meet with Christ in your affliction; for first of all▪ he hath spoke it, he hath promised it, he hath set a part the time and place of his own appointment; he hath given out the word, the word is out of his mouth, and 'tis under his own hand written, 'tis under his hand and seal, that he will meet with his people in afflicted conditions, he hath said in the 5. of *Job* verse. 19. that *he will deliver thee in six troubles, and in seven;* and every Promise is under the Hand and Seal of Christ: and so in the 43. of *Isaiah,* God promiseth there, to *be with his people in all their afflicted conditions;* in their greatest afflictions: In the 43. of *Isaiah,* and the second verse, *When thou passest through the water, I will be with thee, and through the R•verse, they shall not overflow thee, when thou passest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee:* the fire, that is in the greatest straits: in thy greatest affliction, when the waters are ready to overwhelm thee, I will be with thee, and lift up thy head; I will be with thee in fiery trials, when flames are ready to consume thee, I will be with thee: I say, you may be confident of it, because the Lord Christ hath given it under his hand and seal, that he will give your souls a meeting in such a condition; is there anything that can hinder Christ from performing this his promise; he cannot forget his word, he cannot mistake the time and place, he cannot be hindered by any outward impediment: I say,

1. First of all, He cannot forget his Promise, though he hath spoken many years ago, yet the Lord he cannot forget his promise; he is always mindful of his promise: See in the first of *Chron.* and the 16. Chapter, and the 15. verse, *He is mindful always of his Covenant, the word which he commanded to a thousand generations:* though the promise▪ be given out never so long ago, suppose it be a thousand generations, yet the *Lord he is always mindful of his promise, always mindful of his Covenant, to a thousand generations;* a man may promise his friend to meet with him, but it is possible a man may forget his promise, but so cannot God, he is ever mindful of his promise.

Again, He cannot mistake the time, happily a man though he hath promised, yet he may mistake the time, he knows not how the time passes, and so may be deceived; but it cannot be so with God, he knows all times, all creatures; *Foreknow• unto God are all his works, from the beginning of the world,* Acts 15. 18. Nay, he cannot be hindered by any impediment; his Father will not hinder him; he was willing to spare him out of Heaven for many years together, that so he might be present with his people, and all creatures cannot hinder him from performing his promise; see the 27. of *Isaiah,* verse 4. *Fury is not in me, who would set the Briars*

and Thorns against me in battle? I would go through them, I would •urn them together; The greatest opposition was briars and thorns to Jesus Christ; briars and thorns before devouring fire, will soon be burnt; and therefore upon this you may be confident, seeing the Lord Jesus hath given out his word, he will keep time and place with you.

Again Secondly, You may be confident of his presence in affliction, because affliction is, for this end, it is the main end that Christ in affliction may meet with his people, that he may draw them into •igher communion with himself, that they may see more of him, & that they may enjoy more of him, and he enjoy more of them; that he may make use of affliction to remove that which is in the way between him and the soul, to subdue corruption, and to strengthen faith, and to draw forth grace, to heighten the holiness, and the grace of the soul; and to comfort the heart, and all that the soul may enjoy more communion with Christ; he doth take his people into a by-Lane, as I may say, in every affliction that he may speak unto them; he *took the Spouse into the wilderness that he might speak to her;* and so doth Jesus Christ when he takes his people into a by-way, it is, that he may speak something more to them, that he may speak freely, and speak something that may be for their good; he doth not speak in affliction, because he delights in affliction, he doth not delight in their afflictions; he doth not afflict that he may be satisfied: no, afflictions they are not their punishments, for God hath satisfaction at the hand of Jesus Christ, and therefore it relates to something to come, that he may with this Chastisement draw the soul more nigh, and see more of him, and enjoy more of him, more of his presence, of his love, more communion with him, that he may comfort, strengthen and support, and sanctify: and therefore seeing it is the end, the main end of affliction, that Jesus Christ and his people may meet and converse together; certainly God's people must not slight this his afflicting them, must not slight this main end of God.

Object. *But if Christ do meet with his people in affliction, the presence of Christ cannot countervail the bitterness of the affliction.*

Answ. But it will to the full, for there is that in the presence of Christ, which may supply the wants of all creatures: I say, there is all goodness, all sweetness gathered together in the Son of God, which is scattered up and down in Creatures, and therefore in Heaven the Saints need no creature comforts, they need not the light of the Sun, nor the light of the Moon; and there all recomfortable relations are broken a pieces, there is no husband, nor wife, nor child, Master, nor servant; why? because the good of •ll these lations do meet in Christ, and the good of all these relations shall be supplied by the presence of Christ, and therefore Christ tells his Disciples in *Mat* 22. 30. *In the Resurrection,* (saith he) *they neither marry nor are given in Marriage, but are as the Angels of God in Heaven:* they neither marry nor are given in Marriage; that which is the most comfortable relation in earth there is no need of in Heaven, 'tis too poor, too needy for Heaven, there shall be no marrying nor giving in Marriage; and •o the comfort of all other relations shall be found in Christ. In him there is a perfection of all goodness, of all sweetness; now you cannot meet with the fullness of these in any condition; there is a fullness of joy in Christ, a fullness of good in Christ; what says the Psalmist in *Psalm* 16. v. last. *In thy presence is fullness of joy, at thy right hand are pleasures for evermore.* there is a fullness of joy in the presence of Christ, there is not a fullness of sorrow in any condition, no,

there is a mixture of Mercy in every condition; the evil that a Soul meets with is not infinite, there is not a fullness of sorrow, but in the presence of Christ there is a fullness of joy, there is that which can abundantly countervail the evil that is met with in any condition; if all the evil under the Sun were met together in one condition, and a Soul brought into it, yet it might find in the presence of Christ that which may answer that condition, the presence of Christ will comfort, and support, and raise up a Soul in that evil condition; and therefore you shall find that the presence of Christ hath made the Saints to rejoice in Tribulations, to joy abundantly. The Apostles rejoiced that they were counted worthy to suffer for the Name of the Lord Christ: it doth fill the Soul with holy joy, heavenly Raptures, yea the presence of Christ hath been astonishment to the Soul many times when it hath been in a sad condition: see what *Paul* saith of himself in 2 *Cor.* 12. 2. *I knew a man in Christ about* 14 *years ago, whether in the Bo•y I canno• t•ll, or whether out of the Body I cannot tell, (God knows) such a man whether in the Body, or out of the Body was caught up into the third Heaven:* some think this vision of *Paul*▪ was when he was in a sad condition, it was immediately after his conversion, when the light of his Body was taken away by blindness: Now it is supposed when *Paul* was blind in hi• Body he had this Vision of Christ; you may see what abundance of sweetness he found in Christ, it carried him beyond himself, he w•s carr•ed out with holy Raptures; I knew not where I was, (saith he) whether I was in the body, or was taken out of the body, I cannot test, the Lord he knows! and therefore still I say there is no cause why any of God's people should inordinately fear affliction seeing you may meet with the presence of Christ in that condition, and the presence of Jesus Christ, will countervail the loss of all Creature comforts, and the sweetness of it will be equivalent to the bitterness of it, let thy condition be never so low: That's the third Use.

Fourthly, Let the people of God expect the presence of Christ in their affliction, in their low condition; seeing Christ hath promised his presence, do you expect his presence, look for his presence: Oh that we might labor to improve our affliction for this end, that we may meet with more of Christ, that we may enjoy more of the presence of Christ in our affliction; truly there is a great deal lost, God's people loose abundance of sweetness which they might enjoy both in Ordinances and in affl•ction, if their hearts were raised up to look for the performance of that which Christ hath promised; if we would believe that Jesus Christ will be as good as his word: did our souls expect the fu•lfilling of this word, that •e shall see the presence of Christ in affliction; why then should we be so loath to suffer for Christ, and be unwilling to submit to low condit•ons, seeing it is the will of God that we should suffer? Therefore I beseech you, you that are the people of God, get your hearts enlarged in affliction, that so you may get above your •ffliction, if that you shall certainly meet with the presence of Jesus Christ in your afflicted conditions; he hath spoken it, he hath given out the word, and therefore he will fulfill it; what confidence had the people of God in their affliction, when they remembered this? *I will fear▪ none ill; though I walk inthe valley of the shadow of death;* And see what *David* saith, in the 27. *Psalm,* the beginning of it, *The Lord is my light and my salvation, whom should I fear, the Lord is the strength of my li•e, of whom should I be afraid?* I cannot tell who the enemy is, who is it? he looks and he fi•des none in all the world, whom should I fear▪ and be afraid of? so long as the Lord is with me, I see no such enemy;

and therefore I beseech you that you would look after the presence of Christ expect the presence of Christ in all your afflictions that you meet with.

Object. *But you will say, I have no such word as* David *had,* David *might well bel•eve that the Lord would uphold him; for* David *had a particular word God spake to* David, *he •ware to* David, *He swore by his Holiness that he would not fail David; and so others of the Sain•s, they had a particular word▪ the Lord spake to* Joshua, Fear not, I will not leave thee, be courageous, *but we have no such word, and therefore how should we expect to meet with Christ in afflicted conditions.*

Answ. I Answer first of all, Though God does not speak now from Heaven by Visions, he doth not reveal himself by *Urim* and *Thu•mim.* as unto *David*▪ yet we have a larger word then *David* had, and *Joshua* had; the Scripture is larger now, we have abundance of the word; there was but little of the Scripture writ in *Da•ids* time, and less in *Joshuas* time, there was none of the written word, but only the Book of *Moses;* but now we have the word of God complete, we have a sure word, a large word, and 'tis full of gracious invitations and encouragements; and therefore the Saints now may be encouraged as well as they to whom God spake.

Secondly, Yea Secondly I say, God hath sent forth more of his spirit now in a Gospel way, in a way of Gospel dispensation, there is a great deal more of the Spirit of Christ poured out. Now 'tis the work of the Spirit, the Office of the Spirit, to particularize those promises to the soul, to take th• promises and bring them home to this and that particular soul: Now where the Spirit of God comes, •• comes with evidence, and he brings home the word of grace to th• soul, that the soul cannot gainsay it, nor resist it.

Object. *But you will say, How shall I know 'tis the Spirit of God that doth speak to me?*

Answ. I Answer, The Spirit of God always speaks according to the word of God; I say, it speaks according to the written word that is given to us, it speaks according to the word of grace, for the spirit and the word do bear mutual testimony one of another.

But I Answer, 'Tis in the power of the Spirit to resolve the soul; the Lord Jesus sends forth the Spirit with so much evidence, •s to convince the heart that it is the spirit that speaks; the Lord Jesus he is able to persuade the soul that it is not a delusion; but speaking according to the word of grace, it is indeed the voice of the Father, the voice of the Spirit that speaks.

Objct. *But you will object further; If the Lord Jesus be present with m• according to his promise; if the Lord were present with me in affliction; why how is it possible that it should be thus with me as it is? How isit possible that there should be so much deadness, and so much of the world, and unbelief? Surely the presence of Christ is not with me in my affliction.*

Answ. I Answer to such a poor soul, that looks after the presence of Christ, and fain would enjoy the presence of Christ, but cannot see him in affliction;

I say first of all, Undoubtedly there is the presence of Christ with thee, and thou canst not but thou mayst see something, if unthankfulness doth not lie before thine eyes; he is there, the Lord Jesus is there, and he will make good his word; certainly if he hath promised to be with his people in afflicted conditions, he will make good his word; an• he is with thee at the

door, though he may be behind the Curtain, and undoubtedly he is not far; as I said before, *Joseph* was with his Brethren when they did not know him; and so the Lord Jesus is present with his people, and they do not see him, he doth feed them, support them, and maintain their lives, and they not know it.

Secondly, Yea I say secondly, That if thou dost not see more of the presence of Christ, the fault is in thee, 'tis not in the Lord, not in the word of the Lord, he is present according to the word that he hath spoke; and therefore Christ may be present and thou seest him not because through negligence thou dost not stir up thyself to take hold of him, thou givest way to a slothful spirit, and so thou dost not stir up thyself to take hold of him, or else thou dost not exercise faith in thy afflicted condition, and then no wonder though Christ be with thee, and thou seest him not: Faith is the eye of the soul, and if that be shut Christ may stand at the right hand and the soul not discern him: and therefore I say, stir up thy faith, go to the Lord to strengthen thy faith, and stir up thy faith, Faith shows Christ, represents Christ to the soul; Faith takes hold of Christ, and brings the sweetness and the comfort of his presence to your souls.

Or it may may be 'tis through unthankfulness, that thou dost not see the presence of Christ, thank thine unthankful heart; I tell thee, thou h•st a great deal of thanks to give, and thou sayst Ch•ist i• not with thee: who is it that supported thee? who is it that put under his hand? was there more str•ngth in thee then in others? Surely there was an everlasting Arm put under to support thee in thine affliction; and is not here matter of thankfulness? And this you may be sure, all ye people of God, the heart of God is always towards you; though his face is not towards you, his hand may seem to be against you, yet his heart is always towards you; and therefore still, I say, the people of God ought to expect that they shall see and enjoy the presence of Christ▪ and shall meet with him in every affliction.

Fifthly and Lastly, What cause of thankfulness• is here? What cause hath the people of God to be thankful to Christ that hath made this comfortable provision for them (as this?) that he is pleased to walk in such a gracious way, and to afford them most of his presence at that time that they stand most in need of it? Here is matter of thankfuln••• that the Lord should not leave you alone, but a••ord you his presence; Here is matter of double thankfulness that the Lord Jesus should not leave you alone in your afflicted condition•: Oh 'tis •n uncomfortable condition to be left alone; *Woe to him •hat is alone;*saith the wise man, if a man fall and be alone who shall help him up? and how miserable had it been if we had been left alone in such conditions, in afflicted conditions, when we were fallen low? but the Lord hath not left his people alone.

Nay, here is further matter of Thankfulness, that he should afford his own presence to his people; If the Lord had sent a Messenger to comfort a poor afflicted Creature, we should have thought it a great mercy; but that he should afford his own presence in affliction, that he should come himself to support and strengthen, what a double mercy is this? This is more then if he had sent twelve Legions of Angels to comfort in afflicted conditions: Oh what is the presence of Christ? 'tis the greatest good in the world, 'tis life eternal, 'tis the beginning of Heaven, and shall be the fullness of Heaven hereafter; the fullness of joy, is the presence

of Christ, it shall be the greatest misery to loose the presence of Christ; and therefore that is a most dreadful threatening, when God doth threaten to depart from a people; see how God doth threaten *Jerusalem,* in *Jeremiah* 6. 8. *Be thou instructed Oh Jerusalem, least my soul depart from thee, least I make thee a desolate land, not inh•bited, Least my soul depart f•om thee:* Now when God departs, what follows? nothing but desolation; So in the Prophet *Hosea,* see there what a dreadful threatening 'tis for God to depart, in *Hosea* 9. 12. *Though they bring up their children yet well I bereave them, that there shall not be a man left; yea w• also to them when I depart from them:* There is all threatenings sum•d up in this, and more cannot be said *(w• unto them when I depart from them.)* You see it will be the greatest evil in the world to be shut out from the presence of God it shall be the Torment in Hell so depart from Christ: Why then 'tis the greatest mercy to enjoy the presence of Christ; if God go away, all blessings go away with him; *Woe to them if I depart,* now on the contrary, when the Lord Jesus comes unto a soul, all blessings come along with him; when Christ comes to a poor afflicted creature, Oh what sweetness comes along with Christ? there is comfort, and there is refreshment, there is grace, and there is holiness, and there is support, there is life and light, all come along with the presence of Christ.

Object. *Ay but if I could find the effects of these, may some soul say, I shall labor to thirst after Christ, if I could find these effects of Christ's presence, why then I may be comforted, but alas I find not the effect of his presence, and how then should I think it to be his presence that is with me?*

Answ. I say Believe; Believe that Christ is present with thee; I speak to every soul that hath made a close with Jesus Christ in the tenders of grace; I say, 'tis thy duty to believe that he is with thee in thy afflicted condition: Believe it, though thou seest not the effects of his presence, and that is the way to see; believe that he is present according to his word, and through the grace of God, thou shalt see the effect of his presence; only Christ would have us to believe his word, Christ would have thee believe that he keeps time and place with them, and that he is with them in afflicted conditions; yea he deals with his people as *Jobs* friends dealt with him, they came to visit *Job* in his affliction, but sate them down seven days, and spake not a word unto *Job,* and at last they found an opportunity to speak; even so doth Jesus Christ, it may be he may sit seven days and not speak a word to his people, he may come to the soul, and not speak a word to the foul in an afflicted condition; all the time he sits by them, and looks on them, and his heart is toward them, and his bowels relent, and he will break out at last, and he will speak unto them; it was long ere *Joseph* did reveal himself to his brethren, when they were in straits, but at last he breaks out, and says he, *I am your brother;* and so the Lord Jesus he may sit long before he speaks a word; O• but at last he will break out, and then shalt thou see that Christ was present with thee; and therefore 'tis thy duty to believe that the Lord Christ is with thee in thy affliction, though thou seest him not, though he be behind the Curtain; and believe that thou shalt see the effect of his presence, he will not go away and leave no blessing behind him; surely where he comes he brings a gift with him, he does not come empty; and therefore believe that thou shalt see a blessing left behind; it may be thou mayst not see ••e gracious effects of the presence of Christ in thee, but believe the time is coming when thou shalt see; a friend may come with a Present to a friend, but no• presently give it him, it may be he will sit with him a long time, and when he

is ready to go away he will give the gift to him; and so the Lord Jesus Christ, he never comes empty, and he comes and sits long before he gives out that grace, that strength, that comfort, that is in his hand ready to give, but undoubtedly Christ will give it before he goes away; and therefore 'tis the duty of all his people to wait upon him for the giving of that grace that he hath promised to their •ouls; and therefore when Christ comes to a soul, manifesting of himself is expressed to the soul by his supping with the soul, see *Revel.* 20. *BeholdI stand at the door and knock, if any man hear my voice and open the door, I will come• in to him, and will sup with him, and he with me:* If any man open the door, I will come in and sup with him; he doth not say, I will come in and break-fast with him, or Dine with him, no, he shall have my comforts before I go away, though I be at the last Meal, I will be sure to sup with him, though he break his fast with sour herbs and dine with sour herbs, yet I will be sure to sup with him, and he with me; before I go away I will open my Bottels, and pour out my Flagons of Wine, and he shall taste of my D••ties before I go; and therefore the Martyrs cried out, *He is come, he is come,* meaning the gracio•• presence of Christ to their souls; the Lord Jesus will at last manifest himself to his people, and will be present with them in their afflicted conditions, according to his word: and 'tis the Lord Jesus his will, that his people should expect his presence, though he do not give it out to them presently, yet wait for it, and he will abundantly satisfy your souls before he go•• away.

FINIS.

A SERMON Preached in *Norwich,* upon the day of the Mayors entering into his Office.

ECCLES. 9. 10.

Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

WE shall not seek far for the sense of the words, we shall find the sense in themselves: Some conceive that *Solomon* spake in the person of the natural man, or the Atheist, who keep this Counsel; *Follow after the world, enjoy thy pleasure and thy profit, and do it with all thy might, for thou hast no long time to enjoy them in; there is nothing in the grave, and therefore now take thy fill.* But I rather conceive that *Solomon* spake here as a *Prophet,* in the person of a *Prophet,* and spiritual man, and gives better Counsel then this, from the seventh *verse,* unto the end of the Chapter. He gives advice in the seventh verse, to take the comforts of those things that God hath given: And upon this Account, *Because the Lord accepts thy works: Go thy way, eat thy Bread with joy, and drink thy Wine with a merry heart, for God now accepts thy works:* And so in the ninth verse: *Live joyfully with thy Wife whom thou lovest, all the days of the life of thy vanity;* not with the Harlot, as the Atheist would have spoken; but with the wife whom thou lovest: And so also this Counsel in the Text, seems to be given by *Solomon,* in the person of a spiritual man: *Whatsoever thy hand finds to do, do it with all thy might, for there is no working in the Grave,* &c.

The wise man here gives counsel unto all men to improve the time of life, he calls all men to activity in the time of life: And first he declares wherein men ought to be active, *Whatsoever thy hand finds to do:* Whatsoever is in thine hand to do (as some read it) Whatsoever God puts

into thy hand to do, in thy general or particular Calling, more especially in the great Affairs that do concern the world to come, whatsoever thy hand find to do in relation unto the state of Eternity, whatsoever thy hand find to do; a man finds that sometime which he seeketh, and sometimes that which he seeketh not: After thou hast sought out the mind of God, and dost know what is his will concerning thee; when thy hand hath found out what to do, then do it with thy might; or if the Lord shall prevent thee with his goodness, and shall discover his will to thee, when thou soughtest not after it; Oh then give up thyself to work the work of God, and do it with all thy might: And then he shows in the second place, how men must work these works of God; *do it with all thy might,* with all diligence, with all faithfulness; lay forth thyself to the very utmost for God; do it with thy might: This he presseth with two Arguments.

First, *There is no work in the grave,* there is no work to be done there, that is the place of rest, t•ere is no possibility of working; if thou wouldst work afterward, thou canst not, thou shalt not be able to work, there is no possibility of working for God, and for thy soul, when once in the grave; there is no believing, there is no repenting, there is no turning to God, when once in the grave; if it be not done before thou comest there, it is like to be undone forever; *There is no work in the Grave.*

And secondly, as there is no work in the grave, so *there is no device, nor knowledge, nor wisdom,* there is no means to accomplish work; if there were any work to be done in the grave; there is no means to accomplish this work, there is no knowledge in the grave. This Argument is further backed by the consideration of the hastening of that estate of death, where there shall be no possibility of working; there is no work in the grave *whither thou goest:* He doth not say there is no work in the in the grave whither thou shalt go; but whither thou goest, thou hadst need make hast; for thou art going Thou, and Thou, and everyone, thou goest to the grave, thou art making post hast thither, thou art going every moment, thou art every moment stepping over the Threshold of Eternity: And therefore the Result of all is this.

Whatsoever God shall lay before thee to be thy work, whatsoever thou hast to do for God, or for thy soul, in the great business of Eternity, do not dally with it, do not defer it, do not put it off, there is no work in the grave, there is no possibility of working there: If thou wouldst, there is no means to accomplish work there: And this condition is hastening upon thee, thou art stepping into the grave every moment, thither thou goest; therefore he saith, what thou doest, *do it with thy might.*

I shall fasten upon this one consideration to prosecute at this time.

Observat. *That it concerns every living man to do with his might, whatsoever he hath to do for God, or for his own soul, in that great business that doth concern Eternity.*

It concerns every living man and woman, to do with all their might, what ever they have to do with all their might, whatever they have to do for God, or for their own souls in the great business that doth concern Eternity.

I shall here show you, First, what it is for a man to do with his might.

Secondly what are those things that God requires of everyone of you to be done with your might; And that will make way for the Application.

First of all, What is to do with thy might?

To do *with thy might;* First, is to do with *diligence,* to do *diligently,* to take all opportunities of doing for God; yea seek opportunities, not only embrace opportunities, but seek opportunities of doing for God: Our Lord Jesus Christ went up and down doing good, in the days of his flesh; he sought opportunities to serve his Father, and to serve the sons of men.

The Sun carries his light up and down the world, and visits poor Creatures that are in darkness; when a man is faithful in taking opportunities to do for God, in seeking opportunities, when a man works with diligence, then he works with his might.

Again secondly, *To do with thy might;* to do with a man's might, is to do or work *resolutely;* to do with resolution, not to be beaten back by discouragements, and by opposition, that doth lie in the way; never did any work meet with so much opposition, as the great work of our Redemption by Christ; But he brake through Devils and all the powers of darkness that were in his way, he did with his might the work of his Father, for he did it with resolution: To go on notwithstanding all storms, all winds that blow, though never so many dangers lay in a man's way, though there seem to be Lions in the way, great enemies, great persecutions, loss of name, loss of estate, loss of friends, to go through evil report, as well as good, to break through the strife of Tongues, and the strife of hands: This is to work Resolutely, this is to do with a man's might.

Again thirdly, to do with a man's might, is to do *faithfully;* when a man works faithfully, and sincerely, when he doth not warp nor turn aside; when he is not biased nor drawn by the allurements of the world: In the 33. of *Deut.* it is said that *Levi did not know his own Father, nor his own Mother, nor his children:* he did the work of God with all his might, for he did it faithfully: And when the cause of God was in hand, he knew no friend, he knew not his Father, he knew not his children; *Get thee behind me Satan,* saith Christ to *Peter,* a dear friend, a chosen Disciple; yet when *Peter* will dissuade Christ from doing the work of his Father, *Peter* is a Satan, he is an adversary; *get th•e behind me Satan*▪ And so, *what do you mean to vex my heart?* saith *Paul,* when his friends dissuaded him, *I am ready not only to be bound, but to die at Jerusalem for the name of Christ.* When a man works faithfully, then he works with his might.

Fourthly, when a man works *spiritually,* then he works with his might: When his heart goes into the work, when the spirit goes into the work, when a man is content not only to give God the outside, but his heart shall be engaged, and that shall bow to God, and submit to Christ: If he do not find that his heart and spirit is engaged in the work; he cannot be satisfied: It is said of good *Josiah,* in the 2 of Kings, 23. verse. 25. there was none like to him, there was none like before him, *that turned to the Lord with all his heart, with all his soul, and with all his might:* He turned with his heart and soul, his heart and Spirit was engaged in it; and therefore now he did it with his might.

Fifthly, when a man works with his might he works *speedily;* I say speedily: Our Lord Jesus did the work of his Father with his migh▪, and he began betimes, in the morning; he was called *the Hind in the morning;* he was hunted betimes in the morning; He began betimes to work the works of his Father: when he was thirteen years of age, he was found disputing among the Doctors, and saith he, *Wist you not that I must do the work of myFather?* To begin betimes in the day of youth, to take the best season, the fittest opportunity to do for God; when a man doth speedily, then he doth with his might.

Sixthly, When a man doth *strenuously,* when he doth with all his strength, with all those abilities God hath given him; when he is content that God should have all that he hath; that God should serve himself of the best he hath, and rejoice that he hath anything for God; when a man lays down himself, and lays down all at the footstool of God, & saith, Lord take me, and take mine, and improve me to the utmost of thyself; it matters not what become of the Creature, so God may be glorified; when a man works thus, he works *strenuously* and with all his might.

Seventhly and lastly, when a man works *constantly:* When a man holds out unto the end, when he is willing to abide with Jesus Christ, yea to abide with Christ in his tribulation; when he is willing to serve the Lord all the six days of his life; when he is content that his works and his life should be finished together, and not one before the other: Thus it was with our Lord Jesus Christ when he was upon the Cross, his work and his life were finished together▪ when a man works thus to the end, this man works with his might. That is the first Particular, we hasten to the second: You have heard what it is for a man to work with his might.

The second follows: *What those things are that every man ought to do with his might.*

I shall speak first to *Sinners,* and then to *Believers,* and show both their works: Something the Lord requires of both to be done thus, with all their might.

If Sinners ask what is their work? I answer; First, their work is *to know themselves:* To know that they are poor and miserable, blind and naked, that they are lost and undone; that they are without light, and without life, and without strength, and without hope for eternity; that they have sinned, and cannot satisfy; that they have lost themselves, and cannot return of themselves; that they have done evil, and cannot do better of themselves: If free grace do not prevent them, they are as poor wandering sheep upon the Mountains; they are like to wander, and wander, and wander forever, till they be separated everlastingly from the Lord, if the good Shepherd of souls do not go forth to seek and save them: That is the first thing that doth concern them to know, seek after this knowledge, and that speedily, with all your might.

Secondly to know the Lord Jesus; it concerns the sinner to search after the knowledge of Christ, to know that he is the only Mediator between God and man; to know that all pardon, all peace, and all grace, and all strength, and all holiness, it must come in through the blood of Jesus Christ; that this Lord Jesus is freely held forth to lost sinners; he is tendered by free promise, or Covenant of grace: and that men are invited everywhere to return to the Lord, to

deny themselves, their own works, their own righteousness, their own worthiness, and to submit to the righteousness of the Son of God, that everlasting righteousness that Jesus Christ hath brought in by his blood. To seek after this knowledge of Jesus Christ, is the second great work that sinners have to do.

Thirdly, To believe in Jesus Christ; this is another work: To believe in the name of Jesus Christ, Oh this is the great work! when poor sinners came to Christ, and asked him what work they should do: How they should work the works of God? he tells them, that this is the work of God, *To believe in the Name of Jesus Christ,* Joh. 6. 29. this is the work of God, this is the great work, the first work, all other works are not accepted, till this be done: This is the first born of graces, this is the beginning of the souls strength; and till this be done, all other works are lost, because, *without faith, it is not possible to please God;* All the time of their continuance in unbelief in the wilderness, it was a time of temptation and provocation; this is the great work, the work of God, which meets with most opposition; all within a man, and all the powers of darkness do make against it; and therefore it concerns poor sinners to seek after this great work of God, with all their might; they can never begin too soon, never begin too speedily; it is a mighty work, if you had hundreds of years to live, you would find time little enough to believe in, to exercise faith in. I shall go no further with sinners, for till this work is done, nothing is accepted. And therefore, Oh that God would persuade the hearts of poor sinners to know that this is their work, To know themselves, and to know Christ, and to believe in his Name! Oh that the Lord would stir them up to seek after it with their might!

But what is the work of Believers? What must they do with their might?

First of all, To seek after further knowledge of their God, and Communion with him, acquaintance with him, fellowship with him; to know more of him in his Attributes, in his Son, in his Word, the mysteries of his Kingdom; to know the truth of the Times, the will of God concerning you. Oh, this is a great work, it concerns you to seek after this with all your might: to wait upon God in all means for it.

To wait at wisdoms Posts, to climb upon every Sycamore Tree, where Jesus Christ is wont to pass by; to set your souls under every Golden-Pipe, where there is saving knowledge of Christ to be Communicated to you, or further acquaintance with God; Breath more after him, thus did *David,* in Psal. 63. *O God thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty Land, where no water is;* He doth not only thirst; but he longs: Now longing is a mighty strong desire; How dangerous is it to the Creature, if longing be not satisfied? With this desire of longing was *David's* soul carried after further acquaintance with God, further enjoyment of him; That's the first.

Secondly, The second work that you have to do with your might, you that have interest in Christ, is to get your hearts fully rooted, and fully established upon the promises, that you may not be left at uncertainties in the great matters of your everlasting welfares; to get your hearts built, I say, establi•hed upon the Promises, rooted in Christ, to get your Acquittance cleared up to you, clearly written, and wait till the Lord shall teach you to read it; that you may be able to say as the Apostle, in *Rom.* 8. 33. *Who shall lay anything to thecharge of God's*

Elect? it is God that justifieth, it is Christ that died, and is risen again, and sits at the right hand of God, and makes intercession for us; I say, you had need be perfect in your evidence for Heaven; there may come a time of darkness, black clouds may come over all your comforts, and present enjoyments: a black night of temptation may be upon you, the Devil may cast a mist before your eyes; and therefore you had need be perfect to read your evidence for Heaven, that you may be able to read, and to know your interest in Christ, in such a condition as that is: Oh do this, make hast to do this, do it with your might.

Third▪ To serve God in your generation, is another work you have to do with your might; to serve God in your generation is that you have to do, and Oh that you would do it with all your might, to honor and lift up God upon earth, to make him glorious, to lift him up by your praises, to lift him up by your conversations, by your obedience, by your shining in the midst of a crooked and sinful generation: The Lord he hath put his Name upon you Christians for this end; he put his Spirit into you to enable you to this: He expects more from you then from others; the eyes of the world are upon you, and God shall either reap honor, or dishonor by you; therefore it concerns you, I say, to do the work of your generation with all your might, to seek wherein you may be serviceable to the Lord how you may advance his Name: That is the third work, to lift up God by the service of your Generation.

Fourthly, It concerns you to get your hearts made sensible of the perishing condition of the Creature, of the fading condition of all things under the Sun, that you are fading Creatures, your life fades, and comforts fade: The Lord would have you seek with all your might, to have such impressions as these made upon your spirits: 'tis a hard matter to receive them; and therefore God bids the *Prophet* cry, in Isa. 40. *The voice says cry, What shall I cry? all flesh is grass, and the glory of it as the flower in the field, the grass withereth, and the flower fadeth.* The Prophet must cry, and cry again, before men will hear this, before this impression will be made upon the spirits of men, That they are fading men, and their comforts are fading; That they are as grass, and their comforts as the grass: You had need live in a continual converse with your fading condition, die daily, see death at a distance, and grapple with death at a distance: Put yourselves into a dying condition, and say often, Oh! what if this were my last? What if I were now to breath forth my soul? What if now to shoot the Gulf of Eternity? What have I now to rely upon? What have I to carry me through? How shall death be conquered? How shall the sting be taken out for me? You had need I say, converse with death at a distance, and live continually in the sense of your dying condition; that so death may not be terrible when it comes, that you may know before hand how to conquer it, and that it is conquered by the blood of the Lamb.

Fifthly, Another work that you have to do with your might, is to do good to your friends, and to your Relations. Christians, give out the good things to your Relations, and do it speedily, do it with all your might: Impart the knowledge of God to your Relations, Christ finds *Andrew,* and *Andrew* finds *Simon Peter;* Christ finds *Philip,* and *Philip* finds *Nathaniel; Oh come, saith he, we have found the Savior, the Messias,* 1 Joh. 41. 45. You have but a little while to be with your Relations, and they are gone, they are taken from you, and you from them; and

therefore with all your might work this work, and do them good, and give out good to your Relations. That is the fifth work that you have to do with all your might.

Sixthly, In all your waitings upon God, see that you do there with your might; I say, when ever you wait upon God in every Duty, in every Ordinance, whensoever you draw nigh to God, the Lord requires you should do it with your might. In the second of *Samuel,* the 13. it is said there, that *David* when he danced before the Ark, *he did it with all his might:* And so in the second of *Chron.* 28. It is said there, that *David* when he offered unto the Lord, he *offered with all his might.* And so that place, in 2 *King.* 23. and 25. It is said that King *Josiah* turned to the Lord with all his heart, and with all his might; what ever you do in the matters of God, do it not lazily: If you pray, do it with your might, and if you hear, let it not be done, but with all your might; and if you speak, do with your might; because these are mighty things, and they have relation to the business of Eternity.

Seventhly and Lastly; To mortify your corruptions, to get your lusts mortified, subdued, cast out, your souls more conformable to Christ; this is another work, and the last work that I shall name, that you Christians and Believers have to do, and that with your might: To get your lusts mortified and subdued; Do it with your might, do not look upon it as an easy matter, as a frivolous business; Do not go out against such Giants with straw and Bulrush: But Oh! get the complete Armor of God, go forth in the name of Christ, in the strength of Christ, with the blood of Christ, with with the promises of Christ, it is a work of great concernment; and therefore I beseech you do it in good earnest, go out in the Name of the Lord, and do this great work in good earnest, that your corruptions may be mortified, and more of the Image and likeness of Christ may be imprinted upon your Spirits. And thus have I shown you (my Brethren) what it is for a man to do with his might, and what are those works the Lord puts into your hands to do with all your might: You have heard what works are put into the hands of sinners, and what works are put into the hands of Believers: And now I shall make some short Application, and I have two words to speak.

First, The one a word of Caution and Direction. The other a word of Exhortation.

First in the first place, a word of Caution and Direction is needful; and let this be the first Caution.

That though God call upon you to work with your might, yet he doth not put you upon it, to work to pay your debt, To discharge that great debt of ten thousand Talents of transgressions: My Brethren, if you had a thousand hands to work with, if you could work as much as the very Angels, it is not possible you should work so much as should discharge the debt: for you could not pay the least farthing of that which is owing to God: No, know my Brethren, the Father of mercies hath pitied poor Creatures, he sent his Son, the Lord Jesus Christ for this end, to marry poor Widow-souls, that were left in an infinite debt, and could not discharge it; he hath sent his Son to to pay the debt of every widow-soul, that is content to be espoused to Christ; he came from Heaven for this end, he wrought with his hands, he had no other way to pay the debt, he left himself poor; *The L•rd Jesus was rich, but for your sakes he became poor;* he had no way to pay the debt, but by working with his hands; he

wrought hard, he wrought till he sweat, he wrought till he sweat drops of water and blood; he wrought three and thirty years together, that he might pay this great debt that was owing, that his people did owe to the Father. And therefore take heed you do not go about, to work to discharge your own debt: do not work to pay your debt; but work because your debt is paid and discharged by Jesus Christ.

Secondly, Take heed you do not work for your living; God calls upon you to work with your might, but he does not put you upon it to work for your living: Life is not from your works, neither should Christians live upon their works; The life of your joy, and the life of your peace; the life of your comforts, the life of your righteousness, it is not from your works; the Lord never put you upon it, to work for this end: no, Christ hath wrought enough for his people, that they might live as his people: he hath provided for their maintenance, to fill their cup; he hath provided for their clothing; he put mighty righteousness, everlasting righteousness upon you; It is not now to do, and live, this is not the Covenant. But the Covenant of grace is, *live and do:* fetch life from Christ, and then do, and do with all your might, because life is given freely by Christ.

Thirdly, God doth not put you upon it to work to purchase love, to purchase favor, or to purchase Heaven: I say, you are not to work to purchase the favor of God by your works, to purchase Heaven by the works of your hands; Alas *Adam* in innocence could not do it: he could not yearn life by working: And how shall poor Creatures in a fallen estate be able to purchase, and yearn life by their own works? No▪ if you will seek salvation by works, you rest upon your works; and if you rest upon your works, you break your works, and both you and your works are like to be lost forever: and therefore know my Brethren, you are to do your utmost for God; if you could do ten thousand times more, all is too little for God: But know, that life and salvation is not purchased by your doing; work as much, and do as much for God, be as diligent in doing the work of God as if life were to be purchased by works; but when you have done your utmost, renounce all, and know, that by your own works you are no more nigh to Heaven then the very Publicans and Harlots; It is by the door of grace only, that you must enter into life: That is the third.

Fourthly, When God calls you to work with your might, he does not call you to work with your own strength: I beseech you take this Caution along with you, that poor Creatures may not think that they are able to do that which they are called upon to do: I say, the Lord does not call you to work in your own strength; And therefore know, that without Christ you can do nothing; you are not fit for the least work, for the least duty: All your sufficiency must come down from Heaven: you cannot believe, you cannot repent, you cannot obey, you cannot give glory to God, unless this power be given you from on high, you cannot move towards God in any gracious action, unless the Lord comes in with strength: O therefore, when ever you are to work for God, go and set yourselves under the promise; the promise of strength and assistance, Go and look for strength to Christ; do not act in your own strength: Oh let your souls open to the breathings of the Spirit of Jesus Christ: The soul never acts graciously, but when it is acted by the Spirit of Christ: Oh know that you are as a Ship becalmed upon the Sea, and you cannot sail, till the spirit breath upon you, and fill the sail of

your affections, and carry you Godward, and Heaven-ward; and therefore let Christ be your strength, wait for his strength, that you may say, *Now I live, and yet not I, but it is Christ that liveth in me:* I act, and yet not I, it is the Spirit of Christ that acts in me: I pray, and yet not I: I believe, and yet not I: I obey, and yet not I, it is the Spirit of Christ that acts in me, it is his strength that helps me. This is the fourth Caution: I beseech you take heed you do not work in your own strength; you will spoil your works.

Fifthly, Take this Caution, do not present your works yourselves to God: When you have done your work, go to Jesus Christ, and desire him to carry your works home: Christians know, it is not for you to carry your work home, it is the Office of Christ; and therefore make use of Christ, and say, Lord present this Sacrifice, this Duty; do thou wash it with thine own blood, and cover it with thine own righteousness: I tell you, your works are not pleasing, unless they come out of the hands of Jesus Christ; Christ must wash your works, and perfume your works, and sweeten your works, and present your works with acceptation to the Father; and therefore when you have wrought with all your might, let Jesus Christ present it to God your Father, and his Father.

Sixthly, Take heed that when you work with all your might, you work not for your own end: I tell you, good works may be spoiled if you work for your own end, if self come in: a man may work the work of a Magistrate, or the work of a Minister, but if self come in, if vain glory be his end, if the praise of men, if his own profit: If the glory of God be not the end he propounds to himself, that man will be called by Christ another day, *a worker of iniquity: We have cast out Devils in thy name,* and yet saith Christ to them, *I know you not, depart from me, ye workers of iniquity* Oh this is the dead fly that spoils the Box of Ointment, when a man does it for vain glory, to be seen of men, to get a name in the world, and to raise their estates in the world, when they do public works for private ends; how ever it seems to be glorious, it is abhominable; and therefore when ever you work for God, make God your principal: Begin in his strength, and end for his glory.

The second word, is a word of Exhortation, and I will conclude with that; let me speak in my former order, first to Sinners, and then to Believers, and I will be but short.

First to Sinners, You that have not yet wrought the work of God; you that have not given up your names to Christ, in whose heart the great work of faith is not yet wrought, You that are found this day working the works of darkness, the works of iniquity; Let me speak a word to you, let me reason with you thus, in the name of the Lord Jesus, my Master, and yours: What do you think of it my dear friends? does it not concern you? Is not this a work put into your hands, to seek after an interest in Jesus Christ? to believe in his name, to give up yourselves unto him? is not this work that is put into your hands, that God hath given you to do in this moment of your life? Doth it not concern you to believe in the name of Christ, think you? *Without faith it is not possible to please God:* If you be found in a way of unbelief, you are found in the way of wrath: It is said the wrath of the Lord does hang over the heads of unbelievers: If in a state of unbelief, you are in an estate of wrath; if in an estate of unbelief, you are lost, and your works are lost; whatsoever you do without faith, your works cannot be accepted; *without faith you cannot please God,* without faith you cannot enter into life: And now what

think you my dear friends, is it not a work that concerns you, to seek after faith in Jesus Christ? If you grant it, let me further urge it upon you; Oh if this be your work, then do it with your might: Oh that the Lord would stir up your hearts to do it with your might; There is but a moment to seek faith in, there is but a moment to seek after an interest in Christ; and if this be not done now, O when shall it be done? If it be not done now, it is like to be undone forever: there is no work in this kind in the grave; there is no repenting in the grave, no believing in the grave; there is no turning to God in the grave: Oh that the Lord would persuade your hearts of a necessity of seeking after Christ, and getting an interest in him; and do it I beseech you speedily, and diligently; the Lord hath put it into your hand, and therefore now seek after an interest in Christ with all your might.

To you that have an interest in Christ, I shall say no more, but what I said before: I laid you your work before you, get more acquaintance with God; get your hearts established upon the truth of the promises, that you may not be left at uncertainties; and lift up God in your generations; and get your hearts made sensible of your frailty, to die daily, to wait upon God with all your might in Ordinances; to get your hearts subdued, and your corruptions mortified: This is your work; and Oh that the Lord would help you to do it with all your might.

To you that are the Fathers of the City:

I have one word to you from the Father of Heaven: Oh that the Lord would make you willing to receive it, and to do it with all your might: There is something that is your work, that the Lord requires you should do with all your might: I shall but briefly give you a few hints, and shall leave it to the blessing of the Lord.

First of all, There is a work of *Judgment* and *Justice* that the Lord hath put into your hands: I say, the first work that God hath put into your hands, it is a work of Justice, to punish sin; to punish sin is the work that is in your hand to do, to pu•ish the breaches of the moral Law, and the contempts thereof: that Law of nature which is written in the heart of all men, the Lord hath put it into your hand to punish the breach of this Law: What ever your hand finds to do in this case, I beseech you do it faithfully, do it with your might: God requires it of you, that you should do it with your might; yea let your hand find out sinners, let your hand do this work of the Lord, to punish the drunkards, and the swearers, and the profane persons, the deceiver, the liar, and the stealer, and all other workers of iniquity: here is no fear of smiting Christ; smite here and spare not; where there is no danger of smiting Christ, smite on and spare not, do it with all your might; the Lord lays it before you as your duty.

Secondly, There is a work of *Righteousness* and *Equity,* that the Lord puts into your hands to do: and Oh that you would do this also with all your might: to judge betwixt man and man; do it faithfully, to accept no man's person, to know no friend in the matter of Justice, but to decide every man's cause with wisdom, and with faithfulness, and with sincerity; not to know Father, nor Brother, nor Son, nor Daughter, as *Levi* did not in the cause of God: That so Justice and Righteousness may run down as a mighty stream: That there may be no

oppression, that there may be no complaining in our streets; This is the second work that the Lord puts into your hand: And Oh that you would do it with your might.

The third work is a work of *Mercy;* There is a work of mercy; the Lord puts into your hands to relieve the poor, and the needy, and the fatherless, to take care that the poor be provided for, that they may have work, that they may have employment, and that they may have maintenance; this is a work of mercy, that the Lord puts into your hands to do: Oh it is one of the crying sins of *England;* it is the sin of the whole Land; and Oh that it were not the sin of this City, that the poor are not yet employed and provided for; that God would put it into your hearts to do it: Oh that some blessed hand might find out this way to employ the poor; this would be an acceptable work of mercy: Know that the Lord hath given you something for the poor, though I think every man hath a propriety in his estate, yet I also think that God hath given every man something for the poor: and truly before God, the poor hath a right in it, though not to take, yet it is your duty to give, and to provide for them: And I fear if this work do not go through the whole land, that there be not some provision made for the work of the poor, and for the relief of the poor; That God will level this Land, and that God will bring down all the pomp and pride, and stain the glory of all flesh in it; this is a work of mercy.

There is a fourth work; and that is a work of *Piety* that God puts into your hand, to seek the good of poor souls; to provide that all that are under your power in this City, may be instructed in the knowledge of the Lord Jesus, to send into the dark corners, (the Suburbs of this City, and not only to confine men to the heart of the City) but send to them that will not come out for it: *The Lord Jesus came to seek as well as to save;* and therefore send forth to seek them; they know not what they do in rejecting the means of life: But Oh send to seek them, and instruct them in the knowledge of the Lord, that they may not perish for want of provision: And what though (my Fathers and Brethren) every man cannot see his way clear to take a Pastoral charge of such a people, where he knows there is but little of Christ, yet if he do the work, what though he do it not under that notion: If he preach Christ to them, if he bleed for them; If his desires be to instruct them, and be willing to instruct them in public and private, and to pray for them, that the Lord would give them repentance, and bring them into the number of Christ's Sheep-fold: I say, if this work be done, what though it be not done under that notion? why should the work of the Gospel be hindered? If in all other things men be conscientious, and able, and fit to teach and instruct the people in the knowledge of Jesus Christ, this will be a work of Piety,, to send into the dark corners of the City, that there may be no place in which the word of the Lord shall not be heard.

There is a work of *Love to Christ,* and of *wisdom to yourselves,* and I will name no more; I commend this to you, as the last; And Oh that your hand would find to do it, a work of love to Christ, and of wisdom to yourselves; And that is to *protect the Saints,* and those that have an interest in Christ, and desire to walk unblamably before you, if they be such as walk according to the Law of God, and not disobey the Law of Magistracy, it is the work of the Magistrates to protect them: The Magistrate is set up to be a praise to them that do well; What though they may differ from you in particular opinions? I am p•rswaded it will not

excuse before Christ, not to have protected them: If you be convinced that they are such as fear the Lord, and desire to walk conscientiously, It is your work to be a wall to them, and to protect them, so they walk regularly, and in the fear of the Lord: The people of God, they are the strength of the Land, whoever they be, they are the strength of the Land, they are the strength of a City; They protect you, and therefore it is your work to protect them. The godly in a City, they protect the City, they are the safety of the City; God said he could not destroy *Sodom,* so long as *Lot* was there, and could do nothing so long as righteous *Lot* was among them; they are the strength of a City: I beseech you see what is said in the second of *Zechariah,* verse 5. *And the Governors of Judah shall say in their hearts, the inhabitants of Jerusalem shall be my strength in the Lord of Hosts their God:* Such as fear the Lord of all ranks, they are the strength of the City, and the time is a coming, when the Governors of *Judah* shall say so, *The inhabitants of Jerusalem are my strength, in the Lord of Hosts their God;* they have great interest in God, and therefore they are my strength, they are the strength of the Governors, and they are the strength of the City: And now let me say to you as *Paul* said to *Agrippa,* Believe you this? (Oh you Fathers of the City) do you believe this, that the Inhabitants of *Jerusalem,* they are your strength, and the strength of the City in the Lord of Hosts their God? do 〈◊〉 believe this? I know you believe it, 〈...〉 the Lord will cause you all to believe 〈...〉 people of God, what ever they be, they are 〈◊〉 strength of the City: you shall say it one day, all the Governors of *Judah* shall say *That the Inhabitants of Jerusalem are my strength in the Lord of Hosts their God:* And now I have humbly presented this Counsel, as from the Lord: I have laid before you what is your work,

1. There is a Work of *Justice.*

2. A Work of *Equity.*

3. A Work of *Mercy.*

4. A Work of *Piety.*

5. A Work of *Love to Christ* in the protection of his people; And a work of *Wisdom* to yourselves, which will be your strength.

And now let me say to all Christians, and Christian Magistrates; Let me say to you all, what ever is your work, what ever is in your hand to do: Oh that the Lord would help you to do it with all your might: What is in your hand to do as Christians, as Magistrates; Oh that the Lord would help you to do it with all your might! I shall not need to press it further upon you both, as Christians: The Devil worketh with all his might, and shall not Christians work with their might, and Magistrates work with their might? He goes about night and day seeking whom he may devour, and shall not you go about night and day, seeking whom you may save? And seeking whom you may punish, for contemning the Law of the Lord your God? The Devil compasses the earth, *(Whence comest thou? I come from ••••assing the earth)* And Oh shall not Christians 〈◊〉 •ith all their might, when Satan doth with all his might? sinners do with all their might, and shall not Christians do with their might? It is said of sinners, *That they draw iniquity as with Cart-ropes;* It is the expression of the *Prophet,* and in the seventh of

Micah, it is said, they sin with both hands; *they do evil with both hands,* aye, earnestly, and they do it with both hands; and if they sin with both hands, shall not Christians do good with both hands? Shall they sin with all their might, and shall not you do the work of God with all your might? Let me say further to you, Christ did the work of the Father with all his might, and your work with all his might, (the work of your salvation) he wrought three and thirty years together, he sweat hard: And Oh! shall not you in a way of love, in a way of obedience, labor to do for God with all your might, seeing Christ hath done for you with all his might? Let me say to you, you are not put upon it, to work for life, and righteousness, or for Heaven: but only to express your thankfulness, your love, and obedience; and therefore well may you work for God, you have a great deal of work, and you have but a little time to do it: Sinners you are hastening to the grave: Oh work for God with all your might.

Christians you are hastening to the grave: Magistrates, you are hastening to the grave; Oh then do what ever you find to do for God, with all your might: There is no work as a Magistrate nor as a Minister, nor as a Christian, in the gra▪e, whither thou art going; here is all the working time that you shall have for eternity, you have six days to work in: And you that are Believers, shall have a long rest, you may well work a while, though you sweat hard for it; there is no more time to work in, but a long time to rest in▪ an everlasting Rest, eternity of Rest, that shall never have an end: your rest is long; And Oh make hast, there is no possibility of working more for God hereafter: If you do not finish your work now, you cannot finish it in the grave: You had need work, the Candle is set up, and you have but little of the Candle left: Oh if you do not finish this work of God before this Candles end be out, there is▪ nothing but darkness in the grave: *There is no wisdom, no device,* &c. If there were work, you could not see: But there is no believing, no repenting, no doing for God, no further time to be serviceable to God; but a time of receiving for the Saints, and a time for the wicked to be punished: And therefore, *What ever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor wisdom, in the grave, whither thou goest.*

And so much for this time.

FINIS.

ERRATA.

PAge 1. *line* 12. *read* seemeth. *p.* 4. *l.* 17. *r.* bonds. *p.* 5. *l.* 15. *r.* act *p.* 6. *l.* 10. *r.* was. *p.* 9. *l.* 22. *r.* grave. *p.* 11. *l.* 31. *r.* the. *p.* 16. *l.* 5. *r,* they, *for* now. *p.* 17. *l.* 28. *r.* this. *p.* 21. *l.* 15. *blot out* as, *r.* in as die. *p.* 41. *l.* 26. *r.* open. *p.* 43. *last.* v. *r.* get. *p.* 49. *last* v. *blot out* time. *p.* 68. *l.* 27. *r.* grace *p.* 73. *l.* 6. *r.* whether. *p.* 74. *last* v. *r.* superstition. *p.* 75. *l.* 7. *r.* past. *and l.* 9. *r.* not. *p.* 77. *l.* 13. *r.* though, *and l.* 25. *r.* to. *p.* 78. *l.* 18. *r.* terrible. *and l.* 30, *r.* in a. *p.* 81. *l.* 27. *blot out* either. *p.* 93. *l.* 25. *r.* done. *p.* 99. *l.* 6. *r.* off. *and l.* 28. *r.* his. *p.* 100. *l.* 3 *and* 4. *blot out* the thought of. *p.* 101. *l.* 5. *r.* but *for* that. *p.* 103. *l.* 30. *r,* adversity. *p.* 107, last line but one, *r.* to us. *p.* 115. *l.* 29. *r.* whether. *p.* 119. *l.* 10. *r.* our. *p.* 121. *l.* 22. *r.* condition. *p.* 125. *l.* 19. *r.* comforting. *p.* 130. *l.* 22. *r.* Lo, *for* Low. *p.* 132. *l.* 2. *r.* quiet. *p.* 133. *l.* 6. *blot out* been, *and put it into the end of the next line, and l.* 8. *r.* Jonah, *last line but one, r.* improbable *for* impossible. *p.* 135. *l.* 24. *r. so* it *might. and l.* 26. *r.* keep. *p.* 143. *l.* 18. *r. without* God. *p.* 144. *l.* 32. *r.* encouragements. *p.* 148. *l.* 28. *r.* Father. *p.*

149. *l.* 14. *r.* they, *for* their. *and l.* 16. *r.* their *for* thy. *and l.* 21. *r.* contrary to their. *p.* 150. *l.* 27. *r.* deliver his poor. *p.* 154. *l.* 23. *r.* poor. *p.* 156. *last line but one, r.* are. *p.* 160. *l.* 4. *r.* be though. *p.* 161. *l.* 22. *r.* puts. *p.* 162. *l.* 2. *r.* Lord. *p.* 164. *l.* 26. *r.* God's *p.* 165. *l.* 17. *r.* fed. *p.* 166. last line, *r.* need to. *p.* 173. *l.* 5. A Goldsmith. *p.* 181. *l.* 11. *r.* relations.

John Arrowsmith, 1602-1659.

P-JA2-1. A great wonder in heaven, or, A lively picture of the militant church drawn by a divine pencill : Revel. 12, 1, 2 : discoursed on in a sermon preached before the honorable House of Commons, at Margaret's, Westminster, on the last monthly fast-day, January 27, 1646 - Arrowsmith, John, 1602-1659.

A great Wonder in *HEAVEN:* OR, A lively Picture of the Militant CHURCH, Drawn by a divine Pencill.

REVEL. 12. 1, 2.

Discoursed on in a SERMON Preached before the Honorable House of COMMONS, at *Margaret's Westminster,* on the last Monethly Fast-day, January 27. 1646/7.

By *John Arrowsmith;* B. D.

John 16. 20, 21.

—Ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travel hath sorrow because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

LONDON, Printed by *R. L.* for SAMUEL MAN dwelling at the Swan in *Paul's* Church-yard, 1647.

ECCLESIAE nutritiis, REIPUBLICAE fulcris, PIETATIS energeticae

Asseclis simul & patronis: *H. E.*

Selectis e populo ANGLICANO Senatoribus WESMONASTERII Congregatis, Qui ut nobis posterisque consulerent Se per sexennium prodegere, *Conciunculam hanc qualemcunque*

(Intra cujus ambitum CHRISTI Sponsam Mariti sui radiis coruscantem, Mundi tum illecebras rum minas calcantem, Evangelicâ veritate redimitam, Laborantem tamen, & puerperarum more Periclitantem cernere est)

Coram ipsis habitam, Avidisque nuper exceptam auribus, Oculis propitiis perlustrandam, Si quando negotia deferbuerint, *Perquam humiliter* OFFERT *D. D. Q.*

Ad obsequium illis in DOMINO pro virili exhibendum paratissimus *Joannes Arrowsmith.*

Die Mercurii, 27 January, 1646.

ORdered by the Commons assembled in Parliament: That Sir *Anthony Irby* do from this house give thanks unto Master *Arrowsmith* for the great pains he took in his Sermon he preached before the House of Commons on this day, at *Margaret's Westminster,* and that he do desire

him to print his Sermon, wherein he is to have the like privilege in Printing of it, as others in the like kind usually have had.

Hen. Elsyng, Cler. Parl. Dom. Com.

I Appoint *Samuel Man* to Print my Sermon,

JOHN ARROWSMITH.

Errata.

Pag. 4. lin. 4. for came *r.* come *in some, p. 17. lin. 13. for* in. r. through *ibid. lin. 14. for* of *r.* with *p. 19. lin. 12. for* word *r.* world, *p. 27. lin. 8. r.* Apostolical *for* Aposticall *in some few copies. p. 34. l. 10. for* dost *r.* didst *ibid. l. 14. for 65 r. 66. & l. 18. for* child *r.* children. *p. 3• l. 9. for* which *r.* with *p. 37. r.* wrangling.

A SERMON Preached before the Honorable House of COMMONS at their late Solemn Fast.

REVEL. 12. 1, 2.

And there appeared a great wonder in heaven, a woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars.

And she being with child, cried, travailing in birth, and pained to be delivered.

THe New Testament which exceeds the old in many respects, may not be thought to come short of it in any essential, or integral part; that is made up of Histories, Psalms, Dogmatical, and Prophetical passages; none whereof are wanting in this. Its Historians are the *Evangelists;* Its Psalmists, *Mary, Zachariah,* and *Simeon* whose Songs are recorded in the first and second of *Luke:* Its dogmatical Writers, those that penned the several *Epistles;* Its Prophet *John:* who indeed was all four. For ye have Evangelical Histories in his Gospel; Dogmatical truths in his three Epistles; and besides sacred Hymns (as that of the four and twenty Elders, *Chap.* 5. and that of *Moses* and of the Lamb, *Chap.* 15.) Prophetical Visions everywhere throughout his Apocalypse. This is my Text is none of the least. *There appeared a good wonder in heaven, a woman clothed with the Sun,* ⟨◊⟩

While the bush burned with fire, and was not consumed, *Moses* turning a side to see *that great sight,* was called upon to put off his shoos before he approached. That which is here held forth is *a wonder, a great wonder,* and *that in heaven;* your looks speak a desire to see it: But let me tell you, Honorable and Beloved, the view will neither be full, nor comfortable, unless ye put off earthly wisdom and carnal affections. That being done, *Come and see.*

The words are veiled with some obscurity, by reason of variety of metaphors: But much of the veil will be taken off, by a right discerning of their scope, which is briefly this, to represent the Church of Christ in her Militant state, especially during the Primitive times.

The Militant Church, which is elsewhere impared to such things as are weak in themselves and in danger to be ruined, as to a ship tossed with tempests, to a vineyard exposed to wild beasts, and to a flock of sheep among wolves; is here upon the same grounds represented by a woman in travel. Her appearing indeed was in heaven, for reasons to be hereafter specified, but that which she was designed to signify, is not the state of the Church as triumphant (for there is no travail, no crying ou• no pain in heaven) but as militant here below, chiefly in her first age after the Word was made flesh. So Interpreters not a few. One passeth it with a *Certum est,* To me (saith he) 'tis certain, that the first begotten Church of Christ is here meant. The Woman (saith another) is the Apostolical Church. A type of the Church which was new-borne under the New Testament, So a third. An excellent picture of the childebearing Primitive Church, So a fourth. A fifth extends the representation to the first six hundredth years, from the birth of Christ to the rising of Antichrist.

Having thus set up a light in the porch, let us now enter in at the door of this magnificent building: wherein we shall find the apparition laid before us, First, more generally, as *a great wonder in heaven,* Secondly, more distinctly, as a *woman,* described two ways,

- 1 By her rare perfections, which are three,
    - Being clothed with the Sun,
    - Having the Moon under feet,
    - Having a Crown of twelve stars upon her head.
- 2 *By her weak and perilous condition, in that* being with child she cried, travelling in birth, and pained to be delivered.

I begin with that which first offers it self, intending to proceed to the rest in order as they lie in the Text.

There appeared.

It hath always been the custom of God to manifest himself in special manner to special favorites. *Solomon* was named *Jedidiah,* because *the Lord loved* him, and to him the Lord *appeared twice; Daniel a man greatly beloved,* and upon him visions were multiplied; *John* the *Disciple whom Jesus loved,* and to him there appeared great wonders in heaven.

When his favorites came to be sufferers for his name, he is then wont to visit them more then at other seasons. The Spirit of Christ is with his Saints at all times, but in such cases *the Spirit of God and of glory resteth upon them,* as *Peter* speaks, that is the spirit of God in a more glorious way. This was *Johns* case. Ye have his experiment registered here, *Chap. 1. ver. 9, 10. I John who also am your brother, and companion in tribulation, and in the Kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ; I was in the Spirit on the Lord's day.* 'Tis thought that all contained in this book was revealed to him on that one day. Who ever spent a Sabbath so well? whoever had so many discoveries in so short a time? how was his banishment sweetened herewith, and his *Patmos*

turned into a paradise? *How excellent is thy loving kindness O Lord!* how glorious are thine influences upon suffering Saints! what Psalms doth *David* indite in the cave! what Epistles doth *Paul* write in the prison! what apparitions doth *John* see in a desolate Island! *there appeared*

A great wonder.

The more lightsome anything is, the more glorious; the more glorious anything is, the more wonderful. *Glorious things are spoken of thee, ô thou Citieof God,* saith the Psalmist, of the Church: which is therefore a great wonder, because all the Luminaries of heaven concur to the making up of the glory thereof; and that in a posture suitable to the stations they hold in the firmament. There the highest lights are the stars, the lowest the Moon, the Sun in the midst. So here; the stars are allotted to the Churches head, the Moon to her feet, the Sun to those parts of the body that are between both. She is all over glorious, and consequently altogether admirable, because lightsome all over; for her head is crowned with stars, her body appareled with the Sun, and she hath the Moon for her footstool, so as to tread in paths of light.

If any here discern no glory in the Church to be wondered at, but say of her, as they of Christ, *Isa. 53. 2. she hath no form or comliness; and when we shall see her, there is no beauty that we should desire her:* it is not for want of light in her, but of spiritual sight in them. A skillful painter, to an ignorant man that wondered at his gazing so much on a curious piece, said, Friend; *Si meos oculos haberes,* hadst thou mine eyes, thou wouldst be ravished with the sight of this picture as I am; and instead of wondering at me, fall a wondering with me. So, if we had the eyes and spirit of *John,* the Church of Christ would appear a great wonder to us, as it did to him.

A great wonder in heaven.

We read of a door opened in heaven, and of a call that *John* had to come up thither, *Chap.* 4. 1. That was the Scene of all his Visions; there did this great wonder appear to his mental eyes. And well it might, seeing, the Church (whose hieroglyphick it is) hath her original from heaven, her tendency to heaven, her conversation in heaven, and her dependence upon heaven.

1 Her original from heaven. *Except a man be born* 〈 in non-Latin alphabet 〉 (which may be rendered from above) *he shall not see the kingdom of God, John.* 3. 3. Converts are all *born of God, John* 1. 13. and *Jerusalem, which is above, is the mother of them all, Gal. 4. 26. Mihi patria Coelum,* may be the motto, of every Saint during his pilgrimage in the World, *Heaven is my Country,* there I was born, and I am returning thither, which is the next thing.

2 Her tendency to heaven. Those Martyrs and Confessors, *Heb. 11. 14, 16. declared plainly that they sought an heavenly country.* All Saints, as Saints, naturally move to this center of rest; and because their motion is natural, it commonly proves swiftest at last. As the approaches of a needle are so much the more quick by how much it draws nearer to the loadstone; and rivers run with a stronger stream, when they are about to empty themselves into the Ocean

whence they came: so true believers, when their bodies smell most of earth (as towards death they are wont to do) have the strongest sent of heaven in their souls.

3 Her conversation in heaven, *Phil.* 3. 20. 〈 in non-Latin alphabet 〉 , the phrase imports their living and trading as denizens of heaven, there being governed by the local statutes, and municipall Laws of that City; their conversing with God in Christ, and having fellowship with the Spirit here below: whence it is that when death comes, the godly are said to change their place, but not their company.

4 Her dependence upon heaven, knowing as she doth that *every good and perfect gift is from above, Jam.* 1. 17. she accordingly expects from thence supplies of grace to help in every time of need. When the *German* Princes in a Diet at *Norimberg* had framed certain Decrees against the Protestant cause; *Luther* comforted himself and his Patron the *Duke of Saxony,* to whom he wrote, with this weighty consideration, That the Princes at *Norimberg* had concluded one thing in that business, but God had decreed another in heaven; and the Counsel of the Lord that should stand.

Let us now proceed to show more distinctly, what this great wonder in heaven was, *viz.*

A woman.

〈 in non-Latin alphabet 〉 a married woman. That's the importance of the word in other places, as in *Chapter* 21 of this book *Verse 9; Come hither and I will show thee the bride, the Lambs wife,* 〈 in non-Latin alphabet 〉 . Yea the 〈 in non-Latin alphabet 〉 , the decency of the allegory requires it should be so taken here, because we find the woman with child, and in her travel. Being so taken it imports a mystery, one of the greatest in all Divinity, *viz.* the Churches relation to Christ as her husband. *Paul* who was well skilled in Gospel-secrets (to which the depths of other Sciences are but shallows) gives the title of *great* only to two Evangelical mysteries: that of our Savior's incarnation, 1 *Tim. 3. last. Without controversy, great is the mystery of godliness, God manifest in the flesh,* and this of the Churches marriage to Christ. *Ephes. 5. 31, 32 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church.* That which was one of *Paul's* great mysteries, might well be part of *Johns* great wonder. But I forbear to enlarge uponit, because I hasten to a discovery of this woman's rare perfections; the first whereof is her being

Clothed with the Sun.

That which some *Platonists* say hath savor in it, *Lumen est umbra Dei, Deus est lumen luminis.* The light is but the shadow of God, God is he that enlighteneth light it self. Now of all visible lights there is none so radiant as the Sun: Scripture accordingly styleth God *a Sun and a shield, Psal.* 84. 11. and Christ is called *the Sun of righteousness, Mal.* 4. 2. He it is, and no other person or thing, whom we are to understand by the Sun in my Text. The resemblances are many. Christ and the Sun agree.

1 In point of Sovereignty. The Sun is the Prince of Planets; a body so glorious that all admire, many adore it for a God, because they see more Majesty in it, then anything else that can be seen. Whence it is, that the idolatrous *Chaldeans* (as *Bodin* observes) gave it the name of *Baal* a Lord; whereas the *Hebrews,* with whom were the Oracles of God, call it *Shemes,* which signifieth a servant; for so it is to him that made it. Christ took upon him the form of a servant, but is indeed the Lord of all. And as God made *the Sun to rule by day,* and to diversify seasons of the year by its approaches and recesses: So hath the Father appointed Christ to be King of Saints; and upon his various aspects depend the Churches Summer and Winter, the souls Spring and Fall, the seed-time of grace and harvest of glory.

2 In point of singularity. There is but one Sun in the firmament, which made that great Conqueror say, *The heaveus could neither bear two Suns, nor the earth two Alexanders.* Look to Christ's person, it is but one; although there be two natures in him. When the light which was created the first day, did, as it were, assume a star three days after, that star and the light made but one Sun; so when the Word, who was God from all eternity, assumed flesh, in fullness of time the Word and flesh made but one Christ. Look to his office, he is so a Mediator, as not to admit of any copartnership in the work. *To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him,* 1 Cor. 8. 6. *One God, and one Mediator between God and man, the man Christ Jesus,* 1 Tim. 2. 5. *Is Christ divided?* saith *Paul* elsewhere. We may say, is Jesus multiplied? No verily: As but one Sun, so but one Savior. *None but Christ* (as the Martyr cried) *None but Christ.*

3 In point of necessity. When men would express the removal of somewhat absolutely necessary, they use to say, this were *Solem e mundo tollere,* to take the Sun out of the World. If that were removed, how would all beauty vanish, and (as some think) all motion cease? The potters wheel (say they) could not turn upon earth, if the Sun should not move in heaven. So take Christ from a soul, 'tis impotent to all good, *Without me ye can do nothing, John* 15. 5. Were it not for the Sun it would be perpetual night in the world, notwithstanding all the torches that could be lighted; yea notwithstanding all the light of the moon and stars. It is neither the torch-light of natural parts and creature-comforts; nor the star-light of civil honesty and common gifts; nor the moon-light of temporary faith and formal profession, that can make it day in the soul, till the Sun of righteousness arise and shine there. Once indeed there was a time, when fruits were produced without a Sun; when God, to prevent the idolizing of this creature as the only cause of all fertility, enabled the earth to bring forth on the third day, whereas the Sun was not made till the fourth: But never was there any the least moment of time since the fall, wherein man could bring forth fruit to God without the cooperation of Christ. ⟨◊⟩ *that hath not the Son hath not life, 1 John* 5. 12. Neither can any vital action be performed but by his special grace.

4 In point of purity. Other creatures admit of some defiling mixtures, the sun doth not. It looks upon filth, but contracts none. Christ is *a lamb without blemish, and without spot.* Such as cast aspersions upon him in the days of his flesh, calling him glutton, winebibber, and friend of Publicans and sinners, did but act the mad man's part, throwing dirt at the Sun, which none could possibly fasten upon. He came indeed into a sinful world, but as a

Physician among his sick patients, to cure them without taking the sickness of them, being antidoted by his Divinity against all infection. He hath an hand even in sinful acts; as they are acts *(for in him we move)* but not in the sinfulness of them: shines into the noisome dunghills of our hearts with beams of grace, yet continues most pure. He was borne of a sinner, lived and conversed with sinners, died with and for sinners, yea as a sinner, yet had not in himself the least sin of his own to answer for.

5 In point of sufficiency. There is in the Son a fullness of created glory. All the light that had been dispersed throughout the great fabric of the new-born world for the first three days, was gathered together on the fourth into that one body. So *it pleased the Father that all fullness should dwell in Christ:* And the several graces that shined in the Patriarchs, Fathers and Prophets of old under the Law, were all to be 〈◊〉 once in him. The innocence of *Abel,* perseverance of *Noah,* obedience of *Abraham,* devotion of 〈◊〉, chastity of *Joseph,* patience of *Job,* meekness of *Moses,* courage of *Joshua,* zeal of *David,* and whatsoever any of them excelled in, was an ingredient 〈◊〉 that fullness of grace and truth which was found in Christ, *Quae divisabeatos efficiunt, conjunctatenet.* Each of them had the fullness of a star, he the sufficiency of a Sun that filled them all, and had a fullness beyond them all.

6 In point of efficiency. The efficacy of the Sun appears in imparting three things, Light, Heat, and Influence,. Each whereof is so qualified, as to resemble the grace of Christ in sundry particulars.

First, The Sun imparts light, a discovering, guiding, cheering, growing light.

1 Discovering what was hid from our sight before. But for it we should neither see the Sun it self, nor anything else in heaven or earth. Without irradiati•• from Christ men would forever continue igno•• of the only true God, and of their Redeemer; we should never know either our sins or our duties, our dangers or our privileges but for Christ. With him only is *the fountain of life, and in his light we see light.*

2 Guiding. *Luke 1. 78, 79. The day-spring from in high hath visited us, to give light to them that sit in darkness and the shadow of death, and to guide our feet into the way of peace.* The dim light of nature in common people shines a little, but is not strong enough to guide, like that of a gloworm or rotten stick. The light of worldly wisdom and policy in men of great parts, but profane spirits shines more strongly, but misguides; like the meteor, which Philosophers call *Ignis fatuus,* we the Lanternman. There is a third kind of light that shines strongly, and guides too, but the head only, not the feet; I mean that of hypocrites, who contemplate things of God, but reduce not their brain knowledge to practice. Yea a fourth, that guides both head and feet, yet but into a way of formality; namely that wherewith they are enlightened who have a form of godliness, but deny the power of it: whereas this, we are speaking of, doth not only shine but guide, not the head only but the feet, and that not into the way of formality, but of faith, which is the only way of peace both with God and with conscience.

3. Cheering. *Eccles. 11. 7. truly light is sweet, and a pleasant thing it is for the eyes to behold the Sun.* How sweet are the discoveries made by Christ to believing souls! what a pleasant thing is it for spiritual eyes to behold the Sun of righteousness, moving and shining in the spirit of a convert, as in its own proper Sphere! Such as are dark are accounted melancholy rooms: well may they be melancholy souls that want the cheering light of Christ. But *blessed is the people* Psal. 89. 15. *that know the joyful sound; they shall walk, O Lord, in the light of thy countenance.* We may invert it, and say, Blessed are the people, O Lord, that walk in the light of thy countenance; they shall know the joyful sound: they shall enjoy a continual jubilee in their hearts.

4 Growing. It increaseth more and more from break of day, and is in this respect a fit emblem of that grace which Christ communicates to his members, the nature whereof is to be growing till it come to arrive at perfection. That in *Isaiah 8. 20. To the Law and to the Testimony; if they speak not according to this Word, it is because there is no light* (no morning) *in them,* intimates a remarkable difference between the knowledge of Saints and Hypocrites; the former is like the morning light, *that shines more and more to the perfect day,* Prov. 4. 18. *But evil men and seducers* (as *Paul* foretold) *wax worse and worse;* whereby it appears that theirs was but an evening light, which shines less and less, till it end in the *blackness of darkness forever, Jude* 13.

In the second place, the sun imparts Heat, a melting, inflaming, quickening heat.

1 Melting. When the surface of the water is glaz'd with ice, the Sun-beams dissolve it. The grace of Christ hath a like operation upon frozen hearts; which are never truly melted into contrition but by Evangelical beams. The Law, like a hammer, may break ice in pieces; but what remains is ice still: the Gospel dissolves it into water; 'tis no longer ice then. *They shall look upon me whom they have pierced, and they shall mourn,* Zech. 12. 10. No such kindly mourners, as they that have hearts melted with Christ's heat, and heated with sense of Christ's love. She in *Luke* 7th, *the end,* who had much forgiven her, loved much, and wept much.

2 Inflaming. The Sun-beams falling upon a burning-glass create a fire. So doth the Spirit of Christ (who is therefore called *a spirit of burning,* Isa. 4. 4.) when he falls upon the spirit of man. *Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?* Luke last, 32. *The burnt child,* we use to say, *dreads the fire:* but there is a fire, which whosoever hath truly felt, will long to be so burnt again. *Bernard* having been well warmed with the consideration of that passage, Psal. 32. 1. *Blessed is he whose transgression is forgiven, whose sin is covered,* professeth he was seized upon with unspeakable joy, and assurance of his own share in that blessedness; after the feeling whereof he cries out, *O•s• durasset!* I would to God it had been continued. Lord, do thou visit me so again and again with thy salvation.

3 Quickening. Some creatures have no other father, but the sun, nor other mother but the slime. This perhaps is one reason why the sun is compared to a bridegroom, *Psal.* 19. because his beams are prolificall. The grace of Christ is so much more, *the last* Adam *was made a*

quickening spirit, 1 Cor. 15. 45. *he that hath the son hath life,* 1 John 5. 12. yea, a double life (for no less will serve his turn) the one of righteousness, all being naturally dead in law by reason of guilt; the other of holiness, all being dead in sins and trespasses, till quickened by him, the end of whose coming was *that we might have life, & that we might have it more abundantly,* Joh. 10. 10.

A third thing, which the Sun communicates, is its influence; the strength, and universality whereof are considerable here, we have an intimation of both, Psal. 19, 4, 5, 6. *In the heavens hath God set a tabernacle for the Sun; which is as a bridegroom coming out of his chamber, and rejoices as a strong man to run his race. His going forth is from the end of the heaven; and his circuit unto the ends of it: and there is nothing hid from the heat thereof.*

1. It is a strong influence, as may be evidenced by the Suns concocting of such solid bodies, as gold and precious stones are, in places that are so remote from his own sphere. Were not the influence of Christ exceeding forcible, how could it possibly rectify crooked, purify filthy, soften hard, and raise dead souls, as it useth to do, all on the sodain? 'Tis true indeed, that the operations of his grace are incomparably sweet; but it is no less true, that they are withal incomparably strong. To make use of the Psalmists Metaphores; Our Lord Jesus, in respect of the former, may be said to come as a bridegroom out of his chamber, clothing himself with all sweetness of carriage on his wedding day: of the latter, to rejoice as a strong man to run a race, bearing down whatever opposeth him in the way.

2 'Tis universal. No visible creature but shares more or less in the benefits of this influence. So Christ being *the light that lightneth everyone that t•nes into the world.* John 1. there is no man but partakes of his goodness in one kind or other, though with much variety in the success. For as the sun hath different operations upon different objects, *e. g.* wax and clay, softening the one, hardening the other; a chicken and a toad, increasing the wholsomnesse of the one, the poison of the other: so upon several men within the pale of a visible Church, Christ preached to all hath several works. Some are made softer, some harder; the spirits of foam are sweetened by the Ministry of the Gospel, of others imbittered. One, with the *Amalekites* servant refreshed by *David,* becomes instrumental against the enemies of his refresher: Another, with the snake in the fable, warmed by the husbandmans care and compassion, becomes an enemy to the author of that warmth; turns apostate, and falls to stinging Christ in his members so much the more, by how much he was the more enlightened with common grace.

You have had enough, and (I hope) not too much, of this metaphorical sun in the text: see now in what regard the woman is said to be clothed therewith. Surely because the Lord Jesus Christ is of the same use to his Church, that apparel is of to the body of man. It serves for covering, shelter, and ornament. In like manner.

1 Christ covers the Church with his graces. *I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe ofrighteousnesse, Isa.* 61. 10. That which *Job* speaks of himself in a natural, is true of him and all men else in a spiritual sense, *naked came I into the world:* and there is none but continues so

till he come to be apparel'd by Christ, who therefore adviseth the Church of *Laodicea, to buy of him white raiment, that she might be clothed,* Revel. 3. 18. *Paul* having exhorted the Romans *to walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy;* instead of adding, put on temperance, chastity, and such other graces, as have in them a contrariety to the fore-mentioned sins, chooseth rather to say (as a late interpreter well observes) *put ye on the Lord Jesus Christ,* because he is the only fountain of all grace, and without the putting on of his righteousness first by an hand of faith, ours will never exceed that of Philosophers and Pharisees: yea because even when the Spirit of God hath enabled us to good, we have need of Christ to hide the deformity of our best performances.

2 Christ shelters the Church by his merits from the wrath of God, as apparel doth our bodies from the cold and injuries of the weather. Jesus is he *which delivered us from the wrath to come,* 1 Thes. 1. last. *Paul* therefore desires *to be found in Christ, Phil.* 3. 9. as one would to be found in his clothes, when a biteing frost comes, which if he were naked, would pinch him to death. Christ is so beloved of God, and God is so well pleased with Christ, as in him to love, and in him to be well pleased with all his members, even of that whole mystical body whereof he is head.

3 Christ adorns his Church, putting upon her a comliness far beyond that of other Societies spoken of *Ezek. 16. 14. Thy renowme went forth among the heathen for thy beauty; for it was perfect through my comliness which I had put upon thee, saith the Lord God.* That *excellency of Jacob* by which God swears, *Amos* 8. 7. is not to be understood of the Temple at *Jerusalem,* as some would have it, for God useth not to swear by creatures (that were to practice what he hath forbidden us) but by himself, *Heb. 6. 13. Junius* therefore expounds it of Christ, whose essence is the same with the Fathers, and who is indeed the Churches excellency. He it is that makes *the Kings daughter* to be *all glorious within, Psal.* 45. that renders a poor Saint in his russet, fuller of bravery then a profane son of *Belial* in his scarlet: one of their souls being apparrelled with Christ himself, whilst the others is clad only with the rags of the first, not robes of the second *Adam.*

I go on to another rare perfection of this woman, which is her having

The Moon under her feet.

In explication whereof, I shall follow the stream of Expositors, who (some few only excepted) make the moon here an emblem of the world; and not 〈◊〉 fitly, seeing it is

1 Full of spots; Insomuch as the Saints, whose main care is *to be found of God in peace without spot and blameless, 2 Pet.* 3. 14. find it a very difficult matter and an high point of Religion, while they walk and converse in the world; *to keep themselves unspotted* from it, *Jam. 1. last.* The heirs of heaven come to be maculated more or less, notwithstanding their watchfulness. As for worldlings (*whose spot is not the sp•• of God's children, Deut.* 32. 5.) no Leopard is more spotted then they. *Can the Ethiopian change his skinor the Leopard his spots? then may ye also do good th•• are accustomed to do evil.* That beast (they say▪ though it be stead, will appear spotted

still, the spots inhering in its flesh, as well as its skin. Such are these men without and within, in conversation and in heart, all over full of spots.

2 Subject to many changes, never continuing long in a shape; sometimes an horned, sometimes 〈◊〉 half, and sometimes a full moon. So the world is a stage of vicissitudes, constant only in its inconstancy. *The fashion of this world passeth away, 1 Cor.* 7. 31. It is never long in one garb. As soon may the moon be suited with a coat that will always fit it, as the world with any accommodation that will always give content; with any condition that will always last. *The fool changeth as the moon,* faith the son of *Sirach.* And as worldlings are changlings, so *the world* it self *passeth away, and the lusts thereof, 1 John* 2. 17.

3 The cause of many diseases, especially of the filling-sickness. Scripture speaking of such as were troubled therewith, calls them 〈in non-Latin alphabet〉 Lunaticks or moon-struck, *Mat.* 4. 24. The symptoms of falling sometimes into the fire, sometimes into the water, of tearing, foaming, gnashing, expressed by the Evangelists, clearly show what disease the man had of whom his father said 〈in non-Latin alphabet〉. *Mat.* 17. 15. The word in like manner renders the soul apt to be troubled with a spiritual falling-sickness; nothing exposing men to apostasy more then worldliness. *Demas* (saith *Paul) hath forsaken me, having loved this present world, 2 Tim.* 4. 10. and again, *The love of money is the root of all evil, which while some coveted after, they have erred from the faith, 1 Tim.* 6. 10. Many fearing the world would fall out with them, fall off from God. *Spira* revolted, merely in hope to preserve his estate, and so lost himself.

But why is the moon said to be under the woman's feet? that must now be our next enquiry.

The phrase imports victory over, and contempt of persons or things. Thus in *Psal. 47. 3. He shall subdue the people under us, and the Nations under our feet.* You know how the five Kings were used by *Joshua;* how *Tamberlane* served *Bajazet,* and what was prophesied of Christ, *Psal. 110. 1. The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy foot stool.* So as the woman's having the moon under her feet, seems to imply the Churches being enabled by Christ, to overcome and trample upon the Elements, the Affronts, and the enjoyments of this world.

1 The elements of the world, spoken of *Gal.* 4. 3, 9. which one of great insight into this mystical book of the Revelation, understanding both of Mosaical ceremonies and of heathenish worship, makes account that the clause in my Text which we are now discoursing of, relates to that victory which the Primitive Church got over both; in that she, not only saw the abolition of legal ceremonies (which, saith he, might well be signified by the moon, seeing all the feasts of the Jews, and whole course of their Ecclesiastical year depended upon and were regulated by the motion of that Planet) but also the extirpation of those Idols, which the heathens formerly worshipped. For then did *Satan fall down like lightning from heaven, Luke* 10. 18. he fell from being adored as God, to being slighted as an Impostor, yea abominated as a wicked spirit. Then was fulfilled that which is written, *Revel. 12. 9. The great Dragon was cast out, the old Serpent, called the Devil and Satan, which deceived the whole world; he was cast out into the earth, and his Angels were cast out with him.* Yea then was

that promise in part fulfilled, the language whereof hath great affinity with the phrase in my Text, *The God of peace shall tread Satan under your feet shortly,* Rom. 16. 20.

2 The affronts of the world. The Church got these under her feet, when she *gloried in tribubation,* was above her persecutors, and had patience to endure as much as their malice and cruelty could inflict. *I take pleasure* (saith *Paul) in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak then am I strong,* 2 Cor. 12. 10. The Apostles *rejoiced that they were counted worthy to suffer shame for the name of Christ,* Act. 5. 41. They in *Heb. 10. 34. took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance. Laurentius* the Martyr when they laid his body upon a gridiron with a purpose to broile him to death, is reported to have said, I have always longed for such cheer as this: To me these very flames are cooling, and refreshments rather then torments. *Gordius* desired his Executioners not to grudge him overmuch happiness; telling them, that the more they tormented him, the more GOD would reward him.

3 The enjoyments of the World. 1 *John 5 4. Whatsoever is born of God overcomes the world: and this is the victory that overcomes the world, even our faith.* Carnal reason paints the things of this life, and sets them out in beautiful colors; but faith washeth off the complexion, and then their deformity appears. Those Christians in the primitive times that laid their estates at the Apostles feet, had first got them under their own; learnt to trample upon, and to have a low esteem of them in their most serious thoughts. Take the goodliest things in the world, there have been some in all ages found, that were above them. One of the Fathers will not allow temporal riches the name of *Goods,* but accounts it enough if we forbear to call them evils. Another thinks him too dainty for a Christian, that desires pleasure on this side heaven: too foolish, that imagines carnal delights to be real pleasures. A third being tempted with preferments to a revolt, said, Offer them to children, not to Christians: As for me, I can part with life, but not with truth. Many such instances there are, wherein ye may clearly discern the Moon under the woman's, the World under the Churches feet.

Her third and last perfection follows, to wit, having

Upon her head a Crown of twelve Stars.

That is, holding fast the pure doctrine of the Gospel, first preached by the twelve Apostles, and after them by succeeding Ministers, which is as a Crown on the Churches head.

So as here three things are to be made out.

First, That the Apostles are here meant, and such faithful Ministers as succeeded them not excluded. The number expressed points us directly to the Apostles, who are often called *the twelve* in Scripture. There were no more chosen at first, *Luke* 6. 13. and when *Judas* was fallen from his Apostleship, *Matthias* was substituted in his room to make up the number: yea though there was a superaddition of *Paul* and *Barnabas,* yet, in memory of the first election, they are still spoken of as twelve, long after that, in the Apocalypse. I will not trouble you with discoursing of the twelve stones taken up out of the midst of *Jordan,* the twelve Spies sent out to search the land of *Canaan,* the twelve Oxen under the brazen Sea, the

twelve Lions that supported *Solomon's* Throne, the twelve Officers appointed by him to provide for his household; all which are by some made types of the twelve Apostles. Neither will I insist upon that notion which *Jerome* presumes to be unquestionable, and sets a *nec dubium est* upon, *viz.* that those twelve wells of water, and seventy palm trees at *Elim, Exod. 15. last,* did undoubtedly prefigure the twelve Apostles and seventy Disciples. It may perhaps be worthy of more consideration, that as the Jewish Church had twelve Patriarchs, from whom the twelve Tribes of *Israel* descended; so Christ ordained twelve Apostles to be as fathers of his Israel under the Gospel, the Christian Church: And that the Spirit in *Revel.* 4. 4. where mention is made of twenty four seats, and twenty four Elders sitting upon them, alludes both to the twelve Patriarchs and the twelve Apostles, which put together make up those twenty four, by whom the whole Church under both Testaments is represented. It appears by what hath been said, that the Apostles are certainly meant in this place. The reason why I conceive other Ministers not excluded, is because the Angels of the seven Churches are called stars, *Revel. I. l•st.* as well as the twelve Apostles here. Which is The second thing to be cleared, *viz.* That the Apostles and all faithful Ministers are like stars. Wherein it were easy to be large, seeing they and the stars resemble each other in many things. But I will content myself with a few.

1 As the stars are heavenly bodies shining, but with a borrowed light; so the Apostles of old were, and all godly Ministers ever since have endeavored to be men of an heavenly conversation; heavenly men and earthly Angels, as *Paul* was styled by *Chrysostom.* They shine as lights in the world, acknowledging all the light they have to be derived from Christ, as the Sun, of whose fullness they all receive. That which one of the *German* Divines made his Motto, fully speaks everyone of their hearts.

Nil scio, nil possum, nil sum quoque; quod tamen esse, Scire, & posse aliquid dicor, id omne Dei est.

They are most ready to profess that of themselves they know nothing, can do nothing, are nothing that good is: and that whatsoever good they are, or do, or know, they owe it wholly to the free grace of God in Christ.

2 As the Stars are in continual motion for the good of the Universe: so were the Apostles for the good of the Church. *Paul ceased not to warn everyone night and day with tears.* Acts 20. 31. *went from* Jerusalem *round about to* Illyricum, *preaching the Gospel, Rom.* 15. 19. Succeeding Ministers have accordingly in their places acquainted themselves with continual labors; which Scripture calls upon them for. *Cry aloud, spare not, lift up thy voice like a trumpet,* Isa. 58 1. *Durante pugnâ non cessat tuba;* the trumpet must be sounding all the while the battle is in fighting. Now there is no end of the Christian Warfare, and therefore none of the Ministers pains. The Church is *God's husbandry, 1 Cor.* 3. 9. her Ministers his husbandmen. *Redit agricolis labor actus in orbem.* The husbandman hath never quite done his work; but the end of one task is still the beginning of another. So it fares with painful Ministers. One while their employment is instructing poor ignorant souls; then are they like Stars that shine in a cold Winter-night. Another while convincing gainsayers and Heretics; then are they like those

stars in their courses that fought against Sisera, Judge. 5. The most benign *Constellation* is not more promising to the World, than their *Associations* are unto the Church.

3 As *the stars* are said to *differ one from another in glory, 1 Cor.* 15. 45. So the Apostles excel'd other Ministers, in the universality of their commission, the immediatnesse of their call, the infallibility of their doctrine, together with many other privileges. And among succeeding Ministers there hath been found very great difference in regard of their parts, gifts, and graces; such as there is among Stars of the first, second, and third magnitude, *Melancthon* speaking of the Divines of his age, said, *Pomeranus* is a Grammarian, I a Logitian, *Justus Jonas* an Orator, but *Martin Luther* is all these; a miracle of men, and one that penetrates the heart in whatsoever he speaks, or writes. *Beza* comparing the three famous Ministers of *Geneva,* saith that *Farellus* excelled in Fervency, *Viretus* in Eloquence, *Calvin* in Sententiousnesse: and that the concurrence of these endowments in any one man would have rendered him a complete Evangelical P•stour.

The third thing which I am to clear is, That Evangelical doctrine is as a crown to the Church of Christ. *The prudent are crowned with knowledge,* saith *Solomon, Proverbs* 14. 18. Now there is no knowledge saving, but this of Evangelical truth; and therefore no such crown as that. 'Tis our Savior's counsel to the Church of *Philadelphia,* Revel. 3. 11. *hold that fast which thou hast, that no man take thy crown.* Some false Apostles, it should seem, had been tampering with this Church; Christ commends her *for keeping the word of his patience, ver. 10. i. e.* the Gospel, which declares the sufferings of Christ, and excites to patience by his example: whereupon he adds the fore-mentioned word of advice. It would save much labor in debating one of the Arminian points, if the place might be interpreted (as for ought I know it may) to this sense.

As if he had said, O *Philadelphia,* keep that truth, which hath been taught by those that planted thee at first. That truth is thy crown; let no man take it from thee, no tyrant rob, no seducer cheat thee of it. A crown, thou knowest, is the most principal ornament: take it from me, evangelical truth is the most principal crown.

I believe you expect some application of what hath been already delivered, before we close with the second verse; and will therefore briefly infer somewhat, first from the whole vision, then from the woman's several perfections, and lastly from the order of those perfections.

1 Inferences from the whole vision. Which are two.

1 That besides the natural, there is a spiritual use to be made of all the creatures. The Sun here points to Christ, the Moon to the World, the Stars to the Ministers of the Gospel. Mans soul is an Alembeck, in which when the creatures are laid like so many herbs, if there be any fire of devotion within, many sweet meditations may be distilled. Natural hearts are apt to make a sensual use of divine things: but spiritual hearts have an art of making divine uses even of natural things, which we should all do well to learn.

2 That the Whore of *Babylon* differs much from the woman in my Text; the Apostaticall Church of *Rome,* from the Apostolical Church of Christ: As not being clothed with the Sun, but with outward pomp, *Revel. 17. 4. She was arrayed in purple, and scarlet color, and decked with*

gold and precious stones, more for state then for Christ; refusing to accept of him for her only covering, shelter and ornament, and going about to establish a righteousness of her own. Not having the Moon under her feet, but in her heart, loving the world, maintaining her greatness by carnal policy, and making prosperity a sign of the Church. Not being crowned with these twelve stars, but with the inventions and traditions of men, recommended by the Council of *Trent,* as worthy to be received with the same affections and reverence, which are due to the Holy Scriptures. So as indeed the Moon is her crown, and the Stars her footstool.

2 Inferences from the several perfections here ascribed to the woman.

Her being clothed with the Sun lets us see,

1 The All-sufficiency of Christ. *Jacob* desired but *bread to eat and raiment to put on. Having food andrayment* (saith *Paul) let us be therewith content.* Now besides spiritual meat and drink which Christ affords us, *John 6. 55. my flesh is meat indeed, and my blood is drink indeed,* he himself becomes apparel to us, *Gal. 3. 27. As many of you as have been baptized into Christ, have put on Christ.*

2 The true fountain of all that wisdom, zeal, and grace which appears in the conversation of true Saints. They are clothed with Christ, as with the Sun, and he if is that communicates to them light of wisdom, heat of zeal, and influence of grace. Such as have really put on him, *make not provision for theflesh* (as others do) *to fulfill the lusts thereof:* although but too many, while they profess a being clothed with the Sun, give just occasion to renew a sad complaint made by one of the Fathers, *viz. That the blood of Christ when newly shed, did as it were boil in believers hearts, whereas now 'tis almost frozen in ours.* So much do we come short of the *first love* of those Primitive times.

Her having the Moon under her feet, shows us how very ill it becomes the genuine issue of this woman to love the world; *the friendship whereof is enmity with God,* Jam. 4. 4. *Mundus in maligno positus, 1 John* 5. 19. next after Satan, this present evil world is the *great Malignant.* Look as the Moon, when she is at the full, is then in most direct opposition to the Sun; so 'tis the temper of the world to be most opposite to, and rebellious against Christ, when it receives the most light of prosperity from him, and is fullest of the blessings of his goodness. *Jesurun waxed fat and kicked: then he forsook God which made him; & lightly esteemed the rock of his salvation:* Deut. 32. 15. *I spake to thee in thy prosperity, but then saidst I will not hear, Ier.* 32. 21. why should Christians then be friends to that world, which is such an enemy both to their salvation, and to their Savior?

Her being crowned with twelve Stars may serve

1 To beget in us honorable thoughts of the Ministers calling. How mean soever their persons be, yet are they *Stars,* and that *in the right hand of Christ, Revel.* 1. 20. an expression that argues affection to them (as when *Jacob* called the son whom he meant to love for his dying mothers sake, by the name of *Benjamin,* or the *son of his right hand)* nor only so, but care of them according to that, *Psal. 17. 7. Shew thymarvellous loving kindness, O thou that savest by thy right*

hand: and that *Psal. 80. 17. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.* I know there are many *wandering stars* (as *Jude* calls the false teachers of that age; in the 13th. verse of his Epistle; men that made a fair show, but had no substance of truth in them: and are therefore in that and the foregoing verse compared to clouds but without water, to trees but without fruit, and to stars but without light. I am far from taking upon me to plead for any such, but fear not to profess myself an advoca•e for all those, that are godly, gifted, and faithful in the work of their ministry throughout the Land: the rather, because there was never more, never so much contesting against their Office as now. But who are they that think themselves able to wrest from Christ, that which he holds in his right hand; and do not rather fear lest he stretch out this hand of his; to the crushing of all those, that go about to crush his stars? Godly Ministers when they are slighted and injured most, may comfort themselves, by considering that it is the fate of stars to appear much less to the eyes of men, then indeed they are: and that they, who during life are as Stars in Christ's right hand, favored and protected by him, shall after death be as stars at his right hand, glorified with him, according to that *Dan. 12. 3. They that be wise* (or they that be teachers) *shall shine as the brightness of the firmament,and they that turn many to righteousness, as the stars forever and ever.* There will soon be an end of their labors and sufferings, but none of their glory.

2 To put us all upon prizing Apostolical doctrine as the Crown of our Church and Nation. Let *Italy* boast of her rich Copes, stately Altars, curious Images (which are so far from adorning a Church, as that they do indeed defile it) the Crown and glory of *England* is, that she hath maintained the truth of Christ, and enjoyed the light of the twelve Stars; deposited in this blessed book. Did I only say she hath maintained the truth of Christ? may I not venture to assert that she doth maintain it? If not, the next assertion must be that of the *Lamentations, Chap. 5. 16, The crown is fallen from our heads, not unto us.* But I hope better things of the Kingdom, and such as accompany Reformation, though I thus speak. Doubtless the *Confession of Faith,* lately presented to the Honorable Houses by the Assembly of Divines (who have therein expressed the sense of many millions beside themselves) will abundantly manifest to the world, that this crown is not wholly fallen from *England's* head: yet I fear there is cause enough to acknowledge, that it doth not stand so fast on as heretofore, by reason of the many Opinionists, whose main employment is to shake it. Verily whosoever bears a loyal heart to Jesus Christ, cannot but grieve to see the jewels of that crown, which he hath provided for his Churches head, pawned and sold, and embezled as they are: to see not only Arminians, Libertines, and Socinians gratified in abundance of their principles; but even Mohammedans closed with by some, in what they hold concerning the authority of Scripture, and concerning the deity of Jesus Christ, and of God the Holy Ghost. Yet notwithstanding, would we all in the strength of Christ, set ourselves for time to come, to *buy the truth* (which none should sell) and, when truth hath been sold by others to redeem it; I doubt not but within a while that would become appliable to *England,* which the Prophet speaks of *Zion,* Isa. 62. 3. *Thou shalt also be a Crown of glory in the hand of the Lord, and a royal Diadem in the hand of thy God.*

3 Inferences from the order of these perfections.

1 That men will never contemn the world till they have learned to put on Christ. The woman is first clothed with the Sun, then gets the Moon under her feet, not till then. The world tastes bitter to a soul that hath got the relish of Christ, and is amiable only to such as know him not. The stars that shine with some luster all the night, when the sun riseth in the morning hide their heads and appear not, being so out-shined, as to be obscured by that more glorious light. Such are all worldly excellencies to a soul wherein Christ is risen. A man can then slight the things, for which he formerly valued himself. To *Zacchaeus* gold is not the same thing after conversion and before it. Now he makes restitution, and cares not how little he leave himself, so he be not left by Christ.

2 That men will never prize the Gospel as their Crown, till they have learned to contemn the world. The Moons being under the woman's feet, goes before her having a crown of twelve stars upon her head. Those in the parable who had no mind to come to the marriage supper, but desired to be excused, fetch all their excuses from worldly affairs. That in *Psal. 119. 36. Incline my heart unto thy Testimonies, and not to covetousness,* implies that an heart inclined to covetousness will never give the Oracles of God their due esteem. *Luther,* who gloried in nothing more then the Gospel of Christ, and ventured all for it, is reported to have professed that he was never so much as tempted by Satan to that sin. The Pope tried to win him by money (which it seems was more rhen the Devil had done) but upon trial made, the answer which his agents returned was, *That the German beast cared not for gold.*

Hitherto of the first Verse. Come we now to that other part of the description, which concerns the Churches weak and perilous condition, laid down in the second.

And she being with child, cried travelling in birth, and pained to be delivered

Where there is a kind of gradation, the steps whereof will help to bound, and likewise to methodize our discourse, after this manner. She is with child, her being with child introduceth a travel; that travailing is attended with pains, those pains force her to cry.

1 The woman was with child. This Apocalypse being the last piece of Scripture, hath a retrospect to the former canonical books, well nigh in all the passages of it. Most of the phrases in this chapter seem to be allusions, either to the story of *Israel,* as related by *Moses;* or of Christ as reported by the Evangelists. For example, the woman's crying may look back to the doleful cry of *Israel* in *Egypt,* by reason of bondage; her flying into the desert and nourishment there, to the wilderness into which *Israel* was led, and where Manna was sent them from heaven to feed upon. Her being delivered of a man-child, to the Virgin *Mary*'s bringing forth of Christ; being watched by a Dragon ready to devour her child, to *Herod's* lying in wait to murder Christ, the child's being caught up to God and his Throne, to our Savior's Ascension, and sitting at the right hand of the Majesty on high. In conformity to which notions it may be said, that as the *Virgin Mary* conceived Christ, when she had been over-shadowed with the Holy Ghost; so when the Spirit came down at Pentecost upon the Apostles, the Primitive Church fell with child. The words are 〈 in non-Latin alphabet 〉 having in her womb. Never was the Church more pregnant; for she then had in her womb all

those converts that were brought forth to God in the several Nations of the world, by the ministry of the first Evangelical teachers, and of their immediate successors.

2 This being with child brought her in time unto her travel, which consisted partly in the pious endeavors of zealous Christians to bring in others to Christ, (it being a principle with such, that he walks unanswerably to his new-birth, who doth not desire and labor to see others new-borne) whence it is that *Augustine* commends his mother *Monica* for putting her self to more trouble in being instrumental to his regeneration, then she had been at in bringing him forth into the world: partly and especially, in the great and uncessant labors of her Apostles, Evangelists, & other Officers, to disperse the Gospel throughout the world for its conversion to the faith, and making good of that prophesy, *Isa. 54. 1. Sing barren, thou that dost not bear; break forth into singing; and cry aloud thou that didst not travel with child for more are the children of the desolate, then the children of the married wife, saith the Lord.* As also of that, *Isa. 65. 8. Who hath heard such a thing? who hath seen such things? shall the earth* ⟨◊⟩ *made to bring forth in one day, or shall a nation be borne at once? for as soon as Zion travelled she brought forth her child.* Ye have to this purpose a most emphatical speech of *Paul,* Gal. 4. 19. *My little children of whom I travel in birth again, until Christ be formed in you.*

3 Her travel was accompanied with sore pains, which were increased by the opposition she met withal from two sorts of men, Persecutors and Heretics. That which arose from the one sort was more violent, that which came from the other more fraudulent; but both exceeding dolorous. The former had more of the Lyon in it, that term Scripture puts upon Tyrants; *Jer. 4. 7. The Lyon is come up from his thicket, and the destroyer of the Gentiles is on his way;* the latter more of the Fox, which is the name given to seducers, *Cant. 2. 15. Take us the Foxes.* Satan in the one shown himself a Dragon, and a Serpent in the other. Lion and Fox, Dragon and Serpent, all conspire to enlarge the Churches sorrows.

4 Being thus in pain she could not hold from crying out;

1 To God in her prayers. As *Acts* 4. from the 24th *Verse* to the 31. *They lift up their voice to God with one accord, and said, Lord, thou art God, &c. Of a truth against thy holy child Jesus whom thou hast anointed, both* Herod *and* Pontius Pilate, *which the* Gentiles *and the people of* Israel *were gathered together. And now, Lord, behold their threatenings, &c.*

2 To men in her Apologies. Those of *Paul* in the *Acts* of the Apostles, those of *Justin Martyr, Tertullian* and others afterwards, what were they else but the cries of this woman, travelling in birth, and pained to be delivered? This may suffice for a brief explication of the words.

The way to improve them in this Auditory will be to accommodate these materials to the State of things among ourselves.

AFter some overtures of a *Match* in the Reign of King *Henry the Eighth,* the Reformed Church in this Kingdom was solemnly *married* to Jesus Christ, when the Scepter was swayed by *Edward the Sixth:* that godly young Prince (as became the Bridegrooms friend) rejoicing greatly because of the Bridegrooms voice. The famous nine and thirty *Articles* of her *Confession* then framed, were an evident sign of her *being with child,* and that a thorough

Reformation was then *conceived,* though but conceived. Many and fore were the *breeding fits* she conflicted with in *Queen Mary's* days, and such as gave occasion to fear that she would have *miscarried.* But God sent her ease from heaven under the succeeding Princes: in which condition she went on for a long while, drawing still nearer and *nearer her time.* Six years ago, after this Parliament had sate awhile it was generally believed that she was *false into her travel.* And, in the midst of all those sorrows which have befallen *England* since, her friends encouraged themselves with this hope, that the *quicker* and *sharper* her *pains* grew, the liker she was to be speedily *delivered of that man-child,* which was by them so greedily expected. But, behold, as if all these had been but fore-runners of *her labor,* not *bearing-throws,* she continues still *in pain:* insomuch as they now begin to think she has not *gone her full time,* and earnestly to desire she may; because they fear nothing more than an *abortive Reformation.*

However, evident it is, not only that her pains are multiplied, but that they are caused, partly by the malignity of her enemies, who have embroiled her in a bloody Civil War, and thereby given her occasion to breath out the Prophets complaint, *Jer. 4. 19, 20. My bowels, my bowels, I am pained at my very heart; my heart makes a noise in me, I cannot hold my peace, because thou hast heard, ô my soul, the sound of the trumpet, the alarm of War. Destruction upon destruction is cried, for the whole land is spoiled.* Partly from the animosities and disagreement of her members, then which nothing is more dolorous to quiet spirits. Let me tell you how a great Scholar once prosest himself affected with the like times.

I know not (saith he) what pleasure other men may take in this age, but I am extremely troubled at it; because there is such contention and siding, such wrrngling and jangling on every side. For my part I had rather be a seller of herbs and roots, or a man of the meanest profession under heaven, enjoying Christian tranquility, and Gospel-simplicity, then a Divine of greatest note and reputation deeply engaged in such divisions.

Our Churches condition being such as hath been described, or rather such as no description of mine can possibly reach the perplexity of; who can think it strange, if (besides her crying to God, as in *Is. 26. 17, 18. Like as a woman with child that draweth near the time of her delivery is in pain, and crieth out in her pangs; so have we been in thy sight, ô Lord. We have been with child, we have been in pain, we have as it were brought forth wind:* And to men, as in *Lament. 1. 12. Is it nothing to you, all ye that pass by? behold and see, if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger)* she make her special addresses to you, Honorable Senators, whom God hath now called to the *Midwives office?* No loving neighbor but would rise at midnight to help a poor woman in travel: No tender Christian but would put on bowels of mercy towards a Church in such a case. O what care! what bowels! what help is expected from you, who above all men are bound with all your might and skill to promote the birth of *such a child,* as may cause the woman to forget all her sorrows!

Would you *obstetricate,* as ye ought? I know you would, yet think it not presumption in me, if in pursuance of the allegory which my Text puts me upon, I take liberty to suggest three or four things by way of humble advice, before I conclude.

1 Imitate *Tamars* midwife, *Genes.* 38. The story is this from *Verse* 27. to the end of the Chapter. *It came to pass in the time of her travel, that behold twins were in her womb. And it came to pass when she travelled, that the one put out his hand, and the midwife took and bound upon his hand a scarlet thrid, saying, This came out first. And it came to pass as he drew back his hand, that behold his brother came out, and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez, And afterwards came out his brother that had the scarlet thrid about his hand, and his name was called Zarah.* The different judgments of Professors throughout the Land, show that our Church hath twins in her womb. So much of *Truth* as hath been already owned by Parliament, *Zarah*-like hath put forth the hand; None can but say, *This came out first,* for you have marked it with the scarlet thrid of a civil Sanction. Yet is there a *Pharez* a Division or Separation (as the word properly signifies) whose breakings out are notoriously known; as also his challenge of *primogeniture.* Our hopes are that *Zarah* will in due time be fully born, notwithstanding this interposition: and that you will say to the party that separates in Doctrinal principles (for of them it is I now speak) by maintaining opinions that are destructive, and prey upon the vital spirits of Religion, as the midwife then did to *Pharez, Upon thee be this breach and not upon us;* May it never come to be upon you; may you never come to be partakers of other men's sins in so high a degree. Hitherto the damnable heresies and daring blasphemies, which have been vented everywhere, may be thought to stand on the private account of such as vent them: But if *representative England* (which God forbid) should espouse their crimes, by over-much connivence at them, the guilt would then become National, and too heavy for us to bear.

The *Apostate Julian,* who made it his business to destroy the Christian Religion, betook himself to the use of two principal means; the one whereof was obstructing the ways of liberal education, by putting down Schools of learning, that Christians being kept in ignorance might sooner be cheated of their faith, and less able to resist the Heathens sophistry: The other, indulgence to all kind of Sects and heresies, in hope by countenancing them to create such a distraction amongst Christians, as should bring speedy destruction, not only upon the Orthodox party, but upon the very profession of Christianity.

I am fully assured that you abhor nothing more then the end at which *Julian* aimed, and therefore doubt not but the God of all wisdom and grace, will preserve in you an abhorrency of the means which he used. As ye desire to have Religion flourish among us, give encouragement to learning, and continue nursing fathers to the nurseries of it. If notwithstanding the pleasantness of situation, the water be naught and the ground barren, in either or both our Universities (as of old at *Jericho,* where there was a School of the Prophets) make speedy provision of fitting salt; let it be cast into the spring that the waters may be healed. And as ye desire to answer the expectation of Christendom, yea, of Christ, and to fulfill the vows of God that are upon you, speedily raise up some bank against the inundation of blasphemies and heresies, which are like to overflow us. The Angel of the Church of *Ephesus* is twice commended for his patience, yet noted withal for his not being able to bear such as were evil; and particularly, for his hating the deeds of the *Nicolaitans,* who were a pack of lascivious Heretics. Patience it self cannot bear with such.

But there is not the same spirit in all that dissent from truth; neither is every parcel of truth of the same importance. There may be some godly and peaceable persons, who yet cannot thoroughly close with everything, which you perhaps may see a necessity of establishing, my next word of advice is, that toward such you would

2 Do as the *Egyptian* midwives did, *Exod.* 1. Spare them for they are *Hebrew* children, and such as belong *to the Israel of God,* though *Jacob* like they have their haltings. This with me is a maxim, *Everyone that is truly conscientious will as really tender the public peace of that Church and State wherein he lives, as he desires to have the private peace of his conscience tendered by that Church and State.* Now unto such as are indeed so qualified, although they may perhaps have gathered some peccant humors, there should be no churlish physic given. Lenitives may serve the turn; seeing there is a divine nature in them, which will not only preserve them from all mortal diseases, but work out those slight distempers by degrees. I often think of that prayer, *Rom. 15. 5, 6. Now the God of patience and consolation, grant you to be likeminded one towards another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.* Why the God of all patience? Surely to imply, that unless God be pleased to beget mutual patience, and forbearance of one another in some things, Christians will never be like minded one towards another according to Christ Jesus; neither will our heavenly Father ever be glorified by all his own children, with one mind and one mouth, according to their duty. In an Army, where the several Regiments are distinguished by several colors, yet all under command of one General, and engaged in one common cause, if the soldiers by reason of some diversity in their colors, should mistake one another for foes, and accordingly charge everyone upon those of the Regiment next adjoining; how inevitable would the ruin of such an host of men be? The Church of Christ is an *Army with Banners,* there always hath been, and will always be some variety of opinion even among the good Soldiers of Jesus Christ: But so long as they are all obedient to the known commands of the Captain General of their salvation (as the Scripture styles Christ) this variety should not engage them in the destruction of one another, lest thereby the Armies of the living God come to be destroyed, and preyed upon by the common enemy.

3 Encourage the woman in her travel, as *Rachel's* midwife once did, *Gen 35. 16, 17. Rachel travelled, and she had hard labor, and it came to pass when she was in hard labor, that the midwife said unto her, fear not, thou shalt have this son also.* She had born *Joseph* before, now the midwife puts her in hope of *Benjamin.* We have already through the unspeakable blessing of God upon your Counsels and Forces, obtained deliverance from a mighty adverse power, that would have ruined us. Reformation is that which we are now groaning for: what satisfaction would it give to hear you saying to *England, Fear not, thou shalt have this son also?* The Church (as I intimated before) is said to travel in the labor of those, her agents, that are called to employments of the greatest moment and difficulty; such are Magistrates, Ministers, Soldiers, and to the first of these sorts it belongs to encourage the other two. *Hezekiah* was a great reformer, and it may be observed, that there is mention twice made of his speaking comfortably to certain persons, 2 *Chron. 30. 22. Hezekiah spake comfortably to all the Levites that taught the good knowledge of the Lord:* And again, *Chap. 32. 6. He set Captains of War over the people, and gathered them together, and spake comfortably to them.* If our faithful and valiant Soldiers

have not received due encouragement, let them have it, I beseech you, to the full: and let me have leave to speak a few words in behalf of our godly Ministers; whose assistance (how useless soever it may be accounted in other affairs) cannot be spared in Ecclesiastical Reformations. *Israel* was not brought out of *Egypt,* but by the concurrence of *Moses & Aaron;* nor the second Temple built, but by joint endeavors of *Zerubbabel and Joshua.* It hath been formerly said by one out of this Pulpit, that you have nothing at all to do in reforming the Church; by another, that none but you have to do in the government of it. I fear not to call both these extremes, and beg your attention to those that take the middle way; whose unanimous voice to the *Parliament of England,* concerning extirpation of Heresies, and removal of abuses out of the Church, is that of *She••aniah* to *Ezra, Arise, for* THIS MATTER BELONGS TO THEE, *we also will be with thee: be of good courage and do it.* We live in an age wherein are many that *do evil with both hands earnestly,* as the Prophet speaks, *Micah* 7. 3. There is therefore need that both our hands should be employed in doing good. Now the two hands of a Christian Kingdom are the Magistracy and Ministry thereof. The business of Reformation calls for both. As we commonly use our hands for the washing and cleansing of each other. So if the Minister be extravagant, the Magistrate may correct him; then the right hand washeth the left: If the Magistrate do amiss, the Minister may admonish him, then the left hand cleanseth the right. But he that makes use of one hand to cut off the other with, destroys his body: such would our condition be, if either Ministers should suffer the Magistracy to be cried down; or Magistrates permit the Ministry to be debased. Scripture and experience bid us hope, that *Amalek* shall then be foiled, and *Israel* prevail, when faith in Christ, and zeal for truth shall support both these hands, as *Aaron* and *Hur* did those of *Moses* upon the mount.

Lastly, for a conclusion of all, let the prayer of faith be of greatest activity when the woman is found to be in greatest extremity. Time was when things were at such a pass even with *Jerusalem* in *a day of trouble, rebuke and blasphemy, that the children were come to the birth, but* ⟨◊⟩ *was no strength to bring forth, Isa.* 37. 3. The case may pe•haps be ours at present, though I will not say it is. ⟨...⟩ am, the wisest course we can possibly take, is to follow ⟨◊⟩ *•zekiahs* good example; who, upon that sad occasion, ⟨◊⟩ not only pray himself, *verse:* 15. but send to *Isaiah,* req••ring him to *lift up a Prayer for the remnant that was* ⟨◊⟩ *verse.* 4. Verily, Honorable and beloved, there is as ⟨◊⟩ need of fasting and prayer at this day, as ever there ⟨◊⟩ since our troubles began. But the assembling of our ⟨◊⟩ from month to month will be in vain, unless that whi•• is tendered to God be the fasting of sincerity and prayer ⟨◊⟩ faith. If while we fast our lusts be surfeited, and ⟨...⟩ outcry our devotion, we must expect to have it much lon•er yet ere the child be borne. Wherefore to add streng•• to our faith, and alacrity to our prayers, let us feed ⟨◊⟩ those interrogations, which have the force of a promise ⟨◊⟩ them, *Isa. 66 9. Shall I bring to the birth, and not cause* ⟨◊⟩ *bring forth, saith the Lord? I that cause to bring forth shall I shut the womb saith thy God?* For my part when ⟨◊⟩ consider that Temple-work hath been always accomplished *not by might or by power, but by the spirit of the Lor•* and call to mind how many *mountains* are already ⟨...⟩ *before* his *Zerubbabels:* I am filled with hopes, ⟨◊⟩ you the Worthies of our *Israel,* whose souls have ⟨◊

〉 all this while to bring forth a Reformation, shall 〈◊〉 day see the travel of your souls, & be fully satisfied: 〈◊〉 as Jesus Christ would not save his people by halves 〈◊〉 leave the work of purchasing redemption for them 〈◊〉 had brought it to a *Consummatum est,* so he will not 〈◊〉 his Church by halves, but carry on the blessed work 〈◊〉 Reformation till, not we only but, all they through••• the world, whose expectations are fastened upon it, sha•• cause to rejoice and say, *It is finished.*

FINI•

P-JA2-2. Armilla catechetica. A chain of principles; or, An orderly concatenation of theological aphorisms and exercitations; wherein, the chief heads of Christian religion are asserted and improved: by John Arrowsmith, D.D. late master both of St Johns and Trinity-College successively, and Regius professor of Divinity in the University of Cambridge. Published since his death according to his own manuscript allowed by himself in his life time under his own hand. - Arrowsmith, John, 1602-1659.

ARMILLA CATECHETICA.

A CHAIN of PRINCIPLES; Or, An orderly concatenation of Theological *Aphorisms* and *Exercitations;* Wherein, *The Chief Heads of Christian Religion are asserted and improved:* By JOHN ARROWSMITH, *D. D.* Late *Master* both of St *Johns* and *Trinity-College* successively, and *Regius Professor* of Divinity in the University of CAMBRIDGE.

Published since his Death according to his own Manuscript allowed by Himself in his life time under his own hand.

ECCLESIASTES 12. 9, 10, 11.

Because the Preacher *was wise, He still taught the people Knowledge. Yea; He gave good heed, and sought out and* set in order *many Proverbs.*

The Preacher *sought to find out* acceptable words, *and that which was written was upright, even* words *of* Truth.

The words *of the* Wise *are as goads and as nails fastened by the* Masters *of the* Assemblies, *and given by one* Pastor.

CAMBRIDGE: Printed by *John Field,* Printer to the University 1659. And are to be sold at the sign of the Seven Stars in *Fleet-street* near S. *Dunstans Church,* LONDON.

To the Reader.

IT is the Profession of the Apostle *Paul* to the *Corinthians* in regard of Himself; That *as a wise Masterbuilderhe had laid the Foundation;* Whereby he would signify and declare thus much unto them: That the laying of the *Foundation* is the work of a *Master-builder,* as also that some skill and *wisdom* is both *required* and *shewn* in the right laying of it.

This hath been Eminently the *care* of the Reverend and Learned *Author* of these ensuing *discourses,* who being sufficiently sensible of the *defect,* as well as *necessity* of a settled and wellgrounded knowledge in the *Fundamentals of the Doctrine of Christ;* hath therefore with all *diligence* applied himself hereunto in this *Treatise,* which he hath left to the world.

Neither was this more seasonable for the *Time* then it was proper and fitting for *the place,* in which at first it received it's Beginning, being in One of the *Schools of the Prophets,* & a Principal *Seminary* of Divines, *St Johns College in Cambridge.* Where being at that time *Master* (and having as yet no other *public* employment, which might take him up) he was willing to

lay himself forth so much the rather in this way of his *Ministry,* by *Catechetical* Lectures in that Chapel on the Evenings of the *Lord's day.* As *Elisha* when he came to *Jericho,* casting *salt* into those *springs* of water, for the preserving of all *savoriness and fruitfulness* in them.

Now these *Sermons* of his he had drawn up (so far as to the *preaching* of them) into a complete *Body of Divinity* in *thirty* distinct *Aphorisms* with their respective *Exercitations;* being also the *sum,* and extract of most of his former labors in the whole course of his ministry; which He had intended (if God had permitted) to have fitted, and prepared for the press. But being *prevented* of this his purpose by a long and tedious *sickness,* and much weakness growing upon him, and at last by *Death* itself; he finished only these *six,* which are now presented to view; and authorized under his own hand for those which he allowed of as his, *Exclusively* to any other besides: and committed them to our care alone for the management of the publishing of them: which accordingly we have endeavored to do with all fidelity.

The *Book* is not unfitly styled (and that by the *Author* himself) *a Chain of Principles.* For such is the *Nature* of the Truths propounded in it; as in order to other *Points* of Divinity, which are *founded* upon them, so likewise to the *Life* of a Christian, which is much *regulated* by them in the right *improvement* of them. Every *Article* of Christian Religion hath somewhat in it of *Principle* to a Gracious and Holy *Conversation* which it is carried and directed unto. Hence 1 *Tim.* 3. 16. It is said, *Great is the mystery of Godliness, God manifested in the flesh &c.* The Incarnation, Passion, Resurrection, Ascension of *Christ* and the like they are all matters of *Godliness:* because that they *tend* to *Godliness* in the *Nature* and Discovery of them, as also *promote* Godliness in the true *Compliance* and closing with them.

It is called *A Chain of Principles* for sundry reasons likewise.

First, From the *Connection,* which they have one with another. For like as in a *chain* there are divers *links* joined together, and these in a mutual *dependence* & concomitancy and subordination; Even so is it likewise with the *Doctrines and Principles* of Christian Religion. *They* are *connected,* and knit so together, as that there cannot be a denial of *one* of them: but *more* will consequently fall with it. Look as in things necessary to *be done,* there is a dependence and connection of *Commands,* so that he, who breaketh *one* Law is interpreted to break *all the rest,* & to be guilty of an *Universal* transgression; because he sins against that *General Authority,* whereby all the rest were given; so also in things necessary to be *believed;* he that denieth *One* Article of faith which is offered to him by God to be received, *denieth the Faithit self* in the *latitude* of it: as sinning against the *General Veracity* of him that propounds it, and weakening all *other Truths,* which are dependent upon it. Though perhaps in so doing, he may not always *actually intend* it.

Secondly, A *Chain* also for that special *Concord* and Agreement which it breedeth (and *ought* to breed) in those that *profess* it, notwithstanding all collateral and circumstantial differences whatsoever. The *Principles* of Christianity as they are united within *themselves,* so they do marvelously unite *those* who do really and cordially *embrace* them, and make them to *speak thesame thing that there be no divisions amongst them;* But to be perfectly joined together in the *same mind, and in the same judgment:* as the *Apostle* expresseth it. From thence it cometh

to pass, that there is so much *disunion* in *Affection* because there is so much *distraction* in *opinion.* Whereas the *Primitive Believers,* whiles they were all of *one Faith,* they were answerably all of *one heart* and *of one soul;* and so *preserving the unityof the spirit in the bond of peace.*

Thirdly, *A Chain* also for the *worth* and dignity of it, Prov. 1. 9. *They shall be an ornament of Grace unto thine head, and Chains about thy neck.* Persons of *Quality* and Authority they are wont to wear their golden *Chains* wherewith they are set out and adorned. It is the expression of *Christ* to his *Church,* Cant. 1. 10. *Thy cheeks are comely with rows of jewels. Thy neck with chains of Gold.* And again, Canticles 4. 9. *Thou hast ravished my heart, my sister, my spouse, thou hast ravished my heart with one of thine eyes, with one* Chain *of thy neck.* This *system* and Body of Truth which is here in part commended unto us, is the precious and glorious *chain* upon the neck of the true *Spouse* of *Christ,* which makes her to look pleasingly, and amiably in the eyes of her *Beloved,* and distinguishes her from all false and *counterfeit lovers.*

To all this we may finally add, what it is in the very *work* itself, and the *contrivances* of it: wherein (not to *anticipate* the thoughts of *others* that shall peruse it) *soundness of judgment* with *elegancy of expression;* Sublimity of *Notion* with sobriety of *spirit;* Variety of *reading* with accurateness of *composure;* Sweetness of *wit* with savoriness of *heart,* do seem to be *linked* together in so rare, and happy a *conjunction,* as which makes this *Chain of Principles*to be a chain of *Pearls.*

The Lord by his holy *spirit* set home the *Truths* in it upon the hearts of all those who shall be made *partakers* of it. *To him be Glory in the Church by Christ Jesus throughout all ages world without end.*

Amen.

*Cambridge,*Novemb. 2. 1659.

- THOMAS HORTON.
- WILLIAM DILLINGHAM.

A Collection of the several *Aphorisms* and *Exercitations* contained in the ensuing TREATISE.

- APHORISM. I. *Pag.* 1.

MAns blessedness consisteth not in a confluence of *worldly accommodations,* which are all vanity of vanities; but in the fruition of *God in Christ,* who only is the strength of our hearts, and our portion forever.

- EXERCITATION 1. *Pag.* 2.

Psal. 144. end opened. *Blessedness what.* Solomon's *scope in* Ecclesiastes. *Why he stiles himself* Coheleth. *His testimony concerning the creatures. Their threefold transcendent vanity.*

Intellectual accomplishmentsbrought under the same censure, by reason of the folly, enmity, anxiety, and insufficiency that attend them. An apostrophe to the world.

- EXERCITATION 2. *Pag.* 20.

A gloss upon Psalm 36. 8. *God in Christ a soul-satisfying object. The circular motion of human souls, and their only rest. A threefold fullness of God and Christ opposite to the threefold vanity of the creatures.*

- EXERCITATION 3. *Pag.* 29.

Two conclusions from Psalm 73. 25, 26. *The Psalmists case stated. The frequent complication of corporal and spiritual troubles. How God strengtheneth his people's hearts against their bodily distempers; how under discouragements of spirit. The secret supports of saving grace. What kind of portion God is to the Saints. A congratulation of their happiness herein.*

- EXERCITATION 4. *Pag.* 43.

The first inference grounded upon Isaiah 55. 1, 2. by way of invitation, backed with three encouragements to accept it, viz. *The fullness of that soul-satisfaction which God giveth, the universality of its tender, and the freeness of its communication. The second by way of expostulation, and that both with worldlings and Saints. A conclusion by way of soliloquy.*

- APHORISM. II. *Pag.* 61.

We are conducted, to the fruition of God in Christ by Christian Religion, contained in the divine oracles of holy Scripture.

- EXERCITATION 1. *Pag.* 61.

The safe conduct of Saints, signified by the pillar in Exodus, *performed by the counselof God himself, the abridgement whereof we have in the doctrine of Christian Religion. How that tends to blessedness.*

- EXERCITATION 2. *Pag.* 72.

The insufficiency of other Religions for bringing men to the enjoyment of God inferred from their inability to discover his true worship. John 4. 24. opened. *God to be worshipped in and through Christ a lesson not taught in natures school. Faults in* Aristotle's Ethics.

- EXERCITATION 3. *Pag.* 84.

Oracles of God vocal, or written. Books of Scripture so called in five respects, viz. *In regard of their declaring and foretelling, their being consulted, prized and preserved.*

- EXERCITATION 4. *Pag.* 95.

How Scripture-Oracles far excel those of the heathen in point of perspicuity, of piety, ofveracity, of duration, and of Authority. The divine authority of Scripture asserted by arguments. An inference from the whole Aphorism.

- APHORISM III. *Pag.* 111.

Scripture-Oracles, supposing it sufficiently clear by the light of Nature, that there is a God, make a further discovery of what he is in his Essence, Subsistence and Attributes.

- EXERCITATION 1. *Pag.* 111.

1 Corinth. 15. 34. expounded. *Opinionists compared to sleepers and drunkards. Three observations from the end of the verse. What knowledge of God is unattainable in this life. What may be had. The knowledge we have concerning God distinguished into* Natural, Literal, *and* Spiritual.

- EXERCITATION 2. *Pag.* 120.

That there is a God, the prime dictate of natural light; deducible from man's looking backward to the creation, forward to the rewards and punishments dispensed after death, upward to the Angels above us, downwards to inferior beings, within ourselves to the composition of our bodies, and dictates of our consciences, about us to the various occurrences in the world.

- EXERCITATION 3. *Pag.* 129.

Reasons three ways of discovering God fall short of manifesting what he is. The expression in Exod. 3. 14. *most comprehensive. A brief exposition thereof. Satan's impudence. Nature and art both unable to discover the Trinity. What Scripture revealeth about*
it. Basils *memento.* Julians *impiety.* Socinians *branded. The three Persons compared to those three wells in* Genes. 26.

- EXERCITATION 4. *Pag.* 143.

Divine Attributes calling for transcendent respect. They are set down in the Scripture so, as to curb our curiosity, to help our infirmity, to prevent our misapprehensions, and to raise our esteem of God. Spiritual knowledge superadding to literal clearness of light, sweetness of taste, sense of interest, and sincerity of obedience.

- APHORISM IV. *Pag.* 155.

Goodness and Greatness are Attributes so comprehensive, as to include a multitude of divine perfections.

- EXERCITATION 1. *Pag.* 155.

God described from goodness and greatness both without and within the Church. A lively portraiture of his goodness in the several branches thereof. Exod. 34. 6, 7. *Bowels of mercy implying inwardness andtenderness. Our bowels of love to God, of compassion to brethren. Mercy not to be refused by unbelief, nor abused by presumption.*

- EXERCITATION 2. *Pag.* 169.

Grace what. From it spring Election, Redemption, Vocation, Sanctification, & Salvation. A Caveat not to receive it in vain. It purgeth and cheereth. Glosses upon Tit. 2. 11, 12. and 2 Thess. 2. 26, 27. *The*

exaltation of free grace exhorted to. Longsuffering not exercised towards evil Angels, but towards men of all sorts. It leadeth to repentance; is valued by God, and must not be slighted by us. A dreadful example of goodness despised.

- EXERCITATION 3. *Pag.* 181.

The bounty of God declared by his benefits, viz. *giving his Son to free us from hell, his Spirit to fit us for heaven, his Angels to guard us on earth, large provisions inthe way, and full satisfaction at our journeys end.* John 3. 16. James 1. 5. and Psal. 24. 1. *Glossed.* Isai. 25. 6. *Alluded to. Inferences from divine Bounty, beneficence to Saints; not dealing niggardly with God, exemplified in* David, Paul, *and* Luther. *Truth in God is without all mixture of the contrary. It appears in his making good of promises, and threatenings; teaching us what to perform and what to expect.*

- EXERCITATION 4. *Pag.* 201.

Keeping mercy for thousands *explained. Men exhorted to trust God with their posterity.* Luther's *last Will and Testament. Iniquity transgression and sin what. Six Scripture expressions setting out the pardon thereof. God's goodness therein. Faith and repentance the way to it. Pardon in the Court of Heaven, and of Conscience. The equity and necessity of forgiving one another. We are to forgive as God for Christ's sake forgiveth us,* viz.*heartily, speedily, frequently, thoroughly. A twofold remembrance of injuries, in* cautelam *& in* vindictam.

- EXERCITATION 5. *Pag.* 223.

The latter clauses of Exod. 34. 7. so translated and expounded as to contain an eight branch of divine goodness, viz. *Clemency in correcting. Equity in visiting iniquities of the fathers upon the children. Clemency in stopping at the third and fourth generation. A lesson for magistrates. A speech of our Queen Elizabeth. God's proclamation in* Exodus 34. *Improved by Moses in* Numbers 14.

- EXERCITATION 6. *Pag.* 234.

Job. 11. 7, 8, 9. *expounded of divine Greatness. Three reasons of that Exposition, with the resolution of a question about it. The height of God's universal, unaccountable, omnipotent Sovereignty proved and improved.*

- EXERCITATION 7. *Pag.* 253.

The depth of Divine Omniscience seen in discerning the deep things of man, yea of Satan, yea of God. Our Nescience discovered and acknowledged. The longitude of God's perfection stated. Eternity proper to him. Not assumed by, or ascribed to men without blasphemy.

- EXERCITATION 8. *Pag.* 263.

Divine Immensity shadowed out by the breadth of the Sea. Divine Omnipresence cleared and vindicated. The proposal hereof as an antidote against sinning in secret. Five practical Corollaries from the greatness of God in general.

- APHORISM. V. *Pag.* 277.

The Goodness and Greatness of God are both abundantly manifestedby his decrees of Election and Preterition, together with his works of Creation and Providence.

- EXERCITATION 1. *Pag.* 277.

How predestination cometh to be treated of here. Election described from the Nature, Antiquity, Objects, Products and Cause of it. Rom. 11. 33. 2 Tim. 1. 9. with Tit. 1. 2. Ephes. 1. 4. with Matth. 25. 34. opened. *Of Acts supposing their objects. Of acception of persons, what it is; and that Predestination doth not import it.* Acts 13. 48. *Expounded and vindicated. Whether one Elect may become a reprobate? The negative maintained, and* 1 Cor 9. 24, 25, 26. *cleared.* Ephes. 5. and 11. *enlightened. Concerning the good pleasure of God's will and the counsel thereof.*

- EXERCITATION 2. *Pag.* 310.

*Preterition described. The term defended.*Ephes. 1. 4. compared with Revel. 17. 8. Ephes. 1. 9. and Rom. 9. 13. expounded. *God not bound to any creature, except by promise. The parable in* Matth. 20. *urged. The three consequents of negative reprobation.* Dr Davenants *Animadversions against* Mr Hoards *book recommended. The goodness of God manifested in Election, as in a most free, peculiar, ancient, leading, and standing favor.*

- EXERCITATION 3. *Pag.* 327.

An Introduction to Romans 9. *Most part of that chapter expounded, together with sundry passages in chapter* 10, *and* 11. *for proof of these two conclusions.* 1. *That* Paul *in* Rom. 9. *doth upon occasion propound and prosecute the doctrine of Predestination. 2. That he derives the Decree of preterition from the Sovereign greatness of God. A Consectary showing how useful the said doctrine is to sober minds.*

- EXERCITATION 4. *Pag.* 359.

Creation what. Pythagoras and Trismegist. Hebr. 6. 3. opened. *Scripture-Philosophy.* Ex nihilo nihil fit, *how true. Creature what. God's goodness in works of creation, particularly in the framing of Adam. The consultation upon which, pattern after which, parts of which he framed. Two histories, one of a Priest, the other of a Monk. The original of body and soul improved.*

- EXERCITATION 5. *Pag.* 381.

The same and other attributes of God declared from his providential dispensations, the interchangeableness whereof largely discoursed of and applied from Ecclesiastes 7. 14. *A gloss upon* Isaiah chap. 10. 11. *Chearfulness a duty in six respects; Crosses how to be considered.*

- APHORISM VI. *Pag.* 400.

Providence extends itself, not only to all created beings and to all human affairs, especially those that concern the Church: but even to the sins of Angels and men.

- EXERCITATION 1. *Pag.* 400.

Introduction concerning the contents of this Aphorism. *Providence over all created beings. Preservation of men to be ascribed to God himself, not to good men, yea not to good Angels, in whom heartsearching and patience wanting. Providence reaching to human affairs: Oeconomical, Civil, Military, Moral and Ecclesiastical.* Anastasius *his design frustrate. Rome and our nation instanced in.* J. G. *castigated.*

- EXERCITATION 2. *Pag.* 415.

Deuteron. 11. 12. opened. *God's care overthe Church proved from the provision he makes for inferior creatures. From Israel's conduct. From the experiments and acknowledgements of Saints in all ages. Experiments of the virgin* Mary, Rochellers, Musculus, *acknowledgements of* Jacob, David, Psalmist, Austin *and* Ursin. *From God's causing things and acts of all sorts to cooperate unto the good of the Saints.* Isaiah 27. 2, 3. explained. *The Church preserved from, in, and by dangers.*

- EXERCITATION 3. *Pag.* 438.

Hard-heartedness made up of unteachableness in the understanding, untractableness in the will, unfaithfulness in the memory, unsensibleness in the conscience, and unmoveableness in the affections. Metaphors to express it from the parts of man's body, stones and metals, A soft heart. Mischief, searedness and virulency attendants of hardness. God's concurring thereunto by way of privation, negation, permission,presentation. Tradition to Satan. Delivering up to lusts and infliction.

- EXERCITATION 4. *Pag.* 463.

Objections against, and Corollaries from the foregoing propositions. *The least things provided for.* Luther's *admonition to* Melancthon. Maximilians *address.* Pliny's *unbelief. The Psalmists stumble at the prosperity of the wicked. His recovery by considering it was not full, was not to be final. The superintendency of Providence over military and civil affairs in particular. The Churches afflictions. Promises cautioned. Duty of casting care upon God. He no author of sin. The attestation of this State, and of this writer.*

A CHAIN OF THEOLOGICAL *PRINCIPLES,* Or, An orderly concatenation of *Aphorisms* and *Exercitations,* Wherein *The chief heads of Christian Religion are asserted and improved.*

APHORISM I. Mans blessedness consisteth not in a confluence of *worldly accommodations,* which are all vanity of vanities; but in the fruition of *God in Christ,* who only is the strength of our hearts & our portion forever.

EXERCITATION 1. Psal. 144. end opened. *Blessedness what.* Solomon's *scope in* Ecclesiastes. *Why he stiles himself* Coheleth. *His testimony concerning the creatures. Their threefold transcendent vanity. Intellectual accomplishments brought under the same censure, by reason of the folly, enmity, anxiety and insufficiency that attend them. An apostrophe to the world.*

§. 1. THis is a case, which hath long since been determined by the Prophet *David,* who in Psalm the hundred forty fourth, after he had twice charged those, whom he calls *strange*

children, with a *mouth speaking vanity,* once in the eighth, and again in the eleventh verse, goeth on to record (as good Interpreters ancient and modern do conceive) the substance of their vain talk in a way of boasting about their flourishing condition in reference to thriving of children, *Our sons,* say they, *are as plants grown up in their youth* (not wishing they *might,* as we read it, but boasting they *were) our daughters ascorner-stones polished after the similitude of a palace;* To plenty of provision, *Our garners are full affording all manner of store;* To increase and usefulness of cattle, *Our sheep bring forth thousands and ten thousands in our streets, Our oxen are strong to labor;* To peace and tranquility of estate, *There is no breaking in, nor going out, no complaining in our streets.* Hereupon they applaud themselves, and as placing their happiness in such outward accommodations, say, as it is in the former part of verse the fifteenth, *Happy is the people that are in such a case.* Which sense is extremely favored, not only by the vulgar Latin, inserting *Dixerunt,* but also by the Septuagint, who render it by 〈in non-Latin alphabet〉, both concur ring to have it read, *They pronounced the people blessed that were in such a case.* Then come in the last words according to this interpretation, as the Psalmists resolution in the point, by way of *Epanorthosis,* or in express contradiction rather to so gross a mistake, *yea blessed are the people which have the Lord for their God.*

§. 2. There is one *center* in which the desires of all men meet, however distanced in the *circumference;* One *port,* for which they are all *bound,* although *imbarked* in several vessels, and affecting different winds to *sail* by. That center and port is *Blessedness,* which may admit of this description. It is the acquiescence of rational appetites in an object so full of real and durable goodness, as to be able fully to satisfy all their longings. The question debated in *Ecclesiastes* is, whether anything under the sun be such an object. The Preacher resolves it in the negative, by reason of that universal *vanity,* which overspreads the whole creation. Therefore it is, that *the eye* (as he telleth us) *is not satisfied with seeing, nor the ear with hearing,* because these two senses of discipline, when they have given their utmost intelligence cannot present the soul. of man, with any created accommodations *perfectly* good without *defect,* and *perpetually* good without *decay. Solomon* was one that had both *men* and *money* at command, to assist him in making difficult and costly experiments; a *wise heart* able to dive into natures secrets; a *peaceable reign,* in which he met with nothing to take him off from the work, or disturb him in it; *strong inclinations* and constant *endeavors* to find out the utmost of what could possibly be discovered in any creature, yet he it is that concludes, upon *trial,* not upon *hear-say,* or conjecture, *Vanity of vanities,* saith Coheleth, *vanity of vanities, all is vanity.*

§. 3. *Coheleth,* which is the style he gives himself in that Book, comes from a root, that signifies to *collect* and *gather,* and, though it be of a feminine termination, is, for want of a common gender in the Hebrew tongue, (as other words of the like form) capable enough of a masculine construction. To him it may be thought agreeable upon four different notions, each whereof contributeth much validity to what he testifies. First as a *Preacher,* who having *gathered* sundry arguments to convince the sons of men of the insufficiency of all things below God himself to render them happy, in that Discourse speaks as to a *Congregation;* whereas in the *Proverbs* he had spoken as to one man, frequently using this compellation, *My son.* So *Jerome,* and *Cajetan.* Secondly as *a writer,* who had *collected* into a *Synopsis* all the opinions of those, who had been taken for wise men by their several followers concerning

happiness, confuting such as were erroneous. So *Grotius.* Thirdly as a *Student,* who had *gathered* much wisdom by observation and experience, which he there gives demonstration of. So *Broughton.* Lastly as a *Penitent,*who having by his gross idolatry and other sins fallen from communion with the people of God, and being desirous to have his return stand upon record, and to testify his repentance in that book, for the Churches satisfaction *gathers* together many experiments of his own personal folly, and makes an humble confession of them: whereupon he was restored, and again *gathered* into the bosom of the Church. So *Cartwright* and *Junius.* The *witness* we see is beyond exception.

§. 4. In his Testimony, *Vanity of vanities, vanity of vanities all is vanity,* the Assertion is repeated, as in *Pharaohs* dream, to show its *certainty;* and the term of vanity doubled, partly to manifest the *transcendency* thereof, as the most holy place was styled *The Holy of Holies,* and the most eminent Canticle *The Song of Songs:* and partly to note the *multiplicity,* as Scripture calleth that the *Heaven of Heavens,* which, being highest, contains many heavens within its circumference. For there is in the creatures a threefold transcendent vanity; as may appear in that they are

First so *unprofitable,* as to be *hurtful* withal. Upon this the Preacher seems to have had a special eye, because after *All is vanity,* he subjoins immediately *What profit hath a man of all hislabour, which he hath taken under the sun?* He hath done nothing but filled his hands as it were with air, who hath been toiling all his days to replenish his chests with wealth: And *what profithath he that hath labored for the wind?* Just so much, and no more, then that Emperor got, who having run through various and great employments, made this open acknowledgement, *Omnia sui, sed nihil prosuit,* I have been all things, but it hath advantaged me nothing at all. Neither are they simply *unprofitable,* but this sore evil did Solomon see under the sun, namely, *Riches kept for the owners thereof totheir hurt.* They often prove prejudicial to the outward man, exposing it to danger. Who ever robbed a poor beggar, or begged a poor fool? more often to the inward: whence that of Agur, *Give me not riches, but feed me withfood convenient for me; lest I be full, and deny thee, and say who is the Lord?* As if abundance made way for Atheism in those that know not how to manage it. Plenty betrays many souls to slavery. Which made the good Emperor *Maximilian* second of that name, when a mass of treasure was brought in, refused to have it hoarded up, professing himself *A keeper of men, not ofmoney,* and fearing lest by falling into love therewith he should cease to be a Sovereign Lord, and become a servant to the mammon of unrighteousness.

§. 5. Secondly so deceitful as to frustrate expectation when men's hopes of advantage by them are at the highest. Let him that would rightly conceive of vanity (saith a late Casuist) imagine the Idea of a thing made up of nothing as the matter, and a lie as the form of it. Scripture speaks of *lying vanities,* and useth the terms deceitful and vain as equipollent. *Favor* (saith *Bathsheba) is deceitful, andbeauty is vain.* The Poet interprets *Vanus* by *mendax;* and in old Latin *vanare* was the same with *fallere.* The creatures are wont shamefully to frustrate men's hopes, and seldom or never make good to the *enjoyer* what they promised to the *expectant.* Yea as *Jonahs* gourd (having done him no service in the *night,* when he needed it not) withered in the *morning,* when he hoped for most benefit by it against the ensuing heat of

the day: so the blessings of this world frequently wither at such times as we looked to find the most freshness in, and refreshment from them. None but *Haman* was invited with the King to Queen Esther's banquet; this filled his bladder with windy hopes, which ended soon after in his ruin.

§. 6. Thirdly so inconstant and mutable as to be gone all on the sudden without giving their owners warning. That is said to be vain which vanisheth. *Man is like to vanity,his days are a shadow that passeth away.* Accordingly the two sons of the first man carried in their names *a memorandum* of what they and their posterity were to expect. *Cain* signifies possession, *Abel* vanity: All the possessions of this world are of a vanishing nature, and liable to a speedy decay; or rather, they are not *Possessions* but *Pageants,* which whilst they please us, pass away from us in a moment. Those we have here are running banquets, delicate, and served in with state, but soon over. How many doth swift destruction snatch every day out of the arms of worldly felicity, and stab to the heart at one blow! Behold *Belteshazzar* in the midst of his cups and concubines struck into a deadly trembling. *Herod,* when the people had newly invested him with a Godhead presently, ere it was well on, had it pulled over his ears, and became a prey to worms. The rich man in our Savior's parable invited himself to a feast of delicacy, and talked of prosperity laid up for many years; but that very night was his soul required of him to pay the reckoning.

§. 7. These things duly weighed, I could not but be affected with that gallant speech of a Christian writer, *Ifthe fruition of all the world were to be sold, it would not be so much worth as the labor of ones opening his mouth only to say, I will not buy it:* Yet wondered less at it, when I remembered how much some even heathen Philosophers have disdained to think of scraping to themselves an happiness out of the worlds dunghill, how generously they have professed their living above such accommodations as it affords. I am really greater (could *Seneca* say) and born to far greater things then that I should become a slave to my outward man. For there are some higher acquests gloried in by more sublimed flesh and blood, as much more conducing to blessedness, I mean intellectual accomplishments of wisdom and learning. Yet, as when the enquiry was *Where shall wisdom be found and where is the place of understanding? Thedepth said it is not in me, and the sea said it is not with me;* So if the like question be put concerning *Happiness,* worldly wisdom itself must return the like answer, and say *It is not in me,* by reason of the folly, enmity, anxiety and insufficiency that attend it, so as the Preacher might well determine even of it, *This is also vanity.*

§. 8. I. Folly. *The wisdom of this world is foolishness with God.* So the Apostle, who speaking elsewhere of those who bore the name of most knowing men, saith *They became vain in their imaginations and their foolish heartwas darkened, professing themselves wise, they became-fools.* With men indeed a little science may make a great show; but he only is wise in God's esteem who is wise to salvation. Give me a man as full of policy as was *Achitophel,* of eloquence as *Tertullus,* of learning as the *Athenians* were in *Paul's* time; If with *Achitophel* he plot against the people of God, with *Tertullus* have the poison of asps under his lips, with those *Athenians* be wholly given to superstition; for all his policy, eloquence, and learning, one may be bold to call him *fool* in Scripture-language. The learned *Logician,* whom Satan daily deceiveth by

his *sophistry,* and keeps from offering up to God *reasonable* service, is no better then a *fool* for all his skill: Nor the subtle *Arithmetician* who hath not learned to *number his days* that he might apply his heart to saving wisdom: Nor the cunning *Orator,*who although he be of singular abilities in the art of persuading men, is of *Agrippa's* temper himself but *almost persuaded to be a Christian.*

§. 9. II. Enmity. *The wisdom of theflesh is enmity against God.* He that calleth it so, found it to be so indeed in his own experience; for *Paul* was nowhere more opposed then in *Greece* the eye of the world, more derided then at *Athens* the eye of *Greece.* Whence it is that S. *James,* not contenting himself with the epithets of *earthly* and *sensual,* brands it also with the name of *Devilish* wisdom. What else was *Matchievel* but the Devils professor in politics, as *Arius, Socinus,* and such like masters of *error* have been in Divinity? And of such *Devilish* wisdom what other issue can be expected but that it should lead men to the *Devil* from whom it came? where *Bernard* leaves them saying, *Suffer the wise men of this world to go wisely down to hell.*

§. 10. III. Anxiety. Wisdom is neither attained with ease, as requiring *much study* which is *a weariness to the flesh;* neither doth it, when attained, administer ease, but the contrary rather: for when study hath been midwife to knowledge, knowledge becomes nurse to grief. Let *Solomon* speak; *I gave my heart to know wisdom, I perceivedthat this also is vexation of spirit. For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow.* Many and dreadful are the damps that seize upon such as dig deep in the mines of learning. Sharp wits like sharp knives do often cut their owners fingers. The deep reach of a prudent man makes him aggravate such evils as are already come upon him, by considering every circumstance so as to accent every sad consideration, and anticipate such as are yet to come, by galloping in his thoughts to meet them. Had not *Achitophel* been so wise, as to foresee his inevitable ruin in the remote causes of it, when *Hushai's* counsel was embraced, he would never have made so much hast, as he did, to hang himself.

§. 11. Lastly Insufficiency to render men either *holy* or *happy.* For when the worldly-wise have dived into the bottom of Natures sea, they are able to bring up from thence instead of these pearls of price, nothing but hands full of shells and gravel. Knowledge indeed and good parts managed by grace are like the rod in *Moses* his hand wonder-workers; but turn to serpents when they are cast upon the ground, and employed in promoting earthly designs. Learning in religious hearts like that gold in the Israelites ear-rings is a most precious ornament: But if men pervert it to base wicked ends, or begin to make an idol of it, as they did a golden calf of their ear-rings, it then becomes an abomination. Doubtless these later times, wherein so many knowing men are of a filthy conversation, and have joined feet of clay to their heads of gold, would have afforded good store of additional observations to him that wrote the famous book concerning *the vanity of Sciences,* which appeareth in nothing more then their inability to produce suitable deportment in such as enjoy them; without which there can be no solid foundation laid for true happiness.

§. 12. Wherefore bething thyself at length, O deluded world, and write over all thy school-doors, *Let not thewise man glory in his wisdom;* Over all thy court-gates, *Let not the mighty man*

glory in his might; Over all thy Exchanges and Banks, *Let not the rich man glory in his riches.* Write upon thy looking-glasses that of *Bathsheba, Favor isdeceitfull and beauty is vain;* Upon thy Mewes and Artillery-yards that of the Psalmist, *God delighteth not in the strengthof an horse, he taketh not pleasure in the legs of a man;* Upon thy Taverns, Inns, and Alehouses, that of *Solomon, Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise;* Upon thy Magazines and Wardrobes, that of our *Savior, Lay not up for your selvestreasures on earth, where moth and rust doth corrupt, & where thieves break through and steal.* Write upon thy Countinghouses that of *Habakkuk, Woe to himthat increaseth that which is not his, how long? and to him that ladeth himself with thick clay.* Thy Play-houses that of *Paul, Lovers of pleasure more then loversof God.* Thy banqueting houses, that of the same holy Apostle, *Meats for the belly and the belly for meats, but God shalldestroy both them and it;* Yea upon all thine Accommodations that of the Preacher, *All is vanity and vexation ofspirit.*

EXERCITATION 2. A gloss upon Psalm 36. 8. *God in Christ a soulsatisfying object. The circular motion of human souls, and their only rest. A threefold fullness of God and Christ opposite to the threefold vanity of the creatures.*

§. 1. WHat shall we then say? Are the sons of men, in whom such strong desires and longings after blessedness are implanted left without all possible means of attaining that in which rational appetites may acquiesce? God forbid. *They shall be abundantly satisfied, with the fatnessof thy house, and thou shalt make them drink of the river of thy pleasures:* so *David* to God concerning such as put their trust under the shadow of his wings. Creature-comforts are but *lean* blessings in comparison, there is a *fatness* in God's house, such as *satisfies,* and that *abundantly.* They afford but *drops,* Christ *a river* of pleasures. Look as when an Army of men comes to drink at a mighty river, a *Jordan,* a *Thames,* they all go satisfied away, none complaining of want, none envying another, because there was water enough for them all: whereas had they come to a little brook there would not have been found enough to quench the thirst of everyone. So here. The creatures are small brooks that have but a little water in them, yea *broken cisterns that holdno water:* No wonder if souls return empty from them. But Christ hath a river for his followers, able to give them all satisfaction. We must not expect more from a thing then the Creator hath put into it. He never intended to put the virtue of soul-satisfying into any mear creature, but hath reserved to himself, Son and Spirit the contenting of spirits as a principal part of divine prerogative. To such as expect it elsewhere, that person or thing they rely upon may say as *Jacob* did to *Rachel, Am I in God's stead?*

§. 2. Certain it is that none can make our souls happy but God who made them, nor any give satisfaction *to* them but Christ who gave satisfaction *for* them. They were fashioned at first according to the image of God, and nothing short of him who is styled *the brightness of his Fathers glory, andthe express image of his person can replenishthem.* As when there is a curious impression left upon wax, nothing can adequately fill the dimensions and lineaments of it but the seal that stamped it. Other things may cumber the mind, but not content it. As soon may a trunck be filled with wisdom as a soul with wealth; and bodily substances nourished with shadows, as rational spirits fed with bodies.

Whatsoever *goodness* creatures have is *derivative,* whatsoever *happiness* they enjoy stands in reduction to the *Original* of their being. The *motion* of immortal souls is like that of celestial bodies purely *circular.* They rest not without returning back to the same point from whence they issued, which is the bosom of God himself. Fishes are said to visit the place of their spawning yearly, as finding it most commodious for them; and sick patients are usually sent by physicians to their native soil, for the sucking in of that air from which their first breath was received. Heaven is the place where souls were produced; the spirit of man was at first breathed in by the *Father of spirits,* and cannot acquiesce till he be enjoyed, and heaven in him.

§. 3. Witness was born to this truth by the *Amen,* the faithful and true witness, when speaking of those whom the Father had given him, he uttered that remarkable assertion, *Thisis life eternal that they may know thee, and Jesus Christ whom thou hast sent.* Also when he made his followers that promise of rest, *Come unto me all ye that labor,and are heavy laden, and I will give you rest. Take my yoke upon you,* &c. *and ye shall find rest to your souls. God* would not rest from his works of creation till *man was framed: Man* cannot rest from his longing desires of indigence till *God be enjoyed.* Now since the fall God is not to be enjoyed but in and through a *Mediator:* Therefore when any man closeth with Christ, and not till then, he may say with the Psalmist, *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.* That which the King of Saints testified will be most readily attested by all his loyal subjects. Enquire of such as are yet *militant* upon earth, wherein their happiness consists, the answer will be in their having *fellowship withthe Father, and with his Son Jesus Christ.* Let those who are *triumphant* be asked what it is that renders their heaven so glorious, their glory so incomprehensible, ye shall have no other account but this, it is because they have now attained a complete fruition of that all-sufficient, alsatisfying, ever-blessed and ever-blessing object *God in Christ.*

§. 4. Nor can it easily be denied by such as consider that in this object there is found a *threefold fullness,* opposite to the *threefold vanity* in the creatures, which I discoursed of before. First a fullness of *utility* opposite to their *unprofitableness.* Infinite goodness extends itself to all cases and exigence without being limited to particulars, as created bonity is. Hence in the Scripture *God* and *Christ* are compared to things most extensive in their use, and of most universal concernment. Philosophers look at the *Sun* as an universal cause: Christ is called *the Sun ofrighteousness* by the Prophet; and *TheLord God,* saith the Psalmist, *is a Sun and shield.* In a Tree the root beareth the branches, and the branches fruit. Christ is both root and branch. A root in Isaiah, *In that day shall there be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.* A branch in Zechariah, *Behold I will bring forth my servant the Branch.* In a building the foundation and corner-stone are most considerable in point of use. Christ is both. *Thus saith the Lord God, behold Ilay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation.* In military affairs what more useful for offense then the sword, for defense then the shield? The Lord is both. *Happy art thou O Israel who is likeunto thee O people? saved by the Lord the shield of thy help, and who is the sword of thine excellency.* In civil commerce money is of most general use for the acquiring of what men need, of which *Solomon* therefore saith *It answereth*

allthings (whence it is that worldlings look at a full chest as having a kind of Deity in it, able to grant them whatsoever their hearts desire) of *God in Christ* it is most true. He only can answer all the desires, all the necessities of his people; and is accordingly said to be their *silver and gold* as *Junius* renders the place in *Job.* To him a soul may not only say as *Thomas* did, *MyLord and my God,* but as another, *Deus meus & omnia, My God and my all.*

§. 5. Secondly a fullness of *truth* and *faithfulness* opposite to their *deceit.* The creatures do not, cannot perform whatsoever they promise, but are like deceitful brooks, frustrating the thirsty travellers expectation. We read of *Semiramis* that she caused this Motto to be engraven upon her tomb, *If any King stand in need of money, let him break open this monument. Darius,* having perused the inscription, ransacks the sepulcher, finds nothing within, but another writing to this effect, *Hadst thou not been unsatiably covetous, thou wouldest never have invaded a monument of the dead.* Such are all the things of this world. They delude us with many a promising Motto, as if they would give us hearts ease; but when we come to look within, instead of contentment, afford us nothing but *conviction*of our folly in expecting *satisfaction* from them. With God it is otherwise. *He is faithful that promised,* saith the Apostle; And again, *Faithful is he thatcalleth you, who also will do it. I am the way,* saith Christ of himself, *the truthand the life.* In him believers find not less, but more then ever they looked for; and when they come to enjoy him completely are enforced to cry out, as the Queen of Sheba did, *The half wasnot told me.*

§. 6. Thirdly a fullness of *unchangeableness* opposite to their *inconstancy.* This God challengeth to himself, *I amthe Lord, I change not;* And Jesus Christ is said to be *the same yesterday, and today,and forever.* Another Apostle, speaking of *the father of lights, from whom descendsevery good and perfect gift,* (therein alluding, as *Heinsius* conceives, to the High Priest his Urim and Thummim, that is lights and perfections; to Urim in these words father of *lights,* to Thummim in these *Perfect* gift) tells us that with him is *no variableness neithershadow of turning.* The metaphor is thought by some to be borrowed from the art of painting, wherein pictures are first rudely *shadowed;* then *drawn to the life.* In the creatures we find a full *draught* and lively *portraiture* of mutability; but not so much as the *rudiments* of a draught, as the least *line* or *shadow* of it in God and Christ.

EXERCITATION 3. Two conclusions from Psalm 73. 25, 26. *The Psalmists case stated. The frequent complication of corporal and spiritual troubles. How God strengtheneth his people's hearts against their bodily distempers; how under discouragements of spirit. The secret supports of saving grace. What kind of portion God is to the Saints. A congratulation of their happiness herein.*

§. 1. FRom that pathetical passage in one of the Psalms, *Whom haveI in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever.* these two conclusions may be raised.

1. There is no person or thing in heaven or earth short of God in Christ to be looked upon and desired as our utmost good.

2. The fruition of God in Christ is able to make and to continue a man happy even in the midst of utmost extremity.

The former I have treated of in the foregoing exercitations, intending to handle the latter in this. That I account an utmost extremity as to kind, (though as to degrees it may be either more intense or more remiss) when there is a complication of sufferings both in body and mind at once. Such was the Psalmists case here. It is not flesh alone, or heart alone, but *my flesh and my heart,* in conjunction, both *failed him* at one and the same time. Such is the sympathy of soul and body, that when it fares ill with one, the other commonly is disturbed. If the soul be in an agony, the body languisheth. Satan's buffeting *Paul* with blasphemous thoughts, as some conceive, proved *a thorn to his flesh.* On the other side, if the outward man be tormented, the inward is wont to be dismayed, even to failing of heart. The *Stoics* indeed, those magnificent boasters, talk of an *Apathy,* and *Plutarch* tells us that *Agesilaus,* when he lay sick of the gout, and *Carneades,* who came to visit him, observing what pains he conflicted with, was about to leave him as one not in case to be spoken to, bad him stay, and pointing at once to his own feet and to his heart said, *Nothingcomes from thence hither;* as if his mind were no whit disquieted for all the sufferings of his flesh. But far better men then any of them have born witness to the contrary. *Our flesh had norest, but we were troubled on every side; without were fightings, within were fears.* So Paul. David in one of his Psalms thus, *O Lord heal me, for my bones arevexed; my soul also is sore vexed.* In another thus, *There is no soundness in myflesh; I am feeble and sore broken, I have roared by reason of the disquietness of my heart.*

§. 2. But as when *Peter* walking upon the waves, and perceiving how boisterous the winds were, began to sink, Jesus immediately stretched forth his hand and caught him: So when the Psalmists *flesh and heart failed, God* even then was *the strength of his heart;* according to the Original *The rock* of it. Rocks are not more fortifying to Cities and Castles built upon them, then God is to his people's hearts. A sincere believers soul is therefore assimilated by our Savior to an *Housefounded upon a rock;* which was every way assaulted, in the roof *by rain* descending upon that, in the foundation *by floods* washing upon it, in the walls *by winds* blustering against them; and yet stood because it was strong, was strong because founded on a rock. Such a rock is our God, and that even in such a case as hath been described.

§. 3. *Hezekiah* whom God had chosen to life, was sick unto death. *Lazarus* whom Jesus loved, sickned and died. *Timothy* had his often infirmities. The Psalmists flesh failed him, or, to speak in *Paul's* phrase, his outward man perished; yet God meanwhile was the rock and strength of his sick servants heart. First by preserving therein an expectation of such fruit as saints use to reap from such trials. Fruit which relates partly to sin and partly to grace. To sin by way of cure. Diseases when sanctified drain the inward as well as the outward man, and help to spend out the bad humors of both. Sickness (saith *Isidore*) woundeth the flesh, but healeth the mind; is the bodies malady, but the souls medicine. For instance, weakness kills the itch of worldliness. Let pleasure open all her shops, and present a sick man with her choicest rarities: Let Mammon bring forth all his bags and gingle them in his ears; produce all his Crowns, Sceptres, Mitres, and lay them at his feet, how ready will he be to cry out, *Away with them.* Behold I am at the point to die (as *Esau* once reasoned) and what can these

vanities profit me? The like may be said of self-confidence and pride which are also frequently antidoted by diseases. A special end (as *Elihu* tells *Job*) which God aims at in his chastening with pain is *to hidepride from man,* that is, to remove it, as what we hide is removed out of sight. A Christian Emperor, one of the *Ferdinands,* when his Chaplain *Matthias Cittardus* came to visit him as he lay upon his death-bed, and according to the mode of the Court styled him *most Invincible Emperor,* finding himself overcome with sickness, would not admit of that compellation, but charged him not to use it more: whereupon the Chaplain made his next address on this wise, *Go to dear brother Ferdinand, endure hardship as a good soldier of Jesus Christ.*

§. 4. Next to Grace, in point of growth. The rise of grace is sometimes occasioned by a sore disease. *Beza* tells us of himself, that God was pleased to lay the foundation of his spiritual health in a violent sickness which befell him at *Paris.* The growth of grace is always promoted when God makes use of this means. It is not more usual with children to shoot up in length, then with Christians to wax taller in grace in or after a sickness. See it exemplified in the famous Protestant Divines: *Olevian* said upon his deathbed, *In this disease I have learned to knowaright what sin, and what the majesty of God is. Rollock* upon his, *I am not ashamedto profess that I never reached to so high a pitch in the knowledge of God, as I have attained in this sickness. Rivet* upon his, *In the space of ten days since I kept my bed, I have learned more, and made greater progress in Divinity, then in the whole course of my life before.*

§. 5. Secondly by infusing and exciting a principle of Christian patience, which is therefore able to support and strengthen the heart when Philosophical Stoical patience cannot do it; because itself is strengthened from such divine Topics, as Philosophy knows but little, if anything, of. I shall instance in two, The pains of hell deserved by us, and the pains of Christ endured for us. Well may the consideration of Hell-torments due to us all, as being by nature children of wrath, conduce to the working of patience in us under these petty sufferings in comparison. For what are these rods to those scorpions? A fever to those everlasting burnings? The stone or gout to that fire and brimstone? A sick-bed to Hell, where the fit never goeth off, *the fire never goeth out, the wormnever dieth?* So also when upon our beds of sickness we think of that garden wherein Christ lay prostrate upon the ground, in our fits of his Agony, in our sweats of his water and blood; the consideration of his torments, and of our interest in them, may well mitigate the sense of our present sufferings, if not wholly swallow them up, as *Aaron's* rod devoured those of the magicians. Art thou afflicted with sore pain in this or that part? He had hardly any member free. Are thy spirits feeble and faint? His very *soul was exceedinglysorrowfull even unto death.* Dost thou cry My God, my God, why hast thou afflicted me? Jesus cried with a loud voice, *My God, my God, why hast thouforsaken me?*

§. 6. Yea but how manifest soever it be that when the *flesh* faileth the *heart* may be strengthened, how the *heart itself* should fail and yet be strengthened is not so evident. I am therefore to make it appear in the next place; that these two clauses, *My heart faileth,* and *God is the strength of my heart,* may both be verified at once without a paradox in different respects. By reason of remainders of unbelief in the most regenerate on this side heaven,

when Satan's temptations shall strike in with their corruptions, holy men may be induced in a fit of dejection because the Lord hath *cast them down,* to conceive and say he hath *cast them off. David* once said, *I had fainted, unless I had believed tosee the goodness of the Lord in the land of the living.* Such fainting flows from not believing; such unbelief is much fomented by not considering that (as no outward blessing is good enough to be a sign of eternal Election, seeing God often filleth their bellies with hid treasure, who treasure up to themselves wrath against the day of wrath, so) no temporal affliction is bad enough to be an evidence of Reprobation; seeing the dearest son of God's love was *a man of sorrows, and acquaintedwith grief.* Yet may the same heart at the same time be strengthened from another cause, namely God, who easily can, and usually doth supply such effectual grace as is able to keep the head above water, when the rest of the body is under it, able to preserve the Spouse in a posture of *leaning upon herbeloved* in a wilderness; to make one with Abraham *believe in hope againsthope,* and say with Job, *Though he kill me, yet will I trust in him.* Faith can support when Nature shrinks; call God father when he frowns; and make some discovery of a sun through the darkest cloud. When it sees no *light* it may feel some *influence,* when it cannot close with a promise, it may lay hold upon an attribute, and be ready to make this profession,

Though both my flesh and my heart fail, yet divine compassions fail not. Though I can hardly discern at present either sun, or moon or stars, yet will I cast anchor in the dark, and ride it out till the day break.

Time was when *Jonah* said, *I am cast out of thy sight,* but added with the same breath, *yet will I look again toward thy holy temple;* and presently after, *when my soul fainted within me, I remembered the Lord,* &c.

§. 7. The connection of these words in the psalm *My heart faileth, but God isthe strength of my heart, and my portion forever,* may seem to imply some such thing; to wit that in times of languishment, God affords a strengthening support in secret by encouraging a believer to wait upon himself as his portion forever, notwithstanding all his sufferings for the present. There can be no better, or more sovereign cordial then this, if we consider the suitableness, and sufficiency of God to this purpose. In the choice of a portion as of a wife, fitness is chiefly to be regarded; she is a wife indeed, who is a *meet help,* that a portion indeed, which is suitable to the soul of man. God only is so. For the soul is a *spiritual* and *immortal* substance, therefore to her worldly accommodations are unsuitable, because they are, most of them *corporeal,* All of them *temporal.* But God who *is a Spirit,* and who *onelyhath immortality,* fits her exactly in both respects. The uncreated Spirit becomes *a portion forever* to this his everlasting creature. As for sufficiency, the souls appetite is too vast for any creatures to fill up the measure of its capacity: but when she hath once pitched upon God *self-sufficient* in his being, *all-sufficient* in his communications, she then hath enough, and is ready to profess with David, *The Lord is the portion ofmine inheritance and of my cup: the lines are fallen unto me in pleasant places, yea I have a goodly heritage.* Indeed what can one wish in an heritage that is not to be found in God? Would we have large possessions? He is immensity. A sure estate? He is immutability. A long term of continuance? He is Eternity itself. I shall therefore shut up this with a serious congratulation to the Saints, and an high applause of their blessedness.

Happy, thrice happy you, dearly beloved in the Lord, because when those men *of the world which have their portion in this life,* as *David* speaks, part with theirs (as they must all do at death, if not before) you are led to a fuller fruition of your portion. Theirs at the best is but some good blessing of God, that will in time be taken from them; yours is the good God himself, blessed and blessing you forever. He is so at present, and he will be so to all eternity; A portion of which you can never be plundered. *Impoverished* you may be, but not *undone; discouraged,* but not *disinherited.* Your flesh perhaps, yea and your hearts too may fail, but *God will be the strength of your hearts, and your portion forever.* I shall add no more, but only remind you of what is written in the hundred forty and sixth Psalm, *Happy is he thathath the God of Jacob for his help, whose hope is in the Lord his God.*

EXERCITATION 4. The first Inference grounded upon Isaiah 55. 1, 2. by way of invitation, backed with three encouragements to accept it, viz. *The fullness of that soul-satisfaction which God giveth, the universality of its tender, and the freeness of its communication. The second by way of expostulation, and that both with worldlings and saints. A conclusion by way of soliloquy.*

§. 1. IN the synagogues of old upon the eighth day of the Feast of Tabernacles, called by the Jews *Hosanna Rabbah* the great Hosanna, and by the Evangelist, *The last day, the great day of the feast,* four portions of Scripture were wont to be read. viz. The close of the fifth book of *Moses,* called *Deuteronomy,* the last words of the Prophet *Malachi,* the beginning of *Joshua,* and that passage concerning *Solomon's* rising up from his knees after his prayer, and blessing the people with a loud voice in the eighth chapter of the first book of Kings. Then did Jesus, who was the end of the Law and the Prophets, the true *Joshua* and *Solomon* stand up saying, *If any man thirst, let himcome unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.* But why did he then speak of waters? *Tremellius* giveth this account of that out of the *Talmud.* The Jews, saith he, upon that day used with much solemnity and joy to fetch water from the river *Siloah* to the Temple, where being delivered to the Priests, it was by them poured upon the altar, the people in the mean time singing out of Isaiah, *With joy shall ye draw water out of the wellsof salvation.* Our Savior therefore to take them off from this needless, if not superstitious practice, telleth them of other and better waters, which they were to have of him, according to what he had elsewhere said by the ministry of the same Prophet in these most emphatical words, *Ho every onethat thirsteth come ye to the waters; and he that hath no money, Come ye, buy and eat; yea Come; buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?* Words that, besides an intimation of the forementioned truths concerning the creatures inability, and the sufficiency of God in Christ to satisfy souls, clearly hold forth a double improvement thereof, one by way of *invitation,* the other by way of *expostulation.*

§. 2. The *Invitation* is set on with vehemence and importunity, *Ho come,* but as not content with that, he doubleth it, *yea Come ye,* and tripleth it, *yea Come.* Not Come and look on, or Come and cheapen, but *Come and buy, buy and eat.* They may be rationally said to *Come* who frequent the Ordinances, wherein Christ is usually to be found; They to *buy,* who part with

somewhat, are at some cost and pains in pursuit of him; They to *eat,* who feed on him by a lively faith. Careless wretches will not so much as vouchsafe to Come, by reason of their oxen, or farms, or some other impediment, the Lord must have them excused. Formal professors Come indeed, but refuse to Buy, will lay out no serious endeavors in searching the Scriptures and their own deceitful hearts, but are merely superficial in such undertakings. Temporary believers (whose hearts are really, though not savingly wrought upon) seem to have bought, yet do not eat, for want of that spirit of faith, which ingrafts men into Christ, and makes them as truly one with him as the body is with the meat it feeds upon. Want we encouragements to accept of this *invitation?* The place itself presents us with three.

§. 3. One from the fullness of that satisfaction which is here tendered under the metaphors of *water, wine, milk,* and *bread:* the last whereof is implied partly in those terms of opposition, *For that which is not bread,* as if he had said, ye might have had that of me which is bread indeed, partly in the verb *Eat,* which cannot so properly be applied to any commodity here mentioned, *water, wine,* and *milk* being liquids, as to *bread.* Now there is somewhat in Christ to answer each of these. *His flesh* is bread, *his blood* is wine, *hisSpirit* is waters, *his doctrine* is milk. But because I conceive the Holy Ghost in this place doth not so much intend a parallel of these, as a declaration of that sufficiency which is to be found in Christ and his benefits for saving to the utmost of all those that shall come unto God by him; I shall only pitch upon that consideration, and by adding unto this a like place in the *Revelation,* briefly demonstrate from them both how all-sufficient a Savior he is. This in *Isaiah* holds forth somewhat proper to every sort of true believers. *Milk* for babes, *water* for such as are young and hot, *wine* for the aged, *bread* for all. The other is that of Christ to the Angel of the Church of *Laodicea, I counsel thee to buy of me goldtried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve that thou mayest see,* where he commends his gold for such as is tried in the fire, his raiment for such as will take away shame, and his eye-salve for a special virtue to make the blind see. Take them together, and there is in them enough to supply our principal defects, viz. *unbelief in the heart* for which there is here *gold tried in the fire,* whereby we may probably understand the grace of faith, concerning which we read in Peter, *That the trial of your faith,being much more precious then of gold that perisheth, though it be tried with fire, might be found unto praise. And unholiness in the life,* for which there is the white raiment, if by it we understand inherent righteousness, according to that in the Apocalypse, *To her was granted that sheshould be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints.* Lastly *Ignorance in the mind,* for which there is his Eye-salve to remove it, according to the Apostles prayer for his *Ephesians,* that God would give them *the spirit of wisdomeand revelation, the eyes of their understanding being enlightened* &c.

§. 4. A second encouragement is from the universality of this offer. *Ho everyone that thirsteth come;* so he do but thirst he shall be welcome, how unworthy soever he may be in other respects. He will give grace to the thirsty, who enables them to thirst after grace. Christ is far from turning such persons away; yea but for such he would have no *customers* in the world; his *commodities* must lie by him *dead* for want of *vent;* seeing others will not *take them off,* but leave them still upon his hand, as things in which they see no need, have no esteem

of. This let all men know for certain, that such as thirst so as to come, come so as to buy, buy so as to eat, will never have cause to repent of their bargain. I have somewhere read of a great Commander, who being extremely tormented with thirst, sold himself and his Army into enemies hands for a draught of cold water; which when he had drunk he repented and said. *Oh quantum ob quantillum! How very little is that for which I have parted with so very much!* Believers may take up the like words, but in a far different sense: O how much grace, how much happiness have I got for a little thirsting, a little trusting in Jesus Christ!

§. 5. A third from the freeness of communication, amply declared in this clause, *Come, buy wine and milk without money and without price.* In the place hitherto insisted upon, the word *money* occurs thrice, twice in the first verse and once in the second, but not in the same signification. In the first it is clearly interpreted by *price* and signifies *merit;* They are said to have no money, who being conscious to themselves of their having nothing of their own to answer divine justice with, to fetch them in pardon, peace and righteousness, wholly disclaim all self-sufficiency, and come unto Christ as to one that expects not to *receive* but to be *received;* looks for little or nothing from us but that we be nothing in ourselves, desirous to have all from him, and to partake of his fullness grace for grace. In the second it is expounded by labor, and denotes industry. Men are said to spend money for that, which they lay out their pains about. *Money answers all,* saith the Preacher: The Heathens have a proverb which ascribes as much to labor. We say not with them, that God sells his benefits to us for our pains; but this we acknowledge, he giveth them so as to require our industry about them. Yet is not this any prejudice to the freeness of his grace, or any contradiction to that clause *Buy without money and without price,* because our labor can no way merit his blessings. As when a Schoolmaster teacheth a boy *gratis,* the youth cannot possibly attain to learning unless he be industrious, and take pains at his book; but it doth not therefore cease to be free on the teachers part, because the learners pains are required. So it is here.

Yet some in all ages have been so vain as to dream of bringing their money with them whenever they come; I mean that, which if not in itself, yet in their opinion seems to deserve what they come for. So the Pharisees of old, and the Papists of late. Insomuch as *Cornelius à lapide* in his comment upon this very place, which maketh altogether for the contrary doctrine, countenanceth the popish tenets of free-will and merit of congruity. So Elephants, they say, are wont before they drink to bemud the water, which, if it were suffered to remain clear, would discover their deformity to them.

§. 6. I proceed to the Expostulation contained in the next words, *Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?* Words applicable both to worldlings, and to such believers as have not yet got clear of the world. First to worldlings, who manifestly spend not their money only, but their souls for that which is not bread. In the Lord's prayer *Bread* is put for all necessaries, and used in the Lord's supper to signify the absolute necessity of receiving Christ, by whom spiritual life is supported, as the natural life is by bread. Now the accommodations doted upon by men of the world, and often purchased with the loss of salvation are justly said not to be bread, because they are neither absolutely necessary to be had, nor able to support such as enjoy them. *A man's life,* saith our Savior,

consisteth not in the abundance of the things which he possesseth. Wealth indeed is an accessory good, but no necessary blessing. None are made really happy by it (though Latinists use the same word *Beatus* to signify both rich and blessed) A Christian may be happy without it; really happy, yea and really wealthy too, for he is abundantly rich that possesseth Christ in the midst of poverty; and doth not make treasure his God, as the servants of Mammon do, but God his treasure.

§. 7. Furthermore, as the expression there is, *They spend their labor for that which satisfieth not.* A late Jesuit tells us a story of a feast made in *Germany* by a certain Magician for Noble men, who whilst they sate at table with him received good content, and fared to their thinking very deliciously, but when they departed found themselves hungry, as if they had eaten nothing at all: which indeed was their case; if the Jesuits relation of the magicians art and fact may be credited. Such entertainment doth this present world afford its principal guests. They are not fed with satisfying substances, but with deluding shadows rather. *Surely every man walketh ina vain show, surely they are disquieted in vain. David* speaks it of such as heap up riches: of whom also *Solomon* saith, *The rich man's wealth is his strong city, andas an high wall in his own conceit.* A strong city in his conceit, but indeed a castle in the air. One that applies the scaling ladders of Scripture and reason to such walls, may easily climb so high as to reach and pull down those ensigns of vanity, which makes such a flourish on the battlements thereof. Sooner shall men gather grapes of thorns and figs of thistles, then find that a fountain of all good to any soul, the love whereof *Paul* hath branded *for the root of allevil. It drowns in perdition;* how can it then crown with happiness? Oh that ever so rich an heir, as the soul of man, should *run away* with so servile a thing as money is, or give the least consent to a match so far below her birth and breeding!

§. 8. Let authority be added to wealth, and great honors to great revenues, yet will the product of both sums be not soul-satisfaction and blessedness, but vanity and vexation of spirit. How often is the sword put into mad men's hands, the bramble advanced to rule over better trees, and walls of mud shined upon while marble pillars stand in shade? How often do goats clamber up the mountains of preferments whilst the poor sheep of Christ feed below? yea how often is greatness acquired by base, and confounded by weak means? Flattery held *Absalom's* stirrup. He that is every ones master now, was a while since at every ones service. Well might *Stella* call *Ambition, Charities ape;* for it also believeth all things, hopeth all things, yea and beareth all things too till what it hoped for be attained, then grows intolerable itself. It may further be observed that God usually taketh a course to break the staff of such pride by confounding the power of worldly Potentates, not with Lions and Tigres, but as *Pharaohs* of old, by frogs and lice. The Apostle I remember saith *An Idol is nothing,* and yet the silversmiths cried out, *Great is Diana of the Ephesians.* Diana then was *a great nothing.* Such are those men of place idolized by common people, when the Lord begins to blow upon them in his wrath, like those nobles of *Idumea* concerning whom *Isaiah* said, *All her Princes shall be nothing.*

§. 9. Secondly, as for those saints whose wings are still somewhat clogged with the birdlime of this world, I humbly desire them to consider, how ill it becomes the offspring of heaven to

go licking up the dust of this earth, the woman's seed to content itself with the serpents food; Any one of the posterity of *Japheth,* after he hath been persuaded into the tents of *Sem,* to bring on himself *Canaans* curse, *A servant of servants shalt thou be,* by subjecting his *soul* to that, which God made to serve its servant the *body.* Verily if this present world, or anything in it be over precious in thy sight, O Christian, thou art become vile in the eyes of God, yea in thine own: for *none can set an high price upon things without him till he have first undervalued his soul.* Time was when Satan shown our Savior *all the kingdoms of this world, and the glory of them.* If ever the world appear unto thee temptingly glorious, suspect it for one of Satan's discoveries. Sure I am the Scripture useth diminishing terms when it speaks of creature-comforts; as in styling the pomp of *Agrippa* and *Bernice* much *fancy,* no reality; in calling men's temporal estates *this worldsgoods,* not theirs but the worlds, *deceitful* and *uncertain* riches, *thick clay,* and *dust of the earth, wind, grass* and *the flower of grass, the least things,* hardly things. Solomon brings them down to the lowest degree of entity, yea to nullity, saying, *Labor not to be rich, wilt thou setthine eyes upon that which is not?*

§. 10. Let *Diotrephes* then say, It is good for me to have the preeminence, *Judas,* It is good for me to bear the bag; *Demas,* It is good for me to embrace this present world. But do thou, O my soul, conclude with David, *It isgood for me to draw near to God.* Thou art now as a bird in the shell, a shell of flesh, which will shortly break, and let out the bird: This crazy bark of my body ere long will be certainly split upon the fatal rock of death; then must thou its present pilot forsake it, and swim to the shore of eternity. Therefore, O everlasting creature, see and be sure thou content not thyself with a transitory portion. I do not Lord, thou knowest I do not. Of a small *handful* of outward things I am ready to say, *It is enough:* but that which I long so passionately for is a large *heart full* of God in Christ. Thou art my *sun,* the best of creatures are but *stars,* deriving the luster they have from thee: Did not thy light *make day* in my heart, I should languish for all them in a perpetual *night* of dissatisfaction. There are within me two great gulfs, a mind desirous of *more truth,* and a will capable of *more good* then finite beings can afford; Thou only canst fill them, who art the *first truth,* and the *chief good.* In thee alone shall *my soul be satisfied as with marrowand fatness, and my mouth shall praise thee with joyful lips.*

APHORISM II. We are conducted, to the fruition of God in Christ by Christian Religion, contained in the divine oracles of holy Scripture.

EXERCITATION 1. *The safe conduct of Saints, signified by the pillarin* Exodus, *performed by the counsel of God himself, the abridgement whereof we have in the doctrine of Christian Religion. How that tends to blessedness.*

§. 1. THere is no possibility of arriving at Blessedness without a safe conduct, nor at glory without guidance; No infallible guidance but by the counsel of God himself. All which the Psalmist is like to have had in his eye, when in his humble address to God he expresseth himself in this manner, *Thou shalt guide me with thy counsel,and afterward receive me to glory.* The husbands duty in relation to his wife is to be *the guide of her youth.* Such hath Christ (one of whose names is *Counselor*) been to his Church in former times, is at this day, and will continue to the end of the world. In *Exodus* we meet with the history of the Jewish Church, her youth, and her strange manner of guidance; which when the Levites in *Nehemiah* came

to commemorate they do it thus, *Thou in thy manifold mercies forsookest them not in the wilderness; the pillar of the cloud departed not from them by day to lead them in the way, neither the pillar of fire by night to show them light, and the way wherein they should go.* It was not only a seasonable act of mercy to them in that age; but may be looked upon as an emblem of that safe conduct, which the Church in all ages may expect from Jesus Christ. For as in that cloudy-fiery pillar there were two different substances the sire and the cloud, yet but one pillar. So there are two different natures in Christ, his Divinity shining as fire, his Humanity darkening as a cloud, yet but one person. As that pillar departed not from them by day or by night, all the while they travelled in the wilderness. So whilst the Churches pilgrimage lasts in this world, the safe conduct of Christ by his Spirit and Ordinances shall be continued. But as at their entrance into Canaan, a type of heaven, the pillar is thought to have been removed, because not mentioned in the sequel of the story, and because when *Israel* passed over *Jordan* we read not of the pillar but the Ark going before them; So when the Church shall arrive at heaven, her resting place, the mediatory conduct of Christ is to cease, and the Ordinances, which are here of use, to disappear.

§. 2. Mean while this infallible counsel of God hath been most effectually administered by the Prophets and Apostles, especially by Christ himself, whose words were such as led directly to everlasting bliss. Insomuch as when Jesus said to the twelve *willye also go away? Peter answered him Lord to whom shall we go? Thou hast the words of eternal life.* As if he had said, Go whither we will to other teachers, we shall be sure not to meet with words of eternal life anywhere else. Such are proper to Christ's school taught only by himself, and his under-officers: whereof one hath left this profession upon record, *That which we haveseen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ.* So the Disciple whom Jesus loved in his first epistle. Another this, *I take you to record this day,that I am pure from the blood of all men: for I have not shunned to declare unto you all the counsel of God.* So *Paul* in his valedictory speech to the Elders of *Ephesus.*Which he could not have said, had not the doctrine he preached among them been sufficient to have led all his hearers to the fruition of God in Christ, and therein to complete happiness. That by the *counsel of God* he intended to decipher Christian Religion is manifest, because that was the sum of all his ministry, as we find him declaring elsewhere, *Having obtained help ofGod, I continue unto this day witnessing both to small and great, saying none other things then those which the Prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead &c.*

§. 3. Counsel it is, and therefore styled sometimes *mystery,* and that a great one, *Without controversy great isthe mystery of godliness.* 〈 in non-Latin alphabet 〉 , *of Religion,* as others render it; meaning the Christian, an epitome whereof followeth, *God manifest in the flesh* and sometimes *wisdom,* and that not among punies and novices, who see not into the depth of things, but *among them that are perfect.* Sometimes, *The wisdom ofGod in a mystery, even the hidden wisdom, which God ordained before the world, unto our glory.* Which made an ancient writer affirm, that *the mysteries of our Religion are above the reach of our understanding, above the discourse of human reason, above all that any creature can comprehend.* Yea it will be found the Counsel of God himself, and not of man, if we do but consider a few of its materials; viz.

principles above the reach of man's wit, A resurrection of the dead, a mystical union of all believers among themselves and to their head; A Trinity of persons in one Essence, two Natures in one person; God reconciled to men by the *blood,* men to God by the *spirit* of Christ, with others of the like elevation. *Doctrines contrary to the bent of man's will.* As that of original sin, which represents him to himself as a child of wrath, worthy, before he see the light, of being cast into outer darkness. And that of self-denial, which taketh him off from confidence in his own abilities; whereas proud Nature challengeth a self-sufficiency, and will hardly be content with less. Lastly, *Promises and threatenings beyond the line of human motives and dissuasives,* exhibiting to the sons of men, not temporal rewards and punishments only, but *the gift of eternal life* and the *vengeance of eternal fire:* Things which not any of the most knowing Law-givers and Princes of this world did or could hold forth, till the only wise God was pleased to reveal and urge them in the sacred authentic records of Christianity.

§. 4. Now Christian Religion promotes our guidance to the fruition we treat of these two ways, viz. by discovering God in Christ, and by uniting to him, the former it performeth as Christian, the latter as Religion.

First as Christian it discovers God in Christ, which other Religions do not. *No man hath seen God at any time, the only begotten Son, which is in the bosom of theFather he hath declared him.* So the Evangelist, or, as others think, the Baptist. *All things are of God, who hath reconciledus to himself by Jesus Christ, and hath given unto us the ministry of reconciliation, to wit that God was in Christ &c.* So the Apostle. The poor Pagan knoweth neither God nor Christ, but ignorantly turneth the truth of God into a lie, worshipping creatures; and instead of Christ is directed by his Theology to the service of a middle sort of divine powers, called Daemons, and looked at as Mediators between the celestial Sovereign God's, whom the Gentiles worship, and mortal men. The modern Jew acknowledgeth the true God of his fathers *Abraham, Isaac* and *Jacob,* but owneth not *Jesus* the son of *Mary* for the true Christ; yea disowneth him so far, as not only to expect another *Messias,* but (if writers deceive us not) to blaspheme and curse him and his followers. The deluded Mahometan confesseth one God, the Creator of heaven and earth; yea conceiveth so well of the Lord Jesus, as not to suffer any Jew to take up the profession of a Musulman, till he have first renounced his enmity against Christ: yet will neither acknowledge his satisfaction, upon which our salvation is founded, nor his Divinity by virtue whereof that satisfaction is meritorious. Whereas the true and pious Christian is by his Religion taught to say with *Paul,* in direct opposition to all the three forementioned sects, *Weknow that an Idol is nothing in the world; and that there is none other God but one. For though there be that are called God's, whether in heaven or in earth (as there be God's many and Lord's many) yet to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

§. 5. Secondly as Religion, (a term which both *Augustine* and *Lactantius* derive *à religando* because by the true Religion improved men's souls are tied and fastened to the supreme Being) it unites us to God and to Christ. The graces of union are especially Faith and Love; Christian Religion is made up of these two. *Kiss the Son,* saith David, which implieth the affection of love; *Blessed are all they that put their trust in him,* which holds forth an expression

of faith. *Hold fast the form of soundwords,* saith Paul, *which thou hast heard of me, in faith and love, which is in Christ Jesus.* Love is the fulfilling of the Law, faith the fulfilling of the Gospel, both the fulfilling of Christian Religion. These two pipes being rightly laid from a Christians soul to the fountain of living waters fetch in from thence a daily supply of such grace as will certainly end in a fullness of glory: whereas worldlings all the pipes of whose spirits are laid to cisterns, broken cisterns that can hold no water, must needs continue empty still; and for want of Christ (who is not seen but by those two eyes, nor embraced but by those two arms) fall short of happiness, how eminent soever they may be in the pursuit of by-ways. Thus to discover and to unite are acts of prerogative not communicable to other professions. For to maintain (as some do) that a man may be saved in an ordinary course (I meddle not with extraordinary dispensations, but leave the secrets of God to himself) by any Religion whatsoever, provided he live according to the principles of it, is to turn the whole world into an *Eden;* and to find a Tree of life in every garden, as well as in the paradise of God.

EXERCITATION 2. ***The insufficiency of other Religions for bringing men to the enjoyment of God inferred from their inability to discover his true worship.*** **John 4. 24. opened.** ***God to be worshiped in and through Christ a lesson not taught in Natures school. Faults in*** **Aristotle's Ethics.**

§. 1. IT hath appeared already in part by what hath been hitherto discoursed, that as the other Patriarchs sheaves made obeisance to *Josephs,* so other Religions must bow down to Christianity, by name those three grand competitours, Paganism, Judaism, and Mahometisme: as also those other leading books, by name the *Talmud,* the *Alcoran,* and the much applauded writings of heathen Philosophers must all do homage to the *Bible.* Yet will it not, I suppose, be unworthy of my pains and the Readers patience further to clear the insufficiency of all exotick doctrines by an argument taken from divine worship, to which I proceed by certain steps.

I. Religion is a thing which distinguisheth men from beasts more then reason itself doth. For some brute beasts have appearances of reason, none of Religion. Man is a creature addicted to Religion may perhaps be found as true a definition, as that which is commonly received, Man is a living creature endued with reason.

II. Some kind of Deity is acknowledged everywhere throughout the world, and wherever a Deity is acknowledged, some kind of worship is observed. Should a Synod of mere Philosophers be convented to consult about the matters of God, I make no question but in the issue of their debates they would pronounce one Anathema against *Atheism,* and another against *Irreligion.* Among the *Romans* to worship sparingly was accounted the next door to being an Atheist.

III. None but the true God can discover what the true worship of God is. As that glorious eye of heaven is not to be seen but by its own proper light; A million of torches cannot show us the Sun: so it is not all the natural reason in the world that can either discover what God is, or what worship he expects without divine and supernatural revelation from himself.

§. 2. IV. Before the settling of Christianity and spreading the Gospel throughout the world, many everywhere were unsatisfied concerning the worship they performed, and inquisitive after some teacher who might help them therein by his advice. This may be gathered not only from that, which was said by the woman of Samaria in that dispute of hers with our Savior about worship, *I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.* But also by what *Ficinus* reporteth concerning *Plato,* to wit, that being asked by one of his scholars, how far forth and how long his precepts were to be obeyed, he returned this answer, *Untill there come a more holy one, by whom the fountain of truth shall be opened, and whom all may safely follow.*

V. The precepts and practice of such as teach and profess other Religions are inconsistent with those Gospelrules which Christ and his Apostles have given for the regulating of divine worship. Two whereof I shall instance in.

The first is that which fell from our Savior's own mouth, *God is a Spirit,and they that worship him, must worship him in Spirit and in truth.* Where *Spirit* in the latter clause seems to stand in opposition partly to the *formality* of the Jews, who did so wholly addict themselves to outward observances in a *spiritless* way, as to give our Savior occasion of saying, *well hath Isaiah prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. In vain do they worshipme, teaching for doctrines the commandments of men.* Partly to the *Idolatry* of the Gentiles, who instead of tendering service suitable to a spiritual Being, worshipped God in and by representations and images of this or that visible creature. The word *Truth* in like manner may probably seem to be opposed partly to the *typical worship* of the Jews, in which there were many resemblances and shadows of things to come, as sacrifices, incense and other rites, the truth whereof was exhibited in Christ and in Gospel-service: partly to the *perfunctory worship* of the Gentiles, who for want of Scripture-light framed to themselves sorry forms of devotion, which the wisest among them were altogether unsatisfied with, yet as knowing no better, and being loath to give offense, observed them only for fashions sake, so worshipping *in show,* rather then *in truth.*

§. 3. Doubtless what *Seneca* professed in his time, was a principle, which the most judicious Heathen walked by, both in that and the ages foregoing. He, speaking of their religious observances, plainly said, *A wise manwill keep them all as things commanded by our laws, not as things acceptable to the God's; for custom rather then conscience sake.* Thereby showing (as *Augustine* observeth) that he himself misliked what he practiced, and did not approve his own adoration. What else was this but mock-worship? And although it must be granted that some of them were more serious in that way of superstition which the Gentiles Theology prescribed, yet was not their worship in *Truth;* for being destitute of Christ, who is *the way, the truth and the life,* they wanted that *Truth in the inward parts,* required by God in all holy services. The *Pelagians* indeed were of opinion that those virtues which appeared in heathen Philosophers and others of eminent note for morality, though they had not received the knowledge of Christ, were true graces. But if *Austin* may be credited, this above all their corrupt tenets was that for which the Christian Church did most abominate them & their doctrine. Yea *Paul,* whom we are bound to believe, in the fourth Chapter of his epistle

to the Ephesians, is thought to have concluded the contrary: we find there *the life of the Gentiles* clearly opposed to *the life of God,* which they, saith he, *were alienated from;* as also to *the truth as it is in Jesus,* and to that *true holiness,* or *holiness of truth* wherewith every spiritual worshipper is endued. And so far is the Apostle in that place from excepting their philosophers, that, as *Grotius* thinks, he aims especially at them; because his phrase in the seventeenth verse, *That yewalk not as other Gentiles walk, in the vanity of their mind,* is fully parallel with that in his epistle to the Romans, *They became vain in their imaginations:* which is certainly meant of their philosophers, for it follows professing themselves to be wise 〈in non-Latin alphabet〉 (the name whereby that sort of men were commonly known, witness *the seven wise men of* Greece) before *Pythagoras* invented that other of 〈in non-Latin alphabet〉 *lovers of wisdom,* as more modest.

§. 4. The second grand direction about the manner of worship is, that it be performed in the name, and through the mediation of Jesus Christ, who saith of himself *I am the way, No mancomes to the Father but by me:* And of whom *Paul* saith, *Whatsoever ye do inword or deed, do all in the name of the Lord Jesus;* whereupon *Luther* was bold to assert, *That all the prayings, teachings and actings of men are out of Christ idolatry and sin in the sight of God.* Now although the first direction were not altogether unknown to some of the Gentiles, as may be gathered from sundry passages in their writings, cited by *Grotius* in his notes upon John the fourth at the four and twentieth verse, and by *Doctor Meric Casaubon* in his second book *De cultu* the third chapter: yet of this second they had no knowledge at all; for it is not a lesson to be learned in Natures school. *The heavens* indeed, and so the earth, with all the creatures in them both, *declare the glory of God* in himself; but the glory of God in the face of Christ as mediator is not declared by any of them. Insomuch as *Paul* tells the *Ephesians,* that while they were Gentiles, *they were at that time without Christ;* although *Ephesus* then was full of Philosophers and eminent scholars, witness the proverb of *Ephesian letters,* and that story in the Acts, which mentions the burning of books there to the value of fifty thousand pieces of silver, by such as were taken off from the study of *curious arts* upon their conversion to the faith. As for *Jews* and *Mohammedans,* the former we know have espoused long since another Messias, and the latter set up that impostour Mahomet for their mediator.

§. 5. Now the argument built upon the foundation of these premised considerations stands thus, No religion or doctrine can bring us to the fruition of God but such as instructs us how to worship him aright; No religion or doctrine but Christianity teacheth the right worship of God; Therefore none but it can bring us to enjoy him. The proposition is bottomed upon that necessary connection which is between the fruition of God and his adoration; he being wont to communicate himself in or after acts of worship, according to these and the like places. *He that hathmy commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Behold I stand atthe door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.* The Assumption hath been already cleared. But if further proof be needful, I shall add one argument more. So far is the light of nature from making a full discovery of what belongs to divine worship, that the wisest Philosophers in their moral tractates have not

only been silent as to faith in Christ, and repentance from dead works and such other eminent duties of religion, but commended to their readers some habits and actions for virtues and duties, which in Scripture are represented as vices and sins. For example, *Aristotle* one of Natures high priests, in his Ethics, one of the choicest pieces of morality extant, maketh a virtue of *Eutrapelia,* which *Paul* under that very term prohibits as a thing inconvenient for Christians, *Neither filthiness, norfoolish talking, nor Eutrapelia Jesting, which are not convenient.* So also *Nemesis,* that is, grief and indignation at the prosperity of unworthy men is by him reckoned among such affections as are near of kin to virtues, but condemned at large by *David* in Psalm the thirty seven, and by *Solomon* in the Proverbs, saying, *Fret not thyself because of evilmen, neither be thou envious at the wicked.* Another of his virtues is 〈in non-Latin alphabet〉 *Magnanimity,* which he describeth to be the judging of a man's self worthy of great things when he is so. Whereas our Savior directeth us even *when we havedone all things that are commanded us,* yet *to say we are unprofitable servants.* He would have such a person a despiser and contemner of others, which is plainly Pharisaical; thinks all that savoreth of humility unworthy of his magnanimous man, whereas *Solomon* telleth us, *It is better to be of an humblespirit with the lowly, then to divide the spoil with the proud.* Yea he alloweth him in case of contumely to speak evil of his adversaries, whereas our Savior's rule is, *Bless them that curse you, pray for themthat despitefully use you.*

EXERCITATION 3. ***Oracles of God vocal, or written. Books of Scripture so called in five respects,*** **viz** ***In regard of their declaring and foretelling, their being consulted, prized and preserved.***

§. 1. IN the epistle to the Hebrews these two phrases *The first principlesof the oracles of God,* And *the principles of the doctrine of Christ* import one and the same thing, implying also that Scripture Records are the only Storehouse and Conservatory of Christian Religion. I shall therefore from hence take occasion to show, That books of Scripture are oracles of God, why they are so called, and wherein they excel other oracles. For the first. There were two sorts of Oracles belonging to God, *vocal* and *written.* The vocal were those answers he gave from between the Cherubims on the top of the Mercy-seat which covered the Ark, by reason whereof the Holy of Holies, where that Ark stood, was styled the *Oracle.* The written are the two tables of the Law, called by *Stephen* the *livelyoracles,* and the Canonical books of Scripture, as well those of the Old Testament of which *Paul* speaketh when he declareth it as the great privilege of the Jews, that *to them were committed theoracles of God;* as those of the New, to which *Peter* is like to have had a peculiar respect in that saying of his, *Ifany man speak, let him speak as the oracles of God,* 〈in non-Latin alphabet〉. Especially if his meaning be to admonish such as speak in congregations, public teachers, or as another Apostle styleth them *Ministersof the New Testament,* that they be careful to deliver Scripture-truths in Scripture-words, New-Testamentmatter in New-Testament-language, taking the particle 〈in non-Latin alphabet〉 in that text for a note, not of similitude, but of identity; as when it is said, *We beheld hisglory, the glory as of the only begotten of the Father,* it is not meant of a glory like his, but the very same; So let him speak *as* the Oracles of God, that is, the self-same things which God hath spoken in his word.

§. 2. The word 〈 in non-Latin alphabet 〉 , whereby heathen writers had been wont to express their oracles, (chiefly such are were uttered in prose, while such as were delivered in verse went under the name of 〈 in non-Latin alphabet 〉) was enfranchised by the holy Ghost, and applied to the books of Scripture to intimate (as I conceive) that these books were to be of like use to Christians, as those oracles had been to Infidels; whereof take a five-fold account.

I. Those declared to heathen men the will of their Idols, whence also they had their names of 〈 in non-Latin alphabet 〉 from 〈 in non-Latin alphabet 〉 , and *oracula* from *orare, quod inerat illis Deorum oratio,* as *Tully* giveth the etymologie, because they contained what the God's spake, and delivered to be their mind. The Scriptures in like manner contain the mind of Jehovah. Somewhat of *his nature* we may learn from the *creatures,* but should have known little or nothing of *his will,* had not canonical *Scripture* revealed it. We use to call a man's Testament his *last will,* because in it he makes a final declaration of what he would have his executours do. He that would exactly know the will of God, must look into his two Testaments: there he shall find it fully expressed, and nowhere else.

§. 3. II. Those foretold future events, which made them to be so much frequented by such as thirsted after knowledge of things to come. These read everyone his destiny, and acquaint him aforehand with what he may or may not infallibly expect according to his present and future qualifications. Not to mention prophesies in the New testament, whereof the principal magazine is the Apocalypse, the old contains very many predictions beyond the activity of human foresight. For although such effects as depend upon natural causes (which are uniform in their workings) may be foretold by a skillful naturalist; and a wise Statesman, observing the present constitution of a government, may prognosticate what events are like to ensue upon those counsels and courses which he sees taken: yet the quickest eye upon earth cannot foresee such future contingents as have their dependence upon the mere free-will of persons yet unborn; and whereunto, when they are born, not common principles, but heroic impulses must incline them. Whereas in the Scriptures we meet with the names of *Josiah* and *Cyrus,* and with their performances long before they had a being. We find old *Jacob* foretelling the respective fates of all his children, and of their posterity; *Isaiah* speaking of Jesus Christ, as if he had written an history rather then a prophesy; And *Daniel,* who lived under the fitst, describing the several revolutions under all the other Monarchies, as if he had seen them with his eyes.

§. 4. III. Those gave advice in doubtful cases, and were in all undertakings of moment consulted with by devout Heathens, who as *Strabo* testifies, in their chief affairs of state relied more upon the answers of their oracles then upon human policies. These were *David's delight and his counselors,* as we use to advise with those friends, whom we take most pleasure in. He had many wise men about him, but in all their meetings for advice the word of God was still of the *Quorum,* and nothing to be concluded of in the result without its consent. Scripture must not only be heard in all our debates, but when anything comes to be voted, always have *a negative voice.* Concerning *Ahithophel's* advice it was said, *what he counseled in those days was as if a man had inquired at the Oracle of God;* which words (being as it is well said

by *Peter Martyr, Comparatio non aequiparatio, a comparison only, not a parallel*) sufficiently intimate that all the Oracles of God are to be consulted, and also that their counsel is to be rested in. I shall therefore be bold to say to him that reads, whoever he be, as *Jehoshaphat* once did to *Ahab, Enquire I pray theeof the word of the Lord today;* As *Paul* to his Colossians, *Let the word of Christdwell in you richly in all wisdom.* yea as Christ to his hearers, *Search the Scriptures.* Other books may render men learned to ostentation, none but these can make them really wise to salvation. Philosophical speculations, quaint notions and strains of wit, if compared wth these oracles, are but as so many spiders webs to catch flies, fitter for the taking of fancies then the saving of souls.

§. 5. IV. Those were exceedingly prized by such as enjoyed them, as the great advantage of their States, and the great donative of their God's, who were thought to gratify their worshippers by nothing more, then by oracular discoveries. These are certainly the highest privileges wherewith a people can be gratified; witness that discourse of *Paul* in the beginning of his third chapter to the *Romans;* where he handles and decides the controversy between Jew and Gentile about precedency. Consent in Religion is wont to tie the fastest knots of mutual accord; but there are no greater animosities then those that arise from diversity of professions. The Jews of old abhorred the Gentiles as uncircumcised, ignorant Idolaters; the Gentiles on the other side derided the Jews for their circumcision as savouring of obscenity, & for their sabbaths, as favoring idleness: *Paul* who was by birth a Jew, by office a teacher of the Gentiles, well knew what fewds, and also what odds there were between them; yet equally involves them in the guilt of original sin throughout the whole second chapter. And because the Jew, who stood upon his points, esteeming himself every way the better man, would be ready to take offense at this, and to say, as it is, in the first verse of the third chapter, *What advantage then hath the Jews, or what profit is there of circumcision?* The Apostle answereth by way of concession: and though he hold his conclusion firm (which is that both Jews and Gentiles, considered in their naturals, *are all under sin,* and that in this respect *there is no difference*) yet he readily granteth that in some regards the Jews far excelled the rest of the world. Divers of their privileges are insinuated in the former part of the second verse, *Much every way;* in the latter one instanced in, as most considerable, *Chiefly because unto them were committed the Oracles of God.*

§ 6. V. Those were preserved with much solicitude. History telleth us how great care the Romans took for the safe custody of the Sibylline oracles in their Capitol after *Tarquin* had bought them: when the Capitol was burnt and those books in it, what means were used to get other copies out of *Greece;* and how a College of Priests was appointed to keep them safe. These do surely deserve as much and more care in every suitable, possible way. The ancient Jews preserved the letter of Scripture entire, but lost the sense; as the Papists now keep the text, but let go the truth. A good Christian will not be backward in giving all diligence to hold-fast both, by laying the Scripture up in his judgment, conscience and memory. We are all desirous to have fair and well-printed Bibles. Believe it, the fairest impression of the Bible is, to have it well printed on the readers heart. Mr *Fox* telleth us of one *Crow* a sea-man, who being shipwrecked lost all his wares, and also cast five pounds in money into the sea, but kept his New Testament hanging still about his neck, so swimming upon a broken mast, till

after four days (all the rest of his company being drowned) he was discovered and taken up in that posture alive. The only way of preserving souls from being drowned in eternal perdition, is having the grace and truth of Scripture so bound upon the heart as to be willing to part with money or anything else, for the safety of them. It is well worthy of our best consideration how much and how often *Solomon* in the proverbs presseth this. It is known how careful the most are to get and keep silver and gold, but *Receivemy instruction* (saith Wisdom there) *and not silver;* and *knowledge rather then choice gold.* Yet as well as men love money they will rather let go that then lose their members, whereof none are more dear then the apple of the eye. *My son* (saith he) *keep my words, and lay up my commandments with thee: keep my commandments and live, and my law as the apple of thine eye.* Yet skin for skin and all a man hath will he give for his life: if the loss of a member or two will save that they shall go. His advice to his son is, *Take fast hold ofinstruction, let her not go; keep her for she is thy life.* Yet the martyrs parted even with their lives to save their souls; our keeping of these is really as of great concernment as the keeping of our very souls, for so saith Solomon, *He thatkeepeth the cōmandment, keepeth his own soul.*

EXERCITATION 4. ***How Scripture-Oracles far excel those of the heathen in point of perspicuity, of piety, of veracity, of duration, and of authority. The divine authority of Scripture asserted by two arguments. An inference from the whole Aphorism.***

§. 1. HAving shown wherein they agree, I am now to make known wherein these Scripture-Oracles differ from and excel those other. viz.

I. In point of perspicuity. *Apollo's* oracles were delivered in so dark and ambiguous terms, as gave the Grecians, though they were his chief worshippers, occasion to style him by the name of 〈in non-Latin alphabet〉, because he seldom answered directly in doubtful cases, but used such a form of words as might be diversely interpreted, to the end his credit might be salved, whatever event the business had about which he was consulted with. Whereas Scripture is so framed, as to deliver all things necessary to salvation in a clear and perspicuous way. There are indeed some obscure passages in it to exercise our understandings, and prevent our loathing of overmuch plainness and simplicity: yet whatsoever is needful for us to satisfy hunger, and nourish our souls to life eternal, is so expressed (I do not say that it may be understood, but so) as men that do not willfully shut their eyes against the light, cannot possibly but understand it.

§. 2. II. In point of piety. The heathen were put upon many ungodly practices by their oracles, if good historians may be credited, even by those of the Sibyls, which were of greatest esteem for sanctity. But the frame of Scripture is according to godliness. Piety sparkleth in every leaf, and throughout the whole there runs a constant exaltation of God in Christ. Well nigh all sorts of *Poems* (to instance in *them*) with which we meet in human writings have their parallels in the *Canonical* books; but they are such as carry in them a genius and strain of godliness far beyond anything that occurs in the Poems of men. There are 〈in non-Latin alphabet〉, *Songs of victory;* but such as exalt, not the prowess of man, but, the glory of God. So Exodus the fifteenth. 〈in non-Latin alphabet〉 *funeral songs,* but

such as celebrate Christ's death and the good will of God therein; so Psalm the twenty second, and Isaiah the fifty third. 〈 in non-Latin alphabet 〉 *songs of love,* but such as set forth the love of Christ to his Spouse the Church, and her mutual affection to him. So Psalm the forty fifth, and the Canticles. There are also 〈 in non-Latin alphabet 〉 *sacred pastorals,* but such as magnify no other Shepherd but God alone, so Psalm the three and twentieth. Yea 〈 in non-Latin alphabet 〉 too, but such as ascribe all to him. So Psalm sixty fifth. Let *Virgil* be asked *Quid faciat laetas segetes,* he will wholly insist upon this or that secondary cause of fertility. Ask *David,* he presently falls in his *Georgicks* upon praising God as the author of all fruitfulness. *Thou visitest the earth and waterest it, Thou makest it soft with showers. Thou blessest the springing thereof; Thou crownest the year with thy goodness, Thy paths drop fatness,* &c. in the end of that forecited Psalm.

§. 3. III. In point of veracity. Many falsehoods were uttered, much flattery practiced by their oracles. As when *Socrates* was declared by the father of lies to be the wisest man upon earth, notwithstanding the two great Prophets *Haggai* and *Zechary* were his contemporaries: and when *Apollo* was said 〈 in non-Latin alphabet 〉 by reason of his so palpable favoring of king *Philip* in his responses. Whereas Scripture is free, not only from all degrees of falsehood (for of it we may say, Verity of verities, all is verity) but of flattery too. Insomuch as it may be observed concerning the pen-men of holy Scripture, that, contrary to the custom and guise of human writers, they are not more free, full and impartial in any relations, then in those which concern their own failings, and theirs who were nearest and dearest to them. *Moses* his unbelief, *David's* blood-guiltiness, *Jonahs* pettishness, *Jeremies* impatience, *Paul's* persecution are recorded by their own pens. And whereas the other Evangelists in the enumeration of Christ's Apostles barely name *Matthew* for one, without setting any brand upon him, he himself telleth us what he had been before Christ called him, *Matthew the publicane.* Yea whereas *Paul* in his epistle to the Galatians had brought in a charge against *Peter* for Judaizing, and spoken of his own *resisting him openly, because he was indeed to be blamed;* yet *Peter* for all this in his second epistle (which was written a good while after) styleth him his *beloved brother Paul,* and commendeth not his wisdom only, but *all his epistles,* even that wherein he himself was reproved. As for their carriage toward others, *Moses* who loved the Hebrews so well as to wish himself blotted out of God's book, rather then they should perish, yet spareth not to relate their many rebellions, with the aggravations thereof to the full. The idolatry of his brother *Aaron,* the murmuring of his sister *Miriam,* the frowardness of his wife *Zipporah,* are as freely recorded by him, as any other historical passages whatsoever. *Luke* who was *Paul's* companion and scholar telleth us in the Acts what havoc he had made, and how sore an enemy he had been to the Church of Christ. *Mark,* whom *Peter* styleth *his son,* aggravateth the story of his dear fathers sin against Christ, more then some of the other Evangelists. *Luke* and *John* telleth us barely of his denying; but *Mark* addeth further that *he began to swear and curse, saying, I know not the man.*

§. 4. IV. In point of duration. Satan, who is God's ape in very many things, had his oracles also of both sorts, Vocal; as at *Delphi* and *Dodona,* which *Ovid* in that respect joineth together in one verse, *Non mihi si Delphi, Dodonáque diceret ipsa;* Written; as in the *Sibyls* books

contained at first in three volumes, two whereof, as it is said, were purposely cast into the fire by her that presented them, because *Tarquin* would not go to the price of them; and the third sold for as much as was demanded in the beginning of the treaty for all three. Now providence so ordered things that there was was a remarkable failing of the former sort upon the coming of Christ in the flesh, and a total cessation of them not long after his death, insomuch as *Plutarch*wrote a book of their defect: and a destruction of the latter after Christianity had taken root in the Roman empire, when *Stilico* burnt the Sybils books as fomenters of paganism and profaneness. He that was manifested to destroy the works of the devil stopped the mouths of those evil Angels that gave answers by oracles. The Sun of righteousness arose, and those wild beasts were forced to betake themselves to their dens. Then was the prince of this world judged, and his Angels dislodged, for the Lord Christ had ejected them. But the Old Testament Scriptures received a strong confirmation from Christ by his appealing to them, arguing from them and expounding of them. Yea so far were the Oracles of God from any diminution by his coming, preaching and dying, that they received not a confirmation only but a glorious augmentation, in that within a while after there was added to them by his Secretaries the Evangelists and Apostles another Volume, I mean the books of the New Testament; upon the publishing whereof there came out from God as it were a second edition of his Oracles much enlarged.

§. 5. Fifthly and lastly. In point of authority. Those were from the father of lies, as hath been said; but these from the Father of lights. Scripture is of divine authority: *Holy men of God* (saith *Peter) spake as they were moved by the Holy Ghost.* They wrote accordingly. *All Scripture,* saith *Paul, was givenby inspiration of God.* It is not more true that they are oracles for their use, then that they have God for their author. Many large volumes have been written for to make good this assertion. It is a thing wherein the Spirit of God, who indited the Scripture, gives such abundant satisfaction to the spirits of godly men, as to make other arguments, though not useless, yet to them of less necessity; He alone bearing witness to the divinity of holy writ, and to the truth of his own testimony, so putting a final issue to that controversy. But because there is need of other reasons for the conviction of other men, I have produced certain arguments elsewhere, and shall here make an addition of two more, which are not mentioned in that discourse, one from consent, another from continuance.

§. 6. From consent thus. Writings of men differ exceedingly one from another, which made *Seneca* say, *Philosopherswould then be all of one mind when all clocks were brought to strike at one and the same time.* Yea it is hard finding an author that doth not differ from himself more or less, if he write much, and at various seasons. But here is a most harmonious consent. The word since written fully agrees with that which in former times was delivered to the Patriarchs, and transmitted by word of mouth. As the word *God* is the same today, yesterday and forever, although not incarnate till the fullness of time came, and then *made flesh:* So *the word of God,* although till *Moses* received a command to put it in writing, there wanted that kind of incarnation, was for substance the same before and after. And as the *written word* agreed with the *unwritten,* so doth one part of that which is written harmonize with another. The two Testaments, Old and New, like the two breasts of the same person give the same milk. As if one draw water out of a deep well with vessels of different metal, one of brass,

another of tin, a third of earth, the water may seem at first to be of a different color; but when the vessels are brought near to the eye, this diversity of colors vanisheth, and the waters tasted of have the same relish: So here, the different style of the historiographers from Prophets, of the Prophets from Evangelists, of the Evangelist from Apostles may make the truths of Scripture seem of different complexions till one look narrowly into them and taste them advisedly, then will the identity both of color and relish manifest itself.

§. 7. From continuance thus. Notwithstanding all the confusions that have happened in the world, all the fires that have been kindled, the massacres that have been executed, and the battles that have been fought against the true Christian Religion, the storehouse thereof hath continued to this day, and these Oracles of God been preserved in spite of hell. *Solomon's* philosophical treatises, which the world had no spleen against, but a liking of, are long since lost; whereas his Canonical writings are extant still. When the earth clave asunder to swallow up *Korah* & his company, there are that think some of *his children* were taken up by the hand of God into the air till the earth closed again, then set down without having received any harm because in the titles of sundry Psalms mention is made of *the sons* of *Korah,* whom they suppose then preserved to propagate these whose service the Lord had a purpose to use so long after. How often hath persecution opened her mouth from age to age, and swallowed up millions both of men and books! Yet the bible hath been continued still by the over-ruling hand of heaven, yea, which maketh it more remarkable, God hath so befooled the devil herein, as to preserve his own Book many times by the hands of his and its enemies. It is too well known how small friends the Jews are and have heretofore been to the truth contained in the Old Testament, yet of them did the Lord make use to keep it, and they proved careful feoffes in trust for making over the assurances of life to us Gentiles. Concerning one book of the New Testament, viz. the Apocalypse, it is very observable that when the authority thereof was questioned of old, the Church *of Rome* struck in with her testimony, and was a special means to have it kept in the number of Canonical books; not without a special providence. God, who made *Pharaohs* daughter a second mother to *Moses,* whom he had appointed to bring destruction afterwards upon her fathers house and kingdom; did then make the Romish Church a dry nurse to preserve this Book (whose meaning she knew not) that it might bring desolation upon herself and her children afterwards. Well may we therefore conclude and say of the holy Bible, as *Gamaliel* once did of the Apostles preaching, Had this work been of men it would have come to naught longere this, but being it is of God, the devil and his complices have not been able to overthrow it.

§. 8. Learn we also from that hath been said, to magnify the grace of God, who in order to the promoting of our blessedness, hath brought us of this nation to the knowledge of Christian Religion, for want whereof many millions in other parts still sit in darkness and the shadow of death. It was a memorable act of *Witekindus,* one of the Dukes of *Saxony,* who flourished about the nine hundredth year of Christ; after his renouncing paganism, and receiving the faith of the gospel, he caused the black horse, which he had formerly born in his military colors, to be laid aside, and instead thereof a white horse to be born, in testimony of his triumphant joy for that great change: perhaps because among the Romans the manner was to make use of such coloured steeds in their triumphs. It put me in mind of what we read in

the sixth of the Revelation verse the second, where Christ is described as going out in the ministry of the Gospel, which was then newly embraced by that Prince; *Behold a white horse, and he that sat on him had a bow, and a crown was givne unto him, and he went forth conquering and to conquer.* Yea whereas there are sundry modes of the Christian Religion, we are therefore to have our hearts and mouths filled with the highest praises of God, because we have it in the purest, that is, the Protestant way, which allows the people in general a free use of Bibles in their native language. In sundry parts even of *Europe* it is far otherwise, particularly in *Spain,* where the Bible in their vulgar tongue is reckoned among prohibited books, and sufficeth to bring him that reads it into danger of the Inquisition. Wherefore let such as list make their boast of other things which *England* is said to be famous for, as beautiful Churches, bridges, women, *&c.* If I were asked what advantage have English men and what profit is there of living in that Island, mine answer should be much every way; but chiefly because to them are committed the Oracles of God, & liberty to read their *fathers mind* in *their mother tongue.*

APHORISM III. Scripture-Oracles, supposing it sufficiently clear by the light of Nature, that there is a God, make a further discovery of what he is in his Essence, Subsistence and Attributes.

EXERCITATION 1. 1 Corinth. 15. 34. expounded. ***Opinionists comparedto sleepers and drunkards. Three observations from the end of the verse. What knowledge of God is unattainable in this life. What may be had. The knowledge we have concerning God distinguished into*** **Natural, Literal,** ***and*** **Spiritual.**

§. 1. *AWake to righteousness and sinnot: for some have not the knowledge of God; I speak this to your shame.* These are the Apostles express words to his *Corinthians.* Which will be better understood, if we consider.

I. That there was a time, when of all the Nations in the world *Greece* was held the most licentious, and *Corinth* of all the cities in *Greece;* insomuch as in common speech *revellers* were said to play the *Grecians,* and fornicatours to play the *Corinthians.* Also that after the grace of Christ (who came to call sinners to repentance) had appeared there in planting Christianity, this riotous humor was notably fed in false brethren by those false teachers, who opened a gate to all profaneness by denying the resurrection.

II. That of such teachers and professors *Paul* speaks in this chapter, *How say some among you that there is no resurrection?* and calleth upon them in the beginning of this verse *to awaken unto righteousness,* because the many and gross vapors that ascended from this heresy had cast them into a deep sleep, wherein all their spiritual senses were bound. Heretics may perhaps pretend to the highest strains of devotion, and make their boast of strongest assurances: yet all this be but like the talking or walking of men in their sleep, or like the quick and nimble phantasmes of dreaming students. Their devotion is but a dream of pieety, their assurance will prove but a dream of happiness.

§. 2. III. That the word 〈 in non-Latin alphabet 〉 there used by the Apostle is very emphatical, and properly signifies an awaking out of such a sleep as hath been occasioned by too much drink. Thus *Noah* awoke from his wine, and *Awakeye drunkards* saith *Joel.* Neither will it be difficult to discern in a sensual *opinionist* the symptoms of a *drunken man.* Ye may see him *reeling* to and fro, now entertaining this odd conceit, tomorrow that, and the next day a third, *unstable* in all: well if not *vomiting* too and *casting* out scornful reproaches upon all that are of a contrary judgment, as upon dark and low-spirited men. Ye may perceive him full of tongue, as drunkards commonly use to be, *prating,* and venting his own apprehensions everywhere; yea perhaps boasting of himself and his party as too many, too hard for all their opposites. So *one drunkard,* our proverb saith, *is forty men strong.* Who so attempts to reason with him will easily find him as uncapable of conviction, as *Nahal* was of *Abigail's* narration till his wine was gone out of him.

IV. That the cause was manifest why such men had a charge given them not to sin, *Awake unto righteousness,* saith the Apostle, *and sin not.* For that the desperate opinion they had embraced was an high-way to abominable courses. The denial of a resurrection hath a natural tendency to looseness of life, inclining men to say, as they did, *Let us eat and drink for tomorrow we shall die.* And the more licentious any man is, the more willing to close with such an opinion. Accordingly among the Jews, whereas most of the common people adhered to the *Pharisees,* who professed strictness, and amused them with outward forms of godliness, the Gentry and such as gave themselves most to voluptuousness became followers of the *Sadducees,* who denied the resurrection. Such men (saith *Theophylact*) are not so easily persuaded of a resurrection, because they are afraid of punishments in another life, if any be.

§. 3. V. That these especially were the persons whom *Paul* there censureth for gross ignorance, such as they had just cause to be ashamed of. He had said before in the twelfth verse, *Some among you say there is no resurrection:* in the four and thirtieth speaking still of the same men, *Some have not the knowledgeof God.* Only whereas in case of personal affronts to himself and his fellow-preachers he had appeared much more mild in the fourth chapter, *I write not these things* (saith he there) *to shame you, but as my beloved sons I warn you.* Here he setteth an edge upon his rebuke, and telleth them he spake it to their shame; because the heresy he striketh at, struck at the root of all religion, and became an in-let to Epicureanism, yea to Atheism.

VI. That from the latter part alone, *Some have not the knowledge of God, I speak this to your shame,* three observations may be raised without offering violence to the words, one as implied, the rest as expressed, to wit,

- 1. There is a knowledge of God to be had.
- 2. Some have it not.
- 3. The want of it is a matter of shame.

All which I intend to insist upon in this and the following Exercitations.

§. 4. Concerning the first. There is a knowledge of God *to perfection,* which is always saving; and another *to salvation* indeed, but as yet imperfect. The former hath been proudly challenged by some sons of delusion, and accounted attainable in this life by the sole improvement of reason. For we read of *Aetius* that he dared to say, *I so know God,as I do myself; yea I do not know myself so well as I do God.* A certain evidence to make it appear, that the wretch neither knew himself, nor God. And *Petrus Abelardus* is said to have maintained this assertion, *That the whole of God's essence may be comprehended by human reason.* But the truth is, it is neither attainable in this life, as being reserved for another world (according to the Apostles doctrine, *We know but in part.When that which is perfect is come, then that which is in part shall be done away*) nor at all by the sole improvement of reason. The lesser cannot comprehend the greater; *God is greater then our heart,* faith S^{t}. *John,* therefore incomprehensible by the shallow reason of shipwreck'd nature. He and the Sun are alike in this, both refresh wary beholders, but put out the eyes of curious pryers. However *faith* may look upon God with much comfort, for *reason* to stare too much upon him is the way to lose her sight. When she hath tired and wildered herself in searching after the true God her return must be *Non est inventus,* He is not to be found, at least not by me. *Faith* only can find him out, yet not *to perfection* neither, although to *salvation* it may and doth.

§. 5. Which is the latter kind of knowledge above-mentioned, and that I am now speaking to, as attainable here. Even the lowest rank of Christians, whom *John* styleth his *little children* are described by their *having knownthe father:* And because the new covenant runneth thus, *They shall all knowme from the least of them to the greatest of them, saith the Lord.* But although it be most true, that there is a saving knowledge of God attainable here, yet for any man to presume, that whatever knowledge of God he attaineth, it will certainly save him is a most strong delusion. For whereas there is a *Natural* and a *Literal* as well as a *Spiritual* knowledge, it will be manifest by the sequel of this discourse, that none is saving but the third. The first is that which may be fetched out of the book of nature without any further manuduction of higher principles. *Antony* the religious Monk, when a certain Philosopher asked him, how he did to live without books, answered *he hadthe voluminous book of all the creatures to study upon, and to contemplate God in.*

Believe me, said *Bernard* to his friend, as one that speaketh out of experience, There is sometimes more to be found in woods, then there is in books. Trees and stones will teach thee that, which is not to be learned from other masters.

The Book of Scripture without doubt hath the preeminence in worth by many degrees; but that of the creatures had the precedency in time, and was extant longbefore the written word. We may therefore well begin with it.

EXERCITATION 2. ***That there is a God, the prime dictate of natural light; deducible from man's looking backward to the creation, forward to the rewards and punishments dispensed after death, upward to the Angels above us, downwards to inferior beings, within ourselves to the composition of our bodies, and dictates of our consciences, about us to the various occurrences in the world.***

§. 1. THere are six several acts which every man of understanding is able to exert in a way of contemplation: He may *respicere, prospicere, suspicere, despicere, inspicere,* and *circumspicere.* Whosoever shall advisedly exercise any of these will undoubtedly meet with some demonstrations of a *Deity;* much more if he be industriously conversant in them all.

I. If he do *respicere* look backward to the creation of the world (which the light of nature will tell him had a beginning) he will see and understand*the invisible things of God by the things thatare made, even his eternal power and Godhead,* as *Paul* speaks. *Basil* therefore called the world a school wherein reasonable souls are taught the knowledge of God. In a musical instrument when we observe divers strings meet in an harmony, we conclude that some skillful musician tuned them; when we see thousands of men in a field, marshalled under several colors, all yielding exact obedience, we infer that there is a General, whose commands they are all subject to. In a watch, when we take notice of great and small wheels all so fitted as to concur to an orderly motion, we acknowledge the skill of an artificer. When we come into a Printing-house and see a great number of different letters so ordered as to make a book, the consideration hereof maketh it evident that there is a composer, by whose art they were brought into such a frame. When we behold a fair building, we conclude it had an architect; a stately ship well rigged and safely conducted to the Port, that it hath a Pilot. So here. The visible world is such an *Instrument, Army, Watch, Book, Building, Ship,* as undeniably argueth a God, who was and is the Tuner, General, and Artificer, the Composer, Architect and Pilot of it.

§. 2. II. If he do *prospicere* look forwards to the rewards and punishments, to be dispensed in another world, (which the heathens *Elysium* and *Tartarus* show them to have had a sleight knowledge of by the light of nature) he cannot but acknowledge some supreme Judge, whom they are dispensed by; and that he is a searcher of hearts, wherein piety and sin do chiefly reside; seeing it were impossible for him otherwise to pase righteous judgment without mistaking good for evil, and evil for good. Some discourses of *Plato,* and some verses of *Menander,* besides many other testimonies make it appear that the notion of these things was entertained by the wiser sort both of Philosophers and Poets, and that which they held of a world to come is a topick sufficient to argue from, for the being of a God in the world that is.

III. If he do *suspicere,* look upwards to a rank of creatures above himself, I mean good and evil spirits, of which the heathens were not ignorant; witness their large discourses of Demons, of Intelligences, and of a *bonus & malus Genius.* For if such creatures as Angels be acknowledged, so good, holy, wise and powerful as they are said to be by all that take notice of them, they must have a *maker* better, holier, wiser and powerfuller then themselves; seeing the *cause* is always more noble then the *effect,* and hath that perfection which it communicates much more eminent in itself. If there be Devils, whose mischief and might are both of them so confessedly great, there must needs be a God to restrain and countermand them; else the world would soon be turned into a a mere hell, full of nothing but abominations and confusion.

§. 3. IV. If he do *despicere,* look downward to things below himself, whose nature is inferior to that of man; the contemplation of elements, plants and brute beasts will extort the confession of a *Deity. The heavens declarethe glory of God, and the firmament showeth his handy-work.* Nor these alone, which have so much of magnificence in them: but the least fly, if it could be anatomized, would be found to have in it more miracles, then parts; such proportion of members, distinction of offices, correspondence of instruments, as speaketh the infinite power and wisdom of the Maker. Well might *Job* say, as he did, *Ask nowthe beasts and they shall teach thee, and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?*

V. If he do *inspicere,* look within himself, and that either to the composition of his body, or to the dictates of his conscience. We are so *fearfullyand wonderfully made,* that the great physician *Galen,* though an heathen, being amazed at the wisdom which he discovered in the frame of every member in man's body, could no longer contain himself, but fell to praising the Creator in an hymn. As for conscience there is nothing more common then for wicked men after the commission of gross sins to be inwardly tormented and affrighted by reason of somewhat it suggests, the substance whereof is, that there is a God, and that he will judge them for what they have done. *Calvin* telleth us of a certain profane fellow who was ranting at his Inn, and blasphemously wresting that of the Psalmist, *The heaven of heavens is the Lord's, and the earth hath he given to the children of men,* as if God left us to do what we list upon earth, confining himself and his providence to the heavens; thereby as far as he openly durst disavowing a Deity. Whereupon he was struck suddenly with extreme torments in his body, and began to cry out *O God, O God.* So natural it is even for the worst of mankind to acknowledge a God in their extremities; and for others more ingenuous, even among those that want Scripture-light (as *Tertullian* hath observed) to be frequently saying, *God seeth. I commend it to God, God will recompense:* which drew from him an exclamation that must be warily understood, *O the testimony of a soul naturallyChristian!*

§. 4. VI. If he do *circumspicere,* look round about him to the various occurrences in the world; the great deliverances vouchsafed to some, the great calamities brought upon others, both beyond all expectation. *The Lord is,* and cannot but be, *known by the judgments which he executeth;* so by the blessings which he bestoweth. Who can see a *Daniel* rescued from reasonable lions, unreasonable men, a *Moses* preserved in an ark of bulrushes, a *Noah* in a deluge of waters, others in a furnace of fire? Who can behold a *Pharaoh* plagued, an *Herod* eaten up with worms, an *Achitophel* making away himself, a *Judas* bursting asunder in the midst, an *Arius* voiding of his bowels, and not cry out, as it is in the Psalm, *Verilythere is a reward for the righteous, doubtless there is a God that judgeth the earth?* We meet with a passage in *Atheneus* not unworthy, as I conceive, to be taken notice of, and recorded here. When at a public meeting in some place of receipt, a beam of the house suddenly falling had dashed out the brains of a notoriously wicked man in the sight of many by-standers to whom he was known; one *Stratonicus* brake out into a speech so emphatical in the Greek, as it can hardly be translated without much loss, yet take it thus: Sirs, said he, the beam of light which I

have, convinceth me that there is a God; if any of you be otherwise minded, this beam of wood may suffice to beget in him the same persuasion.

§. 5. But notwithstanding all this, as it fared with the wise men from the east, who, although they were assured by the appearance of a *star* that a King of the Jews was born, yet needed the *prophets* manuduction to give them notice who he was, and where they might find him: so though natural reason improved can make it appear *that there is* a God, yet there is a necessity of Scripture-revelation to inform us *who and what he is,* in regard of his Essence, Subsistence, and Attributes; in all these the written word goes far beyond whatever was or could be discerned in Natures school, and becomes the fountain of that *literal knowledge* which we are now to treat of.

EXERCITATION 3. *Reasons three ways of discovering God fall short of manifesting what he is. The expression in* Exod. 3. 14. *most comprehensive. A brief exposition thereof. Satan's impudence. Nature and Art both unable to discover the Trinity. What Scripture revealeth about it.* Basils *memento.* Julians *impiety.* Socinians *branded. The three Persons compared to those three wells in* Genes. 26.

§. 1. DIvines tell us of three ways, whereby reason goes to work in her enquiry after God; but none of them all is able to make a full discovery of his Essence. The first is *via causalitatis,* when from the creatures, whereof God is the supreme universal cause, reason begins to contemplate him as their efficient, because they could not make themselves. But hitherto it only discovereth *Quod sit,* that there is a God, to whom all things ow their beings; not *Quid sit* what he is. The second is *via remotionis,* when it considereth the several imperfections of creatures, and removeth them all from God, as inconsistent with a Deity. Thus it conceiveth him immortal, impassible, impeccable, because to die, suffer, sin, are imperfections. But this only showeth *Quid non sit,* what he is not; she is still to seek for what he is. The third is *via eminentiae,* when reason considereth the sundry perfections, which are scattered here and there among created beings, and ascribes them all to God in an eminent and transcendent way. As when finding in Angels and men wisdom, holiness, and strength, it conceiveth God to be most wise, most holy, and most strong. Yet even this doth but show *Qualis sit, non quis, what kind* of being God is, not *who* is he. Reason for that must be beholding to revelation. In which respects I cannot but applaud the wise answer of that Philosopher, (*Epictetus,* as some report) who when his hearers said to him, S^r^ you have uttered many excellent things concerning God, but we cannot as yet understand what he is, told them plainly, *Were I able fully to set forth God, I should either be God myself, or God himself cease to be what he is.* Si omnino ego Deum declararem, vel ego Deus essem, vel ill Deus non foret.

§ 2. Were all such passages set aside as are not originally the Heathens own, but borrowed from Jewish or Christian authors, I should not be afraid to affirm, that there is one very short expression in Scripture, to wit this, *I am that I am,* which revealeth more of God, then all the large volumes of Ethnick writers. An expression so framed as to take in all differences of time, according to the idiome of the Hebrew tongue, wherein a verb of the future tense, as *Ehieh* is, may signify time past and present, as well as that which is to come. Hence ariseth a great latitude of interpretation; for according to different readings it implieth different

things. Reading it, as we do, *I am that I am,* it importeth the *supremacy* of God's being. The creatures have more of *non-entity* then of *being* in them: It is proper to him to say *I am.* 〈 in non-Latin alphabet 〉 . so the Septuagint. Or the *simplicity* thereof; whereas in creatures the Thing and its Being, *Ens* and *Essentia* are distinguishable, in him they are both one. Or the *ineffabilitie;* as if the Lord had said to *Moses,* enquiring his name, *I am myself,* and there is nothing without myself that can fully express my Being. Which put *Scaliger* upon inventing that admirable epithet 〈 in non-Latin alphabet 〉 , that is, *Ipsissimus Ipse.* Or lastly, the *Eternity* thereof; since there never was, never will be a time, wherein God might not, or may not say of himself *I am.* Whence it is that when Christ would manifest his *goings out from everlasting,* as *Micah* phraseth it, he maketh use of this expression, *Before Abraham was, I am,* not *Iwas;* for that might have been said of *Enoch, Noah* and others who lived before *Abraham's* time, yet were not eternal, but *I am.* If it be rendered *I am what I was,* as *Piscator* would have it, then it speaketh his *Immutability:* I am in executing, what I was in promising, *Yesterday and today and the same forever.* If, as others, *I will be what I will be,* then it denotes his *Independency.* That essence which the creatures have dependeth upon the Creatours will; None of them can say *I will be,* not having of and in itself any power to make itself persevere in being, as God hath. It may perhaps intimate all these, and much more then the tongues of Angels can utter. Verily it is a speech containing more in it (as a learned writer acknowledgeth) then human capacities can attain.

§. 3. I shall therefore forbear to enlarge upon it. Let me only observe before I leave it the notorious impudence of apostate spirits. Satan not contenting himself to have got the name of *Jove* in imitation of *Jehovah,* the incommunicable name of God, prevailed with his deluded followers to ascribe unto him that, which the Lord of heaven and earth assumeth to himself in this mysterious place of *Exodus,* saying *I am that I am.* For over the gate of *Apollo's* temple in the city of *Delphi,* so famed for oracles, was engraven in capital letters this Greek word 〈 in non-Latin alphabet 〉 . which signifies *Thou art,* whereby those that came thither to worship, or to consult Satan's oracle, were instructed to acknowledge him the fountain of being, and the only true God: as one *Ammonius* is brought in discoursing at large of this very thing in the last Treatise of *Plutarchs* morals, whereunto I refer the reader.

§. 4. As to the point of divine *subsistence, Jehova Elohim,* Father, Son and Holy Ghost: three persons, but one God; or in *Leo's* expression, *One God without division in a Trinity of Persons, and three Persons without confusion in an Unity of Essence;* it is a discovery altogether supernatural: yea Nature is so far from finding it out, that now when Scripture hath revealed it, she cannot by all the help of Art comprehend, or set it forth as she doth other things: *Grammar* itself wanting proper and full words whereby to express, *Logic* strong demonstrations whereby to prove, and *Rhetoric* apt similitudes whereby to clear so mysterious a truth. The terms Essence, Persons, Trinity, Generation, Procession and such like, which are commonly made use of for want of better, have been and will be cavilled at as short of fully reaching the mystery in all its dimensions. Of the similitudes usually brought for its illustration that which *Hilary* said is most true, *They may gratify the understanding of man, but none of them exactly suit with the nature of God.* For example, Not that of a root, a trunk, and a branch; the

trunk proceeding from the root, the branch from both, yet but one tree: because a root may for some time be without a trunk, and a trunk without a branch, but God the Father never was without his Son, nor the Father and Son without their coeternal Spirit. Neither that of a crystal Ball held in a river on a Sunshineday, in which case there would be a Sun in the Firmament, begetting another Sun upon the crystal Ball, and a third Sun proceeding from both the former, appearing in the surface of the water; yet but one Sun in all: for in this comparison two of the Suns are but imaginary, none real save that in heaven; whereas the Father, Word and Spirit are distinct Persons indeed, but each of them truly and really God.

§. 5. Well therefore may Rhetoricians say, It is not in us and in our similitudes fully to clear this high point; Logitians also, It is not in us and in our demonstrations fully to prove it. For however reason be able from the creatures to demonstrate a Godhead, as hath been said, yet it cannot from thence a Trinity; no more then he that looks upon a curious picture can tell whether it was drawn by an *English-man,* or an *Italian,* only that the piece had an artificer, and such an one as was a prime master in that faculty: because the limbner drew it as he was an artist, not as one of this or that nation. So the world is a production of that *Essence* which is common to all three, not any *personal emanation* from this or that *subsistent;* which is the reason why a *Deity* may be inferred from thence, but not any distinction of *Persons,* much less the determinate number of a *Trinity.* The doctrine whereof is like a Temple filled with smoke, such smoke as not only hinders the view of the quickest eye, but hurts the sight of such as dare with undue curiosity pry into it. A mystery, which my *faith* embraceth as revealed in the word, but my *reason* cannot fathome. Whilest others run themselves on ground, and dispute it till their understandings be non-plust; may I be enabled to believe what Scripture testifieth concerning an *unbegotten Father,* an *only-begotten Son,* and *an Holy Spirit proceeding from both; Three,* yet but *One:* and therein to acquiesce without enquiring as *Mary* did, when the Angel foretold her miraculous conception, *How can this thing be?* To which question my return should be no other but that of *Augustine,* who notwithstanding his fifteen books concerning the Trinity, modestly said, *Askest thou• mehow there can be Three in One, and One in Three? I do not know, and am freely willing to profess my ignorance herein.* Verily this light is dazzling, and our eyes are weak. It is a case wherein the wisest clerks are punies, and the ablest Orators infants.

§. 6. Yet is the mystery itself written in Scripture as it were with the Sun-beams. I reject not as invalid, but only forbear as less evident the places commonly cited out of *Moses* and the Prophets; choosing rather to insist upon New-testament discoveries, when the veil which formerly hid the Holy of Holies from men's sight was rent in pieces, and the secrets of heaven exposed to more open view, then whilst the Church was in her minority. At our Savior's baptism there was a clearer manifestation of the Trinity then ever before; as if God had reserved this discovery on purpose to add the greater honor to his only Sons solemn inauguration into the office of Mediator-ship, which was then most visibly undertaken. Who so casts his eye upon the third chapter of the Gospel according to *Luke,* will quickly discern the Father in an audible voice, *heard* but not *seen, This is my beloved Son, in whom I am wellpleased. The word made flesh* now in the water, receiving baptism, and after praying, so both *heard* and *seen.* The Spirit like a Dove descending and resting upon Christ, *seen* but slot

heard. Insomuch as the Catholics were wont in the times of *Athanasius* to send the misbeleeving *Arians* to *Jordan,* there to learn the knowledge of a Trinity.

§. 7. Behold after this a clear nomination of the three coessential Persons in that commission which Christ our Lord sealed to the Apostles before his ascension, in the end of the Gospel according to *Matthew,* when he sent them out to *make disciples in all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Who can but see a Trinity here? How can any who by virtue of this institution hath been baptized, refuse to believe it? *It becomes us* (saith *Basil) to be baptized as we have been taught, to believe as we have been baptized, & to glorify as we have believed, the Father, the Son, and the holy Spirit.* This the great Apostate *Julian,* was not a little sensible of; wherefore considering that he could not fairly disclaim the Trinity, till he had renounced his baptism, he took the blood of beasts offered in sacrifice to the heathen God's (as *Nazianzen* tells us from the report of his own domestical servants) and bathed himself therein all over; so, as much as in him lay, washing off the baptism he had formerly received. Add hereunto that impregnable place (which hath hitherto, and will forever hold out against all the mines and batteries of heretics) in the first epistle of *John, There are three that bear witness in heaven,the Father, the Word, and the holy Spirit; and these three are One.* Where a Trinity is proclaimed both *in numero numerante, there are three;* and *in numero numerato,* telling us plainly who they are, *Father, Word,* and *holy Spirit:* And that the same Essence is common to them all. For *these three are One.*

§. 8. Yet is there a late generation, of men commonly known by the name of *Socinians,* who although they maintain against Atheists the *Personalitie* and *Eternity* of God the Father, have confounded Christian Religion by denying the *Eternity* of the Son, whose *Personalitie* they acknowledge; and the *personalitie* of the Spirit, whose *Eternity* they confess. Methinks it fares with these three blessed Persons, as with those three noted wells of which we read in the twenty sixth of *Genesis.* Two of them *Isaac's* servants were enforced to strive for with the herdmen of *Gerar,* which made him call the one *Esek,* that is, contention, the other *Sitnah,* that is, hatred. A third they got quiet possession of, and he called the name of it *Rehoboth,* saying, *Now the Lord hath made room for us.* The Fathers Godhead is like the well *Rehoboth,* which there was no strife about, the Sons divinity like the well *Esek,* we are forced to contend for that, as also for the Deity of the Spirit, which is as *Sitnah* to the *Socinians;* they hate the thoughts of it, much more the acknowledgement.

But can any man say by the *Spirit of God,* that the *Spirit* is not *God?* Is it not as clear by *Scripture*-light that *Christ* is *God,* as by *Natures* light that *God is?* Are they Christians and Spiritual, who deny the divinity of *Christ* and the *Spirit?* Let the judgment of charity enjoy its due latitude: but for my part, I would not for a thousand worlds have a *Socinians* account to give at the end of this.

EXERCITATION 4. ***Divine Attributes calling for transcendent respect. They are set down in the Scripture so, as to curb our curiosity, to help our infirmity, to prevent our misapprehensions, and to raise our esteem of God. Spiritual knowledge superadding to literal clearness of light, sweeteness of taste, sense of interest and sincerity of obedience.***

NExt to the Essence and Subsistence of God, his Attributes are to be considered; concerning which I premise this rule.

§. 1. The degrees of our *respect* are to keep proportion with degrees of *worth* in persons and things; *ordinary* worth requiring *esteem, eminent* calling for *reverence, supereminent* for *admiration,* yea and *adoration* too, if it be an uncreated object. Hence the Psalmist upon contemplation of God crieth out as in an ecstacy, *O Lord, our Lord, how excellentis thy Name in all the earth!* His Attributes are his Name; their worth so superexcellent, as far to transcend the utmost pitch of that observance, which we, poor we, are able any way to render. Seeing as the stars of heaven disappear, and hide their heads upon the rising of the Sun that out-shineth them: so creatures seem *not to be excellent,* yea, *not to be,* when the being and excellency of their *Maker* displayeth itself, according to that, *All nations beforehim are as nothing; and they are counted to him less then nothing and vanity.* The best of them have but some perfections: God either hath (as manna is supposed to have had the relish of all meats) or containeth all; Sovereignty comprehendeth inferior honors. The best of their perfections are mixed with some defects: but *God is light,and in him is no darkness at all.* They may be perfect and good in their kind: He is perfection and goodness itself. In them we may find matter of *wonderment,* but of *astonishment* in him, witness that eminent place Nehem. 9. 5. *Blessed be thy glorious Name, which is exalted above all blessing and praise.* Nature, though not altogether silent upon this argument, to wit the divine Attributes, yet enjoyeth but a dim light to discover them by, whereas the Scripture representeth them most magnificently in sundry respects.

§. 2. First, so as to *curb our curiosity.* For which end it expresseth divers of them negatively, as when God is said to be infinite, immortal, invisible, unsearchable: whereby we are taught that it is easier for us to know what he is not, then what he is; which is known only to himself. The best terms (as *Scaliger* hath it) for men to manifest their understanding of God by, are those which manifest that they understand him not. *Thou, O Lord,* saith *Nazianzen, hast produced all those things of which we speak; but art unspeakable thyself. All that can be known by us is from thee, but thou thyself canst not be known.* Yea *Austin* was not afraid to affirm that *Nescience is the better way of knowing God.*

Secondly, so as to *help our infirmity.* For whereas we are not able by any one act of our finite understandings to comprehend that infinite Essence, which is itself one simple Act, but comprehensive of all perfections; Holy Scripture, condescending to our weakness, alloweth us to take up as it were in several parcels, what we cannot compass at once; and in contemplating the Attributes to conceive some under the notion of *divine properties* incommunicable to creatures; such as are Immensity, Independency, Eternity, Simplicity, Self-sufficiency, All-sufficiency, Omnipotence, Omniscience, Omnipresence. Others under that of *divine faculties;* such are Understanding, Will, and Memory ascribed to God. It gives us leave to look at some as *divine affections;* such are his Love, Hatred, Anger, Grief and Delight. At others as *divine virtues;* such are his Mercy, Justice, Patience, Faithfulness, Holiness, Wisdom, &c. and at other some as *divine excellencies* resulting out of all the former; such are Majesty, Blessedness and Glory.

§. 3. Thirdly, so as *to prevent our misapprehensions.* The Attributes of God however diversified in our conceptions (as hath been said) are identified with his Essence, which is but One: though to us they appear to be different each from other, and all from it; as the vast ocean, though but one, receiveth divers names from the several shores it washeth upon: so however Justice, Mercy, Power and the rest, be several names suited to different operations; yet God is but one *simple Act* under those *various denominations.* Lest we should therefore apprehend them to be such qualities as our virtues are, really distinguishable, yea and separable from our being (as appeared when the first man fell from his holiness, yet continued a man still) Scripture doth sometimes predicate them of God in the *abstract:* as when Christ is styled *Wisdom;* when it is said, *Godis love,* and *the Spirit is truth.* Men may be called loving, wise and true: God is love, wisdom and truth itself. The Apostle telleth us that if God swear, he doth it *by himself and no other;* yet we find him in the Psalm *swearing by hisholiness:* whence it followeth that his holiness is himself. Christ is usually said to sit at the right hand of God; but in one place it is expressed by sitting *on the right-hand of power:* Therefore God is Power, as well as Love. There is the same reason of all his attributes.

§. 4. Fourthly, So as *to raise our esteem of God.* Some there be which are frequently called *Communicable Attributes,* because in them the creatures share, as being, immortality, goodness, and wisdom. Lest we should in this respect have lower thoughts of God then becomes us, Scripture is wont to ascribe them to him in such a way of *supereminence* as, (however they be participated by Angels and men yet) he only is said to have them. Witness these texts, *There is nonebesides me. Who only hath immortality.God only wife.* And *There is none good but God.* Because in him they are all infinite, all eternal, all unmixed, and without the least allay of imperfection. An apostrophe borrowed from a devout, though popish, writer, shall shut up this. *O abyss of divine perfections! How admirable art thou, O Lord, who possessest in one only perfection the excellecy ofall perfections, in so excellent sort, that none is able to comprehend it but thyself!*

§. 5. There is yet behind, a third kind of knowledge far exceeding both the former. A knowledge of God not proceeding from the light of Nature alone, as the first doth; nor of Scripture alone, as the second; but from effectual irradiations of *the Spirit ofwisdome and revelation,* accompanied with purging and cheering influences from the same spirit. Look as the *Literal* maketh an addition of further discoveries to the *Natural* (which hath been sufficiently proved) So this *Spiritual* knowledge of God superadds even to the *Literal* sundry particulars, not unworthy of our serious consideration, viz.

First, Clearness of light. Since the Canon of Scripture was perfected, the things which the Holy Ghost discovereth are no other for substance, but those very things which are contained in the written word: only he affords regenerate persons clearer light to discern them by, then any they had before their conversion. Take a man that is now become a learned Critick, turn him to the same Author which he perused when he was a young student; he will find the self-same matter, but see a great deal further into it, because he hath now got further light. So is it here.

Secondly, Sweetness of taste. *I satedown under his shadow with great delight, and his fruit was sweet to my taste.* So the Spouse. *O taste and see that the Lord isgood.* So the Psalmist. Upon which place the School-men have founded their distinction of *knowledge of sight* and *a knowledge of taste.* Spiritual science is steeped in affection; taking delight in the things known, and not barely apprehending, but relishing and savouring what it apprehendeth with abundance of love and complacency. Whence those expressions in Solomon's song, *Because of the savor of thygood ointments, thy name is as an ointment poured forth, therefore do the Virgins love thee, He doth not know the things of God* (saith a late writer well) *who doth not desire and love them.*

§. 6. Thirdly, Sense of interest. Of the *Zidonians* God said, *They shall know that I am the Lord:* But of his own people Israel, *They shall know that I am the Lord their God.* Paul of the believing *Ephesians* concerning Christ, *In whom ye trusted, after that ye had heard the word of truth, the Gospel of your salvation.* Others may consider the Gospel *as a word of truth,* and a doctrine holding forth salvation; but such as are savingly enlightened and sanctified by the Spirit, view the *salvation* it holdeth forth as *theirs,* and are ready to say of every truth therein contained, *This is good and good for me.* Happy man, whosoever thou art, that canst look by an eye of faith at the Gospel as the Charter of thy liberties, at the condemning Law as cancelled by thy Surety, at the Earth as the footstool of thy Fathers throne, at Heaven as the portall of thy Fathers house, at all the creatures in Heaven and Earth as an heir is wont to look at his fathers servants, which are therefore his, so far as he shall have need of them, according to that, *Allare yours, and ye are Christ's, and Christ is God's.*

Fourthly, Sincerity of obedience. No doubt but *Eli's* two sons, being Priests had a literal knowledge of God; yet being profane, they are said expressly not to have known him. *Theywere sons of Belial; they knew not the Lord.* When *Lucius* a bloody persecutor offered to confess his Faith, in hope thereby to beget in the auditors a good opinion of his orthodoxy, *Moses* the religious Monk refused to hear him, saying, *The eye might sometimes judgeof ones faith as well as the ear: and that whosoever lived as Lucius did, could not believe as a Christian ought.* Fully consonant hereunto is that of James, *I willshew thee my faith by my works.* That of John, *He that saith, I know God, and keepethnot his commandments is a liar, and the truth is not in him.* And that of Job, *Behold the fear of the Lord that is wisdom,and to depart from evil is understanding.*

APHORISM IV. Goodness and Greatness are Attributes so comprehensive, as to include a multitude of divine perfections.

EXERCITATION 1. *God described from goodness and greatness both without and within the Church. A lively portraiture of his goodness in the several branches thereof.* Exod. 34. 6, 7. *Bowels of mercy implying inwardness and tenderness. Our bowels of love to God, of compassion to brethren. Mercy not to be refused by unbelief, nor abused by presumption.*

§. 1. THe most learned among the Heathen made account they had sufficiently characterized their *Jupiter,* when they styled him Good and Great, yea the Best and Greatest of Beings. Neither can it be denied that these two attributes, if we take them in their latitude, comprehend very many of those perfections, which commonly go under other names. And

this perhaps may be the reason why *David* in Psalm one hundred forty fifth (which the Rabbins are said to have esteemed so highly of, as to determine, but with more superstition then truth, that whosoever repeated in thrice every day might be sure of eternal life) having set himself to *extol God and to bless his name,* as appeareth by the first and second verses, insisteth chiefly on these two. *Great is the Lord, and greatly to bepraised, and his greatness is unsearchable.* Shortly after, *They shall abundantly utterthe memory of thy great goodness. The Lord is gracious and full of compassion, slow to anger and of great mercy. The Lord is good to all; and his tender mercies are over all his works.* I shall accordingly treat of both, and first of his Goodness.

§. 2. *Moses* was skilled in *all thelearning of the Egyptians;* yet as not content herewith, he becometh an humble suitor to God for some further and better knowledge, *I beseech thee* (saith he) *show me thy glory.* Other notions may fill the head of a moral man: nothing short of the knowledge of God can satisfy the heart of a Saint. Wherefore in answer to this request, the Lord maketh him a promise, saying, *I will makeall my goodness pass before thee.* The thing desired was a sight of his glory; the thing promised a view of his Goodness. Which intimateth that however in themselves all the Attributes of God be glorious, yet he glorieth most in the manifestation of his goodness, neither doth any bring him in so much glory from the creatures who are wont to magnify this most. *I will mention theloving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us; and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses.* So the Church in Isaiah.

Now the forementioned promise made to *Moses* in *Exodus* the three and thirtieth, was made good in chapter the thirty fourth, where the Lord is said to have passed by him, and proclaimed, *The Lord, the Lord God mercifulland gracious, longsuffering and abundant in bounty and truth, keeping mercy for thousands, forgiving iniquity and transgression, and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children unto the third, and to the fourth generation.* All which clauses, (even the latter, expounded by most of God's Justice) may be so interpreted as to relate to his Goodness rather.

It is twofold, one *Essential,* that wherewith God is good in himself, the other *Relative,* that whereby he doth good to his creatures. The former is here set forth by the term *Jehovah,*which is doubled, and doth most fully serve to express it, as coming from a root, that signifieth Being. For Goodness and Entity are convertible, and everything so far forth as it partaketh of Being, partaketh also of Bonity: wherefore God in whom all degrees of Entity meet is undoubtedly most good. The latter in the title *El,* which as a learned Jew affirmeth, doth not less clearly express his *influence,* then *Jehovah* doth his *Essence: El* and *Elohim* in their most proper notion (as he telleth us) signifying the author and producer of things by an infinite power. Of this Relative goodness there are sundry distinct branches mentioned in this superexcellent Text, which are spoken to in their order.

§. 3. The First is *Mercy.* The nature whereof may receive much light from the Hebrew word which is here made use of. It cometh from a root that signifieth shutting up in ones bowels, as child-bearing women retain and cherish their dearest offspring within their wombs.

Accordingly we read in *Luke* of the *bowels of God's mercy;* a phrase which implieth both inwardness and tenderness. First inwardness, our bowels are the most inner parts: The mercy of God springs from within, and hath no original cause without himself. Humane affection is commonly both begotten and fed by somewhat without, in the thing or person beloved; as culinary fire must be kindled and kept in by external materials: But *God loveth because he loveth,* and *showeth mercy on whom he will show mercy;* as celestial fire is fuel to itself. He freely extendeth mercy to us in making us good, then doth us good for being so; is not this a merciful God? Secondly tenderness. The forecited passage in *Luke* runneth thus in our translation, *Through the tender mercies of our God.* Of all parts the bowels relent and earn most. In them we are wont to find a stirring, when strong affections of love or pity are excited, as *Joseph* did upon sight of *Benjamin.* God speaking after the manner of men useth this pathetical expression concerning his people, *How shall I give theeup Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.* His people accordingly cry to him, *Where is thy zeal, and thy strength? thesounding of thy bowels, and of thy mercies are they restrained?* Of all human bowels those of mothers are the tenderest. *Can a woman* (saith the Lord) *forget her suckingchilde that she should not have compassion on the son of her womb?* Yet sooner shall all the mothers in the world prove unnatural, then he unmerciful: for so it followeth, *yea they may forget, yet will not I forget thee.*

§. 4. Well may this notion of mercy put us in mind of returning bowels of love to God, according to what *David* said in the beginning of Psalm the eighteenth, *I will love thee O Lord my strength;* where the word cometh from the same forementioned root, and intimateth exercising love out of his most inward bowels: as also of extending bowels of compassion to those especially that stand in nearest relation to him, according to that of John, *Whoso hath this worlds goods, and seeth his brother hath need, and shutteth uphis bowels of compassion from him, how dwelleth the love of God in him?* But that is not all the improvement we are to make of this Attribute. As it is a most tender affection, so is it to be most tenderly used. Take we therefore diligent heed, as of refusing it by unbelief, so, of abusing it by presumption.

First, *of refusing mercy by unbelief.* Many, as the phrase is in Jonah, *forsake their own mercy,* by giving way to objections arising from the flesh, like smoke out of that bottomless pit in Revelation. Say not therefore God is so angry with me, the arrows of the Almighty stick so fast, and the poison thereof doth so drink up my spirit, that I cannot expect any mercy from him. Know that the Lord is wont even *in wrath to remember mercy:* and that the correction which thou at present lookest at as an argument of wrath, may perhaps be an evidence of love, and an act of mercy. God is not about to hew thee down, as thy unbelieving heart imagineth, but to prune thee for prevention of luxuriancy. Be sure the right hand of his clemency knoweth whatever the left hand of his severity doth. Thou hadst better be a chastened son, then an undisciplined bastard. There is no anger to that in Isaiah, *Whyshould ye be stricken anymore? ye will revolt more and more:* That in Ezekiel, *I willmake my fury towards thee to rest, and my jealousy shall depart from thee; and I will be quiet, and will be no more angry;* That in Hosea, *He is joined to idols, let him alone.* Then is God most angry of all, when he refuseth to be angry; yea there is no anger of his to be compared to this kind of mercy. Men

that are fatted to destruction often go prosperously on in the world, have few afflictions in their life, no bands in their death: but as *Erasmus* once said, *From this prosperitiegood Lord deliver us.*

Say not I am unworthy, and must therefore despair; for mercy is free, and if God should show mercy to none but such as are worthy of it, he should show mercy to none at all, seeing *All have sinned and come short,* as *of the glory,* so, of the mercy of God. Say not my sins are many and great, too many and too great to be pardoned: but oppose to the multitude of thy transgressions that *multitude of tender mercies* mentioned by the Psalmist; not forgetting the gracious invitation by another Prophet, *Let the wicked forsake his way, and the unrighteous man his thoughtss; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon,* or, *multiple pardon,* as the original phrase imports. To the greatness of thy sins oppose the riches of God's mercy, and greatness of his love spoken of by the great Apostle. *God,* saith he, *who is rich in mercy, for hisgreat love wherewith he loved us.* Lo here a vast heap, whereunto men may come with confidence, be it never so much they have need of, because these riches are not impaired by being imported. The mercies of an infinite God are infinite mercies, and so able to swallow up all the sins of finite creatures. What though thou hast heretofore delighted in sin? despair not, for he *delighteth inmercy, mercy pleaseth him,* as much as ever any sin did thee. What though thy rebellion hath been long continued? *Themercy of the Lord is from everlasting to everlasting upon them that fear him.* Yea what though to former guilt thou hast added backsliding, and relapses to rebellion? yet remember that in Jeremiah. *Returnye backsliding children, and I will heal your backslidings,* together with that in the last of *Hosea,* where *Israel* had no sooner said, *In thee the fatherless findeth mercy,* but it followeth immediately, *I will healtheir backslidings, I will love them freely.* But lest any should surfeit on these sweet meats, take we heed.

§. 5. Secondly, *Of abusing mercy by presumption.* Mercy improved openeth to us the surest refuge; Mercy abused brings upon us the sorest vengeance. It would be considered that there is one kind of presumers whom mercy itself is resolved to have no mercy on, so long as they continue such: to wit, those that dare expect it, notwithstanding their resolution to go on in their impenitence, and ignorance of God. For thus saith the God of heaven concerning him, *Who blesseth himself in his heart, saying, Ishall have peace, though I walk in the imagination of my heart,* to add drunkenness to thirst, *The Lord will not spare him, but the anger of the Lord and his jealousy shall smoke against that man; and the curses that are written in this book shall lie upon him; and the Lord shall blot out his name from under heaven; and shall separate him unto evil.* And again, *It is a people of nounderstanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favor.* Such shall at length find to their costs that the Justice of God, as well as his Mercy endures forever: And that as nothing is more calm then a smooth, more raging then a tempestuous sea; nothing more cold then lead when it is taken out of the mine, nor more scalding when it is heated; nothing blunter then iron, yet when it is whetted nothing more sharp: So none more merciful then God, but if his patience be turned to fury by our provocations, none more terrible. *Because I have purged thee,* saith the Lord, *and thou wast not purged; thou shalt not be purged from thy filthiness anymore, till I have caused my fury to rest upon thee. I the Lord have spokenit, and I will do it I will not go back, neither*

will I spare, neither will I repent &c. Woe and again woe to them all, against whom mercy itself shall rise up in judgment. Look as the power of God, though infinite, receives limitations from his will; He *could* have made millions of worlds, *would* make but one: In like manner his infinite mercy is also limited by his will; and his word the interpreter of his will; plainly telleth us that, as Physicians begin with preparatives, so he begets fear in their hearts, whom he intendeth mercy to. *Look as a father pitieth his his children, so the Lord pitieth them thatfear him. The mercy of the Lord is from everlasting to everlasting upon them that fear him, to such as keep his Covenant, and to those that remember his commandments to do them.* Not they that presume, but that fear; not such as break, but as keep his Covenant; not those that forget, but that remember his Commandments to do them; or at least whose earnest desires and endeavors are that way bent, may expect and shall receive mercy from him. They shall find by sweet experience the infallible truth of what *M*[r] *Peacock* once said upon his recovery out of a deep and long desertion, viz. That the sea is not more full of water, nor the sun of light, then the Lord is of mercy.

EXERCITATION 2. ***Grace what. From it spring Election, Redemption, Vocation, Sanctification and Salvation. A Caveat not to receive it in vain. It purgeth and cheereth. Glosses upon*** **Titus 2. 11, 12. and 2 Thess. 2. 26, 17.** ***The exaltation of free grace exhorted to. Long-suffering not exercised towards evil Angels, but towards men of all sorts. It leadeth to repentance; is valued by God, and must not be slighted by us. A dreadful example of goodness despised.***

§. 1. A Second branch of God's goodness is Grace, which relates to unworthiness, as the former did to misery. God is merciful to the *ill-deserving,* Gratious to the *undeserving.* So far are we from being able to merit so much as the crumbs which fall from his table, that even temporal favors are all from grace. *Noah* was preserved in the deluge. Why? because *He foundgrace in the eyes of the Lord. Jacob* was enriched, and had enough. How came it to pass? *Because God,* said he to *Esau,hath dealt graciously with me.* But beside that *common favor* which all share in more or less, there is a more *special grace,* which the Psalmist prayeth for, *Remember me, O Lord, with the favor that thou bearest unto thy people; O visit me withthy salvation.*

§. 2. This third is drawn throughout the whole web of salvation, and there is not a round in the ladder to heaven, which doth not give everyone that steppeth upon it just occasion of crying, *Grace, Grace.* Did the Lord elect thee to life and glory, when so many were passed by? What reason can be given of this but free grace? *Paul* styleth it the *election of grace* in his epistle to the *Romans;* and telleth his *Ephesians* that God had chosen them in Christ before the foundation of the world, according to the good pleasure of his will, *to the praise of the glory of hisgrace.* Hast thou obtained redemption through the blood of Jesus? That also, saith he there, flows from *the riches of his grace.* Hath the Lord effectually called thee? Bow down thine head and adore free grace, as the cause thereof. For *he saveth and calleth us* saith the same holy Apostle, *with an holy calling, not according to our works, but according to his own purpose and grace.* So in the *Acts,* when a great number believed, and were turned to Christianity, *Barnabas saw the grace ofGod,* shining forth in their conversion. Hast thou received any abilities tending either to thine own sanctification, or to the edification of others? Do the like upon this occasion too, as *Paul* did, saying, *By the grace of God I am whatI*

am; and his grace, which was bestowed upon me was not in vain; but I labored more abundantly then they all; yet not I, but the grace of God, which was with me. In a word, dost thou find in thyself any beginnings of salvation, any hopes that it shall be perfected? Remember what that great asserter of free grace hath left upon record to all posterity. *By graceye are saved through faith; and that not of yourselves, it is the gift of God.* Remember it so, as

§. 3. First, to beware *of receiving the grace of God in vain,* it being ordained for better ends, to wit, purging and cheering of such as receive it. *The grace ofGod that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.* All partakers of grace should not only deny that gross *ungodliness* of conversation, which the very sons of morality decrie and abhor; but also *worldly lusts,* which others are secretly indulgent to. Neither should they content themselves with a negative purity, such as that of the Pharisee was, *I am not asother men; not as this publicane; not an extortioner, not an adulterer,* (Logicians say of this particle *Not,* that *it is of a malignant nature;* Divines know that the malignant Church is much built up by such negatives) but also practice positive holiness, by *living soberly, righteously and godly,* and that too *in this present world:* not putting on a vizard of these, as the manner of some is, on a sick bed, or death bed, when they can no longer look at themselves, as men of this world, but of another. As for cheering, remarkable is that prayer made in behalf of the Thessalonians, *Now our Lord Jesus Christ himself, and Godeven our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts.* It implieth that whereas we cannot possibly raise from ourselves any ground of hope, or have any lasting, much less everlasting consolation from the creatures, Grace is a firm foundation for both. And this is it, which hath put the prince of darkness (whose desire it hath always been to keep men in as hopeless and comfortless condition as he can) upon using his utmost endeavors in all ages of the Church, either to obstruct the doctrine of free grace, as by *Pelagian* and *Arminian* tenets, or to poison this fountain with corrupt deductions and inferences, as by *Antinomians* and *Familists.* Wherefore remember it so, as

§. 4. Secondly, In all thy tenets and discourses to magnify and exalt that to which thou owest so very much, indeed thine All that good is. Think it not enough, with some, of a thousand parts to ascribe nine hundred ninety and nine to *free grace,* reserving but one for *free-will:* for as *Prosper* resolves the case well, *It is not devotion to give almost the whole to God, but deceit to retain the least part.* And again, *Grace iswholly repelled, where it is not wholly entertained.*I list not now to dispute the point: Only let me have leave to commend to thy reading and observation a paper of verses, inserted by certain Divines that were present at the *Synod of Dort,* into their suffrage, and comprehending a brief decision of the five Articles there debated, with a pious inference from thence; because with me they have ever been of great esteem since I first met with them in the Acts of that Synod.

Gratia sola Dei certos elegit ab aevo;

Dat Christum certis gratia sola Dei;

Gratia sola Dei fidei dat munera certis;

Stare facit certos gratia sola Dei.

Gratia sola Dei cùm nobis omnia donet,

Omnia nostra regat gloria sola Dei.

In English thus,

Free grace alone elected some to bliss;

Free grace alone gave Christ to death for some;

In some free grace works faith that saving is,

Some by free grace to perseverance come.

Since God's sole grace doth all our good provide,

Let God's sole glory all our motions guide.

§. 5. A third branch of divine goodness is *Long-suffering;* whereby God hath been pleased to put a notable difference between Angels that fell, and the lapsed sons of *Adam.* Of them *Peter* saith, *God spared not the Angels thatsinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.* This was quick and speedy work. But *the Lord* saith the same Apostle, *is Long-suffering to usward.* He exerciseth much patience, very much, even towards all, though vessels of wrath. For so Paul, *What ifGod willing to show his wrath and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction?* How profane was the old world? How wicked a place was *Jericho?* yet was he one hundred and twenty years in warning those of that age, before he brought the deluge upon them: And he that made the world in six, was seven days in destroying that one city. The great Doctor of the Gentiles was not much more then thirty years old, when God converted him: yet we find him looking at this as infinite patience, as all longsuffering, that he was born with so long. *I obtained mercy* (saith he) *that in me firstJesus Christ might show forth all longsuffering.* How sensible then ought they to be of this Attribute, whom God hath born with forty, fifty, sixty years, and still continueth to cry unto, as it is in Habakkuk, *Woe to him that increaseth thatwhich is not his: How long?* as in Jeremy, *O Jerusalem wash thine heart from wickedness,that thou mayest be saved: How long shall thy vain thoughts lodge within thee?* And again, *Woe unto thee O Jerusalem, wiltthou not be made clean? When shall it once be.* All which places declare sufficiently that the longsuffering God doth in a manner long to see our conversion to him.

§. 6. And that indeed is the most proper use we can make hereof according to *Paul's* expostulation, *Despisest thou the riches of his goodness and forbearance,and longsuffering; not knowing that the goodness of God leadeth thee to repentance.* Verily we cannot meet on this side hell with a worse temper of spirit then that which inclines a sinner to despise the forbearance of God, and to kick against the bowels of his goodness: As that profane Arian did, who was executed at *Norwich,* concerning whom Mt *Greenham* acquainteth us with this strange and prodigious narration.

This hellish heretic, saith he, (for so were the deniers of Christ's Divinity accounted of in those days, whatever thoughts be had of them in these) a little before he was to be executed, afforded a few whorish tears, asking, whether he might be saved by Christ or no? When onetold him that if he truly repented he should surely not perish; he brake out into this speech, *Nay, if your Christ be so easy to be entreated indeed, as you say, then I defy him, and care not for him.*

Horrible blasphemy! desperate wickedness for a man to draw himself back from repentance by that very cord of love, whereby he should have been drawn to it. The next degree of impiety is, when men are therefore bold to continue long in sinning, because he with whom they have to do is a longsuffering God. A vice which the Preacher of old took notice of. *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.* But let such fear and tremble at what followeth, *Though a sinner doth evilan hundred times, and his days be prolonged; yet surely I know it shall not be well with the wicked.* The Lord valueth every moment of his forbearance, as in the parable, *Behold these three years I come seekingfruit on this fig-tree, and find none.* Christ sets an high price upon every exercise of his patience, as in the Canticles, *Open to me, for my head is filled withdew, and my locks with the drops of the night.* Take we heed of slighting that which God and Christ value. Know and consider that patience may be tired, that however the Lord be longsuffering, yet he will not suffer forever, but be weary of repenting in case men will not be weary of sinning. Hear what was once said by himself to Jerusalem, *Thou hast forsaken me, saith the Lord, thouart gone backward: therefore will I stretch out my hand against thee, and destroy thee: I am weary with repenting.*

EXERCITATION 3.*The bounty of God declared by his benefits,* viz. *giving his Son to free us from hell, his Spirit to fit us for heaven, his Angels to guard us on earth, large provisions in the way, and full satisfaction at our journeys end.* Joh. 3. 16. James 1. 5. and Psal. 24. 1. *Glossed.* Isai. 25. 6. *Alluded to. Inferences from divine Bounty, beneficence to Saints; not dealing niggardly with God, exemplified in* David, Paul, *and* Luther. *Truth in God is without all mixture of the contrary. It appears in his making good of promises, and threatenings; teaching us what to perform and what to expect.*

§. 1. OUr Bibles in the next clause, making use of the generical term, have it, *Abundant in goodness.* I will make bold to vary a little from the common translation, and to read it, *Abundant in bounty,* because the word, as *Zanchi* and others have observed, most properly signifieth that kind of goodness, which we call Bounty or Benignity, and which maketh a fourth branch. This God is abundant in: witness the greatest of his gifts, by which we are wont to measure the bounty of benefactors. I shall instance in some of the chief. He bestoweth upon us,

First, *His son to free us from hell. Godso loved the world that he gave his only begotten Son.* He did not *grant* him upon the request and earnest suit of lapsed creatures; but freely gave him unasked; not a servant but a *Son;* not an adopted son, such as we are, but a *begotten,* begotten, not as Saints are, *of hiswill by the word of truth,* but of his Nature; he himself being the *Word* and the *Truth;* not one of many, but an *only* Son thus begotten; and this not for the procuring

of some petty deliverance, but *that whosoever believeth in him should not perish, but have everlasting life.* Well might this gift of royal bounty be ushered in with a *God so loved the world.* Majesty and love have been thought hardly compatible. Yet behold the majesty of God bearing love, and that to the *world,* the undeserving, yea illdeserving world of mankind. *Herein is love,* (saith S[t] *John* elsewhere, let me say, herein is bounty) *not that we lovedGod, but that he loved us, and sent his Son to be the propitiation for our sins.* Loved, and *So loved;* that particle is most emphatical, and noteth the transcendency of a thing, either good or evil. *Paul* speaking of the incestuous Corinthian decyphers him thus, *Him that hath sodone this deed;* so impudently, so abominably, so unchristianly. The officers being astonied at our. Savior's doctrine, cried out, *Never man spake so asthis man;* so excellently, so powerfully, so incomparably. Here, *God so loved the world,* that is, so freely, so infinitely, so unspeakably. The Apostle himself, who had been wrapped up to the third heaven, and there heard things not to be uttered, wanteth words, when he cometh to utter this; and useth an accumulation of many; because no one could serve his turn to express it sufficiently. Not content to have styled it *love, mercy, grace;* as not having yet said enough, he calleth it *great love, glorious grace; rich mercy,* yea, *exceeding richesof his glorious and merciful grace,* in his second chapter to the *Ephesians.*

§. 2. Secondly, *His Spirit to fit us for heaven.* Our heavenly Father is he that *giveth the holy Spirit to them that askhim.* The Spirit thus given worketh in us regeneration (we are therefore said to be *born of the Spirit*) and that real holiness, concerning which the Apostle saith, *without it no man shall see the Lord:* So preparing us for that place, which our Lord Jesus is *gone before to preparefor us.* A daily conversation in heaven is the surest forerunner of a constant abode there. The Spirit, by enabling us hereunto, first bringeth heaven into the soul, then conducteth the soul to it. Whence it is that *Nehemiah,* recording the acts of God's bounty to *Israel,* reckoneth this as one of the principal, *Thou gavest also thy good Spirit to instructthem.*

Thirdly, *His Angels to guard us on earth.* After David had said, *The angel of the Lord encampeth round about them thatfear him, and delivereth them,* he addeth immediately, *O taste and see that the Lord is good;* herein good, in bestowing such a guard upon us. It was an act of royal benignity towards *Mordechai* in king *Ahasuerus,* to make *Haman* the favourite, his attendant as he rode through the streets: Lo here a far greater; the holy Angels, those favorites in the Court of heaven, *are all ministering spirits,sent forth to minister for them who shall be heirs of salvation.* A task which they perform without grudging, (although in themselves more noble creatures then we are) both out of love to their younger brethren, of whom they have a most tender care; and out of obedience to God, their Father and ours, who hath given them charge so to do, as it is in the Psalm, *He shall give his Angels charge over thee, to keep thee in all thy ways.* Lay this to the former (as *Bernard* did) and we shall see the whole heaven at work for our preservation; God the Father sending his Son to redeem us; the Fathet and Son sending their Spirit to guide us; the Father, Son, and Spirit sending their Angels to minister for us. O taste and see that the Lord is good, bountifully good!

§. 3. Fourthly, *Large provisions in the way.* We consist of body and soul; he provideth plentifully for both; *givingus richly all things to enjoy,* as one Apostle phraseth it, yea as

another, *giving untoall men liberally and not upbraiding.* Whereas ordinary benefactors, by reason of their stinted abilities give either but a few things, or to a few persons only, or if to many, but sparingly; and are besides apt to corrupt and blemish their good turns by casting them in the receivers teeth, and making their boast continually of them: all these are here removed from God, whilst he is said to give unto all men, and that liberally, yea and so as not to upbraid; although whatever men receive, yea whatever they are, (sin excepted) be wholly his. That of the Psalmist is very emphatical, and well deserveth our consideration. *The earth is the Lord's,and the fullness thereof, the world, and they that dwell therein.* The house wherein a man dwelleth, may be his landlords; but the furniture his own. Here we are told that not the earth only, but the fullness of it is the Lord's. Both house and furniture may be another's; but he that inhabiteth it *his own man.* Here they that dwell therein are the Lord's, the inhabitants themselves, as the room and the stuff. To which agreeth that of St *Paul, ye are not your own;* and that of an ancient writer cited by *Heinsius.* Our very being is none of ours; much less the things we have in possession. As for spiritual provisions, his people use not to be scanted in them. Another particular reckoned up by *Nehemiah,* when he set himself to celebrate the acts of divine bounty towards Israel•, was the institution of Ordinances. *Thou camest down also* (saith he speaking to God) *upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath.* One way whereby great Princes are wont to manifest their royal bounty is the making of great feasts, as *Ahasuerus,* and *Solomon* did: we may safely allude to the Prophets expression (though the place have another meaning) and say of the Church in that respect, *In this mountain doth the Lord of hosts makeunto all people a feast of fat things, of wine on the lees; of fat things full of marrow, of wine on the lees well refined.* Good Sermons and Prayers are like well refined wines: and as Christ himself is a Savior full of merits, so is his Gospel a doctrine full of promises; his Supper a Sacrament full of mysteries; his Sabbath a day full of opportunities; all his Ordinances fat things full of marrow.

§. 4. Fifthly, *Full satisfaction at our journeys end.* Now indeed, as the natural, so the spiritual eye is not satisfied with seeing, nor the spiritual ear with hearing; because *we see but as through aglass darkly, not face to face,* and *know but in part* that of which we hear. Then shall eye and ear have enough, when we shall *see God as he is;* and hear Christ saying, *Come ye blessed of my Father; inheritthe kingdom prepared for you from the foundation of the world.* Here, although believing souls have fellowship with God in Christ sufficient to stay their stomachs as at a breakfast; yet that degree of fruition is wanting which should satiate them fully, as at a feast beyond that of Ordinances. What shall there be enjoyed will replenish every chink of rational appetites; the *first Truth* filling up our understandings, and the *chief Good* our wills to the very brim. Then shall that be to the utmost verified, which *David* once said of regenerate persons, *They shall be abundantlysatisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures: for with thee is the fountain of life, in thy light shall we see light.*

§. 5. For improvement hereof. As our Savior once said, Be ye merciful: so Be ye bountiful, let me say, as your father is bountiful. St *Paul* having praised the *Macedonians* for their deep poverty abounding unto the riches of their liberality, urgeth the grace and benignity of Christ as a principal motive to excite his *Corinthians* to a like exercise of bounty towards the

poor Saints at Jerusalem. *For ye know,* saith he, *the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be-rich.* More especially let us all learn from hence not to deal niggardly with God himself; but to think no pains too great, no expense too much, no time too long that is spent in his service: Not, as the manner of some is, who so manage the profession of religion, as if their main care and study were how to serve him with most ease, and to come off with the cheapest performances. *David, Paul,* and *Luther,* were men of another spirit. The first, as he delighted in the commemoration of divine bounty to him, saying, *I willsing unto the Lord, because he hath dealt bountifully with me:* And again, *Returnunto thy rest O my soul, for the Lord hath dealt bountifully with thee;* so he was no niggard in his returns, but ever and anon enquiring what he should do to testify his thankfulness, *What shall Irender unto the Lord for all his benefits towards me?* And as providence offered occasion laying himself out for God; witness that his resolution, testified to *Araunah* the *Jebusite,* not to offer unto the Lord of *that which cost him nothing.* The second was willing *tospend and to be spent* in the work of his ministry; and *not to be bound only,but to die at Jerusalem, for the name of the Lord Jesus,* who had there suffered not bonds only, but death for him.

The third, during his retirement in the castle at *Coburga* for the safety of his person, having then more time to spare for devotion then his many public employments had been wont to afford him, was no niggard of it; But as one *Vitus Theodorus,* who then lived with him, informed *Melanchthon,* spent no less in prayer to God then at least three hours every day, and those such hours as were fittest for study.

And yet O the business of some men's spirits! whose services cost them very little or no intention, whilst instead of using the world, as if they used it not, they use good duties as if they did not use them; pray as if they prayed not, hear as if they heard not, keep the Sabbath as if they kept it not, and repent as they did no such thing: Who although they profess believing in Christ, and know that *God spared nothis own Son, but delivered him up for us all,*yet deal so sparingly with the Lord, as to grudge him (I say not every drop of blood, but) of sweat, yea almost every minute of time that they spend in his immediate service. Let such men know that to be over-thirfty in our expenses upon God is the worst piece of husbandry in the world. I shall dismiss them with that of *Moses* to those unthankful men of Israel, *Do ye thus requitethe Lord, O foolish people and unwise!*

§. 6. A fifth branch is *faithfulness.* One letter of this glorious name is *Abundant in truth,* that is, in faithfulness. *Multus fide,* so *Junius* renders it. These two are frequently joined in Scripture, as exegeticall of each other. So when Christ is styled *the Amen, thefaithfull and true witness,* and the counsels of God said to be *faithfulness andtruth.* God abounds in it so as to have no mixture of the contrary, although the best of men have some. Whence that of Paul, *Let God be true,* that is, owned and acknowledged for such, *but every man a liar.* A lightsome body may have somewhat of darkness in it; for example a precious stone some speck or cloud, but light itself admits of none. *God is light, and in him there isno darkness at all:* So God is truth, and in him there is no falsehood at all. *God that cannot lie,* saith the Apostle. Satan is so the *father of lies,* as that he doth notwithstanding at times speak some truth, to the end he may deceive

the better: God so the *father of truth,* as that he can never lie, no more then he can deny himself; which is utterly impossible. *If we believe not, yet he abideth faithful, he cannot deny himself.* Now his truth appeareth especially in two things.

First, *The fulfilling of all his promises;* which shall as surely receive their accomplishment in due season, as that of Christ's Incarnation did *when the fulnessof time was come;* and that of bringing the people of *Israel* out of *Egypt* at the end of four hundred and thirty years; which was most exactly performed the self-same day in which that number of years was expired. The Greek word for truth (as some think) according to its Etymology implies not forgeting what one hath promised. God remembereth whatever he hath at any time said, and that so effectually, as to make everyone of his promises good, although perhaps long after the making of them; yea and after many appearances to the contrary. See it in *Abraham.* He receiveth a command to go out to a land which the Lord should show him, and a promise that it should be given to him and his. He goeth; but meeteth with a great famine at his first coming thither, which forced him to flee into *Egypt* for bread, because he was like to starve there. Yet afterwards it proved *a land flowing with milk and honey* to his posterity. Another grand promise made to *Abraham* was that *his seed should be as the stars of heaven for multitude:* yet *Isaac* the son of promise was not born till a good while after; and being grown was like to have been offered up for a sacrifice at God's command. But the Lord spared him, and a wife is at length procured for him; yet for twenty years together after his marriage he hath no issue by her. All this while how small appearance is there of a numerous seed? Neither did the posterity of *Isaac* begin to multiply of a long time after this: for all the souls of the house of Jacob which came into *Egypt* were no more but threescore and ten. In *Egypt* a course was taken by *Pharaohs* tyranny to keep them from increasing. But behold the faithfulness and truth of God, who being mindful of his promise, caused such fruitfulness amongst them, notwithstanding all obstacles, that there were numbered in the second year after their coming out of *Egypt,* more then six hundred thousand fighting men, besides women and children, and the whole tribe of *Levi.*

§. 7. Secondly, *The accomplishing of all his threatenings,* as it is written, *I theLord have spoken it, it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent.* Accordingly when the seven Angels appeared with the seven last plagues, they that stood on the sea of glass, said in their song, *Great and marvelous are thy works, Lord God Almighty, Just and True are thyways, thou King of Saints.* And when the third of them poured out his vial upon the rivers and fountains of water, an Angel out of the altar said, *Evenso Lord God Almighty, True and righteous are thy judgments.* If it be objected that destruction was threatened to *Nineveh* at the end of forty days, but not then executed, the answer is at hand; Their repentance prevented their ruin. For as some of God's promises are made with the condition of faith and perseverance; so his threatenings are denounced with the exception of repentance; which though concealed for the most part, is always included, and sometimes expressed, as in that place of Jeremiah, *At what instant I shall speak concerning a nation and concerning a kingdom,to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.* Be we admonished from hence,

First, *What to practice in reference to God,* to wit Truth in our promises to and covenants with him, that so our returns may be answerable in kind to our receipts. *All his ways are mercy and truth* to us-ward; therefore all ours should be truth and faithfulness towards him. Thrice happy we, whatever our outward condition prove, if we be able to profess in the sincerity of our hearts, as they did in Psalm the forty fourth, *All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant.* Our principal comfort flows from God's keeping his Covenant of grace with us; it should therefore be our principal care to keep touch with him.

§. 8. Secondly, *What to look for in reference to ourselves.* To wit, an exact fulfilling of all promises and threatenings that are conditional, according to their several conditions. Hath the faithful and true witness said, *He that believeth and is baptized shall be saved,* but he that believeth not shall be damned? Let no unbeliever then, whilst he continueth in that estate, expect salvation: neither any that believeth and walketh in Christ fear damnation, seeing he hath Truth itself engaged for his safety; and seeing *the faith of Godselect,* according to St *Paul's* doctrine, should go hand in hand with *the hope of eternal life, which God that cannot lie promised before the world began.* Let all that wish well to Zion make full account that in due time, *The mountain of theLords house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it;*because it hath been promised of old. Let them also know assuredly, that *the Lord will consume Antichrist with the spiritof his mouth, and destroy him with the brightness of his coming;* because this commination standeth upon the file in holy Scripture, and is not yet completely verified. Former ages have seen *Antichrist Nascent,* when the Bishop of Rome first usurped authority over all the Churches; *Antichrist Crescent,* when he began to maintain the doctrine of adoring Images, and praying to Saints departed; *Antichrist Regnant,* when he exalted himself above Kings and Emperors, setting up his mitre above their crowns; yea *Antichrist Triumphant,* when he once became Lord of the Catholic faith, so as none might believe without danger more or less, or otherwise then he prescribed. To this observation made by one of our own learned countreymen, let me add; we our selves have seen him *Antichrist Cadent,* falling and waning ever since *Luther, Calvin, Perkins* and others were set on work by God to unmask him. And no doubt, if we do not, our posterity shall see him *Antichrist morient,* dying and giving up the ghost: for the Lord faithful and true hath not only threatened his ruin, but foretold that his day is coming.

EXERCITATION 4. Keeping mercy for thousands *explained. Men exhorted to trust God with their posterity.* Luther's *last Will and Testament. Iniquity, transgression and sin what. Six Scripture-expressions setting out the pardon thereof. God's goodness therein. Faith and repentance the way to it. Pardon in the Court of Heaven, and of Conscience. The equity and necessity of forgiving one another. We are to forgive as God for Christ's sake forgiveth us* viz. *heartily, speedily, frequently, thoroughly. A twofold remembrance of injuries, in* cautelam *& in* vindictam.

§. 1. THe sixth branch of divine goodness, is the Lord's *keeping mercy for thousands;* which phrase admitteth of sundry notions, worthy of diligent consideration.

First, *Keeping it as in a storehouse.* God is said to be *rich unto all that call uponhim,* and we read of *the riches of his goodness.* These riches are laid up with him, and kept as in a *magazine,* to be made use of upon all occasions according to the emergent necessities of his people. Whence it is, that we also read, of their *obtaining mercy, and findinggrace to help in time of need.*

Secondly, *Keeping it for the present age, as well as having dispensed it formerly to predecessors.* Our fathers were all liberally supplied out of God's forementioned Treasury, as it is in *Psalm* the two and twentieth, *Our fathers trusted in thee;They trusted, and thou didst deliver them; They cried unto thee, and were delivered; they trusted in thee, and were not confounded.* This should be no disheartening to us, as if his Treasury were exhausted; but encourage us rather, as *Paul's* example did succeeding believers. *For thiscause I obtained mercy* (said he) *that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.* Which is the next observable.

Thirdly, *Keeping it for time to come, as well as dispensing it at present.* God hath mercy in hand, and mercy in store. We now say, as it is in the Lamentations, *It is of the Lord's mercy thatwe are not consumed, because his compassions fail not.* The same will they have occasion to profess that shall come after us. God keepeth mercy, and mercy keepeth us. Created goodness indeed, being limited, may be justly suspected of penury. *Esau* might have somewhat to plead for his saying, *Hast thou but one blessing my father?* But Divine goodness is like an ocean without either banks or bottom. Our heavenly Father hath blessings reserved, as well as bestowed: many more blessings then one, yea for many more persons then one; as it followeth.

Fourthly, *Keeping mercy for thousands, and that not of persons only, but,* as it is in the Chaldee, *for thousands of generations. One generation goes,* saith the Preacher, *andanother generation cometh; but the earth abideth forever.* Not one of all these generations but coming and going tasteth of mercy; and the *whole earth,* during the time of these revolutions *are still full of the Lord's goodness.* When the ark rested *Moses* said, *Return, O Lord, unto the manythousands of Israel.* He that charged his providence with the thousands of *Israel,* is ready to charge it with the thousands of *England,* both in this and after ages, if they do not apostatize from him, and so forsake their own mercy.

§. 2. Well may we therefore trust God with our posterity, seeing he that hath shown mercy to us *keepeth mercy* for them. As that fountain of light the Sun is not weary with shining; it giveth us light, and keepeth light for our Antipodes: so this fountain of mercy is never tired with communicating goodness to one generation after another. Good parents in bad times are often troubled with great solicitude, when they think what will become of their children after them. Let such consider that they leave them in his hand, who is a God *keeping mercy for thousands:* as *Luther* did, who had this passage in his last Will and Testament. *Lord God I thank thee for that thou hastbeen pleased to make me a poor and indigent man upon earth. I have neither house, nor land, nor money to leave behind me. Thou hast given me wife and children; I restore them to thee. Lord, nourish, teach and preserve them, as thou hast hitherto done me, O thou that art a Father of the fatherless, and a judge of the widows.* Let them remember how much mercy is entailed upon the issue of believers by virtue of these and the like places, *He will bless themthat fear the Lord both small and great. The Lord will increase you more and more, both you and*

your children. The just man walkethin his integrity; his children are blessed after him. And that Satan never can, God never will cut off this entail, unless either the children degenerate; or the parents, distrusting providence, make use of some unlawful means for their promotion. In which case, *Woe to him,* saith the Prophet, *that coveteth anevil covetousness to his house, that he might set his nest on high—Thou hast consulted shame to thy house—For the stone shall cry out of the wall, and the beam out of the timber shall answer it.* If *Jeroboam* out of design to secure the kingdom, and settle the crown in his own line, will take the practice of Idolatry as a means to this end; *This thing becomes sin unto the house ofJeroboam, even to cut it off, and to destroy it from off the face of the earth.* No wonder then, if when God's own peculiar people begin to distrust him, and by reason of unbelief take irregular courses for their advancement in the world, this very thing prove an obstruction to that mercy, which they and theirs might have otherwise been partakers of. Such as would be sure to find him a God showing and *keeping mercy untothousands,* must be careful to be found in the number of those *that love him and keep his commandments,* as he himself informeth us in the Decalogue.

§. 3. The seventh branch is *forgiving iniquity, transgression and sin.* Where the terms are multiplied to note the readiness of God to forgive our offenses, how many soever they be, though transgression be added to iniquity, and sin to transgression. How great soever they be *Pescha,* which signifieth rebellious, as well as *Chattaah,* which imports failings; and of what kind soever they be, whether original, viz. the crookedness & perverseness of nature, intimated in *Avon* the word used in that speech of David, *Behold, I was shapen in iniquity,* or actual, expressed by the two other terms. To help our understanding herein, the Holy Ghost in Scripture is pleased to make use of sundry expressions very significant, when he speaks of God's pardoning sin. viz.

I. *Taking it away,* as in that place of *Hosea,* where the Church is directed to make her addresses on this wise, *Takewith you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips.* Not as if when iniquity is forgiven it were presently to be taken out of the memory; but that which the Saints desire is to have it taken out of the conscience, that their hearts may accuse them for it no more. As a thorn in the hedge is a fence, but an offense in the midst of a garden: So sin in the memory may do well to keep us from relapsing, but is a grievance in the conscience. Which made *Austin* after assurance of forgiveness, when he had made confession of his former aberrations, bless God that he could now call them to mind without being affrighted at the consideration of them.

II. *Casting of our sins behind his back.* So in *Hezekiah's* song, *Thou hast in love to my soul,* saith he, *delivered it from thepit of corruption; for thou hast cast all my sins behind thy back.* This God doth with a purpose never to view them more *Oculo vindice,* so as to take vengeance for them, though *Oculo judice,* he cannot but by reason of his Omniscience see and discern them. All the while *David's* sins were before his own face, and he making a penitent confession of them as in the one and fiftieth Psalm, *I acknowledgedmy transgressions, and my sin is ever before me,* they were cast behind the back of God, as the Prophet *Nathan* assured him, saying, *The Lord hath putaway thy sin, thou shalt not die.*

III. *Scattering them as a cloud, or as a mist.* So the *Geneva* translation hath it in that cheering passage of Isaiah, *I haveput away thy transgressions like a cloud, and thy sins as a mist.* Sin is that which interposeth itself between the soul and the light of God's countenance: But whether it be a slender mist or a thick cloud, an infirmity or a rebellion, the sun of righteousness eyed by faith can and will dispel it so, as to make it vanish.

§. 4. IV. *Covering or hiding them.* So in the Psalm, *Blessed is he whose transgressionis forgiven, whose sin is covered.* Men never punish hidden sins, because the law taketh notice of none, but such only as come to light, by breaking out in words or actions. God is accordingly said to cover and hide those sins as it were out of his sight, which he never intends to inflict punishment for.

V. *Throwing them into the depth of the Sea.* Thus in *Micah's* Prophesy, *Who isa God like unto thee that pardoneth &c. He will subdue our iniquities, and thou wilt cast all our sins into the depths of the Sea.* Alluding perhaps to what befell *Pharaoh* and his host in the red sea, which drowned the greatest *Egyptian* Commanders, as well as the meanest common soldier. The vast Ocean overfloweth both the lowest sands and the highest rocks: that of God's pardoning grace removeth both the smaller prevarications, and the grosser abominations of all such, as are truly penitent believers.

VI. *Blotting them out,* as in *David's* petition, *Have mercy upon me, O God, accordingto thy loving kindness; according to the multitude of thy tender mercies blot out my transgressions.* Wherein he alludeth to the custom of Creditours, who use to set down what everyone oweth, and when debts are either forgiven, or paid, to blot them out. Our sins are called debts in the Lord's Prayer: Christ as our surety hath given satisfaction to divine Justice for them; When this is once apprehended and applied by a lively faith, God issueth out a pardon; drawing as it were, the lines of Christ's Cross over the lines of his debt-book; so as he may still see the sum we were indebted in, but sees it cancelled, never to be exacted more.

§. 5. Be we then advertised from hence in the first place, to acknowledge the singular goodness of God to us in this particular, of forgiving our iniquity, transgression and sin. *David* in the place last cited speaketh of it as a special evidence of loving kindness and tender mercies. The Apostles Creed, having premised the articles concerning Christ, by whom all blessings were procured for the Catholic Church, when it comes to recite them, nameth forgiveness of sins in the first place, as the choicest privilege on this side heaven. And in that compendious prayer, which our Savior taught us, there is a remarkable connection of two petitions by a conjunctive particle, not to be found in any of the former. *Give us this day our daily bread,* And forgive us our trespasses. To show that as our daily sins make us unworthy of daily bread, so there is no sweetness in them till the other be pardoned. Bread and all other outward mercies a man may receive from an angry God: pardon of sin never cometh but from favor and special love, yea riches of grace, as *Paul* expresseth it, speaking of Christ, *In whom we have redemptionthrough his blood, the forgiveness of sins according to the riches of his grace.*

§. 6. In the second, to believe and repent, that we may be found in the number of those to whom this choice blessing is imparted. Scripture telleth us men must be *turned from darkness tolight, from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified, by faith that is in Christ.* Also that *God hath exalted him with his right hand to be aPrince and a Savior, for to give repentance to Israel and forgiveness of sins.* Observe the method, Repentance first, and then forgiveness. God doth not bestow his distinguishing favors upon all men promiscuously. Pardoning mercy doth indeed come from him with ease (he is called *a God ready to pardon*) but droppeth not from him at unawares, that I may allude to what *Seneca* said of his liberal man. He will know whom he bestoweth his forgiveness upon. Unbeleeving, unrepenting sinners never obtained it; faithful penitents never yet went without it. They may perhaps not be so sensible of it in times of temptation and of desertion: but, to make use of a known distinction, whereas there is a double forgiveness, one in the high *Court of heaven,* of which the Lord speaketh in his answer to *Solomon's* prayer, *Then willI hear from heaven and forgive their sins.* (all authentical pardons are coined there; the stamping of them is a part of prerogative royal; and it is no less then high treason in the Pope to have his mint of Indulgences going at *Rome*) Another in the *Court of conscience,* spoken of in the epistle to the Hebrews, *The worshippers once purged should have had no more conscience of sins:* it may safely be asserted that forgiveness is certainly passed in the Court of heaven, whensoever Christ is received by faith; according to that, *Be it known unto you, that through this man,* meaning Christ, *is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which they could not be justified by the law of Moses.* Yet may there for some space of time after this, not determinable by any man, be wanting a seal upon earth to this pardon; and the believer continue not so fully acquitted in the court of his own conscience, as to be assured of forgiveness till the Lord hath taught him by experience to see and acknowledge, that assurance of pardon is a free gift of his, as well as faith, or pardon itself.

§. 7. In the third place, *To be followersof God as dear children, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us.* We should

First, *Forgive one another.* The equity and necessity whereof are both exceedingly pressed by our Savior, to the end we might not look at it either as unreasonable, or as arbitrary. The former by his parable in the eighteenth of *Matthew.* The wrongs we suffer compared to the sins we commit, are but as an hundred pence to ten thousand talents; great odds both in number and weight: for number, ten thousand to one hundred; and for weight, the one sort are talents, the other pence. What more equal then that we who have so many talents forgiven us, should be ready to forgive so few pence? The latter in an express declaration annexed to the Lord's prayer. *If ye forgive men their trespasses, yourheavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* Whence it followeth, that persons addicted to revenge, so oft as they repeat that petition *Forgive us our trespasses, as we forgive them that trespass against us,* do in effect make a dreadful imprecation against themselves; and fetch down a curse from heaven instead of a blessing. For he that saith with his tongue, Lord, I pray thee forgive me, as I forgive others; but meanwhile saith in his heart, I cannot, I will not forgive such an one, doth he not by

consequence say to God, Forgive not me? doth he not pronounce himself unworthy of pardon, and in effect subscribe to the sentence of his own condemnation? Yet alas how common a sin is revenge! As the heart in the natural body is the first member that liveth, and the last that dies: so revenge in the heart is a lust that soonest appeareth in children, and is often longest ere it be healed in the regenerate. *Molanus* telleth us that the Christians of old in *Austin's* time, were wont to beat upon their breasts in a deep sense of their sins, at the *Nobis* in the beginning of the forementioned Petition, Forgive *Us:* well may the most of men nowadays beat their breasts for grief, and hang down their heads for shame at the *Nos* in the latter clause, *As we* forgive. For how few are there that do it aright? Seeing that,

§. 8. Secondly, we should *forgive others,* as God for Christ's sake hath forgiven us. to wit,

First, *Heartily without dissembling.* Christ denounceth a terrible threatening against such, *as do not from theirhearts forgive everyone his brother.* It is not a making a fair show in outward carriages, not binding up, as it were, the broken bones of peace with good looks and sweet words, that God accepteth, if the heart be full of wormwood and gall. Joab kissed, and stabbed, *Judas* kissed and betrayed. *Hail Master,* said the one to Christ; *Art thou well my brother?* said the other to *Amasa.* How hateful is such dissimulation to God and man? Forgiveness is a fruit of love: *My little children,* saith St John, *let us not love,* so say I, let us not forgive *in word and tongue, but in deed and in truth.*

Secondly, *Speedily without delay.* Be like God, *ready to pardon.* As in bestowing, he doubleth his benefit that giveth betimes: so in pardoning, he forgiveth twice that forgiveth with speed; his forgiveness receiveth a double welcome, and shall have a double reward. It is not for Christians to harbor animosities in the course of their lives, and think to salve it by saying we forgive all the world, when they lie upon their death beds. For that may be applied to pardoning, which Divines usually say of repenting, *True forgiveness is never too late, but late forgiveness is seldom true.* Wherefore *let not the sun go down uponyour wrath,* as *Paul* adviseth his *Ephesians.* If that which was but a mote at first, be watered and cherished with the fresh suspicions of some few days, it will turn to a beam, and go near to put out the eye of love.

Thirdly, *Frequently without stint or limitation.* God *multiplieth pardon;* so should we. *When ye stand praying, forgive,* saith Christ; and *Paul* bids us *Praycontinually.* We should therefore be inclined to forgive continually; and to make actual performance whensoever there is an opportunity. *Peter* thought he had offered fair when he asked, *How oft shall my brother sin against me, andI forgive him?* adding till seven times, as making account that surely that was often enough. But our Savior maketh nothing of that number; would by no means have him stay there. *Jesus saith unto him, I say not unto thee till seven times, but until seventy times seven:* putting a certain definite number for an indefinite, and thereby intending to teach that his followers should forgive *Toties quoties* so oft as they shall be trespassed against.

§. 9. Fourthly, *Throughly, as without excepting, so without remembering any offense.* God excepteth not any of our sins when he affordeth us pardoning grace. But *if we confess, he is faithful & just to forgive us our sins, & to cleanse us from all unrighteousness.* Should he reserve but

one unforgiven, that one would sink our souls to hell. It is our duty to imitate him herein. *Forgive,* saith Christ, *if ye have ought against any.* Whoever the person, and whatever the thing be, you must forgive. One of the Evangelists setteth down the petition thus, in our Savior's form of prayer, *Forgive us oursins, for we also forgive everyone that is indebted to us.* It must then be performed without excepting any either person or essence. As also without remembering any. God doth so forgive our sins as not to keep a register of them. *I, even I am he, saith the Lord, that blottethout thy transgressions for mine own sake, and will not remember thy sins.* Yet with us what more frequent then saying, I forgive such a man, such a wrong; but shall never forget it or him? A distinction that came not out of Christ's school, but Satan's mint. *Paul* was of a different spirit; witness that remarkable passage of his to the *Galatians, Brethren, I beseech you be as I am, for I amas ye are; ye have not injured me at all.* Where he seemeth to desire that every member of the Church in *Galatia* would be to him as an *Alter ego, another self,* seeing he was affected as another self to each of them. But had they not injured him? yes very much, in preferring the false Apostles before him, questioning his doctrine, yea becoming his enemies, and that for telling them the truth; yet behold him professing here, *Ye have not injured me at all,* because these wrongs were as no wrongs in his estimation, it was not his purpose to impute them; he speaks as one that had really forgotten them by reason of his resolution to forgive them. There is I confess, a kind of remembrance not inconsistent with true forgiveness, when prudent men remember offenses and offenders *in cautelam,* so as to beware for the future of exposing themselves to the like injuries: But Christians ought not to remember *in vindictam,* so as to revenge themselves upon the delinquents for wrongs done in time past. I say to *revenge;*for otherwise a Christian may seek to right himself *in a legal way,* yea and to bring offenders to condign punishment; still retaining a charitable mind towards them: even as God, though he have forgiven justified persons, may notwithstanding and often doth chastise them with his fatherly corrections.

EXERCITATION 5. The latter clauses of Exod. 34. 7. so translated and expounded as to contain an eighth branch of divine goodness, viz. *Clemency in correcting. Equity in visiting iniquities of the fathers upon the children. Clemency in stopping at the third and fourth generation. A lesson for Magistrates. A speech of our Q. Elisabeth. God's proclamation in* Exod. 34. *Improved by Moses in* Numb. 14.

§. 1. THe following clauses have somewhat more of difficulty in them then any of the former, as being variously rendered and expounded by Interpreters. The most read as we do, *That will by no means clear the guilty, visiting &c.* But amongst these that do agree in the translation there is some difference about the meaning of the words. The major part of that combination apply them wholly to the Justice of God in taking vengeance upon obstinate sinners. Some few (whereof Mr *Ainsworth* is one) respecting the scope of the whole context, which is to set forth the Goodness of God, consider this also as relating to that. His words are these.

This his Justice upon the wicked is a part of his goodness towards his people, as it is said, *The just shall rejoice, when he sees the vengeance. Heshall wash his feet in the blood of the wicked.*

A gloss that may receive confirmation from certain passages in *Psalm* one hundred thirty six. Where the destruction of opposite Princes is recorded as an evidence of God's mercy to his Church. *He slew famous kings, for his mercy endureth forever. Sihon kingof the Amorites, for his mercy endureth forever. And Og the king of Bashan, for hismercy endureth forever.* As also from that in the first of Nahum, *The Lord is good, astrong hold in the day of trouble; and he knoweth them that trust in him: But with an overflowing flood he will make an utter end of the place thereof,* that is, the oppressing city Nineveh, *and darkness shall pursue his enemies.*

§. 2. But the learned Critick *Ludovicus de Dieu,* considering that in other places, by name Zechar. 5. 3. the word *Nakah* signifieth to make void, and to cut off, by altering the translation of these words, puts them into a posture of looking directly at the goodness of God, and not with an oblique glance. He renders them thus, *Evacuating, cuttingoff or destroying, he will not evacuate, cut off, or destroy; visiting the iniquities of the fathers upon the children, unto the third and fourth generation:* making this the sense,

So great is God's goodness, that even when he is angry and punisheth, yethe will not utterly overthrow: He visiteth indeed the sins of the fathers upon the children, but it is to the third and fourth generation only, not forever.

Now according to this interpretation (which for ought I know may well be received) the expressions import an eighth branch of divine goodness, to wit, *Clemency in correcting,* here set forth by a general declaration, and by a particular instance.

First by a general declaration in these words, VENAKKEH LO IENAKKEH, *destroying he will not destroy,* that is not altogether, not so destroy as *to make a full end,* according to the expression in *Jeremy.* Thus in like forms of speech, Delivering thou hast not delivered, that is, say our Translatours, *Neither hast thou delivered this people at all.* Redeeming he cannot redeem, that is, say they, *None of them can by any meansredeem his brother.* Proportionably here, *Destroying he will not destroy,* that is, God will not at all, he will not by any means utterly destroy his people, however he may correct and chasten for some time. Suitable whereunto is that in *Amos* his Prophesy, *Behold the eyes of the Lord Godare upon the sinful kingdom; and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord.*

§. 3. This sense is exceedingly favored by a parallel place in Jeremy, *I am with thee, saith the Lord, to save thee.Though I make a full end of all Nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure.* Then followeth, VENAKKEH LO ANAKKECA, which *Pagnin* rendereth, *And destroying I will not destroy thee.* It may further, and yet more strongly be confirmed by a passage in the fourteenth of *Numbers.* The hand of faith having once fastened upon God, will not readily let go his hold. *Moses* had taken fast hold of that discovery, which the Lord was pleased to make of himself in this place of *Exodus,* and accordingly upon occasion improveth it, by pleading with him for *Israel's* preservation from a total ruin; which was then deserved and threatened, making use to that end of those very terms the discovery was made in, and among others of those now under debate, as most argumentative in the sense contended for. It is as if he had said,

Wilt thou, O Lord, bring an utter destruction upon this whole people? What shall then become of that goodness of thine which it pleased thee to proclaim to thy servant in *Sinai?* If thou beest resolved to punish them, yet remember what thou hast said, *Destryoing he will not destroy.* If their iniquities must be visited upon their children, O let it not be forever, Lord, but only to the third and fourth generation, as thou hast spoken.

Whereas from the words in that other sense, which is commonly received, *Moses* could notpossibly have drawn so strong a plea. For if God *will by no means clear the guilty;* all Israel having at that time contracted a deep and deadly guilt, what inference could be made from thence, but that all Israel were of necessity to perish?

§. 4. Secondly by a particular instance contained in the last clause, *Visiting the iniquities of the fathers upon the children, and upon the children's children, unto the third, and fourth generation.* For the clearer explication whereof, it will be requisite to demonstrate that God in so doing exerciseth both equity, and clemency, lest either should be doubted of. Concerning the former; Although by an express law Magistrates be forbidden to put children to death for their parents sins; yet God, who is author of life and death, hath reserved to himself a liberty of so doing, whensoever it pleaseth him, by reason of his supreme dominion over all: and therefore for him to inflict inferior temporal punishments in that case, cannot but be accounted just. The rather if we take into consideration that children may be accounted part of the parents themselves: for as a man's wife is himself divided, so his children are himself multiplied. However they are undoubtedly part of their parents goods, and so esteemed. When God had once said concerning Job, *Behold,all that he hath is in thy power,* Satan by virtue of that Commission slew not his cattle and servants only, but his sons and daughters. And when he had determined concerning Achan, *Lethim, and all that he hath be burnt with fire,* the *Israelites* in obedience to that command burnt his children, together with his other substance.

§. 5. As to the latter, God's visiting on this wise will be found an act of clemency, as well as of equity, if it be considered,

First, That it is but to the third and fourth generation, not to all generations, and forever, according to the Psalmists expostulation, *Wilt thou be angrywith us forever? wilt thou draw out shine anger to all generations?* Not to do thus is mercy, witness that in Nehemiah, *For thy great mercies sake thou didstnot utterly consume them, nor forsake them: for thou art a gracious and merciful God.*

Secondly, That all sorts of sinners are not so punished, but only or mainly such as are guilty of the most heinous provocations; chiefly Idolaters and worshippers of false God's. For the second commandment (which is the first place of Scripture wherein we meet with this expression) hath it thus, *I the Lord thy God am a jealous God,visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me.* that is, of them that manifest their hatred of me by committing spiritual adultery with Idols, which, as some affirm is the most proper and only notion of that phrase throughout the Scripture.

Thirdly, That it is seldom done, but where children tread in their fathers steps, and are guilty of the same sins with their progenitours. Then no wonder if what we find in *Isaiah's* prophesy be accomplished to the full, *Behold, it is written before me; I will not keepsilence, but will recompense, even recompense into their bosom your iniquities, and the iniquities of your fathers together, saith the Lord, which have burnt incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.*

Fourthly, that it is never done but with merciful intentions; namely to restrain men from sin upon this ground, because their children, whom they affect so dearly are like to smart for it. He is a truly miserable heir that inheriteth his fathers sins with his lands: the one will quickly eat out all, and more then all the comfort he can expect from the other. Now there is scarce any penalty more grievous in *Chrysostom's* opinion, then for a man to see misery brought upon his offspring, and that for his sake.

§. 6. Rulers should imitate God herein, by not dealing against malefactors to the utmost of rigor, but exercising clemency in their corrections: not writing all their laws in blood, as *Draco* of old is said to have done; not dismembering where a plaster will suffice, nor applying scorpions where a rod will serve the turn. Humanity is a manlike, cruelty a diabolical principle. In wrath God always remembereth mercy, so should they of whom it is written, *I have said ye are God's.* The sword of his justice is always furbished with the oil of loving kindness; so should theirs. Our Queen *Elizabeth* is reported to have professed, That next to the Scriptures she knew no book, which had done her so much good, as the often reading of *Seneca's* treatise *De clementia.*

§. 7. To shut up this so long discourse with a review of *Moses* his example touched upon before in the third paragraph; Look as some kind of artificers after long poring upon a piece of black work, finding a dimness in their sight, are wont to take an emerald, or some other green thing, by the verdure whereof their eyes may be refreshed and their spirits cheered: so believers, when puzzled & dulled with the consideration of sad events, should for their spiritual relief make use of this glorious proclamation made by God himself concerning his goodness and the several branches thereof; which are all cheering to faith. *Moses* did so in the fourteenth of *Numbers.* The spies were then newly returned with their dismal report; the people fallen into their two epidemical diseases, rebelling and murmuring, excepting only *Caleb* and *Joshua.* Hereupon God being highly provoked threateneth to *disinherit them,* verse. 12. to kill them all as one man, verse. 15. It was now time for *Moses,*who loved them as his own soul to bestir himself, to become their advocate, and beg pardon on their behalf, as he doth in the 17, 18 and 19 verses, grounding his plea upon two topicks: the former God's power in these words, *I beseech thee let the power of my Lord be great.* Let it be, that is, be manifested, and appear to be great. But what hath power to do with pardon? Much every way. Forgiveness is an act of potency as well as of clemency. We know that in all Civil states pardoning such as the law hath sentenced is a prerogative belonging to the *Supreme Power.* His second topick is God's truth engaging him to make good what had formerly been proclaimed by himself concerning his goodness in *Moses* his hearing. To an active believer, such as *Moses* approved himself in his whole course, every revelation of God is like a clear

and distinct voice uttered in an arched vault, which resoundeth again and again. *God hathspoken once,* saith David, *twice have I heard this, that power belongeth unto God.* Accordingly *Moses,* as he heard this admirable discovery of divine goodness, when the Lord first uttered it on mount *Sinai:* so now he heareth it over again, and upon this signal occasion maketh a due improvement of it, by founding his plea for Israel upon it. *According as thou hast spoken saying, The Lord is longsuffering and of great mercy, forgiving iniquity and transgression, &c.*

EXERCITATION 6. Job 11. 7, 8, 9. *expounded of divine Greatness. Three reasons of that Exposition, with the resolution of a question about it. The height of God's universal, unaccountable, omnipotent Sovereignty proved and improved.*

§. 1. *ZOphar* in *Job,* being about (as I now am) to set forth the greatness of God, premiseth this interrogation, *Canst thou by searching find out God?* to imply the truth of what is elsewhere clearly expressed by the Prophet David, *Great is the Lord, and greatlyto be praised; and his greatness is unsearchable.* It could not otherwise be *His.* For as one saith well, *Non esset Deus magnus, si non esset major captu nostro.* Such is the shallowness of man's understanding, that God should not be really great if he were not greater then our capacities. The description he maketh thereof followeth in these words. *It is as high asheaen, what canst thou do? deeper then hell, what canst thou know? The measure thereof is longer then the earth, and broader then the Jea.* Where by height *Zophar* seemeth to understand the Omnipotent Sovereignty, by depth the omniscient wisdom, by length the everlasting duration, by breadth the omnipresent immensitie of God. The grounds of this interpretation are chiefly three.

First the dimensions here enumerated are those whereby we are wont to estimate the greatness of things: and I find all the forementioned Attributes spoken of as branches of divine greatness in other places. Omnipotent Sovereignty; *Great is the Lord, and ofgreat power.* Omniscient understanding. *God is greater then our heart, and knowethall things.* Everlasting duration; *Behold,God is great, and we know him not, neither can the number of his years be searched out.* Omnipresent immensity; *Great is ourGod above all gods. Who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him?*

Secondly, each particular dimension is elsewhere applied to these very attributes, though some with more clearness then others. Height to God's Sovereignty. *He that is higher then thehighest regardeth, and there be higher then they.* Depth to his Omniscience. *O thedepth of the riches both of the wisdom and knowledge of God!* Length to his Eternity. *He asked life, and thou gavest it to him; even length of days forever and ever.* Which *Calvin* and the Chaldee paraphrase, apply to Christ, understanding thereby the eternal duration of his kingdom. Lastly breadth to his Omnipresence, but covertly in that of Isaiah, *The glorious Lord will be unto us aplace of broad rivers and streams;* to signify that protection and safety, which his presence with his Church in every place affords to all the members thereof, like a broad river encompassing a fenced town on every side.

Thirdly, Me thinks there is somewhat expressed in *Zophars* speech which as to the two former particulars, tends to this interpretation. For having said, *It is as high as heaven,* he presently adds, *What canst thou do?* meaning perhaps what are thy weak abilities to his

omnipotence? He in regard of his Sovereign power can do all things; but thou, alas! what canst thou do? And after affirming, *It is deeper then hell,* he subjoineth, *what canst thou know?* as if he had said, what are thy shallow apprehensions to the depth of his thoughts? He in regard of his omniscient understanding knoweth all things, but thou, poor man, *What canst thou know?*

§. 2. If it be asked, why I expound all these clauses of God, seeing the particles *It* and *Thereof* (*It is high as heaven, The measure thereof*) seem to relate unto somewhat else. My answer is, that Expositors differ much about this very thing, and according to their several apprehensions translate the words after a different manner. The vulgar *Latin* and our old *English* translations carry all to Almighty God, who was mentioned in the verse before, *Canst thou find out the Almighty?* reading it thus, *He is higher then heaven, what art thou able to do? His length exceeds the length of the earth &c.* Others considering that divers words in the original text being feminine will not agree in construction with *Eloah* and *Saddai,* whereby God is there expressed, have therefore looked back to the sixth verse for an antecedent, where they meet with 〈in non-Latin alphabet〉 *Wisdom,*and expound all of it, inserting the word *Sapientia* into their *Latin* translations, as *Oecolampadius* and *Junius* do. But for my part, there is I conceive a word nearer hand, which will serve the turn better, and that is 〈in non-Latin alphabet〉 *Perfection. Canst thou find out the Almighty unto perfection?* It, that is, the Perfection of God is as high as heaven &c. And herein I join with *Castellio,* whose translation is fully squared to this sense; for so he readeth the place, *Tune Dei intima pervestiges, aut ipsam adeo perfectionem Omnipotentis invenias? Quae cùm coelum altitudine adaequet, quid ages? &c.* Now I interpret the words, as before, because however they be read, whether God, or wisdom, or Perfection be taken for the antecedent, it cometh to one and the same issue, for the Wisdom of God is himself; and his Perfection comprehends not Wisdom only, but all his other excellencies whatsoever; insomuch as *Lessius* entitleth his book concerning the Attributes, *De perfectionibus divinis.* The way thus cleared, I now proceed without further interruption to single out the particular dimensions, and discourse of them in their order.

§. 3. Seeing all divine perfections far transcend human capacities, the safest way, as I humbly conceive, for us to make a due estimate concerning the height of God's sovereignty is to compare it with that of earthly potentates, which is within the compass and reach of our understandings. Verily it is not without cause that S. *Paul* styles him *theblessed and only potentate, the King of kings and Lord of lords;* that *Moses, Melchizedek* and *Abram,* entitle him *the most high God* four times in one chapter. For upon search it will appear that his Sovereignty excels that of the high and mighty ones upon earth in point of Extensiveness, of Unaccountableness, and of Almightiness.

I. *In point of extensiveness His kingdomeruleth over all.* The whole earth and sea, which make but one globe, is to the Universe but as a little central point; the mightiest potentate hath no more but his share in that little. Whereupon *Seneca* bringeth in his wise & virtuous man with this censure and sarcasme in his mouth. *Is this that Point,which so many Nations of the world do so strive to divide among themselves by fire and sword? O how ridiculous are the bounds of mortal men! All that in which they sail to and fro, manage their wars, and set up their petty kingdoms is but a*

Point. Whereas the Sovereignty of God extendeth itself to the whole earth and sea, yea to heaven; and the heaven of heavens, giving laws not only to the visible host of sun, moon, and stars, but also to the invisible host of Angels, who are said *toexcell in strength, and to do his commandments, hearkening unto the voice of his word.* Yea there is not a Devil in hell that can go beyond the length of his chain, for even those legions of darkness are, though much against their wills, subjected to the empire of the father of lights.

Yea whereas the dominion of worldly Potentates reacheth but to the outward man, and their laws cannot directly oblige the conscience, so as to bring upon it a guilt binding over the soul to death; his do. And in this respect St *James* telleth us that *there is onelaw-giver,* one and but one, *who is able to save and to destroy.* The style which *Paul* giveth earthly governors is *mastersaccording to the flesh;* but *Moses* calleth God, *the God of the spirits of all flesh;* to imply that however there be many, who lord it sufficiently over the flesh and outward man, there is no Lord of our spirits but God alone, who only *is greater then our hearts,* as St *John* speaketh. This made the good Emperor *Maximilian* the second say, *That whosoever assumed to himself a power over the consciences of men, set himself down in the throne of God.* His son *Rodolphus* who succeeded him in the Empire resolved to walk in his fathers steps, yet was once unhappily wrought upon by the subtlety of the Jesuits to give way to the passing of an Edict for shutting up the Protestants Churches during some time. But that very day news was brought him that *Alba Regia* the chief city he had in *Hungary* was taken by the *Turks.* Whereupon in great astonishment he is reported to have said, *Iexpected that some such mischief as this should befall me; seeing this day I began to usurp the government belonging to God, which is of consciences.*

§. 4. II. *In point of unaccountableness.* The greatest Princes upon earth do, or should govern by laws, to the making whereof others concur as well as they. But our God is a law to himself. He only can write upon his imperial Edicts, *My reason for it is my will.* Yet because of the holiness of his nature his will is always most just; so as he never enacted anything, but what is in itself equal and reasonable, although perhaps to our shallow understandings it may appear otherwise: as to our eyes turrets and steeples how upright soever, if their height be exceeding great, do often seem crooked, and look as if they stood awry; which should deter us from censuring any of his Decrees, or Dispensations, as some great but unhallowed wits are wont to do; of whom *Luther* maketh this sober and sad complaint,

They require that God act *jure humano,* according to what the sons of men do commonly account right and just, or otherwise that he would cease to be God. Tell not them of the secrets of his Sovereign Majesty; let him render a reason of his being God, if he speak, do, or will anything, but what appeareth equal to men. Proud flesh cannot vouchsafe the God of heaven so much honor as to believe anything to be good or right, which is spoken or acted above what the *Codex* of *Justinian,* or the fifthbook of *Aristotle's Ethics* defineth to be just.

I confess indeed that God often condescendeth in his holy word to give men a reason of some proceedings, and to clear them up to our understandings: but it is more then he needeth to do, more then we ought to expect in all cases. It will therefore be our wisdom to forbear playing the Critics upon his decrees and administrations; considering that he alone is 〈 in

non-Latin alphabet 〉, unaccountable, not to be called in question for any of his doings: and always remembering that of Paul, *Nay but, O man, who art thou thatrepliest against God? Hath not the potter power over the clay?* Together with that of Job, *God is greater then man: why dostthou strive against him? for he giveth not account of any of his matters.*

§. 5. Thirdly, *In point of Almightiness.* In the Princes of this world 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉, Authority and Power are often severed: their authority may be great, when their power to manage it is but small. *David* was King, yet could not act as he desired, for the sons of *Zerviah* were too strong for him. But in God they always go hand in hand for the accomplishing of what his wisdom hath designed. Therefore I called it *Omnipotent Sovereignty. I know,* saith Job, *that thou canst do everything, and that no thought can be withholden from thee,* meaning that God cannot be hindered in the execution, or bringing to pass of whatsoever he hath in the thoughts and purposes of his heart. The Angel to Mary, *With God nothingshall be impossible, Paul* to the Ephesians, *He is able to do exceeding abundantlyabove all that we ask or think.* Other Scriptures may seem opposite to these, but are not. *God that cannot lie.He cannot deny himself,* saith St *Paul.* For answer to these and the like instances, we must distinguish of *Impossibles.* They are of two sorts, *Impossibilia naturae,* and *Impossibilia naturâ.* First there are divers things impossible indeed to nature, such as in the ordinary course of secondary causes cannot be done, which yet to God are most feaseable; for example, working of miracles, giving sight to such as were born blind, raising up children to *Abraham* out of the very stones in the street. Secondly, Some other things are impossible not *to* nature only, but *in* nature; and that either in reference to the nature of God, when they are such as argue imperfection in the doer, as to sin, and to die: or in respect to the nature of the things themselves, when they are such as imply contradiction, as for a creature to be made independent. The former of these God himself cannot do; not through want, but through height and abundance of power. He cannot sin, lie or deny himself, and that because he is Omnipotent: it is for impotent creatures to be liable unto such kind of imperfections as these are. Neither can he do the latter: yet is it not through any defect of power in God, that such things cannot be done, but through want of capacity in the things, which are simply impossible. So then, when we ascribe Almightiness to God, the meaning is, that where ever divine Understanding can be *a principle of direction,* and divine will *a principle of injunction,* there divine power can show itself an able *principle of execution.* Or in plainer terms, That God can do whatsoever he will: and the only reason why things that do either *argue imperfection,* or *imply contradiction* fall not within the compass of his power, is because they are such, as for want of goodness or entity cannot become objects of his will.

§. 6. Now if the perfection of God be so very high in regard of his Omnipotent sovereignty, think of thine own lowness, (O man, or rather, O worm, and no man) and be confounded within thyself, upon comparing thy servile condition by nature with his Sovereignty; thy imbecility with his Omnipotence. *Adam* indeed, so long as he stood, was an universal Monarch, having dominion both over himself, and over the creatures: But every man since the fall is a slave born, a servant to divers lusts and pleasures: Neither is there any way for getting out of this estate, but getting into Christ, who restoreth all such as close with him to

a spiritual Sovereignty, *Making them kings to God and his father;* and *upholding them with his royal Spirit,* as some read that in the *Psalm.* Till then what are whole *Nations* of men, but, to speak in the Prophets language, *as the drops of a bucket,* which in their fall are so licked up by the dust of the earth as they are no more discernible; or as the small dust of the balance, which is of no moment at all towards turning of the beam one way or other? And if *Nations* be so inconsiderable, what shall we say of particular persons? I will suppose a mighty Prince, but an unbeliever styled your Highness, or your Majesty at every word; and be bold to present him upon this occasion with *Zophars* interrogatory, *What canst thou do?* When God leaveth thee to thyself, how impotent are thy best abilities, as to the things of a better world? Seeing they are such as no natural man *can either receive, for they are foolishness to him, and must be spirituallydiscerned;* or close with when they are discovered: for the *carnal mind isenmity against God, it is not subject to the law of God, nor indeed can be.*

May these and the like considerations work so kindly upon us, as *Canutus* his not being able to set bounds to the ocean did upon him. It is an history worth the remembering. This *Canutus* was one of the ancient kings of *England,* who really to refute the flatterers by whom he was told that all things were at his command, caused his royal Pavilion to be set upon the sands, when the tide was coming in, then said to the sea,

Thou belongest to my dominion, and this earth which my throne standeth upon is mine. I charge thee therefore not to flow in upon my ground, nor to wet the feet of thy Sovereign Lord.

But in vain, for the tide kept its course, and came up to his feet, without doing him any reverence. Whereupon he removed further off, and said,

Be it known to all men in the world that the power of Princes is but a vain empty thing, and that none fully deserveth the name of a Sovereign Lord, but he at whose beck heaven and earth yield their obedience,

who can say to the sea, hitherto shalt thou come, but no further; and here shall thy proud waves be staid. It is also reported that after this he never put on his crown more.

O that all the sons of men would accordingly learn from this branch of divine greatness never to boast more of their own abilities! but to throw down all their crowns at the feet of Christ, who, though omnipotence be incommunicable, leaveth upon such as receive him by faith some impressions and footsteps of it. For whereas divine Almightiness standeth in two things especially, to wit, in God's being able to do all things that are regularly possible, and his not being able to do any sinful thing; there are some prints of both upon Christians, *I can do all things,* saith St Paul, *through Christ that strengtheneth me.* And *whosoever is born of God,* saith St John, *cannot sin, because he is born of God.*

EXERCITATION 7.*The depth of divine Omniscience seen in discerning the deep things of man, yea of Satan, yea of God. Our Nescience discovered and acknowledged. The longitude of God's perfection stated. Eternity proper to him. Not assumed by, or ascribed to men without blasphemy.*

§. 1. THe second dimension is the depth of God's Omniscience, which appears in that he is able to found and fadome the deepest things, whether of man, or of Satan, or of the Divine essence and will.

First, There are *deep things of men. Their words are deep:* and again, *Thewords of a man's mouth are as deep waters.* Their hearts and counsels much more. *Both the inward thoughts of everyone of them, and the heart is deep.* So *David* of the churches enemies. *Counsel in theheart of man is like a deep water.* So *Solomon* of wise sages. who are therefore compared by a learned writer to coffers with double bottoms, which when others look into, being opened, they see not all they hold on the sudden and at once. But these are no depths to God, to whom *David* said, *There is not a word in my tongue, but lo, O Lord,thou knowest it altogether.* And elsewhere, *The Lord searcheth all hearts, and understandethall the imaginations of the thoughts.* Neither is it the least act of God's goodness to mankind, that he is pleased to reserve the searching of hearts to himself, as part of his own prerogative royal, because if men were able to dive into one another's thoughts, there would be no quiet in the world; no peaceable living one by another, in regard of that hidden hypocrisy and malice which lurks in the most.

§. 2. Secondly, *Deep things of Satan,* spoken of in the *Revelation; As many as have not this doctrine, and which have notknown the depths of Satan, as they speak.* Seducers are wont to boast of their mysterious tenets, and to speak of them as great depths, not to be fadomed by common Christians. Christ in that Epistle of his to the church of *Thyatira,* makes use of their own term, *Depths as they speak;* but so as to brand them for *Depths of Satan* fetched from hell, whereas they perhaps held them forth as new truths, glorious lights and revelations from above. Thus popery is a mystery, but *a mystery of iniquity,* as *Paul* styleth it, and Socinianism a depth, but a *Depth of Satan.* There is not a serpentine winding or turning in any of those corrupt opinions, which pester and poison the Church of Christ at this day, but God seeth and knoweth it, how hard soever it be for his servants to discover and refute. To these may be added all those other hellish designs which go under other names in the Scripture, as *The wiles of the devil,* and *his devices;* all which dark secrets are not in the dark to divine understanding. And he that now sees them all will one day reckon with Satan for them, yea, and sink him so much the deeper into hell, by how much his *depths* have done more mischief upon earth. I say into hell, where he shall have those agents and factours by whom he now carrieth on his cursed work, for his cursed companions to eternity, according to that in the *Apocalypse, The devil that deceivedthem was cast into the lake of fire and brimstone, where the beast, and the false prophet are; and shall be tormented day and night forever and ever.*

§. 3. Thirdly, *Deep things of God,* of the divine Essence and Will, concerning which the Apostle saith, *TheSpirit searcheth all things, yea the deep things of God.* Things which the clearest understandings of men and Angels entertain with amazement: we cannot but bewray our balbutiencie when we treat of One in Three, and Three in one; such a mysterious gulf is the Trinity: so when we discourse either of the Personal Union, or the Theandrical acts of Christ. And no wonder, seeing we meet with such secrets and depths even in God's revealed Will, The greatest divines have acknowledged many 〈in non-Latin alphabet〉, *Things hard to be understood;* yea, diverse 〈in non-Latin alphabet〉, *knots* that cannot be untied, till there

either come further light into this world, or we be translated into a better. Such as every modest Christian will be ready to say of, as the learned *Cajetan* did concerning the reason of that difference, which in the Hebrew Text is observable betwixt the title of *Psalm* 121. and those other *Psalms* of Degrees, *Reservo Spiritui Sancto,* I reserve the solution of this and that doubt to the holy Spirit. For to him and the other Divine Persons such things are no riddles; though to us they be dark and Enigmatical, yea, perhaps unsearchable. Although we ever and anon meet with cause of crying out as Saint *Paul* once did, *How unsearchableare his judgments, and his ways past finding out?* Let us always remember and believe that of S^{t}. *James, known unto God are all his works from the beginning of theworld.*

§. 4. Well may the prudent consideration of what hath been said concerning the depth of Divine *Omniscience* put the wisest of men in mind of their *Nescience;* keep them from leaning to their own understandings; and give them just occasion to think of an answer to *Zophars* question, *What canst thou know?* If the secrets of nature do so puzzle thee, what canst thou know concerning those much greater secrets of grace and glory? of which *Luther* very excellently, *Philosophy receives them not, faith doth. The authority of Scripture is greater by far then the capacity of our wit; and the Holy Ghost then* Aristotle. Well may the depth of Divine understanding, which the Psalmist saith is infinite, *Great is the Lord, and of great power; his understanding is infinite,* cause us to reflect upon the shallowness, the finiteness, yea, the folly of our own. For if *the foolishness of God be wiser then men,* as the Apostle telleth us it is, what is his wisdom? Add if *the wisdom of this world be foolishness with God,* what is its folly? No wonder if one learned man wrote a book of the *vanityof Sciences,* others of the *Nullity,Quod nihil scitur.* If the wise heathen professed, *the only thing he knew was this that he knew not anything at all.* If Frier *Paul* of *Venice* the judicious author of that excellent history of the *Council of Trent* was wont to say. *The more we study, the more we see how little or nothing we understand;* yea, if more knowing men then any of these abounded in acknowledgements of their own ignorance. Asaph, *So foolish was I and ignorant;I was as a beast before thee.* Agur, *Surely I am more brutish then any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy.* So true is that of our great Apostle, *If any man think that he knows anything, heknows nothing yet as he ought to know.*

§. 5. Next followeth the third dimension, which is Longitude, in this expression, *The measure thereof is longer then the earth.* For the better stating whereof let it be considered, that whereas the word here translated *Measure* relateth not to extension only, but also to duration; and the earth hath a double longitude, one of space, the other of continuance; which the Scripture taketh special notice of in other texts, as in that of Ecclesiastes, *One generationpasseth away, and another generation cometh: but the earth abideth forever.* I conceive the latter may here be alluded to, viz. the earths long continuance, as in some low proportion fit to resemble that everlasting duration of God, which cannot be adequately represented by any creature. Sure I am by the *Ancient of days* in *Daniel* the eternal Jehovah is described; by *length ofdays in* wisdoms right hand, of which in the *Proverbs,* many Interpreters understand the blessings of Eternity: And this very place of *Job* is expounded by *Gregory* in this sense. His words are, *Terrâ longior, quia creaturae modum perennitatesuae Aeternitatis excedit.*

All creatures had an original, all but some few shall have a dissolution. Of the Creator, and of him only is that of the *Psalmist* verified, *From everlastingto everlasting thou art God.* He gave beginning to all things, but was himself without a beginning; is the end for which all things were made, but himself without end. The best of men, alas! are but of yesterday, and know not where they shall be tomorrow, according to that of Bildad, *We are butof yesterday, and know nothing, because our days upon earth are a shadow.* His being God from everlasting to everlasting should encourage us to walk *in the way everlasting,* having this *everlasting consolationand good hope through grace,* that he will *save us with an everlasting salvation;* because he wanteth neither power to effect it, for his *strength is everlasting;*nor will, for his mercy is so too, as *David* testifieth, *The mercy of the Lord isfrom everlasting to everlasting upon them that fear him.*

§. 6. The more to blame were some overweening sons of *Adam* for daring to assume unto themselves, and ascribe to other persons and things this incommunicable perfection of God. Of old the heathenish people of *Rome* were wont to style their Emperors, yea and their city *Eternal.* Concerning which practice of theirs, two ancient writers, *Jerome* and *Prosper* interpret those *names of blasphemy* mentioned in the *Revelation.* They accounted such no less then blasphemers as called *Rome the Eternal city,* and saluted the Emperor thereof by the title of *your Eternity.* A thing usually done among them. Yea this Calenture had taken the brains of some even amongst the Christian Emperors: so exceedingly contagious are words and examples that contain blasphemy in them. *Ammianus Marcellinus*reporteth of *Constantius* an *Arian* Prince, that being puffed up by the ostentation of his flatterers, and the prosperous success of his affairs, he was come to that height of insolence as to presume he should never die, and in his writings to style himself *Our Eternity.* His words are these, *Immunem se deinde fore ab omni mortalitatis incommodo fidenter existimans, confestim à justitia declinavit ità intemperanter, ut Aeternitatem meam aliquoties subjeceret ipse dictando.* Yea *Justinian* himself feared not to say concerning some of his Edicts, *Nostra sanxit Aeternitas.*

EXERCITATION 8. ***Divine Immensity shadowed out by the breadth of the Sea. Divine Omnipresence cleared and vindicated. The proposal hereof as an antidote against sinning in secret. Five practical Corollaries from the greatness of God in general.***

§. 1. THe fourth dimension is still behind in that clause, *Broader then the Sea.* It may be thought to relate unto divine Omnipresence and Immensity; which is, though not set forth to the life, yet some way shadowed out by the breadth of the Sea: In that the vast ocean stretcheth its arms far and near (so we call them arms of the Sea) to the embracing of certain shores, very much distant each from other; and is in that respect in a manner omnipresent with the several parts of the earth, which it is united to in one Globe. So, and much more then so, the Immensity of God's essence is such as to render him actually, and at all times present with every creature in the upper and lower world; for which cause he is said *to fill the heavenand the earth.* To a certain Philosopher, who asked one of our profession, *Where is God?* the Christian answered, *Let me first understand from thee where he is not,* to intimate his being present everywhere. Which he is, not only by his power and providence, as some would confine it, but also by his essence; according to the true meaning of that

which *Paul* said at *Athens* concerning God, *He is not far from every oneof us. For in him we live and move, and have our being.* He said not (as *Chrysostom* observed) *By him* we live and move, but *in him;* to note the intimacy of his presence, and that with all sorts of things, whether they be such as have life, or motion without life, or barely *Being* without motion. Yea where-ever they be, whether in heaven, or earth, or hell, as the *Psalmist* expressly, *If I ascend up into heaven, thouart there; if I make my bed in hell, behold thou art there; If I take the wings of the morning, and dwell in the uttermost parts of the Sea; even there shall thy hand lead me.* To which accords that of Seneca, *Turnthy self which way thou wilt, thou shalt there see him meeting thee. There is not anything void of him, He filleth whatsoever he hath made.*

§. 2. This truth having been so fully acknowledged by a wise heathen, it will argue but too much weakness in any Christian to stumble (as some notwithstanding have done) at this sorry cavil against it. It seems unworthy of God, say they, to afford his presence with all things, even the least and filthiest. Neither do we see how he can possibly do it without receiving some defilement from them. For if God were not lessned by creating the meanest things, then surely he is not by affording his presence to them after they were made. As for defliement, there can be no fear of that. Can the sun shine upon dunghills and worse places without being thereby defiled? and shall not God's essence, which is infinitely purer then the light, preserve itself from contracting filth from anything it cometh near unto! The soul of man united to a sickly and leprous body, doth notwithstanding retain its purity. Much more God in the forementioned case. Be we therefore careful, in spite of all heretical cavils firmly to believe the truth of divine Omnipresence and Immensity; for the clearing up whereof to our understandings, Divines have invented sundry comparisons; two whereof I shall instance in. One out of Austin, *The whole world,* saith he, *is so in God, as a little sponge in a vast ocean. The Sea besides its encompassing the sponge on every side, doth also thoroughly penetrate, moisten, and sustain the whole substance within, and every part of it.* Another out of *Lessius.* He compareth the world to a crystal Ball hanging in the light of the Sun. In which case the light would intimately pierce the whole Ball, and also extend itself far and near, round about it. Such and so intimate is God's presence with every creature in every place.

§. 3. The contemplation whereof should be effectual for the preventing of all sins, especially such as are usually committed in secret, upon this grand presumption, which the Prophet denounceth a curse against the subjects of, saying, *Woe unto them thatseek deep to hide their counsel from the Lord. and their works are in the dark, and they say, Who seeth us? and who knoweth us?* a presumption that there is none by to take notice of them. Suppose it were so; yet men are bound to reverence themselves: That of *Ausonius* is excellent advise, *When thou art about to act anything unseemly, be afraid of thyself, although there be no other witness.* But so it is not; for conscience is by; concerning which *Lactantius* produceth an admirable speech out of *Seneca, O thou mad man! what will it profit thee tohave none conscious of thy crime, so long as thou hast a conscience that is?* But that thou wilt say is part of thyself. True: wherefore I add, God is by; of whom the Apostle emphatically saith, *If ourheart condemn us, God is greater then our heart, and knoweth all things.* Conscience we are wont to say, is a thousand witnesses; and let it be withal considered, that God is as a thousand consciences; both for intimacy of presence, and perspicacity in discerning. It is worth observing how the mention of God's immensity is

brought in by the Prophet in that forecited place of *Jeremy,* where the whole verse runs thus; *Can any hide himself in secret places,that I shall not see him, saith the Lord? Do not I fill heaven and earth, saith the Lord?* Our most secret sins are, in reference to God, no more secret, in regard of his Omnipresence, then if committed in the most open light. Witness that in *Moses* his prayer, *Thou hast set our iniquities before thee, our secretsins in the light of thy countenance. Jacob* once said of *Bethel, God was once in thisplace, and I knew it not; How fearful is it?* Let every place be a *Bethel* to thee, O watchful Christian, a place of fear, and in some sense an house of God, be it market, or shop, or field; be sure the Lord is in that place, not present only, but looking on; nor only looking, but weighing and pondering, whatsoever thou doest there in all the circumstances and aggravations thereof, as *Solomon* testifies, *The ways of manare before the eyes of the Lord, and he pondereth all his goings.*

§. 4. Having already made improvement of the several branches, let me now for a conclusion draw certain Corollaries from the greatness of God in general; in number five.

First, *Let him be greatly praised for this by all mankind.* 'Tis the Psalmists inference, *Great is the Lord, and greatlyto be praised.* The world is wont to commend greatness both in persons and things. Great Princes have had Panegyrical Orations made in their praise, as *Trajan* by *Pliny;* great cities, as *Grand Cair;* great monuments, as the *Colossus* are greatly extol'd by writers and travellers. How much more should the great God? whom the Prophet accordingly magnifies, saying, *Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance:behold he taketh up the isles, as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing, and they are counted to him less then nothing and vanity.* The drop of a bucket is nothing to the whole ocean, nor the dust of the balance to the whole earth: no more is the whole earth with all the inhabitants of it to God. In so much as if he were to be sacrificed to, proportionably to his greatness, all the beasts in *Lebanon* would not suffice for a burntoffering, nor all the wood thereof for a fire, nor all men in the world for a priest to offer it.

§. 5. Secondly, *Let him be greatly confided in by all his people.* That of S^{t}. *John,Ye are of God, little children; and greater is he that is in you, then he that is in the world,* should be made use of by the Saints as a precious receipt against the most deadly poison that can at any time be administered to them. The Church indeed is very often put upon renewing *Jehosaphats* complaint, and crying out, *We have no might against this great company* (perhaps both of wicked men, and wicked spirits) *that comes against us; neither know we what to do.* But so long as she can add, as he there doth, *Our eyes are upon thee;* this contemplation of her *great God and Savior* may support her against the fear of them all. The devil is *mighty,* I confess it, said *Luther,* but he will never be *Almighty,* as my God and Savior is. upon these grounds a believing Christian, living up to his principles, may well say,

Shew me a danger greater then my God, a *Destroyer,* greater then my *Savior,* I will then fear it and him. Till then pardon me if I do not let my confidence go. what though *Jacob be small,* as the Prophet speaks, *By whom shall Jacob arise?for he is small.* Yet arise he shallin spite of opposition, and that because *Jacob's* God is great.

Thirdly, *Let the world learn to seek after interest in him. Many,* saith *Solomon, Many seek the rulers favor.* And reason good; because he is able to protect the persons, and reward the services of his followers. Behold here a *Ruler* indeed, whose favor was never sought in vain, if sought in time; one that can protect from hell, and bestow heaven; yea that which is the heaven of heaven, the fruition of himself. Being great with great men is a thing much affected by some, although in experience it often becomes not a burden only, but a mischief: whereas the love and favor of the great God, and our Savior, always proves, (shall I say, beneficial? that's too little) it proves, and that always beatifical.

Fourthly, *Let such as have obtained interest from him look for great things from him.* To *Baruch* it was once said, *Seekestthou great things for thyself? seek them not:* because he sought them in the creatures; but if we seek them from and in the great Creator, we may lawfully seek great things, neither shall our doing so be attended with disappointment. *For open thy mouth wide,* saith the Lord, *and I will fill it.* We are wont either not to open our mouths at all, or not wide enough; and therefore it is that most of us continue so empty. *Ye have not, because ye ask not;* so the Apostle: let me say, ye ask perhaps, and yet have but little, because ye do not expect much. O *Consider,* as *Samuel* once bespake the men of Israel, *how great things God hath already done foryou,* that so your experiments may be your encouragement, to expect yet greater: remembering that of our blessed Savior to *Nathaniel, Believest thou? thou shalt see greater things then these.*

He in whom ye trust, O believers, is a great God, and loves to do all things like himself. Wherefore look for great things from him, great assistances, great enlargements, great deliverances: yea the forgiving of great sins, and the obtaining of great salvation.

§. 7. Fifthly, *Let such as have received great things from God, maintain a certain greatness of spirit suitable to their interest in him.* I do not mean an haughty spirit, swelled with pride, for that is altogether unsuitable to a saving interest in God, *who beholds the proud afar off;* but an humble spirit greatned by continual converse with the great God; who by raising up his servants hearts to the contemplation and fruition of higher objects, maketh them too big for this world. It is reported of *Moses,* that *when he was come to years,* or according to the original, *when he was waxed great,* (in spirit perhaps, as well as in stature) he did overlook the preferments, pleasures, and riches of the world, which are all there intimated, yea the menaces of it too: for it is there also said, *He feared not the wrath of the king, but endured, as seeing him who is invisible.* His conversing with the great God, had made all these to appear to him as petty things. To a soul truly great no worldly matter hath any true greatness in it: As if one could take a station in heaven, whatsoever is here below would appear but small in his sight by reason of its distance. It is accounted by some a great matter to have the frowns and ill word of a great man: But St *John,* whose conversation was in heaven, made nothing of it. Speaking of *Diotrophes* his malignancy and reproachful speeches he phraseth it thus, *prating against us with malitiouswords.* The term properly signifieth *trifling.* Though *Diotrephes* were a great prelate, and his words very malicious; yet the Apostles spirit was raised so far above them, that with him all were but *trifles,* and by him contemned as such.

APHORISM V. The Goodness and Greatness of God are both abundantly manifested by his decrees of Election and Preterition, together with his works of Creation and Providence.

EXERCITATION 1.*How predestination cometh to be treated of here. Election described from the Nature, Antiquity, Objects, Products and Cause of it.* Rom. 11. 33. 2 Tim. 1. 9. with Tit. 1. 2. Ephes. 1. 4. with Matth. 25. 34. opened. *Of Acts supposing their objects. Of Acception of persons, what it is, and that Predestination doth not import it.* Acts 13. 48. *Expounded and vindicated. Whether one Elect may become a reprobate? The negative maintained, and* 1 Cor. 9. 24, 25, 26. *cleared.* Ephes. 5, and 11. *enlightened. Concerning the good pleasure of God's will and the counsel thereof.*

§. 1. I Durst not wholly wave the doctrine of Predestination, (no not in this Treatise of Principles) after I had duly pondered that grave admonition of *Ambrose,* or according to others of *Prosper,Such things as God would have kept secret must not be pried into by us; nor such denied as he hath openly declared: lest we be found in the former attempt unlawfully curious, in the latter damnably unthankful.* And also laid to heart the endeavors, not of foreiners only, but of certain late English writers to possess their readers with vehement and strong prejudices against the long-received truth in those points. One of them telleth us, *It is sacrilegious to grant that God hathfrom eternity elected a certain number of men personally unto salvation, whom he purposeth to bring thereunto infallibly &c.* Elsewhere styling it, *That capital error of personal Election and Reprobation.* Another speaking of preterition, or negative reprobation hath these words. *This isone of the* 〈 in non-Latin alphabet 〉 *which have been infamously invented to disguise and palliate the frightful rigidness of their doctrine.* Not long after he calleth it *canting,* (pretends *the lamentable distinction* (as it is there by him styled) *to be no more then a trick insufficient to buoy up a sinking cause*) and in another book of his *The dream of absolute preterition.* Mean while where alas! is the reverence and submission due to Scripture, that only card and compass by which we are to sail in this ocean, that only clue by the help whereof this labyrinth is to be traversed? It directly opposeth *Electi* and *Reliqui,* the elect and such as were passed by, in that saying, *The election hath obtained, and the rest were blinded.* In it we read of a *book of life* containing the names of all those whom God hath chosen, and of others whose names were not written in that book. Of some whom the Lord *knoweth forhis,* and others to whom he will say, *I never knew you.* Of Christ's sheep given to him by the father, and of such persons as were not his sheep, nor accordingly so given to him. This, I hope, is no canting; there is neither *Error* nor *Trick* in all this, but to proceed.

§. 2. Election (as to our purpose which concerns the choice of men only, not of Angels) is that secret unsearchable decree of God, wherein he did from everlasting single out of the rest of mankind a definite number of particular persons, ordaining them infallibly unto the attainment of holiness here, and happiness hereafter, according to the counsel and good pleasure of his Will. Which description offers to the readers consideration as things material, and not unfit to be treated of, provided it be soberly done, the Nature, Antiquity, Object, Products and Cause of Election.

First, The Nature of it. It is a secret unsearchable decree of God. The two principal emanations of God's Will respecting intellectual creatures, are his Decrees, and his Commands. They differ, as in sundry other things, so, in point of perspicuitie. The Commands are plain; he that runs may read his duty in them; the Decrees abstruse: Our destinies cannot be so easily read, as our duties may. And whereas divers secret things may yet be discovered upon diligent search, according to that Proverb of *Solomon, Counsel in the heart of man is like deep water:but a man of understanding will draw it out.* The Decrees of God are so secret, as to be withal unsearchable. Whence the Apostle, *O the depth of the riches both of the wisdom and knowledge ofGod! How unsearchable are his judgments and his ways past finding out!* where by *Judgments* it is, as I conceive, most proper to understand the Decrees of his Will; by *Waies,* the Administrations of his Providence in order to the execution of those Decrees. Some innovatours there are indeed, who have so modelled the mysterious Doctrine of Predestination, as to leave little or nothing of mystery in it. Our Remonstrants think themselves able to wade, where our Apostle was past his depth, and forced to cry out, 〈in non-Latin alphabet〉! Their way pretends to give a clear reason why one is elected, another reprobated, one converted, another not, but for my part I had much rather with S^{t}. *Paul* be ignorant still then over-learned, (that I say not oversawcie) with *Arminius* and his followers.

§. 3. Secondly the Antiquity. 'Tis from everlasting: An eternal Decree. So *Paul, According as he hath chosen us inhim before the foundation of the world.* This expression notes eternity. The kingdom we are elected to, is said to have been prepared 〈in non-Latin alphabet〉, from the foundation. *Come ye blessed of my Father, inherit the kingdom preparedfor you from the foundation of the world;* in reference to the third heavens, that place where the kingdom is to be set up and inherited, which was in the beginning of time created by *the builder and maker of it,* as God is styled. But the Decree whereby we were designed thereunto, to have been 〈in non-Latin alphabet〉, *before the foundation of the world.* That is, from everlasting; as may be further gathered from other phrases in the writings of our Apostle; this by name, *Who hath saved us, and called us with an holy calling, not according to ourworks. but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.* This both *Erasmus* and *Calvin* interpret of predestination. Compare we it with another speech of the same Apostle to *Titus, In hope of eternal life, which God that cannotlie, promised before the world began.* The meaning whereof will no longer be obscure, if it be considered that the first-born of election was Christ himself (who applied to himself that which God said of old by the Prophet *Isaiah; Behold my servant whom I have chosen, my beloved in whom my soul is wellpleased.*) That certain persons were from eternity given to Christ, whom the Father had constituted Head of all his elect, to be his members, & by him brought to eternal blessedness, according to what we read in S^{t}. *Johns* Gospel, *Thou hast given him power over all flesh,that he should give eternal life to as many as thou hast given him.* That in this transaction there passed promises from the Father to the Son in the behalf of himself and all his members. And that this is *the grace which was given us in Christ Jesus,* these the *Promises of eternal life before the world began,* spoken of in the forecited places to *Timothy* and *Titus:* upon the latter whereof I meet with the same Gloss from a Reverend Scottish writer, whose name and words are here presented in the Margine. I shall add no more concerning the antiquity of this Decree, save

only a brief saying of *Austin, Intra mundum facti sumus, & ante mundum electi sumus.* We were made within the world but chosen before it.

§. 4. Thirdly, the object of election is a definite number of particular persons singled out of the rest of mankind. We learn from St *Luke* that *theElect cry unto God day and night:* And St *John* in his *Apocalypse* telleth us what one of their principal cries is, *Theycried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood?* As also what answer they had from heaven, *It was said unto them that they should rest yet for a little season until their fellow-servants and their brethren that should be killed as they were, should be fulfilled.* From the collation of which texts it may be inferred that their number is set, and shall in due time be completed; for that is the thing related to in the word 〈 in non-Latin alphabet 〉 *shall be fulfilled.* It is then a definite number, and that of particular persons, whose *names are elsewhere said to bewritten in the book of life,* Names in Scripture being often put for persons; as in the Acts, *The number of names togetherwere about one hundred and twenty.* and in the Revelation, *In the earth-quake wereslain of men seven thousand;* it is in the original, *Names of men.* They do certainly shoot beside the mark, who so confidently teach that predestination is terminated not upon persons, but qualifications; and that not this or that man in particular is elected or reprobated, but only in general, whosoever believeth and persevereth belongeth to election, whosoever continueth in unbelief, to reprobation; and that so as the same person may be today under the one, and tomorrow under the other decree, according to the change of his qualifications. But if so, it would not in likelihood have been said, *The foundation of God standeth sure,having this seal, The Lord knoweth who are his,* but rather, *what kind of men are his.* Nor to the Romans, *I will have mercy on whom I will have mercy.* And again, *He hath mercy on whom he will have mercy, and whom he will he hardeneth* (which doth clearly relate to persons) but rather, *what sort he will.*

§. 5. Against what hath been said in this and the former paragraph there are two principal objections; whereof neither is to be waved, lest it should be thought unanswerable. The first is borrowed from philosophy, and runs thus. Acts suppose the being of their objects; The decrees of God are divine acts, and therefore could not pass upon men's particular persons before the world was, because there were then none in being. I answer that whereas the Acts of God are either *Immanent* abiding within, or *Transient* passing from him, and terminated upon somewhat without himself; His transient Acts do either suppose, or produce the being of their objects; suppose it as his Rewarding and Punishing, produce it, as his creating acts. But those that are immanent (of which rank his Decrees are) do not necessarily require the preexistence of their objects *in esse reali* in a way of reality; for it sufficeth that they have it *in esse cognito,* in the forekowledge of God. Jesus Christ our Mediator is styled a *Lamb foreordained before the foundation of the world;* yet had he no existence as such till after his incarnation. God who had designed *Josiah* to special services, called him by his name, and foretold what should be done by him, full three hundred and thirty years before he did it. So elsewhere (*Cyrus* is named, and hath a service allotted him in the foreknowledge of God one hundred and forty years before he was born. It is reported by *Procopius* that when *Misdates* king of *Persia* was dead without issue, but had left his wife with child; the Persian nobility set the crown on the Queens belly before she quickened, thereby acknowledging her issue that

should be for their lawful Sovereign. So as *Sapores* (which was afterwards the childes name) began his reign before his life. If such acts when done by men seem not irrational, why should any think it strange for the only-wise God to set the crown of election upon the head of certain persons, while as yet they have no being, save only in the womb of his decree?

§. 6. The other objection is taken from such places of Scripture as deny God to be an accepter of persons, which they say he must needs be, if considering mankind in an equal condition he chose some to life, and passed by others.

In order to the solution hereof, I shall first *Distinguish* between Acceptation and Acception of persons. We find them both mentioned by St *Peter* as it were with one breath, in that short saying of his, (*Of a truth I perceivethat God is no respecter of persons: But in every nation he that feareth him and worketh righteousness is accepted with him*) the one as attributable to him, the other as not. Were it not for his acceptation of persons, woe and nothing but woe to the sons of men. It is the joy of their hearts to consider that there are certain *men of his good will;* as some read that in the Angels song: and to remember that the Church is by her head and husband styled *Hephzibah* that is my delight is in her; because the members thereof are, as *Paul* speaketh, *accepted inthe beloved.* Next *Declare* the true notion of *Prosopolepsie* or acception of persons in Scripture-dialect.

Besides the prime importance of these words 〈 in non-Latin alphabet 〉 in Greek, and *Persona* in Latin for an individual intelligent substance, (so, *The gift bestowedupon us by the means of many persons* is the blessing of recovery granted upon the prayers of sundry men and women) They have a secondary importance, and are sometimes put to signify a vizard, property or counterfeit resemblance assumed by any such individual. So in Seneca, *Nemo potest personam diu ferre,* that is, None can play the hypocrite long: and in the Epigrammatist a gray-haired man having put on a black periwig to conceal his age, is told of it thus,

—Inveniet Proserpina canum,

Personam capiti detrahet illa tuo.

Now because these vizards and properties are things external, not at all belonging to the Essence of the party assuming them, hence it cometh to pass that these words at the next remove signify such relations, accommodations and and accomplishments as being external to the essence of a man, as also to the merit of his cause, ought not to incline a Judge to pronounce a sentence on his behalf, or in the distribution of justice to regard him above others to whom such helps are wanting. He who is swayed in judicial proceedings by such outward things is in the Scripture said to be an accepter of persons. So in Leviticus, *Ye shall do nounrighteousness in judgment: thou shalt not respect the person of the poor, nor honor theperson of the mighty; but in righteousness thou shalt judge thy neighbor.* And in the New Testament these two terms 〈 in non-Latin alphabet 〉 righteous judgment, and 〈 in non-Latin alphabet 〉 accepting of persons are directly opposed. Divines have received it for a maxim. That acceptation of persons is not found *in gratuitis,* in acts of bounty, wherein the doner is at liberty to dispose his free gifts as pleaseth himself, but *in debitis* in acts of justice and right,

wherein there lieth an obligation upon him that distributeth to give every man his due. Hereupon they conclude that in divine predestination Almighty God, who is no debtor to any of his creatures, and who acteth therein not as a Judge, but as a Sovereign Lord and liberal benefactor, chooseth some and passeth by others, as without injustice or wrong to any, so without any show of that which the Scripture properly calleth Acception of persons, because he was not moved by any external thing in doing so.

If any Reader think it not safe to credit this upon my single testimony, behold in the margin further security, to which it were easy to add. much more, if need were.

§. 7. Fourthly, The products of Divine Election are chiefly two. First, Holiness here. God is said *to haveblessed us with all spiritual blessings in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy.* Where spiritual blessings are pointed at as the streams, and election as the fountain from whence they flow. It as the root, and holiness as the fruit. So elsewhere, *We are bound to give thanks always to God for you, brethren, beloved of the Lord, because Godhath from the beginning chosen you to Salvation, through Sanctification of the Spirit, and belief of the truth.* Here we find not only Sanctification in general, but faith, which is the flower of holiness, derived from Election. The same Apostle stiles it, *The faith of God's elect.* And S^{t}. *Luke* in the *Acts,* speaking of the success which S^{t}. *Paul's* preaching had among the Gentiles, saith expressly, *As many as were ordained to eternal life, believed.*

A Text which the soundest divines look at, as a most pregnant place to prove a causal influence of Divine Predestination upon the work of saving faith. Others, I know, there are, (and they not a few, nor inconsiderable) who have strongly endeavored to turn the edge and strength of this place another way, by rendering the word 〈in non-Latin alphabet〉, not (as we do) *Ordained,* but *Disposed,* or *well-affected*to eternal life. Unto whose corrupt Gloss, I oppose the following considerations.

First, If it were to be so read, then all that heard the Apostles Sermon there recorded, even all and everyone without exception should have believed, seeing there is not a man in the world, and therefore none in that congregation who was not disposed, and well-affected to the reward of eternal life (the will of man being necessarily carried to the desire of blessedness, which none are so brutish as not to affect) for that unto which these are said to be 〈in non-Latin alphabet〉, is not conversion, but life eternal.

Secondly, Disposedness in their sense doth not always precede faith, nor faith always follow it. When *Saul* was in the full career of his persecuting madness against the Saints, what disposedness was there in him unto conversion, unless fury be a disposition to faith? yet then did he first believe. In that young man who came to our Savior, of whom it is testified, *That he was not far from the kingdom of God,* which of their dispositions was wanting? yet he went away sorrowful, and believed not.

Thirdly, Faith itself is the first saving disposition that any man hath, because it first lays hold upon Christ, and of life by him; in so much as none is formally disposed to eternal life till he have believed.

Fourthly, S^{t}. *Luke* doth nowhere use 〈 in non-Latin alphabet 〉 . & 〈 in non-Latin alphabet 〉 , either in his Gospel, or in the Acts for disposedness, but for ordination and constitution divers times, therefore our reading here, *As many as were ordained* to eternal life, is to be retained.

§. 8. But learned *Grotius* will by no means allow of this interpretation. They (saith he) who apply this Text to Predestination, *Nihil vident,* see nothing at all. Yet by his favor, a man that saw as far into the Mysteries of Divinity, as also into the idioms of the Greek tongue, as *Grotius* himself (be it spoken without disparagement to his great learning) *Chrysostom* I mean, applys it so in his Commentary upon the place. And his 〈 in non-Latin alphabet 〉 , by which 〈 in non-Latin alphabet 〉 is expounded *Erasmus* translates *Praefiniti à Deo, Predestinated of God.* Three things are alleged by *Grotius,* for overthrowing of this sense; but all in vain. His first plea is, that 'tis not usual for all of a city, a congregation that are predestinated, to believe at one and the same time, therefore that which we assert is not like to be the meaning here. For answer, I acknowledge it is not usual; no more is it to have three thousand inhabitants of one city brought in to God on one day. But what if God willing to glorify his Gospel, and the power of converting Grace, as he called three thousand Jews in one day, by *Peters* Ministry, *Acts* the second; so here by S^{t}. *Paul's,* at his first solemn undertaking to preach unto the Gentiles, *Acts* the 13. were pleased to work upon as many in that congregation as did belong to the election of grace? shall any man dare to prescribe, and plead custom to the contrary? His second Argument runs thus. All that truly believe are not Predestinated unto life. Therefore that for which we contend is not to be thought a proper sense. Answer. This reason is founded upon a grand mistake, *viz.* That faith is common to all, whether elect, or non-elect, although *Paul* style it, *the Faith of God's elect,* as before; and Christ tells the Jews, *Ye believe not, because ye are not of my sheep.* He argues in the third place, from S^{t}. *Luke's* unacquaintedness with the secrets of God. It was not in his power to tell who of that company were elected, who not; therefore by his 〈 in non-Latin alphabet 〉 , he must not be conceived to have understood such as were in that sense ordained to eternal life. I answer, Although the pen-man did not, the inditer, *viz.* the Holy Ghost did exactly know whose names were written in the book of life, and whose were not. Now he it was that in the history of the *Acts* suggested and dedicated to his secretary both matter and words.

§. 9. The second product of election is happiness hereafter. Accordingly the objects of this Decree are those whom *God hath not appointed unto wrath, but to obtain salvation by our Lord JesusChrist. Salvation* is that which they are said to be *chosen to;* and that wherein their names are written, called, *Thebook of life.* For as in military affairs, Commanders have their Muster-rolls, wherein are contained the names of all the soldiers whom they have listed, whence the phrase of *Conscribere milites;* and in Common-wealths there are Registries kept wherein are

recorded the names of such as are chosen to offices of trust and other preferments, whence the title of *Patres conscripti* ascribed to the Senators of *Rome.* So the Scripture condescending to our capacities and speaking of God after the manner of men, attributeth to him a book of life, wherein it supposeth a legible writing and Registring the names of all those persons whom he hath irreversibly predestinated to life everlasting. I say, *irreversibly,* for if that of *Stoics* be true, *In sapientum decretis nulla est litura,* In the decrees of wise men there will be no blotting and blurring; how much more may it be asserted concerning those eternal Decrees of the only wise God? If it became *Pilate* to say, *What I have written I have written,* it would certainly mis-become the great God to blot so much as one name out of the Lambs book of life written by himself before the world was. We may take it for granted that this book will not admit of any *Deleatur,* or of any *Expurgatorie Index,* whatever some pretend to the contrary, whose arguments have been elsewhere sufficiently answered. I shall only here propound, and endeavor to satisfy another objection, whereof no mention is there made. *Paul* knew himself to be *a chosen vessel,* for *Ananias* had told him so from Christ's own mouth: yet speaks of himself as of one in some danger, at least in some possibility of becoming a Reprobate, in these words, *I keep under my body, and bring it into subjection: lest that by anymeans, when I have preached to others, I myself should be a castaway,* or, as other translations have it, *a Reprobate. Ergo,* the decree of Election is not *irreversible.*

Resp. To prepare the way for a full answer, let it be considered, 1. That the places cited in the objection are not fitly opposed; because the former is not necessarily to be understood of election to salvation, but may probably be limited to *Paul's* being chosen an Apostle: Neither is the latter infallibly meant of that reprobation, which is contradistinct to the said election, but of somewhat else. Yea although it be true, and may strongly be inferred from other texts, that *Paul* knew his own election to life eternal, the reprobation spoken of in the end of the verse is not to be taken in the most rigid sense, but in a milder. 2. That our Apostle, (according to his custom in sundry epistles) was in the end of this chapter fallen upon the use of terms agonistical, borrowed from the Olympick and other Grecian games in that age; as appeareth in the foregoing verses. *Know ye not that theywho run in a race &c. Every man that striveth for the mastery &c. I so run, not as uncertainly. So fight I, not as one that beateth the air.* And that in the last verse he hath no less then four allusions to these exercises. One in 〈in non-Latin alphabet〉 to cuffing, wherein the combatants were wont with their blows to make one another livid under their eyes; so did he by acts of mortification beat himself as it were black and blue. A second in 〈in non-Latin alphabet〉 to the exercise of wrestling, wherein the antagonists mutually strove to cast each other to the ground, and to keep them under. So he, the better to subdue his body of sin, was careful to keep down his body of flesh, which if pampered, is apt to rebel. A third in 〈in non-Latin alphabet〉. We read in the second to *Timothy* chapter the second, verse the fifth, of their *striving lawfully,* that is, according to the rules and laws prescribed for that game respectively, in which they were to strive for the mastery. The officer by whom these laws were propounded to the combatants was called 〈in non-Latin alphabet〉, *Paul* in allusion thereunto saith of himself 〈in non-Latin alphabet〉, because in the discharge of his Apostolical office he had acquainted them with the rules

& laws of Christianity. A fourth in 〈in non-Latin alphabet〉 unapproved, a term of disgrace put upon those whom such as were to judge and pass sentence upon the combatants disallowed. Whereas those whom the judges rewarded were called 〈in non-Latin alphabet〉 approved ones. 3. That this unapprovedness may either relate to God himself, or to good men. If to God the supreme judge, then whosoever carrieth himself amiss in any particular course of living, offendeth the Lord, falleth under his fatherly displeasure, and is as to this particular, a person disallowed and rejected, how firm soever his station may be as to the main. If to good men, who are subordinately to judge of their preachers doctrine and conversation, a teacher is then said to be unapproved of them, when upon observation of some unfaithfulness, or looseness in his demeanour, some sensuality or unlawful indulgence to his body, they begin to disesteem him, in comparison of what they did before, yea perhaps to cast him out of their affections, and of their prayers, of which till then he was a partaker.

These things premised, let it now be observed whether the meaning of the place contested about be not clearly this, or to this effect.

I *Paul* well remembering what I am, a member and minister of Jesus Christ, am and shall continue careful to exercise myself in all the duties of mortification, not making provision for the flesh to fulfill the lust thereof: lest I who by mine office am bound to declare unto others the grand rules of Christian practice, particularly of temperance, which I urged but now, saying, *Every man that striveth for the mastery is temperate in all things,* should by any sensual demeanour of mine own, not only prove a *castaway* as to the esteem I formerly had in the hearts and consciences of good people, and to the interest I enjoyed in their devotion; (which I should account a loss far exceeding that of honor, or estate) but also fall under the wrath and fatherly displeasure ofmy God, and be cast out of fellowship with him, though but for a short space of time; which to me who have lived in the sense of it, under the constant light of his countenance, and found his loving kindness better then life, would be worse then any death.

And if this really be the utmost importance of the text, (as for ought I know it is) without extending it to further or other kind of reprobation, I hope the objection built upon it will not need any further or other kind of answer.

§. 10. Fifthly, The *Cause* of divine election, about which the world is so filled with disputes, is not to be found in anything without God himself. the disputers indeed of this world lay out many thoughts, and put out many books concerning such contrivements as our corrupt reason would perhaps better allow, and our corrupt wills better affect: but holy Scripture resolveth all into the sole will of God; the *good pleasure* and *Counsel* whereof the Apostle celebrateth as the causes of our predestination. *Having predestinated usunto the adoption of children by Jesus Christ to himself according to the good pleasure of his will.* And again, *Being predestinated according to the purpose of him, who worketh all things after the counsel of his own will.* Words so very plain and full as would certainly have put an end to altercations, and silenced disputes in these points; but that corrupt reason is extremely talkative, and the

wisdom of flesh direct *enmity against God,* and therefore such as will never yield, till its corruption be removed; for *enmity* cannot be reconciled, the *enemies* may. Whence that excellent speech of *Melancthon,* worthy to be had in everlasting remembrance, *Dulcescet nostra de predestinatione sententia, ubi impiae rationis judicium Spiritus Dei stultificaverit.* Then and there only will our doctrine of predestination have a sweet relish, when and where the Spirit of God shall have befooled the conceits of wicked reason. That which *Paul* celebrateth as the true cause of our election is,

1. *The good pleasure of God's will,* according to which he disposeth both of persons and things arbitrarily, as himself liketh best. And in this our reason would better acquiesce were it thoroughly defecated by grace: That of Christ, which never had any corruption in it, fully did: as appeareth by that famous address of his to God the father; *I thank thee, O father,Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.*

2. *The counsel of his will.* Although God may be truly said to act *arbitrarily,* yet he never doth anything *unadvisedly,* but according to the counsel of his will, which is always rational, though our shallow reason in this state of degeneracy and mortality be not able to fathome the depth of its contrivements, and thereupon ready to cavil at, and call in question the equity of them. Such as do so; (if any such shall cast an eye upon these papers) must give me leave to say unto them, as one of our ancient writers did to their forefathers.

The Apostle (saith he) having discoursed of these mysteries acknowledgeth their depth and adoreeth the wisdom of God in them. *Dignare & tu ista nescire. Concede Deo potentiam sui Nequaquam te indiget defensore.* Be thou also willing to be ignorant of such things. Leave God himself in the modelling of his decrees and dispensations. He will be sure to do it so, as not to stand in need of any apology or defense of thine.

To which let me add a saying of *Luther,* and with it conclude this Exercitation.

Reason (saith he) thou art a fool, and dost not understand the matters of God.

Wherefore be not obstreperous, but hold thy

prating; make not thyself a judge of these things, but attend to the word of God and believe.

EXERCITATION 2. *Preterition described. The term defended.* Ephes. 1. 4. compared with Revel. 17. 8. Ephes. 1. 9. and Rom. 9. 13. expounded. *God not bound to any creature, except by promise. The parable in* Matth. 20. *urged. The three consequents of negative reprobation.* Dr Davenants *Animadversions against* Mr Hoards *book recommended. The goodness of God manifested in Election, as in a most free, peculiar, ancient, leading, and standing favor.*

§. 1. HAving so fully discoursed of Election, (by which the Decree of preterition is to be measured) there will be less need of enlarging much upon that. Take only this description of it; after a brief explication whereof, I intend, if God will, to proceed unto other concernments. Preterition or negative Reprobation is an eternal decree of God purposing

within himself to deny unto the Non-elect that peculiar love of his, wherewith election is accōpanied, as also that special grace which infallibly bringeth to glory: Of which negations, permission of sin, obduration in sin, and damnation for sin, are direct consequents. This description carries in the face of it a clear reason, why the thing described goeth under the name of Negative reprobation, because it standeth mainly in the denial of those free favors which it pleaseth God to bestow upon his elect. As for the term of preterition, we neither are, nor ought to be ashamed thereof, however some bold writers have jeered it, because it is very significant, and hath been made use of by their betters. *Prosper* by name, and that both in verse and in prose. For in one of his Poems he recordeth this as a *Pelagian* tenent

—Quod gratia Christi

Nullum omnino hominem de cunctis qui

generantur

Praetereat.—

That of all mankind the Grace of Christ *passeth by none.* And in his Treatise *de Vocatione Gentium* he beginneth the thirteenth chapter of his first book with this saying, *Quod si aliquos Salvantis gratia praeterierit &c.* If saving grace *have passed by any,* it is to be referred to the unsearchable judgments of God, and those ways of his which are past finding out by us in this life. This premised, let us take a transient view of the chief particulars in the description.

§. 2. It is First an eternal decree, coeternal with that of election; for the very choosing of some to salvation implieth a passing by of such as were not chosen. Let the Reader compare that passage in Ephes. 1. 4. *He hath chosenus before the foundation of the world,* with that parenthesis Rev. 17. 8. *whose names were not written in the book of life from the foundation of the world.*

Secondly a decree which God purposed in himself. We read in one place *of the purpose of God according to Election,* and in another of God's *good pleasure,which he hath purposed in himself.* The like may be said of preterition. His good pleasure is the sole fountain of both. The root of both is within himself and not in anything without him; as hath been well observed by *Calvin.*

Thirdly, the eternal purpose of God was to deny the Non-elect that peculiar love, wherewith his election is accompanied; in which respect he is said to hate them. *Jacob have I loved, but Esauhave I hated.* A term by which some Divines are willing to understand no more, then his not being willing to bestow everlasting happiness upon them: because *Hatred* in Scripture is often put to signify a less degree of Love. We may not believe that *Leah* was odious to her husband; yet the text saith, *God saw that Leah was hated,* which is certainly to be expounded out of the verse foregoing, where it is said of *Jacob* that he *loved Rachel morethen Leah.* He loved *Leah* perhaps less then he ought, surely less then he did her sister, and in that respect is said to have hated her. That to the *Romans* concerning *Esau,* some interpret in proportion to what is there said concerning *Leah,* and among the rest *Aquinas. God* (saith he) *loveth all*

menin as much as he willeth some good to all; but in as much as he doth not will to all men the chief good, viz. *eternal life, he is said to hate and to reprobate them.*

§. 3. Fourthly, His purpose was to deny unto the *non-elect* that special grace, which brings infallibly to glory those whom God bestows it upon. No creature can challenge effectual grace at the hands of God, as a due debt either to his nature, or to his labor. There be many that speak and write of God saucily, as if he were bound to give this and that and the other grace, even where they can produce no promise by which he hath made himself a debtor. I cannot but commend the zeal of *Peter Lombard* against such men. To me (saith he) this word *He ought,* or *he is bound* seems to have much poison in it; and cannot be properly applied to God, who is no debtor to us, save only in those cases wherein he hath passed some promise. Sure I am, our Savior telleth his Disciples plainly, *It is given to you to know the mysteries of the kingdom of heaven, but to them it is not given,* Matth. 13. 11. And the householder in the Parable stops the mouths of those murmurers that repined, as expecting more from him then it was his pleasure to give, with the sole consideration of its being his will to have it so. *Friend, I do thee no wrong. Take what isthine, I will give to this last even as unto thee. Is it not lawful for me to do what I will with mine own?*

Fifthly, The consequents of the forementioned denials, are, 1. Permission of sin, particularly of unbelief. *John* 10. 46. *Ye believe not, because ye are not of my sheep.* 2. Obduration in sin. *Romans* 9. 18. *He hath mercy on whom he will have mercy, and whom he will, he hardeneth.* 3. Condemnation for sin, *Revel.* 20. 15. *Whosoever was not found written in the book of life, was cast into the lake of fire.* This last is that which by Divines is usually styled *Positive Reprobation,* and is clearly distinguishable from the *Negative,* in that the one is an act of punitive justice respecting sin committed and continued in. But the other an absolute decree of God's most free and Sovereign Will, without respect to any disposition in the creature. I call them consequents, not effects; because, though Negative Reprobation be *antecedent* to them all, it is not the proper *cause* of them. This difference between the decrees *Aquinas* long since took notice of.

Election (saith he) is a proper cause both of that glory which the Elect look for hereafter, and of that grace, which here they enjoy. Whereas Reprobation is notthe cause of the present sins of the *non-elect,* though it be of God's forsaking them; but their sin proceeds from the parties themselves so passed by and forsaken.

But I am under a promise of brevity, and therefore shall add no more but only advise the English Reader, who is desirous of further information in these deep points, to procure and peruse that excellent piece of the profound Doctor *Davenant* printed at *Cambridge, Ann.* 1641. under this Title, *Animadversions written by the right Reverend* John *Bishop of* Salisbury *upon a Treatise entitled, God's love to mankind:* where he will not only meet with the doctrine *of Predestination* modestly handled, but also with ample satisfaction to most of those wicked cavils which flesh and blood have been wont to suggest against it.

§. 4. Having thus finished that preamble, which the daring Heterodoxie of some modern writers put me upon a necessity of, I proceed to the making good of two Assertions, tending

to clear the former part of our present Aphorism, *viz.* That the *Goodness* of God is abundantly manifested in his Decree *of our Election;* and his *Greatness* no less in that *of Preterition.* In order to a demonstration of the former, I desire to have it considered, how *free,* how *peculiar,* how *ancient,* how *leading,* how *lasting* a favor *Election* is.

First, *A free favor.* It is therefore called *Election of Grace;* and spoken of as tending *to the praise of the glory of free grace.* The Lambs book of life (so named, because the Lamb *Jesus* stands there enrolled in the head of it, as the head of all the Elect, and the *Captain of that salvation* whereunto they are chosen) is a book of love. *Behold, my servant whom I have chosen, my beloved,in whom my soul is well pleased.* It was so said of Christ, and may be applied to all the Elect in their measure. Hence *Paul* styleth his *Thessalonians, Brethren, beloved of the Lord, because God had chosenthem to salvation:* and God expresseth the Election of *Jacob,* by *Jacob have I loved,* to show that free love on God's part is the fountain of this favor. We love persons or things, because they are lovely. God loveth them first, after makes them lovely, then loves them more for being so. The cause of our love is in the objects; of God's, in himself: we are predestinated *aster thecounsel of his own will,* not after the good inclinations of ours.

Secondly, *A peculiar favor.* Rarity much enhaunceth a benefit. Immunities and privileges are therefore much valued and stood upon, because they are not common to many, and are therefore more rejoiced in, because but few partake of them. There were but eight persons saved from the Deluge of waters in *Noah's* time, who is accordingly said *to have fround grace inthe eyes of the Lord,* in that he and his were preserved when all the world beside perished. And in regard the Deluge of fire that came upon *Sodom* and *Gomorrah* swept away all the other inhabitants, but *Lot* only, and his nearest relations were exempted from it: God is said *to have magnified his mercy* toward them, as *Lot* acknowledged, saying, *Behold thy servant hath foundgrace in thy sight, and thou hast magnified thy mercy which thou hast shown unto me.* We should all have perished in the Deluge of fiery indignation, had not God elected some few whom *he hath not appointed to wrath, but to obtain salvation byour Lord Jesus Christ.* They are but few, as Scripture tells us again and again, *Many are called, but few chosen.* The goodness of God is therefore to be more acknowledged in so peculiar a favor.

§. 5. 3[lie]. *An ancient favor.* Old things, if evil, are so much the worse for that; *Old leaven* is to be purged out, and the *old man* to be put off. But every good thing is commended by its antiquity. One said well that *Old wood is best to burn, old friends best to trust, and oldbooks best to read.* What price do Scholars put upon an ancient Manuscript? Doubtless the oldest of all Manuscripts, is the book of life: and the writing of our names therein the firstborn of all God's favors. If God so value the first-fruits of our services, as he doth; how careful should we be to magnify the first-fruits of his goodness? If old charters be of so great esteem as they are in the world, how great an estimate should we set upon the most ancient *Magna Charta* of our Election, *having this seal, The Lord knows who are his.*

Fourthly, *A leading favor.* Those are the most valuable blessings that have influence upon sundry others, which they draw infallibly after them. Such is Election. *Paul* makes it the first linck of his golden chain, and shows how introductive it is of all the rest. *whom God did predestinate, them he also called; and whom he called, them he alsojustified; and whom he justified,*

them he also glorified. Here is a chain which God lets down from heaven that by it he may draw up his Elect thither. The first linck of it is *Predestination,* taken in a restrained sense for the Election of grace. The next *Effectual Vocation;* into this the former hath a causal influence according to what the Lord once said by his Prophet *Jeremy,* chap. 31. 3. *I have loved thee with an everlasting love, therefore with loving kindenes, have I drawn thee.* Election having once pitchit upon a man, it will find him out, and call him home, where ever he be. *Zacchaeus* out of cursed *Jericho; Abraham* out of idolotrous *Ur* of the *Chaldeans; Nicodemus* and *Paul* out of the College of the *Pharisees,* Christ's sworn enemies; *Dionysius* and *Damaris,* out of superstitious *Athens.* In what dunghill soever God's jewels be hid, Election will both find them out there, and fetch them out from thence. The third linck is *Justification;* the dependence thereof upon Election may be gathered from that passage in the same chapter to the *Romans, Who shall layany thing to the charge of God's elect? It is God that justifies.* As also from the vision in *Zechary,* where *Joshua* the high priest representing the people, appeared *clothed with filthy garments* in sign of guilt by them contracted, till God had commanded, saying, *Take away the filthy garments from him.Behold, I have caused thine iniquity to pass from thee.* Whereupon there was a fair Miter put upon his head, and he clothed with change of garments, in reference to their change of condition from guilt to free justification; the spring whereof is hinted to in that speech, The Lord said unto Satan, *The Lord rebukethee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee.*The Fourth and last is *Glorification,* That takes in both the beginnings of glory in sanctification (of which *Paul* in his second to the *Corinthians* the third chapter and last verse, *We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord:* and of which he telleth us elsewhere, that all the graces of which it consists proceed from this prime grace of Election, (saying, *God hath blessed us with all spiritual blessings in Christ, accordingas he hath chosen us in him*) and the consummation of glory in heaven; the foundation whereof is by our Savior clearly laid in the Fathers giving us to him by Election at first, *This,* saith he, *is the Fathers will which hath sent me, that of all which he hath given me I should lose nothing, but should raiseit up again at the last day.* So true is that of a Modern writer, *Election dependsupon God alone, all other blessings upon Election.*

Fifthly, *A standing favor.* The favors of men may be suddenly changed into frowns; as those of King *Ahasuerus* towards *Hamon* were: who but he over night in the Kings esteem? next day he will not endure the sight of him. But God's are immutable. All the blessings of the Covenant of grace are *sure mercies,* according to that by the Prophet *Isaiah, I will make an everlasting covenant withyou, even the sure mercies of David;* Election in a special manner. Our Apostle accordingly intimates in one place, that *the purpose of God accordingto election must stand:* and affirms in another, that *this foundation of God standssure, having this seal, The Lord knows who are his.* In which few words, we have no fewer then three grounds of its stability; a Foundation, a Seal, and a Science. Election is the Foundation of God; a firm Foundation *that stands sure.* With us things founded upon a rock, have great stability; the *rock of ages,* as he is called, even God himself, his good pleasure and counsel is that upon which our Election is founded. With us, writings once sealed receive a confirmation thereby, and become unrepealable. God hath set his seal to this Decree. With us, knowledge or science is of things certain and unalterable,

not as opinion, which being of things only probable may be changed; The seal here is, *The Lord knows who are his.* No wonder then if the Lord be forever found to make good that which he said by his Apostle, *God hath not cast away his people whom he foreknew.* If having named Election in the foregoing verse, he presently subjoins, The *gifts* and *calling* of God are without repentance.

EXERCITATION 3.

An Introduction to Romans 9. *Most part of that chapter expounded, together with sundry passages in chapter 10, and 11. for proof of these two conclusions. 1. That* Paul *in* Rom. 9. *doth upon occasion propound and prosecute the doctrine of Predestination. 2. That he derives the Decree of preterition from the Sovereign greatness of God. A Consectary showing how useful the said doctrine is to sober minds.*

§. 1. FOr a full proof of our second Assertion, *That the greatness of God is abundantly manifested by his decree of Preterition,* we must of necessity have recourse to the ninth chapter of *Paul's* Epistle to the *Romans,* as unto the proper seat of that argument; although divers from abroad, and some at home by foreign interpretations, forced Glosses and strained Paraphrases, have endeavored to carry the sense quite another way; against the poison of whose endeavors our people may perhaps stand in need of an Antidote.

It shall be my care, by Divine assistance, (which is always needful, especially in the debating of such mysteries) to present them with one: and in as calm a way as may be, without provoking, however without reproaching such as are contrary minded, to demonstrate these two Conclusions, *viz.* That *Paul* in the ninth to the *Romans* doth upon occasion propound, and prosecute the doctrine of *Predestination.* And that he plainly derives the Decree of Preterition from the Sovereign greatness of God. But before we enter upon so great a depth (which I do with fear and trembling) let it be observed that our Apostle from the end of the eight, to the beginning of his twelfth chapter, continues a profound complicate discourse wholly about the main concernments of his countreymen the *Jews;* and that the best help we have for enlightening certain clauses in the ninth, ought to be fe•ched from passages in the tenth and eleventh Chapters: the neglect whereof, I verily think, hath occasioned the miscarriages of so many in their interpretations of that Scripture. I shall hope to improve the Observation to good purpose.

§. 2. Concerning the former of our Conclusions, there will be no need of going far to seek the occasion of *Paul's* falling upon this Doctrine. He had carefully and continually preached faith in Christ, as the only way of salvation, in opposition to all others. This, however embraced by divers *Gentiles,* could by no means find entertainment with the *Jews.* Be pleased to compare Chapter 9. 31, 32, 33. *Israel which followed after the Law of righteousness, hath not obtained to the Law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone. As it is written, Behold I lay in S•on a stumbling-stone, and rock of offense: and whosoever believes on him, shall not be ashamed,* with Chapter tenth, verse 2, 3, 4. *I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have*

not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth. This their stumbling at Christ, as they generally did, caused a great stumble in the thoughts of considering men, who could not but stand amazed to see, that whereas God had set up but one only way to be laid hold upon, for the attainment of blessedness, his own only people in the eye of the world, should almost universally decline that, and venture their souls upon another. Yet this they did, even they who are here so magnificently described, Chapter 9. verse 4, 5. *Who were Israelites; to whom pertained the Adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: Whose were the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for evermore, Amen.* Hereupon some were apt to cry out,

All is undone, *The word of God itself hath taken no effect.* The Promise to *Abraham* is fallen to the ground. All Sermons and other Ordinances have been but a sso much rain upon rocks that glides off and leaves no impression.

Our Apostle to recover them out of these dumps, leads them by degrees into the knowledge of Divine Predestination, as the root of all this: giving them first to understand, that all who bore the name of Israelites, and enjoyed the Ordinances, were not indeed such children of God, as belonged to the Election of grace, and therefore did not close with Christ in the use of them▪ as some few did, upon whom the wordof grace weas effectual, and in whom (as few as they were) God's promise to Abraham was preserved. As for those unto whom his Gospel was hid, they were as he elsewhere tells the Corinthians, a sort of lost men and women. For this see Chapter 9. verse 6, 7, 8. *Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel. Neither because they are the seed of Abraham are they all children. But in Isaac shall thy seed be called.* That is, *They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.* Where the Elect people of God (who only are accounted the spiritual seed, and who only in the conclusion will concur to constitute Christ Mystical) are styled children of the Promise, perhaps in reference to that grace and Promise of eternal life, given to them in Christ Jesus before the world began, to which I have spoken before in thisAphorisme, Exercitation the first, Paragraph the third: however in allusion to the birth of *Isaac,* who was produced above the power of nature, by virtue of a promise declaring God's will and pleasure to have it so; for the Elect in the respective hours of their conversion, are all of them *born againnot of blood, nor of the will of the flesh, nor of the will of man, but of God Who of hisown will begetteth them with the word of truth, that they should be a kind of firstfruits of his creatures.*

§. 3. Having thus given a more obscure intimation of some few elect ones complying with the Gospel, although most part of the Jews were recusants as to that interest; he goeth on to profess it more openly in the beginning of the eleventh chapter, *God hath not cast away his people which •e foreknew* verse the second, the infallible meaning whereof may be gathered from that in Peter, *Elect according to theforeknowledge of God the Father.* And more plainly yet in verse the seventh and eighth of the same chapter, *The Election hath obtained, and the rest were blinded; According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day.* But to return to our ninth chapter. Who

can advisedly read that passage in his discourse about *Jacob* and *Esau, That the purpose of God according to Election might stand,* and consult the circumstances of of it (viz. *the children's not yet being born, nor having done good or evil;* as also a choice no way founded *upon him that willeth, or upon him that runneth,* but upon *God* alone *who showeth mercy*) and not reflect upon that election by me described in the first Exercitation under this Aphorism §. 2.? Add hereunto those Apostolical distributions of men into those *on whom the Lord will have mercy,* and those *whom he will harden* in verse the eighteenth, that is in other terms, Elect and Reprobate. Also into *vessels of mercy,* and *vessels of wrath* verses 22, 23. *What if God willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?* Where I desire to have it punctually observed that the vessels of wrath are only said *to be fitted to destruction,* without naming by whom, God, Satan, or themselves; whereas on the other side God himself is expressly said to have prepared his chosen *vessels of mercy unto glory.* Which was purposely done (as I humbly conceive) to intimate a remarkable difference between election and preterition; in that Election is a proper cause not only of salvation itself, but of all the graces which have any causal tendency thereunto; and therefore God is said to prepare his elect to glory: Whereas negative reprobation is no proper cause, either of damnation itself, or of the sin that bringeth it, but an antecedent only; wherefore the Non-elect are indeed said to be fitted to that destruction which their sins in the conclusion bring upon them, but not by God. I call it a remarkable difference, because where it is once rightly apprehended and truly believed, it sufficeth to stop the mouth of one of those greatest calumnies and odiums which are usually cast upon our doctrine of predestination, viz. that God made sundry of his creatures on purpose to damn them: a thing which the rhetoric of our adversaries is wont to blow up to the highest pitch of aggravation. But is as soon blown away by such as can tell them in the words of the Excellent Dr *Davenant,*

It is true that the elect are severally created to the end & intent that they may be glorified together with their head Christ Jesus: But for the Nonelect we cannot truly say that they are created to the end they may betormented with the Devil and his Angels. For we may then say, God maketh such a thing for such an end, when he giveth the thing a nature and qualities fitted for such an end.

(e. gr. that he made the sun to enlighten the world, because he filled it with lightsomeness.)

Now no man is created by God with a nature and quality fitting him to damnation. Yea neither in the state of his innocence, nor in the state of the fall and his corruption doth he receive anything from God which is a proper and fit means of bringing him to his damnation. And therefore damnation is not the end of any man's creation.

§. 4. We have seen our Apostle propounding the doctrine of predestination in this his discourse; see how he prosecutes the same more ways then one.

I. *By producing certain instances.* The persons he instanceth in, if not as solemn examples, yet, as types and figures are at least, of election *Isaac* and *Jacob;* of reprobation, *Ishmael* and *Esau.*

It is the grand privilege of God's elect to have his covenant established with them in special manner. *The Messias,* saith the Angel in Daniel, *was cut off,but not for himself; And he shall confirm the Covenant with many.* The word is *Larabbim* with those excellent ones, by whom *Piscator* understandeth the elect, those *Many whom God's righteous servant is said to justify,* Isaiah 53. 11. where we meet with the same word. If so, who more fit to figure out them then our father *Isaac?* concerning whom the Lord said to Abraham, *I will establishmy Covenant with him for an everlasting Covenant, and with his seed after him.* Again, the style of all those *who are written in heaven,* that is, of the Elect, is *the general Assembly, and Church of the* ⟨◊⟩ *stborn.* If so, who more fit to typify them then *Jacob,* a man of all others most famous for procuring a primogeniture in an extraordinary way? As for reprobation, the objects whereof are castaways, well might *Ishmael* stand for a figure of them, because of him *Sarah* said unto her husband, *Cast outthis bondwoman and her son, for the son of the bondwoman shall not be heir with my son, even with Isaac.* And her word was ratified by God himself, saying to Abraham, *In all that Sarah hath said unto thee, hearken unto her voice, for in Isaac shall thy •eed be called.* As also *Esau,* who here falleth under two sad characters; One of God's hatred, then which nothing more dreadful, *Jacob have I loved, but Esau have I hated,* verse 13. the other of servitude, verse 12. *The elder shall serve the younger.* Concerning which, Mr *Ainsworth* hath these words, Servitude

came in with a curse and figureth reprobation, *Gen. 9. 25. John 8. 34, 35. Gal.* 4. 30, 31. Therefore from hence the Prophet teacheth that God loved *Jacob,* and hated *Esau,* and the Apostle gathereth the doctrine of electionand reprobation,

Romans 9. 10, 11, 12, 13. So he.

§. 5. The main exception, which our adversaries hitherto have been wont to take at this and the like expositions, ariseth thus. *Jacob* and *Esau* are considerable in a double capacity, the one *Personal,* as they were this and that individual member of mankind; the other *Patriarchal,* as they were heads of several Nations, *Jacob* of the Israelites, *Esau* of the Edomites or Idumeans. They suppose we cannot safely apply the oracle delivered to *Rebecca* unto their persons, seeing *Malachi* long since expounded it of their posterity in these words, *Was not Esau Jacob's brother?* saith the Lord? yet I loved *Jacob,* and I hated *Esau,* and laid his mountains and his heritage waste for the dragons of the wilderness &c.

My conceptions concerning this matter (which as I would not impose upon any, far be such presumption from me, so I would have no Reader contemn, till he have considered them) are as followeth. According to their double capacity, the answer of God to *Rebecca* about them seemeth to have had a double aspect: One to their posterity regarding temporal things especially, of which *Malachi* speaketh, another to their persons eying chiefly their spiritual concernments; and of that *Paul* treats in *Romans* 9. as the context importeth. Nor can this be wondered at by such as consider how usual it hath been with God, as to discover himself by degrees (witness that in Deuteronomy, *The Lord came from Sinai,and rose up from Seir unto them, he shined forth from mount Paran*) so to reserve more spiritual discoveries for Gospeltimes.

§. 6. Whereas it is further objected that *the Elders serving the Younger* was never verified in the person of *Esau,* who did never servilely submit to *Jacob;* I answer. 1. He that should go about to prove that negative, would find an hard task; but suppose it proved, yet in point of right *Esau* as having sold his birth-right became servant to him that bought it. For in this respect it is said to *Cain* the elder brother concerning *Abel, Unto thee shall be his desire, and thou shalt rule over him.* 2. In point of fact, time was when *Esau* became a very humble suppliant to *Jacob* for a mess of pottage. *Feed me▪ I pray thee, with that same red pottage, forI am faint.* Now *The borrower,* saith Solomon, *is a servant to the lender.* How much more he that craves to him that giveth? Besides if the word *serve* be taken in a large sense, *Esau* served *Jacob* well-nigh all his life long, and brought him much nearer to God by vexing him. *Non obsequendo, sed persequendo,* as one saith, not by obeying, but by opposing. Which put me in mind of that story in *Bromiardus* concerning an apprentice that had served an hard master, by whom he had been often sore beaten. These blows the Lord had made a means of the man's conversion; whereupon, lying upon his death▪bed, and his master standing by, catched fast hold on his hands and kissed them, saying, *Hae manus perduxerunt me ad paradisum,* These hands have helped to bring me to heaven. 3. The Patriarchal capacity doth not exclude, but comprehend the Personal; for *Jacob* and his Israeli▪es, *Esau* and his Edomites make a Nation. In which respect, when *David put garrisons in Edom;throughout all Edom put he garrisons, and all they of Edom became David's servants; Esau* himself in his offspring might not unfitly be said to have served *Jacob* in his. Lastly, If no more can be had then this bare acknowledgement that our exposition must be confined to their posterity, even that will go nigh to serve our turn, and to suit with the Apostles scope, if it be considered, how exceeding fit the Israelites were to typify election, of whom God said, *Thou art an holy people unto the Lord thy God, and theLord hath chosen thee to be a peculiar people unto himself, above all the nations that are on the earth.* The Edomites to figure out reprobates, seeing of them it is said by the Prophet, *They shall call themthe border of wickedness, and the people against whom the Lord hath indignation forever.*

§. 7. 11. *By resolving certain queries.* The first whereof is that in verse 14. *What shall we say then? Is there unrighteousness with God? God forbid.* Had the doctrine of predestination which *Paul* taught been the same with that of our modern Remonstrants, viz. God's electing upon foresight of men's being in Christ by faith, and reprobating upon foresight of their final unbelief and impenitence, there would then have been no occasion for the query; for reason how corrupt soever would soon have closed with the equity of such decrees to render *par pari,* like to like. It is God's awarding *paribus imparia* unlike destinies to men of like conditions considered in the same lump, and doing this arbitrarily, according to the good pleasure and counsel of his own will, that setteth it on crying out of iniquity in God's proceedings. But what doth *Paul* answer? He abhorreth the thoughts of such a thing. *God forbid,* it is as if he had said, far be it from everyone that pretends to a rational being, much more then every Christian to entertain the least thought of a possibility of injustice in any decree of God, whose will is the supreme rule of righteousness. The judgments of God (as *Austin* hath said truly of them) can neither be fully comprehended, nor justly reprehended of any. Let me desire such as are so very apt to be cavilling at them, to swallow and digest by a

serious consideration, those admonitions and reproofs which a late Belgic Contra-remonstrant hath handed to their fellows.

Calceati Deum aditis &c. You draw near (saith he) with shoes on your feet to him that dwelleth in anunaccessible light, and presuming upon certain Axioms of crooked and distorted reason, pass sentence upon the decrees of God.—we blame you in this regard especially, for intruding yourselves into things which ye have not seen, and giving answers about the secrets of heaven with so much confidence, as if ye sate at God's counsel-table. You examine his counsels by the rules of human proceedings; and if anything concur that suits not with your preconceived opinions about free-will expunge it quite out of the number of God's designs as unworthy of him.

Yea, Our Apostle not content with a bare expression of abhorrency, goes on to free the decrees of God from all iniquity, each by itself. Election, because it is an act of mear bounty & free grace, in performing whereof God cannot possibly be unjust, as being under no law, but at absolute liberty to dispose of his free undeserved favors according to the good pleasure and counsel of his own will, to which purpose that is cited out of *Exodus 15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion upon whom I will have compassion* and that inferred v. 16. *So then it,* that is the the purpose of God according to election, of which before v. 11. *is not of him that willeth, nor of him that runneth, but of God that showeth mercy.* As for reprobation rightly stated, no iniquity will be found therein, if the grand laws of the universe be duly heeded, which is that all creatures be subservient to their makers glory according to the proverb. *The Lord hathmade all things for himself, yea even the wicked for the day of evil:* Seeing the end of reprobating any is mainly this, that God may thereby be exalted, as *Paul* tell's us here v. 17. in the instance of Pharaoh. *For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.*

§. 8. The nex Query is that in *v. 19. Thou wilt say then unto me, Why doth •e yet find •ault? for who hath resisted his will?* He had said concerning God in the words immediately foregoing, *He hath mercy on whom he will have mercy, and whom he will he hardeneth.* Corrupt nature catching at the latter clause, is ready to impute unto God himself, (as injustice before, so from hence) rigor and cruelty, for that notwithstanding his own willing in a sense the hard-heartednesse of Reprobates, he yet finds fault with them for it. yea, and damns them in the conclusion, although his will be irresistible. The substance of this cavil, namely what influence the Will and Providence of God hath into men's induration, and how guilty themselves are of it, shall hereafter be made to appear (if the Lord will) in explication of the following Aphorism. Meanwhile, it is carefully to be observed how S^e^. *Paul,* as provoked by the malapartness of men, who though conscious to themselves of their own hardening themselves, will be laying the blame upon God, strikes in with his Apostolical authority, and gives them this severe check, *Nay, but O man, who art thou that repliest against God? Qui ex adverso respon•as Deo,* as it is well rendered by *Beza* in reference to the continual and manifold bublings up of carnal reason against divine dispensations and decrees, that which our English Proverb calls chopping Logic with god. A vice which our very being men should suffice to wean us from.

So as the word, *O man* here seems to carry an emphasis in it, which *Austin* long ago observed in sundry passages of one and the same set of his Sermons.

Ask me not an account (saith he) of Divine dispensations, why things are carried so and so, towards this and that person. I am a man of whom thou askest; thou that enquirest art a man. Letus both attentd to the man that said, *O man! Who art thou that repliest against God?* Let man hear, lest man perish, for whose sake God himself became man. And again: mind it well who he is against whom thou repliest, and who thou thyself art that repliest against him. He is God, thou art but a man.

And yet again most fully.

Thou askest a reason of this and that, I will tremble at the depth; thou arguest, let me wonder. Do thou dispute, I resolve to believe. I see the depth, but the bottom I cannot reach.

§. 9. His third way of prosecution is, *by alleging certain testimonies out of Moses and the Prophets.* I shall only fix upon one, namely that in *Romans 9. 27. Isaiah also crieth concerning Israel; Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.* Who so list, may see this and the following verses expounded to our purpose by the learned *Ludovic. de Dieu*of God's, Decrees, yea which (is more) *Paul* himself interpreting the *remnant* of God's Elect in *Rom.* 11. 2, 3, 4, 5. where the conclusion is, *Even so then at this present time also, there is a remnant according to the Election of grace.*

And now, Reader, judge I pray thee between us; and tell me after all this, that hath been produced, whether a vehement agitatour in these points, had any just cause to say as one did,

That to him who shall narrowly and attentively weigh and consider the tenor, and process of the Apostles discourse, *Romans* 9. from verse 6. to the end, it will be found as clear as the light at noon day, that there is *nec vola nec vestigium,* neither print nor footstep, neither little nor much of any such thing, as either Election or Reprobation in it.

Meaning (as he there expresseth himself) a peremptory Election and Reprobation from eternity of a determinate number of men, under a mere personal consideration.

§. 10. As for the proof of our second Assertion, those words in verse 20. 21, 22. *Shall the thing formed, say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto houour, and another unto dishonor? What if God willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction?* clearly hold forth to my apprehension the Sovereign greatness and power of God, as the fountain of Negative Reprobation; and contain a direct allusion to that in *Isaiah, 45. 9. Woe unto him that striveth with his maker. Let the potsherd strive with the potsheards of the earth. Shall the clay say to him that fashioneth it, What mak•st thou? or thy work, He hath no hands?* Now if the Prophet and Apostle, or rather the Holy Ghost by them, do rightly infer the silence and submission of the clay from its relation to the Potter; much more may the quiet submission of *Non-Elect* persons to the disposing will of God, be from hence concluded; (as *Lessius* demonstrates) seeing mankind hath much more dependence

upon the Sovereign Lord of all, then a Potter can challenge over any vessel whatsoever: and this notwithstanding they are not yet fully convinced of the reason of all God's proceedings with them. Such as still expect that, and therefore fly in the face of God for want of satisfaction in this and that particular, must give me leave to send them to the *Morals of Gregory* for the learning of better manners. *Man* (saith he) *considering himself, holds his peace, and he that acknowledgeth himself but dust, is afraid to discuss the judgments of God. For him to seek a reason of God's secret Decrees, is nothing else but to rise up proudly against the counsel of his Will. Wherefore when the cause of any fact of his is not discerned, it calls for our silence and humility; for the sense of flesh sufficeth not to pierce into the secrets of Majesty. So as he that sees not a reason of that or that Divine dispensation, by considering his own infirmity, sees a clear reason why he sees it not.*

§. 11. But, say *Gregory* what he can, yea and *Paul* himself what he will, the fault is not like to be mended so long as carnal minds have to do with these points. We are all by nature *Enemies in our minds,* as our Apostle tells the Colossians: yea, *the carnal mind,* or *the wisdom of the flesh* (as he speaks to the *Romans) is enmity againstGod: for it is not subject to the law of God, neither indeed can be:* whence it is that one or other of the great Masters of Reason (as they would be accounted) although they be not unwilling to yield an independent Sovereignty and Arbitrary working to some men, as in the Eastern parts of the world most do to their absolute Monarchs as at this day, and the Roman Senate did of old to *Augustus Caesar,* witness *DionCassius* in his history; *The Senate,* saith he, *freed him from all the necessity of law, so as he might do or not do what he list, as having both himself and the law at his disposal:* yet out of their deep enmity and malignity against God, deny him the like prerogative, and will therefore be always found opposing his Decrees, and those most, that are most Arbitrary. This hath been the root of that notorious piece of opposition in laboring that the decrees of God should be wholly silenced, and either not studied, or if studied, not disputed, or if disputed, not preached of. Some such there were in *Austin's* time, against whom he bends his discourse in the 14, 15, and 16. Chapters of his book, *De Bono Perseverantiae.* And some there are at this day that rank the points of Predestination among Fruitless and Sapless Speculations.

Holy *Bucer* was of a far different judgment. He in one of his first Lectures at *Cambridge* upon the epistle to the *Ephesians,* after published by *Tremellius. Si hujus electionis &c.* If the memory and meditation of God's election were taken from us, good Lord, how should we resist the Devil! For so often as Satan tempts my faith, which he is ever tempting of, then do I always betake myself to free election &c. A little after he asserts the doctrine of election as a principle ground not of solid comfort only, but of solid piety, and of true love to God; in which regards he would by• all means have it preached *in coetu fidelium,* in the open congregation. Verily this famous University is likely to continue famous, so long as it continueth orthodox. We may expect to share in the Apostles benediction, and hope that the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Spirit will be with us, so long as we teach, to the praise of the glory of free grace, the love of God in electing freely what persons he will; the grace of Christ in dying freely, and with a special intention for those whom the Father had elected; and the communication of the Spirit in freely

converting and finally preserving those whom the father had so chosen, and the Son so died for. Sure I am our blessed Savior once said to his Disciples, *In thisrejoice that your names are written in heaven;* and that nothing doth more inflame a Christians love then a firm belief of his personal election from eternity, after he hath been able to evidence the writing of his name in heaven, by the experience he hath had of an heavenly calling, and an heavenly conversation. When the Spirit of God (whose proper work it is to assure, as it was the Fathers to elect, and the Sons to redeem) hath written the law of life in a Christians heart, and therewith enabled him to know assuredly that his name is written in the book of life; he cannot then but melt with flames of holy affection, according to that most emphatical speech of *Bernard,* God deserveth love from such as he hath loved long before they could deserve it. And his love to God will be without end, who knoweth that God's love to him was without any beginning. I confess indeed that *the book of life,* like the *tree of life* in paradise, hath a *tree* of knowledge growing hard by which cannot with safety be tasted of. There are some nice and needless questions started about it that might be spared, and should be forborne. But these high walls and sons of *Anak* should by no means prevail with us to play the unworthy spies, and bring up a bad report, or give way to any brought up by others upon a land that floweth with so much milk and honey as the doctrine of predestination doth. Surely for men to silence it, were to stop up those wels, which the Prophets and Apostles, especially *Paul,* have digged in their writings for the refreshing of thirsty souls; yea to endeavor the cancelling of that first and great charter of our salvation.

EXERCITATION 4.

Creation what. Pythagoras and Trismegist. Hebr. 6. 3. opened. *Scripture-Philosophy.* Ex nihilo nihil fit, *how true. Creature what. God's goodness in works of creation, particularly in the framing of Adam. The consultation upon which, pattern after which, parts of which he framed. Two histories, one of a Priest, the other of a Monk. The original of body and soul improved.*

§. 1. THe word Creation hath divers acceptions. It is taken either largely, for the production of anything remarkably good or evil; so magistrates in a Common-wealth, and Graduates in an University are said to be *created,* God is said to *create a cleanheart,* and we are called *his workmanship* oreated in Christ unto good works: and for evil, *Moses* in *Numbers* speaking of the remarkable judgment inflicted on *Kora•* and his complices useth this expression, *Si creationem creaverit Deus,* if God created a creature: the radix is 〈 in non-Latin alphabet 〉 Or limitedly, with some restraint; and that either strictly, for the generation of living creatures in a natural way, so in Horace, *Fortes creantur •ortibus & bonis,* and in Virgil, *Sulmone creatos quatuor h•c juvenes.* Whence also, *procreare,* or more strictly, for the making of a thing out of some praeexistent matter, but such as is naturally indisposed and unapt for that production, whereas in generation there is always *materia habilis & disposita;* as when God created man of the dust of the earth, and woman of man's rib, or most strictly, for the production of a thing without any praeexistent matter at all out of mere nothing; we are to speak of it in the two latter senses, for so it belongeth to God alone. *Thussaith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself.* Yea so necessary was

the confession of this truth with the utmost hazard to distinguish God from Idols, that to the end the Jews, who were then captives in *Babylon,* might not be wholly to seek for a profession of their faith, they had this verse in the Hebrew Bible written then, and so still in Chaldee letters, *Thus shall ye say unto them, The God's that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.* Not unsuitable whereunto is that of *Pythagoras* long since cited by Justin Martyr, *Whosoever would from hence•orth challenge any Diety to himself, must be able to show such a world as this, and to say in truth, This is of my making.* and that of *Trismegist* (an heathen too) in one of his books; *There are mainly three to be considered; God, the World, and Man: the world made for man, and man for God.*

§. 2. But we have a more *sure* word of Prophesy, and to that let us take heed: It will show us, First, How we Christians *by faith understand that theworlds were framed by the word of God, so that things which are seen were not made of things which do appear.* Well might a late writer conclude his Discourse of Creation with this Epiphonema, *Quantum est quod nescimus!* The truth is it is but little that we can learn from Philosophers, even concerning Creation itself, (the only Article of the Creed which they speak fully too) unacquainted with Scripture. Which made *Maximilian* the first to say, *that theEthnics were to be heard not as singing Nightingales, but as croaking frogs:* And two great Physicians betake themselves to the study of Scripture for understanding the secrets of Nature. One *Sennertus,* who findeth much fault with those who perverted the text of *Moses,* and interpreted him out of heathen writers, *ausu infelici,* (saith he) *& non tolerando* by an unhappy and intolerable undertaking. The other *Vallesius,* who in the Preface to his *Sacra Philosophia* telleth us that whereas he had in the former part of his life commented upon all *Aristotle's Acromasticks,* and many pieces both of *Hippocrates* and *Galen,* he was resolved to devote the remainder of his days to the study of the holy Scriptures, and to seek his Philosophy out of them for time to come. *By faith we understand.* A Christian firmly believes those truths concerning the time and manner of the worlds creation, because he hath Scripture testimony for them. *That the worlds were framed,* speaking after the Jewish mode, though there be indeed but one world, in the plural number; for the *Hebrews* then were wont to mention a three•old, viz. an inferior, a middle, and a superior world, as *Cameron* telleth us. *Framed by the word of God,* saith this place. When *Solomon* was to build a magnificent Temple, he needed many workmen, and they many tools. Not so God, who did all without any coadjutour, any instrument, by the sole word of his command. *By the word ofthe Lord were the heavens made, and all the host of them by the breath of his mouth. Letthem prai•e the name of the Lord, for he commanded, and they were created.* Art can work, if Nature first afford it some complete matter: Let an artificer have a stone, he can make a statue, otherwise not. Nature can work if there be a principle to work upon, though incomplete; Let there be seed, it can produce a plant, let there be spawn, a fish. But to work without praeexistent matter, so as to bring forth the first plant without seed, the first fish without a spawn, yea the first principles of these and all things else out of nothing, by his sole word, is proper to God. *So that things which are seen* (as it followeth here) *were not made of things which do appear.* That Rule, *Ex nihilo nihil fit,* holds *in natura constituta,* now that God hath set nature in a course of working by secondary causes enabled to produce effects like themselves; but *in natura constituenda:* it was otherwise, when God wrought by his word of

command, and is therefore called *Elohim* by *Moses* two and thirty times in his history of creation, as *Mercer* observeth.

The Schoolmen for the most part express that which is here called, *Things that do not appear,* by the term *Nothing,* either simply Nothing, or *No such thing,* as it appeared to be at first: yet when they speak of *Non-ens,* they take not the word *materially,* as if mear Nothing were the matter of which any Being were framed; but *Terminatively,* as the term from which the Creator moved. For example, the Angels, they say, and the souls of men, together with the Essential forms of natural bodies were not then educed *ex potentia materiae,* (as they are since in the ordinary course of generation by particular agents;) but induced *in materiam* by God himself the universal cause, and had an *immediate Production* by the Creator: whereas some other things, as the Sun & Mans body, had a *mediate creation,* as being produced *ex non-ente tali* from such things as of themselves could not have caused such effects, but by virtue of God's creative word. Doctor *Hall* hath given us the true notion of this in a compendious saying of his, *God made something out of nothing, and of that something, all things.* So as if all things be run to their first Original, they will be found to come up out of the womb of Nothing, from whence nothing but Almightiness could have fetchit them.

§. 3. That although the creatures be now subject to vanity, yet the goodness of God did shine forth in their first production, and is still abundantly manifested in them. *The creature,* saith *Paul,* speaking of its present state, *was made subject to vanity.* Whatsoever thing had any being of itself, and was not forever, but did receive a being in time, and that from God, is a creature, saith *Daneus* well: thereby excluding the Divinity of Christ which was from everlasting, as the Angels were not, but produced by God in time; and sins of all sorts, because though God be someway *an actor* about, yet he is *no author* of them; as also works of art, for which God enables men, but produceth them not. The vanity which all such things are subject to, is partly *Negative,* a *non*-ability to serve man as they did before the fall; after it the Lord said to *Adam, Cursed is theground for thy sake; in sorrow shalt thou eat of it all the days of thy life.* Partly *Positive;* whence that of *Solomon, Behold, all is vanity and vexation of spirit.* Yet if any shall hereupon conclude, that it was so from the beginning, *Moses* will expressly confute him, by whom we are told, that when God at the very end of his creation *Saw everything that he had made, and behold it was very good;* which to me is a demonstration that the Angels were not then fallen. Yea if any shall deny that the goodness of God is still visible in them, let that saying of the Psalmist stop his mouth, *The earth is full of the goodness of the Lord.* What he predicates of the earth, I am not afraid to extend to the sea, and to all other parts of the Universe, They are all at this day full of the goodness of the Lord: the sea especially, which we Islanders are especially bound to take notice of by way of rejoicing, and to glorify God for, according to these direct places, *Glorify ye the Lord, even the name of theLord God of Israel, in the isles of the sea.* And in the *Psalms, The Lord reigneth, let the earth rejoice, let the multitude of theisles be glad thereof.* Well may the earth rejoice herein, because if the Lord did not so reign as to set bounds to that (whose natural place is above the earth, as *Psalm* 104. informs us) it would all quickly be overflown. Well may the multitude of the isles be glad thereof: for what are they in regard of the Ocean that surrounds them, but as so many nutshels in a great vessel of water; how suddenly drowned, if God did not reign so as to restrain that element?

§. 4. But I must not allow myself too much scope, I shall therefore restrain my future discourse upon this head to the sole creation of man, and show how goodness appeared in it. It is reported as the speech of *Favorinus;That in the vast world of creatures, there is nothing truly great except the little world of man.* Surely, next to the knowledge of God, there is nothing of more concernment to us; and therefore let none wonder at me, who cannot go over all, for singling out his creation to be insisted upon: concerning which I intend to show out of certain texts in Genesis, the consultation upon which, the pattern after which, and the parts of which he was made at first.

For the first, It is the manner of Artificers to deliberate much, and to put themselves to more then ordinary pains about their Master-pieces. Man was to be the Master-piece of this visible world, and accordingly *Moses* speaking of God according to the manner of men, brings him in consulting about so prime a piece. *God said, Let us make man:* whereas most other things were made with a word speaking, *Let there be light, and there waslight. Let the earth bring forth, and it was so.* Here the Creator calls as it were a solemn Council of the sacred persons in Trinity, when he is about to proceed to the making of man. Which is to be taken notice of, both because other Scriptures use the plural number where man's creation is spoken of (as in *Eccles.* 12. 1. *Remember thy creator:* according to the Original, *Creatours;* and *Job.* 35. 10. *Where is God my maker?* Hebrew, *Makers:* and because it should restrain us from deriding any man's deformity, for fear of our reproaching his Maker. To which purpose that history is very remarkable. An Emperor of *Germany* came upon a Lordsday morning unattended to a poor country Church, where, pretending himself a soldier, he was present at Mass, which was said by the parish Priest, a man so deformed, that he was saith mine Author, *Poene portentum naturae,* almost a monster in nature. And as the Emperor wondered with in himself, that God, (whose beauty and Majesty is infinite) would be served by so deformed a creature, it came to pass that the Priest reading the hundred *Psalm,* which was in the course of his Liturgy to be rehearsed upon that day, pronounced the second verse thereof, *Know ye that the Lord he is God, it is he that hath made us and not we ourselves,* in such a different tone and voice from that which he before used, that the Emperor apprehended it as a thing ordained by Almighty God to meet with and answer his present cogitation, and began to entertain so reverent an opinion of the Priest, that having informed himself after Mass of his great virtue, he made him Arch-Bishop of *Colen,* much against the good man's will: who notwithstanding behaved himself in that great charge with singular commendation, and left a most sweet savor behind him.

§. 5. For the second. The pattern after which man was made, is sometimes called Image alone. So, *Godcreated man in his own image, in the image of God created he him;* sometimes likeness alone, *In the day that God created man, in the likeness of God made he him.* Sometimes both, *Let us make man in our image, after our likeness:* which makes a wise interpreter think that when they are joined, it is by *Hendiadys,* and that the Holy Ghost meaneth an Image most like his own, *ad imaginem & similitudinem suam,* that is, *ad quàm simillimam sui imaginem.* It is exceeding much for man's honor, that he is an Epitomie of the world, an abridgement of other creatures, partaking with the stones in being, with the stars in motion, with the plants in growing, with beasts in sense, and with Angels in science. But his being made after God's

Image is far more. As great men are wont, they often erect a stately building, then cause their own picture to be hung up in it that spectatours may know who was the chief Founder of it: so when God had created the Fabric of this world, the last thing he did was the setting up his own Picture in it, creating man after his own image. Now there is a threefold sense of this phrase: for the image of God is taken, first, in a large sense, and so it is appliable unto all men in regard of the substance of their souls, which are invisible, incorporeal. and intelligent, as God is. *Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man.* And again in *James, Therewith curse we menwhich are made after the similitude of God.* We read of the Emperor *Theodosius,* that having exacted a new tribute from the people of *Antioch,* there arose a commotion, in which the people broke down the Statue of the Empress *Placilla* his late wife. He in a rage sent his Forces against the city to sack it. One *Macedonius* a Monk interceded thus. If the Emperor be so much, and so justly offended that the image of his wife was so defaced, shall not the king of heaven (said the Monk) be angry at him if he shall deliberately deface and break the image of God in so many men as are like to perish in this Massacre. What a vast difference is there betwixt reasonable creatures, and that brazen image? we for that image are easily able to set up one hundred, but the Emperor with all his power is not able to restore so much as an hair of these men, if once he kill them. upon which admonition *Theodosius,* it is said, forbore his design. Secondly, in a strict sense. So 'tis appliable only to Christ, who is *the image of the invisible God; the brightnessof his glory, and express image of hisperson.* For all the three things that go to make a perfect image, *viz.* Likeness, Derivation, and Agreement in nature are concurrent here. The kings image is in his coin, and in his son, but after a different manner. In his coin there may be likeness and derivation, but not identity of Nature, which is also added in his son. In Saints there are the former; they are like to God in their qualities derived from him; but in Christ all three. Thirdly in a middle sense, neither so largely as to extend to all men, nor so strictly as to be restrained unto Christ alone, but between both. So taken, it is nothing else but that conformity to God from which all men fell in the first *Adam,* and unto which none but Saints are restored by the second.

§. 6. For the third, The parts of which man consisteth, are body and soul; *Moses* at first speaks to both, *TheLord God* (saith he) *formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.* God had before made Spirits by themselves, and bodies by themselves, some celestial, others terrestrial; now on the sixth day for a conclusion of his works, he frames a creature consisting of a spirit and a body joined together, in whom he includes the choice perfections of all the former. One observes that God hath joined all things in the world by certain *Media.* The earth and water are coupled by slime; the air and water by vapors; Exhalations are a middle between air and fire; Quick silver a middle between water and metals; coral between roots and stones, so man between beasts and Angels. *Manilius* hath comprehended much in few verses,

—Quid mirum noscere mundum

Si possint homines, quibus est & mundus in ipsis,

Exemplúmque Dei quisque est in imagine parva?

In English thus,

—What wonder if men know the world

Since they themselves the world epitomize,

Yea everyone a medal of God is?

Where he doth in effect call his body 〈 in non-Latin alphabet 〉 a little world, and his soul 〈 in non-Latin alphabet 〉 a little God. In the pursuance of the former, the Stoics were wont to say, That it was better being a fool in an human shape, then being wise in the form of a beast. Yea *Solomon* himself in the twelfth of *Ecclesiastes* findeth in his head both Sun, Moon, and Stars. Well therefore may his head resemble the heavens where these lightsare (as our eyes also are in our upper parts) without which the world would be a dungeon; his heart the fire, it being kept hot by continual motion, and conveying natural heat to the whole body; his blood and other humors the water; his spirits the air; and his flesh and bones the earth. In prosecution of the latter, *Tully* a Platonist goeth so far as to bid a man take notice that he is a God, and some Divines find a resemblance of the Trinity in man's soul. The understanding, will and conscience, three faculties, but one soul; as Father, Son, and holy Ghost, three persons but one God: Let us all mean while, *taste and see how good the Lord is* in preparing us such bodies, and infusing such souls into us: but withal so as to consider and improve the Original of both.

§. 7. Seeing *Adams* body had its original from the dust of the earth, the consideration hereof should be an antidote against pride in all his posterity. Art not thou the son of *Adam?* was not he the son of dust? was not that the son of nothing? when the Lord would humble *Adam* after the fall he put him in mind of his being dust. *In the sweat of thy face shalt thou eatthy bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.* And when *Abraham* would be low before God, he styleth himself dust and ashes, *Behold now I have taken upon me to speak unto the Lord, who am but dust and ashes.Why art thou proud O dust and ashes?* saith *Siracides,* and Bernard, *Cùm sis humi limus, cur non es humilimus?* Why art not thou most humble, O man, seeing thou art but the dust of the earth. As for the soul, that was purely from God, *Divinae particula aurae* as an ancient Poet calleth it, for *God* saith *Moses, breathed into his nostrils the breath of life; and man became a living soul.* This should render us restless till that Image after which *Adam* was made be renewed in us by regeneration. The relics of it found in men unconverted what are they but *magni nominis umbra,* the mere shadow of a great and glorious name. How unlike are natural men to God for all them? Our Queen *Elizabeth* once in her progress observing some pictures of hers hung up for signs to be very unlike her, caused them to be taken down and burnt. Burning must be the end of those that continue unlike to God; whereas such as are by converting grace *changed into the sameimage* (as *Paul* speaketh) from glory to glory shall at length arrive at that perfection of glory, which is also the image of God, as *David* hath it, *As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.*

EXERCITATION 5.*The same and other attributes of God declared from his providential dispensations, the interchangeableness whereof largely discoursed of and applied from* Ecclesiastes 7. 14. *A gloss upon* Isaiah chap. 10. 11. *Chearfulness a duty in six respects; Crosses how to be considered.*

§. 1. THe vicissitude of divine dispensations (which I am to treat of next) is exactly recorded by *Solomon,* saying, *In the day of prosperitybe joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.* It is most clear from hence, that there is an intermixture of dispensations, adverse and prosperous, in the course of divine Providence, and that we may see much of God therein. It will appear in six particulars.

There are times. I. Wherein things go very ill with a man in reference to his private affairs, yet well with the public, which keepeth him from sinking into despondency. *Mephibosheth* was cheated by *Ziba* of half his lands; yet *Let him take all,* said he, *for as much as my Lord the king is come again in peace unto his own house.* The woman of *Sparta,* whom we read of in *Plutarch,* being told that all her five sons were slain in the battle, but withal that the enemies were worsted, and her countreymen victors, uttered this Heroic speech. *Lugeant ergo miserae; Ego victrice patria beatam me esse judico.* Let such as are miserable lament; I cannot but account myself happy now that my country hath had the better.

II. Wherein a man's personal comforts are multiplied, but the Churches misery damps his mirth. *Nehemiah* was much in favor at the king of *Persia's* Court, yet his countenance could not but be sad when he heard *that the citythe place of his fathers sepulchers lay waste, and the gates thereof were consumed with fire.* We read of *Terentius* an orthodox captain under *Valens* an Arian Emperor, who having done some eminent service was willed by the Emperor, who intended him a just recompense, to ask of him what he would. He preferred a petition in behalf of the orthodox Christians, that they might have a Church allowed them by themselves to worship God in. *Valens* displeased, tore the petition and threw it away. He gathered up the scattered pieces, and professed that seeing he could not be heard in the cause of Christ, he would make no suit for his own advantage. That of Isaiah, *Rejoice ye withJerusalem &c. that ye may suck and be satisfied,* is both preceptive and argumentative. Jerusalem is compared to a nursing mother, believers to her sucking children; If the Nurse be in health, the Child hath cause to rejoice in that, and shall fare the better for it: If she be distempered, the child will go near to suck the disease from her.

§. 2. III. Wherein long prosperity followeth after much adversity, as in *Josephs* case. He had been envied, sold, imprisoned; *His feet were hurt inthe stocks, the iron entered into his soul.* Yet afterward, *Pharaoh* giveth him his own ring, arrayeth him in vestures of fine linen, putteth a gold chain about his neck, maketh him ride in the second chariot he had, caused the people to cry before him. *Bow the knee,* and appointed him Ruler over all the land of *Egypt,* in which height of honor he lived and died.

IV. Wherein adversity treads upon the heels of long prosperity, as in *Jobs* case. The candle of God had long shined upon his head, and the secret of God been upon his tabernacle. His

children then were about him, he had washed his steps with butter, and the rock poured him out rivers of oil. His root was spread by the waters, and the dew lay all night upon his branch. His glory was fresh in him, and his bow renowned in his hand, which are his own expressions *Job* 29. But ere long, his servants are slain with the edge of the sword, his castle taken away by the enemy, all his children killed at once with the fall of an house in which they were feasting, he himself afflicted in body, vexed in spirit, grieved by his comforters, in a word brought from the throne to the dunghill, so as to give just occasion to the proverb, *As poor as Job.*

Fifthly, Wherein crosses and comforts take it by turns, so as a man goes out of one into another, in a succession of vicissitudes. Thus it fared with *Ezechiah.* After his coming to the Crown for divers years *the Lord was with him, and he prospered whithersoever he went forth.* But in the fourteenth year of his reign, the tide of prosperity begins to turn. *Sennacharib* comes up against him with a most formidable host, and took his fenced cities. He betakes himself to prayer, and the Lord delivers him by a miracle, sending an Angel to destroy one hundred eighty five thousand of his enemies in a night. But the next news we hear, is that *Ezechiah* was sick unto death; yet he dies not, but had fifteen years added to his life, and was assured by a sign from heaven of his recovery. Yet presently after all this he receives a sad message from thence concerning the loss of all his treasure, and the woeful condition of all his posterity. See what a strange succession is here; after glorious victories, comes the loss of his fenced cities, and an alarm given to *Jerusalem* itself. After that a miraculous deliverance, then a mortal sickness, then a cheering sign, but e're long a Message of very sad concernment.

§. 3. VI. Wherein pleasure and sorrow, joy and grief are so interwoven one with another, as a man may seem happy and miserable both at once. *Jacob* is at once scared with hearing of *Esau's* four hundred men, and cheered with the sight of an host of Angels sent to gaurd him. He doth at once receive an hurt in the hollow of his thigh, and a blessing from the Angel that wrestled with him. *David* at once is hated by *Saul,* and loved by *Jonathan. Ahasuerus* at once enjoys the glory of an absolute Monarch, and is slighted by his own wife. *Haman* at once swims in an ocean of Courtdelights, and is tormented for the want of *Mordechai's* knee. As one the one side, *Out of the strong comes sweetness;* when *the spirit of glory and of God* rest upon a suffering Saint, because he is a Saint and a sufferer: so on the other, *Even in laughter the heart is sorrowful.*

—Medio de fonte leporum

Surgit amari aliquid, quod in ipsis floribus angat.

That is,

Some bitter thing from midst of sweetness breeds;

And that which vexeth from the flowers proceeds.

§. 4. This God doth for divers good ends and purposes. As first to manifest his wisdom in compounding passages of Providence, so as one shall qualify another: prosperity allay the sowreness of adversity; & this asswage the swellings of that. As the painters skill appears in

tempering bright colors, and dark shadows; the cooks in mingling sweet & tart ingredients; the musicians in raising harmony out of discords; Orators in making up curious sentences by a fit opposition of contrarieties.

II. To magnify his goodness. The frame of our spirits is such, that if prosperity were continued without interruption, we should be apt to swell and presume; if adversity without intermission, to sink and despair. Our weakness such, that we should never give a due estimate to blessings, were we not sometimes taught by experience what it is to be under pressures. We learn by sickness to prize health, & by restraint to value liberty. A calm is much more pleasing to us after a tempest; and the shining forth of the Sun after an elipse. It is therefore an act of much mercy in God thus to intermingle favors & crosses, lest by a constant course of the former, we should grow wanton and effeminate, or by continuance of the latter, sottish and stupid.

III. To keep up and maintain his respect in the world. God will be known to be the Sovereign Lord of all persons and things; the great disposer of all affairs in such a way as seemeth best to himfelf, & therefore gives out blessings and crosses interchangeably, so as man shall be at no certainty what to expect, but live in a constant dependence on him, who keeps the disposal of prosperity and adversity in his own hands, to the end that man should find nothing certain but this, that there is a great uncertainty of future events. Wherefore,

§. 5. First, take notice from hence what we are to look for in our pilgrimage here. *viz.* vicissitudes and changes from one condition into another. If *Solomon* had nowhere said, *There is a time to weep, and a time to laugh,* experience would soon have forced us to acknowledge that our whole course is chequered with prosperity and adversity; that most of a Christians drink in this life is *Oxymel,* most of his food, *Bitter-sweets.* Whilest *Israel* marched throughout the wilderness, the blackest night *had a pillar of fire,* and brightest day *a pillar of cloud:* so in this world, things never go so well with the Israel of God, but that they groan under some affliction; never so ill, but that they have some comfort afforded them.

Secondly, Learn to maintain in ourselves a mixture of affections suitable to this mixture of Divine dispensations. *Rejoice with trembling.* Leaven and Honey were both excluded under the Law from offering by fire: Leaven for its excessive soureness; Honey for its excessive sweetness; *To show* (saith *Ainsworth) that in Saints there should neither be extremity of grief, nor of pleasure, but a mediocrity.* We should be careful in time of prosperity to fear affliction with a fear of expectation, though not of amazement; with such a fear as may cause preparation, but no discouragement. Look at a very fair day, as that which may prove a weather-breeder, and usher in storms. On the other side, in time of adversity hope for refreshment. The Psalmist did so, *All thy waves are gone over me, yet the Lord will command his loving-kindness.*

Thirdly, Observe the difference that is between this present, and that other world. Dying *Aristotle* is reported to have said, *I rejoice that I am now going out of a world of contraries.* This indeed is so. But that which dying men go into is without such mixture. All tears shall be wiped from the Saints eyes; & impenitent sinners shall have judgment without mercy. Briefly, in this militant Church, as in the Ark of old, *There is a rod, and a pot of manna* Here

upon earth we have little Manna without some rods, little welfare without some sharp affliction; few Rods without some Manna, not many afflictions without some measure of consolation: whereas in *Heaven* there is nothing but Manna, in *Hell* nothing but Rods, or Scorpions rather.

§. 6. IV. Keep we ourselves in a frame of cheerfulness, that we may be always prepared in the day of prosperity to rejoice. This will appear a duty which we are bound to,

I. Because God doth not only approve and like it. (He loveth a cheerful giver, so a cheerful thanks-giver and worshipper. *Nehemiah* was afraid to be seen sad in the kings presence. *Mordechai* durst not go into the court gates with *his sack-cloth on:* dejected looks, and the sack-cloth of an uncheerfull carriage do ill become the servant of the king, the followers of the court of heaven:) But also require and command it, *Serve the Lord with gladness.* The Jews of old were commanded to rejoice in their solemn feasts: which were accordingly to be kept in the most cheerful seasons. The *Pass-over* at the first ripening of corn, *Pentecost* at the first reaping, and the *Feast of Tabernacles* at the end of Harvest.

II. Because Jesus Christ was *anointed to give us the oil of joy for mourning,and the garment of praise for the spirit of heaviness.* He himself indeed was anointed with the oil of gladness above his fellows, but such as are received into fellowship with him should, and shall, if the fault be not in themselves, partake with him in some degree of the same unction.

III. Because the Spirit of Christ is a spirit of cheerfulness. His two first fruits mentioned *Galat.* 5. 22. are *Love and Joy.* Yea when it is said, *Grieve notthe holy spirit of God,* Heinsius thinketh this to be part of the meaning. Be cheerful after an holy manner. Let none offend that great guest, the spirit of God by overmuch sadness. And *Drusius* telleth us in the Preface to his *Praeterita* of an usual saying among the *Hebrews, Spiritum sanctum non residere super hominem moestum,* that the holy Ghost is not wont to reside upon a sad-spirited man.

IV. Because our adversary the Devil, being a melancholy spirit himself, delighteth in our sadness. The prince of darkness loves to see the servants of God in a dark condition. He is gratified and gets advantage by our uncheerfulness. Therefore *Paul* writeth to his *Corinthians* concerning the incestuous person, that upon his repentance they would comfort him and prevent his being swallowed up with overmuch sorrow, *lest Satan,* saith he, *should get an advantage of us, for we are not ignorant of his devices.*

V. Because if we look to ourselves, cheerfulness is advantageous both to our bodies, therefore compared to the best food, such as men use to have at feasts. *He that is of a merry heart hath acontinual feast.* and the best physic too. *A merry heart doth good like a medicine:but a broken spirit drieth the bones.* And also our spirits. Uncheerfulness maketh the soul of a man drive heavily, as the chariots of *Pharaoh* did in the red sea; but the joy of the Lord oyleth the wheels. Cheerfulness supples the joints of our hearts, and so rendereth them nimble and active in holy performances. See *Nehemiah* 8. 10.

VI. Because if we cast our eyes upon others, the uncheerfulness of professors often bringeth a bad report upon the profession; and maketh the world ready to believe that Christians

serve a bad master, or have but an hard service of it, whereas their rejoicing in the ways of the Lord would help to bring others in love with religion, See *Acts* 9. 31. and *Esther* 8. the two last verses.

§. 7. Fifthly, Endure afflictions so as in the day of adversity duly to consider the Nature, Author and Ends of Crosses.

I. The Nature of those afflictions that befall men in Christ. They are not from vindicative justice, which is wholly removed from such by the mediation of him in whom they have believed, and so not formally punishments: but from fatherly discipline, whereby it cometh to pass that although the matter be the same, there is as much difference between the sufferings of believers, and of ungodly persons out of Christ, as there is between the cords wherewith an executioner pinioneth his condemned malefactor, and those wherewith the indulgent Surgeon bindeth his patient; the ones design being to kill, the others to cure. They are crosses indeed which believers undergo, but no curses, and have no such malignity in them as the world imagineth.

II. The Author, Well might *Eliphaz* say, *Trouble springs not out of the ground,* for it cometh from heaven, and that out of love. *As many as I love,* saith Christ, *I rebuke and chasten.* How bitter soever the cup be, which I am to drink, and by whomsoever it is handed to me, the comfort is, it was of my heavenly fathers mixing, who I am sure would not put any poisonful, although he do put some displeasing ingredients into it. I will therefore say, Christ enabling, as Christ himself did; *The cup which my father hath given me, shallI not drink it?*

III. The Ends, Which are specially three. 1. The mortifying of our corruptions. *By this shall the iniquity of Jacobbe purged, and this is all the fruit to take away his sin.* All the harm which the fiery furnace did the young men in *Daniel*was to burn off their cords; our lusts are cords, *cords of vanity* in Scripture-phrase; the fiery trial is sent on purpose to burn and consume them. Afflictions help to scour off this kind of rust. Adversity like winter-weather is of use to kill the vermin; which the the summer of prosperity is wont to breed. 2. For the enlivening and quickening of our graces. *I spake untounto thee in thy prosperity and thou saidst, I will not hear.* But elsewhere, *Lord introuble have they visited thee; they poured out a prayer when they chastening was upon them.* These two places compared show how apt prosperity is to make men *Gallio's,* adversity to render them Zealots. As bruising maketh aromatical spices to send out their savor; and collision fetcheth fire out of the flint, which was hid before; so pressures excite devotion. The cold water of persecution is often cast in the Churches face to fetch her again when she is in a swoon. 3. For the furthering of our glory. Christ went from the Cross to Paradise; so do Christians. *He was made perfect throughsufferings;* so are they. *It became him tosuffer, and to enter into his glory:* It becomes them to tread in their masters steps. When the founder hath cast his bell, he doth not presently hang it up in the steeple, but first try it with his hammer, and beat upon it on every side, to see if any flaw be in it. Christ doth not presently after he hath converted a man, convey him to heaven, but suffers him first to be beaten upon by manifold temptations, and after advanceth him to the crown spoken of Jam. 1. 12. *Blessed is the man that endureth temptations, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him.* this crown the cross makes way for;

although no cross can merit it but that of Christ. Yet as law is said to work wrath occasionally. So *Our light afflictions which are but for a moment workfor us a far more exceeding & eternal weight of glory.*

APHORISM VI. Providence extends itself, not only to all created beings, and to all human affairs, especially those that concern the Church: but even to the sins of Angels and men.

EXERCITATION 1. Introduction concerning the contents of this Aphorism. *Providence over all created beings. Preservation of men to be ascribed to God himself, not to good men, yea not to good Angels, in whom heart-searching and patience wanting. Providence reaching to human affairs: Oeconomical, Civil, Military, Moral and Ecclesiastical.* Anastasius *his design frustrate. Rome and our nation instanced in.* I. G. *castigated.*

§. 1. THis Aporisme requireth a clear demonstration of these propositions. 1. That divine providence extends itself to all created beings. 2. That it reacheth to all human affairs. 3. That it is especially seen in such affairs as concern the Church. And 4. That although God be not the author of sin, yet his providence is an actour in it. Unto these when I shall have added an answer to objections, and from each proposition an inference, the whole will be completely handled.

The first proposition, which I am to begin with, is, Divine providence extends itself to all created Beings. Well may we strike in with the Levites in that form of acknowledging God, wherein they went before the people, saying, *Thou even thou art Lord alone.Thou hast made heaven, the heaven of heavens with all their host, the earth, and all things that are therein, the seas and all that is therein; and thou preservest them all.* David bringeth it down a little lower, *Thy judgments are a great deep, O Lord,thou preservest man and beast.* Job lower yet, *What shall I do unto thee, O thou preserverof men.* As God made all things by the word of his command, He commanded and they were created, so he *upholds them all in being by the word of hispower.* Heaven, earth, sea, man and beast, especially man. It is not with God, as with carpenters and shipwrights, who make houses for other men to dwell in, vessels for others to sail in, and therefore after they are made look after them no more; God who made all things for himself, looks to the preservation of all. It is accordingly said of Christ, *All things were created by him and for him, and by him allthings consist.* The creatures are all as vessels, which if unhooped by withdrawing of God's manutenency, all the liquor that is in them their several virtues, yea their several Beings would run out, and they return to their first nothing. Schoolmen compare God to the sun, creatures to the air. The sun shines by its own nature, the air only by participation of light from the Sun. So whatever good the creatures have, is by derivation from Jehovah, the fountain of Being. Take away the light of the Sun, the air ceaseth to shine, and so it is here. As things Artificial are preserved in their being by the duration of such natural things as they consist of *v. g.* an house by the lasting of stones and timber: so things natural which depend upon God by the continuance of that Divine influence by which they were at first made.

§. 2. It is not in good men to preserve themselves or others. They derogate from God exceedingly that ascribe too much in this kind to any man, as some luxuriant French wits did to Cardinal *Richelieu:* of whom they said, *That God Almighty mightput the Government of the world into his hands. That France in God's and the Cardinals hands was too strong; that whatthe soul was to the body, the same was he to France. Si foret his nullus, Gallia nulla foret.* Yea one frivilous pamphleter profanely and ridiculously called him, *The fourth person in the Trinity.* Yea, not in good Angels themselves; *Whothough they be all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* yet are none of them governing spirits, appointed to provide for mankind the utmost rewards and punishments. They are wanting in two qualifications which should enable them hereunto; one is the knowledge of men's hearts where the truth of grace, or venom of sin lieth: the other patience, whereof no Angel hath enough to bear with men without destroying them for their continual provocations. Whereas in God there is a meeting of both these. See for the former, *Jerem.* 15. 9, 10. *The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart; I try the reins, even to give every man according to his ways, and according to the fruit of his doing:* And for the latter, *Hosea* 11. 9. I *will not execute the fierceness of mine anger: I will not return to destroy Ephraim, for I am God and not man:* we may add and say, God, and not Angel.

§. 3. The second proposition follows, *viz.* That Divine Providence reacheth to all human affairs: which we may for methods sake subdivide into Oeconomical, Civil, Military, Moral, and Ecclesiastical. Humane affairs are,

I. *Oeconomical,* such as do belong to a Family. For example, Riches and Poverty, Preferment and Debasement, which in *Hannah's* song are ascribed to the sole Providence of God. *The Lord* (said she) *maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill,* &c. yea, to instance in blessings highly prized by Christian Families, *Grace* and *Peace,* which are the things prayed for by the Apostles in most of their benedictions. We read of Saints in *Caesar's* household, *Phil.* 4. 22. *Nero,* that monster of men, was *Caesar* then; he that had published a bloody law, *That whosoever professed himself Christian, should be apprehended as an enemy to mankind, and put to death without any further defense.* Yet even in his house the Providence of God hath so wrought, as to convert and preserve such men as were men of grace; Saints indeed, not only in his Empire, and under his Government, but in his Family, and under his Roof. As for Peace, that of the Rabbins, although it be somewhat a quaint, yet, may be an useful observation. Take the first letter (say they) of God's name, out of the name of the man, and the last out of the woman's name, and there remains nothing but fire; implying, that there is like to be nothing but the fire of contention and strife, jealousy and heart-burnings between man and wife, where they come not together in God's name. Whereas if wisdom make the match, as it doth when people marry in the Lord, happy are they who are so met, For *her ways are ways of pleasantness, and all her paths arepeace.*

II. *Civil,* such as belongeth to Kingdoms, Republics, Corporations, or to men as combined in such Societies. Many are the contrivements of men to work themselves and others into places of Government: but when all this is done, that of the Psalmist is most true, *Promotion*

comes neitherfrom the east, nor from the west, nor from the south. But God is the judge: he pulleth down one, and setteth up another. And that of *Daniel, He changeth the timesand the seasons; he removeth kings, and setteth up kings.* Witness this history: *Anastasius* a Grecian Emperor having no Male issue to succeed him, was desirous to transfer the Throne to one of his three Nephews, whom he had bred up; and not being able to resolve which of them he should take, put the thing to lot thus. He caused to be prepared three beds in the Royal-Chamber, and made his Crown to be hanged within the tester of one of these beds, called the Realm, being resolved to give it to him, who by lot should place himself under it. This done, he sent for his Nephews, and after he had Magnificently entertained them, commanded them to repose themselves, each one choosing one of the beds prepared for them. The eldest accomodated himself according to his fancy, and hit upon nothing; the second did the same. He then expected the youngest should go directly to the Crowned bed; but he prayed the Emperor that he might be permitted to lie with one of his brothers, and by this means not any of the three took the way of the Empire, which was so easy to be had, that it was not above a pace distant. *Anastasius,* much amazed, well saw God would transfer the Diadem from his race, as he did afterward to *Justine.* Who can read and consider such examples without saying as he did,

Ludit in humanis Divina potentia rebus.

That is,

Divine power often dares

Desport itself in men's affairs.

Remember *Daniel's* four beasts, and the seven heads of that beast in the *Apocalypse,* conceived by interpreters to resemble the seven forms of Government which *Rome* was to undergo sucsessively; from a Common-wealth to Kings; from Kings to Consuls; from Consuls to Dictatours; thence to Decemvirs; thence to Tribunes of the people; thence to Emperors; thence to Popes. Reflect upon this Nation of ours, which hath been governed at first by *Britain's,* then *Saxons,* then *Danes,* then *Normanes:* one while in the way of an Heptarchy, another while of a Monarchy, and now of a Republic; and, if thou canst, refuse to cry out, *O the depth!*

§. 4. III. *Military,* such as belong to the managing of Wars. It is not for nothing that God is so often styled, *Lord of hosts* in the Old Testament. We find him so called no less then one hundred and thirty times in two of the Prophets, *Isaiah* and *Jeremy.* Because in ordering of Martial affairs, he in a manner doth all. Captains, and superior Officers may, and do consult, but God determines. They throw the dice, he appoints the chance; they set their men as it pleaseth them, he in the issue plays the game as it pleaseth him. Hear *David* in that Psalm of his which he made in the day that the Lord delivered him from the hand of all his enemies, and from the hand of *Saul,* speaking of his own experiments, and celebrating God as assisting him both in the field, and at sieges, *By thee I have run through a troop, and by my God have I leaped over a wall:* giving him strength, activity, skill. *It is God that girdeth me with strength. He maketh my feet like hindes feet. He teacheth my handsto war, so that a bow of steel is broken by mine*

arms. Yea, success and victory. *Thou hast girded me with strength to thebattle; thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.* In the New Testament, we seldom or never meet with that title. That which comes nearest it is, *Lord God Almighty;* and this occurs twice in the *Revelation,* when mention is made of the victories which it pleaseth God to give to the Reformed Churches against Anti-Christ and his adherents, once in these words, *We give thanks, O LordGod Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.* And again in these, *Great and marvelousare thy works, Lord God Almighty, just and true are thy ways, Thou King of Saints.*

IV. *Moral,* such as belong to good manners. or in more Gospel terms, *To living soberly, righteously, and godly inthis present world.* The two former I well know are pretended to by men unregenerate, yea, by heathens. *Socrates* (they say) lived so soberly, as not to be discomposed by any outward emergency, to show himself always the same man. *Fabritius* so righteously, as that it was commonly said of him, *To turn the Sun out of its course would be found more easy, then to turn him from the way of justice.* But for godliness, which is the third, it were hard, if any should pretend to that without strong impressions from God in Christ, yet the *Pelagians* of old did, asserting those virtues which appeared in Moral men, who had not received Christ Jesus the Lord, nor known what it was to walk in him, for true graces: for which very fault, as S. *Austin* tells us, above all others, the Christian Church did most detest them: yea, a Christian Minister of late hath in print dared to collect from that saying of *Paul, All men have not faith,* an implication,

That men who act and quit themselves according to the true principles of that reason which God hath planted in them, cannot but believe, and be partakers in the precious faith of the Gospel.

But we have been taught, and must teach that it is not in the power of any inferior creature so to improve it's faculties, as to raise up itself to a superior rank. No tree can make itself a beast, no beast a man, no man a Saint by the bare improvement of his reason, whence he comes to be a man. *Moral* principles prove to such as rely upon them, and seek no further, *Mortal* principles. We believe that of *Prosper*

The whole life of an unbeliever is sin. Neither is there anything good,

where the chief good is wanting—but false virtue in the midst of the best manners.

V. *Ecclesiastical,* such as belong to the Church, and the legitimate members of it. In that Song of Loves, *Psal.* 45. 9. *Upon thy right hand did stand the Queen in gold of Ophir,* is meant the Church. Look as an indulgent Prince, besides the common affection he bears, and protection he gives to all his subjects, hath a peculiar respect to, and converse with his Princess: so there is a peculiar providence of God toward his Church; the handling whereof at large I refer to the next Exercitation.

EXERCITATION 2. Deuteron. 11. 12. opened. ***God's care over the Church proved from the provision he makes for inferior creatures. From Israel's conduct. From the experiments and***

acknowledgements of saints in all ages. Experiments of the Virgin* Mary, Rochellers, Musculus, *acknowledgements of* Jacob, David, Psalmist, Austin and Ursin. *From God's causing things and acts of all sorts to cooperate unto the good of the saints.* Isaiah 27. 2, 3. explained. *The Church preserved from, in, and by dangers.

§. 1. OUr third proposition is, That divine Providence is seen more especially in such affairs as concern the Church, and the members thereof. In order to the clearing whereof, I intend to insist upon two places of Scripture. The first is that in *Deuteronomy,* 11. 12. Where *Moses* describing the land of *Canaan,* saith of it thus, *A land which the Lord thy God careth for: Theeyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year.* That land was then the only habitation of God's Church, and besides, a lively type of the Catholic Church which was afterwards to be spread over the whole face of the earth, whence it is that believers in all places were styled *inward* Jews, and the *Circumcision.*

This continual care of God over his Church and the members thereof appeareth,

I. From the provision made by him for inferior creatures. So our Savior argueth. *Behold the fowls of the air: for theysow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them. Are ye not much better then they?* They have no caterers to bring in provision from them; no barns to fetch provision out of; yet want it not, but go cheerfully on, chirping continually, because God feedeth them: and that sometimes in a way little less then miraculous, if that be true which is reported by some good writers, namely, that when the young ravens are forsaken of their dams and left bare, out of their own dung there ariseth a worm which creepeth to their mouths, and becomes nourishment to them.

§. 2. II. From the conduct of Israel after the flesh in former times. A breviate of that Nations story will presently let us understand how they were brought into that land, (whereof this place in *Deuteronomy* speaketh) and cared for there by a thousand providences. Time was when *Joseph* was raised up to be a nursing father to them, & that by a most remarkable dispensation. He had been formerly sold into *Egypt,* was imprisoned without cause, cast as *Junius* thinketh, into that prison whereunto such were put as had most highly offended the king, to be sure into one *where his feet were burtin the stocks, and he laid in irons.* Had not his prison-house been so bad it is like he should not have had opportunity to make himself known to butler and baker of *Pharaoh,* who were his fellow-prisoners. The butler being restored to his place according to *Josephs*interpretation of his dream, forgets to acquaint *Pharaoh* with him till all other means had been used to quiet the kings mind, and none found effectual: then he speaketh, and then is *Joseph* speedily advanced. Being so he becometh a preserver of the Church in his father, brethren and their families. Afterwards when there was risen another generation that knew not *Joseph;* and the king of *Egypt* had set himself by force and art to extinguish *Israel,* the bush, although burning was not consumed in the midst of the fire: their burdens were increased, yet their persons multiplied; and *Moses* ere-long raised up to deliver them out of their bondage. A man preserved by the daughter of that *Pharaoh,* whom he was called to destroy, and by that means brought up at court, yea instructed there both in the Art and Government, and in all the learning of the *Egyptians.* Under his conduct God *did for them* (as one Prophet speaketh) *terrible things which they looked*

not for. Puls them out of *Pharaohs* bosom in spite of his heart, at their departure sendeth them laden away with the jewels and treasures of *Egypt;* maketh a passage for them through the sea, and accompanieth their hosts into the wilderness. There providence fetcheth them water out of a rock, then which nothing drier; and bread from heaven, which is wont to grow out of the earth. There their food is Manna & Quails; a cloud and pillar of fire their guides, when this servant of God was dead, up steps *Joshua* in his room, bringeth them into and settleth them in the promised land; which proved to them after their settlemement by lot, *an habitation of righteousness and mountain of holiness.* A land flowing not only with temporal, but also with spiritual milk and honey, after *Solomon* had erected a magnificent Temple for them, which was the wardrobe of those ceremonies wherewith God was then to be served. Then were they (as the *Psalmist* hath it) *abundantly satisfied with the fatness of God's house, and made to drink of the river of his pleasures.*

But their sins having at length cast them out of that good land, and occasioned the burning of their Temple, God left them not destitute of his help, but ordained for them sundry refreshments in the time of their captivity. This among others in *Esther's* time. King *Ahasuerus* under whom they then were in a state of captivity had his sleep taken from him, would spend the time not in this or that exercise but in reading; of all books, calls for that of the *Chronicles;* of all places hath that read to him which concerned a good service done by *Mordechai* a Jew; doth not only take notice of it, but enquire what reward had been given him; understanding he had received none causeth *Haman* his favourite to be called; putteth him upon doing singular honor in the view of all men to this *Mordechai,* giveth his wife Queen *Esther* occasion of impleading this *Haman,* discovering his plot against all the Jews, and preventing that massacre of them, which should speedily have been executed. Yea providence went on to work so happily in the hearts of those Monarchs, who then held them captives, as not long after to proclaim their deliverance, and liberty for them to rebuild both *Jerusalem* and the *Temple;* which they also attempted.

Whilest the second Temple was building by *Herod,* not so magnificent as the former, yet in some respect more glorious: if *Josephus* misinform us not, for the space of almost ten years it never rained all that while in the day time, the providence of God so ordering it, lest the work should be interrupted. Yea so remarkable was the power and greatness of God in assisting the builders then, that we find him in *Haggai* and *Zechary,* their Prophesies, which were both written about that time, frequently styled by that name, *The Lord of hosts,* particularly five times in four verses of Haggai. *Thus saith the Lord of hosts, yet onceit is a little while, and I will strike the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater then of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.* That which raised the glory of this second above that of the first Temple was the personal presence of Jesus Christ in it. His coming, preaching, suffering, so ripened the sins of this people (who began again to degenerate after their return) as hot weather doth the corn, that ere long they and their Temple became a prey to the Roman Eagle.

§. 3. III. From the experiments and acknowledgements of godly persons in several ages. The Blessed virgin *Mary* after her journey to *Bethlehem,* and lying in of her child there, may be probably thought to have been straitened in her means, as being but poor, and not to have sufficient for the maintenance of her child, herself and Joseph in the journey they were to take presently after into *Egypt.* See how God provideth; hard before that, he sendeth the wise men from the east, and they bring costly presents with them, gold among others, which was certainly of no small use for defraying their ensuing charges. In the year 1573 when the Protestants were besieged in *Rochelle* by the French kings forces, God sent them in daily with the tide an infinite number of small fishes: such as before that time were never seen within that haven, and presently upon the end of the siege retired again. We read of *Wolfangus Musculus,* a late Germane Divine, that having received by *Luther'*sbooks, the light and sense of the Gospel, he forsook his Monastery and married: that after this he was so poor, as to let his wife go out to service, and betake himself to work with a weaver, who proved an Anabaptist. That during his abode there, he solaced himself with this distich,

Est Deus in coelo, qui providus omnia curat:

Credentes nusquam deseruisse potest.

That is,

There is a God in heaven, who such as cleave

T' his providence on earth, can never leave.

That the Anabaptist within a while turned him off, and he being then to seek for maintenance, was hired to work at *Strasbourg* about the town ditch, which was then to be new cast and enlarged, and to have begun the next morning. That *Bucer* having notice hereof, and of his parts, prevailed over night with the Consul to give him a call to the work of the Ministry, which he gladly embraced.

Suitable to these and the like experiments are the following acknowledgements. Jacob, *I am not worthy of theleast of all thy mereies, and of all the truth which thou hast shown unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands.* David, *Thou hast been my help, leave me not, neitherforsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up.* Another Psalmist, *Psalm,* 71. 5, 6, 7. *Thou art my hope, O Lord God: thou art my trust from my youth. By thee have I been holden up from the womb. Thou art he that took me out of my mothers womb: my praise shall be continually of thee. I am a wonder unto many; but thou art my strong refuge.Austin* again and again to this purpose.

The Lord hath so looked after me, as if he had in a manner forgot thewhole creation, to consider me and my ways. He so careth for every Saint, as if he cared for none besides;

so for all, as if he had but one to care for. And *Piscator in Ursins* life reports, that he, to wit, *Zacharius Ursinus* was wont to say, *I had often lain in the streets, had not the Providence of God been mine hostess, and afforded me a lodging. Nisi hospita fuisset divina providentia.*

§. 4. IV. From the effects of care ascribed to God, when Scripture speaks of him after the manner of men. For example, we men are by our cares made solicitous and thoughtful about the person or the thing cared for. So the Psalmist saith of God, *Iam poor and needy, and the Lord thinketh upon me. Thou art my help and my deliverer, make no tarrying, O my God.* We are rendered inquisitive what to do for them. So the Scripture brings in God, saying, *How shall I do for the daughterof my people? O Ephraim, What shall I dounto thee.* We are grieved if they miscarry. Of God it is said, *His soul wasgrieved for the misery of Israel.* We are not content till we have taken a particular survey of whatever concerns them. So of God it is said, *That henumbereth their hairs, bottleth their tears;* hath a book of life for their names, a book of providence for their members, and a book of remembrance for their discourses. Lastly, as men endeavor the good of such as they receive into their special care, and do what they can to make things operate to that end; so *we know* (saith S. *Paul) that all things work together for good to them that love God; to them who are the called accordingto his purpose.* Make me this assertion good, and the abundance of his care will be presently visible to any man. Now this may be done by showing how God makes use of things, and of acts of all sorts to this end.

§. 5. I. Of all sorts of things, whether Natural, or Artificial, Necessary, or Contingent, Real, or Imaginary. The reflection of the Sun-beams upon water is a natural thing; If Providence orders so, as the *Moabites* taking it for blood, conjecture a mutiny in the armies of the king of *Israel* and *Judah,* come up disorderly, and perish. So this *deceptio visus* in them, wrought for the Churches deliverance. Those Trumpets, Pitchers and Lamps in the seventh of *Judges* were things artificial, no way able of themselves to produce such an effect, as the defeat of an huge host: yet the Lord so disposeth of the sound of the Trumpets, breaking of the Pitchers, and burning of the Lamps, as by them to strike a terror into the great army of *Midian,* and make them fly. That the fire should burn, and the sea keep it's channel according to the order of nature, were necessary things: yet did providence so over-rule in the case of those three Worthies in *Daniel,* that the fire, though it burnt up their accusers, should not so much as scortch them; and semblably in the *Israelites* case, that the sea, though it swallowed up the *Egyptians,* their enemies, should afford a safe passage to the *Hebrews.* What more contingent then that *Pharaoh's* daughter should go with her maids to wash in the river at that very place where *Moses* was exposed? that seeing an infant, she should imagine it an *Hebrew,* be moved into pity towards it, adopt it for her own son, and light upon the childes own Mother to be it's nurse? yet upon this did *Israel's* redemption much depend. There were such real alterations in the heavens, that *the stars are said to have fought against Sisera in theirorders.* Elsewhere an imaginary noise was so apprehended by the *Syrians,* as to make them fly, and leave their tents, whereupon followed great plenty after a famine.

II. Acts of all sorts, whether voluntary, or involuntary, gracious or sinful. *Augustus* his taxing the Roman Empire, & requiring everyone to repair to his own city, was a voluntary act on his part to enrich himself: but ordered by Providence to further ends: for hereby the virgins *Mary* comes to *Bethlehem,* and Christ was there born in the place so long before prophesied of. *Austin* was once out in his Sermon much against his will; but providence disposed it to the conversion of a soul. The story is this. That holy man fell one day in the pulpit upon a large discourse against the *Manichees,* contrary to his purpose and intention when he came

thither. At his return home spake of it, asked *Possidonius* and others whether they did not observe it. Their answer was, they did, and wondered. Whereupon he said,

God I believe hath made use of my oblivion and error to cure someone or other of the people.

Some two days after one *Firmus* a merchant comes to him, and fallingdown at his feet with tears, confesseth he had been nursed up for many years together in the heresy of the *Manichees,* but was that day by his Sermon rightly informed, truly converted, and made a Catholic: which *Austin* and others then hearing,

glorified and admired the profound counsel of God in converting souls when he will, and by whom he will, whether the Preacher know of it or not.

How gracious acts, such as *Obadiah's* hiding and feeding the Prophets, *Ebed-melech's* helping *Jeremy* in and out of prison, are subservient to Providence in procuring the Churches good, is easy to discern. It is so even in sinful acts themselves. Such was the *Philistines* invading the land of *Palestine,* yet there was a time when their doing it was so disposed of, as to be a means of preserving *David* and his men. *Saul* was then ready to seize upon his prey, but was diverted by this news, coming in that very nick of time. *Saulwent on this side the mountain, and David and his men on that side of the mountain:and David made hast to get away for fear of Saul, for Saul and his men compassed David and his men round about to take them. But there came a messenger unto Saul, saying, Haste thee, and come, for the Philistines have invaded the land: wherefore Saul returned from pursuing after David,* &c.

§. 6. The second Text I have made choice of to insist upon, is in the Prophesy of *Isaiah,* Chapter 27. verse 2, 3. *In that day sing ye unto her; A vineyard of red wine. I the Lord do keep it, I will water it every moment: lest any hurt it, I will keep it night and day.* The Prophet had said before of this vineyard, that God *looking it should bring forth grapes, it brought forth wild grapes.* But it being since purged, here he calls it *a vineyard of red wine,* that is of the best, according to that in *Solomon's* Proverbs, *Look not thou upon the wine when it is red,when it gives his color in the cup, when it moves itself aright.* So as we are here by it to understand a reformed Church. Such at this day are the Protestant Churches come out of Popery: For we may distinguish a four-fold face of the Christian visible Church spoken of by Divines. The first *fair,* in the Apostles time, she was then a *virgin undefiled:* the second *Spotted,* in the succeeding age of Fathers and Heretics, wherein traditions began to prevail, she was then *a Wanton:* the third *Deformed,* when Popery overspread all; she was then *an Whore:* the fourth *Reformed,* since *Luther's* time: she is now *a Matrone,* and may expect, so far as it shall be for her good, and her keepers glory, that continual irrigation, and constant custody, which is here spoken of. Such as wish and project (as some have done the total and final ruin of the visible Church) must effect it in a time that neither belongs today nor night: for the Lord hath here promised *to keep it, lest any hurt it, yea, to keep it night and day.*

There is a three-fold preservation, which it, and the members of it may look for from Divine Providence. One from, another in, and a third by dangers. First, from dangers, according to the promise in one of the *Psalms, Because thou hast made the Lord which ismy refuge, even the*

most high, thy habitation: There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

Austin had appointed to go to a certain town to visit the Christians there, and to give them a Sermon or more. The day and place were known to his enemies, who set armed men to lie in wait for him by the way which he was to pass, and kill him. As God would have it, the guide whom the people had sent with him to prevent his going out of the right way mistook, and led him into a by-path, yet brought him at length to his journeysend. Which when the people understood, as also the adversaries disappointment, they adored the Providence of God, and gave him thanks for that great deliverance.

II. In dangers. So in Job 5. 19, 20. *He shall deliver thee in six troubles, yea in seven, there shall no evil touch thee. In famine he shall redeem thee from death; and in war from the power of the sword.* In time of famine the widow of *Sarepta's* store was made to hold out. The Providence of God was with *Daniel* in the lions den, shutting up the mouths of those furious beasts; & with the men in the fiery furnace, giving a prohibition to the fire that it should not burn, when they were in the jaws of danger, yea of death. The Church hath always been a Lily among thorns, yet flourishes still. This bush is yet far from a consumption, although it have seldom or never been out of the fire.

III. By danger. there is a preservation from greater evils by less. No poison, but providence knoweth how to make an antidote; so *Jonah* was swallowed by a whale, and by that danger kept alive. *Joseph* thrown into a pit, and afterwards sold into *Egypt,* and by these hazards brought to be a nursing father to the Church. *Chrysostom* excellently, *Fides in periculis secura est, in securitatepericlitatur.* Faith is endangered by security, but secure in the midst of danger, as *Esther's* was, when she said, *If I perish, I perish.* God preserveth us, not as we do fruits that are to last but for a year, in sugar; but as flesh for a long voyage in salt, we must expect in this life much brine and pickle, because our heavenly father preserveth us as those whom he resolveth to keep forever, in and by dangers themselves. *Paul's* thorn in the flesh which had much of danger and trouble in it was given him on purpose to prevent pride, which was a greater evil. *Lest I,* said he, *should be exalted above measure through abundance of the revelations, there was givenme a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.* Elsewhere, having commemorated *Alexander* the copper-smith his withstanding and doing him much evil, yea *Nero's* opening his mouth as a lion against him, and the Lord's delivering of him thence, he concludeth as more then a conqueror. *And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory forever and ever, Amen.*

EXERCITATION 3. ***Hard-heartedness made up of unteachableness in the understanding, untractableness in the will, unfaithfulness in the memory, unsensibleness in the conscience, and unmoveableness in the affections. metaphors to express it from the parts of man's body, stones and metals. A soft heart. Mischief, searedness, and virulency attendants of hardness. God concurring thereunto by way of privation, Negation, permission, presentation. Tradition to Satan. Delivering up to lusts, and infliction.***

§. 1. OUr fourth proposition is still behind, viz. Divine providence is an actour even in sin itself. I shall single out hardness of heart, a sin common to all sorts of men, though in different degrees, intending to declare, I. What hard-heartedness is. II. That it is a sin. III. That God is an actour in it.

For the first, This word *Heart* is of various acceptions in the Scripture. Sometime it signifieth the understanding, as when it is said, *God gave Solomonlargeness of heart, as the sand.* that is, He had an understanding full of notions, as the sea-shore is full of grains of sand. Sometimes put for the will, as when *Barnabas* exhorteth the Christians of *Antioch to cleave to the Lord with purposeof heart.* that is, with the full bent and inclination of their wills. For as to know is an act of the understanding, so to cleave is an act of the will. Sometimes for the memory, as when the blessed Virgin is said *to have laid up allour Savior's sayings in her heart.* that is, kept them under lock and key, like a choice treasure in her remembrance. Sometimes for conscience. So the Apostle speaketh of a *condemning and notcondemning heart.* Now God's deputy in point of judicature is conscience; which *Nazianzen* therefore calleth 〈in non-Latin alphabet〉, a domestical tribunal, or a judge within doors. Lastly, Sometimes for the affections. So the Prophet *Ezekiel* saith of people, that when they sate hearing the word, *their heart went after their covetousmess.* that is, their fears, and hopes, their desires, love and other affections were upon shops, ships, land and other commodities even while they were busied in the worship of God. Each of these faculties called Heart in the book of God is liable to its peculiar indisposition and distemper. All put together make up the hard-heartedness, of which we are treating; the particular ingredients whereof are these that follow.

I. *Unteachableness in the understanding.* Scripture joineth *blinding of eyes and hardening of hearts* as near a kin. *He hathblinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted.* It is proverbially said, *Lapidi loqueris;* One had as good speak to a stone as to an unteachable man: and we are all so by nature. Whence that of Paul, *The natural man receiveth not thethings of the spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned.* Such are often present at Sermon, so are the pillars of stone in the Church, and they understand both alike.

§. 2. II. *Untractableness in the will.* There was reason enough spoken to *Sihon* by *Moses* his messengers; but all would not incline him to yield a passage to the army of *Israel* in an amicable way, because he was hardened. *Sihon king of Heshbon,* saith Moses, *would not let us pass by him, for the Lord thy Godhardened his spirit, and made his heart obstinate, &c.* So was there enough said and done to *Pharaoh* but still the burden of his story is this, *He hardened his heart and would not let Israel go.* Steep a stone in oil, it continueth hard still. *Pharaoh* had sundry mercies showen him, being delivered from one plague after another upon *Moses* his prayers; but the oil of mercy could not soften him. Beat upon a stone with an hammer, it is a difficult thing, and in some cases impossible to make an impression. The hammer of God's word in the mouth of *Moses* and *Aaron,* held as it were by the handle of ten notable miracles, gave ten mighty blows at *Pharaohs* will; yet could make so little impression, that after the ten plagues his heart was ten times harder then before.

III. *Unfaithfulness in the memory.* Pertinent hereunto is that upbraiding passage of our Savior to his Disciples, *Have ye your heart yet hardened? do ye notremember?* they seemed to have at present forgotten two of Christ's miracles, and are therefore charged with hardheartedness. Let water fall upon flesh it moisteneth it, upon earth it soaketh in and rendereth it fruitful: let it fall upon a rock it runneth presently off and leaveth no footsteps behind it. Where hardness of heart prevaileth (as here it did not, and therefore the disciples a little awakened by Christ's interrogations were able to give an account of his miracles) there is commonly no more of a chapter, sermon or pious discourse remaining in the hearers memory, then there is moisture upon a rock after a good shower of rain.

IV. *Unsensibleness in the conscience.* St *Paul* speaketh of some *past feeling,* and of others *that had their consciences seared with an hot iron,* without all sense as a member once cauterized. Smite a stone as long as you will, beat it while you can stand over it, it complaineth not; lay a mountain upon it it groaneth not. Such are some men's consciences. Let God beat upon them with sermon after sermon, cross after cross; let them have worlds of oaths, lies, cheats, & other sins to answer for, they feel not the load of these mountains, complain not of them, but perhaps with *Judas* go out from the Sacrament to play the traitor, and with king *Ahaz* sin yet more in their distress. Although temperance, modesty, and the like dispositions be in some measure quite extinguished, yet if conscience, like *Jobs* messenger be still left to report the story of this desolation, there is some hope; but if, as *David* sometime dealt with the Philistines, all be slain, and none left alive to bring the tidings, if not only all ingenuity be banished, but the very mouth of conscience also stopped, the case is desperate.

V. *Unmoveableness in the affections.* See an instance thereof in king *Zedekiah,* of whom it is said, *He did that which wasevil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck and hardened his heart from turning unto the Lord God of Israel.* Zedekiah's heart was so obdurate, as not to have his affections moved with anything that *Jeremiah* could say or do. Let a man go about to make an oration to a stone, be it never so eloquent and pathetical, the stone is not affected with it; No more are many hard hearts with the voice of God's word or rod. Tell them of the beauty of Christ, they are not persuaded to love him; of the ugliness of sin they are not induced to hate it; of the torments of hell, they are not moved to fear and shun it. Such is the nature and composition of hardheartedness, which was the first thing to be spoken to.

§. 3. The second particular is, the sinfulness of that frame, which appeareth from the expressions, the opposites, and the attendants of it mentioned in holy Scriptures.

I. From the expressions, which are borrowed some from the bodies of men liable to a double 〈 in non-Latin alphabet 〉 , others from metals, and others from stones. 〈 in non-Latin alphabet 〉 signifieth not only the thick brawny skin that groweth over the laborers hand, and travellours foot, rendering that part insensible: but also among Physicians that knottiness which groweth upon the joints in some diseases as in a long-continued gout, by them called *nodosa podagra,* and pronounced incurable by physic, *Tollere nodosam nescit*

medicina podagram. Hardness of heart is expressed by this, *Mark* 3. 5. *John* 12. 40. Elsewhere from metals, as in that of Isaiah, *Thou art obstinate,thy neck is an iron sinew, and thy brow brass.* When men will no more stoop to the precepts of Christ, then a beast would to the yoke, if his neck were of iron: sinews are instruments of motion, they all go down from the head to the body by the neck; if the neck should be stiff and the sinews of iron it would not be possible for the head to bow down. Such is the state of obstinate persons. Yea and further, the Prophet here ascribeth to them *a brow of brass.* The brow is that place where shame is wont to discover itself; this is said to be of brass to note their impudency. An hard heart is frequently accompanied with a brazen face. And in other places from stones. (An hard heart is usually called *an heart of stone*) Yea the hardest of all stones, the Adamant. *They made their heart as an adamant stone lest they should hear the law &c.* stones are drier, and more inflexible then metals themselves. Chymicks can distill metals, and alter the shape of them to serve their turns. But *Moses* could not, without a miracle, fetch water out of a rock, nor can men by the help of fire, change the shape of a stone and render it flexible.

Well might one of the Fathers cry out by occasion of what befell at our Savior's passion, O the hearts of the Jews harder then rocks! the rocks rent, but their hearts were further from rending then before. The earth quaked, but their hardness continued unremoved,

almost unmoved. As in *Jeroboams* time when the Prophet cried, *O altar, altar, thus saith the Lord,* It heard and rent; *Jeroboams* heart was harder then the very stones and rent not.

§. 4. II. From the opposites of hard-heartedness; the chief whereof is spiritual Evangelical tenderness, promised in the covenant of grace, where it is said, *I will give them one heart, and I will put a new spirit withinyou: and will take the stony heart out of their flesh, and will give them an heart of flesh:* that is a soft and tender heart. I do not mean that *natural tenderness,* caused by constitution or education, of both which it is true, that it softens the manners, and keeps them from fierceness, ascribed to *Rehoboam,* of whom it was said, *He was young andtender-hearted and could not withstand the children of Belial.* Such men are fitly compared to ripe plumbs and apricocks, which however soft and smooth on the outside, yet have an hard stone within: like a brick, at first soft when the clay is fashioned, and continues so till the Sun have hardened it, yea, by pouring on of water, softened again; but if once baked in the brick-kill, no fire will melt it, an whole sea will not moisten it afterwards. So it fares with sundry men formerly tender-hearted, when once hardened by conversing in the world, and baked, as it were, in the kill of custom. That which I intend, is *Spiritual tenderness,* ascribed to *Josiah, Because thine heart was tender, and thou didst humble thyself before God:and didst rend thy clothes, and weep before me, I have even heard thee also, saith the Lord God.* As metals are melted with the fire before they be cast in a new mold, so must every heart be melted and softened, before it come to be molded anew. The new creature is always a tame and tender creature. This is that temper which hardness of heart is opposite to, and therefore sinful.

III. From the attendants thereof. Divers have been already mentioned. I shall instance in some few more. *Hethat hardeneth his heart shall fall into mischief. Who hath hardened himself against God and prospered.?* Crying sins are commonly answered with the Echo of roaring judgments. Hardness being *in genere culpae* one of the greatest evils, there must needs be

mischief due unto it *in genere penae.* Hereunto may be added stubbornness; for when hardness is risen to an high degree, both senses of discipline are obstructed; the ear, *They resisted to hearken,and pulled away the shoulder, and stopped their ears that they should not hear; yea, they made their hearts as an adamant stone.* The eye, *He hath blinded their eyes, and hardened their hearts; that they should notsee with their eyes, and understand with their hearts.* Also *searedness with an hot iron,* which is the next door to hanging; such as are formerly burnt in the hand, if they fall again into the hands of justice, are commonly denied their book, and sent to the gallows. Notorious malefactors are stigmatized, so are hard-hearted sinners.

Lastly, virulency or bitterness of spirit against the ways and people of God. *When divers were hardened, and believednot, but spake evil of that way beforethe multitude.* No such bitter enemies to religion as those that after some relentings return to their former frame of hard-heartedness: as the worst travelling is when it hath freezed after a thaw: so the worst conversing is with men of that spirit.

§. 5. I am now to show in the third place, that the providence of God is an actor even in this sin, and that both in partial hardness, which often befalls the elect of God, according to that, *O Lord, why hast thou made us to err from thy ways? and hardened ourheart from thy fear? Return for thy servants sake, the tribes of thine inheritance.* And from that which is total and final, found in Reprobates of whom *Paul* therefore saith, *Whom he will hehardeneth;* and again, *The election hathobtained, but the rest were blinded or hardened.*Now this is done divers ways.

I. By way *of Privation.* As when the sun departs, darkness followeth; yet the Sun is no cause of darkness, but the absence thereof: so when God departs in that, be it never so little, suppose but restraining grace, hardness followeth, yet God is not the efficient of it. Time was when *Pharaoh* had restraining grace, while it lasted there were no violent hands laid upon *Moses* and *Aaron,* by whose ministry all the plagues were brought upon him. He is no sooner deprived of that, but his cruelty is let out to the full; *Moses* threatened with death the last time he saw his face, and all pursued with a bloody intent. *Pharaohs* heart had somewhat of softness, and malliableness in it all the while this fire remained, upon the removal whereof, it returned to it's own hardness and coldness, as metal would. As when a man holds a staff in his hand, let him but take away his manutenencie, the staff falls immediately to the ground by its own poise.

II. By *way of Negation.* As when God either refuseth to give a people softening means, or denieth his blessing upon them. So when *Moses called to all Israel, and said unto them. Ye have seenall that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land. The great temptations which thine eyes have seen, the signs and those great miracles: yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day.* In so doing, God himself is said to harden (as S. *Austin* hath it) when he softens not, and to blind when he enlighteneth not. As the Sun freezeth and congealeth the water, not by imparting coldness to it, but by not imparting heat, and shining upon it with fervent beams. So it is (saith the same Father) in God's hardening, who doth not do it by imparting malice, but by not imparting grace. Neither doth this denial affix any unlawfulness upon him; as the like would do upon a good man that had to give, and to spare what his neighbor stood in

absolute need of; for it is not the same cause throughout, betwixt God and man: there is a mutual tie of the creatures one to another. All men are made of one blood, (as in the *Acts*) they are therefore bound by the law of nature to mutual helpfulness. Not so between God and the creature: for the dependence, and consequently the tie is not mutual. We depend upon God, not he upon us; therefore for us not to do what he requireth, is absolutely sinful, but no law bindeth him to give whatsoever is needful for us; therefore not to give, it is no sin. If he please to indulge it, it is grace, and not debt; if not, the clay must not contend and find fault with the potter.

§. 6. III. By *way of Permission.* Hard-heartedness is one of those evils, which God permitteth, but approveth not, and accordingly included in that speech, *God in times past suffered all nationsto walk in their own ways.* Therefore the School-men upon those Texts, *Deus non volens iniquitatem, tu es,* and *Quod non volui elegerunt,* have founded a notable distinction between *Velle, Nolle,* and *Non velle,* which is not inconsiderable here. God is said to *Will* a thing, when he so approves it, as to effect it. To *Nill* a thing, when he so dislikes it, as to prohibit it; *Non velle,* not to will it; when he so dislikes, as not to prohibit, yea, and not to effect it, yet permits it to be for good ends. Of the Lord, it is truly said, *That he wills an heart of flesh, and that he nills a heart of stone;* as for hardheartedness, although he frequently permit it, yet we must say he is not altogether willing to have it, however willing to suffer it. Our temper must be that of *Austin, In a wonderful and unspeakable manner even that which isdone against his will, is not done without his will; for it would not be done, if it were not permitted; neither doth he permit it without, but with his will.* And again, *He is so good as that he would never suffer evil, if he were not so Omnipotent, as to bring good out of evil.*

IV. *By way of presenting objects of which our corruptions make a bad use. Isaiah* his Evangelical Ministry *made the heart of that people fat, and made theirears heavy, and shut their eyes.* The hotter the Sun is wont to shine, the more the dunghill is wont to sent. Men grow hardest under the most Gospel ministry. So under mercies of all sorts. He that observeth the passages of *Pharaohs* story, shall find that his corruptions took many occasions from the carriage of things to harden him yet more and more. After he had been freed from two or three several plagues by *Moses* his prayer upon his hypocritical relentings, he might perhaps begin to think that the God of Israel was such an one as might be deceived with fair shows, and so fear him less. It pleased God not to strike *Pharaoh* himself with any plague by the hand of *Moses;* nor to suffer his people to rise up against him and free themselves by main force. This might happily tend to his further hardening, and put him upon saying,

If he be so great a God, why doth he not smite me in mine own person, or carry out his people without me?

Besides, the same plague was never twice inflicted: he saw that, and might think when one plague was over, that would not come again, and there could not come a worse then that: the God of Israel had surely done his worst already. Come we to the last scene of his Tragedy after Israel was departed, things were so carried as to cram his corruption, andto make his heart fatter then before. The Hebrews are all found in a place with the sea before them, and great mountains on each side. Their being so pent, encourageth *Pharaoh* and his host. The

sea is ere long divided for Israel; the waves stand as walls on either side, the people pass through as on dry land. Why should not the sea, might he think, make way for me as well as for them? The prey is now in view, let go this one opportuty, they are gone forever. If the waves stand up but a while longer (as they have done a good while already) the day is ours. They pass on, and perish.

§. 7. V. *By way of tradition to Satan.* Who although he have not any power of enforcing, yet hath a notable slight of persuading, and by this means of hardening. No doubt but *Pharaoh* being deluded by the Magicians, who were suffered to counterfeit the same miracles which *Moses* did, was thereby hardened through the operation of Satan. We read *of an evil Spirit fromGod troubling Saul,* and after that of many hard-hearted prancks by him plaid, such as never before: and *ofthe devils having put into Judas his heart to betray Christ,* after which he was restless till he had done it; *As they must needs go,* our Proverb saith, *whom the devil drives.* 'Tis strange how that man's spirit declined into further, and yet further degrees of hardness; but less strange if we consider that the devil was entered into him. Judas was first a cunning dissembler; the disciples suspected themselves as soon as him, and therefore said, *Master, is it I?* Afterward a secret thief; for he bare the bag and filched: then a bold traitor, *What will ye give?* and *Hail Master.* In the conclusion, a desperate self-murderer, as the most interpreters judge, in making away himself.

VI. *By way of delivering men up to their own lusts.* Hear God of his own people. *My people would not hearken to my voice: and Israel would none of me. So I gave themup unto their own hearts lusts; and they walked in their own counsels:* how much more is this true of God's enemies? *Pharaoh* by name. See how these three lusts of his, Idolatry, Ambition, and Covetousness concurred to the making of him so hard-hearted towards God; so hard to be prevailed with by *Moses.* As an Idolater, he was loath to receive a message from the God of Israel, whom he knew not. *Who is the Lord,* said he, *that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.* As an Ambitious Prince it went to his heart to have *Moses* control him in his own dominions, and to admit the commands of any superior Lord, *Thus saith the Lord, Let my people go,* was as fire to his bones, and enraged him, who would not hear of any lord over that people but himself. As a Covetous man, he was loath to have so fat a collop cut off his flank, to hear of parting with a people by whose pains in making bricks he had such daily comings in.

VII. *By way of infliction and penalty.* One sin is often made the punishment of another, and hardness the punishment of many sins oft reiterated. *WhenPharaoh saw that the rain and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.* The harder they were the more they sinned, and the more they sinned, the harder they were. Affected hardness is frequently followed with inflicted hardness. Men by customary sinning *make their hearts as an adamant stone* (so the phrase is in *Zechary*) of which it is said,

Incidit gemmas, sed non inciditur ipse;

Hircino tantùm sanguine mollis erit.

That is,

It cuts all stones: It self is cut of none;

It softened is by blood of goats alone.

Unregenerate persons of hard hearts usually grieve their godly friends, who are cut at the heart to see their obstinacy, as *Christ grieved for the Pharisees hardness.At non inciditur ipse.* But such an one cannot heartily grieve for himself. His heart till it come to be steeped in the blood of Christ, who is that Scapegoat in *Leviticus,* relenteth not, or not to purpose. It were easy to add much more: but I shall now shut up all concerning this proposition *God hardeneth,* with the saying of *Hugo de sancto Victore* concerning that, *God willeth evil. This is irksome to the ear, and a pious mind doth not easily receive it; but the reason is not because what is said is not well said, but because what is well enough said is not half well understood.*

EXERCITATION 4. Objections against, and Corollaries from the foregoing propositions. *The least things provided for.* Luther's *admonition to* Melancthon. Maximilians *address.* Pliny's *unbelief. The Psalmists stumble at the prosperity of the wicked. His recovery by considering it was not full, was not to be final. The superintendency of Providence over military and civil affairs in particular. The Churches afflictions. Promises cautioned. Duty of casting care upon God. He no author of sin. The attestation of this State, and of this writer.*

§. 1. TWo things are still remaining, viz. Objections against, and Corollaries from the forementioned propositions: to which in their order.

Objection against the first. Some think the extending of divine Providence to all created beings, how mean soever, unsuitable to the perfection of God, whom, they say, it doth not become to stoop so low. *Epicurus* is cited by *Lactantius,* as speaking to this purpose, and after him *Horace.*

Answ. They speak like heathens, not knowing the Scripture, nor the power of God. The Psalmist otherwise, *Who is like unto the Lord our God,who dwelleth on high? Who humbleth himself to behold the things that are in heaven, and in earth. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill. He maketh the barren woman to keep house, to be a joyful mother of children.* Of his care and providence it is believed and asserted by divines, that it is neither deceived nor tired, & that as the greatest things do not overburden it, so least things do not escape it. That of our Savior to his Disciples is a most express assertion. *Are not fivesparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered.*

Wherefore, by way of Corollary from hence, let God himself alone be acknowledged the Preserver and Governor of all things. Let no man think by his strength of parts, or extremity of pains to take the work out of his hands.

Melancthon was beyond measure solicitous about Church-affairs in that age wherein he lived: insomuch as *Luther* once wrote to his neighbor-ministers that they should do well to give him a serious admonition not to attempt the government of this world any longer.

That of *Maximilian* the Emperor in the time of Pope *Julius* the second, was an honest acknowledgement. *Deus aeterne nisi vigilares,quàm male esset mundo! quem regimus nos; Ego miser venator, & ebriosus ill ac•sceleratus Julius!* O eternal Lord God if thou thyself shouldst not be watchful, how ill it would be with this world, which is now governed by me, a miserable hunter, and by this drunken and wicked Pope *Julius!*

§. 2. Against the second proposition it hath been objected that there is no such thing as the providence of God superintending human affairs, especially considering the great prosperity which is enjoyed by wicked men. *Pliny* the great Naturalist speaketh of it, as a thing to be entertained with laughter rather then belief. And the Psalmists words are these, *As for me, my feet were almost gone, my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. Behold,these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocence.*

Answ. That which then satisfied him, should now suffice to answer us. *He went into the sanctuary of God, then understoodhe their end. Surely thou didst set them in slippery places, thou castedst them down into destruction.* Their prosperity was not full, was not to be final. I. Was not full. The places wherein they stood were slippery: their felicity varnished over, but rotten within. That in S. *John* and only that is perfect prosperity, when the inward and outward man thrive together, *I wishabove all things* (saith he to Gaius) *that thou mayest prosper, and be in health, even as thy soul prospereth.* With them it is quite otherwise. They have, it may be, fat bodies, but lean souls; full purses, but empty heads and hearts; blest in their estates, *but cursed in their spirits.* Have houses and lands worth many thousands, but hearts little worth, according to that *The tongue of the just is aschoice silver: the heart of the wicked is little worth.* Call you this prosperity? It is in truth nothing less. It is unhappiness rather, and there are those who have not stuck to name it so. II. Was not to be final. *Thou castedst them down into destruction.* The world came in fast upon them one way; and the wrath of God came as fast another. This fair day of theirs is but a weather-breeder; as a calm before an earth-quake. *Tome belongeth vengeance and recompense,* saith the Lord, *their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.* David expresseth it most emphatically, *I have seen the wicked in greatpower: and spreading himself like a green bay-tree.* (A tree that retaineth its viridity and freshness even in winter when fruit-bearing trees have cast their leaves) *yet he passed away, and lo, he was not: yea I sought him, but he could not be found.* Let such an one be sought in his counting-house, which was wont to be the temple, wherein he worshipped his God *Mammon;* he is not there. At Court where he was so magnified, and almost adored; he is not to be found in the lodgings there. He that would find him, must seek him in hell. For there he is. This is the end of such worldly prosperity as cometh from God, and yet defieth him.

§. 3. The Corollary from hence is, let the superintendency of divine providence over all human affairs, in particular over Military and Civil be humbly acknowledged. I. Over military. Those French-men were undoubtedly to blame, who in their flattering applauses of *Richelieu,* did ascribe the reduction of *Rochelle* solely to him, insomuch, as one of their Chroniclers writeth, That in the taking of that town, neither the king, nor God Almighty had

a share in the action, but the Cardinal himself. How much safer is it for us to follow the tract of Scripture? which to show how effectual the influence of divine providence is upon actions of that nature, is wont to compare God unto whatsoever is necessary to secure a city besieged, for example, unto weapons, walls, fortifications, watchmen and soldiers. To weapons both offensive and defensive. *Happy art thou, O Israel, who is like untothee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency.* To walls, *I saith the Lord, will be unto hera wall of fire round about, and will be the glory in the midst of her.* To fortifications, *We have a strong city, salvation will God appoint for walls and bulwarks.* If besides bulwarks a city be compassed about with a river, chiefly if with the sea itself we account it strongly fortified. Hear the same Prophet, *The gloriousLord will be unto us a place of broad rivers and streams.* To watchmen, *Exceptthe Lord keep the city, the watchman waketh but in vain.* Lastly to soldiers, *The Lord is a man of war:* yea the Lord is a whole army of men, both Van and Reer, *The Lord will go before you, andthe God of Israel will be your rere-ward.*

II. Over civil affairs. I have been told that during the late treaty of a match between the *Prince of Wales* that then was, and the *Infanta of Spain,* the *Earl of Bristol,*

then Ambassador at *Madrid,* when things went exceeding cross to his designs, fell into a deep perplexity, could not rest for divers nights, till a Gentleman that lay in his chamber took the boldness to speak to him andsaid, My Lord, I have observed much perplexity, and thereupon much restlessness in you. I humbly beseech your Lordship to consider that the world was well governed five thousand years and more before you were born, and will be so when you are dead. I pray you therefore be not troubled at anything, but refer the issue to God. Whereupon he is said to have fallen to rest.

Our way to be quiet is to do the like upon all occasions; to drive up things to divine Providence, and there to rest. Time was when *Daniel's* head and heart was filled with the visions of God; by which the great changes that were to happen in the government of the world had been newly made known to him: viz. the wheeling about of Monarchy from the *Babylonians* (who then were in the highest of their power) to the *Persians,* thence to the *Grecians,* and thence to the *Romans;* from an head of gold, to a breast and arms of silver, fromthem to a belly and thighs of brass, and from them to legs of iron, and to feet part of iron, part of clay; yea in the end to a little stone cut out without hands, which brake the whole image in pieces. He notwithstanding quarrelleth not with Providence for intending so notable, so destructive changes to the government then in being; goeth not about to demand any account thereof from God of such alterations, but betaketh himself quietly to the praise & admiration of him, by whose wisdom and power they were all in their seasons to be accomplished. *Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name ofGod forever and ever. For wisdom and might are his: And he changeth the times and seasons; he removeth kings, and setteth up kings.* We should do well, however things go, to make *Austin's* resolution ours; Let the world sink or swim, be ruined or prosper, I will still bless the Lord who made the world. As for thelate wheelings of Providence here in this Isalnd, and alterations thereupon. I for my part say with *Anselm* once Archbishop of *Canterbury.* If any be able to understand them, let him give thanks to God: if any be not, let

him however bow down his head to worship God; not lift up his horn by way of debate and ventilation.

§. 4. An objection against the third proposition, concerning God's special care and providence over the Church, and the members thereof, may be formed thus. The Church of all Societies, the Saints of all men, are the most in sufferings. Yea some Churches, by name those seven in *Asia,* which we read of in the *Revelation,* have been extinguished. From whence some are apt to infer want of care, and providence rather.

Answ. Be it granted that the militant Church is for the most part in a suffering condition, and that Christ our head, being *a man of sorrows,* typified by the brazen altar upon which the fire was continually burning, a wife of pleasures did not become him, nor members used to overmuch delicacy. That every vessel of mercy must expect scouring in order to brightness; and however trees in the wilderness grow without culture, trees in the orchard must be pruned in order to fruitfulness, and corn-bearing fields broken up, when barren heaths are left untouched; yea that in some particular instances the candlestick hath been removed and the place unchurched, yet the inference is not solid, because first, All afflictions are advantageous to the godly. They often help to make bad men good, always to make good men better. *David* could say, *It is good for me that I have been afflicted.* Of the godly captives of Judah the Lord saith, *He had sent them out ofthat place into the land of the Chaldeans for their good.* Secondly, because the promises made concerning the Churches preservation (such as I insisted upon above in the second Exercitation of this Aphorism) are for the most part misunderstood, and consequently misinproved. Learn we for the future to embrace them with these three cautions.

§. 5. I. That they do in especial manner concern the Church Catholic, not this or that particular Nation or Congretion. If that in the beginning of Isaiah the twenty seventh were to be considered as a National Church, we all know it hath been ruined long since notwithstanding the promise there made, which must therefore be understood of it as a type of the Church universal; that is so watered and kept as to be inexpugnable. Look as by virtue of the Covenant made with *Noah* that the whole earth should never be again overflown with a general deluge, we may be sure it never shall: yet there have since, and may still be divers inundations, whereby some parts of the earth have been, and may be laid waste: so by virtue of God's promises, we may be confident that the gates of hell shall never prevail against the whole Church of Christ; yet may divers particular Churches be ruined (as those in *Asia* have been). No man knows how many more may have the same line of Desolation drawn over them. Mean while the Catholic Church, still, not only continues, but thrives, because like the sea, it wins in one place, what it loseth in another; like the Sun, it riseth to the Antipodes, when it sets to our Hemisphere.

II. That a particular Church in case it degenerate, cannot challenge such interest in them, as it might, if it had continued pure. There was to be a time when the vineyard in *Isaiah* should afford red wine; then it might look for watering every moment, and being kept from all hurt. But there was also a-time when it degenerated, and instead of red wine, brought forth wild grapes; when instead of keeping it, the Lord threatened to take away the hedge, and pull

down the wall thereof: instead of preserving it from hurt, to let it be eaten up, broken down, and laid waste; instead of watering, to command the clouds that they rain not upon it. Who knoweth but the Lord hath said of us in this Nation, as concerning the old *Jewish* Church? *Their vine is of the vine of Sodom, and of the fieldsof Gomorrah: their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of dragons, and the cruel venom of asps.* Sure I am, he hath already begun to cut our Vine till it bleed; and if repentance step not in to turn away wrath, may be provoked to say of England as he once did of *Palestine. I had planted thee a noble vine, holy, a right seed: How then art thou turned into a degenerateplant of a strange vine, unto me?* May the spirit of Reformation pass through us all! So shall not iniquity be our ruin, as it otherwise may and will.

III. That they use not to be fulfilled all at once, but by certain periods, so as to have their gradual accomplishments. I shall instance in that of *Isaiah* formerly mentioned. *Piscator* and *Scultetus* upon the place interpret it of that preservation which God vouchsafed the Jewish Church under *Ezra, Zerubbabel,* and *Nehemiah* in a state of peace and purity, notwithstanding the opposition made against it. Others expect a further accomplishment thereof, when the Jews shall be called in a glorious manner, and *when the deliverer shall come out of Zion, and turn away ungodlinessfrom Jacob.* So *Justus Heurnius* in his Evangelical Embassie to the Indians toward the beginning of the fourth Chapter. And the Author of an English Treatise concerning the calling of the Jews, published by D^{r}. *Gouge,* in the year 1621. But the fullest accomplishment of it, is reserved for that period, after which, time shall be no more; when all the Israel of God shall be watered with that pure river of life, clear as Crystal, proceeding out of the throne of God, and of the Lamb, spoken of in the last of the *Revelation.* Of this period, I find the place expounded by popish Commentatours, by name *Sanctius,Cornelius à Lapide,* and *Tirinus,* the last whereof understands by the vineyard of red wine, *Ecclesiam beatorum,* the Church Triumphant: yea, and by some also of our own writers, *Oecolampadius* in particular, who saith, *The things there spoken of, have respect to the day of judgment.*

§. 6. The Corollary from hence should be that of S. *Peter,* a serious lesson *of casting all our care upon God,for he careth for us.* This hath been by experience found the only best way of obtaining Christian tranquility of mind: witness that of *Wenceslaus,* King of *Bohemiah,* who after the rooting and flight of his Army, being himself taken captive by the enemy, and asked how he did, answered,

Never better; for heretofore when I had all my men about me, I could find but little time to think of God. Now being stripped of all them, I think only of him, and betake myself wholly to his Providence, who I am sure will hear me when I call upon him.

That of Bishop *Hooper* (in a consolatory letter to certain godly Christians) taken in *Bow*-Church-yard at prayer, and laid in the Counter.

Let us (saith he) now we be called, commit all other things to him that calleth us. He will help the husband, he will comfort the wife, he will guide the servants, he will keep the house, he will preserve the goods.

Above all, that of our Father *Abraham,* who when *Isaac* had said, *Behold the fire andwood,* but where *is the sacrifice for a burnt-offering?* readily answered, *My son, God will provide himself a burnt-offering:* and when he beheld a Ram unexpectedly provided, to be offered up in lieu of *Isaac, called the name of the place Jehovah-jireh,* That is, *In the mount of the Lord it shall be seen.* See we imitate him who is the father of the faithful, in casting all our care upon God, both for ourselves, and our posterity.

I. For ourselves. Behold a sure warrant for that from the pen of *David, Cast thy burden upon the Lord, and he shallsustain thee: he shall never suffer the righteous to be moved:* Yea, from the mouth of Christ himself; *The very hairs of yourhead are all numbered; fear ye not.* Thou (saith *Austin*) that shall not lose one hair, how comes it to pass that thou art afraid of losing thy soul?

II. For our posterity. There be many that seem to rest upon Providence for themselves, who do yet macerate their hearts with carking and caring for their children, with thoughts what will become of them when they are gone. As *Philip* once said, *Two hundred peniworth of bread is not sufficient for them, that everyone ofthem may take a little.* And *Andrew, There is a lad here which hath five barley loaves and two small fishes, but what are they among so many?* So do these men say in their hearts, What is my small estate divided among so many children? I am not like to leave enough for everyone to take a little. O fools, and flow of heart to believe! have ye forgotten what God said to your father *Abraham?* Read, and recall. *I am the Almighty God: walk before me, and be thouperfect. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and unto thy seed after thee.* Why may not this God be trusted with thy children too? Sure I am he should. Tell me, Who provided for them before they were born? Who put care and tender affections into their mothers heart, milk into their nurses breasts? Did not God? Is not he that made provision for them all before they came into this world, and hath comfortably maintained them ever since, fit to be trusted with them still, though thou beest gathered to thy fathers, and seest Corruption? Doubtless he is.

§. 7. The better to help us in the performance of so important a duty as this, take along with us the following directions.

I. Get and keep assurance of a peculiar interest in the love and favor of God in Christ. We neither trust known enemies nor doubtful friends with what we account precious. They that know God to be their enemy, they that doubt whether he be their friend or no, cannot with confidence cast their whole care upon him. But he that can groundedly say with *David, I am thine,* may go on as he doth, *Lord, save me.* He that can say with assurance of faith, *The Lord is my shephard,* may confidently add, *I shall not want.* The spouse may go *leaning upon her beloved* with all her weight, when she hath first been enabled to say, *My beloved is mine, and I am his.* I am my beloveds, and his desire *is towards me.*

II. Continue in well-doing. Let them that suffer according to the will of God (saith S. *Peter*) commit the keeping of their souls to him in well-doing, as unto a faithful Creator. Look how much care a man hath to please God, so much confidence may he have to cast all his care upon him. Whilest the people of Israel went up to the place of God's public worship, all the

males that were of age, thrice in a year, leaving none but women and children at home, so giving the enemy fair opportunity for invasion: God undertakes they shall not so much as desire or think of such a thing. *Neither shall any man desire thy land, when thou shalt go up to appear beforethe Lord thy God, thrice in the year.*

III. Treasure up the promises, chiefly such as are made on purpose to assure us of God's caring for us: that in particular, *Let your conversation be without covetousness, and be content withsuch things as ye have, for he hath said, I will never leave thee nor forsake thee.* Where there is in the Original an accumulation of many negatives to make the assertion as strong as may be, it is as much as if he had said, I will never, in no wise, in no case forsake thee. We are wont to call the bills and bonds of able men, *good security.* The promises of God all-sufficient are certainly so.

IV. Reflect upon former experiments, and let them be encouragements for time to come. The Psalmist did so when he said, *I have consideredthe days of old, the years of ancient times—I will remember the years of the right hand of the most high, I will remember the works of the Lord; surely I will remember thy wonders of old.* Some enquire why *David* when he asked for a sword, and *Abimelech* told him there was none at hand but that of *Goliath,* called for it, and said, *There is none like to that:* it is probable he might have found some of better metal, or as good: and some perhaps fitter for his strength, but yet prefers this above all because of his experiment. God had formerly blest him in the use of that.

§. 8. Against the fourth and last proposition of Providence her activity even in sin; it may be objected, and usually is, that this tenet cannot be maintained without making God the Author of sin, which opinion is an abhorrency to the minds of all sound Divines.

I answer, so it is, and ought to be; neither doth that assertion want the attestation of this State. Witness a modern, but pregnant occurrence, yet not generally known, and therefore inserted here *in perpetuam rei memoriam.* In the year of our Lord, 1645. there was published in *London* an English book, wherein God was expressly made the Author of his people's sins, though not without some limitations. The Assembly of Divines then sitting at *Westminster,* took offense at this, (though some of them, being acquainted with the man, whose name it bore, were ready to say of him, as *Bucholcerus* did of *Swenckfeldius, He had a good heart,* yet without a well regulated head) made complaint of it to both houses of Parliament. They both censured the said book to be burnt by the hand of the common hangman; and the Assembly of Divines agreed upon a short Declaration, *Nemine contradicente,* by way of detestation of that abominable and blasphemous opinion, which was also published under that Title, *July* 17. 1645. and in which we meet with these among other expressions;

That the most vile and blasphemous Assertion, whereby God is avowed to be the Author of sin, hath hitherto by the general consent of Christian Teachers and Writers, both ancient and modern, and those as well Papists as Protestants, been not disclaimed only, but even detested and abhorred.—Our Common adversaries, the Papists, have hitherto only calumniously charged the Doctrine of the Reformed Churches with so odious a crime (in the mean time confessing that we do in words deny it, as well as they themselves) now should

this book be tolerated, might insult over us, and publish to the world, that in the Church of England it was openly, and impudently maintained, That God is the Author of sin, then which there is not any one point, whereby they labor in their Sermonsand popular Orations, to cast a greater *Odium* (though most injuriously) upon the Reformed Churches.—We are not, for the Reverence or estimation of any man's person, to entertain any such opinions as do in the very words of them asperse the honor and holiness of God, and are by all the Churches of Christ rejected.

This premised, I now assert positively and considerately (yet without obliging myself to make good every phrase that hath fallen unadvisedly from the pen of every w•ter) that what Protestant Churches say in their public Confessions, and allowed Protestant writers in their books, concerning God's having a natural influence into the sinful acts of creatures, but without a moral influence into the sinfulness of their acts; his inflicting hardness of heart as a punishment to former sins; his directing and ordering great sins to great good, as *Joseph'*svendition to the Churches preservation, yea, the crucifixion of Christ, to the salvation of the Elect, do neither really, nor in due construction amount to the making of God the Author of sin. To what hath been elsewhere further said of this copious argument, I refer the capable reader to my *Tactica Sacra, Lib.* 1. *Cap.* 1. §. 5. *& ibidem cap.* 6. §. 4.

FINIS.

P-JA2-3. England's Eben-ezer, or, Stone of help set up in thankful acknowledgment of the Lord's having helped us hitherto : more especially for a memorial of that help which the Parliaments forces lately received at Shrewsbury, Weymouth, and elsewhere : in a sermon preached to both the honorable Houses of Parliament, the lord mayor and aldermen of the city of London being present, at Christ-Church, London, upon the late solemn day of thanksgiving, March 12 - Arrowsmith, John, 1602-1659.

Die Jovis, 13. Martii. 1644.

IT is this day Ordered by the Lord's in Parliament assembled, that this House doth give thanks to Master *Arrowsmith,* for his great pains taken in the Sermon he preached on the 12 of this instant March in Christ-Church *London,* before the Members of both Houses of Parliament: and giving thanks to Almighty God for his blessing to the Parliament, for their late good success at *Shrewsbury* and *Weymouth.* And that the said Master *Arrowsmith* is hereby desired to print and publish his Sermon, which is not to be printed or reprinted by any, but by authority under his hand.

John Brown, Cler. Parl.

Die Jovis, 13. Martii. 1644.

ORdered by the Commons assembled in Parliament that Master *Solicitor* and Master *Nicholas,* do from this House return thanks to Master *Arrowsmith,* and Master *Vines,* for the great pains they took in the Sermons they preached at the entreaty of both Houses at *Christ-Church* yesterday (being a day appointed for public thanksgiving) and that they do entreat them to print their Sermons. And it is Ordered that none shall presume to print their Sermons, but whom they shall license under their hands writing.

H. Elsynge, Cler. Parl. D. Com.

I appoint *Samuel Man* to print my Sermon.

John Arrowsmith.

ENGLANDS EBEN-EZER OR, STONE of HELP.

Set up in thankful acknowledgment of the LORD'S having helped us hitherto.

More especially, For a memorial of that help, which the PARLIAMENTS Forces lately received at *Shrewsbury, Weymouth,* and elsewhere.

IN A SERMON Preached to both the Honorable Houses of PARLIAMENT, (the Lord Major and Aldermen of the City of LONDON, being present) at *Christ-Church* LONDON, upon the late solemn day of Thanksgiving: *March* 12.

By JOHN ARROWSMITH, B. D. *Published by Order of both Houses.*

Hos. 13. 11.

O Israel thou hast destroyed thyself, but in me is thine help.

2 Chron. 14. 11.

Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help us O Lord our God, for we rest on thee: and in thy name go we out against this multitude. O Lord thou art our God; let not man prevail against thee.

LONDON, Printed by ROBERT LEYBURN, for SAMUEL MAN, dwelling in PAULS Church-yard, at the sign of the SWAN. 1645.

To the right HONORABLE, the LORD'S and COMMONS Assembled in PARLIAMENT.

THe *Glorious Temple* had a *beautiful gate.* Such is a Gratulatory Epistle to a Sermon of Thanksgiving. Our Estates and Liberties bless your Honors. Religion and Learning do no less: I shall therefore here mention a few of the many good offices done for them.

Whereas the public worship of God was much embased, you have been careful to take away the glittering *tin* of specious Ceremonies, together with the ugly *dross* of known Superstition. Let popish Spirus bewail the want of *making a fair show in the flesh,* which *so many desire;* let them cry out, and say, There is not so much State and bravery in the service of God, as heretofore: I dare be bold to tell the World, that much more holiness will be found in your *brazen Serpent,* then ever was in their *golden Calf.* It is not long since Christians of the greatest zeal were injured by certain Sons of *Levi* even as of old the sons of *Eli,* with their *flesh-hock* of three teeth, offered violence to the people, when they came to offer sacrifice. You have wrested from them their flesh-book, and broken the three teeth thereof, which were illegal Canons, ensnaring Oaths, and rigorous High Commission-censures. Not long since Professors in *England, Amnon-like,* were *lean from day today,* by reason of the love they bare to Romish fopperies, as he to *Tamar,* (many affecting the garb of *Rome* in their most solemn worship, as *Amnon* pretended to lorg for meat of *Tamars* dressing: Others proceeding, as he did with her; to a carnal knowledge of *that Whore.*) But after your happy assembling, the hand of God wrought an happy change in their hearts, and made them generally hate this *Tamar,* as much and more then ever they loved her. You have now not only turned her out, but boulted the door by an holy Covenant, to *endeavor the extirpation of Popery and Superstition.* Not long, since there were many pens and tongues fully employed in decrying the Lord's day, and disputing against the morality of the fourth Commandment. An employment to be forever abhorred; because as *Noah* took to himself clean beasts by sevens, six for propagation, the seventh for sacrifice, which was accordingly offered up, at his coming out of the Ark: So the Lord who allows us six da•es for civil affairs; would have the seventh sacrificed to himself as an whole burnt offering. Yet, as *Antiochus* took away the *daily sacrifice,* these men had almost taken from us the *Sacrifice of days;* but you have restored it, by a most pious and wholesome Ordinance, according to the good hand of God upon you. And whereas one of the breasts of our common Mother▪ hath been dried up of late, or rather yielded much blood instead of milk; you have already made some, and (we hope) are about to make further provision for

the other, *lest the coal which is left us be quenched,* as the woman of *Tekoah* said to *David;* lest *Cambridge* become *as a cottage in a vineyard,as a lodge in a garden of cucumbers.*

After such high and holy services, be it far, exceeding far from you all to dishonor him who hath *said ye are God's,* by an ungodly conversation: If it be not, if any *root of bitterness,* do spring up hereafter in either House, I shall crave leave to represent the danger thereof as in a parable. A certain Priest having to do with a great men that was resolute in sin, yet desirous of absolution, and perceiving be did not understand the latin tongue, instead of absolving him, said as followeth.*Dominus Noster Jesus Christus,teabsolvat, si vult; & remittat tibi peccata tua, quod ego non credo; & perducat te ad vitam aeternam, quod est impossible,* My Lord's and Gentlemen, the parable be to them that hate you, and the interpretation thereof to the sworn enemies of Jesus Christ. That not so much as one of you, who continue members at this day, will at anytime prove a *stone of offense,* by the errors of his judgment, or irregularities of his life; that everyone will become an *Eben-Ezer, a stone of help,* in that sense wherein *Joseph* is called *the sheepherd,the stone of Israel,* is the hope, and shall be the prayer of

A worthless but willing servant of Christ, his Church, and your Honors John Arrowsmith.

A SERMON Preached to both HOUSES of PARLIAMENT, at Christ-Church London, upon the late solemn day of Thanksgiving, Mar. 12. 1644.

1 SAM. 7. 12.

Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.

GReat conjunctions of heavenly bodies are usually attended with notable changes. I am full of hope (right Honorable and worthy Senators of the Kingdom, and of the City) that your present conjunction will operate much to our future advantage. Verily, tis a blessed sight, now when England is melting in a furnace of civil war, to behold the Parliament and London running thus into one wedg, and meeting to magnify God together. It put me in mind of what we read in *Psal. 122. 3, 4. Jerusalem is built as a City that is compact together, whither the Tribes go up, the Tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord.* This is our Jerusalem, hither are the Tribes come up today, the representative Tribes of the Land, and that for no other end but to give thanks; to prepare an habitation for him who is said *to inhabit the praises of Israel, Psal.* 22. 3.

I have pitched upon a Text affording many choice materials for such a structure, if a wise Master-builder had it in hand. But the plain truth is, tis a work more fit for Angels then men: praising of God is their trade; we are all but bunglers at it. Yet because even the *little children* to whom *John* writes have leave to lisp & stammer out the praises of their *heavenly Father;* in obedience to his and your commands I shall set upon the duty, hoping for assistance from him, and attention from you.

Satan's first design is to hinder men from holy duties, his next to create disturbances in them. Israel being here met to fast and reform, Satan stirs up the Lord's of the Philistines, to

bring into the field against them a formidable Army. The Lord of Hosts fights for his people, puts their enemies to the rout, and enables them to pursue the victory.

Then Samuel took a stone, to wit, *after the men of Israel had gone out of Mizpeh,* the place of their abode when the enemy set upon them, *and pursued the Philistines, & smitten them until they came under Bethcar,* the place of their retreat: ver. 11. *And set it between Mizpeh and Shen, Junius* reads it between *Mizpeh* and that rock, conceiving *Bethcar* (of which before) to be the proper name of a Rock, and knowing *Shen* to be elsewhere taken in such a sense, 1 *Sam. 14. 4. And called the name thereof Eben-Ezer: Eben,* signifies a Stone, *Ezer* help. To the end, that if Israel should be silent, this stone might speak the goodness of God, this *lapis adjutorii,* remind them of the mercy received between these two places, *Samuel* not only imposes the name, but adds the reason of it, saying, *hitherto hath the Lord helped us.*

So as here we have

- 1 The Monument, a stone set up in a fitting place, and named *Eben-ezer.*
- 2 *The Motto,* Hitherto hath the Lord helped us.
- 3 The mannager of the work, *Samuel* the Prophet, and Judge of Israel at this time.

Which three parts, will naturally yield three observations suitable to the present business.

- 1 That the Churches help is from the Lord.
- 2 That the Churches duty is to commemorate help received.
- 3 That principal men, are to have a principal hand in the duty of praising God for his help.

The truth of the first of these observations, *viz.*

That the Churches help is from the Lord, appears by *Psal. 121. 1, 2. I will lift up mine eyes unto the hills, from whence cometh my help, my help cometh from the Lord, which made heaven and earth.* It comes two ways.

1 *Immediately,* from himself alone. The Lord often raiseth help to his people, as he framed the world, out of nothing; and is therefore said to create it. *Be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy, Isa.* 65. 18. Whom had Christ to cooperate with him in the work of our redemption? He alone helped us out of hell, of which some understand that in *Isa. 63. 5. I looked and there was none to help,therefore my own arm brought salvation.* This *stone which the builders refused* is the true *Eben-ezer,* not a monument but an efficient of help, such help as no created strength could have administered; for should all the Angels of heaven bring their perfections into one, it would not make a ransom sufficient for one soul. The Holy Ghost in like manner, *when we know not what to pray for as we ought,* is graciously pleased *to help our infirmities, Rom.* 8. 26. when we stick fast in the mirie dungeon of sin and ignorance, he vouchsafeth to let down drawing cords of love for the helping of us out, as *Ebedmelech* did to *Jeremiah.* The work of conversion

is wholly his. *He first bretahs a good will into the soul causing it to be, then breathes upon that will in the soul causing it to move, works it first, and then works by it.* Hence is it that some of those who assert the efficacy of his grace, entitle their books *de Auxiliis,* of helps. Yet, me thinks, the word comes far short of expressing it fully, the Spirits concurrence being such, as is not only assistant to us, but operative of all in us. A consideration that moved *Lactantius* to tax the heathens, for giving the chief of all their gods no higher title than of *Jupiter,* resolving it into *Iuvans pater, a helping father. That man* (saith he) *understands not the influence of God, that looks at him only as an helper.*

But so scant is the language of man, when applied to the things of God (whom to apprehend is difficult, to utter impossible) that for want of a better term, even we Christians, must be forced to content ourselves with this of *help.*

2 *Mediately* by the creatures whether visible or invisible, or of a mixed and middle nature. The Lord helps by all these.

1 By *visible creatures.* As when he rained hailstones from heaven upon the *Amorites,slaying more with them then the children of Israel did with the sword:* when *the stars in their courses fought against Sisera, and the river Kishon swept his soldiers away, that ancient river, the river Kishon.* When the sea gave way, the rock gave water, and the heavens gave bread to Israel. When both fire, and water, and air, took our part against the *Spaniards* in 88, which furnished the General of their forces at his return (after the defeat of that *Armado,* which by themselves was styled *Invincible*) with this excuse, *That his master sent him to combat not with elements but with men.*

2 *By invisible.* Such are the Angels, whom the Lord hath appointed to encamp round about them that fear him, and to become ministering Spirits to the heirs of salvation. O the bowels of our God!*The Father sends his Son to redeem us, the Father and Son send the Holy Ghost to comfort us, and, that whole heaven may be set on work for the Churches help, the Father, Son, and Holy Ghost send the good Angels to watch over us.* Manifold are the good turns which these invisible helpers do us, though we take notice but of few. If *Daniel* be to be rescued from the hungry Lions, an Angel stops all their mouths; *Lot* from the flames of fire and brimstone, the Angels hale him out of *Sodom.* If *Elisha* be in danger of being surprised by a great host of men, a greater host of Angels appears in his defense;*Peter* of having the work of his Ministry at a stand by his being kept in hold, an Angel opens the prison door, and sets him at liberty. If *Jacob* be in his way home wanting protection against *Esau,* the Angels of God meet and guard him; *Elias* in the Wilderness wanting meat, an Angel turns Sewer and serves it in;*Paul* in a storm wanting comfort, an Angel stands by and cheers him. If *Lazarus* give up the ghost, the Angels take his departing soul, and carry it into *Abraham's bosom.* Suppose the son and heir of a King returning from his travel in foreign parts, the Master of the Ceremonies meets him at the Port where he landeth, conducts him to Court, and leaves him in his fathers presence: So it fares with a dying Saint; he hath been travelling in this world as in a strange country, is now returning back to God; 'tis a part of the good Angels helpfulness to meet him at the port of death, so to convey him home from thence to the enjoyment of his Father, and of full beatitude in him.

3 *By creatures of a mixed and middle nature.* Such are men, visible in their bodies, invisible in regard of their souls. Now there is no sort of men that contributes not more or less to the help of the Church; either freely, or against their wills by an over-ruling providence, turning that to the Saints advantage, which was intended for their harm. But two sorts are especially noted in Scripture for their helpfulness.

1 *Godly Magistrates.* When *David* was set up to be King, his Inauguration is thus expressed, *Psal. 89. 19, 20. I have laid help upon one that is mighty; I have exalted one chosen out of the people: I have found* David *my servant, with my holy oil have I anointed him.* Before *Moses* his pious government, *Israel* was as an helpless child without a nurse: he is compared to a nursing Father carrying that people in his bosom as a sucking child, *Numb. 11. 12. Have I conceived all this people? have I begotten them, that thou shouldst say unto me, Carry them in thy bosom (as a nursing father beareth the sucking child) unto the land which thouswarest unto their fathers?* No nursing father ever had a more froward child than *Israel* was, yet *Moses* held out; and might be held forth as a pattern to you, Lord's and Commons assembled in Parliament, had you not made him so already. I remember *Austin* in his Confessions praiseth God for furnishing his nurse with milk; and for giving her an heart to impart it to him, who had perished without it. Well may this whole Assembly join with me upon this solemn day of thanks in blessing God for enabling you to do the work of nursing Fathers so well, & so long: as also for inclining your hearts (though you daily meet with frowardness more then enough) to undergo with so much patience the manifold troubles of Church and State-nursery. May it still be continued to us! may fresh supplies of the Spirit of Christ be vouchsafed to you when ever ye meet! that gasping *Ireland,* trembling *Scotland,* bleeding *England* may all have help from the Honorable Houses.

2 *Godly Ministers.* The Prophets in *Ezra* 5. 2. were Fellow-helpers with *Zerubbabel* and *Ieshua. Theu rose up Zerubbabel the son of Shealtiel, and Ieshua the son of Iozadak, and began to build the house of God which is at Jerusalem: and with them were the Prophets of God helping them. Paul* styles himself and his Fellow-laborers in the Ministry, *helpers of the Corinthians joy, 2 Corinth.* 1. last. The request put up to him in a Vision by the man of *Macedonia* was no other but this, *Come over and help us, Acts* 16. 9. When he goes about to draw as it were an Inventory of the Churches goods in 1 *Corinth.* 3. end. her well-gifted pious Teachers are made the *Inprimis* of it. *All things are yours, whether Paul, or Apollos, or Cephas.* Time was when such were *very highly esteemed in love for their works sake,* and had in honor for their helpfulness. Insomuch as when *Chrysostom* was like to be silenced, the people cried out, *We had better want the shining of the Sun than the preaching of Chrysostom.* When *Nazianzen* was taking his leave of *Constantinople,* where he had been Preacher, an old man was observed to fall into passion, and heard to cry, saying, *Go father if you dare,and take away the Trinity with you,* as if God would not stay after he was gone.

Yea, there was a time here in *England* some few years since, when the whole religious party throughout the Kingdom reckond upon their able and conscientious Pastor's as a principal part of their treasure, till some of late began to make it a piece of Religion to throw dirt in the face of our Ministers, even of the most godly among them.

As when *Sfetigrade* in *Epirus* was besieged by the great *Turk,* a Traitor within (knowing how much the Garrison soldiers abhorred the tasting of whatsoever they deemed unclean) threw a dead dog into the well which furnished the inhabitants with water; upon the discovery whereof the soldiers chose rather to die then to drink: and so the City was yielded up. In like manner, now when the Church is so straitly besieged on every side, many otherwise well affected, begin to refuse the water of life held out in the public Ministry; only because of that noisome carrion of exceptions and aspersions, which some have treacherously cast upon the persons, the calling, yea, the Doctrine, of most of our best and ablest Preachers: The good Lord send some happy hand, by which this dead and deadly dog may be removed, and all lovers of truth and peace brought to drink as before; that so the giving up of a goodly City into enemies hands, may be timely prevented.

Having done with the proof, I shall now in the application hereof present you with matter of Encouragement, of Terror; and of Advice.

1 Of *Encouragement* to the people of God. We have an Almighty helper on whom we may rely with confidence how many soever our extremities, how strong so ever our adversaries be,*We may boldly say, The Lord is my helper, I will not fear what man can do unto me. Heb.* 13. 6. The keys of Rome will show themselves more potent then the gates of hell, if ever they finally prevail against the Church. Take a City besieged by Land, if the sea be open it may be relieved: block it up both by sea and land, yet so long as heaven is open, it may receive help from thence. That's the Churches case when she is at her worst. To one that supposed the Emperor would with all his Forces fall upon the Duke of Saxony, (who was the chief protector of Protestants) and demanded saying, *Where will* Luther *be then?* That man of God returned this quick answer, *Aut in Coelo aut sub Coelo,* either in heaven or under heaven; because he expected protection from heaven so long as he lived, and knew he should have possession of heaven when ever he died.

2 Of *Terror* to the Churches enemies. Know ye (if any such be here) that the league betwixt God and his people is both defensive and offensive, they have the same common friends and foes. If any shall set themselves against God, his people strike in *to help the Lord against the mighty,* if against them, God strikes in, and *appoints salvation for walls and bulwarks.* When *salvation* it self can be destroyed, then may you that are opposers of Christ and his ways, hope to find a successful issue of your undertakings. But if these *walls* be too high for your scaling ladders, these *Bulwarks* too strong for your batteries; then *Malignants* go and get you some other trade, for believe it, you will never thrive upon this: You may for a time like *Samsons* foxes, carry firebrands sufficient to burn the corn in God's field: but remember how it fared with those foxes. Were not they themselves burned together with the come which they set on fire? The course you take will certainly tend to your own ruin. for when you shall have endeavored all you can to undo the people of God, the God and helper of that people will be sure to find out a way of undoing you, according to *Zephan. 3. 19. Behold, at that time I will undo all that afflict thee.*

3 Of *Advice* to this Honorable Auditory in two particulars. If the Churches help be from the Lord, Then

1 Let the Lord be acknowledged in all the help that we of this Nation have received. The holy Ghost speaking of Victories is wont to ascribe them wholly to God, and though mention be made of the instruments, to carry the praise of all to him. Thus *Judge.* 4. 15, 23. it is not said that *Barak* and *Israel* defeated *Iabin* and his host before the Lord, but *the Lord disconfited Sisra, all his chariots, and all his host, with the edge of the sword, before* Barak. And *God subdued on that day* Jabin *the King of Canaan, before the children of Israel,* Also in *Judge.* 7. 18. where we read *of the sword of the Lord and of* Gideon, the sword of the Lord is set before the sword of *Gideon,* as that which both gave the commission to *Gideon's* sword, and enabled it for execution. Vain men may imagine themselves able by their prowess and policy to help and save a sinking State: but what saith *Job. Chap. 9. 13. If God will not withdraw his anger, the proud helpers do stoop under him?*

Remarkable is that reproof which was fastened upon Pope *Adrian* the sixth. He having built a fair College at *Lovain,* caused this inscription to be written upon the gates thereof in letters of gold, *Trajectum plantavit, Lovanium rigavit,Caesar dedit incrementum* (i.e.) *Utrecht planted me,* there he was born; *Lovain watered me,* there he was bred up in learning; *Caesar gave the increase,* for the Emperor had preferred him. One to meet with his folly and forgetfulness, wrote underneath *Hîc Deus nihil fecit, Here God did nothing:* because all three, planting, watering, and giving increase were ascribed to creatures. Beloved in the Lord, take we heed of saying in such successful seasons as this is, the Parliament hath planted by their Counsels, the City watered by their supplies, the Armies given increase by their valor; lest we also be charged with an *Hîc Deus nihil fecit, God hath done nothing in all this:* because indeed, beside what he acts of himself alone, whatsoever is well performed is his work, though creatures have a hand in it. *Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. Isa.* 26. 12.

2 Let the Lord our God be depended upon, and sought to in his own way for the further help we have need of. *Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4. last.*

Here I shall endeavor to show you three things.

1 *That we of this Nation have need, great need of further help.* It appears thus. There would not be so much struggling as there is in the womb of this Kingdom; so much roughnes, both of the sword and of the pen, if there were not *Esau's* in it as well as *Jacob's.* As when the Jews were employed in building the second Temple (*the glory whereof was to be greater then the glory of the former*) though the structure were not so magnificent, because of the personal presence of Christ, who appeared and taught in it) there was a *Sanball at,* a *Tobiah,* and other adversaries to the work: So now at the raising of this second reformation (which is like to have more of Christ in it, though less of outward pomp and state) many thousands are found to oppose it by force of Arms, beside the swarms of pernicious Sects, that like great heaps of rubbish lie in the way, and hinder the setting up of that building which in likelihood would have prevented them, had it been erected sooner.

2 That the help we need, is much more then the best of men are able to afford us. *Well may* England *cry to God as* David *doth,* Psal. 68. 11. Give us help from trouble for vain is the help of man. *The Parliament hath already done what lay in them for the making up of breaches by the faithful endeavors of their Commissioners in the late Treaty.The Assembly doth what they are able towards healing the saddest of all divisions, I mean those that the servants of Christ are engaged in one against another. Yet may it be said at this day, as in* Ier. 8. 15. We looked for peace but no good came, and for a time of help, but behold trouble. *Trouble not like to be removed by human power and diligence; because all the forces Satan can raise, are resolved to continue it, if they can.* Luther *preaching upon that in* Ephes. 6. 12. We wrestle not against flesh and blood, but against Principalities against powers, &c. *hath a passage to this purpose,* Were we to deal only with men, though they were all Kings and Emperors, we should quickly overcome them by the Ministry of the Gospel, and be able to convert an whole world in the compass of one year. Divine truth would soon captiuate human reason, were it not for those obstructions made in men's understandings and wills, by the workings of Satan, who hath more craft and subtlety in one of his fingers, then the world hath in its whole body.

3 *That we are to seek help from God in his own way.* Be entreated, right Honorable, to consider the nature of the work you have in hand; and to remember that the grapes of Reformation can never be kindly, and thoroughly ripened, but by beams of the Sun of righteousness: the moon-shine of created abilities is too weak for such a production. Seek we therefore to God for help; and see we do it in that way which Israel in this Chapter took, and whereby they obtained the help in the Text: which I shall not wander from, so long as I fetch all my directions out of the bowels of this Story. Do it.

1 *In away of real amendment. Samuel* here *verse.* 3. exhorts them to that as they hoped for deliverance; they accordingly put it in practice, *ver. 4. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only.* By *Baalim Sanctius* understands their He-God's, by *Ashtaroth* their She-Deities. Be they hees or be they shees, God's or Goddesses, which had formerly been worshiped, all are now put away. Israel gives them a bill of divorce, saith,*Get ye hence,what have I to do anymore with Idols?* We also have had our *Baalim* and *Ashtaroth;* our prelatical innovations, popish corruptions, Arminian subtleties, Socinian blasphemies. It concerns us so to put them away, as *to serve the Lord only* for time to come: which how any Nation can do that gives an universal liberty to all kinds of worship, is not easy to conceive; though one of late have made his address to both Houses of Parliament in behalf of such a liberty. I must profess for my own part that this proposition laid down by him, *viz. It is the will and command of God, that since the coming of his Son the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and worships, be granted to all men, in all Nations and Countries,* was to me one of the greatest scandals I ever yet met with in print. *O bloody Tenent!* O speedy way of embroyling states, of massacring Churches, of erecting *a Pantheon* in every City! That of *Omnium Deorum* among the *Romans,* of *Omnium Sanctorum* among the Papists, offended me less than this of *Omnium Sectarum* from the pen of a Protestant. Sure I am *One God, one mediator, one faith,* was Catholic Doctrine in *Paul's* time; and that Religion is so dainty as not to admit of such mixtures. Be you also well assured, Beloved

Christians, that in this case every variation from unity is a step to nullity: that if ever *England* (which God forbid) came from one Religion to all, she will quickly run from all to none.

2. *Of solemn humiliation.* Such was theirs, *Vers. 6. They drew water and poured it out before the Lord,and fasted that day, and said there, we have sinned against the Lord.* These actions of drawing and pouring out water are by some thought to be hieroglyphicall. Emptie a vessel of any other kind of liquor, it leaves some relish or color or smell behind it; as when honey, wine, or oil is poured out. Not so upon the effusion of water: which is therefore fit to signify the pouring out of men's hearts in such a manner as to leave none of their sins unconfest, unrepented of. To make it more solemn, fasting is added to their humiliation, as that which helps devotion to wings. *Chrysostom* saith, that *Prayer without fasting, is a soldier without a sword;* able to do but little service. And yet of the two, fasting may be the better spared. I shall not be afraid to assert, that fasting ing without prayer is a sword without a soldier, able to do no service at all. With Israel here we should confess, as well as fast. A Nation or person become speechless is near unto death. If we desire to have the Lord cover our sins by his pardoning grace, we must discover them in humble acknowledgments.

3 *Of earnest supplication. I will pray for you unto the Lord* saith *Samuel* to the people *ver.* 5. and they to him *ver. 8. Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.* 〈 in non-Latin alphabet 〉 is the phrase that is used concerning *Elias, Jam 5. 17. He prayed in his prayer:* we translate it, *he prayed earnestly:* as if that which is not earnest were no prayer. They in *Jonah* 3. 8. are directed to *cry mightily unto God.* A whispering devotion is seldom answered with a loud echoe from heaven. *Ask* (saith Christ) *and it shall be given; seek and ye shall find; knock, and it shall be opened unto you.* Ask, seek, knock, there will be need of all three. Do you want ablessing ask it of God, have you asked, yet still continue to want • seek it out, have you sought, yet cannot find: knock, and the treasury where it lies shall be opened to you. Was there evermore need? hath not peace taken her leave? doth not truth look towards the threshold? It would be most strange and ominous if the Church should not be found upon her knees, now when Rome and hellare conspiring against her: if when three Kingdoms are beleagur'd by Popish confederates, they should not be garrison'd with praying Saints.

4 *Of lively faith in Christ,* without which all the former are invalid. *Samuel* here *verse. 9. took a sucking lamb, & offered it for a burnt-offering wholly unto the Lord*▪ thereby turning both his own and the people's eyes upon the *Lamb of God,* which was to come and *to take away the sin* of the world. Whensoever you approach the throne of grace let it be your principal care to exercise faith in the *Lord Jesus:* out of whom all our learning is but duncery, all our duties but drudgery, all our devotion but formality; yea idolatry, if *Luther* may be believed. Incense of old was a type of his intercession; blood a type of his satisfaction, one of these was to cover the mercy seat, the other to be sprinkled upon it *Levite. 16. 13, 14. He shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat, And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat, &c.* to intimate that from God no mercy is to be expected but through the satisfaction and intercession of *Jesus Christ;* no help to be sought at any time without eying of these.

The second observation, which I am now to undertake, runs thus.

The Churches duty is to commemorate help received.*See it both required and practiced.*

1 Required, *Exod.* 17. 13, 14. Joshua discomfited Amalek and his people with the edge of the sword, and the Lord said unto Moses, write this for a memorial in a book. *Psal.* 102. 16, 18. When the Lord shall build up Zion, he shall appear in his glory. This shall be written for the generation to come, and the people which shall be created shall praise the Lord. *Should Scripture be silent, nature itself would read a lecture to this purpose. Hear one of her high priests;* He is an unthankful man that denies a benefit received; so is he that dissembles it, together with him that requites it not: but of all the rest he is most unthankful that hath forgotten it.

2 *Practised.* Behold, Saint *Paul* recording his deliverance, from the teeth of that roaring lion *Nero,* in 2 *Tim. 4. 17. The Lord stood with me and strengthened me, and I was delivered out of the mouth of the Lion. David* his preservations, *Psal. 31. 21. Blessed be the Lord: for he hath shown me his marvelous kindness in a strong City.* It will be needless to multiply instances out of the Psalms: seeing *Hosanna,* and *Hallelujah, Benedic,* and *Benedicatur,* God bless, and blessed be God, prayer and praise epitomize that whole book. I shall rather choose to hint you to some of those courses which the Saints of old took for the registring of mer•ies.

They had

1 *Their festival days. Such were the* Purim, viz. the fourteenth day of the month Adar, and the fifteenth day of the same; kept yearly as the days whereon the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day. *These were made by them* days of feasting and joy, and of sending portions one to another, and gifts to the poor. Hest. 9. 21, 22, 26. *in memory of what the Lord had done for them, in breaking that snare, which the malice, pride and power of* Haman *had twisted for the whole Nation.*

2 *Their Eucharisticall* Songs. As in *Exod.* 15. for the overthrow of *Pharaoh,* in *Jud.* 5. for the defeat of *Jabin* and *Sisera,* in 1 *Sam.* 18. for the slaughter of *Goliath.* Out of all which instances if it be noted, that women were wont to bear a part in such songs (for we read of *Miriam* in the first, of *Deborah* in the second, in the third of women out of all the Cities of Israel) that observation will lead us to the right understanding of a place in *Psal.* 68. 11. mistaken by some, as if it allowed women to preach; because the word there rendered Preachers according to the old translation,*God gave the word, and great was the company of Preachers,* is a word of the feminine gender. Whereas the true meaning of God's giving the word is his affording matter of joy and glad tidings in the course of his providence; and the Preachers spoken of are nothing else but the company of women that published the same in their songs: as may be further cleared by a passage in the same Psalm *ver. 25. The singers went before, the players on instruments followed after; amongst them were the damosels playing with timbrels.*

3 *Their significant names.* Which were sometimes imposed upon persons. This course *Joseph* took to perpetuate the memory of mercies received by him in Egypt, *Gen. 41. 51, 52. He called*

the name of his first-born Manasseh: for God, said he, *hath made me forget all my toil, and all my fathers house. And the name of the second called he Ephraim: for God hath caused me to be fruitful in the Land of my affliction.* The like was afterwards done by *Moses* in reference to what befell him in *Midian, Ex-* 18. 3, 4. He had two sons by *Zipporah, the name of the one was Gershom, for he said I have been an alien in a strange Land. And the name of the other Eliezer; for the God of my father,* said he, *was my help, and delivered me from the sword of Pharaoh.* Sometimes upon places. Thus *Abraham,* when his *Isaac* had escaped, and a ram been accepted instead of his son, *called the name of that place Jehovah-jireh, as it is said to this day, in the mount of the Lord it shall be seen. Gen.* 22. 13, 14. And *Jacob* when he saw the Angels of God that met him, said, *This is God's host: and he called the name of that place Mahanaim, i. e.* two hosts: either because the Angels appeared in two companies, one on each side of him, for his better security; or because there was now an host of *Angels* added to that former host of men women and children, which he carried along with him. Sometimes upon peculiar monuments erected on purpose. Such was *Jacob's El-Elohe-Israel, Gen.* 33. 20. Such *Moses,* his *Jehovah-Nissi, Exod.* 17, 15. Such also *Samuel's, Eben-Ezer* in my Text.

Enough hath been said to convincemen of this duty, as also to inform them about it. The most proper way (as I conceive) to enforce the practice of it at present, will be to parallel the mercies of this story and Text, with those of this age, and day.

The *first mercy* we meet with here is *the conventing of Israel at Mizpeh in a National assembly,* ver. 5, 6. *Samuel said, Gather all Israel to Mizpeh, and they gathered together.* Interpreters are of opinion, that the Philistines whom they were subject to had so tyrannized over them, as to hinder all such conventions; least being ouce gathered together they should consult how to free themselves: that *Samuel* notwithstanding had now called a Parliament, and got them to meet. What devices have been used in former times, one while to keep off, another while to break off Parliaments here in England, he's a stranger in our Israel that doth not know. I had almost said he's an enemy to it, that is not affected with deep sense of the goodness of God in calling, and confirming (this which you all have the happiness to behold, and I the honor to speak unto) this blessed Parliament; fastened by a late Act, and made as *a nail in a sure place,* for the Kingdom *to hang all her vessels upon, from the vessels of cups, even unto all the vessels of flagons,* as the Prophet *Isaiah* speaks. Wherefore here, before we go further, let us set up one *Eben-Ezer* saying, *Hitherto hath the Lord helped us.*

A *second mercy* which this story acquaints us with, is, *The Lord's hearing the prayers that were then put up for Israel, ver. 9. Samuel cried unto the Lord for Israel, and the Lord heard him.* Hath he not done the like for us? was he ever a God hearing prayers more then of late? Our devotion hath not had a *miscarrying womb,* but been fruitful in deliverances: neither have her *breasts* been *dry;* for three Kingdoms all this while have been nursed up in the bosom of prayer. The Jews were wont to stand when they prayed, and from thence men learned to say, *Sine Stationibus non subsisteret mundus,* The world could not stand but for this standing in prayer. But for it, *Ireland* perhaps by this time had not been at all, *Scotland* had been all in blood, and *England* giving up the ghost. Each of these Nations may say for it self as the Psalmist doth, *Verily God hath heard, he hath attended to the voice of my prayer: Blessed be God that hath not*

turned away my prayer, nor his mercy from me. Psal. 66. 19, 20. We may in reference to them all erect a second *Eben-Ezer;* for *herein* also *the Lord hath helped us;* both helped us to pray, and helped us to speed.

A third mercy *is* the Lord's defeating their enemies, *and that so, as to make* Israel *instrumental for its own preservation, in the 10. and* 11. verses, The Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them, and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, &c. *We are assembled this day to praise God for showing the like favor to us in more then one or two places.*

It may be observed out of Scripture that the Lord hath still been delighted in taking to himself a denomination from some fresh and recent mercy. In one of the first ages of the world he is styled *the possessor of heaven and earth;* as having not long before made the one for his throne and the other for his footstool. After he had revealed himself by many promises to the Fathers he is frequently called, the *God of Abraham, Isaac and Jacob.* When he had newly broken the yoke which *Pharaoh* had put on his people's neck, then, *I am the Lord,* saith he, *that brought thee out of the Land of Egypt, out of the house of bondage.* Having at another time delivered the same people from *Babylon,* he renews in his style the memorial thereof, *Jer. 16. 14, 15. The days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the Land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the North.* After *the Word was made flesh,* the amiable Title which the New Testament gives him, is this, *The God and Father of our Lord Jesus Christ.* It is not long since he was pleased to crown the endeavors of our men of war with a triple victory, that so with a *threefold cord of love* he might draw us to thankfulness. Let him therefore be styled, at least for this day, The God of our Parliament and of their forces at *Scarborough,* at *Shrewsbury,* and at *Weymouth.*

I am not able to parallel our success with theirs in all things. The chapter tells us of a defeat occasioned by miraculous thunder; here was none such: only an artificial thundering on both sides, and that on ours blest to the discomfiting of our enemies. Yea our three Commanders in chief, in those three fore-mentioned places, what were they else, but (to use the Poets expression) *Tria fulmina belli?* yet in two particulars they may be compared.

1 *Israel's victory,* which the Text relates to, *was unexpected.* They were met together at this time to consult, and not to combat; not to fight and kill, but to fast and pray; to reform, and not to embattail themselves. Yet now doth God give up their enemies into their hands. Tell me, was not the gaining of *Shrewsbury* unexpected by all men here? the regayning of *Weymouth* a thing which but few of us had in our hopes? Hath not the Lord in both these, yea, and at *Scarborough,* done *terrible things which we looked not for?* Have we not received Weymouth especially, as *Abraham* did *Isaac,even from the dead?* may we not say upon this occasion, *mutat is mutandis,* as the man in the parable did of his son, *Luk. 15. 32. It is meet that we should make merry and be glad: for this thy brother was dead, and is alive again; was lost and is found?*

2 *Israel got the victory, though the Philistines had the advantage.* It seemeth by the tenor of the story, that full men set upon such as were fasting; armed men upon such as were naked: *Israel* for ought we read, being furnished with no other weapons but their prayers and tears, and sacrifices. Only when the *Philistines* were discomfited by the thunder they ('tis thought) took up the weapons, that fell from their amazed enemies, and with them did execution in the pursuit. 'Tis easily found which side the advantage was on at *Weymouth.* Were not our numbers inconsiderable? were not the few men we had well-nigh spent, and worn out with watching and other military duties? yet did they prove *more then conquerors,* by getting, not only victory, but booty; recovering what they had lost before, and withal possessing themselves of what the enemy had laid in. Let us therefore bestow another *Eben-ezer* upon this; and say once more, *Hitherto the Lord hath helped us.*

I hasten to the third and last observation, *viz.*

That principal men are to have a principal hand in the duty of praising God for his help.

Climbe we up to the full explication of this truth by certain steps: which are these. Every creature is made to praise God in its kind; Men are more bound to this duty then other creatures; Christians more then other men; Professors eminent for their places in Church or State more than other Christians.

1 *Every creature is made to praise God in its kind.* Praise ye him Sun & moon, praise him all ye stars of light, praise him ye heavens of heavens, and ye waters that be above the heavens: Praise the Lord from the earth, ye dragons, and all deeps, Fire and hail, snow and vapor, stormy winds fulfilling his word, mountains and all hills, fruitful trees and all Cedars, beasts and all cattle, creeping things and flying fowls. Psal. 148. 3, 4, 7, 8, 9, 10. *They do it accordingly,* Psal. 19. 1. The heavens declare the glory of God; and the firmament showeth his handy work.

2 Men are bound to this duty more then other creatures.

O that men would praise the Lord for his goodness, & for his wonderful works to the children of men. Let them exalt him also in the congregation of the people, & praise him in the assembly of the Elders. Psal. 107. 31, 32. The whole world is a musical instrument; every string is so tuned, as to be fitted for resounding the great Creators praise: But man of all visible creatures is the only musician that knows how to play upon this instrument. The rest can praise God but *Objective,* by being the objects of man's meditation. They do all bring, as it were, their several sacrifices unto him, and lay them down at his feet: he is the Priest that must offer them up for the whole Creation.

3 Christians more then other men.

That place in *Psal.* 65. 1. deserves more then ordinary consideration. *Praise waiteth for thee ô God in Zion.* The Saints pour out their hearts today in thanksgiving to God; the next day, yea it may be the next hour there comes a shoale of new mercies: he must be acknowledged also in them; and therefore praise is said to *wait,* till the blessing arrive, as being at hand, ready to be tendered upon all occasions. According to the Original, *Praise is silent for thee ô God:*

perhaps to imply that when the Saints set themselves to pay this tribute, they are struck into a silent admiratiō of that rich bounty and grace, which supplies all their wants; wondering that the *Sun of righteousness* should vouchsafe to shine upon dunghills, and wanting words to express the goodness of their Master to such unprofitable servants. *Praysewayts, silently wayts,* and *that in Zion.* 'Tis due from all Quarters of the World, but it waits for God only in *Zion:* None have it in a readiness for him but the members of that Church, whereof *Zion* was a type. *All thy works shall praise thee ô Lord and thy Saints shall bless thee, Psal. 145. 10. Unto him be glory;* but where? *in the Church, by Christ Jesus, Ephes.* 3. 21. Great reason there is why it should be so. For the Church is more indebted to God, than all the societies in the world. They receive but drops of blessing to her showers. *Ezek. 34. 26. I will make them, and the places round about my hill* (meaning his holy hill of Zion) *a blessing: and I will cause the shower to come down in season, there shall be showers of blessing.* No wonder then if the Spouse have doves eyes, *Cant. 1. 15. Behold, thou art fair my love, thou hast doves eyes;* lifting up themselves to heaven, when ever she either eats a grain or drinks a drop: while the rest of the world have hogs eyes; devouring the acorns that fall from the tree, without so much as looking up, or ever considering whence they come.

4 Professors eminent for their place in Church or State more than other Christians. I gave them the name of principal men in reference to *Micah* 5. 5. where we read of God's *raising up against the Assyrian seven shepherds and eight principal men,* i. e. a competent number of Office-bearers to withstand the fury of the enemy, under Christ, who was their peace. Such are to have a principal hand in this duty.

1 In regard of the depth of their interests. They as being more concerned in the public well-fare than Christians of a more private station, are bound to observe the wheelings of providence more than others; and to acknowledge the hand of the Lord in every turn. Hence are Church-officers called upon so expressly, with so much importunity, both in the beginning, and in the end of the 135. Psalm. *Ye that stand in the house of the Lord, in the Court of the house of our God, praise ye the Lord, for the Lord is good; sing praises to his name, for it is pleasant, ver* 2, and 3. And again, *in the 19, and 20. verses, Bless the Lord ô house of Aaron; bless the Lord ô house of Levi.Beza* gives a good reason why that clause, *for his mercy endures forever,* is so often repeated; no less then six and twenty times in one Psalm. 'Tis done, saith he, to make it appear that we may not content ourselves with acknowledging mercy in the lump, but should take a distinct view of each single favor: as the Psalmist there begins with the goodness of God in general, *O give thanks unto the Lord, for he is good. Psal.* 136. 1. but afterwards descends to particulars, and to everyone of them annexeth the fore-mentioned clause. For example, it well becomes us at this time, not only to say in the language of that Psalm, *O give thanks to the Lord of Lord's, to him who alone doth great wonders, who remembered us in our low estate, and hath redeemed us from our enemies,* ver. 3, 4, 23, 24. but more distinctly, To him that blest our forces at *Plymouth, for his mercy endures forever;* and prospered them at *Scarborough, for his mercy endures forever:* Who delivered *Shrewsbury* into our hands, *for his mercy endures forever;* and gave us our lost Weymouth again, *for his mercy endures forever.* This if men of the deepest interests shall neglect, who then will be found to do it? will not God be a looser by this omission? yea, will not they be losers themselves, whose engagements to the

Common wealth, or to the Church, are such as that they must needs stand or fall with it, whatever becomes of other men? The Jews have a saying, *that the world stands upon three things, The Law, holy worship, and retribution.* Now we can make retribution to God no other way but by thankful acknowledgements, which we therefore have cause to be punctual in.*What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, Psal.* 116. 12, 13. he alludes to the cup of blessing used in their peace offerings, which were always accompanied with solemn thanks to the most High for his saving health. Have you a mind to take the shortest cut to ruin? be unthankful. Expect showers of blessings from heaven no longer then we continue to send up vapors of praise: for as trumpeters delight to sound where they may be answered with an ecchoe; so doth God delight to give where he is answered with thanksgiving.

2 In regard of the height of their relations.

Who was *the sweet singer of Israel,* but *David the man that was raised up on high? 1 Sam.* 23. 1. The higher he was raised the more sweetly did he sing, and warble out the praises of God, insomuch as, if the penmen of Scripture should come to be differenced by their characters, *Solomon* haply would be styled *The Preacher of wisdom; Jeremiah the Prophet of lamentation. Saint John the Disciple of love, and Saint Paul the Apostle of grace:* but the style of *the sweet singer of praises* must be reserved asdue to *David,* more than to any of them all. 'Tis a maxim in divinity, *Beneficium postulat officium.* Those whom God calls to the highest places, he calls withal to the highest services: and such is this of thanksgiving. Prayer is an high and holy duty, but (if it be lawful to compare them) praising will be found to excel it in some respects. As the martyr said when she was at the stake, *Now farewell hope, and welcome love*▪ because she was then going to heaven, where hope being swallowed up in fruition, was to have no longer being (*For hope that is seen is not hope, Rom.* 8. 24.) so may a dying Christian say, Now farewell prayer, and welcome praise, for in heaven there will be no use of prayer; because all wants shall be supplied without asking, or rather because there shall be no want of anything the soul can wish: but of praise there will be use to all eternity.*Salvation to our God which sitteth upon the Throne, and to the Lamb* shall be the song even of those, that have obtained salvation to the utmost, by the Lamb with him that sits upon the throne. *David* accordingly seems to have plyed this somewhat more then the other duty, though he was abundant in both. He tells us in *Psal.* 55. 17. of his praying thrice aday, *Evening and morning and at noon, will I pray and cry aloud.* But as on purpose to put his soul in tune here, that in heaven it might make the better music; he multiplies praises even to seven times in a day, *Psal. 119, 164. Seven times a day do I praise thee, becanse of thy righteous judgments.*

The *Application* hereof followeth.

What now remains, (O ye principal men, Lord's, Commons, and Citizens) but that you be exhorted to have a principal hand in this duty of praising God for his help; and called upon to do what ye ought, both for the substance of the work, and manner of performing it?

1 For *the substance of the work.* Know and remember that God must be praised with your hearts, your parts, your lips your lives, and your estates.

1 *With your hearts.* Psal. 103. 1. *Bless the Lord, ô my soul, and all that is within me bless his holy name:* The deepest springs are wont to yield the sweetest waters: they are the sweetest thanks that proceed from a depth within. For as *Seneca* well, the value of thanks resolves it self wholly into the frame and disposition of the heart.

2 *With your parts.* You are men of great and vast abilities; ô consecrate them all to God. *The Spirit of man, Solomon* saith, *is the candle of the Lord, Prov.* 20. 27. Suffer not your bright candles to burn downwards; employ not your parts in the things of this world altogether, not at all in the things of hell; left they sweal quite away, without doing any considerable service to God or man. Great parts are like great Ordnance: if the Fort wherein they are planted be yielded up to Jesus Christ, they'r of excellent use against the Serpent and his seed. But so long as Satan holds the Fort, no men more mischevous to the Church than those that have the best natural and acquired abilities; yea none in so dangerous a condition in reference to their own souls. I must be bold to tell such, as abuse their wits and other endowments in the service of Satan against the truth, that their lightsome candles will but serve to light them to hell; and their large parts to enlarge their condemnation there.

3 *With your lips.* Psal. 51. 15. *O Lord open thou my lips, and my mouth shall show forth thy praise.* The tongue is called a man's glory, partly because speech is a thing wherein men excel beasts; and partly because it is given him to glorify God withal. Praise and thanks should be offered up when ever we draw near to him in any duty, particularly when ever we pray. Phil. 4. 6. *Be careful for nothing: but in everything by prayer and supplication with thanksgiving, let your request be made known unto God,* with thanksgiving. Expect no acceptance of those prayers wherein there is not some spice of that. Prayer without praise is a censer without burning coals, from which there can no sweet savor ascend.

4 *With your lives,* for therein lies the life of thankfulness. He is the most thankful that is the most fruitful Christian. There must be *Gratiarum actio* a doing of thanks. Else if our thanks be not accompanied with obedience, we do but play *Jews-play* with *Christ;* saying, *Hail King of the Jews, and smiting him.* Physicians judge of the heart by the arm; feel the pulse, that they may know the state of the vitals. How beats the pulse of thy conversation? according to that will God judge of the soundness, or sickliness of thy constitution. Would you render real thanks? Remember what you have lately sworn, namely, *to go before each other in the example of a real reformation.The Lord had caused* the Land *to pass under a rod,* a rod that fetched blood at every lash, before we would be *brought into the bond of* that *Covenant* Believe it, he that whipt us to it, will whip us for it, if it be not kept. The curses ingrost in that *flying roll Zech.* 5. will be sure to over-take us, for *swearing falsely by the name of the Lord.*

5 *With your estates: Honor the Lord with thy substance, Prov. 3. 9. Christ* will never trust *Judas* more. The Saints are now his purse-bearers; and from them it is expected that they should willingly disburse, when ever *the Lord hath need* in his members: This is the duty of every day; especially solemn days of thanksgiving. *Eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord: neither be ye sorry, for the joy of the Lord is your strength. Nehem.* 8. 10. That joy which enlargeth the heart at such a time should take away straitness of hand. Thanksgiving days should be giving days. *Upon the first*

day of the week, let everyone of you lay by him in store as God hath prospered him, saith Saint *Paul,* prescribing an order concerning the collection for the Saints, 1 *Cor.* 16. 1, 2. Why upon the first day of the week? *Chrysostom* hints to this reason▪ because then in the use of those Ordinances that were dispensed on the Lord's day, the spirits of Christians resenting the goodness of God more then at other times, would be more ready to give the Saints a taste of theirs. You that have this worlds good,*shut not up your bowels* now, from those of *Melcomb, Weymouth,* and *Plymouth,* that need so much; and deserve so well. Let the consideration of those late mercies we have received be a means to open all obstructions of heart and purse, and to procure mercy from you, for those persons by whom, and places where we have received them.

2 *For the manner.* This great work of praising God must be performed unanimously and cheerfully.

1 *Unanimously.* We should *all glorify God with one mind and with one mouth, Rom.* 15. 6. which is utterly impossible so long as through difference in opinion and affection, that event is looked at as a cross by one, which appears a rich blessing to another. There will hardly be one mouth, where there is not one mind: God will hardly be glorified, where there is not a sweet conjunction of both. *Cleopatra* dissolved an union of great price, and drank it in an health to *Marcus Antonius.* Divisions are Satan's Drink-offerings: No such drinkers of health to hell as *dissolvers of union.* If my soul might have its wish, I should not desire, what *Austin* did, to see either *Paul* in the pulpit, or *Rome* in its pomp: but the thing I would beg should be Union. Next to a full and clear sight of its own union to Jesus Christ; my soul should long for nothing more in all the world, than union of the King to his Parliament, & of the godly throughout the Kingdom among themselves. Who ever lives to see these things may sing his *Nunc dimittis* with *Simeon,Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*

2 *Cheerfully,* Psal. 149. 5, 6. *Let the Saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouths.* The birds chirp most in the fairest weather; successful seasons are joyful seasons to thankful Saints.

Yet because, as poison conveyed in flowers is most dangerous, in that it presently takes the brain, so there is nothing more deadly than poisoned joys: to the end your cheerfulness may be kept within Scripture bounds your rejoicing be such and none but such as becomes the Gospel, I shall here present you, before I conclude, with a short character of Christian joy. 'Tis a spiritual affection that hath the Holy Ghost for its Father, Faith for its Mother, Prayer for its Midwife, the Word for its Nurse, Sincerity for its Keeper, and trembling for its Handmaid.

1 *The Holy Ghost for its Father,* we find it called *joy of the Holy Ghost, 1 Thes.* 1. 6. They in *Nehemiah* kept the dedication of the wall of Jerusalem, with gladness, and thanksgivings; they offered great sacrifices and rejoiced, *for God had made them to rejoice with great joy;* Cap. 12. ver. 27. 43. *Light is sown for the righteous,* Ps. 97. 11. Spiritual joy is a *light* shed from

heaven, it springs not out of ones own bowels, as the carnal joy of worldings doth; but is as *seed* cast in from without, and the Seeds-man is the Holy Ghost.

2 *Faith for its Mother. Joy of Faith,* so 'tis called, Phil. 3. 25. *Believing ye rejoice,* saith *Peter, with joy unspeakable and full of glory.* 1 Pet. 1. 8. In the ring of graces, faith is the diamond; joy the sparkle of the diamond. Hear Saint *Paul, We are the circumcision which worship God in Spirit, and rejoice in Christ Jesus.* Holy men have their rejoicing only in Christ; they are made partakers of Christ only by faith. Such as desire to have joy as a flower blown in their hearts, must be careful to water the root of faith; for from thence it springs.

3 *Prayer for its Midwife.* John 16. 24. *Ask, and ye shall receive, that your joy may be full. Rejoice evermore,* 1 Thess. 5. 16. and presently after, *pray without ceasing.* as if he had said, Cease to pray, you will cease to rejoice; pray without ceasing, so shall ye be able to rejoice evermore. The cheerfullest Christians are usually those that are fullest of Prayer. After *Hannah* had poured out her soul before the Lord, *her countenance was no more sad.* 1 Sam. 1. 15, 18.

4 *The word of God for its Nurse.* Prov. 12. 25. *Heavinesse in the heart of a man makes it stoop; but a good word makes it glad.* A soul sick of sorrow is directed by the Word of grace to an able Physician. Upon *Philip's* preaching Christ, there followed great joy in the City of *Samaria,* Acts 8. 5, 8. *Then* Philip *went down to the City of* Samaria, *and preached Christ unto them. And there was great joy in that City.* Where *the Priests are clothed with salvation,* there *the Saints shout aloud for joy.* Psal. 132. 16.

5 *Sinceritie for its Keeper.* 2 Cor. 1. 12. *Our rejoicing is this, the testimony of our conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.* They are the upright in heart for whom the light of gladness is sown, *Psal.* 97. 11. It comes up in no other soil. Any kind of sin may nip joy in the bud, hypocrisy kills it at the root. True joy can never breathe in an heart obstructed with by-ends. *In the transgression of an evil man there is a snare* (such a snare as will be sure to strangle his joy; that appears by the opposition there made) *but the righteous doth sing and rejoice,* Proverbs 29. 6. They in 1 *Chron.* 29. 29. were able to rejoice in the service then in hand; why? *because with perfect hearts they offered willingly to the Lord.*

6 *Trembling for its Hand-maid.* Psal. 2. 11. Serve the Lord with fear, and rejoice with trembling. Do you lend an ear to this, who are members of the Honorable Houses; for the Psalmist speaks it to such as are *Rulers of the earth,* Verse 10. Your affections should be proportioned to God's dispensations. His manner is to feed the Church with bitter-sweets: her care should be to mingle trembling with her joy. Be pleased to reflect upon the war which yourselves have managed, and consider whether providence have not seemed to delight, as it were in checkerwork; a white and a black, a success and a blow, whether for the most part, ye have not had a white in the North, for a black in the West; or a black in the North (as at this day) to tremble at, when ever you had a white in the West. Wherefore *rejoice in the Lord* at present;*and again I say rejoice:* but do it with trembling to think of *provoking the eyes of his glory,* whose power is able to confound us in a moment. Tremble, but with rejoicing to think

how many places the Lord of hosts hath appeared for us in of late, as *glorious in holiness,fearful in praises, doing wonders.*

Now unto him that is able to do (and hath done for us) *exceeding abundantly,above all that we ask or think, according to the power that worketh in us; Unto him be glory in the Church by Christ Jesus, throughout all ages, world without end.* To him that hath helped, and doth help; in whom we trust, that he will still help us more and more, to him be praise, and thanks, and dominion, forever and ever. *Amen.*

FINIS.

P-JA2-4. Theanthrōpos; or, God-man: being an exposition upon the first eighteen verses of the first chapter of the Gospel according to St John. Wherein, is most accurately and divinely handled, the divinity and humanity of Jesus Christ; proving him to be God and man, coequal and coeternal with the Father: to the confutation of several heresies both ancient and modern. By that eminently learned and reverend divine, John Arrowsmith, D.D. late Master of Trinity-College in Cambridge, and Professor of Divinity there. - Arrowsmith, John, 1602-1659.

ΘΕΆΝΘΡΩΠΟΣ; *OR,* God-Man: BEING AN EXPOSITION Upon the first Eighteen verses of the first chapter of the Gospel according to St JOHN.

Wherein, is most Accurately and Divinely handled, the Divinity and Humanity of Jesus Christ; proving him to be God and Man, Coequall and Coeternall with the Father: To the confutation of several Heresies both Ancient and Modern.

By that Eminently Learned and Reverend Divine, *JOHN ARROWSMITH,* D. D. Late Master of *Trinity-College* in *Cambridge,* and Professor of Divinity there.

The Lord possessed me in the beginning of his way, before the works of old.

I was set up from everlasting, from the beginning, or ever the earth was.
Prov. 8. 22, 23.

Quid est Deus? Men's universi. Quid est Deus? Quod vides, totum, et quod non vides, totum. Sic demum Magnitudo sua illi redditur, quia nihil majus excogitari potest. Si solus est omnia, opus suum & extrà, et intrà tenet,
Seneca.

London, Printed for *Humphrey Moseley,* and *William Wilson,* and are to be sold at the *Prince's Arms* in St *Paul's* Church-yard, and in *Well-yard* near St *Bartholomew's* Hospital. 1660.

TO THE READER.

WHat was said to the highest praise and Commendations, out of the mouth of Truth it self, concerning John the Baptist, *John* 5. 35. may not unfitly be spoken of the Learned Author of this mysterious Treatise, That 〈 in non-Latin alphabet 〉 , *He was a burning and a shining Light;* who by his indefatigable and unwearied study in the sublime mysteries of the Gospel, did spend and waste himself to the socket and utmost end of his last breath, to explicate the darkest places of the sacred Scriptures; that he might give light to others in the knowledge of our Lord and Savior Jesus Christ. And though this Piece be a Posthumus, yet it speaketh the living praise of its departed Author. And cannot but discover its self to be the product of so holy and learned a Divine as the Author was. The matter it self declareth the excellency of his worth, and the largeness of his capacity in the right apprehending and dividing of the word of truth, to the confuting of heresies and damnable errors. It may well be said of him, as of *Athanasius* of old; *Maluit sedem, quàm fidei syllabam mutare,* He had (while he was) rather have lost whatsoever profits and preferments were cast upon him, than to have altered or

forsaken the least syllable or Iota of his Christian-faith: who after he had fought a good fight, kept the faith, and finished his course with joy, is accepted into glory. Our loss, and the Churches deprivation of him, became his gain, his advantage. *For the Prophets do not live forever.* Zach. 1. 5. which may give us just occasion to wish *Jeremiah's* wish, *Oh that our heads were full of water, and our eyes fountains of tears, that we might weep day and night for the Prophets that are taken away from us.* And, amongst them, for this *Prophet* of whom I may say the Poets words, 〈in non-Latin alphabet〉. That he was one of a Thousand. With what diligence, and with what study and pains, with what good conscience, with what integrity and uprightness he did carry himself in the constant course of his life, those that were most intimate with him cannot but testify. All that knew anything of him, knew the truth of all. His manner of Preaching did show indefatigable great pains and labor, being one of the most hard courses that could be undergone, which was by way of Paraphrase, and Explication of the most mysterious and obscure Texts of the Sacred Scriptures. Great dexterity, good judgment, and profound and admirable learning were everywhere manifested in his Ministry. He was noted in the University for one of prime wit, and sharp conceit, plain in the delivery of the word, yet so, that any one might discern there was both judgment, much learning, and wisdom mixed therewith. He had a soul that aspired after much more, than so weak, and sickly a body was able to undergo. He put forth his strength beyond his strength to do good. Even as a Taper, that doth wast itself to give light to others; so did he exhaust himself, & strengh and vital parts to give light to all. Nothing made him, for some time before his death, to give off his Ministry, but weakness, & disability of body. So that he must have this testimony, that he did service to God, and his Church, as long as God would have him to do service to him on earth. And many have cause to weep, though not for him, who is now translated to glory, yet for themselves in the loss of so faithful and careful a dispencer of the word of God. I dare say no more, lest, while I endeavor to declare his worth, and dignity, I should do him wrong. Had he lived to have supervised this work, no question but it would have passed his hand with more politenesse, and authority. I now desire thee, not only to read, but thoroughly to weigh, and consider the worth and excellency of the heavenly matter contained therein; That that God, that causeth light to shine out of darkness, may cause the light of the knowledge of the glory of God in the face of Jesus Christ to shine in all our hearts more & more to the perfect day: Which at the Throne of grace shall be continually prayed for, by him that is,

Thine in the Lord, T. A.

ΘΕΆΝΘΡΩΠΟΣ. *OR*, GOD made MAN.

JOHN 1. ver. 1.

In the beginning was the Word, and the Word was with God, and the Word was God.

ANcient Records tell us, That before the first Writing of this Book, The Churches of God set upon the Work of Fasting, and Prayer, by the Appointment of St. *John;* That so they might seek Divine assistance. How much more need have I, at this time, to beg your Prayers before

I begin (and all the while I shall continue) to expound this Glorious Gospel. It is therefore my hearty and humble request to you all, that your Prayers may neither be denied, nor sparingly put up for me; That, as *Augustine* prayed for himself in reference to the whole Scriptures; *Domine, sint Castae deliciae meae, Scripturae Sanctae. Lord let thy holy Scriptures be my chaste delight. Nec fallar in iis, nec fallam alios ex iis. Let me neither be deceived in them, nor let me deceive others out of them.* So, that you would pray on my behalf; That I may neither myself be deceived in the mis-understanding of the sublime places of this Book, not mis-guide you by giving you either false, or impertinent Interpretations of them. What progress I shall make herein, God only knoweth. But in the Confidence of His assistance, not in mine own strength, (which I acknowledge to be far below many others) I shall enter upon this first Chapter, after I have premised, by way of preface, something concerning

- The *Title*
    - of this sublime book.
- The *Writer*
- The *Occasion*
- The *Scope*

And likewise, something concerning the Difference, between it and the other Three Gospel's.

First for the *Title.* It is a *Gospel. The Gospel according to* St. *John.* 〈 in non-Latin alphabet 〉 . The word signifieth *Glad-tidings,* good news. No tidings in the world so good as those that impart Salvation by Christ. And that Message was never so clearly delivered as under the New Testament; though under the Old it was, but more obscurely. Therefore though there were Gospel in the Old Testament, yet ye do not find it called 〈 in non-Latin alphabet 〉 , but 〈 in non-Latin alphabet 〉 , the *Promises.* But, in the New Testament, this message goeth under a new name of 〈 in non-Latin alphabet 〉 , namely the *Gospel, Rom.* 1. 1. *Paul a servant of Jesus Christ, called to be an Apostle, separate to the Gospel of God.* The four first Books of the New Testament, because they do most lively hold forth to you the History of Christ's Incarnation, and Conversation, and Passion, and Resurrection, and Ascension, and his Sermons, and Miracles; Therefore they are called peculiarly by this name of *Gospel.* All the other Books they do but enlarge, and apply, and illustrate these four *Evangelists.* Even as all the Prophets under the Old Testament, were but as so many Commentators upon *Moses.* Now, if it be lawful to compare Scripture with Scripture, for some kind of difference there is. As in pieces of Gold, though all be pure Gold, yet some have a clearer stamp then others: So all divine truths in Scripture, are divine truths; yet there is a clearer truth in some places, then in others. Therefore you may call this of *John, The Gospel of Gospel's;* as *Solomon's* Song was called, the *Song of Songs.* If it be lawful to compare Scripture, with Scripture. He that brings glad Tydings, we say, He may knock at any man's door; Here are glad Tydings indeed! The Gospel, what is that? Certainly, glorious things are spoken of Thee, Oh Thou Gospel of God, as he said of the City of God. *Glorious things, &c.* It is called *the Glorious Gospel of the Blessed God.*

Such a phrase you have, 1 *Tim.* 1. 11. *according to the Glorious Gospel of the Blessed God, which is committed to my trust.* It is called, else where, The Gospel of the Kingdom. There is no coming to Heaven, but by the Gospel, *Math.* 4. 23. *Preaching the Gospel of the Kingdom.* It is called the Gospel of Peace, *Rom.* 10. 16. *How beautiful are the feet of them that Preach the Gospel of peace, and bring glad Tydings of good things?* It is called the Gospel of the Grace of God, *Acts* 20. 24. *That I might finish my Course with joy, and the Ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God.* Would you then have Glory, or Peace, or Grace, or Kingdom, listen then to the Gospel. So much for the Title.

Secondly, for the Writer of this Book, The Penman of it; It is *John.* The Gospel according to *John. Matthew,* [2] *Mark, Luke,* and *John,* these four drew the Chariot in which Christ rid all the World over. And amongst them four, *John* hath a kind of preeminency. The Ancients are wont to compare these four, to those four beasts in *Ezekiel,* who had the faces of a Man, of an Ox, of a Lyon, and of an Eagle: and they make *John* the Eagle, because he soareth aloft more than all the rest in the Contemplation of Christ's Divinity. The Eagle maketh his Nest on high, as it is in *Job.* The Eagle can do that, which the other fouls of the air are not able to do. It can look upon the Sun in its highest beauty. Behold the Eagle of the Gospel looking upon Christ in his Divine nature, and expressing that more then all the other *Evangelists.* They that are given to Divine speculation, know the flight of this Eagle. You that would be heavenly-minded, listen to what *John* telleth you. *Johnwhom the Lord loveth.* That is his Title. *There was leaning on Jesus Bosom one of his Disciples, whom Jesus loved.* The likelier man to reveal secrets; who was in the Bosom of Christ. We are wont to communicate our secrets to our friends, to those whom we love most. You may expect to hear of Christ's secrets from the Disciple *whom Jesus loved.* And therefore, saith *Augustine, John* drew out of the bosom of Christ, the very Heart of Christ, what he was about to make known to the World. The King sendeth a messenger to you, and by his Favorite; you expect to know the whole mind of the Prince, because his Favorite is the messenger. Here is the Disciple whom Christ loved. And not only so, but *John* the Son of Thunder, that is a true Title of his, which only he and his brethren shared in, *Mark* 3. 17. *James* the son of *Zebedee,* and *John* the brother of *James.* He nameth them *Boanerges,* which is, the sons of Thunder, to rouse men from security. Here is Thunder in the Gospel. So many Words, so many Thunder-Claps. *John* was now to deal with desperate Heretics, That denied the Divinity of Christ; and here is Thunder for them, enough to affright them all. *Junius* was not able to stand before the force of this Thunder-clap. He himself telleth us, That in his youth he was given to Atheism, and drowned in Cursed principles; and the first thing that brought him to the Knowledge of a God, was the beginning of this Chapter of *John;* He cast his eyes upon these words, and professed, that he was not himself of a long time after; he s•w so much Majesty therein beyond all human Rhetoric, that he was not himself of a long time after. This, *Junius* (that Translated the Bible) speaketh of himself. There is a mistake amongst people, as if there were no powerful preaching, but that which is Clamorous preaching. As if the goodness of a man's Sermon were to be made out of the goodness of his Longues, and not out of the matter; by the goodness of the delivery, and not by the sublimity of the Doctrine. Here is *John,* the meekest of the Disciples, the most beloved Disciple of them all, a Man of a meek spirit, as we read in

his Story, yet this *John* hath something of Thunder in him. How? By the effect of his Doctrine, not by the height of his voice. As it is said of *Pericles,* a great and famous Orator in *Athens;* He Thundered, and ratled in his speech. And so *John* in his Doctrine; the son of Thunder in that respect.

Thirdly, you must Consider the *occasion of* John's *writing this Gospel.* When the Pastor was absent, the Wolves broke in upon the Flock. When *John* was banished into *Patmos* by *Domitian, Ebion* and *Cerinthus,* and other Heriticks there were, that denied the Divinity of the Lord Jesus Christ, and this occasioned *John,* as they say, to write this Gospel, wherein he asserteth the Godhead of *Christ;* And so, by the way, occasionally ye see what use even Heriticks are made of to the Church of God. We had lost this Gospel, if *Ebion* and *Cerinthus* had not broached their heresies. God suffereth desperate opinions to be vented for the purging of his own Truth. The Truth of God is compared to Silver. *The words of the Lord are pure, yea, as Silver tried in a furnace of Earth, purified seven times.* Every corrupt opinion that cometh to be vented against any Truth of God, that is a new furnace; and the truth being cast into that furnace, it cometh out the purer for it. *Purified seven times.* As it is with Passengers of quality and note, were it not for some evil inveterate Currs in the street, they might pass, and never be observed; the very barking of the Dogs maketh them to be noted. So these evil inveterate Corrupt Heretics, by their barking, have occasioned the taking notice of that truth of the Divinity of Christ. Had not they barked, *John* had not Written. This was the occasion. And this should encourage you to attention; because the same Heretics are with us now: we have our own *Ebions,* and *Cerinthusses* to this day, that deny the Divinity of Christ, and say, He had no being till he took it from the Virgin *Mary.*

Fourthly, we come to the *Scope* of this Book, which is to hold out the Divine nature of Christ, as the object of our Faith, to set forth Christ as the Son of God, that we believe in Him, so, as to have Salvation by Him. And This St. *John* telleth you, to have been his aim, *Joh.* 20. 31. *These are written, that you might believe, that Jesus is the Christ, the Son of God, and that believing you might have Life through Him.* He desires to set forth Christ to us as our Redeemer, and therefore laboreth so much, both in the beginning of his Gospel, and throughout, to hold forth the Godhead, and Divine nature of Christ, That so it might appear that he is a sufficient *Redeemer.* If He had not been God, He could not have gone through with the purchase. As the Eagle trieth her young ones, by holding them against the beams of the Sun; and, if they be able to look upon them with a steadfast eye, she owneth such: So *John* bringeth his Readers to the Sun of the Divinity of Christ, and such as will not acknowledge that, are bastard-Christians, and not Saints.

Fifthly, One thing yet remaineth, by way of preface; [5] which is the difference between this and the other Gospel's: which lieth especially in two things.

First, whereas the three former *Evangelists,* insist especially upon things done by Christ, after *John* was cast into Prison; [1] and so principally relate the acts of Christ, in the last year of his Ministry: St. *John* taketh in here the acts of his two former years: what Christ did, and what Christ said, before *John* was cast into Prison: which the other touch but sparingly upon.

Secondly, whereas the other *Evangelists* insist mainly upon what Christ did; *Saint John* relateth especially what Christ said. They are much more large in recording his Miracles, *John* in recording his Sermons, and Prayers, as Chap. 15. Some Miracles indeed he relateth to us, but they are such, as wake may either for his Discourse with the Disciples, or for his disputation with his Adversaries. So still he seemed more to take notice of what Christ said, then what he did.

I now prepare you to be attentive: for I begin to close with the first Chapter, and with these first words of the Chapter, which are of so great importance, That, as I told you before, they had a most extraordinary force upon *Junius* his spirit; and besides, upon one *Numenius,* a Heathen Philosopher. That falling upon this Gospel, cried out in a kind of indignation, This *Barbarian,* saith he; *(for so the Greeks call the Jews)* hath concluded more in a few lines, than our great Philosophers have in all their Books; He was so taken with the mystery of these words! For they are words which the most quick-sighted Christian can be hardly able to see through. And throughout, I shall endeavor to make it as plain, as God shall enable me. Only ye must not take it amiss, if some things shall be left obscure. *Augustine* saith, *I will not defraud those that are able to understand, for fear of being irksome, to them, that are not able.* Do but think yourselves at a feast. When many guests are invited to a feast, They are of several Constitutions, and like several dishes. But now, Shall a man that seeth such a dish before him, to which he hath no stomach, presently rise from the Table? No, he will perhaps think with himself, Other men may like this dish: So it should be taken here. Suppose something be too hard for thee, it may perhaps be clear to another. *Paul* is a debtor to the wise, and to the unwise; therefore let none arise and go away, but let every man expect his portion. Do you hope, that whatsoever difficult passages there are in the Scriptures, yet there will be some full of Light and Comfort. To close then, with the first verse.

In the beginning was the Word, and the Word was with God, and the Word was God.

YE have here the *Subject,* and the *Predicate,* which are laid down in three Propositions. The subject in every proposition is the same, the *Word.* And there are in these three propositions, three things predicated of this Word.

First, an eternal *existency,* and that in the first Proposition. [1] *The Word was in the beginning.*

Secondly, a Personal *Co-exsistency* of Christ with the Father. [2] *The Word was with God,* namely, as a distinct person from God. That is the second Proposition.

Thirdly, a *divine Essence.* The *Word was God:* a distinct [3] Person, indeed, therefore said to be with God; but of the same Nature, therefore said to be God. Mysteries have more need of Adoration than Locution.

The first thing we are to understand, is, a discourse of the Subject of these three Propositions. The *Word.* And for the clearing of that, three *Queries* we shall resolve.

First, what Person is here meant by the Word? [Quarie: 1]

I answer clearly, *The second Person in the Trinity.* Of [Respon.] whom; ye shall find him called not only by St. *John,* but by St. *Luke,* and *Paul* too. Jesus Christ is called by St. *John,* The *Word,* 1 John 5. 7. *There are three that bear record in Heaven,* The *Father,* the *WORD,* & the *Holy Ghost.* Here the *Word* cometh in, in the second place, between the *Father,* and the *Holy Ghost,* to denote the *second Person,* Revel. 19. 13. *He was clothed in a vesture dipt in Blood, and His Name is called the Word of God.* Neither is *John* the only man that calleth Him so, though, by the way, St. *John* himself, above all the Apostles, got the name of 〈in non-Latin alphabet〉, *John the Divine.* (A word too much scorned now a days) 〈in non-Latin alphabet〉, why? because he did set forth 〈in non-Latin alphabet〉. He is called *Divine,* because he held forth the Divinity of the *Word,* namely of *Christ.* Others did it as well as He. But not so much. Ye shall find *Luke* calling Christ the *Word* in that place, though not often, yet worthy your noting, *Luke* 1. 2. *Even as they delivered them unto us, which from the beginning were eye witnesses, and Ministers of the Word.* What is that? not Preachers of the Gospel, but 〈in non-Latin alphabet〉 *followers of Jesus Christ.* St. *Luke* had that relation from the Apostles themselves, who were eye-witnesses of Christ; and from the Seventy Disciples, who were likewise servants of the *Word.* And, in all reason, this must be the sense, that, by *Word* here, *Luke* should mean the Lord Jesus Christ, because it suiteth so well, with what the other Apostles said. As *John* begins his Epistle. He telleth them, he would speak to them, of whom they had heard and seen, of the *Word* of Life, 1 *John* 1. 1. *That which was from the beginning, which we have heard, and seen with our eyes, and have looked upon, and have handled, of the Word of Life.* So *Luke* telleth them, he spake what he received from the Ministers of the *Word.* Which suiteth with that place, 2 *Pet.* 1. 16. *We have not followed cunningly devised fables, when we made known to you the power and coming of Jesus Christ, but we were eye-witnesses of his Majesty.*

But if this be not the meaning, then consider, How much wanting doth *Luke* seem to be to his Readers. He intendeth to write of Jesus Christ, and to make a Preface of Christ, and fully mentioneth him whom he intendeth to write upon. Ye shall find *Paul* calling Christ the *Word,* in that fare-well-speech of his to the Church of *Ephesus,* which is recommended, Act. 20. 32. *Now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* I know, this place is commonly interpreted of the Gospel; and, that the Gospel is called the *Word* of Grace, in another place of the Acts of the Apostles: but yet, they question, whether that be the meaning here or no; and that upon this ground, because that *Word* is here meant, to which the Saints are commended. Now, the Gospel is commended to the Saints, but the Saints are not commended to the Gospel. But, some other Word is here meant, that is, *Christ:* I commend you to God, namely, to God the Father; and to the *Word,* namely, to Christ. Indeed, for the Gospel to be commended to the Saints, is an usual thing; 2 Tim. 1. 13, 14. *Hold fastthe form of sound words, which thou hast heard of me, in faith and love, which is in Jesus Christ. That good thing which was committed to thee, keep by the holy Ghost, which dwelleth in us.* And so, in the second Chapter of that Epistle, verse. 2. *The things that thou hast heard of me amongst many witnesses, the same commit thou to faithful men.* Here is the Gospel committed to the Saints. But where do you find the Saints committed to the Gospel? To God, ye find them committed again and again: Act. 4. 26. *Having commended them to the grace of God.* Here are men commended to God.

And so in that sense I take it here. I commend you to God, and to the *Word* of his grace, to Jesus Christ, who is called, *The Word of hisgrace,* here; because it is Christ, that God is reconciled to us by. He is the Author of all that grace, and reconciliation, and favor, which we have with God. So understand the *Word of grace,* as you understand the *Word of life,* that is *Christ,* clearly: *What we have heard and seen, of the Word of life;* that is, Christ, the Author of that. Ye shall find *Paul* calling Christ by the name of the *Word,*in another place, which is commonly otherwise interpreted; Heb. 4. 12. *The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and open to the eyes of him, with whom we have to do.* The *Word,* clearly, here is a Person; I say, a Person: for, the *Word* of God is quick. All things are manifest in *His* sight. All things are naked, and open in the eyes of *Him. He,* and *Him,* and *His;* these imply, that the Apostle speaketh of a Person: not of the Word revealed, but of the *Essentiall vord* of God, which is *Christ.* Not but that something may agree to the revealed Word, because it hath the stamp of Christ upon it; but something cannot be given to it. The Word is a Revealer of the thoughts of the heart, when it is powerfully Preached. But, Who can properly say of the *word,* that every creature is naked and open before *the word of God.* Before Christ, every creature is open. Christ is called, 〈in non-Latin alphabet〉, *the searcher of all hearts,* in a proper sense. Take the end of the thirteen Verse, *All things are naked and open to the eye of him,* the *word* namely, *with whom we have to do.* Our Translation readeth it thus, which the Original doth very well bear, *All things are open to the eye of him, to whom we must give an account.* 〈in non-Latin alphabet〉; not, With whom we have to do; but, To whom we must give an account: 〈in non-Latin alphabet〉 there, signifieth Account, compared to Rom. 14. 12. *So then, everyone of us shall give an account of himself to God,* 〈in non-Latin alphabet〉; the same word that is in *Heb.* 12. To whom must we give account? to the revealed Word? No, but to the *Word,* that is, to Jesus Christ: *We must all stand before the judgment-seat of Christ,* Heb. 12. 13. The very word that is in this place, speaks expressly of Christ, *Seeing then we have a great high Priest that is passed into the heavens for us,* let us do so and so. The *Word* is the same with the High Priest.

The second Quere, then, is this. Why is Christ rather [Quaere. 2]called by this term, *The Word,* than by the name of the Son of God, here in the beginning of this Gospel? why doth not *John* rather say, *The Son of God was in the beginning, and was God, and was with God?* But, *In the beginning was the Word.* Why, for this reason probably, because he would not at first alienate the hearts of his Readers. *John* knew, neither *Jews* nor *Gentiles* would endure the term of the *Son of God;* They could not endure to hear of a sonship in the Deity and Godhead: but, with this term *Word,* applied to the Godhead, they were well acquainted, both *Jews* and *Gentiles.* But *John* had often met with it in the Old Testament in this sense, for the second person in the Trinity. I shall show you a place or two. Psal. 33. 6. *By the Word of the Lord, were the Heavens made; and all the hosts of them by the breath of his Mouth.* Here is *JEHOVAH* the *Lord,* and the *Word* of the *Lord,* for the *Second Person,* and the *Spirit* of his Mouth for the *Third.* The Creation is ascribed to the whole Trinity. So here is *Word.* In the same sense ye shall find Jesus Christ is called the *Word,* 2 Sam. 7. 21. in that speech of *David; For thy Word's sake, and according to thine*

own Heart, hast thou done all these great things. What is that? *For thy Word's sake,* 1 Chron. 17. 19. Compare these two places, *O Lord for thy Servant's sake, and according to thine own Heart, hast Thou done all these things.* Thou hast done them, for thy *Word's* sake, saith *Samuel.* Thou hast done them, for thy *Servants* sake, in the *Chronicles;* And who is that Servant, but Christ? *My servant whom I have Chosen, and in whom I delight, &c.* There is a place in *Haggai,* that calleth Christ the *Word,* Haggai 2. 4, 5. *Yea, now be strong, Oh* Zerobbabel, *saith the Lord; and be strong, Oh* Joshua *son of* Josedeck *the High Priest; and be strong all ye people of the Land-saith the Lord, and work, for I am with you, saith the Lord of Hosts: according to the Word that I Covenanted with you, when ye came out of Egypt, so my Spirit remaineth amongst you; fear ye not.* Here is *JEHOVAH,* and *Word,* and *Spirit: (according to)* ye may see by the Character, is not in the Original, it is in another Letter in our Translation of it. Therefore, thus according to the Original, or more nearly, I am with you saith the Lord of Hosts, with that *Word,* in whom I covenanted with you. *In quo vobiscum pepegi, I am with you together with that Word, in whom I covenanted with you, when ye came out of Egypt.* So that, God promiseth the Church deliverance in the Name of God the *Father,* the *Son,* and the *Holy Ghost.* Well then, the Jews you see were well acquainted with this term of *Word,* applied to the second Person in the *Trinity;* They had it in the beginning, and in the Chaldee Paraphrase, (which is applied to *JEHOVAH)* it is rendered, the *Word* of God. What *JEHOVAH* is said to do, they translate it, The *Word* of God did it; applying the *Word* of God to *Christ.* Yea the very Heathens (whom *John* would likewise take, and therefore baiteth his hook accordingly) the Heathens had a strong notion of the *Word.* They said, There was an *eternal Mind,* from which proceeded 〈in non-Latin alphabet〉 a *Word,* which was the Creator of all things. Ye have it in *Plato, Trismegistus,* and divers of the Philosophers; yea the very Oracle. *Pheuros* the King of *Egypt,* sendeth to the Oracle to know, Who should be the greatest in the World, hoping the Oracle would have named him. But he received this answer, 〈in non-Latin alphabet〉, expressing the whole Trinity clearly and expressly: First *God,* saith the *Oracle,* then the *Word,* and together with them, the *Spirit.* So then this term *Word* being known, and applied to God, both by Jews, and Heathens; and St. *John* knowing that *Ebion,* and *Cerinthus* were better versed in this Philosophy, than in the Scriptures of God; he, to win them, baits his hook with this expression of the *Word:* whereas the expression of the Son of God would have angered them. In this sense, *John* practiseth, what St. *Paul* confesseth, *to become all things to all men.* He setteth forth *Christ* under the term of 〈in non-Latin alphabet〉, the *Word,* which they would better receive.

Whence the third Quaerie doth arise, which is the main; How doth it appear, that Christ is fitly called by this [Quaerie. 3] term, *The Word?*

We must distinguish. There is a twofold Word: There [Response.] is 〈in non-Latin alphabet〉, A word conceived in the mind. I pray you set you selves to understand it. As, when ye read, *The fool hath said in his heart, There is no God.* Here is what the fool thought, He said; that is, within himself. When the mind speaketh to a man's self, that is a *word conceived.*

Secondly, there is 〈in non-Latin alphabet〉, a *word delivered;* that is twofold, either *verbum quod,* or *verbum quo.* The word delivered is either that word, which is one's mind expressed;

that is, the thing which he hath spoken. Then it is said, he keepeth his word, when he hath done the thing uttered. And then, there is the *verbum quo;* that is, that thing by which a man's mind is expressed. Yet, more plainly, take it thus.

There is a three-fold word.

Verbum mentale.	A word conceived.
Verbum reale.	A word uttered.
Verbum orale.	A word uttering.

The word *conceived, verbum mentale,* is the Apprehension [1] that a man hath in himself, which we call a *Notion,* or a *Conception.*

The word *uttered, verbum reale,* is the thing that is spoken. [2] In the Original, see Luk. 1. 37. *With God, nothing can be impossible;* 〈 in non-Latin alphabet 〉 , *with God, no word shall be impossible.* So in the Original. There is nothing that God hath spoken, but it shall come to pass. Ye have a very clear place for that, Matth. 4. 4. *Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.* As I take it, the most proper meaning of that place is. By *every word that proceedeth out of the mouth of God,* we understand, every *creature* which God hath ordained for food. And ye will be of that mind, too if you see Deuter. 8. 3. *He humbled thee, and suffered thee to hunger, and fed thee with Manna, which thou knewest not, nor thy fathers before thee; that he might make thee know, that man doth not live by bread only, but by every word that proceedeth out of the mouth of God.* Whatsoever the word of God maketh food, whatsoever God appointeth to be instrumental, as he did *Manna* here; There is *verbum reale.*

Then, *verbum orale,* the *word uttering,* is the expression by which that thing is delivered. That is the end, why God [3]hath given us speech. If we were to deal only with God, we should need no tongue or speech, because God knoweth the thoughts of our hearts. If we were to deal only with ourselves, we should need no speech; for every man knoweth what himself thinketh. But because we are to deal one with another, therefore God giveth us the use of speech, that there might be a word *uttering* and *declaring* to one another, what one another thinks, Psal. 139. 4. *There is not a word in my tongue, but lo, O Lord, thou knowest it altogether.*

Now, Christ is therefore called the *Word,* because he resembleth all these. He resembleth the *word conceived,* as being the express Image of his Father's Person; even as our conceptions are the image of our minds.

Again. He resembleth the *word uttered,* as being that Thing, which is the very suhstance of all his Father's Revelations and Promises.

And again. He resembleth the *word uttering,,* as being the *Interpreter* of his Father's will, in all Ages. In all these three respects, Christ is called the *word.*

First, in reference to a *word conceived.* Look as the word conceived in the mind, is the image of the mind, or conception, or notion; it representeth our understanding to the full: So, the

Lord Jesus Christ, He is the Image, *the express Image of his Father's Person,* Heb. 1. 3. therefore his Father's *word.* There is no such representation of a man, as his conception. No such representation of God, as Christ, the express image of his Father's Person. Mark that, I pray you. There is a great deal of difference to be put between a *Shadow,* a *Picture,* and a *Statue.* A *Statue,* to which this expression seemeth to refer. *He is the engraven image of his Father's Person.* A *Shadow,* that is a kind of a sleight representation of a body, but not a clear one; and such a representation of God is all the Creatures. We see something of God even in the Grass and Trees, and Beasts of the field. A *Picture,* that representeth him a great deal more lively than a Shadow can; it hath usually a man's feature and complexion, which a Shadow hath not. And there is a kind of *Picture* of God, drawn upon the Souls of Men and Angels.

But there is a further representation than either of these, that is, in a *Statue:* A Character that representeth further than a Picture; a Picture may show but half the face, or half the body, to the middle; but a *Statue,* that represents the whole man, *Cap à pe,* from top to toe. Whereas a Picture; (though you may have one drawn more fully, yet) is, for the most part, so framed, as to represent, though the whole body, yet not in its full proportion; not the limbs so big as in a living man. That also *Statues* have above *Pictures,* they represent not only the shape, but the proportion of every limb: Christ is the Character of his Father's Person. Thus he doth not only hold forth God, but whole God, altogether. Christ is *Omnipotent,* as the Father; and *Omni-present,* as the Father; and *Omniscient,* as the Father. And thus be is fitly called the *Word,* in reference to the *word conceived,* as being the express Image of his Father's Person.

Secondly, In reference to the *word uttering,* to the *verbum orale;* because Christ is the Interpreter of his Father's will. Look, as we express ourselves one to another, by our words; so God, in all Ages; hath expressed himself to the world, by his Son. The great *Interpreter* of His will, in all Ages, hath been Christ. Matth. 11. 27. *All things are delivered to me of my Father,* saith Christ. *And no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.* God; that dwelleth in the light inaccessible, had been forever hidden to the eye of the world, and unknown to them, if the Lord Jesus Christ had not been the *word* to reveal him. Joh. 1. 18. *No man hath seen God at any time, but the only begotten Son in the bosom of the Father; he hath declared him.* All the knowledge we have of God in the world, we may thank Christ for it; *He hath declared him.* We should never know one another's minds, if we had not the use of speech to declare ourselves. Christ is the word, by which God declareth himself to man. He it was, that was the *word* uttering. The first Promise that ever was, that which was made to *Adam* in Paradise, *Theseed of the woman shall break the serpent's head.* He it was that delivered the Law to *Moses,* and that spake by the Prophets, and in them; 1 Pet. 1. 10, 11. *Of which salvation, the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, and what manner of time, the Spirit of Christ, which was in them, did signify, &c.* It was the Spirit of Christ in the Prophets, that signified whatsoever they foretold. And so in the Apostles after them, Christ was the Speaker in them: 2 Cor. 13. 3. *Ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mightyin you.* This *word* in the Text, as it is the Church's Orator to God, so he is God's Orator to the Church. He speaketh to God for the Church, and to that end

he sitteth in Heaven, at the right hand of God, interceding for us. And he speaks from God to the Church, and in all Ages hath made known the will of the Father. And so resembleth *the word uttering.*

Christ is resembled by the *word uttering,* the *verbum orale,* as being the substance of all his Father's Revelations and Promises; the sum of all that God hath uttered, since the beginning of the world, and the Product, Christ himself to be the *summa totalis* of all God's Revelations. What was the thing promised to *Adam* in Paradise? *The seed of the woman.* What to *Abraham?* Christ, who was the seed, *in whom all nations should be blessed.* All the Types of the Ceremonial Law, What was the substance of them? Christ. Indeed, the Ceremonial Law was the Jews Gospel. Every thing pointed to Christ, the *substance* of all those Revelations of God. *To him give all the Prophets witness.* The Prophets and the Law both. It is the speech of *Nathaniel,* Joh. 1. 45. *We have found him, of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth.* The sum of all Divinity is the Scripture, the sum of the Scripture is the Gospel, the sum of the Gospel is *Christ:* He is the *word uttering* in all. What is the world, but God unfolded? What is the Scriptures, but Christ unfolded? As the Prince of *Antwerp,* one of that House; a Prince, and yet a Preacher by Profession: It is said to be his expression, *Scripturae sunt faciae, in quibus involutus est puer Jesus:* All the Scriptures are but swaddling-clothes, in which *Christ,* the Child *Jesus,* is wrapped up.

So he is likewise resembled by the *word uttering,* as being the substance of all his Father's Revelations and Promises. For, *in him* (Christ), *all the promises are Yea and Amen,* 2. Cor. 1. 20. This for Explication of that term, [The *Word,]* which ye have twice in this Verse.

Let us now Apply it, before we come to any of the Predicates.

First, In that Christ is here called the *Word,* in reference [Use 1] to the word conceived, as being the express Image of his Father's Person; as our thoughts are the image of the mind: Let us learn from hence,

First, to be helped here, to understand something of that Eternal Generation, What the Son of God is, who, of himself is inexpressible: *Who can declare his generation?* Isa. 3. This may help us to conceive better of it, than any expression in the world. When we compare Christ with the conception of our own hearts; there is nothing cometh so near the nature of that eternal generation of the Son of God. The understanding that conceiveth a notion, without difficulty, without passion, without agitation and stirring. There is no conception, no procession of anything, so purely *inconcrete,* and *simple,* and *unmixed,* as the proceeding of the thoughts of our Understanding. Such is the generation of the Son from the Father; at least, this, of all things we can take into our imagination, is the fittest to express Him. And indeed, if it were possible for a man to contract all his notions into one; mark it, if it were possible for him to conceive at once, whatsoever he apprehendeth; then that Conceit, that he conceiveth in his understanding, it would be that man's *wisdom,* and that man's truth, because it containeth whatsoever he hath in his heart. Such a *word* is Christ, in reference to his Father: Whatsoever there is in the Father, of wisdom, it is expressed there; whatsoever excellency is in God, it is in the Son. Thence it is, that Christ is so frequently called *Wisdom,*

and set forth by that name, *Prov.* 8. And he is called *Truth, I am the way, and the truth, and the life.* And there would be the whole of a man's wisdom in that notion, which will contain all his apprehension at once. So it is in Christ, which is the wisdom of his Father. That is one thing. It may help us something in conceiving, the unconceivable and inexpressible Generation of the Son from the Father.

Secondly, It may help us to conceive of the *Father,* according to what we read of the *Son;* and to conceive of the *Son,* according to what we read of the *Father;* because the Son is the express Image of the Father's Person. Therefore it is of great use for poor penitent sinners, that, with the Publican, stand afar off, and dare not lift up their eyes to Heaven. For howsoever they conceive some hope in regard of Christ, yet they are afraid, God the Father will never pardon them. They look at Christ, as a Savior all of Bowells. Many poor souls have strange apprehensions of God the Father, as if he were altogether a consuming fire, therefore no pardon to be expected from him. But here is for thy comfort:
Christ, whatsoever he is, is the express Image of the Father's Person; therefore, what thou findest in Christ, thou mayest find in the Father. Was Christ so full and free-hearted, as to be ready to help every poor soul, in the days of his flesh? He is but the Father's Image, and thou mayest find the same disposition in the Father. Thou mayest go to God, as to Christ if he were here in the flesh. On the other side, If any man be a stubborn and presumptuous sinner, that dareth go on to walk in the lust of his eyes, and pride of his heart, and flatter himself with these thoughts, [Lord have mercy upon me, will save him on his death-bed: Howsoever there may be some rigor expected from the Father; why, Christ will have mercy upon him, Christ died for him, and will save him: And he needeth make no question of the love of Christ, of his affection, and readiness to help him, though he walketh in the stubbornness of his wicked heart:] Let such a one know, That God, as he will by no means clear the guilty, so nor will Christ too. Mark that place for this, Exod. 23. 20. *Behold,* (saith God there) *I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.* That Angel was *Christ;* for it is said, that they provoked *Christ* in the Wilderness. Therefore it was *Christ.* Now mark, *Beware of him, and obeyhis voice; provoke him not, for he will not pardon your transgressions.* Why? *for my name is in him.* Christ is just as I am, saith God the Father here, and as severe to sinners as I am: Therefore provoke him not, he will not pardon. *Kiss the Son, lest he be angry.* The *Son* can be angry as well as the *Father.* Though he be the Lamb of God, yet that Lamb will turn Lion against them that disobey him, and refuse to obey the Gospel of Christ. The Lamb will be so angry, as to make *the great ones of the earth to cry, Who shall deliver them from the wrath of the Lamb?* Rev. 6.

Secondly, In that Christ is called the *Word,* in reference [Use 2] to the *word uttering,* because he is the Interpreter of his Father's will, and declareth the Father's mind to the sons of men: Let us learn from hence to bless Christ; for all the knowledge we have of God, and the things of God, it is from him we have it, he is the Word that hath declared it: *The only begotten Son in the bosom of the Father, he hath declared him,* Joh. 1. 18. If men think themselves so much beholding to their Tutors, and School-masters, that discover to them the hidden things of Arts and Sciences; If *Alexander* was so much bound to his Master, his School-master, *Aristotle,* his Instructor; that he made a question, Whether he were more bound to him, for his

teaching of him, than to *Philip* his father for begetting of him: Then, what do we owe to Jesus Christ, the great *Tutor,* to whom we owe all our Learning, *Tutors,* and *Fathers* too? for all Relations meet in him, and all Duty is due to him. And if He be the *word uttering,* let none be ashamed of that work of the Ministry. Some Gentlemen think it scorn to make their sons Ministers; God the Father made his Son a Minister, ye see; and setteth the Lord Jesus Christ, his only Son, to be a revealer of his will to the sons of men. And if so, something else may be learned from it.

Let us all take heed to what we hear. It is Christ that is the *word uttering.* What we find in Scripture, and hear delivered according to the Scripture, it is the word of Christ: *Let the word of Christ dwell in you richly, in all wisdom,* Col. 3. 16. Ye must give me leave to tell you, when men speak Scripture to you, rightly interpreted, and ye refuse to hear; ye do not refuse men, that speak from the Pulpit, but him that speaketh from Heaven, which is Christ himself; according to what we read, Heb. 12. 25. *See that ye refuse not him that speaketh. For if they escaped not, who refused him that spake on earth; much more shall not we escape, if we turn away from him that speaketh from heaven.* Christ speaketh from Heaven in every Sermon, wherein truth is delivered unto you. He saith to the drunkard from Heaven, Become sober; and to the wanton he saith from Heaven, Become chaste; to the unbeliever, Lay hold on Christ. It is said from Heaven, when it is said from the Pulpit. If men will go on in sin in spite of Heaven, God will confound them in spite of the world; they must to Hell in spite of the world: *Though hand join in hand, they shall not go unpunished.* If men will not hear him speak on earth, they must not expect to have him to hear, when they would have Heaven. That is the third thing. Christ is called the *word,* in reference to the *word uttering;* because he is the substance of all his Father's Revelations and Promises.

Let us therefore learn from hence, to grow in the knowledge of what we read, and whatsoever we hear from the word of God, because he is the substance of all. Thus, take any Scripture, gage it, and you will find Christ in the bottom of it: If it be a Precept, it leadeth you to Christ for strength to perform it: If it be a Threat, it leadeth you to Christ for grace to escape it: If it be a Promise, it clearly conveyeth Christ; *In him all the promises are Yea and Amen,* and therefore called, *Pretious promises;* not that they have anymore price in them, of themselves, than any other Truths have; but *precious promises.* That is a precious Box, that hath a rich Jewell in it. Every Promise is precious, that hath Christ in more latitude, than other places of Scripture have. Therefore let us labor to find Christ in everyone. The old World had but one Promise, for a great many years together; from *Adam* to *Abraham,* we read but of one Promise which God made to *Adam* in Paradise; and yet *Adam* a holy man, and *Enoch* a holy man; and yet but one Promise. Now, we that have so many Promises, cannot we find Christ in some of them to rely upon? *Having therefore these promises,dearly Beloved, let us cleanse ourselves.* Let us seek for Christ, and Cleansing, in the Promises. I have done now with the Subject of these three Propositions, The *Word.*

The first thing that is predicated of the Word, is, that [Proposition. 1] which we meet with in the first Proposition, namely, His eternal *Existency, In the beginning was the word.* The other Evangelists, especially *Matthew* and *Luke,* they have spoken fully of the temporal Generation

of Christ. So *Matthew* beginneth, *The book of the generation of Jesus Christ, the son of David, the son of Abraham.* Now *John,* whose aim was to insist upon those things, that concern the Divinity of Christ, he beginneth with his Eternal Generation.

In the Beginning was the Word.

Beginning and *was,* saith *Basil,* these two terms are like two Anchors, which the ship of a man's soul may safely ride at, come what storms will come. None of those Heresies that deny the Divinity of Christ, shall be able to shame that man, that layeth hold upon these, *In the beginning,* and *Was.* There was a *Beginning,* when other things received their Being; I, but Christ was in that *Beginning,* and so before the things had received their Being. Much ado there is amongst Interpreters, to little purpose, to find out several senses of this word *[Beginning].* I will not trouble you with them: That of *Mark* will clearly give you the meaning of it, In the beginning of the Creation of God, Mar. 13. 19. *Such as was not from the beginning of the Creation, which God created.* Here is the thing clear. The beginning of the Creation that God created, is the same that *Moses* meaneth, Gen. 1. 1. *In the beginning God created heaven and earth.* It is something remarkable, that *Moses,* with whom God spake face to face; and *John* the Evangelist, who lay in Christ's bosom, should both of them have one *Exordium; In the beginning,* saith *Moses;* and, *In the beginning,* saith *John.* It is thought, that *John* doth allude to *Moses,* only with this clear difference; *Moses* speaking of the Creation of the World, saith, *Inthe beginning, God made heaven and earth.* He speaks of a World that was made. *John* speaking of a Word that was not made, saith, *In the beginning was the word.* He doth not say, He was made, as if Christ were a creature; but, when all other creatures were made, Christ was. Christ had a Being, when they did but begin to be; therefore he was before them. That which was in the beginning must needs be eternal; Why? Why, because, before the creatures began to be, there was nothing but God.

What was before the Beginning? Let that be the question. [Quest.]

It will lead you into the Abyss of Eternity, what may [Answ.] be before the Creation. Here Faith may enter into the darkness of Eternity, where it may lose itself, and can see nothing, but *God before all,* and *God after all,* and *God in all.* Before the Creation, nothing but God. Christ was before the Creation; when they began to be, he was. Therefore Christ was Eternal, there was no beginning before that Indeed, there was God before the Creation, but God hath no beginning. Though there be *principium ordinis,* there is not *principium temporis;* as, the Father first, and Son secondly, and the holy Ghost the third. Here is *principium ordinis,* Order; but no Time, wherein the Father, Son, or holy Ghost began to be. So, Christ was in the beginning, had a being then. There was no beginning till the Creation, Therefore Christ was from all Eternity.

This may be confirmed with more strength, because the holy Ghost, throughout the Scripture, when he would express Eternity, useth to do it thus; Such a thing *was before the world;* that is, it was *Eternal.* Psal. 90. 1, 2. *Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth or the world, from everlasting to everlasting, thou art God.* How proveth he that? Because he was, before

the Mountains or Earth was made. Christ was before the world, therefore God from everlasting to everlasting. Joh. 17. 5. *Now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* That is, from *Eternity*▪ Take a clear place (for those that clearly apprehend Christ to be meant by Wisdom, as undoubtedly He is) *Prov.* 8. 22. and so forward to the 30 verse; a place, to which our *Evangelist* is thought to have alluded here, and it is fully parallel; where Wisdom saith, *The Lord possessed me in the beginning of his ways:* Just as in the Text, *In the beginning was the word. The Lord possessed me in the beginning of his ways, before his works of old. I was set up from everlasting, from the beginning, or ever the world was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills were brought forth, &c.* Another testimony ye have of Christ's Eternity: it is in the Type of *Melchizedek,* Heb. 7. 2, 3. *King of Righteousness, and King of Salem, which is King of Peace. Without father or mother, or without descent; having neither beginning of days, nor end of life, but made like the Son of God, which abideth a Priest continually.* What cause have we to adore, as *Tertullian* speaketh (not only to admire, but to adore) the fullness of the Scriptures? The very silence of the Scriptures speaks deep Mysteries. The Apostle arguing from the Scriptures the Eternity of Christ, speaketh nothing of *Melchizedek*'s father or mother. *Moses* speaking of the Worthies in Scripture, he is wont to speak of their parentage, when they began, and when they died. But the Apostle, when he speaks of this Priest, saith, He was without father or mother. Another place, of the Eternity of Christ, ye have, *Mich.* 5. 2. where he speaketh both of the temporal and eternal Generation of the Son of God; *Thou Bethlehem Ephrata, though thou be little amongst the thousands of Judah, yet out of thee shall he come forth unto me, that shall be Ruler in Israel:* Out of thee shall he come forth. That is, of his temporal Government. Here he speaketh of his eternal Generation, *Whose goings forth have been from everlasting. In the beginning was the word.* That is, Christ was from everlasting. He had a being, before the greatest began to be. And this may serve briefly, for the Explication of that Proposition.

I now come to the Application, because I intend to be as brief as may be. What ye have heard of Christ's Eternity, of having a being before the creatures were made, will afford you,

- First, matter of Comfort.
- Secondly, matter of Duty.

First, Matter of Comfort from hence: because this lets [Use 1] us see, that our happiness standeth upon an everlasting foundation, upon one who was in the beginning, before any creature began to be: And what shall overthrow that Building, whose foundations are laid in Eternity? Shall the Creatures, which are but of yesterday? What can they do, to undo, what the eternal God hath ordained before the world was? That is the foundation of all, Ephes. 1. 4. *According as he hath chosen us in Christ, before the foundation of the world, that we should be holy, and without blame before him, in love.* Our salvation beareth date before the world was; therefore there is nothing in the world shall prejudice it, much less overthrow it. It resteth upon him who was in the beginning, and who will be after the end; upon him, who is *Alpha* and *Omega;* more ancient than the beginning, and more lasting than the end of the creatures.

Alas, poor creatures! time was, when they were not, but then was He, *In the beginning was the word;* and there will come a time when they shall not be; but no time, wherein it can be said, Christ is not. The Devil is a creature, Shall he be able to undo, what the Eternal hath appointed? He was not when Christ was; and though he shall now live forever to be in torment, yet the time shall come, when he shall not be a Tempter. Then Christ shall be a Savior, be sure. *Hab.* 1. 12. See what a spring of consolation doth arise from this consideration of Christ's Eternity; *Art thou not from everlasting, O Lord my God, my holy One, art thou not from everlasting? we shall not die.* Certainly, we that have an everlasting Savior, shall be freed from everlasting death, *we shall not die.* This is the lot of as many, as lay hold on him by faith. Our eternal Savior loveth to do all things like himself. Lest you should fear either want of love or might, both his love and power are eternal, even as Himself is. He hath everlasting kindness in him, and intendeth to show it unto us, Isa. 54. 8. *In a little wrath I hid my face from thee for a moment,but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.* And his Power is as everlasting as his Love, Isa. 20. 4. *Trust ye in the Lord forever, for in the Lord* JEHOVAH *is everlasting strength.* The consideration of these two, should fill us with everlasting consolation, as *Paul* speaks, 1 Thess. 2. 16. *Everlasting consolation, and good hope through grace.* He that was in the beginning, will be with us to the end; I, and in the end of our days too. It is a great comfort, when a man cometh to die, to think, Whom my Salvation dependeth upon; why, upon an everlasting Redeemer, that dieth not.

There is a time when we must go out from all the creatures, and have no more to do with those things, that are so pleasing to us in the world. There is a time when we must go into Eternity; and there is Christ. The creatures we delighted in, they remain not; I, but the God we go to, He remaineth; *From everlasting to everlasting, thou art God.* Here is a living Comfort for a dying Creature.

Secondly, Here is matter of Duty, as well as matter of [Use 2] Comfort. If Christ were in the beginning, before all the creatures, then let him not come after any of them in our esteems. That is one Lesson we learn from hence. It is expressly said of Christ, Col. 1. 17. *He is hefore all things, and by him all things consist.* He is before all things, in regard of his own being: Let him be before all things, and above all things, in our esteem. He was before all the creatures, O let him not come after them in our hearts. *In the beginning was the word,* when no wealth, no profit, no pleasure, no preferment, such as men now dote upon. Christ is before all these things, Why should he go after them in the esteem of men?

As it was amongst the Heathens, they placed their happiness in the exercise of *virtue;* and yet some of them cried, *Virtus post nummos, quaerenda pecunia primùm.* Let virtue come after wealth. They first labored to get a good estate, and then looked after good qualities and dispositions. So it is with many Christians, who, in their Doctrines and Professions, place their happiness and fellowship with Christ after riches; let Christ come after. Which of us doth not wonder, and cry shame of the Gadarenes, that preferred their swine before Christ, rather let him go out of their coasts, than part with their herds. Certainly, we, in effect, do the same, when we prefer our swinish lusts, before the embracing of, and yielding obedience to, our blessed Savior. We are ready to defy the Jews for crying, *Not him, but Barabbas;* and yet

our actions cry as loud, Not *Him,* but the *world;* not *Him,* but the *flesh.* Rather imitate good *Tremellius,* who was himself a Jew born: and after, when he turned Christian, in reference to what his Country-men, the Jews, had once said, *Not him, but Barabbas;* he made this his Motto, *Non Barabbam, sed Christum;* Not *Barabbas,* but *Christ;* to intimate, his having renounced all, for the Lord Jesus Christ. Let it be thine: Not the *world,* but *Christ;* not the *creature,* but *Christ;* not the *flesh,* but *Christ.* He was before all, and shall be before all in my esteem. *Whom have I in heaven but thee?* Psal. 73. 25. That is one Duty we are to learn from hence.

Secondly, Seeing Christ is Eternal, trust him for Eternal things; expect such from him, that is an everlasting Father, *Isa.* 9. 6. Do you think, an everlasting Father will lay up none but temporal blessings for his children? He that was from the beginning, hath provided something that shall be after the end, for everlasting for you, if ye will seek after him. Remember what the Apostle saith, 2 Cor. 4. ult. *While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.* Oh! look at those eternal things, trust in an eternal Savior, who hath purchased them first, and since provided them for you. He is gone before, to provide heavenly things for you. Grace is a thing, which hath something of eternity in it. The way of holiness, the Scripture calleth it, the everlasting way, Psal. 139. ult. *Lead me in the way everlasting.* Seek to Christ for that. For your everlasting Savior will give you that which hath an influence into eternity; so Grace hath. It is an immortal seed, that begets its glory, and that is everlasting too. Ye have a Promise, Isa. 45. 17. *Israel shall be saved in theLord with an everlasting salvation.* He that was before the world, hath happiness world without end, for all that believe in him. So much for the first Proposition, namely, *In the beginning was the word.*

The second is that, that concerneth the Personal *Coexistency* [Proposition. 2d] *of the Word with the Father;* and it lieth in these words, *The word was with God.*

By the *Word,* we still understand the same Person, *Jesus Christ.* By *God,* in this Proposition, ye are to understand the *Father.* For you must know, this term *[God]* is taken two manner of ways in this Verse. Sometimes the term *[God]* is taken *essentially,* and so it is appliable to all the Persons in the Trinity; as when it is said, *God is a Spirit; God* there is taken, so as to signify the *Nature* of God, and the *Essence* of God, which is common to all the three Persons. And so it is taken in the last clause of this Verse, *The word was God.*

But otherwhile it is taken *Personally,* and so it signifieth not the whole *Essence,* but someone Person in the Trinity: As when it is said, *God was in Christ, reconciling the world to himself.* The *Father* in the *Son.* When it is said, Joh. 3. 16. *God so loved the world, that he gave his only begotten Son.* Here is God loving the world, and giving Christ. So in the second Proposition, *The word was with God;* that is, with *God* the first Person. This implieth at once, a *Nearnesse,* and a *Distinction.* A *Nearnesse* to God, *The word was God;* and yet a *Distinction* from him, for it was but *with him.* Now, that which is with another, doth imply a person distinct. We do not say, a man is with himself, but *Peter* is with *Paul,* or *Paul* with *Peter.* So here, *The word was with God.* Take two or three places to help you to understand this. Joh. 1. 18. *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, &c.* Here is the Son in the bosom of the Father, that is, the *Word* with God. Here is a *nearness,* and yet a

Personalldistinction. Nearnesse, for it is in the bosom; and yet a *Personal distinction,* it is the Son in the Father's bosom. One more clear, that is fully parallel with the Text; that is, 1 Joh. 1. 2. *The life was manifested, and we have seen it, and bear witness, and show to you that eternal life whichwas with the Father. Eternal life* is a Person here. By Eternal life ye must understand the very self-same Person, who is called *the word of life,* in the first verse. *Eternal life* is something that was seen, and born witness to, namely, the *Lord Jesus Christ,* of whom, saith he, verse. 1. *they have seen him, and looked upon him, and have handled the word of life.* So that it is no new thing for *John* to call Christ, the *Eternal life.* He saith, *This is the true God, and eternal life.* What doth he say of this *Eternal life?* Why, that *we have seen it, and bear witness:* That is, of that *Eternal life* which is with the *Father.* Take another, which is parallel to the Text, Prov. 8. 29, 30. where, by Wisdom is understood Christ, which saith of itself, *Then I was by him as one brought up with him, and was daily his delight▪ Rejoicing always before him, rejoicing in the habitable part of his earth, and my delights were with the sons of men.* Where Christ is spoken of, as a son, in the presence of the Father. He is said to be with him, as here in the Text. Take notice of two Praepositions, there used, in reference to Christ; *In,* and *With;* 〈 in non-Latin alphabet 〉 , and 〈 in non-Latin alphabet 〉 . It is said, Joh. 14. 10. *Believest thou not?* (saith Christ to *Philip) He that hath seen me hath seen the Father.* And then he saith, *I am in the Father, and he in me.* Here Christ is said to be *in* the Father, and, in my Text, *with* the Father; with this difference, *[in]* that noteth *Unity; [with]* that importeth *Distinction: [in]* that falls upon the *Essence, [with]* that falleth upon the *Person.* So as, in plain terms, Christ is *in* the Father, in regard of the Unity of the Essence, which is the same with that of the Father. Christ is *with* the Father, in regard of the Distinction of his Person. So as between the Son and the Father, there is *alius* & *alius,* but not *aliud* & *aliud,* as Divines say: That is, The Son is another Person from the Father, but not another thing from the Father. The Father and the Son are *Unum,* but not *Unus;* the Father and the Son are one Thing, but not one Person. Ye may truly say, The Son is *with the Father,* as my Text hath it; but ye cannot say, The Son *is the Father,* because there is distinction of Persons, and yet a personal Co-existency, *The word was with God.* So ye have the meaning of that Proposition.

Let us now make Use of it.

First, Take notice, here, of the distinction of Persons in [Use 1] the Godhead, a distinction without their Divinity. Here is the Son, *the word with God,* and the *Son with the Father,* not divided from him. And yet one Person with another, and so distinct one from another. *With him,* not without distinction; and *in him,* without division. As in the night-time, if a man set up three Candles in a room, all these concur to the lightning of the room; yet there is but one light: So, but one Essence in the Divinity. Yet here are three Candles that give that Light, but no man can say, that this light is peculiar to the First Candle, and this to the Second, for all shine together; and yet the light of the second Candle is with the first, but the light is all one. But O the depth! It is no wading here, farther than a man hath footing out of Scripture, for fear of being past our standing, and be drowned. The *Word* of God is *with God,* and one Person with another; but, the manner How, as *Basil* said, when he met with some knots of difficulty in this Mystery, I believe, saith he, I do not busy myself in searching over far; what

we cannot make out in plain reason, we must make out in believing, where we have the Scripture for our bottom; only take notice of such a thing. Certainly, there is a distinction of Persons in the Trinity. Here, is One with Another. *The word was with God.*

Secondly, Learn from hence to worship God, according [Use 2] to a distinction of Persons. Learn we to worship, and look at Christ, as a Person distinct from the Father, and the holy Ghost; or else we worship not Christ, but our own fancies. If we conceive him not as he is, as he is distinct. This is the great difference, between the Christian and the Turkish Religion, I might say, the Jewish too; for, the Turks and Jews agree, in that they hold one God, but deny a distinction of Persons in the Godhead. We Christians, according to Scripture, acknowledge that too; *There are three that bear record in heaven, the Father, the Word, and the Spirit and these three are one.* And some kind of necessity appeareth, in a way of reason, which we may take notice of, for the strengthening of our faith in this great Mystery, that there should be a distinction of Persons. God the Father was the Person offended. Reconciliation was to be made. None but God hath enough in him to satisfy God. Therefore it was requisite there should be a Person, to satisfy the Person offended. That, the second Person, the Lord Jesus undertakes, and goeth through with it. But how shall this be made known? Poor man is as far off as ever he was, if he be left here; he hath no power in his own nature to reach this. Therefore there is a Third Person, the holy Ghost, who discovereth this, and applieth it. So that the Salvation of Man, is by the concurrence of the whole Trinity.

But I must here again take off myself, with, *O the depth!* as *Bernard* did, *Hoc magnum est Mysterium,* This is a great Mystery, a Mystery rather to be adored, than searched into. Well, saith he: *Quomodo esset Pluralitas in Unitate, & unitas in Pluralitate;* How there should be a Plurality in Unity, and how a Unity in Plurality; three Persons, and yet but one Essence; *Scrutari temeritas est,* It is rashness to search too far into it. *Credere pietas,* it is piety to believe it. *Cognos•ere vita aeterna,* It is life eternal to know it. We can never have a full comprehension of it, till we come to enjoy it.

Thirdly, This may serve to Answer that Question, which some make, *What was God a doing before he made the* [Use 3] *world?* [Object.]

It might suffice to Answer them, as *Augustine* did in [Answ.] the same case, with a short Answer, *He was a making Hell for such as put these Questions.* But there is a fairer Answer in the Text, which telleth you, That the *Word* that was in the beginning, before the Creatures were made, that *Word was with God.* God was delighting himself in his *Word.* God and his *Word* were a contriving the Redemption of Mankind, and had thoughts of peace towards the Elect from all Eternity. That place, *Prov.* 8. speaketh something to it, *When he appointed the foundations of the world,* verse. 30, 31. *then I was by him, as one brought up with him;* or, as a Nourisher, in Intention or decreeing of the Creatures, that were to be made; or out of the Church, that was to be gathered out of the world. *I was daily his delight, rejoycingalwaies before him.* This God was a doing before the world was made, he was delighting in his Son; this Text saith so, clearly. So saith *Peter,* 1 Pet. 2. 19, 20. *The precious blood of Christ, as of a Lamb without blemish, and without spot; who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you.* Before the foundations of the world, what was God a doing? Plotting

(as I may speak with reverence) the work of man's Redemption; projecting my Redemption and thine. Before we were, he had thoughts of peace and mercy towards us. Therefore we may trust him as long as we live. When we think little of him, he thinks much of us.

The fourth Use we may make of this, is this; It should [Use 4] teach us, and I pray God we may all learn, infinitely to prize the love of Christ; I say, to prize and adore the love of Christ; Who, though he were from all Eternity, the *Word with God,* yet was pleased, in the fullness of time, to become *Emmanuel, God with us.* What an act of respect and love was it in *Moses,* to his Country-men the Jews, poor Hebrews, in sore bondage; and he in *Pharaoh*'s Court, brought up in all the learning of the Egyptians, adopted by the King's daughter, full of honor (some say, *Lord Treasurer* of *Egypt;* and they build their conjecture upon that, because it is said, *He forsook the treasures of Egypt):* It was a great thing for him to leave the Court, and sort himself with poor Laborers at Brick-kilns; yet, that he did. Here is an act of great condescension in *Moses,* of much respect to his Country, and love to the poor Hebrews. But what is this of *Moses* to that of Christ, who was with God in the Court of Heaven, taken up with the mutual delights, which the blessed Trinity had in each other? To leave this, all this, for a time, and to come to be Man with us! To leave his Mansion, which was Heaven, and to pitch his Tent upon Earth, as the word signifieth, Joh. 1. 17. *He dwelt amongst us,* 〈 in non-Latin alphabet 〉 ; that is, as in a Tent or Tabernacle. Do but consider the difference of these two states; that which Christ left, and that which Christ took: The former was a state of incomprehensible glory, *In the beginning was the Word, and the Word was with God.* What was the state of the Word? See, Joh. 17. 5. *Now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* I had with thee glory before the world was. Here is the *Word with God,* in the state of glory. From this state of glory he is pleased to descend: To what? To take *shame.* It is emphatically said, for that is one half of Christ's sufferings, *Shame is.* Heb. 12. 2. *Looking to Jesus, the Author and Finisher of our faith; who, for the joy that was set before him, endured the cross, and despised [the shame]. He came tobe buffeted, and spit upon, and reviled, and called a friend of publicans and sinners, a wine-bibber; yea, the prince of devils. They called Christ Beelzebub.* Before he came into the world, he was in a state of Joy, as well as of Glory. The Text saith, *He was with God;* and wheresoever God is, there is joy; as the *Psalmist* saith, *In thy presence is fullness of joy, and at thy right hand are pleasures for evermore.* What is that Christ took instead of joy? He came to sorrow; sorrow, and deadly sorrow, surrounded his soul on every side. From that eternal joy, he is pleased to descend to those intolerable sorrows, to be *a man of sorrows, acquainted with grief.* Blessed Savior! may we well say, What a change hast thou made, for thy love to us? of being with God, to be with Man; from the Father's Bosom, to the Virgin's Womb; from Heaven, to Earth; from Glory, (as ye have heard) to Shame; and from Joy, to Grief: And all this, for our sakes. *Ye know the grace of our Lord JesusChrist,* (saith the Apostle) *who though he were rich, yet for your sakes he became poor, that ye, through his poverty, might become rich.* How should this fir'e and inflame our hearts with love to Christ! He, who was the delight of his Father from all Eternity, had his delight with the sons of men; How should the sons of men have their delight in him? Hath Christ left Heaven for me, and shall not I leave the world for Christ? Hath he thus emptied himself for me, of his Joy and Glory, for a time; and shall not I deny myself for him, in my pleasures, and profits, and ease?

What a poor sorry joy is that, which the world affordeth us, to that which Christ hath first given us? Let us love him, who loved us so, as that he was pleased to become *Emmanuel,* God with us. So, *The Word was with God.*

This is that which concerneth the Personal Co-existency of Christ, with God the Father.

In the Beginning was the Word, and the Word was with God, and the Word was God.

There is hardly any place of Scripture more abused, in a way of superstition, than the beginning of this Gospel. It was a common thing in times of Popery (and I would to God it were abolished wholly at this day) to write these words in certain Characters, and to tie the paper or parchment about people's necks, as a Charm against *Agues;* or as a Spell, to prevent some other mischief. We shall, I hope, make better use of them, by how much this Scripture hath been wronged by others. These words are a Charm indeed, but it is against Heretical Opinions, and carnal discouragements. The Deniers of Christ's Divinity, never had such a Charm as this is, *Joh.* 11. We have made some of them to that end, and hope to make more, as we do proceed.

The Fifth Use from hence, is, that this very Proposition, [Use 5] that *the Word was with God,* holdeth forth Comfort to us: For he that was with God in the beginning, is with him still, and will be with him for everlasting; *with God* then, and *with God* now, and *with God* to all eternity: And that under the notion of our *Advocate,* 1 Joh. 2. 1, 2. *If any mansin, we have an Advocate with the Father* (So the phrase is here, With the Father) *Jesus Christ the righteous; and he is the propitiation for our sins.* He is there as an Advocate to plead a cause: And what cause? His own as well as ours. We know, when a Counselor is employed in a Cause, that concerneth himself as well as his Client, he is wont to be exceeding active in that business, more than in other; he will neglect no opportunity in such a Cause. So, Christ is such an Advocate, as to be a Propitiation for our sins. And Christ should lose the price of his own Blood, if our Cause should miscarry before God the Father, with him, where he appeareth for us; Heb. 9. 24. *Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, to appear in the presence of God for us.* Observe that, *[With God]* and, *[For us].* He appeareth there as an Advocate appeareth for his Client; when such a Cause is called upon, he pleadeth that Cause as an Advocate. So, Christ appeareth for us as our *Proctor;* He is *God with us,* and *for us;* and *therefore able to save to the uttermost all that come to God by him; because he liveth to make intercession for them,* Heb. 7. 25. Never fear, that anything shall be wanting to thy salvation, Christ will be sure to perfect it. He will save to the uttermost, because he liveth forever. Well may Satan's accusations trouble us on Earth, they shall never trouble us in Heaven, for Christ appeareth there for us. He is ever with the Father.

I pass now to the third Clause of this first Verse, which concerneth the Divine Essence of Christ.

The Word was God.

So with God a distinct Person from the Father, as to be God, of the same Essence with the Father. The word, *[God]* is taken *essentially* for the Father, the First-Person in the Trinity. This

is a point of high concernment, that *Christ is God;* so high, as whosoever buildeth not upon this, buildeth upon the sands. This is the Rock of our salvation, *The Word was God.* But there will be frequent occasion in this Gospel of meeting with it, and therefore I shall speak now but briefly of it. Take a few clear places, such as our enemies know not how to evade; that in Rom. 9. 5. *Of whom, as concerning the flesh, Christ came, who is over all, God blessed for evermore.* Christ is here himself called, *God blessed forever.* So, Tit. 2. 13. *Looking for that blessed hope, and the glorious appearance of the great God, and our Savior Jesus Christ.* Who is it that shall appear at the last Day in the Clouds, but Christ, who is called the great God, and our Savior? *God blessed forever,* saith *Paul* to the Romans; *The great God,* saith *Paul* to *Titus.* And lest any Heretic should hope to shift it off (as they are as full of shifts, as the Serpent is of turnings and windings) and should say, Why, Angels are called gods, and Magistrates are called gods. To stop their mouths, St. *John* telleth you, *He is the true God;* I, and God properly so called, The true God.

You know what they use to object against this, as if the [Object.] Father were only called the true God. And the place seemeth to have some color in it, Joh. 17. 13. *This is life eternal, that they know thee, the only true God, and Jesus Christ whom thou hast sent.* Jesus Christ seemeth to be made a different Person from the true God.

I answer, There is no necessity of limiting this phrase, [Answ.] *[The only true God]* to the Person of the Father, the First Person in the Trinity. It is true indeed, that the word *Thee* in the third Verse, referreth to the word *Father,* in the first Verse, *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, glorify thy Son,* &c. And, *this is eternal life, that we know thee the only true God.* Ye must know, the word *Father* is taken two manner of ways in Scripture: First, Sometimes it is taken for the First-Person in the Trinity. And *Father* is taken for the Divine Essence, or rather for an Attribute that is common to all the Persons in the Trinity: Everyone is *Father,* in this sense. So, Christ is *Father* as well as the First Person. He is called, *The everlasting Father;* and, *The Prince of peace,* Isa. 9. 6. *Father,* in that sense, is no more than, *God* in his *Essence.* Mal. 2. 10. *Have we not all one Father? hath not one God created us?* There is a concurrence of all the Persons in this great work of Creation, and so in this Relation of *Father.* That, Jam. 1. 27. *True religion, and undefiled before God and the Father. Father* here belongeth to all the Persons. 1 Pet. 1. 17. *We know that all judgment is committed to Christ.* So that *Father* is taken here *essentially,* and belongeth to all the *Trinity.* If ye understand it so here, then the Objection is of no force.

But Christ is conceived here as Mediator, and as Man praying to the whole Trinity, under the name of *Father,* and [1] saying, *This is eternal life, to know thee only true God,and Jesus Christ whom thou hast sent.* So that, 1 Tim. 2. 5. is parallel, *There is one God, and one Mediator between God and man, the man Christ Jesus.* Nothing is so familiar in Scripture, as to distinguish Christ as *Mediator* from God, taking the word *essentially,* for all the Persons in the *Trinity.*

Secondly, Suppose the word *[Father]* Joh. 17. be taken *Personally,* for the First Person in the *Trinity;* yet the [2] word *[Only]* is not here to be limited to the First Person. I pray you observe that, *This is eternal life, that they know thee the only true God.* It is not, *Thee only, the true God,* as if the Father only were the true God. Indeed, the 〈 in non-Latin alphabet 〉 is not to be tied to the saying, *[Thee only]* but, *[Thee, God]* is to be tied to the word *[Only]* To know thee

the only true God. So as 〈 in non-Latin alphabet 〉 , the word, *[Only]* is not exclusive from the other two Persons, the *Son,* and the *holy Ghost;* but only exclusive from the *Creatures,* who are improperly called *gods,* as sometimes *Angels,* and sometimes *Magistrates,* are called so; and *Idols* so called, falsely. *The only true God,* excluding Idols, but not the *Son* and the *holy Ghost.* You may as well argue from that place, 1 *Cor.* 8. 5, 6. that God the Father is not *Lord,* as argue from this, that Christ is not *the true God;* for it is said there, *Though there be that are called gods both in heaven and in earth, as there be gods many, and lords many. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him.* But *one Lord Jesus Christ.* May men from hence argue, and say, The Father is not the Lord Jesus Christ? But many argue and say, That Christ is not God, because he saith, *There is but one God the Father, of whom are all things.* I will not hold you long upon this, because I hope there are not many here, that need solution in this point, though the error be spreading. Consider that place, Matth. 11. 27. *All things are delivered to me of my Father,* saith Christ. And, *None knoweth the Son but the Father; neither knoweth any the Father save the Son, and he to whom the Son will reveal him.* None knoweth the Son but the Father. Why, doth not the Son know himself? doth not the holy Ghost know the Son? Yes. It is said, *The Spirit searcheth the deep things of God. Neither knoweth any the Father save the Son.* Doth not the Father know himself? and the holy Ghost, both the Persons? Yes. But this *none* excludeth Creatures, from the other Persons. So the true God is distinguished from Creatures and Idols, not from the other Persons in the Trinity.

I will make Use of this, to meet with such Heretics as [Use 1] deny this: Would to God I could say, there were none in this City; but mine ears have heard a man, stiffly to deny the Divinity of Christ, and dispute against it, and blaspheme that great truth, without which, I think, a man may safely say, there is no possibility of salvation. I wonder, that of all the old Errors, swept down into this latter Age, as into a sink of time, this of the *Socinians* and *Arians* should be held forth amongst the rest. Let us beware of their doctrines, shun their meetings and persons, that come to us with the denial of the Divinity of Christ in their mouths. This was *John*'s doctrine, and his practice. *Irenaeus* tells us, that after he was returned from his Banishment, and came to *Ephesus,* he came to bathe himself; and in the Bath he found *Cerinthus,* that said, Christ had no being, till he received it from the *Virgin Mary:* Upon the sight of whom, *John* skipped out of the Bath, and called his companions from thence, saying, *Let us go from this place, lest the Bath should fall down upon us, because* Cerinthus *is in it, that is so great an enemy to God.* Ye see his Doctrine, see his words too, 2 Joh. 10, 11. *If any come to you, having not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed, is partaker of his evil deed.* What the Doctrine was, ye may see to be the Doctrine of the Divinity of Christ. This is one word to Ministers, to confute the gainsayers; but it is not the main: I will not therefore stand upon it in this *Auditory.* As it is with the Angels that are ministering Spirits, for the good of the Church; so it should be with the Ministers, that are called, the *good Angels* of the *Church.* The *Angels* are fometimes put upon conflicts with the *Devil,* they have many combats with the wicked Spirits, as may be gathered out of *Daniel.* But, this is but in order to their ministering for the good of the *Elect.* They conflict with evil Spirits, that they may be serviceable for the good of the Church. So should

Ministers conflict with evil Angels, but in reference to the good of the Church. *Speak comfortably to Jerusalem,* saith the Lord to the Angel. Therefore I shall pass to another Use of Consolation.

The Word was God.

Beloved, If this be not true (say Heretics what they [Use. 2] can) if this be not true, That Christ was God, our Preaching is in vain, and your Faith in vain; ye are yet in your sins. Who can forgive sins but God? Ye expect forgivnesse of sins by Christ. What soul can get to Heaven, if Christ be not God? He hath promised eternal life to all that love him, and believe in him; How shall a man have this Promise made good, if He be not God? If a man that hath never a foot of land in *England,* shall make his Will, and bequeath to thee such and such Houses, and Land, in such a Town and County, whereas he was never the owner of any such Houses or Land: Certainly, this Deed is null, thou art never a whit the nearer enriching thyself with such a Legacy. If Heaven be not in Christ's dispose, how can we have it as his gift? If Christ be not God, we cannot have Heaven. If Christ be not God, we are all still in our sins. For, the Justice of God expects satisfaction to be made, for the sins of men; we cannot make satisfaction, but our Surety must. Christ is our Surety. If Christ be not God, our Satisfaction is null; for, an infinite Justice offended, must have an infinite Price paid. A man may satisfy the Justice of man, but what man can satisfy the Justice of God? *Will God accept the first-born of thy body for the sin of thy soul?* No, he will not. Yet he will accept His *First-born* for the sins of the world, for in him he is well pleased. There lieth a great deal of strength upon that place, it is a special foundation of faith; Act. 20. 28. *Over which the holy Ghosthath made you over seers, to feed the Church of God, which he hath purchased with his own blood.* The Church of God, which he hath purchased with his *own blood.* This must needs relate to Christ. And Christ is here called God, and Christ's Blood is called the Blood of God. Christ could never have gone through with the purchase of the Church, if the Blood he shed had not been the *Blood of God.* Whatsoever the Justice of God can exact, that the Blood of God can discharge. The blood of man would not have done it; the blood of men or Angels would not have done it. Man sinned, and Man must satisfy. Therefore the Human Nature must be assumed by a Surety, for a man cannot do it. If an Angel should have assumed Human Nature, it would have polluted him; Human Nature was so defiled by sin, that it could not be assumed by any but God. Now Christ being God, the Divine Nature purified the Human Nature, which he took, and so it was a sufficient Sacrifice. The person offered in sacrifice was God, as well as Man. This is a ground whereupon a Believer may challenge Satan to say his worst, and do his worst! Let him present God, as terrible; Let him present me, as abhominable in the sight of God, by reason of my sins; Let him aggravate the heighth of God's displeasure, and the heighth, and depth, and length, and breadth, of my sins; I grant all. And, against all this, I oppose this infinite Satisfaction of Christ. Though the Justice of God cannot be bribed, yet it may be satisfied. Here is a proportionable Satisfaction; here is *God* answering *God.*

The Word was God.

This *Word* was He that laid down his life, and shed his blood for us. And now let Satan urge the Justice of God as much as he can. The Justice of God maketh me sure of Salvation, Why?

Because his Justice obligeth him to accept of an adequate Satisfaction, of his own appointing. The Justice of God maketh me sure of mine own happiness: because, if God be just, that Satisfaction should be had; when that Satisfaction is made, Justice requireth, that the person for whom it is made, shall be received into favor. I confess, that unless God had obliged himself by Promise, there were no pressing his Justice, thus far, because *Noxa sequitur caput.* There was mercy in the Promise of sending Christ out of mercy, to undertake for us; otherwise we cannot say, that God was bound, in Justice, to accept of Satisfaction, unless he had first, in mercy, been pleased, to appoint the way of a Surety. Justice indeed requireth Satisfaction, but it requireth it of the person that sinneth. Here cometh in Mercy, that a Surety shall be accepted; and what he doth, is, as if the person that offended should have done it himself. Here is Mercy and Salvation surely bottomed upon both. So much sweet comfort floweth from this consideration, *That Christ is God.* I come now to the second Verse.

Vers. 2. *The same was in the beginning with God.*

What the Evangelist had affirmed in the former Verse, *The Word was with God;* he now confirmeth in this second Verse, *The same was in the beginning with God.* There is a Repetition, but with some Illustration. It may be thought, that some, or all of these three things, may be aimed at.

First, it may be thought to aim, at showing us that these words, 〈in non-Latin alphabet〉, *In the beginning,* are to be referred to all the three Clauses and Propositions, in the first Verse, whereas they are there annexed but to one of them; *In the beginning was the Word,* saith he, verse. 1. Now the second Verse, knitteth the same words to the second Proposition, *The same, in the beginning, was with God, and the same was God.* So that ye must put both into that Proposition, which concerneth the eternal *Existency* of Christ, and to that which concerneth the Personal Coexistency, *The Word was with God;* and the *divine Essentialnesse* with God, *The same was God.*

Though he were with God in the beginning, may some say, yet it is questioned, whether he were God then. This addition will prevent such mistakes, to show you, the words, *In the beginning,* is to be put to every Proposition. That may be one aim.

Secondly, There may be another: In the former Proposition. [2]The Evangelist had told you of Christ's *Co-existency with the Father,* when he said, *The Word was with God;* and he addeth, *The same was in the beginning with God.* Here he telleth you of his *Co-working with God,* as well as of his *Coexistency with God.* In the beginning, As he was then a Person distinct from the Father, and coexistent with him; So, so soon as the Father began to work, He began to work. *All things were made by him.* He was so with him, as to work together with him, in the work of Creation in all things.

Or perhaps, neither of these are intended. But the Repetition [3] aimeth at a third thing, which is, To show the great necessity of the aforesaid Truth. This ye may take with you, as a rule to help you in the interpretation of Scripture: Repetitions have divers uses in Scripture;

we find them frequent both in Prayer and Prophecy, in Threatenings and Precepts, and in the laying down of Truths. Repetitions have their several uses in all these.

1. In *Prayer.* Repetition serveth to note frequency in the same things, said over again with new affections; as, *O Lord hear, O Lord forgive, O Lord hearken, and do.* Take the instance of Christ; we read of his fervency and earnestness in prayer, especially in his Agony, Luk. 22. 44. *Being in an agony, he prayed more earnestly.* How doth he express this earnestness? Matth. 26. 44. He went away the third time, praying the fame words, *Father, if it be thy will, let this cup pass from me.* So the second, and the third time, it is said. This Repetition serveth to note Christ's earnestness in Prayer.

Secondly, in *Prophecies.* Repetition serveth to note the certainty of them, together with their celerity and speed. That reason is given by God himself, Gen. 41. 32. *For that the dream was doubled to Pharaoh twice, it is because the thing is established by God, and he will surely bring it to pass.* The doubling doth note the certainty of the thing.

Thirdly, in *Threatenings.* Repetition noteth unavoidablenesse, and, perhaps, suddainnesse. Ye have, Ezek. 21. 27. *I will overturn, overturn, and it shall be no more.* Twice, I will overturn, to show, that their overthrow should be unavoidable.

Fourthly, in *Precepts.* Repetition serveth to note a necessity of performing them. So, Psal. 47. 6. *Sing praises to God, sing praises to our King; sing praises, sing praises.* Four times, to show the necessity of that duty.

And lastly, to our present purpose, in *Truths.* Repetition serveth to show the necessity of believing them, and of knowing them. So, in that great Truth of Regeneration, ye see, Christ repeateth it thrice with one breath, in his Sermon to *Nicodemus,* Joh. 3. 3. *Except ye be born again, ye cannot see the Kingdom of God.* Vers. 5. *Except a man be born of Water, and of the Spirit, he cannot enter into the kingdom of God.* And, *Marvel not I said unto thee, Ye must be born again,* verse. 17. So here, the *Evangelist* repeateth this great Truth, to show the absolute necessity of our knowing it, and believing it. *In the beginning was the Word, and the Word was with God. And the same that was in the beginning, was God.*

That which we are to note from hence, is this: First, in general, The usefulness and lawfulness of repeating the same things: *To me,* (saith *Paul) it is not burdensome; for you, it is safe,* Phil. 3. 1. We are all by nature, as Christ said of his Disciples, *fools, and slow of heart to believe* this great Mystery of God, Luk. 24. 25. *Then said he unto them, Oh fools, and slow of heart to believe all that was spoken.* Slow of heart, they had therefore need to be switcht and spur'd again and again; had need to have the goad thrust in, a first, second, and third time. That is the expression, Eccles. 2. *The words of the wise are as goads, and as nails fastened by the masters of the assemblies.* So necessary are Repetitions of Truths. It is in this case, as with *Peter,* in his vision of the Sheet, when all sorts of Beasts came down, clean and unclean. Upon the first letting them down, when it was said, *Arise, Peter, kill, and eat. Not so, Lord,* saith *Peter;* he could not think it lawful, when it was prescribed at the first; but the Sheet was let down a second time, and a third time; then he was convinced, which at first he was not. So, a man may hear a truth at first, and may say, *Not so, Lord;* he cannot relish this for a truth: but, it may be, at

the second, or third time, he may relish it. It is not with Truth as with Flowers, which we use to smell at for an hour or two, and so thtow them away. But for necessary Truths, they will not die in your hands: they are not like Flowers; they are like Jems, precious Stones, that keep a luster from year to year, they are always shining and bright. Ye may wear them while ye live, and not be weary of them. This in general.

But then in Special: From this Repetition which the *Evangelist* maketh, observe, That the *Eternity,* the *Personality,* the *Divinity* of Christ, are of necessity to be believed. Because we cannot rightly worship God, without the belief of these Truths; namely, *That the Word was in the beginning, and that the Word was then God, and was with God from everlasting to everlasting.* For we must worship the Son, even as we worship the Father; so saith Christ himself, *Joh.* 5. 23. And that, unless we acknowledge the Eternity of Christ, and the Divinity of Christ, the Second Person; as well as of God the Father, the First Person; we honor neither Father nor Son. And this is it that excludeth both Turks and Jews: who, though they both acknowledge one God, yet they deny the Distinction of Persons, deny the Son of God, and so the Divinity of the *Lord Jesus Christ,* as also of the *holy Ghost.* We see now, what miserable case such men are in, as deny Christ thus. It is remarkable, that in *Ephes.* 2. 12. if you compare the beginning with the end, *At that time ye were without Christ, being Aliens from the Common-wealth of Israel, having no hope, and without God in the world.* Without *Christ,* and without *God.* He is an Atheist that knoweth not Christ; whatsoever he may hold of God. There can be no true knowledge of God, where there is not a true knowledge of Christ. *Ye were without Christ, and without God in the world.* Wherefore, my Brethren, pray, that ye may understand these things; for, indeed, they are things that depend upon Revelation, therefore they call for prayer. Saith *Bernard,* of the Mystery of the Trinity, The best way of seeking it, and the easiest way of finding it, is, not to enter upon Disputings, but Prayer. To Prayer, add the use of the best Means, reading the Word of God, in which these Mysteries are revealed, that concern the *Eternity,* and *Personality,* and *Divinity* of Jesus Christ, Scripture will help you more then Reason here.

There are two sorts of things. Some things there are which we do first understand, and then believe; Others which we first believe, and then come to understand. If ye go to natural things, first ye understand them, apprehend the inside and outside of them, and then believe them, because ye understand them. But now, in these great supernatural Mysteries, that ye may understand them, you must first believe them. For this there are two rules.

If ye will first set Reason on work, believe no more then [1] ye can find out in these Mysteries; That will hinder Faith; But if, after ye have believed them, ye will set reason a work, that may help faith. The *Arians* of old that denied the Divinity of Christ, they got a great deal of advantage, especially over *Women,* by putting questions for grounds of reason to them: They were wont to come to *Women,* and ask them. Hast thou born a Child, say they? Yes. And art thou not older then the Child thou hast born? why, yes, say they. And yet, say they, our Adversaries, They tell us, that God hath a Son, and that the Son is Co-eternal with the Father. *Athanasius* goeth to work to confute them, thus; I ask you a question. Canst thou build a house without Timber, and Stone, and other Materialls? no: yet God made the World without any of these things. If God's building be not as an Artificer's, God made the World

without Materialls. He hath his Son from Eternity, but not as a natural parent, *for who can declare his generation?* If ye will ask a question, Ask the Sun, if ever it were without its beams. Ask the Sun, if it did not shine as soon as it was Created. And ask the Fountain, if ever it was without its streams. As the Sun was never without its beams, nor the Fountain without its streams, so God was never without his Son: *In the beginning was the Word, and the Word was with God, and the Word was God,* both *Co-existent,* and *Eternal.*

Vers. 3. *All things were made by Him, and without Him was not anything made, that was made.*

Who is here meant by *Him?* the fore-going verses tell you? namely, the *Word.* And, who is meant by the *Word,* ye have heard at large, namely *Christ.* Whose Divinity the Evangelist had affirmed, verse. 1. The *Word was God,* confirmed in the second verse, The same was in the beginning with God. And here he proveth it by a new argument, from the Creation of the World.

All things were made by Him, and without Him was nothing made, that was made.

Now the Apostle telleth you, Hebr. 3. 4. *He that builtall things is God,* Christ built all things, saith my Text, Therefore Christ is God. The argument lieth fair and undeniable. But whereas, the Apostle *Paul* speaks of a new Creation; we are hinted to think of a double Creation, There is *the old Creation,* and *the new Creation.* Now some *Heretics* make a question, which of the two is here meant, There is the old Creation spoken of by *Moses* in *Genesis, In the beginning God Created Heaven, and Earth.* And there is the new Creation spoken of by *Paul,* 2 Cor. 5. 17. *If any man be in Christ, he is a new Creature: old things are past away, behold all things are become New.*

The question is, which of these the Text is meant of, *All things were made by Him. Socinus,* who denieth the Divinity of Christ together with his Satisfaction, maketh it to lay hold upon the latter of these, and saith, that in the Text ye must understand the new Creation, As, *In the beginning was the Word.* He understandeth the beginning of the Gospel, not of the World, *All things were made by Him, that is,* all things were made new when Christ was born of the *Virgin Mary.* These are the *all things* meant in the Text, saith *Socinus.*

As this is not true, so it will not serve his turn. It is not true, nor consonant to the Text, which doth not say, that all things were made *new* by Him, *but that all things were made by Him;* and undeniably spoken of the Creation of the World.

Neither will it serve his turn. He hopeth by this evasion to avoid the dint of this argument, taken from the Creation of the World, to prove the Divinity of Christ, but it faileth him; for take that which he granteth. By *all things,* here, we must mean the new things, the new Creature; If this be the thing, we will prove Christ to be God in spite of *Socinus.* For who can turn a heart of stone, into an heart of flesh? who can work faith, and love? faith in an unbelieving heart, love in an hating heart, and meekness in a passionate heart? who, but God! Do not these things declare an Almighty power? This by his own Confession, proves him to be God.

But we are to understand it, of the old Creation of the World, which *Moses* telleth us of. *All things were made by Him,* that is the proposition. An illustration of it in the following words, *without Him was nothing made, that was made.* In the proposition, observe two things.

- First the *Effect. All things were made,*
- Secondly *The Efficient. By Him.*

This is an excellent help, and of great Concernment, The making of all things, is the first lesson that God Almighty teacheth us in the Bible; *In the beginning, the Lord made Heaven, and Earth.* Therefore, worthy the dwelling a while upon, and making inquiry into these five things, for the clearing of these words.

- First, *What are the things here meant?*
- Secondly, *In what Order?*
- Thirdly, *In what space of time?*
- Fourthly, *In what manner?*
- Fifthly, *To what end were they all made?*

When these are done, we shall come clearly to show that the Lord Jesus Christ had an influence, as the Efficient cause of all these. *All things were made by Him.*

First, *What things are here meant? All things.* These are words of a vast Comprehension, but you shall find them all reduced to four heads, by God himself. In the fourth Commandment, Exod. 20. 11. In six days, the Lord made *Heaven,* and *Earth,* the *Sea,* and *all things that are therein.* These are the heads of the *All things.*

First, the Heaven: Heaven is a fair building, a glorious Fabric of three Stories, the first, second, and third Heaven. So *Paul* teacheth us to distinguish, when he speaks of his being wrapped up into the third Heaven. Therefore there is a second, and first, as well as a third. And these three Heavens were sweetly resembled, by those three Courts in *Solomon's* Temple. There was the first Court, the outward Court, and the Court of the Gentiles, which was common for all sorts of people to come into; So is the first Heaven here below, Men breathe in the air, birds and beasts they live and breathe in the air, which is the first Heaven. The second Court was something more hidden: In that the golden Candlesticks were, which were the Lights, that lighted the Temple. So are the Sun, Moon, and Stars in the second Heaven. The third Court, was the *Holy* of *Holies,* into which entered none, but the high Priest. And the third Heaven, is the Heaven of Heavens, into which Jesus Christ the high Priest is entered, to prepare a place for all his Members. All these Heavens were of Christ's making, Hebr. 110. *Thou Lord, in the beginning, hast laid the foundations of the World, and the Heavens are the work of thy Hands.*

The second head, is the *Earth,* the Circle of the World, the pavement of this glorious Fabric, the footstool of the most high God. Of his making it, you have an excellent expression in *Job,*

Job 38. 4, 5, 6. *Where wast thou, when I laid the foundations of the Earth?* saith God, there; *declare, if thou hast understanding, who hath laid the measure thereof, if thou knowest? or who hath stretched out the line thereof? wherein are the foundations thereof fastened, or who laid the Corner-stone thereof?* God hath so made it, as to make it admirable to our understandings; that such a vast body, as the Earth is, of a round figure, and so fit for motion, should be still immovable! a body so heavy, should yet be able to hang, as it doth, in the midst of the air! Why, God hath fastened it by a Word of his own power, Job 26. 7. *He stretcheth out the North over the empty place, and hangeth theEarth upon nothing.* Which of us can hang a ball in the air, without some support? God, He hangeth the Earth; how? upon nothing, but upon the air without side of it.

Then Thirdly the *Sea,* Psal. 95. 5. *The sea is his, and He made it,* so, as to make all men rejoice in the thoughts of it, Psal. 97. 1. *The Lord reigneth, let the Earth rejoice, let the multitude of the Isles be glad thereof.* It is with an *Emphasis:* All sorts of men, that dwell in Islands, have much cause to rejoice, because God reigneth. For if He did not Reign, and Rule, and bound the Seas, with which they are compassed, they would quickly be destroyed. If God did not reign, the natural place of the Sea is above the Earth, and how should we in this Island be overflowed in a moment, if He bounded not the seas? Ye shall see an elegant comparison in Job 38. 8, 9, 10. *Who shutteth up the Sea with doors, when it breaketh forth, as if it had issued out of the Womb, when I made the Clouds the garments thereof, and thick darkness a swaddling band for it, and brake up for it my decree'd place, and set bars, and doors.* Here he compareth the sea to a Child, breaking out of the Womb of his Decree; to a Child swaddled, as it were with a Cloud. That is the expression, Thick darkness hath swaddling bands for it. And it is rockit, as it were, in a Cradle of Providence.

The fourth head, is, These *All things,* (as that place in *Exodus* telleth you) are the things that are within this Heaven, and Earth, and Sea. And all things therein. Which *Paul* reduceth to two heads.

- Things *Visible,* and
- Things *Invisible,* Col. 1. 16.

By Him were all things Created that are in Heaven, and Earth, visible, and invisible. Zanchius addeth a third branch to this distinction, and maketh it more plain, by saying, That *all things that were made,* are either *visible,* or *invisible,* or *mixed. Visible* things, as the *Stars,* and *Fouls,* and *Clouds* of Heaven, the *fish* in the sea, and *beasts* upon the earth. *Invisible* things, as the *Angels,* they also were made. They were not the Makers of the World, as some *Heretics* have thought. Then there is a third sort of Creatures, which are of a mixed nature, partly visible in regard of their bodies, and partly invisible in regard of their souls, and those are Men. And so you have, *The all things.* Not to stand upon that, I will pass to another head.

Secondly, let us Consider. *In what order these things were made,* That so we may learn the more to magnify the Creator. This ye shall have under sundry Considerations. No way more profitable.

First, all things were made so, in such an order, as that Heaven, a place of blessedness, was made before the Earth, the Stage of vanity. In the beginning, God created Heaven, and Earth; To teach us, that we should begin our search, and desires, and love, where God began his Work first, at Heaven; and then at Earth. It is a Praeposterous course, that is taken, to begin with earth: God did not so, He first made the Heavens; *First, seek the Kingdom of God,* Math. 6. 33. And yet, through the Corruption of men's souls, *Curvae in terras animae, Coelestium inanes,* The most are bowed down to the Earth, and few look up towards Heaven. There are in the Militant Church some dead, and some living Children; some true, and some false Professors. Suppose a Woman should have a dead, and a living Child together in her Womb. The dead Child would make no way for his birth, the living would; so it is here, such as are dead Professors in the Womb of the Church, they do not make forward towards Heaven. But every living soul that is born for Heaven, and ordained for Heaven, will to Heaven. Every soul that is baptized with the Holy Ghost, and with Fire, hath a fire in it, that will carry it up Heaven-ward.

Secondly, as in order to the Creation, Things of less perfection, were made before things that are more perfect, as if ye come to the visible World especially; not, that otherwise the invisible Heavens are more perfect then anything we see. But I say the visible World. God in the work of Creation went from things less perfect, to those that had more perfection in them. First he made the Elements, then the mixed bodies compounded of them; and, amongst them, such as had life, before those that had sense; and such as had sense, before those that had reason. A thing profitable to observe, that so ye may look at God's method, both in Nature, and Grace. His method is to begin with the lowest and so go upward; to begin with less perfection, and so go on to more. Do we aim at the top of Grace? We must climb up by certain steps; The New Creature goeth on as the Old Creature dieth, from the less perfect, to the more perfect. Never expect Love, and Fear, and Joy, and all at the first: God's work will be going on still, from less, to more perfection.

Thirdly, as to the point of order in the making of all things, God he made the Essentiall part of the World before he made their Ornaments. As ye know, he made the the Heaven, and Earth, and Sea, before he made their furniture; before He furnished the Heaven with Stars, and the Earth with Plants and Beasts, and the Sea with Fishes. To teach us to look, in the point of Grace too, for the like proceeding. There are Essentiall Graces, and Graces that tend to Ornament. Essentiall Graces that go to the Constitution of a Christian: Such are Faith, and Love. And accessory graces that tend to his Ornament, and well-being: Such are joy, and assurance. Observe now God's method, He first begins with the most essential happiness: but he that by faith layeth hold on Christ, and by love cleaveth to Christ, it may be God will make him stay some time for his Ornaments, before he furnisheth him with full Assurance; even as a Heaven, before stars to furnish it.

Again, It may be observed in order of God's Creation. That he made some things, which now depend upon others, before the things upon which they depend. For instance, the light ye know dependeth upon the Sun, the Sun being removed, we shall have no light; but yet God made the light before any Sun. The light was the work of the second day, and the Sun not

made till afterwards. The growing of Plants, and Fruits now depend much upon the husbandry of men, and upon showers and rain; yet God made them before any rain, or any man to till the ground, *Gen.* 2. 5. *Every plant of the field before it was in the earth, and beforeit grew, for the Lord had not caused it to rain upon the earth, and there was not a man to till the ground.* To teach us thus much, That all the Creatures though they be subordinate one to another, do yet depend more upon God, the first Cause, then upon any second Cause. And to let us understand, That we have reason to depend upon God, though we see no means. He that can maintain a light without a Sun, and cause things to grow without rain, he can maintain grace in thy heart, though thou hast no means, or but small means of thriving in that way. I do but hint these things by the way, as profitable Observations from the Creation of the World.

Lastly in point of order, God made Man last of all. He, ye know, was the workmanship of the sixth day, and that to the end we might see both his wisdom and his goodness; a great deal of wisdom in this, That after God had raised such a glorious Fabric as the world is, he should do as sometimes men are wont to do. A man that buildeth, (suppose) a *Library,* or *Exchange,* or some such Monumentall place; It is usual for such persons to send their Pictures thither, and to have them hanged up therein, that all may know at whose charge that was done. So God made the World, and furnisheth it, and then sendeth his own Picture, and maketh man after his own Image, and putteth him into the World. And at such a time as the Wisdom of God had provided it, and furnished it. That man should be so made as to let him see, that he was made to serve God, as other things to serve him: Therefore he is not created, till the latter end of the sixth day, immediately before the *Sabbath;* that so the first work which he takes in hand, might be the worship of God that made him. Here is wisdom, and goodness, in this, abundant goodness! God would not invite man unto bare walls, but first he buildeth, and furnisheth a house, and then bringeth his guest into the house, that Man at first might taste and see how good the Lord was. And that all men might learn forever to trust him. He that provided for us a being, will he not, now he hath given us a being, maintain us? These things I observe to you, from the Order.

Thirdly, Let us inquire into *the space of Time;* wherein all these things were made. I do it the rather to let you see what Doctrine may be sucked out of these first Principles of Religion. *In six days the LORD created Heaven and Earth, the Sea, and all things therein.* Here are divers Considerations to be deduced from hence.

1. God could have done all things in a moment, yet it pleased him to be six days about this great work. *Days,* and not *Moments.* First, to teach us the necessity of Deliberation in all matters of Consequence. We understand God could have done all in a Moment; but he was pleased to take time about it, that he might thereby inform us, of the necessity of taking time, when we undertake things of Consequence. Many a man doth that in haste, that he repenteth him of at leisure, whereas he should not have had cause to repent, if he would have taken leisure in doing of it: *Dan.* 2. 16. *He required time of the King,* when he had a hard task.

Secondly, *days* and not *years.* Here is an observable difference between the work of Creation, and the work of Redemption. The one was finished in six days; but it cost Christ three and

thirty years pilgrimage upon earth, before he came to say, *It is finished.* So much more noble is the one work, than the other. So much do we owe more to God for his having Redeemed us, than for his having Made us. There is not one of us, but oweth himself to God for his Creation. If we had a thousand, yea ten thousand selves, we should owe them all to Christ for our Redemption, because that is the greater work; it took God a longer time.

Thirdly in point of time. All things were made in six distinct several days; That so God might help us the better to understand this great work. It is too vast for us to comprehend at once, The making of all things. Therefore God was pleased to cast it into six several days, that so he might follow his work in our meditations. *Moses* saith, Such a day was such and such a Creature made; that we might run through all the Creatures, as it were, by these several stages, and let our affections go on, as God went on in working.

Fourthly. But *six days. De Posse,* God might have done it in a moment. But *defacto,* he did it in six days. We see how great a thing God can do in a short time. That which men and Angels could not have done, though he had given them a thousand millions of years to have perfected it. Thirteen years was *Solomon* a building the first Temple. And forty years were the *Jews* a building the second Temple. Here in six days, Heaven, and Earth, and Sea, and All things therein are made. Therefore trust God, be thou never so low in thy estate, or name, or body, or Soul: He that raised the World out of nothing in six days, how soon is he able to raise thee to a Competencie of these things?

Lastly, *Six days,* and no more. God cast it so, as we may think, on purpose, to limit us a time of working, and a time of resting. He himself wrought six days, and rested the seventh day from all his works. To teach us, That we should have six days to labor in, and keep the seventh as a Sabbath, *Levite.* 23. 3. *Six days shalt thou labor, but the seventh day is the Sabbath of rest, an holy Convocation: ye shall do no work therein, It is the Sabbath of the Lord, in all your dwellings.* That is the third thing. Ye have heard what these All-things are. In what order they were made. And in what space of time they were created. See now next, In what manner they were created.

Fourthly, *In what manner were they made?*

They were made by the sole word of God, without instruments, without materials, merely by the word of Command, *Psal.* 148. 5, 6. *Praise him ye Heaven of heavens, and ye waters that be above the Heavens, let them praise the name of the Lord; for he commanded, and they were created. He hath established them forever and ever, he hath made a decree which shall not pass.* You read of no *Instruments. Solomon* could not make a Temple, but he must have a thousand of *Tools.* God doth but speak the word, and the earth was made. You read of no *materials* out of which he made the world. What can men make, if you give them nothing to work upon. Let a Smith have Iron, and a Mason Stone, and they can make some Work: but here God maketh all out of Nothing, saith the Apostle, *Heb.* 11. 3. *Through faith we Understand that the World was framed by the word of God, so that things which are seen, were not made of things which do appear.*

Briefly, God made Something of Nothing, and then out of that Something, made All things, as one well expresseth it. That which *(Gen.* 1.) is called the *earth,* and the *water,* and the *deep,*

that *first matter,* it was made out of mere *nothing.* There is something out of nothing, and then out of that first-Matter were all things framed. There is *all things* out of something; so as, mediately or immediately, all the Creatures come out of Nothing. There is *Non-ens negativum;* And so the first matter, cometh out of nothing. There is, *Non-ens privativum;* And so the other things, they came out of that which is, *Non-ens tale,* a thing that had no natural disposition to receive such a form. And here is the omnipotency of God seen in both. For it requires as much power to produce such and such forms, as to produce that first matter out of Nothing; and yet, This, God hath done. And this should teach us both Obedience, and Humility, The consideration of the manner of making all things. He made them all by his word. Who are we, that we should disobey the word of God, which every Creature was framed by. It is a shame for a man to be the worst thing in his house. All the World is a house made for Man; and man approveth himself the worst thing in the World, if he disobey the Word of God. Fire, Hail, Ice, Snow, fulfill thy Word, saith the Psalmist. He did but say, Let there be light, and the light presently shined; How many words have we had? Ten words of the Law, as the Ten Commandments, all comprised in two Words under the Gospel. *Repent,* and *Believe,* and how many are unbelieving and disobedient still? The Creatures cast shame upon us in this particular, As they were made without Instruments, by a sole word of Command, so they were made of Nothing; This should take down our Pride: shall we be proud of the Creature? That is to be proud of Nothing. Proud of our parts, or gifts? Who art thou? the Son of *Adam?* who is *Adam?* the Son of dust. What is that dust? The Son of nothing. All resolveth itself into Nothing. And certainly he that hath brought something out of nothing, can quickly reduce our something, to nothing again, if we begin to be proud of it. As he did the parts, and power of *Nebuchadnezzar,* when he took away his understanding, and turned him to eat grass with the beasts of the field. Some thing ye have heard about the *Things,* and the *Order,* and the *Manner,* and the *Time.*

Fifthly, See now, *the End for which all things were made.Solomon* telleth you in one word, That they were all made for the glory of God, Prov. 16. 4. *The Lord hath made all things for himself. The Heavens declare the glory of God. The firmaments show his handy works.* Therefore this is the great improvement, we should make of all the things that are made, to read something of God in them. And this is a duty that lieth especially upon man. Man as he is the most considerable part of the visible World, so the only Creature that can consider the rest: and it lieth as a more strong engagement upon him, to Glorify God above all, because no visible Creature can do it, if man deny it. And it lieth as a more strong obligation upon Ministers to Preach the Word, because Regularly none but they can Preach. And also upon Kings to govern, and Merchants to trade, because none can govern, none can trade, in such things as they. No, none but Men can consider, and praise God, for what he hath done in the World. Therefore every man should look at this great book of the Creature, as that which is written all over, with something of God.

Beloved, There is many a man cast away for not reading, when he is put to this book: a *Non legit,* here, may destroy a man; for not reading the book of the Creature. Though some of us take it but for a moral fault. Observe that, Psal. 28. 5. *Because they regarded not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.* Why, Should God

set before us such a glorious piece as this is, and shall not we consider it with a Contemplative eye? An Artist thinketh himself negglected, when he hangeth forth a Picture to be viewed, and nobody give it the beholding. All creatures are active upon the stage of the world; but Man is a *Spectator* as well as an *Actor;* therefore they should observe, not themselves only, but whatsoever God doth in other creatures; and towards other creatures, as well as in and towards themselves.

To this end, God hath fitted them with Sense; to let the consideration of him into their Understandings; and set them in such a place of the world, as that they are compassed about, both with lasting works of Creation, Sun, Moon, Stars, Beasts, Plants, and the like; and also with transient works of Providence, that pass over their heads daily. *O therefore, that men would praise the Lord,* and glorify him in and for all these things that he hath made! That is the Use we should make of it. Rev. 4. ult. *Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things: For thee they are, and were created.* Rom. 1. 20. Therefore give him the glory of his power. Who, but God, could have created such a Palace as Heaven? and Pond, as the Sea? and Pavement, as the Earth? Give Him the glory of His wisdom: *O Lord, how manifold are thy works? In wisdom hast thou made them all.*

It requireth wisdom to manage a great Family; much wisdom to martial a great Army. What wisdom is it in God, not only to make, but to govern all the host of all the Creatures? *In wisdom hast thou made them all, in wisdom dost thou govern them.* Let all therefore give Him the praise of his Goodness; for the next words there say, *The earth is full of thy riches;* namely, of his goodness to the sons of men; because, for us were all these things made, and we were made for God, as ye heard before. And therefore made after his own *Image.*

Now, my Brethren, What doth God expect from us, in a way of requital for all these things, but that, as they serve us, so we should serve him? That seeing we are made after his own Image, we should represent him in our dispositions and carriages towards the sons of men, in being holy, and meek, and loving, even as God himself is. Whose image and superscription is this, (will God ask one day) that is upon thy soul? Is it God's, after which thou art made? or is it Satan's? If the Devil's, give to Satan that which is Satan's. God will give the Devil his due, one day. If he findeth his own Image spunged out of us, and the Devil's stamped upon us, woe be to us. As it is said of Queen *Elizabeth,* that, passing by the streets, and seeing some of her Pictures hang for Signs, that were not made like her, she was angry, and caused them to be pulled down, and thrown into the fire. Brethren, I speak it with trembling: Should any of you carry souls about you, that do not look like God, they must be thrown down, and cast into the fire. Thus have I run over a sort of Considerations, from the great and glorious work of the Creation. The next thing is to discourse of Christ, as the *Maker,* the *Efficient.*

Vers. 3. ***All things were made by him, and without him was made nothing that was made.***

Vers. 4. ***In him was life, and the life was the light of men.***

The Divinity of Jesus Christ, under the term of the *Word,* hath been asserted in the former Verse, *In the beginning was the Word, and the Word was with God, and the Word was God.* And this our Evangelist proveth, by an Argument taken from the *Creation.*

First, Generally, from the Creation of *all things, All things were made by him, and without him was not anything made that was made.*

Secondly, More Especially, from the Creation of living things, living Creatures; *In him was life.*

And Particularly from the Creation of Man; *The life was the light of men.*

That part of the Argument which is most General, lieth in the third Verse.

Where ye have two things.

- The Argument, first, *Propounded.*
- And secondly, *Illustrated.*

Propounded, *All things were made by him.*

Illustrated, *Without him was not anything made that was made.*

In the Proposition are two things.

- Here is the *Effect, All things made.*
- The *Efficient, By him.*

Of the Effect, I have spoken already.

I proceed now to the *Efficient.* Christ, the Eternal *Word,* was the Maker of them, *All things were made by him.* The Eternal *Word* was the Creator of all things.

Ye shall have this truth established in the mouth of two or three witnesses. Ephes. 2. 9. *Who created all things by Jesus Christ.* The Epistle to the *Hebrews* will afford two pregnant testimonies, Heb. 1. 2. *He hath in these last days spoken to us by his Son, whom he hath appointed heir of all things; by whom also he made the worlds.* This may seem something difficult, because he speaketh of *Worlds,* whereas we acknowledge but one. Let it be considered whom he writes to, the *Hebrews,* whose custom it was to style God, *Rabboni, Dominus mundorum;* The Lord of the Worlds. They were wont to speak of three Worlds, the lower World, the higher World, and the middle World. The lower World containeth the Elements, Earth, and Water, and Air, and Fire. The higher World, that containeth the Heaven of the Blessed: And the middle World, that containeth the Starry Heaven. We now being acquainted with this Language, and the Apostle writing to them, he saith, *That God by Christ made the Worlds,* those worlds, which they were wont to speak so frequently of.

And whereas one scruple might arise from this expression in the Text, *By him were all things made;* that, in the *Ephesians, God created all things [by] Jesus Christ;* this, to the *Hebrews, By whom he made the worlds.* As if Christ were only an *Instrument* in the Creation, and not the *principal Efficient.*

Therefore another place in this first Chapter will clear it, which speaketh of Christ as the principal *Efficient* of all things, *Heb.* 1. compare the 8th. and 10th. Verses together, *To the Son*

he saith, Thy throne, O God, is forever and ever. And, *Thou, Lord,* verse 10. *hast laid the foundationsof the earth, and the heavens are the work of thy hands.* Namely, thine; that is, the *Son,* which he spake of before. There is no great distinction here in all Objections; for this Praeposition 〈in non-Latin alphabet〉, doth not always signify an *Instrument,* but sometimes it noteth a principal *Agent.* It is said of God, *Of him, and through him, and to him, are all things:* 〈in non-Latin alphabet〉, Rom. 11. 36. *by him,* which we render, *through him.* Ye will have a more clear place, Gal. 1. 1. *Paul an Apostle, not of man, neither by man, but by Jesus Christ, and God the Father;* 〈in non-Latin alphabet〉. Who was the principal *Efficient?* not *Paul* the Apostle, then certainly Jesus Christ, and God the Father; he is said to be an Apostle, by Them. So then, Christ is the principal *Efficient* of the Creation. And in this sense it is said, *By him were all things made,* not as by an *Instrument,* but as by the chief *Efficient.* No more of the Proposition, *By him,* till I come to make Use of it.

I come now to the Illustration of this, *And without him was not anything made that was made.*

These words are considerable three ways.

- First, as an *Hebraism,* a manner of speech, borrowed from the course of the Hebrews, in their Writings.
- Secondly, As an Addition to what *Moses* had said, concerning the works of Creation.
- Thirdly, As an Explication of the former Clause, *By him were all things made.*

First, Look at them as an *Hebraism,* which this *Evangelist* is full of. Ye must know, that, amongst the *Hebrews,* there was nothing more usual, for the heightening of an expression, then to join an *Affirmative* and *Negative* together in one sentence; when they had first affirmed a thing positively, then to join another clause, that should deny the contrary. I will give you an instance or two, to make it clear; that in Isa. 39. 4. *Hezekiah answered, All that is in mine house have they seen;* there is the *Affirmative. There is nothing in my treasures that I have not shown them;* there is the *Negative:* and both make up one complete sense. Jer. 42. 4. *And it shall come to pass, that whatsoeeverthing, the Lord shall answer you, I will declare it to you,* there is the *Affirmative. I will keep nothing back from you,* here is the *Negative.* And the sense is enforced by it. Just as it is here. *All things were made by Him, and without Him was not made anything that was made.*

Secondly, If ye look at them, as an Addition, to what *Moses* had mentioned concerning the Creation. He had [2] made an express mention of all things visible. Our *Evangelist* intending to carry the *Efficiency* of *Christ,* to the making of all things that receive a being, whether visible, of which *Moses* speaks, or invisible; therefore, he contenteth not himself by saying, *By Him were all things made,* but addeth further, *without Him was not made anything that was made.* The former clause hath reference to what *Moses* said: The latter carrieth it further, *All things visible,* and *invisible,* Colos. 1. 16. *By him* (speaking of Christ, *who is the Image of the invisible God, by Him) were all things created, that are in Heaven and Earth, visible and invisible, whether Thrones, or Dominions, or Principalities, or Powers; All things were created by Him.*

Thirdly, These words are considerable, especially as an [3] Explication of the former clause. *By him were all things made,* wherein are two things to be noted; The *Efficient,* and the *Effect.* Here is something to explain both.

The *Effect,* first. These words, *without him, was not anything made, that was made. Any thing that was made,* [1] helpeth to explain, That these words limit *All things* in the former clause, to all created things; all things that receive a being: whereas, otherwise, God himself, God the Father, the Lord Jesus Christ, and the Holy Ghost, these are in the number of all things. The three Persons in the Trinity, have the most excellent Being. But some have brought desperate arguments from this Text, *That Christ is a Creature,* because in the number of *all things.* Now, say the next words, *without him was not anything made, that was made.* Ye must limit the first words, *All things,* that receive a being, not that have a being. As the Apostle argueth in another Case, so we may reason in this, 1 Cor. 15. 27. *He hath put all things under his feet, but when he saith, All things,are put under him, it is manifest; That he is excepted, that put all things under him.* So, all things are created by Him. But when He saith, All things are Created by Him, it is manifest, that he is excepted, by whom all things are Created.

Secondly, Here is something to explain the *Efficient,* from these words, *without him was not anything made.* It implieth a kind of Co-partenership in the work of Creation. Christ alone, doth not make all things. But Christ, together with the Father and the Holy Ghost, yet so as without the *Word,* without *Christ* was nothing made, by any of the other Persons. This wisdom challengeth, as the Prerogative of the Son of God, *Prov.* 8. from the 27 verse. to the 31. *When He prepared the Heavens, I was there; when He set a compass upon the face of the deep, and stablished the Clouds above, when He gave to the Sea his decree; then I was by Him, as one brought up with Him, and was daily His delight, rejoicing always before Him.* It excludeth only Creatures, not the Co-operation of the other Persons in the Trinity, to what was made, *without Him was not anything made.* It is an usual distinction amongst Divines, God hath two sorts of works, some *Opera ad intra,* works terminated upon some Person in the Trinity, *works within.* And these are done by someone person, not by another. So the Father *begetteth.* That work is terminated upon the Son, he is begotten, the son begetteth not. The Holy Ghost proceedeth, the Father doth not. That is a proper work, *Adintra.* But works *Adextra.* Works without God. And these are all common to all the three Persons. The Father createth, and the Son createth, and the Holy Ghost createth, and yet but one *Creator,* because it is a work that proceedeth from the Will of God, and the will of God is the same in all the three Persons, and accordingly, though the work be ascribed to every Person, yet they make but one Creator, because all Three have but one Essence. But because, they have different Subsistencies, the Father a distinct Person from the Son, and the Son from the Holy Ghost, therefore, they have a distinct manner of working, even in this business of the Creation. In all things, the Father works. All matters of *Inchoations* are ascribed to the Father, of *Dispensations* to the Son; of *Consummations,* to the Holy Ghost. But I will no longer dwell upon that: you see the meaning of these words.

Let us now come to apply them. *All things were made by him,* that is, by *Christ, and without him was not anything* [Use] *made, that was made.* To pass from more knotty difficult matter, to what may, I hope, come home to the conscience: Here are both Instructions and Consolations, and

Directions to be borrowed from hence. Three Instructions, four Consolations, and five Directions I shall give you from this truth, That Christ is the Creator of all things, and *without him was made nothing, that was made.*

First, It instructeth concerning the Divinity of Christ, which is the very end for which they bring this argument. The builder of all things is God: *Heb.* 3. 4. Christ was the builder of all things, saith my Text. Therefore Christ is God.

In the beginning, God Created Heaven and Earth, and Sea, and all therein, saith *Moses.*

Christ created Heaven, and Earth, and the Sea, saith my Text.

Therefore Christ is God.

To bring things together that are infinitely distant requireth an infinite power.

The distance which is between Being and No-being is infinite.

Therefore, He must needs be God that can bring all things out of nothing; and he that Createth, doth so.

This exalteth God above all Idols. None of them can make a World. So the Apostle argueth, Act. 14. *to turn them from Idols to the living God.* 15. verse. *We are men of like passion with you, and preach to you, that you should turn from these Idols to the living God, which made Heaven, and earth, and all things therein. Justin Martyr* quoteth two Greek verses out of *Pythagoras,* to prove there is but one God, 〈 in non-Latin alphabet 〉 , &c. saith *Pythagoras.* If any will assume to himself, and say, *I am God,* except only one, let him lay such a Worid as this is to stake, and say, This World is mine; then I will believe him, otherwise not. He is God that made the World. Christ made the World. Therefore he is God.

Secondly, It instructeth us concerning the Excellency [2] of Christ above all things. *By him were all things made.* Therefore he himself must needs be better then all things, for he made them. The *cause* is better then the *effect.* The *Carpenter* better than the *house,* and the *Shipright* then the *ship.* Look whatsoever excellency is in the Creature it came from Christ. Therefore he hath a greater excellency, than the Creature hath. Yea whatsoever are in the Creatures, they meet in Christ. Therefore it is, that there are names borrowed from all the most excellent Creatures, to decipher Christ by, in Scripture; to show that all their excellencies are eminently in Him, from whom they have their being. Amongst things in earth, that have barely a being, the most excellent are *Jewels,* and precious *Stones;* Christ taketh a name from thence. He is called the *Corner-stone, elect, & precious,* 1 Pet. 2. So, Isa. 28. he is *the great precious stone,* the Jewell of Jewels. Amongst Vegetables, Plants, and Trees, the most excellent is the *Vine* and *Olive: Christ is the true Vine,* Joh. 15. *and the good Olive-tree,* Rom. 11. Amongst Beasts that have sense, the most excellent amongst wild Beasts is the *Lion,* and amongst tame Beasts the *Lamb:* Christ taketh name from these; *The Lamb of God, that taketh away the sins of the world,* Joh. 1. *The Lion of the tribe of Judah,* as in the Revelations.

And so, if ye look up into Heaven, the most excellent Quality is the Light, the most excellent Luminary is the Sun: Christ hath names from both these, *This is the true light, that lighteneth every man that cometh into the world.* And, *The Sun of Righteousness, with healing under his wings,* Mal. 4. So as it showeth to us, in the second place, the excellency of Christ above all things.

Thirdly, It instructeth us, concerning the primitive good of all the Creatures; they are all of Christ's making, and therefore must needs be good; good in themselves, and good to us. For he is so good, as that he can make nothing ill. He beareth such affection to us, as that he will do us no harm. He that in fullness of time, was made for us of a Woman, made under the Law, will make all things useful for us that he undertakes to create. It is true, many things are now become hurtful to man; Whence cometh this? Not from Christ. It is said by *Moses,* in the end of the Creation, *God looked upon the works of his creation, and behold they were all good.* If anything be evil now in the end of the world, we may thank ourselves and the Devil for that; for they came all good from Christ. Therefore let not us play the *Balaam,* and beat the Ass, when we are in the fault, as he did. *Jude* telleth you, verse. 15, 16. of a generation of men, (and the world is full of them) that are Murmurers and Complainers, men that always find fault with what God hath made their lot. This very consideration might help us to complain of ourselves, not of God, not of the Creator. As Physicians sometimes do, when a man bleedeth excessively at the nose, they open a vein in the arm to divert the blood. If we will be complaining, here is a diversion: we should complain of our sin, that hath brought all this misery; kill sin, and all is good. Nothing more frequent, then for a man to deal with God, as *Hiram* did with *Solomon.* 1 *King.* 9. 11, 12, 13. It is there said, *that* Solomon *gave* Hiram *twenty Cities in the land of* Galilee, *and he came out from* Tyre *to see the Cities which* Solomon *had given him, and they pleased him not; and he said, What Cities are these, which thou hast given me? and he called them, the land of* Cabul *to this day;* which signifieth, *Dirty. Solomon* had bestowed Cities upon *Hiram,* and in all likelihood they stood in very fertile places: only they had this Inconveniencie with their fertility, they were *Mire* and *Dirty,* therefore he was displeased at them. God hath bestowed many blessings upon us; and yet, if there be any dirt goeth along with the fruit, (many times the fattest soil is liable to that,) we are apt to call them *Cabul,* never looking at God that gave them. Let us remember that all creatures, as they came from God, are good. Therefore if we will be finding fault, find fault with ourselves.

I now come to the Consolations. [Use]

First, here is matter of Comfort in case of the want of the Creatures. When men are destitute either of temporal blessings, ot spiritual blessings that belong to the new creature, Let them solace themselves in this, Though the creatures be wanting, if faith be not wanting, they have Christ that made them all, and they may have the comforts of all in Him. Thus the Psalmist comforteth himself in such a case, Psal. 146. 5, 6. He had said before, *Put not your trust in princes, nor in the sons of men, in whom there is no help. His breath goeth forth, he returneth to the earth: in that very day his thoughts perish.* Here he speaketh against the creatures, the greatest men, *Princes,* they are gone. What followeth? *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, who made heaven, and earth, and the sea, and all that is therein.* When creatures fail, and men are wanting, Happy is he that trusteth in God, saith the

Psalmist. Beloved, God himself is All-sufficient, and needeth not the help of any creature; therefore he never made all these things for Himself: that is clear. For, if he had need, How could he have endured to be without them, till within these 5672 years. I say, If God had needed them himself, he would not have been without them till then. Therefore, certainly, he made them for some other end. Not for his enemies; his friends have an interest in them. If Christ made all these things, he made them with a special reference to them, that have the greatest interest in his favor. Therefore dispair not. For God hath promised to with-hold no good thing from them, that walk uprightly. I speak now of temporal blessings: It is much more true of spirituals. That which is good, and good for me at this time, I shall have it, God will not with-hold it. He may indeed with-hold something that is good, but, it may be, it is not good at this time, or in this estate I am in. Water is good, one of the most useful Elements; but not for a man in the heighth of a Feavour, though good for him at another time. None of those things that God hath made, will he withhold from his servants, when they are fitted to receive them. Ye have a great experience of this, how God provided for his Apostles in this case, in the want of the creatures, Luk. 22. 35. Christ saith to the Disciples, *When I sent you withoutpurse, or scrip, and shoos, lacked ye anything? And they said, Nothing.* Here were men as poorly provided for, as one could imagine, sent to travel without any shoos upon their feet. Here is want of apparel without. No meat they could carry along with them. When I sent you without scrip, and without any money to buy any food or raiment with; I sent you without purse, as well as without food or shoos: And yet, lacked ye anything? And they said, Nothing. The Maker of all things so disposed, that though they carried nothing with them, they had some that bestowed all things upon them, that were necessary. As that reverend Divine, *Vrfine,* whose *Catechism* you have amongst you at this day, was frequently heard to use this expression, being a poor youth, *I had many and many a time lain in the streets, if the Providence of God had not been mine Hoste, taken me in, and given me a lodging.*

Well; But are they spiritual blessings that thou wantest? All these thou mayest have from the Creator of all things, if thou believest. Dost thou want Grace? Fetch it from him: *Create in me a clean heart, O Lord, and renew a right spirit within me,* Psal. 51. 10. Dost thou want Peace, peace of Conscience? Have ye that? Whence cometh it? Christ, who is the Creator of all things, is the Creator of that; *I create the fruit of the lips, peace, peace, to him that is afar off, and to him that is near, saith the Lord.* Go then to Christ, as the *Centurion* did, when his servant was sick, and say, *Speak the word, and my servant shall be whole:* Lord, speak the word, and my soul shall be whole. It is but as at the Creation, *He said, Let there be light, and there was light:* Lord, let there be light in my understanding, and there shall be light: Let there be peace in my conscience, and there shall be peace there. It is as easy for him to make thee righteous, as to make thee at first. Therefore trust Him.

Secondly, Here is comfort in case of Scruple, about right to the Creature, which is a very usual case, and that many times with the dearest servants of God. They think, they have no right to the least bit of bread they put into their mouths; and therefore some have starved themselves, out of scruple. Who is the maker of all these things? Is not Christ? and art not thou his? *All are yours, if you be Christ's, and Christ is God's.* The Apostle resolveth that case clearly, 1 Cor. 3. latter end, *Whether Paul, or Apollos, or Cephas, or principalityes, or powers, or*

things present, orthings to come; all are yours, and ye are Christ's. If ye be Christ's, all are yours. Whatsoever question may be made, of what right unregenerate men, out of Christ, have to the creature; yet, it is out of all question, thou, that art a Believer, hast a right. The ungodly have the right of a servant, but thou hast the right of a son. Take this comparison. A maid-servant, while she liveth in a family, hath a right to the good things of that house; but now, put case, (as it often happeneth) that the Master of the family marry that Maid, and make her his wife; she hath a farther right now to the same things, an higher right, and a more comfortable right than before. So, when a soul cometh once to be married to Jesus Christ, to have a sanctified use of all the creatures, as part of her Joynture; *All is yours, and ye are Christ's.*

Thirdly, Here is Comfort, in case of fearing harm from the Creature. Are they not all of thy Savior's making? are they not all thy Father's servants! Shall a son and heir be afraid to converse in his Father's own family, and fearful of those that serve him, whom he calleth Father? The creatures are more; they are not only servants to Christ, but they owe their being to Christ. Ye see, great men, when they raise men, they are wont to call such a one their *Creature.* What are the servants of the family? have they been raised up from nothing by the Master of the family, and shall the son fear to be amongst them? *I will lift up mine eyes to the hills, from whence cometh my help. My help standeth in the name of the Lord, who made heaven and earth.* He speaketh nothing of help from the creatures, because he trusted in the Lord that made them. Ye have it, *Isa.* 54. 16, 17. God himself suggesteth this consolation to his people, *Behold, I have created the smith, that bloweth the coals in the fire, and that bringeth forth an instrument for his work. And I have created the destroyer to destroy. No weapon that is formed against thee shall prosper.* Therefore fear not. He that made all these things, hath them at his command; and if he speaks the word, they shall do thee no harm. *Without him was nothing made, and without him can nothing hurt.* If God speaketh a word in a dream to *Laban,* and saith concerning *Jacob,* Hurt him not; *Laban* shall have no power to do him mischief, when God rebuketh him. If God say to the creatures, even when they are armed against us, as *David* to the Captains, when they went out against *Absalom,* See ye do the young man no harm; Plague, Fire, Sword, see ye do no hurt to him, they shall not be able to do any.

Lastly, here is comfort in case of parting with the Creatures, as we must all do at death. Consider, how mean they are. I do but go at Death, if I am a Believer, from inferior beeings, to the superior Being; leave the creature, but go to the Creator of all things, to Him that putteth all the goodness, all the sweetness, into the creatures, which I find in them, or can expect from them; and hath infinitely more goodness and sweetness in himself. Shall I then complain of a *Loss* by death? No, I shall be a *Gainer:* I leave the Stream and Rivolets, and go into the vast Ocean of all bliss and comfort. Shall a man that hath wandered and travelled all night by Star-light, which can hardly help him to see his way, complain, when the Sun ariseth, that is a better guid? All the creatures, they are but Stars, they cannot all make a day; put them altogether, it is but a dimn light you have from thence. Let no man complain, that he is hardly dealt withal, that dieth in Christ; then the Sun riseth, and he shall go to a higher light; from the fruition of the creature, to Him that made him, even to God himself. Therefore he may *comfortably commit his soul to God, as to a faithful Creator,* as *Peter* saith.

Because God will find his own Image upon that soul, and accordingly will own it for his own. He may comfortably commit his body to the grave, in assurance of the Resurrection, upon this ground, because Christ made all things; and he that made the body of man out of the dust, can raise the body of man out of the dust. Our remainders after death cannot be so little, as our being was before the world. Cannot that God, who fetched all things out of nothing, repair our bodies out of something, out of ashes, out of dust? Therefore when a man most needeth comfort, here is consolation from hence, even in case of parting with the creatures at death. Ye have had the Instructions and Consolations.

I come now to the Directions, in point of Practice; and of them briefly.

First, Seeing Christ is the Creator of all things, and not [Direct. 1] any one thing was made without him, Learn we from hence, First, to stand in awe of him, upon this ground. Psal. 33. 6, 7, 8. *By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth. He gathereth the waters of the Sea together as an heap, he layeth up the depths in a storehouse. Let all the inhabitants of the world fear him.* All must fear him, because he made all. If they were at his making, then they must be disposed of by him. As we carry ourselves to Christ, so shall the creatures carry themselves to us, serviceably; or, if we walk contrary to him, no wonder if we find the creatures walking contrary to us. Amos. 3. 12, 13. *Thus* (saith he) *will I do to thee, O Israel. And because I will do this to thee, prepare to meet thy God, O Israel. For lo, he that formed the mountains, and created the winds, that dwelleth upon the high places of the earth; the Lord of hosts is his name.* He created all, therefore prepare to meet him in a way of fear and reverence; because, if the Creator of all things be offended at us, he will arm all things against us; it is but giving the creature a commission, and how soon is man destroyed? If Christ say, Take him, Plague, and consume him; take him, Fire, and burn him; take him, Water, and drown him; Earth, open, and swallow him; Hell, be enlarged, and dispatch him; it must be so. Therefore stand in awe of him.

Secondly, Learn we from hence, to commit our souls [Direct. 2] to him in well-doing, as to a faithful Creator. That ye have, 1 Pet. 4. ult. *Let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as to a faithful Creator.* If a Watch had understanding, doubtless, it would commit the keeping of itself to none, but to him that made it; because when it is out of frame, he best knoweth how to set it right again, because it is his own workmanship, therefore he will have more regard to it, than any other man will have. Christ hath been the Creator of our souls, let him have the keeping of them; *Cast all your care upon him, for he careth for you,* saith *Peter.* Shall not he that made thee, be able to keep thee? Doth not the Artificer love the work of his own hands? He that hath given so much power to many creatures (as to the Angels) hath he not reserved much more power to himself, who is able to keep, and to keep to salvation? *Ye are kept by the power of God, through faith, to salvation.* How secure do men think themselves, if some excellent creatures do but take care of them? Suppose a great Prince should say to any of us, that have a great many children, Take no care for such and such a child, send him to me, I will take care for him; How would such a person think himself at rest concerning that child? With what security

may we build upon the love of God in Christ, if we commit our souls to him in well-doing, as to a faithful Creator.

Thirdly, Learn we to get an interest in him, as a Redeemer; otherwise, we shall have no more show for Salvation, [Direct. 3] than the brute beasts have, for he is their Creator as well as ours; *All things were made by him.* He gave life to other creatures as well as to man. Believe it, whosoever thou art, an Ox or an Ass may be saved, as well as a Man or a Woman, if that Man or Woman will not believe in Christ. Thou art the workmanship of his hands; true, so is the brute beast. It is not enough to be Christ's creatures, we must be Christ's Members before we can get to Heaven. Do not say, He that madens will save us. What saith the Prophet? Isa. 27. 11. *It is a people of no understanding, therefore he that made them will not have mercy upon them, and he that formed them will show them no favor.* It is not our being framed creatures by Christ, but his framing the new creature within us, to help us in the way to Heaven. Give up yourselves to Prayer, as *David* doth, Psal. 119. 73. *Thine hands, O Lord, have made and fashioned me; give me understanding, that I may learn to keep thy commandments.* He resteth not in his being made by God, but, *Give me understanding to keep thy commandments.*

Fourthly, seeing all things were made by Christ, Learn [Direct. 4] from hence to consider the works of the Creation. It is a dishonor to Christ, to have the works of the Creation neglected, and no man to look after them in a way of Admiration. As it would be a dishonor to a curious *Poet,* that hath framed an excellent Comedy, and brought it upon the Stage, to have no spectators. God hath laid out a great deal of his Wisdom in the works of the world, and calleth upon men to behold the works of his hands; How ill will he take it, if we consider them not. If he hangeth out such a *Master-piece* as the world is, and we go as swine, and never behold it, we do much neglect the Lord. See how ill the Lord taketh it, and how ill men fare, and from this very sin, Psal. 28. 5. *Because they regard not the works of the Lord, nor the operations of his hands, he shall destroy them, and not build them up.* He will destroy them for want of considering the works of his hands.

Lastly, Seeing Christ is the Maker of all things, Let all be improved in his service to his praise; that is the end he [Direct. 5] made them for. Rev. 4. ult. *Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things.* He is worthy to receive honor and glory, because he created all things. Col. 1. 16. *All things were created by him, and for him.* Not only *by him,* as the *Efficient;* but *for him,* as the *End.* Therefore we should employ our strength, and parts, and means: whatsoever we have, employ it to the service of Christ, because from him we had it. Take along with you this Rule, *That is a vain thing that misseth its end. That is a cursed thing that crosseth its end.* That which misseth its end, which it was made for, is a vain thing. For instance, Christ hath given me a tongue to glorify him withal; I have my tongue in vain, if I do not speak of Christ with it; as *David* did, who made his tongue as the Pen of a ready Writer. But, if I shall not only speak of Christ, but against him, blaspheme him, deny his Divinity, and Satisfaction, as the *Socinians* do; here is a curse upon my tongue, here it crosseth the end of its creation. And so it is, when a man employeth his wits to scoff against God and goodness with it; when he groweth proud of his wealth, or parts, or apparel, or anything that God hath given him; when he abuseth his strength to intemperance or

luxury. Here the end of his Making is crossed, and here is a curse upon his parts and all other gifts; his blessings are a curse to him. I conclude with Col. 3. 17. *Whatsoever ye do in word or deed, do all things in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.* So I have done with the third Verse, and proceed to the fourth.

Vers. 4. *In him was Life, and the Life was the Light of Men.*

An Argument of Christ's Divinity, taken from the Creation, considered in general, in the making of all things. He cometh now to speak more specially, of things that have life; and then more particularly of Himself, and Man, *In him was life, and the life was the light of men.*

Three degrees of Communications there are from Christ, as a Creator, *Esse, Vivere, Intelligere.* To some things he giveth a being, as to *Stones* and *Stars;* to other things he giveth life as well as being, as to *Plants,* and *Birds,* and *Fish,* and *Beasts;* some whereof have the life of *Vegetation,* others, both of *Vegetation* and of *Sense.* And then there is a third degree of Communication, that is, *Intelligere, Understanding;* that God giveth to men and Angels. Of the first degree, he had spoken before; of all things that are made in general: now he speaketh in special manner of the second degree of communication, which is giving of life to all the creatures; that is in these words,

In Him was Life.

In Him; namely, in the *Word.* For he had spoken, that in Christ, life was two ways, *Formaliter,* and *Causaliter.* Life was Formally in Christ, as in the *Subject* of it. Life was Causally in Christ, as in the *Fountain* of it.

Ye may give me leave to speak of both, though the second, haply, be principally intended. *In him was life,* as in the *Subject* of it. Take from hence an Observation, *ThatChrist ever liveth, and is the giver of all life.* He ever liveth, life is in him, as the Subject. He is the giver of all life, life is in him as the Fountain.

First, *He ever liveth;* that is, He is the living God; according to that, Joh. 5. 26. *As the Father hath life in himself, so hath he given to the Son to have life in himself.* There was no time wherein Christ did not live, he liveth from all eternity, had life in himself, even as the Father had. If any question be, it must be at that time, wherein his Soul was parted from the Body, when the Body lay in the grave? Yet even then, Christ lived. One of his last words upon the Cross, was to the Thief, *To day shalt thou be with me in Paradise.* He had his Soul and Divinity in Paradise, even while his Body lay, and was housed in the Grave. Christ lived in Heaven, though his soul parted for a time from the Body; neither was the *Hypostatical union* dissolved. So, the life was not lost.

But the main thing intended is the Second, *In him was life (Causally)* as in the Fountain of life. When he created all things, life was originally in him, and from him derived to certain creatures, which he then made. Hence it is, that Christ is called, *The Word of life, The Prince of life, The Life of life.* Because, as he is the End, so he communicates life to all things that partake of it. He is called *The Word of life,* 1 Joh. 1. 1. *which we have looked upon, and our hands have handled of the Word of life.* He is called, *The Prince of life,* Act. 3. 15. *They killed the Prince of*

life, whom God raised from the dead, whereof we are witnesses. He calleth himself, *The Life,* Joh. 14. 6. *I am the War, the Truth, and the Life.* And because his is not only life in himself, but life to us, therefore he is called, *Our Life,* Col. 3. 4. *When Christ, who is Our Life, shall appear, then shall we also appear with him in glory.* All this is to show, that whatsoever life is communicated to the creature, it cometh from Christ, it is in him as in the Fountain, *With thee is the fountain of life,* Psal. 36. 9.

So as here now, in consideration of this, it may be of Use to us diverse ways; as,

First, Take it to pieces again, *In him was life,* as in the *Subject.* This should serve as a Canon to fear, which we find called for in *Daniel,* in this respect, Dan. 6, 26. *I make a decree,* saith *Darius, that in every dominion of my kingdom, men tremble and fear before the God of Daniel, for he is the living God.* Let all fear and tremble before Christ, for in him is life, he is the living God. What saith *Paul,* Heb. 10. 31. *It is a fearful thing to fall into the hands of the living God.* O therefore, tremble before him. There are hands of God, into which it is a comfortable thing to fall. There are merciful hands of Christ, which he stretcheth forth to poor sinners, to invite them, and call them in to himself: but if we refuse the Call which he now maketh to us; if all the benefits, which those bountiful hands of his spread out amongst us, scattered in our Congregations, and in our Houses; if all these allure us not, then remember what followeth, *It is a fearful thing to fall into the hands of the living God:* one will follow upon the other. If this merciful hand cannot win us, this destroying hand will be sure to reach us. This maketh it fearful, because His is the living God. Every death is the more fearful, by how much the more terrible the immediate Executioner of it is. For a man to be drowned is more gentle, than to be burnt; Why? Because Water is not so operative, and active, and quick, as Fire; Fire is a more raging element. The wrath of God is the immediate Executioner of damned souls. And what so terrible as that is? If God live, such souls must die. And because God liveth forever, such souls must die forever, as fall into his revengeful hands. Fear and tremble to offend Christ, because such as fall into the hands of the living God, must be miserable as long as he is happy; and die, as long as he liveth.

Secondly, The consideration of this truth, That in Christ is life, as in a Fountain, from whence all sorts of life are derived to the creatures, according to their several kinds, may serve as a ground of faith.

First, to put us upon trusting in Christ, and seeking to him, and depending upon him for all kinds of life: Psal. 36. 7th. and 9th. verses compared together, *The children of menput their trust under the shadow of thy wings,* verse. 7. and the reason is rendered, verse. 9. *For with thee is the fountain of life.* Therefore our trust should be in him, because life is in him, as in the Fountain. Whither should he, that wanteth water, go, but to the Fountain? Carry Faith, as the Bucket; and then, according to the bigness of thy bucket, shall be the proportion of thy water thou drawest from thence. Life cometh in, as Faith draweth from Christ. Trust him for temporal life, when we are sick, and in dangers; though means may be used, and ought to be used, there is no relying upon Physic. Our utmost confidence must be in him, from whom all life cometh. Deut. 32. 39. I, *even I am he, and there is no god with me. I kill, and I make alive; I wound, and I heal; there is none that can deliver out of my hand.* And so for spiritual life: when the

pulse of Grace beateth slowly, and unevenly, Who shall we then depend upon for life, but upon him that is the fountain of it, the second *Adam,* whom God hath made a quickening Spirit?

Secondly, as it may be a ground of Faith at all times, so a ground of Martyrdom at any time, when a man is called, to seal the truth of his profession with his blood. Now this being considered, that life is in Christ as in the Fountain, and derived from him to us; this is a special ground to prevail with the soul, to suffer itself, even to be laid down for Christ. Now he calleth for that life, which he himself first gave; we had it from him, and now we are called to restore it to him: the best husbandry that can be. But to be provident of our lives in this case, and to be over-thrifty, is the way never to thrive, as Christ saith, Mar. 8. 35. *Whosoever will save his life shall lose it. Whosoever will lose his life for my sake and the Gospel's, the same shall save it.* It is no such great matter: Life is as common to brute beasts as to men; and therefore when Christ calleth for it, there is reason to part from it, because he gave it. It must be given up as a tribute to Nature. What is it to part with it a little sooner, as a sacrifice to Christ, as a seal of our profession, and as a pledge of our thankfulness? It is not so much parting with it, as restoring it to the Owner.

Thirdly, it may serve as a ground of Encouragement. Life is in Christ as in the Fountain, therefore let all that wait upon Christ be encourag'd to expect life in abundance. A great deal of complaining there is of dead hearts, and dull spirits; no life in the soul, in duty or service. Exercise Faith, go to the Fountain for all, and you shall have life, and have it in abundance. Christ doth not use to give niggardly, when he is sued to. It is said of *Araunah, All th•se things Ara•nah gave as a King. Christ* giveth as a *Savior,* in this very particular, Joh. 10. 10. *I am come that they might have life, and that they might have it more abundantly.* He giveth so, as to give it in abundance. It will not be amiss to spend some time, in clearing of that, that Christians may go away with encouragement. Whether we speak of the several sorts of life, of Spiritual life, (for I will not speak of Natural) or to the several blessings, that accompany every sort of spiritual life, which is all derived from one fountain. I take them together, that I may speak the more briefly of them.

There are five sorts of Spiritual life, which are proper to Saints; besides a Natural life, which is common to all men.

First, There is a life of *Reconciliation,* which standeth in opposition to the wrath of God. The wrath of God, that killeth, *but in the favor of God there is life,* saith the Psalmist, Psal. 30. 5. *Thy anger endureth but for a moment, but in thy favor is life.* This life is from Christ, because it is he in whom he is well-pleased, and through whom he is well pleased with us: *God was in Christ, reconciling the world to himself.* If any Reconciliation, it is in Christ. Here is one sort of spiritual life that Christ giveth, and that in abundance; *I came that they might have life, and have it more abundantly;* because, where God is reconciled, he beareth abundance of good-will to such a soul. *In thy favor is life;* and that favor aboundeth so much, as that God loveth every reconciled soul with the same love, wherewith he loveth Christ himself; Joh. 17. 23. *That the world may know that thou hast loved them, as thou hast loved me,* faith Christ. That showeth

abundant love. All love falleth first upon Christ, as the head, Divine love doth; and so descendeth to the skirts of his garments. It falleth upon us from Christ, and through Christ.

Secondly, there is a life of *Justification,* which standeth in opposition to the guilt of sin; and of this the Apostle speaketh, Rom. 5. and telleth you, what abundance of righteousness accompanyeth it, Rom. 5. 15, 17. *If through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. For if by one man's offense, death reigned by one; much more they which receive abundance of grace; and of the gift of righteousness, shall reign in life by one, Jesus Christ.* It is called, Justification of life, there, verse. 18. *Even so, by the righteousness of one, the free gift came upon all men to Justification of life.*

Thirdly, There is a life of *Sanctification,* that standeth in opposition to the power of sin, as that of *Justification* did to the guilt of sin. This is likewise from Christ; and of it *Paul* speaketh, Gal. 2. latter end, *I through the Law am dead to the Law, that I might live to the Lord. I am crucified to the world, notwithstanding I live; yet not I, but Christ that liveth in me.* This cometh in from Christ in great abundance. Hence are those expressions, 2 Cor. 8. 17. *Therefore as ye abound in everything, in faith, and utterance, and knowledge, and all diligence, and your love towards us, see that ye abound in this grace also.* Rom. 9. 8. *God is able to make all grace abound towards you.* This is that that Christ saith, That he giveth life, and more abundantly.

Fourthly, There is a life of *Consolation,* which standeth in opposition to the discouragements that arise, both from the power of sin, and the guilt of sin, that strike the soul dead. And therefore a soul that is glad, is said to live; Psal. 69. 32. *The humble shall see this, and be glad, and your heart shall live.* So you see, that to be glad, and to live, is all one. This is founded in Christ, and there is abundance of this communicated to believers. See that 1 Cor. 2. 15. *As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.* Here is consolation, abundant consolation, and both by Christ.

The last thing is a life of *Glory,* which standeth in opposition to that misery, that ariseth from all the former, from the wrath of God, and the guilt and power of sin, and the discouragements that arise from thence; all these bring misery after the soul's death. Now, there is a life of Glory, that freeth the soul from this, that is hid in Christ: *You are dead, but your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with him in glory.* There is a glorious life for believers, but it is now hidden, like the sap in the root in the winter-time. It is hidden in Christ, who is their glorifi'd Head already. This they shall have, and have it more abundantly, because of that abundant happiness, which accompanieth this life of Glory, *They shall be abundantly satisfied with the fatness of thy house, and made to drink of the rivers of thy pleasures. For with thee is the fountain of life,* Psal. 36. 8, 9. When there is but a little small Brook, and a whole Army cometh to drink at it, they are ready to emulate one another, because there is not enough to serve them all. As he said, *Xerxes*'s Army drunk up whole Rivers. But where there are Rivers of pleasure, there is enough for all comers; there needs be no emulation, all shall be satisfied: They shall be abundantly; and, Thou shalt cause them to drink of the Rivers of thy pleasures. Thus ye see,

what strong Encouragement ariseth from hence, that life is in Christ as in the Fountain. So I have done with that Clause of the fourth Verse, *In him was life.* The next is,

And the Life was the Light of Men.

Vers. 5. ***And the Light shined in Darkness, and the Darkness comprehended it not.***

We proceed to that which concerneth the Creation of Men in particular, *The life was the light of men.* That is, as I take it, The Life which was originally in the Eternal Word, and conveyed to the creature, according to their several ranks and degrees, was a life of Vegetation in Plants, and a life of Sense in Brutes, and a Life and Light of Men. It was so in the Angels as well as in Men. But the *Evangelist,* because the Scripture was made for the use of Men, and not of Angels, contenteth himself only to mention them; *The life was the light of men.*

By *Light,* I am soath to understand only *Knowledge,* as some do; or only *Grace,* as other some: I rather take in both, and add a third thing, which is the result of both, namely, *Joy.* For all these three come under the notion of Light. Then make this our Observation, *That man was created by God at first in a state of light: The life was the light of men.*

Do but compare this place with that, Joh. 8. 12. for the understanding of the phrase; *Then spake Jesus again to them, saying, I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.* The light of life, and the life of light, is all one, and both come from Christ, without any great difficulty. Next the life, was the light of men, *And he shall have the life of light,* saith Christ here; but that he speaketh of Conversion. My Text confineth me to what was in the Creation. Christ is presented to us, as the Maker of all things. So then, Man was created by Christ at first in a state of light; that is, in a state of Knowledge, of Holiness, and of Joy; for these three things come under the notion of Light in the Scripture.

First, *Knowledge.* See in that 2 Cor. 4. 6. *God, whocommanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.* This light of knowledge was eminently in Man, at his first creation. Therefore the light of God is said to stand in knowledge; *Having put on the new man, which is renewed in knowledge, after the image of him that created him.* And whereas there are three sorts of beams of light, by which the understanding seeth things; and these were all eminent in *Adam* at the first Creation. There are *Direct* beams, and *Reflect* beams, and *Refract* beams, so they are wont to call them. Thus, a man seeth another man, whom he looketh upon face to face, by a *direct* beam. The same man, when he seeth his own face in a glass, it is by a *reflect* beam. Let him look into the water, see a staff in the water; that is by a *refract* beam, because the *species* is broken, by reason of the thickness of the water, through which he seeth. Now, *Adam* saw by all these, and, by them, in a way of perfection: He looked, by a *direct* beam of light, upon all the creatures; he saw the inside and outside of them; he knew all their Natures so plainly, as that he was able to give them all names, according to their several kinds. He looked upon himself by a *reflect* beam of light, he was able to apprehend all his own notions and apprehensions, and all the duties God required at his hands, and that without any oblivion; which, since the Fall, we cannot do. We have power to reflect, indeed, upon ourselves; but

what we do one day, we forget another. But now, with *Adam,* in this state of light, he could neither forget evil, nor forget good. He could forget no evil, for there was no evil to forget; and he could forget no good, for it had been evil to have forgotten it, for he was without all evil. And then, for a *Refract* beam of light, he looked upon God with such a beam, because he saw God in them through a thick *Medium.* He could not see God in his *Essence,* but through the *Medium* of the creature, and through those Revelations, which he was pleased to make of himself before the Fall. Herein stood that light of knowledge, wherewith *Adam* was at first created.

Secondly, Man was created in a state of *Light;* that is, in a state of *Holiness:* 1 Joh. 1. 6, 7. *If we walk in the light, as he is in the light, we have fellowship one with another;* that is, in *Holiness. Ye were sometimes darkness, but now are ye light in the Lord:* that is, *holy,* and sanctified persons. Holiness was stamped upon *Adam* there, in an eminent measure; it was a deep stamp, and a clear one, because the Image of God was not only in *knowledge,* as before, but *in righteousness and true holiness,* Ephes. 4. 24. insomuch as there was no irregularity in *Adam*'s soul. He was an Instrument, new made by the finger of God himself, well strung, and well tun'd, not a jarring string in the whole Instrument. A Glass filled with pure crystall-water, no mudd at the bottom, no defilement in the water, stand it never so much. His Body was subject to his Appetite, his Appetite subject to his Will, his Will subject to his Reason, his Reason subject to God. One Faculty sweetly subordinate to another, and all to the *Divine Majesty. This I have found,* (saith *Solomon,* Eccles. 11. ult.) *that God made man upright, and that he hath sought out many inventions.* If man would have contented himself with that happiness, that God made him in at first, he might have been happy. He was at first created in light of Holiness.

Thirdly, Man was created in a state of *Light;* that is, of *Joy,* which cometh under the notion of Light in Scripture; Hest. 8. 16. *The Jews had light, and gladness, and joy, and honor. Light is sown for the righteous, and gladness for the upright in heart,* saith the *Psalmist.* There was nothing wanting, to make *Adam*'s condition comfortable to him. For his Body, he had a Paradise; all the delights and pleasures, that are found in all the several places of the world at this day, put together, they could not make such a Garden as *Eden* was, nor such a pleasant place as *Paradise.* For his Soul, he enjoyed the chiefest good; the more he knew God, the more God loved him; and the more he loved him, the more he praised him; and the more he praised him, the more he delighted in him. There was overflowings of joy in *Adam*'s soul. Then, in reference to God, and so the Creatures; It could not but add exceedingly to the light of joy in *Adam*'s heart, that all the creatures were willingly subject to him. God had made him Master of them all, and not one of them that refused to be subject. Indeed, afterwards, since the Fall, the creatures became formidable to him. *Moses,* when his Rod was turned into a Serpent, he fled from it, and was afraid; but so was not *Eve,* when the Serpent came to her in *Paradise.* The Image of God was so perfectly stamped upon *Adam* then, that every creature bare him reverence, and stood in awe of the face of Man. And so they did to *Jesus Christ,* in whom the Image of God was fully renewed. That is a passage observable, though, haply, not much heeded, *Mar.* 1. 13. it is a clause brought in by St. *Mark,* which the other *Evangelists* (as I think) have not spoken of; *Christ*'s being in the Wilderness, *He was there forty days tempted of Satan, and waswith the wild beasts of the field.* The other tell you of his being tempted, but St. *Mark*

only putteth in these words, *And he was with the wild beasts,* which was as great a miracle as any of the other. It was a miracle, that Christ fasted forty days and nights; but it was as great a miracle, that all the beasts did homage, and gave reverence to him, even as they had done to *Adam* in *Paradise.* Thus ye have heard, for Explication of this Truth, That Man was created at first, by Christ, in a state of Light; that is, in a state of *Knowledge,* of *Holiness,* and of *Joy.*

First, The Use shall be general, to all the sons and daughters of *Adam,* that they would seek to Christ, that they may be restored to this state of light. He, who himself is the Image of God, the express Image of his Father's Person, *Heb.* 1. who at first made man after that Image of God; He only it is that can restore him. He, from whom life was the light of men, he it is, that must give that light of life; and he hath promised to give it to such as follow him. Certainly, this is worth the seeking after, Joh. 8. 12. *I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.* That which we lost in the first *Adam,* we shall have restored in the Second; there is no other way to come by it, but this. The *Mint,* in which *Knowledge, Holiness,* and *Joy,* are coined, it goeth in Heaven, and nowhere else: *Christ* is the *Master* of that *Mint.*

That you may be encouraged to seek to Christ for this, set me tell you, *Beloved,* That if the *Lord Jesus Christ* be pleased to renew this Image in you, and restore you to this state of *light,* you shall have a sweeter Knowledge, ye shall have a surer Holiness, and a more lasting Joy, than *Adam* himself had in Paradise. The light that the second *Adam* giveth, is better, in some respect, than the light which the first *Adam* lost.

Ye shall know that which *Adam* never knew, the heighth, and depth, and breadth, and length, of the love of God in Christ. That which did not come within the compass of *Adam*'s knowledge, to know what belonged to a Redeemer; but that is made known to the Saints, in whom the Image of God is renewed: Ephes. 3. 17, 18, 19. *That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth; and to know the love of God which passeth knowledge, that ye might be filled with all the fullness of God. Adam* knew much of the love of God, as a *Creator;* but now, we know the love of God as a *Redeemer.* This must needs be a sweeter knowledge, because this second is a greater love. The misery of the person to whom love is shown, heightneth the love. That which God, in Christ, showeth to man fallen, is love in mercy; love, joined with mercy, is greater love, therefore the knowledge of this is sweeter knowledge.

And as ye shall have sweeter Knowledge, so surer *Holiness;* I do not say, a purer Holiness: *Adam* was more pure in the state of Innocency, than any man on this side Heaven; he had no corruptions stirring in him. But surer *Holiness.* That *Holiness* which *Adam* had, he was capable of losing it, and did lose it. That which Christ restoreth to them, in whom this Image is renewed, it is not left to their own keeping, He himself keepeth it for them, *and no man shall take them out of his hand,* Joh. 10. 28. *They shall never perish, neither shall any man pluck them out of my hand.* As it fareth sometimes with a man that hath broke his leg or arm, if he light upon a good *Surgeon* that setteth it well again, the arm or leg is stronger, than before the breaking

of it; and we say, He fell into the hands of a good *Surgeon.* So, we were broken in *Adam,* but we have by Christ a stronger Holiness, than we had at first.

And so you shall have a more lasting *Joy,* than you could have in the first *Adam:* It was a joyful state, as ye have heard, but how long endured it? The Psalmist saith, *Sorrow endureth for a night, but joy cometh in the morning.* Here, *joy* endured for the morning, and *sorrow* came at evening. Some think, *Adam* did not stand in his integrity a whole night; sure, he did not stand long, but lost his *joy* presently. That *joy* which is given, to whom this Image is renewed, is such, as no man or devil can take from them: Joh. 16. 22. *You all shall rejoice, and your joy shall no man t••e from you. Bernard* saith, *Gaudium ••it in fine, sed Gaudium sine fine.* It shall be joy in the end, but it shall be a joy without end; which *Adam*'s was not. This is the General Use.

There is another more Particular, that is to such, as are restored to this Image of God, and a new state of life, from which *Adam* sell, that they might walk as children of the light. How is that? The Exhortation ye have, Ephes. 5. 8. *Ye were sometimes darkness, but now are ye light in the Lord; Walk as children of the light.* That is, Walk knowingly, walk piously, walk cheerfully; for light includeth all these three.

Hath Christ restored you to what ye fell from?

First then, *Walk knowingly,* have a care to see your way before you; whatsoever ye do, it upon warrantable and good grounds; take up no Opinion upon trust, follow no Principles, without a warrant from the Scripture: *He that walketh in darkness,* faith Christ, Joh, 12. 35. *knoweth not whither he goeth.* And so, Prov. 4. 19. *The way of the wicked is as darkness,* they know not at what they stumble. So long as a man is in the dark, he knoweth not whither he goeth, nor at what he stumbleth; he reeleth sometimes this way, and sometimes that way, runneth his head against a post, or falleth into a ditch, into this error, or that. He stumbleth now upon a mad Principle, and then upon a bad Principle, because he knoweth not whither he goeth. In the dark there is no discerning of colors, all things are alike fair. So it is with men in the state of unregeneracy; there is no difference between civility and grace, between formality and truth, between faith and fancy. He that will walk as a child of light, must discern of things that differ; for, *It is light that maketh manifest:*

Secondly, As he must walk knowingly, so *Piously: Put on* (saith the Apostle) *the armor of light, and let us walkhonestly as in the day,* Rom. 13. 13. Would you know how? Cast your eyes upon Ephes. 5. 8, 9, 10. *Walk as children of light. For the fruit of the Spirit is in all goodness, and righteousness, and truth; proving what is acceptable to the Lord.* This place showeth you, that the light of holiness, which is in the souls of the Saints, it is a *Prolificall Light,* which bringeth forth fruit: *Walk as children of the light. For the fruit of the Spirit is in all goodness, and righteousness, and truth.* It is the light of the Sun that begeteth creatures, which the light of a Candle doth not. Many Creatures have no other father, but the Light, as *Philosophers* say, *Putredo mater, Sol pater;* Putridity is the mother, and the heat of the Sun, that is the father of them. So it is with all inferior Lights, they are like the light of a Candle; the natural light of Reason, and the utmost improvement of natural abilities; this light, make the best of it, till it come to be supernatural, and to have infusion from Christ, it hath no quickening power in it,

it will not reform a man's life, it begets no work truly good. Whereas the light of *Holiness,* like the light of the Sun, it engenders, and bringeth forth good works: *The fruit of the Spirit is in all goodness.*

Then there will be a proving of what is acceptable to the will of God. Men will not go blind-fold to work, but will prove what is acceptable. The word in the Original is, 〈in non-Latin alphabet〉, which is a *Metaphor* taken from *Goldsmiths,* that prove their Mettle by the Touchstone, not by the color only, or *tinnitu,* by the jingling of the Mettle only; but bring it to the Test: if it will not bear that, they disallow it. Many things have a fair color to the eye, that seem good and beautiful, fit to be practiced by a Christian; and some things that sound well to the ear, as of good report in the world: but here is not enough, bring them to the Test; believe neither color nor sound, if they will not bear the touchstone of the Word; A man that walketh holily will endure the proof it.

Thirdly, He that walketh as a child of light, must *walk Cheerfully,* for there is a light of Joy too. Such a phrase ye have in the Psalms, *Blessed is the man that heareth the joyful sound, they shall walk in the light of thy countenance.* Here is now one walking as a child of light, that walketh in the light of God's countenance *cheerfully* and *joyfully. Serve the Lord with gladness, and come into his presence with singing,* Psal. 100. 2. This is acceptable to God, and creditable to Religion. God liketh it well, that his servants should walk in the light of his countenance *joyfully.* The Apostle telleth you, this is acceptable to God, Rom. 14. 17, 18. *The kingdom of God standeth not in meat and drink; but in righteousness, and peace, and joy in the holy Ghost.* He that in these things serveth Christ, is acceptable to God, and approved of men. This is one of the things wherein we must serve Christ; *joyfully, in the holy Ghost.* Christ doth not like to be served uncheerfully. They that make conscience of serving Christ in righteousness, and of serving Christ in peace, dare not be the Authors of division. Why do not people make conscience of serving Christ, in joy too? He that in these things, namely, in righteousness, and peace, and joy, serveth Christ, is acceptable to God, and approved of men. The Saints of God like it well, when they see men go cheerfully on in the way to heaven; otherwise, they bring a bad report upon the good Land, and make men to suspect, that the service of Christ is not so acceptable, when men walk so droopingly, that stand in relation to him. You know what *Jezebel* said to *Ahab,* who had a mind to *Naboth*'s Vineyard; and because he could not compass it, *he walked droopingly. She came to him, and said, Why is thy spirit so sad? Dost thou now govern theKingdom of Israel, and be so sad?* Implying, how ill it became a *King,* that hath the world at will, to walk *droopingly* and *uncheerfully.* Everyone in whom this Image is renewed, is made a King; Christ hath made him a King to God, and his Father. What! a King, and droop! One that hath such a nearness, and so near a relation to God, and yet so full of discontent! Let me yet say to every child of God, as the Apostle, Phil. 5. 4. *Rejoice in the Lord always: and again I say, Rejoice.* So I have now done with that Verse, *In him was life, and the life was the light of men.*

Vers. 5. *And the light shined in darkness, and the darkness comprehended it not.*

Ye have heard in what estate man was created, it was in a state of *Light;* and the next news ye hear is of *Darkness, The light shined in darkness, and the darkness comprehended it not.*

First, here we find man fallen, and Christ's demeanour [1] towards him in that estate.

Secondly, his inability to receive that light, which Christ [2] shed abroad.

Thirdly, Here is a supposition of the Fall, intimated by [3] that word, *Darkness.*

Fourthly, Here is a declaration, what Christ did to man [4] thus fallen; He still sendeth forth light, *The light shined in darkness.*

And fifthly, Here is a manifestation of man's carriage towards [5] Christ, in reference to this communication of his, *And the darkness comprehended it not.*

The first thing to be observed from hence, is, *That Man,* [Observ. 1] *by his fall from the state of light, became dark, yea, darkness itself.*

The second Observation is, *That light from Christ hath* [Observ. 2] *continued to shine, ever since the Fall. The light shineth in darkness.* It is something *emphatically* uttered; for it is not in the *Praeter perfect Tense,* as before; it is not, The light shined in darkness, or, hath shined: but it is, *The light shineth,* 〈 in non-Latin alphabet 〉 ; to show, that the light continueth to shine. There is no time since the Fall, wherein it could be said, The light shined not. This was always an approved Proposition, ever since man became dark: *The light shineth in darkness.*

Thirdly, We must imagine, *That it is natural to man,* [Observ. 3] *since the Fall, not to comprehend the light of Christ. The light shineth in darkness, and the darkness comprehendeth it not.*

Here ye have a supposal of Man's Fall, and a declaration, both of man's carriage towards him, and of his carriage towards Christ since the Fall. I shall but touch upon the first, which is this.

First, That Man fell from a state of light, and became dark, yea, darkness itself. Light was the life of men, by Creation, and since, the light shineth in darkness.

By *darkness,* understand the persons of *unregenerate* men; all the world, before the Lord Jesus Christ enlighteneth them savingly, with the light of life, come under this notion of darkness. Therefore Satan, who is elsewhere called, *The prince of the world,* is said to be *the ruler of the darkness of this world;* that is, of *unregenerate men,* Ephes. 6. 12. Ephes. 5. 6. *Ye were sometimes dark, but now are ye light in the Lord;* therefore ye were sometimes *unregenerate,* but now ye are *sanctified.* Ye were sometimes dark. That which predominateth, useth to give the denomination: that is the reason, why the natural man is called *darkness* in the *abstract,* because darkness hath a predominancy in their minds. As, when a man is extremely vicious, we call such a man, *Vice: Non est invidiosus, sed invidia;* He is not envious, but envy and malice itself. *Non est vitiosus, sed vitium;* He is not vicious, but vice itself. The Papists call the Pope, of *Holy* His *Holiness,* in the *abstract,* because they would have the world to believe him to be exceeding *holy. Dark,* in the *abstract,* is exceeding *darkness,* in regard of the dominion of a threefold darkness: the darkness of *Ignorance,* opposed to the light of *Knowledge;* the darkness of *Sinfulness,* opposed to the light of *Holiness;* the darkness of *Misery,* opposed to the light of

Joy. This three-fold darkness accompanieth the state of nature, even in all men, as long as they continue in it.

First therefore, that of *Ignorance,* Ephes. 4. 18. *Having the understanding darkened, being alienated from the life ofGod, through the ignorance that is in them, because of the blindness of their hearts.* Some natural men may have a deep reach in the things of the world, but there is a darkness upon the face of the deep, a spiritual darkness upon the deepest wits of natural men; something they know, but nothing as they ought to know, as the Apostle saith, 1 Cor. 8. 2. *If any man thinketh he knoweth anything, he knoweth nothing yet as he ought to know.* They may perhaps know, that God is a *Spirit,* but as long as they do not worship him in spirit, they know him not as they ought to know him.

Secondly, A darkness of *Sinfulness* lieth upon them: 1 Joh. 1. 6. *If we say that we have fellowship with him, and walk in darkness,* (that is, in sin) *we lie, and do not the truth. He that hateth his brother is in darkness,* which is an expression in that Epistle. How easily are men cheated in the dark, having bad wares put into their hands? They vent falsities instead of truths, they vent formalities instead of holiness, they put off anything to men in the dark. So, the deceitfulness of sin comes to rule over them, because they are in a state of darkness.

Thirdly, Darkness of *Misery;* ye shall find that called darkness, in Lament. 3. 1, 2. *I am the man that have seen affliction, by the rod of his wrath; he hath put me into darkness, but not into light.* Darkness there, is *misry.* Such is the condition of all natural men, though all be not alike sensible of it. *Adam*▪ no doubt, was exceeding apprehensive, after his fall, of the change of his condition; but his posterity are not so. It is in this case, as it fareth with a Nobleman, punished with banishment into a foreign country, and there forced to live in a mean condition; he himself will be exceeding sensible of his alteration, from the Court, in which he lived before, to the Cottage, in which he liveth now. But his children, that were born in that condition, would not be sensible of the misery they were in. *Adam* found what it was, to enjoy communion with God in Paradise, and what it was to be in a state of life; therefore his fall went to his heart. But we, that are born in a state of misery, are not sensible of it, because we know no better. Enough hath been said, to cause everyone to make haste out of the state of *Nature,* because it is a state of *darkness.* How formidable is darkness? It is said of *Abraham,* there fell upon him the horror of a great darkness, Gen. 15. 12. *Lo, a horror of great darkness fell upon him.* Darkness useth to be accompanied with horror. And so it is with Nature; and yet this darkness of nature is not formidable. How miserable would men be, if they knew their condition? how much more miserable, because they do not know it? That in *Egypt* was palpable darkness, which might be felt; here is that which aggravateth this darkness, it keepeth itself from being felt; men feel not their *ignorance,* and *sinfulness,* and *misery.* Ye know the story of *Jeremiah,* when he was in the dark dungeon, and his feet stuck fast in the mire; *Ebedmeleck* letteth down cords to draw him up: What a mad-man had he been, if he would not have fastened the cords under his arm-holes, and suffered himself to be drawn up. Yet, so are the most in the world; the Ministers of the Gospel find them dark and filthy, in a darkness of ignorance, and mire of lust: Now God, by the Ministry of his Word, letteth down cords of love, to draw them up; so senseless are men, as to refuse these

offers, and there to lie and die, before they will come to Christ, that they might be saved. This being supposed, I pass that, and go to the second thing.

The Light shineth in Darkness.

Shineth, in the Present Tense, because there was no moment [Observ. 2] of time, wherein this was not true, *The light shineth.* The Point then is this, *That light from Christ hath continued to shine in all ages, since the Fall.* Look, as there are for the body two great Luminaries, which God hath made, *The Sun to rule by day, and the Moon to rule by night;* so are these two Luminaries for the soul, the *Sun,* and the *Moon;* the *Works of God,* and the *Word of God:* Christ, by the light of these, hath shined in all Ages, since the fall of *Adam.*

First, He shineth in the works of *Creation* and *Providence,* and therefore these works are said to witness for God, Act. 14. 17. *Notwithstanding, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.* The heavens have declared the glory of God, ever since they were made, and the firmaments have shown his handyworks. The beauty and bigness of those vast Bodies, show to the world, that none but the hand of a God could make them. Every creature is a kind of *Professor,* that readeth man a Lecture concerning God, of his Wisdom, and Power, and Goodness. Man is the *Master* of all the creatures, and yet man is become a *Scholar* to all the creatures; the Serpent may teach him wisdom, and the Dove innocence; and the Ant industry, *Go to the Ant, thou sluggard,* Prov. 6.

There is a light besides this, that shineth from Christ in the *Word;* that is called his *Testimony,* as the former is called his *Witness,* 1 Cor, 2. 1. *I, brethren, when I came to you, came not with excellency of speech, and wisdom, declaring to you the Testimony of God;* that is, the Word of God, because that testifieth what God is, and what he hath done, and what he requireth. It is true, there was not always a written Word since the Fall, but a Word there was. God revealed his Will by Visions, and Dreams, and other Intimations, in a way of Revelation to *Adam,* and so to *Noah,* and to *Abraham,* and to the rest of the *Patriarchs.* It was a Word unwritten till *Moses* his time. And then, as at the Creation, Light was the first thing that was made, and yet ye read of no Sun till the third day. But all the light which was scattered throughout all the great frame of the *Universe,* upon the third day, was gathered together, and united in the body of the Sun. So here, Truths were scattered before, now a little and then a little, by Dreams, and Revelations, and Visions; but in *Moses* his time, all the Truths that had formerly been revealed this way, God gathered together, and united them in a written Word; then began the Scripture, and from that time forward it hath been enlarged. After *Moses,* came the *Prophets;* after them, the *Evangelists* and *Apostles.* So as this Age enjoys the benefit of all the light, that former times have had. Thus you see it is made good, that a light from Christ hath continued to shine in all Ages, ever since the Fall. This letteth us see, that ignorant persons, in all Ages, have been inexcusable; they cannot say, but that God sent them light, more or less. Rom. 1. 20. *The invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal Power and Godhead; so that they are without excuse.* No age can plead anything for itself, by way of excuse, if it looketh not after God; and this age least of all; for Christ, who hath continued to shine in all

ages, shineth out most gloriously now. They had but, as it were, the *Star-light* before *Moses;* afterwards (I will take in all that under *Moses* too) it was but a *Star-light* in comparison. In *John the Baptist*'s time, they had, as it were, the light of the *morning peeping out;* he was the *Lucifer,* the *Morningstar,* that came before the *Day. Then came the Day-spring from on high to visit us,* the *Lord Jesus Christ* himself, in the Ministry of the Gospel, he being both the Subject and the Preacher of the Gospel. Then, the Sun arose, and so *the light shined more and more to the perfect day.* He sent forth his *Apostles,* and endowed them with infallibility of spirit, *And the holy men writ, as being moved by the Spirit of God.* So as in the ages since, God hath been pleased to make good that, which was Prophecied of old, by *Isaiah* first, and afterwards by *Habbakuk, The time shall come, when the earth shall be filled with the knowledge of the Lord, even as the waters cover the sea,* Isa. 11. 9. Former times had but poor *Ebb-tydes,* in comparison; there are now *Spring-tydes* since the coming of Christ into the world. *The earth is full of the knowledge of the Lord, as the waters cover the sea.*

You may see, if you will, a little, by what degrees Light came in: *Heb.* 1. 1. God revealed himself 〈 in non-Latin alphabet 〉 〈 in non-Latin alphabet 〉 , *in several ways, and at several times:* 〈 in non-Latin alphabet 〉 , by piece-meals, in many parts, which the word implieth.

As for instance, He first made known to *Adam,* that he would send Mankind a Mediator, that should be born of a Woman; there is the light with him, *The Seed of the Woman shall break the Serpent's head.* And that manifestation goes no further. After, cometh a further light, that is to *Abraham,* where he telleth him, *In thy seed shall all the nations of the world be blessed.* And to him is given Circumcision, as a seal of this covenant of Grace. A further light came in *Jacob*'s time, and discovered the time *when Shiloe should come into the world,* Gen. 49. 10. After him, the Prophetical Office of Christ is revealed to *Moses, A Prophet liketo me will God raise up to you, of your brethren, him shallye hear,* Deut. 18. 18. Then cometh in another Sacrament, the Passover, and all the Ceremonial Law, which was the Jews Gospel; everything there pointed at Christ. Afterwards clearer manifestation still: *Isaiah* telleth you, what kind of Mediator he shall be, not descended of a pompous way, but as a man of sorrow. He telleth you of whom he shall be born, *A Virgin shall conceive and bear a Son. Micah* telleth you the very place where he shall be born, *Thou Bethlehem, out of thee shall come forth to me, him, that shall be the Ruler in Israel,* Mich. 5. 2. And so by degrees light came in. How much is this Age of the world bound to God, for the enjoyment of all the light of former Ages; so as if still we are ignorant of Christ, we are of all men most inexcusable. It was but a little that our forefathers enjoyed, in comparison. Look but back a few years to *Henry* the Eighth's time, and to Queen *Mary*'s days; the *Protestants* then had but little light, in comparison of what they have now.

As it is in Reason, our Reason should answer our Light; so it is in Nature, when the Sun appeareth at noon-day, then it is hottest. *Naturalists* say, *Calor & Lux concrescunt, Light and heat increase together.* But alas, notwithstanding the light in our heads, what a coldness is there in the most of our affections? Let me say this to you, Our fathers, in those days, they walked to Heaven, as it were, by Candlelight: But Oh! if we shall now post to Hell by day-light, What will become of us? how inexcusable will our guilt, and insupportable will our

condition be? I have done with the second Observation, *The light shineth in darkness.* It followeth,

The Darkness comprehended it not.

The Point from hence is this, *That it is natural to man,* [Observ. 3] *since the Fall, not to comprehend the light of Christ.* The Apostle speaketh in plain terms, 1 Cor. 2. 14. *The natural man perceiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned.* It is not with this *Metaphoricall light;* as it is with the *Natural;* the natural light scattereth the darkness where it cometh: Let the Sun arise, Darkness giveth way. But here, the *Metaphoricall darkness* will not give way; that resisteth the light when it cometh, and prevaileth against it. Thus, in St. *John's* language, *It comprehendeth it not.* Job 24. 13. *These are they that abhor the light, they know not the ways thereof, nor abide in the paths thereof.* They are of those that rebel against the light. For the light that shineth in the works of God, darkness comprehendeth it not. God hath gloriously appeared in the works of Creation, but with what issue? 1 Cor. 1. 21. *Seeing the world by wisdom knew not God, in the wisdom of God, it pleased God, by the foolishness of preaching, to save them that believe.*

There was a great deal of wisdom appeared in the works of Creation, *In wisdom hast thou made them all,* saith the Psalmist, of the works of God; and yet the world by wisdom knew not God. All that appeared of God by the creatures, could not bring man to a *taking knowledge* of him. Therefore you see, God is put upon another way of saving man, (viz.) *The foolishness of Preaching,* as this place telleth you. Something men did apprehend of this light, but they comprehended it not fully: *The light shineth in darkness, but the darkness comprehendeth it not.*

Again, This light shineth in another light, a better and higher light, *The light of the Word.* How speedeth that? Why, darkness comprehendeth not that neither. See what the Prophet *Hosea* saith of the Law, Hos. 8. 12. *I have written to them the great things of thy Law, but they were counted as a strange thing.* If a *Master* shall deliver his will to his *Servant,* he expecteth obedience if he do but speak the word; but if he should give the servant his mind in writing, then he taketh it extremely ill, if the errand be not done, the servant's neglect is inexcusable. God hath not only declared his will, manifested his Law, but written his Laws; and they were counted as a strange thing, people regard them no more, than if they were things that nothing concerned them, strange things, which they had nothing to do withal.

It may be, the Gospel had better entertainment, surely It deserved better: Why, no; Darkness comprehended not the light of the Gospel neither: Rom. 10. 16. *They have notall obeyed the Gospel, for Isaiah saith, Lord, who hath believedour report? Isaiah* complaineth, *Paul* complaineth, both in the same words, *Who hath believed our report, or to whom is the arm of the Lord revealed?* Not, but that some did entertain the Gospel in all ages; but that doth not invalidate the truth of the Point, because it was not by Nature that they did it, but by an over-powering work of Grace. The darkness is said, not to comprehend it, because there were very few in all ages that entertained the Gospel, in comparison of them that refused it. It is said by *John, What he hath seen and heard, that he testifieth, and no man received his testimony.* None? Yes, some received his testimony; the *Apostles,* and the *Virgin Mary,* in those days received it; yet it is

said, No man received it: that is, few, or none, in comparison. Thus, in all ages, though the light did shine in darkness, *yet the darkness comprehended it not.* If so, let not Ministers be discouraged to find it so at this day, *It is bred in the bone, and it will never out of the flesh.* It is natural with man so to do, not to comprehend the light, though it shine upon him never so clearly. If *Isaiah* complaineth, and *Paul* complaineth, *Who hath believed our report?* what wonder is it, if Ministers have the like occasion to complain nowadays? Are they more *Evangelical* Preachers than *Isaiah?* and more wise than *Paul?* Nay, did not *Christ* himself complain, *I have spent my strength in vain?* they are his words, Isa. 49. 4. Yet, if any such be here, let me speak to them for encouragement, If thou art a Minister of Christ, imitate Christ, continue to let thy light shine, though the darkness comprehend it not; so did Christ. As a late faithful Minister said, If men repent not upon my Preaching, however, it shall not repent me that I have preached to them: though my Doctrine be not a sweet savor of life to them, I myself shall be a sweet savor to God, even in their damnation. I have done with this Verse, and pass to the next that followeth.

Vers. 6. ***There was a man sent from God, whose name was John.***

Vers. 7. ***The same came for a Witness, to bear witness of that Light, that all men through him might believe.***

The *Evangelist* beginneth to confirm, what before he had asserted, namely, That the *light* of man was originally in *Christ,* and derived from him, *the true Light:* And this he doth by the testimony of *John the Baptist,* whom he describeth here,

1. From his *Nature, There was a man.*

2. From his *Calling, sent from God.*

3. From his *Name, whose name was John.*

4. From his *Office, The same came for a witness, to bear witness of that Light, that all through him might believe.*

In all likelihood, some of these are hid in this very term of *Man.* There was an opinion amongst the Jews, that there should come some *Angel* to be the *Fore-runner* of the *Messias,* which was grounded upon that place in *Malachi,* Mal. 3. 4. *Behold, I send my Messenger, and he shall prepare thy way before thee.* The same word signifieth both *Messenger* and *Angel.* Therefore they looked for an *Angel* to come, before the *Messias* came. When *John the Baptist* came, Men that understood what Circumcision was, and saw him circumcised; men that considered the austerity, and strangeness of his course of life, began to imagine, there was something in him more then man: They knew not what to make of him, as ye may see by their questions, Joh. 1. 21, 22. *When they had heard him say, I am not the Christ, they asked him, What then? Art thou Elias? He answered, No. Art thou that Prophet? He said, No. Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?* He telleth them what he was. *There was a man sent from God whose name was John.*

Let us not pass it without some Observation, namely, *That God hath ordained the ministry of men to be used amongst* [Observ.] *men.* An Observation of some use, and worthy of our consideration. It is the great Ordinance of God, that men should teach men, that men should bear witness to Christ. And this God hath done, partly in respect to his own Glory, and partly in respect to our Necessity.

First, Partly in respect to his own Glory, which ye have the Apostle clearly telling you, 2 Cor. 4. 7. *God shineth in our hearts, to give the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us.* If God should teach men by Angels Language, Creatures more noble than themselves, the *Messengers* would go near to shame them they are sent to. But *God hath put treasures purposely into earthen vessels, that the excellency of the power might be of God, and not of us.* Poor *earthen vessels,* crasie men! a feavour cometh, and breaketh the earthen vessel in pieces. Such is the best of men, *earthen vessels.* Yet, how much treasure doth God put into some of them, whom he intends to make instruments for his glory? Why? *That the excellency of the power may be of God.* It is God's carriage to make use of weak vessels, that the praise may be for himself. As men that have a Jewell, they put it into a box of Crystall, that it may be seen through the Case, that the radiancy of the Jewell may appear through the transparency of the Glass. So, God putteth his Word into earthen vessels, that the excellency of the power may appear through the meanness of them: He therefore purposely maketh choice of such Instruments. If the Devil be to choose an instrument to work by, he will commonly choose one of the subtlest, some cunning-pated man, some *Machiavel,* to be his instrument; if he choose another creature, it shall be a *Serpent.* But, when God chooseth, when God hath a mind to confute *Balaam,* What creature doth he choose? An *Ass,* the silliest of all the creatures, because he would have his power to appear, in the simplicity and silliness of the instrument. That is one reason, He doth it in respect to his own Glory.

Secondly, In respect to our Necessities. The truth is, we were not able to bear the Ministry of Angels, much less to hear God himself speaking to us from heaven. It was the usual preface of the *Angels,* when they appeared to men, *Fear not, Fear not;* because their very appearing was always formidable to them that had Visions. Ye know the story of *Manoah*'s wife, and *Zacharias,* and the *Virgin Mary* herself; they could not bear the presence of God without horror. Therefore the *Israelites* said to *Moses, Speak thou to us and we will hear, but let not God speak to us, lest we die.* Therefore he is graciously pleased to make choice of men, to speak to us by them, that are flesh and blood like ourselves. Let us learn, not to despise this Ordinance of God, to content ourselves with it; not to talk of voices from heaven, when God hath ordained the voices of men, like ourselves, to be the instruments of our conversion. There is a voice indeed, but what voice? the voice of the *Teacher,* Isa. 30. 20, 21. *Yet shall not thy Teachers be removed into a corner anymore, but thine eyes shall see thy Teachers, and thine ears shall hear the word behind thee, saying, This is the way, walk in it:* Namely, the *Word* from the mouth of the *Teacher.* It is true indeed, there is a motion made, *Luk.* 16. of sending of some from the dead to teach the living; but the motion was made in hell, it was the motion of the *Rich man* in hell, to desire of *Lazarus,* that he would beg of *Abraham,* to send somebody from

the dead. *God hath put this treasure in earthen vessels, that the excellency of the power might be of him, and not of us.*

There was a Man sent from God.

His *Calling* next offereth itself. That is a main thing, a thing that the men of God have been careful to make good; they first-showed their Commission, before they began their business, for the most part: *Isaiah* telleth you of a *Coal from the Altar, wherewith his lips were touched.* And *Jeremiah* telleth you, how *God touched him with his hand.* And *Paul* telleth you, in every beginning of his Epistles, *Paul an Apostle of Jesus Christ, by the will of God.* And so St. *Luke* the *Evangelist* telleth you, *John was a man sent from God.* Then take this Observation, *Such as have a* [Observ.] *lawful Calling to the Ministry, are sent from God. Howcan they preach except they be sent.* Ye know the Gradation, Rom. 10. *How can they call upon him on whom they have not believed? and how can they believe if they have not heard? and how shall they hear without a Preacher? and how can they preach except they be sent?* The Ministers are Christ's *Ambassadors, We are Ambassadors of God, and beseech you, as sent from God. Let men so account of us,* saith the Apostle, *as the stewards of God, dispencers of the mysteries of God,* 1 Cor. 4. 1. Shall any man thrust himself into a Nobleman's house, to be his Steward, that hath not a calling to it? *Let no man take this honor upon him, but he that is called of God.*

Three things concur to a lawful Calling.

- 1. *Ability.*
- 2. *Inclination.*
- 3. *Separation.*

First, *Ability.* It is not every man's work to be a Witness of Christ, in such a way as *John the Baptist* was, in a way of *Office.* He that is *Un-gifted,* I dare be bold to say, he is *Un-sent.* 2 Tim. 2. 2. *The things that thou hast heard of me amongst many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* Ability fitteth men. It is not enough for a man to be godly, but he must be able to teach others. Not that there is the same measure of ability required of all: God proportioneth men's gifts and parts, to the places he calleth them to. Ye shall have a Skiff do as well in a River, as a larger Vessel, perhaps better. God giveth ability, suitable to the places he calleth men to, when they are sent of God.

Secondly, There must be *Inclination* to that, above all other works, that must go to make a *true Calling.* 1 Pet. 5. 2. *Feed the flock of God which dependeth upon you, taking the over sight thereof not of constraint, but willingly.* There must be a *willingness* as well as *skill;* not for filthy lucre, but out of love to Christ, whose sheep the Minister is sent to feed. *Peter, lovest thou me? Feed my lambs. Lovestthou me? Feed my sheep. God is my record,* saith *Paul, how much I long after you all in the bowels of Jesus Christ.* And, *My hearts desire is, that Israel might be saved.*

Thirdly, To all this, there must go a *Separation.* Act. 13. 2. *As they ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereto I have called them.* Here is a *Calling,* but it is with a *Separation,* which is sometimes made immediately by God

himself, so *Paul* was called from heaven by God in Christ; and sometimes mediately by the ministry of men, so *Titus* was called by *Paul,* and others by *Titus, For this cause left I thee in Crete, to ordain Elderse in every City, as I had appointed thee* Tit. 1. 5. Now, that the *Man* in the Text, *John,* was sent of God, it appeareth in all these three respects: he had *Ability,* and *Willingnesse,* and *Separation* to the work. His *Ability* and *Willingnesse,* both appear in that expression, which Christ himself giveth of him, Joh. 5. 35. *He was a burning and a shining light. Shining,* in regard of his *ability; burning,* in regard of his *zeal* and *desire* to do good to the souls of men. And for his *Separation,* he had an immediate Call by God himself, in an extraordinary way, Luk. 3. 2. *Annas and Caiaphas being the high Priests, the word of God came to John the son of Zachariah in the wilderness.* As it was wont to do to the Prophets of old, who were extraordinarily called to that service. Thus ye see, why a *Man,* and in what respect, *he was sent of God.*

I come now to insist upon the Duties, that concern People from hence.

First, Seek God, in case you want Ministers; for they must be of his sending. The Stars, they are in Christ's right hand, and therefore they set in one place, and rise in another, even as he disposeth and appointeth them. This lesson Christ teacheth you, Matth. 9. ult. *Pray the Lord of the harvest, that he would send forth Laborers into his harvest.*

Secondly, Bless God in case you have them, for they are tokens sent from Heaven. *Hezekiah* thought himself exceedingly honored, that the King of *Babylon* should send him *Ambassadors:* What an honor is it then for people, to have a *Minister* sent from God? It is an act of high expression, *The Lord God of their fathers sent to them by his Messengers, rising up betimes, and sending, because he had compassion upon his people.*

Lastly, Entertain them as men sent from God. Trample not the gifts of God under your feet. The Galatians had learned this, and accordingly *Paul* saith of them, Gal. 4. 14. *My temptation which was in my flesh ye despised not, but received me as an Angel of God, even as Christ Jesus.* Remember, they are Meslengers, and let them have their errand; give them audience, and then give them dispatch. The errand God sends them about, is, to stir men up to repent and believe. No more of that point.

There was a man sent from God, whose name was John.

He is here named, to add some honor to his testimony, because he had this name imposed upon him by the Angel, before he was born; which is an honor done to few in Scripture, Luk. 1. 13. *The Angel said to him, Fear not, Zachariah, thy prayer is heard, and thy wife shall bear a son, and thou shalt call his name John.* It is the rather added, because of the sense of the name, which is from *Jochen,* which cometh of *Chen,* which signifieth Grace, The grace of God, which the name importeth. And it well became that person: both because he was given to his parents as a favor from God, for *Elizabeth* was barren, they were both old, and had no children; God giveth them *John,* as an act of grace and favor to them. And because he was to be a Preacher of the grace of God in Christ; therefore he carrieth grace in his name, because he came to point at the Lamb of God, that came to take away the sins of the world. Because he was endowed with grace from the womb, yea, and in the womb, therefore might well

have the name of the grace of God given him then, before he was born. Or, because he himself received a great deal of grace and favor from God, even in that which he was sent about, to be the Fore-runner of Christ. *The voice of one crying in the wilderness.* Here is the *Voice,* the Fore-runner of the *Word. John* was the Morning-star, which was the fore-runner of the Day. As the break of day is the fore-runner of the rising-Sun; so was he of the Sun of Righteousness. As it is in Trees, the blossom is the fore-runner of the fruit; and by the sweetnesseiof the blossom, the expectation of man is raised to look for deliciousnesse in the fruit. So were men's expectations raised, to look for something in *John* more than in others, because of his grace and favor with God. I I go on.

The same came to bear witness of the Light, that all men through him might believe.

Here ye have his Office described to you directly, from the proper Act of it, and the End of it.

The proper Act, *He came to bear witness of the Light.*

There are two special ways of bearing witness to Christ, the one by *Teaching,* the other by *Suffering.*

First, By Teaching Christ. And thus all the Apostles were his Witnesses, Act. 26. 16. *Arise and stand upon thy feet, for I have appeared to thee for this purpose, to make thee a minister and a witness;* even a Witness and Minister to teach Christ.

Secondly, there is another Witness-bearing, that is, by Suffering for Christ, sealing his witness with his blood; and those are properly called Martyrs, 〈in non-Latin alphabet〉 is the Greek word, that signifieth *Witness.* This name is given to *Antipas* under that notion, Rev. 2. 13. *I know thy works, and where thou dwellest, even where Satan's feat is; and thou holdest fast my name, even in those days wherein* Antipas *was* 〈in non-Latin alphabet〉, *my faithful martyr and witness.* Now *John the Baptist* bore witness to the truth, in both these ways, in Teaching Christ, and in Witnessing too, in Suffering for him, he was beheaded; and so there was something of Martyrdom in his death. The Observation from hence is this, *That men sent from God, as John was, will bear witness to the Light, as John did.* God and Christ never left themselves without witness, *God hath not left himself* 〈in non-Latin alphabet〉, (saith *Paul* to the men of *Lystra,* Act. 14. 17.) *without witness, in that he giveth rain and fruitful seasons.* As he hath witnesses in his works all the world over. So, Christ hath not left himself without a witness in his Word, ever since there was a written Word in all ages. The Fathers before the Flood, the Patriarchs after the Flood, the Prophets after them, under the Law; the Apostles under the Gospel; they all bare witness to the *Light. Noah,* he received the doctrine of the Gospel from the Fathers before the Flood, and transmitted it to the Patriarchs after him; and him ye will find called by the name of a *Preacher* of righteousness, 2 Pet. 2. 5. *He spared not the old world, but saved Noah the eighth person, a Preacher of righteousness.* The very righteousness of Faith, which we preach in these days, *Noah* preached in those, sent forth by the Messiah to come, and righteousness to be by him. And after him, cometh *Moses* the Law-giver. And whom does he bear witness unto? Surely, to Christ, as it is clearly said in *John;* He bore witness to me, saith Christ, Joh. 5. 46. *There is one that accuseth you, even Moses, inwhom ye trust. For had you believed*

Moses, you would have believed me, for he wrote of me. After him, came the Prophets, and witnessed of Christ. After them, the Apostles, Act. 1. 8. *Ye shall be witnesses to me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.* So they all witnessed to the light, though not all with the same clearness, As, a Light carried in the midst of a company of men, they that go before the light see something of it, but not so much as they that come after. The *Fathers, Patriarchs,* and *Prophets,* they went before the *Light,* and so saw things less clearly; the *Apostles,* they came after it, and so are able to speak more distinctly of his Passion and Resurrection, and the things that concerned him. So as, to this day, it is the work of God, that *Ministers* should bear witness to the *Light;* therefore they are called Witnesses, *Revel.* 1. that is the name given to them, that publish the truth of the Gospel, against the incroachments of *Antichrist.* They are called two Witnesses, two Olivetrees, two Candlesticks. But *two Witnesses,* to import, that those that bear witness to the light in the days of *Antichrist* are but few, if ye compare them with them that went the wrong way. And yet, *two Witnesses,* that is, a sufficient number in all ages, to hold forth the truth, because two witnesses would serve to give testimony under the Law, *In the mouth of two or three witnesses shall the truth of everything be established.* Though but two, yet two in the worst times. And thus, *Two Olive-trees,* because God, by them, conveyeth the oil of grace into the hearts of his people. And *two Candlesticks,* because they hold forth the light of the truth.

Now, this may serve as a touch-stone, to discern between true and false Churches, and true and false Ministers. They that are sent of God, they bear witness to the light, they set up Christ in their Ministry; they are content themselves to stand in the crowd, and to lift up Christ upon their shoulders; content, not to be seen themselves, so Christ be exalted. They lift him up, as the Serpent of old was lifted up upon the Pole, in the Wilderness. Men, in this respect, are like Trees, that receive their influence from Heaven, and raise up their tops towards heaven in a way of acknowledgment, whence they had their grouth. Men sent from God, and having received all from Christ, return all to Christ in their dispensations.

But now, look into false Churches, for instance, that of *Rome: Popery* is, in effect, nothing else, but an *under-hand close witness-bearing* against Christ. Antichrist opposeth Christ in all his Offices; under show of witnessing for him, he doth indeed witness against him, both as *King,* and *Priest,* and *Prophet.*

As *King,* because the Pope maketh himself the Head of the Church, which is proper only to Christ. One that sat in that Chair, was not afraid to call himself, *Sponsum Ecclesiae,* the Husband of the Church.

As *Priest.* In that Office to which belongeth Satisfaction and Intercession, see how they go against Christ, who offered himself once for all; their Priest must offer him up daily in the Mass, and unbloody Sacrifice. So in his Intercession, they bear witness against him too, because they join other witnesses with him (as they acknowledge them) Saints.

As *Prophet.* In that Office, they add Traditions to the Word; and the Council of *Trent* saith, they are to be received, *eâdem devotione,* with the same devotion, that Scripture is to be received with. This touch is but by the way, to fill your hearts more and more with

detestation, against that way of Popery. If it be a dangerous thing for a man to bear false witness against his Neighbor, What is it then to bear false witness against his God?

Now the End why he was sent, is, *That all men throughhim might believe.*

There is no more in the Original, but, 〈 in non-Latin alphabet 〉 , *That all might believe;* but *[men]* is put in into the Translation. How should all men be saved by *John*'s Ministry, if it did not extend itself to all men? His Ministry was confined to the Land of *Judea,* he preached only to the Jews. Therefore *Men* not being in the Text, certainly the universal term is to admit of some restraint. I shall interpret it unto you, in that of *Matth.* 21. 26. which is something parallel, where the debate was concerning the Baptism of *John, Whether from heaven, or of men. If we shall say, From heaven, he will say to us,* say they, *Why did ye not then believe him? But if we shall say, Of men, we fear the people; for all hold John as a Prophet.* What, All the world? No, there were millions, and millions of millions, that never heard of *John.* But, *All* that were acquainted with his Ministry, *they all* held him as a Prophet. *That all through him might believe,* that is, All his hearers. *All believe,* and, *through him:* not, *in him,* as the *Object* of their faith; but, *through him,* as the *Instrument* of their faith. *That all.* The meaning is, That all his hearers, through him, might believe in Christ. *Through him,* but *In* the other. You have it clearly expressed, Act. 19. 4. *John verily baptized with the baptism of repentance, saying to the people, That they should believe on him which should come after him; that is, on Jesus Christ.* Here is *through whom,* and *on whom; through* John the Baptist, and *on* Jesus Christ. *John the Baptist*'s Office was, to make a way for Christ. As the custom is amongst great Princes, when they are to go to any place, they send before them their Harbingers to prepare the way, to tell the people who it is, that cometh to them, and what is expected at their hands, Gen. 45. *Joseph,* when he was advanced, and went in the streets, a man went before him, crying, *bow the knee,* And so *Hester* 6. There was a man went before *Mordecai;* and proclaimed before him, *What shall be done to the man, whom the King delighteth to honor?* So it was done to *Christ* by *John,* And so shall it be done to him, whom God delighteth to honor, To the Mediator, whom God delighteth to seal. He came, thus preaching Christ, that all hearers might believe through him in their Stations: which affords us this observation, *That the end of good Ministers witness-bearing to the light, is, that all the hearers through them might believe in Christ.*

That was the end of the Prophets-Ministry in the place afore cited, Acts 10. 43. *To him give all the Prophets witness, that, through his Name, whosoever believeth in Him, should receive remission of sins.* That was the end of the Apostles both Preaching, and Writing, Joh. 20. ult. *These things are Written that ye might believe, that Jesus is the Christ, the Son of God, and that ye might have life through his Name,* That is the end of our Ministry to this day.

Me-thinks, Our work is something like that of *Abraham's* servant, when he was sent to get a Wife for his Master's son. He goeth on his errand, and telleth them of the family he came to, and where he found *Rebecca,* that his Master was a great potent Prince, that he had an only son *Isaac,* whom he made heir of all his Estate, and that he was sent on purpose to persuade *Rebecca* to come over, and be espoused to this son. Such is our work: we are sent to woo souls for Christ. We tell you, What God is, and how glorious in himself, and all his attributes; and that he hath an only Son, the Son of his Love, the Lord Jesus Christ, who is the heir of all

things, The Father hath committed all judgment to the Son; And our errand is, to beseech you, to go over, and leave your own father's house, and forsake all your lusts, and worldly Correspondencies, and be married to this Jesus. This is the end of our Ministry, to persuade men to believe in Christ; because we know, *there is no other Name under Heaven, by which we can be saved,* Acts 4. 12. *Neither is there salvation in any other,* No, there is no other Name given under Heaven, by which men must be saved.

We might tell you, as they do in the Church of *Rome,* of *Pardons, Indulgences,* and *Pilgrimages;* but this is, but to still Children with rattles. We might tell you of your own works, of *praying,* and *reading,* and giving of *Alms:* but this is, but to send you to *Hop•er,* and *Arpad,* the Rivers of *Damascus;* for there is no salvation to be had, but by Him. Therefore the end of our Ministry is, that all might believe in him; because, As there is no other Name but his, by which we must be saved; So no other way to lay hold upon him, but by believing. *The just they live by faith. The Righteousness of God is revealed from faith, to faith.* Ye know how it was with the Woman in the Gospel, that came to Christ in the crowd, and got healing from him. No question, in such a crowd, many touched Christ, (for He was in the midst of the throng) as well as that Woman. But none received healing, but that woman, because she believed, that if she could but touch him, she should be healed. So it is here, There is a crowd of Professors, that seem to come to, and follow after, Christ; but none receive healing, but those that believe indeed; and to them cometh a healing virtue. Well then, if this be the end of all Ministers witness-bearing; that through them their hearers might believe in Christ.

First, learn from hence, to look at these Ministers, as public blessings: here is one, *John* the Baptist, A man sent from God, that all through him might believe. All that were within the compass, and reach of his Ministry, if they were not wanting to themselves, might be the better for him. *That all through him might believe.*

It is no small matter, this, whatsoever people may make of it, the Apostle happily setteth a high price upon it. *All are yours,* who? in the first place, *whether Paul, or Apollos,or Cephas.* He reckoneth up the Minister as a great part of their goods there. *Ephes.* 4. 11, 12. speaking of the Ascension of *Jesus Christ,* and setting Him forth as a great Prince, he telleth you, what gifts He gave. Princes are wont in the days of their Coronation, to give largely to their Subjects, Christ was Ascended, and Crowned with Glory, He led Captivity Captive, and was in his Triumph, *He ascended up on high, and gave gifts to men,* what gifts? *He gave some Apostles, some Prophets, and some Evangelists,* these were gifts indeed. They were men of infallible spirits; But, *he gave Pastors, and Teachers, and Ministers, for the edifying of the Body of Christ.*

Secondly, seeing this is the end of their witness-bearing; learn to give heed to their Testimony, because they are sent by God, on purpose, that you through them might believe. They are Instruments, as of your faith, so of your happiness. *Faith cometh by hearing, and hearing by the Word of God,* Rom. 10. 14. The Philosophers, make hearing the sense of *Discipline.* The Apostles make it, the sense of *faith.* Faith cometh by Hearing. Those that cry out of too much preaching, are as if they were afraid of too much faith. *Faith cometh by hearing, and hearing, by the Word of God.* It is the great ordinance that God hath appointed, to beget faith in the hearts of men. Unbelief came by hearing, by *Eve's* harkening to the Serpent. So God will

have faith come by hearing, that we might beat the Devil at his own weapon. *Eve* heard the serpent, and was drawn aside from God. We by hearing of the Ministry of the Gospel, are brought home to God. As *Calvin* saith, sweetly, That, *we who were deceived by the subtlety of the serpent, might be saved by the foolishness of God;* (so the Scripture calleth the preaching of the Gospel) 1 Cor. 1. 21. *It pleased God, by the foolishness of preaching, to save them that believe.* This is not an arbitrary business, that ye may take or leave, without danger, or loss to them that teach you rightly. It must cost you dear. For out of the witnesses mouths cometh fire, to devour their Enemies, Revel. 11. 5. *If any man would hurt them, fire proceedeth out of their mouths, and devoureth them.* These Sermons which are so slighted at present, may be as fire in your consciences another day.

It was the manner under the Law, for the Witnesses, before a *Malefactor* was stoned, to lay their hands upon his head; they were the first men that stoned him, Levite. 34. 34. *Bring forth him that is to be stoned without the camp, and let all that heard him lay their hands upon his head, and then let all the congregation stone him.* This the Witnesses did, to make it appear, that they translated all the guilt from off themselves, and laid it where it ought, upon the head of the *Malefactor.* So may Ministers do, that come to be Witnesses to the Light; they may say as *Paul* did, *I have declared to you the whole counsel of God, I am free from the blood of all men.* They that have faithfully preached Christ in any place, may safely say, We have delivered our own souls, and done what in us lieth to deliver yours, if you would believe. We come to bear witness to the truth, that all men, through us, might believe. So I have done with his Office, as it is directly laid down.

Secondly, It is laid down in opposition to a false conceit, that the Jews had of *John,* as if he had been the *Messias.* To meet with this, *He was not that light,* saith the *Evangelist* here. This conceit of theirs ye shall find, Luk. 3. 15. *As the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or no.* Now to meet with this, and to clear it, saith the *Evangelist* here, *He was not that light.* He was a light indeed, but not *that light.* He was, as Christ himself saith, *a burning and a shining light;* he said so of *John the Baptist,* Joh. 5. 35. *He was a burning and a shining light, and ye were willing, for a season, to rejoice in his light.* There may be a Candle that is not lighted; a Candle may be lighted, and burn, and yet give but a small light: But here, *John* was a *burning light,* and a *shining light* too. Therefore the greater wonder, perhaps, why it is said here, He was not *that light.* But the wonder will be over, if ye consider, that though these two are eminent lights; yet, to be *that light* was a farther business. *John* was the *light enlightened,* but *Christ* was the *light enlightening: In him was light, and thelight was the life of men. John* had light by *participation, Christ* had light, and was light *originally. John shined for a while,* then his light was put under a candlestick, when he was beheaded; but *Christ shineth forever,* he hath shined in darkness, and will shine to the end of the world. *John* was a light, *Instrumentaliter; Christ* a light, *Efficienter: John, Instrumentally* conveyed light into others by Christ; but Christ, the light *Efficienter.* Who of himself, and by himself, by his own power, conveyeth light by way of infusion into the hearts of his servants. Therefore, to put the difference, it is purposely said, *He was not that light.* We may note from hence, *That God cannot endure to have that ascribedto any man, which is proper to Christ.* Therefore I will here show, Where the *holy Ghost* setteth himself to advance *John the Baptist,* yet he would not have

him raised too high; he would not set him in the Throne: He doth purposely prevent all imaginations, of his deserving what is Christ's due. *He was not that Light.*

Look through *Scripture* and *History* in all ages: Ye shall find how ill God taketh it at the hands of men, whensoever they come to usurp anything out of the hands of Christ. As in old time, where there rose up a *Seducer,* an *Impostor,* that gave himself out to be *that Star,* which *Balaam* prophesied of, which was a prophecy of Christ; Now this fellow called himself, *Ben-chomar, The son of a Star;* this man professed himself to be Christ: but he was slain with thunder and lightning from heaven. And then the Jews called him, *Ben cosmar,* which signifieth, *The son of a Lie.* Ye have it said, *It is the voice of God.* It is proper only to God. *Never man spake like this man,* as they said true of Christ. But if *Herod* will take this to himself, when the people cry out, *The voice of God, and not of man, Herod shall pay for it,* it cost him his life, Act. 12. *He was eaten up with worms.* If ye look into the beginning of that chapter, *Herod* had, before this, imprisoned *Peter,* and slain *James* with the sword. God putteth up this, but if he will come to usurp what is proper to Christ, God will put it up no longer, *then the worms devour him. Herod* might safelier take-away the liberty of one, and the life of another, than the glory due to the Son of God. This is to be considered by them, that take too much upon them; and by them, that ascribe too much to men. Some take too much upon them, even so much, as Christ himself can take no more. It is said of the man of sin, that *he sitteth in the temple of of God, as God;* and some of the Popes sat down so, as Pope *Martin* the fourth. When the people of *Cicily* had given some offense to the *See* of *Rome,* and in an humble manner sent their Ambassadors to make their peace, it is frequently known in History, that those Ambassadors deprecated in these very words, *Thou Lamb of God, that takest away thesins of the world, have mercy upon us.* Was not this a wicked, cursed, blasphemous thing, for the man of sin to have this spoken to him? *All power,* saith another *Pope, is given to me in heaven and in earth.* It is wonderful patience, that God should suffer the man of sin so long, now he hath usurped what belongeth to Christ.

On the other side, some there are that ascribe too much to men, even that which is Christ's due, and ought to be reserved for him; as, when people, in trouble of conscience, go to this or that godly Minister, or Friend, and do expect they shall have peace spoken to them from such a mouth. Here is a great deal of dishonor done to Christ. That man, whatsoever he be, *is not that light;* therefore they that go with this expectation, ascribe too much to man. God, many times, sendeth men away without comfort, because they come in expectation of more than is in man: They come (as Mr. *Greenham* was wont to say) not as to *Ministers,* (who have nothing but what is derived) but as to *Magicians,* as if men could conjure for comfort. Who is it that hath the *keys of David, that shutteth, and no man openeth; and openeth and no man shutteth?* This is Christ's prerogative. If he open the conscience, all the devils in hell cannot shut it; and if he shut the conscience, all the Angels in heaven cannot open it. As for Ministers, they are Instruments through whom ye believe, yet they are but Instruments; therefore are ready to say to all men, upon such occasion, even as *Peter* and *John* said to them, when they had healed the lame man, Act. 3. 12, 13. *Ye men of Israel, why marvellye at this, or why look ye so earnestly on us, as though by our own power and holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his*

Son Jesus; it is He that hath done it. Look not on us, but look to Christ. We are not that Light. I conclude this, with that of the Apostle, purposely, 1 Cor. 3. 5, 6, 7. *Who then is Paul, or Apollos, or Cephas? but ministers, by whom ye believe, even as the Lord giveth to every man.* I have done with the declaration of *John the Baptist*'s Office, save only for what followeth in the end of the Verse, which is nothing else but a repetition of what went before; namely, *He was sent to bear witness of that Light.*

Vers. 8. ***He was not that Light, but was sent to bear witness of that Light.***

Vers. 9. ***That was the true Light, which lighteth every man that cometh into the world.***

Let us consider what is said of this eighth Verse, *He was sent to bear witness to that light.* Amongst other diverse ends of Repetition in Scripture, this is one, to set on a commendation: Exod. 6. 26, 27. *These are that Moses and Aaron, to whom the Lord said, Bring up the children of Israel from the land of Egypt. These are they that spake to Pharaoh King of Egypt. These are that Moses and Aaron.* Here is thrice, *These are they, these are that Moses and Aaron.* The Repetition heightneth the Commendations. So, *The same came to bear witness of that light.* And, *Was sent to bear witness of the light.* To teach us this, *That to bear witness of the light, and to testify of Christ, is a most* [Observ.] *honorable employment. Of all that are born of a woman,* as our Savior telleth us, *there was none greater than John;* excepting Christ, who had not a natural generation; Matth. 11. 11. *Verily I say unto you, Amongst them that are born of a woman, there hath not risen a greater than John the Baptist.* This *great John, the first.*

What is his Employment? Certainly, so honorable a Person, must be called to some honorable service. It is, *To bear witness to the light,* than which, no service is more honorable: It is that, which Angels have not disdained; They, ye know, bare witness to Christ's Incarnation; they tell the shepherds, That *to them is born in the City of Bethlehem, a Savior, which is Christ the Lord.* And then they bore witness of his Resurrection, to women at the Sepulcher. God the Father, and the holy Ghost, thought it no disparagement to them, to bear witness to Christ; God the Father at his Birth, *This is my beloved Son, in whom I am wellpleased;* and at his Transfiguration in the Mount. And it is the great work of the holy Ghost, in all his negotiations to the sons of men, to testify of Christ: Joh. 15. 26. *When the Comforter shall come, whom I will send to you from the Father, even the Spirit of truth; he shall testify of me.* There is his work. I will not insist long upon this. Let us learn only from hence, everyone in his and her place, to bear witness to Christ; Ministers by preaching Christ, as *Paul* did, who desired *to know nothing* amongst his people, *but Christ, and him crucified;* therefore he is called a *Chosen vessel, Paul* is. But to what end? Act. 9. 15. *The Lord said to him, Go thy way, for he is a chosen vessel to me, to bear my name before the Gentiles, and Kings, and children of Israel.* Here is the Minister's work, to bear Christ's name before the people, like those Pitchers of *Gideon,* Judge. 7. earthen pitchers indeed, and so *earthen vessels,* as *Paul* calleth them; but they have a Lamp in them, and are chosen vessels to bear the name of Christ, to witness to this truth. And so, *Believers,* in their conference, should bear witness to Christ, by telling one another, what great things he hath done for their souls; discoursing of him, as the Disciples in the way to *Emmans,* their talk was of Christ. As people, when they come from Market, they tell of their penny-worths. When people come from Sermons, they speak what they have heard, and

what a good bargain Christ is. *All,* of all sorts, are called to witness for Christ, by their living; and if they be called to it by their dying, living to him, dying for him; there is witness born to Christ both these ways. All are not, indeed, called to Martyrdom, and so to testify of Christ by their death; but all are called to Testifie of Christ by their Life. As ye read of some that professed God in their works, so some confess Christ in their lives, those that show forth the grace of Christ, as *Peter* speaketh, *who are called out of darkness, into his marvelous Light.* Those that can carry themselves *meekly* towards the *malicious,* and *humbly* towards the *proud,* they may hereby, by their Carriage, bear witness to that meekness, and humility, which they receive from Christ, as the head and fountain of it. *Whosoever hath received Christ Jesus the Lord truly, he will walk in him;* not only talk of him, but confess him, not only with his mouth, but his life. Here is a way of witnessing to him! That ye may be encouraged to witness for Christ, take two Considerations.

First, If we do not witness for Christ now, Christ will one day witness against us, Mal. 3. 5. *I will come near to you in judgment, and I will be a swift witness* against such and such sinners, as he there mentioneth. Christ himself will be a witness against us, if we be not witnesses for him, and a swift witness too. And now beloved, Consider with yourselves, what astonishment seized upon the souls of *Joseph's* brethren, as soon as he stepped up to witness against them, and said, *I am Joseph, whom ye sold into Egypt. And yet he did this* merely to inform them, and not to affright them. Who can tell the horror, and amazement, which will fall upon the souls of men, when Christ will, at the last day, say, *I am Jesus,* whom ye Crucified, and whom ye refused to believe, and whose Word, and Gospel, ye have trampled under your feet.

Secondly, Consider, That if we do witness for Christ, we shall have *Three,* witnessing for us; in whose Testimony we shall receive abundance of Comfort.

First, We shall have a witness without us, and a witness within us, and a witness above us. Without us; That is the Testimony of men, that fear God. If we witness for Christ, They will witness for us, even the Consciences of wicked men will be enforced many times to witness for us, when their words witness against us. But though they should not, yet *by faith the Elders obtained a good report,* Hebr. 11. 2. The Saints will have a good report amongst them that are Saints, like themselves. *Jonathan* will witness for *David,* though he incur *Saul's* displeasure for so doing.

Secondly, We shall have a witness within us. That, is the Testimony of our Consciences. Though there should be storms without, yet there will be a calm within. And it is the wind within that maketh the Earth-quake. And the wind within, that maketh the soul to quake. Conscience is a witness within us.

Thirdly, God is greater then our hearts. He is a witness for us: so saith *Job,* Job 16. *My witness is in Heaven, and my Record is on high.* Though men upon earth should witness against him, and though he should not at all times have the peace of his Conscience, speaking good things for him, yet he hath a witness above all, His witness is in Heaven, and his Record on high. As *Augustine* saith, *Deus major Conscientia; & pro nostra Conscientia testator.* That is one end, why God will have men witness for him, because he might have occasion to witness for them, if

time serve; what a comfort is here to have him witness for us, who is our Judge, whose sentence will never Certainly go against his Testimony. I have done with that, and proceed now to another argument, which the *Evangelist* useth to prove, That *Christ* is the *Fountain* of *Light,* namely, from the effect of Illumination, general Illumination.

Vers. 9. *That was the true Light, which lighteth every man that cometh into the World.*

Here is both the *Agent,* the *Act,* and the *Subject.* The *Agent, Christ,* under the name of *true Light.* The *Act, Lightning.* The *Subject, Every man that cometh into the World.*

That was the true Light. Light ye know was the first distinct Creature that God made. And as it was the first, so it is the most Excellent of the visible Creatures, and putteth an excellency into other things. What is it that maketh precious stones and Jewels, of so much value; but because they are so light-some, above other things? The Sun, Moon, and Stars, differ one from another in glory, but all are glorious, because all *Lightsome.* Therefore light is fit to set forth Christ by, who is Excellently super-Eminent. He delighteth to compare himself to such things, as, to the Sun, to the bright Morning-star, to precious stones; and is often called *the Light,* in scripture. Only in this place, there is an Epithite given to the *Light,* That is, *The true Light,* 〈 in non-Latin alphabet 〉 . *The true Light,* in four respects.

- First, because *Undeceiving*
    - *Light.*
- Secondly, because *Real*
- Thirdly, because *Underived*
- Fourthly, because *Supereminent*

First, *The true light,* because *undeceiving,* in opposition to *false,* and *deceitful.* In that sense, ye find the word used by *Joseph's* brethren, when they came into *Egypt,* and were taken for spies, Gen. 42. 11. *Joseph had said, ye are spies; to see the nakedness of the Land, ye are come. No, say they, we are all one Man's sons, we are true men, thy servants are no spies. True,* in opposition to *deceitful.* So Christ is called the true light, in opposition, to all the false lights of the Gentiles. They had their *Idols,* and *Balaam's.* And so all natural men to this day have their *Lights,* but they be false ones. The natural man's light is, the *Ignis fatuus.* It is lightsome indeed, but he that followeth the light of it, is lead into ditches, and bogs, such is false light which the Creatures afford, it leadeth to sorrow. Man may hope for cheering, but he shall lie down in sorrow for all that, Isaiah 5. ult. *Behold all ye, that kindle a fire, and compass yourselves about with sparks, walk in the light of your fire, but ye shall lie down in sorrow,* because these are *deceitful lights.* But Christ is the true Light, because, whosoever followeth him, is lead to everlasting happiness, Joh. 8. 12. *I am the Light of the World, he that followeth me, shall not walk in darkness, but shall have the light of Life.*

Secondly, *True light,* because a *Real light.* True in opposition to Ceremonial types, and shadows; As, *true,* that is, *undeceiving,* in opposition to the false light of the *Gentiles:* So, *true,*

that is, *real,* in opposition to the Ceremonies of the Jews. So it is opposed to Ceremonies, 1 Joh. 17. *The law came by Moses, grace and truth by Jesus Christ.* Where it is commonly thought, that Grace is opposed to the Moral Law, and Truth to the Ceremonial. The Jews had their light; much light shined in Ceremonies and Types of old. But *Christ was the true light,* because he was the Substance of all these, Col. 2. 17. *which are all shadows of things to come, but the body is Christ.*

Thirdly, *The true light,* because *underived. True* is sometimes opposed to *Borrowed, Communicated, Participated* from another. Thus, Christ is called, *The true God;* and so God. The true God, in opposition, not only to *Idols,* that have no *Deity* in them; but to *Magistrates,* who are called gods, by derivation of their Authority from another. 1 Joh 5. 20. *We know that the Son of God is come, and hath given us understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ.* This is the *true God;* but *Magistrates,* they are *gods,* but gods by *derivation,* and so not *true* gods. But *Jesus Christ* is the *true light* in this respect, because he borroweth not his light. Some of authority, they say, are *light, Ye are the light of the world,* Joh. 5. Ephes. 5. *Ye were darkness, but now are ye light.* How? *Light in the Lord.* Christ hath light in him. You are a borrowed light, he is an underived light; and so, *The true light.*

Fourthly, *True,* because *super-eminently true,* in opposition to *ordinary* and *common.* So he saith, Joh. 6. 55. *My flesh is meat indeed;* it is, 〈 in non-Latin alphabet 〉 , *truly meat: and my blood is* 〈 in non-Latin alphabet 〉 , *truly drink;* that is, not *ordinary,* not *common,* but *super-eminently meat and drink.* Joh. 15. 1. *I am the true Vine,* not an ordinary common Vine, but a super-eminent one, because his Blood is more cherishing than Wine. And so, *The true Light,* a *super-eminent light,* more excellent than the *natural light* in many respects. If the natural light be cheering, why, Christ is so much more; light refresheth the eye, Christ refresheth the soul more abundantly. Doth the natural light penetrate, and search into the most secret corners? Christ doth more search into the heart and spirits of men, to discover what is hidden there. *The hidden things of darkness are made manifest by light.* The hidden things of God are manifested by Christ, even the great mysteries of the Gospel. Is the light of the Sun able to shine upon dunghills, and not receive defilement from them? Christ doth so much more: He searcheth into filthy hearts, and receiveth no defilement from them. Therefore *the true Light,* because not *ordinary.* What shall we learn from hence? Why, to make out after Christ, and that upon this ground, because he is *the true light.* Who is there, that is not desirous of light? *Truly* (saith *Solomon,* Eccles. 11. 17.) *the light is sweet, and a pleasant thing it is for men to behold the Sun.* Christ is light, true light. Christ is sweet, truly sweet. A pleasant thing it is for men to lay hold upon the Sun of righteousness; no true pleasure can be had anywhere else. If we find a dark room in a house, we say, This is a melancholy room. It is the saddest condition in the world, for men to want this light, nothing is worth the grieving for, in comparison of this, being out of Christ, or having lost fellowship with Christ. A sad condition it was for the *Egyptians,* to be three days in a palpable darkness; and for *Paul* and his fellows, to be diverse days and nights, without the light of the Sun, and Moon, and Stars. What is it for men and women to continue for many years, without God and Christ in the World? Suppose a room were never so full of the most curious Pictures, if there be not windows to let in light, the Pictures lose their luster: So, let men have beauty, strength, and never so good parts; all

these, without the light of Christ in their souls, are neither beautiful nor lovely, nor of any worth at all.

Ye should therefore learn to thank God for this great Gift, that he hath bestowed his Son upon us, that we might not sit in darkness, but wait for him, as *they that wait for the morning.* Men that have most business to do, and cannot do it without light, How do they watch for the morning? Ho! the morning! ho! they cry out. *Phosphore, red diem. Jesus Christ* is that *morning Star,* and yet gave himself; therefore wait upon him for him. It is observable, that *Rev.* 22. 16. he calleth himself the morning-Star, *I Jesus have sent mine Angel to testify these things to the Churches. I am the root and offspring of David, and the brightmorning-Star.* And Rev. 2. 26, & 28. He promiseth to give the morning-Star, *He that over cometh, and keepeth my word to the end, I will give him the morning-Star.* What is that? I will bestow myself upon him. Other Commanders, they give their soldiers some little pay; other masters, they give their servants some little wages: But, he that overcometh, and keepeth my word, I will give him My self, I will give him the morning-Star.

That was the true Light, that lighteth every man that cometh into the World.

Some difficulty is in this Clause: therefore, for the fuller explication of it, there are two Conclusions to be cleared, and two Queries to be resolved.

First, two Conclusions to be cleared.

The first is this, *That whatsoever any man receiveth, he* [Conclus. 1] *hath it from Christ. That was the true light, that lightethevery man.* Indeed, in this sense, many take it; as if one should say, Such a Schoolmaster, he teacheth every boy in the town. This were true, though every boy in the town did not go to school. The meaning is this, That everyone that is taught, is taught by such a Master. And so, though every man, and every mothers son, should not be enlightened; yet, it may truly be said, that *Christ enlighteneth every man that cometh into the world,* because every man that is enlightened, hath his light from him. There is truth in that, but that is not all the truth. Thus far it is undeniable, that whatsoever light any man hath, he hath it from the Lord Jesus Christ, who is therefore called, *The Sun of righteousness.* The Sun, that is the well-head of light; whatsoever light is in the Moon, or Stars, or inferior Orbs, it is derived from the Sun. So, all light, whatsoever it is, it is derived from Christ. [Conclus. 2]

The second Conclusion is this, *That every man andwoman that is born into the world, is enlightened by Christ some way or other.* Not only everyone that hath light hath light from him; but, Everyone hath some light from him. I say, everyone that cometh into the world, is some way 〈1 page duplicate〉 〈1 page duplicate〉 or other, enlightened by Christ. But that is the importance of the expression in the end of the Text, Every man that is born into the world; therefore [every man] cannot be restrained, because born into the world is too large an expression. *Every man that cometh into the wrrld.* Ye may say, What meaneth *coming into the world?* Joh. 18. 37. *To this end I was born, and for this cause came I into the world. Born,* and *coming into the world,* is all one. And so, dying, and going out of the world, is all one: *Naked came I in, and naked shall I go out. We brought nothing into this world;* namely, when we were born: *and we*

shall carry nothing out, namely, when we die. So that man's coming into the world, is, Every man and woman that cometh by natural generation into this world, is born into it.

Come we now to resolve two Queries, of more importance.

First, Whether the same measure of light be communicated [Quaerie. 1] from Christ to all men, yea, or no?

To that, the Answer must be Negative; He doth enlighten every man that cometh into the world, but not every [Response.] man alike. To that end ye must know, there is two sorts of light, a *Natural,* and a *Supernatural Light;* and each of these comprehend three several things under it.

The Natural light, that comprehendeth the light of the *Sun,* the light of *Reason,* the light of *Conscience.*

First, The light of the *Sun,* that makes all other things visible, Psal. 74. 26. *Thou hast prepared the light, and the Sun.*

Secondly, The light of *Reason,* a natural light; *In himwas light, and the light was the life of men,* Joh. 1. 4. where the meaning is, That the light of Reason cometh from Christ to every man.

Thirdly, The light of *Conscience,* which is to be found even in every man by nature, by which he is prompted to good, and taken off from evil, and able to discern between right and wrong, more or less. And thus I understand that of Prov. 20. 27. *The spirit of man is the candle of the Lord, searching all the inward parts of the belly.* The *spirit,* it is often put for *conscience; The things of a man knoweth noman, but the spirit of man which is in him.* Now this is called the Candle of the Lord, because it lighteth and directeth all men. We all, by our Fall in *Adam,* lost not only our Supernaturalls, but forfeited even our Naturalls. All the light we had, was blown out by that Fall; therefore, what we have now, we owe to Christ. The Natural light we have, it is the Candle of the Lord.

Supernatural light, that comprehendeth three things.

- The light of the Word.
- The light of Grace.
- The light of glory.

The light of the *Word, Thy Word is a lamp unto my feet,and a light to my paths,* Psal. 119. 105.

The light of *Grace,* Ephes. 1. 18. *The eyes of your understandingbeing enlightened, that ye may know what is the hope of his calling, the riches of his glory.*

The light of *Glory,* Col. 1. 12. *He hath made us partakersof the inheritance of the Saints in light.* One of these maketh way for the other, the light of the Word for the light of Grace, and the light of Grace prepareth way for the light of Glory. The light of Grace, that is the fruit of the Word engraffed; and the light of Glory, that is the crown and reward of Grace.

In all, there are six sorts of Light, three *Natural,* and three *Supernatural.* The First and Last of these, cannot be understood in the Text; the light of the *Sun* is the first, and the last is the light of *Glory,* which is not understood here. Though it may be affirmed, that the world continueth for Christ's sake. That cannot be understood here, because the Evangelist speaketh of a *Sun* proper to man; whereas that is common to all the world, to brute beasts as well as men; *It enlighteneth every man.* The last of these, the light of *Glory,* cannot be understood here, because no man partaketh of that, till he be gone out of the world; and, here, is light spoken of, given to them which come into the world. But the other four sorts of light that remain, they are all taken in, the light of *Reason,* the light of *Conscience,* the light of the *Word,* and the light of *Grace.* These are the several Lights that come from Christ.

But I must show you, That these are not divided amongst mankind, nor communicated in a like measure to all; that so I may answer the first *Query.*

It is true, That all do partake of the light of *Reason,* and [Resp.] the light of *Conscience:* but yet there is a difference, and inequality, even in that light, because *Reason* and *Conscience* are more vigorous in some, then in others. What shall we say of *Infants,* and of *Idiots;* we must say, Even these have some light from Christ, but not like to other men. *Infants* have the gift of *Reason,* though not the use of *reason;* that gift they have from Christ. *Idiots* have the use of reason in some lower degrees, I, and of Conscience too, in some lower acts, though neither Reason nor Conscience, be so vigorous in them, as in other men.

To go on. The light of the *Word,* that is not equally dispensed to all, as appeareth, Psal. 147. two last verses. *He shown his word to* Jacob, *his statutes, and judgmentsto Israel, he hath not dealt so with any Nation, as for his judgments, the Heathens have not known them. Israel* had the word, when the Heathens had none. He that causeth it to rain upon one City, and not upon another, sendeth the word to one City, and Nation, and not unto another. He causeth the Word plentifully in some places to dwell, as in this City, at this day; but in other places, there is a famine of the word. So as the light of the word is not equally dispensed now amongst them, that do enjoy the light of the word. The light of *grace* is dispensed, but not in a way of equality. Many enjoy the light of the word, that never enjoyed the light of grace, both before, and since the *Incarnation.* Before the *Incarnation,* The *Hebrews* in the wilderness had the light of the word, yea, and confirmed to them by many miracles, and yet the light of grace withheld from them. Therefore, it is said, Deut. 29. 3, 4. *The great temptations which thine eyes have seen, the signs, and those great miracles; yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day.* Here were means, but no grace to improve them. They had not an heart to perceive, nor eyes to see, nor ears to hear. And since the *Incarnation,* ye have Christ testifying, Matth. 3. 11. *He answered, and said unto them,* namely to his Disciples. *It is given to you, to know the Mysteries of the Kingdom of Heaven, but to them it is not given;* given to some, not given to others. So have you the resolution of the first Query.

The second Query is. Whether sufficient light be given [Quary. 2] to everyone, yea, or no?

Here we are to distinguish both of *Sufficient,* and of *Light.*

Sufficient, is Considerable two ways,

- First, in reference to *Inexcusable,*
- Secondly, in reference to *Salvation.*

Light is twofold.

- Convincing Light.
- Converting Light.

Now the Resolution of the *Query,* will lie in these two [Response.] Propositions.

- First, *That Christ doth dispence convincing light, sufficient to leave everyone without excuse.*
- Secondly, *Christ doth not dispence converting light to everyone, sufficient to bring him to salvation.*

First, Christ doth dispence *Convincing light* to everyone, sufficient to leave him without excuse. So much the *Apostle* saith: Among the heathen which had no other light, but that of nature, no other knowledge of God, but that which flowed from the works of *Creation,* and *Providence,* Rom. 1. 20. *The Invisible things of him, from the Creation of the World are clearly seen, being understood by the things that are made, even the eternal power and Godhead;* So that they are without excuse. If the very *Gentiles* had enough to leave them without excuse; then much more such, as live under the dispensation of the Gospel; because there goeth a Clearer light with the word, then doth accompany the works of darkness. As the Sun-beams discover a great deal more, then the Moon shine, because it is a stronger light; so the light of the *Gospel,* and *Word,* being stronger then the light of nature, are more convincing then the other; so as everyone, be he *Jew,* or *Gentile,* be he *Heathen* without the Word, or a *Professor* of Christianity under the word, hath light enough to convince him, and to clear God in his proceedings against him. I say, not only to convince him; but to clear the Justice of God: because there is no man that walketh up to the utmost of his Life. No man may go to God, saying, I have done all I was able to do, and therefore, I challenge a reward at thy hands. This to be sure; He hath enough to convince him, and to leave him without excuse.

Secondly, Christ doth not dispence to everyone *Convertinglight,* sufficient to bring him to *Salvation.* There is no light sufficient to bring to salvation, but that which Christ calleth the light of Life, John 8. 12. *I am the Light of the World; he that followeth me, shall not walk in darkness, but shall have the light of Life.* Every man by nature, is not only blind, but dead, dead in sins and trespasses; and therefore, must not only have life, but such a life, as may quicken him, *The light of life.* Indeed, if light alone will serve the turn, any kind of Illumination; then, acceptation of the will, and illumination of the understanding, and moral persuasion might prevail, to bring a man to God. *Hîc opus est medela, suadela non sufficit.* Here is need of quickening, therefore light will not serve the turn. It must be a *quickening light,* that sufficeth to Conversion; This, Christ doth not dispence to everyone; for if He did, everyone would come home to Christ. No man can have possession of Christ, that is not over-powered to

believe. *Sufficient* grace, and *over-powering* grace, is all one. Till a man be over-powered, he can never close with Christ for salvation, Now because, this over-powering grace is not bestowed upon everyone, therefore it is clear, that sufficient grace, *the Life of light* is not dispensed to everyone that cometh into the World. Without Christ no salvation, without faith, no closing with Christ. *All have faith,* saith the Apostle. That is, all might have faith if they would, say some, Therefore God doth to everyone give sufficient light, remotely sufficient; because, say they, He giveth them such light, as, if they would follow it, He would give them faith. This is commonly said. But I could never yet see it proved. Wheresoever there is an improvement of natural life, men say, there shall certainly be an addition of super natural discoveries of Christ, and so power to believe. If there be no such thing, the connection between the improvement of what a man hath, and the donation of what he standeth in need of, for to bring him to salvation, must depend either upon the merit of man, that doth so improve his nature, or upon the promise of Christ, that whosoever doth improve his natural abilities, shall have grace vouchsafed to him. But it dependeth upon neither of these. Therefore no such thing.

First, it doth not depend upon the merits of man, nor upon his utmost improvement of natural abilities; so long as we are out of Christ, all our abilities are but natural, they cannot deserve the grace of Christ. No creature can raise itself to an higher kind, by improving of what belongeth to it in a lower sphere. As for example. Take creatures that only have sense in them, it is possible, by art and industry, to bring them to a great exactness, in the exercise of their science; as, an Horse to dance, an Elephant to write, and a Parrat to speak; but none can bring them to Reason, because that is a thing of an higher sphere. So, take a Man, that is natural; by the improvement of nature, he may go on a great way: but he cannot, by all the improvements of nature, deserve grace at the hands of God. The Papists call this the Merit of Congruity; if a man improve what he hath, he deserveth, *ex Congruo,* that God should give him more. But, if so, then the heavenly Call, upon which Salvation dependeth, to such a man it will be of works, and not of mere mercy; contrary to that of the Apostle, 2 Tim. 1. 9. *Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world was.* Thence followeth Calling from Election, not from improvement of our abilities in our own works. Might such a man say, I am called; and why? why, according to my works and improvements. How then shall that of the Apostle, Rom. 9. 15, 16. be overthrown? *I will have mercy on whom I will have mercy, and compassion on whom I will have compassion.* According to this way, in the merits of Congruity, it will be of him that willeth, and runneth, and not of mere mercy. Then it cannot follow from the merits of man. But perhaps it followeth from the promise of God, That is the *Armintan* way. Let such a promise be produced, and how gladly will men submit to it? That which the *Arminians* pitch upon, is this, *To him that hath shall be given;* a speech of Christ, which is annexed to two several Parables, to the Parable of the *Sower,* and to the Parable of the *Tares: To him which hath shall be given.* Therefore, say they, if a man improve his Naturalls, he shall have Grace; if his Reason, he shall have Christ. But there is a great mistake in this; for the utmost that this Promise will bear, is, a reward for them in the same kind, for an improvement of what one hath, and useth aright. He that useth his natural wit aright, shall

have more natural wit; he that useth his parts, shall have more parts; and he that useth his graces, shall increase his graces. And in this sense, *To him that hath, shall more be given.* A man may as well say, He that useth his wealth well, to him health shall be given; and he that useth health well, to him wealth shall be given; as to say, He that useth his reason well, to him grace shall be given; for here is a transition, or passing into another kind of thing; whereas the promise runneth, for the increase of a thing of the same kind. This may suffice to clear that second *Quary,* namely, Whether sufficient light be given to everyone. In these two Propositions, Christ doth dispense to everyone light sufficient, to leave him without excuse. Christ doth not dispense to everyone Converting-light, sufficient to bring him to Salvation. I have done with the Explication of the Point.

For the Use of it, briefly. If Christ doth thus lighten every man that cometh into the world, let us learn from hence these four Lessons.

- 1. *To see Him.*
- 2. *To seek Him.*
- 3. *To serve Him.*
- 4. *To bless Him.*

First, Learn to *see Christ,* and to acknowledge him in [Use 1] all the light, which we ourselves and others have, even as ye see the cause in the effect; in Christ, as the Author of all that light. When ye see men, knowing men, men of great understanding, there is much of the light of *Reason;* strict men, there is much of the light of *Conscience;* holy men, there is much of the light of *Grace.* Admire Christ in all these, for all cometh from him. Think, how holy, and how understanding Christ is, in whom all the treasures of wisdom and knowledge are. We are many times apt to admire men, and to overlook Christ; this should not be. Suppose a man, that were kept in a deep dungeon all his days, and were brought out at midnight, when the Moon shineth; this man would be apt, when he looketh upon the Moon, to think it to be the most glorious creature that he seeth, to be the spring of all light; for it is the most glorious creature that ever he saw. But, let him but stay till morning, when the Sun ariseth, and he will be ashamed of his mistake. If we see men that shine as the Moon, think how much more glory there is in Christ. This is the way to see him, in all the light dispensed by him to the creatures.

Secondly, We should learn hence *to seek Him,* for the [Use 2] increase of light; for, *He is the Father of lights,* so saith *James,* Jam. 1. 17. *Every good and perfect gift is from above, and cometh down from the Father of lights.* Some men are of a foolish conceit, that men derive their understandings from such Constellations at their birth, and that maketh them wise. No, it is not the *light of heaven,* but it is the *Father of lights.* It is Christ that conveyeth all understanding to men: He is not only the *Author* of all the light we have, but the *Father* of it. He is the *Author* of many things, that bear his Image; He is called the *Father* of lights, because all the light we have, hath a clear impression of the night, of and upon it, even, that of Reason, which is like *Mephibosheth;* it is lame, but yet it is of the Blood-Royal. There is much

in the light of Reason, much more in the light of the Word, and of Conscience, and of Grace. Do we want light, as who doth not? Seek to him that is the Father of light; he is the Father of Supernatural light as well as of Natural. Seek him, but in a way of humility and sincerity; otherwise, little hope of finding him. It is an excellent speech of *Bernard:* saith he, *Superbo oculo non videturveritas, sincero patet;* Truth is not seen by a proud eye, it openeth itself to a sincere one. Humility sitteth lowest in the School. Take out thy Lesson in the School of Christ, seek it sincerely. Painted Glasses hinder the light from coming into the room. He that will too much paint, that is, play the hypocrite, hinders the light from entering his soul. It is the sincere heart that receiveth the light of the truth.

Thirdly, Let us hence learn *to serve him;* for all light tendeth to some work. *The Sun ariseth,* saith the Psalmist, [Use 3] Psal. 104. 22, 23. *and man goeth forth to his work and labor till the evening:* God showeth man light to work by, and that is the end of the light; that, Christ scattereth abroad in the world, not to loiter by, but to do service with. *The spirit of a man is the candle of the Lord, searching the inward parts of the bowels.* Christ hath set up a candle in everyone of our hearts, not to play by, as children use to do, to play by the candle that they should go to bed by, and go to bed in the dark, when they have done. Many men misspend their time which God hath given them, and so lie down in darkness. Some men, God giveth wit to, and they employ it to the dishonor of Christ, and the reproach of the Gospel: for the true end of the light is, that we may do service. If ye give light to your servants to work by, ye expect, they should do more and better work, than they that go to work in the dark.

Fourthly, *Bless him,* for he it is from whom we have all our light, those four lights, I told you of. *The light of* [Use 4] *Reason* is that, that distinguisheth us from beasts; it is that, which, though it cannot find out the deep things of God, yet, when they are revealed, it may help to confirm them. As, when men go to plant a Vine, first, they take out the earth, and make way for the root; but when they have planted the Vine, they put in the earth again, and that better confirmeth the grouth of the Vine. There are some kind of mysteries of faith, that a man must take away his reason before he goeth to believe them, he must not first dispute, and then believe; but when faith is once planted, lay to it reason, and it helpeth to confirm the excellency of faith itself. If so much in the light of Reason, how much more in *the light of Conscience,* which God hath set as a *Schoolmaster* in every man's bosom, to teach him, what is good, and what is evil. It is said to be a bridle to keep from evil, to restrain a man, that is to commit evil, from the evil. And for *the light of the Word,* it is the crown of a Nation. The Church is represented to us, *Rev.* 12. as a Woman, with a Crown of twelve Stars upon her head; the Doctrine of the twelve Apostles is the Crown of the Church. And *the light of Grace, Peter* telleth you what that is, 1 Pet. 2. 9. *It is a marvelous light.* Therefore may every true Convert say, *Bless the Lord, O my soul, and all that is within me bless his holy name.*

I now proceed to the tenth Verse of this Chapter.

Vers. 10. ***He was in the world, and the world was made by him, and the world knew him not.***

Let me give you first the Connection of these words, and then the Explication of them, and so come to some Observations.

Look back a little into the fourth and fifth Verses, there ye shall find these three Assertions laid down by the *Evangelist.*

- First, That Light cometh from Christ, *Light was the life of men.*
- Secondly, That this Light from Christ shineth in darkness.
- Thirdly, That the darkness comprehendeth it not.

Now the Verse that followeth, serveth to make good all these three Assertions.

First, That light cometh from Christ. That is proved two ways.

First, By the testimony of *John the Baptist,* who *was a man sent from God, to bear witness of this light.*

Secondly, By the effects of general Illumination, *That was the true light, which lighteth every man that cometh into the world.*

Our *Evangelist* goeth on to prove the two other Assertions, namely these, *Light shineth in darkresse, and it comprehended it not.*

- First, in reference to the *Gentiles.*
- Secondly, in reference to the *Jews.*

In reference to the *Gentiles,* in this tenth verse. *He was in the World, and the World was made by Him;* There is the light shining in the World. *And the world knew Him not.* There is the light, not comprehended of darkness.

In reference to the *Jews.* Light shined there in darkness, but the darkness comprehended it not, *for his own received him not.*

For the meaning of the words, let us take them as they lie.

He was in the World, He was present in the World.

There is a threefold presence of Christ.

- 1. A general presence
    - of Christ.
- 2. A special presence
- 3. And a singular presence

First, a general presence of Christ, by which he is with all the Creatures, preserving them, and upholding them; according to what is said, Hebr. 1. 3. *Who being the brightness of his glory, and express Image of his person, hath upheld all things by the word of his power.* Which is likewise spoken to, Col. 1. 17. *He was before all things, and by Him all things consist.* He was in the World,

which He himself made, as a Carpenter is in a house, which he himself hath built. A Carpenter buildeth an house to dwell in, and then keepeth it in repair. Christ so made the World, not as to leave it, but so as to keep in it, and preserve it, as well as to make it. As suppose a man, that were both a Ship-wright, and a Ship-master: He first maketh the ship, then goeth to Sea in it himself. Christ hath so made the World, as to preserve the World, which he made; as to look after it, and everything in it. *He was in the World, and the World was made by Him.* These words are added, to show that he was not in the World, as *part* of the World, but as the *Maker* of it. He was not in the World, as a *Creature,* but as the *Creator* of all things. According to what the *Evangelist* hath taught us before, *By Him were all things made, and without Him was nothing made, that was made.* He was in the World, and the World was made by Him; and the World knew him not. Ye have here the *World* in another sense. The world in the beginning of the verse, is taken for the whole Fabric of Heaven, and Earth, as *Aristotle* saith, *The World is a Mass, made up of Heaven, and Earth.* In this sense it is said, *He was in the World, the World was made by Him.* Now in the latter Clause of the verse, *The world knew Him not,* The *World* there, is put for the *Inhabitants* of the earth, for the men of the World, *Rom.* 5. 12. The World, and Men, are all one. *By one man's disobedience, sin entered into the World, and death by sin, and so death passed over all-Men.* Here is the *World,* and *all men.* The world was made by Him, and the world, that is, the men of the world, knew him not. It is a Rule in Divinity, *Verba Cognitionis, affections important, &c.* Words of knowledge, import affections, and operate suitably. So, to know, carrieth more then mere speculation. When Christ is said to know us; The *Holy Ghost* telleth us, It is more then barely to take notice of us: It is to take care for us, Joh. 10. 14. *Christ knoweth his sheep,* that is, he taketh care of his *Elect. And he is known of his,* that is, He is served, and obeyed, and worshipped, and believed on by them. *So the world knew him not,* that is, the World worshipped him not, as *God;* The world did not own Him, and serve Him, as became their Creator. So as now, the words thus opened, The observation lieth clear before us, namely. *That, notwithstanding Christ's* [Observ.] *being in the world, and the world being made by Him, the men of the world knew him not.* Take a place, or two, to clear up this, especially in reference to the *Gentiles,* for to them properly it belongeth. I should have told you, that the word, *World,* is sometimes confined to them. If the fall of them be the diminishing of the world, and the fall of them the riches of the Gentiles. *He came to his own, and his own received him not.* That is, did not know him, 1 Joh. 2. 1. *Therefore the world knoweth us not, because it knew not him.* There is yet a clearer place, 1 Cor. 1. 21. *After that, in the wisdom of God, the world by wisdom knew not God.* All the wisdom the *Heathens* had, could not raise them to a due knowledge of God; The world by wisdom knew not God. *Christ was in the world, but the world knew him not.* A threefold ignorance of Christ was found in all the *Gentiles.*

First, They knew him not, as the second person in the *Trinity.*

Secondly, They knew him not, as *Mediator.*

Thirdly, They knew him not, as *Creator,* which is properly here spoken to. *He made the world, and the world knew him not.*

Let me run over these briefly: first, They knew him not as the second person in the Trinity; so they are said to have been without Christ, and without God in the world, *Ephes.* 2. 12.

speaking there of the Gentiles, saith he; *At that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the World.* They had the great book of the Creatures to read, but that did show them nothing of Christ, as the second person in the Trinity. Natural reason could never find out that Mystery in it self. Therefore men, when they go to find out this great mystery of the Trinity, they are at their wit's end; They might find out a God, and that he was Good, and Great, and that he was One: but to find out a Trinity of Persons, a *Father, Son,* and *Holy Ghost,* This they could not. Take a curious piece, a well drawn Picture, he that seeth it may be able to say, that he that drew it, was a skillful, and exact *Painter.* But whether an *English man,* or a *Spaniard,* or a *Dutch man,* or an *Italian,* that he cannot tell by the Picture, why? because he made this piece, as an *Artist,* but not as a *German,* or *English man.* Therefore he discovereth his *Art* by the piece, but not his *Country.* So God made the World, not as Father, Son, and Holy Ghost. *Three* in *one,* and *one* in *three;* All the works towards the Creatures, works *ad Extra,* are common to all the persons in the Trinity. God, as God, made the world. Therefore by the sight of the world, men may be able to know, that it is a God that made it, and that this God is good, because he made so many things useful in the world; & this God is wise, because of the variety of the creatures; and this God is One, because of the order of things: But to say, This God is *Three* in *One,* the Creation of the world doth not bear this. If the works be *ad Intra,* as *Generation,* these are the works of someone Person; but the works *ad extra,* they represent the *Godhead,* but not the *Persons.*

Secondly, They did not know Christ as *Mediator,* therefore they raised up many Mediators: 1 Cor. 8. 5, 6. *Though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many: But to us, there is but one God; the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* The *Apostle* doth here clearly allude to the custom of the *Heathens,* who had two sorts of gods, they had their *dii Coelestes,* their supreme heavenly gods, which they worshipped, as the *Sun, Moon,* and *Stars:* and then, besides these, they had their *dii Terrestres,* inferior gods, gods on earth, who were men that lived upon the earth, which were afterwards canonized, and made *gods.* That is the true meaning of this, *There be many that are called gods, whether in heaven or in earth.* So, *there be gods many, and lords many; gods many,* those are their supreme gods; *lords many,* those are their inferior gods, *Baalim,* as they called him, who was the first King of *Babel,* and the first that was made a god; and all those kinds of gods therefore after him, were called *Baalim;* as *Caesar,* being the first Emperor, all *Emperors* after him were called *Caesar's.* Now, saith the *Apostle, To us is but one God,* not many; *but one Lord,* not many; but one Mediator, Christ Jesus.

Thirdly, They knew him not as *Creator;* therefore *Paul,* when he came to *Athens,* found them ignorant of this. *Greece* was the Eye of the world, and *Athens* was the Eye of *Greece;* yet, even at *Athens, Paul* found an Altar, *To an unknown God;* and that same God was the God that made the world, God the *Creator,* Act. 17. 23, 24. saith *Paul, For as I passed by, and beheld your devotions, I found anAltar, with this inscription, TO THE UNKNOWN GOD; Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that he is Lord both of heaven and earth, dwelleth not in Temples made with hands.* No wonder if the Heathen did not know Christ as the *Creator;* for the Jews, after Christ was come in the flesh,

and began to put forth a creating power in their sight, yet would not own him as Creator of the world. To make him see that was born blind, and to raise him that was dead, requireth no less strength, than the same power that made the world. This Christ putt forth to the Jews. *Lazarus* cometh out of the grave, even as the world came out of the *Chaos* at first, at the commandment of Christ. He then said, *Let there be light, and there was light;* He now saith, Let there be life, and there is life: And yet he was not owned as the Creator. The world knew not him as the *Second Person* in the *Trinity,* neither as *Mediator,* nor as *Creator.*

I now proceed to the Application of this.

First, By way of Admonition. It teacheth us all to take [Use 1] heed of being ignorant of Christ. You see, it is laid to the charge of the *Gentiles* here, that they knew him not; and how much more heavy will the charge be against us, that enjoy other kind of means than the *Gentiles* had: They, indeed, had he works of *Creation* and *Providence;* We have them too, and a greater light than so: we have the Word *to be a light to our feet, and a lamp to our paths.*

They had the Oracles of the *Sybbils,* we have the Writings of *Moses* and the *Prophets,* of the *Evangelists* and *Apostles.* Therefore, such as refuse to use the means of knowing Christ as a *Savior,* they must certainly expect to know him as an *Avenger:* For, *He will come ere long,* saith the Apostle, *with his mighty Angels, in flaming fire, to render vengeance,* to whom? *to them that know not God, and obey not the Gospel of Jesus Christ,* 2 Thess. 1. 8.

Indeed, God will not reckon with men for their Negative Ignorance, that is, for their bare not knowing, what they are not bound to know; but for their Privative knowledge, for not knowing what they ought to know, and what God giveth means to them to know; for that, he will be sure to reckon with them: And those that continue willfully ignorant in such things, must be miserable against their wills. Wherefore, to the end ye may all thirst after the knowledge of Christ more and more, I shall propound to you two things.

- The *Excellency* and
    - of this *Knowledge.*
- The *Necessity*

First, Consider the *Excellency* of the knowledge of Christ, of which ye read, Phil. 3. 8. *I eount all things but loss for the excellency of the knowledge of the Lord Jesus, my Lord, for whom I have suffered the loss of all things, and account them dung, that I may win Christ.* All is but dross and dung to *Paul,* in comparison of the knowledge of Christ. How is it, that amongst us, men run after dross and dung, and neglect the knowledge of Christ, as preferring that before him? *For the excellency of the knowledge of Jesus Christ my Lord.* Nothing in the world so excellent as knowledge, no knowledge so excellent as that of Christ. Other knowledge may, perhaps, make a man famous, this only can make him holy and happy; other knowledge can give him the esteem of a learned man, this only can make him to be a Saint. Therefore an excellent knowledge.

Secondly, There is a necessity of this knowledge, whether you look to

- *Justification,*
    - There is a necessity of the knowledge of Christ.
- *Sanctification,* or
- *Salvation.*

First, If ye look to *Justification: By his knowledge shallmy righteous servant justify many,* Isa. 53. 11. *His knowledge,* that is, not *cognition suâ,* but *cognition suî;* not by that knowledge which is inherent in Christ, but by that knowledge which we have of him. *By his knowledge,* that is, by the knowledge of Him, *shall my righteous servant justify many.* Here knowledge is put for faith, which justifieth; because there is such a necessary connection between faith and knowledge. Amongst men, some are better known than trusted; it is not so with God, for according to our knowledge of him, so there will be a proportionable trusting in him: Psal. 9. 10. *They that know thy name will put their trust in thee.* No knowledge, no faith; and according to the measure of our knowledge, so will the measure of our faith be. Thus, you see a necessity of knowledge, in point of *Justification*

Secondly, In point of *Sanctification,* which may be gathered from that of the *Apostle,* 1 Joh. 2. 3, 4. *Hereby weknow him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.* Where there is a fatherly knowledge, there will be obedience; for this knowledge of an Object so amiable, will ingender love, and that love will be the fulfilling of the Law.

Thirdly, It is necessary in point of *Salvation.* Not to insist long upon these things, Hence it is, that all these three things, namely, the *state of salvation,* the *ministry of the Gospel,* and the *knowledge of Christ,* come under one and the same notion in Scripture, under the notion and name of *Eternal life.* The everlasting stare of Happiness, that is called *Eternal life,* Matth. 25. ult. *They shall go away into everlasting punishment, but the righteous into life eternal.* The *Ministry of the Gospel,* that is called *Eternal life;* Act. 13. 46. *It was necessary* (saith *Paul* to *Barnabas* there) *that the word should first be spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, we turn to the Gentiles.* They that reject the Ministry of the Gospel, are said to account themselves unworthy of everlasting life. Thirdly, the *knowledge of Christ* is called so, Joh. 17. 3. *This is life eternal, to know thee the only true God, and Christ Jesus whom thou hast sent.* What is the reason of this? Because these make way for the other; the Ministry of the Gospel, that maketh way for the knowledge of Christ; the knowledge of Christ maketh way for the state of Bliss and Glory. Therefore all cometh under the notion of *Eternal life.*

We come to a second thing. Notwithstanding *Christ's beingin the world, and the world being made by him, the inhabitants of the world knew him not.*

Secondly, This lets us see, by way of *Information,* the *unthankfulness* of the *world,* the *patience* of *Christ,* the [Use 2] *happiness* of *Christians.*

First, See the *unthankfulness* of the *world.* If one should build an house for a man, then furnish it, and afterwards put the poor man, that was harbourlesse before, into it, and put a

stock into his hands to trade withal, and keep his house in repair for him, and require no other Rent, but some small acknowledgment: Would not all the world cry shame of this man, if he should not be thankful? It is our case: God hath made a world for man, and furnished it before he brought man into it; Jesus Christ, he hath been in the world ever since the Creation, upholding all things by the word of his power. And yet such is the unthankfulness of men, that they know not Christ: *He was in the world, the world was made by him, and the world knew him not,* therefore did not acknowledge him as their *Creator* and *Preserver.* Such is the madness of men, that they are over-apt to bestow divine honor upon *those* it belongeth not to, and to deny it to *Christ,* to whom it appertaineth. When *Paul* and *Barnabas* had cured the Creeple, Act. 14. 11. they had much ado to stave off the people from making gods of them; *Now when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul Mercurius.* The Priests of *Jupiter* offered sacrifice to them. Christ doth a great deal more than this cometh to, and yet men own him not. *Do ye thus requite the Lord,* (as *Moses* said) *O foolish people and unwise?*

Secondly, It helpeth to clear God, and to magnify the *patience* of *Christ.* He made the world, the world knows him not; and yet he letteth the world stand for all this. He hath let the world continue almost six thousand years, notwithstanding all this ingratitude of the world. We may well, upon this occasion, call to mind that which the Prophet *Hosea* recordeth, Hos. 11. 8, 9. *How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? My heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim. For I am God, and not man, the holyOne in the midst of thee, and I will not enter into the City. For I am God, and not man.* Here is a great evidence, that Christ is God, and not man; otherwise, the world had been made as *Admah* and *Zeboim,* long ere this. Suppose *Moses* himself, (the meekest man upon earth) to be endowed with that power, that *Christ* had in his hands from the beginning of the world; and suppose him to have hated sin, as Christ doth: It would have been impossible, even for *Moses,* to have held his hands. He that cried out at the Rock, *Ye rebels, shall I bring water out of this Rock to you?* would certainly have cried out, Ye rebels, I will send down fire upon you from heaven, to consume you. What an high provocation is this, when Christ hath done so much, to have all slighted? Men take it ill, when there is any competency of worth in them, to be neglected. Not to speak of the worth of Christ as *Redeemer,* look to his works of *Creation;* see what glorious Attributes shine in them; do but compare them with the works of men: If a workman doth many things, surely they are not great; for one great thing will take up a great deal of time: If he produceth a great piece, he doth not make many such; if many and great, commonly they are but great *Torrasses,* things of no worth, or, both botchingly and bunglingly done. Now here, in the work of Creation, is both *Mercy* and *Greatness;* here is *Comelinesse* and *Usefulness* kissing each other: And yet all this slighted by the sons of men, and that for so many years together; and yet the earth standeth. Oh! the Patience of God, notwithstanding all this provocation.

Thirdly, Ye may see the happiness of Christians. Though the world knoweth not God, there is a certain sort of Men in the world that do: 1 Tim. 3. 16. *God manifested in the Flesh, justified of*

the Spirit, seen of Angels, preached to the Gentiles, believed on in the world. Believed on in the world! This is the great privilege of us *Christians.* The poor *Gentiles* knew there was a God, and might come to the knowledge of some of his Attributes; but when their consciences flew in their faces, they were then at a great stand: They had learned that God was, and was merciful, and that he would pardon sin; but they had not the knowledge of a *Mediator,* nor how to make a friend to God. This God hath made known to them, that live under the means of grace, and hold the Ministry of the Gospel. He hath let them see what ways they have, to make to God. The Lord Jesus Christ hath held forth the ways of Truth, and Life. *No man goeth to the Father, but by Him.* Therefore, if that *Philosopher,* of whom we read, thought he had so much cause to bless God, that had made him not a *Barbarian,* but a *Grecian,* and amongst *Grecians,* an *Athenian;* amongst *Athenians,* a *Philosopher.* Certainly, we have cause to magnify the grace of God, that we are born not *Pagans,* but *Christians,* in regard of an outward Covenant; and not *Papists,* but *Protestants,* and amongst *Protestants, English men.* Because this Island of ours, hath by the grace of God been the *Goshen,* wherein this light of the Gospel hath shined, more than in any Kingdom of *Christendom.* I have done with that verse, and proceed to the Eleventh, which concerneth the Jews especially.

Vers. 11. ***He came to his own, and his own receivedhim not.***

He came, two ways. There are many sorts of Christ's coming, which will be needless to repeat to you. *He came.*

- First, *In his Ordinances.*
- Secondly, *In the Flesh.*

First, Christ is said to come amongst a people, whom He blesseth with his Ordinances, according to that, Exodus 20. 24. *In all places where I record my Name, I will come to thee, and bless thee.* The Gospel never cometh to a place, but Christ cometh with it.

Secondly, He came in the flesh. *This is a faithful saying,and worthy of all men to be received,* saith Paul, 1 Tim. 1. 15. *That Jesus Christ came into the World to save sinners.* Thus he came, He came to his own, 〈in non-Latin alphabet〉, the word is, and may be rendered thus. *He came to his own home.* So the word is rendered, Acts 21. 6. *When we had taken leave of one another, we took ship, and they returnedhome again,* 〈in non-Latin alphabet〉. The same word in the Text. He came to his own home, Though the earth be the Lord's, and the fullness thereof; yet the Land of *Judea,* was *Christ's home* in a special manner, He dwelt there, in a more remarkable way. As it is said, Psal. 76. 1, 2. *In Judah is God known, his Name is great in Israel, in Salem also is his Tabernacle, and his dwelling place in Zion;* where Christ's home was. And accordingly it is said, Isai. 31. ult. *He shall pass over to his strong hold for fear, and his Princes shall be afraid of the Ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.* It is a Metaphor taken from them that keep fire in their dwelling houses. It is a sign that the house standeth not empty, where fire is kept; Now saith he, *The Lord's furnace is in Jerusalem, He dwelleth there.* Therefore he is said to come to his own, when He came to them, He came to his own, that is, the *Jews,* who are said to be his own in a special manner, Psal. 33. 12. *Blessed is the Nation, whose God is*

the Lord, and the people, whom He hath chosen for his own Inheritance. Here it is spoken of the Nation of the *Jews. And his own received him not.* That is, believed not in him. So the word is interpreted in the very next verse, *To as many as received him,* that is, believed in his name. *Received him not,* that is, believed not in his name; so as here, that which we are to observe, is briefly this. Though Christ came to his own, he was not received, no, not by them.

First, He came to them, in his Ordinances; They had the Ministry of the word. *He hath not dealt so with every Nation,* Psal. 147. ult. *Neither have the Heathen knowledge of his ways, but he showeth his word to Jacob, and his statutes, and judgments to Israel.* Christ came in his word. The Scripture is but the shell, Christ is the kernel; The Scripture is the Cabinet, Christ is the Jewell. *Scripturae sunt fasciae, in quibus involutus est puer Jesus.* This the *Prince of Antwerpe* was wont to say. The Scriptures are the swaddling Cloaths, in which Christ is wrapped. So Christ came in the word, in a great many personal types, that did fore-signify him. He came in *Melchizedek.* He himself being the true King of Righteousness, the King of peace. He came in *Joshua,* he being the true *Leader* of men into the heavenly Canaan. He came in *Isaac,* he being the true Son of Laughter; The cause of his people's joy, bearing his own Cross, as *Isaac* bore the Wood. So in all other personal Types, He came in the Sacrifices under the Law, they all signified Him. Therefore they offered the Morning, and Evening Sacrifice. The Evening sacrifice was offered at the same hour, in which Christ was after nailed to the Cross. And he did so purposely to make it appear, that He came to fulfill all those Sacrifice. He came in the Sacrament, the Lamb slain. The pass-over was a Type of Christ. *Christ our pass-over, was sacrificed for us.* Manna, was a Type of him. And so the water in the Rock, that was Christ. So he came in his Ordinances to the Jews, but they did not receive him. Let two *Prophets* answer that, Isa. 8. 12. *I have written to him,* speaking of Ephraim, *the great things of my Law, but they were counted as a strange thing;* Christ came in the Word, and they looked at the word, as if it concerned not them, they accounted it as a strange thing: this for the Law. And for the Gospel, whereof *Isaiah* was a *Preacher* in that age, the most *Evangelical* of all the *Prophets,* see what he saith, Isa. 53. 1. *Who hath believed our report, and to whom is the arm of the Lord revealed?* Here is Christ, comes to his own in his Ordinances, and not received; the report of him, not believed; his Law accounted, a strange thing.

Secondly, *Christ in the flesh, The word was made flesh,and dwelt amongst us;* He conversed in the land of *Judea,* This was an act of special favor. For one to receive a man into his house, is a favor: What was it for Christ to become *man himself,* to assume the *Manhood* into one and the same Person, into the *Godhead?* yet this he did. He came to his own, did they receive him? Search the Sciptures, some kind of reception there was, when He was born. But what? Here is a *King* born, where is his *Palace?* The stable for beasts, is his Court. His Chamber of presence, a *Manger.* Before He can go, He is forced to fly to *Egypt* in his Mothers arms; and at his return, what entertainment findeth he? The Gadarenes prefer their swine before him, the Jews cry out, *Crucify him, crucify him: Not him, but Barabbas:* Which is excellently set forth in that Parable of the Master of the Vineyard, wherein Christ telleth us, How the Master of the Vineyard, after other Messengers sent, sendeth his own Son; *And the husbandmen said, This is the heir, let us slay him.* This was the entertainment Christ found, when he came to his own. This, for the Explication of it.

In the first place, it hinteth us to a considerable Parallel between *Christ* and *Antichrist,* in regard of their Entertainment: *Christ* came, and was to be received; *Antichrist* was to come, and to be shunned. The Scripture had foretold, that Christ should come, when the Scepter should depart from *Judah.* Therefore, about that time, they began to look *for the Consolation of Israel,* as *Simeon* and the rest did. 2 Thess. 2. 7. *When that which withholds is taken out of the way, then the man of perdition shall be revealed.* Accordingly, Christ came at his time, and Antichrist came at his time; and yet neither was Christ received, nor Antichrist shunned, as he should have been: and all upon a false surmise. They looked not at Christ at that time, but as a temporal *Monarch,* therefore they received him not, because he came in a mean condition. *Antichrist* came in his time: up-starts the *Pope,* when the *Emperor* went down. But they looked for *Antichrist* as a Tyrant, that should with fire and sword over-run the world; but he came in sheep's clothing, as a *Lamb;* therefore they shunn'd him not, upon this mistake only. As some godly *Jews,* when *Christ* came, gave him entertainment as the *Messias;* so when *Antichrist* came, some believers were stirred up to cry out, that the *Pope* was *Antichrist,* and so to write against him from his first rise. After *Antichrist* had been in the world a while, people began to smell him out, and discover him; and whole Churches fell from him, as many of these Western Churches have done. So, a time is coming, that Christ shall be discovered to the Jews, and they shall mourn over him. Thus the Parallel, you see, runneth throughout. That, by the way.

Secondly, We may here see our own Pictures, in the Jews carriage towards Christ: *As face in water answereth face, so the face of man to man,* saith *Solomon.* Just such are we to Christ as they were. He is come to us, and we have not received him; he comes in his Ordinances, and we receive him not. We cry shame of the Jews, and we ourselves are as bad. We have our *Gadarenes,* that prefer their swine before *Christ,* their base swinish lusts before our Savior. We have them that cry out, *Not Christ, but Barabbas;* not Christ, but the world. Never let men, that walk in ways of disobedience, pretend their receiving of him. They say, perhaps, What would you have? We are baptized in the ways of Christ, and come to the Lord's Table, and hear the Word Preached. But what do we more than many of the Jews did, who are said, not to have received him? They flockt after Christ, but it was to see his Miracles; whole troops flockt after Christ, and yet they received him not: Why? Because they obeyed him not, nor believed in him. It is not all our formalities and profession, that will make us to pass as receivers of Christ, if we do not obey hit Gospel. If a Sovereign Prince shall send his Agent or Ambassador into some part of his own dominions, he will expect, that this Agent of his should have a fair acception: It will not be enough for the people to suffer him to land, to provide a fair house, and to make good entertainment for him, and give him respect; no, they are not said to receive such an Agent from the King, unless they obey the commandments that he bringeth them from his Sovereign. So, we are not said to receive Jesus Christ, unless we yield obedience to him. As a man taketh adultery a great deal worse in his wife than in his kinswoman, than in his daughter, because she is married to him, and because he is nearer to her. The Churches that profess Christ, they are the Spouse of Christ; and for a Spouse to play the harlot is far worse, than for them that are at a greater distance from him. *If Israel sin, yet*

let not Judah transgress. If *Spain* and *France* commit Idolatry, and sin, yet let not *England* play the harlot. Let us not act the parts of the Jews with Christ.

There is a word of Comfort also here, to such as are rejected by their own for Christ's sake; that is an usual case, it is that which Christ foretold, Matth. 10. 35, 36. *I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law, and a man's foes shall be they of his own house.* Here is a division made by Christ's coming. Whence it cometh to pass, that those of his own household, many times, do not receive him, after he hath received Christ. It is the case of many a poor soul to be frowned upon, and to meet with hard usage, because of his going after the Lord Jesus Christ in his Ordinances. Here is comfort, It is that which befell Christ, His own received him not. Therefore if thy own reject thee, it is no such wonder. It is said of our Savior's friends, and near kinsfolk, Joh. 11. 5. *Neither did his brethren believe on him.* They were those of his nearest kinsmen; *Mary's sister's sons, James* and *John,* they were believers indeed; but the rest of his kindred, many of them, even his very brethren, believed not in him. Nay, so far were they from believing in him, that, as we read it, they were mightily mistaken about him; *When his friends heard of it, they went out to lay hold on him, for they said he was besides himself.* The words well bear another interpretation; but, according to this, his very friends had a conceit, that Christ was mad, as many nowadays. Saith the unbelieving husband, I think my wife is mad; and saith the unbelieving wife, I think my husband is besides himself, when he goeth after the ways of God. Let us be content to lose ourselves, to be conformed to Christ. As *Bernard* said, *Risu ludentes, & joco, &c.* Those that spend their time in laughing and jollity, they cannot accompany the tears of Christ. They that affect the high places, cannot be accompanied with the humility of Christ, for his humility comforteth the lowly. And he being not received of his own, comforteth those which are comfortless for Christ's sake.

I have done now with this Verse. The next cometh in by way of an Answer to an Objection, thus: If the world knew him not, and his own received him not, then Christ came in vain. No, saith the Evangelist, there were some that received him, and to purpose too; for they became the sons of God by receiving of him.

Vers. 12. *But as many as received him, to them gave he power to become the sons of God, even to them that believed on his Name.*

Three things you have in this Verse.

- First, the *Benefit, Power to become the sons of God.*
- Secondly, the *Benefactor, The Lord Jesus Christ;* He giveth them this power.
- Thirdly, The *Persons gratified,* they upon whom this benefit was bestowed, *As many as received him:*

Who are described two ways.

By their *Believing,* in the end of this Verse;

And by their *Birth,* in the next.

By their *Believing, Even to them that believe on his Name.*

And then by their *New birth, Which are born, not of blood, nor of flesh, nor of the will of man, but of God.*

First, For the *Benefit,* 〈 in non-Latin alphabet 〉 . The *Papists* catch at this, and from hence they would gladly infer *Free-will,* which they contend so much for, as the great *Diana,* both of *Papists* and *Arminians; He gave them power to become the sons of God.* And therefore, say they, they have power to become or not become, to receive Christ or not receive him. If they will receive him, they have power to become the sons of God. But this I shall have occasion to include in the next Verse, *Born, not of the will of the flesh;* for the Text shall show you, it will not serve their turn.

First, If the Holy Ghost had meant to lay a foundation here for *Free-will,* he would not have said, *He gave them power to become,* but, to make themselves the sons of God; not, *Potestatem fieri;* but, *facere scipsos.*

Secondly, There is no necessity of translating the word 〈 in non-Latin alphabet 〉 , by this English word *Power;* for it rather signifieth, as the Margents of your great Bibles have it, *Right,* or *Privilege;* or, as the *Geneva* hath it, *The Prerogative.*

What is this to the Point, of the Power against *Free-will?* Read it so, and the color for their pretence is taken off; and so the word 〈 in non-Latin alphabet 〉 often signifieth *Right* and *Privilege,* as in that, 1 Cor. 9. 5, 6. 〈 in non-Latin alphabet 〉 , *Have we not power to eat, and to drink, and to lead about a sister a wife as well as other Apostles? and have not we power to forbear working* (that is, *right* and *privilege) as well as the rest?*

Thirdly, Suppose we should read it, *Power to become thesons of God,* as our Translation hath it; yet this *Power* will imply no more, than the word *Privilege* doth. As if a man should say, That the Pope had a special eye to those Bishops, that wrought for him in the Council of *Trent,* and gave them all power to become *Cardinals;* that is, he gave them this *privilege* to be so. What is this to *Free-will?*

Lastly, read it *Power,* and suppose it to imply some liberty of will; yet it serveth not their turn neither: For the power here spoken of is a power received by those, that formerly believed in Christ. What is this then to the power of of them, that are yet in the state of nature? *To as many as believed in him, to them gave he power.* It is not Free-will, if not set free by Christ. But, to avoid all ambiguity, we shall take it for a *Right,* or *Privilege,* or *Prerogative,* which indeed is the better reading. And so I ground this Observation from hence, *That for the sons of men to become the sons of God is a very high privilege. To as many as received* [Observ.] *him, to them gave he this privilege, this right, this prerogative, to become the sons of God.* When God would set forth his favor towards *David* to the heighth, in that goodwill which he would bear to his son *Solomon;* mark, 2 Sam. 7. 14. *I will be his father, and he shall be my son;* he could not promise him a greater *prerogative* than this. When *Saul* would encourage some of his Army,

to undertake the Duel with great *Goliath,* that defied the Host of the living God; What is the motive? *I will give him my daughter to wife, and he shall be the King's son in law.* When God will encourage men to fight it out against the world, and to separate from the sins thereof, he useth this motive, I will make them sons, and daughters, if they do so, and so. He holdeth that forth as the great prerogative, 2 Cor. 6. 17, 18. *Come out from amongst them, and separate yourselves, saith the Lord, touch no impure thing, then will I receive you, and I will be unto you instead of a Father, and ye shall be to me instead of sons, and daughters, saith the Lord, that is Almighty.* This will appear to be a very high prerogative, If we consider, first, The estate from which we are raised to become sons; secondly, The state to which we are raised, by becoming sons.

First, this Sonship will appear to be a great privilege, if we consider, from what estate we are raised, That we may become sons; from a state of bondage, and death, misery, and slavery, from being sons of perdition, Children of wrath, as the Apostle calleth it, Ephes. 2, 3. *We are by nature the children of wrath, even as others.* For God to take children of wrath, and make them children of love; Heirs of perdition, and make them heirs of Heaven, what a rise is here? It was a great matter for *Pharaoh's* daughter to cast an eye upon poor *Moses,* when he lay in the Bullrushes, ready to be drowned in the water, and to adopt him for her own son; The Scripture speaketh of it, as a great privilege, and therefore raiseth the commendations of Moses. *By faith, Moses refused to be called the son of Pharaoh'sdaughter;* yet this Adoption of hers, would not have made him heir to the Kingdom. Here is an higher privilege: men are taken, not out of the water, but out of Hell-fire, that is our portion by nature, and deputed to be heirs to the King of Heaven, and so as that they are made heirs to a Crown of Glory; for all deputed children are heirs of the Kingdom, Matth. 13. 38. *The good seed are the children of the Kingdom. If sons, then heirs, heirs of God, joint-heirs with Christ,* Rom. 8. 2. It will appear to be a high privilege, if ye consider that estate to which we are raised, by being sons. It is a wealthy, and honorable, and free, and sweet, and safe estate; All this raiseth the price of it in our esteem.

First, It is a wealthy state, God doth not adopt us to a poor Inheritance, but to a rich, as the Apostle speaks, Ephes. 1. 18. *That you may know what is the hope of his Calling, and what the riches of the glory of his Inheritance in the Saints;* Here is riches in this Inheritance. So, many times, riches, when there is no honor. Ignoble spirits scrape a great deal of Wealth together, in which they place their happiness: but here is not only wealth, but Glory to, and he Glory of a Kingdom. There is not such an honorable incorporation in the World, as this, to have God the Father, for his Father, and Jesus Christ for his Head and Governor, and all the Saints for his Members; a body politique, that •ath the eternal spirit of God, for the soul of it. The society of Saints, is an honorable Society. Here is both wealth, and honor, which may sometimes be, where there is no liberty. It is but *Splendida servi•us,* a glittering slavery for men to be rich, and honorable, and yet in slavery. But here ye read of, *a glorious liberty of the Sons of God,* not only riches, and honor, but a glorious liberty, Joh. 8. 31. *If the Son hath made us free, we shall then be free indeed,* from the service of sin, and bondage of Satan; free from Temporal afflictions, and free from the danger of eternal wrath. There may riches, and honor, and freedom, meet in someone person; who yet cannot have content, nor doth he live

a Comfortable life for all that. Therefore, this in the fourth place is a Sweet state, as well as wealthy, and honorable, and free. There lieth a great deal of sweetness in the name of a Father; when the soul can say, howsoever things go in the World, I can look up to Heaven, and say, *doubtless, Thou art our Father:* there is so much sweetness to be found in this Relation, as to take away the bitterness of all other dispensations, and providences, though in other respects very averse. Our Chroninicles tell us of King *Edward* the first, when he was in foreign parts, news was brought him at once both of the death of his father, and of his son. The King was exceedingly struck into sadness at the relation, but especially at the death of his father. For, saith he, I may have more sons, but never another father. We may have more friends, and more estates, if we lose our friends, or estates: but we can have no more fathers; if we once lose our God, we shall never have such a Father as he; lose him once, and all is gone. *Am not I,* (said *Elkanah* to *Hannah) better to thee, then ten sons?* Well may God say to us, Am not I better to you then ten thousand sons, and ten thousand times ten thousand estates? All sweetness concenters in this Relation, *God is our Father, we are his Children.*

But there may be a great deal of wealth, and honor, and freedom, and sweetness, and yet no safety may attend this condition. This is a safe estate: that is the commendations of it. This honor, and riches, and freedom, and sweetness, they shall all continue. *The servant he abideth not in the house forever, but the son abideth ever,* saith our Savior, Joh. 8. 35. *Therefore fear not little flock,* saith Christ, *It is your Fathers pleasure to give you the Kingdom.* Nothing shall intervene, so as to hinder a son from the Inheritance. It is his Fathers good pleasure, and his will shall stand, to give them a Kingdom in the issue. So it is clear, that this is an high privilege.

What use shall we make of it?

First, examine whether we be thus preferred, yea, or [Use. 1] no. It is that, which almost everyone in the visible Church pretendeth to be, a son, and daughter of God. It is therefore, worth the while to try, whether the Lord Jesus Christ hath made us partakers of this privilege. It is a use both for the assurance of the Saints, and for the discarding of Hypocrites, that are but pretenders to it. They favor even those men, of whom Christ saith, *You are of your father the Devil.* They pretend sonship to God, Joh. 8. 41. *We,* say they, *be not born of fornication, we have one Father, even God.* And yet Christ saith to them, *ye are of your father, the Devil.* We are of God, say they: ye are of your father the Devil, saith Christ. One way to try this, and the only one that I will name, is by the spirit of adoption. *If we be sons, then God hath sent forth into our hearts the spirit of adoption, by which we cry Abba, Father.* This ye have expressly laid down in so many words, Gal. 4. 6. *Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba father.* Wheresoever there is sonship, there will be crying, *Abba* Father. Crying implieth *fervency of spirit;* as, *Why criest thou to me?* faith God to *Moses,* when he was in a great strait at the Red-sea. Because both the profane persons, and formal professors, will put on for a share; before we can break the children's bread, we must discard them from the comforts of this. If crying, Father, and if praying, argue my sonship, then I am a son, saith the profane person; for I say my prayers ever and anon. Alas, what is this to the purpose? Thy praying is but craving, yea, thy praying is but houling in

God's esteem, Isa. 7. 14. *They have not cried to me with their hearts, when they houled upon their beds.* How irksome is the houling of dogs to the ears of men? such is that, which profane persons call Praying, in the ears of God. The truth is, their praying is but a driving of contradictions, because their life, all the while, giveth their tongue the lie. *Our Father* (saith the profane person) *which art in heaven;* and in the mean while, he serveth his father the devil which is in hell. *Hallowed be thy Name;* so say his lips, but in the mean time, he dishonoreth God in swearing, and lying, and whoring, and drinking, and profaneness. *Thy kingdom come;* and in the mean while, he opposeth the Kingdom of Christ in his heart, and in the lives of his Saints, and doth what he can to hinder the coming of it. *Thy will be done in earth as it is in heaven;* and in the mean while, he doth the will of Satan, that will which the damned do in hell. *Give us this day our daily bread;* seemingly acknowledging, that he receiveth all, even his outward mercies, from God; and in the mean while, perhaps, sacrificeth to his own net, commending his own skill for the estate he hath gotten. *Forgive us our trespasses, as we forgive them that trespass against us;* and in the mean while, he goeth on in malice and envy, sinning to his very hour of death, as it were. *Lead us not into temptation;* in the mean while, he tempteth the devil to tempt him. He crieth, *Deliver us from evil,* and delivereth himself up to evil while he saith so: He layeth the reins upon the neck of his lusts, that run away with him into all mischief. Call you this praying? I but, saith the formal professor, I pray, and that frequently; not in distress only, but, haply, keep a constant course of prayer. Surely I must go for a child of God.

That we be not deceived, let us consider, It is one thing to draw nigh with the heart, and another thing to draw nigh with the lips. You know the complaint of *Isaiah,* compare two places together, Isa. 1. 15. *When ye so read forth your hands, I will hide mine eyes from you; and when you make many prayers I will not hear you.* And yet he complaineth of them by *Isaiah,* Isa. 4. They make many prayers, and yet none heareth that prayer: Why? Because, Isa. 29. 13. *This people draw near to me with their mouths, but remove their hearts far from me.* Therefore they pray, and their prayers are no prayers, because their hearts are not in them. I will not deny, but many a formal professor may have attained to the gift of prayer, but that which I make an argument of Sonship, was a spirit of prayer, the spirit of adoption, by which we cry, *Abba Father.* What that is, ye may see, Zach. 10. 12. *I will pour out upon Jerusalem the spirit of grace and supplication.* How worketh that? *They shall look upon me whom they have pierced, and mourn for me, as one mourneth for his only son.* Wheresoever the spirit of prayer is, there will be a looking up to Jesus Christ in all our devotions. The spirit of Adoption, that cometh from the Son, guideth to the Son, and taketh us along with him in all our addresses to God. They that would have their voices to resound, will make choice of Rocky places, which send forth the best Echo. This Rock, the Lord Jesus Christ is he, that maketh our prayers to return with a blessing into our own bosoms. You shall have many men that go to devotion, and leave Christ behind them; What a poor devotion is here? The spirit of prayer is always accompanied with Evangelical humility, with a mourning that floweth from our looking to Christ. I know, there is a great deal of legal sorrow in formal professors. Men may go blubbering to hell, without true repentance. But here is a mourning, that floweth from a looking up to Christ. Where there is a spirit of Adoption, men will speak from feeling, which

floweth from the apprehension of Christ, and the certainty of God's grace in him. Now, this spirit of Adoption argueth Sonship.

But then cometh in the poor weak Believer, and saith, [Object.] I am undone. The other plead for themselves without a cause, and he pleadeth as much against himself without a cause. I cannot find such enlargement in prayer: Surely the Spirit of Adoption is not in me; if it were, I should cry *Abba Father* with more importunity.

All Believers are not alike gifted, there may be a gift of [Answ.] prayer, where there is not a spirit of prayer; and a spirit of prayer, where there are but poor gifts. Haply, thou canst only chatter with *Hezekiah* like a Crane and Swallow; yet consider, whilst thou canst not speak, there are two Spokes-men for thee, the consideration whereof, may render thee confident of success, even in thy devotions, how weak soever they be. The lispings and stammerings of a child, God liketh better, then all the Oratory in the world. The Spirit of God is in thee, and the Blood of Christ is for thee. *We know not what to pray for as we ought, but the Spirit maketh intercession in us.* And God knoweth the meaning of the Spirit, and heareth the least whispers of his own Spirit, in the soul of a poor Believer. And then, *The Blood of Christ, that speaketh better things than the blood of Abel.* As Christ saith of himself, it may be said of this Blood, *Father, I know thou hearest me always.* But I pass now from matter of Trial, and

I come now to matter of Exhortation. All Dignity, ye [Use 2] know, calleth for Duty. Such as are partakers of this Privilege of being the children of God, they are obliged to certain Duties that flow from hence.

First, *Obedience.* The sons of *Jonadab,* they were obedient to the commandment of their father, Jer. 35. *I set before the sons of the family of the Rechabites, pots full of wine, and cups; and I said unto them, Drink wine. But they said, We must drink no wine; for Jonadab, the son of Rechab, our father, hath forbid us, saying, Drink no wine, you nor your sons forever. Neither build houses, nor sow seed, nor plant ye vineyards; but dwell in tents all your days, that ye may live all your days upon the face of the earth, where ye are inhabitants. So we have hearkened to the voice of Jonadab, the son of Rechab, our father, in all that he commanded us.So we drank no wine all our days, we, nor our wives, nor our sons, nor our daughters.* When God hath said, Drink not of the world's cup, taste not of the world's dainties, lest you surfeit on them; it becometh an obedint child to say, My Father hath commanded me, I dare not drink, when he is tempted to the enjoyment of any unlawful pleasures. *Mal.* 3. 17. Ye read there of a son that serveth. Indeed, the best service God hath done him, is by his sons; all other services are little worth in comparison. *I will spare him, as a man spareth his own son that serveth him.* The son goeth naturally and ingenuously about his father's work; he doth it kindly, much more kindly than a servant will, that doth it only for his wages. Therefore of old, they were wont to set their children to the work. The chief work lay in husbandry. We read of *Rachel*'s keeping her father's sheep, and so of *Jacob* keeping his father in law's sheep. Would we approve ourselves children of God, we must do the works of God. Our Savior beateth off the *Pharisees* from their plea, upon this ground; *We are the children of Abraham,* say they. *If ye were,* saith Christ, *then would you do the works of Abraham. Abraham believed in me.* No man can ever approve himself the child of God, that doth not abound in the work of the Lord.

The second Lesson is for Imitation, Ephes. 5. 1. *Be yefollowers of God, as dear children.* It is natural to children to imitate their parents; look what the father doth, the child is apt to learn the same. If we be dear children, *we must be followers of God, and walk in love, as Christ hath loved us. Blessed are the merciful, they shall be called the children of God.* Why? Because that maketh it appear, they follow God. And so, *Be ye holy,* saith *Peter,* 1 Pet. 1. 15, 16. *As he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy.*

Thirdly, We should learn from hence this Lesson, that is, of Dependency. Children hang upon their parents, so should we upon God, if we will carry ourselves as becometh sons. This Argument Christ useth, Matth. 6. 22. *Take no thought, saying, What shall we eat, and drink, and becloathed with, for your heavenly Father knoweth you have need of all these things.* Leave the care of all these to your Father. If ye were *Orphans,* and had no father; or if your father were not willing, or not able to supply your wants, then ye might be careful; but seeing you have an heavenly Father, that knoweth all these things, cast all your care upon him, for He careth for you. Doth not he tell us, *That he that provideth not for his own family, is the worst of Infidels?* Ye are of God's family, therefore be sure, He will provide for you, if ye trust Him.

Fourthly, It teacheth us a lesson of Patience, Hebr. 12. 5. *Forget not the exhortation which speaketh to you, as Children. My son despise not thou the Chastisements of the Lord; For whom the Lord loveth, He chastiseth.* Faint not under the correction of a Father, and, because it is from a Father that will lay on no more, no longer, than the Child standeth in need of it. Herein, that of our Savior should be often in our thoughts, Joh. 18. 11. *The Cup which my Father hath given me, shall I not drink it?* Why, every affliction that befalleth me, is a Cup out of my Fathers hand, and from Him I should take it, and drink it, because it is mixed by Him, who will be sure to put no poison into his Children's Cup.

Fithly, It should teach us a lesson of reverence, *If Ibe a Father,* Mal. 1. 6. *A son honoreth his father, and a servant his master; If then I be a father, where is mine honor?* The children that will be playing the waggs happily together; if the father come into their presence, he husheth all the noise; and the respect they bear him, taketh them off from their vanity. The Reverence we owe to God, should take us off from all unseemly Carriages. It was a report made of *Luther,* by one that lived much with him, and observed his devotion; *Tanta reverentia cum Deo, & Tanta fiducia cum Patre.* He goeth to God, saith he, with so much reverence, as a man that cometh to a Lord above him; but with so much confidence, as a man that goeth to a Father,

Lastly, It should teach us a lesson of separation from the folly, and iniquity of the World; This ye have in that place, 2 Cor. 6. and the two last verses. *Come out from amongst them, and be ye separated, and touch no unclean thing, and I will be a father to you.* God expecteth a great deal of holiness in his Children, that they should nor run into the like excess of Riot, with the men of the World. We should all be separatists in this sense, namely, from the pollutions of the world; we should not behave ourselves unbeseeming the sons and daughters of God. It was an excellent advice given by a *Philosopher* to a young *Prince* under his Tuition, and Care. The Prince was to go abroad into a place, where he knew he should meet with some naughty Company; he desired his Tutor, to teach him how he should govern, and behave himself. He

giveth him this rule. *Memento, te silium esse Regis;* Remember, Thou art a King's son: when thou comest there, do nothing but what becometh the son of a King. Could we always carry this *Memento* along with us, how pure would our Conversations be? Thou art a son and daughter of God, be sure to do nothing unbeseeming this relation, and thou wilt do well enough. Is this thy son's Coat, say they to *acob,* when they brought it home imbrew'd with blood? When we see a man's Carriage defiled with lust, and scurrility, and bitterness, is this the Coat of a Son? is it the badge of an heir of Heaven, and Child of God? He that will do nothing unworthy of this relation, must be sure to walk unspotted of the World. Thus, I have run over the Observations, that flow from the first particular of the Text, namely, *The benefit; The power, or privilege, or prerogative to become the sons of God.*

Secondly, The next thing is, The *Benefactor,* that is *Christ. He gave them power to become the sons of God.* Sons of God, in a special way, not only sons by *Creation,* so all men are, Mal. 2. 10. *Have we not all one Father? Hath not one God created us?* Nor only sons by *profession;* so all the members of the visible Church are, Gen. 6. 2. *The Sons of God saw the daughters of men.* Nor only sons by *Deputation;* So all Magistrates are, according to that, Psal. 82. 6. *I have said ye are God's, and all of you sons of the most High.* But sons of God by *adoption.* That which the Apostle telleth us of, Gal. 4, 5. *That we might receive the Adoption of sons.*

Of which there are two sorts;

- *A natural Adoption.* and
- *A personal Adoption.*

A *natural adoption.* That belonged properly to the *Jews,* who were in that respect called the first-born sons of God, *Exod.* 4. 22. Thou shalt say to Pharaoh, *Thus saith the Lord. Israel is my son, my first-born.* Therefore the Adoption is said to belong to Israel, Rom. 9. 4. *Who are Israelites, to whom pertaineth the Adoption, namely this natural Adoption.*

Secondly, There is a *personal adoption,* that of which I told you, out of Gal. 4. 6. *As many as received Him, gave He the privilege to become the sons of God.* Here is the *benefit,* and the *Benefactor.* He gave it, it is the gift of Christ, He made us adopted Sons.

Thirdly, The Persons on whom the Father doth bestow the gift of Christ, being described by their faith. I shall wrap up all in this one Observation, which will take in all the remainder of the verse; namely that, *It is given to all such, as truly receive Christ by faith, to become the sons of God, by adoption.* For the explication whereof, four things are to [Observ.] be demonstrated.

First, That Christ should be received. *To as many as received Him.*

Secondly, That to the true receiving of Christ, there must be a special concurrence of Faith, *Even to them that believe in his Name,* saith the Text.

Thirdly, That all such as do receive Christ by faith, are adopted ones. To *them gave He power to become the sons of God, as many as received Him.*

Fourthly, That this sonship is a free gift. *He hath given them power to become the sons of God.*

These all lie clearly in the words: when I have explained them, I shall come to apply them.

First, Jesus Christ should be received, Col. 2. 6. *As yehave therefore received Christ Jesus the Lord, so walk yein him.* Walk in him, but receive him first. Therefore it is, that Christ is compared to such things in Scripture, as do import a receiving of him, conveying of him to men's souls. He is called the *Bread of life,* Joh. 6. 35. If bread be not eaten, it nourisheth not; if Christ be not received, he saveth not. We are said to put him on as a garment, *As many as have received Christ, have put on Christ.* A garment must be taken and applied to the body, or it cannot warm it, to sense it from the weather. He is said *to come with healing under his wings,* Mal. 4. 2. Christ bringeth medicines with him, salves for sores, medicines for diseases. But the salve must be applied to the sore, else the salve healeth not; and the medicine to the disease, else it cureth not. Christ is the husband of our souls, *Thy Maker is thy husband.* By marriage, there must be a mutual receiving of each other, else it is no marriage. All these expressions imply the receiving of Christ; and not to receive him, is the greatest folly and madness in the world. As, Who would not think that man besides himself, that, having a violent disease upon him, when the best medicine in the world shall be offered him, and which will infallibly cure him, shall refuse to take it? That is our case. We are all sick, sick to death; and the Lord Christ is offered to us in the Gospel? Is it not madness to refuse him? If a poor woman, that were deep in debt, should have a Serjeant come upon her, and arrest her, and be dragging of her to prison; and, at the same time, should have a good march offered to her, a rich husband, that will pay all her debts; Were not she an unwise woman, if she would not take him for her husband? It is our case: We are all deep in God's debt, ready to be dragged to the prison of hell, there to lie and die, and rot forever. Now the Lord Jesus offereth to take us, and to be married to us: And for us to refuse him, who will pay all our debts, and advance us to an high and glorious condition; Is it not madness? And yet there is no greater, and more common and frequent sin in the world, than this. The not receiving Christ, it is the great damning sin. It is this that argueth the profaneness of man's heart, as *Esau* is called profane; Why? Because he sold his birth-right for a mess of pottage; the brand of profaneness is fastened upon him in this respect. So, profaneness is in the hearts of all the ungodly, they sell their birth-right for some mess or other of the devil's pottage, for pleasures or profits. They let Christ go, *Not him, but Barabbas;* not Christ, but credit; not Christ, but wealth and estate. Therefore still the Lord hath occasion to complain of men, that they would not receive him: *Ye would not come to me, that ye might have life,* and sonship. This is laid for the first ground, Jesus Christ should be received. If he be not, it proceedeth from the folly of men.

Secondly, To the true receiving of Christ, there must be a special Concurrence of Faith. *As many as received him.* Who are they? Believers, *That believed in his Name.* In his Name. *Name,* in the Scripture, is often put for *Person,* as, Rev. 3. 4. *Thou hast a few names in Sardis, which have not defiled their garments;* that is, a few men and women, a few persons. The Receivers of Christ are said to believe in his name, because the direct object of their faith is the Person of Christ, for this or that purpose. That Christ died for all, or for me, or for the elect only, It is not the believing of any of these Propositions, that saveth; but in Christ. The Person of Christ, his Name is the object of faith. *Believed in his Name,* 〈in non-Latin alphabet〉. It is a known distinction amongst Divines, that of *Credere Deum, Credere Deo, &, Credere in Deum.* It is

one thing to believe that there is a God, that is, *Credere Deum;* so the devils believe, and tremble. And another thing, *Credere Deo,* to believe God, that is, what God saith, to be true. But that which saveth is, *Credere in Deum,* to believe in God. That is, *Cedere credendo in Deum;* By believing to pass into God, and cleave to him, and close with him. So the same may be said of Christ, It is one thing, *credere Christum,* to believe that Christ is; and another thing, *credere Christo,* to believe what Christ hath said in the word of truth; but another thing, *credere in Christum,* to believe in Christ. Joh. 14. 10, 11, 12. ye shall find all these, *Believest thou not that I am in the Father, and the Father in me?* Here is *credere Christum,* to believe that Christ is, and what he is; that he is in the Father, and the Father in him. Vers. 11. *Believe me, that I am in the Father, andthe Father in me.* That is, *credere Christo,* because he hath said it. Vers. 12. *Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also.* Here is *credere in Christum,* that is the faith in the Text, that is required to the true receiving of Christ,—*believed in his Name.* Believing on him, that is, relying upon him. Faith lieth in recumbency, therefore faith, the act of faith, is often expressed in Scripture by acts of relying, and staying ourselves upon God; 2 Chron. 16. 7. 8. *because thou hast relied on the King of Assyria, and not on the Lord thy God; therefore is the host of the King of Assyria escaped from thy hands. Were not the Ethiopians and the Lubims a great host, with very many chariots and horsemen? Yet, because thou didst rely on the Lord, he delivered them into thy hands.* Here is *believing* expressed by *relying* on the Lord. That in case of a temporal deliverance, faith exerciseth the same kind of act, as, towards God, in spirituals: Isa. 10. 20. *It shall come to pass in that day, that the remnant of Israel, and such as have escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the holy one of Israel, in truth.* Here is believing in his Name, relying upon, and staying on Christ. And God hath been pleased to make faith the instrument of receiving Christ, for two reasons, intimated by the Apostle, Rom. 4. 16. *Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed.*

First, Faith is chosen out from all other graces, to be the instrument of receiving Christ, to Justification, and to Salvation, that it might be of grace, that the free grace of God might more appear in this way of dispensation. If God should have chosen Love, or Zeal, or Hope, or any other Grace; this would carry some show of worth and merit in it, and bring something to God with it: Whereas Faith is an emptying Grace, bringeth nothing but an empty hand, that God might fill it. And therefore it is of faith, that it might be so much the more of grace; because faith is a mere naked Receiver. In point of Sanctification, faith is a purger and worker; but in point of Justification, it is a mere receiver: And that magnifieth the grace of God so much the more, that it might be of grace.

Secondly, That the Promise might be sure. Should God have hanged our Salvation upon any other Condition than of faith, Believers could never have attained that assurance, which they may now arrive at, by the help of the Spirit of grace: Why? Because God requireth nothing of us now, but the taking of Christ, as to point of Justification. Should the Condition have been our *Obedience,* as under the first Covenant of works, *Do this, and live;* Though God had treated with us upon very low terms, Never be drunk in thy life, and thou shalt be saved; Forbear adultery and murder, and thou shalt be saved; the Promise would not have been sure, no man durst have trusted himself, no, not in this thing. We know how *David,* and other

servants of God, have been seduced and fallen. But take and receive Christ, and he will be thy Savior; here is the way for assurance. As, put case you come to a beggar, and say, Do such a piece of service for me, and thou shalt have such a reward; there ye put him upon a greater difficulty, than to give him so much money. So God dealeth with us. Believe, and thou shalt be saved; Receive, and thou shalt be saved.

Thirdly, All that truly receive Christ by faith, are adopted ones; *To as many as received him, gave he power to become the sons of God:* Not by *Creation* only, as all men are; nor by *Profession* only, as all the Members of the visible Church are; nor by *Deputation* only, as all Magistrates are, *I have said, Ye are gods, and the sons of the most high:* But by *Adoption, that ye might receive the adoption of sons.* All that receive Christ are thus adopted: For which ye have a clear place, Gal. 3. 26, 27, 28, 29. *For ye are all the sons of God in Christ Jesus. For all ye that are baptized into Christ, have put on Christ. There is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs by promise.* It is said by the Apostle, Rom. 9. speaking of the *Jews,* that *to them belonged the adoption,* speaking there of a *National* adoption, that belonged to the Jews, the only peculiar Nation of the world, that God had then picked out, to glorify himself among. But hereupon the Jews were apt to conceive, that none had right to be the sons and daughters of God, but those of their Nation. What was true of *National* adoption, they used to apply it to *Personal,* and called themselves the children of God, because they had *Abraham* to their father. Now, saith the *holy Ghost* here, *All,* without any difference, that have received Christ, they are sons, as well as the sons of *Abraham* by a natural generation, because they are all of *Abraham*'s faith, and so come to be heirs of *Abraham*'s seed. He telleth them here, *There is neither Jew nor Greek.* A believing *Greek* is as true a child of *Abraham,* yea, of God, as a believing *Jew;* and much more than an unbelieving *Jew,* that braggeth so much of being *Abraham*'s seed. *There is neither Jew nor Greek nor bond nor free.* Christ findeth men in a state of bondage, and leaveth them so, haply, in worldly respects, but he maketh them free in respect of God: *If the Son maketh you free, then are ye free indeed. There is neither male nor female.* In some Common-wealths, Females are excluded from the chief Dignity, as by the *Salique Law* in *France,* no Woman can inherit a Crown. In all Common-wealths, they are secluded from many Offices, which are proper only to men. But when you come to speak of the Dignity of Adoption, *Females* come in as well as *Males.* Every Believer is a partaker of this high privilege, of being the child of God. That is the importance of this word in the Text, 〈in non-Latin alphabet〉. *As many as received him. All, and everyone that receiveth him, become the sons of God.*

Fourthly, The Adoption of sons is a free gift: *As manyas received him, to them it is given to become the sons of God;* 〈in non-Latin alphabet〉, *He gave them power to become.* It's an Ingredient into the very essence of *Adoption, It must be free.* So the civil Law defineth Adoption, *Gratuita est assumptio, non habentis jus;* It is a free Assumption of a person, that hath no right to an Inheritance, to the partaking of that Inheritance. As, what right had *Moses,* a poor Hebrew child, that was thrown out in an Ark of Bulrushes, ready to perish; what right had he to that Estate that belonged to *Pharaoh*'s daughter, till she adopted him, and gave him that? So *Mordechai* adopted *Hester.*

There are three things that go to make up a *Civil Adoption,* and you shall find them all in this *Divine Adoption.*

First, There must be an Inheritance, which the party is adopted to; It is a vain thing to adopt one to nothing. To take one, and leave him to the wide World, when he hath done. Adoption supposeth an inheritance. That is here, even the Kingdom of Glory, *an Inheritance with the Saints in light.* Hence it is, that, that blessedness, which the Saints shall enjoy in the state of Glory, is called by the Apostle, *The adoption,* because it is that, which we are adopted to. And so I understand that phrase, *Rom.* 8. 23. where Adoption is taken in that sense, waiting for the Adoption; *We which have the first fruits of the spirit, we ourselves groan within ourselves, waiting for the Adoption.* That is, for that glory, we are adopted to, for that Inheritance, which God hath promised us. Otherwise, men which receive the first fruits of the spirit, they receive Adoption in this sense. But here is a further thing, which they have not yet, but wait for, which is called *Adoption,* even the Consummation of all their hopes, the Inheritance in glory.

Secondly, As in every adoption there must be some Inheritance; so adoption must be of a party, that hath no right to that Inheritance. A man is not said to adopt his own son, because nature giveth him a right to his father's estate. But if he adopteth, it is a stranger. *Moses* was a stranger to *Pharaoh's* daughter. *Hester,* though she were akin to *Mordecai,* yet was not his natural daughter, and therefore was adopted by him. We are all by nature strangers, and a great deal worse, enemies to God, as well as strangers, we have no right, no show of right to the Inheritance, *for we all have sinned, and come short of the glory of God,* Rom. 3. 23.

Thirdly, It must be *Gratuita Assumptio.* A free assumption of a person that hath no right, and the having no right, showeth it to be free. And that we are sure, is to be found in this Divine Inheritance. It is an act of God's free grace, nothing moved him but his own free love. God loveth, because he loveth; and hath mercy on whom, he will have mercy. See this proceeding from free grace, Ephes. 1. 5, 6. *Having predestinated us to the adoption of Children, by Jesus Christ to himself, according to the good pleasure of his Will.* Here is the good pleasure of God's will, the only ground of our adoption. Thus I have run through the four things, which I undertook for the explication of this point.

Come we now to apply it. [Use.]

First, let us all learn from hence to extol, and magnify, and adore the goodness and bounty of our Lord Jesus Christ; in giving the poor sons of men, so great, so excellent a gift as this of adoption is. *To them that receive Him, to them gave He power,* dignity, privilege, prerogative, *to become the sons of God.* You see it is a free gift. Look to all the progress of salvation, from first to last, and you shall find free grace running through every passage of salvation, even as blood runs through every vein in the body of a man. Christ himself is the great gift of God, and all other things are the gift of Christ; God together with him, giveth us all things else. Have we any newness of heart in us? It is He that giveth it. He taketh away the heart of stone, and giveth an heart of flesh. Have we Ministers after God's own heart? It is God that giveth the increase. Have we anything to suffer, or to do? *To you it is given to believe, and to*

suffer. To the first, This great privilege of Adoption. What but free, and undeserved love could have moved Christ, to bestow such a favor upon us? He himself was the only begotten Son of God, and might have contented himself with this dignity forever, and yet He is pleased to become *the first begotten of many Brethren.* The natural Son of God made way for the poor sons of men, that they might receive the adoption of sons. It is a greater favor then any *Adam* had, to thank God for, this, that we receive from Christ; *Adam* was rather in the condition of a *servant,* then of a *Son.* He lived under the Covenant of works; *Do this, and live.* And therefore it was, that *Adam* was in a possibility of falling from his happy Condition, as ye know he did, and of being turned out of the house, *The servant abideth not in the house forever, but the son abideth forever,* Joh. 8. 35. If ye will say, he was a son, as indeed he was, it was but a son by Creation. He bore the Image of God, had the divine stamp upon him, but here is a further sonship by adoption. There is a mystical union of believers to Christ, as their head; which *Adam* had not. But if ye will distinctly see the heighth, and excellency of this privilege, that so we might know, what we have to bless, and magnify Christ for, so much the clearer; Let us compare this *Divine adoption* with *Civil adoptions,* which are in use amongst the sons of men. And see how far this Excellency reacheth, in four or five particulars.

First, in Civil adoption, there is always some need on the Adopter's part. No man will go, and take a stranger's son; and adopt him, unless he want a son of his own; or unless his own son be so unworthy, as he thinketh him not fit to be trusted with an estate. But it is seldom done, but in case of *Orphany,* where there wanteth Children. The law saith, That adoption is, *Actus lega is, naturam sequens,* &c. *A legal act, Imitating nature, Invented for the comfort of them, that have no Children of their own.* But now look to this spiritual adoption, and ye shall find God had no need, he had a son of his own. The Son of his bosom, the Son of his love, the Son of his delights, in whom he did take pleasure from all Eternity, and might have taken pleasure to all Eternity; though there had been no such Creature as Man, made in the World. And yet He was pleased to adopt the sons of men, not because He wanted a son, but because we wanted a Father. And therefore, in this respect, we have great cause to say as the Apostle doth, *Behold, what manner of Love, the Father hath shown us, that we should be called the sons of God?* 1 Joh. 3. 1.

Secondly, there is commonly on the Adopted his part, some worth. As there is some need on the part of the Adopter, so some worth in the Adopted. When men make their choice, either they have regard to some excellency, or some relation, or something that is a motive to their affections, to pitch upon such a child, rather than another, to adopt for an heir. When *Pharaoh*'s daughter adopted *Moses,* it is said, *Moses* his beauty moved her; the Text giveth you that hint, Act. 7. 20. *Moses was exceeding fair. When he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.* The very beauty of the *Child* had an operation upon the *Lady*'s heart. So *Mordechai* adopted *Hester:* What was the reason? First, she was near akin to him; then, very beautiful, Hest. 2. 7. *He brought up Haddassah (which is Hester) his uncle's daughter, for she had neither father nor mother; and the maid was fair and beautiful, whom Mordechai, when her father and mother were dead, took for his own daughter.* So, here is something in the Adopted, that moveth the Adopter: But what is in us to move God? unless we speak of moving him to indignation. Beauty we have none, for we are defiled all over with sin, over-spread with a leprosy; all our faculties are in sin, and all sin is in our faculties; our very

Righteousness is as a menstruous clothe, What then are our Abhominations? Our Civilities and Formalities are but as dung, as the *Apostle* accounts of all for *Christ:* If they are but as dung, What then are our oaths, and lies, and prophanenings of the Lord's day? The truth is, we have nothing lovely in us, and yet behold, we are called the sons of God: What love is here?

Thirdly, The adopting father may leave an Estate, but he cannot convey a disposition to him, whom he adopteth, to enable to manage it aright; therefore is there often mistakes: they think they pitch well, and it proveth ill. Such as are adopted, they come leightly by their estates, and they set leightly by them. But herein lieth a further and higher excellency of this divine Adoption, God, together with an Inheritance, conveyeth a Disposition, that rendereth one fit for the managing of such an estate. Ye have an expression that soundeth that way, Col. 1. 12. *Giving thanks to the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.* He doth not only give us an inheritance, but maketh us meet to be partakers of that inheritance. Our adopting Father stampeth his own Image upon every adopted son. He maketh every believer *Patrizare,* to imitate his Father which is in heaven, which the other cannot do.

Fourthly, In Civil Adoption, the Adopted son cannot enjoy his father and the inheritance both at once; till the adopting father be dead, what is left him by the Adoptor doth not come into his hands. But now, herein lieth another excellency of this Spiritual Adoption, Every believer may at once enjoy both the Inheritance and the Father, because he that adopteth him liveth forever; yea, because his Father is his Inheritance. So the truth standeth. He that adopteth us to an Inheritance, Himself is that Inheritance which he adopteth us to; for we are adopted to the fruition of our God. Psal. 16. 5. *The Lord is the portion of mine inheritance.* So that here is Father and Inheritance joined both together, because the Father is the Inheritance.

Lastly, In Civil Adoption, it is but some petty Inheritances which men are adopted to, by their adopting fathers, some poor things; it may be, a Farm, or Lordship, or Manor; What if it be a Kingdom? It is, in comparison, but a poor thing, to that Inheritance which Christ hath adopted us to, which we shall find described to the life, 1 Pet. 1. 4. *To an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for you.* Here are the super-excellent properties of that Inheritance, the consideration of which, will exceedingly inhaunce this privilege of Adoption.

First, It is 〈in non-Latin alphabet〉, *an incorruptible inheritance.* Whatsoever Inheritances we have here below, they are liable to corruption. If a man's estate lie in Mony, that may rust, or the thieves may break through and steal it; If in Cattle, they may die; if in Houses, they may be burnt; if in Lands, an enemy may invade them. But here is an Inheritance that cannot be corrupted, because it lieth in God: For the Father is our Inheritance, and the immortal God is not liable to any corruption.

Secondly, It is 〈in non-Latin alphabet〉, an *Inheritance undefiled.* There are few inheritances here below, but some defilement sticketh to them; they are either ill got, or ill

kept. An Inheritance may be got by oppression; or, if not so, yet there may be defilement in the keeping of it. He that cometh to inherit it may behave himself oppressively. If, when riches increase, the heart cometh to be set upon them, there will be defilement with the inheritance. But here is an Inheritance undefiled. *No unclean thing shall enter into heaven,* not so much as a Serpent, to tempt in that Paradise that is above. *Mahomet* telleth his followers of a defiled inheritance, wherein there shall be a great deal of filthiness: But Christ hath provided another kind of *Inheritance* for his, which is without sin, *undefiled.*

Thirdly, It is 〈in non-Latin alphabet〉, an *Inheritance thatfadeth not away;* a *Metaphor* taken from flowers: The beauty of a flower, and the sweetness of it, is quickly gone, withereth in a moment, and fit for nothing then but to be cast away. So it is with all other temporal Inheritances, they lose their glory after a while; they cease to minister that content, which a man hoped to have found in them, which may be had at the first possessing of them; yea, all the glory of the world is like the flower of the field, that fadeth away. But herein lieth the excellency of this Inheritance, *it fadeth not away.* It is a flower that never withereth, their joys are always flourishing: a continual spring of flourishing consolations, ariseth from the enjoyment of God, and every day sweeter and sweeter.

Fourthly, It is 〈in non-Latin alphabet〉, an *inheritancereserved.* We cannot say so of temporal inheritances, they may be gone. A trick at Law may put a man out of his estate, he may be wrangled out of it by some device or other, an enemy may come and spoil him of it, he can have no assurance. Though men purchase houses and lands, for themselves and their heirs forever; alas, how soon are some men dead and gone? and, it may be, the next generation knoweth no such houses or lands, nor no such men. But here is an inheritance reserved: All the Devills in hell shall never wrangle a man out of This Possession reserved.

Lastly, It is 〈in non-Latin alphabet〉, an *inheritancc reservedin heaven;* which is still a farther addition. Whatsoever is in Heaven, is excellent. Many fading things are on earth. The least thing in heaven is above the best things in the world. And it is a consideration that addeth much to the sweetness of the Inheritance, to consider where it lieth: As, Who would not rather desire to have a small competency of land in *England,* amongst his own *friends,* where he was born, than to have much in the *Indies,* amongst *strangers.* It is an Inheritance reserved in heaven, which is our Country, the Believer's home; *Every man is born from above,* 〈in non-Latin alphabet〉; his kindred live in Heaven, his Father is there, and his Mother there. We are strangers upon earth, therefore our inheritance is in heaven, which is much more worth than our inheritance below. So excellent is this Inheritance. Therefore how great is this love of Christ, in giving us this privilege, *to become the sons of God?*

Secondly, Let us learn from hence to judge of our estates, how things stand between God and us, whether we be sons and daughters, yea or no; nothing concerneth us more. Therefore time spent in this scrutiny will be profitable. Our Sonship is evidenced two ways.

- By way of *Testimony,* and
- By way of *Inference.*

First, By way of *Testimony.* So we come to know our selves to be sons and daughters, by the witness of the Spirit, which ye read of, Rom. 8. 16. *The Spirit itself beareth witness to our spirits, that we are the children of God.* This Spirit it is, that keepeth the Records of Heaven. The holy Ghost is conscious to all the secrets of God, knoweth what names are written in the book of life; therefore he is able to make them known to us. None but the *Son of God* can Redeem, and none but the *Spirit of God* can Assure, so as to make your Evidences clear, and infallible, and above all doubt and fear. But this doth not now lie so clear in my way.

Secondly, It is therefore evidenced by way of *Inference,* Vers. 8, 9. Our Sonship dependeth upon our receiving Christ. It may be inferred from hence, *As many as received him, to them gave he power to become the sons of God.* Therefore every son of God hath received him; and everyone that hath received him, may know himself to be the Son of God. This I shall insist upon, hoping you will excuse me, though I be a little large in it. To help you in your search, I shall endeavor to show, what it is to receive *Jesus Christ* aright, because your sonship hangeth upon the having, or not having, *Jesus Christ.*

Give me leave therefore to tell you,

- First, *What it Supposeth.*
- Secondly, *What it Includeth.*
- Thirdly, *What it Produceth.* That by laying all together, ye may come to some estimate of your own condition.
- First, It Supposeth certain Acts of the Understanding.
- Secondly, It Includeth certain Acts of the Will.
- Thirdly, It produceth certain Effects, to bear witness to the truth of the former Acts.

First, Receiving Christ supposeth certain Acts, of men's understanding their Graces. *Father, sanctify them through thy truth, thy Word is truth.* I say, certain acts of the understanding; namely, certain due apprehensions concerning diverse particulars I shall name to you, which, in an ordinary course, we come to have the knowledge of, before we come to receive Christ. I speak not, what the work of God hath in the souls of Infants, when he conveyeth Christ to them; but in an ordinary course, when men and women come to years, there are certain precedent apprehensions of the understanding.

First, Concerning the Person and Office of Jesus Christ. No man receiveth he knoweth not what. We receive not Christ till we desire him, *Ignoti nulla cupido;* and we desire him not, till we know him. The soul first cometh, by the Spirit of Christ, to have some apprehensions wrought concerning the Person of Christ; to know him as *God-Man, the Word made flesh.* The Man-God, only Suffering as Man, Satisfying as God. There lieth much in this, in the right apprehension of Christ's Person, which is the object of our faith, as it justifieth. As they say of marriage-contracts, If there be a mistake of the person, the Contract is not valid; as, if by some way of deceit, when the Contract cometh to be made up, another woman be brought in

the habit and room of that party, to whom the man intendeth to contract himself, here is an error of person. As it was with *Laban,* that gave, to *Jacob, Leah* under color of *Rachel,* and that made void the marriage. How can a soul be married to Christ, and mistake the person? and not know what Christ is, nor acknowledge his Godhead? Here is an error of the person. Christ is another kind of person, than they take him for. As there must be knowledge of the person of Christ, so of his office too.

We must know him as the great Priest, our sacrifice. No other sacrifice would have served our turn, and none could have offered that sacrifice but himself. *The Eternal spirit offered himself without spot to God.*

- The Priest sacrificing, and
- The Priest interceding.

These are the two great parts of his Priestly office.

And so know him as our Prophet, guiding us by the Word. *This is my beloved Son, hear him,* guiding us by his spirit, *We shall be all taught of God.* And as King, ruling us, and subduing our Enemies under his feet.

Secondly, It supposeth due apprehensions about the nature, and danger of sin. For till men have some consideration about this, they do not use to look out for a *Savior.* Therefore the first thing the spirit of God doth, when he cometh to convert, is to convince, *He shall convince the World of sin, because they believed not on me.* To let men see sin, as for its nature extremely odious. That there are two great evils in it, *Aversion fron God, and Conversion tothe Creature,* Jer. 2. 13. *Ye have committed two great evils; by forsaking Me, the fountain of living waters, and hewing to yourselves Cisterns, yea broken Cisterns, that will hold no water.*

And for the danger of it; It is such as exposeth men to eternal death. And till this be seen, there will be no looking out for Remedy; *where Justice is, wages must be paid.* Now God is just, therefore sin is dangerous.

Thirdly, It supposeth due apprehensions about the necessity of a Savior, which followeth upon the sight of sin, *Acts* 16. 30. The convinced Gaoler cried out, *Sirs, what shall I do to be saved?* Till men come to be sensible of their spiritual drought, they never look out for the waters of life. It is not every cut-finger that causeth a man to send to the *Surgeon;* nor every head-ache, that maketh him to go to the *Physician:* but when he is wounded, when he is sick to death, then send for the *Surgeon,* for the *Physician;* when sin lieth heavy upon the soul, then they make out for Christ. Those that scoffed at *Noah,* all the while he was building the Ark, when the Deluge was come indeed, when they saw no other shift; then they cried out, *A World for an Ark.* When we are ready to be turned over the *Ladder,* pardon then, is pardon indeed.

Fourthly, It supposeth some due apprehensions about the utter impossibility of obtaining salvation by anything, or by any person, but by *Christ* alone. That which *Peter* taught, Acts 4. 12. *Neither is there salvation in any other, for there is no other Name under Heaven, given amongst*

men, by which we must be saved. If there were another way open for salvation, then there were no such necessity of receiving Christ; but seeing this is not only a way, but the only way of God's appointment: seeing, as *Naomi* once said to her daughters in Law, when they would needs follow her. Why, saith she, Ruth. 1. 11. *Have I anymore sons in my Womb, that they may be your Husbands?* So, Hath God anymore sons in the Womb of his Eternal decree, but *Christ* alone, that they may be *Mediators* for us; Seeing there is no Savior, but He, therefore there is an utter impossibility of obtaining salvation by any other person, or thing besides. When the soul cometh to see this, it maketh way for the receiving of *Christ.* As for all the Creatures, *David* saith, *No man can by any means redeem the soul of his brother from death, he must let that alone forever.* There is no man, or means, or ordinances, but all say of salvation, as *Job* bringeth them in, speaking of wisdom, Job 28. 13, 14, 15. *Where shall wisdom be found? where is the place of understanding? Men know not the price thereof, nor is it found in the Land of the living. The deepsaith, It is not in me, and the sea saith, It is not with me; It cannot be got for Gold, neither shall Silver be weighed for the price thereof.* So may I say of *Salvation,* Who knoweth the price thereof? where shall salvation be found? where is the place of happiness? The Law saith, It is not in me. Duties say, It is not in us. Ordinances say, We cannot give it. Why? It must come only from *Jesus Christ.* Therefore the spirit of God usually letteth souls see an utter impossibility of salvation, by any other, than by *Christ.*

Fifthly, It supposeth after all this, a due apprehension of a probability of obtaining pardon, and grace, in and through Christ. And this setteth the soul a moving towards him, and is an inducement, as to the humble soul, Lament. 3. 29. *To lay its mouth in the dust; if so be, there may be hope.* As to those Mourners in *Joel,* Joel. 2. 14. *Who knoweth, if God will return, and repent, and leave a blessing behind him?* Here is endeavor arising from probability. So the Ninevites in the prophesy of *Jonah,* Jonah 3. 9. *Who can tell if God will turn, and repent of his fierce wrath, that we perish not?* Faith putteth it to the venture, and putteth it self upon the free grace of God in *Christ* for mercy; as having a probability, founded upon these four grounds of obtaining pardon.

First, *Upon the abundant goodness of God,* of which you read, Psal. 130. 7. *Let Israel hope in the Lord:* Why? *for with the Lord is mercy, and with him is plenteous redemption.* There is abundant mercy, and plenteous redemption with God, therefore *Israel* may hope. This appeareth to be the mercy of an Infinite God, therefore he can pardon, and take away the sins of a finite Creature; here is one ground.

Secondly, Probability of success: It is founded upon *thepowerfull Mediation of Jesus Christ,* Hebr. 7. 25. *He is able to save to the uttermost, those that come to God by Him, seeing he ever liveth, to make Intercession for them.* His blood like a mighty Ocean, is able to overflow, as it were, the mighty Rocks, as well as the lowest Sand. The Sun of Righteousness is able to scatter the thickest Clouds, as well as the slenderest mists.

Thirdly, *Upon the free and gracious breathings of theHoly Ghost,* Joh. 3. 8. *The wind bloweth where it listeth, thou hearest the sound thereof, and knowest not whence it cometh, nor whither it goeth.* So it is with the *Spirit.* It hath breathed in others, and may breathe in thee, when it pleaseth him. And therefore the soul resolveth hopefully to wait on God, till the Spirit shall be pleased to

breathe upon him; and to that end, it seeketh him in all the means, wherein he is wont to breathe; because the soul knoweth, it is just that the Spirit of God should not breathe in any, if he be not sought in all. If they neglect someone means, the influence of Grace may be withheld. If any one of the Pipes be cut, the water cometh not home to the Cistern. And God is wont to convey grace to us, by so many Ordinances, as by so many Pipes; if one Ordinance be neglected, it is just with God to withdraw his grace. If a soul will hear, but not pray; if he neglecteth any one Ordinance, God may refuse to breathe. Therefore the soul groundeth probability upon the free breathings of the Spirit.

Fourthly, *Upon the example of many that have beenconverted before.* It seeth the example of the perishing of a multitude of sinners, in the story of the *Ninevites;* and of a multitude of sins, in the story of *Mary Magdalene;* and knoweth the story of mercy, *Such were some of you; but ye are washed, and cleansed, and sanctified, by the Lord Jesus Christ, in the Spirit of God.* These are the apprehensions which our Savior Christ supposeth. All these, more or less, in an ordinary course, taken with limitation.

Secondly, *There are certain acts of the Will,* which the receiving of grace includeth, which are specially these two: First, a present choosing of *Christ,* upon Conjugall terms. Secondly, a trusting on him forever after.

First, *Receiving of Christ includeth in it a present chusingof Christ for our Husband, upon Conjugall terms.* I take that *Metaphor,* as most easy to express it by, because he is received under many notions, and under this amongst others. As a Wife receiveth the Man in marriage, so the Soul receiveth Christ. It is a Choice, and present Choice, and a present Choice upon Conjugall terms. This is an act of the *Will;* Choosing belongeth to the *Will.* When the *Will* is enabled by the *Spirit* of *Christ,* to choose him for his *All in all,* and to make a present choice of him; they are terms, not of the Future, but of the Present Tense, that make a Marriage. It is not, I promise to make thee my Wife in time to come, that maketh a Contract; but, I do take thee to my Wife, this is to make a Marriage. It is not to take Christ when I am rich, or older; but it must be a present choosing of him, that maketh the Match: And it must be upon honorable terms, such as a woman taketh the husband upon, so as to forsake father and mother, and cleave to the husband. Christ did so for us, and we must do so for Christ. Christ forsook his Father, in some sense, and came and emptied himself; forsook Heaven, and came down to us. *The Word was made flesh, and dwelt amongst us,* that so he might be wedded to his Church upon earth. There is something like that, we have to do for Christ; the Soul must forsake all for Christ. As it is said of the Spouse, Psal. 45. 10. *Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. So shall the King desire thy beauty.* There must be a forsaking of our former lusts, and former ways, and former carelessness; a leaving of all to cleave to Christ. That you may understand it better, allude to that of Hos. 14. 3. *Ashur shall not save us, we will not ride upon horses, neither will we say anymore to the works of our hands, Ye are our gods. For in thee the fatherless findeth mercy. Ephraim shall say, What have I to do anymore with Idols?* So, when the Soul cometh to close with Jesus Christ, The Law shall not save us, we will not rest upon our own *Duties,* our services shall not be our *Savior's,* the means of grace shall not be our *Mediators:* What have we to do anymore with *Idells?* and the lusts of

our former ignorance, and intemperancy, and wantonness, &c? Here a choosing of Christ supposeth a separation from all things else, and a cleaving to him: *Being joined to the Lord, we are one spirit,* as the Apostle's phrase is; cleaving to him, so as to be subject to him, that is, on conjugal terms, on which Christ is to be received. Ephes. 4. 24. *Therefore asthe Church is subject to Christ, so let the wives be to their own husbands in everything.* We should choose his Yoke as well as his Crown; his Spirit to guide us, as well as his Blood to redeem us; to be subject to him, as well as to be protected by him. This is the first thing included in the receiving of Christ, namely, a present choosing of Christ upon Conjugall terms.

Secondly, Trust in him forever after, as our *God;* so saith the Text, 〈 in non-Latin alphabet 〉 , *to trust,* that is, *Continue to believe in his name;* because everyone that hath received him, continueth to believe, continueth to trust, and to rely upon him, and stay himself upon his God, and to lean upon his Beloved, as the phrase is in the *Canticles.* As a woman that hath got an husband, hath one to trust to for provision, and direction, and protection. If *David*'s wives be taken away, he will rescue them; if *Ahasuerus* his wife be in danger of *Haman*'s plots, her husband will relieve her. The Soul, before marriage to Christ, was liable to all old debts, the Law had a saying to her, the Devil had a plea against her; but now she is married, all is laid upon Christ. No action lies against the wife. Now the soul hath an husband, and accordingly she trusts in Christ, and sendeth the Devil to *Christ her Husband* for an answer. Thus you see what it Supposeth and Includeth.

Thirdly, See what it Produceth, namely, Certain Effects, that bear witness to the truth of the former Acts, to make it appear, there were true Apprehensions in the Understanding, and true Acts in the Will; and they are diverse.

First, The true receiving of Christ, wheresoever it is, *it produceth a Prizing Love,* in the first place. It is impossible, but that the soul which hath received Christ indeed, should prize him and love him, because of the beauty and excellency in him, 1 Joh. 4. 16. compared with verse. 19. *We have known and believed the love that God hath given to us.* Then followeth, *We love him, because he first loved us.* Where there is a knowing and believing of God's love to us, there will be a reciprocal love from us to God. *To him that believeth in Christ, Christ is precious.* It is not only a love, but a prising love. 1 Pet. 2. 7. *To you therefore whichbelieve, he is precious.* They that have received Christ indeed, will set a price upon him, howsoever others value him. *Judas,* though he did converse with him, not having received him by faith, What a price setteth he upon him? the price of a *Slave,* thirty pieces of silver, the very price that was to be given by a man, that had bought a slave to be his servant: a goodly price. The *Jews* that bought him, and *Judas* that sold him, make no more of Christ but thus. Now take the Soul, which hath indeed received him, and knoweth what is in him; such a soul will not set Christ to sale, no, not upon any terms. Offer her Preferments, Estates, and Kingdoms, and Worlds; A goodly price for Christ, the soul will say! No, he is infinitely more worth then all these. *To you that believe, Christ is precious,* because ye have received him.

Secondly, *It produceth a watchful Fear.* Whensoever the soul receiveth Christ, it will be afraid to lose him. *Having received a Kingdom that cannot be moved,* saith the *Apostle,* Heb. 12. ult. *let us*

have grace to serve God acceptably, with reverence and godly fear. One would think, all fear were now over. No, fear so much the more. The *Gospel,* that is the Kingdom of Heaven, which is often so called in Scripture; and it is *a Kingdom that cannot be moved.* The *Law,* that was taken away; but the *Gospel,* that cannot be moved, no alteration of that: We must never look for another *Gospel,* than what is evidently laid down in Scripture. A man that hath received this *Gospel,* hath received *Jesus Christ* in it. For this *Manna* cometh down in the dew of heaven, *Christ* in the ministry of the *Gospel.* And having received this Kingdom, we shall not be moved. Having received *Jesus Christ, let us serve him with reverence and god'y fear,* saith the Scripture. There will be a fear, where there hath been a receiving of *Christ; Kiss the Son. Serve him with fear, and rejoice with trembling,* Psal. 2. 11, 12. I will allude to *Act.* 3. 11. ye read there in the foregoing Verse, of a Creeple, that was healed by *Peter* and *John, And immediately his feet and ankle bones received strength, and he stood up and praised God.* What doth the man mean now, to leave his leaping and skipping, and come and clasp about *Peter* and *John?* In all likelihood, because he was afraid, when they were gone, his lameness would return again to him. Such a disposition there is in every soul that receiveth Christ, it is sensible of its having received health, and strength, and comfort from him: Now, lest his former lameness should return, lest the lusts of his former ignorance should again prevail, and those terrors of conscience under which it lay, should come again; the soul is desirous to hold Christ so, as never to let him go. Not that a soul that hath once received Christ, can lose him forever; but because, though it cannot wholly lose his presence, yet it may lose a great deal of its comfortable communion, which it had with Christ, and God in him. Therefore there will be a watchful fear, lest we should lose those sweet embracements which we have had from Christ.

Thirdly, This receiving of Christ in truth, *produceth aspirituall life. He that hath the Son hath life, he that hath not the Son hath not life,* 1 Joh. 5. 12. Men are now other kind of creatures than before, they have motion from another principle then they had before. As, where there is life, the soul setteth the body a working. So, when the soul hath Christ, it receiveth life, and motion, and appetite, and sense, and grouth from him. This, true receiving of Christ, produceth.

Fourthly, As there is a prising Love, a watchful Fear, and a Spiritual life; so, *It produceth fruit to God.* Every soul that hath received Christ, is more or less a fruitful soul; and doth not render fruit to itself as formerly, but to God, aiming at him and his glory in what it doth. And this followeth upon the former. I told you, It was receiving of Christ upon Conjugall terms, as a woman receiveth an husband. And this you must know, that Christ hath always issue by his wives; *The Lord Jesus hath no barren Spouse.* Everyone that receiveth Christ for an husband, he hath issue by her; that soul *bringeth forth fruit to God,* as the *Apostle*'s phrase is; and it followeth upon the marriage, in that expression, Rom. 7. 4. *Wherefore ye also are become dead to the Law in the body of Christ, that ye should be married to another;* to God, in that marriage.

Again, *It produceth society with Christ, Conjugall society,* when he hath been received upon Conjugall terms. *Husbandsdwell with your Wives,* saith *Peter,* 1 Pet. 3. Christ dwelleth with such a soul, such a soul converseth with Christ. As it is said of *Isaac* and *Rebecca,* Gen. 26. 8.

Abimelech King of the Philistines looked out at a window, and saw, and behold Isaac was sporting with Rebecca his Wife. And he concluded from thence that she was his wife, because he saw her sporting with him, in private. The soul that hath truly received Christ, will solace it self with Christ in private; not only enjoy him in public Ordinances in the sight of the World, but in private Communion with him, even in the private duties of his worship. *There will be a society with him.*

Lastly, *There will be an expectation producing all goodthings in him, and through him, and from him. For he that hath not spared his own Son, but gave him to death for us all, how shall he not, together with him, give us all good things?* Rom. 8. 32. He that hath Christ, hath got the Fountain, His blood is a fountain opened, in *Zacharias.* He that hath the fountain, may have what water he standeth in need of; be it more, or be it less, be it a dish full, or a paile full, or a Cistern-full: as long as he hath the fountain, he may have what he wanteth. So it fareth with the soul that hath Christ, the soul expecteth all things from him, for this, and a better life, only with this caution; That she must make account to him. *Expectation implieth a waiting that foll weth upon belief,* Isai. 28. 16. *Behold, saith the Lord,I lay in Zion a corner stone, a precious stone, a sure foundation: he that believeth shall not make haste;* Christ now being received, is full of grace. In Him are all treasures, both of wisdom, and knowledge, and of grace, and pardon; suppose some of these be not immediately communicated, he that believeth maketh not haste. It is in Him, in Christ, therefore I may be content to wait, I shall have it when he seeth his own time; *Waiting is a spiritual expectation of believers; as believing is, of having received.* As put case, a place is void at Court, and two men are suitors for it. One rideth, Day and Night, and tireth Horse after Horse, and maketh more haste than good speed, for fear the place should be gone. The other he taketh his leisure, goeth to the Court, but slowly, Why? because he hath had the *Prince's* promise before, and he knoweth he hath such, and such friends at Court, that will put the *King* in mind of it; Which of these two hath the better hope? Not he that maketh the most haste, but the other. He confideth, the place shall be his, because he trusteth to the *Prince's* promise, and relieth upon his friends at Court. I see at length, we have got to an end of this particular; I beseech you, bring your souls to this touch-stone. Try yourselves, whether you have received Christ, or no, and whether ye be sons, and daughters or no, by what ye receive of Christ. Suppose, we say. Hast thou ever had any due, and serious apprehensions of the person, and office of Jesus Christ? Hast thou been convinced of the nature and danger of sin? and, upon such conviction, made to see the necessity of a Savior? The utter impossibility of obtaining salvation, by anything, or person, but Christ alone? And hast thou after this, seen a probability of having pardon and grace from Christ, because of the abundant goodness of God, the Father, and the powerful mediation of God the Son, and the free and gracious breathings of God the Holy Ghost? Hast thou now thrown thyself into the arms of Christ, or laid thyself at his feet, and sayest, if *I die, I will die there:* as the poor Lepers said, when they went to the Camp of the *Assyrians. If we stay here, we must perish; if we go thither, we can but perish.* Certainly, if we stay in this condition, we must be damned, we will put it to that, to go to Christ, he can but damn us. *We have heard, that the Kings of Israel, are merciful Kings,* and therefore, *Benhadad* saith, *we will put ropes about our necks, and go to him?* Hast thou acknowledged, that it is just with God to damn thee, and yet hast hope in

Israel's God? Hast thou said with *Hester, I resolve to go to him, and lay hold upon the golden Scepter, and if I perish, I perish?* Better perish in a way of expectation, then to do, as I do. Try it, by what this receiving of Christ includeth. Was there not a time, wherein thy Soul made choice of Christ for her Husband, with resolution in the attendance on Christ to forsake all, and cleave to him; and subject to him in all things? To receive Jesus Christ, as Lord, not only as *Jesus,* to deliver thee from the wrath to come, but as Lord, to be ruled and governed by him? Hast thou learned to trust in him for the payment of all thy debts, and discharge of all thy sins? to send *Law,* and *Devil* to Christ for an answer? Try, what this receiving of Christ is, by what it produceth. Where is thy prizing love to Christ? Is it more to thee, then thousand worlds? where is thy watchfullnesse? If thou hast a Jewell about thee, thou wilt take heed, what Company thou comest into. A man that hath treasure about him, will be more careful to avoid the society of *Robbers,* then such as have no money in their purses; If thou hast received Christ, thou hast a Treasure. Oh take heed of coming into such company, as may occasion the with-drawing of Christ from thee. Where is thy spiritual life, if thou hast received him? Dost thou grow, as living things do? Hast thou an Appetite to the word? Dost thou desire the sincere milk of the Word? What fruit doest thou bring forth? Is it fruit to God? Hath Christ any Issue by thy soul? what society hast thou with Christ? Is there any solacing thyself in Meditation, and Prayer, and secret Communion between Christ, and thy soul? And then, doest thou expect all things from him? And canst thou wait till God's time cometh, to make good all his promises, which are all yea, and amen, in Christ? I shall leave these things with you, Consider them, And the Lord give you understanding in all things.

Let us now go on to a further use of *Consolation* from hence, and after that, to the next verse. As there were no going to sea for any man with Comfort, if there were not some Havens, and Harbours to strike into, in a storm; so no living in the World, if there were not some comfort to be fetched from Heaven. Look through all the Scriptures, and ye will hardly find a safer harbor than this, *The relation between God, and believers.* He is their *Father,* they his *Children.* They receive Christ, and so become sons. This will afford comfort to us in several Cases, which I shall briefly run over.

First, *In case of weak abilities and performances,* when they shall think that God is their Father, and therefore is willing to bear with them, though their performances be but weak, and their abilities small; according to that, Psal. 102. 13, 14. *Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are but dust.* God consider; what mould we are made of, that we are *Men,* and not *Angels; sinful men,* and not men in a state of *Perfection.* Therefore when we follow on to know him, and go lamenting after the Lord, as it is said of the men of *Israel, Jer.* 9. though God discover a great deal of *weakness* in our services, yet we find a great deal of *acceptance* in him, when he looketh upon us as children. The truth is, though our faith be weak, our God is strong; and from thence cometh our safety. As, when a father carrieth his little child in his arms, the Infant, with his little feeble arms, layeth hold upon the father; but the safety lieth in the father's holding him, and not in his clasping about the father. So, we hold Christ by the feeble arm of our faith, but Christ holdeth us more strongly by his Spirit, and our safety cometh from thence. It is true, our faith is weak, and so our services are accordingly weak; but still look at God as

a *Father.* Suppose a man have a son in foreign parts, sent abroad for his education; before he hath well learned the Language, he writeth a Letter home to his father. He is but a scribler, what he writeth is written but in broken language, and badly writ. But it cometh from a child, and therefore the father taketh it well, and passeth by all the faults. The father biddeth the child shoot at such a mark; the child draweth the bow, and letteth go; the arrow falleth a great deal short of the mark; yet he is encouraged by the father, because he hath done his best. As men are in a condition of belief, so accordingly in a condition of comfort. If I can but go to God as a Father, though with a great deal of infirmity, I may hope to find success. Indeed, *Lord, Lord,* is often sent away without a blessing; they cried, *Lord, Lord,* and had no blessing. But, *Father, Father,* that always proceedeth from the Spirit of *Adoption,* by which we cry *Abba. Father;* that is never sent away without an answer. *Deus non negavit sua petentibus,* saith *Augustine* sweetly; God, that freely offereth himself to those that ask not for him, will be sure to give his good things to them that ask him, because he is their *Father.*

Secondly, As in the first place; it ministereth comfort thus, in case of weak abilities and performances; so, *In case of sinful failings.* We are not only weaklings, but sinners in what we do. But yet, Look at God as a *Father,* and consider that, Mal. 3. 13. *I will spare them, as a father spareth his own son that serveth him.* If we be *sons, serving-sons,* that go on to serve our *Father,* according to what we have received from him; he will spare us, as a man spareth his son that serveth him. Doubtless, many are here, that know the bowels of parents; let those that do not, consider *David*'s carriage towards his sinful son *Absalom. Absalom* taketh up arms against his father, and endeavoreth to deprive him of his Estate, Crown, and Life. An Army cometh against him, and messengers come and tell *David,* that *Absalom* is overthrown. What enquiry doth *David* make? *How fareth it with the Host?* No, but, *Is the young man Absalom well?* And when a second messenger came, and told him, *Absalom* was slain, How do his bowels break out at his mouth! *My son Absalom, my son, would God I had died for thee.* Let us judge, by this, how God looketh at a failing child, whose bowels are infinitely much more large, than those of *David*'s. Ye know the Parable of the *Prodigal,* Luk. 15. he had run a wild course; but resolving with himself to take up, *I will go to my father,* saith he, *and say unto him, Father, I have sinned against heaven, and before thee.* He doth so. And this word *[Father]* breaketh the heart of him, to whom he made his address, as ye know the story, *He fetched the robes, and the ring, and killed the fatted calf.* Though a *prodigal,* yet a son still. Our *Savior* knew the comfort of this Relation, and therefore directeth us to make use of it in his Prayer, *Our Father which art in heaven, for give us our trespasses.* That is a melting word, and therefore this must needs be a comfortable Relation.

Thirdly, This affordeth Comfort to Believers, *In case oftemporall sufferings, and want, and losses, and dangers.*Whatsoever our sufferings be, they come from a Father. And the holy Ghost calleth upon us again and again to consider that, Deut. 8. 5. *Thou shalt a so consider in thy heart, that as a man chastiseth his son, so the Lord thy God chastiseth thee.* The father will call for a rod to correct his son, but will not turn him out of doors. Ye have it at large, *Heb.* 12. from the 5th. verse to the 11th. *Ye have forgot the exhortation which speaketh to you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chastiseth, and scourgeth every son whom he receiveth. For they verily for a few*

days chastise us at their pleasures, but he for our profit, that we might be partakers of the holiness of God. All chastisements tend, to make men partakers of the holiness of God. As for the wants of Believers, whatsoever they be, here is comfort for them, they do not want a *Father.* It is the great consolation that Christ gave to his *Disciples,* when he was to depart from them, in regard of his corporal presence, Joh. 14. 18. *I will not leave you comfortless, but I will come to you:* That is, 〈 in non-Latin alphabet 〉 , as the word in the Original signifieth; I will not leave you *orphans,* or *fatherless.* A child, though he be a son and heir, yet in his minority is often kept short; a servant, haply, the steward of a family, hath as good allowance as he. The children of Christ here are in *minority,* therefore they are in some wants; but here is their comfort, *they have an inheritance laid up for them,* and that is a rich one. They are now in their *nonage,* when they come to heaven, they shall have enough. In all dangers let it be considered, what care their *Father* taketh for them, because they are his children. *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* An heir of a great family, what shall he need to fear, so long as he is conversing among his fathers servants? All the creatures are such to God; and thou being a child, thou art amongst thy Father's servants, and therefore needest to fear no danger from them.

Fourthly, *In case of spiritual faintings,* and fears, and desertions. The soul of a believer sometimes fainteth away for fear; *David* saith, *My heart and flesh fail me.* Here is now a swounding child, consider what fathers are wont to do in such cases, how they send out for help presently; all the house is little enough to look after a child in such a condition. God himself pitieth his swounding children, and sendeth his Ministers, yea, his own Spirit, to speak comfort to such, and to administer some *Aquavitae* to them, some water of life, that he may fetch them again out of their faintings. Sometimes fear possesseth a child of God, perhaps of falling into desertion, as, it is possible, such may befall the dearest of God's Saints, as with *Heman,* who thought himself *free amongst the dead.* God sometimes doth this, but still as a *Father.* As a father, that seeth his child ready to run into a river, or into the mire, he will take the child, and make him believe he will throw him in, but it is to make him fearful of being thrown in. So, God makes his children believe, that he will throw them into hell itself; but it is for this very end and purpose, that they may never come there, for this fear will keep them from the ways of hell. Yea, sometimes God is pleased to desert his own children, *Zion saith, My God hath forgotten me,* as it is in *Isaiah;* but then it is no more, but as when a father goeth behind a door, and suffereth his child to cry after him, and hideth himself on purpose to try the affections of the child, to make him the more eager in the pursuit of his father; which done, then he discovereth himself. Just so it is with God, He withdraweth the light of his countenance, not on purpose to keep it so forever, but to make it more endeared to his children. As the Prophet speaketh, *In a little while I hidmy face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy God, and thy Redeemer.*

Lastly, *Here is comfort in case of approaching death,* a time when men stand much in need of comfort, when they are to leave all their outward comforts in this world; therefore they had need of better. Now if a man can say in assurance of faith, as Christ did, *Father, I commend my spiritinto thy hands;* Here is an everlasting consolation, a Fort that all the devils in hell cannot

batter. A man that in his life-time hath got acquaintance with God, may, with confidence, commend his soul to God as to a *Father,* when he dieth. Other people may leave an estate behind them, and men may look after that. A man may commend his estate to his friend, and his body to the grave, and some may have so much charity as to interr that: But whom shall he commend his soul to? It is not for every man to think, to commend his spirit to God with confidence: Upon what acquaintance, will God say, can you do this? Will we trust our Jewels to any, but our best friends? will we put them into the hands of those, that we never saw in our lives? No. But a man that hath known God for his *Father,* he will with confidence say, *Father, into thy hands I commend my spirit;* I do not only lay my Jewell at thy feet, but put it into thy hands, that so it may be safe in thy custody. I commend it into thy hands, out of which, all the devils in hell shall never be able to pull it. With this confidence, *Paul* believed. Happy is that soul that is able to say, as our Savior did, before his Ascension, to his Disciples, *I go to my Father, and to your Father, and to my God and your God.* When a man is able to look his friends in the face, though with a dying look, and shall say, Be of good comfort, I shall be no loser; *I go to my Father, and your Father. Blessed are the people that are insuch a case. Blessed are the people whose God is the Lord.* Blessed are the people that have received Jesus Christ aright, and so are become sons of Adoption. I have now done with that Point, and shall go on.

Vers. 13. ***Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.***

This verse containeth a further description of them that received Christ. They were described in the 12 Verse *by their faith.* And in this 13 Verse, they are described, *by their birth. To them that believe in his Name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

Their birth: concerning which, we are here told,

- First, *what is not the efficient Cause of it.*
- Secondly, *what is.*

First, what is not the efficient Cause of it.

Three things are here removed.

- 1. *Blood.*
- 2. *The will of the flesh.*
- 3. *The will of man.*

Secondly, what is: God, and God only. I shall take the Clauses, as they lie in order.

- First, I shall show; That Believers, as such, *are not born of blood.*
- Secondly, That they are born, *not of the will of the flesh.*

- Thirdly, *not of the will of man.* But,
- Fourthly, *they are born of God.*

First, Believers, as such, *They are not born of blood,* what is that?

Ye know in our ordinary manner of speech, we are used to make mention, of *base blood, Noble blood, blood Royal;* and accordingly, they are said to be born of blood, to intimate, that they have not grace from their *Ancestors.* It doth not come to them by descent. We say of many diseases, that such, and such, come of a blood, because they are derived from parents. *They are not born of blood;* to show that the work of grace is not derived from one's *Ancestors.* Therefore the word in the original is, 〈 in non-Latin alphabet 〉 , *we are not born of bloods.* We may think it on purpose to be put in, to meet with that mistake of the bragging of the *Jews,* who still boast to be the sons of *Abraham,* Joh. 6. Now because, they did not so much bear themselves upon their immediate *Progenitors,* as upon their *Fore-fathers* far remote; Therefore the *Apostle* saith, *not of blood,* of immediate parents, nor of parents long before born: It came from neither of these. It is an usual manner of speech. As he speaketh of a man, that bragged of his birth, *Longo sanguine sincere,* To fetch Commendations from the blood of our Progenitors, of the blood of many genetations together. So that the meaning of this phrase is, *That the new birth cometh not by propagation, Grace comethnot by descent, Not of blood.* If it had gone along with the *Kindred,* Certainly, so holy a *Virgin* as *Mary* was, yea, the holy One himself, *Christ Jesus,* would not have had any unholy people of his *Kindred.* And yet such there were, John 11. 10. *Neither did his Brethren believe in Him.*

I shall give you three Demonstrations to make it appear That believers, as such, are not born of blood.

First, *Because many good parents, have bad Children, as well as good ones. Adam* had *Cain,* as well as *Abel.* And *Abraham, Ishmael,* as well as *Isaac.* And *Isaac, Esau,* as well as *Jacob.* And *Jacob* had *Simeon* and *Levi,* as well as *Joseph* and *Benjamin.*

Secondly, *It appeareth, because sometimes good parents have bad Children, and bad parents have good Children, in a line.* Look into the *Chronicles,* ye shall find that bad *Ahaz* had good *Hezekiah,* good *Hezekiah* had wicked *Manasseh,* so he was for a great part of his life. And wicked *Manasseh,* had good *Josiah;* and good *Josiah,* had wicked *Jehoaz.* Good parents, bad Children, and bad Children, good parents.

Thirdly, It appeareth, *because the younger many times hath the greater share in spiritual things,* whereas, if grace were a natural privilege, the greatest share would go to them first. The first-born in all natural privileges, hath a double portion. But the Scriptures, and many times our own experiences will show, that the *first-born* hath the least share here; therefore, this is not a natural privilege. God accepted *Abel* the younger, and not *Cain. Isaac* findeth more acceptation then *Ishmael.* God loved *Jacob* the younger, and hated *Esau* the elder, and so in many other instances. Grace doth not come by propagation, *Believers are not born of blood.*

Whereas, it may be objected, that Parents beget Children [Object.] after their own Image, It is said of *Adam,* Gen. 5. 3. *He begot a son in his own Likeness, after his own Image.* Therefore it should seem, that godly Parents must needs have godly Children; otherwise, how do they beget them, after their own Image?

The answer is easy. They beget Children, as men, not, [Answ.] as *Saints.* It is a certain Rule, *Personalia non propagantur.* Things that are personal, are not propagated. Now grace is a personal thing, not a natural thing. A learned, and a godly man, begetteth a son, that is a man; but neither learned, nor godly, because learning is an acquired habit, and godliness is infused. And a man conveyeth what is natural, not what is acquired. He that is begotten of him, is not a Scholar, much less a Saint; because holiness is supernatural, beyond him. As it is with the Corn; it is threshed, and severed from the Chaff, before it is sown, but then it bringeth forth the blade, and husk, and afterward the ear of Corn. The *Circumcised* parent begetteth a Child, that is born *uncircumcised,* because his *Circumcision* is not propagated. So it is here, a father that is free from the power of sin▪ and guilt of sin, by the work of grace upon his heart; yet begetteth a Child, that is contrary to both these.

How then is it said, *That if the Root be holy, the branches* [Object.] *are holy?* That is a further Objection, that ye have, Rom. 11. 16. *If the first-fruits be holy, the lump is also holy.* If the root be holy, so also is the branches?

This is to be understood not of a personal holiness, [Answ.] which is an inherent quality; But of a federal holiness, which is of Relation, for that the root was holy. The Jewish parents were in the outward Covenant of God, being members of the visible Church, therefore their Branches were partakers of a faederall holiness; but it doth not follow as to personal holiness. A man may at once be a child of wrath, in regard of the common condition of man in *Adam;* and yet be holy, in regard of the Covenant made in *Abraham, That God would be his God, and the God of his seed.* Well then, if it be thus, that believers, as such, as are not born of blood; Let it serve to take men off, from their boasting of their *Ancestors* and *Descent,* of coming of this or that Family and Blood: It were worth the bragging of, if Grace came by *Propagation.* But seeing it doth not, *Non sanguine, sed virtute nitamur,* Let us not rely upon Blood, but upon Virtue, saith the *Heathen.* Let me say, Upon Christ, and, in that sense, upon Blood, There is one Blood we may rely upon, but it is the Blood of Christ, the Blood of the everlasting Covenant; otherwise, there is no great difference in point of Blood, between men and men. Act. 17. 26. *God hath made of one blood all nations of men, that dwell on all the face of the earth.* All men out of one blood. The poorest *Beggar* cometh from *Adam,* who was Lord of all the world, as well as the greatest *Potentate* upon earth; so as there is no glorying in any blood, but in the Blood of Christ; he that hath a conscience sprinkled with that, he hath cause of glorying; *He that glorieth, let him glory in this, that he knoweth me.* Saith *Prudentius, Sanguis Christi facit hominem esse nobilem;* That which maketh a man noble; is, to have Christ's Blood in him, it is to be one of Christ's followers. It was that that ennobled the *Beroeans,* Act. 17. 11. *These* (speaking of the *Beroeans) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily.* The word in the Greek is, 〈in non-Latin alphabet〉, *These were better born than those of Thessalonica.* He is

well born that is new born. Here is a Blood to confide in. This is a Blood that cannot be tainted. The best blood may be tainted, Great men may become *Traitors,* and so taint their blood. Here is a Blood without possibility of tainture, that washeth white wheresoever it cometh.

Secondly, Believers, *They are not born of the will of theflesh.* By the *will of the flesh,* I understand, the will of a man in the state of corruption, as long as he is nothing but flesh; *That which is born of the flesh, is flesh,* Joh. 3. And then the meaning is, That no man can attain Grace, or the Newbirth, by the utmost improvement of his own *free-will,* while he is yet in the state of corruption. No man, by the utmost improvement of nature, can raise himself to grace. No man, that is yet in the flesh, by the improvement of the will of the flesh, can become a spiritual man. No creature can raise itself to an higher rank of creatures; a Stone cannot make itself a Tree, to have *grouth and life;* nor can a Tree make it self a Beast, to have *Sense;* nor can a Beast make itself a Man, to have *Reason;* nor can a mere Rationall man make himself a *Saint,* by the improvement of his own Free-will, as the holy Ghost telleth us, Rom. 9. 16. *So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.* Not of him that willeth, by *desiring;* nor of him that runneth, by *endeavoring;* but of God that showeth mercy. *He will have mercy on whom he will have mercy.* He will have mercy on *Zion,* therefore he putteth forth grace to make it free, otherwise it would be in bondage forever. This is the great question between the *Arminians,* at this day, and us *Protestants.* The *will* of man doth never attain grace by its own liberty, but the *will* of man attaineth liberty by grace. It is so far free, that the grace of God will make it free; otherwise, it hath no freedom at all to God, much less is it free to raise itself to a state of grace. *As we are not born of blood, so not of the will of the flesh.*

That man is not able to do anything that is good, by the power of his own free-will, I shall demonstrate it, by an argument taken from the impotency of the will of the flesh. The Apostle saith expressly, *While we are without Christ, we are without strength,* and so unable to do any spiritual good, *Rom.* 5. 6. *When we were yet without strength, in due time Christ died for the ungodly.* No supernatural strength in a natural man. The will of the flesh can but follow the guidance of the wisdom of the flesh; now, *the wisdom of the flesh,* saith *Paul, that is enmity against God.* Therefore the will of the flesh never riseth to friendship with him. Rom. 8. 7, 8. *Because the carnal mind,* 〈 in non-Latin alphabet 〉 , *the wisdom of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be.* So then, they that are in the flesh, cannot please God. This is a deep mystery, this of the free-will of man: but I am not willing to wade into the depth of the Controversy; only I shall say something by the way to you.

Know therefore this, that at the first, the freedom of the will in intelligent creatures, *Angels* and *Men,* stood in an Indifferency to good and evil; yet so, as look what way the will betaketh itself, to that it shall be confined for time to come. If it choose good, it shall be permanent in choosing good; if evil, it shall be able to choose nothing else. The *good Angels* chose that which was good, and the bent of their hearts will continue the right way; therefore now they are confirmed in goodness, and are free to nothing else. The *bad Angels,* they chose what was evil; therefore they are now left to the obduration of their own hearts, and can do nothing,

nor will nothing, but what is evil. *Man,* who though made in an holy state, yet was *mutable;* and having a will subject to change, fell upon the worst part, chose evil, whereas he might have chosen good; and ever since, all his posterity by nature are able to do nothing else. *Radix peccati, libertas;* this freedom of will was the very root, from whence the first sin sprung. Therefore, ever since the first fall, the *will* hath been deeper in evil than the *understanding.* The *will* is more a verse from choosing good, than the *mind* from defiring good; as she said,—*video meliora, probo{que} Deteriora sequor*—Many things which our judgments are against, our affections are inclined to. So that now, no man hath farther freedom of *will* to do good, than his *will* is made free by grace; so much free grace as is communicated, so much *free-will* a man hath, and not a whit more. The flesh contributeth nothing to the free-will, to do good. *Not of the will of the flesh.*

True indeed, in natural things, as eating and drinking; and civil things, as buying, and selling, and marrying, and giving in marriage; there is a freedom of will to do this or that. It is true also, that in the outward acts of Religion, the free-will of man, assisted by common-grace, may choose what is good. A man may will to go to Church, rather than stay at home; and when he is there, he may listen to what is said, and meditate of what he hath heard; and when he is come home, repeat it. A great deal of use men may have of this freedom, as to the outward act of Religion. It is for want of improving that power, which God giveth to men in such acts, that they perish. But neither have men abilities, by the improvement of them, nor free-will, to do any of those acts, (when a man, by nature, cannot turn himself to to any spiritual duty) in a spiritual way; That requireth an assistance of special grace. Neither have they abilities to do those more supernatural acts, which immediately accompany salvation, in any measure, by the power of their own free-will; they cannot do any outward act of Religion well: The *Bonum* and *Bene* cannot be done, without special grace. As, Take an Hatchet that is sharp; this, in the hand of a common man, will cut, because it hath a capacity that way; but to make a Table, or Stool, or Statue, that, requireth *influentiam Artificis;* it is not a common hand that can do that, there must be the hand of an Artificer. So, though the *free-will* of man may do an outward act, in the worship of God; yet, to do this act well, requireth a further influence, than the common providence of God, assisting all his creatures. So it will be found much more, if we come to those acts upon which salvation dependeth. Turning to Christ, and believing in the Lord Jesus Christ, and loving God for himself; these, the will of man improved, cannot rise to. No man can repent, till he be turned, Jer. 39. 19. *After that I was turned, I repented;* first turned, and then repented; not, I turned myself first, and repented afterwards. As it was in the first Creation, ye know what is said of *Adam,* Gen. 2. 23. *The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.* Here is a *dust-heap,* Can that become a man? No, unless God breathe the breath of life. Here is an *unregenerate* man, Can that man become regenerate? No, unless the same power goeth forth, to make a new creature here, that went forth in the first Creation. Ephes. 2. 10. *We are his workmanship, created in Christ Jesus unto good works.* Creation was out of nothing, nothing in corrupt nature will serve for the new building. There are the faculties and substance of the soul, that God makes use of; but the qualities, not one of them will serve. *Old things are done away, all things are become new,* saith the *Apostle,* 2 *Cor.* 5. 17. So as,

when God createth grace in the soul, he doth something answerable to what he did, when he breathed life into that dust. Only with this difference, God made *Adam* at first in his full stature, a perfect man; whereas, when the new creature is framed, there must be a growing up to perfection. There is a perfection of parts indeed, in the first draught of the new creatures; not only a new *heart,*but a new *tongue,* a new *hand,* and a new *understanding,* and *will,* but there wanteth a perfection of degrees, which was in *Adam.* Therefore the *Apostle* speaks of *growing up to a full stature.* But as to the thing in hand; There is an utter inability in nature, to raise it self to grace, as in that dust, to make it self a man.

Many Intricac•es are in this point. As I am loath to handle them, so, loath am I, to wave them altogether; Only, because something haply may not be fit for this Auditory, let us content ourselves with this. That the same power, which made man at first, a Creature, must go to make him a new-Creature. There is none of that power in corrupt nature; therefore, men may not be born of the will of the flesh, *Ephes.* 1. 19. speaking of a mighty power, working in them that believe. *What is the exceeding greatness of his power to us-ward, who believe, according to the working of his mighty power, which he wrought in Christ, when he raised Him from the dead.* The same power that went to the Creation of man, the same power that went to the Resurrection of Christ, must go to man's Conversion; Faith cannot be wrought without it. Therefore it is called the faith of the operation of God, Col. 2. 12. *Ye are risen with Him, through the faith of the operation of God.* Faith can neither be begotten, without much power, nor continued without much power, 1 Thes. 1. 11. *Fulfilling all the good pleasure of his goodness, and the work of faith with power.* So then, not to entangle ourselves in this Controversy, let us make use of what hath been said.

Learn from hence, *To detest all the dictates, and Tenants* [Use 1] *of the Adversaries of the free grace of God;* all those Doctrines that ascribe our new birth, either in whole, or in part, to the will of the flesh. The first great *Heretics* that were, struck all at the disparagement of God, and their *Heresies* were against the *Trinity of Persons,* or against the *Divinity of Christ,* or against *the proceeding of the Holy Ghost;* something that concerned God. And when the Devil was beaten from this Hold, he betook himself to a new one. He would not now disparage God, but advance Man; as the *Pelagians* do. As if man by his own will, and liberty might make choice of Christ. Hence it is, that the proud Dutch man, when he was urged with that place of the Apostle; *Who hath made thee to differ?* dared to return this abominable speech (for I can call it no other) Who hath made me to differ? Why, *Ego feci meipsum.* I have made myself to differ. God gave me a power to will, but my will determined itself, to lay hold on Christ. Thus to teach, That God giveth a *Posse velle,* to have power to do good; but, when grace hath done all it can, a man is left to his own liberty, to choose, or refuse; What is this, but to ascribe salvation to ourselves, more than to God.

Secondly, *The willing of good, is good.* And a greater [Use 2] thing, then having power to will what is good. If I have only power to will from God, and have the will of what is good myself, I give more to Will, than what is due to Grace. God doth not only enable us to will, if we please, but maketh us willing, Phil. 2. 13. *It is God which worketh in you both to will and to do, of his good pleasure.* Therefore, while others do cry up the great *Diana* of the *Pelagians* and

Arminians, Great is the Free-will of Man, enabling to do great things for us; Let us, that profess ourselves *Disciples* of grace, rather cry as the builders of the second Temple, Zach. 4. *Grace, Grace, Great is the Grace of God. We are born not of the will of the flesh, but of God.*

Thirdly, As not of blood, nor of the will of the flesh, *so not of the will of man.* Some obscurity is in this phrase. It is something hard to clear it, if we look only to our English expression. But know that both in *Hebrew,* and in *Greek,* and *Latin,* are two words for *Man.* The one whereof is raised much higher in its signification, than the other. In the Hebrew, *Ish,* and *Adam.* In Greek, 〈in non-Latin alphabet〉, and 〈in non-Latin alphabet〉. In Latin, *Vir,* and *Homo, Adam,* and 〈in non-Latin alphabet〉, and *Homo,* These terms are put for man in his lowest condition; when they are distinct one from another. I will not deny, but they may sometimes be used, without that difference in Scripture. But now, *Ish,* and 〈in non-Latin alphabet〉, and *Vir,* import men of note, Eminent men. The word in the Text is 〈in non-Latin alphabet〉, *not of the will of man.* As before, he had excluded our own wills, from being able to bring us to grace; so here, he excludeth the will of others, be they never so eminent. *Ish* is put for men of eminency, Gen. 45. 11. *saith Jacob to his Children, Carry down the Man a present.* That is, the *Governor* of the Land, *Joseph.* But above all, an undeniable place is in the *Prophe,* where ye have both *Ish,* and *Adam.* The mean man boweth down, and the great man humbleth himself. *Adam* is the mean Man. The great man, that is *Ish.* So for *Homo,* and *Vir.* It is a known story of *Diogenes,* that went in the day time, with a Candle, and Lant-horn in the streets, and being asked, Whither he went? saith he, I go to seek a *Man.* The reply was, There were enow in the Market place. Nay, saith he; I see many people, but I cannot find a Man amongst them all. As in *English,* we say, Such a one, showeth himself a *Man,* that is, exceeding worthily. So then, *we are not born of the will of men,* that is, *Men, how Eminent soever,* be their fathers never so godly, or Pastors never so able, or the Masters of the family, never so Eminent. As our own wills cannot bring us to grace, so the will of others cannot, how eminent soever they be. Men may wish us well, but they cannot convey grace to us. This I take to be the meaning of this phrase, It is a truth, *that no man is born of the will of men.* We may pray for one another, and instruct one another, and spend many words, and tears, and prayers, for one another; and yet cannot bring one another to grace for all this. Neither is it in vain, that the *Evangelist* inserteth this Clause: Because it is the common deceit of men; And all they have to show for the hope of salvation, is, that they live in a good family, and have a godly Father, and a religious Mother, or a careful Pastor, that taketh a great deal of pains amongst them. *Micah,* what a glad man was he, though he had been a *Thief,* Judges 2. 17. *For he had stolen eleven hundred shekles of Silver from his Mother,* and he was an *Idolater,* Vers. 5. *For he worshipped moulten gods:* yet when he got a Minister to his mind, Certainly, saith he, *now know I, that the Lord will do me good, seeing I have a Leviteto my Priest,* as if the will of this man could have helped him to the new birth.

But ye will say, one may be born of the will of men. [Object.] Doth not *Paul* himself say, he had begotten them. *Though ye have many Teachers, ye have but one Father,* saith he, *for I have begotten you in Christ through the Gospel,* 1 Cor. 4. 15. Though ye have ten Thousand *Instructers* in Christ, yet have ye not many *fathers.* Therefore one may be born of men.

But for that, it is a matter of no great difficulty. The [Ans.] Corinthians were indeed begotten of *Paul,* but yet they were born of *God. Paul* was but God's *Instrument,* but a *Remote Agent,* the man that brought them the *Gospel:* but that which begot them, was the *Spirit* that came along from *God* in the *Gospel. Paul* begot them *Instrumentally,* God *Effic•ently.* Though *Paul* was a powerful Minister, whence he had all his power, you may see. *He that wrought effectually in Peter, the same was mighty in me towards the Gentiles. Paul's* ministry was mighty. How came this to pass? Why, Christ wrought effectually in *Peter,* and was mighty in *Paul.* Ministers may preach out their Lungs, and spend their strength in vain, if God strike not in; They may fish all night, and take nothing, as *Peter* did. It is Christ, *that standeth at the door, and knocks,* as it is in the Revelations, yea, and openeth the door, as well as knocketh; God opened the heart of *Lydia.* Till Christ speaketh *Ephata* to the ears of men, all the preaching in the World will do them little, or no good. Be the *Charmer* never so wise, the deaf *Adder* stoppeth his ear, till Christ speaketh *Ephata.*

Come therefore, Let men learn from hence, not to presume under the means by which they live, as if means of grace, should be Authors of grace to them, as if they could be born of the will of men. Parents may put up many prayers for their Children; and it is their duties so to do. These prayers may be a ground of hope to the parents. As *Ambrose* told *Monica,* when she acquainted him with the many tears, and prayers, she had put up for her *son-Augustine;* He said, Be of good Comfort, It can hardly be, that so many prayers, and tears should perish. So a child cannot be born of the will of the *father,* be the *father* never so good a man; Though this may do much, as *Samuel* told the men of *Israel* he would do his duty. *God forbid,* saith he, *that I should cease to pray for you, and to watch over you,* 1 Sam. 12. 23, 24. *But I will teach you the good and the right way: only fear the Lord, and serve Him in truth with all your hearts; for consider, how great things He hath done for you. But if ye shall still do wickedly, ye shall be consumed both you, and your King.* For all his instructions, and prayers, they shall be consumed in their wickedness; It is a great advantage to live in a godly family, but can this bring a man to grace? we read of *Hypocrites* in *David's* family, *Thoumy friend, and familiar, with whom I took sweet Counsel,* It was he that betrayed him. Was there not a devil in Christ's family? *I have chosen you twelve, and one of you is a Devil.* What a powerful Minister was the Prophet *Isaiah,* the most *Evangelical* of all the *Prophets;* and yet see how he crieth out of the unprofitableness of his Ministry, as to his people's souls, Isa. 49. 4. *I said, I have labored in vain, and spent my strength for naught, and in vain.* So *Paul,* though he labored more abundantly then all the *Apostles;* he was afraid, he had lost all his labor amongst the *Galatians.* Therefore saith he, *I am afraid, lest I have bestowed on you labor in vain.* I may say to you of this City of *London,* as it was said to the Rich man of his brethren that were upon the earth; *They have Moses, and the Prophets, let them hear them.* Ye will all assent to this, If a man will say, This City had never more of *Moses,* and the *Prophets,* then at this day: but will this bring you to grace? Can ye be born of the will of your Ministers, though they wish you never so well, and take never so much pains for you? No, you must join your own endeavors, with the Minister's labors, else they will be ineffectual; yea, God himself must join his blessing, both to your Indeavours, and our labors; else ye can never be born again. It must not be of the will of man, but of God; Which I now come to.

Fourthly, *All believers are born of God, and only of God,*All believers are new born; This we must clear to you. There is an inseparable Connection between faith, and the new birth. So it runneth in the Text, 〈in non-Latin alphabet〉, *To them that believe in his Name, who were born of God.* Faith, and the new Creature, are so inseparable, that *Paul* putteth the one, for the other. If ye compare these two places in the *Galatians,* Gal. 5. 6. with Gal. 6. 15. *In Jesus Christ, neither Circumcision nor uncircumcision availeth anything, but Faith which worketh by love.* What is that? see the fifteenth Verse of the sixth Chapter, *Neither Circumcision, nor uncircumcision, but a new Creature. New Creature,* and *Faith,* is all one; where faith is, there is a new Creature. So then, *All believers are new born, and new born of God;* because, as ye have heard already, (which will save me a labor to exemplify this.) It requireth a Divine power to beget a man to Christ, Jam. 1. 18. *Of his own will begot he us with the Word of Truth, Of his own will begot he us.* To make a man partaker of godliness, there must go Divine power, as *Peter* saith, 2 Pet. 1. 3. *According to his Divine power, He hath given us all things pertaining to Life, and Godliness;* Such a power as went to the Creation, yea, a greater power then went to the Creation, if a greater can be. God putteth forth a further act of power in Regeneration, then in Creating men, and the whole World at first; because there was then nothing to resist. *God spake the Word,* and there was no opposition made. *Let there be light, and there was light, Let the waters be gathered together, and they were gathered together into one Channell.* But when God cometh here to Convert, all is up in arms, Corrupt nature struggleth for it self, and the Devil, likely to be thrown out of his hold, maketh the best of it that he can, and musters all his forces to maintain his possession; here is required a greater power, because of resistance, which was not in the former work. Would not a man say, if he should go into a *Potters shop,* or *Glassehouse,* that a man might sooner make a thousand pots, or glasses, then when a pot or glass is broken all to pieces, to make it whole again; That is a much greater work. This is the case here: In the Creation, God brought all things out of nothing. Here is but one single work. But when he comes now to regenerate, he findeth men's hearts broken to pieces, and he must make them sound again. That is a further work, a double work. He must pull down the old building, and set up a new frame, none of the old, not a stick will serve. *Old things are done away, all things arebecome new.* Therefore it is, that all the works of the Creation, though an Almighty work, is but the finger as it were of God. *When I consider the Heavens, the work of thy fingers.* The works of man's Redemption, and Conversion, require the whole arm. So speaking of God, after the manner of men, for to him all things are alike easy, Luk. 1. 51. *He hath shown strength with his arm,* speaking of the work of our Redemption by Christ. *Who hath believed our Report? To whom is the arm of the Lord revealed?* That which is manifest in the Gospel, that telleth us of our Redemption, saying, *It is the arm of God.* At the first, it was but a word. *Let there be light, and it was so.* The work of our Redemption cost not only words, but tears, and sweat, and blood, and the Life of our Savior. *God breathed the breath of Life into man,* that he might revive him, and become a new Creature. So that this work considered, one cannot be born again of any, but of God.

I proceed now to the Application. If believers are born [Use 1] of God, then it calleth upon them to be thankful to God for their new birth. They have received that from the hands of God, that the rest of the World are strangers to. They are better born then others; that is the

word, the *Apostle* useth, *Acts* 17. 11. We stand engaged to the whole *Trinity* for this blessing. *Behold what manner of love, the Father hath shown unto us?* We owe our new birth to God the *Father.* And to the *Son* too, *Isai.* 9. 6. The name of Christ is *the Everlasting Father.* And, *to God the Holy Ghost,* Joh. 3. 5. *Except we be born again of Water, and of the Spirit,* born of the Spirit; To thend, we may be the more sensible of this inestimable blessing, consider the graces and privileges that accompany this new birth. I will name but three.

First, *Is likeness to God:* We are so born of God, as to bear his Image, to be righteous, as he is righteous, 1 Joh. 2. ult. *If ye know that he is righteous, ye know that everyone which doth righteousness, is born of him.* It is true of all the Creatures, *They are made of God:* But it is true only of Saints, *They are born of God.* Therefore, though every Creature hath something of God in him; yet a Saint hath more: All have the *foot-steps* of God, but Believers have his *Image.* They represent him, as a man's *son* represents his *father.* There may be the Image of a man taken in a *Picture,* that may show something of him; and his Image in a *glass,* that showeth more, that representeth his motion, which the other doth not; But his Image in his *son,* that is the most lively of all, that representeth his disposition. Such an Image of God is in every Saint, it represents the quality of God, and the disposition of him. *He is made partaker of the Divine nature.*

Secondly, *There is in him a love to God, and to the Saints,* which is another adjunct of the new birth, of which, 1 *Joh.* 4. 7. compared with, 1 Joh. 5. 1. verse. *Beloved, Let us love one another, for love is of God, and everyone that loveth, is born of God, and knoweth God,* Chap. 5. 1. *Whosoever believeth that Jesus is the Christ, is born of God, and everyone that loveth him that begetteth, loveth him that is begotten of him.* First, here is love to God, the Common father of all the Saints. It is true in this Case, *Amor descendit, sed non semper ascendit.* Love amongst men descendeth, It goeth down from the Parent, to the Child; but it doth not always ascend from the Child, to the Parent. But here, as there is a love descending to us, so from us ascending to God. As the *Iron* that is touched with the *Load-stone,* hath an inclination of following the *Load-stone:* So when God hath touched the soul with Love, it leaveth an instinct behind it, of following after God. As everyone that is new born, hath a love to God, so hath he also to the Saints. *He that loveth him that begetteth, loveth him also that is begotten of him.* Look as it is in nature. Light ye know is the prime object of sight. It is the principal visible object, and the more of light in anything, the more visible that thing is. So Christ is the principal object of a Christians love; and the more of Christ is in any person, the more lovely that person is, in a Christian's eyes. The object that standeth most in the light, is most seen; and the Saint, that hath most of Christ in him, is most beloved by everyone that is new-born, when they come to discern that amiableness in him.

3. The third thing that accompanieth this new-birth, is, *Victory over spiritual enemies,* which doth exceedingly raise the privilege of being born of God. Victory over the world, and victory over the devil, ye have them both, 1 Joh. 5. 4. *Whatsoever is born of God, overcometh the world.* It is true, Regenerate persons may get many a blow and knock from the world, and many times be foiled too; and from the frowns and flatteries of the world, a Saint may be worsted. As it is, when a thief setteth upon a man in the highway, and aimeth at his purse;

he may stand in his own defense, and haply receive some wounds, or blows; but yet, the thief is not able to take his purse from him. Here a man cometh off a conqueror, though not without blows. So, *Whatsoever is born of God, overcometh the world,* because, in the issue, Grace getteth the upper-hand. *Though he that is born of God may be conquered; yet, That which is born of God cannot be conquered.* It is not, Whosoever is born of God; but, *Whatsoever is born of God.* There is an *Emphasis* in that. As a victory over the world attendeth this new-birth, so a victory over the devil too: 1 Joh. 5. 18. *We know, that whosoever is born of God, sinneth not. But he that is begotten of God, keepeth himself, and that wicked one toucheth him not.* He sinneth not, so as to be touched by that wicked one. Take them together, that is, He sinneth not against the *holy Ghost;* sinneth not, so as to be *devillified.* He that is once a child of God, never becomes a child of the devil. That is the meaning of that, *That wicked one toucheth him not:* Not, but that That wicked one, the devil, may annoy a Saint, and foil him many times; but not with that which the Schools call, *Tactus qualificativus,* such a touch as altereth the nature of a thing. As for example, Men that speak of the *Philosopher's Stone,* they suppose it to have such a property in it, as when it toucheth the metal, it turneth it into Gold. Such a property the Spirit of God hath upon the soul of man; when it toucheth the soul, it putteth a divine nature into it. Now, saith the *Apostle, The wicked one toucheth him not,* so as to alter him, and to turn him into his own nature, and make him as very a devil as himself; which they, that have sinned against the *holy Ghost,* do. Because, even as very a devil as Satan is, he that is once made partaker of the divine Nature, cannot be touched so, as to be made partaker of the diabolical nature.

Secondly, This may serve in the next place, *To undeceivecarnall Professors,* that stand so much upon their faith, and have no new birth to show; that say, They have believed ever since they were born; when as indeed, no man can believe till he be born again. There is an inseparable connection between these two, *Faith,* and the *New-creature;* the *Evangelist John* putteth them together, *To those that believe in his name, who are born of God.* Wheresoever Christ is received by faith, there he doth renew the soul, as well as save it. He bringeth with him plasters, that do not only hide sin, but heal it; not only cover it, but cure it. He bringeth with him not only pardoning mercy, but purging mercy, and renewing grace. And therefore it is in vain for men to call themselves believers, if they be not new-born. Some pleas indeed they have, which I will briefly answer.

First, They are baptized, and therefore born again; their baptism is the Laver of Regeneration. That is all some have to show.

Whether that place, Tit. 3. 5. *According to his mercy he saved us, by the washing of the new-birth, and the renewing of the holy Ghost,* be meant primitively of Baptism, yea or no, may be disputed. But I wave that.

Secondly, Those that ascribe most efficacy to Baptism, they say, That Infants Elect, and only they, do in baptism receive a Regeneration. But what kind of Regeneration? whether *Potential, Habitual,* or *Initial,* they know not; not such as will serve their turn, when they grow up to years; for then they must have an *Actual* and farther Regeneration, before they can be saved. *Peter* telleth us expressly, that the outward washing with water saveth none, there

must go a farther work to that, 1 Pet. 3. 21. *Wherefore the baptism that now is, answering that figure, (which is not the putting away of the filth of the flesh, but a confident Demanding, which a good conscience maketh to God) saveth us also, by the Resurrection of Jesus Christ.* That, no man can have, that is not new born. There cannot be a *good conscience,* till there be a *sprinkling of the blood of Christ.* For we are sprinkled from an evil conscience, Heb. 12. 24. Now a man that is new-born, when Satan putteth in a Plea against him, he can put in his Answer against Satan's Bill; he is able to plead *Sincerity,* when he is accused of *Hypocrisy,* and to make an apology for himself, against the accusations of the Law. If this satisfy not, consider one or two places more, to show the vanity of this plea, Gal. 6. 15. *In Christ Jesus, neither circumcision availeth anything, nor uncircumcision; but a new creature.* Baptism is, what Circumcision was. Baptism availeth not, but a new creature. Baptism, without new-birth, can bring no man to salvation. One may be a kind of baptized *Turk,* as there were circumcised *Ellemits* in *Jerusalem;* that is, Men circumcised in the flesh, and yet *Heathens* in their dispositions. Ezek. 18. 31. *Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart, and a new spirit; for why will ye die, O house of Israel?* They must die, unless there were a new spirit, and a new heart within them: Nothing but death without the new creature, though an Israelite.

When men are beaten from this, they fall to a second plea, and pretend to a *New-birth;* Why? Because they are not so bad as they have been; some duties they neglected before, but now perform them; some errors they committed before, but now abstain from them. Therefore surely they are born of God.

To make Answer to this Plea, we must know, wheresoever this new-birth is, there is a farther thing then restraining grace; there is *holiness of life:* Ephes. 4. 24. *That ye put on that new man, which after God is created in righteousness and true holiness.* Now *holiness* goeth farther, than to the abstaining from some evil, and doing of some good. *Holiness* reacheth to the mortification of lust; where there is a new man, created after *holiness,* lust will be pursued, not only to imprisonment, but to death. The Woolf is not only tied up, but turned into a Lamb; the Sow is not only put into a pasture, but changed into a Sheep. A woolf tied up, doth not so much mischief as before; a Sow in a pasture is not so swinish and filthy, as when it walloweth in the mire: but their natures still remain. So it is in restraining grace, their natures are the same, if not some change in their conversation. Where the new-birth is, there is a change of the heart, and a new nature wrought; therefore men do duties with delight, and constantly. Men look at lusts now, not as *David* did at *Absalom,* but as *Joab* did at *Absalom,* that I may use that comparison. *Asolom,* he rebelled, ye know; *David* and *Joab,* they both set themselves against him; but so, as *David,* though he could not but be displeased with *Absalom*'s rebellion, yet he carrieth affection towards him, and desireth, that the young man may be dealt gently withal. On the other side, *Joab,* when he getteth an opportunity, throweth dart upon dart, and never leaveth till he hath slain him. So, ye have many a man, that hath some work of grace upon his heart, that yet hath a months mind, and longing after sin: he would have his sin suppressed, as *David* would have *Absalom,* but yet *Absalom* must live, though a rebellious son. Many would have sin suppressed, that it may not expose them to hell and damnation; but all this while their sins must live. But the new creature is carried

out with hatred against sin, therefore it is not content without its destruction. *Mortify your earthly members,* saith the *Apostle.* Such a sin, saith the regenerate soul, will have my death, therefore I will have its death; I will not be content till it be crucified with the lusts and affections thereof. I shall now proceed to the 14 Verse.

Vers. 14. ***And the Word was made flesh, and dwelt amongst us; and we beheld the glory thereof, as the glory of the only begotten Son of the Father, full of Grace and Truth.***

Heretofore the *Evangelist* having proved the Divinity of Jesus Christ, he cometh now to tell us of his manifestation in the flesh, and of the glory of his Person, consisting of both Natures. So as this Verse calleth to us for attention, because it holdeth forth the Object of our faith, the Person of Christ, in both his Natures. And certainly, every soul that is married to Christ, will be affected with his Person, and therefore desirous to hear of that. The difference between a wife and a harlot is, The wife desires, and loveth the husband's person, therefore careth not for his tokens, unless his person be enjoyed: The harlot loveth the token, and careth not for the person. It is the property of the Spouse, not to be content with the Love-tokens of Christ, but with the Person of Christ. And concerning him, ye have four things laid down here.

- First, The Incarnation of Jesus Christ, *The Word was made flesh.*
- Secondly, His Conversation on earth, *And dwelt amongst us.*
- Thirdly, Here is a special manifestation of his glory, *And we behold his glory, as the glory of the only begotten of the Father.*
- Fourthly, The singular Qualifications of his Person, *Full of grace and truth.*

First, I shall begin with the Incarnation of Christ, in these words,

And the Word was made flesh.

A Clause, out of which, Bees may suck honey, and Spiders may gather poison. These words have been a stumbling-block to many *Heretics;* and, on the other side, a sure and strong hold to many *Saints.* Some think, that when the children of *Israel* were in the land of *Goshen,* and had some Egyptians mixed with them; at the same time the *Hebrews* drew wholesome waters out of the fountains, and the Egyptians bloody water at the same springs; and that it was dark to the *Egyptians* in the same house, and light to the *Hebrews.* If so, methinks, It affordeth that which may lead us into the Consideration of this, and the like places of Scripture. *Heretics* have darkness, and *Believers* light. The one draweth bloody waters, and the other wholesome waters out of the same Text of Scripture, as ye shall hear in the application, what use may be made of this Clause. *Apollinarius* saith, That because *the Word was made flesh.* Therefore, Christ took upon his flesh, the body, but not the soul of a man.

Three things are here to be declared to you.

- First, *Who is meant by the Word.*

- Secondly, *What is meant by the Flesh.*
- Thirdly, *In what sense the word was made Flesh.*
- First, The divine nature of Christ is in *the Word.*
- Secondly, The human nature of Christ, *The Flesh.*
- Thirdly, The personal union, *The Word made Flesh.*

These are mysteries, by some more spoken of, and less understood. Things that we cannot be ignorant of, without danger; nor discourse of, without all Reverence. Things that no Eloquence of man can reach, no soul of man apprehend in the full latitude of them; Yet something we shall speak hereof by God's assistance.

First, Who is here meant by the *Word?* I answer, the second person in the Trinity so called, in that known place, *There are three that bear witness in Heaven, the Father, and the Word, and the Spirit; and these three, are one,* 1 Joh. 5. 8. The same person that is called the *word,* in the beginning of this Chapter, is said, *to be with God.* I shall not speak of that, because heretofore I have been large in it, but come to the second.

Secondly, What is here meant by *Flesh?* Flesh signifieth the whole man in diverse places of Scripture. Man ye know consisteth of two parts, which are sometimes called *flesh,* and *spirit,* and sometimes called *soul,* and *body.* Now by a *Synecdoche,* either of these parts may be put for the whole; sometimes the soul is put for the whole man. As when it is said, *there were so many souls in theship with Paul.* And *seventy souls went down into Egypt with Jacob;* sometimes flesh, or body, is put for the whole man, Rom. 12. 1. *I beseech you brethren, by the Mercies of God, offer up your bodies a living sacrifice.* That is, offer up your *selves.* And sometimes, *flesh,* which is the word in the Text, Rom. 3. 20. *Therefore, by the deeds of the Law, shall no flesh be justified in his sight,* Compare that with, Psal. 143. 2. where it is said, *In thy sight shall no man living be justified.* No *flesh,* saith *Paul.* No *man,* saith *David;* So flesh is the whole man.

To clear this, some Queries would be resolved. [Queries.]

First, whether Christ assumed the nature of man, or the person of a man, the whole man. He did assume the soul, as well as the body, both under the term, *flesh.* And indeed, unless, he had assumed the whole man, the whole man could not have been saved, saith *Damazen. That which was not taken, could not be healed.* If Christ had not taken the whole man, He could not have saved the soul.

To the first Query, Whether the nature of man, or the person of man?

I answer, *The nature of man, and not a single person.* [Response.] It will be dangerous to mistake here. If Christ had only taken the person of a man, then there must have been two persons in Christ; a person assuming, and a person assumed. Yea then, that only person which Christ assumed, should have been advanced, and saved; He should have saved that person, and no other, if he had assumed the person of a man. With us, the soul, and body, being united,

make a person. But in Christ, the soul and body were so united, as to have their subsistence not of themselves (as in us) but in the Godhead. No sooner was the soul united in the body, but both soul and body had subsistence in the second person in the Trinity. So, not the assuming of a person, but the nature of a man, common to all the sons, and daughters of *Adam,* and *Eve.* Therefore *he took not the nature of the Angels, but the seed of Abraham,* Hebr. 2. 16. *Seed,* the first element of our nature, before our persons come to have any subsistence.

Secondly, Why did Christ take the nature of man? [Query. 2]

I answer, *That he might be a fit Mediator.* That lesson the *Apostle* giveth you, Hebr. 2. 14. *Because the Children were partakers of flesh and blood, he also took part* [Resp. 2] *of the same, that through death he might destroy him, thathad the power of death, that is, the Devil.* His taking the nature of man, conduced to his being a *Priest;* For if he had not been man, he could not have died. And that he might be a fit *Prophet:* A *Prophet will God raise up to you, like to me saith Moses.* It was fit, and convenient for them to have a man *Prophet,* because they were not able to hear *Angels,* unless they died. And that he might be a fit *King:* The head of one nature, and members of another, make a Monster, Hebr. 2. 11. *Both he, that sanctifieth, and they, that are sanctified, are all of one nature.* Christ is of the same nature with those, that are sanctified and governed by Him.

Thirdly, The third Query is, whether did Christ take [Query. 3] our nature in its Integrity, and perfection, as it was before the fall, or our nature clothed with infirmities, as after the fall?

I answer, He took our nature clothed with infirmities, as after the fall; which is implied in the word *Flesh.* There [Response. 3] is a Reason, certainly, why the *Holy Ghost* rather chose to say, Why, *the Word was made flesh,* then why, *the Word was made man;* because it is according to the phrase of Scripture, when it would speak contemptibly of man, and show him to be the lowest Creature, to call him, *flesh,* when it would set forth the weakness, that man is subject to. To give you one, or two Instances, instead of many, Psal. 56. 4. *I will not fear what flesh can do unto me,* that is, weak and infirm frail man; what Flesh can do unto me. And again, Psal. 78. 39. *He remembereth that we are but flesh, a wind that passeth away, and cometh not again.* So then the word was made *flesh,* that is, took not only man's nature, but man's infirmities; which are expressed in that word *flesh.* And that he did take our nature, with the infirmities thereof, appeareth by, Isai. 53. 4. *Surely he hath born our griefs, and carried our sorrows, our infirmities.*

4. The fourth Query is, Whether Christ did take all the [Quaer. 4] infirmities of our flesh, yea or no?

I answer, No. Our infirmities are of two sorts; some *penal* and *painful infirmities;* others *sinful* and *culpable infirmities.* Those that are culpable and sinful, Christ did not take; for the Prince of this world came, and had nothing in [Response. Negative.] him. But those that were penal infirmities, those he took; but not all of them neither: for they are of two sorts, either *Personal,* proper to some few men and women, as to be inclined by birth to the Stone, or Gout, or Strangury, or Leprosy, or some other hereditary disease; or *Natural,* common to all

the sons and daughters of *Adam,* as to be subject to pain, and grief, and sorrow, and hunger, and thirst, and cold. The former of these Christ did not take, because they would have been impediments to him in his Function; but the latter of these he did take.

5. The fifth Query is, Why did Christ take these infirmities, [Quaer. 5] implied in the word *flesh?*

I answer, For diverse ends, which I will but name, and have done. He took these infirmities of our nature, as well as the nature itself, *To show the truth of his Humanity.* He [Response.] had a nature that could hunger, and thirst, even as other men could. He took them, that he might sanctify them to us. Whatsoever Christ took, that he sanctified. Saith *Luther, Christ enriched poverty, by becoming poor; and glorified shame, by enduring shame for us.* 2. He took our infirmities, *That he might set us an example of an holy life.* Had not Christ been subject to passion, he could never have set us an *example* of meekness or patience, if he himself had not been liable to passion, yet without sin. Lastly, He took these infirmities, *That we might confide the more in him, and have access to him with boldness.* Consider him an *High Priest,* that was subject to infirmities as well as ourselves. *We have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all points touched as we are, yet without sin. Let us therefore come boldly to the throne of grace.* Thus ye see who is meant by the *Word,* and what is meant by *Flesh.*

I now proceed to show you, in what sense the *Word* is said *to be made flesh.*

First, We must remove a false sense; then, assert the true.

The Word was made flesh. (Take it in the phrase of *Athanasius* his Creed) Not by conversion of the *Godhead* into *Man,* but by the taking of the *Manhood* into *God. Quod erat permansit, quod non erat assumpsit;* They were wont to sing so in an ancient Liturgy. Christ remaineth without any change in him, as God. I speak according to the meaning of that old *Aenigmaticall* Verse:

Sum, quod eram; quod eram, non sum; nunc dicor utrumque.

It is said in the Person of Christ, I am what I was, to wit, God still; I was not what I am, to wit, Man; I am called both, to wit, God-Man. To clear it by the application of the Text, *The Word was made flesh. Christ* is called the *Word,* particularly in reference to that internal word and conceptions, that are in a man's heart. Now if a man manifest his own conceptions, What doth he do? He assumeth a voice, as it were, and, by that voice, makes men to hear what his conception is. This *Word* was that that it was before, yet it was manifested in the flesh, without any change of what he was. Here ye have the false sense removed.

Let the true sense now be asserted. *The Word was made flesh;* that is, *He assumed the Human Nature intothe union of his person.* He that was God before from everlasting, doth now take man into the unity of his Person; only there is this difference in it, The phrase seemeth to import something more, because it is said, *The Word was made flesh.* And that some *Heretics* catch at, because, they say, One thing cannot be made another without some [Object.] change. As at the marriage in *Canaan, water was made wine,* and then it ceased to be water; so, say they, If the *Word* be made flesh, it must cease to be the Word, for it is now made another thing.

For Answer to this, first, There is no necessity of translating [Answ. 1] it, *Made;* 〈 in non-Latin alphabet 〉 , *The Word became flesh.* So, 〈 in non-Latin alphabet 〉 , 1 Cor. 9. 20. *Unto the Jews I became as a Jew,* saith *Paul;* 〈 in non-Latin alphabet 〉 , *I became.* So, the *Word* became *flesh,* by a voluntary assumption of the *Manhood.* So then, the Objection is waved, for it lieth wholly in the Translation, *The Word was made flesh.*

Secondly, Let the Translation stand, yet it will not overthrow [Answ. 2] what hath been said; because everything that is made another, is not infallibly changed itself. Let us therefore distinguish of a *Natural* change; and a *Civil* change; a *Physical* change, and a *Political* change. When one thing indeed is made another by a Physical change, then it ceaseth to be what it was before, as when the water was made wine. But one person may be made another, in a way of *Political* change, and yet continue what it was before: As, When one that is invested with Titles and Royalties of an higher nature, is pleased, out of condescension; to assume some lower Title to himself; as, When a *Sovereign Prince* is pleased to be made or created Knight of the Garter; when an *English Earl* is made a Gentleman of *Venice:* Here is the *King* made a Knight, and the *Earl* a Gentleman, and yet continue what they were: They have assumed a lower dignity, without disparagement to what they were before. And some of our *Kings* have been made free of this City of *London,* in some Companies: and it was an honor to the *Company,* not a disparagement to the *Prince.* So it is with Christ, He honored that Nature he assumed, and not lost that Nature which he had. Thus you see the meaning of this Clause, *The Word was made flesh.* Let us now see what Use may be made of it.

First, We shall apply the whole Clause, and then draw [Use 1] some instances from particulars.

The whole Clause may be of use, for the confutation of many *Heretics.* Our *Evangelist* here aimed at the confutation of *Heretics,* when he writ this *Gospel;* and this one Clause knocketh many of them in the head. It hath been the lot of the *Church* of *Christ,* to be always conflicting, more or less, with that kind of men. For the first three hundred years after Christ, the great thing then was by Persecution; but after God had stirred up *Constantine,* the *Devil* leaveth playing the *Lion,* and turned to the *Fox;* what he could not obtain by force, he now seeks by fraud; and instead of Persecution, raiseth up *Heresies.* And look as nowadays, that which should unite all Christians together, namely, the *Lord's Supper,* which we therefore call the *Communion,* is made the greatest matter of Contention in the world. The *Lutherans* and *Ca•vinists* fall out about *Consubstantiation, Lutherans* and *Papists* about *Transubstantiation.* The Lord's Supper is made a mere matter of quarrel, by the subtlety of *Satan.* So of old, this Personal Union, of which I have spoken all this while, the two Natures, *God* and *Man,* in one Person, was the great matter of division in the Churches of Christ. Many *Heretics* struck at this, and this Text meeteth with many of them; I shall instance in four, but not trouble you long about them; but a little is fit to be said, that we may know what was done in former ages. Great use is of *Evangelical* History. There is the *Heresy* of

- The *Arians,*
    - All confuted by this Clause.

- The *Apollinarians,*
- The *Nestorians,*
- The *Eutychians,*

The *Arians* held, *That Jesus Christ was not true God.* This Text calleth him the *Word,* and maketh him a Person in the Trinity. It saith, *The Word was with God, and the Word was God, and that Word was made flesh.*

The *Apollinarians acknowledge him to be God, yea, andMan too;* but they held, *That he took only the Body of a Man, not the Soul of a Man;* but they say, His Divinity supplied the room of a Soul. We interpret the word *[Flesh]* rightly, for the whole human nature. Therefore the *Apollinarians* are confuted here too.

The *Nestorians grant him to be both God and Man;* but then they say, *The Godhead made one Person, and the Manhood another Person.* We interpret the word *[Made]* rightly, according as it holdeth forth an *Hypostatical Union.* and remember what was said of Christ's assuming, not the person of man, but the nature of man. That *Heresy* is then confuted. *Here is God and Man, two Natures, but one Person.*

The *Eutychians held but one Person in Christ;* then they confounded the Natures. They say, *That the Godheadand Manhood make such a mixture, as to produce a Third thing.* Here they are confuted, by the right understanding of the *Hypostatical Union.* I will not perplex your understandings with these things; only see the care of the Church of God of old. It met with all these sorts of *Heretics* in four Adverbs; the old Councills brought in the word 〈in non-Latin alphabet〉, *Truly,* to oppose the *Arians;* that implieth, that Christ was *true God.* The word 〈in non-Latin alphabet〉, *Perfectly,* to oppose the *Apollinarians,* to show, he was perfectly Man, consisting of a Soul, and of a Body. The word 〈in non-Latin alphabet〉, *Undividedly,* to oppose the *Nestorians,* to show, that his Natures were not divided. And then the word 〈in non-Latin alphabet〉, *Unmixtly,* to oppose the *Eutychians,* who so mingled the Natures, as to make a third thing out of both.

We now come to what remaineth in the Particulars: See what they will afford us.

First, That which concerneth the Divinity of Christ, the *Word;* what hath been said of that, may serve to fill us all with admiration, of the love and wisdom of our God, in ordering so, that his own Son, the Second Person in the Trinity, the *Word,* should be made *flesh* for our salvation. *God so loved the world, that he gave his only begotten Son.* Here is love indeed! Hardly will a man part with an only son, yet God doth; *He spared not his own Son, but gave him to death for us all.* And yet, haply, a man may have such a son, that he careth not for; But what saith the voice from Heaven? *This is my beloved Son.* And yet he so loved the world, as to part with his *beloved Son.* One may have a son that he loveth, and yet be displeased with him, as *David* was with *Absalom;* but this Son did please the Father, and yet this Son is given to die. O the admirable love of God, shining in this, that the Second Person in the Trinity, is set on work to procure our Redemption! Though *Reason* could never have found out such a way, yet,

when God hath revealed it, *Reason,* though but *shallow,* can see a fitness in it; because there being a necessity, that the *Savior* of man should be Man, and an impossibility, that any but God should save him; and one Person in the Trinity being to be Incarnate: It suiteth to reason, that the first Person in the Trinity should not be the *Mediator;* For who should send him? He is of none, and therefore could not be sent. There must be one sent to reconcile the Enmity, and another to give gifts to friends; *two proceeding Persons,* the *Son* from the *Father,* and the *Holy Ghost* from the *Father* and the *Son;* accordingly, the second Person, which is the Son, he is sent upon the first errand, to reconcile man to God; and the third Person, the Holy Ghost, he is sent to give gifts to men, so reconciled. So as to *Reason,* it is a suitable, and a very great congruity; That God having made all things by his *Word,* should now repair all things by his *Word.* That as the word of the serpent deceived man, and brought him to ruin; so the *Word* of God should restore him, and bring him to happiness. That he that was the middle person in the Trinity, should become the *Mediator* between God, and man; That he that was the express Image of the Father's person, should restore the Image of God, defaced in man by his sins. Men may be too curious in such *Queries,* but where there is a bottom in the love of God, we may safely lose ourselves in the admiration of the wisdom of God, in the Contrivance of the work of our Redemption. That for the first.

Secondly, From what hath been said of the word, *flesh,* here, as importing the human nature, and the human nature clothed with infirmities, we may gather both matter of *Comfort,* and matter of *Duty.*

First, Matter of Comfort from each of the two branches; from *flesh,* as it importeth *man-hood;* from *flesh,* as it importeth infirmity of *man-hood.* The Son of God hath taken our nature upon him, that may Comfort men; It is matter of Rejoicing to any man, when he heareth his friend is preferred. What is so near to us as our own nature? Behold our nature is preferred by Jesus Christ, to a union in the Godhead. Christ sitteth in Heaven with our nature, and the same *flesh* that we have upon us, only *glorified.* It is that, which all the World cannot give a sufficient reason of, why the same word in the *Hebrew, Rashar,* should signify both *flesh,* and *good Tydings; Divinity* will give you a reason, though *Grammar* cannot. Christ's taking of flesh upon him, was good Tydings to all the whole World; therefore, no wonder if one word signify both. Abundance of comfort may be taken from hence to poor souls, when they think God hath forgotten them; To consider, Is it likely, that Christ that is man, should forget Man, now He is at the right hand of the Father, clothed in that nature that we have. When we are troubled to think it is impossible, God and man should ever be reconciled; Let us consider, that God, and man, did meet in Christ, therefore it is possible, we may meet; What hath been, may be again. The two natures met in Christ, therefore God may be reconciled to man; yea, they therefore met, that God might be reconciled to man. He was made *Emanuell* God with us; that he might bring God, and us together. When a man is troubled to think of the Corruptions of his nature, that is so full of defilement, that it cannot be sanctified; let him withal think, that his nature is capable of sanctification to the full. Christ received human nature, which was not polluted, his nature is the same; Therefore, that nature is capable of sanctification to the uttermost. Many more comforts may be raised from this Consideration, That he assumed flesh, with the sorrows of it, and the nature of it; penal infirmities. The

consideration of that in general, may give some comfort to men, because it letteth us see, that Christ is able, and willing to help us, because he hath taken our infirmities. Both these the *Apostle* holdeth out, Hebr. 2. ult. It is said, *In that he himself had suffered, being tempted, he is able to succor them that are tempted.* He is therefore able, because himself hath been tempted. As a *Physician* that trieth the virtue of some sovereign Composition upon his own body, he is the better able to cure another, with that Receit, because he himself hath tried it. Christ hath born our infirmities, therefore he knoweth better how to support us under them. I, but is he willing? yes, His willingness may be collected from this, That he hath taken our infirmities, Hebr. 2. 17. *He was made like unto his brethren in all things, that he might be a merciful high Priest.* Christ is therefore a merciful high Priest, because he was made like us in our infirmities. It is a great invitation to mercy, to see one in the same condition that we ourselves have been in. As she said, *Haud ignara mali, miseris succurrere disco,* she had learned to pity others, because she had born the like miseries her self. As a woman that hath had a Child, can more pity women that are in Travaile, because she hath suffered the like pains; than other women can, that never have brought forth any Children at all. So the Lord Jesus hath felt the like infirmities, the *penal,* not the *sinful;* therefore he is likely to pity us, when we lie under them, Exod. 23. 9. *Thou shalt not oppress a stranger, for ye knowthe heart of a stranger, seeing ye were strangers in the land of Egypt.* Christ knoweth the heart of a man, under his infirmities, when they are only painful, and not sinful, because he himself did undergo such in the days of his flesh. Therefore, this may comfort a man as in general, so in diverse particular Cases; when we wrestle with infirmities, suppose sorrow of heart, it was Christ's own case. Time was, when he cried out, Matth. 26. 38. *My soul is exceeding sorrowful, even to death.* The consideration of his sorrow, may help to sweeten thine, when thou art afflicted in body, and pinched. It was Christ's case, He himself hungered in the wilderness, and was a thirst at *Jacob's* well. He was buffeted, and scourged, yea, Crucified in the end, He felt the nails and spear. Therefore saith *Luther,* I am ashamed, that men should count my sufferings anything, when I think of what Christ endured; So, be our sufferings never so great, we are thereby made conformable to him, who suffered the like things for us. And so for poverty, 2 Cor. 8. 9. *Ye know the grace of our Lord Jesus Christ, who, though he were rich, yet for your sakes he became poor, that you through his poverty might be made rich.* The like may be said in many other Instances: whatsoever infirmity it is, we may expect, Christ will relieve us against it.

But the soul saith, Still you except sin, I would have that taken away. If Christ take not that away, I am undone. [Object.] This doth not so much lie in my Text now, yet I shall speak a word to it.

I told you, Christ took our painful infirmities, and not [Answ.] our sinful. And yet I must tell you, he took our sinful infirmities too, in another sense; not in the same way, as he took the other. He took our painful infirmities, in a way of *Inherency;* and our sinful ones too, in a way of *Iniputation; Quicquid sustulit, tollit,* whatsoever Christ took away, he took. He took away our sins, therefore he took our sins, in one sense, or other; He could not take our sins, as our sorrows. It was impossible, that sin should be inherent in Christ; His Divinity was a protection against all sins, yet He took them away by imputation. Therefore, It is said by the *Apostle, God hath made him to be sin for us, who knew no sin;* He knew no sin, and yet is made sin.

How? Not made sin, by committing sin, for Christ was not in a Capacity of sinning; but made sin, by bearing the *Imputation* of sin; and so took upon him the *guilt* of sin, and not the *Inherency* of sin.

There be two things in guilt, a *worthiness* of being punished, and a *destination* to punishment; The *Demerit,* and the *Destination.*

It is false to say, That Christ took the guilt upon him, in a way of Demerit; as if Christ himself had been worthy of being punished. For all Demerit implieth sin, either natural, or personal; Now in Christ, was neither original Corruption, nor actual Rebellion. But the other thing in guilt, which is, *Poenae obligatio,* an obligation, and destination to punishment. In this sense, Christ took guilt, not because of any natural Demerit, but because of his Communion in that nature, of which the Demerit was found; He voluntarily became our Surety, and took our Nature, that, in that nature, He might suffer for our sins. And in this capacity, God doth destinate him to punishment; in this sense, He took our sinful infirmities. And thus ye see, what matter of comfort this truth affordeth.

It affordeth us likewise matter of duty. Lessons of piety, and Lessons of thankfulness.

First, *Lessons of piety:* Oh, If Christ the second Person in the Triuity, did put on man, how careful should men be to put on Christ? *Put ye on the Lord Jesus, saith the Apostle,not making provision for the flesh, to fulfill the lusts thereof,* Rom. 13. 14. If Christ assumed our human nature, how should we wrestle with God, to be made partakers of the Divine nature, 2 Pet. 1. 4. *Whereby are given unto us exceeding great and precious Promises, that by these you might be partakers of the Divine nature, having escaped the corruptions that are in the World through lusts.* If Christ became thus one flesh with us, how zealous should we be to become one spirit with Christ? 1 Cor. 6. 17. *Even as man, and wife, is one flesh; so he that is joined to the Lord, is one spirit;* So she is married to Christ, and God looketh upon such a soul, as his own daughter, now it is married to his Son; therefore dealeth with it, as *Caleb* did to *Achsah.* He giveth her not only the upper Land, and nether springs, not only outward blessings, and accommodations, but comforts, and refreshments with them; not only the nether springs of Ordinances, but the upper springs of Comforts, and Refreshments in, and by, those Ordinances.

Secondly, Here are *Lessons of thankfulness too.* Was the Word made flesh? Did Christ take our nature? yea, did he take our nature at the worst, after the Fall? What exceeding great cause have we to bless his Name forever; for this Condescension of his? Should all the Princes in the World, have come from their several Thrones, and have gone a begging from door to door, it was not so much, as for Christ to become man for our sakes. And he took our nature not in the integrity of it, as in *Adam* before his fall, but in the infirmities of it, which came to it by the fall; As, for a man that can live of himself, to wear a Noble man's Livery, while this Noble man is in great favor in the Court, and hath the King's ear, this is no such great matter: But when this Noble man is proclaimed a *Traitor,* and is cast out of his Prince's favor, then for this man to wear his Cloath, and own him, this is something hard. This is the Case, for Christ to have taken our nature as it was in *Adam,* while he stood clothed in his Integrity, and flood right in the sight of God; had not been so much, as when *Adam* was fallen, and

proclaimed *Traitor.* As *Bernard*saith, *Quo pro me vilior, eo mihi charior, Domine,* Lord, thou shalt be so much the more dear to me, by how much the more thou hast been vile for me. Here is Condescension indeed, that Christ should stoop so low to take flesh, and flesh wlth infirmities. You know what King *Ahasuerus* did, when he met with the passage in the *Chronicles,* which laid open, what good service *Mordecai* had done for him; saith he, *What hath been done for this man?* and when he saw nothing was done, he thinks presently of advancing him, *Hest.* 6. 3. Let us call to ourselves, and say, What hath been done for this *Jesus,* that hath done so much for my soul? If nothing at all; It is time to fall upon this duty, and to think of some way to Testifie our thankfulness to Christ. How shall we do it? Christ is above, we are not able to reach Him. True, but He hath members here on Earth, though He be in Heaven; He will take it as done to himself, if ye do it to one of them. Would you be thankful to Christ, be kind to his people. Kings, when they go their progress, and come to this, and that Town, and are presented with some sum of Money, or piece of Plate; the Present they receive, to give the people content, but they give away the thing to some of their *Favorites.* So it is with Christ, He giveth away the things ye tender him, he taketh it well; but he is content, that his Children should have what you give. He himself standeth in no need of what we can do; but if we do it to his people, he will accept it, as if it was done to himself, *Matth.* 25. 40. Therefore *David* maketh a full Confession of this, Psal. 16. 2, 3. *Thou art my Lord,* saith he, *my goodness extendeth not to thee, but to the Saints on the Earth, and to the Excellent, in whom is all my delight.* You see what use may be made now, of what was said of the Divine nature of Christ, as he is called the *Word;* what of his human nature, as he is said, to be made *flesh;* and what followeth, and what hath been said of the personal union of these two natures.

Ye may from hence, take a view of one of the *deepestMysteries* in all the World; for it is one of the deepest in all Religions, and the Christian Religion containeth such mysteries •s the world cannot show besides; all the depths of the world are but shallow to the things of God. Here is one of the deepest things of God, The *Word* being made flesh. There are three great *Unions,* that are three great *Mysteries,* the deepest of any that are.

- The *Substantial union.*
- The *Personal union.*
- The *Mystical union.*

And this is one of them.

First, The *Substantial union* of three Persons in one Nature, and *one Substance:* So, *Father, Son,* and *holy Ghost,* make but *One God.*

Secondly, There is the *Personal union,* of two Natures in *one Person:* So, *God* and *Man* make but one *Christ.*

Thirdly, There is the Union of Several, both *Persons,* and *Natures,* in one *Mystical body;* and so, *Elect Angels,* and *Men,* and *Christ* together, make but one Body, whereof Christ is the Head.

Here are the three great Mysteries of Religion. *That* I speak of, is the second of these, *The Personal union.*

In the first of these, *Divines* use to observe, that there is *alius* and *alius,* but not *aliud* and *aliud;* another *Person,* but not another *Thing.* The *Father* is, *Alius a Filio,* a distinct Person from the *Son;* and the *Son* is, *Alius à sancto Spiritu,* a distinct Person from the *holy Ghost;* but not a distinct *Thing.* The *Father, Son,* and *holy Ghost* make but one *Essence,* there is not *aliud* to be found in them.

In the Second is *aliud,* but not *alius;* a distinct *Thing,* but not distinct *Persons:* The *Human Nature* is a distinct *thing* from the *Godhead,* and the *Godhead* a distinct *thing* from the *Manhood,* but not a distinct *person* from the *Manhood;* for *God* and *Man* make but *one Person.*

In the Third, the *Mystical union,* there is both *aliud* and *alius,* but not *alienus:* There is *distinct Things,* and *distinct Persons;* the *Angelical Nature* and *Human Nature;* the persons of *Believers,* and the Person of *Christ:* but there is not *alienus* amongst them. One of these are united to another in near relation; they are not *aliud,* one from another. Though there be *different things,* and *different persons,* there is a union between them. That is one thing that ye may learn from hence.

Secondly, Ye may learn from hence a ground of that communication of Properties, which is a very mysterious thing in Religion; that which they call, *Communicatio Idiomatum,* a thing not so easily understood. But by reason of this personal union of the two Natures in Christ, there is a communication of Properties; that is, That which belongeth to the *Manhood,* may be ascribed and given to *Christ,* though denominated from the *Godhead;* and that that belongeth to the *Godhead,* may be denominated to Christ, because it belongeth to the *Manhood.* A man may truly say, The Son of *Mary* made the world. Here *Christ* is denominated from his human Nature; but it is *Christ* as *God* that made the world, not *Christ* as the Son of *Mary;* for he was not the Son of *Mary* till many thousand years after the world was made. On the other side, you may say, *The Son of God was crucified, and shed his blood upon t•• Cross.* Here ye ascribe that to *Christ,* under the denomination of *the Son of God,* which belongeth to him as Man; to shed his blood, as God, he hath none to shed. But yet, this may properly be said, because the Person is both *God* and *Man.* It is not without precedent in Scripture, Joh. 3. 13. *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.* Christ here, when he conversed upon earth, he said, The Son of man was in heaven; Why? Because that Person was in heaven according to his *Godhead;* and yet the Son of man denominated from the *Godhead,* is said to be in heaven, whereas nothing more certain, that *Christ-Man* was upon earth, and yet in heaven, as *God.* And so on the other side, Act. 20. 28. *Take heed to the flock, over which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.* God hath no blood, yet God is said to purchase the Church with his blood; because that Person which was God, had blood to shed, according to his human Nature; though it was *sanguis humanus,* yet it was *sanguis Dei.* It was human blood, yet the blood of that Person, which was God as well as Man. Now the ground of all this, is that personal union, *The Word being made flesh. Divines* have labored much to make this clear, therefore have invented divers Comparisons; I shall tell you of one or two of them. They

suppose a flaming fiery Sword; here is a union of the metal and of the fire, that are met together in this sword; and therefore there may be a communication of the properties. This fiery thing may be said to cut, and this sharp thing may be said to burn, because they are so united in one sword. Or thus, They suppose a man under two capacities, one and the same man that hath skill in two Sciences; suppose he is both a good *Physician,* and a good *Lawyer.* Now one may, in propriety of speech, say, This *Physician* is a *Lawyer,* and this *Lawyer* is a *Physician,* because both meet in one man. A man may say, This *Physician* is a diligent follower of his *Client*'s business, and this *Lawyer* is very good at curing his *Patients.* Or thus, A branch of a *Vine* is graffed into the stock of an *Olive-tree,* and that so, as it takes of each tree: both the Vine-branch and the Olive bear according to their several natures, yet are in the union both of one tree; but both Grapes and Olives grow upon it. One may say, This Vine beareth good Olives, and this Olive-tree beareth good Grapes, because united in one tree. So it is in respect of the *Manhood* united to the *Godhead.* This *Son* of *Mary* made the world, and this *Son* of *God* shed his blood upon the Cross. But, no more of this, *The Word was made flesh.*

—and dwelt amongst us, and we beheld his glory the glory as of the only begotten of the Father, full of Grace and Truth.

I now go on to what remaineth, *And dwelt amongst us,* 〈in non-Latin alphabet〉. The word signifieth properly, *Dwelling as in a Tabernacle;* 〈in non-Latin alphabet〉 signifieth a Tent, 〈in non-Latin alphabet〉 signifieth, to dwell in a Tent or Tabernacle. Then this Clause, *Dwelt amongst us,* is capable of a three-fold sense, though, as I suppose, but one is here intended.

There is

- a *Mystical* sense,
    - of these words.
- a *Spiritual* sense,
- a *Civil* sense,

First, A *Mystical sense,* and, according to that, this phrase, *Dwelt amongst us,* is an amplification of the former, *The Word was made flesh;* and implieth this, That the Divinity of Christ dwelleth in the human Nature as in a Tabernacle, 〈in non-Latin alphabet〉, *in us;* the plural number noteth the human Nature, and implieth (as diverse go this way, especially the Greek Fathers, and the Arabic and Syriac, all give this sense of this place, to intimate) *That the habitation or dwelling that Christ assumed to himself, was not the Person of man, but the Nature of man;* and therefore dwelt *in us.* There is a place of Scripture that seemeth to favor this sense, Col. 2. 9. where ye find it thus said, *In him dwelleth all the fullness of the Godhead bodily.* As if so be he should have said, The Godhead dwelt in the body of Christ as in a tabernacle, or tent, which it had erected for its own habitation. *Dwelt,* and *dwelt bodily.*

Secondly, There is a *Spiritual sense* of this Clause; and according to that, the meaning is this. *Dwelt in us,* namely, by his Spirit, by influence from heaven; and this way *Cajetan* goeth, Lest men should suspect, saith he, because of what was said before, *The Word was made flesh,* that now we are to have none but fleshly communion with the Son of God: Though It was made flesh, yet he dwelt, 〈in non-Latin alphabet〉, in us, by his Spirit, and conversed with us in that respect; and this is implied in the Praeposition 〈in non-Latin alphabet〉. We say not, *inter nos;* but, *in nobis.* If he had meant it of Christ's dwelling in the world, he would have said, *Inter nos;* but he saith, *In nobis:* that implieth a communication of himself to our inward man, according to that sense which other Scriptures hold forth, *That Christ-Man dwelleth in our hearts by faith,* Ephes. 3. 17. 2 Cor. 6. 16. *God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

Thirdly, There is a third sense of these words, that is, a *Civil sense. Dwelt amongst us,* that is, Conversed amongst us, as one man converseth with another. He took upon him the form of a servant, and was in the likeness of man, and carried himself for about 33 years upon earth as a man. This is his dwelling amongst us, and that is the most proper sense in this place; though there be a truth in all the former, yet neither of them is here intended; not the First, which I call the *Mystical sense,* because the human Nature of Christ was not assumed like as a *Tabernacle* or *Tent,* which is pitched for a while, and then removed; but as a *Mansion.* The *Divinity* took up his habitation forever in the *human Nature.* Christ now continueth, and shall forever, as true Man, as he was when he was born of the *Virgin Mary.* In that place, Col. 2. 9. the Apostle useth another word, where he saith, that *all the fullness of the Godhead dwelleth in him bodily;* the word is not, 〈in non-Latin alphabet〉, as in a *Tabernacle;* but, 〈in non-Latin alphabet〉, as in a *Mansion* and *abiding place.* He so took the human Nature, as never to lay it down again. Therefore not as in a *Tabernacle.* As for the *Spiritual sense,* that cannot well be the meaning here: Though it be true, that Christ dwelleth in the hearts of his Saints, and converseth with their spirits; yet, the *Evangelist* speaketh of some kind of habitation amongst men; but this kind of habitation, dwelling in our hearts, was that which was usually in the *Word* from the beginning of the world; so he dwelt amongst the Jews, for they were his beloved people long before he was *Incarnate.* Besides, this was ceased when the *Evangelist* wrote. *The Word was made flesh, and dwelt amongst us,* 〈in non-Latin alphabet〉, *habitavit,* in the Praeterperfect Tense. If ye take it of Christ's conversing amongst men upon the face of the earth, he did dwell amongst them so; but he did not dwell amongst them at this time, that was past; but his dwelling in his Spirit amongst us, that is not past: Joh. 6. 56. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.* It remaineth therefore, that the sense of this place is plainly thus (not to seek into abstruse senses) *The Word was made flesh, and dwelt amongst us;* that is, Conversed amongst men as a man. And therefore that of *Cajetan* hath no validity in it; for [〈in non-Latin alphabet〉] doth sometimes signify *on,* as well as *in:* Act. 18. 11. *He continued there a year andsix months, teaching the Word of God amongst them;* 〈in non-Latin alphabet〉, and so our Translators, well, have it here. *Dwelt,* not *in,* but *amongst* us; Well then, *The word made flesh,* pitched his Tent upon earth, and dwelt amongst

men. If ye will have it in a way of Observation, that must be so. Ye have the Emphasis of the original words.

For the explication of this, Three sorts of men were wont to dwell in Tents. And the allusion here may be to all three.

- Shepherds.
- Sojourners.
- Soldiers.

Shepherds, First: Isaiah 38. 12. *Mine age is departed,* [1] *and is removed from me as a shepherd's Tent.*

Sojourners, Secondly: as the Israelites in the wilderness, they dwelt in *Tents,* and, in memory of that, they after [2] kept the feast of *Tabernacles,* Psal. 120. 5. *We is me, that I sojourn in Meshech, that I dwell in the Tents of Kedar.*

Soldiers, Thirdly: *And David said to him, Go home unto thine own house. But Uriah said to David, Is the ark* [3] *of Israel, and Judah abiding in Tents? And my Lord abiding in the open field? And shall I go home to my house?*

Now Christ was all these three, a *Shepherd,* a *Sojourner,* and a *Soldier,* and therefore is said, to dwell, in these three respects, as in a Tabernacle.

First, As the great and good Shepherd, for both these terms are given to him, Joh 10. 11. *I am the good shepherd,* saith he, *the good shepherd giveth his Life for his sheep.* That is a good shepherd indeed! Other shepherds they provide food for their sheep, but they cannot give them a fleece; Christ provideth both food, and fleece for his sheep. And whereas other *shepherds* sell their sheep to the slaughter, that they themselves may be maintained by them; here is a *shepherd* slaughtered for his sheep, *I am the good shepherd, the good shepherd giveth his Life for the sheep.* Some other good *shepherds* may venture their life for their sheep; As *David* run a hazard, to venture his Life to rescue the sheep from the Lion. But Christ did more than run a hazard, for He gave his Life.

Then Christ dwelt in Tents as a Sojourner. Ye have a distinction of *Viatores,* and *Comp chenso es,* amongst *Divines;* They say, that all the people of God in their Pilgrimage towards Heaven, are *Viatores,* and the Saints above in the state of Glory, are *Comprehensores,* in that they are at home; now the Lord Jesus Christ he is both. There is that difference between a Saint in Heaven, and a Saint on this side Heaven. Christ in the days of his flesh, was at once a *Traveler,* and a *Comprehensor.* For he always had the fruition of God, in that respect he was a *Comprehensor;* and yet in the 33 years of his abode in the flesh, he was a *Viator,* and a *Traveler* in the way; therefore he is said, to have *drunk of the brook in the way.* He speaks of a *sojourner,* as one going to, and fro, Joh. 16. 8. *I came forth from the Father, and am come into the World; and again I leave the World, and go to the Father.* Here is his *Jistes,* as it were several journeys, that Christ took in the days of his Pilgrimage, as a *Sojourner.*

Thirdly, He pitched his Tents here amongst men, as a *Soldier,* for indeed so he is. Ever since the fall, the World hath been divided into two parts, all shall be united then, but now the Devil goeth away with the greatest part, as the Prince of this World, and the Lord Jesus appeared on the other side, as the Captain of our salvation. Ye have him under that notion, Hebr. 2. 10. *It became him, from whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.* Accordingly he appeared to *Joshua,* Jos. 5. 13. *with a sword in his hand, as the Captain of the Lord's hosts.* Therefore it is, that when a man is excommunicated, the Apostle's phrase is, *That he may be delivered up to Satan;* because he is now cast our of the visible Church, and so deduced again unto Satan's government. In all these respects, ye see, both as a *Shepherd,* a *Sojourner,* and a *Soldier;* Christ is properly said to pitch his Tents amongst us, which is the importance of the Greek word in the Text.

I shall not pass this over without some Application, [Use 1]The consideration of Christ's dwelling amongst us, may be of use, to let us see, the Faithfullnesse of God for our Encouragement, and the Condescention of Christ for our Imitation.

First, The faithfulness of God, for our encouragement: Be pleased to look into *Exodus,* and *Leviticus,* you shall find an old promise, *that God would come and dwell amongst his people.* It is said in Exodus 12. 43. *I will dwell amongst the Children of Israel, and will be their God.* It is said, Leviticus 26. 12. *I will walk amongst you, and will be your God, and ye shall be my people.* Now this promise, is of the nature of diverse, in the Scripture, that have their gradual accomplishments, and are fulfilled, by piece-meal, by degrees; *I will dwell amongst you,* saith God, He promised then, when the people of Israel were in the wilderness. The first fulfilling of this promise was, when the Tabernacle was made in the wilderness, that was a Testimony of the presence of God. A further fulfilling of this promise was, when *Solomon* built the Temple, 2 Chron. 6. 2. *I have built an house, and habitation for thee, and a place for thy dwelling forever.* But when Christ came in the flesh, here was a farther fulfilling of that promise; Then came He, of whose Body the Tabernacle, and Temple, were but types. *Destroy this Temple,* saith he, *and I will build it up in three days, speaking of his body;* now here is the promise fulfilled in a remarkable way: and yet there is to be a farther fulfilling of the same promise still. That ye may see, that God maketh good the same promise many times, diverse times over, Revel. 21. 3. *Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.* There is a farther state of happiness yet to come, wherein this promise is to be made good, *That God will dwell amongst men.*

Secondly, see the Condescension of Jesus Christ, though, *He was the delight of his Father from all Eternity,* Prov. 8. Yet to show his delight to the sons of men, he will come and dwell amongst them, Prov. 8. 31. *I was by him, as one brought up with him, I was daily his delight,rejoicing always before him, rejoicing in the habitable parts of the world, and my delights were with the sons of men.* To manifest this, before he did actually come in the flesh, he was often pleased to take a body for a time, and to lay it down again; to appear in human shape, *praeludere Incarnationi,* as they use to call it; He acted the Prologue of his Incarnation, before he came really. He appeared to *Abraham,* and to *Joshua.* But after he did assume a real body

into personal union with himself, which he did never till now, he took it of the *Virgin Mary.* Here is infinite condescension, that he who lay in the Father's bosom, should not abhor the Virgin's womb. If it were such a commendation of *Moses* his faith, Heb. 11. though he were in great pomp at the Court; yet, *by faith he chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season.* Though he were a favourite at Court, yet he would join himself with a sort of poor *Brick-makers.* Then, what a condescension is it of the love of God, that he would send his Son to dwell amongst us, poor dust and ashes!

Then, from Christ's dwelling amongst us as in a tabernacle, as it referreth to his condition as a *Shepherd.* Something we may learn from hence; Whom to have recourse to, and to be protected by, in our fallen and relapsed condition: *We were all as sheep going astray,* 1 Pet. 1. ult. *but are now returned to the Shepherd of our souls.* Poor sheep, going astray, and must forever go astray, they cannot know the way to return home. But now, Lo, Christ cometh, dwelleth, and pitcheth his tents amongst us, that under him we may have protection. *I shall want nothing,* saith *David, for the Lord is my shepherd,* Psal. 23. ult. Seeing Christ came to pitch his tents, we should hear his voice; *My sheep hear my voice.* Now Christ is in heaven, no voice is to be heard but by the Ministry: therefore all those Exhortations which the Minister giveth to the people, they all come from this great *Shepherd,* and are accordingly to be heeded. Eccles. 12. 11. *The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given by one shepherd.* Those Officers which Christ hath fastened in the Church, they are as nails fastened to the Assemblies. Therefore such as listen to the voice of *inferior shepherd,* according to the Word, when this *great Shepherd* shall come, they shall receive a Crown of life.

Secondly, Christ pitched his tents amongst us as a *Sojourner.* This should teach us to be conformed to Christ, even in this particular. He did but pitch a tent, he did not take up his abode upon the face of the earth. We must carry ourselves as strangers and pilgrims in the world, and not look at ourselves as at home here. Ye know what the Psalmist saith, *I am a stranger,* Psal. 39. 12. *Hear my prayers, O Lord, and give ear to my cry, hold not thy peace at my tears; for I am a stranger with thee, and a sojourner as all my fathers were.* Ye know what is said of *Abraham, Isaac,* and *Jacob,* and those *Patriarchs* of old; they dwelt in tents, saith the Apostle, Heb. 11. 8, 9. *By faith Abraham, when he was called to go out into a place, which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God.* And so, verse. 16. *Now they desired a better country, that is, an heavenly.*

Beloved, not to dwell hear, Look about you, and ye will find nothing but *Tabernacles;* no *Mansions,* till ye come to heaven. While we live, What are our bodies, but as so many *tabernacles* to our souls? It is a Scripture-expression, 2 Pet. 1. 13, 14. *I think it meet; as long as I am in this tabernacle, to stir you up, knowing that shortly I must put off this tabernacle.* While we live, our bodies are but *tabernacles* to our souls; and when we are dead, the graves are but *tabernaeles* to our bodies. Psal. 16. 9. *Therefore did my heart rejoice, and my tongue was glad; moreover my body shall rest in hope.* Because neither must our souls remain long in our bodies,

nor our bodies in the grave. If we will have *Mansions,* we must look to *Heaven, In my Father's house are many mansions.* Therefore dream not of *mansions* here below.

Thirdly, Christ pitched his tent amongst us, as the Captain of our salvation. Let this encourage us; we have one that's able to encounter with Satan, if he bring all his forces into the field together. Let him be a roaringlion, here is a ruling Lion, *the Lion of the tribe of Judah,* that can encounter him; that putteth upon us the whole armor of God. They say, that a very Army of *Harts* and *Hares,* led by a *Lion,* their Commander, are able to do great matters, because the *Leader* putteth courage into them by his valor. Let Christ put courage into us. As that great Commander said, when the Scouts came and told him, that so many thousands were coming against him, more than they were: Why, saith he, How many thousands do you reckon me for? intimating; that he was worth many thousands of his enemies. So, For how many thousands do you reckon Christ, when you go out against the World, and the Flesh, and the Devil? I pass to the next.

And we beheld his glory, as the glory of the only begotten Son of God.

Here is the special manifestation of Christ's glory. The Disciples beheld the glory of Christ, as the glory of the only begotten Son of the Father. Let us take the words as they lie. Here the Spectators were the Disciples of Christ, they were the men that beheld; and, in that respect, they were the blessed men, more blessed then the Fathers before them: Matth. 3. 16, 17. *Blessed are your eyes for they see; and your ears, for they hear. For, verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

We beheld, there is the View.

The word is emphatical, 〈 in non-Latin alphabet 〉 , *we beheld,* as in a theater, as men behold things presented to them on a Stage; they behold them with a great deal of earnestness and delight: That the word implieth.

Ye have heard what the Object is, *the glory of Christ, We beheld his glory,* which is the shining forth of excellency; such appeared in Christ.

The specification of that Object, What kind of glory? Why, *the glory as of the only-begotten of the Father.* Ye read in Scripture of several sorts of glory.

There is the glory of the *Celestial bodies,* the Sun, Moon, and Stars, of which it is said, 1 Cor. 15. 41. *There is one glory of the Sun, another glory of the Moon, and another glory of the Stars; for one Star differeth from another in glory.*

We read of the glory of *Man,* 1 Pet. 1. 24. *All flesh isgrasse, and all the glory of man as the flower of the grass.* The glory of Man, because as the Stars, and Sun, and Moon, excel inferior bodies, so they excel the Beasts; there is a shining forth in him, beyond what is in the creatures that have no reason.

We read likewise of the glory of the *Angels,* who are therefore called the *Cherubims of glory,* Heb. 9. 5. *And over it the Cherubims of glory, shadowing the Mercy-seat, of which we cannot now speak particularly.*

But, there is beyond all these (for all these are but created Glories) there is the *glory of God,* of which he himself saith, He will not give it to any other. This is the Glory of which we read in the Text, *He will not give it to another,* Isa. 42. 4. *I am the Lord, that is my name, and my glory will I not give to another.* I, but Christ was himself of the same Nature with himself; therefore the glory they saw in Christ was the glory as of the only-begotten of the Father. Some difference is in these words.

First, In that Christ is said to be the *only begotten.* Do [Object. 1st.] we not read in the thirteenth Verse of this Chapter, of other children of God, *which were born, not of blood, nor of flesh, nor of the will of man, but of God?* How then is Christ the only begotten, seeing God hath other children, and other begotten children too? That will not serve the turn, to say, We are adopted Christ's, as his begotten. Saith *James,* Jam. 1. 18. *Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.* If God hath begotten us, how then is Christ the only begotten of the Father?

I answer, Out of this place of St. *James, Of his own will* [Answ. 1st.]*begat he us.* There lieth the differences, Christ is the begotten of the Nature of the Father, we are begotten of the Will of the Father, *Of his own will begar he us.* Christ is a Son of eternal generation, we are sons by adoption: He begotten of his Nature, and we begotten of his Will. And so in that sense Christ is the only begotten, because the only Natural Son of God.

Still here is a farther difference, *We beheld his glory, as* [Object. 2d.] *the glory of the only begotten of the Father.* In this Particle, 〈 in non-Latin alphabet 〉 , that which is but as another thing, is not the same thing, *simile non est idem.* Why now we hold out, and that according to truth, that the glory of Christ was the very self-same glory which God the Father had; the self-same glory which is due to God, is due to the Son of God. Therefore it is here said, It was *the glory as of the only begotten.*

For that you must know, that the Hebrew *Caph,* and the [Answ. 2d.] Greek 〈 in non-Latin alphabet 〉 , is twofold; there is a twofold *[As]* in Scripture, one of *Similitude,* the other of *Identity.* There is *[as] Similitudinis, & Veritatis,* an *[as]* of comparison. As for example, If one shall see a Noble-man richly attired, and bravely attended, to go through the streeets, and say, Such a Noble-man goeth, 〈 in non-Latin alphabet 〉 , as a *King;* here is an *[as]* of *similitude.* If the King himself should be going to Parliament, in great state, we may truly say of him, he goeth in state, 〈 in non-Latin alphabet 〉 , *as a King.* Here is an *[as]* of *Verity* and *Identity.* The former was but an *[as]* of *similitude.* And there are many places of Scripture, where *[as]* doth not note a *likeness,* but the *self-sameness,* (as I may so speak) an *Identity.* It is said of *John the Baptist,* that all the people looked at him, 〈 in non-Latin alphabet 〉 , *as a Prophet:* Matth. 14. 5. *Whenhe would have put him to death, he feared the multitude, because they counted him,* 〈 in non-Latin alphabet 〉 , *as a prophet.* Do you think the multitude looked at

John, as if he had been something *like a prophet?* No, they took him for a *Prophet* indeed; yea, it is expressed, *they counted him for a prophet.* Phil. 2. 8. the *Apostle* speaking of Christ, *being found in fashion of a man, he humbled himself.* What, was not Christ really Man? Yes. But he being found, 〈in non-Latin alphabet〉, *in fashion as a man.* Here *[as]* is an *[as]* of *Identity,*not an *[as]* of *similitude, As* a man, that is really so. *As* a man, that is the only begotten Son of God, that is, really the only begotten Son of God. Ye have the words expounded.

Now for the proof of this, *The Disciples beheld the glory of Christ, as the glory of the only begotten Son of God;* you shall have their own Testimony, 1 Joh. 1. 1, 2. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; for the life was manifested, and we have seen, and bear witness, and shown unto you, that Eternal Life, which was with the Father, and was manifested to us.* Other men they saw Christ, as well as the Disciples did; but not so much into Christ, as the Disciples did; As the *Temple* of *Solomon* was all beautiful without, of costly work, fair, and comely stones, but within, it was all over-laid with Gold. The Passengers that went by, they could see the outside of the *Temple,* and could not but acknowledge a beautiful frame; but the *Priests,* that served within, they saw it all over-laid with Gold, and so saw a farther beauty. All the *Jews,* amongst whom *Christ* conversed, might behold his outside, but the Disciples had a farther in sight into Christ. *We beheld him,* that is, *we beheld him, as the word of Life, and saw his glory,* that is, *as of the only begotten Son of God;* Whereas others saw his glory, that is, as of a *Man,* that did many glorious things; but these saw the glory of God, through the *Manhood.*

For the farther manifestation of this, I shall show you in what things, and at what time, the Disciples beheld the glory of Christ, and then proceed to Application.

First, In what things.

- In his Oracles.
- In his Miracles.

First, In his *Oracles,* namely his discourses, and Sermons, and Heavenly sayings, that proceeded out of his mouth. They came from him with such a glory, as amazed the hearers; and made them acknowledge, that he spake with authority, Matth. 7. 28, 29. *It came to pass, when Jesus hadenae these sayings, the people were aston shed at his Doctrine; For he taught them as one having authority, and not as the Scribes.* Here was a dazelling glory shined out from the words of Christ, in so much, as they could scarce apprehend him; they had not power to lay hold on him, *but returned, and said, Never man spake like this Man.* What was flatteringly said of *Herod,* is true of the *Lord Jesus Christ,* in regard of his Ministry; *The voice of God, and not of man,* not of *mere man,* but of him, that was both *God* and *Man.* So this glory the Apostles saw in his Oracles, for they conversed with him.

Secondly, In his *Miracles: Divine* glory shined in them. As it is said of the first Miracle he did, Joh. 2. 11. *This beginning of miracles did Jesus in Canaan of Galilee, and manifested forth his glory, and his Disciples believed on him.* And so, when he had raised *Lazarus* from the dead, it is said, Joh. 11. 4. *This sickness is not to death, but for the glory of God, that the Son of God might be glorified*

thereby; The Lord Jesus Christ intended his own glory in raising of *Lazarus* (And so by all his other *Miracles.)* This was a *Divine glory:* Because, never any raised the dead, as he did. Other instances ye have of others, raising some dead ones, as *Elisha* the *Shunamites* son, 2 King. 4. •3, 34. and *Paul, Eutychus,* Acts 20. 10. But here is the difference, *Christ raised them by his own power, they by the power of Christ.* So, *The glory, as the only begotten of God,* appeared only in *his Miracles,* and not in *theirs* Luk. 14. 7. It is said of Christ, *He touched the bier, and they stood still, And Christ said, I say to thee, Arise.* Here Christ speaks to men, *I say to thee:* whereas, what the *Apostles* did, they acknowledged it done, not by their own power, but by Christ, Acts 3. 12, 13. *And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power, and holiness, we had made this man to walk; The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate: His Name, through faith in hisName, hath made this man whole.* So as it was the Glory of Jesus, that appeared even in the Miracles of the Disciples; These are the things wherein he did especially appear.

For the times: they are these two,

- The time of his *Transfiguration.*
- The time of his *Ascension.*

First, *The Disciples beheld his glory, as the glory of the only begotten of the Father,* at his *Transfiguration;* of which ye read, Matth. 17. *When his Face shined, and his Raiment glittered, having Moses, and Elias, James, Peter, and John there;* who were the spectators of all. This, *Moses* had begged long before, and said, *Lord show me thyglory;* Some piece of an answer God gave him, when he passed before him, and shown some piece of his glory. But here God showeth his glory upon mount *Tabor,* when Christ was Transfigured; *We beheld his glory,* namely, at the *Transfiguration. John* was one there, and *Peter* was another, as well as *John.* And he speaks dearly of it, 2 *Pet.* 1. 17. For he telleth you of the voice that came from the excellent glory; saying, *This is my beloved Son, in whom I am well pleased, hear him.* Referring to that time, and that place, the time of our *Savior's Transfiguration* upon that *Mount,* Mark 9. 2, 3, 4, 5. verse. *And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain, apart by themselves, and he was transfigured before them; and his raiment became shining exceeding white as snow, so as no fuller on earth can whiten them. And there appeared unto them Elias, with Moses, and they were talking with Jesus.*

The second time, wherein they beheld this glory of Christ; was the time of his *Ascension,* which the Disciples were spectators of, Acts 2. 9. *And when he had spoken these things, while they beheld him; He was taken up, and a Cloud received him out of their sight.* This cloud was *Veh culum Regale,* a *Royal Chariot,* wherein Christ rode up to glory; And glory was not only the term, to which he went, but he went in a glorious way. As you may understand that in Timothy, *Great is the mystery ofgodlinesse. God manifested in the flesh, seen of angels, believed of in the world, received up into glory,* 〈in non-Latin alphabet〉. You see by this time the truth of the Proposition. Let us see what use we can make of it, and then proceed.

First, take notice of one great end of Christ's Incarnation, [Use 1] which was, That his glory might be seen: *He was madeflesh, and dwelt amongst us, and we beheld his glory.* Till then, the glory of Christ was invisible; but now, by taking flesh, he exposed himself and his glory to view: *God manifested in the flesh,* 1 Tim. 3. 16. Indeed, the flesh of Christ was a veil to him, but a mirror and glass to us. To him a Vail, to observe the glory which he had from all Eternity with God the Father, as the Son of God; but to us a Mirrour, in which we beheld this glory of God, which was never till now exposed to view, or not so fully. As God is invisible, so his glory is too dazzling for our weak eyes. But we that cannot behold the Sun in its sphere, may behold the Sun in a bason of water. We that cannot behold the glory of God, as in itself, may behold it in Christ, in the veil of his flesh. Therefore he was manifested, that he might be seen.

Secondly, Be exhorted from hence, to take a view of the glory of Christ, as the Disciples did: We cannot in the same manner, yet we have one way wherein we may do it: For Christ exposeth himself and his glory to believers in the glass of the Gospel; 2 Cor. 3. ult. *But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even a• by the Spirit of the Lord.* To that end, he hath appointed the Ministry of the Word, and furnished his Ministers with gifts. 2 Cor. 4. 6. *God who commanded light to shine out of darkness, hath shined in our hears, that we should give the knowledge of the glory of God in the face of Jesus Christ.* Therefore in your attendance upon the Ministry of the Gospel, let it be your aim, still to see something of Christ's glory in it: And do as the Disciples did, *We beheld his glory as in a Theater.* Let it be our care to view Christ, and the things of Christ, as they are represented to us in a *Theater.* Ye know how greedy men are of such objects, they cannot satisfy their eyes with seeing *Pageants,*and such kind of shows; besides, things upon a Stage are seen with a great deal of delight: Insomuch as *Augustine,* when he would exphesse the joys of Christians, in the midst of their greatest sorrow, hath this excellent expression of it, *Orantium d•lciores sunt lachrimae, quàm omnium gaudia Theatrorum,* saith he, *The tears of praying Christians have more sweetness in them, than all the joys of the Theaters, or of the Stages.* Certainly, there never came such a spectacle, never such a thing to be viewed, as the glory of Christ is, never anything so well worth the viewing. Let it therefore be our care to do as the *Apostle* exhorts us, *to be looking up to Jesus.* That is very emphatical, Heb. 12. 2. *Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, and despised the shame, and is set down at the right hand of God.* The word is, 〈 in non-Latin alphabet 〉 , which hath a double force in it, 〈 in non-Latin alphabet 〉 , and 〈 in non-Latin alphabet 〉 ; *looking off,* first; and then, *looking upon.* We must look off from the world, which our hearts are too much glued to, and then look up to *Jesus;* otherwise, if we busy our minds too much with carnal things, our hearts will be so full of the relish of them, as we cannot savor of the things of God. Certainly, brethren, we have presidents for this; take *Paul,* a man that busied himself in this great work, of beholding the glory of Christ, throughout his whole course, after his conversion; therefore he desired no other learnlng but Christ crucified, 1 Cor. 2. 2. *I determined not to know anything amongst you, save Jesus Christ and him crucified.* He valued no other wealth, but *the knowledge of Christ,* Phil. 3. 8. *I count all things but loss and dross, for the excellency of the knowledge of Jesus Christ my Lord; for whom I have suffered the loss of*

all things, and do count them but dung that I may win Christ. Where was his learning, and wealth, and joy, and great delight? It was in the beholding of Christ; he gloried in nothing else, Gal. 6. 14. *God forbid that I should glory, save in the cross of our Lord Jesus Christ.* Beloved, the Cross of Christ shall be our Crown, if we love to make the glory of Christ our study.

Thirdly, take this third use into your meditations, of the excellency of Christ, raising your apprehensions above all created glories; for his glory is the glory *as of the only begotten of the Father.* Ye wrong Christ, if your apprehensions of him be not higher, than those you have of any creature. His hath a glory far above theirs, above the glory of the *Celestial bodies,* and the glory of *Men,* above the *Angels* and *Cherubims.* Therefore the Apostle taketh a great deal of pains, to prefer *Christ* above the *Angels,* that our thoughts may go beyond in the excellency of Christ above any other creatures. Whence it is, that Joh. 5. 23. *all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.* So I have done with that Clause.

4. The fourth thing in my Text remaineth, that is, The singular *Qualifications* of Christ's Person,

Full of Grace and Truth.

Christ was full of grace and truth, That is our Observation. *It pleased the Father,* saith the Apostle, Col. 1. 19. *that in him should all fullness dwell;* all fullness, of all sorts of grace, whether ye look to the kinds, or degrees of grace, the fullness of both sorts. There were all kinds of grace in Christ. Those graces which were scattered amongst the Saints, one excelling in this grace, another in that; *Moses* in meekness, *Job* in patience, *David* in thankfulness, and *Joseph* in chastity, and so in the rest; they are all united in Christ. So for the measure and degrees of grace, as he hath of all kinds, so the utmost degree of every kind. To Ministers, graces are given in a scant proportion, and measured out, according as God hath allotted to everyone his proportion, as the *Apostle* speaks, Ephes. 4. 7. *Unto everyone of us is grace given, according to the measure of the gift of Christ.* But to Christ himself, it is above measure, *Joh.* 3. 34. God gave not the Spirit by measure to him; he doth not stand meting it out, but poureth it out upon him. So that look whatsoever grace a human nature, void of sin, is capable of, that was all poured out upon Christ: *Full of grace. It pleased the Father, that in him should all fulnessedwell,* 〈 in non-Latin alphabet 〉 ; that it should be the *mansion-house* of all *fullness,* so as there shall be no defect. *Adam* was full of grace in his condition, but fell from it; and the *Angels* full, but many of them turned *Apostates:* but *Christ* hath no defect in his Nature, it is a fullness, and a dwelling fullness. But this is too general. *Full,* Of what? *Full of grace,* and *full of truth.*

First, Of *grace. Grace,* is a word of various acceptation, and admitteth of many distinctions: I shall only meddle with such, as are applicable to this place. *Grace* is twofold, it is taken either *Active* or *Passive.*

There is *Active-grace, Gratia gratis dans, Givinggrace. Passive-grace, Gratia gratis data, Grace given.*

Active grace is that good-will, out of which God bestoweth his benefits upon the *gracious.*

Passive grace, grace given, is that which is bestowed, either upon the body, or upon the soul, or upon the whole person.

First, A *grace* bestowed upon the bodies of men, and that is Beauty, which properly cometh under the notion of *grace,* in that sense; *Favor is deceitful, and beauty is vain,* Prov. 31. 30. *Gratia fallax est,* saith the *Latin* translation, *grace is deceitful;* taking *grace* for *beauty.* So the *Heathens,* they called those goddesses of theirs, *Charites,* the *Graces.* That is grace upon the body, but that is the lowest.

Secondly, There is *grace* bestowed upon the Soul; and those are rather *Gifts,* tending to Edification, as *gifts of Prophecy,* and the like; or to Salvation, as *Faith,* and *Love,* and *Zeal.* The former are called, 〈in non-Latin alphabet〉; the latter, *Charites:* the former, *gifts;* the latter, *graces,* in a strict sense

Thirdly, There is *grace* bestowed upon the whole Person, that is, *Acceptation.* Ye may call the first, *Gracefulnessein the body;* the second, *Grace in the soul;* and the third, *Gracefulnesse in the person.* As when we say, Such a one is *gracious* at the Court, when he partaketh of the grace and favor of the King.

Now *Christ* was *full of grace* in all these senses.

First, If ye speak of *active grace, giving grace;* there was a fullness of that in Christ, a fullness of good-will, out of which flowed so many accommodations to the sons of men, both for soul and body. Therefore at his birth, the *Angels* sung, *Good-will towards men.* Whether ye look to his *words,* or to his *deeds,* ye shall find him *full of grace,* in this sense. If to his *words,* ye know what the *Evangelist* saith, Luk. 4. 42. *They all bare witness, and wondered at the gracious words which proceeded out of his mouth. Gratious words.* It is prophesied of him, and accordingly he made it good, that *he should not cry, nor his voice be heard in the streets.* His cry should not be like that of *Jonah* in *Nineveh,* a voice of *destruction,* or of *terror;* but if he did cry, it should be of *mercy. If any man thirst, let him come anddrink.* If his voice be heard, it is a voice of *grace,* inviting sinners to come to him, *Ye that be heavy laden, &c.* Grace in all his words.

And so *grace* in all his Actions, *He went about,* as the Scripture telleth us, Act. 10. *doing good.* And so ye know the *Evangelical* History. I do not think, ye can give me an instance of any man, that Christ sent away, in the days of his flesh, that came to him for mercy, without mercy, *He healed them all*▪ Luk. 9. 11. *And the people, when they knew it, followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.* So, here is active grace in Christ.

Secondly, If ye look to *Passive grace,* to *grace given;* there was *grace given* that fell upon his body, which, certainly, was of excellent frame, full of beauty. Therefore it is said, *Thou art fairer than the sons of men, grace is poured upon thy lips,* Psal. 45. 2. This is not spoken of the *Divinity* of *Christ,* for, in that respect, he was fairer than the *Angels;* but of his *Humanity,* and so he was fairer than the *children of men.* There was indeed a time, wherein no beauty was to be seen in him; but he speaketh of him then as upon the Cross, when the ploughers made

long furrows upon his back, and digged deep holes in his sides, as he was besmeared with blood; so no beauty in him.

Secondly, *Passive grace* upon his soul, grace given to that. Whatsoever Indowment was requisite to fit him for a *Mediator,* that he had; some understand by *Grace,* all the perfections of the *Will;* and by *Truth,* all the perfections of the *Understanding.* Surely nothing was wanting, either in *will,* or *understanding*• or *affection*•*,* that might render the soul of Christ *fully gracious.* It is prophesied in Isaiah 11. 2. *The spirit of the Lord shall rest upon him.* He spake before of *a rod of Jesse, and a branch growing out of his root;* So now, What *grace* was upon his soul? Why, *The spirit of the Lord shall rest upon him, and the spirit of Wisdom, and Understanding, and of Counsel, and Might, and of Knowledge, and of the Fear of the Lord.*

Thirdly, *Grace given,* such as filleth up the whole person, *grace of Acceptation.* In that sense it is said, *Luk.* 2. 40. speaking of Christ, *The Child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him;* that is, the favor of God. So he interpreteth it in the last verse of that Chapter; *Jesus increased in wisdom, and stature, and favor with God, and men.* We needs must grant it to be so, because, *Quod efficit tale, magis est tale,* That which maketh another so, is much more so, it self. Christ is he, that procureth acceptation both of our persons, and our services; and therefore, he himself is much more acceptable with God. Our *persons* have no acceptation, but through him. We are said, *to be accepted through the beloved,* Ephes. 1. 6. Our *services* have no acceptation but through him. In that place of *Peter,* we are a *spiritual priest-hood,* 1 Pet. 2. 5, 6. *Offer up spiritual sacrifices, acceptable to God by Jesus Christ;* So as He himself is much more accepted. Thus you see, how he is, *full of grace.*

Let us see now, how Christ is likewise, *full of Truth.* The truth is said to be in Jesus, and Jesus is said to be in the truth. Truth is said to be in him, Ephes. 4. 21. *If so be ye have heard him, and been taught by him, as the truth is in Jesus.* He is said to be The truth, *John*▪ 14. 6. I am the way, *the Truth, and the Life.*

More distinctly, Take truth in what notion you will, it will appear Christ was, *full of truth. Truth* is sometimes opposed to *Hypocrisy,* sometimes to *Error,* sometimes to *Lying,* sometimes to *Shadows.* Christ was full of truth, in all these senses.

First, If ye take *Truth,* as opposed to *Hypocrisy,* and as equipollent with *sincerity, not with the leavened bread of malice, but with the unleavened bread of sincerity and truth,* saith the *Apostle,* 1 Cor. 5. So Christ was *full of Truth,* sincere in all. When he lifted up his *eyes,* he lifted up his *heart* to God. When he bowed his *knee,* he bowed his *soul.* When he opened his *mouth,* he opened his *heart* to his hearers. Therefore he is said to be girt about the loins with *faithfulness,* and *truth; Righteousness, and truth, shall be the girdle of his loins, and faithfulness, the girdle of his reins.* As the girdle girts a man in; so *sincerity,* and *truth,* girt in all the actions, and speeches of Jesus Christ.

Secondly, If ye take *Truth,* as it standeth in opposition to *Error;* thus Christ was, *full of truth,* because all Treasures, both of wisdom, and knowledge, being hid in him, it was impossible, for him to have any misapprehension; He conceived rightly of all things, and spake truly of all, even his enemies being witnesses. Hear what they say, Matth. 20. 16. *They sent out to him*

their Disciples, with the H•rodians, saying, Master, we know thou art true, and teachest the way of God in Truth.

Thirdly, Take *Truth,* as it standeth in opposition to *Lying.Lie not one to another,* saith *Paul,* to the *Ephesians; but speak the truth, every man to his neighbor.* So Christ was, *full of truth.* The *Apostle Peter* telleth you, *That he was a Lamb, without spot, or blemish, he did no sin,* 1 Pet. 2. 22. *He did no sin, neither was guile found in his mouth:* It might be sought for, but was not found. The word importeth, it was not found in his mouth: for many lay at catch for Christ, if they could have trapit him in his speeches; There was a great deal of watching, but no guile found in his Lips. He did neither *Me•tiri,* nor, *Mendacium dicere,* at any time, which can hardly be said of any; And yet one thing *Jabrinus* saith, *A good man will be sure not to lie, that is, to speak against his knowledge, and Conscience.*A prudent man will be careful not to tell a lie, nor yet to speak, what is untrue; One that will not lie, may yet possibly speak an untruth, but Christ did never so much, as speak an untruth. He was so far from *Lying.*

Fourthly, If ye take *Truth,* as it standeth in opposition to *Shadows,* Hebr. 9. 24. *Christ is not entered into the Holy place made with hands, which are the figures of the true,* &c. Here is *true,* opposed to *figure,* to *shadow.* In this sense, Christ is, *full of Truth;* because he is the substance of all those *shadows,* which were under the old Law: which some take to be the sense of what followeth, Joh. 1. 17. *The Law came by Moses, but faith, and truth, by Jesus Christ. Truth* is here opposed to the *Ceremonial Law,* which containeth the *shadow,* as *grace* to the *Moral;* Let us learn something throughout every branch of this Explication.

First, Seeing Christ is *full of grace,* in an active sense, [Use 1] that is, *full of giving grace;* full of good will to the sons of men: Let us all learn to have good thoughts of Christ, not to look at him in Satan's spectacles, through the glass of unbelief, and melancholy-apprehensions; as one that is inaccessible, one that will not pardon, nor entertain poor sinners: So the Devil sometimes presenteth him, in such a false glass. But look at him in the glass of the Gospel, that holdeth him forth, *full of grace.* The *Holy Ghost,* that proceedeth from the *Father* and the *Son,* telleth you what he is; He came down in the shape of a Lamb, to show the meekness of Christ. The Disciples they saw him, as *full of grace.* The friends of *Lazarus* saw him, *weep over Lazarus.* They said, *Behold how he loved him;* the same bowels Christ hath now in Heaven, as he had upon the Earth. And if it were possible, that they were capable of enlargement, there are none more large; now all the provision is laid in, and the meat bought, and the Table spread, and dishes provided. What doth God expect, but that the people should fall to, and eat? How can we doubt of his good will now, that hath done, and suffered, and prepared so much for us? It is not now to do, it is done already; therefore we may be surer of his good-will, than they, before the price was paid.

Secondly, Seeing Christ is *full of grace,* even in regard of his body Look at Beauty as a blessing. This kind of grace is one of the things that adorned Christ. I say, look at beauty as a blessing, when it falleth upon a body, joined to such a soul as Christ's was; otherwise, it is to the soul as a rusty sword in a velver scabbard. The beauty of a profane person is but like the shining of a rotten stick, like the gaynesse of those weeds in your corn-fields, that make a fair show, yet, if you touch them, they are offensive, not to be endured. There can no

expression equal the foulness of them in Scripture; it is as *Solomon* said, Prov. 11. 22. *as a jewel of gold in a swine's snout, so is a fair woman without discretion.* But now, where there is a meeting of the inward graces of the soul, and this outward gracefulnesse in the body, there beauty is an ornament. *Pulchior est virtus veniens e corp•re pulcro.* Where beauty and godliness be, there grace is more beautiful, in such a body, in such a person. And the beauty is more graceful, where there is grace to set it out, where the inside is adorned as well as the outside. It is an high commendation that the Scripture giveth of *Abigail,* and showeth what beauty is most desirable; a sweet conjunction was found in her, *A beautiful woman, of a good understanding,* 1 Sam. 25. 3. *The name of his wife was Abigail, and she was a woman of a good understanding, and of a beautiful countenance.* Such as God hath bestowed beauty upon, should be careful not to blemish it, by any untoward conversation; but to be looking to God both inside and outside. When ye have good apparel on, ye are loath to stain that; When God hath appareled your beauty with beauty, take heed of staining that by any uncleanness whatsoever.

And, in the next place, in that Christ was full of grace in regard of the soul; We should learn from hence, whom to have recourse to, when we stand in need of grace, even to this full Fountain; for he received it, that he might communicate it. He was filled with an over-flowing fullness, that *of his fullness we might receive grace for grace,* Joh. 1. 17. Christ is full of grace, as a woman's breast is full of milk, that even aketh for want of being drawn. Christ, as he is full, so he delighteth to communicate of his fullness; therefore it is an ease to him to be drawn. Of this, we shall speak, God-willing, in its place.

Fourthly, Christ is *full of grace,* of grace that fell upon his whole Person; that is, *Full of acceptation with God,* a gracious receiving into favor with God the Father. And this letteth us see, whence we are to fetch all our acceptation. How it cometh to pass, that the Saints come to be so gracious with God? Why, in and through Christ, who is *full of grace* and *acceptance; They are accepted* (as ye heard before) *in the beloved.* Christ is so gracious, as to ingratiate all that believe in him. He is God's *Favorite,* and bringeth into favor all such as are allotted to him. None of us can possibly get the blessing, but in our Elder Brother's garment; *Jacob* took that course, so must we, if we will have a blessing from God. As *Joseph* told the *Patriarchs, They shouldnot see his face, except they brought their younger brother Benjamin along with them;* so there is no seeing of the face of God, unless we bring Christ along with us in the arms of our faith. There is a story, Act. 12. of the men of *Tyre,* when *Herod* was displeased with them, how they made use of *Blastus* the King's *Chamberlain;* verse. 20. *And Herod was in displeasure with them of Tyre and S•don; but they came with one accord to him: and having made Blastus the King's Chamberlain their friend, desired peace, because their country was nourished by the King's country.* This is our case. God is highly displeased with us for our sins, as *Herod* was with the men of *Tyre* and *Sidon;* we have our dependency upon God, as they had upon *Herod*'s country, *Their country was nourished by the King's country.* We are undone, if God relieve us not. Now they are undone; the best way is, to make *Blastus* their friend, that so *Herod* being appeased, they may have peace. We are to go to God by *Christ Jesus,* that we may have acceptation with God. He is full of grace, and they shall partake of his grace and favor; even as *Joseph,* when he was got in with *Pharaoh,* he made way for all his brethren: the Text saith, Gen. 47. 2. *He took some of his*

brethren, and presented them to Pharaoh. Just so doth Christ take us, and presents us to God. The *Apostle Peter* hath a phrase somewhat like it, where he saith, 2 Pet. 3. 18. *Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God,* 〈 in non-Latin alphabet 〉 , that he might take us by the hand, and lead us to God. Now these men being presented by *Joseph* to *Pharaoh,* see how *Pharaoh* entertaineth them, *See, the land is before thee; in the best of the land make thy father and brethren to dwell.* If Christ hath once brought us to God, not only all the good things of the world, but all the promises of the Word, are before a Saint, when he is brought to God by grace, and so ingratiated with him.

Fifthly, Seeing Christ is *full of truth,* as it standeth in opposition to *hypocrisy,* learn we to be like him; it is good being of Christ's fashion. The girdle of his loins is *Truth,* as ye heard before out of verse 11. Let it be the girdle of ours, *Having your loins girt about with truth.* Be sincere in all we speak and do; otherwise, all our performances, be they never so glorious, they are but like a fair pair of gilded Organs, that want wind or bellows to blow them; so are all our performances, if there be no sincerity to enliven them. All outward services, they are but the carcases of Devotion, if there want sincerity. Ephes. 4. 24. It is called, *The new man, created in righteousness, and in the holiness of the truth,* 〈 in non-Latin alphabet 〉 , so it is in the Original; it is, *a holiness of truth.* Otherwise, no holiness at all, if truth be not there.

Again, If Christ be thus *full of truth,* as it standeth in opposition to *error;* then we may see from hence, whom to go to for guidance in all matters of opinion; to Him that is *full of truth,* that cannot err. *Doceat me Deus qui me fecit, & non qui seipsum ignorat.* Let him teach me that made me; let not him teach me that knoweth not himself. Every man is a lover of his own opinion, and apt to miscary; but it is Christ that is *full of truth, who hath promised to guide us by his spirit, and to lead us into all truth,* Joh. 16. 13.

Again, If Christ be *full of truth,* as it standeth in opposition to *lying:* Let us learn from hence to gather matter of *comfort* to all the people of God. *He that is full of truth, and cannot lie,* hath said to every poor soul, *Come to me ye that are heavy laden, and I will give you rest. If any mancome to me, I will in no wise cast him off.* So is it matter of *terror* to all ungodly impenitent sinners. *He that believeth not, is damned already. He that believeth, shall be saved; he that believeth not is damned, the wrath of God abideth upon him.* And so matter of *Imitation* for all. If our *Savior,* whom we profess ourselves to depend upon, and to be *Disciples* of, be full of *truth,* let us be like him. Therein standeth the true Religion, in imitating him whom we worship, saith *Lactantius. If people be given to lying, they are more like the devil than Christ:* For it is said of such, *Ye are of your father the devil.* He is a liar, and the father of it. Mark, he speaks of his own when he speaks a lie. Now there will be a time, when every soul shall be ransackt. Take heed, lest the devil find something of his own, reigning in you. It is said, he came to Christ, *The Prince of this world cometh,* Joh. 14. 13. *and hath nothing in me;* that is, nothing of his own in me. He came and searched Christ, but found nothing of his there. Take heed, lest when he comes to you, he find a *lying spirit* there, that is his own. As, when *Laban* came to search *Jacob*'s tent, to try if he could find any of his own goods there; if he had, it would have gone ill with *Jacob:* As, when searchers come to a ship, and find any prohibited goods there, the owner forfeits

all the lading. If the devil come, and find anything of his own, he takes that soul to hell. *Without are dogs, and everyone that loves and makes a lie,* Rev. 22. 15.

Lastly, Seeing Christ is *full of truth,* as it stands in opposition to *shadows:* Let us learn to embrace him, that so we may find the *substance.* That is the phrase of the *holy Ghost,* Prov. 8. 21. where Wisdom speaks thus, *That I may cause those that love me to inherit substance, and I will fill them with treasures.* Christ is not only the substance of all *Levitical shadows,* (they are vanished, we have now nothing to do with them); but there is another sort of *shadows* that men doat upon, more than the *Jews* upon their *ceremonial carnal things,* delights of the world, riches, pleasures, and profits; there are some men that busy themselves in these. What saith the *holy Ghost* of them? Psal. 83. 17. *Let them be confounded and troubled forever; yea, let them be put toshame and perish.* All are but *shadows,* in comparison, no reality. Oh then, he is a substantial man that inherits, he that leaveth to follow after *shadows* to inherit Christ; otherwise, all men that busy themselves in things below, and neglect Christ, they are but like a man that goes into an *Orchard,* and, instead of pulling the fruit, he catcheth at the shadow of the fruit, that are scattered in the hedge; he hurts himself, and getteth not the fruit. Would ye have Christ, ye must go to God for him; the reality of all is founded in him. What are the things men doat upon? but either honors, or riches, or pleasures, the worlds Trinity, as some call those three: We shall find them all in Christ, Prov. 3. 16, 17. where Wisdom speaks thus (that Wisdom is Christ) *In her right hand are riches and honor. Her ways are ways of pleasantness.* Here is all three, riches, honor, and pleasure; and all found in *Wisdom,* which is the *Lord Jesus Christ.*

Vers. 15. ***John bare witness of him; He cried, saying, This was he of whom I spake, He that cometh after me is preferred before me, for he was before me.***

16. ***And of his fullness have all we received, and grace for grace.***

For this fifteenth verse, which I am now to close with, there are in it these particulars.

First, The *Witness-bearer;* that is *John the Baptist, John bare witness of him.*

Secondly, The manner of his Witnessing, *He cried, saying.*

Thirdly, The time when he witnessed, which lieth couched in these words, *This was he of whom I spake.* I shall open that by, and by.

Fourthly, The matter of his testimony here, *He that cometh after me is preferred before me, for he was before me.*

I shall begin with the first. The *Witness-bearer* was *John the Baptist,* of whom we read, verse. 7. that *he camefor a witness, to bear witness of the Light;* and here we find him doing, what he came for. He came for a witness, and here he bears witness. This is the Observation.

That a good man will not be wanting, to the duty of his [Observ.] place.

This was his Office, and ye find him taken up in the discharge of it, and so should everyone be; *For we must walk Circumspectly, not as fools, but as wise,* not to forget the errand we are sent

about. Every blessed man is like *that Tree,* Psal. 1. *that bringeth forth his fruit in his season;* which is proper to his Calling, and in such a time, as is most proper for that fruit, *Rom.* 12. 7, 8. Ye have an *Apostolical* Injunction. *Let him that hath a Ministry, wait upon his ministry; or he that exhorts upon his exhortation; He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with Cheerfulnesse.* Men lose nothing, by being employed in that service, that God calls them to; and men get nothing, by being busy in other men's matters. One may be over-busy, and yet, in God's account, but an idle person, if he doth not his proper work, 1 Tim. 5. 13. *And withal, they learn to be Idle, wandering about from house to house; and not only idle, but Tatlers also, and busy-bodies, speaking things which they ought not.* Busie bodies, and yet idle: Why? why, because busy in matters that concern them not.

The next is the manner of *John's* witness bearing, *Hebare witness, and cried;* The Baptist cried in his witnessing of Christ. There is something remarkable in that, whereas the Scripture contents it self in other Cases, to say, *He opened his mouth, and spake;* here *John,* Crieth. What is the mystery of this? He is said to cry for someone, or all (perhaps) of these three Reasons.

First, In reference to a fore-going Prophecy; *Isaiah* had fore-told as much, which is applied in, *Matth.* 3. 3. speaking of *John* the *Baptist, This is he that was spoken of by the Prophet Isaiah; Behold the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.* He fore-told, he should have the voice of a *Crier;* therefore; this voice is applied to him.

Or Secondly, In reference to the time, when he first began to witness of Christ, and that was, as *Philogus* telleth us, in the year of *Jubilee;* under the Law, every fiftieth year, the Jews were to keep a *Jubilee,* wherein they were to ordain liberty to their servants, and restore men to their possessions, that had been mortgaged, Levite. 25. 9, 10. *Then shalt thou cause the Trumpet of the Jubilee, to sound in the tenth day of the seventh month; in the day of atonement, shall ye make the Trumpet sound through all your Land, unto all the Inhabitants thereof. It shall be a Jubilee unto you, and ye shall return every man to his possession, and ye shall return every man unto his family. John,* that came to be the Minister of the Gospel, he began in a year of *Jubilee,* because he was to proclaim a liberty, that came by Christ; who was now to be exhibited, and to show himself, because he came, by the Ministry of the *Gospel* to restore men to those possessions they had lost in *Adam, even to an Eternal Inheritance, reserved in Heaven for them.* The year of *Jubilee,* was to be proclaimed by a *Trumpet;* Therefore, *John comes crying.* The Interpretation, receiveth a strong confirmation of that, Isaiah 58. 1. *Cry aloud, spare not, lift up thy voice, like a Trumpet, and show my people their transgressions, and the house of Israel their sins.* Here *John's* voice cometh, as a *Jubilee-Trumpet,* to proclaim liberty to them that were Captive; therefore, he is said, to *Cry.*

Thirdly, Crying may refer to the temper of his spirit, in his witness-bearing to Christ; you may note his fervency, or alacrity, or both. *Crying* noteth *fervency, Why Criest thou to me, saith God to Moses at the Red Sea,* when *Moses* was most fervent in spirit; yet we read of nothing he said, saith *Augustine. The people cried, and God heard them not, Moses held his peace, and yet was heard, because there was a louder cry within.* Of Christ himself it is said, In the days of his flesh, *He offered up Prayers with strong cries, and tears. The spirit crieth Abba, Father.* It is a term of

earnestness, and so of *alacrity* too, Hos. 12. ult. *Cry out, and shout thou inhabitant of Zion, for great is theHoly one of Israel, in the midst of thee; John* went about this work, with a great deal of earnestness, and delight. He that leapt in his Mother's Womb, when the news came of the Conception of Christ; now he leapeth with much more joy, when he himself came to be the *proclaimer* of Christ. He himself hath the honor to be the *Day-Star,* that shall usher-in the Sun of *Righteousness,* to be more then a *Prophet;* He pointed at him with the finger, and said, *This is the Lamb of God, that taketh away the sins of the World.* Let us all learn from hence, to cry up Christ in our several places, and according to our several capacities; *John* did so, when he witnessed of him, to cry up Christ with all the *alacrity,* and *fervency,* that may be. You know how *Demetrius,* and the *Silver-Smiths,* criedup *Diana,* of the *Ephesians;* because they got their Living by making of her Silver-shrines. The merits of Christ will bring us more, than the shrines of *Diana* can bring to them; We shall have Life, and Life Eternal, with this Life. Therefore, we have more cause to cry up, *Great is the Lord Jesus; Great is the Lord, the Rock of our Salvation, and our Righteousness.* And the rather, because in few words, the best way in the World, to cry down both sin, and error, is, to cry up Christ. *Lust,* and *Heresy* both, will fall like *Dagon* before the *Ark,* if Christ were once up in men's hearts.

There is use, of other Arguments and Considerations, as of the Law, and the terror of the day of Judgment, and torments of Hell, these have their place; There is nothing so effectual to draw sinners out of hell, as the setting up of Christ; when they know Christ is Crucified, they then are crucified with Christ. A man may be terrified with the threats of the Law, and thoughts of judgment to come, and yet have an heart filled with lust all this while; If Christ once come into the heart, he driveth out these lusts before him: The like may be said of *Errors, Corrupt opinions.* If the Sun of *Righteousness* comes in, it is his beams that causeth all these shadows to fly away; nothing so soon, nothing so sure. Instance, in Popery. There may be great use of preaching, against the particular points of it; against *Purgatory, Transubstantiation,* and *Worshipping of images.* But if once a man could set up Christ in his heart, How soon would these vanish? Saith *Calvin, Popery* cannot stand, but where the *ignorance of Christ* is brought in; for the knowledge of *Christ* maketh *Popery* to fall. *Christ* and *Antichrist* are like two buckets in a Well; if the one goeth up, the other goeth down. *Popery* cannot thrive in that soil, where Christ is planted. Thus much from these words, the manner of his bearing witness, *He came crying.*

Thirdly, For the Time; that, I told you, lay in these words, *This was he of whom I spake.* Whence it is gathered, That *John the Baptist* having testified of *Christ,* when he came to his Baptism, continued his bearing witness to him, *now, when Jesus was gone into the wilderness;* which, ye know, was presently after he was baptized. That difference is between this *Evangelist* and the former; he relateth what they omitted, and omitteth many of those things, that they relate. The *other* had spoken of the testimony that *John* gave to Christ, before he made himself known; our *Evangelist* speaketh nothing of this, but falleth upon those Testimonies which he gave to Christ, after he was made known. Now he was made known at his baptism, *This is my beloved Son, in whom I am well pleased. Chemnitz* maketh it appear plainly, that what *John* saith in my Text, was spoken after Christ was baptized, when he was

drawn aside into the wilderness, to be tempted of the Devil. *I said, This was he; yet he came after me, and was before me.*

Observe from hence this, namely, *That the Baptist was honoring Christ, when the devil was tempting of him* [Observ.] While Satan was using all his subtlery, to overcome Christ in the wilderness, *John* is using all his earnestness and endeavor to cry him up, to exalt him in the hearts of his hearers. This is a special piece of Christian prudence, for men to counterwork the devil; to appear so much the more for Christ, by how much the more Satan and his instruments appear against him. There should be a kind of *Antiperistasis* in the soul of every believer; as in the fire, that burns hottest then, when the air round about it, is coldest. The middle Region is therefore coldest, because the great heat of each, takes the reflection from the lower and the upper heat above. Such an *Antiperistasis* should be found in Christians, they should be witnesses in the deadest times, and their hearts should be softest in the hardest times, and fullest of activity for Christ, in the times of the greatest opposition against him. As *John* is a honoring of him, when the Devil is a tempting him. The reason lieth in that enmity, which was put at first between the Serpent, and the Seed of the woman; for enmities work one against another, contraries expel one another. The Devil will be sure to cross us if he can, when we go to any spiritual duty; as, When the *high Priest Zacharias was standing before the Lord,* then it is said, *There was Satan standing at his right hand to resist him,* Zach. 3. 1. Therefore when we see Satan plotting any mischief, we should stand at his right hand to resist him. We should do what we can for Christ, at such times more especially. Then our service is most acceptable, and most useful. For men not to be ashamed of Christ, in the midst of a crooked and an adulterous generation; yet, for men to appear for Christ, in a backsliding generation, run through the stories of all times, and ye shall find, this hath been the spirit of the Saints. When *Herod* sought for Christ, to destroy him in his Infancy, then was *Joseph* and *Mary* most careful of him, and took him into *Egypt.* When the *Priests,* and *Levites,* and *Scribes,* and *Pharisees,* did much oppose him in his Members; then the *Apostle's* most of all appeared for him, and tell the Rulers to their faces, *Whether it be better to obey God or man, judge ye.* In the Primitive times, when it was death to bear the name of a Christian, then did *Pausanius,* when they asked him what he was, say, *My name is Christian, and my surname is Catholic.* His name was *Christian,* to distinguish him from *Heretics,* and those that opposed Christianity. I need not tell you of our *Worthies* in Queen *Mary*'s days, that not only by their Writings, but by their Sufferings, witnessed for Christ, not only in black and white, but in red too. It should be so still; the very thoughts of their flames should kindle zeal in us. Christ is opposed even at this day, in many ways, therefore we should strive for him. There are many *tempters*and *revilers* now, therefore Christ should have many *Champions* now. Heaven and Earth may both teach us this lesson. Time was, when our *Savior* came to the men of *Bethlehem, He came to his own, and his own received him not;* they refused to entertain *Christ* as became him. Then doth the Star from heaven own him, that comes, and showeth the Wise-men where he was, and standeth before the house. Afterwards, when his own rejected him, *Not him, but Barabbas,* said they; When the Jews that pronounced him not worthy to live, had got their ends, then the Sun is darkened, and the Earth quaked; they owned their *Lord* and *Maker* then, when the Jews refused him. The Sun is ashamed to behold the Soldiers; and the

earth quaked, as loath to bear the Soldiers. Thus far of the *Witness-bearer,* the *Manner of his witnessing,* and the *Time when.*

4. The fourth particular remaineth, namely, The Matter of the Testimony, which *John* here giveth of Christ, which lieth in these words, *This was he of whom I spake, He that cometh after me is preferred before me, for he was before me.*

Let us expound the words first.

This was He.

There lieth some matter of commendations even in that. So that your great Orator of *Greece, Demosthenes,* he accounted it matter of commendations, when he went in the streets, to have it said, 〈in non-Latin alphabet〉, This is *Demosthenes. Res est magnopere laudanda.* It is a matter much to be valued, to have one pointed at with the finger, and to have it said, *This is such a man of note.* The *holy Ghost* speaks it by way of commendations of *Moses* and *Aaron,* Exod. 6. 26, 27. ye have it twice there, *These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel out of the land of Egypt according to their armies. These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These are that Moses and Aaron.* Here it is thrice. So, *This was he,* saith *John.* But the commendations he giveth, lieth more apparent in the following words, *He of whom I spake, He that comes after me is preferred before me, for he was before me.*

He that comes after me.

Quest. What is that? How doth Christ come after *John?*

Answ. In three respects, which I frame as a ground from this.

- First, *In regard of his Nativity.*
- Secondly, *In regard of his own Ministry.*
- Thirdly, *In regard of his attendance upon the Ministry of John.*

First, *In regard of his Nativity.* Christ was born of the Virgin *Mary,* some six months after *John the Baptist* came into the world; so he came after him in that respect. *Luk.* 1. 36. You may find, that the mother of *John the Baptist* was gone with child some six months, when the Virgin *Mary* had newly conceived: *Behold, thy cozen Elizabeth hath conceived, and shall bear a son, and his name shall be called John.* So saith the *Angel* that came to *Mary,* and brought the first tidings of *Christ* our *Savior.*

Secondly, Christ came after him, *In regard of his ownMinistry,* and the discharge of that. Christ did not begin to exercise his Ministry, till *John* had ended his: Mar. 1. 14. *After that John was put in prison,* (where he lost his head) *Jesus came into Galilee, preaching the Gospel of the Kingdom of God.* We use to say, that *seldom comes a better;* but, let not that *proverb* occasion dispair in any, for here Christ comes after *John.* It may be, the people may think themselves undone, now they have lost such a Minister as *John the Baptist.* After him comes *Christ,* even as *Elisha*

comes after *Elijah,* with a double portion of the spiritual truths of God, for all that have to do in the world.

Thirdly, Christ is said to come after *John, In regard ofhis attendance upon the Ministry of John the Baptist.* 〈 in non-Latin alphabet 〉 , That word is seldom or never to be found in Scripture, as relating to *time,* but always to *place;* and should not be used for: *post me,* but *pone me,* as *Beza* renders it. So it respects time, *After me,* in regard of his *Nativity,* and *exercise of his Ministry,* that ye may take in the other. But now, *After me;* that is, *In regard of his attendancy upon my Ministry.* So it was with Christ, who was a hearer of *John the Baptist.* Joh. 1. 26. *John answered them, saying,I baptize with water; but there standeth one amongst you, whom ye know not.* There standeth one amongst you. Therefore Christ was one of *John*'s followers, he stood amongst *John*'s Disciples here. And, in the Scripture-phrase, the followers of any *Teacher,* it is usually said of them, that *they go after such a one;* because the *Teacher* was wont to go before, and the *Disciples* after, which is the proper notion of the phrase in that place, Matth. 16. 24. *Then said Jesus to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.* The *Disciple* is said to come after, and to follow the *Teacher. Christ* here to come after *John,* because he was one of his *Hearers.* Go we on to the next words.

He that comes after me, is preferred before me.

Namely, *In regard of his worth and dignity.* The *Prince* comes after the *Harbinger,* and yet is preferred before him. The *Word* comes after the *Voice,* and yet is preferred before it; for it was a *voice* during the time of *articulation,* and not a *word* till it be *articulated. Christ* was the *Prince,* and *John* the *Harbinger; Christ,* the *Sun of righteousness;* and *John* the *Morning-star; Christ* the *Word,* and *John* the *Voice.* Though he comes after me, he was before me. And it is reason he should be preferred before him in *dignity,* because he was before him in regard of his *Essence,* as being *God from everlasting to everlasting, whose going forth is from all eternity.* He was not only before *John,* but before *Abraham;* Joh. 8. 58. *Before Abraham was, I am.* Before *Abraham* was, yea, before the *World* was. Prov. 8. 25, 26. *Before the mountains were settled, or before the hills were brought forth; while as yet he had not made the earth nor the fields, nor the highest part of the dust of the world.* Ye have *John the Baptist* telling us in this Chapter, verse. 34. that he bears witness to the *Divinity* of Christ; *And I saw, and bear record, that this is the Son of God.* Now this he doth in this place, He proveth, and bears record, that Christ is the *Son* of God, because he was before all. That is a testimony of his *Divinity.* The sum of all then is this, *John's endeavor is, to prefer Christ before him;* that is the thing I would have you to observe. And it should be the care of every Believer, to prefer and exalt, and set up Christ above himself. *He that came after me, is preferred before me, for he was before me.*

John was put upon this, because the people had a conceit of him, that he was the *Messias;* and therefore he made it his business thoroughly to depress himself, to exalt his *Savior. I must decrease, but he must increase. I am the friend of the Bridegroom, but he is the Bridegroom that hath the Bride. I baptize with water, but he with the holy. Ghost.* I am the poorest sinner, but *he is the Lamb of God, that taketh away the sins of the world.* It was the scope of his Ministry, to prefer *Christ* before *himself,* whom the people were apt to magnify. And so *Peter,* Act. 3. 12, 13, 14. said, *Ye men of Israel, why marvel ye at this, or why look ye so earnestly upon us, as though by our*

own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied in the presence of Pilate, when he was determined to let him go. But ye denied the holy One, and the Just, and desired a murderer to be granted unto you. The four and twenty *Elders,* in the *Revelations,* ye find them casting down their Crowns at the feet of *Christ,* and giving all praise to him; Rev. 4. 10, 11. *The four and twenty Elders fell down before him that sate upon the throne, and worshipped him that liveth forever and ever; and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive honor, and glory, and power; for thou hast created all things, and for thy pleasure they are, and were created.*

The more to blame are they (to make some Use of this, before I end) that either in point of Salvation, or Edification, ascribe more to *themselves* than to *Christ,* instead of preferring *Christ* before *them,* as *John* did. This Reproof may concern a great many of us, and, haply, more, than are well aware of it. For this is truth, that *Spanhemius* lately said, in one of his Treatises, *Naturaliter aliquid* Pelagii, *& aliquid* Pharisaei *in nobis habemus;* We have all by nature something of the *Pelagian,* and something of the *Pharisee* in us. *Pelagian-like,* we are all apt to ascribe too much to our own *free-will;* and, *Pharisee-like,* we are all apt to ascribe to ourselves *the merits of our good works.* What men are those that maintain, that God hath given them a power to will, but the act of willing they have in themselves? Is not this to ascribe more to themselves, than to God? Is it not more, actually to will what is good, than to have a power to will it. *Augustine* professeth himself, once of opinion, That men were able of themselves to receive the Gospel, when it was preached; but he was converted from that error, by that place of the *Apostle, What hast thou that thou hast not received?* And, *O man, who hath made thee to differ?* And yet a *Dutch-man* of late hath dared to say, *I have made myself to differ from others.* Though God gives me power to will, yet to will is of myself. Here is something of the *Pelagian.* See now something of the *Pharisee,* in those that pride themselves for their good works, with the neglect of Christ. Ye know what the *Papists* do, they ascribe something to their merits. They will give something to Christ in the beginning, but the carrying on of their works they will have to themselves. Which *Bishop* against *Perkins* saith: A father bestoweth a Farm upon his son; the son, by his improvement of this Farm, groweth so rich, as he is able to make the purchase of a greater Farm; which he hath not from his father, but hath purchased it by his own industry, and improvement of the stock which his father gave him. So, God doth at first bestow a stock of grace upon us, saith he; but we, by the improvement of this grace, are able to purchase something at God's hands. Who is the *Purchaser?* whether he that layeth out the money for what is bought, or he that gave the first Farm? So, Who is the *Procurer* of *Salvation,* whether Christ that giveth the first grace, or the man that hath so improved that grace, as to purchase Heaven at the hands of God? All these things are ascribed to the next cause, not to the remore cause. Christ is the remote cause of salvation, but the man himself is the next cause of his own salvation and happiness. Here the *man* is preferred before *Christ.* And have we not many amongst ourselves? Ask them, How they hope to be saved? Whereas there is no true answer in the world, but this, *Christ in you, the hope of glory.* Christ in me, is my hope to be saved: Yet their common answer is, They hope to be saved by their prayers, and duties, and good meaning, and good endeavors. What is

this, but to set a *man's self* above *Christ,* and to look for salvation by his own *Performances,* and not by the merits of his *Savior.* Men may sometimes have Christ in their mouths, but look what their hearts run to when they think of salvation, that many times is their own works. It is a good saying of Mr. *Fox,* the *Author* of the Book of *Martyrs,* in a Latin Treatise of his, *Nemo magnus est operando, quin Christus; & qui magnus est, magnus est per fidem in illo:* There is none great in works but Christ; and if we will be great, it must be by faith in him. Others, perhaps, will give you a better answer, to seem to; yet, in the issue, it cometh much to one: They tell you, They come to salvation by believing in Christ. But ask them, how they come to believe? Why, because they find so much humiliation in their hearts, and dependency upon Christ. Here a man setteth up belief, whereas in the true course of things, good works should be made out by the issue of faith. Here is a kind of bastard-faith, made out as the issue of good works. Certainly, good works may help faith. Faith groweth fat and well-liking, the more it putteth forth itself in works of holiness. But it is faith laying hold upon Christ, that bringeth in all our comfort. Therefore he that will go the other way to work, must settle himself on Christ by faith. *He that was mighty in Peter to the circumcision, was mighty in me to the uncircumcision. Christ* was mighty in *Paul,* and mighty in *Peter,* they had great success in their ministry; but, Whom do they thank for it? *Christ,* and not themselves. As *Joab* did, when they had taken *Rabbah,* 2. Sam. 12. 27. *He sent messengers to David, saying, I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the City, and take it; lest I take the City, and it be called by my name. Joab* had taken a great deal of pains in the service, but he would have his Master *David* to have all the honor. So, whatsoever pains a *Minister,* or any other, hath taken in the work of God; he must take heed of setting up himself: now cast in for Christ, let him have all the praise. There is a *Rabbah* taken, when a man is converted, a fort taken out of the *Devills* hands; who shall have the praise, the *Minister?* no, but the *Lord Jesus Christ,* that giveth the success. *Joab* he fought, and took the City, but *Joab* was *David's* servant, therefore *David* must have the praise; All the ability, and grace, that thou hast laid out in this service, they are *Christ's,* therefore not to be ascribed to thee. Thou canst not go one step, before *Christ* comes in to thy assistance; *Joab* bringeth the work to perfection, and yet *David* absent a great way off. The *Lord Jesus Christ* is always present, with any that do a good work; therefore, all the praise is to be given to him. When *Peter* drew up the multitude of fish, doth he sacrifice to his own Net? no, but he giveth the glory of it to the Lord Christ; though it was *Peters* net, and *Peters* hand that drew up the net, yet it was not *Peters* strength. Therefore, give to the Lord all the praise, that so we may prefer *Christ* before all, as *John* the *Baptist* did.

Vers. 16. ***Of his fullness have all we received, and grace for grace.***

I shall say something of the Coherence, and then come to the particulars. I hinted that to you before, wherein I understood this to seem to relate to the end of the fourteenth verse; where it is said, That Christ was *full of grace▪ and truth.* And here he proves it, He that is the fountain of grace, must needs be full of it himself, Christ is so; *For of his fullness have we all received, and grace for grace.* Only there is a great doubt, and Controversy, amongst *Interpreters;* whether these be the words of *John* the *Baptist,* or of *John* the *Evangelist.*

Some think them to be a continuation of *John* the *Baptist's* Testimony, which I discoursed to you of, out of the former verse? *This was he, of whom I spake, He that comes after me, is preferred before me, for he was before me.*

Others think, they are the words of *John* the *Evangelist,* and cohere with those words, in the end of the fourteenth verse, *Full of Grace, and Truth.*

And I rather join with them. Partly, for that reason, and partly, because that the graces of Christ, which he speaks of here, and in the following verse, *The Law came by Moses, but grace and truth by Jesus Christ,* were not so fully manifested, when *John* the *Baptist* spake, as when *John* the *Evangelist* wrote this *Gospel.* For the law of *Moses,* as to the shadows of it, were then expired; The truth of *Christ* was then exhibited, the *Holy Ghost* come down, and abundance of grace shed abroad all the World over. So that the *Evangelist* may well say, *Of his fullness we have all received, The Law came by Moses;* and now, *grace and truth, is come by Jesus.* It was so, (when the *Evangelist* wrote) in the full exhibition of it.

The matter in difference is not very great. But let us take them, as to the Coherence, and then for the parts.

You have in this short verse, abundance of particulars. The general parts, they are but two, But the latter is subdivided.

First, Here is a storehouse, an Heavenly storehouse of Treasure, that is, *the fullness of Jesus Christ. Of his fullness.*

Secondly, The improvement hereof, for the chiefest good of it; *We have all received, even grace for grace.* And in this, four particulars.

First, The persons, *All we.*

Secondly, The participation, *Have received.*

Thirdly, The proportion, not his fullness, But, *of his fullness; de plenitudine,* and not *plenitudinem,* some share of his fullness.

Fourthly, The treasure it self, which was imparted, that is, *Grace for grace. Of his fullness have we all received, and grace for grace.*

I shall now close with the first of these, which is the *Magazine,* the *Store-house,* the *Treasury* in the text, namely, *The fullness of Christ;* whence I commend to you this Observation; That,

There is abundant fullness in Jesus Christ. **[Observ.]**

There is an abundant fullness in Jesus Christ, of whom it is said, Col. 2. 19. *It pleased the Father, in him shouldall fullness dwell. All fullness, All* for kind, and *All* for degree.

And it, therefore, pleased the Father, That all fullness should dwell in him, because he was to be the *head* of the *body;* He is the *head* of the *body* the *Church, for it pleased the Father, That in him should all fullness dwell.* It concerned *Christ* to be full of all grace, because he was to be the

head of his *Church;* As in the natural body, because the head is to convey sense to all the body, therefore, all the *Organs* of sense are placed in the head. The *eye* whereby we see, and the *ear* whereby we hear, and the *nose* by which we smell, the *palate* by which we taste; *Jesus Christ* is to be the *head* of the *Church.* Therefore, all fullness was to be in him; He was to be an *universal Cause,* which was to have an *universal Influence,* therefore, there must needs be in him an *universal fullness.* As in the first *Adam,* there was a *fullness of human nature,* and *of righteousness too,* as long as he stood; because he was to convey the human nature, together with the Image of God, to his posterity, if he had continued. So in the second *Adam,* There was to be *a fullness of grace,* because he was to convey all grace to all believers, to the end of the World. *Joseph* filled the *Granaries* of *Egypt* with Corn; Why? Because not only *Egypt,* but all the Countries there about, were to be suppli'd with Corn in time of Famine. So it pleased God, that in *Christ* should all fullness dwell, That *all, Jews,* and *Gentiles,* might come to him for grace; *All* must go through the hands of *Joseph,* to the people: Even as the Liver is full of blood, because it conveyeth blood to the members of the body. The Sea is full of water, because it conveyeth water to all the Rivers; And the Sun full of light, because it conveyeth light to all the Stars. So Christ is full of grace, because He was to be the Conveyer of grace.

To speak a little more distinctly. There is a threefold fullness in Christ.

A fullness of Divinity.

A fullness of Sufficiency.

A fullness of Efficacy.

See the distinction, and difference between them.

First, There is in Christ, *A fullness of Divinity,* and so commonly, it is said, Col. 2. 9. *In him dwelleth all the fullness of the Godhead bodily.* There are to be found in others, *gifts,* and *graces,* that flow from the *Godhead;* These were in *Angels,* and *Adam,* and *all Saints.* But the *Godhead* it self, is in *Christ.* And that, not according to some portion of it; as the *Heathens* had a conceit, that the Divinity was dispersed, and scattered. That one had one part of it, and another, another part. And therefore, they made many sorts of *God's,* because they thought no one sufficient to contain the whole *Deity;* therefore, they made *Bacchus,* and *Apollo,* and the rest, to have their several employments. But here is in *Christ,* not the *parts* of the *Godhead,* but the *fullness* of the *Godhead; In him dwelleth all the fullness of the Godhead bodily.* Not a parcel, but *all* and *bodily,* that is, either *really.* If ye take *body,* as it standeth in opposition to *shadows,* and *figures;* then the *Godhead* is said to dwell in Christ *bodily,* in opposition to the *shadows.* Under the law, the *body* dwelt figuratively in the *Ark;* and, *thence the glory of the Lord filled the house.* But now it dwelleth in *Christ,* as the *substance* of all those *shadows;* It dwells in him *bodily:* Or if ye take *body,* as it sometimes signifieth, *person,* The *Hebrews* were wont to put the *soul* for the whole *person; so many souls went down with Jacob into Egypt.* The *Greeks* were wont to put *body* for the *whole person.* I *beseech you, brethren, by the mercies of God, present your bodies as a living sacrifice;* so then, *to dwell bodily,* is, *to dwell personally.* Now the *fullness* of the *Godhead,* dwells *personally* in *Jesus Christ,* because he was the second Person in the Trinity; The Son of God, as full of the Divinity, as the Father himself was. The *fullness* of the *Godhead,* dwelt as truly in

the *Son,* as in the *Father;* Now *Sonship* implieth *Identity of nature.* As (if it will not be tedious to you)

Four things go to make up a perfect Sonship. There must be,

- 1. *Similitude.*
- 2. *Procession* and *Production.*
- 3. *Life,* and
- 4. *Identity.*

If any of these be wanting, A person cannot be said to be the son of another; I say, *Similitude, Procession, Life, Identity.* There is a likeness, between the *whiteness* of the wall, and the *whiteness* of the snow; but no *sonship* between them, because there is no *production.* The *whiteness* of the wall, doth not produce the *whiteness* of the snow. *Fire, begets fire,* Here is a *production;* But the *fire* is not the *son* of the *fire,* because here wanteth *Life.* The *body* of a living Man breeds *worms.* Here is a *production,* and *life,* but yet the *worm* is not the *son of Man;* because, here is no *Identity of nature.* The *worm* hath not *the nature of man;* There must be a *Coherence* in all these *four,* which you find in *Christ,* in reference to *God* the *Father.* There is a *similitude; He is the express Imageof his Fathers person.* There is a *procession: For the Son proceedeth from the Father,* and is *begotten* of the *Father,* from all eternity. There is *Life,* For, *the Son hath Lifein himself,* as himself saith. And there is *Identity of nature.* The very same *essence,* with that of the *Father;* And a greater *Identity,* then between any man, and his son. That take along with you too. Take *Abraham,* and *Isaac: Isaac,* hath the same nature with *Abraham.* But, how the same? The same in *species,* not in *Individualls.* The same in *kind,* not the same *Individual nature;* For it is possible, that the *father* may be *saved,* and the *son damned,* or the *son saved,* and the *father damned.* But now, the *Lord Jesus Christ* is the same *Individual nature* with the *Father;* because but one *Deity,* and one *Divinity,* and one *Essence,* and the *same Person* pertakes of the same *Individual substance.* Here is the first *fullness. The fullness of Divinity.*

Secondly, There is in *Jesus Christ,* A *fullness of sufficiency;* for the work of the *Mediator-ship,* which he undertook, as *God-man.* That which *Divines* call the *graceof unction.* They speak of a double grace that dwelleth in Christ, *The grace of union,* namely, that favor, by which the *human Nature* was united *Personally* to the *Godhead.* Secondly, *The grace of unction;* namely, that anointing with the *holy Ghost,* which *Christ-Man* had, who is therefore said, *to be anointed with the oil of gladness above his fellows.* There is therefore this *fullness of sufficiency,* because there was a *fullness of Divinity;* there is therefore this *grace of unction,* because by that *grace of union,* Christ is therefore *annointed,* because the *Manhood* is so *united* to the *Divinity.* The nearer anything cometh to the *Cause,* the more it taketh of the *Effect.* Fire is the *cause* of heat; therefore the nearer a man stands to the fire, the hotter he is; the farther off, the less he partakes of the influence of the fire. The *Human Nature* having a *union* with the *Godhead,* must needs partake of all grace. Write the letters of the *Alphabet* upon a seal, and then put that upon the wax, the wax will bear the image of all the letters. Here is the *Divinity.* The *Godhead* falls upon, as it were, and takes to itself the whole *Manhood;* and therefore the *Manhood* bears

the impression of the whole *Godhead,* as far as the *Manhood* is capable. Now indeeed it was necessary, there should be a *fullness of sufficiency in Christ,* because, as *Mediator,* he had three great *Offices* to discharge, and everyone of them requireth a *fullness;* without which, he could not have gone through with his work: Accordingly, ye shall find a *fullness of power in Christ,* as *King;* a *fullness of wisdom in Christ,* as *Prophet;* and a *fullness of righteousness in Christ,* as he was the *Priest* of his Church; which three make up the *fullness of Sufficiency.*

There is in Christ as *King, a fullness of power.* That is it which he speaks of, Matth. 28. 18. *Jesus came and spake to them, saying, All power is given to me in heaven and in earth. Go ye therefore and teach all Nations, and I will be with you to the end of the world.* Christ hath *all power* in *Heaven* and *Earth,* yea, and in *Hell* too. Of the two former, this place speaks, *All power is given to me in heaven.* He hath the Angels in heaven at his command, and can send them out as an heavenly host, to assist his people. *Allpower is given to him on earth,* over all the Princes in the world. Therefore he is *King of kings, and Lord of lords.* And this he telleth his Apostles, before he sent them to preach the Gospel, to encourage them. *Preach to all Nations;* (all Nations, all Mankind.) *All power in heaven and in earth is given to me. Therefore go preach: I am with you.* And as all power in heaven and earth is given to Christ, as King of the Church; so, *all power* in *Hell.* Ye have an expression that may, haply, bear this sense, Rev. 1. 18. *I am he that liveth, and was dead; and behold I am alive for evermore, Amen. And have the keys of hell, and of death.* Christ hath the keys of hell, and can send whom he will thither, and keep whom he will from thence. The Keys argue *Power:* It is a metaphor taken from Conquerors; when they take a City, they have the Keys thereof delivered into their hands, in token the City is now at their command. If *Hell* be here taken for the *Grave,* yet there be other places that show, that Christ hath power over the Devills of hell: *That at the name of Jesus every knee should bow, of things inearth, and things under the earth.* Christ could not have run through his *Kingly Office;* if he had not had this power over devils; because he could not have been able to have bound the strong man, if he himself had not been stronger.

There is in Christ, as he is the Prophet of his Church, the *fullness of wisdom;* Col. 2. 3. *In whom are hid all the treasures of wisdom and knowledge.* Though that wisdom the creatures have is but a poor small moiety; we may have our pounds, perhaps, or not so much: What we have is but as shillings, and pence, and farthings. *All the treasures of wisdom and knowledge are hid in Christ;* and that too, from the very first moment of his *Incarnation,* though he did not begin to exercise his *Prophetical gifts,* till afterwards. But when God, only wise, was pleased to join himself to a Creature, that Creature was made partaker of the wisdom of God.

There is a place that may seem to stumble some, Luk. 2. ult. where it is said, that *Christ increased in wisdom* [Object.] *and stature, and in favor with God and man.* If he increased in wisdom, then all the treasures of wisdom were not hid in him from the beginning.

For this: you must know, there is in Christ a twofold [Answ.] wisdom,

- An *Uncreated wisdom,* and
- A *Created wisdom.*

An *uncreated wisdom,* which belongeth to him as the *Second Person* in the *Trinity;* that is always one and the same.

Secondly, There was a *created wisdom* that did belong to Christ, as *Man;* and of that it may be said in some sense, that *Christ increased in wisdom.* Haply, all the *habits* of wisdom were not at once infused into the *Human Nature,* and there might be no increase of them; yet, as to *act,* there might be a *grouth.* And as to particular application of wisdom to this and that object, there might be a grouth in *experimental wisdom,* though not in *habitual wisdom.* There was no time, wherein God did not favor Christ, *This is mybeloved Son, in whom I am well pleased:* But yet the *favor* of God was not manifested to Christ at all times alike; it was manifested more at his *Transfiguration,* than when he was in the *Garden,* when he sweat *water* and *blood;* and more, when the voice came from heaven, and gave that testimony of him, *This is my beloved Son, in whom I am well pleased;* then when he hung upon the Cross, and cried out, *My God, my God, Why hast thou forsaken me?* In *experimentallfavour* Christ grew, and so he might grow in *experimental knowledge* too. What if a man might say, The *habits* of this *created knowledge* were enlarged in Christ, because as Christ grew in years, the *Human Nature* grew in a capacity of more and more knowledge; and, accordingly, there might be an enlargement in that sense. If a man cut his name in small letters in the bark of a tree, they are but small at the first; as the tree grows, the letters grow; and when the tree cometh to the full grouth, the letters stand at a stay too. Thus, the *Human Nature* of Christ was extended, as he grew in Nature. But this we are sure of, *In him are hid all the treasures of wisdom and knowledge,* as he was a *Prophet.*

Thirdly, To this *fullness of sufficiency* is a third remaining, ing, that is, *A fullness of Righteousness,* as he was *Priest,* of which ye read, Joh. 16. 10. *He will convince the world of sin, and righteousness, and judgment. Of righteousness, because I go to the Father, and ye see me no more.* Here is a clear argument, that there was a *fullness of righteousness* in Jesus Christ, because he rose from the *dead,* and went to the *Father,* notwithstanding he had undertaken, as our Surety, to pay our debts. He is now gone to the Father, up to Heaven. Heaven had been too hot for him, if he had left anything to pay. But, *He convinced the world of righteousness, because I go to the Father, and ye shall see me no more;* which he could not have done, if all had not been discharged, which argueth, he did fulfill whatsoever he undertook. Therefore he is called, *Jesus the righteous;* 1 Joh. 2. 1. *If any man sin, we have an Advocate with the Father, even Jesus Christ the righteous, he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.* Had he not been *Jesus the righteous,* he could not have been *Jesus* our *propitiation.* For we have broken the Law; if he had not fulfilled it for us, he could not have been a *propitiation* for our sins; therein lieth his righteousness. Now there is a *fullness of righteousness* in Jesus Christ, because he fully answered whatsoever the *Law* could challenge.

The Law requires a three-fold righteousness of us; it requires

An *Habitual righteousness.*

A *Practical righteousness.*

A *Passive righteousness.*

Habitual righteousness, that is a conformity of our natures to the horridnesse of the Law. *Original sin* is against that.

Practical righteousness is a conformity of our lives to the precepts of the Law; and every act seems to be a violation of that.

Passive righteousness, is a conformity of our sufferings, to the threatenings and curse of the Law; which is, *Cursed be everyone that continueth not in everything of the Law to do it.*

Now, all these are to be found in Christ as our *Surety,* and great *high Priest.*

There is in him an *Habitual righteousness,* a conformity of his Nature to the holiness of the Law; for, *He is a Lamb without spot and blemish.* The Law could never have required so much righteousness, as is found in Him.

For *Practical righteousness;* there was never any *aberration* in his *thoughts, words,* or *deeds. The prince of this world cometh, and hath nothing in me.*

And for *Passive righteousness,* there is a conformity of his sufferings to the threats and curse of the Law. What doth the Law threaten? Why, a *privation of comfort,* which answereth to our *omission of good;* and an *infliction of torment,* which answereth to our *commission of evil.* Both these are to be found in *Christ.* Time was, when he was deprived of the comforts and influence, which at other times he had, from the Divinity, so far, as to cry out, that *he was forsaken.* And time was, when he lay under torment and sense of wrath, which made him to sweat *water* and *blood.* So, here is a Law exactly answered, which is, *the fullness of righteousness,* which is in Christ as our *Priest.*

3. The third fullness which is in Christ, is, *The fulnessof Efficacy,* putting forth itself for the benefit of the Church. Such a fullness is in Christ, that filleth all that come to him, and will not leave one believing soul empty. *A fullness of efficacy.* Hence it is, that he is said to fill all in all: Ephes. 1. 23. *Which is his body, the fullness of him that filleth all in all.* Christ filleth all Graces in all believers: Whatsoever there is, either in the Understanding, or Will, or Memory, or anywhere else, it is of Christ's putting there. The first Miracle Christ did, was, a *filling of the waterpots with wine;* our *Evangelist* tells us, it was the first Miracle he did in *Canaan.* And there was in that Miracle a kind of representation, of what Christ will do ever after. He began with *filling,* and goeth on with *filling,* and endeth with *filling:* Insomuch as there is no believing-soul in the world, but he putteth some *fullness* into it; everyone hath its proportion. Ephes. 4. 13. *Till we all come in the unity of the faith, and of the knowledge of God, to a perfectman, unto the measure of the stature of the fullness of Christ;* Christ here, is Christ *Mystical;* Christ *Mystical,* that, is the *Church;* He being the *Head,* and *believers* the *Members.* As the *fullness* of a *Natural body,* is made up of the *Compleatnesse* of every *member.* Thar is a full body, when every member is grown to its due proportion; So the *Body* of *Christ* is made up, when there is a *fullness* in every *Believer,* answerable to that state, and relation, and place, which such a member bears in the body of Christ. All have not the like measure of *fullness.* One is *full,* as an *arm,* another is *full,* as an *hand,* another, as a *little finger;* yet he hath the *fullness* of a *member.* And all these put together, make up the *fullness of Christ.*

To show you, *the fullness of Efficacy;* see how *Christ* filleth those that come to him, and live upon him. He giveth them first, a *fullness of blessing.* That which ye read of, Romans 15. 29. *I am sure, when I come unto you, I shall come, in the fullness of the blessing of the Gospel of peace.* Wheresoever the *Gospel* of *Christ* is entertained, there comes a *fullness of blessing.* The truth is, All other things in the World are but empty *blessings,* in comparison of this. Nay, a man may say, where the Gospel is not received, there are *Cursed Blessings,* Mal. 2. 2. saith he there. *If ye will not hear, and lay it to heart, to give glory to my Name, saith the Lord of Hosts; I will even send a Curse upon you, and will Curse your blessings.* Health, and riches, and means, and friends, all blessings in themselves; are Cursed blessings, to *them,* that forsake the *Gospel.* Where that is entertained, the Curse is removed; so, *Christ comes with the fullness of the blessing of the Gospel of peace.*

Secondly, He giveth them a *fullness of Content, suitableto their several conditions.* I speak of such, as walk in *Christ,* as well as those that have received him; and that live up to their principles. I say, a *fullness of content, in their condition.* Of this, *Paul* speaks, Phil. 4. 18. *I have all,* (saith he) *and abound, I am full.* It was a sorry pittance, *Paul* had in outward respects, and yet he wanted nothing; He hath *all,* he is *full.* Why full? why, because he was *contented.* The first *Adam,* brought *emptiness* upon all the Creatures, and so they all became subject to bondage, and vanity, by reason of his sin. The second *Adam,* put a kind of *fullness* into them. Ye read of some in *Job,* of whom it is said; *In the midst of their sufferings, they shall be in straits.* And poor *Saints,* they have in their *straits* many times, a *sufficiency,* because they are *contented* with their Conditions.

Thirdly, There is, a *fullness of spiritual knowledge,* that *Christ* conveyeth to his *Members,* Rom. 15. 14. *I myself, am persuaded of you, my brethren, that ye also are full of all goodness, filled with all knowledge, able also to admonish one another.* Though the parts be weak, yet where *Christ* hath taken possession of the heart, there the soul hath a *fullness* of spiritual knowledge; The fullness of a small vessel, is fullness, though small, but yet a fullness. He that hath least, hath his proportion, and a fullness in his degree. That which is hardly a fullness, if ye compare him to any unregenerate man, his parts perhaps are beyond his. *They shall all know me, from the least, to the greatest; I write to you little Children,* (saith *John) because ye have known the Father,* even the least of God's people know him. Whereas the greatest Scholar in the World, if he hath not entertained Christ, knoweth him not. There is a *fullness in Christ,* though little; in comparison whereof, the greatest Scholars in the World, are but *empty* men. He knoweth Christ, as a man knoweth Honey, that hath tasted it, which is another kind of knowledge, than he hath that hath only heard of it, and discoursed of it, and never tasted of it in his Life.

Again, There is a *fullness of the fruits of Righteousness,* Phil. 1. 11. *Being filled with the fruits of Righteousness by Jesus Christ, to the glory, and praise of God. Filled with the fruits of Righteousness.* Christ hath no barren Trees in his Orchard, they are all filled with fruit, *fruits of Righteousness;* whence it comes to pass, that *believers* living up to their principles, as I said before, they follow God *fully.* As it is said of *Caleb,* Numb. 14. 24. *My servant Caleb had another spirit with him, and hath followed me fully.*They do not follow Christ by halfs; Christ a little, and the World much; but follow him fully, close with him, even as two plain *Superficies.* Suppose

two pieces of boards smoothed and plained, they close one with another in every part; Whereas, a round thing doth close only in someone point, if ye put it to a thing that is plain. If ye lay a round ball upon a smooth Table, the ball closeth to the Table, but it is but in a point. Ye have false-hearted men, that seem to close with God, and Christ; but it is in this, or that particular opinion, that may stand with their gain. Whereas the poor soul that followeth God, and Christ, followeth him fully in every truth, and every particular thing, that makes for God, and Christ; so there is a fullness of obedience, as well as a fullness of knowledge.

Again, There is a *fullness of joy;* This *Christ* giveth, where he communicateth *himself.* He speaks of it, Joh. 16. 24. *Hitherto, have ye asked nothing in my Name, ask, and ye shall receive, that your joy may be full.* They are but *empty joys,* that the *World* giveth to its followers; Christ promiseth a full joy to them, that seek to him. Therefore it is, that the members of *Christ* have a full joy, because they have Communion with him, as their *Head;* He is present with them, as in the inward man, and, *In his presence, is fullness of joy.* Joy ariseth from the fruition of some good thing, which a man knoweth, and knoweth himself to have interest in. What so good, as Christ, who is the chiefest Good? when a poor believer comes to know Christ, and to be able to say, *My beloved is mine, and I am his;* Hence ariseth a full joy, because it is a joy in Christ, who is a good, a present good, a present known good, a present known good which I have interest in; besides those good things which are to come, that farther fruition of Christ, which men shall have in another World. In comparison, of which, *Paul* accounts himself absent from the Lord, while he is present with the World. Though themselves be absent, they are present to the eye of faith, which is the *evidence of things not seen, the substance of things hoped for;* Therefore in these, they can rejoice, with a full joy. This makes them, *to be filled with everlasting Consolation, and goodhope through grace;* yea, *with joy unspeakable, and full of glory.* So ye see, there is abundant *fullness* in *Jesus Christ;* and also, what sorts of fullness they are.

I proceed to the Application of this truth. If there be [Use.] such abundant fullness, in *Jesus Christ;* Then it holdeth forth,

First, *Matter of Consolation, to those that are within.*

Secondly, *Matter of Invitation, to them that are without,* that they would be persuaded to come in upon this ground.

First, Here is that, that may comfort them, that are within; They have a *Savior* full of all grace, and excellency. And if he be full, then they are Compleat in him: there lieth the Comfort. The *Apostle* joineth these two together, Col. 2. 9, 10. *In him dwelleth all the fullness of the Godhead bodily, and we are complete in him, which is the head of all Principalities, and Powers;* We are complete, if we be in *Christ.* Why? because he is *full.* Upon this ground it was, that *Paul* could glory in his Wealth; though but a poor man, and confessed, though he had nothing, he wanted nothing, 2 Cor. 6. 10. *As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.* Why so? because he had Christ, and all things in him. *Qui omniahabentem habet, habet omnia;* He that hath him, who hath all, hath all in him. This was *Paul's* case, as it was *Moses* his case, when he was forty days, and nights upon the

Mount; he had none, but *God* alone with him, he had taken up no provision: There he was. The people thought *Moses* was dead, and that he would never come again; therefore, they fell, upon that ground, to make a *Calf.* If he did return, they thought he would come, and look like a pined starved Creature; Well, *Moses* comes, beyond their expectations, and never looked so well in his Life. So well, as they could not endure to behold the shining of his Countenance; How came *Moses* to receive so much vigor upon the Mount, where he had no sustenance? Why, he had *God* there, and in him all: This is the great fountain of Consolation. It is a pleasant thing for a man to have a full heap to go to, where he may take a purse-full, a bag-full, if need be. A *believing soul* may go to *Jesus Christ,* and take his hands full, his heart full, as much as ever he standeth in need of. It is the condition of many a Christian, to be always on the complaining hand, though it ought not to be so; for, *Cheerfulness is an honor to Profession.*

But thou are apt to complain, Alas for me, I abound in [Object.] nothing but want; there dwelleth no fullness in me.

It is true enough; but thou hast him, *in whom all fullness* [Answ.] *dwelleth.* Therefore what needst thou complain of want? I say, Thou hast him, if thou be'st a believer. *As many as received him, to them that believe in his name, to them gave he power to be the sons of God.* Thine are the wants, Of *what?* Why, of a *finite creature.* His is the fullness, Of *whom?* Of an *infinite God.* What are thy wants to his fullness? Certainly, the one is infinitely above the other, even as God is far above men. Thou art *ignorant* (so are we all by *nature)* of God and of ourselves, and the way to heaven. Thou knowest not what to hold in such and such a point, and knowest not what to do in such and such a case: Why, thou canst never want wisdom; If thou receivest of his fullness, there is wisdom for thee. *Christ is made to us of God wisdom,* saith the *Apostle.* Certainly, he that partaketh of *Christ's wisdom,* shall be *wise* enough, *wise to salvation,* as the *Apostle* speaks in another place. If *Stephen* receiveth of the fullness of Christ, wisdom for wisdom, then he speaks with such a spiritual wisdom, as all his enemies are not able to resist. A *poor man* in the Council of *Nice,* that came to encounter with a great *Philosopher;* he was full of the Spirit of Christ, and opposed so much power against what the *Philosopher* said, as he professed, That while *Argument* was opposed to *Argument,* and *Syllogism* to *Syllogism,* I was hard enough for them all. But here comes a *man,* that speaks in the *power* and *wisdom* of *Christ,* and I am not able to resist him. Sometimes a *Christian* complaineth of his own *weakness,* and who hath not cause to complain of that? But then consider, what a *fullness* of *power* is in *Christ* as thy King, a power, *by which he is able to subdue all things to himself, to conquer lust, and to tread downSatan under thy seet, and to make thee more than a conqueror, through him that loved thee.*

But the thing lieth upon thy *Conscience,* and thou canst [Object.] not bear it.

Look to *Christ,* he is *full* of *righteousness,* though *thou* [Answ.] be'st *full* of *guilt.* What can the *Law* exact of thee, which may not be found in thy *Surety?* Thou complainest of an *unholy nature,* but look to *Christ's Nature,* there is *habitual righteousness* in him; *He is a lamb without spot or blemish.* Thou hast broken all the *Commandments* of God; Look to *Christ's life,* there is a *practical righteousness* in him; Satan came, and found nothing in him. The *Law* threateneth a

curse, and *death,* and *hell:* How shall this be undergone? Look to *Christ* thy *Surety,* there is a *passive righteousness* in him; he hath answered the *curse* of the *Law,* as well as fulfilled the *precepts* of the *Law.* The merit of all these redound to thee, if thou canst but believe. Therefore may the poor soul say, as *David* doth in the Psalms, *I will go out in the strength of the Lord God. I will make mention of thy righteousness, even of thine only.*

But, How comes it to pass then, if there be such a fullness [Object.] in Jesus Christ, that so many of his Members are so empty, so little grace to be seen in their conversation, and belief to be found in their souls?

It is not for want of fullness in *Christ,* but it is because [Answ.] we are wanting to *Christ,* and to ourselves, that we are so empty, notwithstanding the fullness of our Head. It is, because we do not answer his *fullness* of *worth* and *grace,* with the *fullness* of our *affection. Fullness* should be answered with *fullness.* As Excellency calleth for Respect; so according to the degrees of the excellency, should be the degrees of respect. There is a full and abundant grace and merit in *Christ,* therefore *go with full assurance of faith,* when thou goest to him.

What is the reason thou art no fuller? [Quaer.]

Why, because thou dost open thy mouth no wider: [Response.] *Open thy mouth wide, and I will fill it.* Could we believe enough, we should have enough. But *Christ* saith (as to many of his *Patients)*▪ *Be it to thee according to thy faith.* According to the measure of thy Bucker, so shall be the proportion of water that thou drawest out of the Well of Salvation. *Christ* is the *fountain,* and his *blessings* and *graces* are the *water,* and *faith* is the *bucket.* A *large faith,* a faith drawn out, fetcheth a *large blessing* from heaven; and so as he expecteth fullness of faith, that coming to a great God, we should look for great things from him, and not content ourselves with outward *Mediocrities,* but have our faith exercising itself, in some proportion to the object upon which it acteth. So also, that we should come with the *fullness of obedience in our lives,* as well as of *faith in our hearts.* We should not only draw near with assurance of faith, but follow God fully, as *Caleb* did, *Numb.* 14. get that spirit as was in *Caleb,* to *follow God fully.* We should have great comforts, but we tread awry, and so wrench our faith. We go after God a little, and the world a great deal: when we are following God, we are taken off from the pursuit of God. Thence it is, that our comforts are no more. Suppose the head in the natural body full of sense and spirits, yet if the lower parts, through which the influence should be conveyed to the vital parts of the body, be obstructed, the lower parts may decay for want of the influence of the head; because there is something that hinders that conveying of them, namely, those obstructions. We suffer our understandings, and wills, and affections, to be obstructed with the world, and the things thereof; therefore the fullness of our *Head* is not conveyed to us in so full a manner. *Herein do I exercise myself,* saith *Paul, to keep a good conscience, towards God, and towards man.* These exercises will open those obstructions, and so make way for the influence of the *Head.* That is the first Use, by way of *Consolation* to them that are Within.

Secondly, Here is matter of *Invitation* to them Without, that they would from hence be persuaded to come in to [Use 2] Jesus Christ, because there is such a fullness in him, as

ye have heard of in other cases. *Fullness inviteth,* and why should it not do so in this. The laden *Bee,* that, flieth abroad into Gardens and Meadows, Why? Because they are full of flowers, there is food to be had for them, and something to carry home to their Hives. Why doth the *Merchant* take such long voyages to the *West Indies,* but because that is full of Mines of gold and silver? And to the *East Indies,* but because they are full of spices? The sons of *Jacob* took a long journey from *Canaan* into *Egypt,* because that was full of corn, and they were loath to starve in their own *Land.* The *Queen* of *Sh•ba* came a great way to see *Solomon,* because he was *full of wisdom.* Will not all these rise up in judgment against us one day, if we be not invited and drawn in by the *fullness of Christ,* in whom there is more sweetness, than in all flowers and spices; more riches, than in all mines of gold and silver; more excellency and *fullness,* than of *milk* and *honey* in *Canaan,* than of *corn* in *Egypt,* than of *wisdom* in *Solomon?* Therefore methinks our souls should hasten to him; and the rather, because we all *naturally* affect a *fullness,* and will be seeking it one where or other, either in Christ, or in the Creature; and man doth *dream* of a *fullness* in the *creature.* That which *Agur* speaks of, speaking after the manner of men, Prov. 30. 9. *Give me not riches,* saith he, *lest I be full, and deny thee, and say, Who is the Lord?* There is a fullness in wealth, and pleasures, and preferments, that men may truly affect.

Let the very consideration of the emptiness of this fullness, that is supposed to be in the creature, be a motive to invite men to come in to *Christ;* If ye go not after *Christ,* ye will go after the high expectations of that fullness, which will deceive you. This of Christ is a filling fullness. And That, ye may call a fullness if ye will, but it will prove emptiness in the issue. *Solomon* at last comes to this conclusion, Eccles. 1. 14. *I have seen all the works under the Sun, and behold all is vanity, and vexation of spirit;* that is, *emptiness,* so the word signifieth. As empty the creatures are, even as Cisterns that hold no water, *Jer.* 1. 13. What refreshing can be had from a cistern, that hath no water in it, or but little? ay, but that little in the issue comes to nothing, they are broken Cisterns, and all runs out of them, that seemeth to be put in broken Cisterns, that can hold no water. There is a mere delusion in all the creatures, they make fair promises; but when a man cometh to seek for comfort in them, he is like a Traveler, that comes to a Well for water, and findeth nothing but air there, and so cries out, It is an empty Well. I remember a story of *Semiramis,* that when she did lie upon her death-bed, she caused her Monument to be made, and this Verse written upon her Tomb,

Hîc fod•at quisquis, si princeps, indiget auro.

If any Prince standeth in need of Treasure, let him dig in this Sepulcher, and see what he can find there. Many years after, *Darius* passing by, and beholding the Inscription, caused the Monument to be digged open, where, instead of a great deal of treasure, he findeth another Inscription to this purpose, *Had'st thou not been extremely covetous, thou wouldst never have digged into this Tomb for nothing.* And so indeed, the creature hath no satisfaction in it. A man comes, and thinks to find much, and he hath there nothing, but a sad lesson for himself, to carry away with him. Wherefore let us no longer play the *Prodigal,* seeing there is bread in our Father's house, let us not go to feed upon husks; the creatures are no better. All is vanity, and worse; they are not only vanity, but vexation of spirit, which ariseth from the

disappointment of a man's hopes, when a man is vexed, when he is frustrated; looks for much, and finds a little. That is his case here, a man looks for contentment, and findeth trouble. As our Savior, in the days of his flesh, it is said, *He went to the fig-tree expectingfruit, and found none;* therefore he was provoked, and cursed the tree. Many a one leaves the creature with a curse; which he sought after with expectation of satisfaction from it. Oh! it is a cursed preferment, and pleasure, saith he, even of that very thing, which he thought would have fully satisfied his soul, when he first enjoyed it. But now, this *fullness of Christ* is such, as there is no vanity in it, no vexation from it: nay, so far is it from vexation, that it giveth satisfaction which nothing else can give. Psal. 36. 8. *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them to drink of the rivers of thy pleasure.* For vexation in the one, here is satisfaction in the other; and for those drops of pleasure which men find in the creature, here is rivers of pleasure, such are those everlasting joys that are in Christ. For the pleasures of the creature, here are Rivers, every man may have his fill. If it were a Cistern, an Army might come and empty that. But here is enough, therefore I need not to envy another's satisfaction; there is enough for all that come to Christ. I have now done with the first Observation, of the first part of my Text.

The Second hath diverse Branches.

The first that offers itself is the Partakers hereof, and those are a great many; *We all,* saith the Apostle here, *We all have received, even grace for grace,*

A short Observation is to be taken from thence, namely, [Observ.] *That all the members of Christ are partakers of some spiritual endowments. We all have received of his fullness.* Not one, but Christ imparts something to, in his measure. Therefore it is clearly said by the Apostle, Ephes. 4. 7. *Unto everyone of us is given grace, according to the measure of the gift of Christ.* Here is grace, and grace to everyone, and grace from Christ to everyone; yet, to everyone in his measure, not alike measure to all, but some measure to each. *One star,* saith the Apostle, *differs from another in glory.* Not a Star but receiveth light from the *Sun,* the one receiveth more light than the other: Therefore there is a different glory in the *Stars.* The *Lord Jesus* shineth upon every believing soul, but not upon everyone in a like luster. You know there was a time, when *Esau* questioned his father's store strongly, *Hast thou but one blessing, my father?* but, no man needeth to question the store of this everlasting Father, he hath more blessings than one, he hath some blessings for every Member of his, *We have all received.* Therefore it is said, Mal. 2. 15. *And did not he make one? yet had he the residue of the spirit.* Some read, *Abundance;* and some read, *Residue of spirit;* both well. God hath given endowments of spirit to an hundred, and he hath a *residue* of spirit for a thousand more; and when he hath endowed a thousand thousands, he hath a *residue* of spirit for ten thousand millions more. Ephes. 2. 5. *Which is the head. Even when we were dead in sins, hath he quickened us together with Christ,(by grace ye are saved;)* Here is one *head,* but many *members.* The *Head* is *Christ,* the *Believers,* are the *members; All the members of the body they are compact together,* saith this place. The whole body is joined together by the bones, that meet in the joints, and let into one another; Compact, by that, which every joint supplieth. So the souls of believers, as they are all knit to Christ their Head; so they are let into one another, by a spirit of love. And

something, every joint supplieth; therefore, every joint hath its particular work. As there is a *vegetative* power in the soul, that putteth forth it self to every member; One member to the proportion of an *arm,* another of an *hand,* another of a *finger.* So there is a working of the spirit of grace in the whole body of Christ, that brings every member to its proportion; one to this degree, another to that, which God hath predestin'd him to. Therefore it is, that the growth of every member, upon the increase of the body, helps to the edifying of it self in love; Look then, that as in the body, every member shares with the soul, that bringeth it to the perfection, due to that member. So doth every believer, share with the spirit of Christ, in some spiritual indowment, fit for his station. It may be of great use to us.

- First, It may serve as an *Antidote,* against *scornfulnesse,* and *contempt.*
- Secondly, As a spurr to *improve.*

First, The consideration of this truth, That all the members of Christ, partake of some spiritual indowment; *(Weall have received)* serveth as an *Antidote* against *scornfulnesse,* and *contempt* of one another. If every man hath received his part, *Who art thou that despisest thy brother?* Prov. 17. 5. *Who so mocketh the poor, reproacheth his Maker; And he that is glad at Calamity, shall not be unpunished.* It pleaseth God to make him so, therefore, to mock him, is to reproach God; so to contemn the poor Saint for want of those parts, to express himself by, that thou hast, thy reproach is to the Spirit of God. God hath purposely dispensed his gifts, and graces, so that there is no believer but hath some, and none that hath all endowments in an eminent way; None hath all, that he may not think to stand alone. And none but hath some, that everyone may have use of another, that the highest should not contemn the meanest; The head should not say to the foot, *I have no need of thee.* As it is in *Countries, Non omnes, fert omnia, Tell us;* one *Country* produceth *Wines,* another *Sugars,* another *Spices.* God hath purposely so done this, that one Kingdom might have interest one with another; In the like manner, God hath ordered things in his mystical body, and given to all his members several endowments, that they might not contemn one another. As it is in a material building, where there is a sort of stones laid together, everyone hath its use; The lower Story bears up those above it, and the upper story, keeps the lower from being warped. There is use of all, and so it is of the members of Christ; Therefore, one should not slight, and contemn another, God delights to order things so. Though thou mayest excel another in diligence, perhaps, yet there is one thing, or other, wherein happily he may excel thee. For instance; It may be, thou art a better *Proficient* in the *School* of *Christ,* then such a one; but perhaps, he was begotten into the *School* of *Christ* before thee, that is his honor. *Paul* accounted it the honor of some *Professors,* that they were in Christ before him, and had got the start of him in that, Rom. 16. 7. *Salute Andronicus, and Junia my Kinsmen, and my fellow Prisoners, who are of note amongst the Apostles, who also were in Christ before me.* He valued them in that respect, though he was a Christian of greater parts; yet they were in Christ before him, therefore, he durst not contemn them. It may be, thou hast been in Christ, before such a one, yet the party may live more upon Christ, since he was in him, then thou hast done. Thou hast a greater stock of *habitual grace;* but he is a better Husband, with that little stock, he hath. It may be, thou art as *abundant* in pains, as he, but God hath given him better

success, then to thee; in his pains, that so thou mayest have something still to value this labor. For, It may be, thou hast more *assurance* then such a believer hath, it is that, that puffeth thee up; but stay: It may be he, whom thou contemnest, may have as much of *faith,* as thou hast of *assurance.* That is no *paradox.* It is possible, one of less degree of *faith,* may have a higher degree of *assurance* for the present, because *assurance* dependeth not upon the degree of *believing;* but upon the degree of *discovered light:* God may come in betimes, with *discovered light* to one, that hath less *habitual grace. We have received the spirit, not of the Law, but of God, by which we know the things that are freely given us of God.* Therefore, assurance depends upon the *light,* not upon the *grace.*

Let this serve in the second place, to be a spurr to improvement; We have all received, therefore, have all something to be accountable for. *I beseech you,* saith *Paul, that ye receive not the grace of God in vain,* 2 *Cor.* 6. 1. If Christ giveth a gift, it is to some end; And what is the end? why, improvement, so saith the *Apostle,* 1 Cor. 12. 7. *The manifestation of the spirit, is given to every man to profit withal;* that is, every Christian Man, and Woman, hath something in Him, or her, which manifesteth their, having the spirit of God. Therefore it is called, *the manifestation of the spirit;* And said to be *given to every man:* but here is the end, *to profit withal.* What Talents a man hath received, he must not hide in a Napkin; As it is in the natural body, That which every member receiveth, it is for the good of the whole. The *stomach* that takes in meat, but not for it self alone, but to nourish the *body;* The *feet* they move, too and from, not for themselves alone, but to carry the *body.* The *hand* that worketh, not for it self alone, but to maintain the *body;* And so it is in the *mystical body* of *Christ,* as the *Apostle* telleth you clearly, 1 Pet. 4. 7. *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.* Here is *manifold grace;* And so dispensed, as every man hath received a *gift,* and *as a good steward.* The *steward* receiveth the money, that is put into his hand, not to put up into his own purse, but for the good of the whole *family;* Men have received, that they may dispence. Therefore, I say, seeing we all have received, we are all bound to be useful in our several places, within our several spheres; not all of the same way, but all in some way, to be useful to the Church of Christ. This doth not open a gap to confusion, it doth not open the *Pulpi•-doors* to everyone, that may say himself to be *gifted;* but it calls upon everyone in his *sphere,* to do service to God in his *Church.* We are like so many *Actors* upon a Stage, in the acting of a *Comedy;* he is not commended that acts the greatest part, but he that acteth his own part best, be it the part of a *King,* or of a *Servant,* either short or long; if he act that part well, there lieth the matter of his praise; and the *Servant* may have more commendation for that part he acteth, than the *King,* if he doth it well. So it is here: He that acteth his own part well, shall have, *Well done good and faithful servant.* As in the *naturallbody,* there is a distinction of *members;* as in *Music,* the *Harmony* is made up of different Sounds and Tunes; they have the *Base,* and *Mean,* and *Treble.* If all were *Treble,* where were the *Base?* and if all *Base,* where were the *Mean?* The Harmony is made up from the consent of all these. So, there is an harmony made up in the Church of God, but it is from the variety of gifts, that God bestows upon them. And the *Treble* hath its commendation in Music as well as the *Base.* And as in *Painting,* your dark colors add to the beauty of the Picture, and deserves praise, if well cast, as well as the fairest color in the whole Piece. So,

many Christians of obscure parts, in comparison, in the conjunction of the whole, do add to the beauty of the whole.

The next is, The *Participation.* I will speak a little of that.

Have received.

The Observation from hence is this, namely, *That whatsoever* [Observ.] *endowment any man is partaker of, he hath but received it.* Before I told you, Everyone hath received; now, Whatsoever any one partakes of, it is but received. *Of his fullness have we all received, and grace for grace.*1 Cor. 4. 7. *What hast thou that thou hast not received?* Name the thing, if thou canst, that is good; if it be good, it is received. *What hast thou, that thou hast not received?* Go from the one end of the work of grace to the other, and you shall find all received: Begin where grace beginneth, at the *Understanding,* and those good thoughts that God puts into the minds of men, by which he turneth the mind about; for the *Understanding* is the great Wheel. Those thoughts thou hast received, as the *Apostle* tells you, 2. Cor. 3. 5. *Not that we are sufficient of ourselves to think anything, as of ourselves; our sufficiency is of God.* From good thoughts in the *Understanding,* come to good inclinations in the *Will;* they are received, Phil. 2. 13. *It is God which worketh in you both to will and to do, of his good pleasure.* Come from good inclinations of the *Will,* to good words in the *Mouth;* why, God puts them in too, or we cannot have them. Isa. 50. 4. *The Lord God hath given me the tongue of the learned, that I should know how to speak.* Come from *good words* to *good works,* by which our *words* are made good; we fulfill in our actions what we profess: they are also received, *Without me ye can do nothing,* saith Christ. He doth not say, It is but *little;* but, *Nothing, just nothing, without me.* These good works, they have different *successes,* every degree of *success* is received; *Paul plants, and Apollos watereth, but it is God that giveth the success.* Nay, to make it appear that the *success* is given, that *increase* is freely dispensed, ye shaall often find God giving more *success* to meaner labors, than to greater; more *success* to men of weak abilities, than to men of strong abilities: because he will have *success* free, as well as anything else. As it was between *Rachel* and *Leah; Rachel* was the fairer, but *Leah* the fruitfuller; *Rachel* had more beauty, but *Leah* more children.

Now to come to the Use, which the Apostle hath made [Use.] to my hands, *Whatsoever we have is received.* Away then with boasting, 1 Cor. 4. 7. *Who made thee to differ from another? What hast thou that thou hast not received? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?* Away with all proud opinions of men, that ascribe something to the creature, and something to themselves, that they have not received of free grace. There is a great deal of difference between *habit acquired,* and *habit infused.* Men speak of *grace,* as if it were an *acquired habit;* and so ascribe much to themselves, and do not take all as received. Indeed, in *acquired habits,* the actions well performed, have a kind of *casualty* in them; as, if a man learneth to write, his frequent *habit* bringeth him to write. But it is otherwise in *infused habits;* there, we have first the *habit;* then, perform the *act:* You have first the *habit,* that, we receive; then, the *acts* are produced; and, *all is of God.* As they say of the soul, Grace frames all of itself; the free grace of God doth all in the soul, plants the *habit,* then draweth it forth into *act,* and then blesseth those *acts,* and then crowneth all. And what is the Crown? Why, his own work in us. God crowneth nothing in us, but what he giveth us. It is so from first to last,

All is grace. Therefore there is no *boasting.* Away then with proud opinions, and glorying of ourselves in our conversation. The truth is, this corruption of nature, though it vent itself much in opinion, yet more in practice. It is too common a fault for men to play the *Swan,* when they look into the *whiteness* of their own *bosoms,* without considering the *blackness* of their *feet.* Whence is that *whiteness* received, if there be any *whiteness?* It is from God; therefore glory not, as if thou hadst not received. Yet, glory in God, but not in thyself. There is that which will make us to play the *Judas* with *Christ; Christ* giveth a bag to *Judas,* and *Judas* will filch from *Christ. Christ* giveth us grace, and we are apt to pocket up all for ourselves. We derive all from Christ, and yet many times we take upon us, as if we had it out of our own *Cisterns: This I did, and said; and this was done by my endeavors.* Oh! *What hast thou that thou hast not received?* The Moon receiveth all its light from the Sun, and yet the Moon eclipseth the Sun as much as in her lieth. Seeing we receive all from *Christ,* let him have the praise of all we have, and hope for. Let this break the pride of our hearts. Beggars must be no boasters. *Of his fullness have we all received, even grace for grace.*

Vers. 17. ***For the Law was given by Moses, but Grace and Truth came by Jesus Christ.***

18. ***No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared him.***

In this 17th. Verse are contained two *Assertions.*

- First, *That the Law was given by Moses.*
- Secondly, *That Grace and Truth came by Jesus Christ.*

Of these, I shall not here speak anything; nor of the opposition which is here made by some, between these two. Whereas *Christ* and *Moses,* the *Gospel* and the *Law,* are here opposed by way of *Comparison;* the one, as more excellent than the other: *Diverse* mistake them, as opposed by way of *Controversy,* as the one excluding the other; and so gather from hence, That under the *Gospel* we have nothing to do with the *Law.* That, *The grace and truth that came by Jesus Christ,* doth quite destroy and abolish the *Law,* that came by *Moses.*

We might here distinguish of a four-fold estate of Man.

- A state of *Innocency.*
- A state of *Corruption.*
- A state of *Preparation.*
- A state of *Grace.*

And also of the several uses of the *Moral Law.*

- First, *To justify.*
- Secondly, *To discover sin and guilt.*

- Thirdly, *To provoke to sin.*
- Fourthly, *To condemn for sin.*
- Eifthly, *To lead to Christ.*
- Sixthly, *To direct in the ways of holiness.*
- First, The *Law* was of use to have justified *Adam* in the state of *Innocency;* but could never justify any man since.
- Secondly, The *Law* is still of use to provoke, and to condemn, in the state of *Corruption.*
- Thirdly, In the state of *Preparation,* the *Law* is still ofuse, as a *School-master,* to lead us to *Christ.*
- Fourthly, It is of small use to *Condemne,* and of no force to *provoke, in the state of grace.*

But yet, Fifthly, even in the state of grace, it is of use to correct, and so, it is a rule of Life; All these I might discover to you, by diverse arguments. But my intension is, to consider such places, as are objected to the contrary, and then to come to the Application, *Gal.* 3. 19. seems to imply, that the *Law* was to continue no longer, then till the coming of Christ; *Wherefore then serveth the Law? It was added, because of transgression, till the seed should come, to whom the promise was made.* If by *seed,* we understand [Object.] *Christ,* as is likely; Then it doth rise higher, *the Law was added, because of Transgression, till the seed should come:* but then it was to continue no longer.

But the answer is not difficult. First, If ye understand [Answ.] the *Ceremonial Law,* then that began to vanish; when *Christ,* (who was the *substance)* came, now that, even the *Ceremonial Law* was added, because of *Transgression,* is proved in that. All of the rights of Ceremonies, was such as implied *guilt,* and *sin;* yea, it did not only imply our *guilt,* but our *misery.* For the blood was to be poured out, to show what we all deserved; even to be made sacrifices to the wrath of God, and fuel for the fire of Hell. But if ye will understand it of the *Moral Law,* for it taketh in both; Then thus you must distinguish between the *matter,* and *substance* of the *Law,* and the *Ministry* of *Moses.*

The *Moral Law,* for the *matter* of it, is *perpetual;* It was before *Moses,* and will be after *Moses,* even to the end of the World. But then, if you take the Law, as it implieth the *Ministry* of *Moses;* In that respect, there was a ceasing of the *Law,* when the seed came, because all those *Mosaecall appendixes,* to the *Moral Law,* they then began to vanish. As namely, to the *second Commandment,* the whole *Ceremonial Law* was an *Appendix* to that; The *fourth Commandment,* the seventh days Sabbath, was a *Type* of *Christ,* resting in the grave, the seventh day from the Creation. So as for the *matter,*it remains, though as for the *Ministry* of *Moses,* there is an end of that. The great place is urged of those out of the *Romans,* Rom. 7. 6. *Now we are delivered from the* [Object.] *Law, that being dead, wherein we were held, that we should serve in newness of the spirit, and not in the oldness of the letter.* If we be delivered from the *Law,* then we have nothing to do with it, after we have received the *Gospel* of *Christ,* that is the Objection.

Understand the Answer, read the beginning of the Chapter, and ye shall see in what sense, he saith, *We are delivered* [Answ.] *from the Law,* namely, from the *Law,* as an *Husband,* begetting sin upon our souls; The *Law* had a *provoking power,* to stir up Concupiscense in Men. Now, saith he, we are delivered from the *Law* in this sense, because we are under another *Husband,* namely under *Christ.* In which respect, it is said in this *Epistle,* Chap. 6. 14. *That we are not under the Law, but under grace;* namely, not under the *provoking power of the Law.* That place may seem [Object.] to have some difficulty in it, Rom. 10. 4. *Christ is the end of the Law for righteousness, to every on that believeth;* If *Christ* be the end of the *Law,* Then the *Law* ended when *Christ* came. This is the Objection, but of this we must distinguish a threefold *end.*

- Finis Abolitionis.
- Finis Adimpletionis.
- Finis Intentionis.

An end of *Abolition.* That which kills a man, a sword, [Answ.] or, poison, that is his *end;* because, it kills him. *Finis interficiens.*

Secondly, An end of *Impletion,* As, *the end of the Law is charity.* What is that? *Love is the fulfilling of the Law.*

Thirdly, *Finis Intentionis,* That is the scope of a thing, that is, at which it aims; now Christ is the end of the *Law,* What is that? not the *abolishing end.* For he himself tells you, *He came not to destroy the Law, but to fulfill it;* He is an end in these two latter senses, not in the first. He is the *scope* of the *Law,* and the *fulfilling* of the *Law,* and in both these senses; *The end of the Law for righteousness, to everyone that believeth.*

First, He is the *scope* of the *Law.* The *Ceremonialllaw,* that aimed at *Christ;* and the *Moral law* aims at *Christ* too; because it driveth men out of themselves, to seek for a *Savior,* 2 Cor. 3. 13. speaking of the veil that was upon *Moses* his face. *Not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which was abolished.* What was the *end* of the *Law?* Saith he, the *Israelites* were not able to understand *Christ,* at whom the whole law aimed; there was a veil upon their face, so as in the *Levitical* Rites, and *Ceremonial* precepts, they could not see *Christ:* they could not look to the end of all those *Levitical* Rites, which are now abolished. And this veil, when they come to be Converted, shall be taken away. Thus, He is the end, that is, the *scope* of the *Law.*

Secondly, He is the *end;* that is, the *fulfiller* of the *Law.* Look what righteousness the law required, that Christ *fulfilled,* and so satisfied the law to the utmost, both in the *precepts,* and *curse* of it.

Well, Is it so, may some say? If Christ hath thus fulfilled [Object.] the law, there is so much the less need, why we should observe it, because our surety hath done it already for us.

This will have no great weight, if we consider, that [Answ.] Christ, and we, are to observe the *Law* to *different ends.* Indeed, there would be some strength in the Reason, if we should

affirm, we are to observe the *Law* to the same *end,* that *Christ* observed it; We observe the *Law,* to testify our thankfulness to *Christ,* for the salvation we have by him. *Christ* obeyed the *Law,* to testify obedience for us; Therefore, we are bound to obey so much the more, because *Christ* obeyed it. Now *Christ* endured the punishment, due to our sins; therefore, we that are in *Christ,* are not liable to *punishment,* properly so called, but yet to *affliction,* under another notion, as *Chastisements,* though *Christ* hath endured the Curse for us. And so in active obedience, we are to Imitate Christ, to do as He did.

I will name one place more, that is 1 Tim. 1. 9. *Knowing* [Object.]*ing this, that the Law is not made for a righteous man, but for the lawless, and disobedient, for the ungodly, and sinners.* Therefore a person justified, saith the *Objector,* hath nothing to do with the *Law.*

For the meaning of this place, take it clearly thus.

First, Ye cannot understand this place *absolutely,* as if, [Answ.] whosoever is righteous, had nothing to do with the *Law;* for, ye know, *Adam,* in his Innocency, had a *Law* given him. This therefore cannot be denied: Look how far a man is righteous, he hath a principle within him, that even without a Law it will constrain him to obey: *The love of Christ constraineth us,* saith the *Apostle.* As far as a man walks according to this principle, so far he doth not come within the compass of the *Law,* as to the *penalty* of it. A Law, 〈 in non-Latin alphabet 〉, it doth not lie against a righteous man. That is the *property* of the word. As when it is said, *The ax is laid* 〈 in non-Latin alphabet 〉, *to the root of the tree,* to cut it down. The *Law* is not laid to a righteous man, to condemn him. As we say in Suits at Law, A Suit lieth against such a man, in such a Court; that is, 〈 in non-Latin alphabet 〉. Now, saith the *Apostle,* the *Law,* in this sense, 〈 in non-Latin alphabet 〉, doth not lie against a righteous man. If ye will have the clear meaning of this, see Gal. 5. 23. *The fruit of the Spirit is love, joy, peace, meekness. Against such there is no law.* Make up the meaning betwixt these two, *Gal.* 5. 23. and 1 *Tim.* 1. 9. *The Law is not made for a righteous man.* That is, Made to direct him, not to condemn him.

Then, to have done with this, There is no such great cause why the *Ministers* of *Christ* should be afraid of meddling with the *Law,* in their Sermons: So long as we preach the *Law* with the same intent that God gave it, we may preach it without fear.

God gave the *Law* with a double subserviency. Before our Conversion, the *Law* is subservient to lead a man to *Christ;* and after our Conversion, the *Law* is subservient to direct us in the way to *Christ.* God gave the *Law* for *Evangelical* ends, and men should preach the *Law* for *Evangelical* ends; not to set up a covenant of Works, but to drive them out of themselves to Christ; and then, when they are in Christ, to help to guid them in the way of *holiness.* To preach the *Law* as Christ himself preached it, *Matth.* 5. who spent a great part of that Sermon in the Mount, upon the *Law.*

And then for People, as well as for Preachers; they need not fear having respect to the *Law. David* said, *I shall not be ashamed, when I have respect to all thy commandments.* Some seem to be ashamed, to have respect to any of the commandments of God. Certainly, Brethren, if ye will obey the *Law* out of *Evangelical* principles, as it was given for *Evangelical* ends, you need never

to be afraid of observing it. They are the same *precepts* to a man converted, but they are observed out of new *principles;* yet the *precepts* continue the same. *Hest.* 2. 10. it is said, that *she had not yet shown her kindred and people, as Mordechai had charged her, that she should not show it.* She was obedient to *Mordechai,* all the while she had been under his government; and when she was *Queen,* yet still she doth the commandment of *Mordechai.* When men are engraffed into *Jesus Christ,* they are still bound to do the commandments of the *Law,* as before: then they were bound under the curse of it, for fear; but now out of love. Here the grace of Christ will make them more obedient, because it *teacheth them to deny ungodliness and worldly lusts.* I have done with this. Now to the next Verse, which runneth thus,

Vers. 18. ***No man hath seen God at any time. The only begotten Son which is in the bosom of the Father, He hath declared Him.***

Ye may perceive by what ye read, *Joh.* 9. how zealous the *Jews* were for *Moses,* and how prejudicial against *Christ:* Joh. 9. 28, 29. *Then they reviled him, and said, Thou art his disciple, but we are Moses his disciples. We know that God spake unto Moses; but as for this fellow, weknow him not whence he is.* And therefore the *Evangelist* here, to take away this misapprehension of theirs, having in the seventeenth verse preferred *Christ* before *Moses,* and the *Gospel* before the *Law.* Because the *Jews,* that spake so much of God's speaking to *Moses;* and appearing to him, were ready to object, *But God spake face to face with Moses;* Therefore, the *Evangelist* here prefers *Christ,* and showeth a greater intimacy between *God* and *Christ,* than between *God* and *Moses. No man hath seen God at any time,* (no, not *Moses) but the only begotten Son. Moses* had some sight of God, but in apparition: He desired to see God face to face, but was denied; only he was not denied the sight of some *similitude* of God. Numb. 12. 8. *With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold. Moses* beheld the similitude of the Lord; but *Christ* was in the Father's bosom, and so saw him face to face, as never man saw him.

There are three *Assertions* in this place.

The first concerneth the *Invisibility* of God, *No man hath seen God at any time.*

The second concerneth the *Intimacy* of Christ with the Father, *The only begotten Son which is in the bosom of the Father.*

The third concerneth the *Discovery* of the Father by Christ, *He hath declared him.*

Of these three, in their order.

First, That which concerneth the *Invisibility* of God, *No man hath seen God at any time.* For the right understanding whereof, ye must know, that God may here be considered, either in reference to his *Essence,* or his *Counsel,* and accordingly there is a twofold sight of God.

- A *Beatifical vision,* and
- A *Scientificall vision.*

A *Beatifical vision* of God, in reference to his *Essence.*

And a *Scientificall vision* of God, in reference to his *Counsel.*

I dare not exclude neither of these, in reference to the Text, because the words which follow seem to have Christ in both, *The only begotten Son which is in the bosom of theFather.* That implieth Christ to have a *beatifical vision* of God, in his *Essence,* even here upon the face of the earth, because he was then even in the bosom of the Father. And he must needs see the *Essence* of *God,* that is, *essentially God himself.* He that hath the *same essence* with the Father, must needs see the *essence* of the Father. He is the *only begotten Son,* therefore he hath the *beatifical vision* of the Father.

Then, *He lieth in the bosom of the Father,* therefore He hath the *scientificall vision* of the Father too; in both which respects, he was able to declare the Father. Speak we then first of this Clause.

No man hath seen God at any time, as it refers to the *beatifical vision* of *God* in his essence. The meaning will be this, *No man,* that is, no mere man; for *Christ,* who is *God-Man,* must be excepted. *No man hath seen God,* that is, *God in his essence;* for God, in apparitions, hath been seen by many. *No man hath seen God at any time,* namely, during his life, during the state of *mortality;* so it is to be limited. That answer which God gave to *Moses,* Exod. 33. 20. when he desired the sight of God, *The Lord said, Thou canst not see my face; for no man shall see me and live;* you must take it, *in sensu composito;* that is, No man upon the face of the earth shall see me, no living man, while he liveth upon the face of the earth, can see the face of God in his *Essence.* Otherwise, there is a time while men do live (and live most happily) namely, when they are in a state of glory; then they do see the face of God (then face to face, saith *Paul)* even as the *Angels.* It is said of them, that *they behold the face of God,* Matth. 18. 20. Christ saith there, *I say to you, that in heaven, their Angels do always behold the face of my Father which is in heaven.* So, when men come to be like *Angels* in a state of glory, they shall also see the face of God. *But no man hath seen God at any time,* during this life, God in his *Essence.*For this we have more than one place of Scripture; the same words in the Text are repeated in 1 Joh. 4. 12. *No man hath seen God at any time.* And *Paul* hath a place to the same purpose, 1 Tim. 6. 16. *Who only hath immortality, dwelling in light which no man can approach unto, whom no man hath seen, nor can see.*

There are but three ways that can be imagined, by which man, in a state of mortality, can see God in his *Essence:* either it must be by his

- *Bodily eyes,*
- or by the *eye of Reason,*
- or by the *eye of Faith.*

But a man cannot see God by any of these, therefore no man can see God in that sense.

First, No man can see *God* by his *Bodily eye;* for the very *light* wherein he dwelleth, is *inaccessible* to the eye of sense; we cannot so much as see our own *souls,* or the *Angels* that are *inferior spirits;* How then shall we be able, with our *bodily eyes,* to see the *Father of spirits,* the

Lord of glory? The *Israelites* could not so much as endure the shining of *Moses* his face; How then can the eye of the body be imagined capable of that infinite glorious light, that is in the *essence of God?* And yet there is a place that speaks, as if a man, in the state of mortality, by his bodily eyes, had seen *God, Gen.* 32. 30. *Jacob called the name of the place Penuel; for I have seen God face to face, and my life is preserved.* Here is a man in the state of mortality, that saw *God* face to face. For this ye must know, that *Jacob* did indeed see *God,* but *God* in a *representation,* not *God* in his *essence.* He saw the *Second Person in the Trinity* in the shape of a man, that wrestled with him. This was all the sight of *God* that he had. The *Second Person in the Trinity,* before he took the nature of man, took the shape of man; such a shape had *Christ* taken here, in which he wrestled with *Jacob;* and this is that *God* which *Jacob* saw face to face, not *God* in his *essence,* but *God* in a *representation.* And that very thing of *God,* appearing in the Old Testament in a *representation,* to the eyes of the body, showeth, that he never appeared to them in his *essence,* because his *representations* are *many,* and his *essence* is *one.* He appeared in a Bush to *Moses,* and to *Elijah* in a still Voice; to *Jacob* as a Wrestler, to *Joshua* as a Captain of the Lord's host. These were all *representations,* that *God* was pleased to make of himself; and thus men saw him. But his *essence* all this while was invisible, neither could it be diversified as his *representations* were, being but *one.* That is memorable which *Isaiah* saith, Isa. 6. 5. *Mine eyes have seen the King, the Lord of hosts.* The Jews took this advantage against him, and said, he was a false Prophet; Why? He said, he *had seen the King, the Lord of hosts;* whereas God saith to *Moses, Thou canst not see my face and live.* Therefore they put him to death. No man can see *God* in his *essence,* and live. But *Isaiah* saw him, and he said true; but it was in a *representation*

Secondly, No man can see *God* in his *essence,* no, not by the eye of *Reason. Reason* hath but three ways, by which it comes to the knowledge of God, and those are known to *Scholars* by these names, *Via causalitatis, via Remotionis,* and *via Eminentiae.*

First, By way of *Causality;* and so reason comes to gather of *God* by all the creatures which it seeth lovely; and looks at all these as effects of *God,* as the cause of all, and so comes to the knowledge of *God* as the *first cause.* Thus *Reason* collects of *God:* But how far is this from seeing the *essence* of *God? Reason* discovers a *God,* but not what *God* is in his *Being,* only that *He is.* For, no *effect* can show the nature of its *cause* fully, but either such as manifesteth the whole force of the cause, or else such as is of the same kind with the cause; as burning, that showeth the nature of the fire, because the fire, being a natural agent, burns to the utmost of its power. Therefore burning showeth what nature the fire is of, as carrying the nature of the force in it. As a child showeth the nature of the father, because of the same nature with the father. But the *creatures* cannot show *God,* because they are of *effects* different from him. These are parts of the way, but how little proportion is readd of him? *The thunder of his power, who can understand?* Neither are the *creatures* of the same rank and kind with *God,* as the *child* is with the *father;* they are all of them *finite,* God is *infinite.* So that all that Reason can do this way, is, to gather, that there is a *God,* but not what he is.

Secondly, There is the way of *Remotion,* by looking over all the creatures, and by setting aside whatsoever savors of imperfection in them, and ascribing the remainder to *God.* Thus we say, that *God* is *Immortal, Impassible, Impeccable;* because we say, that to *die,* to *suffer,* and to

sin, are the *imperfections* of the *creature.* God cannot sin, God cannot die, God cannot lie, God cannot suffer. But this still comes short of seeing *God* in his *essence;* for, by this, we see what *God* is not, not what he is, by this way of *Remotion.*

3. The third way, which is a way of *Eminency. Reason* goeth over the *creatures* once again, and looks whatsoever is good in them, and savors of perfection in them; and ascribes that to *God,* as the *Author* of those perfections. So, when it seeth in *Man, wisdom,* and *strength,* and *goodness; Reason* can ascribe to *God* (as the cause of them) a more *eminent goodness,* and *wisdom,* and *strength.* And this is the nearest, and the farthest, *Reason* can go. And yet in all these, it cometh short of the *essence of God;* because in this way, it findeth out what he is, rather in regard of his *qualities,* (speaking after the manner of men) then what he is in his *essence.* Thus we cannot see *God* in his *essence,* no not by the eye of *Reason.*

There is only one more, that is, the *eye of Faith,* which goeth a great deal further into the knowledge of *God,* than *Reason* can; and yet we cannot apprehend *God* in his *essence,* no not by the *eye of Faith.* Thence it is, that faith is opposed to sight, 2 Cor. 5. 7. *We walk by faith, and not by sight.* Implying, that all the while we have no higher principle than faith in us, all that while we come short of *God,* to see him face to face. 1 Cor. 13. 12. *Now we see through a glass darkly, but then face to face. Then,* speaking of a time after this life, *when that which is perfect is come, and that which is imperfect shall be done away;* Then, face to face, not till then. Here, by the eye of *faith,* we see as through a glass darkly; These are two excellent expressions, though something darkened by the *Translation.* For it is, as through a glass, & in a riddle; here is the glass to the eye, and the riddle to the ear; both imply, that faith giveth us but a dark knowledge of God, in comparison of the light of glory. What we see in a *glass,* we see by *reflection;* The *Angels* see *God* face to face, by direct beams. We see him as in a glass, the glass of the Creatures, and of the Scriptures; There shall be no need of these glasses in Heaven, where all Ordinances shall cease, and God shall be all, in all. But here, as through a glass, and as in a riddle. What men apprehend in a riddle, they may have true apprehensions of it; As in the *riddle,* that *Sampson* put forth. But it doth not convey a thing so clearly, as if it were spoken in plain words; Whatsoever we see, we see it, as in a *glass.* Whatsoever we hear, we hear, as in a *riddle;* but then, *face* to *face,* saith the *Apostle;* then we shall see him, as he is, 1 *Joh.* So now, ye have had an explication of this proposition, according to the first sense; *That no man hath seen God at any time.* That is, *No man, in the state of mortality, hath a beatifical vision of God in his Essence.*

I proceed now to the second. That, *No man here, attainethto a Scientificall vision of God, in reference to his Counsel;* That also is proper to *Christ.* Compare, if you please, *Joh.* 6. 46. with *Luk.* 10. 22. In *John,* thus of that; *No man hath seen the Father, save h••▪ which is of God, he hath seen the Father.* What is that? Luk. 10. 22. *All things are delivered to me of my father, and no man knoweth who the Son is, but the father, and who the father is, but the Son, and he to whom the Son will reveal him; Seeing,* is usually put for *knowing* in Scripture, and *seeing of God,* for *the knowing of his Counsel.* This, only *Christ* doth. Therefore, called the *wonderful Counselor,* Isa. 9. 6. He could not be a *Counselor* to us, in discovering the great secrets of God, if he were not first privy to God's secrets. Who but *Christ,* could have made known that way of salvation, which

he hath opened through his own flesh, to the way of Heaven. It was impossible, for *Angels,* or *Men,* to have found out a way to have been recovered to God, (when man was once fallen) had not *Christ* revealed it; This knowledge of God, no man hath. For he saith, *Rom.* 11. 34. (having said, verse. 33. *Oh the depth of the riches, both of the wisdom, and knowledge of God; How unsearchable is his wisdom?* He addeth,) *Who hath known either the mind of the Lord, or who hath been his Counselor?* That, is proper to *Christ.* No man may assume it; I say no more of it here, because it will come in again in the next Clause. *The only begotten Son, who is in the bosom of the Father.*

Come we now to the Observation, of the *invisibility* of God; for Application.

First, By way of *reproof,* we might from hence take occasion of lashing the *Papists* in the first place; And in the [Use 1] next place, *the disputers of this World,* and especially, the *Arminians.*

The *Papists,* First, and that both in point of their *Idolatry,* and of their *boasting* of their *Idolatry.*

First, *No man hath seen God at any time;* And yet they presume to make Images of Him, *visible shapes* of the *Invisible God,* Deut. 4. 15, 16. *Take ye good heed to yourselves, for ye saw no manner of similitude, on the day that the Lord spake unto you in Horeb, out of the midst of the fire, lest you corrupt yourselves, and make you a graven Image; the similitude of any figure, the likeness of Male, or Female.* If we will be worshipping any *Image of God,* let us worship *Christ, who is the express Image of his Father's Person;* And no Image of God, but Christ, may be worshipped. They were wont to kiss their Images of old; Ye know what God saith of so many souls, *who have not bowed the knee to Baal, nor kissed him.* In reference to this, *kiss the Son,* Psal. 2. *No man hath seen God at any time:* And yet, if you believe them, they tell you strange stories of some of their *Grandees,* that have seen the blessed *Trinity;* as they say of one *Matinius,* that was continually encompassed with the glorious light, either of the *whole Trinity,* or of some *glorious Person* of the *Trinity.* As he said of a *Jesuit,* That he lay a long time in prison, because, during his life-time, he had not earnestly desired to see the *glorious Trinity.* They shall never make me believe, that God will discover to any *Jesuit* of them all, what he denied to his servant *Moses.*

I come to what is more for *Edification,* to refute *thegreat disputers of this World;* and especially, the *Arminians,* that speak, as if they were privy to the *Counsels* of God, and had a *Scientificall vision* here below; and therefore, will believe no more, then they can bring within the compass of their own reason. Not considering what *Job* saith, Job 33. 12, 13. *Behold, in this thou art not just, I will answer thee, That God is greater then man; why doest thou strive against him? for he giveth not account of any of his matters.*

Two Queries are made by *Paul,* that might stop the mouths of all over-curious *Quaerists* in the World. *Nay, but oh man, Who art thou, that repliest against God?* There are too many, that are ready to reply against God, to chop logic with their *Maker;* when they will not believe, what God revealeth, because they cannot fathome it, 1 Cor. 1. 20. *Where is the Wise, and the Scribe, and the Disputer of this World?* The *disputer* of this world, (and, *Emphatically, Of this world;)* because, there will be no disputing in the next World. *Then cometh the day of* ⟨◊⟩ *Revelation*

of the righteous judgments of God, as *Paul* speaks, *Rom.* 2. When God will make it apparent to every man, that, whatsoever he hath *said,* is *True;* and whatsoever he hath *done,* is *Just;* whether we can believe the *truth* of the one, and consent to the *Justice* of the other, yea, or no. Therefore, it is good to take the counsel of *Augustine; Vis tu disputare mecum? Potiùs admirare mecum:* Wilt thou be disputing with me? rather wonder with me, and cry, *Oh Profunditas,* Oh the depth! Let us, both thou, and I, agree in fearing, and trembling at the *Counsels of God;* lest we, both, perish for our Curiosity, in searching too far into them. And of all *Disputers,* none more guilty in this kind than the *Arminians,* therefore I name them. Men that take upon them to state the *Decrees of God,* as if they had been of his *Council,* when he made them; men that seem to wade where *Paul* was past his *depth,* which made him cry, *O the depth!* They make it clear to you, to give you a reason of all God's *Decrees,* if you take for granted what they say. If you ask them, Why *Peter* was elected, and *Judas* not? they say, Because God foresaw *Peter* would believe, and *Judas* not. Why *Peter* was saved, and *Judas* not? Because *Judas* willed to persevere in sin, and *Peter* did not. Are not here men of God's *Council,* that leave nothing unsearched? Saith *Paul,* when he was discoursing of these high points, Rom. 9. 13, 14. *It is written, Jacob have I loved, and Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid.* He speaketh as a man puzl'd and non-plussed at the thoughts of this, how God should come to choose *Jacob,* and hate *Esau.* He saw no unrighteousness with God; God hath done it, and therefore *Just.* And yet these people speak, as if they could have fetched *Paul* out of his *non-plus,* which is but to say, That God foresaw that *Jacob* would believe, and *Esau* would not; therefore he loved the one, and hated the other. So as a man; according to this reckoning, may learn more in *Arminius* his *School* in a few days, then *Paul* had learned in the *third heavens.* Let us take this for a conclusion: As God cann•• ⟨◊⟩ seen in his *Essence,* so not known in his *Counsels,* to any man on this side Heaven.

2. The second Use is this, *No man hath seen God at any time.* Why then, let us all from hence be set to long for [Use 2] heaven, where we shall enjoy that, which is not attainable by any man here below; a *sight* of God, a *beatifical sight,* a *scientificall sight:* ye shall have them both there in one place, 1 Cor. 13. 12, 13. *Now we see through a glass darkly, but then face to face;* there is the *beatifical. Now I know in part, but then shall I know even as also I am known;* there is the *scientificall.* St. *John* tells you in another place, a speech, that might set the hearts of the people of God a leaping within them for joy, to think of that day; 1 Joh. 3. 2. *Beloved, now are we the sons of God, and it dothnot yet appear what we shall be: but we know, that when he shall appear, we shall be like him, for we shall see him as he is.* Who would not long for this day, and for this appearance? *When he shall appear, we shall see him as he is.* No day so joyful as this, to the people of God. The *Sabbath,* that is a joyful day; therefore the Saints have learned, *to call the Sabbath a delight,* as it is in *Isaiah.* Behold here a rest for the people of God, an *eternal Sabbath,* a *Sabbath* that hath no working-day after it; a *Sabbath,* which whosoever hath once arrived at, shall rest from his labors for evermore. It was a joyful day, that, when the people of *Israel* passed over *Jordan,* and got into the land of *Canaan,* which they had been so long looking for. Think of that spiritual *Canaan,* of which the other was but a type, flowing with better *milk and honey, in likeness to God,* and *vision of God. We shall be like him, and see him as he is.* If *Moses* longed for that, think what cause the people of God have, to long for the other, because

there, they shall have the sight of God. The year of *Jubilee* was a joyful time, before the appearing of Christ. When we shall be restored to that we fell from in *Adam,* we shall partake of the glorious liberty of the sons of God, as the *Apostle* speaketh. But that which is so joyful, is the sight of God, which cannot be attained till then. The very sight of *Ghrist* in the flesh afforded much joy. *Simeon* got him in his arms, and desired to die, *Now let thy servant depart in peace, for mine eyes have seen thy salvation.* The *Greeks, Joh.* 12. they came to *Philip,* and said, *Sir, we would see Jesus.* It was a joyful sight to see Christ, even in the flesh, What is it then to see Christ in his glory, and God in his *Essence,* as far as a finite creature can be capable of such a sight. If the *Disciples* upon the Mount were so over-joyed with the sight of *Christ,* and *two glorified creatures* with him, *Moses* and *Elias,* so as *Peter* forgot himself there; What joy will there be in the souls of men, that come to see Christ attended with thousand thousand times ten thousand Saints and Angels, *not Christ transfigured, but Christ in his utmost glory?* Wonder not, if I speak but *Balbusanter* of these things, for all words come short; let us make it up in affections. Learn to long for this sight, and for that place where it is attainable.

But then take this with you, before I leave the Point, Be careful, as you desire to have that, which you cannot attain here, a *beatifical* and *scientificall* sight of God; be careful to walk in *Purity,* and in *Peace;* for the sight of God is promised upon these conditions.

First, In *Purity.* Matth. 5. 8. *Blessed are the pure in heart, for they shall see God.* It is not for every eye to see God; the pure in heart, they shall see him. Sore eyes cannot endure to see the light, impure souls shall never be honored with the sight of God. The *Jews,* whom *Christ* was speaking to here, were men that stood much upon *legal purifications:* He putteth them off from them, and saith, *Blessed are the pure in heart.* A man that was not *legally pure,* might not come to see *God* in the *Sanctuary;* so will *moral uncleanness* much more keep us from the sight of *God* in *Heaven. Walk in Purity.*

I, and in *Peace* too; so saith the *Apostle,* Heb. 12. 14. *Follow peace with all men, and holiness, without which, no man shall see the Lord.* As not without *holiness,* so not without *peace.* He that hopeth to see the *Prince of peace* in another world to his comfort, must carry the *Son of peace* here. That of *Augustine* is an excellent speech, which he writeth concerning this subject of seeing God; (in his hundred and twelfth *Epistle,* where he had disputed largely about this thing, he taketh himself off, and saith,)

Let us be wise •o sobriety, and not be too full of heat. In the carrying on of this Argument, let us dispute fairly, lest while we seek, in a way of contention and bitterness, how God may be seen, we lose that peace, without which, God cannot be seen.

Follow peace and holiness, without which, it is impossible to see the Lord.

I come now to the second thing, the Intimacy of Christ with the Father, which lieth in these words,

The only-begotten Son, which lieth in the bosom of the Father.

Christ is the only begotten Son, that is in the bosom of the Father: that lieth clearly in my Text. Of his being the *only begotten Son,* I shall need to say nothing now, because I spake

before to it upon the fourteenth Verse, *And the Word was made flesh, and dwelt amongst us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth.*

This expression is to be opened here, *Which is in the bosom of the Father,* 〈 in non-Latin alphabet 〉 *which is,* not, *which was to be before the Incarnation;* or, *which was to be in the bosom of the Father,* after the *Ascension;* but, 〈 in non-Latin alphabet 〉 , *which is in the bosom of the Father.* When these words were uttered; and in every moment of time; yea, from eternity, *Christ is in the bosom of the Father.*

The phrase, I take it, implieth these three things.

- The *unity of Natures.*
- The *dearnesse of Affections.*
- The *communication of Secrets.*

First, It implieth *unity of Natures;* and so there is something more in 〈 in non-Latin alphabet 〉 , then 〈 in non-Latin alphabet 〉 ; more in *unity of Natures,* then *distinction of Persons. In the bosom of the Father.* The word is, 〈 in non-Latin alphabet 〉 , not 〈 in non-Latin alphabet 〉 . But, for the *unity of Natures,* they use 〈 in non-Latin alphabet 〉 . Thus the bosom is the child's place. Look to the Scripture-expressions. Ye find *Moses* speaking of himself as a *father,* carrying *Israel,* as a *child,* in his bosom, Numb. 11. 12. *Have I conceived all this people, have I begotten them, that thou shouldest say unto me, Carry them in thy bosom?* And so, in *Nathan's* Parable, 2 Sam. 12. 3. *A poor man had nothing, save only a little ewe-lamb, which he had brought and nourished up, and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.* A *daughter in the bosom.* And so accordingly here, *The only begotten Son, that is in the bosom of the Father,* to show the *unity of Natures* that is between the *Father* and the *Son; Christ* being *God,* co-equal with the *Father.*

Secondly, As it implieth *unity of Natures,* so it implieth *dearnesse of Affection. Bosom,* as it is for *children,* so for *nearness of Relation. The wife of thy bosom;* and, *The husband of thy bosom.* Deut. 28. 54. *His eye shall be evil towards the wife of his bosom;* and verse 56. *Her eye,* speaking of a wife, *shall be evil against the husband of her bosom.* Because of those dear affections, which that nearness of Relation, as that of Marriage calleth for, between man and wife. *John,* the beloved of the Lord, ye find him lying nearest Christ, even in his *bosom,* Joh. 13. 23. *And there was leaning on Jesus his bosom one of his disciples; whom Jesus loved.* The posture of *leaning upon Christ's bosom,* was an argument that *Christ* loved him. In this sense, *Jesus* is the *Son* of the *Father's bosom,* because the *Son* of the *Father's love. He shall translate us into the kingdom of the Son of his love. This is my beloved Son, in whom I am well pleased,* saith the Voice from heaven.

Thirdly, Being in the *bosom,* implieth *communicationof Secrets;* the *bosom* is a place for them. It is a speech of *Tully* to a friend, that had betrusted him with a secret, *Crede mihi, &c.* Believe me, saith he, what thou hast committed to me, it is in my *bosom* still, I am not ungirt, to let it

slip out. But Scripture addeth this hint too, where it speaketh of the *bosom* as the place of Secrets, Prov. 17. 23. *A wicked man taketh a gift out of the bosom, to pervert the ways of judgment,* speaking of a bribe. Prov. 21. 14. *A gift in secret pacifieth anger, and a reward in the bosom expiateth wrath.* Here is *secret* and *bosom* all one, as *gift* and *reward* are one. So, *Christ lieth in the Father's bosom;* this intimateth his being conscious to all the Father's secrets. So have ye an opening of this phrase. Much is to be learned from it.

First, Seeing Christ's being in the *bosom* of the Father implieth *unity of natures,* this should teach us to give the same worship to Christ, as we give to the Father, because there is the *same nature* in both. It is that, that Christ expecteth and calleth for, Joh. 5. 23. *The Father judgeth no man, but hath committed all judgment to the Son, that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Jesus Christ* requireth the same honor, which we give to *God the Father;* it is fit he should have it, and it is fit this honor should be pleaded for, now in this age, wherein many plead against the *Divinity of Christ.* We should give him the same honor that we give to the Father. *Heb.* 1. 6. *When he bringeth him in as the first-born of the world, he saith, Let all the Angels in heaven worship him.* If they, then how ought all the world to worship him? We should give him the honor of *Invocation,* praying to him, as *Stephen* did, when they stoned him; he called upon God, and said, *Lord Jesus receive my spirit.* As with *Worship,* and *Invocation,* so with *Faith.* It is said, that *Abraham gave glory to God, by believing in him.* We should give honor to Christ, by exercising the act of believing in him; this he called for, *Let not your hearts be troubled; yebelieve in God, believe also in me.* He is the proper object of faith, as he justifieth. *Circumferentia fidei est Verbum Dei, sed Centrum est Deus.* The whole Word of God is the circumference of faith; everything learned in it, is to be believed: But the center of faith (as the *Word* justifieth) that, is the Word, *God;* that, is Jesus Christ, blessed for evermore.

Secondly, His being in the bosom of the Father, implieth the *dearnesse of affection,* between the Father, and the Son. And this teacheth us (who are bound to be followers of God, as dear children) to set our affections upon *Christ,* because God doth so; He, who is the *Son* of God's love, should be the *object* of our love. God hath a *bosom* for *Christ,* we should have a *bosom* for *Christ* too; It is said of *Ignatius,* that, after his death, his body being opened, the name *Jesus* was found written in his heart. That is a *fable,* yet hath a good *moral;* every soul should have *Jesus*written in the heart; because the love of the heart should be bestowed upon *Christ,* as the *noblest object,* and best deserving it.

Again, ye have an expression that comes home, to that in the Text, *Cant.* 1. 13. (ye shall see where the Church laid *Christ;) A bundle of myrrh, is my well-beloved to me, He shall lie all night between my breasts.* Here the *Church* maketh a room for *Christ* to lie in her *bosom;* This is a most *significant* expression, This comparing Christ to a bundle of *myrrh,* which is of a bitter taste, but a sweet smell. And so, fitter to represent Christ Crucified; in whose death, there was a concurrence of these two, *bitterness,* and *sweetness.* Nothing so bitter in itself, as the *passion* of *Christ;* the token of which, was the *pascal Lamb,* which was to be eaten with *bitter herbs.* He endured more, then we can comprehend; His own soul only, could know that bitterness. As there was a great deal of *bitterness* in it, so a great deal of *sweetness* too, as in

myrrh; He offered himself to God a sacrifice, of a sweet smelling savor, Ephes. 5. 2. saith the *Apostle. Myrrh,* they say, is of special use to keep from putrefaction, to dry up moist humors; therefore, they took *myrrh* to inbalm *Christ's body* withal; And such drieth up the superfluous humors of the soul. As *Physicians* say, That in nature, a bundle of *myrrh* between the breasts is *Cordial;* surely, we have no such Cordialls as *Christ* in the bosom. Therefore, *A bundle of myrrh my beloved is to me, He shall lie all night between my breasts;* Nothing so bitter as my sins were, but the crucifying of *Christ;* and yet nothing so sweet, as that *Christ* was crucified for my sins, to take them away. Therefore, let us find a *bosom* to lay Christ in, for the time to come; If we will be glad of his *bosom,* when we die. He will be content to lie in ours now, if we will but receive him; Certainly, it concerneth us to know what we do with our affections: How we bestow our love. Loe, here is an *object,* to be beloved, more then the *wife* of the *bosom,* more then the *husband* of the *bosom;* Here is the *Mediator* in the *bosom.* If anything will draw-out love from us, it is the consideration of that love, which he hath shown to us; *Love is the Load-stone of love.* See how he hath opened his bosom to us, how he hath exceeded all the patterns of love; We find in Scripture, *Rebecca* loved *Jacob,* better then *Esau;* Therefore, she put him into a way of getting the blessing. And when *Jacob* was afraid of the event, lest his father should curse him, *The curse beupon me my son,* saith she; The Lord putteth us into a way of getting an *eternal blessing* from God the *Father,* and for the procuring of this, he himself is become a *curse* for us. *He was made sin for us, and a curse, that we might be made the righteousness of God in him. Jacob* loved *Rachel,* better then *Leah;* therefore, was content to serve so many years. For us, the Lord took upon him the form of a servant, and in that form served for us three and thirty years, and more, here in the flesh. *Jonathan* loved *David,* and, to manifest his love, he put his own garment upon him; *Christ* so loved us, as to clothe us with his own righteousness. *David* loved *Mephibosheth,* and therefore set him at his own Table, to eat bread continually, though he were *lame. Christ* so loveth us, notwithstanding all our *lameness,* and *imperfections,* as to provide a Table for us, where we shall one day sit *down with Isaac, and Jacob, in the Kingdom of Heaven.* Beloved, do you provide a room for Christ in *your bosoms;* and he will provide a room for you *in Abraham's bosom,* yea, *in his own.*

Thirdly, This being in the Fathers *bosom,* implieth *Communicationof secrets.* Let us learn from hence, to go to Christ for *Illumination,* that he who knows the secrets of the Father, would discover them to us; so far as they are necessary for our salvation, or the edification of our brethren. Whither should we go, but to the great *Counselor,* for advice? The *Disciples* took this course, Luk. 11. 1. *One of the Disciples, said to him, Lord, teach us to pray.* So, Lord teach us to *hear,* Lord teach us to *meditate,* and, Lord teach us to *confer;* to go to *Christ* for all teaching. *If any man want wisdom, let him ask it of God,* Jam. 1. 5. *Who giveth to all men liberally, and upbraideth not;* we cannot be wise to Salvation, unless *Christ* be made wisdom to us: otherwise, the Devil will be too hard for us, he is so cunning, and subtle, as to make fools of us. As soon as a subtle man will cheat a Child of what he hath, so soon will the Devil cheat us; There are *wi•es of the Devil, depths of Satan, mysteries of Iniquity.* How shall we be able to shun these, to avoid the danger of them, if we be not instructed by *Him,* who knoweth the secrets of the *Father?* As there are mysteries of *Iniquity,* so of *Godliness* too. The *Gospel* it self, *Paul* calleth it, *wisdom in a Mystery;* And that even amongst the perfect, 1 Cor. 2. 6. *Howbeit, we*

speak wisdom amongst them that are perfect, ver. 7. We speak the wisdom of God in a *mystery.* Which *mystery?* wisdom in a *mystery:* such, is the *Gospel.* So *mysterious,* that one *mystery* is wrapit in another; *wisdom in a Mystery,* and that *hid,* and that amongst the *perfect.* How shall we come to find out this wisdom, if the *Lord Jesus,* the wisdom of God, be not made wisdom to us? As there are *mysteries* in every point of *Doctrine,* so there are *secrets* in every point of *Practice;* which without the help of *Christ,* we cannot come to be made masters of, Psal. 25. 14. *The secrets of the Lord are with them that fear him;* In every duty we can put our hands to, there is a *secret.* It is a Common thing to pray, but to pray in the *Holy Ghost,* is a great *secret;* It is a Common thing to come to the *Lord's Table* but to discern the *Lord's body,* that is a *secret.* It is a Common thing to hear the *word,* but so, as it may be mixed with faith in us, that is a *secret;* To keep the *Sabbath* is a common thing; but, *to call the Sabbath a delight,* that is a *secret.* Would we be acquainted with the secrets of the power of *godliness,* let us go to *Jesus Christ,* who is only conscious to all the *secrets* of God; seek to him, that he would reveal them to us by his Spirit; for, *He is in the bosom of the Father.* So I have done with the second thing.

I come now to the third thing, concerning the discovery of the Father by Christ.

He hath declared him.

You have heard of a twofold sight of God, a Beatifical, and Scientificall vision.

A Beatifical Vision, in Reference to his Essence.

A Scientificall Vision, in Reference to his Counsel.

And that Christ, the only begotten Son, may not be excluded from either of these; the next Clause implieth, *Which is in the bosom of his Father.* I say, It implieth, That Christ the Son hath a beatifical vision of God the Father, even in his essence; here, while upon the face of the earth, amongst the Children of men. And besides this, He must needs see the essence of God, that is, essentially, God himself.

And His lying in the bosom of the Father, implieth, That he could not but have the scientificall vision of the Father; Hence we infer, that none is fitter, to declare the Father, then he that saw the Father, and none more able to show forth the mind and the Counsel of the Father, then he that lay in the Father's bosom.

The only begotten Son, which is in the bosom of the Father, He hath declared him.

The word in the Original is, 〈 in non-Latin alphabet 〉 . There is an *Emphasis* in the expression, and *Erasmus* noteth, that 〈 in non-Latin alphabet 〉 , *de eo dicitur, qui res alioqui latentes, & obscuras, plane ac dilucide declarat;* It is oftentimes spoken of him, that revealeth obscure and hidden things, and maketh manifest, things otherwise not to be revealed. And it is properly to be applied, to Divine and Heavenly Mysteries; Hence there ariseth a difference between 〈 in non-Latin alphabet 〉 , and 〈 in non-Latin alphabet 〉 . The first is properly applied to divine and heavenly mysteries; the other to vulgar; and things more obvious, and common. And some think that Christ in the beginning of this Chapter, is called 〈 in non-

Latin alphabet 〉 , the *Word,* because he is 〈 in non-Latin alphabet 〉 , the Father's *Interpreter;* or he that declareth the mind, and will of the *Father.*

So then, Concerning the discovery of the Father by Christ, two things are to be observed.

- First, The person declaring, *Christ.*
- Secondly, The person declared, *the Father.*

First, The *person declaring.* From hence note two things.

- The Fitnesse of the Messenger.
- The Fullness of the Message.

First, The fitness of the Messenger, by whom in these latter times, the deep mysteries of the Father's Divine essence, and will, (so far as is necessary to Salvation) is declared. For Jesus Christ the only begotten Son of God, that lay in the bosom of the Father, who is the express Image of his Person, *Heb.* 1. 3. hath shown to us the Invisible glory, and made it visible; so far, as we are capable to behold it. An expression you have to confirm this out of the mouth of Christ himself, Matth. 11. 27. *All things are delivered unto me of my Father, and no man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whom soever the Son will reveal him,* Joh. 6. 46. *No man hath seen the Father, save he that is of God, he hath seen the Father.*

Secondly, The fullness of the Message, that Christ hath declared, which is indeed, Every thing necessary for man's Salvation; and whatsoever Christ hath declared, is true, profitable, wholesome, and sufficient. Therefore, no leaving the Word of Christ, and flying to human Traditions: for saith he, Joh. 3. 11. *Verily, verily, I say unto you, we speak that we do know, and testify that we have seen,* And, Hebr. 1. 1. *God, who at sundry times, and in diverse manners, spake in times past unto the fathers by the Prophets, hath in these last days spoken unto us by his Son.* The words in the original are, 〈 in non-Latin alphabet 〉 , by piece-meal, darkly, by riddles, and visions formerly: but now, he hath clearly declared, not only *himself,* by his Son, but whatsoever else (so much as our frail natures and weak capacities can reach unto) tending to the salvation of all the Elect of God.

Secondly, The next thing is the *Person declared,* That is the *Father,* or the mind, and will of the Father, or, more plainly: Christ, that lay in the bosom of the Father, hath declared from the Father's bosom, the glorious mystery of man's Redemption; his Justification by faith, and the way to everlasting happiness, and glory.

I now go on to as brief an Application.

First, Doth Christ declare the mind of the Father? get then Intimacy, and Familiarity with Jesus Christ; Take Him into thy heart, that lay in the bosom of the Father. For what greater stay can we have in the time of trouble, and what more supporting Comfort and consolation in the hour of Temptation, than to be acquainted with, and united to him, that is the

Churches Head; and our Lord, and Savior, the only begotten Son of God; and to lie in the bosom of the Father?

Secondly, Take notice of the Dignity of a Christian; that hath so able, and so gracious an Interpreter, even the Eternal Son of God. He it is, that to us declareth the will, and layeth open the whole Counsel of his Father.

Thirdly, Let dignity oblige you to duty. If Jesus Christ declareth the will of the Father: then, upon the life of your souls, it exceedingly much concerneth you diligently to observe, and carefully to attend unto what Christ declareth; Learning always to submit to the will of the Father, thus declared by his Son, that his Name alone may be glorified, and our souls Eternally saved.

FINIS. ...

The Complete EEBO-TCP *Unformatted* Puritan *and* Non-Conformist Collection *V-2.0*

Vol. 6
Ashe – Attersoll pt.1

Compiled & Updated by
David Jonescue, Logan West,
& Alex Sarrouf 2022-23

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Project Note – V2 *This Work is Licensed Under 4.0 International (CC BY-NC-SA 4.0)*

The initial content of this document was downloaded from the Early English Books Online (EEBO-TCP) website. The books were transcribed in a character for character manner and since there was no standard spelling during that time, it can be a bit cumbersome to read, with variations such as "unlesse", "vnlesse", and "vnles" appearing regularly.

With that in mind, this project is intended to clean up those books as much as possible and make them more accessible to the interested reader. A list of variant spellings and their corrections was utilized to clean up the text, but this is only as comprehensive as the list itself. Because of the nature of the original transcription, some words have missing characters or places where the original language (e.g., Greek) was not transcribed. The original text also contained linked footnotes and these have not been incorporated. *Included in these works are some, but very limited text taken from other public domain sources.*

Although this is admittedly no substitute for a properly proofread and scholarly edition, we believe that the result is a body of work which is far more accessible, particularly for searching and reading, than its predecessor (though our thankfulness for EEBO-TCP cannot be expressed.) The documents have been cleaned and presented to the best of our present ability, in what we hope is a pleasing and useful format for the vast majority of Christian brothers and sisters who desire to access and read these spiritually nourishing works.

For the sake of this collection, it has attempted to take a traditional theological as well as historical approach to Puritan research, meaning that, while there were some Arminian Puritans, those have been omitted if observed, and also, while there were other Non-Conformists that were Catholic, Quaker, Brownist, Pilgrims, etc., this collection has tried to observe only works from theologically reformed Puritans; Baptist, Presbyterian, and Congregational Non-Conformists; as well as CoE or Anglican clergy that were sympathetic or assistive to the Puritan cause. Furthermore, this collection only contains works from the period between 1500-1700, not just because that is the standard historical period of Puritanism, but because this is also the limit of the works found on EEBO-TCP. This is not an exhaustive collection of Puritan/Non-Conformist works, but a collection of those pertinent works which were located on EEBO-TCP which enables the searching thereof by their conversion from facsimile to text. The reason the alphabetical flow of the authors in these titles are not perfectly in order, is because many names were added well into the compiling of these texts, and we had to choose between prolonging publication to start over, or continue and publish with the names somewhat out of order.

Finally, please forgive our eagerness in the midst of imperfection in offering such an errant publication. Given the sheer number of texts, time constraints, and other duties; this is the best we can offer for now; yet, knowing the spiritual treasures within these pages, we pray that this effort, though feeble, will still result in the edification of His Church, in the name of our Lord Jesus Christ, to the glorification of our Gracious God. ****All of the text and titles included in these works are in the public domain, and can be used in any way; for profit or otherwise, by anybody or entity. Only this specific derivative and creative work is bound by the creative common license listed above.* -- Soli Deo Gloria

David Jonescue	Logan West	Alex Sarrouf
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A LETTER OF MANY MINISTERS IN OLD ENGLAND, Requesting The judgment of their Reverend Brethren in *New England* concerning Nine Positions.

Written Anno Dom. 1637.

Together with their Answer thereunto returned, *Anno* 1639.

And the Reply made unto the said Answer, and sent over unto them, *Anno* 1640.

Now published (by occasion mentioned in the Epistle to the Reader, following in the next page,) upon the desire of many godly and faithful Ministers in and about the City of *London,* who love and seek the truth.

By *Simeon Ash,* and *William Rathband.*

1 Thes. 5. 21.

Prove all things; Hold fast that which is good.

LONDON, Printed for *Thomas Underhill,* at the sign of the Bible in great Woodstreet. 1643.

I *Have diligently perused this Reply to the Answer, of the Ministers of* New-England, *to the nine Positions which I have approved, and judge very necessary, and seasonable to be Printed, and published,* July *the fifth,* 1643.

James Cranford

Rector of Christophers *London.*

Errata.

PAge 22. Marg. read *Romae. p. 33 line 27 r.* society. *p 37. l. 21. r.* Of all true Churches. *p 37. l. 3•. r. parium. p. 47. l. 41 r.* saith. *p 48. l.* 30. r. *quin. p. 50. l. 31 r.* Ordinance. The faults escaped in the quotation *p.* 5•. in some Copies, the reader is desired to correct by *Beza de Presb. p 57 l. 7. r.* is the same. *p 61 l 25. r.* Objection. *p. 61. l. 28. r.* were dispensed. *p 64 l •4 r.* which without. *p. 67. l. 14. r parium. p. 67 l. 29▪ r.* therefore to them, *p. 6•. l. 28. r.* with Christ.

To the Reader.

Good Reader,

VPon the receipt of the Answer returned unto the Nine Positions, Master *Ball* moved by the request of Brethren, drew up this reply, which upon perusal and joint approbation, was directed unto the reverend Elders of the several Churches in *New England.* The Reply sent miscarrying in the hand, to which it was committed, though both Letters and printed Books trusted in the same hand were delivered: Hereupon another Copy was from *New England* desired, and accordingly prepared in the year following. In the mean time, the Answer being tendered to the Press, it was judged more meet to keep the Reply in readiness to attend the publishing of the Answer, then to part with it in the other way. This intelligence was the last year conveyed into *New England,* since which time, there hath been an expectation to see that in Print, which now is sent abroad to open view. By this Relation it is manifest who are volunteers, and who are pressed to come forth as defendants in these Controversies. These differences betwixt the loving Brethren of old *England* and New, had not been made thus notorious, if some who cry up the Church way in *New England,* as the only way of God, had not been forward, to blow them abroad in the world. But surely the providence of God is remarkable in bringing these questions into debate at this time. When the Ministers of the Gospel from all the Counties in the Kingdom are called together by both houses of Parliament, to consult about the healing of our breaches, which are very many and dangerous: The Copy of this Reply being committed to our custody we are necessitated to appear in the publication of it: yet we shall preface nothing concerning the Treatise it self, because our known respects to the reverend and judicious Author will tender us partial, and our testimony can add no credit to his works which withal indifferent Readers will plead sufficiently for their own acceptance. If this discourse shall add any discovery of light unto them, who desire a sound judgment in the controversies here agitated, our end is obtained, and our prayers answered, who are.

Thy Servants in and for the truth,

- Simeon Ash,
- William Rathband.

The Letter of those Ministers in *England,* who requested to know the judgment of their Brethren in *New England,* in Nine positions, wherein the reasons of this their request, are truly reported.

(Reverend and beloved Brethren)

W*Hiles we lived together in the same Kingdom, we professed the same faith, joined in the same Ordinances, labored in the work of God to gain souls unto his kingdom, and maintained the purity of worship against corruptions, both on the right hand and on the left. But since your departure into* New England, *we hear (and partly believe it) that divers have embraced certain vain opinions, such as you disliked formerly, and we judge to be groundless and unwarrantable. As that a stinted form of prayer, and set Liturgy is unlawful; That it is not lawful to join in prayer, or to receive the Sacrament, where a stinted Liturgy is used. 3. That the children of godly and approved Christians, are not to be Raptized, until their parents be set members of some particular congregation. 4. that the Parents*

themselves, though of approved piety are not to be received to the Lord's Supper, until they be admitted as set members. 5. That the power of Excommunication, &c. is so in the body of the Church, that what the major part shall allow, that must be done, though the Pastors and Governors, and part of the assembly be of another mind, and peradventure, upon more substantial reasons. 6. That none are to be admitted as set members, but they must promise, not to depart, or remove unless the Congregation will give leave. 7. That a Minister is so a Minister to a particular Congregation, that if they dislike him unjustly, or leave him he ceaseth to be a Minister. 8. That a Minister cannot perform any ministerial act in another Congregation. 9. That members of one Congregation may not communicate in another.

These and other such like (which we omit to reckon up) are written and reported to be the common Tenants in New England, *which are received with great applause, maintained with great confidence, and applauded, as the only Church way, wherein the Lord is to be worshipped. And letters from* New England *have so taken with divers in many parts of this Kingdom, that they have left our Assemblies because of a stinted Liturgy, and excommunicated themselves from the Lord's Supper, because such as are not debarred from it. And being turned aside themselves, they labor to ensnare others, to the grief of the godly, the scandal of Religion, the wounding of their own souls (if they did advisedly consider the matter) and great advantage of them, that are wily to espy, and ready to make use of all advantages to prejudice the truth. (Beloved brethren) if you stood in our places, we are well assured it would be no small grief unto you, to hear and see the people led afide to the disgrace of the Gospel, upon weak and groundless imaginations, and in rash and inconsiderate zeal to deal with that which is of God▪ as if it were of man. And if it be to us grief of heart to hear that you have changed from that truth which you did profess, and embrace that for truth which in former times upon sound grounds you did condemn as erroneous, we hope you will not be offended. You know how oft it hath been objected, that Non-conformists in practice are Separatists in heart but that they go cross to their own positions, or smother the truth for sinister ends. They of the Separation boast that they stand upon the Non-conformist's grounds. A vainglorious flourish and sleight pretence. But both these are much countenanced by your sudden change if you be changed, as it is reported. How shall your brethren be able to stand up in the defense of their innocence and the uprightness of their cause, when your example and opinion shall be cast in their dish? Must they leave you now, with whom they have held society? Or will you plead for Separation, which you have condemned as rash and inconsiderate? You know that thy who have run this way have fallen into manifold divisions, and may not you justly fear, lest the same befall you? Some warnings you have had already, and have you not cause to fear every day more and more? Error is very fruitful and will spread apace. A crack in the foundation may occasion a wide breach in the building, where there will not be means, or mind to amend it. Experience every day may tutour us herein. But to let pass all inconveniences, our request in all meekness and love is, that if these, or any of the forementioned opinions be indeed your Tenants you would be pleased to take a second review of your grounds, and send us your strongest reasons that have swayed you in these matters: and if we shall find them upon due examination to be such as will carry weight, we shall be ready to give you the right hand of fellowship; if otherwise you shall receive our just and modest animadversions in what we conceive you have erred from the truth. You will not judge, if we cannot apprehend the strength of your grounds, it is because we love not the truth, or be carried with by-respects (though these conceits prevail too much:) Such rigid and harsh censures, cannot lodge in*

meek and humble breasts. Weighty reasons promote the truth not unadvised judging. You yourselves have judged that to be error, which now you take to be truth when yet you were not blinded with by-respects, nor hudwinked your eyes, that you might not see the light. And if you have just warrant from God to pull down what you have built, and to build what you have pulled down, we desire you would lovingly and maturely impart it▪ for as yet we have scene none, which we are not ready to prove, and show by the rule of truth to be too weak to carry any burden.

We adore with you the fullness of the Scripture, and we know the Counsel of the Lord shall stand: if you can show that you walk in the ways of God, we shall heartily rejoice to walk with you: but if you have turned aside, we shall earnestly desire that you would be pleased seriously to consider the matter, and speedily reform, what is out of order. Thus not doubting of your favorable interpretation of this our motion, for the preventing of distraction, maintenance of peace, and searching out of the truth, whereby we may be directed to live to the praise of God the good of his people, and comfort of our souls, beseeching God to lead and guide us into all truth and holiness, and keep us blameless until his glorious appearance, we rest

Your loving Brethren.

An Epistle written by the Elders of the Churches in NEW-ENGLAND, to those godly Ministers fore-mentioned that sent over the Positions.

Reverend and beloved Brethren:

IN these remote Coasts of the earth, whereunto the good hand of God hath brought us, as we do with much comfort of heart call to mind the many gracious blessings, which both with you, and from you, we enjoyed in our Christian and holy communion, (the memory and fruit whereof we hope shall never be blotted out) so we have also seen cause to look back to our former administrations there, and to search and try our ways; that wherein soever we have formerly gone astray, we might judge ourselves for it before the Lord: And that seeing now God hath set before us an open door of liberty, we might neither abuse our liberty in the Gospel, to run out into any groundless unwarrantable courses, nor neglect the present opportunity to administer (by the help of Christ) all the holy ordinances of God, according to the pattern set before us in the Scripture; In our native Country, when we were first called to the Ministry, many of us took some things to be indifferent and lawful, which in after-times we saw to be sinful, and durst not continue in the practice of them there; Afterwards some things that we bare as burdens, that is, as things inexpedient, though not utterly unlawful; we have no cause to retain and practice the same things here, which would not have been not only inexpedient, but unlawful: such things as a man may tolerate when he cannot remove them, he cannot tolerate without sin, when he may remove them; Besides some things we practiced there (which we speak to our shame and grief) which we never took into serious consideration whether they were lawful, and expedient or no, but took them for granted, and generally received; not only by the most Reformed Churches, but by the most godly and judicious servants of God amongst them; which nevertheless when we came to weigh them in the balance of the Sanctuary, we could not find sufficient warrant in the Word to receive them, and establish them here: of one of these three kinds will these our

present practices appear to be, which you call our new opinions, or, Innovations here; except it be some few of them, which though they have been reported to you to be our Judgments and practices, yet are indeed far from us: The partieulars are too many, and too weighty to give you account of them, and the ground of our proceedings about them in a Letter. But to give you (if it be the will of God) the better satisfaction, we have sent you a short Treatise touching each particular, that according to your desire you might understand from us how far we do acknowledge any of these tenets, and upon what ground, hoping that according to your promise, if upon due examination you shall find any weight in them, you will give us the right hand of fellowship. But if otherwise, you will send us your just and faithful animadversions, and we do not suspect your loves to the truth, or your sincere speaking according to your conscience in the sight of God. Neither tax we you as siding from the truth with by-respects, whereof you complain, verily we abhor such rash, harsh, and presumptuous notoriousness, we see as much cause to suspect the integrity of our own hearts, as yours; and so much the more, as being more privy to the deceitfulness of our own hearts then to yours. And we cannot but with much thankfulness of heart acknowledge the many rich precious treasures of his grace, wherewith the Lord hath furnished sandrie of you above your Brethren, which causeth us with great reverence to accept, and receive what further light God may be pleased to impart unto us by you. But as we have believed, so have we hitherto practiced, and so have most of us spoken this our Answer to your particulars, most of us we may say, because there wants not some Brethren amongst us who proceed further, even to look at all set forms of Prayer invented by men of another age or congregation, and prescribed to their Brethren to be read out of a book for the prayers of the Church, as Images, or Imaginations of men, forbidden in the second Commandment; But as we leave them to their liberty of their own judgments without prejudice, so do we also concur with the rest of them, so far as we all go in bearing witness against any set forms, or the corruptions in them; In dispatching whereof, we have been the more slow because it behooved us first to inquire into, and to settle some controversies amongst ourselves, before we could well attend to entertain discourse about foreign questions which do not so nearly concern our present estate and practice. Besides your Letters being sent to the Ministers of the Churches, and some of us dwelling far asunder, it was not an easy thing for all of us often to meet together to consider of these Questions, much less to resolve upon one just answer. But having at length (by the assistance of God) brought our Answers to this issue, we commend it to the blessing of the Lord, and in him to your Christian, and judicious consideration; where if all things be found safe, and duly warranted from Scripture grounds; do you also as seemeth vigilant Watchmen of the Lord's flock, and faithful witnesses to God; If anything seem doubtful to you, consider and weigh it very well before you reject it: If anything appear to be unsound, and dissonant from the Word (which we for our parts cannot discern) we shall willingly attend to what further light God may send unto us by you: In the mean while we entreat you in the Lord, not to suffer such apprehensions to lodge in your minds, which you intimate in your Letters; As if we here justified the ways of riged separation, which sometimes amongst you we have formerly borne witness against: and so build again the things we have destroyed; you know they separate from your Congregations, as no Churches; from the Ordinances dispensed by you as mere. Antichristian, and from

yourselves as no visible Christians. But we profess unfeignedly, we separate from the corruptions which we conceive to be left in your Churches, and from such Ordinances administered therein as we fear are not of God, but of men; And for yourselves, we are so far from separating as from no visible Christians, as that you are under God in our hearts (if the Lord would suffer it) to live and die together; and we look at sundry of you as men of that eminent growth in Christianity, that if there by any visible Christians under heaven, amongst you are the men, which for these many years have been written in your foreheads *(Holiness to the Lord)* which we speak not to prejudice any truth which ourselves are here taught and called to profess, but we still believe though personal Christians may be eminent in their growth of Christianity: yet Churches had still need to grow from apparent defects to purity; and from reformation to Reformation, age after age, till the Lord have utterly abolished Antichrist with the breath of his mouth, and the brightness of his coming to the full and clear revelation of all his holy Truth; especially touching the ordering of his house and public worship; as a pledge of this our estimation of you, and sincere affection to you, we have sent you these Answers to your demand, and shall be ready, by the help of Christ, to receive back again from you, wise, and just, and holy Advertisements in the Lord.

Now the Lord God, and Father of our Lord Jesus Christ, your Lord and ours; lead us all unto all Truths, purge out all Leaven out of his Churches, and keep us blameless and harmless in his holy Faith and fear, to his heavenly kingdom, through him that hath loved us; In whom we rest,

Your very loving Brethren, the Elders of the Churches in *New-England.*

Reverend and dearly beloved Brethren,

IT is not to be doubted but while we live here, we shall have just cause to search and try our ways, look back upon former courses, and call things done to more strict examination. For being over-clouded with ignorance, compassed about with infirmities, and beset with many temptations to sin, knowing what we know best, but darkly and in part, no marvel, if in many things we offend ignorantly, of frailty for want of due consideration, rashly mistaking Error for Truth, condemning Truth for Error, suspecting evil without cause, and not suspecting where is just reason, drawing erroneous conclusions from sound principles, and maintaining truths upon weak grounds; so that in examination of our ways, and endeavors of their Reformation we had need to look warily, that we turn not to the right hand or to the left, for in the one we add to the Word of God, as well as in the oother, and of ourselves are apt to strike aside to both. A loose conscience will be profane, a tender, scrupulous. It stands us therefore upon to have ourselves in suspicion, in as much as experience teacheth that many have swerved from the path of sound peace and comfort on each hand.

Wherefore *(Beloved Brethren)* if since your coming into *New England,* upon serious Review of former actions you have discovered any truths heretofore not taken notice of, we shall be so far from rejecting them because of your former judgment and practice, that we shall heartily desire to know and embrace the same with you, and bless God for you as the happy instruments of his glory, our Instruction & the advancement of the truth. But if the

discoveries be of the like nature with the positions mentioned in the Letter; as before, so still, we conceive them to be new opinions, and not warranted by Scripture, which is the true Antiquity.

Opinions we say, not practices, for not changing your opinion, you might lawfully alter your practice; nay, what you did tolerate formerly as a burden, in case not free, you might well forgo being at your liberty. Your judgment being the same, you might use your liberty in forbearance of a set Liturgy, and yet retain the same judgment of a stinted Liturgy, that you had before; you might forbear for a time upon special Reason (such as present state and occasion might suggest) to receive to the Sacrament approved Christians, not set members of a particular Congregation; as some Brethren do) who yet dare not think it unlawful to communicate with such in the act of worship, or deem it just and right altogether to debar them, as having no right nor title to those privileges of the Church. It is your opinions whereto we had respect, not simply your practice. It never entered into us to persuade you to a set Liturgy, much less to complain that you had not accepted ours. But that all stinted Liturgies should be condemned as devised worship, and so condemned as that none may lawfully be present at, or partake of the Sacraments administered in a stinted or devised form, this we called a new opinion.

Neither do we mention it because we knew it to be the private opinion of some Brethren among you, whom we had left to the liberty of their own judgment, so far as the maintenance of the Truth, and a just call did not engage us: but because it was cried up, and advanced with all diligence, and endeavor of some among us standing affected *New England*-ward, as if a chief point of holiness consisted in separation. You know how great a fire a little sparkle kindles. And seeing this Distraction and Rent had its original, growth and continuance from some Brethren in those parts, or affected to that way, when in loving and friendly manner we could neither receive grounds at home for our conviction, nor procure just satisfaction to the contrary; what could we do less then call upon you jointly to know your judgment, and either by sound proof to be by you convinced (if happily you should approve their separation (which we esteem groundless, rash, unlawful, and prejudicial to outward peace) or being backed by a testimony of its dislike from you, we might the better be both encouraged, and furnished to endeavor the quenching of that fire which was kindled but in too many places,

In other particulars also, we conceive, you go beyond Commission given of God: granting them authority to whom God hath not committed it, debarring others from the privilege of the Sacraments, who have title thereto by the Covenant of grace.

Your love in that you were pleased to signify first your kind and respective acceptance of our Letter, and now also to send us an answer thereto, we acknowledge it with all thankfulness, and shall endeavor (through the grace of God) to return like affection in truth of heart, if in measure we fall short. Of your respect to us in particular, we make no question, your expressions are beyond that we could expect, as also what we dare own. But we humbly beseech the Lord to direct, uphold, and guide us, that in some measure we may walk worthy of our vocation, and approv ourselves faithful to your consciences.

It was one end of our writing to be satisfied in this point, whether you approve the ways of Separation (whereof we complain) and their courses who labored with all their might, (when they conceived hope to be heard) to persuade thereunto. Against which (if we knew your judgment) you testified among us.

You know they that separate are not all of one strain and temper. Some deny all communion with us public and private, some admit of private, but deny all public, and some join in Prayer before, and after Sermon, as also preaching of the Word (because in their esteem, this may be done without communion in a Church-way) but refuse to partake of the Sacraments. All which Separations we judge uncharitable, contrary to the Commandment of Christ, and have ever thought that you (whilst with us) and we were of one mind herein.

If of late we have conceived fears of some of you (deer Brethren) as leaning too much to what formerly you disliked, we beseech you weigh what urgent and pressing Reasons forced us thereunto, and we shall most gladly (we heartily desire you to rest assured) lay hold of every line and syllable, that may tend to dislodge such apprehensions.

For as we conceive, the dispute to be unreasonably moved, the Rent offensive, the opinions themselves prejudicial to the cause of God, and the advancers thereof to have passed the limits prescribed by God; so we shall esteem it an inestimable blessing, if (now what hinders being removed) we might join with one heart and soul, in one way of God to promote his glory, and seek the good of his Church and people.

We trust in the Lord, we should not draw back in any course wherein we may see the Lord going before us, nor be an offense to any to keep the Lord's way; we seek the truth, and are persuaded it is the cause of God which we defend: we plead for Communion with the Churches of Christ, no further then they hold communion with Christ, still desiring *to keep the unity of the spirit in the bond of peace, with yourselves and all others,* who walk in the right way of truth, peace and comfort.

How the Lord may be pleased to deal with us, or dispose of us we know not (his blessed will be done.) But of this we are resolved, through his grace, not willingly to raise trouble or dissention among you, if through ignorance or infirmity we shall not so fall in, as to be of one mind with you in these matters. And here we desire you to consider that in these particulars you dissent as much one from another as we dissent from you, and that wherein we dissent from you (and perhaps from the lesser part of you) you dissent from the judgment and practice of all Reformed Churches.

This we speak not to prejudice your cause, but to entreat your serious re-examination of what you have sent us, and this trial thereof, by the Touchstone of the Word. For if we mistake not, in many things it will not abide the Test.

You have written in great love and tenderness, that your Positions might be so scanned, and we shall endeavor with such affection to try all things, and hold fast that which is good. And now (beseeching the guidance of the Spirit) with your leave, we shall endeavor to deal fully and plainly, as the nature of the cause requireth, entreating you impartially to consider the

grounds whereupon we, go and weigh what we shall say in the balance of the Sanctuary. The Lord of his rich mercy in Jesus Christ, direct us in discerning what is right and pleasing in his sight, Cast offenses out of the Church, close up Rents and Divisions, reveal his Truth more and more, set up and maintain the purity of his own Ordinances, unite the hearts of his people to the love and fear of his holy Name, teach us self-denial, and keep us blameless to the coming of the Lord Jesus Christ.

Amen.

I POSITION. That a stinted form of Prayer and set Liturgy is unlawful.

Answ.

BEfore we proceed to declare ourselves concerning this position: It will be needful that something be premised, for the explication of the terms thereof. We suppose,

1 By a Liturgy and form of Prayer, you mean not a form of private Prayers composed for the help and direction of weaker Christians: but the *System* or body of public Prayers generally used in the English Parishes, compiled for the Churches use by other men not infallibly guided by God, to be said or read out of a Book by their Ministers as the Churches Prayers. And that this is your meaning, may appear from your Letter itself, wherein you complain that divers in many parts of that Kingdom have left their Assemblies, because of a stinted Liturgy. Now we know not of any other stinted Liturgy from which the people do absent themselves, but only that which is in use in the English Churches.

For as for a form of Prayer in general, we conceive your meaning cannot be of that. For it is evident that many Preachers constantly use one set form of Prayer of their own making before their Sermons, with whom the people refuse not to join.

2 By stinted and set, you mean such Prayers, as are so imposed upon the Churches and Ministers, as that they are limited to that very form of words expressed in the Book without addition, diminution, or alteration; for that Liturgy and form among you, is in this sense set and stinted.

3 By unlawful, you mean that we looking at that form, as swerving from the Rule; neither dare first practice it ourselves, nor secondly approve the use of it by others.

This being the true state of the question, so far as it appears to us, from the letter. We answer, 1 For our own practice, the Churches here do not use any stinted form of Prayer and set Liturgy, for these and other such Reasons. 1 Because we find no necessity of any stinted Liturgy to be used among us, by virtue of any divine precept. And seeing the Commission of the Apostles limited them, to •each men to observe and do only what Christ did command them in matters of this nature, *Math.* 28. 20. Who are we and what are our Churches, that we should presume above this Commission? And, we hope, it will not be offensively taken by any godly Brethren, That we stand fast in the liberty wherewith Christ hath made us free in this, as well as in all other things.

Secondly, because the lawfulness of set forms and stinted Liturgies is questioned and doubted of by many faithful servants of God: whereas for Church-officers to edify the Churches by their own gifts, as well in praying as in preaching, all sorts without controversy grant it to be lawful. Now spiritual prudence guideth believers, when two ways are set before them, one doubtful though ventured on by some, the other certainly safe and good, though neglected by many, to choose that which is safe, declining the other.

Thirdly, Because Primitive patterns of all the Churches of God in their best times (when as touching this point they kept the rule in their eye) whether Jewish before Christ, or Christian above a 100 years after Christ, yield not the least footstep to show us another safe way to walk in, then this wch we have chosen. As for after times towards the end of the second, and beginning of the third Century, we know how far the Churches were then degenerated and declined from the first purity; neither do we marvel at it, seeing in the Apostles time the mystery of iniquity began to work, and it was then foretold, that the power of godliness would be in aftertimes exchanged for empty forms. In which respect, we look not at them as our guides neither in this, nor other particulars not warranted by the Rule, herein following the advise of *Cyprian,* who himself saw the corruption of those times, *Non est attendendum quid aliquis ante nos faciendum putaverit, sed quid qui ante omnes est Christus fecerit & faciendum praeceperit.*

To conclude, seeing our Christian liberty freeth us from binding ourselves to any religious observances, whereunto the written word doth not bind us. And seeing spiritual prudence directs us to choose those ways, which on all hands are confessed to be s•fe, avoiding those that be doubtful and hazardous. And seeing it will not be safe for us, needlessly to swerve from the constant practice of all Churches that are recorded in Scripture, and there held forth as a cloud of Witnesses for us to follow in matters of this nature, we therefore may not, do not, dare not use set forms of Prayers and stinted Liturgies in these Churches.

More particularly, in that we do not use that form of Prayer and stinted Liturgy, which is in use among yourselves: these and such other like Reasons have induced us thereunto. 1 The many and just exceptions whereunto that Liturgy is liable both for matter and manner; for the proof whereof we refer you to those faithful servants of God, who have gone before us in witnessing against the same: Amongst others to Master *Cartwright,* and the Abridgment.

2 In as much as that Liturgy was never commanded of God, and hath been greatly abused to Idolatry and Superstition, and is not of any necessary use, and therefore we are afraid to bring it into the Worship of God, as knowing the jealousy of the Lord, in matters of this nature; *Exod.* 20, and how strictly he commandeth his people, that all monuments and remnants of Idolatry and Superstition should be abolished from among them, *Deut. 5. 25, 26. Exod. 23. 13. Isaiah 30. 2•. 2 Cor.* 6. 17. In which respect the holy Ghost hath greatly commended *Jacob, David, Jehu Hezechia* and *Josiah* for taking away the remembrance of such things, *Gen. 35. 2, 4. Psal. 16. 4. 2 King 10. 26, 27. & 18. 4. &* 2•. all the Chapter. And where other Kings of *Judah* came short of the like zeal, the Scripture notes it as a blemish in them that the high places were not taken away, albeit the people did not sacrifice in them to false gods, but only to the Lord, 2 *Chron. 15. 17. & 20. 33. &* 33. 17. Yea, moreover, it appeareth by the Scripture, that some

things that had a good Original and use (if they be not still necessary and commanded of God) are unlawful when once they are known to be defiled by Idolatry, and abused to it, 2 *King. 18. 4. Hos.* 2. 16, 17. As the brazen Serpent was at the first an Institution though but temporary: but when the children of *Israel* burned Incense to it, *Hezekiah,* is commended for breaking it in pieces, and the Lord witnesseth of him that he did that which was right in the sight of the Lord, and according to his Commandment, which he commanded *Moses, 2 King.* 18. 3, 6. how much more in the like case ought other things to be removed, which never were commanded of God, but only were devised by men? And that that Liturgy hath been superstitiously abused, may be clear to any that shall consider that it is the same for substance that was used in the days of Popery. And therefore when the Papists in *Devonshire* and *Cornwall,* had made a Commotion and Rebellion upon the change of Religion, in the days of King *Edward* the Sixth. It was told them by the King, for the pacifying of them: *That it was the self-same Service in English, which had been before in Latin: and if the Service of the Church was good in Latin, it remaineth good in English, for nothing is altered: Fox Acts and Monuments, Edward* 6. And Pope *Pius* the fifth did see so little variation in it from the Latin Service, that had been formerly used in that Kingdom, that he would have ratified it by his authority, if Q. *Elizabeth* would have so received it. And many of the people put such holiness in it, that they think God is not rightly worshipped, nor his Sabbath well observed, nor the Sacraments sufficiently administered, if there be no reading of that Service. And others put such holiness and necessity in it, that they prefer it before God's holy Ordinance of preaching the Word. In so much as the Ministers are in the danger of being called in question, and of being censured, if they do not read that Liturgy every Lord's day without omitting any part thereof, either in respect of preaching or otherwise.

3 In regard of the many woeful scandals, and dangerous consequences of using that Liturgy, of which we suppose you are not ignorant.

To mention but two, *Viz.* The hardening of Papists who are emboldened to think better of their own Breviaries, Mass-Books, Portuisses, seeing that Liturgy hath been extracted out of those books, and rather fetched from them then from the forms used in any of the reformed Churches.

2 The conntenancing and establishing of an unlearned Idol Ministry, of not-Preaching curates, Non-residents, Pluralities, &c. in whose skirts is to be found the blood of so many men's souls living and dying in their sins, while they ignorantly content themselves with, and harden themselves in some empty forms of Religion and blind devotion, which are begotten and cherished chiefly by such prayers and ministers. Neither is there less scandal hereby (we mean not only taken but given) then by the eating of an Idolathite, in the Idols Temple condemned by the Apostle 1 *Cor.* 8. 7 10. For if the eating of an Idolathite by him that had knowledge, and knew that an Idol was nothing, and that all meats were lawful, did embolden others to honor the Idol, and therefore was a scandal given, so also it is in this case.

4 Seeing that book is so imposed as that the minister in reading of it, is limited to the very words set down without any diminution, addition, or alteration; therefore we dare not use it.

For 1 The Lord himself hath not limited his people to his own forms and therefore we see not, how it can be lawful to be limited to other men's forms; For in thus doing we should subject ourselves to the exercise of such an authority and power of the Prelates, as in this case puts forth a stronger act of limiting power then Christ himself, who doth not limit us to those forms, which himself hath set down in Scripture: For though we acknowledge the Lord's prayer and other forms set down in Scripture, may be lawfully used as prayers (due cautions being observed) yet there is not a limitation lying upon the Churches in the use of those prayers. And therefore we do not find that the Apostles ever used that form taught by Christ in those very words, much less limited themselves to it, when they prayed, nor did they teach the Churches so to do.

2 If the Lord would not have us limit ourselves in our own forms, whiles we are exercising our own gifts (which he hath specially sanctified to edify his Church *Act. 6. 4. Eph. 4. 8. 1 Cor.* 12. 7.) least we should quench or at least straiten his spirit in prayer, 1 *Thes.* 5. 19. would he then have us limited to other men's forms, which have not been in like sort sanctified of God, but will rather quench or straiten the spirit of God, whiles we are so limited to them?

3 The entertainment of this form hath been a manifest snare unto the Churches who upon the same ground on which they have received this form into the desks have been limited to others in the pulpit, by means whereof the poor Church of Christ hath been wholly deprived of the public use of the Ministers gifts in prayer, and the spirit of prayer in the Ministers in public, hath been greatly restrained.

As for our Judgment concerning the practice of others, who use this Liturgy in our native Countrie, we have always been unwilling to express our minds there against unless we have been necessarily called thereunto, and at this time we think it not expedient to express ourselves any further concerning this matter, as loath to intermeddle with the affairs of other Churches, but contenting ourselves with, and blessing the Lord for those liberties which we, by the mercy of God, do here enjoy, reserving also due reverence to the judgments of our beloved brethren and deer Countrymen, who may concerning this matter be otherwise minded.

Reply.

THis position cannot bear that meaning which you give it, if you take it according, o our minds, and the plain construction of the words. We never questioned why you made not use of a stinted Liturgy, much less why you did not wholly and in every part tie yourselves unto, and approve of that form in use amongst us. You might well think we had little to do to put forth such a demand, *viz.* whether you think it lawful to approve in others and practice yourselves, what swerveth from the rule, and we think it strange you should give our words such a meaning.

The thing we craved resolution in was, whether in your judgments all stinted and set forms of prayer and Liturgies be unlawful. The reason hereof was because in writings from *New-England,* we had seen all set liturgies, and set forms of prayer condemned as devised worship which God would not accept, and partaking in the Sacraments of the Supper in our

assemblies, therefore disallowed, because administered in a stinted Liturgy, which things were received with such likeing among some brethren with us, and by them imparted and recommended to others, that they occasioned that rent and distraction whereof we complain.

It is true, the people among us separate from our form of prayer or liturgy, but the reason hereof is because it is stinted, not because this or that or ours in particular.

You confess you want not some brethren among you who look at all set forms of Prayer invented by one of another age or congregation, and prescribed to their brethren, to be read out of a book for the prayers of the Church, as Images and Imaginations of man forbidden in the second Commandment, and that the lawfulness of Liturgies, and set forms is questioned and doubted of by many faithful servants of God, such also as come over occasionally, who withdraw themselves from the Sacraments in the congregation, do it on this pretence, that a stinted Liturgy is a human invention. And if we examine the reasons brought against stinted forms and Liturgies, we shall find them to strike at all forms and Liturgies though devised by men of the same age and congregation, and to be used but now and then, or but once on set purpose, and that either in public or in private, as elsewhere we may have occasion to show.

You say it is evident, many Preachers constantly use a set form of Prayer of their own making before their Sermons with whom the people refuse not to join; And you know (we doubt not) that such set forms are disliked also. And if the grounds be examined (in our understanding) they make as much against the one as the other. View but the reasons why you admit not a stinted Liturgy and form of prayer, and see whether the two last will not in the same terms directly conclude gainst both. But what ever is to be thought herein, or whether men's practices agree with their opinions we now dispute not. This is plain and manifest, that men's opinions are to be judged by their express words and reasons, not by their practices. The Brownists (as they are commonly called) can separate from no stinted Liturgy amongst us, but that which is in use, and for ought we know they may join with their own Pastors, though they oft use the same form of prayer in whole or in part, in thanksgiving before meat, or in prayer before Sermon, or the like. And yet their opinion is that all stinted Liturgies and set Forms of prayer be unlawful, human inventions forbidden by the second Commandment.

But if anything had been left doubtful in the Letter, that it might be strained to another sense, either because we were short in expression, or many of you not informed in the passages which gave occasion to the question, it is well known what the words mean in ordinary construction. And we doubt not but many brethren among you, might and could fully inform you of our meaning that there need no such straining to find it out.

That which followeth in your answer to the position (as you interpret it) we pass over, because it is not to the matter intended. And we are as unwilling to trouble you with the affairs of other Churches taking you from your own weighty occasions, as you are unwilling to be interrupted. Only in regard of promise, and because plain dealing serves to maintain love, we think good to advertise you these few things.

1 That your reasons why you accept not of a stinted Liturgy be ambiguously propounded, for sometimes you plead only for your liberty herein, and that a stinted form is not necessary, and sometime you speak so, as they that look at Stinted Liturgies, as Images forbidden in the second Commandment will easily draw your words to their meaning.

2 The reasons you bring against a set form of prayer or Liturgy do hold as strong against a set form of Catechism confession and profession of faith, blessing, baptizing and singing of Psalms.

3 We have not called upon you at this time to witness for, or against the corruptions in the Communion-Book. This you fall upon by straining the sense of our demands contrary to the true meaning thereof.

The reasons which you bring against it, we cannot approve them all; The exceptions which have been taken both from the matter and manner thereof we know: But to esteem the whole for some corruptions found therein, a monument of Idolatry, that we have not learned.

The Argument in the abridgement which is used against conformity to the Ceremonies did not in their judgment who were authors of the Book hold against the Liturgy, of which opinion we are also.

4 If these reasons be intended only to show why you receive not our form of administration, it is that which (we are persuaded you know) we never required of you. If to disallow the use of the Book amongst us altogether in things lawful, good and pertinent, they will not hold weight.

5 You are generally (as you say) loath to meddle with the affairs of other Churches, unless you have been necessarily called thereunto. But when some upon the request (as we suppose) of private friends, and others out of their zeal and forwardness have labored to draw many to separation from the Sacrament, because ministered in a stinted Liturgy: we cannot apprehend any just ground of this apology. The Rent is wide, and some brethren had their hands deep therein, which made us at this present to crave your judgments, and the reasons thereof to make up the breach.

6 *I. D.* objecteth to Master *P.* that his manner of preaching was disorderly in carrying that matter, he speaks of, to the Classes, before he had declared to the Church the equity of his refusing the Ministers desired by the Scriptures. And may not we with like reason object, that this manner of proceeding is disorderly in seeking to draw men to Separation, because of stinted Liturgy, before you had shown to us or other brethren (whom it may concern) by Scripture, or reasons drawn from thence, that a stinted Liturgy was unlawful? but of this we may entreat more fully elsewhere.

II. POSITION. That it is not lawful to join in prayer, or receive the Sacraments where a stinted Liturgy is used, or as we conceive your meaning to be in this, as in the former question viz. where, and when that stinted Liturgy is used.

Answer.

IT seemeth by this your letter, the ground of this Position hath been the separation of divers from your assemblies, because of a stinted Liturgy: and we are not ignorant of the rigid separation of divers people, who withdraw themselves from an able faithful ministry, as no ministry of Christ, and from their godly congregations as no Churches of Christ; because of some corruptions from which (through want of light, not love of the truth) they are not thoroughly cleansed. Against which practice we have ever witnessed.

As for our Judgment concerning the Position it self, we would promise two things; First concerning the persons reading this Liturgy, which may be either an ungodly or unable Minister, or an able and a godly.

Secondly, concerning the Liturgy it self, which may be either of the whole or some select prayers, which may be conceived to be the least offensive.

Now if the question be of joining in prayer with, and when that whole Liturgy is used, or where that which is used, is read by an unable and ungodly Minister, we then see not how it can be lawful to join in prayer in such cases; For

1 The prayers of the Minister are not his private prayers, but the public prayers of the whole assembly, whose mouth he is to God. And when the prayers offered up by the Minister, as a living holy, and acceptable service to God, are not through human frailty, but otherwise for matter and manner corrupt, we see not what warrant any one hath to join with such prayers, *Mal.* 1. 13. 14.

2 When men join therein with an insufficient Ministry, they do not only countenance them in their place and office, whom the Lord hath rejected from being his Priests. *Hos.* 4. 6. but also set up those Idols and means of worship to edify themselves by, which God never appointed in his holy word *Ezeck.* 11. 17.

But if the question be of joining in some few select prayers read by an able and painful Minister out of that book as on the one side we are very tender of imputing sin to the men that so join: so on the other side, we are not without fear, least that such joining may be found to be unlawful: unless it may appear that the Ministers with whom the people have communion in reading those prayers do neither give any scandal by reading of them nor give unlawful honor to a thing abused to Idolatry, and superstition, nor do suffer themselves to be sinfully limited in the reading of them.

Reply.

SUfficient hath been spoken of the meaning of the position and the grounds thereof and if we have not mistaken your judgment & practice both, you have born witness against both that you call the rigid separation, and this more moderate also; And we humbly wish, the moderate do not degenerate into the rigid ere long. It is very strange, if they take not great encouragement upon your grounds. The truth of our ministry, Churches, Ordinances, and calling is questioned, and where men will stay the Lord knoweth, and what more common

then that our Liturgy is unlawful, because it is the devise of man; The Author (or publisher at least) of a letter against our Service book beginneth with such like distinction.

Against this Prayer-book (saith he) divers have pleaded in a different manner. First some arguments are proper to the Separatists *qua tales, viz.* that it is offered in a false Church; 2. By a false minister; 3. In the behalf of the subjects of the Kingdom of Antichrist. These are properly theirs, being the grounds whereupon they make a total separation from all the Churches in this Land, as no Churches of Christ. These I approve not, yet note them that ye may see upon what different grounds, the same Position is maintained by several persons, and that ye may be delivered from the prejudice, which hinders many from receiving those truths, because they fear the reproach of Brownism.

Secondly, there are other grounds which are common to all that plead for the the purity of Christ's ordinances, and which do not necessarily infer such separation, but only serve to show the unlawfulness of that practice, and our communicating therein.

Thus the Epistle wherein the same distinction of separation is noted: but how truly, let the indifferent judge. If none must be counted Separatists, but such as have pleaded against the book of Common prayer as unlawful, because offered up in a false Church, &c. then are there none such in the world, that we have known or heard of: for it is apparent they cast us off as no Churches of Christ, because our Service is a human devise, will-worship, Idolatry; And not on the contrary, that our Service is will-worship, or Idolatry, because our Churches are false Churches. Against all Communion with us they plead, because we are a false Church, but against our stinted Liturgy they argue not in that manner.

The grounds on which that Author builds (which he saith are common to all, that plead for the purity of God's ordinances) are one and the same with the grounds of the Separatists, shafts taken out of the same quiver and peculiar to them, some few brethren only excepted, who of late have looked towards that opinion. See how affection will transport. Those reasons shall be common to all that plead for the purity of Christ's Ordinances, which were never taken to be sound and true, either by the reformed Churches abroad, or by the godly Brethren at home, whether now at rest with the Lord, or for the present living, or yet by the most of the brethren among whom they live, and with whom they hold society, or by any minister or Society which did hold the unity of the spirit in the bond of peace for the space of this 1400 years and upwards, by your own confession, unless within these few days, and that by a few only. If this be not to strengthen the hands of the Separatists, or at least, to lay blocks of offense in their way, what is? As yet we think most of them that have separated, are not so far gone, as to condemn all our Assemblies as no Churches of Christ, but we judge they have proceeded further then Christ the Lord and Savior of his Church hath given them commission or allowance, that the grounds whereon they build are unsound, and such as make way for further danger, if the Lord prevent not. And that the reasons mentioned in the letters are the proper grounds of Separatists, and not common to all them that seek the purity of religion, for they are not approved by yourselves: and if all this tend not to turn them who halt, out of the right way, we heartily entreat you to consider.

Your judgment concerning the Position, you deliver in three propositions (for so many they be for substance) In respect of the persons reading the Liturgy, or the thing it self that is read. As if any part of the Liturgy be read, (put case some few selected prayers only, by an unable and ungodly minister: it is unlawful (say you) for the people to join in that case. But if it be unlawful for the people to join, when an ungodly minister readeth some few select prayers, it is either in respect of the Minister, or the prayers themselves. Not of the prayers themselves, for they be select and choice, faultless both in respect of matter and manner, as it is taken for granted, unless this distribution be to no purpose; if in respect of the Minister, then it is not lawful to join with such a one in any ordinance of God whatsoever. For if the Minister make it unlawful, then all communion in any part of God's worship, with such Ministers is unlawful, and so the Church in all ages of the world, the Prophets, our Savior Christ, the Apostles, and the faithful in the primitive Churches sinned, in holding Communion with such, when the Priests were dumb dogs that could not bark, and greedy dogs that could never have enough; when the Prophets prophesied lies, and the Priests bare rule by their means; when the Priests bought and sold Doves in the Temple, and took upon them to provide such things for them that were to offer; when the Pharisees corrupted the Law by false glosses, taught for doctrines men's precepts, made the commandments of God of none effect through their traditions, under pretence of long prayer devoured widows houses, taught the Law, but practiced it not; when they were such, and did such things, they were ungodly Ministers; But we never find that the Prophets, our Savior, the Apostles, did either forbear themselves, or warn the faithful not to communicate with such in the ordinance of worship. We read our Savior charged his Disciples, to beware of the leaven of the Scribes and Pharisees, to let them alone, because they were the blind leaders of the blind, but he never forbade to communicate with them in the ordinances of God. It is not then for private Christians to withdraw themselves from the ordinance of worship, and communion of the Church, because such are permitted to deal in the holy things of God, whom they judge or know unfit: when men join in the worship of God with unworthy Ministers, they do not countenance them in their place and office, but obey the commandment of God, who requires their attendance upon his highness in that way and means.

To go no further then the text you quote, *Because thou hast despised knowledge, I will also reject thee, &c.* Properly the text is spoken of the ten tribes called *Israel,* and the Priests among them who worshipped the Calves which *Jeroboam* had set up, whom the Lord threateneth to reject, because they had rejected knowledge being either willfully ignorant, or withholding the truth in unrighteousness. Whether they were for the present absolutely rejected, or the Lord threatens only to reject them we will not dispute.

This may suffice that it is not to be found either in this or any other Text of Scripture, that the people joining in the true Worship of God, with unworthy Ministers, do countenance them in their place thereby. On the contrary, if you will extend this Text to all unworthy Ministers of what sort soever, whom the word of truth doth condemn as not approved Ministers of God, the Scripture teacheth evidently not only that the people by joining do not countenance them in their place and office, but that they must and ought to join with them

in the worship of God, and in separating from the Ordinance they shall sin against God, much less then do they in such joining set those Idols and means of worship, which God never appointed in his Word. For the worship is of God, and the Ministry is of God, the person unworthily executing his place, is neither set up by some few private Christians, nor can by them be removed. And warrant to withdraw themselves from the worship of God, because such as ought not, are suffered to entermeddle in the holy things of God, they have none from God. Dumbe Dogs, greedy Dogs, Idol-sheepheards, false Prophets, Strangers, are unworthy Ministers, but they that communicate with such in the ordinance of worship, are never said to set up Idols or means of worship which God never appointed. The sheep of Christ will not hear strangers in the Lord's sense, but outwardly they heard those strangers preach (if the Scribes and Pharisees were such) and by hearing them discovered them to be strangers, i. e. false Prophets; Some strangers at least, of whom our Savior speaks, were of the true Church, and of *Israel,* but brought false doctrine tending to kill the soul, such strangers none should hear, that is, believe and follow: but as they be tolerated in the Church, so they may hear them, so long as they bring the truth. Unworthy Ministers are no Ministers for themselves, but they are Ministers for the people of God, that is, so long as they be in the place of Ministers, the acts of their administrations are of force to the faithful, if they observe the form of administration prescribed by Christ; for Christ's Ordinances have their efficacy from him, not from them that serve about them, and evil Ministers minister not in their own name, but in Christ's and by his Commission.

It hath evermore been held for a truth in the Church of God, that although sometimes the evil have chief authority in the ministration of the Word and Sacraments, yet for as much as they do not the same in their own name but in Christ's, and minister by his Commission and Authority, we may use their Ministry both in hearing the Word, and receiving the Sacraments; neither is the effect of Christ's Ordinance taken away, by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly do receive the Sacraments administered to them which are effectual; because of Christ's institution and promise, although they be ministered by evil men.

Beza *de Presbyt. et excōmunicat. p. 25 26. Ista vero, quia nonnulli à sacris caetib. & sacrament. usu propter aliorum vitia ultro abstinent i. e. seipsos excommunicant magnam reprehensionem merentur.*

The reasons whereby the ancient Churches condemned the Donatists and Catharists for their voluntary and seditious separation and the moderne Churches condemn the Anabaptists for their unwarrantable departure from, and so renting of the body of Christ, will hold against separation from the prayers of the congregation, because they are read by an ungodly minister.

The second proposition. Where the whole Liturgy is used, though by an able and godly Minister, it is not lawful to join in prayer in that case. Herein we cannot be of your judgment; for in the times of the Prophets, and our Savior Christ, as great abuses, no question, were found in the Church of the Jews in the administration of holy things of God as can be imagined in our Liturgy or form of prayer: but the Prophets and our Savior who taught the people to keep themselves pure and undefiled, never taught them to separate

from the administration of the holy things of God. And if the presence at our forms of prayer be not lawful by reason of the corruptions alleged, there can be no visible society named throughout the world since 200. years after Christ or thereabouts, wherein a Christian might lawfully join in Prayer, reading the Scripture, hearing the word or participation of the Sacraments. For compare the doctrines, prayers, rites at those times in use in the Churches with ours, and in all these, (blessed be the name of the Lord) we are more pure then they. But no man will be so bold (we hope) as to affirm the state of the Churches within 200. years after Christ, to be so miserably decayed that the faithful could not without sin hold communion with them in the aforesaid ordinances. The prayers of the Minister, whether conceived or stinted in a set form, be not his private prayers, but the public prayers of the whole assembly, whose mouth he is to God both in the one and the other. But you will not say, the people ought not to join with their Pastor in the public assembly, if ought be amiss in his prayer for matter, or manner, or both. It is all one to the people in this case, whether the fault be personal (as some distinguish) or otherwise known beforehand or not known: For if simple presence defile, whether it was known beforehand or not, all presence is faulty. And if simple presence defile not, our presence is not condemned, by reason of the corruptions known, whereof we stand not guilty, whether the corruption be through human frailty or not, it is not in us to enquire, but rather whether we be called to come, and the faults such as one Christian cannot or must not tolerate in another without breach of charity. For if the error be such as may be tolerated, and I am called to be present; by such fault I am not defiled though known before. If the error be such as in conscience may not be tolerated, though not known before hand, I am bound, if present some way to profess against it. This distinction of personal and ministerial faults in this case until it be cleared by some Text of Scripture or sound reason from the word, must go for the devise of man.

A Church, a Minister, or a Christian may be stiff in an error (being misperswaded it is a truth) after many means long used to convince them, with whom yet we must hold communion in the ordinances of Religion: and the error may be such as we cannot without hypocrisy or denial of the truth hold communion, though such means of conviction have not gone before. But the corruptions alleged against our form of prayer for matter or manner, are such as one Christian may and must tolerate in another where he hath no power to redress them.

Hath not Christian wisdom and experience of human frailties lessoned you (deer brethren) to bear one with another in matters of greater consequence then any have or can be objected truly against the form of prayer in use among us? And why such corruptions should not be ascribed to human frailty; we see not: For if a godly Minister make use of a book in things which he judgeth lawful for matter and manner, the corruption in him that useth it according to his judgment, from what cause can it spring but human ignorance and frailty? We rest assured you question not the integrity of many, who make much more use of the book then only in a few select prayers. From the bottom of our hearts we desire and pray that God would remove out of his Church and worship whatsoever offendeth for matter or manner, and that all things may be so done, not only that they may be tolerated but that they might be approved in the conscience of all men. But we are persuaded that not only

some few select prayers but many prayers & other exhortations may lawfully be used, with fruit and edification to God's people.

To aggravate faults especially when it tends to draw away people from the Ordinances of God, is no less fault then to excuse them, it may be greater, and therefore we dare not esteem the prayers read by a godly and faithful Minister according to the book in use among us, a corrupt sacrifice whether in such as read them, or them that be present. In them that join according to Christ's command (and liberty of absence from Christ hath not been shown) notwithstanding the corruptions, we hold the prayers to be an holy and acceptable sacrifice to God, and pleasing to Jesus Christ. The corrupt sacrifice is that, which the deceiver bringeth voluntarily, and out of neglect, having a male in his flock: but the faithful bringeth himself and his godly desires according to the will of God, and as for corruptions, whether respecting matter or form, they are none of his, they cleave not to his Sacrifice to stain or pollute it. As for the Text of the Prophet *Mal.* 1. 13, 14. it is cited by many in this business, and to many purposes applied, but we cannot find that in the Prophet for which it is here brought, *The deceiver is accursed that offereth a corrupt thing to the Lord.* This we read and believe, but that a godly man, being present at this form of prayer among us, read by a godly and faithful Minister, is the deceiver, who offereth a corrupt thing unto the Lord, that is not proved. No argument can be brought from this place to the purpose, but by analogy, which is a kind of arguing of all other most ready at hand, but liable to most exceptions, and apt to draw aside, if great care be not had, (which in this place we find not) to take the proportion in every material point just and right. And we desire such as allege this passage of Scripture against simple presence at the prayers of our Liturgy, advisedly to consider whether God allow them to make such application of his truth which we much doubt of, to say no more.

Your third proposition. That as you are very tender of imputing sin to those men that join in some select prayers read by an able and godly Minister: so on the other side you are not without fear, least such joining may be found unlawful, unless it may appear that the Ministers with whom the people have communion in reading those Prayers, neither give any scandal by reading them, nor give unlawful honor to a thing abused to Idolatry and Superstition, nor do suffer themselves to be sinfully limited in the reading of them.

1 We cannot conceive how you should imagine the practice of a godly Minister in reading some few select prayers to be scandalous or offensive in their congregations when the people generally, not in their assemblies only, but throughout the whole land, were persuaded of the lawfulness of that course till now of late some have been drawn away to separate, who yet by warrant of Scripture produce nothing of weight to countenance that practice.

2 If the book should be as you take it an idolathite, latent offense doth not oblige. If any man say unto thee, this is sacrificed to Idols, eat it not, so that if it do not manifestly appear that this practice is scandalous; it is not lawful for the people to withdraw themselves.

3 The book (we speak of the Liturgy so far as it is sound and good) by your confession is no Idolathite, neither was it taken out of the Mass-book in such sense as you object, but rather the mass & other Idolatrous prayers were added to it, for popery is as a scab or leprosy cleaving to the Church, and many truths belonging to the Church as her proper legacy were stolen and heaped together in that den. And why the true man may not challenge his goods where ever he finds thē, or the thief plead title to the true man's goods by prescription, we know not? It is no hard task to show that our Service-book was reformed in most things according to the purest Liturgies which were in use in the Church long before the mass was heard of in the world. And if that could not be shown, yet forms of speech generally taken (we speak not of this or that special word or phrase) is no more defiled by Idolatry then the light air, or place where Idolatry is committed. It is not unlawful to pray, Lord help, or Lord have mercy, or to give thanks, praised be God, because the Papists say, *Lady help,* or, *praised be God and the Virgin Mary.*

Fourthly, Put case the Minister in reading such prayers gives offense, or attributes unlawful honor to a thing abused to Idolatry and Superstition, or suffer himself to be sinfully limited in the reading of them, what is that to the faithful? This can be no just ground of the people's not joining with them in the worship of God, for that offense is personal only, and not the sin of them that be present, they join in prayer only, and not in his reading or limiting himself. Not to say that every particular person must be herein both accuser and Judge. If he give offense must they stumble at the stone, and separate from the ordinance of grace? we should rather think it is their duty to look unto their feet, that they go not awry. Let it be shown out of the Word of God, that either the Minister is guilty of giving unlawful honor, or that the people may lawfully withdraw themselves in case he should do so, and we will then say as you do, but until that be proved, (being pressed and called to proffer our judgments) we believe that separation is scandalous and sinful, never taught of God, nor confirmed by the approved example of the godly in any age or time of the Church: yea, against the positive Law of God, injurious to the Churches distracting Christians, bringing contempt upon the Ordinances of God, and defrauding believers of the spiritual food of their souls, which is indeed to infringe their Christian liberty, and what ever may be thought of it now, in former times it hath been accounted no small offense.

Fifthly, if this and such like scruples make it unlawful to join in the ordenance of worship, we must hold communion with no society under heaven. For may not the brethren which hold all stinted Liturgies, and set forms unlawful say with like strength of reason, It is unlawful to join in conceived prayer with others, if either they give too little honor to it, as deeming the other lawful, or sinfully limiting, or suffering themselves to be limited to one stinted form, though conceived at first by them selves? And may not the brethren who hold a stinted form lawful in like manner object? It is unlawful to join in prayer with them because they attribute too much honor to conceived prayer, as making their device and method the worship of God? And may not the Brethren which hold it lawful to use some selected prayers according to the forms among us, upon the same grounds condemn communion with both sorts? and all of them one with another, because they either limit themselves too much, or too little? You say in the exposition of the first position, many

Preachers constantly use a set form of prayer of their own making before their Sermons, must you not say upon this ground, that it is unlawful to join with them, because they sinfully stint themselves? In probability a Christian may presume, that in the public worship of God, there will be through human ignorance & infirmity somewhat amiss for matter, or manner, or both, & that upon this ground, he must join with no society in any part of God's worshipat all.

The advancing of every small difference to this height, is that which will bring all to confusion, if men walk uniform to their own principles. It is well observed by Master *I. Da.* that unless men will yield so much favor each to other in some difference of opinions, a dissolving not only of Churches, but of human societies also must necessarily follow, & not only not two Ministers, but not two men should live together, which were to put off even humanity it self.

Sixthly, we have credibly heard that you hold fellowship with professed, rigid Separatists without any acknowledgment of their error, and receive them as members, or communicate with them in the privileges of the Church, though you profess you approve not their opinion or practice. And if in godly wisdom, you can see grounds to join with them, we marvel you should be so timorous in this particular.

Seventhly, if you judge the practice of such godly Ministers, scandalous to them that separate from the ordinance, because it is not administered in this, or that but in a stinted form. It is a scandal taken, and not given; and by forbearing, if to confirm men in error, be to scandalize them, they should offend them the more: yea, they should prejudice the truth, and it might be an occasion to beget needless scruples in others, and draw them ignorantly from the fellowship of the Saints in the holy ordinances of God, and strengthen them who by your own confession, are run too far into Schism already.

III POSITION. That the children of godly and approved Christians, are not to be baptized until their parents be set members of some particular Congregation

IV POSITION. That the Parents themselves, though of approved piety, are not to be received to the Lord's Supper, until they be admitted as set Members.

Answ.

THese two Positions may be maintained with one and the same defense, being somewhat coincident, and therefore we join them as if they were but one. Therefore to prevent all mistakes, it may please you to take notice that we are not of their judgment who refuse all religious communion with such as are not Church Members, nor do we appropriate communion in this privilege of the seals only to the Members of our own Churches, excluding all other Churches of Christ from the same, though they may be through error or human frailty defective in some matters of order, provided that the liberty of our Churches be preserved, of receiving such satisfaction as is meet (as well by Letters of recommendation, or otherwise if it be requisite) concerning those whom we admit unto fellowship in the seals. For as we account it our duty to keep the unity of spirit inviolate with

any, in whom we discern any fruits of the spirit, so we hold ourselves bound to discharge this duty, according to order. Spiritual communion in prayers, holy conferences & other religious actions of like nature we maintain with all godly persons, though they be not in Church order: But Church communion we hold only with Church members admitting to fellowship of the seals the known and approved, & orderly recommended members of any true Church. But into fellowship of the censures, admittance of members and choice of Officers, only the members of that particular Church whereof they and we (any of us) stand members. These things being premised, the considerations whereupon our judgment and practice is swayed for administration of the Seals only to such as are in order of a true visible Church are these that follow.

Reply.

WHat is here premised to prevent all mistakes, doth seem more to raise then to abate scruples if we mistake not your meaning. You refuse not all religious communion with all that are not Church members, and so much they profess, who formerly have gone for, and professed themselves Separatists from our Assemblies. You do not appropriate this privilege of the Seals only to the members of your own Churches, excluding all other Churches of Christ from the same; If your meaning be only this, that you deny not the Sacraments administered in other Churches to be the true Sacraments of Christ for substance, then you ascribe little more to the Churches of Christ in this, then to the Synagogue of Satan, the Church of *Rome.* For you will not deny Baptism administered among them to be true for substance: If you deny not to have fellowship with them in the Scals, and to admit them to the Sacrament, and to communicate with them: then either your judgment is contrary to your practice, or you exclude the Churches of *England* from the number of true visible Churches of Christ, which is to destroy what you formerly built, and here profess. All possible care to keep the Ordinances of God from contempt, we allow and commend, provided you go not beyond the Lord's warrant, and deny not the privileges of the Church to them, to whom they are due by divine appointment, nor the name and title of Church to those societies, which God hath plentifully blessed with means of grace, have received the Tables and Seals, and have entered into Covenant with his Highness. Your liberty to receive such satisfaction as is meet, is not called into question, nor whether you are to keep the bond of the Spirit inviolate according to order. But whether this be to keep the bond of the Spirit inviolate *(viz)* to exclude from the Sacrament true visible believers or known recommended Christians, formerly members of visible Churches among us; and their children; because they are not members (as you speak) in Church Order. And whether God alloweth to put this difference between Church members of your societies & other visible believers walking in holiness, though not admitted members of any society according to your Church order, as to receive the one, though members of another society, unto the Seals, and to debar the other and their children. These are the things to be considered in these present positions. And first we will examine your Reasons for your judgment and practice by themselves, and then so far as we judge meet, try your answers to the objections you make against it.

1 Consideration.

THe Seals Baptism & the Lord's Supper are given to the Church, as a privilege peculiar thereto in ordinary dispensation. Indeed the preaching of the word is not so, being an ordinance given not only for the edifying of the Church already gathered but also for the gathering of men to the Churches that yet are without: whereas the dispensing of the Seals is God's Ordinance, given only for the edifying of the Church being gathered, and not for the gathering of it: And because there is now, no universal visible Church on earth wherein the Seals are dispensed, there being no place, nor time, nor Officers, nor Ordinances appointed in the New Testament by Christ our Lord, for any such Assemblies as the *Jews* had under *Moses.*

It remains that the Christian Churches, whereunto these privileges were given, are congregational, consisting only of so many as may and do meet together ordinarily in one place for the public worshipping of God, and their own edifying.

Hence it is that we read so much in the New Testament of the Churches in the plural number, the Churches of Christ, the Churches of God, the Churches of the Saints: and not only when they were of divers Nations, the Churches of the *Gentiles,* but also of the same Nation, The Churches of *Judea,* and not only when that Country was of large extent and circuit, the Churches of *Asia,* but also of a small part of the Country, The Churches of *Galatia:* yea, when congregations in several Cities are spoken of, They are called Churches, as the Churches of *Jerusalem,* the Churches at *Antioch.* To wind up all, seeing the Churches in the Gospel are congregational, and that Baptism and the Lord's Supper (being Church privileges) belong only to the Churches, it will follow, that as City privileges belong only to Citizens and their children: so baptism and the Lord's Supper being Church privileges, belong only to the members of particular Churches, and their seed. And that seeing *sigillum sequitur donum,* to apply them to others what is it but to abuse them? As a seal of a corporation is abused if added to confirm the grant of privileges which are peculiar to any Town corporate to one that being no free-man of that corporation is uncapable thereof.

Reply.

IF by the Church be understood the Society of men, professing the entire faith of Christ, the seals are given unto it as a peculiar privilege; but if by the Church you understand only a congregational assembly in Church order, the seals were never appropriated to it. But to examine everything in order as it is propounded.

1 The Seals, Baptism, and the Lord's Supper, are given to the Church as privileges peculiar thereunto, not only in ordinary (as you say) but also in extraordinary dispensation. True baptism is not without the Church, but within it; an ordinance given to it, and they that are baptized, must needs be of a Church. The Sacraments are the seals of the Covenant to the faithful, which is the form of the Church, and when for substance rightly used, tokens and pledges of our spiritual admittance and entertainment into the Lord's family, and Symbolls or testimonies whereby the people of God are distinguished from all other Nations. This is most certain, as in the ordinary; so in the extraordinary dispensation of the Seals, as is

confirmed by the Texts of Scripture alleged in the Margine. For the Apostles (as you say) dispensed the seals in an extraordinary way, but the seals dispensed by the Apostles were Seals of the covenant, privileges peculiar to the Church, privileges of spiritual admittance and entertainment into the Lord's family.

And when you say the dispensing of the Seals is an Ordinance given only for the edifying of the Church being gathered, and not for the gathering of it, must it not be understood in extraordinary, dispensation as well as ordinary: To what pupose then are those words (in ordinary dispensation) added to the proposition? if thereby you would intimate that the Sacraments be not the peculiar privileges of the Church, and Seals of the Covenant in extraordinary dispensation, it is evidently cross to the Text you cite, and to yourselves afterward. If your meaning be, that in ordinary dispensation the Sacraments do of right belong to them only, who be set members of a visible congregation, it is all one with the conclusion, that which is in question and should be proved, and that which this very Scripture doth plentifully disprove'; for they that were baptized were not set members of a particular congregational Church whereunto they were baptized, nor in a Church way before baptism (as is evident and granted by the most of yourselves) but by baptism solemnly admitted into the Church, and then it is not for your purpose; or they were set members (as some of the brethren seem to contend in answer to the objection framed against this consideration) and then the words are more then superfluous. Added, they were to prevent the objection which you foresaw might be made from the Apostles practice and example but so as they cut asunder the sinews of the consideration it self, and make it of no force. For as those believers were of the Church: so are approved Christians and their seed among us: therefore the privileges of the seals belong unto them.

2 And as the seals: so is the word of salvation preached and received a privilege of the Church. If by the preaching of the word you understand nothing but the tender of salvation or the publishing of the will of God, concerning the salvation of man, whether by private or public persons; it is not proper to the Church but an ordinance given for the gathering of men to the Church, and not only for the edifying of the Church. For the Apostles first preached to the Gentiles when Infidels, that they might be converted; And we doubt not but a Minister or private Christian coming into a country of Infidels, may as occasion is offered, and as they shall be enabled, instruct and persuade them to receive the faith of Christ: but if by the preaching of the word be meant the giving of the word to a people, to abide and continue with them, and consequently their receiving of it at least in profession then it is proper to the Church of God.

The word makes disciples to Christ, and the word given to a people is God's covenanting with them, and the people's receiving this word and professing their faith in God through Jesus Christ is the taking of God to be their God. The laws and statutes which God gave to Israel, was the honor and ornament to that Nation, and a testimony that God had separated them from all other people, even the Gentiles themselves being Judges. The word of reconciliation is sent and given to the world reconciled in Jesus Christ, and they that receive the doctrine, law, or word of God are the Disciples, servants and people of God.

In your second consideration you intimate that there is a twofold preaching, the one by office and authority, the other in Common charity, or how ever else it may be called. For thus you write. God hath joined to preach (*viz* by office) and to baptize together, therefore we may not separate them. Now to preach unto, that is to instruct or counsel in charity is a duty which may be performed to an infidel, but to preach by office is proper to them that are called to that office: and so to be taught and instructed by Officers in the Church is proper to the Church.

To have pastors who shall feed with knowledge and understanding is a gift of matrimonial love which God vouchsafeth unto his Church. The Apostles first gathered Churches and then ordained elders in every City or Church; so that it is proper to the Church to be fed and guided by true spiritual pastors who teach and bless in the name of the Lord. And if the word preached and received be a certain note of the true Church, they that have intyrely received the word of salvation and have Pastors godly and faithful to feed and guide them, they and their seed have right and interest unto the seals in order.

Moreover the true worship of God is an inseparable and infallible mark of the true Church of God, for where Christ is, there is his Church. This is the prerogative of the church. The Prince shall be in the midst of them, and he shall go in when they go in, &c. And Christ saith, where 2. or 3. are met together in my name there am I in the midst among them. And for certain they are gathered in the name of Christ that being lawfully called do assemble to worship God and call upon his name in the mediation of Jesus Christ. In times past, the Church was acknowledged by the fear of God, and entyre Service of his Majesty, by the professing of the true faith and faithful calling upon God's name. The signs of Apostolic Churches are these. The continuance in the Apostles doctrine and fellowship, and breaking of bread and prayer. And if faith, true and lively (though mixed with many doubtings and errors) make a man a living member of Jesus Christ, the entyre profession of true faith joined with holiness of life in some measure answerable thereunto, makes a man a true member of the visible Church. And if the feales belong to the Church in right and orderly dispensation, they that join together in the true worship of God, according to his will, with godly and faithful pastors, they have right and title to the Sacraments according to divine institution.

Thirdly, that there is now no visible Catholic Church in your sense will easily be granted. *i. e.* there is no universal society consisting of all such as are accounted or to be esteemed Christians, subjected to one or many universal Pastors or guides, wherwithall subordinates must communicate in some sacred things which may make them one Church and which may and can be performed by that universal and head Church only. Such an universal Christian Church Christ never ordained, no not in the days of the Apostles, to whom all the care of all the Churches, was committed. The Churches planted by the Apostles had all the same substantial laws and customs, the same guides and officers for kind, the same ordinances of worship and means of Salvation: But one flock or Society in the fore mentioned acceptation they were not, because they were but subordinate to one visible head, Christ, with which they were to hold union and communion in some worship to be performed by them all

jointly assembled at some special solemnity, nor subjected to the government of any supreme tribunal constantly to be erected and continued among them.

Nevertheless, in some respects of reason, the visible Church, may be called the Church, sheepfold or flock of Christ; for if the whole society or body mystical of Christ be one, this Church militant in like sort is one: the unity of which society consists in that uniformity, which all several persons thereunto belonging, have by reason of that one Lord whose servants they all are, and profess themselves, that one Spirit whereby they are animated as the body by one soul; whereby they believe in Christ, and which they acknowledge and profess, that one Baptism inward and outward, whereby they put on Christ, and are initiated.

This society is one in the inward fruition and enjoying of the benefits of Christ's Death and Resurrection, and in outward profession of those things which supernaturally appertain to the very essence of the Church, and are necessarily required in every Christian, this acceptation of the word is not unusual in Scripture. As God hath set some in the Church. His bodies sake which is the Church. The Church *viz.* whereof *Paul* was made a Minister, and whereunto the rest of the Apostles were ordained, which was the Catholic visible Church, the society of men professing the faith of Christ throughout the world, divided into many particular Churches whereof some are pure, others impure, some more, others less sound. Hereunto it may be added, that every multitude and society of believers are indefinitely called the Church, I persecuted the Church of God. The house of God which is the Church of the living God. In which sense all the Churches in the world may truly be called one. And thus the Apostle *Peter* writing to many dispersed Churches, who could not assemble in one place nor be fed by one Shepherd, speaketh of them singularly as one flock. Feed the flock of God which is among you. But that flock are the strangers dispersed through *Pontus, Galatia. Asia, Cappadocia,* and *Bythinia,* which could not possibly join together in the Ordinances of Worship, or make one distinct congregated assembly. And if the Catholic Militant Church be one Society, the Seals that are given as a prerogative to the Church are given unto it, and the true Members of the Catholic Church have right and title to them in due order, though they be not admitted into the Church fellowship you speak of.

For as the flock or society is one: so is the Ministry, Faith, Covenant, and Sacraments, which are given as a communion prerogative unto the whole Church, and not appropriated to this or that part ormember, as separated from the whole; which is further evidenced hereby, that sometime it hath, and too often it may fall out, that a Christian may be a true member of the universal visible Church (*i. e.* he may hold, profess, and maintain that holy Catholic Faith, pure, and undefiled, without which no man can be saved) who for the present is no actual member of any particular or visible society in Church order. As for example, a man may be cut off by Excommunication, from all commerce with the present visible Church wherein he was bred and born, when he is not cut off from the Catholic, Orthodoxall Church. He may be deprived of participation of the Ordinance in every particular society, when his right and title to them is much better then these who have most injuriously cast him out, or debarred him of the means of salvation.

The communion of Saints, whether visible or invisible is the effect and property of the Church Catholic, and agreeth to the several parts and members thereof, as they be members of that body under the head, and if particular Churches have communion together it must of necessity be, that they be parts and members of the whole body which is one.

4. Though there be no universal congregation or assembly nor can be imagined, yet there are and have been many visible assemblies or societies, true Churches of Christ, to whom the Prerogative of the Seals is given, which have not been united and knit together, in Church-order into one congregational body or society, For every society in covenant with God is the true Church of God: for what is it to be the flock, people or sheep of God, but to be the Church of God? And where there is a Covenant, there is the people of God. They that are of the faith of *Abraham,* are the children and seed of *Abraham,* and within the Covenant of *Abraham* (though but two or three) and so of the same Church with him by that covenant. The communication and accepting of the tables of the covenant is an undoubted token of a people in covenant or confederate, but every society professing the true and entire faith, joining in prayer and thanksgiving, receiving the truth of God to dwell among them, and in some measure conforming themselves to the obedience of God's Commandments, is in covenant with God. It is simply necessary to the being of a Church that it be laid upon Christ the foundation, which being done, the remaining of what is forbidden, or the want of what is commanded, cannot put the society from the title or right of a Church. For Christ is the foundation and head corner stone of the Church, and a people coming unto Christ, united unto him, built upon him, having communion with him and growing up in him, are the true Church of God: and if the seals be annexed to the covenant by God himself, as we cannot deny a people in covenant to be the Church, so we must not deny their right and title to the Sacraments. If therefore the meaning of the proposition be, that the seals be given to the Church, that is, to true and sound Christians, and people in covenant with God, as a privilege whether in ordinary or extraordinary dispensation we accept it as good and sound, but it makes against your judgment and practice in keeping away such as have right and title to the ordinances. If you mean the seals are given to the Church, that is, only to set members of some particular society combined by covenant (as it is among you) we cannot receive it, because it implieth a distinction not taught in Scripture, and cross to yourselves. And for the thing it self the Scripture hath nothing but many things against it as hath been shown.

5 If it be granted that the seals are the prerogative of a particular visible Church, known and approved Christians among us, and their seed are members of true and visible Churches, and so to be esteemed among you before they be entered into Church membership as you call it. For every society professing the entire and true faith, and joining together in the right use of the Sacraments in matters substantial is the true Church of God, and every visible believer receiving the word and professing the true entire faith, admitted to the right and lawful participation of the Sacraments is a visible member of the true Church, if he have neither renounced that society, nor deserved justly to be cast out by excommunication or Church censure. For the entire profession of the truth, the dwelling of the truth among men, the right use of the Sacraments (which is ever joined with truth of Doctrine, and to be esteemed by it) is proper to them that be in covenant with God, And they that truly partake of the

Seals must needs be of a Church, for the seals are not without but within the Church an ordinance given unto it, and if they be true members of the true Churches of Jesus Christ, other Churches, are bound to hold communion with them in the ordinance of worship as divine providence shall minister occasion.

In answer to the ninth position you say the members of other Churches, well known and approved by virtue of communion wich Churches, do mutually and with good acceptance communicate each of them at others Churches, even so often as God's providence leads them thereunto, and themselves desire it. In your preface to this consideration, you say you admit to fellowship of the seals, the known, approved, and orderly recommended members of any true Church, and if known and approved Christians, members of our Churches coming over into *New England,* shall desire either to have their children baptized, or to be admitted themselves to the Lord's Supper before they be set members of any society these, we desire to know upon what grounds from God you can deny them, if you acknowledge our Churches, Ministry, and Sacraments, to be true and of God (as you profess) and the members of the Church be known and approved, orderly recommended unto you.

It is the privilege of Christians baptized themselves, and walking in the faith, that their children should have right to baptism in all true Churches in the world. It is the privilege of Christians lawfully and justly admitted to the Lord's Supper in one visible Church, and walking in covenant with God, that they have right to this privilege in all Churches professing their entire faith, and you must show just and sound reasons from God of your judgment and practice in debarring their seed from baptism, and parents themselves from the Supper, or else (to use the words of a reverend Elder among you, in a case of less importance, and not concerning so many) you will be found guilty of adding to the words, and making eleven Commandments, and setting up human customs, and selfewill against God's appointment. For the Sacraments are given to the Church as a privilege peculiar thereunto, but you deny this privilege to the true visible members of the Church, (as yourselves confess.) For if the Ministers be the Ministers of Christ, and their congregations the Churches of Christ, then known and approved Christians are members of the Church. In your opinion the members of the Jewish Church might be received unto baptism, upon confession of the Christian faith, before they were entered into Church fellowship, and it is more then strange to us that you should not think the true visible members of the Churches of Christ to have as much title and interest to the Seals, as the members of the Jewish Church to the Sacrament of Baptism.

6 The distinct Churches mentioned in the New Testament, it is not certain that they were congregational societies consisting only of so many as might and did meet together ordinarily in one place at one time for the public worship of God, and their own edification, and if this were granted it would not carry the weight that was laid upon it, But because it may make way for the clearing of some other points pertaining to discipline and Church orders, we entreat leave to set down, and desire you to examine what may be objected against it. We will not insist upon this that the least circuit wherein there is mention of Churches is ample enough to contain some diocesses and the least City, populous enough to

make many numbersome congregations. Nor upon this, that to meet at one time and one place, as one assembly is a thing merely accidentary to the unity of the Church and society Ecclesiastical which is still one, when they are dispersed asunder, and no particular man of that society at first remaining now alive. The number of believers was so great in some Cities as they could not conveniently meet in one place as one assembly to worship the Lord according to his will and for their edifying. That there was a Church gathered in the City of *Samaria* by the ministry of *Phillip* will not be denied, for they received the word and were baptized, but that the Church in that City was only a congregational assembly is more then can probably be concluded out of Scripture. For the whole City or the greatest part could not ordinarily assemble in one place to their edification: But the whole City of *Samaria,* in a manner, (as it is probable) embraced the faith. As the whole City from the least to the greatest had given heed to *Simon Magus* before, so to *Phillip* now when he preached Christ, And the Text saith expressly that *Samaria* received the Gospel.

The Christian Church at *Jerusalem* was one and distinct, but it grew and increased first to 3000. then to 5000. afterwards multitudes of men and women were added, and the multitude of Disciples increased; it is also noted that a company of the Priests received the faith. The Syriac hath it of the Jews, *(scil.)* inhabiting Judea, but the *Greek, Arabian,* vulgar, *Chrisostoms* & *Ethiopians* approve the former, and the number of the Priests was not small: there is mention also of millions of believers. And when all the Apostles, or the greatest part of them remained at Jerusalem for a time continuing in the ministry of the word and prayer, and that they might do it the more earnestly and diligently, left the care of the poor to others: how can we think but that Church did grow exceedingly, and the number of believers there to be more then could fitly meet ordinarily in one congregation. Without question the number of believers in *Antioch* was not small, of which it is said expressly, that a great number believed, turned to the Lord and that a great multitude was added to the Lord by the preaching of *Barnabas,* and that *Paul* and *Barnabas* continued there one whole year preaching the word of God, and teaching the multitude, so that the Disciples were first called Christians at *Antiach.* After that this Church was visited by *Paul* and *Barnabas,* who continued there teaching and preaching the Word of God with many others also, and may we not think that this Church did quickly rise to such bigness that they could not well assemble in one congregation as now we call them?

It will easily be credited that the number of believers was not small at *Ephesus,* if we call to mind that when *Paul* had been there but two years, all they that dwelt in *Asia* had heard the word of the Lord both *Jews* and *Grecians,* that a great door and effectual was opened to him at *Ephesus,* That the art for making Shrines, and *Dianaes* Temple was in danger to be set at naught, and that those that had used curious arts, came and burnt their books in the sight of all men, which could not be done without great danger unto the Church, unless a great part of the City had believed. Where a Church did comprehend a City with its Suburbs and the Country circumjacent, *i. e.* the believers who professed the faith within that circuit. It might well be that the number did so increase through the extraordinary blessing of God, which accompanied the preaching of the word in those primitive times, and first planting of the heavenly Kingdom, that they could not well meet ordinarily in one place, and yet continued

one Society. For when a number is gathered in small Villages, or some added to the number already gathered, it is not meet they should be neglected because small, nor divided from the body, because the number not competent to make an entire and perfect body of it self. The increase of the Churches doth require an increase of Elders, and (if they grow to bigness more then ordinary) an increase of places for their assembling, when the essence of the visible Church is not changed, nor one multiplied or divided into many. And it is more available for the good of the Church, and further removed from all ambition, if the Society shall assemble occasionally in divers places as parts and members of the body, then to constitute a distinct free Society consisting of a few Believers, not fit to make up an entire body contrary to the precedent examples of the Apostles. In times of grievous and hot persecution the Churches of God could not assemble in any great number in public places, but have been compelled to meet in Woods, Caves, Dens, and dark corners, as the Lord hath offered opportunity, one and the same Society in sundry places: So that either it is not essential to the Church to meet together in one place ordinarily, or their Society is broken off by persecution, when their meeting together in one place is interrupted. It is said by some where the Church grew greater, sometimes by the sudden and extraordinary conversion of more then could well so assemble, then was there presently a dispersion of the former, and a multiplication of more particular Assemblies. But in the Scriptures quoted no such thing doth appear, but rather the contrary as hath been proved. In aftertimes when the Church was within the Cities as of *Rome, Ephesus, Alexandria, Carthage,Jerusalem, &c.* the number of Believers did greatly exceed the bigness of a convenient and fitting assembly which might ordinarily congregate in one place to worship God according to his appointment when the Church was but one.

Seventhly Seeing then both the Seals in ordinary and in extraordinary dispensation belong to the Church, *id est,* to the faithful, and repentant, taught made Disciples, who have received the word, believe, and profess the faith, have received the holy Ghost, and walk in obedience, who are members of other visible Churches, or to be made members of a visible Church for the time being, by admittance unto the Sacraments, and not unto set members of congregational assemblies only. And seeing the godly and faithful Ministers among us are the true Ministers of Christ, and their godly congregations, true Churches, and known, and approved Christians, true members of visible Churches formerly baptized, and admitted to the Lord's Supper. This consideration is of no weight to justify your opinion and practice in debarring known and approved Christians, professing the faith, members of the true visible Churches amongst us from the Lord's Supper, or their seed from Baptism, because they be not yet received as set members of some particular cōgregation amongst you: And if such Believers are not to be received to the Seals, we desire you to consider if ever the Sacraments of the New Testament, were rightly dispensed in the Church of the New Testament from the first Plantation thereof unto this day.

The Seal doth follow the grant, and as the Seal is profaned, if it be put to a false grant or Charter, so are the faithful wronged if the Seal in a lawful way desired, be denied to them that have received the grant, *i. e.* have right unto Jesus Christ, and communion with him. But the faithful who have received the word with gladness, believe, and profess, be members

known and approved by other visible Churches, or such as desire to be admitted members of that visible Society for the time by communicating in the ordinance, are already partakers of the grant or charter, have right and interest in Christ, may lawfully desire the Seals, and may be admitted as members for the time being of that particular Society. Therefore to debar such, from the Lord's Supper, and their seed from Baptism, is against the Law of nature, and the positive Law of God, an injury to the faithful and their seed, a wrong to the Catholic visible Church, that particular society, and the Pastors themselves that so debar them. They sinned grievously who deferred Baptism to the end of their life, and the negligence of Pastors and Teachers who did not instruct the ignorant and reprove the superstitious, was great. And is not the severity in debarring such as crave and desire to be admitted to the Seals an injury to be reprehended?

Answ. 2 Confider the ordinary administration of the Seals is limited to the ministry and the ministry to a particular Church; therefore the seals also must necessarily be proper to the Church and to the members thereof.

1. That the administration of the seals is limited to their Ministry is evident from the first institution *Math.* 28. 19. where God hath joined (to preach) *viz.* by office, and (to baptize) together, therefore we may not separate them. For howsoever: any man may by the appointment of the Lord and Master of the family, signify his mind and deliver his message from him to the family, yet the dispensing of a fit portion of food to everyone of the household is a branch of the stewards office. Indeed the keys are given to the whole Church yet the exercise and dispensation of them in this as well as in other particulars is concredited to the Ministers who are called to be 〈in non-Latin alphabet〉, 1 *Cor.* 4. 1. And no Church office can be orderly performed by any, but one that is called thereunto nor will God vouchsafe his presence, and blessing (whereupon all spiritual efficacy depends) in an ordinance dispensed, but when it is dispensed by those whom he hath ordained and appointed thereunto.

2. That the ministry is limited to the Church appears as from evident texts of Scripture: so also upon this ground. 1 The office is founded in the relation between the Church and the officer, wherefor take away the relation, and the office and the work ceaseth.

For where he hath not power, he may not do an act of power, and he hath no powerwhere he hath not a relation by office. Herein the proportion holdeth between an officer of a town corporate, and of a Church that as the power of the former is only within his own corporation: so the power of the latter is confined to his own congregation.

Reply.

THe proposition is granted that the dispensation of the Sacraments in the New Testament both ordinary and extraordinary is limited to the Ministry. But in that you allege for confirmation, some things may be noted.

1 The first institution of Baptism is not contained in that passage *Math.* 28. 19. but confirmed; For the seals of the New Testament were instituted by Christ before his death,

and his disciples had baptized many which they could not do before the institution of the Sacrament. Secondly we see not how you can apply that text to Preaching by office, which according to our exposition must be a dispensing of a fit portion of food to everyone of the household. For it is plain the Apostles were sent forth to preach to every Creature or unto the world, to convert men unto God, to make them disciples and not to preach unto disciples only, or members of the household. The Apostles certainly had authority, and preached by authority, but they preached not to Infidels and Heathens, as to disciples or members of the Church, much less did they give a portion to them as to the household which is the preaching by office, which you acknowledge. Thirdly if under the power of the keys you comprehend preaching by office, dispensing the seals, casting out, and receiving again into the bosom of the Church we deny the power of the keys to belong to the Church or community of the faithful: we cannot find in Scripture that Christ ever granted such power to the faithful, as faithful joined together in Covenant in those passages which speak of this power, the execution of this authority is given to them to whom the authority is committed.

If the power of the keys be given to the whole Church the Apostles themselves must derive their authority immediately from the Church, and not from Christ, for the power must be derived from them, unto whom it was given; but their power, and authority was not from the Church, but from Christ immediately. And if the dispensation, and exercise of the keys, be concredited to the Ministers; Doth it hold in all things or only in the dispensation of the Sacraments, and preaching by office? Do they dispense the seals as the Stewards of Christ, from whom they receive their authority immediately or as the servants of the Church, from which they derive their authority? If in the first sense; the power of the keys is not in the community of the faithful. If in the second, the office of a Minister is not the immediate gift of Christ, nor the Minister, so much the servant of Christ, as of the Church, from whom he must receive laws, in whose name he must do his office, and to whom he must give an account. We could wish you had explained in what sense, you hold the dispensation, and execution of the power of the keys is concredited to the Ministers, and by whom. For if the community of the faithful have to do in all matters concerning the body, to admit members, and cast them out, to make and depose Ministers, to bind and loose by authority derived from Christ, we cannot see how in your judgment the dispensation, and execution of the power of the keys is concredited to the Ministers.

Fourthly That which you add, that God will not vouchsafe his presence and blessing to an ordinance but when it is dispensed by those, whom he hath ordained and appointed thereunto, must be warily understood, or it may occasion errors and distractions not a few, You know what corruptions soon entered into the Church of God, both in respect of Doctrine, Worship, Offices, and entrance thereunto, and how ready and apt is the conclusion from your words, That Christ hath not vouchsafed his presence, and blessing in his Ordinances to his Church? But of this before.

And on the contrary, seeing God hath vouchsafed his blessing in his Ordinances dispensed by yourselves, when you stood as visible Ministers in the congregation, and Churches of old

England, you must confess, did approve both your standings and his Ordinances dispensed by you.

Secondly, as for the Assumption, that Pastors and Teachers are limited to a particular charge or society; but that flock is not ever one congregational assembly meeting in one place, neither the band so straight, whereby they are tied to that one society, that they may not upon occasion perform some Ministerial Act or Office in another congregation, or to them that be not set members of their proper assembly. For first to dispence the Seals of the covenant is a ministerial act, an act of Office, and not an exercise of gifts only: But the Pastors of one Assembly may dispence the Sacrament to the set members of another society upon occasion, as you confess in this and in your answer to the ninth position.

And if the members of one Church may lawfully upon occasion receive the Sacrament of the Supper in another society from the Pastor thereof, then may the Pastor of one congregation perform a Ministerial act to the members of another, and if to the members of another then in another congregation with consent, and upon occasion.

Secondly, As the Ministers are exhorted to feed their fleek: so is every Christian and Minister to try and examine himself whether he be in the faith, but you will not allow this conclusion. I must examine myself. *Ergo* no man is debarred from the Sacrament for his unworthiness, or to be tried or examined by others, to be observed, admonished, and brought to repentance for notorious sin. No more can it be rightly gathered from the former passages of Scripture, that the Minister is not upon occasion to perform any Ministerial act to any other people or society, because ordinarily he is to attend his own flock.

Thirdly, As the Ministers have peculiar relation to their particular flocks, so the people unto their particular Ministers, unto whom they are ried in special manner, as to their Overseers, who must give account for theirsculs. And if this peculiar relation betwixt the people & the Minister doth not hinder the people from receiving the Lord's Supper at the hands of another Minister; nor the minister from performing the Ministerial act to the members of another congregation. Neither doth his peculiar Relation to his own flock hinder him, from administering unto others upon just occasion being entreated thereunto. As the combining of the people to their peculiar Minister, doth not quite cut off their communion with other Ministers: so neither doth the restraining of a Minister to a peculiar flock quite cut him off from administering upon occasion: unto another people. *Paul* appointeth the *Ephesian* Elders unto the care & charge only of their own particular flock, but so to attend them ordinarily according to the rules of the Scripture; that as occasion was offered, might perform some Ministerial acts in another congregation. The taking heed unto their flocks which *Paul* requires in this place doth comprehend under it the administration of the Word, Prayer, and Sacrament, and if it must be restrained to their own particular Churches only, it is unlawful for a Pastor to preach or call upon the name of God in any public Assembly save his own, upon any occasion, as these be duties prtaining to common confession or profession of faith. Ordinary Pastors and Teachers it is true, are not Apostles, who are to go from place to place, from Country to Country, to plant and erect Churches, but they are tied ordinarily to one flock, as the Text proveth, and to which purpose it is commonly cited. But that a Pastor is so

tied to his flock, that he can perform no ministerial act to any other upon any occasion that it proveth not, nor can we find that it was ever so understood by Divines ancient or modern. *W. B.* telleth us, the learned bring these allegations to this purpose. But the author in alleging the consent of the learned was very careless or much abused, for there is not one that speaketh to the purpose. *I. D.* disclaimeth that position; and for the rest it is a matter notorious, they were never thought to be of that opinion; and we doubt not if any could be named to free this allegation from suspicion of Novelty, you would have cited one or more as you have done in that which followeth.

Feed the flock of God (saith *Peter.)* But he speaks of all those dispersed Churches to whom he writes, which he calls a chosen Generation, a Royal Priesthood, a peculiar people: And in some respect of reason, under which we may apprehend them, are one flock, but not really as combined under the same Pastor, or meeting in one place. And as these dispersed believers, or socieities make one Flock: so the Ministers attending their flocks or societies, and the Ministry exercised by them is, or maketh one.

4 A Minister chosen and set over one society, is to look unto his people committed to his charge, *and feed the flock over which the Lord hath made him overseer,* but he is a Minister in the Church Universal, for as the Church is one, so is the Ministry one, of which every Minister (sound or Orthodox) doth hold his part, and though he be Minister over that flock only which he is to attend, yet he is a Minister in the universal Church. The functiō or power of exercising that Function in the abstract, must be distinguished from the power of exercising it, concretely, according to the divers circumstances of places. The first belongeth to a Minister everywhere in the Church, the latter is proper to the place and people where hedoth minister. The lawful use of his power is limited to that congregation ordinarily. The power itself is not so limited and bounded. In Ordination, Presbyters are not restrained to one or other certain place, as if they were to be deemed Ministers there only, though they be set over a certain people. And as the faithful in respect of a community betwixt them, must and ought to perform the Offices of love one to another, though of different societies, so the Ministers in respect of their communion, must and ought upon occasion to perform ministerial Offices towards the faithful of distinct societies.

5 If this be not so, what shall become of the poor flock when the Pastor is driven away by personal persecution, so that he cannot, if others may not afford them help and succor: what when the congregation it self is dispersed, must no sheepherd receive them into fold, when they are driven from their own, or neglected by him?

6 If the Pastor may be absent from his flock upon necessary, just, and weighty occasion, respecting his own good, the good of that society, or the common good of Churches consociate, then may the Pastor, the society, the Churches procure some man to supply the defect, and do the office of a Pastor, preach the Word, pray, and as occasion is offered, administer the Sacrament in that Congregation unto that Assembly until their Sheepheard shall return. Shall the people be left as sheep without a shepherd; because for the good of the Churches their own shepherd is called from them for a time, that he might return with greater joy and comfort?

The Pastor is appointed to feed his own flock, and yet for the good of the whole Church he may be called to leave, if not the care, yet the over-sight of his flock fought a while; and by the same reason a pastor of another flock or congregation may perform the office, and do the acts of a Minister in his congregation during absence: Yea if for the good of the Churches he be called away, do not the Churches stand obliged in conscience to provide that the flock sustain no hurt by his absence which possibly ye cannot do if one Minister may not perform a Ministerial act in another Congregation.

7 If the Prophets of one Church may prophesy in another, and apply their doctrines, exhortations and prayers to any of the occasions of the Churches where they speak, whereof they are not set members, what hinders why the Pastor of one congregation, may not preach and pray, administer the Sacraments in another? The pastor of one congregation is appointed to his peculiar charge but he is a Minister in the universal Church, as well as the Prophets of one Church may be called Prophets of the universal Church by virtue of that Communion which all true Churches have one with another. Without consent the Prophet may not prophesy by exhortation, and with consent the Pastor may administer the Sacraments.

8 In the Primitive Churches when Elders were ordained in every City, they were not only to look to their flock but endeavor the conversion of poor Infidels among whom they lived, and the enlargement of Christ's Kingdom, for the work of the Lord must be done in its season, and then was the time of the calling of the Gentiles:

It was not their office proper and essential to travail from Country to Country as did the Apostles, nor were they pastors of the Infidels, but by private instruction and public teaching (if any of them would be penitent) they were to labor the coming of them to God. And these Infidels converted to the saith were to be baptized of the Elders ordinarily in those Cities, though the number might be so great as they could not well meet in one Congregation, nor be subject to the same Pastor; for either they must be baptized by the pastors among whom they lived, (being converted to the faith) or continue unbaptized until they were a number convenient to make a distinct society, or grow together into one body, and to elect and choose their own Minister by whom they may be baptized: But that either they must stay so long without baptism, or that a society of unbaptised men had power in those times to elect and choose their Minister, by whom they should be baptized is contrary to all presidents in Scripture.

9 And so if a Pastor may not perform a ministerial act to any other person or people but his own flock only, then a company newly converted from infidelity, which cannot join themselves as set members to another assembly, must remain unbaptised till they have chosen their Minister to do that office. Then must the people thus converted want officers til there be among themselves able men to pray, preach, exhort in the congregation at the ordination of their Minister, or (if that may be omitted) till there be fit men among them to examine the fitness of him that is chosen.

10 If subtle Heretics arise, and seduce, and draw away many from the faith, and the body of the society be not able to convince them, either they must be let alone or cast out without conviction, for neighbouring Ministers stand in peculiar relation to their flocks only, and must not meddle beyond their calling according to your tenent.

11 There is no precept or example in Scripture more to warrant the admitting of a set member of one congregation unto the Supper in another, or the baptising of his child, occasionally in another assembly then there is for receiving of known and approved Christians and their seed that are not set members. The Pastor is no more the pastor of the one then of the other, nor the one more of his flock then the other, neither of them set members, and both sorts may be members for the time being, and they most properly who are of longest abode among them. But as we hear it is frequent among you (as at *Dorchester, &c.)* to baptize the children of another Assembly, and usually you admit to the Supper of the Lord, members of other Churches, and therefore the Minister is not so limited to his particular Church or flock but he may dispence the seals to others, which in this consideration is denied.

12 If the want of one Officer in a Congregation for a time may be supplied by another, as the want of the Doctor, Ruling Elder, or Deacon, by the Pastor; why may not the defects of some Congregation or Christians be supplied by Pastors or Ministers of another Congregation, when they are requested and desired? the mind herein is godly, and the means lawful, and well pleasing unto God.

13 And if a Synod consisting of sundry members of particular Churches, met together in the name of Christ about the common and public affairs of the Churches shall join together in prayer and communion of the Supper, we can see no ground to question it as unlawful, although that Assembly be no particular Congregation or Church, hath no Pastor over them, make not one Ecclesiastical body as a particular Congregational Church, unless it be for the time only. The Minister therefore may do an act of office to them that be not set members of his flock as he may stand in Relation to them for the time.

14 Your comparison betwixt an Officer of a Town Corporate, and of a particular Congregation is not alike, unless you will say that a member of another Corporation occasionally coming into the Town, is thereby a member of that Society, and subject to the authority of the Officer. For so you profess that the members of one Society may occasionally communicate with another, and so be subject to the Pastor for the time being, which if you grant, it overthrows the whole strength of this consideration. Howsoever the comparison it self is very perilous if it be pressed. For if the Officer of a Town Corporate, presume to do an act of power out of his own Corporation, it is a mere nullity, but if a Minister of the Gospel dispence the Sacrament of Baptism, or the Lord's Supper to believers of another Society (though done without consent) it was never deemed or judged a nullity in the Church of God. Let the comparison hold good, and most Christians have cause to question whether they be truly baptized, or ever lawfully received the Sacrament of the Lord's Supper. If it may not be doubted, whether ever the Sacraments of the New Testament were truly or by authority dispensed, especially if we consider what follows in the other

considerations. This Argument from comparison is very usual in the Writings of Brethren against communion with our Churches, but for the most part greatly mistaken, to say no more.

Answer 3 Consideration.

CIrcumcision and the Passoever were to be administered only to the members of the Church. *Ergo,* Baptism and the Lord's Supper is so to be administered also. The consequence is made good by the parity of these Ordinances. For if the Argument hold strong for the proof of *Paedo-Baptism* which is taken from the circumcision of Infants, why may we not as well infer a necessity of Church membership to Baptism, from the necessity of it to circumcision. And that Circumcision was peculiar to the Church members of the Church, may appear in that persons circumcised, & only they, might eat the Passover, and they only might enter into the Temple, which were the privileges of Church members. In our answer to the second Objection against the first consideration we have shown that Circumcision was not administered to all that were under the Covenant of Grace (which all believers were) but only such of them as joined themselves to the Church, at first in *Abraham's* family, whereunto Baptism doth so far answer that the Apostle counteth these express equivalent to be circumcised in Christ with circumcision made without hands, and to be buried with Christ in Baptism. Indeed, in some things they differ as only the Males were circumcised, whereas with us Females are also baptized. The Reason is because God hath limited Circumcision to the Males, but under the Gospel that difference is taken away. Again, Circumcision was administered in the private family; but Baptism, only in the public Assemblies of the Church. The Reason of this difference is, because they were bound to circumcise the Males on the eighth day, but that could not stand with going to the Temple which was too far off, for the purpose, to bring every child thither from all parts of *Judea* to be Circumcised the eighth day. Nor had they always opportunity of a solemn convention in the Synagogue on every eighth day; when some child or other might be to be circumcised. But there is no precise day set down so Baptism, nor are opportunities of public Assemblies so remote where Churches are kept in a congregational frame, but that every first day of the week Baptism may be administered if it be required. Again, for the Aforesaid Reason, Circumcision required not a peculiar Minister (for ought we find in Scripture) but it is not 〈◊〉 in Baptism, as was showed in the second Consideration. But no good Reason can be given, why, in this they should not both agree, *viz.* that they are both to be dispensed only to members of the visible Church, as it hath been proved in the first Consideration.

Reply.

THis whole Reason as it is propounded makes only against it self; who eve• thought that the Seals of the Covenant were not proper to confederates or th• Church of God? But of old all visible Believers under the Covenant of Grace walking in holiness, were of the visible Church, and in Church Order according to the dispensation of those times, though not joined in external society with the Family of *Abraham.* And to exclude *Melchizedek* or *Job,* because they were n•• members of the visible Church, when yet they were visible Believers under the Covenant of Grace, and in Church Order as those times required, is well-nigh a

contradiction, And so it is to debar known and approved Christians members of ou• Congregation, and their seed from the Seals, because they be not of the visible Church, for they are members of the Church, and so to be held and esteemed all true Churches and members of the Church, The true & proper meaning of this Consideration, is that as Circumcision and the Passover were not to be dispensed to all visible Believers under the Covenant of Grace, but only to such as were joined to *Abraham's* Family, or to the people of the God of *Abraham,* no more may Baptism and the Lord's Supper be administered to any Believers now, unless they be joined to some particular Congregation in Church Membership, or unless by solemn Covenant, they be set members of some particular Assemblies.

The strength of this Consideration stands in the parity which is betwixt the Sacraments of the Old and New Testament, Circumcision and Baptism, for *parum par est ratio,* but this parity is not found in everything (as is manifest by the particulars alleged in the Consideration itself.) And we must justly require some reason to prove them like in that particular, but to unfold it more fully, we will consider three things. First, how far an argument may be drawn soundly from one Sacrament to another, or wherein the Sacraments agree, and wherein they differ. Secondly, What we are to think of the proposition itself. Thirdly, whether the Reason of Circumcision and Baptism be one in that particular.

First the Sacraments of the Old Testament and the new agree in their Common •uthor, nature and end, and therefore what is spoken of one in respect of the common author, nature and end that doth hold true of everyone. If Circumcision be of divine institution a seal of the Righteousness of faith, and of the Covenant of grace, a Sacrament in general is an ordinance divine, a seal of the Covenant pro•er and peculiar to them that be confederates. But what is peculiar to one Sacrament that agreeth not to another. What is proper to the sacraments of the old Te••ament, in respect of the manner of dispensation that agreeth not to the new, as if •he Sacraments of the Old Testament be with blood, obscure in signification, painful •or use, peculiar to one Nation, and to be abolished, the Sacraments of the New Testament must be without blood, clear for signification, easy for use, universal •o all Nations, and perpetual to continue in the Church forever.

Circumcision and Baptism are both Sacraments of divine institution, and so they •gree in the substance of the things signified, the persons to whom they are to be •dministred, and the order of administration, if the right proportion be observed. •s circumcision sealed the entrance into the covenant the righteousness of faith, and •ircumcision of the heart: so doth Baptism much more clearly: As *Abraham* and •is household, and the infants of believing Jews were to be circumcised, so the faithful, •heir families, and their seed are to be baptized. None must eat the passover who was not circumcised, women excepted, who were circumcised in the males. Nor may a man unbaptized be admitted to the Lord's supper. Circumcision was but once applied by God's appointment and the same holds in baptism according to •he will and good pleasure of God: But circumcision and baptism agree not in •heir special form, and manner of dispensation appointed of God. And in these •hings a reason cannot be drawn from the one to the other affirmatively. The males only were to be circumcised as only

capable of that sign: but males and females both ought to be baptized. The infants males were to be circumcised the eighth day because seven days they were legally unclean. But the seed of the faithful are not to be reputed unclean. *Ergo,* no set time is appointed for baptism. Circumcision as other Ceremonies did distinguish the Jews from the Gentiles; but Christ now of two hath made one. Circumcision signified Christ to come, Baptism is the seal of •he New covenant made in Christ already come. And so in the degree of grace given, some difference may be put: The other differences alleged in the considerations with the reasons thereof are not so clear and undoubted: for Baptism is not tied to the first day of the week: and the Jews might gather an Assembly on •he eighth day as occasion required, and it might be appropriated to the Priests and *Levites* though done in private: But in whatsoever they agree or differ we must •ooke to the institution and neither stretch it wider, nor draw it narrower then the Lord hath made it. For he is the Institutor of the Sacraments according to his own good pleasure. And it is our part to learn of him, both to whom, how, and for what end the Sacraments are to be administered, how they agree, and wherein they differ. In all which we must affirm nothing but what God hath taught us, and as he hath taught us.

Secondly, as for the Proposition it self; certain it is, Circumcision and the Passover were to be administered only to the visible members of the Church, *i e.* to men in Covenant, professing the true faith; But that in *Abraham's* time none were visible members of the Church, which joined not themselves in Church orders to the family of *Abraham,* we have not learned. In the first Institution of Circumcision, we find that God gave it to *Abraham,* as the Seal of the Covenant formerly made with him: But of any Church covenant or order whereunto *Abraham's* family should enter before Circumcision we read not. *Melchizedek, Lot, Job, &c.* were not only visible Believers under the Covenant of grace, but visible members of the Church, according to the order and dispensation of those times. We read not (you say) that *Melchizedek, Lot* or *Job* were circumcised, but that is no good reason to infer negatively that they were not Circumcised. We read not that *John* the Baptist, or the Apostles, or the 500. brethren were Baptized, we must not forthwith conclude, that they were not initiated by that seal. Moreover, if they were not Circumcised, it may be the Institution of that Sacrament was not known unto them, or the Author of Circumcision (upon whose will and pleasure they must depend) did not command it unto them, or require that they should join themselves in Covenant with *Abraham's* family: and in that case if they had Circumcised themselves they had transgressed. But then the reason why they were not circumcised was not this, that they were not (as you speak) in Church order: but because Circumcision was appropriated to *Abraham's* family by divine Institution in some special and peculiar respects belonging to the manner of Administration. After the Church of the Jews was constituted (when we can no more imagine that there was a Church among the Gentiles, then that there are Christians among the Barbarians at this day) we find none must be admitted to the Passover that was not first Circumcised, but nothing was required of a stranger to circumcision, but that he profess the true faith, and a vouch the God of *Abraham* to be his God, which of necessity must be done before he could be reputed a visible Believer, or under the Covenant of promise.

Thus a learned and reverend divine, Circumcision was a seal of the covenant, that God made with *Abraham* concerning Christ that should come as concerning the flesh of *Isaac* and so of *Jacob* of whom were the 12 tribes who were the Israelites, &c. *Rom.* 9. 4. 5. So that as in *Abraham's* time none were bound to be Circumcised but those that were of his family as being borne there or bought, and so brought thither which were not of his seed: So afterwards none were bound to be Circumcised which were not borne in the family of *Jacob* and *Patriarchs,* or joined to them. And after their coming out of *Egypt* none were bound to be Circumcised but the children of the Jews (then the only Church of God,) and those that desired to join unto them. The sum is thus much, God gave circumcision to *Abraham* as a seal of the Covenant but whether it was given to other believers in his time it is (at least) a thing uncertain. And if they were not Circumcised it was by reason of the special Institution of God, and peculiar manner of administration of the Covenant of promise which in some respect was proper, to the family of *Abraham,* and not common to all the visible members of the Church at that time in Church fellowship and order. Afterwards when there were none in covenant but the seed of *Jacob* or strangers professing the faith of *Abraham,* circumcision was not to be administered to any man who was not in Covenant nor any man to be admitted to the Passover who was not circumcised. This is the most that can be said with any probability: But hence it will not follow by just analogy or proportion, that the seed of the faithful must not be admitted to Baptism, or visible believers be received to the Lord's Supper unless they be set members of some particular congregation united in Church order. Thirdly, presupposing therefore that *Melchizedek, Lot* and *Job,* were not Circumcised, we say there is not the like reason of Circumcision and Baptism in this particular. For, first if Circumcision was ever appropriated to the family of *Abraham,* and might be communicated to other visible Believers, it was in the first Institution and administration; but in the first Institution and administration of Baptism, it was not observed that believers should be first gathered into a political body or Christian church membership, and then baptized. *John* the Baptist baptized such as came to him confessing their sins. The Apostles baptized Disciples, such as gladly received their doctrine, believed in Jesus Christ, and received the gifts of the holy Ghost, before they were gathered into Christian Church order, or made fit members of a Christian congregational Assembly.

2 If Circumcision was by special Institution given as a privilege to the Males of *Abraham's* Family, *Melchizedecke, Job, Lot,* and other visible Believers were not bound to join themselves as members to *Abraham's* family, or desire and seek to be circumcised: But they that have received the doctrine of salvation, believe Christ, and profess the faith, are bound to seek, and desire the privilege of the seals in an holy manner.

3. *Melchizedek, Job,* and *Lot* were not only visible believers, but visible members of the Church, according to the manner of dispensing in those times: but the Seals (as you confess) belong to all believers knit together in Church-Covenant.

4. If circumcision be appropriated to the family of *Abraham,* it is because the Covenant sealed by circumcision is peculiar to *Abraham's* posterity, *(sc.)* that Christ should come as

concerning the flesh, of *Isaac.* But Baptism is the seal of the Covenant of grace without any peculiar or special tie or respect.

5. You contend, that Baptism did belong to such believers as were members of the then Jewish Church, which cannot stand, if *Abraham's* family did answer to a Christian society or congregational Assembly; Just reason therefore may be given why circumcision was dispensed only to the males of *Abraham's* family, when baptism is not to be limited only to the set members of a particular society; and if this consideration be applied to the purpose, instead of saying, Circumcision and the Passover were to be administered only to the members of the Church, you must say Circumcision was to be desired of or administered unto all the true approved visible members of the Church. And if there be the same reason of both, then all visible approved members of the Church must not desire nor be admitted to the seals, but this conclusion you will not acknowledge.

Answ. 4. Consideration.

THey that are not capable of the Church censures, are not capable of the Church privileges. but they that are not within Church-Covenant are not capable of Church censures. *Ergo.* The proposition is evident, The Assumption may be proved, 1 *Corinth.* 5. 12. What have I to do to judge them that are without. Now to be without is not only the case of Heathens and Excommunicates, but of some believers also, who though by external union with Christ they are within the Covenant of grace, yet being not joined externally to the visible body of Christ (a particular Church) are in regard of visible Church communion said to be without. To this purpose is this text alleged by other Divines also, as Dr. *Ames* Cas. of consci. *l. 4. c. 24. q. 1. resp.* 5.

Reply.

FIrst, men are capable of Church censures in two respects, either in having the power of the keys, and authority to dispense them according to God, or as subject to the censures of the Church. In the first sense, many are capable of Church privileges that are not capable of Church censures, as the seed of Christian parents, children and women. You say you admit to the seals the known and approved, and orderly recommended members of any true Church: but to fellowship in the censures, admittance of members, and choice of Officers only, the members of that particular Church whereof they and we (any of us) stand members. In the second sense also many are capable of Church privileges who are not subject to Church censures: as the children of Christian parents are capable of baptism, the known and approved members of any true Church are capable of the Seals in other Congregations among you who are not subject to the censures of that other Society. Spiritual communion in public prayer is a Church privilege, which is not denied to visible believers and godly persons, though not in Church order, and so not in subjection in your sense to Church censures.

Secondly, a person baptized is not baptized in that particular congregation only, but into all Churches, and every particular Church where he cometh he hath all the privileges of a baptized person in respect of his baptism, and is so to be esteemed by them. Now the

privilege of a baptized person who is able to examine himself, and walketh in the truth, is to be admitted to the Lord's Supper. All circumcised persons had right thereby to eat the Passover in any society, in the place which God should choose to put his Name there. *Exod. 12. 4. 47. Deut.* 16. 1, 2. So all baptized persons have true and entire right to the Lord's Supper in every true Church where God hath set his Name.

Thirdly, there is not the same reason of every Church privilege, for one may have right to some, who is not to meddle with others. The members of one society may hear the Word, join in Prayer, and receive the Sacraments in another, when they are not to meddle in the election and ordination of their teachers. The Ministers of the Gospel may preach the Word, and administer the Sacraments in another congregation, and hereto he needs no other calling but that God offers an opportunity; there is much need of his help, and he is entreated, or hath leave from them in place or office; but he is not to admit members into the society, or cast them out that be admitted. And if the Pastor of one Church shall preach or administer the Sacraments in another, contrary to the liking and approbation of the Society and Governors, though the act be irregular, it was never esteemed a nullity; but if he shall presume to excommunicate the members of another society, without the consent o• the Church, and approbation of Pastors and Teachers, under whose charge and jurisdiction they live, it hath been judged a mere nullity. Therefore the proposition is not so evident as to be taken without proof, that they have no power to admit a believer into communion in any Church privilege who have no power to excommunicate.

Fourthly, that visible believers baptized into a true Church professing the true faith, and walking in holy obedience, and godly conversation, that they and their seed should be judged such as are without in the Apostles sense, because they be not externally joined as set members to some particular congregation in Church-Covenant is affirmed, not proved.

1. It hath, and may fall out many times through the ignorance, rashness, or pride of a prevailing faction in the Church, that the true members of the Catholic Church, and the best members of the orthodox visible flock, or congregation of Christ may be no members of any distinct visible society. And shall their posterity be esteemed Aliens and Strangers from the Covenant, and debarred from the Sacraments, because their parents are unjustly separated from the inheritance of the Lord? Surely as parents unjustly excommunicated do continue still not only true members of the invisible body; but visible members of the flock of Christ: so the right of Baptism doth belong to the Infants of such parents, though not actual and constant members of this or that present assembly in Church order.

2. If they be without, because no members of a politic body or spiritual fellowship: then all members which are of one society are without to another: For they that be not of the body are not capable of Church censures, or subject to the authority one of another. And so not being under the judgment of that particular Church to it they are without; whereas in ancient and moderne times distinct Societies did communicate together, admit and receive each other as brethren, to testify their fellowship in the faith. If the reason whereupon the Apostle saith the Church of *Corinth* was not to judge them that were without, was because they were not within the Church of *Corinth,* and so not under their censure or judgment: this

holds true of them that be of another society admitted to the Sacrament, as well as of such as be no set members desiring to be received to the Lord's Supper.

3. (The fornicators of this world) do they not explain whom the Apostle pointeth unto by the title of being without, *ver.* 10. 11. such as had not received the covenant of grace.

4. Church order is necessary we deny not; but this order that a man should be a constant and set member of a particular society by covenant, to make him a true member of the visible Church, or to give him title or interest to the public order, this is not taught of God.

5. *Paul* divides all men into two ranks, the first and greater without; the last and lesser within: but that believers who have received the holy Ghost, and have been baptized into Jesus Christ, that they and their children should be reckoned among them that are without, that we read not in this nor any other Scripture, but in phrase of Scripture heretics themselves are within the Church.

6. The believers not yet gathered (as the godly learned think) into a certain distinct body are called believers, brethren, disciples; but that they should be comprehended under them that are without, it hath not been believed in the Church.

7. Without (saith the Apostle whether alluding to this place or not, let others judge) are dogs, enchanters, whoremongers, not such as are called faithful and holy, walking in integrity, believing in and professing Jesus Christ to be their Savior.

8. They that are without in the Apostes sense are Aliens from the Commonwealth of Israel, strangers from the covenant of promise, having no hope, and without God in the world: but we hope you will not pass such rash and unadvised censure upon your brethren, who be not gathered into your society as set members.

9. Let the interpretation stand, and he is without, not only who is no set member of some congregational Assembly, but he that is not subject to the censure of the community of that particular combination few or many, with, or without Officers. And so all the reformed Churches in the world who ascribe the power of the keys to the Presbitry or Classes, and not to the community, and some amongst yourselves (if not the most) shall be without also.

And therefore we cannot think approved Christians desiring to be received unto the Sacrament, either to be without, or uncapable of Church censures for the time being if they should offend, though not set members of any particular congregation: for desiring baptism for their children or themselves to be admitted to the Lord's Supper for the time they put themselves under the ordinance of Jesus Christ there. And as they are members for the time, so they might be proceeded against according to the rule prescribed by our Savior, as they would proceed with an offending member.

10. If upon just and good reason a passage of Scripture can be cleared to prove that for which it was never alleged by any writer, we are not to except against any truth of God, because it wanteth man's testimony. Only if we desire credit in such cases, our reasons must be weighty and convincing. But for your exposition of this text of Scripture, as yet we have not

observed one substantial ground, or approved author to be alleged. Doctor *Ames* showing the necessity of Christians joining themselves to some particular Church, giveth this reason, *Quoniam alias fieri non potest qu•• conturbentur signa illa quibus fideles ab infidelibus discerni possunt. 1. Cor.* 5. 12. But herein Dr. *Ames* manifestly showeth that by them that are [without] heathens, and unbelievers must be understood, and not believers and godly men though of no particular settled society for the time, for thus we conceive he argueth. The signs and evidences whereby the faithful are to be discerned from unbelievers, must not be confounded: but unless Christians make themselves actual members of a Society or Church, the signs whereby the faithful are discerned from unbelievers, will be obscured and darkened. And if this be his reason how can that text of Scripture be alleged for confirmation, unless by [men without] Infidels be understood. Again Doctor *Ames* in the same book, *lib. 4. ca.* 27. speaking of Infants to be received, it is required (he saith) that they be in the covenant of grace in respect of outward profession, and estimation in respect of their parents, and that there is hope they shall be instructed and brought up in the same covenant. 2. That Baptism doth most properly belong to those infants whose parents, at least one of them is in the Church, and not without, because baptism is a sign and seal of the covenant of grace. 3. That children that are cast forth are in charity to be esteemed the children of Christian parents, when there is no just cause of presuming the contrary, that in admitting unto baptism a difference must be put between the Infants of those who in some sort belong to the Church, but openly break the covenant of God, and the children of others.

1. Because a distinction must be observed in holy things between the clean and unclean; seeing else the ordinance of God cannot be preserved from all pollution. To say nothing of that which he addeth touching the baptism of Infants borne in fornication, excommunication, and Papists, which is more then sufficient to clear his meaning in the former passage. To this may be added that he holdeth it not necessary that Christians should gather themselves into a particular society, but as opportunity and occasion should offer itself. So that it was never his mind to censure them who be not gathered into Church-Covenant, because they want means or opportunity as men *without* in the Apostles sense.

His judgment is further manifested in his second Manuduction, *pa.* 33. So many parish Assemblies of *England* (saith he) as have any competent number of good Christians in them, united to worship God ordinarily in one Society, so many have the essence and integral form of a visible Church, and all they have entire right to Christ, and to all the means of enjoying him, how ever they are defective in the purity of their combination, and in the complete free exercising of their power, whereupon a reverend Elder now among you draws this conclusion, *Ergo* to dischurch them wholly, and to separate from them as no Churches of Christ, or to deny baptism to the Infants of their known members is not warrantable by any rule of Scripture that I know, nor justified by any assertion or practice.

Answ. 5. Consideration.

WE may add hereunto for a fifth Consideration, the evil and pernicious consequences of extending communion in Church privileges beyond the bounds of Church fellowship: for thus, 1. The extraordinary office of the Apostles, and the ordinary office of Pastors and

Teachers will be much confounded, if the latter be as illimited as the former in the execution of their office beyond the bounds of their own particular Churches. 2. The distinction of Church assemblies from the confused multitude is abrogated, if without membership in a particular Church the parents may communicate with the Churches in the Lord's Supper, and their seed in baptism. 3. The Church shall endanger the profaning of the seals, and want one special means whereby the grace and piety of men may be discerned and made known; for if without respect to their Church estate men of approved piety (as you say) are to be admitted to fellowship in the seals, how shall their piety be approved to the Church not by their own report of themselves alone without attestation of such as are approved by the Church; and how can such bear witness to their approved piety, who against light refuse to profess subjection to the Gospel of Christ by orderly joining themselves in fellowship with some approved Church of Christ as members thereof when they have opportunity thereunto, seeing such fellow-ship is an action of piety required of all believers in the second Commandment; and true piety frameth men's spirits to have respect to all God's Commandments. And we have had much experience of it, that men of approved piety in the judgment of some have been found too light, not only in the judgment of others, but even of their own consciences, when they have come to trial in offering themselves to be members of Churches, with such a blessing hath God followed this order of taking hold of Church-Covenant by public profession of faith and repentance before men be admitted to the seals; but this means of discovery of men's piety and sincerity would be utterly lost, if men should be admitted unto the Lord's table without entering in Church-fellowship.

Reply.

IF it be repugnant to Divine Institution to admit of approved Christians lawfully baptized, walking in the faith, members of the visible Churches, and partakers of Church privileges among us to the Lord's Supper, or their children to baptism, because they be not entered into Church fellowship according to your order, then it is unlawful though no such evil consequences are to be feared.

But if by accident some abuse should fall out, the evil is to be prevented by all lawful means: but the faithful are not utterly to be debarred of the order of God, whereto they have right and title by his free grant and gracious invitation. And no question but the seals of the Covenant may be profaned many times when it is not in the power of the dispensers to put back or expel such as profane them. If the Congregation shall admit of, or tolerate an unworthy member, the Churches privileges are profaned; and yet we conceive you will say the Pastor is not faulty in receiving him, when the Church doth tolerate unworthily, if he do what pertaineth to his office to keep the holy things of God from contempt. But in the case propounded there is no fear or danger of such consequences necessary to follow: for the question is not of all sorts at randame, but of Christians professing the faith entirely, lawfully baptized, known, and approved to the consciences of the wise and judicious visible members of the Churches of Christ among us often admitted to the Lord's Table, whether these either sufficiently known unto you, or orderly recommended may upon desire and suite themselves be admitted to communicate in the Lord's Supper, and their children to be

baptized, what fear is there now that the extraordinary office of the Apostles, and the ordinary office of Pastors and Teachers shall be much or little confounded? Is this to take as illimited power as the Apostles did in the execution of their office? How shall this tend to abrogate the distinction of Church Assemblies from the confused multitude? or how is the profanation of the seals thereby endangered?

You ask if without respect to their Church estate men of approved piety (as we say) are to be admitted into fellowship in the seals, how shall their piety be approved to the Church, not by their own report of themselves alone, &c. Do not you say the same, That there be many godly persons, and of approved piety among us, who are not approved by their own report of themselves (unless ye will take their wisdom, faith, patience, courage, constancy, and holiness of life for their report) approved, we say by as ample and sufficient testimony as the Apostles exacted of them whom they received into Church fellowship, or can be required of members admitted unto the privileges of the Church, if men will follow the Lord's direction, or as you can give to ordinances members of your societies. You profess high respect of your brethren in old *England,* but it seems you judge them insufficient to give orderly testimony of the sincerity and uprightness of approved Christians, well known unto them, and living among them, which two cannot well agree. We speak not of such who against light refuse to profess subjection to the Gospel of Christ to join themselves orderly in fellowship with some approved Church: But of such as do with all readiness profess subjection, and walk accordingly, and heartily desire to join themselves to the most pure and complete Churches so far as they are taught of God, or have opportunity thereunto. And if exception be taken against them only, who refuse against light to submit themselves to the Gospel; by what rule do you proceed when you judge men to refuse against light, or debar them who do not refuse against conscience, but for lack of opportunity. No doubt (as you say) but now and then a man of approved piety in the judgment of some may be found too light, yea and in the judgment of his own conscience when he hath come to trial. And no question but many have been admitted by the Church, who indeed and truth are much too light; and some refused who deserved better then they that cast them off, we will not dispute what errors have been committed, nor what blessing ye have found upon your proceedings; we heartily beseech the Lord to keep your congregation pure, make his ordinances more and more effectual, go before you in the way wherein you should walk, and multiply his mercies upon you in the same. But this we are persuaded, and therefore we speak, that in debarring godly Christians from the Lord's Supper, and much more the children of those parents who are in covenant with God, from holy baptism you exceed your commission you have received from God, and go beyond your due bounds. And notwithstanding your circumspection more worthy and faithful Christians have been denied when of less worth, and meaner sufficiencies have passed, and been by you received.

Answ. 6. Consid.

NOne have power to dispence the Seals but they that are called to the office of Ministry; and no man can be so called till first there be a Church to call him, seeing the power of calling Ministers is given by Christ unto the Church; and thence it follows, that all those that desire

to partake of the Seals, are bound to join themselves in Church state, that so they may call a Minister to dispense the Seals unto them. And this duty by the appointment of God lieth not only upon some Christians, but equally upon all: *ergo* no Christian can expect by the appointment of God to partake in the Seals till he have joined himself in Church fellowship, and in the call of the Minister. And indeed seeing a Church, and a Minister called by the Church, is of such necessity for the dispensing of the seals, it may seem unreasonable that some Christians should be bound to become a Church, and to call a Minister that so the seals may be dispensed, and other men (when this is done) have equal liberty to the seals who refuse to join unto the Church.

Reply.

THis conclusion is not to the question propounded, for we speak of such as cannot, not of such as refuse to join themselves unto the Church; or if they do not join, it is not out of contempt or willful neglect of God's ordinance, or desire of carnal liberty, and not to be in subjection to Christ, but for lack of opportunity, or through their fault that should admit them but do not. For if in any of your Churches you shall require more of members to be admitted then Christ the chief Shepherd of the flock doth, or press that upon their consciences which they cannot consent unto, if they shall sit down quietly for the time and serve God in private, when they cannot enjoy Church privileges, it is your fault and not theirs. And they may more justly challenge the Assemblie as injurious and tyrannical, then you them as willful despisers of God's ordinance. We accuse not the wisdom and discretion of your Chuches, but we know the zealous multitude may sometimes be rash; And when a reason is craved of your judgment, why you do debar the most known and approved Christians which come over, and their children from the seals of the covenant, we dislike you should put this note upon them, as if against light they refused orderly to subject themselves to the Gospel of Jesus Christ: What warrant you have thus to censure, what use of this manner of dispute we leave it to your godly wisdom to judge. In the Consideration itself there are many Propositions couched together, which we must examine severally as they have reference to the conclusion intended, and then try whether it can be raised from them.

The first Proposition, That none have power to dispence the Seals, but they that are called to the office of Ministry, is freely granted.

The second, That no man can be so called till first there be a Church to call him, needeth explication. For by the Church you must understand the community of the faithful, as they are one body, without officers or guides. And such a Church there cannot be without a Ministry to call and admit them into Church-fellowship. The Apostles baptized not themselves, but by the help of others, & those not called of the people to be baptized, 1 *Cor.* 1. 17. The Apostles appointed by electiō, Elders in every city or Church. And so there was a Church before Elders were set over it, but this Church was a society of believers by baptism admitted into Church-fellowship. There can be no Church to call a Minister to feed the flock, and dispence the seals, till they have received the doctrine of salvation entirely, and by the seal of initiation be solemnly received into the society of men professing Christ. A company of men converted to the faith being unbaptized, may and ought to desire baptism, but they

have not power to elect and choose one among themselves to dispence the seals unto the rest for ought is to be found in Scripture: The Churches constitution into which Christians are to gather themselves must be Apostolical, and not one day or hour younger in nature and form of it, thus the first Church of the New Testament. But it can never be shown in Scripture that any society of unbaptised persons did first choose from among them a Pastor or Teacher by whom they might be baptized: you cannot produce one example or other proof in the Scripture, of one man teaching the Gospel ministerially but he was baptized, and a member of a true Church, or of a society who made choice of a Pastor and teacher, but they were baptized persons.

The third Proposition, That the power of calling Ministers is given by Christ unto the Church, must also be rightly understood: For by the Church must be meant the society of the faithful, not only engrafted into Christ, set into the state of salvation, and made heirs apparent of everlasting blessedness, but solemnly entered and enrolled into the society of Christ's flock, and acknowledged members by free admission into the Seals of the Covenant. Again, by the Church if we speak of ordinary calling, must not be understood of the faithful alone, but their guides and officers together with them, who are to go before the rest, and to direct and govern them in their choice. Neither can we say, that any two or three believers linked together in society do make such a Church, as to whom the calling of the Minister doth belong: but that right was given by Christ to such Churches as were gathered and established by the Apostles. The Church hath a Ministry of calling one whom Christ hath described, that from Christ he may have power of Office given him in the vacant place. But the office, gift, and power of the Ministry, is immediately from Christ and not from the Church. The Church doth neither virtually nor formally give power to her Officers but ministerially only, as ministering to him who hath power and virtue to confer it. And this right of election is so given to the community and body of the people, that if they have consented to give away their right, or if it be taken injuriously from them, the calling of the Minister notwithstanding may be true, and ministerial acts done by him that is thrust upon the people without their consent may be effectual to their salvation. A wrong it is altogether to debar the godly of their consent in the calling of such as must watch for their souls; but it makes not the calling it self a mere nullity; for then many Churches in the world within a few hundred years after Christ should have wanted both ministry and Sacraments, and they would have been altogether destitute of both ministry and Sacraments for many hundred years.

The fourth, That all those who desire to partake in the Seals, are bound to join themselves together in Church-state, that so they may call a Minister to dispence the Seals unto them, will not follow from the former rightly understood. We deny not but Christians are bound to join themselves together in holy fellowship, if God give them opportunity: but they must partake in the Seals before they can join themselves together in Church-state. And such as for lack of means and opportunity cannot join themselves into such an estate, or be dispersed by persecution, or be destitute of Pastors and Teachers, may for a time desire and seek to have the seals dispensed unto them by the Pastors and Teachers of other Societies, with whom they hold communion in the faith. The people also who are deprived of right and

liberty to choose their Pastor, may desire and seek to have the Seals dispensed unto them by him who is set over them. If a company of Infidels should be converted to the faith, they must desire to partake in the ordinances of grace before they could join together in a Church-way to call a Minister of their own, who might administer the Sacraments unto them. To make Disciples and baptize are joined together. And if these Propositions be allowed for current, a nation or people plunged into Idolatry or Infidelity, or otherwise dischurched, cannot by ordinary means recover into a Church-estate, wherein they may lawfully and according to God's appointment desire or expect that the Seals of the Covenant should be dispensed to them.

The fifth Proposition riseth beyond measure, that no Christian can expect by the appointment of God to partake in the Seals till he have joined himself in Church-fellowship and the calling of the Minister. We conceive you will not say that children and women have to do in the call of the Minister (for women they are debarred by their sex as from ordinary Prophesying, so from any other dealing wherein they take authority over the man) If some part of the Congregation do not consent in the election of Pastors or Teachers, have they not right to expect to have the Seals of the Covenant dispensed to themselves or their seed? If the people be deprived of that liberty to choose or call their Minister, must they separate from the ordinances of worship there dispensed, and from the Congregations as no true Churches? If some persons by the providence of God live in such places where they cannot join in Church-fellowship and call of the Minister (as suppose the Christian wife, child, or servant) nor lawfully remove to any such Society must they and their children live as strangers and aliens from the Covenant of grace, wherein they may not expect to partake of the Seals▪ If Infidels be converted to the faith, must they not partake in the Seals, because they cannot join in Church-fellowship and call of the Minister, before they be admitted to Baptism?

Here you say the people must join together in the call of the Minister, before they can lawfully desire to be admitted to the Seals. And another hath zealously affirmed (It is a presumptuous sin in any to choose an Officer not trained up and tried *(scil.)* in the debating, discussing, carrying, and contriving of Church-affairs, as also in admonition, exhortation, and comfort, publicly occasioned and so manifested) Lay these two together, and let it be considered how long many a poor soul converted to the faith must be compelled to want the comfort of God's ordinances. Besides, if a people be joined together in Church-fellowship, and have called a Pastor to feed and watch over them, we desire (not words but) proof why the poor dispersed Christians wanting means or opportunity to join themselves together into society, ought not to desire, and that others be not bound in conscience to afford them the comfort of God's ordinances.

If the Propositions may stand for good, I fear we shall scarce find that ever in ordinary way, the Sacraments were lawfully dispensed or received in the Christian Churches of God since the first foundation of them. Now the premises being liable to so many exceptions, the conclusion to be laid upon them, will fall of it self. And thereunto we oppose the direct contrary. That Infidels converted to the faith, or godly Christians, formerly visible believers,

known and approved members of Congregations professing the entire faith, and joining together in the lawful use of the Sacraments for substance according to the Institution, may and ought to desire and expect the Seals of the Covenant to be dispensed to them, and to their seed, though for the present they be not joined into such Church-state and call of Ministers as you require.

Answer 7. Consideration.

THat our practice may not be censured as novel and singular, give us leave to produce a President of the like care observed and approved by public countenance of State in the days of *Edward* 6. of blessed and famous memory, who in the year 1550. granted *Johannes Alasco* a learned Noble man of *Poland* under the great Seal of *England,* liberty to gather a Church of strangers in *London,* and to order themselves according as they should find to be most agreeable to the Scriptures. Among other godly orders established in that Church, that which concerned the Administration of Baptism to prevent the profanation of it we will repeat in *Alascoes* own words. *Baptism in our Church* (saith he) *is administered in the public Assembly of the Church after the public Sermon: for seeing Baptism doth so belong to the whole Church that none ought to be driven thence, which is a member of the Church, nor to be admitted to it who is not a member of it, truly it is equal that that should be performed publicly in the Assembly of the whole Church, which belongs to the whole Church in common.* Again, he addeth; *Now seeing our Churches are by God's blessing so established by the Kings Majesty, that they may be as it were one parish of strangers dispersed throughout the whole City, or one body corporate* (as it is called in the Kings grant) *and yet all strangers do not join themselves to our Church, yea there are those who while they avoid all Churches, will pretend to the English Churches that they are joined with us, and to us that they are joined to the English Churches, and so do abuse both them and us, lest the English Churches and the Ministers thereof should be deceived by the impostures of such men (and that under color of our Churches) we do baptize their Infants alone who have adjoined themselves to our Churches by public confession of their faith, and observation of Ecclesiastical discipline. And that our Churches may be certain that the Infants that are to be baptized are their seed, who have joined themselves thereto in manner aforesaid, the father of the Infant to be baptized (it possible he can) or other men and women of notable credit in the Church, do offer the Infant to Baptism, and do publicly profess that it is the seed of the Church, yet we suffer no stranger to offer Infants to Baptism in our Churches, who hath not made public profession of his faith, and willingly submitted himself to the Discipline of the Church, lest otherwise they who present their children to Baptism, might in time plead that they belong to our Churches, and so should deceive the English Churches and their Ministers.* To those which presented Infants to Baptism, they propounded three questions, the first was; *Are these Infants which ye offer the seed of this Church, that they may lawfully be here baptized by our Ministry? &c.* Answer, *Yea.* This Instance is the more to be regarded, because *Alasco* affirmeth in the preface of that Book, that this liberty was by the King granted to them out of his desire to settle alike reformation in the *English Churches,* which in effect you see the same with our practice in this particular.

Reply.

THe practice of the Church of strangers in *London,* recorded by *John Alasco,* is far different from your judgment and practice, not in some by-circumstances, but in the main point in question; for your judgment is that true visible believers, baptized and partakers of the Lord's Supper in other Churches not yet gathered into Church-estate or fellowship, have no right or interest in the Seals, (they nor their seed) But this Church of strangers held no such opinion as their own words (which you have omitted) do plainly speak. And *Paul* testifieth (say they) that by Christ's Ordinance the Church it self without exception of any member of it, is to be accounted clean or holy by the ministry of Baptism. Whence we may easily see, that Baptism doth neither belong to those who are altogether without the Church, nor to be denied to any member of the Church. Secondly, They held communion with the Church of *England* as one and the same with theirs. For so they profess: Yet nevertheless, that we may openly show that the *English* Churches and ours are one and the same Church (though we differ somewhat from them both in language and Ceremonies) We do not refuse that the *English* may as public witnesses of the Church offer the Infants of our members to Baptism in our Churches, if they have both the use of our language and a certain testimony of their piety. As in like manner our members are accustomed to offer the Infants of the *English* to Baptism in the *English Churches.* If your judgment be this of the *English Churches,* your judgment in acknowledging us members of true Churches, and practice in debarring visible believers and their seed from the Seals, are opposite the one to the other. Thirdly, This order was observed by them to prevent the impostures of some, who whilst they avoided all Churches, pretended to the *English,* that they were joined to the strangers, and to the strangers that they were joined to the *English.* But you debar known Christians who desire to join themselves with you, not to prevent impostures of them who avoid all Churches: yea, you debar them as men having no right to the Sacraments, because they be not in Church-fellowship: and herein you can show no president ancient or moderne, either from Scripture or Monuments of the Church: And as your practice is without example, so without warrant from the word of God. And this is the main reason why we cannot consent unto you in this particular which we thus propound.

1 Reason.

THat sacred order which God hath set in his visible Church for all his Saints to keep and walk by, that is religiously to be observed. But for men to set up that as a necessary order which God never allowed, approved, or commanded, is great presumption. Now the Lord hath not ordained that a man should be a set member of a particular Society, or body politique of faithful people joined together in spiritual Church-fellowship by Covenant, before he be admitted unto the Lord's Supper, or that the parents should be actual visible set members of some particular distinct body before their children be baptized. They that believe in Jesus Christ have received the word of promise and walk therein, they and their children are within the Covenant, and have right and title to the Seals of the Covenant, but in their order, the infants to baptism, parents baptized, to the Lord's Supper. And if in that state by divine grant they have interest to the Sacraments, the Church in debarring them because they be not yet grown into one distinct separate society of mutual covenant, doth exceed the bounds of her commission. For a ministerial power only is committed to the Church to admit or

refuse them who are to be admitted or refused by authority from God: But the Church if she thrust believing parents from the Supper of the Lord, and their seed from baptism; she denieth these benefits to them who by the grace and gift of God have lawful right and title thereto.

1. For first, the baptism of *John* was true baptism, and truly administered by him: And they that were baptized by him received the seals of the Covenant, and were esteemed members of the visible Church: But *John* never demanded of them who came to his baptism whether they were entered into spiritual fellowship by mutual covenant one with another. This was not then known to be a necessary and essential point in the lawful, due, and orderly administration of the Sacrament. The disciples of our Savior made and baptized disciples professing the faith, but not combined into Church-state or fellowship. The Apostles commission was first to teach the Gentiles, and then to baptize them having received their doctrine. And this they carefully observed in the execution of their ministry upon grounds and reasons common to them and us: for as soon as any man or number of men gladly received the doctrine of salvation, and gave their names to Jesus Christ, if they desired to be baptized forthwith they accepted them, never excepting, that they were no set members of a distinct visible congregation. When the first 3000. converts, being pricked in their consciences, came to *Peter,* and the rest of the Apostles, saying. *Men and brethren, what shall we do? Peter* returns this answer, *Repent and be baptizedeveryone of you in the Name of Jesus, &c. For to you is the promise made, and to your children, and to all that are afar off, &c.* As soon as the Samaritans believed, *Philip who preached the things that concerned the kingdom of God, they were baptized both men and women.* When the Eunuch asked of *Philip, Seehere is water, what doth let me to be baptized?* he answereth not if thou beest first received as a set member into a visible congregation *thou mayest: but if thou believest with all thy heart, thou mayest. Can any man forbid water* (saith *Peter,* speaking of the Gentiles upon whom was poured the gift of the holy Ghost) *that these should not be baptized who have received the gift of the holy Ghost as well as we?* At that time it was not held a bar sufficient to keep them from the Sacrament of baptism, because they were not set members of a distinct society, which had it been essential to the lawful and orderly administration of the Sacraments, questionless it had been observed in the first Institution and administration of them. *Annanias* baptized *Paul* before he was any set member of a congregational Assembly. *Lydia* and her household, the Jailor and his house were baptized without regard to their Church-estate. For in the same night which he was converted, he was baptized with all his household. And this was done not by the Apostles only upon special dispensation, but by others upon grounds and reasons common to them, and all ages, *viz.* because they were disciples, believed, gladly received the Word, had received the holy Ghost, were called, and the promise was made to them, and to their seed, even to all them that were afar off.

Now if the Apostles dispensed the seals to them that were not in Church-fellowship upon common grounds, it is not essential to the lawful dispensation of the seals, that all partakers should be under such a covenant. If the baptized disciples, believers, such as gladly received the Word, and had received the gift of the holy Ghost, then the seals of the Covenant belong unto such, and by the grace of God they have right and title unto those privileges.

2. As we received the Sacraments from God by divine Institution; so must we learn from him, how and to whom the same are to be administered, observing what he hath commanded without addition or diminution. But we have learned from Christ the Author of Baptism, and the constant practice of the Apostles (the first dispensers of these holy seals who best understood the mind and pleasure of the Lord herein) that such as be called of God to whom the promise is made, who have received the gifts of the holy Ghost, believed in the Lord Jesus, professed their faith in him, and repentance for sins past with purpose of amendment for the time to come, that such have right unto, and desiring it ought to be received unto Baptifme, and are greatly wronged if they be deprived of that unspeakable benefit.

3. By a lively faith a man is made a living member of Jesus Christ, and hath internal communion with him by the entire profession of Christian faith joined with conformity of life in righteousness, and holiness, and fellowship of love, he is a member of the visible congregation or flock of Christ, though no set member of a free distinct independent Society. And Baptism is the seal of our admission into the congregation or flock of Christ; but not evermore of our receiving into this or that particular society as set members thereof. This latter is accidental to baptism, not essential. It may fall out to be so, but it is not ever necessary; nor is the Sacrament to be denied, nor can we say it is imperfectly administered where it cannot be attained. For the Catholic Church is one entire body, made up by the collection and agregation of all the faithful unto the unity thereof; from which union there ariseth unto everyone of them such a relation to, dependence upon that Church Catholic as parts use to have in respect of the whole. And this holds true, not only of sound believers in respect of internal fellowship with Christ their head, and so one with another; but of all men professing the true and entire doctrine of faith and salvation in respect of them that hold and profess the same faith of Christ, and worship God according to his will; whereupon it followeth that neither particular persons, nor particular guides, nor particular Churches are to work as several divided bodies by themselves, but are to teach, and be taught; and to do all other duties as parts conjoined to the whole, and members of the same flock or society in general: And so believers professing the faith, and walking in holiness, may and ought to be admitted to the Seals as actual members of the Church of Christ, and sheep of his pasture, though not set members of one congregational Church.

4. Not to insist upon this here, that it hath and may fall out many times through ignorance, rathnesse, or pride, of a prevailing faction in the Church, that the true members of the Catholic Church, and the best members of the Orthodox visible flock, or Church of Christ, may be no actual members of any distinct Society, and shall they for this be accounted men out of Covenant, and their posterity be esteemed aliens and strangers: but if they be in Covenant, then are they holy in respect of the Covenant, and their children holy as pertaining to the Covenant, and have right to the Sacrament of initiation. Thus Mr. *Rob.* frameth the argument. The Sacrament of Baptism is to be administered by Christ's appointment, and the Apostles example only to such as are (externally, and so far as men can judge) taught and made disciples, do receive the Word gladly, do believe, and so profess, have received the holy Ghost, and to their seed. And thus the Church of God ever since the Apostles days understood the covenant and promise, and their practice in receiving

believers and their seed to the Seals of the Covenant was answerable, as might be shown at large, if it was not a thing confessed. Hereunto you answer.

Answer.

WHere the holy Ghost is given and received (which was the case of the Centurion) and where faith is professed according to God's ordinance (which was the case of the rest) there none may hinder them from being baptized, *viz.* by such as have power to baptize them. In the Instances given baptism was administered either by Apostles or Evangelists, not ordinary Pastors: the persons baptized, if they were members of Churches, had a right to baptism in their state, and the Apostles being Officers of all Churches might dispense the seals to them where ever they came, which yet will not warrant ordinary Officers to do the same. Nor is it improbable but that all these were in Church-order, *Aret,* on *Act.* 18. 1. is of opinion, that the Centurion had a constituted Church in his house; the Eunuchs coming to Jerusalem to worship, argueth him to be a Proselyte, and member of the Jewish Church not yet dissolved: and therefore upon the profession of the Christian faith capable of Church privileges at that time. As for *Lydia* and the Gaylor it appeareth that in the beginning of the Gospel there was a Church at *Philipp•* which communicated with *Paul* as concerning giving and receiving: As he expressly saith, before his departure was from *Macedonia,* which departure was immediately upon the Gaylors conversion. In which respect what should hinder that *Lydia* and the Gaylor should first be joined to the Church, and then to be baptized though it be not mentioned in that story? As neither there is mention of a Christian Church, which *Paul* mentioneth in his Epistle to the *Philippians.* At least it is probable that *Lydia* was a member of the Jewish Church, because she is said to be one that worshipped God. But if any man think they were not members of any Church yet baptized, though we see not how it will be proved, yet if it were so, the object doth no whit weaken the argument, which speaketh of the ordinary dispensation of the seals, and not of what was done in an extraordinary way. So that suppose that in the cases alleged, baptism dispensed to some that were not in Church-fellowship, yet the examples of the Apostles and Evangelists in so doing will not warrant ordinary Pastors to do the like. The reason of the difference why Apostles and Evangelists might administer Baptism out of Church-order, whereas Pastors and Teachers may not, is double. 1. Because their calling gave them illimited power over all men, especially Christians wheresoever they came. But we do not find that ordinary Pastors and Teachers can do an act of power, but only over their own Church, which hath called them to watch over them in the Lord. 2. Because they were assisted with an immediate direction and guidance of the holy Ghost, in the places of their administration in the cases alleged. But ordinary Church-Officers are to walk according to ordinary rules of the Scripture in the dispensation of the Seals, and not to expect immediate inspirations and extraordinary revelations for their help in such cases. This difference between Apostles and ordinary Church Officers must needs be acknowledged, or otherwise a man might from their example justify Baptism in private houses.

Reply.

THis Answer stands of many parts, wherein things doubtful are affirmed, and that which more weakeneth the force of the consideration before alleged, and the Answer it self, then of the reason whereunto it is applied. For

First, If where the holy Ghost is given and received, and where faith is professed according to God's ordinance, there none may hinder them from being baptized, *viz.* by such as have power to baptize them: Then either men that have received the holy Ghost, and profess the faith, be members of the Church, or Baptism is not a privilege of the Church, then it is not essential to the first Institution of Baptism, that it should be dispensed to none but such as were entered into Church-fellowship, or were set members of a congregational Assembly. Then the Apostles in dispensing the Seals unto such, or commanding them to be dispensed, did walk according to the rules of Scripture, and upon grounds common to them and us, *viz.* they admitted them unto the Sacraments who had right and interest to them, according to the mind and pleasure of the Institutor, not extraordinarily revealed, besides the common rules, or by special dispensation and prerogative excepted from the common rule, but made known in the Institution it self. And then the difficulty remaining is only this, whether a Pastor or Teacher hath authority from Christ to dispence the Seals of the Covenant to one who hath right and title to them, and doth orderly desire that benefit because he is not as yet received as a set member of that particular society which your practice in admitting of set members of other Congregations unto the Seals doth manifestly convince. For if both have equal interest unto the Seals, the Pastor upon lawful suite and request hath equal authority to receive the one as well as the other.

Secondly, In the particular Instances given, it is not probable that Baptism was evermore administered by Apostles or Evangelists; For before the death of Christ, the Disciples baptized when they were properly neither Apostles nor Evangelists: After the death of Christ (not to insist upon conjectures whether any assisted the Apostles in the baptizing of the first three thousand converted) it is not certain, whether *Peter* baptized *Cornelius* and his family, or commanded others then present with him to baptize them: the words may be read: *Et jussit eos baptizari in nomine Domini. Syr. & Arab. Praecepit eis ut baptizarentur.* The Interlineary gloss leaveth it doubtful, *Associis suis vel a scipso.* Others are of opinion that *Peter* did baptize them himself. It cannot be proved that *Philip* and *Ananias* were both Evangelists, when the one baptized the *Samaritans* and the *Eunuch,* the other *Paul. Paul* himself baptized but a few as he testifieth of himself, and reason to convince that others converted by his preaching were baptized by Evangelists, we know not any. And if *Philip, Ananias,* and others might baptize such as had right and title to the Seals, being as yet no set members of any particular Congregation: and a Congregation destitute of their proper Pastor, may desire another to baptize their Infants, and dispence the Sacrament of the Supper to them in that their necessity. And if the members of one Congregation may lawfully communicate in another, then may the Pastors of particular Congregations upon occasion admit to the Seals of the Covenant such known and approved Christians, as have right and title thereunto, and duly and orderly require the same; for of all these the reason is like and perpetual.

Thirdly, It is very improbable that the persons baptized, were in Church-state or order. If they were members of the Jewish Church not yet dissolved, this is not to the purpose; for men have not right to Baptism, because they were members of the Jewish Church, but because Disciples and (as you say) joined together in Covenant, and have fellowship and calling of their Minister, who is to dispence the Seals unto them. And Baptism is the Sacrament of initiation, not into the Jewish but the Christian Churches. Secondly, when you say, *the Seals in ordinary dispensation are the privileges of the Churches. There are no Ministers but of particular Churches. Baptism and the Lord's Supper are to be administered only to the members of the Church. No society may lawfully desire the Seals, unless they have joined in the choice and calling of their Minister. Believers not yet joined in Church-order are without.* Do ye not in all these understand a Christian society, united in a Church-way, &c. which cannot agree to the members of the Jewish Church, not yet dissolved. Thirdly, The constitution of the Church (saith M^{r}. *Robin.)* is the orderly collection and conjunction of the Saints into and in the Covenant of the New Testament; but the members of Jewish Churches not yet dissolved, were not in such constitution. If the Eunuch and Centurion were proselytes and members of the Church of the Jews; The Samaritans whom *Philip* baptized were not so. And that any Gentiles, or the Gailor whom *Paul* baptized in the Apostles times, were set members of a Christian Assembly before baptized, is very strange If there was a Church at *Philippi,* yet the Gailor who was baptized and converted the same night, could not be a set member by solemn admission before Baptism. It is said the Apostles baptized these persons in an extraordinary way. But in this practice of the Apostles two things are to be considered. 1. The circumstance of the action. 2. The quality or substance of the act. In some circumstances the baptizing of some of these persons might be extraordinary, but the substance and quality of the action was grounded upon rules perpetual and common to us with them.

1. That is done in an extraordinary way, which by peculiar privilege of dispensation is made lawful to someone or few men, which is unlawful to all others, not having the same dispensation, but where the ground and reason of the action is common: we must not conceive the thing to be done in an extraordinary way by special dispensation. What was done by the Apostles upon special revelation and immediate direction, besides the ordinary and common rule, in that we are not to imitate or follow them, because we have not their warrant. But what they did upon reasons and grounds reaching unto us no less then unto them, in that we have the same liberty, allowance, or commandment that they did walk by. In one and the same action there may be and oft is something ordinary, something extraordinary or peculiar to special times or persons. So it was in the Apostles administration of the Seals: but in every place where they came by illimited power (as you speak) they did baptize Disciples, if they did baptize; this was proper to them, and could not be communicated to any others by them; For there is no passage of Scripture which teacheth this, that one Officer may communicate his power to another, or do that which particularly belongeth to his office by a Deputy: But that they baptized believers professing their faith in the Lord Jesus, and repentance towards God, such as had gladly embraced the Word, and received the gifts of the holy Ghost: this was common to them with all Pastors and Teachers, because they did it, not by power illimited or special dispensation, but upon this standing

perpetual reason, that *the promise was made to them and to their seed, and to as many as the Lord shall call, that they had received the holy Ghost, and the kingdom of heaven belonged to them.* And if the grounds and reasons of their practice be common reaching to us, no less then unto them, the practice it self was not extraordinary. To say nothing that this Answer will not stand with the former; for if the parties baptized were set members of particular Societies, the Apostles did not baptize them in an extraordinary way, they did it by the guidance and direction of the Spirit, that is true, but not by guidance of dispensation, or prerogative, whereby that was made lawful without such inspiration had been unlawful. But they were infallibly guided to do that which was according to the word of God, and might stand for our direction: that in case it be orderly desired a Pastor hath authority in his own Congregation, to receive known and approved Christians to the seals of the Covenant, hath been proved before. If the Apostles dispensed the seals only to the Church, Disciples, faithful, who received the doctrine of salvation with gladness of heart, and were partakers of the holy Ghost, then they dispensed the seals in an ordinary way, for such have title and interest to the seals by the Institution and appointment of God. And every Pastor by his Office may and ought to dispence the seals unto such, within the bounds and limits of his calling: But the Apostles dispensed the seals only to the Church, Disciples, faithful, &c.

2. An Argument followeth necessarily from particular example to a general; when one particular is proved by another particular, by force of the similitude common to the whole kind, under which those particulars are contained: But the practice of the Apostles in baptizing Disciples and faithful, by force of similitude common to the whole kind, agreeth with the practice of Ministers receiving to Baptism the seed of the faithful, though as yet not set members of any particular society, In some circumstances there may be difference when yet the reason is strong, if the difference be not in the very likeness it self whereupon the reason is grounded. One circumstance that is material to the point may overthrow the likeness pretended, and twenty different circumstances, if they be not to the point in hand make no dissimilitude. Now in this matter we speak of, no circumstance is or can be named why we should think it lawful for the Apostles to baptize Disciples as yet being no set members of particular societies, and the same should be unlawful in all cases for ordinary Pastors in their particular Congregations, though it be desired.

3. What is done by extraordinary dispensation, that is lawful for them only who have received such dispensation, and by them cannot be communicated to others. But the Apostles baptized by others seldom by themselves, as hath been shown.

4. We might urge the rule which a reverend Elder among you, giveth in another matter, *(scil.)* Those examples which are backed with some divine precept, or which are held forth in the first Institution of an ordinance, being part of the institution, or which were the constant lawful actions of holy men in Scripture, not civil but sacred so bind us to imitation, as that not to conform thereunto is sin. For the Assumption to this Proposition, it is plain and natural: But the practice of the Apostles in receiving the faithful, Disciples, &c. is backed with divine precept, held forth in the first Institution, and was their constant lawful practice, agreeable to the practice of all others who were employed in that service; *Ergo,* &c.

5. In the first consideration, you prove the Seals to be the privilege of the Church in ordinary dispensation, by this passage of Scripture, *Then they that gladly received the Word were baptized:* but if Apostles baptize by extraordinary dispensation in your sense this testimony is insufficient for that purpose.

2 Reason.

OUr second reason. In due order, the Seals belong to them to whom the grant is given, *viz.* Baptism to the seed of the faithful, and the Lord's Supper to believers, able to try and examine themselves: But the grant is vouchsafed to the faithful and their seed, forgiveness of sins, sanctification, adoption, and what other good things are promised in the covenant of grace are the grant or good things sealed in the Sacrament. But those are granted to believers according to the covenant; and they are so linked together, that under one promised all are understood; and if one be vouchsafed, none is denied. When God promiseth to circumcise the heart, the forgiveness of sins is implied. And when Circumcision is said to be the Seal of the righteousness of faith, the circumcision of the heart by spiritual regeneration is included. To whomsoever then the spiritual gift, or inward grace of the covenant is given and granted, to them the Seals of that gift and grant doth belong in their due order. But the spiritual gift or grace which is the thing signified in the Sacrament, is freely granted to true believers, who have received the doctrine of salvation, and walk in the ways of truth and righteousness, therefore the privileges of the Seals belong unto them. To this you answer.

The scope of the Apostle in the place, *Rom.* 4. 11. is not to define a Sacrament, nor to show what is the proper and adequate subject of the Sacrament; but to prove by the example of *Abraham* that a sinner is justified before God, not by works but by faith. Thus as *Abraham* the Father of the faithful was justified before God, so must his seed be (that is, all believers whether Jews or Gentiles, circumcised or uncircumcised) for therefore *Abraham* received circumcision which belonged to the Jews to confirm the righteousness which he had before, while he was uncircumcised, that he might be the Father of both: but lest any one should think his circumcision was needless if he was justified by faith before circumcision; he addeth that his circumcision was of no use as a seal to confirm to him his faith, and the righteousness which is by faith: yet as Justification is not the only thing that Circumcision sealed, but the whole Covenant also made with *Abraham* and his seed was sealed thereby; so *Abraham* is to be considered in using circumcision not simply, or only as a believer without Church relation, but as a confederate believer, and so in the state and order of a visible Church. Though the Apostle maketh mention of the righteousness of faith as sealed thereby, which was not that which served for his purpose.

Now that Circumcision also sealed the Church-Covenant, may appear from *Gen.* 17. 9. 10, 11. where you may find that *Abraham* and his seed, though believers, were not circumcised till God called them into Church-Covenant; and there is the same reason & use of Baptism to us which serveth to seal our justification as circumcision did, yet not that alone, but also the whole covenant with all the privileges of it, as Adoption, Sanctification, and fellowship with Christ in affections, and the salvation of our souls, and the resurrection of our bodies. And

not only the covenant of grace which is common to all believers: but Church-Covenant 1 Cor. 15. 19. Covenant also which is peculiar to confederates. According to that of the Apostle, *By one Spirit we are baptized into one body,* 1 Cor. 12. 13. And by one body he meaneth that particular Church of *Corinth* whereunto he writeth and saith, *Now ye are the body of Christ, and members in particular,* ver. 27. And *ergo* Church-membership is required as well to the orderly partaking of Baptism as it was of Circumcision. Nor do we find that circumcision was administered to all that were in the Covenant of grace (as all believers were) but only to such of them as were joined to the people of the God of *Abraham. Melchizedek* was under the covenant of grace, so was *Lot,* so was *Job* and his four friends; yet we nowhere read that they were circumcised, nor do believe they were. So that if Circumcision was administered to none but those that were joined together in *Abraham's* family, and to the Church of God in his seed, then may not baptism in ordinary course be administered to any believers now, unless they be joined to the Church of Christ, for *parum par est ratio.* But the first is true, *Ergo,* the second also.

Reply.

THe particulars in this Answer hath been examined already, and might have well been passed over, because it is tedious to repeat the same things again and again. Two things are affirmed by you.

1. That the scope of the Apostle, *Rom.* 4. 11. was not to define a Sacrament, nor to show what was the proper and adequate subject of a Sacrament. But this weakeneth no part of the argument, for if the Apostle do not fully define a Sacrament, nor mention every particular benefit or prerogative sealed in the Sacrament; yet he showeth sufficiently to whom the Sacraments in due order do appertain, even to the heirs of salvation, to them that are justified by faith, and walk in the steps of our Father *Abraham.* And thus we argue from the text of the Apostle. They that are partakers of the good things sealed in the Sacrament, to them belong the Seals of the Covenant, according to God's Institution. But they that are justified by faith are partakers of the good things sealed in the Sacrament, to them belong the Seals of the Covenant according to God's institution. If Justification be not the only thing that Circumcision sealed, this is nothing to the point in hand. For the gifts of the holy Ghost is not the only thing that is sealed in Baptism: But you confess in your Answer immediately going before, that they have right to baptism who have received the holy Ghost; and the reason is the same of Justification. Besides if Justification be not the only thing that is sealed in the Sacrament, it is one principal thing which doth infer the rest. For the blessings of the covenant of grace in Christ are inseparable; where one is named, others are implied: and where one is given, no one is absolutely wanting. *Christ is made of God wisdom, righteousness, sanctification, and redemption:* whom God doth justify, them he doth sanctify, and them he will glorify.

2. The second thing you affirm is, that not only the covenant of grace which is common to all believers; but Church-Covenant also which is peculiar to confederates is necessary to the participation of the Seals. This sense your words must bear, or else they reach not the point in hand: but this is that which should be proved substantially, and not barely affirmed; and

which (as we conceive) is contrary to the first institution of the Sacrament, and the lawful practice of *John* the Baptist, our Savior Christ, his Apostles, and all others who are recorded lawfully to administer the Seals. In *Gen.* 17. we find the first Institution of circumcision recorded, and that it was the seal of the Covenant to *Abraham* and his seed, to them that were borne in his house, or bought with his money: but we find no mention of any Church Covenant besides the covenant of promise which God made with *Abraham.* There is no mention of any Church-order into which *Abraham's* family was now gathered more then formerly. God gave circumcision to *Abraham* and his seed as a seal of the righteousness of faith; but that this family was first gathered into Church-order as you speak we cannot believe, because the Scripture saith it not whether *Lot, Job, Melchizedek* were circumcised or not, we will not dispute; but if they received not the seal, we cannot think the reason to be because they were not in Church-order as those times required, if any such thing had been required, we cannot think that either they were ignorant of it, or that they walked against their light: But accordiug to the dispensing of those times we judge as they were visible believers, so they walked in that Church fellowship which God prescribed; and therefore if circumcision had been the seal of such Church-Covenant as you conceive, it should have been given to them no less then to *Abraham's* family. But of this sufficient is said before. As for Baptism it is the seal of the whole Covenant, which the passages quoted prove it to be. Whether it be the seal of our fellowship which Christ in affliction, and the resurrection of our bodies, we leave it to your consideration: but that it should be a Seal of a Church-Covenant which is peculiar to confederates, that to us is very strange. That it is a solemn admission into the Church of Christ, and that of necessity it must be administered in a particular society (though in the passage to the *Corinthians* the mystical body of Christ be understood) will easily be granted. But that it is the seal of any other covenant but the covenant of grace we cannot digest.

The Sacraments are of God, and we must learn of God for what end and use they were ordained. But by the Institution of Baptism recorded in Scripture we have learned it belongeth to the faithful, to disciples, to them that are called of God: and as for any other covenant necessary to the right participation of the Seals, there is deep silence of it in the Institution, in the lawful and approved practice of the first dispensers of these sacred mysteries. Enough hath been said to this matter already, but we will conclude it with the words of that reverend Author whom we have cited many times before upon occasion. *Afterwards* (saith he) *John the Baptist walked in the same steps, and by the same rule administered baptism in the Church whereof he was a member, required of all that came to his baptism a profession of repentance, and amendmentof life for remission of sins whereof baptism was a seal, and preached Christ to them.* This order our Lord Jesus Christ after his resurrection established to continue in the Christian Churches, giving a commission to his Disciples to preach the Gospel to the Gentiles, and to gather all such as should believe through the world, as a testimony to them, that the righteousness of faith did belong to them also, and not to the Church of the Jews only. Accordingly the Apostles and servants of Christ were careful to observe this rule in their administering baptism. Thus *Peter* when he saw those three thousand souls pricked in their hearts, preached unto them concerning repentance, remission of sin, Christ, the

promise, baptism, faith, amendment of life, baptized those that gladly received his word, and testified the same by joining together in the prosession thereof. The same course *Philip* took with the Church that was gathered in Samaria, where many were baptized, but none till they professed their belief of the Gospel, and their receiving of the Word of God. And therefore it is said expressly, *When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.* When *Ananias* was commanded to go and baptize *Paul,* he objected against it at first, till the Lord assured him that he was one to whom the Seal of the Covenant belonged, and then he went and did it.

When *Peter* and those that came with him saw that the holy Ghost fell on *Cornelius,* and those that were assembled at that time in his house, whilst he spake these words, *To him give all the Prophets witness, that through the Name of Jesus whosoever believeth on him shall receive remission of sins. Peter* demanded, *Can any man forbid water that these should not be baptized, which have received the holy Ghost as well as we?* In this catalogue we see profession of faith and repentance required in them that were admitted to partake in the seals; but there is not a word of Church-Covenant, either in the Institution or administration of the Seals before they were admitted to them. That Christians are solemnly engrafted into the body of Christ, and into particular Societies by the Seals, is a truth acknowledged on all sides: but that ever it was deemed necessary, that a Christian should be a set member of a particular Congregational Church before he were admitted to the Seals, or that by divine institution any such thing is ordained as necessary thereunto, that upon the grounds before mentioned we deny, and cannot account it less then an addition to the institution. For if the Sacraments be seals of the Covenant of grace, and baptism by divine Institution belong to Disciples, faithful, Saints, who have gladly received the Word of grace, are justified by faith, sanctified by the Spirit, adopted to be the children of God by grace, and heirs apparent to the kingdom of heaven; then to debar such from the Seals, and their seed from Baptism, because they be not in Church-Covenant (as you speak) is an addition to the ordinance of grace, and many ways injurious to the people of God.

V. POSITION. That the power of Excommunication is so in the body of the Church, that what the Major part shall allow must be done, though the Pastors and Governors and the rest of the Assembly be of another mind, and that peradventure upon more substantial reasons.

Answer.

IF the Question had been, Whether the power of Excommunication lies in the body of the Congregation, consisting of officers and members; our Answer should be Affirmative, and according hereunto is also our practice, and we hope your judgment and ours are not different herein: But seeing the Question is, *Whether it is so in the body of the Congregation, that what the Major part doth allow that must be done, though the Pastors and Governors, and the rest of the Assembly, do dissent upon more substantial reasons.* Our Answer is Negative, *viz.* that the power of Excommunication is not sealed in the Congregation, neither ought it to be so in any of the Churches of the Lord Jesus, who ought not to carry matters by number of votes against God, as this Position implieth, but by strength of rule and reason according to God.

The power of the Apostles was not to do things against the truth but for the truth, 2 *Cor.* 13. 8 and not for destruction, but for edification, 2 *Cor.* 10. 8. And the same may be said concerning the power which God hath given to the Church, and if any Church among us have swerved from the rule (which is more then we know) we do not allow them in such a practice, but should be ready as the Lord should help to convince them of their sin therein.

Reply.

THis Question is much mistaken, for the demand is not whether in the Congregation matters should be carried by number of votes against God, as you interpret the Position, but whether the power of Excommunication so lie in the body of the Congregation as that sentence must proceed *in externoforo,* according to the vote and determination of the *Major* part, and so whether power of admission of members do so reside in the community, as that they must be refused whom the *Major* part refuse, though the Pastors and Governors and part of the Congregation be of another judgment, and he admitted whom the *Major* part doth approve. And though the Church hath received no power against God, but for God, yet in the execution of the power no doubt the members of that Church may be of different judgments and affections, wherein the one side or other doth err, and is deceived. Now the Question hereupon moved is, whether the power of the keys be so given and committed to the society of the faithful, as that in external Court that act or sentence must stand and be in force which the greater part shall determine amongst them which hold the power of the keys to be given to the Church. Some distinguish betwixt the power itself wch they give to the Church, and the execution and exercise of it, which they confine to the Presbytery: Others give the power of the keys with the exercise thereof to the whole body of the Church, or if in the dispensation they attribute anything to the Officers, it is but as servants of the Church, from whom they derive their authority. By *Church* also some understand the community of the faithful, together with their officers and guides. And here lieth the stone at which they of the Seperation stumble, and which we conceive to be your judgment and practice, wherein we required your plain answer, with your reasons, but have received no satisfaction. You refer us to M^r^. *Parkers* reasons to prove the power of the keys to belong to the whole Church, who are of far different judgment from M^r^. *Parker* in the point it self. And if your judgment and practice be according to that of the Seperation (which we fear) you dissent from him, and we cannot but dissent from you upon these considerations.

1. No power agreeth to the multitude or community of the faithful, but that which is given them of the Lord by his positive Law; For the whole spiritual power for the gathering and government of his Church is given to Christ as Mediator. And if the power of the keys be derived from, and communicated by Christ unto his Church, of necessity it must draw its original from divine positive Law, and can agree to none but as it is communicated. But the communicated power of the keys with the execution thereof, Christ hath not given immediately to the whole multitude, but to some persons and Officers designed and appointed thereunto. Peruse the several passages of Scripture, wherein power and authority of preaching the Gospel, administering the Sacraments, binding and loosing is given to the Church: and it is apparent that distinct several persons are spoken of, and not the whole

community; *Go teach all Nations, and baptize them, &c. Whose sins ye remit, they are remitted,&c. Feed my Lambes, feed my sheep, &c.* Were these things spoken to the whole community, or to special persons?

2. If Christ gave this power to the community, was it from the beginning of the Church, or took it effect after the Churches were planted and established by the Apostles. Not the first, for then the Apostles themselves should derive their power from the community and society of the faithful, which they did not, but from Christ immediately, both in respect of gifts and graces, their calling it self, and the designation of their persons.

It is said the power of the keys given to the Apostles was given to the Church, *In tuitu ejusdem tanquam finis & totius.* And it is true the Apostles were given to the Church, and the power they received was for the good of the whole; but this is not enough. That power may be said to be received immediately by the Church, as the first receptacle of it, and from it derived to others. But this power must be in the community as the first subject, from whom it cometh to the Officers. As the power of seeing is not only given *in tuitu hominis,* as the end of it, and the *totum* to whom it agreeth, but is *in homine* as the first subject from which it cometh to the eyes. The Apostles and other Governors were given of Christ for the Church as for their end, and all their authority was given unto them for the Church as for the whole: but the authority it self was immediately derived from Christ, and is not in the Church as the immediate subject, nor derived from the Church, but from Christ the King of the Church. The authority of Governors is given of Christ for a gift to the Church, but not for a gift absolute, that it may reside in the power of the whole Church, to whom it is given, but for a conditional gift communicated to the Governors themselves for the good of the whole. It is one thing then to ask for what end or use the keys are given, another to whom. To everyone is given the declaration of the Spirit for profit, *i. e.* for the good of the Church. But was this gift given to the community of the faithful first and immediately? No; By gift and possession it was given to some, but for use and profit it was public.

After the Churches were established it took not effect; for then it must be shown where Christ committed the power of God, first to the Apostles, and after to the community of the faithful. But that is nowhere to be found in holy scripture. The Ministers and guides of the Church were immediately of Jesus Christ, from whom immediately they derive their power and authority, by whom they are set over their charge, in whose Name they must execute their office, whose Stewards, Legates and Ambassadors they are, and unto whom they must give an account. Yea, Pastorship is the gift of Christ no less then Apostleship, and that the more because it is perpetual in the Church; every Pastor is not immediately called, but the Office and order of Pastors, the calling, authority and jurisdiction is immediately from Christ, and not from the Church: The Steward is appointed of the Master of the family alone, and hath all his authority and jurisdiction from him: Every Ambassador in the cause of his ambassage doth immediately depend upon him from whom he is sent. But if the function, order and authority of Pastors and Teachers, be immediately from Christ, then it is not received from the Church as the immediate receptacle. Thus Protestant Divines dispute against Papists. If Bishops receive their power and authority of exercising immediately from

Christ, by mandate, mission, and commission from him, then they derive it not from the Pope. And if Presbyters receive their order jurisdiction and power of execution from Christ by his mandate and Commission, then they receive it not from the Bishop. And by the same reason, if the power of the keys be the immediate gift of Christ to his Ministers, then they derive not their power and authority from the people. It is usually objected that the Church cannot convey what she never had, but the people may Elect their Pastor. Whereunto the answer is direct and plain. Nothing can give that which it had not formally or virtually, unless it give it as an instrument ministering to one who hath it, but so it may give what it never had, nor is capable of. A Steward may give all the offices in his Masters house, as ministerially executing his Masters pleasure. Electors have not evermore authority over him whom they elect: but power and authority only to apply that power to him whom they choose. The power and authority whereunto a Minister is elected, is not in the people that elect him, but from Christ the King and head of his Church, who out of power doth confer that office upon him. If we consider what men give, or give not universally, it must be deemed that any men can make Ministers, because they give not the office, gifts, or authority, which are from Christ alone.

3. If Ecclesiastical and spiritual power be in the multitude and community of the faithful, the Church doth not only call, but make Officers out of power and virtue received into her self, and then should the Church have a true lordlike power in regard of her Ministers.

For as he that will derive authority to the Church maketh himself Lord of the Church: so if the Church derive authority to the Ministers of Christ, she maketh herself Lady and Mistress over them in the exercise of that authority over them. For all men know it is the property of the Lord and Master to impart authority. Did the Church give power and authority to the Pastors and Teachers, she might make the Sacraments and preaching which one doth in order no Sacraments, no preaching. For it is the order instituted of God that gives being and efficacy to these ordinances. And if the power of ruling, feeding, and dispensing the holy things of God, do reside in the faithful, the Word and Sacraments in respect of dispensation and efficacy shall depend upon the order and institution of the Society. If the power of the keys be derived from the community of the faithful, then are Officers immediately and formally servants to the Church, and must do everything in the name of the Church, Rule, feed, bind, loose, remit and retain sins, preach and administer the Sacraments, then they must perform their Office according to the direction of the Church more or less, seldom or frequent, remiss or diligent. For from whom are they to receive direction how to carry themselves in their Office but from him or them from whom they receive their Office, whose works they do, and from whom they expect their reward? If their power and office be of God immediately, they must do the duties of their place according to his designment, and to be accountable unto God: But if their power and function be from the Church, the Church must give account unto God, and the Officers unto the Church whom she doth take to be her helpers.

If it be said that God will have the Church to choose Officers to execute the power committed unto her. The answer is, either God will have her elect officers of his designment to do his

work according to that power which he shall give them, and by his direction, and then they are God servants, and not the Churches, and receive their charge and function immediately from God, and not from the people: or he leaveth it to the arbitriment of the Church, to choose according to their pleasure such as must receive charge and authority from her. And then they must execute their office in her name so as shall seem good unto the Church, and neither longer nor otherwise. For if the Ministers of the Church be subject to God and Christ by the intervention of the people only, they have it from them, and not from God: but they preach or administer the Sacraments, rule, or feed, and if they depend immediately upon the faithful, *viz.* two or three gathered together in covenant, they must draw what in order they are to preach unto them in the name of the Lord; For from him must the Ambassador learn his arrand from whom he receiveth his Commission. We forbear to press the confessions and reasons of such as maintain this opinion, that the officers of Christ be both of and for the people, and that in relation as the officers are called servants, the Church may be called Lord.

4. Moreover if the power of the keys be given first and immediately to the community of the faithful, what reason can be alleged why in defect of Officers the Church might not rule, govern, feed, bind, loose, preach and administer the Sacraments, or if any fail in any office, why she might not supply that want by her power. For the power of the keys doth contain, both authority and exercise, power being given to this end, that it might be exercised as it is vouchsafed. But the Church when she is destitute of Officers, cannot exercise those acts of rule, nor by her power supply the want of any Officer. Only she hath a ministry of calling one whom Christ hath described, that from Christ he may have power of office given him in the vacant place. For these reasons (not to insist on anymore) we judge the multitude or community of the faithful not to be the immediate receptacle of Ecclesiastical authority, and so the power of excommunication not to belong to them. If consent of the Churches of God be asked in this point (to omit others) the Churches of *Scotland* speak fully and expressly for us, in the second book of *Disci. cap. 1. The Church as it is taken for them that exercise spiritual functions in the congregation of them that profess the truth, hath a certain power granted by God according to which, it useth a proper Jurisdiction and government exercised to the comfort of the whole flock. Power is an Ecclesiastical authority granted by God the Father through the Mediator Jesus Christ unto his Church, gathered, and having its ground in the word of God, and to be put in execution by them unto whom the spiritual government of the Church by lawful calling is committed. The policy of the Church flowing from this power is an order or spiritual form of government which is exercised by the members appointed thereto by the Word of God, and therefore is given immediately to the office-bearers by whom it is exercised to the weal of the whole body.*

Ut universam scripturam evolvat D. Erastus, nunquam tamen inventurum verba Ligandi, & Solvendi aliis quam publico ministerio fungentibus, & quidem met aphorice, divinae videlicet & spiritualis potestatis respectu, tribui. Sunt enim judicialia haec verba. &c. Beza de Presb. p 60. See Helvet. conf. ca. 18. Sect. Nunc ergo, &c. Belgic. confess. art. 3. Argentinens. conf. art. 13. Bohem. confess. art 14.

VI. POSITION. ***That none are to be admitted as members but they must promise not to depart or remove unless the Congregation will give leave.***

Answer.

OUr Answer hereto is briefly this. We judge it expedient and most according to rule, that such brethren as are in covenant with the Church, and ours as fellow-members, and have committed their souls to our charge as Ministers, should not forsake our fellowship, nor obruptly break away from us when and whither they please; but first approve themselves therein to their brethren's consciences, and take their counsel in so weighty a matter. For which we propound to confider these two reasons following. The former is drawn from the nature of the Church-Covenant, which consists in these four particulars.

1. Every member at his admission doth openly profess, and solemnly promise, that by Christ's help assisting, he will not only in general give up himself (as to the Lord to be guided by him, so) to the Church according to God to be directed by it, which is no more then the members of the Church of *Macedonia,* did in a parallel case, 2 *Cor.* 8. 5. but also in particular, that he will perform all duties of brotherly love and faithfulness to all the members of the body, as of diligent watchfulness over all his brethren, thereby to prevent sin, so of faithful admonition after their falls to regain them to the Lord, from their sin, the former being enjoined, *Hebr.* 3. 13. And the want thereof deeply condemned in *Cain,* that would not acknowledge that duty of being his brothers keeper, *Gen.* 4. 9. the latter given in charge to the Church-members of Israel by the hand of *Moses, Levite.* 19. 17. and so by Christ himself, *Matth.* 18. 15. And by *Paul* also to the *Galat. c.* 6. 1, 2.

Secondly, the engagements are not made only by the members admitted into the Church, but by the Church back again to the member. So that thereby the whole Church in general, and every member thereof in particular, stand as well in conscience bound to perform all duties of love and watchfulness to him, as he doth to them; And this we do according to the golden rule of love and equity enjoined by our Savior, *Matth.* 7. 12. fearing that contrary practice of Scribes and Pharisees so much condemned by Christ, of laying greater burdens upon others, then we ourselves are willing to undergo. *Matth.* 23. 4.

3. These promises thus lawfully and mutually made, that member, as also the whole Church, are bound not only everyone for himself, actively to perform them, but passively also to suffer his brethren to do those offices upon and towards himself: If he neglect the former, he shall falsify his covenant so solemnly before God, Angels, and men made, and so not only break promise to his brother, contrary to *Psal.* 15. 4. but also in some sort commit the sin of *Ananias* and *Sapphira* in lying against the holy Ghost, condemned and punished severely by God's own hand, *Act.* 5. 3. 5. 10. If he fail in the latter, he shall not only be guilty of the same sin of breach of Covenant with God and man as in the former; but shall also be guilty of this folly of despising counsel so much condemned, *Prov.* 12. 15. and 1. 7. and shall also proclaim this his folly and pride by showing to all the Church that he is wise in his own eyes, and leans to his own wisdom both reproved, *Prov.* 3. 7. and 23. 4. Seeing need of no further light to be held forth by his brethren, then what he apprehends himself, which is one of the greatest properties of folly.

4. From all these things premised, it appears that we can do no less (and yet we do no more) then require a member before he depart according to our covenant thus lawfully, deliberately, and mutually made, to express to his brethren his desire of departing, and the place and society to which he tends, whether to a godly Church where he may be edified; or to some corrupt Assembly where he may be destroyed. And 2. his grounds and reasons which move him so to do, which if they hold good being scanned by the Word, he may be not only confirmed in his way by the consent and advise of many, but counseled also how to manage his departure for his best comfort. And so after all, solemnly with the whole Churches prayers, and blessings in the name of Christ dismissed: But if his grounds either be none at all, or weak and sinful, and that his desire of departing savors of self-will, inordinate love of gain, rash precipitancie, or a spirit of schism, more strongly then of sound reason, then what can we do less without breach of Covenant, then in love and tenderness show him his weakness, dissuade him from his purpose, and refuse to consent. Yet if after all this we see his spirit steadfastly and stiffly bent for a departure, then though we dare not act against our light by consenting or counseling, yet if his sin be not apparent, and danger eminent, we use rather (through indulgence in cases of like nature) to suspend our vote against him, as not willing against his will to detain him, abhorring to make our Churches places of restraint and imprisonment. But if any should object that this argument holds firm where this Church-Covenant is allowed to be lawful, but with some it is questioned, and with them it avails not. *Ans.* Some indeed have questioned the necessity of our Church-Covenant, but none (we hope) of these our reverend brethren that we write unto do question the lawfulness of such a Covenant being nothing else for the matter of it, but a promise of doing such Christian duties as the Gospel of Christ requires of all Saints in Church-estate; for we do not herein promise to perform any new duty to our brethren which was not before commanded us of the Lord, but only revive and renew our purposes afresh of performing such duties unto that particular body into which we are then incorporated as were before enjoined in the Word, as to love each other, and to watch over each other out of love for their good, to be ready to give counsel to, and to take counsel from each other, to prevent sin in them, or to gain them from sin. All which are plentifully and frequently held forth in the Scriptures; for the defect of which care and watchfulness, all the body shall be wrapped in the same guilt & punishment with the member that commits the sin, as the whole Church of *Israel* was in *Achan's* sin and punishment.

Secondly, Its a thing very reasonable, and a known fundamental rule in all societies, that he that is incorporate thereto, and so participates of the privileges thereof, should engage himself to conform to all such lawful rites and orders as are expedient for the well being of that society, the contrary whereto will be a thing injurious in him to offer, and confusion to themselves to accept.

The second ground is drawn from the necessity that may fall upon the body if every particular member should depart at his own pleasure. For as every society, so much more a Church of Saints, both from principles of nature and Christianity also, not only lawfully may, but in duty are bound to endeavor the preservation of it self, and *Ergo* timely to foresee and wisely to prevent all such things as would bring destruction to it self. Now if any member

might, when, whither, and wherefore he please without consent of the Church depart away from it, this may by unavoidable consequence dissipate the whole; for if one man may so depart, why may not another also, though never so useful in that body, and whose absence might much shake the well-being of it: and if one why not two, six, ten, twent• as well? For where will ye stop seeing any may plead the same liberty, and if members may so do why not the Pastor and Teacher also? Seeing they are tied to him by the same relation that he is to them, and so the principalls falling, the whole building must down: and if this may be so in one Church, why not in all, and so Christ should have no settled Church on earth.

Reply.

IT is one thing abruptly to break away when and whither they please, and forsake fellowship, another thing not to depart or remove habitation, unless the Congregation will give leave. Also it is one thing mutually to compound and agree not to depart from each other without consent and approbation, another to require a promise of all that be admitted into society, that they shall not depart without the Churches allowance. If such a promise be required of all members to be admitted, we cannot discern upon what grounds your practice is warranted. First, you exclude all such as be not set members from the Sacrament of the Supper, and their children from Baptism, and yet hinder them from entrance into Church society, because they cannot promise continuance in the place where they are resident for the present. Here we desire to be satisfied from the word of God by what you require it. Did the Apostles ever stipulate with such as desired to be baptized, that they must abide in particular society, and not remove thence without approbation from the Church? or did they deny the seals unto them, because they could not make any such promise? Was it ever heard of in the Church of God from the beginning thereof unto this day, that any such thing was propounded unto, or required of, members to be admitted into Church-fellowship? That Church Covenant which is necessary was not in use in the Apostles times, but the Covenant they entered into bound no man to this condition for ought we read. They did not prescribe it, no Church ever yet covenanted it as necessary to the preservation of the body.

Secondly, It pertains not to the whole Congregation to take notice of, be acquainted with, or judge of the cause of every particular members removal. May not a servant remove from his Master to another Congregation? or the father bestow his son or daughter in marriage to one of another Congregation, but the whole Church must be called to council in this matter? If the Assembly once grow to be populous, of necessity they must be negligent in, or weary of such an heavy task; and for the present, for everyone to challenge so much authority over other is usurpation. Let it be shown that ever by divine right this power was committed to the Church, and then we will confess it to be expedient and necessary. But till then we think the Church is over ridged in exacting such a condition of the members, and the members themselves go beyond their measure as busi-bodies in other men's matters, and things whereof they are not well able to judge many times, if they arrogate such power unto themselves we allow not rashness, or precipitancy, pride or self-conceitedness, we know it is meet that weighty matters should be managed by Council, but it is not necessary to bring

every particular thing to the whole Church. *In the multitude of Counselors there is peace,* but over many Counselors oft causeth distraction, and different apprehensions breed delays. The nature of your Church-Covenant, as you describe it, inferreth not a necessitle of bringing every such business unto the Church; for you bind yourselves mutually to watch over one another, and in love to admonish one another in the Lord, to prevent sin and to encourage in well-doing, as it concerneth every man within the limits of his place and calling. But this essentially tieth not any man to a perpetual residence in one place, for then even occasional absence should be a breach of Covenant, unless it be by consent and approbation of the Church.

You say in your Covenant you promise to perform no new duty to your brethren which was not before commanded of the Lord, but only revive and renew your purposes afresh of performing such duties to that particular body into which you are then to be incorporated, as were before enjoined in the Word. But in the word of truth, it is not commanded either expressly or by consequent, that no member of a Congregation should remove, or occasionally be absent from the place of his habitation, before he have acquainted the Church whither he goeth, and upon what occasions, and whether the place be dangerous, where he is likely to be infected; or safe, where he may be edified. These things are matters of weight and to be undertaken with advice, but the knowledge thereof belongeth not to every particular member of the society. And the Church shall burden her self above measure if she take upon her to intermeddle in all such occasions. Neither is it safe to commit the determination of such matters ever to the vote of the multitude, or weight of reasons, as they shall apprehend the matter. And if such business must be determined on the Lord's day, and to go before the administration of the Word, Sacraments, and alms, least the holy things be polluted by notorious obstinate offenders, we fear the time appointed for the exercise of Religion shall be profaned with unseasonable disputes. Instances might be alleged, if it were a matter to be insisted upon.

As for the Covenant it self which you mutually enter into, if therein you exact nothing but what God requires both for trial and stipulation, far be it that we should disallow it, but if ye contstrain men to meddle with things that belong not to them, and wind them up higher then God would, and strain everything to the pitch that you seem here to do in this branch a godly and sober mind may well pause before he make such promise. All members of the Church are not equally necessary to the preservatiō of the whole body; & if to the removal of some, it were expedient to have the consent, not only of the whole society, but of neighbouring societies, Ministers especially, it is very much to draw this to the removal or abode of every particular member. And if any man shall not intermeddle with every business of this kind, as questioning whether it doth belong to him or no, or not ask the advice of the whole society, as knowing the most to be unfit to counsel in such a case, doth he break his Covenant therein, and so commit a sin in a sort like the sin of *Ananias* and *Sapphira?* Judge yourselves if in other cases you would not censure this to be an high incroachment upon Christian liberty, and a strict binding of men's consciences by human constitutions. May you not expect to hear from your own grounds that herein you have devised an expedient, or necessary rite or custom to preserve the unity, and prevent the dissolution of the body,

which never came into the mind of the Lord Jesus, the Savior of the Church, and that in so doing (if your exposition will hold good) you break the second Commandment. Rites and customs expedient to prevent confusion for the time, let them be observed as customs expedient, and what God requires in the examination or admission of members, let that take place according to the presidents given in the Scriptures, and the constant practice of the universal Church in the purest times. But to press customs only expedient for the time, as standing rules necessary at all times, and for all persons, to put that authority into the hands of men which God never put upon them, to oblige men to intermeddle further in the affairs of men, then the Word doth warrant, to bind the conscience, and that under so heavy a penalty as the sin of *Ananias* and *Sapphira,* where God hath not bound it, and to debar known and approved Christians from the Seals of the Covenant, because they cannot promise as settled members to abide and stay in the society, unless they shall obtain leave of the Congregation to depart, and to charge them in the mean season to be men, who against light refuse subjection to the Gospel; this is that which we cannot approve, which yet we suspect will follow from your judgment, and desire to be resolved of in your practice. And here we entreat leave to put you in mind of that which you have considered already, *schil.* That the Church and every member thereof hath entered into Covenant, either expressly or implicitly to take God for their God, and to keep the words of the Covenant and do them, to seek the Lord with all their hearts, and to walk before him in truth and uprightness: but we never find that they were called to give account of the work of grace wrought in their souls, or that the whole Congregation were appointed to be Judge thereof. *You standall of you this day* (saith *Moses) before the Lord your God, &c. that thou shouldst enter into Covenant with the Lord thy God.* All the people that were borne in the Wilderness *Joshua* circumcised, but it is incredible to think that among that great multitude, there was not one who did not give good testimony of the work of grace in his soul: We read often times that *Israel* after some grievous fall and revolt, renewed their Covenant, to walk with God, to serve him only, and to obey his voice, as in the days of *Joshua,* the *Judges, David, Samuel:* Also *Joash, Josiah,* and *Nehemiah, &c.* But no particular enquiry was made, what work of grace God had wrought in the hearts of every singular person. But the confession and profession of obedience was taken. When *John the Baptist* began to preach the Gospel, and gather a new people for Christ, he admitted none to Baptism but upon confession of their sins; but we read of no question that he put forth unto them to discover the work of grace in their souls, or repelled any that voluntarily submitted themselves upon that pretence. It appeareth many ways that when the Apostles planted Churches, they made a Covenant between God and the people whom they received. But they received men upon the profession of faith, and promise of amendment of life, without strict in quirie what sound work of grace was wrought in the soul. In after ages, strangers from the covenant were first instructed in the faith, and then baptized upon the profession of faith, and promise to walk according to the covenant of grace. Now the profession at first required of all that were received to baptism was that they believed in the Father, Son, and holy Ghost. This was the confession of the Eunuch when he was baptized, *I believe that Jesus Christ is the Son of God.* The Creed is honored of the ancients with glorious titles, as the rule of faith, the sum of faith, the body of faith, the persuasions of faith: but by the Creed they understand that rule of faith, and law of faith, and institution of Christ which was then given when he

was about to ascend into heaven, and commanded his disciples, saying, *Go teach all Nations, &c.* It is true, that in after times as occasion required some other Articles were added as explanations of the former, to meet with the heresies of the times which began to trouble the Church. But for substance of matter in things to be believed, the Church never required other acknowledgement of them that were to be received into the congregation of Christ's flock, and admitted into her communion. And for things to be done, or the practical part, she requireth of them that were to be received to baptism an abrenuntiation of the devil, the world, and the flesh, with all their sinful works and lusts.

The first principles then of the doctrine of Christ being received, and the foresaid profession being made, the Apostles, and the Church following the example of the Apostles, never denied baptism unto such as sought or desired it. If this be the Covenant that members admitted into Church-fellowship do enter into, and this be all you require of them whom you receive, you have the practice of the Apostles, and the whole Church in after ages for your president. But if you proceed further then thus, and put men to declare what work of grace God hath wrought in their soul, in this or that way, which perhaps is not determined by the word of grace, at least not agreed upon among yourselves, we beseech you consider by what authority you do it, and upon what grounds you stand. But we will enter no further upon this matter, because it comes not within the compass of these Positions, and to attribute so much to private letters, as to make them the ground of another dispute we may not.

VII. POSITION. That a Minister is so a Minister of a particular Congregation, that if they dislike him unjustly, or leave him, he ceaseth to be a Minister.

Answer.

OUr Answer to this consists in two branches. 1. In case a Minister be set aside by the Church merely through his own default. 2. By the Churches default without any desert of his. In the former case it is evident he ceaseth to be a Minister to them any longer, as appears in four conclusions.

1. It is clear from the Word, that a Pastor or Teacher in these days hath no Apostolical power over all Churches, but only limited to that one Church where God hath set him. *Paul* gives not the Elders at *Ephesus* a general Commission to go teach all Churches, but to go feed that one flock over which the holy Ghost hath made them over-seers. *Act.* 20. 28. So *Peter* gives direction to Elders to feed that flock of God only which was among them, and take the over-sight thereof. 1 *Pet.* 5. 2.

2. It is as clear that all this power of feeding which the Minister hath in that Church is nextly derived to him from Christ by the Church, who hath solemnly called him to the work, and promised to obey him therein: for if he have it elsewhere, it must be either from Christ immediately, or from some other men deputed by Christ to confer it on him, or he must take it up of himself. Not the first, for that was proper to the Apostles or Apostolical men, therefore *Paul* proving his Apostleship, saith he was called *not of men, nor by men, but by Jesus Christ himself. Gal.* 1. 1. Not the second, for we never read in God's Word that any ordinary

Officers, or other besides the Church, that had any Commission given them from Christ to call Ministers unto Churches. Not the third, for no man taketh this honor, *viz.* of a Priest under the Law, or of a Minister under the Gospel, but he that is called of God, *Hebr.* 5. 4. Therefore it must needs be from Christ by the Church.

3. As the Church in the name of Christ gave this power to a Minister to be what he is, and do what he doth amongst them: when such a Minister shall make and manifest himself apparently, unworthy, and unfit to discharge the place, which they thus called him unto, so that they may discern that Christ the head of the Church hath refused him, from being a Minister unto him, they may then upon as good grounds depose him from it, as they called him to it.

4. When a Church hath thus in Christ's name put forth this power of shutting, as before it did of opening to a Minister, then he must cease to be a Minister unto them anymore, for we know no such indelible character imprinted upon a Minister, that the Ministry ceasing, the Minister ceaseth also.

2. In case the Church shall without cause, or sufficient weighty cause, rashly or willfully set him aside whom Christ hath set over them, and whom they so solemnly called, and promised before the Lord to submit unto, and so abuse their power given them by Christ; it is doubtless a very great wrong unto the Minister, and sin against Christ himself before whom it was done; and not only Christ himself will take it ill at their hands, for such contempt done to him in his Ministers according to Christ's speech, *Luke 10. 16. He that rejecteth you, rejecteth me.* And God's speech, 1 Sam. 8. 7. *They have not cast off thee but me.* But even other Churches also may admonish them. And if they prove obstinate therein, withdraw the right hand of fellowship from them; and concerning the Minister himself thus deposed, seeing it is done not by Christ, but by the Church without Christ, yea against the mind of Christ, we conceive though he be by them deprived of the execution of his ministry among them, yet until he accepts of a call to another people, he doth yet still remain a Minister of Christ, in whose account (notwithstanding such deposition) he hath true right of administration among that people.

Reply.

THe question is of Ministers unjustly forsaken, or driven from the Church or congregation: and your answer is for the most part of Ministers set aside or deprived through their own default. We never purposed to speak one word for any unworthy Minister whom Christ hath put out of office, and therefore your labor to prove that such justly rejected by the Church are no longer Ministers might well have been saved. But sitting them aside, we will in few words examine your conclusions upon which you bind the certainty of that sentence you pass against them.

First, it is certain and clear from the Word, that a Pastor or Teacher neither in these days hath, nor in any other age of the Church, ought to have Apostolical power over all Churches. The Apostles had only power to serve the Church with the personal service of their Apostleship. But pastoral power of ordinary Ministers or Teachers they never had: and if the

Apostles had not the power of ordinary Ministers, much less can Pastors receive the power of Apostles, for Christ gave both the one and the other order. But as the Apostles were not Pastors of that Church to which they preached, and among whom they continued for some space; no more do Pastors become Apostles if they preach the Word, or dispence the Sacraments to another flock or people beside their own, whereof they have the special oversight. But of this matter we have spoken before, and of the texts of Scripture here alleged, therefore we will not repeat what hath been said already: only it seemeth somewhat strange, that you should cite those texts of Scripture, as if the Apostle had said, feed one flock, or feed that flock of God only. For we find the word (one) or (only) neither in the text expressly, nor in the sense for which it is here alleged, *viz.* as if he might not perform any ministerial act in another Congregation upon any occasion whatsoever.

Secondly, the power of feeding which the Minister hath is neither confined to one society only, nor nextly derived to him from Christ by the Church. The office and authority of a Pastor is immediately from Christ. The deputation of the person which Christ hath designed is from the Church ministerially, but neither virtually nor formally. The consent of the people is requisite in the election of Pastors and Teachers we grant, the direction of the Elders going before or along with them; but the authority, office, and gift of a Pastor is not from the people or Elders, but from Christ alone. When an Apostle was to be chosen in the place of *Judas, Act.* 1. 22, 23. no one had the handling of that business, but *Peter* declared unto the brethren present, what an one ought to be taken, and they present two, whereof one was elected by lot. In this example some things are extraordinary, for one only was to be chosen, and that immediately by God himself: and some things ordinary for our imitation. For if *Peter* would do nothing without consent of the disciples, thenmay not ordinary elections be passed without consent and approbation of the Church, but it is not a popular election, not governed by the fore-direction of Elders, which is concluded from this passage of Scripture: but a Church election by the free consent, and judgment of the faithful with the fore-leading of the Presbyterie. When Deacons were to be chosen, *Act.* 6. 1. 6. in the Church of Jerusalem, it was done by the consent of the Church. The mutiny of the *Hellenists* against the *Hebrews* occasioned that election, but was no cause why it was made by free consent. The Apostles show what persons must be chosen, and whoever thought the Church was left at liberty to choose as she please without direction. But in this election the people did first choose, the Apostles only directing whom the people ought to make choice of: when most commonly the Apostles instructed the people, and went before them in the election, and they consented. *Act.* 14. 23. The Apostles by consent chose Elders, and so in every matter of great importance belonging directly to the whole body of the Church, whether severally in one congregation, or jointly in many, the consent of the faithful by observation of the Apostles was required. *Act.* 11. 22. and 15. 22. and 16. 4. 1 *Cor.* 8. 19. But in the primitive times after the Apostles, one Church might elect and choose a Pastor for another. As *Ignatius* exhorts the Phyladelphians, that they would elect a Pastor for the Church of Antioch. And so when the East Church was infected with Arianism, *Basil. epist.* 69. 70. 74. thought it a fit means to remove the heresy, if the Bishops of Italy being sent thither did condemn the heresy, and he imploreth the aid of the Bishops of Italy, France, and all the East. *Cyprian* saith, all Bishops *sunt mutuae concordiae*

glutine copulati: that if any hold heresy the rest should help. It would be too long to reckon up examples which in this case might be produced. If here it be questioned whether your election of the people be essential to the calling of a Minister: We answer. 1. A thing is essential two ways. First, as absolutely necessary, so that the thing can have no existence without it. Secondly, as necessary to the integrity of the thing, so that it is maimed without it.

Again, either the people be few in number, and simple apt to be led aside, unable to judge of the sufficiency of their Minister, or they be more in number, increased in wisdom, sound in faith, and able to discern betwixt things that differ. In the first sense the election of the people is not necessary or essential; But in the second we cannot say he is no Minister that is not chosen by the people, but his calling in that respect is maimed. If the people be few and simple, apt to be deceived, they stand in more need of guidance and direction, both from their own Elders, and other Churches. If the people be many in number, full of wisdom and understanding, their liberty to choose is the greater; and it is the greater wrong to be deprived of it. The practice of the Apostles and the primitive Churches for many ages will confirm this; for sometimes men were propounded to the Church to be chosen: Sometimes the choice was wholly left to them: and was not that for our direction, that more liberty is given where the danger is less, and more restraint and caution used where the danger is more apparent, that if they be left to themselves, either an ill or unfit choice will be made? In reason this is evident, for the child's consent is required in marriage, but the more able he is to choose for himself, the more liberty may parents grant, the less able, the more watchful must they be; and so in this business. Brotherly society requires that we mutually exhort, admonish, reprove and comfort each other as occasion requires, and as need requires. It is a duty of Neighbor-Churches to lend their help to their brethren in the choice and election of their Minister. When the Scripture willeth that one should admonish another, it is not only a command to every singular man towards his fellow, but also to any whole company too: another society *Bellarmine* asketh, *quo jure unus populus Episcopum alterius populi elegere potest? Junius* answereth; *Certe charitatis jure & communionsanctorum.* And *Paul* when he teacheth that all the faithful are members of one mystical body of Christ, who ought to have a mutual care one of another, laid the foundation of this policy.

It is a blemish in the calling of a Minister, if either the people be not fit to choose, or being fit they be shut forth from the choice, but this maim doth not make a nullity in his calling; for in every true Church where the word is preached and received, and the Sacraments for substance rightly administered, there is a true and lawful Ministry, and a true and lawful calling of that Ministry, though in some things defective. In the Church of God all sound and saving truth is to be found, for it is the pillar and ground of truth, and where the true profession of all saving truth, with the right use of the Sacraments for substance is to be found, there is the Church, which ordinarily cannot be had, maintained and continued without a lawful Ministry, nor that without a calling. The saving truth of God & a lawful Ministry, are both essential to a true Church. Something of this remains in every complete society that hath anything of the Church; and for essence and substance they are true in every true, lawful, complete society. The profession of the truth may be true and sound in all

necessary and fundamental points, though mixed with diverse errors, and the Ministry for truth and substance lawful, though many ways deficient. In the true Church there is a true Ministry, but the true Church hath continued there by the blessing of God, where the election of Ministers hath been given away by the people, or taken from them. In the primitive Church, when the people had a voice in the choice of their Pastor, oftentimes there were factions in the Church, the people stood against their guides and challenged the whole power of election to themselves. Sometimes they were divided among themselves. Sometimes they gave away their power, at least in part, and sometimes Ministers were set over them without their council and advice, whose Ministry notwithstanding was not reputed void and of none effect. If it be objected that many things were amiss in those primitive elections, what will follow thence, but that the Ministry may be lawful and good, where there be many wants in the manner of calling? If this be not granted, what shall be done when the people and their Elders be divided in the choice of a fit Officer. If the people prevail against their Elders, he whom they choose is no Minister to them, because not chosen by their suffrages: if the Elders against the people, he whom they approve is no Minister unto theirs, because not chosen by their suffrage; And so if there be dissention they must separate from, or excommunicate one another, because he is no Minister to the one whom the others approve. The Orthodox Pastors did profess, so that the *Donatists* would return to the true and Apostolical doctrine, they would not disallow their Bishops, that they might understand that Catholics did not detest Christian consecration (as *Augustine* speaks) by human error. The high Priesthood was bought and sold for money, and sometimes made annual, and every year new high Priests created, *Sicut isti praefecti quos singulis annis promutant reges,* as *Sol: Jarchi* saith. That as every man would lay out more or less money, he should get or lose the Priesthood, which may be seen in the examples of *Jason* or *Menelaus.*

Nevertheless, so long as the *Jews* continued the true Church of God, the Priesthood was true also. The reformed Churches who have separated from the abominations of *Rome,* profess the first reformers among them received some ordinary calling in the Roman Synagogue. They that think the basest of *Rome,* will acknowledge Baptism unduly administered by Priests or Jesuits, to be for substance the holy Sacrament of Christ. And if the Baptism of God may be derived from the Ministry, it is no absurdity to think that the first seekers of reformation derived authority from Christ to preach the Word and administer the Sacraments by them, as Stewards used of God to set them in that office: for the seekers of reformation derived their authority from God, and that which is instituted by Christ, is not made void by the corruptions of men.

The third and fourth consideration we will pass over, because from what hath been spoken, it is easy to understand in what sense they may be admitted, and in what denied, and we have no desire to trouble you with the examination of that which falleth not into question.

As for the second branch of your Answer, that in case the Church shall without cause, or without sufficient weighty cause, rashly or willfully set him aside whom Christ hath set over them, yet he still remains a Minister of Christ (until he accepts of a call from another people) in whose account, notwithstanding such Depositions, he hath true right of administering

among that people: We know not well your meaning; if this be your mind that a Minister lawfully called and set over one Congregation, is to be esteemed a Minister in the usual Church, as the particular Church hath unity with, and is part of the universal or Catholic: and as a party baptized is not baptized into that particular Congregation only, but into all Churches; and that the Ministry is one, *Cujus à singulis in solidum pars tenetur,* as *Cyprian* speaks; and therefore though the Minister be unjustly cast off by one Congregation, yet he is not to be esteemed as no Minister, we freely consent. But if your meaning be that he is only by right a Minister of that particular Congregation, because unjustly deposed, as formerly in the execution of his office he was a Minister to them only, and to none other society whatsoever, or in what respect soever; your opinion is contrary to the judgment and practice of the universal Church, and tendeth to destroy the unity of the Church, and that communion which the Churches of God may and ought to have one with another; for if he be not a Minister in other Churches, then are not the Churches of God one, nor the Ministers one, nor the flock which they feed one, nor the Communion one which they have each with other. And if the Pastor derive all his authority to feed from the Church, when the Church hath set him aside, what right hath he to administer among that people. If they err in their deposition, it is true they sin against Christ. But as they give right to an unworthy man to administer among them, if they call him unjustly, so they take right from the worthy if wrongsully they depose him. The Minister is for his Ministry the office for the execution, and so the Pastor and the flock are relatives: And therefore if their Election gave him authority among them to seed, their casting him off hath stripped him of the same power which formerly they gave him. And his ministry ceasing, he should cease to be their Minister, if he stood as Minister only to that Congregation in every respect.

Whit. depont. q. 4. Sec. 10. pa. 559. Certe lex naturae & ratio clamitat cujus est instituere ejus est destruere, sive destituere, ad quem institutio pertinet ad eundem destitationem, seu destructionem pertinere. Rob. aga. *B. p.* 214. If the Congregation may choose and elect their Governors, then they may refuse and reprobate them.

VIII. POSITION. That one Minister cannot perform any ministerial act in another Congregation.

Answer.

IF you take ministerial act improperly as sometimes it is taken by some, only when the Minister of one Church doth exercise his gifts of praying and preaching in another Church, being by themselves so desired. Then we answer, in this sense a Minister of one Church may do a ministerial act in another, which he doth not perform by virtue of any calling, but only by his gifts; and thus upon any occasion we mutually perform those acts one in another's Churches: But if you mean by ministerial act, such an act of authority and power in dispensing of God's ordinance as a Minister doth perform to the Church, whereunto he is called to be a Minister; then we deny that he can so perform any ministerial act to any other Church but his own, because his office extends no further then his call. For that solemn charge, *Act.* 20. 28. is not to feed all flocks, but that one flock only, over which the holy Ghost hath made them over-seers. If the question were propounded to any Minister so exercising

in an others Church, which was once to our Savior by the chief Priests and Elders: *By what power doest thou these things, and who gave thee this authority?* let that Minister whosoever he be, study how to make an answer.

Reply.

THe preaching of the Word, public prayer in the congregation met together solemnly to worship God, and the administration of the Sacraments, are acts properly ministerial (if any other) to be performed by power and authority from Christ, as you acknowledge, for the preaching of the Word, and dispensation of the Seals in your second Consideration. But these acts one Minister may perform in another Congregation, or towards the members of another Church. You know by whom your question hath been propounded touching one Ministers exercising in another Ministers Church, and how it hath been answered; and if you see more light and truth then formerly, we would desire you substantially to confute what answers some of you have returned to that demand. *To admit* (saith Mr. *J. D.) those that are known members of another Church to Communion in the Sacraments upon fitting occasionsI hold lawful, and do professemy readiness to practice accordingly.* Again, *I conceive that (besides my membership else where, and theright which those Churches give to known passants of being admitted to the Communion for a short time) both himself and the whole Church acknowledge me for a member with them for the time of my abode in that service, which they testified by desiring the help of my public labors, and their cheerful admittance of me to that ordinance during that time without the least scruple.* And if a Minister may pray, preach, bless the congregation in the name of the Lord, and receive the Sacrament with them, being thereunto requested; we doubt not but by consent of the Pastor and the Congregation he may lawfully dispense the Seals amongst them also as need and occasion requires.

That distinction of preaching by office, and exercising his gifts only, when it is done by a Minister, and desired of none but Ministers, and that in solemn, set, constant Church-assemblies, we cannot find warranted in the Word of truth, and therefore we dare not receive it.

FINIS.

P-SA-2. A svpport for the sinking heart in times of distress, or, A sermon preached in London to uphold hope and allay fear January 4th which was a day of great trouble and deep danger in the city - Ashe, Simeon, d. 1662.

A SVPPORT FOR the sinking Heart in times of distress. *OR* A SERMON PREACHED in LONDON, to uphold hope and allay fear, *January* 4th. Which was a day of great trouble and deep danger in the City.

By SIMEON ASH.

PROV. 25.11.

A Word fitly spoken, is like apples of gold, in pictures of silver.

LONDON Printed by *G.M.* and are to be sold by *Thomas Underhill,* at the sign of the Bible in *Woodstreet* near the Counter, MDCXLII.

To the Christian Reader.

THE seasonableness of this Sermon occasioning warm workings in the hearts of many who heard it preached, the Author of it was persuaded to print it: but he judging it unworthy such public view, returned a denial unto those desires of his friends. Afterwards understanding that a Copy taken by short hand from his mouth, would be made common, he rather chose to peruse and correct it, then to expose himself and the reader unto greater wrong. Hereupon sundry phrases are filed, and some Scriptures lay•d more open, other additions or amplifications are not very many, but thou now hast the body of the Sermon, both for matter and method, as it was first delivered. When thou meetest with wants and weaknesses, remember that not the confidence of the preacher, but the importunity of some of his heareres, hath made this discourse thus public. If by means hereof, thy soul shall receive any spiritual edification, and grow more able with hope and comfort, to thrust through straights in Heaven way; give God the glory of all his gracious workings upon thy spirit by Jesus Christ.

*Martis.*17. 1641.

IT is this day ordered by the Committee of the House of Commons in Parliament concerning Printing; that this Book, entitled *A support for the sinking heart in times of distress,* be printed.

JOHN WHITE.

GEN. XXII. XIV.

In the Mount of the Lord it shall be seen.

INterpreters call this Text a Proverb, the interpretation whereof is to be fetched from the occasion of it.

God by way of trial did put his servant *Abraham* upon a sad task, a dead service, commanding him to make a burnt offering of his son, his son *Isaac,* the son of his age, and the son of God's promise.

Take now thy son, thy only son Isaac *whom thou lovest,and get thee into the land of* Moriah, *and offer him there for a burnt offering.*

How heavy this work was likely to be upon *Abraham's* heart, I leave it to the judgment of any affectionate father, when he hath seriously perused the law of the Lord concerning burnt offerings.

The offering being slain it was to be cut in pieces, the wood being laid upon the Altar fire was to be put under, the parts, the head, the fat were to be laid in order upon the wood, the inwards and the legs being washed in water, all were to be burnt on the Altar.

When the good old man had chewed this bitter pill for the space of three days, towards the end of the third day, he lifting up *his eyes saw the place afar off* where his dearest son must be sacrificed.

Being come to his journeys end he builds the Altar, binds his son, and lays him thereon. What pathetical conference pafled between them two, the Holy Ghost reveals not. But what it was each affectionate heart will make conjecture. When the father (no doubt with a heavy heart) had taken the knife, and lifted up his hand, and was ready to give the deaths blow to his beloved *Isaac,* now imagine you what were *Abraham's* straights.

Is it not probable he might have such reasonings as these? If I kill not my son God will be incensed because he is disobeyed; If I do, how will the world clamour and censure, being ignorant of my warrant, and therefore apt to judge my act both impious and unnatural.

Now in the Mount is the Lord seen, divine providence sweetly and gloriously appeareth two ways.

1. In that *Abraham's* son is spared.

2. In that a sitting sacrifice is prepared, and both unexpected. *Abraham, Abraham hold thy hand.*

How welcome were these words to the working warm heart of *Abraham,* being ready to let forth the life of his well-beloved son? The execution is checked, *Isaac* is not killed, and yet the intention of his obedience herein is graciously accepted: yea and as an addition of mercy, he is assured by Christ the Angel of the covenant, that God accounted him one that truly feared his name. *Now J know thou fearest me.*

This unexpected providence might work in the good man's heart willingness to tender unto the Lord an offering in way of thankfulness, that his Majesty might have some homage in the same place where he had shown so much favor. And though speedy provision of that kind was as far from *Abraham's* thoughts, as the preservation of his son, yet when he lifted up his eyes and looked, *behold behind him aramme caught in a thicket by the horns.And* Abraham *went*

and took the ram and offered him up for a burnt offering in the stead of his son, and Abraham *called the name of that place* Jehovah Jireh. *In the Mount of the Lord it shall be seen.*

I will not trouble you in reporting the various readings of these words from the original. In short, the english of my Text is this, *Mans extremity is God's opportunity.* Or if you would have my Doctrine in other words, take it thus:

In the Mount, in the midst of straights it hath been the manner of the Almighty,mercifully to manifest himself for his servants comfort.

There are two things that I shall desire to speak too in the prosecution of this point, purposeley pitched upon because of this days perplexity.

- 1. Confirmation, that it may be strongly believed.
- 2. Application, that it may be seasonably improved.

The Confirmation of the Doctrine I will give in.

- 1. By Scripture.
- 2. By Reason.

The Scripture proof you shall have under two heads.

- 1. The Promises of God.
- 2. The experiences of the godly.

I will mention only two precious Promises, because they are sufficient, being both pregnant and pertinent, speaking both fully and punctually to the point in hand.

The former is in *Psal.* 72.12. where the sweet dispensations of Christ's regal authority being tipically foretold by King *Solomon's* government, we have this recorded. *He shall deliver the needy when he crieth, the poor also and him that hath no helper.* You may do well to mark the fitness and fullness of the Promise.

- 1. When Christ finds his people in themselves poor and needy, destitute of abilities to shelter themselves from wrong and violence.
- 2. When in regard of others it is thus with them, *viz.* not only that they have weak helps, or few helpers, but when they have no helpers, none at all.
- 3. When in this distress they cry out as persons in an undone condition, then, though not till then will he deliver.

The other Promise is registered in *Deut.* 32.36. *For the Lord shall judge his people,and repent himself for his servants when he seeth that their power is gone, and there is none shut, up, or left.*

The language is large, and hath much in it, but because the proof in it is apparent to every eye, I will leave it.

The experiences of the godly which I shall produce you may please thus to consider:

- 1. Of single Persons plunged into deep dangers.
- 2. Of companies, whether few or many, compassed about with devouring perils on every side.

For single Persons, I will instance in four Examples.

The first is of *Daniel,* wherein fource circumstances are remarkable.

- 1. He was *cast to Lions,* not only one but many, the number we know not.
- 2. He was put into the Lions den, and the door was shut, *a stone was brought and laid upon the mouth of the den* that he might not get forth from those beasts of prey.
- 3. *The King sealeth it with his own signet, and with the signet of his Lord's, that the purpose might not be changed concerning* Daniel.
- 4. In this dark den of deadly danger he continued a whole night, and in this great straight *the Lord by his Angel, shut the Lions mouths that they did his servant no hurt at all.*

The second Example is that of *David,* 1 *Sam.* 23. from the 25. to the 28. Saul *pursued after* David *in the wilderness* of Maon, *and* Saul *went on this side the Mountain and* David *and his men on that side of the Mountain, and* David *made haste to get away for fear of* Saul, *for* Saul *and his men compassed* David *and his men round about to take them. But there came a messenger unto* Saul *saying, hast thee and come, for the* Philistines *have invaded the Land, wherefore* Saul *returned from pursuing after* David.

In this Example these things are considerable.

- 1. It was no less then *David's* life that now was endangered.
- 2. The *Ziphites* who were acquainted with *David's* holds, combined themselves also against him.
- 3. All this strength did not only in a war-like way take up arms to meet him, for then by flying back he might have made an escape, but they compassed him round about.
- 4. His strength was not sufficient safely to break through these blood-thirsting forces: Now in this straight, an unexpected providence procures his preservation: In this *Mount* was God seen gloriously.

The third Example is that of *Paul,* which you have in the 21. *Acts* 30.31, 32. *All the City was moved, and the people ran together, they bound* Paul, *drew him out of the Temple, and forthwith the doors were shut, and as they went about to kill him, tidings came to the chief Captain of the band, that*

all Jerusalem *was in an uproar, who immediately took soldiers, and Centurions, and ran down unto them, and when they saw the chief Captain and the soldiers, they left beating* Paul.

Herein you may note:

- 1. The general Insurrection, *All the City.*
- 2. Their violent Opposition, *They drew him out.*
- 3. Their bloody Intention, *It was to kill* Paul.
- 4. Their entrance upon execution, *They were beating him* to beat out his life: Now in this straight cometh tidings, leave him there is something else to do: Thus was God in the *Mount* seen, and *Paul's* life preserved.

The fourth Example is of *Peter, Acts* 12.4, 6, 7. wherein note:

- 1. That *Herod* intending to kill him (having done execution upon *James, ver.* 3.) had apprehended him, and imprisoned him.
- 2. In prison he was committed to the custody of four quaternions of soldiers, that for every watch both dayand night there might be 4. looking to him to prevent escape.
- 3. The night before he was to be brought forth, he was bound with two chains, and two soldiers had him between them. And now, that night, and in that straight, he was delivered by the Angel of God.

The experiences of God's people in combined companies, come in the next place to be considered, and for brevities sake I will only suggest three.

The first is of *Shadrack, Meshech* and *Abednego,* wherein their Persons are not so many as the particulars notable in their deliverance, *Dan.* 3.19, 20, 21, 22, 23. &c. *Then was Nebuchadnezzar full of fury, and the form of his visage was changed against* Shadrack, Mesech *and* Abednego, *therefore he spake and commanded that they should heat the furnace seven times more then it was wont to be heated,* &c.

From these words their extreme peril with which they were besieged, appears in five circumstances.

- 1. Their death is determined by the King, who had authority to command both their tortures and executioners.
- 2. The most mighty soldiers were appointed to bind them, and do execution upon them.
- 3. The furnace being heated seven times more hot then ordinarily, did burn to death them who undertook their burning.
- 4. These 3. men, were cast not only into the mouth, but into the midst of the furnace.

- 5. They fell down bound in the midst of the burning fiery furnace. Now in this condition, conceive how little hope could be expected of life to be continued, and yet it is affirmed by the Holy Ghost,*that they had no hurt, upon their bodies the fire had no power, nor was the hair of their head singed.*

The next is of *Israel* when they came out of *Egypt,* recorded, *Exodus* 14. wherein these things set forth *Israel's* extremity.

- 1. The forces prepared against them, *The heart of* Pharaoh *and of his servants was turned against the people, and he made ready his Chariot and tooked his people with him, and he took six hundred chosen Chariots,and all the Chariots of* Egypt, *and Captains over everyone of them.*

- 2. The pursuit made after them, *They pursued after the children of* Israel, *and the* Egyptians *pursued after them,all the horses and Chariots of* Pharaoh, *and his horsemen and his army.*

- 3. The dreadful apprehensions raised in the hearts of the *Israelites, (viz.)* that no less then their death was intended. *Why hast thou taken us away to die?Had it not been better for us to serve the* Egyptians *then that we should die.*

- 4. The particulars whereby they were further straightened. 1. *The* Egyptians *overtooke them encamping by the Sea.* 2. The *Seas* of they went forward threatened to devour them. In this distress God discovers himself, and delivers them. For observe the words, Moses *said unto the people, fear ye not, stand still,and see the salvation of the Lord, which h• will show to you today.*

To day, even just now and not before, help comes from Heaven Herein this farther circumstances hath it's weight, that *Israel* at this instant was provoking God, by murmuring and distrustful fears.

The last is of *Israel* in the reign of *Jeroboam* son of *Joash.The Lord saw the affliction of* Israel *that it was very bitter, for there was not any shut up, nor any left, nor any helper for* Israel, *and the Lord said not that he would blot out the name of* Israel *under Heaven, but he saved them by the hand of* Jeroboam *the son of* Joash.

All these passages propounded from sacred records, may abundantly satisfy us in the truth of the doctrine now under hand: *(viz.) That in the Mount of the Lord it shall appear, Mans extremity is God's opportunity.*

In case you inquire the Reasons of this divine dispensation, I return answer.

That God thus worketh in reference to

- Himself.

- His people.

- Their enemies

1. In reference to himself. The praise and glory of his own blessed Name designed in all his works, is the supreme end aimed at in this Providence. This God bringeth in as the cause why his hand carried *Israel* to the very side of the Sea, into the mouth of death before deliverance should appear. *I will be honored upon* Pharaoh and *upon all his host; that the* Egyptians *may know that I am the Lord.*

Upon such occasions the Attributes of the Lord break forth in glory, His Wisdom is most manifested when it worketh beyond means, above means, that human reason cannot find out divine foot-steps. His Power truimphs when all opposition shrinketh before his wondrous workings. The like might be shown concerning his other excellencies. The event of God's dealings with *Daniel,* and the three young governors in the times of their straights, discover that this was God's intent in those providences. For mark how *Nebuchadnezzar* and the King *Darius* did trumpet forth the praises of the God of *Shadrach, Mesech, Abednego* and *Daniel,* when they were eye witnesses of those two glorious deliverances which were wrought on by omnipotency.*Then* Nebuchadnezzar *spake and said, blessed be the God of* Shadrach, Meshach *and* Abednego, *who hath sent his Angel, and delivered his servants that trusted in him, and have changed the Kings word, and yielded their bodies that they might not serve, nor worship any god, except their own God. Therefore I make a decree, that every people, nation and language, which speak anything amiss against the God of* Shadrach, Meshach *and* Abednego, *shall be cut in pieces, and their houses shall be made a dung-hill, Then King* Darius *wrote unto all people,nations and languages, that dwell in all the earth. I make a decree, that in every dominion of my Kingdom, men tremble and fear before the God of* Daniel, *for he is the living God, and steadfast forever, and his Kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and resoueth, and he worketh signs and wonders in Heaven and in earth who hath delivered* Daniel *from the power of the Lions.* By both these instances it is evident, that the Lord doth appear in the Mount for his own sake, to get and raise himself a name in the world.

2. God doth thus work in respect to his own people. And here I will note only four particulars.

1. Sometimes that he might discover to his servants for their encouragement, both the truth and strength of his own graces in them. This was the reason why God thus tried *Abraham,* that he might manifest that holy fear which was planted in his breast. Hereupon God putteth him to it, and carrieth him into the Mount, leadeth him into distress by degrees, acting him on to build the Altar, to lay the wood in order, to bind his *Isaac,* to lay him upon the Altar, upon the wood, yea to take the knife, and to stretch forth his hand to slay his son, before he did appear for his comfort, in giving order for the lengthening of *Isaac's* life. And now when there seemed to be but one minute of time unto the effusion of *Isaac's* blood, hear the good news from Heaven, *Abraham I know thou fearest me.*

2. Sometimes to manifest the feebleness of some grace in their hearts for their humbling, *Peter* thought himself full enough of courage to come to Christ upon the sinking seas it he might have a call. Well! mark the issue, Christ calleth him, come out *Peter,* but *when he saw*

the winds boisterous, and when his sooting failed, *he began to sink, then he was afraid and cried out,* hereupon observe Christ's answer, *O thou of little faith, why didst thou doubt.*

3. That he may set the graces of his Spirit in exercise, both for their increase, and for the enfeebling of contrary lusts. We know that habits are strengthened by exercise, and grace is augmented in its measure, by being put forth vigorously in it's operations. And by how much any grace gathereth strength, by so much the opposing corruption becometh feeble in a Christian breast. And that the Lord hath this end in this kind of working, it might be evidenced by manifold instances, but for brevities sake, I will only point at one, in one single experiment.

As holy affiance in God is confirmed, so by such like dispensations creature confidence is abated in holy hearts, 2 *Cor.* 1.9, 10. *But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead, who delivered us from so great a death, and doth deliver, in whom we trust that he will yet deliver us.* Men in straights see the strength of creature helps shunke up, and withered, whereupon they dare lean to them no longer; but God's irresistible power profound wisdom, abundant goodness, and other glorious attributes in such difficult cases being clearly discovered, the soul is encouraged confidently to cast it self into his arms for future times.

4. That their deliverance might be more sweet to their spirits, and consequently that their joys might the more readily run out before his Majesty in holy thankfulness. When we expect that now our houses shall be fired, the City sack it our estates wasted, our wives abused, our children cruelly murdered, our Sabbath and week day meetings interrupted, our Parliament dissolved, and our Kingdom desolated. Now to see these clouds to blow over, and our Sun to break forth again, oh how sweet will this glorious change be to our now-dropping hearts! *David's* experince speaks to this purpose, *Psal* 34.1, 2, 3. A Psalm of *David* when he changed his behavior before *Abimelech,* who drove him away, and he departed. *I will bless the Lord at all times, his praise shall continually be in my mouth: My soul shall make her boust in the Lord, the hamble shall hear thereof and be glad, oh magnify the Lord with me, and let us exalt his name together.* Psal. 86.12, 1, 3. *I will praise thee O Lord my God with all my heart, and I will glorify thy name for evermore. For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell.* But more fully and fitly may our Kingdom concernments be expressed by: *Psal.* 1▪ 24. if our God be pleased now to appear in the Mount for *London,* for *England,* in this day of our deep danger, and exceeding, exceeding great fear, And our desired deliverance from present perplexities, may with joy of soul be expressed by the words of that Psalm. *If it had not been the Lord who was on our side, now may* England *say, if it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us, then the waters had overwhelmed us, the stream had gone over our soul, then the proud waters had gone over our soul. But blessed be the Lord who hath not given us as a prey to their teeth,* &c.

3. God thus worketh in regard of his people's enemies, both the Devil and devilish men. 1. In regard of the Devil, that he might stop his black and slanderous mouth, which is upon all occasions wide open in ways of calumny, casting slanderous accusations upon God's good

servants. When all *Jobs* estate was removed in a day, all his children knocked dead at one blow, God commending *Job* saith thus to Satan,*Hast thou considered my servant* Job, *that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? and still be holdeth fast his integrity, although thou movedst me against him to destroy him without cause. And Satan answered and said, skin for skin,yea all that a man hath will he give for his life, put forth thy hand now and touch his bone, and his flesh, and he will curse thee to thy face.* Hereupon God bringeth *Job* into further straights, for this very purpose to silence Satan. And whereas those malignant spirits continue to be the accusers of the Brethren, and are still apt to provoke his Majesty against them, suggesting, that if his providence put them to pinches, they will then sly out, and manifest their carnal fleshliness in the profession and practice of Religion: Hereupon God puts them (as it were) into the stocks, and sets them upon the rack, and causeth them to be besieged with difficulties to prove Satan a notoriour liar.

2. In regard of devilish men. Partly to fill their hearts with the more vexation: Partly to chain down their violent spirits, that they may not break forth with further fury against his cause and people, and through the power of strong conviction, to work some change in their lives and courses.

1. To fill their hearts with the more vexation. The Lord doth indeed rejoice in the misery of the wicked. *I will laugh at your calamity,and mock when your fear cometh:* yea it is a comfort to his highness to pour forth fury upon them:*I will cause my fury to rest upon them, and I will be comforted.* And the Psalmist seems to give in this, as a reason why God causeth it to be midnight with his servants before light peep forth, why they are in deep danger before day-light appear, *Psal.* 112.9, 10. *Unto the upright there ariseth light in the darkness, his heart is established, he shall not be afraid: until be see his desire upon his enemies, his horn shall be exalted with honor, the wicked shall see it and be grieved, he shall gnash with his teeth and melt away.* It cutteth a wicked man to the heart, when he thinketh he shall have the day in the downfall of the righteous, and yet the godly they rise and get ground, and gather strength. We have a pregnant proof of this in the example of *Haman;* who expecting that *Mordecai* should be hanged, when *Mordecai* was advanced to great honor, then *Haman* mourned and hanged down the head: And thus it will be with the popish and profane, who this day rejoice in our doleful straights, when God shall appear in the Mount for our deliverance.

2. That chains of restraint might be laid upon their hearts and hands, by God's strange and amazing providences. When they see that God from Heaven doth give testimonialls of approbation to his poor persecuted servants and service, being plunged over head and ears in the floods of deepest calamity.

This is made good upon *Nebuchadnezzar.Therefore I make a decree, that every people, nation and language which speak anything amiss against the God of* Shadrach, Meshach *and* Abednego, *shall be cut in pieces, and their houses shall be made a dung-hill, because there is no other God that can deliver after this sort. Then the King promoted* Shadrach, Meshach *and* Abednego *in the province of* Babylon.

In like manner the defeat of *Haman,* and the deliverance of the poor *Jews* devoted to destruction, produced the same effect upon many of their enemies. And truly notwithstanding this days fears and straights, we will hope to see some such effects upon the hearts and lives of some who deride and oppose our desired reformation. Thus much for Confirmation of the doctrine. Application followeth. There are four uses to be made which are both natural and seasonable.

Hence it followeth, that people have no ground at all to suspect their own gracious standing in reference to God because of their straights. Deep and devouring dangers may be ready to swallow up the righteous, God may bring an *Abraham* into the Mount, unto great difficulties, God's people may travel through the red sea in the way to *Canaan,* seas of trouble, bloody times may overtake them who are most dear to God. This I rather note because God's people are apt to dash upon this rock, and to do themselves much wrong by thus reasoning. If God did love me, or had been graciously respective to my humiliations and prayers, I should not have seen so black, so dark a day. My self and mine, our peace and Parliament, our persons and possessions had never been in such danger, if the Lord had been favorable to me in seeking better times. Herein *David* failed: *Psal.* 73.13, 14. *Verily I have cleansed my heart in vain, and washed my hands in innocence, for all the day long have I been plagued, and chastened every morning.* Now to keep us from adding guilt to our grief, that we may not provoke God to be angry, while our enemies are filled brim full of blood-thirsting fury. I will briefly suggest four considerations, to preserve us from this mistake.

1. By this error acted, we deny the perfection of the word of God, because therein there is no such rule to judge by. Yea the Scriptures openly and evidently speak the contrary, *Eccles.* 9.1, 2. *No man knoweth either love or hatred by all that is before them. All things come alike to all, there is one event to the righteous and to the wicked.* And certainly if we shall dare to add our devises to God's word, he will be angry. *Add thou not unto his words lest he reprove thee, and thou be found a liar.*

2. Thus people bear false witness against themselves, by passing unjustifiable sentences against their own souls.*Thou shalt not bear false witness against thy neighbor.* To detract from our neighbors credit and comfort, is a breach of God's law. And truly it admits many aggravations, when we deal thus injuriously with ourselves.

3. We express much ingratitude to God, the God of all our mercies, calling his love into question, and overlooking or undervaluing all former favors, because of present pressures and approaching dangers. Let *Israel's* miscarriage in this kind be your looking-glass to show the foul face of this fault, that you may take heed of this deformity. When *Pharaoh* pursued them, and the roaring seas threatened to devour them, their deliverance out of *Egypt* (though wrought on by many miraculous providences) was accounted a misery rather then a mercy, for observe their language, *Exod.* 14.11. *wherefore hast thou dealt thus with us?*

4. By this mistake we reach a wrong to others, *Psal.* 73.15. *If I say I will speak thus, behold I should offend against the generation of thy children.* Our carriage in this particular may cast sad discouragements upon the hearts of many dear to God, causing them to question their

spiritual state, because of outward straights. Hereby also we seem to suspect their wisdom who uphold their hopes, and maintain their comforts, notwithstanding their manifold heavy afflictions.

Censure not others to be rejected or abhorred by the Lord, because you meet with them in the Mount, you see them in straights, in extremities. Beloved, the words of the Psalmist are considerable.*Blessed is he that considereth the poor, the Lord will deliver him in time of trouble, the Lord will strengthen him upon the bed of languishing, thou wilt make all his bed in his sickness.* As you desire favorable dealing from God in the time of your personal calamity, learn to judge wisely and charitably of them who are in extremity. The *Barbarians* did censure *Paul* to be a man under some black note of infamy, fastened upon him by the Lord, because of his sudden and unexpected danger. *Acts* 28.4. *And when the* Barbarians *saw the venomous beast hang on his hand, they said among themselves, no doubt this man is a murderer.* Mark their confidence as well as their uncharitableness, no doubt he is a murderer: And why no doubt? *because though he hath escaped the sea, yet vengeance suffereth him not to live,* for a venomous viper, a death threatening creature now did hang upon his hand. Beloved when we look upon men arrested by credit-killing accusations, and pursued with death-threatening charges, and constrained to hide themselves from the bloody hands of violence, let us take heed of adding to their sorrow by our censures. That practice which was well beseeming *Barbarians,* will be very uncomely for us Christians. Two things consider to keep you from this fault, which I will propound without much enlargement.

- 1. The sinfulness of this censoriousnesse.
- 2. The dangerousnesse of this censoriousnesse.

The sinfulness of it:

1. Being forbidden by Christ, *judge not,that you be not judged;* judge not, that is, not rashly, groundlessly, uncharitably.

2. Arguing want of love, for truth and strength of love maketh fair and canded constructions of all occurrances which concern them whom we love. *Charity doth not behave it self unseemly,is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things.*

3. Weakning love, for affection is enfeebled by our looking upon our brethren through the glass which presents them as unlovely, while we think them persons disregarded by God, our respect to them is diminished.

4. Hindering prayer, the Apostle knew this, and therefore I pray you consider by what an argument he presseth the *Hebrews* to pray for him,*pray for us, for we trust we have a good conscience in all things, willing to live honestly.* If you be well persuaded of the afflicted in regard of their pious frame, you will be the more willing to let out your hearts for them in a way of prayer. But when men thus think, the Heavens frown, and God is angry with such an one, and therefore it is a vain thing to bestow time and breath in prayer for him, this office of

Christian love is interrupted. By these particulars you may perceive that this censoriousnesse is very sinful; sinful in the root, and sinful in the fruits, sinful in the heart, and sinful in the life, checking grace, and hindering duty.

2. Consider the dangerousnesse of it.

1. God is much incensed, You remember how *Eliphas* and the other of *Jobs* friends, loaded him with their heavy censures, concluding his hypocrisy from his extremity. Now when God had done with *Job,* having schooled him out of the whirlwind, and had wrought him to his own bent, observe what followeth, *The Lord said to* Eliphas *the Tewanite, my wrath is kindled against thee,and against thy two friends, for ye have not spoken of me the thing that is right as my servant* Job *hath.* Therefore my beloved if you would not suffer under God's frowns, nor smart under the expressions of his displeasure, if you would not have the sparks of God's wrath to kindle upon you, take heed of censuring any of God's worthies that have been instrumental for good either in Church or commonwealth, because for the present under a black cloud, because exposed unto any disgrace or danger, by reason of some sad providence.

2. Our censoriousnesse may in our suffering times add much weight to our own heavy pressures. If I censure others, and thereby add affliction to their bonds, I may expect that God will add gall to my wormwood, when the bitter cup cometh to my hand, and I must per force take down a displeasing and distasteful draught. *Judge not, that you be not judged, for with what judgment ye judge, ye shall be judged, and with what measure ye mete,it shall be measured to you again.* These meditations made use of, may, I hope through God's mercy, prevent our sinning against God, others and ourselves, by uncharitable censures cast upon our distressed brethren.

It concerneth all of us to prepare for a journey into the Mount, to make ready for trials by extremities. Beloved, this day the Heavens are black over our heads, and our fears are not few, for ought we know God will have us into the Mount, my meaning is, it may be the Lord will thrust us into such extremities, as we never yet met with in all our lives.

There are two things that I will plainly speak to in the enlarging of this use.

- 1. What may quicken us to prepare for straights.
- 2. What course must be taken that we may be prepared for such a condition.

To persuade our preparation, consider two motive.

- 1. That we are all exposed unto perplexities.
- 2. That we are all subject to manifold miscarriages in such a state.

1. We are all subject to a distressed condition, let him that denieth it bring forth his supersedias, and say here, I have that from Heaven signed and fealed, which doth secure me I shall never come into adversity. Beloved, believe it, whatsoever afflictions have seized upon any of God's worthies formerly, may overtake you and me before we die, and we cannot tell how speedily. You have heard what befell *Israel,* and why may not the same

betide *England,* you have heard what befell *Abraham, David, Daniel, Paul,* and why may not we look for the like.

Secondly, Subject we are to many miscarriages when God in his providence bringeth us to extremities: I will only hint this in a word or two.

1. Extremities do expose us unto unbelief, A grievous sin it is to suffer our souls at any time to be taken from an holy adherence, and firm dependence upon our God, and yet thus we are in danger to dishonor his highness, and wrong our own souls in times of distress. *David's* example doth evidence this fully. What more fair promise can any man embrace, then that which God made to him particularly, that he should be the King of *Israel,* and yet when *David* was in a straight, you hear of his distrust from his own confession, *I was gratly afflicted,I said in my hast all men are liars, Nathan* a liar, and all others who told him of succeeding *Saul* in the Kingdom of *Israel,* they were all liars. And why? because he saw not a fair and easy passage to the crown. The like also is recorded concerning him, when wearied out with the bloody pursuit of envious *Saul. And David said in his heart, I shall perish now one day by the hand of* Saul.

2. In distress we are disposed to strange impatiency and discontent of spirit, which distemper doth woefully disguise our hearts, and disgrace our profession. It is a wonderful thing that ever a heart furnished with grace, should fly out as *Jonah* did. First, he thought he had lost his reputation, because *Nineveh* by him threatened was by the Lord spared. Well, he goeth out, and then the Sun annoyed him in regard of his body, but God provided a shelter, and the man was calm, afterward the gourd being worm-eaten and withered,*Jonah* he chafes and frets. The Lord checks him by this interrogation, *doest thou well to be angry?* Mark and be warned by his answer, *I do well to be angry even unto death.* The history of patient *Job* also proves this plentifully.

3. I might add, that we are subject to sinful fears, which dismay and torment the heart, check duty, weaken joy, and interrupt our sweet communion with God. Take notice of this distemper in God's own people, for which his majesty chideth them,*And who art thou that fearest a man that shall die, and the son of man that is but as grass, and for gettest the Lord thy maker, that hath stretched forth the Heavens, and laid the foundations of the earth, and hast feared continually every day,* &c.

4. Apt we are to use sinful shists betaking ourselves to unworthy practices to safeguard ourselves in times of extremity. Observe this in *Peters* practice, his Master is apprehended, violently carried away, likely to suffer death as a grievous malefactor. Now he seeth himself surrounded with them that oppose Christ, and this distress drove him upon a dangerous rock, a three-fold denial of his dearest Master: Let this move you and me, to prepare that we may not in like manner miss it, if God shall be pleased thus to prove us.

These things I believe do affect your hearts, whereupon in probability you will desire direction. Attend therefore and I will give you some counsel briefly: There are six things which I shall commend to your consideration and practice.

First, You must labor to make sure your propriety in God: When *David* upon service had been abroad,*Ziglack* the place where he left his wife and children was burnt, when he cometh home, there was no house to entertain him, no wife to welcome him, no children to be a comfort unto him, they all were carried captive, hereupon he with the rest,*wept till they could weep no longer,* &c. *But* David *encouraged himself in the Lord his God.* Heede here the ground of his support and consolation, not the Lord God, but the Lord his God, deity and propriety hold up his heavy heart, for the good man enjoying God, might thus refresh his drooping spirit. What though I have not an house to dwell in? thou art my dwelling place, my habitation, a place of sweetest rest and safest refuge. What though I have not a Wife? I have more in God then a yoke-fellow could have afforded. What though I have not a Child? there is more then the comfort of a numerous posterity in the blessed Deity. The soldiers cannot batter down this castle, the pilfering people pillaging, cannot possibly steal away this treasure, the troops of robbers, the desperate Cavilliers cannot deprive of this possession: This might be much enlarged both seasonably and profitably, but I must not insist upon anything. But this is my request, that you would without delay endeavor to clear up your interest in the almighty, that your dejected hearts may not abide disconsolate in the days of your distress.

Secondly, Acquaint yourselves with God, and labor to be familiar with his Majesty by constant and frequent communion through Jesus Christ. Men desire to know the utmost worth of what they have in possession, and what improvement may be made thereof if need should so require. We read in the Parable, that he *that had bought a piece of ground,must needs go to see it,* and therefore he must be excused if other things be neglected. If we were thus wise for our souls, we would seek to know, and to improve our God who is our inheritance, yea our all, unto our various advantages in the times of our greatest need. Seriously therefore ask thyself this question, What have I in having a God? What have I? I have infinite wisdom to advise me in all difficulties, infinite power to carry me through all straights, abundant goodness to supply all my wants, the tenderest bowels to commiserate me in my most doleful condition, yea I have all sufficiency to fill me brim full, and running over unto satisfaction. I added converse with thy God. He that would have comfort from Physicians in time of sickness, gaineth and maintaineth acquaintance with them in time of health. If you and I shall dare to keep at a distance from God in a way of estrangement from his Majesty in summer days, and in sun-shine seasons, when the Heavens are clear, and the City is peaceable, and the Parliament promising, and our hopes flourishing, we shall want comfort through communion with God, when the sun setteth, winter approacheth, Parliament breaketh, and misery threateneth on every side. Being in hast I shall here lay heads confusedly on heaps, whereas I should distinctly have discovered three things.

- 1. How God is revealed in holy writ for our comfort in the worst of times.
- 2. By what courses Christians should gain, and maintain communion with their God.

- 3. What fruitful improvements may be made of God by such employments. But I shall leave these things to your private care, having suggested this course by way of friendly counsel to make way for your comfort in the day of distress.

Thirdly, Walk exactly. Take heed of making breaches upon your consciences, by willing and willful sinning against the God of your comforts. Beloved, beloved you know that those who have had bruises and broken bones, they will feel aches in hard weather, and certainly if you will in time of prosperity dare to sin against conscience, it will add sorrow to your Sops, and gall to your wormwood, when God cometh upon you in a way of bitter calamity. Sinful sensual surfeits upon sweet morsels, will breed wringing pains, and painful vomits. The sons of *Jacob* were in a great straight when they were taken for spies as the story reports. What did now wring them? The remembrance of sin, though many years since committed, ah our brothers blood, our brothers blood; we would not pity him when he made his moan, and now God will be avenged of us. Alas, alas, we were hard-hearted towards a brother, and therefore no wonder that we meet with harshness amongst strangers. Whereas the maintaining of a clear conscience, ô what a comfort will it be when all shall be blackness, and blood about us. See it in *Paul* and his companions. When they made no other account but to die, what saith *Paul, This was our rejoicing,* (that was strange, rejoice when the next day they might expect to go to the stake?) well saith *Paul our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in the world.* Beloved, believe it that you cannot lay in a better cordial, to comfort and to stay your hearts in fearful, fainting, distressing, dying times, then by exact walking with God before the storm fall. The Apostles experience puts *a probatum est* unto this prescription. For ought we know, the day is at hand wherein we shall hear the war-Horses neighing, the murthering Cannons roaring, the little Children skreaking, and the fearful Women skritching: You know not, beloved, how soon you may see your City flaming, your own houses burning, your goods wasting. It will be a sad sight to behold your Wives barbarously abused, your Husbands bloodily butchered, and your Children cruelly tormented. I beseech you, I beseech you, consider now what will yield you comfort then. When *Hezekiah* did daily expect to die, take notice, unto what he betook himself for solace and support: *Remember now ô Lord I beseech thee,how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight.* In like manner may we raise up our sinking hearts in such heavy times, if we can truly thus speak unto the soul-searching Majesty. Lord while times were peaceable and prosperous, when I was surrounded with comforts on every side, thou knowest I had a heart to walk with thee humbly, to observe thy Sabbath holily, to use thy worships purely, and to aim at the honor of thy name sincerely. This, this will cheare you both living and dying. You know that neither the loud winds, nor the black clouds, nor the great showers, nor the flashings of lightning, nor the hideous claps of thunder, do so much affright us, as an earthquake. But when some vapors are got into the hollow places, the bowels of the earth, and the foundation of the world shakes, this is terrible, this is terrible indeed, though the Sun shine, and no cloud appear in the sky. In like manner it is not so much an outward affliction as guilt within, guilt within which causeth the heart of man to rock and quake through fear within him. Therefore take heed, stop all the passages into your souls, keep the heart with all diligence, that no known

guilt be admitted into it, as you desire a stable, firm frame of spirit, prepared for the strongest storms, the greatest straights wherewith divine providence may possibly prove you.

Fourthly, If you have made wounds and bruises in your consciences, seek an healing plaster by sound repentance suddenly. A bone broken being well set (they say) becomes the stronger. *David* had gashed his conscience grievously, both by uncleanness and murder, in the matter of *Bathsheba* and *Uriah.* Notwithstanding by means of *Nathan's* plain dealing being wrought to deep sorrow, the wound was healed, and the same mouth which cured him by a corrasive, gave him this comfort, *God hath forgiven thy sin, thou shalt not die.* Now after this, according to the threatening of *Nathan,* God raised up evil against him out of his own house, and he was in a wonderful straight, *Absalom* was up in arms against him. This distress occasioned the third Psalm, as the title tells, wherein he expresseth his perplexed condition. *Many are they that rise up against me,many there be that say of my soul there is no help for him in God.* Now here is a straight indeed, many imagining, that Heaven could not help him: yet if you will by his phrase of speech, judge the frame of his heart, you shall find as much confidence in him now, as ever in all his life: Take notice of it.*But thou ô Lord art a shield for me,my glory, and the lifter up of my head. I will not be afraid of ten thousands of people, that have set themselves against me round about.* Yea this is added, *I laid me down and slept.* Consider in his supposition, 1. The number of enemies, *viz. ten thousand.* 2. The manner of their opposition, *though they should rise up in a warlike manner against me.* 3. Their advantage against him, and his danger to be apprehended by them. It is not though they come to meet me, or though they make after me, for then by flight he might hope for safety, *But though they should beset me round about,* &c. *David* having made his peace with God, though now in a very great distress, yea although (remembering God's threathing) he might read his scandalous sins, in this heavy affliction, yet his confidence, courage and comfort is very remarkable. If any of your consciences now wring you upon the remembrance of such a sin, or such a sin, (I name none, but leave it between God and your own hearts to consider of it) go home repeat, repent and make your peace with God today, without any further delay, that you may be sit for a straight if it should come tomorrow.

Fifthly, Mind and trade your experience. God hath done already as much for *England* as is yet to be done, to set all things right and in order again amongst us. Not many Moneths since, our days were as dark, our fears as great, and our enemies as many as now. Let us therefore remember ourselves, the Lord lives, the Almighty is in Heaven, he still is mindful of his covenant, and changeth not. The holy Scriptures yield us plentiful proof of improving former experiences, to arm against future fears. That of *David* is notable, *Thy servant slew both the Lyon and the Bear, and this uncircumcised Philistine shall be as one of them.David* said moreover, *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistine. When my heart is overwhelmed, lead me to the rock that is higher then I, for thou hast been a shelter for me, and a strong tower from the enemy.* In like manner the Apostle improves his deliverance from *Nero,* that persecutor. *No man stood by me, but all forsook me,notwithstanding the Lord stood with me and strengthened me, and I was delivered out of the mouth of the Lyon.* Consider the words, *Paul* was not only in the Lions den, not only

within the reach of the Lions chain, nor only under the Lions paw, but in the Lions mouth. Now his inference is observable,*And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom.* Again note,*We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead. Who delivered us from so great a death, and doth deliver, in whom we trust that he will yet deliver us.* Here for your help, I will hint one experience still fresh in our minds, God settled peace between us and *Scotland,* when after great preparations for war, the arymes were set in battle array, the onset given, the skirmish begun, blood drawn, many slain, the two Kingdoms ready to be broken in pieces, the one against the other. Consider what great things God hath done, and trade your experiences for your future profit.

Sixty, Cleere up your evidences for Heaven, and keep them so fair, that in the darkest day they may be legible, easy to be read without hacking and hesitancy. The usefullnesse hereof in evil times appears in the Apostles experience, *For which cause we faint not,but though our outward man perish, yet the inward man is renewed day by day. For our light affliction that is but for a moment,worketh for us a far more exceeding and eternal weigh of glory.* Mind the ground, *For we know that if our earthly house of this Tabernacle were dissolved,we have a building of God, an house not made with hands, eternal in the Heavens.* The heir apparent of Heaven, may hold up head and heart, and in this manner express himself: come the worst that can come, though my state shall decay, my soul and body part, myself and dearest natural friends be plucked asunder,*yet I have in Heaven, a better and more enduring substance:* more and better friends, sweeter and more satisfying communion. If they take away my trash, the true treasure, that is out of their reach. What if they take down my tottering tabernacle of clay? I shall have a glorified, a beautified body to all eternity, in spite of hell and earth combining against me. What if they drive me out of house, and City, and Kingdom, the best is, they cannot expel me from my God, nor deprive me of a mansion, an abiding place in the City of God, the Kingdom of Heaven.

It is a ground of sweet joy, and strong encouragement unto us, notwithstanding our present state which is dark and dreadful. Here we may seasonably with comfort call to mind that strange apparition unto *Moses: A bush burning with fire,and yet the bush was not consumed.* Beloved, what slames of fury are now kindled in the bosoms of many, threatening to burn down all our hopes? Yet let us pluck up courage, for though our sins have made us combustible matter, yet may we hope that our God will not consume us. Let us cheare ourselves against the jeares and insolencies of the Malignant party with the words of the Church, *Rejoyee not against me ô my enemy,when I fall I shall rise again, when I sit in darkness the Lord shall be a light unto me.* Some interpreters conceive, *Abraham* had this deliverance hinted before hand, and therefore first told his servants,*I and the lad will go yonder and worship, and come again to you:* and afterward going to the place where *Isaac* was to be sacrificed; when the child said, *father, father here is the wood, but where is the burnt offering,* he answered, *my son God will prepare one,* and this held up the good man's heart, encouraging him thus to resolve, I will go on, I will see what God will do, I will put him to it. We are in straights at this day, I need not tell you, and who knows but that today in the Mount God will appear for our comfort. Much I cannot speak through want of time to this use, yet dare I not altogether be

silent, considering the season. Under two heads I will briefly assist your sinking spirits by way of advice.

1. Learn aright to make way for desired comforts in times of distress, that you may have this Texts, and this Sermons encouragement at hand, not only now, but hereafter when you may stand in need.

2. Improve the particulars comprised in this title *Jehovah,* held forth for our use in the Text now handling, I may not now speak under these heads, both unto our National and Personal concernments distinctly. For the former, way is made for our refreshing in the worst of times that can possibly overtake us.

1. By studying the qualifications to which favor is promised.

2. By using the means of our good which by the Lord are prescribed.

First, Everyone may not challenge propriety in the privilege of the Text. Every loose-liver may not come out and say, well I in the Mount God will be seen, and therefore I will fear no colors. No, no, for there is a peculiar gracious disposition to be found upon the hearts of them who may expect that God will appear in the Mount for them, for their consolation.

1. Your souls must be so seasoned with God's fear, that having his command, you will not draw back from any service put upon your hands, how hard, how heavy soever. Mark it in *Abraham, Abraham* now I know thou fearest me, and how doth his fear discover it self, Upon divine commission he sets upon a service, the doing whereof, was against heart and hair, repugnant to reason, without all president, against the stream of natural affections, crossing the conceit and opinion of the world. Can you imagine if *Isaac* had been slain, and the fact known, what a hubbub would have been in the Country? how many mouths would have been opened, in reporting *Abraham's* strange and unheard of cruelty? *Isaac* is killed, and his own father, father *Abraham,* that religious man, he himself hath killed him, how would this have rung in every corner? Do but think what Mother *Sarah* would have said upon her Husbands return home, Husband where is *Isaac?* and conjecture with what a sad heart he might have made this answer, Wife I have killed him, and I have burnt him before God as a sacrifice. Beloved, neither these things, nor any other which might be cast in as discouragements, did take him off from duty. The fear of God carried him above all discouragements, both from his natural affections, his wives frowns, and the worlds clamours. And to this man, thus fearing God, God appears in the Mount: Mind this I pray you, and labor herein to be like this gracious man, thus devoted to God's fear.

2. You must, not dare to adventure upon any known sin, though it be to safeguard your persons, your estates, your places of favor and honor, your anything, your all things under the Sun. A man of this make, is one who may expect to meet with the Almighty in the Mount. The proof of this is fair in the experience of *Daniel.* The decree was signed, he must not for thirty days pray unto his God, if he did, he must be thrown into the Lions den, well saith *Daniel,* let the Lions make a meal upon my body, I am resolved I will not forbear this worship due to my God, I will not thus interrupt my communion with my heavenly Father. The like

you have in the three young Governors, the King he would have them fall down and worship the image he had set up. If you will not, you must into the furnace. Mark their answer, *Our God whom we serve is able to deliver, but if not, be is known unto thee, we will not serve thy gods.* And the proof of the point reported how God appeared in the days of their distress for their deliverance, unto these experiments I might add Promises. *If thou take away from the midst of thee the yoke,the putting forth of the singer, and speaking vanity, and if thou draw out thy soul to the hungry, and satisfy the afflicted soul.* The meaning is, if you will betake yourselves to courses of piety and mercy, contrary to your former ways of wickedness and violence, *then shall your light break forth in obscurity, and your darkness be as the noon-day.And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. If iniquity be in thy hand put it far away,and let not wickedness dwell in thy Tabernacle, for then shalt thou lift up thy face without spot, yea thou shalt be steadfast, and thou shalt not fear.* What encouragements should these be to persuade us to reform ourselves, and to endeavor the amendment of one another. Therefore go home now, and thus say to God, and to yourselves seriously and sincerely, I am resolved I will leave my cheating, and cozening, my oaths, lying, my hypocrisy and pride, and all my other known sins. Away with these and all other discovered abominations, promise God for future times to betake yourselves unto a better course of living, as you desire the sweet and seasonable discoveries of God, in the time of your greatest need.

Secondly, The means of your good must be used, and they are,

- 1. Civil.
- 2. Sacred.

For Civil means, You must not say we care not whether we have anymore watch in the City, night or day, we will trouble and charge ourselves no further in this kind. But you must hold on in being serviceable to divine providence, otherwise you will tempt God. There is a notable example of *Joab* in this case both commendable and imitable.*When* Joab *saw the front of the battle was against him, before and behind, he chose all the choice men of* Israel, *and put them in array against the* Syrians,*and the rest of the people he delivered into the hand of his brother.And he said, if the* Assyrians *be too strong for me, then thou shalt help me, but if the children of* Ammon *be too strong for thee then I will come and help thee. Now be of good courage,and let us play the men and fight for God and our country, and the Lord do that which seemeth him good.* Remember we have by solemn protestation bound ourselves before God to do our utmost in ways lawful for the honor of our King, the liberty of the Protestant Religion, for the peace and welfare of the three Kingdoms, and for the privileges of our Parliament, and keeping within the limits of our callings, to oppose Popery, and popish innovations. Therefore every man according to the laws of God and of the land, must unweariedly be industrious, night and day, for the Kingdoms good, in the use of means, both defensive and offensive, as necessity may require.

2. There are means sacred, Tears and Prayers are the Christians best weapons, this munition let us make use of. *Jeh shaphat* surrounded with danger, when *Moab, Ammon,and the children of Mount Seir came out against him,* what course doth he betake himself to? *he feared, and set*

himself to seek the Lord, and proclaimed a fast. And *David* being in danger to loose both his Kingdom and his life, by the insurrection of *Absalom,* betook himself to prayer, to break the neck of *Ahithophel's* crafty counsel, and also to secure himself from the hand of violence, now stretched forth against him. Beloved, as God's command, and the practice of his people, do guide us unto this employment, so God's precious promises, and our own glorious experiences, touching the prevalency of this ordinance, should persuade our perseverance herein in these times of fear and danger.

Secondly, What is the improvement of the original word here used, *In the Mount Jehovah shall be seen.* This title hath much in it, a great deal more then I may mention. Thus much I have observed from holy Scripture, that it both,

1. Advanceth God.

2. And advantageth a Christian in times of straights.

Let the righteous be glad, let them rejoice before God, yea let thē exceedingly rejoice. Sing unto God, sing praises to his name, extol him that rideth on the Heavens by his Name Jah,*and rejoice before him.* Four things there be hinted in this title *Jehovha,* and they are all useful for our present purpose.

This title holdeth forth the Lord's,

- 1. Sovereignty.
- 2. Independancy.
- 3. Immutability.
- 4. Fidelity.

1. It suggesteth the Lord's unlimited Sovereignty, his absolute and undoubted authority over all things. *Jehovah* he is the *most high,* not only high, or higher then many, or more high then the most, *but the most high over all the earth.* It is *Jehovah* that ruleth Kings, and ordereth Crowns, joy in him, he can rule both the Kings heart and counsel, he governeth in the Country and in the City, at *Westminster,* and here within the walls: Therefore still rejoice in him, for he is *Jehovah,* the all-governing Majesty.

2. It noteth his independency. All creatures for their continuance, have a kind of dependence upon one another. As the grass and plants upon the earth, the brutes upon the fruits of the earth, and our nutriment is from inferior creatures. But our *Jehovah* dependeth upon none, he is of, and from himself, he needeth no servant, no service. *In him we all live, move and have our being,* but his Majesty is beholding to none, either men or Angels, either for being or well-being. Thus much God intended to teach by his speech to *Moses,* and God said unto *Moses, I am that I am.* We think verily that we shall be utterly undone if the Parliament break up, or if our King divide himself from this his body representative. Beloved, my soul maketh out to God for the prevention of this sad fraction. Yet I beseech you remember this,

whatsoever falls out, that whereas all men, and all ordinances, Kings and Parliaments depend on God, yet our God Jehovah is an independent Majesty.

3. It intimateth God's Immutability, All other things change, As a snow ball melteth by our handling it, and the flower withereth by our smelling it, so these sublunary contentments wast and ware away by our using them. But in the Lord *Johovah there is everlasting strength,* or as the original languange expresseth it, The Lord *Jehovah* is a rock of ages, he abideth the self same, strong, unalterable, immovable God throughout all generations.

Mind this (my beloved) that though *England Ireland*-like should be wasted, although there should be sad changes in Church and Common-wealth, in City and Country, in Towns and Families: Yet still our *Jehovah* continues in himself, and unto his people the self-same All-sufficient, All-satisfying God. Surely we who pitch our hearts and hopes upon this unchangeable foundation, the Lord *Jehovah,* may abide steady in our spirits and comforts in the midst of the worst alterations that can overtakes us.

4. It expresseth God's fidelity. *And I appeared unto* Abraham, *unto* Isaac, *and unto* Jacob, *by the Name of God almighty, but by my Name* Jehovah *was I not known unto them.* The true meaning is, that whereas God had manifested abundantly his power by many glorious providences in former times, now he intended to prove himself mindful and careful of his promises made unto his people. Now let us make improvement hereof for our comfort. Search divine records, consider the various precious promises annexed by the Almighty unto the covenant of free grace and mercy. Choose out of those Gospel treasures, such pearls as you put the highest prizes upon, Collect those particular promises, which you conceive most pertinent for your condition, and most full your satisfaction. And from this sweet title *Jehovah,* you may comfortably and confidently infer this conclusions.

Whatsoever Promise is registered in the book of God, either in the old or New Testament, that this *Jehovah* will set all his attributes on work, for the full and seasonable accomplishment thereof unto his own people by special covenant. Therefore having evidenced your propriety in Gospel Promises through Jesus Christ, from this bottom build your comforts, in the darkest and most doleful times. Is is *Jehovah* the all-governing, the independing, the immutable and faithful God that will be seen in the Mount for his servants deliverance.

FINIS.

P-SA-3. A true relation, of the most chief occurrences, at, and since the late battle at Newbery,: until the disjunction of the three armies, of the Lord General, the Earl of Manchester, and Sir William Waller, together with the London brigade, under the command of Sir James Harrington. Published upon necessity, both to undeceive the mistaken multitude, and to vindicate the Earl of Manchester, from many undeserved aspersions commonly cast upon him, either through ignorance or prejudice. - Ashe, Simeon, d. 1662.

A TRVE RELATION, OF THE MOST Chief Occurrences, at, and since the late Battle at *Newbery,* until the disjunction of the three Armies, of the Lord General, the Earl of *Manchester,* and Sir *William Waller,* together with the *London* Brigade, under the Command of Sir *James Harrington.*

Published upon necessity, both to undeceive the mistaken multitude, and to vindicate the Earl of *MANCHESTER,* From many undeserved aspersions commonly cast upon him, either through ignorance or prejudice.

Penned by SIMEON ASH, Who as his Chaplain did wait upon his Lordship, in the Western Expedition.

PROV. 18, 17. He that is first in his own cause, seemeth just, but his neighbor cometh and searcheth him.

PROV. 19.21. There are many devicees in the heart of a man, nevertheless, the counsel of the Lord, that shall stand.

LONDON, Printed by *G. M.* for *Edward Brewster* at the Sign of the Bible at Fleet-Bridge, M.DC.XLIV.

A true Relation of the most chief Occurrences, at, and since the late Battle at *Newbery,* until the disjunction of the three Armies of the Lord General, the Earl of *Manchester,* and Sir *William Waller,* &c.

NOt only importunity from friends, but necessity in regard of others of various ways and spirits, doth compel me to give in a true Narrative according to my knowledge and best intelligence, concerning the proceedings of the three Armies conjoined (*vid.* the Lord Generals, my Lord of *Manchesters,* and Sir *William Wallers*) both when the Battle was fought at *Newbery,* and since the Enemies retreat from thence. For not only the reports of many, but also a Letter sent unto me, do suggest; that my silence, now, when my testimony may do good service, doth give occasion both to my Noble Lord's foes and friends, to suspect his faultiness (if not unfaithfullnesse) in a great measure; because heretofore I openly appeared in relating his actions in the North, when there was no need to vindicate his reputation; but now I am mute, when his fidelity to Church and Common-wealth is questioned, and when he is censured, yea clamoured against, as the only blame-worthy cause of the disappointments lately in the West. For my silence hitherto, I can make this just apology. 1. In regard of the

daily intelligence, which went from the Army to *London,* either by Post or otherwise, I conceived it not necessary, or much useful for me to be a weekly Intelligencer to my friends in the City, as when the Army lay before *York.* 2. Neither was I altogether silent, when I espied occasion and a call to speak: For within few days after the relieving of *Dennington* Castle, when I understood what clamours and censures were in *London,* through the misreport and mistake of our actions, I gave a short and true Relation of our Occurrences, for the satisfaction of private friends, which Relation, was the sum of that which I shall now report: and at that time I was very far from imagining, that my Lord, the Earl of *Manchester,* would by any Officer of the Army, be accused, as less faithful, or less careful then others, in promoting the Kingdoms good. 3. Since the Accusation charged upon my Lord, in the Honorable House of Commons, I have held my tongue, lest I should incur displeasure, by seeming pragmatical, in intermeddling in a business, committed by them to examination, with expectation of a report. But now hearing, that the business there is suspended (some say silenced) and knowing that the loud cries of people, either ignorant, or disaffected to my Lord's credit, do sound far and near, to his dishonor, I have resorved to take the boldness, to represent what I know, both to vindicate my Noble Lord's honor, and to undeceive them (if my testimony may be of any credit) who are too apt and easy to believe calumnies cast upon well-deserving men, wanting patience to wait for truths discovery, by a full and impartial trial; which in this business, cannot be more earnestly desired by any: then it is by my Lord himself, and by his best friends.

I wish that these things may be premised, which I suppose cannot with any color of truth be contradicted. 1. That no motion, no march, no service of the three Armies after their first conjunction, was made or undertaken, but according to the relust of the Council of War. 2. That the Earl of *Manchester,* never assumed to himself, to be accounted or observed, as Commander in Chief, but always voted, as one that had but equal authority with the rest, and acted accordingly in observation of the orders, concluded by common Council. 3. That he often professed unto the chief Commanders; that because himself was no experienced Soldier, therefore he would rather be guided, then guide; rather be acted by their counsels, then act on either himself or them, according to his own private thoughts.

Upon Friday *Octob.* 25. we hoped (from the news brought in by our Scouts) the day following, to fight with the Enemy; but the next morning drawing up our whole body, we found that the Enemies had in such sort blockt up the way to *Newbery* by many works, that our hopes of engageing with them were disappointed. Hereupon it was resolved at a Council of War, that to force the Enemy to fight, our Forces should in this manner be divided, *(vid.)* All my Lord Generals Horse and Foot, the greatest part of my Lord of *Manchesters* Horse, and almost all the Forces under the Command of Sir *William Waller* and Sir *Arthur Heislerig,* together with the *London* Brigade, did march to *Speene* hill: But the Earl of *Manchester;* Foot, with a small body of Horse, was left in the field on this side *Shaw* (a little village) near to Mr *Dolmans* house, which was possessed and fortified by the Enemy. When the Army was thus divided, this order was left with my Lord of *Manchester;* that so soon as he heard of the engagement of our Friends on *Spcene* hill (by the discharging of the Canon) he should fall on the Enemy on this side the River, that he might divert the strength of the battle, from them there.

I will forbear here, to relate the hardship which both parts of our Army met with, that night; because that would be a digression not to my purpose.

On Sabbath day morning early, my Lord of *Manchester,* with the Forces remaining under his command, were in readiness to assault the Enemy, expecting from hour to hour, to hear of the engagement at *Speene* hill: And here to witness the Earl of *Manchesters* willingness to fight with the Enemy, let this be noted, which is a known truth *(vid.)* that in the morning, he commanded a party of about 400 Musketeeres to fall on, over the little River, on the left hand of *Shaw,* that he might soon enough divert the enemies strength from *Speene* hill: This party of ours, took two of the Enemies works, one Captain, and several prisoners; but marching too far, contrary to order, they were beaten back with some loss; by this service, the greatest part of the Kings Foot was drawn towards us, and so the work to which we were designed, was accomplished long before our friends on *Speene* hill did engage. In this place, I might take occasion truly to report, the great pains which my Lord *Manchester* took from morning till evening, often exposing himself to very much danger (the Enemies Drakes playing frequently upon us) in riding from Regiment to Regiment, to encourage the Soldiers, and to keep them in due order, fit for that service which every moment almost was expected: but there are many hundreds, I might say, divers thousands, who can tell the truth hereof, which proves, that my Lord was not so backward to fight, and so regardless of the Kingdoms service that day, as many would have the world to believe. About 4 a clock (as was guessed) we heard the Canon begin to play on *Speene* hill, at which time, my Lord commanded 2 Drakes to be drawn forth (though our Canon hitherto had not been altogether idle) and to be planted in a convenient place to do service against the Enemy at *Dolmans* house, and to make way for the falling on of our Foot there, according to the order given, when our Army divided. Those Drakes did good execution upon the Enemy divers times, forcing their retreat to their works about the house. Now we saw the fieting of the Muskitieres on *Speene* hill, which discovered the service there to be very hot; and not long after, with joy and thankfulness, we beheld the hasty, disorderly retreat of the Enemy towards *Newbery,* wondering that our party did not pursue the victory. It is besides my intention in this Relation, to report the posture of our Army on *Speene* hill, or to give by a full report, the due praise to my Lord Generals Foot and others, who then and there, did excellent and praiseworthy service: Neither indeed, need I, to bestow words hereon, because the world hath been acquainted with these things heretofore. But my Lord of *Manchesters* Horse, commanded by Liev. Col. *Cromwell* (from whom very much was expected) did little service, gained no honor in this work this day. For my part, I know not whom to blame, I will asperse no man, but leave it to their judgment, who were on the ground, to judge who were blame-worthy, in being backward to pursue that happy opportunity, upon the flying, fainting Enemy. Notwithstanding, let me here tell you, what many speak; That it my Lord of *Manchester* had now been in his own person, at the Head of his body of Horse, this neglect would have been charged home upon him, and conclusions would hence, confidently and clamorously have been inferred, that my Lord of *Manchester* was unwilling to bring the Kings Army too low, otherwise, now the woeful wasting wars, might in all probability have been fully well ended.

But to return unto my work. You must not imagine that my Lord of *Manchesters* Foot were all this while idle spectators on this side the River (although as I told you before, the Enemies best Foot were diverted from *Speen* hill, which might have extenuated the seeming fault of some delays) for while our Drakes (before mentiond) were at work, a commanded party of 500 Muskiteers was drawn forth as a Forelorn-hope, to assault the Enemy, who being seconded with the several Brigades of Foot, continued in hot service, until for want of day light to direct, our Soldiers wounded & killed one another. The undaunted valor of our Foot was admirable, they were indeed too forward too adventurous, overrunning their commands, unwilling to be called off. And here this is notable, that when one company of our Foot had taken one of the Works of the Enemy, another Company (through overmuch forwardness and mistake) did beat them out again. So that our greatest loss, both in regard of men wounded and slain, was from ourselves. All this while, my Lord of *Manchester* was with his Soldiers, (as mine eyes, and thousands more can witness) to countenance and encourage the service: and those who know what dangers he then adventured upon, and how long he continued in the field that night, yea, what care he took to prevent the mischiefs of the night from a Neighbor Enemy, and to prepare for the continuance of the battle, which was verily expected by us the next morning; those many (I say) who understood and remember these things, will not easily believe that his Lordship was averse to fighting, and unwilling speedily to end these wars, though multitudes, through ignorance, rashness, and misbeliefe, do in this manner asperse and calumniate him.

That night, the daunted Enemy did in the dark steal away from *Newbery;* what no tice our friends at *Speen,* had of the marching away of the Enemy, I cannot affirm, for reports are various; though all acknowledge, that they had some noise thereof: but this I am sure of, that my Lord of *Manchester* had not the least hint of the Enemies retreat, till near daybreak in the morning; and his intelligence then, was single and uncertain, from a stranger. Yet upon this intimation, his Lordship hastened into the field, to improve opportunity, there the news was confirmed, that the Enemy was gone indeed. Hereupon our whole body was called together; and so soon as we had in the field (near the dead bodies both of friends and foes, which lay on the ground) made our addresses to God, both by praise and prayer, according to the present affecting providences, we marched over the River to *Newbery:* all this while we neither met with, nor heard from our friends at *Speen,* whereupon we hoped that they were in pursuit of the scattered flying Enemy. My Lord of *Manchester* rested not, till he met with some of the Commanders, who had been upon the service at *Speen,* and with them returned to *Newbery,* to consult about the improvement of the present Victory. These particulars, which I knowingly do report, may evidence my Lord's forwardness, to husband advantages and opportunities, for the promoting of the public service. But though my Lord Generals Horse, and Sir *William Wallers* Horse were gone some hours before after the Enemy, yet my Lord *Manchesters* Horse, (commanded by Lieu. Gen. *Cromwell*) we found in the field near *Newbery,* together in a body.

It would be impertinent, for me here to speak of by-businesses of small importance, which common fame hath trumpeted abroad. The taking of the Coaches, with the Men and Horses attending the persons in them, was effected by my Lord of *Manchesters* forwardness, to

furnish Col. *Birch* with a party of Horse for his assistance, whereof I am a witness, being used as a messenger unto my Lord to expedite that work.

And whether his Lordship during our stay at *Newbery,* was not as desirous as any others, in every kind to serve the public, I refer it to the judgment of them who were daily conversant with him. We having after some days, full intelligence, that the King was at *Oxford,* there recruting his Army, and hearing also, that he intended to fight, so soon as the additional forces sent for, came to him, our Army marched from *Newbery* on Saturday towards *Oxford,* and that night the Head quarter was at *Compton.* Upon Sabbath day the Army marched towards *Blewbery,* and the Head quarter that night was at *Harwell,* and the Army quartered in adjacent Villages, until this time the Lord *Warriston* and Mr. *Erem* (who came to us at *Basing,* being sent from the Committee of both Kingdoms, to assist the service of the Army by their counsel) can testify what was my Lord of *Manchesters* care and carriage in his place, and unto their testimony thus far I might refer them, who are unsatisfied. This day at a Council of War (before these our friends left us) it was found impossible for us to march with our Carriages beyond *Abbington,* because the ways, were judged deep and unpassable.

On Monday my Lord with some few who attended him, went to *Abbington* to express his respects to Major General *Brown;* and that acquainting himself with the state of that place, he might the better know, how to be serviceable to it, and to the Kingdom in it, as occasion might require. On Tewsday, all our Horse were called to a Rendevouz upon *Chilton*-plain (if I forget not the name of the place) where all the chief Commanders of the Army, at a Council of War, concluded our return unto *Newbery,* the next day. Now because this act (as I hear) is much censured (though it was the result of the Council of War, and we had also the express approbation of the Committee of both Kingdoms, I will therefore make bold to suggest the grounds thereof as they were related unto me. 1. That corner of the Country (being bare before we came thither) could not afford means of subsistence for our Army, and we had small hope of receiving seasonably sufficient supplies elsewhere. 2. By continuing there, we should wholly devour those provisions whereby our friends at *Abbington* (being Neighbors) might expect some relief. 3. Because there was no hope of getting over *Wallingford*-bridge, to fight with the Enemy on the other side the River; and the Enemy might, by making overtures of engaging, and yet deceiving our hopes, have wasted our Army through unavoidable wants, without striking one blow. 4. And our forces did daily weaken very sensibly, through the great scarcity of provisions of all kinds, our Soldiers being under much discontent and discouragement.

These reasons (as I believe) moved our return to *Newbery,* upon Wednesday, and the same night some of the Enemies came from *Wallingford,* into the same Quarters, from whence we were removed. Upon Thursday, our Scouts brought news to *Newbery,* that the Kings whole Army was come over the River, with a parpose to relieve *Dennington* Castle. And although many amongst us, gave little or no credit to these reports; yet (of my knowledge) my Lord *Manchesters* cautiousnesse was such, that hereupon he moved the drawing up of all our Horse to a Rendevouz the next day, that we might be ready to prevent the relieving of the Castle.

How this his Lordships motion took with others I cannot say; but that it was disliked and gainsai'd by Lieu. Gen. *Cromwell,* myself, and many others can testify, who heard him earnestly dissuading it, by words to this effect; *My Lord, you Horse are so spent, so harrassed out, by hard duty, that they will fall down under the Riders, if you thus command them, you may have their skin•, but you can have no service.*

Although I dare not say, that Lieu. Gen. *Cromwell* did from unfaithfulness to the public, thus dissuade the drawing up of our Horse on Friday. Yet this myself, and many thousands are most confident of, that through this neglect followed the advantage of the Enemy, in relieving the Castle, and our disappointments. For our Horse being (through the searcity of provisions) quartered at a great distance from one another, and some of our Troops being 10 miles, some 12, and some 14 miles from *Newbery,* they could not possibly (after the Alarm on Friday in afternoon) come in soon enough to prevent the Enemies coming to the Castle, much less to fight with the Enemy in a convenient ground, before he came thither: whereas, if our Horse had been brought together upon Friday (according to my Lord *Manchesters* motion on Thursday, before mentioned) we might have met the Enemy with a timely and successful resistance (through God's mercy) at least for the preventing of the Castles relief.

But I will look backward, and take up my Relation where I left it. The former intelligence received from the Scouts, and the motion from my Lord made on Thursday, not being improved, we waited, to understand, what another day would bring forth: and when certain unquestioned tidings came on Friday in the afternoon, that the whole Body of the Enemies Army was on their march towards the Castle; then Posts were dispatched to the several Quarters of our Horse, to command them to come in early the next morning: but the Enemy having gained the opportunity which we lost, the Castle was relieved, before we were ready to make resistance: yea, the Enemy had placed themselves in Battalia, in the field betwixt *Dennington*-Castle and *Newbery,* before our main Body of Horse were in any posture for service. It would not be to my purpose in this Relation, to specify how bravely a party of the Enemies Horse did assault a party of ours, routed them, and did beat them to our Foot, who received the Enemy with much courage, and repulsed them bravely, who took away with them (as we heard after) the dead and wounded bodies of many, who were much esteemed. Neither do I intend here to tell, how the several Commanders, had now disposed of themselves and their forces. My Lord *Manchester* was with Major *Skippon* in the field, where all the skirmidge was that day betwixt us and the Enemy, and they both often and earnestly called and sent for Lieu. Gen. *Cromwels* Horse, (as I am credibly informed) but they came too late; for before they marched through *Newbery* towards the Army, the Sun was set, the Enemy was making his retreat out of the field, which mine own eyes and others beheld with much grief of heart. Major Gen. *Crafford* (who is known to be sufficiently forward to engage) though his command was over the Foot, yet upon my Lord of *Manchesters* cummand, himself also being moved in the approach of the daring Enemy, did with 9 or 10 Troops (some or most whereof he rallied amongst them formerly routed) charge a body of the Enemies Horse, and caused them to give ground. By this it may be guessed what good service might have been done, if more Horse had been at hand. That night, I hearing many accusations charged upon the Horse which came not in, I made bold for mine own satisfaction, to enquire (of a

valiant Commander my worthy friend) the reasons wherefore those Horse kept at such a distance from service that day, from whom Ireceived these. 1. Because there was not field room for our whole Body to serve in. 2. Because (if they had come in) in that ground, they should have been exposed to the Cannon, playing from the Castle, which would in probability, either have broken, or disordered their several Bodies before they could engage. You see, that I am desirous in my Narration, to give all men their right, and to keep off groundless censures. And here I wish, that it may still be impartially considered, whether yet it appear by this true relation, that the Earl of *Manchester* was more averse to the Kingdoms service, then other men, when either necessity or opportunity did require it.

The Castle being relieved, and the Enemy retreated, our Commanders in chief, upon consultation resolved that night to send forth about 4000 Horse with some Foot, to fall upon the Enemies Rear, so soon as the Moon did arise, hoping by this means to regain what we had lost the day before: but the Enemy continuing all night in a full body, that design was disappointed.

In the morning our whole Army was drawn forth, with intention and expoctation to fight with the Enemy, before his removal out of our reach. This being noised, myself, with other Ministers who attended the Campe, did our duty by prayer and exhortation, to prepare them for the expected battle. But when our Commanders had viewed the strength and posture of the Kings Army, and the advantage of ground which they had gained, together with the dangerousnesse of the passages to the Enemy (being both near *Dennington* Castle, and through Lanes) they with one mind at a Council of War, judged it unsafe to engage. What passed in conference at the Council of War, I know not, neither did I judge it meet for me to enquire after those matters: But this I profess, that I heard not any, either Officer, or other, to blame my Lord of *Manchester,* as more backward at that Council of Want then others, to engage with the withdrawing Enemy. Afterwards, while the Army continued at *Newbery,* and the parts adjacent, I remember nothing of moment to be reported, but this one thing, (which if not rightly understood, may occasion mistakes, no prejudice) that whereas 3 Regiments of my Lord's Foot, were ordered to march unto *Basing,* to assist the Horse in the service there, they were commanded (when on their march) to return back, according to the counsel of Sir *W. Waller* and Lieutenant General *Cromwell* (as they were going with my Lord in his Coach to *Aldermarston*) upon these grounds, as I was informed. 1. Because there would not in likelihood be any need of that strength there at that time. 2. Because their coming thither would straighten the Quarters of those who were already there, and consequently, make their continuance more uncomfortable. When upon an Alarm, that the Kings whole Army, was on their march to relieve *Basing-house;* it was ordered, that our Forces should remove from *Newbery* to join with our Horse sent to *Basing* before. Now I was necessitated through bodily distempers, to withdraw from the Campe, and therefore cannot from observation speak of the passages afterwards. But I have been told again and again, that the calling off of our Horse and Foot, from *Basing,* was from the order of a Council of War, no man deserting; and also, that no man was more forward in giving his vote, for that Order, then Lieutenant General *Cromwell.*

This is the sum of what I have to say, concerning the chief Occurrences in our Western expedition; wherein, though we had not such happy success, as was desired and expected, yet therein, those acknowledged much of God's goodness, who did most exactly observe his providences in our motions and adventures. Herein I have faithfully, according to my observation and best intelligence, represented things, with special references to my much Honoured Lord, because through misreports, and misbeliefe, his Lordship is rendered to the world, under the black cloud, of sad reproaches. His Honor I confess, is very dear unto me, and the heavy censures with which many do load and wound his estimation amonst men, do much afflict me: yet (I bless God) the cause, wherewith his Lordship hath been trusted, and wherein he hath successefully appeared, is much more deate and pretions, yea (if I know mine own heart) I would desert his Lordship, and myself also, deserting that glorious cause of Jesus Christ. I well remember, those words, *Job.* 13.7. *Will ye speak. wiekedly for God, and talk deceitfully for him?* And therefore I am awed with the fear of God, while I am pleading for man. Yet this I do most seriously profess, as in the presence of the heart-searching Majesty, that I know no cause, wherefore I should once question his Lordships sidelity to the cause of Reformation, and that service of the Kingdom, wherein he hath been prosperously employed. But as the matter of his Accusation is to me most strange and unexpected; so the manner of managing it, by many, who are accounted not only ingenious but eminently pious, is to me and many, a matter of much wonder: For should not those who have received favors from my Lord of *Manchester,* and have solemnly professed truth and strength of respects to his Lordship, rather have signified in private their suspicion of his faithfulness (if they apprehended cause) then proclaim to the world, offenses, whereof he never heard? Might not his known meekness and sweetness of disposition, have encouraged them, to perform this office of faithfulness, who often had the opportunity of secrecy to have performed it? Would not such a course rather have answered that rule of our Savior: If thy brother offend, go and tell him his fault, between thee and him alone, *&c.* then to divulge (I will say no more) in a public way, those things whereof his own heart never suspected himself to be suspected? What Christians, yea what men do not look for such friendship, such ingenuity, from them who converse with them daily, and ordinarily come to eat meat at their tables? And had the prejudice of the public long been feared, through the apprehension of any ill principles possessing the Earl of *Manchesters* breast, why was not this sooner suggested, for the prevention of public prejudice?

I will not dare to guess either at the grounds, or ends of that which now is broken forth, but shall leave secrets unto the Lord, who in his own time will make the counsels of all hearts manifest, and bring to light the deeds, the designs of darkness.

Neither do I thus expostulate, as yielding to the truth of the matters, which are commonly charged upon him: for I have many reasons to believe the contrary, some whereof, I shall briefly mention.

His Lordships former actions and adventures for the public, rendered him in the opinion of the godly party in the Kingdom, as a true, trusty Patriot, both to Church and Common-

wealth; and truly, I am ignorant, what should cause people to alter that opinion, though I have of late, had more opportunities to discover him, then other men.

His Lordship hath often, in the hearing of many witnesses, thus expressed himself solemnly, *I could contentedly part with halft my estate, upon condition the discipline of Christ was established, and a good Ministry settled in every Congregation of the Kingdom, yea with those couditions, how gladly could I betake myself unto a Country life, and leave all other contentments in the world.* Oh how frequent, how constant have his breathings been after peace, with the perfecting of that Reformation which is hopefully begun. And therefore it is a thing incredible to them who know him, that he should take any course, to continue the Civil (or rather uncivil) wars of the Kingdom, which do continue and increase confusions. I know no man, who attends the Campe, less self-seeking, and more desirous to issue the Wars, in a comfortable Peace, then my Lord of *Manchester.*

And this is to myself, an evidence of my Lord's innocence, in regard of what is laid to his charge; that when friends had suggested to him by Letters, Lieutenant General *Cromwels* purpose to accuse him (as was gathered from intimations looking that way) he solemnly protested, that his integrity was such, that he could not believe any such matter: Yea though he did cast about in his own thoughts, what matter of just exception might be laid in against him (for he was far from expecting false accusations) he professed seriously, he could not imagine what it might be; except it were some old complaints, in reference to Major General *Crafford,* and some late estrangements from Liev. Gen. *Cromwell,* since his heats expressed at *Lincoln,* which gave occasion of just offense.

And when upon his coming to *London,* his Lordship understood in generals, that unfaithfulness, and unwillingness to improve opportunities and counsels for the public good, against the common Enemy, was laid to his charge, by Liev. Gen. *Cromwell;* this was his Lordships answer: *I pray God forgive him, for he knows in his conscience, that he hath wronged me, in speaking untruly.* And these words falling from a friend, *How much will your Lordship suffer in your honor, by means of this aspersion?* His Lordship returned this reply, *My defense is from God, who saveth the upright in heart.* These things, which of my credit are truths (unto which many more might truly be added) I leave to the consideration of the ingenious, calm, unbiased Christian, how far they may at least persuade the suspension of censures and clamours, till my Lord hath vindicated himself from his accusations.

But it will be said. There is no smoke, but it argues some fire. And the reports of people, yea of good people, against my Lord of *Manchester* are so common, that doubtless all is not right.

I doubt not but God's hand is in my Lord's sufferings of this kind, who hath learned to justify God when injured by men. He hath expressed his desire to know God's meaning in the Rod, and hath professed his willingness to see, that he might reform, whatsoever others espy blame-worthy in his course. But the opinion and language of the multitude, is no good argument to prove him guilty in that kind and measure, as charged. It is an evil to be lamented, that people are so apt, with credulity to take up evil reports against their Brethren. Besides, the world understands, that divers persons acted by principles opposite

to one another, are yet both violently contrary to the ways of my Lord of *Manchester:* from hence the dust may be raised and continued, which for the present doth darken his repuration, which was wont to shine forth more brightly, and which God (I hope) in his good time will clear again.

I might here take occasion, to mention many strange palpable untruths, standerously raised and spread, yea, conveyed by Letters beyond the Seas, to blast the credit of them, who desire to walk with God: and no reason here can be imagined, but their difference in indgement and practice from them, in some matters of Church-government. But that Scripture doth check me. *Tell it not in Gath, and publish it not in Ask•lon, lest the uncircumcised triumph.* The Lord heal our breaches, reconcile our differences, and knit our hearts together in more strong brotherly love through Christ.

My self expects severe censure from many people for this service, which (in the judgment of many worthy godly friends) I had a call to discharge: but I hope the sincerity of my heart through God's grace will support me under such burdens, if they shall be cast upon me.

If my faultiness shall be discovered, the Lord I trust will so far preserve me, that I shall not add stubbornness to weakness. And if any shall passionately and unchristianly throw stones at me, and cast dirt in my face, I hope, that my God will make me able to pity them, and to pray for them, and to learn more humility and circumspection in my conversation.

FINIS.

P-SA-4. Christ the riches of the Gospel, and the hope of Christians. A sermon preached at the funeral of Mr William Spurstow the only child of Dr Spurstow at Hackney near London, Mar. 10. By Simeon Ashe preacher of the Gospel, and lecturer there. - Ashe, Simeon, d. 1662.

CHRIST THE Riches of the GOSPEL, AND THE Hope of CHRISTIANS A SERMON Preached at the Funeral of Mr *William Spurstow* the only Child of Dr *Spurstow* at *Hackney* near *London,* Mar. 10.

By SIMEON ASHE Preacher of the Gospel, and Lecturer there.

PHIL. 3. 23, 21.

I have a desire to depart to be with Christ which is far better.

For me to live is Christ, and to die is Gain.

LONDON, Printed by *A. M.* for *G. Sawbridge* at the Sign of the Bible on Ludgate-hill, 1654.

To My much Esteemed Good Friends, Dr *Spurstow,* Pastor of the Church at *Hackney,* and to Mrs *Sarah Spurstow* his Virtuous Wife.

WHen I prepared this Sermon for the Pulpit, and preached it at the Funeral of your much endeared Son and only child, there was not one thought in my mind that it should be brought to the Press; but as it served your desires with reference to the Congregations profit there, so upon the same account (through the importunity of many others also) it now cometh abroad enlarged with respect unto more public service: The reading of it may probably renew your sorrow by occasioning the remembrance of your loss (for the wound not thoroughly healed will smart and bleed again upon every gentle touch) but I hope that influences from Christ (the subject of the Sermon) will drop like healing oil, with sweetness upon your spirits. Summer-fruit doth soonest fall from the tree out of which it grew: The early buddings both of ingenuity and piety, in your hopeful child, caused some of your friends to suspect that God would gather him unto himself before he became a man. Would not you both (if God had lengthened his life on earth) have been content to have wanted his society for a time, upon well-grounded confidence of a comfortable meeting, and that your parting would be for his preferment and your mutual profit? I shall not need to make the application: He was the heir of a full estate, with which God's bounty hath blessed you, but the hand of Providence hath put him into the possession of a far more rich Inheritance; You had hopes that he might have been the staff of your age, but though that support is sunk and shrunk from you, yet you are not left comfortless, for the precious promises of Gospel-grace are continued 〈...〉 to uphold both your hopes and hearts forever. Chear up 〈◊〉 hearts (my dear Friends) both in hope of his happy change and your spiritual advantage by the sanctification of this your loss. Bless God who bestowed so good a child upon you, suffered you to enjoy him so long, and gave you (with hearts to educate him religiously) to see the success of your endeavors in those timely blossoms which appeared upon upon him; And as for yourselves, do ye not find (through the operation of God's peculiar grace) that upon your

souls which may encourage the application of *David's* support and consolation? *He hath made with me an everlasting Covenant, ordered in all things and sure; for this is all my salvation and allmy desire, although he make not my house to grow.* In this Covenant there is nothing defective, which any Christian, in any condition, can either desire or want. And amongst other rich promises which are thereto annexed, this is one; (which may be seasonably relieving unto you) to *give a better name then of Sons and Daughters:* Upon all these considerations (unto which your knowledge in the mysteries of the Gospel can add many more) you should rather express the joys of faith then feed upon your sorrows, to your own prejudice and the trouble of your Christian friends: And seeing the Lord hath to your sense written vanity upon the choicest of your creaturecontents, how should your souls be now elevated above all things sublunary and changeable! His hand of providence hath eased you of all further cares for him, whom you intended to leave well furnished with all accommodations for comfort and service in this world; therefore now what have you so much to mind here as to improve time, talents, estate, interests, yea, your All, for your own mutual advantage in Christ, and the glory of God, who hath done so much for yourselves and yours? This improvement of your affliction (wherein my experience hath wrought sympathies) I can and shall heartily request in your behalf through Jesus Christ, in whom I am,

Your assured Friend, if his own, SIMEON ASHE.

June 20. 1654.

To my much Honoured and Worthy Friends, Dr *William Spurstow* and Mrs *Sarah Spurstow* his Wife, upon the Death of their hopeful Son and only Child, Mr *William Spurstow.*

Carmen **〈 in non-Latin alphabet 〉 .**

LEt hopeless Heathens grieve, and let them shed

From drowned eyes vain offerings to the dead;

Let their remorseless hands their bosoms rend,

'Cause Death their comforts and their hopes do end:

Let weeping *Niobe* congeal to stone,

And kill herself with grief and fruitless mone.

But you (Dear Friends) do mourn in hope, and weep,

Believing your blest child in Christ doth sleep.

Harbour we mutinous thoughts against his will,

Whose works are just, whose ways are holy still?

Oh let his mercy and his goodness charm

All discontent; He'le never do you *harm,*
Nor can he do you wrong, because he's just,
Willingly then submit, or else you must.
Banish sad thoughts which do without relief
Torment you with reiterated grief;
Suppose you saw your Son equalling those
Bright morning Stars the Sons of God; Suppose
You saw his soul inthron'd in bliss with them,
Who Cit'zens are of *New Jerusalem:*
Suppose you heard his own delightful voice
Thus speak (Dear Parents) weep not but rejoice
For me, for now I am perfectly free
From sorrow, sin, Death, and mortality;
Surely you do not doubt my happiness
(For you oft say I am gone to heaven) much less
Can loving Parents envy it, then cease
To interrupt my joy and your own peace.
Happy those Parents who their Children teach
God's fear, whilst young, and whilst within the reach
Of Prayers and counsels; so shall not death prevent
Their diligence, and they too late repent.
How early saving light did dawn and break
In him who learnt to pray as soon as speak,
And minding Sermons then knew good from ill,
When those of's age have not learnt to sit still;
Nay more, so young, and yet complained, that he
Could not rule's thoughts when most think thoughts are free.
Then 'twas the devil who did first invent

That cursed profane Proverb, *A young Saint*

An old Devil; no no, many through God's grace

Set out betimes, and hold out all the race,

And many *Timothy*'s have *Mnasons* proved,

Who have God's Word in childhood learnt and loved.

Such was his pregnant parts and piety,

His youth it was a full maturity.

A *Child* that did *per saltum* commence *man,*

His years spake morning, his parts Meridian:

Harvest i'th Spring, a blossom fairly blown,

Knit, and at once fruit to perfection grown.

Haec moerens posuit Gulielmus Taylor A. M. *apud Londinenses Pastor* 〈 in non-Latin alphabet 〉
.

Upon the much lamented Death of the truly Pious Youth Mr *William Spurstow,* who deceased *Anno Dom. 1633/4 March Aetatis* 9.

BLest Soul, thy Parents only Son! Thou wast

Nipt in the bud, and into deaths Den cast

In Spring time both of age and year. Thy Sun

Is soon gone down, soon is thy short race run;

True, an Apprentiship th'hast served on earth

Of nine years, but the tenth thou paist to Death

As her due Tithe; She will not be denied,

Young, old, rich, poor, are carried down this Tide.

Thou liv'st, though dead in th'memory of those

Who knew thy life and saw its holy close;

The honor thou didst to thy Parents bear,

Thy humble carriage, witty words, indear

Thee unto all; Those sparks of Piety

Kindled wiihin thy Soul by th' Almighty

Dazled the eyes of men; Thine exc'llent parts

Admired were by all; Thou wonst all hearts.

But stay, needs he Encomiums? Reader, know,

He joys above while we him wail below.

E. C. Student in *Syd. Coll. Cam.*

Upon his Funeral Text, *Col. 1. 27. Christ in you the hope of glory.* With which he was much affected in his life time, and of which he did often speak.

THis Text did much refresh this Saint, now dead;

Christ was his Hope, his Glory, Crown, and Head:

Whilst here on earth Christ dwelt in him by grace,

But now he dwells with Christ and sees his face.

His Body though in grave, to Christ is knit,

His Soul with Christ, in Christ's own Throne doth sit.

Christ was his hope on earth; but now he is,

His Heaven, his All, his, his, forever his.

E. C. Student in *Syd. Coll. Cam.*

Upon the Death of M. *william Spurstow.*

YE Muses Helicon *what can you lie*

Thus mantled in a stupid Lethargy?

Breathe out your souls with sighs, melt into tears,

And let your griefs be equal to your fears,

For him poor soul whose Fate it was we see,

To bid adieu in its minority:

Mourn that gloomy day on which it took its rise,

To seek a mansion in heavens Paradise.

What was his worth, what Friends loss, in verse

Were but lost pains in both for to rehearse;

His purer metal'd Soul needeth no Praise

Or Art to'dulterate, all this canit raise

The price of such a Pearl, that had alone

What bounteous Art or Nature made her own:

And boldly this I will speak unto his praise,

His holy Life doth much exceed his days:

O pray that such blessed hopes may longer live

Examples to such youth as cannot give.

W. H.

The Text.

COL. 1. 27.

Which is Christ in you the hope of Glory.

THe Subject matter of this Text is Jesus Christ, and therefore seasonably suitable to the expectation of this Assembly, which is to hear a Funeral Sermon; For whereas *wine* is to be given unto *those that be of heavy hearts,* what Cordial is comparable with Jesus Christ who is called and deserveth to be accounted, *The Consolation ofIsrael?*

In the Text Christ is tendered or rather commended to the consideration of these Christian *Colossians* under a threefold notion.

1. As containing the riches of all Evangelical mysteries; The Relative (*which*) must necessarily be referred unto the word *Riches,* in the fore-going part of this verse, as is manifest from the Original in our Greek Copies. Although the vulgar applieth the Relative (*which*) unto *mystery,* and I acknowledge Christ to be a mystery as the holy Ghost doth often suggest in the holy Scriptures; And indeed his conception and his hypostatical Union, *&c.* give us just occasion to call him *wonderful,* Isa. 9. 6. yet in this place I humbly conceive that he is held forth to our view, as the Riches of the glorious mystery of the Gospel.

2. As being the groundwork and the foundation of every good Christians good hope of happiness; *Christ the hope of glory.* I have heard of Ships laden with rich commodities, from which their owners expect great advantage, called *The Hope,* or *The good Hope:* Under this Name may believers, real Saints, well own the Lord Jesus, *The Hope of glory.*

3. As inhabiting, dwelling in believing Christians, for this end, that by his abiding and operating in them he might be unto them *the hope of glory; Christ in you the hope of glory:* Some Translators render the words, *Christ among you;* but I rather cleave unto our English Translators, both old and new, which do answer our Greek Copies, and accord with the most learned, judicious Interpreters, *Christ in you the hope of glory.*

Having thus briefly given in the division of the Text, with the Interpretation of the words both together, I proceed to the handling of the Points of Doctrine hence considerable for our Instruction.

The first Truth observable is this,

That Jesus Christ is the riches of all Gospel-glorious Mysteries. [Doct. 1]

The Apostle *Paul* acknowledging much glory in the Administrations of *Moses* (wherein there was much Gospel, though veiled and shadowed under Types and Ceremonies) yet telleth us, That Evangelical ministrations do *exceed in glory,* and that the *former had no glory* in respect of this latter, which *excelleth,* and *is much more glorious.* Now the riches of all this glory are in Christ; Concerning which the expression of the same Apostle is observable, *The unsearchable riches of Christ.* The riches of this Gospel-glory in Christ may be discovered with reference 1. both to God, 2. and to godly Christians.

First, In regard of God; All the revenues of glory which come unto his Majesty from the Gospel, are most eminently in Jesus Christ; And therefore at his birth the Angels sing, *Glory to God on high.* 1. In him *are all the treasuresof wisdom;* Here is wisdom in a mystery. 2. And Christ is (as the *wisdom* so) *the Power of God;* Divine Omnipotency is no way so fully discovered as in Christ. 3. In him is divine love *which passeth knowledge,* which is beyond all dimensions. 4. And as for mercy, how full is the language of the Apostle; *The exceeding riches of his grace in his kindness through Christ Jesus;* And speaking elsewhere of Gospel-incoms he addeth, *To the praise of the glory of his grace;* Here might be added the unspotted holiness and untainted justice of God, more glorified in the inexpressible humiliation of Jesus Christ then in any other way whatsoever. And who knoweth not how the honor of God's Truth is triumphantly glorious in Christ, because all things foretold of him both substantial and circumstantial were exactly fulfilled in him: *The Law was given by Moses but grace and truth came byJesus Christ;* These things I only touch upon without enlargement.

Secondly, In relation to his people, Christ is the riches of the Gospels glory. The blessed Apostle is very open in his expression to this purpose, *We speak the hidden wisdom of God which God ordained unto our glory;* Many rich and glorious are the true Christians advantages from Jesus Christ: I shall briefly point at four which St *Paul* hath recorded together in *Eph.* 1.

And before I mention the particulars, the general which he premiseth (being very comprehensive) is worthy consideration; *Blessed be the God and Father of our Lord JesusChrist who hath blessed us with all spiritual blessings in heavenlies in Christ.* The Original neither restraineth the word *Heavenly* to *places* or *things;* but the holy Ghost hinteth thus much; That whatsoever spiritual blessings (which are incomparably the best) any Saints receive from the Lord, either here upon earth or hereafter in heaven, all are derived through Christ. The particulars follow.

1. Electing love is in Christ; *He hath chosen us in him beforethe foundation of the world.*

2. Adoption into the right and privileges of God's children is by Christ; *Having predestinated us unto the Adoptionof Children by Jesus Christ to himself, according to the good pleasure of his will.*

3. Fatherly acceptance with God, pardoning all sins, is upon the account of *Jesus Christ. He hath made us acceptedin the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.*

4. And the possession of our rich Inheritance is by reason of our co-heirship with Christ Jesus; *In whom also we haveobtained an Inheritance,* &c. *that we should be unto the praise of his glory who first trusted in Christ.*

These short touches may be sufficient to clear the truth of the doctrine, I proceed to the Application.

Ministers therefore should in this regard the more abundantly preach Christ: Our Apostle having in the Text told the *Colossians* that Christ is the riches of the glorious Gospel, he addeth immediately in the verse following, *whom we preach;* yea, this is considerable, that when *Paul* was a prisoner for such preaching, he maketh this the greatest boon to be beg'd of God in his behalf, that he might have liberty with ability to declare such things unto them in his Ministry. *Continue in prayer, withal praying for us, that Godwould open unto us a door of utterance to speak the Mystery of Christ, for which I am also in bonds that I may make it manifest.* The like request he maketh unto the *Ephesians; Prayalwaies in the Spirit,* &c. *And for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel, for which I am an Ambassador in bonds;* And he greatly glorieth in this as a transcendent honor, That he was made a Minister of the Gospel to preach the *unsearchable riches* of Christ, and to make all men see*what is the fellowship of the mystery,* &c. And this practice may prevalently be persuaded by the consideration of

- 1. The Ministers Office.
- 2. The Peoples need.

First, By Office, We are *Stewards of the Mysteries of God,and it is required in Stewards that a man be found faithful.* In this respect we must produce for the honor of our Master and the use of his Family such Treasures with which he hath been pleased to entrust us. As *Abraham's* servant brought forth *Jewels of silver* and *Jewels of gold* to win the heart of *Rebecca* to *Isaac,* so should we spread before our people the invaluable riches of Christ, that we might work out their hearts unto him.

Secondly, As our Office, so the Peoples necessities do call for our help herein, for there are hidden things herein (as the word *mystery* intimateth, 1 *Cor.* 2. 7.) which very few understand, in comparison of the multitudes who are palpably ignorant hereof; This our Savior suggests, who having by the Parable of the Sower, taught, that not above one part of four receive saving profit by the Gospel preached among them, he said unto his Disciples; *Unto you it is given to knowthe Mysteries of the Kingdom of God, but unto others in Parables, that seeing they might not see, and hearing they might not understand.*

And nothing that can possibly be taught is more useful and advantageous. Hereby the proud heart is most kindly humbled, and the humbled heart most sweetly comforted: This

knowledge will enrich the poor in Spirit and keep them lowly who are rich in grace: It will increase the hatred of sin, the contempt of the world, faith in the promises, love to God, Christian courage, zeal, patience, together with humble boldness in addresses unto God, upon all occasions: It is the *one thing necessary.* By means hereof (as the Apostle hints in the verse following the Text) Ministers may hope to *present their people perfect in Jesus Christ;* But these things I do only name without enlargement, yet before I dismiss this Use, I desire leave to entreat my Brethren in the Ministry to mind the counsel and practice of this our Apostle,*viz.* to study familiar plainness in unfolding these rich mysteries of glorious Gospel grace which are treasured up in Jesus Christ.

My second Use must be directed both unto Ministers and [Use 2] people, To move them to seek more and more the knowledge of Christ. *Let the word of Christ dwell richly in you inall wisdom;* How unweariedly laborious are men in digging into the bowels of the earth to find and to fetch out the riches there; Now of how little worth is all the worlds wealth being compared with Christ! The Gospel is the *treasurein the Field* (of which the Parable speaketh) and Christ is that *one Pearl of great price,* which is of more worth then any man's *All.* Therefore the *Scriptures should be searched* (as men search for treasures) to make further and fuller discoveries of Christ, because in him eternal life and all things conducible thereunto are to be enjoyed. Saint *Paul* who by experience knew the worth of human learning, even amongst the rich-gifted *Corinthians, determined not to knowany thing but Jesus Christ, and him crucified;* And himself elsewhere giveth a rational, a satisfying account of this his resolution, *viz.* because of the superlative both excellency and utility of this knowledge. *Doubtless I count all thingsbut loss for the excellency of the knowledge of Christ Jesus my Lord; That I may know him and the power of his resurrection,* &c. Who can tell how many rarities lie hid in Christ, or how great gain may be got by the knowledge of him? 1. This is the way to procure justification by him, *By his knowledge shall my righteous Servant justify many.* 2. Hereby the growth of all graces both in kinds and degrees, is much promoted; *We all with open face beholding as in a glass theglory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.* 3. And hence issueth glory: The Text tells you, that in him is *the hope of glory; This is life eternal that they may know thee the only true God,and Jesus Christ whom thou hast sent.* If all this be not sufficient to quicken diligence in seeking out after the knowledge of Christ, let me add a double consideration from the practice of the holy Angels (though they be not so much concerned in and advantaged by Christ as ourselves) 1. They did desire to *pry and peep* into those Typical and Prophetical discoveries of him which were obscure before his Incarnation. 2. And now they are content to come (as it were to our Schools where we are taught) unto our Congregations for clearer instruction in this mystery according to God's mind; *Unto the Principalities and Powers in heavenly places might beknown by the Church the manifold wisdom of God.* These things speak cogent arguments to them who are Christianly ingenuous, to move more and more industrious endeavors, to dive further and further into these rich divine mysteries, whereof God's Worthies have given many high commendations, calling it an holy, glorious, fruitful, quickening, happy-making mystery; What commendation can be higher then that of our Apostle, 1 *Tim. 3. 16. Without controversy great is the mystery of godliness, God manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in*

the world, received up into glory; Herein is contained the marrow of Christianity: And doubtless every Christian who mindeth the power of godliness, either in reference unto God's honor or self-welfare, will by these Meditations be prevailed with to seek acquaintance with this rich mystery. I shall speak no more unto this first Point, *viz. That Christ is the riches of Gospel-glorious Mysteries;* but I proceed unto the second.

That real Saints, believing Christians have (even while [Doct. 2] here on earth) *hope of glory.*

Such were these *Colossians* to whom these words were spoken, *The Saints and faithful brethren in Christ;* Not only Saints titularly but in reality, whose Saintship and faith was witnessed by their brotherly disposition towards one another, and their faithful walking in the world: these, these were they who had hope of future glory. The like expression hath the same Apostle in his Epistle to the *Romans; Being justified by faith we have peace with God, through our Lord JesusChrist, and we rejoice in hope of the glory of God.* This Doctrine I shall not much dilate upon but only give one touch or two by way of application.

Hence we are informed that the gain of godliness, and [Use 1] the profitableness of a religious life is not to be judged of alone by the outward visible fruit reaped here; for the rich Revenues of holiness are rather in hope then in hand: *The world knoweth us not, and it doth not yet appear what we shall be: No man knoweth love or hatred by all that is before them;* And therefore in the estimation of those who judge according to the sight of the eye, *If in this life only we have hopein Christ, we are of all men most miserable.* Though in very truth Christians who live by faith, and walk holily with the Lord, have cordials in secret which the world knoweth not of, *viz. peace which passeth all understanding, and joys most unspeakableand full of glory* (which do wonderfully exceed and admirably sweeten all their sufferings) yet the best is behind, these are only the tastes of that full glory reserved for them in heaven. Thus the Prophet *Malachi* confuteth the carnal crew in his days, who said it was a vain thing to serve God; He first telleth them of a *book of Remembrance written before the Lord,* recording all the serviceableness of Saints in evil times, and then referreth them to the last day, when God shall *make up his jewels,* adding these words, *Thenshall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.* Would you give a right estimate of the precious incoms by godliness, do not so much view their present outward wants and pressures, but rather hearken to the language of their hopes. *When Christ who is our life shall appear, then we alsoshall appear with him in glory; And we shall be like him, for we shall see him as he is.*

[Use 2] Therefore let us all try whether we can from good holding grounds, make out our hopes of glory; As Ministers must beware of flattering people with vain hopes, so the Apostle *Paul* persuadeth everyone of us to *show diligence* for the attaining the *full assurance of hope,* yea, the same diligence which we use in reference to any act of obedience: And Saint *Peter* would have all Christians *ready to give a reason of the hope which is in them.* The necessity of this trial may be manifested by these following considerations.

1. The worth of the thing hoped for, *viz. glory,* which is in value transcendently better then all things under the Sun; Herein consists everlasting heavenly happiness. The phrase

whereby the holy Scripture doth express it is very full; *a far more exceeding and eternal weight of glory;* The value of any commodity causeth cautiousnesse to prevent cheating: Wisdom therefore will make wary, that hopes hereof may not be built upon sandy bottoms.

2. The usefulness of hope, being as an *Helmet* to secure from capital dangers in warlike encounters, and as an *Anchor* to prevent shipwreck upon a stormy Sea: in which cases men are careful to make such provision, that the Head-piece and Anchor may not be brittle and easily broken.

3. The hopes of multitudes will be lamentably frustrated; Our Savior brings in many pleading with confidence at the last day for life, who shall be rejected with miserable disappointment, *Many shall say to me at that day Lord, Lord,* &c.*and I will profess unto them, I never knew you* (q. d. I never approved you) *depart from me.*

4. We know not how soon our hopes may be assaulted by others, and shaken by the recoylings of our own consciences. As good *Job* had his hopes questioned by his Friends, *Is this thy confidence and thy hope?* So the Church in an afflicted condition doth this dolefully bewail herself; *I said, My hope is perished from the Lord.*

Now if upon these meditations helps for *hopes-discovery* shall be inquired after, I shall briefly hint 1. whose hopes will fail. 2. Whose hopes will hold in the time of trial; As for the former the holy Ghost tells us plainly, that their hopes are perishing, who are 1. either wicked, 2. or hypocrites.*When the wicked man dieth his expectation shall perish,* and *the hypocrites hope shall perish.* Here though I may not be large in characterizing the wicked man or in uncasing the Hypocrite; yet take these short touches and enlarge them with application in your own thoughts:

First, A wicked man is 1. A sin-lover; *The wicked and himwho loveth iniquity doth God's soul hate,* saith the Psalmist▪ And men's love of sin is manifested by their unwillingness to have it spoken against; As *David* would have *Absalom* gently dealt with. 2. And a man who liveth in sin upon choice and deliberation; Like as the fish liveth in water, He is as a Tradesman, a Practitioner in sin, a *Sin-maker,* a *worker ofiniquity,* as the Scripture expresseth it; Therefore lay your hands upon your hearts, and observe whether they breathe loving allowance of sin, and deliberate resolutions to drive a trade in ways of known transgressions, though both God and your own consciences condemn them.

Secondly, An hypocrite may be described; *An outside,self-seeking, man-pleasing man.* Thus our Lord doth stigmatize them; *Ye hypocrites, well did Isaiah prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me; Ye make clean the outside, and all their works they do to be seen of men:* When they either fast, or feast religiously, it is to *themselves;* Hereby a plain-dealing self-reflecting Christian may give a good guess at his own estate, *viz.* whether upright or an hypocrite, and consequently whether his hope will be holding or perishing: And I wish people to consider these hints for trial the rather because the hopes of these persons will fall and fail them at death, if not sooner; *What is the hope of the Hypocrite though he hath gained when Godtaketh away his soul?*

As for the latter *viz* whose hopes will hold, attend the expressions of the Apostle *Peter, Blessed be the God and Father ofour Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.* Hence two things are notable for our purpose to discover good hope. 1. The Regeneration of the person hoping. 2. The activity of the hope itself. 1. The persons are begotten again, 2. Their hope is lively. That both these particulars may be practically applied for trial, I will for brevity sake suggest that the spiritual birth, and hopes vivacity, may be evidenced by effectual vocation; Hence it is that God in the Scripture speaketh once and again *of the hope of his calling.* Now our effectual calling doth discover itself, 1. Partly by our coming off from sin with detestation, and this is the effect of good hope, *Every man that hath this hope in him, purifiethhimself as he is pure.* 2. And partly by our coming up unto God in an obediential submission unto his government, in a studious conformity to his laws. These are conjoined in the experience and practice of God's people, *viz.* hope and holiness: As of *David, Lord I have hoped for thy salvation anddone thy Commandments;* And of *Paul, After the way whichthey call Heresy, so worship I the God of my Fathers, believing all things which are written in the Law and the Prophets, and have hope towards God; And herein do I exercise myself, to have always a conscience void of offense towards God and towards men:* Therefore conscientious endeavors against all sinful pollutions both of heart and life, together with care fully to answer the mind of the Lord in a religious conversation, notwithstanding hardships and reproaches in the world, will give good testimony unto the truth of our hopes of eternal glory; whereas looseness of life and heart, in ways of carnal self-seeking and man-pleasing, following the multitude, and swimming down the stream of declining times, may administer just occasion of doubting, that man's expectations of eternal glory will be disappointed.

To persuade all them who have hitherto flattered themselves [Use 3] with false hopes of heaven, to lay in better grounds for the future: It is the earnest desire of Gospel-Ministers that you would *use diligence to attain the full assurance of hope.*

And 1. Because you have heard, that it is attainable, therefore you should take encouragement to seek it.

2. Add to the possibility of getting assured hope, the necessity thereof, that you may be prevailed with to look after it. You heard before that hope is that unto a Christian in his passage unto heaven which an *Helmet* is to a Soldier, and an *Anchor* is to the Mariner. Therefore let this consideration move us to make out for the Helmet and Anchor of good hope. And I would entreat you the rather to mind this my earnest exhortation, because of the rocks of dissoluteness and destruction upon which you will be in danger to be driven, when Satan and your own consciences shall discover the sandiness of all your former hopes. Noteable for the proof hereof is that passage in the prophecy of *Jeremiah,* where the people being persuaded to repentance, return this answer: *There is no hope, we will walk after our own devices,and we will everyone do the imagination of his evil heart;* Or if the razing of hopes foundations doth not produce such wretched wicked resolutions, with what sinkings and doleful despondency will the awakened Soul be overwhelmed? Our Proverb saith, *Was it not*

for hope the heart would break; Therefore sleight not mine advice, neither delay the use of God's means to gain a well-grounded hope of your eternal salvation: your life is both short and uncertain; *And they who go down into the pit cannot hope for God's truth.* Now for your help herein, I shall in my next doctrine lead you to Christ who is the true Christians hope of glory.

That Christ is unto faithful Christians the hope of glory. [Doct. 3]

As my Text speaks this truth in open words, so elsewhere our Apostle thus expresseth himself; *The Lord Jesus Christwhich is our hope:* And here *Simeon* anchored his hope of heaven, for he taking Christ in his arms, said, *Now lettest thou thy Servant depart in peace, for mine eyes have seen thy salvation.*

For the clearing of this Point there are two things enquirable.

1. What is meant by Hope of glory.

2. How Christ is to be accounted the Christians Hope of glory.

First, The hope of glory.

1. Either signifieth the glory hoped for, as it's taken in many other Scriptures; *The hope laid up for you in heaven;Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.*

2. Or the glorious hope; the grace of hope whereby the Soul desirously expecteth future everlasting glory; according to the words of this our Apostle; *I know that this shall tend to my salvation, according to my earnest expectation andhope.*

Secondly, Christ may truly be called the hope of glory in both these senses.

1. Being *the glory of his people Israel,* viz. the matter, the object of their chiefest glory both here and hereafter. He is the Christians *All* both upon earth and in heaven, Christ is the glory of heaven, the very heaven of heaven.

2. And being the root from whence holy hope and all other graces do spring: *From his fullness we all receive grace for grace; And whom we beholding as in a glass, we all are changed from glory to glory;* Grace is glory begun, and glory is grace perfected, and both these we have from Jesus Christ.

For the further opening and evidencing of this Doctrine, *viz. That Christ is the hope of glory,* Consider, that a Christians hope is attributed: 1. Efficiently, to God the Father working it by the holy Ghost; *The God of hope cause you to abound in hope, through the power of the holy Ghost.* 2. Instrumentally to the word of God, which is the word of his grace. *Whatsoever things were written aforetime, were written, thatwe through patience and comfort of the Scriptures might have hope.* 3. Evidentially to the work of saving grace in the soul, manifesting itself by its operations there; *God gives goodhope through grace,* whether faith, *Rom.* 15. 13. or love, 1 *Joh.* 3. 14. or any other sanctifying frame of heart. 4. And yet in a way of peculiarity Christ is the Christians hope, which our Apostle intends in this Text, wherein there is some Emphasis; *The*

hope, that hope, He is *singularly, eminently* the hope of glory; Fundamentally our hope of heaven is built upon him: *Hope in the Lord Jesus Christ,* saith the Apostle.

Now the true Christians *hope of glory* is raised out of Christ.

1. Upon that federal transaction which passed betwixt God the Father and Christ his Son; The Apostle speaking of the Covenant, thus expresseth himself, *To Abrahamand his Seed were the Promises made, He saith not, And to his Seeds, as of many, but as of one And to thy Seed, which is Christ:* And hither (as I humbly conceive) we may refer that passage in our Savior's Prayer unto his Father, relating to himself, *Thou hast given him power over all flesh, that he shouldgive eternal life to as many as thou hast given him.* Upon this account the Apostle seemeth to encourage hope; *In hope ofeternall life, which God that cannot lie promised before the world began:* For unto whom besides Christ could the Almighty then, *viz.* before the world began, be engaged by any promise?*Solomon* doth suggest transactions betwixt God and Christ his essential wisdom, before the Creation, concerning the welfare of man, amongst which transactions, doubtless this was one, that through him believers should have hope of glory.

2. Because of his satisfactory Passion; For whereas sin committed against God, and God's wrath kindled against man, are the only hindrances of entrance into glory. *Against them who sinned God sware in his wrath that they should not enter into his rest.* The Lord Jesus by his sufferings did break into pieces those bars, and made way for Christians admission into glory; For he *took away sin by the Sacrifice of himself;* and *Jesus delivered us from the wrath to come;* As he removeth guilt by satisfying divine justice, so he quenched the flames of God's anger, by the shedding of his blood; And hereupon followeth hope of glory.

3. By virtue of his meritorious purchase; The Apostle calleth a glorified estate in heaven, *The purchased possession, received by Redemption:* whereas *man had made* forfeiture of his happiness (which consisted in communion with God) and was altogether unable to ransom it, the Lord Jesus bought it back again by his perfect obedience, which was esteemed of valuable consideration for so great a purchase, because of the infinite excellency of his person, being both God and man; Though man through the worthlessness of his person and weaknesses of his best performances cannot deserve the least accommodation from the Lord, yet man's hope of glory is upheld by the deserts of *Emmanuell,* of Christ, *God with us.*

4. Through the effectual prevalency of his prayer; Christ said with confidence unto his Father, *I know that thou hearest me always;* And this was one great Request which he made, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory,which thou hast given me, for thou hast loved me before the Foundation of the world;* This Petition is a good prop to support hope of glory in a gracious heart.

5. From the end of his Ascension; We all do believe, that Christ is *received up into glory.* And himself before his departure from earth, said, *I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receiveyou unto myself, that where I am there ye may be also.* Here is good Anchorhold for *hope, which entereth into that within the veil, whither the forerunner is for us entered.* Christ is gone into Heaven as our Harbinger to provide glorious mansions for us, and to take possession in our behalf. And the Apostle *Peter* writeth thus

unto the scattered Christian Jews, *God raised Christ from the dead, and gave him glory, that your faith and hope might be in God.* From all these considerations jointly considered this conclusion is confirmed by Scripture-strength and evidence; *That Christ is unto believing Christians the hope of glory.* The application followeth.

[Use 1] Therefore without Christ there cannot be any well-grounded expectation of future glory: As this smart inference followeth undeniably from the Text under hand, so the same Apostle is open and express for this truth elsewhere; Suggesting to the *Ephesians* their sad condition in an unchristian estate, he connecteth these two particulars, *viz. ye were without Christ, having no hope.* Although profane godless and Christlesse men may have their expectations of outward comforts accomplished, and possess *more then heart could wish,* yet in regard of spirituals and eternals we may be confident, that *they spend their days without hope.* In which respect they should rather be looked upon as objects of pity then of envy, when they are in their greatest jollity and prosperity, because being Christlesse they are poor, hopeless creatures. Take man in his best estate imaginable out of Christ, and upon the serious Survey of himself he shall have cause to say, *What is my strength that I should hope?* And as *Paul* said in reference to himself and them who sailed with him in a sad Sea-voyage, that *when neither Sun, nor Stars in many days appeared, and no small tempest lay onus, all hope that we should be saved was then taken away.* So let the chiefest Sons of men with their highest parts be laid under the storms of divine displeasure, without Gospellight discovering Christ, and all hope of salvation will be quite removed.

Hence fair occasion is offered to discover their dangerous [Use 2] delusion, who build their hopes of heaven upon creaturefoundations. As the Papists who in their *Ave-Mary's* call the Virgin the mother of Christ's humanity *Our Hope,* who also trust unto their works as meritorious causes of Salvation: So others also who imagine happiness attainable from the right improvement of Natures abilities, without the meritorious satisfaction of Jesus Christ: whereas the Scripture doth not only assert, that *there is not salvation inany other* besides Christ, but doth also affirm that *Christ is become of no effect unto you, whosoever of you are justified by the Law;* Oh that this short, sharp expression from an Apostolical pen might warn the wanton wits of these unwary times to take heed of crying up Nature and moral abilities, with the neglect of Jesus Christ, who alone is the foundation hope of future glory.

[Use 3] Therefore the communication of glory is from mere mercy,*Eternal life is the gift of God's grace through Jesus Christ;* Although I touched upon this before, yet I take it up again upon a double account; partly because the Apostle in this Text intends a check unto them who mixed their own righteousness with Christ, and partly because many in these days, not only Papists, but other proud Opinionists, do derogate from Gospel-mercy by ascribing too much unto man's natural strength, morally improved, whereby God's design in making man happy by Christ, is directly crossed and disappointed. Let the words of the Apostle *Paul*▪ be seriously considered, *Ye are in Christ Jesus, who of God is made untous wisdom, and righteousness, and sanctification, and redemption, that no flesh should glory in his presence, that according as it is written, He that glorieth let him glory in the Lord:* Our *All* in tendency unto peace, comfort and glory, is therefore from Christ, according to divine project and purpose, that man when at

the highest might be abased in himself, being necessitated to acknowledge that all his advantageous incomes, both in regard of glory begun on earth, and completed in heaven, are from Christ.

Now that I may more clearly advance God's rich grace and free mercy in bringing believers to glory by Christ; I heartily desire that these three things may be observed, *viz.*

1. That Christ himself was the gift of God; *Unto us aSonne is given,* saith the Gospel-Prophet; And our Savior himself in his conference with the woman of *Samaria,* calleth himself *That gift of God,* by way of superlative eminency being the richest and freest gift that ever God bestowed upon the children of men.

2. That the grace of faith whereby the Soul receiveth Christ and happiness by him, is the free gift of God likewise. *To you* (saith Saint *Paul* to the *Philippians) it is given to believe;* The Original suggests, that it was given of grace, which our Translation doth elsewhere express: *Apollo* is said *to help them much who had believed through grace;* And this our Apostle in his Epistle to the *Romans,* affirming that our Justification is from mercy, not merit, addeth these words, *Therefore it is of faith, that it might be of grace.*

4. That all our spiritual privileges received from Christ himself, are from him upon terms of mercy and grace. *Forgivenesseof sin is according to the riches of his grace; We are justified by his grace; We are accepted in the beloved, to the praise of the glory of his grace.* And himself in his prayer to the Father saith, *The glory which thou gavest me I have given them:* Answerable hereunto is the advice of Saint *Jude, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.* It's mere mercy, not merit, that holdeth up the heart in expectation of Heaven. All these particulars being put together will undenably evidence the strength of this my Inference, *viz.* That *Because the Christians hope of glory is rooted in Christ, therefore Heavens glory with all the requisites belonging thereto are from grace and mercy.* And this will make way for the Use following.

To persuade Christians, *the heirs of glory,* to praise God [Use 4] for Jesus Christ, because all their hopes do spring from him, As *Simeon* expecting salvation by Christ, *blessed God;* All our hearts should breathe forth Saint *Peters* doxology; *Blessed be the God and Father of our Lord Jesus Christ, whoaccording to his abundant mercy hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead, to an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you:* Hence I might note to quicken gratitude, 1. The admirable worth of the inheritance in glory which hope expecteth, *viz▪ an Inheritance incorruptible, undefiled, that fadeth not away.* 2. The means whereby this hope is begotten in us, *viz. the death and resurrection of Christ.* 3. And the motive moving the Lord in this way to give us ground of hope, *viz. His abundant mercy.* In all which regards it may well become us to join with our souls in *Zacharies* Song, *Blessed be the Lord God of Israel, for hehath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant* David. This thankfulness may be persuaded by a double consideration, the one more general and the other more particular. In general, because this ground of hope is revealed to us Gentiles, and that upon no other account but God's good pleasure; •his is M. *Baines* his Observation from

the words before the Text: *God maketh known what is the riches of the glory of this mystery among the Gentiles;* This was an high privilege peculiar to the Jews, that *to them were committed theOracles of God;* but how much greater is our preferment in these times, God having made known unto us *the mystery of his will, according to his good pleasure which he purposed in himself!* And the Apostle elsewhere discoursing of some differences betwixt Old-Testament and New-Testament dispensations, telleth us, that the Gospel bringeth in a *better hope by which we draw nigh to God.* More particularly in reference to our own persons take notice of these things.

1. That the revelation of this should reach our understandings, when multitudes of more pregnant capacities continue ignorant hereof; *I thank thee O Father* (said Christ) *Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes, Evenso Father, for it seemeth good in thy sight.*

2. That we do not only perceive, but also participate personally in this hope through Jesus Christ; whereas there are millions whose heads are full of this light, and yet their hearts are empty of this lively hope of glory by Christ. *And if I by grace be a partaker* (saith Saint *Paul) I give Godthanks.*

3. That *the riches of the glory of this Inheritance hoped for by the Saints* is inexpressible. And that we may be abundantly thankful for this hope in Christ, as we should pray for a more clear apprehension thereof, so should we endeavor to know assuredly our peculiar interest therein, by finding the Lord Jesus dwelling in our hearts by his Spirit: Because my Text tells us, That *Christ in us is the hope of glory,* which is the next and last Doctrine here considerable.

That Christ by being in believers, is unto them the hope of [Doct. 4] *glory. The existency of Christ in believing Christians giveth existency to their hopes of glory.* This connection of *Christ in them and of their glory through him,* is considerable in his most heavenly Prayer, in which having spoken of the glory given unto them, with the same breath (as it were) he suggests his being in them, *The glory which thou gavest me I have given them, that they may be one even as we are one, I in them,* &c. Before I proceed in the further handling of this doctrine; These words which speak the in-being of Christ in Christians, do call for some explication: Therefore let us enquire 1. Both what the phrase doth not, 2. And what it doth hold forth to our consideration.

First, It doth not intimate such a being of Christ in any Christian, as of the Godhead in Christ, by reason whereof Godhead and Manhood in Christ made one person; in regard whereof he was from his conception absolutely free from the least tincture of sin, and was made able to complete the work of Mediatorship, both by bearing up under the infinite weight of God's displeasure without sinking, and also to give sufficient virtue and value unto his obedience active and passive, that it might be satisfactory and meritorious. But it doth suggest Christ's peculiar abode in believers *by his Spirit* being received by faith, whereby he dwelleth and operateth spiritually in their hearts, which union betwixt him and them doth in some measure by way of similitude, though not fully in way of parity, represent the union betwixt his father and himself. And whereas the Apostle *Peter* speaketh of our being *made partakers of*

the divine nature, 2 Pet. 1. 4. which words are much abused. There are two things notable from that Scripture to manifest the difference betwixt Christ and Christians in that participation. 1. The words are not, we are made partakers of the *God-head,* but of the divine nature, *viz.* of the qualities of God, according to our capacity, whereby we *escape that corruption which is in the world through lust,* and do in holy dispositions resemble God so far as such creatures can: As *David* speaketh of showing the *kindness of God* unto *Jonathan's* posterity, 2 *Sam.* 20. 15. whereas God-head itself was in such sort in Christ, 1 *Tim.* 3. 16. that he was *God blessed forever,* Rom. 9. 5. coequal with God the Father, *Phil.* 2. 6. 2. The Apostle *Peter* is open and express that Christians are partakers of the divine nature (in the sense aforesaid) by means of the *exceeding great and precious promises* of God's grace; whereas Christ was God by an eternal, natural, inexpressible generation.

Having thus briefly explicated the expression in the Text, and the like used by our Savior, I proceed to the handling of the point of doctrine here propounded: And because the doctrine hath two branches, the one necessarily implied, the other openly expressed, I shall distinctly speak unto them both.

The truth implied in the first branch of the doctrine is this, *viz.* that *Christ is in Believers;* As believers *do receive him,* so he *dwelleth in their hearts by faith.* And therefore it is noteable, that the Apostle having moved the *Corinthians* to prove themselves *whether in the faith,* he addeth, *Knowye not that Jesus Christ is in you?* This in-being of Christ in believers is to be understood, not of an abode in them (or anywhere else on earth) corporally, for in that sense *the Heavens must receive him until the time of the restitution ofall things;* but of an habitation spiritual, according to the testimony of the Apostle; *Because ye are Sons, God hathsent forth the Spirit of his Son into your hearts;* Thereby intending to teach us, that Christ is in believing Christians spiritually.

And this truth is by various metaphors suggested in the holy Scriptures. 1. By being compared unto showers which descending from heaven, do sink and soak into the bowels of the earth, *He shall come down like rain.* 2. And *his Nameis like unto ointment poured forth,* which worketh itself *into the bones,* not staying upon the outside of the person receiving it. 3. He is *meat and drink indeed* unto the soul, fromwhence he himself concludeth my doctrine, *He that eateth my flesh and drinketh my blood, dwelleth in me and I in him:* 4. Hereto might be added that he is the soul of our souls, whereby we live spiritually; *Christ is our Life.* And man's life is said to be in him, 2 *Sam.* 1. 9. The body is called the *sheath of the Soul,* which expression hinteth, that the soul is in the body, as the sword in the scabbard: In like manner Christ who is the Christians life is in all them whom he enliveneth.

Having thus cleared the truth, that Christ is in believing [Use 1] Christians, I proceed to the application of it under three heads of Uses.

First, For Instruction in four particulars, 1. Hence the Godhead of Jesus Christ may be concluded undeniably; for this spiritual ubiquity of Christ in the souls of all real Saints in all the places of the world, cannot belong unto any mere creature whatsoever. This argument Saint *Paul* produced to distinguish the true God from all Idol-gods, *He is not far from everyone*

of us. Omnipresence proveth Deity. And the conclusion followeth with like strength, when believers assert this truth, *He is in everyone of us.*

2. This discovereth the unparellel'd condescentions of Jesus Jesus Christ, being willing to abase himself thus low as to be within poor sinful creatures. This was a matter of admiration unto *Solomon, But will God indeed dwell on earth?* The good Centurion said, *Lord, I am not worthy that thou shouldst come under my roof;* And the Psalmist with much affection calleth upon all the servants of the Lord to praise him and praise him again upon this account; *Who is like unto the Lord God? who dwelleth on high, who humbleth himself to behold the things that are in heaven and in the earth!* Did God humble himself in looking out of himself, off from his own infinite beauties and perfections, to view either men on earth or Angels and Saints in heaven? How much greater is this condescension in Christ to make his abode in the souls of sinners? Let me here dart only two thoughts into your minds. 1. That Christ *came out of his Fathers bosom where hewas daily his delight rejoicing always before him.* 2. That the hearts of the best, upon earth wherein he inhabits, are like dark dungeons, in regard of the clouds of ignorance not dispersed, and like unsavory dunghills in respect of many noisome lusts not fully subdued; Therefore guess with gratitude how low our blessed Lord doth stoop in being content to dwell in us, even in us every way so vile and so unworthy.

3. This giveth us to understand the dignity of all true believers; As they are *precious, excellent, more excellent thenothers* in many other respects (which I now have not occasion to mention) so upon this account that the Lord Jesus Christ is in them. *Moses* the man of God judgeth *Israel* in this regard, in a condition far better then any other people; *For what Nation hath God so nigh unto them?* And how much was *Zacchaeus* affected with the apprehension of this favor, this honor, when Christ promised to *abide at his house?* When he had climed into a tree to take a view of Christ, and Christ telleth him that he should not only have a transient sight of him, but also enjoy him as his guest, oh how was *Zacchaeus* (think you) elevated by this entertainment! Now *such* (and greater) *honor have all his Saints:* It was no doubt a very great honor put upon the blessed Virgin *Mary,* both in *her own account,* and in the *judgementof all Christians,* that she did bear the holy body of Christ in her womb for a time, *He that is mighty hath magnified me,* and certainly the inhabitation of Christ by his Spirit in the souls of his servants, is not a privilege inferior.

4. This whispereth the madness and misery of all such who do dare to make opposition against believers, for seeing Christ is in them, therefore in so doing they seek (as it were) to pluck down Christ his house upon his head. I shall not enlarge this Use 1. Either by showing the various ways whereby wrong is done unto the servants of the Most High, *viz.* by secret plots and open persecutions, either by abating their comforts, or increasing their sufferings, either by corrupting their judgments, or drawing them to sin. 2. Or by manifesting Christ's knowledge and sensibleness of these their injuries, together with his severity against their enemies, witnessed both by judgments threatened in his Word, and executed in the world from generation to generation: But I only wish those who are herein guilty, to mind the *Item* given by the Apostle *Paul* in his Epistle to the *Corinthians, If any man defile the Temple of God, him will God destroy,for the Temple of God is holy, which Temple ye are.*

The second Use is for the comfort of all true believers, [Use 2] seeing Christ is in them; I remember what is recorded concerning *Paul,* that the sight of some Christian brethren cheered him after a sad shipwreck whom when *Paul* saw he took courage; And *Caesar* cheered the drooping Mariners in a storm by minding them of his presence, How much more should the in-being of Christ solace the believing soul? 1. Because of his authority and power to order all casualties and concernments according to his pleasure, whereas many times the best of creature-friends can do no more then pity and pray: Thus our Lord cheered his Apostles, *All power is given unto me, and lo I am withyou always even unto the end of the world.* And it was a cordial to the Disciples in a storm that Christ was with them, whom the winds and waves must obey. 2. Because this a bode of Christ speaketh his complacency; This is Mr *Bayns* his Note upon the Text. A man cannot properly be said to dwell in a prison in which he taketh no delight: And this answereth a Scripture-expression elsewhere, *Here I will dwell for I have desired it,* (saith God of *Zion*) Though many times drooping Christians, viewing their own beggarlinesse and vileness, judge themselves worthy to be detested and deserted, and would relinquish themselves if they could, yet *Christ looketh to the poor and contrite soul* as a meet habitation for himself. 3. Because he doth graciously communicate himself unto the soul where he resideth, according to the necessities thereof; *I dwell with him that is of a contriteand humble spirit, to revive the spirit of the humble, and to revive the contrite ones.* When you read this promise, remember his ability and fidelity in these and all other kinds, to accommodate those whom he inhabits to their completing in the accomplishment of his Mediatorship; Therefore doubtless there cannot possibly be either any creature-want or danger, wherein the improvement of this in-dwelling of Christ may not refresh the believing Christian. 4. Because this will be constantly and abundantly relieving in times of the greatest solitariness, though in banishment, or the closest imprisonment, and at the greatest distance from the dearest friends: *Joseph* in *Egypt, David* in the wilderness, and *Paul* prisoner in the Castle, were admirably cheered by this company; And Christ is now and will be evermore the self-same in his servants for their consolation.

The third Use is for Exhortation, to persuade Believers [Use 3] unto a double duty.

1. To purge all discovered pollution out of themselves, because of Christ's special residence in them. This Use the Apostle *Paul* maketh of this doctrine, for having said to the*Corinthians, Ye are the Temple of the living God, as God hath said, I will dwell in them and walk in them,* he addeth, *Having therefore these Promises, Dearly Beloved, let us cleanse ourselves from all filthiness of the flesh and spirit;* This was one charge which God gave unto old *Israel,* in a military condition, that all bodily filth should be buried under ground, and this is rendered as the reason, *For the Lord thy God walketh in the midstof thee, therefore shall thy Camp be holy, that he see no unclean thing in thee;* Oh that Christians would in this respect oppose inward defilements, and not outward pollutions only. How careful are we to sweep and wash away whatsoever might be offensive unto our Friends in the rooms where we lodge them? And what guest can so well deserve welcome as Jesus Christ, unto whom all sin is *abominable,* he being the holy One of God? Be not satisfied therefore with fair faces and white hands, but labor to make and to keep the in-side clean also.

2. To prepare for Christ's contentful entertainment in their bosoms; Who is not willing to be at cost in providing both food and furniture fitting for the welcoming of worthy friends? It's said, *Levi made Christ a great Feast in his own house;* yea, *Solomon* brings in the whorish woman, reporting her provisions made for the young man whom she solicited to lewdness, *I have deck'd my bed with coverings of Tapestry, with carved works, and fine linen of Egypt; I have perfumed my bed with Myrrh, Aloes and Cinamon.* And should not a principle of pure love to Christ prevail with Christians to do more then sordid lusts do with the brutish children of men? If you demand what is the provision to be laid in for Christ his welcome; The Apostle telleth you, it is *perfecting holiness in the fear of God,* which practice also, he moveth by the argument under-hand (as was hinted in the former branch of the Exhortation.) By the increasing and acting of all the graces of the holy Ghost, Christ will be abundantly contented. This is intended by these metaphorical expressions of the Spouse unto Christ, *At ourgates are all manner of pleasant fruits, new and old, which I have laid up for thee O my Beloved; I would cause thee to drinkof spiced wine, of the juice of my Pomegranate.* And take this encouragement all you drooping souls, who are low and little in your own eyes, judging nothing of your graces worthy Christ's acceptance, or meet for his entertainment, that his Loves will take in good part, that which with sincere good-will you shall provide and make tender of with respect unto his content. *I will sup with you* (saith he to the Church.) And upon the invitation of the Spouse, thus expressed, *Let my Beloved come into his garden and eat his pleafantfruit,* This answer speaking good acceptance is returned, *I am come into my garden, my Sister, my Spouse, I have gatheredmy Myrrh with my Spice, I have eaten my honey-comb with my honey, I have drunk my wine with my milk:* Oh how ready with cheerfulness is the Lord Jesus to own and accept all graces, notwithstanding their defects and mixtures in the bosoms of them whom he doth inhabit! This therefore should both quicken and embolden poor believing souls to lay in and lay out for his satisfaction who is pleased to abide in them.

I proceed to the second branch of the Doctrine, which is the truth openly expressed, *viz.* That the existency of Christ in Believers, giveth existence unto their hopes of glory.

If the reasons hereof be demanded, I answer,

Because Christ his spiritual presence in us, is God's earnest of glory. The Apostle is express for this: Having mentioned the longings of Saints *to be swallowed up of life,* he addeth, *Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit.* Therefore if God's own earnest may give good hope, then Christ in believing Christians giveth good hope of glory, especially because the earnest itself is of so great value, the receiving whereof is happiness begun upon earth.

2. Because of that near relation and close union which is betwixt Christ and them, whom he inhabiteth, They are not only related unto him, as servants unto their Master, though that would give ground of good hope. Seeing he himself who is taken up into glory, hath said, *Where I am, there shall my servant be.* Neither are they only one with him,*He in them, and they in him, as the branches in the Vine.* But he is united unto believers *as the head unto the body,* which is called his *fullness.* Therefore if there be hope that Christ will have a complete body without

the defect of any member in heaven, or that every individual member of Christ his mystical body shall be glorified, then Christ in believers is the infallible hope of glory.

3. Because Christ by abiding in Believers doth prepare them for participation in glory. The Apostle *Paul* is clear in his expressions to this purpose. *Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you, and if Christ be in you the body is dead because of sin, but the Spirit is lifebecause of righteousness; But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.* Wheresoever Christ dwells spiritually, his Spirit operateth effectually for the subduing of sinful principles, and for the advancing of the power of sanctification; And thus he *preparing the vessels of mercy for glory,* and *making them meet to be made pantakers of the inheritance ofSaints in light,* he giveth them sure hope of glory.

This by way of application may serve as a good touchstone [Use 1] to try the truth of heavens hopes. Not Christ in the Sermons which we hear, nor Christ in the Chapters which we read, nor Christ in the Sacrament which we receive will administer ground of hope of future glory. Though Christ be in our heads by high notions, and in our mouths by frequent, glorious expressions, yet if he be not in our bosoms by spiritual inhabitation, he is not unto us the hope of glory: It is said of hypocrites, that *God is near in their mouthsbut far from their reins.* And that *with their lips they honor him, but their heart is far from him.* At the last day many shall plead their profession of Christ, calling him Lord, Lord, and talking of great works done in his Name, who yet shall shall be rejected with doleful disappointments, *I will profess unto them* (saith Christ) *I never knew you, depart fromme;* Here then the question will be, how may Christ his being in us be discovered? I answer briefly. 1. By the grace of faith whereby he is received. 2. By the room into which he is welcomed. 3. And by the effects of his entertainment. First, Whereas true Believers *are the only receivers of Jesus Christ.* This faith will evidence itself, partly by the incomparable value which it puts upon Christ. *To you who believe* (saith the Apostle *Peter) he is precious,* and partly by opposing and purging out sinful pollution, that Christ may not be annoyed by it: *The heart is purified by faith,* Therefore ask your selves, as in God's presence, whether there be anything in the world which you prize more then Christ, or so much as Christ, and whether you do indulge any wickedness within your bosoms, without bitter complaints and vigorous opposition.

Secondly, *Christ dwelleth in the heart by faith.* The Spouse saith, *He shall lie as a bundle of Myrrh betwixt my breasts.* Therefore consider, into what place Christ is welcomed. Do you admit him into some out-house only? As at his birth, he was *laid in a manger, because there was no room for him inthe Inn;* Or do you put him into a cock-loft only? I mean, Do you only fill your fancies with notions, and tip your tongues with talk of Christ, or is he indeed received with warm welcome into your hearts, by longings, loves and rejoicings?

Thirdly, Whereas Christ is influentially operative in the soul where he resideth, as the soul in the body where it is. *Christ is our life* (saith *Paul) and I am crucified with Christ, Nevertheless I live, yet not I, but Christ liveth in me.* Enquire therefore exactly whether by such spiritual breathings, sense and motions, as were in Jesus Christ, whilst upon earth, you can make out your union and communion with him. *Hethat saith, he abideth in him, ought himself also so to*

walk, even as he walked; what gaspings are in you after conformity to God's will and the glory of his Name! what sighs under sin with the expressions of divine displeasure! what complacency in God's service, and the smiles of his face, in the use of holy Ordinances! what motions, what progress do you endeavor to make, from sin, towards God, in the mortifying of inward lusts, and the advancing of the power of godliness in your conversations? Sincere answers returned unto such like demands, will suggest whether Christ be efficaciously present in you.

This truth administereth matter of much comfort unto all [Use 2] them who find upon due examination the Lord Jesus dwelling in them. When *Zacchaeus* heard that Christ would *abidein his house, he received him joyfully.* Greater cause of joy have they who have already lodged him in their hearts. Now to quicken the belevevers joy upon that account, *viz.* that Christ in them is the hope of glory, these comfortable consequences may be considered.

1. Hence they may assuredly expect the supply of all outward wants, whether they look upon themselves, as possessed of Christ, or entitled by him unto glory. The holy Scripture holds forth this inference as deducible from both these grounds. Christ is the owner, the heir of all things, and therefore if God hath given us his Son, *how shall he not with him freely give us all things?* And if the Lord by the right of Christ hath been pleased to give interest in heavens glory, he will certainly vouchsafe all earthly needful accommodations; This conclusion Christ himself gathers from the premises. *Fear not little Flock, for it is your Fathers good pleasureto give you the Kingdom.* And the Apostle doth from the same Argument assert the ministration of Angels for their advantage. *Are they not all ministering Spirits sent forth tominister for them who shall be heirs of salvation?* Therefore assurance of provision and protection is hence clearly deducible.

2. Upon the same account they may be confident of their final perseverance. The Apostle *Peter* having asserted the hope which the Regenerate have of this glorious Inheritance referved in heaven for them, he addeth God's care to preserve them unto the possession thereof; *who are kept* (saith he) *by the power of God through faith unto salvation:* and from hence encourageth this confidence; *Wherefore gird up the loins of your minds, and hope to the end, for the grace that is to be brought unto you, at the revelation of Jesus Christ.* There are but two things (as I conceive) which can possibly endanger their falling short of hoped-for glory, *viz.* either their own corruptions within, or their oppositions from without. Now Christ being in them, and taking the care of them, doth secure their souls from both, as is manifest from his own words, *I give them eternal life, and they shall never perish,neither shall any man pluck them out of my hand.* The gloss which reverend holy Mr *Dod* gave of this Scripture, was this; Whereas Sheep are endangered either from somewhat within them, *viz.* by the rot, or some disease to which subject, or from somewhat without them, *viz.* by dogs and beasts of prey: Our Savior promiseth, that the *Sheep* of his fold shall not miscarry finally from either of these dangers. And Christ annexeth an argument which holds invincible against all adverse power whatsoever, whether within or without, whether on earth or in hell; *My Father which gave them me,is greater then All;* Upon this bottom Saint *Paul* builds his triumph; *Who shall separate*

us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more then conquerors through him that loved us.

3. Therefore nothing which is consistible with Christ's residence in a Christians bosom should shake his hope of glory. Neither weakness of graces, nor strength of lusts, neither the assaults of Satan, how horrid, violent, frequent soever, nor imperfections in holy performances, how many, or constant soever, which militate against the believers assurance, should sink either hope or heart, except Christ's utter absence from the soul could from thence be undeniably concluded. The Apostle *Paul* having mentioned his constant conflict and his frequent foyls in the 7. of the *Romans,* yet adds in the end of the Chapter, his joy in Christ, *I thank God through Jesus Christ;* and asserts in the beginning of the Chapter following; *There is no condemnation unto them who are in Christ Jesus. Augustine* while Christ was in his eye, said, *I dare not despond.* And Christians should both with respect unto Christ's honor and their own comfort, make conscience, not to yield to dejecting doubts, or perplexing fears, in reference to their glory in heaven, while the matter of their complaints is no more then may possibly be found in the soul where Christ dwelleth. Certainly if doubting Christians would carefully hold unto this direction, maintaining and bottoming their hopes in Christ, multitudes of scruples might easily be answered, and their evidences for heaven would be better preserved, and their constant comfort well secured. This *anchor of hope* thus cast out and fastening upon Christ, would be admirably useful, when billows of temptations (as in a tempest) beat upon the believing soul; And the *Helmet of this hope* thus used would keep off many blows, whereby the comforts of distrustful spirits are sadly battered.

4. This may be a precious cordial to the believer upon his death-bed; It was reviving unto old *Simeon,* being ready to leave the word, *Then he took Christ in his Arms, and blessedGod, and said, Now lettest thou thy Servant depart in peace, for mine eyes have seen thy salvation.* How many and how sweet soever our contentments are upon earth, of which death will deprive us, yet Christ being in us the hope of glory, *to die will be gain,* and *to be with Christ will be far better.* And who is not cheerfully willing in a way of self-love, to part with that which is worse for what is much better?

The doctrine may be improved by exhortation. 1. To [Use 3] them in whom Christ is the hope of glory. 2. To others, who as yet have not received him.

First, Those who possess Christ and hope of glory through him, are to be persuaded

1. To contentment with their present condition upon earth, though it be mean and low. The heirs of vaste estates in the world can the better bear hardship, during their nonage, though their diet be scanty, their lodging hard, and their clothing course, because they hope that ere long all will be better. Who knoweth not the poverty of Jesus Christ? *The Foxes have holes, and the birds of the air have their nests,but the Son of man hath not where to lay his head.* And yet he is comfortably contented, as in respect of his present enjoyment of God as his portion, so in reference to his expectation of future glory; *The Lord is the Pertion of mine Inheritance:The lines are▪ allen unto me in pleasant places; In thy presence is fullness of joy, and at thy right hand*

there are pleasures for evermore. The Apostle *Paul* seeks by this argument to raise the Christian *Colossians* above sublunaries. *When Christwho is our life shall appear, then shall we also appear with him in glory.* Oh how admirably would such meditations elevate the discontented Christian with calmness and complacency, if they were set on by faiths activity!

2. To patience in bearing reproaches, with all other crosses for Christ, in a Christian course, keeping in their mind this hoped-for glory. This Doctrine Christ himself both preached and practiced; *Blessed are you when men shall revileyou, and persecute you, and shall say all manner of evil against you falsely for my sake, Rejoice and be exceeding glad, for great is your reward in heaven;* This was one passage in his Sermon, and truly by this he was supported under his sufferings, *For the joy that was set before him he endured theCross, despising the shame.* Having propounded Christ's practice, it may be judged needless to mention the example of *Moses,* who *chose rather to suffer affliction with the people ofGod, then to enjoy the pleasures of sin for a season, Esteeming the reproach of Christ greater riches then the treasures of Egypt, for he had respect unto the recompense of reward:* But 〈◊〉 you eye in Christ what is equitable and imitable, then consider in *Moses* what is attainable by the industrious actings of faith and meditation. And yet to prevail further upon your spirits in promoting your magnanimity and patience, by minding your hope of glory in Christ, I wish you to compare your present sufferings on earth with your future glory hoped for in heaven, both in regard of their quality and continuance, for the one are both light and short, whereas the other is both weighty and eternal. The experience of God's servants hath often put a *Probatum est* unto this direction.*For this cause we faint not, for our light affliction which is but for a moment worketh for us, a far more exceeding and eternal weight of glory,* while we look not at the things which are seen, *but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.*

Secondly, Those who have not as yet received Christ to dwell in them, are to be moved as they desire heavens glory hereafter, and the comfortable hopes of it here upon earth, to give entertainment unto Jesus Chaist. *Zacchaeus* upon an hint given of Christ's willingness to come into his house, comes down out of the Sycamore-Tree *quickly, and receiveth him joyfully.* Now do you with seriousness consider with what 1. importunity, 2. patience, 3. and promises, the Lord Jesus calleth upon you for entertainment. *Behold, I stand at the door and knock, if any man hear my voice, andopen the door, I will come in to him, and will sup with him, and he with me.*

1. There is the use both of a voice and knocking, therefore importunity. He speaketh by his word, and knocketh by his Spirit, with some recoylings of an awakened conscience.

2. This importunity is not only once, it is not a knock, or a word and away, but he *standeth,* he stayeth, and waiteth for admission; This speaketh much patience.

3. This patient importunity is backed with promises of communion upon willingness to take him in, *I will sup with him and he with me,* (as if he had said) I will feast his soul, and I will accept of his provisions for my welcome.

Now if by these motives (to which many more might be added) you be disposed to enquire what you should do that may come into you, and be in you, the hope of glory; I would refer you to the counsel given by the Psalmist (which is doubled, because weighty and necessary) *Lift up your heads O ye gates, and be lift up ye everlasting doors, and theKing of glory shall come in.* Hence two directions may be gathered. 1. That our souls (which in regard of their immortality are called everlasting doors) must willingly receive him. He is a great King, and will not take up with an out-house for his lodging, for the place of his gracious abode;*He dwelleth in the heart;* Either there or not at all. Therefore by meditating upon the fore-mentioned particulars, suggesting Christ his deservings, and the incomparable benefits to be received by him, seek to prevail with yourselves that your warmest loves, strongest longings, and highest joys may be laid forth upon him. 2. That he must be received as Lord and King, with free contentment to submit unto his Scepter and Regal Authority. In houses where Kings were wont to be entertained, *Rex* was usually written upon the door, all the rooms were to be disposed of for his use. In like manner must they commit the Keys of government into the hands of Christ, with willingness to be ruled by him in all things, who would receive him, and through him the *hope of glory.* 3. Hereto may be added heart-humiliation; For whereas high stately Palaces are esteemed the fittest houses for the entertainment of earthly Princes, Jesus Christ the King of glory maketh choice of lowly hearts for his habitation: *For thus saith the high and lofty one that inhabiteth eternity, whose name is holy, I dwellin the high and holy place, with him also that is of a contrite and humble spirit:* Therefore level your mountains of selfconceit, lay yourselves in the dust upon the serious review of the evil both of your lives and natures, together with the deserved misery, which you be neither able to resist nor undergo, and make an unfeigned self-resignation unto the Lord, to be always, in all things governed by him, so may you expect the coming of Christ into your souls, and the comfort of good hope of glory through him.

This one thing I earnestly move as a matter necessary to salvation by Jesus Christ, *viz.* self-denial, with submission to Christ, as tendered in the Gospel, upon terms of freegrace. The Apostle *Paul* looketh upon the Jews as not in the state of salvation, *Because they going about to establishtheir own righteousness submitted not themselves unto the righteousness of God.* Their privileges were high, and their costly Sacrifices many, and therefore they hoping without Christ then preached to work out their own welfare, fell short of blessedness. The same Spirit of pride and self-dependence is in all our natures, which is extremely mischievous, obstructing the way unto Christ's welcome into the soul: therefore I entreat and beseech Christians again and again herein to be exceeding careful. Neither let those who are most rich in parts, duties, enjoyments, rely thereupon, with disrespect of Christ; Nor yet let Poor souls, burdened with guilt, beggarly in abilities, most vile and unworthy in their own account, keep off from Christ through distrustful discouragements; For as all good hope of glory is raised from Christ heartily entertained, so no one who humbly, obedientially stoopeth under his government*shall be rejected.*

In the last place, The Doctrine administereth much comfort [Use 4] unto mourners bewailing the death of such who (as they have just cause to believe) had received Christ into their souls before they left this world, because from this ground ariseth good hope that they are

admitted into heavens glory. Upon this account the Apostle dissuadeth drooping, and persuadeth cheerfulness in Christians upon such occasions. *I would not have you ignorant Brethren concerningthem who are asleep, that ye sorrow not even as others which have no hope; For we believe that those who sleep in Jesus, God will bring with him, and so shall we ever be with the Lord; Wherefore comfort one another with these words.* In this regard regular love to our deceased Christian Friends, would turn our water into wine, our tears into joys. *If ye loved me* (said Christ to his dejected Apostles) *ye would rejoice, because I said, I go unto the Father.* And this was ethe rason (as some Divines do conjecture) wherefore *David* who mourned excessively upon *Absalom's* death, was more comfortable when he heard that his young child was dead, *Now he is dead, wherefore should I fast?I shall go to him:* God gave into his heart assurance of his childes happiness in heaven; whereas the wickedness wherein *Absalom* lived and died did suggest rather doubts concerning his future condition.

This Use puts a fair opportunity into my hand to reach forth a Cordial unto the Father, Mother, Grand-mother, and other Relations of the ingenuous, gracious Child, whose Funeral hath occasioned this Assembly, and whose affectionate minding of this Text (upon which I have discoursed) was the Argument which induced me to undertake it, at this time. He was but nine years old and a half when God translated him, and above five years since this Text, *Christ in you the hope of glory,* took such hold upon his heart, that he frequently spake of it, and often entreated his Father to preach of it. And doubtless it is not a thing usual for a child so young to be thus affected with thoughts of Christ, and glory to be hoped for through him.

Some few things more I will add,

1. To relieve the sad hearts of his nearest friends.

2. To move them, with others, unto thankfulness to the Lord for that which his Spirit had wrought in this hopeful child.

3. As also to quicken young ones unto the imitation of his virtues.

First, His loving honorable respect to his dear Parents, and dutiful observance of them, was very great, which was evidenced by these particulars.

1. Having quick parts and an aptness to learning, he was willing to apply himself unto anything wherein they judged it meet to have him instructed.

2. As he himself was afraid to offend his Parents, so •e was careful to prevent amongst Servants that which •ight trouble them, and to keep from their knowledge whatsoever he thought would be grievous unto their spirits.

3. When under griping pains by reason of the wind-Colick, he would labor to forbear groans and outcries, lest they should be over-much afflicted with his Lamentations.

4. Being asked, whether he desired prayers for the lengthening of his life, his answer was, I would live, that I might glorify God, and be a comfort to my Father and mother.

And all these expressions of his tender love towards his Parents, are the more considerable, because there was reason to hope that they were increased in him by their care of his Religious Education; In all these particulars he was a rare example (especially if his childhood be remembered) of Children's obedience to their Parents.

Secondly, He was like young *Timothy,* knowing the holy Scriptures in his Childehood. Though his bodily distempers did often take him off from Reading in the Bible, yet he had read it twice throughout, and was the third time gotten into the New Testament, before his last Sickness. He was able also to give a good account both of the Chapters which he read, and of the Sermons which he heard.

And I will here mention three Passages which manifest that he minded and was affected with the Word of God.

1. Having been taught a short Prayer by his Parents, his manner was, to add thereto Scripture-sentences from time to time; Two I shall report. The one from *Psal. 119. 68. Thou art good, and dost good, Teach me thy Statutes:* The other from *Psa. 120. 2. Deliver my Soul, O Lord, from lying lips, and from a deceitful tongue.* Were not these his desires of knowledge and of preservation from lying (a sin to which Children are subject) very commendable.

2. Hearing of the misery of wicked ones, and Hypocrites, laid open in a Sermon on the Sabbath-morning, he durst not go to his diner till he had gone aside to prayer; whereas thousands of riper age have no obediential bents wrought by divine threatenings.

3. And being once reproached (some years since) because the hair of his head was short, he readily returned this Answer, That God's Word speaketh against long hair, remembering those words of the Apostle, *Doth not even Nature itself teach you, that if a man have long hair it is a shame unto him? 1 Cor.* 11. 14. May not this give a check unto many, both Ministers and others, whose Ruffian-like locks are very offensive unto multitudes who fear the Lord?

Thirdly, As he was a Child of many Prayers, not only being much prayed for by his Parents and their Godly Friends, but also because he himself did pray daily, seeming also to make conscience of this duty. And here I shall relate some things which I account considerable.

1. Sundry years since he made this as a matter of complaint, that he could not order his thoughts while he was at prayer; How may this shame multitudes of people much elder, to whom roving thoughts in prayer were never troublesome?

2. Not long before his death, staying at home on the Sabbath-morning with a maid-Servant, he desired (as he had done formerly) that they might sing a Psalm and go to prayer; And in his prayer he made this Petition, *Lord, grant that we may leave our sins, not as people do their old clothes with purpose to put them on again, but that we may forsake our sins as rags, with resolution to wear them no more.*

Many times when sick and in pain, he would use these words, *Lord help me;* He was thankful to myself as to others for our prayers; and that night before his death, having been once prayed for by them who watched with him (who discerned the approach of his change) he

himself of his own accord entreated them to pray with him and for him again: Do not these things speak his sensible apprehensions of dependence upon God, with expectations of favor from him by means of prayer?

Fourthly, This must not be forgotten, That for divers years before his death he would express much estimation of those Texts of Scripture which speak of heavens glory, the glory provided for God's Servants forever. He would often commend the grace of contentment, saying, that it was *better then riches,* and that *man's life consisted not in abundance.* If unto all these things we add (that with which I did begin) *viz.* the words of my Text, which did run much in his mind, *Christ in you the hope of glory;* we may thence charitably and probably conjecture, that notwithstanding his religious education, and the many things praise-worthy in his life, yet he grounded his hope of glory alone upon the Lord Jesus.

These particulars I have judged meet to mention (as I before hinted) with respect to God's honor, the comfort of his mourning friends, and the edification both of children and their Parents, who may be herewith acquainted.

Now the practical improvement both of my Sermon and this Narration, I humbly commend unto the blessing of God through Jesus Christ.

FINIS.

P-SA-5. Good courage discovered, and encouraged: in a sermon preached before the commanders of the military forces, of the renowned city of London. In the parish church of Great St. Helens. May the 17. 1642. By Simeon Ash, preacher in London. - Ashe, Simeon, d. 1662., England and Wales. Parliament.

GOOD COVRAGE DISCOVERED, *AND* ENCOVRAGED: IN A SERMON preached before the Commanders of the Military Forces, of the Renowned City of *London.*

In the Parish Church of Great S^{t}. *Helens. May* the 17. 1642.

By SIMEON ASH, Preacher in London.

DEVT. 20. 2, 3, 4.

And it shall be, when ye are come nigh unto the Battle that the Priest shall approach, and speak unto the people.

And shall say unto them, Hear O Israel, you approach this day unto Battle against your Enemies: Let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them.

For the Lord your God is he that goeth with you, to fight for you against your enemies to save you.

LONDON, Printed by *John Dawson* for *John Barroughes,* and are to be sold at his shop at the golden Dragon near the Inner Temple-gate in Fleet-street. 1642.

TO THE RIGHT WORSHIPFUL, the Aldermen, and Commoners, unto whom the *Militia* of the City of *London* is committed, the Serjeant Major General, the Colonels, the Lieutenant Colonels, Ser•eant Majors, Captains, and other officers of the trained Bands of the said *City.*

Right Worshipful,

COrnelius, Centurion of the Italian Band is thus commended by the Holy Ghost, that *he was a devout man, and one that feared God.* And I may report thus much to your h•nour and to move others to make imitation; that you have begun, and hitherto carr•ed on your *Martial* affairs relig•ously. For having put the City into a posture of defense; before the execution of the *Militia;* you jointly sought God by Prayer for good success. The Lord heard your Prayers, for you went forth, and returned home, without the least touch of danger to yourselves, or your Companies. This remarkable Providence called you again together, to praise the God of salvations, the God of your mercies.

Hereupon you were pleased to appoint me (very unworthy) to assist you in the service of Thankesgiving: A service not unseemly for the Hoast of Heaven.

This Sermon, which upon that occasion I preached, through the Constructions of your Love found such acceptance, that you commanded it to come abroad to do you further service.

And seeing you gave it good entertainment, as it was first presented, it makes bold to wa•te upon you without change of habit, expecting your Protection.

Although I somewhat suspect that sundry amplifications in the Sermon which affected the Auditors, may not be so pleasing to the Judicious Reader, yet your desires to have it prin•ed, as it was preached, makes me to run that adventure.

The Lord of Hosts guide, guard, and encourage you in all your good undertakings for peace and truth, and make you careful to put Christian references upon all your services, for the honor and safety of our King, the welfare of his Kingdoms, and the continued Prosperity of this famous City. This your prudent and pious perseverance in the work so well begun, will draw forth many praises to God, many prayers for you, and much rejoicing in the hearts of all them, who sincerely affect you; of which number, I beseech you account him one who is

Your Servant, in, and for Christ, SIMEON ASH.

GOOD COURAGE DISCOVERED, AND INCOVRAGED.

PSAL. 31. 24.

Be of good Courage.

RIght worshipful, and worthy Gentlemen, (whose desires, and whose service of thanksgiving, I am now attending,) I hope you are come hither with an intention;

First, to honor God for preservation enjoyed, through his providence, to whom you prayed. My Text looks back unto such a business; *The Lord preserveth the faithful;* therefore letthe faithful upon such experiences in way of praise, in way of requital learn to be of good courage.

Secondly, I believe you are come together in expectation for the future, to receive further favors from the God of your present praises; and my Text looks forward to that, *Bee of good courage, and he shall strengthen thine heart, and wait I say on the Lord.*

My Text is short, the words in our translation are not many, in the original, there is but one word, 〈in non-Latin alphabet〉, The Septuagint renders the Hebrew word, 〈in non-Latin alphabet〉, Quit yourselves like men; *Viriliter agite,* play the men, *Rob•ramini,* be ye strong.

The Counsel here given is for all Christians, at all times needful, but for you, and at this time, most seasonable.

Bee ye courageous. First, The Counselor was, a Worthy, a Soldier, a Warriour, a Commander, a King: *David,* as the title tells you, He calls for courage.

Secondly, The Persons counseled, they are Saints, faithful ones: O ye Saints love him, his manner is by his special providence to preserve you; Therefore be ye of good courage. The point lies fair, which I conceive pertinent, and now purpose to prosecute.

God's people must be of good courage.

I shall briefly suggest the Scriptures proof, in a threefold gradation, wherein good courage is called for:

First, Saint *Paul* an Apostle with Apostolical authority, persuades to it; 2 *Cor. 16. 13. Quit ye like men.*

Secondly, *Jehoshaphat* a King, with regal authority commands it, 2 *Chron. 19. ult. Deale courageously.*

Thirdly, The great God of Heaven and Earth, putting himself under a warlike notion, as the Lord General of all the forces in the World, the Lord of *Hosts.* He peremptorily presseth it; *Haggie. 2. 4. Now be strong ô* Zerubbabel *saith the Lord and be strong ô* Joshua, *the Son of* Iozedek *the High Priest, and be strong the people of the Land saith the Lord, and work, for I am with you saith the Lord of* Hosts.

Three things there be, that I shall speak to, in the prosecution of this point.

First, The explication of the virtue, the grace called for, wherein I will endeavor to discover what this courage is.

Secondly, The confirmation of this truth by reasons, from which this Doctrine may undeniably be concluded, and by which you may all be fully convinced, that there is abundant cause, why all God's people should be courageous.

Thirdly, The application of all, by way of use, that my Sermon may be the more serviceable.

Christian courage may thus be described, It is the undaunted audacity of a sanctified heart in adventuring upon difficulties, and undergoing hardships for a good cause upon the call of God.

There are six things considerable in the description that I have given, which I will particularly point at, and prove.

First, the *Genus,* the common nature of it: it is an undaunted audacity. This Animosity (as some phrase it,) it is common both unto men, and to some bruits. The Lion, *Prov.* 30. 30. is said, to be *the strongest among beasts, that turneth not away from any.*

And there is an elegant description of the war horse, in regard of boldness, *Job* 39. 19. &c. *Hast thou given the horse strength? hast thou clothed his neck with thunder▪ Canst thou make him afraid as a gras-hopper? the glory of his nostrils is terrible, he paweth in the valley, and rejoyeth in his strength, he goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth he back from the sword. The Quiver rattleth against him, the glittering spear and the shield, he swallows the ground with fierceness and rage, neither believeth he, that it is the sound of the Trumpet.*

And this boldness that is in bruits, it is spoken of, as a piece of this same courage that God is pleased to give to men; *Ezek.* 3. 9. this is the Lord's promise. *As an Adamant, harder then the flint, have I made thy forehead.*

The word *Harder,* is the same in the Hebrew, that is here in my Text, *Fortiorem petra;* The Rock, that is not afraid of any weather, Summer, or Winter, Sun, and Showres, Heat, and Cold, Frost, and Snow, it blusheth not, shrinketh not, it changeth not it's complexion, it is still the same; Such alike thing is courage, in the common nature of it.

Secondly, Consider the subject, it is the Heart, the Castle where Courage commands, and exerciseth Military Discipline; (shall I so say) its within the bosom, it is the Soul of a valiant Soldier.

Some conceive, our *English* word Courage, to be derived from *Cordis actio,* the very acting of the heart.

A valiant man is described, 2 *Sam* 17. 10. for to be a man; whose heart, is as the heart of a Lyon. And sometime, the original translated, Couragious, as *Amos* 2. 16. may most properly be rendered, *a Man of heart.*

Beloved, valor doth not consist in a piercing eye, in a terrible look, in big words, but it consists in the metal, the vigor that is within the bosom. Sometimes, a Coward may dwell at the sign of a roaring voice, and of a stern countenance: whereas true fortitude may be found within his breast, whose outward deportment promiseth little, or nothing in that kind.

Thirdly, Note the qualfication of this same subject; I said a sanctified heart: for I am not now speaking of fortitude, as a moral virtue, whereof Heathens, that have not God, are capable; and for which many among them, that are not Christians, have been worthily commended.

But I am now discoursing of Courage, as a virtue Theological, as a gracious qualification, put upon the people of God by special covenant. And there are three things that do characterize it, and which do distinguish it from the moral virtue of fortitude.

- The *Roote,* whence it ariseth;
- The *Rule,* whereby it is directed;
- The *End,* to which it is referred,

The Roote, whence it riseth, is love to God; All the Saints of God that love the Lord, be of good Courage. The love of Christ constraineth me to make these bold, and brave adventures, saith the Apostle, 2 *Cor.* 5. 14.

The Rule whereby it is directed, is the word of God: what the Lord hath pleased to leave on record for a Christians guidance in holy pages, 1 *Chron. 22. 12. 13. The Lord give thee wisdom and understanding, that thou mayest keep the law. If thou take heed to the statutes, and judgments, which the Lord charged* Moses *with concerning* Israel: *be strong and of good courage, dread not, nor be*

dismai'd. Bee a man of metal, but let thy metal be according to my mind, according to this rule.

And the End, to which it refers, is God. For every sanctified man, being a self-denying, and a God-advancing man; his God is his Center, wherein his actings, his undertakings rest, and his Soul is not, yea it cannot be satisfied but in God.

The fourth thing considerable in the Description is, the natural, the formal, the immediate operations, that do flow from this gracious, audacious frame of heart, they are two:

- *There is an adventuring upon difficulties,*
- *And there is an undergoing of hardships.*

First, There is an adventuring upon hard services, It is said, 1 *Sam. 31. 12. The valiant men rose and went all night, and took the body of Saul, and the bodies of his Sons from the wale of* Bethshan, *and came to Gabesh, and burnt them there.* When the *Philistines* had taken their bodies and were gone away Conquerors, and fastened them there, as Ensigns of victory, brave blades, well mettalled men, went by night, and fetched them back again: an hard, and a brave service.

And by reason hereof there is an enduring of hardships: Those Worthies of whom the world was not worthy, who are said to be *men valiant in fight,* Heb. 11. 34. This, testimony is given of them, that *They endured torturings, the trial of mockings▪ or cruel mockings, of scourgings, of bonds, and imprisonment, of stoning, of being sawne asunder, of being slain with the sword, of wandering up and down in sheep's skins, and goats skins, being men destitute, afflicted, and tormented.*

Fifthly, in my description, I cast in the cause, which true courage undertakes to do, and suffer for, the object it works upon, the prize it adventures for, it is a good cause, Matters of faith, *stand ye fast in the faith, quit ye like men.* It is a Gospel piece for which I am to jeopard a joint, to hazard alimbe, to adventure life, 1 *Cor.* 6. 13. or matters of fact: I must be of good courage for my conscience, that I may maintain an evenness of spirit in reference to my rule, in relation to my God, 1 *Pet. 3. 14. If ye suffer for righteousness sake happy are ye, be not afraid of their terror, neither be troubled.* It is a noble, a Christian resolution in any man, if he thus determine, rather then I will make a wound upon my conscience, a breach between God and my soul; rather then I will violate asacred vow, and transgress the command of my God, I will run the greatest hazards in outward regards that can be imagined.

The goodness of the cause (Divines say) for which a man suffers, makes the Martyr: In like manner, it is the warrantablenesse of the work, wherein the soldier, the man of metal appears, that gives him the credit, the honor of this title, to be accounted a valiant man.

Sixthly and lastly, I added that good courage makes the foresaid adventures upon the call of God. *Have not I commanded thee, be strong and of a good courage:* If the Lord please to beat up the Drum; If the Lord please to bid them arm, and come abroad, his call is sufficient, Now God calls either by his precept, or by his providence. Either God calls his Champions for to undertake dangers, or he commands dangers to over-take them; and hereupon being led forth by the Lord of hosts, they express their valor: For this they know, that whether it be

estate, or peace, or life, or liberty, or Religion, or whatsoever else they hope to defend, they are all tallants that God hath entrusted them with, and that therefore only upon his Commission signed, and sealed by his own hand they may come forth, and must come forth bravely, and show themselves courageous in reference thereto.

Now for a man in an impetuous, giddy, neady way, to break himself unwisely in his reputation, liberty, estate, and himself knows no other reason: but because his spirit moves him, and his humors stir in him, or some passionate inconsiderate persons provoke him, this (my beloved) is not to be courageous. We read in the Gospel, of a man possessed with an evil spirit, that did often cast himself into the water, and into the fire to destroy himself. And truly it nearly concerns many men of daring spirits, to consider seriously what spirit it is that acts in them: These things we must mark, that the true nature of courage may be understood.

This description of good courage I judged meet to premise and to explain briefly, that we may understand the duty in the text, the duty, the seasonable duty, which God calls for, and I plead for.

Bee of good Courage.

The second thing I propounded in the prosecution of this point, is the reasons wherefore a Christian should be courageous: And my doctrine is built upon a fourfold ground.

First, God's people should be of good courage, in reference unto the condition, unto which God hath called them. God hath appointed all Christians to be soldiers. A Sacrament is a soldiers oath, when we were baptized we took press money, and vowed to serve under the colors of Christ, and as manfull soldiers to fight against the world, the flesh, and the Devil: and as oft as we have been at the Sacrament of the body and blood of our Lord, we have renewed our solemn, and sacred obligation in that kind, in reference to Christ, who is called *The Captain of the Lord's host, Jos.* 5. 16. and *the Captain of our salvation Heb. 2. 10. Inàure hardness* (saith the Apostle) *as a good culd•er of Christ,* 2 Tim. 2. 4, *Epaphroditus my fellow soldier,* Phil. 2. 25. Beloved, wisdom is not more necessary for a Counselor, nor eloquence for an Orator, then courage for a soldier. Soldiers we are, we must therefore, *Be of good courage.*

Secondly, the weighty services wherein the Lord of Hosts is pleased to employ us. Men employed in peculiar services are commanded to put on fortitude: As *Joshua* who was a Commander to guide, and govern the host, the armies of the Israelites in their passage to *Canaan, Bee thou strong and very courageous, that thou mayest observe todoe according to all the Law, which Moses my servant commanded thee, turn not from it, to the right hand or to the left.* And *Ezra,* in regard of his office, is thus spoken unto: *Arise, for the matter belongeth unto thee, be of good courage, and do it:* and common Christians, in respect of services required of them, are to be courageous in their places, *Ios. 23. 6. Be ye therefore very courageous to keep, and to do all that is written in the book of the law of* Moses, *that you turn not aside therefrom, to the right hand or to the left.*

Shall I hint some services that are charged upon all our consciences

The work of mortification, to pick out our eyes, to chop off our hands, to cut off our feet; do you think that a milk sop, a man that is not a man of a stout spirit will do this. Now to massacre fleshly lusts, is (as it were) for a man to mangle, and dismember his own body, it is a work painful and grievous, as for a man to cut off his own feet, to chop off his ownehands, and to pick out his own eyes, as Christ and the Apostle *Paul* do express it.

Besides this, there are in Christians bosoms, strong holds to be battered, fortifications to be demolished: there are high hills and mountains, that must be levelled with the ground there are trenches to be made, valleys to be filled. O beloved, I may not mention the hills that lie before us in heaven way, which we must climb up; and craggy rocks that we must get over: and without courage certainly the service put upon our hands will not be discharged.

Ther are also the walls of *Irusalem* to be repaired, and the Temple to be reedefied: If *Nehemiah* had not been a a man of a brave spirit, he would never have gone through stitch with that Church work, those weighty services which he did undertake. How this is appliable to us for the present time, the time of our begun reformation, I speak not; but rather do refer it to your considerations; I beseech you to read *Neh.* 4 17, 18. They which built on the wall, and they that did bear burdens, with those that laded: Everyone with one of his hands wrought in the work, and with the other hand held a weapon. For the Builders everyone had a sword girded by his side, and so built, and he that sounded the Trumpet was by us. While they were at work they were all ready for war.

Thirdly, Christians must be courageous, in reference to the 3. huge Armies, with which they are assaulted.

There are armies

- Of Devils.
- Of Lusts.
- Of men and women in the world, that do wage war with every Christian, that in good earnest makes out after his God in heaven way.

For the Devils, it is the argument of the Apostle, and from thence I took it, *Ephes. 6. 10. Brethren, be strong* (saith he,) *for we wrestle not against flesh, and blood, but against principalities, and powers, against the Rulers of the darkness of this World, against Spiritual wickednesses in the heights.* Mark for the number they are many, *Our name is legion, for we are many:* How many thousands, neither you nor I know. There is strength in them, they are Powers, Principalities, and they are Rulers, they have very great authority in the Darkness of the World; in Midnight men, Darke men, Men who love not Sun-shine light, but rather delight to lie in holes and caves.

I mean, in regard of the Darkness of their minds, and their willful ignorance of the things of God. And they are in the height; they fight with much advantage (as some observe,) being over our heads. And they are Spirits, they work invisibly, and they fight against our Souls,

they labor to keep our hearts in thralldom, they seek to beggar and to undo us in regard of our grace, and Spiritual joys.

The Holy Apostle *Peter* saith, The Devil your adversary, goeth about like a roaring Lyon, seeking whom he may devour. An Adversary, and a Devil, and a strong one, as a Lyon roaring, and then he is active, he walks about, and he is full of malice, ready to devour: These things touched upon, do tell us, that we, who are always surrounded, besieged by such enemies, have need of courage.

There are armies of lusts, I know not how many. The Apostle saith, *Fleshly lusts that fight against the Soul.* These soes lie within us, and they strike at the head, and the heart, endeavoring to let out the precious life of our immortal souls.

As the Captains of the King of *Syria,* had a command to fight against, neither small nor great, but the King of *Israel.* And the Apostle saith, that lusts in his bosom were such enemies, as still carried him captive, and hailed him as a prisoner. (You know the expression, *Rom.* 7. 2•.) Beloved, doth not experience oftentimes prove thus much, that pride, passions, unbelief, hypocrisy, earthly mindedness, creature confidence, sensuality, do take up arms against our precious Souls. Alas! alas! lusts, deceitful lusts, many deceitful lusts, are still, still tyrannizing in our bosoms, which of us hath not cause to complain with the Apostle, when I would do good, they are at hand present with me: strong in me, ever stabbing, and striking, and poisoning, and wounding; if I would but pray, or weep, or amend. These Rebels raise their strengths, and combine their forces to hinder me: and no sooner can Satan hold up finger, and temptation show it self; But they are ready furiously to march out against Christ, his government, graces, glory. Beloved, I appeal to your consciences, whether in regard of this black guard, maintained within us, we have not need to be of good courage.

Thirdly, the armies of people: The Apostle *Paul* saith, he fought with men who were as beasts, *Beasts after the manner of men, 1 Cor. 15. 32. David* tells you they were Dogs, and they were Tigers, and Wolves, and Bears, and Bulls, and Lions, so in the Psalms he phraseth them. I promise you, a man that is so beset, thus assaulted, if he be not a man of courage what will become of him? There are *Sanballets* and *Tobiah's,* men of malignant, mischievous Spirits, to do us mischief in Heaven way. had we not need in that regard to be courageous? And truly, women if they cannot use weapons, they will cast, and fling stones, shoot their arrows even bitter words. *David* met with opposition in that kind, from one that was near, and should have been better. *Michal* she jeared him in his righteous, and holy zeal, in reference to God; you know the story, and therefore I report it not. And doubtless, had not he been a man of an Heroic Spirit, he might have been dashed out of countenance and baffled and cooled in his zeal, because of her reproachful language.

There are those that are ready to perform ill offices, *Sheba*▪ like, to blow a Trumpet of sedition, of contention, to cast coals, and kindle strife between the head and the members, the King, and his Subjects; to set all on a •i•me in the Kingdom. In this regard, we had need to be steel to the back, that we be not disheartened. From all these three particuiars, I might apply that passage, 2 *Sam.* 10. 9. 12. When *Ioah saw the front of the battle against him before and*

behind; he said he of good courage, and let us play the men: His speeches did sparkle Spirits, he herein proved himself a man meet to be a warlike Commander, for danger and difficulties did add heart and heat.

My Masters, you see our case, let us play the men for our people, and for the Cities of our God. Beloved, you perceive by that which I have pointed at, that our enemies are more and worse, we are beset before, and behind, above, and below, without and within; not only our Cities, but our Souls are opposed, endangered. Hell and Earth, Men and Devils, yea and ourselves are Adversaries to ourselves. Therefore there is good reason, why we should put on Courage.

Fourthly and lastly, We have need of Courage, because of the various afflictions to be expected. For ought we know, heavy things may befall us, and must be borne by head, and shoulders by us, before we get to our Castle, our place of refuge, our rest in Heaven; how stony, how thorny, how deep, and how dangerous our ways may prove, before we get to our journeys end, we cannot tell. It may be, we must travail through blood, through our own blood, and therefore we need Courage.

After our Savior had suggested to his Disciples, *Mat. 10. 21. Brother shall deliver brother to death; the Father the Child, and the Child shall raise against the Parents, and cause them to be pat to death, and you shall be hated of all men for my names sake;* Hereupon he adds, verse 26. *Fear not, 32. Fear not.* Beloved, we know not what may be our portion here on earth, before we come perfectly to enjoy God our portion, and be happy in enjoying of him forever. We may live to see the City fired, our estates wasted, our wives abused, our children torn in pieces lin be-meal, piece-meal before our eyes: believe me without courage, these sights will be hard and heavy to be beheld, such like sights will cause us to fownd away, to sink into the dust, if we provide not courage. Thus have I run over my reasons, and now I request you all, seriously to consider, whether in all the fore-mentioned regards, we have not abundant cause to endeavor, to get the grace the text commends, and to do the duty that in the text God calls for, *Be of good courage.*

I come now to the application of all that hath been delivered by way of use. The uses of this point that I shall speak to, they are but two.

- The first Reproof,
- The second Exhortation.

For Reproof, hence I have occasion for to blame both unworthy cowardliness in some, and wicked audaciousnesse in others: both vices contrary to this virtue, both extremes, opposed by this practice of Christian fortitude, which my text persuades.

First I must check an unworthy dastardlinesse, which discovers it self three ways in the bosoms of men.

First, when men by reason of pusi•animity, & lowness of spirit, dare not appear in the cause that they are convinced, to be the cause of God. There were some, *John.* 12. 43. who, though

they believed on Christ, yet they durst not profess him for fear of the Pharisees, lest they should be excommunicated. The consciences of many tell them, that such a way is the way of God, doubtless this is heaven road; surely these are the courses to be taken to enjoy God, and communion with him, and yet for fear of I know not what, scorns, mocks, loss of friends, or the like; they dare not be seen. It may be they will go to Christ with *Nichodemus* in the night, for fear too many eyes observe them, and take notice of them in such unwounted paths, exercises which seem to proclaim strictness and preciseness. You see I am in haste, and therefore cannot instance in particulars.

Secondly, others by reason of cowardliness soon grow discouraged in sad and weighty undertakings, because they find the way to heaven craggy, the duties difficult, the services something hard; and because they have not expected success on a sudden; here upon their spirits shrink up; I have reference in this expression to the original word used to this very purpose, in *Num. 21. 4. And the soul of the people was much discouraged, because of the way.* Their spirits were shortened (as it is in the Hebrew) they run up by reason of distress, and all vigor gave in. As a Cravant begins to look pale through fear; his spirits fly to the heart, you shall see no blood in his face: O did he think to be mocked, and to be pursevanted? and did he expect to be imprisoned? and did he conceive to be put on such a dead task, and to work himself down in his strength, respects amongst men, and other outward comforts, and reap nothing but the wind. Much hath been done, and much hath been endured, many weeks, months, years, are run up, since he expected a good crop, of increase and comfort: but hopes being frustrated, and expectations disappoynted; he sits down dejected: Because Reformation is driven on heavily, things stick in the birth, therefore many are disheartened.

Thirdly, those that under dark clouds and showers of sufferings lie grovelling on the ground, through disconsolateness: *He that faints in the evil day, his strength is small, Prov.* 24. 10. There is mention of some, *Ios.* 2. 11. when the wind and tide went against them; when the victory was carried on the other side, it is said, *their hearts melted, there was no more courage in them:* The melting of the wax is the severing of part from part: The confirming of the parts together, is the strength of it, the loosening of the parts weakens it: a man's soul runs out through fainting fears, as water; whereas it should be confirmed, as a piece of steel. Christians should be magnanimous, and Fortitude will fortify, and corroborate the soul. As the original word suggests thus much, so the conjunction of strength, and valor in the holy Scriptures doth import it: *Be strong and of good courage.* Think of this, and take heed I pray you of dastardly dejectedness, and dismaying fears, in sad, suffering times, because thereby both soul and body are much feebled, and much prejudiced.

The second thing reproved, is wicked audaciousnesse: This branch of the reprehension is needful, for certainly, there is in some men a kind of fire, that riseth out of hell, or rather some metal, which is digged out of the bottomless pit, which is called Courage, and so accouted in the world. My meaning is, that there is a devilish, wretched resoluteness in the bosoms of some to hold on in sin; notwithstanding divine reprehensions, convictions, threatenings, and executions; which is as much opposite to true courage, as the greatest cowardliness in the world. I told you before, that true courage is for good, upon a Command

from God. The Apostle checks the *Corinthians,* because they had so much boldness, as that they did dare to do that which was offensive, *viz.* to go to law one with another, and that before Infidels, you dare do it saith he, you have so much boldness, 1 *Cor.* 6. & the Apostle *Peter* checks men, *They are not afraid to speak evil of Dignities.* The Psalmist brings in bad men thus resolving, *Our tongues are our own, and we will speak, and who is Lord over us.*

Some there be, who though the Minister flash the very fire of hell in their faces, discovering the danger of their evil courses; yet like unto the war-horse, they will adventure further, let the consequence prove what it may: yea, although God be on them in ways of heavy affliction, with one rod after another, and one blow bigger then another, though his providence pinch them in their persons, impoverish them in their estates, crush them in their credit; and it may be they suffer much in their yoke-fellows, Children and near allies; yea, though the often recoiling of their consciences, cause earth-quakes in their own bosoms, yet on they will still to do wickedly. These are the men of whom the Prophet complains, *Who make their faces harder then the Rock,* and refuse to return. Men of this make are common in every place, and their way of living is much to be bewailed: and now I am necessitated to speak unto them▪ because their sturdinesse in refusing to stoop unto God in reformation, is reputed courage.

To crush these wretched conceits, I heartily wish that the Scriptures may be perused; where you shall find, that those who are commended for the most valiant Champions, and the stoutest soldiers in the Campe of Christ, that they were the most ti•orous in matter of sin, and most cautious in references to God, that they might not in any kind offend His Majesty. *David,* that durst take a Lyon by the beard, and durst adventure upon a Duel, a single combat with *Goliath,* yet thus he expresseth himself to God, *My flesh trembleth for fear of thee, and I am afraid of thyjudgements.* And *Nehomiah,* who had many ways worthily expressed his magnanimity for God and his cause, yet no man was ever more awed with the fear of God. He persuaded himself, and others thereunto. *Ought not we to walk in the fear of God?* And again complaing of the governors, who were his Predecestors, that they were usurious, and very injurious in their places; he addeth but so, *Did not I (I durst not) because of the fear of the Lord my God.* I am confident, that this position is full of truth, you may trust to it, as sound and orthodox: That there is no more Christian courage, then there is Christian fear in our hearts. There is no more true valor in God's account, in conflicting with difficulties, and stout standing under heavy pressures, then there is a cautious, and timorous circumspection, lest sin of any kind should be committed to the dishonor, and provocation of God. Shall I think that a man that will swear, and roar, and curse, and pox, and plague (I should not have defiled my mouth with these words) shall I think that this man of Belial hath Christian courage? He may have moral magnanimity, as an heathen, as a Roman, but he wants the courage of a Saint, that courage which my Text calls for. Beloved, I pray you believe it, (I speak as a Scripture man; and I speak to men that must labor to be men valiant, as becometh Saints) *he t•at rules his own spirit,doth more then he that overcomes a City.* That man who takes down his untamed lusts; and that man who bridles the unruly member the tongue He who conquers the rebellious mutinies in his own bosom, and who notwithstanding all avocasions, is careful still to keep close to God, this is the valiant man indeed, God himself, by *Solomon's*

pen, gives such a one his Letters testimonial to be magnanimous. And for my part I will adventer that which is dearest unto myself in this world, in the hands of this man, if in the hand of any, in regard of valor, and holy, hearty, heroic resolution. But I put off from this reproof, wherein my zeal hath made me bold, to speak my mind: For I had rather counsel then reprehend: and before I go forward, I wish that my checks lighting on ungracious hearts may make kindly and deep impressions on them, for their amendment. And God grant that you that come to praise God, as becometh Saints this day, may learn also hereafter to be valiant as it becometh Saints, according to the directions of sac•ed Scripture.

The last use, is an use of exhortation; (I fear, I have more to say then my time, and your occasions will suffer me to deliver.) It is on•lie this, to persuade you all (my beloved,) I say all, without exception, Colonels, Captains, other Officers, Soldiers, yea all the Servants of the Lord, to yield to the word of exhortation, and in your places to endeavor Christian courage; This use most useful my heart desires to enlarge, wherein I fain would,

- 1. *By Arguments persuade it,*
- 2. *By Directions help you in it.*

I have Arguments of two kinds, God grant they may come with some strength upon your hearts, to move you to endeavor to be truly valorous.

First, From the consideration of the rich commodities, that are the undoubted consequences of Religious fortitude. O the booties, ô the boones, ô the benefits, that Christians may enjoy in the way of Christian valor. I will point at 6. and I shall do little more then point at them.

First, It will wind, and work you into the bosom, and favor of God; *Be of good Courage, and he shall strengthen thy heart.* Put thou thyself forth in a way of bold adventure for him, and his providence shall be sweetly exercised for thy good. A worthy Commander how careful is he of a brave blade, a man that will fight at a Cannons mouth. Doth he hear from him, that a bone is broken? Send for the Bone-setter. Is he like to bleed to death? call for the Surgeon, let him post away to prevent that peril; Doth he grow weaker and weaker? Is there anything in the Campe, that may restore his Spirits, withhold nothing; nothing is too good, too costly, would he eat gold, he should have it.

Thus it is with God, O what letters of commendation doth he give in manifestation of his own love to them in *Pergamos,* upon this very ground: *Thou, saith the Lord,thou hast held forth my name, and not denied it even in those days, when* Antipas *my faithful Martyr was slain, even where Satan dwelleth.* Thou didst fight for CHRIST in the Cave, where the Devil commanded, thou didst stand and appear for him, when other men did lose life, and blood. Here is a man that God will own, such a one, shall have God's heart and hand to do him honor, to yield him comfort. And therefore I appeal to your consciences, is not this Courage worth the having? worth the seeking?

Secondly, Your Courage will hearten you in the weightiest and difficultest adventures, which the cause and glory of God, the welfaire of his Church, the honor of the King, the peace and

prosperity of the Kingdom may put you upon. *Hester* was a woman, yet valiant. Must I to the King for my people; *If I perish, I perish.* I will take my life in my hand and adventure: *Nehemi•h* had a hard task to undertake, truly a dead piece of service to set upon, yet notwithstanding being a courageous man, he will hazard his All, to obey the command of his God, and to serve the necessities of his brethren. This is recorded for the everlasting credit of some of the Servants of God, the Priests, 2 *•hron. 26. 17. 18. And* Azariah *the Priest went in after him and with him 4. score Priests of the Lord that were valiant men; and they withstood* Uzziah *the King, and said unto him, it pertaineth not unto thee* Uzziah *to burn incense to the Lord.*

Men of brave Noble Spirits will speak, whatsoever it cost them, upon a call from God, men of valor will appear according to God's command in services sad, and heavy. We say, that a well metled horse, will take forward, and draw at a standing tree, but that I shall speak of in the next.

Thirdly, It will make us unwearied in our works, though desired, and expected success be denied. You see it some time; (My similitude is a plain one, but beloved, it fully evidenceth the thing I speak to,) A Carre-horse of good metal, will pluck, and fall on his knees, and up, and take forty pluckes at a sticking load, whereas a *Jade,* if it come not at the first twitch, goes back, back, and you cannot get him forward. Just thus is it with a Coward, if he have not victory at the first skirmish, he will hardly make a second assault; if he be knocked down, once, twice, or thrice, he gives up all as lost, and is ready to run away; but a man of a stout Spirit in such a case, will plucked up heart, fight again, so long as he can either stand or stir. Thus *Moses* he goes, the first, and second, and third, and tenth time to *Pharaoh,* notwithstanding brow-beatings, repulses, threatenings. *Thus sa•th the Lord, let my people go.* That was his message, either it must be granted, or he will not cease his importunity. *Israel* he comes for, and *Israel* he will have with him, or else, he will not leave *Egypt.*

My beloved, let us bring this down to ourselves: Many prayers we have made, and many fasts we have kept for *Zion:* and before our deliverance be complete, we know not, how many plucks we must yet have, and how many shall we take to repair the walls, and to reedifie the House of God, in case, God give us this metal, which I am commending.

Fourthly, Courage will be a means to keep us from conscience-wasting, and scandalous miscarriages. What had become (think you) of *Shidrack Meshech,* and *Ab•dnego?* or what had become of *Daniel,* if they had not been men of undaunted hearts? The one had given off doing his duty, presenting his indebted homage to his God, he must not pray for the space of thirty days to his God. The other three must bow down in way of Idolatry to an Idol. But mark the Sparkling of their Spirits; *Bee it known unto thee ô King, we know God can deliver us, but if he will not, we will not fall down, nor worship that Image which thou hast set up.* They were by Courage kept out of the briers, and off the Rock, which might otherwise have torn and broken them woefully. And *Daniel* was preserved from the neglect of his devotion to his God, by the same means.

Fifthly, Believe it, that our Courage will daunt our Adversaries, and drive them away; The Captain of that black guard, (the Devil I mean) will give back, if stoutly withstood: *Resist him,*

and he will flee▪ stand to it and he will runneaway. In like manner, will those, who march under his colors against God's people. It is said expressly 1 *Sam.* 4. 5. 7. when the *Philistines* heard the *Israelites* shout, O say they their God is among them, woe unto us. Without doubt, the very valor of Protestants will be the daunting of the Papists. Let those who appear for Reformation, maintain their ground, and the enemies thereof, will be discouraged, vanquished.

Lastly, I might add, that our Courage will encourage, I know not how many, One bold leader, will hearten hundreds. O saith *Paul,* my bonds, and sufferings are famous, they are manifest in all the palace, and in all other places; and many of the Brethren by reason of my bonds Wax bold, and speak the word without fear, *Phil.* 1. 12. 13. 14. If you would know what word? It was the word of CHRIST, who was denied, derided. Now to speak for a Christ when *Paul* is in prison, and in bolts, and fetters for the word of CHRIST, was an act of Manhood. And *Paul's* valor made them thus bold. The Cities Courage will make the Country courageous.

This true valor that I speak for, may have influence I know not how far, through the Kingdom in way of benefit, and advantage. Therefore look you to it, *Quit yourselves like men, Be of good Courage.*

The second motive, is taken from the consideration of the sad consequences of cowardliness.

First, A man's personal discredit, call a Soldier a cravant, and how do you disgrace him? They would fain, (saith *Nehemiah,) Put me in fear, that they might have had somewhat to reproach me; Nehem.* 6. 13. A Captain, and a Coward, what a shame is it? If you desire to maintain your honor and reputation, in City and Country, hold up your hearts, *Be men of valor.*

Secondly, This is another a sad consequence of cowardliness, it may tend to make us unprofitable, and unserviceable in our places; *I was afraid, and hid my talant, for Ithought, thou wast a hard master.* You know whose speech it was. When a man hath both opportunities and a•ilities to do, God and the King, the Parliament and Kingdom, good service. God hath bestowed a good head-piece, much wisdom, an able body and healthful, a strong arm, a vast estate, a great command; and yet notwithstanding, when the welfare of Church and Common-wealth, call him to make appearance, he draws back, dares not be seen, all his talents are tied in a napkin, there is nothing traded for God, because he is a Coward, and dares not look out of doors. There will be a heavy reckoning for that man, *Take him, bind him hand and foot.* Cowardlinesse makes men, though able, yet unprofitable, therefore take heed of it.

Thirdly, The good causes, which men own and favor, may receive a great deal of damage, and prejudice by the pusillanimity, the poorenesse of the Spirits of them, that appear therein. There was a notable piece of policy, in the endeavor of the railing wretch *Rabshecah,* to affright the •ouldiers of *Hezeki•h, 2 Chr. 32. 18. This they did, that they might make us afraid and take our City.* Cowardlinesse ties a man's hands behind him, that he can do nothing in the World, he cannot keep his rank, and place, he neither knows when to charge, or discharge; his hands quake, his eyes cannot see, he cries where am I? and what must I do? Thus all is

lost, because of cowardliness, it is a mighty disadvantage to be a dastard. Certainly, a man under the power of dismaying, in fears is ••arse a man in the use of his intellectuals.

Fourthly, What sad breaches cowardliness, may make upon us, both in regard of sin, and judgments. I know not. The sad example of Saint *Peter* is here considerable, O what a wound did he receive, by reason of his unworthy fearfulness; It cost him dear before the cut was cured. You know his threefold denial of his Master, with the black aggravations thereof; O I know him not, I am not any of them, you are mistaken in me, &c. But before that breach was, made up, it cost him hot water, *H•e wept bitterly.*

Beloved, beloved, consider what I say, many a man doth that under the command of cowardliness, which is pain and anguish in his heart to his dying day. God is wonderfully incensed, when men shrink from him, because of difficulties and dangers, *Fear not least I slay thee.* Bee not dismayed at their faces (saith God to *Jeremiah,*) lest I confound thee before them, *Ier.* 1. 17. When God calls often, and calls loud upon men to take part with him, and yet they shrink and draw back, believe it, the danger is not little. You know whose speech it is; *If you will deny meebefore men, I will deny you before my Father, which is in heaven.*

A valiant Captain, when the field is fought, and the victory is got, bids, bring in that cravant, that milk-sop, who did run away: Hisse him, turn him out of doors, as the shame of his Country; when Christ shall come and call, and say to some White-livered men, you were ashamed to appear for the strict observation of the Lordsday, and you would not be seen to favor the Reformation, which by *England's* Parliament, at such a time was endeavored, and you would not labor to have the sanctuary swept from all pollutions, and you would be at no cost, to have Christ's-coin, bear his stamp alone, to have his ordinances pure without mixtures, but you would rather *Issachar*-like, lie under burdens, then struggle for deliverance. You were afraid what might be the issue of your boldness in such businesses, if the times should turn, and the tide run another way, and matters change in such and such a manner. And hereupon you sneakingly left me, and my cause and glory in the open fields. Beloved, this will be an heavy hearing to the cowardly Apostate at the last day, when the fearful, and the unbelieving must be sent into the lake which burneth with fire & brimstone. Therefore I entreat you again, and again, to consider well of this matter.

Lastly, how far cowardliness may tend to discourage others: I wish you to consider: I here remember, that when *Israel* of old, was to go forth unto battle, God commanded the officers to speak thus unto th• people, *What man is th•re, that is fearful, and faint hearted, l•t him go and return unto his house, lest his brethren's hearts faint (or melt) as well as his heart.*

Gentlemen, God forbid that you who are come hither today, to acknowledge yourselves bound to God for your estates, lives, and liberties, & to have the word of truth, preached and pressed upon you for your souls good. God forbid (I say) that you who give good examples in many other kinds, should do anything which may tend to weaken the spirits, and to damp the courage of any, who shall enquire, what do they in *London?*

Having thus far persuaded you, to pluck up your hearts, as it becometh Saints: I now entreat you, to give me leave to counsel you, what course to take, that you may be courageous, and I

promise to do it, as with sincere reference to God, whose servant I am, so with unfeigned faithfulness to you whom I now serve.

What shall we do, that we may be courageous?

My directions are in number ten, I will not be long in any one of them, because I would not be tedious, I humbly beg your best attention, desiring to speak to your souls, and I beseech the Lord to speak to my heart, and yours.

The first help to Christian courage (which makes way for all the rest) is this: Labor clearly from Scripture grounds to evidence your propriety in God.

When *David* was utterly undone in outward appearance at *Ziklag,* being stripped of all outward comforts, and expected that his brains should be beaten out with stones, (*They talked of stoning him) David encouraged himself* (he confirmed and strengthened his heart) as the original expresseth it, *in the Lord his God:* Is there not more in God, My beloved, I pray you put this question upon serious debate in your own bosoms, my God to hearten me, then in mine enemies my greatest, my worst enemies to dismay me? Take the improvement of this point in two particulars.

- 1 God's omnipotency?
- 2 God's Omnipresence.

Is there not more ability in God, then power in all the world, if combined together. *Bee strong, and courageous,* (saith *Hezekiah) Be not afraid, nor dismayed, for the King of* Assyria, *nor for all the multitude, that is with him, for there be more with us, then with him: with him is an arm of flesh, but with us is the Lord our God to help us, and to fight our battles, And the people rested themselves upon the words of Hezekiah, King of Judah.* At this time *Sennacherib* had raised a very great Army, as holy History reports: And railing *Rabshakeh* was confident, that Israel's God could not deliver; yet you see, that this thought. The Lord our God to help us, did steel and strengthen their hearts.

The knowledge of Dietie, and Proprietie, will increase magnanimity in a fearful heart, what are huge armies, strong fortifications weapons of war, the strength, stoutness, skill, or experience of common soldiers, or warlike Commanders against the Lord Almighty? look back to the history last mentioned, where we read, that one angel in one night killed five thousand men in the host of the King of *Assyri•.* By this example, guess at the ability of your God, having made sure your interest in him; and from thence gather courage.

2 As the ability, so the presence of God by the efficacy of his all-ordering providence, may hearten all them, whose God he is by special Covenant; *Have not I commanded thee, be strong, and of a good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whither soever thou goest.* The Lord is with us, by the presence of his special favor, in all our good undertakings whethersoever we go. The Christian carries his commander, his refuge, his Castle, his God along with him, whether he keep in the City, or go forth into the country; whether he serve by land, or by sea, his God is still at hand. Assurance therefore, that the all-

sufficient, all-prepresent God is ours, will lay a good foundation for good courage: Those who adventure upon any service without God going along with them, may expect defeats; notwithstanding all means of defense: and therefore no m•rvell, if they tremble: But God taking part with his people, they may confidently from his presence expect deliverance. *If it had not been the Lord who was on our side, they had swallowed us up quick &c. but blessed be the Lord,who hath not given us, as a prey to their teeth.* God and his people make one side; and because *their help standeth in the name of the Lord,* who made heaven and earth; therefore they have abundant cause *to be o• good courage.*

Secondly, make sure, that the cause you appear in, is the cause of God. If a man marching to look his enemies in the face, and being about to begin the battle•, should feel the earth to shake under him, and the ground to sink, every foot he set forward: O how would this daunt him, and how would his heart recoyle, and give in within him? O beloved, I beseech you, be you well confirmed in your own hearts, that you do serve for God. It is that which was added to give Courage to them in *Jehoshaphat's* time, when they were surrounded, with *Ammon,* and *Moab,* and Mount *Seir,* as if we should say, with *Denmark* and *France,* and Papists at home. Well, saith the man of God, Hearken ye all *Judah,* and ye Inhabitants of*Jerusalem,* and thou King *Jehoshaphat;* Thus saith the Lord unto you: *Bee not afraid nor d•sma•d, by re•son of the great multitude for the battle is not yours but God's.*

Beloved, he that hath a •ad conscience, and a bad cause, ever fights as a Coward, and is ready at every stroke to lay down his weapons and run away. A true man will stand to it, come who may come, for his cause is justifiable, and he may with boldness own it; but theives, if they hear any noise, any whispering, they cry one to another, let us hast and be gone, for they know, their adventure's unwarrantable. When a man thus thinks with himself, being beset with dangers and difficulties, what if I should die in this business? could I with confidence own it, at the Barre of JESUS CHRIST? The encouragement of his own conscience, will much embolden him. But if a man's own heart tell him; that adventuring and dying in a such cause, e shall sink into Hell, because he opposeth the Commands and Government of JESUS CHRIST; the liberties, the comforts, the prayers of God's people, how is it possible, that he should play the man, and be truly courageous?

Thirdly, Consider seriously, the many weighty consequences of the good cause, which from good grounds, you undertake to maintain. Sit down and sadly think what will the issue be, if you desert your Protestation, whereby you bound yourselves, to stand for the true Protestant Religion, the honor of our King, the Privileges of Parliament, the Laws of the Land, and welfare of the Kingdom. Here it is notable, how the *Philistines* heartened one another, in the day of their deep danger, 1 *Sam. 4. 9. Be strong, quit yourselves like men ô* Philistines *that you be not Servants to the* Hebrews; *Quit yourselves like men and sight;* Either pluck up your hearts, and fight now, or be slaves forever; that is the argument.

And I pray you, observe how *Joab* pleads, *When he saw the battle before and behind.* 2 Sam. 10. 12. *Be of good Courage, and let us play the men for our people, and for the Cities of our God.* And that passage, *Nehem.* 4. 14. It is considerable, as either of the former; *Bee not afraid remember the*

Lord which is great and terrible, and fight for your Breth••n, for your Sons, for your Daughters, for your Wives, and for your Houses.

Mark it, my beloved, and make application, what if the Papists should get the upper hand? What if the Parliament should be dissolved? What if the malignant party should effect their mischievous desires? Oh how dark and doleful, how black and bloody, would our times prove, we are all, many ways obliged to stand for the government and worship of the Lord Christ: for the safety, and honor of our King, for the welfare of his three Kingdoms, for the Privileges of our Parliament, and for our rights by Law; All these are to be prized at an exceeding high rate: our happiness will be great in the enjoying of them, and our misery not small, in the want of them. Every man according to his Relations and engagements, should reason the case with himself. What adventures should I make, and what hazard should I run, that myself may not be enslaved, that my Wife may not be abused, my Children massacred, and (which is above all,) that Christ's holy Religion may not be corrupted, and that Popery may not be introduced and established in *England.* Thus meditation upon the worth of the things to be maintained, will be a special means to quicken and to augment Courage.

Fourthly, Keep Christ your Captain in your eye. For true valor, there never was, nor ever shall be any like unto him. *Gird thy sword upon thy thigh, ô most mighty, with thy glory and Majesty; and in thy Majesty ride prosperously, and thy right hand shall teach thee terrible things; Psalm* 45. 3 4 How valiant a Champion was the Lord JESUS!*He endured the Cross, and despised the shame;* He went on, though dogs did bark, and Lions did roar, though men reproachfully reviled him, and the Devils endeavored to devour him; though the earth (as it were) did shake under his feet, and the Heavens were black and thundering over his head. Although when his professed enemies had conspired his death, *Judas* did betray him, and his other Disciples did forsake him, yea although his God and Father did hide his face from him, when he answered Divine Justice for our sins, yet he shrunk not, he drew not back, from the glorious work undertaken. When outward dangers encompassed him, and the sorrows of Hell took hold upon his Soul, though he was apprehensive, and sensible of all, unto the utmost, and therefore both complained and prayed to his Father, yet was he not discouraged. He did not sound, when he saw his own blood, yea although his body was wet all over with a bloody sweat, but he worthily did wade through the flood of his appointed passions.

Consider him, consider him, (beloved,) that you may not faint in your minds; when a soldier sees his Captain content to take up with poor provisions and undaunted, though he meet with hard services, harsh usages, sore affronts, he thereupon grows the more resolute. For thus be reasons within himself. My worthy Commander, for his diet, takes up with a crust of course bread and a little water, he hath not been in bed these many nights, but still, either watcheth, or else, he lies upon the ground, the cold ground no ways, no weather discourages him, Winter, Summer, wet, or dry, scorching heat, the pinching frost, are alike unto him: Bullets, blows wounds, bruises, broken bones, do not cause him to sound a retreat, to give back, and shall I shrink? Beloved, if Christ had shrunk when Heaven frowned, and men deserted, and Devils opposed him, what had become of you, and me? Is this Christ my

Captain? and hath he Captain-like, Champion-like for me both done and suffered thus worthily, thus incomparably, and shall not I put on Courage, and show myself a man, a valiant man for him? I beseech you, consider this frequently and affectionately.

Fifthly, I commend unto you, mutual Christian communion, as a special means of Christian Courage. In the Prophet *Malachi* his times, when wickedness was grown to a great head, and the power of godliness was discountenanced in them, then *those that feared God, spake often one to another.*

When *Paul* after shiprack, *saw the brethren, who cameto meet him, he took Courage.* And also, upon a strong dispute with some who opposed Christ, *when* Silas *and* Timothy *were come,* Paul *was pressed in Spirit.* God be thanked for that unity and love which is amongst you, amongst you, the Aldermen and Commons of this City, unto whom the Militia is committed; God continue it, God knit your hearts together more fast, and firm from day today: God give you when you meet to consider seriously what may heat, and hearten your Spirits in the way of Christian valor, according to that which this day I have preached, and according to that, which this day we all need.

We read in *Isaiah* 41. 6. of a Company of Idolaters, animating each other, in promoting Idol worship. *They helped everyone his Neighbor, and everyone said to his brother,* Bee of good Courage. *So the Carpenter encouraged the Gold smith, and he that smootheth with the hammer, him that smiteth with the anvil, &c.*

Doubtless, at this day, those who envy our hopes, and oppose our peace, do meet and hearten one another, both by words and actions. God forbid therefore, that we should be more regardless of one another, having a better cause, and more encouragements.

Sixthly, set faith on work in the promises of the Gospel. The worthies in the primitive times, waxed valiant by means of faith; *Hebr.* 11. 34. You may do well to inform yourselves, what the Lord is pleased to speak in the word of truth for your comfort. By the bond of his own rich unchangeable grace, he is become your debtor to do more then I can possibly express. Three things I thought to have spoken unto, under this direction.

First, The promise of God's assistance, *Bee of good Courage,* and *he will strengthen thine heart.* The sweet *Psalmist* saw much sweetness in this, and therefore doth mention it, once and again when the Soul saith, I am ready to fall down, yet taking courage, to march forward, it shall renew strength, it shall receive an addition of new strength, *Esa* 40. 31. And that speech of *Solomon, Prov.* 10. 29. is very remarkable. *The way of the Lord is strength to the upright.* They go on and gather strength in going, *they walk from strength to stregth, Psalm.* 84. 7. Truly this is an heartening consideration.

Secondly, The promise of good success. Beloved, Christians maintaining the cause and minding the glory of God, are as sure of victory as if now they were singing the triumph, and going away as Conquerors. This is most certain, for truth it self hath spoken it; *In the Worldyee shall have affliction, be of good cheer, or be bold, I have overcome the World.* The Devil

hath his deaths wound, Corruption hath (as it were) the knife at the heart of it and the power of wicked men is broken, they are but sprunting and striving for life.

By this argument, the Lord heartened his servant *Joshua; Bee strong and of a good Courage, for unto this people shalt thou divide for an inheritance, the land which I sware unto their Fathers to give them; Josh.* 1. 6 As though the Lord had thus spoken; although thou mayest fight many battles, receive many foils, loose many of thy soldiers, yet be not dismayed, for certainly as a Conqueror, thou shalt bring the people to *Canaan.*

Thirdly, Then the recompense assured upon all them, who stoutly stand to the cause of God, is more rich and large, then I can relate. *To him that overcometh, will I grant to sit with me in my Throne.* And from this assurance, the Apostle *Paul* encourageth the *Corinthians.* Therefore my beloved Brethren, *Bee ye steadfast, and immovable always abounding in the work of the Lord, for as much, as ye know that your labor is not in vain in the Lord.* God will requite all pains taken, all sorrows suffered, and you *that have lost houses, or land, or father, or mother, or wife, orchildren, for Christ, and his cause,* besides that inward peace, and tranquility and joy, which an hundred fold exceed all sublunary contents, to be enjoyed here, you shall inherit hereafter everlasting life. And again, fear none of those things which thou shalt suffer. *Behold the Devil shall cast some of you into prison, &c. Be thou faithful unto death, and I will give thee a Crown of life.* Feed on these promises, for Cordials flow from them to cheer your drooping hearts, and to strengthen courage.

Seventhly in large your love. If those hearts which now do but drop love, might flow forth streams of love upon God's cause, our Kings honor, and the Kingdoms welfare how wonderfully would our courage be increased. Both reason and religion, will give in manifold strong arguments to augment our love to our Prince, our Parliament, our peace, our privileges, our posterity: and doubtless our love and valor, will grow together.

Love will adventure far: Women are the more feeble, the more fearful Sexe, and yet love in a tender mother will produce bold adventures to save the babe of her womb. The timorous mother, who is wont to tremble at the report of a Musket, will almost come to a Cannons mouth to save her Child from being broken in pieces: Love doth it.

Have you not in the country sometimes seen an Ewe, in defense of her lamb, to turn head upon a mastive dog, and to stamp, although at other times, the barking of a little whelp, will make a whole flock of them to run away. O, love doth it. And the poor Hen, she will fly at the Kite to save her brood; Love doth it. O that you and I had this Love; Love to *Zion,* to the Gospel of peace, Love to Christ, and the pure ordinances of grace: Love will make brave and bold adventures.

And as it will adventure far, so it will endure much, and long. The Apostle saith, Charity beareth all things, endureth all things, *Jacob* though he had tedious days, and weary nights, a fore service under a sour Uncle, a churlish Master, yet he *served seven years for Rachel, and they seemed unto him, but a few days, for the love he had to herLove is strong as death, many waters cannot quen•h love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned.* What •f one should come to a woman, and make this

motion, be content that your child be torn in pieces, and here is a thousand pounds for you. Her answer would be ready. Not for a thousand worlds: yea, she would almost spit in his face, who should press such a proposition, what rend my child in pieces? There is nothing can conquer love: so it would be with us, in reference to God's commandments, the liberty of Gospel ordinances: No promises, no threats, no means, fair, or fowl would take us off from appearing in the defense of them, if our hearts were more enflamed with love.

Eighthly, Walk exactly, keep your consciences clear.

Notable is that direction of the Lord, *Deut. 13. 8. Ye shall keep all the commandments which I command you this day, that you may be strong:* Suppose a man, who hath a wound, or an impostu mated swelling on his body, should go into the Campe, if any touch him, he skritcheth, and he cries, come not near me, you know the reason, and the application is familiar and easy to the point in hand, wounds in our consciences, will make us timorous and cowardly; but *The Righteous is as bold as a lyon: He that walks uprightly,walks boldly:* Take a man who hath no brokenness, no boils, no •lanes, no bruises, handle him, shake him, crush him, crowde him, thrust him, cast him: notwithstanding he can better bear all this rugged usage, then another can a fillip with the finger. I beseech you mind the application of this, for the Lord's sake take heed, make not inroads, and breaches upon your consciences, go not against your light, for guilt will make you cowardly. *Adam* as soon as he had sinned he runs and puts his head in a bush, what was the matter? he heard a whistling wind, and he runs away: What hast thou sinned, faith God? I, that is the matter. For if *Adam* had kept his heart sound, if he had not sinned, he would with boldness have encountered with any approaches, either of the creatures, or his Creator.

Ninthly, Improve your experiences. It would be of singular use to us, to bestow many hours, both together, and asunder, in recounting the many great things which the Lord hath done for us, both in former times, & of later; we have national deliverances City deliverances, Family mercies & personal mercies to improve providence: Give me leave to cal to mind two most seasonable now to be remembered, considering the end of our assembling at this time: I am credibly informed that yourselves who are here to honor God for your health continued, peace maintained, lives lengthened, had that day when you were abroad, two notable experiences of God's providence for your preservation; 1. There were muskets broken in the field; and yet neither the Muskettiers, nor any near them received the least harm, although the throng of people was very great. Might not some men's eyes, limbs, or lives have been lost, by such accidents; if the all-ordering hand of the Almighty had not prevented such like dangers. The other passage of divine providence is more remarkable.

2 God's hand turned aside graciously, and strangely, a kindled match which was cast towards a basket full of Gunpowder, which stood in the field for that days service. From what malicious heart, and by what mischievous hand this match was cast, the Lord he knoweth, whom we this day magnify, as the God of our salvations.

Beloved, the remembrance of such like providences, should encourage our adventures for the Lord, whose hand hath diverted many unseen, & unexpected dangers. But I had almost

forgot to give in my proof, that the improvement of experiences, increaseth courage. I pray you observe it in *Ios. 10. 25. And I shua said unto them fear not, nor be dismayed, be strong and of good courage; for thus shall the Lord do to all your enemies, against whom ye sight.*

Our God hath many times disappointed the designs of our enemies: many of them who hated us, and endeavored our undoing, and desolation, have been discovered and brought to shame, the Lord hath trampled upon them gloriously. These meditations enlarged by particular pregnant instances, I commend unto you, as means to increase your courage.

Lastly, when ever you have occasion to show your courage, go out self denyingly in the strength of your God, *Be strong in the Lord, and in the power of his might. Ephes 6. 10. Through God we shall do valiant y. Psal. 60 12. David* was a man, as in other kinds, so in this imitable; when he came against *Goliath* (who threatened to pluck him in pieces, as a Faulkoner doth a bird) his words are very observable.*Thou comest to me with a sword, and with a spear, and with a shield but I come to thee in the name of the Lord of host•, the God of the Armies of Israel, whom thou hast defied. Let these be the breathing of your seules. Some trust in Chariots, and some in horses, but we will remember the name of the Lord our God. They are brought down and fallen, but near risen an stand upright. Save Lord, let the King hear us when we c•ll.*

Thus be careful to make addition of prayer, unto all the other means of Christian courage. Pray heartily, selfedenyingly, and believingly. Advance God, and plead his promise; and expect assistance according to his promise. *B• of good courage, and he shall strengthen your heart, all ye that hope in the Lord.*

FINIS.

It is ordered by the Committee, of the House of Commons in Parliament concerning printing, that this Book entitled, *Good Courage discovered, and incourared,* be printed.

John White.

26. May, 1642.

P-SA-6. Gray hayres crowned with grace. A sermon preached at Redriff, Aug. 1. 1654. at the funeral of that reverend, eminently learned and faithful minister of Jesus Christ Mr Thomas Gataker. - Ashe, Simeon, d. 1662.

Gray Hayres CROWNED WITH GRACE. A SERMON Preached at *Redriff,* Aug. 1. 1654. At the Funeral of that Reverend, eminently Learned and faithful Minister of JESUS CHRIST Mr *THOMAS GATAKER*

PROV. 20. 29. The beauty of old men, is their gray head.

PROV. 12. 26. The righteous is more excellent then his neighbor.

ISA. 43. 4. Since thou wast precious in my sight, thou hast been honorable.

LONDON, Printed by *A. M.* for *George Sawbridge* at the Sign of the Bible on Ludgate-hill. M. DC. LV.

To the Reverend, and my much HONOURED BRETHREN, the Presbyterian MINISTERS of the Gospel within the Province of LONDON.

Brethren,

THe sad occasion of this Sermon, and not any opinion of its worth, hath moved me to presume upon this Dedication. I know that you are sensible of the smart of that providence, which having, not long since, removed worthy Dr *Gouge* and M. *Whitaker,* hath also taken from us famous Mr *Gataker;* and the rather, because they all were not only members of, but also cordial friends unto our Provincial Assembly. And these our late losses, may well mind us of the death of many more of our brethren, whose hearts, heads and hands, went along with us in the setting up and exercising of the Presbyterian Government in our respective Congregations, with mutual assistance, Classical and Provincial, both for the Ordination of Ministers, and the more pure administration of the Sacraments.

Hereby doubtless the *Lord's voice crieth to the City,* more particularly unto us the Ministers thereof: Oh, that his Majesty would make us *men of wisdom,* exemplartly *to see his Name!* This is the advice of the Holy Ghost, *Hear the rod and who hath appointed it.*

Brethren, I will not undertake to teach you who are able to instruct others, what use should be made of these doleful dispensations. Have we not cause to complain, that we did neither thankfully prize, nor fruitfully improve their Ministerial gifts, graces and experiences, as we should and might have done?

And seeing they (though dead) do still speak, by their useful Books printed, or their holy Lives remembered, or by both; should not we be conscientious imitators of their constancy

and fidelity, in those ways of holy truth, discipline and worship, which were heartily approved by them, even unto their death?

Moreover, Because so many active members of our Province are translated, ought not we who survive, to strengthen one another's hands the rather, unto double industry, with undaunted courage, in our whole Ministerial employment, and to be the more affectionately frequent in prayer, that our good God would make up our loss, by the more abundant communications of his peculiar grace?

And although this saying may be sighed out with sorrow, *we heretofore had the society and assistance of the forementioned fellow-helpers,* because now we have them not: yet may it also be a matter of encouragement, because our Presbyterian path, hath been trodden without fainting (yea with joy,) by the foot of them, whose remembrance will be as a sweet perfume unto posterity. Having spoken thus much, give me leave (upon the same account,) to mind you of some few good old Nonconformists (unto whom many more might be added) who many years since (when under Prelatical power and oppression) endeavored, by preaching, printing, praying and suffering, to introduce this Presbyterian government which we do now exercise. Though those men disliked the use of superstitious Ceremonies, yet they opposed their tenets and practice, who separated from the Church of *England,* condemning it, and the Ministry of it as Antichristian: But they studiously sought to maintain the unity of the Spirit in the bond of peace, whose labors God blessed to the conversion of thousands of souls and to the maintaining of the power of godliness all their days, and whose profitable Works do still praise them in the gate? But what need I look so far backward, seeing we can easily remember a great company who formerly joined with us here in *London,* in setting up and exercising the Presbyterian government (besides the many others in the several parts of the Land) who now are of chief note for Learning and Piety, in both Universities and other places; whose hearts and prayers (I am confident) still go along with us, for our encouragement.

As this bright cloud of so many witnesses (some in Heaven and some on earth) may be relieving unto our mourning hearts under our great loss; so (blessed be God) we have not yet cause to complain with the Prophet, that *there is no cluster*: for though much contempt is cast upon us (by many, who rather seek great things for themselves in the world, then the things of Jesus Christ) as an inconsiderable number, yet we have (I will speak it to the praise of the Lord) threescore Presbyterian Ministers within the precincts of our Province, who preach profitably, and live godly, who are not tainted with the erroneous tenets either of the Arminians, Antinomians or Anabaptists. And the most high will (I humbly hope) incouragingly appear farther for us in these paths, which (as our consciences be persuaded) are chalked out in the Scriptures of truth, for the welfare of his Churches, and the honor of his own Name by Jesus Christ. *Upon all the glory shall be a defense.*

I will conclude this my address unto you (my much honored brethren) with this hearty prayer, that you may hold on in this good old way, till you be gray-headed; nothing doubting, but that your heary heads will be a Crown of glory, being found in these ways of righteousness.

Your loving brother, and fellow laborer in the work of the Gospel, SIMEON ASHE.

Novemb. 24th 1654.

PROV. 16. 31. The hoary head is a Crown of glory, if it be found in the way of righteousness.

WHosoever knew this Reverend man (either by his own acquaintance or the true Report of others) whose Funeral doth occasion this great Assembly, will acknowledge that my Text is suitable unto the occasion of our meeting. The Lord make my Sermon as serviceable as I know my Text to be seasonable.

These *Proverbs* are grave Sentences full of worth and weight, which are the rather to be pondered seriously because of the Authors wisdom and authority; *The Proverbs of Solomon, the Son of David, King of Israel;* They are entire Propositions (especially from the beginning of the 10th Chapter) and therefore (for the most part) to be considered without any context or coherence at all. Every Proverb is like a precious Pearl tending to enrich all them with spiritual wisdom, who shall make faithful improvement thereof through God's special grace.

In the handling of this Proverb (which I have chosen to be the matter of my present discourse) I desire you to attend

1. The division of the Text.

2. The interpretation of the words.

3. And the divine truth from hence tendered unto our consideration.

The parts of the Text (being an entire Proposition) are two.

1. The Subject.

2. The Predicate.

The Subject or the matter spoken unto is, *The hoary head.* And the Predicate or that which is asserted lieth in the words following, *It is a Crown of glory if it be found in a way of righteousness.* Wherein two things are notable.

1. The high commendation given of old age, *The hoary head is a Crown of glory.*

3. The limitation which is warily added, *If it be found in the way of righteousness.*

Thus from the Text divided I put forward to the explication of the words herein used; And because the proposition is conditional, I will first open the words in the assertion, and secondly, those which are in the condition.

First, In the assertion two things are inquirable.

1. What is meant by *the hoary head?*

2. What is to be understood by the *Crown of glory?*

In this phrase *the hoary head* there is a double Metonymy.

1. A Metonymy of the effect for the cause, *viz. hoary head* put for old age the cause thereof.

2. And a Metonymy of the adjunct for the subject, the hoary hairs for the person upon whom they are to be found.

There is also a Synecdoche in the expression, *viz.* one part put for the whole; The head for the whole person aged.

And the language is likewise Metaphoricall, for man in his declining age seemeth to be compared unto the Winter, the latter part of the year, wherein the superficies of the earth is white, being covered with hoary frost. This Interpretation is according to sundry parallel passages in the holy Scriptures. *I am* (said *Samuel) old and gray-headed;* And *withus* (said *Eliphaz) are the gray-headed and very aged men much elder then thy Father.* Therefore the Rhetoric being taken off the words, it appeareth, that by the hoary head is signified the aged person.

If enquiry be made, what is meant by the *Crown of glory?* I answer, that there is an Hebraism in the words, *viz. a Crown of glory* put for a glorious Crown: The word *glory* noteth credit or excellency, as when the *strength* of the young man is called *his glory.* Some do render the phrase, *A Diadem of glory,* The Diadem properly signifying *a wreathed hatband,with which the ancient Kings did content themselves, as thinking that a Crown only belonged to their gods.* Let it be noted that it is more then a *garland* which may belong to some Conqueror in one exploit, though in all other regards a person mean and considerable. The Crown is appropriated rather unto Kings and Queens amongst the children of men, and here it is set upon the head of the aged person to betoken peculiar honor appertaining to old age; Although the phrase is variously rendered by Interpreters *a Crown of glory, a Crown of comeliness, a Crown of ornament,* yet the sense is the same in the judgment of all, *viz.* that *old-age is honorable.* And to this purpose is the Crown applied unto others in the holy Scriptures, *viz.* by *Solomon* unto Parents and their children mutually. *Children's children are the Crown ofold men, and the glory of children are their Parents;* and upon the same account the Apostle *Paul* calleth the *Philippians* his *Crown,* esteeming it his high honor that they were brought to Christ by his Ministry.

Secondly, In the condition annexed, *If found in the way of righteousness,* there are three things enquirable, *viz.*

1. What is signified by *righteousness.*

2. What the word *way* doth suggest.

3. What is hinted in this expression, *viz.* of being *found in this way.*

For the first, I will not spend time in reporting either the various acceptions or uses of the word *Righteousness* in the holy Scriptures. In this place it noteth a careful conformity unto the revealed will of God, all whose Commandments are *righteousness;* In which respect *Moses* saith, *This shall be our righteousness if we observe to do all these Commandments.* For in so doing

we do *suum cuique trihuere,* give everyone their right, *viz.* God, ourselves, and our neighbors, receive due respect by obedience rendered unto laws divine.

Now before I apply Righteousness in this sense unto the truth in the Text, I must necessarily distinguish betwixt righteousness Legal and Evangelical.

1. Legal righteousness consists in a complete conformity unto Laws divine in their utmost latitude; And thus our first Parents were habitually righteous at their first creation, and our blessed Savior was actually *Christ the Righteous,* But all *Adams* posterity fall short hereof both in their nature and practice. As in the estate of unregeneracy the Apostle concludeth *all under sin,* and saith both of Jews and Gentiles, *There is none righteous, no not one;* So in the estate of Regeneration, so many are the imperfections of them who are most complete on earth, that in the sense aforesaid they cannot be accounted righteous. Though *David* is called a *man after God's own heart,* yet his prayer and testimony do attest this truth, *Enter not into judgment with thy Servant, O Lord, for in thy sight shall no man living be justified.*

2. But in a Gospel sense, according to the indulgence and construction of free rich grace, God's gracious servants are said to be righteous. Thus God himself speaketh of *Noah, Thee have I seen righteous before me.* And this character the holy Ghost giveth of *Zechary* and *Elizabeth, They were both righteous before God.* And this Evangelical righteousness doth consist 1. partly in their sincere endeavor to reach perfection, in which respect they are described to be such who *follow after righteousness,* whereupon God accepting the will for the deed doth call them rigbteous. 2. And principally, in the imputation of Christ's righteousness unto them upon their humble fiducial closures with him by faith unfeigned, who is the *Lord our righteousness;* Now of this righteousness is the Text to be understood.

The se second Query was, What doth the word *way* suggest?

I answer, That God's Servants being as *strangers and sojourners* in this world, and their life being a travelling toward heaven their long home, where they look for their everlasting abode; their holy conversation on earth is ealled their *way,*which suggesteth both the activity and progress of God's grace in the fruits thereof. This *Solomon* seemeth to speak unto, very clearly and fully, *The path of the righteous is asthe shining light which shineth more and more unto the perfect day.*

And to the third demand, I answer, That a person may be said to be *found in the way of righteousness,* when there is conspicuity and permanency in a godly conversation; when the candle of grace lighted in the heart doth discover itself by its shining, and is kept burning (according to the advice of Christ) *that men may see his good works,* as it is said, that*Paul saw the grace of God,* in the Christians at *Antioch;* so here when the seed of righteousness rooted in the hearts of aged persons doth so bud and fructify in their lives that such who converse with them do or may find apparent effocts of God's grace in them, then they are found in the way of righteousness. I shall not bestow anymore words, or time, in the Exposition of the Text, but proceed according to promise, unto the handling of that seasonable Point of Doctrine which is held forth from this Text. *The hoary head is a Crown of glory if it be found in the way of righteousness.*

That Old age attended with the power of grace and the practiceof Religion, is a matter of much honor and commendation.

Let it be considered from the language in the Text how far this Truth doth extend, *viz.* indefinitely to all aged persons who be truly pious;

1. Of both Sexes, both men and women.

2. Of all ranks and conditions in the world, whether high or low, rich or poor, whether more nobly descended or more mean and contemptible in regard of descent, whether on the Throne or at the footstool.

3. Of all qualities, in regard of natural or acquired accomplishments, whether corporally beautified, or deformed, whether more or less enriched with the ornaments of the mind, *viz.* learning and other abilities for employment either in Church or in Common-wealth.

4. Of all callings and negotiations amongst men, whether sacred or civil, whether by land or sea, whether in times of war or peace.

5. And this truth, in this latitude, hath been, is, and will be appliable unto all aged persons, found in the way of righteousness, in all the ages of the world. This is notable from the Original, for as the proposition is universal in reference to all hoary heads found in the way of righteousness, so there is no verb to limit it unto any term of time, either past, present, or to come, but the holy Ghost asserts this truth, in relation to all ages and times of the world: That heretofore, and for the present, and for the future, the hoary head in the way of holiness, hath been, and now is, and hereafter to the end of the world will be a Crown of glory.

I shall proceed gradually in the proof of the Point, in reference to the two branches of it.

First, Old age in itself, is a matter of commendation: *The beauty of old men is the gray head:* In which respect (as some Expositors judge) the hoary head is compared by *Solomon,* to the *Almond tree flourishing,* when the white blossoms do render it very beautiful. And hence also it is, that according to the Heraldry observed in the holy Scripture, *the Ancient and the Honorable* are both placed together, and many of God's Worthies there recorded, have this character of honor put upon them, that they *died in a good old age and full of days* (viz.) *Abraham, Gideon, David.*

Secondly, The addition of holiness unto the hoary head, addeth much unto the glory of the aged person: and this the holy Ghost doth chiefly intend in the Text. For the righteous *eatenus,* because righteous, *is more excellent then his neighbor.* And therefore under this Notion, many are registered in holy writ to their everlasting credit in the Church of Christ, (*viz.) Mnason of Cyprus that old Disciple;* and *Anna, a Prophetess of a great age, a widow of about fourscore and four years, who departed not from the Temple, but served God, with fastings and prayers night and day.*

Now that righteousness giveth weight unto the Crown which aged persons do wear, may be abundantly manifested.

1. Because it is one part of *God's image in man,* with which he was adorned at his first creation, which was *his glory,* lost by his fall, and which is *restored* by his Regeneration. *The new man, after God, is created in righteousness.*

2. Because aged persons, thus qualified, are the Emblems of God himself, who is called *the ancient of days;* and of Jesus Christ, in whose metaphorical description, this is one expression; *His head and his hairs were white like wool.*

3. Because the righteous are admitted into near relation and affection with God who *is their Father, and loveth themdearly. The Lord loveth the righteous. The righteous shall shine in the Kingdom of their Father.* Now it was *David's* honor (as he valued it) to be *Son in law to King Saul:* And who doth not judge, that it was much to the repute of *Daniel,* to be called *A man beloved by the Lord. Since thou becamestmine* (saith God himself to his people) *and wast precious in my sight, thou hast been honorable.*

From these three heads of Arguments jointly considered, the truth under hand, may be undeniably concluded. *That the hoary head is a Crown of glory, if it be found in the way of righteousness.*

The Application followeth, which I will give, in manifold Uses, under four heads.

The first sort of Uses are for Information in three particulars well worthy our consideration.

1. Hence it followeth, that no qualification whatsoever, wherewith the children of men can possibly be adorned, is of so great worth as godliness; because this is said to set a glorious Crown upon the heads of them who are blessed with it. I grant that there are many natural ornaments and acquired accomplishments, which may gain respect, but it is righteousness which wins the Crown. Therefore *Solomon* saith not, The hoary head is a Crown of glory, if found in the way of raised parts, of great learning, of martial courage, of large commands in the world, or of successful trading to become wealthy, but if it be found in the way of righteousness. Though people who are under no higher principles then sense and human reason are of another opinion: *They blessethe covetous whom God abhorreth,* and *they do call the proud happy,* because *set up,* when others are abased; because *delivered* when others are in distress: yea though many boasting themselves in the multitude of their riches, do bless their own souls; yet both God and all those whose judgments are guided by his word, are of another mind. My text telleth you the thoughts of wise *Solomon,* and if you will hearken unto his father *David,* you shall understand, that his apprehensions were not different. The *Saints* (saith he) *and the excellent in whom is all my delight.* Whence it is notable, that the Psalmist there doth not only express his judgment personally, but he typically reports the sense of Christ, to give to understand, that himself a man according to God's heart, yea and Christ Jesus infinitely above himself, give this estimate of holy persons, that they are incomparably excellent. And if this be not sufficient to clear the truth of my inference, consider his confident assertion to *Saul* his Courtiers, who prided themselves in their Courtship, and

despised him as a man rejected. *Know that the Lord hath set apart him that isgodly for himself:* whereas all other persons whatsoever are looked upon by the Lord as lumber, these are *his peculiar treasure.*

2. The second corollary is this: If righteousness be a Crown, though it be attained in old age only, then how much more honorable are they, who have been found in the way of righteousness all their life long; from their youth, till their heads are gray. This great commendation, did appertain unto *David. O God* (saith he) *thou hast taught me from my youth, and hitherto have I declared thy wondrous works. Now when I am gray headed, O God forsake me not.* And this honor S[t] *Paul* putteth upon *Andronicus* and *Junia, They are of note among the Apostles, who also were in Christ before me.* It maketh very much to the credit of Christians, when grace which blossomed upon them in the spring of their youth, doth abide green and flourishing in the winter of their age; This might be many ways illustrated, 1. They have served the Lord sundry Apprentiships; It is an honor *to stand* (to have a settled abode as servants) *before Kings:* Thus the Queen of *Sheba* expresseth herself in reference unto them who always waited upon King *Solomon, Happy are thy men, and happy arethese thy Servants who stand continually before thee.* Now this, and greater then this, is the renown of them who have been for many years not only retainers but dwelling-servants with the Almighty. 2. They have often been in the field with Christ their Captain, they have fought many battles, and have received many wounds under his Colours and command: The holy Ghost hath seen cause to record in holy Pages some of *David's Worthies* who had made many brave adventures, and done famous exploits in years past and gone. And what more ordinary then for Soldiers to set forth their own commendations, by relating how many years attending on the Army, with hazards run and wounds received; Now the old Soldiers of Jesus Christ are much more worthy high respect, having been found all along in the ways of righteousness; Such a standard-bearer was *Samuel* who received press-money from God while he was a child, and could when grayheaded so plead his righteousness that it will be always remembered to his credit and reputation. *I am old and grayheaded,Behold, here I am, witness against me before the Lord, and before his Anointed; whose Ox have I taken, or whose Ass have I taken, or whom have I defrauded? whom have I oppressed, or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you:* But alas how few amongst them who have had power in their hands can we find, that in their age are thus found in ways of righteousness? 3. They have endured manifold oppositions, losses, and hardships from cruel persecutors; Many hot Summers have scorched them, and many cold winters have pinched them, they have suffered much from open enemies and feigned friends, because of their courageous faithfulness to Jesus Christ, not daring to depart from the way of righteousness. The Apostle *Paul* reckoneth up his sufferings as so many Ensigns of honor, *I will glory also;* (saith he,) And in what doth he glory? why, he tells you, *In stripes above measure, in prisons more frequent, in deaths oft: Of the Jews five times Ireceived forty stripes save one: Thrice was I beaten with rods,once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeying often, in perils ofwaters, in perils of robbers, in perils by mine own Countrymen, in perils by the Heathen, in perils in the City, in perilsin the Wilderness, in perils in the Sea, in perils amongst false brethren; In weariness and painfulness, in watchings often,in hunger and thirst, in fastings often, in cold and nakedness:* And

Paul the aged and now also a prisoner of Jesus Christ. Thus this ancient Champion of Christ seems to look upon his several many years hardships as so many Pearls with which his Crown was beautified and enriched. And doubtless they are so in the account of all them whose judgments are rectified by the word of truth.

The Third Consequence or Use of Information is this, That it is a very advantageous service to be instrumental in promoting the work of Gospel-righteousness in the hearts and ways of men, because by means hereof they receive no less then a Crown of glory. Hence it was that Saint *Paul* writeth thus to *Philemon, Thou owest unto me thine own self;* How infinitely beyond all sublunary accommodations are the revenues which come in by grace! The Crown is the highest honor that can be bestowed upon the children of men, and no gain is comparable to that which is received by godliness; *Godliness is profitable unto all things, having the promiseof the life that now is, and of that which is to come;* yea, the greatest profit which we are capable to receive from God himself, is to be *made partakers of his holiness,* and the *fruitof righteousness* is from peculiar paternal love, proper to them whom God doth discipline as his Adopted children: This I note, both to discover unto the people of the world who are their best Friends, and to work in their hearts more high estimations of the Ministers of the Gospel whom God hath ordained to bring sinuers *to Christ, that they might bethe righteousness of God in him.* And howsoever the carnal and unthankful world disregard us, yet the Lord doth so highly value this our work, that he will certainly abundantly recompense it, *They who turn many to righteousness shall shineas the Stars forever and ever:* Whereas men do most esteem and most liberally reward such who are instruments to restore their health, to raise their outward estates, and to prefer them unto places of greatness in the world; The most high God who setteth a higher price upon holiness, will make it manifest at the last day, that those who study to bring men into the ways of righteousness shall be most advanced. It hath been looked upon as an honorable employment to set the Crown on a Kings head, and doubtless it is no less but far greater to be an instrument according to divine institution to crown sinners with righteousness. Consider that this was foretold by an Angel as an exceeding great honor to be put upon *John the Baptist* Christ's harbinger, *Many of the Children of Israel shall he turn to the Lord their God, and he shall go before them in the spirit and power of Elias, to turn the disobedient to the wisdom of the Just.*

The fourth and last inference by way of Information is this, *viz.* That therefore the death of aged godly persons should be much lamented. *David* and all *Israel* wept over dead *Abner* upon this consideration, *A great man is fallen;* Now who are to be esteemed great if not those who are rightfully crowned? And such are the aged being found in the way of righteousness. The Prophet *Isaiah* bringeth in the *ancient* amongst those persons of highest place and power, whose removal doth weaken both Church and State. And this is one strain in *Jeremiah* his Lamentations, *The Crown is fallen;* Now in a safe sense, though not the same, we may apply it unto the death of the meanest, whose hoary heads were found in the way of righteousness; but it is singularly applicable, when an ancient, prudent, pious Minister is translated by death: Such a providence upon the death of*Elijah* caused *Elisha* to *cry out, My Father, My Father, the Charet of Israel and the horsemen thereof.* And truly such occasion of mourning is administered this day upon our loss of the Reverend, Learned, and godly man, whose

Funeral we now celebrate. Neither doth his death alone but the dissolution of sundry other grave and gracious Ministers of the Gospel, not long since, in the Neighbourhood, call for our tears and lamentations before the Lord. The Lord rightly affect us with these strokes, and give us the sanctified improvement of them through his grace.

The second Use followeth, which is for reproof of three sorts of people.

1. Of those aged persons who seem to be ashamed of their old age, by taking courses to hide it, that they might be accounted young, whereas my Text tells us, that the hoary head is a Crown, and the same wise *Solomon* saith elsewhere, The beauty of old men is the gray-head: And the Apostle *Paul* speaketh of his old age as his credit, and that which should render him the more respectfull, *Being such a one asPaul the aged.* Some of the Ancients took occasion in their days to blame very sharply such persons who either picked out their gray hairs, or else did color them artificially, that they might not be reputed old; And this advice was added to the reproof, that they should rather pluck up their lusts then pick out their gray hairs, as rendering them many thousand times more unlovely and dishonorable: Believe it you gray-headed persons, that your covetousness, frowardness, hypocrisy, and unrighteousness do make you reproachful, whereas your age with holiness would be your honor.

2. Of those whose wicked conversation doth cast dis-reputation upon the Crown which God by their many years hath set upon their heads. That Proverb is appliable unto them, *As a Jewell of Gold in a Swines snout, so is a fair womanwhich is without discretion.* Complexion doth not so much beautify as folly doth blemish such a person: In like manner it is very unseemly to see silver hairs soyled with a sinful, debauched conversation; How do oaths, lies, scurrilous cursed speeches and other wickednesses cast mire and fasten rust upon the Crown of old-age. In dealing with these grayheaded sinners I may apply those words of *Moses, Do ye thus reward the Lord ye foolish people and unwise?* Is this the requital which you return unto God for his many years patience exercised towards you, and the manifold experiences with long-continued goodness showered down upon you? Do not you yourselves look for better fruit from the trees which you have carefully preserved many winters, and painfully watered many Summers? But if these convincing expostulations will not awaken and reform these people who are weather-beaten in wickedness, and by long soaking in sin are habituated to do evil, I must mind them of that heavy message delivered from the Lord by the Prophet *Isaiah, The sinner being an hundred years old is accursed.* The old impenitent sinner, whatsoever his place, his parts, or his respect in the world be, is accursed. God's curse is not only threatened, but already in a great measure executed upon him, *He is cursed,* cursed in his soul, and cursed in all his enjoyments and concernments, during the time of his impenitency and unreformednesse. Here I might be large in discovering the expressions of divine displeasure against people, old in evils as in years, whose decayed, decrepid, withered, weakened bodies might expect pity. The Prophet *Jeremiah* saith, *I am full of the fury of the Lord, I will pour it forth upon the aged and him that is full of days.* And God's threatening runneth thus, that neither he himself nor those whom he will incense against them, shall *have any compassion upon the old man, or him thatstoopeth for age or the man of gray hairs.*

3. Of them who make the aged the objects of their derision. Mr *Cartwright* hath this note upon the Text, that God hath by this Crown of gray hairs vindicated the aged from all the discredit which their stooping or other infirmities might seem to expose them unto: And it is observed by some that though decrepid old age be suggested in the language of the Text, yet *Solomon* doth assign it the Crown. This I suggest the rather to give a check unto the young wanton wits which are apt to break jests upon the aged, because of some seeming uncomelinesses which accompany that condition of life. Guilty in this kind was he who scoffingly asked the old man whose body was crooked by reason of old age, *Whether he would sell him a bow?* These green heads do not consider the greatness of this sin in God's account, who puts this fault into the catalogue of such miscarriages which usher in desolating judgments, *viz. The child shall behave himselfproudly against the ancient;* And this sin is the more heinous and provoking, when those aged persons are abused, whose near Relations, Offices of honor, accompanied with the power of godliness, do call for all expressions of respect and esteem. *Solomon* is smart in his reproof of children, who in this kind offend towards their natural parents, *The eye that mocketh at his Father and despiseth to obey his mother, theRavens of the valley shall pick it out, and the young Eagles shall eat it.* How many times are those brought unto the Gallows (as the confessions of some in such cases have manifested) through God's just judgment who have been chargeable with guilt of this kind? And how heavy was the hand of God upon many little children for mocking *Elisha* the Prophet, *There came forth little children out of the City, and mockedhim, and said unto him, Go up thy bald-head, Go up thou baldhead; And he turned back, and locked upon them, and cursed them in the Name of the Lord, and there came forth two she-bears out of the wood, and tare forty and two children of them.* How far this derision of the man of God did reach, I now enquire not, whether to his Function, with relation to his Master *Elijah* lately taken up into heaven, or only unto his baldness, But this is notable, that childishness and ignorance will not secure such from divine revenge who do dare to deride the aged: What therefore may they expect who have more years on their backs, and should have more grace in their hearts, then to adventure upon this sinful provocation. But yet there is a higher step of aggravation to be added, *viz.* when righteousness itself which is the chiefest Crown of the aged, is the object of men's derision; when merely the tenderness of men's consciences and their exact walking according to the Word of God doth lay them open unto the jears of men. The Apostle telleth us that *such despise not manonly but God also,* and he rendereth a double reason thereof, *viz.* because God hath *called us to holiness,* and hath *likewise given us his Spirit* to work it: I remember the words of *Solomon,* which are appliable to my purpose, *whoso mocketh thepoor reproacheth his maker;* And the speech (as Mr *Cartwright* noteth upon the place) extends unto jearing at any bodily defect or deformity whatsoever, whereof God is willing to be accounted the Author. How much more will the Lord interpret those derisions to reach himself, which people shall dare to cast upon his own image in his servants, which is their Crown and beauty? For if God take himself to be concerned in the creatures affliction, how much more then in that which tends to his perfection? This way of wickedness argueth a graceless frame of heart, and to them who walk in it may be applied the sharp words of the Prophet, *Against whom do you sport yourselves? Against whom make you a widemouth, and draw out the tongue? Are ye not children of transgression, a false seed? Ishmael* by *mocking Isaac* made way for his own *rejection,* and

doubtless they are not far from ruin who have travelled so long in sin that they are got into *the Chair of Scorners;* When I remember the heavy curse given out against *Cham* for mocking his old Father*Noah* (for it's conceived that he was thus far guilty) when in an uncomely posture by reason of his drunkenness; I tremble to think what will become of them who break brinish jests with profane Satyricall spirits upon God's servants for their sanctity. We read in holy Story that *Michal David's* wife *despised him in her heart,* and spake tauntingly to him upon his zealous dancing before the Lord, and the holy Ghost hath concluded the History with this report, *ThereforeMichol the daughter of Saul had no child unto the day of her death.* And ordinarily this cursed *course* is attended with the heavy curse of everlasting spiritual barrenness. The Lord grant that these hints may through his blessing, give some check unto that profane boldness, which too frequently breaketh forth amongst the children of men.

I proceed to the third Use which shall be for trial; For it much concerneth all sorts to know how this righteousness may be discerned, which is a Crown of glory to the hoary head. The necessity of this enquiry may be manifested by these two considerations.

1. Because there are several mistakes in this matter of righteousness amongst men. For there are many who only appear outwardly to be righteous, when the *inside* discovereth the contrary, being *full of hypocrisy.* And there is something like unto justice, *which is highly esteemed amongst men, though it be abomination in the sight of God.*

2. That we may neither arrogate nor deny this Crown to ourselves groundlessly, and also that we may be the better able to judge unto whom we are bound to give this honor which God hath put upon them. For as it is the duty of all, so it is the care of God's people in this particular (as in other cases) *to guide themselves by discretion and judgment.*

Now those whom God accounteth truly righteous may be known,

1. By their unlimited respect unto God's whole will revealed in his word, as the rule of their obedience for the matter of it. This is the character given of *Zacharias and Elizabeth, They were both righteous before God, walking in all the Commandmentsand Ordinances of the Lord:* Therefore here the Query must be, both What is the rule of our conversation? and Whether our endeavors be extended according to the rules of the Scripture universally? For multitudes steer their course rather according to the *compass* of human Ordinances then divine Institutions; And amongst them who seem to have recourse unto Scripture guidance, many are merely partial, picking and choosing according to their pleasure, as *Herod* who heard *John the Baptist, and did many things,* but there was one defect wich undid him. And the like might be observed concerning the young man, who fell short in regard of his worldly-mindedness.

2. By minding the manner, together with the matter of their obedience. To this purpose are the words of *Moses, This shall be our righteousness if we observe to do all these Commandmentsbefore the Lord our God as he hath commanded us.* As this Scripture speaketh to the former note, *viz.* there is an observing to do all, *q. d.* there is a *respect unto all God's* commands, as *David* expresseth it, So it suggesteth reference to the modality with the

materiality of our performances. A principle of righteousness will move a man to do God's Commandments as before him, and as he hath commanded: Whereas his Majesty requireth that good duties should be well done, they esteem it just and equal to endeavor this, not daring to satisfy themselves with outwardnesse and formality, *opus operatum* will not down with the person who is regularly righteous; Therefore people in the proof of their righteousness must consider what care they take to be reverent, humble, affectionate, spiritual and upright in their services before the Lord.

3. By laboring after growth in grace and a more full conformity unto the Laws of the Lord and his deservings; *The path of the righteous* (saith *Solomon) is as the shining lightwhich shineth more and more unto the perfect day.* The Sun doth not more naturally in its progress move towards *high noon,* then a gracious heart worketh towards perfection. The Apostle *Paul* having reported his own practice in *pressing forward towards the mark,* addeth, that those who are sincere are *thus minded,* and he calleth them *perfect* because thus they are in their own aims and endeavors, as in divine acceptance. Because (as Mr *Bayns* expresseth it) they take up their arrows always on this side the white, therefore they strive to shoot better that they might hit the white, that they might in all regards exactly answer the mind and expectation of the Lord in their conversation; Therefore those are far from righteousness who stroke their own heads as though they had fully accomplished the mind of God, and speak the language of the *Laodicean, I am rich and increased withgoods, and have need of nothing;* Setting aside their staves, as though they were got to their journeys end, not looking after increase of grace, as though they had gained enough already to serve their turn. And it will be no violation of the Law of charity to affirm, that he was never truly good who doth not strive to be better.

4. By an humble self denying dependence upon Jesus Christ, looking for divine acceptance through him alone. The holy Apostle notwithstanding his unreprovable course before his conversion (as to men, and according to his light) and his unwearied industry upon his spiritual change, to hit the mark, at which he sincerely levelled, attended with a holy life, free from outward scandal, yet this, this was in his eye and endeavor, *to be found in Christ* (saith he) *not havingmine own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith.* And thus it is also with all other Christians who are Evangelically righteous, because they do daily experience their own defects both in the matter, manner, measure, and end of their obedience, both to the Commandments of the first and second table, therefore in their addresses unto God either for recompense or acceptance, they take up the words of the holy Martyr, *None but Christ, None but Christ.* This our Apostle himself asserteth, speaking of others as of himself, *We rejoice in Christ Jesus, and have no confidence inthe flesh,* &c. And he is bold to conclude those to be void of true righteousness who do trust unto their own parts, privileges, or performances whatsoever: *Israel which followed after the Law of righteousness hath not attained to the Law ofRighteousnesse; wherefore? Because they sought it not by faith but as it were by the works of the Law.* By these four characters of the person who is Evangelically righteous, being faithfully applied, we may be able to know in regard of ourselves, and to guess in reference unto others (upon conversings

with them) unto whom the Crown of glory (set upon the hoary head found in the way of righteousness) doth appertain.

The last Use followeth which is for Exhortation, and it is to be directed,

1. To them who are old.

2. To them who are young.

I shall begin with the aged, both such who are unrighteous and such who are in the way of righteousness.

First, The aged persons who abide irreligious are to be persuaded to endeavor a change both of heart and life; *Hearken unto me you who are far from righteousness;* Remember the fore-mentioned particulars, wherein true righteousness doth consist, and strive with all your strength to attain them, as you do desire a Crown of glory. The Apostle *Paul* propounds the practice of such who *run a race to obtain a corruptible Crown,* as an argument to press the like duty. And Scripture-Histories together with the Stories of all ages do record the strange adventures, yea, attempts both ungodly and unnatural to advance unto a Crown: Should not we therefore in the way of God seek this Crown of glory? Now that my advice may be the more prevalent, let these considerations be well weighed.

1. That the greatest age attainable on earth without righteousness will not procure this Crown; Antiquity without piety doth yield no more credit then the devil is capable of, who is often called *the Old Serpent,* having had many thousand years continuance in the world: But when holiness is annexed to the hoary hairs, they honor the head with a Crown. How ambitious are proud men (like *Saul*) to be *honored amongst the people.* Therefore as the laborious Bee sucketh honey out of weeds, let us graciously improve such like examples, to provoke ourselves to seek the honor which cometh in by righteousness.

2. This righteousness which is attended with a Crown of glory upon earth will undoubtedly bring that which is very much better in heaven. Hearken what our Savior promiseth, *The righteous shall shine forth as the Sun in the Kingdomof their Father.* And observe the expectation of *David* upon this account, *As for me I will behold thy face in righteousness,I shall be satisfied when I awake with thy likeness.* Though I may not spend words in illustrating these passages, yet I wish that the aged would seriously consider how much is comprehended in this glorification and this satisfaction assured upon the righteous at the general resurrection.

3. Who doth not (upon such grounds as have been hinted) desire to *die the death of the righteous,* as that wretch*Balaam* did? therefore wisdom would work endeavors to attain righteousness in the time of life. I remember a passage in the promise made by the Angel concerning the success of *John the Baptist* his Ministry, *He shall turn the disobedientto the wisdom of the Just;* There is singular wisdom amongst the righteous; as in other regards, so herein, because as they intend the best good as their end, so they seek to accomplish it, not only by wishings and wouldings, but by the real use of the means sanctified for the obtaining thereof. Let us therefore herein make, imitation.

4. The unrighteous shall not find any favor with God, because of their gray heads when he cometh to judgment. Somewhat was before suggested to this purpose, therefore now I will only mention two Scriptures, which may be awakening to aged persons sleeping in security. *Though asinner do evil an hundred times, and his days be prolonged, yet it shall not be well with the wicked:* Forbearance is no acquittance, but God will be sooner or later upon their bones with blows of vengeance; And their shutting out of heaven is so certain, that the Apostle taketh it for granted that none will question it, *Know ye not that the unrighteous shall not inheritthe Kingdom of God?* How can you old people give credit to these expressions of divine severity without resolutions to look out after righteousness?

5. You aged ones are the greatest monuments of divine patience, which should *lead you unto repentance;* and the Apostle giveth in two considerations, to add strength unto this argument, *viz.*

1. Because otherwise your hearts will be more and more obdurate, and yourselves become less and less able to reform.

2. Because through your abuse of God's forbearance his wrath will be kindled and increased against you. Weigh I pray you his words, *Despisest thou the riches of his goodnesseand forbearance, and longsuffering? not knowing that the goodness of God leadeth thee to repentance; But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment ofGod:* I have been the more earnest in pressing the reformation of the aged sinners, because it is attained with difficulty through their accustomed continuance in wickedness.

Secondly, I shall bend my advice to the aged who are through God's grace really righteous. These persons are to be persuaded unto real gratitude to the Lord, who hath set a Crown of glory upon their gray-heads. The Psalmist calls upon old men to praise the Name of the Lord; This is one of Mr *Cartwright* inferences from the Text. And doubtless such aged people have abundant cause to be thankful unto the Almighty. 1. For drawing forth the thread of their lives to so great a length. 2. And especially for converting them unto the way of righteousness.

First, You may be moved to praise God for your old age by these Meditations.

1. Because his Highness is the maintainer of our lives, and the lengthener of our days. Notwithstanding the means used whether ordinary or extraordinary, food, Physic, *&c.* to continue our days upon earth, yet it must be acknowledged that the Lord *holdeth our soul in life.* And here let it be remembered, that *God's blessing giveth strength* to bread, and efficacy unto all other means of health. Consider also how much of God's wisdom, power, goodness, patience, *&c.* hath been daily, yea hourly exercised for your preservation. Mind likewise from how many thousands of dangers his hand of providence hath secured you, both in the time of fool-hardy youth and unwieldy old age. Upon such like thoughts the holy Psalmist thus expresseth himself to the Lord, *Let my mouth be filled with thy praise and with thy honourall the day.*

2. Because by strokes of death ten thousand have fallen on your sides, *on your right hands, and yet it doth not comenigh to you.* What multitudes of men and women, and children more likely to have lived long then yourselves, are dead and gone, but yourselves still abide in the Land of the living? The good young King *Josiah* is deadly wounded by an *Arrow;* And old *Eli* the Priest of the Lord *fell from hisseat backward, and his neck brake;* What great numbers have lost their lives, some in war, and others in times of peace; yea, very many, much more fitted for the service of Church and Common-wealth then yourselves. In this regard you should look upon yourselves as reserved to magnify the God of your lives and mercies.

3. It is threatened as a judgment upon a Family when there is not left one aged person belonging to it; *There shall not be an old man in thy House;* These words speak much displeasure against *Eli;* Whereas it is an honor to have old stakes standing to support a Family which issued out of an ancient stock; Like as old Oaks are accounted an ornament to a Park, though they bear neither fruit nor leaves. This is one promise made to the man who feareth God, *Thou shaltlive to see thy children's children.* And *Solomon* tells us, *The glory of children are their Fathers.*

4. Because your many years have enriched you with manifold experiences, and this is judged by some Expositors to add much unto the Crown of old age. This I might enlarge, by manifesting the advantages of old men's experiences, both in reference unto their own comfort, and the service of others: The holy Psalmist relieveth his drooping spirit, in an estate of desertion, by improving of God's ancient administrations. *I have considered the days of old, the years of ancienttimes. I will remember the years of the right hand of the most High, I will remember thy wonders of old.* Yea the Heathen could knowingly speak of the sweet fruits of old age if men had wisdom to reap them. And all ages do demonstrate, that ancient men, are most meet by their grave counsels to be serviceable unto the public. This Reverend man (whose Funeral we now celebrate, was wont to say, *That a few gray hairs would do more work then many young locks.* Besides other proofs hereof, the History concerning the different advice given to *Rehoboam,* by his young and old Counsellors, will sufficiently witness this truth.

These considerations may quicken the godly aged to gratitude for their hory heads: but I must add, that they have much more cause to magnify God, for making them godly, because old age may be the gift of common bounty, whereas righteousness is the product of peculiar grace. *The wicked may becomeold,* but the righteous are the adopted children of God and the heirs of heavens glory; Therefore their souls should praise the Lord, because when their lives are *redeemed fromdestruction, they are also crowned with loving-kindness and tender mercies.* Now that I may prevail with you to honor God whose hoary heads are crowned with righteousness, I will briefly propound to your most serious thoughts these following meditations.

1. That yourselves in the estate of depraved nature were of that number of whom it is most truly said, *There is nonerighteous, no not one,* and that this righteousness which is your Crown was *the fruit of God's Spirit;* Therefore the glory thereof is due unto the Lord and not unto yourselves, because he and not yourselves hath *made the difference* betwixt you and others.

2. That the greatest part of mankind doth abide in the ways of unrighteousness; The *whole world* (saith the Apostle)*lieth in wickedness;* The small number of *ten righteous persons* could not be found in *Sodom* and *Gomorrhah* with their Suburbs; And before the Flood God himself could not espy any other besides *Noah, Thee only have I seen righteous beforeme in this age;* Now by how much the more rare righteousness is amongst men, by so much the more thankful should we be if God hath wrought it in us.

3. Can you remember either your own many, strong, and long-continued resistances made against divine assaults, or the manifold Providences and Ordinances, by means whereof you have been brought into the way of righteousness; May not Christ speak unto you as once to *Jerusalem, Howoften would I and ye would not?* yea, for a long time might not this be charged upon you, You *always resisted the holy Ghost?* And by how many hammerings and humblings, by what showers and Sunshine, by what shakings with meltings in the Ministry of the Gospel have you been won to the Lord; Now should not all this patience and goodness of God lead you unto thankfulness?

4. Lastly, Take notice of the various and precious privileges whereof you are made partakers by means of righteousness; These I will only mention without amplification: Hereupon you may be confident.

1. That your lives are lengthened, not only by common providence, but in the pursuance of special promises made unto them who have received *peculiar* grace.

2. That you shall be supplied with all necessary accommodations in your passage to heaven; These are Christ's own words unto them who seek righteousness, *All these things shall be added unto you.*

3. That you shall undoubtedly persevere to glory, *The righteous shall hold on his way.*

4. That all occurrences shall be sanctified to your spiritual advantage, *Say ye to the righteous that it shall be wellwith him.*

5. That God's vigilant eye of providence shall *never be withdrawn from you,* in which respect you may be the rather assured of the seasonable and full accomplishment of all his promises.

6. That upon Natures dissolution your *souls shall be perfect,* and that at the general Resurrection your bodies and souls *shall inherit life eternal.* Now who can believingly look upon himself interested in these glorious obligations of God's grace without a thankful heart?

If by these many Arguments the hearts of any aged ones, being resolved upon gratitude, shall enquire how they may in realities express their thankfulness unto the Lord, both for his long-sufferance and loving-kindness towards them. My answer is this, That you shall be regularly and acceptably thankful unto God both for your gray-hairs and your graces, by studying and endeavoring such a frame of heart and course of life as may answer that counsel which himself hath left on record for your guidance in the holy Scriptures which I shall plainly and faithfully impart unto you. But before I mention particulars to direct your

behavior, I shall premise these two things to move attention with resolutions to practice them.

1. That howsoever, too often, men themselves do not observe when *gray hairs are here and there upon them,* and many times the aged may seem youthful unto others; yet God doth take exact and particular notice of every aged person in the world. The holy Ghost recordeth when *Joshua waxed old, and was stricken in age,* and about what time*Jesse* (the Father of *David) went for an old man* in *Israel.* The like I might discover in regard of *Abraham, Sarah, Anna,* But I forbear.

2. That the Lord doth punctually observe all the good, and all the evils of them who are stricken in years, whether they be his own people or others. This I enlarge not by specifying instances, because the naked quotations may be sufficient.

Having thus briefly premised these things, I proceed to the directions which I find registered in the Word of God, that the aged may know how to order their conversation in some measure of answerableness unto that Crown of glory which the Lord by his grace and their gray hairs hath put upon them.

In general, They must be of *such behavior as becomethholinesse,* whether they be aged men or women, therefore they ought to advance and express the power of God's grace by a diligent improvement of all such means as God hath sanctified. The Apostle *John* writeth to the *Fathers who were knowing men,* that they might become more holy. And old *Anna,* though truly good, yet *waited daily at the Temple,* that she might grow better. This I might persuade by many Arguments.

1. There is no one who hath lived the longest and hath made the best proficiency in Christ's School, that is come to that pillar on which he may write, *Ne plus ultra;* But when he hath summed up all his rich endowments, shall find cause to conclude with the words of the Apostle, *Not asthough I were already perfect.*

2. The grievances of old age are such, and so many, as will call for the exercise of the strongest graces attainable in this life. *Solomon* reckoneth up some of them, and telleth the aged person, that they will *take away the pleasures of hislife;* Then all the faith, patience, and other graces which have been gained will be found weak enough, to wield, the burdens of that estate: This, this was the only support of the Psalmist, *when strength and heart did fail, that God was the strength of his heart, and his portion* (to live upon) *forever.* In this respect pains should be taken, that *as the outward man decayeth, the inward man may be renewed daily.*

3. The aged will lie open unto derision and disrespect in regard of the imperfections and weaknesses which attend that condition of life, therefore they should labor by eminency of holiness to secure their credit amongst all sorts of people whatsoever; For nothing doth more awe the hearts of the children of men then the power of godliness appearing in the conversations of God's Servants; As *Paul* advised young *Timothy* hereby to prevent contempt, *Let no man despise thee,but be an example of the believers in word and conversation,* &c. So by

means hereof *Job* had won great estimation amongst all sorts; *The young men saw me and hid themselves, and theaged arose and stood up.*

4. The miscarriages of old people are in God's account the more heinous, because they have had most frequent and most ancient experiences of his goodness. By this circumstance the evils of *Israel* are once and again aggravated. *God carried them all the days of old, but they rebelled and vexedhis holy Spirit: Know that it is an evil thing* (more then ordinarily evil) *that my fear is not in thee, for of old time I havebroken thy yoke,* &c.

5. And I might add that their wickedness will do much more mischief tending more to the dishonor of God and the infection of others. In all these regards it nearly concerneth them whom God hath crowned with age and the profession of his Name, to heed their conversation, that it may be suitable unto that dignity which the Lord hath put upon them. It may well become everyone of them upon this account, frequently and affectionately to make *David's* prayer, *Now I am old and gray-headed, O Lord forsake me not,until I have shown thy strength unto this generation, and thy power to everyone that is to come.* This in general, the particulars follow.

First, The aged should be full of knowledge as they are full of years; This is taken for granted in many Scripturepassages, *With the ancient is wisdom, and in length of days isunderstanding;* And thence it is that the *ancient and the prudent* are conjoined. Ignorance is much more excusable in the young, who may thus plead, *We are but of yesterday,and know nothing, because our days upon earth are a shadow;* but an old *Ignoramus* is a thing intolerable: *Better is a poor and wise child, then an old and foolish King.* When God hath set a Crown upon a man's head, and he knoweth not how to wear it; *Honor* (saith *Solomon) is unseemly for a fool:* And this disgrace is the greater when means of knowledge are enjoyed, yea, enjoyed for many years. *You* (saith the Apostle to some who were members of the Church at *Corinth) have not the knowledge of God. I speak this to your shame.* And in like manner he greatens this defect in others; *When for the time ye ought to be teachers of others, ye have need that one teachyou again which be the first principles of the Oracles of God:* Remember how sharply Christ reproveth *Nicodemus, Art thou a Master in Israel and knowest not these things?* It would be accounted a great disparagement unto a young man having served out an Apprentiship, to be unacquainted with the mysteries of his Trade; Now fifty years is above seven years in Sabbath-days, and yet how many of that age (who have had an addition of many weekly Lecture-days) are yet palpably ignorant in the mysteries of salvation? These things I suggest to shame the aged unto endeavors to become rich in understanding.

Secondly, They should not only be knowing but fruitful, *The righteous shall flourish like the palm-tree, they shall bringforth fruit in old age, they shall be fat and flourishing.* This may upon good ground be looked for, from them who are truly good, for though the natural radical heat doth abate in old persons, yet the spiritual vigor which they receive from Christ decaieth not. *His branches shall spread and hisbeauty shall be as the Olive-tree, for from me is thy fruit found.* Although age taketh them off from sundry employments, yet they should be doing something according to their abilities. The holy Ghost telleth us *of an old man who came from his work out of the field at even;* In the evening of our age, towards Sun-setting, we should

be found acting in one kind or other for God; and *happy is that Servant whom his Lordwhen he cometh shall find so doing.* Here I will instance in three particulars.

1. The aged must be *Teachers of good things, Daies should speak, and the multitude of years should teach wisdom;* This was the practice of old *Jacob, Moses, Joshua,* &c. And *Job* reporteth this as a ground of his comfort, *I was eyes to the blind, unto me men gave ear, and waited, and kept silence at my counsel.* You must bring forth of your treasure *good things, both new and old,* and not trifle out the latter part of your days *in telling old wives Fables.*

2. They must communicate their experiences, *Hear this, ye old men, Hath this been in your days? Tell ye your childrenof it, and let your children tell their children, and their children another generation.* This hath been the custom of God's Worthies in all ages, according to his command, whereby themselves have received comfort, others benefit, and God glory. And this I seriously persuade, though I have not leisure to enlarge it. Let future ages understand the most remarkable passages of God's Providence which you have experienced, whereby sin may be rendered odious, and Christ with the ways of faith and holiness may be represented precious to the souls of succeeding ages.

3. They should endeavor to clear both their own credit and consciences, in reference unto all their conversings in the world. This I propound from the example of *Samuel,* when he was *old and gray-headed,* pointing only at the Story, which is well worth consideration and imitation. And in this practice let the honor of Religion be rather vindicated then your own. Give God the glory of your own unreprovable conversation, and for your known miscarriages express your repentance, which will produce both present inward peace and future reputation.

Thirdly, The aged should *possess their souls with patience,* This is one of the particulars which St *Paul* adviseth *Titus* to press upon old men, *viz.* that they be *sound in patience.* This grace of patience considered under a threefold notion, is needful, and would be commendable in them.

1. Patience in waiting for the full accomplishment of all God's Promises. *You have need of Patience* (saith the Apostle)*that after ye have done the will of God, you might receive the promise.* And St *James* propounds the practice of the Husbandman to persuade this; *Behold, the Husbandman waitethfor the precious fruit of the earth, and hath long patience for it.* I may tell you whose heads are gray, whose lives have been a long seed-time in ways of well-doing, *Behold, the fields arewhite already to harvest;* Your time of reaping is at hand, therefore hold up your heads and hopes in a patient expectation of your recompense of reward.

2. Patience in forbearing those who load you with provocations. In this case let *David* be your Example, who silently without yielding unto motions made for revenge, submitted unto that affliction with which God did exercise him, through the cursings of *Shimei.* With how much contempt doth the Lion (the King of Beasts) pass on his way, notwithstanding the barkings of angry dogs? Therefore you aged ones who are crowned both with gray-hairs and graces, Look upon yourselves as ready to set foot into your palace, and to take possession of the Kingdom prepared for you; and hereupon with a holy scorn slieght all the clamors and

snarlings of them, who *speak evil of you* because you refuse*to run with them into the same excess of riot.*

3. Especially Patience in a calm and cheerful bearing of all those infirmities and afflictions which are wont to accompany old age. Remember that your age is your Crown, and therefore carry it with contentment, though it cause your heads to ache. M. *Cartwright* upon my Text hath this note, That the holy Ghost doth purposely tell the aged, that the hoary head is a Crown, that by this consideration he might relieve them under all the grievances which attend that condition of life. M. *Muffet* upon my Text speaketh thus, *Old age is born up by these two staves, 1. Life well-spent, 2. Hope of future glory.* And Bishop *Hall* hath this expression in his *Meditations and Vows: I account old age the best age, 1. Because the inconveniences of it are only bodily, with a better estate of mind. 2. Because nearer to dissolution.* Hereunto he addeth this Story, *When a man told a Philosopher, that he was sorry to see him so old: he returned this answer, Be sorry rather that ever I was young to be a fool:* Many such like Meditations might be added to check frowardness, to maintain patience under all the pressures of old age, but I shall refer to the fore-mentioned privileges which appertain unto them *whose hoary heads are found in the way of righteousness.*

Fourthly, They should be *sound in faith;* 1. Both in the doctrine of faith, in the truth of the Scripture, having had long time for trial, to discern betwixt things which differ, and therefore in reference to Fundamentals at least they should be able to say with *David* to God, *Concerning these thy Testimonies,I have known of old that thou hast founded them forever.* 2. And in the grace of faith, being strong in confidence, whereby they shall with old *Abraham* glorify God, and with old *Simeon* go *singing* to heaven; It was an easy thing with *Moses* to die when God had shown him the promised Land: And it's a good sight to behold ancient Christians carried out of this world with full sail of assurance, hearing them to speak, as *Job* did, *I know that my Redeemer liveth,and though after my skin worms destroy my flesh, yet in my flesh I shall see God, whom I shall see for myself,* &c. It well becometh them likewise in times of trouble to plead their old experiences with bold confidence, *Why withdrawest thouthine hand, even thy right hand, pluck it out of thy hosome, for God is my King of old.* Whereas their infidelity is the more inexcusable in itself, and the more provoking unto God, because manifold providences both in former and later years, have evidenced unto them God's power and truth; *Theyforgat God their Savior which had done great things in Egypt, wondrous things in the Land of Ham, and terrible things by the Red Sea, therefore he said that he would destroy them,* &c. *they believed not his Word.* And hence it was that both *Moses* and old *Zechary* were so severely dealt with for their incredulity.

Fifthly, They should be *sound in charity,* This the Apnstle addeth to the former. And it is very reasonable in many regards; for as they have long lived upon God's love, so they have received most kindnesses from men in manifold exigencies, and the necessities of their old age do call for continued and renewed compassion from time to time. Here I shall only touch upon three Rules to guide this grace in its exercise.

1. For purity, their love should be most enlarged upon the account of piety. As it was the praise of *Titus, that hisinward affection was more abundant whilst he remembered the obedience of the Corinthians;* When special kindness is shown towards them *who are of the household of faith.*

2. For perpetuity, they must not be *weary of works of charity:* And doubtless if love be true it will be constant, for a friend loveth at all times.

3. For quantity, it should be increased, and it will be to their high commendation if their works of mercy (as of other kinds) *be more at the last then at the first.* And therefore covetousness should be cashiered, as the cut-throat of charity.

Moreover, I might persuade from the authority of Saint *Paul, sobriety, temperance, and gravity.* For temperance let old *Barzillai* be an example unto the aged, whose moderation in reference to the dainties of a Court tendered unto him, was very great. And let the sad consequences of *Noah* his intemperance give caution for sobriety unto all ancient persons whatsoever. As for gravity, it's a virtue opposed to lightness and apishnesse; It should be expressed in countenance, speech, and apparel, *&c.* But these things I must not enlarge. And I will only name what the Apostle addeth in relation to old women. They must not be *false accusers;* His word suggests that false accusers are *devil-like,* having*tongues set on fire by hell.* This may be a sufficient watchword to warn them to keep at a distance from such exorbitances; The last thing which I will advise all ancient persons unto, is constancy and perseverance in ways of righteousness, according to all the former directions; I would propound the resolution of *David* when old and gray-headed for your imitation, *I will hope continually, and will yet praise thee more andmore,* &c. You should be immovable like unto old Oaks, deeply rooted, which are not turned hither and thither, this way and that way, by every contrary wind. Remember the speech of old *Polycarpus* when tempted to Apostasy, God hath been my good Master for 85 years, therefore I will not forsake him: As Arguments to move endeavors after steddinesse both in the profession and practice of the truth, take these short particulars into your serious consideration.

1. In the winter of your age, you may probably be assaulted with violent storms. *When thou shalt be old* (saith Christ to *Peter) another shall gird thee and carry thee whitherthou wouldest not: This spake he, fignifying by what death he should glorify God.*

2. You are in danger of declining. Good old *Eli* towards the end of his life was woefully cooled in his zeal for God, as his indulgence towards his Sons, did manifest. And when *Solomon was old, his wives turned away his heart after othergods, and his heart was not perfect with the Lord his God, as was the heart of David his father.* These examples may give you an Alarum; for neither high parts, nor saving grace, will secure you from porttall apostasy, therefore you should be watchful.

3. God doth not change or abate in his goodness toward you, but he speaketh unto you as to old *Israel. You are borneby me from the belly which are carried from the womb. And even to your old age I am he, and even to hoar hairs will I carry you.* Now should not God's immutability in his favors notwithstanding your great unworthiness, engage you strongly to hold close unto his Majesty without any backslidings!

4. Your fruitfullnesse in age, will add to your comfort when you die, and to your honor afterwards. The promise of God speaketh thus much: *Thou shalt come to thy grave ina full age, like as a shock of Corn cometh in in his season.* Unto which might be added St *Paul's* experience; *I have fought agood fight, I have finished my course, I have kept the faith: Henceforth is laid up for me a Crown of righteousness, which theLord the righteous Judge shall give me at that day.*

Having finished my Exhortation to the aged, I shall direct my counsel unto them who are young; wherein I will be the shorter, because I have been so large in the former, and I will cast mine advice under three heads.

First, To seek the lengthening of their lives, that they may attain the Crown of glory, which belongeth to the hoary head.

And for this end,

1. Let them warily decline all life-endangering practices. I will instance in some. Quarrellings, fightings, whereby many in the flower of their age lose their lives, whereof there are sad experiences everywhere. Whoredom is another life-shortening sin: *Solomon* telleth us, that the *Harlots house inclineth to death, & her paths unto the dead.* And he foretelleth the young man, what will be the consequence of that course; *Thou shalt mourn at the last, when thy flesh and thy body are consumed.* And unto both the former, I may add drunkenness and gluttony, for as the strength of nature is wasted, and the body is filled with diseases through intemperancy; and by reason hereof the forementioned evils of quarreling and whoring are much fomented. The words of *Solomon* are here considerable:*Who hath woe? who hath sorrow? who hath contentions, who hath wounds, who hath redness of eyes! They that tarry long at the wine, they that go to seek mixed wine,* &c. *At the last it biteth like a Serpent, and stingeth like an Adder. Thine eyes shall behold strange women, yea thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.* Finally, Take heed of all such ways of wickedness, which may justly bring you under the Magistrates sword, or expose you to the deadly blows of divine displeasure: *Bloodyand deceitful men shall not live out half their days.*

2. Let them betake themselves unto such courses, whereunto God hath promised length of days. The Lord in the fifth Commandment, persuadeth every child to honor and obey his parents, upon this consideration, *that thy daysmay be prolonged.* Yea the whole course of obediential conformity unto all God's Commandments, is pressed by this argument; *What man is he that desireth life, and loveth manydays that he may see good? keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good.* And some Expositors do suggest from my Text, that walking in the way of righteousness, is a means to obtain the honor of an hoary head. *God ordinarily granteth long life unto good men.* This is most certain, that God will either lengthen the lives of such upon earth, or else crown them with life eternal in Heaven. This lets in the second head of advice to be bestowed upon young persons.

Secondly, To seek righteousness. This was St *Paul's* counsel unto young *Timothy, Follow righteousness.* And the doctrine under hand is a strong argument to back it, which *David* pressed upon his son *Solomon,* when young and tender; who speaking of sanctifying grace under the name of wisdom, useth these words; *Exalt her and she shall promotethee, she shall*

bring thee to honor when thou doest embrace her. She shall give to thine head an ornament, a Crown shall she deliver to thee. Righteousness therefore will be a Crown of glory, unto the green-headed, as well as unto the gray-headed, which should move the young to look out after it.

Now that my persuasion may be the more prevalent with young ones, I shall commend these following particulars unto their serious consideration.

1. God's express command: *Remember now thy Creatorin the days of thy youth.* If you acknowledge his Sovereignty over you, as your Maker, is it not rational that you should suddenly submit unto his government?

2. The examples of such young ones, who came in unto God graciously in the morning of their age: *Josiah, Daniel, Shadrack, Meshach* and *Abednego,* as also *Timothy;* but especially set *Christ* before your eyes, who when he was*twelve years old,* did famously express the power of grace. Do you judge godliness commendable in them, wherefore then do you not endeavor imitation?

3. The advantages of seeking grace betimes, early in the morning of youth. I shall name some of them without enlargement (*viz.*) The work will be to yourselves the more easy (as the bowing of the twig while tender,) and to God the more acceptable, when the first fruits are consecrated unto his Majesty. Christ is said to love the moral young man; and it is conjectured, that *John* had the more tender respect, because he came unto Christ so soon. The gracious seasonings in youth, will also make the conversation more savoury afterwards: And the sooner you undertake God's service, the more glory you shall bring unto his Name, the larger recompense likewise yourselves shall receive. Finally, this will be an encouragement, unto your hopeful addresses unto the Lord, as need may require. Mark *David's* manner of pleading in prayer; *O God thou hast taught me from my youth, and hitherto I have declared thy wondrous works. Nowalso when I am old and gray headed O God forsake me not.*

4. The necessity of endeavoring to be godly in the time of youth. This might be sundry ways manifested: Because then most subject to satisfy many sinful corrruptions. As the boiling pots cast up the most scum, so in the heat of youth, there are strongest inclinations to passions, revenge, lasciviousness, intemperance. *&c.* In which respect the Apostle saw cause to give *Timothy* this counsel; *Fly youthful lusts, but follow righteousness, faith, charity, peace,* &c. And the breaking forth of wickedness in youth, will breed bitter complaints in old age. As the aged are wont to feel pain in those bones which were bruised or broken, when they were young. *Thou writest bitter things against me* (saith *Job) and makest meto possess the iniquities of my youth. Ephraim* also maketh pitiful moan, *bearing the reproach of youth.* Yea, suppose you should be secured from all gross evils, while young; yet if ever the Lord bring you home unto himself, by the power of an effectual calling, this will be a cut upon your hearts (as it was to *Augustine,*) that you came in to God no sooner. How will you bewail your folly and great ingratitude unto God, that the devil hath been gratified by your first-fruits, and that only the refuse, dregs, and withered stuff of old age, is reserved for God. And if the Lord should punish your obstinacy in youth, with final impenitence, how sad would your reckoning be at the last day? for this is most certain, that when you have sowed your wild oats, and satisfied

the sinful desires of youth, *for all these things God will bring youto judgment.* The Lord give young ones to dwell upon these meditations, and to lay them seriously unto their hearts. Here I might justly take up a great lamentation, considering that averseness unto the power of piety, which is everywhere to be found amongst young people, notwithstanding instructions, convictions, ministerial persuasions, together with some motions of God's Spirit upon their hearts, with which their souls are assaulted for good from time to time. They will acknowledge the reasonableness of our advice; they will shed tears being reproved for their regardlesnesse of God and of their own souls; yea they will make fair promises of amendment for time to come. But, alas, alas, poor foolish creatures, how careless in seeking to keep these spiritual sparks alive in their own bosoms. How soon do these good motions die within them. They would have the Crown tendered, but will not resolutely hold on in the use of God's means to obtain it. Fain they would save their souls, and yet satisfy their sinful lusts also. And thus they fluctuate as a wave upon the sea, carried hither and thither by contrary winds. Whereas they should upon a serious consideration (whether it be better to serve God or the devil, to save the soul, or to hazard the loss of it unto eternity) work themselves unto an immovable determination, to seek *the Crown of glory in the way of righteousness.*

Thirdly, To yield due, reverent respect unto aged persons, especially to such in whom the power of grace doth most eminently appear. Mr *Cartwright* upon my Text presseth this duty, arguing from our honoring them whom men Crown, unto such to whom God assigneth the *Crown of glory.* As there should be testifications of high respect unto all such, so especially 1. To our natural parents *Honor thy Fatherand thy Mother.* 2. And to those whose Office and faithfulness in discharging it, doth call *for double honor.*

Now this honorable respect of the aged (especially if godly) must be expressed,

1. By reverent gestures: *Thou shalt rise up before the hoaryhead, and honor the face of the old man.*

2. By giving them the precedency, in speaking in all cases to be debated. *Elihu* said, *I am young and ye are very old,wherefore I was afraid and durst not show mine opinion. I said, Days should speak and multitude of years should teach wisdom.*

3. By testimonies of due estimation to their persons, even at those times when there may be occasion to blame some of their practices. *Rebuke not an Elder, but entreat him as a Father.*

4. By submitting unto their grave and gracious counsels. *Likewise ye younger, submit yourselves unto the elder.* The Apostle styleth himself *Paul the aged,* to prevail with *Philemon* to yield unto his advice.

5. By preferring them (if in all other regards comparison be equal) in discoveries of love and estimation. As it was agreed upon betwixt *Paul* and the Disciples, that he should *rather lodge at the house of Mnason an old Disciple,* then any where else. By thus doing, we shall witness to the world that our judgments are rectified, and our conversations are ordered by the word of truth, and that therefore we account the *hoary-head to be a Crown of glory, if it be found in the way of righteousness.*

Now having concluded my discourse upon the Text, I know it is expected, that I should speak unto the occasion of our meeting concerning this Reverend Father (whose Funeral we now celebrate) I will premise this, that a full Narrative of his long well-spent Life, cannot be expected from my report at this time, but I hope that it will in due time be drawn up and handed unto you for his honorable remembrance, and for imitation unto posterity, by One who wasfully acquainted both with his Life and Death.

In general this I dare assert with confidence (wherein I doubt not your consent) that his *hoary head was a Crown of glory, for it was found in the way of righteousness.* Through God's good providence, he had a long time worn this his Crown, for he was well nigh Fourscore years old. Notwithstanding this his great age, yet (through unusual divine indulgence) his *strength was not labor and sorrow,* for he was neither afflicted with the Stone, or Gout, or Cramp, or any Cough; but he labored only (as I have often heard him say) under the disease of weak old age. That which is recorded of *Abraham,* may be applied to him, *That he died in agood old age, an old man and full of years.* Neither were the abilities of his mind abated, but his understanding and memory continued strong, even unto his end. As all his Works published, do proclaim his incomparable learning in all kinds: so those which were lately printed do witness that Academical studies (when he was young) were fresh and ready for improvement in his old age. And the promise made to the righteous man, was verified in him, *He shall bring forthfruit in old age, he shall be fat and flourishing.* In all which regards, whether we consider the continued healthful frame of his body, or the uninterrupted fruitfullnesse of the gifts and graces of his spirit, it may be truly said of him, in reference to his death. *That he is come to his grave in a full age, like as ashock of Corn cometh in in his season.* But that I may not anticipate the intended Narrative of his whole Life, I shall only declare two or three passages towards the end of his days. When he looked upon the weakening distempers (which had caused him to keep his bed) as the Arrest of death, he was pleased (through his love to my worthless self) to give order that I should be certified of his weakness, that he might be remembered before the Lord in my prayers; and also that I might be requested, as from himself, to perform the like office of respect for him, which I had lately done for his Reverend neighbor Mr *Whitaker,* by preaching his Funeral Sermon. Upon this intelligence the next morning I hastened unto him, to witness mine unfeigned love and honorable respect of him, as also to put this work (which I have now performed) with his approbation, upon an abler hand: but finding him altogether unwilling to excuse me, I thought it more meet to undertake it, then to distemper his spirit by my refusal. By reason of his very great weakness he could not speak much, but that which he said was weighty and savoury, which I will faithfully relate: His words were these; *I am now conflicting with my last Adversary, though I believe the sting is taken out. Nature will struggle, but I humbly submit unto the good pleasure of God. I heartily beg the pardon of my many sins, especially of my want of sedulity and fidelity in my public and private charge, hoping to be washed with Christ's blood, and desiring to be translated out of this restless condition. I expect daily, yea hourly to be translated into that everlasting rest, which God hath prepared for them who are interested in his Christ: And I pray God to bless you, and his whole Ministry everywhere.*

These were his last words unto me, upon which I might much enlarge myself; but I leave the improvement hereof, and of his laborious exemplary Life, unto your conscientious

endeavors. Although he be now dead, yet he still liveth by his worthy Works already printed, unto which I hope many more (which be left ready for the Press) will be added for future profit in the Church of Christ. I conclude, with hearty desires, that this sad providence, in his death, may be sanctified unto us all, and especially unto his nearest Relations, through God's rich grace in Jesus Christ.

FINIS.

The Narrative of the Life and Death of Mr *GATAKER.*

Mr THOMAS GATAKER or GATACRE (for so he wrote himself, till of later years to prevent miscalling occasioned frequently by the view of the letters he changed it into GATAKER) was a branch of an ancient Family, so firmly by God's providence planted in *Shropshire,* that the stock hath continued in the same House, carrying the Name of its owner, and known by the title of *Gatacre-Hall,* by an uninterrupted succession from the time of K. *Edward* the Confessor. His Father Mr *Thomas Gatacre* (being not the eldest son of *William Gatacre*) was designed by his Parents to the study of the Law, in order to which he was a student at the *Temple.* During the course of that institution, he occasionally coming to visit some Kinred (then high in place and power,) was often present at the examination of some Christian confessors of the Gospel, in those severe times wherein Satan armed all his forces to suppress that dawning light which threatened ruin to his kingdom of darkness. The harshness of those proceedings, together with the constancy of the good, though simple Christians, that with evidence of truth and resolution of mind maintained Faith and a good conscience, were of great moment with him to facilitate the entertainment of that purer doctrine of the Gospel which began to shine into his soul. This being apprehended by his Parents, they jealous of his change, sent him over to *Lorain* in *Flanders,* and to win him to a compliance in religion, settled upon him an estate in Lease of 100^lb^ *per annum old rent.* but like St *Paul,* Phil. 3. he counted all outward advantages as nothing in comparison of the knowledge of Christ Jesus. Therefore his Father perceiving his unchangeable steadfastness in that choice (which had nothing to prejudice it but the seeming novelty,) recalled him, and with great displeasure revoked his own Grant, which yet could not take effect without the Sons consent. But the young disciple had already learned the hard lesson of self-denial and forsaking all to follow Christ. Therefore to preserve his conscience, he gave up that which had been the bait of Apostasy. Now the Lord (that hath promised to his faithful followers satisfaction for all their losses) raised him up Friends, by whose means and advice he pursued his studies at *Oxford,* and in process of time, (when not only the clouds of ignorance and superstition were dispelled, but also the showers of blood were blown over) he took upon him the public Ministry of the Gospel. He was household Chaplain to *Robert* Earl of *Leicester,* and Pastor of St *Edmunds* in *Lumbertstreet* London. In that Parsonage-house by his Wife *Margaret,* being of an honest Family of the *Pigots* in *Hertfordshire,* (among other Children) he had this Son *Thomas,* born *Sept 4. A. D* 1574.

In his Childhood he was so addicted to those means which his Parents applied him unto, for the implanting in him the seeds of good literature, that he needed a bridle rather then a spur; for his love of Learning (equal to that admirable capacity wherewith the Father of

Lights had furnished him) was so active in the acquiring of it, that his Father hath often gently chidden him from his book. Neither were his nimble wit, sharp reason, and vast memory perverted to be the instruments of that debauchery wherewith the corruption of our nature doth too often stain and deflower our first days: for he had a lovely gravity in his young conversation; so that, what *Greg. Nazianzen* said of the great *Basil,* might be averred of him, that *he held forth Learning beyond his age, and a fixedness of Manners more considerable then his Learning.*

Having happily dispatched his *tyrocinnia* of first exercises in the Grammar-Schools (wherein he overcame by strange industry the difficulties which that age, destitute of many helps our present days enjoy, conflicted withal; and outstripped many that ran in the same course,) before he had completed sixteen years. *A. D.* 1590. He was by his Father placed in St *Johns* College in *Cambridge.* Not long after his settlement there, his Father (being called by God to receive the reward of his labors) left him not wholly destitute, yet not sufficiently provided for any long continuance of his studies there. But God that hath engaged his truth and mercy to the upright, even for their seed also (*Psal.* 112. 1, 2.) (especially when the Son doth not degenerate or thwart the providence of God, by a forfeiture of his title to the Promises,) provided friends and means for him, who was by an hidden counsel then designed to be an instrument of doing service to the Church of Christ. Thus the fruit was not nipped in a promising bud, by the frost of want.

Now, not from mere favor, but from merit (upon the proof of his Learning) he was chosen Scholar of that worthy Society, wherein he continued his Studies with unwearied diligence and happy success, till he with Abilities answerable to his Degree, commenced Master of Arts. Take for an instance of his Industry this (*viz.* that he was a constant Auditor of that eminent Light of Learning M^{r} *Jo. Boys,* who read a Greek Lecture in his bed to certain young Students that preferred *antelucana studia* before their rest and ease. The Notes of those praelections he kept as a treasure, and being visited by Mr *Boys* many years after, he produced them, to the no small joy of the good old man, who professed himself made some years younger by that entertainment.

Then was contracted that straight friendship betwixt Mr *Gataker* and that faithful servant of Christ Mr *Rich. Stock,* which continued until the death of this Reverend Minister, as appears by the testimony given unto him at his Funeral.

An evidence of the good esteem which Mr *Gataker* had now acquired for his Learning and Piety was this, that a College being then to be erected by the munificence of the Countess of *Sussex,* the Trustees of that Foundress (Persons eminent for Zeal and Prudence,) did choose him to be one of that Society. They transplanted him into that new Nursery of Arts and Religion, being confident that he would (as he did by Christ's assistance) prove fruitful for the ornament and benefit of that Seminary. Indeed they laid hold of him before the house was fit for inhabitants, fearing lest so fair and promising a flower should be taken up by some other hand. But while the College was in building (that he might not lose any opportunity of doing good,) he retired to Mr *William Aylofes* house in *Essex,* who had gained him that he might instruct both himself in the Hebrew Tongue, and his eldest Son in

Literature proper to his age. In this Family, partly by his own inclination, and partly by the encouragement of the Governors thereof, he performed holy Duties for the instruction of the whole household, expounding a portion of Scripture every morning, that the Sun of Righteousness might as constantly arise, as the day brake in upon them. In this Exercise, whereby he labored *& proficere & prodesse* (both to edify others and himself) he dispatched the Epistles of the Apostles, the Prophecies of *Isaiah,* and a good part of the book of *Job,* rendering the Text out of the Original Languages, and thence delivering clear explications,, and also deducing useful observations. Dr *Stern* then Suffragan of *Colchester* (visiting the Mistress of the Family, to whom he was nearly related,) happened to be present at this Exercise, when Mr *Gataker* explicated the first Chapter of St *Paul's* Epistle to the *Ephesians,* which is known to be most pregnant of deep divine mysteries. This portion of holy Writ he treated upon with so happy elucidations, that the judicious Doctor much satisfied with the performance, and admiring the endowments of Mr *Gataker,* exhorted him instantly to take holy Orders, whereby those Gifts might be authorized for public use, and improved for the building up of the Church, and withal offered him his assistance in that business. But he well weighing the burden of that Calling, and modestly judging of his own ability, which he conceived disproportionable to that Office (to the full discharge whereof the Apostle hath set, 〈in non-Latin alphabet〉; who is sufficient?) thanked the Doctor for his kind offer, but deferred the matter to further confideration. Afterward by the advice of the Reverend Mr *Hen. Alvey,* formerly his Tutor, and in this business taken for a Counselor, upon his remonstrance of divers reasons, and the instances of Dr *Stern* afresh reiterated, he assented to be Ordained by the said Suffragan.

The Fabric of *Sidney-Sussex*-College being now consummated, he betook himself to the station designed him, and to the work depending thereon, wherein his pains for seasoning young Students with principles of piety and learning were both great and prosperous; for some of them that watered their gardens at his Spring, or lighted their Lamps at his Light, grew up to eminency, as M. *Jo. Hoyl* and M. *Tho. Pell* afterwards worthy Fellows of the same Society.

About that time certain persons zealous of promoting the glory of God and gaining souls to Christ, that lay in a sad condition through the defect of Pastors able to teach and lead the people in the ways of truth, life, and peace, especially M. *Abdias Ashton* of St *Johns,* and M. *William Bedel* of *Emmanuel,* set on foot a design of preaching in places adjacent to the University even to a considerable distance; These invited M. *Gataker* to be a partner in this labor; Being drawn in and encouraged by them, he preached every Lord's day at *Everton* (a village in the meeting-confines of *Cambridge, Bedford,* and *Huntingtonshire*) where a decrepid man (reported to be 30. years above an 100.) sustained the Name of Vicar, *Vix magni nominis umbra.* Here a Family of *Burgoins* resident in that place deserveth this Honorable remembrance, that M. *Roger Burgoin* during that time used M. *Gataker* with great humanity, which by him was construed to be the effect of his piety.

After half a year thus religiously employed with manifestation of a public spirit, finding some causes to retire from the University, at the motion of M. *Ashton* above-mentioned (that

had been Tutor) he removed to Sir *William Cooks* Family then resident in *London.* This place and employment occasioned the more public discovery of his Ministerial gifts, with the singular approbation of many persons of note, not only for outward estate, but also for affection unto, and judgment in Religion: Hereupon the Lecturers place at *Lincolns* Inn falling void, some principal persons of that Honorable Society (which had been his Auditors occasionally) made addresses unto him, inviting him to that place, offering their assistances, and alleging the facility of his Introduction by the Lord Chief Justice *Pophams* interessing himself in the business, whom they knew both to have loved the Father *Thomas Gataker* (being his intimate once, and contemporary in the studies of Law) and to favor the Son very highly for his own worth and work in the Ministry. But he according to his usual modesty declined the undertaking, and resisted the importunities even of his Friend M. *Stock,* till D. *Montague* Master of *Sydney*-College, repairing to *London,* and being acquainted with the design in hand (though he had it in his thoughts to invite M. *Gatacre* back to the College, that he might read an Hebrew Lecture that had a Salary annexed by the Lord *Harrington,* yet (laying that aside) pressed M. *Gataker* with Arguments and Authority, encouraged him against his own diffidence, and wrought him at last to an assent that without any suit made by him the Lord *Popham* should recommend him to that society. Thus was he chosen Preacher at *Lincolns* Inn, where he spent ten years to the advancement of piety, and with a happy Reformation of some abuses of the Lord's day, as he himself testifies in his Apologetical discourse against *Lily, pag.* 16, 17.

But notwithstanding that Engagement M. *Gataker* did not totally abandon the Family of Sir *William Cook,* to whose Lady he was near by blood, and dear to both, upon the account of his pious labors amongst them. Therefore in the vacations being disengaged from attendance at the Inn of Court, he resided in that Family, exercising his Ministry either in their Chapel or in the Parish-Church, as occasion required; and this with an Apostolical mind, not for filthy lucre, but freely making the Gospel a burden only to the dispenser: Yet such was the devotion of that religious pair, that they also would not serve God without cost, for they afterwards in consideration of those pains freely taken settled upon M. *Gataker* an Annuity of 20^{lb} *per annum,* which he indeed received for some few years, but after (for certain Reasons) remitted unto the Heir of that Family, forbearing to use the Right he had, and forbidding his Executor to claim any Arrears of that Annuity. This is mentiooed the rather that the generous temper of his Christian Soul aiming at the highest good of others more then his own temporal advantage, and infinitely removed from sordid acquisition of gain, or the prostitution of his sacred Function unto secular designs, may be opposed to stop the impudent clamour of some whose consciences being both galled and cauterized, prompted them to calumniate him as guilty of covetousness. But his own pen writ the best Apology, as indeed (according to that of *Nazianzen*) they that give him a just character and due commendation, had need to have also his Eloquence.

While he attended on that Flock at *Lincolns-Inn,* Sir *William Sidley* a Learned *Mecaenas* and pious Patron of the Church offered him a fair Benefice, and because M. *Gataker* declined the burden of a Pastoral Cure, and pleaded an unwillingness to be taken off from those worthy Gentlemen (of whose favor he had good experience) he endeavored to persuade him that the

taking of an assistant would salve all inconveniences, so that he needed not to desert the Society which in Term-time only, required his labors. But he that poised that burden in the Scale of the Sanctuary, always thought that one Cure of souls was enough for one man, and adventured the unkind resentment of the Noble Gentleman upon the refusal, rather then the accumulation of preferments.

After ten years labors profitably employed at *Lincolns Inn,* not only for the benefit of the then living Servants of God, but also for the behoof of posterity, especially by that Learned Discouse of *Lots* there and then conceived, and formed (wherein what satisfaction is given to conscience in many cases, let the judicious acknowledge) M. *Gataker* thence removed to undertake the Rectory of *Rotherhith* in *Surry,* of the grounds, motive, and manner whereof he himself hath largely given an account to the world in his Apologetick against *Lily,* p. 44. 48. of which this is the Sum.

The Rectory of *Redrith* in *Surry* (as it is commonly called) being void, and one of an infamous life laboring hard to succeed in it (in order to which he before the Incumbents death had set on foot a transaction with the mother of certain Orphans in whose hands the Patronage was supposed to rest,) some of the Religious Inhabitants valuing the means of grace above all other enjoyments, cast their eyes and thoughts upon M. *Gataker,* to gain whom they added to their own entreaties the mediation of his good Friend M. *Richard Stock.* And when he had by many reasons remonstrated unto him, that God did call him to the work, whose honor and Ordinances might suffer prejudice by the intrusion of an unworthy man, he at last suffered himself to be persuaded to engage himself in that charge, which being represented to Sir *Henry Hobart* then Attorney-General by M. *Randolph Crew* (afterward Lord Chief Justice.) Sir *Henry* that before favored other pretensions to gratify some Tenants of his in the Parish, did yet readily embrace the motion concerning settling of M. *Gataker* there, according to his contentment, and wrote a Letter to the Bishop for the removal of all obstructions that lay in the way or might hinder the acceptance of the Presentation of M. *Gataker,* which signed with the hands of all the three Brethren who had Right in that Advocation, was tendered on his behalf.

The report of his remove was no welcome news to many of that society, who fain would retain him, some whereof offered an enlargement of his maintenance for an argument to keep him, and others represented the consistence of both employments by the help of an Assistant. But he that made not his Ministry 〈 in non-Latin alphabet 〉 a mere Trade of living here (as *Gregory Naz.* complained some did in his time, and too many in our times do,) nor would multiply burdens when he deemed himself unfit for the least, would not be wrought to a new resolution. Therefore *Ann. Dom.* 1611. commending his former charge to the grace of God, he betook himself to the sole attendance on that Flock of which God had now made him overseer. His industry in discharge thereof was constant and great, notwithstanding an almost perpetual headach, wherewith God had exercised him from his very youth, and for which he had this only poor comfort from his Physicians, Dr *Goulston* his singular good friend (with whom he communicated his studies on *Galen,* and to whom he contributed his assistance for the edition of some parts of *Galen,*) often telling him, that the

incurable disease of age would be the remedy of his distemper, because together with the abatement of natural heat, his indisposition would grow less vigorous or violent. To the work of his Ministry in public upon the Sabbath, he added a weekly Catecheticall Lecture on Friday in the evening, designed by him to lay the foundation of saving knowledge in the hearts of Children, a certain number whereof every Lecture day did give an account of their knowledge by set Answers to Questions delivered out unto them beforehand for their instruction. (*This course of holding a sound form of words, agreeable to the doctrine of the Gospel consigned in holy writ, of what importance it is, we may conclude from that ignorance and error that have invaded the Church of later times, these mischiefs being imputable scarce to anything so much as to the omission of that useful duty of Catechising.*) But that exercise was performed by him, with such an accurate and methodical explication of the whole body of Divinity, that Christians of riper years and long standing in Christ's School, did resort to be partakers of those discourses, wherein their well exercised senses found not only milk fit for Children, but also solid meat suitable to grown men in Christ. This he continued till he had absolved a perfect summary of Theology, and gave it over when he observed the least part of his Auditory to be those for whom he mainly intended the work, his Parishioners being grown to a neglect at least of his free labors in that kind.

Mr *Gatakers* constant retirement in his study, made the choice of a help meet for him, that might oversee his Family, a necessary act of prudence. Therefore not long before he left *Lincolns-Inn,* he married the Widow of M. *William Cupper,* to whose two Daughters he was so providently kind in their education and disposing in marriage to two Divines of note, and continued such a fatherly love to them and theirs, that the world mistook them for his own children. That Wife died in childbed of a Son, that bore the Fathers Name, who after that he had seen the most remote parts of the world wherewith we keep commerce, returned home to his Father and died in peace.

The same motive still being in force, he after a decent interval of widdowhood, chose to himself the Daughter of a Reverend Divine M. *Charles Pinner,* who was then brought up in the worthy and religious Family of M. *Ellis Crisp,* Brother to Mrs *Pinner.* It pleased God to give him a Son by her (who in process of time was dedicated to God's work in the Ministry) but immediately to take away the Mother, so that the Mothers Funerals and Childs Baptism were celebrated together: Thus our wise and gracious Father tempers the cup for his Children, lest they should surfeit upon earthly enjoyments, as they might easily do if they were mere and unmixed with occasions of sorrow.

He remained then for many years in a disconsolate solitude, till he again adventured and married a Gentlewoman of a very considerable Family, being Sister to Sr *George,* and Sr *John Farwel,* and of a good esteem for understanding and piety. By her he had three Children, whereof a Son and a Daughter were carried to the ground before their Mother, but the third yet lives to walk by the light of her Fathers life and doctrine. This Gentlewoman being of a contemplative mind fell into a Consumption, which wasted the body so that the soul took flight from thence to Heaven.

Last of all he took to Wife a Citizens Widow, whose comfortable conversation he enjoyed twenty four years, but without Issue by her. The love to her was one motive, why he retreated out of his Parsonage-house to another habitation of his own revenue; for supposing that she might be the survivor, he would make a convenient provision for her that she might not be subject to another's courtesy for removal. And that affection extended itself in great liberality to divers of her kindred that were capable of support from him, both in her life time and since her decease. Her he survived two years within a few days, and because he numbered his days with wisdom, presuming that the time was approaching of his soul being married to the Lamb, he could not endure to listen unto the motion of some that advised him to a new entanglement in the world.

Having thus related his several Marriages, in a continued Narrative; I must step back to the report of some passages, in time antecedent unto the last of them.

In the year 1620, having a justifiable curiosity to see our neighbor Church in the united Provinces, and something of the other Provinces in *Belgium,* he took the advantage of the Truce then between the *Spaniard* and the *Hollander,* for a free passage between both countries: Therefore with his entire friend Capt. *Josua Downing,* and an old acquaintance M. *RogerHughs* (his *Mnason,* whose house he used frequently in *London*) he took his voyage, taking withal a Nephew of his being a young Student to be a partaker of that travel. His Mother then alive had some fears, lest he being a known adversary to the Popish cause (which he had mortally wounded with various weapons) should suffer inconvenience from that generation of vipers, whose virulent malice often prompts them to base courses of secret revenge. But God was his guide and his shield, and prospered his journey so, that within a month (for they took boat *July* 13. and returned safe *Aug.* 14.) he had viewed the most considerable places in the Low Countries. In this travel he gave better satisfaction to the English Church at *Middleburgh,* where he gave way to the importunity of friends, desiring to hear him as well as glad to see him, then he did to the English Papists in *Flanders,* with whom he had divers debates, wherein he drove some to a confusion whom he could not gain to conversion.

Anno 1642. a violent fit of the Colick assaulted him, and brought him to the very brink of the grave: but God brought him back again that he might do him further service. For the year ensuing, before he had well recovered his strength, he was called by the Parliament to sit as one of that Assembly, which was summoned to be consulted about Religion; where his endeavors for promoting Truth and suppressing Error were sincere and serious: And his study of Peace with modesty was in this remarkable, that when his Reafons delivered concerning Christ's obedience in order to our Justification (wherein he differed from his brethren) could not obtain assent from the major part which determined the Question contrary to his sense, his own love of unity imposed upon him silence; and wrought him likewise unto resolutions, not to publish his discourses of that subject from *Rom.* 3. 28. that he might not publicly diseover his dissent from the Votes of that Reverend Assembly.

During his attendance upon the work of that Convention, the Earl of *Manchester* (being acquainted with his great worth and fitness in regard of his Learning in all kinds, for

Academical transactions) offered him the Mastership of *Trinity* College in *Cambridge,* which is the greatest preferment of that University: for that Noble Lord being entrusted by the Parliament, with the care of that Academy, was not passionately transported with a blind partiality of men's persons, upon any sinister respects, but desired to prefer them, whom he judged most worthy and most hopeful to do Christ service there: and therefore being persuaded that M. *Gataker* might (both in regard of his gravity and vast Scholastical abilities) be a choice ornament of that University, and a fair Copy for others to write by, he was very desirous to place him there. But this good man (though often importuned by many friends, to accept of the motion) according to his accustomed modesty, with many thanks unto the Earl, refused to undertake that place of much honor, service, and outward advantage, pleading together with his unworthiness, the weakness of his body by reason of age, and thereupon his inability to take journeys. And because he looked upon himself as having one foot in the grave, he humbly desired, that a younger man might be thought upon, more likely to be long serviceable then himself, in that place of great eminency and trust. And indeed the sense of his own weakness was not a vain presage of his decays, for not long after he was again surprised with the Colick, which before had shaken him and made his crazy body less able to endure new conflicts: and these were so sharp, that his restauration appeared desperate, not only to his other friends, but also to his Physicians. Yet it pleased God *chastening him sore, not to givehim over unto death.* His studies which seemed to have been as his meat and drink in his health, were his physic too, when he was sick; for while he was confined to his chamber, he fitted for the world the *Dissertation de Tetragrammato,* and a Grammatical discourse *de Bivocalibus.* And though this for the subject be not comparable with the other, yet it may be averred that what he did by the bye, and for the refreshment of his languishing body and mind, was more worth then the main work of many students.

But after a long time of being prisoner to his own home, he by God's assistance recovered so much strength as to go to God's house. And now he believed himself bound to employ his Ministerial gifts in God's service: Therefore he again adventured into the Pulpit, where he spent himself so far, that he strained a vein in his lungs, for which being then about Seventy three years old, he suffered an emission of blood, by which and other means God enabled him to overpass that danger. But when he had recruited his veins and sinews with fresh ability, he unwilling to fall under the *woe for not preaching,* acted more according to the willingness of the spirit then proportionably to the weakness of his flesh, till a relapse into that spitting of blood (for which he again permitted a vein to be opened for revulsion,) laid on him the necessity of forbearing the Pulpit. But he never gave over the administration of Sacraments, nor his usual short discourses at Funerals suitable to the occasion (whensoever he was solicited unto them,) though those shorter exercises of his Lungs were painful and wasteful of that oil, which like a burning light he spent for enlightening others. The main of his time now was spent in study, and that designed not to a mere entertainment of himself in a quiet privacy, but to the public benefit of the present Church and posterity, as, among other Works, those exquisite Annotations on the Prophecies of *Isaiah,* and of *Jeremy* with his *Lamentations,* do abundantly testify. And we should have gained more by his latest industry, if the malicious slanders of the enemies to the truth had not diverted his studies to some

necessary Apologies. Neither did he, being disenabled to preach, desert his flock, or betray it into the power of Wolves, that would make a prey of precious souls: For troubled at the apprehension of the possibility that the foundation which he had laid (after the example of the wise master-builder St *Paul*) might either not be built upon, or ripped up, he retained the Title of Rector with a charge beyond the Revenue (as it was sometime paid,) till provision was made of a faithful and orthodox Minister to whom he might devolve both burden and benefit.

To his care of feeding his flock in public, very agreeable was his diligence to instruct his family in private: for on Friday night weekly he did expound after supper that short Catechism which he had published for the use of his Parishioners; in which course he so laid forth the Nature and Attributes of God, the conditions of man entire and corrupt, the means of his fall and recovery, the nature of Faith and Repentance, with the doctrine of the Sacraments, that his Parlour was one of the best schools for a young student to learn Divinity. And indeed his house was a private semminary for divers young Gentlemen of this Nation, and more foreigners did resort to him and sojourn with him, to receive from him advice and advancement in their studies: And many that afterwards were eminent in the Churches both here and abroad, were brought up under his eye at least, as *Paul* was at *Gamaliels* feet.

Persons of note that had been his Assistants;

M. *Young.* M. *Goodal* Minister at *Horton* by *Colebrook.* M. *Symonds,* (of whom yet in these later times of division M. *Gataker* hath been observed to say, It was pity that our Church had lost him, intimating his turning aside to ways of separation.) Mr. *Grayle,* and others yet living laborers in God's vineyard.

Of foreigners that sojourned with him, and were as ambitious of being entertained by him, as of being admitted to an Academy, these were some:

M. *Thyloin,* after a reverend Pastor of the Dutch Church in *London,* (whose Son was brought by his Mother but a fortnight afore M. *Gatakers* decease, entreating the same good office in the behalf of him, which the Father had with much comfort enjoyed.) M. *Peters,* M. *And. Demetrius,* M. *Hornbeck,* M. *Rich,* M. *Swerd,* M. *Wittefrungel,* M. *Severinus Benzon,* M. *George De Mey,* D. *Treschovius.*

The strength of his Memory was extraordinary, as may appear by this demonstration (*viz.*) That though he used no Common-place book; yet he had in readiness whatsoever he had read, as his manifold quotations do manifest.

His gifts for Edification may be conjectured by his Works extant, in which he hath shown himself most like the ingenuous and industrious Bee, for the rare extraction of all manner of knowledge from almost all Authors, and the solid digestion of it first, and then storing it up for the public good. His polite literature was admired by the great lights of Learning abroad, as the excellent *Salmasius* and others, with whom he held correspondence. And the exercise of it with condescension to children hath been enjoyed with wonder and pleasure at his

visitation at *Tunbridg* School with the Right Worshipful Company of Skinners the worthy Patrons thereof. That, which made all his knowledge both useful and grateful, was, that he was neither vain in ostentation, nor morose, nor illiberal in reservation. But beyond all he sacrificed his Talents to God, while he made *Hagar* serve *Sarah,* and contributed the Egyptian spoils (all his foreign Learning) to the building of the Tabernacle: for with a strange felicity, he made his human literature, (both his moral and critical studies,) become subservient to Religion, and instrumental to the explication of heavenly Truths.

His graces of Sanctification were very eminent in all conditions, to all purposes, and toward all relations. In his life, as to his private course, most remarkable were his Piety, Humility and Charity.

His Piety appeared, not only by his diligence in preaching, but also by his own frequenting God's Ordinances dispensed by others; in order to which he did once at least weekly repair to some Lecture in *London,* so long as he had liberty to look beyond the bounds of his own Parish. A sign of that Piety, was his great devotion in observing the Lord's day, which he consecrated totally (excepting the seasons of repast) unto holy employments. And a fruit of it was his free contribution upon divers occasions to the maintaining of the Lord's house of Prayer. And because there is a connection of sacred persons and things, his love to religious and faithful Ministers may be looked upon as an act of Piety as well as of Charity.

An evident instance of his zeal for God's glory, was a constant consideration of God's Churches abroad, with a diligent inquiry after their estate, and a tender sense of their affliction, which begat that meditation on *Amos* 6. 6. entitled *Sorrow for Zion* His eager desire of a Reformation of things amiss amongst us, was doubtless acceptable to God, though this sinful nation is yet unworthy to have it satisfied. One special and proper effect of his Piety, I take to be that Holiness of life expressed in a constant tenor of good duties, with the abridgment of his liberty in things indifferent, especially of recreations (for he understood no recreation besides study, and made the *amaener* part of studies, the sauce to the more *austere*) that he might give no scandal to the good, nor encouragement to the bad, citing often those two golden Rules of St *Paul, All things are lawful,but all things are not convenient or expedient;* and, *All things are lawful, but all things edify not.*

His Humility was apparent:

1. In that low esteem he had of his own gifts, which all that knew him admired. He was a true *Moses,* that took not any notice of the shining luster of his own countenance: like a fair ear of Corn loaden with grain, he bended his head downward: for he had nothing of the Pharisaical temper, either to advance himself, or to vilify his meaner-gifted brethren.

2. In his freedom from ambition of outward advantages; for he declined not only large means in the Country, but also both Ecclesiastical dignities, and Courtly preferments. For he studiously waved the counsel of some that had given notice of him to that hopeful Prince *Henry* (whom God only shown to this Land, and snatched away to himself,) and had it in design to make way for his being admitted Chaplain to his Highness. For the same reason he

constantly declined public appearances, so that he could not without much reluctancy, be drawn by those who had interest in him unto more solemn Assemblies.

3. In his meek conversation with the meanest Christians, for he refused not to treat with the poorest Christian that repaired unto him for counsel or satisfaction.

His Charity was large, though for the most part secret, both in giving and forgiving to poor persons; for he would not permit it to blaze, only allowed it to shine, when his example was requisite to lighten and lead others to glorify God and gratify men. In redemption of Captives, relief of poor Protestants, especially those of the Ministry; to the repairs of public or common losses and general calamities, and to the setting forward of any good work, he was strangely liberal, the fruit whereof the Lord returned into his own bosom, according to his own word, that *the liberal shall be made fat.* For he did not so exhaust himself in his life, but that in his last Will, he did also bequeath unto the poor of the Parish of *Redrith* 50^{lb}, to Ten of his Brethren in the Ministry, whose wants and distresses, especially if occasioned by the iniquity of the times, he did consider with compassion, 50^{lb}; *i. e.* to each of them 5^{lb}; and to eight Widows of Ministers 5^{lb} apeece, in all 40^{lb} to them. Thus his good works both went before him, and followed him also to Heaven, whereby likewise he hath left behind him the luster of a good Name, for the imitation of them who survive.

Justice is presupposed to Charity, for *God hates robbery forsacrifice.* And Mr *Gataker* was exactly just in giving every man his due, though he remitted of his own right very frequently, so that he was according to the Hebrew phrase, imitated by the writers of the N. T. a just man, that is, a kind, equitable person, of a mild disposition; no severe exacter of his own, and a free dispenser of God's gifts, so that *his Righteousness endures forever,* both to his honor upon earth, and to his happiness in Heaven.

In and about his death, to which the course of his declining days leads us, eminent were his Patience and Faith, the latter attended with a deep sense of his own sins, which he acknowledged unto God, and to him only was that confession needful: for as to men his conversation was, as a Bishops ought to be, *irreprovable.*

The first stage to his decease (for *morhus est via ad mortem*) was a fainting fit that surprised him on Friday night *July* 7th, or rather on Saturday morning *July* 8th. This he made no great account of (for he disturbed not the rest of a servant by calling for assistance) because he had at sundry times such *deliquia* or faintings, wherein he gave Nature leave to work out her victory over those vapors or viscous humors that oppressed her. Yet thus far he made use of it, that he compared his infirmity to that of *Seneca,* which according to his relation, the Physicians of that age called *meditationem mortis,* and wished it might prove to him a preparation for his dissolution. The indisposition not ceasing with that fit, discovered itself within a short time to be a Tertian, which how gentle soever, yet falling upon a person of his age and crazy temper (that had long supported a weak frame with a very regular course of diet) made his condition doubtful to his Physician, one of learning and worth, that employed his best care and skill about that Patient, that he looked on as a considerable Person to the whole Church.

July 17. Having published his Will, and taken such order as he thought fit for the settlement of his outward estate, he composed himself to God. His Tertian, growing too strong for Nature and Art both, resolved itself into an almost continued Feaver, the extreme heat whereof was very painful: Yet during those conflicts he shown a sweet calmness of mind, a heart weaned from the world, to which he had no affection, though he had a remembrance exactly serving for ordering his Charity even to the last; and in one word, he represented a soul wholly submitting to God's good pleasure. He professed more then once, that no outward thing troubled him so much, as the condition of that Reverend Minister Mr *Sainthill,* who had but lately undertaken Mr *Gatakers* Charge, upon the uncertain title of Life, which now failing so early, besides the expectation of his friends, that Minister he foresaw was likely to be unsettled and to suffer some inconvenience.

Though friends and Physicians give him encouraging words at visits, yet he sensible of his inward decays, could not be flattered into vain hopes of long continuance, earnestly contending that he was not to expect miracles. His expectation of God's dismission was so fixed, that being consulted whether he would appoint any one Person to perform the last office for him; he not startled at the question, appointed Mr *Ashe* to be entreated to undertake that work, because he had done the same at his last Wives funerals. And one opportunity casually offered itself to set forward that design: for *July* 18. Mr *Ashe* out of a kind respect to Mr *Gataker,* sent him two Funeral Sermons preached by him, one at Mr *Whitaker's,* the other at Dr *Spurstows* Childes interment. This gave occasion to Mr *Gataker* (in the return for that favor) to request the last that he could be capable of. Upon the receipt of a Letter to that purpose, Mr. *Ashe* on the Saturday following, visited his deer and dying friend; who then told him, That *he found him conflicting with his last adversary. He knew the sting was pulled out, but nature would struggle.* These and other expressions Mr *Ashe* writ down and related at the end of his Sermon.

That day being 22th of *July* in the afternoon, he called for some Papers of Mr *Baxter's,* sent to him by the Author, with a desire of his judgment concerning them: He wished some short Notes (for the perusal of them had been his last work) to be read over to him, in which something he altered; and having dictated a Letter to that his Learned and much Reverend Friend, appointed that with the Animadversions enclosed to be sent unto him: So vigorous was his mind in a body drooping and dropping into the dust.

He had now given over the use of Physic, as to any prolongation of life, for he said he would struggle no more, because he found, that what was prescribed for the refreshing of nature, oppressed it rather, therefore he would wait the Lord's leisure. An ancient servant that attended on him, desiring leave to rectify the bedcloathes, and saying withal, S^r^, Your head doth not lie right; he answered, *It will lie right in my Coffin.*

July 25. at One in the morning, death began to seize on his left foot, from which the spirits retiring, he felt the deadness of that part, and a very sharp pain in the part of the leg adjoining to it. He called for his Son, and told him he feared he should have a difficult death. He then commanded two Surgeons to be sent for to look upon his leg, whom he required to tell him, whether or no his foot were any whit discoloured. It seems he had conceived some

fear of a Gangrene, but being satisfied that there could not be any ground for such an apprehension, he rested with patience. In the evening of that day, being visited by Mr *Sainthil,* and lying in great anguish with violence of heat, he prayed for *pity and patience, support here, and a comfortable issue.*

July 26. Early in the morning, full of pain, gasping and panting, he cried out, *How long Lord, how long? come speedily.* But though death had made an incroachment upon his outward perishing part, yet his inward man felt no decay: for with a full use of reason, he that morning ordered the continuation of a weekly relief to certain poor, and also of some small monthly Pensions to some Widows for a season, caused his Physician to be consulted about taking something that might procure rest, was erected to a more cheerful disposition; inquired after News, and discoursed freely, yet confessed himself to be in pain. About three of the Clock that afternoon, feeling some great change after that putting forth of nature, he called for his Sister, Son and Daughter, to receive his last charge: Thus he spake unto them; *My heart fails, and my strength fails, but God is my fortress and the strong rock of my salvation: Into thy hands therefore I commend my soul; for thou hast redeemed me oh God of Truth.* To his Son he turned his discourse thus; Son you have a great charge, look to it, instruct your Wife and family in the fear of God, and discharge your Ministry conscientiously. To his Sister (a Gentlewoman two years elder then himself) he said; Sister, I thought you might have gone before me, but God calls for me first, I hope we shall meet in Heaven, I pray God bless you. His Daughter he admonished to mind the world less and God more, for that all things without piety and the true fear of God are worth nothing. He advised that his Son *Draper* (being a man of means) would entertain some godly Minister into his house, to teach his children and instruct his family. He exhorted them all to concord: which he hoped the rather, because he had clearly settled his Estate, so as to prevent differences. He enlarged himself in each a little, wishing all to lay to heart the words of a dying man. After this he desired that all should withdraw, and leave him to his rest, which he hoped was at hand: but all his conflicts were not yet accomplished.

July 27. His voice began to be less intelligible, the putrid preternatural heat having furred up his mouth, as is usual in Fevers: yet his understanding and senses also were very quick and active. About six of the Clock in the evening, he called for his Son to recommend his soul unto God by prayer, and endeavored to express what he desired, but not so clearly as to be well understood: yet by his gestures he gave assurance, that he understood perfectly, and concurred fervently with the devotions used on his behalf. Within an hour after, nature being quite spent, he gave up the Ghost, and was translated into that Rest which he so often and earnestly had desired to find in another world, because he could obtain none in this.

Thus after the 43 years inspection of this pious and diligent Pastor of *Redrith,* he left his flock, returning to the great and chief Shepherd of our souls, from his gracious hands to receive an incorruptible Crown of glory: And of his flock I may take up the words of *Greg. Naz.* to *Basil,* concerning the condition of that Church whereof *Gregory's* Father had been Bishop; *You see how full of sadness and trouble this destitute flock appears—making question whether ever it shall enjoy another discreet shepherd, but very confident it shall not receive an equal*

to their deceased Paster, and resolved to acquiesce satisfied in their lot, if they can obtain one that shall be not much worse.

For his Person, the express whereof (though often importuned by deer friends) he would never allow to be taken either by pencil or sculpture: He was of a middle stature, of a thin body, and of a lively countenance, fresh complexion, that looked young when he came to teach at *Lincolns Inn,* and yet was grey betimes, that made him be thought elder then he was, because he had long appeared ancient in the eye of the world; of a choicely temperate diet; of a free and cheerful conversation, addicted to study, but not secluding himself from fit company; of a quick apprehension, sharp reason, solid judgment, vast memory, which by God's mercy continued fresh to the last of his days: He was *helluo librorum,* one that did not vainly increase his Library for show, but chose Books for use, which he made of them so happily, that he had conquered a strange portion of Learning, and made it serve him upon all occasions. He was not so great a Treasurer, as a free dispencer of those riches of the mind, which he did communicate readily, expeditely, clearly. He was an ornament of the University, and of that Society designed for the study of Law; a light of the Church, the Salt of the place where he abode: a loving Husband, a discreet Parent, a faithful Friend, a kind Neighbor, a courteous entertainer of strangers, a candid encourager of Students, a stout Champion for the Truth, yet a lover of Peace, preserving the unity of Charity where there was a difference of judgment; an adversary to novel fancies as well as to antiquated superstitions in Religion: of a Christian magnanimity to despise the world, and therefore resolute through bad report as well as good to maintain a clear conscience. Briefly, he was a faithful Shepherd, and a fit myrror for Pastors, as well as an exact pattern for people; who having almost completed 80 years, departed full of life, but being dead yet speaks in his living monuments of sound Learning.

A Catalogue of the Works of Mr THOMAS GATAKER B. D. now extant.

- *OF the nature and use of Lots* 4°. 1. Edit. 1619. 2^{d} Edit. reviewed, corrected and enlarged, 1627.
- *A just defense of the same against M^{r}* J. Balmford 4°, 1623.
- *Thomae Gatakeri Londinatis Antithesis, partim Gulielmi Amesii, partim Gisberti Voetii de Sorte Thesibus reposita,* 4° 1638.
- *A discourse of Transubstantiation, with a Defense thereof,* 4° 1624.
- .
    - *David's Instructer.*
    - *The Christian man's care.*
    - *The Spiritual watch.*
    - *The Gain of Godliness, with Self-Sufficiency.*

- *The Just man's Joy, with Signs of Sincerity.*
- *Jacob's Thankefullness.*
- *David's Remembrancer.*
- *Noah's Obedience.*
- *An Anniversary Memorial of* England's *delivery in* 88.
- *Sorrow for Zion.*
- *God's Parley with Princes, with an Appeal from them to him.*
- *Eleazers Prayer, a Marriage Sermon.*
- *A good Wife God's gift.*
- *A Wife indeed.*
- *Marriage Duties.*
- *Deaths Advantage.*
- *The benefit of a Good Name, and a Good End.*
- *Abraham's Decease.*
- *Jeroboams Sons Decease.*
- *Christian Constancy Crowned by Christ.*

These published first severally in 4°, were after collected into one Volume in *Folio.*

- *The Decease of Lazarus in* 4°.
- St Stephens *last Will and Testament* 4°.
- *A Defense of M* ^{r} Bradshaw *against* J. Canne 4°.
- *God's Eye on his Israel* 4°.
- *A Mistake removed, and Free-Grace,* &c. *in Answer to* J. Saltmarsh 4°, 1646.
- *Shadows without Substance, a Rejoinder* adversus eundem 4°, 1646.
- *Mysterious Clouds and Mists,* &c. *an Answer to* J. Simpson 4°, 1648.
- M. Anthony Wottous *Defense.* 8°. 1641.
- *A true Relation of Passages between M* ^{r} Wotton *and M* ^{r} Walker 4°, 1642.
- *An Answer to Mr.* G. Walkers *Vindication* 4°, 1642.

- *A Vindication of the Annotations on* Jer. 10. 2. 4°, 1653.
- *A Discourse Apologetical* 4°, 1654.
- *Marcus Antoninus Imp. cum Commentario* 4°, 1652.
- *De Novi Instrumenti Stylo Dissertatio adversus Pfochenii diatribam.* 4°, 1648.
- *Cinnus, sive Adversaria Miscellanea Lib.* 6. 4°, 1651.
- *De Baptismatis Infantilis vi & efficaciâ disceptatio inter D. S. Wardum & Th. Gatakerum* 8°, 1652.
- *T. G. Strictura in D. Davenantii Epistolam* 8°, 1654.
- *De Tetragrammato* 8°.
- *Ejusdem Vindicatio adversus Capellum* 8°.
- *De Bivocalibus dissertatio Philologica* 8°.
- *Animadversions in J. Piscatoris & L. Lucij scripta adversaria de causa meritoria Justificationis, cum responsione ad L. Lucij vindicias* 12° 1641.
- *Francisci Gomari disputationis Elencticae, de Justificationis materiâ & formâ, Elenchus* 8°. 1640.
- *Stricturae in* Barth. Wegelini *Sangallensis de Obedientiâ Christi disputationem Theologicam* 8° 1653.
- *The Prophcies of* Isaiah, Jeremiah, *with the* Lamentations, *which were the portion assigned him in the great work of Notes upon the Bible.*

A PIOUS EPIGRAM OF Mr *GATAKER:*

Presumed to be His, both because it is a just expression of the intimate frame of his soul, and because it is found written with some alterations of the words by his own hand, and that not long before his end, as appears by the spelling.

I Thirst for thirstiness; I weep for tears;

Well pleasd I am to be displeased thus:

The only thing I fear is want of fears;

Suspecting I am not suspicious.

I cannot choos but live, because I die;

And, when I am not ded, how glad am I!

Yet, when I am thus glad for sense of pain,

And careful am, lest I should careless be,

Then do I griev for being glad again,

And fear lest carelessness take care from me.

Amids these wrestles thoughts this rest I find,

For those that rest not here, there's rest behind.

In Funere THOME GATAKERI S. T. B. Viri Doctissimi Octogenarii Vegeti & venerandi Senis.

QUaliter ales Arabs longae pertaesa senectae,

Et cupiens vitam morte parare novam,

Undi{que} congesto pretiosa in funera thure,

Ardet in optato victima grata rogo:

Sic inter Sacros famae & virtutes odores

Exuvias ponis tu *Gatakere* tuas.

Spiritus eluso tumulo remeavit ad astra,

Circumfert nomen Fama per ora virûm.

Tu Magnus quoties evolvitur *Antoninus,*

Scilicet a Doctis us{que} legere viris.

Non tua sat tristi deflerem funera versu,

Sufficeret totas si mihi *Camus* aquas.

Ast aliquâ volui cineres tibi spargere guttâ;

Hanc tibi non ficti pignus amoris habe.

G. DILLINGAMUS T. B. Coll. Eman. Praef.

In obitum Reverendi admodum senis, & praestantissimi Theologi, nec minùs pietate quàm omnifaria eruditione eximii, THOMAe GATAKERI, Sacrae Theology Baccalaurei, & Ecclesiae *Rotheriensis* prope Londinum Pastoris vigilantissimi Epicedium.

QUo fugis, (ah!) Phoebi & Musarum magne Sacerdos?

O quid agis? sic tecum unà coelum{que} diem{que}

Eripis Anglorum ex oculis, servas{que} sepulchro

Doctrinae jubar, & miseros in nocte relinquis?

Vidimus (en!) atras vel te vivente tenebras

Ingruere, & densas paulatim crescere nubes;

Te semel extincto quanta haec caligo futura est!

Lumine tam grandi aut quid non metuamus adempto?

Hei mihi, nunc iterum invisum caput exeret Orco

Horrida barbaries, ima{que} excita barathro

Desidia, & Lethe, & languor, so•ius{que} soporis

Torpor iners, rudis error, & ignorantia mater,

Et soror, & conjux vitii, velut agmine facto

In nos juncta ruent, post quàm te fata tulêrunt,

Gentis Apollineae columen: Tu nempe domare

Herculeâ hanc Hydram dextrâ, divine, solebas,

Ingenui{que} acie, & calamo configere monstra,

(Hae tibi erant arts) & Lernam pellere mundo;

Tam been cavisti ne barbara secla redirent,

Discutiens caecas Linguarum Luce tenebras.

Scilicet haec pridem didicit te praeside clerus,

Exemplo{que} tuo, stolido quae aenigmata vulgo,

Philologo licet esse pio; legisse profanos,

Non facit: & veteres fas est versare poëtas,

Fas{que} illis etiam, Christi qui castra sequuntur,

Colligere & sacras Gentili e stercore gemmas,

Aegypti spolia at{que} aurum. Sic Paulus Aratum,

Sic & Aristophanem Chrysostomus, & Gatakerus

Euripidem, & magnum (quid, Zoile, frendis?) Homerum,

Et Sophoclem, & quem non Graecorum heroa revolvit;

Cuncta animo expendens, Critices & pumice limans,

Omnia pervolitans, mistas & floribus herbas

Delibat patiens, herbas apis instar amaras,

Mellificans, nectar{que} bibit sine felle salubres

Et carpit succos, & Cinnum conficit ore.

Quot, quantos{que} duces e Gentibus, at{que} tribunos

Ille catenatos disponit margin longo,

Ingentis animas, captiva{que} nomina ducit

Post Evangelii currum, Christi{que} triumpho

Et Latium, & doctas famulari cogit Athenas!

Sic ill, Hesperiae ditatus munere gazae;

Nec minùs ex Oriente potens, seu forte Jehovae

Vindicet Augustum nomen vocalibus ornans

Rite suis, sacram{que} superstitione Tetractyn

Liberet, & caeci castiget dogmata verpi:

Seu doceat Graecos Eoo ex sonte rigatos,

Saepe etiam & Pauli phrasin ex Oriente petitam,

Et tessellatos Hebraeo idiomate libros

Foederis ill Novi, frustrà obnitente Phoceno.

Nunc etiam cordi est Aurelius unus & alter,

Quos ill inter se solerti indagine mentis

Comparat, & quantùm aeficerit Antoninus

Advertit, quantùm{que} Stoam superaverit Hippo,

Et Paulus Senecam, & quantùm à cognomine Marco

Distet Philosophus, tamen hic non sordidus autor

Morum, & divini radens confinia veri;

Proptereà & noster limâ{que} & luce, ejus{que}

Dignatur curis, (opus aere perennius omni, &

Marmore) & egregiis mire centonibus ornat.

Nec minùs intere à coeli mysteria pandit

Sedulus e rostris, & Christum personat ore,

Ore, sed & scriptis; quot enim monumenta reliquit

Mysta sacer? quot sermones, quos fuderat ardor

Entheus, aeternae divina volumine famae?

Deni{que}, nec vocis tonitru quàm fulgure vitae

Clarior, exemplo morum, & probitate coruscat

Exornat{que} fidem factis, & verba coronat.

Talis eras, Gatakere Pater, dum vita manebat,

Vitâ chare magis; transcendens computa Mosis,

At{que} vigorem aequans, veget â viridi{que} senectâ,

Ingenio florens etiam vergentibus annis,

Tertius inter nos, dum vîxti Varro superstes,

(*E reliquis alter Themidos decus, alter Iernes.*)

Doctrinam at superans meritis, & pectore puro, &

Moribus integris: O mentis aoumine felix,

Sed pietate magis! debetur laurea doctis,

Sed major sanctis. O ter{que} quater{que} beat!

O felix quicun{que} bonus! sic itur ad astra.

Macte ergo virtute tuâ, Pater; i pede fausto,

Quo tua te pietas simul & doctrina vocavit.

I bonus, i felix, caelestibus utere fatis;

Praemia virtutis sic nominis omen habebis.

JAC. DUPORT Collegii Sanctae at{que} individuae Trinitatis apud Cantabrigienses senior Socius.

DESIDERIUM; SIVE, In morte GATAKERIANA Fletus.

ERgone stylo Sulcandus *Dei Fundus?*

Hoc enim prope nomen sonat.

Ergóne votorum plaustris in coelum evohenda *Dei Messis?*

Hoc enim excidium indicat.

Ergóne lacrymarum nimbis irrigandum Dei semen?

Hoc enim sepulchrum monet.

At veró impares nimis sumus tantae Agriculturae,

Nec arista haec nostro indiget vehiculo:

Fundamur igitur in fletus, viator.

Mecum flebis, ubi flendum noveris.

Flebimus *Gatakerum:*

(Scilicet Te nobis (Bone vir) non Tibi:)

Seculi nostri Desiderium & futuri.

At fortiùs *expetunt* superi,

Suósque continuo in amplexus rapiunt.

Nobis *desiderare* est carere.

Quanta, quanta jactura!

Adsideas, querule Mercator,

Et discas tandem naufragia vera.

Perijt, (si tamen hoc sit perire,)

Pius, Probus, Literatus:

Quae triasunt omnia.

Hunc desideramus, lugemus has virtutes;

Raramque simul in senectute senectutem.

Pium quis dubitat? accersivit Coelun.

Probum quis negat? testantur superstites.

Eruditum quis rogat? loquuntur scripta.

Viator, huc oculos.

En amicam istam litigationem de Magno Tetragrammato

Salmuriensi cum *Capella* initam.

Cessavit vero tandem de Nomine lis, Rem tenet.

Tranquillam ecce in re Baptismali argumentorum vim,

Wardum quâ petijt *Cantabrigiensem;*

Strenuum hunc, & virum Majorum gentium.

Sed & hanc litem diremit utrumque amplexum Coelum.

Validam dein & impetuosam cerne machinam,

Quâ dum Astrorum *Aristocratiam* deturbare satagit,

Infamem istam Tyrannidem,

Et habenas revocare in manus Monarchae Jovis,

Insiliunt undique astrorum (uti audiunt) periti,

Novisque suis impetunt argumentis,

Dicterijs & Spurcitie.

Ille autem discessit Astra propiùs intuiturus:

Desiderantque jam Astrologi in quem venenum exscreent.

Nobilem tandem & ultimum en tibi laborem,

(Certo oculis nostris ultimum)

Antoninum Optumum Maxumum,

(Ingens Imperij decus, & Musarum delicias)

Quem alii *in Maedium* tulere, *luce* donatum.

Detineo Te, Viator?

Catervatim cerne quae scripsit quaeque est Meditatus,

Tuisque demum relaturus abi,

Caeteros parâsse sibi Bibliothecas, *Gatakerum* fecisse.

Quod si haec talia nobiscum flere renuas.

At saltem vices tuas defle.

Jacet hic Viatorum Desiderium,

Advenarum Hospes frequens, lubensque:

Necessum jam ut fleas,

Abeasque.

A. M.

ON THE Death of the most Reverend, Learned, Holy Mr *THOMAS GATAKER.*

NExt to my dear, and dearer Uncle than
I could express though I were more then Man;
Whose Life by all so preciously esteemed
I with mine own would gladly have redeemed:
And were not Death well undergone to save
So great a Treasure from the hungry Grave?
Next unto Him, my Soul doth mourning wear
For his dear Friend the Famous *Gataker.*
Till now the Adage I did scarce believe,
Which says, *To fronts we must no credence give.*
To my great grief too true I find it now,
So much deceived by his smoother brow;
Which with the Rose and Lily that did deck
His, and would have become'd a Ladies cheek,
Did promise fair, and made me hope that He
Might raise eight Decads to a Century.
Doubtless most perfect was the Harmony
Of's Elements, as was his Symmetry:
Thus Body and Soul in him were bravely met
And matched, but that the one though very neat,
No large dimensions had, the other was
More like an Angel clos'd in such a case.
A neat small mansion this doth entertain
Sometimes a stately Lady with her Train.
He was (ah killing word, *He was!* alas,
That now I cannot say, *He is,* but was.)

A Living Star, and that as eminent
As any shined i'th British Firmament.
But that's too modest and angust; 'Tis thought
That even *Europe,* though so fully fraught
With rarely Learned Children, yet hath none
That could in all things parallel This Son.
Believe I do, more truly none then He
Could ere be called a *Living Library.*
His industry long since had treasured
All Learning in his comprehensive Head;
The crucified three Languages spake aloud
His matchless skill, and seemed of Him proud.
The Arts a better Master have not known;
The Fathers, Councils, Schoolmen, were his own.
All Neoterick Worthies he did know
As perfectly as they themselves could do.
Now though he were (none ever more then He)
A perfect *Body of Divinity,*
And such a Phoenix, yet his Lowlinesse
Was such as if he had been nothing less.
Great Parts and Acquisitions commonly
Attended are with a proud Tympany,
So were not his, but such that God he knew,
And knew himself, and his mean Brother too.
Nor did his worth lie buried in his Breast,
As Misers Gold's confined to their Chest:
His light did shine as freely as the Suns,
Or as the water from the fountain runs;

Witness his *Pulpit-pains,* which never did cease
Till Sickness served him with a Writ of Ease,
And *pains in's house,* which a *Gymnasium*
Or *Schola Illustris* was, whither did come
Many from far, whose joy it was to sit,
And reap rare notions at *Gamaliels* feet,
And *Pains at his Pen;* his most transcendent Pen,
Which doth demonstrate Him a Man of Men.
As God did once the Cherubims employ,
Arm'd with a flaming Sword to guard the way
O'th Tree of Life, So did he this man raise
With his choice Pen to vindicate his ways,
And sacred Truth; which none could ever do
More faithfully, for he refused to know
His dearest friends, (as *Levi* once,) though none
Were more exact in that Relation.
He knew that Truth most Lovely is, and that
What ere we weigh, It must preponderate.
And as his Pen was often militant
(Nor less triumphant,) so edificant
It also was; like those blest Builders, who
Stood on their Guard, and stoutly built too.
What Pious, Pretious Peeces have there come
(All trimmd with richest Fringe) out of his Loome!
But above all his Notes on the first pair
Of Major Prophets justly valued are,
As the most golden Key that ere was made
To open God's deep Treasure therein laid.

How doth the Church in Them rejoice! how grieve
That he did not a greater measure give
Of such like Quintessentiall Annotations!
Too soon he left us in the Lamentations.
But now he leaves us worse leaving us quite,
And bidding us for evermore Good Night.
It must be night when such a Sun doth set,
A Night of Woe and Lamentation Great.
Which is the more, because we greatly fear
We nere shall see another GATAKER.
Whose Grave may proudly say, Lo, here doth lie
Great *Gataker,* that University.

THO. DUGARD, M. A. R. B.

NEque Funeri Tanti Viri, ne{que} Muneri
Meo Colentis arbitror factum satis,
Vernaculis nisi paucula adjiciam modis
Latialibus vestita saltem vocibus.
At quum perinde, ut displicet silentium,
Non Verba suppetant, paria votis, mihi:
Visum est ab ipso mutuari Mortuo
Quae vivus olim fudit: Et sic optime
Illius expedire se Laudes valent,
Ut proprio Sol explicat se Lumine.
Squalida luctifico tundantur pactor a planctu:
Perfundat teneras lacryma salsa genas.
Omnibus in vicis adsit pullata caterva:
Pellantur subito gaudia cuncta procul.
A terris superas abiit Whitakerus *ad auras,*

Aetatis nostrae gloria, fama, decus.

Quo magis ornatum vix fando accepimus unquam

Doctrinâ, ingenio, religione, fide.

Linguarum nemo plus cognition valebat.

Arsoniam spectas? Tullius alter erat.

Cum Graiis quisquis sermones nectere Graios

Audiret, patrio crederet ore loqui.

Hebraeae nemo feliciùs abdita linguae

Exploret sensus elicitátve probos.

Ingenium quantum, facundia quanta, quot esset

Artibus excultus, scripta relicta docent.

Praecipue ornabat divina scientia mentem,

At{que} huic juncta soror religions amor.

Fidus praeco Dei, humani figmenta cerebri

Rejecit, pendens semper ab ore Dei.

Sincere populo divina oracula tradens

Ad Christum docuit quae via recta ferat.

Exemplum pietatis erat, virtutis imago,

Doctrinae culmen, religions apex.

Men's humilis: purus{que} animus: patiens{que} laborum

Corpus: & immuneris vita referta bonis:

Frons hilaris: faciles aures: pectus{que} fidele:

Sermo pacificus: lingua diserta fuit:

Os verax: mites oculi: gravitate refulgens

Vultus: cor placidum: dextra benigna bonis.

Cum virtute at{que} art alios superaverit omnes,

Haec, dubium, laus an latior illa si•t.

Sed quid ego conor Whitakeri *exponere laudes,*

Quem laudare satis nemo poeta queat?

Quid laudo, cujus cunctas celebratur ad oras

Nomen, quae Christi numina sancta colunt:

Cujus scripta diserta, opus aere perennius omni,

Jam passim volitant docta per ora virûm?

Scripserat haec quondam Gatakerus *de* Whitakero,

Heros quum superas scanderet ill domos.

Scriberet haec pariter Whitakerus *de* Gatakero,

Si nunc in vivis esset ut ante fuit.

Convenisse tibi constat Whitakere, *vicissim*

Quám been convenient & Gatakere *tibi!*

T. D.

ON THE Death of the Excellently Learned and Pious Mr *GATAKER.*

IF Man created Upright so had stood,

Should This, though less Ill, yet have had more Good?

For what, while militant on earth, he knew,

Angels themselves desire to look into.

And above Natures best his Grace so high,

Hath of her worst obtained the Victory.

Whereto while Death itself Perfection gives,

By's Doctrine and Example still he lives,

With us too: though departed, that is, gone,

(Having learned all here) where more is to be known.

W. W.

Carmen Elegiacum in obitum M^{ri} THOMAE GATAKERI, R^{di} Theologi, politioris literaturae Fautoris simul ac Restauratoris optimi.

OCcidit heu! summi fulgoris stella corruscans,

Occidit, ut surgat stella decora poli.

Lumina non pereunt, e terrâ sumpta, fruuntur
Majori coelis luce, micante Deo.
Vixit, & ignaros, potuit quoscun{que}, docebat
Tàm vitae exemplo, quàm prece, voice, manu.
Juppiter in terris, linguâ sua flumina vibrans,
Voce tonans, pravos terruit; inde pii.
Justitiae celebrem retulit pietate Noachum
Praeconem; Moses moribus alter erat.
Quàm docuit, didicit *Gatakerus!* vivere multos
In Christo docuit, sic didicit{que} mori.
Docto scribenti calamo de sortibus olim
Supremum tandem sors tulit atra diem.
Non sic fata solent: quae te *Gatakere* merentem
Siverunt Juvenem, maesta tulêre senem.
Ullo si doluit Pietas, vel maesta querelas
Tempore perfudit, jam been flere decet.
Si literae lacrymas unquam sparsere politae,
Cum fulcrum recedit, jam doluisse licet.
Te dolet Urbs celebris, dolet Anglia maesta Prophetam
Ereptum templis te decus ipsa suis.
Cuncti te flemus, te ploraremus in aevum,
Si non constaret te coluisse Deum.

EPITAPHIUM.

HIc situs est, qui dum docuit, dum scripsit, ab omni
Omnigenae laudis puncta recepit. Abit:
Intravit coelum postquam *Gatakerus* amaenum,
Quod loquar? omnigenae puncta salutis habet.

Expirantis GATAKERI Apostrophe ad Fratres superstites, Pastores Anglicanos.

THOMAS GATAKERUS, Anagr. ***Urge, mak hast to us.***

FArewell; bright-shining-stars! yet ere I part,
Ile leave the sense of my last gasping heart,
With you dear souls: For strayt my spirit must
Be thron'd in bliss, my body turned to dust.
Behold the wildbore-heretics, whose pour
Deeply's engaged God's vineyard to devour.
Urge, and be valiant: *Noah's* now had need
Prove mighty *Nimrods* to run down this breed.
Behold ye Fox-like-Schismatics, who trade
God's vine to ruin; Ah our Church is made
A den of theeving Foxes: These conspire
Like *Samson's* Foxes to set all on fire.
Urge here, pursue them by all means you may,
Dumb-dogs prove useless to devour this prey.
Since Sheep-skin-Wolves do ramble; Sheepheards look
Now to your Lambs, use well your Sheepheards crook.
The Tiger-Ranters rage: This *Hectors* face
Is much disguis'd to th'Churches sad disgrace.
Pluck off his vizard, and unrip his state,
That all God's flock may see this Tigers fate.
Rome's ravenous blood-hounds, from their hellish den
Are rays'd by th'sound of th'Devils horn: oh then
You *Israel's* Watchmen! their hid traces find;
Wound them, and make them leave their prey behind.
The Pope hath got Arithmetic in's Crown,
Who multiplies his Popedoms up and down.
Each Church erects a chair: 'tis sad to see

So many plead infallibilitye.
Divide and multiply, this Artist cries,
From such division, do my sums arise.
United force is strong, let your band be
A threefold cord of love and unity.
See and condole our shaken Churches state,
Which walking-earth-quakes totter'd have of late:
These sure would counted be an heavenly nation,
'Cause all their motion is mere trepidation.
Who trembles at God's word shall favor find
Whilest word-less Quakers shall go down the wind.
Urge here, fear not, i'th strength of God be strong,
A quaking host can never stand out long.
The Church a Lily is 'mongst thorns: oh strive
To lop these thorns and make the Lily thrive.
Ye Pilots are i'th'Churches Ship; sail on
Though through a sea of blood to mount Zion.
And now methinks grim death 'gins to appear,
Which once was dismal, now my soul doth cheer.
Its sting is gone, and now 'twill me advance,
To just men's souls made perfect, in one glance.
My last sand's run, my life i'le breathe out thus,
Urge Souls in preaching *and mak hast to us.*
Urge God in praying *and mak hast to us.*
Urge Christ in all things *and mak hast to us.*
J. STILLINGFLEETE D. Joh. Coll. Cant. Socius.

On the Death of that Reverend and eminently Learned Divine Mr *THOMAS GATAKER.*

WHo's this that lies thus breathless? doleful sight!

The worthy *Gataker;* That beauteous light

Hath left our Hemisphere. Ah! he is gone,

Who was the glory deemed of Helicon.

The Muses joy is fled; a magazine

Of Learning's here blown up. The Sisters nine,

Could they but rate their loss, (such hath it been)

With tears they'd make another Hippocrene.

Poor house of clay! oh, how it empty lies!

The furniture's removed to Paradise.

Angels have hence convigh'd the jewel-mind;

Nought but the cabinet is left behind.

Adieu young *Nestor;* seldom have we seen

An head so gray, and parts so fresh and green.

His speech to deck such flowers he could bring,

In ages winter one would swear 'twere spring:

But now, for florid language, we may find,

Dumbe Rhetoric; with silence cries her: mind,

Oh! mind your latter ends; death's sometimes late,

But who could ere his life perpetuate?

We thought his preaching done, but here we have

One Sermon more, and for his text, *the grave.*

Be faithful, you, who *Zion's* walls do keep,

Watchmen themselves must once be laid to sleep.

W. TWYNE Fell. of St *Joh.* Coll. in *Camb.*

In obitum Viri Clariff. Doctissimi{que} M^{ri} THOMAE GATAKERI 〈 in non-Latin alphabet 〉 .

PLectro paulisper posito festiva sonante,

Jam melos, attonitae modulantur triste Camaenae,

Ingeminat{que} Caput praeclarum linquere terras;

Tum sic effatae, Quae vestram insania mentem

Exagitat, Parcae, vel quae malesana medullas

Intùs agit rabies, ut converratis in unum

Quisquilias, gemmas{que} Rosam Carpatis, & algam?

Delicias mundi, secli miracula quaevis

Haud secus ac faeces vulgi, Sordes{que} profanas

Amoveatis? adhuc tantaene sororibus irae?

Quo tandem effûgit, quaeve occupat iste locorum

Abdita, qui quondam praeclarâ nominis omnes

Famâ praestinxit, nulli pietate secundus?

Men's polita, Deûm proles germana, Minervae

Mercurii{que} domus, Musis & digna teneri

Pieria, ac charitum sedes & hortus amaenus!

Tam docto Calamo referunt accepta Camaenae

Cedro digna, sed & meruere insculpier auro.

Hic, quoniam Culmen virtutis Contigit altum,

Quo nullum patitur sublimius infera moles

Terrestris, sedes quaerit recipit{que} Deorum.

Hunc inter populos illustris fama perennat,

Longeque transfert multùm venerabile nomen.

J. T.

Ad Tumulum THO. GATAKERI, Londinatis, S. S. Theol. Bacc.

EXuviae cujus? GATAKERI. *Plura refer*

Haud opus: ad laudes vox ea sola satis.

GUIL. DUGARD, Schola Merc. Sciss. Moderator.

FINIS.

P-SA-7. Living loves betwixt Christ and dying Christians A sermon preached at M. Magdalene Bermondsey in Southwark, near London, June 6. 1654. At the funeral of that faithful servant of Christ Mr. Jeremiah Whitaker, Minister of the Gospel, and pastor of the church there. With a narative of his exemplarily holy life and death. By Simeon Ashe, his much endeared friend and brother. Together with poems and elegies on his death, by divers ministers in the city of London. - Ashe, Simeon, d. 1662.

LIVING LOVES BETWIXT CHRIST AND DYING CHRISTIANS. A SERMON *Preached* At *M. Magdalene Bermondsey* in *Southwark,* near *London, June* 6. 1654. At the Funeral of that faithful Servant of Christ Mr. *Jeremiah Whitaker,* Minister of the Gospel, and Pastor of the Church there.

With a Narative of his Exemplarily holy Life and Death.

By SIMEON ASHE, *his much endeared Friend and Brother.*

Together with POEMS and ELEGIES on his Death, by divers Ministers in the City of LONDON.

The Righteous perish and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into Peace, they shall rest in their beds, each one walking in his uprightness.
Isai. 57. 1, 2

London, Printed by *T. M.* for *Ralph Smith,* at the Bible in Cornhill, near the Royal Exchange. 1654.

The Licencer's Epistle to the READER.

IT is reported in the life of Ambrose, *that when heheard of the death of any holy Ministers, he would weep very bitterly. The like I read of* Philo, *that when he came into any Town or Village, and heard of the death of any good man there dwelling, he would mourn exceedingly, becau•e of the great loss that place and the whole Church of Christ had received thereby. How much more cause have we of this age to lament our condition, who have in few years lost so many precious Saints, and so many Reverend, Learned, and godly Ministers; Surely this sad providence of God speaks with a loud voice, that miseries and calamities are hasting upon this Nation.* For the righteous perish (*saith the Prophet*) and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come. *Thus* Austin *died a little before* Hippo (*wherein he dwelt) was taken. And* Pareus, *before* Heilderbergh *was sacked. And* Luther *immediately before* Germany *was overrun with wa• and bloodshed▪And now of late years many eminent Lights have been extinguished in this Nation, to fore signify the great darkness that is coming upon us. Amongst which, I cannot but reckon my revere•d brother Mr.* Jeremiah Whitaker, *at whose Funeral this ensuing Sermon was preached. If I should enter upon his commendation, I might truly say what* Nazianzen *doth of his sister* Gorgonia, *That I have more cause to fear least I should speak* below, *then above the Truth; for he was a* burning *and a* shining *light in this our* Israel; *a* Messenger *and an* Interpreter, *one among a thousand; a* Bezaleel *in God's Tabernacle, a true* Nathanael, *that by his integrity, humility, constancy, charity, publicness, and peaceableness of spirit, and by his diligence*

and faithfulness in preaching the Gospel, made his life both amiable and desirable. He was (yet not he, but the grace of God with him) 〈in non-Latin alphabet〉 *.And though I will not say what* Nazianzen *saith of* Athanasius, that to commend him, were to commend Virtue, because all Virtues were contracted in him; *yet this I will say (which is also said of* Athanasius, *That he was)* 〈*in non-Latin alphabet*〉*, An* Adamant *and a* Load-stone. *To all that conversed with him he was as a* Load-stone *to draw their hearts to love him: but in the cause of God, & in reference to the truths of Christ he is as an* unconquerable Adamant. *He was a* Jeremiah *both in mourning for and witnessing against the sins of the times. He was a second* Whitaker, *though not so eminent in learning as to be (what issaid of him)* Mundi miraculum, Academiae oraculum; *yet he was (which is also said of him)* sound in the faith, *one that had no private opinion, that did not* in veteri viâ novam semitam quaerere, *seek out new paths of his own, but kept the old way and the old path,* That had a great wit without any mixture of madness.

It is very disputable to me, whether he preached more by the heavenlynesse of his Doctrine, or by the holiness of his life. Sure I am, he had this peculiar dispensation, That he preached as effectually by his death, as by his life or Doctrine. For the manner of his sickness and death speaketh to all that saw it, or shall now know it by reading this Sermon.

1. *That the* best of men *are subject to the worst of* Diseases: That all things come alike to all, that no man knoweth love or hatred by all that is before him.

2. *That though the Lord cause his chlldren to pass through the* waters *and through the* fire, *yet he* will be with them, *so as the* waters *shall not* overflow *them, nor the* fire *burn them. Though they are* troubled on every side, *yet they are not* distressed; *though* perplexed, *yet not in* despair, *though* persecuted, *yet not* forsaken; *though* cast down, *yet not* destroyed. *For so great was the patience that God measured out to this our* dear Brother, *that though he* groaned, *yet he never* grumbled; *though he often* mourned, *yet he never* murmured; *nay, though he often* roared *by reason of the greatness of his pain, yet he always* justified *and* magnified God; *and this he did so constantly, and in such a degree and proportion, that as it is said of* Job, *so it will be said by the Saints that succeed us, for their mutual consolation and encouragement;* Ye have heard of the patience of *Whitaker: He had an* ulcerated flesh, *but a* sound *and* whole spirit, *and that made him bear his infirmity; he had a* stone *in the bladder, but a very* tender *and soft* heart; *he had a body* gangren'd, *but a soul* unbelepred *with sin. I heard him often say with thankfulness, That under all his bodily sufferings, he had a blessed calmness, and quietness in his spirit; that* God *spake peace; that though he* roared *for pain, yet the devil was chained up from* roaring *upon him.*

It was no small delight to me to behold the tears that were shed at his Funeral. Not that I was glad that there was such cause of sorrow, but to see (in these days, especially wherein the godly Ministry is so much undervalued) a Minister that neither lived undesired, *nor died* unlamented: *of whom it may be said, as is of* Stephen, That devout men carried *Stephen* to his burial, and made great lamentation over him. *But I will not detein the Reader from beholding these things more largely related in the following Sermon, by one that was his* fidus Achates, *and as dear to him as* Jonathan *to* David. *The Lord sanctify this example to all that shall hear of it, and fit us his Ministers that supervive, to preach and live as he did,* To fight a good fight, to finish our course, and to keep

the faith, that so we may at last obtain a crown of righteousness which the righteous Judge will give at the last day to all that love his appearing.

So prayeth Your servant in the work of the Ministry EDM. CALAMY.

To the Right Honorable ELIZABETH, Countess Dowager of *Exeter.*

MADAM,

HOw irresistible is the power of love and importunity? The holy Scriptures do plentifully manifest, that divine love doth set God's All (whether within or without himself) on work for his children's good, and that his children's importunity hath in all Ages prevailed with his Omnipotency, to appear for their comfort: And multitudes of daily experience do evidence the prevalency of these two Arguments among the sons of men. My self makes one instance for the verifying hereof, by preaching at Reverend, worthy Mr. *Whitaker's* Funeral, and by printing my Sermon with the Narrative of his mem•rabble life; both which come abroad with enlargements; because straits of time, and the discomposednesse of my spirit through grief, would not suffer me thus fully to dilate upon in the Pulpit. Madam, I am confident that your Ladyship can of your own knowledge, not only attest the truth of most passages in my Narrative, but add also much more from your own observation, which will render his memory precious unto posterity.

And will your Honor give me leave to give some further account unto the world, wherefore I have presumed to dedicate unto your Ladyship these expressions of my great respect to my precious much endeared brother Mr. *Jeremiah Whitaker;* Gratitude is at the bottom of this Dedication. *Madam,* As I shall always really acknowledge your Honors favor towards my worthless self; so I judge it meet to make known upon this occasion that more then many thanks are most due unto your Ladyship from all Mr. *Whitaker's* Relations, for your many and great testimonies of your constant respects unto him all his life long since your first acquaintance with him. I have often heard him mention before the Lord with praises and prayers, your Honors abundant kindnesses, both unto himself and his family, which I believe are on record in heaven to be fully recompensed in due time, because they were the products of your sincere love unto him, as the faithful Minister of Jesus Christ. *Madam,* there are not many who be so deeply sensible as your sel•e of the great loss sustained by the death of this holy man of God: What mine own loss is, I had rather express it before the Lord, then publish it unto the world. He was (*Madam*) a faithful servant to your immortal soul, the well are whereof God in mercy hath given you to mind much more then all matters sublunary whatsoever. In reference hereunto, he was your wise counselor, in all your doubts and difficulties, your compassionate comforter; in all straights and sorrows, your vigilant Physician to prevent spiritual sickness and infection; your zealous Incourager in all ways of holy service, and a daily Remembrancer of you and yours before the Throne of Grace. Though these things speak your loss, which may warrantably afflict your heart, yet I beseech you (good Madam) consider with comfort, that notwithstanding this bucket be broken (as Dr. *Preston* was wont to express it) nevertheless the fountain of light, life, grace, strength, comfort and satisfaction is still at hand, ever full, and always flowing. He who is now

removed out of the Land of the living (to be serviceable by preaching, praying, conference no more) was only one of those golden pipes through which the God of your mercies conveyed relief sweetly and seasonably unto your soul: the *well-head* is not removed, and many other choice conveyances of grace and consolation from Christ be still continued to you. Let this therefore be the language of your faith. The *Lord liveth, and blessed be the* ⟨◊⟩ *o• my salvations,* who will never forsake nor fail the soul which in humility and faithfulness doth depend upon his Majesty. And (*Madam*) Mr. *Whitaker* his rich receipts of much sanctifying grace, strong confidence, invincible patience, undaunted courage, un-interrupted peace, with pure elevating joys from the Lord may encourage the hopes of the poorest Christians to expect great things from heaven, according to their necessities and desires, because God is no respecter of persons, but free and liberal in the communications of his peculiar goodness. These are the words of his grace, *Open thy mouth wide, and I will fill it,* Psal. 81. 10. *If any man thirst, let him come unto me and drink. He that believeth on me (as the Scripture hath said) out of his belly shall flow rivers of living water,* Joh. 7. 37, 38. The Almighty hath given you some tastes of that incomparable fruit which comes from the Land of promise, that you may be encouraged to hold on in the way thither with cheerfulness and perseverance. *Madam,* It is no small addition unto your honor here, and it will undoubtedly make to your happiness hereafter, that you do own God in unwearied attendance upon his sacred Ordinances, laying forth yourself for his name faithfully with that prudence, self-denial, and plainness of heart wherewith he hath adorned you, through his rich mercy in Jesus Christ. *Madam,* I humbly beg pardon for this my boldness, and crave leave to subscribe myself

(Madam)

Your Honors humble Servant, SIMEON ASHE.

JOHN 11. 11.

Our friend *Lazarus* sleepeth.

THese are the words of Christ concerning *Lazarus:* and they speak 1. His relation. 2. His dissolution.

First, the relation was friendship, wherein we are to observe,

1. How far this friendship was extended, *viz.* both unto Christ, and to his Disciples, *our friend.* It is not my friend, or your friend, but *our friend,* both yours and mine.

2. That this friendship was acknowledged by Christ himself, not only while *Lazarus* was yet alive, but even now when he was dead, *Our friend Lazarus sleepeth.*

In the second part of the Text (*viz. Lazarus*'s dissolution) we may note

1. The truth asserted (*viz.*) that *Lazarus* though a friend both to Christ and to his Disciples, yet he was dead.

2. The Metaphor whereby it is expressed, which is taken from natural sleep. He sleepeth.

3. The notice which our Savior took of *Lazarus* his decease. This he reporteth unto his Disciples, he saith unto them▪ *Our friend Lazarus sleepeth.*

Thus from this plain division of the Text, I proceed unto the observations which do from hence offer themselves naturally unto our consideration. And the doctrines will be six in number, *viz.* three from each part, into which the Text hath been divided.

[Doctr. 1] The first is this, *viz. That there is a mutual friendship betwixt Christ and true Christians.* Our Lord himself here calleth *Lazarus friend.* And that this friendship was mutual, it is evident from this history.

First, the love of *Lazarus* towards the Lord Jesus was witnessed by the many entertainments and hearty welcomes which he received at his house. And the friendship of Christ unto *Lazarus* is attested by his sisters, formerly, *He whom thou lovest is sick,* ver. 3. and by this our Evangelist; *Jesus* loved *Martha,* and her sister and *Lazarus, ver.* 5. And the *Jews* said, *Behold how he loved him. ver.* 36. yea our Savior himself in the Text calleth him *friend.*

Now as it was betwixt Christ and *Lazarus,* so is it likewise betwixt Christ and all real Christians; their friendship is mutual. The word *friend* expresseth love, and this love hath its vicissitude amongst friends. As tennis balls with rackets are banded and returned to and fro, so love amongst cordial friends hath its intercourse, it is received with acceptance, and returned with requitals. *Greater love has no man then this, that a man lay down his life for his friends.* This expresseth Christ his love to his Christian friends. *Ye are my friends, if ye do whatsoever I command you.* This speaketh the love and friendship of Christians to Christ. And you must know that this affection of love was not only betwixt Christ and some peculiar Christians, to Christ, as his Disciples and *Lazarus;* but betwixt him and all other sound-hearted Christians also. When he preached to a very *great multitude of people,* having warned them to take heed of hypocrisy, he useth this compellation, *I say unto youmy friends.* And long before his incarnation, this was the language of Christ (the essential Wisdom of the Father,) *I love them that love me.* Whereas it is sometimes said of our friends, that they have only one soul in several bodies▪ it is most true, being applied unto Christ and singlehearted Christians. *The Spirit of God dwelleth in them; andif any man hath not the Spirit of Christ, he is none of his.*

As friends, being, in point of friendship, acted by the same principles, they will and nill the same things: So it is with Jesus Christ and those who are unfeigned friends unto him. As the Apostle *Paul* thus advised the *Philippians,* Let *the same mind be in you that was in Christ;* so he affirmeth of the Saints at *Corinth,* that *they had the mind of Christ.*

The obligations of love are so strong upon friends, that they can heartily say one to another, *I am as thou art.* The Lord accounted *Abraham his friend,* and it is considerable how God and *Abraham* being friends did communicate themselves, with their All unto each other.

As God by way of Covenant promiseth to be an *all-sufficient* portion unto him, to *bless those who bless him, and to curse such who curse him,* and to bestow *Canaan* (the land flowing with milk and honey) *upon him:* so *Abraham* gave up himself wholly to be at God's disposing, in

regard of his habitation, to *dwell where* his Majesty would settle him; and in respect of his relations, to *command his children and his household after him to keep the way of the Lord, to do justiceand judgment.* In this manner Christ and believers, they are for each others, with their All, even as for themselves. *I am my beloveds* (saith the loving, beloved Spouse) *and my beloved is mine.* They are the same 1. In their wills. As they in things most difficult and cross to themselves (in appearance) do say, *The will of the Lord be done;* So Christ is ready to speak unto them in reference to the regular motions of their wills, as once to the woman of *Canaan, Be itunto thee even as thou wilt.*

2. In their *desires.* As these are their breathings; *there isnone upon earth that I desire besides thee;* So his *desires are towards them.* Not long before his departure from his Apostles, to evidence his desires of spiritual fellowship with them, *He said unto them, with desire I have desired to eat this Passover with you before I suffer*▪

3 And in their *designs.* As this is in their eyes and aims, that whether *by life or death Christ may be magnified in them:* So he *will never turn from them to do them good, but will rejoice over them to do them good.*

These are brief hints in reference to the doctrine, more generally considered. In the more distinct handling of it, both the branches are to be taken apart, and particularly to be discoursed upon.

And here give me leave to premise the reasons wherefore I shall discourse of this mutual friendship under the notion of love, in a latitude: *viz.* because, 1. The word *Friend* (as we already hinted) speaketh *love.* 2. In this History these phrases signify the same thing; *viz. friend Lazarus,* and *Lazarus loved.* 3. And the holy Ghost elsewhere useth these words indifferently, *viz. friend, beloved.*

The first branch of the doctrine is this, That real rightbred Christians are friends unto Christ His endeared Spouse speaketh this openly; *This is my beloved, and this is myfriend, O Daughters of Jerusalem.* Answerable whereunto is the language of the Gospel-Prophet, *a song of my belovedto his vineyard.* Let it be noted that Christ is not looked upon and loved as an ordinary friend, but as a friend extraordinary, either a friend already married, or one affected singularly with expectations of marriage. *The virgins lovethee.* And indeed, none do love Christ sincerely, who do not love him singularly, superlatively. Let his own words be well weighed; *He that loveth father or mother more thenme, is not worthy of me; and he that loveth son or daughter more then me is not worthy of me.*

This assertion is bottomed upon good reason, because Christ both in his own personal excellencies, and communicated advantages, is infinitely better then any creature with its fairest amiabilities whatsoever.

Now this their love is not blind, but it *aboundeth in all judgment and knowledge,* as will be manifest by these four reasons following.

[Reason 1] Because of his incomparable, unparallelled beauties. This account his dear Spouse giveth of her strong inflamed affections; *My beloved is white and ruddy, the chiefest amongten thousand. His head is as the most fine gold.* And having metaphorically commended him from the head to the foot, she thus concludeth, *This is my beloved, and this ismy friend.*

His graces which are like to a most fragrant perfume, do in am our the hearts of all them who are truly spiritual. *Because of the savor of thy good ointments, thy Name is as anointment poured forth, therefore do the Virgins love thee.* And in the song of conjugal loves, this is rendered as the reason of those sparklings, *Thou art fairer then the children ofmen. As there was not among the children of Israel a goodlier person then Saul (from the shoulders upwards he was higherthen any of the people*) So Jesus Christ doth wonderfully over-top and exceed in all rich endowments, the most amiable creatures in the world. And as in all *Israel there wasnone to be so much praised as Absalom for his beauty* (*from the sole of his foot even to the crown of his head there was no blemish in him*) and this might be some reason of *David's* great love towards him:) So in the Lord Jesus, there are perfect beauties without the least blemishes: *He is altogether lovely.* No wonder therefore that wise, knowing Christians do choose and value, and embrace him with vigorous loves.

[Reason 2] Because of his famous, magnanimous undertakings and adventures as Mediator, that he might at once advance his Fathers glory, and the happiness of his Elect.

We read that *Jonathan's soul was knit to the soul of David,and that he loved him as his own soul,* because upon a Duel he had encountered and conquered the Monster *Goliath,* who had blasphemed God and vilified his people. Now this service was low and inconsiderable, being compared with Christ's renowned exploits, who hand to hand combated with the devil in the wilderness for the space of *forty days,* who *spoiled principalities and Powers, made a show of them openly, triumphing over them in his cross;* Who did bear up bravely against the power of darkness to be quell'd under the weight of divine justice to be satisfied, and under the flames of his Fathers displeasure to be quenched. These and the like rare actings of Christ being pondered by Christians do draw forth their hearts in friendship towards him. He himself saith, *Therefore doth my Father love me, because Ilay down my life.* And how can new-born Christians, partakers of the divine Nature, be otherwise affected upon the same account towards their blessed Master?

[Reason 3] Because of their manifold rich receipts from Christ. *David's* heart giveth out loves to the Lord, because upon his prayers he had delivered his *eyes from tears, and his feetfrom falling.* Now Christ hath rescued his people from wrath to come, and that without respect to their requests, yea before they sought him.

Our Savior himself giveth this as the reason wherefore the sinful woman loved him, *Many sins are forgiven her,therefore she loved much.* And *Jonathan* by this Argument laboreth to win *Saul's* heart towards *David, Because the Lord by him wrought a great salvation to all Israel.*

In this respect the Apostle *Paul* was rationally under the constraint of commanding Loves to Christ, because of quickening grace received by his death.

Now if I should here discover our large enjoyments from Christ, it would abundantly appear to every ingenuous soul, that there is sufficient cause wherefore he should be accounted and affected as an incomparable friend.

By him we are delivered from sin and hell (as is hinted even now) from the curse of the Law, the hater of God, the deadly snares of the world, and the poison-sting of death. *We are blessed with all spiritual blessings in heavenly places. We are accepted in the Beloved. He is made unto us Wisdom, Righteousness, Sanctification and Redemption.* And all the *Promises of God are in him Yea, and in him Amen.* How rationally therefore doth living love to Christ spring out of this root?

[Reason 4] Because of their full expectations from him for the future, even unto soul-satisfaction, and that to eternity. Many cheering cordials are handed to Christians from Christ here upon earth; in which regard he doth lie as a *bundle of myrrh between their breasts;* but he reserveth the *best wine* for the last. Whatsoever for kind, or for measure the believingChristians comforts are here, yet to be with Christ in heaven will be *far better;* and this, this in glory is looked for through Christ. This consideration causeth their love unto Christ to break forth in a great flame. Let the words of the Apostle be weighed for the evidence hereof, who having spoken both of the *Inheritance incorruptible, and undefiled,that fadeth not away, reserved in heaven,* as also of the assured Perseverance through *God's Power,* and all this by *Christ,* he adds, *Whom having not seen, yet ye love.* Ingenuous Christians duly weighing the worth of their future happiness, dearly purchased by Christ, and undoubtedly to be possessed by them through Christ, do hereupon practically conclude, that nothing can be imagined more reasonable then this, that they should love him as their special friend.

Thus from confirmation, I proceed to the Application of this Truth by way of Use; which I will propound under three heads; *viz. 1. Information. 2. Examination 3. Exhortation.*

[Use 1] Sad therefore is their condition who are not loving friends unto Jesus Christ. For doubtless though they be by profession, & in the estimation of others, true Christians; yet they are but only *Slips* in Christianity. As *Judas,* &c.

Our Savior speaketh roundly unto such: *If God wereyour Father, you would love me.* And if God be not their Father, they are questionless the devils children, children of the curse. How open and express are the words of the Apostle to this purpose? *If any man love not the Lord Jesus, lethim be Anathema Maran-atha.* The heavy and lasting maledictions of God hang over the heads of all them who love not Christ. This is the great severity of God against such who are not friends unto Christ: and that the righteousness of his Majesty herein may be manifested, I wish that this may be minded, *viz.* that unfriendliness to the Lord Jesus in Gospel-times (wherein his excellencies & deservings are so fully laid open) doth proceed either from 1. *Infidelity.* Or 2. *Contumacy.* Either people hearing from Scripture of Christ's loveliness, do give *God the lie to his face by not believing him,* or else their disregard of Christ ariseth from malignity and stubbornness of will, though they yield to the report of his incomparable worth. And both these are daring, and God-incensing provocations.

Now if any shall be awakened by these flashes of God's anger, to enquire, Who are to be judged persons void of love to Jesus Christ? I shall refer them for satisfaction to Christ's own

words, both the parable, and his exposition of it. The Parable is this, *The Citizens hated him, and sent a message after him saying, We will not have this man to reigneover us.* And the Application made is thus expressed, *Those mine enemies, which would not that I should reign over them, bring them hither and slay them before me.* Therefore all such are proclaimed Christ's enemies, Christ-haters, (even by Christ himself,) who refuse to submit unto him as their Lord and King.

Its no uncharitableness, but judgment according to the Word of truth, to determine those to be no friends unto Christ, whose resolutions are rather to order their lives according to customs, human traditions, their own humors, and the practices of the multitude, then according to the commands and counsels of Christ.

[Use 2] It much concerns us all to examine our friendship unto Christ. To quicken this search, these things are considerable,

1. Because many profess much love outwardly, whose hearts affect him not unfeignedly. As *David* describeth some counterfeit Courtiers, whose *words were soft like oil, when there were drawn swords in their bosoms:* Never was Christ more in men's mouths with smooth language then now, when their lives speak treachery against him. *Thus Judas* calleth him Master, and giveth him a kiss, yet was no friend. *Have I not chosen twelve* (saith Christ) *and yetone is a devil?* What Sugered words did the devil use, when he designed the ruin of *Adam,* and of all his posterity!

2. Because the comforts of the Gospel do appertain to them alone whose love is without dissimulation. The Apostles benediction was this, *Grace be with all them wholove our Lord Jesus in sincerity*▪ The rich privileges of grace are appropriated unto Christ's cordial friend.

3. Because Christ (whose *eyes are like unto flames offire*) doth discern clearly, all them that are false friends, though they pretend fair. We read of many *who beleevedwhen they saw his miracles, but Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man.*

4▪ Because we cannot tell how soon we shall be called to the scrutiny. The Lord may be awakening our consciences, and setting them as upon a rack; propound that question unto us, which he asked *Peter* once, and again, and the third time, *Lovest thou me?* But though he should not deal thus with us in our life time, yet be sure we shall be examined upon our departure hence, for after *deathcomes judgment* infallibly. Therefore it will be our wisdom in the ways of self-renewing, to say as *Job* did, *When God visiteth,what shall I answer him?*

5. Because by serious self-reflections we may attain such full assurance of our love unto Christ, that we may with confidence speak with *Peter, Lord, thou knowest allthings, thou knowest that I love thee.*

Having thus moved the examination of your love to Christ, I proceed to give in some discoveries of Christ's loving friends; and the rather because according to God's institution, we Ministers are set up amongst people to *trytheir ways.*

And the characters of love being many, I shall be the shorter in them all. True it is, that men's love burning in their bosoms, they many times better express themselves by sense then Arguments; yet God having in his word held forth manifold Signs of sincere love, it is our duty to make our use of them.

1. Love to Christ is always accompanied with hatred of sin. *Ye that love the Lord, hate evil.* And the Apostlehis connection is observable, *Let love be without dissimulation,abhorring that which is evil:* The ground hereof is manifold. First, because Christ hateth all sin, he suffered death for sin, and is dishonored by it. Therefore it is not possible, that love unto Christ, and love unto sin should peaceably▪ lodge together in the same bosom.

2 Love to Christ is attended with care to prevent whatsoever might be injurious or displeasing unto him. Thus the loving Spouse layeth this command upon all under her Authority. *I charge you that you awake not my Beloved till be please.* In like manner *Jonathan's* love pleadeth with *Saul* for *David's* life. *Let not the King sin against his servant, against* David: *wherefore wilt thou sin against innocentblood, to slay* David *without a cause?* And *Jacob's* affections did project the preservation of his near relation from ruin. Hence it appeareth therefore, that people of *Gallio* his temper, do not love Christ, who *care not* what wrongs are done to Christ, in the liberty or purity of his Ordinances and comfort of his servants, if themselves can sleep warm in their own well-feathered nests.

3. Love to Christ discovered itself by solicitous enquiries after the mind of Christ, fearing least through mistakes he might be provoked. How inquisitive were his Apostles to know his pleasure in all particulars, relating to the Passover? *The Disciples came unto Jesus, saying, Where wilt thou that we prepare for thee to eat the Passover?* And how t•morous was *Abraham* (God's friend) lest he might by overmuch boldness incense him, when he was mediating for *Sodom!* Shall they therefore be accounted friends to Christ who walk at all adventures, without any fears of his frown, or enquiries after his will?

4. Love causeth flowings forth of thoughts upon its object. The beatings of the pulse are according to the heat in the heart. In the *Song of Loves* this is the first clause, *My heart is inditing of a good matter. I speak of the things which I have made concerning the King.* Sparks do not more naturally arise out of a flaming furnace, then musings upon Christ from the soul which is fired with loves towards him. With how much intention, frequency and steddinesse do people think upon the persons and things which are greatly loved! This consideration therefore casts them off as no friends to Christ, of whom it may be truly said, in respect of diligent meditation, *The Lord is not in all their thoughts.*

5. Longings after Christ, together with satisfactions while he is ab•ent, are evidences of love unto him. The loving Spouse shakes off sloth, gets out of bed in the night, and goeth *abroad to seek him whom her soul loved* Neither ease in a warm bed, nor chamber▪ comforts, nor City-contentments could satisfy her. Her Beloved she must have, and her Beloved she will have, for she is sick of love. Love like the Load-stone is attractive, and the needle touched with it, will incessantly move till it stand directly Northward. In like manner will the heart which is

well warmed with love to Christ: this is its language, *Whom have I in heaven but thee? and there is none that I desire on earthbesides thee.* Give me Christ, or I die.

6. Contentation in the enjoyment of Christ doth demonstrate love: Some note this from the Greek word, which signifieth Love, *viz.* that wherein the heart taketh rest. When anything cometh to its center▪ there it is quiet and still: So it is with the heart which loveth God. This was *David's* meaning, as some Expositors judge, when he having expressed his love to God, speaketh thus in an holy Soliloquy, *Return to thy rest O my soul.* This rest the loving Christian attaineth in Christ by complacency and dependency. The Spouse *leaneth* (resteth her self) *upon her Beloved,* and he for delight is *a bundle of myrrh between her breasts:* whereunto the words of the Apostle suit very well, *We have •o confidence in the flesh, but rejoice in Christ Jesus.* For the soul which possesseth Christ, and knoweth what it hath, in having him, will say, I have enough, I have all, I need no more; for in him all wants are either supplied or sanctified. In him justifying grace will make up all defects in service. And what is wanting in the streams of creature enjoyments, is given in with more sweetness in the full fountain of his Al-sufficiency.

7. Communication of secrets speaketh friendship. *Haman* doth unbosom himself to his friends, by laying open unto them all his concernments, both cross and comfortable. And Christ bids him who was dispossessed of a devil, *Go home to thy friends, and tell them how great things God hathdone for thee.*

We can put that into a friends bosom which we would not have blazed abroad in the world. Thus Christ's friends do tell him of all their troubles, fears, wants, temptations, lusts, as also of their comforts, receipts, experiences; upon all occasions they step unto him, and he knoweth from them by prayer how things go with them, whether by encouragement or discouragement in their course.

I here remember the speech of *Samson's* wife, when he concealed what she desired to know, *How canst thou say, I love thee, when thy heart is not with me?* And doubtless our estrangement from Christ, in not laying open ourselves upon all occasions before him, doth more then intimate our unfriendliness.

8. Readinesse to comply with Christ's command will undeniably prove that we are his friends. Our Lord is often upon this Argument: *You are my friends if you do whatsoever I command you, He that hath my Commandmentsand keepeth them, he it is that loveth me. If any man love me, he will keep my words.* Thus *Abraham* made it manifest that he was God's friend, by being ready to offer up *Isaac* upon his call. And the Apostle speaketh of the *labor of love,* because love will not withdrw from any work, wherein God seeth cause to employ his friends. The woman who loved Christ much, will *wash his feet, and wipe them with the hair of her head.* This is the language of Love, I account no work too mean, wherein I▪ may serve Christ.

9. Love is content to be at any cost for Christ. Hearken unto the expressions of the loving Spouse, *At our gatesare all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved. And I would cause thee todrink of spiced wine, and of the juice of Pomgranates.* The best

of all kinds, and the best of the best is provided for Christ, if he be Beloved. She who loved much, brought *a Box of ointment very costly.* In like manner, whatever duties Christ's friends discharge, or whatever Ordinances they frequent, they are wont to say with *David, I will not offer to the Lord that which costs me nothing.* They scorn to give him the chaff and bran, when others eat the Kidneys of wheat. To be warm and vigorous in creature communion, and *all a-mort,* chil and cold conversing with Christ, is an abomination to Christ's friends.

10. Love is liberal and free, not grudging any kindness laid forth for a friend. *This is the love of God,* (saith the beloved Disciple) *that we keep his Commandments, and his Commandments are not grievous.*

When the most is done and endured for Christ, the soul saith, How little have I either acted or suffered for Christ? Oh that it had been more, Oh that it had been more! How little is all my service, how small are all my disbursments for Christ? When *Jacob* had passed two Apprentiships for *Rachel,* under a sour Uncle and churlish Master, wherein he had been pinched with cold, and parched with heat, *They seemed to him but a few days,for the love he bare unto her.* And when *Jonathan had stripped himself of the robe that was upon him, and gave it to* David, *and his garments, even to his sword, and to his bow, and to his girdle,* we read not of any repinings afterward; and the reason was, because *he loved him,* as *his own soul*▪ Christ's friends look upon him as deserving over and over again, infinitely more then they shall ever be able to requite, and therefore are troubled that Christ hath had so little service, never repenting that he hath received so much. They know that God giveth *liberallyand upbraideth not.* Worthy Doctor *Sibs* was wont to say, Supposing a possibility of sorrow in heaven, this would be the grief of the Saints there, that they have done so little for Christ upon earth, from whom they have received so much.

11. Love maketh courageous for Christ. Everyone knoweth that St. *Paul* was Christ's cordial friend, which he expressed by his magnanimity. *I am ready not to be boundonly, but to die at Jerusalem for the Name of the Lord Jesus, for whom I have suffered the loss of all.* Much was lost already, and life itself was now at stake, Let all go (saith Love) for Christ.

Love looketh upon nothing as impossible, or as too difficult to be undertaken. The fearful Hen will fly fiercely at the devouring Creatures which would devour her chickens; and the timorous sheep will turn head upon a mastiff dog, to secure her beloved Lamb. *Love is strongas death, many waters cannot quench love, neither can the floods drown it. Mary,* whose bosom was full of burning love to Christ, is a rare example of that metal and fortitude which love breedeth in Christ's friends. She seeking Christ's dead body, and meeting with the Gardener (as she imagined) she speaketh thus: *Sir, if thou hast borne him hence, tell me where thou hast laid him, and I willtake him away.* Neither the ghastly looks of a dead body could affright, nor the weight of it discourage her resolutions to bear it away. Though she was not able (good soul) by her own strength to carry such a burden, yet her love made her confident that she could do it, and therefore was resolved to undertake it.

12. All these forementioned actings and adventures of love in Christ's friends, do arise, neither only nor principally from self-advantages received from him, but from his

excellencies, and respect to his honor. *Because of the savor of thy good ointments, thy Name is an ointment poured forth, therefore do the Virgins love thee.* And in this, Saint *Paul* centered as the last end of his love, that *Jesus Christ might be magnified in him, whether by life ordeath;* Whereas when Christ is looked after *rather for loaves* then for his divine loveliness, it's rather to be judged a trucking with him, then a loving of him. When men seek only to serve their turn of Christ, as it were by merchandizing, they may be called friends to themselves, but will never be reputed faithful friends unto him. This discovery lies inward and close in our bosoms: in which regard, the more cautiousnesse is needful, that we may not be deceived.

Lastly, and for our help in the former, I add this (as the conclusion of this search▪ upon which I have held you so long) That sincere friendship unto Christ, will raise rejoicings in our hearts upon his advancement, though this may seem to tend to our personal detriment. Here the words of Christ to his drooping Disciples, fearing that themselves should be damnified by his departure from them, are very considerable; *If you loved me, you wouldrejoyce because I said, I go unto the Father. John the Baptist* is a rare instance to evidence this character of true friendship: for he being told that Christ was likely to carry away credit from him, returned this answer. *He that haththe Bride is the bridegroom; but the friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegrooms voice: This my joy therefore is fulfilled. He must increase, but I must decrease.* And the Apostle *Paul* was another example of this ingenuous love. *Some* (saith he) *preach Christ of envy and strife, supposing to add affliction unto my bonds: Notwithstanding Christ is preached: and I therein do rejoice, and will rejoice.* Make application hereof, and ask yourselves this question, whether you can be content that Christ should be set upon your shoulders, and that your credit should be cropped, rather then it should hinder his shine and prospect? can you lay yourselves down in the dust, that the crown may be s•t upon Christ's head? can you willingly be little or nothing in the account of the world, that Christ may be all in all among the children of men? By sincere answers returned upon serious considerations of all these foregoing particulars, you may be able to give a right judgment of your own estate, whether you be in deed and in truth friends to Jesus Christ.

[Use 3] The Use of Exhortation followeth: wherein I am to bespeak your love unto Jesus Christ. And O that I knew what Arguments to use, that I might prevail with you to become friends unto Christ. Might not the remembrance of the forementioned Reasons wherefore believers love him, being faithfully pressed upon your spirits, be hopefully operative for this end? Take into your consideration 1. His incomparable beauties. 2. His famous exploits. 3. Your former rich receipts. 4. Your future expectations from him: and hereupon command your souls to give in their answer, whether it be not reasonable that you should love Christ. But forbearing the enlargement of those heads, I will deal with you upon principles of self-love, to love the Lord Jesus. So many and so precious are the privileges belonging unto them who are thus affected, that *David* knew not how to desire more at the hand of God. *Look thou upon me and be merciful unto me, as thou usestto do unto those that love thy name.*

Shall I mention (and do little more then mention) some particulars?

1. Thus you shall work yourselves into Christ's bosom, (which will be no small advantage) *I love them that loveme,* said our Lord long since. It is reported that *Vespasian* commanded a large recompense to be given unto a woman that fell in love with him, and ordered that it should be recorded, that such a sum of money was given upon that account. More beautiful will Christ be unto his friends. *That I may cause those that love me to inherit substance, and Iwill fill their Treasures:* Riches, substantial riches, substantial riches making treasures: and all this by the right of inheritance, shall be the reward of them who love Christ.

2. Hereupon you may confidently expect familiar fellowship with Christ and his Father, which is the Christians Heaven upon Earth, *If any man love me, my Father will love him, and I will love him, and manifest myself to him, andwe will come unto him, and make our abode with him.*

3. Hence issueth assurance, that all events and exercises shall prove, spiritually advantageous. *Also we know thatall things work together for good unto them who love God.* Every wind will undoubtedly bring in their profit, and their gain shall come in at every door.

4. And the *Crown of glory is promised to them who love theLord.*

Now if you shall demand, How may we kindle the fire of love in our breasts towards Christ? I answer,

1. By informing yourselves from the Scripture concerning Christ his worthiness, both in his person, relations, and several Administrations as Mediator betwixt God and man. As this is his own advice, *Search theScriptures, for they testify of me:* So by the manifestations of him, friendly affections are kindled towards him. Witness the experience of such who during their ignorance of Christ were so far from loving him, that they accounted the love of others groundless, yet understanding his unparalleled beauties, fell in love with him. This is open and apparent by comparing *Cant.* 5. 9. with *ver.* 10. to the end, and with *Chap.* 6. 1. The words being many, I refer you to the reading of them. *The rich hath many friends* (saith *Solomon*) And are not all the riches of earth and heaven in Christ's possession and at his disposing?

2. By presenting often unto your view by meditation all things amiable in Christ. *While I mused* (saith the Psalmist) *the fire burned.* Looking causeth loving, *The eyeaffect the heart:* By blowing a spark becomes a flame. As *Abraham's* servant brought forth *Jewels of silver, andJewels of go•d* to win *Rebecca* her heart towards *Isaac;* So should we spread before our souls frequently those things which are enjoyed i• Christ, that our hearts may be enamored with him. Ponder upon his own expressions, *I love them that love me, and those that seek me early shall findeme. Riches and honor are with me: yea, durable riches and Righteousness. My fruit is better then Gold, yea then fine Gold, and my revenues then choice Silver.* Dwell upon these and the like considerations, and the Lord bless them to the end for which propounded, that your souls may flame forth loves upon the Lord Jesus.

The second Branch of the Doctrine followeth; *viz. ThatChrist is a loving friend unto all true Christians.*

Howsoever he here calleth *Lazarus* his special friend, and the Apostles were so accounted in some way of peculiarity, *Henceforth I call you not servants, but I have calledyou friends.* Yet this

compellation, and this amiable relation belongeth unto all faithful Christians likewise. He *loved all his own in the world;* which is plain also, by that gracious invitation, *Eat O friends, and drink O Beloved,* wherein he intendeth to take in all living Christians.

Now if the reason be demanded, Wherefore Christ is so good a friend unto believing Christians? I answer,

[Reason 1] 1. Because they are peculiarly his own upon Covenant*compact betwixt the Father and himself.* The Covenant was primarily betwixt God and Christ, whereupon they were committed to his trust for the praise of glorious grace. And *He therefore loved them because his own.* This our Lord himself doth more then intimate in his most heavenly prayer, wherein expressing his respect to his Fathers honor, together with abundant love towards the Elect, he doth very often touch upon them *as given unto him* by the Father. And upon this account it was that he thus speaketh of the communion which he had with his Father before the foundations of the world were laid. *I was by him as one broughtup with him, and I was daily his delight, rejoicing always before him Rejoicing in the habitable parts of his earth, and my delights were with the sons of men.*

[Reason 2] Because of the dear deliberate purchase which he made of them, that they might be brought in to friendly fellowship with him. It is commonly said, that the mother loveth those children most which cost her the most pain when she brought them into the world. The Prophet calleth the *fruit of the womb, Beloved.* And that is very considerable to this purpose which the Evangelical Prophet foretold of Christ, *He shall see of the travel of hissoul, and shall be satisfied.* We are Christ's by redemption, and in this regard also we are his beloved friends, and highly esteemed by him above others, as the Prophet witnesseth, *Since thou wast precious in my sight, I loved thee,&c.*

[Reason 3] 3. Because of their spiritual troth-plight unto Christ. The Apostle speaketh of *espousing the believing Corinthians* unto him as *their husband.* And as this is done in *loving kindness and mercy,* so because of this relation, Christ is propounded as an example of great love. *Husbands, loveyour wives, even as Christ loved his Church, and gave himself for it.*

[Reason 4] 4. Because they are incorporated into Christ as members of his body mystical. *As the body is one, and hath many members, so also is Christ.* And upon this ground likewise is Christ's love to his people inferred, *No man ever yethated his own flesh, but nourisheth and cherisheth it, even as the Lord his Church: For we are members of his body, of his flesh, and of his bone.*

[Reason 5] 5. Because all the revenues (as it were) of Christ's honor and reputation on earth, are raised from among believing Christians: for *praise waiteth for him in Zion:* and this is the *seed which shall serve him.* As before his incarnation they are called God's *peculiar treasure,* and his *Jewels;* so since his Ascension the Apostle *Paul* styleth them the *Glory of Christ.* And in this regard a principle of divine self-love doth incline the Lord Christ to be a friend unto believers.

For the illustration of this truth, know, that this love of Christ is fourfold; *viz.* 1. Of his *eternal purpose.* 2. Of *Benevolence.* 3. Of *Complacency,* 4. Of *Compassion.*

1. There is a love of divine good pleasure appertaining unto God's people: In this sense God saith, *Jacob haveI loved:* and in the pursuit hereof the Lord in due time converteth them unto himself; *I have loved thee with an everlastinglove, therefore with loving kindness have I drawn thee.*

2. The Lord loveth them with the love of benevolence, communicating to them, together with himself and his loves, his All, for their comfort: *Who loved me* (saith Saint *Paul) and gave himself for me. All are yours;* and*all things are for your sakes,* saith the same Apostle. Christ himself being the heir of all things, both in heaven and earth, the fountain both of grace and comfort, brings along with himself all needful accommodations, terrestrial, celestial, whether they concern this life, or that which is to come. How liberal was God's love to *Abraham his friend,* giving all *Canaan* to him and his seed after him!

3. The Lord embraceth them with a love of delight and complacency, he himself having made them lovely by putting upon them his own robes and ornaments, both by justifying and sanctifying grace. This is taught by sundry expressions in that Song of Loves. *The Kings Daughter is all glorious within, her clothing is of wrought Gold. Upon thy right hand did stand the Queen in Gold of Ophir: so shall the King greatly desire thy beauty.* And to the same purpose doth the Prophet *Ezekiel* metaphorically hold for this truth, *I washed thee with water, yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil: I clothed thee also with broidered work, Igirded thee about with fine linen, and covered thee with silk, I decked thee also with Ornaments, and I put bracelets upon thy hand, and a chain on thy neck: And I put a Jewel on thy fore head, and ear-rings in thy ears, and a beautiful crown on thy head. Thus wast thou decked with Gold and Silver, and thy raiment was of fine linen and silk, and broidered work, and thou wast exceeding beautiful; and thy renown went forth among the Heathen for thy beauty, for it was perfect through my comeliness put upon thee, saith the Lord God.* Therefore though the Elect themselves are rather loathsome then delightful in their unregenerate estate, yet being covered with Christ his righteousness, and adorned with the gracesof his holy Spirit, they are friends in whom he taketh much delight. Hereupon the Church is called *Hephzibah,for the Lord delighteth in her.*

4. Christ expresseth towards them the love of compassion, sympathizing with them in all their sorrows and sufferings: in all *their affliction he was afflicted.* As in reference to his friend *Lazarus,* being brought to the place where he was buried, *Jesus wept.* And hence the Jews inferred this conclusion, *behold how he loved him!*

[Use 1] This makes much for the comfort of all truly gracious Christians, seeing the Lord Jesus is their friend. God intending to give *David* a cordial upon the death of his child, bestoweth upon him *Solomon,* with this assurance that he loved him, whereupon he was called *Jedi•iah;* And for the cheering of *Daniel's* heart, he was told once and again, that *he was greatly beloved by the Lord.* Now this refreshing reacheth all Gospel-Christians universally.

In the serving out of this cordial, I will briefly endeavor to lay before you

- 1. The Characters of Christ's beloved friends.

- 2. The comforts hence deducible for their relief.

First, for these signs of Christ's beloved friends, I refer you to the review and application of the particulars in the former branch of the Doctrine, for the discovery of such who are his loving friends. For this is most certain, that Christ *loveth all those who love him.* And I add these two further evidences of them who are beloved of Christ.

1. Those who *are beloved of the Lord are called to be Saints.* Two things are considerable in the quotation, *viz.*

That these Saints are not so titularly only (because so reputed and nominated among men;) but Saints in reality and practice, being persons whose hearts are separated from common pollutions, raised above creature contents, to mind the matters of God in good earnest: in which respect they are called *his Saints* devoted unto him peculiarly.

And this calling is not alone external (for thousands who continue haters of God, are called upon, to lay down their arms of *rebellion,* and to submit unto the government of Christ) but it is a calling internal and efficacious, conquering the soul to come in unto Christ, leaving all in resolution, affection, and endeavor for him. Therefore in the application of this, note, the Quere should be, which way the strongest stream of mind and will do run? whether sin—ward, world-ward, or Godward? and what is the greatest design, driven on by project and practice, whether to satisfy lusts, and to grow great in the world, or to conform unto laws divine, and to advance Christ's glory.

2. The Apostle *Paul* conjoineth *faithful and beloved.* Persons beloved by the Lord, are faithful to the Lord. And this fidelity doth evidence it self by two things especially.

1. By cleaving inseparably unto the guidance of God, when others are swayed by the multitude, swimming down the tide of times. In this regard in times of general Apostasy, *Judah* is said to continue *faithful with the Saints,* holding close to his will in holy worship, when*Ephraim* followed men's traditions and commandments.

2. By intending God's glory more then personal advantage in course of life and conversation.

And in this respect the Apostle speaking of the servants duty, doth place *purloining,* in opposition to *good fidelity;* that servant who purseth his Masters gain, he is not faithful. If these things were brought home by an unpartial application, how many would be found in these times not befriended by Christ, though they would be cried up as his chiefest favorites among men?

Secondly, the comforts which belong unto such whom Christ affecteth as his friends, may be considered under two heads, *viz.*

1. The quality	of his love towards them.
2. The efficiency	

First, his love them ward, for quality is,

1. Most cordial. They are *the dearly beloved of his soul.*It is not lip-love, love from the teeth outward, but love from the heart-root.

2. Most large: *it passeth knowledge,* it exceedeth all dimensions. Whereas *never greater love* was expressed, *thenthat a man should die for his friend. Christ* commendeth his love as much more, because he *died for sinners, and for enemies.*

3. Most refreshing. This love is not only *sweeter thenwine,* but also *better then life,* yea better then lives, as the Original imports. All the comforts of life natural and civil, all the comforts of the several ages and conditions of life are not comparable to this love.

4 Most constant; whom he *loveth once, he loveth to theend.* This Christ did cast in to cheer his Disciples, being to depart from them. No opposition, loss, or change whatsoever, can *possibly separate beloved* Christians *from this love,* which the Apostle mentioneth as a matter of high joy and holy triumph. Whereas *Solomon* telleth us, that *a friendloveth at all times,* and that *there is a friend that sticketh closer then a brother;* this may most truly be applied unto our loving friend Christ Jesus. This the Text suggesteth; for Christ did not only love *Lazarus* while he lived, but called him friend, even now when he was dead, *Our friend Lazarus sleepeth.*

Secondly, the efficiency of his love is admirably comfortable, to all such who enjoy it. For first, it worketh their deliverance from whasoever may be grievous and dangerous. *He loved us, and washed us from our sins in his blood.* And hence follows deliverance *from the curse of the Law, and from the wrath to come.*

Secondly, it procureth whatsoever may be joyous unto a spiritual heart.

1. He hath made us (upon this account) *Kings and Priests unto God and his Father.*

2. He feedeth the soul plentifully by the dainties of sacred Ordinances; *Eat O my friends, and drink, yea drinkabundantly, O my beloved.*

3. This his love running through all providences, maketh blessings the more sweet, and supporteth the sinking soul under crosses. As *Hezekiah*'s recovery was the more pleasant, because *God in love to his soul* wrought it: so the Apostle puts this as a prop under a fainting afflicted Christian, that the Lord correcteth with paternal *love.*

4. And his love will prepare his beloved for glory. Christ loved the Church that *he might sanctify it, with the washing of water by the word▪ that he might present it tohimselfe a glorious Church, not having spot, or wrinkle, or any such thing, but that it might be holy and without blemish.* If unto all these (which I mentioned without enlargement) we add the complacency which he taketh in all communications of his love, it will be a great addition to their joy. *The Lord will rejoice over thee, he will rest in his love, he willjoy over thee with singing.* God seemeth to take such content in his loving transactions them-ward, as though he desired nothing more.

Let the friends of Jesus Christ feed and feast themselves with these expressions and provisions of his love.

[Use 2] How should the remembrance of such rare refreshings belonging to them, who are the beloved friends of Christ, quicken endeavors in all sorts to gain a share in his friendship. To enforce this exhortation, I will cast these few thoughts into your minds.

1. Whereas *Solomon* telleth us (What every days experience also speaketh) that *many seek the Rulers favor;* Jesus Christ is *the King of kings, and the Lord of lords, the only potentate unto whom all authority in heaven and earth is committed, by whom Kings reign, Princes rule, and all the Judges of the earth.*

2. That it will be an high honor to be called God's friend. In holy story *Hushai* and *Zabud* have this title of respect put upon them, that they were the *kings friends.* And it will be for the everlasting credit of father *Abraham,* that he is recorded in sacred pages, *to be the friend of God.*

3. That Christ is and ever will be in favor with God, to make and to maintain our peace with his Majesty, though we frequently, and fearfully do provoke him every day. *The inhabitants of Tyre and Sidon made Blastusthe Kings chamberlaine their friend, when Herod was highly displeased with them, because their country was nourished by the Kings country.* And is not our dependence more upon God? And do not we hourly give the Almighty great occasion to reject us, yea to take up arms against us? And is there any one, either on earth or in heaven, that can asswage God's anger, and procure his favor, besides Jesus Christ? Therefore should means be used to make him our friend.

4. The people of God conceiving hope that Christ regardeth us, they will be encouraged with the more affectionate confidence to pray for us in the times of our need. As the sisters of *Lazarus* making address unto him in the behalf of their dear brother, pleaded this, *Lord, he whom thoulovest, is sick.*

5. Hereby we shall be heartened with the more hope to apply ourselves unto God by prayer for ourselves. Our Savior suggesteth this in the parable of the man, who goeth at mid-night *to his friend to borrow bread;* he applieth it to encourage prayer.

6. Because all our creature-friends may either fall off by unfaithfulness, or forsake us by death or be forced from us other ways. This the doleful complaints of sundry dear unto the Lord recorded in Scripture, do declare: *My lovers and my friends stand aloof from my sore, and mykinsmen stand aloof off, Lover and friend thou hast put far from me, and my acquaintance into darkness.* Upon this consideration, the human prudence of the unjust Steward is commended, in projecting to provide friends against the time of need. How far our experience at this day speaketh our loss of creature-friends, *viz.* of some by death, and of others by an unfaithful deserting, I forbear to speak: But I do upon this consideration move your care to gain the friendship of Christ, who will love and live forever: Now if these arguments shall force resolutions in your bosoms to seek Christ's love, and thereupon means to attain it, shall be inquired after; I give these short directions.

1. Accept of God, and of Gospel-righteousness with him, by a self-outing, and a Christ-prizing faith. *The Scripture saith, Abraham believed God, and it was imputedunto him for righteousness, and he was called the friend of God.*

2. Upon the serious consideration of his worthiness, and hopeful expectations of happiness by him; labor to endear Christ unto your hearts. Although our love to him doth not merit his love, yet it will clearly make manifestation thereof unto our souls. *I love them* (saith he) *who love me.*

3. And (as an expression of your love) submit obediently unto his government, studiously conforming unto all his commands. This is his own promise which he will perform infallibly. *He that hath my Commandments andkeepeth them, he it is that loveth me, and I will love him.*

[Use 3] The third Use is to be directed unto them whom Christ embraceth as friends with love, and they are to be persuaded unto real gratitude for his love. The Disciple whom Christ loved, having touched upon his incomparable love, addeth this doxology: *To him be glory anddominion forever, and ever, Amen.* From whence might be noted,

1. That the glory to be returned unto Christ for his love should not be verbal only, but real also, expressed by subjection unto his dominion.

2. That this obediential gratitude should not be confined to term of time, but extended unto eternity, *forever and ever.*

3. And all Christians should heartily give in their assent and attestation hereto by annexing their *Amen.*

In the amplification of this persuasion, I might call you back to the review both of the proof of this doctrine, and of the qualities and efficiency of his love, spoken unto, in the first Use: But that I may not tautologize by telling the same things again, I wish you to meditate upon these particulars which will yet further commend Christ's love, and may call you forth in thankfulness for it.

1. His love was primary to us, and ours secondary, succeeding it, as the effect and consequence thereof, *we lovedhim, because he loved us first.* If he had not fired our hearts with the flames of his love, we should never have bestowed one spark of spiritual affection upon him.

2. His love was free, when there was much loathsomeness, and no loveliness at all in us. *When thou wastcast out in the open field, to the loathing of thy person in the day that thou wast born. And when I passed by thee, and saw thee polluted in thy blood, when thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold thy time was the time of love.*

3. His love worketh him unto a familiar conversing with them, which himself expresseth by feasting with them, *He brought me into the banqueting house, and his banner overme was love; I will sup with them, and the, shall sup with me:* and by acquainting them with himself, *I will manifest myself unto them:* as also by revealing his secrets, *I have called you friends: for all things*

that I have heard of my Father, Ihave made known unto you. As also by conjugal embracings: *His left hand is under my head, and his right hand doth imbraceme.*

Now if Christ's beloved friends, thankfully disposed towards him for his love, shall demand how their gratitude should be really discovered? I answer in the words of *Solomon; A man that hath friends, must show himself friendly:* which is done,

1. By a cautious declining of whatsoever may be offensive unto him; as the returning of evil for good is very sinful, and a practice prejudicial to ourselves, so is it taken very unkindly by the Lord. Thus *David* complaineth of *Achitophel,* (and as some conceive, Christ of *Judas) My friend that did eat of my bread, hath lifted up his heel againstme.* As *Caesar* was most afflicted with the wound received from his own sons hands. And thou my son too!

Therefore upon remembrance of Christ's kindness learn to beat back temptations as *Joseph* did. *How then shall I do this wickedness, and sin against the Lord*

2. By an inseparable adherence unto Christ in days of deepest difficulty and danger. The servant engaged to his Master by his favors, is willing to have his ear *bored, that he may dwell with him forever. Ruth* upon the receipt of less love a great deal from *Naomi* her mother in law, taketh up this resolution, *Nothing shall part thee and mebut death.* God forbid that ever we by our Apostasy should give Christ occasion to speak by way of reproach to us as *Absalom* did to *Hushai* (deserting *David,* as he apprehended) *Is this thy kindness to thy friend? Why wentestnot thou with thy friend?* So be you sure that this one circumstance will gripe your hearts with great grief for your backslidings. As *Peter* in this regard *wept bitterly,* because he had denied, and deserted Christ, so good a Master, so well deserving a friend.

3. By unfeigned love unto all them, who are the beloved friends of Christ▪ This is the inference of Saint *John,* from this consideration under discourse, that therefore *we ought to love one another, and we ought to lay down our lives for the brethren.* But of this more in the doctrine following.

[Doct. 2] That *all Christ's friends are mutually loving friends unto one another.* As Christ here saith not, my friend, but *our friend Lazarus,* thereby intending to declare the friendship which was betwixt *Lazarus* and his Disciples, as betwixt himself and *Lazarus.*

In the proof of this doctrine, I will point at two particulars (which I conceive this instance under hand may hint.)

1. That there is friendlinesse and love amongst all good Christians. In this respect the Apostle *Paul* in his Epistle to the *Ephesians,* joineth their *faith in Christ,* and their *love to all Saints.* And in his Epistle to *Philemon,* he connexeth his love to Christ, and *his love to all Saints.* Yea, our Savior maketh this the livery whereby his servants may be distinguished from others. *By this shallall men know that ye are my Disciples, if ye have love one to another.*

2. That there is a peculiarity of friendly respect in Christians unto Christ's Ministers, as here in *Lazarus* towards Christ his Apostles. This is observable in the Letter sent from *Jerusalem* to *Antioch,* wherein their expression of special love is recorded; *viz. Our beloved Barnabasand Paul.*

But I will not deal with the Doctrine in both these branches distinctly. The handling of it more generally (for brevity sake) shall be alone undertaken.

And the Reasons of the point are four.

[Reason 1] 1. Because of their relation both unto Christ and amongst themselves. They stand related unto Christ as his subjects, servants, children, Spouse, Members, (which, all will acknowledge, and therefore needeth no proof.) And hence issueth love. As *David* was ready to show kindness to the house of *Saul* for *Jonathan's sake.*

And among themselves they are related many ways most nearly. They are brethren, and the *brotherhood is to be loved.* And they are fellowmembers, and therefore to have mutual *respect one to another.*

[Reason 2] 2. Because of Christ his express command, which is repeated, and strengthened with his own example. *Thiscommand we have from him, that he who loveth God, loveth his brother also. A new Commandment I give unto you,That ye love one another, as I have loved you, that ye love one another.* And again, *This is my Commandment, That ye love one another, as I have loved you.*

[Reason 3] 3. Because of the image of God engraven upon them, expressed by their holy conversation.

The Apostle *John* asserts this, *That everyone who loveth him that begat, loveth him also that is begotten of him.* Because the child is the picture (as it were) of his father, therefore beloved for his fathers sake.

I here forbear to discover how Believers begotten *again* by Christ (as the *everlasting Father) do bear his image;*but this I propound as the reason of Christians mutual love.

As the *inward affection of Titus was more abundant towardsthe Corinthians whilst he remembered their obedience;* And as it's reported of *Beucer* and *Calvin,* that they loved all them in whom they could espy *aliquid Christi,* anything of Christ: So doubtless it is with all others who are friends unto Christ.

[Reas. 4] Because of the habitation and operation of God's Spirit in their hearts. The Apostle *Paul* calleth this love,*love in the Spirit.* And the Apostle Saint *John* discoursing of this Christian affection, and consequently of God's dwelling in us (being thereby evidenced) giveth in this as the confirmation of both, *Because he hath given us of his Spirit.*

This I place as the last Argument, because it is the true reason which maketh all the former concluding: For neither spiritual relation, nor divine injunction, nor Christ's image upon the Christians soul, could have any commanding influence to draw forth this holy love amongst Believers, if God did not co-operate by the power of the holy Ghost.

Thus from the confirmation I proceed to the Application of the Doctrine; which I shall make in four Uses; *viz. 1. Conviction. 2. Examination. 3. Comfort. 4. Exhortation.*

[Use 3] Hence two sorts of persons are cashier'd, as people who are strangers to friendly fellowship with Jesus Christ.

First, Such who are rather enemies, then friends unto the people of God, as their own consciences witness to themselves, and their practices proclaim to the world, this being their design and endeavor (if they could effect it) to ruinate them in their comforts and lives altogether; *They have said* (in their desires, though not with their lips) *Come let us cut them off from being a Nation, that thename of Israel may be no more in remembrance.* Whatsoever show of love unto Christ these persons make among men, doubtless they are adversaries to him, as sundry passages, surrounding the last quotation do clearly express. *Keep notthou silence O God, hold not thy peace, and be not still O God. Lo thine enemies make a tumult, and they that hate thee, have lift up the head, they are confederate against thee.* As*Joab* took *Abner aside to speak peaceably, but smote him under the fifth rib that he died;* So these, though they smile upon Christ's face with a salute, yet they stab his body; or (as one wittily expresseth it) they kiss the mouth and tread upon the toes. Such unfriendlinesse to godly Christians,

1. Argueth an unregenerate estate. *The upright in hisway is an abomination to the wicked.* And he that loveth not those who are like God, *is one of the children of the Devil.*

2. And is not consistent with meetness to be made partakers of the inheritance of Saints in light. For it is not a heaven, but a hell rather to be confined to the company of such as are hated. *He that loveth not his brother abideth in death, &c.*

As this doctrine falls thus heavy upon all those who are enemies, rather then friends unto ordinary Christians: so upon such especially who are professed adversaries to the Ministers of Christ. You know how the holy Ghost doth stigmatize *Ahab,* who hated *Michaiah,* that he was a man who *sold himself to do wickedness;* whereas unto true Gospel. Believers the very *feet of them are beautiful* who bring the glad tidings of peace.

Secondly, those much more are by this doctrine set aside as no friends to Christ, who are Boutefeuz and Incendiaries, seeking to kindle coals of contentions, and to increase the flames of discontent and animosities among the people of God. This practice proveth them to be Factors for the Devil, and exposeth them to the wrath of God. It was an *evil spirit that made division betwixt Abimelech and the men of Shechem.* The Devil is pictured with a cloven foot, to signify that it's his work to cause and continue divisions in the world; And those who sow those *seeds of discord* are reckoned by *Solomon* among them whom the *Lord hateth, and who are an abomination unto him.*

[Use 2] From this open Conviction I proceed unto Examination, because there are many who upon trial will not be found real friends unto God's people, though they be not such notorious opposites as were described in the former Use.

Therefore take those discoveries of them who are right in their loves to real Christians.

First, from the *object* of love, *viz. Sanctif•ing grace.* There are many lovely qualifications in God's faithful servants, which an ingenuous moral man may value; as *Herod* reverenced *John the Baptist;* but it's holiness which is the loadstone to draw the love of the regenerate

Christian. Because *Saints, therefore excellent* in a gracious eye. And hence followeth *universality of Love* to all such, and the abounding of respect according to the increase of Grace.

Secondly, from the *qualities* of his friendship: It is accompanied,

1. With an honorable estimation of them. The heirs of heaven *do honor such who sear the Lord.*

2. And with complacency, *All my delight* (saith *David) is in them.*

Thirdly, from the *Effects* of this love; *viz.*

1. Readiness to perform real offices for their comfort. Thus S. *Paul* proved the *sincerity of the Corinthians love,* by their contribution, for the relief of poor Saints.

2. And compassionate sympathies when they are in trouble. *To him that is afflicted pity should be shown from hisfriend.* By this *David* did demonstrate his real respects unto some who ill deserved them, *When they were sick, my cloathingwas sackcloth, I behaved myself as though•gh he had been my friend.*

These short hints I leave to your amplification and faithful application, that yourselves may understand whether your love unto godly Christians be such as will evidence your regenerate estate.

[Use 3] The third Use is for the comfort of all them, who can in this grace of Christian love and friendship, approve their sincerity unto God, not doubting but that Christ himself will give the like testimony unto them herein, as he did unto *Lazarus* in the Text. *Our friend.*

For 1. It is no small privilege to partake in the love of all heavens favorites, and this love is mutual: Those who are cordial friends to Christians, are cordially beloved by Christians, which is a matter of *much joy* to them who will consider it, as in other regards, so because their *love draweth our prayers* unto God, as need requireth.

2. From hence they may infallibly conclude their regeneration by special grace. *Let us love one another,* (saith Saint *John) for love is of God, and everyone that lovethis born of God.* Whereas persons under the power of depraved nature, *are despisers of them who are good.*

3. And, as they may upon this evidence lay claim to the comforts of grace upon earth, so may they raise confidence of future glory in heaven. *We know that wehave passed from death unto life, because we love the brethren.*

[Use 4] The last Use is exhortation, wherein two duties might be persuaded.

First, to love Christians, because they are like unto Christ, and belonging unto him in the nearest relations. The holy Ghost is often and earnest in this persuasion,*Love the brotherhood, love as brethren: and above all things put on charity, which is the bond of perfectness.*

As helps herein, let these meditations be molded believingly upon your hearts. 1. That they are in regard of spiritual beauties, the lovelyest people under the Sun, *Exceeding beautiful.* The Church is called *the fairest amongwomen.* And this is not the judgment of persons subject

to mistakes, but even of Christ himself, which he gives in, again and again, both as a ground of his own love, and requiring attention unto his testimony. *Behold thou artfaire my beloved, behold thou art fair; behold thou art fair, yea pleasant. Thou art all fair my love, there is no spot in thee.*

Therefore that you may beget love in your bosoms towards Saints, do not so much pore upon their blemishes as their beauties, look rather upon their virtue then their vices; as *Titus by remembering the obedience,* rather then the disobedience of the *Corinthians,* found *his affections* enlarged towards them.

2. That the obligations of love which the Gospel hath laid upon you, are many, and commanding. Here I will only name (without enlargement) the particulars, whereby Saint *Paul* persuadeth the Christian *Ephesians,* to keep*the unity of the spirit in the bond of peace. There is one body, and one spirit, one baptism, one God and Father of all, who is above all, and through all, and in you all.*

3. That no persons whatsoever, have been, or are likely to be, so useful to yourselves and to the public, as these Saints and servants of the most high God. This argument *Paul* presseth upon *Philemon,* to move his affections towards converted *Onesimus,* because *now* (saith he) *profitable to thee and me.*

These *are repairers of breaches, and restorers of paths todwell in. And these are the remnant, which if God had not left, we should have been like unto Sodom and Gomorrah.*

I forbear to report how they bestead the public,

1. By their prayers. As *if Moses had not stood up in the breach to turn away God's wrath, Israel had been destroyed.*

2 And by their presence, As God told *Lot,* he could *do nothing* till he removed from *Sodom.* By this reason*Jonathan* speaketh to move *Saul*'s bowels towards *David, For he did put his life in his hand, and slew the Philistine, andthe Lord wrought a great salvation for all Israel.*

Secondly, I might from this doctrine deal with all sorts by persuasion to endeavor to become godly, that they may be admitted as friends into the bosoms of God's people. Although I know that there are higher ends to be intended in undertaking the practice of piety, *viz.* God's glory, and our own salvation; yet this consideration under hand would not be slighted, if these particulars (which I shall only name) were well weighed.

1. That the love of God's people towards us will produce their frequent and fervent addresses unto heaven for us according to our serviceable necessities.

1. That their applications unto the Lord, are very prevalent in regard of their great favor with his Highness.

2. Their love will work them unto readiness in any other kind to serve us with their interests and abilities, counsels and communication of their experiences, as opportunity may be offered.

3. And their expressions of loving respect may administer some relief unto the faint hopes of self-suspecting souls, because they are to be looked upon as best able (in regard of their principles and experiments) to judge of the spiritual conditions of other Christians.

I proceed to the third circumstance, considerable in the first part of the Text, *viz.* That Christ himself doth testify the forementioned relation of friendship betwixt *Lazarus* and himself with his Disciples: *Our friend.*

[Doct. 3] *That Jesus Christ knoweth and acknowledgeth them particularly, who are friends unto himself and his peculiar people. The Lord knoweth them that are his.* This knowledge comprehends observation, approbation, and commemoration As he owned *Lazarus* here, his friend; So likewise he did his Disciples under the relation of brotherhood after his Resurrection, *Go tell my brethren.* And since his Ascension into glory, such is his respect unto all sanctified ones, *That he is not ashamed to call thembrethren.*

If more clear Scripture-proof be demanded, let these two passages be observed.

1. That Christ knoweth who love him, while they are alive. This is manifest by *Peters* attestation, *Lord, thou knowest that I love thee.*

2. That the Lord remembereth after the death of his friends, that they were so during life. As dead *Lazarus* is thus spoken of, *Our friend.* And long after *Abraham's* decease, God speaking of *Israel,* thus expresseth himself, *Theseed of Abraham my friend.*

[Reasons.] I shall only point at the Reasons whence this truth may be concluded.

1. God knoweth his friends, because himself maketh them so. And therefore because he understands his own actions, he cannot be ignorant in whose bosoms there are these friendly dispositions.

2. And God will acknowledge them, because he hath undertaken torecompence them. *He is not unrighteous to forget labors of love.*

The Application followeth.

This consideration may be a cooling card unto two sorts of people.

[Use 1] 1. To all them whose consciences bear witness, that they have no friendly frame of heart unto such godly ones, whose holy conversations discover them to be chosen and called out of the world. *If men's hearts condemn them, God's is greater and knoweth all.* There will be many rejected at the last day, who have pretended much respect to Christ.

2. To all those who are ashamed to own Christ in his cause, and his friends in their holy conversation: for all these our Lord observeth, and of them he will be *ashamed when he cometh in the glory ofhis Father with the holy Angels.* And I leave it to your consideration, how miserable their case will be at the last day, when Christ who knoweth all his friends and foes, shall *separate the sheep and thegoats,* And shall come to *execute judgment upon all, and to convince all that are ungodly amongst themof all their ungodly deeds, which they have ungodly*

committed, and of all their hard speeches which ungodly sinners have spoken against him; And of the individual unfriendly neglects of his necessitous servants: these must *depart with a curse from Christ, and go away into everlastingpunishment.*

[Use 2] This truth administereth sweet comfort unto all them who are faithful friends unto the Lord Jesus Christ, and his real Relations. The *testimony of their own consciences* will in this case reflect refreshing; and this will be a great addition unto their comfort, that expressions of friendly respect both to God and his servants, are thus observed, and will be acknowledged. The Lord himself to en•ourage *Israel* in captivity, giveth them to understand that he will own them in that estate. No doubt it was good news to *Cornelius,* when he heard from heaven, *Thy Prayers and thine Alms are come for a memorial before God.* So the Psalmist cheereth himself by this consideration, *I have preached Righteousness in thegreat Congregation. Lo I have not refrained my lips, O Lord thou knowest it.*

This consolation will be admirably sweet at two seasons.

First, When we may be injuriously suspected and censured for falseness and unfaithfulness, either to God, or to his people. How well was it for *Mordecai* (when himself with his Country-men, were decried and condemned as enemies to the State) that his fidelity in a particular instance was recorded? And to bring this home to the knowledge that God taketh of his servants sincerity: *J•b* being reproached as an hypocrite, hath recourse to this, *He knoweth the way that I take.* And *Jeremiah* being suspected to be one ill-affected towards the place where he lived, maketh this appeal to the Lord,*I have not desired the woeful day, thou knowest.*

Secondly, At the day of Judgment, when God will measure out unto people according to their ways.

The Prophet *Malachi* having mentioned both God's hearing the good conferences of such who fear his Name in evil times, and the book of Remembrance recording all; he addeth, *And these shall be minesaith the Lord of Hosts, in the day when I make up my jewels, &c.* And this cordial is contained in *Paul's* Prayer for *Onesiphorus, The Lord give mercy to the house of Onesiphorus, for he refreshed me, and wasnot ashamed of my chain; But when he was at Rome, he sought me diligently, and found me. The Lord grant unto him, that he may find mercy of the Lord in that day.*

But most comfortable is that full promise of Christ himself unto all such who are friendly unto him in his relations, recorded in *Matthew* 25. from *ver.* 34. to *ver.* 40. from whence these particulars are worthy consideration.

1. That he will at the last day remember all the individual offices of friendship to his members, and will mention much that themselves never minded. *And they shall say, when saw we thee an hungered,&c.*

2. That all acts of love and pity towards his relations (even the least and lowest) shall be interpreted as a special kindness shown unto himself, *In asmuch as you have done it to one of the least of these my brethren, you have done it unto me.*

3. And the recompense shall be exceeding great. *Then shall the King say, Come ye blessed of my Father, inheritthe Kingdom prepared for you. And the Righteous shall go into eternal life.*

[Use 3] I will conclude this Doctrine (and this first part of my Text) with a double short Exhortation.

First, to real friendlinesse both unto Christ, and to all those who peculiarly belong unto him. Suppose ye saw Christ sitting in a chair of Majesty, and heard him speaking thus in the audience of all the inhabitants on earth, Who is on my side! Let all my faithful friends gather themselves before me: In this case would not multitudes come in with professions and protestations of love? Now it is thus in truth: for our Lord looketh from heaven, and considereth exactly who are his friends, and who are not. Therefore bethink yourselves what you will do. And if you be content to come in to Christ as faithful friends, then befriend (for his sake,) *those especiallywho are of his household,* for this will be observed and rewarded. *Therefore my beloved, be ye steadfast andunmovable, always abounding in the work of the Lord, for as much as you know that your labor is not in vain in the Lord.*

Secondly, to beware of all kinds of doubling and hypocrisy both in the profession and practice of love, whether towards Christ or faithful Christians.

It is the admonition of the Apostle, *Let love bewithout dissimulation.* And the Doctrine is a strong Argument to back it, because of the notice which our Savior taketh thereof. Christ himself by this consideration moveth sincerity in all services, whether of *piety towards God,* or *charity towards men,* because an eye from heaven doth espy whatsoever is done on earth with greatest secrecy.

This motive will be the more prevalent, if we mind Christ, who as the Judge of all men, will *manifest and recompense* their services according to their nature and manner of performance.

The second part of my Text followeth; in the handling whereof I shall be the shorter, because I have been so large in the former.

Lazarus sleepeth. In the division of the Text there were three things noted thence; which I shall speak unto very briefly, in three points of Doctrine.

[Doct. 1] 1. *That such who are Christ's, and his people's friends, are subject to death.*

This word [*Sleepeth*] is by our Evangelist himself thus expounded, *Jesus spake of his death:* and it is added, *Jesus saith to them plainly, Lazarus is dead.*

There is no need of Scripture quotations here, because experiences from age to age everywhere give in sufficient proof of this Truth. When the Apostle had particularized many Worthies as examples of faith and holiness, he addeth these words, *All these died.*

[Reasons.] The reasons are not only,

1. Because of *Adams* sin transmitted, *Sin entereth into the world, and death by sin;*

2. And by reason of God's determination, with reference to his own glory, many ways to be manifested in the consequence of death, *It is appointed unto men once to die, and after this the judgment,* (For upon these accounts the wicked who are Christ's enemies do die also)

But there are peculiar Reasons wherefore Christ's and the Churches friends do die.

I will not here speak unto that which was extraordinary in this death of *Lazarus;* viz. *for the glory of God,* that the *Son of God might be glorified thereby,* and for the *sakes of them who should believe,* upon the observation of Christ's power in a miraculous raising him from the dead)

I will only instance in those ends which God intends in a way more ordinary, with respect unto his people themselves.

1. Sometimes that they may be secured from common calamities coming upon the world. As men do house their cattle before the storm falleth; Thus God takes away the *righteous from the evil to come,* whereof the case of *Josiah* is a famous instance.

2. That they may rest *from their labors,* both of service and suffering, when their task and exercises are over; when their work is done, and the Lord hath sufficiently proved and purged them by variety of providences, both cross and comfortable, in this world, then he calleth them off this stage, and causeth their departure hence.

3. That they might enjoy immediate communion with Christ in heaven, which is *far better* then the best condition attainable in this life; and that their *spirits might be made perfect* in glory, before the day of the general Resurrection, when their souls and bodies shall be reunited.

There are many profitable Uses to be made of this Doctrine, which I shall only point at.

Use 1. Therefore natural death is not the greatest evil, neither are those comforts whereof death doth deprive the best good; because it is absurd to imagine that the most godly should undergo the heaviest evils, and be stripped of the chiefest comforts. This inference is obvious, and might be usefully enlarged. But I must forbear.

Use 2. Therefore death is not always to be looked upon, as a demonstration of God's anger against them who die: neither is any sickness bringing death, to be judged a sign of divine wrath and severity. *Lazarus* Christ's friend died, and it was said before, *He whom thou lovest, is sick.* This is alleged as the reason of the death of *Jeroboams* child, because *there was some goodness in him.Hezekiah* was sick unto death; and it's conjectured, that his disease was the Plague, both because of the swelling mentioned, and the medicine advised. *Let them takea lump of figs, and lay it for a plaster upon the boil;* And how sad *Jobs* condition was, I need not to relate, who yet (according to God's own testimony) was a man of incomparable piety: *Satan smote* Job *with sore boils, fromthe sole of the foot unto his crown. And he took him a potsherd to scrape himself withal, and he late down among the ashes.* This I do rather note, 1. Because people are subject to censure severely those who undergo unusual afflictions. *When the* Barbarians *saw the venomous beasthang on* Paul's *hand, they said among themselves, No doubt this man is a murderer, vengeance suffereth not him to live.* 2. Because by this uncharitable censoriousnesse,

men do expose themselves unto God's displeasure. Hence it was, that the Lord thus spake unto *Eliphaz the Temanite, My wrath iskindled against thee, and against thy two friends, for you have not spoken of me the thing that is right.*

Use 3. Therefore God's people should the rather hold up with hope, comfort, and patience under all sorts of their sufferings here, because their death (which is certain) will put a period, an end unto all. Though the Sea be stormy, yet the voyage is short, we shall ere long come safe to shore. For *this cause we faint not, though the outward man perish* (suppose rotting and unsavory, &c.) *for this light affliction is but for a moment.*

Do you not remember how the holy Martyr comforted his fellow-sufferer, (*viz.*) that death would cure the one of his blindness, and the other of his lameness? And doubtless in this sense, it may be said safely, that death unto the godly is the best Physician, curing them perfectly of all diseases whatsoever. Therefore cheer up, ye Saints of God, under all your grievances, upon the thought of death. Say to yourselves, as the good Martyr did, *But one style or two more, and then I am at my journeys end.*

Use 4. Therefore God's servants should be the more industrious in doing all the good which possibly they can, with speed, because they must die, and death will take them off their work. This is *Solomon's* inference, *Whatsoever thine hand findeth to do, do it with thy might; for thereis no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.* How did our Savior bestir himself, *when he knew that his hour was come?* What a great deal of good work did he then dispatch in a short time? And it seemeth to be the reason, why *Paul* at *Troas* preached till *midnight, because he was ready to depart on the morrow.* Thenearer unto the center, the swifter is the motion. Famous Doctor *Sibbs* would say, Could we suppose sorrow in heaven, this would be our sorrow there, that we did no more work for God, before we came thither to receive so great wages.

Use 5. Therefore we all should be persuaded, to improve our Christian friends, both Ministers and others▪ in all their gifts, graces and experiences, so much as may be, and that with speed, because they must die: Upon this ground the Prophet *Zacharias* quickeneth obedience, *Thus saith the Lord of hosts, Turn ye nowfrom your evil ways,—Your fathers where are they? And the Prophets, do they live forever?* Our Savior is often in this exhortation, having foretold his own departure, *Yet a little while is the light with you, walk whileyou have the light.* As all godly ones are called *light:* So Ministers are *the lights of the world;* John *was a burning, and a shining light:* Beloved, death will blow out these your candles, and your Torches; therefore while they live, while they give out their shine and their light, make a profitable use of them, to God's honor and your own souls welfare.

Use 6. Therefore I hence exhort all the friends of Christ, to prepare themselves for death, and to maintain upon their Spirits a prepared posture for natures dissolution. Although I know, that they being united unto Christ, and reconciled to God through him, they shall undoubtedly (whensoever they die) be translated from earth to heaven: yet there is something more to be minded by Christians, that they may be ready to die. How much might be comprised in *Jobs* expression, *Allthe days of mine appointed time will I wait until my change*

shall come? I shall not undertake to discover; but I desire to leave these four words of advice, in the bosoms of Christians, in tendency unto their preparation for death. 1. Seek well grounded assurance of your interest in Christ, and of undoubted title unto heaven, through him. This foundation being laid, *Paul* could triumph over death,—*Oh death, where is thy sting? thanks be toGod, who hath given us victory through Jesus Christ.* And *Simeon* could sing when ready to die, *Now lettest thou thyservant depart in peace; For mine eyes have seen thy salvation.* Whereas there are sad shiverings upon some gracious hearts, when death looketh in at the windows, because they question their admission into heaven, upon natures dissolution.

2. Take heed of all scandalous sins, sins against conscience, the commission whereof may blemish Religion, and lie as blocks of offense in the ways of others. It is conceived by some Divines, that in this regard Saint *Paul* died with the more confidence, because after his conversion he was no way scandalous: *I have fought thegood fight, and I have kept the faith, and henceforth is laid up for me a Crown of righteousness.* Whereas *Peter* having dishonored Christ, disgraced his profession, wounded his own conscience, and prejudiced others (how far we know not) by his fearful, threefold denial; was so full of perplexity, that Christ saw cause (before the foretelling of his death) to confirm his heart in helping on the discovery of his sincere love, notwithstanding that sad offensive Apostasy. Broken bones, though knit, will ache towards change of weather. And the remembrance of scandalous miscarriages, may occasion anguish in the bosoms of dying Saints.

3. Settle your outward estate and concernments, according to divine prudence and holy principles, remembering that you must be accountable unto the Lord, (whose *stewards* you are) how you dispose of the things of this life with which he hath entrusted you. This was God's own advice unto *Hezekiah. Thus saith the Lord, set thine house i•order, for thou shalt die.*

Many good people dear unto God, upon this neglect are less comfortable to themselves, and less serviceabl• unto others upon their death-beds, because they suspe• the many sad consequences of their not endeavoring t• prevent sin and trouble by an orderly settling of all the• earthly enjoyments.

4. Leave with gracious gravity and seriousness, charges and convictions upon the consciences of your nearest relations, that Christ, heaven and their immortal souls may be principally cared for. Warne your friends to beware of the sins of the times, and of their own inclinations. Communicate your experiences for future profit, prudently. Here I might expatiate upon the examples of *Jacob* blessing his sons, when on his death-bed; of *Moses* and of *Joshua* their plain dealing with *Israel,* when ready to die; yea, and of Christ himself: But I am necessitated to abbreviate these things with this hearty request, that my friendly, faithful counsel in these things may not be forgotten.

And do not (I pray you,) do not defer these things, for death may steal upon you suddenly, unexpectedly, as a man falls asleep sometimes, when he thought not of it.

This lets in the next point.

Doct. 2. That Christ's friends by death, do fall asleep. The Protomartyr *Stephen* his death is thus expressed: *Hefell asleep.* And the Apostle *Paul* doth often in the fifteenth Chapter of his first Epistle to the *Corinthians,* attest this truth.

This sleep is not to be applied unto the soul after its departure from the body (as some fondly dream;) for it goeth *to God* immediately, forth-with *enjoyeth fellowship with Christ,* and *becometh perfect;* But it belongs to the dead body, laid in the grave, which in this regard is called a sleeping place. I shall not dilate upon the resemblance betwixt death and sleep, which is fully done by others: But I will only touch upon two things which are here intended. 1. Death is a sleep unto the godly, because thereby they are laid to rest. There is a*taking of rest by sleep. They shall rest in their beds,* saith the Prophet, speaking of the death of righteous ones. *Andthey rest from their labors,* (so saith the Spirit) *who die in the Lord.* 2. Because their bodies shall be raised, as men are awakened out of sleep: This is expressed in the words which immediately follow the Text: *Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.* And the Apostle *Paul* is much upon this Metaphor, in that place where he undertaketh to prove the Resurrection.

Use 1. Therefore true believers, real Saints should not be afraid to die.

I grant that death unto nature is the King of fears, and it hath its poisonous sting with which it will wound the wicked, whom it doth usher into hell. This (with many other useful truths relating unto death) is admirably laid open of late by a worthy servant of Christ; and it would be a digression, if I should undertake that discovery: But I only move God's people, to arm themselves against the sinking fear of death, because unto them it is no worse then falling asleep. And indeed there is great need of this counsel among God's own servants everywhere, who like foolish children are afraid to put off their clothes, and go to bed in a dark chamber. Herein the forementioned Author, and others, have administered much good help, in which regard I may be silent.

Use 2. Neither let us mourn immoderately because of the death of our Christian friends; seeing they are only fallen asleep. When our Savior had spoken the words of the Text, *Then said his Disciples, If he sleep, he shall do well.* And by the argument the Apostle seeks to prevail with the *Thessalonians,* that they might not mourn excessively upon such occasion. For *those who sleep in Jesus, will God bring with him.* Then he addeth,*We shall be ever with the Lord; wherefore comfort one another with these words.* Love moveth joy, when our weak, weary, pained, diseased friends are fallen into a sound sweet sleep. This consideration therefore should cheer our drooping spirits, in reference unto godly friends, who died in the Lord. Let us mind this the rather, because God who propoundeth this ground of comfort, observeth both when we have need of this cordial, and also what improvement we make thereof, as it followeth in the next and last Doctrine, which remains to be handled.

Doct. 3. The Lord knoweth when his own and his Churches friends do fall asleep by death. As Christ, though now at a bodily distance from *Bethany,* the place of *Lazarus* his abode, yet told his Disciples of his death, *Our friend* Lazarus *sleepeth.* As God spake this to *Joshua, Myservant* Moses *is dead.*

This truth may be concluded strongly by these arguments.

Reas. 1. Because Christ hath the *keys of death* in keeping; the soul cannot be let out of the body, without his leave. And he knoweth all his own grants.

Reas. 2. Because he also hath power in heaven, keeping (as it were) the gate hereof, into which none can enter without his allowance. This is manifest by his promise to the penitent thief: *This day thou shalt be with me in Paradise.* Therefore he exactly observeth, when any persons or person hath admission thither.

Use 1. Hence the deity of Christ may be proved undeniably; for though there be thousands dying hourly in the several places of the world, yet Christ knows particularly, 1. Both their qualification, whether his friends and his Churches friends, or no. 2. And the time, when everyone of them giveth up the ghost. As the instance under discourse doth evince. 1. He understood infallibly that *Lazarus* was a faithful friend, both unto himself and his servants: *Our friend* Lazarus. 2. And though he was not corporeally present with *Lazarus* in the place where he died, yet he knew without any creature-intelligence, that now he was fallen asleep by death.

Use 2. This truth speaketh manifold comforts unto God's children: For, 1. This hints his respect to them; *Precious inthe sight of the Lord is the death of his Saints.* He will not suffer any of them to lose life without his special observation thereof, together with causes and concomitants therein considerable.

2. It suggests his care of every soul; when it removeth out of the body the place of its habitation, it shall not miscary or be lost through Christ's regardlessenesse. Though thousands of devils may watch to intercept the soul, yet Christ who observeth when it leaveth the body, will undoubtedly, according to his charge and promise, secure its Passages to glory. This is a Cordial to the poorest Christian, for there is no respect of persons with the Lord. *It came to pass that the beggar died, and was carried by the Angels into* Abraham's *bosom.* And,

3. It may relieve the sad hearts of godly ones, mourning for their loss in the death of their dear Christian friends; for their God and Savior is quickly and fully acquainted with this their affliction: he saw when our beloved relations breathed out their last gasp. Questionlesse it cheered *Hagar,* when she understood that God took notice, when the bottle was empty; and heard the cry of *Ishmael,* because he wanted water. And you may be confident, that Christ who understands when your Parents, your Pastors, your yoakfellows, your friends die; he doth also consider what counsel, what comfort, what supports, what supplies, what encouragements you be deprived of by means of their death. Is not this a choice Cordial to God's children, that *their heavenly Father knoweth they need such things?*

Use 3. Lastly, this Doctrine yields matter of seasonable and needful admonition. Therefore upon the death of God's servants, we should seek after such dispositions, as may be pleasing unto his Majesty, who observeth together with such providences, how we are affected therewith.

Here then I would advise two particulars, wherein I entreat the Lord to make us serious.

1. To be rightly affected with such like dispensations, laying to heart the public loss sustained, when the friends of Christ and his servants are taken away by death. The Lord observeth and complaineth, when people do not herein answer his expectation, *The righteous perisheth, and no man layeth it to heart.* And our love unto the public, together with the consideration of the great use of such persons, would help forward our humiliation in such cases. You heard before that they are friends to Christ, and much befriended by Christ, yea, that they are lovers of the cause and people of God. Now is not the death of such to be bewailed? When *Elijah* went up by a whirlwind to heaven, *Elishasaw it, and he cried, My father, my father, the Charet of Israel, and the horsemen thereof.* And when *Elisha* was sick, *Joash* (though not a good man) *wept over him, and said, Oh my father, my father, the Charet of Israel, and the horsemen thereof.* Because they believed that the public safety depended much upon the interest of godly men in God, therefore their death was thus lamented. And truly such friends of God are the chief stakes in the hedge, and main pillars in the building, both of Church and Common-wealth. Therefore in such cases, it may well become us to imitate the *devout men, whocarried* Stephen *to his grave, and made great lamentation for him.*

2. To imitate the deceased Saints in their graces and holy conversation; we should lay their lives, as so many fair copies before our eyes, and labor to write after them, by conscientious imitation. The Apostle having given in a catalogue of Old-Testament-believers, who in their several places and ages did worthily, he earnestly persuadeth Christians to be followers of them. And seeing God hath given us to behold the beauty of holiness, and the power of godliness in their courses, it will much aggravate our sin, if we labor not to be like them.

This leadeth me to that which you all look for, (*viz*) to spread before you the exemplary life of Master *Jeremiah Whitaker* the late Pastor of this place, whose Funeral hath occasioned this great Assembly and my Sermon; in reference unto whom, that I may speak unto your edification, I will (with the change of one word only) undertake my Text again, *Our friend* Whitaker *sleepeth.* And truly I am very confident, that if Jesus Christ was here in his bodily presence among us, he would not be unwilling to speak these words, *Our friend* Whitaker *sleepeth.* Before I begin my Narrative, I crave leave to premise this, (*viz.*) that though (in some respects) I know a more meet man might have been chosen for this work; who could have done it more exactly and gracefully: yet I acknowledge that myself am not the unmeetest, considering my long and familiar acquaintance with him, especially if this be added, (*viz.*) that in Summer was twelve-month—I riding with him unto *Tunbridge* Wells, he was pleased to give me the History of his life, from his youth till that time; and since that time, it is well known to many, that no one hath had more frequent and familiar converse with him, then myself. Oh how often, and with what meltings hath he poured forth his heart into my bosom, in reference to all concernments, personal, relative, private, public, comfortable and uncomfortable, which have deeply affected him! My forgetfulness will necessitate the omission of many things, and my faithfulness with prudence command me to conceal much of that, which to my heart spake aloud his great goodness and high commendations. I will

suggest the sum of what I judge most convenient to discover, in the report whereof my soul desireth (I hope) to honor God, and to profit his people.

He was borne at *Wakefield* in *Yorkshire* in the year 1599. When he was sixteen years old, he was sent to *Cambridge,* and placed a Sizar in *Sydney* College, where he was much valued for his pregnant parts, and Scholarship. At twenty years of age, having commenced Bachelor of Arts, he was sent unto *Okeham* (the chief Town in *Rutlandshire*) to teach the free-School there. About four years after he married *Chephtzibah* the daughter of Master *William Peachy* Minister of *Okeham,* an eminent linguist, a godly man, and (as I am informed) a painful Preacher of the Gospel, who dearly loved, and highly valued Master *Whitaker,* from his first acquaintance to his end; whose affections to him, wrought on the marriage betwixt him and his daughter. By whom God gave him four sons and three daughters; one son died at *Cambridge,* two are ordained Ministers, and the other is to be educated for the Ministry. Having stayed about seven years at *Okeham,* he was removed unto a Pastoral charge at *Stretton* in the same County, where he continued thirteen years, from whence he was called to *Mary Magdalene Bermondsey,* (with the approbation of many godly Ministers, whom he consulted in the case) where he after twelve years spent in his Ministerial charge finished his course upon the first day of *June,* 1654. and fell asleep in Jesus. He was betwixt fifty five and fifty six years old when the Lord was pleased to take him unto himself. He was buried in *Bermondsey* Church *June* the sixth, with expressions of much love from a very great multitude of godly persons, both Ministers and others of several ranks and conditions, who attended his corps to the grave. By reason of much study, and manifold employments in his calling, he was filled with various bodily distempers from his youth. In the latter part of his time, he was for sundry years exercised frequently with the painful diseases of the gout and of the stone. Notwithstanding the reiteration of these tormenting pains, he attended upon his Ministry both at home and abroad, while he was able to creep into the Pulpit, or to crawl unto the Congregation.

But about the beginning of *November* last past, the violent pain of the stone did in such measure and manner arrest him, that from that time, he continued God's prisoner in his bed, or chamber, till he was set free by a long expected death. Most Physicians in the City were consulted, and were from time to time very ready to serve him with their advice: who did unanimously conclude, his sharp pains to proceed originally from an ulcer in the kidneys, but immediately from an ulcer in the neck of the bladder, caused by a continual flux of ulcerous matter dropping down upon that part. And by reason of the acutenesse and quickness of the sense there, his pains were almost altogether in that place, though the fountain of them was from the kidneys. Towards his end, (about two months) the pain grew more extreme, yet divine indulgence vouchsafed some abatements and intermissions, both in the night & day. As his death drew nigh, his fits of pain were more frequent, either every half hour, or many times every quarter, yea, two or three times in a quarter of an hour, whereby nature being quite spent he died in the Lord. After his death, Master *Holiard* opend his body in the presence of D^{r}. *Cox,* D^{r}. *Micklethwaite,* and D^{r}. *Bevoyr,* (some other more ancient Doctors would have been there, if either their being out of Town, or present urgent occasions had not hindered) who found both his kidneys full of ulcers, and one was swelled

to an extreme bigness, by the abundance of purulent matter in it. Upon the neck of his bladder, they found a stone, (which was about an inch and an half long, and one inch broad, weighing above two ownces, when first taken out, and withal, an ulcer which was gangrened, and this was judged the cause of his death. All other parts of his body were found firm and sound. Now that which I shall relate concerning him in all those places and changes of life wherein God disposed of him, I will cast under the several heads upon which I did discourse in my Sermon. And this method I do the rather resolve upon, both because it best suits with mine own thoughts, and may prove the most profitable unto them who shall be pleased to read the Sermon, when they perceive the main parts thereof, applied and verified in this providential Text, *Our friend* Whitaker *sleepeth.*

The first Head, *He loved Christ.* He loved Christ, 1. Quickly. 2. Strongly. 3. Constantly. The Lord did win his heart unto himself, while he was a Scholar at *Wakerfield,* where he had his education. For then and there his affections did flow out towards those who were most religiously disposed, with whom he went frequently eight or ten Miles to hear a wakening-soul-warming Sermon, and he was wont to join with them in prayers and other holy exercises. And being able to take Sermon-notes, both understandingly and largely, he was very helpful to Christians in the repeating of what they had publicly heard, being from his childhood full of affections in whatsoever business he undertook. Thus this plant did both blossom and put forth fruit quickly, which providence did afterwards make a very fruitful tree. For the more clear discovery of his abundant love to Jesus Christ, I will give these demonstrations.

First, from his early, and constant vigorous workings of heart towards the calling and work of the Ministry; because he always conceived, that therein a Christian might enjoy most fellowship with Christ, and do him the best service. And he considered Christ's speech to *Peter, If thou love me, feed my sheep, feed my lambs.*

Here I judge these particulars very worthy of consideration. 1. That while he was a Grammar-Scholar, this calling he chose; and though his father endeavored often and earnestly to divert his thoughts from the Ministry, yet he was unmovable in his desires to be a Minister. 2. That he never repented of this his choice, but would all his life long, upon all occasions, *magnify this his office.* I have many times heard him speak these words, *I had much ratherbe a Preacher of the Gospel, then an Emperor.* And when a motion was once made to him for a Mastership in the University, he readily returned this answer, *My heart doth more desire to be a constant Preacher, then to be the Master of any College in the world.* 3. That when he was motioned to marry her whom God afterwards made his wife; he was the rather inclined to accept the motion, because she was daughter to a pious, painful, learned Minister of the Gospel, and would occasionally tell his friends, that he was the better pleased with his choice, because of that relation. 4. That he was never so well pleased with any employment, as that of his Ministry. In the Pulpit he still was like a fish in the water. Though many times he went halting and full of pain thither; yet he would not manifest any sense of distemper, while he was there. How often hath he gone upon crutches unto the Congregation of his own people, to fulfil his Ministry! yea, once (at least of my knowledge) he adventured to Preach

at *Michaels Cornhill,* when he was scarce able to get into the Pulpit, and his friends with much difficulty helped him out of the Church homeward. 5. That when he was by extreme pains taken off from his Ministry, he would sometimes profess unto some special friends, that the pain felt was not so grievous to his Spirit, as his inability (by reason thereof) to manage his wonted work. Many times these were his words, *If I could but Preach, I should be much better.* And he would rejoice with cheerfulness, and thankfulness, when in the times of his weakness, he found not himself more distempered by his preaching, and would mention such experiences as arguments to move his friends to yield unto his preaching, when they did dissuade it as prejudicial 6. He did zealously, upon all occasions, both in public and private defend the office of a Gospel Ministry, and especially amongst those persons, and in such places, where (as he conceived) there was most need. This passage fell from him with affection, in one of his morning Lectures at *Westminster:* Though I have read and heard of some good men, who unadvisedly in their passion have persecuted the persons of some godly Ministers, (as *Asa was angry with the Seer, and cast him into prison*) yet I never knew, I never read, nor heard of any godly person, who did dare to oppose the calling of the Ministry. And whereas at the end of his Sermon, a soldier (expressing himself dissatisfied with the Sermon) came to him in private and asked him, whether he meant this Ministry of *England,* as now constituted? he returned this answer, *Although I will not justify the calling of every individual Minister in the Church of* England (*as you dare not justify the Saintship of every member in your independent Congregations*) yet I will be ready when and where you please to *maintain the office and calling of* England's *Ministry at this day.* 7. And that he continued unchanged in this his estimation of the calling Ministerial, may be manifested by one passage in his last Will and Testament, (though it was not long) which I will put down in his own words, writ with his own hand: *For my son* Jeremiah, *my desire is, that he be bred a Scholar, and that the Lord would spiritually incline his heart, freely to give up himself to the Lord, to serve him in the work of the Ministry, which calling and employment (though now despised) I do esteem above all other in the world, and do commend it to all mine, that if the Lord bless them with sons, they would commend this calling to their posterity.* Before I pass from this my first demonstration of his love to Christ, I heartily desire, that this may be seriously considered, whether there be not herein much to credit and encourage the Ministry of the Gospel; That a learned man, and so eminent for piety, who also had thoroughly studied the Controversies of the times against the Ministry, should upon his death-bed, give such a testimony unto it, when he daily expected to make up his account before God, and also give so great encouragement unto his posterity, to undertake this calling now, even now when such disgrace is cast upon it, and when the Ministers settled maintenance is threatened to be taken from them? And may not those men who know Mr. *Whitaker*'s worth be hereby awed, and moved to take heed how they oppose or slight that calling of men, whom he (living and dying) judged to be so highly honored by God himself? To all this add, that it was an ordained Ministry, which he thus valued, as is evident by these two things (as by many living testimonies,) *viz.* 1. That he joined with the Classis whereof he was a member in ordaining Ministers. 2. That he had an hand in the book lately published by the Province of *London* in the defense of such a Ministry, not only by assent, but also by assistance.

Secondly, his love to Christ was proclaimed, by his unwearied laboriousnesse in his Ministerial services. 1. While he continued Schoolmaster at *Okeham,* he undertook a Lecture there weekly, besides many Sermons preached occasionally in neighbor Congregations. 2. During his abode at *Stretton,* besides his Pastoral employment twice every Sabbath, his constant weekly Preaching at *Okeham,* he was a principal prop to hold up the Lectures in the neighbourhood. His manner was to set apart every holy day (if but one in the week) as a day of seeking God, in reference to the necessities of the times, and no man was more frequent in assisting in days of humiliation in private, both in *Rutland shire,* and the adjacent Counties, when ever invited thereto. 3. And since God's good providence brought him to the neighbourhood of *London,* he was *in labors more abundant* (2 Cor. 11. 23.) For the most part, his set task was four Sermons weekly, (*viz.*) two at home, and two elsewhere, (*viz.*) at *Westminster* and Christ's Church *London,* or *Westminster* and *Stepney,* (since he laid down Christ's Church Lecture) together with two Sermons every quarter at *Michael Cornhill.* Add hereto his Preaching monthly at the morning-exercise, or assistance on the fast day at the conclusion thereof, besides occasional Sermons for preparation to the Sacrament at his own place, and at Funerals, both at home and abroad: Yea, I will close up the evidencing of the *labors of his love,* with this true report, (*viz.*) that he would never deny any motion for preaching, and praying, if God gave bodily ability, and other unavoidable occasions did not necessarily hinder. Many week-days he preached twice, yea, then when he attended the work of the Assembly of Divines, (*viz.*) the morning-exercise, either at *Westminster* or elsewhere, & afterwards in the afternoon. I here remember the commendation which St. *Paul* gave of *Epaphroditus,* in his Epistle to the *Philippians; For the work of the Lord he was nigh untodeath, not regarding his life.* How far this is appliable to painful Mr. *Whitaker,* multitudes do well know, yea, many conceive that his painful distempers (which hastened his removal from us) were caused and increased by his many constant labors in this kind. Neither were his Sermons jejune and dry, because thus frequent; but always full of Scripturestrength, savoury & affectionate, as his Auditors will testify.

Thirdly, Such was his love to Christ, that his public Employments did not take him off from family-duties, nor from more private exercises of communion with God. His ordinary course was, together with prayers, to expound some parts of the holy Scriptures in his own family twice every day: and beside other parts of Scripture which he daily read in secret, he usually read over all the Epistles in the Greek Testament twice every fourtnight: yea when by reason of pain and weakness he himself could not read, he herein employed others for his help. Hence it was that he was a man mighty in the Scriptures (like unto *Apollo, Acts* 18. 24.) as was observed by all who conversed with him. And this course he earnestly commended to the practice of his dearly beloved eldest son, as an excellent means to make him both a ready and a profitable Preacher.

Fourthly, His courage in Christ's Cause did much commend his love, whereof I will suggest these evidences.

1. While he lived in *Rutland-shire,* he refused to read the book allowing of sports upon the Sabbath, though it was with commands and threatenings pressed upon him. And when he

was called to give in his answer, about the collection amongst Ministers to maintain the War against *Scotland,* he openly told the Bishop or Chancellor that his conscience could not yield thereto. This his answer exposing him to great danger both to lose living and liberty in those times, a neighbor through misguided love (compassionating him and his family) paid the money, and subscribed Mr. *Whitaker's* name without his knowledge. This he was long ignorant of; and when he heard it, he expressed, with many complaints, much grief of heart.

2. Since our times of woeful desertion and Apostasy both from Gospel-truths and practices, he would undauntedly in private conferences and in his public Ministry express his dislike, yea, detestation thereof to the faces of them who too much favored Error, Heresies and ranting courses, though he knew that thereby he did run hazards and procure many frowns. He refused to subscribe the late Engagement, though thereby he was in danger to be taken off from his *Westminster* Lecture. And if his Sermons preached there, upon *Ephes.* 2. 2, 3. (concerning men's *walking according to the course of this world, &c. fulfilling the lusts of the flesh &c.*) could be collected and published, thereby it would be manifest that M^r^. *Whitaker* in love unto his Lord Christ, was a man of good metal and magnanimity.

3. One more private proof of the good man's valiant love to Christ I will make bold to insert; because myself can knowingly attest its truth▪ Since these stormy days, wherein the liberty and livelihood of Ministers have been maligned and struck at, he riding with an intimate friend by *Tiburn,* (which he had not known or not observed before) demanded what that was? and answer being made this is *Tiburn,* where many Malefactors have lost their lives, he stopped his horse, and uttered these words with great affection, *O what a shame is it that so many thousands should die for the satisfaction of their lusts, and so few be found willing to lay down their lives for Christ▪ Why should not we in a good Cause, and upon a good call, be ready to be hanged for Jesus Christ? It would be everlasting honor; and it is a thousand times better to die for Christ, to be hanged, to be burnt for Christ, then to die in our beds.* And how much he condemned life, in respect unto Christ Jesus, there are many who from his own mouth can witness.

Fifthly, So great was his love unto his God and Savior, that he maintained and expressed high estimations, and honorable thoughts of his Majesty, when under tormenting providences, nothing being more feared then this, lest he should do or speak any dishonors unto his Name. These were some breathings of his large love, when through pain he was, as in the fire, and upon the Rack, *Good Lord, keep me from dishonoring thy Name by impatiency. O, who would not even in burnings have honorable thoughts of God! Who that knoweth thee would not fear thee, O Lord, love thee, and honor thee! Lord, thou givest me no cause to have any ha•d thought of thee! Blessed be God, there is nothing of hell in all this. Blessed be his Name for Jesu• Christ, and the revelation of the everlasting Gospel. Who knoweth the power of thy wrath? If it be so heavy upon thy servant here, how heavy shall it be to all those who shall endure it without mixture? Blessed be God for the peace of mine inward man, when my outward man is so full of trouble. This is a bitter cup, but it is of my Fathers mixture, and shall I not drink it? yea, Lord, through thy strength I will: this is my burden; and I will bear it.* Upon any abatement of his pains, he was constantly much in blessing God, using these and such like expressions▪ *O! what a mercy is it that there is any mitigation, any intermission! Lord, make me thankful.* And turning himself towards those who stood by, he

would speak thus. *O help me to be thankful! O lift up a prayer for me that I may be thankful! O what a mercy is this! How much worse might this affliction have been! I might have been distracted or laid roaring under disquietness of spirit.* By these workings of his spirit (which myself and others do well remember, and I could heartily wish that all the rest had been recorded) who perceiveth not the sparklings of his love to God? I will annex one more, which hath much affected my heart, *viz.* these words he hath often spoken to me; *Brother, through mercy I have not one repining thought against God.*

Now upon all these considerations, I appeal unto the consciences of all ingenuous ones, whether there be not ground▪ to believe, that Christ (if here with us) would give him the honor of this compellation, *My loving friend Whitaker.*

The second head of my Narrative followeth, That *Christ loved Mr. Whitaker.* (For as I discovered in my Sermon, this love is always mutual.) The discovery hereof will be clear upon a double account, *viz.*

1. Because of the graces with which he was enriched.

2. Because of the Comforts with which he was refreshed.

As for the first. Love-tokens are real messengers of his love who sendeth them: and what surer signs of divine love then the graces of the holy Ghost? Now of these the Lord had given him, in measure, more then ordinary. That which was hinted before in his love to the Lord Jesus, (expressed by laborious, courageous endeavors to advance his praise, and to continue communion with him) doth manifest that he was very rich in Grace; but thereunto I will add five more graces which were very shining in his crown.

1. *Tendernesse of heart.* Who ever knew man of a more melting frame before God, whether in confessions, petitions, or thanksgivings? Is there any one living that can say, I have sometimes joined with him in Prayer, and he shed no tears? How did his own sinfulness, (though no more then the ordinary imperfections of the fairest Saints on earth) the evils of the times, and the testimonies of God's displeasure breaking out, break his heart into pieces? Truly I believe that for the space of many years, he did never come off from the serious consideration of these things with dry eyes. And how many thousands would account it a sign of much love from Christ, if they could find such thawings in their frozen breasts?

2. *Meekness of spirit.* With this precious Jewel he was adorned richly. Who ever saw him transported by passion, on a fire through foolish anger, or disguised by discontent? Though he would be warm for God; yet he was a man of a cool spirit, meek, like *Moses,* in all his own concernments. Among many other manifestations hereof, this one was remarkable, that when upon warm disputes with men of dissenting principles and opinions, his spirit was so even, that unhansome provocations would not discompose him. Hereof I could give instances; but I must forbear.

3. For *Patience* he may well be called a second *Job.* Many who saw him under his racking pains, so frequently reiterated, and so long continued, are confident that God did put him,

and keep him in his furnace to be a pattern of patience unto posterity. It's true, he did roar many times till his throat was dry, but whoever heard him speak one word of murmuring or discontent because of God's afflicting providence? He himself indeed would sometimes through tenderness charge himself of impatiency, because he made a noise, whereas that expressed only Natures sensibleness, not sinful frowardness. And when (accusing himself in that kind causelessly) he was minded of Christ's roarings, though free from all sin, he would be silent. I confess that in desires to be dissolved, he would take up *Jobs* complaint: *Wherefore is light given to him that is in misery, and life unto the bitter in soul? Which long for death, but it cometh not, and dig for it more then for hid treasures, &c. for my sighing cometh before I eat, and my roarings are poured out like waters,* Job 3. 20, 24. But he always concluded with submission unto the good pleasure of God. When he had been asked how he did? this was frequently his answer, *The bush always burning, but not consumed; and though my pains be above the strength of nature, yet they are not above the supports of grace.*

4. The Lord gave him so much of the *Spirit of grace and supplications,* that his soul was never out of tune for that service. Most of his words when under torment, were holy complaints and prayers to God: some of them I will record, that they may not be forgotten. *O my God help! Father of mercies pity! Do not contend forever, consider my frame, that I am but dust! My God that hath made heaven and earth help me! O give me patience, and inflict what thou wilt! If my patience was more, my pain would be less. Dear Savior, where are thy bowels! Why doest thou make me an astonishment to myself and others? Why doest thou cover thyself with a thick cloud, that our prayers cannot pass? Blessed is the man that endureth temptation. Lord, this is a sad temptation; stand by me and say, It is enough! Am I not thy servant? Consider, Lord, that I am thy servant. O these bitter waters of* Marah! *Lord, drop sweet comfort into these bitter waters of* Marah. *O the blood of sprinkling, Lord: Lord, the blood of sprinkling! That blood which extinguisheth the fire of thine anger, O that it might allay my burning pains! I am in a fiery furnace; Lord, be with me, as thou wast with the three children, bring me out refined from sin. When I have sailed through the Ocean of these pains, and look back, I see none of these can be wanting. I fly unto thee, O God, hide me under the shadow of thy wings till these terrible storms be over-past.*

5. God added *Humility* as a crown to all his other Graces, which did shine very bright in the eyes of all who were acquainted with him. Hence it was, that he would converse familiarly with the poorest Christians, and with them who were of low parts for knowledge. This his ordinary expression of himself before God, spake loud: *Poor worm, sinful wretch! O pardon my transgressions, for they are very great.* Hereupon he would weep much when he was told how much he was prayed for, wondering at God's goodness, that so worthless a wretch should have so much interest in the hearts and prayers of the people of the Lord. And his language in his Will reports how little he was in his own eyes: The words are there, *I desire that at my Funeral there may be no pomp, but that so poor a worthless wretch may be privately laid in the ground.*

Thus from the rare Graces received, I proceed to the rich Comforts vouchsafed, as manifestations of Christ's singular love towards this Saint of the most High God. O what kisses of Christ's mouth, and what embraces from the arms of his love were bestowed upon

this man of God! He enjoyed all along his affl•cted condition, an uninterrupted assurance of God's fatherly love in Christ. In his addresses to God he constantly claimed propriety, *My God, and my Father.* His inward peace and joy, were the support of his heart under all his g•inding pains. He was confident of mercies mixtures with all his grievous distempers, not at all doubting of the Sanctification of them through grace. Thus he spake many times in his Applications to God: *Consider and save me, for I am thine. How long, Lord, how long shall I not be remembered? yea, I am remembered, blessed be thy Name. This is a fiery chariot, but it will carry me to heaven. Blessed be God that hath supported me hitherto, and he that hath delivered, will deliver. Thou, Lord, never forgettest them that put their trust in thee.* Always when the extremity of pain was over, he would, with smiles speak of God's mercies. Though trembling took hold upon him when his violent pains began, yet he would with confidence say, *Now in the strength of the mighty God I will undergo these pains. O my God put under thine everlasting arms, and strengthen me.* Many times he hath told me, that notwithstanding all his rentings and roarings (from which he expected no deliverance but by death) he would not for a thousand worlds change estates with the greatest man on earth, whom he looked upon as in a way of sin. And let me tell you one providence of fatherly indulgence towards him▪ That *Satan never shaked his confidence, nor assaulted his hopes, all the time of his tiresome, irksome exercise.* There is but one passage more which I shall point at under this second head of my Narrative, *viz.* That he accounted all these inward chearings the fruits of Prayers made for him, though God saw cause to deny that ease and recovery to his body which was much begged; withal valuing those spiritual cordials much beyond deliverance from the Gout and Stone, and death itself.

All these things I have the rather mentioned, to prevent that discouragement or offense, which some may be too apt to take at the continuance of his wasting, tormenting pains, notwithstanding his own godliness, and the uncessant Prayers, both ordinary and extraordinary, which were made unto God in his behalf: for he found the sweet fruits of them in his own bosom, when he felt the continuance and increase of his bodily griefs.

I proceed to the third head of my promised Narrative, which will speak Mr. *Whitaker's* love to his fellow-Christians. He was a man made up (as it were) of love: His delight was in the Saints upon earth, whom he esteemed most excellent, and their society was a constant cordial unto his spirit. H•s f•equent visits of them who were in trouble, and his stirring up others to the like practice, were testimonies of his friendship. His love was not only verbal, but real. Truly I know no man of his estate more liberal. He would often say. *It's a brave thing when a man with a full estate hath a charitable heart.* Sometimes upon special occasions he himself hath given away all the money he had in his house. It was not unusual with him to give twenty shillings unto a poor Saint, and he had many experiences of God's gracious returns in such cases. By his Will he gave 20. *l.* to the godly poor of his own Parish.

There were two cases wherein his loves were most enlarged to the people of God, whereof I shall give in two instances. The one when their sufferings were public. He hath often told me that *England's* late breach with *Scotland,* and the blood shed, with other sad consequences thereof, had taken such impression upon his heart, that the sorrow would never be removed till his death. And the sufferings both in *Holland* and *England,* upon our late Sea-fights, were

great burdens upon his spirit. The other case was in reference to the inward perplexity of such as were afflicted in mind. Having moved me the week before his death to bestow a visit upon one in that condition, the morning before his death, (when speech was grievous in respect of his weaknesses) he asked me whether I had remembered the party troubled in spirit? which is a remarkable evidence of strong loves. Besides all that hath been mentioned, I could relate his many wrestlings with God to prevent the flood of troubles which he apprehended the Protestant Churches are now in danger to be overflowed withal; as also his compassionate respect to Congregations in the Country, who were like sheep wandering upon the barren mountains without a shepherd.

The fourth head of my Narrative should hold forth the love which he received from the Saints of God. What godly heart that either knew him, or heard of his fame, did not love him? I will not speak of the frequent friendly visits of the Religious ones in the neighborhood round about. I never heard of any man so much prayed for, both in public and private. There was no particular case so frequently, so affectionately spread before God in most of the Congregations about *London* as his. Three days were set apart by Ministers, and many other praying friends to seek God in his behalf; one in private, and two in public, which also were observed much better then such days usually are; yea, in remote Countries, besides the ordinary prayers made for him, there were some Fasts kept, with special reference to his affliction. The multitude of people attending his Funeral, with the many weeping eyes, did witness how much he was beloved. Here I might remember the readiness of *London*-Ministers to supply his place at home, and Lectures elsewhere, as also the willingness of fellow-Lecturers at *Westminster* to preach for him there, when he himself by reason of weakness could not possibly do his own work: But I may be silent, for still everywhere upon the naming of him, love is some way discovered by such who had knowledge of him.

Though I have related much concerning the worth of this good man; yet my conscience tells me, that I have rather been defective then excessive in my relation. I have not told you of his humility, expressed by fears, lest God's people praying for him should speak too well of him before the Lord. Neither have I mentioned his self-denial, never daring to look after great matters in the world, whereby he condemneth many whose self-seeking in earthly advantages, rendereth them very offensive and unsavory in the Church of Christ. Towards his end neither faith nor patience did abate, though his grievous pains were more frequent and violent; in which regards his longings for death were much increased, yet attended with holy submission unto the good pleasure of God: These were some of his expressions, *O my God, break open the prison-door, and set my poor captive soul free; but enable me willingly to wait thy time! I desire to be dissolved; never did any man more desire life then I do death! When will that time come, when I shall neither sin more, nor sorrow more? When shall mortality put on immortality? When shall this earthly be dissolved, that I may be clothed upon with that house which is from heaven? Blessed are the dead which die in the Lord, for they rest from their labors, and follow the Lamb wheresoever he goeth.*

The Sabbath seven-night before God released him, though his pains were very sharp, yet he bestowed most part of the time of public Ordinances in prayer with those that were with him, and his petitions were most for Ministers, that God would clothe his Ordinances with his own power, and enable Ministers to speak unto the souls of people. Then also he did with many tears bewail his detainment from the Sanctuary and Sabbath-opportunities, which had been his delight; professing also, that his being taken off from service was a greater affliction to him then all his pains. And because this apprehension, (*viz.* his unserviceableness) did much afflict him; therefore this was often suggested to him, (which also was relieving to his spirit,) *viz.* that now by the practice of Faith, Patience, Contentment, and Spiritualnesse (which he had formerly preached) he was very profitable unto them who did visit him, and might also prove very advantageous unto others who might be acquainted therewith, through God's grace by Christ. So great was his tender respect unto his friends, that when his pains were coming with violence, he would entreat them to with-draw from him, that they might not be grieved with his roarings. He would often bless God, that his compassionate friends were not necessitated to abide within the reach of his doleful lamentations.

I hearing, the night before God translated him, that he was not likely to live another day, I went early in the morning to take my leave of him (whom my soul loved) and found his bodily strength almost spent. And because he could not speak without difficulty, I spake the more unto him, in relation to the approach of his happy hoped for change: my discourse through God's mercy was refreshing unto his spirit. Minding him that many of his friends intended to set apart that day in seeking the Lord for him, I asked him in what things especially he desired to be remembered before the Throne of Grace? His answer was, *Do not complain, but bless God for me, and entreat him to open the prison-door.* Hereupon laying my hand upon his cold hand, covered with a clammy sweat, I took my last farewell with an aking heart: and upon my departure from him, these were his last words unto me, *Brother, I thank you, I pray God bless you, and I bless God for you.*

That day was spent in addresses to God for him at *Peters Cornhill,* where M^{r}. *Newcomen* quickened and guided our prayers in his Sermon from *John* 11. wherein he insisted especially upon these words, *Lord, behold, he whom thou lovest is sick,* ver. 4. And M^{r}. *Jenkyn* endeavored to moderate and regulate our sorrows from *Luke 23. 28. Weep not for me.*

Thus his friends having by prayers, with praises (on his behalf) given him up to God, and having prepared their hearts for their loss of him, the Lord was pleased that evening to take him unto himself.

And now *our friend* Whitaker *sleepeth. 1. He is dead,* that speaketh sorrow. 2. *His death is a sleep,* this yieldeth relief.

First, His death is ground of lamentation, because Christ and his Church have now one friend less on earth to be serviceable unto both. I would awaken your hearts unto sensibleness under this great loss, and therefore wish that his great parts, many interests, frequent

opportunities of service, together with the unmovable faithfulness of his heart to improve all for good, may be duly remembered, *viz.*

1. As for his Abilities, he was an universal Scholar, both in the Arts and Original Languages; by much study he had digested the whole Body of Divinity, he was well acquainted both with the Schoolmen and the Fathers, a good Disputant, judicious in Cases of Conscience, and second unto none in acquaintance with the holy Scripture.

2. He had much interest in the hearts of persons of chiefest places and power in the Nation: for the plainness of his spirit, together with the power of godliness (which did shine in his conversation) gained him much Authority in the consciences of all sorts with whom he conversed, whether in the City or Country.

3. And his opportunities of service were many, not only in *Southwark,* but also in *London, Westminster, Stepney,* where he had much employment.

We read when *Dorcas* was dead, that the *widows stood weeping, and showing the coats which she had made,* Acts 9. 39. and that upon *Paul's* departure the people *wept, because they should see his face no more,* Acts 20. 38. And is there not reason that we should be in like manner affected, remembering how truth hath been defended, error confuted, holiness cherished, wickedness checked, the cause of the poor pleaded, and the violence of some passionate spirits allayed by M^{r}. *Whitaker?* But now this able, public-spirited man must be serviceable on earth no more; now we shall not be edified by his Ministry anymore, nor warmed by his prayers anymore, nor cheered by his company and conference anymore. But let us moderate our sorrow by this following consideration, That *our friend Whitaker is not dead, but sleepeth:* For this assureth us both of his present ease, and future Resurrection. Now being asleep he is well, he resteth, (as in a bed) and we shall not see his pale face, his weeping eyes, his trembling hands anymore, we shall no more hear his deep groans, and doleful lamentations. He is fallen asleep *in the Lord,* and he and we shall have a better meeting at the general Resurrection then ever heretofore, and then shall we ever *be with the Lord.* Therefore *let us comfort one another with these words,* 1 Thes. 4. 15, 18.

I have but one thing more to hint; *viz.* That Christ now knoweth that this our precious friend sleepeth From whence I infer, 1. *Comfort. 2. Counsel.* This may be cheering unto all his mourning Relations, Domestical, Pastoral, Classical. For Christ understandeth that his wife hath lost a dear husband, his children an indulgent father, his people a faithful Pastor, the Classis a chief Pillar, and all good Christians a real friend.

And seeing Christ (considering that M^{r}. *Whitaker* is dead) doth also observe how we all are affected with this providence; therefore I beseech you, and beseech you again, to study in good earnest the gracious improvement of this sad dispensation. Let us hear the voice of this rod, repentingly remember the forfeitures made of this blessing, and make conscionable imitation of the good example he hath left us.

Though M^r^. *Whitaker* is dead, yet *his holy life speaketh.* My Narrative hath told much of that which it speaketh, and my prayers are, that it may speak (through the concurrence of God's grace) that unto all our hearts, which may be for spiritual and eternal benefit by Christ.

FINIS.

POEMS, And ELEGIES On the Death of Mr. JEREMIAH WHITAKER.

On the Death of my dear Friend Mr. *Jeremiah Whitaker.*

IF death be but a servant sent to call

The souls of Saints to their original:

Dear St thine was a noble soul, to whom

Three Messengers were sent to call thee home;

A stone, an ulcer, and a gangrene too,

Three deaths to hastē that which one should do.

'Twas not because thy soul was deeper set

Then ours within its house of clay; nor yet

Because thou wert unwilling to depart

Thither; where long before had been thine hear▪▪

They were not sent to hale by violence

A soul that lingered when 'twas called hence.

God showed how welcome one death was to thee

Who did, so meekly entertain all three.

Thus many deaths God's *Israel* did inclose,

The sea before, behind a sea of foes,

On either side the jaws of mountains high.

No way from death but unto death to fly.

Not to destroy them, but to let them see

The power of love, which then would se• them free.

Thus *Jobs* four Messengers which did relate

The doleful story of his ruined state

And his three friends, which acted Satan's part

(He on his flesh, and these upon his heart)
Who by disputing him unto a curse
Would make his spirits tormēts the far worse,
Were by God's wise disposal sent to show
The strength he on his Champion would bestow.
Thus Painters put dark grounds, where they intend
To overlay with finest gold, & lend
By deeper shadows luster to that face,
On which they mean their choicest skill to place.
Thus workmen season much with sun & wind
Those greatest beams which must the building bind
Whilst smaler pieces haply are put in
When they come bleeding from the wood & green.
Oft where is greatest grace, God's pleased to send
Great conflicts those great graces to commend
As the six finger'd Giants sword did bring
The more renown to little *David's* sling.
The vanquished Lion, and the conquered Bear
Prepar'd that holy head a Crown to wear.
The Angel wrestled first, and then did bless
And made the greater servant to the less.
Pain was to great for thee, God's grace for pain,
And made the greater serve the less again.
Thy pains served thee to glory, and did sit
The head on which a Crown of life must sit.
This is God's method to fetch joy from grief,
To turn our sorrows unto our relief,
To save by killing and to bring to shore

By the ships planks which was quite broke before.
And thus a barren womb first took the seed
Which did six hundred thousand people breed.
That seed too must from knife and alter rise,
And be before a fire a sacrifice.
Great Preacher of thine heavenly Fathers will
Thy tongue did many years with Manna fill.
Thy life out-preached thy tongue, O blessed strife!
Thy sickness the best Sermon of thy life.
Before each Doctrine must be proved anew,
Thine end was one great proof that all was true.
Before thou preached by weeks, but now by hours,
Each minute taught thy mourning Auditors,
Each patient groan, and each believing eye
Was a new Sermon in Brachygraphy.
When nature roars without repining words,
Grace in the mouth whē in the bowels swords,
In midst of torments to triumph over hell,
To feel God's Arrows, yet his praises tell.
Through thickest clouds to see the brightest light,
In blackest darkness to have clearest sight,
And with our Lord to cry, my God, my God
Upon a Cross under the sharpest rod.
This is indeed to preach; this is to show
Faiths triumph over natures greatest woe.
Then welcome fiery Serpēts scortching sting,
Which did thee thus to th' brazen Serpent bring.
Then welcome Whale, which though it first devour,

Renders at last the Prophet to the shore.

Well mightest thou bear the stone which death did throw,

Who hadst the white stone the new name to show:

Well mightest thou be with such an ulcer calm

Whose soul was healed before with heavens balm.

When spirits wounds are cured though nature groan,

An heart of flesh can heal a back of stone:

Let conscience have her feast, and let flesh roar,

This pain shall make the others joy the more,

As many times those flowers most fragrant smell

Which nearest to sōe noisome weeds do dwell.

Thus have you seen the forge most clearly glow,

On which the Smith doth drops of water throw.

Keen frosts make fire the hotter, & deep night

Causeth coelestial lamps to shine more bright.

And by a dear Antiperistasis,

The child's distress sweetens the father kiss.

A wounded body yields to a sound soul

The joys of this do th' others pains control.

As in the day that the Sun beams appear

All other lesser stars do disappear.

When heaven shines and divine love doth▪ reign,

The soul is not at leisure to complain.

Internal joys his heart so well composes,

That they have judged their flames a bed of Roses.

Mr. *Gataker.* Mr. *Whitaker.*

But what shall *England* do from whence are lopt,

Two of her richest acres to heaven dropt.

By loss of these two acres she's more poor,

Then if she'had lost a hundred Lordships more.

'Twere a good purchase to gain these agen,

By giving to the sea all *Lincoln-fen.*

Two little mines of gold do far surpass

Huge Mannors where th' whole vesture is but grass.

Learn we by them what all men will once say,

One Pearch of heaven, 's worth the whole globe of clay.

Ed. Reynolds. *D. D.*

To the memory of Mr. *Jeremy Whitaker* powerful in Prayer and Preaching, pious in life, patient in sickness, &c.

NAy, now forbear; for pity sake give over,

You that would make the Clergy none, or poor:

We are made miserable enough this year,

That we have lost our Reverend *Whitaker;*

Los•e above Deans and Chapters! had but he

Liv'd still & preached—*Ziba* take all (for me.)

Nay I believe, had Sacrilegious hands

Finger'd our poor Remains of Tithes, & Lands

Whilst he surviv'd they had but sinned in vain,

Whitaker would have prayed them back again,

As *Luther* did a young man's soul repeal

Giv'n to the Devil under hand and Seal.

A Chariot and an Horsman we have lost

In whose each single pray'r incamptan Host.

How have I heard him (on some solemn day

When doubtful War could make all *London* pray)

Mount up to heaven with armed cries & tears,

And rout as far as *York* the Cavileers,

Have you not seen an early-rising *Lark*

Spring from her turf, making the Sun her mark;

Shooting herself aloft, yet high•, higher,

Till she had sung herself into heav'ns Choir?

Thus would he rise in pray'r, and in a trice

His soul become a Bird of Paradise,

And if our faint devotions prayers be;

What can we call his less then Extasie?

On his Preaching.

If with th' Almighty he prevailed so,

Wonder not that he wonders wrought below;

The son of consolation, and of thunder

Met both in him, in •thers are asunder.

He was (like *Luke*) Physician of both kinds,

Wrought cures upon men's bodies and their minds.

The falling sickness of Apostasy,

Dropsy of drunkenness, prides trimpany,

The Megrim of opinions new, or old,

Palsy of unbelief, Charities Cold,

Lusts burning Feaver, Angers Calenture,

The Collick in the conscience he could cure:

Set the souls broken bone•; by holy Art

He hath dissolved the stone in many a heart

Harder then that he died of.—O come in,

Ye multitudes whom he hath healed of sin,

And thereby made his debtors—pay him now

Some of those tears which he laid out for you;

Interest-tears I mean, for should you all

Weep over him both use, and principal

'Twould wash away the stone, which covers him

And make his Coffin (like an Ark) to swim.

Now wipe thine eyes (my Muse) and stop thy verse,

(Thy ink can only serve to black his herse)

Yet (stay) I will drop one tear, sigh one sigh more,

'Tis this: Although my Poetry be poor,

O what a mighty Prophet should • be,

Had this *Elija's* mantle fallen to me!

Oh might I live his life! I'de be content

His sore diseases too should me torment,

And if his Patience could mine become,

I would not be afraid of Martyrdom.

Robert Wilde.

Upon the Pious, and painful Preacher Mr. *Jeremy Whitaker.*

An Epitaph.

I *Eremy*'s not here into the dungeon thrown,

'Tis heav'ns Whit-acre (only) newly Mown;

Now Angel-reapers gathered have to Barn

The seedsman of God's Word like full ripe Corn.

In tears he sow'd, & now the heavenly Q•ire

To give him joy of Harvest all conspire.

In his sick bed this Paradox we found,

The thorny, and the stony are good ground.

The gout and stone (as millstones) ground the man

To finest flower for Mancher; here no Bran

These sisting times could find: nere did man say,

The Preacher spake as mealy-mouthed today.
Gallants (you mealy heads & capes that have)
Go take perfumed powder from his grave,
The dust off's feet was beautiful, and he
Your powder; and your looking-glass may be.
His life a Sermon was, his dust doth cry
All flesh is grass, go home, and learn to die.
England may ever glory, *Rome* despair
In Whit ac•e i'th Pulpit, and i'th Chair.
Thomas Hodges, *B. D.*

An Elegy upon the Death of Mr *Whitaker.*

IF passion can make Poets, or grief raise
Expressions great enough to speak thy praise,
Then might •, *Whitaker,* thy worth rehearse;
And with my strowings deck thy sacred Herse.
A Synod's only fit to speak thy fall,
And bear a part in this their Funeral.
Divines must grieve that with thee tomb'd doth lie.
What now we vainly seek, Divinity.
If we would hear such pray'rs as could heaven move
And tune the spheres into a Choir of love
Sweeter then Angels Anthems, then we must
Ransack thy grave, and reinspire thy dust.
There scattered lies that voice, which could inspire
All hearts, and fill them with an holy fire
As flames get flames: Who thunder did defy
Six words of thine could melt, and purify
Such Callous souls, which at their sins never vext.

Did find thy Sermons keener then the Text.

Thy Doctrine still was edge'd against men's crimes

And served to lance the ulcers of the times:

Who now shall teach the wicked their sad doomes?

Or else convince that faith by hearing comes?

For whosoe're heard thee, were caught by th' ear

And went out converts, that came curious there.

But those who n•'re were wearied with thy voice

Do now complain of too much length and noise.

For since, blest O•ator, thou parted'st hence,

The Pulpit only suffers violence.

Edw. Bagshaw.

On the much lamented death of that Reverend man of God, Mr. *Jeremiah Whitaker,* his dear friend and old neighbor, both in City and Country.

IF Reason, Virtue, Wisdom make a *man,*

If Faith, Hope, Charity the *Christian;*

If faithful, useful, cheerful grace a *friend,*

Arts, Tongues, choice Wit, rare Memory commend

The *Scholar;* if Humanity, Divinity,

Candor, Humility, bowels, integrity;

If parts, pains, zeal, sound Doctrine, utterance, tears,

Faith, courage, prudence, patience, fasting, prayers,

Success crown *Preacher;* Lo, of thousands ten

That *Man, Friend, Christian, Scholar, Preacher* then.

Never in times *unfixt* a man more *fixed;*

Never in heart so *pure,* graces more mixed;

Mildnes with boldness, courage with courtesy;

High parts, low thoughts, yielding with constancy:

Well to *conceive* and speak, to *speak* and *do,*

And do so much, so much to suffer too.

For Love a *Jonathan,* for Truth *Nathanael;*

For Meekness *Moses*▪ and for courage *Daniel;*

Call'd when a child a second *Jeremiah;*

For spirit, prayer, power the third *Elijah,*

For firmness *C•phas,* for sympathy a *Paul,*

For pains, success exceeding most or all.

One thing was lacking yet to make him higher,

As gold, or *Job,* he must into the fire.

As gold, or *Job* he was unto the last,

For *patience* proved, *Integrity held fast.*

Who ere saw such sharp pains? heard such sweet prayers?

Strong cries, but stronger faith, praises with tears?

Ou• Lord by suffering did to *perfection* grow:

In suffering *obedience* he did *learn* and show,

This man of God came to that altitude

By suffering, of sore pains, that multitude.

The racking *Gout* & the tormenting *Stone,*

In *Kidneys* Ulcers two, in *bladder* one,

Made pains sharp, sore, long, thick, but respite small;

Yet faith and patience overcame them all.

Now after well spent life, and restless pains,

And heavē assured, we reckon death for gains:

Death when by self desired, by friends bewayl'd,

And a sweet memory left have still prevailed

To call dead happy. Then our loss to thee

Was greatest gains complete felicity.

Weep *Berm'sey, London* wail, mourn *England* all,

He•e did thy *Crown, Chariots* & *Horsmen* fall.

John Sheffield, Pastor of *Swithins London-stone.*

Of the same Author.

OLd *Jeremy* a Prophet was and *child,*

Yet was a *brazen wall* and *Pillar* stilled.

He lived in troublous times, sad changes saw,

He suffered much, yet kept he fast God's Law.

By all good honor'd by enemies approved:

By many censured, by none faulty proved.

He dealt with persons highest, and with low;

He warned all, but wished no man's woe.

Son of Contenti•n called when of peace,

The greatest friend and of his Lands increase.

He preached much of Christ & Gospel-days,

The *Covenant new* he taught, and its rich grace.

Yet was his last a doleful *lamentation,*

Sad to himself, sadder to the Nation.

Thou art or wast the same. His *Baruch* he

Companion had to him, let me to thee.

An *Elegy* upon the much lamented death of my late dear and reverend Friend Mr. *Jeremiah Whitaker.*

ENgland will soon grow poor, if in one year

Kent lose a *Wilson,* we a *Whitaker.*

A *Thames,* and *Medway* from our heads arise,

Their streams our tears, their channels are our eyes.

Our many *losses* call for *tears,* not fewer;

The breast a *Bason* makes the eye an *Ewer.*

No longer (now) shall *Isis* part the *Burrough*

From *London,* since that *both* sides meet in sorrow.

Not (as of old) by striving whether side

Should for their *own* obtain the Silver tide;

No, not to *gain* the water we'll contend;

But we'll by weeping strive who most can spend.

Conduits give wine (indeed) when th' Crown's put on,

Now run they tears, because our Crown is gone.

Our Friends *Decease* and *Death* our troubles were,

We nor his *Sickness,* nor his *Med'cines* bear.

His Pulpit he esteemed his *rest,* his *bed;*

We thought his bed a *Pulpit,* where he read

Lectures of patience; these he loudly uttered,

By silence oft he groan'd, but never mutter'd.

Of mournful *Magdalene, Bermonsey* bears

The *name,* and with her *Title* hath her *tears,*

And our dear *Whitaker* was *Jeremy*

In *name,* in *weeping,* and in *Prophecy;*

But he (no Prophet *now*) no *sackcloth* wears,

His *work* is done, and so are all his *tears.*

May *Bermonsey* of him the late *possessor*

Mourn for her *sins,* but joy in his *successor.*

GUIL. JENKYN, *Pastor of Black-fryers,* London.

Upon the Death of the Reverend, his never to be forgotten friend, Mr *Jeremiah Whitaker.*

O That affection could but make a Poet!

If grief could rhime with Art, sure I should do it,

(Though so disus'd to versify.) We'l try:

The Subject's sad, and so's the Poetry.
The tender son that never spake before,
To save his fathers life turned Orator.
Shall I forbear in silence? Write I must,
When such a friend lies sleeping in the dust.
The blessed Saint, dear *Jeremy* is gone,
And who shall write his *lamentation?*
Had we his eyes (which always showry were)
Such is our loss, each word should have a tear!
Another *Whitaker* in a Coffin placed,
The first the *Chair,* & this the *Pulpit* grac'd.
Reader, wouldest know his worth, then cast thy eye
Upon the Narrative; there's his excellency.
Rings hold not Histories; who can rehearse
His vast perfection in a narrow Verse!
Take Virtues, Graces, Gifts, and all you can,
All are concentred in this holy man.
A brighter star in all our orb there's none,
None do exceed, few equal him that's gone.
Ah pious soul! What mortal man can speak out
Thy rare humility! Who ere meanly thought
Of thee besides thyself? What moved thy passions,
But Eulogies and Commendations?
'Tis well th' art gone from us, shouldst thou but look
Into and read thy praises in this book,
I am sure by this thou wouldest be somewhat moved,
And *Simeon* himself should be reproved.
He speaks thy worth so much, & yet but little

'Tis scarce enough (but true to every tittle.)
Thy personal endowments who would commend,
Should neither know where to begin nor end.
Thy Minister'all accomplishments were rare,
Thy constant pains, thy diligence, thy care
For souls in holy things. who can express?
Thou mightest have longer lived, hadst thou lived less.
O melting Suppliant! who e're did know
Thy prayers to heaven without some tears to go?
The secret ravishings which poor souls have found
When from thy mouth the Word of life did sound!
Our very Pulpits wonder where thou art,
In wch thou didst such spiritual gifts impart:
But 'tis enough! we'll weep the rest; we can
Launch out no farther in this Ocean.
Could prayers and tears have kept thee here, thy stay
It had been longer in this house of clay.
Pray'r bar'd thee in some time, till death would throw
Open the door by force to let thee go;
At last thy soul did find the way to bliss,
And now is steep'd in heavens happiness.
O blessed change for thee! the painful bed
Is now a Throne, where not a tear is shed.
No dismal groāings now from thee do come,
But everlasting Triumphs in their room.
Farewell (blest Saint) farewell, and since 'tis thus;
We'l hast to thee, thou wilt not come to us.

THO. JACOMB. *of M. Ludg.*

Upon the death of the reverend, Learned, and Faithful Servant of Jesus Christ, Mr. *Jeremiah Whitaker,* late Minister of Magdalene *Bermonsey* in *Southwark.*

WHat speaks this sudden storm of brinish tears?
What means this doleful volley in mine ears?
Is the Sun darkened? Do the Lamps above,
Resolve their fiery station to remove,
And shine no more on earth? Doth the Creation
Intend to melt itself with Lamentation?
The holy *Whitaker* is stepped away,
Late Angel of the Church of *Bermonsey.*
A Pillar in God's house, a sweet Musician
That gladded drooping hearts; A soul-Physician,
A Sun whose beams did consolation shine,
A faithful, skilful guide, a rare Divine.
He was a Watchman could not well be blamed;
A workman needed not to be ashamed.
No *Proteus,* that could change to every shape,
No servile spirited Preacher, that could scrape
And cringe to please the lusts of wanton men:
He could not say, and then unsay agen.
Learned, yet very humble, prudent, dear
To God, to men; meek, holy, wise, sincere.
He loved the Truth, he hated Heresy,
A strong opposer of all Blasphemy.
His heart was toward a holy Reformation,
But set against a godless toleration
Of lewd Opinions. Great was his care
To keep the holy Covenant which he sware.

The marrow of God's O acles was i• him,

No Scripture Mystery was hidden from him.

Cases of Conscience he could well untie,

Scruples and Doubts from Scripture satisfy.

His holy Function was his consolation,

His Pulpit work to him was recreation.

His pray'rs were zealous, heavenly steep'd in tear:

His Doctrine Orthodox, convincing clear.

Ful of the spirit of life and Power, his words

Did pierce like nails, did cut like sharpened swords:

He durst tell *Ahab* of his great oppression;

What! dost thou kill and after take possession?

He durst tell *Herod* though it cost his life,

'Tis wickedness to take thy brothers wife.

Had strangers heard him Preach, they would have sed,

Sure *John the Baptist*'s risen from the dead.

His carriage holy, harmless, free from strife,

His Sermons were imprinted in his life.

His body was infirm, diseased, weary,

His soul still vigorous, active, strong and cheary.

The more the Cabinet did waste and wear,

The brighter did the Jewel still appear.

Goodness of nature made the world admire him,

The brightness of his grace made Saints desire him.

The Church on earth hath lost a precious plant,

The Church in heaven hath gained a glorious Saint.

Ra. Robinson, *Minister of* Mary Wolnoth, *Lombard street* London.

Jeremiah Whitaker.

ANAGRAM, *I have hit everi Mark.*

THou didst not shoot at rovers in the dark,

Thy polisht shaft could hit the smallest mark,

God's glory was thy scope, his Word thy guide,

His stable Spirit did teach thee to divide

The word of truth aright: A signal Teacher,

An useful, pious, fruitful, powerful Preacher

God made thee to his Chu•th. None better knew

Then *Whitaker* to carve to each his due:

The mark of saving grace was first obtained,

And now the mark of glory thou hast gained:

Enjoy it; and let other Archers see

Thy happy pattern, and take aim by thee.

Ra. Robinson *Minister of Mary Wolnoth;* Lombardstreet, London.

***Upon the death of his most dear friend, that eminent servant and Minister of Jesus Christ, Mr.* Jeremiah Whitaker, *Pastor of* Mary Magdalene Bermonsey *in* Southwark.**

THus Cedars fall, thus Stars do disappear,

Prophets though Angels, yet but mortals are.

Our *Prophet Jeremy*'s dead, and now there's none

That's fit to make his Lamentation.

Plato once wisht that virtue could appear

To mortal eyes, his wish was granted here.

If any Breviator would comprize

All virtues in a word, then let his eyes

Be fixed here, keep *Whitaker* in mind.

And there you have the virtues all defin'd.

Or would you know what all the graces are?

In short hand writing, they make *Whitaker.*

Would any have the Bible in a word,
And what the vastest comments can afford?
Read *Whitaker's* Works, peruse his conversation,
And there's the Bible and th' Interpretation;
That Book was in his breast so well ingrost,
He could restore it, if it had been lost.
He that by thee (blest Saint) shall calculate.
Will find that Miracles are not out of dare.
Who e're was so far blest to hear him teaching
Was prone to think a Seraphim was preaching.
'Twas *Austin*'s wish i'th'Pulpit *Paul* to hear;
He had been satisfied, hadst thou been there.
Me thought when thy sweet soul was poured out
In fervent prayer, I began to doubt
Whether *Elias* was come down again,
And mounting heavenward with his fiery train.
In this thou didst excel; he scal'd the sort
Alone, but thou thy hearers didst transport.
But whither goes my doleful Muse? to span
I'th'hollow of thy f•st the Ocean.
Or to describe his boundless hidden worth?
Nor tongue nor pen can set his praises forth.
This only I will add, he that would draw
His Portraiture, must use *Apelles* Law,
When to paint Lady *Venus* with a grace,
This beauty gave a hand, that gave a face;
The third a color gave, the next a feature,
Al join'd together made that lovely creature.

In the same manner, whosoe're would paint
The beauty of this thrice illustrious Saint,
Must rifle all the world, and look apart
For that which shines most in each noble heart.
One must Humility give, another Zeal,
Another Prudence brethren's rents to heal.
Learning a fourth in its high'st elevation.
A fifth must give a spotless conversation.
His preaching one man cannot imitate;
Here we must have *Beza*'s *triumvirate.*
And when we'ave travel'd all the world to find
Or make a copy of this matchless mind,
When other men's perfections all do fail,
We must with that old Limner draw a veil
Upon his peerless parts, or for the rest,
Say, here lies that which cannot be expressed.
Sic flevit Mat. Poole *Minister of Michaels at the Quern in* London.

An Epitaph.

HEre lies Saint Whitaker, *the rest*
Cannot, need not be expressed.
Great sorrows noise not, Give some years
For the world to speak in tears.
First this age must vent its grief
In sighs, the next may find relief,
And join their sorrows to compute
Till grief returning strikes them mute,
And makes them silently confess
Their loss; his worth was fathom'esse.

Another Epitaph.

UNder this stone intombed lies

An heap of contrarieties,

One that's dead, yet doth remain

For person, place, and work the same.

His precious person was combined

Of soul and body firmly join'd.

So still these parts though distant, yet

In Christ are to each other knit.

To earth his body was confined,

Always heaven had and hath his mind,

His work was preaching, so 'tis still,

And preach his name forever will.

Mat Poole.

To the memory of the learned that eminently Religious Minister of the Gospel (his Reverend brother deceased) Mr. *Jeremiah Whitaker.*

WHitaker sleeps; spices you need not bring

For's body; death itself's embalm'd to him.

Ah blessed Saint! his Sermons were not done

When preached, he lived the Application:

When sick, his pangs were mercy, for when e're

A sigh was breathed out, God breathed in a pray'r.

Lie gently on him dust, this seed is sown

To spring again at th' Resurrection.

Oh for a verse in black! Reader prepare thus

For every drop of ink to melt a tear.

Yet stay, with grief there's cause of joy: then

Joy shall shed tears for him, and grief for us.

Benjamin Needler. Minister of the Gospel at *Margarce Moses Friday-street,* Lond.

In obitum eximii tam Doctrinâ quam pietate Theologi, *Jeremiae Whitakeri,* funebre 'ETKΩMIA 'ΣTIKON.

Dr. *Gouge.* Dr. *Walker.* Mr. *Whitaker.*

DEfleat occiduos aetas ingrata Prophetas,

Liquit Evangelicum collapsa synastria caelum:

Lugentem & moesto Whitakerus *funere mundum*

Deseruit; lachrymis squallentem liquerit urbem:

Jam pereat mendax de florido opinio seclo,

Mortuus hic Vates nostrum sepelivit honorem,

Corruit & Verax foecundi gloria rostri:

Patronum amisit Pauper, populus{que} Lutherum,

Amisitque pium mutilata ecclesia gnatum,

Pastorem coetus, Patrem amisere Ministri:

Gens mala praeconem, immotam synodusque columnam.

J. Wells, *Old Jewry* Lond. *Pastor.*

To the memory of his dear friend and Pastor, Mr. *Jeremiah Whitaker,* deceased.

BEhold the shadow whose admired worth

Nor pen, nor tongue is able to set forth!

He whose vast soul walked through the Isle of Man,

Is here confined in a shorter span.

Whose worth the world though 'twere as big again

Were much too short and narrow to contain.

Sweet were his life and death, his well spent days

Began with goodness, and expired with praise:

His lamp was ever burning, never hid;

And when his tongue preached not, his actions did;

And to his death he still fought faiths good fight,

And then his Lamp exchange'd his borrowed light

For an immortal luster, and here lies,

Enshrin'd, not dead, for Virtue never dies.

R. B. Parishioner.

Upon the Life and Death of that precious Servant of God, Mr. *Jeremiah Whitaker,* whose name (like that of his Lord and Master) is an ointment poured forth.

JEREMIAH WHITAKER, *or* Etymology.

- *He shall exalt God.*
- His work, *Jer.* 20. 13.
- *God shall exalt him.*
- His wages, *Jer.* 5. 10.

White-aker.

- *A field white for Harvest,* John 4. 35.
- *His fitness for Heaven.*

BLest Saint, how well thy name and worth agree!

In name and office thou art *Jeremiah.*

A God-exalter, and by God exalted;

A *Priest,* a *Prophet:* one that never halted

Twixt God & *Baal,* twixt the truth & error,

Nor couldst be made to start for hope or terror.

Heroic Champion, thou deaths venomous sting

Hast conquered, and with Christ now reign'st as *King.*

A wise and faithful *Labourer* for thy Lord,

To gather in his harvest by the word,

Thou hast approved thyself to Earth and Heaven,

Witness thy life and Doctrine purged from Leaven.

Both *Labourer* and *Harvest* were thy part;

The former living, this thou dying art.

The *Field* being for *Harvest, Jer. White-aker*

Is reaped, and of a better soil partaker.

Thy melting tears now cordial-water be.

Let me thy sorrows taste, thy joys to see.

Roger Drake Pastor of *Peters West-cheap.*

A Funeral Elegy upon the reverend his dear deceased friend, Master *Jeremiah Whitaker.*

O Let me weep, and even like a spring

Unto the sea of grief some tribute bring.

These cheeks of mine with tears bedew'd shall swell

For this Seraphique St. who lately fell.

To lose a Friend is sad, but for our Nation

To lose a Jeremy *is* Lamentation.

Could he from death some way released be

His virtues surely might have set him free;

But 'twas a debt; and what enflam'd desire

Had he to leave his mantle and fly higher!

How shall I praise his worth, and not dispraise?

Say more, and not say less? darkening his rays.

Meekness, humility in this Orbe shined,

In him the chain of Graces *was combined:*

How was he fir'd with zeal, even frō his youth,

And though he lost all, would hold fast the truth.

With Jeremy *he was a man of strife,*

Yet not for Tithes *but* Souls: *this was his life;*

A downright, upright man he was, a Star

Whose sacred influence diffused far:

And that of these an end I may inclose,

His faith in Christ he solely did repose.

This made him when he felt the sharpest pain

Upon the flinty rack, not to complain;

Nay when he at the point of death did lie,

Did as the milky Swan most gently die.

What did he die? his soul as in a C•ll,

In heav'ns bright Paradise is gone to dwell

Among the Cherubims, where he doth ring

With them that jointly Hallelujahs sing:

Where he for tears in joy doth much increase,

Pleasure doth him of former pain release;

He never shall of Stone, or Ulcer hear,

He never need anymore sickness fear.

Dear Saint! I sooner had adorned thy hearse,

But grief first vents by weeping, then by verse.

Thomas Watson, *Pastor of* Stephens Walbrook, London.

Upon the Death of that reverend Divine, Mr. *Jeremiah Whiraker.*

STay and lament all you that travel by;

'Tis *sin* to pass, and not to cast an eye

Upon this mournful *spectacle,* the *herse*

Of one whose name can dignify a *verse.*

Loe here th' *exuvium* of that heavenly soul,

Who living did by's *words & works* control

The power of *sin* and *Satan* & whose breath

Redeem'd poor souls from *darkness,* and from *death.*

And by his pious *Doctrine* did convince

The sly *Temptations* of that airy *Prince.*

He whose whole life was a continued *Tract*

Of practical Divinity, each *Act*

A *Sermon,* and each word an *explanation;*

So that his *Audionts* might, by *imitation*

Of him, and of his life, to Heaven come,

Although they had been *deaf,* or he been *dumb.*

But that *Almighty power* who from above

Does all things order, and in whom we move

Wrapt all these *treasures* up in brittle *Clay;*

Death gavit a crack, and so took all away.

And now our *griefs* amount to such a sum

That to express them best is to be *Dumb.*

They that can *count* their wealth, are *counted* poor,

And who can *speak* his griefs can suffer more.

'Tis diminution to his *worth,* to weep

With *single* tears, we his whole flock of sheep

Joyne in one *Lamentation,* and let fall

Our *general* tears at this sad *Funeral*

Of our *Dear Shepherd,* in whose fatal *grave*

Both he and we one joint *interment* have.

From hence there's no *return* for him to us,

But we must by degrees all follow thus.

He's gone before to *usher* us, now dead

What all his life he wrought is perfected,

Living he showed the way to heaven, whither

Now dead he's gone to clear our passage thither.

Parishioners of Bermonsey.

FINIS.

ERRATA.

Reader,

BEsides the oversights of the Printer in false spelling, ill pointing, and misquoting some Scripture proofs, thou art entreated to correct these Errata's following. *p. 4. l.* 8. for me, *r.* was. *p. 6. l.* 25. for hater, *r.* hatred. and *l. 26. r.* poisonous sting. *p. 8. l. 9. r.* in the. *p. 9. l. 4. r.* friends, and *l.* 13. for be, *r.* by, and *l. 20. r.* reviewing. *p. 10. l.* 3. for First, *r. viz.* and *l. 17. r.* relations, and *l. 23. r.* discovereth, and *l. 24. r.* lest, *p. 11. l.* 7. for diligent *r.* affectionate, and *l. 9. r.* dissatisfactions. *p. 13. l. 4. r.* of my. *p. 16. l.* 27. for beautiful. *r.* bountiful. *p. 13. l.* 33. for him, *r.* himself. & *l. 34. r.* which did cost. *p. 20. l. 9. r.* being also the fountain. *p. 21. l.* 23. for these, *r.* the, *p. 24. l. 12, r.* which I have, *p. 36. l.* 22. for gods *r.* God. *p. 46. l. 26. r.* this, *p. 47. l. 11. r.* in his, *p. 53. l. 1. r.* Sermons, *p. 58. l. 22. r.* contemned.

P-SA-8. Real thankfulness, or, A sermon preached in Paul's church, London, upon the second day of November, 1645 at a public thanksgiving for the taking in of the towns and castles of Caermarthen and Mounmouth in Wales, it being the first Lord's-day after the inauguration of the Right Honorable Thomas Adams, now lord major of that famous city - Ashe, Simeon, d. 1662.

Real Thankfulness: *OR,* A SERMON PREACHED In *PAULS* Church *LONDON,* Upon the second day of *November,* 1645. At a Public Thanksgiving for the taking in of the Towns and Castles of *Caermarthen* and *Mounmouth* in *Wales,* it being the first LORD'S-day after the inauguration of the Right Honorable *Thomas Adams* now Lord *Major* of that famous City. By *Simeon Ash* Preacher at *Basingshaw, London,* and one of the Assembly of Divines.

PSAL. 50. 14.*Offer to God thanksgiving, and pay thy vows unto the most high.*

PSAL. 50. 23.*Who so offereth praise, glorifieth me, and to him that ordereth his conversation aright, will I show the salvation of God.*

LONDON, Printed by *G. Miller* for *Edward Brewster* at the Sign of the Bible on Ludgate-hill near Fleet-bridge, M. DC. XLV.

TO THE RIGHT HONORABLE* THOMAS ADAMS *Lord* Major *of the famous City of LONDON, together with the right worshipful the Aldermen and Sheriffs thereof.

Right Honorable,

WHen I prepared this Sermon to attend your commands, it was very far from my purpose or thoughts, to make it more public then in the Pulpit. And although I find in myself an utter averseness (in many regards) to appear in print; yet your Lordships earnest desire (which I account a command) set on by the solicitations of some others, hath conquered my unwillingness, to transcribe this Sermon for the Press.

I presume upon this Dedication, not only because the Sermon was preached, and is printed at your command, but also that I might hereby make an open, grateful acknowledgement of your love divers ways expressed towards me.

My Sermon is for substance the self same, which you heard, I know not any one particular head, which I have either added or diminished, only some phrases are changed (for my memory could not reach the same expressions) and the words of Scripture-quotations are given in more largely, then when I preached. My subject is seasonable for these times, wherein the Lord hath been pleased to give us in this City occasion to celebrate many days of Thanksgiving. The practice of our praises, is that which God expects, and I persuade.

Unto how many in our Assemblies (when we meet to sing praises) may our God say, *Quid verba audio, cum facta video? This people draweth nigh to me with their mouth,and honoreth me with their lips, but their heart is far from me. Loquere, ut te videam.* Let your lives answer your

language. When shall your works witness your thankfulness? My Lord, I have often heard you use these words, *Quid retribuam Domino?* Give me leave to be your Lordships remembrancer; your obligations to the Lord are now much increased, and with them God hath added opportunities of more puhlike service to himself. Divine providence hath set you in a place of Honor, Authority and Trust, wherein much is expected from you: *Magistratus virum indicat.* A man is that in truth, which he is when tried. The world will judge of you for the future according to this years service. You be likely to meet with many temptations, to draw you aside both to the right hand and to the left: but I beseech you remember, whose you are, and unto whom you must give a strict account of all your ways. Advance God in your hearts, design the welfare of Zion, consult most with them, who counsel from God and for God according to his Word, and I beseech you all, often, and seriously mind yourselves, and remember others of the solemn National Covenant, that the Almighty may not be further provoked by the neglect and violation of it. For the Sword under which we smart and bleed, doth *avenge the quarrel* of God's Covenant, *Lev.* 26. 25. Therefore let everyone thus speak unto the Lord, *Praise waiteth for thee ô God in Zion, and unto thee shall the vow be performed,* Psal. 65. 1. *I will sing praise unto thy Name forever, that I may daily perform my vows,* Ps. 61. 8. *Right honorable and right worshipful,* the Lord hath conjoined you as brethren, in the great work of the Government of this renowned City, I pray God you may be of one mind, soul and way, for the true welfare thereof, and for the encouragement of all such in it, who sincerely seek to set up the holy government of Jesus Christ, in whom I am

Your humble Servant, *SIMEON ASH,*

Thanksgiving realiz'd.

PSAL. 105. 45. That they might observe his statutes, and keep his laws.

THis Psalm is Eucharisticall, and this day is a day of Thanksgiving, therefore the subject of the Psalm, and the service of the day, do well suit. In the Psalm the high exercise of praising God is, First, commanded and partly directed, in the four first verses, *O give thanks unto the Lord,* &c.

Secondly, Perswaded, in the remaining part of the Psalm.

The arguments used to press God's people unto this Angelical employment, are considerable under two heads.

1. The quality and variety of divine administrations for their comfort, *Remember his marvelous works, that he hath done, his wonders, v.* 5. &c. And that this might be the more prevailing upon their hearts, a large Catalogue of kindnesses conferred, is given in, wherein we have an enumeration of glorious, remarkable providences, in almost forty verses together.

2. The end which the Lord propounded and aimed at, in all these many and memorable dispensations. And this is held forth in my Text, *That they might observe his statutes, and keep his laws.* Whereas the life of thanksgiving, lies in *thankesliving,* in a well-ordered obedience to

the *God of our Salvations, the God of our mercies.* This is the subject matter of my Text. Wherein are considerable.

1. The titles, whereby the rule of man's obedience is expressed, *Statutes, Laws.*

2. The terms whereby the regularity of deserved obedience, is suggested, *Observe, Keep.*

3. The way or means whereby this regular obedience, is promoted, *viz.* All the wonderful works of the most High, for his servants, and against their enemies. For the Psalmist having particularized a great number of them, he concludes in the Text. *That,* or (as the old Translation renders it) *to the intent, they might observe his statutes, and keep his laws.* If any should enquire (upon the perusal of these famous providences) the reason, wherefore the Lord wrought wonders so many, so great for *Israel:* the Text gives an account, *That they might observe his statutes and keep his laws.*

From the division of my Text, I proceed to the explication of the several words used in it: wherein I will be but brief, though something must necessarily be spoken, to make the fairer way, unto that which afterwards must from thence be observed and improved.

You heard before of the two titles given in this Text unto the rule of man's obedience. The first is, *Statutes.* I find the original word translated, 1. *A decree,* Psal 148. 6. *He hath made adecree which shall not pass.* As all the motions of creatures inferior to man are bounded by the decrees of God's dominion *(which are often called the ordinances of Heaven)* So all man's operations should be ordered and limited by his Commandments.

2. *A Portion,* Prov. 31. 15. *She giveth a portion to her Maidens.* And truly God's commands are a good portion to his people, *I have esteemed the words of his mouth* (saith *Job) more then my necessary food,* Job 23. 12. And, *Thy testimonies* (saith *David) are my heritage forever,* Psal. 119. 111. Unto a gracious heart, God's work is wages, and employment is preferment.

The second word, is, *Laws.* The original word is most ordinarily used to signify the moral law, the Decalogue, that constant standard, or standing law, by which all Nations, in all ages of the world, have been, and shall be bound to order their conversations before God.

Thus much of the words used, to express God's revealed will to guide man's course: It follows, that I explain those words, which suggest man's regular respect thereunto.

The first is, *Observe,* which imports, 1. either to mind or reserve in memory. As old *Jacob* is said *to observe the sayings* (the dreams) *of Joseph, Gen.* 37. 11.

2. Or to preserve in safety. In this sense, the same *Jacob* used the word, in his prayer or vow, *Gen.* 28. 20. *If God will be with me, and keep me in this way that I go,* &c.

And this sense answers the true meaning of the next word, *Keep,* which properly signifies to keep with care and vigilancy, as ammunition is preserved from fire, and false hands, when an enemy is expected, *Nahum* 2. 1. *He that dasheth in pieces is come up before thy face, keep the munition, watch the way.*

Now these notions from the original, are not vain, they are both profitable, and such as answer the more open language of the holy Ghost elsewhere. The laws of the Lord should be treasured up in the cabinet of man's heart and memory, *Prov.* 3. 1. *My son, forget not my Law, but let thine heart keep my Commandments.*

And all the precepts of God, should be secured from violence, that no breach be made upon them, *Keep my Commandments and live, and my Law, as the apple of thine eye, Prov.* 7. 2.

These things I only touch, as I pass forward to that point, on which I purpose to pitch, both because it is the main intended in the Text, and also being most seasonable for the service of the day.

[Doct.] That man's regular observation of all God's Commandments, is the end of all his glorious administrations for man's comfort.

More short. *The end of God's bounty, is man's duty.*

Or thus, in reference to the instances of the Psalm, and the experiences of our times. *Therefore the Lord taketh vengeance upon his adversaries, and therefore the Lord worketh the deliverance of his servants, that they might observe his statutes and keep his laws.*

My beloved! Who can number up in order, the great things, which our God hath done for us, now of late, as heretofore? Our friends have been relieved, our foes have been routed, our prayers have been heard, our hopes revived, our forces prospered, our enemies discomfited. I pray you, fill your thoughts with the particulars, which this day have been mentioned, and upon other occasions specified: And then add unto the remembrance of all, this Doctrine which now I am to deal in. That God's end and aim in all, is this, *That we might observe his statutes, and keep his Laws.*

In the handling of this weighty point, well worth our serious considerations, I shall according to my accustomed plainness endeavor two things.

1. The explanation of the truth, that it may be rightly understood.

2, The application of it, that it may be fruitfully improved.

I begin with the former, wherein I will be but short, lest I should want time to speak unto the later, which I chiefly intend, it being of greatest and most seasonable concernment.

And here by way of caution, to prevent mistake in this matter under hand, I wish that these four things may be observed.

1. Mans obedience is the end of God's gracious providences in regard of his precept, though not always in regard of his secret, eternal purpose. I well remember the words of the Psalmist, *Psal.* 92. 7. *When the wicked do spring as the grass, and the workers of iniquity do prosper, it is that they shall be destroyed forever.* But here I speak not of God's end in regard of his everlasting, righteous decree, which he is pleased to keep close within his own bosom.

As for the end of his command, revealing his pleasure to the children of men: the words of *Moses that man of God* are plain and pregnant to our purpose, *Deut.* 10. 12, 13. where after an enumeration of various, marvelous favors vouchsafed unto *Israel,* he speaks thus, *And now, O Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, To keep the commandments of the Lord, and his statutes.*

2. It is the end of God, in (the fore-mentioned) intention, though too too seldom in execution, God having engaged man to obedience by his bounties, he expecteth an obediential improvement, though his Majesty's expectations are commonly disappointed. The Lord's sad complaint of his vineyard, *Isa.* 5. expresseth this fully, *What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?* ver. 4. *He looked for judgment, but, behold oppression, for righteousness, but behold a cry,* ver. 7. And our God hath very much occasion of the like lamentation, in this Land, yea in this City at this day, notwithstanding the admirable deliverances, and victories wrought for us. Alas, alas, how few, how very few do anywhere answer the expectations of his highness, in reformation of their ways, and in obedience unto his holy Laws.

3. Although man's observation of God's statutes, be one end, yet is it not the only end of his manifold favors. For amongst many other aims, which are always in his majesties eye, such is his fatherly indulgence unto his people, that he doth give out cordials on purpose to cheer their drooping spirits, and to facilitate their passage thorough the wilderness of this world, *Let the Lord be magnified, who hath pleasure in the prosperity of his servants,* Psal, 35. 27. *As the mountains are round about Jerusalem, so the Lord is round about his people: for the rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity,* Psal. 125. 2, 3.

4. Mans serviceable subjection unto divine injunctions, is not God's last and chiefest end, in all his glorious dispensations. The ultimate, the supreme end of all God's purposes and providences, is his own honor, *He doth all things for himself,* Prov. 16 4. In them who are not obedientially conquered by his kindnesses, he will be glorified. Proud, hard-hearted *Pharaoh* stubbornly withstood all the assaults of God, made upon himself and his people, both by plagues and deliverances, yet God saith, *Exod.* 14. 4. *I will be honored upon Pharaoh and upon his host.* And those who are made obedientially fruitful, by the showers and Sunshine of divine indulgence: they *being filled with the fruits of righteousness, are by Jesus Christ to the glory and praise ofGod,* Phil. 1. 11. So that all administrations do at last determine and center in the honor of the most high God, who is the author and orderer of them.

Yea beyond the duties of obedience, the welfare and happiness of them who are sincerely obedient, both here and hereafter is ordained and intended by God himself, as an end subordinate unto his own eternal praise, *Oh that there was such an heart in them* (saith the Lord) *that they would keep all my commandments always, that it might be well with them,* Deut. 5. 29. And the Apostle, having provoked the believing *Romans* unto the work of sanctification, addeth these words, *Ye have your fruit unto holiness, and the end everlasting life, Rom.* 6. 22.

Having premised these cautions, these propositions to prevent misapprehensions, and that the meaning of my Text and Doctrine might be truly understood, I proceed unto the Application thereof, which is the second thing promised in the prosecution of the point.

The improvement of this seasonable instruction (thus far unfolded) [Use.] is that which I had principally in mine eye, in the choice of this Text, and I pray God, so to assist me in this last, and the greatest part of my Sermon, that I may reach your hearts, unto your edification and spiritual advantage. All that I shall say by way of Use, I will give in, under these three heads.

- 1. Information.
- 2. Reprehension.
- 3. Exhortation.

The two former sorts of Uses I shall dispatch quickly, but I shall crave leave to enlarge the last, because most profitable, and most pertinent unto this Congregation, and most conducing to promote the realizing of those praises, which this day we present unto our God.

Hence it naturally and necessarily follows, That the disobedience of those persons is most abominable and inexcusable, who have been under the most, and best administrations of the Almighty.

Such offenders do not only violate the Laws of Sovereignty, but of Amity. Their neglects, their miscarriages, are not only undutifulnesses, but unthankfulnesses and unkindnesses.

It is here considerable how the holy Ghost doth ordinarily cast this circumstance, as a loading aggravation upon the sins both of Nations and persons, to break their hearts in the deepest humiliation, and to justify God in his sharpest corrections. Thus *Samuel* sets upon unsubdued *Israel,* 1 *Sam.* 12. 6. *And Samuel saidunto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still that I may reason with you before the Lord ofall the righteous acts of the Lord, which he did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwellin this place,* &c. *And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies, on every side, and ye dwelled safe.* Here is the commemoration of mercies. Now follows the sin thereby aggravated. *Andwhen ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay, but a king shall reign over us, when the Lord your God was your king.* Beloved, I may not spend time in paralleling these passages, with God's providences towards this poor Kingdom, and this Kingdoms miscarriages towards the Lord. Do it yourselves, I pray you, and I doubt not, but the serious doing of it, will be advantageous both in the advancing of our God, and in the abasing of ourselves before him. *England's* deliverances and mercies. *London's* deliverances and mercies have been more and greater then of other Kingdoms and Cities; therefore *England's* sins, and *London's* sins are more heinous, horrid, high provocations of the most high God.

And as the evils of a people are thus aggravated by the Lord; so are the offenses of particular persons also. In this manner *Samuel* greatens the disobedience of King *Saul,* 1 Sam. 15. 16. *Then Samuel said unto Saul, Stay, and I will tell thee, what the Lord said unto me this night. When thou wast little in thine own sight, wast not thou made the head of the tribes of Israel, and the Lord anointed thee King over Israel? And the Lord sentthee on a journey, and said, Go, and utterly destroy the sinners,the Amalekites, and fight against them, till they be consumed. Wherefore then didst thou not obey the voice of the Lord, butdidst fly upon the spoil, and didst evil in the sight of the Lord?*

I will not gloss upon this Scripture, which might truly be applied unto many of the richest and chiefest rank in this City: but I humbly beseech you to remember from what low and little beginnings, the Lord hath advanced many of you; and then reflecting upon your lives; consider what account you can give unto his Majesty, for your obedience (or for your disobedience rather) to his holy Commandments. Yea, this course God hath been wont to take with his own dearest servants, to work them unto true repentance. *David's* scandalous falls are well known (I might say they are ill known by too many, who thence take encouragement to offend) and I believe you are not ignorant of that course, which his God took by *Nathan's* ministry, to present his sins as very sinful in his own sight, 2 *Sam.* 12. 7, 8. *Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul, And Igave thee thy Masters house, and I gave thee the house of Israeland of Judah; and if that had been too little, I would moreoverhave given unto thee, such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight?* &c. Herein, herein, lies the aggravation. *Wherefore hast thou?* Thou so preserved, thou so preferred. How canst thou answer this?

Give me leave to touch one instance more, which I do the rather add, because it concerneth men of mine own cloth and calling, that you may be convinced: We Ministers desire to aggravate our own faults, by the self-same circumstances, whereby we greaten yours. *Eli* his sinful indulgence to his wicked sons is notorious; now mark how a Messenger from the Lord paints out this his provocation, in black colors, 1 *Sam.* 2. 27. *Thussaith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaohs house? And did I choosehim out of all the Tribes of Israel to be my Priest, to offer upon mine Altar, to burnincense before me? And did I give unto the house of thy father, all the offerings made by fire of the childrenof Israel? Wherefore kick ye at my sacrifice,* &c. *And honourest thy sons above me?* We, who are the Ministers of the Lord should look upon our aberrations, as the more loathsome, because God hath honored us with an high and holy employment in special attendance upon himself.

I might much enlarge this meditation, by acquainting you, that guilt under this notion, is most grievous unto a truly gracious repenting heart. It was this that cut good *David* to the quick, when he cried out, *Against thee, thee only have I sinned, Ps.* 51. 4.

But I must leave this Use, because not so fully suitable unto the peculiar service of this day.

The next Use follows, which is for the just reproof of two sorts of persons, whose practices do point blank oppose this purpose of God, in conferring favors, which my Text makes report of.

First, who in handling this doctrine, can hold his hand off them, who are the less obedient and the more dissolute in their lives, because of God's long-sufferance and loving kindness. This sticks, as a black brand upon King *Rehoboam,* 2 *Chro.* 12. 1. *It came to pass that when Rehoboam had established the kingdom, and had strengthened himself, he forsook the Law of the Lord.*

It may be truly said of many, that they had not been so bad and base in their lives, if God had not been so bountiful to them in his bestowings. Herein men discover their egregious folly, which can no way be excused, *Do ye thus requite the Lord, ye foolish people & ūwise? is not he thy father that hath bought thee? hath he not made thee, & established thee? Remember the days of old, &c.* De. 32. 6, 7

Yea, herein appears the vile malignity of our natures, the inbred poisonous disposition of our unhallowed hearts, which Spider-like suck venom out of those sweet flowers, from whence the little laborious Bee draweth wax and honey.

I have three things to say unto such persons, which I heartily wish may tend unto their humiliation and amendment.

1. That this heinous abuse of God's bounties, is a sad sign of an unregenerate estate. *Let favor be shown to the wicked, yet will he not learn righteousness, in the land of uprightness will he deal unjustly,* Isa. 26 10. I have heard the Hypocrite sometimes compared to a Top, which goes no longer then it is lashed. The expressions of the Psalmist concerning such unfound hearts, are here notable, *Psal.* 73. 34. *When he slew them, then they sought him, and they returned, and they inquired early after God,* &c. *Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues, for their heart was not right with him, neither were they steadfast in his Covenant.*

2. That in this particular, idolaters express more respects unto their vain, dumb, idle Idols, then these people do unto the only, true, living, world-governing God, God blessed forever. For observe how the Prophet *Hosea,* bringeth in the idolatrous, reasoning for their Idol-worship, *Hos.* 2. 5. *I will go after my lovers, that give me my bread and my water, my wool, and my flax, mine oil, and my drink.* In which respect, we may take up against these malefactors, the pathetical complaint of the Lord, Jer. 2. 9. *I will yet plead with you (saith the Lord.) For pass over the Isles of Chittim and see, send unto Kedar and considerdiligently, and see if there be any such thing. Hath a Nation changed their gods which are yet no gods? but my people hath changed their glory for that which doth not profit. Be astonished, ô ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord,* &c.

3. That this carriage is no better then brutish, *Jesurun* (saith *Moses) waxed fat and kicked, thou art waxed fat, thou art grown thick, thou art covered with fatness. Then he forsook God which made him, and lightly esteemed the rock of his salvation,* Deut. 32. 15. The Metaphor is taken from the foolish Ass, which being kept low, will come to the Masters hand, but being put into a full pasture, waxeth wanton, and either runs away from his feeder, or else turns heels, and strikes him.

And the zealous Prophet *Jeremiah* doth with much sharpness speak in like manner unto these beastly kind of men, *When I fedthem to the full, then they committed adultery, and assembled themselves by troops in the Harlots houses. They were, as fedhorses in the morning, everyone neighing after his neighbors wife. Shall I not visit for these things (saith the Lord) and shall not my soul be avenged on such a Nation, as this?*

The Lord awaken the sleeping consciences of such, whom this quick reproof doth reach, that they may be the better for it through his rich grace in Jesus Christ.

The second sort to be blamed I shall touch with a more gentle [Use 2] hand *(viz.)* all those whose ends and aims, in seeking, and in bestowing favors, are directly contrary unto the command and practice of our blessed God. I here point at offenders, in the same kind, under a double head.

1. Such who in the pursuit of outward advantages and accommodations for themselves, do only intend the gratifying of the flesh, the satisfying of their own hellish lusts. The Apostle *James* checketh these men, Jam. 4. 3. *Ye ask amiss, that ye may consume upon your lusts.* And there is a smart rebuke of *Baruch,* wrapped up in that Question, which the Prophet *Jeremiah* propoundeth to him, *Jer.* 45. 5. *Seekest thou great things for thyself?* Those must take this home to themselves, who mind nothing so much, as *sloth, sensuality, pride, luxury, revenge,* and the like, in coveting and hunting after vast estates, places of honor and command in the world.

2. Those who in conferring places of profit, authority, employment and trust upon others, do principally (if not only) aim at the making of a party, the strengthening of a faction, against the government and ways of Jesus Christ. I will make no instances, but leave it to your wisdom and consciences to make application and improvement of this general Item.

If there be any, whose purses, power, votes, vigor, are to fill offices with men, whose minds, hearts, hands are against the power of godliness, the purity of Gospel-ordinances, the progress of our Church-Reformation, I wish they would consider, that they are not herein acted by the Spirit of God. I will not make any application of *Balacks* promise to promote *Balaam,* if he would endeavor to discomfit *Israel,* lest I should seem over-tart. Neither would I be thus interpreted in that I have spoken, as though I purposed to strike secretly, any who labor in the sincerity and simplicity of their spirits, to make Jesus Christ glorious in the world. Let my tongue rather cleave to the rooff of my mouth forever, then that I dare to utter one word wittingly and willfully against the honor of our Lord Christ Jesus.

Now I come to the last Use, which is to persuade us all [Use 3] unto a double duty, and accordingly is to be divided into two branches.

First, We are hence to be moved to praise God for this his [Branch. 1] indulging providence, in that he is pleased by means of kindnesses to seek the winning and working of our hearts unto his holy obedience.

This inference is made to my hand, in the words immediately following the Text, *Praise ye the Lord.* Now to quicken our hearts unto the admiration and adoration of God, in this regard, let these following short meditations, be seriously considered.

1. That man's obedience makes no whit at all unto God's advantage, *Can a man be profitable to God? Is it any gain to him, that thou makedst thy ways perfect?* Job 22. 2, 3. *If thou be righteous, what givest thou him, or what receiveth he at thine hand?* Job 35. 7. These interrogations carry along with them vehement negations. That it is not possible to profit God in the least measure, by our best obediential endeavors.

Men hire servants, because their work tends to enrich them. But in references to the Almighty, All-sufficient God, all must say, *When we have done all those things, that are commanded, we are unprofitable servants,* Luk. 17. 10. *My well-doing* (saith *David,* though a man according to God's own heart) *doth not extend unto thee,* Psal. 16. 2. For unto that, which is infinite and perfect, no possible addition can be made.

2. That man's disobedience doth not in any degree prejudice God, *If thou sinnest, what dost thou against him? or if thy transgressions be multiplied, what dost thou unto him?* Job 35. 6. The Sun is not obscured by man's refusing to behold it, or to commend the light of it.

The self-same beauties, perfections, happiness, which the Lord enjoyed in himself from eternity, he shall possess forever, though no creature should serviceably attend upon him.

Amongst men it is otherwise, for a stock cannot be traded, a trade cannot be managed, many necessary works would be undone, if we had not the assistance of servants. The Crown needs the Plow, the chiefest could not subsist, but by the support of the meanest. The feet uphold the head, and the whole body.

3. That God's rich, mere mercy did move him, to make manifest his mind unto man, that man might understand what carriage would content his blessed Majesty, and in this regard (if God had not added any further motive to obedience) we are obliged to honor his highness, *He showeth his Word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any Nation, and as for his judgments they have not known them. Praise ye the Lord,* Psal. 147. 19, 20.

What if the Lord had left us all in our natural darkness, as Heathens unacquainted with his Commandments, yet should we not have had any occasion to except against his Majesty.

But how great is our engagement to our God, who having given some light of knowledge, doth liberally give in favors, to move the obediential improvement thereof?

4. Suppose that the Lord suspending all ways of love and liberality towards us, should only by threats and blows, have endeavored our obedience, yet in that respect there would have been cause of thankfulness, for it is much better to be beaten to God's work, then to neglect it. *David* was of this mind, Psalm 119. 67, 68. *Before I was afflicted, I went astray, but now have I kept thy Word. Thou art good, and dost good.* And verse. 71. *It is good for me that I have been afflicted, that I might learn thy statutes.*

Therefore the ways of fairness and fatherly indulgence, whereby God seeks to conform our hearts and lives unto his Commandments, should endear him to our hearts, and draw forth our souls in thanksgiving.

5. The work and worship of the Almighty, which we take in hand, is always more or less defiled; God's excellencies are much obscured, his name sundry ways dishonored, by our imperfections which ever attend our best performances. There is iniquity in our holy offerings, *All our righteousnesses are like unsightly rags.*when good *Nehemiah* reviewed his famous services for God and his house, upon the discovery of his sinfulnesses, he cries out, Neh. 13. 22. *Lord, pardon me according to thy great mercies.*

Now all this God knows, yea he fore-knew all our future aberrations, when he showered down favors, to move our obedience, *Thou hast set our iniquities before thee, our secret sins in the light of thy countenance,* Psal. 90. 8. And *David* testifieth, *Psal.* 139. 2. That God *knows his thoughts afar off.* Is it not therefore to be very much admired, that the Lord should by renewed and multiplied favors labor to prevail with our hearts, *To observe his statutes, and to keep his laws?*

6. Lastly, (as though all that I have spoken were too little) the Lord hath herein further manifested and magnified his unsearchable grace, that he hath undertaken abundantly to recompense all our obedience, *In keeping of his Commandments there is great reward,* Psal. 19. 11.

Every self-knowing Christian, who is wont with any seriousness, to compare his returns to God, with his receipts from God, will freely acknowledge that he is always infinitely behind hand with his Majesty: therefore considering his former favorable providences, to persuade obedience, together with future precious promises, to crown obedience, we have all reason to call upon ourselves, *Praise we the Lord:* and to say unto one another, *Praise ye the Lord.*

The second branch of my Exhortation follows, which I have [Branch. 2] had principally in my mind and aim, all this while.

To persuade your conscientious care to improve all God's favorable providences unto the promoting and bettering of obedience, according to his purpose and appointment, *I beseech youtherefore, brethren, by the mercies of God, that you present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

If my Exhortation upon this ground be not reasonable, lay it aside, *I speak as unto wise men, judge ye what I say.* Beloved, I am very serious in this my message, being not only seasonable, but of exceeding great concernment, and shall be very unwilling to go off with a denial unto this my reasonable request, which I make in the Name of God for your good.

Manifold examples might be produced to press this Exhortation. That double, that treble resolution of *Israel,* raised from this consideration, is notable, *God forbid, that we shouldforsake the Lord, for the Lord our God he it is that brought us up, and our Fathers out of Egypt, from the land of bondage, andwhich did those great signs in our sight,* &c. *Therefore we will also serve the Lord.*

And again, when *Joshua* seemed by his words to suspect their sincerity, *The people said unto Joshua. Nay, but we will serve the Lord.*

And yet once more, *Joshua* putting them to it unto purpose, *The people said unto Joshua, The Lord our God will we serve,and his voice will we obey.*

But I will come lower, then *Israel* professing dependence upon God. The very Heathens, wicked ones, moved only by moral principles, will requite kindnesses in respect to the law of retaliation, *If you do good to them, which do good to you, what thank have ye? for sinners also do the same.* And yet in reference unto God, I now request no more. Do but Christianly endeavor to answer God's kindnesses with an obediential carriage, and I call for no more.

I remember, when cruel *Saul,* plotting and practicing *David's* death, was yet by *David's* forbearance to slay him (having power and opportunity) so overcome, that he brake forth into these words, *My son David, I will no more do thee harm, because my soul was precious in thine eyes this day,* 1 Sam. 26. 21. God's long-sufferance and loving kindness to us-ward, doth wonderfully exceed all that *David* either did or could express towards *Saul:* He hath not only with-drawn his own revenging hand, though we have infinite times provoked him to his face, but he hath also held the bloody hands of cruel men, who have desired our death: yea, we do not only enjoy safety, but rich supplies of comforts from our God. How much rather therefore should we resolve no more to dishonor God by our disobedience, but *to observe his statutes, and to keep his laws.*

2. This grateful obedience, the Lord will graciously accept, as a full contenting recompense for all his bounties. When *Moses* had numbered up multitudes of blessings bestowed upon *Israel,* he adds, Deut. 10. 12, 13. *And now, ô Israel, what doth the Lord thy God require of thee, but to walk in all his ways, to keep his Commandments?* As if he had said, this is all, he will be satisfied with this, he looks for no more. O beloved, how deeply are we indebted unto the most high God, and yet such is his indulgence, that upon sincere observation of his laws (which by virtue of our being reasonable creatures, we are bound to yield) he will cast a *quietus est,* a full acquittance into our bosoms.

But if this consideration cannot prevail with you, yet I pray you consider on the other hand, how unkindely the Lord taketh their disobedience, towards whom he abounds in benefits. How pathetical is that complaint of God himself against his *Israel,* breathed forth by the Evangelical Prophet, *Hear ô heavens, andgive ear ô earth, for the Lord hath spoken, I have nourishedand brought up children, but they have rebelled against me. TheOx knows his owner, and the Ass his masters crib, but Israel doth not know, my people doth not consider. Ah sinful Nation.* In reference unto this lamentation, which the Lord maketh over stubborn, unthankful ones, I will only say thus much; Have you not yet offended your God enough, but will you proceed to grieve him still.

3. This practicing of God's praises will be many ways beneficial to ourselves.

1. It will render us wise, in the account of all such, who with any seriousness consider our great obligations unto God. *Keep therefore and do them, for this is your wisdom and understanding, in the sight of the Nations which shall hear of these statutes, and say, Surely this great Nation is a wise and understanding people. For what Nation is so great, who hath God so nigh unto them, as the Lord our God is in all things, that we call upon him for?* Deut. 4. 6, 7. Is it not wisdom to observe

him, who secures our persons and comforts, whose ever-waking and all working providence is for our good in every kind? And how can man more manifest his wisdom, then by making God's ends, his aim in everything? Now God's end in the administrations of his love is, *That we may observe his statutes, and keep his laws.*

2. This obediential improvement of God's goodness, will evidence the uprightness of our hearts. Mark *David's* argument which he pleads before the all-knowing God, Psal. 26. *O Lord, I have walked in mine integrity,* ver. 1. *For thy loving kindness is before mine eyes, and I have walked in thy truth,* verse. 3. Threats and blows drive hypocrites to duty, but cords of love draw the gracious heart unto exact walking with his God.

3. When former favors produce better obedience, then may we boldly expect the multiplication of future mercies. *Moses* having, *Deut.* 29. specified some of *Israel's* rich receipts from God's good hand, from *verse.* 2. to the 9th, he thus concludes, *Keep therefore the words of this Commandment, and do them, that ye may prosper in all that ye do.* The self-seeking husband-man will cast precious seed with a liberal hand into a fruitful soil, which is wont to return an answerable crop. God hath the end of his bounties, in our obedience. And his promises to follow and to fill them who are obedient, with blessings of all sorts, are manifold in the holy Scriptures.

4. Many and heavy are the judgments threatened against them who continue stubbornly disobedient, notwithstanding the sweet assaults made upon them, by God's gracious administrations. That commination in *Deut.* 28. 47, 48. hath often affected and affrighted my heart, in reference to this trembling Kingdom, *Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things* (mark that, for the abundance of all things) *therefore shalt thou serve thine enemies, which the Lord shall send upon thee, in hunger and in thirst, and in nakedness, and in the want of all things, and he shall put a yoke of iron upon thy neck, until he hath destroyed thee.* When *Samuel* had pressed the bettering of obedience, by God's remarkable works (which is the very exhortation, which I have now under hand) he sets it on by the self-same Argument, 1 Sam. 12. 24, 25. *Fear the Lord, and serve him intruth, with all your heart; for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your King.* Beloved, we know to our sorrow, that both our King and his Kingdoms are in a wasting condition. God forbid, O God forbid, that our continued disobedience should work our utter consumption and desolation.

This which I have said is sad, and I have made mine own heart say by saying it; yet that is much more lamentable, which the Apostle *Paul* reports concerning God's judgment upon poor, purblind Heathens, for their ingratitude, in not living up to their light, to their receipts, Rom. 1. 21. *Because when they knew God* (it is meant of knowledge attained by God's works) *they glorified him not as God, neither were thankful,* &c. *Wherefore God gave them up unto uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves,* verse. 24. The penalty inflicted upon the immortal soul is the more heavy, because of the souls excellency. And mere torment upon the well-awakened soul is not comparably so grievous, as it's servitude to sinful lusts. Now this, this judgment of judgments is incurred, by not answering obedientially our receipts from God. And let none think to put this off, by

saying, This concerned Heathens, but we are Christians: for consider, I beseech you, whether the danger be not hereby increased? Is our light greater? Have God's works amongst us held forth more grace and glory? Then questionless our disobedience will expose us to as great, or greater judgments.

I have done with the Arguments prepared to enforce my Exhortation: and I hope they have so far prevailed with you, (at least with some of you) as to move resolutions, to make an obediential improvement of your experiences. I now proceed to acquaint you with some few rules to direct this your obedience, your real thankfulness unto God, with which I shall conclude. And for brevity sake, I will only mention such, as issue naturally and necessarily from my Text and Doctrine.

1. Therefore God should rather be obeyed, then any man whatsoever. I am far from dissuading dutiful observance unto lawful Superiors of any quality or degree: but I propound the Question of the Apostles, *Whether it be better to obey God or men, judge ye,* Act 4. 19. & 5. 29.

Let him, who doth most and greatest favors for us, receive the largest and frequentest respects from us. Give the chiefest attendance unto the best benefactor. Now who, or what is he, that shall dare to stand in competition with God? No doubt but *Joseph, Daniel, Shadrach, Meshach,* and *Abednego,* had so much ingenuity, as to acknowledge with gratitude their obligations unto their Superiors, yet being acted by their stronger, higher engagements unto God, they refused to gratify them in things displeasing unto his Majesty. And I shall not need to tell you how far the bestowings of God in quantity, quality and variety, do transcend all that kindness, which either hath been received, or can be expected from any human hand.

2. Therefore we should obey God with our All. *Both riches and honors come of thee, and in thine hand it is to make great, and to give strength unto all. All things come of thee,* 1 *Chro.* 29. 12, 14. Is it not reasonable that all which is received from the Lord, should be employed for the Lord? You Merchants expect thus much in justice and equity from your factours beyond seas, that whatsoever commodities you convey unto them, should be disposed of to your advantage. Now I pray you turn the Tables, and deal you with God, as you require men should deal with you. Who doth not acknowledge strength in the Apostles argument? 1 Cor. 6. 20. *Glorify God both in your body and in your spirit, which are God's.* Therefore if we grant the premisses, it will be our weakness to deny the Conclusion.

Consider what I say. If any of you enjoy any wisdom, strength, authority, estates, parts, interests, opportunities, which you received not from the Lord, then refuse to lay them forth for the Lord. But let me appeal unto every individual soul here present, in the Apostles words, *What hast thou which thou didst not receive?* 1 *Cor.* 4. 7. The inference therefore comes with force upon you, *Thou shalt love* (and consequently thou shalt obey) *the Lord thy God with all thy soul, with all thy thought, with all thy might, Cum omni valde tuo.* O it is an unequal and unreasonable thing, to make any deeds of reservation in our dealings with our God, the *God of all grace and of all consolations* whatsoever.

3. Therefore our obedience unto God, should be tendered speedily. For is not the Lord so far beforehand with us in his favors, that 〈in non-Latin alphabet〉, at this very instant, we are engaged obsequiously to submit unto his government? *Joshua* having particularized to *Israel* ancient providences, whereby God had expressed his care and kindness towards them and their forefathers, he calls for service without delay, Josh. 24. 14. *Now therefore fear the Lord, and serve him.* Do not any of you dare to put off God one day longer with procrastinations. A father said, that *cras, cras,* was *corvina vox.* Delaies will breed guilt, and bring danger. Let us call to mind how much we were in God's debt, how far in arrears, before we began to pay one penny (as it were) in any humble, holy, hearty performance. Therefore let us now, now obedientially remember our Creator, our Protectour, our Benefactour, our God blessed forever, *To day, while it is called today, do not harden your hearts.*

4. Therefore in all ways of holy obedience, we should *walk humbly with our God.* Well may this alone abase our hearts, that the excellencies of the Lord, and the worth of his service, should not be sufficient to work us unto dutifulness, without a daily addition of fresh favors from his Majesty. But when we compare our unanswerablenesse to God's purposes, expectations, deservings, it is strange that there should be the least conceitedness in us, in regard of any work at any time discharged. If ever man had occasion to glory in his labors, and adventures for Christ, the Apostle *Paul* (I think) might be the man. But he professeth, *Act.* 20. 19. *That he served the Lord in all humility of mind.* Now it is most apparent, that besides other means whereby he attained and maintained this sweet, humble frame of spirit, this was one, *viz.* That he had much in his eye, his rich receipts from Christ, which he was no way able to requite. And I am confident, that by a serious, wise paralleling that which God doth for us, with that which we do for him, in regard of *quantity, quality, variety and constancy,* the swelling of our hearts will be much abated.

5. Therefore all our services for God should be the warm breathings of flaming love. All the undertakings of St *Paul* for Christ, seemed to be sparks arising out of this fire. He speaking of labors, losses, hazards, gives in this as the reason of all, 2 Cor. 5. 14. *For the love of Christ constraineth.* And when *David* had endeared his God to his heart, by meditating upon his mercies, Psal. 116. 1. *I love the Lord, because he hath heard my supplication,* &c. From thence did issue obediential resolutions, *I will call upon the Lord. I will walk before the Lord in the land of the living.* Although God alloweth the use of other arguments to quicken obedience, yet this of love should have the preeminence.

6. Therefore we *should serve the Lord in truth,* because *he hath done great things for us,* 1 Sa. 13. 24. This truth is opposed to seemingnes and falsehood. God doth not feed us with fair words. We do not only hear of his bounties, but we see, touch, taste, enjoy the comforts of his good providences. Let us answer our God with realities, *If any man only seem to be religious, his religion is vain,* Jam. 1. As for those who content themselves with shows of *godliness, denying the power thereof,* they are abhorred by the Lord. *Be not deceived, for God will not be mocked, According as every man sows, so shall he reap. If you sow the wind, you shall reap the east-wind.* Be you well assured, that Court complements, frothy flatteries, empty shows will not take with God. Those who pay in good coin, will not be repaied with that which is counterfeit. Let us,

not therefore dream of requiting God's real favors with mere formalities, *Let us not only love in word and tongue, but in deed and in truth.*

7. *Therefore fear the Lord and serve him in sincerity.* This sincerity is opposed unto selfishnesse. Whereas the hypocrite centers proudly in himself, makes himself his last end, his God. *Did ye not eat for yourselves? Did ye not drink for yourselves? Did yeat all fast unto me, even unto me? saith the Lord.* The practice of God, intending and effecting our good, as truly, as his own glory, may well prevail with us, to mind his praise in that which we undertake. His gracious providences are for our comfort, his holy Commandments are for our good, therefore let not us sit down satisfied in serving our own turn by our services, but let us move forward, not resting till we come to this center, God's honor. Whatsoever we do, whether in our general or particular callings, in commanding, obeying, in private or public, *Let all be done unto the glory of God,* 1 Cor. 10. 31.

8. Therefore we should *observe God's statutes, and keep his laws continually.* This the Lord desires, Deut. 5. 29. *O that there were such an heart in them, that they would keep my Commandments always.* And this his Majesty well deserves, *For he daily loadeth us with his benefits,* Psal. 68. 19. His unweariednesse in following us with favors, should move us to follow him unweariedly in the ways of well doing. If in the whole course of your lives, you can find one day, or one hour, wherein God doth not, in one kind or other, do you good, then on that day, in that hour suspend the serving of his highness. We (such is the sinfulness of our sinning hearts) do every moment of our lives, give the most high God most just occasion to resolve to favor us no more: but the Lord (so admirable is his goodness) doth every minute of time, afresh engage us unto his obedience. *Therefore be not weary of well-doing,* but rather, *be always abounding in the work of the Lord.* God forbid, that it should be truly said of any of us, That we *began in the Spirit, and did end in the flesh.*

All these eight rules, necessary truths, and naturally deduced from my doctrine, do concern everyone in this great Congregation without any exception. I cannot imagine, from what seeming pretence any should dare to plead exemption from these directions; and I pray God, that no one of you may depart this Assembly, without some obediential bents and resolutions upon your spirits. But all my Sermon, all my counsel doth most concern them; for whom the Lord hath done most, in ways most remarkable and glorious. No City in the world hath been more magnified by divine providences, then this wherein we are. No people on earth hath been more enriched with temporal and spiritual provisions together, then ourselves. Our God grant that our improvements obediential, may prove in some good measure answerable.

Notwithstanding, by virtue of the equity of my doctrine, the Lord expecteth to be best served, to be most advanced, by them whom he hath most enriched, whom he hath most advanced. And therefore give me leave to tell you, *Right Honorable, the Lord Major, and Right worshipful, the Aldermen of this famous City, that God deserveth and expecteth more from you, then from your brethren. For unto whomsoever much is given, of him shall be much required, and to whom men have committed much, of him they will ask the more,* Luk. 12. 48. As you are bound to be exemplary in exact endeavors, *To observe God's statutes, and to keep his laws:* So is it your duty

(in a special manner) to take care that all others under your command be conformed to the Commandments of your God, *Magistratus est custos utrius{que} tabulae.*

Right Honorable, your Lordship hath for divers years been acquainted with my plain Ministry, and I cannot say that I have lost any place in your affections by my plainness, therefore I will take the boldness to direct myself in faithfulness unto you.

1. Do not you dare through indulgence to spare the punishing of them, who do dare to cast God's Commandments behind their backs. Could you hold your hands, and connive at such, who should go about to sleight the works, which are raised and maintained for the safety of this City? You heard in the opening of my Text, That God would have his laws preserved from violence, as the means of our preservation. I once heard a plain dealing Preacher, compare a remiss Magistrate unto the *sign George on Horse-back,* who standeth all the year with his hand on the Sword, but never strikes. My Lord, *You have not received the Sword in vain, Rom.* 13. 4. Although I would not sharpen the edge of authority unto undue severity; yet would I whet mine own knife to launce and let out the impostumated matter in my friends flesh. I grant your Lordship must be cautious, as courageous, and therefore you have good reason to make *Solomon's* prayer, 1 King. 3. 9. *Give thy servant an understanding heart, to judge thy people, that I may discern between good and bad.* But I beseech you remember withal, That *foolish pity spoils the City.* Let not common drunkards, profane cursers and swearers, brutish wantons, and such like wicked ones, escape that penalty, which the Law hath appointed for them. *Phineas executed judgment, and it was counted unto him for righteousness,* Psal. 106. 30, 31.

2. I call for your zeal against Popery, that abomination, which brings desolation. Let your zeal move often inquisitions, whether in some corners of this City, there be not Idolatry in the use of the Mass, lest through neglect of search, that abomination be suffered. But I move that in a special manner, search may be made after Jesuits, those unsufferable incendiaries, who blow the coal of contention amongst brethren, who have caused, and do continue the unhappy breach betwixt our King and Parliament, our Sovereign and his Subjects. I have heard a Story of a man, who passing by a tree, which Nature was cleaving, did thrust in his hand to increase the breach; whereupon providence suddenly closing the breach, did there hold the man by the hand, as an act of revenge. Though I dare not assert the truth of this Story, yet I make this moral. Doubtless there are Jesuitical spirits, who haunt these coasts, who walk in this City, and it is suspected by many, that they have a special hand in some of the pamphlets published, to increase the flames of unbrotherly divisions: I heartily wish that they might be apprehended by some good hand to be made exemplary. It's reported that the *Pythagoreans* did set a note of infamy upon the number of two, because it was the first, which dared to depart from Unity. *Solomon* saith, *He that soweth discord among brethren, is an abomination to the Lord,* Prov. 6. 16. 19. And this reacheth more then Jesuits in this Kingdom, yea in this City: For how many make it their business to make breaches, not only among private brethren, but also between the two Kingdoms of *England* and *Scotland,* notwithstanding the solemn brotherly Covenant. *Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which you have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ,* Ro. 16. 17, 18. I humbly move cautiousnesse in

regard of Malignants, that those mischief-workers, who now (as report speaks) are moving homeward, may not inconsiderately, upon too easy terms be entertained and trusted. It is my daily prayer, that God would convert and pardon those who express the most malignity against the work of Reformation so happily begun amongst us: and my soul saith, God forbid, that any who are sincerely changed, should by our sournesse, be sent back again into our enemies quarters. Notwithstanding I must tell you, *Abundance cautela non nocet. When Saul was come to Jerusalem, he assayed to join himself to the Disciples, but they were all afraid of him,* Act. 9. 26. Fals-hearted ones amongst ourselves, may do us much more wrong, then known adversaries at a distance. And is it not a just ground of complaint made by our friends, when foes who have forsaken City and Parliament, shall make their peace at such easy rates, that they suffer less in their outward estates upon their return, then approved friends have done, if their Assessements and voluntary contributions be considered? I undertake not to direct in this case, but I entreat God, to make the Parliament and City wise and circumspect in this particular.

4 I most earnestly importune your care, for the better and stricter observation of the Sabbath, and I heartily commend worthy *Nehemiah,* as your pattern of imitation in this practice. The ways and courses whereby he witnessed his holy zeal in this kind, lie open in the History, I shall not need to specify them. I beseech your Lordship to see to the suppression of buying, selling and sporting upon the Lord's day. I have often thought upon a speech of that famous servant of Christ, and Minister in this City, *learned, humble, holy, public hearted D*[r] *Staughton,* which I had from him in private conference in those times, when the Sabbath, and the observation thereof, was decried by the Prelates and profane sort of men. His speech was this, *Should any man give up a Castle of such concernment to this Kingdom, as the fourth Commandment is to the safety of Christian Religion, he would deserve to die many deaths.* As you love the Lord, and the life of Religion, regard the Sabbath, and let your heart and hand be against those doctrines and practices, which tend to the profanation of it.

5. I entirely Petition your utmost towards the compounding of our miserable divisions about Church affairs. There are not only Congregations of *Anabaptists, Antinomians* and *Brownists*in this City connived at; but (as it is commonly and credibly reported) also companies of men, who deny the Deity of Christ, and divine authority of the Scriptures. I remember that when *Gallio* was Deputy of *Achaia,* there was insurrection made in *Corinth* against *Paul,* and there were woeful confusions in the City, but it is added, Act. 18. 17. *And Gallio cared for none of those things.* God forbid, that either your Lordship, or any other Magistrate in this City should be thus regardless of our present distractions. When there was a great breach made in the ground by an earth-quake at *Rome,* and notice was given, that the gods would not be pacified, except something of special worth was cast into the breach, *Marcus Curtius* did cast himself in, in love to his Country. And I believe that there are very many amongst ourselves in this City, both Ministers and others, who could be content to sacrifice their lives in this service, to reconcile dissenting brethren. For alas, alas, Do not divisions threaten dissolution? *A Kingdom divided cannot stand.* My soul desires that *London* may, in ways of truth and holiness, be like *Jerusalem, A City compact together;* or (as others render the phrase) *A City that is joined to itself together,* Psal. 1 22. 3.

For the effecting whereof, I make it my last request, that with all your might (as God may be pleased to give opportunity) you would promote the speedy settling and exercise of Church-government. Were the Church blessed with the use of that Discipline, which is according to the mind of Christ, in this posture, it would be *terrible as an Army with banners,* Cant. 6. 10. By this means profaneness would be crushed, superstition suppressed, errors checked, Malignancy discountenanced, the Sabbath better observed, holy Ordinances more purely administered, and our breaches well healed. Here are motives enough to move every right bred son of *Zion,* to set head, heart and hand unto this work. Conscientious, zealous care in this kind, will contribute very much to your honor here, and your comfort hereafter. Good *Nehemiah* thus pleads for himself before the Lord, having been industrious in this service, *Remember me, ô my God, concerning this, and wipe not out my good deeds* (my kindnesses) *that I have done for the house of my God, and for the offices thereof,* Nehem. 13. 14. Now in this case, the counsel of God's faithful Ministers, is to be considered. The words of *Artaxerxes* are notable, Ezr. 7. 21. *Whatsoever Ezra the Priest, the Scribe of the Law of the God of heaven shall require of you, let it be done speedily.* Some (it may be) will catch at this sentence, and say, This discovers the drift of Presbyterian spirits; you desire to exercise dominion over your brethren's consciences, and therefore would have all things managed according to your mind? But I must take the boldness to answer, *That this is a notorious slander.* For we petition nothing, but that which in our consciences is according to the mind of Jesus Christ, and profess ourselves willing with the least and lowest of Saints, to submit unto the Scepter of our Lord and Savior, not requesting favor in anything, repugnant unto the holy Scripture.

This is that advice, which in faithfulness, and with humility I present unto your Lordships consideration; and I do it with the more confidence, because in all particulars it speaks the language of our solemn National League and Covenant, which should never be forgotten. And now to conclude all. I beseech you all *(both right Worshipful Aldermen, and right worthy Citizens)* to consider seriously how far my counsel directed to the Lord *Major* concerneth you everyone. O that God would give you all with one heart to say unto his *Lordship* (as it was once spoken to *Ezra,* to quicken a work of Reformation) *Arise, for this matter belongeth unto thee, we also will be with thee. Be of good courage, and do it,* Ezr. 10. 4 For my part, I shall use no more words, but those of *David* to *Solomon* (relating to Templework) 1 Chron. 22. 16. *Arise therefore and be doing, and the Lord be with thee.*

FINIS.

P-SA-9. Religious covenanting directed, and covenant-keeping persuaded: presented, in a sermon preached before the Right Honorable Thomas Adams Lord Major, and the right worshipful the sheriffs, and aldermen his brethren, and the rest of the Common-Council of the famous City of London, January 14. 1645. Upon which day the solemn League and Covenant was renewed by them and their officers, with prayer and fasting, at Michael Basing-shaw, London. - Ashe, Simeon, d. 1662.

RELIGIOVS COVENANTING DIRECTED, AND Covenant-keeping persuaded: *PRESENTED,* In a SERMON preached before the Right Honorable *Thomas Adams* Lord Major, and the Right Worshipful the Sheriffs, and Aldermen his brethren, and the rest of the Common-Council of the famous City of LONDON, *January,* 14. 1645.

Upon which day the solemn League and Covenant was renewed by them and their Officers, with Prayer and Fasting, at *Michael Basing-shaw, London.*

By *Simeon Ash* Minister of the Gospel.

When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it, for the Lord thy God will require it of thee, and it would be sin in thee.
Deut. 23. 21.

I will bring the sword upon you, that shall avenge the quarrel of my Covenant.
Lev. 26. 25.

LONDON, Printed by *G. M.* for *Tho. Underhill* at the sign of the Bible in Wood-street. M. DC. XLVI.

TO THE RIGHT HONORABLE *THOMAS ADAMS* Lord Major, AND THE RIGHT WORSHIPFULL The Sheriffs and Aldermen his Brethren, and to the rest of the Honorable Court of Common Council of the City of LONDON.

THis plain Sermon which attended your service of Covenant-renewing *from the Pulpit, comes now from the Press, in obedience to your command, to do you and the public some further service. If upon the perusal of that which you heard preached, it may please the Lord to quicken your zeal in Covenantkeeping, I shall have occasion to bless his Name with a joyful heart.*

The zeal of the Common-Council of London, *in renewing their solemn League and Covenant, rings thorough the several Counties of the Kingdom of* England: *and I am confident, that the sound thereof hath been heard in many other Kingdoms: And doubtless there are often enquiries, and earnest expectations to hear what* London *now doth in the pursuance of their Covenant heretofore taken, and now again solemnly renewed with holy fasting and prayer.* A City set upon an hill cannot be hid; *your practices have had, and will have strong influences into the several parts of this Land, and into other Nations: You have formerly and lately done well and worthily in respect to your Covenant: I pray God, that your continued holy zeal may affect and fire many in other Countries in faithful Covenant-keeping. God forbid, that you should ever deserve thus to be stigmatized, either by God or men;* Their heart was not right with God, neither were they steadfast in their Covenant, *Psal.* 78. 37.

I shall not need to tell you, that our solemn League and Covenant is despised, divided, aspersed and opposed by too many: for that which you may read in Pamphlets, and hear from some Pulpits and other places, doth make you both eye-witnesses and ear-witnesses of this evil, which should be greatly bewailed. This contradiction, this opposition should increase your gracious heat for your God. Fire gives out the most scorching heat in the coldest weather. It is time for thee, Lord, to work (*saith David*) for they have made void thy Law. Therefore I love thy Commandments above gold, yea above fine gold. Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way, *Psal.* 119. 126, 127, 128.

My soul desires, that according to the guidance of that wisdom which is from above, you all may make the like gracious improvement of the checks and affronts which you meet with, in your Covenant-keeping. By how much the more, any others do plot and practice to hinder the glorious work of Church-reformation, by so much the more do you consult and act, to expedite and perfect it. By how much the more any others strive and study to maintain Popery, Prelacie, Schism, Heresy. by so much the more, do you set yourselves against such matters, as being destructive to the welfare both of Church and state. By how much the more others design and endeavor to break the brotherly union between England *and* Scotland, *by so much the more do you lay forth yourselves to maintain it. And that your zeal in these kinds may appear to yourselves and others to be pure and sincere, let it be your chief and constant care, to reform yourselves and all yours, in everything, according to the will of God: That you all may in these particulars and in all things else, approve yaur selves faithful both to God and man, in holy Covenant-keeping, shall be the prayer of him, who is*

Your servant, in, and for Jesus Christ, SIM: ASH.

Feb. 24th

RELIGIOVS COVENANTING DIRECTED.

PSAL. 76. II. Vow and pay unto the Lord your God.

THis Text persuades a double duty. 1. To make vows. 2. To pay vows unto the Lord our God. From whence two truths, seasonable for the service of the day, fall naturally, and easily, without forcing, into our consideration.

[Doct. 1] *That God's people must make religious vows, as his hand of providence doth lead them forth thereunto.*

[Doct. 2] *That such vows being made, must be paid unto the Lord our God.*

In the handling of the former of these propositions, I shall briefly give you, 1. The explication; 2. The application thereof.

The explication of the point I shall dispatch under these three heads. 1. The Act required, *vow.* 2. The Agents, or persons upon whom this duty is pressed: This the following words express. *All those that be round about him.* 3. The providences, whereby God calleth forth to this practice *of making vows.*

First, Holy vows are the solemn engagements of the soul unto the Lord, according to his will: *If a man vow a vow unto the Lord, or swear an oath, to bind his soul with a bond,* Numb. 30. 2. To vow, to swear, and to covenant, are in Scripture phrase equivalent, importing the same thing, *Jonathan made a Covenant with David, And Jonathan caused David to swear again,* 1 Sam. 29. 16, 17. Here I may not spend time, in discoursing concerning the several sorts of vows, which might be spoken to, under these, or such like heads. 1. They are either made to God, or man. 2. Of things necessary, or arbitrary. 3. Explicite, or implicit, mental, or vocal. 4. Assertory, or promissory. But let it be sufficient, that I now suggest thus much: That the Text is to be understood of such vows, as are promissory obligations unto the Lord. And from hence I shall persuade and direct the managing of such vows unto God, as are necessary and openly unfolded to every ordinary understanding, in the solemn League and Covenant this day to be renewed.

Secondly, the Actors in this duty are described to be such, as are *round about the Lord.* The Psalmist hath reference to *Numb.* 2. 2. where *Israel* was commanded *to pitch* their Tents round *about the Tabernacle,* which was a sign of God's special presence. And this phrase (as I conceive) describeth God's people by a double character. 1. Their special attendance upon God, their readiness to receive and obey his commands: As the four and twenty Elders, are said, *Rev.* 4. 4. to be *round about the Throne,* as pres'd to praise the Lord. 2. God's special presence in the midst of them, to hear prayers, and to perform promises, for their preservation and welfare in every kind; *who hath God so nigh unto them, as the Lord our God, in all things, that we call upon him for?* Deu. 4. 7.

Thirdly, the call unto this employment I shall note under a five fold providence from the Lord.

1. Sinful defections from God, that by means of religious vowing, his backsliding people might be recovered: *Our fathers have trespassed and done that which is evil in the eyes of the Lord our God, and have forsaken him, and have turned away their face from the habitation of the Lord, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense, nor offered burnt offerings, in the holy place unto the God of Israel. Now it is in my heart* (saith *Hezekiah*) *to make a Covenant with the Lord God of Israel,* 2 *Chron.* 29. 6, 7, 10. Thus likewise the people of God resolved in the days of *Ezra: We have trespassed against our God,* &c. *Now therefore, let us make a Covenant with our God,* Ezra 10. 2, 3.

2. Sad discoveries of divine displeasure, that by holy covenanting present judgments might be removed, and future evils prevented: *The wrath of the Lord was upon Judah and Jerusalem; and he hath delivered them to trouble, to astonishment and to hissing, as ye see with your eyes. For lo our fathers have fallen by the sword, and our sons, and our daughters, and our wives are in captivity for this. Now it is in mine heart* (saith *Hezekiah) to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us,* 2 Chron. 29. 8, 9, 10.

3. Famous experiences of God's goodness, that by the right use of religions vows his Majesty may be praised, and his providences improved. The exhortation in the Text was grounded upon some such occasion, as many verses in the Psalm declare: *The stout-hearted are spoiled,*

they have slept their sleep, and none of the men of might have found their hands, ver. 5. *At thy rebuke, O God of Jacob, both the chariot and horse are cast into a deadsleep,* ver. 6. *When God arose in judgment to save all the meek of the earth,* ver. 8. Hence follows, *vow and pay,* &c. Interpreters judge, that this Psalm was penned, upon *Ashurs* overthrow, whereupon *many brought gifts unto the Lord unto Jerusalam,* 2 Chron. 32. 23. according to the advice given in the words immediately following the Text, *Bring presents unto him that ought to be feared.*

4. Defective improvements (if any improvements at all) of God's favorable administrations, that by foederall engagements his people might be bettered: *These are the words of the covenant which the Lord commanded Moses* &c. *Ye have seen all that the Lord did before your eyes, even in the land of Egypt,* &c. *The great temptations, and those great miracles: yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day,* Deut. 29. 1, 2, 3, 4. This is propounded as one ground of the Covenant renewed, whereof we read in the following verses.

5. Apparent danger of seduction and departure from God. In this regard God's servants have afresh obliged themselves to his Majesty, for their own establishment and preservation: *Ye stand this day before the Lord, to enter into covenant with the Lord thy God, lest there should be amongst you any, whose heart turneth away from the Lord,* Deut. 29. 10, 12, 18.

[V;se 1] The application of this point followeth; which serves in the first place to inform you of your call to *covenant-renewing,* the intended service of this day. For give me leave to appeal unto your consciences, *Right Honorable, right Worshipful, and much respected Citizens,* whether all the five fore-mentioned particulars, do not fully reach you and take hold upon you, both in respect of God's dealings with you, and your miscarriages towards him, since you at first took the solemn League and Covenant. And here I shall make bold to propound unto you some short interrogatories, under the five fore-mentioned heads, to which I wish your hearts may return answers, as in the presence of the Allknowing God.

First, Are you not guilty of sinful declinings in a great degree from your former engagements unto the Lord? Have you not lost your first love? Have not the matters of God's house been much slighted and neglected? Hath not your care to preserve the truth of Religion from corruption been much abated? Have you not connived at the spreading of pernicious errors in this City? Hath not your zeal against schism and sinful separations from our Church Assemblies been very much cooled? Is not your love towards our Brethren of *Scotland* in a great measure lessened? Have not your vigorous endeavors to promote the settling of Christ's government in our Congregations been woefully diminished? And have you not been lamentably wanting in laboring the thorough reformation of yourselves and families? Which of you, hath striven to exceed, to excel others, in advancing the power of godliness in your conversation? Doubtless these and such like backslidings from former engagements, may well warrant your Covenant-renewing with your God.

Secondly, None of you can be ignorant of the manifold, manifest discoveries of God's heavy displeasure against this poor trembling Kingdom. Hath not the Lord *delivered us up unto trouble and astonishment,* by his severe administrations? How many thousands have fallen by

the sword of cruel war? What woeful desolations are made in many Towns, yea Counties in this Kingdom, by the prevailing pitilesse enemies? And should not we read God's wrath against ourselves, in the abundance of blood which hath been shed, and the unhappy spoils which have been made in *Scotland* and *Ireland?* Besides all this, I pray you consider whether these things do not proclaim and speak allowed God's anger? Our long looked for reformation in matters of Religion, is still deferred: our hopes of the much-needed and much-desired Discipline of Jesus Christ, are still disappointed: the miserable rents and divisions in families, Congregations, Cities and Counties, by reason of different, yea contrary opinions and practices, in ways of Religion, are wonderfully increased. And have we not in these regards reason to renew our Covenant, that the wrath of the Lord may be turned from us?

Thirdly, God hath often *remembered us in our low estate, because his mercy endureth forever.* Who can recount God's many marvelous works for our safety and comfort? Have not our deliverances been wonderful, and many of our victories little less then miraculous? How often hath the subtiil enemy been infatuated, the strong enemy weakened, and great Armies broken by a little strength? I shall not need here to mind you of the many wonders which God's Almighty hand hath wrought for us, both in the Northern and Western parts. And as for this City, how admirably and unexpectedly hath it been preserved and provided for, in every kind by the Lord? How many oppressions are we freed from, by Parliamentary authority, through the goodness of our God? Therefore besides other presents of praise which God deserves at our hands, we have just occasion to present ourselves unto his Hignesse by Covenant-renewing.

Fourthly, Notwithstanding our various and glorious experiences of God's patience and goodness; Have we not too much cause thus to complain, that to this day we want hearts to husband God's remarkable providences, to his honor and our own advantage? Who loves God more, or who serves him better, because of the great things he hath done for us? Is our faith in God's promises stronger? Is our fear of God's displeasure greater? Are we more zealous for the Lord of Hosts, or more courageous for his truth, against error? Dare we say that we do our utmost for the speeding of Church-reformation, that we may not be over-run and undone by Sects, Schisms and confusions? Therefore certainly, we have a call to renew our Covenant, to quicken our improvement of God's gracious providences, both to his praise, others profit, and our own further comfort in Christ.

Fifthly and lastly, That we may not fall from our steadfastness, we have need to bind ourselves yet further unto our God by solemn Covenant. Men are wont (as I have heard) to hoop their *vessels* with iron bonds, in which they carry their stronger liquors beyond seas, that by the tossings in the ship and the liquors working, the vessels may not be broken into pieces, and the liquor lost. And have not we more need to add the bond of a solemn Covenant to the bond of God's sacred commands, that we may not be broken from one another, nor divided from God in his truths and holy worships, in these broken, erroneons, stormy, tempestuous times?

For 1. *Emulation, variance, strife, seditions, heresies,* are reckoned up, by the Apostle, amongst the works of the flesh, unto which our corrupt natures do strongly dispose us.

2. There are more then a good many of subtle, busy factours in this City, to promote errors, schisms and factions of several sorts, to draw disciples after them, and to spread their infection amongst people of all ranks and qualities.

3. It is apparent, by too many instances, that divers persons both wise and godly, have been deceived and drawn aside from the ways of truth, into the by-paths of error and schism, and into practices of bitterness (I will not say of how many kinds) against their brethren. Therefore in this respect, as in those before mentioned, you have just cause to say one to another; *Come, let us join ourselves unto the Lord in a Covenant, never to be forgotten.*

[Use 2] Having thus far endeavored to clear up your call unto Covenant-renewing, I now proceed by way of exhortation, to persuade your regular and reverential cautiousnesse in this weighty business. Consider the glorious Majesty of God, unto whom vows are to be made; He *ought to be feared,* as our translation renders the words following the Text: or, He *is fear,* as the Original hath it. In which phrase we have *Nomen affectus, pro objecto.* God is a dreadful and terrible Majesty. And this doubtless is added, to awe men's hearts, in the undertaking of such like services. The advice of *Solomon* upon this ground is more open, *Eccles.* 5. 2. *Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God, for God is in Heaven, and thou upon earth.* In which counsel, the wise man hath special reference unto vowing, as the following words declare.

Now for your guidance in this great service, I will give you briefly some plain and necessary rules.

1. You must Covenant *knowingly.* It is thus openly expressed, of them who covenanted in the days of *Nehemiah, Everyone having knowledge, and having understanding, they clave to their brethren, they entered into an oath to walk in God's Law,* Neh. 10. 29. Ignorance doth nothing well: the light of knowledge must guide our whole course. And in this business of a sacred vow, it is necessary that men know, both the nature of the duty, and the matter of the federal engagement. No man should be moved by an implicit faith, but everyone should be fully persuaded in his own mind. For as in other cases, so in this, *whatsoever is not of faith, is sin.*

2. *Repentance* for former offenses must precede, and prepare for Covenant-renewing. Thus it was with those, who sealed and subscribed the solemn Covenant in the time of *Nehemiah,* for they assembled themselves to keep a religious Fast (as we do this day) before they entered into the Covenant, *Neh.* 9. 1. In which exercise deep sorrow for sin was expressed, their particular evils were aggravated and largely confessed, themselves were judged, and God was justified in his severe administrations: All these expressions of repentance, are manifest in that 9th Chapter of *Nehemiah,* which then was the introduction to the Covenant. And doubtless if we do not penitently bewail our former violations of God's commands and our own vows, we cannot with acceptation to God, or with comfort in our own hearts renew our Covenant with him this day.

3. Your *hearts* must go along with your vows. It is said, ▪▪ *Chron*▪ *15*▪ *15*▪ *That all Judah did swear with all their hearts*▪And God will not take up with less at our hands this day. It is no better then hypocrisy, to lift up hands before God, when *the heart is far from him.* We must in our judgments approve and resolve upon the payment of our vows, and all our affections, both concupiscible and irascible, must be upon the wing, according to the various particularities expressed in the Covenant. The soul should with love, joy and longings, work towards the speedy settling of Church-government according to the word of God, and towards the maintaining of brotherly union between the two Kingdoms of *England* and *Scotland,* together with the more full reformation of ourselves and families. And O how should your souls now rise, in holy dislike, in the hatred of, and in indignation against *Popery, and all profaneness,* against *Heresies, Schism, detestable Neutrality,* and whatsoever else it is, which is against God and the welfare of these Kingdoms!

4. Our Covenanting must be accompanied with *humility.* 1. From the sense of our own weaknesses to keep touch with God, in coming up fully to the Covenant; we should lean to his promise, and take hold on his strength: Say, as the Church, *Through God we shall do valiantly, Psal.* 60. 11. And as the blessed Apostle did; *Phil.* 4. 13. *I can do all things through Jesus Christ strengthening me.*

2. And being apprehensive of our own unworthiness, to receive any ability from the Lord, seeing by our sins, we have enfeebled our own spirits, therefore we should humbly petition for divine assistance. Herein imitate *David,* who having thus in resolution and promise expressed himself before God, *I will keep thy statutes,* he immediately adds, *O forsake me not utterly, Psal.* 119. 8. The more of the spirit of *self-denial and prayer* is in your hearts, when you take the Covenant, the more hope there will be of your keeping it afterwards.

5. Come to the Covenant *conscientiously.* Be not acted only by the appointments, expectations or practices of men in this particular: Let not this be the alone motive upon your spirits; Covenant-renewing is ordered by the *Court of Common-Council:* But rather reason thus; The manifold providences of God before specified, do call unto this service, and therefore we will undertake it. If you respect not God in the work, you shall lose both accept 〈1 line〉

6. Covenant *fiducially:* If your spirits act sincerely, according to the fore-named directions, then be you confident that the consequence of this days service will be comfortable. Although your weaknesses are many and great, yet if your hearts be herein found upright with God, you may hopefully persuade yourselves that the Lord will so far regard his own ordinance, and have respect unto the mediation of Christ (*the Messenger, the Mediator of the new-Covenant*) that your work shall be crowned with good success. You heard before, that *Enemy-conquering providences* made way unto the exhortation in the Text, *Vow and pay unto the Lord your God.* And I conceive that the verse following is considerable, being the language of faith; *He shall cut off the spirit of Princes, he is terrible to the Kings of the earth:* The most potent adversaries of the Church shall be brought down, by holy Covenant-making and Covenant-keeping with God.

Now this lets me into the consideration of my next Doctrine;

[Doctr.] *That vows made, must be paid unto the Lord our God.*

Although a vow must not be made a bond of iniquity, and therefore unlawful vows rather call for repentance then performance, (as *David's* rash revengeful resolution against churlish *Nabal.*)

Yet such Covenants as we make according to God's will, we must make good, in conscience to his commandment: *Pay that which thou hast vowed* (saith *Solomon,) Better it is that thou shouldest not vow, then that thou shouldest vow and not pay it. Suffer not thy mouth to cause thy flesh to sin,* Eccles. 5. 4, 5. The Scribes and Pharisees were but sleighty superficial Expositors of God's Law, yet they were wont thus to *publish God's command: Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths,* Mat. 5. 33.

In the prosecution of this plain, profitable, seasonable and necessary point, I shall faithfully endeavor three things. 1. *To persuade this duty by arguments.* 2. *To guide this practice by rules.* 3. *To promote your obedience herein, by some short directions.*

The motives whereby we may be induced to make good our honest and holy vows, shall be cast under several heads, that my progress in them, may be the more easy and edifying.

1. From the nature of a vow in general, and from sundry circumstances considerable in *our Covenant* particularly.

In general; 1. All vows are sacred obligations upon our consciences: *If any* (saith *Moses) vow a vow unto the Lord, or swear an oath, to bind his soul with a bond,* Numb. 30. 2. *&c.* In this respect the holy Psalmist resolved upon this duty, *Psal.* 56. 12. *Thy vows are upon me, O Lord, I will render praises:* And doubtless every gracious heart will be sensible of this great spiritual engagement. 2. By means of vows we become God's debtors: Hence it is, that the Text calls for *payment, Vow and pay.* I here remember the speech of the Prophet unto the poor widow, 2 *King.* 4. 7. *Go sell thine oil, and pay the debt.* And the Holy Ghost gives in this, as a note of a wicked man, *Psal.* 37. 21. *He borroweth, and payeth not again.* You *Merchants,* who have great dealings in the world, would you not be ashamed to appear upon the *Exchange,* if you were not careful to pay your debts unto men? Therefore, *vow and pay unto the Lord your God.*

More particularly, there are sundry weighty circumstances considerable, in regard of our *solemn League and Covenant,* which may work our hearts unto serious resolutions to keep it.

1. The materials of our Covenant are *lawful and justifiable;* we vow to *endeavor the extirpation of Popery, Prelacy, Superstition, Heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness.* And have we not good reason thus to do? For have not these things much endangered the welfare both of this Church and Commonwealth already? and will not the indulging of such matters, prove destructive both to our public hopes and comforts? We vow sincerely, really, constantly, through the grace of God, *to endeavor the reformation of Religion, in Doctrine, worship, Discipline and Government, according to the word of God, and the example of the best Reformed Churches.* I shall not need to specify our engagements, *to defend the Kings person and authority in the preservation of the true Religion, to preserve the privileges of Parliament, as also to continue a firm peace and union between*

the Kingdoms of England *and* Scotland. These and other things expressed in the Covenant, are by you Covenanters accounted just and equal. I remember *David's* resolution, *Psal.* 119. 106. *I have sworn and I will perform it, that I will keep thy righteous judgments.* And if we judge the materials of our Covenant righteous, we should in that regard lay the greater charge upon our consciences to keep it.

2. Our vows are *deliberate.* The nature of this ordinance hath been unfolded, the several Articles in the Covenant have been considered of, and therefore the rather to be observed. Rash vows bind conscience, if the keeping of them prove only in inexpediencies prejudicial to ourselves, and contradict not any of God's everbinding laws. Therefore *Solomon* calling for the payment of vows, tells people, that they must not think to put off that obligation, by saying, *It was an error, Eccl.* 5. an inconsiderate oversight. And we all know, that when *Israel* was bound to the *Gibeonites* by an oath, through a mistake, being over-reached by a cheat, *All the Princes said to all the Congregation, We have sworn unto them by the Lord God of Israel, now therefore we may not touch them, Josh.* 9. 19. How then shall we be excused, if our premiditated vows be not performed?

3. We have vowed before many *witnesses.* Men who stand much upon their credit and reputation in the world, will be taken with this argument. When King *Herod* was caught in a snare, by his heady vow, and being troubled, because the dancing Damsel demanded the head of *John* the Baptist, it is said, *Nevertheless for the oath sake, and them which sate with him at meat, he commanded it to be given her, Mat.* 14. 9. Consider how many have seen you lift up your hands unto the most High possessor of Heaven and earth, in holy Covenanting: Remember how many thousands know that the vows of God are upon you, and be you hereby prevailed with to keep touch with him.

4. Hereto I might add the consideration, both of the *multitude of all ranks, qualities, callings in this Kingdom, in* Scotland, *Parliament-men, Soldiers, Citizens, Divines,* &c. who are herein mutually engaged with us. I might also mind you of the often reiterations and renewings of your vows and Covenants: Doubtless these things will not be slighted by them who are ingenuous; but I may not insist upon them, having divers other heads of arguments to speak unto.

The second sort of arguments to persuade Covenant-keeping, shall be taken from our God, the only true and blessed God, unto whom our vows oblige us. And under this head these particulars are considerable: 1. His Majesty takes exact notice of all such engagements, together with all the circumstances of time, place, companies, occasions, *&c.* which belong thereto: *O God thou hast heard my vows,* saith *David, Psal* 61. 5.

2. His Highness well remembers these obligations: The Lord rounds *Jacob* in the ear with this *Memento, I am the God of Bethel, where thou anointest the pillar, and where thou vowest a vow unto me,* Gen. 31. 13.

3. He calls for payment, he will not be taken off from demanding his debt in this kind: *When thou shalt vow a vow unto the Lord thy God, thou shalt not be slack to pay it, for the Lord thy God will surely require it of thee,* Deut. 23. 21.

4. He is the most High possessor and commander of Heaven and earth. The Psalmist lays strength upon this consideration, *Psal.* 50. 14. *Pay thy vows unto the most High.* And this thought was prevailing upon the hearts of *Jephihah* and his daughter, in a case very difficult in a course very cross to the stream and strength of natural affection: you all know his vow, therefore I shall not need to name it, but mark I pray you the expressions, both of the father and of his child, *Judge.* 11. 35, 36. *I have opened my mouth* (saith *Jephthah) unto Jehovah, and I cannot go back. And she said to him, My father, if thou hast opened thy mouth unto Jehovah, do to me according to that which hath proceeded out of thy mouth.*

5. He is a most faithful Covenant-keeping God: *He is God, the faithful God, which keepeth Covenant and mercy,* Deut. 7. 9. Although mere mercy move his Majesty to make Covenant, yet will he make it good: How much more should we keep our holy Covenants, which both duty and necessity call us to renew.

6. Although our well-doing, doth not, cannot reach the Lord with advantage, yet his Highness will account himself honored by our faithfulness in Covenant: Hence it is, that these two duties are conjoined in the Scripture; *Offer to God thanksgiving, and pay thy vows unto the most High, Psal.* 50. 14. And *Psal.* 65. 1. *Praise waiteth for thee O God in Zion, and unto thee shall the vow be performed.* Consider I pray you, Do we not owe God praise? Do we not pray, *Hallowed be thy Name?* Will it not be our Honors to set the Crown on his head? Therefore let us all resolve to perform *our vows unto the Lord our God.*

The third head of arguments follows to be considered, and it is drawn from the various precious benefits to be received, by conscientious Covenant-keeping with the Lord our God. 1. Care in this kind will evidence our effectual conversion to God. The Prophet *Isaiah* foretelling the calling of the Gentiles, speaketh thus, *The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation, yea they shall vow a vow unto the Lord, and perform it,* Isa. 19. 21.

2. Good Covenant-keepers lie very near unto the Lord's warm heart, he loves them dearly: *If ye will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people,* Exod. 19. 5. Covenant-keepers are God's jewels, and all other persons are accounted as the lumber of the world, in comparison of them. Men will adventure much to ingratiate themselves with great ones; and shall not we pay our vows, that we may enjoy the favor, the estimation of God, whose loving kindness is better then life?

3. Hence issueth hope to prevail with the Lord by our prayers: The Psalmist having said, *Psal.* 65. 1. *Unto thee O God shall the vow be performed;* he adds immediately, *O thou that hearest prayers.* And so soon as this counsel was given, *Psal* 50. 14. *Pay thy vows unto the most High,* in the next verse, this follows by way of connection, *And call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.* As you desire the audience of your prayers, make you conscience to pay your vows.

4. The sanctification of all our concernments, is a rich privilege appertaining unto honest Covenant-keepers: *All the paths of the Lord are mercy and truth, unto them who keep his Covenant, Psal.* 25. 10. God's sweet mercy, in the performance of his promises, runs throug the veins of

all his providences for the good of them, who in reference to Covenant, keep touch with him: And who knows fully the worth of this one prerogative; therefore as you desire a share herein, make conscience to *pay your vows unto the Lord your God.*

5. What need I descend unto anymore particulars, seeing all the precious promises of the Covenant of Gospel-grace, are assured upon them, who are faithful in Covenant with God. The Psalmist having moved this question, *Psal.* 24. 3. *Who shall ascend into the hill of the Lord, and who shall stand in his holy place?* part of his answer is this; *He that hath not sworn deceitfully, he shall receive the blessing from the Lord, and righteousness from the God of his salvation:* Therefore be prevailed with through holy selfelove and desires of blessedness, *to pay your vows unto the Lord your God.*

6. And yet once more give me leave to press this argument *ab utili,* upon the hearts of you who are affectionate parents: I know your bowels earn towards your children, and you desire their good, as your own comfort; now be you well assured, that you can take no course, which will be more probable to entaile God's blessing upon your posterity, then this of conscientious Covenantkeeping with God. How admirable and desirable is that promise in *Psal.* 103. 17, 18. *The mercy of the Lord is from everlasting to everlasting, upon them that fear him, and his righteousness unto children's children, to such as keep his covenant?*

These benefits of Covenant-keeping I leave in your bosoms, desiring that through the blessing of God, they may do you good.

I might here mention a further motive, to persuade the payment of vows, from the sad consequences of falseness and unfaithfullnesse in this kind. 1. The Psalmist gives in this as a character of a wicked man, *Psal.* 55. 20. *He hath broken* (or profaned) *his Covenant.* 2. All the sins of men are greatly aggravated by this circumstance, that they are not only transgressions of God's Law, but violations of their own vows. Thus *Solomon* brands the adulterous woman, *Prov.* 2. 17, *She forgetteth the Covenant of her God.* 3. Breach of Covenant brings God's burning displeasure upon people: This thought did awe *Israel,* in reference to their rash League made with the *Gibeonites,* Josh. 9. 20. *We will let them live, lest wrath be upon us, because of the oath which we sware unto them.*

4. God's anger in this kind kindled, may bring a consumption upon our hopes and comforts. That Item which the *Wise man* gives in this case should be seriously minded, *Eccl.* 5. 5, 6. *Better it is that thou shouldest not vow, then that thou shouldest vow and not pay; wherefore should God be angry at thy voice, and destroy the work of thine hands?* Never were greater works under hand for Church and Common-wealth, in our days, or the days of our forefathers, then are in agitation amongst us at this day; therefore let us take heed, lest our unfaithfullnesse in our Covenant provoke the Lord to dash all our endeavors into pieces, with the disappointment of all our golden hopes. God's curse is annexed unto his Covenant, to enforce the keeping of it. It is said, *Neh.* 10. 29. *They entered into a curse, and into an oath to walk in the Law of God.* And the sword of cruel war is drawn by the hand of Divine justice, *to avenge the quarrel of the Covenant,* Lev. 26. 25. This sword of Civil war is eating man's flesh, and drinking man's blood in this Kingdom at this day; and how can we expect that the Almighty should command it to return

into its scabbard, and to be quiet, if we continue careless in keeping Covenant? I profess (beloved) that I have often trembled to think upon that discovery of God's severity, in punishing *Israel with three years famine in David's time, because Saul had broken the rash vow,which the Elders of Israel had made long before with the Gibeonites.* For thus I reason, If the violation of an unadvised oath with subtle sinful men, by the posterity of them who made it, did bring a sore national judgment; what then may we expect from the hand of God, for contradicting both by words and deeds, both by opinions and practices, the solemn sacred League and Covenant which ourselves have upon deliberation, both made and renewed with man and God? These are weighty considerations, and worthy your often and serious thoughts, unto which many more might be added; but I forbear the enlarging of this subject, because you have so fully been acquainted with this matter, by my Reverend brother, who hath largely to satisfaction set forth the exceeding great danger of truce-breaking, from 2 *Tim.* 3. 1. *Covenant-breaking makes the times perilous:* unfaithfullnesse in Covenant is a Landdestroying, a Kingdom-devouring sin.

Now (my beloved) to sum up all my arguments: If there be in your hearts, 1. Either respect unto the sacred obligation of a solemn vow, 2. Or unto the most High possessor of Heaven and earth. 3. If you either prize the promises of his grace, and desire to be partakers thereof through Christ; 4. Or dread the discoveries of the wrath of the Almighty, and would preserve yourselves and your posterity, yourselves and the Kingdom from breaking blows of vengeance, *pay your vows unto the Lord your God.*

These arguments I hope will not be slighted by you: God forbid, that matters of so great, so public concernment, should be disregarded by them, who profess so much zeal and respect to God and to his cause, unto the prosperity of this famous City, and the welfare both of Church and Common-wealth, as you *worthy Citizens* have done, and persevere to do: Therefore I proceed in this service, to set down some Scripture-rules to guide you in the Faithful *payment of your vows unto the Lord your God.*

Pay your good vows *universally: Pay thy vows,* saith the Psalmist, *Psal.* 50. 14. All thy vows, none excepted; whatsoever you have vowed according to his word, you must make good according to his command: Thus much is open in the text, *vow and pay unto the Lord your God.* Take good King *Josiah* for a president for your pattern in this particular, of whom it is thus said, upon his covenanting with God, 2 *Chron.* 34. 33. *And Josiah took away all the abominations, out of all the countries which pertained to the children of Israel, and made all that were present in Israel to swear, even to serve the Lord their God.* You see that he spares nothing, nowhere within the reach of his authority, which might be displeasing unto his God, or destructive to his people. I pray you peruse the particulars to be opposed by virtue of your Covenant, *Popery, Prelacy, Profaneness, Schism, Heresy;* and do not dare to indulge any abomination, which you have vowed to oppose: Take heed that no sinful biasse of near relations, or any self-advantages, take you off from your faithfulness in this kind. The Holy Ghost makes this a character of an heir of Heaven, *Psal.* 15. 4. *He swears and keeps it, though to his own hindrance:* Therefore let not fear of losing a customer, a friend, an office, a good bargain, or any other outward advantage, hinder you in keeping your Covenant. I will not further enlarge this

head, which I leave to your thoughts, but will conclude the rule, with reading the practice of King *Asa* in the pursuance of his Covenant, 2 *Chron.* 15. 16. *And also concerning Maachah the mother of Asa the King, he removed her from being Queen, because she had made an Idol in a grove; And Asa cut down her Idol, and stamped it, and burnt it at the brook Kidron.* There are Idols of men's heads; and of men's hands, there are *Idol-opinions* and *Idol-practices* to be opposed by virtue of our Covenant, and you must beware lest through respect of persons, you prove partial and unfaithful.

When thou shalt vow a vow unto the Lord thy God, thou shalt not be slack to pay it, Deut. 23. 21. *And, thou shalt not defer topay it,* Eccles. 5. 4. I might here speak much to persuade the speedy payment of our vows; hereby your comfort will be increased, and the public work of reformation quickened and expedited, your acts will be exemplary and of common influence both thorough the City and the whole Kingdom. How many thousands enquire, what is done in *London* against Popery, Profaneness, Schism and Heresy, in the pursuance of their solemn League and Covenant? The seasonableness of an action betters it, doubles it: *Bis dat qui cito dat:* and I may truly say in the case under hand, *Bis facit qui cito facit:* ply the work of reformation now it is upon the wheels, and you may do much work in a little time: *principium est dimidium totius;* gain-say growing evils, tread upon the Cockatrice in the shell, oppose those opinions and practices in the bud, in the birth, which if suffered to grow, to live longer, will threaten the peace both of Church and state; by delays your own guilt will be multiplied and greatened, your hopes of reformation will be enfeebled, and the whole Kingdom endangered: Businesses of necessity call for quick dispatch? and is there any work of greater concernment, then the work of your God, in endeavoring your own reformation, and the reformation of his Church according to his word, which is the matter of your Covenant? I remember the words of *Moses* to *Aaron, Go quickly to the Congregation, for there is wrath gone out from the Lord, the plague is begun, Num.* 16. 46. And it is said that *Aaron did run.* Blame me not, but bear with me, I beseech you, if I appear warm, in persuading your speed in acting according to your Covenant, for I speak for the safety of a sinking Kingdom. Are we not all on a flame? which way can you cast your eyes, but you shall see the sparks of unbrotherly contentions, rising as out of a furnace? Alas, alas, we shall burn into ashes, and from confusions fall into a ruinous heap, if through God's blessing upon Covenant-keeping-endeavors, our misery be not prevented.

Pay your vows *boldly,* with so much opennesse, that the witness of your bonds may be witnesses likewise of your faithfulness in discharging them: The resolution of *David* is herein imitable, which he expresseth once and again in the same Psalm, *I will pay my vows unto the Lord in the presence of all his people, in the presence of all his people, yea in the midst of thee, O Jerusalem, Psal.* 116. 14, 18, 19. Is it any shame for a man to be honest, and to pay his debts? Wherefore then should men be loath to appear in the pursuance of their Covenants? Act so publicly, so courageously for a full reformation according to the word of God, and against Malignancy, Sedition, Heresy, together with all other things destructive to the welfare of the three Kingdoms, that both City and Country may understand your undaunted resolutions to keep Covenant with your God: And if in this way of zeal and faithfulness, you should meet

with checks and affronts, make ye that answer unto your opposers, which brave-spirited *David* made unto mocking *Michal, If this be to be vile, I will yet be more vile,* 2 *Sam.* 6.

Keep Covenant with the Lord *conscientiously:* Have respect unto God in paying as in making vows: My text holds forth this openly, as many other parallel Scriptures, which I have formerly made use of. Whatsoever we do, which is materially comprehended in our Covenant, we should do it, *because of the oath of God, Eccles.* 8. 2. Do not only intend man-pleasing, or self-seeking in the pursuance of your Covenant; be not popular and vain-glorious, but sincere and single-hearted in this service. As in other acts of obedience, so in this of Covenant-keeping, have an eye unto your heavenly father *who sees in secreet, and he will reward you openly.* God forbid, God forbid that any one of you should act against your brethren with an envious or malicious spirit, under pretence of making good your Covenant. O take heed unto yourselves, that you disgrace not this holy ordinance, nor open the mouths of them, who malign our Covenant, and would upon such like observations, reproachfully asperse both you and it. I will conclude this rule, with the caution given by worthy *Nehemiah: Ought ye not to walk in the fear of our God, because of the reproach of our enemies?* Neh. 5. 9.

Be vigorous in the payment of your vows: The command of God given unto *Moses* for the guiding of this business, is here very considerable, *Le•* 22. 21. *Whosoever offereth a sacrifice to accomplish his vow, it shall be perfect to be accepted, there shall be no blemish in it.* When you pay your debts to God, bring your best coin; put not off your light gold to God; employ and improve your very best for your God; give him the flower of your wisdom, strength, authority and interests; sit down and consider where your chiefest ability lies, and resolve with that to pay your vows. Say thus unto your own souls seriously in secret; I will beat mine own brains by study, I will stir up my best friends by importunity, and I will industriously take all courses within the compass of my general and particular calling, that myself and my family, that this Church and Common-wealth may be reformed, and that unity betwixt *England* and *Scotland,* may be preserved according to *the solemn League and Covenant:* to quicken your care in this kind, remember those smart words, *Mal.* 1. 14. *Cursed be the deceiver, who hath a male in his flock, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my Name is dreadful among the heathen.* Look to it therefore, I beseech you, think not to put God off, with supine, superficial sleightnesse in Covenant-keeping: If you have male-consolations, male-affections, male-endeavors, male-adventures for other things, God will not accept your female, your cold, faint, feeble actings for him, in the payment of your vows: Therefore if you have any talent better then ordinary, trade that for your God, in the pursuance of your Covenant.

Keep Covenant with the Lord *constantly: I will sing praisesto thy Name forever* (saith *David,) that I may daily perform my vows,* Psal 61. 8. you must not be like those Tenants, who bring in their rents readily, and miss not a day for the first year, but grow careless afterward, in making payment according to their compacts and agreements. The same heat which is in your hearts today (*this day of your Covenant-renewing,*) for reformation according to God's word, and against the hindrances and hinderers thereof, must be kept burning in your bosoms so long as you shall live. It is to be bewailed with tears of blood, that the tract of time takes off

the fervency of men's spirits for God in the work of vowed-reformation. How have we lost our first love? How is our zeal for good, and against evil of late abated? The time was, when our Covenant was much in our thoughts, much in our mouths, when we moved others, and provoked ourselves to make conscience to keep it: but now (*I am ashamed to speak it,*) our Covenant is forgotten, our Covenant is laid aside; yea (O that I had not occasion to add) many repent their taking of the Covenant, and some are not afraid to plead against it: I heartily wish, that the true causes of this great change were well inquired after. My beloved, Is Church-reformation according to Scripture grown less desireable? Are pure ordinances less lovely in our eyes? Is there now less danger of our undoing by *malignancy, popery, divisions and heresy,* then heretofore? *Remember, I pray you, from whence you are fallen, and do your first works,* in reference to your Covenant, the obligation whereof continues upon your consciences. Our God *keeps Covenant to a thousand generations,* Deut. 7. 9. Let his example in this particular persuade your constancy. *Be not weary of well doing;* be not discouraged by disappointments▪ be not beaten off by difficulties, delays, oppositions; but proceed according to your callings and conditions, to promote that blessed reformation which is under hand: *In due time you shall reap, if you faint not; Finis coronat opus;* Be you faithful in your Covenant unto death, and you shall receive the crown of life.

I have done with my Rules; now give me leave to give in some few helps that you may act accordingly, and I will conclude all.

That you may be able to keep touch with God in point of Covenant, take these very short directions.

1. Work well into your hearts the knowledge of all the forementioned particulars produced to persuade Covenant-keeping: *A wise man* (saith *Solomon) is strong, yea, a man of knowledge increaseth strength* (or strengtheneth might,) *Prov.* 24. 5. Scripture-truths clearly understood, convey according to God's Ordinance, spiritual abilities into the souls of men to act accordingly; As the warm beams of the summer sun administer vivacity to the creatures, both vegetative and sensitive: Therefore I humbly advise you, to put yourselves often under the power of those truths, which may convince you of the necessity and equity of paying your vows unto the Lord your God; and I doubt not, but by means of serious meditation, you shall find more activity herein to do your duty: *While I was musing* (saith *David) the fire burned, Psal.* 39. 3. The bellows of meditation will produce the flame of zeal, out of the small heat of holy desires to keep Covenant with God.

2. Act conscientiously, according to that measure of strength which you have received. We all know by experience, that exercise increaseth bodily strength, and questionless Christians find the truth hereof in their souls. *Solomon* assures us, *Prov.* 10. 29. *The way of the Lord is strength to the upright:* The further we walk on in the ways of faithfulness with God, and for God, the more able we shall be to make good our foederall engagements unto his Majesty. Do you not all remember that famous story of the well-minded widow, lamenting her inability to pay her debts, whose little stock of oil was multiplied by pouring forth, 2 *King.* 4. I beseech you make a spiritual improvement of this experiment; give out those gifts, graces, which you have received in the payment of your vows, and be you confident of increase: In this sense

habenti dabitur; trade your two talents, or your five for your Masters use, and they shall be doubled, *arise and be doing, and the Lord will be with you.* Many of you know to your comfort, that a small stock traded, is grown up to a great estate; I pray you make practical application.

3. Mind yourselves, and mind one another often of your solemn Covenant: This was God's own direction in this case, 2 *King.* 17. 39, *The Covenant which I have made with you, ye shall not forget.* Among men, many promises are not performed, because they are not remembered: And so it is likewise in many of our obligations unto God, forgetfullnesse is sometimes one cause of some unfaithfullnesse. The Psalmists connection, *Psal.* 103. 18. is considerable; *Those that keep his Covenant, and those who remember his Commandments to do them.* There is an Order of Parliament, requiring Ministers to read the solemn League and Covenant in the Congregation, upon our Monethly Fast days; And I humbly move, that there may be an Order of the Common-Council of this famous City, that the Covenant which you this day renew, may once at least in every quarter of the year be read amongst you; by means hereof, you would be quickened to appear both jointly and severally, in courses to promote both private and public reformation according to your Covenant.

4. Seek strength from Heaven, by faith and prayer: The holy Apostle, holding up to Jesus Christ by humble confidence, could say, *I can do all through Christ strengthening me,* Phil. 4. 13. And the Psalmist makes this report of the success of his prayer; *In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul,* Psal. 138. 3. Your selves best know, wherein Covenant-keeping sticks most with yourselves, you are acquainted with your own *remoraes,* your own difficulties in this service. Consider that your help lies in the Lord your God, therefore fetch it thence by fervent believing prayers; plead the promises of God's Covenant with you through Christ, that you through him may be able to deal faithfully, to do worthily; and be you confident that the Lord will never be wanting unto the soul which seeks him in truth, *He hath not said to the house of Jacob, Seek ye me in vain.*

FINIS.

Bartholomew Ashwood, 1622-1680.

P-BA-1. The best treasure, or, The way to be truly rich being a discourse on Ephes. 3.8, wherein is opened and commended to saints and sinners the personal and purchased riches of Christ, as the best treasure, to be pursu'd and ensur'd by all that would be happy here and hereafter - Ashwood, Bartholomew, 1622-1680.

THE BEST TREASURE, Or, THE WAY to be Truly Rich.

BEING A Discourse on EPHES. 3. 8.

Wherein is opened and commended to Saints and Sinners the Personal and Purchased Riches of Christ, as the best Treasure, to be pursu'd, and ensur'd by all that would be happy here and hereafter.

By *Bartholomew Ashwood,* Late Minister of the Gospel; Author of *The Heavenly Trade.*

Riches and Honor are with me, yea, durable Riches and Righteousness.
Prov. 8. 18.

For ye know the Grace of our Lord Jesus Christ, that though he was Rich, yet for your sakes he became Poor; that ye through his Poverty might be Rich.
2 Cor. 8. 9.

In Christo igitur sitae sunt omnes nostrae Divitiae.

In Christo sita spes nostrae gloriae.
Daven.

LONDON, Printed for *William Marshal,* at the Bible in *Newgate-Street,* at the corner of *Ivy Lane.* 1681.

TO THE READER.

THE Wisdom and Grace of God in Christ Jesus, are frequently in the Scripture expressed by the name of Riches and Treasures. These it is the duty of Believers in all Ages, diligently to search after, to enquire into and possess for themselves. And it may be, more Diligence or with more Success, as unto the doctrinal Revelation of them, hath not been used in this Enquiry in any Age, than in that wherein we live. But still they continue *Unsearchable,* though not absolutely as unto their Truth, Reality and Substance, or such a possession of them as may enrich us unto a Meetness for the Inheritance of the Saints in Light; but as unto their unmeasurable Dimensions, their Breadth, and Length, and Depth, and Height in Degrees of Fullness. Wherefore, after the utmost and most diligent search made into these things by the best and wisest of the Sons of men, there is still and ever will be, new work for the Church whilst it is in this world, to enquire farther after and into these Treasures. Nothing but the sight of Christ himself in Glory, can give us a full comprehension of them. Whilst we are here below, no man can exercise his spiritual Wisdom and Faith, about a more

noble, a more useful, and beneficial object. They do best for themselves who are most conversant herein, and will be sound to be the most spiritual and thriving Christians. And therefore those who are not only wise for themselves herein, but do moreover communicate unto others the knowledge that they have obtained of these *unsearchable Treasures,* and their insight into them, that they also may be made Partakers of them, do deserve well in an eminent manner of all that do believe. Among these, the reverend Author of the ensuing Discourse (if I mistake not) doth deserve our Praise and our Thanks to God for him and his Labors. For as he hath given Evidence, that he was himself in a good measure, admitted into the enjoyment of these *unsearchable Riches;* so he hath with great skill and spiritual wisdom, unfolded and laid them open unto the view of others. And this he hath done so briefly, plainly, and practically, that the most learned will find nothing in his Discourse to be despised, and the generality of Believers, whose Edification he designed, will meet with that which will be to their Use and Advantage. The times also wherein we live, do render this and discourses of the like Nature exceeding seasonable. For the Uncertainty of the continuance of all other Riches, should stir us up to look with diligence after an indefeasible Interest in the certain and *unsearchable Riches* of Christ. For as these alone are sufficient for us in every Condition, so we know not but that e're long, they alone will be left unto us; blessed are all they who are possessed of them. Besides, the Opposition that hath been made of late by some unto these and the like Mysteries of the Gospel, doth give a value unto a sober Testimony given unto them. Of this Nature is the ensuing Discourse, which that it may be useful to the Reader, unto all the ends whereunto it was designed by it's worthy Author, shall be the Prayer of his Servant in the work of the Gospel.

John Owen.

THE BEST TREASURE;

From EPHESIANS 3. 8. Unto me who am less than the least of all Saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

CHAP. I.

The Occasion of this Discourse, with an Introduction to the Words, and Explication of them, and the main truth contained in them.

RICHES are desired by most, but true Treasures obtained by few, (through the mistaken Notion thereof.) 'Tis sad to see how solicitous many are after Vanities: and (like the Jews in *Egypt)* are scattered abroad, through all the Land, to gather Stubble, whilst tried Gold lies neglected; and the Pearl of Price little valued. O the Projects and vast expense of Time and strength to reach things that are not; when the infinite Concerns of Eternity, and welfare of an immortal Soul, cannot get a room in one serious thought; or a few minutes of shortening time to attend them. 'Tis lamentable to behold, not only the blind World, but those that profess themselves Wise, (like the Spider) working out their Bowels to weave Cobwebs, and (with the Dog in the Fable) letting go the Substance to catch at Shadows; and running themselves out of breath to sit down in sorrow. The affecting sense of this Folly hath made

me scatter some Balls of true Gold to prevent (if possible) the dangerous haste of such deceived Souls, and to allure them to better and more unsearchable Treasures, that are to be found in, and fetched from the Lord Jesus. This is the Design of the ensuing Discourse on this portion of Scripture, which I shall briefly open, and then draw forth the main Conclusion I intend to prosecute.

The Apostle lays down these words as an Argument by which he endeavors to strengthen the Faith of those believing *Ephesians* in, and to quicken their Affections to the Gospel of Christ, taken from the blessed Advantages it brings to all that do receive it. It makes a Discovery and overture of unsearchable Riches to them: let them be never so poor, destitute of the affluences and good things of this World; yet, by believing through this Gospel, they shall come to attain to inestimable Treasures; even the unsearchable Riches of Christ.

In the Words you have four parts.

First, A Discovery of the admirable Love of God to fallen man, particularly to the blind, perishing Gentiles, in not only giving Christ to save them, but in opening Christ to them, even his secret and boundless Treasures: *The unsearchable Riches of Christ.*

Secondly, Here's the way by which these are opened and brought to light, which is, by the Gospel, in the Administration thereof by his Messengers: That I should preach [〈 in non-Latin alphabet 〉] strictly taken, 'tis to preach the Gospel, or good news, but generally it takes in the whole work of the Ministry.

Thirdly, Here's the great expense of Grace the Lord Jesus is at to bring forth his unsearchable Riches, 'tis by the laying out of Grace to those that publish it *(To me who am less than the least of all Saints, is this Grace given;)* Grace, great Grace, to the least of Saints, (〈 in non-Latin alphabet 〉) lesser, least, or more little than the least; an unusual Degradation of a man's self, and the Character of an empty and unworthy Instrument in his own eye, and so a Subject that needed much Grace, to be meetned for such high Service: and yet such a one did Christ use in this great Work, laying out large Grace to prepare him for it.

Fourthly, Another considerable part of the words, are the Persons for whom this Grace is given, and to whom these unsearchable Treasures are discovered, and they were Subjects most unworthy of it, *(to the Gentiles)* the chiefest of Sinners, blind idolatrous Souls, (〈 in non-Latin alphabet 〉) the Heathen, Persons extremely wicked, 1 *Cor.* 15. 32. called Beasts, wild Beasts, Strangers to God, beyond the Line of Communication, *Eph.* 2. 12. Aliens from the Commonwealth of *Israel,* Strangers from the Covenants of Promise, yea, Enemies to God in their minds; to those did the Lord lay out these unsearchable Treasures.

To clear up my way to the main truth I intend to prosecute hence, and to leave no difficulty in the words, 'tis necessary I speak to three things, by way of Explication.

First, In what sense *Paul* calls himself less than the least of all Saints, seeing he was a Person so dignified by Grace to be a chosen Vessel to God, an Apostle of Christ, filled with the Graces of the Spirit, and eminent Endowments for the Ministry, beyond many, taken into such high

Communion with Christ, let into the third Heavens to see things unutterable; How then can *Paul* truly call himself less than the least of all Saints? Does not *Paul* speak dissemblingly, as the Pope does, when he calls himself *Servus Servorum,* the Servant of Servants, and yet makes himself Lord over the Faith and Consciences of others?

I answer, Paul doth not hyperbolically debase himself here, but really, and in the deep sense of his former Vileness, before Conversion, when he persecuted the Church, and blasphemed Christ; in the consideration of which, he thought none like him: never such a Wretch as he did God advance to so high Dignity to be an Apostle of Christ: nor doth he think that any particular Saint was so guilty in that kind and degree of wickedness as he was: one that kick'd against the pricks, persecuted Christ in his Members, haling Him to Prison, seeking to draw out his very heart blood, and to root out the profession of him: Now for such a one as he to obtain this Grace, to be put in trust with the Gospel, and to have such Treasures of Grace imparted to him, he thinks that Christ never did the like Favor to any so vi•e a Creature as he was: so base will a Child of God be in his own eyes, when once the Lord sets his Sins in order before him. *Paul,* in another place, calls himself the chiefest of Sinners, greater than the greatest of Sinners, but never less than the least of Sinners. Indeed compared with the Pharisees, his Sin seemed less than their Persecution and Blasphemy, in the degree and nature of it; his was ignorantly, theirs was maliciously perpetrated, (and so the Sin against the Holy Ghost) and in that respect his Sin was less than theirs, but compared with any that were saved, he thought himself really less than any of them in regard of his sinful Life before Conversion.

Secondly, What is this Grace which *Paul* so admires, and by which his Condition is so changed, and he enabled to preach those Unsearchable Riches of Christ?

Answ. First, By Grace here is understood that infinite Favor and free Grace of God to him through Christ, by which he was called out of the state of Sin and Death into the Knowledge and Kingdom of God; that ever the Lord should pitch on such a vile Wretch as he, and choose him to be a Vessel of Mercy, revealing his Son, with his Unsearchable Riches, to so poor and unworthy a Creature, pardoning his great Transgressions, and pouring out his infinite Treasures on him.

Secondly, By Grace in this place, some understand his Apostleship which he obtained at the hand of Christ, and the Ministry he received to preach to the Gentiles these Unsearchable Riches of Christ: so is it rendered *Rom.* 1. 5. *By whom we have received Grace and Apostleship.*

Thirdly, Hereby is meant also those excellent Gifts he had received for this end; those choice annointings of the Spirit, and Revelation of the Mystery, to so poor and scandalous a Creature as *Paul* had been, and one that was so ignorant of Christ and Salvation; that God should make him such an able Minister of the New Testament, and give him any door of utterance, and Endowments fit for so glorious a Service. This is that Grace by which these Treasures were opened to the Gentiles.

The third thing to be opened here is, What are those Unsearchable Riches of Christ which *Paul* preached to the Gentiles, and which are held out in the Gospel unto Saints and Sinners?

Answ. First, Those Riches which are in Christ, as Mediator, with which he is enriched in himself; those unspeakable Excellencies of his Person, which, though they reside and inhere in himself, yet they contribute abundantly to the Riches of Believers, *Col.* 2. 3. *In whom are hid all the Treasures of Wisdom and Knowledge,* (subjective) as his Treasures, found in him. All Treasures, created and uncreated, are not simply placed in him, but hid so, that they can be known by none but those to whom they are revealed.

Secondly, Here are intended those Riches that came by Christ, the Riches of his Purchase, the vast Estate which he hath bought for all Believers, for all that come unto him by Faith, the Estate which he gives, makes over, and prepares for such, and this is called *Unsearchable Riches:* 〈 in non-Latin alphabet 〉 〈 in non-Latin alphabet 〉 , Riches that cannot be found, or traced out. A Metaphor taken from quick scented Hounds, that are yet at a loss, and can go no farther: so the most illuminated Creature cannot follow home these Riches of Christ, they are so mysterious that they cannot be discovered; they leave no Footsteps for any to go after them: the best are at a stand and can go no farther, when they come to wade into this Deep, so deep and hidden are these Riches of Christ.

Object. *If the Riches of Christ be so unsearchable and past finding out, How then could* Paul *discover and preach them out to the Gentiles? If they are not to be traced out, then Ministers cannot open them, nor Hearers understand them.*

Answ. First, They are undiscoverable by any Humane Eye; the most refined Light of Nature cannot discern them; they are Treasures that no natural Abilities can reach: the most profound Learning, and deepest Studies of the wisest men on Earth, can make nothing of them; they are no way known but by Revelation and unveilings of the Spirit; and in this sense are called Unsearchable.

Secondly, As to the fullness of their Worth and Excellency, they cannot be understood by any in this Life; no mortal man, no unglorified Soul can know them as they are: to cast up the total value of these Treasures, is beyond the Arithmetic of Saints themselves; nay, Men and Angels cannot understand the things that God hath prepared, that Christ hath purchased for them that love him: *Here* (says the Apostle) *we know in part, and we prophesy in part,* 1 *Cor.* 13. 9. *We,* both you and I, the most elevated Light, by this side Glory, know nothing of these lockit-up Mysteries as we ought: and on this account also they are Unsearchable.

The Words being opened, and the Cabinet unlockit, I come to the main Subject, and Treasure laid up in them; which you may take in this general Doctrine and Proposition.

Doct. *There are exceeding great, glorious, and unsearchable Riches in Christ, opened and tendered to Sinners in the Gospel.*

In this Doctrine lie three grand Assertions to be proved.

Assertion 1. *That there are exceeding great, glorious, and unsearchable Riches in Christ.*

Assert. 2. *These vast and hidden Treasures of Christ are opened in and by the Gospel.*

Assert. 3. *'Tis the Will of God that all these great and glorious Treasures, which are in, and come by Jesus Christ, should be opened and offered to Sinners, yea, the chiefest of Sinners.*

I shall speak to each Assertion, but more largely to the first: *That there are exceeding great, glorious and unsearchable Riches in Christ.*

And here I shall first prove by Scripture, That there are great, glorious and unsearchable Riches in Christ.

Secondly, Shew you (according to the Grace given me) what are those Unsearchable Riches of Christ.

First, That there are such Riches in, and come by Jesus Christ, the whole Gospel attests, which is a Revelation of the Excellency of Christ, and those glorious things which come by him. I shall give you three or four Scriptures to prove it; *Col.* 1. 27. *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory.* In the former verse the Apostle calls the Gospel a Mystery hid from former Ages; the Excellency of which he opens in this verse, and sets out in these two Epithetes,

- 1. Rich.
- 2. Glorious.

First, 'Tis a rich Mystery, in that it opens the glorious Riches of Christ, which are better than the Gold of *Ophir* and all precious Substance; the Riches of his Wisdom, Grace, Righteousness and Redemption, which he calls tried Gold, and counsels poor Sinners to come to him for it, *Rev.* 3. 17.

Secondly, 'Tis a glorious Mystery; called the Riches of his Glory, *Rom.* 9. 23. *That he might make known the Riches of his Glory on the Vessels of Mercy.* Eph. 1. 18. *The Riches of his Glory, &c.* The Gospel is a glorious Mystery, because it brings to light great and glorious things, even the Treasures of unknown Glory: and what these Treasures of Glory are, he tells you in the close of the verse, *they are Christ in you the hope of Glory:* Christ Jesus applied by Faith, and received into the Soul by the Spirit, is this glorious Treasure, in that he gives them (in his Union with them) an evident Right to Glory. See *Prov.* 8. 18, 19. *Riches* and *Honor* are ascribed to him: *Riches and Honor are with me, yea, durable Riches and Righteousness: My Fruit is better than Gold, yea, than fine Gold, and my Revenue than choice Silver.* This is spoken of Christ, the true Wisdom of God, (1 *Cor.* 1. 24. Christ the Wisdom of God, and Power of God) who is the Subject of this Chapter. And 'tis said of him, that *Riches, durable Riches,* are with him, better Treasures than Gold, than choice Silver; Durable Treasures, which Time cannot waste or alter; Riches that last to all Eternity, which Rust and Moth cannot consume. And *Righteousness (i. e.)* Treasure justly gotten, Riches of Wisdom and Grace given him by the Father, and Riches of Righteousness bought by his Blood. All this Treasure is in him, and offered by him unto Sinners. In Christ must needs be Unsearchable Riches, *for in him dwells the fullness of the Godhead bodily, Col.* 2. 9. that is, the Divine Nature united to the Humane Nature: perfect God, as well as perfect Man; the infinite Treasures of the Divine Nature are his. *He is the Heir of all*

things, and therefore must needs be rich. Heaven and Earth are his, Jews and Gentiles, all Persons and Things put under him; in which Glory and Majesty, set over all the Works of God's hands, he mounts his Throne (having confirmed his Title by his Blood) and gives Gifts to men, and makes a tender of Grace and Glory, of Thrones and Crowns, to all that come unto him, promising to his Servants, that they also shall inherit all things, *Rev.* 21. 7. and therefore he himself must needs be rich. In him are Treasures of Mercy and Goodness, of Wisdom and Knowledge, Riches, exceeding Riches of Grace, *Eph.* 2. 7. 〈in non-Latin alphabet〉, Riches of Strength, Honor, Glory and Blessing. So that the Scriptures give in full testimony to this Truth, That there are exceeding great, glorious, and unsearchable Riches in Christ. And now I shall endeavor to show,

Secondly, What are those exceeding great and unsearchable Riches of Christ. But alas! this Well is deep, and wherewith shall we draw? these Treasures are out of sight, who can find them out? they are boundless, bottomless, numberless, endless; where shall we begin? where can we make an end? who can search them out to Perfection? The best of men are but Learners, the Angels are Inquirers, the wisest men but Fools in these Searches; we can know but in part, nor prophesy but in part; when the utmost is spoken, you have not heard of one half of his Glory. But according to the Revelation of Christ, I shall open some of these Treasures of Christ to you, under these two Heads, His

- Riches:
    - Personal
    - Purchased

with some Applications and Improvements of them as we go through these Deeps.

CHAP. II.

The Personal Riches of Christ opened, in his Divine Nature; manifested in his Attributes; with the wonderful Advantages thereof to Believers.

PArt of these glorious Treasures of Christ lies in his Personal Riches, that vast Worth and unknown Excellency that reside in himself, which become the Believers Treasure also, by their Relation to, their Union with, Contemplation of it, with the communicated Fruits and Effects thereof, *Col.* 1. 27. *which is Christ in you the hope of glory. (i. e.)* which Treasure is Christ in you, or Christ united to you by Faith, and dwelling in you by his Spirit. Christ his Personal, as well as purchased Treasures are yours, through your Union with, your Relation to, your Enjoyment of him, and his glorious Communications to you.

Now these Personal Treasures of Christ are demonstrable, in his Natures, in his Offices, in his sweet and gracious Dispositions.

In his Natures severally considered, and united in his Hypostatical and Personal Union. The Person of Christ consists of two Natures,

- God, the true *Immanuel* or (God with us) God manifested in the Flesh.
- Man, the true *Immanuel* or (God with us) God manifested in the Flesh.

So *Joh.* 1. 14. *The Word was made Flesh, and dwelt among us, and we beheld his Glory, the Glory of the only begotten Son of God, full of Grace and Truth:* That is, the *Word,* which was God in the Second Person; *The brightness of his Glory, and express Image of his Person,* Heb. 1. 3. took our Nature to himself in one Person, and became Mediator, perfect God, and perfect Man

First, Perfect God, equal with the Father in Essence, *Joh.* 10. 30. *I and my Father are one;* that is, one God, not one Person; 'tis not 〈 in non-Latin alphabet 〉 , one Person, but 〈 in non-Latin alphabet 〉 , one thing or Being. I am in the Father, and the Father in me, and therefore my Sheep are safe, they are in my hand, and in my Father's hand, (here are two distinct Subsistences) and we are the same: I and my Father are one God; as God, I am equal with him, the same in Substance, equal in Power and Glory, *Rom.* 9. 5. *Of whom concerning the Flesh Christ came, who is over all, God blessed forever:* over all men, and over all things; or in all, (as *Vatab.)* This Scripture is generally used by all Interpreters to prove the Divine Nature of Christ. He is God over all, and blessed forever, in himself, and of himself: and the Author of all those Blessings his Creatures enjoy. *By him are all things created that are in Heaven, and that are in Earth, Visible and Invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him,* Coloss. 1. 16. And therefore he is perfect God, this being his peculiar Operation to create the World: *By him all things consist; he upholds all things by the word of his Power,* Heb. 1. 3. Supporting and ruling them, which is another property of the Divine Nature, the ruling and bearing up of all things in the World, which none but everlasting Arms can do. So he hath Power to forgive Sins, which only God can do: to raise the Dead, to judge the World, *Mark* 2. 5, 7. *Joh.* 11. 43, 44. *Acts* 17. 31. To know the Secrets of all Hearts, *Luke* 5. 22. To be the Object of Religious Worship, *Heb.* 1. 16. All which abundantly prove the Lord Jesus to be perfect God: and so of infinite Perfection and Blessedness, to enrich all that come unto him; which will evidently appear, if we do but a little consider those Perfections of the Divine Nature, as opened in the Scriptures, all which are in Jesus Christ.

First, His Simplicity, being a most pure Essence without the least Composition or Diversity of Parts or Accidents. There is no mixture of Qualities or Excellencies in God, but every Attribute is his entire Essence, and therefore he is a most pure and simple Being, as the Names he gives himself import, especially these two, *Ehejeh, Exod.* 3. 14. *I am hath sent me unto you.* The Word is in the future Tense, *I will be, hath sent me;* but in the *Hebrew,* the future Tense expresseth often both the Present and preterperfect; and so this Word holds forth God's most simple, absolute, and immutable Being and self Existence. So *Jehovah,* a Name which God seems to take most Delight in, and which doth as it were sum up all his glorious Excellencies in one word, importing his most pure, glorious, and incomprehensible Essence, which he hath in and from himself, before all time, and unto all Eternity, subsisting in, and of himself, and giving Being to all his Creatures, and therefore must needs be the most perfect and simple Being. The Unity of his Essence proves his Simplicity, he is one God

(though three Persons) *Deut.* 6. 4. Hear *O Israel, the Lord our God is one God;* he is the first Being, and one undivided Essence, and therefore most pure and simple. He is altogether a most perfect Being, in and of himself, who wants nothing that is excellent, nor can have anything in himself that is evil, and therefore is a most simple, pure Nature.

And if Jesus Christ, as God, be such a simple and excellent Being, then he is a most perfect Treasure to his People; there is nothing wanting in him to make them happy, nor can there be anything in him or come from him to make them miserable; then he is true and faithful to Believers; there can be no Contrarieties in him, or Contradictions proceed from him; his Love is sincere, his Purposes are true, there is a reality in his Expressions; for he is one, and of one mind to his redeemed ones. O Believers! think on the Purity of Christ's Nature, the Perfection of his Blessedness, the Integrity of his Affections, and the Infiniteness of all his Perfections, to make his beloved ones happy. There's no Moth, or Rust, no Worm or Death, can ware out his pure Affections to his People. There is no mixture in his Nature: Composition is the Corruption, or Imperfection of created Beings, but in Christ's Divine Nature there is Unity and Simplicity, there is nothing can alter his Thoughts and Resolutions to his sincere ones: he is most true, and most full in all his Perfections and this his Simplicity: assures Believers of eternal and infinite Blessedness in their Union with, and Relation unto him, for he is in himself the most absolute and perfect Being, the first and most simple Being: he is most perfect in and of himself, for he hath all his Perfections in and of himself (as God) and all that is sufficient for his infinite Blessedness, in and from himself, and hath all that in him, which is sufficient for the Good of his Creatures, and highest Happiness of his People. Again, he is most perfect, because he wants nothing from another to make him blessed. He needs no Creatures to contribute anything to him, nor doth he lose anything by Creatures falling from him: or can have any Addition to his Glory or Blessedness, by the access of men, or Angels to him. So also, he doth what pleaseth himself, nothing can resist his Will, or frustrate his Purposes, and therefore is most perfect in himself.

And if the Lord Jesus be so perfect in himself, then he is the Author of Perfection to his People, for he hath made over himself, his whole Person, God-Man, to Believers, to be their Shield and exceeding great Reward. Then Believer, thy case is happy, thy Treasure is full and perfect, thy Choice is a blessed Choice, and thy Lot a perfect Lot, fallen in a good Ground. Then the Person of thy Beloved is altogether lovely, his Accomplishments being altogether perfect, not a Spot or Blemish in him. Then all his Gifts to his Spouse are perfect, his Righteousness is a perfect Righteousness that makes Believers in God's Account as perfect as Christ himself, were not the robe of his Righteousness every way as large as thy Guilt and Nakedness, were it not long enough and broad enough to cover all thy Deformities, and hide all thy Imperfections from the pure and judging Eye of the Father, it were not perfect. But all his Procurements by his Blood are perfect. His Holiness is a perfect Holiness, and he will make his Peoples Graces perfect too, e're he hath done. *He is the Rock, his Work is perfect, i. e.* He doth perfectly fulfill his Promises, his Works are true to his Word, *and he will perfect that which concerns his People. Psal.* 138. 8. *i. e.* He will accomplish that which he hath begun in me.

Let the doubting Believer know, that the Perfection of Christ is Security for Perfection in his Graces also, in due time; he that hath begun a a good work in thy Soul, will perfect it until the day of Jesus Christ; he will, e're he hath done, bring thy weak Graces to Perfection, that when he shall appear to Judgment, thy Holiness shall be presented to the Father without Spot or wrinkle.

Secondly, As the Godhead of Christ, is a most pure and simple Being, so is he an infinite Essence, both internally, without all Limitation or Dimension of his Being; and externally, without all Comprehension of Places or Capacities; every Attribute of his is infinite, *His Understanding is infinite. Psal.* 147. 5. His Wisdom, Power, Love, Mercy, Faithfulness, and all his Perfections, are one entire, infinite Being, that cannot be known or comprised, no Bounds or Measures can be set to his divine Excellencies, *The Heaven of Heavens cannot contain him,* 1 *Kings* 8. 27. or compass his Greatness; how much less can a narrow Heart receive his Fulness, his Love: and all his Attributes are beyond Knowledge. *Isa.* 40. 25. *To whom then will ye liken me, or shall I be equal, saith the holy one.* This Infiniteness of Christ's divine Nature, is a mystery too deep for human Capacity to fathom, not curiously to be searched out, but humbly to be adored, and no way discoverable, but by his own Light, and according to the model of a created understanding. Some dark Reflections of this visible Glory, are discoverable in the Glass of sacred Scripture, which declare the Greatness of God, both as to his incomprehensibleness and Eternity; he is everywhere, and yet circumsc•ibed nowhere, he fills all places in the World, or without the World, but confined nowhere; nowhere included, nowhere excluded: containing all things, contained by none, his essential Presence is in all places, not by any Extension or Division of parts, which are not in God, but (as the Soul in the Body, so is God in the Universe) the whole in the whole, and the whole in every part; He is essentially present in all Places; not by imparting his Essence to any created Being, but by giving and preserving the Being of those things which fill up those Places: so his Power is everywhere, in that all things are subject to his Power; his Wisdom fills Heaven and Earth, in that all Things and Places are manifest in his sight. And this yields,

- 1. Comfort to Believers.
- 2. Terror to Sinners.
- 3. Caution to all.

First, Wonderful Comfort to Believers, in the Assurance of Christ's Omnipresence with them, to counsel and comfort them. The Believer can say, what none else can, Where I am, there is my Treasure with me: In all Estates and Places is the Lord Jesus with his People (while they keep with him.) In the Water, he wades with them; in the Flames, he stands between them, to keep off Destruction from them; when under Wants, Temptations, Dangers, he is by them at their right hand to relieve them: he knows their Soul in Adversity, for he is near them: He is by, when Corruptions insurrect in them, when Satan with his fiery Darts assaults them, or Enemies oppress them; he sees when their Fears rise and their Tears fall: He stands behind *Ephraim*'s back when he is mourning, and puts his Tears into his Bottle, and lays his Complaints upon his Heart. No sooner is *Mary* mourning for her departed Lord, but he is by

her side to comfort her. When his *Daniel's* are thrown into the Lions Den, he goes with them to shut the mouths of devouring Lions, or to give Life in the midst of Death: When the Knife is at the Throats of his *Isaac's,* his Power is by to hold back the murderous hand from destroying; *We will break their bands, and cast their cords from us,* Psal. 2. 3. say the Saints Enemies: Hold there, saith Christ, I am with them to defend them. No cruel Edicts can exile them from his Presence: He was in *Patmos* with *John,* and turned it into a Pavilion; with *Jeremiah* in the Dungeon, and gave him Goal delivery. Earthly men may be abroad, and their Treasures at home; but faithful Believers carry their Treasure with them, or their Portion, their Inheritance follows them.

Secondly, The Immensity and Omnipresence of Christ speaks Terror to the Wicked, in that he is near them to behold and requite their Transgressions; He knows their Works and their Thoughts, all their secret Designs are naked in his sight; There's no covering from his Eye, *The Darkness and Light are both alike to him, Psal.* 139. 12. He sees their Rage and Fury against him; their hidden works of Darkness: All their Plots and Purposes against his Interest are open to his Eye: their inward Thoughts, filthy Lusts, close Practises, are before him; he is behind thy back, Sinner, to hear thy blasphemous Oaths, thy reproachful Slanders of his ways and People: thy malicious resolves, thy bloody Decrees against his poor and faithful ones: He is before thee to obviate thy Designs, to frustrate thy Attempts, and requite thy Spight and Mischiefs. O you who are yet in your blood and gore of Sin, in your confederacy with Death and Hell, in your fixed Wrath against the Lord and his Anointed, be persuaded to believe the greatness of your Danger before you feel it; think how visible all your works of darkness are, when God, who is all Eye, is in every place; and how desperate your sinful Adventures are, on the drawn Sword of Divine Justice at your Breasts; how unsafe your securest state is, who are compass'd within the Circle of Omnipresence, and have Vengeance continually at your heels, yea, are taken in the Arms of devouring Judgment.

Thirdly, The belief of Christ's being everywhere, gives a Caution to all to carry themselves in all Places and Undertakings, as such who are ever in his sight: His Eyes run to and fro, to behold the Evil and the Good: He stands by thy Bed side, to inspect thy waking Thoughts, to observe thy unchaste Motions, thy Earthy, vain Cogitations; no sooner is a forbidden wish in thy Heart, but his Eye is there also: thy tow'ring Pride, thy pale Envy, thy flaming Anger, thy frothy Pleasure, thy lustful Desires, thy revengeful Projects thy Earthy Thoughts, are legible Characters to his discerning look. And should not the sense of this advise thy rational Soul to more watchfulness over thy treacherous Heart: And surely, were Christ's All-seeing Eye more observed, Persons Thoughts would be more weighed, and their Insides more regarded. O, Reader, whoever thou art, Lodge this Truth in thy Heart, and carry this Belief up and down with thee, wherever thou goest; The Eye of God is on thee: He that must shortly be thy Judge, is now thy Recorder; and puts a Remark on all thy Thoughts, Words and Ways, for which he will bring thee into Judgment. Set a watch on all the rising motions of thy Heart; stop thy hasty words at the door, and examine what they are, whence they come, whither they go, before thou let them pass; and measure thy designed Actions by the Standard of the Sanctuary, e're thou let them go under thy hand; seeing he that is thy Judge comes with his

measuring Line to take an Account of them, and to render according to their nature and merit.

Thirdly, Again, As Christ's Infiniteness exceeds all confines of Place, so he passes beyond all terminations of Time; being from Everlasting to Everlasting, without Beginning, without End: *Psal.* 90. 2. His Duration admits of no distinction of Time, and therefore must needs be Eternal. Time is the measure of Finite Beings, which are capable of Priority and Succession, but the Divine Essence hath no Beginning, and so can have no End: He is the Author of all other Beings, and therefore cannot have a Beginning; there being nothing before him to give him a Being: God hath his Essence in and of himself, and so must needs be Eternal. Neither is he only Eternal, (saith *Aquinas)* but he is his own Eternity, because he is his own Essence, subsisting in and of himself; which Essence, or Eternity of his, is the very reason of Eternity, and of all things contained therein: for the Divine Essence, subsisting of himself, must needs be before all things that are made, as the Cause is before the Effect, and Eternity before Time; seeing the things that are made are made by him, *Joh.* 1. 3.

His Unity also proves his Eternity, being one uncompounded and undivided Being, and so before all, as Unity is before Multitude: and whatever Beings are, they are derived from Unity; and without End, for take off Unity and nothing remains. The Scriptures bear full witness to the Eternity of Christ: *Before the Mountains were brought forth, or ever thou hadst formed the Earth, and the World, from Everlasting to Everlasting thou art God,* Psal. 90. 2. *I am the first, and I am the last, and besides me there is no God,* Isa. 44. 6. *He is the Alpha and Omega, the beginning and the Ending, which is, which was, and which is to come,* Rev. 1. 8. *He is before all, and by him all things consist,* Col. 1. 17. And though Christ be called the only begotten Son of God, *Joh.* 1. 14. and so implies the Father to be before the Son; yet this priority is of Order, not of Time; Christ, as God, is Eternal with the Father, and so before all Time, *Joh.* 1. 1. and to Everlasting.

And this greatens the Believers Happiness beyond all conception, that his Treasure is Eternal: Time limits all the Comforts and Interests of Christless Souls, let them seem never so amiable and great (through the multiplying▪glass of mistaken Sense) yet the shortness of their Duration narrows up their Felicity; whereas the portion of Heaven-born Souls exceeds all Dimensions and Terminations: The Moth of Time cannot consume their Treasure: their Lease can never expire: thousands of years, that comprise the extent of Earthly Estates, substracts nothing from that Eternity, which gives duration to the Saints Treasure. Rejoice, O Believer, in the assured perpetuity of thy best Interests; here thy most desired Mercies are but of short continuance: Thy Privileges are but Tabernacle-privileges; thy Enjoyments determinable, thy Frames are transient, thy Pleasures fading, Hope, Peace, Love, Grace, endures but for a Season, but thy Possessions beyond the Grave, are eternal: and as long as Christ lives, shall thy Treasure last, thy Holiness, Happiness, Pleasures, and Perfections in the other World, shall be coexistent with thy Soul; and as far from expiring as the Love that gave them was from beginning.

And as thy Comforts here are short lived, so are thy Troubles too, Sorrow enduring for a Night, light Afflictions, and but for a moment, 2 *Cor.* 4. 17. Tears contained within a Bottle,

Fears, Wants, Losses, Dangers, confined within this Span of time, and expired▪ with this short Vapor of Life, but thy Consolations, Gain, Enjoyments, Peace, Safety, shall be eternal, no more liable to the Injury of time; thy wet and weary Sowings, are but for a Season; thy weak and wasting Duties, will be over; but thy reaping, thy resting shall know no end, but endure while the Eternity and Omnipotency of Christ can make them good.

Fourthly, The Divine Nature of Christ is immutable also, above all Alteration and Change, *He is the same Yesterday, to Day, and forever. Heb.* 13. 8. Immutable is his Nature, being a most simple Essence, free from parts or any Mixture, that might render him capable of Corruption; he is also the first Being, and so free from the Influence and Dispose of a higher Power. Change in anything comes, either from a Corruptibleness in its Nature, or from the Will of a Superior Power: but God being the first and supreme Cause, is above all, and so unalterable in his Nature. *Isa.* 44. 6. *I am the first and the last.* He is infinite too, and so comprehends all Fullness of Perfection in himself, and cannot meet with Alteration; they are imperfect things, that are subject to change, old things that pass away, but God is infinitely perfect, and therefore cannot change or be moved from what he is, by any external or internal Cause; he cannot cease to be what he was, or begin to be what he was not: (as to his Divine being) indeed the *Word,* the second Person, in time assumes the human Nature, into a Union with himself, but then he doth not cease to be what he was, that is perfect God, and so doth not change: and though he alters his Laws and Administrations of Worship, in the times of the Gospel, yet he alters not his mind, this Change was decreed from all Eternity: God determined them to be mutable, and therefore they must change, or God would not be immutable. And whereas it may be urged, that God doth threaten to do what he doth not, and promise to perform, what he hath never fulfilled, and therefore is mutable. I answer, that God never threatens and promises in his word absolutely, but conditionally, and the Condition failing, the Act on which it depends fails: but God doth not change his Mind, neither was this Mutability in man, accidental to God, but foreseen and sure, and so God's Purposes thereabout, are not alterable, but eternal. And whereas God is said, now to be angry, and then to Love, which argues a Mutation: yet that Change is not in God's Will and Affection, which is one Essence with himself, but in his outward Dispensation. So that the Divine Nature in Christ is unchangeable, both in his Nature and Will, he cannot, he will not vary; in him is no Variableness, or Shadow of turning; he is a Rock, and his Work perfect; Time or Change in Creatures, work no Change in God; 'tis the Mistake of Unbelief, to think that the Heart of God changes, as the poor Believer doth; like those that row by the Shore, fancy the Land and Houses on it to move, when 'tis but the Vessel changes his place.

Comfort thy Heart poor Soul (who hast sincerely chosen the Lord to be thy Portion) on this Assurance, that the Thoughts of God are the same towards thee as ev••: all thy changeable Frames, and unfaithful Dealings with him, works no more Alteration in his Heart to thee, than the interposing Clouds, do on the essential Light of the Sun; or the Provocations of the Child, on the Fathers Relation, who is still a Father, how unlike soever he carries himself to the Child: but these Instances are too short to adumbrate and set out the Immutability of God, who cannot but be Truth, though every man be a Lye: he is faithful and cannot deny himself to his, though they believe not: 'Tis his Faithfulness secures thy Faith, and not thy

Faith makes good his Faithfulness. *Rom.* 3. 3. 4. *Shall their Unbelief make the Faith* (or Faithfulness) *of God, of none Effect? God forbid.* Mat. 3. 6. *I the Lord, change not, therefore ye Sons of* Jacob *are not consumed.*

Is Christ immutable? Then there is Ground enough for Believers to cast Anchor on him, and to bottom their strong Hopes upon his Promises: *for faithful is he that hath promised. Heb.* 10. 23. *He is not as man that he should lie, or as the Son of man, that he should repent.* Numb. 23. 19. *Hath he spoken, and shall he not make it good.* He cannot alter the Word that is gone out of his Mouth, Heaven and Earth shall pass away, but not one Tittle of his Word, till all be fulfilled: *For this end hath God shown to the Heirs of Promise, the Immutability of his Council (confirmed by an Oath) that by two immutable things* (his Purpose and Promise) *in which 'tis impossible for God to lie, they might have strong Consolation who have fled for Refuge, to lay hold on the Hope set before them. Heb.* 6. 18. 19. O Believer, suffer not thy Soul to be tossed to and fro, with every change of Providence without, or of thy heart within, but roll thy Hopes on this Rock of Ages, on whom the Pillars of the Earth hang for their Stedfastness, the whole Creation for its Sustentation, by whom Winter and Summer, Day and Night are kept within their Seasons, and all the changes of his People, reduced into a Consistency with his Covenant Fidelity.

This also yields encouragement to Believers, for perseverance in the way of Duty, whatever Alterations are in their Conditions and the Times they live in: because he that leads them is the same, in the worst, as well as the best of Times; and as able to secure them, and as firm in his Affections to them, seeing he changes not, and therefore cannot, will not leave them.

Again, To this Immutability of God in Christ, may gracious Souls go to get their unsteddy Hearts fixed, and derive by Faith more constancy to their Spirits towards God: He who is faithful hath engaged it, to establish their Hearts with Grace, and keep them from Evil. 2 *Thes.* 3. 3. *But the Lord is faithful, who shall establish you and keep you from evil.* 2 Chro. 20. 20. *Believe God, so shall you be established.* As Christ's Life is Security for the Believer's Life, *Joh.* 14. 19. His Power for their Preservation, 2 *Tim.* 1. 12. so is his Immutability for their Stedfastness, *Psal.* 102. 12. The Author of this Psalm, under the sense of his weakness, and the languishing state of *Zion,* comforts himself in the consideration of God's Immutability: *But thou, O Lord, shalt endure forever:* And upon this mountain of Spices raises his hopes of Zion (this he takes for granted, from his unalterableness) *He shall appear in his Glory.* Go, Believer, and lay (by Faith) thy changeable Heart on Christ's Constancy; as the *Shunamite* did her dead Child on *Elisha*'s Bed, till she received him to Life again, 2 *Kings* 4. 21. *And she said* (when her Child was dead) *It shall be well,* verse. 23. So in the same Spirit of Faith with her, Leave thy Soul with a Faithful Jesus to be made faithful also. 1 *Thes.* 5. 24. *Faithful is he that calleth you, who will also do it.*

Fifthly, The Omniscience of Christ is another of his Divine Attributes, by which he doth perfectly, and in one Eternal and immutable Act, know himself, and all things that were, are, or shall be: and things that are not, that never were or never shall be; things natural and voluntary, necessary and contingent; things in their Causes and Effects, acted or intended, good or evil, finite or infinite; all are most clearly and fully naked and open in his sight. He alone fully knows himself and his Divine Perfections, 2 *Cor.* 2. 10. *The Spirit searcheth all things,*

yea, the deep things of God, ver. 11. *For what man knoweth the things of man, save the Spirit of a man, which is in man, even so the things of God knoweth no man, but the Spirit of God* So *Matth.* 11. 27. *No man knoweth the Son, but theFather, neither knoweth any man the Father, save the Son:* That is, No man can know the Divine Nature but God himself, immediately and perfectly; That knowledge which the Saints have of God, is but a secondary and communicated knowledge, of God's back parts, as revealed in his Works, Word, and in a Mediator, according to the measure of the Gift of Christ: But God knows himself immediately and fully as he is: for his Knowledge is his Essence, and so as Infinite as his Being is. He is a pure Act without any potentiality: therefore his Understanding and himself are the same. He knows also all things else that are in Being and not in Being; things past, present, or to come, in one eternal Act, without any search into Principles or Causes; as Humane Understandings do, in a discoursive way, and by succession: but hath the Idea's of all things in himself, his Essence being the Exemplar of those things, seeing he gives them their Being: As the Artificer knows the Forms of the Pieces he makes, and the Writer the proportion of his own Letters; so doth God, the first Cause, know all things that receive their Nature from him; they being first in him, and so eternally present to him. Hence the knowledge of God is most certain and infallible, and things are as he knows them, seeing his Knowledge gives them their Being: which must be understood of the things that God approves of, as his Creatures, his Providences, and Evils of Punishment, which are just and righteous: But sinful Evils have no dependence on his Fore-knowledge, or Influence from his Essence. Indeed Actions, as they are natural, have their Being from God; but the pravity and sinfulness of those Acts (Sin being but the privation of that good which was, and should be in them) is derived from the Subject whose Acts they are: As the Motion of the Clock is from the Art of the Artificer; but the obliquity of the Motion is from some defect in the Clock itself: God's fore-knowledge of Sin confers no Physical Virtue and necessity to the Being and succession of Sin, and yet his knowledge of it is certain; all things being naked and manifest in his sight, who is Truth itself, and cannot deceive or be deceived: He determining to permit the Being of Sin, must needs fore-know it; else his Knowledge would not be perfect: and if his Knowledge should be imperfect, his Essence would be so too, they being both the same; but this cannot consist with the Fountain of all Perfection: He is the Holy One, and can do no Iniquity, *Zeph.* 3. 5. His Fore-knowledge of Sin, doth not offer Violence to the Nature of man, or destroy the natural Freedom of his Will, but foreseeing what man would be, determined to leave him to the natural Motion of his own Will. *Judas* betraying Christ, as it was sinful, was the Consequent of God's Foreknowledge, but the effect of his own Covetousness. *Acts* 2. 23.

All Contingencies are perfectly foreseen of God also, both in himself as the first Cause, and so they are necessary to succeed in due time; he sees them also in the second Causes, in respect of which they are said to be contingent, for to God nothing is accidental, although it seems so to men, through an Unacquaintedness with their Dependance on the first Cause: *Rebekah*'s meeting *Abraham's* Servant at the Well, and her Discourse with him. *Gen.* 24. 15. seem to Standers by, to be things contingent: but look back to the former Verse, and you will see them to be the answer of Prayer, and so before appointed: The like was the *Midianites* drawing *Joseph* out of the Pit, *Gen.* 37. and the Wind blowing down the House on *Job*'s

Children, *Job* 1. though they look like Accidents, yet were the Effects of God's Permission and fore-appointment.

Again, God fore-knows all Contingencies, not only as they are in their first and second Causes, but as they are in themselves; for all things being present to him, he perfectly knows what every Cause will produce in time, and so must necessarily come to pass; according to that Axiom; Every thing that is, when once it is, it appears necessary that it should be: *Acts* 15. 18. *Known unto God are all his Works, from the beginning of the World.* Heb. 4. 13. *Neither is there any Creature which is not manifest in his sight, but all things are naked and open to the Eyes of him with whom we have to do.* Psal. 56. 8. *Thou tellest my wanderings, put thou my tears into thy Bottle, are not they in thy Book?* Psal. 139. 2. *Thou understandest my Thoughts afar off:* that is, before they are in Being. *Prov.* 15. 3. *The Eyes of the Lord are in every place, beholding the evil and the good.* This Wisdom of Christ, as God, is part of his Unsearchable Treasure, and so great a Deep, that 'tis past finding out, by his most intelligent Creatures in Heaven and Earth. *Rom.* 11. 33. *O the depths of the Riches, both of the Wisdom and knowledge of God, how unsearchable are his Judgments, and his ways past finding out.*

Again, as God is infinitely wise in himself, so is he the Author of all Wisdom to his Creatures; *He enlighteneth everyone that cometh into the World. Jo.* 1. 9. This is laid down to prove the Divine Nature of Christ, he is the *Word,* which is God; this appears both in his making all things *verse* 3. and in his incomprehensible Essence, *He is the Light shining in Darkness, and the Darkness comprehends it not:* Also, he is the Fountain of all that Light and Life his Creatures enjoy, and therefore must needs be God. The Evangelist doth not speak here of Christ as Mediator, and so of that saving Light, which he gives to his Elect, by his Spirit; but of his divine Essence, which the *Jews* would not own, and as a proof of it; doth instance in his creatorly Power: he is the Fountain of that natural Light, which all men have: all Wisdom comes from him, who is the Father of Lights; he is the Fountain of Light, able to fill the Children of men with all that Knowledge that is necessary, to their highest Happiness, to guide them with his Eye, and lead them into all Truth.

First, This yields wonderful Comfort to Believers, that they have chosen such a Savior, as is able to make them wise to Salvation; who not only knows what is best for them, but can also reveal and make out the Knowledge thereof to them, that they might know and choose, what makes for their best Good here and forever: *He is the Son of Righteousness,* Mal. 4. 2. *The bright Morning Star.* Rev. 22. 16. *The Light of* Israel, Isa. 10. 7. *The Pillar of Fire by Night.* Neh. 9. 12. To show them their way, in their greatest Difficulties and Obscurity.

Secondly, This assures gracious Souls, that he who hath undertaken their Conduct, Supply, and Preservation to Glory, knows how to make it good and finish the work he is entrusted with: he can keep that good thing committed to him; he can help them in the worst of Straits, and lead them through the greatest Improbabilities, Weaknesses, Dangers, yea Impossibilities to their desired Rest.

Thirdly, This also relieves them, that they have a Friend in Heaven, who knows their Soul in Adversity, and is acquainted with all their Troubles, Wants, Weaknesses, Wrongs, Fears,

Dangers, yea with all their Labors, Duties, Desires and Designs for him, and knows how to succor, comfort, support and deliver them, when all Refuge fails them, and there is none to help; and how to requite, and crown all their Duties and Sufferings for his Name: He knows their Corruptions, the Strength, and Prevalency of them, and how to subdue and destroy them; he sees their Ways and Infirmities, and how to heal them, he knows the Power and Malice of their Enemies, to restrain them, and discovers the most secret Plots against his innocent ones, to disappoint them, that in vain is the Snare laid in his Sight against them. He observes thy Tears Believer, thy corner Duties, thy Bed-side Breathings after him, though hid from others; he takes notice of thy Innocency, when men revile thee, and knows how to plead thy Cause, and bring thee to the Light.

Fourthly, This will serve to humble the proud Heart of men, that God is acquainted with all their Vileness; he sees their high, their fretful, their vain, their unclean, their unsound, their rebellious Hearts. *Souls;* men see the best of you, your fair and specious Duties, but he sees your inside and all your secret Rottenness, when you sit before him, as his People sit, and seem devout in your Services; he at the same time knows where your Thoughts are wandering, and espies every vain Motion and sinful glance of your deceitful Eye: when thou prayest with greatest Zeal, his Eye is upon thy close Hypocrisy, thy spiritual Pride, thy base ends, and those conceived Lusts, which will break out, when thy Duties are over. O how should this abase thy proud Heart, and prevent thy swelling Thoughts upon conceited Excellencies in thyself, or supposed Worth in thy Duties, seeing he knows what is in thee, and how vain man would be wise.

This also should advise thy Soul to Sincerity, in thy Profession, Purposes, Promises, Duties, because he beholds thee, and weighs thy Paths, searcheth thy Heart, tries thy Reins, and will shortly bring thy secret things to Judgment.

Lastly. This counsels such as want Wisdom, to be looking to Jesus, and waiting at the Fountain, and Spring-head, for their Instruction.

Sixthly, the Omnipotency of Christ, is another of those glorious Properties of the divine nature, which renders him so vast, and unconceivable a Treasure, to all that receive him, *He is the mighty God the everlasting Father. Isa.* 9. 6. who hath infinite Strength to order and establish his Kingdom, and to exert his Government in *Zion,* and over Nations: his Strength must needs be infinite, because his Kingdom is eternal; no created human arm, can sway the Scepter of the World, and maintain an everlasting Rule over the Hearts and Conversations of all his People, in all Ages; and therefore, he must be God, and the mighty God, to transact the whole Work, that concerns him, as Mediator, and to answer the Appellations given him in Scripture. Things are ascribed to Christ, which cannot be performed by less than an infinite Power.

First, His creating all things in Heaven and Earth, *Col.* 1. 16. *By him were all things created, that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him:* He is the eternal Word, the Exemplar, and efficient Cause of all created Beings; The Heavens and Earth, Angels and men,

the Inhabitants of the upper and nether World, were all formed by *Jehovah,* Christ, who gave Being to all his Creatures, as pleased him; and therefore his Power must needs be Almighty, *who is the everlasting God, the Lord, the Creator of the ends of the Earth, that fainteth not, be that giveth Breath unto the People upon it, and Spirit to them that walk therein.* Isa. 40. 28. chap. 42. 5.

What a potent Lord have Believers chosen, who can supersede all their Difficulties, by his Creation-help? if his whole Store-house of Heaven and Earth be not full enough to supply their Wants, he can soon set forth a new Edition of Mercies by his own immediate arm; if their way to Glory, lie through a waste howling Wilderness where no Foot-steps can be seen to guide them, he can create a Cloud by day, and Pillar of Fire by Night to conduct them: If their Provisions fail to relieve them in their Journey, he can rain a Shower of *Manna* from his secret Granary, and open the Caverns of the Flinty Rock, and put new Springs into the barren Wilderness to refresh them; when they are environed with Troops of Death, he can, in a Moment, interpose his fiery Chariots and Horse-men, and when all their Deliverers fail, send from Heaven, and save them: when the Visibility of Religion ceases, and the Heavens pass away as a Scrole, when the Glory of the Lord's House is dissolved into a *Chaos,* when the Gold of the Sanctuary is become Dross, and the Gospel-Church metamorphoz'd into the old World, he can even then create a new Heaven, and a new Earth, wherein dwelleth Righteousness. Is thy Heart, Believer, full of filthiness? Thy Redeemer can create a clean Heart: and if thy Tempest-tossed Soul can find no rest, thy Lord can create the Fruit of the Lips, Peace for thee: What is too hard for a creating Arm to do? Or what can undo that People, who have a faithful Creator to commit themselves, and all their Concerns unto?

Secondly, Another Proof of the Omnipotency of Christ, is the upholding all things by the Word of his Power, *Heb.* 1. 4. *Who being the Brightness of his Fathers Glory, and the express Image of his Person, and upholding all things by the Word of his Power.* Here's another Royalty of the divine Nature of Christ, a new beaming out of his Glory as God, even in the bearing up, maintaining, and Dispose of the whole Creation, in the former *ver.* the forming of the Universe, and whole World, was ascribed to Christ: and here the Preservation of it also, is laid upon him, as a further Evidence of his oneness with the Father: having begun his Work in the Creation, he carries it on in his providential Sustentation thereof, *He is before all things, and by him all things consist. Col.* 1. 17. He is the Foundation that underprops the whole Fabric of Heaven and Earth, which would soon sink down into its first nothing, if everlasting Arms were withdrawn from beneath it, he that first gives Being to his Creatures, must continue it; Conservation is but a Continuation of the first act of Creation, to preserve the World from Destruction, to continue the Creatures in their peculiar Nature and Properties, and to govern those Diversities in an united Subserviency to his Will and Glory; and the Well-being of the whole, is a work of infinite Power, and needs the same Strength, that first produced them. And this is the work (Christians) of your *Messiah,* that person who is God-Man; who by his divine power and efficacious Providence, animates, actuates, cherishes, quickens, and sweetly disposes of all Creatures, Actions and Affairs in the World. He is the great Monarch of Heaven and Earth, that changes Times and Seasons, whose hands are under his Wings, and hath a wheel within the Wheels, that turns about things as pleaseth him; brings Light out of Darkness, Order out of Confusion, Good out of Evil: who hath the Government on his

Shoulders, and absolute Power in his hand, to dispose of all persons and things, as may most further the Pleasure of his own Will, the Advance of his Glory, and the Good of them that fear him.

And is not this Security enough to those, who have entrusted themselves and all their Concerns, with this glorious Potentate, and King of Kings, who hath the Management of all things in Heaven and Earth, that it shall be well at last with the righteous? the momentous Affairs of the world, and of *Zion,* shall issue in the best Good of those that love his Name. How should this calm the tumultuous Fears of the godly into a sweet Serenity of Spirit, and still their tempestuous Thoughts in a quiet Relyance on the Arm, Care, and Faithfulness of their Lord, who knows how to govern the World, and can, and will bring about his Work to gracious ends by all seeming Contrarieties, and interfering Providences in the World. *Why art thou afraid, saith* Caesar, *to the Master of the Ship, that began to be disturbed in his Spirits, by reason of the Storm and the Darkness of the Night? Thou carryest* Caesar. How much more should Believers be sedate and quiet in their Minds, who have embarqued Christ. *Caesar* had only some Command at Land, none over the Sea; he governed the Bodies of a few men, but Christ rules at Land and Sea; he sits upon the Floods, and at the Helm of this great Vessel of the World; how should this lift the Saints Heads above all their Waters?

Thirdly, Christ's working Miracles by his own Power, proves his Omnipotency, that nothing is too hard for him; a Miracle is somewhat done, which is above and besides the Power and Course of Nature; not only as the thing done, but as the manner of doing, when the Cause is secret, and unknown to us, and the thing utterly beyond all natural Causes, that's a Miracle which none but God can do, either mediately by secondary Agents, or immediately of himself. Miracles are only done by a divine hand, because none but God can change the Order of Nature: and this Christ did, not by another's, but by his own power: *The Humane Nature in Christ was but the Instrument of the divine Action, and the human Action received it's Virtue from the divine Nature,* saith *Aquinas.* It was by his own Power, that Christ did such mighty works as no man ever did. 'Tis said, Virtue went out of him, and healed all their Diseases who touched him. *Luke* 6. 19. It was by his word he cast out Devils, and healed them that were sick. *Mat.* 8. 6. The Wind, and the Seas obeyed him. *ver.* 27. With Authority he commanded the unclean Spirits and they obeyed him. *Mark.* 1. 27. He opened the Eyes of them that were born blind, made the dumb to speak, the dead to walk; by which mighty Works, he proves himself to be one with the Father: *What he seeth the Father do, these also doth the Son likewise; for as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will.* Jo. 6. 19. 24.

Neither did he show such Wonders himself only, but by his Power he enables his Servants also, to do such mighty Works, as were above the Power of lapsed Nature to do. *Mark.* 16. 17. 18. *And these Signs shall follow them that believe in my Name (i. e.* by my Power and Authority from me) *shall they cast out Devils, they shall speak with new Tongues, they shall take up Serpents, and if they d•ink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover.*And surely, if the exerted Power of Christ by weak Instruments, could do such

mighty things, above the Capacity of natural Agents, then the essential Power of Christ can do much more than what he hath done.

Fourthly, That must needs be an Almighty Power in Christ, that can bestow on the Saints, all things that they shall ask of the Father in his name: but such is the Power of Christ, *Joh.* 14. 13. *Whatsoever ye shall ask of the Father in my Name, that will I do, that the Father may be glorified in the Son.* He doth not say, my Father shall do it, or that will I procure for you by my Mediation and Interest in the Father; though that be true also: but that will I do by my own Power, as God equal with the Father. (I will do it) this he repeats again in the next *ver. If ye shall ask anything in my Name, I will do it,* being willing to fix this glorious Truth in their Minds, that as he was resolved to fulfill all their just Desires, made in his name, so he was able to do it, the Father and he being one. And this must needs be an Almighty power, to hear and answer all the Requests of all the Saints on Earth, at once: what multitudes are there of Believers in every Age, more than can be numbered, who are always compassing the Throne, and sending up a Cloud of Incense, to the Mercy Seat daily; putting up Variety of Requests to the Father, through Christ, and that not for mean things neither? They beg for the holy Spirit, for the Sheddings abroad of his Love, and Shinings out of his Glory; for treading down of *Satan,* for subduing of Corruption, for Conquest over his Enemies, Enlargement of his Kingdom; for an Almightiness to do, and invincible Patience to suffer the whole Will of God, for the Forgiveness of great Sins, and Multitudes of Sins, for Perseverance in Grace, and for an eternal Crown of Glory; these a•e many things and great things, things that none but a God can give, and yet no more than what Christ is engaged to bestow on all that sincerely seek him; and therefore must needs be God Almighty, and worthy of Sinners Choice, and of the Saints Trust.

Fifthly, This also sets forth the Omnipotency of Christ, that he is able not only to do all things for, but in his People, working all their Works in them; the Apostle tells us, 2 *Cor.* 3. 5. *We are not sufficient of ourselves, to think a Thought that is good; Neither know we what to pray for as we ought. Rom.* 8. 26. In them dwells no good thing, as they are in themselves; Neither can they do anything without him: their Eyes are unto him for all their Help, their Springs are in him: in the Lord shall one say have I Righteousness and S•rength; they are dead as to any self-sufficiency for the least thing that is good; but he is their Life, the Soul that animates all their Faculties, the hand that leads them, the Wisdom that directs them, the Power that actuates them in every good thing. Their Works must be wrought in God or can never be good; 'tis he that works in them, to will, and to do, of his good Pleasure, he teacheth them to profit, he held *Israel* by the hand teaching him to go: he carries his Lambs in his Arms, and gently drives them that are with young; drawing those that are indisposed, quickening them that are dead: he is the Fountain that fills all their Pits, the Head that gives out animal Influences to every Member, for every Duty: and must not he then be an all-sufficient God, and have an infinite Treasury to give to all richly to enjoy, and an Almighty Arm to do all the work of Saints on Earth? O admire Believers, and rely on this Jesus.

Sixthly, raising the dead is an act of Omnipotency, a peculiar Property of the divine Nature, which hath been, is, and shall be the Work of Christ; *I am the Resurrection and the Life.* Jo. 11.

25. *i. e.* He for whose sake and by whose Power the dead shall be raised at the last day. *Martha* suspects Christ's Ability to revive her dead Brother, she believed indeed, he should rise at the last day, and not before; why saith Christ, they that shall then rise from the dead, shall rise by my Power; and if I will raise up the dead then, I can as easily do it now. *The hour is coming in which all that are in their Graves, shall hear his Voice, and shall come forth, they that have done Good, unto the Resurrection of Life, and they that have done evil, unto the Resurrection of Damnation. Joh.* 5. 28. 29. *And I will raise him up at the last day. Joh.* 6. 54. That there shall be a general Resurrection of the dead, at the last day; when every Body (though now consumed) shall be raised up and reunited to the Soul, and be brought to the final Judgment, is not questioned by those that believe, and know the Scriptures. The Author of this Resurrection is God, as God, but the second Person, the Lord Jesus, is delegated to accomplish this Work, which he shall do by his own Voice, (saith Christ himself) by a Shout, by the Voice of the Arch-Angel, and with the Trump of God, saith the Apostle, 1 *Thes.* 4. 16. with a great Sound of a Trumpet, saith the Evangelist, *Mat.* 24. 31. That is, the Lord Jesus shall, at that last day, by his mighty Voice, pronounced by the Arch-Angel, cause all the dead, both small and great, to arise in their same Bodies, though changed into an immortal State, and suitable Capacity, to that Condition, to which they are intended, to receive their Soul, and to come to Judgment. And is not this a mighty Work, to quicken the dead, a work peculiarly ascribed to God. 2. *Cor.* 1. 9. *For we had the Sentence of Death in ourselves, that we should not trust in ourselves, but in God which raiseth the Dead:* 'Tis the work of God, and of none but God, to raise the dead: 'Tis a work full of Wonder and Amazement, beyond all Principles of created reason, to conceive how those Bodies dissolved to dust, mingled with other Bodies in the Grave, digested into other Natures, by Beasts, Fishes, Fowls, that have devoured them, should yet return and be separated from other Dust and Natures, into the same Individuals, is such a Miracle as is only fit matter for Faith, not Sense, and a firm Foundation for the Believers Hope and Comfort.

It may be thou seest nothing but Deaths on thy Graces, Frames and Capacities; thou findest Decayes in thy Soul, the Spirit of Life seems to be departed from thee, thou canst not pray, hear, converse, with that sweetness and delight as heretofore; Comfort thyself Believer; He that is the *Life,* is the *Resurrection* also: He that quickened thy Heart, when Dead, will revive it, when decay'd: 'Tis as easy with him to restore thy Spiritual Frames, as to bestow them: He that can raise the whole World from their Bodily, total Death; can easily, and will, in due time, cure thy Soul-dyings also.

Again, This will cheer drooping Zion, who faints at her Desolations, and fears what will become of the destruction on her Interests: 'Tis lamentable to observing Souls, to see how Religion goes down daily: Holiness is departed from the Earth: The Rod of the wicked lies on the back of the Righteous: the wicked are exalted, and the Righteous oppressed: The House of *David* waxes weaker and weaker, and the House of *Saul* waxes stronger: This is a sad Spectacle; yet in this case Relief is to be fetched from an Omnipotent Jesus: who hath said, His dead men shall live: who can open his Peoples graves, and revive his decay'd Interest, and cause a Nation to bring forth in a day: and Overturn, Overturn, Overturn, till his Kingdom be established in the Earth.

CHAP. III.

The Humane Nature of Christ, distinctly considered; it's Reality proved: His Personality, or the Divine and Humane Nature in one Person; showing what kind of Union it is, and the glorious Consequents and Advantages thereof.

WE have a little inquired into the Divine Nature of Christ: the Beams of whose Glory, but darkly seen, yield a wonderful splendor, and reviving to a believing Eye. In the next place, let us consider his Humanity: The Nature of Man, which the second Person, assumes into a Personal Union with himself: He is perfect Man as well as God: The Woman's Seed; *Made of a Woman, made under the Law,* Gal. 4. 4. *Made of the Seed of* David *according to the Flesh.* Rom. 1. 3. *For he took not on him the Nature of Angels, but the Seed of* Abraham. Heb. 2. 16. *The Children being partakers of flesh and blood, he likewise took part of the same,* ver. 14. *And was in all things made like to his Brethren,* ver. 17. Called the Son of Man: the Man Christ Jesus: having the Substante of the Humane Nature; though not the Personal Subsistence thereof: He did not take the Person of Man into Union with himself: for then he would have had two Persons: and so have been no true Mediator: The Mediator being one: 1 *Tim.* 2. 5. *For there is one God, and one Mediator between God and Man, the Man Christ Jesus:* But if the Lord Jesus had taken the Person of Man, then he would have consisted of two Persons: the Divine Subsistence and the Humane; and so there would have been two Mediators, or Persons mediating, which is contrary to Scripture.

Neither did he take on him the vicious Qualities or Accidents of the Humane Nature: being holy, harmless, separate from Sinners: the Holy Spirit overshadowing the Virgin *Mary,* and purging the Humane Nature of all its sinful dregs: forming it of the Substance of the Virgin: not of his own Essence: whence the Holy thing begotten by the Spirit was not God, but Man; called *the HolyChild Jesus:* purely conceived in the Womb of a Sinner, without the least participation of her Sin, or vicious Defects of her Nature, receiving only the perfect Substance of Man.

- Having the Essential parts of the
    - Body.
    - Soul.
- Humane Nature,

A true and real Body, and not a Phantasm, and Airy Vehicle, as the *Marcionites* and Heretics of old held: He had Flesh and Bones, which a Spirit hath not, *Luke* 24. 39. *Handle me and see me, for a Spirit hath not flesh and bones as ye see me have:* This was after his Resurrection, when the Disciples doubted that it was an Apparition and not him, and even then Christ had a real Body, palpable and visible, the object of External Senses.

A Natural, and not an Heavenly Body, as the *Manichees* affirmed from 1 *Cor.* 15. 47. *The first man is of the Earth, Earthy; the second man is the Lord from Heaven.* But to this I answer with *Zanchi,* The Apostle doth not speak here of the Essential Body of Christ; but of his Heavenly

Spiritual Power, which he lets out in raising the Dead; as in the former *verse. The first man* Adam *was made a living Soul, the last* Adam *was made a quickening Spirit:* He speaks not here of the Nature, but of the person of the second *Adam,* as Mediator; the Difference between whom was great: the first *Adam* but a Creature, this a Creator or Quickening Spirit: the first *Adam* had his Rise from the Earth, this second *Adam,* as to his person, from Heaven: whence (saith *Pareus)* 'tis evident, the Apostle doth not speak here of the matter of Christ's Body, but of the Original and Dignity of his Person: for he grants in this whole Discourse, that Christ's Body is one and the same with ours; else how can his Resurrection be a proof of ours: and 'tis said, *As by man came death, so by man came also the Resurrection of the Dead:* 1 Cor. 15. 20, 21, 22. And if Christ had not a real, natural Body, then he could not be the Seed of the Woman; neither had his Death been a real Death, or a satisfactory Propitiation; if the same Nature that sinned had not also suffered: And therefore it must needs be that Christ had a Natural Body: He Eat, Drank, Spake, Walked, was weary, smitten, bound, crucified: which are also demonstrations of a Natural Body.

And as he had a perfect Body, so had he a Soul also; contrary to the Doctrine of *Apollinaris;* or else he could not be a perfect Man, and in all things made like unto his Brethren: for 'tis said, when God made Man, *He breathed into his Nostrils the Breath of Life, and man became a living Soul,* Gen. 2. 7. Hence, saith *Lactantius, A Soul-less Body is no Humane Body:* 'Tis said, *His Soul was exceeding sorrowful, even unto Death,* Mat. 26. 38. Had not Christ a real Soul, he had not been a living man, nor could be said to have died, when he cried out, *Father, into thy hands I commit my Spirit,* Luke 23. 46. *And having said so, he gave up the Ghost.* This Spirit the Lord Jesus gave up into his Father's hands, was not his Divine Nature, for that was one with, and ever with the Father: and therefore must needs be his Soul; which was his Life; and that departing, he is said to die, and give up the Ghost.

Besides, That Knowledge in which he is said to increase, with those Humane Affections that manifestly appeared in him, and those Acts of his Natural Will, plainly proves his Soul: these being the Essential Faculties of a Rational Spirit. Neither could he have perfectly transacted the Office of a Mediator, and undergone all the Sufferings that were to be borne for the Sin of Man, had he not consisted of a Humane Soul, as well as Body; part of these Penalties, yea the greatest part being Spiritual, and such as none but the Soul could be fully sensible of: And in point of Justice, the Soul of man having sinned, there must be a Soul also in the Redeemer to undergo Sufferings; wherefore he must needs be perfect man in the Essential Parts of the Humane Nature,

- Body.
- Soul.

He had also the Properties of the Humane Nature, both Essential and Accidental: The Essential Properties of man, as well of the Soul, as Body, were in him: The Essential Properties, and Faculties of the Soul, which are the Understanding, Will, Affections, were seated in his Nature; he had a created Understanding, that eminently shined out in his youthful years, being able, at Twelve years old, to dispute with the Learned Doctors, of his

Day, even to the astonishment of his Hearers. *Luke* 2. 46, 47. *And they found him in the Temple, sitting in the midst of the Doctors, both hearing them, and asking them Questions; and all that heard him were astonished at his Understanding and Answers.* And ver. 52. *Jesus increased in Wisdom and Stature.*

He had likewise Natural Affections, so as without sin: He loved the young man in the Gospel, for those Excellencies that were in him, *Mark*10. 21. And had a peculiar degree of Affection to *John* above the rest of the Disciples, *Joh.* 19. 26. He had compassion on the multitude, *Mat.* 9. 36. And was grieved for the Heart hardness of his Disciples, *Mark* 3. 5. And had indignation against *Peter*'s tempting him to decline his Redemption-work. *Mark.* 8. 33.

He had also the Essential Properties of a Humane Body, such as do flow from the Essence thereof, and are so absolutely necessary to it, as that without these the Body would cease to be a Body: as Quantity, Figure, Members, Dimensions: He had a Material Body, consisting of Flesh and Bone, with its Lineaments and Members; Face, Hands, Feet; he had a Stature, in which he grew, as other men do, *Luke* 2. 52. A Body circumscribed in a place, that must needs have a Circumference, and be in one place at once circumscriptively, not definitively, as Spirits are: Neither does its Union with the Divine Nature, or its glorified state in Heaven, alter this Essential Property of a Body: Nor is the Omnipotency of God a sufficient Argument to warrant the Body of Christ to be in Heaven, and Earth, and in divers places at once; seeing God's Absolute Power never crosseth his Actual Power, or infer a contrariety to his Truth, and to the natural Being of things. Neither did he assume the Parts and Essential Properties of Man only, but the Infirmities also, and accidental Properties of the Humane Nature: though not those which were Personal and Vicious, and procured by Personal Sins, or defection in their particular Natures, as Diseases, Blindness, Lameness, Deformity, which were not the absolute and universal Products of Original Sin, incident to everyone, but arising from some particular Causes, and peculiar to some Persons only; these our Lord Jesus did not take upon him, but such Infirmities as were accidental to the whole Nature, *for that he himself also is compassed with Infirmities, Heb.* 5. 2. not sinful; as culpable Ignorance and Error, but Natural Infirmities, such as were incident to our Natures, (Sin excepted) and such as were the Effects and Punishment of Sin: these Christ took on him, as inculpable Ignorance, Humane Passions of Sorrow, Fear, Anger in the Soul, Hunger, Thirst, Weariness, Pain, bloody Sweat, and Death in the Body. *Mark* 13. 32. *Mark* 11. 13. *Math.* 26. 38. *Math.* 9. 36. *Mat.* 16. 23. *Joh.* 19. 28. *Joh.* 4. 6. *Heb.* 5. 8. *Luke* 22. 44. *Mat.* 27. 50.

And O what enriching Privileges, and full Consolation, do flow to Believers, from the *Words* assuming the Humane Nature into Personality with himself! And what glorious Excellencies are in Jesus Christ, as he is God-Man, in one Person! infinite Treasures, which can never be traced out, nor fully understood by the Children of men, as will appear, if we consider the kind of this Union, and the Consequents of it.

First, Consider the kind of this Union, between the Divine and Humane Nature of Christ; and O what a glorious Mystery is it!

First, It is a *real* Union: 'tis not Nominal, in Name only, or Metaphorical, in Shew or Similitude; but in Reality and Truth. The Divine and Humane Nature do constitute one Person, which is Jesus Christ. We have already proved that Jesus Christ is perfect God, and perfect Man: he is really so in one person, *Joh.* 1. 14. *The Word was made Flesh, and dwelt amongst us, and we beheld his Glory.* The *Word,* that is, the divine Nature, the God-head of Christ, *was made Flesh;* that is, united to the human Nature, and this in a visible way: *and dwelt amongst us,* it was not a Fiction, but really Christ, God-man, dwelt amongst us, *and we beheld his Glory,* it was obvious to our view, 1 *Tim.* 3. 16. *Great is the Mystery of Godliness, God was manifest in the Flesh, justified in the Spirit, seen of Angels.* If this be not real, what can be so? *He was manifest in the Flesh,* How? By way of real Union, *Justified in the Spirit,* by the divine Nature; here's Flesh, and here's the divine Nature, in one person, Jesus Christ, God-Man, seen of Angels, *Rom.* 1. 3. 4. *Concerning his Son Jesus Christ our Lord, which was made of the seed of* David *according to the Flesh, and declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead:* Here's a Person consisting of both these Natures, real man, born of the Seed of *David,* then real God; thus the Divine Nature was manifested to be in Christ, by the Resurrection of the dead, *Rom.* 9. 5. *And of whom as concerning the Flesh Christ came, who is over all, God blessed forever.* Here both Natures are attributed to one Person; Jesus Christ, as concerning the Flesh, descended from *Abraham,* he came from *David,* that is, he received the human Nature from the Virgin *Mary,* and he is God over all, blessed forever. The God-head is said to dwell in him bodily, *Col.* 2. 9.

Secondly, It is a very *near* Union, the nearest Union that possibly can be. As the Soul and the Body make up one man, so the divine and human Nature of Christ, make up one Person. It is set forth by way of Inhabitation, *Col.* 2. 9. *In him dwells all the Fullness of the God-head bodily.* God manifest in the Flesh, and justified in the Spirit makes up one entire Person. As the Matter and the Form makes up one Being, so this divine and human Nature makes up one person.

Thirdly, It is a *mystical* and *unconceivable* Union. There's a relative Union between Man and Wife, making one Flesh; a real Union between the Head and Members, constituting one Body; but this cannot reach this Union; it is unconceivable, above all Conception, 1 *Tim.* 3. 16. *Great is the Mystery of Godliness, God manifest in the Flesh.* We may admire it, and adore it, but we cannot fathom the depth of this Union between the divine and human Nature of Christ.

Fourthly, It is a *pure* and *unmixed* Union as to each Nature. In regard of Essence the divine Nature cannot be converted into the human, nor the human into the divine, but each Nature remains distinct, and it's Properties are distinct, *Rom.* 1. 3. 4. So that there are in Jesus Christ, two Natures, two Wills, a divine Will, and a human Will: he hath the Will and Affections of a man, though fully sanctified and glorified: he wills whatever the God-head wills, but still, as to his human Nature, it is with a human Will; so that something of the workings of Christ, are by the divine Power, and something by the human Nature. This Union consists in the Communication of the divine Nature with the human, the God-head, and the human Nature agree; so that the divine Nature of Christ communicates all its fullness as far as may further Redemption-ends; for the Sanctification and Salvation of the whole body of Christ, and for

the fulfilling of all Redemption-Work, 1 *Pet.* 3. 18. This is a glorious Union, but it is worthy to be known. Ah how little of Christ is known as to these two Natures! how little a portion do we know of him!

Fifthly, It is an *inseparable* Union, it can never be parted more. Therein lies the Happiness of Believers, that Jesus Christ is God-man, to all Eternity, never can there be an end of this Relation; *Jesus Christ God-Man, is the same Yesterday, today, and forever,* Heb. 13. 8. He was the same while in his obediential Work, on Earth; he is the same in Glory, and will be the same to all Eternity. This Union of Christ's two Natures must be eternal, or else he cannot be said ever to live to make Intercession; *But he ever lives to make Intercession, Heb.* 7. 25. That which made Christ's Redemption infinite, was that he was God as well as Man: Christ the Interceder, God-Man, is now in Heaven, and this must be forever. O what a glorious Truth is this, that there can be no Cessation of this Union! could this Union be separated as *Nestorius* holds, then Redemption-work would cease: *He is over all, God-Man, blessed for evermore, Rom.* 9. 5. If the Saints Union with Christ be inseparable, and their Interest in the Love of Christ inseparable, then Christ is unalterable; but because the Saints must have an eternal Union with him, and he is an eternal Jesus, he must be eternally God-Man, *Romans* 8. 34, 35, 36, 37, 38, 39. *Joh.* 17. 21. 23. 24.

Secondly, What are the Effects and Consequents, that flow from, and issue out of this Union between the divine and human Nature •• Christ?

First, from this Union of these two Natures in Christ, there follows a Communication of Properties; so that which is said to be done by each Nature, is applied to the whole Person of Christ; O this is a very glorious Mystery. as this, Christ's Sufferings in the human Nature, is applied to the whole Person of Christ; therefore the Blood of Christ, which was but the Blood of the human Nature, is called the Blood of God, *Acts* 20. 28. *Feed the Church of God, which he hath purchased with his own Blood;* being of infinite Value and Worth. So the Sufferings of the human Nature are ascribed sometimes to the divine Nature, and to the whole person of Christ; so, 1 *Tim.* 3. 16. God manifest in the Flesh, and justified in the Spirit; yet both these applied to the person of Christ: whatever the divine nature can do is applied to the Person of Christ, by a Communication of Properties, ••owing from this Union.

Secondly, From this Union, flows this Consequence, That there is Fullness of Grace placed in Jesus Christ to be given out to all his Seed. The God-head fills the human Nature of Christ, *Jo.* 3. 34, *God hath not given the Spirit by measure to him.* When we read of Christ's receiving anything, understand it of his human Nature; for the divine Nature cannot be capable of receiving anything; it is as full of Grace as ever it can hold: And, as the Breast is full of Milk for the Poor Babe, so is Jesus Christ full of Grace in his Humane Nature, to distribute to his Children: His pity moves him to give out this, and the other Grace to his People, and it is in him to bestow it. He wills the best good to all his People, and what he wills, he is able to perform; hence 'tis said, *Joh.* 1. 16. *Of his Fulness we have all received, and Grace for Grace.* Of that Fulness which the Divine Nature is always issuing out to the Humane Nature of Christ, do Believers receive Grace for Grace; Grace suitable to Grace in Christ; so that the Humane Nature of Christ must needs be always full of Grace, by reason of its Union with the Divine:

As the Sun that gives out Light is always full of Light, and the Sea that sends forth Waters to the Rivers, is never vacant. This is a glorious Mystery, of wonderful Encouragement to Believers, to consider what a full Jesus they are related to.

Thirdly, By virtue of this Union, the Lord Jesus Christ hath right to all Glory, and Adoration of Men and Angels, as Mediator. He is the most Illustrious Person; all Honor, Blessing, Praise, Glory, Adoration is due to him. *Heb.* 1. 6. *When he bringeth in the first-begotten into the world, he saith, And let all the Angels of God worship him.* Surely he must be a glorious Person, when all the Angels must bow at his Feet; Seraphims, Cherubims, and all the Host of Heaven, stoop and give Homage to him, this the Lord Jesus Christ hath a proper Right to, as he is God-Man: *Phil.* 2. 9. *Wherefore God hath highly exalted him, and given him a Name above every name;* Every Tongue shall confess at last, that he is Lord, *ver.* 11. *Rev.* 1. 17. *And when I saw him, I fell at his Feet as dead.* O the very Vision of Christ is enough to strike a poor Creature to the Earth, *Rev.* 4. 9, 10, 11. The four and twenty Elders fell down and worshipped this glorious Person that sate upon the Throne, which is Jesus Christ, *Joh.* 5. 23. *That all men should honor the Son, even as they honor the Father:* So that God the Son, the Second Person, the Mediator of his People, deserves all that Divine and Religious Worship which is due to God, as God: Thrones and Principalities are made by him, and put under him. *Col.* 1. 16. 17.

Fourthly, By virtue of this Union, the Lord Jesus Christ hath absolute Authority, Kingship, and Headship in his Church, and over all things to the Church, *Matt.* 28. 18. *All Power is given to me in Heaven and Earth.* O what vast Power is this! All Power on Earth, to do what he will there; All Power in Heaven, to do what he will there, *Eph.* 1. 22. *And hath put all things under his Feet, and gave him to be the Head over all things to the Church.* Jesus Christ, as God-Man, is invested with all Power and Authority, to transact the Work of a Mediator, to perform the Offices of Prophet, Priest, and King: The Godhead of Christ, working, as God, and the Manhood of Christ, working, as Man, yet both these Natures concur towards the management of Redemption-work.

As a Prophet, he is able to reveal the Will of God, for he knoweth the mind of the Spirit, being God, he is infinite in Wisdom, *Job.* 36. 4. *Rom.* 11. 33. All Knowledge comes from him, as Mediator: In him are hid the Treasures of Wisdom, *Col.* 2. 3. He maketh Wise to Salvation; He giveth Wisdom, *Prov.* 2. 6. He openeth the Eyes of the blind, and giveth Light to them that sit in Darkness, and in the Region and shadow of Death, *Matth.* 4. 16. *Luke* 2. 32. Ministers can but preach to the Ear, but Christ can preach to the Heart: Ministers can but open the Scriptures, Christ can open the Heart: He is a full and effectual Head to his Body, the Church, to guide, influence and adorn it, *Col.* 1. 18.

As a Priest: And so there's an infinite Sufficiency in his Satisfaction and Intercession, seeing he is God-Man; In his Satisfaction enough to silence all Pleas against his People; He can arrest all the Sentences and Executions of the Law against them. As an High-priest; he is a sufficient Sacrifice for the Sins of the People: *He was made Sin for us, that we might be made the Righteousness of God in him,* 2 Cor. 5. 21. By the Obedience of Christ all Believers are made Righteous, *Rom.* 5. 19. The Obedience of the Saints is represented complete in Christ, though imperfect in themselves. Hence Believers that are wounded with the shortness of their

Services in themselves, may lift up their Heads, when they look upon the perfect Righteousness of the Lord Jesus Christ. Hence, 1 *Joh.* 2. 1, 2. *If any man Sin, we have an Advocate with the Father, Jesus Christ the Righteous: And he is the propitiation for our Sins.* Though the Saints do sin, Christ becomes a Sacrifice for them. This one Offering of Christ ever appears before God; when new Provocations appear in his People: *By one Offering he perfected forever them that are sanctified,* Heb. 10. 14. By virtue of this Union, his Blood becomes infinite Blood, equally as large as the Offence: Nay, it is more able to save, than the Sins of Believers to damn: *It is the Blood of Christ that cleanseth from all Sin,* 1 Joh. 1. 7. Therefore his Obedience is a perfect Obedience, and his Sufferings perfect Sufferings: of more satisfaction to Divine Justice, than if all the Sinners in the World had lain in Hell to all Eternity. This Blood is so wonderfully precious, that it is accounted by the Father as the Blood of God, *Acts* 20. 28. If Infinite can satisfy Infinite, then the Father is satisfied by the Blood of Christ; because whatever the Justice of God can expect, the Obedience of Christ can fully satisfy. This Righteousness to Justification, the perfect Obedience and Sufferings of Christ, receives no Addition or Diminution by the Obedience, or Disobedience of his People, *Eph.* 1. 6. *He hath made us accepted in the Beloved.* Ah! little do Souls know the Bottom they stand upon: It is not (poor Believer) the shortness of thy Obedience, the multitude and greatness of thy Sins, can outmatch this matchless Righteousness of Christ. All the Injuri•s and Wrongs thou hast done is but the Injury of a Creature, but the Satisfaction of Jesus Christ is the Satisfaction of God; it is the Satisfaction of God the Soh, presented to God the Father: O what a blessed state are Believers in, where there is such a price paid for their Sins.

Again, By virtue of this Union, There's Sufficiency in the Intercession of Jesus Christ: *He must needs be able to save to the uttermost all that come to God by him, seeing he ever lives to make Intercession,* Heb. 7. 24, 25. *How much more shall the Blood ofChrist, who, through the Eternal Spirit, offered himself without spot to God, purge your Consciences from dead works,* Heb. 9. 14. The Blood of Christ meritoriously purges the Soul from all filthiness, being offered through the Eternal Spirit. God will not deny himself: whatever God the Son intercedes for, God the Father will grant; so that Christ's Intercession must needs be effectual. O what potency hath Christ in Heaven! what Prevalency in all his Addresses to the Father! *Eph.* 5. 25, 26, 27. *Christ gave himself for his Church; that he might sanctify and cleanse it; and that he might present it to himself a glorious Church, without spot or wrinkle.* Here's a double Effect of Christ's Mediatorship: One is, By virtue of this Blood, the Spirit comes, and cleanses away the Corruption, and subdues the Iniquities of his People: this is that cleansing by Sanctification: Then there's a presenting the Saints to the Father, complete in him, without spot or wrinkle: thus the virtue of Christ's Intercession, and Righteousness applied by him to the Believer. doth prove such a covering for all Believers, that it hides every spot from God's Judicial Eye, that the Lord is said to behold no Iniquity in them, *i. e.* so as to be angry with them; they are presented lovely, and comely in Christ, though black and deformed in themselves.

As a King: And so he hath Authority to erect a Kingdom of Grace in the World, to make Laws for the well-being of his Church, and to require Obedience of all Persons. Hence the Magistrates of the World are called upon to stoop to Christ. *Psal.* 2. 12. *Kiss the Son lest he be angry.* All Authority in the World is placed under Jesus Christ, in order to the carrying on his

Mediatorly Kingdom: Hence 'tis said, *Prov.* 8. 15. *By me Kings Reign, and Princes decree Justice:* they have their Power and Authority, by the Government, and disposing of Jesus Christ, who is said to be *King of Kings, and Lord of Lord's, Rev.* 19. 16. He hath absolute Power over every Creature; Every Knee must bow, and every Tongue confess to him; all must subject to him, *Psal.* 22. 28. *For the Kingdom is the Lord's, and he is the Governor among the Nations: He shall have Dominion also from Sea to Sea, and from the River unto the ends of the Earth: They that dwell in the Wilderness shall bow before him, and his Enemies shall lick the dust,* Psal. 72. 8, 9.

As a King, he is invested with Right and Power, to give out the Spirit of Grace for the effectual fulfilling of, and completing Obedience to all his Laws, by his Church and People. Obedience to the Laws of Christ cannot be yielded but by the Spirit; the best of his People are no further subject to him, than they are Spiritual; for the Carnal mind is Enmity against God: Hence he saith, *When I go away, I will send the Comforter, John* 16. 7. It is an Expression that notes Authority: When I go away, when I mount my Throne, I will send the Spirit; and he shall promote Obedience: *He shall lead his People into all Truth,* ver. 13. 14. Whenever he intends the flourishing of his Kingdom in the World, he hath residues of the Spirit to give out; the more Holiness there is in Saints and Churches, the more there are of the pourings out of the Spirit: *I will pour out my Spirit upon thy Seed, and they shall spring up as among the grass, as Willows by the Water-courses,* Isa. 44. 3, 4. So Joel 2. 28, 29. *I will pour out my Spiritupon all Flesh,* &c. In those days, that is, in the time of the Gospel, and especially when the *Jews* are called.

Again, as King, the Lord Jesus Christ hath sufficient Power to protect and rule his People, to govern and subdue his Enemies. He is altogether complete to enact his own Purposes, and to fulfill his own Will; for as God, nothing is too hard for him; *He takes up the Isles as a very little thing, Isa.* 40. 15. It is an easy thing with him to blow off the Nations, and subdue all the Powers that oppose him: *He that sitteth in the Heavens shall laugh, the Lord shall have them in Derision, Psal.* 2. 4. He makes nothing of all the Powers of his Enemies; it is but to look through the Clouds, and trouble their Hosts, *Exod.* 14. 24. One Angel can suddenly destroy thousands of them: he hath absolute Power over all Creatures to bring down all his Enemies, where and when he will; *and he must reign till he hath brought them all down, Heb.* 2. 8. *Thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a Potters Vessel, Psal.* 2. 9. The Saints are ready to tremble when they consider the Potency of their Enemies; but it is far easier for Christ to dash all the Powers of the World in pieces, than for a man to break an earthen Pitcher: *He will order and establish his Kingdom with Judgment and Justice, Isa.* 9. 7. It is not for want of Ability in Christ to order and perfect the Obedience of his Church and People, that there are such Disorders found amongst them; only he is pleased to leave Irregularities for a while, that he may come at last with his Fan, and purge them: So neither men nor Devils can pluck his Sheep out of his hand, *Jo.* 10. 28. Enemies may touch them; Temptations may wound and buffet them, and sometimes Captivate his People; but they cannot remove them out of his hand; he will still support and preserve, all that the Father hath given him.

Fifthly, In this personal Union of the Lord Jesus Christ, lies his Mediatorship: In these two Natures he takes upon him, and undergoes the Office of Mediator. And this is so great a

deep, that time is too short to give a full Display of the Glory of Christ's Mediatorship. *Heb.* 8. 6. *But now he hath obtained a more excellent Ministry by how much also he is the Mediator of a better Covenant.*

But now &c. That is by virtue of this Union of both Natures in the Person of Christ, he is become a Mediator of a better Covenant; this we may see, if we look back in *verse.* 1. The Apostle speaks of Christ's divine Nature, who is set on the right hand of the Throne of the Majesty in Heaven; and *verse.* 2. his human Nature is shewn, called the Minister of the Sanctuary, and *verse.* 3. ordained to offer Gifts: and having spoken of Christ in both his Natures, he tells us that he is now become a Mediator, betwixt God and Man; a middle Person, a days-Man, he hath a Mediety or Middleness of Nature, as God-Man, and is a Mediator in regard of his Office, in which Office, the Lord Jesus stands in a double Relation, first, to God, secondly, to Man; having both Natures, he is interested in both parties, the Son of God, and the Son of Man, one with God, *Joh.* 10. 30. *I and my Father are one:* of one Nature, one Will, one Delight, having one Design and one Glory. As man he is of the same Nature, Flesh and Blood with fallen man, *Heb.* 2. 11. 14. 17. He hath the same Temptations, the same Weaknesses and Infirmities with them (Sin excepted) that he might have a fellow feeling of the Infirmities of his people, and put on Bowels of Compassions, that he might be capable of fulfilling all Righteousness, suffering for them, and holding Communion with them, *Heb.* 5. 1. 2.

This Term Mediator, is taken sometimes in a more large sense, sometimes in a more strict sense.

First, This Term, as it is taken in a large Sense, so the Lord Jesus Christ is a Mediator, as he is the Head, the middle between God and his Creatures, so he is the Mediator of Angels as well as men: It is by him the Angels were made, and in him the Elect Angels are chosen, and by him they are preserved: for Angels cannot be thought to come to such a State of Felicity, and such near Union with God, but upon the account of a second person, *Col.* 1. 20. in the sixteenth verse, Christ is said to be the Creator of Angels, and in this 20. ver. there's his Mediatorship for Angels: *By him to reconcile all things to himself, whether they be things in Earth or things in Heaven.* This is a place of very great Difficulty, and hath puzzled many Interpreters: some conceive it is to reconcile man and Angels together, supposing the Angels were enemies to fallen man, but by Jesus Christ, brought into a State of Amity: but it cannot be so understood here; for the Parties reconciled, are not said to be men and Angels, but God, and these things: how then is this understood? Some therefore conceive, that this Reconciliation is to be understood by way of Proportion and Similitude, not as if the Angels needed Pardon, for they never sinned; but they stand in need of a Mediator, that they may not sin; for as Creatures, they are mutable, and as subject, in their Nature to sin, as the Devils were; and it is by Jesus Christ they are preserved, and kept in the Favor of God. It is said, all things in Heaven: The Heavens themselves are, or shall be brought into a capacity of meetness, for the presence of God, Saints and Angels, by Jesus Christ, as Mediator: The Angels are called Elect Angels, 1 *Tim.* 5. 21. And how? but as they are chosen in Christ; for all Election is founded in the Lord Jesus Christ, as a middle Person, as the Head of Election, *Eph.*

1. 4. *According as he hath chosen us in him;* all those Creatures that shall be made, or kept holy, are placed in the Lord Jesus Christ. Likewise the Angels are called the Sons of God, *Job* 38. 7. *When the Morning Stars sang together, and all the Sons of God shouted for Joy:* Now all Adoption is in the Lord Jesus Christ: If they are reputed as the Sons of God, this Relation must needs be in Christ, who is the only begotten Son of God: therefore all the Angels must needs have dependence upon Christ, as Mediator, *Eph.* 1. 10. *That in the dispensation of the fullness of time, he might gather together in one, all things in Christ, both which are in Heaven, and which are on Earth, even in him.* Some conceive it is meant of those Saints that were in Heaven, before Christ came to suffer; but that cannot be, it being put in the Neuter Gender, *All things in Heaven:* so that the Lord Jesus Christ is the Mediator of Angels, in that he procures for them Preservation with God: and were it not for a Mediator, they would never be secured from Falling.

Secondly, More strictly. Christ is called Mediator in respect to God, and fallen Man, coming betwixt them, as a middle Person, to make up the Breach, effect a Peace, and reconcile them together, *Heb.* 9. 15. He is the Mediator of the New Testament, *Heb.* 12. 24. *And to Jesus the Mediator of the new Covenant,* John 14. 6. *He is the Way, the Truth, and the Life:* It is through his Name alone Salvation is to be had, *Acts* 4. 12. He is appointed of God the Father to this end, *Joh.* 3. 16. *Rom.* 3. 25. *Whom God hath set forth to be a Propitiation for our Sins:* to be one that may reconcile God to Man, and render him propitious and favorable to him, *Acts* 2. 23. 1 *Pet.* 1. 20. *Heb.* 5. 4. *Joh.* 6. 24. *For him hath God the Father sealed:* He was anointed and furnished with all Abilities for this end, *Isa.* 61. 1, 2. And he is the only Mediator, 1 *Tim.* 2. 5, 6. The only Surety, *Heb.* 8. 6. The only Advocate, 1 *Joh.* 2. 1, 2. 'Tis God the Son, the Second Person, is the only Mediator; 'twas he that made man, and therefore fittest for him to re-make him; *It would be a great derogation from Christ's Honor* (saith *Austin) should another mend and reform that spoiled work which he made.* He is fittest to restore man to the lost Image of God, who himself is the express Image of the Father: 'Tis best meet for him to commend the Love of God to man, who himself is the Son of the Father's Love: He is the only begotten Son of the Father, and so fit to Adopt others into a state of Sonship. As Man also, Christ hath Right to Redemption-work, *Lev.* 25. 23. As God, he hath Ability to redeem; As Man he was capable to suffer: As God, he was able to bear up the Humane Nature under Sufferings; As Man, he could bear the Punishment of Sin; As God, he could remove our Sins, and purify our Natures: As Man, he could compassionate his People; As God, he could help them: As Man, he is capable to tender a Satisfaction; As God, to render it infinite: As Man, he was able to become a Sponsor, a Surety, to make a promise in the behalf of his Seed; And, as God, he could make good his Promise: He can reveal the mind, and disclose the deep things of God, and pour out the Spirit of Grace; He hath all Power in Heaven and Earth, and is able to save to the uttermost: He can exalt his Interest, and subjugate his Enemies under his Feet; He sits at the Right hand of God, and is God with the Father, and Man with Man.

CHAP. IV.

Showing, what is the Work of Jesus Christ, as he is Mediator.

WE come in the next place, to show wherein the Office and Work of this Mediator lies: And it will much conduce to the Glory of Christ, to display his Mediatorship.

Now we must consider him in a double Relation. The Lord Jesus Christ hath to deal with two different Parties, where there is a Breach.

- 1. His Work lies with respect to God the Father.
- 2. His Work lies with respect to fallen Man.

First, His Work lies with respect to God the Father: And here his Office lies in several particulars.

First, One great part of the Work of Christ, as Mediator, is, to mediate in the behalf of fallen Man, with the Father, so as to procure terms of Reconciliation: Thus a Mediator is to agitate with the offended Person, to bring to terms of Peace: This was the Work of Jesus Christ, from before all time; He did act with God the Father, that there might be a way found out for agreement between him and poor Sinners. This was drawn up in the Covenant between the Father and the Son, as in *Isa.* 42. 6, 7. *I the Lord have called thee in Righteousness, and will hold thy hand, and will keep thee, and give thee for a Covenant of the People, for a Light of the Gentiles: To open the blind eyes, to bring out the Prisoners from the Prison.* Here's the result of Christ's Mediation in the behalf of fallen Sinners: He doth treat with the Father, that he would be pleased to show pity to fallen man; and the Father returns this Answer, That he will consent to the terms of Jesus Christ, for the saving of Sinners; that he shall be a Covenant for the People, and give out Salvation to perishing Sinners: So *Isa.* 49. 5. to the 10 verse. The Persons for whom the Lord Jesus Christ mediates, are Jews and Gentiles, and under these are comprised all the Elect of God: And the Father treats, and concludes with Christ, about the saving of these two Parties: *In an acceptable time* (saith he) *have I heard thee, and I will give thee for a Covenant of the People.* All the Elect of God, both among the Jews and Gentiles, shall be called and saved by this Mediation of Jesus Christ.

But what are the terms upon which the Father consents to the Mediation of Christ, that there shall be Peace for all that come to him?

First, One thing concluded upon between the Father and the Son, is, That the Lord Jesus Christ shall make up the Breach of the first Covenant: There's a Righteous Covenant of God broken, by the Sin of *Adam,* and upon the breach of this Covenant, God is bound, in Justice, to lay Death upon *Adam,* Condemnation upon all fallen Mankind. Now, that this Blessing may be procured, which Christ mediates for, the Sentence of Death is to be reversed; and this cannot be till the Punishment of the broken Covenant be borne. Now the Lord Jesus Christ voluntarily undertakes to do this, *Heb.* 10. 7. *Then said I, Lo, I come.* All other ways were ineffectual to make satisfaction to the Justice of God for *Adam*'s Sin. Now, when no way could make up this Breach, then Christ comes, and consents to pay the price himself, to be a Sacrifice for Sinners; *Lo, I come to do thy Will.* What is the Will of God? Why, that Mercy and Justice be reconciled. Justice was all for Punishment; Justice would not be satisfied till the Penalty was executed: Now Christ must come in the Sinners room, and undergo the Penalty

of this broken Covenant. Says God, *In the day thou breakest this Covenant thou shalt die;* therefore Christ must come and die. This is one of the terms; If the Lord Jesus Christ will be a Substitute in the room of the Offender, and undergo the Punishment, then he will take off the Condemnation, *Rom.* 8. 3. *For Sin condemned Sin in the Flesh,* that is, in the Flesh of Christ, Justice must be satisfied. The Law could not do this: God sends his Son, and he must undergo the curse, *Gal.* 3. 13. And this the Lord Jesus Christ did consent unto.

Secondly, Another thing required is, That the Lord Jesus Christ should obey the Precepts of this Covenant perfectly, in his own Person, in the behalf of all his Seed: That God might have no Quarrel with the Children of the Covenant, Christ must die to make up the former Breach of this Covenant: He must obey, to fulfill the End of the Covenant; he was not only to undergo Sufferings, but he was to complete all active Righteousness: and this the Lord Jesus Christ consented to▪ Hence he saith, *It behooveth us to fulfil all Righteousness,* Mat: 3. 15. *God sent forth his Son, made of a Woman, made under the Law,* Gal. 4. 4. The Lord Jesus Christ, as Mediator, becomes obliged to the preceptive Law of God, and must in his own Person fulfil all the parts of this Law, and must work out a perfect Holiness and Obedience, that the first Covenant might be fulfilled, if Salvation be obtained.

Thirdly, Another thing which the Father and Jesus Christ agree upon, about this Work of Reconciliation, is, That the first Covenant, to all its demands, being fulfilled, and there being nothing now to lay in against the Believer from this Covenant; that Salvation may be sure, he concludes to make a new Covenant; which, that it may be faultless, Jesus Christ should now become the Surety of another, and better Covenant. The first Covenant God found fault with, and therefore he thinks upon a second, that may be effectual to all the ends of Salvation-grace, *Heb.* 8. 7, 8. *For if that first Covenanthad been faultless, then should no place have been sought for the second: for, finding fault with them, he saith, Behold, the days come, when I will make a new Covenant with the House of Israel and Judah.* As if the Lord should say to his Son, The first Covenant will never answer thy Proposals, to save fallen Man, and that thy Seed may be blessed, therefore there shall be a new Covenant drawn, that shall be effectual to the ends of Salvation; and thou shalt be the Head and Mediator of this Covenant; this was the agreement between the Father and the Son. Now Jesus Christ becomes the Angel of this Conant: God agrees with Jesus Christ for fallen man: Jesus Christ covenants with the Father, in the behalf of all his Seed, that he will bring them to Life: He promises to work in them and for them all that is required to Salvation, and that they shall be saved to the uttermost, *Heb.* 7. 22, 25. *By so much was Jesus made a Surety of a better Testament: wherefore he is able to save to the uttermost.* Thus he becomes an Engager to the Father in the behalf of all Believers. O Friends! this is a glorious Mystery; I fear too few are insighted in the glorious Work of the Mediatorship of Christ. The Lord Jesus Christ becomes a Surety, not only to pay the Debt, but to perform the Condition. A Surety, or a Sponsor, is one that promises and undertakes in the behalf of another, to fulfill what he was bound to do. T•us the Lord Jesus Christ hath performed this first Office of a Mediator, by drawing up an Agreement between God and fallen Man, by bringing the Father to terms of Reconciliation.

Secondly, The terms being thus concluded upon, the second part of this mediatory work of Christ is, that he actually set about this Obedience and Suffering, and make good the Agreement between the Father and himself; and this he did in the fullness of time; he comes and actually accomplishes all his Promises to the Father, in point of Merit and Satisfaction. There are two great things Jesus Christ is to do, in order to the fulfilling of this Promise to the Father, in behalf of his Seed: First, meritoriously procuring the things for them; and Secondly, efficaciously applying what he procures, *Heb.* 9. 15. *And for this cause he is the Mediator of the New Testament, that by means of Death, for the Redemption of the Transgressions that were under the first Covenant, they which are called might receive the promise of eternal Inheritance.* There could be no Redemption of them that were bound an I cast by the Statute of the first Covenant, but by Christ's Sufferings; therefore Christ did actually lay down his Life a Ransom for all his Seed. 1 *Pet.* 3. 18. *For Christ also hath once suffered for Sins the just for the unjust, that he might bring us unto God.* 2 *Cor.* 5. 21. *He hath made him to be Sin for us:* By way of Stipulation and Agreement, he was made a Sin-offering, he did actually undergo all those Sufferings while he was on Earth, which was a full sufficient, equal, just, valuable, and proportionable Satisfaction to divine Justice, all that it could demand, *in foro judicii;* Justice hath nothing more to charge; the Extremity and Rigour of the Law was fulfilled; and whatever the Believer should have suffered in his own person, was all born by Christ. 1 *Tim.* 2. 6. *Who gave himself a Ransom.* 〈 in non-Latin alphabet 〉 , as *Gomarus* observes, signifies an equal-price of Redemption, an Eye for an Eye, a Tooth for a Tooth, *caput capite redimo,* saith *Arist.* So full is this Satisfaction made by Christ, that God declares himself well pleased. *Math.* 3 17. So great was the delight and Pleasure that God took in his Sons Satisfaction, as that by an audible Voice from Heaven, in the Presence of men and Angels, he discharges him, and gives him an Acquittance.

Again, This Satisfaction must needs be full, because upon the very Promise of this Ransom, when the Conclusion was made between the Father and the Son, did the Lord let his Prisoner free, and give the purchased Possession to the Seed of Christ, before ever Christ did fully pay the Debt: as much as to say, as soon as ever the Lord Jesus Christ gave Bond for the payment of this Debt, the Father gives out the Fruit of it, and so all the Saints that were saved before Christ came, were saved by Virtue of this Promise of Christ to the Father, fully to pay the Debt; and the Spirits of just men, were made perfect with God before Christ came into the World, upon the account of this complete Satisfaction afterwards to be made.

Again, A Proclamation is sent out from Heaven, upon the Death and Resurrection of Christ, that now Peace is made for fallen man, upon the terms of Sinners coming to and receiving of the Lord Jesus Christ: now God would never have sent forth this Proclamation from Heaven, had not the Satisfaction Christ made, been complete and full. *Matt.* 11. 28. Come unto me, whoever you be, let your Burdens be never so great, your Wearyness never so much, your Dangers never so many, come unto me, and I will give you rest: thus he proclaims in the great Feast. *Joh.* 7. 27. *If any man thirst, let him come unto me and drink,* be he what he will, here's enough to satiate his Soul, if he comes; here's Redemption procured: And upon this, by the joint Agreement of the Father and Son, a Commission is given to a certain number of men, to preach the Gospel and tender Reconciliation to lost Sinners, *Luke* 24. 47. *And that*

Repentance and Remission of Sins should be preached in his Name among all Nations, Mark. 16. 15. *And he said unto them, go ye into all the World and preach the Gospel to every Creature.* O Friends! These are glorious things, if they be but believed. Tenders of Life must be made to all the perishing World, that all may know, that this was a full and sufficient Ransom which Christ gave, and that the Father was completely satisfied with it.

Again, Upon the Fathers actual Acceptance of Christ's Redemption and Mediation, he doth give out begun Salvation to Believers, they are admitted to the actual Enjoyment of this purchase; so all Believers upon their Reception of Christ, have the Spirit of Christ given them, which to them is begun Salvation, a Seal of Glory, the first fruits of Heaven, 2 *Cor.* 1. 22. *Who hath also sealed us, and given the earnest of the Spirit in our Hearts.* Now seeing the Father, upon the receiving of this Payment made by Christ, delivers out Grace, and therein the Begi•nings of Glory, to all that savingly close with Christ, therefore this price paid by Jesus Christ, must needs be complete and full

That's the second thing that this Mediator doth, he doth actually pay down the price the Father demands, and this becomes a full Satisfaction to divine Justice, for every Soul that doth savingly close with Jesus Christ.

Thirdly, Another thing the Lord Jesus Christ doth as Mediator, is this. By his shed blood, he seals to, and engages with the Father in the Behalf of Believers, that they shall abide with God in his Covenant, and shall no more wickedly depart from him: we have shewn before, that this was one of those Terms agreed upon, between the Father and the Son; that Jesus Christ should be the Surety of another and better Covenant: and here the Lord Jesus Christ stands actually bound for the Preservation of all the Saints to Glory. O if Souls had this Truth let into their Hearts, it would wonderfully prevent many stumbling Blocks by reason of their Unbelief: he stands bound to the Father, as a Sponsor or Surety, in the Behalf of Believers, that he will work all in them, and for them, that tends to the Salvation of their Souls: for in this new Covenant, God doth not deal with man, but by a Surety; man's single Bond will never pass more in the Court of Heaven; no, it was broken in *Adam*'s Fall, and God made no more Covenant with man upon these Terms: there must be a Surety; hence he is said to be the Surety of a better Testament, *Heb.* 7. 22. So that that which is to be wrought in and by Believers, the Lord Jesus Christ undertakes to do, *Rom.* 8. 4. *That the Righteousness of the Law might be fulfilled in us:* That is, that Righteousness which the Law requires, even a perfect Conformity to the will of God, might be fully found in Christ our Head, for us and in us, by way of Imputation and Application through Faith; by virtue of the Union between Christ and his Members, all the Righteousness and Obedience, which was wrought in Christ's own person, as their Head, Redeemer, and Mediator of this new Covenant, is imputed to them as their Obedience and Righteousness, and accepted of God the Father, as if it were done by them; and so it is fulfilled in Believers: so that the Lord Jesus Christ stands engaged to the Father, for the Obedience of all his Seed, that it shall be wrought in them, and for them, in Truth, and Sincerity. And he begins to place this inward Conformity to God, in the Soul, when he doth new create it in the Image of God; there is something in every part and Faculty of the believing Soul, that corresponds and answers to the Holiness of God, though but in

Part and Degrees, in their Understandings, something of the true Light of God: in their Wills something of real Conformity to the Will of God: a gracious Soul would be holy as God is holy. O says the poor Believer, I cannot evidence that Holiness I should, but God knows, I would be holy, I would cast off every Sin, I would perform every Duty in a right manner: so in the Affections, there is the Seed of divine Love to God, his Will, and Holiness; there is sincere Love, though but in part, and imperfect: but seeing this Holiness begun in the Saints in Truth, is but in part, and full of Spots; Christ comes, in the next place, and presents his spotless Obedience in the Behalf of Believers, and by Virtue of this mystical Union between Believers and Christ, this Holiness of Christ is the Holiness of Believers, and God accepts of it as their Holiness: O if Souls did but see more into this, they would not take up all their standing upon their own Legs, and see their Happiness or Misery lie in their complete or incomplete Obedience, but they would see all Holiness lie in Christ: hence you see the meaning of that Scripture, *Rom.* 5. 19. *By the Obedience of one, many are made righteous.* God looks upon sincere Souls as presented in Christ, that so far as Christ is holy, they are holy in him; for all the Obedience and Holiness of Christ as Mediator, is the Obedience and Holiness of his People; for what he did was not for himself, but for his people. And thus much of the first, how this Mediator deals with God the Father for fallen man.

Secondly, The Lord Jesus Christ as Mediator, deals with men the other party too. Now this he doth.

First, As an Interceder to Sinners in the Behalf of God the Father, he comes and treats with men, by virtue of his Mediatorship, to draw and persuade them to Terms of Reconciliation, 2 *Cor.* 5. 18. *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given us the Ministry of Reconciliation.* The Lord Jesus Christ comes as the Messenger of the Lord, and delivers over Counsel, and tenders God the Father to Sinners: this he doth in his person: verse. 19. *God in Christ reconciling the World to himself;* By his Ministry, in opening the Gospel to Sinners, discovering those great Transactions between the Father and himself, and the great willingness of God to be reconciled, and inviting lost Souls to himself. *verse.* 20. *We pray you in Christ's stead be you reconciled to God.* You see the Errand of the Gospel to you, (Souls) and the Business of Christ in every Sermon, it is to bring you to a willingness to accept of the Terms of Reconciliation, to come over to God by Jesus Christ, that you may be saved.

Secondly, By giving out the holy Ghost, by which Sinners are effectually called, and adopted into the Sonship of God; this is necessary in order to the Application of what the Lord Jesus Christ hath done in his own person, whilst on Earth: he promised when he left the World, to send the Spirit in his Room, seeing it is of necessity, he must go away and take possession of the Kingdom of Glory for his people, and must go within the Veil, as the great High-priest; therefore that this Work might go on in his Absence, the comforter must come. *Jo.* 16. 7. *If I depart I will send him unto you.* And what shall he do? *He will reprove the World of Sin, of Righteousness, and Judgment, verse.* 8. *He will guide you into all Truth,* verse. 13. So that the Lord Jesus Christ sends the Spirit in the Gospel, to make all the Administrations of it effectual, to such as shall be saved. All that Ministers can do, cannot remove the thick Veil, that is, upon the Minds of Sinners, we cannot give eyes to see, nor Ears to hear, it is the work of the Spirit,

it must be an Almighty power, must open this two leafed gate, and let in Jesus Christ into the Heart; it must be by the Almighty Power, and Energy of the Spirit, that the work becomes successful to any Soul, we find it so. How many precious Sermons are cast away upon flinty Hearts, they will not bow nor turn till the Spirit comes; therefore the Lord Jesus Christ in the exercise of his Mediatorship pours out the Spirit, *Gal.* 4. 6. *That we might receive the Promise of the Spirit through Faith. Gal.* 3. 14. Or the promised Spirit through the Word of Faith; for Faith cannot be had till the Spirit be had: Faith comes by hearing; *How received ye the Spirit, by the Works of the Law, or by the hearing of Faith? Gal.* 3. 2. There's no such Commission given at all to the Law, to give out the Spirit; it is by the hearing of Faith, by the opening this Box of precious Ointment, this blessed savor comes to Sinners: till that be done, no Conversion-work can be done; till the Spirit enters the Soul, Jesus Christ cannot enter the Soul: the Spirit of Christ is the harbinger, and goes before, and makes way for this blessed Mediator, to come into the Sinners heart: the Spirit is tendered to all, but the Lord gives it to whom he pleases; for it is as the Wind that blows, *Jo.* 3. 8. *So is the way of the Spirit:* thus the Lord Jesus Christ gives the Spirit to all that come to him, and by this he carries on his Mediatory work.

Thirdly, Another thing Jesus Christ doth with respect to men, in the exercise of his Mediatorship; He applies his Redemption-work to all those that do believe in him, he makes over himself, and all that is his, by a free Donation, to all that receive him, *Rev.* 3. 20. *If any man open the door, I will come into him, and will sup with him:* The great work is to get open this bolted door of the Heart to Jesus Christ, and when the door stands open, and the Sinner consents to take Christ, and esteeming it a good Bargain to have him, upon the most costly Terms; then he makes over himself to the Soul, *I will sup with him,* I will impart my Spiritual refreshings to him, I will give myself to him, he shall feed upon my Flesh and Blood: we have an Overture made, *Rev.* 21. 6. *I will give to him that is a thirst of the Fountain of the Water of Life freely,* So *Rev.* 22. 17. When once God hath brought the Sinner to a thirst for Christ, to a sense of his Misery without Christ, that he cannot live without him; when the Sinner is persuaded to believe in him, and give up himself to him; then the Lord Jesus gives out himself, his Spirit, these Waters of Life, the Waters of Regeneration; then he puts the Believing Soul into the possession of Life and Righteousness, of Grace, and an earnest of Glory. He gives to such, a Right and Title to all that is his, *Joh.* 1. 12. He gives out to them the fruit of his Sweat and Bleeding, the fruit of his Groans and Dying, as they are capable to receive. He died that they might have Life, and have it more abundantly: He was made Sin for them, that they might be made the Righteousness of God in him, 2 *Cor.* 5. 21. And now he is performing this, and strips the poor Soul of his filthy Garments, and takes away the filth of Original and Actual Sin, and comes and clothes the Soul with Righteousness, and puts his fair Ornaments upon it, and makes it as a fair Jewel in the sight of God; and when the Soul hath bespotted his own Garments, Christ comes and clothes him with pure Rayment: So that here's always Work for Christ to do for his People, whilst on Earth, to apply the fruits of his Purchase.

Fourthly, The Lord Jesus Christ, in pursuing his Mediatorly Work, doth take upon him the Work of an Intercessor in Heaven, and Advocates in the behalf of all his People; He hath done all that was needful for him to do on Earth, and now he is entered into the Heavens, and sate down at the Right hand of God, and ever lives to make Intercession for the Saints,

Heb. 7. 25, 27. That is his Work now in Heaven, to perform that part of his Priestly Office, as is needful for him to do, as a Mediator there.

CHAP. V.

Wherein is opened the glorious Advocateship of Christ, with the unspeakable Comforts and Advantages thereof.

THere are two parts of Christ's Priesthood; (1.) His Satisfaction. (2.) His Intercession. The first I have spoken to already, and proved, That the Lord Jesus, by his Active and Passive Obedience, hath satisfied the Law of God, and made a full Atonement for the Sins of all Believers; that he underwent all that they were bound to undergo, and that in their Name, Room, and Stead, for their Sakes, *Heb.* 7. 22. *Gal.* 4. 4, 5. *Rom.* 5. 19. This he did by his Active Obedience, and also by his Passive, *Isa.* 53. 4. to *verse.* 7. *Gal.* 3. 13, 14. *Joh.* 1. 28, 29. And by this one Offering of his, hath he perfected them that are sanctified forever, *Heb.* 10. 14. by way of Merit; that God hath no more now to charge on Believers, by way of Punishment for their Sins, seeing Christ hath borne it in his own Body for them on the Tree. By this he hath obtained Salvation for them: that's the first part of his Priestly Work.

But, Secondly, Having dispatched his Expiation, 'tis needful that he carry on his Application of this Obedience and Suffering to them; and this is done by his interceding in Heaven for them. Now, because so much of the Riches of Christ lies in this part of his Mediatorly Work, and it is of such infinite Concernment, as to the Faith, Comfort, and Advantage of Believers, therefore, I shall speak the more fully to this Subject, and shall prove,

1. *That the Lord Jesus Christ, God-Man, doth now sit down at the Right Hand of God, Interceding there in Heaven.*

2. *How the Lord Christ carries on this Work of Intercession in Heaven.*

3. *For whom he doth intercede in Heaven.*

4. *What he doth intercede for.*

5. *Why the Lord Jtsus Christ, as a Mediator, carries on this Work of Intercession.*

6. *What are the unspeakable Comforts and Advanvantages that flow from this Intercession of Christ.*

First, *Jesus Christ doth now sit down at the Right Hand of God, and is entered upon the Work of Intercession.*

There are two Arguments to prove this.

First, The nature of the Office the Lord Jesus Christ hath undertaken now in Heaven: He hath taken on him the Office of an Advocate, on the behalf of his People. 1 *Joh.* 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous;* 〈 in non-Latin alphabet 〉 : This word is ordinarily rendered a Comforter, when applied to the Holy Ghost; but when spoken of Christ (as *Gomarus,* and other Learned men affirm) it is taken for an Advocate, or one that undertakes the Cause of another; an Attorney, or Officer at Law, that appears in Court for

one that is there concerned and accused, to look after, and plead his Cause: He is one that is, by Law, deputed and set apart to that Office, and so is bound to do his utmost for his Client, as for himself: Thus is Jesus Christ set apart, and deputed, by the Father, to this Office of Advocate and Intercessor, *Joh.* 6. 27. *For him hath God the Father sealed.* That is, appointed, set apart, and confirmed to be Mediator and High Priest, *Psal.* 110. 4. That he might satisfy for the Sins of his People, and sue out the Benefits of it for them.

Secondly, Christ's Fidelity in the Performance of this Work, proves he is now in Heaven, interceding. He cannot be content to have a Name and no more; he is faithful in things pertaining to Men. The Lord Jesus Christ did actually carry on this Work of interceding for his People, before he took their Nature upon him, and came into the World, *Isa.* 53. 12. *He bore the Sins of many, and made Intercession for the Transgressors.* Upon his Deputation to this Office, and by virtue of the Sacrifice to be offered, he did, ever since the Fall, mediate for his People, and put on Bowels for them. *He carried them all the days of Old, Isa.* 63. 9. whilst he was in Heaven, ever since *Adam*'s Fall, as soon as he had any Seed on Earth. Again, Christ was faithful in this Work of Mediation and Intercession, whilst on Earth, *Heb.* 5. 7. *Who in the days of his Flesh, when he had offered up Prayers and Supplications; with strong cries and tears.* Those cries and tears he put up were for his People, not for himself, he needed it not: He was willing to be subject to his Fathers Will, to drink of the Cup the Father gave him to drink; But he prayed for the conversion of those the Father had given him, and prays for the Salvation of his People, *Joh.* 17. 19, 20. *Luke* 22. 32. And this he doth now he is in Heaven; he carries on this Work there in his Humane Nature: *He is entered into Heaven itself, there to appear in the presence of God for us,* Heb. 9. 24. It is a Metaphor taken from an Attorney, that appears in the behalf of his Clients: So Jesus Christ is at the Right hand of God making intercession, by way of Office. When Satan or the Law doth accuse Believers, there's Christ at the Bar, ready to make answer for them, to plead the Cause of his Clients, and procure their Justification: the Apostle makes use of Christ's Intercession to this purpose, *Who shall lay anything to the charge of God's Elect? It is God that justifieth: Who is he that condemneth? it is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh Intercession for us,* Rom. 8. 33, 34. So Heb. 6. 19, 20. *Which Hope we have, as an Anchor of the Soul, both sure and steadfast, and which entereth into that within the veil; whither the Fore-runner is for us entered, even Jesus, made an High Priest forever.* By an entrance within the veil, was typified out Heaven, Glory. As the High Priest entered within the veil, so Christ, as an High Priest, is now in Heaven, to carry on Redemption-work: He is there to oppose all Designs against his People, and secure them against all the Impleadings of their Enemies; He ever lives to make Intercession, *Heb.* 7. 25. The word signifies, to attain the Mark, as an Archer doth; or he that throws Darts hits the Mark, so the Lord Jesus Christ intercedes so as to prevail.

Secondly, *How doth Christ intercede in Heaven?*

Ans. 1. *Negatively,* Jesus Christ doth not intercede in Heaven, *Figuratively,* As if his Intercession were no more but the virtue of his Merit, as *Abel's* Blood is said to speak, *Heb.* 12. 24. But formally as one that takes upon him the Cause of his sinning, suffering people.

Secondly, he doth not intercede *Charitatively,* by way of Courtesie and Kindness, which he might do or leave undone, as he pleaseth; but officially by way of Office and Trust committed to him, for so he is our Advocate, 1 *Joh.* 2. 1.

Thirdly, Neither doth he intercede *Precario,* in such an humble manner and Mode of Supplication of bowing the Knee, and submissive Entreaties with Cries and Tears, as the Saints do, and as once he did whilst on Earth; for this is inconsistent with that State of Majesty and Glory, he is in at the right hand of God, *Heb.* 1. 3. But *Authoritatively,* by way of Right and Power, as one that hath deposited a sufficient Price, and now demands his Captives, as one that hath made a Purchase, and now requires the thing purchased, as one that hath deserved what he moves for, and hath Power, as God, to bestow:

Secondly, *Affirmatively,* and so.

First, Christ's Intercession in Heaven is, by his appearing there for us, as our Mediator and Surety, presenting his person, God-man, as our Agent and High-priest, *Heb.* 9. 24. As the High-priest of old did appear in the holiest of all, with the Names of the twelve Tribes on his Breast and Shoulders, for a Memorial before the Lord, *Exod.* 28. 9. to 22. to which, says one, the Church alludes, *Cant.* 8. 6. *Set me as a Seal on thy Heart, as a a Seal upon thy Arm,* as a Manifestation of his Love; so Christ's interceding, is his appearing in the behalf of his People, as their Advocate; and Christ's sitting in Heaven, in this Relation to his people may be calle• his interceding.

Secondly, By presenting his Obedience and Sufferings before the Father on their behalf, that they might have the Benefit of it, and that God would in Justice, communicate the Fruits of it to all his Seed, 1 *Joh.* 2. 1, 2. A type of this we might see in the High-priest's bringing the blood of the Sacrifice within the Veil, and sprinkling it on the Mercy Seat, *Lev.* 16. 11. to 17. First he killed the Sin-offering, and then brought in the Blood before the Lord within the Veil; without which his Act was not complete. Thus Christ first sheds his Blood on Earth, for his People, then enters into Heaven, there to present his Blood for us, *Heb.* 8. 4.

Thirdly, By declaring his Willingness, that his People should have all that Mercy and Salvation which they need, and that he purchases for them. *Joh.* 17. 24. *Father, I will that those whom thou hast given me, be where I am;* Father, I will that my Children have their due: 'tis true, they have sinned but I have suffered, they have fallen short but I have fulfilled all Righteousness: thou knowest I obeyed for them, and died for them, that all which thou hast promised might be made good to them: and Father, I will that Justice be done for them in Heaven; and I will, that this and the other Mercy be given out to them here, according as their Necessities and Capacities require: whilst Christ was on Earth, he came to do his Fathers Will, and now he is in Heaven, he must in all things have his own, *Joh.* 11. 42.

Thus much may be understood by the manner of Christ's Intercession in Heaven.

Thirdly, *For whom doth Jesus Christ intercede in Heaven?*

Answ. For all that come to God by him, *Heb.* 9. 27. For all that do believe in him. *Joh.* 17. 20. Some desponding Sinners may be ready to say, alas! this is not for me, I am unworthy of so

choice a Mercy: will Christ plead for such a grace-abusing wretch as I? Why Sinner, if thou art one that comest over to Jesus Christ, and believest on the Son, thou mayest lay claim to this Advocate in Heaven, and confidently expect the Benefit of his Intercession.

Again, The Lord Christ intercedes for all his People on Earth, *Joh.* 17. 11. *And now I am no more in the World, but these are in the World, holy Father keep, through thy own Name, those whom thou hast given me.* The Saints on Earth are the Subjects for whom he intercedes: particularly, for his sinning people: he made Intercession for the Transgressors. *Isa.* 53. 12. Some trembling Soul may say, Christ's Intercession is for them that are holy, but I am vile; but know, O Soul, Christ intercedes in Heaven for his people that sin against him, 1 *Joh.* 2. 2. Again, Christ intercedes in Heaven for his weak and impotent people, that are compassed about with Clouds of Infirmities, he hath a special Respect to these, as a tender Father hath to a weak Child; Christ's grace was sufficient for *Paul,* when his own failed under the horrible Buffetings of *Satan,* 2 *Cor.* 12. 9. Such as are weak in themselves, that know not how to pray▪ or wait upon God in any holy Duty as they should; these are the Persons Christ pleads for to help them, such as are ready to be overcome by Temptations; *Simon, Simon, Satan hath desired to have you, that he may sift you as Wheat, but I have prayed for thee, that thy Faith fail not,* Luke 22. 31. 32. Poor tempted Souls, hurried up and down, sometimes assaulted with blasphemous Thoughts, then poisoned by ugly Temptations, put upon this Sin, and then the other Sin, every day the Devil following them with new Temptations, laying in new Batteries against them: Now the Lord Jesus Christ sits at the right hand of God, interceding for these.

Again, Christ intercedes in Heaven for his suffering People, such as are in danger of being overcome by their Enemies, and have no Might, and none to intercede for them, *Isaiah* 59. 16. Sore Judgments there were upon the People of God, and that justly; for their Transgressions, no Righteousness of their own to plead for them, nothing at all that could justly intervene between Wrath and them: Now in this case Christ steps in, and he intercedes, and brings Salvation. These are the persons Christ intercedes for in Heaven.

Fourthly, *What doth the Lord Jesus intercede for in the behalf of his People?*

First, One thing he pleads for is, for their Preservation in the World, and from the Evil of the World, *Joh.* 17. 15. *I pray not that thou shouldesttake them out of the World, but that thou shouldest keep them from the Evil.* This implies, Christ's mind is, his People should continue in the World till their Work be done; that neither Sin nor Danger may cut them off till their full time be come; but that they may be kept from Evil; from the Evil of Temptation, and the Evil of Persecution.

Secondly, He intercedes for the Sanctification of his People; and this is a glorious Privilege indeed, *Jo.* 17. 17. *Sanctify them through thy truth; thy Word is truth:* By the word of thy Truth, make them partakers of thy Holiness: *For their sakes. I sanctify myself, ver.* 19. I set apart myself, now on Earth, as an High Priest and Mediator: And why so? *That they may be sanctified through the Truth.* It may be a poor tempted Soul hath begged for Grace, but finds no answer; as *Paul* prayed twice, thrice, many times without return; but Jesus Christ intercedes, who will

prevail; and because he prays, they shall obtain, according to the measure of Christ, and in his time.

Thirdly, The Lord Jesus Christ pleads in Heaven, for Believers Union with himself, and with one another, *Jo.* 17. 11, 21, 22, 23. *Holy Father, keep, through thy own Name, those whom thou bast given me, that they may be one, as we are: That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; I in them, and thou in me, that they may be made perfect in one.* This he died for, to gather his People into one, and this he will procure in due time. Their Union with himself shall be inseparable; their Communion may be interrupted, but their Union can never be broken. And it is a matter of Comfort to Believers, that grieve for the sad Breaches amongst Saints, how that Christ intercedes in Heaven for their Union, who cannot be denied.

Fourthly, The Lord Jesus Christ intercedes for his Peoples Succor, and support, under, and deliverance from Temptation, *Luke* 22. 32. *I have prayed for thee, that tby Faith fail not.* Ah Soul! Art thou followed with new Temptations every day? Doth the Devil vex thee, casting in wicked, vile thoughts, that do make thee tremble, pulling and haling thee? Fear not, says Christ, the Devil shall not prevail. O, says a Soul, What shall I do for Faith? I cannot take hold of this, and the other Promise. Why, Christ in Heaven pleads for Believers, that their Faith shall not fail, shall not sink away, nor faint in the day of Temptation, *He will not suffer you to be tempted above measure,* 1 Cor. 10. 13. *He will make a way to escape.* As sure as Christ himself hath escaped from Satan, and Dangers unto Glory, so sure shall Believers pass thither also. O Soul! thou canst not tell how to pray; this and the other wicked thought hurries thee; Faith and Hope, all seem to be gone: but, O, what a blessed thing is this, that there is a Mediator in Heaven to pray for thee!

Fifthly, Jesus Christ intercedes in Heaven for the Pardon of all the Sins of his People, and for the enjoyment of his Fathers favor, *If any man sin, we have an Advocate with the Father,* 1 Joh. 2. 1. That's part of Christ's Work in Heaven, to Advocate in regard of their Sins: So *Joh.* 17. 26. *That the Love with which thou lovest me may be in them.* I have purchased thy Favor for them, and Peace with thee, by my own Blood; therefore, Father, O take not away thy loving kindness from them: O, do not be angry with them forever. O, what a wonderful Privilege is this! Christ is not contented that his Father love them with an ordinary and a common Love; but his Will is, that the same Love with which the Father loved Christ, as Mediator, be bestowed upon them.

Sixthly, The Lord Jesus Christ Advocates in Heaven for the supply of all the wants of his People, *Phil.* 4. 19. *My God shall supply all your need, according to the Riches of his Glory, by Jesus Christ.* Observe the ground, and meritorious cause of all the Supplies of the Saints Needs, is the Riches of Christ in Heaven; the Riches of Christ's Intercession. O! when the poor Believer goes mourning under a sense of this, and the other Want, Christ in Heaven is interceding for them. O, says one, I want a soft Heart; a Heart to love God: I want more power over Corruptions and Temptations: More Humility, says another: O, my proud heart! I want more Patience; I am filled with the Fire of Hell: I want more Purity, unclean Thoughts lodge in my Soul: but Christ in Heaven is interceding for them, thus. Father, There's a Child of mine

wants a soft Heart; I will that thou give it to him: there's another goes complaining for want of more power over Corruptions; I will that thou grant it to him: Another wants Bodily supplies; he is in straits in the World, and knows not what to do; Father, thou hast made me Heir of all things, and I will that thou give him some of mine Inheritance. O that Believers did know this! when they are pining away in their straits, that they would look to Jesus, and by Faith see him interceding for them.

Seventhly, Another thing Christ pleads in Heaven for, is, the subduing of all the Enemies of his People: Whatever is like to endanger their wellbeing, in thelr work of glorifying God, and in their way to Glory with God, Christ pleads that it may be removed. Are the Snares of the World like to carry away one? the Snare of Prosperity, or vain Company, like to ruin another? Doth the Flesh lust against the Spirit, and ready to reduce it into Bondage? Christ pleads in Heaven for the destruction of these Leviathans; and will, in his own time, bring down all the Enemies of his People: Yea, *Gog* and *Magog,* and all the implacable Adversaries of *Zion* must be subdued, because Christ intercedes for it, and Reigns till he hath put down all Enemies under his Feet, 1 *Cor.* 15. 25.

Eighthly, He intercedes for his Peoples Consolation; He seems to be much concerned in this, that his People be of good cheer in the World, *Joh.* 16. 33. *Be of good cheer,* Pluck up your Spirits, walk comfortably, *I have overcome the World for you, I will not leave you comfortless;* I will not leave you in danger of overwhelming: Christ takes care that his People be not overladen with trouble, but that they have comfort in due time.

Ninthly, The Lord Jesus Christ pleads for their thorough and complete Salvation, for their preservation in Grace, and their sure and certain enjoyment of Glory. *Wherefore he is able to save to the utmost, because he ever lives to make Intercession,* Heb. 7. 25. Whatever their dangers, straits, and hazards be, Christ intercedes in Heaven, for their utmost saving, thorough all, and from all. The gracious Soul miscarries sadly, this, and the other time; in this, and the other matter: he falls dangerously, and bruises his Bones; but Christ pleads in Heaven, that this might not prove a mortal wound: *Father, I will that those whom thou hast given me, be with me where I am, to behold my Glory, Joh.* 17. 24. All his Glory, that he hath purchased with his Blood, is for his People. As a Father, if he gets a large Estate, his Children shall fare the better for it, he will leave it all to them; so Christ in Heaven intercedes, Father, I will that my Children may share with me in my Glory; may Reign, and sit on Thrones, and be crowned with Immortality with me. *Where I am, there shall my Servant be.*

Thus you see what Christ intercedes for in *Heaven.*

Fifthly, *Why doth the Lord Jesus Christ intercede in Heaven?*

First, Because he hath undertaken this Work for his People: He is their Advocate, 1 *Joh.* 2. 1. He is an Officer in Heaven for them, and hath undertaken their Cases; and being bound, he will be faithful: He is there, as their Fore-runner, and his Fidelity lies at stake, to make their way plain to Glory. If they come not after, how can he be their Fore-runner?

Secondly, Because of his Interest in them, they are very near to him, they are his own. *Having loved his own, that were in the World, Joh.* 13. 1. Persons use to love their own. The World loves its own; therefore is Christ so concerned in the welfare of his People, because they are his Propriety; They are his Friends, *Joh.* 15. 14, 15. *Ye are my Friends, I have called you Friends.* And will not a man concern himself about his Friends? There's never a man on Earth, that hath a Friend so near his heart, as the Saints are to the heart of Christ; They are his Brethren; *He is not ashamed to call them Brethren, Heb.* 2. 11. He is their Elder Brother, and they are younger Brethren, and he cannot but have a tender heart towards them. How full of Bowels was *Joseph* to his Brethren, though they had sold him, and injured him; yet how affectionately did he discover himself to them, he wept, that the *Egyptians* heard him? *Gen.* 45. It is a most affecting Story, to show what the heart of a Brother is, or should be. O, how much is Jesus Christ concerned in the welfare of his People!

Again, He is their Father; He hath the Bowels of a Father: He pleads in Heaven, at the Right hand of God, as a Father doth speak for his Children. O! if a man had a Child, or some Children, condemned to die, how would a tender Father speak for them, and weep for them, that they might not die! with such Bowels doth Jesus Christ plead for his People in Heaven.

Again, They are his Spouse, his Love, his Dove, married to him, *Cant.* 5. And can a tender affectionate Husband shut up his Bowels towards his own Flesh? So Christ, in Heaven, accounts nothing too dear that might be for the welfare of his People, because of their conjugal relation to him.

Thirdly, Because of the great Love he bears to them, therefore will he make Intercession for them, *Isa.* 63. 9. *In his Love and pity he redeemed them.*Nor men, nor Angels can tell the Height, Depth, Length and Breadth of the Love of Christ; it is Love, passing Knowledge, *Eph.* 3. 18. Christ's Love to his people, is unconceivable, unchangeable: many waters cannot quench it, all their Unkindness cannot diminish it, therefore he remembers their Concernments, and pleads their Cause.

Fourthly, Because of the Sympathy the Lord Jesus Christ hath with them, he hath a fellow-feeling of all their Infirmities and Afflictions: as he is their head, he cannot but sympathize, with all the Maladies and Distempers of every Member; he is the high-priest, and must have Compassion, *Heb.* 4. 15. *For we have not an High-priest which cannot be touched with the feeling of our Infirmities:* He cannot be capable of Insensibility, of the Cases, Concerns and Conditions of his people; Weaknesses, Sins and Wants, whatever becomes the Burden of his People, it is near his Heart: It is not his own Glory in Heaven, can take off his Thoughts and Care of them: He that abuseth the Saints offers Violence to Christ's Eye, *Zach.* 2. 8. *He that toucheth you, toucheth the Apple of his Eye.* While he was in Heaven, in the Possession of the Fathers Glory, no sooner did their Cry come up from *Egypt,* but presently it reached his Heart; God tells *Moses* he could not stand still to hear the Complaint of his poor afflicted people: God in Christ, the second person, the Angel of the Covenant resents the Miseries and Afflictions of his people, *Exod.* 2. 23. 24. *I have surely seen the Afflictions of my People which are in* Egypt, *and have heard their Cry, and I am come down to deliver them, Exod.* 3. 7, 8. And if he was so pityful, as to be soon afflicted with the Afflictions of his people before he assumed the human Nature

upon him, is he not as much now since he hath taken our Nature upon him, and stands in Heaven clothed with our Body and Soul? *Heb.* 5. 2. Christ carries no Weaknesses to Heaven with him, he hath no kind of Wants, Pains, nor Sorrows, but he is compassed with Infirmities, that is, a Sense of the Weaknesses, and Remembrance of the Afflictions and Infirmities, whilst he was here: He knows the Heart of a Stranger, he knows what it is to be under the Wrath of God, therefore cannot but have a fellow-feeling of the Infirmities of his People. No tender Mother can be more affected with the pain of a little sucking Child, with the Fear of losing it, than Christ is with the case of his people, therefore he pleads for them.

Fifthly, Jesus Christ cannot choose but speak for his People in Heaven, because he hath purchased them, he hath bought them, and paid for them: he thought it fit to lay down a very great price for every believing Soul, 1 *Cor.* 6. 19. *You are bought with a price.* He was willing to have his Heart opened, and his Side opened, that he might let out his Blood for them; and surely he cannot but be willing to intercede for them, when he was willing to die, and bear divine Wrath for them: he hath bought Grace and Glory for them, and he must needs speak, that they might have what he hath paid for. It is true, if God should deal upon the account of Creature-deservings, they would soon be totally destitute: but though unworthy in themselves, Christ pleads his Worthyness: Father, I will, that thou give out this and the other Mercy to them, I have purchased it for them: it is true, they have abused the Gospel, and sin'd away the Light of thy Countenance; but I will that thou speak comfortably to them for my sake; for I have always obeyed thee, and done thy Will.

Sixthly, Because of his Promise to them, he hath promised he will not leave them, *Jo.* 14. 18. I go away, says Christ, but I will not leave you; I go to Heaven but it is for you; I carry your Names on my Heart, that I might think upon you, when I am in Glory: when I see how *Satan* buffets and assaults you from day today, then I look upon the Palms of my hands and see your names engraven there, *and will not leave you comfortless, I will come again to you.* He sends his Spirit to keep them Company here on Earth, and he will come and fetch them home at last; he will be faithful to them in all things, that pertain to God, and for the Salvation of their Souls, *Heb.* 2. 17. and Believers may urge him with his Promise and Faithfulness, and this obliges Christ to do all he can for them.

Seventhly, Because of the great Necessity they have of his pleading for them; He sees they would be undone if he did not stand up for them. *Satan* would lay in his Accusations, he is the Accuser, and what ways he hath to accuse the Saints before God, we know not: he accused *Job,* and doubtless he is ever and anon laying in fresh Charges against the people of God; therefore Christ pleads for them: he sees they want Grace and want Strength, therefore he cannot be silent: he saw *Peter* had need of Support, *Luke* 22. 31, 32. therefore he prayed for him: Christ sees they stand in need of Promises, Experiences, Consolations and Privileges, therefore he pleads in Heaven for them.

Sixthly, *What are the Comforts and Advantages that flow from the Intercession of Jesus Christ to believing Souls?*

There's Cause of wonderful Joy and Consolation to Believers, when they cast their believing Looks towards Heaven, to see their Advocate there.

First, In regard of the Excellency of this Intercessor: O! what a glorious, mighty, and potent Friend, have Believers to plead for them; he is no mean person, he is the Son of God, *the express Image of his Fathers Person, Heb.* 1. 3. He is one that made the World, and upholdeth the World, and after he had suffered for Sin, he is gone to Glory, and takes his Seat at the right hand of the Majesty, on high; he doth not stand by as a Begger, but sits down on the Throne, by the Fathers side, and speak as a Friend for them: O what a glorious and transcendent person is he! it is not an Angel, it is not a Saint, but it is the Lord *Jehovah, Jehovah Christ.* O when the Believer, by Meditation, comes to reflect on his Glorious Agent in Heaven, how he is honored by Angels, Saints, and every Creature, it will wonderfully consolate his Languishing Spirit.

Secondly, Consider the Successfullness of this Intercession, and it cannot but yield much Comfort, *the Father heareth him always, Joh.* 11. 42. The Father and he are one, of one Nature, one Glory, one Will: what the Son wills the Father wills; and Jesus Christ is the Executor of his own Will, and hath all Power in his hands to give out, and perform what he pleads for: What wouldest thou have, Soul? Lord, says the Soul, I would have more Grace, be more holy, have strength against this, and the other Temptation: I am afraid I shall perish under these Blasphemous Thoughts. Oh, the horrible injections of Satan! Lord, support me. Why, (says Christ) Fear not, Soul, In me is Everlasting strength, thou shalt have it in my time, and according to my measure.

Thirdly, Consider the extent of Christ's Intercession, and that will contribute wonderful Joy to Believers: His Favor is not narrowed up to one or two Favorites, but for all his Saints: *All that come to God by him, Heb.* 7. 25. *All that believe in him, Joh.* 17. 20. Christ excepts none: In this he out-goes the Affections of all Creatures. It is rare for the largest Affections of Men, not to run within some narrow limits; but Jesus Christ hath an equal respect for all his Seed. And then he intercedes for them in all their Matters, *Isa.* 63. 9. *In all their Affiictions he is afflicted:* There is no part of their Trouble but he is concerned in it: As Christ is an Advocate in Heaven, he is engaged to attend the Concerns of his People, though they should neglect him, *Isa.* 57. 18. He is privy to all their Matters: How should this revive the Believing Soul? It is the usual complaint of Souls, O, I fear Christ will not intercede for me; I am so Carnal, so full of Deceit, Hypocrisy and Backslidings. It is true, He takes pleasure in the Prosperity of his People; but, I fear, I am none of his. They that pray and plead Spiritually may hope, but I cannot pray, nor look up. But let me tell every poor trembling Believer, There's never a Soul that hath the Lord for his God, that Jesus Christ can be unmindful of: He intercedes for all his People, and in all their Concernments.

Fourthly, This may yield wonderful Comfort to Believers, to consider, That Jesus Christ doth not only intercede in Heaven, in their Names, but in their very Natures: He presents the Humane Nature in his own Person, glorified; and in this Nature he pleads to God for them. He is set forth as *the Man Christ Jesus,* 1 *Tim.* 2. 5. He cannot but be full of Pity and Compassion, because he is of the same Nature with them: *They are Members of his Body, of his*

Flesh, and of his Bones, Eph. 5. 30. O, if that Scripture were but put into the Believing Meditation of Believers, what Comfort will flow from it? O trembling Saint! thou mayest object thy Unworthiness and defiled Nature; but Jesus Christ hath thy Nature glorified now in Heaven, at the Father's right hand.

Fifthly, The restlessness and unweariedness of Christ's pursuing the Blessedness and Salvation of all his Seed, is that which may yield wonderful comfort to the Believing Soul. Consider his Temper and Disposition, whiles he was on Earth: *His Spirit shall not fail, till he hath set Judgment in the Earth,* Isa. 42. 4. And if Christ was so earnest to undergo such work then, and was so restless and active till it was done; surely he must needs be restless to carry on this Work now in Heaven: *He lives ever to make Intercession, Heb.* 7. 25. There are sometimes when men on Earth cannot agitate the Cause of their Friends; but Christ is always taken up about this Work of Mediation: Christ's Authority is capable to manage all the Affairs of his People, were they millions of men, therefore it must needs be matter of wonderful Comfort to Believers, that they have such a Mediator in Heaven.

Sixthly, Consider the Advantages that flow from this Intercession of Christ to Believers, and it will yield matter of wonderful comfort.

Their Sins shall be surely pardoned. O what wonderful comfort is this! *Blessed is the man whose Transgression is forgiven, and whose Sins are pardoned, Psal.* 32. 1. He is an Advocate for them, to take away their Sins, 1 *Joh.* 2. 1, 2. 1 *Joh.* 1. 7, 9. No Bill shall be laid in against them at the Bar of God: Who dares accuse that Soul that is covered over with the Blood of the Redeemer? *Rom.* 8. 33, 34.

Their Persons and Performances shall surely find acceptance with God, through this Intercession of Christ, *Eph.* 1. 6. *Who hath made us accepted in the Beloved.* All that glorious Chain of Mercy that is made over to, and fastened upon the Believer, hath its tie to Jesus Christ: Predestination, Adoption, Justification, Sanctification and Salvation, are all laid upon Christ. It is a piece of usual weakness in poor Believers, or rather Doubting-souls, to judge of their Acceptance with God, or Non-acceptance, according to their Deservings, or ill-deservings, and the nature and frame of their Spirits and Duties: when they have been drawn out in Frames, and wonderfully raised in Duties, they think now they shall find Favor; But it is not that which gives your Suits Entertainment in Heaven; it is as God accepts the Soul in Christ, notwithstanding all the Failings and Infirmities of Believers; they are entertained with a *well done good and faithful Servant,* upon the account of Christ.

Again, They are sure to be secured against the prevailing Power of all their Enemies; let *Beelzebub* with all his Train and Forces be united against them, he must be broken to pieces; for Christ is at the right hand of the Father, interceding for them: *Sin shall have no Dominion over them,* Rom. 6. 14. *God will bruise* Satan *under their Feet shortly,* Rom. 16. 20. Hence it is, they may be sure none of their Enemies shall prevail, *Luke* 1. 74.

Again, They may be sure to receive more Grace, and Life more abundantly, *God giveth more Grace, James* 5. 6. whilst Christ's Interest holds in Heaven, whilst he hath a Fullness of Grace to bestow, Believers may expect more.

Access to the Throne of Grace at all times in his Name, is another procured Advantage of his Intercession; it is by the Blood of Christ Believers come to God with Boldness, *Heb.* 4. 14. 16. *Heb.* 10. 21. 22.

Hence the Blood of Christ makes Peace, and an open door for Believers to approach to God, *Eph.* 3. 12. Because he is there at the Throne of Grace, he will open his Door to his Children, and let them in, within the Veil: what tender Mother would shut the door against her weeping Child?

Again, They have not only Access to the Throne of Grace, but Success; they shall speed when they cry with all their Hearts, *Joh.* 14. 13. 14. *Whatsoeveryou shall ask in my Name, that will I do, that the Father may be glorified in the Son: if you shall ask anything in my Name, I will do it.* Christ was leaving his Disciples, and they might tremblingly dispond, how shall we live when thou art gone? the World will persecute us, and *Satan* will devour us? Why says Christ, I will protect you then, as well as now, and hear your Requests: you think it is only your Concernment, to have your Prayers answered; no, it is the Concernment of my Father too, his Glory lies at stake for it. O! what bold Encouragement is this *Rev.* 8. 3, 4, 5. Prayers ascended up, and presently comes down Thunders, Noises, Lightnings, and Earthquakes: as a Symbol of God's Reception: believe it, Saints have still as great Potency with God, on the Account of Christ, as ever, and their right Prayers shall surely find an answer at the Throne of Grace.

Again, They shall certainly have Perseverance in Grace: for the Certainty of a Believers Graces depend not upon his own Strength, that it should die if he cease to exercise it; but is secured by the Intercession of Christ, *Luke* 22. 32. *Jer.* 32. 40.

Another Effect of Christ's Intercession is this, The Saints have Oneness with and an Interest in the Love of God, *Jo.* 17. 21. 22. And they shall be sure of Grace and of Glory: they shall have a Mansion in Heaven, *Jo.* 14. 3. *Jo.* 17. 24. *Father, I will that those whom thou hast given me, be with me where I am, to behold my Glory.*

CHAP. VI.

Showing the Willingness of Christ, that Sinners should be saved, the Sin and Misery of such as refuse Christ, with Reproof to several sorts of Persons

WE have a little opened the Transcendent Glory of Christ as Mediator, wherein so much of his vast Treasury lies: we come now to make some Application of this glorious point.

First, By way of Information. First, How wonderfully are poor Sinners indebted to the Lord for giving such a Mediator as Jesus Christ, God-Man; none else in Heaven or Earth could have procured the Salvation of lost Sinners: had he been God only, he had had neither Right or Capacity to suffer: had he been only Man, he could never have born up under the dreadful weight of these Sufferings; Death would have had Dominion over him, his Sufferings unsatisfactory, his Intercession rejected, and all the hopes of Sinners perished; but now he is able to save all that come to God by him: O admire at, and rejoice in this Love of God, in giving Christ, *Jo.* 3. 16. *God so loved the World, that he gave his only begotten Son.* Life and Liberty

Health and Strength, Peace and Plenty, are excellent Mercies; but the giving of Christ is transcendently super-eminent: Can you bless the Lord for lower Springs? O adore these upper ones, this Grace that brings Salvation.

Secondly, See the Willingness of Christ, that Sinners should be saved, he would never else have assumed the work of a Mediator, nor have given himself for this very end that Sinners might be brought to God, 1 *Pet.* 3. 18. He would never have undertaken the bloody way of Death, nor drunk off such a bitter tremendous Cup, that Sin had brewed for him; he would not have interceded with God for Terms of Reconciliation, nor undergone such direful, unconceivable Torments, had he not been willing Sinners should live: hath Christ so carefully prepared the Ministration of Reconciliation, and absolutely commanded the Promulgation of the Gospel to every Creature? *Mark.* 16. 15. Hath he laid such a Necessity on his Messengers and Ambassadors, and obliged them, by the Penalty of fearful Woes, to preach the Gospel, and he is not willing that Sinners should be saved? 1 *Cor.* 9. 16. See how he charges his Servants to be instant in Season and out of Season, to reprove, rebuke, and exhort with all Long-suffering and Kindness, 2 *Tim.* 4. 1. To persuade and beseech men to be reconciled, 2 *Cor.* 5. 11. 20. And will he reject them when they come? He would not have grieved and mourn'd so much at Sinners Unbelief, and out-standing the day of Grace, had he been unwilling they should have lived, *Joh.* 5. 40. *Luke* 19. 41. 42. Behold how he waits till the last hour of the Day, and treats his Enemies with an affectionate Kindness, why will you die, O House of *Israel?* He heaps up Coals of Fire on their Heads, and draws them with Cords of Love, and with the bands of a man, *Mat.* 5. 45. *Hos.* 11. 4. he offers Violence by his Spirit, to unwilling Souls, and attempts the most charming Persuasions to allure them to him; he thunders and lightens, as on Mount *Sinai,* and threatens them terribly if they will not come, *Joh.* 3. 18. Ah troubled Souls, you that tremble, least he will no more have Mercy on you; but reject your Selves and Duties, shut up his Bowels, and harden his Heart against your Cries. Ah! do but consider and seriously reflect on what Christ hath already done and suffered for you, think on his Carriage whilst on Earth, and his tender Reception of all that came to him; he debarred none, surely, then his Advancement in Heaven, produces no Alteration in him: it may enlarge his Capacity but cannot straiten his Bowels to perishing Sinners. Honor doth not puff him up, or make him unmindful of their Concernments; think upon his Promises, he will cast out none that come to him, *Joh.* 6. 37. Let their Sins be as red as Scarlet, he will make them as white as Wool, *Isa.* 1. 18. He knows the Heart of a Stranger, *Exod.* 23. 29. He remembers what 'tis to lie under the Pangs of a troubled Soul, when he trode the Wine-press of his Fathers Wrath alone; and therefore cannot but compassionate the Miserable, and those that are consumed with the Terrors of the Almighty. Cease Soul, to lay thy Charge on Christ, 'tis thy own Unwillingness and Unbelief that impedes thy way to Life, not his.

Thirdly, How fearful then is the Sin, and how dreadful will be the misery of all those that refuse this Mediator, will not hearken to this Prophet, nor consent to his Proposals for Salvation: The Tongues of Men and Angels are not capable here to commit an Hyperbole, nor can such themselves sufficiently conceive it, till they feel it. Ah, Sinners! Weigh a little these ensuing particulars, and you will find it true.

First, It is a most aggravated Sin, and hath all the circumstances of Evil in it: There's no sin of so deep a Dye, and foul a Guilt.

It is a sin against the highest Mercy, and greatest Deeps of Divine Favor. There were some Discoveries of Mercy that God expended on the Gentile World: In the times of their Ignorance God did wink at them, feed them, and clothe them; But the Treasures of Grace were reserved for the Fulness of Time, the Gospel days. O wretched Caitiff! By refusing Christ, thou kickest against the most sounding Bowels, against rich Mercy, *Eph.* 2. 4. Against tender Mercy, *Luke* 1. 18. Against Free Mercy, *Eph.* 2. 8.

It is a Sin against, and a forsaking of thy own Mercy: Thou stabbest thy own Soul with the same Dagger thou flingest at Christ. O wretched Sinner! thou takest pains to shut thyself out of the door of Mercy, and to argue thyself into the depth of Misery: *O Israel, thou hast destroyed thyself.* Oh Sinner, thou sheddest the blood of thy own Soul, *Hos.* 13. 9.

It is a sin against the choicest and costliest Remedy that ever God prepared: The Garment God made to clothe thy Soul, is dip'd in Blood, and this thou throwest from thee. How justly will thy Soul rot in chains of Darkness to all Eternity, that refusest such a chargeable Remedy laid out upon thee? The Law was but leading to it, *Gal.* 3. 24. Had you lived to see the Priests killing the Sheep and Lambs, and cutting the throats of these poor Creatures, to make an Atonement for Sin, you would have said, surely the Antitype must needs be bloody: All those charges men were at in their daily Sacrifices, could not take away one Sin; the Blood of Christ must do it. O expensive Mercy! And this thy Soul despiseth: O cursed Sin! All other Dispensations could not make those that use them perfect, *Heb.* 9. 9. Nor all the World, if sold, can pay the Debt of one Soul, or the price of one sin.

It is a sin against the most glorious Majesty that ever was, *Phil.* 2. 9. Thou spittest in that Face that is infinitely above all Spots and Stains; that the Angels admire and adore; one Smile of which maintains all the Life and Consolation of the Saints in Glory; this Jesus thou despisest. O unbelieving Sinner! where wilt thou go to hide thyself from the wrath of the Lamb at the last day?

Lastly, 'Tis a rejection of thy own Duty, a throwing Christ out of his own Vineyard, and how will God deal with such? *He will miserably destroy these miserable men, Matth.* 21. 41. The Lord Jesus Christ hath Right to rule thee, and thou rejectest the Homage thou owest to him, and despisest his lawful Right and Authority which is a most grievous Sin indeed.

Secondly, 'Tis a most unreasonable Sin, there's no Plea at all will bear in the Court of Reason for such a Sin; thy own Reason will judge and condemn thy Soul. O! that ever thou shouldest choose Death rather than Life, and take the Iron Rod of *Satan* over thee, and despise the golden Scepter of Jesus Christ; Ah! Sinner, there's cause why thou shouldst leave thy Lusts and wicked Companions, and depart from the Chambers of Death, in which thy Soul hath dwelt so long, but none at all why thou shouldest not come over to Christ: what doth Christ propose to thee that thou canst cavil at? Is it to leave thy Lusts? If not, these will ruin thy Soul; if thou hadst Fire in thy Bosom, thou wouldest think it reason to cast it out; if Fetters upon thy Feet, and Clogs about thy Body, to shake them off; if a Serpent in thy Bosom, to cast

him out: O Sinner, sit down, and consult with the Principles of Reason, never was a better Bargain offered thee. Think on it, What if the Gate seem straight, it is not so to thy Soul, but to thy Lusts, thou canst not shun Trouble, but must meet with it either here or to all Eternity.

Thirdly, 'Tis a most condemning Sin, *Joh.* 3. 19. This will justify the severest Doom of God, that they might have Life, but would not: Salvation came home to them, but they turned it off. O Sinner, take heed how thou refusest him that speaks from Heaven, despise not Christ.

Secondly, As 'tis the greatest Sin so 'tis attended with the greatest Misery. For first, it opens the Windows of Vengeance, and lets down divine Wrath on thy Soul; it takes off all Possibility of Salvation; he that shuts up this door leavs none open to Life, *Acts* 4. 12. Christ is the only Way, the Truth, and the Life, no possibility of escaping Wrath to come, if thou refuse the Lord Christ, *Heh.* 2. 3. Donit flatter thyself with Hopes of after Mercy; if thou give Christ a final Denial, all hopes of Mercy is gone, when once Christ who is the Blessing, is gone from thy Soul.

Secondly, There's no Acceptance of any of thy duties, 'tis his Righteousness and Intercession makes way for thy Acceptance, *Eph.* 1. 6. All Acceptableness of the best Services of any, is through him, 1 *Pet.* 2. 5. None of thy Complaints or doleful Cries, can ever enter into God's Ears, if they be not mixed with the Odours of his Incense: Ah Sinner, thou flatterest thyself with this, that thou wilt pray, cry, and weep upon a Death-Bed; Ah! what are all thy Cries, when God hears not?

Thirdly, there's sure Damnation waits for thy Soul, the Devil stands by, and expects the time when Christ will take his final leave of thee. O Sinner, if once thy time be gone, and precious Overtures of Grace do cease, then certain Ruin follows: as sure as the Work-man's wages is due to him, so will Damnation be to thy Soul, that dost live and die in thy Refusal of Christ; every Soul that will not hear this Prophet shall be destroyed, *Acts* 3. 23. *Psal.* 2. 12.

Fourthly, all the precious Intercessions of Jesus Christ will be turned against thee; and this is a most doleful Consideration, enough to make the hardest heart to break: now while there's hope, the blood of Christ pleads, Father, wait a little longer for this Sinner; when divine Justice says, cease interceding. that I may take Vengeance on this wretch; no says the blood of Christ, spare this Drunkard, a little longer, O wait one day longer, one year longer, for this Swearer: but upon thy final Refusal of Christ, the blood of Christ pleads another w•y, Father, I will the Damnation of this Sinner, I will that Mercy be no more tendered to him, *Luke* 2. 34. *This Child is set for the Fall and Rising again of many in* Israel. Christ is for the Fall as well as the rising of many; and believe it, his blood hath as great a Virtue to heighen the Damnation of willful Unbelievers, as ever it hath to further the Salvation of Believers; and O what a dreadful thing is this, when the blood of Christ shall plead against thee. It may be upon thy Death-bed, thou wilt cry, Lord pardon me, Lord let me never go to the place of Torment: but the Blood of Christ will say, Father, damn him, he made me wait many Days and Years, and would not let me into his Heart, Father let him perish; and whom do you think the Father will hear? This is one of the most trembling Considerations that I know, to heighten the

Wrath of Sinners: that Soul must needs go deep into Hell, that the Blood of Christ sends thither; the blood of Christ cries for Vengeance: Ah! Sinners think of it, what a fearful thing it is to refuse this Mediator: the Lord open your Ears, and the Lord work upon your Hearts that you may turn and live while there is Hope.

Fourthly, Hence see whence 'tis that the Prayers of any are so prevailing with God: what is it that makes Faith and Prayer so omnipotent? 'Tis the Intercession of Christ in Heaven that wings our Prayers, and makes them so speedily arrive at the Mercy-seat, and come off with an answer of Peace. 'Tis a Friend in the Court of Heaven that makes the Saints Sutes so prevailing with God, *Rev.* 8. 3, 4, 5. 'Tis his Incense makes way for the Prayers of the Saints, and then Fire comes out of the Censer, and burns up the Enemies of Christ: O there's wonderful Mightiness in the prayers of the Saints whom Christ favors with his Mediation.

Use 2. Of *Confutation.* If the Lord Jesus Christ be the Great and only Mediator between God and Man; then this will strike down that dangerous, damnable Error of the Papists, Of *Praying to Saints,* and setting up other Interceders besides Christ, making Addresses to the Virgin *Mary,* placing her in the Throne with Christ. If there be but one Mediator, 1 *Tim.* 2. 5. and one that liveth to make Intercession, and that the Assurance of Salvation depends on this Intercession of Christ, *Heb.* 7. 25. Then 'tis a damnable Error of the Papists to pray to the Virgin *Mary,* as they do in their Missal: one of which is thus; *O Virgin, the only chaste Mother, loosing our Sins, give us the Kingdom, for thou art Queen of the World, art able to do all things, and, with thy Son, disposest all things.* Another is, *That God, by the Prayers and Merits of the ever blessed Virgin, and of all Saints, would bring us to the Kingdom of Heaven,* Amen. Nay, they say, *That Prayers made to, and delivered by the Saints, are better than those by Christ;* So *Sal.* Now, if Christ be the only way to the Father, and Acceptance is through him alone, then this is a false Way, and never of God's appointing, but blasphemous Sacrilege, and horrible Robbery of the very Flower of Christ's Crown: Nothing plucks the Scepter out of Christ's Hand, his Crown from his Head, as these irreligious Opinions of the *Papists.* If Prayer be an act of Worship, *Matth.* 4. 10. then 'tis only due to God: Indeed there's a civil Worship due to Superiors, but Religious Adoration is God's Prerogative. If we must trust on him to whom we pray, *Rom.* 10. 13, 14. then we must pray to none but God, in Christ; for, cursed is the man that trusteth in man, *Jer.* 17. 5. He to whom we pray must be able to know our wants, and our Hearts; to see our Miseries, and hear our Prayers. Now this the Saints in Heaven cannot do: *Abraham is ignorant of us, and Israel acknowledgeth us not,* Isa. 63. 16. 'Tis Omnisciency alone can hear our Prayers, and Omnipotency that can Answer them, *Psal.* 65. 2. *Matth.* 6. 6. 8. 32. *Eccles.* 9. 5. Thus we may see the Heterodox Assertions of the Papists, in making many Mediators.

Use 3. For *Reprehension* to the professing People of God.

First, To such as are no more affected with this great and glorious Privilege of having an Advocate with the Father. Ah! Did Souls but know what an Ocean of Privileges, and Fountain of Mercies is comprised in this one Mediator, Jesus Christ, it would fill their Hearts with Joy, tip their Tongues with Praises, and make them more glad in the Salvation of God. But, it may be, you are more affected with your Frames, fine Expressions, and your own Duties, than with the Pleadings of Jesus Christ. This deserves a sharp Reproof.

2dly, Such as make little Use of the Intercession of Jesus Christ. Alas! how few employ Christ about their Matters in Heaven, and engage him in the momentous and weighty Matters of their Souls? May not Christ complain still, as once, on Earth, *Joh.* 5. 40. *You will not come to me that you may have Life.* 'Tis sad indeed, that the Lord Jesus Christ should enter upon so costly an Office, and pay so dear for a Right to do thy Soul good, and thou neglect to use him after all: This is the condemnation to Unbelieving Sinners, That they turn their Backs upon the Intercession of Jesus Christ. Alas, Soul! Are not thy wants great, and thy Sins many? thy Provocations and abuses of Mercy daily, and yet wilt thou not engage Christ for thy help, to procure thy Pardon, and Passage from Death to Life? O, how justly miserable will thy case be, who mightest be happy, but wouldest not! *He is worthily miserable* (saith one) *that will not be happy for the asking.* Who knows but that thy hard heart might have been softened; thy filthy heart cleansed; thy covetous heart spiritualized, and thy captivated Soul set free from the damning Power of Sin and Satan, hadst thou but improved a Mediator in Heaven? Know, Soul, if ever Life and Salvation be obtained, it must be by a Mediator.

Thirdly, Here's a Reproof to such as make Mediators of their Duties; that trust their Prayers more than Christ, and lay all their hopes of obtaining on the act of seeking. Indeed the Promise of having is made to asking, *Matth.* 7. 7. but not for asking. Thy Matters (saith *Luther)* do not depend on the worth of thy Self, or Prayer, but solely on the account of Christ, *Joh.* 14. 13. It is Prayer in his Name: And therefore (saith *Luther) Nulla Oratio extra Christum. There is no Prayer at all out of Christ.* 'Tis the Altar that sanctifies the Gift, *Matt.* 23. 19. *Our very Righteousnesses are as filthy Rags,* Isa. 64. 6. *When you have done all, you are unprofitable Servants,* Luke 17. 10. *Not unto us, O Lord, not unto us, but to thy Name giveGlory,* Psal. 115. 1. All acceptance with God is through Christ. To trust to thy Prayers, is to trample on the Blood of Christ, accounting it an unholy thing, and the most effectual course to provoke the Lord to a real abhorrency of thy Duties, and to throw them back as Dung on thy Face.

CHAP. VII.

Showing, what Consolation flows to Believers from the Intercession of Christ.

IF the Lord Jesus Christ be the only Mediator between God and Man, then here's Comfort for Believers in several Cases.

First, To weak Believers; such as need Mercy, and are unable to beg it as they should. Poor Soul! Art thou sensible of thy urgent Necessities? that thy Wants are more than can be numbered? Knowest thou the Hardness, Pride, Filthiness, and Ungratefulness of thy Heart? understandest thou thy need of the Spirit of Grace, and the Gifts of Grace, but canst not pray for supplies so understandingly, sensibly, affectionately, and believingly as thou oughtest, and therefore fearest, shalt never find an Answer, or obtain any reviving comfort to thy Soul, in the believing view of Christ's Intercession in Heaven. Let me tell thee, desponding Christian, thou canst not be really poor, and pray in Faith; thou canst not perish for want, and have a Jesus in Heaven interceding for thee, *Heb.* 7. 25. *Him the Father heareth always, Joh.* 11. 42. If the matter depended upon thy own Oratory and Eloquence, thy Case were sad; but there is one in Heaven that is wise, mighty, merciful, omniscient, who minds thy case,

considers thy needs, hears thy groans, knows thy distresses, and ever liveth to make Intercession for thee.

Object. But, says a Soul, *How shall I know that Christ intercedes for me, who am not worthy to lie under his Table, nor crawl at his Feet; I fear he hath greater concernments upon his Heart than to remember me.*

For Resolution in this, look back to Chap. 4. where is shewn for whom Christ intercedes. He prays for all that believe in him, *Joh.* 17. 15. Art thou one that believest in Christ? Hast thou chosen him as thy Lord and Righteousness? And is he precious to thy Soul? Could'st thou be content to part with all for him? Pleasures, Profits, and Worldly Grandeur, are they nothing, when they come in competition with him. Canst thou not say, O! None but Christ, none but Christ; Christ with Poverty, with Disgrace, with Bondage and misery, is far more preferrable than Riches, Repute, Liberty, and Mercies without him? Dost thou consent to all his terms? and art thou willing to take up his yoke, and to learn of him? to bear his Cross, and follow him? to leave all, and come to him, and that considerately, and from thy whole Heart? Dost thou cast and adventure thy Soul, and thy All, upon his Ability to save thee? Believest thou all that the Scripture reporteth concerning him? his Personal Excellencies, and purchased Sufficiencies? That he is able and willing to save all that come to God by him, and will not cast out any that really come? And in this hope art thou resolved to trust thy All upon him, and if thou perish, to perish at his Feet? Then art thou that Soul for whom Christ intercedes in Heaven, *Luke* 10. 42. *Lam.* 3. 24. *Isa.* 44. 5. *Esth.* 4. 16. *Mark,* 9. 24.

Object. *But I cannot pray as I ought, according to the Will of God. Alas! how cold, dead, spiritless are my Prayers? and will God hear me?*

Sol. 'Tis not for thy name thou art heard, but for the Name of Christ; as you have already heard, *Joh.* 14. 13. *Rom.* 8. 26, 27. *We know not what to pray for as we ought.* Neither I *Paul,* nor you believing *Romans,* know how to pray as we ought. If thou wantest words, yet if thou hast sighs and groans, thy Prayers are heard through Christ.

Again, Thou sayest thou canst not pray according to the Will of God.

I Answ. 1. If thy Prayers are for such things as God requires, for things that concern his Glory, and the good and Salvation of thy Soul; and for these outward things, as God sees needful for thee: If thou prayest for these, as God promiseth them, for Spiritual blessings absolutely, and for others, with submission to his Wisdom and Will; if thou seekest these only in the Name of Christ, and ultimately for the Glory of God; with all thy Heart, and with all thy Strength, thou askest aright, and God will grant thee.

Secondly, God in his infinite Grace, through Christ, accounts those things in his People that are not, as if they were, *Rom.* 4. 17. He judges his People to be what they would be, *Rev.* 2. 9. *I knowthy Works, and Tribulation, and Poverty, but thou art rich.* The Lord judgeth of his People, not so much by their Frames, inherent Qualifications, and external Performances, but by their real Sincerity, and unfeigned desires, *Psal.* 38. 9. Thou complainest thy Prayers be cold, and dead, heartless and lifeless, but doth this please thee, or trouble thee? Is not this the

burden of thy Soul? that which thou mournest over, prayest and strivest against? Doth no Prayer content thee, but what is spiritual and fervent, affectionate and upright? Why, poor Soul, cheer up thyself, God esteems thy Prayers such, through Christ, as if they were so.

Thirdly, The Procurement of thy needed Mercies, doth not depend upon thy Prayer-frames, or the Modes and Measures of thy Holiness, but on the Mediation of Jesus Christ. Pray, weigh that Scripture, *Joh.* 14. 14, 16. *If you shall ask anything in my Name, I will do it. And I will pray the Father.* (Any thing) that is, anything you absolutely need; Any thing that is fit for you to ask and me to give, I will do it. He doth not say The Modes of your Prayers, the measures of your Frames and Holiness shall do it; but if ye ask, though with broken Language, and troubled Expressions, Sighs and Groans, I will do it. You have but one Advocate with the Father, I will word your Requests, and perfume them with my Incense; not the Excellency of your Duties, but the Worthiness of my Intercession, shall procure your needed Mercies.

Secondly, Here's Comfort to troubled Believers, such as are in the depth of Soul-misery, and cast down with the sight of their Sins, guilt of their Consciences, and Fears of their Condition, that go mourning all the day long, forget to eat their Bread, feed on Worm-wood and Gall, refuse (with *Rachel)* to be comforted, because their first born, their Comforts, first Love and Holiness are not, *Jer.* 31. 15. This is the case of some poor Souls from day today; they meet with no Consolation, eat Ashes instead of Bread, and mingle their Tears with their Drink; they go from Ordinance to Ordinance, and their Fear come and go with them; they feel little Change by all they do, or enjoy, their Hearts are har•, proud, vain, carnal, unbelieving, hence they fear they are Hypocrites, and shall be cast away to all Eternity.

Now here's Comfort to such from Christ's Intercession in Heaven, he is there pleading thy cause, and pressing after thy cure; thou hast provoked God, but he is appeasing his Wrath, 1 *John.* 2. 1. 2. Thou art angering God every day, but he is always pleasing him for thee; thou art making Breaches upon the Law of God, and he is there closing up those Breaches by his Blood and Intercession; thou art busy making wounds upon the Glory of the Father, and Christ is there presenting the deep Gashes, and bloody Stroaks his Justice laid upon him for those very Sins: when God is resolved to be aveng'd for thy Backslidings, Christ is then discovering his constant Obedience, and upright Faithfulness for thee, he pleads with the Father thus, *Father, shall thy Anger burn forever, and thy Vengeance always wax hot against this Soul, My Child? Remember what I have borne for him, I have already suffered for his Sin, and given a plenary Satisfaction to the Demands of Justice, and wiltthou charge it on him? Father, let his Sins be on me,* as David, 2 *Sam.* 24. 17. *Let thy hand I pray thee, be against me, these Sheep what have they done? 'Tis I am their Surety, and in thy Account the Offender; I have answered for their Offences, and discharged their Debts, why wilt thou pursue them in thy Anger? Holy Father, in Justice spare these Offenders; behold them in my Blood, and clothed with my Righteousness, Obedience, and Suffering; 'tis true, their Natures are vile, but mine is holy, and they are Members of my Flesh and of my Bones, they are diseased but I have undertaken their Cure, and will present them to thee without Spot and Wrinkle.* And this Intercession of Christ shall certainly prevail with God for thee, that thy Iniquities may be pardoned and thy Sins remembered no more, *Heb.* 8. 12. All that is promise'd in the new Covenant, Christ intercedes for in Heaven; for he is the Angel of the

Covenant *Mal.* 3. 1. The Mediator of the new Covenant, *Heb.* 9. 15. But the Forgiveness of Believers Sins, is part of the new Covenant, *Jer.* 31. 34. *Mich.* 7. 18. where God forgives one Sin he forgives them all, *Jer.* 33. 8. *I will cleanse them from all their Iniquities, &c.* He will pardon not only Sins before, but after Grace; not only small but great Sins, *Psal.* 25. 11. Not only Sins that have been once, but often committed, *Jer.* 3. 22. *Return ye backsliding Children, and I will heal your Back-slidings.* He doth not say once or twiee, but let their Back-slidings be never so great and many upon their Return God will pardon them; nay though they be as Scarlet, and as red as Crimson, *Isa.* 1. 18.

Object. *I did once hope that God had pardoned all my Sins, but now I fear it, because I have back-sliden after Mercy, and wallowed in Sin after washing, and God threatens he will not forgive such, Jer.* 14. 10. *chap.* 5. 7.

Sol. 1. The Reason why God would not pardon their Sin, was not because they were too great for Pardon, but because they would not return, *Jer.* 15. 7. *I will destroy my People, because they return not from their Ways, Jer.* 23. 14. The Lord promiseth to such as have gone aside from his Ordinances, even from their Youth, that if they will return to him, he will return to them, *Mal.* 3. 7. *Jer.* 4. 1.

Secondly, If God will pardon all their Sins, then he will pardon their Relapses after Mercy, be they never so great, upon their returning to him; God speaks indefinitely, I will cleanse them from all Iniquity, *Jer.* 33. 8.

Thirdly, If God will pardon their Sins before Grace, much more those after Grace; if he will forgive them when Enemies, then much more being reconciled; the Apostle useth the same Argument, *Rom.* 5. 8. 9.

Fourthly, If there be no Condemnation to them that are in Christ Jesus, then God will surely pardon all their Sins, that ever they commit: for there is never a Sin, but will condemn the Soul if it be not pardoned; but the Soul that is in Christ, is never, no not one Minute of time in a condemned State, *Rom.* 8. 1.

Fifthly, If the Lord Jesus ha•h satisfi'd for all the Sins of Believers, then they shall furely be forgiven; otherwise, God would be argu'd of Injustice, and Christ would shed his blood in vain: but the Lord Jesus hath satisfied divine Justice to the full, for the Sins of all his People, *Isa.* 53. 5. 6. The 〈 in non-Latin alphabet 〉 or Ransom, 1 *Tim.* 2. 6. paid by Christ, was a full and sufficient price, and therefore his Satisfaction is complete for all their Sins: if this were not so, he could not have cleans'd them from all Sin, but he cleanseth them from all Sin, 1 *Joh.* 1. 7. Christ could not have saved them to the uttermost that come to God by him, were his Satisfaction imperfect, but this he doth, *Heb.* 7. 25.

Lastly, If the Lord should not pardon all the Sins of his People, he would be unjust and unfaithful, 1 *Joh.* 1. 9. but that he cannot be, *Zeph.* 3. 5, He will not do Iniquity, he is the faithful one that cannot deceive or be deceived, *Isa.* 45. 21. Let God be true, and every man a Lyar.

Thirdly, Here's Comfort to Believers, that are dejected in the sense of their strong Corruptions, and unsubdued Lusts; The Body of Death in some doth make them doubt the truth of Grace, and fills their Lives with Bitterness and Terrors: The badness of their Hearts, and vileness of their Natures, makes some conclude their final Ruin; But here's Comfort to such.

Firstly, In that it hath been and is the case of the dearest Children of God, their Corruptions, like the Sons of *Zerviah,* have been too hard for them. *Abraham* accounts himself *Dust and Ashes, Gen.* 18. 27. *Job* cries out *I am vile, Job.* 40. 4. *David* says, *Mine Iniquities are gone over my head, as a Burden too heavy to bear, Psal.* 38. 4. *Isaiah,* from a reflex View of God's Glory, concludes he was undone because a man of unclean Lips, *Isa.* 6. 4, 5. And the Church, *Isaiah* 64. 6. profess they were as an unclean thing. *Paul* an elect Vessel, a man of singular Revelations, yet laments that in him dwelt no good thing, *Rom.* 7. 18. That he was carnal and sold under Sin, *ver.* 14. and when he would do good evil was present with him, *ver.* 21.

Secondly, Here's Comfort, that their Corruptions in them shall not break their Covenant Relation to God, *Psal.* 89. 30. to 35. There can be no Forfeiture of this Promise, *I will be their God, and they shall be my People.* Thy Lye cannot make God untrue, *Rom.* 3. 3. 4. Thy evil Eye cannot make his Eye evil too, *Matth.* 20. 15. Thy wicked Thoughts cannot alter his gracious Thoughts, *Isa.* 55. 8. 9. Thy invincible Corruptions cannot overcome his Mercies, nor the Enmity of thy Nature make God thy Enemy.

Thirdly, Christ is employed in Heaven about this very Work of subduing thine Iniquities, he intercedes ever, and why? That this People might be sanctified by the Truth, *Joh.* 17. 17. That they might have more Grace, and the Spirit given out to mortify their Corruptions; he reigns in Heaven on purpose to bring down his and their Enemies, 1 *Cor.* 15. 25. He carries on the work of Redemption in Heaven, and what is that but to set his People free indeed: he hath an assured care now in Glory to fulfil his Promises, one of which is that Iniquity shall be subdued, *Mic.* 7. 18. *Romans* 6. 14.

Fourthly, Christ's promise to the Father, is security for the Destruction of thy Sin, he is engaged to present his people complete to the Father, *Eph.* 5. 27. and to keep them unblameable to his heavenly Kingdom, 1 *Thes.* 5. 23.

Fifthly, His Glory and Pleasure is concerned in the Death of thy Corruptions, *Isa.* 53. 10. *The Pleasure of the Lord shall prosper in his hand.* What is this Pleasure of the Lord? It is the Redemption of his People from the Tyranny of Sin, and the Slavery of *Satan,* into the glorious Liberty of the first born of Glory, 2 *Thes.* 1. 11, 12.

Lastly, Grace is of a prevailing Nature, and must destroy thy Lusts at last, and the Spirit of Grace is in his people, *Mat.* 12. 20. the Interest of Sin and Sinners cannot always stand before the Interest of God and his people, *Esther* 6. 13.

Fourthly, Here's Comfort to tempted Believers, such as are always dogged with filthy and frigh•ing Temptations, restlessly haunted with vile and blasphemous Thoughts, and miserably buffeted with dreadful and dangerous Suggestions: if Christ be interceding in

Heaven, then surely he will one day or other, put an end to all the Temptations, and in the mean time over-rule them, that they shall not prevail over thee, 1 *Cor.* 10. 13. *Heb.* 2. 19. *For in that he himself hath suffered, being tempted, he is able to succor those that are tempted.* Christ is a merciful High-priest, and wants neither Knowledge, Bowels or Abiliiy, which might render him capable to relieve the tempted; he hath the tempting Serpent, the roaring Lion in Chains, and will mercifully say to that proud one, come so far, and no farther.

Fifthly, Here's Comfort to God's people under their Afflictions and Sufferings in the World, or by the World; if Christ be interceding in Heaven for them, then surely he will not leave them comfortless in their Sufferings for him, *Joh.* 14. 8. *chap.* 16. 32. 33. Then Tribulation, nor Persecution, nor anything else can separate them from the Love of God in Christ, *Rom.* 8. 35. He that is for them is stronger than all that are against them, *•ers.* 31. He will be with them in the Fire and in the Water, *Isa.* 43. 2. Christ is never sweeter than when the World is most bitter to a Child of God; Afflictions can but file away the Rust and scour away the Filth, it cannot diminish the, Grace, nor injure the State of those that are interested in Christ's Mediation; Christ's Cordials are never better, than when his people are most faint and languishing: Christ in Heaven, laughs at the vain hopes of his Enemies, and will dash all their Attempts against himself and Interest in pieces, *Psal.* 2. 4, 9. He will strengthen his tired, distressed Servants under Sufferings, *Isa.* 42. 10. 2 *Cor.* 12. 9. His Arm is made bare, his Power displayed and his Strength made perfect in their Weaknesses, *Psal.* 27. 14. This may be the Trouble and dejecting Fears of some, how they shall hold out-in times of Trial. I am afraid (says one) I shall never bare Reproaches, Hatred, Bonds, Loss of Goods, and death for Christ, with a magnanimous and Gospel Spirit: Why Soul? It shall be given thee in that hour not only to believe, but to suffer for Christ, *Phil.* 1. 29. The Fury of the Adversary shall not terrify you, nor their rampent Rage deject your Courage. *Isa.* 35. 4.

Sixthly, Here's Comfort to such as are Mourners for *Zion,* and grieve at the Afflictions of God's People: That lament to see Christ's Interest on foot, and the Wicked on horse-back, Transgressors to prosper, and the Godly afflicted, that weep to behold Divine Providences thwarting his Promises. The Lord hath promised, that to Christ shall every Knee bow, and every Tongue confess. Men read of glorious things spoken of *Zion;* but when they look to the Interest of God, they see nothing but matter of trouble and grief. They look to the Earth, and behold Darkness and Confusions; they look to the Church of Christ, and lo, Decayes and Dyings: Now this breeds trouble to the Friends of Christ, to see things run counter, and cross to expectation and promise: yet here is Comfort from the Intercession of Christ on this account. For,

First, The Lord Jesus sits at Helm, he is upon the Throne, and reigns as King forever; and this hath been the Faithful▪s Refuge and Support in the worst of Times, *Psal.* 10. 2. 4. 16. *Psa.* 29. 10. The Lord Jesus hath the Government of Nations, as well as of *Zion,* on his shoulders, *Isa.* 9. 6. *Eph.* 1. 22. He rules over all, *Psal.* 103. 19. *His Kingdom ruleth over all.* Men and Devils cannot wrest the Scepter out of his hands: In spite of all he is King of *Zion, Psal.* 2. 6. and his Government is maintained in all the Confusions that are on the Earth; and if so, there is no cause for the People of Christ to be dejected. *Fear not,* (said *Caesar* to his Mariners in a Storm)

Caesar is here. Why are ye so fearful, (said Christ to his Disciples, when trembling at their Dangers in a boisterous Storm) *O ye of little Faith, Matth.* 8. 26. That Vessel cannot miscarry that hath Christ at Helm, and if it could (said *Luther) mallem ruere cum Christo quam regnare cum Caesare.* I had rather perish with Christ than reign with *Caesar.*

Secondly, His Paths are in the deep waters, *Psal.* 77. 19. *Thy way is in the Sea, thy paths are in the deep waters, and thy foot-steps are not known.* The Psalmist alludes to that Providence of God in leading *Israel* through the red Sea; when Deaths were on every hand, God walked on those Waters, and made a way through them for his People. So *Nah.* 1. 3. *The Lord hath his way in the Whirlwind, and in the Storm and the Clouds are the dust of his Feet.* Those ways that men cannot stand up in, are God's usual walks, in which he leads on his Work and Interest. His ways are above our ways, and, *In the Mount will the Lord be seen, Gen.* 22. 14. His Providences, *Ezek.* 1. 16. are like a Wheel in the middle of a wheel, and a skain of Silk strangely entangled. When *Israel* was come near the Borders of the promised Land, they must be turned back again into the Wilderness, and wander up and down forty years in the Desarts: When Zion's Mercies were come to the Birth, they proved Abortive; Strange indeed is the Womb of Divine Providence, and seemingly contradictory to Humane Reason.

Thirdly, No cross Providences can hinder Christ's Work in the World: He hath purposed, and will perform it. Combinations of men, *Psal.* 2. 1, 2. the Gates of Hell, *Matth.* 16. 18. and the Powers of this World can no more impede the Success of Christ's Work, than the Barking of Dogs can hinder the Moon's passage to its Journey end, *Isa.* 43. 13. *I will work, and who shall let it? Who art thou, O great Mountain, before Zerubbabel? thou shalt become a plain,* Zach. 4. 7. *He taketh up the Isles as a very slender thing;* Isa. 40. 15. The Lord brings in his mightiness here, to comfort *Israel* under Discouragements, by reason of Difficulties in the way of their Mercy. *Comfort ye my People, saith the Lord,* ver. 1. *Tell her her warfare is accomplished,* ver. 2. *The glory of the Lord shall be revealed,* ver. 5. *O Jerusalem, that bringest good tidings, lift up thy voice with strength:* Be not afraid of Dangers, preach my Word, be undaunted in my Service: *Behold your God,* ver. 9. *He will come, and his Reward with him,* ver. 10. *He will feed his Flock like a Shepherd,* v. 11. He will keep up his Word and Ordinances in spite of all opposition. *Obj. But our Enemi•s are many.* Ans. Why, he hath measured all the waters of opposition in the hollow of his hand, *verse.* 12. Obj. *But all our wisdom cannot see how these great things should be brought about.* Ans. Why, who hath directed the Spirit of the Lord? *ver.* 13. He wants not wisdom to accomplish his Work. Obj. *But Nations and Islands combine against God's Israel.* Answ. What if they do? they are no more to God than the drop of a bucket, and the dust of the Balance, *ver.* 15. Therefore, fear not, he will perform his Promises, and fulfil his Designs. *Quest.* Why, what hath he promised? *Answ.* He hath promised, that the stone cut out of the Mountain without hands, shall become a great Mountain, and break in pieces the Image of the Beast, *Dan.* 2. 35, 45. and that he will set up the Kingdom of his Son in the World, *ver.* 44. *Isa.* 2. 2.

He hath promised Peaceful times to the Church of God, when the Sword shall be turned into Plowshares, *Isa.* 2. 4. *Isa.* 55. 13. *Great shall be the peace of thy Children: None shall hurt or destroy in all God's holy Mountain, Isa.* 65. 25. *Ezek.* 28. 24, *Isa.* 16. 18. *Psal.* 72. 9.

He hath promised times of Light and Knowledge, *Isa.* 11. 9. chap. 52. 8. ch. 54. 13. ch. 60. 19, 20.

He hath promised times of Holiness, *Isa.* 60. 21. ch. 4. 3. ch. 35. 8. *Zech.* 14. 20, 21.

He hath promised times of Union, *Zech.* 14. 9. *Zeph.* 3. 9. *Ezek.* 37. 19.

He hath promised times of Joy and Comfort to his Interest, *Isa.* 65. 13, 14. ch. 35. 10. ch. 25. 8.

He hath promised Enlargement to the Church, *Isa.* 2. 2. ch. 60. 8, 9, 13.

He hath promised Stability and Settlement, *Isa.* 54. 14. ch. 60. 20.

He hath promised Activity and Liveliness, *Isa.* 26. 19.

Fourthly, As those great and glorious things are spoken of *Zion,* so they shall certainly be accomplished in due time, *Isa.* 60. 22. *Deut.* 32. 35. *The Vision is but for an appointed time, Hab.* 2. 3. As the Things are appointed, so is the Time, beyond which God will not go one moment, *Exod.* 12. 41, 42. The self-same day; the *Jewish* Doctors say it was mid-day, as soon as one hundred and thirty years was out, to an hour, God fulfilled his Promise.

Lastly, God takes usually the most unlikely time to fulfill his Promises: As in *Abraham,* when his Body was dead, *Gen.* 18. 10, 11. *Abraham* and *Sarah* were sensible of an utter inability and unfitness in themselves for such a Mercy, yet then was the Promise fulfilled, *Gen.* 22. 14. So *Israel* were brought out of *Egypt,* when all things made against it; their Oppressions increased, *Exod.* 2. 23. chap. 5. 7, 8, 19. *Pharaoh* resolved not to let them go, *Exod.* 10. 27. and *Moses* charged to see his face no more, on pain of Death, *chap.* 10. 28. When God's time was come to bring *Israel* out of *Babylon,* they were as dry Bones, and said, *Our hope is lost, we are cut off for our parts, Ezek.* 37. 11, 12. *Psal.* 126. 1. *Deut.* 32. 36. *Mic.* 4. 10. *Thou shalt go into Babylon, and there shalt thou be delivered.* Before that glorious Salvation of the *Jews* in *Shushan,* under *Ahasuerus,* they were brought under a Sentence of Death, the Decree was sealed, and posted away, the time appointed for their destruction, and no possible hopes left of reversing it, *Esth.* 3. 12. to the end, compared with Chap. 8. So much for the Use of Consolation.

CHAP. VIII.

Containing an Use of Exhortation to Sinners and Saints.

IF the Lord Jesus Christ be such a Glorious Mediator, then,

First, Let perishing Sinners be persuaded to get an Interest in him: And for Motive herein, consider these four or five things.

First, The Lord Jesus will Mediate for, and save none but those that are his. Many common Mercies, Favors, and Boons he bestows on his Enemies, but Salvation-blessings are the privileges only of his People, *Matth.* 1. 21. 2 *Tim.* 2. 19. *Luke* 1. 68.

Secondly, Many will lay claim to Christ, who have no Interest in him, *Luke* 13. 25. High Pretenders may be shaken off, *Math.* 7. 22. *chap.* 25. 12. Some that shall think themselves

something, may be found nothing; some that shall be thought Saints by others, may yet be cast away, 1 *Joh.* 2. 19. As *Hymenaeus* and *Alexander,* 1. *Tim.* 1. 20. The *Galatians* and scattered Saints, *Gal.* 1. 6. *chap.* 3. 3. 2 *Pet.* 1. 20. *Rev.* 8. 12. Nay the very Elect shall find it hard to stand, *Matth.* 24. 24.

Thirdly, There is but a time in which Christ may be found, *Isa.* 55. 6. *Seek ye the Lord while he may be found;* intimating, there is a time in which he will not, when the door will be shut, and Christ will speak, knock, and call no more; There is but a day of Grace, an hour of Salvation, O Sinner be not wise too late.

Fourthly, It is a most dreadful, tremendous thing, to leave the World without an Interest in Christ; to be summoned to Judgment and have nothing to help them, no Mediator to plead for them, no Righteousness to cover them, no Duties to accompany them, no Eye to pity them, *Isa.* 57. 12. *chap.* 30. 13. *Jer.* 5. 5. This is sad indeed, when all Bowels are gone, and boundless Miseries to be undergone.

Fifthly, Of all perishing Sinners, such as perish under the Gospel, have the most dreadful Miseries, *Matth.* 11. 21. 22. The Heathens and Pagans, Publicans and Harlots, shall have a more tolerable place in Hell, than such as refuse a tendered Jesus: *How shall we escape, if we neglect so great Salvation? Heb.* 2. 3. O miserable Sinners! sleight not, Salvation tenders, despise not, Gospel calls, but hasten away to this Redeemer.

Secondly, Let the People of God be exhorted, first to bless God for this Mediator, *Eph.* 1. 3. Christ is the Fountain of Blessings, the Author of Salvation, the Gift of God, and have you no *Hosanna*'s for the Enjoyment of so rich a person? 1 *Joh.* 4. 9, 10.

Secondly, Ply hard the Throne of Grace, find Work for Christ, *Heb.* 4. 15, 16. *Let us come boldly to the Throne of Grace,* make known your Requests unto God, *Phil.* 4. 6. Consider Soul,

You have always need of Mercy; not a Moment but you want Supplies from God for Soul and Body: your Corruptions are always resisting the Spirit, *Gal.* 5. 17. never at peace with Grace, but as a Bow that is bent, are still pressing after their former Liberty, and as Waters pen'd back, are striving to force their way; therefore Christians, you always need the Spirit's help, and fresh Supplies of Grace: your Guilt is always increasing, *James* 3. 2. The Righteous falleth seven times a day, hence daily Sacrifices were appointed, because of daily Sins, *Heb.* 7. 27. Your Temptations are continually renewed, 1 *Pet.* 5. 8. New Trials are daily falling on you, new Difficulties are frequently occurring your Life, new Troubles and Afflictions are constantly betiding you.

This is God's appointed way, in which he will give out Mercy, *Ezek.* 36. 37. *Matth.* 7. 7. 'Tis true, sometimes God hears before we ask, but yet preventing Mercy doth not excuse from Duty, and we have no ground to expect Mercy out of the way of Duty.

You are invested with a holy Priest-hood, on purpose that you may be much employed in this Work, 1 *Pet.* 2. 5. Your Work and Offices lies in this, to offer up daily Sacrifices to God by Christ.

The Lord Jesus waits in Heaven to receive your Prayers, 'tis his Business and work in Glory, to pursue your Advantages, and therefore he expects to hear from you, 9. *Heb.* 24. As an Agent that expects to hear from his Client, and receive Intimation about his Condition; as a Friend in a foreign Country, that is hearkening for Letters from his Friend, Christ in Heaven desires to hear from his People on Earth; not that he is ignorant of them, or needs to be put in Remembrance, but this way are his Graces in them exercised, their Love and Duty maintained, and himself glorified, *Isa.* 30. 18. *Therefore will the Lord wait that he may be gracious.* In the Original it is, he longs and as it were, greedily and enlargedly desires an Occasion to be gracious; he waits in Heaven to be pu• in Remembrance to do his People good.

This way is their blessed Intercourse maintained betwixt Christ in Heaven, and Believers on Earth, by this Christ hears from them on Earth, and they from him in Heaven, *Cant.* 2. 14. *chap.* 8. 13, 14. *Thou that dwellest in the Gardens, the Companions hearken to thy Voice, cause me to hear it:* 'Tis, in the Original, *Cause to hear me,* which occasions a twofold reading. First, *Cause me to he heard,* they are Christ's Words to his Spouse, *Let me be the Subject of thy Discourse to others.* Secondly, *Cause me to hear it,* that is, let me be spoken to, let me hear thy Voice in Prayer, as a man desires to hear from his Wife, when absent; and in the next *verse.* She echo's back the same Request to Christ, that he would hasten his Return to her, that she might have his Company also: by Prayer Christ and Believers have sweet Intercourse with each other, *Cant.* 1. 7, 8. *chap.* 2. 5. 8.

The Lord Jesus is wonderfully delighted to hear from his People, *Cant.* 2. 14. *chap.* 4. 11. *chap.* 6. 13. *Return, Return, O Shulamite, &c.* This word *Shulamite* comes either from *Solomon,* and so her Husbands name is named on her, or from *Salem,* Peace, which is *Jerusalem,* showing her Descent to be from *Jerusalem* above; hence Christ desires her Company because it was pleasure to him to look upon her, her Countenance was as two Armies; it is in the Original, *Mahanaim,* the same word that *Jacob* puts on the place where God met him, *Gen.* 32. 1. 2. As if Christ should say, thy Sight is Angelical to me, though thou art impure in thyself, yet thou art fair in mine Eye.

'Tis a mighty thriving way: there's no such course can be taken to grow rich apace in divine Treasures; Prayer is the Key that opens Christ Treasury, and fetches out the Riches of Heaven, because such may have of God what they will, *Joh.* 15. 7. God is always giving where gracious Souls are rightly asking; God's readiness to give should be an Argument always to crave: as Sir *Walter Raleigh* when Q. *Eliz.* asked him when he would leave off beging, answered, when your Majesty leaves off giving.

Thirdly, Trust to an interceding Jesus, expect all your Mercies from him, *Psal.* 5. 3. *In the Morning I will direct my Prayer to thee, and look up:* the Arabic, and some other Versions have it, *I will prepare or stand before him, and he will see me.* But this agrees not with the Original, where 'tis, *I will order or dispose my Prayer,* as a General doth his Army, and will look out as a man that watches on a Tower, to see what I can espy and what Answer he will give. By a Metonomy, it signifies to expect or look for something, *Matth.* 22. 21. *In his Name shall the Gentiles trust.* The Lord Jesus is the sure and certain Object of a Believers Trust; O Christians! is Christ entered into Heaven, there to appear for his People? O then depend upon his

Intercession, expect all your needed Mercies by him, take up your Acquiescence in his Mediation for you, rest satisfied (Believers) that your case is good, and it shall be well with you in every Condition, because Christ intercedeth for you. Now to strengthen your Dependance on Christ. Consider,

His Engagement to the Father to become your Advocate, *Heb.* 10. 9. *Joh.* 6. 39. His Promise to Believers to pursue their Cause in Heaven, *Joh.* 14. 16. And his full Accomplishments with whatever is needful to complete this Work. He is infinitely wise, and knows how to manage your Concerns and prosper, *Col.* 2. 3. He hath Skill and Counsel to finish his Affairs with Discretion; he knows your Cases better than yourselves, and what Arguments to plead so as to prevail, *Psal.* 103. 14. *Joh.* 2. 24. 25. *Psal.* 31. 7. *Heb.* 4. 13. *Isa.* 40. 27. 28. He is active and laborious; and quick at Work, as well as in Wisdom. *Isa.* 11. 3. He is still unwearied in his Business, and his Spirit never fails, *Isa.* 42. 4. His Eyes are always open, he never slumbers or sleeps, *Psal.* 121. 4. 1 *Kin.* 8. 29. *Isa.* 27, 3. He loseth no time, but takes the fittest Occasion to perfect his Designs, 1 *Pet.* 5. 6. He is faithful in his Undertakings, and one whom you may confide, *Heb.* 2. 17. His name is faithful, *Rev.* 19. 11. He is omnipotent and powerful to fulfil his Pleasure, *Heb.* 7. 25. The Almighty one who can prevail with the Father, and is one with him, *Joh.* 11. 42. *chap.* 10. 30. Consider Christ's Interest in his people, they are his own, *John* 13. 1. They are his Seed, Treasure, Jewels, Members, and Sheep, *Joh.* 10. 3. They are his Spouse, and therefore he cannot forget, or neglect their Concerns, *Ephesians* 5. 29. *Isa.* 58. 7.

Think on his Concernments in all the Affairs of his Interest; by virtue of that Union betwixt Christ and his People, he becomes a sharer with them in all their Conditions, their Mercies are his Delight, *Psal.* 35. 27. and their Afflictions are his Trouble, *Isa.* 63. 9. He sympathizeth with them as the head with the Members, and the Husband with the Spouse; their loss is his Loss, and their Gain he reckons as his Interest. Should Saints and their Concernments miscarry at last, Christ himself would be a certain and eternal Looser: he would loose his Blood, and purchase, his Obedience and Sufferings.

Lastly, Consider, Christ's Glory consists in the Good and Salvation of Believers, 2 *Thes.* 1. 12. His Glory is wrapped up in their Glory, and his Life in their Life, *Joh.* 14. 19. 2 *Cor.* 8. 23. *Joh.* 17. 10.

Fourthly, acknowledge the Intercession of Christ to be the procuring Cause of all your Mercies; in every Reception of Mercy see an Interceding Jesus, and say Lord, 'tis thy Mediation I owe these Enjoyments, Privileges, and Prayer-returns unto, *Luke* 22. 32. *Psal.* 115. 1. *Pro.* 3. 6. *In all thy ways acknowledge him.* This is to pay Tribute to Christ in Heaven, and advance the Glory of the blessed Mediator; this is giving Christ his Due, *Rom.* 13. 7. and a sacrificing to God and not to your Dreg; as it is Christ in Belelievers is the Hope of Glory, so it is Christ in Heaven is the Hope and Procurer of Mercy.

Fifthly, If Christ be your Advocate in Heaven, then follow his Instructions on Earth, *Matth.* 17. 5. He that commits his Cause to another, commits himself to his Counsel also to be guided by him in everything, that might conduce to his Success in it; Christ's work in Heaven is to order and regulate his People on Earth, and therefore he is the Law-giver, and King as well

as Savior, *Isa.* 33. 22. *Jam.* 4. 12. and the Duty of all Christ's Clients on Earth, is to live by his Prescription and Order given them; and therefore 'tis said, *Numb.* 21. 18. *The Princes digged the Well, even the Nobles of the People, digged it by the Direction of the Law-giver.* This is spoken of that famous Well *Beer-Elim:* that is, the Well of the mighty ones, that God gave *Israel* in the Wilderness: it was alone the Gift of God, *verse* 16. I will give them Waters, yet they must dig for it, as here; and that according to Prescription, as *Moses* gave them from the Lord: This well was a Figure of Christ, as the *Hebrews* themselves, in their *Midrash Koheleth do acknowledge, as* (say they) *The first Redeemer caused a Well to spring up, so the last Redeemer shall cause Waters to spring up;* as 'tis said, *Joel* 3. 18. *A Fountain shall come forth from the House of the Lord, and shall water the Valley of Shittim;* which signified the Graces of the Spirit, that Well of Water springing up to Life eternal, *Joh.* 4. 14.

Sixthly, Become Advocates for Christ on Earth, confess his name. *Rom.* 14. 11. *chap.* 15. 9. *Phil.* 2. 11. Plead his cause before men, *Hos.* 2. 2. *Plead with your Mother.* This is spoken to the pious in *Israel* (as *Jonathas Caldaeus, Jerome,* and others conceive) who are the men, and the whole House of *Israel* their Mother, and their pious Children must plead, that is, expostulate, reason, and contend with her for God to bring her to the Sense of her Sin and Danger; the Lord Jesus underwent all dangers in owning your Cause, so should you in his: he always intercedes for you, so should you for him in Word and Deed; your Lives and Lips should plead for him: He pleads effectually for you, so should you labor to be as successful as you may for him, *Joh.* 3. 29. and in order to the Discharge of this important Duty, consider,

That the suitable Qualifications of an Advocate must be acquired, you must get Wisdom to know Christ and the things of his Will, Kingdom, and Glory, you are not likely to do much Service to Christ's Interest, if you are ignorant and unacquainted with his Laws and Concernments, *Mic.* 6. 8. *Col.* 1. 9, 10. 2 *Pet.* 3. 18. *Matth.* 10. 16. *Phil.* 1. 9. *Eph.* 1. 17. You must be active and vigorous for God, *Rom.* 12. 11. Slothful Spirits are not like to be much serviceable, *Prov.* 27. 15. *Eccles.* 10. 18. *chap.* 9. 10. *Heb.* 6. 11, 12. You must be faithful, and have Truth in the inner parts, *Rev.* 2. 10. 1 *Cor.* 4. 2. *Luke* 12. 42. You must labor after Potency and Mightiness through Christ, that you may prevail for him, *Phil.* 4. 13. 1 *Chro.* 22. 13. 1 *Cor.* 16. 13. Now the way to get this Strength for Christ, is by Faith to live on him, *Eph.* 6. 10. 2 *Tim.* 2. 1.

You must make a thorough and open Profession of him, and of all his Truth, 1 *Tim.* 6. 12, 13, 14. *Heb.* 4. 14. 2 *Cor.* 9. 13. profess him at all times, *Matth.* 10. 32. profess him openly, plainly, sincerely, and boldly, so did the Apostles.

You must patiently, persevere under all Sufferings for him, *Acts* 21. 13. 2 *Tim.* 2. 10. *Heb.* 10. 32.

You must speak well for Christ at all times, *Mat.* 11. 19. *Cant.* 5. 10. 1 *Pet.* 2. 9.

You must live out his Glory, *Math.* 5. 16. *Phil.* 2. 15. 2 *Cor.* 9. 13.

Thus have we done with the Applicatory part of this Point, and dispatched the wonderful Riches of Christ, as to his personal Union.

CHAP. IX.

Opening somewhat of the sweet Dispositions of Christ, viz. *His Goodness, Love, and the Riches thereof, as to the kind, Fruits, and Effects of it.*

I Am now come to the third particular, wherein we shall make a Discovery of the Riches of Christ, as they consist in his excellent and sweet Dispositions as Mediator, with those precious Graces and Endowments in him, which will much illustrate the personal Riches of Christ, and be of wonderful Encouragement both to Saints and Sinners, to think better of him, and to hasten after a Dependance on him.

Now the first thing we shall treat of, is the goodness of his Nature: He is Goodness itself, *Psal.* 34. 8. *O taste and see that the Lord is good:* This Psalm was pen'd by David, when he was driven from *Achish,* and was in sore danger of his Life; in this Condition, he seeks the Lord, and found help, by reason of the Goodness of God, that is, God in Christ; indeed there is Creation-Goodness, and providential-Goodness, but the choicest is his Redemption-goodness, that Goodness which he lets out to poor Sinners in a Mediator. Thus is Jesus Christ the Gift of his best Love, and is qualified, and disposed to commend the infinite Goodness of God to perishing Sinners: his Goodness is great, *Zac.* 9. 17. called the Riches of his Goodness, *Rom.* 2. 4. Now this goodness of Christ appears.

First, In it's Extensiveness, he is good to all, Mans goodness is contracted and narrow, its greatest Proportion reacheth but a few, none but Friends, Relations, and such as may oblige or requite them, are usually Sharers in it; but the goodness of Christ is immense, it reacheth to all the work of his hands, *Psal.* 145. 9. *The Lord is good to all, by him all things consist, Col.* 1. 17. *He upholdeth all things by the word of his Power,* Heb. 1. 3. The very vilest, and most unworthy Grace-abusing Soul have some kind of share in Christ's Goodness; he upholds his very Enemies, and maintains the Being and Enjoyment of such as oppose him.

Secondly, In it's Invincibleness; all the Provocations of his Enemies cannot impede it's designed current, he is resolved they shall have a share in his Mercy, though they oppose their own Mercies; nay all the Unkindness of his people cannot conquer it, nor many Waters quench it: *He maketh his Sun to shine upon the good and bad, Math.* 5. 45. It's strange to think how rare a portion of Mercy the wicked have in their day; he that cried Father forgive them they know not what they do, cries Father spare them to see what they will be.

Thirdly, It's Freeness; 'tis not extracted, but flows out of it's own Accord, *Isa.* 65. 24. *Before they call, I will answer,* &c. It hath no Creature-merit to provoke it, *Exek.* 16. 6. *I said unto thee, when thou wast in thy Blood, live,* when there was no Beauty to attract it, no desires to draw it forth: man's Worthyness is no ground for the Communication of Christ's Goodness, what Lovelyness had the *Ephesians* to deserve it's liberal Effusions? *Eph.* 2. 1.

Fourthly, 'tis unwearied, enduring Goodness, it hath not the Shallowness of a slender Vessel, which is easily emptied, but the Unfathomableness of the Ocean that can never be exhausted: the vast Expences and Communications of it, from the Creation of the World to

it's final Destruction, will not diminish it one Iota; his Anger indeed hath but a momentary Continuance, *Psal.* 30. 5. But his Goodness endureth forever, *Psal.* 52. 1.

Fifthly, 'Tis Communicative goodness, running over, flowing down, and liberally diffusing itself for the good of others; so 'tis defined to be a Virtue by which a person of his own accord is abundantly prone to acts of Benignity: Christ's Goodness is manifestative, distributive, and it's Dispensations are as natural as the irradiating Beams of the Sun.

Secondly, Another excellent Disposition in Christ, is his Love, not only his Phylanthropy, or good Will he bears to all men, and the Desire he hath of their Salvation, *Ezek.* 33. 11. But his 〈in non-Latin alphabet〉 his special Love, from 〈in non-Latin alphabet〉 *valde &* 〈in non-Latin alphabet〉 *acquiesco,* such an ardent Affection hath the heart of Christ, for a person adhering to him, that it greatly acquiesces in, and is fully contented with him, *Eph.* 2. 4. Such is the Sweetness of Christ's Nature, that it is full of Love, *God is Love,* 1 *John* 4. 16. *And as the Father hath loved me, so have I loved you,* Joh. 15. 9. Now this Love of Christ to his people, is,

First, A supreme Love, the chiefest Love, he hath a love of Benevolence to all, *Mark* 10. 21. He beheld the young man and loved him; but the Love he bears his own, is transcendent, and exceeds the Love of men and Angels, *Joh.* 15. 13.

Secondly, An infinite Love, Love that passeth all Knowledge, exceedeth all Dimensions, *Eph.* 3. 18. Christ's Love (saith one) hath Length in it, because he loved his Elect from Eternity to Eternity; O unmeasurable Length that hath no end! his Love hath Breadth in it, because not the *Jews* only, but the *Gentiles* also, are sharers in it; 'tis extended to the whole World, *Math.* 28. 19. It hath depth in it, because it brought him down into the Deeps, not only of the Earth, but of unconceivable Sufferings: It brought him as low as the Grave, yea to the very Borders of Hell, *Isa.* 53. 3. It hath height in it, because it ascended far above all Heavens, that he might fill all in all, become our Advocate there, prepare us for it, and it for us, and at last takes us up to himself, that we may behold his Glory.

Thirdly, An eternal Love, *Jer.* 31. 3. *I have loved thee with an everlasting Love.* All Creature-affections have their Beginning and End, their Risings and Settings, but the Love of Christ is as himself, everlasting, *Rev.* 1. 13. The transiency of his people's Love, cannot injure its permanency, for *where he loves, he loves to the end,* Joh. 13. 1.

Fourthly, An unchangeable Love, it hath no Ebbings and Flowings, Waxings and Waneings, Risings and Fallings, but is th• same Yesterday, to Day, and forever, *Heb.* 13. 8. It knows no Alteration, Addition, or Diminution: the Heavens shall wax old as a Garment, and be changed, *Heb.* 1. 11. 12. But Christ and his Love is invariable, *Mal.* 3. 6. 'Tis true, the Manifestations of his Love is mutable, (he may smile today, and frown tomorrow) but not the nature of it; the Cisterns may be dry but not the Fountain.

Fifthly, A free Love, it hath no Consideration of Creature-merit, foreseen Faith, or persevering Holiness, *Hos.* 14. 4. *I will heal their Back-slidings, and love them freely.* What reason can be given, that of the same Lump should be made one Vessel of Honor, and another of

Dishonor; nay that persons of the most exquisite Abilities, natural Endowments, unspotted Moralities, and uncontrollable Sovereignty, should be rejected, and left to the hardness of their Heart, and the righteous Judgment of God, and that others of the meanest parts, inconsiderable Qualifications, prodigiously vicious Lives and miserable Penury, should be elected to the highest Privileges, received into the most intimate Communion, and made partaker of the highest Glory?

Sixthly, The Spring and Fountain of all that Love that is in Believers to God and one another, Creature-affections are but streams derived from this Ocean, Candles lighted at this Sun: *We love him because he first loved us,* 1 *John* 4. 19. The ascending Love of Saints is a faint Reflection of the descending Love of Christ; the same Waters that empty themselves into the Sea, have their Birth from it.

Seventhly, An active love, Creature-affections are dull and sluggish, and savor rankly of the Vessel they are in, but Christ's are vigorous and laborious; a parental Love, that sets his Wisdom on designing, his Faithfulness on securing, and his Power on accomplishing the chiefest Concernments, and highest good of his Children.

Lastly, a fruitful Love, full of good Works, 'tis commended love, *Rom.* 5. 8. manifested love, 1 *John* 4. 9. Not love in the Womb, or abortive, but love in the Birth: I shall name some of it's Fruits to his People.

First, the giving of himself for them, *Eph.* 5. 25. *Who loved me, and gave himself for me, Gal.* 2. 20. This is the highest Testimony of his Love imaginable, he could not have bestowed a better thing; he that gives himself, gives all. He gave himself to procure a purchased Treasure to enrich them, to destroy the partition Wall, and fill up that bottomless Gulf, that lay in their way to glory: he gave himself to discharge their Debts, remove their Guilt, justify their Persons fulfil all Righteousness, and make good the new Covenant.

Secondly, The opening of his heart to them, *John* 15. 14, 15. *I have called you Friends, for all that I have heard of my Father, I have made known unto you:* O! the wonderful Love and Kindness of Christ to his People, that he communicates his Secrets, and opens to them the Thoughts of his Heart from all Eternity; he leads them into his retired Chambers and secret Recesses, and feasts them liberally with hidden *Manna,* and excellent Discoveries of the things freely given them of God: Saints cannot ascend up into Heaven, and see the Length Depth, Breadth and Height of those glorious things God hath prepared for them, but they have the Privilege to wade deep into sanctuary Waters, and the Spirit of Grace is freely given them to reveal the Depths of divine Love.

Thirdly, The Communication of all good things to them, *He will give Grace and Glory, and no good thing will he withhold, Psa.* 84. 11. *Psal.* 34. 10. O boundless Love indeed! he may bestow some sublunar Portions on his Enemies, but his Children only shall have the Inheritance, they shall have his Wisdom to direct them, his Goodness to supply them, his Power to protect them, and his Spirit to instruct them, *Joh.* 16. 13. 14. And O what a wonderful Gift is the Spirit; he will show them their Duty, reprove them for their Sin, answer their Doubts, clear up their Way, and enlighten them in their Darkness: he will open their Hearts, enlarge

their Souls, regulate their Wills, illuminate their Minds, and sanctify their Persons; he will communicate Counsel, reveal Christ, discover their Inheritance, and seal them up to the day of Redemption.

Fourthly, His minding and pursuing all their Concerns in Heaven, the Business Believers have in another Country where they cannot come is very weighty; they need Receptions of more Grace every day, Strength against Corruption, Wisdom in their Difficulties, Patience in their Sufferings, and Faith in their Temptations; now Christ doth agitate their Cause, becomes their Factor, and dispatches their Work, *Exod.* 28. 29. *Heb.* 7. 25. *Isa.* 49. 15. 16.

Fifthly, His gracious Presence with them, *Joh.* 14. 18. *I will not leave you comfortless, Heb.* 13. 5. *Jer.* 32. 40. 2 *Cor.* 6. 16, He may hide his face for sometime, and suspend the gracious light of his Countenance: he may stand behind the Wall, and step behind the Curtain, yet these are but momentary, not continual, and imaginary, not real.

Sixthly, His bearing with them, and forbearing of them, 1 *Cor.* 13. 7. *Charity beareth all things,* it cannot easily be overloaded: what gross Indignities and abusive Injuries doth Christ patiently receive from the hands of his People? *Amos* 2. 13. *Psal.* 95. 10.

Seventhly, His thinking often and well of them, and his being a Friend to their Friends, and an Enemy to their Enemies: where a man's Affections are there will his Thoughts be also; the Adulterers Thoughts are on his Uncleanness, the worldly man's on his Treasures, and the Ambitious on his Honors, but Christ's are on his People, *Isa.* 43. 4. They are his *Hephzibah*'s, the delight of his Soul, his Jewels and Treasures, *Isa.* 62. 4. *Mal.* 3. 17. He esteems their Enemies as his, *Exod.* 23. 29. and favors their Friends with peculiar Blessings, *Exod.* 1. 20. *Gen.* 39. 5.

Eighthly, His being troubled with their Troubles, and delighted with their Welfare, *Joh.* 11. 33. 35, 36. when the Lord Jesus came to raise *Lazarus* from the dead, and saw *Mary* weeping, and the *Jews* that were with her, 'tis said, *He groaned in Spirit, and was troubled:* nay when he came to the place where *Lazarus* lay, he wept; whereupon the *Jews* said, *Behold how he loved him,* and his Heart is the same now in Heaven, *Isa.* 63. 9. True love will suffer in the Trials of it's Friend, *Acts* 9. 4. hence the Afflictions of Saints are called the Afflictions of Christ, *Col.* 1. 24. what *Hester* said concerning her people, may be more truly spoken by Christ, *Hester.* 8. 6. *How can I endure to see the Evil that shall come upon my people.* He is grieved at the Evil of their Sins or Sufferings, *Mark.* 3. 5. *Eph.* 4. 13. and takes wonderful Pleasure in their Welfare, *Poov.* 8. 31. no tender parent can more earnestly desire the Happiness, and rejoice in the Advantages of his Children, than Jesus Christ in his, *Psal.* 147. 11. If the Joy of his Ambassadors doth much depend upon the Prosperity of the Souls of their Auditors, 3 *Epist. Joh. ver.* 4. Then surely himself is not altogether unconcerned.

Lastly, His preparing a Heaven for them, *John* 14. 2, 3. *In my Fathers House are many Mansions, I go to prepare a place for you,* &c. The Lord Jesus knows that his departure from the World with the sad Consequences thereof, would breed great Trouble in the Hearts of his Disciples; therefore labors to prevent it, by telling them of the occasion of his Departure, that it was for their sakes, and in their business; and though the World would abuse them when he was

gone, and cast them out of their House and Country, yet he tells them, he had a Father in Heaven that would receive them, and he was going thither to prepare a place for them, and there was store of room for them in Heaven. The word, translated *Mansion* here, signifies, an abiding, fixed place. Here you dwell in Tabernacles, but in Heaven are places for you, out of which you shall never be turned more. Donit expect much Happiness in the World, but look to Heaven for all your satisfying Comforts: There's a Rest for you, after all your wearying Duties and Troubles; there are pleasant Habitations, after all your Wilderness Journeyings: There's a large dwelling-place; here you are thrust into corners, and may be have little conveniencies in your Houses: Here you dwell in Strangers, and perhaps, Enemies Houses, but there your dwelling shall be in your Father's House. 'Tis really so, I do not flatter you with vain hopes, or feed you with false reports: if it were not so, I would have told you. Some might object here, That there may be Houses in Heaven, and yet they in Hell. No (says Christ) I go to prepare a place for you; when I come to Heaven, I will bespeak a House for you, it shall be your own, your own proper Right, everyone of you, and of all my People, shall have a House of their own, and it shall be Fee simple, theirs to all Eternity. But some may say, How shall we be sure of this, that when we die we shall have a place in Glory? Why, saith Christ, As sure as I go to Heaven, shall you have a Mansion there; for, 'tis one end of my going thither; 'tis part of my business there, I go to prepare a place for you. (〈 in non-Latin alphabet 〉) This word, saith *Grotius,* notes a Divine Appointment, a place that God allots and appoints for you: that you might not think it is procured by your own Merit and labors. As if he should say, you may be sure, my People, you shall not miss of a place in my Father's House, because he hath given you a house in Heaven, and I go to possess it for you, and to make it sure: My Father hath given it, and I have purchased it, and now I go to take it into my own hand for you: yea, to fit and suit your Lot in Heaven, as may be most meet for you, and as may bear a full proportion to all your Labors, and Sufferings for me. And thus the word likewise imports (saith Dr. *Preston)* to fit and fashion one, as a Vessel is fashion'd and shap'd to its proper Use. But Believers may urge, Lord, how shall we get thither? the Journey is far, the Way we know not; many Dangers lie betwixt this and Heaven; the Prince of the Air, and all the Devils of Hell lie betwixt this and Glory; and how shall we get safely through all these Dangers? Why, saith Christ, I will come again and receive you, when I have done your Work in Heaven, when I have difpatched my gathering, and completing work on Earth, when all my Saints are called and perfected, then will I come again, and receive you to myself; I will come and unite your Souls and Bodies together, and then will show you the way to Heaven, and lead you into your own habitations there, and as surely put you into possession of Glory, as I am going to possess it for myself; and in the mean time, I will take care of you in the way, and send my Spirit to guide you, and bear you thorough it, and my Angels, when you are at your Journeys end, shall receive your Souls, and bring them unto me, that where I am you may be also, *Joh.* 17. 24. *Joh.* 12. 26. What greater Love can there be than the Engagements of Christ's Heart, to get all his Children brought home to Heaven, that they may be ever with him, and partake of his Glory, 1 *Cor.* 15. 22, 23.

CHAP. X.

Several Deductions drawn from the Love of Christ.

IF the Lord Jesus be so full of Love and tender Affection: then,

First, What reason have Sinners never to be quiet, till the Lord Jesus become their Friend, till they have an Interest in his special Love. Alas, poor Souls▪ the common Love of Christ, though now you fare the better for it, will shortly be at an end: His Philanthropy, though procious, yet is but like a Box of Ointment, which may be wasted and consumed, *Mark,* 14. 4. But his special Love is like the two Olive Trees, *Zach.* 4. 12. always emptying out itself through the golden Pipes of his Ordinandes to his People: Christ's common Love to Sinners, is like a Land-flood, that will be drained: But his special Love is compared to a Fountain, a Wood of Water that springeth up to Life Eternal. O then labor after an Interest in this Love of Christ, that brings Salvation: Put away the Evil of thy doings, hearken to Christ's counsel, receive him into thy Heart by Faith; obey his Voice, take him to be thy Lord and God, and thou shalt possess his love too, *Psal.* 45. 10.

Secondly, Then what an abominable thing is it to hate Christ? how inexcusable will Sinners Enmity against him be when he comes to Judgment, *Jer.* 2. 5. *Prov.* 8. 36. *All they that hate me love Death, Psal.* 21. 8, 9. *Psal.* 132. 18. *Nah.* 1. 2.

3dly, Then why should Believers take up such hard thoughts of Christ? *Isa.* 40. 27. *Why sayest thou, O Jacob, my way is hid from the Lord, and my Judgment is passed over from my God?* that is, my Condition, my trouble, my Soul is out of God's thoughts: He takes no notice of, nor cares what becomes of me: *And my Judgment;* that is, God's judging my Cause, his righting and helping my oppressed Soul, is gone from me, or he hath laid it aside, he will not help me in my Affliction. This was *Zion*'s complaint, and hard thoughts of God, and this displeased him; *Why sayest thou, O Jacob,* &c? As if he should say, what cause hast thou, O *Israel,* my People, to entertain such harsh conceptions of my Love? what Iniquity hast thou found in me? what wrong have I done thee? Have I not born thee from the Womb, and carried thee all the days of old? Look back to the Red Sea, and to the Wilderness, who cared for thee there? Call to mind the Manna, and the Rock, the Bread and Water on the Way; I suffered none to do thee harm, I delivered thee out of the hands of all thy Enemies, and plagued them that injured thee: Thus have I been thy help from thy Youth up, and why sayest thou then, my way is hid from the Lord? O *Jacob,* thou dost ill to censure me so severely; Is this the requital of all my love and kindness to thee hitherto? Repent of these injurious apprehensions, and put more favorable constructions on my ways; Gracious Souls have no reason to prejudge the Heart of Christ, and censure him of unkindness and negligence: for 'tis impossible he should forget his People, *Isa.* 49. 15. He hath paid too dear for them to do so: They have cost his Blood, Eternal Counsels, many Troubles, many Wonders, and will he reject them after all? O no. He hath engraven them on the Palms of his hands, where he cannot but see, and must secure their names, *Isa.* 49. 16. I cannot look upon my hands, but I must remember thee: I should forget myself, should I forget thee: thou art set as a Seal upon my Heart, and thy Walls are continually before me: that is, though thy Protection be gone for a time, and I have left thee to the Will of thine Enemies, yet I will redeem and secure thee, I will raise up thy Walls, and re-establish thy State, for thy Walls are before me, though thou seest them not, I can and will preserve them; thou art Weak, but I am strong, I faint not though thou faintest, I am

never weary though thou art tired, and as sure as I have Strength, I will give it thee; they that wait on the Lord shall renew their Strength, *Isa.* 40. 28. Again, you cannot see the way to get out of your Troubles, your Wisdom is non-plust, but mine is not so; *There is no searching of my Understanding:* O then do not give up thy Hopes O *Jacob,* or conclude I have forgotten thee: He hath promised he will not cast off his People, nor leave them comfortless, 1 *Sam.* 12. 22. *Joh.* 14. 18. *And he is not as a man that he should lie,* &c. *Numb.* 23. 19. He hath given them his Seal to it, 2 *Cor.* 1. 22. *Eph.* 4. 30. Nothing can separate his love from them, *Rom.* 8. 35. 38, 39.

Object. *But I am afraid I am none of Christ's, nor have the Spirit, because of the Filthiness, Obdurateness, and Irregularity of my Heart.*

Answer, If ever thou hadst the Spirit, thou hast it still, *John* 4. 14. *Isa.* 59. 21. Gracious Souls may sometimes seem to themselves to be carnal, and sold under Sin, *Rom.* 7. 14. They may not see any good thing dwell in them, *ver.* 18. but be like to the slain that lie in the Grave, *Psal.* 88. 5. So *Heman* thought himself one free among the dead, whom the Lord would remember no more: in the Winter there's little visible difference between the living and the dead Tree; neither is there betwixt a Saint and a Sinner in time of Desertion and Temptation: God's Children may be led captive by Sin, and brought into Bondage by their Lusts, *Rom.* 7. 23. and then 'tis hard to say, how unlike they are to them that never knew God; and therefore Christian judge not thyself by thy changeable Frames, if thou dost not repent of thy Change, thy leaving thy old Courses and choosing God and Grace, a *Corinth.* 7. 10. If thou dost not approve of any Sin, or secretly love thy filthy ways, *Romans* 7. 15. 20. If thy Heart be discontented with thy state of backsliding, and longeth after a return to thy resting place, then thou art gracious, *Jer.* 31. 18. *Psal.* 14. 7. If thou dost find a War betwixt thy Members and thy Mind, the Law of the Spirit of Life warring against the Law of Sin and Death, thy state is good, *Rom.* 7. 21, 22 23. *Gal.* 5. 17. *The Plesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary one to the other.* (〈in non-Latin alphabet〉) The word notes a vehement and continued Desire, a Desire which is still in Action, and working till we have it accomplisht, not a sudden Motion or momentary Passion. Look how Corruption and Lust works against Grace, so doth Grace against Corruption, *for these two are contrary,* (〈in non-Latin alphabet〉) the one lays Seige against the other, as a Soldier in a Trench against a Fort. Now if it be so with thy Soul, that thou findest in it two parties, as Twins in the Womb opposing each other, and dost experience something in thy Will against Sin, as well as for it, and something in thy Affections, an Enemy to thy Corruptions as well as a Friend; if thou longest as much for Freedom from Sin as from Hell, and thy Heart cannot be at peace whilst the Body of Sin remains in thee, then lift up thy head, O Soul, Judgment shall be brought forth to Victory, and the top stone shall in due time be laid with shouting, Grace, Grace! to it.

Fourthly, Then you that are Christ's, take heed you abuse not his Love, *Rom.* 6. 15. *What then? Shall we sin because we are not under the Law but under Grace? God forbid.* That is, shall we yield our Souls to the Service of Sin, as *verse.* 16. or give a willing Consent to the Commission of it? God forbid; That is, far be it from us, noting it to be a vile and abominable thing, to Sin under Grace, and against Grace; this is a most disingenuous thing to abuse love, and requite Evil for Good: it is most unjust to injure him that loveth you, 'tis a costly Sin, and will have a bitter

reckoning at last, 'tis a Spot notoriously like the Spot of Reprobation, *Jude, v.* 4. But if it may consist with Grace, yet it will break your Bones, and scourge you soundly e're God hath done; what did *David, Solomon,* and *Peter,* get by abusing divine Love?

Fifthly, Admire Christ's love, his love is admirable passing Knowledge, you use to admire things that are strange, and beyond your reach, but what more miraculous and unparellel'd than this, That the Lord of Glory who hath Angels at his Service, should set his Affections on poor polluted Dust and Ashes, on Fleas and Worms, as *Abraham* and *David* acknowledged themselves to be, that so illustrious a person as the Lord Jesus should fall in love with so deformed a piece as man, in whom was neither Beauty nor Riches, Virtue nor Honor, and be enamored of him so greatly, as to take him into his Bosom, and a conjugal Relation with himself; 'tis so stupendous a Miracle, that 'tis said, he shall be admired of all that believe when he comes, 2 *Thes.* 1. 10. O Christians gather in all your Valuations from Creatures, for your Creator and Redeemer, *Isa.* 63. 1.

Sixthly, Adventure on the Love of Christ, swim on these deep Waters, roll yourselves on these divine Depths, and confide in his new Covenant love, for 'tis unchangeable love to the end; many waters cannot quench it, *Cant.* 8. 7. Trust his Love (I say) in the way of Obedience, *Joh.* 14. 21. 23. If his love be free, then 'tis not for your sake, *Deut.* 7. 17. Not for your Beauty or Holiness, but for his own good Pleasure, *Of his own Will begat he us,* Jam. 1. 18. He loves you Believers, because you are his own, *Joh.* 13. 1. And because it hath pleased him to make you his people, 1 *Sam.* 12. 22. If he loves those that love him, then surely he will kindly resent the Ardency of thy Affections to him; O adventure on this Love.

Seventhly, love him who hath so loved you, 1 *Joh.* 4. 19. *Psal.* 31. 23. *O love the Lord all ye his Saints.* The Reason is laid down from the 19. *verse* to this, *O how great is thy Goodness which thou hast laid up for them that fear thee,* &c. The greatness and Excellency of Christ's Love deserves yours; O love him at all times, and in all things, with a free, supreme, steady, rational, and expressed love.

Lastly, Be full of love to others for Christ's sake, *Eph.* 5. 2. *Walk in Love as Christ also hath loved you,* 1 *Joh.* 4. 11. Love all men, such a love is in God, he loved the World, *Joh.* 3. 16. and every Creature in it; such a Philanthropy is in Christ, he would have all men come to the Knowledge of the Truth, that they might be saved, 1 *Tim.* 2, 4. Love your Enemies, *Mat.* 5. 44. so did Christ: he prayed, Father forgive them, *Luke* 23. 34. love his Friends, 1 *Joh.* 5. 1. *Eph.* 6. 24.

CHAP. XI.

The glorious Excellency of Christ's tender Pity opened and displayed in the several Acts of it, both to Saints and Sinners.

ANother Discovery of the Sweetness of Christ's Disposition is,

Thirdly, His Pity, this is looked upon as an excellent Qualification, and that which renders a person lovely among men, *Rom.* 5. 7. *For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die:* for a just man, one that is strict and

rigid in his Life and matters of Justice, none will die; but for a good man, that is, for a bountiful, liberal man, for a Benefactor (saith *Beza)* for a Friend (saith another) some would even dare to die; Kindness and Compassion renders men lovely and amiable in the Sight of Heathens: hence one calls a merciful man a precious thing, and another makes him equal to God, God himself prefers Mercy above Sacrifice, *Mat.* 9. 13. This the Lord opened to *Moses* as part of his Glory, *Exod.* 34. 6. *The Lord God merciful and gracious,* &c. And this mercifulness is placed in the Nature of Christ, as Mediator, and therefore must needs render him glorious, and be part of his unsearchable Riches: now that the Lord Jesus is so full of Pity and Mercy in his very Nature, the Scripture is clear. This was one Qualification necessary to his Priest-hood, *Heb.* 2. 17. This was a special Requisite to the Priest under the Law, that he should be one who might have Compassion on the Ignorant, and them that are out of the way, *Heb.* 5. 2. Therefore the high-priest must be a Man, not an Angel, that so he being subject to Infirmities, to Sins, and Weaknesses himself, he might the better have Compassion upon others in the like ease. The same Argument the Lord useth to *Israel, Deut.* 10. 19. *Love ye therefore the Stranger, for ye were Strangers in the Land of* Egypt. Experience of Affliction fits a person for pity to others, and therefore, our Lord took our Nature upon him, that being compassed with the same Infirmities (Sin only excepted) he might be able to have Compassion on others: this is necessary in that Office, for a person will never be active in such laborious work for Sinners, as offering of Gifts and Sacrifices for Sin, if he have not tender Bowels towards persons in Misery: and therefore Jesus Christ must needs be such a one, who can have Compassion, *&c.* The word is significant, 'tis in the Original (〈 in non-Latin alphabet 〉) to have Compassion on others according to the Measure and Proportion of their Misery: *Pareus* renders it, to have Compassion as much as is needful; *Beza,* to be affected according to the greatness of another's Misery, and such is the Compassion of Christ, 'tis suited to the Condition of his People: were Christ's Pity but one Grain short of the Misery and Condition of Sinners, he could never save them to the utmost; for if he will save to the uttermost, he must ever live to make Intercession; there's no one moment of time, in which they do not want help, and must have Gifts offered for them: But this Christ will not do, if he wants Compassion, *Jam.* 5. 11. The Lord is said *to be pitiful, and of tender mercies* (〈 in non-Latin alphabet 〉) of many Bowels; or, as *Piscator, multum visc•ralis;* much bowelful, all pitiful, from inward deep Bowels (〈 in non-Latin alphabet 〉) The word is to pity with the Bowels of a Mother, to be prone to compassion: So *Aestius; He is rich in mercy,* Eph. 2. 4. Great in Quantity, and Choice in Quality, great Mercy, and choice Mercy, *Psal.* 5. 1. *According to the multitude of thy tender mercies.* The word *Rab,* multitude, signifies Quality as well as Quantity: many Mercies, or weighty Mercies: Mercies; *Rachamim:* 'Tis such love and pity as Mothers bear to the fruit of their Womb, which is fervent and flaming. The word hath no singular number, because there are many works of Mercy, saith *Piscator.*

Now this Compassion of Christ lies in these two things.

- 1. In his sympathizing with his Creatures.
- 2. In supplying and supporting them.

First, Pity hath sympathy in it: an inward Heart-affecting sense of another's Evils, *Psal.* 103. 13. *Like as a Father pitieth his children, so the Lord pitietb them that fear him,* Judge. 10. 16. *His Soul was grieved for the Children of Israel.* The word signifieth, His Soul was short'ned, or contracted in him, by reason of grief. 'Tis spoken by an *Anthropopathy,* according to the apprehensions of men: As a man is filled with grief, his Breast is straitened, that he can scarcely breathe; It denotes how much the Lord Jesus is affected with the miseries of his People, *Heb.* 4. 15. He is said to be touched with the Fellow-feeling of our Infirmities, 〈 in non-Latin alphabet 〉, suffering with us. Christ, in Heaven, hath such a fellow-feeling of the Evils of his People, as that he resents their troubles as his own. He is tender-hearted, and every misery of theirs reacheth his Soul. But this hath been somewhat treated of before.

Secondly, Readiness to supply, and support others in their Misery; and this is eminently manifested in the Lord Jesus, *Isa.* 38. 20. *The Lord was ready to save me.* Men sometimes have a hand, but no heart; they may help, but will not; they only say, Go and be fed, and be clothed, *&c.* Others have a heart, but no hand; they have not to supply the needs of others; their Cruse of Oil, and Barrel of Meal will reach but a little way: besides, there may be some Cases in which Men or Angels cannot help, *Psal.* 142. 4. *I looked on my right hand, and behold, there was no man would know me,* &c. But there can be no Condition in which Omnipotency fails to help, *Heb.* 7. 25. *Jer.* 32. 27. And Christ is as really willing as able to save: He is an inexhausted Fountain of all good. *Sufficit omnibus* (saith *Pareus) nec sufficit tantum, sed dat liberalissime. Dives est* (saith the same Author) *sufficientia & affectu:* He is good, and doth good: He feeds, gathers, carries, leads, his poor infirm Flocks, when they most stand in need of him, *Isa.* 40. 11. When they are ready to faint for want, he opens a Well, and fills their Bottles: when they wander from their resting-place, he sends his Dogs, and gathers them to his Fold; when they are weary, and can go no further, he takes them into his Arms and carries them: when they are hungry, he feeds them, when they are naked, he clothes them: when they are sick, he visits them, when they are in Prison, he comes to them: He giveth to his People richly all things to enjoy, 1 *Tim.* 6. 17. He exhibits, or yields out, all things, (not some things only) and that richly too: plentifully, not in Title only, but in Fruition also, *Heb.* 4. 16. He giveth Grace to help in time of need: He sends them seasonable help, help in fit time: (〈 in non-Latin alphabet 〉) This word signifies, to run at ones call, to help him as soon as he cries for help; to run in to his Succor; so doth Christ. He is a present help in time of need, *Psal.* 46. 1. When they can hold out no longer, he will relieve their Siege; when they are ready to perish, he will step in betwixt them and destruction, 1 *Cor.* 10. 13. And this he doth too from a tender heart, that feels, and shares in their Dangers. Poor Believer! let thy Condition be never so bad, the Lord Jesus hath an open heart and hand for thy help. It may be, men may harden their hearts against thee, good men may take little notice of thee, Priest and Levite pass thee by, and will not know thy Soul in adversity; but yet comfort thy heart, thou hast a Friend in Heaven, that grieves with, and for thee, and will open Treasures to supply thee.

Now this pitiful Nature of Christ appears in divers particulars, both to Saints and Sinners. To Saints.

First, In looking after their Concerns, *Exod.* 2. 22. 'Tis said, that God looked upon the Children of *Israel;* and had respect unto them. This is an act of pity to look after the welfare of another. Merciful *Jesse,* when his Sons were in danger, sent *David* to look after them, 1 *Sam.* 17. 18. So is the heart of Christ concerned in the welfare of his People, 1 *Pet.* 3. 12. The eyes of the Lord are over the righteous, and his Ears are open to their Prayer: He knows their Souls in Adversity, considers their Troubles, and looks after their Matters, *Psal.* 31. 7. 1 *Pet.* 5. 7. The want of this looking after a Persons welfare, is an evidence of the want of pity, *Jer.* 15. 5. *Who shall have pity upon thee, O Jerusalem, &c?* O, what comfort is this to poor afflicted Souls, that though men look not after them, Friends matter not what become of them, yet the Lord careth for them.

Secondl•, In laboring to prevent their Evils. This is another act of pity, as we may see in *Mordecai* and *Esther.* A dreadful Danger was near to *Israel;* a Decree passed by the King to cut them all off in one day▪ When *Mordecai* heard of this, how industriously doth he labor with *Esther,* to improve all her Interest in the King to prevent it, *Esth.* 4. 8, 13, 14. Christ cannot foresee any Dangers impending on his People, but his Bowels stir him up to employ his Omnipotency to remove them. And this he doth,

First, By warning them of their Danger. He sends them alarms, and gives them notice, as a Watchman, when their Enemies are near, *Ezek.* 3. 18. *Heb.* 11. 7. *Noah being warned of God, &c.* So *Joseph, Matth.* 2. 13. was warned of God in a dream to flee into *Egypt,* wh•• Christ was in danger of *Herod*'s bloody butcheries. *Ezek.* 33. 11. *Turn you, turn you from your wicked ways, for why will you die, O house of Israel?*

Secondly, By keeping their hearts from closing with Temptations, when they are like to prove dangerous: So he dealt with *Joseph, Gen.* 39. 9. Perhaps he may permit their falling into some lesser Evils, to try, and humble them; but when the Sin will probably occasion a great dishonor to God, and endanger the final estate of their Souls, then usually he will give forth preventing Grace to direct their hearts from closing with it.

Thirdly, By plucking them back, when on the borders of destruction. Thus *David*'s feet had well nigh slipped, and he was almost gone; and then He opens a passage for him into the Sanctuary, and graciously reconciles to him his seemingly contradictory Providences, 1 *Sam.* 24. 4, 5, 6. *Psal.* 73. 2, 3, 17. And *L••,*when by lingering in *Sodom,* he had almost exposed himself a prey to devouring Flames, the Angels suddenly plucked him out, and kept him from that impending ruin, *Gen.* 19. 10, 16.

Fourthly, By sore Afflictions, smarting rods, and cross Providences, he sometimes prevents their sins, and so their destruction, *Psal.* 119. 67. *Before I was afflicted I went astray, but now I have kept thy word.* Thus the Waters of *Marah* have sometimes led to the Waters of the Sanctuary; and grievous Distempers on the Body have proved the health of the Soul. I have read of one, that by breaking •is Leg saved his Life.

Fifthly, By breaking the Snare when they are in it, and so making a way for their escape, *Psal.* 124. 7. The snare is broken, and we are escaped. When *David* was compass'd round by *Saul,* and no possible way was left him to avoid the Jaws of ruin, then the Lord sent in the

Philistines to call off *Saul,* 1 *Sam.* 23. 24, 25, 26, 27. So, when the Protestants in *France* were almost starv'd with Famine, and reduced to that extremity that all hopes of Safety, in man's judgment failed them, then was God's time to come in to their rescue, by sending in Ambassadors to call off the Duke of *Anjou* to be King of *Poland,* by which means the Siege was removed, and upon the mediation of these Ambassadors, the Protestants obtained Liberty. Thus he saved *Isaac* also, when *Abraham*'s Knife was at his Throat, *Gen.* 22. 10, 11, 12, 13.

Lastly, By giving them a Vomit, when the Poison is taken in, that so it may be timely ejected, before the danger be unremovable. This way God prevented *David*'s ruin, in the matter of *Bathsheba,* after he had fallen into the sin, by giving him Repentance to Salvation, *Psal.* 51.

Thirdly, Another act of his pity is, His being soon affected with the Evils of his People, *Zach.* 2. 8, 9. *He that toucheth you, toucheth the Apple of mine eye. His Soul was grieved for the misery of Israel,* Judge. 10. 6. He pitied the poor Leper in distress, *Mark,* 1. 41. and was moved with compassion because the Jews were as sheep without a shepherd, *Mark* 6. 34.

Fourthly, His visiting them in their distresses: this is an act of love and pity, *Matth.* 25. 36. *I have been sick, and ye visited me,* Joh. 14. 18. Joh. 20. 19. Exod. 3. 8. A merciful nature will show itself in visiting such as are afflicted; If others be sick they will go see them, and condole with them: they will go rather to the house of mourning, than to the house of feasting, *Eecles.* 7. 2. They are companions of the distressed: and such is the tenderness of Christ's heart, that he chooseth the company of the miserable: If his People be in the Water, and in the Fire, he will be with them, *Isa.* 43. 2. If they be cast out of the Synagogues, persecuted, and deserted for his sake, he will find them out, and keep them company, *Joh.* 9. 35. If they be cast on sick beds, he will sit by them; if they cannot sleep through trouble, he will sit up with them; when they are solitary and dejected, he will come and see them.

Fifthly, His comforting them in their Troubles: He is the Father of Mercies, and God of all Comfort, who comforteth us in all our Tribulations. Consolating is an act of pity to those that are in trouble, 1 *Thes.* 3. 2. So *Job*'s Friends, when they had heard of all the Evil that was come upon him, they came everyone from his place to mourn with him, and to comfort him. Herein lies much of Christ's pity to his People, he would not have them swallowed up of overmuch grief, 2 *Cor.* 2. 7. When they are cast down, he charges his Messengers to speak comfortably to them, *Isa.* 40. 2. When he brings his People into the Wilderness, he will speak comfortably to them, *Hos.* 2. 14. *Isa.* 66. 13. *chap.* 57. 18. This is part of Christ's Intercession in Heaven, that the Father would send the Comforter to them, *Joh.* 14. 16. And part of his last counsel that he left with them, was, That they would be of good cheer, *Joh.* 16. 33. *Joh.* 14. 1. He began his Sermon with a Use of Comfort, *Let not your hearts be troubled, &c.* and here he closeth the same with a word of Comfort. And indeed, the whole of Christ's Fare-well Sermon, was Consolation to his People: He would not have them be in Heaviness longer than need did require, 1 *Pet.* 1. 6. but commands them to rejoice evermore, 1 *Thes.* 5. 16.

Sixthly, His counseling them in all cases, wherein they stand in need of his Advice: Hence they have Line upon line, and Precept upon Precept, that they might be wise to Salvation; and therefore he is called the wonderful Counselor, *Isa.* 9. 6. *Psal.* 16. 7. *I bless the Lord, who*

hath given me counsel. Counsel (saith *Ainsworth) about my Sufferings, and the Glory that shall follow,* Job 36. 8, 9, 10. Adversity sometimes is God's University; and, *Schola Crucis* (saith *Luther)* is *Schola Lucis:* Mysterious Truths many times spring out of Affliction-depths.

Seventhly, His giving to them, and forgiving of them. Pity hath open hands, and stretched out arms. Christ hath left a large witness of his liberality, 1 *Tim.* 6. 17. *Who giveth richly all things to enjoy.* Men give sparingly, but Christ bountifully; they with straitened hearts, but he with open bowels; they sometimes in Reversion, but he in possession. And he doth not only give, but forgive, *Mic.* 7. 18. *Who is a God like unto thee, that pardons iniquities,* &c? *Exod.* 34. 6. *Psal.* 86. 5. *Thou Lord art good, and ready to forgive,* Numb. 14. 20. 1 Joh. 2. 1. They run into debt, and he dischargeth them: They do, as it were, write down their Iniquities, and he blots them out. Now, Are not these admirable demonstrations of his Pity, and affectionate compassions of his tender Bowels towards his People?

Secondly, He hath infinite Pity for his Enemies; Mercy and good will for Sinners, *Luke* 6. 35. This appears,

First, In his bearing with them, and forbearing of them, *Rom.* 9. 22. *Endured with much longsuffering the vessels of wrath fitted for destruction:* How doth the Lord suffer the vilest of men to live, and that very long? *Lo, I have come these three years looking for fruit,* Luke 13. 17. *These forty years have I been grieved with this People,* Psal. 95. 10. An hundred and twenty years did he bear with that high and uncurable wickedness of the first World, and that after it was come to the full, *Gen.* 6. 3. Four hundred years did God bear with the sins of the *Amorites,* even after he had given *Abraham* their Land, *Gen.* 15. 13, 16. How long did the Lord bear with the Ten Tribes after their Apostasy from his pure Service? even the space of two hundred and fifty years; in which time there were Nineteen Kings, and all wicked men, walking in the steps of *Jeroboam.* O! the slowness of God to Anger, even against his Enemies, that dare him to his very Face, yea, that trample his Glory underfoot, and that every day, yea hour; and yet God spares them to old Age many times. Alas! how soon are we angry at our Enemies, and if but slighted a little, ready with the Disciples to call for Fire from Heaven, to consume those that receive us not, *Luke,* 9. 54. But the Lord Jesus is not so, he waiteth that he may be gracious, and his longsuffering leadeth to Salvation.

Secondly, His maintaining of them, and that sometimes at the highest rate, giving them Honor and Riches, Prosperity and Favor. *Pharaoh* must have a Kingdom, and yet an Enemy to his People: *Nebuchadnezzar,* an Empire; *Ahasuerus* an hundred twenty and seven Provinces; *Croesus* vast riches, and *Sardanapalus* delicate Pleasures. All the Creatures are pressed at their Service; the Air, Earth, and Sea are ransackit to satiate their Lusts, *Hos.* 11. 2, 3, 4. He feeds and clothes, helps and prospers his greatest Enemies, and all to heap up Coals of Fire upon their heads.

Thirdly, His affectionate seeking their Salvation. This was his Errand into the World, he came to save Sinners, 1 *Tim.* 1. 15. Lost Sinners, *Matth.* 18. 11. Bloody Sinners, *Ezek.* 16. 6. Blind Idolaters, *Acts* 17. 23. Cruel Persecutors, *Acts,* 9. 4. Wicked Sorcerers, *Acts,* 8. 9. These the Lord Jesus seeks to save; he sends his Gospel, to invite them to come unto him, *Matth.* 11.

28. Yea, beseeches them, 2 *Cor.* 5. 20. Makes large promises to them, if they will return, *Isa.* 55. 7. *Act.* 3. 19. Yea, how doth the Spirit strive with Sinners, that they may be saved; Reasons with them, *Why will you die? Come, let us reason together,* Isa. 1. 18. *Why wilt thou not suffer me to save thy Soul, and to make thee happy to all Eternity? Poor Sinner! I have a real mind to do thee good, an affectionate kindness for thee; I came from Heaven to save such as thee. Behold my hands and my feet, see how my heart bleeds for thee: Behold, how ready my purchase is; yonder is thy fair Estate, if thou wilt be mine. Lift up thine eyes to those Mansions, Crowns and Thrones; all these shall then be thine: See those beautiful Garments, consent to me, and thou shalt wear thy filthy Rags, or lie in those pinching straits no longer; thou shalt lodge no more in those stinking Kennels of thyLusts: O poor Sinner! why wilt thou stand in thy own light, and slight this offer, which thou mayest never have made thee more? Lo, how my Bowels move towards thee, see how my Arms are opened to thee; Be mine, and I will be thine; My Kingdom shall be thine, my Friends will be thine, my Servants shall be thine: My Angels shall protect thee, yea, attend thee; my Creatures shall maintain thee, my Wisdom shall guide thee, my Faithfulness shall keep thee, my Power shall be laid out for thee, my Love shall delight thee, my Honor shall adorn thee, and my Treasure shall enrich thee: I will be a loving Husband to thee, I will provide all good things for thee; I will rejoice over thee, I will forget the wrongs thou hast done me; I will requite thy Unkindness with Kindness, and draw thee with cords of Love: with cords* (saith one) *woven and spun out of my very Heart and Bowels. O miserable Caitiff! embrace my Counsels, listen thine Ears to Heaven gate, and hear the melodious Music that is there made by refined Spirits; why, wilt thou rather lie with damned howling Devils, than sing Hallelujah's, and the Song of the Lamb with saved Souls? Accept of me, and unchangeable Glory, unspeakable Privileges, and Rivers of Pleasures shall be thine.* Thus doth the Lord Jesus woo poor perishing Souls to be happy: and is not this Pity indeed?

Fourthly, His readiness to receive them when they come to him: No sooner do they open the door but he comes in, *Rev.* 3. 20. *If any man open the door, I will come in unto him.* No sooner doth the Prodigal return, but his Father meets him; yea, runs to meet him, as if he could never come soon enough at him, *Luke* 15, 20. Mercy is upon the wing, when it comes to receive returning Sinners. No sooner did *Ephraim* repent, but God repented too; As soon as he said, *Turn thou me,* God said, He shall be turned; when he cries, *Thou art the Lord my God,* presently God Answers, *Is he not a pleasant Child?* So willing is Christ to receive returning Sinners, as that he promiseth he will in no wise cast them out, *Joh.* 6. 37. Yea, if they cannot come unto him, he will go and fetch them, and if they cannot go, he will draw them, *Joh.* 6. 44.

Fifthly, His great Joy when he hath obtained them; The Father of the Prodigal keeps a Feast, and makes merry when his lost Child is found, *Luke* 15. 23, 24. *Psal.* 104. 31. The Lord shall rejoice in his Works, and this he doth when he hath finished them, *Heb.* 4. 4. But there is nothing the Lord Jesus Christ takes more pleasure in, than in the Redemption of Souls, *Prov.* 8. 31. He delighted in the habitable parts of the Earth. This you will find further amplified in the Parables of the lost sheep, and lost piece of Silver, *Luke* 15. from *verse.* 4. to 11.

CHAP. XII.

The Improvement of the Pity of Christ, by way of Terror, Encouragement, and Advice.

ARE there such deep, and large Bowels of Pity in Jesus Christ, not only towards his Friends, but his very Enemies? Then here is,

First, Terror to Impenitent Sinners. Ah, Souls! how fearfully great is your Sin, being a plain defiance to the Mercy and pity of Christ: Every Transgression of yours is a kicking the very Bowels of Mercy, and a stab at the Heart of Divine Pity: O! how vile are your Iniquities, whilst without Christ! They are no less than a despising of the Riches of the Mercy and Goodness of God, which would have led you to Repentance, and a treasuring up of Wrath against the day of Wrath, *Rom.* 2. 4, 5. O Sinners! you run on score in abusing of the highest Mercy that ever was, you provoke your best Friend against you: Alas! Who can help you if Mercy itself becomes your Enemy? The Bowels of Christ are your last *Asylum,* if this door be shut against you, *Farewell Souls;* and can you hope that Mercy will plead for you, when rejected by you, or will not God hear the Complaint of despised Mercy think you? Sinners, the Compassion of Christ shall come forth at the last day, and say, I would have saved that Soul, but it would not, how often would I have gathered it, but it resisted? *Mat.* 23. 37. I offered to pay it's Debts, and to get him an Acquittance in the Court of Heaven, but he refused it; I would have ransom'd him from Death to Life, and adopted him to an Inheritance in Glory, but he would not; I would have stamp'd the divine Nature on him, and brought him into the Likeness of the Lord of Glory, but he would not; I would have put down his Name in the book of Life, and secured his Title to Heaven, but he would not; I called, he would not answer; I persuaded, he refused; I beseeched, he despised, I strived, he resisted; and now Justice, into thy hands do I deliver these rebellious Souls, to be dealt with according to the Threatenings of the Gospel and Severity of the Law, that my Wrongs may be avenged. O! what a terrible Complaint will this be? Sinners, tremble then at the Thoughts of your abusing divine M•rcy.

Use 2. Of Encouragement to dejected Souls. If there be such tender pity in the Lord Jesus, O then take Courage hence to hope for Mercy; these Mercies of Christ are infinite, boundless and bottomless; O what a stock of Mercy is in him, for troubled Souls to trade upon, what unfathomed Deeps are there in divine Compassions, enough to serve all thy Turns and Necessities; have thy Sins been many? *The free Gift is of many Offences to Justification, Rom.* 5. 6. Of the Offences of many persons, be they never so many, or the many Offences of one person, there is virtue enough in this free Gift of the Blood of Christ for the pardoning them all, if such return: he (saith one) that had love enough to give us Christ, hath Bowels enough to give us pardon: believing Souls shall never die for Debt, if the Bowels of Christ hath wherewithal to pay it; O! what Shifts will tender Parents make to keep their indebted Children out of Prison? They will beg and borrow of others, pinch themselves, and spare what they can, rather than their Children shall be undone: and surely the Mercy of Christ must needs make the most of his Blood and Obedience, of his Intercession and Satisfaction, for the Pardon of his People. And therefore *Daniel* joins Mercies and Forgiveness together, *Dan.* 9. 9. Is thy Unworthiness great, and deservest thou nothing but Wrath from God, O bear up thy Sinking Spirit on the Arm of Mercy, Mercy is in vain, and signifies nothing, if Justice only must take place: hast thou abused Mercy and sin'd away the Favor of thy God? Thou hast lost his Gift, but he hath not lost his giving, the Child spils his Water and goes to the Well to fill his Pitcher again: there is more Mercy (O troubled Soul) in the deep Wells of

Salvation, for those that seek it. *Obj.* But I have provoked God to withhold Mercy. *Ans.* Let me tell thee, O distressed Believer, there are Forgivings as well as Givings in the Bowels of Christ, and I know not which are greater: Are thy Wants many? Be of good cheer, Mercy hath enough to supply them all, and is as free to give as able, and take this for they Encouragement: Mercy never gives where there are Deservings. Are thy Griefs, Labors, Fears, Troubles, and Burdens great? Yet comfort thyself, Misery and Mercy are a Kin, Mercy lives in the •lymate of Misery, and never thrives better than in Misery's Ground; to do good to miserable Creatures, is Meat and Drink to Mercy, *John* 4. 32. *I have Meat to eat that you know not of.*

Use 3. Of Exhortation. First, to perishing Sinners; make use of the Mercy of Christ whilst you have it; now is the acceptable time, the day of Grace, the Season of Visitation; now the Sun shines not only in *Zion* but on *Sodom;* nay it hath stood still on your *Gibeon* for a Season, *Josh.* 10. 12. 13. O let not Mercy go, and leave you in your blood, and let you lie in your Graves; let not the Sun of the Gospel set on you, and leave you in inner Darkness, lest outer Darkness shortly seize upon you: believe it, Mercy seems to be near a Departure, it looks as it were, about to change Houses, to go from *Gentiles* to *Jews,* from *West* to *East,* it seems near setting in *England,* in these *Western* parts of the World. Who knows how soon it may arise in the *East?* O Sinners, do not you lie a bed in your Security, and let Mercy give you the slip. O then you that are yet in your blood, under Wrath, in Danger of Judgment; be advised to strike in with Mercy, while 'tis to be had, *Isa.* 55. 6. while divine Bowels yearn towards you, weep over you, and wait for you, O turn in, and close with Mercy, whiles it's face is unveil'd to you, it's Arms opened to you, and before it hath breathed it's last Breath to you; believe the Warnings and Treatnings of Mercy, bow and stoop to the Convictions of Mercy, receive the Tenders thereof, obey it's Counsel, and persevere it it's way; be persuaded Sinners this day, it may be the last time, I may beseech you for Mercies sake, to turn and live: and Oh! how doleful will it be to out-live the day of Mercy, and possibility of obtaining Salvation, when the Angel of the Lord shall proclaim, *Time shall be no more, Time was, but now is past.*

Secondly, to all Souls, both changed and unchanged, if the Lord Jesus be so pityful to you, O then be not cruel to your own Souls, do not rob, cheat, and cozen your own Souls, deprive them not of your own Mercies, *Jonah.* 2. 8. Donit consent to those ways that will rob you of all the Possibilities and Hopes of Salvation; O! the sweet Comforts and Pleasures that now you loose for a few dirty Delights, *Prov.* 3. 17. Think on the Substance, the tried Gold, the rich Attire that you deprive your Souls of by refusing to hearken to the Counsel of Christ, *Rev.* 3. 18. Donit starve your Souls by feeding on Husks, while the bread of Life lies before you, this is Cruelty to them indeed, *Luke* 15. 16. 17. Do not wound, rend, and tare your Souls by cruel Lusts: he that sins hateth his own Soul, *Prov.* 15. 32. *chap.* 29. 24. *Math.* 16. 26. O the sad Bruises that Sin gives, and the desperate Gashes it makes in the Sinners own Soul; *Isa.* 1. 6. *Prov.* 8. 36. Every Sin of thine (O carnal wretch) is a deadly blow on thy own Soul: all thy carnal Pleasures, thy merry jesting Words, thy Swearing, Lying, Cheating, Oppressing, and Covetousness gives new Stabs to thy Heart; it would be a barbarous sight to behold one unmercifully wounding another, much more to see a person torturing his own Soul; do not sell thy immortal Soul for a Lie, for that which is not, which will not profit in the day of

Wrath, *Rom.* 6. 21. *Jer.* 16. 19. Thus *Elijah* told *Ahab,* 1 *Kings* 21. 20. That he sold himself to work Wickedness, that is, he gave himself wholly to the Service of Sin, as a Servant that binds himself over to another's Business, *Rom.* 6. 16.

Thirdly, To the Children of Mercy, whom the Lord Jesus hath loved and washed in his own Blood: you that are chosen, called, justified, sanctified and adopted unto Glory, be exhorted.

First, be not hard-hearted to Christ, requite not his Pity with Cruelty, grieve not his Spirit, sadden not his Heart with your sinful and unsuitable Walkings before him: no Sins make greater Wounds on the Heart of Christ, than the Sins of his own Children, *Eph.* 4. 30. O be not cruel to him who is so tender of you, do not feed him with Wormwood and Gall who hath feasted you with Joy and Gladness, yea with his own Heart blood.

Secondly, Put on Bowels of Pity towards others, *Col.* 3. 12. They that are cruel to others, shall find God cruel to them, *Jam.* 2. 13.

Thirdly, Adventure for God in the way of Duty, *Psal.* 5. 7. *Psal.* 23. 6. *Psal.* 25. 10.

Fourthly, Then let the Consideration of Christ's Mercy comfort you under the World's Cruelty, and your greatest Sufferings for Christ, *Psal.* 57. 3. *Psal.* 32. 7. 10. *Psal.* 59. 17.

CHAP. XIII.

Wherein is opened the transcendent Humility of Christ.

ANother part of this total Sum of Christ's personal Treasure, consisting in the Sweetness of his Disposition, is,

Fourthly, His Humility and Lowliness of mind, This is an excellent Virtue, and that which the very Heathens have esteemed at a high Rate: 'tis a rare thing (saith *Aretius)* and rare things are excellent: *Chrysostom* calls it the chiefest Virtue, the Salt that seasons all other Excellencies, and the Beginning of all Good. If any (saith *Austin)* should ask me what is the chiefest Virtue? I should say, *Humility;* what is the next? *Humility,* what is the next? *Humility.* The humble Soul (saith *Manton)* is God's second Heaven, *Isa.* 57. 15▪ Of so great a worth is all true Humility in any, especially in Persons of Height and Grandeur: for these to come down, and humble themselves is exceeding high and noble. O then what is Humility in the high and lofty one, in the Lord of Glory and King of Kings, and Lord of Lord's; yet this is part of Christ's Treasure, *Mat.* 11. 29. *Learn of me, for I am meak and lowly:* He who best knew himself, who is Truth itself and cannot lie, hath declared that he is lowly, and that not in Carriage, and external Shew only, but in Heart also: O what stupendous wonder is this, that so glorious a person as the only begotten Son of God should be lowly in Heart? I speak not here of his divine Nature as God, though in that respect he is lowly too, *Isa.* 57. 15. Though he inhabiteth the highest Heaven, yet he dwelleth also in the lowest Heart; yea 'tis wonderful Condescension in God to behold the things that are in Heaven and Earth, *Psal.* 113. 5, 6. But I treat here of Christ as Mediator, God-man, and so he is humble and lowly in Heart, which will appear, if we consider these particulars,

First, His Humility whilst he was on Earth.

Secondly, His Humility now he is in Heaven.

His Humility on Earth consists, first, in his Willingness (being God over all and Maker of all) to become man his Creature; this is strange, that the Son of God should be willing to be accounted, yea to become the Son of man, *Heb.* 2. 16. *He did not take the Nature of Angels upon him, but he took on him the Seed of Abraham;* so *verse.* 14. *Forasmuch then as the Children were Partakers of Flesh and Blood, he likewise also himself, took part of the same.* (〈 in non-Latin alphabet 〉) He did freely receive their Communion-nature, or did freely communicate with them in the same Nature: *He took on him the Seed of* Abraham, (〈 in non-Latin alphabet 〉) he consented to take their Nature, and therein to be their Avenger and Redeemer, as the word imports: O Humility! That this glorious *Jehovah* should condescend to so near a Union with man, a Creature so low and of so small Account, *Isa.* 2. 22. *Psal.* 8. 4. A Creature so poor, destitute of all Good, and deprived of its Beauty, Strength, Riches, and Glory, *Psal.* 140. 12. *Rev.* 3. 17. A Creature so filthy and vile, that it drinketh up Iniquity as water, *Job.* 15. 16. And a Creature so guilty before God, of Rebellion and high Treason, one that hath forfeited all his Mercies, and stands bound over to the just Sentence of Death and Condemnation.

Secondly, in his Birth, He was born of mean and obscure Parents; *Joseph* his Father was a Carpenter, he descended not from persons of the highest Dignity, but of low Estate, as *Mary* herself acknowledgeth, *Luke* 1. 48. He was born in a Stable, and laid in a Manger, *Luke* 2. 7. A contemptible place where brute Beasts use to lodge and feed; he was worshipped by the wise men of the *East,* acknowledged to be King of the *Jews,* and proclaimed to be Savior of the World by an Herauldry of Angels, and yet hath no b•tter Cradle than a Manger. O unparellel'd Condescension!

Thirdly, In his voluntary making himself of no Reputation, and taking on him the Form of a Servant, *Phil.* 2. 7. He did, as it were, evacuate himself, and spoil himself of all his Glory as the word signifies; not that he ceased to be God, or to be equal with the Father, but he concealed all this Glory, and as it were, deprived himself of all the Manifestations of it, by uniting to himself the form of a Servant, that is, the human nature in a servile State: he took upon him the Form of a Servant, *Non dimittendo quod erat, sed assumendo quod non erat* (says *Zanchi)* As God he was omnipotent, but this Omnipotency was hid under the weakness of his human Nature, his Omniscience veiled under a limited Knowledge, his Glory clouded under Shame, his Riches concealed under Poverty, his Majesty obscured under Contempt, and his Immortality clothed with Mortality. *Quest.* What Servant did Christ take on him the Form of? *Ans.* Why: 1. Of the Servant of God, *Isa.* 42. 1. *Behold my Servant whom I uphold.* Some take it passively, on whom I will lean, and in whom I will trust, and commit my whole Work unto: others actively, whom I will raise up and strengthen, and carry through my Work. Again, 2. He became the Servant of man also, *Matth.* 20. 28. *The Son of man came not to be ministered unto, but to minister.*

Fourthly, In his being made under the Law, *Gal.* 4. 4. *When the Fulness of time was come God sent forth his Son made under the Law,* and therefore 'tis said, he was a Minister of the Circumcision:

O! What Humility was this? That the Son of God should stoop to the Paedagoge of the Law, and enter on this low and legal Obedience.

Fifthly, In his Obedience to his Parents, and Submission to their low and mean Condition, both for Food and Apparel, *Luke* 2. 51. *And he went down with them, and came to Nazareth, and was subject to them.*

Sixthly, In his Employment, and Calling he was pleased to use, till he entered upon his Ministry: He continued with his Father, and (as one of the Fathers hath it) wrought at his Father's Trade, and therefore was called the Carpenter, *Mark,* 6. 3. *Joseph* (says Mr. *Lightfoot)* taught Christ his own Trade: And *Justin Martyr* (an ancient Writer) says, *That Jesus Christ, before he entered upon his Ministry, made Plows and Yokes.*

Seventhly, In his Company: He did not choose the Society of Great and Noble, but of mean and obscure Persons: He set apart Fishermen and Publicans to be his Disciples, and accompanied Publicans and Sinners, which caused the Senate of *Rome* to vote him down from being a God, because all his Disciples and followers were inconsiderable and beggarly, *Joh.* 7. 48.

Eighthly, In his contentment with mean things: He had not a house where to lay his head, *Matth.* 8. 20. And 'tis said, he was willing to be poor, *For being rich he made himself poor, that we, through his poverty, might become rich,* 2 Cor. 8, 9. He was content with any fare, Barly Bread and Fishes; a broyled Fish, and an honey-comb, *Luke* 24. 42. He was not as proud Persons are, nice, and choice of his D•et, but was pleased with any food, *Joh.* 21. 5. *Children, have you any meat?*

Ninthly, In his submissive carriages towards God and men; when the Lord bruis'd him, and made his Soul an Offering for Sin, we find not one hasty or undue Expression: But, 'tis said, He was led as a Sheep dumb before her Shearer, *Isa.* 53. 4, 6, 7. All that he said, was this humble complaint, O God, my God, why hast thou forsaken me? He was rejected and despised of men, and yet maintained an humble deportment, *ver.* 3. He was lowly to all Persons, not only to the high and noble, but to the poor and despicable; not only to Friends but to Enemies; not only abroad but at home; not only among the meek and humble, but among the proud and peevish; not when it was admired, but when despised.

Tenthly, In his doing the meanest Services: He condescended to the lowest, and most contemptible actions, if he might administer good, *Matth.* 20. 28. He girded himself with a Towel, as a Servant, and washed his Disciples feet, *Joh.* 13. 4, 5.

Lastly, In his patient bearing others Sins, and Sufferings. Proud men cannot endure to bear another's Fault, but Christ was willing to be numbered amongst Transgressors, to be reckoned an Offender, and to bear the Sins of many, even of all that come unto him, 1 *Pet.* 2. 24. He humbled himself to the Death, *Phil.* 2. 8. To a shameful Death; the Death of the greatest Malefactors; and to the cursed Death of the Cross.

Secondly, The Lord Jesus was not only humble whilst on Earth, when he passed through his state of Humiliation; but even now, when he is in Heaven, and hath entered into his Glory, he detains this lowliness of heart. This will be perspicuous, if you consider,

First, His Condescention to behold the things on Earth, *Psal.* 113. 5, 6. One would have thought it beneath the Dignity of Christ, now advanced above all Glory, to take any notice of Sublunar Affairs: but if he delighted in the habital Parts of the Earth, before he came down to redeem them, then much more now he hath the possession of the fruit of his Blood among them.

Secondly, His Converses with the meanest, and most despicable Persons on Earth, by his Spirit, *Isa.* 57. 17. *Joh.* 14. 19. 21, 23. Be they never so low and poor, yet, if holy, he takes up his abode with them, and keeps his Court amongst them.

Thirdly, His bowing down of his Ear to hear the cries of his poor, and despised People, *Psal.* 10. 17. *Lord, thou hast heard the desire of the humble, Psal.* 31. 2. *Bow down thine Ear to hear me.*

Fourthly, His gentle and kind reception of their poor, pitiful Offerings and Services, *Psal.* 51. 17. *The Sacrifices of God are a broken Spirit, a broken and a contrite Heart, O God, thou wilt not despise.*

Fifthly, His owning them in the face of the World, before Kings and Rulers, 1 *Chro.* 16. 21. 22. *He is not ashamed to call them Brethren,* Heb. 2. 11.

Sixthly, His appearing for them in Heaven, and confessing them before his Father's Face in Glory, *Matth.* 10. 32. *Heb.* 9. 24.

Seventhly, His looking after their meanest Concerns, and numbering the very hairs of their head, *Matth.* 10. 30.

Lastly, His slowness to Anger. But this properly pertains to another excellent Disposition of the Lord Jesus Christ, namely his Meekness, where you may find it fully handled.

Is Jesus Christ of such an humble, submissive Disposition? then,

First, Admire the greatness of Divine Love, in giving such a Savior, of so humble and lowly a Spirit: Had not the Son of God been of a condescending Nature, he would never have become man; and what then would have been the state of Sinners? Had he not been of a lowly mind, he would never have consented to have come into the World in the form of a Servant; and then enthralled Sinners could never have been made free: Had he not been humble, he would never have been willing to be made under the Law; and then the righteousness of the Law had never been fulfilled: Had he not been lowly, he would never have borne our Fault and Punishment; and then our Sins must have been charged upon our own heads.

Secondly, This will serve to shame the proud hearts of men, especially those that profess Christ: O, see the vileness of your Pride in the glass of Christ's Humility!

Thirdly, Labor to be like to Christ, and to be enriched with this excellent adorning Grace of Humility.

Fourthly, Here's Encouragement to humbled Sinners, from the Lowliness of Christ: You that see your Iniquities to be heavier than you can bear, and are afraid because of the Terrors of the Almighty; yet be encouraged to come to Christ, because he is humble, *Isa.* 57. 15. You that see no Worthiness in yourselves to come before him, but are fearful to approach into his Presence, because of your Poverty and low Estate; be encouraged to draw nigh to him, because he is humble, *Isa.* 41. 17. You that see an Infinite distance betwixt God and you, and so dare not approach him; let his Humility encourage you, he will not despise the Prayer of the destitute, *Psal.* 102. 17. You that think your Souls beneath the thoughts and care of such a God, and that he will take no notice of you; O, consider his Humility for your Hope, *Psal.* 113. 6. Cherish expectations from Christ's Humility, for the mortification of your Pride; because 'tis God's Ordinance and appointment unto this end, *Matth.* 11. 29.

CHAP. XIV.

Wherein is shewn, the transcendent Meekness and Gentleness of Christ; To his Enemies, and to his People.

ANother Branch of the sweetness of Christ's Disposition and Nature, is,

Fifthly, His Meekness: *He is meek and lowly, Matth.* 11. 29. 〈 in non-Latin alphabet 〉 , that is, facil and easy, (as Critics derive it) because they that have this Meekness, are of a gentle, pleasing, and affable Spirit to others: The *Latins* express it by *Mansuetus,* one used to the hand, alluding to those wild Beasts that are thus tamed; They are gentle, and brought to the hand; they are sociable and familiar, not strange and harsh: And such is the Lord Jesus; he is meek, of a sweet and gentle Spirit and carriage towards all, when he opens himself as a Savior to them, but especially he is so towards his People. Meekness especially relates to Anger, as allaying, and moderating of it; So *Arist.* defines it to be the sweetening of ones Spirit, removing its roughness, harshness, and Passion, and rendering it gentle, pleasing, and affable, even to them that provoke it. Now this is an excellent Spirit, 1 *Pet.* 3. 4. 'Tis spoken of *Moses,* as one of his chiefest Excellencies, *Numb.* 12. 3. *Now the man Moses was very meek.* And the Lord Jesus sets forth this to be the greatest Excellency that he presents in himself for the Imitation of his People, *Matth.* 11. 29. When the Prophet *Zacharias* would delineate the stately Majesty of Christ, in his Kingly progress to his People, he displays him in the Glory of his meekness, *Zach.* 9. 9. *Thy King cometh to thee meek,* &c. So *Psal.* 45. 4. The Glory of Christ in his triumphant March in the World, is held forth in his Meekness and Truth; this is part of Christ's excellent Glory, as Mediator, 2 *Cor.* 10. 1. *I beseech you by the Meekness of Christ,* Now the Lord Jesus is replenished with Meekness.

First, To his Enemies, This he manifested whilst on Earth, to such as hated him, abused him, and sought to take away his Life; 'tis of such the Prophet speaks, *Zach.* 9. 9. compared with *Math.* 21. 5. Now this Meekness of Christ to his Enemies appears.

First, In his Slowness to Anger, *Psal.* 103. 8. *The Lord is slow to Anger.* He was not easily provoked whilst on Earth, under all the Provocations and Abuses cast upon him, *Matth.* 12. 19. *He shall not strive nor cry, neither shall any man hear his Voice in the Streets.* Passionate persons will strive to have their Will when crossed, to defend their Names, to oppose their Adversaries, and to revile them that reproach them; but Christ was not so, he strove not in a contentious, quarrelling way, but being reviled, reviled not again, 1 *Pet.* 2. 23. Under all his Sufferings, such as were able to make the meekest man on Earth to cry out, and to stir up his Spirit against them, yet Christ was silent, *Isa.* 53. 7. *He was oppressed, he was afflicted, and yet opened not his Mouth, he is brought as a Lamb to the Slaughter, and as a Sheep before his Shearer is dumb, so he opened not his Mouth.* You shall not find one froward Word from Christ in all his Sufferings, by *Jews* or *Gentiles;* look over the Jeers and Reproaches that were cast upon him in his Life, and at his Death; *Is not this the Carpenter's Son,* Matth. 13. 55. *Is not this the Carpenter, the Son of* Mary, Mark 6. 3. They called him a Wine bibber, a Friend of Publican's and Sinners, and yet we find him as a Sheep, dumb before the Shearers: The *Pharisees* charged him to be on•that had Correspondence with Devils, *Matth.* 9. 34. but he was silent: another time they call him a blasphemer, *Matth.* 9. 3. but see how mildly Christ answers them, *verse.* 4. *Why think ye Evil in your Hearts?* Another time we find him slighted by the *Samaritans;* he was coming to a Village in *Samaria,* and sent Messengers to provide for him, but they refused to entertain him, and take him in, because his Face was as though he would go to *Jerusalem, Luke* 9. 51. *&c.* because he seemed to be of another way of Religion: they could not endure him, because he was for instituted Worship, and seemed to profess a stricter way than the *Samaritans: He looked like a Puritan* (saith Mr. *Burroughs) and therefore they shut him out of their Houses:* now this was no small abuse, an ordinary Spirit would not bear to have a door shut against him; and hereupon, some of the Disciples, *James* and *John,* pleaded for Revenge, and would have had Fire from Heaven to destroy them, *ver.* 54. Yet see the Meekness of Christ's Spirit under this Affront, *ver.* 55. *He turned and rebuked them, and said, ye know not what manner of Spirit ye are of, for the Son of man is not come to destroy men's Lives, but to save them.*

Secondly, In his mild Answers to them; how mildly did he answer the *Jews,* who said, he was a *Samaritan,* and had a Devil, *John* 8. 48. 49. All his Answer was, *I have not a Devil, but I honor my Father, and ye dishonor me;* see in that Chapter, how contradictorily and crossly they behav'd themselves to him, yet with what wonderful Gentleness he answers them: when *Judas* came to betray him, *Matt:* 26. 49. with what Calmness doth he treat him, *verse* 50, *Friend wherefore art thou come?* Who could have given so gentle words to so vile a Traitor, but the Mirror of Meekness? *Luke* hath it thus, Judas *betrayestthou the Son of man with a kiss? Luke.* 22. 48. what thou *Judas* my Disciple, who hast been so long with me, known my Kindness, and eat and drunk at my table? what thou betray the Son of man, and combine to take away thy Master's life? canst thou find in thy heart to deal so treacherously with thy Lord? How did he reprove *Peter* for smiting the High-priest's Servant that came to take him, *Matth.* 26. 51. to 55. How scornfully did they treat him? *Matth.* 26. 61. *This Fellow saith I am able to destroy the Temple of God, and to build it in three days;* but he held his Peace, *v.* 63. The *Jews* mocked him, blind-folded, and smote him, *Luke* 26. 63. *Herod* with his men of War set him at naught, *chap.* 23. 11. *The Rulers derided him, saying, others he saved, let him save himself if he be the Christ the chosen of*

God, ver. 35. But lo how gently this patient Lamb revenges these high Indignities, *ver.* 34. *Father forgive them, for they know not what they do.*

Thirdly, In the Offices of Love, he shows them; he went about doing Good to his very Enemies, heaping Coals of Fire on their Heads, healing their sick, feeding their hungry, and preaching the Gospel to their poor, *Matth.* 14. 14. *chap.* 11. 5. His pitying them shows his Meekness, *Luke* 19. 41. He beheld the City, and wept over it: now this Meekness of Christ as it is excellent in itself, so 'tis eminent in degree; 'tis large, and abundant Meekness; weigh but these following Considerations, and you will say the same.

First, The Greatness of those Provocations he hath received from them; Sinners under the Gospel make light of Christ, *Matth.* 22. 5. They despise him, *Acts* 13. 4. They reject him, *Joh.* 12. 48. They rebel against him, *Isa.* 1. 20. They crucify him. *Joh.* 19. 15. They blaspheme his Name, they bely his Truth, abuse his Love, undervalue his Blood, trampling it under Foot, deny his Right, defraud, and injure his Interest, rob him of his Glory, hate his People, and seek to hinder his Kingdom, and yet he mildly puts up these high Indignities; Oppression will •ache a wise man mad, but cannot render Christ ungentle.

Secondly, The Continuance of these Provocations; All the day long have I stretched out my hand to a gain-saying people, *Isa.* 65. 2. every day, *Isa.* 52. 5. Three years, *Luke* 13. 7. Forty years, *Heb.* 3. 9. Continually, *Gen.* 6. 5. And it is no small Provocation to have a Trial lie on a persons back, yet see the Lothness of Christ to destroy his very Enemies; he waits that he may be gracious, and beseeches them to turn and live, *Joh.* 5. 40.

Thirdly, The greatness of his Person, he is the Majesty on high, King of Kings, and Lord of Lord's, *Rev.* 19. 16. He hath Right to Service and Worship from all his Creatures, *To him every Knee must bow, and Tongue confess, Phil.* 2. 9. and yet that he should bear so meekly, the Abuses, Scorns, and Contempts of the vilest men, is wonderful: great men are soon incensed when their Honor and Interest are invaded; but the Lord Jesus is great, and yet meek, a King, and yet lowly, *Psal.* 45. 3, 4. *Zach.* 9. 9.

Fourthly, The Despicableness of the Persons that abuse him; they are his Creatures, made, and mainrain'd by him, inferior Worms whom he can crush every Moment, and strike dead with his Look, *Isaiah* 1. 2. *chap.* 45. 9.

Fifthly, The great Kindness he hath for them, he comes in their Errand to save their Souls, he sheds his blood, that they might live, underwent the Law, and bore his Fathers Wrath, that they might enjoy his Favor, and be saved to the uttermost if they believe: and is not this a wonderful Discovery of his Meekness?

Secondly, His Meekness to his People is exceeding great, as I shall illustrate in a few particulars.

First, In his bearing with them, he did not only bear their Sins for them when on the Tree, but many Provocations and Abuses from them now in Heaven; so he bore with the *Israelites, Isa.* 3. 8. Though their Tongue and their Doings was against the Lord to provoke the Eyes of his Glory; this was not the Carriage of Heathens, but of his own People; their Provocations

was not a single Act from one part of them, but the whole Body combine against him in Word and Deed: these were not supposed Injuries, but real; not intermitted, but continued; not seldom but frequent. How oft did they provoke him in the Wilderness, and grieved him in the Desert, they tempted him, limited him, and murmured against him for Water, for Bread and for Flesh: they rebel'd against him, against his Institutions, in *Moses* and *Aaron,* against his Command about gathering *Manna,* sanctifying the Sabbath, and going against their Enemies. They continually provoked him to Anger, even to his very Face, *Isaiah* 65. 3. vexed and grieved his holy Spirit, and yet he bears it in the Wilderness for forty years, in the Land of *Canaan,* eight hundred and sixty years before the Captivity; after this, five hundred, ninety, and six years before he cast them off. O the admirable length of the Patience and Meekness of Christ towards that People, in bearing with them, considering the Kind and Length of their Provocations: so under the Gospel, he hath a people redeemed by his Blood, such as avouch him for their Lord, and tread in his Courts; now to these also he exerciseth much Long-suffering and Patience if you weigh,

First, the Multitude of their Sins, they are more than can be numbered, more than the hairs of their head, *Psal.* 40. 12. Sins of Thoughts, Words, and Deeds; Sins against Law and Gospel, the first and second Table; Sins in Duty and out of Duty; Sins every day, every moment, *Gen.* 6. 5. Sins to the last hour of their Lives, till their Tabernacle be pulled down, and the body of Death destroyed; and this is not only the Condition of one, or of a few Souls, but of all the Elect, every man that liveth, 1 *Kings* 8. 46. *There is none that sinneth not.*

Secondly, The Aggravation of their Sins taken,

First, From the persons sinning, The redeemed of God, such as have been bought with a great price, 1 *Cor.* 6. 20. 1 *Pet.* 1. 18. The pardon of whose former Sins cost so dear, the Sons and Daughters of God, *Deut.* 32. 19. Souls loved and chosen out of all the World, to be his; yea they only elected, and all others left, *Amos* 3. 2. Adopted to a glorious state, to be Kings and Priests unto God, to be Heirs and Co-heirs with Christ, to be a name and a Glory to him; and yet for these to be always grieving, always provoking, always reproaching of him, is hard indeed, but not too hard for Christ to bear.

Secondly, From the person against whom they sin, they sin against their Father who loved them with an everlasting Love, drew them with the Cords of Love, and led them in the paths of Love, who hath given his Son for them, and to them, and fixed his unchangeable Love upon them, imparted the royal Privileges of Sons to them, and yet to Sin against him who is the Father of Christ, and their Father, whose Glory was dearer to him than his own Blood, is an aggravated Sin indeed.

They sin against God the Son, who gave himself for them, and bought them with a great price.

They sin against the holy Ghost, who visited them in their low Estate, and brought them the good News of Salvation; who broke open their Prisondoors, and let them forth into a glorious State of Liberty; who quickened, enlightened, comforted, and helped them in all

their Soul-straits; now to sin against this God the Father, Son, and Spirit, cannot but exceedingly provoke the Soul of Christ.

Thirdly, the State in which they sin; O! how inconsistent is this with such an high and glorious Condition, *Rom.* 6. 14.. *Sin shall have no more Dominion over you, because you are not under the Law, but under Grace.* The Sins of such are the works of Darkness in the day time, Acts of Enmity in a state of Reconciliation, and grievous Bondage in times of Liberty.

Fourthly, The dangerous Effects of their Sinning; 'Tis a corrupt Tree that brings forth sad Fruit, even the Grapes of *Sodom,* and the Wine of *Gomorrah;* their Sins rob God of his Glory, and bring a greater Dishonor to him than all the Sins of the World besides, *Rom.* 2. 23. They grieve the Spirit of Christ whereby they are sealed up to the day of Redemption, *Eph.* 4. 30. They depress and load, yea break the Heart of God, *Amos* 2. 13. They endeavor to frustrate divine grace, and render the Death of Christ in vain, *Gal.* 5. 4. They do (as it were) reduce the Lord to a great strait, what to do to save their Souls, *H•s.* 6. 4. they Shipwrack all their Duties, and put a Vanity upon all their Profession, Labors, and Sufferings; such run in vain, *Gal.* 2. 2. They sadden the Hearts, and weaken the hands of the Godly, and become stumbling blocks in their way, *Psal.* 119. 158. And they do a great deal of mischief to the wicked in prejudicing them against the Lord Jesus, and his holy ways, in hindering their Reception of the Gospel, and depriving them of the Fruits and Labors of Christ towards their Conversion, in justifying them in their ways, encouraging them in their Sins, and in causing them to blaspheme the holy Name of God.

Fifthly, The blessed Advantages they have enjoyed against their Sins; they have many Obligations against it, and many Experiences of the Evil of it, and yet still continue in it: O, this doth make the burden of the Sins of the Godly exceeding heavy to Christ, and yet that he should bear them so patiently, and not consume them: That, though provoked daily by the Brambles, and scratching Abominations of his People, yet his Fury should not be kindled into a terrible Flame to burn them up, doth manifestly demonstrate his meekness to be exceeding great.

Secondly, Christ's forbearing of his People, is another Evidence of his Slowness to Anger: He is not easily provoked, *Neh.* 9. 17. How long doth he forbear before he strikes? he first threatens, and then waits, calls and exhorts, shakes the rod, and then strikes gently, *Isa.* 30. 18. *Therefore will the Lord wait that he may be gracious.*

Thirdly, His readiness to be reconciled to them, when angry, *Psal.* 86. 5. *Thou, Lord, art good, and ready to forgive.* O, consider his persuading them to Repentance; how doth he labor to convince them of their Sin, and invite them to return; he entreats, reasons, and beseecheth them to be reconciled, 2 *Cor.* 5. 19, 20. Lo, how affectionately doth he receive them when they return! how willingly doth he listen his Ear to their confession of Sin, and bemoaning of their condition? *Jer.* 31. 18.

Fourthly, The moderation of his Anger, when raised, shows his meekness, *Isa.* 27. 7, 8. *In measure when it shooteth forth, thou wilt debate with it. He stayeth his rough wind in the day of his East-wind,* Job. 11. 6.

Lastly, His actual forgiving all their Iniquities, *Psal.* 103. 3. *Who forgiveth all thine Iniquities, Luke* 7. 47. *Isa.* 44. 22.

Use. Now, if the Lord Jesus Christ be so full of meekness to his very Enemies, so rich in gentleness, sweetness of Nature, and Patience to his People, then learn this needful Lesson of him; to be of a meek and patient Spirit. Behold, how quietly he took up his Cross, and bore reproaches and Indignities from the worst of men: yea, how still he was under the infinite weight of his Father's wrath. Learn meekness from his Gentleness, as the Elephant doth from the Lamb; when the Elephant is in his greatest Fury, set but a Lamb before him, and his wrath will presently be allay'd: Learn of Christ to bear Injuries, to restrain your Anger, not to be angry, but when Duty, and the Cause of God calls you to it: 'Tis only Sin should be the Object of a Christian's Anger. *Moses* was calm at his own Reproaches, but could not be still when God was dishonored. Learn from Christ to moderate the measure of your Anger; he corrects in measure: Let not your Anger exceed the desert of the Provocation; Learn from him to time your Anger. As a word fitly spoken, so Anger seasonably exerted is beautiful: and learn from him to remove it when the Cause is gone. Anger should be as Physic, laid aside when there is no need of it: True meekness may easily be discerned by its ends and grounds, it must not proceed from a willingness to be aveng'd on others, but to amend and reform them.

CHAP. XV.

Wherein is demonstrated the infinite Bounty of Christ to all his Creatures, with the manner of his giving.

THE next thing which discovers the sweetness of Christ's Disposition, and greatness of his Personal Treasure, is,

Sixthly, His Liberality: He is of a bountiful Disposition; and this, you know, is of an endearing Nature, *Rom.* 5. 7. *Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die.* Psal. 13. 6. *I will sing unto the Lord, because he hath dealt bountifully with me.* Now this Liberality of Christ appears,

First, To all his Creatures, *Psal.* 145. 9. *The Lord is good to all, and his tender mercies are over all his works, Psal.* 136. 25. *Psal.* 145. 15. Whose heart is so large, whose hand so wide as Christ's? *ver.* 16. He upholdeth all things by the word of his Power, *Heb.* 1. 3. And by him all things consist, *Col.* 1. 17. There is never a moment but he is laying out upon his Creatures, and that must needs be a large Treasure that maintains the whole World.

Secondly, To his Enemies: He doth good to those that hate him: He gives large portions of this World's goods to *Esau*'s: And uncharitable *Dives's* do many times fare deliciously, and are clothed gorgeously, by his Bounty, *The wicked prosper, Jer.* 5. 28. Nay, he doth not only give them the fat things of this Life, but the great things of his Kingdom. O, the Privileges and Favors that Hypocrites enjoy as well as Saints! He sends his Gospel to every Creature, and causeth the very Dews of *Zion* to fall upon his Adversaris.

Thirdly, Especially to his Children; for to these he gives,

First, Good things: Whatever they have of him shall be good, *Jer.* 32. 40. *I will not turn away from them to do them good.* Their very Afflictions are for good: their Wormwood and Gall is good: Rebukes of God upon them, stripping and humbling Providences; nay, their very Corruptions, by this Bounty, prove to their advantage.

Secondly, All good things. *He gives Grace and Glory, and no good thing will he withhold from them that walk uprightly,* Psal. 84. 11. Psal. 34. 10. All the good God sees fit for them, and they are capable to receive, shall be distributed to them.

Thirdly, Great things: Not Common, but choice Mercies, passing Knowledge, Mysteries, not only to the World, but to themselves: Things unsearchable, and things unutterable; Things that cannot be known as they are, nor valued as they deserve. *What one Nation* (saith *David* to God) *is like thy People, whom God went to redeem for a People to himself, to make him a Name, and to do for them great things and terrible,* 2 Sam. 7. 23. Redemption-work brings forth great and terrible things, for redeemed Souls. O, the great things that God doth, and Christ gives to every ransom'd Soul, *Job,* 37. 5. Things which we cannot comprehend, as you will see, if you give but a general Survey on the Inventory of Christ's Gifts. I shall instance in some of the most remarkable.

First, That invaluable Gift of Light. He is the Light of the World, *Joh.* 8. 12. How deformed is Darkness, how beautiful is Light, *Eccles.* 11. 7. *He is a Light to lighten the Gentiles, and the Glory, &c.* Luke 2. 32. *He is the bright Morning Star:* the Sun of Righteousness from whom the light of Life and all true Wisdom comes; now this is a great and excellent thing, *Eccles.* 2. 13. *Wisdom excelleth Folly, as far as Light excelleth Darkness,* and this you know is very far: Wisdom is preferred before Rubies, and the most excellent things, *Prov.* 8. from *ver.* 10. to 20. That must needs be great which all the World cannot purchase, but this is Wisdom: now all true Wisdom comes by Jesus Christ, he is the Wisdom of God, 1 *Cor.* 1. 30. So, who hath brought to light the 〈in non-Latin alphabet〉, the hidden things of God, and that could by no ways be known but by Revelation: *No man hath known the Father, but the Son, and he to whom the Son shall reveal him,* Matth. 11. 27. He giveth Knowledge and Wisdom to whom he pleaseth, that special Wisdom which none of the Princes of this World can attain unto, 1 *Cor.* 2. 7. 8.

Secondly, Life; *He hath brought Life to Light by the Gospel,* 2 *Tim.* 1. 10. and is not this a great gift? *All that a man hath will he give for his Life, Job.* 2. 4. O! then what is Life from the dead to his people, *Eph.* 2. 1. *He is our Life, Col.* 3. 3. *I am come that they may have Life, and have it more abundantly,* Joh. 10. 10.

Thirdly, His Love; all the World and Houses full of Treasures cannot be compared to Love, *Cant.* 8. 7. Should Christ give all the World and withhold his Heart, it were but a mean gift: Favors are valuable by the love whence they come, *Isa.* 63. 9. *In his Love and in his Pity he redeemed them, Psal.* 63. 3. *Deut.* 33. 3. All Believers are set as a Seal upon his Heart, *Cant.* 8. 6. He hath loved them with an everlasting Love; they have his Heart, and none else.

Fourthly, Himself; There being nothing greater than himself, to demonstrate the Largeness of his Heart to his people; he gave himself, *Eph.* 5. 25. *Who loved the Church, and gave himself for*

it; that is, sold himself to purchase them, gave himself to divine Justice to satisfy the Law, and to taste of Death for them, all that he had as Mediator he parted with for them: and hath given himself to them also, *Heb.* 8. 10. *And I will be to them a God, and they shall be to me a People.* They have his person, *Hos.* 3. 3. *Thou shalt not be for another, so will I also be for thee.* All his Beauties and personal Perfections, as described, *Cant.* 5. *ver.* 9. to the end: all Believers have a Marriage right unto him by way of Gift; again, he hath given them his Purchase, all that he hath bought with his Blood, *Math.* 26. 28. *This is my Blood of the New Testament, shed for you.*

Fifthly, His Laws and Scepter to guide them through the World, and to steer out their Course of Duty and Safety, and this is a great thing, *Hos.* 8. 12. *I have written to him the great things of my Law (Rabab)* the excellent or honorable things of my Law: for this word notes Quality as well as Quantity; and if the things of God's Law are so great, what are the Truths of the Gospel, called so great Salvation? *Deut.* 4. 8. *And what Nation is so great that hath Statutes and Judgments so righteous?* Psal. 147. 19.

Sixthly, His Spirit; This he gives to all his People, *Rom.* 8. 9. *If any man hath not the Spirit of Christ he is none of his,* 1 Cor. 12. 13, *We are all by one Spirit baptized into one body:* This is promised by the Lord Jesus, *Joh.* 16. 7.

Seventhly, His Promises; *For in him are all the Promises of God, yea, and Amen,* 2 *Cor.* 1. 20. That is, they are sure and certain in Christ, 2 *Pet.* 1. 4. *Whereby are given unto us, exceeding great and precious Promises,* Gal. 3. 22.

Lastly, His Kingdom; *Col.* 1. 13. *And hath translated us into the Kingdom of his dear Son.* A blessed Change indeed, from Sin to Grace, from Darkness to Light, from the Kingdom of *Satan,* to the Kingdom of Christ, 2 *Pet.* 1. 11. *So an Entrance shall be administered to you abundantly into the Kingdom of our Lord and Savior Jesus Christ.* All Believers are invested with the glorious Privileges of this Kingdom, they all become Kings and Priests unto God, *Rev.* 1. 6. Nay a Kingdom of Priests, *Exod.* 19. 6. They are entitled to all the royal Endowments, Investments, and Favors that belong to the Children of a King; they all wear his royal Robes of Glory, they have noble Entertainment, most delicious Food, the highest Honors and Thrones to sit on; Christ gives them the Inheritance, purchased Possessions and Mansions of Glory.

Fourthly, The Liberality of Christ appears in the manner of his giving, now this may come under a six-fold Consideration.

First, He gives readily and propensly: many give, but by Constraint, as the unjust Judge, *Luke* 18. or from fear of Shame or Reproach; men usually give with Reluctancy, but Christ readily, as *Paul* speaks of the Church of *Macedonia,* 2 *Cor.* 8. 3. that they were prone to Charity beyond their power; and of *Titus, ver.* 17. that being more forward of his own accord he went unto them; so it may be more truly said of Christ, that he wants no external Motives or Perswasions to exert his Bounty. For,

First, Christ's Gifts are his people's due, they have Right to all his Fullness; Christ is the Believers and all that is his, *John* 3. 16. *Cant.* 6. 3. I am my beloved's and my beloved is mine, 1 *Cor.* 3. 21. *For all things are yours,* they are purchased for them, and given to them.

Secondly, Christ's Office and public Designation to this Work shows it, he is set apart for this end, that he might be the Author of eternal Life, the Giver of all that good that his people need, *Joh.* 17. 2. *As thou hast given him Power over all Flesh, that he should give eternal Life, &c.* Joh. 6. 27. *Him hath God the Father sealed;* that is, deputed to this Office and Trust, to be the Lord keeper of his House, and Dispenser of his Fathers Goods. All that Christ hath as Mediator, is to be distributed to his: he hath nothing but must be employed for the Salvation of the Elect, for such is the Agreement betwixt the Father and him, *Joh.* 17. 10. *All mine are thine, and thine are mine, and I am glorified in them.*

Thirdly, He hath never the less for giving, and therefore never weary of giving; what's that makes men soon tired with Acts of Bounty, why because the more they give the less they have, and so fail at last in their Ability; but 'tis not so with Christ, he is Fullness still, notwithstanding all the vast Distributions that go out of his Treasury every day, to fill up Heaven and Earth, Men and Angels. (I remember a notable saying of a worthy Divine, *Should all the World* (says he) *set themselves to drink free Grace, Mercy, and Pardon, dry, drawing Water continually from the Wells of Salvation, nay if they should set themselves to draw from one single Promise, an Angel standing by and crying, drink O my Friends, drink abundantly, take so much Grace and Pardon as shall be abundantly sufficient for the world of Sins which is in everyone of you, they would not be able to sink the Grace of the Promise, one Hairs breath.)* When Beggers come to our doors, they many times promise us, upon the Reception of an Alms, they will trouble us no more, but this would be an improper Expression to Christ, whose Heart is so propense to give, and whose Treasures are inexhaustible, *Col.* 2. 9. *For in him dwells all the Fullness of the God-head bodily,* Col. 1. 19.

Forthly, He gets by giving; Advantage is a sure Agreement, all men seek their own, every man his gain from his Quarter: now if giving appears to be Christ's Advantage, you may be sure he will be willing to give; men lavish out their Gold for Idolatry, carnal persons pour out their whole Wealth upon their Lusts, the Merchant adventures all he hath for Gain, and can you think that Christ only will be close handed? *Psal.* 68. 18. Here 'tis said, he receives Gifts, *Eph.* 4. 8. 'Tis said, he gave gifts: what Christ received was not for himself, but to give unto Sinners, and that in order to his Dwelling amongst them; Christ's Gifts are to further his Service, 1 *Pet.* 4. 10. and his Peoples Profit, 1 *Cor.* 12. 7.

Fifthly, He is never more pleased, than when he gives; This appears in his earnest inviting Souls to ask of him, *Joh.* 16. 24. *Hitherto you have asked nothing in my Name, ask that your Joy may be full.* Had not the Lord Jesus a great Delight to dispense freely to his People, he would not have used such Arguments to persuade them to beg; 'tis said of *Titus Vespasian,* that he never denied anything to those that asked him, but would call upon them, to ask something of him.

Lastly, This doth wonderfully greaten his Glory, *Joh.* 14. 13. *Whatever ye ask in my Name, that will I do, that the Father may be glorified in the Son.* This verse shows the Reason why the Saints shall do greater works than those that Christ did, because they shall have the Power of Christ to help them; he will do for them what they ask, and give them what they seek; and the reason is, because hereby the divine Glory is more manifested, the Fathers Glory in the Sons Glory; for the Father and he are one, and the Fathers Glory is his Glory, the more he

gives, the more the Father is glorified, and the more the Father is glorified, the more is the Son also.

Secondly, He gives feeely without any respect to Merit or Compensation, *Rev.* 21. 6. *To him that is a thirst, will I give to drink of the Water of Life freely.* (〈in non-Latin alphabet〉) That is, without any antecedent Cause, Worth or Merit, *Rom.* 3. 24. *Being justified freely by his Grace.* As Justification comes freely without any Worth or Righteousness in man, so do all the gifts of God, *Rom.* 8. 32. How can he but with him freely give us all things? 1 *Cor.* 2. 12. Christ doth not sell but give his Favors freely, according to the pleasure of his own Will, *Isa.* 55. 1. This is a Truth hard to be received, because 'tis beyond the reason of men, how Grace should move without any Motives and Attractives besides itself, but yet this bounty of Christ hath no respect of Persons, 2 *Chron.* 19. 7.

Thirdly, He gives presently Mercies in hand, he doth not say as the unjust and covetous man, go, and come again tomorrow, and I will give it thee, when 'tis by him; he doth not delay to bestow Mercies on his poor Creatures, one Jot beyond the due time, *Psal.* 145. 15. *Gal.* 6. 9. Christ is never at a loss to give, he only stays for a fit time; he had many things to say to his Disciples, but he wanted a convenient opportunity; they were not able to bear them, *Joh.* 16. 12.

Fourthly, He gives heartily; *Jer.* 32. 41. *I will rejoice over them to do them good, with my whole Heart, and with my whole Soul.* He doth not pretend Kindness, and yet begrudge it in his Heart, all his Promises are the Intents of his Heart, *Jer.* 30. 24. *Psal.* 51. 18. *Do Good in thy good Pleasure to* Zion.

Fifthly, He gives liberally, *Jam.* 1. 5. *If any man lack Wisdom, let him ask it of God who giveth liberally.* (〈in non-Latin alphabet〉) Simply, purely, with a candid Mind and full Intent to do good: 'tis rendered bountifully, as Liberality comes from a simple and pure Heart, he gives many times more than we ask, as the sick man of the Palsy came for Health, and Christ gave him Pardon to boot; *Solomon* asked Wisdom, and God gave him more than he begged, Riches and Honor too, 1 *Kin.* 3. 12. 13. He gives richly to his People of all good things to enjoy, 1 *Tim.* 6. 17. Suitable to his Treasures, *Phil.* 4. 10. According to his Riches in Glory by Christ, above what we can ask or think, *Eph.* 3. 20. He gives a Kingdom, *Luke* 12. 22. and therefore bids us open our Mouths wide, and he will fill them, *Psal.* 81. 10.

Lastly, He gives constantly every day and every moment, he is never weary of well-doing, *Isa.* 40. 28. *The Lord fainteth not, neither is weary;* men are soon tired with Acts of Bounty, to which the Apostle alludes, *Gal.* 6. 9. But the Lord Jesus is a Fountain that never ceaseth running, he is always doing, there is never a moment but he is opening his Treasures and filling the hungry Soul, *Psal.* 73. 26. *God is my Portion forever.* The Saints are always living on God, and are ever receiving from him, *His Mercies are new every Morning, Lam.* 3. 23. Yea though through Carelessness they have lost their Mercies, as the Spouse lost the presence of Christ, *Cant.* 5. and the Tastes of his Love, *verse.* 2. 6. And though by Sin they have forfeited their Mercies, and have given the Lord cause to withhold them, yet he is never weary of doing them good, but always communicating something or other to them.

Use 1. Is Christ so bountiful? Then this may serve to convince all Christless Souls under the Gospel of the greatness of their Sin in slighting and contemning Christ, because it is utterly opposite to the Streams of his Bounty towards them; this, Sinner, will gall thy Conscience another day, when Christ shall say, what Iniquity hast thou found in me, that thy Heart is set against me? have not I born thee all thy days, maintained thee ever since thou wast born, and fed thee with Food convenient? and yet thou wilt have none of me, but liftest up thy heel against me, and crucifyest me with thy Sins every day; so did the Lord plead with *Israel, Hos.* 11. 23. 4.

Use 2. This will serve to humble the people of Christ.

First, For their great Unthankfulness to Christ; O how great are the Obligations of Believers to Christ, both for upper and nether Springs, thy daily Bread comes out of his Cupboard, all thy Comforts and Preservations are received from him, but especially thy Souls Mercies are the Products of his Bounty, thy Enlightnings, Awakenings, Drawings and Begettings to God, thy Pardon, Peace, and hope of glory are all from him, and yet who renders to Christ for all the Benefits done to him, who returns to give Glory to God; this is a grievous Sin, 2 *Tim.* 3. 2.

Secondly, For their hard Thoughts of Christ; hath the Lord Jesus laid out so much upon thee, and hath yet such Riches in Store for thee, and art thou always distructing of him, and on every occasion jealous and suspicious of his bounty? *Ps.* 77. 7, 8, 9. *Ps.* 78. 22. 32.

Thirdly, For their little Improvement of Christ's bounty; see this in *Joash,* 2 *Kin.* 13. from *ver.* 17. to 20.

Fourthly, For looking to Creatures for their Supplies more than to Christ, *Jer.* 2. 13. This is a heathenish Sin, *Rom.* 1. 25. *They loved and served the Creature more than the Creator Isa.* 55. 2.

CHAP. XVI.

Wherein the Faithfulness of Christ is opened, in accomplishing all his Prophesies, fulfilling his Promises to all the Trust committed to him, and in all the Relations he stands to his People.

THE Sweetness and Excellency of Christ's Disposition consists also.

Lastly, In his Justice and Fidelity; he is righteous, true, and faithful in all he doth and undertakes, and this argues an excellent Spirit; this was part of that Glory, the Spirit of God puts on *Moses, Numb.* 12. 7. *But my Servant Moses is not so, who is faithful in all my House, with him will I speak Mouth to Mouth:* even apparently, God puts a singular Value on *Moses,* hath a peculiar kindness for him, and affords him more intimacy with himself than others have, because of his Faithfulness: So *Daniel,* It was his great Honor that his very Enemies could not spot him, or find any Error in him, on the account of his Unfaithfulness, *Dan.* 6. 4. 'Twas this brought *Judah* into so high an Estimation with God, as 'tis said, *Hos.* 11. 12. *Judah ruled with God, and was faithful with the Saints.* Nay a faithful person is a Jewel so rare, that he can scarcely be found, *Prov.* 20. 6. *Every man will proclaim his own Goodness, but a faithful man, who can find?* That is, as some render it, *'Tis a common thing for men to talk of their Goodness, Bounty*

and Mercy, but 'tis a rare thing for them to be so indeed, to be so good as they seem to be. Others comment on it thus, *'Tis an easy thing for men to promise fair, and to speak of great things they will do, but few are found that perform their word, and are what they promise to be.* Take it in either Sense, a faithful man is a rare thing, who can find it, as seldom seen almost, as a black Swan, or a rich Jewel. Now the Lord Jesus is thus excellent, he is true, though every man be a Liar, called *the faithful Witness, Rev.* 1. 5. His Name as well as Nature is faithful, *Rev.* 19. 11. The Lord Jesus gives a faithful Testimony of the love that God bears to Sinners, he lay in the Fathers bosom, and hath given a true Revelation of him, *Rev.* 1. 5. *Isa.* 11. 5. *Faithfulness is the Girdle of his Reins.* The Prophet alludes to those Ornaments, Kings did use to wear; they wore a Girdle as an Ensign of Honor and Power, *Job* 12. 18. *He looseth the bonds of Kings,* that is, their Girdle, by which he means their Power and Authority, which he removes: now instead of this Ensign of Honor which Kings did wear, Christ shall be clothed with Faithfulness and Righteousness, this shall be his Ornament and Glory, *Heb.* 2. 17. *He is the faithful high-priest.*

First, He is faithful and just to all men, even to his very Enemies, he will not wrong them in the least; he renders to everyone his due, *Rom.* 2. 6. The very Hypocrites shall have their Reward, *Matth.* 6. 2. The Lord Jesus will not give cause to any to say at the last day, that he is their Debtor, or doth them Wrong▪ *Matth.* 20. 13. The wicked shall have their Portion in this Life, all that is coming to them, as much as they can in Justice demand. If *Ahab* repent he shall have Reprieve from his Punishment; eternal Repentance shall obtain eternal Deliverance. If *Esau* pray for the Blessings of this life with Tears, God will give them to him, he cannot be a Debtor to any; his very Enemies shall have their due, as much as their outward Duties or servile Labors amount to; for the holy one of *Israel* cannot lie, what Promise soever God makes to any outward Action or Virtue, it shall certainly be fulfilled, he cannot defraud any; the *Pharisees* shall have their Honor, *Judas* his bag; *Demas* the World, and *Dives* his Pleasures: he that commands his People to render everyone their due, cannot possibly wrong any.

Secondly, He is faithful to his People, 1 *Pet.* 4. 19. *Let them that suffer according to the Will of God commit the keeping of their Souls to him in well-doing as unto a faithful Creator:* That is, Christ is able to keep you in Sufferings because he made you of nothing, and he that gave you a being when you were nothing, he can keep you now, though all the World be set against you: He can do it because he created you of nothing, and he will do it, because he is faithful, and hath promised; now this Faithfulness of Christ to his people lies.

First, In his exact Accomplishment of all his Prophesies, *All things written concerning him, are fulfilled in him, Luke* 18. 31. A tittle of God's word shall not fall to the ground, all the Types and legal Figures as they shadowed out Christ to come, namely, the High-priest, the Altar, the scape Goat, *&c.* were perfectly accomplisht in him, they were the Shadows, he the Substance; all Scripture Prophesies concerning divine Providence, the Resurrection of *Zion,* and the Destruction of *Babylon,* shall be fulfilled to one Iota, *Luke* 21. 22.

Secondly in performing his Promises, never an Engagement made by the Father to the Son, or by him to his people, but he will see it assuredly made good, *Rom.* 15. 8. 1 *Kings* 8. 28. 2 *Pet.*

3. 9. *The Lord is not slack concerning his Promises,* Tit. 1. 2. 2 Cor. 1. 20. *All the Promises are in him, yea, and* Amen.

Object. *Christ's Faithfulness in fulfilling his Promises pertains only to the Heirs of the Promises: but I cannotcall the Promises mine, because of my unfaithfulness to God.*

Answ. The Promises of God are not made to the Doers of the Law or Go•pel, but to Believers: nor are they made for doing, but upon believing: 'Tis true, by Faithfulness and Obedience comes the thing promised, but a Title to the Promises is procured by believing; pray put a distinction between the Promises, and the thing promised, *Gal.* 3. 22. *That the promise by Faith of Jesus Christ, might be given to them that believe,* Heb. 6. 17, 18. The promise of Grace, Healing, and Salvation, depends not upon the fidelity of the saved Soul, but upon the faithfulness of God, in Christ.

Obj. *But I do not find the Promises made good to me; God hath said, He will never leave nor forsake his People, but, I doubt, he hath forsaken me; for I cannot see his outgoings in the Sanctuary: He hath promised to hear the Prayers made in his Name; to dispence Grace, to give out his Spirit, and to create a new heart; but I find not the performance of these things in me.*

Answ. First, If the Lord Jesus doth not fulfill his Promises, 'tis because thou art not fit for them: God would have brought *Israel* into *Canaan,* near forty years before he did, but they were not fit for that mercy: They were carnal, lusting, murmuring, rebelling, so that God sent them back again into the Wilderness. Christ would have taught his People many glorious Truths, but they were not able to bear them, *Joh.* 16. 12. Food, yea, the choicest Dainties, upon a distempered Stomach, are cast away, they feed nothing but the Disease: If God accomplish not his Word to thee, 'tis because thou art uncapable for it: Thy Iniquities, it may be, withhold good things from thee, *Isa.* 59. 1.

Secondly, Christ may be performing his Promises though thou dost not see it: For,

First, Christ doth fulfill his Promise, though he doth not give the same thing he seems to promise: If he give thee that which is equivalent in the room of it: So, if the Lord doth not give his People the Comforts of this Life, yet if he gives them Contentment without them, he fulfills his Promise; So he dealt with *Paul, Phil.* 4. 11. *I have learned in every state to be contented;* and with *David, Psal.* 16. 6. The Disciples had nothing, yet in the want of all, they had all things, 2 *Cor.* 6. 10. If in the want of Bread, God gives Strength and Satisfaction, he fulfills his Word. The wicked in their Fulness are in Straits, *Joh,* 20. 22. But the Godly in their Straits have a Fulness.

Secondly, Christ doth fulfill his Promise, though he gives not the same thing, if he gives a better thing: If Christ withholds Earthly things, and gives Spiritual; As *Saul* found not his Asses, but in the room of them met with a Kingdom: The Disciples lost their Nets and Boats, and found a Treasure in Christ: They lost their taking of Fish, and became Fishers of men: *Paul* suffered a Shipwrack of all his own Excellencies, and found the Excellencies of Christ.

Thirdly, Christ fulfills his Promises, though he do not give the same things his People would have, yet, if he gives them suitable things, such as he sees best suits and fits their present

state: So the Disciples expected a Temporal Kingdom, but Christ gave them a Spiritual Kingdom. It may be a little Mercy is more suitable for thee than a great deal; Children must have their meat suited to their Health, not their Stomach: *Paul* could not bear much Vision of God, and therefore must have a Thorn in the Flesh, 2 *Cor.* 12. 7.

Fourthly, Christ doth fulfill his Promise, though he doth not give thee what thou thinkest thou dost want, if he give thee what he knows thou wantest, *Rom.* 8. 26. Thou supposest thou wantest Comforts, he withholds them, and gives thee humblings.

Fifthly, Christ fulfills his Promise, though he doth not deliver thee out of thy present Evils, if he thereby preserves thee from a greater Evil: As *Paul* had a thorn in the Flesh, the Messenger of Satan to buffet him; lest, through the abundance of Revelations, he should be puffed up, and his Soul in danger of Ruin.

Lastly, Christ doth fulfill his Promise, if he doth it in his own time, though he doth it not in our time. So in *Abraham;* God promised him a Son, he expected it many years sooner, but God kept it till the most convenient season. Every thing is beautiful in its season, *Eccles.* 3. 11. 1 *Pet.* 5. 6. Mercies are Afflictions, when out of due time: Now, 'tis he that gives the Mercy, can best tell when to give it, *Jer.* 49. 19. *Who will appoint me the time, Lev.* 26. 4. The Faithfulness of Christ is firm and unalterable, whatever Objections Unbelief makes against it. He will perform all his Promises, *Gen.* 28. 15. *And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this Land, for I will not leave thee, until I have done that which I have spoken to thee of.* O what a blessed word is this! 'Tis a promise made to *Jacob,* when he was to undertake a difficult Journey; and what things are written, are written for our Instruction; Promises made to particular Saints, are applicable to all the Saints in the same condition; as we find that of *Joshua,* 1. 5. *I will not leave thee nor forsake thee.* The Apostle makes Use of it, *Heb.* 13. 5. Now I shall give a few Reasons to prove that Christ cannot fail of fulfilling his Promise. For,

First, He is Truth itself, and cannot lie, *Rev.* 3. 14. He is called, *The Amen, the faithful and true Witness:The Holy one of Israel, who cannot lie: For, God is not as man that he should lie, or as the Son of man, that he should repent; hath he said, and shall he not do it, hath be spoken, and shall he not make it good?* Numb. 23. 19.

Secondly, He came to fulfill all Righteousness, *Matth.* 3. 15. *It becometh us to fulfil all Righteousness:* 〈 in non-Latin alphabet 〉 , It behooveth us, I ought to do it, by the Appointment and Will of my Father, as *Chemnitz* renders it: Christ came into the World to fulfill all Righteousness; Now, to perform and make good the Promises of God, is part of this Righteousness: 'tis a debt God is engaged in, and Christ came not only to pay Sinners debts to the Father, but to make good the Father's Engagements unto them.

Thirdly, Did not Christ fulfill all the Promises of God to Believers, then the New Covenant would be an imperfect and faulty Covenant; were the Promises of the new Covenant unfulfilled, then it would be a Covenant of Works▪ and so imperfect: But the New Covenant is established on better Promises, *Heh.* 8. 6, 7, *&c.* Now new Covenant-promises are better than

the old, not only as to the Matter of them, but as to the certainty of their performance. The first Covenant-promises were liable to be broken, *Jer.* 31. 31, 32. But these New Covenant-promises are sure to all the Seed. This was the principal thing undertaken in the New Covenant, for Believers, that the Promises should be certainly fulfilled, and therefore 'tis called a better Covenant than the Old.

Fourthly, Christ must needs fulfill the Promises, or he would die in vain, and shed his Blood to no purpose: for the Blood of Christ is the Blood of the Covenant, *Matth.* 26. 28. and it was shed on purpose to confirm the truth of the Promise to all that believe, *Heb.* 9. 15. For this end he came into the World, and became a Mediator, *Rom.* 15. 8, 9.

Fifthly, That he might finish the Work the Father gave him to do, and so give up his Account with joy. This is the Work God sent Christ into the World for, that he might be the Mediator of the New Covenant, and make good the Will of God to all the Federates thereof, *Joh.* 6. 38. to 41. and this Christ cannot fail to perform, *Joh.* 17. 4. His Spirit shall not fail, till he hath set Judgment on the Earth, *Isa.* 42. 4.

Sixthly, That he may stop the mouth of Devils, and prove Satan a Lyar. The great work of Satan is to bely God, and represent him to Sinners Unfaithful and untrue. Now Christ is to fight against the Devil, and destroy his Works, 1 *Joh.* 3. 8. and prove the Truth of God against all opposers, *Rom.* 3. 4.

Seventhly, He is fully able to do it; He hath all Power in his hand, both in Heaven and in Earth, *Matth.* 28. 18. He is a merciful God, and so nothing is too hard for him: He will work, and none shall let it; besides, he hath all that Grace and Goodness that poor Souls need, in his own hand; He hath received the Spirit without measure, *Joh.* 3. 34. All Fulness dwells in him; Name anything which thou standest in need of, which is not in Christ to give thee. Dost thou want Pardon, Peace of Conscience, Grace, Holiness, Power over thy Corruptions, Victory over thy Temptations, Comfort under thy Troubles, satisfaction of thy Doubts, quieting of thy Fears, and remove of thy Burdens. Dost thou want quickenings, softnings for the hardness of thy Heart: strengthnings under thy weakness, fitness for thy Mercies and Duties, Patience under thy Sufferings, and Humility under thy Privileges? Dost thou want thankfulness for thy Mercies, clearing up of thy Evidences, Tasts of God's Love, and readiness for Death, Judgment, and Eternity? Why, all this Christ hath in his own hand already; He is not to seek for these things when thou criest after them.

Again, As he hath Power to help thee, and fulfill all the Promises of God to thee, so he hath Right and Authority too: He is the Angel of the Covenant, *Mal.* 3. 1. He is sent, deputed, and sealed of God, to this very Work, *Joh.* 6. 27. All the Promises upon that Redemption-agreement betwixt the Father and the Son, are made over to him, and put into his hand, 2 *Cor.* 1. 30. Now all that Christ can do for the making good of his Father's Word, and benefitting his People, he will certainly perform, for he ever liveth to make Intercession, *Heb.* 7. 25. and is entered into Heaven, to appear as their Advocate and Agent, *Heb.* 9. 24.

Lastly, Christ must needs fulfill his Promises, or else he would weaken the Encouragement of Souls to believe in him, and so overthrow all his own Design in, and by the Gospel, which is,

to bring Souls to believe in him, *Joh.* 20. 31. *These are▪ written that you may believe, Joh,* 17. 21. *That the World may believe that thou hast sent me, Joh.* 10. 38. Now, if Christ fails of his Promise, how would this discourage Souls from believing in him? who would trust Christ, should he not be faithful? and the Devil would be sure to make the most of this Advantage, to prevent believing. Christ will make good his Word in his own time, way, and measure, *Matth.* 5. 18. *Heaven and Earth shall pass away, but not one jot or tittle of the Law, till all be fulfilled.* All shall be fulfilled for Believers, and in them: and if Christ cannot permit one Jot of the Law to fall to the ground, surely, he will not suffer so choice a part of the Gospel as the Promises are, to be unaccomplished. Again, as Christ will perform all the Promises, so especially those great ones, that concern the Grace and Glory of all that believe, *Psal.* 84. 11. *He will give grac• and glory,* &c. If the Lord Jesus upbraided the Pharisees for tything Mint and Cumin, and omitting th•weightier matters of the Law, surely he cannot neglect the greatest of his Gospel▪promises to his people.

Thirdly, the Lord Jesus is faithful to the Trust committed to him; thus was *Moses, He was faithful in all God's House,* Numb. 12. 7. that is, as a Steward, he was just and honest in the discharge of that Trust committed to him, concerning the Work and Interest of God; so 'tis taken, *Math.* 25. 21. *Well done, thou good and faithful Servant;* Thou hast been faithful in thy Stewardship in the use of those things committed to thee; in this Sense is Christ faithful also; in a perfect Discharge of that Trust reposed in him, and that both with respect to God his Father, and with respect to his People.

First, In respect of that Trust committed to him by the Father, God the Father hath entrusted him with the great Concerns of Redemption, Grace, and Glory, with that glorious Contrivance of saving fallen man, and bringing about the Recovery of lost Sinners: and therefore he calls him his Servant, *Isa.* 49. 5. *And now saith the Lord that formed me from the Womb to be his Servant, to bring* Jacob *again to him.* It sets forth Christ's Designation by the Father, to his mediatorly Office, wherein God the Father calls him to great work, commits vast Concerns to him, about the gathering in of lost Souls, and undertaking their Atonement, Sanctification, and Salvation; for the accomplishment of which, the Father commits all to the Fidelity of Christ, both as to Suffering and interceding work, and in all this the Lord Jesus is faithful: so the Spirit of God calls him a faithful High-priest in things pertaining unto God, in making Reconciliation for the Sins of the People. This the Lord Jesus undertook to the Father, that he would satisfy his Wrath, and remove his Displeasure from his People, by bearing their Sins for and from them, that God might again take them into his Favor, as if they had never sinned; and in this he was and is faithful, nay in all things that God hath charged him with, about the saving of Souls, *Heb.* 3. 2. *Who was faithful to him that appointed him, as also Moses was faithful in all his house.* So that whatever the Father laid on Christ in the behalf of his people to make Reconciliation for them, and present them spotless in his Presence, this he hath fully and faithfully discharged, as I have already shewn on this Subject.

Secondly, The Lord Jesus hath a Trust committed to him from his People: They commit the keeping of their Souls to him as to a faithful Redeemer, 1 *Pet.* 4. 19. Every believing Soul

when he comes over to Christ first, doth depute, accept of, choose and entrust the Lord Jesus to be his Redeemer, and he undertakes the preserving of him unto Glory; he that comes to Christ aright, takes him for his Wisdom, Righteousness, Sanctification and Redemption, 1 *Cor.* 1. 30. For so is Christ given and tendered by the Father, and so do Believers receive him, and entrust him with their Souls, that they may be made righteous before God, have their Sins removed, and be presented before the Father, without Spot or Wrinkle, *Eph.* 5. 25, 26. They trust Christ for Sanctification, to be made truly, and in his time perfectly holy, as holy as God is holy, and as holy as God requires. They trust Christ for Wisdom, to be made Partakers of divine Light, to be made wise unto Salvation, to know all that God would have them, and that their Natures are capable to understand, and to have the Image of God perfected in them, which consists in Knowledge as well as Righteousness. They commit themselves to Christ to be redeemed from every Evil, Sin, or Danger, or whatever hinders their complete Salvation: thus do Believers, take Christ, and surrender themselves up to him on these great and glorious ends, and thus did he undertake, when he gave himself by his Spirit to them, and therefore is called the Surety of the Covenant, as hath been already shewn, *Heb.* 7. 22. therefore 'tis said, *Eph.* 5. 25. to 28. That Christ gave himself for the Church, that he might wash it and cleanse it, sanctify it and present it to the Father without Spot or Wrinkle or any such thing. This he undertook when he became a Mediator between God and them, 1 *Tim.* 2. 5. Now he is faithful in this also to all his Seed, *Heb.* 10. 23. He is faithful who hath promised, 1 *Joh.* 1. 9. He is faithful and just to forgive them, 2 *Tim.* 1. 12. *I know whom I have believed, and that he is able to keep that good thing I have committed to him against that day,* 1 *Thes.* 5. 24. 1 *Cor.* 10. 13. O Souls, you that have committed yourselves to Christ in Truth, know that he is faithful, and will not fail you, but will certainly accomplish and make good all your regular Hopes and Expectations, he can loose nothing of all that the Father hath given him, *Joh.* 17. 12. Be sure, what Bargain soever he hath made with you, what Mercies soever he hath promised you, he will assuredly fulfil and keep touch to a tittle; he is the faithful Steward, and Advocate for his People.

Fourthly, The Lord Jesus is faithful to all the Relations he stands in to his people; Herein Fidelity appears in holding forth, and living up to those Duties of Relation in which a person stands to others; so *Sylvanus* is called a faithful Brother, 1 *Pet.* 5. 12. and *Tychicus* a faithful Minister, *Eph.* 6. 21. In this that they were true and just, in holding forth all the Duties of their Relation, Defectiveness, in which discovers Falseness and Treachery: but the Lord Jesus is faithful in all Relations to Believers; he fills them up, and answers the end of them, now the Scripture sets forth the Union of Christ to Believers, by several Relations.

First, He is their Friend, *Isa.* 41. 8. *The seed of* Abraham *my Friend, Joh.* 15. 14. 15. *Ye are my Friends, I have called you Friends,* Joh. 11. 11. *Our Friend* Lazarus *sleepeth.* Now Christ is a faithful Friend to his people in holding forth all the Offices of true Friendship to them. As,

First, Love, *Prov.* 17. 17. *A friend loveth at all times,* such a Friend is Christ to all his, many Waters cannot quench it, he loves his People when he hides his Face from them, when he speaks sharply to them, and severely rebukes them.

Secondly, To own his Friend in all places, times, and conditions, so *Jonathan* owned *David* in his greatest Dangers, when his Father sought his Life, when it was dangerous to appear for him, 1 *Sam.* 20. 28. 32. so Christ is not ashamed to own his People before God; men, *Matth.* 10. 32. *Whosoever shall confess me before men him will I confess before my Father's Face,* 1 Cor. 16. 21. *He reproved Kings for their sake, saying, touch not mine anointed,* &c.

Thirdly, Pity; *Job.* 6. 14. *Pity should be shewn from a Friend.* And in this is Christ faithful, he hath compassion on the ignorant, and those that are out of the way, *Heb.* 5. 2. He cannot hide his Eyes from his own Flesh; he is that good *Samaritan, Luke* 10. 33.

Fourthly, Counsel; *Prov.* 27. 9. *Ointment and Perfume rejoice the Heart, so doth the Sweetness of a man's Friend by hearty Counsel:* Christ is called the *Counselor,* Isaiah 9. 6. *He will guide his People with his Eye, and instruct them in the way they should go,* Psal. 32. 8. *Thou gavest thy good Spirit to instruct them,* Neh. 9. 20.

Fifthly, Adherence; *Prov.* 18. 24. *There is a Friend, that sticketh closer than a Brother,* 2 *Sam.* 16. 17. So the Lord Jesus he stands by his People in time of need, *Ps.* 50. 15. *Ps.* 91. 15. *Ps.* 44. 3.

Sixthly, Comfort; So *Joh*'s Friends, *Job.* 2. 11. Came to mourn with him, and to comfort him, the Lord Jesus is faithful in this also, *Joh.* 14, 18. *I will not leave you comfortless,* Isa. 61. 2. *To comfort all that mou••.*

Seventhly, Communication of Secrets; *Judge.* 16. 15. *How canst thou say thou lovest me, when thy Heart is not with me?* Now the Lord Jesus Christ is such a Friend, he will open the very Secrets of his heart to his People, *Joh.* 15. 15. *I have called you Friends for all that I have heard of my Father I have made known unto you, Psal.* 25. 14. O the secret Mysteries of the Gospel, he discloseth to his faithful People, that walk much with him, *Joh.* 14. 2, 3.

Lastly, Supply of wants, *Prov.* 17. 17. *A Friend is born for Adversity,* So *Paul* tells the *Thessalonians* of his friendly respects to them, 1 *Thes.* 2. 8. A true friend is ready to impart anything for his Friend; so *Jonathan* stripped himself to his Girdle, and Bow, and Sword, for *David,* 1 *Sam.* 18. 4. Christ is such a Friend as will supply, all the Necessities of his people, *Phil.* 4. 19. *My God shall supply all your need:* Such a Friend he was to *Jacob, Gen.* 48. 15. *The God which fed me all my Life long.*

Secondly, He is faithful as a Brother, for in this Relation also doth he stand to his people, *Joh.* 20. 17. *Go to my Brethren, and say to them, that I ascend to my Father, and your Father, to my God and your God.* Christ and Believers have all one Father, though in a different way, Christ the natural, Believers the adopted Children of God. Now as he stands to them in the Capacity and State of a Brother, an elder Brother, so his Fidelity consists in a faithful Discharge of the Duties of such a relation. As,

First, One Duty is Love; All the Saints stand in the relation of Brethren one to another, and so are obliged to mutual Love, 1 *Joh.* 3. 10. Christ fulfills this duty to his people, he loves them as himself, *Eph.* 5. 25. perfectly with the same love with which the Father loves him, *Joh.* 15. 9.

Secondly; Another brotherly duty is Pity; 1 *P•t.* 3. 8. *Having Compassion one of another, love as Brethren, be pityful:* So Christ can truly say as *Esther* did of her Kindred, *Esther* 8. 6. *Now can I endure to see the Evil that shall come unto my People, or how can I endure to see the Destruction of my Kindred?*

Thirdly, Unity is the duty of Brethren, *Psal.* 133. 1. *Behold how good and pleasant is it for Brethren to dwell together in Unity,* so is the Lord Jesus one with his people; This he died for, *Joh.* 11. 52. This he prays for, *Joh.* 17. 21.

Fourthly, Another brotherly duty is Peace, *Gen.* 13. 18. *Let there be no strife betwixt me and thee, and betwixt my Herdsmen and thy Herdsmen, for we be Brethren.* So Christ labors after peace for his people, and with them, *Jo.* 16. 33.

Fifthly, Acknowledgment is another duty of Brethren, So Christ, *Heb.* 2. 11. *He is not ashamed to call them brethren.*

Lastly, visiting one another, and taking hold of Opportunities to enquire the welfare of each other, and communicate Refreshments. Thus did *Moses, Acts* 7. 23. He visited his Brethren, and so doth Christ his People, he gives them special Accesses by his Spirit, he leaves them not comfortless, but will come unto them, *Joh.* 14. 18.

Thirdly, As a husband to his Spouse, is Christ faithful to his People, *Isa.* 54. 5. *Thy Maker is thy Husband,* 2 *Cor.* 11. 2. *I have espoused you to one Husband,* Hos. 2. 19. 20. *I will betroth thee unto me in Righteousness, loving Kindness, and Faithfulness.* Now Christ performs all the Offices of a tender Husband to them.

First, In loving them as himself, *Eph.* 5. 25. *Husbands love your Wives, as Christ also loved the Church, and gave himself for it.* Now I shall give you eight Proofs of Christ's great love, as a husband to his People.

First, His high Valuation of them, he esteems them beyond all the World besides, nay above Heaven itself; he could leave the Heaven of Heavens to seek after, and to save them, and Mansions of Glory to come down, and betroath them: he despised all the offered Pleasures and Grandeur of the world, when proposed to divert his Love from them, *Matth.* 4. He sets forth their excellencies by terms of greatest worth, he calls them his Treasure, *Exod.* 19. 15. A Kingdom of Priests, *verse.* 6. His Jewels, *Mal.* 3. 17. *Cant.* 1. 10. *Thy Cheeks are comely with Rows of Jewels, thy Neck with Chains of Gold.* Cant. 2. 2. *As the Lily among Thorns, so is my Love among the Daughters:* He terms them, *a Fountain of Gardens, an Orchard of Pomegranates,* Cant. 4. *The only one of her Mother, the choice one of her that bare her.* These high Characters the Lord Jesus gives his Spouse, shows the wonderful account he makes of her.

Secondly, His costly purchase of them, he sold himself to redeem them, *Eph.* 5. 25. 1 *Pet.* 1. 18, 19. He parted with all his Glory, Treasures, Peace, Pleasures, Strength and Life to procure a people to himself; had not his love been infinitely great to all his Seed, he would never have bought them at so dear a rate, 1 *Cor.* 6. 20.

Thirdly, His great Endurings for them; *Jacob* tells us of some Hardships he underwent to gain *Rachel, Gen.* 31. 40. 41. But these are nothing to Christ's Endurings for his Spouse: he bore infinite Torments for her, all the Wrath and Vengeance of a consuming Fire, which all the Sins of Believers did merit; he bore temporal Troubles, Wants, Weariness, Pains, Shame, Death itself, with whatever the damned in Hell bear to all Eternity, that did he endure, to get a Spouse among the condemned Sons and Daughters of men.

Fourthly, His amorous Treatments of them, and endearing Converses with them; see the Exuberancy of his Affection, breathing out at his Lips to them, *Cant.* 4. 1. to *verse.* 6. *Behold thou art fair my Love, behold thou art fair, thou hast Doves Eyes,* &c. ver. 7. *Thou art all fair myLove, there is no spot in thee.* Cant. 2. 10. *Rise up my Love my fair one, and come away.* chap. 4. 8. *Come with me from* Lebanon, *My Spouse, from* Lebanon. verse. 10. *How fair is thy Love, my Sister, my Spouse, how much better is thy love than Wine,* chap. 6. 4. 5. *Thou art beautiful my Love as* Tirzah; *turn away t•ine Eyes from me, for they have overcome me.*

Fifthly, His large Gifts and dowry to them; he gives himself, his Spirit, his Purchase, his Laws, his Promises, his Love, Life, Light, and his Kingdom, as I have already shown, and this doth discover his large Affection to them.

Sixthly, His impatient longing after them, shows the Greatness of his conjugal love to them; *Cant.* 2. 14. *O my Dove that art in the Clifts of the Rock, in secret places of the Stairs, let me see thy Countenance and hear thy Voice,* Jer. 3. 14, *Turn O backsliding Children, for I am married to you:* He stands at the door, knocking with the dew of the night on his locks, saying, *Open to me my Sister, my Spouse, my Love, my Dove, my Undefiled, Cant.* 5. 2. He is troubled when he cannot see them, and they will not come unto him, that he might give them life.

Seventhly, His wonderful Complacency in, and rejoicing over them, he is well pleased with; he rests in his love over them, *Zeph.* 3. 17. He takes them for his only Portion, Seed, and Travel of his Soul, wherein he is satisfied: *And as a Bridegroom rejoiceth over his Bride, so shall thy God rejoice over thee,* Isa. 62. 5. *For the Lord delighteth in thee, and thy Land shall be married,* ver. 4.

Lastly, His utter Inability to part with them, proves his great love to them, *Hos.* 11. 8. *How shall I give th•e up O Ephraim?* Isa. 49. 16. *Behold I have graven thee upon the Palms of my hands,* and verse. 15. *A Woman may forget her sucking Child, but I cannot forget thee.* Nay he sets them as a Seal upon his Heart, *Cant.* 8. 6. You must pluck out his Heart before you can make him consent to let his Spouse go, *Joh.* 10. 28. *None shall pluck them out of my Hands.* That's the first Testimony of his conjugal Faithfulness, his Love to all his people; 'tis a constant Love, *Joh.* 13. 1. *Having loved his own that were in the World, he loved them to the end.*

Secondly, His Cohabitation with them; this is another part of the Husbands duty to his Spouse, 1 *Pet.* 3. 7. *Ye Husbands dwell with them according to Knowledge,* such is the Fidelity of Christ to his, that he takes up his abode with them▪ *Joh.* 14. 23. and walks with, and dwells among them, 2 *Cor,* 6. 16. He doth not give them a transient Visit, and look upon them now and then; however he may sometimes appear a stranger, and draw a Curtain over the light

of his Countenance; yet he doth not change his Habitation, but takes up his rest in *Zion,* and dwells there, *Psal.* 132. 13, 14. *Heb.* 13. 5. *He will never leave them nor forsake them.*

Thirdly, his affectionate and intimate Converses with them, proves his conjugal Fidelity; he keeps up Intercourse with them; Christ in Heaven maintains correspondence with his people on Earth, *Exod.* 25. 22. *The•e will I meet with thee, and commune with thee, above the Mercy Seat:* that is, In my Ordinances and Appointments, I will open my heart to thee, tell thee my Love, and impart to thee my Secrets, 1 *Joh.* 1. 3. Our Fellowship is with the Father, and his Son Christ Jesus, and this Communion is maintained by the Spirit, *Joh.* 16. 13. 14. *When the Spirit of Truth is come, he will guide you into all Truth,* &c. *For he will receive of mine, and show it unto you.* 'Tis a notable Scripture, and as much as if Christ had said, I go to Heaven, my personal Presence shall be in Mansions of Glory, but I will send my Spirit and he shall reveal the deep things of God, co•municate my mind unto you, and concerning you.

Fourthly, His tender Sympathy with them; *In all theirAfflictions he is afflicted,* Isaiah 63. 9. He soon feels their Troubles, he that toucheth them, toucheth the Apple of his •ye; *Saul, Saul, why persecutest thou me,* Act. 9. 4. and therefore the Sufferings of the Saints are called the (〈 in non-Latin alphabet 〉) the after Sufferings of Christ, *Col.* 1. 24. What is done to them he reckons as done to himself. And he doth not only feel their Afflictions, but bear their Burdens for them, *Psal.* 55. 22. *Cast thy burden on the Lord, he will sustain thee;* yea he helps and relieves them under all their Afflictions, *Psal.* 50. 15.

Fifthly, His patience towards them, shows his Fidelity as a husband; 'tis riches of patience and longsuffering that the Lord doth exercise towards his every day, *Rom.* 2. 4.

Sixthly, His gracious Indulgence towards them, covering their Imperfections, and pardoning their Offences is another thing his conjugal Relation to his People, obliges him to, and this he is faithful in; he puts Honor upon the uncomely parts and carriages of his People, by clothing them with the covering of his Righteousness, *Rev.* 3. 18. He calls upon his people to put on their white Rayment, that the shame of their Nakedness do not appear: He puts up many a wrong for them, and passeth by many a weakness in them, concealing their Imperfections from the view of others, and all because he loves them, and they are his *Hephzibah*'s.

Seventhly, His Care of them demonstrates his conjugal Fidelity to them, 1 *Pet.* 5. 7. His Eyes are always upon them, from one end of the year to the other, *Deut.* 11. 12. *Commit thy way to the Lord, trust also in him, and he shall bring it to pass,* Psal. 37. 5. Upon him is the care of all the Churches, and of every Saint, yea of all their Concerns, even their very hairs. He cares for their Bodies, their Souls, their Families, their names, their Comfort, and their Profit: he will not leave them comfortless, nor suffer them to be tempted above what they are able, he will provide all things they stand in need of, *Isa.* 46. 3. 4. *Psal.* 65. 9. and if he withholds these lower things from them here, he prepares some better thing for them, both here and hereafter.

Eighthly, Protection of them from their Evils and Dangers; this is a Husbands duty to be a covering for his Spouse, and a Screen to her from Injury, *Gen.* 20. 16. So Christ he carries his

as on Eagles Wings out of the reach of their destroying Adversaries, *Deut.* 32. 11. *Exod.* 19. 4. *Deu▪▪* 33. 27. *The eternal God is thy Refuge, and underneath are everlasting Arms. He will keep the Feet of his Saints,* 1 Sam. 2. 9. And be a little Sanctuary to them in all places.

Lastly, His cleaving to them forever, and being one Felsh with them, 1 *Sam.* 12. 22. *For the Lord will not forsake* his people; he is a present help to them; in time of Trouble always with them, never unmindful of them and their guide unto death, *Psal.* 48. 14. Yea in Death and to all Eternity, he will be their Life and Salvation; here death determines the Capacity of the most faithful husband, but Christ will accompany his Spouse, and be a Salvation in and beyond the Grave.

Fourthly, As a head is the Lord Jesus Christ faithful to his people; That is, another Relation in which Christ stands to believers, *Col.* 1. 18. *He is the head of the Body, the Church,* &c. He is completely furnished with all Excellencies and Fullness for that end, to be the head of his Body the Church, both as to natural and purchased grace; As God he is eternal, and so hath all sufficiency in him; *Before all things,* and is their Maker and Preserver, and as man, he is *the first-born from the dead,* and by his death hath purchased a Mediatorly Sufficiency to be the head of, and to preside his Body, and perform all the Offices of Headship to it, as to Honor, Government, and Influence: And he hath not only a Fitness to be a head to his Church, but a Right too; for the Father hath given him to be the Head over all things to his Church, *Eph.* 1. 22. Gave, (〈 in non-Latin alphabet 〉) *constituit,* saith *Zanchi,* he appointed him and parted actually with him, and made him over to the Church, to the whole body of Believers, and to every single person, to their use, intent, and purpose, that he should be a Head to them, a true head, a perfect head, an only head, and an eternal head: Now in this Relation is Christ faithful also, answering the ends, filling up the pl•ce, and discharging the Offices of it. Now in this headship of Christ are six things wrapped up.

First, Counsel and Wisdom; In him are all the Treasures of Wisdom, *Col.* 2. 3. All that Light and Knowledge which is needful to make his people wise to Salvation; all that Wisdom which is requisite to repair the lost Image of man, and all that Wisdom which may render him exceeding excellent, and glorious; for in him is the excellency of Knowledge, *Phil.* 3. 8. And all this Counsel he stands engaged to impart to his people, as they are able to bear it, *Eph.* 1. 8, 9. *Wherein he hath abounded towards us in all Wisdom and Prudence. Wherein,* that is, *Qua gratia;* By which Grace, saith *Zanchi, He hath abounded towards us;* that is, hath made us to abound in. So the *Scholiast* and *Erasmus,* He hath plentifully imparted to us; hence 'tis ensured to all that truly seek it of God, *Jam.* 1. 5. He will tell them what to do in all cases, as Christ did to *Cornelius* by *Peter, Acts* 10. 6. He hath all Wisdom in him, the stone on which is seven Eyes, *Zach.* 3. 9. and will be in every Difficulty and Danger with them. *As* Moses *said to* Hobab, *we are to encamp in the Wilderness, but thou mayest be unto us instead of Eyes,* Numb. 10. 23. So he hath engaged to guide them continually, *Isa.* 58. 11. *Deut.* 1. 33. He is as Eyes to them, where they are in a Land of Pits and Desarts, to guide them in the Wilderness Journeys, while they are searching out the Land of Glory.

Secondly, Care; His Eyes and his Heart are on them continually, 2 *Chro.* 7. 16. He is measuring *Jerusalem,* to see what is the Length thereof, and what is the breadth thereof, that she may be built, *Zach.* 2. 2.

Thirdly, Conduct is the Office of a Head; It ought to lead and dispose of the body and all it's Members to their several Offices. So the Lord Jesus is given to his Church, for their Leader as well as Commander, *Isa.* 55. 4. *chap.* 48. 17. *I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way thou shouldest go.* 'Tis in the Original, making or causing thee to walk; he doth not only show them the way, but leads them by the hand, and helps them to go, as, *Hos.* 11. 3. *Deut.* 32. 12. *So the Lord alone did lead them.* Christ undertakes to conduct his people thorough the World unto Glory.

Fourthly, Government is another act of Headship, *Mic.* 2. 13. *Their King shall pass before them, and the Lord on the head of them:* that is, The Lord shall be their Governor and General, *Isa.* 9. 6, 7. *The Government is upon his Shoulders,* Heb. 3. 16. He is the Son over his house, to rule and govern it, and this he doth, by making righteous and perfect Laws, and Rules, thereby to govern his Church, *Matth.* 28. 20. *Acts* 1. 2. *Heb.* 3. 1, 2, 3. And by governing and subduing the Hearts and Wills of his people unto them, *Psal.* 110. 3. 2 *Cor.* 10. 5.

Fifthly, Influence; This comes from the Head; all animal Influence for Subsistence, Motion, guiding and action come from thence; in the Head are all the Senses and Intellectuals exerted for the use and Service of the Body, so is the Lord Jesus the head of all vital Influences, to the whole Church and every part of it, *Psal.* 87. 7. *All my Springs are in thee,* Joh. 15. 4. *As the Branch cannot bear Fruit, except it abide in the Vine, no more can ye, except ye abide in me,* Col. 3. 3, 4. chap. 2. 19. Believers can no longer live, than Christ becomes a quickening Spirit to them; he alone animates their Souls to every good work, anoints their Eyes, and causeth them to see, regulates their Palate, and maketh them to taste the Sweetness of spiritual things, open their Ears to discipline, causeth them to feel the Weightiness of Sin, and to smell a sweet savor in his precious Oyntments.

Lastly, Ornament; The head is the beauty of the Body, if that be removed, the Body is but a deformed lump; Christ is the Believers Excellency and Glory, he hath the preeminence in all things, *Col.* 1. 18. And his glory is the Glory of the body, 1 *Cor.* 12. 24. All the Saints Excellencies are in and from him, *Psal.* 68. 34. *Psal.* 89. 17. *For thou art the Glory of their Strength,* 'tis through his Comeliness they are perfect, *Ezek.* 16. *ver.* 10. to 14.

Fifthly, Christ is faithful in the acts of distributive Justice, and renders to everyone their Due, *Psalm* 62. 1•. *Thou renderest to ev•ry man according to his Work.* There is a legal and evangelical Debt; legally, There is nothing due to the Children of men, but Wrath and Tribulation, *Rom.* 2. 9. But Evangelically all the Believers Rights are due on the account of Christ. So that all what Christ hath purchased, or the Father promised to Christ, is due to his Seed; so that Mercy, Grace, and Glory is as much the Believers due, as Death and Vengeance is the Sinners, on the score of his Sin, 2 *Thes.* 1. 6. 7. Therefore the Justice of Christ is laid to pawn for the pardon of Believers Sins, upon their penitential Confession, 1 *John* 1. 9. This is the great Error of troubled Souls, that they make their Worthyness or Unworthyness the

Standard and Measure of all their Expectations; this is the Impotency the violated Law of God hath left on fallen man, that they cannot get over *Mount Sinai,* nor see the Righteousness of Christ, and the Equity of Salvation upon his account; for their Sins and Unrighteousnesses do so hang in their Eye, that they cannot see themselves righteous in the Righteousness of another; This Tang of a legal Spirit is a malady-Grace, is long a curing in Saints themselves; the want of which robs Christ of the Glory of his Grace and Righteousness: But know O Believers, the Lord Jesus would be unfaithful if he render not to those that live on him for Sanctification and Salvation all that he hath promised in the Gospel, and hath died to purchase for them; but this cannot be as you have heard abundantly, that the Lord Jesus is faithful in acts of Remuneration; he cannot keep back another's due, who would have all men to render to others their due: But all that God hath made over in the new Covenant to Believers, is their due, and therefore will Christ render it in it's season. And thus have I opened and proved this glorious Excellency of the Lord Jesus, even his Faithfulness; it remains now, that we make some Improvement of it.

Use 1. How great then is the Sin of all those that will not credit the Faithfulness of Christ; there are none that perish under the Ministry of the Gospel, but stumble at this stumbling block; they do not judge God faithful, nor believe the report given of Christ, *Isaiah* 53. 1. Though Christ be manifestly held forth to be a perfect Savior, yet few will believe in him; not one of a hundred (says *Calvin)* that hear Christ daily will yet believe in him: you know it Sinners, you may safely adventure your Souls on Christ, he cannot lie or fail you: you have the whole word of God for your Assurance, all the Scriptures testify of him, *John* 5. 39. *Acts* 18. 28. You have the Evidences of Christ's Faithfulness in his state of Humiliation, he did and suffered all things written of him, *Luke* 18. 31. He fulfilled all Righteousness, *Matth.* 3. 15. His Death, Resurrection, and Ascension, prove him faithful in all things tending to purchase Salvation. You have the Testimony of others, who have found Christ faithful, 1 *John* 1. 1, 2. All the Saints on record are witnesses of Christ's Fidelity. Nay, you yourselves have found him faithful hitherto; how often hath he made good his Promises to you, when you have called upon him, and trusted in him for outward Mercies. You trust other things that are unfaithful, and yet will not believe in Christ: You trust your own Hearts, and they are deceitful, *Jer.* 17. 9. You trust in men, and yet they are a lie, *Rom.* 3. 4. You trust in Creatures, and yet they are vanity, *Eccles.* 1. 2. You know, without Faith you must perish to all Eternity, and yet will not believe in him.

Use 2. Then this reproves the People of Christ for their injurious Thoughts of him, *Joh.* 1. 11. *He came unto his own, and his own received him not.* This is an aggravation indeed, that Christ's own People, such as have professed him, chosen him, commended him, and born witness of him, and yet will not adventure their All upon him. O, this secret Jealousy of Christ is a fearful Sin. This was that our Lord reproved in *Thomas, Joh.* 20. 5. So *John.* 14. 11. *Believe me, that I am in the Father, and the Father in me, or else believe me for the Works sake.* O the Questions and Doubts that Souls have about the fulfilling of Promises! how loath they are to trust Christ further than they see him.

Use 3. This should humble Christians, for their great unfaithfulness. Alas! how few are found faithful amongst the Saints this day! How may we complain with the Psalmist, *Psal.* 12. 1. *The godly man ceaseth, and the faithful fail from among the children of men:* and Christ seems to Quere, where he may find a faithful Steward, *Luk.* 12. 42. And *Paul* says, *I know no man like minded to Timothy, who so faithfully and naturally careth for your state.* O the falseness of Professors, to the Lord Jesus, and one another! How rare is it to find one that makes Conscience of Promises and Profession? one that is faithful to his Trust, to his Word, to his Relation-duties, and in distributive Justice. O, Christians, Mourn over your great unfaithfulness to God, and men; to those Souls you are concerned in: Your unfaithfulness to your Children, Servants, and Neighbors; how little have you done for these to this day? Some of you are Parents; and Masters, but where hath been your Industry in your Families, in teaching, reproving, and laboring to save the Souls of those committed to you? The Lord lay not the neglect of this to your Charge, nor being in the Blood of your ignorant, profane, perishing Families, Children or Servants, on your head. I must tell you, Friends, it will be dreadfully heavy to bear the blood of Souls, at the Judgment-se•t of Christ: and yet, I fear, without Repentance, is like to be the case of some that now hear me, who have been unfaithful to the Souls of their Relations, Husband, Wife, Children, and Servants; who have been too furious in reproving their Faults towards them, but scarce ever reproved their Sin against God. Who can hear their Children and Servants swear, take God's Reverend Name in vain, and see them profane Sabbaths, and spend Sacred time in Debauchery and Idleness, and scarce ever check them; that can suffer them to lie in Ignorance, and ready to perish for want of Knowledge, and never labor to catechize and instruct them in the knowledge of Salvation: This is a lamentable case, and will appear so, when these Parents and Masters shall appear before God, with their garments all gor'd and stained with the blood of their Families. O cruel Masters, and Parents, that will be tender of a Horse or a Dog, to feed them, and secure them from want, but can endure to see your children and Servants perish for want of knowledge.

Use 4. Here's Comfort to Believers: Is the Lord Jesus Faithful, then be of good cheer. For,

First, All the Promises of God shall be made good to you in due season: He will not suffer a word to fall to the ground of all that good he hath spoken concerning you, 1 *Sam.* 3. 19. *Isa.* 55. 11. 2 *Cor.* 1. 20. *Numb.* 23. 19. Then you cannot do too much for God, you canit be undone for him; your Souls are safe, your best Interests are secured, and all that God sees fit for you, is beyond the reach of Men and Devils.

Secondly, All the trust committed to Christ for you, shall be made good: He will perform it to a tittle: The Father hath entrusted your Souls, your Graces, your Comforts, your Names, your Supplies, your Strength, your Interest, your Peace, your Welfare, and your Glory, with him, who is faithful, and cannot wrong you. O Believers, if he will not suffer men or Devils to do you harm, surely he himself will not wrong you, *Psal.* 105. 14.

Thirdly, All your Relation-Rights shall be made good to you: Look what is due to you from the Lord Jesus, as your Friend, as your Brother, as your Husband, and as your Head, shall be made good to you.

Fourthly, All that is due to you upon the strictest terms of the Gospel, shall be communicated to you; All that Christ hath purchased, or God hath promise'd, you shall have in due time; Christ can defraud no man, *Luk.* 12. 42.

Fifthly, Here's Comfort to you under all the wrongs you meet with on Earth, that you have a faithful Friend in Heaven: Here the best of men are a Lye, they are not what you conceive them to be, they do not answer the expectation you have from them: But Christ will never fail you of that Trust you have reposed in him; he will be infinitely better but cannot be worse than your expectations.

Use 5. Let this exhort, first, Sinners: If Christ be so faithful, O then choose him for your Friend: The fidelity of your present Friends cannot be compared with Christ.

Secondly, Believers, Trust in Christ; Commit your Souls, and all your Concerns to him; Learn faithfulness from him; and labor to be like him in your fidelity to God and Men. So much of the first Branch, concerning Christ's Personal Riches.

CHAP. XVII.

Showing that Christ is become a Purchaser in the behalf of Believers; How he hath made this Purchase, and what he hath purchased.

I Now come to the Second Branch of Christ's Unsearchable Treasure, which is his purchased Riches: Those Treasures which he hath as Mediator procured for all that come unto him. And in the prosecution of this, I shall show,

1. *That the Lord Jesus became a Purchaser in the behalf of his People.*

2. *How and by what means he made this Purchase.*

3. *What he hath procured by this Purchase.* And in this I shall use what brevity I may, having spent a greater time already on this Subject than I intended.

First, The Scriptures do hold forth the Lord Jesus to be a Purchaser: One that hath bought and procured great and glorious things by a Price. *Acts.* 20. 28. *Feed the Flock of God which he hath Purchased with his own blood:* (〈 in non-Latin alphabet 〉) that is, which he hath acquired or gotten to himself to be a peculiar People, by the blood or cruel bloody death of his Son. So *Grotius.* So Heaven is called the purchased Possession, *Eph.* 1. 14. *Until the Redemption of the purchased possession:* (〈 in non-Latin alphabet 〉) 'Tis exceeding significant in the Original, both words being near of a signification, until or to the purchasing of the purchased, so 'tis in the words; 〈 in non-Latin alphabet 〉 signifies a Buying or ransoming by a price, yea a full sum, so much as the worth of the thing requires: As prisoners are redeemed by a full price: So *Erasmus* and *Aretius.* It signifies also a full and complete Redemption, as the Preposition 〈 in non-Latin alphabet 〉 implies, being added to the Primitive 〈 in non-Latin alphabet 〉 : & (〈 in non-Latin alphabet 〉) as I have shewn is an obtaining by purchase, or an asserting or vindicating a thing to be ones Propriety by right and purchase, which fully proves Christ to be a Purchaser, so 1. *Thes.* 5. 9. *To obtain Salvation*

by our Lord Jesus Christ (〈 in non-Latin alphabet 〉) to the getting or purchasing of Salvation by Christ. So 1. *Cor.* 6. 20. *Ye are bought with a Price.* (〈 in non-Latin alphabet 〉 .) The word is a buying in the Market or public place, by paying the price demanded. So that these expressions fully Prove Christ to be a Purchaser, one that hath procured great things by buying them at a Price.

Secondly; *How and by what means hath Christ procured and purchased these great things.*

First; By giving himself in the room and stead of fallen Man, to procure their Atonement and Salvation. *Eph.* 5. 25. *As Christ loved the Church, and gave himself for it:* (〈 in non-Latin alphabet 〉) He delivered over himself freely, and knowingly. To what? See *Ver.* 2. *For an Offering and Sacrifice to God for a sweet smelling savor,* (〈 in non-Latin alphabet 〉 .) The first word signifies any Sacrifice, the second a bloody Sacrifice, says *Zanchi:*So Christ made over and delivered up himself to this end to become a bloody Sacrifice for his People, and to fulfil the Fathers Terms for the saving of all that come to him. This he did considerately and willingly: *Heb.* 10. 7. This was according to the agreement betwixt the Father and the Son. *Isa.* 49. *ver.* 2. *to* 10.

Secondly; By a perfect and perpetual Obedience of all those Laws that were or are required of us in order to our holiness and Salvation, and by a subjection to, and Obedience of the special Law of a Mediator: This hath two parts.

First; His Obedience of what was required of Man by any Law: By the Law of Nature, or by any Instituted Law, either Moral, Ceremonial, or Judicial: All this did Christ submit to and perfectly obey as in the stead of all Believers; *Mat.* 3. 15. *It became him to fulfill all Righteousness.* Whatever holiness or Obedience was required of Man in the state of Innocency, or since his fall. And therefore 'tis said, *Gal.* 4. 4. He was made under the Law, as a Man or Minister, bound by his own consent to the full Obedience of it.

Secondly; His obeying all those things that were required of him as Mediator, *Phil.* 2. 7. That he should make himself poor, and of no reputation, and take upon him the form of a Servant (〈 in non-Latin alphabet 〉) He emptied himself of his Glory: He stripped himself of all his royal robes, and made himself of no account. This was not required by any Law natural or positive, but by the Law of a Mediator. Again he humbled himself to the death, *Phil.* 2. 8. He had power or liberty, absolutely considered, to lay down his life or not to do it; but with respect to his Mediatorship he had a Commandment to lay it down, *Joh.* 10. 18. Further, 'Twas by this Law Christ was bound to do all that he did for his People. *Joh.* 17. 19. *Only for their sakes sanctify I myself.* So *ver.* 9. *I pray for them, I pray not for the World.* So he was not to strive or open his mouth, but patiently to bear whatever was laid upon him. *Isa.* 42. 2. *Isa.* 53. 7. *Mat.* 12. 19. And by this Obedience of Christ are believers made righteous, *Rom.* 5. 18, 19. For this is necessary to Salvation, that the Commandments be kept, *Math.* 19. 17. And the Law fulfilled, *Math.* 5. 17.

Thirdly; By his suffering all things we were liable to by the first transgression, or any actual Sins flowing from it, *Phil.* 2. 8. This he did in all the sufferings of his Life; and at his death, he bore the sins of believers for them, 1. *Pet* 2. 24. *He was wounded for our Transgressions. Isa.* 53. 5.

2 *Cor.* 5. 21. And became a Sacrifice to God for Sin. *Isa* 53. 10. *Heb.* 9. 26. The end of which was atonement, *Heb.* 2. 17. He also paid the price that God demanded for their deliverance. 1 *Cor.* 7. 23. *Ye are bought with a price.* 1 *Pet.* 1. 17, 18. *Math.* 20. 28. *He gave himself a ransom for us.*

Lastly, By his Intercession Christ completes his Purchase, and carries on the salvation of his people. *Rom.* 8. 34. *Who is he that condemneth? it is Christ that died, yea rather is risen again, who is also at the right hand of God and maketh Intercession for us.* Though by this he doth not purchase for his people, yet he doth procure and apply mercy to them: As I have largely shewn already, therefore shall wave it now.

Thirdly, *What are those great and glorious things which J•sus Christ hath procured by his blood?*

First, He hath purchased Believers themselves unto God. *Acts* 20. 28. *Feed the Flock of God which he hath purchased with his blood.* Rev. 5. 9. *For thou wast slain, and hast redeemed us unto God by thy blood.* Every saved soul is part of Christ's purchase: They are set apart for God. *Psa.* 4. 3. A peculiar People to God. 1 *Pet.* 2. 9. Though the Father hath ordained them to life, yet they are not actually his till purchased by Christ. Hence it is that Believers Conversion, is not casual or dependent upon Men or means, but is the effect and fruit of Christ's blood purely designed, and unavoidably perfected by Redemption-grace: And hence also their Salvation is sure, being founded on the purchase of Christ. As sure as Christ's blood cannot be spilled in vain, so sure shall every Believer have his Salvation perfected, because it depends upon the Obedience, Merit, and Suffering of Christ. Hence also all the Means of Salvation and the Efficacy of them are certain to believers, *Eph.* 4. 8.

Secondly; He hath Purchased pardon of Sin, and peace with God. *Col.* 1. 20. *Having made peace by the blood of his Cross: Chap.* 2. 13. *Heb.* 8. 12. *Rom.* 5. 1. There is a full Pardon of Sin, of all the sins of believers, and of every believers, purchased by the blood of Christ. Here are four things I shall speak to.

First; That there is a full Pardon of sin procured; The Scripture sets this forth by clear and pregnant arguments, and by several terms that leave no room for the least Suspition to the believing Soul. 'Tis called sometimes Remission of Sin, *Luke* 24. 47. *And that Repentance and remission of sins should be preached in his Name:* (〈 in non-Latin alphabet 〉) it signifies Dismission or Releasing. All unchanged Souls are in Debt to God, bound over to wrath, and laid up in Prison, but by Jesus Christ there is a discharge of this Debt procured, the bond Cancell'd, the Prison opened, and the Sinners set free, *Isa.* 61. 1.

Sometimes 'tis called not imputing sin, not laying it to the sinners charge, *Psa.* 32. 1, 2. *imputeth not iniquity;* that is, doth not charge, and reckon it, and lay it on his account: As a Merchant that sends his Bill to his Debtor, and charges several sums upon him: 'Tis true every Believer is a Debtor in himself, but God chargeth the Debt on another, and not on them.

Sometimes 'tis termed a covering or hiding of sin, not from the sinners, but from God's judicial Eye; *Psal.* 85. 2. *Thou hast forgiven the iniquity of thy people, thou hast covered all their sin.* Psal. 78. 38. *He being full of compassion forgave their iniquity. [Caphar]* to cover or conceal; from

this Root is derived *Caphoreth,* the covering of the Ark or Mercy-seat, in which was the Law or knowledge of sin, but by the blood of Christ was covered or purged away.

Sometimes 'tis expressed by not remembering sin anymore; *Jer.* 31. 34. *I will remember their sin no more:* I will be propitiously merciful, or pacifiedly favorable to their sins, and their sinful errors and unrighteousness will I remember no more; or I will not remember them again: Here are two Negatives which make the denial the more vehement. 'Tis an allusion to men that forgive and forget, and it signifies that God will not upbraid or reproach them with them anymore: hence *Paul* challengeth all the world to lay anything to the charge of God's Elect, *Rom.* 8. 33.

Further, 'tis set forth by a taking away of sin; *Exod.* 34. 7. *Forgiving iniquity, transgression and sin.* The word in the Original is, lifting up or taking away all sorts of sins and iniquities.

Again, 'tis signified by blotting out of sin, so that it shall never be seen more; *Isa.* 43. 25. *I even I am he that blotteth out thy transgressions:* Like the Merchant when the debt is paid crosseth the Book, throws Ink on it, blots it out, that it may not be read anymore; so God the Father casts the blood of Christ on a Believer's sin, and blots it out, so that Justice can lay no more to their charge.

Again, 'tis called a casting of sin behind his back, *Isa.* 38. 17. He doth remove them out of his sight as far as the East is from the West, *Ps.* 103. 12. He will cast all their sins into the depth of the Sea, *Mic.* 7. 18, 19. O the latitude of Believers pardon, and the full discharge of all their sin! Sometimes God seems to be throwing off his people, and giving them a final farewell; but, oh! he returns again, and casteth their sins, (not them,) into the depth of the Sea, where they shall be certainly drowned as the *Egyptian*• were, never to be seen more.

Thus you see there's a full pardon procured for God's people, not the least ground for a Question left to them.

Secondly, There is not only a full pardon procured, but a pardon of every sin. All the sins of God's people are forgiven: *Col.* 2. 13. 14. *Having forgiven you all trespasses, blotting out the handwriting:* that not one debt may be seen; as a Book or Bill that is blotted out can be never more sued against one: 1 *Joh.* 1. 7. *The blood of Christ cleanseth us from all sin. Jer.* 50. 20. *The iniquity of* Israel *shall be sought for, and there shall be nove; and the sins of* Judah, *and they shall not be found, for I will pardon them whom I reserve:* The most cruel Enemy upon the strictest search shall not find one; they shall be all forgiven: And indeed if Grace be free, there is the same reason why all shall be pardoned as well as one: And if the grace of God bring salvation then all must be forgiven or none: And the same blood of Christ can as well pardon all as one. For if the blood of Christ be the blood of God, then 'tis of an infinite value, and can as easily blot out every sin as one sin; and as well discharge Talents as Pence. *Ezek.* 18. 22. *Larga Dei pietas veniam non dimidiabit. Aut nihil aut totum dabit.*

Thirdly, This pardon of sin is procured for repenting Believers, and for all of them: *Acts* 10. 43. *To him give all the Prophets witness, that through his name whosoever believeth in him shall receiveremission of sins: Acts* 13. 38. *chap.* 26. 18. Faith is necessary to pardon, because it takes

off all self-righteousness, and all pretences of merit. Faith carries the soul off to a dependence on another for righte••sness and salvation. Faith is a self-denying Grace, and expects all upon the account of the Promise. Believers, and every Believer, have their sins pardoned, and shall not perish, *Joh.* 3. 16. Now lest some should pretend to believe, who indeed do not, the Seripture qualifies this Faith by certain Characters. 'Tis also to repenting souls that pardon is assured, and therefore remission of sin is joined with repentance, *Acts* 5. 31. *Luke* 24. 46, 47. *Ezek.* 18. 30. But what is this repentance? Doth it consist only in an external sorrow for sin, and an audible begging of mercy? No, no, *Judas* and *Cain* were thus troubled for sin, and yet never arrived to sound repentance: 'Tis the mourning and returning believer to whom this Promise is made: and to such, and to everyone of these is a full pardon procured.

Fourthly, This pardon is procured by the blood of Christ, and that satisfaction made to the Father by his suffering. It is an Opinion sprung up of men of corrupt minds, that pardon of Sin is the procurement of Inherent grace, and external Righteousness, but not the product of Christ's blood, suffering and satisfaction, which I shall now endeavor to disprove, *Math.* 20. 28. *To give his Life a Ransom for many.* Heb. 9. 26. *But now once in the end of the World hath he appeared to put away sin by the Sacrifice of himself, chap.* 9. 12. *Col.* 1. 14. Thus you see 'tis the blood of Christ offered up to God, that procureth peace, and removeth the guilt of sin: and indeed pardon of sin with respect to God's Justice could be no otherway obtained. For,

First, God had past an irrevocable sentence, that the Soul that sinneth should die, *Gen.* 2. 17. Now if this penalty was not inflicted upon Transgressing *Adam;* how would there be a fulfilling of this threatening. But some may enquire, How comes *Adams* sin to be charged on his Posterity? *Answ. Adams* Transgression, by the strict union there was betwixt him and all mankind, (he being their Head, Root, and Representee) was most justly devolv'd on his Off-spring, *Rom.* 5. 14, 19. And therefore God would not have been true to his word, had not this penalty been inflicted on the Debtor, or his Surety: But let God be true, and every Man a liar.

Secondly, Fallen Man could not pay this debt, and make this satisfaction for sin: For the sin being of an infinite Guilt, and the punishment being Death Eternal, *Rom.* 6. 23. Man could never pay his ransom, and set himself at liberty, and therefore some other way must be found out, which was only by the Lord Jesus, God-Man, whose God-head was able to support his human Nature under suffering, and render his endurings of an Infinite value, *Heb.* 9. 14. *Acts* 20. 28. This is the second Fruit of Christ's Purchase; the forgiveness of all the sins of penitent believers, even past, present, and to come, that nothing shall be laid to their charge, *Rom.* 8. 1.

Thirdly, Acceptation of their Persons is another Fruit of Christ's purchase, *Eph.* 1. 6. *Wherein he hath made us accepted in the beloved:* 'Tis not enough to the completing of Christ's design in saving Souls, that their sins be forgiven, and the guilt and penalty removed, and a discharge of all the Obligations to wrath by reason of sin procured. All this a person may have, and yet no interest in the full favor of God, nor right to any saving blessing from him; for 'tis not sufficient to give a Man a Title to Glory, that he be innocent, or free from offending, but he must come up to the terms of the first Covenant, and do all things required of him; and have

a Positive as well as a Negative Righteousness: *There must be in order to an acceptance with God, not only a not imputing of sin, but a reckoning of Righteousness* (saith Dr. *Owen);* he must be reputed fully Obedient also. The Law requires a perfect and perpetual Obedience, *Gal.* 3. 10. Should thy Soul be set free from all the charge of past sins, yet thy defect of Righteousness would undo thee forever. They must be righteous that enter into Life Eternal, *Math.* 25. 47. Even as Righteous as God is Righteous: But this is impossible to be attained by lapsed man, *In many things we offend all,* Jam. 3. 2. *There is none Righteous, no not one, Rom.* 3. 10. And therefore there must be a Righteousness procured for, and imputed to Believers, and that is the Righteousness of Christ: The Commutation of his Obedience for our Disobedience, *Rom.* 5. 19. *By the Obedience of one shall many be made Righteous.* This Righteousness is called a white Robe, and fine Linnen, *Rev.* 7. 9. *Chap.* 19. 8. The sweet smelling Garment of our Elder Brother wherein God takes infinite delight and pleasure, *Math.* 3. 17. *Isa.* 42. 1. The ground of all that pleasure that God taketh in his people, is the Righteousness of his Son: not any of their Services and duties: And look what pleasure the Father takes in his Son as Mediator, the same he takes in every Soul that truly comes unto him, *John* 17. 26. *That the same love wherewith thou hast loved me may be in them, and I in them.*

USE.

If Believers are pardoned and accepted with God, then hence it follows,

First, That God never punishes them in wrath and displeasure. All the strokes of God on Believers are but fatherly chastisements: Not Judicial acts, *Heb.* 12. 6. He takes vengeance on their inventions, but never on their persons▪ Punishment always bears some proportion to the offense, but the sufferings of God's people are infinitely less then their deserts, and therefore are the Fruit of Divine Faithfulness, and Covenant Love, *Psal.* 119. 75. *Psal.* 78. 30, to 34.

Secondly, God will accept of all their sincere desires and services, though never so mean, through Christ. *Isa.* 38. 14. *Isa.* 63. 8. *Exek.* 20. 40, 41. *Psal.* 51. 17.

Thirdly, They have access to God with boldness at all times, *Eph.* 3. 12. *chap.* 2. 8.

Fourthly, They are entered into rest, and have peace with God, and with their own Consciences. *Math.* 11. 28. *Heb.* 4. 9. *Rom.* 5. 1. 2 *Thes.* 1. 6, 7. *Psal.* 116. 7. *H•b.* 4. 3.

Fifthly, Sin shall never more have dominion over them. *Rom.* 6. 14.

Sixthly, God will withhold no good thing from them, *Rom.* 8. 32. No temporal blessing, *Math.* 6. 33. No spiritual blessing, 1 *Tim.* 4. 8. No instruction, *Jer.* 31. 33. *Isa.* 54. 13. *Joh.* 14. 26. No sanctified correction, *Heb.* 10. 10, 11. *Rom.* 5. 3, to 5. No consolation, *Isa.* 51. 3. 2 *Cor.* 1. 4. No edification and increase in Grace, *Eph.* 4. 12, 16. Nay all things shall work together for good to them that love God, *Rom.* 8. 28.

Lastly, They can never forfeit their state of Grace, and interest in the Favor of God, *Joh.* 13. 1. 2 *Cor.* 7. 10. They shall be sure to be kept by the mighty power of God unto Salvation, 1 *Pet.* 1. 5. There is not the least room left for a falling off from Grace: Because,

First, Salvation is purchased for them; and if the end be purchased, then all the means to the end; and God in Justice is bound to make good Christ's purchase, and to deliver what he bought and paid for, 2 *Tim.* 4. 8.

Secondly, Preservation in grace is engaged to them. *Jer.* 32. 40. 1 *Thes.* 5. 23, 24. *The very God of peace sanctify you wholly; and I pray God your whole Spirit, Soul, and Body be preserved blameless unto the coming of our Lord Jesus Christ: Faithful is he that calleth you, who also will do it* Here we may see both Sanctification and Salvation is secured to all that are savingly called of God. Salvation is the End, and sanctification is the Means, and both are sounded not on the will of Man, or on his care and fidelity, but as depending on the act and faithfulness of God; not only the first Act of Sanctification, but Preservation; continuance, and growth in Grace is the work of God, and it's perseverance is laid upon divine preservation; to which God hath bound himself by promise to every Soul that is truly sanctified, and his Faithfulness is engaged to make it good.

Thirdly, They are put into the Hands of Christ on purpose to be secured in Grace to Glory, *Joh.* 10. 28, 29. *They shall never perish, neither shall any pluck them out of my hand:* They are engraven on the palms of his hands; their walls are continually before him, *Isa.* 49. 16. Their Walls, that is their safety: This was spoken in a time when the Walls of *Jerusalem* were broken down: Yet at that time God had Walls about them to secure them, which they saw not. Both Believers themselves, their Graces, and all the Promises are put into the hands of Christ, hence they cannot fall away.

Fourthly, True Grace is of an abiding nature, 1 *Joh.* 3. 9. *Whosoever is born of God doth not commit sin, for his seed abideth in him, and he cannot sin, because he is born of God.* 〈in non-Latin alphabet〉 *not at constantiam & penitissimam inhaesionem,* (saith one) 'Tis an abiding, and constant inhesion of Grace. Some to evade the evidence of this Truth, would pervert the sense of it, taking it for the new Creature which is born of God; whereas the Original is clear against it 〈in non-Latin alphabet〉, in the Masculine Gender, which notes a person, not a thing. Again, it would be a *Tautologie* to add a reason why such a one cannot sin, because he is born of God, and his seed remaineth in him, whereas the new Creature, and the seed of God are all one, but here they note two things; First, A Person; Secondly, The Regenerate part of the Person; which is fully explained in the following *ver.* where he that is born of God, or the Child of God, is opposed to the Child of the Devil, which is meant of a distinct Person, not a different Nature in the same Person; and this seed of God is of an abiding nature wherever it comes, it comes never wholly to depart more, *Isa.* 59. 21.

Fifthly, Because their Life is hid in Christ, and therefore cannot be lost and perish at their pleasure, *Col.* 3. 3, 4. The Believers Grace is sure in the Root, however it be in the Branch, and therefore Christ engages to his people, that they shall live because he lives, *Joh.* 14. 19.

Lastly, They have an Inseparable union with the Spirit of Grace that dwells in them, *Rom.* 8. 11. *He that raised up Jesus from the dead shall also quicken your mortal Bodies by his Spirit that dwelleth in you.* Where the Article 〈in non-Latin alphabet〉 as one observes, ever notes the Person of the Holy Ghost, not his Graces; so that the Saints have an abiding union with the

Spirit of God the third Person, and so cannot perish for want of Grace, but are kept by the power of God through Faith unto Salvation. He can never want Water that may have access to the Fountain or Ocean; nor can any Soul be destitute of Grace that is united to the Spirit of Grace. The Graces of Saints are sure; their Faith, their Preservation is sure: O what a glorious privilege is this that flows to Believers, from this purchase of Christ, that their Salvation is sure, and they may know it to be so.

CHAP. XVIII.

Sanctification and Holiness is purchased for Believers, by the Death and Sufferings of Jesus Christ.

ANother part of Christ's purchased Treasure for Believers, is,

Fourthly, The Sanctification of their Natures and Persons. Here I shall show,

- 1. *That the Lord Jesus hath Purchased Grace and Holiness.*
- 2. *For whom this Holiness is purchased.*
- 3. *What this Holiness is he hath purchased.*
- 4. *That this is part of Christ's Treasure.*

First, That the Lord Jesus hath purchased the sanctification of the Natures and Persons of his people. This I shall prove by several Arguments.

First, All the Types under the Law do imply so much, and darkly open this great truth to Believers. We find that Christ in the non-age and Infant state of his Church and People dealt with them in Figures and Shadows: So the Laver, and Sacrifices, the Priests pure and white Robes and Vestments, and the washing of their Garments, when they were to approach the Divine Majesty, were Typical of this Holiness, which he was to procure for his people in the fullness of time, so much the Apostle imports, *Col.* 2. 17. *Which are a shadow of things to come, but the Body is of Christ.* The shadow goes before, and the body follows: These Types are precedaneous to the coming of Christ, and his full accomplishment of the things intended, and signified by them, thus Christ is the Altar that sanctifies the gift; *In him we have those true and solid good things which were shadowed out in those Ceremonies under the Law,* (says *Daven.* on the place)

Secondly; The Names and Titles given to Christ import so much: *He is called Jesus, because he shall save his People from their sins: Mat.* 1. 21. He is called a Redeemer to deliver them from their Bondages and hard Service: He is termed the Sanctifier: For he that Sanctifieth, and they that are Sanctifyed are all of one. *Heb.* 2. 11.

Thirdly; For this end, he was actually designed of God, and made over to his People in the Everlasting Covenant, decrees, purposes, and determinations of God. 1. *Cor.* 1. 30. *He is made of God unto us Wisdom, Righteousness, Sanctification, and Redemption.* He is made of God: *Non in creatione, sed in ordination* (saith *Pareus).* Not created so according to his Divine Essence, as

some Heretics assert, but ordained and given of God to this end to be Sanctification, that is the Author of Sanctification, and therefore he is said to save to the uttermost, *Heb.* 7. 25. which can never be accomplished without Holiness; *For without holiness no man can see the Lord, Heb.* 12. 14.

Fourthly, For this work was the Lord Jesus promised by the Father to come unto *Zion,* and turn away ungodliness from *Jacob. Rom.* 11. 26. This Scripture is quoted out of *Isa.* 50. 10. from which the Apostle varies, following the Septuagint Translation (then in great use) rather than the *Hebr.* seeing it retains t•e sense, though different in words: In *Isa.* 'tis *The Redeemer shall come to* Zion, *and unto them that turn from Transgression:* The Apostle says, *He shall come out of* Zion, *and turn away ungodliness from* Jacob: To reconcile which, *Peter Martyr* thinks the Septuagint might mistake *(Lashub) To turn,* for *(Leshabe) To them that turn:* But this is not likely that those Learned Doctors could be so mistaken in the Original, and therefore 'tis a far better answer that *Beza* and *Grynaeus* do give, That the Prophet speaketh of the Effect of Christ's coming; which is a turning away from Sin: And that the Apostle speaks of the Cause of their turning from Sin; which is Christ's taking away of Sin, for none can turn from sin, till Christ do remove Sin: And this is the end of his coming into the World: To this end he is promised: *Mal.* 3. 2, 3. *He shall sit as refiners fire, and purify the Sons of* Levi. The Sons of *Levi* are, Firstly meant of the Apostles: Secondly, I suppose, of all the Saints: But so much is clear, that the Lord Jesus is promised to be a refiner to his People in Gospel times and to purge away their filth and dross, and to make them Holy.

Fifthly; For this end it was the Lord Jesus Christ gave himself up to Redemption-work. *Eph.* 5. 25, 26, 27. *As Christ also loved the Church, and gave himself for it; that he might Sanctify and cleanse it with the washing of Water by the word:* Here we have; 1. One great end of Christ's Obedience and Suffering; 'tis to make his People Holy. 2. Here's the efficient Cause of this Holiness, that is, By the Spirit of Christ; The blood of Christ purges away the guilt of sin Meritoriously, and the Spirit of Christ purifies the filth of sin Efficiently; signified by Water, as 'tis often used in Scripture. *Joh.* 4. 10. 14. *Chap.* 7. 38, 39. 3. Here's the instrumental cause of this Holiness, the means by which it is wrought and carried on, and that is *by the word,* the immortal seed of the Soul: This he undertook, and was intended to do in the Covenant of Redemption betwixt the Father and him. *Isa.* 42. 1, 2, 3, 4. *He shall not fail till he hath set Judgment in the Earth,* that is Holiness; for so 'tis taken, *Joh.* 16. 8. And this work is the Lord Jesus here engaged to do. Some take the word *(Ethmoch) I uphold,* passively for the Fathers dependence, and Christ's Faithfulness: He leans or stays upon his undertaking this work, and trusts to his performance of what he undertook to do: Others take it actively for the Fathers upholding and carrying Christ through this great work of Redemption, and Sanctification. In both senses 'tis true, The Lord Jesus stands engaged to carry on Redemption-work, and is thoroughly furnished with grace to accomplish it, *Heb.* 10. 7. Christ readily consents to the fulfilling of the Fathers will; and what that was you have *Isa.* 42. 7. To open the blind eyes, and to bring out the Prisoners out of the Prison, which is meant of the work of Redemption, and Regeneration; and it was the will of God the Father that Christ should do this, 1. *Thes.* 4. 3. *This is the will of God even your Sanctification:* And this he stood bound to do, to promote and perfect the power of Holiness in all his Children. Now what Christ did undertake he finished

Meritoriously, whiles on Earth. *Joh.* 17. 4. *I have finished the work thou hast given me to do:* And for the application of it, he is in Heaven to see it performed; and this is the work of his Intercession, *Joh.* 17. 17. *Sanctify them through thy truth, thy word is truth.* This Christ Intercedes for in Heaven, and therefore 'tis the fruit of his Purchase; for he Intercedes for no more in Heaven than what he died for on Earth.

Sixthly; His Authoritative sending the Spirit of Holiness to his people, shows his right to it by his Purchase. *Joh.* 16. 7. *I will send him to you.* That is after the finishing of his work, and re-instalment in Glory, *Joh.* 7. 39. For the Holy Ghost was not yet given, because Christ was not yet glorified.

Lastly; Were not holiness purchased for saved Souls, Christ's Redemption-work would be imperfect, neither could Souls ever answer the ends for which he died. Without Holiness were procured and completed by Christ, there could be no Salvation. For,

First; Man cannot Sanctify himself; *We are all as an unclean thing and our Righteousness as filthy rags,* Isa. 64. 6. *And who can bring a clean thing out of an unclean? no not one,* Job 14. 4. Indeed the Scripture sometimes speaks after this manner, *Make you a clean heart,* Ezek. 18. 31. *Make you a new heart.* So Isa. 1. 16. *Wash ye, make ye celan:* But there is Mans Duty not his power: It shows the subject, not the Author or this holiness; and where you find such Exhortations, they are to lead men to Christ for the getting of this Holiness wrought in them; as, 1 *Pet.* 2. 4. *To whom come, as as to a living stone,* &c.

Secondly, Without this holiness be wrought in Believers they can never be capable of answering the ends of Redemption; which are,

First, To enjoy Union and Fellowship with God, *Joh.* 11. 52. 1 *Joh.* 1. 3. *Heb.* 8. 10. Now without Holiness no Fellowship with God, 2 *Cor.* 6. 14, 15. 1 *Pet.* 1. 15, 16. For his Person is Holy; and his offerings and services are Holy.

Secondly, To reconcile together in one all things in Heaven and Earth, *Col.* 1. 20. But no Fellowship with Angels or Saints in Heaven without holiness for they are holy Creatures.

Thirdly, To be brought into the nearest Union, and Conformity to himself, *Rom.* 6. 4, 5. But without Holiness this cannot be.

Fourthly, To be a Name and a praise unto God, *Eph.* 1. 12. But without Holiness no glorifying of God.

Fifthly, To bring Souls to the possession of the purchased Inheritance in Glory, *Eph.* 1. 14. But nothing that defileth shall enter within the Gate of the new *Jerusalem, Rev.* 21. 27. So much for the first Head, That Jesus Christ hath Purchased Holiness. We shall now enquire,

Secondly, *For whom hath the Lord Jesus Purchased Holiness?*

Answ. For all his feed; for every Soul the Father hath given him, *Joh.* 17. 9. Christ's Purchase, death, and Intercession is only for those the Father hath given him, and everyone of them, for all his seed that belong to him as the second *Adam.* And in this sense is that Scripture to

be taken: *Rom.* 5. 18. *As by the offense of one Judgment came upon all Men to Condemnation, even so by the Righteousness of one the free gift came upon all Men to Justification of life.* That is; As death came by *Adams* fall to all his seed, so life comes by Christ to all his seed; neither can it be stretched further, as the Apostle affirms, 1 *Joh.* 5. 12. *He that hath the Son hath life, but he that hath not the Son hath not life.* Neither will any affirm, that all Men are justified unto life, nor any but those that believe in Christ, which are his seed: The Lord Jesus tells us, *Joh.* 17. 20; 'Tis for all them that believe on him through his word. *Gal.* 3. 22. *That the Promise by Faith of Jesus Christ might be given to them that believe:* The Apostle speaks here of a double Promise made to *Abraham,* and through him to Believing Gentiles. 1. The Promise of Righteousness in Justification, ver. 18, 19. 2. The Promise of the Spirit in Sanctification, ver. 14. *That we might receive the Promise of the Spirit through Faith,* and both these are made over to Believers. You that come to Christ in truth, and receive him into your hearts by faith, and take his Yoke on your shoulders, obey his Laws, sincerely give up your all to him, and are no more your own, but though you see your want of Holiness, yet are really willing to be Holy as God is Holy, submitting to all the appointments of Christ, in order to it; you are the seed of Christ, the people to whom the Promise of Holiness doth belong.

Thirdly, *What is the Holiness Christ hath Purchas'd for his People?*

Answ, First; The truth of Grace, in opposition to Hypocrisy: The Lord Jesus never shed his blood for counterfeit grace. His purchased Treasure consists not of Counters, but tried Gold, *Rev.* 3. 17. What he offers to Sinners, that he purchased and died for; but Christ offers tried gold to invited Souls. Any thing short of saving grace is not worth the shedding of the blood of the Son of God. That which Christ Promiseth to his people is the same with that he hath purchased; but he promiseth true grace, *Ezek.* 36. 26, 27. He Promiseth a new heart, and a new heart is a truly sanctified heart: 'Tis his Spirit he will put within them; and his Spirit is a Spirit of truth, *Joh.* 14. 17. There is never a Soul whose heart is made willing to be the Lord's; but Jesus Christ hath purchased sincerity for him; Christ never died for Lies and Untruths, but seeming grace is a lie and not of the truth. This is wonderful comfort to poor troubled Souls that are always doubting of the truth of their graces, and would give a thousand Worlds to be sure that their gold is tried gold, and their graces true graces. Now if ever thy Soul were brought to desire Christ in truth, and to receive him with a lively Faith, thou mayest be sure thy graces are true, because the Lord Jesus hath purchased this for all Believers. Now this truth of Grace consists in a through change of the Soul, even of the whole Man; which may be distinguished into these two parts. 1. The taking away of Sin. 2. The giving of Grace, the delivering the Soul from the power of Satan, and the reducing it under the power of God, and into his Kingdom: The purging the Soul from Lust, and possessing it with Grace: the destroying the works of the Devil, and creating it the workmanship of God: In freeing the Soul from the Ruling Power of sin in every part, and implanting the Nature and Image of God on every Power and Faculty of it. *Acts* 26. 18. 1 *Cor.* 6. 11. *Tit.* 2. 14 *Rom.* 6. 14.

Secondly; Perseverance in Grace; Their continuance in a state of grace: And the abiding of the seed of God in them: 1 *Joh.* 3. 9. 〈 in non-Latin alphabet 〉 'tis the same word that

signifies the Spirits abiding with Believers, which Christ saith shall be forever, *Joh.* 14. 16. 1 *Joh.* 2. 27. This he hath Promised in the new Covenant, and therefore this he hath purchased, *Jer.* 32. 40. And therefore the sanctified are called the preserved in Jesus Christ, *Jude ver.* 1. And the Saints are said to be kept by the Power of God through faith unto Salvation, 1 *Pet.* 1. 5. This Christ stands engaged to the Father to do, *Joh.* 17. 12. If Jesus Christ hath not purchased perseverance in Grace to the end for all his people, but leaves their continuance in the truth to their free-will, then he leaves them in the same state in which they were under the first Covenant: For the standing of *Adam* in the first Covenant was upon his own choice and will; but this cannot be, because Christ hath taken away the first Covenant from Believers, and Established the second which makes the Comers thereunto perfect, *Heb.* 8. 6. to 11. *Chap.* 10. 9, 10.

Thirdly; Growth in Grace: What he calls them to that he hath purchased for them; for Christ cannot invite his people to uncertainties or disappointments; what he exhorts them to, he promiseth to work them to, *Phil.* 2. 12, 13. *Work out your Salvation with fear and trembling; For 'tis God that worketh in you both to will and to do.* Now he bids them to grow in Grace, 2 *Pet.* 3. 18. And this he Promiseth also, *Hos.* 14. 5. 7. *I will be as a dew unto* Israel, *and he shall grow as the Lily, and cast forth his roots as* Lebanon, *they that dwell under his shadow shall revive as the Corn, and grow as the Vine.* Psa. 92. 12. *The Righteous shall flourish as the Palm-Tree and grow as the Cedars in* Lebanon. What God Promised under the new Covenant Christ hath died for; for this Covenant is wholly Confirmed by blood, by the death of the Testator, *Heb.* 9. 14, 17.

Quest: *Then what is the reason God's People grow no more in Grace this day?*

Answ. First; All are not *Israel* that are of *Israel;* Many pass for Saints in the Judgment of Men which were never sanctified in Christ Jesus, nor will appear to be so in the approbation of God; and therefore some in whom you see no growth, are no contradiction to this truth at all, they being none of the seed of Christ.

Secondly; The Lord's Trees as well as the Trees of the Wood have their growing times: The Winter is no time to grow; no nor the Winter of Temptation or divine desertion. Bodies have their growing times, so have Souls. Believer thy growing time may be yet to come if thou art Christ's.

Thirdly; Souls may grow, though slowly, and invisibly to themselves and others; Believers have sometimes a veil on their Eyes, and cannot discern their flourishing, and sometimes the smallness of Grace renders it indiscernible to others. There may be a growing downward in Faith, and Humility, those radical Graces that strengthen the Souls adherence to Christ, though there be no growing upwards in fruitfulness for Christ. There is a growing in internal longings and secret desires after more of God, and in higher valuations of Jesus Christ, though not in such sensible enjoyments of him. As the truth of Grace lies beyond the view of Men, so doth many times the growth of grace to a Mans self, and to others.

Fourthly; The People of God shall at last have their growth in grace further'd by their present decays in Grace. As the sickness of Children, though it makes them languish for a

time, yet it helps on their growth when 'tis over; so the Winter season promotes the growth of Trees and herbs when the Summer comes.

Fourthly; The Lord Jesus hath Purchased for his people Perfection in Grace also: This is intended by his death, that they may be made perfect in one, *Joh.* 17. 23. This he presseth them to *Mat.* 5. 48. *Be ye perfect as your Father which is in Heaven is perfect.* And what he exhorts them to he prepares and hath redeemed them to. For this end he gives them Ordinances, that they may come to a perfect Man, to the fullness of the measure of the stature of Jesus Christ, *Eph.* 4. 12, 13. *Heb.* 10. 14. This perfection of grace is nothing else but glory. 1 *Cor.* 13. 10. *When that which is perfect is come, then that which is in partshall be done away:* And this Christ hath purchased for Believers, *Joh.* 10. 28.

Quest: If Christ hath Purchased perfection in Holiness; *Then what's the reason the professing people of Christ are so imperfectly Holy, never a day since the Gospel, of more light, and less life; of more profession, and less Power of Holiness; Whence comes this so?*

Answ. First; These are the last days, yea the latter part of the last days, and the Iast days are days of great unholiness, and little grace. O the Catalogue of sins the Scripture gives us that will abound at that time, 2 *Tim.* 3. 1. *In the last days Perillous times shall come, for Men shall be lovers of themselves—Having a form of Godliness but denying the Power thereof.* Christ himself shows us the complexion of the last times: *Mat.* 24. 12. *Then Iniquity shall abound, and the love of many wax cold.* The days before the Coming of Christ to avenge his Elect are days of little Grace: *When the Son of Man comes shall he find Faith on the Earth? Luke* 18. 8.

Secondly; Because of the abundance of Hypocrites that get under a profession, and crowd in amongst Saints: In the last times the greatest number of Men are formalists, as you have heard, 2. *Tim.* 3. 5. Half at least of Virgin Professors will at the coming of Christ be found foolish, and abundance of tares among the Wheat, and Goats among the Sheep, will be discovered when Christ comes to Judgment; and this hinders the holiness of professors, when a great number among them are rotten, and Carnal; unsound Persons amongst the sincere hinder their thriving in Grace, by their Examples and ensnaring Company; these, as Gangreens, do eat away all holiness; and as dead bodies become contagious; if the living touch the dead, they are unclean, *Hag.* 2. 13. Can a man touch Pitch, and not be defiled?

Thirdly, Because 'tis the hour, and power of darkness, *Luke* 22. 53. 'tis a time of great temptation to God's people: Satan is come down with great wrath, *Rev.* 12. 12. This *Chap.* is contemporary with the Seals and Trumpets, and gives us a repetition of the Churches State under the first and second Persecution; this *ver.* holds forth the second persecution under Antichrist, when Satan is cast out of the true Church, and Believers, and comes down among rotten professors, to stir them up to persecution, and then the Devil hath great wrath, especially in the latter part of his Reign, when he hath but a little time; then by temptation as well as persecution, he labors to destroy the Saints holiness.

Fourthly, God's leaving his people as a punishment of former sins under present Corruptions; for their humbling, and driving them nearer to himself. These may be some

Reasons why there is so little holiness; but however, the time will come when Christ will make up his Jewels, and set holiness in the Earth.

Fourthly, *This sanctification of Believers is part, yea, the choicest part of Christ's purchased Treasure.* I have shewn before that Riches import two things. 1. Some things that were of worth and value, men never seek great heaps of dus• or straw, as part of their Riches; but Silver, Gold, and Jewels, are things of account. 2. Abundance and large measures of these excellent things. Now sanctification is a thing of wonderful value, and an unknown excellency in its nature; holiness must needs be excellent because it is a sparkle of Divine Glory; 'tis part of the Nature and Image of God himself, 2 *Pet.* 1. 4. 'Tis the Glory of God, *Hab.* 3. 3. When the Prophet would set forth God in his Glory, he gives him the name of the holy one, *God came from* Teman, *and the holy one from Mount* Paran, *his Glory covered the Heavens.* The Prophet here speaks and Prophesies of the calling of the *Jews* by the Gospel, after the Ascension of Christ, in an allusion to his former giving the Law on Mount *Sinai,* and making them his people by that Covenant: So *Teman* is a place in *Idumea, Paran* in *Arabia,* between *Sinai* and *Seir,* from whence God gives out his Law, and shows out his Glory, as you may see, *Deut.* 33. 3. Some take *Teman* for *Jerusalem,* and then the meaning is thus; As God did formerly manifest his Glory, by giving out his Law from Mount *Sinai;* and his Holiness in keeping and leading his people through the Wilderness to *Canaan* and *Jerusalem:* So will he in Gospeltimes, manifest his Glory, in giving the Gospel, and calling a People to himself; and this Glory of his will most eminently appear in the manifestation of his Holiness. So that Holiness is the Glory of God, and therefore must needs be most excellent. Nay, Sanctification is the honor of the Creature, *Rev.* 21. 10, 11. The Glory of the latter Church is set forth by its Holiness: So Sanctification and Honor are joined together, 1 *Thess.* 4. 4. Holiness is the greatest Treasure; for 'tis laid up in the choicest Treasury; in Heaven, the place of God's Holiness, and the Habitation of the Holy Saints and Angels, *Isa.* 63. 15. Treasures are not the Possession of everyone, they are given usually but to a few: So is Holiness the privilege of the fewest and least number of men; few there be that find it, *Mat.* 7. 13. Riches can procure the greatest things procurable, as one saith; *Money answereth all things;* that is all things that are saleable among men; so Holiness, though it cannot purchase Mercy, yet it fits persons for the greatest Mercies, and highest Services. None more advanced than holy Souls; they dwell in the presence of God, *Psal.* 140. 13. They are through Christ very potent with God; they are fit for the highest work. When Persons come to die, they see the excellency of holiness, and would purchase it with a world: This proves that Sanctification is a rare Treasure.

Again, The purchased Holiness of Christ hath not only excellent worth, but large quantity; he hath purchased fullness of Grace; Grace for Grace. O Believer, though thy heart be empty of grace, yet Christ's Treasure is full, he hath as much as ever thou canst need or crave, to make thee as Holy as thou wouldest be, and that to all Eternity.

USE.

If Holiness be the Purchase of Christ, then 'tis not the Creatures procurement, or by any ways or means obtained short of the merit ofChrist. what the Apostle says of Righteousness is true of Sanctification, *Gal.* 2. 21. *If Righteousness come by the Law, then Christ is dead in vain.* So

if holiness be the Fruit of Men's Purposes, Labors and Duties, then Christ died in vain. 'Tis too common an error in many, to charge Christ with too much in some things, and too little in other things. In justification some lay too much on Christ; I mean by charging their sins on him for pardon, which they were never thoroughly convinced or repented of; and in sanctification charge him with too little, expecting their holiness and meetness from their purposes, duties, and improvements: As if holiness were to grow out of the Sepulchers of their Services, and not out of the grave of Christ: 'Tis true indeed the Lord Jesus hath appointed means for the promoting of Holiness, and given promises and Ordinances for the conveying and perfecting of it, but the virtue of all depends upon his blessing, 1 *Cor.* 3. 6, 7. *Rom.* 9. 16.

Secondly; Then how inexcusable are perishing Sinners under the Gospel, that will not come to Christ to be made holy. You that lie in your blood, and from the Crown of your head to the sole of your feet are full of filthy Ulcers, and putrifying sores; whose Consciences cannot but condemn you sometimes for uncleanness; and never being cleansed by the blood of Christ; how will you appear before the Holy God, a Consuming fire, in your unpurged sins? How unjustifiable is your filthynesse who might have been cleansed, but would not! What will you answer in the day of Indignation, when all this tendered, but refused Grace shall come against you? when you would willingly part with the whole World if you had it to get a clean heart and a purged Conscience? How dreadful will that word be in the day of Inquisition; *Ezek.* 22. 24. *Thou art a Land, Thou art a Soul that art not cleansed?* How cutting will the memory be of rejected Grace, when God shall say, *I would have healed you, but you are not healed? Jer.* 51. 9. You might have had your natures changed, your Consciences cleansed, and your hearts sanctified, but you would not: Now away thou profane hard-hearted wretch: Be gone thou secret Drunkard, Swearer, Thief, Liar, take him Devil, go and be filthy still, wallow in thy blood; there lie cursing in torment to all Eternity; as long as I am God, thy blood shall lie upon thee.

Thirdly; Then the Holiness of Believers is and shall be sure, being grounded on the Purchase of Christ. 'Tis bought, and paid for (O Believer) for thee: purchased Sanctification is assuredly thine as thou art not thine own; The truth, continuance, growth, and perfection of Grace is procured for thee by a price: A price agreed on betwixt the Father and the Son.

First, God will not deny it, Justice itself cannot with-hold thy purchased due. As sure as Christ with-holds not one drop of his blood, or penny of the price, so sure will not God with-hold any part of this Purchase. *Rom.* 3. 26. *That he may be just, and the justifier of them that believe in Jesus:* And if the justifier, then sure the sanctifier. Poor doubting Believer, when thou seest nothing but unworthiness in thyself of the least Grace, and peace from God, then think, 'twas Christ, not I, that made this purchase; he who did not, cannot make a forfeit of his right; and whose blood must perish, whose Honor and Interest must suffer, if one of those for whom Christ died should die and perish for want of Holiness: O no! this cannot be; *The Judge of all the Earth must do right.* Gen. 18. 23.

Secondly, Jesus Christ the believers Advocate cannot suffer to see his poor and needy deprived of their right: He is the Mediator betwixt God and his people; The days-Man and

Umpire to see truth Established in the Earth, and everyone to receive his due: He will give wicked Men their due, much more his Children; And all Power in Heaven and Earth are in his hands, *Math.* 28. 20. He is the Faithful Witness, Holy, and Just one, and therefore will cause that believers shall have the distributions of the due Measures of his Purchas'd Grace.

Thirdly, there is nothing in thee or without thee that can hinder the accomplishment of it, *Isa.* 43. 13. *I will work, and who shall let:* Let Earth and Hell, Sin and self, combine together, they shall not keep back the Communications of grace one day beyond God's time, *Math.* 12. 20. 'Tis not the strength of thy lusts can prevail against the arm of God, and forces of his eternal Spirit, who is commissioned to bring down all thy Enemies, and set thee free indeed. Christ will Reign till he brings down all his Enemies under his feet, 1 *Cor.* 15. 25. The greatest part of which is the Corruptions of his people.

CHAP. XIX.

Adoption-Grace proved to be the Fruit of Christ's Purchase: The excellency of this state opened in several particulars.

I Come now to a fifth Fruit of Christ's Purchase, and discovery of that glorious Redemption-Treasure procured by his death; *that is* a state of Adoption, those whom he sanctifies he adopts, and brings into a new Relation to himself; to God the Father, Son, and Spirit: The work of Sanctification doth change their Nature, Adoption changeth their state; they are really altered by Sanctifying Grace, and relatively by Adoption-love. God now becomes their Father, and they are his Sons and Daughters, 2 *Cor.* 6. 17, 18. *Come out from amongst them, and touch not the unclean thing:* Here's a change in their Nature and Life: *And I will be your God, and you shall be my Sons and Daughters:* there's a change in their state: Adoption is the taking of persons that are strangers, and undeserving in themselves, into a state and Relation of Sons and Heirs; bringing them into a new Family and Condition: And such is the Adoption of the Sons of God, 'tis a Translation of called and sanctified Souls out of the Family of Satan into the Family of God, *Col.* 1. 13. *Who hath delivered us from the power of darkness, and translated us into the Kingdom of his dear Son,* Joh. 1. 12. *To as many as received him, to them gave hepower to become the Sons of God,* 1 Joh. 3. 2. *Now are we the Sons of God:* And this Adoption-Privilege is the Fruit of the Death of Christ, *Gal.* 4. 4, 5. *When the fullness of time was come God sent forth his Son made of a Woman, made under the Law; to redeem them that were under the Law, that we might receive the Adoption of Sons:* For though this Adoption be an act of Grace in God, to take Souls into Sonship with him; yet 'tis by Jesus Christ, *Eph.* 1. 5. *Having predestinated us unto the Adoption of Children, by Jesus Christ: That is,* To be redeemed, and made fit for it by Jesus Christ. Now in the Adoption of Sanctified Souls into the Family of God there are these five things.

A change, 1. of Relation. 2. Of Obligation. 3. Of Disposition. 4. Of Condition. 5. Of Duty.

First, There's a change of Relation; they were the Children of the Devil, *Joh.* 8. 44. Heirs of Hell, and under the Power of the God of this World, *Eph.* 2. 2. *Who rules in the Children of Disobedience.* They were of the kindred of Hell, of that Family whose Head and Ruler is Satan. This was their state, when Redemption-grace found them. Now Adoption alters this relation, and being taken out of this Family by effectual calling, they are by Adoption entered into a

new Relation, and made the Sons and Daughters of God, *Gal.* 4. 4. Now they can call God their Father, Christ their Husband; the Saints their Brethren, *verse.* 5. *Eph.* 2. 19. *Ye are no more Strangers, and Foreigners, but Fellow Citizens with the Saints, and of the Household of God.*

Secondly, A change of Obligation; they were bound to the Law of Satan, under the Law of Sin, and Slavery of the World, led Captive by Satan at his Will, *Col.* 1. 13. But when Adoption-grace comes, it delivers them from this Obligation, and they are brought under the power of God, and Scepter of his Kingdom, *Acts* 26. 18. *Rom.* 6. 14, 17, 18. *Heb.* 1. 8.

Thirdly, a change of Disposition; they have the Nature and Spirit of Children, *Gal.* 4. 6. *Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts,* &c. They were by Nature Enemies, but now are Children; they have a disposition to love God, to honor and obey him, 'tis their Meat and Drink to do his will, *Joh.* 4. 34. *Mal.* 1. 6. To serve Christ before was burdensome, but now delightful: The Love of Christ constrains them: 'Tis as natural for them now to obey Christ, as ever it was to rebel against him; they are never satisfi'd but when God is well pleased.

Fourthly, A change in their State and Condition; they are brought into a state of Glorious Privileges, in respect of, 1. *Liberty,* 2. Rights and Interests. 3. Boldness. 4. Instruction. 5. Correction. 6. Provision. 7. Protection. 8. Inheritance: And by these the state of an Adopted Soul appears to be a glorious state.

First, They are brought into a state of Freedom, *Joh.* 8. 36. If the Son shall make you free then are you free indeed (〈 in non-Latin alphabet 〉) The word Imports that Freedom that is opposed to Servitude, as it appears also by the word, *ver.* 33. Christ tells them, *ver.* 32. *The truth shall makethem free;* And they answered him; *We be* Abraham's *seed, and were never in bondage to any Man:* So that by freedom here, Christ intends a delivering of them from that bondage they were in by reason of sin and Satan: and he tells them that this is that freedom that comes by him; all that are the Children of God are free Men and Women. 1 *Cor.* 7. 22. 2 *Cor.* 3. 17. *Where the Spirit of the Lord is there is liberty:* The Apostle tells them, *ver.* 8. That the Ministration of the Spirit is much more glorious than that of the Law, or letter; that is, the Ministry of the Gospel is far more Excellent than that of the Law, which he proves by several arguments: And here he tells us that the Lord is that Spirit, that is, the Lord Jesus is the Author of that Spirit, or Spritual Ministration, under the Gospel, and where that Spirit or Administration is, or where the Soul is brought into this Gospel-state, there is liberty, *Rom.* 8. 21. Now this liberty that all the Children of God are brought into is a twofold liberty. 1. A liberty from Servitude. 2. A liberty to service. Or as a Reverend writer expresseth it: *A liberty from the Family of Satan, and liberty in the Family of God.* There are some things which all Adopted Souls have a liberty from, and some things they have a liberty in or to.

First, All that are Adopted in Christ are set free from that slavery they were in under the Law Sin, Satan, and the World. They are freed from Bondage under the Law, from Bondagework, and Bondage-wrath: All that are under the Law of *Moses,* as all are who are out of Christ, are obliged to Bondage-work, to the work of slaves, not of free Men.

First, they are bound to do work that is above their strength, which they can never perform, *Rom.* 8. 3. The Law was weak through the flesh, that is, there was an impotency in fallen Man ever to fulfil the Law, or attain life by it: The Law required perfect, and perpetual Obedience; but this could never be performed by sinful Man, and therefore legal-work, was hard work, work never to be done by fallen Man, and this is bondage-work.

Secondly; Legal-work is mercenary work; Do this and live. *Gal.* 3. 12. *The Man that doth them shall live in them:* Like a Servant, if he doth his work he shall have his wages, if not he must expect nothing; and this is hard indeed, that the poor weak Creature that is utterly destitute of all strength, worth, and ability, must have no more than can deserve.

Thirdly; 'Tis rigorous work, pressed by arguments of severity, threatenings of death and Hell to all the Transgressours of it. *Gal.* 3. 10. *Cursed is everyone that continueth not in all things written in the book of the Law to do them.*

Fourthly; 'Tis fruitless work, works that cannot make the comers thereunto perfect. *Heb.* 9. 9. 'Tis Labor in vain. *Heb.* 10. 1.

Fifthly; 'Tis work without Wages, no reward at all could ever be received from it. *Gal.* 3. 21, 22. *For had there been a Law which could have given Life, verily Righteousness had been by the Law. But the Scripture hath concluded all under sin.* &c. There is no Life, no Crown, no Kingdom at all is the reward of all such labors.

Sixthly, 'Tis work that will surely end in death: Let men work never so hard yet they must die, and be damned at last for falling short, and this is bondage-work indeed; but the Children of God are freed from this work, *Rom.* 7. 6. *But now we are delivered from the Law, that being dead wherein we are held, that we should serve in newness of Spirit, and not in oldness of the letter.*

Again, As they are freed from bondage-work, so are they freed from bondage-wrath: The wrath of God is upon all the Children of disobedience; all Christless Souls are Children of wrath, bound over to an Inheritance of wrath, *Eph.* 5. 6. *Chap.* 2. 3. Because the Law worketh wrath, *Rom.* 4. 15. It brings all its Servants under wrath, under the curse, and under death. *Rom.* 6. 23. But from this also are all the Sons of God freed, *Heb.* 2. 14. *And destroyed him that had the power of death, that is the Devil.* And not only from the Devil, but from the works of the Devil. 1 *Joh.* 3. 8. *Rom.* 6. 14. *Chap.* 8. 2. *Gal.* 3. 13.

Again they are free from all yokes of bondage laid on their Consciences by Men. *Gal.* 5. 1. 1 *Cor.* 7. 23. *Ye are bought with a price, be not ye the Servants of Men:* Do not give up your Faith and Conscience to their Commands, obey not them contrary to the Command of Christ. *Gal.* 1. 10, 11. if I yet pleased men I should not be the Servant of Christ. This is the first part of liberty the Children of God are brought into, even a liberty from Servitude.

Secondly, They have a liberty to service in the Worship of God: Their service of God is free and ingenuous Service; their offerings are free-will Offerings. *Psa.* 119. 108. *Accept the free-will offerings of my mouth.* That is, those offerings or vows which my mouth hath freely offered. The Children of God are a willing people, *Psa.* 110. 3. They serve the Lord freely from the

heart, *Rom.* 6. 17. They obey from the heart that form of Doctrine delivered to them; They delight in the Law of God after the inner Man, *Rom.* 7. 22. The strictest Service of God is to them the most desired liberty, the Commands of God are no ways grievous to them; that is, to their inner Man, indeed so far as flesh and Corruption get head, they drag heavily to duty, when the spring of their motions, even their childlike love to God is abated, and all the Indispositions of a child of God flow from decays of love to God, and some abatement of the Adoption-Spirit in him: The Children of God are never in their Element, or as they would be, but when their hearts slow out after God, and they can run the paths of his Commandments, this they pray and labor for, *Psa.* 119. 32. *I will run the way of thy Commandments when thou shalt enlarge my heart.* So ver. 69. *I will keep thy precepts with my whole heart.* Their hearts move naturally after God when in their right temper: As the Waters run towards the Sea, and the Sun runs his race: Their service of God comes from a new Principle, even from Faith that works by love, and is directed to new and higher ends, than all the services of Hypocrites: The sense of divine love constrains them to duty, that they cannot but choose the things that please God, further than they are bound back by Corruption, and Temptation; their works are wrought in God from a Principle of life, raised and revived by grace; They have no mercenary aims in their Duties to attain any carnal selfish end below God, but their Motives are high and heavenly, pure and spiritual, as the Love of God, and care they have to please him: They see a beauty in Holiness, and a pleasantness in the ways of God, and find a suitableness in their hearts, to love these though under never s• great discouragements, and disadvantages a• to flesh and blood; hence 'tis a Child of God cannot cast off God and his Worship, though he see nothing of good or comfort coming in by them, nor be persuaded to consent to anything that is sinful, though to save his purse, person, yea life itself: All the threatenings of Men, or visible dangers in his way, canit bring his heart to comply with ungodliness, or speak or do anything against God, his people, or ways, 2 *Cor.* 13. 8. *We can do nothing against the truth.* None but a *Judas* can come with a Band of men and Officers against Christ to apprehend him, or his people for owning him: *Micaiah* would speak nothing against the truth, though to please a King. 1 *Kings* 22. 17. Nor *Jacob's* Soul enter into the secret of the wicked in their sinful enterprise: A fearful *Peter* may forsake the professing of Christ for a time, but he will not be seen on the side of those that do oppose him; no, this is far from the true Spirit of God's Children: We read of the Christians in the primitive times, that left their preferments, rather than they would be seen against Christ people; and the whole Legion chose rather to lay down their lives, than to oppose their fellow Christians: Such shufflings and Compliances are opposed to the Spirit of the true Children of God; they can run after God in a Wilderness, but cannot be drawn against God by all the World.

Secondly, They have new Rights and Interests: Believers being once entered into the Family of God by Christ, are presently invested with new and Glorious Rights whic• they never had before, nor any besides the Chil•ren of God have or can ever have; which will appear in these fix things.

First, They have a right to the special and blessed presence of God the Father, Son, and Spirit. *Psa.* 140. 13. *The upright shall dwell in thy presence.* The upright, that is, the faithful, the Children of God, these shall dwell in thy presence, in thy special presence, for all Men and

Devils are in the general presence of God, but the Saints shall be in God's special presence; and not step into it only as strangers may, but continue forever as Sons. *Joh.* 8. 35. *The servant abideth not in the house forever, but the Son abideth ever, Psa.* 26. 6.

Secondly. They have a right to the purchase of Christ, to all the fruit of his Obedience, and sufferings: His blood is theirs, with all the procurements of it. *Isa.* 53. 5. *He was wounded for our Transgressions, he was bruised for our Iniquities, the chastisement of our peace was upon him, and by his stripes we are healed:* whatever Christ died for according to the agreement betwixt the Father and him, is the Right of his Children, *Joh.* 17. 9.

Thirdly, They have right to the Promises, 2 *Pet.* 1. 4. *Whereby are given to us exceeding great and precious promises.* Whereby, that is, by the knowledge of him, as *ver.* 3. Or through Faith in him, that is, by Jesus Christ we come to have right to the promises, for all the promises are in him Yea and Amen, 2 *Cor.* 1. 20. The promises of this Life and of that which is to come, all are theirs, 1 *Tim.* 4. 8.

Fourthly, They have Right to Communion with, and to the blessing of the whole Family of Christ: Being entered into God's Family, they have a Right to fellowship with all his people, 1 *Cor.* 12. 13. *For by one Spirit are we baptized into one Body, whether we be Jews or Gentiles, Bond or Free, and have been all made to drink into one Spirit.* The great design of the Apostle in this *chap.* is to show that all Believers are brought into nearest Union with Christ, and each other, even into one body; this he proves in this *ver.* by the end of the Ordinances of Baptism, and the Supper, both which do signify and seal up Believers into the nearest Union and Communion, by reason of which they have equal right to one another, and the whole body, they have right to Communion with Angels and Saints: All the Sons and Daughters of God, have right to his House; to his Church, and all the privileges of it, *Isa.* 56. 5. Ordinances and Ministers are theirs, 1 *Cor.* 3. 22, 23. Yea, they have right to the blessings of God on all: *Psalm.* 3. 8. *Thyblessing is upon thy People, Eph.* 1. 3.

Fifthly, They have a right to all the good things of this Life, *Rev.* 21. 7. *He that overcometh shall inherit all things:* Even the good things of this Life, *Ps.* 37. 9. *They that wait on the Lord shall inherit the Earth.* They are Heirs with Christ, who is Heir of all things, *Heb.* 1. 2. They have through Christ a Right to all the good things of this world, so far as God sees it best for them; they have their right in the Second *Adam,* who is Lord of all; this is a New-Covenant-Right; not over other men's rights to invade or break the civil properties of any, but to those Creatures God gives them, and to the good of all things, even wants and enjoyments, and have a sanctified use of them, which none but the Children of God have, *Tit.* 1. 15.

Sixthly, They have Right to the inheritance of Glory, *Tit.* 3. 7. 1 *Pet.* 1. 3, 4. Heaven is the Country, Home, and Inheritance of all Saints: Their Title is founded on the Purchase of Christ, and Adoption of Grace: not upon their Merit or Holiness; and therefore 'tis called on the account of Christ, the purchased possession, *Eph.* 1. 14. *Which is the earnest of our inheritance, until the Redemption of the purchased Possession.* That is until we are actually redeemed from Corruption, and put into the possession of purchased Glory; yea their Reversion in Heaven is so freely procured for them, without any of their money or price,

duties or obedience, further than 'tis the way to walk in to Glory; that Eternal Life is said to be the gift of God, *Rom.* 6. 23. Death comes by Man's merit, but not Life and Salvation: and is not this a glorious state, and blessed condition, to be made Heirs, and Coheirs with Christ? *Rom.* 8. 17. *And if Children, then heirs, and Joynt-heirs with Christ:* partakers of the same Rights with him, Heirs of the Righteousness of Faith, *Heb.* 11. 7. So was *Abraham,* and so are are all Believers; they have a right to Justification, by believing; and a right to the Kingdom of Glory, *Jam.* 2. 5. *Heirs of the Kingdom:* They have as good a Title to this by Grace, and through the purchase of Christ, as any man to an Inheritance here on Earth, yea, and far more sure of it; for men may be turned out of their Rights and Properties here; but Believers cannot be deprived of their Title, and Inheritance through Christ.

Seventhly, They have an interest in God's love, they are upon his Heart at all times, *Joh.* 16. 27. *For the Father himself loveth you:* He loves with an infinite Love, a Love passing knowledge, and transcending the love of all Creatures, *Isa.* 49. 15. A Mother may forget her Child, but God cannot forget his: He loves at all times; Eternally, and unchangeably: He loves his Children ardently, when they have but little love to him: He loves them notwithstanding their unkindnesses and provocations, *Psal.* 89. 31, 32, 33. He loves them when he seems to be angry with them, and is forced to correct them, *Heb.* 12. 6. He always thinketh on them for good, *Jer.* 29. 11. *I know the thoughts I think towards you, saith the Lord, thoughts of Peace, and not of Evil.* He is very tender of them, and hath the bowels of a Compassionate Father towards them, *Psal.* 103. 8, 13. *Mal.* 3. 17. *And I will spare them as a man spareth his Son that serv•th him.*

Eighthly, They have a right to the Spirit of Grace, the Spirit is put into their Hearts, *Gal.* 4. 6. Not the spirit of Bondage, but of Adoption, *Rom.* 8. 15, 16. They have union with the Spirit never to be separated more, *v.* 11. they have the Spirit of Grace and Supplication, *Zach.* 12. 10. To quicken, teach, influence, assist in Duty, and make intercession for them, *Rom.* 8. 26. O what a blessed privilege is this to have the Spirit of the Son, whereby they can go to God as a Father, and to have the Spirit working in them the disposition, and working for them the actions of Sons.

Thirdly, They have holy and reverential boldness to come into the presence of God through his Son, *Ps.* 26. 6. *I will wash my ha•ds in innocence, and so will I compass thine Alter,* Eph. 2. 18. *For through him we both have access by one Spirit unto the Father.* They can come to God at all times, and behold his Face in Righteousness, unless their sins do cause him to hide himself for a time, *Eph.* 3. 12. And plead their cause through Christ with boldness, *Heb* 10. 19, 20. And they are not only free to come, but sure to speed, *Joh.* 16. 23, 24. 1 *Joh.* 5. 14, 15.

Fourthly, Instruction is another Privilege of Sons, *They shall be taught of God, Isa.* 54. 1•. He will teach, instruct, and show them things they know not: *He will lead th•m into all truth, Joh.* 16. 16. The Spirit searcheth the deep things of God, and revealeth them to the Saints, 1 *Cor.* 2. 20. He wll teach them all things which they are able to bear: They shall have the openings of Christ's mind, to steer their course whiles in this Wilderness of the World, and shall receive the revelation of all truths necessary to Salvation.

Fifthly, They have choice and delicate provisions, and rich maintenance; this is the duty of Parents to provide for their Obedient and indigent Children, 1 *Tim.* 5. 8. *But if any man provide not for his own House he hath denied the Faith:* He cares for his Children, *Mat.* 6. 31, 32. 1 *Pet.* 5. 7. He that gives his Son, how can he but with him freely give us all things, *Rom.* 8. 32. *Phil.* 4. 19. *My God shall supply all your wants:* He that gives a Kingdom at the Journeys end, will not deny Bread and Water in the way: He will provide for their Bodies and Souls, for their Persons and Families.

Sixthly, Correction is theirs, *Psal.* 89. 32. *Heb.* 12. 8. Correction is the Saints Privilege, and great advantage; they have need of it, 1 *Pet.* 1. 6. *Though for a season, if need be, you are in heaviness,* &c. And they have advantage by it, *Psa.* 119. 71. *It is good for me that I have been afflicted,* Heb. 12. 10. *But he for our profit.*

Seventhly, Protection is another privilege of Children: He will keep them as the Apple of his Eye, *Psa.* 17. 8. He will hide them in the secret of his Tabernacle, *Ps.* 31. 20. He will keep them Day and Night, *Isa.* 27. 3. He gives his Angels charge concerning them, *Psa.* 91. 11, 12. *Heb.* 1. 14.

Lastly, The Kingdom is theirs: O think what rest, what joy, what holiness, what perfection, what immutability, and Eternity of Glory is in Heaven! and say, all this is my Estate by Adoption; I shall one day be possessed of it; here I am poor, but there I shall be rich, here I am empty and hungry, there I shall be full: here I am despised, there I shall be honored; here I have not a house▪ lay my head in, there I shall have a Mansion to all Eternity; here one and another says, come sit at my Foot, there shall I sit on a Throne, and be a Crowned King forever: Here my Comforts go, and my troubles stay; worms breed in all my enjoyments, but thereis no Rust, nor Moth; no Decay, nor Death. O blessed state indeed that Believers are Adopted to in Christ!

Fifthly, The last considerable thing in Adoption is, the Duties that flow from such a state, and this is part of their privilege also, as being the Fruit of an Adoption-state, and that which they are purchased as well as obliged unto by the blood of Christ; all the filial duties of Believers are the fruits of Adoption-Grace, *Gal.* 4. 6. *Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts.* The Spirit of his Son to make you really such, and to form in you the Nature, and work you to the duty of Sons. So that Adopted Souls are not only chosen of God to be heirs with Christ, but are also begotten of God into the Nature and Image of Christ, *Rom.* 8: 29. *Whom he did foreknow, them he did predestinate to be conformed to the Image of his Son;* that as Christ carried himself as a Son, so should the Children of God in their measure, and time and that by the same Spirit. Now these duties which God's Children are spirited and engaged to, are,

First, To love God as their Father, even from a sense of his Fatherly love, 1 *Joh.* 4. 19. *We love him because he first loved us.* Deut. 6. 5. *Thou shalt love the Lord thy God with all thy heart, with all thy Soul, and with all thy might:* The Lord thy God, because he hath pleased to make thee his Son, and to place thee in so near and high relation to himself, *Psa.* 31. 23. *O love the Lord all ye his Saints:* You that are set apart for him, and Sanctified by him; O you of all Persons from the

sense of this relation should love him. This is a filial duty, and so essential to Sons, as that 'tis put for the ground of all their Obedience. *Joh.* 14. 13. *If a man love me, he will keep my word, and my Father will love him;* that is, *manifest* his love to him as a Father. This is not a forced but a natural love to God arising from that new Nature and Spirit of Adoption in them; so that a Child of God may as well cease to be a Child, as cease to have a disposition to love him: Indeed a gracious Soul may not always actually love God, but he hath a disposition to love him, and can appeal to God that he knows he would love him, and there is nothing in all the World he can value like him.

Secondly, To obey him, 1 *Pet.* 1. 14. *As obedient Children, not fashioning yourselves according to former Lusts.* 'Tis a great duty of Children to obey their Parents in all things lawful, and so they that are God's Children are much more obliged to obey God, whose relation much more binds them, being so far above all other relations, whose love constrains them, 2 *Cor.* 5. 14. whose Laws invite them, they being holy, just, and good, *Rom.* 7. 12. Whose rewards also encourageth them, there is a reward in keeping them, *Psa.* 19. 11. and a reward upon those that keep them, *Rev.* 2. 10. Now this Child-like obedience differs from all other obedience; in that, 1. 'Tis the fruit of faith, *Joh.* 8. 47. *He that is of God heareth God's word,* that is obeyeth God's word; but what an Obedience is this, see the former *ver.* It is an Obedience from faith, *ver.* 46. *If I say the truth why do ye not believe me?* 2. 'Tis the labor of love, 1 *Thes.* 1. 3. *Remembering without ceasing your work of Faith and labor of love.* 3. 'Tis delightful Obedience, *Rom.* 7. 22. *I delight in the Law of God after the inner Man.*

Thirdly, A fear of offending him, *Hos.* 3. 5. *And shall fear the Lord and his goodness in the latter days.* This is a filial fear arising from their relation to God as their Father, 1 *Pet.* 1. 17. *And if you call on the Father,* &c. *pass the time of your sojourning here in fear.* This is a fear springing from and consisting with love; there is a fear that love casteth out, 1 *Joh.* 4. 18. *perfect love casteth out fear,* that is slavish fear: 'Tis such a fear as keeps the Soul close to God, and not drive him from him, *Jer.* 34. 40. O how fearful is such a Soul of offending God, *Job* 34. 31. He will do all he can to prevent sin, *Psa.* 119. 11. *Thy word have I hid in my heart that I may not sin against thee.*

Fourthly, A zeal for God's glory, *Psa.* 69. 9. *The zeal of thine house hath eaten me up:*That is, the zeal which I have for thy house or for thy pure Worship, against them that would corrupt it, hath like fire consumed me. Zeal is the burning fire of love which will not bear anything that dishonors God: So *Phinehas* could not endure to see God dishonored by the whoredoms of his People, but in his zeal executes the Law upon one of the highest offenders, *Numb.* 25. 11. The want of the zeal made *Laodicea* in danger of being spewed out of God's mouth, *Rev.* 3. 16. and therefore God calls her to Repentance, and to this zealous Spirit in his Worship, *ver.* 19. *Be zealous and Repent.* This zeal was that Child-like temper that God commended in *Ephesus, Rev.* 2. 2. Thou canst not bear them that are evil: A zealous Soul cannot suffer any reproach on God's Name, *Psa.* 69. 20. *Reproach hath broken my heart.* This Child-like zeal in *Croesus* dumb Son opened his mouth when his Father was in danger to be slain.

Fifthly, A fiducial dependence on his care and faithfulness, *Psa.* 23. 1. *The Lord is my shepherd, I shall not want:* Rom. 8. 32. 1 Pet. 5. 7. *Casting all your care upon him, for he careth for you:* This

was the Child-like confidence of *Job* in his God, *Job* 13. 15. Though he slay me yet will I trust in him: This dependence on the Fathers care quieted *Musculus,* when he was forced to labor in the Town Ditch for his Maintenance.

Est deus in Coelis qui providus omnia curat,

Credentes nunquam deseruisse potest.

Mat. 6. 32. *Your Heavenly Father knows you have need of all these things.*

Sixthly, Humble Submission to him; *Heb.* 12. 9. *Shall we not much rather be in subjection to the Father of Spirits and live,* 〈 in non-Latin alphabet 〉 , The word notes an orderly subjection, according to that order and place in which God hath set a Man, that subjection that is in an Inferior to a Superior: The same word is used of Christ, *Luke* 2. 51. *And he went down with them to* Nazareth, *and was subject to them,* that is, submitted himself to that place duty he owed to them as his Parents.

Seventhly, A carefulness to please him, *Isa.* 56. 4. *That choose the things that please me, to them will I give within my house, a place and a Name better than of Sons and Daughters.* That is, such will I own for my Family, my Sons and Daughters, that choose the things that please me. So did the Lord Jesus evidence his filial duty to his Father, *Joh.* 8. 29. *I do always the things that please him,* 1 Joh. 3. 22.

Eighthly, An endeavor in all things imitable to resemble him, 1 *Pet.* 1. 15. *As he that called you is holy, so be ye holy in all manner of Conversation.* Luke 6. 36. *Be ye merciful as your Father in Heaven is merciful.* Mat. 5. 48. *Be ye perfect as your Father in Heaven is perfect; that is,* In the grace of love to Enemies. *Eph.* 5. 1. *Be ye followers of of God as dear Children.*

Ninthly, A laboring to walk worthy of so high relation, and nearness unto God. 1 *Thes.* 2. 12. *That you walk would worthy of God who hath called you to his Kingdom and Glory:* Worthy of so high a Calling, like the Children of a King; like *Gideon's* Brethren, who all resembled the Children of a King; *Judges* 8. 18. Your duty is to live above the Children of this World, who only are wise in their generation, *Luke* 16. 8. But be ye wise in the things of God, evidenc• your highest wisdom to be in keeping •he Law of the Lord, *Deut.* 4. 6. Live like them that are Adopted Heirs of a Kingdom, even the Heavenly Kingdom, that fadeth not away: O live above the snares and fears of this world.

Lastly, A maintaining a real Love to your Brethren, and an endeavor to live peaceably with them, 1 *Pet.* 3. 8. *Love as Brethren, be pitiful, be courteous,* &c. 1 Joh. 5. 1. *Everyone also that loves him that begetteth, loveth him also that is begotten,* 1 Joh. 3. 11. Gen. 13. 8. *Let there be no strife, I pray thee, between me and thee, between my Herdsmen, and thy Herdsmen, for we be Brethren,* Chap. 45. 24. *See that you fall not out by the way,* 2 *Cor.* 13. 11.

USE.

Thus you see what a glorious Treasure Adoption-grace is; view over this Inventory (Believer) and tell me what thou thinkest of it: Is it not a Treasure indeed, which all the Gold

of *Ophi•* cannot equalize? Nor all the glory of the World worthy to be compared with? And see all this procured by the Sweat and Blood, the Obedience and Death of the Son of God; and then say, whether Christ be not precious indeed: Look upon the Children of this World in all their Glory; view their privileges in their utmost latitude and extent; and answer me whether a Believer in rags doth not far surpass them. Christ speaks of *Solomon,* that he in all his Glory, was not to be compared to one Lillyin the Field. So one Saint, and Child of God infinitely excels the Great men of this World, in all their Grandeur, and Advancements. O then admire the Lord Jesus on this account also, for procuring Adoption-grace.

1. Quest. *But how may I know whether I have obtained this Adoption-grace?*

Answ. This is a point worth the enquiring into, and satisfaction in so fundamental a point is very necessary: But 'tis the Office of God's Spirit to seal us up to the day of Redemption, and bear witness with our Spirits that we are the Children of God, *Rom.* 8. 16. Men may lay down marks, but 'tis God must determine the Quest. yet notwithstanding for thy resolution, (Believer) consider,

First, Such are partakers of the Divine Nature, and are really Sons, as well as Relatively, 2 *Pet.* 1. 4. They have the Image of God instampt upon their Souls: They have the seed of Holiness, Faith, Love, Hope, Patience, and Humility in them, 1 *Joh.* 3. 9. *Rom.* 8. 29. And they have received of his fullness, Grace for Grace, *Joh.* 1. 16.

Secondly, Such prize nothing in all the world like to Relation to God, *Ps.* 73. 25. 1 *Joh.* 3. 1. *Behold what manner of Love the Father hath bestowed on us, that we should be called the Sons of God.*

Thirdly, Christ is exceeding precious to such in whom they are chosen, and by whom this Grace comes, 1 *Pet.* 2. 7. *To you that believe he is precious.* None in Heaven or Earth that they value like to Christ, they account all things but dross and dung, in comparison of Christ's excellency, *Phil.* 3. 8.

Fourthly, Such will employ their greatest care to imitate God, *Eph.* 5. 1. 1 *Joh.* 3. 22.

Fifthly, such have a Spirit of prayer and supplication, *Rom.* 8. 15, 16. *Gal.* 4. 6. *Because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying* Abba *Father:* Not Parts, not Light, not the gifts of Prayer only, but such a Soul hath the Spirit of Prayer, very strong strains of Faith and Love run through all his Duties: He hath a Spirit of boldness whereby he comes to God as to a Father. O how earnest and unwearied are his breathings after God; what wrestlings with God in secret hath he, what pourings out of strong cries to him as Christ did in the days of his Flesh, *Heb.* 5. 7. O the strugglings! O the wrestlings! O the ardent breathings of such for the pardon of their sins, for the mortifying of their lusts, and for the reviving of their graces: Now where the Spirit of Adoption is, there is the state.

Sixthly, Such are enabled to bear, and profit by affliction, *Heb.* 12. 7. *If you endure chastening God dealeth with you as with Sons.*

Lastly, Such have endeared affections to the people of God, 1 *Joh.* 3. 14. *We know we have passed from Death to Life, because we love the Brethren.*

2. Quest. *What must we do to obtain this Adoption-grace.*

Answ. This is an act of Sovereign pleasure, and Free-grace, *Rom.* 9. 15, 16, 18. It cannot be purchased by anything in, or done by the Creature. You cannot with *Simon Magus* buy this Relation, *Act.* 8. 18, 19. yet there are some ways in which Adoption grace may be obtained; as,

- First, Get your Souls separated from sin, 2 *Cor.* 6. 17.
- Secondly, Get justifying Faith, *Eph.* 2. 13, 19.
- Thirdly, Beg the Spirit of Adoption, *Gal.* 4. 6.
- Lastly, Open the door of thy heart to the Spirit, *Psa.* 24. 7. *Rev* 3. 20.

CHAP. XX.

The Confirmation of the new Covenant is the Fruit of Christ's purchase, proved by several Arguments.

ANother glorious Fruit of Christ's blood, and purchased Treasure for saved Souls, is, the establishment of the new Covenant, to Believers, and Believers in the Covenant. This is the certain effect of Christ's death, the making sure the Covenant to all his seed: That there is no more possibility of making it void to the Heirs of promise. This is the great thing undertaken in the new Covenant, that it shall be sure to all the seed, *Rom.* 4. 16.

There are Eight things which secure this to Believers.

First, This new Covenant must needs be firm and unalterable, because the reason why God ••und fault with the old Covenant; was, because it was weak, and could not secure those that were within it, *Heb.* 8. 8, 9. *Which Covenant they brake; though I was an Husband to them, saith the Lord,* Jer. 31. 32. Now if this were the reason why God did alter the first Covenant; then the new Covenant he makes in the room of it, must n•eds be free from this Imperfection and mutability, or else it would abundantly reflect on the infinite wisdom of God to make a new Covenant guilty of the same error.

Secondly, This was God's design in making a new Covenant, that it might be ordered in all things, and sure, 2 *Sam.* 23. 5. That it might be firm, and established upon better promises, *Heb.* 8. 6. Why are they called better promises? Are there better promises than the promises of Heaven and Glory? They are called better, because more pure and absolute promises, and because it was God's design to make them sure, *Rom.* 4. 16.

Thirdly, It is confirmed by the blood of Christ, and therefore the blood of Christ is called the blood of the Covenant, *Mat.* 26. 28. *This is my blood of the New Testament:* 'Tis the blood of the New Testament, in that it seals to the fulfilling of this Covenant. The death of the Testatour makes the Testament to be in full force, *Heb.* 9. 17. That now all the Promises and Legacies are certain, and cannot be disappointed to the Legatees and Heirs of Salvation. Again, this blood of Christ is the blood of the Covenant, and confirms it, in that it makes good all the conditions of it, that whatever is required to make this Covenant good, is undertaken by

Christ, in the behalf of all his feed, and therefore he is called the surety of the new Covenant, *Heb.* 7. 22. By death he hath fulfilled the Condition of the first, and undertaken for the fulfilling of this new Covenant, in and by Believers: Yea, his obedience is for them, to present them complete to the Father, notwithstanding all their failings.

Fourthly, This new Covenant is sure to Believers, because the Administation of it is in the hands of Christ, *Heb.* 8. 6. *But now he hath obtained a more excellent Ministry, by how much he is the Mediator of a better Covenant.* The whole trust about the Administration of new-Covenant-blessings, is devolved on Jesus Christ; and therefore he is called the Mediator, and Minister of the Covenant: So that the Covenant must needs be sure, seeing the dispose thereof is by compact betwixt the Father and Christ, delivered into his hand upon the account of his death: Now he that is the Believers Friend, Head, and Husband, hath all power in Heaven and Earth, to make good the Covanent to them, *Mat.* 28. 18. So that the promises of the Covenant cannot be forfeited by Believers, being made over to Christ as to a Trustee for them, and their Covenant state also being so surely confirmed, that they cannot fall from it.

Fifthly, Christ's sufficiency to see new-Covenant-promises made good, and new-Covenantends accomplished to them, is security enough for their safety. He is an all-sufficient Savior, able to save to the utmost, all that come to God by him, *Heb.* 7. 25. He is able to see God's part fulfilled, having all the promises in his hand, and all the things promised at his dispose; and he is able to see the Believers part fulfilled also, for he hath all that in him which is needful for the making of the Condition good on their part: For,

First, He hath all Wisdom in him, to make them wise to Salvation, *Col.* 2. 3. *He is made of God to his people Wisdom,* 1 *Cor.* 1. 30. Appointed of God to receive Wisdom for them, whatever they need to guide them in the way, and fit them for Salvation: Knowledge is necessary to Eternal Life, *Joh.* 17. 3. The Image of God consists partly in it, *Col.* 3. 11. Without it the heart is not good, *Prov.* 19. 2. No Faith without Knowledge, 2 *Cor.* 4. 4. No Obedience without Knowledge, *Psa.* 18. 44. This is needful to discern the wiles of Satan, 2 *Cor.* 2. 11. The sinfulness of sin, *Rom.* 7. 13. The preciousness of Christ, 1 *Pet.* 2. 7. The beauty of holiness, *Ps.* 110. 3. The love of Christ, that passeth knowledge, *Eph.* 3. 19. The *hope* of your calling, and the things freely given of God, 1 *Cor.* 2. 12. And for this end all Wisdom is laid up in Christ to be given out to his people by his Spirit through his word; hence 'tis said, that Believers have an Unction from the holy one, to teach them all things, 1 *Joh.* 2. 20, 27. And the promise of the Spirit is made to them, to lead them into all truth, *Joh.* 16. 13. So that whatever is needful for Saints to fit them for Covenant-Duties and Mercies, all this is in Christ for them, and so he is able to make the Covenant good to them.

Secondly, He hath all Grace in him that tends to the fulfilling of this Covenant in Believers and for them: He hath received the Spirit without measure; *Joh.* 3. 34. And why is this? But that from his fullness Believers may receive Grace for Grace, *Joh.* 1. 16. He is the fullness that filleth all in all, *Eph.* 1. 23. And therefore hath promised Grace sufficient to his people in all their temptations, 2 *Cor.* 12. 9. 1 *Cor.* 10. 13. under all their burdens, *Psa.* 55. 22. For all duties and undertakings, *Phil.* 2. 12, 13. *Chap.* 4. 13. *I can do all things through Christ that strengtheneth me.*

Thirdly, He hath all power in Heaven, and Earth put into his hand, *Math.* 28. 18. Power to bruise Satan under his people's feet, *Rom.* 16. 20. To subdue Corruptions in them, *Mic.* 7. 19. To vanquish all their Enemies for them, *Joh.* 16. 33. *Rev.* 12. 11. To heal all their backslidings, *Hos.* 14. 4. To work all their works in them, and for them, *Isa.* 26. 12. To give them Faith, and to finish it, *Heb.* 12. 2. To keep them faithful to the death, 2 *Thes.* 2. 3. And to secure the promised Fruit of all for them, *Rev.* 22. 12. and therefore sufficiently able to make good Covenant-Promises to them, and to fulfill Covenant-duties in them.

Sixthly, Christ's engagement to, and for his people, and his interest in them, is another ground for the fulfilling of the Covenant; *Christ* hath promised the Father that he will bring them all to Glory, and hath undertaken all their work for them, *Heb.* 10. 7. And he hath promised to them to make good his Covenant when he persuaded their hearts to him. *Heb.* 8. 9, *to* 13. *Isa.* 55. 11. Again his own interest in them is security enough: All the fruit of his death and purchase lies in the fulfilling of the Covenant; if that be broken, he loseth all his hopes, and Obedience, he hath died in vain, his blood and Intercession are to no purpose, for herein lies all the travel of his Soul, *Isa.* 53. 10, 11. In this is the enjoyment of all his delights, if this Covenant be not sure then no Soul can be saved, and Christ should lose those delights he had in the habitable parts of the Earth before the World was made. *Pro.* 8. 31. Saved Souls are Christ's Crown and Glory, and how mangled and defective would Christ's Crown be, should any one Perish who are interested in this Covenant? Upon this depends all Christ's Mediatory Glory, *Joh.* 17. 4, 5. And should there be a failure here, he would lose his expected Glory as Mediator. So that you see the fruit of his Purchase, the delight of his Soul, and his Eternal Glory with the Father, are all wrapped up in the accomplishment of this Covenant.

Seventhly, The Immutability of God's Counsel, and the certainty of his engagement, confirmed by an Oath, renders the new Covenant sure, *Heb.* 6. 17, 18. *Wherein God willing more abundantly to show to the heirs of promise the immutability of his Counsel confirmed it by an Oath:* These are two immutable things, God's purpose, and his engagement, and because these could admit of no variation, therefore the things Promised must be fulfilled indue time. Heaven and Earth shall pass away, but the Counsel of God that must stand: 'Tis laid upon Infinite Wisdom, and all things in order to the fullfiling of it, are made so sure, that it cannot possibly be frustrated: He wants not sufficient Power and faithfulness to reach his own designs, and therefore what he hath determined must come to pass, and upon this purpose of God is laid his promise: He having first resolved upon it, is engaged to it.

Lastly, Another reason to prove the certainty of the new Covenant is taken from the nature of the promises; they are absolute; 'tis true there are some conditional promises as the effects of the other, but the fundamental promises, and those which complete the Covenant of grace are altogether absolute; 'tis true also, faith is a necessary qualification to interest a Person in these promises, but when the Soul comes to have a propriety in them, the tenure of them then is absolute, *Jer.* 31. 33, 34. *Heb.* 8. 9. He will put his Spirit within them, and will cause them to walk in his Statutes, *Ezek.* 36. 25, to 28. *I will be a God to them, and they shall be my People,* Jer. 32. 40. *And I will make an Everlasting Covenant with them, that I will not turn away from them to do them good: But I will put my fear in their hearts, that they shall not depart from me:*

In which you see the condition is undertaken and secured, as well as the promise and things promised; had it indeed depended upon conditional promises alone, which doubting Souls have most in their eye, then the failure of the condition would have forfeited the promises, and then they had been null'd: But you see the promises of the new Covenant are absolute, and therefore sure to all the seed, even to everyone that believeth in Jesus Christ: These are the grounds of hopes the believers have, that the Covenant, and every tittle of it, shall be made good to them; but that which doth meritoriously confirm it, is the blood of Christ: His death and suffering, on which account it may be looked on as the sealing and confirming of it, and so believers may see to whom they are beholding and obliged for all their new-Covenant stability.

USE.

From this grand and glorious truth: The fulfilling and assurance of the new Covenant, flows, 1. Wonderful Comfort to all true Believers. 2. Great Obligations on them to thankfulness and Obedience.

First, This yields abundant Consolation to Believers, on a double account.

- 1. From the certainty.
- 2. From the Excellency of this Covenant.

First, From the certainty of this Covenant flows these streams of comfort. First, In that all occasions of Jealousy about the love of God are cut off; for if the Covenant be sure, then Gobs love is sure, and secured from all mutability, and cessation, this being one great thing contained in it. *Jer.* 31. 3. *I have loved thee with an Everlasting love.* God's love to his People is Eternal, therefore sure: He doth rest in his love to them, *Zeph.* 3. 17. The word is *(Jacharish)* he will be silent in his love. *Bucer* renders it *Silebit cum dilecta sua: He shall be silent in his Beloved;* that is (saith he) He shall cease from contending with her, being wholly delighted in her. But *Montanus* renders it in the abstract, he shall be silent by reason of his love. *Propter dilectionem suam.* But *Cocceius* and other Interpreters, render the letter *(Beth) In: He shall be silent in his love,* or rest in his love, alluding to the wonderful excess of affection in a Person, that through exceeding amorousness cannot speak or express it for a time: *Cocceius* takes it for the pardoning of their sin, and ceasing from those former strokes of his displeasure: And this I suppose may be chiefly intended here; *to wit,* The greatness of his love no•ed by silence, and exuberant Joy, with a remove of all tokens of his anger, and this to be fixed and perpetual; so the Apostle assures Believers, that the love of God in Christ is irremoveable, *Rom.* 8. 35. All the World cannot withdraw Christ's heart from his People, where he once loves he loves to the end, *Joh.* 13. 1. This a believer may be assured of in the New Covenant, that God's love changeth not, his heart is still towards his people, however his dealings may be with them.

Secondly, Then all the grounds of tormenting fear are now removed. If the Covenant of grace be confirmed to believers, then there's no Just ground for them to entertain slavish fear, *Rom.* 8. 15. *For ye have not received the Spirit of Bondage again to fear.* There's no cause for

such to fear, 1. That God is their Enemy; being once reconciled to them in his Son, he can hate them no more. 2. Their sins shall never Condemn them, *Rom.* 8. 1. 3. God will never totally leave them, *Heb.* 13. 5. 4. They shall not wholly fall from God. *Jer.* 32. 40. 5. They have no cause to fear the wrath to come, *Rom.* 5. 9. *Much more being justified by his blood we shall be saved from wrath through him.* Thus you see all the grounds of tormenting fears are gone: 'Tis true a Cautelous fear and circumspection may be maintained, but the workings of a Bondage-Spirit are removed.

Thirdly, Then dejecting Conclusions from self-impotency to fulfil this Covenant, and all seeming difficulties in the way are wholly Insignificant; if this Covenant be confirmed by Christ to and for Believers, then no insufficiency in them to make good these Covenant-Duties can render it void. Because,

First; the Certainty of this Covenant depends not on the Creatures ability, but on God's Faithfulness; 'tis true, if this new Covenant (as the first) did wholly depend upon the Integrity and Faithfulness of the Soul in Covenant; then indeed the enjoyment of those mercies and promises comprehended in it would be very dubious; but 'tis not so, for God himself hath undertaken the accomplishment of it, 1 *Cor.* 1. 8, 9. *Who shall also confirm you to the end, that ye may be blameless in the day of our Lord Jesus Christ; God is faithful by whom ye are called to the fellowship of his Son Christ Jesus our Lord.* So 1 *Thes.* 5. 23, 24. So that the Saints Confirmation in holiness, and preservation to glory depends on the faithfulness of God in Christ, who having persuaded their hearts to embrace his call, will finish Salvation-work in, and for them.

Secondly, Strength sufficient to finish their work, and to obtain Salvation is ensured to them. 2 *Cor.* 12. 9. *My grace is sufficient for thee, my strength is made perfect in weakness.* Grace in thee may fail, but grace in God cannot: Christ hath a stock sufficient for thee, to carry thee through Temptations, and to lift thee above thy Corruptions. So *Ezek.* 36. 27. *I will put my Spirit within you, and cause you to walk in my statutes.* The Spirit is a Fountain that will fill up your empty vessels, supply all your wants, and engage your hearts to keep the way of his Commandments.

Fourthly, Then none of the well-grounded hopes of believers shall be lost, *Psal.* 119. 49. *Remember thy word unto thy Servant upon which thou hast caused me to hope.* God will never forget to fulfil those promises which he causeth us to confide in, for he is faithful who hath promised, *Heb.* 10. 23. *Rom.* 5. 6. *And hop• maketh not ashamed.* That is, by reason of a disappointment; shame usually ariseth from some frustrations of expectation, but this cannot befall well-grounded hopes, because they have their dependence upon the firm word of God which cannot be disappointed.

Fifthly, Then your labor shall not be in vain in the Lord, if the Covenant be confirmed, then you cannot run in vain, or lose any part of that work you do for God, 1 *Cor.* 15. 58. *Gal.* 6. 7, 8. *What a man soweth that shall he reap.* He that soweth to the Spirit shall reap life Everlasting: O Souls, all your sincere duties will appear again, and bring their reward with them. All your pains in serving God, hardships in following him, dangers in owning him, and industrious

labors to please him, shall be fully and certainly recompenc'd with a far more and exceeding Massy Crown of Glory.

Sixthly, Then all your warrantable desires shall be satisfied in due time: For this is part of the Covenant-promise, *Psa.* 37. 4. *Delight thyself also in the Lord, and he shall give thee the desires of thy heart, Psalm.* 145. 16, 19. All the breathings of your Souls after God, and unfeigned longings for more spotless holiness, more perfect victory over sin, for humble submission to divine pleasure, more sincerity of heart, and raised capacities for service, shall certainly be satisfied first or last.

Seventhly, If the Covenant of grace be sure, then nothing can make the believers state miserable, indeed he may seem to be in a bad condition, when under the power of temptation and corruption, and pressed grievously with severe and bitter Providences, and strokes of seeming vengeance, but yet his state is good; who could have past a favorable interpretation on the afflictions of *Job,* when on a dunghill, and on the trials of *David* when pursued by *Absalom?* yet we find there was honey in these Rods, and *David* could notwithstanding lie down and sleep in peace, *Psa.* 3. 5. So *Josiah* in an evil day, when wars and frowning providences did surround him all about, yet died in peace, 2 *Kings* 22. 20.

Lastly, Then a gracious Soul is a blessed Soul, both here and to all Eternity, because this Covenant takes care for the good things of this •ife, and that which is to come: 1 *Tim.* 4. 8. *Godliness hath the promise of this life and that which is to come:* Hence the Scripture doth so often pronounce the Godly Man to be a blessed Man, *Psa.* 119. 1. *Blessed are the undefiled in the way, Psa.* 112. 2. *Psa.* 141. 2. Thus we have now briefly touched on some grounds of Comfort that Believers may derive from the certainty of this new Covenant; we now come to consider,

Secondly, The excellency of this Covenant which the blood of Christ so confirms to Believers; this new Covenant is a choice and precious Covenant; what *David* said of *Goliath*'s Sword may be affirmed of this; *That there is none like it,* 1 *Sam.* 21. 9. This would abundantly apear, could I with consistency to my design here, run out at large in the demonstration of this great truth; but to touch a little on some evidences of its excellency under these two general considerations.

- 1. *The things that are promised in this Covenant.*
- 2. *The way appointed of God to attain them.*

First, The things stipulated in this Covenant, are,

First, Great and glorious things, the products of infinite Grace, and discoveries of unconceivable greatness, such Promises as were never offered in any other Covenant: In this Covenant God makes over himself to Believers to be their God, their Sun and Shield, their exceeding great reward, all that he is, and all that he hath to be theirs, so far as they are capable to receive: *I will be to them a God;* that's in the Covenant: He whom the Heaven of Heavens cannot contain; whom the Angels cannot define, far above the searches of the most refined Spirits, far beyond the knowledge of those that always dwell in his sight; this

invisible unknown God in this Covenant makes himself over to Believers: He will be theirs forever, *Heb.* 8. 10. A God in the nearest Relations that Creatures are capable to approach to him in: He will be a Father, Husband, Head to them, and to everyone of them in the Lord Jesus Christ: To love and delight in them; to feed and cherish them; to care and provide for them; to dwell and abide with them; to impart, and Communicate of all his fullness and sweetness to them, so far as it suits with the measure of Christ, and their best good: Is not this a great thing indeed, that God should make over himself to the Believer? O glorious Covenant!

Again, Another great and glorious thing engaged in this Covenant is, That Believers shall be to him a people, a peculiar people; his own people, his Jewel, his Treasure, *Mal.* 3. 17. They shall be the Apple of his Eye; the delight of his Soul, a Seal upon his Heart: *A people near to God, Psa.* 148. 14. Nearer to him than all the world besides; nearer than the Angels, that never sinned: What a wonderful thing is this! They shall be dandled on his knee: Lye in his Bosom; sit at his Table here; and sit down on Thrones in his Kingdom to all Eternity: O what a wonderful Covenant is this! This should fill the Believers heart brim full of Joy and Consolation.

Again, He hath promised in this Covenant, that he will write his Law in their Hearts, and put his truth in their inward parts, *Jer.* 31. 33. They shall be his Epistle known and read of all men, 2 *Cor.* 3. 2, 3. He will lead them into all truth, *Joh.* 16. 13. He will show them his Covenant▪ *Psa.* 25. 14. He will be merciful to their unrighteousnesses, and remember their sins no more, *Heb.* 8. 12. He will put his Spirit within them, and cause them to walk in his ways, *Ezek.* 36. 27. He will give them Grace and Glory, and no good thing will he withhold from them, *Psa.* 84. 11. He will admit them into his special presence at all times, through the blood of his Son, *Heb.* 10. 19, 20. He will give them the Spirit of Adoption to cry *Abba* Father, *Rom.* 8. 15. They shall be Kings and Priests to God, clothed with beautiful Garments, a right noble seed all glorious within; and advanced into intimate familiarity with God in Christ by the Spirit, *Rev.* 1. 6. They shall be kept by his mighty power through Faith to Salvation, 1 *Pet.* 4. 5. O, are not these great things indeed for poor sinful Dust and Ashes, mercy-abusing Creatures! O we want Hearts to contain them, and Tongues to express them.

Again, As this Covenant is made up of great things, so it contains in it all good things, *Jer.* 32. 40. All God's Thoughts and Resolves, are to do them good; all his dispensations are bringing them in good, *Rom.* 8. 28. O what a Glorious thing is this! Yea they are suitable things that are wrapped up in this Covenant: Such as are suitable to their Natures; suitable to their Spiritual desires; suitable to their wants, and suitable to their advantages: The new Covenant carries nothing Hetrogeneous to the well-being of the Saints: O what a wonderful thing is this! Great things indeed are contained in this new-Covenant, that tends to the infinite contentment, pleasure and profit of saved Souls: Surely this must needs fill Believers Joys, and yield them merry days here, and prepare for them Rivers of pleasure to all Eternity.

Secondly, Consider the way which God hath appointed for the attaining those glorious things, and this will advance the Believers comfort: Persons may come at good things in a bad way, and that would abate much of their consolation: But these great and glorious

things contained in the Covenant of Grace for Believers, are g•ven out in a most excellent way: For,

First, It is in a way of Grace; If God had given them to be bought and sold, to be purchased by man's merit, it would not have been so sweet: But they are held out freely, without money, without price, *Isa.* 55. 1. *It is by Grace you are saved, not of yourselves, Eph.* 2. 8. There's nothing for man to glory in, about his Salvation, that is of his own: Saved Souls are created to their mercies: They are prepared for their mercies, *Rom.* 9. 23. And their mercies are prepared for them, 1 *Cor.* 2. 9. They are also prepared for their Duties, in order to their mercies: They are Vessels of mercy fitted and prepared for mercy and glory, 2 *Tim.* 2. 21.

Secondly, It is in a self-humbling, and abasing way: The more the Creature is abased, the more Divine Glory is exalted; and the more God is all in all, the more is the saved Souls Glory, Comfort, and Joy; the more the loftiness of man is brought down, the more God alone is exalted, *Isa.* 2. 17. And the more God is exalted, the more Believers are pleased: Now God gives out these new-Covenant mercies in such a way, as may most abase self; for he gives them out in a way of Believing, and no Grace more cuts off self than Believing: All boasting and Self-glorying is cut off by Believing, *Rom.* 3. 27. Therefore God hath ordered such a way for Souls to come at new-Covenant Mercies, as may cut off all Self glorying, that so their comforts may rise to the greatest measure, to be full Joy and Consolation, to see the Creature abased, and God exalted: There's nothing but Man's cursed self can indeed prove a real Enemy to his comforts: A Child of God is never more filled with the pure Wine of Consolation, than when he is emptied of all the Lees and Dregs of his own vain-glory.

Thirdly, It is in a pure and clean way, that God brings saved Souls to these new-Covenant mercies: It is in a way of Holiness: No uncircumcised shall pass therein: It is in that way of Grace, and Purity, without which none shall see the Lord: It is the upright, pure in Heart, the sincere Soul shall attain to these great and glorious things: The clean Hands, and the clean Heart, *Mat.* 5. 8. *Psa.* 140. 13. *Psa.* 24. 4. *Isa.* 35. 8.

Fourthly, It is in a sweet and pleasant way: A delighful way, for such are all the ways of Holiness to gracious Souls, sweeter than Honey •nd the Honey-comb: They take wonderful •leisure in Holiness, *Psa.* 119. 17. *Prov.* 3. 17. Legal ways were hard and troublesome ways. The Yoke of the Law is a heavy Yoke, *Act.* 15. 10. But the Yoke of Christ is an easy Yoke, *Mat.* 11. 30. O that God should confirm such a Covenant as this, that contains such glorious things, and all these ensured to Believers, and they led to them in such a choice way; surely this must needs yield wonderful comfort, and advance the Believers Joy.

Another improvement of this grand truth is by way of Duty.

There's nothing more strengthens the Beliewers Bond to Obedience, than the consideration of the certainty of the new-Covenant: Not to mention all those arguments that might be urged to engage Redeemed Souls to all manner of Holiness from the certainty of the Covenant: I shall insist only on these two.

First, The consideration of that Infinite Love of Christ, that led him through such a costly way to make good this Covenant: O what manner of Love is this, if duly weighed? That the Son of God should come down, and be made man, take upon him the form of a Servant; engage to the Service of the first Covenant, to make good all the violated conditions thereof by his sufferings, and all the precepts thereof by his Obedience: That he should be made a Curse, and taste of death, and all to make this Covenant sure: That he should shed his blood, to make firm this Covenant in all the parts of it: That he should come and melt himself to death, that the seal might be put upon this new Covenant. O what wonderful Love is this, for nothing could make it sure, but the Testatours blood, and that he would shed his Blood to make it sure. Now then there's no greater constraints to duty, than the sense of the Love of Christ, 2 *Cor.* 5. 14. *The Love of Christ constrains us.* Arguments of Love are irresistible; it silences the Believing Soul in all his resistances: When Arguments fetched from the Law, do only drive the Soul to Duty; nay sometimes bind back from duty: That at such a time the sense of the Love of Christ doth draw, yea post the Soul away to Obedience, *Draw me, and we will run after thee, Cant.* 1. 4. that is, Let out the potent influences of thy sweet Love upon me, and then I will hasten after thee, or further my Obedience of thee.

Secondly, Another reason for Obedience is taken from the certain blessed Ends, and Fruit of new-Covenant Obedience, which is no less than Eternal Life, *Rom.* 6. 22. All the blessings of the everlasting Covenant are ensured to such, *Ps.* 103. 17, 18. *The mercy of the Lord is from everlasting to everlasting upon them that fear him; to such as keep his Covenant, to them that remember his Commandments to do them:* Mercies in the way, mercy in the end, are all ensured to them that fear him, to them that Evangelically keep his Covenant, *Psa.* 25. 10. *All the paths of the Lord are Mercy and Truth, unto such as keep his Covenant and his Testimonies.* There's great reward in the very keeping his Commandments, and reward in the latter end: O what promises are entailed to Gospel-Obedience: Nay, you will not only have the Fruit of your own Graces, but you will have the Fruit of Christ's Grace, the Fruit of his Obedience, and his Righteousness too: Therefore, O what reason have such to obey! seeing the Covenant is made sure, they cannot miscarry, their labor shall not be lost; considering the Love of God, that should engage them to Obedience, and the blessed Issue of it.

Thus much of the sixth Branch, and *Item* of Christ's Inventory, and the Riches of his Purchase.

CHAP. XXI.

The Heavenly Inheritance is the Fruit of Christ's purchase.

WE shall briefly add one particular more of the Purchase of Christ, that is, The Consummation, and completing of all the Believers happiness, and comprehension of his chiefest treasure, which is the purchased possession of Glory, *Eph.* 1. 14. *Until the Redemption of the purchased Possession, unto the praise of his Glory:* that is, unil we come to inherit this glory purchased by Christ: O what a blessing is this! All that have been treated of already, are but little parcels of this total sum of a Believers happiness: O when the whole treasury of Christ shall be opened, and set forth to the view and enjoyment of saved Souls: When all Christ's

personal Glory, as Mediator, shall be discovered to them, and become their Glory; when all his purchased Glory for them also, shall then be entered on by them; all that he hath received for himself, and all he hath procured for them, shall all be made over to them; This will be a blessed Eternity indeed; when their Crowns of Massy Glory shall be set upon their heads, and when they also shall be set down upon Thrones of dignity, honored with the reflections of Christ's Majesty, and unconceivable grandeur. This is a mystery indeed, but a real truth to all Believers: O blessed purchase indeed! who can tell over this sum, when the Saints shall be so enriched with the Riches of Christ, clothed with the beautiful Garments of his praise? O wonderful Glory indeed! Deckt with the Jewels of the Graces of his Spirit; and filled with his holiness brim full: When they shall be satiated with his pleasures, but never tired; sit down at the Well head, and drink full draughts of pleasure; Take in their fill of the highest consolations; and unknown Sweetness, Love, and delight from Christ. O this must needs be wonderful enriching! when they be, ever, ever, ever with the Lord; where no clouds can darken their sights, of their blessed mansion, and their blessed God; where no veil can intervene between them and their Beloved: Where Rust, Moth, Worms, Time, and Death can never come to wear out their enjoyments: O blessed Treasure indeed! Where Eternity shall be the Date, Immensity the Bounds, and Immutability the fixation of their happiness. But so it shall be with saved Souls in Heaven, when they are got through the Sea of Christ's blood to Glory. O Believers, Do not your hearts leap within you? What no kind of affection at all to these things? Is all this as a dream to you? Where are your Hearts? O be affected at this wonderful blessedness Christ hath procured in Heaven for you. O blessed, blessed Eternity! where saved Souls shall wear a Crown, that fadeth not away; where their Garlands shall be ever fresh and green; their joys ever new; and their enjoyments never wearing; where all their sown seed of Spiritual-Duties and Gospel-sufferings, shall spring up to Glory, to a full crop of blessedness, to an harvest of pleasure, proportionable to all the Love of God to them; to the utmost measures of their Graces, and acts of their Faithfulness; the large extent of divine promises, yea suited to the infinite deservings of Christ for his saved ones, Glory, as much as can be claimed: This will set forth the Treasures of Christ to be boundless, bottomless, endless, without all circumference; higher then all Altitude, broader than all Latitude, deeper then all profunditude: O treasures indeed! Saints and Angels may look into them, but can never see the bottom: In comparison of which Riches in Heaven, all the warmest Apprehensions, all the sweetest tastes, all the highest enjoyments of Saints here, are no more than a drop to the Ocean; like one ear of Corn compared with all the fields in the world, clothed with fruitfulness; No more then a single Dust, to all the Beds of Sand in the whole Sea. O what is glory! Christians▪ are these Jewels so valuable, that you can bear about with you here? O what a Cabinet then is Heaven? O what are the Treasures laid up there! O wonderful large indeed! Weigh the utmost pleasures, and delighting, ravishing consolations that all the Believers in the World can get by this side Heaven, all the graces, all the Joys of all the Saints in the World put together, compared with glory, is no more than a single grain to a Massy weight of Glory: O 'tis that which Men and Angels cannot express: All that Believers have here of Heaven, it is but as Bread and Water in the way, the choicest and richest feasting is reserved for the other World, for the Kings Table, where are all Varieties, all Rich Dishes, all the choice Procurements, that may feed and satiate the most curious

desires of saved Souls: Dost thou meet with high Comforts at a Sacrament? wonderful refreshings in Ordinances? yet they are but a Morsel or two thy Father gives thee to cheer thy Spirits, compared with the varieties he hath reserved for thee in Heaven: Or as the short allowance of some Rich Heir whiles in his Nonage, compared with the great Inheritance he is to possess when at full age; or as the first-fruits which are inconsiderable compared with the lump. This is glory, this is Heaven, there's the place where all Christ's Treasures are laid up: O Christians! could you but get a look into glory, you would say; O unsearchable riches indeed: Treasures past finding out.

Thus have I dispatched the first assertion, and shewn somewhat of those vast riches that are in Christ; and though sometime hath been spent in opening them, yet it is but little of all those Treasures, which are prepared for them that are Heirs of the Promise.

CHAP. XXII.

The second and third assertions proved: Showing that those vast treasures of Christ are opened in and by the Gospel, that 'tis the will of God they should be tenderd to the chiefest of Sinners.

I Come now to demonstrate the truth of the second assertion, which is this, *That those vast and hidden Treasures which are found in Jesus Christ, are opened in and by the Gospel.*

For the proof of which I shall demonstrate these three things.

First, That those treasures of Grace and Glory, which are in and come by Christ, can no otherwise be known, than by the Gospel, they are deeps that cannot be fathomed by all the greatest lengths of man's wisdom, 1 *Cor.* 2. 10. *The Spirit searcheth all things, even the deep things of God:* Things that lay deep in his breast, which none could know but himself, and his own Spirit. By these deep things the Apostle understands the hidden grace of God in Christ, with the fruits of it, called *ver.* 12. *The things freely given us of God.* These are the Riches of Christ, or that come by Christ, called, *Rom.* 11. 33. *The depth of the riches both of the wisdom and knowledge of God:* These riches of grace that come by Christ are so deep, that none can know them except they be revealed: Therefore the wisdom that makes wise to Salvation is called hidden wisdom, 1 *Cor:* 2. 7. And Treasures of wisdom are said to be hid in Christ, called the mystery of Godliness, 1 *Tim.* 3. 16. 〈 in non-Latin alphabet 〉 , from the *Heb.* word, *Mistar,* or hidden, or secret things: Some derive it, 〈 in non-Latin alphabet 〉 , from shutting the mouth up, because such things must be concealed, or as others think it 〈 in non-Latin alphabet 〉 , Shutting up the senses as well as the mouth, it being a thing hard to be known, such a secret is the great Power of Salvation by Christ: A religious secret (saith one) that cannot be known without some extraodinary flatus, and such are the riches of Christ, hidden things, hid in God, *Eph.* 3. 9. The fellowship of the Mystery which from the beginning of the World have been hid in God, and therefore cannot be known by all the wisdom of men without the revelation of the Spirit, *Eph.* 3. 3. 5. And therefore it was an unsound assertion of Mr. *John Goodwin:* That the Sun and Moon do Preach the Gospel, seeing it cannot be known but by the revelation of the Spirit.

Secondly, These Treasures of Christ are Doctrinally contained in the word of the Gospel, there's the only discovery of them Doctrinally, there's no other word can discover them, and thus they are set forth, and brought to light, 2 *Tim.* 1. 10. *But now is made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light by the Gospel.* There are actually exhibited to the view of Believers, all the mysteries of godliness, so the Gospel is called the revelation of the mystery which is kept secret since the World began, *Rom.* 16. 25. The Gospel is the wisdom of God that maketh wise to Salvation, 2 *Tim.* 3. 15. There are all things opened necessary to Salvation: There are words whereby we may be saved, *Acts* 11. 4. In the word of truth are all the Prophesies of Christ, and of those great and glorious things that God would accomplish upon and by him, *Acts* 3. 18. In the word are all the promises of grace and Glory, all things needful to life and godliness, and these promises are revealed in the word of God: All the promises ever God made to the Sons of Men are in the word, and therefore the promises are joined with the Law, and the service of God, the glory and the Covenant, and all those royalties that in Scripture are made over to Believers, *Rom.* 9. 4. There's all that God hath spoken by the Prophets, *Luke* 24. 25. There's all discovered that ever God Doctrinally revealed of his love to Sinners, and the things that are freely given to them, there's the whole Doctrine of Christ concerning his Person, Nature, Offices, Works, Excellencies, Promises, what he hath done for them, and procured for them; what is laid up in him, and shall be laid out by him to all that come to him; there are the openings of his heart, and the secrets of his love to them, *Eph.* 3. 18, 19. Therein the Righteousness of God is revealed from faith to faith, *Rom.* 1. 17. The deep things of God 1 *Cor.* 2. 9, 10, 12, 16. Things that eye hath, not seen, nor ear heard.

Thirdly, Those great and glorious things contained in the Gospel, are opened by the Spirits Ministration in the Gospel: This is God's appointed way to discover and bring to light those glorious things. *Tit.* 1. 3. *But hath in due time, manifested his word through Preaching, which is committed to me according to the Commandment of God our Savior:* This is God's way to manifest the deep things of the Word by Preaching: This he hath appointed as a standing Ordinance in his Church through all ages, that some should be set apart for this work, to open and to discover the glorious secrets of the Gospel, 1 *Cor.* 2. 12, 13. 2 *Cor.* 4. 2, 6, 7. To these the Lord Jesus Christ reveals his truth, even the mysteries of it by his Spirit, *Eph.* 3. 5. That they might Preach, and open them to others: This way God is pleased to work▪ thus he taught the *Eunuch* by *Philip, Acts* 8. 26. and *Paul* by *Ananias, Acts* 9. 11. and *Cornelius* by *Peter, Acts* 10. 5.

3. Assertion. *It is the will of God that those great and glorious Treasures of Christ in the Gospel should be opened and tendered to Sinners, yea to the chiefest of Sinners.*

This is as certain, as choice a truth, and precious news to sinners. For the demonstration of which, I shall, 1. Prove 〈 in non-Latin alphabet 〉 by four arguments. 2. The 〈 in non-Latin alphabet 〉 by four reasons.

First, That it is really true, that the Lord Jesus Christ is willing that all those unsearchable Treasures of his should be tendered to Sinners, yea the chiefest of Sinners.

First, Christ's willingness to shed his blood for Sinners, shows he is willing his Treasures should be opened and tendered to them: He that gives the cause, gives the effect, *Causa Causae, estCausa Causati;* Christ's blood is the procuring cause of all those Treasures that are purchased for Believers; and that which gives a right to his personal riches too, *Eph.* 1. 7, 11. Now if Christ be willing to give his blood for believers to procure those Treasures, then surely he is willing to have them opened and tendered to them, he that wills the means to the end, wills the end too: Should not Christ be willing that his riches should be opened and tenderd to Sinners, it would lay a great reflection on his intentions in dying for Sinners, and leave the charge of unfaithfulness on truth itself; which how unjust it is let all that are rational judge; but it is for sinners Christ hath shed his blood, yea for the chiefest of sinners, 1 *Tim.* 1. 15. *Rom.* 5. 6. *In due time Christ died for the ungodly:* 〈 in non-Latin alphabet 〉 , 'Tis the same word the Apostle useth to express the people before the flood by, 2 *Pet.* 2. 5. Now what these were *Moses* tells us, *Gen.* 6. 5. Ignorance, Profaneness, Contempt of God, and the vilest abominations were committed by those whom Christ came to redeem, yet to these would he have the Gospel sent, and his Treasures opened and tendered.

Secondly, His appointing and sending a Ministry on purpose to Preach the Gospel to sinners proves it: This was the first thing the Lord Jesus Christ did when he ascended on high, he gave gifts to Men, that of Apostles, Prophets, Evangelists, Pastors, Teachers; and why was this? it was for the work of the Ministry, *Eph.* 4. 10, 11, 12. And what is the work of the Ministry? Why to open and Preach Christ Crucified to the World, to discover reconciliation-mercy, and all the Treasures of Christ concerned therein, 1 *Cor.* 5. 18, 19. *Joh.* 20. 21. *As my Father hath sent me so send I you:* Now if the Lord Jesus sets apart a Ministry on purpose to attend this work, as *Acts* 6. 4. Then surely he is willing Sinners should have those riches opened and tendered to them.

Thirdly, The choice annointings he gives them to this end, evidenceth his willingness the Gospel should be Preached, and his Treasures opened to the World; as the Father hath anointed him, and given the Spirit without measure to him, so hath he anointed his Messengers with measures of the Spirit for this work, 1 *Cor.* 12. 7, 11. *But the manifestation of the Spirit is given to everyone to profit withal:* That is the gifts of the Spirit by a Metonymy of the effect; and given to everyone to whom it is given, for this end to profit withal (so *Piscator)*▪ The Apostle speaks here of gifted Persons in the Church of *Corinth,* whether they were ordinary or extraordinary Teachers, they had all choice gifts imparted to them by the Spirit to that end: All whom Christ sends to Preach the Gospel have the annointings of his Spirit to fit them for that work, *Isa.* 50. 4. *The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: The Prophet here* (saith *Calvin) doth personate all the Ministers of Christ in all ages.* And tells us that all those Christ sends to Preach the Gospel, he doth give suitable endowments to them for that end; he doth impart his truth to them by his Spirit that they might teach others: This is the Reason Christ gives the Spirit of his Father, *Mat.* 10. 20. He makes them teachable, that they might teach others: Hence *Cyprian* saith, *Non bonus est Doctor qui non est docilis:* Christ reveals those treasures of his to his Servants that they might open them to others, *Mat.* 10. 8. *Freely ye have received freely give.*

Fourthly, The charge he lays upon his Messengers, demonstrates this truth, he doth command them to go and preach the Gospel to every Creature, *Mark.* 16. 15. 'Tis an Hyberbolical Synecdoche of the genus, *Every Creature put for all Nations,* saith *Piscator.* The word of reconciliation is committed to them as to Ambassadors, faithfully to impart it to those they are sent to: There's a necessity laid upon them to preach the Gospel, and a woe if they do not, 1 *Cor.* 9. 16. *A necessity, not of Coaction, but Obligation, and divine command,* saith *Pareus.*

Secondly, The 〈in non-Latin alphabet〉, why Christ is so willing those Treasures should be tendered to Sinners.

First, That so he might give the world a proof of the greatness of his Love to perishing Sinners, and of the largeness of his bowels to poor mankind, *Eph.* 3. 9. *To make all men see what is the Fellowship of the mystery,* &c. Now what was the fellowship of this mystery? The Apostle tells us, *ver.* 6. *That the Gentiles should be Fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel.* This sets forth the wonderful love of God in Christ to fallen man; that God is willing the mystery of Salvation should be opened to such vile Creatures as the Gentiles were; worshippers of Idols and Devils, such unclean and filthy Creatures, the chiefest of sinners, *Tit.* 3. 3. *Eph.* 2. 2, 3. Such were all before Conversion, they had fellowship with Devils, 1 *Cor.* 10. 20. And this commends the love of God indeed, that he should reveal Jesus Christ to the vilest sinners, and tells the world it is by Grace any are saved, *Eph.* 2. 8. and of the riches of mercy, *Tit.* 3. 5, 6. It lets sinners know that God is no respecter of persons, he saves none for any worth in them, but for his great love in Christ, *Eph.* 3. 19.

Secondly, That the worst of sinners might be encouraged to come to Christ, and none be exempted from Salvation but those that exclude themselves, *Joh.* 7. 37. This is Christ's design thereby to draw sinners to himself by the savor of his Oyntments, *Joh.* 12. 32. O the precious discoveries of his excellencies are attractive; the riches of Christ, and the Glory of his Kingdom have a wonderful influence to persuade sinners to him, *Gal.* 4. 15. A seen and believed blessedness in the ways of Christ, will make the Soul part with all for him, and come on any terms to the enjoyment of it: Terrors contract the Souls affections to God, but mercy and the excellency of Christ doth constrain them; now Christ is willing that every lost sinner that sees and believes in him should be saved.

Thirdly, That so all his Elect that lie among the perishing world might thereby be gathered in, *Joh.* 10. 16. The Election must obtain, though the rest be blinded, *Rom.* 11. 7. The Lord Jesus Christ cannot lose one Soul the Father hath given him, they must come in first or last; and for their sakes, as the evil-days are shortened, *Math.* 24. 22. so shall the Gospel-days be continued till Christ hath gathered all his Elect into union with himself from the four winds, even as many as are ordained to Life: Now there's no such way to fetch in Souls to Christ, as by opening those Treasures.

Lastly, That they who perish under the Gospel might be left without excuse, *Joh.* 15. 22. They have nothing to plead against damnation, who despise so great Salvation, *Heb.* 2. 3. And turn

their backs on such tendered blessedness: To leave tried Gold for Counters, and Treasures for Trifles, the portion of Saints for the pleasures of sin, is utterly inexcusable; and this is one reason of Christ's opening his Treasures to the world, 'tis to justify his severity against unbelievers, that will not come to him that they may have life; he will have every mouth stopped, and the whole world of unbelieving sinners become guilty before him, *Rom.* 3. 19. Thus have I dispatched the third Assertion.

I now come to make Application of the whole.

CHAP. XXIII.

Containing two Branches of Information: What a great blessing the Gospel is: The greatness of their sin that oppose the Gospel.

IF there are great, Glorious, and unsearchable Riches in Christ; If it be by the Gospel these Riches are brought forth, opened, and tendered to sinners; O then what a mercy is it for Souls to enjoy the Gospel! The Gospel is the field in which this treasure is hid: The Ministry of the Gospel is the digging out, and laying open this treasure: The G•spel is the Cabinet in which these Jewels lie locked up: And the Ministry of the Gospel, by the Spirit, is the opening and unlocking this Treasury and Cabinet: Jesus Christ is this treasure: The Ministers of the Gospel are Messengers and Ambassadors of Christ, sent into the world with news of this Treasure, and impowered to treat with perishing Souls about making them Rich: The Ministers of Christ are Stewards of this great Lord of Glory, entrusted with the tendering and Ministerial disposings of these vast treasures, according to his instructions: This way God brings to light the hidden things of the Gospel, 2 *Cor.* 4. 7. *We have this Treasure in Earthen Vessels:* As if the Apostle should say: O *Corinthians,* there is a treasure, there are Riches in the Gospel, and we have these Riches in Earthen Vessels: The Lord commits them to us, that we may open them, and make a tender of them to perishing sinners, according to his order. Our business is to preach Christ, and open the treasures of Christ, with all his vast Inheritance to every Soul that receives him: O then the singular happiness they have, that have the word of this Grace sent to them: Oh what a mercy is it to live within the day-spring from on high, and under the joyful found: To hear the good news of a Savior's being born, and offered to perishing Souls: To have the tidings of those Soul-enriching overtures; O think upon the blind perishing world, that live without the Line of Communication, with whom Free-Grace holds no correspondence about Salvation, those *Indians* and *Pagans* that live without the Gospel, and then reflect upon the privileges you enjoy, and see what a mercy this is; and then say, who hath made you to differ; O why should the Sun shine on your borders, and the day spring from on high visit your coasts; leaving others to perish without regarding? O is it not Grace that God should visit you with the Gospel, and suffer others to persecute it? O these are the motions of Sovereign pleasure, and the paths of distinguishing mercy: O sinners! how much are you indebted to this free unsearchable Grace, that should pass by so many parts of the World, and pitch on this little spot of ground? O wonderful Mercy indeed! That these swarms of Mellefluous dews and privileges should light on your branches: That the Cloud by day and a Pillar of Fire by night should come, and stand over you. O little do you know what it is to lie in darkness, and in the Region and shadow of Death: O! this should

cause you to value the Gospel: who can tell but they that feel it, what it is to be shut up in the Region of death, and be bound in chains of darkness; to lie in a wast howling Wilderness, where there is none to guide their feet in the way of peace: O what a sad judgment is this! O Souls! If ever you live to see, the light put out, and the Ministry of the Gospel gone from *England,* then you will know what doleful miseries are; and will you not prize the Gospel then, that is such a wonderful mercy, beyond all your Estates, and all the enjoyments of the whole world? How will some men value those Sciences that feed their natural minds with knowledge, and feast their Rational desires with discoveries of some unknown Notions: And will not you love the Gospel, that brings to light the glorious truths of Christ? How will Tradesmen prize the Rules of their Arts, that make them skilful! How will the Worldlings hug those Counsels that help to make them rich! And should not you prize the Gospel, that comes to make you wise to Salvation? Shall men prize instructions about the obtaining of perishing things? And shall the Counsel God gives you about the Food that endureth, be slighted? O Souls! what shall I say? O labor to know the worth of the Gospel, before you feel the want of the Gospel: O prize it, prize it indeed. The Gospel is the best Treasure, the best Comforter, the best Friend that is in the World: 'Tis the best Counselor in all sinners difficulties; it shows you the safest, and best way out of all your Clouds and darkness, *Pro.* 8. 14. *Counsel is mine, and sound Wisdom.* It is meant of Christ; In his word is the best Counsel to make men wise to Salvation, 1 *Tim.* 3. 15. There's the best Counsel to make you happy, *Rev.* 3. 18. 'Tis the best Interpreter in all the World to resolve your dark cases, and there's no such way to get solution in all your doubts, and greatest troubles: The Psalmist found it so, when he went into the Sanctuary, *Ps.* 73. 17. Christians, the Gospel and Word of God tells you, what you should do in all your difficulties, *Acts* 9. 6. The Gospel is the chiefest comforter: O what happy Messenger the ministry of the Gospel is, it brings the best Balm to heal your wounds: Balm of *Gilead* to heal your soul wounds, it affords the sweetest Consolations, *Rom.* 15. 4. *That we through Patience and Comfort of the Scriptures might have hope.* Ah! There's no such pure Elixir drops to any, as the Gospel drops: 'Tis the most reviving Spirits imaginable: the water of Life that come through the Gospel: O how reviving how cheering are these to drooping Souls! The Gospel is the power of God to Salvation, *Rom.* 1. 16. 'Tis the arm of God to stay up the poor sinking Soul: 'Tis the Weapons of our Warfare which are mighty through God to the pulling down of strong holds, 2 *Cor.* 10. 4. O Souls! what cause have you then to be much affected with the Love of God in giving the Gospel? get your hearts warmed with the sense of this mercy; and more appreciative thoughts of these privileges: O, I know not how to commend it to you: O Souls prize the Gospel, rate it in your esteem above the whole World, *Psa.* 119. 167. *My Soul hath kept thy Testimonies, and I love them exceedingly.* O rest not till you can say so, I love the Gospel exceedingly; I prize it above gold, above tried gold: 'Tis better than all treasures, *ver.* 72. *Sweeter,* (says *David) than Honey, and the Honey Comb, Psa.* 19. 10. If the Gospel be stuff'd with such Riches, who would not prize the Gospel? 'Tis a rich Cabinet, bespangled with beauty in every letter: 'Tis a discovery of the manifold Wisdom of God, and should not you be affected with the Gospel? O testify your valuation of the Gospel by all possible demonstrations.

First, Shew your valuation of the Gospel, by blessing God for it: O send Clouds of Incense to Heaven, full of praises and *Hosannahs* to God for the Gospel: *Paul* blesseth God that the *Phillippians* had the Gospel, *Phil.* 1. 3, 5. *I thank my God upon every remembrance of you, for your fellowship in the Gospel, from the first day until now.* As much as to say, that you have enjoyed the Gospel a great while. O from your whole hearts bless God for the Gospel, 1 *Thes.* 1. 2, 5. O I am afraid Christians are not enough in this duty of praising God for the Gospel: It deserves solemn days of Thanksgiving.

Secondly, Testifie your valuation of the Gospel; by doing all you can to keep it with you: A person that prizeth a Jewel or piece of Gold in his hand will hold it fast: O Christians! if you prize the Gospel, you will do all you can to keep the Gospel, *Pro.* 23. 23. *Buy the Truth, and sell it not:* Lay out anything to enjoy the Gospel; part with your Lusts, part with your Treasures; let all go, so you may keep the Gospel: But then do not sell it: O the Gospel is Treasure enough, count nothing too dear for it.

Thirdly, Testifie your valuation of the Gospel: By your willingness to part with all, or anything, if God call you to it for the Gospel: Doth God bid you pluck out a right eye, cut off a right hand, let it go if God call for it: Doth he call for your liberty, your lives for the Gospels sake, let them go, *Acts* 21. 13. O Souls! be not like the *Gadarenes* to value your Swine above the Gospel, and rather let the Gospel go, than part with a little of your Estates, *Luke,* 8. 37.

Fourthly, Christians, show your high esteem of the Gospel, by your readiness to attend it at all times: To run at every call of the Gospel, with *Mary* to sit at Christ's feet, though other things be out of order, *Luke* 10. 39, 40. Will not you part with a little of your business, and let your Plow stand still awhile, to attend upon the Ministry of the Gospel? O Christians! show your prizings of the Gospel, by your willingness to sit down under it at all times.

Fifthly, Shew your high esteem of the Gospel, by the greatest improvements of it while you have it; Sirs, you cannot tell how soon it may be taken from you, or you from it; you see what attempts are made against the Gospel, you have reason then to make the most of it while you have it: Christ gives this argument to his hearers to prize it, *Joh.* 12. 35. *Yet a little while is the lightwith you, walk while you have the light, lest darkness come upon you:* Be sure at the best, 'tis but a little time you shall have it, if you live out all your time under the Gospel, till your glass be run every dust, 'tis but a little while you shall sit under the dews of this *Hermon hill;* the time of your life is but a little while; the time of your digging in this Mine is but a little while, Death will draw the Curtain, and set you beyond the droppings of these dews and golden Oyls: O then improve the Gospel while you have it; make the most of it, get all the good you can from it, by way of illumination, instruction, Correction, Faith and Consolation: Christians, get your heads and hearts filled with this precious substance what you can; this will be your wisdom, you will find it so when you come to reckoning: O fill these Chambers of your Souls with precious treasures; lay up those choice fruits that may last you in your Winter Days: Get the kowledge of Christ, and the unsearchable Riches of Christ more and more, while you may come under the news of it: O draw hard at these breasts, that you may get much food and nourishment for your Souls, that may serve you many a day.

Sixthly, Shew your high valuation of the Gospel, by your believing in it, by your loving and obeying of it: *Joh.* 12. 36. *While you have the light believe in the light:* Those friends we value much, we trust much. Souls if you value the Gospel, you will believe it: The Gospel tells you; *He that hath the Son hath life; he that hath not the Son hath not life: It tells you, he that lives after the flesh shall die:* O believe it! the Gospel says, *If you forsakeyour evil ways, you shall have mercy; if you hold fast your sins you shall die:* It tells you, *you cannot come at Salvation, but in Salvations ways:* O believe the Gospel; *they that know thy Name will put their trust in thee, Psa.* 9. 10. If you did but know the worth and truth of it, you would believe it, you may hang all the weight of your Souls upon the Line of the Gospel, you may adventure your immortal Souls upon the promises of the Gospel: It will bear all your weights, then love the Gospel: *Love the truth and peace, Zach.* 8. 19. Is the Gospel such a good Messenger that brings you such good news, and will you not love it? O Souls! love the Ministrations of the Gospel. And then obey the Gospel: If you love Christ indeed you will keep his Commandments, *Joh.* 14. 23. you will obey his voice. This argues your esteem of the Gospel, when you follow the instructions it gives you. Doth God bid you forsake your evil ways? Come and close with Christ? O! obey those Counsels he gives you in his Gospel.

Lastly, Shew your high valuation of the Gospel, by holding forth a Conversation suitable to it, *Only let your Conversation be as becometh the Gospel of Christ, Phil.* 1. 27. As if he should say, chiefly, this is the main and sum of all O! live worthy of the Gospel.

First, Then is your Conversation as becometh the Gospel, when you live as becomes the grace of God discovered in the Gospel: 'Tis infinite grace is revealed in it; you should walk so as to honor grace; you should press after more grace in your Conversations, there should be grace in every step of your lives, *Tit.* 2. 1, 12.

Secondly, Then you live suitable to the Gospel, when you live up to those great and Glorious things held out in it: When the Gospel is opened there are choice Jewels brought forth to sale: O most excellent things produced by it, and you should live up suitable to these.

There's the manifold Wisdom of God held forth in the Gospel, *Eph.* 3. 10. Treasures of wonderful wisdom are opened in the Gospel: O live up to these mysteries: O Christians, let your lives be exact, for you have curious eyes to look upon you, labor to hold forth much wisdom and much light in your Conversations.

In the Gospel is held forth the mystery of Godliness, 1 *Tim.* 3. 16. *Great is the mystery of godliness.* O what mysteries are here! *God Manifested in the flesh;* God, and yet clothed in flesh: Condemn'd for sin, and yet *justified in the Spirit; seen of Angels:* Preached to the Geutiles, the worst of Sinners in the World: Now live suitable to the mysteries of Godliness.

Again, the Gospel opens the glorious privileges of Saints, of every saved Soul: O wonderful privileges! That Enemies should be reconciled, and strangers made nigh, that Rebels should be adopted Sons and Daughters, made the Children of God by Christ, *Rom.* 8. 16, 17. O what a glorious privilege is this Believing Souls are brought into by the Gospel! to a state of Adoption, *Gal.* 4. 6. A state of glorious liberty, *Eph.* 5. 1. *Gal.* 5. 1. O live up to these glorious privileges: *You are Children of the light, walk as Children of the light, Eph.* 5. 8. The Gospel shows

you the the things freely given of God, the infinite love of God, the wonderful Salvation-Grace of God: O then you live suitable to the Gospel, when you live up to those great and glorious things held forth in it.

Thirdly, Then are your lives according to the Gospel, when they are suited to the Rules of the Gospel, look what the Gospel commands; and requires that you do, *Gal.* 6. 16. *Math.* 28. 20. Now the Gospel requires not only Bodily, but Spiritual worship; to worship God in the Spirit: It requires not only external duties, but internal holiness: It calls for Obedience flowing from love, and labors springing from faith; well principled duties, when you endeavor the greatest strickness in your lives; That's suitable to the Gospel.

Fourthly, Then is your Conversation as becomes the Gospel; when it is Subordinate to the ends of it.

One end of the Gospel is to exalt the praise of the glory of grace, *Eph.* 1. 12. To make you vessels of Mercy, for the glory of Mercy: O Christians live so as you may most advance the glory of grace, live self-denyingly and humbly, exclude boasting, then you live as becomes the Gospel.

Another great end of the Gospel is the sanctification of saved Souls, to make Souls holy, 2. *Cor.* 7. 1. Then you live as becometh the Gospel, when you carry on Gospel holiness, inward Holiness, outward Holiness, 1 *Thes.* 4. 3.

The Salvation of Souls, that's another great end of the Gospel, that the Promise may be sure to all the seed, 2 *Thes.* 2. 10. That he that believes in Christ may have Everlasting Life: O then live as you may be saved; you must tread upon the World you have so much doted upon; you must account all things loss and dung for Christ, if ever you be saved: O Christians, labor then to hold forth a Conversation suitable to the Gospel. So much for the first Inference.

Secondly, If such great and unsearchable treasures are opened and tendered to Sinners in the Gospel: O then how great is their sin that oppose and persecute the Preaching of it: O this is a black sin indeed; this activity comes from the Spirit of darkness. O 'tis a dreadful thing to oppose, resist, and persecute the Ministry of the Gospel: For such do all they can to hinder the tenders of unsearchable Riches to the World; they labor to keep the World poor, to hinder the Salvation of Souls: And is not this sad work?

Again, such as oppose and persecute the Gospel, are of the cursed brood and offspring of the *Pharisees,* who do shut up the Kingdom of God, and neither enter in themselves, nor suffer them that are entering to go in: So do those that do oppose and persecute the Gospel, and would put out the light of the Gospel; they are the Children of the Devil; the firstborn of Hell; they do their Fathers work, *Joh.* 8. 41, 44. They that hate the light are the Children of the Devil; their deeds are evil, *Joh.* 3. 20. They carry the Devils mark upon their forehead; wherever they go up and down, to say there goes the Devils Children, there goes an Heir of Hell.

Again, They are Soul murderers; they do hunt Souls, and shed the blood of Souls, *Ezek.* 13. 30. As well as they that hinder the Gospel of Life, as they that bring in false Doctrines, and feed

persons with Lies, and occasion death: They that starve men's Souls as well as they that poison them, both are Soul murderers. They sight against Christ in Heaven: They go up and down with drawn Swords pointed against Christ in Heaven. O bloody wretches! that have murdered Christ on Earth, and now would kill him in Heaven too, *Acts.* 9. 4. *Saul, Saul, Why persecutest thou me?* O Souls! 'tis a fearful thing to oppose and persecute the Ministry of the Gospel; for all the blood of all the Saints, from the beginning of the world to this day, shall be upon their heads, *Math.* 23. 35. O 'tis a sad thing to lie under the blood of one person; but to have all the blood of all the Saints in the world to lie upon the head of a poor Creature: O what will that Soul do? That Soul will go to Hell with a vengeance, and lie tumbling under the wrath of God to all Eternity. Thus much of the Second Inference.

CHAP. XXIV.

Showing the poor and lamentable State of all Christless Souls.

IF there are such vast and unsearchable treasures in Christ, tendered to sinners in the Gospel: Hence see then the poor and lamentable state of all those Souls that are without Christ. O they are very beggarly Souls that are Christless Souls: As they that are far from the Sun, must needs be far from Light and Heat; so they that are far from Christ, must needs be far from true Riches: He that hath not a Title to the Field, hath none to the Treasure that lies in it: *He that hath the Son hath Life, he that hath not the Son hath not Life.* The Character of *Laodicea* is the complexion of all Christless Souls: *They are Wretched, Miserable, Poor, Blind, and Naked,* Rev. 3. 17. *They are aliens from the Common Wealth of* Israel, *strangers to the Covenant of promise, without God, and without hope, Eph.* 2. 12. They have none of Christ's personal, or purchased treasures to enrich them: They have no right to his Person, and so none to his Excellency: His glorious Attributes signifies no good at all to them. His most precious and sweet dispositions, bespeaks little comfort to them: What Christ hath done and suffered, imports no advantage to them: Christless sinners are like beggars, or like poor persons shut out of the Rich man's door, that have Charity locked up from them; till they come to Christ, neither himself nor his is theirs; they have not any part of his fullness: No Treasures of Justification, Pardon, and Peace, are imparted to them: No Riches of Sanctification are made over to them: No Treasures of Grace, or Glory, are the Unbelievers interest; therefore he must needs be a pitiful poor Soul: Yea, all the Symptoms of Poverty are upon Christless sinners. To name a few of them.

First, A poor Person is a very needy person: He is full of wants; ever and anon in distress, and extremities; always destitute: Poor and needy are Synonimous terms, *Isa.* 41. 17. *When the poor and needy seek Water.* So it is with Christless Souls, their necessities are many; their wants are more than can be numbered: They want Wisdom, Light, Grace, Glory, every good thing: Nothing truly good is imparted to them: Their unbelief mars all the mercies given to them: *To the unbelieving Soul everything is unclean, defiled,* Tit. 1. 15. Their unregeneracy overturns all their mercies. Ah! They want eyes to see what is lacking in them, and hence 'tis they go up and down so secure: They want Eyes to see, Ears to hear, a mouth to speak, Legs to go, and Hands to Labor: they want Life, and every good thing: And being Aliens from the

Common-wealth of *Israel,* strangers to the Covenant of promise, and alienated from the Life of God; must needs be miserably poor.

Secondly, Poor Persons as they are needy, and their wants great, so they have nothing of their own to supply them: A poor man may want Bread; but his Cupboard doth not afford it: He may see his wants, but hath no money in his purse, no treasure to repair them; they are poor that have no Estates; no Barns-floor to go to; no Lands, no Livings, no money to help them in time of straits: Christless Souls are in this sense poor also: They have nothing to supply their wants, to relieve them in their necessities: Their own Treasures are totally exhausted by sin: Where the fountain is sealed, the Cisterns are dry: When the Creator will not help, the Creature cannot, Angels cannot, will not help: Scriptures can impart no comfort to them, whiles out of Christ: Where Christ shuts his door, no good thing gets out to such Souls: They are naked of all those advantages that might enrich them, stripped of those Consolations that might cheer and refresh them: *Where shall we go?* says the Disciples to Christ, *Joh.* 6. 68. So may poor sinners say: *Where shall we go?* they are like the Lepers that sate without the Gate of *Samaria,* ready to Famish, and knew not what to do, 2 *Kings* 7. 3. This is the case of Christless Souls: They may have of the fat things of this Life; but not a jot of the Everlasting hills reacheth them.

Thirdly, Poor men usually fare hard; they are much straitened in their refreshments; they feed on mean things, very low diet; Bread and Water is great cheer with them: When the Prophet was reduced to a state of poverty, he was fed with Bread and Water, 1 *Kings* 18. 4. Yea▪ sometimes worse fare; as the Prodigal fed on Husks; nay, glad to have it, he looked for some that would give it. *Luk.* 15. 16. Nay, sometimes feed upon Doves dung; yea their own flesh, 2 *Kings* 6. 25. O the mean, hard fare poor persons are brought to in a state of Poverty; they go many times with hungry Bellies: Poor people sometimes with *Lazarus* would be glad of the Crumbs that fall from rich men's Tables, *Luke* 16. 21. Such is the state of Christless Souls; their fare is bad, and very course: They live upon the Carrion, the stinking Excrements of sin; They feed upon their Lusts; their sweetest draughts are (with *Darius)* dirty Waters: As the Children of God feed on holiness, 'tis meat and drink to do their Fathers will; so the pleasures of sin are the dainties, and sweet-meats of Christless Souls: The forbidden Fruit is the best cheer such have: No Tree in the garden pleaseth them so well as the Tree of Knowledge of good and evil. O such is the meat and drink of sinners, they feed upon their own dung; yea, they are fed with Judgment, whiles Saints eat the dainties, the marrow and fat things of Christ's Table: They eat the Bone, when the Children feed on the Flesh: Sinners come to Ordinances, and eat up Bran, whiles the Children feed upon the finest of the Wheat; they have but the shell and outside of Ordinances, when gracious Souls eat the kernel and inside sweetness: The Friends of Christ feed upon hidden Manna, when sinners fill their stomachs with husks, yea, gravel: The appointments of Christ yield no sweetness to them: Their Ear doth not try words, their Palate hath lost its taste; it cannot difference sweet Waters from bitter; the Language of *Canaan* from the language of *Ashdod:* Institutions from Superstition: 'Tis all one to them what is preached: The pure strains of Gospel truths is no other to them; than the dull methods of dead preaching, juicy meat and dry Bones is all alike to them; O they are poor indeed that fare so hard; If Hypocrites feed on anything 'tis but a

dream; if they have comforts, 'tis but stolen Waters, when they awake they are empty still: Let the fare be never so nourishing, the choicest privileges they prove not by; they are ill favored Souls, and look gastly.

Fourthly, Poor Men have usually mean clothing, so *John* the Baptists low estate in the World was set forth by his habit, *Mark* 1. 6. *And* John *was clothed with Camels Hair, and with the girdle of a skin about his Loynes:* A plain and sordid habit, as *Calvin* calls it: *Ab omni urbano nitore & lautitiis remotis:* A man far from a Court-like neatness, either in habit or apparel, but in a poor and rustick attire; not but that *John* might have been better clothed; he was the Son of *Zacharias* the Priest, but taking on him the state of Poverty, he clothed himself accordingly: Poor Men are badly clad, *Job* 31. 19. Sometimes they go in rags, as *Soloman* says, *Pro.* 23. 21. *Drowsiness will clothe a man in rags:* It notes the Poverty that slothful Persons are brought into; when *James* would discribe a poor man, he sets him forth as clothed in vile raiment, *Jam.* 2. 2. *And there come in a poor man in vile raiment,* 〈 in non-Latin alphabet 〉 , dirty base clothes: The same word that is rendered filthly garments, *Zach.* 3. 3. Is the dress of poor men: So Christless Souls are very poor, they go in mean raiment, they are naked; the Spirit of God tells the Church of *Laodicea* so, *Rev.* 3. 17, 18. Till Souls be clothed with the white raiment of Christ's Righteousness, they be naked, and their shame appears; they have nothing to cover their nakedness from the sight of God, Angels, and Saints: They go in poor raiment; their garments are webs of their own weaving, and their works are their covering. They are clothed with shame, and covered with Confusion as with a Mantle, *Psa.* 109. 29. O what sad raiment do Sinners go in! Saints are clothed with white Rayment, and beautiful through Christ's comeliness; adorn'dwith his Graces, bespangled in his Jewels; they go up and down in rich Attire: But sinners lie in sordid attire, clothed with vile Rayment.

Fifthly, Poor men usually have but bad Lodging; They commonly live in mean Houses; little Cottages: They sometimes dwell in the dust, *Psa.* 113. 7. *He raiseth the poor out of the dust, and lifteth the needy out of the dunghill;* So the Prophet *Isaiah* describes a poor man, as one that is cast out, *Isa.* 58. 7. *The poor that be cast out:* O their Loding is hard; they do not spread themselves on Beds of lvory; nor lie on Cloth of Tapestry: The rich have their ceiled Houses, fair dwellings. The poor many times their Cottages are in a Wilderness, and Houses that drop through. So 'tis with Christless Souls; they have poor Lodgings; when Saints Lodge in the bosom of Christ, they lie in the Arms of Devils: They lie upon Thorns; yea, Spears, that will pierce them thorough: They lie upon Stones; the Earth is their Bed, they are Earthy Souls, and lodge in the very bosom of the world: They dwell in habitations of cruelty; they lie in Graves: So the Prophet, when he speaks of the *Jews* dead in sin before Coversion, he describes them to be in their Graves, *Ezek.* 37. 12. Dead sinners lie like *Lazarus,* bound with a Napkin in their Graves, *Joh.* 11. 44. O there's your Bed Souls, if out of Christ; there you lie kept till the day of Judgment; held Prisoners till a call comes to bring you to the Bar of Christ. O your lodging is mean indeed! Saints dwell in God, *Psa.* 91. 1, 9. their habitation is in the City of God, *Eph.* 2. 19. But all Christless sinners lie without amongst Devils; they dwell on pinacles, and live upon the borders of death every moment, amongst Dogs, amongst the unclean O see their habitation, and the place where their honor dwelleth, *Rev.* 22. 15. *Without are dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh alye.*

These are the company Christless Souls lodge with: they are turned out of doors: O sad, doleful state indeed!

Sixthly, Another Character of a poor man is this: Poor men are Friendless, *Pro.* 19. 4 *Wealth maketh many friends, but the poor is separated from his Neighbor.* Every man seeketh the Rulers Favor; every man's Cap, and Hand, and Knee, and all is for them; But the poor man, his very Neighbor comes now to leave him, who was his Friend whiles in prosperity: When Rich men sit down in places of Honor, poor men must stand at the Feet, *Jam.* 2. 3. They are sure to find few Friends to own them, to pity, and help them! So Christless Souls are friendless; they have no true Friends in Heaven or Earth: Those that seem to flatter them, are not Friends but Foes; they rather wound them, and draw them into mischief; whiles they lie in their blood there's no eye to pity them, to do any of these things for them, *Ezek.* 16. 5 No hand to help them, to wash, salt, and swaddle them, *ver.* 4. 5. If the Father of Bowels shut up his pity, Creatures can extend but little; whiles they reject the good *Samaritan,* none that passeth by regards them. *If God will not withdraw his anger, the proud helpers do stoop under him, Job* 9. 13. If God be angry, who can befriend us? O sinner, If God frown, what is the love of Creatures? O thy case is doleful, thou thou art a poor Soul indeed, that art out of Christ; if he wound, none can heal, *Job* 11. 10. *If he cut off, or shut up, or gather together, none can hinder him.* Christless Souls are like a Gangreen member, in danger of being cut off if a sudden cure be not found: and who then can befriend them? where the Lord of hosts is a Friend, Creatures are Friends: And where he is an Enemy, Creatures are Enemies too: If God be in Covenant with a Soul, the Creatures are in Covenant too. And if God be against a Soul, all his armies fight against that Soul too: O sinners, who can be friend you? suppose you have Rich kindred, great acquaintance, what can they do at the Bar of God for you? They will not go to the Judgment seat of Christ, and speak for you there.

Seventhly, A poor man is one that is lightly esteemed: This *David* gives as a Testimony of a mean state; when some were sent to treat with him about a match with *Saul*'s daughter; he modestly puts it off. *Who I,* says he, *I am a poor man, and lightly esteemed,* 1 *Sam.* 18. 23. The word is contemptible, of little, little worth. Rich men are sure of honor; but the poor are little regarded: Great persons are Courted, when the poor are slighted, passed by, little esteemed. So 'tis with Christless Souls: They are lightly esteemed: God hath a very low account of them: The ungodly in God's account are like the Chaff the Wind drives away, *Psa.* 1. 4. So are the wicked, let them be what they will, in greatest dignity here below; they are glittering stars in the worlds Eye, but falling Comets in God's account: The mighty King of *Babylon* being a wicked man, God accounts him but an abominable Branch, *Isa.* 14. 19. So Christ calls proud *Herod,* a Fox, *Luk.* 13. 32. God reckons them as broken Pitchers: Wicked *Coniah* is as a broken Vessel in whom is no pleasure, *Jer.* 22. 28. No more doth God reckon of wicked men, though under all the grandeur of the World: Angels do not regard them: They do not account them worth their company, and attendance: The Saints are guarded by Angels; but wicked men are let alone: Angels are Ministring Spirits to the Heirs of Salvation; not to the Heirs of Hell; they have no charge at all, to watch over them; but to fight against them: They are set in battle array against them; good men cannot regard wicked men; let them be never so high and honorable: Though they give every man his due; yet they cannot

weigh them in the balance of the Sanctuary as anything: They had rather converse with a poor Saint, than with the greatest persons in the world, if wicked, 2. *Kings* 3. 14. *And* Elisha *said, As the Lord of hosts liveth, before whom Istand; Surely were it not that I regarded the presence of* Jehoshaphat *King of* Judah, *I would not look toward thee, nor see thee.* So lightly esteemed are wicked men in the Eyes of God, Saints and Angels.

Lastly, A poor man is liable to dangers and sufferings; he hath no might against the mighty, but lies open to the injuries and oppressions of those that are above him, *Amos* 4. 1. *Hear ye this word ye kine of* Bashan, *which oppress the poor, which crush the needy:* Poor men lie under the feet of the potent, and are subject to their Tiranny: *On the oppressors side is power, and on the oppresseds side are tears, Eccl.* 4. 1. So Christless Souls are under the ruling power of Satan, and taken Captive by him at his will, 2 *Tim.* 2. 26. They have no defense against the strokes of Judgment; 'tis easy with God to crush them every moment; they no have power to secure themselves from ruining vengeance, wicked men are no more match for God than Briars and Thorns, *Isa.* 27 4. Yea they can no more resist him than the stubble can the fire, *Mal.* 4. 1. O sinner, thou art a miserable Caitiff indeed! O see thy poverty, let this stain thy glory; O sinner, look about thee, whiles thou hast a little time: Art thou willing to die so poor? O 'tis not Houses, nor Lands, nor Money, nor Friends, can minister comfort to thee then; O how wilt thou do to live forever, if thou hast none of Christ's tried Gold.

So much of the Third Inference.

CHAP. XXV.

Wherein Christ is set forth to sinners, as a Match wortby of their choice, in regard of the excellency of his Estate: The amiableness of his Person: His lovely Dispositions and other Considerations to win the hearts of sinners to be looking after this lovely Jesus.

IF there are such vast treasures in the Lord Jesus Christ; then this will follow hence: That the Lord Jesus Christ is worth the looking after by perishing sinners. O what a match is Jesus Christ for undone sinners; could •hey but obtain him, how happy would they be forever; this is a principal thing in a woers eye, to get a rich match; O Souls you cannot get a better match than Jesus Christ, there's none like him.

First, In point of Riches: O let me commend the Lord Jesus Christ to you upon the account of his wealth: Sinners, if you would have a rich Husband; there's none so rich as Christ: He is wonderfully rich; if you but consider the Nature and number of his riches: If you observe the verity and variety of his treasures: If you weigh the kind or degree of his substance, you will say he is exceeding rich: Take him positively, or comparatively, he is vastly rich: he is really so, and superlatively so: The worlds treasures are but shadows: But he hath substance; true solid subsisting treasures, *Pro.* 8. 21. *That I may cause them that love me to inherit substance, and I will fill their treasures.* Christ's Gold is tried Gold, that which can bear the hardest touch, and abide the fire: And he is superlatively rich, none like him: *Job* was a rich man, but his riches were limited within the Confines of a Country: He was the richest, not in all the world, but of all the men of the East, *Job* 1. 3. But Christ is richest of all: All the Men and Angels in Heaven and Earth put together cannot vye treasures with Christ: What was said of the virtuous

woman is true of Christ, he excels them all, *Pro.* 31. 29. O sinners, would you have a rich match, cast your eyes on Jesus Christ: He hath a very taking Estate, that will be wonderful attractive upon your hearts if rightly set. I shall show in a few particulars what an Estate Christ hath.

First, It is a fair Estate, exceeding large and full; 'tis incomprehensible, and past finding out, both as to his personal, and purchased Treasure: It is in heighth, depth, length, breadth, passing knowledge, as hath been shewn at large, *Eph.* 3. 18, 19. Christ's Estate is as large as himself is, and he is past finding out: *Who can search out the Almighty to perfection? Job* 11. 7. All men's Estates lie here in the lower world, within the measure of a spot of ground: But Christ's treasure fills Heaven and Earth: The Heavens, yea the Heaven of Heavens are his, *Neh.* 9. 6. The Lord Jesus Christ is rich every way considered: He is rich in inheritance: *Heir of all things, Heb.* 1. 2. He is rich in Jewels, he hath abundance of choice Jewels; he hath a day on purpose to make up his Jewels, *Mal.* 3. 17. He is rich in mansions too, *Joh.* 14. 2. *In my Fathers House are many mansions.* A mansion for every Heir of Glory: O how many Houses hath this Heir of all things? How many dwelling places in Glory? He is rich in Crowns and Thrones: We account that man rich that hath two or three Kingdoms: But Jesus Christ hath a multitude of Crowns: A Crown for every Subject, *Mat.* 9. 28. Every saved Soul is a Crowned King, or shall be so to all Eternity, *Rev.* 1. 6. Every overcoming Soul shall sit on Thrones; and everyone wearing a Crown of Glory, 1 *Pet.* 5. 4. O what a vast Potentate is Jesus Christ: All the Angels in Heaven cannot draw an inventory of Christ's Estate, so numberless are his Treasures: He that hath so many millions of Saints, and can give everyone of them a Kingdom: O how rich must this Lord be? O sinners think what a rich Jointure Christ can make you; he can settle an Estate upon you indeed. O will you Espouse Christ, he hath a fair Estate indeed.

Secondly, Christ hath a free Estate: Some men may have large Estates, but many Mortgages and debts upon them; but Christ's Estate is all free; no debts lies on Christ to lessen his Estate; whatever he gives to the whole Creation, doth no way lessen his Riches; like the Sun, whatever light it imparts to the World, or Inferior Luminaries, doth not exhaust or diminish it's Original splendor; all that the Rivers empty from the Sea, do not lessen it, but repay its bounty by a retribution of all those receptions; so whatever contributions come from Christ to men, it doth not lessen his ability to give to his people: The more *Abraham* gave to his Sons by *Keturah,* the less he had for *Isaac:* But Christ's liberality and Obligations do not diminish his treasure; Christ's whole Estate comes to every Believer, every saved Soul hath a whole Christ full of Grace and Glory.

Thirdly, Christ hath a sure Estate, exceeding safe; there's no defrauding of his Spouse, no pre-mortgage to take it away: If Christ's Life could not be taken from him without his consent, when he was Mediator, *Joh.* 10. 18. Then all the Estate he hath purchased with his blood is unremovable; the Father hath given it, who is greater than all, and in whose hands Believers are put, and their Estates secured for them: All new-Covenant promises are sure, as you have heard, part of which is the inheritance of the Saints. This Estate is sure both by donation and purchase: The Father hath given Christ and all that is his to Believers, *Isa.* 55. 4. *I have given him to be a witness to the people, a leader and commander to the people:* This shows the

certainty and truth of this Covenant which is confirmed in Christ, whom the Father hath given and made over to Believers to be the confirmation of his promises. 'Tis confirmed by purchase; he hath bought and paid for it; he went and sold all to get this pearl; he parted with his Life, Blood, Glory, his All, to get this Estate for Believers: The Father hath received every Farthing of the money, and gives him an acquittance under his hand, declares before men and Angels, that Christ owes him nothing for all the whole Estate he hath purchased for Believers, *Mat* 3. 17. *This is my beloved Son in whom I am well pleased:* O 'tis a sure Estate. A conveyance is made of it to Christ in the behalf of Believers, *Isa.* 49. 8. *Math.* 28. 18. All power is put into the hands of Christ: The Deeds are drawn, and interchangeably sealed between the Father and the Son, that the Estate is firm and sure to all Believers: Nay the seisure and delivery is given, and Christ hath taken possession of it, and he is entered into the Heavens in the behalf of Believers, and all to make this sure. O sinners will you espouse Hell, and let go Jesus Christ, who is Heir of Life, and Glory, that hath such a sure Estate for you?

Fourthly, He hath a suitable Estate: Let a man have a fair, free, and sure Estate, yet if it be not suitable to his quality, necessities, and desires, 'tis unsatisfying: But Christ's Estate is every way suitable both to himself, and to his Bride: He hath a large inheritance suitable for his dignity, and to his Spouses quality: Christ having finished his work on Earth, being about to drink the last draught of the Cup; he comes and treats with the Father about his receiving, and 'tis Glory suitable to his quality: *O Father glorify thou me with thyself, with the glory which I had with thee before the World was, Joh.* 17. 1. to *ver.* 5. O unreasonable Souls, that despise Christ; O sinners! had you ever such a Lover stood at your doors? No, nor never will have the like, if you refuse this Jesus: Yea, 'tis a suitable Estate to his Spouse too: 'Tis a fit joynture for the Kings Daughter, sufficient to maintain her Immortality, and Glory, *Luk.* 22. 29. *I appoint unto you a Kingdom:* Now a Kingdom is a suitable state to a Kings Daughter: O Souls! will you fall in Love with Christ? he hath Crowns, Thrones, a Kingdom of Glory for you.

Then 'tis an Estate suitable to your necessities too: There's enough in Christ to spend upon, and maintain you bravely, richly, here and forever: O sinners, will you match with Christ? whatever you need is in him. *My God shall supply all you wants, Phil.* 4. 19. If a Kingdom will do it, you shall not want it: If a Crown of Glory will make you happy and blessed you shall not want it; his Estate is fullness that filleth all in all, *Eph.* 1. 23. O Believer, it may be thou wantest Bread, Cloaths, Money, and thou goest up and down dejected, sad, full of fears: But hast thou espoused Christ? O consider thou hast a fullness, O what a vast Estate hath Jesus Christ for thee. Sinners, your wants are many, more then you know, God only knows your wants, Sinners, yet there's enough in Christ's Estate and Patrimony to supply them all.

Then 'tis suitable also to their desires. Sinners desires are large; O what wandering things are the desires; persons may desire things to the utmost ends of the Earth, which they cannot get: But all that the Believer rationally desires, Christ's Estate can satisfy: *He will fulfill the desires of them that fear him, Psa.* 145. 19. Yea, 'tis above their desires: Desire as much as thou canst, Christ's Estate is above thy desires, *Pro.* 3. 15. O what a treasure then is Christ! it fills every chink of the Believers desires, with an overplus: 'Tis more than can be desired.

Fifthly, 'Tis a pleasant Estate, *Psa.* 16. 6. *The lines are fallen to me in a pleasant place, yea, I have a goodly herritage.* The *Chaldee* renders it in sweetness, others delightful place: A great Estate if it be not well situated, and lie not in a pleasant place, is not half so contentful; but Christ's Estate is well situated; it hath all considerations and circumstances that may make it desirable. *Canaan,* that was a type of it, is called the pleasant Land, *Jer.* 3. 19. 'Tis in the Original, the land of desires: So the Believers portion that is prepared for him by Christ; 'tis a Land of desires; an Inheritance of beauty and Glory: Christ's Riches are very precious and pleasant Riches, *Pro.* 24. 4. *And by knowledge shall the Chambers be filled with all precious and pleasant Riches.* Rare, as the word imports; delighting Riches: The whole possessions of Christ are pleasant, the way to it is pleasant, *Pro.* 3. 17. The borders of Christ's interest are made with pleasant stones, *Isa.* 54. 12. *And all thy borders of pleasant stones.* The first fruits of Christ's harvest is all pleasure and delight, much more the lump; the maintenance he allows his Children here in the way is delighting, much more the Estate reserved at the Journeys end. The Fruits that fall from this Tree of Life is sweet to those that sit under its shadow, *Cant.* 2. 3. how much more to them that climb, and crop the pleasant fruits thereof. *Their drink is pleasant,* Psal. 36. 8. *Thou shalt make them drink of the Rivers of thy pleasures.* And at last he brings them to his Right Hand, where are pleasures for evermore, *Psal.* 16. 11.

Sixthly, It is a peaceful state, not liable to contests and controversies, as men's Estates ofttimes are here: A man may have a great Estate, but it may be a litigious Estate: It may occasion many Law Suits about it: But it is not so in Christ's Estate: 'Tis a peaceful Estate; no wars grow out of this Estate: Christ's Country is called *Salem:* The Land of peace, *Psa.* 76. 2. And he is *The King of Salem;* The King of peace, *Heb.* 7. 1. *His Kingdom is Righteousness, and Peace, and Joy in the holy Ghost, Rom.* 14. 17. He is their peace, *Eph.* 2. 14. In him they shall have peace, *Joh.* 16. 33. His very Doctrine are words of peace, *Eph.* 2. 17. He came to guide our feet into the way of peace, *Luke* 1. 79. *He came and Preached Peace:* O what a blessed Estate hath Christ; what a lovely Lord is Christ: He bequeaths peace to his people: Peace I leave with you, my peace I give unto you, *Joh.* 14. 27. They have peace with God who Espouse this Christ, *Rom.* 5. 1. Peace with Saints and Angels, *Col.* 1. 20. Peace with Conscience too, *Phil.* 4. 7. *Heb.* 10. 22 The Fruits of the Spirit is Peace, *Gal.* 5. 22. His Riches have no sorrow annexed with them.

7thly, It is a perpetual Estate: *An inheritance that fadeth not away, reserved in Heaven,* 1 *Pet.* 1. 4. Christ's Riches are durable Riches, aged Riches, strong, solid, Riches: *Opes densae,* that is *•ultae & firmae,*says *Mercer,* they are great, stable Riches, *Pro.* 8. 18. *Riches and Honor are with me, yea durable Riches and Righteousness.* His Gold is not liable to rust. 'Tis said of the *Cedar,* worms will not breed in it; sure there's no worm in Christ's Treasure: O Souls, 'tis a lasting Estate: That neither time nor changes can wast nor weaken: All the Saints spending upon it to all Eternity, never detracts from it: Christ's Treasures are like the deep waters, or like the bottomless Ocean, that cannot be exhausted; his treasure will last as long as God, the Soul, and Eternity lasts, which is forever, forever, forever. Some men have outliv'd their Leases and their Estates and have seen an end of their Houses and Riches; but the Spouse of Christ can never out-live her jointure, it lasts to all Eternity.

Lastly, 'Tis a possessed estate: Some may have great estates, but it is in reversion, they may look long for it, as some Heirs do all their days: But Christ's Estate is all in his own hand, 'tis actually made over to him by the Father, and possession given him when he sate down at the Right hand of God, *Heb.* 1 3. He hath actually obtained this Inheritance with the Fruits of it, *Heb.* 1. 4. And is actually invested with this glory, *Heb.* 2. 7. This sinners is the Estate of that Beloved that is tendered to you in the Gospel for your choice; he is very wealthy, he hath a fair, free, sure, suitable, pleasant, peaceful, perpetual possession; an Estate you cannot spend or comprehend; an Inheritance you cannot lose or out-•ive: riches that will not cloy, nor clog y•u; a portion that cannot be out-vy'd or matched: Come view the Rentals of his Lands, the Inventory of his Goods, and see what a rich match Christ is, there's none like him; where can you mend your penny-worths? all the world, no nor the Heaven of Heavens can yield you such another bargain. *Job* 28. *ver.* 13. *&c. Man knoweth not the price thereof—the gold and the Chrystal cannot equal it, and the exchange of it shall not be for Jewels of fine gold, &c.* Then Jesus Christ is worth a looking after if he be so rich as the Scripture reports him to be, and I presume you question not the truth of this testimony. O slight not this bargain which will make you happy to all Eternity; if wealth will please you, here's enough, what say you? Have you any objection against his estate? If not; what stick you at?

Secondly, Dost thou dislike his person? Then it argues thou knowest him not; for he is altogether Lovely, the chiefest of ten thousands: The fairest of the Children of Men: O come, behold the Lamb of God: Look upon this glorious Jehovah Christ: O see his Personal Excellency, and it will allure you, and invite you to come to him: he is the brightness of his Fathers Glory, and the express image of his Fathers Person, *Heb.* 1. 3. Sinners look well upon him, view him from top to toe; there is no blemish in him: O he is the most exquisite one, his perfections are enough to please you, his beauty sufficient to allure you: See his excellent lineaments, the sweet proportion of every part: O how lovely is Christ to the believing eye, in regard of his Person. Consider his Natures, God Man sweetly concentring in an intimate and Eternal Union, perfect God, perfect Man in one person: O where can you espy such an object! sure he is a *Non-such;* none like him in Heaven, none like him on Earth, in regard of his Personal Glory as Mediator, God Man: look over his Characters that his friends have given him; See in that Book of *Cant. Chap.* 5. How the Spouse displays him, and you will find him a beautiful Person, *ver.* 11. to the end, *His head is as the most fine gold:* His Wisdom and Government is most pure, solid and excellent: *His locks are bushy and black as a Raven:* Which notes not only his love liness, but his strength and vigor he hath his radical moisture, his vital heat: He is strong, his vigor abides with him; he hath strength sufficient for all his undertakings, and he is able to go through what he sets his hand unto; he is strong, vigorous, and spritely. *His eyes are as the eyes of doves by the Rivers of Waters, washed with Milk, and fitly set.* His sight is quick, and perfect, his understanding is infinite: His Counsels are holy, and consistent, all well set, his decrees, his purposes, all methodically ordered and fixed: His looks are gracious, his aspects lovely, enamouring the eyes of them that behold him. O such a lovely Christ is tendered to Sinners; O I know not how to set him forth to your capacities, he is a most taking object indeed. *His face is white and ruddy:* Emblems of Rich Beauty, captivating the eyes, and ravishing the hearts of beholders: The purity of the divine nature,

with the passions of the human, and procurements of his Redemption, sets him forth as infinitely amiable in the eyes of Believers. *His cheeks are as a bed of spices, as sweet flowers:* His graces and choice discoveries of his Excellencies, doth wonderfully feed and delight the Souls of those that have acquaintance and fellowship with him; his sweet and lovely perfections discovered to Believers are like a rich feast that stay with them: *His lips like Lilies dropping sweet smelling Myrrh:* The impartings of his wisdom, the droppings of his Doctrine, his gracious words, his Holy Communications, are savoury and sound, pure and incorruptible, they strengthen the heart, and heal the Soul of those that embrace him: His Doctrine carries wonderful strength to those that are in weakness; how do the words of grace revive the fainting hearts of Believers; his ways are strength to the upright, like Myrrh, they make the heart sound. *His hands are as gold rings set with the Beryl:* His works and administrations in the World, are full of order, beauty, and excellency: All that he doth in *Zion* and out of *Zion,* is all holy; every providence that seems to us sometimes to be unseasonable, is in infinte wisdom displayed by Jesus Christ for the good of his people. *His belly is as bright Ivory overlaid with Sapphires:* His tender Bowels, and boundless affections to his people, are wonderfully lovely and delighting; they are pure, firm, and fixed in their nature, and they are cheering, and enriching in their effects; O Christ's love is not fleeting, 'tis firm as Ivory, set with gold, overlaid with Sapphires. O how rich are his affections, what a Treasure to those that have him. *His legs are as Pillars of Marble, set upon sockets of fine gold.* The gracious motions and efficacious workings of his Spirit, are exceeding mighty and glorious; full of strength: He hath power to bear up all those that follow him: His legs are strong, he can carry his Lambs that are committed to his arms; there's no burden too heavy for Christ, his loins are strong, he can bear what is laid upon him; the weight of all the Saints on Earth is nothing to him: He can carry on all his intendments and interest in the World; his legs are as Marble, able to bear his Body; quick in motion: O what a lovely Christ is this displayed in the Gospel! *His countenance is as* Labanon, *excellent as the Cedars:* Those discoveries the Lord Jesus Christ makes of himself in his word, and works, are wonderful taking; exceeding enriching: Christ's word is fruit fullizing: O when he speaks to the hearts of his Children, what a deal of virtue goes through his lips; Grace is poured out of his lips, Milk and honey is under his tongue: His appearances carries excellency, riches and glory with them, *His mouth is most sweet, yea he is altogether lovely:* His discourses, the openings of his mind is wonderful pleasing: The word of Christ never cloys the spiritual part. Thus you see what a Person Jesus Christ is: O Sinners consider his beauty; O how lovely an object is he! what can you object against his Person, why you will not espouse him?

Thirdly, Consider his lovely dispositions, O Sinners will you accept of him? He is of an excellent Spirit, of a very sweet nature; full of grace and goodness: His sweet dispositions have been largely opened already, he is full of mercy and compassions, meekness, gentleness, patience, longsuffering, slow to anger, ready to forgive, great in kindness, free and bountiful, of a generous Spirit; true and faithful: Sinners, you may trust him with your secrets; you may venture your Souls upon him: He is harmless, and inoffensive; he doth wrong to no man; his company is lovely and desirable: His converses are pleasant and

profitable: O what a person is Christ! O Sinners, never was such a one offered you as Christ is; why will you not come unto him?

Fourthly, Consider his quality and high dignity, he is no mean Person, but a mighty Potentate, 1 *Tim.* 6. 15. The sole and only superintendent of the whole World, the King of Kings, and Lord of Lord's, *Rev.* 19. 16. *He hath on his vesture and on his thigh a name written, King of Kings and Lord of Lord's:* He is not only a King, but *the* King, the only true Potentate from whom all ohters derive their glory, a King not only of Men, but of Saints; not only of Saints, but of Angels, of Thrones, Principalities and Powers: *Math.* 26. 53. And can command them down now he is in Heaven for the service of his elect, *Heb* 1. 14. *Are they not all Ministring Spirits sent forth to Minister for them who shall be heirs of Salvation.* O Sinners! shall this prevail with you to accept of him?

Fifthly, Take notice of his potency: He hath power as well as honor, *Math.* 28. 18. All things are put under his feet, *Heb.* 2. 8. All the Armies of Heaven and Earth are delivered over to him: He is Lord of Hosts: He hath the Keys of Heaven, Death and Hell: *Rev.* 1. 18. Who then can lock out Christ, or exclude him from doing what he pleaseth, seeing all things are at his beck? *He doth whatsoever pleaseth him in Heaven and in Earth, in the Seas and in all deep places, Psa.* 135. 6. He sitteth in the Heavens, and laughs the Counsels of the Potentates to scorn; he makes no reckoning of their combinations, but derides their ambitious attempts against him, *Psa.* 2. 4. He shall pass thorough and over-flow, and break all their consederacies in pieces, *Isa.* 8. 8, 9, 10. Let all the subtleties of Hell be woven together, to make a web to catch the interest of Christ in; it shall all be as a spiders web, that can soon be swept away. O admire the Kingdom of Christ; the glorious power of Christ; nothing is too hard for him: He hath an absolute, unlimited and uncontrollable power: He is the supreme over all persons, and all things, in all places, Lands, and Countries: O what power hath he! not only *Authority,* but likewise *Might,* 2 *Chro.* 20. 6. *In his hand there is power and might, and none is able to withstand him:* O Sinners come away to Christ, he can protect you and defend you from dangers.

Sixthly, Observe his wisdom too: this is taking with some to have a head that hath intellectuals in him, and marry one that hath exquisite parts and eminency of knowledge. Now all Treasures of wisdom are in him, *Col.* 3. 3. His judgments are unsearchable and past finding out, *Rom.* 11. 33. *His judgments,* his acts in the World, his Righteous deeds, and the way he takes to accomplish his designs; O how wonderful deep are they! *The spirit of the Lord shall rest upon him; the Spirit of wisdom, and understanding, the Spirit of Counsel and might; the Spirit of knowledge and of the fear of the Lord, Isa.* 11. 2. He is of quick understanding, full of judgment; called *The wonderful Counselor, Isa.* 9. 6. The only wise God, from whom all wisdom is fetched, that fills Men and Angels; all the World do light their Candles at his Torch: He is the Sun that fills the whole Creation with beams: There's no searching of his understanding; he can bring to light the hidden things of darkness: 1 *Cor.* 4. 5. He hath eyes can reach where men cannot; he can reveal the deep things of God: 1 *Cor.* 2. 10. O Sinners, what an excellent one is Christ! O how worthy of your choice!

Seventhly, Weigh the glorious and blessed effects of your closing with the Lord Jesus Christ: Sinners, the very day you marry Christ he will pay all your debts, and they are many; he will

pardon all your sins, blot out all your iniquities, remember them no more: He will free you from all your Bondages, deliver you from all your fears, secure you from all your dangers; if you will but espouse him. O the very day you marry Christ he will wipe off all your shame, and remove your reproach: He will heal all your wounds and sicknesses, he will begin to heal them immediately; and never leave till he hath perfectly cured your Souls: He will strip off all your filthy garments, and clothe you with broidered raiment; he will advance you to highest dignity; he will lift up your heads above your fellows: He will make you Kings and Priests to God; he will set you in Heavenly places; he will seal your title to a Rich Joynture, he will make sure your interest to all the Treasures of Heaven: He will possess you with grace, and assure you of glory: O sinners, is not this argument enough to win your Souls, and make you willing to accept of such a Majesty as Jesus Christ?

Eighthly, Sinners think upon the greatness of that love t•e Lord Jesus Christ bears you: He hath good-will towards Men, towards sinners, as sinners, whiles in their blood, he hath a love of pity for you: 'Tis true till you close with Christ he can have no love of acquiescense in you; but he hath a love of good-will to your Souls, he hath so much love for you, as hath made him willing to shed his blood for you; his love brought him down from the Fathers Glory, made him willing to drink the dregs of a cup of wrath for you; the love of Christ to Sinners, hath set up a standing Ministry in the World, sent forth multitudes to publish glad tidings: O Sinners, did you but believe this, how attractive would it be upon your hearts, to draw you to Christ. But if none of these arguments will prevail, let me add one consideration more.

Lastly, The effects of your refusing Jesus Christ will be dreadful: if you will not accept of this proposal; O think what a terrible answer Christ will send you: Such shall not taste of his Supper, *Luke* 14. 24. Not a crumb that fall from this Rich Table of Salvation-cheer shall fall to the share of that wretched sinner. If you will not have his Person you shall not have his purchase: He hath sworn in his wrath these shall never enter into his Rest, *Heb.* 3. 11. O sinner! were there no other Hell but the loss of Heaven, it were enough to break thy heart in pieces: O think upon the sad Issue of thy final unbelief: When thy sins get over thy head, and thy guilt follows thee at thy heels; When Death and Hell shall be at thy back, and then to call and cry, and knock at the door of mercy and not be heard; O what a doleful thing will this be! When armies of devils are round about thee, ready to snatch thy Soul into everlasting burnings, and none to relieve thee; O fearful will the case of thy Soul be! When thou shalt cry; O for mercles sake, Help Lord; I am going to Hell, for mercies sake help; and then for the Ear of God to be deaf, and thou not have one good word, and the door be shut against thee; O what a doleful case will this be! for tender mercy to cease; is miserable: But for mercy to become cruel to you; O fearful case indeed! when tender Bowels shall become Brass and Iron, and there shall be no sounding at all in it towards thy Soul: O sinner if thou wilt not accept of this Christ, he will laugh at thy Calamity, and mock when thy Fear cometh, *Pro.* 1. 26. That's terrible; when God shall not only cease to pity, but deride thy misery: Be assured, Soul, as quiet as now thou art, a day of Calamity will come; there will come a time of Fears for thy poor Soul, and then will mercy itself be turned into wrath, and laugh at thy Calamity; yet further (sinner) if thou wilt not accept of Christ; then will incensed fury send forth its

army of destroyers, and ruin, and cut off thy Soul forever, *Mat.*22. 7. Then shalt thou be punished with everlasting destruction from the presence of God, and from the glory of his Power, 2 *Thes.* 1. 8, 9. Then shall vengeance glut itself upon thy Soul, and seize upon thee in flaming Fire: O 'tis a dreadful thing to lie at the mercy of vengeance: O what will not enraged fury do to its adversaries, when it hath them at its power? But what will divine vengeance do? O sinner, when God shall arraign thee at the Bar of Judgment for kicking at the Bowels of mercy; for Crowning the head of Christ with thorns, and trampling his blood under feet; what wilt thou do then? (O canst thou read this and not shake) when thou shalt see Devils round about thee, and flaming vengeance take hold of thee: But thus it will be. Then they that would not let Christ reign over them; shall feel Devils rending of them: Then they that fled from the Arms of mercy, shall fall into the Jaws of fury: Then they that shut their ears against the fervent wooings of Christ shall open their hearts to the fiery wrath of Christ: Then they that would not get into the bosom of Christ; shall lodge in the burnings of Hell: Then the Furnace of Hell shall be heated seven times hotter for those whose hearts freezed under the warm beams of Christ's Love: Oh dreadful will thy state be, Sinner, if thou refuse Christ.

Well sinner, take the Counsel given thee: kiss the Son Iest he be angry; turn in, turn in hither; reach out thy arms, come away to Christ; say Lord Jesus, I am willingly thine. Sinners are you persuaded? what answer shall we return to this Lord of Glory? Will you be his? Will you accept of this grace tendered to you, before it breathe its last to you.

CHAP. XXVI.

Objections answered. Counsels how to come to Christ.

I shall now endeavor to answer those Objections which are made by doubting Souls, against their coming to Christ.

1. Objection. Says a Soul: *But will this blessed Potentate, this glorious King of Kings, stoop so low as to look upon such an obscure Creature, such a worthless worm as I am? Alas! I am too mean to unloose the latchet of his shoes: I am too unworthy to be the meanest Servant in his House: To be a dog to his Flock: And will he cast his skirt over me? O do not flatter me into such vain hopes, and fond dreams, that such a King of Glory will look upon me: I am too low for one aspect of his Eye.*

Answ. Abundant Testimony hath this Lord given of his condescending heart to sinners: Dost thou think thou art too low for such a Majesty? When he left his Fathers Kingdom, and came down from his Eternal Glory with the Father, he gave abundant proof of the humility of his heart: when he did espouse thy nature, (sinner) to himself; and took upon him the form of a Servant; he shown his humble heart, that he was far from contemning sinners: He was the true *Jacob,* who served a far harder bondage for thy Soul, than ever *Jacob* did for his *Rach•l;* this shows his humility: His choosing such mean persons, such notorious sinners for his companions, in nearest Union and Communiwith himself; *Matthew* the Publican, *Paul* the Blasphemer: Poor Fishermen of no regard upon Earth: These did Christ personally choose for his nearest Converses; this shows his condescension: And 'tis not thy low state (sinner) can discourage Christ, if thy heart be really willing: His preaching the Gospel to the poor, and

calling the base things of this world, and things that are not, shows his lowly mind. And his humility hath been abundantly proved already: He will dwell with the Lowly, *Isa.* 57. 15.

2. Object. *But I have no portion for Christ: I am exceeding poor and beggarly; I have no Righteousness, no Grace, no good things dwell in me: I can bring nothing to glorify him; I have no ability at all to serve him; I cannot pray or do anything that is good, and will Christ accept of me?*

Ans. Christ's design in these Gospel tenders of himself to sinners, is not to get, but to give Riches: He wants no treasures for himself, but he rather wants objects to give them to: He wants no goods, but (like the Rich man in the Gospel) he wants room to bestow his goods: He is willing to impart his treasure to sinners, 2 *Cor.* 8. 9. Of all persons in the world he is sure to hear the desires of the poor. The rich shall be sent empty away: but the poor that wai• on him shall be heard, *Psa.* 69. 33. Art ••ou a poor Soul in thy own eyes? The Lord hat• special regard for such: These are the persons he invites to him that have no money, no price, *Isa.* 55. 1. *The poor have the Gospel preached •o them, Math.* 11. 5. Therefore sinners 'tis •ot thy poverty can break the match, nor hinder •y reception of Jesus Christ, if thy heart be w••ling.

3. Object. *But I am a deformed loveless Creature, I have no beauty at all in me; I am black with sin, full of all uncleanness, and abominations, polluted in my blood, wallowing in my Mire and Vomit, scarce such a nauseous Object as I in all the world. O what a filthy heart, O what an unclean Soul, O what vile affections have I! and will this holy one cast a glance of Love on such a Creature as I? I dare not think he will endure the sight of me; therefore I am afraid to look to him.*

Answ. Believing sinners, though black in their own eye, yet are comely in Christ's Eye, *Cant.* 1. 5. Faith puts an amiableness on the believing sinner in Christ's account: This is one of those eyes that ravishes his heart, *Cant.* 4. 9. He looks upon them as lovely that come to him, though unlovely in themselves: Affections spy no deformity in the beloved object. Christ's love is so great to fallen man, as that nothing appears unlovely in him, but an unwillingness to be hi•: He sees no iniquity in *Jacob,* though there••e a great deal. The halt, blind, lame, imp•••nt are no amorous Objects; yet these Christ invites to his feast, *Luk.* 14. 21. Others are not worthy, says Christ, but bring these, they a•e company for me, if they will but come. • Let not thy deformity, and the sense of thy u•worthiness keep thee from Christ, because h• hath beauty enough for himself, and thee. He hath comeliness enough to cover thy nakedness: 'tis but for some of his beams to reflect on thy Soul, and thou wilt be altogether glorious; thy perfection lies in his, and not thy own comeliness: Christ can soon fill thee with amiableness: see, in *Ezek.* 16. what a change Grace makes upon deformed sinners: The beauty of sinners is Christ's beauty put upon them, and Christ's Holiness imparted to them, and there's enough of it for thee. 3. Know, that Christ's blood is cleansing blood, it doth not only cover spots and deformities, but it takes away filthiness; if thou come to him, the blood of Christ cleanseth from all sin, 1 *Joh.* 1. 7.

4. Object. *But I am a great sinner, none like me, therefore. I cannot think the Lord Jesus will pass them by; or have thoughts of favor for me.*

Ans. So was *David's,* and yet found pardon, *Psa.* 25. 11. for thy name sake, O Lord, pardon mine iniquities for they are great. *Manassch*'s sins were notorious, and yet upon hi• Repentance

found favor with God, 2 *Chro.* 33. 3, 4, 5, 6. He reared up Altars for *Baalim,* worshipped all the host of Heaven, and served them; he built Altars in the House of the Lord, and caused his Children to pass through the fire in the Valley of the Son of *Hinnom.* He also observed times, and used I•chantments, and Witchcrafts, and dealt with familiar Spirits, and with •izards, and when God spake to him he would not hearken, *ver.* 10. O abominable sins! One would think here was a man ripe for Hell; yet upon his supplication, when he was in affliction, God heard him, and pardoned him, *ver.* 12, 13. *Paul* was a flagitious sinner, in his own eyes the greatest that ever was, 1 *Tim.* 1. 15. A Blasphemer, a persecutor, injurious, but obtained mercy, *ver.* 13. Therefore 'tis not the greatness of thy sin can stand in the way of thy mercy, if thou come over to Christ with all thy heart.

5. Object. *But I have been an old sinner; I have been rooted in sin, and lived in sin all my days; I have been a continual provocation to the Lord, for many years; through my whole Life sin hath touched sin, and I cannot think Christ hath thoughts of Love for me.*

Answ. So did the Thief upon the Cross, he sin'd to the last hour of his Life, and yet obtained mercy, *Luke* 23. 40, 41, 42, 43. So did some of those that were called in at the Eleventh hour, yet embracing the call, obtained mercy, *Math.* 20. 9, 12. it was not the length of their sinning time excluded the Efficacie of Salvation-mercy, when they did come in at the call of it. I mention not this for a Pillow to secure sinners, but for a Cordial for desponding Souls: Now the Gospel calls thee, nner; if thou come in this hour, and embrace the calls of mercy; 'tis not the length of thy sinning time, will make void the Grace of God.

6. Object. But says the Soul: *I have slighted many calls already: I have quenched many motions of the Spirit: I have despised the first call: and may I have hopes to go to Christ? Will he receive me?*

Answ. So did *Manasseh,* he did reject many calls; God did speak to him, but he would not hearken; and after his rejection of the first call, yet mercy found him: The *Jews* in the wilderness rejected many calls of God; yet the Lord said, while 'tis called today, harden not your hearts, *H•b.* 3. 7, 8. Though thou hast been guilty of despising many calls, this is matter for thy humbling, but not for thy despair.

7. Object. *But I am never the better for all the means and mercy I have enjoyed: though I had despised the first calls of mercy, yet if I had been the better for after tenders of grace, there were some hope: But I am still the same notwithstanding all the Sermons I hear, and precious overtures of Salvation; my heart is hard, and dead under all.*

Answ. So it was with the Impotent man a great while, he was diseased thirty and eight years. *Joh.* 5. 5. He lay at the Pool's side near the means of cure, but never the better, *ver.* 6. 7. And so continued till Christ's time came to cure him. So Israel were barren and unfruitful, till the Lord became a dew to them. *Hos.* 14. 5. Therefore this is no discouragement; if thou believe and come to Christ, God will be a dew to thee, and thou shalt quickly find a change.

8. Object. But saith one: *I am not only never the better for all the means of grace, but I am worse than I was before; when I was under first awakenings, my heart was more tender; but now my heart*

seems to be more brawny and hard; I find more unbelief than ever, more indisposition to go to Christ: I am worse than I was.

Answ. So was *Sarah* too, as to the receiving the promised mercy, more and more indisposed, she complains of the deadness of her womb; she was past age to be the Mother of Children, till the time of life came, then *Sarah's* growing indisposition becomes no impediment at all to the fulfilling of the promise. So was *Israel,* they began to say for their part, their hope was cut off, and God had forsaken them, when mercy was nearest to them: So the woman that had a bloody issue twelve years, and had spent all that she had on Physicians, yet was nothing bettered, but rather grew worse, till Christ came and healed her, *Mark* 5. 25, 26. Persons are usually worst in their own eyes when mercy is nearest their doors.

Again, Thy not coming to Christ is the cause of thy decays and hardnings; 'tis thy unbelief that deadens thy heart, and withers thy Soul, Christ doth withdraw his influence from such, and refuseth to do any mighty works in them because of unbelief. O then Soul, come away to Christ, and this is the way to cure thee.

9. Object. But says the Soul: *Christ seems to take no notice of me, I call but he heareth me not, I come to Ordinances, but I cannot see him, nay he seems to be angry with me; everything goes against me, his word speaks bitter things to me; methinks there's never a threatening but belongs to me; I am the Hypocrite and unclean person, that God strikes at in every Sermon, and his rod lies heavy on me too, and in the way of his providence he writes bitter things against me.*

Answ. Soul, is this thy case, doth Christ take no notice of thee? It is because thou takest so little of him, when he unveils his beauty; thou dost not believe in him, when he makes a promise to thy Soul: When he sends words of Counsel, thou dost not obey him. He hath called, and thou hast not answered, and therefore when thou callest he doth not answer, *Zach.* 7. 13. Yet at such a time what follows; doth God make an end of such sinners? No, see *Chap.* 8. 2, 3. O Soul, if the Lord Jesus Christ seems to take no notice of thee, but to frown upon thee, it is to frown thee from thy unbelief; it is but to make thee sensible of thy slighting him: If thou wilt this day accept of the Lord Jesus Christ; his frowns will soon pass away, as a dark Cloud doth when the Sun shines; he will remember thy Iniquities no more.

10. Object. But may some Soul say: *I would fain come to Christ, but I cannot; I like the terms well, but O my unbelieving heart! O my impenitent hard heart! I cannot sense Salvation-kindness.*

Answ. O Soul! The afflicting sense of thy unbelief, is a hopeful sign of thy faith: If thou dost see thy unbelieving heart; so as to be burdened under it, and be weary of it, the Lord reckons it for the beginnings of faith, *Mark* 9. 24. This is the method of Salvation-Grace in begetting faith, to convince thee of its impotency to believe, *Joh.* 16. 9. Soul, is this thy weariness; that thou canst not come to Christ? Wouldst thou have a wider heart for him? Thou art the Soul he waits for that mournest over thy unbelief, *Mark* 9. 24.

But there's one thing more may be as a discouragement to some Souls.

11. Object. *O says the Soul, I fear the time is past, and that God will be gracious no more; I have had a day of grace, but that is gone: The Angel came troubling the Waters, but I would not step in: I have had*

the dawnings of mercy, but I resisted: I fear I have outstood my Market: That I have outstrived the Spirit so long, that he will strive no more: And this bows me down, that I am afraid to look up.

Answ. Sinner, if this be thy case, know that thy fears of losing the day of grace, is a sign it is not lost: The greatest symptom of departing grace is security, and false peace, 1 *Thes.* 5. 3. So it was with the people before the flood: *Noah* threatened judgments, but they dreamt of peace, *Math.* 24. 37. &c. Security usher'd in the departure of grace from them: But while the Spirit of grace strives with thy Soul, the day of grace is not past from thee. Doth God call upon thee now, and plead with thy heart? And dost thou find some movings, and turnings of thy Bowels in thee, crying out, O that there might be mercy for me; that this day of grace may not be past? If so, then sure the Spirit strives yet with thy Soul: Therefore, Soul, if now thou wilt close with Christ, none of these pleas can debar thy closing with him.

Well Sinners, consider the Lord Jesus Christ invites you to come to him, once more he demands your answer: what say you, will you be his or no? Do your hearts accept of him? Do you like his proposals? will you heartily consent to be his, upon all his terms? If so, I shall lay down some Counsels to direct you in your right coming to Christ.

First, Sinner, if thou will come to Christ, thou must come as a poor needy, empty, undone, Sinner, stripped of all beauty, as having nothing at all that may deserve his favor: *'Tis the poor have the Gospel Preached to them. Math.* 11. 5. It signifies such as are brought to great necessities, and extremities; So *Beza* renders it: *Such as are brought very low:* Therefore some derive it from a word that signifies, *falling down at therich Men's feet:* As some beggars will. *Ferus* interprets it, the poor in Spirit, that acknowledge themselves mean, and are low in their own eyes. So *Calvin* takes it, for them that are oppressed with the sense of their own wants, such as feel their pinching necessities; that lie down overwhelmed with the apprehension of their emptiness: The Treasures of the Gospel are designed to such Persons that are poor and afflicted in their own Spirits. There's no greater obstacle in this Match between Christ and sinners, than a sense of self worthiness: This keeps many from seeing the beauty of Christ; their own Righteousness hangs in their eye; they are too heavy laden with their own thick clay, I mean the sense of their own worthiness, to be looking up to Jesus, and lifted up to him: Sinners may be too rich for Christ in their own opinion, but never too poor; hence the Lord Jesus Christ tells us, he came not to call the Righteous, but sinners to Repentance, *Math.* 9. 13. Not them that Judge themselves Righteous, but them that feel themselves sinners: The Rich he sends empty away, those that are Rich in their own thoughts, when the poor and hungry are filled with good things: Men choose empty vessels to put their liquors in; and low rooms to cellar their wines, so doth Jesus Christ choose empty Souls for his good things: He chooseth the Low plains for his walks, when the high towering Mountains are rejected: The high, and lofty One comes to dwell in the low and contrite Spirit, *Isa.* 57. 15. Sinner, thou must strip thyself of thy own Ornaments, if thou intend to put on Jesus Christ: Thou must throw down thy Crown at his feet; if thou thinkest to wear his Crown on thy head: O Soul! thou must come as a poor wretch to Christ; with thy empty sack, as *Jacob's* Sons did to *Egypt* to buy corn, and then thou shalt have Treasure too: Thou must see thyself an undone sinner; thou must come (with *Lazarus)* and throw thyself

down at this Rich Kings Door; if ever thou wilt be fed with his Crumbs; nay rather feasted with his Dainties.

Secondly, Thou must come to Christ as to a full and sufficient treasure, able to save and satisfy thee; to pay off thy debts, and enrich thy Soul forever, *Heb.* 7. 25. Able to supply all thy wants and fill all thy emptiness, *Phil.* 4. 19. We have shewn already that his treasures are bottomless, boundless, unfathomable, unexhaustible, never to be wasted or spent: O Soul come to Christ as such a one: Measure not Christ's gold by thy bushel; nor his plenty by thy poverty: think not thy debts too great for Christ to pay, because thou knowest not where to get money of thy own: Think not thy straits too many for him to relieve: He hath enough for thy Soul to live upon both here and to all Eternity; O Sinner believe this, and come to him as such a one; suppose not the Fountain is empty, because thy Cisterns are dry: *His Righteousness is like the great Mountains, Psa.* 36. 6. It is in the Hebrew, *The Mountains of God:* And his grace is without measure, *Joh.* 3. 34. Therefore thou must look to him as having a sufficient fullness for thy Soul.

Thirdly, Thou must look to Christ with expectation, as the poor Cripple did to *Peter* and *John, Acts.* 3. 5. Now shall a poor Creature expect to receive some needful suitable good from a fellow Creature; and will not thou expect some mercy from the Lord Jesus Christ, thy Creator, and Redeemer? O sinner come with expectations to Christ; believe that he is as willing as able to enrich all that come to him: He hath past his word for it. *He that cometh to me I will in no wise cast out. Joh.* 6. 37. He that believeth on him shall not perish, *Joh.* 3. 16. The weary Soul that comes yea creeps to him, shall have rest, *Math.* 11. 28. The thirsty Soul shall be satisfied, *Joh.* 7. 37. He goes up and down in the Ministry of the Gospel, seeking to save that which is lost, *Luke* 19. 10. And he is angry with them that will not come to him, *Joh.* 5. 40. O sinner, do not take up hard thoughts of Christ: Such suspicious thoughts of Christ is some of the Devils seed that he doth sow in broken ground. When Christ comes to break sinners hearts and make them sensible of their undoneness, then the Devil casts in these tares, and raises up ill thoughts of Christ; It was this did so enervate the diligence of the unprofitable Servant; some undue thoughts he took up of his Lord's bounty: *I knew* (says he) *thou wert an hard, and austere Man:* Hence he puts up his Talent in a Napkin, and his hand in his bosom, *Math.* 25. 24, 25. Jealousies of Christ's good-will to sinners are very destructive to Salvation-work: The Devil hath hindered many a Soul from coming to Christ, by casting this block in his way. O then come with expectations; at least come to Christ, with as great hopes as the *Lepers* came to the Tents of the *Assyrians* who were Enemies; come to Christ the friend of Sinners. 2 *Kings* 7. 4. They adventured with some hopes; we may live, and we can but die; they may kill us, and they may save us alive: But thy case is not so, if thou come and adventure on Christ, thou mayest be sure, he will not kill thee: O look to Jesus then with some hopes; say, who can tell but my Soul may live.

Fourthly, Close first with Jesus Christ himself, and afterwards with his Treasure: I confess usually something from Christ draws the Sinner's first respects to him: The savor of his ointments, some love-tokens, kindnesses, apprehension of necessity; sense of undoneness may conduce to get the first glances of Sinners towards Christ; But though these allure to

Christ, yet the first thing the Espoused Soul must eye in his Match with Christ, is Christ himself; though these things draw the Soul, yet they do not center the Affections: Christ's kindnesses are designed as motives to beget an esteem of himself in sinners hearts: The knowledge of what Jesus Christ hath for sinners, an intimation of pardon, peace and Salvation for all that come to him, may be the Prodromus or fore-runner of Christ's Person to sinners view; but when they come to see him, they must first pitch upon himself; and till they come to this they cannot have a due and orderly close with Christ: In all right and regular Matches, the Person must be first regarded, then the Portion: A Soul is not fit to match with Christ, till he comes to see infinitely more worth in him, then in all his gifts, and favors: It was the excellency of Christ himself that drew *Paul's* highest regards to him, with respect to relation; *Phil.* 3. 8. *The excellency of the knowledge of Christ Jesus my Lord: Paul* sets that fore-most; And then to be made conformable to his Death, and Resurrection. The Spouse was more taken with Christ's Person then with his Gifts: *Cant.* 1. 2, 3. First himself was lovely, then his fruits. *Cant.* 2. 3. *David* counts nothing in Heaven, or Earth like to God in Christ. *Psa.* 73. 25. 'Tis sordid love, and too unworthy of a conjugal State, that values the Portion more then the Person; that Soul is too unworthy of Christ, who values anything more then him: *Math.* 10. 37 It must be Christ himself, must sit in the upermost seat in thy Soul. 'Tis a saying of *Calvin, Tis an unworthy thing not to perfer one Christ above all:* Those Matches never prove comfortable where the Estate is eyed more then the Person, hence conjugal love is broken, when the estate is gone; but where true conjugal love is, it is settled upon the Person: Love that is set upon some Gifts of Christ, more then Christ himself, when these are suspended, the others will decay; but love placed upon his Person will last: Hence 'tis many do so easily leave Christ, when it comes to parting with other things, because their love was set more upon these things then Christ himself: O Soul be sure 'tis Christ himself thou dost choose, and not another; O be not guilty of that mistake as *Jacob* was, to take *Leah* instead of *Rachel:* Be sure it be not a false *Idea* of Christ in thy thoughts, but that it be a real Christ thou takest; and then thou wilt never look for another: Be sure give Christ the preeminence: The Father hath given him the preeminence, and wilt not thou? *Phil.* 2. 9. *Col.* 1. 18. *Col.* 2. 9. If Christ must take the best place in Heaven, he hath reason to take the first place in thy heart.

Fifthly, If thou wouldest come to Christ aright, then bring thy all with thee to him; and make a free and full surrender of thyself, and thy all to him: When God would have *Israel* out of *Egypt,* they must not leave a hoof behind, *Exod.* 10. 26. 2 *Cor.* 8. 5. *They first gave their own selves to the Lord:* Be sure make over thyself first to Christ, and then all thy interests, and Capacities: Come and subscribe to Christ, *Isa.* 44. 5. *One shall say I am the Lord's, and another shall call himself by the name of* Jacob, *and another shall subscribe with his hand unto the Lord. Calvin* hath a saying upon this: *A Person* (says he) *can never have true faith in Christ, till he comes to make this testification and confession of him:* In the espousing betwivt Christ and the Soul, there is a mutual resignation of each to other with all they have. Christ gives his Person and Purchase to Believers, and the sincere Soul gives back himself and all to Christ: To detain the least part from Christ is abominable fraud, and lying against the Holy Ghost, *Acts* 5. 3. If thou accountest any one thing too good for Christ; He accounts all his too good for thee.

Lastly, Be sure your acceptance of Christ be considerate and sincere, sit down first and count the cost, *Luk.* 14. 28. Thou must be no more thy own; thou must take up thy Yoke and his Yoke: Thy cross and his Cross: Thou must deny thyself and follow him: Weighty things are not to be undertaken rashly, *Diu deliber andum* was an ancient Motto. Hasty matches seldom prove well: O Soul, be not rash in thy taking Christ. The Lord Jesus Christ Espouseth his in Judgment as well as in Faithfulness, *Hos.* 2. 19, 20. in considerate bargains are ofttimes broken or repented of, You will never espouse Christ in Faithfulness, till you espouse him in Judgment: Weigh all things, consider Marriage Articles, what they are, and whether you are willing to perform them, *Math.* 16. 24. O Soul try, can thy heart consent to this? O the falseness of Souls pretended match to Christ hath undone many! You must take whole Christ with the whole heart, or else you will never match aright with Christ, You must choose him never to choose again. You must make him your only choice, and let all your other choosings be by him: *Thou shalt choose our inheritance for us, Psa.* 47. 4. Say then, I will only choose him; I will choose his Person, his Laws, his Honor and Glory; but Christ shall choose all for me; Let Christ choose my place, and condition, high or low: Let Christ dispose of me, where, and how he will in the World, I will dispose of Christ in my heart.

So much of this Fourth Inference. That Jesus Christ is worth a looking after.

CHAP. XXVII.

Showing the folly of such as pursue earthly things, with neglect of Christ, considering the Nature of those things; the Terms on which they are to be enjoyed; The casualty that attends them: The guilt such contract.

IF there be such great and glorious treasures of Christ tendered to sinners in the Gospel: Then see the folly of those that pursue earthly treasures with a neglect of Christ: For Souls to turn their backs on Christ, and court the World, and peri•hing things: O folly indeed! I shall give four Reasons to convince such persons of folly.

- The 1. *Taken from the things themselves they pursue with neglect of Christ.*
- 2. *The different terms on which Christ and these are to be enjoyed.*
- 3. *The casual•y that attends Souls attempts after Earthly things.*
- 4. *The guilt that such contract, who pursue Earthly treasures more than Christ.*

First, 'Tis folly, yea madness to pursue Earthly things and neglect Christ because the things themselves they choose cannot be compared with Christ; which will appear in several particulars.

First, They are uncertain Riches; There's no dependence upon them, 1 *Tim.* 6. 17. *Nor trust in uncertain Riches,* 〈 in non-Latin alphabet 〉 . Riches that are not declared, and manifested, to be sure and certain, for a dependence; They are not a sure bottom for Souls to build so much hope and delight upon; when it comes to a pinch indeed; then i••ppears they are vain, and will not profit in the day of wrath. Like a broken Staff, when you lean upon it, then it breaks:

So the Riches of this world, when Souls put some stress upon them, then they fail: They are uncertain; sometimes you enjoy them, and anon they are removed, *Pro.* 23. 5. *Wilt thou set thine Eyes upon that which is not, for riches certainly make themselves wings, they fly away as an Eagle towards Heaven.* They come slowlie, but get off swiftlie; when they come to men, they have leaden feet, and when they leave them, Eagles Wings: To day they flourish like the grass, and tomorrow burn like an Oven: A man hath a beautiful house today, and tomorrow an heap of Ashes▪ O most uncertain Riches! All the world runs in changes; *To day* (says one) *they ar• for the Bosom, and tomorrow for the Beesom:* To day men take them into their bosoms, tomorrow vengeance sweeps them away.

Secondly, They are empty things, they cannot satisfy the Soul that feeds upon them: The world is not filling meat to an immortal Soul; let a person feed never so heartily, yet he is hungry: The whole world ••nnot fill one heart; *Alexander* wept, that there were no more worlds to conquer: Nature puts bounds to the Sea; and all Earthly beings have their end, *Psa.* 119. 96. but sin hath made carnal desires boundless: It is with earthly minded men, as *Solomon* says it is with the Grave, and barren womb, and the fire that say it is not enough, *Pro.* 30. 15, 16. *Wherefore* (says the Prophet) *do you spend your money for that which is not Bread, and your labor for that which satisfieth not, Isa.* 55. 2. One calls the whole *Turkish* Empire but a bone that is thrown to dogs: very dry meat; so are all the things of this world: Riches are like meat in a dream: An hungry man thinks he feeds, when he dreams but when he awakes he is empty. Riches feed nothing but the Eye; hence Covetousness is called the lusts of the Eye, 1 *Joh.* 2. 16. O'tis a vanity indeed to look after that which you can put in to your Eye! it will not feed your affections, it will not satiate the *Soul,* it will not quiet the Conscienc: O that *men* should adventure their all for that which will not satisfy!

Thirdly, They are fading things in their Nature: not only uncertain, and liable to remove in the event, but they are dying in their Nature; Corruptible riches: Your Houses, Lands, whatever your greedy Eye covets, are but rotten things: Your Garments are liable to the Moth, and your Gold and Silver Subject to Rust, *J am.* 5. 2, 3. Ah poor treasure indeed! Which rust and Moth consume, rest that strengthens other Creatures eats out these; Houses, Lands, Gold and Jewels, are subject to wearing away, *Tempus teret omnia:* Time will wear them out: Hence Christ advises his Disciples to provide bags which wax not old, a treasure in Heaven, which faileth not, *Luk* 12. 33. Implying that all the treasures of this world are not so: If men lay them up in bags, the bags will wax old, and time will rot them; Thieves can approach to these treasures, and Moth, and Rust can eat them out: ('Tis a pretty simile one hath of it, who compares the Riches of the world to hailstones, that when they fall upon a till'd House, make a rattling noise for the present, but by and by sl•de down, and melt away to nothing.

Fourthly, The treasures of this world are ensiaving treasures; they bring their owners into bondage: as one says; *Ducendo vincimur, vincendo ducimur: By their cunning allurements they overcome us, and overcoming us, they lead us Captive:* They first allure the heart, and then enthrall the heart: They bring men into the worst bondage of any, for they bring them into a willing bondage Earthly men are not only led Captive by the world at Satan's will, but are enslaved by their own will; they consent to be bound: Earthly men do with *Esau,* swap a

bargain for the things of the world; they consent to let go their birth right for a mess of pottage; they give up their birth right to their Inferiors, and consent to become a slave to their own Servants: That word of the Wiseman is never more true, *Eccl.* 10. 7. then when men are led Captive by the love of this world: *I have seen Servants upon Horses, and Princes walking as Servants upon the Earth.* Never did *Israel* do greater drudgery in *Egypt,* then Carnal, Earthly men do to the world: It makes them rise early, sit up late, and eat the bread of sorrows, and all for a few shadows, *Ps.* 127. 2. *Earthly men,* (says one) *are like Beasts that are set to draw in the Devils Teams, who draw sin with Cart-ropes, and Iniquity with Cords of Vanity: Isa.* 5. 1. *Peccata facile veniunt, sed fortiter ligant.*

Fifthly, The riches of this world are ensnaring too. 1 *T•m.* 6. 9. *They that will be rich fall into Temptations and Snares:* The word 〈 in non-Latin alphabet 〉 signifies such snares as persons use to take Birds and Beasts with, and 〈 in non-Latin alphabet 〉 to fasten down to the ground as nets are that take beasts; So Earthlyminded men the Devil stakes them down to the ground: They are held fast in the cords of their own iniquity, *Pro.* 5. 22. What a snare was *Balak*'s Gold to *Balaam*'s Covetous heart to draw him against his light, convictions and a Divine charge. The Bag proved a fatal charm to covetous *Judas,* it lead him to the Halter: The things of the world proved a sad snare to *Demas,* and led him off from all his profession: Earthly things are like twigs that are in Bird-lime, that hold fast those silly Souls that come at them, that they have no mind nor power •o leave them: O they are sad snares indeed.

Sixthly, Earthly riches are defiling too: The Apostle calls riches filthy lucre, 1 *Pet.* 5. 2. *Not for filthy lucre:* 〈 in non-Latin alphabet 〉 Obscure gain as the word implies, filthy, unbecoming, undecent: O 'tis dishonest gain indeed; which ends in the loss of the Soul! Such men are the greatest Couzeners in the world, that cheat themselves, and loose their Souls for sublunary treasures: The Riches of this world defile the Consciences of those that love them; the Apostle calls them the pollutions of the world, 2 *Pet.* 2. 20. 'Tis considerable that the Psalmist doth use the word, *Psa.* 52. 7. to fignifie both riches and unrighteousness: *Lo this is the man that made not God his strength, but trusted in the abundance of his Riches,and strengthened himself in his wickedness:* noting that riches prove occasions of much evil, hurt, and filthiness to them that have them.

Seventhly, They are accountable Riches, Talents that must be reckoned for, *Math.* 25. 19. *After a long time, the Lord of that Servant cometh and reckoneth with him.* All Earthly interests are trusts committed to the fidelity of those that have them, and they must give an account for them, *Luke* 16. 2. *Give an account of thy Stewardship for tbou must be no longer Steward* (〈 in non-Latin alphabet 〉) All thy undue pursuits of the World; thy inordinate love to it, thy unjust ingrossings of it to thyself, thy penurious witholding it, from those distributions God hath required must shortly be reckoned for. 〈 in non-Latin alphabet 〉 *ab* 〈 in non-Latin alphabet 〉 an house *&* 〈 in non-Latin alphabet 〉 , those things which Families use.

Eighthly, They are afflicting riches: They carry more trouble then comfort with them, 1 *Tim.* 6. 10. *For the love of money is the root of all evil, which while Some coveted after—pierce themselves through with many sorrows:* They run themselves through. So *Beza:* They stab themselves all

over from Head to Foot with darts; So the word imports. O how great are those anxieties, and troubles the riches of this world breed for those that have them! they be troublesome things; They cause a great deal of pains to get them: a great deal of care to keep them; a great deal of fear to loose them; And a great deal of trouble when they are gone: Christ compares the love of the world to Thorns, *Mat.* 13. 7. Compar'd with *ver.* 22. Because they prick and scratch the Consciences, as well as choke the word: O the many wounds they will see in them one day that love the world inordinately: Whence *Gregory* hath this upon it: *Let rich men take heed how they handle Throns, least they prick them.*

Nint•lie, They are damnifying riches, and bring a great deal of loss with them: A man can hardly come by much of the world, without a sensible detriment: They occasion the loss of a great deal of time that should be used about their precious Souls: The loss of precious peace; O what trouble, what carking, fretting, rending cares have men about these Riches! They loose their natural peace many times, and lose their Soul quietness: The cares of this world breed a great deal of guilt: Then there's a loss of purity too; they sully thy Soul, dirt thy Conscience: bespatter thy Affections: Many a hopeful Soul is corrupted by them to fall from their seeming virtue and moral excellencies; as the young man in the Gospel, *Judas Annanias,* and *Demas.* Earthlimindedness like the F•ie in a Box of Ointment spoil men's natural and moral Virtues: They occasion the loss of many privileges; the love of the world robs Souls of great advantages, such cannot wait on God many times in secret duties, family duties, public duties; they have a Farm, and Oxen, and Merchandise to look after, and therefore cannot come. Nay, they that will be rich deprive themselves of the profit of those privileges they do enjoy: The Love of the world takes off the good of the word, whiles it is preached to them, *Math.* 13. 22. The things of the world damp men's affections to Christ, and heavenly things; they stifle men's Consciences: It duls and blunts the edge of the Sword of the Gospel, and makes it rebound back again, when it falls upon the rocky heart, hardened with the love of the World: O they are damnifiing things: And at last they will set you hard, but they will lose your Souls, and then you have made a cursed bargain indeed, when you have lost your Souls.

Lastly, They are dangerous and too often damning things; they are dangerous for they keep the Soul from Christ: As the young man in the Gospel, he came to the very last step, and yet there he stayed, he could not part withal for Christ that broke the bargain *Mat.* 19. 22. *He went away sorrowful for he had great possessions:* The love of the World stood in the way of his receiving Christ; Thorns are the shelter for Serpents and riches for many lusts, that drown men in perdition and destruction. 1. *Tim.* 6. 9. The word in the original signifies a plunging over head and ears in ruin, sunk to the bottom, as one that hath a great weight upon him: One compares rich men to a Pine Tree of which it is said, that if the bark be plucked off it will last long, but while that abides it rots: riches are as a deep pit, into which men easily get, but hardly get out, and therefore Christ says. it is easier for a Camel to go through the eye of a needle then for a rich man to enter into the Kingdom of Heaven. *Math.* 19. 24.

The things of the World bar up the way to Heaven, and open the way to Hell, and hasten the Soul with a vengeance to destruction: They are like the Devils sleep-drench, that casts Souls into a deep trance, and 'till they come to the end of their lives they never awake, and then

they awake with a vengeance: That's the first. Consider what the things of the world are, and they are fools indeed that pursue them with the neglect of Christ.

Secondly, Consider the different terms on which they are to be had, and it will appear to be folly for men to desert Heavenly things, and choose Earthly: If you would have the World, it will cost you a great deal of sorrow, trouble, and pains, you must tug hard; *Adam* being turned out of Paradise must work in the sweat of his brows for his bread. *Gen.* 3. 10. But Heavenly Treasures is to be received by believing; They come by gift. It is but to come and take it and receive it. *Isa.* 55. 1, 2.

Thirdly Consider the casualty that attends the persuit of these Earthly things. A great deal of casualty whether you may have them or no; and a great deal of hazard that attends them: The Merchant engages in dangerous voyages, and after all, is not sure to bring home any treasure. *Eccles.* 5. 14. *These Riches perish by evil travel:* Suppose they are obtained, they sometimes are wasted as soon as won; and he that thinks he hath enough for many years, many times leaves, nothing behind him: Many toil, and tug, eat out their bowels, and spend their days for that which they cannot obtain; how many labor to be rich, and yet die Poor: *Riches make themselves wings and fly away. Pro.* 23. 5

Fourthly, Such as persue Earthly things with the neglect of Christ, contract much guilt upon their own Souls; they violate the whole Law of God; for the whole Law contains supreme love to God: *Love* (says the Apostle) *is the fulfilling of the Law.* Rom. 13. 10. *And upon this Commandment* (says Christ) *hangs all the Law, and the Prophets: Math.* 22. 40▪ Upon supreme love to God, and equal love to our neighbor, as to ourselves: Therefore such as persue Earthly things, and love the World more then God, they break the whole Law of God. 1 *Joh.* 2. 5. Yea they violate and break the commands of grace also: It makes men false to all their engagments, and promises; and to all their civil trusts: O what horrid wickedness will not the love of this World put men upon! therefore such contract foul guilt upon their Souls: And this shows their folly.

So much for the use of Information.

CHAP. XXVIII.

Containing an use of reprehension to several sorts of Persons, with consolation to all sound Believers.

IF there be such vast and glorious Treasures in the Lord Jesus Christ, opened and tendered in the Gospel. Then this reprooves such as have or profess to have an interest in these vast and boundless Treasures, and yet are so little affected with them, and have a low estimation of them; O sad indeed! That the choicest substance that ever was; boundless treasure, should be esteemed no more then perishing trash. 'Tis a lamentable thing indeed to see how most Professors value perishing treasures so much, and Jesus Christ so little: Did persons prize those Heavenly Treasures, they would have a less esteem of Earthly; they would be more restless till they saw their Interest in them: Pursue more after them; be at more pains and

cost to secure them: Be more in the commendation of them, and highly esteem those that have them.

Secondly, It reproves those that have or seem to have a title to this glorious Treasure, and yet are not contented with it: O Souls, will a few handfuls of dust please you, and will not a Kingdom, Crown, and Glory? Will a little Cottage in the world take up your delight, and will not a Mansion and dwelling-place in Heaven satisfy you? O Believer, hath God made over himself, Father, Son, and Spirit to be thine eternal Treasure, and is not he rich enough to fill all thy heart, and all thy desires? sit down and consider how groundless are all thy mournings, how unreasonable are all thy frettings and discontent, who canst say of Heaven, *This is mine;* and of God, and Christ, *He is mine.*

Thirdly, It reproves those that have or seem to have a Title to those treasures, and yet look after others treasures, and eagerly pursue a portion in this World. O inexcusable! Like *Dinah* they wander after the things of this World, as she did after the people of the Land, till they deflower their Souls: O Christians, have you chosen God, and will you back to the World again? Hath God delivered you from this present World, and will you yield up yourselves to it again! Hath grace opened your Prison Doors, and will you enter in again? Have you tasted God to be gracious, and yet long after the worldlings bottle, to drink of these Waters of *Marah?* O unreasonable Souls: How unsuitable is this to your state and condition! if you are Saints indeed you are not of this World, *Joh.* 15. 19. Are you the Citizens of Heaven, *Eph.* 2. 19. And would Saints and Angels so dig after the World if they come down from Heaven? 'Tis contrary to your promises and engagements. You go against your convictions, and experiences, and by your inordinate love to, and pursuit of the World you are Enemies to God your own and others Souls.

Fourthly, This reproves those of the People of God, who have an interest in these vast Treasures of Christ, and yet are miserably poor in their own Souls: Many complain Times be hard, Estates wast, Trades decay, but the greatest Poverty lies in Spirituals: Faith, Love, Humility, self denial, Mortifiedness to the World, persons are destitute of these things chiefly; little grace laid out, little grace laid up: Few workings of Spirit in duty, and few works of grace in Men's lives; this argues wonderful Poverty in men's Souls: 'Tis not Poverty in Spirit, but poverty in Spirituals, Professors are so guilty of this day; few acts of Piety towards God, few works of charity towards Men: How lean, and ilfavoured are most under the Gospel: Many are learning, and never come to the knowledge of the truth; a strange veil lies yet upon the minds of many: Little right-kind of knowledge, few know the meaning of the Spirit, few are led into the mysteries of the Gospel: Others profess themselves wise, and to know God, but by works deny him, and their Poverty lies here, They are full of notions, but empty of holiness, Earthly and vain in their Spirit: Most men's Religion this day lies in the head; little-heart-godliness, little life-holiness: Little love to God, and Saints: Little fruits brought forth for God, this shows the Poverty of the times we live in: Again, the difficultness of maintaining Spiritual life; hard to get to a life of faith, and love, hard to keep up hope, this comes from Soul Poverty: Hard for Persons to live from one Ordinance to another: Spiritual life decays, wastes, languishes; 'tis with too many Professors as it is with ancient weak

Persons, that are grown so cold, Nature so decay'd, that they can hardly keep themselves warm, longer then by the fire: So tis with many Christians, no longer then under a warming Sermon, but cold presently; nay 'tis not ordinary Sermons will heat them: The richest feedings, the choicest Cordials, scarce keep up faith, love, and delight in God one moment, and are not these poor men? Corruptions grow, a light, vain, Eearthy, frothy Spirit abounds; but meekness, savoriness, humility, gravity, livelyness decays: Little strength for duty, hard to hear, pray, or to manage one duty aright; little Spirit and Truth in most duties, and services: Unable to conflict with temptations, corruptions, oppositions: Hard to live up to light, convictions, resolutions: How do Souls make shipwreck of faith, and conscience! How easily are they overcome by their hearts lust, pride, passion, Earthyness presently carries them aside. Unable to bear the least sufferings: The very shaking of the rod will drive some from duty: Persons cannot yet digest difficulties, and endurings for the Gospels sake: How soon are many worn out by the afflictions, and persecutions of this day: This deserves sharp reproof.

Lastly, It reproves those who partake of those riches of Christ, and yet are reserved to others: O how unlike are these to Christ! He opens his Treasures to you, but you shut yours from others; he hands out his bounty to you, but you shut your eyes from others: His streams make glad the City of God; your narrow heartedness makes sad the Sons of men: His bowels are enlarged, yours sttaitned; Milk and Honey are under his tongue, emptiness and vanity under yours; his steps drop fatness, your hands cause leanness: O Christians! see your unsuitableness to Christ, and be ashamed of your straitened bowels, and shut hands, towards your poor Brethren, whether as to outward or spiritual supplies! How few are the better for you in soul or body, whose lips bless God for your bounty? *Deut.* 14. 13. A close-handed Professor is a Paradox in nature, and differs from God and the whole Creation: The Lord is good and doth good: Jesus Christ ascended on high, and gives gifts to men, *Eph.* 4. 8. He is always doing good. The Sun diffuseth freely of his light, and heat: The clouds drop fatness: The Earth brings forth her increase; the Trees yield their fruit, and when fit for the use of man, lets them fall into their bosoms; the air communicates its refreshing; the fire its heat, the Sea its store, only man is selfish and with the unprofitable Servant hides his talent in a Napkin: Christians be humbled for your non-conformity to Christ, and the little use you have made of your Talents, and graces for the good of those you live with.

Note *That this use of Reprehension was more fully and largely composed by the Author. but the substance of it is contained in that excellent Treatise of the Author, called* The Heavenly Trade; *to which the Reader is referred.*

Third Use of Consolation.

If there be such unsearchable riches in C•rist for his people: Then here's wonderful Comfort to those that are in Christ; such have cause to rejoice and be exceeding glad: For,

First, In your interest in Christ lies your right to all those great and glorious treasures of Christ: He that hath Christ, all that is Christ's is his: *All things are yours, and you are Christ's, and Christ is God's,* 1 *Cor.* 3. 21. Such are Joynt-Heirs with Christ put down in the same

everlasting Covenant: adopted to the same inheritance, *Rom.* 8. 27. They have a Title to all that Christ hath as Mediator, and that by donation and purchase: A title that cannot be forfeited nor wasted: A Title to the whole inheritance of God. Ah Believer if Christ be thine then 'tis no presumtion to lay claim to anything that is his: All that have been treated of him as God-Man Mediator, his glorious endowments, his personal dispositions, and excellent perfections are all thine. 1 *Cor.* 1. 30. Is not this comfort indeed to believers, that have such a Beloved in Heaven, that is altogether lovely? 'Tis wonderful reviving when a Person can see some excellency he is related to beyond what is in himself: What comfort will a Mother take in a beautiful Child, though herself be deformed? What delight will the faithful Wife take in the excellencies of her Husband, and glory in them as her own: Such pleasure doth the Spouse take in the beauty of Christ. *Cant.* 5. 10. And reckons them as her comeliness though she was black. *Cant.* 1. 5. *I am black but comely:* What consolation is this to a child of God to be intitled to such a glorious Jesus? Though thou art poor yet thy beloved is rich: Though thou art unlovely he is fair, though thou art obscure and vile, yet he is honorable; and his riches, beauty, and honor are thine; and thy reputation with God, Saints, and Angels shall be in him, and as he is. *Cant.* 6. 10. *Who is she that looketh forth as the morning, fair as the Moon, clear as the Sun.* The Lord Jesus hath a high account of the Spouses beauty; she is bright, fair, clear, but it is as the Morning, or Moon, who borrow their beauty from the Sun: Comfort thy Heart, O drooping Believer, though thou canst see no worth in thyself, yet thou hast enough in Christ for thee. Again, what wonderful Comfort may a Child of God gather from a seen Title to all the purchase of Christ, his Righteousness, Graces, Privileges, sure Covenant, and Salvation, when he can upon warrantable grounds lay claim to all this? but so the Believer may, 1 *Cor.* 1. 30.

Secondly, The time is drawing near when they shall have a full possession of all those treasures of Christ, *Rev.* 21. 7. *He that overcometh shall inherit all things:* All those great and glorious things promised shall be his possession, God shall be all in all to him, 1 *Cor.* 15. 28. Every tittle of his word shall be fulfilled, though Heaven and Earth pass away, *Math.* 5. 18. Here Believers are rich Heirs under age, which differ nothing from a Servant, *Gal.* 4. 1. but the day hastens when their great Estate will fall into their hands, and they shall live upon it to all Eternity; the expectation of which is cause of comfort; when veils shall be taken away, and thy soul ever with the Lord; when thy filthy Garments shall be taken off, and thy beautiful raiment forever worn; when thou shalt live no more at small allowances of Grace, but receive it without measure; thy Table spread, thy Cup overflow; thy feeding shall be no more on sent portions from thy Fathers Table, but shalt sit down in his presence, and feast upon his fullness to all Eternity: Then shall all promises be turned into performances; all hopes shall end in fruition, and all desires center in delights, then shall parts be turned into perfections, darkness into delight, changes into immutabilities, fears into joys; wants into fullness; absence into presence: O blessed Eternity! When the Lord shall bring forth all his Treasures, open his Ward-robe, and and pay off every saved Soul with an infinite fullness as much as he can receive, or desire to have, treasures of love in God the Father, Son, and Spirit; rivers of joy in the presence of God; and fullness of grace in conformity to God. Things

which eye cannot see, nor ear hear, nor the heart of man conceive. 1 *Cor.* 2. 9. And is not a cerainty of these future treasures ground enough for present comfort.

Thirdly, from an interest in this rich Jesus, here's comfort to Saints under all their present wants whether outward or inward: In that.

First, There's enough in Christ to supply them: *In him dwells the fullness of the God-head, Col.* 2. 9. Thy wants Believer are but finite, be they never so great; but Christ's fullness is infinite: Thy necessities are the needs of a Creature, his ability is the power of a Creator: The Lord Jesus Christ can more easily supply thy need, then a whole Ocean can fill one pitcher; for betwixt the Creatures there is some proportion, but betwixt God and the Creature none at all.

Secondly, As there is enough in Christ to fill all thy wants; so all the fullness that is in Christ is thy own, Believer, laid up in Christ for thee, made over to thee, 1 *Cor.* 1. 30. *Deus men's & omnia mea.* And therefore mayest boldly expect supplies according to the measure of Christ, 1 *Cor.* 12. 11. *Dividing to every man severally as he will.* Thou mayest as boldly go to the treasury of Christ, as a man doth to his Purse for money, or to his Cupboard for Bread, and as a Child doth to his Father for necessary supplies, *Math.* 6. 32.

Lastly, The Lord Jesus Christ stands engaged to see the wants of his people supplied, *Ps.* 34. 20. *They that fear the Lord shall want no goodthing,* Phil. 4. 19. *So that thou mayst boldly say the Lord is my helper, Heb.* 13. 6. Dost thou want Food, Rayment, Health, *&c.* for thy Body, or dost thou want Grace, Wisdom, Faith, Love, Humility, Patience, Courage, Self-denial, Power over Corruptions, Succor under thy temptations, victory over thy lust; thou mayst go to Christ with expectations of all that God sees best for thee: seeing there are such treasures of all Grace placed and entrusted in Christ for thee.

Fourthly, Comfort under all your losses for Christ; surely if Christ be yours, and such vast treasures are in him, he will not see you losers for his sake; he can and will save you harmless; nay, requite your expensive love for him: all that strength of affection, liberty, time, talents (Christians) you lay out for him, shall be given in again: Jesus Christ is that good *Samaritan,* who hath past his word to repay again whatever is laid out for him, or upon his, at his bidding, *Luke* 10. 35. If a tender hearted *Paul* would take the offenses of an *Onesimus* on his account, *Philemon ver.* 18. Much more will Christ take the expenses for him on his account and repay it a hundred fold in this life, with Glory in that which is to come, *Math.* 19. 29.

Lastly, Comfort under all your reproaches for Christ: 'Tis the lot of gracious Souls many times to be accounted vile, and the offscouring of all things by the men of this world, 1 *Cor.* 4. 13. so *ver.* 10. *We are Fools for Christ's sake, and despised:* 'Tis part of the Cross of Christ to be reproach'd for his sake, 1 *Pet.* 4. 14. But here's Comfort in such a case in the consideration of those treasures of Christ: Christians, your relation to such a Jesus who is the Heir of glory will wipe off all your disgrace: Think on that account you have with God, and the glory you shall shortly have in your own Country, and that will balance all troubles on the account of disgrace for Christ.

CHAP. XXIX.

Containing an use of Examination; Characters of such as have an interest in Christ, and in all those glorious treasures.

CHristians; you that have hopes of an Interest in these treasures of Christ: clear up your title: Be sure your claim be good: Rest not till you can have your evidences of Christ past dispute, to make the matter plain and certain to you; that you are Christ's, and Christ is yours: Adventure not at all your hopes of such great and glorious things upon uncertainties: if you miss and fail in your propriety to this Estate, you are undone forever: There's no repairing the loss of Christ when you come to die: All your after-wit cannot mend this bad bargain when time is past: If you build upon the sand, till the building time be over, you will have an Eternity to repent your folly: there's no room for another adventure when the door of Heaven is shut: If you have too carelessly, and groundlessly laid your hopes of Christ, and Glory, and and so are secure till the time be past, you can no more make trial of a better building: O how great will the fa•l of mistaken hopes be at last; when the Hypocrite shall say too late, woe is me, I am deceived! all my hopes for Heaven have Proved a Lye; I did suppose my title was good, and others thought so too: I could tell of Experiences, and dreamt of closing with Christ; I have had my Convictions, Desires, Tastes, Affections, Parts, Privileges, and high hopes of Glory: But alas, now I see my building is upon the sand; woe to me, all must down again! I have run in vain, and now I must sit down in sorrow to all eternity. O lamentable! when time is gone to come to such a pass: And surely this will be thy case whoever thou art that hast not sure grounds of thy interest in Christ: Therefore, Christians, take not up upon probable hopes, but put it out of doubt that Christ is yours, and this state is yours.

Quest. *But,* says the Soul, *I confess it will be sad and doleful to hear of these excellent treasures, and miss of all at last: But how might I do to be satisfied in this matter, to know that Christ is mine, and his Riches mine?*

For the resolution of this Case I shall speak to four things.

- 1. How and in what manner a title to Christ and those glorious treasures are to be obtained.
- 2. Who they are that do obtain them.
- 3. What is requisite towards the obtaining of them.
- 4. What are the certain and specifical fruits and effects of such an obtaining.

1. *How or in what manner may the soul come to have a Right to Christ?*

Answ. There are three usual ways by which persons obtain a Title to a thing: 1. By Birth 2. By Purchase, 3. By Gift.

First, By Birth: On this a natural Relation is founded: A Child comes to have a right to his Fathers Inheritance by Birth. This way the Blessing and Birth-right fell to the First-born: So

Esau had his Title to the Birth-right and Blessing could he have kept it, *Gen.* 27. 32. So *Manasseh* had a right to the Blessing, because he was the First-born, *Gen.* 48. 18.

Secondly, Another way of obtaining a Title to a thing is by Purchase: So *Jeremiah* bought a Field, *Jer.* 32. 25, Thus men get a Title to Estates by Purchase, when they part with a considerable value for them.

Thirdly, Another way of Right to a thing is by Gift and Adoption: So *Jacob* came to an Estate in the Land of *Goshen,* and *Joseph* to the Government of *Egypt,* and *Moses* the Son-in-Law to *Pharaoh,* by gift and Adoption: These are the three usual ways by which an interest is obtained. By the first of these man can lay no claim to an interest in Christ: By Birth we are Children of wrath, *Eph.* 2. 3. By Purchase man can never get a claim to Christ: There's no buying this Pearl of price. Therefore a Title to Christ must come the last way, by Gift. Faln man having lost his first Estate, with all right to life, and capacity to regain it, by fulfilling the terms in order to it, it must needs follow, that now if ever he obtain life again it must be on a new account, even of Grace. The breach of the first Covenant forfeited all, and bound over the Offender to death and damnation, till which penalty be removed (which lost man could never do) there cannot possibly be any purchase made of new life and Salvation. *Rom.* 5. 12. Sin hath passed over all men, and Death by Sin for that all Men have sinned, and by this fall all power of doing good is lost. *Rom,* 7. 18. So that now of necessity there must be a change of the first term on which life was to be had, there being no possibility in lost man to fulfill them, and if ever Salvation comes it must be by grace *Eph.* 2. 7. and gift: The new Covenant gives out all his mercies freely, *Rev.* 21. 7. There's no place for creature worth and merit in order to Salvation under the Gospel; he that will be saved must accept it as a gift: That's the first, the way of obtaining Christ: He is the Fathers gift, and his own gift. *Gal.* 2. 20. God gives Christ to whom he pleaseth, not for any distinguishing worth in the Creature, but from the good pleasure of his will. *Eph.* 1. 11.

2. *Who are they that obtain Christ, and Salvation by him?*

Answ. It is they that come to, and receive Christ by Faith. *Joh.* 1. 12. *To as many as received him to them gave he power to become the Sons of God:* Christ is offerd in the Gospel by grace, and is received by faith, the acceptance as offered of God is that which interests the Soul in him; This is called a coming to Christ, *Mat.* 11. 28. A letting Christ into the heart, *Eph.* 3. 17. A believing in him, 1 *Joh.* 5. 10. *He that believes in the Son of God hath the witness in himself:* That is the witness of right to Christ and life. *ver.* 11. *And this is the record God hath given us, Life Eternal; and all this in his Son:* For where a gift is freely tendered to all that will receive it, there needs nothing to make that Person fit for that gift, but accepting the offer as tenderd to him: Neither doth this acceptance make a Person worthy of the gift, but fulfills the terms in order to an Interest in it: If a sum of money be offered to a poor man, and he is called to receive it, this receiving doth not merit it, but appropriate it: So that the Persons to whom Christ is tenderd is to sinners, to all sinners, to the chiefest of Sinners. 1 *Tim.* 1. 15. And to everyone of them, *Isa.* 55. 1. *John.* 7. 37. And the terms on which he is held out is freel• without money, and without price, and nothing is required to entitle them to this glorious gift, but their receiving it as tendered.

3. *What is necessary to the obtaining of Christ, and and so of those glorious Treasures in him? Without which Persons cannot, will not, come to him?*

Answ. There are *prerequisites* to the Souls obtaining of Christ: Though they do not merit Christ, yet are necessary to the receiving of him.

First, That the Sinner be brought to see his absolute need of Christ, and his everlasting undoneness without him: This course the Spirit of God took with *Laodicea. Rev.* 3. 17. And with those Jews, *Acts* 2. 23, 36. Opens to them their cursed damning Sin, and wretched state by reason of sin, that their hearts might be pricked and wounded. So the Jailor was this way prepared for Christ. *Acts* 16. 30. He was made to see his doleful state. Thus the Law is School-Master to bring to Christ. *Gal* 3. 24. To beat and wound the sinner that he may see his need of a healing Jesus: Thus the Spirit is promised to convince the World of sin, Righteousness, and Judgment. *Joh.* 16. 8. And so did God deal with the unconverted under the Gospel. 1 *Cor.* 14. 25.

Secondly, Another requisite to the Souls getting this title to Christ is this, that there be a knowledge of the Lord Jesus Christ; his suitableness and sufficiency to save, his grace, and real willingness to heal, and cure all that come to him, *Heb.* 11. 6. hence, Eternal Life is said to lie in the knowledge of Christ, *Joh.* 17. 3. that is, in the knowledge of his sufficiency, and willingness to save: therefore when *Paul* came to obtain Christ in order to it, says he: *It pleased God to reveal his Son in me, Gal.* 1. 15, 16. True faith carries knowledge with it: Faith is not hoodwinkt and blind, but hath his discerning: By faith we come to understand: hence the Gospel is to be preached to every Creature; what is the Gospel but the opening of Jesus Christ, his sufficiency, and willingness to save sinners; while persons lie in a state of ignorance, they cannot come to have a true title to Jesus Christ.

Thirdly, 'Tis necessary that the Soul see the worth and excellency of Christ to satisfy: That were there no Heaven at the end; yet Christ himself were Heaven enough: So *Paul* saw an excellency in Christ, *Phil.* 3. 8. And the Apostles also, *Joh.* 1. 14. The Soul that comes to Christ, must see him to be the chiefest of ten thousand; the only desirable one, none in Heaven but Christ, and none in Earth in comparison of him, *Psa.* 73. 25, He that only eyes Salvation in coming to Christ, takes him upon necessity, not upon choice.

Fourthly, Another requisite to this coming to Christ is that the Soul be brought to a real and actual willigness to part with all for him; yea, to a throwing all over board to take him in, *Phil.* 3. 8. *For whom I have suffered the loss of all things, and do count them dung to win Chrisi.* It was no small sum these Converts parted with before they could close with Christ, *Acts.* 19. 19. *They brought their Books, and burned them, and counted the price, and found it fifty thousand pieces of Silver;* which amounts in our money, to one thousand, five hundred, sixty and two pounds, and ten shillings: hence 'tis said, That he that will be saved must pluck out his right Eye, and cut off his right Hand *Math.* 5. 29, 30. And the want of which made the Young man go away from Christ sorrowful.

Fifthly, In order to a closing with Christ 'tis necessary that the Soul see an utter poverty, and inability in himself ever to come to Christ without Christ: *Draw me, and we will run after thee,*

Cant. 1. 4. *No man cometh to me* (says Christ) *except the Father, which sent me, draw him, Joh.* 6. 44. They must see themselves poor, that come for satisfaction in Christ, *Isa.* 41. 17. Thou must deny thy own Abilities, and Rigteousness, and see thyself utterly unable, so much as to look to Christ, till he give an Eye, *Math.* 11. 5.

Lastly, The Soul must be brought to close with all the terms of the Gospel proposed to him, and made heartily willing to take Christ on his own conditions, *Math.* 16. 14. A person is never fit for Christ till he can give him a blank, and bid him write his own terms, unfeignedly saying, Lord command me anything; I stick at no proposals, so I may be thine, he that would fain beat down the bargain shall never have Christ, *Isa.* 44. 5. now to such a reception of Christ 'tis needful that things be plainly opened, and all the demands of Christ be known, and considered, *Luk.* 14. 28. So that there may be a known and hearty consent to Christ, and a full compliance with all his conditions.

4. *What are the certain fruits, and effects of the Souls obtaining Christ?*

Ans. First, That Soul that hath an interest in Christ is a new Creature, 2 *Cor.* 5. 17. *If any man be in Christ he is a new Creature; old things are past away, all things are become new.* As the Lord Christ when he was crucifi'd, was laid in a new Tomb; so when he is received he must be lodged in a new heart: In redemption work all things are new: there's a new Covenant, *Heb.* 8. 8. A new Mediator; the first Covenant had none, *Heb.* 9. 15. Souls are now brought into a new state, of new and glorious Privileges: They were dead, but now are made alive, *Eph.* 2. 1. There's a new Law also, the Law of the Gospel, called the Law of the Spirit of life, *Rom.* 8. 2. Therefore 'tis necessary that the Soul be renewed also; this is promise'd under the Gospel, *Isa.* 65. 17. Behold I create new Heavens, and a new Earth wherein dwelleth Righteousness, so 2 *Pet.* 3. 13. there will be a wonderful change wrought in that Person above what flesh and blood can do, an inward change a new heart, and a new Spirit, *Ezek.* 36. 26. new desires, *Ps.* 63. 1. Before the Soul did long after the world, pleasures, vanities; but now, *My Soul breaks for the longing it hath to thy Judgments at all times, Ps.* 119. 20. *Ps.* 42. 1, 2. New affections to God, *Ps.* 116. 1. new love to Christ, 1 *Cor.* 16. 22. new love to the Law of God, *Ps.* 119. 97, 127. new love to the people of God, 1 *Joh.* 3. 14. new love to the name and glory of God, *Ps.* 26. 12. *Psa.* 145. 15. new affections for the Cross of Christ, and reproach for his name, *Gal.* 2. 14. *Heb.* 11. 26. a new will to loath sin and cleave to God and Holiness, *Rom.* 7. 19▪ *Act.* 11. 23. a new Conscience, *Heb.* 10. 27. 2 *Tim.* 1. 3. and they have a new Convesation, *Rom:* 6. 4. *Eph.* 2. 10. *Phil.* 1. 27. They will walk in newness of the Spirit, *Rom.* 6. 4. They are created to good works to walk in them, *Eph.* 2. 10. At least, they design it, though they fall short of it. Thus a Soul that is come to Christ is a new Creature. That Soul that hath no renewings in him, that hath the same Spirit, desires, affections, will, conscience, that ever he had, cannot prove his interest in Christ.

Secondly, Tha• Soul that hath received Christ hath received the Spirit of Christ, *Rom.* 8. 9. *If any man hath not the Spirit of Christ, he is none of his,* 1 Cor. 12. 13. *for by one Spirit we are all baptized into one Body.* None can receive the Son, but he must have the Spirit too; for Christ is not divided: He that hath Christ, hath the Father and the Spirit, for these three are one. Now a Soul that hath the Spirit of Christ may know it by the effects of it: The Spirit of Christ is a

quickening Spirit, it begets a principle of Life: The Soul that was dead to God, and holiness; now hath a new life, a heart to move after God: it works from other motives, even from love to God: Dost thou find thy heart always dead to every act of Grace? No heart to pray, hear, *&c.* and is this habitual? O then here's no fruit of Christ's Spirit.

The Spirit of Christ is a sin-opposing spirit, always quarrelling with Lust; always convincing, troubling, humbling the Soul for sin, *Gal.* 5. 17. *Tit.* 2. 11, 12. It gives no peaceable possession to it, but always opposes it as fire doth water: Where the Spirit of Christ is, 'tis a leading guiding Spirit, *Rom.* 8. 14. Christians, what is it leads you? Is it your own Spirits? if you have received the Spirit of God, you may know it by those Scripture ways it takes to put you upon duty: such a one is co•vinced by the word, and persuaded, and helped by the word to this and the other duty.

Again, The Spirit of Christ is a praying Spirit: A Soul that is in Christ cannot live without prayer; though no eye see it, and no good come by it, yet he cannot omit secret prayer, *Zach.* 12. 10. *Rom.* 8. 15. 'Tis not enlargement of affections, parts, abilities, and expressions in prayer; but the inditings of the Spirit; inward breathings, sighs and groans of the Spirit: A man may pray like a Saint, or an Angel, and yet not have a jot of the Spirit of prayer: but it is the encouragement of the Spirit to wrestle with God by Christ; the inward suggestions of hope, when a Soul can go to God as to a Father, when the very heart goes out to God in prayer, and when prayer is wing'd with Faith and Love: These are the effects of a Spirit of prayer, and the fruit of a Souls reception of Christ.

Thirdly, They that have obtained an interest in Christ, have crucified the flesh with the lusts there of, *Gal.* 5. 24. They, and only they that are in Christ have crucified the flesh; that is, the body of death, original sin: The general Nature of sin; the universal extents of sin; come under the workings of this Crucifixtion: O try Souls; •ath the Axe been ever laid to the root of sin? Have you ever found felling strokes upon the body of your Corruptions, are you baptized into the death of Christ, and as he died for sin, so do you die to sin; and by virtue of his death, and wounds, do you fetch power, and strength from him to crucify it? There's a difference between the curbing; and the crucifying of sin: sin may be chain'd up, imprisoned, and not crucified: Hypocrites that are under a seeming change, do restrain, and confine sin; yea they may punish sin, but do not crucify it: The crucifying of sin is the giving it a deadly mortal wound, fetched from the blood, and death of Christ: Faith fetches virtue from the Grave of Christ, to destroy the power of sin, nothing so mortally stabs this *Leviathan* as a believing reflection on our propriety in Christ's Crucifixtion, and a laying hold on promises by Faith in order to the application of the benefit of a crucified Christ, *Rom.* 6. 4, 6. *Our old man is crucified with him:* The putting our lusts into the side, wounds, and grave of Christ; A levelling the Ax to the body of sin, doth strange work to the crucifying of it. Try then are your corruptions, Pride, Passions, Earthliness as strong as ever? deceive not yourselves, this will never assure your interest in Christ till sin be destroyed: 'tis true, when the wound is given, sin doth not immediately die, but the body of sin is dying, and the believing Soul finds his corruptions hath less strength every day; as a man that loseth his blood weakens more and more; so a Soul that crucifies Lust, finds it to weaken day by day.

Fourthly, Another effect of a Souls union with Christ is this: There will be some resemblance of Christ. 1 *Joh.* 4. 17. *As he is so are we in thisWorld.* As Christ was Crucified in the flesh, so are his Crucified to the flesh: And as Christ was risen and justified in the Spirit, so are they sanctified by the Spirit, and have the nature, and Image of Christ: Hence we are said to be made conformable to the Image of his Son. *Rom.* 8. 29. They that are Christ's are in some measure of truth like him. 1 *Joh.* 3. 3. They have something of Christ's Nature, and Spirit: *Let the same mind be in you that was in Christ Jesus. Phil.* 2. 5. Christ's mind was off from, and above the World; and herein lies as great an evidence of interest in Christ as in anything, that Soul is dead to, and wonderfully loose from the World. *Gal.* 6. 14. Christ's mind was heavenly, he favored the things above, his meat, and drink was to do his Fathers will, If you are Christ's you will be of the same mind; nothing in the World will so much delight you as to do something for God: Christ's mind was heavenly, to do his work, and hasten home; and if you are Christ's this will be your mind to dispatch your work, and hasten home. Christ was full of mercy, humility, meekness: If you are interested in Christ, so it will be with you.

Lastly, They that are interested in Christ, do interest Christ in themselves, and in all that is theirs, 2 *Cor.* 8. 5. *They first gave themselves to the Lord:* Such do devote, and make over themselves, and all to Christ, and glad they have any interest, parts, capacities, that Christ will accept of; they cannot keep back a part; no, were it a thousand times dearer, Christ shall have all, *Can.* 6. 3. *I am my Beloveds, and my Beloved is mine:* The keeping back of part lost *Ananias,* and *Sapphira;* they were undone, and damned forever, *Act.* 5. If Christ be yours; you will entitle him to all you are and have. And thus are we come to a Conclusion in this matter: That Soul that can come to seal to those things, is a happy Soul: O blessed Soul indeed! Then mayst thou boldly say, The Lord is my helper; God, Christ, the Spirit, the Promises the Kingdom, and glory is mine. Thus much for the use of Examination.

CHAP. XXX.

Containing a Use of Exhortion, pressing Believers to several duties.

HAving already dispatched Motives, Counsels, and Directions to Sinners, about their coming to this Christ, I shall only apply this last use of Exhortation to those who are interested in this rich, and glorious Jesus. Christians, you that are made happy in your Relation to Christ, and invested with a Title to these glorious Treasures, of all persons; you are most obliged to duty; Christians, be you advised and exhorted to these several duties.

1 *Duty.*

First, Be exhorted to Thankfulness to the rich Grace of God, for giving such a Treasure and Treasury as Christ is; be continually offering up Praises and Thansgivings to God, Flames of holy Affection, be admiring the Grace of God, as the Fountain and Spring of these waters of Life, as the deep Mine of those glorious Treasures: now to scrue up your Affections, and wind up your Hearts to make way for holy Melody, admiring, triumphing, and blessing God for giving Christ, consider these following Particulars, as motives to this choice duty.

First, Consider what you were without Christ, O! Christians, look back, and see what once you were, *Eph.* 2. 11. *Remembering that in times past, you were Gentiles in the Flesh.* The worst of men, an idolatrous sort of men, Worshippers of Devils, you were wild Olives, Enemies to God in your minds, *Col.* 1. 21. hateful, and hateing one another, *Tit.* 3. 3. Lying in your blood to the loathing of your persons, *Ezek.* 16. 4, 5, 6. dead in Trespasses and Sins, wretched, miserable, poor, blind, naked, *Rev.* 3, 17. Children of Wrath, heirs of Hell, born to Wrath, *Eph.* 2. 1, 2, 3. under the Curse and Condemnation of the whole Law, *Gal.* 3. 10. O lamentable state! Obnoxious to Death, liable to everlasting Destruction, every moment, no guard about you, open to Devils, liable to the pourings out of divine Fury, and the openings of the deep Treasures of infinite Vengeance, to have no security from the greatest Evils, nor capacity ever to be delivered out of them; obnoxious every minute to a fearful looking of a fiery Wrath and Indignation, which shall devour the Adversary, *Heb.* 10. 27. This was once your state Believers, you were stubble, ready for everlasting Burnings, Fuel for that Fire that can never be quenched, and Food for the Worm that never dieth, O! sad case indeed, and was not freedom and deliverance from such a state, a Mercy worth your highest Thanks? Had you but looked into the place of Torment, and dipt your Finger into that lake of Fire and Brimstone, you would have wonder'd at Redemption-mercy, and adored that Grace of God that plucked you out of it: and is not your acknowledgment of preventing Grace, as due now as it would have been to an actual deliverance out of these Miseries?

Secondly, Consider what you are by Grace, if you are related to Christ, you are brands plucked out of the Fire, *Zach.* 3. 2. Bond-slaves redeemed from the Pit, *Zach.* 9. 11. Condemned Wretches saved from Wrath to come, 1 *Thes.* 1. 10. Translated from Darkness to Light, and from the Power of *Satan* into the Kindgdom of God, *Acts* 26. 18. *Col.* 1. 13. Made Sons and Daughters to God, called to his Kingdom and Glory, 1 *Thes.* 2. 12. *Gal.* 4. 6. Crown'd and invested with a Right to his Presence and most glorious Privileges, *Eph.* 2. 18. 19. Under the Eye of God, under divine Care; infinite Grace is an Undertaker for you, 1 *Pet.* 5. 7. O glorious State! Consider further, how you lie upon the Heart of God, as a Seal and Signet there, *Cant.* 8. 6. Reckoned amongst his Jewels accounted his peculiar Treasure, *Exod.* 19. 5. *Mal.* 3. 17. Partakers of the Inheritance of the Saints in Light, *Col.* 1. 12. Sitting in heavenly places in Christ Jesus, made Vessels, •itted for Mercy, filled with Mercy, devoted to Mercy, *Rom.* 9. 23. And Heirs of Glory, *Jam.* 2. 5. O wonderful, wonderful Grace; this is matter of Praises to God to all Eternity: Time would fail to read over your Inventory, and to look through your Treasury, 'tis Work for an Eternity to do: O believe what you cannot see, and admire what you cannot know, and study out what you yet understand not of your blessed state, both privatively, and positively considered, and when you have found out a little of your Happiness, then look on those beneath you, put your Mercies into the scale with the World's Miseries, rate your Redemption-interest with the lot of Christless Souls, matter of the same Lump with you, think on your Acquaintance, Friends, Relations, Neighbors, that have enjoyed the same Gospel-Privileges with you, and yet these are left to their Blindness, to perish in the Error of their ways, and must down into the deep forever, but you are exalted, and lifted up to Glory. O! What cause is here for Praises blessings, Thansgivings, and Hallejuahs to him that sits upon the Throne, and to the Lamb for evermore.

Thirdly, Consider the greatness of that Grace which hath made you to differ; Ah! Believers, Redemption-grace saw nothing more in you than in *Judas, Demas,* and those that perish; you were of the same Lump, cut out of the same piece, there was not a Jot of Difference between you and the damned, but only the good pleasure of Grace, only divine Mercy laid it's hand upon you: O that astonishing word, *because it pleased him to make you his people,* 1 *Sam.* 12. 22. It was only the free grace of God that chose *Jacob,* and left *Esau, Rom.* 9. 13. It was not for your sakes Christians, that the Lot was cast so well for you: No, *Be it known to you O house of* Israel, *be ashamed and confounded forever in your own Eyes,* Ezek. 36. 32. The moving Cause, the Wheel within the Wheel, that made you adopted, and others rejected, was only the good Pleasure of his Will, *Eph.* 1. 5. 7. It was from hence, *God so loved the World,* out of this Womb sprung all your Mercies, it was Height of Grace, Length, Breadth, Depth, Love passing Knowledge, *Eph.* 3. 18. 19. O ye heirs of Glory, be affected, astonished, ravished with the sense of this rich grace of God towards you, in giving Christ not only for you, but to you, and revealing him in you, and uniting him to you by the Spirit, from the same Mass of fallen man, to single out some for pardon, and leave others for Punishment: O wonderful! The Sense of this made the Apostle break out in such a holy Extasie, *Rom.* 11. 33. *O the Depth of the Riches both of the Wisdom and Knowledge of God,* O the depth! A note of Exclamation, and silencing wonder. O consider this Love of God to your Souls, 'tis free Love without any Influences from the Creature, full Love without Circumference or Bounds, eternal Love without Beginning and without end. Fruitful Love, abounding in the rich Gifts and Procurements of it, O the Gifts and Tokens God sends to you now, and O the large store he lays up forever for you: 'tis sympathyzing Love, full of Bowels, delighting Love, full of pleasure in you, 'tis resting Love: He will rest over them in his Love; 'tis immutable Love without Changes, giving Love, forgiving Love, caring Love, securing Love, returning Love, overcoming Love. O! where shall I make an end? How can you come to the bottom of this Deep, wade a little further, till you have lost yourselves in holy wonder: Can you see your brave houses, fine Cloaths, comfortable Relations, and have such high Regards, for these, and no more for this Grace of God: O wonder more at this Love.

Fourthly, Consider how this is the great Design of God in this grace, that you should be to his praise *Eph.* 1. 12. That is the end which God aimed at in Predistinating you to Glory, that you might be to the Praise of his grace, that his Grace might procure the Manifestation of his Praise; 'tis not for an Enlargement of his Revenue, or Advancement of his Profit; for man cannot be profitable to God, *Job* 22. 22. or for any addition to his Honor being above all Praise, but that he might receive the Tribute of his own Glory, and the returns of his outgoing Goodness: Now if this be the very end why God sets his love upon you Christians, then you have reason to glorify his Grace, lest you endeavor to overturn the whole Proj•cts of Salvation-kindness.

Fifthly, Think how delightful Praise is to God, *Psal.* 69. 31. *This also shall please the Lord better than an Ox or a Bullock that hath Horns and Hoofs.* That is, an Adult, and full grown Beast, which is more fit for Sacrifice; as *Rabbi D. Kimohy* notes, a Beast was not fit for Sacrifice under two years old; so that Praise is preferred here above all Sacrifice, as that which God takes most delight in of anything, because this doth most honor him to acknowledge him the Author of

all Mercy, and God of all Grace, *Psal.* 50. 23. *Whoso offereth Praise, glorifieth me,* That is, He doth in a singular manner show forth mine Honor, and this is pleasing to him.

Sixthly, This brings Profit to your own Souls, *Psal.* 50. 23. For 'tis the means and way to obtain the Salvation of God; *Ponit viam aut praeparat viam,* (saith one) it opens the way for Salvation to go out to that Soul; this duty of Praise will bring you Gain, because it engageth God to give out more Mercy, and it leaves Influences of spiritual Good on your own Souls; it puts the heart into a good Frame to love God, and delight in him, and leaves more obligedness on the Soul to fear and serve God: so *David* after that Psalm of Praise to God, 2 *Sam.* 7. was wonderfully influenced to duty to God, as you may see, *chap.* 8. 11. and had his Spirit abundantly sweetened to men, *chap.* 9. 1.

Lastly, Consider also, how pleasant this duty of Praise is to the Soul itself, it is wonderfully delightful, and abundantly affects, and ravishes the Heart, to have the sense of divine Mercy in it, *Psal.* 147. 1. *Praise ye the Lord, for it is pleasam, and Praise is comely.* O Believers! let me effectually persuade you then to the highest Acknowledgments of Redemption-grace, and to the utmost Praises for this rich Jesus, who hath blessed you with all spiritual Blessings, *Eph.* 1. 3.

2 *Duty.*

Secondly, You that have an Interest in this glorious Redeemer, labor to keep up a high valuation of him in your Hearts; if he be so rich as the Gospel reports of him, O then prize him acoording to his excellent worth: Great men are highly esteemed, the Cap, the Knee, the best Room, the chiefest Seat are theirs, *Jam.* 3. 3. And how much more worthy is Christ of your account, 1 *Pet.* 2. 7. *To you that believe he is precious.* 〈 in non-Latin alphabet 〉 it signifies an high Estimation of another's Worth and Excellency, ready to be attested by all possible and due Demonstrations: four things should oblige Believers to a high Esteem of Christ.

First, His own transcendent Excellency which singularly resides in him, and eminently shines out from him, ten thousand times brighter than the Beams of the Sun, which in their own nature challenge the highest Adoration of men and Angels, especially of saved Souls, to whom he is most endeared and most nearly related. As the Apple-tree excels the meanest and most useless Shrub, infinitely more doth the Lord Jesus over top all the Glory of the world as Mediator, *Cant.* 2. 3. He is the chiefest of ten thousands, *Cant.* 5. 10. He is before all things, *Col.* 1. 17. Both in dignity and time, he precedes all Creatures, he is the Fountain of all Excellencies; his divine and personal Perfections make him the glory of Heaven, the adoration of Angels, the admiration of Saints, and the object of all Observance and holy Wonder, 2 *Thes.* 1. 10.

Secondly, The high honor the Father puts upon him; He is his Well-beloved, *Matth.* 3. 17. The object of his Delight, the Exaltation of his right-hand, who hath put all things under his Feet, *Heb.* 2. 8. Set over the works of his hands, crowned with Glory and Honor, *verse.* 7. Worshipped by all the Angels, by the Fathers Appointment, and set down at the right hand

of the Majesty on high, *Heb.* 1. 3. 6. entrusted with all the Concerns and Interests of God, in the World, made his pleni-potentiary, to compose all Differences betwixt himself and fallen man: now, hath the Father such a high Valuation of Christ? then surely 'tis an unworthy thing in you, to detract from his Honor.

3dly, The Lord Jesus Christ deserves your high Estimation, because he is the Fountain of all those Streams that do make glad your Souls, the Sun of all those Beams, that warm your Hearts, the Author of all those Mercies that do supply and delight you; all your Excellencies and the things you mostly value, are Derivations from his glory; things are ratable as they come from Christ, he turns your Water into Wine, sweetens your bitter Cups, and makes them to overflow, all your graces come from his Fullness, he is your Friend, your best Friend, your old Friend, your none-such in Heaven and Earth, *Psal.* 73. 25. The Procurer of all your Mercies, the sweetness of all your Comforts, the crown of all your Glory, and doth he not deserve your Estimation? If he hide his Face all Light goes with him, if he suspends the Communications of his Favor, nothing is comfortable to you, if he lock up his Treasures, nothing b•t Poverty and wasting covers your Souls, everything without him is nothing, and with him, any little thing is enough; Bread and Water is rich cheer with Christ, Disgrace and Reproach is Honor with Christ; Poverty is Riches with Christ; O prize Christ then, for he puts a worth upon all things that you can enjoy.

Fourthly, Consider the wonderful value the Lord Jesus Christ puts upon you, and let this persuade you to a due valuation of him, *Gal.* 2. 20. *Who loved me, and gave himself for me,* Joh. 15. 16. O amazing, wonderful, sovereign Grace! That the Son of God should set his highest Regards upon loathsome Dung, swept out of door by divine Justice, cast out into the open Field, pityful, loathsome, undone Creatures, that he should account you (Believers) as the Apple of his Eye, who have been as Thorns in his side, that he should account you as a Seal on his Heart, who have been spears to pierce through his Bowels, that he should value you as the travel of his Soul, the Jewels of his Crown, the Inhabitants of his glorious Presence to all Eternity, that he should account such spotty Worms as you worthy of his Love, his Blood, and his Mediation, deserving his Bosom, his Kingdom and his Throne: O what strange astonishing Grace is this! and will you prefer Creatures, and place Relations in your Bosom, and let Christ lie out of door, O unworthy act indeed! Surely he deserves your highest Estimation, O prize Christ! prize Christ! value him.

First, Above all things in Heaven and Earth, count nothing like him, much less above him; set him in the uppermost Seat, enthrone him in your Heart; Let him ride in that Chariot of yours that is pav'd with Love; Esteem his Person above all Persons, his Purchase above all Purchase: his Love above all Affections; his help above all Assistance: Value him above Father, Mother, Husband, Wife, Friends, Pleasures, Credit, Riches, or whatever is dearest to you: Say as *Moses* did, *Who is like to thee? Exod.* 15. 11. *Thy Name alone is excellent, thy Glory above the Heavens.* Esteem his Precepts above all the Commands of men; His Promises, his Privileges, his Comforts, his Ordinances, his People above all: Christ, in conjunction with other things, accounts himself slighted; He must be *Aut Caesar, aut nullus.*

Secondly, Prize Christ in all; in all Persons and things, make him the Standard to measure the worth of all created Beings by; Reckon things as they carry Christ in them: when Satan or Corruption tempt you to a high esteem of any, Ask them, as Christ did, whose Superscription and Image they bear? *Matth.* 22. 20. As the Talent of the Temple was of greatest value, so let thy Account be of those things that have the Temple stamp upon them, in a Sacred Reflection of Jesus Christ. Reckon not much of anything that hath not *Aliquid Christi,* something of Christ in it.

Thirdly, Prize Christ at all times; not only by fits and starts; not when he brings thee Loaves, and loads thee with his Favors only, but also when he hides his Face, and holds his Hand, when he seems to take no notice of thee: Let Christ be thy Sun in the Day-time; let him be thy Diamond in the Night, when all other Lights are gone, and shadows of Darkness are over thee; let him be always uppermost in thy Account; Think meanly of him at no time; let him lie between thy Breasts, to satiate thee at all times, *Cant.* 1. 13.

3. *Duty.*

Thirdly, Believers, (Have all your expectations from Christ, *Psal.* 62. 5. *My Soul waiteth only upon God, for my expectation is from him.* If the Lord Jesus be so rich, then he is able to maintain you, and supply all your wants: There's Bread enough in his house to feed you; Light enough in him to guide you; Comfort enough to cheer you: Blood enough to pardon you; Righteousness enough to justify you: Grace enough to sanctify you: Strength enough to bear and support you; Treasures enough to satisfy and requite you. Hence 'tis he calls his People to look to him, and be saved, *Isa.* 45. 22. And on this Belief the Saints resolved to wait and look for him, *Isa.* 8. 17. O Christians! expect all you need from Christ: His sufficiency to help you, and his willingness to supply you, are Arguments enough for your Expectation: why should you look to Creatures more than to the Creator? to the Clay, more than to the Potter? to broken Pits, more than to the Fountain? to the Physician, more than unto God? Is there not a God in *Israel?* why then are your eyes, Christians, after empty Cisterns, and things that cannot profit you? Have you chosen Christ to be your Rock, your Fountain, Life, Sufficiency, and Fulness, to fill all in all; and yet run to other things for your Relief, as if he were not able to supply you? O Souls! fasten your eyes on Christ; expect all you want from him, as the impotent man did on *John* and *Peter, Acts* 3. 5. Look not so much on Creatures and Relations, Friends, Riches, and Wisdom, *&c.* lest you be ashamed; but wait for the Vision, for it will speak, *Hab.* 2. 3. Expect all you need from Christ, for the expectation of the poor shall not perish.

4. *Duty.*

Fourthly, Be contented with Christ alone, whatever is wanting; and truly, 'tis strange indeed, that an infinite Portion cannot satisfy a finite Being, and a whole Ocean fill a little Vessel; Believer, Thou hast the person of Christ, who is the wonder of Angels, the Satisfaction, and the Heaven of glorified Saints, the desire of all Nations, the longed-for *Joy* of all that truly know and taste him, and will not this content you? *Paul* could leave all the World to go after Christ, and art not thou satisfied with Christ, without the World? *This* (saith *Agnes* the *Roman*

Martyr) *Even this is he, I now confess that I do love, I will make haste to meet him.* The naked presence of Christ hath been a Heaven to suffering Saints under the want of all things: *I have found a nest of Honey* (saith *Algerius) in the Entrals of a Lyon, in a deep dark Dungeon, I have found a paradise of Pleasure,* &c. And if some glimpses of the presence, some Illapses of the love of Christ, were enough to these Sufferers in the want of all things, O unreasonable Soul, that thou shouldest complain, and be dissatisfyed, who hast an Interest in Christ, and so much of other things too. O Christian! If Christ be thine, let it content thee, for all is thine; his Heart is upon thee, and will not that content thee? He loves thee more than all the World, he will not leave thee, and will not this please thee? *Heb.* 13. 5. He will care for thee, 1 *Pet.* 5. 7. Thou shalt want no good thing, he will make up the want of creatures with himself, he will sweeten bitter cups; 'tis but a little while, and he will take thee to himself, where Wants, Sufferings, Shame, Reproaches, Griefs, and Sin shall trouble thee no more: O then be satisfied with a single Christ, in Heaven he must be thy alone Happiness; there's no House, Land, Husband, Wife, Parent, Children, to make up thy Fullness and Blessedness, there God will be all in all, and is not this God in Christ enough now?

5 *Duty.*

Fifthly, Take up your Delights in this rich and glorious Christ, he is the Treasure, and his should be the heart also, *Math.* 6. 21. There is all that in Christ, which thy Heart can desire, stretch thy Longings to the utmost, and he is infinitely beyond them; and if he deserves to be the object of thy Desires, then of thy Delight, for what is Delight but Desire in Fruition? He is the only adequate object of Delight: other things are unsuitable to a spiritual Heart, and cannot please; empty; and cannot satisfy; fading, and cannot last; cloying, and soon become burdensome; but God in Christ is an eternal Excellency: those things that seem most delectable in Creatures, are but Derivations from his Excellency, Drops of his Fullness, Sips of his Sweetness, the impress of his Fingers: The precious Ordinances of Christ, are but the Galleries in which he walks, the Chariot in which he rides, the Cabinet wherein his Jewels lie, the Cisterns through which Waters of Life pass to saved ones; and if these be so pleasant, O what then is himself, and should not Believers then delight themselves in him.

Quest. But how shall I do to get my Heart to this delight in Christ? I find my Affections cold, and my Spirits dead, that I cannot taste that Sweetness in Christ, nor take that Pleasure in the Almighty as I would.

Answ. First, withdraw your Hearts from all other Delights, this course doth the Lord set *Israel* to get up to a delight in himself, *Isa.* 58. 13, 14. There is no greater Enemy to true delight in God, than a persons own carnal Pleasure, and delight in things below God, *Whoredom and new Wine take away the Heart, Hos.* 4. 11. 'Tis impossible a Soul can take pleasure in Christ and Sin together, *Mat.* 6. 24. For carnal Pleasures withdraw the Affections from God, *Job* 21. *ver.* 12. to 15. 1 *Joh.* 2. 15.

Secondly, Rest not till you have cleared up your Interest in Christ, and can upon good grounds apprehend him as your peculiar and chief Treasure better than all the World besides, and appropiate it to your own Souls, *Cant.* 2. 3. 5. This drew the Spouses Heart to so

much longing after and solace in the Lord Jesus, even the sight of his transcendent Worth beyond all others, and her title to all those Excellencies; 'tis seen Interest in Christ that draws out the Heart after him, *Cant.* 7. 10. Doubts of Relation to Christ, and Fears of laying a claim to these precious Treasures, damps the Soul pleasure in Christ.

Thirdly, Be satisfy'd about Christ's special love to you, and delight in you, 1 *Joh.* 4. 19. Jealousies about an Interest in this love of God, did so cool the *Jews* Hearts towards him, *Isa.* 49. 14. *But* Zion *saith, the Lord hath forsaken me, and my God hath forgotten me:* From hence they began to slack their pace after God, and cried out, behold what a weariness is it, and snuffed at it, *Mal.* 1. 13. *chap.* 3. 14. Suspition of Christ's Heart towards you will straiten yours towards him: think well of Christ's Heart to you, cherish daily a good Opinion of his Nature, Affection, and Faithfulness.

Fourthly, Beg hard for heart-affecting fights of Christ; This so enamored the Spouses Heart, she saw the beauties of her beloved, *Cant.* 2. 1. She beheld him to be the rose of *Sharon,* and Lily of the Valleys, the powrings out of his Name drew her affections to him, *Cant.* 1. 3. The Eye affects the Heart, *Lam.* 3. 51. As with Sorrow so with Joy; 'Twas *David*'s Sight of God in the outgoings of his Love and Glory, that made his Soul thirst after him, *Psal.* 63. 1. 2.

Fifthly, Be much in the consideration of what Christ hath done for you, and bestowed upon you; this so engaged *Hezekiah*'s Heart to God, *Isa.* 38. 17. and filled *David*'s heart wiih such an Extasy of Joy in God, 2 *Sam.* 7. 19, 20. *Psal.* 8.

Sixthly, Get a nature and Spirit suitable to Christ, *Similo Simili gaudet, Psal.* 17. 15. *I shall be satisfied when I awake with thy Likeness.* This made the Image of Christ glorious in the Souls eye also, when once it becomes changed into it's Likeness, 2 *Cor.* 3. 18. Therefore did *Paul* delight in the Law of God after the inner man, *Rom.* 7. 22. Because he had his inner parts changed into the Image of it; what pleasure will wicked men take in a wicked Cause, from the similitude it hath to their own Nature? So will the Soul in Christ, when once brought into a suitableness to him.

Lastly, Be much in Communion with Christ, and this will beget wonderful Joy in him, *Psal.* 119. 167. *David*'s being much conversant in God's Laws, begat and strengthened his delight in it. So *verse.* 14. 'Tis Intimacy breeds Delight, whereas Strangeness lessens all that Familiarity and Pleasure we else might take in Persons, *Psal.* 14. 10. *A Stranger intermeddles not with his Joy.* Be not contented to keep to duty, but press after Communion with Christ therein.

6 *Duty.*

Sixthly, Be not troubled at your Wants, Losses and Sufferings, you undergo in this World; Consider these four things.

First, You can want no good thing, the God of Glory stands bound for your Supplies, *Psal.* 34. 10. *They that seek the Lord shall want no good thing,* Psal. 23. 1. *The Lord is my Shepherd, I shall not want.* It cannot be, that those who are so much interested in the Heart, Care, Person, and Treasure of the Lord Christ, can be destitute; what can you want who are entitled to all good things? 1 *Cor.* 3. 22, 23. Who are Heirs of the Promises, Promises that concern the Life that

now is, and that which is to come, 1 *Tim.* 4. 8. You have a surer Title to your Supplies, than they that have most of the World in their hands; for God hath laid up, in the hands of Jesus Christ, a full Allowance for you, how short soever he may seem to keep you for a while: the Earth is your Lord's, and the Fullness thereof, and the Cattel on a thousand Hills, *Psal.* 50. 10. 12. *Psal.* 24. 1. Heaven, and Earth and all things therein, are made over in the everlasting Covenant for your use.

Secondly, You shall want or suffer no more than infinite Wisdom, and fatherly Love sees best for you; 'tis impossible that divine Purposes should be frustrated towards you; he that will work will work, and nothing shall let, 'tis not Men nor Devils, nor the greatest injury of time, can deprive you of your Fathers Allowance, and that is upon infinite Wisdom and good Pleasure. The Wings and Wheels of God's Providence over his people, and for them, are full of Eyes within and without, to show the wise Care and Providence of God over his, in the worst of times, and hardest condition; and these Wheels are moving for your Good, Christians, and God sees in the darkest Providence, what is best for you; all his Dealings with his people, are the Fruits of everlasting Love, *Jer.* 31. 3. God doth in infinite Wisdom manage all your Concerns; 'tis not by Chance, or through any inadvertency, any Crosses or Losses befall you, but all is done in wise Counsel.

3dly, The less you have of Creatures, the more will God give you of himself, if you be looking to him, and by Faith live upon him. God will admit of no Vacuums towards his people, they can want no good thing; therefore if creature-supplies be removed, Grace comes in the room; as they say, Water will ascend to prevent a Vacuum, and Grace will descend to prevent Emptiness in Believers; God comes in the room of creature-comforts: when *Job* was stripped of all, he had more of the visions of God, *Job* 42. 5. *John* had never more Intimacy with Jesus Christ, than when he was in the barren Island of *Patmos,* stripped of the Confluence of earthly Comforts; *Elijah* never made a better Meal, than when he was driven into the Wilderness, and the Angel was his Cook, 1 *Kin.* 19. 8. Ah Believers! you have never better Allowance of God, than when you are cut short in outward things, if you be faithful; therefore you should be quiet under all Straits and Necessities in the world. The day we live in is full of Trials to many a gracious Soul, the wants of many may be more than many think of, and 'tis now a time to expect more Maintainings from the hand of God, and from the Spirit of Grace, when outward things are removed; when *Israel* was brought into the Wilderness where was no sowing nor reaping, they had their Bread from Heaven, and 'tis God's usual way, to send Meat from his own Table, when the Tables of his Children are empty, I mean, more spiritual Communications from himself, if they murmur not, but patiently and quietly wait for God's Salvation.

Lastly, Consider, Believers, 'Tis not long you shall be in the way of Wants, or Sufferings: the time is hastening that will set you beyond the reach of offending Providences, nothing shall offend you when you get home to your own Country. O! the time is hastening, when Moth and Rust cannot consume, nor Thieves break thorough and steal, *Matth.* 6. 20. And when afflictive Providences cannot injure your Treasure, if the Lord be your Treasure, 'tis not long you will be open to the Injury of time, and to those Casualties that pass upon your Comforts;

every day (Christians) brings you farther through the Briars, and Thickets of this World, and through the barren Wilderness, that leads to your *Canaan;* you are travelling apace towards a period of all your Trials, every new hour brings you a step nearer to the Sight, and Fruition of your blessed Inheritance. Christian, Think every Evening, now I have a day less to wade through the deep Troubles, and Red-sea of this World, and to be kept at such strait Allowances and Supplies in this Life: O a real Faith of this, how should it patient and quiet Believers, under present Straits and short Allowances here? O! Think upon the coming of the Lord, *Jam.* 5. 7. *Be patien• therefore Brethren unto the coming of the Lord behold the Husbandman, waiteth for a precious Fruit of the Earth, and hath long patience for it:* He waits a long time before Harvest comes, and bears many a wet-day, and shall not a Believer wait with more Quietness, and hope for a far better Treasure? O! Christians, if you feel some Difficulties and Straits through want of Supplies, Comfort, Credit, Strength, Ease, Peace, Rest, for a little time, know, Eternity is coming, that will make amends for all.

7 *Duty.*

Seventhly, Live upon your Treasure, these unsearchable Riches in Christ; for this end hath the Father provided those rich Treasures, to satisfy you here, and to solace you hereafter, 'tis laid up in Christ for you, not locked up from you. Christians, the Lord Jesus is a Fountain sealed to, not from you, there's no Bolt between you and your Treasures, you may go and fetch supply at all times of need, *Heb.* 4. 16. It hath pleased the Father that in Christ should all Fullness dwell, *Col.* 1. 19. For the use of Believers, that he might give eternal Life to all that come to him, and be the head of the Body, the Fullness that filleth all in all, *Eph.* 1. 23. This is the work he hath undertaken to do, and invited all his people to come to him, that they might have Life, and have it more abundantly, he bids them ask and ask again, that their Joy might be full, *Joh.* 16. 23, 24, 26. This is the Will of God, that Believers should eat their own Bread with Quietness, 2 *Thes.* 3. 12. And make use of this Inheritance for all their Supply and Comfort: Christians, you cannot make too bold with your own, Christ and all his Fullness is your Interest: you may wear out your Welcome with men, and beg too often at fellow-Creatures doors, but you cannot ask too often of free Grace, or take too much of Redemption-treasures, if you be sure to refer the Measures and time to divine pleasure. In all your need come to Christ for whatever you want, for the Life that now is, and that which is to come; this answers the end of the everlasting Covenant, and the Fathers placing this store in Christ, and Christ's undertaking the Care, Conduct, and Salvation of all that come to him, and this wonderfully pleaseth Christ, and advanceth his mediatory Glory: this also keeps up the credit and Reputation of the ways of God in the World, when Strangers see Believers rich fare, and what a Sufficiency is laid up in Christ for them, that Christ maintains his own poor, that they need not go a begging; this commends that State and Government, where care is taken to prevent wandering Beggers: Besides, otherwise the Promises are useless if you come not to Christ for all your Supplies. These full Breasts will be injured if you milk them not out, Promises are the Bags in which this Treasure is carried out to believers, which will wax old if you use them not. Christ gets nothing (Christians) by your Savingness this way, the more he lays out upon you, the more he lays up for you.

8 *Duty.*

Eighthly, Improve your Interest in these vast Treasures, to the enriching of your own Souls; are there such Riches in Christ, and is this Jesus yours? O then labor to be rich also. There are two things which I should press you to be rich in, 1. In Grace, 2. In good Works.

First, You that have Interest in these Treasures of Christ, labor to be rich in Grace, be not content with the Truth of Grace, with little Measures of Grace, but strive to abound in Grace, 1 *Thes.* 3. 12. For,

First, Grace is the best Treasure, and most rationally desirable for it's self. All other created Beings are conditionally good, so far as God sees them best for us, and so far as they conduce to the great end of God's Glory, and our Salvation; but Grace is absolutely good, because 'tis part of the divine Nature and Image of God, 2 *Pet.* 1. 4. Which divine Nature he tells us, *ver.* 5. 6. Lies in Faith, Virtue, Knowledge, Temperance, Patience, Godliness, and Charity. 'Tis absolutely necessary to the glorifying of God, and being glorified with God, *Heb.* 11. 6. *Without Faith 'tis impossible to please God, and without Holiness no man can see God,Heb.* 12. 14. Grace is the best Treasure, because the most enduring Treasure, the most potent Treasure, it can procure more than all the World can, *Mark* 9. 23. *All things are possible to him that believeth.* Indeed created grace cannot, by way of Merit or Purchase, procure anything but by way of Appropriation and Meekness, it brings that which all the World cannot: Grace is God's high way to Mercy and Peace, being under a Promise of Peace; Grace and Peace are usually twins in gracious Souls, 2 *Pet.* 1. 2. Grace can quiet you under Troubles, strengthen you under Weakness, guide you under Darkness, cheer you under Sufferings, enrich you under Losses, and fill you under Wants; again, Gaace is the purest Treasure, earthly Treasures are as those Cities *Solomon* gave to *Hiram,* a mere *Cabal* and dirty things, defiling the Souls of those that have them, and use not them aright; Grace is the most pleasant Treasure, it doth not burden those that have it, as earthly things do with wasting Cares and tormenting Fears. Further, Grace is the best Treasure, in that it will go with the Soul into the other World; all the Riches of this World must be left behind, Death puts the Owner and his Interest into a winding Sheet; no man's Propriety to these out-lives himself, the Grave buries all his Relation to these things, but Grace never dies, true Holiness goes with the Soul to glory.

Secondly, Labor to be rich in Grace, because if you have but little grace, you will hardly prove the truth of grace, though the least grace is grace, as a drop of Wat•r is Water, yet a little grace doth not so capacitate a Soul to see it, 2 *Pet.* 1. 9. He that wants this thriving Grace, forgets that he was purged from his old Sins, he cannot remember or make out his saving Change, or putting off his old state; little Grace is ever skeptical, and subject to Doubtings, *Matth.* 14. 31, *O thou of little Faith, wherefore didst thou doubt.*

Thirdly, Because little grace will hardly carry a Soul through the Temptations, Duties, and Sufferings of the day we live in; these are some of the last times we are fallen upon, and the last times are perilous times, 2 *Tim.* 3. 1. This is the Character of these times, *Abounding Iniquity, and Decay of Love, Matth.* 24. 12. And therefore a little Grace will not carry a Soul through strong Corruptions; where Sin abounds, Grace must abound much more, or else the

Soul will loose ground, *Rom.* 6. 1. What the Apostle speaks there of grace in God, 'tis as true of grace in Saints that must abound more than their Sin, or else Sin will be too hard for them; Judgment must be brought forth to Victory, or else the bruised Reed will break, *Matth.* 12. 20. For this end the Apostle adviseth the *Ephesians,* in his time, which were less liable to such Temptations, they should put on the whole Armor of God, and having done all, to stand, *Eph.* 6. 13.

Fourthly, Else you cannot answer the ends of grace, and all the Cost of God about you; the design of grace in all the means and helps to his people, is to further their growth in grace, and to make them abound to all well-pleasing before God, *Isa.* 5. 2. 4. *Joh.* 15. 2. *Psal.* 92. 13, 14. To whom much is given of them much is required, *Luke* 12. 48.

Fifthly, That so you may be more like to God, who is rich to all that call upon him, *Rom.* 10. 12. He is rich in Mercy, he hath abounded in the Riches of grace towards all his People, *Eph.* 1. 7, 8. Christians should be Epitomies of Christ, and Resemblers of his Excellency, holding forth his Virtues in the World, 1 *Pet.* 2, 9. There can be no greater glory to a Child of God in this World, than to be like to Christ, who is the glory of the Father; but by being rich in Grace, you will much manifest the Excellency of Christ in the World.

Sixthly, By being rich in grace, you will become more serviceable to God and others in your Generation, you will be able to do more work for God than others. Grace is a Talent, and the more Talents you have, the more Incomes hath God from you, *Matth.* 25. 16, 17. Rich men have larger Capacities to honor God in the World than others have, they can do more, and lay out more for God, and be more serviceable for God than others; they can feed the Hungry, and clothe the Naked, and take Out-casts into their houses; they can do more to support the interest of God, than the poor, and have more Substance to honor God with; so Souls rich in grace, have larger Abilities to serve and honor God with: the more Grace the more acceptably can they serve God, *Heb.* 12. 28. The more spiritual Services are the more acceptable to God by Christ, 1 *Pet.* 2. 5. For such the Father chooseth to serve him, who serve him in Spirit and Truth, *Joh.* 4. 23. *Psal.* 45. 12. *And the Daughter of* Tyre *shall be there with a Gift, even the rich among the People shall entreat thy Favor. Tyre* was a rich place as well as vicious, and yet, there would God have a People, which should honor him with their gifts and large expenses for him, and the richer the People, the greater will their gifts be; *The rich,* or richest, for 'tis the superlative in the *Hebrew, Shall bring Gifts, and entreat thy Favor:* noting, that those who are more spiritually rich, are more serviceable for, and potent with God through Christ: these can do more with God, as *Noah, Daniel,* and *Job* were mentioned above others for their Potency with God, *Ezek.* 14. 14. And *Moses* and *Samuel, Jer.* 15. 1. As men who had larger faith and grace, and so greater Intimacy with God than others, and such as could do more. O Christians, labor after more grace, because hereby you may become more serviceable for God and others, you may more prevail with God through Christ for Mercies for the Nation, and can be more helpful for others to teach, counsel, and comfort them, and have more Gold, Myrrh and Frankincense in your Treasures to offer to, and for Christ.

Seventhly, The more rich you are in grace, the more rich you will be in glory; the more grace you improve for God, the more glory shall you receive from God, *Luke* 19. 17. 19. This is the

rule of the Lord's Procedure in the day of Judgment, he will render to every man according to his work, 2 *Cor.* 5. 10. Though glorified Souls receive not for their grace, yet they shall have according to the Measure of their graces, for grace widens the Vessels of Mercy for glory. The more Liquor the Vessel hath, the larger it is; so the more grace, the larger is that Soul, and the more capable to take in glory, when grace shall be turned into glory.

Quest. But some may say, *How may we get more of this spiritual Treasure?*

Answ. First, Get your Hearts more engaged to it, Desires are the Souls Wings, that carry it over all difficulties, to it's beloved Object; this is one Character the Apostle gives of rich men, 1 *Tim.* 6. 9. *They are such as will be rich:* They have an earnest mind, an ardent Desire to be rich, 'tis a Will and Purpose grounded on Counsel and Consideration; Christians, this will much further your obtaining these riches of grace, if you once get your Hearts resolved for them.

Secondly, Labor for a holy skill in managing Christianity to the greatest Advantage; this makes men thrive when they have the Mystery of their Art, and are their Crafts Masters, and understand the Rules of their Trade; unskillful persons are not like to thrive whatever their Employment be, *Prov.* 4. 7, 8. *Prov.* 3. 13. 14. *Prov.* 24. 3.

Thirdly, Be diligent in the use of all your helps and advantages to Soul-profit, *Prov.* 10. 4. *chap.* 13. 4. 2 *Pet.* 1. 5. Take all Opportunities of waiting at the Pools side, *Isa.* 55. 1. They that will be rich in the World, take all Opportunities of getting, and ply Markets and Fairs, and Seasons of Advantage for their Interest, and so do Souls that thrive in Spirituals, they are much in waiting on God, they lose no Seasons that will bring them in some Soul-advantage, *Prov.* 23. 23.

Fourthly, Be still getting in more and more grace from Christ, 'tis Christ's Treasures that enriches the Soul, he that will be rich must buy tried gold of Christ, *Rev.* 3. 18. The graces of Christ are true gold, they will bear the Fire, and hold out in greatest Trials: counterfeit grace will be as reprobate Silver when it comes to melting, it will be as Hay and Stubble that perish in the Fire, but true grace will hold in time of Trial, 1 *Pet.* 1. 7. In this, Gold differs from all other Mettals in that it loseth nothing by the Fire, but comes forth the more pure; so is the grace of Christ, 'tis as tried Gold, that doth not loose, but get in the Fire of Affliction and Temptation. Naturalists say, that Gold is more warm in the night than in the day, so true grace cheers the Heart more in the night of Tribulation, than in the day of Prosperity. O Christians! if you will be rich, get in grace from Christ, every day, for that is the true *Cornucopia,* or the Souls plenty, *Joh.* 1. 16. *Of his Fullness have we received Grace for Grace.* Make some new Additions to your graces every day, 2 *Pet.* 1. 5. What the Heathen said concerning Learning, *Nulla dies sine Linea,* Let the Christian say concerning Grace, *Nulla dies sine Gratia.* This would be a notable way to Soul-prosperity, to be getting from Christ some more grace in every Approach to him: as are your Receivings from Christ, so will your Thrivings be; put often the hand of Faith into Christ's Treasury, and grasp large Portions of Grace for thy Soul: Faith is the only receiving grace, *Joh.* 1. 12. *To as many as received him, to them gave he Power to become the Sons of God, Joh.* 7. 39. Therefore 'tis called the Substance of things hoped for, *Heb.*

11. 1. Faith appropriates to the Believer, the Overtures and Promises of grace, and by a secret magnetick Virtue derives in from the Fullness of grace needed Supplies, Faith dips into the Fountain, and fills the Soul with what it needs.

Fifthly, They that will be rich in grace, must be thrifty saving Souls, choice of their time, and careful that they do not wast their graces, or loose the things that they have wrought, 2 *Joh. ve.* 8. So persons that are thriving in the World, are saving of everything, that nothing be waste; the same Care is needful to spiritual Enrichings; Prodigality will soon consume great Estates, he that is not saving will never be wealthy: Christians, do not consume your days as a Tale that is told, *Psal.* 90. 9. make the most of every hour, do your proper work every day; a wise and faithful Improvement of time, would tend much to Soul-flourishings, *Eph.* 5. 16. Spend no words in vain: put Time and Talents to the greatest Advantage: they got most for God and themselves, who were most in the Improvement of their Talents; hold fast also the Truths you have received, *Rev.* 2. 25. That is, keep and retain the Doctrine, preserve and maintain the practice of those Truths you have received.

Sixthly, Be much in begging grace, be always asking some spiritual Blessing from God, as *Caleb*'s Daughter *Achsah,* Judge. 1. 15. her Father had given her one Blessing, and she asks another, and 'tis said, he gave the upper and the nether Springs; so be not content with what you have, but still be craving for more grace: like Princes Favorites who have their Lord's Ear, will be often begging, now this place, then that Preferment; so Believers be suing hard for Grace, ply the Throne of Grace daily, loose no Opportunity wherein you may further your spiritual Interest by Supplication; this is God's appointed way to the obtaining of Mercy, *Ezek.* 36. 37. Follow your Sutes till you obtain, let your chiefest Requests be for Grace, and be restless till you prevail, like *Jacob,* who would not let God go till he had blest him, *Isa.* 62. 7. Give him no rest, till he establish and make *Jerusalem* the Praise of the Earth. Never leave begging till the Lord Jesus hath left off giving, and that will not be whilst he sits upon the Throne, *Eph.* 4. 8.

Lastly, Maintain constant, intimate, and universal walks with God: He is the most thriving Soul that keeps nearest to God; as that is the fruitfullest ground that is nearest the warm Sun, *Isa.* 18. 4. *Deut.* 33. 14. so is it to keep near to God: This was that which exalted *Israel* above all Nations, they were a People near to God, *Psal.* 148. 14. This made *Enoch* so soon ripe for Heaven, he was one that walked with God, *Gen.* 5. 24. Christians, 'tis not your sitting under God's shadow, will make you thrive, till there be a dew on your Souls, *Hos.* 14. 5. 7. Keep much in his presence, with him is the Fountain of Life, *Psal.* 36. 9. Be also constant in thy walks with God, not by sits and flashes, but drive a steady Trade of godliness: Let thy whole course of Life, both in thy Civil and Religious Duties be as one constant Walk with God, *Gen.* 17. 1. In your Callings, Relation-Duties, in every state, change, and undertaking, keep close to God; this is a notable way to spiritual prosperity, *Deut.* 5. 33. 2 *Chro.* 17. from *verse.* 3. to 7.

Secondly, Improve your Interest in Christ, towards your enriching in good Works; Labor to be rich towards God, as well as in your own Souls, *Luke* 12. 21. 1 *Timothy,* 6. 18. Consider, Christians, the more you lay out for God, the more are you like to God, *who giveth us richly all*

good things, 1 *Tim.* 6. 17. And in being rich towards God, you will enrich your own Souls also: for he that soweth bountifully, shall reap bountifully, 2 *Cor.* 9. 6. Acts of Mercy and Piety are as good Seed, that shall not miscarry, but shall bring forth a sure crop in glory, *Gal.* 6. 8, 9.

9. *Duty.*

Ninthly, Live up to your Treasure, Walk as becomes so high a Dignity and Relation to so rich a Jesus, 2 *Thes.* 2. 12. This is but reasonable, if God hath changed your State, that you should change your Lives; If your Relation be new, then your Conversation should be new also, *Eph.* 5. 8. 'Tis an unsuitable thing, if God hath invested you with new Privileges, to retain your old Practices: You were Slaves to Sin and Satan, but the Son hath made you free; how unbecoming a state of Liberty are Bonds and Fetters? Grace hath given you Beauty, and, is it fit you should lie in Ashes, and wear your Sack-cloth still? Christians, you are arrived to your adult state, and to your manly years, and will you be like Children, and Heirs under age? This is unsuitable. How unbecoming is a carnal Heart to a Spiritual State? Works of Darkness to the Day-time? *Rom.* 13. 12, 13. You were poor, worth nothing, stripped of all, destitute, afflicted, and naked; Redemption-Mercy hath enrich'd you, and once more entrusted you with a glorious Treasure. O, how unmeet is a low Spirit and sordid Life now! To live on beggatly Elements, to wear filthy Garments, to sit in the dust, and wallow in the mire of your Corruptions, this is most unworthy also of the Grace by which you are advanced. Hath the Lord advanced you to Dignity and Honor, and will you disgrace the Throne of his Glory, and walk unbecoming his Highness and Majesty? O Christians, you bring Dishonor on that King of Glory you are related to, to live like the Subjects of Satan, and Inhabitants of the lower World: you disgrace his Family, into which you are adopted, to be heterogeneous to it in your Spirit and carriages: you disparage the Table you are admitted to, and the Fare you live upon, to look so ill-favored and lean in your Souls, as if the Lord Jesus kept a bad House, and did not allow meat enough to his Children: O Christians! live as becomes your Riches, and glorious state into which Free Grace hath put you. Now, 'tis becoming such a change in your condition;

First, Not to keep your old Company: Persons advanced to high Honor, usually cast off their former and obscure Companions, and converse with Persons suitable to their Dignity: When *David* was advanced from the Sheepfold to a Crown, he leaves his fellow Shepherds, and converses with Nobles: so should you, Christians, have no fellowship with the unfruitful works of Darkness, but rather reprove them, *Eph.* 5. 11. Ye are now fellow Citizens with the Saints, and of the Household of God, and your Lives should be like those, and your intimate Converses with them, *Psal.* 119. 63. What, a Christian, and yet help on the ungodly in their way, and love them that hate the Lord? sit with vain Persons, and maintain Confederacy with *Rezin* and *Remalian*'s son? *Isa.* 8. 6. What a Christian, and look strangely on thy Brethren, and become an Alien to thy Father's House? O how unbecoming is this!

Secondly, Not to wear your old clothes: when *Elijah* was mounting to a new condition of Honor, he left his Mantle behind him, 2 *Kin.* 2. 13. When *Joshua* was advanced to higher dignity, his filthy Garments were taken off, and he was clothed with change of Rayment,

Zach. 3. 4, 5. O Christians! cast off your filthy garments, your old sins, by Repentance, put off Pride, and be clothed with Humility, put off Guilt by Repentance, and put on Christ by Faith.

Thirdly, Live not on your old fare: When the three Children were brought to *Nebuchadnezzar*'s Family, they were called to leave their old Pulse and Water, and live on the King's Table, *Dan.* 1. 5. O Christians! Are you taken from your Kindred and Father's House, and brought into the Family of Christ; leave then your old Garlic and Onions, your stolen Waters and forbidden Fruit, and feed on the King's Table, eat and drink abundantly of his Provisions, his finest Wheat, and Honey out of the Rock of Ages; feast on his Marrow and fat things, the Bread of his Table, his Word and Ordinances, his hidden Manna; let it be your meat and drink to do his Will.

Fourthly, Do not your old work, cast off the works of Darkness, *Rom.* 13. 12. Leave off your old Trade of Sin; and serving your former Lusts in your Ignorance, 1 *Pet.* 1. 14. *ch.* 4. 2. but carry on a new Trade of Godliness, and Heavenly Conversation, *Phil.* 1. 27.

Fifthly, Leave your old Language; speak no more the Language of *Ashdod, Neh.* 13. 24. Let no filthy Communication drop from your Lips, nor vain Discourses be found among you, but let your Communications be holy, *Eph.* 4. 29. *Col.* 4. 6. Persons of Honor usually have their Discourses according to their Greatness; not so light and familiar, but more grave and stately. O Christians! labor you to live so, that more gravity and seriousness appear in your Language and Carriage.

Lastly, Drive on new Thoughts and Designs: when Persons are exalted from Obscurity to Honor, they will not take up such old Thoughts and Projects: So Christians should now have new Imaginations, 2 *Cor.* 10. 5. Grace should bring into captivity every Thought to the Obedience of Christ. Vain thoughts must now lodge no more in you, *Jer.* 4. 14.

10 *Duty.*

Tenthly, If there be such vast Treasures in Christ, then you that are the Friends of Christ commend him unto others; so did the Spouse, *Cant.* 5. 10, *&c.* so will the Bridegroom's Friends speak for their Friend, *Joh.* 3. 29. compared with *Pro.* 9. 3. Wisdom should be justified of her Children, *Matth.* 11. 19. O Christians! set forth the Praises of your Beloved, that others may be taken with him: Do all you can to further the Match between the Lord Jesus and Sinners: Be advising your Neighbors to forsake their evil ways, and come to Christ that they may be saved: Be calling upon, and stirring up your Christless Friends, Relations, Children and Servants, to be looking after Christ, that they may be delivered from the wrath to come. You should be publishing his Praises, and commend him to all the World: O, be speaking of his Excellency, and the Glory of his Kingdom, *Psal.* 145. 11.

11 *Duty.*

Eleventhly, You that are interested in this Rich Christ, be exhorted, above all Portions, to get Christ to be a Portion to your Children; you know what a Treasure Christ is, you have found him enriching your Souls; when you were as a *Syrian,* ready to perish, he came in, and took you up; he comforted you with the Wine of his Consolation: O, that you would labor to

provide this Treasure for your Children! 'Tis strange to see Christians heap up Dust for their Children, and be so careless to get Christ for them: What if you leave them Houses and Lands when you are gone, and leave them not Christ, what doleful Creatures will they be to all Eternity? Time will consume your Earthly Treasures: your Children may out-live their Money and Lands that you may leave them: O, let your chiefest Provisions be for their Souls, do what you can to get Christ for them: Some may be poor in the World, and have no Portions to leave them; O, how careful should such be to leave them a Treasure in the Promises, a Portion that will not be spent. If you can say, as the Martyr, Mr. *Saunders* told his Wife, when he came to the Stake, he had no Portion to leave her, but a Portion in the Promises; and surely, if you can leave your Children an Interest in Christ, you leave them the best Portion.

But, you will say, How might we do this?

First, Labor to Interest them in the Everlasting Covenant: Get sound and saving Faith yourselves, and that will appropriate new Covenant-Mercies to your Seed, *I will be a God to thee and to thy Seed, Gen.* 17. 7. This is God's usual way to the Heirs of Promise. 'Tis true, Gracious Persons may have Carnal Children; but this is God's way; Labor to have sincere Faith yourselves, and then you will leave Covenant-Promises for your children.

Secondly, Get a Treasure for your Children that will not waste, by your strong Cries to God for them: Improve the Spirit of Grace and Supplication for them: Pour out strong cries and Tears. Few are like *Austin*'s Mother, who did daily pour out Tears for the Conversion of her Son: *'Tis impossible* (said *Ambrose* to her) *that a Son of so many Prayers can be lost.* May be you pray too coldly for them. O follow God Day and Night, for your Children! O, skrew your Supplications higher! It may be you do not pray so fervently, so believingly as you should for your Children.

Thirdly, Do all you can to convince them of their undone condition without Christ. Donit daub and flatter them with false Promises; they must be born again, or else they cannot enter into the Kingdom of God, *Joh.* 3. 3.

Fourthly, Instruct them in the knowledge of Christ: Be opening, and commending Christ to them: show them the necessity of Faith, and what the Grace of Faith is: Watch over their Lives; be strict and severe in reproving their Sins, that they may be sound in the Faith.

Lastly, Lead a holy Conversation before them, that by your Lives you may win them to Jesus Christ; O your Pride, Passion, Carnallity, Vanity, may stumble them. Thus do all you can to get a Portion of upper Springs for your Children.

12 *Duty.*

Lastly, you that have an Interest in these rich and glorious Treasures of Christ, long to be with Christ, for then you shall partake of all his Riches; Here you have but a little to carry you in the way, you have but in part, but when you come home to him, then you shall have according to the measure he hath purchased for you, you shall see and know, as you are seen and known, 1 *Cor.* 13. 9, 10, 12. In heaven, there you will have a Treasure without Measure,

there you will see all his Riches and Glory, and be glorified with his glory, then you will live at the full, you will live upon himself, and God will be all in all to your Souls; O Christians! long then to be with Christ, there's your Treasure where your Lord is, your Inheritance is above with the Saints in Light; Christ is gone to Heaven, and there are all his Riches: O long then to be fit to go home, to be with Christ, that you may partake of all his glory.

And thus have I now come to the further side of this great deep, I mean to the Conclusion of this Subject; and O that what hath been opened of this glorious Christ, may not be in vain; you have heard much of this Tree of Life, God knows what Fruit hath been gathered: a glorious Treasure hath been presented to your View, and offered to you. O see what Advantage you have gained, how dreadful will it be, for any that have heard so much of this rich Christ, to be found poor at last? O it will be sad for any to die poor in a *Loadicean*State, *Poor, Blind,* and *naked,* and to be cast away. O Sinners consider this, you that have been woo'd and invited to get this choice, tried Gold, Christ hath pleaded with you, to win your Hearts if possible; O take heed you die not without an Interest in Jesus Christ, you will hear all those Truths brought over to you again at the Bar of Christ: and all the Counsels and Helps you have had to draw your Hearts to Christ, will be then as burning Fire in your Bones, and as boiling Lead in your Bowels, if you perish without Christ; Therefore take heed, take heed, that this Christ become not a stumbling Stone, and a Rock of offense to your Souls. And such as are Believers, mind your Duty which hath been opened to you; and O that these Truths might be profitable to all. And the Lord give a Blessing to it. *Amen.*

FINIS.

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FINIS.

P-BA-2. The heavenly trade, or the best merchandizing the only way to live well in impoverishing times. A discourse occasioned from the decay of earthly trades, and visible wastes of practical piety in the day we live in, offering arguments and counsels to all, towards a speedy revival of dying godliness and timely prevention of the dangerous issues thereof impending on us. By Bartholomew Ashwood Minister of the Gospel. - Ashwood, Bartholomew, 1622-1680.

THE Heavenly Trade, OR THE Best Merchandizing: The only way to live well IN IMPOVERISHING TIMES. A Discourse occasioned from the decay of earthly Trades, and visible wastes of Practical Piety in the day we live in, offering Arguments and Counsels to all, towards a speedy revival of dying Godliness and timely prevention of the dangerous issues thereof impending on us. By *BARTHOLOMEW ASHWOOD* Minister of the Gospel.

Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life,
Joh. 6. 27.

Seek ye first the Kingdom of God, and his righteousness, and all these things shall be added to you,
Matth. 6. 33.

Ne nimium operae consumas in rebus levissimis, fugax aetas, & vitreares valetudo, non quibuslibet est impendenda: quaedam despicienda sunt, & animus ad magna est erigendus,
Eras.

〈 in non-Latin alphabet 〉 .
Isocrat.

London, Printed for *Samuel Lee* near *Pope's Head Alley,* over against the Church in *Lombard-street,* 1678.

To my honored Friend M^r^. Jeremy Holwey, Merchant in *BRISTOL.*

SIR,

BOth Equity and Interest do give you a peculiar claim to this offspring of my weak Labors, it being born in your House, and drawing its first breath in your famous City. 'Twas with you I had the occasion, and from your Self the practical encouragement to treat on this Subject; while under your roof I enjoyed for divers weeks the advantage of your converse, and beheld in your expressions and conversation a fair display of this Heavenly Trade. This cherished my hopes that a discourse of this nature might find or help to make more such Traders in your August and Merchandizing City: A place (among its many Ornaments) made happy with Gospel enjoyments, and the lovers of Truth and Peace. 'Tis Religion is the honor and prosperity of a People, *It lays their foundation with Agates, and makes their borders of pleasant stones,* Isa. 54. 'Tis like the Crown of *Solomon, with which his Mother crowned him in the day of his espousals, and in the day of the gladness of his heart,* Cant. 3. 11. This gives them *Peace within their*

walls, and Prosperity within their Palaces, Psal. 122. 7. It brings down a blessing on their Basket and Stores, *fills their Chambers with all precious and pleasant riches,* Prov. 24. 4. And decay in this Heavenly Trade, is doubtless one reason of those wastes in men's earthly Trades: There is no such way for men to thrive in their own interests, as to be faithful to God's interest; As 'twas said of *Caesar,* that *by setting up* Pompey's *Image, he established his own,* whereas a decay of Godliness brings a Moth on men's earthly Trades also: *Hos,* 5. 11, 12, Ephraim is oppressed and broken in judgment, because he willingly walked after the Commandment, therefore will I be unto *Ephraim a Moth, and to the house of Judah as rottenness. Gregory* gives this reason why *Dives* was tormented in his Tongue, because he talked much of Religion, but practiced little, *Verba legis in ore tenuit quae opere servare Contempsit.* We live in an age of much talking of God, but of little walking with God; Men's tongues are tipped with Heaven, but their hearts and feet sunk into the World, and are full of Pride, Vanity, and Deceit. What was said of *Diogenes Synopensis,* That *in Opinion he was a Stoic, but in Conversation an Epicure,* may be sadly reflected on many Professors in this Age, who espouse strict Principles, but lead loose Lives, and only Treat for Heaven, but Trade for Earth. But Sir, *You have not so learned Christ, or received this Spirit which is of the world; but that which is of God,* 1 Cor. 2. 12. Your devotedness to the Lord making your earthly Interests subservient to things above, with your Zeal, Courage, and Constancy in the way of God, and natural care for the things of his Glory, do bespeak you to be a Trader of another Country, whose work and wages are above; And certainly whatever men think, a walking with God in his appointments, and a conscientious care in everything to please him, will one day appear to be the greatest interest even in their eyes who now despise it; neither is there at present anything in the ways of God which Souls have cause to be ashamed of, however clothed with Calumny and Scorn by men; nor can they who walk in them in Truth, be deprived of any real interest by the utmost severity of those that would run them down, And were there no other Argument to persuade men to the choice and persuit of Godliness, this were sufficient, even that relief gracious Souls find from a reflection on their Uprightness, to bear them up under their greatest sufferings; yea, that serenity, peace, and sweet acquiescence of Spirit which sincerity affords them under the most dreadful issues which divine pleasure may allot them here. It must needs set Religion above all other Interests (its Enemies themselves being Judges, if they would be rational) that the worst things of Holiness, even then when Believers are under the saddest Circumstances, are chosen and preferred by them above the best things of the world; yea, they are thought a good bargain when purchased with their greatest Sufferings. Surely humor will not engage such who know the usefulness of earthly Comforts, and have least reason to be prodigal of them, to expose themselves, and their dearest concerns in the world unto ruin, but for what they are persuaded, is far better. *Hebr.* 10. 34. Nor can it be thought obstinacy or hypocrisy in those who know their own hearts, and the terrors of the Lord, to persist in those ways that would cost them their earthly All, and lay them open to divine wrath too, should they be false and disobedient. Certainly, did not prejudice and passion blind men's eyes, the calm exercise of their own light would restrain them from such an uncharitable censure of those that desire to fear God, though they walk in some ways different from their understanding, while they labor to approve their integrity to God and men, and are found faithful to that measure of light they have received. But possibly this

Piece may not fall into such hands, or be permitted long under their eye: My hopes, at least my desires are, that it may prosper with those who profess better things; And if it shall please the Lord (who sometimes uses clay and spittle, and Goats hair, and counts the things that are not as if they were) to make this of any service to your Self and Family, and unto those who profess his Name in your City, for whom I have so high respect in the Lord, it will abundantly compensate the labor, and answer the design of him who is and desires to approve himself

SIR,

Your Servant in Christ Jesus Barthol. Ashwood.

TO THE READERS, ESPECIALLY Those who are the more peculiar Objects of my *Care, Love* and *Labors.*

NOtwithstanding the high Pretensions to *Light* and *Wisdom* in the Times we live in beyond some former Ages, there is no small measure of *Soul darkness* fallen upon us in this Evening-part of our *Gospelday,* Isa. 42. 19, 20. *Who is blind but my servant? or deaf as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? seeing many things but thou observest not: opening the ear, but he heareth not.* Were not a Veil on men's minds, could it possibly be that *CHRIST* should be so little precious in this *Day of revelation* and *Land of visions* in which we live? Was there ever a Nation in the World to whom *Christ* hath been so unveiled and manifestly held forth *Crucified* before their eyes? and yet not to know the *Day of their visitation and the things of their peace,* be-speaks shameful Ignorance. Is not this a manifest Evidence of men's *Darkness* and *folly,* to be fondly taken with Airy Notions and vain Speculations, and all the while neglect that *Wisdom which maketh wise to salvation,* to leave the *Fire of the Sanctuary,* and sit down by *Sparks of their own kindling:* That having a Kingdom before them which *cannot be shaken,* and an *Inheritance that fadeth not away reserved in the heavens;* they should turn again to the *beggarly Elements of this world,* loathing their *Manna* and *Angels food,* and longing again for the *Onyons and Garlic* they had vomited up; to leave *tried Gold* for that which *perisheth;* to let Heaven drop out of their hands, and hug the World in their hearts; to neglect that *Merchandise* which brings in *unsearchable riches,* and drive a Trade for such Goods whose *fashion passeth away:* Do plainly argue Ignorance and folly. Are not the *silver streams* of *Jordan* better than *the muddy waters* of *Assyria,* and *our Rock* above *the worldlings Sandy bottoms* (they themselves being Judges?) and yet to lose those *pleasant streams* for that *filthy puddle,* is folly indeed. Will Eagles stoop to Flies? Can Souls who have ascended into *the light of the Lord,* and seen the *things* that *differ,* and had *acquaintance* with *things above* upon choice, come down again and prey upon the Carrion Comforts and Interests of a dying World? O no. Can a Maid forget her Ornaments, or a Bride her Attire? Oh *foolish people and unwise* to be unmindful of *the Rock that begat them,* to leave *the Snow of Lebanon,* to let down such a gainful Trade as Holiness is, that they may pursue a Soul-cheating, starving, damning World: demonstrates *folly* and *madness* in such as have the knowledge or hopes of *better things:* are ye so foolish having *begun in the spirit;* are ye now *made perfect by the flesh?* Gal. 3. 3. To obviate or retrieve this *folly* is the design of this ensuing Discourse, which comes not in the gaudy Dress of curious Art, or in the *Excellency of man's*

wisdom, but *in the plainness and demonstration of the truth as it is in Jesus.* I am not ignorant that Books have their Fashions as well as men, and Discourses that come not forth in the Modish Garb laced with Elegancy and stuffed with Lofty strains, scarce meet with a Look except of Scorn and Contempt from the Wits of this Day: But I love not to follow them who *darken counsel* by words, and by their sublime Speculations and abstruse Notions, lead men into Clouds of their own creating, and while they show Themselves lose their Readers. *There are many tricks and devices* (saith Mr. *Dod) that some men use in Preaching,* (which we may apply also to Writing) *but it seldom does good; the pure Gospel and that Preaching which the World counts foolishness, is that which works most kindly.* Christ's own Weapons are the fittest for his own service, and when there is least of man in God's work, then usually does there most of God appear. The business of this Book is not to feed thy *Curiosity,* but to find out thy *Conscience,* and the likeliest way to That is through the *plains* of *Intelligible truth.* I cannot expect that Discourse should lead others towards Heaven, that has not its self drained and refined from Earth: Expect not in this anything that may please thy carnal mind, but what may profit thy teachable and obedient Soul; and before thou ascendest the Throne to judge it, take the Balance of the Sanctuary and weigh it: Be advised to go beyond such Readers who only view the Title, read the Epistle, glance a little on the Book, and if they find not something singular and pleasing their curious Fancy, lay it aside; this shows a full Stomach but an empty Soul, and is a Practice that overturns the Writers pains and the Readers profit; be persuaded to read it thoroughly and impartially, and weigh it seriously, and thou mayest find something that concerns either thy Understanding, Affection, Conscience, or Conversation.

I have chosen to prosecute the Metaphor of (*Trading*) throughout this Discourse, having a principal respect to that sort of persons in the design of this Book, and the better to insinuate into the mind of ordinary Christians the knowledge of *heavenly things,* of men's *duties, neglects and backsliding.* If thou art one who never madest a profession of God farther than blindness, formality or superstition might lead thee; and a stranger to this great pleasant and gainful Trade of Godliness, here thou mayest find Arguments to persuade thee to this rational and necessary Undertaking in order to Life and Salvation, Grace and Glory, with Counsel and Instructions how thou mayest attain to this high and heavenly *Calling.*

If thou be one who drivest furiously after the World, pursuing thy earthly Interest with greediness, neglecting the things that concern thy *peace,* and subjecting the Concerns of Heaven and thy immmortal Soul to the poor and perishing Trifles of this World; here thou wilt find reasons to convince thee of that *folly,* and helps to loosen thy heart from that ensaring Soul ruining bondage.

If thou meetest with Rebukes upon thy earthly Interests, and crosses on thy Affairs and undertakings in the World, this Book will help thee to find out the Cause of thy Disappointments, and those consuming Moths on thy Estate, and Instruct thee to get *Honey* out of these *Rods, good* from these *evils,* and how to Comport with *Divine ends,* and thy own *Advantages* by such *Dispensations.*

Hast thou made a Profeossio of Godliness, and formerly driven this *Heavenly Trade* to *Advantage,* but art now fallen back and decay'd in thy *Spiritual substance,* and become poor in

thy *Inward man* and towards God? here mayest thou find the *Discoveries* and *Evidences* of a *backsliding Soul,* with the *Causes* of it: thou wilt also meet with *Awakening Considerations* to Affect and Afflict thy heart with the sense of thy evil *Case:* Here also mayest thou know whether thy *Decays* are *cureable,* and what *course* thou mayest take to get out of thy *languishing estate.*

Art thou one that doest profess this *Heavenly Trade?* this Piece will tell thee what thy *work* is, and wherein this *Employment* lies; what are the *Important duties* of *Piety* to be driven on every Day, with *Directions* and *Rules* about it.

If thou art one who keepest up this *Trade for Heaven* and thrivest therein, here hast thou *marks* of a *Prosperous Trade* in *Godliness,* and several Doubts cleared up about thy *Soul-thrivings,* with those *Important Duties* opened which this *Peculiar Mercy* calls for: Gather out of this Garden what *Physic* or *Food* thou needest, and Apply and Improve it, praying for the Assistance of that Spirit that hath been frequently and solemnly begged both for the Forming and Blessing of this *Discourse* unto all that read it.

You who have been Hearers of this Subject, though in somewhat different Expressions suited to your Capacity and Advantage in the Delivery of it, have reason above others to Receive and Improve this: *Message* Twice sent unto you.

But you Especially my dear Friends, the Care of whose Souls is *upon me,* for *whose sake* chiefly these Truths were at first Delivered, and are now made Public have the most obliging reasons to get them Copied out upon your Hearts and in your Lives. To you Firstly, more Especially, yea, most Affectionately was and is this *Word of salvation* fent and presented again to your View, that you might have these things abiding with you, and that they might live in your *Eye* which have founded in your *Ear,* and be *speaking* to you when I shall be *removed* out of *your sight,* and be beyond all Capacity to serve your *precious* and *immortal Souls,* that when I can plead no more for God or with you, I may in this be *speaking* to you and others in the behalf of Christ, and *glorious* though *despised Holiness.* This has been the prevailing Argument with me to discover my weakness to the World, and expose myself to the censure or scorn of some.

I have the greatest reason to expect from you the *Entertainment* of these *Truths,* who have *chosen* and *received me in the Lord, to declare the Gospel of his Son to you:* You also have known my *Labors, Infirmities* and *Afflictions* with you and for your sake; that for Twenty years space I have *served you in the Gospel,* in *reproach, wants, weaknesses; dangers* and *sufferings,* neither count I my life *dear* unto *myself,* so that I may *finish my course with joy,* and the *Ministry* which I have *received of the Lord Jesus, to testify the Gospel of the grace of God:* yea. being so *affectionately desirous of you,* I have been willing to have *imparted to you* not the *Gospel of God only,* but also *my own Soul.* Because you were *dear unto me,* you *know* and have *acknowledged* the suitableness of this *Subject* unto your own *Cases,* and how *evidently* the *condition* of most of you is *opened here* and *suited,* by the *convictions, counsels, reprehensions,* & *consolations* of this *discourse;* there are some among you that *I am jealous of with a godly jealousy,* lest I should have *labored in vain for you,* and *your minds be corrupted from the simplicity of the Gospel through the temptations of this*

present world: I have often *cried aloud in your ears* against the *sin,* and have warned you of the *danger* of an *earthly spirit and conversation,* and do tell you now *even weeping,* that *such are enemies to the Cross of Christ,* who mind *earthly things,* until you are *crucified to the world,* you have no *saving benefit of the cross of Christ,* or can ever *behold the face of God in heaven,* until you are *redeemed from the earth;* all your *Profession, Parts, Duties* and *Enjoyments* will be but so many *Witnesses* against you, if after all you are lovers of this present World: Coveting to be rich will also make your *Souls* poor, and deprive you of the *refreshments* of his *presence* and *consolations* of his *blessed spirit,* and will be a *manifest evidence* that you have little of those *pleasures* that are from above. 'Twas said of pious Mr. *Bain,* That *he sought not great matters in the World, being taken up with comforts and griefs to which the World was a stranger.* The more a *Soul* converses in *heaven* and lives upon *the first fruits* of the *other world,* the less will he be taken *with things below:* when *Abraham* came to *live by faith,* and in a view of *that City* whose *Maker and Builder is God,* the *Plains* of *Sodom* and *Spoils* of *Canaan* were to him but mean things; *I never cared much for the world* (saith one) *since I came to know better things.* You have *tasted* that *the Lord is gracious;* you have *fed* on the *fat things of his house,* and have found *a day in his Courts better than a thousand* elsewhere, and must be *self-condemned* if you prefer not God above *Ten thousand Worlds,* and count the *enjoyment* of himself *riches* enough; yea, if you *esteem not the reproach of Christ greater riches than the treasures of Egypt.* 'Twas a brave speech of that noble *Galeatius* when he had left his Honor, Interest and Relations for Christ and the Gospel sake: *I have saith he, riches honor and joy enough while in this Cottage I may live in the Church of God, enjoy his Word and People, and have time to converse with God by holy meditation, and with my Friends about God's great goodness to me in my Conversion, cursed forever be that Religion which weds men to the World, and divorces them from God.*

There are others of you (I fear) fallen back in your *spiritual state;* former days were better than now, and the shadow gone back *some degrees* upon the *Dial* of *your hearts,* who it may be have left *your first love,* have *lost your spiritual taste,* more *dead* to *the things of God, Cold* and *Formal* in *Duty;* possibly you have hid your face from God, and he hath *compassed himself with a cloud* before you. You have neglected your *walks with God,* and he hath withheld converse with you: For the *recovery* of such from whence *they have fallen* to their *first love* and *labors,* is part of this *Discourse* framed; hear what the Spirit saith therein, *Attend* and *Obey* those *Counsels,* return to your *first love,* and *do your first works,* least the Lord take the *Candlestick out of his place,* and leave you in that *wilderness into which you wander.*

Some of you who are *fearers of God* yet *walk in darkness,* and *see no light,* have your *continual Exercises* and *frequent Complaints,* that he who should have *comforted your souls,* is *removed far from you:* My Advice to you is, to *walk in the light* when you *sit in darkness,* and wait for the *light* when the *even shadows*are upon you. 'Tis but a little while and *he that shall come will come, and will not tarry;* the *Son of righteousness* is upon his journey towards you, and 'twill not be long ere it be *risen* upon you.

Are there any of you who have *better days,* does your *Bow abide in strength,* are your *Affections* warm towards your *Beloved,* and your hearts sometimes burn within you while he is *talking* to you in his *Word?* Do you long for *his Appearance,* and delight in his *Presence,* and *press* hard

after him in his *Appointments,*? Do you love the *Word of his mouth* more than your *necessary food?* Can you be content to let your own things sit, that you may *seek the things that are Christ's?* and *sit at his feet,* when others are in the *market-place,* and abroad in the crowd of their *earthly affairs;* Are you alone with *Christ* in a corner? If so, your *Mercy* is *singular,* and your *Obligations strong* to be *entirely the Lord's;* to be no more *your own,* but *wholly devoted to his fear,* to live a *life of praise* and *welpleasingness uno God,* to think well of *Christ,* and bear his pleasure; to be *patient in tribulation,* continuing *instant in prayer,* to long for the *Well-head* of your *mercies,* and to be beginning a *life of glory* while you are here in a *life of grace.* I shall close up *this Discourse* with a few words of general Advice to you all.

First, lay the *foundation* sure on which you build all your *Temporary labors* and your *Eternal hopes:* You cannot be too certain, in that on which depends *your all.* Consider how often *Satan* hath *battered down;* yea, your own hearts have disputed away *those Evidences* on which you could sometimes have *adventured your Souls,* and yet the *strongest Assaults* are to come, and the *greatest Forces of Hell* reserved for the *last Battle.* Bottom not your hopes on anything short of a *Crucified Christ,* not on your *Frames,* but on his *Favor;* not upon your *Duties,* but his *Righteousness;* nor upon any kindnesses received from him short of a *saving union* with him; rest not till your *Convictions* be *clear, deep* and *distressing,* such as *discover* sin to be the *greatest* evil in its *nature* and *fruits,* and its *residence* and *indwelling* in you, a *burden* intolerable; such *Convictions* as will not admit of *after favor* or *reconciliation* to the least *known* or most *beloved* sin; that can make your heart to bleed afresh upon every new *touch* of it, and never at rest till the whole kind of it be destroyed out of your Souls: Labor to see such a *Beauty* in *Christ,* as may render all Created Glory as *dross* and *dung* in your Eye; stop not till you come to the *Excellency* of the *knowledge* of *Jesus Christ* as your *Lord;* till you can *discern* such a *worth* in the *Person* as well as *Purchase* of *Christ,* as will make you content to throw all *over board,* to *take in him,* and be *sick of love* till you *enjoy him:* be sure your *close* with *Christ* be right with his whole *Person, Will* and *Designs,* to be *one* with him upon all his *own terms.* And that this *union* be not in Judgment and Consent only, but in *Heart* and *Will* from your *whole Souls,* finding an *inward likeness* and *love* to him in your *renewed nature.*

2ly, Go on towards *perfection,* press after *nearer* and more *complete* Conformity to the *Nature* and *Will* of *Christ* every day: Think how short your *highest measures* do come of *perfect holiness in the sight of God;* set the *Pattern* before you every day, that you may be the more *ashamed* at your *present attainments* in *Grace,* and more provoked to *higher Aims* and *Atchievements;* compare yourselves with them that are above you, with the *Rule* of *Righteousness,* and with all your *Obligations, Time, Means* and *Mercies,* to keep you *humble* in *your own eyes;* look upon *your Wants* as well as *Enjoyments,* that you may be as *poor in spirit* as in *condition;* that which is *wanting in you* cannot be *numbered: Who am I and what is my people that we should be able to offer so willingly after this sort? 1 Chron.* 19. 14. Keep low thoughts in *yourselves* under the *greatest services you do for God,* and the *highest honor you receive from God. Alas* (said the Lord *Du-Plessis* to one that commended him for the improvemt of his Talent) *What is there of mine in that Work? say not that it was I, but God in me. I know more* (saith another) *by myself to abase me, than any man could know to extol me. So much humility a man hath, so much grace he hath and worth and no more:* Dr. Har.

3ly, Keep up a *life of faith* upon *Christ* in the *promises:* As the *first quickening* of a Christian *is by faith,* so his *whole life* is maintained *by believing;* no longer than *you believe* can *you live:* Gal. 2. 20. *Your life is hid with Christ in God.* Draw fresh *Influence* thence by *faith* upon *your Hopes, Comforts* and *Graces* under every *want, fears* and *deaths* within you; make not *your graces* or *duties* the grounds of *believing,* but *encouragements* to *Faith;* study more the *nature, freeness, fullness* and *unchangeableness* of *redemption grace,* and get acquaintance with the *promise* and *persuasions* of the truth of them in Christ: *To live only by faith* (saith Dr. Harris) *and a bare Promise without a pawn, and to give all to free grace and to Christ alone, are mighty works;* and some of those things he found most difficult.

4ly, Walk in *Love* as *Christ hath loved you:* This is the *life of Heaven,* and *beginning* of that *Excellent glory* which shall never be *removed;* there is nothing does make thee more like to God, more *near* and *dear* to him, and more fit for his use than this *Grace of Love:* Let your Affections be extended as large as the *objects* of them; unto *God,* his *Word, Ways* and *People;* love *God* to *obey him;* his *Ways* to *walk in them,* his *People* to *delight in them,* to *sympathize* with them, to *mourn* over them in their *sufferings,* to *help* them in their *necessities,* to *rejoice* with them in their *consolations,* counting their *mercies* your own, which is no easy part of your duty. *It is far harder* (saith one) *to adopt another's Comforts than his Sorrows, and to hold ones self exalted in another's exaltation.*

5ly, In the enjoyment of the World, get above it, and while you *live in it,* be daily *dying to it;* so much as you get above the World, so *near* are *you to God* and *Glory,* and no *nearer.* Covet not another's Goods, the World is none of your *Portion,* if God be *your part.* Oh how much beneath the *Extraction, Dignity* and *Duty* of Saints is the love to, and life upon this low and dirty World: leave not *Children's bread* to feed on such *Carrion dogs-meat,* and *filthy excrements,* with which *Satan* feeds his Laborers. But having spoke largely of this matter in the *Book,* I advise *your Eye* and *Heart* thither for *Conviction* and *Counsel* herein.

6ly, Make much of the *Time* and *Means* of *Grace* while you have them; your Glass runs, your Sun hastens, and the Wind blows when and where it listeth. O make use of *Time* while you have it: God who made nothing in *vain,* hath *work* for every hour of *your short Day;* work as *hard* as you can, you will find *something* to do when you come *to die. Loss of time* (saith Dr. *Harris* on his Death-bed) *sits very near upon me; work, work apace, assure yourselves nothing will more trouble you when you come to die, than that you have done no more for that God which hath done so much for you.* Wait upon and walk in the light while you have it; if *Grace* thinks it not much to spread a Table for you, do not you think it much to spare time to sit down at it: You that find so many things to do when God calls for your Company, will shortly find that God hath other things to do than to mind you when you need his *Cordials;* how glad would you be of enjoying *time* to hear the voice of *peace* when you are entering upon *Eternity,* who are not at leisure now to hear *Divine precepts* while in the *possession of time:* neglect not *hearing praying seasons,* which are your *Seed-time* for Glory *O that every day* (saith one) *were a Sabbath or a Fast-day, for then I should be well.* Buy not your ease or earthly interest at so dear a rate as *the loss of salvation, time* and *helps:* Evidence *your love to God* by *your valuation* of his *Presence* in his *Ordinances;* How can you long for *the enjoyment of God in Heaven,* who care not *for his*

company on Earth, or *his glorious appearances in his Sanctuary.* Stick at nothing that may yield him delight or give him glory, how expensive soever it be on *your dearest Comforts and Interests:* When one told *Du Moulin* in his sickness that he wronged himself by speaking so much; *'Tis true,* said he, *but I will die glorifying of God.* A Soul that supreamly *loves God,* will count nothing too much *to do, part with* or *suffer* that may bring him *glory.*

7ly. Rest not in *your enjoyments of means,* without *improvement of them:* What's *a full Table* if *thy Soul abide empty,* and *frequent feeding,* if *thy inner man languish:* 'tis a time of *dying* and *secret waste* in most Christians; O covet earnestly the *best gifts,* that you may *flourish* in the Courts of God, and grow as the *Cedars of Lebanon;* that you may be *thoroughly furnished to every good work,* and *your profiting* appear to all men: Be deeply sensible of your *little Fruit* under *great dressing,* and be *humbled;* take heed of *spiritual pride,* and *puffings up* in your *apprehended Excellencies* or *Privileges;* 'tis the *humble soul* is the most *thriving soul;* keep your *Hearts pure,* and *Lives unspotted:* As *sound bodies,* so *sincere souls* are most growing: pare off *luxuriant branches* as they sprout out, and lay the *Ax* to the *root* of them every day; keep up *Faith* in the *Promises* of *Soul-prosperity* to them *that serve him* in *sincerity, Psal.* 92. 12, 13. and *stay* on Christ *by Faith* for help: when you see nothing but *Discouragements* in *yourselves,* and when you are afraid to apply the *Promises,* even then bless God for them. *These Promises,* said a doubting Soul, *are none of mine, yet I am glad that God hath made them, and for their sakes that shall partake of them;* Mr. *White.*

8thly, Neglect not *secret transactions* between *God* and *your Souls,* to which I fear some of you may be too great strangers: no wonder that Intimacy between *God* and *Souls* does fall, when they are seldom together in *retirements.* Oh take heed of passing by thy Closet or secret corners one day, *Matth,* 6. 6. or posting out of them before *God* and *your Souls* have some *Converse together;* and be not only constant in it, but careful to please God in the *spiritual performance* of it: Let not Custom or Formality deprive thee of the *sweetness* of that *bread eaten in secret.* You are in this *Book* more fully called upon to *these Duties* of *secret Prayer, meditation, heart-searching,* and *watching-work,* to which I refer you.

9ly; Make *conscience* of every *Duty* you owe towards others, in *your Relations, Places* and *Callings;* keep up *Family duty,* or write *Heathen* upon thy doors, that the World may know thee: If you neglect *God's service,* he will not be *your Sanctuary;* Prayerless houses have *broken walls* and *doors,* and no defense against the least evil: If you will not give God *your breathings,* how can you think he will give *you his blessings:* 'Tis sad that any, especially such whom God hath taken *into his house,* should shut him *out of their doors;* or give him such *pitiful service* as some do, scarce ever reading the *Scriptures* in their *Families* from one Lord's-day to another; only send him a little *hasty fruit,* some *short* and *shuffled prayers* once a day: no wonder that *salvation come not to their houses,* or *converting grace into their families,* but a *flying Roll is over their habitations,* and the *black marks* of *Ruin* on their Children and Servants: think it not strange that God makes *thy pleasant Roses pricking Briars and Thorns* to thee, who hast made them *Spears* and *Swords* to him. Oh keep with God in every *duty of his service,* your *Relation, Calling* and *Employments.*

Lastly, in every condition *walk with God,* and *wait for God;* if he lead you *in ways of mercy,* follow him *in ways of duty.* If you have *Comforts* take heed of *doting on* or *abusing of them:* when he sends *you Afflictions* receive them; be not *fainting* nor *froward* under them, but *sanctify God in them,* and by their *hand* return to him; do not over-love *your mercies,* or over-fear *your troubles:* prepare for *Changes,* but live upon *Immutability,* and be settled under all *your unsettlements;* count nothing *strange* but *sin,* and nothing *hard to bear,* but the *absence or anger of a gracious God:* lose not *your fears in times of peace,* neither cast away *your confidence* in the *day of trouble:* let *your Lamps* be always *burning,* that you may see *the way of your duty* in the *Night of your danger;* and how to get in *Comfort* in your *Adversity;* and let *your loins be girt,* that you may be ready both to do *your work* and to *meet your wages;* and be always *looking and waiting for the coming of your Lord,*who will welcome you in the Acceptance of *your Duties,* uncloath you of *your sins and sufferings,* and crown *your sincerity* and *faithfulness* with a *Come ye blessed of my father, inherit the kingdom prepared for you;* which is the *longed for Fruit* of all his *Labors* with *you,* and the *subject matter* of his *daily prayers* for *you,* who is in him *that was and is, and is to come,*

Your Affectionate Labourer, Fellow Servant, and Brother, Barthol. Ashwood.

THE Heavenly Trade, Opened and improved from

Proverbs 3. 14. For the Merchandise of it is better than the Merchandise of silver, and the gain thereof than fine gold.

THAT Religion is under a very great declension in the day and place wherein we live, is too evident to serious observers; but too little laid to heart; or the prodigious effects, which usually follow such expiring godliness, duly trembled at. The character of the last and perilous times hath over taken us; men having a form of godliness, but denying the power of it, 2 *Tim.* 3, 5. A lamp, a name to live, notions parts, external privileges and duties, make up the Religion of the greatest part of professing Christians this day, while the vitals of Christianity visibly languish; where is that ancient Faith, Love, Zeal, Faithfulness, Courage, Patience, Self-denial, Mortifiedness to the world, Justice, Charity, Heavenly-mindedness, holy Converses, with that universal Piety and Unity, which made the Saints so famous in former generations, and had so great an influence on the enlargement of Christ's Kingdom, notwithstanding Pagan and Antichristian force against it? In the room of which, now pride, contention, formality, selfishness, hypocrisy, with the general gangrene of an earthly spirit, eats out the life and power of true holiness: The affecting sense of this dangerous evil gives occasion to this ensuing discourse, whose errand into the world, is not to plead for notion or faction, but to advocate for despised godliness; to help to awaken this sleepy age, and contribute a weak hand with abler shoulders, to give a lift (if possible) to fallen piety.

Amongst the many Advocates for piety, *Solomon* the Penman of this book hath done worthily, and laid out much strength of reason to attach the minds of men, and regain them to the knowledge and fear of God. This chapter is a system of those motives which he more largely

prosecutes throughout this book, to persuade men unto a thorough pursuit of holiness. Divers are the considerations he proposes to this end: taken

First, From the happiness of those that obtain and improve this pearl of grace, *verse. 13. Happy is the man thatfindeth wisdom, and the man thatgetteth understanding:* (though with greatest labor and cost) and having gotten it, doth put it to its due use and improvement for the good of others; they, whoever they be, are blessed men and women, in regard of that profit, pleasure, peace, honor, safety and life (with the durable and eternal possession thereof) ensured to those that thus make Religion their business, from *verse.* 13, to 27.

Secondly, From the evil estate and end of those that pursue the ways of sin, which is in its nature vile and abominable to God, and as to its products, its shameful, cursed and destructive in the end; *verse.* 23, 32, 33, 34, 35.

The Penman knew that few would deal in those commodities and trade about divine things (all men seeking their own, and few the things of Christ) and therefore sets forth those wares with greatest commendation to buyers, that they might off the better. He begins with the gain that comes by godliness; a popular argument, and that which in other things puts men on great adventures, and restless labors towards their enjoyment. *The hope of advantage* (saith *Chrysostom*) *makes all difficult things easy.* What will not the Merchant do or suffer to get a little profit? a fit metaphor to set forth the diligence of a Christian in his race, and to insinuate the worth of those eternal things he is in chase of. *The merchandise of which is better than the merchandise of silver, and the gain therethereof than fine gold.*

In the words, for methods sake, you may observe,

First, The subject, *wisdoms merchandise,* and the gain thereof.

Secondly, The Predicate, *Better than silver, than fine gold.*

Wisdom] Divine Wisdom, which in this book, (not to mention all its acceptations:)

First Is put sometimes for the Lord Jesus Christ, the 〈in non-Latin alphabet〉, the word, and increated Wisdom of God, or the wisdom who is God; who is made to us of God, Wisdom, as well as Righteousness; the light of the world; the bright morning Star; the Sun of Righteousness, from whom are derived all those beams which irradiate the dark minds of men; and that Wisdom which makes wise to salvation; in whom are hid all the treasures of Wisdom: This is that shining Diamond, that Pearl of price, which outvies all the beauties of the world; the costly gems, and whole treasures of nature, in whom are unsearchable riches, the enjoyment and use of whom is soul enriching.

Secondly, For the Word of God, which is, *sure, making wise the simple; pure, enlightening the eye; and more to be desired than gold, yea than much fine gold;* called the Light of the Lord, *Isa. 2. 5. Come ye, and let us walk in the Light of the Lord;* the discerner of the thoughts and intents of the heart, *Heb.* 4. 12. which are able through the Spirit's illumination, to make one wise to salvation; and in this sense the Jews usually take Wisdom for the Word and Law of God: *In keeping of which there is great reward,* Psal. 19. 11.

Thirdly, By it is held forth a true and saving knowledge of God, part of that Original beauty which man lost by his first fall, and is regained by a second edition, and impress of the Spirit, when renewed in knowledge after the image of him that created it: this knowledge is called 〈 in non-Latin alphabet 〉 , not an idle speculative, but a lively operative knowledge, which consists of an illumination of the mind, and an infusion of faith and spiritual knowledge. *Parisiensis* calls it, *The gate of life through which God first enters into the mind of man.* In this Wisdom and Knowledge of God as the souls last end, with the way that leads thereto, and felicity that results from it, enlightened minds see greater luster than in fine gold, and all the bravery of this lower world.

Now this Wisdom is not only speculative, taking in the notion of truth, and pleasing the mind with refreshing views of things excellent; but practical, which disposes the soul to a fruition of God, so revealed to the eye of Wisdom, and to the obedience of all those counsels opened in order to it. Hence *Davenant* counts it an error in the Schoolmen to restrain Wisdom and Understanding to a contemplative life, when both have their equal reference to an active practical life and conversation: In regard of it's essence, it's an intellectual virtue; but in respect to the matter and use, it's practical and moral; and therefore he defines Wisdom to be *an infused knowledge of those things which lead to faith and a holy life, with a pious affection, inclining the soul to the application & practice of the things it knows.* This the Scriptures hold out to be that true Wisdom, which God requires of men: *And to man he said, Behold the fear of the Lord, that is Wisdom, and to depart from evil, that is understanding, Job 28. 28. Job* having spoken of the wonderful Wisdom of God in the works of Creation, beyond all the searches of human understanding, he tells them what is that Wisdom which God requires of man, not to screw into those unfathom'd deeps and mysteries of divine works in the Creation; not to feed on abstruse notions of things that concern them not; but this is true Wisdom, to fear God, to serve and obey him, and to depart from iniquity; So *Deut. 4. 5, 6. Behold I have taught you Statutes and Judgments, keep therefore, and do them, for this is your Wisdom and understanding in the sight of the Nations, which shall hear of all these Statutes, and say, Surely this great Nation is a wise and an understanding people. Wisdom from above* (says the Apostle) *is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, James* 3. 17. that is it makes men holy and fruitful in good works. So the Psalmist describes Wisdom, by holy walking; *I will behave myself wisely in a perfect way; Psal.* 101. 2. and *Ephes. 5. 15. Walk circumspectly, not as fools, but as wise.* Holy walking is both the fruit of Wisdom, and the way to Wisdom. *Col. 1. 9, 10. You may be filled with the knowledge of his will, in all knowledge and understanding; that you may walk worthy of the Lord to all well-pleasing, being fruitful in every good work, and increasing in the knowledge of God.* And so the Wise man understands it in this book. *Prov. 1. 7. The fear of the Lord is the beginning of Wisdom. That* saith *Aquinas) from whence Wisdom begins to be operative. Chap. 4. 11. I have taught thee in the way of Wisdom, and led thee in right paths.* Wisdom hath its way, and feet to walk in it; and this way of Wisdom is a right path; or, *right-holy-actions* (saith *Piscator*) so the Ancients take Wisdom. *Cicero* calls it, *TheArt of living.* That Wisdom which doth nothing, is worth nothing. *All Wisdom lies in this one thing* (saith *Lactantius) That we know and worship God.Religion is wrapped up in Wisdom, and Wisdom in Religion. Thework of Wisdom lies in this, that contemning earthly things, by which we were formerly held, serving and desiring these frail perishing*

things, we may now be directed to seek after the eternal reward of a heavenly Treasure: (So saith *Aquinas*) Wisdom is not to be considered only as it leads to a knowledge of God; but as it directs and orders the life according to divine Rules: And in this sense I take Wisdom here for true Holiness; that Wisdom which is manifested in a heavenly, gospel conversation, the merchandise of which is so advantageous.

The Merchandise thereof: Objectively considered: The trading for this Wisdom, or Merchandizing about; so the Septuagint renders it: 〈 in non-Latin alphabet 〉 , To merchandize, is to buy and sell to get in, and put off goods, to take in, and lay out: this Wisdom is better than to get in gold, or anything that gold can buy, 〈 in non-Latin alphabet 〉 from 〈 in non-Latin alphabet 〉 , The word is, to go up and down here and there as Merchants do, to buy & vend their goods, to travel abroad now in one place, then in another; to be full of distraction, tumbling up and down to get and put off their wares: So busy a work is merchandizing, which takes up men's thoughts, time and labors to follow it, that they might get some advantage in the world. And such is the work of Religion; it is an active work, that calls for the heart, time and strength, if ever souls think to turn it to any account: And they that do thus, that make Religion their work, that lay out themselves and their all in pursuit of Heaven and spiritual things, whatever cost and pains they are at, if they can but gain these treasures of godliness, and obtain Wisdomes wares, they make a good bargain; for the profit that comes by these is far better than silver yea than fine gold: The Septuagint hath it: *Than to get the treasures of silver and gold;* yea the best gold, beaten gold.

There is another sense that one gives the words, taking Wisdom for the price by which those great and eternal things are got: (I rather like the instrument than the price) spiritual things are freely given, not bought, *Isa.* 55. 1. but those that lay out, and improve their Wisdom to gain grace, to promote godliness, and further salvation, make a better bargain: than they that lay out their treasures of gold and filver to buy the best goods on earth: In either sense it's a truth, Wisdom's merchandise is the best merchandise; to trade about spiritual things, grace and glory is incomparably the best trade: Whence observe this Doctrine or Position,

Doct. The Heavenly Trade is the best Trade; no Merchandise like Wisdom's Merchandise, and trafficking about spiritual and eternal things.

This Truth will evidently appear, if you consider,

- 1. *The nature of those things about which Wisdomes Merchants trade.*
- 2. *The Person they deal with.*
- 3. *The Terms they trade upon.*
- 4. *The gain that comes by it.*

Reas. 1. First, The things about which this Heavenly Trade is taken up, are in their nature things of greatest worth; wares which all the worlds treasures cannot purchase or compare with; they are all great, glorious and excellent things; nothing mean, contemptible and

useless, among all the goods that Wisdom proposes to souls choice and reception: *The favor of God: Redemption from Hell: Pardon of sin: Peace with God: The graces of the Spirit: Communion with Father, Son and Spirit, with Saints and Angels: Walking with God: Spiritual blessings: Joy in the Holy Ghost: Heavenly Treasures: Assurance of Glory:* These are all things of incomparable value, and the things that heavenly Traders deal about: And are not these far better in their nature, than the low, dirty, fading things of this world? No Onyx, Sapphire, Chrystal, Coral, Pearl, Topaz, Rubies, or the most costly pieces of nature, can compare with this pearl of price; this stone cut out of the mountains, or those spiritual treasures which are the subject of this Heavenly Trade: Let those be Judges who know the worth of things; call in Wisdom's Lapidaries, let God, Saints and Angels speak in this matter, their verdict will be, Wisdom's wares weigh down all, as to their innate excellency: I shall only propose three evidences to determine this case, and they are of unquestionable verity, and a sufficient proof of this truth. They are,

- 1 *Scripture.*
- 2 *Experience.*
- 3 *Reason.*

First, The Scriptures will tell you, there are no wares like heavenly wares, *Deut. 32. 32. Their Rock is not as our Rock, even our enemies themselves being Judges. His loving-kindness is better than life, Psal. 63. 3. And the light of his countenance, than the increases of corn, and wine, and oil, Psal. 4. 6, 6. The Law of thy mouth is better to me than thousands of gold and silver, Psal. 119. 72. Tryed faith much better than gold that perisheth, 1 Pet. 1. 7. One day in God's Courts better than a thousand elsewhere, Psa. 84. 10. None in Heaven like to God, nor any on earth in comparison of him, Psal.* 73. 25. To make provision for the soul is the one thing needful; to enjoy Christ and spiritual things is the better part that shall never be taken away, *Luk.* 10. 42. The Kingdom of God is the chiefest thing to be sought for in the first place, *Matth.* 6. 33. first in affection, and first in time: Multitude of testimonies might be produced from Scripture to attest this truth, the Heavenly Trade is the best Trade; no goods like heavenly goods: what do you trade for here? is it for more than life you plot, you work for? you gain no more here than meat, drink, raiment, money, land, credit, and the like, which only tend to life; but the favor of God is better than life: one gracious look, one whisper of peace from God, weighs down all those: riches, pleasures, honors, do not make a happy man or woman; the Scripture never reports such blessed as have the abundance of these things, but rather miserable and unhappy, obnoxious to more snares and dangers; but godliness makes a blessed man, and pardon of sin a happy man, in God's account, *Psal.* 1, 1, 2. and 32. 1. whose testimony is truth itself, and to be relied on beyond all the grounds of blinded opinion, and false hopes.

Secondly, Experience assures men of this truth; that heavenly things are the best things: come to a Soul that hath tried both; one who hath had all that the World could afford on the one hand, and hath also experienced the favor of God, and spiritual things, and he will tell you of spiritual things, as *David* did of *Goliath*'s Sword: *There is none like them 1 Sam.* 21. 9. And as *Solomon* of the virtuous Wife: These things above excel them all, *Prov. 31. 29. And wisdom is*

much better than Gold, and to get understanding rather to be chosen than Silver, Prov. 16. 16. This was *Solomon*'s experience, who had the largest trial of any man, he had Houses, Vineyards, Gardens, Servants, Silver, Gold, the peculiar treasures of Kings; Greatness, Pleasure, Music, and whatsoever his eyes desired: and upon all gives this verdict; *That wisdom excelleth folly as far as light excels darkness, Eccles.* 24, 13.

Piety transcendeth Pravity; Heaven the World: Purity out-passeth Pleasures, as Light doth Darkness: When he speaks of things below, he tells you; *These are all vanity and vexation of spirit; he that labors for these, labors for the wind, Eccles.* 5. 16. and what he seeks, finds not; but when he speaks of wisdom, and spiritual things, he is as one that wants words to express their worth: *Wisdom is better than Rubies, and all the things that may be desired, are not to be compared to it, Prov. 8. 11. David* was a man who had tried various conditions in the World, he knew what trouble and comfort was, what youth and age was, what poverty and riches were; he had pleasures, honors, treasures, with the hearts of his people, and command of a Kingdom, and yet he tells you, *he had seen an end of all perfection: and that the light of God's countenance was better than all, and to be a door-keeper* (a mean place) *in the house of God,* was more eligible, than to abide in the tents of wickedness: *Psal. 119. 96. Ps.* 4. 6. and 84. 10. He chooses it as his one thing; *To dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord, and to enquire in his Temple, Psal.* 27. 4.

Moses knew what honor was, and the pleasures of sin, and yet upon choice, prefer'd poverty with godliness, on the side of truth, before all the treasures of *Egypt; He refused to be called* Pharaoh'*s Son, rather choosing to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ, greater riches than the treasures in* Egypt, *Heb.* 11. 24, 25, 26. He knew the Nobles of *Egypt,* and grandeur of *Pharaoh*'s Court, and yet could value a poor persecuted people, that owned God, and cleav'd to him, beyond them all: *Happy art thou, O* Israel! *who is like to thee? Deut.* 33. 20. He counts God the none-such; *Who is like to thee, O God? Ex.* 15. 11. and Religion the best interest; *Set your hearts unto all the words, I testify; for it is not a vain thing for you, for it is your life, Deut.* 32. 46, 47.

Ask of *Paul,* and he will tell you what the fruit of sin, and driving furiously against Christ and his interest was, when the Lord Jesus came to reckon with, and to pay him off in the way to *Damascus, Act.* 9. 3, 4. whose blow he felt many years after, in Conscience twitches now and then, 1 *Tim,* 1. 13, 15. And upon the sense of that change Grace made on his heart and condition, he tells you, that *whatever he counted gain before, he saw now to be loss for Christ, Phil.* 3. 6, 7, 8, 9, 10. There was a time when he thought his letter-knowledge, blind zeal, birthpriviledges, legal duties, popular applause, Rulers favor, and protection by Power, to be great things; but now he alters his reckoning, and values the knowledge of Christ and interest in him, and grace derived from the power of his death and resurrection, to be an excellency that stained all his former glory.

The Jailor once thought it his greatest interest to swim with the stream, and sail by the compass of the times he lived in, to run down the ways and servants of the Lord Jesus, to obey his warrant, and secure the Saints feet in his stocks, *Act. 16. ver.* 24, to 34. but when once Grace takes him in hand, and plucks him through the strait-gate of conscience, terrors, and

repentance, into a state of regeneration, then he corrects his errors, and sees it his chiefest concern to espouse Christ, and to come over into the way of persecuted godliness; then to believe in the Lord Jesus, to be kind to his servants, and to drive the Trade of despised Christianity; he thought upon most mature consideration to be worthy of his choice and pursuit. *What treasures more rich or precious* (said *Agerius,* when a prisoner for Christ at *Venice) than everlasting life? where be greater riches or dignities more honorable than in Heaven? here droppeth the delectable dew, here floweth the pleasant Nector, here runneth the sweet milk, here is plenty of all good things; I have found a nest of honey in the entrails of a Lion, in the deep, dark Dungeon; I have found a Paradise of pleasure; where others do weep, I do rejoice; when others do shake and tremble, I do find plenty of strength, and boldness; in strait Bonds, and cold Irons, I have rest:* Fox, *Vol. 2. pag.* 181. Come to sinners also when they lie under Conscience, terrors, and the armed troops of death and hell invade their guilty hearts, and enquire their opinion concerning the goodness of their choice, the advantage of that bargain they have made, in parting with God for the World, in rejecting Christ for the Flesh, in turning their backs on holiness, for the service of sin; and their dejected countenances, their gastly looks, their unquiet jestures, their cries and groans, will soon tell you the sad resentment of their folly, and bad Trade they have driven in the ways of sin and death.

Thirdly, Nay, Reason itself rightly exercised, must needs grant, that heavenly wares are the best wares upon a fourfold consideration.

- 1 *Of their Rarity.*
- 2 *Their Price.*
- 3 *Their worth.*
- 4 *Their Duration.*

First, Heavenly things are rare, and therefore excellent; scarcity enhaunceth the price of things; Diamonds and precious stones are dear, because scarce, and more rarely had; plenty usually beats down the price of things, when rarity makes them costly; and such are Heavenly wares; they are the greatest rarity in the world; they are less known, more hardly come by, and seldomer enjoyed than anything this earth affords; there are few parts of the world where Wisdom's goods ever come: How many Countries are there where the Gospel is not known? or any sights of God, or things eternal ever had, but such as are discernible by the dini light of nature; and of those coasts which this days spring hath visited, to how few have the brightness of this light appeared? few places have the mysteries of the Gospel opened, or the deep things of God purely, fully and powerfully preached. It hath been the privilege of this Nation above many, to have a peculiar share of Gospel discoveries and truths, more spiritually and practically disclosed; and yet how few here, or in other parts, have any acquaintance with these glorious secrets? or arrive to this excellency of the knowledge of Christ, and Divine Mysteries? what a veil is there on the minds of most, under the purest administrations of the Gospel, that seeing, they see not; understanding, and yet not affected with the things they know; the spiritual beauty, and inward worth of them

being hid from their eyes. Most hearers (like *Balaam*) see heavenly goods with eyes half opened; and hence it is they no more value and pursue them: Could these poor, beggarly, dirty things of the world, be so preferred in men's affections and embraces, and so much time consumed upon them, with neglect of God, and things above, if the worth of Wisdom's Treasures were truly known and believed? no certainly, we may without breach of charity complain, *Who hath believed our report? and to whom is the arm of the Lord revealed? Isa.* 53. 1. They are rare, in that they seldom appear in their own worth and excellency to the view of men: few know and believe the worth of heavenly things.

They are also goods that few trade on. It's a rare thing to see men much verse'd about heavenly things, and to drive a trade of godliness: There are divers possibly that barter for some of Wisdom's goods, for knowledge, peace, comfort, parts, external duties, *&c.* but few that carry on a full trade of godliness: An *Enoch,* a *Noah,* a *Caleb,* a *Joshua,* a *Job,* a *David,* a *Paul,* a *Barnabas;* here and there one in their several ages, that are thorough with God, and universal in the duties of godliness, heart purity, godly simplicity, universal holiness, converse with God, meditation on things above, tenderness of conscience, self-denial, mortifiedness to the world, heavenly-mindedness, spiritual converses, are commodities that few deal about this day. A thorough-paced Christian is the Phoenix of the place he lives in, and more seldom seen than a sparkling Diamond in the dark night we live in; few seek these goods in earnest, as they do the world and their own things, and fewer obtain them, *Phil.* 2. 21. Few I fear do live in the daily exercise of their graces, the warm breathings of their souls after God and spiritual things: few that find the white stone, that live in the view of their pardons, and sensible enjoyment of divine grace; and therefore these heavenly goods are rare things, seldom discovered, seldom known, seldom pursued, seldom enjoyed; and being rare, are excellent and desirable.

Secondly, Heavenly things are the best, because the most costly; this argument will not hold in all things: men may buy their desired comforts too dear, and give more for the world, pleasures, and their particular goods, than they are worth; but none can be deceived in Wisdomes wares; the glory of God, the salvation of souls, the enjoyment of grace and spiritual blessings, cannot be too dearly obtained; their price bespeaks the greatness of their worth, they being realities and things excellent in their nature and use; and if they are valuable according to their price, they must needs be transcendent; for the purchase of them cost God dear; he hath been at the expense of eternal counsels of manifold wisdom, of unknown love, of the gift and blood of his own Son, to procure these great things for Believers; and it hath cost him mighty power and patience to fit Believers for them, and maintain their enjoyment of them: *Ye are bought with a price, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish, and without spot. He gave himself a ransom, an equal price,* sufficient to purchase Believers to himself, with grace and glory for them: *He so loved the world as to give his only begotten Son, to give him to death,* to the death of the Cross, to unspeakable torments, and all to procure these glorious and blessed treasures for Believers, *Joh.* 3. 16. O costly wares! O dear bought goods! for which the pearl of price was sold, and the treasures of Heaven emptied out.

And as these stand the purchaser dear, so they are costly to the receiver also: The preparation for an interest in these treasures, is many times dear to Believers: O the wounds and launcings, the bleeding and heart-prickings, the pangs & throws that lead the van to this banner of love, which redemption-grace spreads over saved souls; these are the stormy tempests, the bloody skirmishes, that go before the Believers reception of purchased peace: Besides, the terms on which this good bargain is offered, though infinitely beneath its worth, yet as to the souls capacity are high, it's no less than a throwing of all its former treasures over-board, a parting with its nearest interests, and dearest comforts that lie in the way of its enjoyments; a plucking out a right eye, and cutting off a right hand; a denying (O hard saying!) of a man's own beloved self; a not only bearing when laid on, but a taking up not the Cross of Christ alone, but his own Cross too, whatever his own sins, or the hand of men and Devils may make for him; and in this plight not to sit down, or stand still, but to go on and follow Christ up the hill, through thick and thin, through scorns and thorns, day and night, through every change, in every state, home to the grave: No easier terms are given to the enjoyment of these riches, than a hearty consent to these proposals, which may expose the soul to an actual loss of his earthly all, and undergoing unknown trials, troubles and duties in the way: This bargain, though blessed in itself, yet is thought so dear by some, as that they break upon these very terms, and think God, grace and glory, too chargeable for their acceptance: This then sets off the worth of heavenly things, that they cost so much upon choice, and upon the highest reason and deliberation.

Thirdly, As their price is high, so is their worth great; they are good in themselves, and good to those that have them. *Hearken diligently unto me, and eat that which is good, and let your souls delight itself in fatness;* earthly things are not so, if good in themselves, yet they may not be good to those that have them: Riches are snares and swords to the owners thereof, and oftentimes do pierce them thorough with many sorrows: They are not only good, but absolutely good; other things are not so; earthly things are but conditionally good, when God sees them good, and makes them good, so long as he doth bless them, and let out something of himself through them, manna, food, raiment, nether springs, are so far good as God is pleased to convey out some spiritual good thorough them, or make them some way subservient thereto; these things cannot make men hapyy, or prove them so. *Nebuchadnezzar*'s greatness could not secure him from grazing amongst the beasts, and bedding with them in open fields, and under wetting dews, *Dan. 4. 33. Belshazzar*'s pleasures could not guard him from the hand-writing against the wall, *Dan. 5. 5. Dives* was in the midst of plenty and honor one day and the next in hell. These lower things are but as cisterns and pipes, that signify nothing, except some waters be conveyed through them; no more do these, unless God let out his love, and promise through them. These heavenly things are not only absolutely good, but every way good; good for every man, in every state; good for poor and rich, for young and old, for all persons, all things; *Godliness is profitable for everything, 1 Tim.* 4. 8. There is no person or condition, but grace and spiritual blessings are good for, and can convey good thorough: There may be such a case in which nothing of this lower world can help: *Riches make them wings and profit not in the day of wrath.* In times of trouble and divine wrath, instruments of music carry no sweetness in them but spiritual mercies, they

help to comfort in the day of trouble: *In the multitude of sad thoughts within me thy comforts refresh my soul, Psal.* 94. 19.

Fourthly, Their duration proves them excellent, they are lasting wares; time works no change upon these, the Heavens will wax old, and as a vesture they shall be changed; but heavenly things never perish with the using: indeed our measures and sense of these may change, we may not always have the same degrees of grace or comfort; but this alteration is not in these things, but in us; as God; so grace and spiritual things, are in themselves the same, yesterday, today, and forever; good in prosperity, and good in adversity; good in life, and good in death: mutability mars all earthly comforts, they are things of no continuance; we may have them, but cannot hold them; like the fleeting Islands about the *Tenariff,* which persons see at a distance, but when they come near them, they vanish away: *The things that are seen are temporal, 2 Cor. 4. 18. We mayhave them,* (faith *Seneca) but cannot possess them; and they no sooner please us, but pass from us:* but unseen things are eternal: His love is everlasting; the graces of his Spirit abiding: 1 *Joh. 3. 9. Whosoever is born of God sinneth not, for his seed remaineth in him:* The joys of the Holy-Ghost are lasting: *That my joy might remain in you: Jer. 31. 3. Joh. 15. 11. Isa. 59. 21. Heb. 10. 34. 1 Pet.* 1. 4. Indeed acts of grace may fail for a time, but the habit of grace is never lost; frames, and streams of comfort may ebb, but the Fountain of Joy is never drain'd dry; Justification is immutable, Pardon of Sin is irreversible, the Saints treasures in Heaven are enduring, and can never fade away: Men may outlive their Treasures here, and see all their Portions go before them; but heavenly Interests, and immortal Souls, are of like continuance, and this greatens their value: Men estimate a little Land beyond a great Estate of uncertain continuance; and such are Wisdom's wares, there's no rotten goods among them.

Reas. 2. Secondly, The heavenly Trade is the best Trade, in regard of the Trader these Merchants deal with: Much of the comfort, safety and advantage of men's Trades, lieth in in the persons they trade with; if these be able, honest, affectionate, it conduces much to the thriving of those they deal with: What mischief comes to Traders, when Sellers are cheating, cruel, and extortioning? and when Buyers are false, and deceitful, and fail of their word? But none of these hazards can heavenly Traders be exposed to, from those they deal with: Indeed Wisdom's Merchants have to do with many, in the pursuit of their heavenly Trade, both by way of taking in, and letting out; but yet there is one great Merchant, with whom they principally deal, as to the management and issue of their whole Trade, in this Merchandise; they converse with God, Saints and Angels, but all is done through a Mediator; the Goods they receive is upon his interest; they deal with God through him; all their wisdom to trade, and rules to act by, come from him; the good and advantage of all their Trading, is secured by him; and though they may be concerned with many persons and things, (with all that duty and providence calls them too,) and, with the Chymist, are to extract some good from everything they deal with; and, like the Bee, gather Honey from weeds; yet this good they get from persons and things, is not in them, but conveyed through them from the great Purchaser with whom they deal; good from everything, to these heavenly Traders, and Heirs of Salvation is made over in the propromise; (*All things shall work together for good to them that love God, and are called according to his purpose,) Rom.* 8. 28. and

shall in due time, through these Conduits, be emptied out to Believers, by the hand of Jesus: So that it is properly, and strictly, but with one great Merchant those Traders have to do with for the goods they lay out, or take in; all other things and persons are but ways and instruments of his appointment, through which it shall be delivered; and this makes Wisdom's Trade so good, that the advantage of it is not depending on those secondary Agents, they have to do with but upon one, that is more excellent, both great and good, able and faithful to answer both his promises, and the expectations of those that deal with him. As to his Quality, and personal Grandeur, he is above all, and over all, King of Kings, and Lord of Lord's: *He hath a vesture on his thigh, whereon is written, King of Kings, and Lord of Lord's, Rev.* 19. 16. He is the Majesty on high, the Glory of Heaven and Earth; he hath Angels to worship him, Thrones and Principalities under him, all creatures in Heaven and in Earth to serve him. O! how honorable is it to deal with him, to whom Kings and Potentates pay their tribute, and to whom Men and Angels yield their homage? It's taking with Men, to converse with those that are above them, and to manage concerns with Persons of Honor, and Greatness: but here's one (Souls) that offers to trade with you, from whom all creatures receive their glory.

Yea, his Goodness answers his Greatness, and sweetly tempers his personal converse for the encouragement of the meanest Soul, that hath occasions with him: Greatness without Goodness, rather checks than relieves the hopes of those that are beneath it; but such is the sweetness of Christ's nature, as that his Glory doth but render his Goodness the more amiable; and his Goodness represents his Glory the more desirable; he values no man by his own worth, nor despises any for their low estate; the meanest Soul hath as easy access to him, and as gracious a reception, as persons of highest reputation with men: *I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa.* 57. 15. He is of a sweet and gracious temper, of a free and generous spirit, good to all, especially to those that seek him: this renders persons desirable, who would choose to deal with men of ugly natures, and churlish dispositions: affability and sweetness do strongly invite men to converse with such; and none like to Jesus for excellent goodness and loving kindness, for pity and bounty; goodness is his nature, mercy his delight; he takes pleasure in doing good; none that trade with him, but he will see them to be the better for it.

He is also able as well as good; Some men have excellent natures, but straitened capacities, they are willing to do good beyond their power; but it is not so with the Saints friend; *He hath all power in Heaven and Earth, Mat.* 28. 18. and can do whatever pleaseth him; he hath all creatures at his command; all the treasures of Heaven at his dispose; he is infinitely rich, and hath all that good that Souls can need or desire; he hath goods of all kinds of supply his Customers with; it is not so with men, no Merchant can furnish his Traders with everything they need; but one sells this ware, another that; here men sail to one Country for one Commodity, and to another Country for other Wares; they ransack Nature's treasures by Sea and Land, borrow something from every Nation, that hath a peculiar excellency, to make up their supplies, and furnish all their occasions, and pleasures: but the Lord Jesus hath all that in him, and at his dispose, which you need; he can supply all your wants, having all fullness

dwelling in him, *Phil.* 4. 19. He hath that in him which your Souls want, and the command of that you need for your Bodies also: He can give you the desires of your heart, *Psal. 37. 4. He is able to make all grace abound towards you, that you always, having all-sufficiency in all things, may abound in every good work, 2 Cor.* 9. 8. Here's no less than five Alls, that flow from the ability of Christ to Believers; All grace abounding in them, All sufficiency enjoyed by them, All ways, in All things, for All good works: Did Souls but believe the all-sufficiency of Christ, they would not so perplex their spirits when in wants, with, what shall I eat? and with what shall I be clothed? and how shall I get this? and the other mercy I want, when all is offered to Wisdom's Merchants freely? for godliness hath the promise of the life that now is, and of that which is to come; and these promises are in the hand of Jesus, for all that come to God by him: *All things are delivered to me of the Father, Matt.* 11. 27. The Lord Jesus is not only able to give you all that you ask according to his will, having all things delivered to him for that end; but he can keep it for you, and secure it to your use: *I am persuaded that he is able to keep that good thing I have committed to him, against that day, 2 Tim.* 1. 12. This all-sufficiency of Christ, is argument enough to new-Covenant-federates, for a calm and quiet dependence on him, and holy walking before him, *Gen.* 17. 1.

And that which is exceeding pleasing to Traders also, he is faithful as well as able; he is one of his word, that makes good all his promises to a tittle, to those that by Faith deal with him: *The holy one of* Israel *cannot lie, or alter the word that is gone out of his mouth; hath he said, and shall he not do it? hath he spoken, and shall he not make it good? Numb.* 23. 19. and *Rev.* 1. 5. He is the faithful witness; faithful is his name. *And he that sate upon the Throne was called faithful and true, Rev.* 19. 11. And faithfulness is his nature, in comparison of whom every man is a liar: *Let God be true, and every man a liar, Rom.* 3. 4. If the Lord Jesus were not faithful to his word and undertaking, the Father would not have trusted him with all the concerns of his glory and people in the world; neither had he been a fit person for the Elect to have committed unto him their souls, and all that is dear to them: Men promise one thing and do another; affirm a thing that is not, and this undoes many, the unfaithfulness of those they deal with; but it is not so with Christ, you may trust on his fidelity; Heaven and Earth shall sooner fail, than one tittle of all that he hath spoken: And therefore excellent is that Trade which is carried on with so excellent a Jesus.

Reas. 3. Thirdly, Weigh the terms on which this Trade is offered unto souls, and it will appear to be incomparably the best Trade. For to such as will set upon this Trade,

- 1 *Goods to trade upon shall be freely given.*
- 2 *Wisdom to manage them shall be fully imparted.*
- 3 *A blessing on the due improvement of them shall be ensured.*
- 4 *To him shall the glory of all be rendered.*

First, Wisdom's wares are freely tendered to all that will receive them, without money, and without price: *Come buy wine and milk without money and without price, Isa. 55. 1. To him that is a thirst will I give to drink of the waters of life freely, Rev.* 21. 6. Here Merchants cannot get or put

off goods at that rate; there's no going to the world's markets without money or credit; they that will have men's goods must pay for them, and many times have deat bargains; but the Lord Jesus imparts his treasures freely, he paid dear for them, they cost his heart blood, but he spares them freely; no silver or gold will pass in those bargains. *Simon Magus* had his offered gold, for the Holy Ghost, thrown back with detestation and destruction to boot, *Acts* 8. 18, 19, 20. The terms on which this trade is driven are free; it cannot stand with the design of redemption grace, which is to advance the praise of the glory of grace, and to cut off all boasting, that every mouth may be stopped; to admit of anything from fallen man that might look like a compensation of salvation mercies; neither is there anything beneath Christ's merits, that can equalize the worth of heavenly things; and alas what have they to part with who have lost themselves? and to give to God, who have nothing but what they receive from him? It must needs therefore be altogether freely given, whatever is received in order to salvation: O blessed news to poor traders, that their poverty is no bar to this employment; the poorest may receive of Wisdom's wares, as well as the rich, seeing it is a free trade; and whatever makes a difference on the creatures part, is laid aside in the dispensation of spiritual mercies: Here are no Monopolies, or hard impositions upon this trade; no restraint from setting up, or selling out of Wisdom's goods, in any parts of the world. Cities have their enclosures, Corporations their bars to keep out strangers from their privileges; but in this trade all persons, be they who they will that will come over to Wisdom's Merchandise, have right to carry on this work of godliness in all places where ever they are. The heavenly trade is a free trade, goods freely given, and liberty to set up in all places, and to all persons.

Secondly, As goods to trade upon are freely given; so wisdom to manage them shall be fully imparted: This is a privilege which sellers on earth will not afford; you may have their goods at their price, but not instructions how to dispose them to your advantage; but this great Merchant in Heaven, with his wares, gives skill to use them: *I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way thou shouldest go, Isa. 48. 17. If thou seekest her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God: For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding: He layeth up sound wisdom for the righteous. Then shalt thou understand righteousness, and judgment, and equity; yea every good path, Prov.* 2. 4, 5, 6, 9. The soul that seeketh for Wisdom's wares, shall with it find instruction how to use them: *I will instruct thee, and teach thee in the way which thou shouldest go; I will guide thee with my eyes, Psal.* 32. 8. He will be *eyes to the blind, and feet to the lame, Job* 29. 15. The Lord Jesus will find all in this heavenly trade, goods, and tools, and skill, and strength, and all: *Surely shall one say, in the Lord have I righteousness and strength.*

Thirdly, A blessing on the due improvement of these shall be ensured to all his traders: *The wayfaring man shall not err, Isa.* 35. 8. His workmen shall not labor in vain, 1 *Cor. 15. 58. For his blessing is upon his people, Psal. 3. 8. Thou shalt decree a thing, and it shall be established unto thee, and the light shall shine upon thy ways, Job 22. 28. The book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein,* (this is the heavenly trade, to fulfill after God, and such shall prosper,) *for then thou shalt make thy way prosperous, and then thou shalt have good success, Josh.* 1. 8. No

Merchant will undertake to make their dealers prosperous; they must trade at great uncertainties, and run the adventure as to the issue of all: Blessings come not out of earthly shops, but from a divine hand, let come what will in the way: Blessings will surely come at the end to those that cast out at Christ's biding, and trade by his instruction in Wisdom's Merchandise, let men curse, let devils vex, let North-winds blow, and blow down too their earthly comforts, *yet God will bless them that fear him, everyone, Psal.* 115. 13. He will bless them in life, and bless them in death; and is not this good trading, to be sure of blessings in the way, and blessedness at the end? 1 *Pet.* 1. 9.

Fourthly, Another Condition in this Trade is, That God shall have all the glory, but they that trade with and for him shall have all the good that comes by it: This is the head Rent which the great Lord reserves to himself, and will not part with to another: *My glory will I not give to another, Isa.* 48. 11. This is his great design in all works of his hands, and gifts of grace, that he may be glorified: *The people shall be all righteous, the branch of my planting, the work of my hand, that I may be glorified.* This is God's great end in bestowing redemption mercies, to have all the glory to himself, *who worketh all things after the counsel of his own will, that we should be to the praise of his glory, Ephes.* 1. 12. Christians, the Rent must be the Lord's, the fruit shall be yours: *Whose keepeth the fig-tree shall eat the fruit thereof, Prov.* 27. 18. All the sweetness of the Vine is for those that possess it, and the herbs of the earth for them by whom it is dressed, *Judge. 9. 13. Heb. 6. 7. The righteous shall eat the fruit of his doings, Isa.* 3. 10. The present comforts of holiness are not mean; *Great peace have they that love thy Law, and nothing shall offend them, Psal. 119. 165. Her ways are ways of pleasantness, and all her paths are peace.* Religion is the most pleasant trade; no delights like those that are in God, and fetched from him: God gives the world the bones, and keeps the marrow for his laborers; the godly feed on the wheat, the wicked have but the bran; look whatever good, comfort, credit and happiness Religion can afford here, and to all eternity, is their part that trade upon it: *Who planteth a Vineyard, and eateth not the fruit thereof, 1 Cor.* 7. 9.

Reas. 4. Lastly, The Heavenly Trade must needs be the best trade, because it is the most profitable trade: The advantage that comes by godliness, makes it the best employment in the world. We use to say, three things make traders rich, all which are found in the way of godliness.

- 1 *Great Returns.*
- 2 *Sure Returns.*
- 3 *Quick Returns.*

Now nothing turns to more account than a thorough pursuit of piety; whatever men think, Religion is the most thriving way, in regard of the

- *Excellent Fruit of it.*
- *Abundant Fruit of it.*

- *Durable Fruit of it.*

First, Great returns will soon make traders rich, when the time and labor they expend is abundantly compensated, and the things they part with, bring in far better: so is it with this heavenly trade; there is no proportion in their adventures to their returns: their duties are poor imperfect things; when they have done all, they are unprofitable servants, but their reward is great and glorious; their afflictions light and momentary, but the issue, a far more exceeding and eternal weight of glory, 1 *Cor.* 4. 18. It's great profit indeed, when some weak works of faith, and labors of love, a little patience, obedience and duty for a time, shall be rewarded with eternal rest, pleasure and glory: there is no equality between the race and price, this striving and crowning: What's a cup of cold water, to a river of pleasures? a Crown of thorns, to a Crown of Glory? the worlds srowns, to divine smiles? conscience-troubles, to the consolations of God? a few tears, fears, watchings, faintings, duties, afflictions, to the joys of the Lord into which they shall forever enter?

It's a great bargain to part with base things, for excellent; beastly lusts, for the beauties of holiness; an unclean, for a clean heart; vile affections, for virtuous dispositions; filthy rags, for fair garments; a body of death, for a spirit of life. To let go the world for God, fellowship with devils, for communion with Christ, to lose guilt, and to gain righteousness; to escape Hell, to obtain Heaven; this is great gain. To swap away old things, for new; rotten things, for sound; hypocrisy, for sincerity; lies, for truth, is a good bargain. To exchange empty things, for satisfying; things that are not, for things that are; goods that perish with the using, for things that wax not old; fading trifles, for eternal treasures, is a thriving trade indeed; and such are the incomes of this Heavenly Trade, they are incomparably great and excellent; there's nothing mean, no low price goods, that Wisdom's Merchants deal about; all their riches are pleasant and precious: *By knowledge shall the chambers be filled with all precious and pleasant riches;* precious faith, precious promises, the precious blood of Christ, precious thoughts of God, are some of this precious substance heavenly Traders meet with in the way of holiness. Besides, this pursuit of godliness enters souls into an acquaintance and converse with God, and helps them to keep an intercourse with Heaven, and to maintain a life above and beyond the reach of all others; and is not this advantage?

Religion also helps men to blessed experiences of the love, power, greatness and faithfulness of God; and this constant employment about heavenly things, makes the way pleasant and delightful, and fills the soul with much contentment with its lot in the world, whatever the trials, losses and sufferings may be that they are exposed to. Also the driving this Heavenly Trade secures the good and comfort of all their other interests, and sweetens their portion, whether more or less that Soverign pleasure allots them in the world, bringing all their concerns under divine care and promise for their good, comfort and sufficient supply in their passage home: And are not all these great returns? enough to make the Heavenly Trade the greatest interest and advantage beyond all others in the world.

Secondly, Sure returns make Traders rich: Merchants that drive gainful trades, count if one Adventure to two or three come safely home, they get well: but all regular Adventures in this Heavenly Trade are secured; *Their labor shall not be in vain in the Lord, 1 Cor.* 15. 58. not one

of their sincere attempts in the way of God shall miscarry; never a pious duty lost; all their sowings to the spirit shall surely spring up into a blessed harvest, *Gal. 6. 6. Though they sow in tears, yet they shall reap in joy Psal.* 126. 5, 6. Though they go forth weeping, yet if they bear precious seed, they shall doubtless come again with rejoicing, bringing their sheaves with them: *God is not unrighteous to forget their work and labor of love shewn towards his Name, Heb.* 6. 10. God is engaged in justice to see the Adventures of Believers safely returned into their harbor; he hath promised it, and cannot be unfaithful; neither doth it consist with his honor, to put Believers on an unprofitable service: *He never said to the house of Jacob, Seek ye me in vain, Isa.* 45. 19. Ingenuous men love to see their servants thrive: Will Christ, think you, let his laborers be losers? their works shall surely follow them into their rest, *Rev.* 14. 13. how ever they may be out of sight in their passage towards it, seeing God's Word lies at stake for it.

The blood of Christ stands engaged also for the safe returns of the Saints Adventures, that are according to the will of God; their religious labors are part of the travel of his soul, which he must see secured, and they are the pleasure of the Lord, which must prosper in his hand, *Isa.* 53. 10, 11. He is become a Surety for them unto God, and a Surety for the Father unto them: *By so much was Jesus made a Surety of a better testament, Heb.* 7. 22. The Covenant is called here a Testament, as relating to the Saints privileges and interests, which by that Covenant becomes due to them, and shall be surely made good to them upon the account of Christ's Suretyship for it; He is the Surety of this Testament or Covenant, and every promise of it; one of which is, That what they sow to the Spirit, they shall reap in glory; their labor shall not be in vain: and to make all the promises good both the condition and blessing to the foederates of this new-Covenant, hath the Lord Jesus laid down his precious Blood, which cannot be lost, *Heb.* 9. 15. but it would be cast away, could Believers religious duties be in vain.

Another thing that secures the Saints advantages by this heavenly Trade, is this; that their trading is the work and product of his own Spirit; their duties are his work: *Thou hast wrought all our works in us, Isa. 26. 22. It is God that worketh in you to will and to do, according to his good pleasure, Phil. 2. 13. Not that we are sufficient of ourselves to think anything of ourselves, but our sufficiency is of God, 2 Col. 3. 5. They are his workmanship, created to good works, Eph.* 2. 10. by whose influence they are acted, and let by the Spirit of God, *Rom.* 8. 14. So that further than the spirit of the living creatures move, their wheels cannot move, nor do anything graciously, further than their works are wrought of God, and by God, *Joh.* 3. 21. So that Believers labors in this heavenly Trade, are the work of the eternal Spirit; and should their work be lost, the Spirit of God would labor in vain, and his work cast away; which cannot be, *Isa.* 45. 18.

Lastly The Lord Jesus is an adventurer with them, his Glory and Kingdom is concerned in this heavenly Trade; when his Will is done, his Kingdom is come, *Mat.* 6. 10. and 1 *Thes.* 4. 3. Holiness is his will, and a conformity to his Law, and he is engaged to the Father, for the Saints holiness and happiness; for their grace and glory; *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, Jo.* 17. 2, 12. The Father

hath put all Believers into the hands of Christ, and entrusted him with their graces and glory, both which are included in eternal life: *ver. 3. And this is life eternal, that they might know thee, &c.* that is, this is the way to life eternal, and the beginning of life eternal, even the grace of Faith, and saving knowledge of God: and this grace, as well as glory, is put into the hand of Christ for Believers, to be kept for them; and they are also put into his hand, to be kept by him through it unto glory: and in pursuance of this trust, the Lord Jesus is engaged, to keep his people, their graces, and the reward of them, for them, that they be not lost; the advantages of this heavenly Trade, are secured to Believers by the Lord Jesus, his adventure with them, his truth, faithfulness, and glory, is concerned in their safety: so that their returns are not only great, but sure.

Thirdly, Quick returns, if great, are greatly enriching: Hence comes that Proverb, that light gain makes a heavy purse, it brings great custom, and that occasions quick returns: Now, no Trade brings quicker returns than the heavenly Trade: *Behold I come quickly, and my reward is with me, Rev.* 22. 12. The Lord Jesus not only makes good, but quick payment; as soon as the work is done, he promiseth to make good his word: *Call upon me in the day of trouble; and I will deliver thee, Psal.* 50. 15. Nay, the Lord Jesus sometimes pays beforehand: *And it shall come to pass, that before they call, I will answer; and whiles they are speaking, I will hear, Is.* 65. 24. Men many times are forced to stay for their Mony and sometimes lose it at last; but the Believers gain is not only sure, but speedy.

Obj. What's the reason then, the people of God do complain of God's not hearing, and deferring an answer to their requests? And why are Believers advised to patience, and long-saffering, after they have done the will of God, if the return of their Faith and Duties were so quick? This is the experience, and complaint of the people of God in all ages, that God seems not to regard their Prayers, and to delay his coming to help them.

Sol. 1. First, yet are the Saints returns quick; because they are in due time; God never delays to perform his word, when the Believer hath need of it; in the needful time of trouble, he will surely hear; *My God shall supply all your wants, Phil.* 4. 19. When once the Soul comes to stand in real want, then God will surely pay him; *When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, Isa.* 40. 17. When once they come to be needy, then God will with-hold no longer, but will help; this he hath promised, *they shall not want any good thing, Psal.* 34. 10.

Secondly, If the Lord do not pay presently, he will give use for it, they shall lose nothing by forbearance; *But when he comes, he will bring his reward with him, Isa.* 40. 10. Not only a reward of his work done by them, but a reward of their patient waiting for his promises also, their mercy shall be so much the sweeter, for their want of it, and waiting for it. O! how welcome are long looked for mercies, when they come, then is every mercy double; God tried *Job* long by with-holding mercy, but see the end of *Job;* God paid double for what he took, and withheld from him, *Job* 42. 10. Returns are sure always in the needful and seasonable time; and if God delays, he will pay well for it.

To which I might add this also; Many times Wisdom's Merchants are the cause of these delays, by their unfaithfulness in their trade, or their unfitness for their returns: *The diligent hand makes rich, Prov.* 10. 4. Souls that are active and faithful in the whole of Religion, shall have no cause to complain of God's slack payment.

So much by way of demonstration of the point, That the Heavenly Trade is the best Trade; no Merchandise like Wisdom's Merchandise.

Now, to come to some improvement of the Point.

USE I.

First, If the heavenly Trade be the best Trade, then it's strange that so few do set upon this Trade; persons that are to enter upon some course of life, and would fain live in the World, are willing to take the best Trade that is attainable by them, if they can but reach it, and have wherewithal to carry it on: who would spend his time and strength in low, sordid and mechanick services, which cannot maintain, or enrich him; if a brave, generous and wealthy Calling did offer itself, and might be compassed? and yet such is the folly of most under the Gospel, who are ready to choose anything but Godliness, and to fall in with every proposal for their employment, rather than to engage about the work of Salvation: Men are wise in their generation, and know in other things how to choose the best bargains, only in the things of their Souls are foolish, and can be content to pursue shadows, and let go the substance; to lay out all their desires, hopes and labors about a life that perisheth, neglecting the vast concerns of another World, and the welfare of their immortals Souls: Is not this folly? Poor Sinners, let me reason a little with you, if possible to recover your lost understanding: come, be your own judges; Is it your interest (think you) to adventure your All, for things that cannot abide with you when obtained, nor satisfy you if they stay? things that can but bring you to your Grave, and accompany your bodies to the House of Mourhing, and there leave you; unless they show you the way to Hell also. Is it not madness to adventure your Souls for a trade, pleasures and treasures of so short continuance, and little advantage? things that you will shortly be as weary of, as now desirous; and throw them to the Bats and Moles of the Earth, that you may go into the Rocks to hide you from the fury of a Sin-avenging God? Will you spend all upon time, and lay up nothing for eternity? Or, is it rational to think that you should reap where you never sowed, and possess the benefit of that Trade you never drove? *Gal.* 6. 7, 8. Can you think to reach Heaven hereafter, and never walk one foot in the way to it here? Certainly, what men sow, that they shall reap: Can you imagine the things of Heaven to be so cheap, as to be had without looking after? Alas, things far inferior cannot be so easily obtained; it may cost some of you many tuggings, much sweat, labor and expense to get but a little of this World; and do you think to find this tried Gold without buying, and digging for it? and is it a wise bargain (think you) to purchase your desirable Comforts with the loss of your Souls? and that you may gain but a little of the World, to part with a possibility of having Heaven? *What will it profit you to get the World,* (were you sure of every part of it) *and to lose your Souls? Mat.* 16. 26. And what if you miss of your hopes in this, and fall short of Heaven too? never have what you looked for on Earth, nor a place in Heaven neither; will not your case be then dreadful? O! foolish Souls! that may

be happy, but will not; that may get into such a course of life as would enrich you here, and forever; but refuse it, preferring a poor beggarly life before a rich and noble state; choosing rather to trade with Devils than God; to swap away your delightful time, for doleful eternity; your salvationprizes, swinish pleasures. O sad exchange for! to be bewailed, but not remedied: What? to barter away strength for weakness; desires for emptiness; labors for vanity; hope for despair; precious souls for perishing shadows; an open door of grace for a shut door of glory; mercy for misery; earth for hell? O fools in grain! to let go such a bargain, as being had, would forever make you; and being lost, may never be regained; but in the room of it, an eternity to repent your time of folly; when tears and cries will be too late, when mercy shall have no repentings for you, bowels themselves no roulings over you, nor everlasting arms any help for you, *Mat.* 25. 10. This is your danger, (Sinners,) this may be your case, who refuse wisdom's counsels, choosing death rather than life: you that would have none of Wisdom's wares, nor work; but have rather valued the Devil's Counters, before Christ's Gold; and the pleasures of sin, that are but for a season, before the treasures of grace and glory, that are eternal; walking after the flesh, and serving divers lusts, till your trading time for Heaven be almost over. Alas, Sinners, there may be, for anything you know, but few Merchandising hours left for you in this World; it may be scarce a Sabbath more between some of you, and hell: in what a case then are you like to be, who never set upon this heavenly Trade to this very day? and should you now go out of this World strangers to this employment, in what a doleful state will your Souls be forever? when you come to possess the eternal fruit of your bad bargain, then could any lay their ears to Hell gates, and listen at your cries, they would hear such language as this from your trembling lips, *Folly, Folly, Woe, Woe, Eternity, Eternity.*

USE II.

Secondly, This calls to mourning over the great decays of this Heavenly Trade, in the times and places wherein we live: Loss of Trade is easily resented as an evil case, a matter of trouble. Men use to be affected with hard times, when a death lies on their interests, and their earthly concerns are at a loss; and this is the case of most men this day; all places are full of complaints about their affairs in the world; there's a moth in men's labors and dealings, and it is easily seen and felt; the heavy looks, and heartless carriages of many, do plainly demonstrate a sense of their temporal wastes, and their mouths vent such-language: *The times are hard, and the trade of the Nation gone:* But alas! where are the mourners of *Zion?* and who is afflicted at the decays of godliness, and death on this Heavenly Trade? Though there is nothing more visible and lamentable than the falling back in Religion; yet who lays it to heart? and who is rightly affected with this important evil?

Now towards the cure of this insensibleness, and to awaken our hearts to a due apprehensiveness of our evil case, by reason of the decays of godliness; I shall

- 1 *Lay down some symptoms evidencing it to be our case, that there are real and great decays of this Heavenly Trade in the time and places wherein we live.*
- 2 *Shew why this should be for a lamentation.*

First, That this Heavenly Trade goes back and decays, is so evident, that he is a stranger in our *Israel,* and hath too much of a spirit unconcerned in these matters, who doth not plainly see Religion, and the power of Godliness dying and languishing in most places and persons. Now the better to evince this sad truth, I shall proceed in a plain and familiar method, keeping to the metaphor in the text, and the usual symptoms of decay'd Trading.

Six things usually show the decays of earthly Trading, all which are conclusive of the point in hand, and discover bad times for piety, and great wastes of Religion.

First, When the price of things is much fallen, and the rates very low, and goods are worth little or nothing; then men say, it's bad trading: So is it now in this Heavenly Trade; the rate and value of divine things is much abated; Wisdom's goods seem little worth to many: There was a time when Heavenly Wares were highly prized; the Word of God was precious to souls, far better to Saints than thousands of gold and silver; they could have parted with all the world, to enjoy God in Ordinances: estate, ease, credit, were nothing to a place in God's house; and one view of his countenance was better than life: Oh how sweet were the words of his mouth? much sweeter than the honey and honey-comb: Men could let their own ploughs stand still, to set their hands to God's plough; with *Mary,* they could neglect any business to sit at Christ's feet, *Luke* 10. 39. leave their appointed food, and most pleasant delicacies, for one draught of Sanctuary-waters; yea but for one sip of divine sweetness, they could break their rest, leave all for Christ's company; bear frowns, threatenings, losses, sufferings, with wonderful ease, for some fellowship with God and his people; they would not lose a praying or hearing hour, whatever it cost them; they would stick at no hardships; price should never break between Christ and them; subscribe any terms, and count it a cheap bargain too, if at any rate they might obtain grace, and some spiritual good to their souls. But alas! now the case is altered; few will bid much for the precious things of *Zion;* even they that could have plucked out their eyes, and have given them to the Messengers of Christ, now think it too dear to pluck their hands out of their bosoms to open the door to Christ himself: Now soulpriviledges are worth little or nothing; Sermons, society of Saints are scarce counted worth the parting with a little time, ease, business, or friend, to enjoy them. *A shop, a market,* is better than the solemn Meeting with most: few can step over a straw, and forbear to gather a little stubble, though it be to get the unsearchable treasure of Christ: This is the sad temper of most Professors this day, they have lost their estimation of Christ and spiritual things; they do not value (let men talk what they will) God, above the world; Christ, above rest; one day in his Courts, above a thousand elsewhere; his precious Word, above their appointed food: most think it more adviseable to take seasons for the world, than for Heaven; rather to baulk many Sermons, than lose a little profit and opportunity, though but of very small advantage in the world: Men are full, and rich, and have goods enough; they think they know enough already; have heard enough, prayed enough; they feel no want of, nor see worth in spiritual things; and therefore offer so little for soul-advantages; and this bespeaks manifestly the decay of this Heavenly Trade.

Secondly, Fewness of buyers argues bad trading: Among men, when Chapmen are scarce, few take off any goods; wares lie on men's hands, and will not off; then men say, Trade is fallen:

Thus it is in this Heavenly Trade; there are few buyers of Wisdom's Wares; choice goods lie on sellers hands, and will not off; may not the Lord Jesus complain as formerly Wisdom did, *Prov. 1. 24. I have called, and ye refused; I have stretched out my hands, and no man regarded; you have set at naught all my counsels, and would have none of my reproof.* And as the Servants of God in the parable, *Mat. 11. 17. We have piped unto you, and ye have not danced; we have mourned, and ye have not lamented.* Markets are full in many places; the Lord Jesus hath much goods exposed to sale, and there are many Chapmen, but few buyers; persons come to Religious Assemblies and Sermons, as many do to Fairs, to see, and be seen; to gaze on goods, but not to buy; few will take Christ's wares on his own terms, and come up to the selling-price; God, grace and glory, are too dear for many men's money; they like some goods, but the price is too high; some could be content to have Christ; but to deny themselves, take up their Cross, leave all, and follow Christ; that they think is too dear, and break for price, *Mat.* 16. 24. Heaven is desirable at last, but the world at present; they could be content to take Heaven in reversion, when the lease of their worldly interests is expired; and to receive their portion there, when all is gone here; but to trade above now, and transport their earthly treasures to Heaven, while they enjoy them on earth, that's too hard for them; such goods, such overtures will not off; persons will not receive the Word of God as the Word of God; they will not take threatenings to fear them, warnings to regard them, promises to believe them, precepts to obey them. May not most Ministers complain, *Who hath believed our report? and to whom is the arm of the Lord revealed? Isa.* 53. 1. Most like and commend sermons, but few receive and obey them; it's lamentable to consider how little of a Sermon is carried away, remembered and practiced: This is the sin of Professors, and some that pass for more than ordinary, and yet are guilty of this careless, forgetful and unprofitable hearing; persons entertain truths, as they do their acquaintance; when they meet them on the way, shake hands and embrace them; be exceeding glad to see them, and then bid them farewell; that's the reason the Lord Jesus carries back so much goods from Markets; his wares will not off; men buy not: And hence it is also that Christ turns back their duties; he will not receive the goods of such neither, and this makes bad trading for Heaven.

Thirdly, Want of employment is a sign of bad trading: When Trade is good, every man's hand is full of work; but when men are out of employment, and have nothing to set their hand to, but stand idle in the Market-place, this shows a decay of Trade: And is it not so with Wisdom's Laborers now? Persons professing God were once active in Religion, but are now grown slothful in spiritual business. Where are the works of faith, the labors of love, the fruits of the spirit among Christians this day? who is fervent in spirit? *Ephes.* 6. 18. who strives in prayer, watching thereunto with all perseverance? *Joh.* 6. 27. where are they that labor even unto weariness for the bread that endures? *Heb.* 12. 1. running even unto fainting in the race that is set before them? *Rev.* 7. 15. Serving God day and night in his Temple, and being diligent that they may be found of him in peace, 2 *Pet.* 3. 14. What *Pharaoh* charged on the *Hebrews,* when attempting liberty to serve God, may be with much more justice reflected on those that profess to serve God; and though they may, yet do not: *Ye are Idle, ye are Idle:* and hence it is men's hearts go a whoring after the world, and the flesh, with the lusts thereof; it is because they are slothful in spirit; a death is upon their hearts, and this causeth

the work of God to cease, *Neh.* 4. 11. It is but little work most do for God this day; how cold, dead, formal, slighty, are many in duty, doing the work of God deceitfully, their own consciences being Judges? *Jer.* 48. 10. few labor with their hearts before they come to hear, in hearing, and after hearing, to get some soul-good by it: Men are usually pleased with a Lamp, though there be no oil in it; cannot be contented without some duty, but well pleased with bare duty: To be nothing in Religion troubles them; but to be something, though never so little, satisfieth them: and if this be Popery to rest in the work done, how many Papists have we amongst us this day? Certainly Professors are generally asleep, or slumbering; they do their work so badly and heartlessly, their work falls out of their hand, as things do from men asleep; active for the world, as if they could never do enough; but soon tyr'd in the work of God; dispatch but little of heavenly work from day today, from one Sabbath to another; little heart-searching, soul-watching work is done; little in-door employment is carried on; the exercise of faith, hope, humility, patience, zeal, self-denial, seems a stranger to a great many this day; not for want of occasions or encouragements to work, (the Lord is still calling upon his Laborers to make haste) but for want of hearts to work: And this spiritual sloth proves that the Heavenly Trade is much lost.

Fourthly, The poverty of Traders plainly shows Trading is not good; when a Trade doth not maintain the Trader, but he still goes back, and becomes poorer, then surely trading is not good: *The diligent hand makes rich, Prov.* 10. 4. When trading is good Traders usually thrive, and live well upon it, but when they waste and become poor, then trading decays: So is it with Heavenly Traders, when they drive a good Trade for Heaven they grow rich apace towards God, and in their own souls: Wisdom's wares are soul-enriching wares: *My fruit is better than gold, yea than fine gold, and my revenue than choice silver, Prov.* 8. 19. Men account those to be rich who have much of gold and silver; but Wisdom's fruit is better than gold, and therefore must needs be enriching: they that have this gold cannot be poor: Hence it is Christ counsels *Laodicea* to buy of him gold tried in the fire, that she might be rich, *Rev.* 3. 1. But alas how poor in spirituals are persons generally this day! *Therefore I said, Sur lie these are poor, they are foolish, for they know not the way of the Lord, nor the judgment of their God, Jer.* 5. 4. Unacquaintedness with the way of God, when men walk wide from Religion, and lose their strict and close walking with God, they soon become poor and foolish: And this is the case of many everywhere; they give a carnal liberty to themselves, and indulge a freedom to walk after the fight of their own eyes, and not by rule; and where this is, there is soulpoverty, which is too visible in most this day. Christians, do but observe your own hearts and others, and you will find this spiritual poverty abounding everywhere. Little thrivings appear under the best of means, choicest Privileges do little more than keep up a name to live; they convey but little quickenings to the soul: A show of Religion, and a mere skeleton of profession, is the common fruit of Ordinances in most places, whereas all the while decays are on the vitals of Christianity; abatements in grace appear every day, and a visible alteration in the whole frame, and internal vigor of the soul, faith, love, humility, patience, self-denial, and every grace becomes weaker every day; *Former days were better than now, Eccles.* 7. 10. Speak Christian, are not matters worse with thy soul, than they were? and abatements appear in every part.

There was a time when thy mind was beam'd over with Divine Light; the Candle of the Lord did shine in thy tabernacle: Thy eye was quick to discern good and evil; thou couldest once see an excellency in the knowledge of Christ; O how choice were sermons! privileges were to thee the uncasking of Jewels, and the opening of hidden glory; thou didst dwell in the Land of Visions, and still some new discoveries of light and grace did meet thee in thy affectionate attendance upon God. But now it is not so; thy Candle burns dimly, and thy right eye is darkened; now thou seest but little beauty in grace, or desireableness in truth: things under thy feet the other day, that seemed nothing compared with Christ; now through the multiplying-glass of thy deceived mind, seem great and lovely.

Formerly thy affections were warm and lively after God, his word and ways: O! how precious were his appointed Feasts, and his Tabernacles amiable? thou couldst delight in approaching to God, and talk of a blessedness in his presence. O the pleasure, sweetness and joy thy heart did find in thy Closet, in spiritual Converses, and Duties, and public Ordinances! thou couldst weep over sin, and bedew thy prayers with tears, and find thy heart burn within thee while Christ was speaking, and melted under the warm beams of divine love. But, alas, now it is not so; now thy affections are dead, thy heart as cold as a stone; all the while thou art speaking to God in Prayer, or God speaking to thee in his Word, thou findest no more savor in Ordinances, Duties, and Christian Converses, than in the white of an Egg, *Job.* 6. 16. Thou findest not that delight in God as formerly, and the night of thy pleasure is turned to fear unto thee, *Isa.* 21. 4. This is Soul-poverty.

Again, there was a time also, when thy Will, like the great Wheel in the Clock, could move regularly after God; thou couldst choose God for thy chiefest interest, and Christ for thy only treasure; preferring an interest in him above ten thousand Worlds: thou couldst have voted for communion with God, before thy meat and drink; and one hours fellowship with Christ, beyond all the delights on Earth: thou couldst choose the things that please God, and deny thy own pleasure to give content to him: thou couldst once stick to thy first choice, and find the purpose of thy heart cleaving to God, *Act.* 11. 23. Thou couldst once resolve, and keep thy resolutions; 'twas easier to take thy heart out of thy body, than to gain thy consent to part with Christ, his presence and ways. But now thy will is hardly drawn after pure and constant enjoyments of God in his ways: O! how difficult a thing is it to persuade thy will to let go all for Christ, to leave everything to attend on God, to part with the world and self to wait on God, to throw all over-board to take in Christ! How hard is it now, to consent that Christ shall have all the command of thy Soul, and dispose of thy dearest interests! now thou findest it a work above thee, to keep thy heart in order one hour, or to perform the purposes of thy Soul to God and Godliness; thou resolvest, and changest every day; thou vowest, and breakest thy vows continually; there is no stedfastness in thy spirit: this also bespeaks thy Soul-poverty.

There was a time also when thy Conscience was tender, thy heart could smite thee for the least sin; thy Conscience could hold thee to the greatest duty, and bind thee to thy good behavior: thou couldest not go against the light and checks of thy regulated Conscience, were it to gain the whole World. But now 'tis dead and quiet, it can bear the sharpest strokes

of the two edged Sword, and not feel it, or bleed; it makes little or no bones of sin against knowledge, and mercy; sins that were before troublesome, now go down easily; it can digest threatenings and terrors with little trouble, and sleep while the arrows of the Lord's wrath fly about its ears; it can let go mercies without regarding, and truths to pass away without entertainment: this is Soulpoverty.

This thou canst say too, there was formerly an activity in thy Soul for God, and the spring of thy heart was strong, and it set every wheel a going: thou couldst run, and not be weary; walk, and not be faint: no religious duty was tiresome to thee; no commands of God were grievous, 1 *Joh.* 5. 3. no journeys seemed long that led to God, nor Sermons tedious that spake of God: thy spirit was all life, when in holy company, and work: did any say, Come, let us go up to the mountain of the house of the Lord, *Zech.* 8. 21. thou wouldst say, I will go also: If God did but say, Seek thou my face, *Psal.* 27. 8. thy heart would presently answer, thy face, Lord, will I seek. But now a deadness seizeth upon thee, and slothfulness gathers in over thy whole Soul: thou art soon weary of well-doing, and canst not hold out with God in conflicts and difficulties, as heretofore: thou art not so diligent to prepare thy meat in Summer, *Prov.* 30. 25. nor to lay in provision for a Winter spending-season: thou turnest on thy bed as a door on its hinges, and takest little pains with thy heart and conversation: thou losest many an opportunity and advantage for thy Soul through thy deadness and indisposition to good works: And doth not this bespeak Soul-languishing, and poverty?

There are decays and poverty in thy life also, as well as spirit: how unprofitable is now thy conversation, to what it was? there was a time when thy bow did abide in strength, thy lips did disperse knowledge, *Prov.* 15. 7. thy steps did drop fatness: it was good to be in thy company, few came from thee but were bettered. But, alas! now, how dwindling is thy light? how jejune and sapless is thy converse? thy company little lovely, thy communications little profitable; thy words eat as doth a Canker, it sears as a hot Iron, and deadens those that hear it; thy breath freezes all that come hear it, so unprofitable a burden is thy company. *We turn all Religion* (saith one) *into a discourse, censure or dispute: We can eat, and drink, and talk, and sin as freely.* This is a sad case indeed, and bespeaks great decays of godliness, when persons become more poor, and impotent in their Souls.

Fifthly, Small adventures in Traders, do usually bespeak bad Trading; when times are hard, and Goods go not off, Sellers buy but little, and drive a less Trade when improvements fail; men are loath to adventure the principal, but presently contract their Trade, and lessen their dealings. So 'tis in this spiritual Trade, when Souls begin to decay in it, and Trading is bad, they narrow up their Trade, and lay out less of their heart and strength about it; little of their Soul goes out after God, and things above; they cannot adventure for God, as formerly; nor spare time for prayer, hearing, reading, holy conference, as once they could; the stream of their affections begins to run another way; now they are all for the world, self, and vanity; business and interest eats up all their time; or at least, they say to Christ, as *David* did to *Mephibosheth, (Thou and* Zibah *divide the Land;)* So, thou and the world, thou and pleasures, thou and reputation divide my heart, time and strength: this is too evident; God hath not so much of men's hearts, desires, love, delight, faith, hope, zeal, as heretofore: 'tis low waters

all the year long with many; no heart to duty, as the Prophet complains; *Whoredom and Wine take away the heart, Hos.* 4. 11. So lust, sloth, the world, and self, take away the heart; few breathings after God, when absent; or delight, when present; indisposed to duty, cold, formal in duty; put off God with anything; keep the best of the flock, the prime of their strength for themselves and the world; and turn off the Lord with a corrupt thing, the residue of their wasted affections and strength, *Mal.* 1. 14.

Sixthly, Breaking shows bad Trading, when men can hold it no longer, but are forced to give over; they go back, and waste so fast, that at last they shut up shop, and are gone. The times we live in are a manifest instance of this truth; men breaking ever and anon, now one, then another; declares plainly Trading is bad. And thus 'tis with Wisdom's Merchants this day; how many that have driven a brave trade of Profession, made a great show of Religion, were famous in their generation for Parts, and seeming Piety; but are now come to nothing, quite fallen and gone; great apostasies from the truth, sad shipwracks of Faith and Conscience can these late times speak of! Men that seemed like Stars, to give a blaze for a while, and then turned to falling Meteors at last: or, with the Sun, that riseth in a splendor, and sets in a cloud: The visible apostasy, and gross debauchery of men professing God in these latter times, is great; but the secret degeneracy, and backslidings of heart, are much more: many break, but more do warp. 'Tis far easier to observe, than to be affected with men's great declensions in Religion; some in principle, but most in practice; some with the fallen Angels have left their habitation, and fallen from their first state; others faulter in their profession, and are fallen in their station: some with stormy winds are shaken down; others fully ripe, and gotten to the height of their profession, loosen by degrees, and drop away: some fall from the tree, others rot where they hang; some trees have lost their fruit, others their very leaves, and are become twice dead: where can you cast your eye, and not see fallings away either from Faith, or faithfulness? Men take up notions, and as easily leave them; most build upon the sand, little rootings in the truth: how easy is it to draw men from their opinions? little stedfastness in love: how soon doth the labors thereof cease? a little trouble makes men let go their profession, others lose their strictness in Religion, and grow more remiss and lame in duty, leaving their first love, and close walks with God's: And are not these such manifest symptoms of decaying godliness, that he who runs may read, and see that the Heavenly Trade is almost come to nothing this day?

2 And this is cause of mourning, and to be greatly laid to heart; who can see these things and not be affected: If there be any quick flesh, how can it but bleed? if any waters are left, surely our eyes should run down tears, and we pour out waters in *Mispah* before the Lord abundantly, for wasting, gasping piety, that is even giving up the ghost: For where this Heavenly Trade decays,

First, There is a growing strangeness between God and such souls: While Trade is kept up among men, there is much acquaintance, converse and intimacy between them; there are ever and anon occasions of writings, meetings and discourses while trading holds; but when once that is let down, then communion ceaseth; they have little business one to another; no more letters pass, or visits given; seldom see one another, and so at last grow out of

acquaintance with each other: And thus 'tis between God and souls; when once this Heavenly Trade is let down, a strangeness begins between God and them, they are seldomer in his company, neither are there such enquiries after God as before: *There is none that calleth upon thy Name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us because of our iniquities, Isa.* 64. 7. They were strange to God, they did not call upon him as they use to do; and if they did, it was in such a general, cold way, that it signified little; they did not take hold of him: The word signifieth, *Tohold with all their strength,* as men do that are drowning that will not let go what they hold: it signifies also (*says a Learned Critick*) not only to hold a thing, but faster and faster to wax strong in the holding it: But alas! they did not so take hold of God, as such who were like to perish without him: They did not stir up themselves: They did not waken and rouse up themselves: (as the word imports) They were grown more remiss in duty; they did not strive with God for help as they did: And God was strange to them; he hid his face from them; he concealed himself, that he might not be seen, (as the word signifies) he seems not to care for their company: This made the Prophet cry out, *Why shouldest thou be as a stranger in the Land, and as a wayfaring man, who turneth aside to tarry but for a night? Jer.* 14. 18. Seldom visits, and short stays, shows strangeness in them that have been intimate; and so 'tis between God and such who neglect this Heavenly Trade; the Lord seldom visits them, nor hath such warm converses with them as before: And is not this cause of mourning, when such a friend as God hath been to his people, and one on whom all their hope lies, and in whom all their help is, shall look strange upon them, and take no notice of them? This is enough to break an ingenuous heart, and one that knows what it is to enjoy God: Neither is it only the present want of God is their suffering; but by this means they are in danger of losing him quite: *The Lord is with you while you are with him; and if you seek him, he will be found of you; but if you forsake him, he will forsake you, 2 Chron.* 15. 2. Hence the Prophet, when he apprehended a change in God's carriage towards *Israel,* the next thing he fears, is his departure from them; he no sooner complains of God's strangeness, but presently prays, *Leave us not, Jer.* 14. 9. When once it came to a straitening, and loathing between God and his people, then terrible judgments follow; *My soul loathed them, and their soul abhorred, me, Zach.* 11. 8, 9, 'Tis in the Original, My soul was straitened in them: God's heart was not towards them as formerly; he could not bear with them as formerly: And then, *I will not feed them, that that dies, let it die, and that that is to be cut off, let it be cut off;* he matters not what becomes of them: Do but think in what a case are such a people: This should be for a lamentation.

Secondly, Soul-poverty, and wastings of their spiritual interests, do usually attend neglect of this Heavenly Trading. When men come to spend upon the stock, and have no comings in, they must needs waste apace: So it is where trading for Heaven is neglected; such have no recruits of their wasted graces, nor supplies of their impoverished souls, when the fountain is shut up, and all communication of grace withheld; no intercourse between God and them; he will not receive their goods, nor impart his treasure but all ways of relief are blocked up; then they must needs waste apace in spirituals, and become poorer every day. The way to be rich, is to have store of Christ's tried gold: *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, Rev. 3. 18. Laodicea* was poor, because she wanted Christ's tried gold, the

real graces of his Spirit; and this she lost by letting down her Spiritual Trade; she did not buy of Christ; she did not come to, and deal with Christ in his own ways, and upon his own terms, and that made her poor: And so 'tis with every soul that neglects this Heavenly Trade; he soon comes to know what soul-wants are: Once let down a life in godliness, and presently poor in graces, poor in experiences, poor in comforts, poor in hopes, want strength, and want peace, fare hard, lodge badly, cast out from among men; as *Job* describes poor and mean persons: *Who cut up mallows by the bushes, and Juniper roots for their meat, Job* 30. 4 5. 6. Very mean fare; little pleasing or nourishing food; bitter and salt herbs: some take them for nettles, poor food; and yet the usual feeding in those parts, of those that were low in the world; neither was their lodging better: *They dwelt in the clefts of the Valley, in caves of the Earth, and in the Rocks:* Suitable also was their reputation; *They were driven from among men, they cried after them, as after a thief.* Such is the condition of poor persons full of straits, and meanly esteemed; and so 'tis with such as decay in their Heavenly Trade; they have lost their sweet morsels, and marrowy bits; their pleasant fare, and soul-refreshments they once had, and feed on dry bones, and sapless Ordinances: They are not maintained at that rate of comfort and experience they once had: They have hard lodging also; lose that sweet rest and peace they sometimes found in Christ, and in their sincere walkings after him: Fal'n in reputation too; neither God nor good men think so well of them as once they did. This is the case of such as fall back in Religion; they soon fall into such poverty, and spiritual wants come upon them, as armed men: *In the fullness of their sufficiency they are in straits, Prov. 24. 34. Job* 20. 22. And this is cause of mourning; wants and poverty do fill men with trouble, perplexity and grief: Oh the distractions and distressing thoughts that straits commonly beget! and no straits like to soul-straits; Christians, you yourselves be my Judges.

Thirdly, Neglect of Trading for Heaven will blast all other Trading, and breed a moth to consume even your temporal substance: When *Israel* began to let down their Heavenly Trade, and to mind their own concerns and houses above God's, presently God blasts their temporal interests; he makes holes in their moneybags, and blows upon their increase: All their tuggings in the world (with neglect of God and his Worship) came to nothing; they sowed much, and it brought in little; looked for much, and it came to little; wrought hard, earned great wages, laid up money, but it fell out again, through some secret hole in their bags, which divine jealousy opened, consuming their substance, to let them know, that men may make more haste than good speed; and they that reckon without God, must reckon twice. And may not this be one thing that cuts this Nation short in their outward interest this day, because they have forsaken God, neglected his service, lost the power of godliness? certainly though outward prosperity be no token of God's favor, nor any Gospel-promise to his people; yet when the Lord does fight against a people by successive rebukes, and send in a secret mildew, wasting and consumption on their interests, and this becomes general and national, it shows displeasure in God, and should be laid to heart; the want of which is set forth as an additional aggravation to such a people's sin: *Who gave Jacob for a spoil, and Israel to the robbers? did not he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his Laws: Therefore he poured upon him the fury of his anger, and the strength of battle, and hath set him on fire round about, yet he knew not, and it burned him, yet he laid it not to*

heart, Isa. 42. 24, 25. It was the not walking in the way of God, neglect of obedience and practical holiness, a letting down the Heavenly Trade that brought those ruining judgments on *Israel;* losses on their interests, *verse.* 21. They were robbed and spoiled, firing their houses, *verse. 25. It hath set him on fire round, it burned him.* Now in this miserable case there was yet a greater judgment on them, a strange stupefaction and insensibleness of spirit; they did not see God's anger in it, yet, *Yet he knew it not; (viz.)* Whence it came, and who did all this; they looked to *Chaldeans,* and enemies, but 'twas God did it; and yet they laid it not to heart; they were not rightly affected with all these desolations, and their near approach to ruin: And is not this our case? God hath warned us by his Word this many years, threatened us by prodigious signs in Heaven and Earth, begun to execute them already, by Plague, Sword and Fire, dreadful wastes in the great City, and many other places, to the undoing of many families, made a breach upon the Trade of the Nation, to the impoverishing of the whole Land; and yet we are as insensible as *Pharaoh* and the *Egyptians* were, as if the Lord had sent the spirit of slumber upon us; impoverished, yet fell it not: This should be for a lamentation.

Fourthly, The decay of this Heavenly Trade, if not cured, is the ready and certain way to ruin: *The destruction of the poor is poverty, Prov.* 10. 15. Men's poverty fills them with consternation and dejecting fears, and does also expose them to many evils, and take down their external defense from injuries, being made a prey to their oppressors. *The rich man's wealth is his strong City, Prov.* 18. 11. Rich men protect themselves from injuries; their riches are Advocates for them to men; but poor men lie open to all invasions; when men grow poor every man treads upon them: So is it when the Heavenly Trade decays, and soul-poverty springs out of its ruin; then destruction makes haste to such places and persons: For this the Lord Jesus threatens to take the Kingdom from a people, because they bring not forth the fruit of it, *Matth.* 21. 43. they did not render to God the fruit of all his dressings and waitings on them: Barrenness and decays in Religion uncured, are a certain forerunner of Desolation, *Luke* 13. 7, 9.

Before the Lord brought in that cruel Nation, the *Vandals* on *Africa;* the Christians in *Spain* were much degenerated from their former purity (as *Salvian* complains) and the power of godliness was much decayed; he tells us, they had nothing left but the name of Christianity, to which their conversation was most unlike. *What is it* (saith he) *to please ourselves with the name of Christian, when the very name does greaten our guilt, in that we are so unlike to it? Before the Massacre at* Paris (saith Mr. *Clark* in his Martyrol.) *such a general stupidity seized upon the Protestants, that their minds were very wavering, and few there were that shown themselves zealously bent to Religion; but all, both great and small, were intent upon worldly matters, building to themselves goodly Castles in the air.* It was observed by some, that before the change of Religion and Martyrdom in Queen *Mary*'s days, there was great unprofitableness under the Means of Grace. What the issues of these great decays in Religion may be amongst us, we know not; but such symptoms have usually foregone great changes, and severe strokes, on such persons and places: And is not this matter of lamentation? Physicians use to cure a Lethargy by a Fever; the one hath been our disease, O that the other, if no means else will do, may be our cure.

Fifthly, At the best decays in this Heavenly Trade will render the Traders account heavy in the day of Christ. Into what straits did the sense of an abused trust put the Prodigal Steward, *Luke* 16. 13? He had been unfaithful in his place, wasted his Masters goods, and now was in danger of being turned out; a reckoning was called for, and he unable to render it; and in perplexing thoughts how to give in his accounts, and to secure his future welfare: And this will be the case of such as are negligent and unfaithful in their Heavenly Trade; it will expose them to soul-trouble one day, how to answer it before God: First or last God will call for an account how his goods have been improved: He hath given you a stock to trade upon for him: Light, Grace, Parts, Capacities, Gospel-privileges and Opportunities, Liberty, Peace, Experiences, with many mercies and afflictions, which are all your Lord's goods, and must be accounted for; upon the passing of which depends your eternal state, or much of your soul's peace: The Lord Jesus hath a double audit, or accounting with his servants: In this life in the Court of Conscience; and in the Judgment-Day at the bar of God: In the first your present peace and soul comfort is much concerned, and your eternal welfare in the last: Alas! how will you answer conscience now when that book is opened, and the Lord Jesus brings in his bill of so many mercies expended, with skill and capacity to improve them; and such a charge of debt issuing thence: So much due for such goods, and for other wares; for Sermons, Sacraments, Graces, Comforts, Frames, Prayer Returns, Gracious Providences and Protections; so many personal mercies, so many family mercies, so many bodily mercies, so many soul mercies, so many Church mercies, so many National mercies, sick-bed mercies, health mercies, journey mercies, habitation mercies, caring mercies, sparing mercies, giving mercies, forgiving mercies, seen mercies, unseen mercies; and little or no return yet made for all these: How can the conscience stand up under such a charge, or lift up his face without spot, when it sees its guilt in all, and cannot answer one of a thousand? *How shall man be just with God, if he contend with him? How shall he answer him one of a thousand?* And if you cannot carry it in the Court of Conscience here, where God reckons by a Proxy; and it may be doth give but a general charge, what will you do at the bar of God, where the Lord will judge righteous judgment, and determine your eternal state, as you are approved or disapproved in that day? What think you souls, will not so much neglect of duty? such decays of grace? so frequent breach of Covenants? so great unfaithfulness in your places and relations? so many days and weeks, and not a stroke of work for God? so much bad work, so much waste of goods; will not all this look wistly upon you, and without repentance and a sealed acquittance, render your case dangerous at the judgment seat? And if so, is it not matter of lamentation? O lay this to heart!

USE III.

Thirdly, If the Heavenly Trade be the best Trade; then this reproves men's too greedy and inordinate pursuit of their earthly Trades and Interests, to the great prejudice and hindrance of this Heavenly Trade: And oh that I could here dip my Pen in tears, as well as gall; and not only write against, but weep over this earthly spiritedness, the great, the common, the uncur'd disease of men; almost of all men, of good men, this day! With what earnestness, strength of affection, and indefatigable labors, do men pursue after the things of this world, as if all their pleasure, happiness, yea life and eternal welfare lay wrapped up

in these things. *Jehu* did not more furiously drive after a Crown, then men do this day after crumbs. There was a time to some when godliness was counted gain; but now gain is valued beyond godliness. *Trade* is the great *Diana* to which most men sacrifice: *Profit* the wheel within the wheel, which sets all a going: The salt that seasons all things; nothing savors well that hath not this in it. *Advantage in the world,* is like the blood in men's veins; the soul in the body; that quickens their desires, puts life into their dead hopes; makes the blind to see, the lame to leap and run, the deaf to hear, the lips of them that are asleep to speak. *Gain*is the whetstone to men's wits, the loadstone to their affections, the spur to their actions: this is the object of men's quickest senses, the center of their liveliest motions. O! the projects, cares, tuggings, sweats, rowings, ridings, restless labors, that are engaged about this enquiry: *Who will show us any good?*

Quest. But how may we know when men do inordinately pursue their earthly business and concerns?

Answ. 1. First, When they engross too much of their time: this was *Israel*'s sin, saying, *When will the New-Moon be gone, that we may sell Corn? and the Sabbath, that we may set forth Wheat? Amos* 8. 5. They were not contented with their own time but they must entrench on God's time als. they thought the time long till they were at their worldly work, and hoped to get advantage from God's institutions, for their earthly interests; and that the Jubilee-Sabbath, when men must cease from tillage, would help to heighten the price of things, and so further their advantage: therefore the Lord reproves them for their undue diligence about the World: *It is in vain for you to rise up early, and to sit up late to eat the bread of sorrows; for so he giveth his beloved sleep, Psal. 127. Here* (saith *Piscator) he doth, by this sudden Apostrophe, inveigh against those covetous Tradesmen and Merchants, telling them;'Tis in vain for them to rise up so early to their work, and sit up so late in their shops, for such poor and contemptible gain:* So *Rabbi Solomon* renders it for *Artificers, who rise early to their labors.* Excessive pursuits of the World in point of time are here reprov'd as vain and sinful, while hereby they deprive themselves of time for God and their Souls.

Secondly, when they lay out their Hearts on the World; *If riches increase, set not your hearts on them, Psal.* 62. 10. The danger of a disease lies in its seisure on the heart: Earthly things, under the hand are a duty; but in the heart, a disease. The heart is Christ's Royal Fort, to which the Devil, the World and Flesh lay siege; and if that be taken, all is gone: Earthly things are briars and thorns, and therefore dangerous to come near the heart: the least prick at the heart is mortal; the heart is Christ's nuptialbed, into which Christ retires; the World is the Saint's servant; now to admit a servant into the Lord's bed, is adulterous: the heart is God's Seat, Pavilion and Throne, into which none must come but himself; like the gates of the Sanctuary, into which none must enter but God himself: *This gate shall be shut, it shall not be opened, and no man shall enter into it; because the Lord, the God of* Israel *hath entered into it; therefore it shall be shut, Ezek.* 44. 2. Such is the heart of Believers, to be kept for God only; to take in creatures into God's room, is intolerable boldness; to let out thy heart to the World, Trade, Interest, Creatures, is to invert the order of nature, as well as grace. In creation, God sets man uppermost, and puts all things under his feet: *Thou madest him to have dominion over*

the works of thine hands; thou hast put all things under his feet, Psal. 8. 6. Now, to place those things over thy heart, which God hath set under thy feet, is to turn the World upside down, and to overturn the whole course of nature. This is the great sin of this day, men's letting out their hearts on the things of this World: were persons but serious, and willing to be search'd, and to know their own state, many that think well of themselves, might find, that notwithstanding all their shows, and seeming hopes, they are in a woeful and dangerous case, in that their hearts are not right with God, but are set on other things, on earthly things more than on God.

Six things discover this, that the heart is set too much upon this World.

First, When the desires are inordinately let out after it: this is one symptom the Prophet gives of an unsound, covetous heart; such a one hath greedy, unsatisfied desires after the World; *Who enlargeth his desire as Hell, and is as Death, and cannot be satisfied, Hab.* 2. 5. In the former verse he tells us, a carnal unbelieving heart, is a rotten unsound heart: *His soul which is lifted up, is not upright in him: but the just shall live by Faith.* A carnal heart is all for himself, and his own carnal interest, and not for God; he lives by sight, and not by Faith; and this was an evidence of it, all his desires were for carnal things. Desires are the breathings and outgoings of the heart, and as the heart is, such are they; where the desires are earthly, the heart is earthly; such a one is never satisfied with any portion of earthly things: as a person in a Fever, always thirsty; so is an earthly heart, always coveting more and more: *They join house to house, and lay field to field, till there be no place, Isa.* 5. 8. As long as there is any place left, they covet it: A Field, a House, a Living, is but a morsel that stays a hungry stomach for the present, as soon as that is digested they long for more: this is a certain sign that heart is on the World, whose desires have never enough of it: and alas! where's the person that will say with *Jacob, I have enough?* Where the heart is set on God and things above, a little of the World will content that Soul; food and raiment, with godliness, is enough; but it is never satisfied with its measure of Grace, and enjoyment of God; the more it enjoys of God, the more it longs for further fellowship with him; one duty doth but edge the stomach for another: the more he hath, the more he desires of God and spiritual things: and so 'tis with a heart that is altogether earthly, the desires are earthly also, never satisfied with what he hath, but still longing for more.

Secondly, A worldly heart hath worldly thoughts; there the mind is wholly taken up about earthly things; thoughts are to the heart as the beams are to the Sun, the streams to the Fountain, which are homogeneous, of the same nature with them; our Lord Jesus tells us, that 'tis out of the heart that evil thoughts proceed, *Mark. 7. 21. They come immediately from the heart,* (says Mr. *Fenner,) nothing comes between the heart and them; other sins* (says he) *come from the heart, but it is at the second, third and fourth hand; but thoughts come immediately from it:* And nothing doth more discover the heart, than the usual, habitual, delightful thoughts of a man do: *They are the univocal acts of the heart, which show what the heart is, as shining does the light;* Mr. *Fenner* of the misery of earthly thoughts. Where are thy thoughts mostly? thy pleasing and delightful thoughts? there is thy Heart: *They that are after the flesh, do mind the things of the flesh, Rom.* 8. 5. As soon as they awake, thoughts of their business (as friends) come to visit

them; they drive out other thoughts of God and heavenly things, they vanish and disappear at the presence of earthly thoughts, as Clouds do at the rising-Sun; as when a Master comes in to take his seat, Servants rise up, and go their way: no sooner doth thoughts of God come in, but earthly thoughts drive them away, as the Shepherds did *Jethro*'s Daughters, and there is no *Moses* to stand up and help them, *Exod.* 2. 16, 17. An earthly man from morning to night his thoughts are upon the World, as the Dog follows his Master all the day long: In company, alone, at home, abroad, in journeys, in duties; his thoughts are usually about his Trade, Interest, House, Field, Work, and the like; it may be sometimes good thoughts may be cast into the mind, and these make amends for all other thoughts, feeding the deceived heart with conceits that all is well, because good thoughts come in now and then; whereas the main bent of their thoughts have been about earthly things: these thoughts grow out of the heart, they are in-dwellers; but good thoughts are only guests and strangers that do not stay long; they give a visit, and then are gone, and must give way to earthly thoughts again, which are home-born, household-servants and inhabitants: thy thoughts of God are but occasional, now and then extraordinary, when some special mercy or affliction is upon thee, but thy earthly thoughts are fixed, stated and continued: thy good thoughts are like rain-water, that fall upon thee, or as pump-water that must be drawn out; but thy carnal thoughts are as wellwater, that runs freely, and springs up from within thee: thy good thoughts are but thy recreation, when thy mind is tired with other things; but thy earthly thoughts are thy work and employment; when men have done their work, they sometimes walk abroad; such are thy seldom thoughts of God and divine things, when thou hast drudg'd away the strength of thy mind on the World, and thy own things, then, to quiet conscience, and recreate thy mind, thou givest thy thoughts leave to walk abroad, and give a visit to better things: thy heavenly thoughts are gentle, easy, weak and sickly, and carry out little of the strength and vigor of thy heart with them; but thy thoughts of the World are strong and lively, the first-born and strength of thy heart; they are spending thoughts, working, plotting, carking, studying thoughts: Ah souls! deceive not yourselves with fancies of your good estate, from some fits and good moods in you (which hypocrites may have) and all the while the strength and bent of your hearts, the constant, lively, prevailing thoughts of your souls are carnal, selfish and earthly.

Thirdly, Persons restless labors after the world, plainly show their hearts are upon it: Where the heart is set upon a thing a person is restless till he hath it; he leaves no stone unturned; sets wit, hands, friends, and all on work to get it. When *Shechem*'s heart was set on *Dinah, Jacob*'s daughter, he sticks at no proposals so he might but obtain her: *Let me find grace in your eyes, and what ye shall say unto me, I will give; the Land shall be before you, dwell and trade therein, and get you possession therein, Gen.* 34. 10, 11. No terms were counted too hard; take up profession, undergo painful duties, punishing circumcision; part with anything so he might but have the desire of his heart, What hardships did *Jacob* undergo for his beloved *Rachel?* twice seven years service, consumed with drought in the day, and frost in the night, and his sleep departed from his eyes: *Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle, and thou hast changed my wages ten times, Gen.* 31. 40, 41. And yet all this he could bear to enjoy the object of his love.

So 'tis with earthly minded men; all their capacities are engaged about earthly things; their chiefest strength is laid out about their Trades, callings and businesses in the world, seldom minding soul-concerns, little employed in religious duties; now and then hear, read, pray, as may stand with interest; cold, sleighty, formal, sleepy in duty; but all life when about the world; ready to complain prayer is too long, preaching tedious; too much time spent in duty; what need this waste? *Matth.* 26. 8. All seems lost to flesh and blood which is spent on Christ and his service, [Mr. *Trap:*] But all too little for the world; weary themselves for very vanity; stick at nothing that will help them to their desired interests; undergo any hardships; turn the back on any duties; adventure health, reputation, the displeasure of God, with all their spiritual mercies; yea and the eternal welfare of their souls also, rather than lose an advantage in the world: This is the spirit of too many this day: Men that seem to be somewhat, bid fair for salvation, with the young man in the Gospel; like the terms well; come up to everything but this; cannot part with the world for Christ; come up to everything, only with *Naaman,* must be pardoned in this, that they have a *Rimmon* to bow to, 2 *Kings* 5. 18. In everything else they will consent to follow Christ, but in this they must be spared: when their farms, their merchandise and profit calls for them, then the concerns of Christ and their souls must stand by; and affections like a flood run over all that lies in their way; take no notice what Scripture or Conscience say; deaf to all arguments that thwart interest: This is the case of a worldly heart; his chiefest strength is laid out about earthly things; these must be followed and sought after, whatever becomes of the soul and spiritual things. What is that so great hope (saith *Seneca*) what so great necessity, that stoops man who was made upright, to contemplate Heaven, and buries and drowns him in the deeps of the Earth, to get out that gold which is not got with less danger than 'tis kept, *Sen?* A little strength for duty will serve the turn; but a great deal of time, care and labor must the world have: Surely the world rules that heart that comes and goes at its bidding, and can leave all to follow it at the command of interest. You will judge him another man's servant, who, whatever he is doing, will leave it all when his Master calls him, and follow him. Let men think what they will, God hath no part for the present in that soul that can do more to enjoy the world, than God; and counts anything more necessary than to converse with, obey and serve him.

Fourthly, The delight and pleasure men take in earthly things, declare that their hearts are let out upon them: Where the heart is, there will the delights be. Love is is the very life of the soul, *Alsted. Theol. natur. p.* 613. When *Jonathan*'s heart was knit with the heart of *David, 1 Sam.* 18. 1. as an evidence of it: *Chap. 19. 2, Jonathan Saul's Son delighted much in David:* Delight is the rest of desire, in the fruition of that good the heart is set upon, which satisfies the desire; [*Reynolds* of the Passions, *Cap. 19. Pag.* 197.] One calls it, the Sabbath of our thoughts, and that sweet tranquility of mind which we receive from the presence and fruition of that good whereunto our desires have carried us: If then men's delights in the world exceed their pleasure in God, 'tis a sign the world is their chiefest good. Wicked men delight in their abominations, and that proves their ways to be of choice. *Isa. 63. 3, They have chosen their own ways, and their soul delighteth in their abominations:* Try thy heart by thy pleasure; what is sweetest to thy taste, God or the World? What is most delightful to thee, to wait on God, though with the loss of the world, or to pursue the world, with the want of God? Men cheat

their own Souls, when they say the enjoyment of God is better than the world; and yet for every trifle, and smallest advantage, can upon choice, baulk the enjoyment of God in his appointments, and cannot adventure the least loss and prejudice to their interest, though it were for the nearest fellowship with God: certainly that which is the Souls greatest pleasure, that will it make after when left to its liberty: Canst thou leave the snow of *Lebanon* for the waters of *Assyria?* Pass by a walk in Christ's gallery, to sit down and solace thyself on the dunghill-comforts of this life? then are not thy chiefest delights in God: *Psal. 27. 4, One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple:* If the beholding of God in Ordinances be thy delight, it will be the one thing in thy desires and endeavors; also all other things are nothing to that: If thy chiefest pleasure be in God, then nothing but a conviction of duty can make thee upon choice decline an opportunity of waiting on God; and even then also, when obedience to God sets thy hand to the world; delight in God will engage thy longings after him, and make thy greatest comforts thou art then pursuing, a weight and a burden to thy soul, because they stand between thy heart and communion with God. Thy affections will be like the Kine that drew the Ark to *Bethshemesh,* that lowed after their Calves as they went, 1 *Sam.* 16. 12. When thou art constrained to draw in the Cart of thy duty-employments, even then will thy desires belowing after the comfort of thy relation-interest in God. How is it soul? speak; Is not a good Fair and Bargain sweeter to thee, and doth more affect thy heart, than a sermon and a duty? Dost thou not use to follow the world with thy back on fellowship with God and Saints, and not the least regret in thy spirit, or cloud on thy comforts? if so, thy heart is not yet supremely set on God.

Fifthly, Lothness to part with thy earthly comforts and interests tells thee, thy heart is too much upon them. *Jacob*'s unwillingness to part with *Benjamin,* was a sign his heart was too much set upon him. *Judah* tells the Governor of *Egypt, That his Father's life was bound up in the Lad's life, Gen.* 44. 30. The Spouses affection to her Beloved was seen in this, that when she found him, she held him, and would not let him go, *Cant. 3. 4. I found him whom my soul loveth, I held him, and would not let him go.* Such is the testimony, that if men's hearts are on the things of this life, they hold them fast, and will not let them go: Most men are too tenacious of their interests, to be dead to them: close hands argue cleaving hearts to the world. Alas! with what reluctancy do men that have the abundance of this worlds goods, lay them out again for God! how hard is it to draw any proportions of charity from them that have this worlds goods? what arguments and reasons will men be pleading for their sparingness in parting with the Mammon of this world? and how much beneath their measure do most men expend their earthly things upon the calls that God gives them? This shows plainly, their heart is bound up in the fruition of these things. *Covetous men will sooner part with their flesh, than their gold* (saith *Augustine) shall I take my bread, and my water, and my flesh that I have killed for my shearers, and give it to men whom I know not whence they be? 1 Sam.* 25. 11. (saith covetous *Nabal.*) Covetous persons cannot endure to part with what they have. The covetous man, while he holds fast his riches, is held fast by them; and in preying on others, he himself becomes a prey, *August.* They are like a net, which takes in all the fish that comes at it, but lets out none again, except some small ones that are little worth: Earthly minds are seen in nothing more

than in their tenacity, and close keeping of what they have; like dying men, whatever they take hold of, they let not go: This is the temper of many, they cannot scatter for God, nor honor him with their substance: *There is that withholdeth more than is meet, Prov.* 11. 24. That's the character of one whose heart is on the world. *He is not only covetous that takes away other men's goods* (saith *Augustine) but he that covetously withholds his own,* and will not let them go when God hath use for them: Certainly, if Believers themselves are not their own, then they will one day know their estates and interests are not their own, but the Lord's, and to be at his dispose. How will the owner of that Colt Christ sent for, rise up in judgment against many! no sooner did the Disciples say, *The Lord hath need of him, but straightway they let him go, Luk.* 19. 33, 34, 35. Shall one that pretended not so much to Christ (for ought we know) readily part with so much at the first request; and they that profess much love to Christ, refuse to lay out lesser things for him? This doth manifest the world is dearer to such than Jesus Christ.

Lastly, Then are men's hearts upon the world, when their trust and dependence is upon earthly things. We are apt to put confidence in friends, and therefore the Lord cautions *Israel* against such dependencies, as false deceiving things: *Trust not in a friend; put ye not confidence in a guide,* &c. *Micah* 7. 5. The Spouse came leaning upon her Beloved in the wilderness, *Cant.* 8. 5. No sooner had the rich man store of goods, but he places his confidence in them, *Luke 12. 19. I will say to my soul; soul, thou hast goods laid up for many years, take thine ease; eat, drink and be merry.* 'Tis natural to men that choose the world for their treasure; to choose it also for their trust: They that dare adventure their supreme affection on things, dare also take up their dependency on them. Men *choose not a tree they think will rot, Isa.* 40. 20. If riches be thy choice, thou thinkest them worthy of thy reliance; or thou actest irrationally. Men that have wealth, *have inward thoughts that their houses shall continue forever, and their dweling places to all generations; they call their Lands after their own names, Psal.* 49. 11. 'Tis hard to have the good things of this life, and not to expect too much from them; so inviting is their appearance to a dependency on them: Earthly things are fair in promise, but false in performance; like quagmires covered with grass; men think them firm ground, but when they tread upon them, they soon become their graves. The Evangelist calls all that glorious pomp with which *Agrippa* so amus'd spectatours, but *a mere show, Acts* 25. 23. When *Agrippa* was come, and *Bernice,* with great pomp, 'tis with much fantasie and external show: All the glory of this world is but a pompous show, that cheats beholders, and allures them to a deceived expectation: They that have much visible comfort in creatures, live little by faith. How rare is it for men that have estates and riches for their posterity, to commit them to divine care, by an act of pure recumbency on the promise, and to believe upon a naked word for all their supplies and needed comforts: *Such is our expectation whither we flee for help, Isa.* 20. 6. An earthly heart is known by carnal trust and dependency on earthly things. Ah souls! put your hearts into this scale, and see whether they do not press down to this present world: Speak soul, who shalt shortly be weighed for eternity in the balance of the Sanctuary; are not thy desires, thy thoughts, thy restless labors, thy delights, thy close adherence to, and dependency, all engaged about the things of this life, with the neglect of God, and heavenly things, thine own heart being Judge? And if so, then

Thy State is dangerous.

And thy Folly great.

First, Thy State is dangerous; thou hast not a dram of true grace in thee: *Love not the world, nor the things of the world; if any man love the world, the love of the Father is not in him, 1 Joh.* 2. 15. Do not flatter thy soul into perdition; if thou lovest the world, thou dost not love God: *For the friendship of this world is enmity against God: Whosoever therefore will be a friend of the world, is the enemy of God, James* 4. 4. He whose heart and mind is set after the world; he that will be rich, the bent and design of the heart is for it; that's the Butt he levels at, whatever he professes; That's his great business and project: *Thine eyes and thy heart are not but for thy covetousness, Jer. 22. 17. He maketh haste to be rich, Prov.* 28. 20. drives furiously after the world; his heart is reconciled to all the means and ways that lead to it (be they never so clashing with soul-advantages) that man, be he who he will, is a friend to the world, and an enemy to God, let him make the highest profession possible: So did *Judas* get into the Church of God; so did *Demas* pray, preach, and so may hypocrites for a time; yea make many prayers, *Isa.* 1. 15. Doth he profess love to God? so did the Jews; and yet their hearts went after their covetousness, *Ezek.* 33. 31. Is he of a lovely spirit, and unblameable conversation? so was the young man in the Gospel; his great desire was to inherit eternal life, *Mark* 10. 17. that was his business to Christ; he desired to know how he might be saved; he seemed to be all for Heaven; his life also was unblameable: *All these have I observed from my youth up, verse* 20. He was of a sweet, lovely spirit: 'Tis said, *Jesus beholding him, loved him, verse* 21. and yet could not part with the world for Christ; had his heart knit to earthly things all the while, and went away sorrowful; he could not consent to sell all and give to the poor, *ver.* 22. no marks will serve that Soul's turn, whose heart is glued to the World, and cannot give up all to Christ's dispose: God and the World cannot dwell in that Soul, godliness and gain cannot keep house together: where the grace of God comes in truth, it teacheth men to deny worldly lusts, *Tit.* 2. 11, 12. He that hath no power to deny the cravings of a worldly heart, never yet received the grace of God in truth. *Grace* (saith one) *may stand with some transient acts of naughtiness, but never with covetousness:* Adams *on the 2 Epist. of* Pet. *p.* 9. 16. Noah *was once drunk with Wine, but never with the World:* Lot *twice Incestuous, never Covetous:* Peter *denied his Master thrice; it was not the love of the World, but the fear of the World brought him to it; for he had denied the World before he denied his Master: Once* David *was overcome with the Flesh, never with the World. Why did not these purge themselves from Adultery, Anger, Contention, and the like? because into these sins the infirmity of a Saint may fall; but if once into Covetousness, there is nothing of a Saint left, not the very name. Luther* acknowledges there was scarce a sin to which he had not been tempted, save to the sin of Covetousness. The Lord Jesus tells us that his Disciples are not of this World: some derive the word, *Holy,* from *Earth,* and a privative particle, in that redemption from the earth, is the great work of holiness: All they that partake of the Cross of Christ, *are crucified to the World, and the World to them, Gal.* 6. 14. Not a jot of the benefits of Christ are treasur'd up in that Soul where the God of this World dwells; and if without Christ, without hope; thy case is desperate if thy heart be earthly, under the ruling power of this World; thou art yet in a graceless state, and no grace, no glory; if thou mindest earthly things, destruction is thy end, *Phil.* 3. 19. If thou art one of this World, whose heart is after thy covetousness, thy portion is

in this World, *Psal.* 17. 14. All thy Heaven is on this side the Grave: *For this ye know, that no Whoremonger, nor unclean person, nor covetous man, who is an Idolater, hath any inheritance in the Kingdom of Christ, and of God, Eph.* 5. 5. 'Tis joined with the most abominable sins, Thievery, Drunkenness, Adultery, Idolatry, Extortion, *for which things sake, the wrath of God cometh upon the children of disobedience, Col.* 3. 5. 6. The Scripture calls covetous men, cursed children, 2 *Pet. 2. 14. An heart they haveexercised with covetous practices, cursed children;* really cursed with a detestation, such whom God abhorreth, *Psal. 10. 3. And the wicked blesseth the covetous, whom God abhorreth.* A woe is pronounced against them, *Hab. 2. 9. Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil:* One would think this a duty, or at least very commendable, to provide for our Family, and get what we can for our children, and to endeavor to secure our houses from any suffering and calamity; but if this be men's end, to set their nest on high, to get great things for themselves, and so to manage their affairs, as to avoid all sufferings for God, there's a dreadful woe hangs over their heads, and disappointment of all their design in the issue; for instead of honor, they are brought to shame in the end: *Thou hast consulted shame to thy own house, and sinned against thy own soul, verse.* 10. They are unworthy of any society with men: *I have written unto you not to keep company; if any man that is called a Brother, be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such a one, no, not to eat, 1 Cor.* 5. 11. and shall be cut off from communion with God to all eternity: *Know ye not that the unrighteous shall not inherit the Kingdom of God: be not deceived, neither Fornicator, nor Idolater, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the Kingdom of God, 1 Cor.* 6. 9. 10.

Secondly, as thy state is dangerous, if thou art one who lovest this present World; so thy folly is great, to set thy heart upon the World.

After thou hast been convinced of the evil of such a spirit and practice, and hast felt the smart of it in thy own soul.

After thou hast been arraigned at the bar of thy Conscience, and condemned in thy own heart for this Sin, (as every truly convinced Soul is,) if ever the spirit of bondage hath been at work in thy heart, (as thou hast confessed) then hast thou found this sin more bitter than death to thee; and now to return again to such courses as will break thy bones again, and put thy soul to greater torture than ever, (as all relapses do,) this is folly indeed.

After thou hast chosen God for thy portion, Christ for thy treasure, Godliness for thy gain, the inheritance with the Saints for thy Land, a mansion in Heaven for thy house, Christ's tried Gold for thy Money, a conversation in Heaven for thy Trade, the Father, Son and Spirit, for thy All here, and forever, (as thou hast done, or fearfully belied thy profession,) that after all this thou shouldest turn again to these beggarly elements, and exchange God for the world, a Crown for crumbs, a Throne for thorns, a Dowry in Heaven for a dunghill on earth; an eternal weight of Glory for a burden of thick clay; fellowship with God for defiling converse with dirt and bespotting trash; a Burgeship in Heaven for a name written in the earth; is not this folly, folly? Not that one who had real interest in God & things above, can ever fully and finally forfeit them, and lose them again; (for, once in Christ, and ever in

Christ) but those things thou didst once seem to choose for thy chiefest interest, and hast professed hopes of a certain title to these supreme treasures; and now, to sell thy hopes of God and Glory for that vomit thou hadst spewed up, and mire thou hadst been washed from, this is madness indeed.

After you have seen so often the vanity and uncertainty of these things below, that they are empty, and will not satisfy; they cannot quench thy thirst, or fill thy hungry soul; cannot afford the least rest to thy weary heart; but are still short of thy expectations; thou lookest for peace, and behold they give thee trouble; thou thinkest to gather Roses, and they prick thy fingers; and when thou hopest to find rest in them, and sayest, Soul, take thy ease in thy full bags, and fair estate; thy pleasant house, near relations; then they prove swords to pierce thee, or briers to rend thee; or at the best, but wind that does but swell, not nourish thee. Thou hast also found them fading things, that will not stay, rare ripe, fruit that soon rots; a moth, an Eastwind take off all; they are a pleasing gourd one day, and withered the next, *Jonah 4. 7. God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.* A sickness comes and takes away thy child, and all the hopes of thy house perish with him: Thy Customers break, and thou art impoverished: The fire burns down thy house, and thou art undone: Thy Heir it may be proves a Prodigal, and all thy gatherings are scattered; so uncertain, empty, perishing, are these things, and thou knowest them to be so, and hast found them such, and yet thy heart runs after them; and with the Dog in the Fable, thou leavest substance to catch at shadows; neglecting unseen, sure, sweet, satisfying and eternal things, for things that are not; and is not this madness? [The world perisheth, and yet thou seekest after the things thereof, *Petrarch.*]

After you have found better things, and tasted the sweetness of them, you have experienced the light of God's countenance to be beyond all corn, and wine, and oil; his loving-kindness to be better than life; a day in his Courts to be more eligible than a thousand elsewhere, *Psal.* 4. 6, 7. O how sweet hath his Word been to thy taste, sweeter than the honey and the honeycomb! how often hath God cheered, quickened and strengthened thy heart in thy approaches to him, that thou hast said (as *David* of *Goliath*'s sword) there is none like this: And as the Disciples when with Christ in the Mount, 'tis good being here; Lord evermore give me this bread: and yet after all this, that thou shouldest upon choice, leave these for the world, and prefer thy shop, thy trade, thy field, house, money, before these divine and approved treasures: This is madness.

After so many confessions of this sin before the Lord and his people, and so many prayers and cries to God against it, and for grace to subdue thy earthly heart with many promises, and declared purposes to turn no more to this folly; that thou shouldest so easily, so speedily be reconciled to the world again, and reassume thy affections to these old lovers after all; this is madness, and will exceedingly greaten thy guilt and torment, when the Lord shall make inquisition for these things; when thy convictions, prayers and vows shall return as so many Serjeants upon thy back, to arrest thy guilty conscience, and as so many witnesses to prove God's charge against thee; that at such a time and such a time, in thy closet, in the Congregation of the Lord's people, in days of humiliation and preparation-seasons, on thy

sick-bed, under such a word and rod, thy heart did melt over thy sin, and thou didst solemnly renew thy Covenant against it; and now to have thy prayers, and tears, and promises; yea, and God too against thee, for thy Apostasy after such Lovers as thou thyself wilt loath another day, and be ashamed to own in the presence of God, Saints and Angels; this is folly, folly.

Now when God is punishing thee for this very sin, by stripping thee of thy Idols, and pouring out the vials of his wrath upon this *Euphrates,* thy riches, interest, trade, and earthly comforts, over which thou hast carried away thy heart from him, that now while the Rod is upon thy back, thou shouldest hold fast thine iniquity, and refuse to return; this is desperate and incorrigible folly. And this is the practice of most this day; God blows upon their trades and interests for following them, and letting his house lie waste; and yet they pursue them still: The Lord takes out the bottom of their bags, and yet they put in more money into them. God smites men for the iniquity of their covetousness, and yet they go on frowardly in the way of their heart, *Isa.* 57. 17. God is hedging up the way of men's Lovers, and yet they break thorough to overtake them: So it was with *Israel,* God had hedge'd up her way, made a wall that she should not find her paths; and yet she followed after them. *Hos. 2. 6. And she shall follow after her Lovers* (O incorrigible wickedness!) *but* (saith God) *she shall not overtake them: The Lord is plucking down men's bricks, but they build with hewn stone; the Sycamores are cut down, but they change them into Cedars, Isa.* 9. 10. Providence pulls away unduly pursued interests, but men catch at them again: This is daring wickedness, and a telling God to his face, they fear him not, neither will they return. *Jer. 5. 3. Thou hast stricken them, but they have not grieved,thou hast consumed, but they have refused to receive correction; they have made their faces harder than a Rock; they have refused to return:* This is our case, and should it not be for a lamentation?

Lastly, when nothing but ruin and destruction is before our eyes; manifest danger of losing all, even Interest, Gospel, Life, and all that is dear to us seems to be a going; and yet to pursue these things, with neglect of our souls, is madness beyond parallel, and a dangerous symptom of approaching ruin. If men are not given up to a spirit of blindness, they must needs see that wasting destructions are upon us; gray hairs are here and there, and we see it not, *Hos. 7. 9, 10. Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there, yet he layeth it not to heart; and the pride of Israel doth testify to his face, and they do not return to the Lord their God, nor seek him for all this.They felt the pain, but did not acknowledge the cause and fountain of all those evils,* (saith *Zanchi;) and this showed they were desperate and incurable, in that they were convicted of their evil case, and yet would not return to the Lord.* No spot more dangerous than continuance in sin under utmost means of reformation and confessed danger of ruin. *If our transgressions and sins be upon us, and we pine away in them; how shall we then live? Ezek.* 33. 10.

USE IV.

If the Heavenly Trade be the best Trade, *&c.* Then this offers counsel and exhortation to five sorts of persons.

1. *To such as are strangers to this Heavenly Trade.*

Counsel 1. Such as are strangers to this Heavenly Trade; you that never were acquainted with this high Calling, but have spent all your time about things that perish, trafficking about Hell and Damnation. Be you exhorted to set about this choice, rich, and blessed Trade.

There are four Arguments that usually sway with rational persons in their choice of earthly Callings, which are also weighty inducements unto all not yet concerned to speed upon this Heavenly Trade.

Arg. 1. First, Necessity puts men on employments, and none are greater than theirs who are without this Divine Calling. Sinners, you that are yet without God in the World, you are miserably poor, and ready to perish; you are worth nothing but sin and misery; He is a poor man that hath nothing to live upon; and such are you, while without this line of communication, and strangers to these supreme concerns: You are spiritually poor, and have nothing (as yet) for your Souls to live on here, or to all eternity, *Rev. 3. 17. And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.* Poverty is one of the miseries of all unchanged souls; and that which aggravates it, is this; that they think themselves rich, and yet have nothing; no Food to fill them, but empty husks, and swine's meat; no Rayment to cover them, but filthy rags, and confusion, no House to shelter them from the storms of Divine wrath; or any Habitation to receive them, but an infernal Lake of Fire and Brimstone, and a receptacle with damned Devils; not a friend to help them; not an eye to pity them; There are none so poor in the World but they have something or other to help them, something in hand, or something in hope; something of their own, or something of others: if they canit dig, yet they can beg; if they have not interests to maintain them, yet they find pity to relieve them: But a Christless Sinner hath nothing to supply his immortal part; nothing in hand; nothing in hope; nothing of his own; nothing of others, that can contribute the least good to his undone Soul, whatever he lives on, is nothing but wind and emptiness; *He feeds on ashes, a deceived heart turns him aside, Isa.* 44. 20. He crams his starved Soul with filthy dung and excrements, (so loathsome are all the pleasures of sin he lives on,) *Aliens from the Commonwealth of* Israel, *strangers from the Covenants of Promise; having no hope, and without God in the World, Eph.* 2. 12. This is your condition, Souls, while without this Heavenly Trade; you are miserably poor, whatever you have in the World, you have nothing in God; whatever your Bodies and Families have, your Souls have nothing: *'Tis little profit to enjoy all things, and miss that one thing by which only we come to use them;* Aug. You labor for vanity, and lie down in sorrow; and have you not reason to look out after some course to help you, and to embrace this overture of a Calling that will maintain and enrich you here, and forever? The Lepers case is thine; if thou sit still in thy condition, thou diest: In the World's fullness is famine; in thy security and false hopes, is death also: If thou adventure an offered grace, it may save thee; however, thou canst but die, 2 *Kin.* 7. 3, 4.

Again, you are not only poor, but Bankrupts; your poverty is of your own procurement, and the issue of your prodigality; you had once a fair Estate, but lost it; God, Grace and Glory was yours by the first Covenant, *Luke* 15. 30. but you have trifled it away for forbidden-fruit, and spent all you had on Harlots; you have consumed your Lord's goods also in riotous living,

and wasted a large stock committed to your trust, and now must give an account of your Stewardship; were it only your personal wants that your folly hath brought upon you, (though that be heavy,) yet 'tis comparatively tolerable; but restitution must be made, and that is inconceivably distressing. A dreadful word, sinners, lies against you! (how can you bear it? how can you eat, drink, talk, or sleep in peace? much less rejoice when the handwriting is against the wall?) 'tis this, *Give an account of thy Stewardship, Luke* 16. 2. A review of thy past time must be expected, by what means thou didst reduce thy miserable Soul to this low estate, and an account of thy Stewardship will be required; and then when too late, thou wilt say with the Steward, *What shall I do? ver.* 3. and is it not more advisable now to take this counsel of *Eliphaz, to acquaint thyself with God, and be at peace, thereby good shall come unto thee, Job.* 22. 21. to return to that Trade which thou hast left, and recover the Treasure which thou hast lost, that so thy account may be comfortable in the day of Christ?

Nay further, you are not only poor, and bankrupts; but deeply in debt; debtors to God, to whom you owe yourselves and all that you have, by the Law of Creation and Covenant-obligation, but never yet discharged that due to this very day. You are in debt to God for all your mercies in Creation and Providence, patience-mercy, preservation-mercy, preventing-mercy, bounty-mercy; there's never a moment but God is laying out some new mercy upon thee, of which thou hast never made retribution to this day.

Debtors to the Law of God, which hath its full and just claim on you, a Law that is just, righteous and good, and to which you owe obedience by just and unquestionable ties, and yet have never yielded any right subjection to it all your days, but have violated all its righteous commands every day and moment of your life, both in thought, word and deed; *For he that keepeth the whole Law, and yet offendeth in one point or iota, is guilty of all, Jam.* 2. 10.

Debtors to Conscience, whose Law is in force against you, and by which you shall be judged. *Rom. 2. 14, 15. These having not the Law, are a Law to themselves, which show the works of the Law written in their hearts; their Consciences also bearing witness, and their thoughts the mean while accusing, or else excusing one another;* and yet you have broken these Conscience-bonds, casting its cords from you: how many ties hath Conscience laid upon you which you have broken, going against the light and dictates thereof!

Debtors to all the World, to whom, in some respect or other, you are obliged. There are duties you owe to all men, to love them, and pray for them: to all your neighbors and acquaintance, to do them good as you have opportunity, and to seek and endeavor their Salvation to your power, which you have not done to this day. There are duties you owe to your relations, friends and family, which you have neglected, and have been increasing your Original debt, by running on new scores every day, which can never be cancel'd, or a power obtained to discharge your duties acceptably, till you come to Christ, and enter your souls into his new and everlasting Covenant, setting upon those great and Evangelical duties of it.

Your slavery is also great till you come over to this blessed work: You are in bondage unto Satan: *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, Rom.* 6. 16. You serve incomparably the worst Lord; a cruel Lord who hath no mercy,

but delights in the misery of fallen man; *A roaring Lion that goes about seeking to devour, 1 Pet.* 5. 8. A cursed one cast out from God, cursed above all creatures; *reserved in everlasting chains under darkness to the judgment of the great day, Gen. 3. 14. Jude, verse* 6. Thine implacable enemy that hates thee with a perfect hatred: An Accuser, that never speaks well of any: A Murderer he was from the beginning, *Rev. 12. v.* 10. and the original cause of all the destruction in Earth and Hell: A false and deceitful creature, that never kept his word with any: A Lyar, and the Father of Lies, *Joh.* 8. 44. one that will be too hard for you, and cheat your souls into destruction: A miserable poor creature; one that hath lost all his glory and excellency, and hath nothing to give you for all your service, but some of the same flames in which he must fry forever: This, sinners, is your Lord, whom you have chosen and served all your days: And as you serve the worst Lord, so you do the worst work; base, filthy, shameful, cursed work: Such are all thy actions whiles in an unchanged state; you do hard work; no service like it; you work, and have no food to refresh you, which is the cruellest bondage: *Israel* in *Egypt* wrought hard, and yet had fleshpots, Onions and Garlic to relieve them; but you have nothing to feed your hopes and affections, but lies and vanity; you work, and have no raiment to cover you, all your employment makes you naked; you labor, and have no rest; weary and heavy laden, and yet feel it not, *Gen.* 3. 7. Other Laborers have their successive quietudes, but you have none; the hireling hath his shadow; the laborer hath his evening to give over his work; his bed to sleep on; but your work admits of no rest; 'tis never done; you do the Devil's work day and night, waking and sleeping; nay, while you eat and drink your work still goes on; O sad servitude! You work and have no wages: All earthly Laborers have their penny, something or other to compensate their pains, money or maintenance; but you have nothing in hand or hope, here or hereafter, but death and damnation; the fruit of your labors here, is more bitter than death; and the wages at the end of your day, wrath and vengeance, worm and fire, *Mark* 9. 44. And is not this bad employment? and is it not time sinners, to change your calling, and to accept this offer made you of this excellent Trade?

Arg. 2. Secondly, The danger that attends your present state should put you on a timely relinquishment of it: You are poor, and that exposes you to scorn and contempt, to oppression, treading down, and crushing, to devouring and destruction; you are not safe from ruin one moment; the next knock at thy door may be a call to Judgment *Prov. 17. 5. Amos 4. 1. Hab. 3. 14. Prov.* 10. 15. When thou liest down, thou mayest make thy bed in Hell; when thou awakest, thou mayest see God on the Throne, thy Soul at the Bar, thy Accusers at thy right hand, the Evidence in thy own breast, the Sentence written in capital letters, *Go ye cursed:* Under thy feet a bottomless lake of fire and brimstone; round about thee cruel Devils ready to seize upon thee, and lodge thy guilty condemned soul in thine eternal home, *Matth.* 24. 51. You have been Prodigals wasting what is not your own, and are in danger every day of a charge against you.

You are deeply in debt, and in danger of an arrest every hour; when you go forth, death may be at your heels; when you return, destruction may enter with you: O the uncertainty of thy time sinner! the danger of thy eternity, the absolute ruin of thy immortal soul, if thy reckoning begin before thy work: and hast thou not reason then to hasten about thy great concern, and to burn no more daylight in works of darkness?

Arg. 3. Thirdly, Thy duty should quicken thy undertaking in this great employment: Religion is not your Liberty, but your manifold debt: The Law of Creation binds you unto God; you will confess you were made by him, and God will profess you were made for him, *Isa. 43. 21. This people have I formed for myself, that they should show forth my praise.* Your fall from the Covenant of Works, is not your liberty from the essential duties of it; neither is your incapacity to perform it, a dispensation of your obedience: 'tis still your duty to return from whence you fell; to take the Lord to be your God, to love him with all your heart, and with all your might; to trust in him; to fear and obey him. A draught of these Covenant-duties did God place in your conscience by which you shall be judged, *Rom.* 2. 12. 15. though the counterpane you have defaced; yet the Original Deed is with God, and will be brought forth in the day of Christ against such as have not taken the Lord for their God.

You are also maintained by God, and that obliges you to him: 'Twas the argument the Apostle urged to the Masters of Reason in that age, why they should seek the Lord, because 'twas from him they had their subsistence, *Acts 17. 28. For in him we live, and move, and have our being.* If God maintains you, 'tis rational he should have the use of you: 'Twas the reason *Moses* used to prove God's right to *Israel's* all, *Deut.* 32. 9, to 15. *The Lord's portion is his people; Jacob is the lot of his inheritance;* why? *He found him in the desert Land, in the waste howling wilderness; he led him about; he instructed him; he kept him as the apple of his eye: As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange God with him:* (And therefore no reason they should leave him for strangers.) *He made him ride upon the high places of the earth, that he might eat the increase of the field; and he made him to suck honey out of the Rock, and oil out of the flinty Rock: Butter of Kine, and milk of Sheep, with fat of Lambs and Rams, of the breed of Bashan, and Goats, with the fat of kidnies, of wheat, and thou didst drink the pure blood of the Grape.* Mercies are cords and bands by which the Lord obligeth men to himself: *I drew them with cords of a man, and with bands of love, Hos.* 11. 4. All thy life (sinner) hath been full of these constraints of mercy and love, to take the Lord to be thy God.

The Gospel of Grace which you profess to own and receive, binds you to seek first the Kingdom of God, and the righteousness thereof, *Matth.* 6. 33. to do the work of God, to labor for that bread which endures to eternal life; to work the works of God, *Joh.* 6. 27, 28. to be no more your own, but the Lord's, 1 *Cor.* 6. 19, 20. Cease to call or think yourselves Christians; tell the world you do not believe or hope to be saved by a crucified Christ, or else come over to him, and be disposed by his sacred Will. This is your duty.

Arg. 4. Fourthly, Weigh the unspeakable gain that will surely accrue to you, if you set up this Trade of Godliness. I have already shewn in the demonstration of this point, the great profit that this Heavenly Trade will turn unto, to all that deal thoroughly in it, to which I advise you to cast back your eye, and take three or four considerations more, to convince your understandings that Religion is eligible on grounds of greatest interest: For,

First, Religion will maintain you in the hardest times: So will not other Trades; there may be seasons when earthly employments will turn to no accounts: You have heard that riches profit not in the day of wrath; and some of you have seen the time, when they that work

could yet scarcely eat; but God's work is meat and drink, when daily bread fails, *Joh. 4. 30. I have meat to eat that you know not of. Godliness hath the promise of the life that now is, and of that which is to come. 1 Tim. 4. 8. God careth for the righteous; and when the Lions lack, and are hunger-bit, they that fear the Lord shall want no good thing, Psal.* 34. 10. They shall be sure to be provided for, whoever wants: God hath past his word for it: All things are theirs by purchase, who are Christ's by choice; that is (saith *Piscator*) *All earthly things are designed of God for your use, and the furtherance of your salvation:* Not as if the Saints had a right to other men's interests. The *Apostle doth not speak here* (saith *Pareus) of civil possessions, but of that divine order by which all things ought to serve the good and advantage of the Church of God.* The Earth is the Lord's, & the fullness thereof; all which is given into the hands of Christ for the good of his people: *And hath put all things under his feet, and gave him to be head over all things to the Church, Ephes.* 1. 22. The whole Earth is but God's Kitchen, for the maintenance of his house; and if he will feed his servants and slaves, much more his children: *He gives to all their meat in due season, and satisfies the desires of every living thing:* Much more will he care for, and give food convenient to his living in *Jerusalem.* Indeed Believers are not of the world, and therefore have not their portions in the world; they are the Heirs of Heaven, and have no promise of more on Earth than will comfortably carry them home, and suffice for the discharge of those offices assigned to them here: They are Servants, not Heirs, who carry the cloak-bags in their journey. Persons of grandeur bear no more about them than for present use: Surely, were earthly treasures good for heaven-born souls, he that gives better things would not deny these: But God knows enough is as good as a feast; and so much the Saints shall have in their passage home. No man sends his servants a journey, but he allows them enough to carry them thorough; and so will God to his: If he maintains idlers and enemies; much more will he feed his faithful servants and laborers: He hath promised to supply all their wants, *Phil.* 4. 19. and is able to make it good: If he thinks it not much to give them a Crown, he will not deny them Crumbs: If God should let his work-men, want, his work would cease; his own interest, as well as his promise, obliges him to look after such; his Love, Truth, Glory, with all his Attributes, are concerned to maintain his people in his work; and therefore nothing more sure than daily bread, and sufficiency in all things to such as serve and obey him.

Secondly, Godliness will secure you in dangerous times, *Prov. 3. 23. Thou shalt then walk in thy way safely, and thy foot shall not stumble; when thou liest down, thou shalt not be afraid; yea thou shalt lie down, and thy sleep shall be sweet, v. 24. For the Lord shall be thy confidence, and shall keep thy foot from being taken.* The way of duty is the way of safety: whatever men think, the greatest security is in the boldest Adventures for God (if regular;) where his Sun does guide you, there his shadow will cover you; *who shall harm you if you are followers of that which is good? 1 Pet.* 3. 13. Men may threaten you, but cannot injure you; they may spoil your estates, imprison your bodies, but cannot do you any real harm; while men keep with God, God will abide with them; his presence shall fence them, his favor shall shield them, his Angels shall encamp about them; all his Attributes shall guard and secure them: God's people that cleave to him in duty, are as the *Hebrews* in *Goshen,* as *Israel* in the wilderness, as *Noah* in the Ark; they only are safe from ruining evils, when others are exposed to destroying judgments.

Thirdly, Nay, Holiness will not only maintain and secure you; but it will also enrich you, and fill you with the best Treasures, the true Riches, *Luke* 16. 11. the tried gold that cannot be corrupted or defrauded, *Matth.* 6. 20. It will furnish you with the unsearchable riches of Christ: the world hath its treasures; and so hath Christ his precious substance, to bestow on all that trade with and for him; as hath been already shewn.

Fourthly, Piety will cheer and delight you; no comforts like theirs who walk with God in truth: This was *Hezekia*'s cordial when under a sentence of death, *Isa. 38. 3. Remember O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart:* And *Paul*'s rejoicing, *that in all simplicity and godly sincerity he had his conversation in this world, 2 Cor.* 1. 12. The purest pleasures flow down from the Throne, and steam in thorough Sanctuary-waters into the soul: Alas! what are those drossy comforts that run thorough the worlds channels, which only leave a slime behind, and then empty themselves into the dead Sea of perdition, *perishing in their using, Col.* 2. 22. Carnal mirth hath a pleasant entrance, but an ill farewell, *Prov. 14. 13. Even in laughter the heart is sorrowful, and the end of that mirth is heaviness:* But Religion breeds the best contentments, and most satisfying pleasures, *Psal. 36. 8. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the rivers of thy pleasures.*

Fifthly, Wisdom's Trade will make you truly great and honorable, and give you a place to walk among those that stand by, *Zach.* 3. 7. That is (saith *Junius*) *I will place thee in the same dignity the Angels of God enjoy in Heaven, and thou shalt dwell in the same Church among those Myriads, Prov. 4. 8. Exalt her, and she shall promote thee; she shall bring thee to honor when thou dost embrace her. V. 9. She shall give to thine head an Ornament of grace, a Crown of glory shall she deliver thee.* How contemptibly soever the world looks on the ways of Godliness, and those that espouse them; yet all true greatness lies on the side of piety. All the world's glory is but a Pageant, a mere show of honor, compared to that which is on the head of every true Believer: Saints have the noblest extraction, born of God; the highest dignity, *made Kings and Priests unto God, Rev. 1. 6. Ye shall be unto me a Kingdom of Priests, Exod.* 10. 6. Cloathed with the richest Ornaments, *perfect through divine comeliness, Ezek.* 16. 10, to 15. appointed to a Kingdom that is everlasting, assured of Thrones and Crowns with Christ for evermore. *Rev. 3. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sit down with my Father in his Throne.* A sure Throne shall Believers have above, as certain as Christ is now upon his Fathers Throne; and the same Throne that the Father gives to Christ, *specifically,* though not *gradually:* A Crown fitted to their heads; indeed Saints cannot wear the Crown Christ doth; his is the Redeemer's Crown; theirs the Redeemeds, made of the same glory: *Joh. 17. 24. Father I will that they also whom thou hast given me, be with me, that they may behold my glory which thou hast given me, 2 Tim. 2. 12. If we suffer, we shall also reign with him.* O blessed glory, and greatly to be longed for! whose measure is incomprehensible, whose duration is undeterminable.

Now, Sinners; If these Arguments convince you that 'tis your necessity, interest and duty to set upon this great employment, and you find your hearts really willing to come up to the proposed terms of this high Calling, and embrace any counsels that lead thereto. Then;

Direct. 1. First; You must get a capacity for so excellent an undertaking: Heavenly work is too high for earthly natures; and special service for common endowments: *They that are in the flesh cannot please God, Rom.* 8. 8. No creature can act beyond its being, 'tis above the sphere of unchanged nature to carry up the Soul to things above, there must be a spiritual principle before there can be a heavenly operation; you must first be God's workmanship before you can do his work; *and be created to good works before you can walk therein,* Eph. 2. 10. *'Tis a sad thing* (saith Mr. *Caryl) to see a badman do that which is bad; yet it is a sadder sight to see a bad man continuing in his state, to go on doing good; this is the acting of the new creature's part in the old creature's state, and what will that avail?* To set upon Religion in an unregenerate state, is labor in vain; the dumb may as well speak, the blind see, the dead walk, while they remain such, as they that are evil do good: *Can a corrupt tree bring forth good fruit?* Mat. 7. 18. *Or a Fountain send forth at the same place sweet water and bitter? Jam.* 3. 11. No more can an unsanctified Soul do holy work. The person must be gracious before the work can be good; *God had first respect to* Abel, *and then to his Offering, Gen.* 4. 4. The ungraffed Cherry-tree brings forth but harsh fruit, let the soil and dressing be never so good; so is the Soul under the highest privileges and performances without implantation into Christ: The root must bear the branch before the branch can bear fruit; a breaking off from the wild Olive with a participation of the fatness of the good Olive-tree, is absolutely necessary to true faithfulness, *Rom.* 11. 17, 18. Four things are needful to make an action Evangelically good; a good Principle, Matter, Form and End: neither of which is consistent with a man in his natural state: 'Tis dangerous also as well as vain, for persons to set upon doing good, and never care to become good; for this deceives their own Souls, making them think their condition safe when they are *wretched, miserable, poor, blind and naked, Rev.* 3. 16. and not only feeds an error in their state, but strongly hinders the cure, while these unprofitable duties consume Salvation-time, and destroy Salvationhopes; despair is usually the issue of presumption; and they that conceit too soon that all is well, shall conclude when too late, that it shall never be better: This then is your first work, (Souls) *To be sanctified and made meet for your Masters use, and preparedto every good work, 2 Tim.* 2. 21. Labor to get your natures changed, and hearts quickened; you must be born again, or cannot see the Kingdom of God: Be looking to Jesus to create in you a new heart, a renewed mind, will and affections, to have a saving principle put into your hearts, and a disposition of Soul towards the whole will of God: Cry mightily for the Spirit, and wait for his movings upon the face of Sanctuary-waters, and for a mighty power of God in the Gospel upon your Souls: Get under the healing-wings of Christ, and rest not looking unto Jesus till virtue go out from him to heal your Souls: If this be thy restless desire, thou canst not let Christ alone, running after him, crying, *Jesu, thou Son of* David, *have mercy upon me;* he will turn again, and have compassion, and give the holy Spirit to them that unfeignedly and incessantly ask him, *Mark 10. 47, 48, 49. Luke* 11. 13.

Direct. 2. Secondly, cease from your own works. *Isa. 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy:* The first step in returning to God, is departing from sin and self; *Neither can we* (saith Calvin) *hold converse with a holy God, till we be estranged from our unholy self.* When the Apostle advises the *Ephesians* to put on the new man, *Eph.* 4. 24. He first exhorts them to put off the old, with his

whole conversation: *verse. 22. That ye put off concerning the former conversation the old man, which is corrupt:* Grace builds not on an old foundation, neither does it adorn, but reform the former conversation of called Saints; there is no clothing upon in regeneration-work, the old garments must off before the new will come on: Religion is not a covering for, but a stripping off a sinful life, neither can you be free to set on God's work till you leave your old works. *Rom. 6. 20. For when you were the servants of sin, ye were free from righteousness:* You had nothing to do with holiness, you had no freedom to do God's work while you were Sins servants: *He speaks of their actual liberty from grace, not their legal freedom,* saith *Pareus;*) you are not at liberty to do the work of holiness, while under the command of sin. No man can serve two Masters: *Mat.* 6. 24. that is, two contrary Lord's, *How can the same man* (saith *Grotius) follow godliness as his work, and at the same time be distracted with cares about getting and keeping earthly things?* 'Tis a vanity for persons to dream of a compliance between sin and holiness, whose work is too inconsistent for one Soul at one time; ruling iniquity and grace, are two contrary states, which cannot meet in one person and time: Never think of setting up on the Heavenly Trade, till you are freed from hellish servitude, and invested with the liberty of the Sons of God, a freedom from the love and service of every sin. Godliness calls for the whole of a man's heart, strength and time, and requires a person void of any inconsistent obligations; resolve to break from every way of death, if ever you think to enter into the way of life.

Direct. 3. Thirdly, Make over yourselves to the Lord in an Everlasting Covenant; they that will be Masters of a Trade, must first be bound to the service of it, and resign up their persons, wills, capacities and time to the instruction and government of another in order to their fitness for such a calling: And so must souls that will learn Wisdom's Merchandise, they must bind themselves to the Trade, and make over themselves and their all to God in Christ, to be taught and enabled to set up this excellent work. *Jer. 50. 5. They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual Covenant that cannot be forgotten.* Sin had made a separation between their God and them, and brought a death upon their mercies and Templeenjoyments: but now the Spirit of Prophecy breathing on these dry bones, moves them to a vital union with the fountain of life, (the only regular way to their new work and mercies) they must first be joined to the Lord, before they can be rejoined to one another, and reenjoy their lost privileges; and this union lies in a hearty acceptance of offered grace, a taking hold of God in Christ, and a Covenant-surrender of the whole soul and its All to him again: [O for arms to embrace him, saith Mr. *Rutherford!*] This is called a giving up of ones self to the Lord, 2 *Corinth. 8. 5. But this they did not as we hoped, but first gave themselves to the Lord, and unto us by the will of God: They exceeded our hope:* We only expected some part of what was theirs, but they gave themselves first to God, and to us (to be directed and governed by the will of God, to be placed in the fellowship of his Gospel) as well as their interests to the service of his people: 'Tis also a giving away of ones self to the Lord wholly, unreservedly and perpetually, to be no more his own, 1 *Cor. 6. 19. And ye are not your own.* This surrender of yourselves to God (souls) must be in judgment, understandingly, and ariseth freely on choice; universally, without the least reservation; absolutely, without any limitation or conditions of our own; eternally, without any

expiration and term of this grant, and to be attested by all overt acts within your power, *Isa. 44. 5. One shall say I am the Lord's; another shall call himself by the name of Jacob; another shall subscribe with his hand unto the Lord, and surname himself by the name of Jacob.* Whatever may most fully ensure and express an absolute devotedness unto God, must be done by those that ever expect to thrive in grace and godliness. *Verse 3, 4. I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thy offspring, and they shall spring up as among the grass, as willows by the watercourses.* When once this implantation into Christ is dispatched, then will the Lord give prosperity to that soul; then are you in a sure way to success in all your holy undertakings, and like to speed well in this Heavenly Trade when you become entirely the Lord's in order to it: O be not satisfied till God be yours: [*The King's Son or no Husband,* Rutherford.] *The rational soul* (saith *Augustine) being capable of God, can be satisfied with nothing but God.*

Direct. 4. Fourthly, Come over into the family of Christ, if you would drive on this Heavenly Trade to purpose: Apprentices are household servants, up-rising, and down-lying; and so must Wisdom's Traders be; they must be members of Christ's family, and dwellers in the house of God. *Psal. 65. 4. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy Courts; we shall be satisfied with the goodness of thy house, even of thy holy Temple.* Those whom God chooses for himself, he brings to himself, and makes them dwellers in his Courts: *Sucha one is entered into his family, that he being a sound Believer, may spend his life among the holy Citizens of Heaven.* Those whom the Lord takes into Covenant, he takes into communion; not only with himself, but with his people. *Jer. 3. 14, 15. I am married unto you, and I will take you one of a City, and two of a Family, and I will bring you unto Zion, and I will give you Pastors according to my own heart, which shall feed you with knowledge and understanding:* This was intended of Gospeltimes and Churches: *When all the Nations shall be gathered to the Name of the Lord to Jerusalem, verse 17. And the house of Judah shall walk with the house of Israel, verse* 18. which began to be fulfilled upon the breaking down of the partition wall, and the bringing in of the Gentiles unto Christ, *Ephes. 2. 14, 15, 19. When Believers should be no more strangers,and foreiners, but fellow-citizens with the Saints, and of the household of God.* The Apostle hath reference to the 12th verse, where souls out of Christ are said to be aliens from the Common-wealth of *Israel,* strangers to the Covenant of Promise; but now having access to God by one Spirit, *verse* 18. Ye are no more strangers and foreiners. (*a) In respect of the Church of God you are no longer strangers* (saith *Zanchi) but fellow-citizens with the Saints; and in regard of the Covenant of God, you are no more foreiners, but of the household of God. In whom all the building fitly framed together* (that is, every stone in the building) *groweth unto an holy Temple in the Lord, verse* 21. The Church of God is his Temple where he is rightly served, *Rev. 7. 15. Therefore are they before the Throne of God, and serve him day and night in his Temple: which is his Church* (saith Mr. *Durham) here begun by fellowship in his Ordinances and inHeaven completely. Ezek. 20. 40. For in my holy Mountain; in the Mountain of the Height of Israel* (a type of Gospel-Churches) *saith the Lord God; there shall all the house of Israel, all of them in the Land, serve me; there will I accept them, there will I require your offerings:* Plainly intimating that God hath no acceptable service, but in the Churches of his Saints; I mean as to public worship: Persons cannot give God his full instituted worship, till they come into fellowship with his people, seeing Church-fellowship

is itself an institution of Christ. *Matth. 28. 19, 20. Acts 2. 41, 42. 1 Cor. 12. 28. Mat.* 18. 17, 18, 19. The Church of Christ is his body, where he hath set his members, 1 *Cor. 12. 18. That being fitly joined together, they might increase with the increase of God, Ephes. 4. 16. Col. 2. 19. His Vineyard* where his work lies, and into which he sends his Laborers, *Isa. 5. 7. Matth. 20. 1, 2. His Garden* where his Lilies and Beds of Spices are. *Cant. 6. 2. His Family* where he feeds and instructs them; where he guides and governs them. 1 *Tim. 3. 15. Ephes. 3. 15. His Sanctuary* where he hides and secures them. *Psal. 78. 69. His Galleries* where he walks, and is held by his Saints. *Cant. 7. 5. His Goldencandlesticks* where his Lamps are burning: *The Firmament and Heaven* where his Stars are shining, and the Sun of Righteousness ariseth with healing in his wings. *Rev.* 2. 1. There's his *Granary* where he lays up his provisions, his manna, marrow, fat things, and spiced wine: *Isa.* 25. 6. There's *his School* where he instructs his Disciples, and makes them wise to salvation. *Isa. 54. 13. All thy children shall be taught of the Lord, and great shall be the peace of thy children:* There are his *Oracles and Secrets. Rom. 3. 2. The Adoption, the Glory, the Covenants, the giving of the Law, and the Service of God, and the Promises, Rom.* 9. 4. There's *his Nursery* where his tender plants are set to grow, where he brings in those that shall be saved. *Acts 2. 47. And the Lord added to the Church daily such as should be saved.* His converting the Gentiles is called a persuading them into the tents of *Shem,* that is the Church of God, *Gen.* 9. 27. Yea the House of God is the gate of Heaven. *Gen. 28. 17. This is none other but the House of God; this is the gate of Heaven.By the gate of the Church* (saith *Augustine) we enter into the gate of Paradise: How goodly then are these Tents of Jacob? How amiable are those Tabernacles of Israel? As the valleys they spread forth, as gardens by the Rivers side, as the trees of Lign-aloes which the Lord hath planted, and as Cedar-trees beside the waters, Numb. 24. 5, 6. To your Tents then O Israel, 2 Sam. 20. 1. Fly to your windows O ye Doves, Isa. 60. 8. Love the habitation of God's house, and the place where his honor dwells, Psal.* 26. 8. Where are such pleasures, treasures, light, life? where are your chiefest interests, your privileges, your work, your Lord, the first-fruits of your eternal glory? if you have taken Christ for your Teacher, you must take his Church for your School; you must dwell where he dwells, where you may sit at his feet, and receive his Doctrine.

Direct. 5. Fifthly, Be mortified to this present world; get your hearts loose from things below. *No man that warrethentangleth himself with the affairs of this life, that he may please him that hath chosen him to be a soldier, 2 Tim.* 2. 4. He does not lay ties and snares about his feet, which throw him down, and hinder the course he engages to follow. Christianity is a Warfare, and Race; earthly things in the heart are as entanglements about the feet, which hinder this undertaking; you will have no liberty to heavenly things, till redeemed from the Earth; nor can run the race towards glory, till *you lay aside the weights that press you down, and the sin that doth so easily beset you, Heb.* 12. 1. If you will set your affections on things above, you must first *take them off from things beneath, Col.* 3. 2. He that sets his face towards Heaven, must turn his back upon the world, *Phil. 3. 13. Forgetting those things that are behind, and reaching forth unto those things that are before:* The world is one of those things Christians must leave behind them, if ever they think to reach Heaven *We should* (saith *Luther) with a certain greatness of mind contemn this life, and world, and with a large heart breathe after the future glory of an Eternal Life.* Till you are brought to a contempt of this world, and can count it as dross and dung, you can never value Heaven, or pursue things above with an even and uninterrupted heart. That

soul which designs to make Religion its work, must be ready to attend it at all times, and to have the heart composed and fitted to all the instructions that lead to it, which an earthly heart cannot do: A light and mutable spirit, now for God, and then for the world, is unfit for this great employment. *He that puts his hand to the plough, and looks back, is unmeet for the Kingdom of God, Luke* 9. 62. And such is a heart under the command of earthly things; 'tis never steadfast with God: the things of this world fill the soul with wind, and make it light and trifling about the things of God: *The heart of man is like that Jewel* (I have read of) *that one gave to* Alexander, *that while it was kept bright, weighed down the choicest gold, and most precious stones; but if once it fell into the dust, and took rust, it was lighter than a feather:* And so is the heart, if it falls into the dusty things of this world. The Church clothed with the Sun, hath the Moon under her feet, *Rev.* 12. 1. The more a soul is filled with the pure knowledge of God, and shining in its conversation, the more it is lifted up above the world: The nearer Heaven, the farther from Earth. *The more separate from the world* (says Mr. *Greenhill* on *Ezek. 3. 23.) the more fit for communion with God: Ezekiel must leave his house, and go into the plain, and there the Lord will talk with him.* The King's daughter must forget her own people, and her Father's house, ere the King would greatly desire her beauty, *Psal.* 45. 10, 11. And *Abraham* must leave his Country, and pleasant habitation, before he could get into a way of frequent communion with God; and so must a soul in heart and affections sit loose from the ensnaring things of this world, if ever he thinks to drive this Heavenly Trade. *By so much the more* (saith *Augustine) doth any one cleave to God, as he ceases from loving his own interests.*

Direct. 6. You must resolve on this also, To submit to all the instructions the Lord Jesus gives you; to go thorough all the labors, and bear all the burdens that this Heavenly Trade calls you to; every Art and Calling have their principles and rules, by the knowledge and obedience of which they are attained to; and so hath Religion: And as Piety is the highest and noblest profession; so are its principles more pure and mysterious, and with greatest difficulty attainable. Acquired knowledge furnishes men with light sufficient for all earthly undertakings; but to this Heavenly Trade both infused and acquired understanding is needful; both rules, and an eye to discern them must be given, if ever this Art be obtained: For this end the Lord Jesus is given, for *a light of the Gentiles, to open the blind eyes,* that they may see, *Isa.* 42. 6, 7. and for *a Prophet,* to teach and instruct them the way they should go: and to hear and obey him as such, is the absolute duty of all that have given themselves up to his conduct and government; *Acts 3. 22. A Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall you hear in all things whatsoever he shall say unto you.* He hath undertaken to inwise them that obey him, and to show them what they must do, *Acts* 9. 6. And if they go on to know, they shall know the Lord: if they sit at his feet, and hear his Word, *Deut.* 33. 3. he will shine out to them, and send out *a fiery Law* for them: In order to which instruction your duty is to hear him, to watch daily at his gates, and to wait at the posts of his house, *Prov.* 8. 34. when he calls, say with *Samuel, Speak Lord, for thy servant heareth, 1 Sam. 3. 10. And whatsoever he saith* (said the Mother of our Lord) *unto you, do it, John* 2. 5. Slight no directions, stick at no difficulties in comporting with his pleasure, 'tis for the life of your souls; obedience is so necessary in the Disciples of Christ, as that without it no true knowledge can be attained here, *John 7. 17. (if any man doth his will he shall know the Doctrine*)

nor salvation hereafter, *Heb. 5. 9. (he became the Author of eternal salvation to all them that obey him:) His yoke is easy, and his burden is light, Prov. 8. 5, 6. Prov.* 3. 17. He enjoins you nothing but what is needful, profitable, excellent, and pleasant: *Hear and your souls shall live, Isa.* 53. 3. Shall the servants of men come, go, do this or that, when they are bidden? *Matt.* 8. 8. Yea, shall the Devil's slaves do the greatest drudgeries, run most desperate adventures; throw themselves from pinacles; yea damn their souls at his bidding? and the servants of Christ so disobedient (when 'tis for their own concerns, their mercies and advantages are wrapped up in it) and that to so rational and easy injunctions? The consideration of this prevailed with a Heathen to obedience, when against his inclination. 2 *King. 5. 13. His servants came near and said; My Father, if the Prophet had bid thee do some great thing, wouldest thou not have done it?* (seeing it is for thy life and health) *how much rather then when he saith to thee, wash and be clean?* If his commands seem grievous, let love sweeten them: If his yoke seem heavy, let his rest at the end of it render it easy: when duties seem burdensome to flesh and blood, his burdens heavy, losses for the Gospel's sake great, think thus; better smart once than ever; to undergo troubles in the way, than at the end; to have my bad things here, rather than be tormented hereafter, *Luke* 16. 25. and what pains and hardships will men undergo for gold that perisheth, 1 *Pet.* 1. 7. yea for counters that cheat them; and shall not I for an inheritance that fadeth not, reserved in Heaven, 1 *Pet.* 1. 5? What strivings have some to obtain a Crown that is corruptible; and shall I be weary that am in pursuit of one that is incorruptible? 1 *Cor.* 9. 25. without labor, no rest; without bearing the heat and burden of the day (when called thereto) no penny at the end, *Matt.* 20. 12, 13. without striving lawfully, no crowning, 2 *Tim.* 2. 5. without doing the commandment, no eating of the tree of life, *Rev.* 22. 14. without enduring to the end, no salvation, *Mark* 13. 13. comfort yourselves with this, that *Heaven will make amends for all;* when your wet and weary sowings shall end in a pleasant and eternal harvest. *Gal. 16. 9. Let us not be weary in well doing, for you shall reap in due time, if ye faint not: Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord, 1 Cor.* 15. 58.

Direct. 7. Lastly, What you do, do quickly: Time waits not your leisure. There are but twelve hours in the day, and how many of them have been slept and sinned away, and how few of them may be before you, who knows? What if your Sun should set at noon day? or a summons meet you in the midst of your work: *Give account of thy Stewardship, for thou shalt be no longer Steward Luke* 16. 2. What will you then do? Some of you are in your afternoon, & what time is that to set forth such a long journey as the way to Heaven is? and yet will you gain (by your delays) some of this time also, for the Devil, World and Flesh? others of you are in your morning, (the best time to put forth in your travel towards glory:) O! lose not your season for eternity: *Make much of time,* (saith *Aquinas) especially in the weighty matter of Salvation: O! how much would they that now lie frying in Hell, rejoice, if they might have the least minute of time wherein they might get God's favor: the young man hath death at his back, the old man before his eyes, and that's the more dangerous enemy that pursues thee, than that which marches up to thy face:* Christ's work admits of no delays, his injunction allows not of too morrow, but while 'tis called today: *Heb. 3. 7. To day if you will hear his voice,* verse. 13. *To day, lest any of you be hardened through the deceitfulness of sin: Seek the Lord while he may be found, Isa.* 55. 6. [Haste,

haste, the tide will not bide, *Rutherford.*] 'Tis now or never, while the Light shines, the Lord knocks, the Angel moves on the waters, while the Lord delays his coming: Salvation-work is quick work, God's racers must run, his Doves must fly, his Servants be diligent, that they may be found of him in peace, 1 *Cor. 9. 26. Isa. 60. 8. 2 Pet.* 3. 14. You that have stood idle in the market-place all your day hitherto, hasten into the Lord's Vineyard, *Matt.* 20. 6. [Love is sick to hear tell of tomorrow: Mr. *Rutherford.*] What *Jonathan* said to his Lad when *David*'s life was in danger, let me advise you: *And* Jonathan *cried after the Lad, make speed, haste, stay not, 1 Sam. 20. 38. I rue nothing* (said precious Mr.*Welch* when on his sick-bed) *but that I was so long in beginning: O,* saith *David, that I had wings like a Dove, for then would I fly away, and be at rest: I would hasten my escape from the stormy wind and Tempest, Psal.* 55. 6, 8. Sinners, you are in danger of stormy tempests while in your unchanged state; *O hasten to your strong holds ye prisoners of hope.* When *Brenz* was like to be given up to the enemy, one writes him this note; *Fuge* Brenti *cito citius citissime: Fly* Brenz *quickly, more quickly, most speedily.* Souls, 'tis for your lives, make all possible haste about the work of your Salvation: And you that are entered on this heavenly work, double your diligence that you may finish your course before God finishes your time: methinks the word of God, and his providences this day; yea, everything seems to thrust you forward, and do to you as *Pharaoh*'s Task-masters did to *Israel: Exod. 5. 13. And the Task-masters hasted them, saying, fulfil your work.*

To Professors.

Counsel 2. Secondly, if the Heavenly Trade be the best Trade; then you that profess this Calling, be you exhorted to follow it; keep up and improve your Trade for Heaven: what's an employment without improvement? the most profitable Calling not followed, turns to little advantage: The day we live in gives men sensible experience of this truth, that they who intend to live in the World, must attend their employments: The idle person suffers hunger; they must be careful and diligent in their business, that think to make anything of their earthly interests: and so 'tis in this Trade of godliness; they that will be saved, must *work out their Salvation.* A Trade is a man's business, and course of life, which he pursues and carries on from day today; 'tis the subject of his thoughts, counsels, and considerations; of his time and strength, and daily work; where he ends one day, he begins the next, and contributes his utmost wisdom, parts and labors to the most vigorous prosecution of it: And so must it be in this Heavenly Trade, (Christians,) it must be the impending business, and principal concern of your whole life; that which commands your thoughts, purposes and capacities; which engrosses your time, care and strength, and to which every other business must give way, and every occasion and occurrence must be subservient: it must be followed, and driven on every day, in everything, place and company; whatever is neglected, that must go on, and give no place to intermissions, no, not for a moment: You must not say to godliness, as *Felix* did to *Paul; Go thy way for this time, when I have a more convenient season I will send for thee, Acts* 24. 25. Stops in the way of God are not easily recovered; one days neglect brings all out of order: Prosperity in Religion admits of no *Parenthesis* in its work, or consists with allowed interruptions; Piety must be as the blood that runs through every vein of your life, and affair in the World: In eating, drinking, talking, thinking, buying, selling, you must be still driving

on Wisdom's Merchandise. Christians, follow your work, or lay down your Trade; 'tis vanity, yea, the way to beggary, to profess a Calling, and not pusue it.

Quest. But wherein lies this Heavenly Trade, which I must so make my business? what do you drive at by all these Arguments for Heavenly Trading?

What I intend by this metaphor, I shall open to you under these seven general Heads, as the main duty of a Christian, and to be carried on in the whole course of his life.

1 To have and keep up a heavenly spirit.

2 To secure your interest in heavenly things.

3 To get in more and more of heavenly Goods.

4 Every day to drive on heavenly work.

5 To be heavenly in your thoughts and meditations daily.

6 To keep up heavenly converses every day.

7 To improve everything you have, meet with, and do, to heavenly ends and advantages.

First, If you will drive on this heavenly Trade, you must have and maintain a heavenly spirit; this is the spring of all heavenly actions; as is a man's spirit, so will his thoughts, words and conversation be; look what way the spirit of a man goes, that way the man goes: *They that are after the flesh, do mind the things of the flesh; and they that are after the spirit, the things of the spirit;* That is, they that are *altogetherled by their carnal affections,* (saith *Willet) following the ducture of the flesh,* (saith *Pareus,*) who are governed by a carnal spirit, they mind and pursue carnal things; and they that are after the spirit, who are under the rule and government of the spirit, who are spiritually minded, these do savor and make after spiritual things. What the Prophet *Ezekiel* speaks of the motion of second causes according to the direction and influence of the first cause. *Ezek. 1. 20. Whithersoever the spirit was to go, they went;* (that is the wheels,) *for the spirit of the living creatures was in the wheels:* The same may be said of the actions of men, that they are according to the motion of that ruling spirit that is in them: *they that live in the spirit, walk in the spirit, Gal. 5. 25. Caleb*'s fulfilling after God, was the fruit of that other spirit he received, *Numb.* 14. 24. 'Tis said of those that built the house of God, *Ezra* 1. 5. that God had raised up their spirits to the work, as birds stir up their young to fly. *Then rose up the chief of the Fathers of* Judah *and* Benjamin, *and the Priests and Levites, with all those whose spirit God had raised up, to go up to build the House of the Lord which is in* Jerusalem. They that set about the work of Religion, must be persons of raised spirits, capable of ascending to things above. The reason why no more do set upon this Heavenly Trade, is, because they want this heavenly spirit, their spirit is earthly, and that (as leaven) seasons their whole souls, and makes their conversations earthly: 'Tis contrary to nature, for a carnal mind to savor spiritual things; *Such are not subject to the Spirit of God, neither indeed can be, Rom.* 8. 7. 'Tis as natural for the stone to ascend, and waters to run back, as for an earthly heart to love and pursue heavenly things. A heavenly spirit suits heavenly things, and does as naturally

incline the soul to things above, as the fire moves upward, and the water carries all that is in it to the Ocean. A heavenly spirit savors heavenly things, and stirs up heavenly desires and motions to divine things. A heavenly spirit conveys out heavenly influences and strength to the soul, and is as good blood and spirits that strengthen the body. A heavenly spirit is influenced by heavenly arguments, and prevailed with by heavenly motives taken from the love of God, the excellency of Christ, the suitableness and advantage of spiritual things to the nature of the soul, the pleasing and glorifying of God; all which signifies nothing to an earthly and carnal heart, which only understands, savors, and is acted by carnal reasons and considerations. 'Tis therefore a principal part of a Christian's business in this Heavenly Trade, (and that which is leading to all other duties) to take heed to his spirit, *Mai.* 2. 15. to get and keep that pure and heavenly. If the fountain be corrupt, the streams cannot be good: Get your minds beam'd over with heavenly light, to discern heavenly things, their nature and worth; this *Paul* begs for the Saints at *Ephesus; Eph. 1. 17, 18. That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlighten'd, that you may know what is the hope of his Calling, and what is the riches of the glory of his inheritance in the Saints.* There are great hopes and glorious riches made over to Believers in the Gospel, the knowledge of which is necessary to cheer the heart, and engage the soul with all its strength to make out after them. *One thought of Christ* (saith Mr. *Ball) reaching the heart, is more to be valued than all Creature-contentments whatsoever, though they should be enjoyed in their fullness for a thousand years without interruption:* 'Twas this kept alive the Apostles hearts, under the dyings of the Lord Jesus in their bodies, and filled them with such courage & joy, that they had an eye to see glorious and eternal things. 2 *Cor. 4. 10. 13. 16. 18. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.* And this was their great work by the Gospel, *to make men see what is the fellowship of the mystery which from the beginning of the World was hid in God, who created all things by Jesus Christ, Eph.* 3. 9. And having got this spiritual eye, a Christian's duty is to keep it open, and fixed on things above, to preserve it from the injury of Sin and Satan, to take heed of the vapors of a carnal heart, and the dusty motes of this lower World, that they fall not in and weaken this sight: to get eye-salve from Christ, and pure annointings of the spirit on it every day, that they may see things invisible, and those great things of the other World they are engaged about: The most discerning eye on this side the everlasting Hills sees but darkly through a glass, and knows but in part, 1 *Cor.* 13. 9. 12. How carnal are the minds of most Christians in this World? the very Disciples (though their eyes were blessed with peculiar sights,) *Mat.* 13. 16. yet had carnal apprehensions of spiritual things, even after the Lord Jesus had spent all his pains about them. *Acts 1. 6. Lord, wilt thou at this time restore again the Kingdom unto* Israel? knowing souls have sometimes *their eyes held that they cannot see Jesus, Luke* 24. 16. nor bear discoveries of his glorious truth, *Joh.* 16. 12. that the Lord Jesus may say to all in this life; *O fools, and slow of heart to believe, Luke 24. 28. David,* after he had been long a learner, yea, after he was wiser than his teachers, yet cries out for more light. *Psal. 143. 8. Cause me to know the way wherein I should walk. Psal. 119. 18. Open thou mine eyes, that I may behold wondrous things out of thy Law. We may sail here* (saith Mr. *Hooker) in daily search, and when we know, there is something still beyond ourknowledg, as men that travel in the*

main Ocean, they see nothing but water, and yet see neither side nor shore, brim nor bottom, and there is more water to be seen. All the treasures of wisdom and knowledge are hid in Christ, and he keeps the keys in his own hand and bosom. Be often looking unto Jesus for clearer sights of him, and the things freely given of God, with the way to them. Knock often at the treasury-door, till he answer and open, and send you away enriched with the knowledge of him: this is part of your Trade, to know Goods, and the worth of them, and how to buy and sell to best advantage. Alas, to what purpose is it to deal in Commodities that men know not? and heavenly things are hidden things, beyond the search of Men and Angels. 1 *Pet. 1. 12. Which things the Angels desire to look into;* They bowed and stooped down to pry into those hidden secrets, and as it were to peep into the mysteries of the Gospel; as the word signifies; to look a-squint with cross eyes, every way, and with quickest observance, as through a Casement at one that passeth by; and this they did with an earnest and restless desire. The Apostle alludes to the Cherubims placed over the Mercy-seat, with their faces looking towards the Mercy-seat, and through it to the Ark (a type of Christ and Gospel-mysteries) *Exod.* 25. 20. as things worthy, and yet hard to be known, which call for an inward and spiritual eye under fresh annointings every day. Christians, this is your daily work, to follow on to know the Lord; to be much with the Sun of Righteousness for healings and beamings on the eve of your mind, that you may be more capable to understand the whole counsel of God concerning you. This is a Heavenly Spirit or Mind enlightened with Heavenly Wisdom to eye and understand heavenly spiritual things.

Another property of a Heavenly Spirit is this; 'Tis a Spirit that savors as well as sees heavenly things; it tastes a sweetness in divine things; there is nothing in all the world that so pleases a spiritual mind, as spiritual things: so much is included in that word, *Rom. 8. 5. Domind the things of the flesh:* that is, do savor and relish them; so 'tis rendered, *Matth. 16. 23. For thou savorest not the things that be of God;* it includes the affections as well as understanding. A heavenly spirit takes delight in heavenly things, and is an active principle that carries out the soul after God and things eternal: And that's your work too, to get and maintain a delight in God, and divine things; to cherish breathings after heavenly things, and preserve your spiritual senses in exercise, that your souls may be ever quick in seeing, hearing, tasting, smelling and feeling, the joys and pleasures that are in things above: By this means Religion will be desirable, Christ's yoke easy, and his ways pleasant, and his commands not grievous, This is one of the most difficult pieces of Christianity, to maintain the inward principle and spring of holy actions pure and lively: 'Tis far easier to set on any external duty, than to keep the heart in a fit active frame for God, which is apt to languish and grow out of order every moment, if not kept and maintained by continued supplies from above. *Prov. 4. 23. Keep thy heart with all diligence, for out of it are the issues of Life.* Now if you would keep up a heavenly spirit:

First, Beware of those things that weaken it: A Heavenly Spirit is a very tender thing, and must be charily kept, or will soon suffer loss; 'tis like the apple of the eye, that is liable to injury from every dust or stroke that comes nigh it; or like a Venice-glass, that is down and broken with every little touch. You cannot be too choice and tender in watching and guarding this Spirit from everything that is contrary to it.

Take heed of carnal lusts, these stand between God and the soul, and these resist the Spirit, *Gal.* 5. 17. and fight against the soul. 1 *Pet. 2. 11. Dearly Beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, that war against the soul.* Water is as consistent with fire, sickness with health, death with life, as unmortified lusts with a heavenly spirit; and you may as safely dwell with thieves and bloody murderers, as suffer fleshly lusts to harbor near your hearts: These suffered to hover in the soul, will devour your sacrifice; and like water, quench this sacred fire; and with the Ivy, eat out the nourishment of this heaven-born spirit. When *Alexander* asked *Diogenes* what he would desire of him; that you (saith he) would stand aside a little from between me and the warm Sun: so a soul that knows what the views of God are, will desire nothing more than the remove of what stands between him and the warming sight of this heavenly Sun. Carnal lusts are as venomous breath, that soon seize on, and weaken the vitals of godliness: Never expect peace or welfare to the spiritual seed, till the bondwoman and her Son be cast out. How soon have excellent frames been all lost, and the candle of the Lord well-nigh put out by these filthy damps that ascend from the deeps of unclean and unmortified affections. This wrought such changes in *Israel;* now they sang his praises, and then presently forgot his works, *Psal.* 106. 12. Those divine raptures could not abide, and what was the cause? why 'twas unmortified lusts that had dominion over them. *V. 14. They lusted exceedingly in the wilderness, and tempted God in the Desert, and he gave them their requests, but sent leanness into their souls.* This soon brought the Jews from being conquerors, to captives, that they did not pursue their victories, and drive out the *Canaanites* out of the valleys, as well as the mountains, *Judge.* 1. 19. *ch.* 2, 3. This want of mortification in Believers is the cause that their corruptions do so often give check to their graces, and make their choice heavenly frames so short-lived and mutable. [O cursed pleasures! O damnable ease bought with the loss of God! *Rutherford.*] O Christians! guard your spirit from those filthy and fleshly lusts, as Physicians do fortify the spirits against malignant vapors, if ever you will maintain a gracious and heavenly spirit.

Earthly things also admitted too near the heart, prove the bane of a heavenly spirit: these, like a stone at the bird's leg, pluck it down when it attempts to be upon the wing: Worldly affections, when they exceed their bounds, are like waters that overflow the banks; they carry down all heavenly motions before them. Earthly things are the Devils lure to professing Christians, which draw down their lofty meditations, when they are in chase of things above; as the Fowler allures down the towering Lark when hovering aloft in the gentle air. The Devil deals with earthly men, as Naturalists say men do with Bees; *when they swarm and are flying away, they throw up dust, and they scatter again:* So doth Satan when their thoughts are up upon heavenly things; he casts in the dusty thoughts of this world, and they scatter them again. *Demas hath forsaken us, having loved this present world, 2 Tim.* 4. 10. Earthly things draw away the heart from God, his work and interest: How often do those interrupt, if not countermand the most serious thoughts of gracious souls? and where they cannot as a Master command, they will as neighbors be often coming in, and hinder the soul in its most weighty business, if the door be not locked against their unseasonable visits. Worldly lusts must be denied, as well as ungodliness, by those that intend to live righteously, soberly and godly in this present world, *Tit. cap. 2. v.* 11, 12. Earthly things are good servants, but bad

Masters; useful in their place; as fire in the hearth is profitable, but in the thatch dangerous; and as unruly Servants, and untamed Colts are serviceable when reduced to their place, and kept under government. Worldly thoughts are as some roots that must be often trod down, or they will spill up and seed in our hearts. Christians, have a special strong guard against the encroachments of your earthly affairs, if ever you will secure the thrivings of a heavenly spirit,

Take heed also of grieving the Spirit of Grace, which maintains and relieves this heavenly spirit: As the spring is to the streams; so is the holy Spirit to this heavenly spirit in Believers, that feeds and supplies it from his own nature: Now to grieve this Spirit, is to provoke him to withhold his gracious communications to the soul. *Ephes. 4. 30. And grieve not the holy Spirit of God whereby you are sealed to the day of redemption:* Which implies, that this Spirit of Grace being grieved, suspends its comforting sealing influences towards the souls of Believers. This Scripture is taken from *Isa. 63. 10. Butthey rebelled and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them:* They grieved his Spirit, as the word signifies; and this broke that amicable accord between the Spirit and them, that he became their enemy, and cut off all succors from them; yea, comes forth against them: And that which grieved the Spirit of God was, the the abuse of its kindness. *V. 9. In all their afflictions he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old.* Nothing does more grieve the Spirit of God, than the abuse of his kindness and tender mercy to his people; when the Lord hath been opening the bowels of his pity to souls in saving and redeeming-mercy, and hath been shedding abroad his love upon them, bearing with, and carrying of them for a long time; and all this is slighted and contemned, and the soul takes no notice of all this grace, but still perseveres in its evil course; this grieves the Spirit, and causeth him to withhold his tender mercy, and quickening influence from the soul, and it becomes *weak as water,* and *withers in all the leaves of her spring, Ezek. 17. 9. Psa.* 104. 29. As the member languishes when it can no longer receive influences from the head; and the branch withers when the root communicates no sap to it: so is it with the soul when the spirit ceases from all its gracious communications, as it does when grieved by those he loves and labors with; not as if the Divine Spirit could be capable of passions and perturbations, as creatures are: But then may the holy Spirit be said to be grieved, when gracious souls do that which is enough to grieve one that tenderly affects us, and by all means seeks our eternal good. Now two things usually grieve such a one: First, Injuries from a friend. Secondly, The sufferings of a friend. Unkindness from those we love, does usually sit nearer our hearts, than any injuries from strangers or enemies: we usually expect more regard from such, and therefore are more troubled at disappointments: And such is the tenderness of the Spirit to Believers, that want of love, or injury from such is more abusive, and carries in it all that which in its nature is grieving. Again, we usually grieve at the evils of those we love; and such are the sins of Believers, they are injurious to themselves, and enemies to their own souls: This the Spirit of God sees that gracious souls, by their carnal affections, and sensual passions, by their corrupt communications, and fleshly lusts, do not only resist him, and frustrate his work in them; but these also injure and endanger their own souls; by these they lose many a mercy,

and draw upon them many afflictions and fatherly displeasure from God against them; and this grieves the Spirit to see; and this removes his presence, and hinders his comforting, quickening operations, by reason of which their spirits fail, and become cold and weak to every heavenly action, Your work Christians, is to be tender of the Spirit; to take heed you be not unkind to his person, that you do not undervalue his gracious communications, or resist his internal operations: Take heed of unthankfulness for his kindnesses, of slighting his counsels, of unsuitable walking to his rules and mercies, if you would not grieve him, and so deprive yourselves of his quickening influences on your spirits. That's the first: Beware of those things that weaken this heavenly Spirit.

Secondly, If you would maintain a Heavenly Spirit; get all the nourishment you can for it: As the body is nourished by food, and the animal spirits by contributions of joy and contentment; so is this Heavenly Spirit by all the means and helps God hath appointed to this end, 1 *Tim. 4. 6. nourished up in the word offaith, and of good doctrine, whereunto thou hast attained.* The Word and Ordinances are to the inner-man, as nourishing food to the outward, which strengthens the spiritual part, and maintains its vigor and activity. *Timothy had imbibed the Doctrine of the Gospel together with his milk* (saith *Calvin) and had made continual progresses in the same to that day, which did so greatly strengthen and nourish him in his faith and graces.* The Word of God is suited, sent and commissioned to the service and advantage of your graces; 'tis the way by which the Lord Jesus maintains and increases spiritual life and growth in the new-born soul. 1 *Pet. 2. 2. As new born babes desire the sincere milk of the Word, that ye may grow thereby.* Attend upon all the Ordinances of God, where they are purely and powerfully administered: Be much in reading the Scriptures, and such help 〈◊〉 the Lord gives you for your instruction and quickening. 1 *Tim. 4. 13. Give attendance to reading, to exhortation, to doctrine; meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. V.* 15. *Be thou in them:* as the words are; that is, exercise thyself with these continually, constantly, and with all thy might; let not a day pass without reading, meditation, and secret prayer, that the inner-man may have all the recruits that are needful and appointed for its strengthening. Your bodies can better want their appointed food, than your souls their daily bread: The want of constant feeding, and sound digestion of spiritual provisions, is one cause of that soul-leanness, and spiritual languishing that abounds everywhere this day.

Thirdly, If you will keep up a Heavenly Spirit; be much in communion with the Father of Spirits. Fellowship with God puts a stamp of Heaven upon the soul, and leaves an impress of the Divine Nature on it. 2 *Cor. 3. 18. But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory by the Spirit of the Lord.* Views of God, though but through the glass of Ordinances, have an assimulating virtue, and do transform the mind into his own likeness. When *Moses* was taken up into a nearness to God, he gets some abiding beams of his glory upon him, and comes off with divine shines on his countenance, *Exod.* 34. 35. When the Lord Jesus was got on to a high Mountain apart, and had more near fellowship with Heaven, 'tis said: He was *transfigured, and his face did shine.* Nearness to God does wonderfully warm and quicken the heart, as approaches of the Sun do the body. *With thee is the fountain of life; in thy light shall we see light, Psal.* 36. 9. As the being of

spiritual Life lies in union with-God in Christ by faith; so is its well being maintained by communion with him in the Spirit, who supplies the soul with quickenings, as the fountain doth the vessel that's put under it, with waters: God is in himself the Essential Life, and to his people the fountain of Life. *Thou Lord* (saith one) *art life by thy Essence, and the fountain of Life by communion; from thee all Life flows out, and runs down incessantly.* In fellowship the Lord Jesus lets out Himself, Love and Spirit; and this attracts the heart after God, and strengthens the soul's motions after him. *Every act of fellowship with Christ here* (saith Mr. *Reyner) is a step Heaven-ward:* By it the heart is raised after God, sweetly refreshed and strengthened with spiritual strength. *To live in fellowship with God* (says the same Author) *is to live at the highest rate under Heaven, next to Heaven; yea as in a corner of Heaven, to live in the highest Region of Christianity,—'tis the Life of Paradise, an Evangelical, yea Angelical and Coelestial Life, in comparison whereof the most men and women are dead.* Communion with God does wonderfully nourish the Heavenly Spirit, and fatten the spiritual part of Believers: *Such* (saith *Reyner) suck a honey-comb, eat fat things full of marrow, and drink wine on the lees well refined, spiced wine.* O Christians; press after nearness to God in Ordinances and Duties; rest not in highest privileges without spiritual converse with God in them, and communications of his Love and Life through them.

Fourthly, Cherish heavenly motions in your hearts, and be tender of all the breathings of the Spirit upon you. It may be the Lord comes in upon the heart with some Spiritual Light or Life, in a Sermon, or in a Duty, or when alone, stirring up thy desires, and warming thy affections, making some offers of grace, and help to thy dull and languishing soul; take heed now how thou slightest or stiflest these: this is one step to the quenching of the Spirit, and impeding its gracious assistance, and vital operations on thy soul: 1 *Thes. 5. verse. 19. Quench not the Spirit.* He that will kindle a fire, gathers up every little coal, and makes the most of the least spark. The shavings of gold are gold, and the smallest breathings of the Spirit are to be highly prized: He that checks the first motions of the Spirit, may never meet with the second; and he that slights the least gifts of grace, may forever miss of its larger doles. O to what a height might grace come in thy soul, if every stirring of it were improved! God despises not the day of thy small things; how unreasonable is it thou shouldest overlook his! The Lord Jesus (Christians) doth nourish and cherish the least good that is in you, *Ephes.* 5. 29. O be tender of whatever communications come from him to you! This will abundantly help on the enlivenings and enlargements of this Heavenly Spirit.

Fifthly, Dwell much in the meditation of Heaven; this will heavenlize your spirit: 'Twas this made the Apostles persons of such heavenly spirits; they did often look to things above. 1 *Cor. 4 18. While we look not at the things which are seen, but at the things which are not seen.* No affliction could discourage them from owning and professing Christ; nor earthly comforts allure their desires and delights from Christ; and that which so strongly guarded their hearts from either of these dangers, was a firm persuasion of an interest in future glory, and a diligent observing eye upon this glory: a levelling look at this mark does wonderfully raise the heart towards it, and put in a new spirit and life into the soul, strongly engaging all its attempts towards the enjoyment of it: Frequent contemplations of Heaven do much wean the heart from this Earth. If thou rememberest thou art not of this world, earthly things shall only be admitted into the Court of the Temple, not into the heart, which is the Holy of

Holies, *Burg.* on 17. *Joh.* How contemptibly did those Worthies of old look on this world, when once they got sights of Heaven! *Heb.* 11. They counted themselves strangers and pilgrims on the Earth; were not mindful of their own Country; went out from it; would no more return to it; sought an heavenly Country; were persuaded of those great and glorious things above, and embraced them; laid hold of them by faith; and made after them: and that which did so powerfully work over their spirits to these things above, was their believing sights of them. *V. 13. These all died in the faith, not having received the promises, but having seen them afar off;* that is, *the things promised, (viz.) heavenly things,* of which *Canaan* was a type. So *Pareus* refers the participles here to the things signified of the promise, that heavenly Country which they only desired. *Things nearest Heaven* (saith one) *take least care of the Earth: The Fowls of the Air neither plow nor sow.* The glory of the world seems little to one that dwells much on the believing views of Heaven. 'Tis said of *Fulgentius, That when he beheld the splendor and joy of* Rome, *the glory of the* Roman *Nobility, the triumphant pomp of King* Theodorick, *he was so far from being taken with it, that it raised up his desires after heavenly joys the more, saying, How beautiful may the Coelestial* Jerusalem *be, when terrestrial* Rome *so glittereth! If such honor be given to lovers of vanity, what glory shall be imparted to the Saints, who are lovers and followers of truth!* Serious thoughts of Heaven will inflame the desires after it: *Our Conversation is in Heaven* (saith *Paul) whence also we look for the Savior, who shall change our vile bodies into the likeness of his glorious body, Phil.* 3. 20. We wait, hope for, and expect Heaven, to be where this blessed Country is; the breadth and length of which we now look into by faith. If your thoughts be much on Heaven, your longings will be much for Heaven. I have read of one being in his journey towards *Jerusalem,* thought he saw famous Cities in his way, and met with many friendly entertainments; yet would often say, *I must not stay here; this is not* Jerusalem: So will thy heart say (if thou conversest much in Heaven now) when thou meetest with the most desirable comforts of this life; yet this is not Heaven; my affections must not stay here. Allow time every day to take some turns in the upper world, and to get thy heart held in the galleries above; where are the sweetest delicacies, and most delighting views to take thy heart, and sublimate thy affections to these pure and eternal things?

Sixthly, If you would keep up a Heavenly Spirit; be much exercised in heavenly actions: As is men's employments they are mostly versed about, so usually is their spirit: Actions strengthen habits: Men that are much taken up about earthly things, are earthly-minded; their spirits being tinctured with the things they have much to do with: Such are heavenly actions to gracious souls; they draw forth and exercise their graces: use makes men ready, and adapts their spirits to their work. The Apostle makes this an evidence of strength in grace, that such are much in the exercise of it. *Heb. 5. 14. Strong meat belongeth to them who are of full age; even those who by reason of use have their senses exercised to discern both good and evil.* The more you are conversant about holy things, the stronger will be the bent of your spirit to them; the more facile and pleasant will Religion be, and the indisposition of your spirit to it more abated. *Prov. 10. 29. The way of the Lord is strength to the upright.* The more you walk in it, the less weary will you be; the more pleasure will you find in it, and the more propense will your spirit be to it. This is the first work in Wisdom's Merchandise; to get and keep up a Heavenly Spirit.

Secondly, Another piece of your Heavenly Trade is, to secure your interest in heavenly things. This is part of men's business in the world, to secure their interest in the things they have: they mark their goods, and brand their cattle, and set their names on the things they have, that their interest in them might be known: And this is the great concern of Wisdom's Merchants also, to make good their claim to, and prove their propriety in the things of Heaven and Glory: These are worth the securing, being things of infinite moment, and eternal duration; other things are not. O what folly is it to strive for shadows, and lose the substance; to get and secure Houses, Lands, and Reputation for your Children, and to lose your souls! As he that complained when he was to die; *That he must burn in Hell forever, for geting an estate for his Son, and neglecting his own soul. What will it profit a man to gain the whole world, and lose his own soul? Matth.* 16. 24. To make all things else sure, and leave God, Grace and Glory to an uncertainty. As *Caesar Borgia*bewail'd when too late, saying when he was near death; *I have endeavored to secure me against every danger but death; and having never thought of death, must now die.* Things eternal will then appear the greatest when men come to die; then an interest in God, pardon and salvation will be valued beyond ten thousand worlds: And is it not worth the looking after now?

And what can compensate the loss of that soul, who miscarries in his All, and hath nothing left but the tormenting sense of what he hath lost, and the intolerable burden of what he hath found, as the fruit of his often cautioned folly? 'Tis a dreadful thing to be disappointed of salvation-hopes: What if thou shouldest miss of glory at last, and thy end should be to be cut off, and to have thy portion with Hypocrites in that Lake which burns with fire and brimstone, where the worm never dieth, and the fire is never quenched? *Mark* 9. 44. How couldest thou bear, if when thou thinkest to enter into the joy of the Lord, then in a moment to be thrust into the place of torment? and when thou dreamest of carrying up into *Abraham*'s bosom, where is eternal pleasures; to fall into the hands of God, who is a consuming fire? this is fearful.

And yet this may be thy case. Think how possible, nay how easy 'tis for men to be deceived in lesser matters, and that they who have had the highest confidences of a future blessedness, have been mistaken at last, and all their hopes have expired as a falling Meteor, and come to nothing, *Job 27. 8. For what is the hope of the hypocrite though he hath gained much, when God taketh away his soul?* Men may think themselves to be something, and yet be nothing, *Gal.* 6. 2. Come with confidence to the Bridegroom's doors, and demand an entrance as the foolish Virgins did, and yet rejected. *Mat. 25. 11, 12. Afterward came also the other Virgins,* (that is when the door was shut) *saying, Lord, Lord, open to us; but he answered and said; verily I say unto you, I know you not.* They may seem to have some reason for their claim, and produce evidences of their hope, and yet be turned away as workers of iniquity. *Mat. 7. 22, 23. Lord, have we not prophesied in thy name? have cast out Devils? and in thy name have done many wonderful works? And then will I profess to them, I never knew you, depart from me ye workers of iniquity:* The heart is deep and deceitful, who can know it? none but he who searcheth the deep things of God can reach this bottom, and bring to light the hidden things thereof: The work of grace is a secret full of mysteries, that none can open and fully know, but the eternal Spirit that formed it in the womb of a Believer's heart: Seeming grace hath so near a

resemblance to saving grace, that it puzzles the most curious and searching eye (if not enlighten'd with a beam from Heaven) to discern the difference: besides, the slender measures of the Spirit that most have attained to in this life, with the subtle insinuations, the false representations, and treacherous prevarications of that bloody and irreconcilable enemy of mankind, all which conspire to put a cheat upon the professing Christian, and render his Salvation exceeding doubtful. And suppose thy state should be safe, yet how perplexing and full of anxiety is it, to have the least suspicion of thy unsoundness? To have the life of thy precious soul hang in suspense, and to be unresolv'd in that great case, whether thou must live or die to all eternity! O! how tormenting and heart-sinking is this! An awakened Soul that cannot rest in sin, nor yet hope in grace, or upon any Scripture-warrant come to a determination about his real interest in God, and things eternal, is like a troubled Sea that cannot rest; Instruments of Music cannot allay its disquietude, no Creaturecomforts can charm its heart to a peaceful composure: who does in reality but suspect his eternal welfare, and but think he reads this hand-writing on the wall: *Mene, mene, tekel upharsin: Thou art weighed in the balance, and art found wanting, Dan.* 5. 25. 27. Nothing in all the World can be a Plaister broad enough for such a wound, no Cordial can cheer that heart, till Grace decides the controversy, and assures the Soul of an unquestionable title to the Heir of all things, and to the inheritance with the Saints in light: And have you not reason then to be restless till your propriety in these glorious treasures be attested; which, though difficult, yet is possible and feasible to all that follow Wisdom's counsel in order to it? The eternal truth hath opened a way to the decision of this question, whether I have eternal life or no, and laid down certain marks of a Soul entitled to things above. 1 *Joh. 5. 13. These things have I written to you that believe on the name of the Son of God, that you may know that you have eternal life; Vers. 12. 19. Chap.* 3. 14. The Lord hath charged this to be the duty of all that profess their hopes of glory, to make their Calling and Election sure, 2 *Pet.* 1. 10. To examine themselves whether they be in the Faith, 2 *Cor.* 13. 5. To prove their own work, that they may have rejoicing in themselves, *Gal.* 6. 4. which he would never have done were it impossible: He hath also promised the Spirit to help them in this work, and to lead them into all truth, bearing witness with their spirits that they are the Lord's, *Joh. 16. 13. Rom.* 8. 16. And upon this very account exhorts them to holiness, that they might not impede this sealing work of the Spirit, *Eph.* 4. 30. And upon the arrival to this certainty, hath ensured great consolation and advantage, 2 *Pet.* 1. 8. 10, 11. All which words signify nothing, and reflect unrighteousness on the spirit of truth, were not an evidence of right to these heavenly things obtainable.

Quest. But how may I come to the knowledge of this desirable truth; that Heavenly Treasures are surely mine, and that I may make a warrantable claim to God, to Christ, and these things of the other World?

Sol. 1. First, By your conjugal union with the Heir of Heaven: All things in Heaven and Earth are Christ's, he is the Heir of all things. *Heb. 1. 2.—Hath in these last days spoken to us by his Son, whom he hath appointed Heir of all things:* All things in Heaven and Earth are his by donation, purchase and inheritance juridically conferred over to him in the new covenant, and actually put into his hand, upon the finishing of his meritorious work and victory over

death. *Matt. 28. 18. All poweris given to me in Heaven and Earth:* Lawful power, right, privilege and authority, (as the word imports,) and with this is the Lord Jesus invested, and hath all things put into his hands, and all creatures under his feet, *Heb.* 2. 7, 8. And all right to true riches is derived from him, through union with him. 1 *Cor. 3. 21. 23. All things are yours, and you are Christ's, and Christ is God's:* If you are Christ's, then all things are yours, not else; your title is founded on your marriage-relation to him. *Gal. 3. 29. And if you are Christ's, then are you* Abraham'*s seed, and Heirs according to the promise:* A title to these glorious treasures is made over in the new covenant, which covenant is confirmed in Christ, and made in him, and through him to all that are his: He is the way, there's no coming to these treasures but by him; he is the door, no entering into them but through him: He is the treasury itself, in whom all the riches of grace, all the fullness of pleasures and satisfaction lies; you must have the treasury before you can have the treasures; the well itself before the waters are yours: *He that hath the Son hath life;* hath him by way of possession, as an owner and proprietor: If you have Christ, you have all that is his, his person and purchase go together: *Rebekah* must consent to go and marry *Isaac* before she could be invested with that substance and wealth which was his. This new covenant which interests a soul in the Lord Jesus, and his unsearchable riches, is a marriage-covenant. *Hos. 2. 19, 20. And I will betroth thee unto me forever, yea I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; I will even betroth thee to me in faithfulness, and thou shalt know the Lord.* Ezek. 16. 8. *I entered into covenant with thee, saith the Lord, and thou becamest mine;* this was a marriagecovenant. *Jer. 3. 14. Turn O back sliding children, saith the Lord, for I am married to you.* If you would see your title to heavenly treasures, try your conjugal union to the Lord Jesus the Heir of Heaven. Every relation to Christ is not a conjugal relation. There is a general relation, as dead branches to the tree: *Joh. 15. 2. Every branch in me that beareth not fruit he taketh away.* A person may be in Christ as the luxuriant branch or sucker is in the tree, that sucks the sap of privileges, and gets some nourishment of frames, and comforts, but brings not forth fruit, it sprouts out of the stock, as proudflesh grows on the wound, but hath no right union with the root, or nourishment from the head: Such are obtruders and hang-bies, which take the place of children, but are strangers, who climb up as the thief to steal, but comes not in by the door to dwell with God: they are retainers to Christ's House, that now and then do some service for him, and have some scraps and favors, but are no abiding members of his house; like the Apricot, that leans on the wall, but is rooted in the earth.

There is a temporary Relation also; as of a Servant to a Master, where there is a propriety for a time: The servant comes into the house, enjoys privileges and protection, and doth some service, is very useful for the family, and it may be beloved too: (as a servant.) And such is the relation of some to Christ; but this differs vastly from that union which entitles to the person and purchase of the Lord Jesus; he is mercenary in all he doth, and hath by-ends in his entrance and continuance; he does not anything from pure love to Christ, but for self-respects and advantage: his welfare is not wrapped up in the welfare of the family, to stand or fall with it; to embark his All in the prosperity of that house: he lives in the family, and upon his Lord, but to himself, and is as the Planets which are carried about with the *primum mobile;* but yet have a distinct motion and course of their own: he is in the family, but not of

the family; and as his relation is but titular, so his station is but temporary; he abides not in the house forever, *Joh.* 8. 35. And when he goes away he carries off nothing but his own; not a jot of the inheritance is his; he hath fared well, and had a great deal of credit and comfort for a time; but goes as he came, and is the same person as he was.

There is also a Concubine-Relation to Christ, which gives the soul some use of his kindness, but no right to his person. *A Concubine is one that is contented with ones bed, but hath no conjugal love to his person; neither doth she pass into the husband's family, or are her children counted legitimate:* She is one that either by constraint or consent, comes over into an external communion with another for his use and bed; but is never married to his person, or hath chosen him for her husband, to become one flesh with him, to take up her delight in him, and to do all from a principle of love to him: And as she hath not the properties; so she hath not the privileges of a wife, for intimacy and entertainment, in respect of power and maintenance. Such is the relation that many have to Christ; they consent to have some enjoyment of Christ, but have no marriage-union with him; he is not theirs by choice, but either for necessity or advantage, to enjoy their own pleasures by him, and receive some profit from him: they never saw an excellency in him, or were ever unhearted by him, as he is by his Spouse. *Cant. 4. 9. Thou hast ravished my heart, my Sister, my Spouse; thou hast ravishedmy heart with one of thine eyes; with one chain of thy neck:* Thou hast unhearted me, or snatched away my heart: These never consented to all his proposals in order to union with him; they never heartily gave up themselves to him, nor entered into covenant with him, and became his. And as they are strangers to an espousal-state; so are they to a Spouse-like disposition; they have not the temper and carriage of a wife, nor the privileges that such use to have; they are not acquainted with his secrets, nor the openings of his heart, and those amorous embracements peculiar to such a relation; they are not invested with any Authority or Rule; they have no power over their corruptions, nor command of their spirits and affections, that should be in subjection to them: Grace bears no sway in them; sin and self does all in their souls; neither were they ever enrolled in his family, or owned by the Lord Jesus as his *Hephzibah*'s, nor have the allowance and special provisions of the King's Bride, and Lamb's Wife; and as to their conceptions, and those births they seem to have by Jesus Christ, they are spurious and illegitimate, and never owned by the Lord Jesus as the genuine products of his own Spirit. This is the case of those that have not marriage-union with Christ; they have no right to him or his Treasures. Try then your Espousal-relation to Christ.

Quest. How may I know whether I am married to Christ or no?

Answ. 1. First, If you are married to Christ, you are such as have special acquaintance with Christ; you know him as none else do. The wife hath the most peculiar and distinct knowledge of her husband of any: Others may know something, yea much of him; but none knows him so much as the wife; she hath acquaintance with all his excellencies, and all his infirmities; she has the largest tastes of his love, and experience of his sweetness, and intimate converses with him of any in the world. So 'tis with the Spouse of Christ; she dwells in his presence, and lodges in his arms; she sees him within the veil uncloath'd of those coverings that stand between him and the eyes of strangers, and conceals his amiableness

from common beholders: He puts aside his glorious Robe, and shows her his naked breast, and lays her hand upon his tender heart: she is much alone with him in his chambers, where he expresses intimacy with her, as *Isaac* did with *Rebekah,* and discloses the secrets of his heart, and the greatest unveilings of his love: He tells her what thoughts he had upon her from all eternity; when he was in his Father's Kingdom, his heart was working after her, and he thought the time long till he came down to see her; and no sooner did he cast his eye upon her (though then she lay polluted in her blood, and cast out into the field, to the loathing of her person) but his heart did burn within him towards her; and it was the time of love: He tells her all the time of his hard labor in the world for her, seemed but a few days; and the unsupportable burden of her sins, and the Father's wrath upon him for her sake, seemed but as nothing for the love he bore unto her. In these converses he assures her of his Love, Person and Kingdom; and however he may seem in his carriages, yet his heart is fixed upon, and faithful to her, and swears he will never, never leave her, but after a little absence come and receive her to himself, and she shall be forever with him. Thus he manifests himself to her, as he doth not to the world; by reason of which she becomes so well acquainted with him, and knows his voice, and by faith sees his sheep; she can tell by experience who, and what her Beloved is, and how far better than other Beloveds. There's never a soul that's married to Christ, but hath his time, when he makes out some special discoveries of his love and self to it; and it can tell some stories of what Christ did once say and do unto her: what slights she hath had of him, and gifts from him: such a soul can tell, how when he was dead, Christ quickened him; when he was lost, Christ found him; when he was in prison, Christ set him free; he washed him when in his blood, and poured in Oil into his wounds; healed his backslidings, and loved him freely: He can say with *Rebekah* to her Brother *Laban; Thus the man spake to me, and shown the ear-rings and the bracelets, Gen.* 24. 30. And with *Judah* brings forth the signet, bracelets and staff, *Gen.* 38. 25. and tells with the blind man how Christ opened his eyes, and what he said to him, *Joh. cap. 9. ver.* 15, 35, 37. And though by his sin and unbelief he may lose the sight of him for a time, and be under a suspense of his discovered kindness; yet if the Believer would be true to his experience, he can discover such an acquaintance with Christ as no Hypocrite ever had.

Answ. 2. Secondly, Another thing that will prove your marriage to Christ, is your conjugal-love to him. *Jer. 2. 2. I remember thee, the kindness of thy youth, the love of thy espousals, when thou wentest after me in the wilderness in a Land not sown.* The Lord convinceth *Israel* of the great decay and change of their Love to what it once was; there was a time when their affections were high towards God, when he called them out of *Egypt,* took them from the Ironfurnace, and married them to himself; then nothing was too hard for them; they could follow God in a wilderness, where there was nothing but God alone to satisfy them; creatures were wanting to allure them, and yet they could stick at nothing; no difficulties should part God and them: Whence came this warmth of their affection? why it was their nearness to God that created them: The Lord had taken them into a marriage covenant, and carried them in his bosom; and this inflamed their hearts after him. When the Lord brings a soul into an espousal-state, he gives them espousal-love; and that is the greatest love: O sweet! saith *Rutherford,* were that sickness to be soul-sick for him; and a living death it were to die in the fire of the love of

that Soul-lover Jesus. The Apostle makes this an essential duty of a married state, to have conjugal affections: The Husband to love his Wife as his own flesh, and the Wife to love her own Husband as herself, *Eph. 5. 28. Tit.* 2. 4. And the Prophet reckons this love to God as the certain fruit of their Covenant-relation to him. *Isa. 56. 6. That join themselves to the Lord, to serve him, and to love the Name of the Lord.* As soon as *Paul* had espoused the Lord Jesus, it appeared in his supreme love to him; he valued none like Christ: *He counted all things dross and dung for the excellency of the knowledge of Christ his Lord, Phil. 3. 8. To be found in him, not having his own righteousness, v. 9. To know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, v.* 10. Conjugal love is a personal love; pure love to Christ is set on Christ himself for himself, not for his gifts that come from him; but for those excellencies that reside in him; 'tis love to his person, not to his patrimony only; 'tis love springing from his love. 1 *Joh. 4. 19. We love him because he first loved us.* True affections to the Lord Jesus are the births of his own love to us, a coal kindled from his fire.

Conjugal love is also peculiar as well as personal love; so far as 'tis conjugal, 'tis to him, and none but him; or if to others, 'tis for his sake: Espousal love to Christ affects none like him: If there be any person or thing thou lovest more than Christ, or equal with him, thy affections to him are whorish, not conjugal: *He that loveth Father or Mother more than me, is not worthy of me: He that loveth Son or Daughter more than me, is not worthy of me, Mat.* 10. 37. Yea, he that doth not hate Father or Mother, or anything, so far as it is inconsistent with love to Christ, cannot be his Disciple, *Luke* 14. 26. True love to Christ will let none in all the world share in that love which Christ hath; 'twill take none into his bed but himself; 'tis chaste love.

Again, Conjugal-love is not only to Christ, but 'tis such a love as longs to be *found in Christ, not in himself;* it would have all his glory and excellency in Christ; it reckons Christ for all that's truly honorable as to him; it would get as near to Christ as possible; yea it never rests till in him: *To be found in him.* 'Tis also such a love as conforms to Christ: Love is of an assimilating spirit; it would be like to its peculiar object. The affectionate wife conforms as much as may be to her Husband: so 'tis with the Spouse of Christ, she would in everything that is imitable resemble him, and 'tis her great trouble she is not more like him: what would such a soul give if his heart was like Christ's heart; if he had such a spirit and life as the Lord Jesus had on Earth? it would be holy as Christ is holy, and cannot set up a stand short of that: 'Tis true, the soul hath not such a spirit as Christ had; 'tis too proud, vain, carnal passionate, earthly, selfish, and that troubles him; but it can never be quiet, till he comes nearer to the pattern in Heaven, and to a full resemblance of his well-beloved Jesus.

Answ. 3. Thirdly, A soul espoused to Christ will leave all for Christ; that's the condition of marriage between Christ and his Bride. *Psal. 45. v. 10, 11. Hearken O Daughter and consider, and incline thine ear; forget also thine own people, and thy Father's house, so shall the King greatly desire thy beauty: for he is thy Lord, and worship thou him:* As if he should say, weigh and consider the terms on which this match is to be concluded between Christ and you. If you will be his, you must leave all for him; you must forsake all your other lovers, friends, interests, comforts for Christ, so far as these hinder your love to Christ, your communion with, and serviceableness unto him. When the woman comes to be married, she leaves her friends, Father's house,

Country, and all to come and live with him that shall be her Husband. *Rebekah* left her Father, Brother, Friends and Country to go to *Isaac, Gen. 24. 58. And they called Rebekah, and said unto her, wilt thou go with this man? and she said I will go.* That soul that cannot consent really and considerately to part with all for Christ, never yet came up to marriage-terms: The treaty between Christ and that soul never went far enough for a conclusion; and if it go no farther; if thy soul cannot seal to this, to part with all thy interests, thy dearest comforts; yea thyself for Christ, the match must after all be broken, and Christ and thee part at last, yea part forever. O soul! try thy heart in this; here lies the knot, the vertical point; this is the most difficult of all Christ's proposals, and that the soul is longest consenting to, even the letting go all for Christ: His person may please well enough; his estate is desirable for a reversion; but now to take leave of, and to go with Christ, this is the *hard saying:* Persons would have Christ and the world too, Christ and friends too, Christ and reputation, peace, liberty, pleasure, and self too; and if this will not be granted, break the bargain: but if ever Christ and you have closed, and you are his, and he yours, you cannot count anything too dear to part with for him, or to let go at his bidding: If Christ calls for Estate, Husband; Wife, Children, an *Isaac,* a *Benjamin,* a right Eye, a right Hand, all must go; and you must part with them freely and cheerfully, as *Abraham* did with *Isaac. Gen. 22. 3. Abraham rose up early in the morning, and sadled his Asses, and took two of his young men with him, and Isaac his Son, and clave the wood for the burnt offering, and went unto the place of which God had told him:* Not as *Jacob* did part with *Benjamin;* by constraint, and grudgingly, *Gen. 43. 11. If it must be so now, do this, &c.* He was almost starv'd before he would consent to part with *Benjamin;* and when he did, het lets him go last of all: he parts with *the best fruits of the Land, Balm, Honey, Spices, Myrrh, Nuts, Almonds, double money,* anything first; at last *Benjamin* was screwed out too: Many must have their comforts wrench'd out of their hands before they will let them go; but this is not love to Christ. A soul married to Christ will say with *Mephibosheth* concerning his Land; *Let Zibah take all; for as much as my Lord the King is come again in peace to his own house, 2 Sam.* 19. 30. So, let God take all my estate, strength, liberty, comforts, seeing the Lord Jesus is come home to my soul in peace: Houses, Lands, Friends, Credit, Peace, Life, may be dear, but Christ will be dearer if he and you are one flesh. *All Bavaria* (said *George Carpenter) is not so dear to me as my Wife and Children; yet for Christ's sake I will forsake them cheerfully. Do you think me such a fool* (said *Ogvier* to one that tempted him with life and preferment) *that I should change eternal things for temporal. Loss of goods is great;* (saith *Hooper) but loss of God's grace and favor is greater?* Love is never thoroughly seen till it comes to parting: O the tuggings, holdings, shifts and reasonings that men will have before they will part with that they dearly love: *Now it will appear* (saith *Philpot) what we love best, for to that we love we will stick:* If Christ have most of your hearts, you will let fall everything out of your hands to hold fast Christ: *I have* (said Mr. *Bale) exil'd myself forever from mine own native Country, Kindred, Friends, Acquaintance, which are the great delights of this life, and am well contented for the sake of Christ..*

Answ. 4. Fourthly, A Soul married to Christ, stays, and lives on Christ. The Wife casts herself upon her Husband's love and care for her supplies, and lives on his allowance for all her provisions: 'tis suspicious for a married Woman to be maintained by strangers, and to live on other men for what she needs; 'tis the Husband's duty to provide for his own, and to nourish

and cherish his Wife as the Lord the Church, *Eph.* 5. 29. and 'tis the Wives duty to go to and rely on his faithfulness for it: So 'tis with the Soul that hath espoused Christ; it is to live on Christ for all it needs: they that take Christ aright, take him for their All, not for better or worse for richer or poorer, as Women take their earthly Husbands, (for Christ is always best of all, always exceeding rich, and full of unsearchable treasures,) but to take him for their only and sufficient portion at all times, and in all estates. *Lam. 3. 24. The Lord is my portion, saith my Soul, therefore will I trust in him. Lord,* (said *Paulinus,* when his City, Gold and Silver was taken away) *let not the loss of these things trouble me; for thou art all, and more than all these to me; [Shaw*'s Tombstone, p. 33.] Christ is the Believer's All in the way, and God his All in All at the end. *It hath pleased the Father that in him should all fullness dwell, and under him all things should be put, 2 Col. 1. 19. Heb.* 2. 8. And this is for the supply, comfort and blessedness of those that are his. *Eph. 1. 23. Which is the body, the fullness of him who filleth all in all.* Whatever Christ hath (as Mediator) is the Churches for her use and profit: If men have plenty of liquors, they fill their vessels with them; if they have much riches, they place them in their treasury, so doth Christ dispose of his fullness for his Churches good; hence 'tis the Spouse of Christ comes leaning on her Beloved from the Wilderness, *Cant.* 8. 5. and dares adventure her All on the love and sufficiency of her loving and lovely Lord; she is full of failings, but she lives on him for righteousness; many are her weaknesses, but she goes to Christ for strength. *Isa. 45. 24. Surely shall one say, in the Lord have I righteousness and strength:* She is sensible of many wants, but casts herself on the promise; *My God shall supply all your wants, Phil.* 4. 19. Her backslidings, temptations, dangers, troubles and fears are many, but she stays on the Lord Jesus, whom she hath chosen for her only friend in Heaven and Earth, and there she lays herself down in his bosom, when wearied with difficulties and doubts, and embarques herself in his faithfulness for all she stands in need of, for life and godliness, for grace and glory.

Answ. 5. Fifthly, Fruitfulness to Christ proves Marriage to Christ: Hence the Spouse is set forth by metaphors that express fruitfulness; a *Garden,* not a wilderness; a *well watered Garden,* which is usually most fruitful, where the Spices flow out, where the Graces of the Spirit are more operative and abundant, and Souls become more fruitful in manifested holiness; *An Orchard planted with choice and pleasant fruits, Camphire, Spikenard, Saffron, Calamus, Cinamon, with all trees of Frankincense, Myrh and Aloes,* with all the chiefest Spices, which signify the preciousness, variety and abundance of grace and holiness in those who are savingly united to the Lord Jesus: *A flock of Sheep, whereof everyone beareth twins, and not one is barren, Cant. 4. 12, 13, 14, 16. Ch.* 4. 2. 'Tis compared to the *Palm-tree,* the *Cedar,* the *Vine,* the *Fig-tree,* a green *Olive,* plants famous for flourishing, growth, clusters of fruit, constant fruitfulness; 'tis said of the Fig-tree, it bears fruit all the year long, and in many places they shall always find green figs on it: Such is the Spouse of Christ, compared with the world and hypocrites fruitful and flourishing: *A good tree bringeth forth good fruit,* Mat. 7. 17. *The root of the righteous yieldeth fruit, Prov.* 12. 12. Wherever the grace of God is received in truth, there it brings forth fruit, *Col.* 1. 6. As sin brings forth fruit unto death, so doth grace unto life, *Rom.* 6. 22. No sooner doth the Lord Jesus espouse a Soul, but he heals it of its barrenness: *He maketh the barren Woman to keep house,* Psal. 113. 9. *Every branch in me that beareth not fruit he*

taketh away, Joh. 15. 2. A barren Christian is a monster in Religion, no living member of Christ's body; indeed there are Winterseasons when fruit may not appear, but even then 'tis in the seed and sap; and there is a preparative for fruit, which appears in the season, but to be always without the fruits of the Spirit, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, *Gal.* 5. 22, 23. is a sign of one that never had marriage-union, and intimate communion with Jesus Christ, but is the certain mark of a fruitless Fig-tree, in danger of cutting down, and the character of that ground which is cursed, and nigh to burning, *Luke 13. 7. 9. Heb.* 6. 8. Souls, try your state, 'tis for your lives, your All depends upon your marriage-union with Christ: Had you never any special acquaintance with Christ? Have you no conjugal love to Christ? Cannot you consent to leave all for Christ? Do you usually live and stay on other things for life and salvation, and not on Christ? Have you been ever barren souls, that never brought forth the fruits of the Spirit unto God? then were you never married to Christ, nor have any true title to heavenly treasures.

Mark 2. Secondly, your interest in heavenly things is known by the naturalness and supremacy of your love to them; *Where the treasure is, there will the heart be, Mat.* 6. 21. If heavenly things be yours, your heart is there; worldly men have the *World set in their hearts, Eccl.* 3. 11. Their heart is but the *World copied out:* so heavenly souls have Heaven set in their hearts, which are but the counterpane of Heaven; everything hath a natural love to his own, the World will love his own. *Joh. 15. 19. No man ever hated his own flesh: Eph.* 5. 29. What affections have brute beasts for their young, and will venture their lives to defend and maintain them. 'Tis storied of the Storks, when the Town of *Delph* in the low Countries was on fire, and the Storks perceived the fire to come near their nests, they endeavored to carry away their young, but when they could not remove them, they flutter'd over them with their wings, covering them from the flames till they all perished together, [*Belg. Com. wealth.*] So strong is natural affection to its interest, and the natural issues of itself; much stronger should gracious affections be to their interests: *O how I love thy Law!* (saith *David) 'tis my meditation all the day long, Psal.* 119. 97. Whence came this affection? it was from his interest in those great and lovely truths. *Psal. 119. 111. Thy testimonies have I chosen as an heritage forever, for they are the rejoicing of my heart.* Souls risen with Christ, and born to the inheritance above, will set their affections on things above, *Col.* 3. 1, 2. Where is thy heart, Christian, in Heaven or Earth? what things are dearest to thee, and sweetest to thy taste? canst thou prize the light of God's countenance better than life? hadst thou rather be a door-keeper in God's House than dwell in the Pavilions of this World? Is a little of Heaven better than a great deal of Earth? and can thy heart consent to be at any loss in the World to enjoy God in his Ordinances, and to be enriched with spiritual blessings in heavenly places? Then heavenly things are thine.

Mark 3. Thirdly, if heavenly things be yours, it will appear by your heart-cares for them, and vigorous pursuits of them; how careful are men of their interests, to secure and enlarge them? *Phil. 2. 21. All men seek their own:* If the things of Heaven be yours, your greatest care will be to get and keep them; when *Kish* thought his Son *Saul* was lost, he left caring for the *Asses,* sorrowing for him, saying, *What shall I do for my Son, 1 Sam.* 10. 2? Christians, if heavenly

things be yours, they will lie nearer your hearts than all the World besides; the sense or fear of losing them will more trouble you than all losses besides; the world, relations, creature-comforts will be forgotten; when you apprehend a death on your heavenly interests, you will do more, and part with more to get Heaven, than the World and dearest comforts of it. Many will pretend desires for Heaven, as the young man in the Gospel; but Christ will say to them as to his Hearers, *Mat. 5. 47. What do you more than others?* Souls, you would have Christ here, and Heaven hereafter; but what do you for it? what do you more than hypocrites and common professors, whose portion is in this life? can you leave the world for God? can you deny yourself for the pleasing of Christ? and part with your right eye, and right hand; throw away your Idols of gold and silver, the world, and fleshly lusts, and honor God with your time, strength and substance? Can you let your Plough stand still to follow God's; and stick at no pains and hardships to enjoy the least spiritual good? Then are heavenly things yours.

Mark 4. Fourthly, Then are you interested in Heavenly Treasures, when your hearts and spirits are suited to them; when the Lord hath let in a heavenly tincture on your hearts; and inlaid your spirits with heavenliness, and a mind that answers to heavenly things, as face answers face in the water: When God intends men for Heaven, he doth in time fit them for it; and where he gives a title to mercy, he gives a capacity also; where he makes over the riches of glory; he makes that soul a vessel fit for glory. Men do not purchase Pearls for Swine, and build Schools for brute beasts. God did not make the Heavens for fishes, and the Sea for beasts, but suited every creature to its element: They that are his Adoption, are his new Creation also, *Ephes.* 2. 10. and when they are designed to a blessed end, they are principled for it, and have a disposition put into them to move towards it: They that are set apart for Heaven hereafter, do bear the image of their heavenly Father here, 1 *Cor.* 15. 49. There is a stamp of glory upon the Heirs of glory, though it may be so covered with dirt, and worn out with the rust of corruption, as not to be easily seen at all times. *Whose is this image and superscription? Matt. 22. 20. Caesar*'s coin hath *Caesar*'s stamp; and the Children of Heaven have their Father's mark upon their foreheads, *Rev.* 14. 1. If Christ's Treasures be yours, you are his Treasury; though earthen vessels, yet treasures, vessels and bags that wax not old. Do you hope for spiritual blessings? what manner of spirits are you of? Do you savor heavenly things? What things do best suit and please your spirits, the things of Heaven, or the things of the world; grace, or goods; righteousness, or riches; spiritual things, or carnal? What goes down easiest, or when down, sits easiest on your stomachs? The Heirs of Heaven are Non-conformists to this world, but transformed into the Spirit of Heaven, and the renewing of their minds to their new estate, blessedness and glory, *Rom.* 12. 1. That's a second thing wherein this Heavenly Trade lies, in securing and clearing up your interest in heavenly things.

Thirdly, Another thing wherein this Heavenly Trade lies is this; in getting in of heavenly goods: This is a great part of Traders business, to be furnishing themselves with wares fit for their employmeat and advantage; the Artificer in making; the Merchant in buying in goods that are vendible and will turn to profit. So must Wisdom's Merchants get themselves stored with Wisdom's wares, that they may be able to drive on her Trade: Only in this lies the difference; earthly goods are either the products of men's labors, and effects of their

industry; or else the purchase of their money and treasures: But heavenly goods come not in this way, as the proportionable reward of their labors, or return of their money: Indeed heavenly bread must be labored for; but when all is done, the Son of man gives it to them, *Joh.* 6. 27. Salvation must be wrought out, as if it lay at their fingers end; and yet this very will and power to work wrought in them. *Phil. 2. 12, 13. Work out your salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.* No sufficiency is found in the creature, before saving grace helps, to embrace its overtures, no more than a dead body to receive life. *Ephes. 2. 1. You have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, Joh.* 15. 16. The soul's choice of Christ is the effect of Christ's first choosing him; and its love to God the product of God's first loving him, 1 *Jo.* 4. 19. and the soul's fruitfulness is the effect of Christ's purposing and appointing it thereunto. *No man can come to me except the Father which hath sent me draw him, Joh.* 6. 44. Not only morally by persuading the will with potent arguments; but physically, by working to will, by a powerful inclining and disposing the will to come to, and choose Christ, through the irresistible operation of the Spirit: *So then, 'tis not of him that wileth, nor of him that runneth, but of God that showeth mercy, Rom.* 9. 16. Salvation-grace both of righteousness and holiness, is freely given to the thirsty soul through and with Christ, *Rev.* 20. 6. and the inclination and power to receive as freely bestowed also. *Phil. 1. 29. To you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.* Faith itself is the gift of God, both the power and will to believe, not given to every man alike: *For all men have not faith, 2 Thes.* 3. 2. because the Father was not pleased effectually to bestow it. *Deut. 29. 4. The Lord hath not given you a heart to perceive, and eyes to see, and ears to hear to this day: Who hath made thee to differ? or what hast thou which thou didst not receive? 1 Cor.* 3. 7. If the differencing of one man from another, as to his improvement of grace, lay in his own inclinations and natural freedom of his own will, then there was something in the creature that made this difference, contrary to this Scripture; and a foundation laid in a man to glory, which wholly overthrows the design of Redemptiongrace, which is to take off all boasting, 1 *Cor. 1. 29. Rom.* 3. 27. and to lay all the praise and glory of man's salvation on special grace, *Eph.* 1. 5, 6. neither is the first grace only freely given; but more grace also, all sufficiency after (conferred for every good word and work; yea, for every thought that is good) comes from the same grace that first called you, which must also perfect every good work to the day of Salvation, 2 *Cor.* 3. 5. our sufficiency (who have grace) to think or do the least spiritual good, is derived from the same fountain-fullness that is in Christ, *Jam.* 1. 16. Eternal life, with whatever leads thereto, is the gift of God, *Rom. 6. v.* 23. As Christ, so all things with him are freely given, *Rom.* 8. 32. not only the seed of grace, but the growth of grace; not only the habit, but the act of grace; all comes from Christ in the way of Redemption-grace. Get your hearts well established with this grace, that nothing in you, or done by you, can merit or procure anything of the Father, but upon the account of Christ, and his grace, and promise in him to all that by the Son do come unto him. Goods you need for a daily Trade, but no money and price will pass for them, *Isa.* 55. 1. they are freely given, and yet you may boldly come for them: Go you must with empty sacks, your friend in Heaven will fill them, and return your money in your sacks mouth. Christians, a considerable part of your work (and that which lays the foundation to all your Trade) lies in getting your souls furnished with heavenly wares: You will drive but a poor

Trade for Heaven, if you do not often receive goods from Heaven. Alas! what can you do in Christianity without continual supplies from Christ? *Laodicea* could not do any good in Religion, for want of goods from Christ: She had none of his tried gold, and therefore grew soon poor and miserable: If goods fail, trade falls, and livelihood with it: What advantages doth the Tradesman miss, and what losses doth he sustain, by wanting goods to furnish his Customers? So do Christians when they want grace to serve their occasions, necessities, temptations and duties; what advantage might souls get, had they but grace, when they come under Ordinances and Duties? and what losses do they meet with for want of grace, under afflictions, trials and employments? how pitifully do they carry it under troubles, and providential exercises, and are ofttimes sadly foiled for want of grace and wisdom to manage such trials? You have daily need of more grace, as you have of bread for your bodies: Your occasions, temptations and work are spending, and without fresh supplies from the Treasury, you will soon be empty and impoverished: Neglect but your spiritual recruits one day, and you will feel it: 'Tis your interest, if you are Traders, to keep your shops full, and to be often sending for more goods: Grace will never lie long on your hands; other goods may: You will have still occasions to exercise grace in your dealings with God and men; you can never be over-stored with Wisdom's wares.

'Tis your duty also to make use of Christ continually: In everything to make known your requests to him: To draw waters out of this Well of Salvation every day: He is a Fountain sealed for your use; he is made of God to be wisdom, righteousness, sanctification and redemption too; for this end, that they might live upon him to these ends: This is to live by the Faith of the Son of God, which is the Christians daily duty: He complains as being injured when his people will not come unto him that they might have life, *Joh.* 5. 40. He is troubled when his Children will not make use of him: *Hitherto you have asked nothing: Ask and you shall receive that your joy may be full, Joh.* 16. 24. Never was a full breast more pain'd for want of drawing, than the Lord Jesus is, when his people receive not from him that fullness that is laid up in him for their use.

'Tis your advantage also to be often at Christ's door, and to be continually fetching in supplies for your souls: This is the way to grow rich apace; to get in more and more of the unsearchable riches of Christ, *Rev.* 3. 18. This is the way to be filled with the fruits of righteousness, to be more thoroughly furnished unto all good works, to the glory and praise of God, 2 *Tim. 3. 17. Phil.* 1. 12. This is the way to do everything better, and to abound in the work of the Lord, and to be more complete in all the will of God, 1 *Cor. 15. 58. Col.* 4. 12. By this means you will become more serviceable unto others, and useful in the place where you live, and in the Societies where God hath placed you; the more full of grace, the more able to profit others. *Rom. 15. 14. That ye always are full of goodness, filled with all knowledge, able also to admonish one another. 2 Cor. 1. 4. That we may be able to comfort them with the same comforts wherewith we are comforted of God.* They that freely receive, will be able freely to give; and that's a blessed thing, *Acts* 20. 35. And till you receive you cannot give. Christians, get in more grace every day for your own use, for the glory of God, and the good of others: Labor to be furnished with every grace, especially those graces which the Lord hath more use of, and the time, condition and place you are in, do more especially call for, *Heb. 12. 28. 2 Pet.* 1. 5.

Be sure to be well furnished with Faith; that's an useful grace at all times (for we live by Faith, *Heb.* 10. 38.) but especially in evil times, in times of temptation and affliction. Faith is an eye, a hand, a foot at all times; 'tis a grace always useful at every turn; you cannot be without it and be well; 'tis a working grace, and that's good for Traders; you cannot work without it, 2 *Thes.* 1. 4. A building grace, *Jude, v.* 3. 20. A nourishing grace, 1 *Tim.* 4. 6. A soul-enriching grace, *Rom.* 4. 12. A soulstrengthening grace, *Ephes.* 3. 16, 17. But 'tis especially needful in evil times, it being a cheering grace, *Rom.* 15. 13. 'Tis a soul-keeping grace, and that's good in dangerous times, 1 *Pet.* 1. 5. 'Tis a soul-saving grace, that saves in troubles, and out of troubles, *Psal. 27. 5. Jam.* 5. 15. 'Tis a heart-establishing grace, 2 *Chron.* 20. 20. A world-contemning grace, *Heb.* 11. 26. A world-conquering grace, 1 *Joh.* 5. 4. A soulsecuring grace, *Heb. 11. 23. By faith Moses was hid three months.* It secures a person in troubles: 'tis a breast-plate to preserve the heart, 1 *Thes.* 5. 8. And a shield to cover the head, *Ephes.* 6. 16. It leads a person through trouble, *Heb. 11. 29. By Faith they passed through the Red. Sea, as by dry Land, which the Egyptians assaying to do, were drowned.* O get in plenty of this precious unfeigned Faith, for that's the great trading-grace of a Christian; for it gets in, and lays out every grace. Faith is the receiving grace; it receives in Christ, *Eph.* 3. 17. and it receives from Christ, *John* 1. 16. Faith is the key that opens Christ's Treasures; the hand that takes out his tried gold: Faith is the carrying, and recarrying grace: Faith comes up to the market-price, and never breaks with God on terms, but subscribes to all the demands of Christ, and so never returns empty. Christians, you will never want goods for your Heavenly Trade, if you can but keep Faith in exercise; your shops will never be empty, as long as Faith can stir up and down, and keep up its Journeys to Heaven: If there be any goods in the promises, any wares in Heaven, Faith will have them down, as long as the soul needs them, and it be for God's interest to part with them: O then get faith! Alas, what pitiful Trade do some drive for want of Faith! Choice goods will not off; precious promises, pertinent instructions, persuasions and encouragements lie on Christ's hands for want of faith in them that hear.

Christians, you will make nothing of Religion without Faith, in the days we live in; you will soon shut up shop, decay and break when troubles come to purpose, without store of Faith. Faith will fill your store-houses, do your work, put off your goods, get in your rights, pay your debts, and maintain you richly on the incomes of your Trade.

Patience is another grace that will much serve you in your Spiritual Trade; you have need of Patience to do the will of God; no working without Patience. 2 *Cor. 12. 12. Truly the signs of an Apostle were wrought among you in all Patience. Rom. 5. 4. Patience worketh experience.* Souls are apt to be weary of well doing without Patience, and to tire in running, without this long-breathed grace of Patience. *Heb. 12. 1. Let us run with Patience the race that is set before us.* No receiving the fruit of Ordinances and Duties without Patience. *Luke 8. 15. They on the good ground are they which in an honest and good heart, having heard the Word, keep it; and bring forth fruit with Patience.* The Lord usually tries his people's Patience before they come to the fruit of Pomises, and bring forth the obedience of Precepts; there's a winter between seed-time and harvest; many wet, weeping days between sowing and reaping, *ut enim segetem in agro pluvias, nives, glacies, pruinas, grandines, & tempestates ferre necessarium est antequam maturescat, & fructum ferat, ita hominem fidelem intus & extrinsecus multa pati mala oportet.* Stell. The seed

must lie long, it may may be, under ground, and when 'tis come up, be nipt up with frosts, and covered with snow and hail, and bear many a storm before it ripens, and brings forth fruit, and this calls for Patience; yea many times longsuffering. *The husbandman waiteth for the precious fruits of the earth, and hath long Patience for it, until he receive the early and latter rain, James* 5. 7. Patience is needful to suffer, as well as do the Will of God. *Rev. 13. 10. Here is the Patience and Faith of the Saints:* To endure captivity and cruel Death for the sake of Christ, Patience to wait for the promise, *Rom.* 8. 25. and Patience to receive it. *Heb. 10. 36. Patience* (saith *Seneca) is a salve for every sore, that only which alleviates our burdens; without it we cannot be men or Christians:* (saith another) '*tis the grace that makes a complete and well accomplished Christian,* Manton. *James* 1. 4. When reason is at a stand, and hope almost at an end, and all refuge fails; Patience steps in, bears the burden, and calms the soul.

Hope is a necessary grace to this great undertaking, reckoned among the three Cardinal virtues that wonderfully adorn a Christian's spirit and conversation. 1 *Cor. 13. 13. Now abideth Faith, and Hope, and Charity:* Hope is the offspring and refreshment of Faith; 'tis begotten by Faith, and (says one) *As a good child relieves its father Faith in time of need.* Hope is an expectation, Faith a persuasion. Faith eyes the promise, hope the thing promised, as sure though future, which comforts the soul under the present want of desired mercy; and this is needful to cheer the soul under its exigencies and disappointments in the way of its Christian conversation. Hope keeps in the fire, and keeps up the house. *Heb. 3. 6. Whose house are we if we hold fast the confidence and rejoicing of our hope firm to the end.* Were it not for Hope the house would fall asunder; Hope keeps it together, till the Lord new build it in Heaven: Hope anchors the soul in a storm, and makes it steady under shaking tempests, *Heb.* 6. 19. Hope maintains a Christian in a hard winter, while the seed is under clods, and till the corn come to the barn. 1 *Cor. 9. 10. He that ploweth, ploweth in Hope* (that is of a good harvest) that will compensate all his labors. Hope secures the soul from shame and disappointment under temporary forbearance, *Psal.* 34. 22. It helps it to rejoice in tribulation, *Rom.* 5. 2. and compasseth him about with mercy, *Psal.* 32. 10.

Humility, Self-denial, Goodness, Temperance, Gentleness, Love, Zeal, Holy Fear, are all good goods that will off well, and turn to the Trader's profit, if well improved: Get your souls well stored with these graces of the Spirit, also if you ever think to drive a good Trade of godliness,

Get your minds filled with knowledge, as well as your hearts with grace; that's part of the Christian's Treasure. 2 *Cor. 4. 6. We have this Treasure* (that is of the knowledge of God in the face of Christ) *in earthen vessels: In whom are hid all the Treasures of Wisdom, Col.* 2. 3. Saving knowledge is a Treasure laid up in Christ for Believers, and to be fetched out for their use and comfort. *The riches of the full assurance of understanding, and acknowledgement of the mystery of God, and of the Father, and of Christ, Col.* 2. 2. The Gospel is a mystery, a secret, hid from the natural eye, and cannot be known but by the revelation of the Spirit. To have an inward, clear, sensible, experimental and certain apprehension of the glorious truths of the Gospel, opened and confirmed to the eye of Faith, is a high attainment beyond what any reach to, but those that have the annointings of the Spirit, and to whom 'tis given by the Spirit as the

fruit of prayer, and faithful attendance on his teachings in the Gospel and Ordinances of Christ: This is called a rooting and establishment in the Faith, *Col.* 2. 7. and growing in knowledge, 2 *Pet.* 3. 18. alluding to trees that being well planted do take deeper root in the earth, and in time come to greater settlement and strength against shakings: And as children that gradually grow and increase to higher statures; so this spiritual knowledge is gradually increased; 'tis not the privilege of new-born babes, of persons at their first conversion, to have this deep fathoming of Gospel-mysteries: But of stronger Christians, who by constant attendances on the Means of Grace, and in progress of time, by Faith, Humility, Prayer and Attention to the Spirit, do at length come to higher measures of this illumination, and full assurance of truth. As *Gerson* reports of a godly man he knew, who at first was exercised with many doubts and fears, and shakings of Faith; but at last through humiliation of soul, and a captivating of his understanding to Divine Truth, together with the illumination of the Spirit, came to a wonderful clearness in the matters of Faith, and of his soul-estate, with such a settlement of spirit, and certainty about his salvation, as to have no more doubts remaining in him. Christians, content not yourselves with some notions of truth, and shallow cold apprehensions of the great mysteries of salvation; but labor to get in greater measures of spiritual understanding, both objective, as to the Truths to be known; and subjective, as to the discerning of them: Alas, we know as yet nothing as we ought; there are deeps in the knowledge of Christ for Elephants, as well as shallows for Lambs; and there are greater beamings on the souls eye to be obtained, and more certain understanding, and familiar acquaintance to be had with the same Truths we know. Your business, Christians, in the Heavenly Trade is to get more Divine Wisdom, to be led farther into all Truth, and to enter into the Mysteries of the Gospel; wading farther and farther into Sanctuary-deeps; to know more of God, of the way to him, and the things freely given of him, and to know better what you know: *Thou hast hid these things from the wise and prudent, and revealed them to babes.* There's a secret in Gospel-truths which the wisest men in the world can never by their greatest Wisdom come to see, without the special revelation of the Spirit: As none can come to see the spirits, salts, and occult virtues, in herbs and minerals, till by Chymistry they are exstracted: Others may discern and receive the things themselves in the gross and bulk of them, and yet never see or taste those choice spirits hid in them: So 'tis with such as are strangers to a spiritual knowledge, they apprehend Truths in the bulk and letter of them. A *A carnal man* (saith *Hooker) may hear the sound of the Word, understand the signification; his judgment may see the evidence of the argument, and force of reason in them; and yet thereality and spiritualness of that Divine good never apprehended. The world by wisdom knew not God, 1 Cor.* 1. 21. There's no proportion between a spiritual object and a caanal eye: *The carnal mind cannot discern the things of the Spirit of God, neither can they know them, for they are spiritually discerned, 1 Cor.* 2. 14. Labor to see the beauty and amiableness of Truth; to see your propriety in Truth, to taste an inward sweetness, and ravishing pleasure in Truth, to feel the sense of special love to your souls in discovery of light, and to find a mightiness going out in every Truth on your souls, changing you into the very Spirit and Image of Truth: To grow in knowledge extensively, into all Truth; and intensively, in deeper and more sensible, spiritual, powerful apprehensions of truth; the want of which right knowledge makes so many cold, dead hypocrites, and barren professors in this day of light and parts.

Get also your Consciences stored with the Peace of God, which passeth understanding. This is the salt that seasons everything, condition and duty, *Mark* 9. 50. This will shoe your feet to travel through the rough and tiresome ways of affliction, temptation and persecution you must meet with in the pursuit of your Heavenly Trade, *Ephes.* 6. 15. This will calm your hearts in storms, and maintain a Summer within, when 'tis Winter without, and nothing but tempests and troubles in the world, *John* 16. 33. This will preserve you when all is going, and keep your hearts and minds through Christ Jesus, *Phil.* 4. 7. This will guard your hearts from those slavish fears, darksom doubts, and dreadful troubles that many are filled with this day, and make you triumph over sin, trample upon the world, and smile in the midst of all the frowns of men and Devils. O get and keep this rare Jewel of inward Peace, which will help you to draw near to God with boldness, and cheerful serenity in every duty, *Heb.* 10. 22. Get your consciences bath'd in the blood of Christ, and the evidences of your sincerity cleared up every day; this will help to maintain a feast of inward peace under the temptations of Satan, and the view of your daily failings and stumblings.

Get your hearts warmed, and affections quickened with the sense of divine love to your Souls: this is a choice part of heavenly treasures, and will abundantly conduce to the lively carrying on of this divine Trade; affections raised by the application of redemption-grace, will be to your Souls as spread sails to the Ship, to carry you strongly along against wind and storm, and fill you with pleasant gales within, and give you a speedy and comfortable passage through the waves of this World, 2 *Cor.* 5. 12. 'Tis the Soul's wing that mounts it up towards God, and carries it aloft above the entanglements of sin, the world, and flesh, in the warm pursuit of God's commandments, 2 *Cor.* 5. 14. His commands will not be thought grievous, or his yoke heavy, where this love of God hath left a savor on the heart, *Psal. 119. 32. Rom.* 13. 10. It will exceedingly sweeten the bitter waters of *Marah* to you, and make the paths of God's Providences, as well as his Precepts, pleasantness and peace.

Take in also the consolations of the Spirit, and the joys of the Holy Ghost, these will be useful to cheer your hearts under tribulation, and strengthen and cordial you under heartfaintings and qualms you may meet with from those ill vapors of this lower World, and want of creature-comforts, 2 *Cor. 7. 4. Rom.* 15. 4. This spiriturl comfort will also help to drown your carnal joys, and to prevent a surfeit with the pleasures of this World, (another danger that Wisdom's Merchants are sometimes liable to.) *Acts 2. 28. Make me full of joy with the light of thy countenance.* Spiritual joy, where it is, fills the heart, and leaves no room for carnal delights; as the heat of the Sun puts out the fire, so will spiritual consolation extinguish carnal joy: 'Twas the comfort which *Moses,* by Faith, fetched in from the views of an invisible God, that made him choose reproaches with the people of God, before the pleasures of sin that were but for a season, *Heb.* 11. 21. 25. This spiritual comfort is a notable way to stability in every good work, 2 *Thes.* 2. 16, 17. to help on your Souls edification and growth in grace and holiness, *Acts* 9. 31.

O! what work have Christians to do, besides the World, and minding their own things? were Religion followed to the purpose, persons would have no leisure for sin and vanity: O! what

need have gracious Souls of a diligent hand to make them rich, and to be taking in spiritual goods every day.

Quest. But how should I do to get my Soul furnished with these heavenly goods? If my heart deceive me not, I would fain be enriched with every grace, capacity and accomplishment, for the discharge of my duty, the pleasing, honoring, and enjoying of God, and for the welfare of my immortal Soul: But how to attain this longed for mercy, I know not.

Sol. 1. If you would be enriched with heavenly treasures, and get in those goods; Then,

1. First, maintain a constant sense of your own wants and emptiness: *That which is wanting cannot be numbered, Eccles.* 1. 15. Look over your souls every day, and see your poverty; look into your understandings, and see how little light is there; into your minds, and consider how little spirituality lies there; how little warmth and heavenly heat in your affections; little truth and sincerity in your spirits; little tenderness in your consciences; little flexibleness in your wills to divine things: little faith, love, humility, meekness, fear, zeal, life, strength, faithfulness, stedfastness in your souls: were this really seen, and felt, and the excellency of these spiritual perfections discerned, and the soul's great concern and interest that lies wrapped up in them, with the absolute necessity of having every grace, in order to duty, peace, comfort, prosperity and salvation; persons that had any life at all, could not lie still, or be content, till utmost means were used to obtain supplies: 'twas a false conceit of a self-fullness that kept back *Laodicea* from seeking after Christ's treasures, *Rev.* 3. 17, 18. And that blind opinion the Pharisees had of their good estate that so prejudic'd them against the convictions and counsels of Christ towards their cure, *Joh.* 8. 33. 39. 41. 48. Had not the *Corinthian* Saints been so full and rich in their apprehensions, they would not have had such sleighty thoughts of instituted means towards their Souls good. 1 *Cor.* 1. 12. And have been contentious with one another, when they should have been contending for higher measures of grace and godliness, *verse.* 11. 'Tis the poor are the laborers in God's Vineyard, *Zech.* 11. 11. And they that feel their daily need of soul-relief, that will be at any pains to enjoy it, *Isa.* 41. 17.

Secondly, Get a believing sight of Christ's grace and fullness, that he is able to enrich you, and willing to help you. *Heb.* 11. 6. This brought *Naaman* to the Prophet *Elisha* for cure of his leprosy; he believed his servants report, that he was able, and cherished hopes that he was willing to heal him. 2 *Kin. 5. 3. And she said to her Mistress, would God my Master were with the Prophet that is in* Samaria, *for he would recover him of his leprosy:* One told this to her Lord, and hereupon he goes and adventures: *ver. 5. And he departed.* A persuasion of Christ's ability, brought the Leper to him for cleansing. *Mat. 8. 2. Lord, if thou wilt, thou canst make me clean:* He was persuaded that Christ was able, and had hopes that he was willing, or would never have come to him. A thorough belief of Christ's ability to help, will make a soul to cherish hopes of his willingness also. So the blind men, *Mat.* 9. they believed Christ's ability to help them; *ver.* 28. And they had hopes of his mercy too, that he would do it: *ver. 27. Thou Son of* David *have mercy upon us:* and this hope made them not only to come to Christ, but to follow after him: whatever persons pretend to a believing in Christ's ability to save and sanctify them, they have not this faith, who question his willingness to satisfy the longing soul, and save all

that come to God by him: you confess he is able to furnish you with all you can want or desire; believe his willingness also to supply all your wants, who sincerely wait upon him.

Quest. But how may I know that Christ will furnish me if I come for these heavenly treasures? there are many come, and go without their errand: Some ask, and have not, *Jam. 4. 3.* run, and receive not; strive to enter in, and are not able, *1 Cor. 9. 24. Luke 13. 24.* There are some the Lord threatens he will not hear, *Prov. 1. 28. Isa. 1. 15. Zech. 7. 13.* And I have sought these spiritual blessings many a time, and God hath not answered: How may I be sure Christ is willing to give these treasures unto me?

Sol. The Lord Jesus hath made an offer of grace to all sensible Sinners, who feel their need, and thirst for supply, *Isa. 55. 1. Joh.* 7. 37. and called upon them to come and receive it without exception, *Matth.* 11. 28. Now it cannot stand with his divine goodness and truth to offer mercy, and not intend to give it; he cannot deceive, or be deceived, who is the faithful one; nor invite his creatures to an expectation, and then fail them. Now he hath called all to come, and required no other condition but their coming, and receiving him and the things he hath offered. He hath also promised, as well as offered, to give to him that thirsteth. *Rev. 20. 6. I will give to him that is a-thirst of the fountain of the water of life freely.* I will give, (not sell) or let out on any terms of self-worthiness; for if there be anything to make the creature worthy, 'tis not a gift, but debt, *Rom.* 4. 4. [To him that is a-thirst,] nothing else is required but a pinching sense of souls need, and an unsatisfied desire of supply. [I will give freely,] out of no respect to anything in the creature, but his necessity and misery; the moving cause is his own grace and free mercy to Sinners, as Sinners. [I will give liberally too;] let him drink freely, take as much as he needs, or is capable to receive. [I will give suitably,] such things as you desire and need, and such things as are capable of satisfying you, (*of the fountain of the waters of life.) Matth. 7. 7. Psal. 36. 7, 8. Joh. 6. 37. Isa.* 41. 17. You will find nothing in these Scriptures required in the person, but sense of his need, seeking satisfaction, coming, believing, and a real subjection to all God's terms, and a pure designing of his ends. I disclaim all; the Port I would be in at, is redemption and forgiveness through his blood; *Ruth.* Now, if he hath promised to give to them that seek, he must be willing to give; *For the holy one of* Israel *cannot lie,* Numb. 23. 19. He hath received all his Mediatory fullness of purpose for the giving out to those that come unto him. *Joh. 1. 12. Psal. 68. 18. Thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell amongst them:* He is the Angel, Messenger and Mediator of the new Covenant, the Trustee and Feoffee entrusted with that great estate for the use of his people that need it, and come unto him for it, *Mal. 3. 1. Heb.* 9. 15. And therefore is said to appear in Heaven in the presence of God for them, as an Advocate to follow their cause. The Lord Jesus is wonderfully pleased too, in giving to his needy seeking ones. *Mic.* 7. 18. He delighteth in mercy. *Psal.* 35. 27. He hath pleasure in the prosperity of his servants: the more he gives, the more he sees of the travel of his soul, and is satisfied. *Isa.* 53. 11. The more he gives, the more he receives: The gifts and graces of God are as the rivers that flow from the Sea, and return to the Sea again. 1 *Chron. 29. 14. Of thine own have we given thee:* The more Christ gives to his people, the more he receives; his talents come in again with improvements, *Mat.* 25. 27. The more he gives, the more he is glorified, *Joh.* 14. 13. Answer these questions before you doubt Christ's willingness to part with

spiritual goods freely to all that truly seek them. Do you think really that Christ can dissemble, offer mercy, and have no mind to give it? Do you think that the Lord Jesus can break his word, or become false to his promise? Can you imagine he will be unfaithful to his trust? Can he delight in giving, and yet not willing? Doth he gain by giving, and yet not willing to give? Is he glorified by giving, and yet be loath to give? then would he not care for his own name. Suspect your willingness to receive, not Christ's to give you all that grace you need and seek of him.

Fourthly, Another thing wherein this heavenly Trade lies, is, to carry on heavenly work, and to be daily driving on the great business of godliness. Religion hath its work as well as the world; every Trade hath its employment, and so has godliness. Christianity is not a notion or opinion, a name to live, and no more: 'Tis a miserable vanity and cheat for a person to think a bare Lamp will light him to Heaven, and a few lazy wishes bring him to glory, though he travel not the way to it. Alas, to espouse the principles of Piety, without the practice of it, to get over to privileges, and be strangers to Purity, to profess Faith without works, and love without labors, will signify nothing towards salvation. Will Opinion make a man an Artist, or imagination enrich him, or hunger fill him, or reading the way to a place bring him thither? No more will affection, knowledge and profession help men to Heaven, unless they work out their salvation, and carry on the duties of Religion that lead to it, *Phil.* 2. 12.

First, Consider, a Christian hath much work, and a little time; great work, and small strength; necessary work, and many diversions; excellent work, none like it: persons that set about salvation in earnest, will find much to do; and the farther they go in Religion, the more busy their employment will be: every day brings its work with it; new instructions, new mercies, new afflictions and temptations every day, which calls for much exercised grace and duty. A child of God hath no time for idleness, or impertinent business. O the many things that must be dispatched within the compass of this little inch of time for eternity! Soul, if thou diest, and thy work undone when thou diest, thy soul's undone; there's no rising from thy grave to do neglected work; or dispensation at the Bar of God for the omission of Salvation-duties.

This work is necessary also as well as great; some duties are necessary to secure thy salvation; all duties are necessary to maintain thy comforts, and greaten thy glory. Men plead necessity for this and th' other thing, to do this work, and take that journey; to omit this duty, and absent from such a privilege; but who is sensible of the necessity of working the work of God, and attending soul-concerns? It may not be necessary you should have peace, credit, plenty, riches, comforts; that you should have so much estate, preferment and contentment in the world; but 'tis absolutely necessary thy soul should be saved, and that God should be obeyed; that spiritual concerns should be attended, (whatever is neglected) that thy debts should be paid, thy peace with God obtained, thy hungry soul be fed and refreshed, thy title to Heaven cleared, the presence of God enjoyed, and thy seed-time for glory improved.

'Tis promised-work too, and that makes it necessary; you have engaged to be the Lord's if you are Christians; and have given up yourselves to be his, and not your own; your time is

his, your capacities his, 1 *Cor.* 6. 19, 20. what you are and have, is from him and for him; this you have devoted to the use and service of God when you took him to be your God, 2 *Cor.* 8. 5. and many a time since you have engaged to obedience of his commands: There are sick-bedvows, affliction-promises, engagements under conscience-troubles; yea every day, and in every duty, you tell God you will mend your ways, redeem your time, do him more and better work; and how can you stand before him with such flattery and dissimulation, and under the guilt of so much falsehood and treachery, while your work lies still undone?

Yea your work Christians is excellent work also, above all the employments of the world; 'tis supernatural work, yea Angelical work, yea such work as Angels cannot do, to believe in, love, converse with, and obey Christ, as your Redeemer and Savior, *Phil. 3. 10. 1 Pet.* 1. 7, 8, 9, 12. to suffer for Christ, and be baptized into a conformity with his death and resurrection.

'Tis suitable work also you are called to in this Heavenly Trade, work suited to your natures: If you are Saints, you have received a heavenly spirit, and are partakers of the Divine Nature, 2 *Pet.* 1. 4. 'Tis as natural for you to do heavenly work, if you are Christians, as for the world to do earthly work, there being a disposition and propensity put into your renewed natures to new and heavenly work, as there is a disposition in the seed to its proper fruit, 1 *Joh. 3. 9. For his seed remaineth in him:* 'Tis work suited to your hopes which are laid up in Heaven, *Col. 1. 5. For the hope which is laid up for you in Heaven, whereof you have heard before in the word of Truth.* That is the blessedness, those great and glorious things you hope for, which are laid up for you in Heaven, as a Treasure safely kept for you: *Called hope by an Antonomasia* (saith *Davenant*) *This reward is not said to be only offered and proposed to us; for that would weaken our hope, if the certainty of those things hoped for did depend on us, and our disposition; so that it should be given or denied us according to the worth of our works, graces and duties; but 'tis said to be laid aside for us, as that which is deposited, and safely laid up in God our Father for us.* A Christian's choicest Treasures lie in hope, not in hand; beyond their present view and enjoyment, and yet secured to their use and propriety, 1 *Pet. 1. 4. Reserved in Heaven for you:* (〈 in non-Latin alphabet 〉) kept as it were in custody, and with watch and ward for you sure and certain, on which the hopes of Believers are firmly laid, and to which their present work is suited: heavenly work bears a proportion and agreement in its nature (though not in worth) to heavenly and eternal things; 'tis work suited to your inheritance and wages in its kind, though not in degree: and that's excellent work which is of the same nature with your eternal blessedness.

Suited also to your present privileges, who sit in heavenly places in Christ Jesus *Eph.* 2. 6. Gracious souls, though in habitation they are on the Earth, yet in point of privilege they sit in Heaven: *Through their union with Christ they may be said* (saith *Zanchi) to sit where he sits, as a husband or Brother absent from his Wife, and Brethren doth possess a Kingdom for them; they, though absent, may be truly said relatively to possess it in him as members in the head, they sit in Heaven in the person of Christ; and as the lump is sanctified in the first fruits:* Neither do they sit only relatively through their union with Christ; but spiritually, through their communion with him. In that sense (saith *Bucer*) as the Apostle speaks, *Phil.* 3. 20. They have their conversation in Heaven. This is a glorious privilege the Saints only enjoy; in this life to

converse in Heaven, and to have their life above, above the world, and things below, and such should their work be also: How pleasant should heavenly work be to heavenly souls! which Believers are and should be.

Secondly, Christians set upon heavenly work; for as is your work, so will your maintenance be: They who do that work which the world cannot, have that meat and drink which the world knoweth not, *Joh.* 4. 32, 34. The Lord hath dainties, and peculiar refreshments for those who are single and faithful in his work, *they have joys which strangers intermeddle not with, Prov.* 14. 10. Whoever go without, his laborers shall not lack: He keeps a good table for his work-men: *In keeping of his Commands there's great reward, Psal. 19. 11. They eat the fat, and drink the sweet, Neh.* 8. 10. The marrow, the spiced wine, the hidden Manna is their meat and drink (so far as they have need of it) O the sweet bits, and pleasant sips they miss of, who are idle in God's Vineyard! *They that will not work, shall not eat, 2 Thes.* 3. 10. Would you live high in your spiritual comforts, then work hard in your spiritual work.

Thirdly, As is your work, so will your company be: They that do earthly work, have earthly companions to labor with them: As is men's Trade, such is their company. *The children of the night have their fellowship with unfruitful works of darkness, Ephes.* 5. 11. and gracious souls are *companions with them that fear God, Psal.* 119. 63. Wicked workers have wicked men and devils casting in their lot with them, *Prov.* 1. 14. And so have heavenly Traders heavenly company; they have the presence of God with them, 2 *Chron. 15. 2. The Lord is with you while you are with him:* They have the Comforter with them, *Joh. 14. 16. He shall give you another Comforter, that he may abide with you forever: Rom. 8. 11. By his Spirit that dwelleth in you.* No company like the Comforter; friends may leave you, but if you keep with God, and do his will, the Spirit of God will abide with you forever; though he may not always be seen of you, yet he will always reside with you: At the best, friends can but stay with you, but the Spirit of Christ will dwell in you, and give you the nearest and most intimate acquaintance with himself, (if you obey his voice, and follow him) God's laborers have the company of Angels also: *they are ministering spirits to the heirs of salvation, Heb. 1. 14. They pitch their tents about them that fear God, Psal.* 34. 7. and have it given in charge to take care of the Children of God, *and to carry them in their arms, that they dash not their feet against a stone, Psal.* 91. 11. Those are lovely company indeed, such as will never hurt you, but do you good; you shall be the better for them, *Prov.* 13. 20.

Fourthly, As is your work, so will your wages be to all eternity: though not for your work, yet according to it, *Rom. 2. 6. Who shall render to every man according to his deeds:* 〈in non-Latin alphabet〉, not 〈in non-Latin alphabet〉, *according to,* not *for their works:* The Preposition 〈in non-Latin alphabet〉, noting here (saith *Pareus*) not the merit, but the measure, analogy or rule, by which undeserved rewards shall be distributed, and just punishments shall be inflicted, as the word is used, *Mat. 9. 29. ch.* 23. 3. And so as it refers to glory (saith he) it rather describes the person to whom this glory shall be given, then shows the cause why it is given, as *Mat.* 25. 34, 35. Also the word rendered (〈in non-Latin alphabet〉) is used for a free reward that hath no respect to desert, *Mat.* 20. 8. The same reward being given to him that wrought one hour, as to those that bore the heat and burden of the day: So that the

word (*according*) notes the kind of work, not the cause of reward, reward as it refers to salvation: Suitable to that of Christ, *Rev. 22. 12. Behold I come quickly, and my reward is with me, to give every man according as his work shall be:* 〈 in non-Latin alphabet 〉 . Indeed evil works have their causality, and desert of punishment, but not good works of reward: *Gryner* gives three reasons of the difference: First, Because good works proceed from God, and are the fruits of his Spirit in us; but evil works proceed from man, and are the effects of his own spirit and will. Secondly, good works are imperfectly good as to degrees, and therefore cannot merit; but evil works are perfectly evil, and therefore deserve death. Thirdly, Good works are commanded, and so are but our duty, and cannot merit, (payment of debts are not purchase) but sins are forbidden, and so are a breach of the Law of God, and deserve death. *Luke 17. 10. The gift of God is eternal life, but the wages of sin is death, Rom.* 6. 23. Death is wages due, but life is a gift altogether free. *By grace ye are saved, Ephes.* 2. 5. There can be no desert of glory in the most spiritual duties of man: Because

First, They are not man's work, but God's in him, *John 15. 5. Without me ye can do nothing, Gal. 2. 20. I live, yet not I, but Christ liveth in me.* Holiness is called the fruit of the Spirit, *Ephes.* 5. 9. Now the reward is due by way of debt to him that worketh; but to him that worketh not, 'tis of grace, *Rom.* 4. 4, 5. and therefore reward is not due to Saints who work not, but by strict way of justice rather to the Spirit that worketh in them.

Secondly, They are no way proportionable to the reward, and so not meritorious: Their work is imperfect, they know but in part, and do but in part, 1 *Cor. 3. 9. Phil.* 3. 12. The best duties as they come from the Saints here, are spotty, and as sweet waters that come from an evil vessel, they savor of the cask through which they come; but glory is perfect, *omnibus modis,* and hath no defect in it; Our works also are finite, being created, and creature-actions; but the reward is infinite, the love and glory of an infinite God.

Thirdly, Though our Holiness were perfect, yet it could not merit; because it is due to God from that relation we bear to him as his creatures, and redeemed ones, and from our promise and covenant with him to love, obey and serve him, *Ephes. 2. 10. 2 Cor.* 8. 5. Duties are but debts, not acts of favor to God: We owe God ourselves, and our all, and are indebted to Christ for his Redemption-grace, more than we can ever pay; we cannot (though we do all we possible can) requite the blood of Christ, and love of Christ; and till we are out of debt we cannot merit.

Fourthly, We have nothing to merit withal, for we are not our own, 1 *Cor.* 6. 19. Man hath nothing to give to God, who is not his own, but God's (as all redeemed ones especially are) Believers are his servants: *Rom. 14. 4. Who art thou that judgest another man's servant?* And a servant is not his own; his time, strength, capacity, work, are his Masters; so are the Saints duties the Lord's, not by way of legal compact, and requital of wages, but by way of redemption, right and purchase, being bought out of the service of sin and Satan to his own use; and the service of such is a due already upon a former score; a debt of thankfulness, and cannot merit a reward: Beside, what can they give to God, who have nothing but what they receive from God? 1 *Cor. 4. 7. Who hath first given to him? and it shall be recompensed to him again: for of him, and through him, and to him are all things, to whom be glory forever.*

Fifthly, Were rewards due to any upon the account of his work, then man had something to glory of in himself, and might say of Heaven as *Nebuchadnezzar* did of *Babylon, Dan. 4. 30. Is not this great Babylon which I have built for the house of the Kingdom, by the might of my power, and for the honor of my Majesty?* So might such say when they come to Heaven; Is not this the mansion I prepared and deserved by my duties and graces, for my glory and blessedness? For self-justiciaries, though they are forced to say that their grace is given of God; yet they boast of the improvements of this grace as theirs, and glory is due to the improvement of grace (they say) and not to the bare grace or talent; and though they are driven to confess Christ's merit, yet they shuffle and say, Christ merited for them, that they might merit: But that is contrary to the Gospel, which tells us, That *'tis not of him that willeth, nor of him that runneth, but of God that showeth mercy, Rom. 9. v. 16. And 'tis God that worketh in you both to will and to do of his good pleasure, Phil. 2. 13. And that no flesh should glory in his presence, 1 Cor. 1. 29. And therefore God hath chosen the foolish, weak; and base things of this world, and things that are not, of purpose to prevent this self-glorying before him, verse* 17, 18. And the Apostle makes this reason why *Abraham* was not justified by Works, but by Faith, cause then he would have something to glory in; but this could not be. *Rom. 4. 2. If Abraham were justified by works, he had something to glory in, but not before God.* So that the Saints, though they have a reward of their work, yet it is not for their work; 'tis a reward, not of debt, but of grace; yea of glorious grace, *according to your work.* (Christians) God will not give you a jot less than the utmost of what your love and faithfulness comes to; *Your labor shall not be in vain in the Lord, 1 Cor.* 15. 58. He will not fail of any of his Promises, or disappoint you of your expected end, but will be better than your hopes: You will say in that day of compensation, *Who hath begotten me all these? Isa. 49. 21. Whence is this to me? Luk. 1. v. 43. When saw we thee an hungered? Mat. 26. v.* 37. Glory is a mighty thing, infinitely above all your labors: Christians, Heaven will make amends for all your duties and losses, and abundantly compensate, and exceed all your expenses for God in the world: And have: you not reason to set about the work of grace, and drive on the employments of this Heavenly Trade?

Quest. But what is this heavenly work which Wisdom's Merchants must be driving on every day?

Sol. I answer; First, in the general; Heavenly work is that work which hath a heavenly Author and Principle; a heavenly rule, and a heavenly end: work wrought of God by his Spirit, *Joh.* 3. 21. Work done according to the will of God, and by Scripture-rule, *Col.* 4. 12. Work wrought for God, and designed purely and ultimately to his glory, 1 *Cor.* 10. 31.

But more particularly, heavenly works may be considered under these two heads.

First, Such as are heavenly in the matter of them, as well as manner and end.

Secondly, Such works, as though earthly in the matter of them, yet are done in a heavenly manner, and to an heavenly end.

First, That's heavenly work which is of a heavenly nature, matter, and manner, and end; as all those religious duties are which respect God, ourselves, and others.

First, Drive on that work every day which hath God himself for its first and more immediate object, as all acts of religious worship, both natural and instituted, moral and positive. *Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve:* This is due to God from all his rational and intelligent creatures, both Men and Angels to worship him only, with that reverential fear, faith, love, hope and delight which is due to him, as the Supreme Majesty of Heaven and Earth, the great Creator and Conservator of all his creatures; and to serve him with that subjection and obedience as their relation to God their Sovereign calls for. This is the duty of all persons, especially those that profess their owning of God, and choice of him to be their God in Christ, and peculiar treasure. *Deut. 13. 6. Thou shalt love the Lord thy God, and serve him, and swear by his name.* Christians, to let out your hearts upon the world, relations, self, and creatures, is to rob God of his service, and to commit Idolatry with the creature. Think this, when my heart runs out to things below God, and my affections, hope, trust and delight get over their banks, and break their due bounds, and subordinacy to God: when I fondly dote upon, and take pleasure (abstractively from God) in any creatures, then do I deal treacherously with my God, I rob him, and give his glory to another, *Isa.* 48. 11. O set habitually your hearts on God, and let out your faith, love, hope, fear, desires, and delighting pleasures on God every day, yea all the day long, as your chiefest good, supreme Sovereign, and last end. *Prov. 27. 17. Be thou in the fear of the Lord all the day long.*

Again, external acts of divine worship are part of thy every days work, which thou owest to God, and to be duly and daily performed to him, as to pray, hear, and read his sacred word: These are that honor, homage and service that is due to God every day, especially morning and evening; *Prov. 8. 34. Deut. 6. 7. Exod. 30. 7. 1 Chron. 23. 30. Ezek.* 46. 13, 14, 15. *Amos 4. 4. 1 Chron. 16. 40. Psal.* 55. 17. This is the daily burnt-offering to be prepared for the Lord; *Exod.* 29. 38, 39. Morning and evening; the vows that are to be daily performed. *Psal.* 61. 8. God's mercies are new every morning, and so must your praises be also. *Lam.* 3. 23. He keeps you day and night. *Isa.* 27. 3. And 'tis but reasonable you should give him his morning and evening sacrifice: you depend upon him for the mercies of every day, and he expects from you the duties of every day, which is reasonable service. *Rom.* 12. 1. You have daily necessities, difficulties, trials, dangers and duties, in which you need his help; and is it not your concern to be daily at his feet, and seeking his favor, counsel, strength and blessing?

Herein lies your professed subjection to God also; slight religious duties, and you reject God from being your God: This very reason doth *Moses* give why *Israel* should serve the Lord, and cleave to him, and swear by his name, and give him all religious worship, *Deut. 19. 20, 21. He is thy praise, and he is thy God, who hath done for thee these great and terrible things which thine eyes have seen.* Dan. 6. 16. *Thy God whom thou servest continually, he will deliver thee:* 'Tis a contradiction to say that God is your God, and yet with-hold his service from him: As soon as ever God had a people in the World, he had service from them. *Gen. 4. 26. Then began men to call upon the name of the Lord:* No sooner had *Seth* (who was the other seed which the Lord appropriated to himself in the room of *Abel*) a Son and Family, but they had peculiar worship for God, and were distinguished from the Family of *Cain* by this, that they did serve God: This is the work of God, that every Soul is bound to dispatch every day, in Closet and Family, in Spirit and Truth, with a pure heart fervently.

This also is the best part of your work in the world, to attend on God; all other service is but drudgery, compared with your serving God, and transacting the great matters of your Souls, and your everlasting concern. This is your interest also, to maintain nearness to God, who is the life of your souls, the length of your days, and fountain of all your supplies; there's no such pleasure as in the ways of God, nor profit as in keeping his commands. O the blessedness of converse with God, and maintaining a daily intercourse with the Father of Spirits! 'tis the privilege of Angels, and of glorified Saints, to be always beholding his face, 1 *Thes. 4. 17. Mat.* 18. 10. And the peculiar honor of the upright to dwell in his presence, *Psal.* 140. 12.

There is no such advantage also as to be much with God every day. *Psal. 73. 28. 'Tis good for me to draw near to God:* Often journeys to Heaven bring in much profit; 'twas this way *David* did thrive so much in wisdom, grace and experience, out-shining all the men of that age, and serving his generation by the will of God; *his being much with God.* Psal. 139. 18. *When I awake I am still with thee:* By this nearness to the Son of righteousness did *Enoch* so soon ripen for Heaven; and by his constant walks with God, did he so timely get to his journeys end. Of all that generation, we find none so soon sent for home, and translated to his rest, as holy *Enoch;* for whereas the rest lived nine hundred, eight hundred, seven hundred years; only he lived three hundred sixty and five years, and that which so quickened his fitness for rest, was his activity in heavenly work: *Enoch walked with God, and was not, for God took him, Gen.* 5. 23. He kept his constant turns with God in his Garden and Gallerywalks, and then went in with him into his Presence-Chamber, there to sit down with him forever.

This also will make you thrive in your own work, if you are faithful and diligent in God's work; mind his concerns, and he will care for yours, *Deut. 30. 9. Obey the voice of the Lord, and do all his commandments, and the Lord thy God will make thee plenteous in every good work of thy hand;* He shall make thee to abound in the work of thy hand; (as 'tis in the *Hebrew*) to have more than enough, (as *Montanus* renders it,) He will bless thee in every work of thine hand, (according to the Septuagint,) other Copies have it; He will have a great deal of care of thee, &c. *He will make thee excellent with good things,* (saith *Junius;) He will make thee to enjoy good in every work of, &c.* (saith *Symmachus;*) He shall prosper the work of thy hand; It shall go well with such. *Deut.*4. 40. *Thou shalt keep therefore his statutes and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, Gen.* 42. 18. 'Twas piety made *Joseph* so prosperous in all he did, he feared God. *Do this, and live; for I fear God:* and God was with him, and made all he did to prosper in his hand, *Gen. 39. 3. Whatsoever he doth shall prosper, Psal.* 1. 3. The blessing of the Lord shall be on the head and hands of such; let their condition be what it will in the world, yet it shall be well with such as fear the Lord; if he be afflicted, yet his afflictions shall turn to his good, and be part of his prosperity. 2 *Chron. 31. 21. And in every work he began in the service of the House of God, and in the Law, and in the Commandment, to seek his God; he did it with all his heart, and prospered.* The way to true prosperity leads by Heaven-gates. Christians, if ever you will thrive in your own work, be sure to carry on God's work: begin with God every day, the first fruits are his. Dispatch religious worship in your Closets and Families before you enter on your earthly business: Close up every day with him, he is the *Alpha* and *Omega,* the beginning and end, and must

have the issue as well as entrances of every day. The morning and evening sacrifice are his, 1 *Chron. 16. 40. 2 Chron. 13. 11. Psal.* 55. 17. Give God his due, before you render to Nature its dues. *Psal.* 61. 8. Pay your vows to God every evening, before you run on score for new mercies: See all things secured in everlasting Arms before you lie down to rest; put thy Soul and thy All into the hands of Christ by solemn devotion and resignation every night; get the watch set, and all things safe, before thou exposest thyself to the hazards of the night, and enterest upon an incapacity to secure thyself from the least danger. O precious souls! lie not down as dogs and swine, who, when they have filled their bellies, get to their styes and kennels.

Secondly, carry on all that work daily which hath a more special respect to your own selves, and leads to the sanctifying, comforting, strengthening, edifying, saving of your precious souls. Next to the glory of God, yea in pursuance of it, thy own Salvation is thy chief concern; *What will it profit a man to gain the whole World, and to lose his own Soul? or what shall a man give in exchange for his Soul?* What is left, if the Soul be lost? and what is done, if, after all, the Soul be undone? To look after others Souls, and neglect thy own; and to secure all things else, and leave destruction on thyself, is folly like to hers that saved her goods from the fire, but left her child to perish in the flames. Salvation is your chiefest work, committed to your care, and to be accounted for in the day of Christ. *Phil. 2. 12. Work out your own Salvation with fear and trembling.* And 'tis great work also, many things must be attended too, and several things dispatched, if ever Souls be saved.

First; You must carry on heart-work every day, and that's great work: they that are acquainted with their own hearts, know there is much to do in and about them: There is nothing more out of order than man's heart, and nothing in man of greater concernment than the heart: Hence 'tis the strict charge the Lord gives his people to keep their hearts, *Prov. 4. v. 23. Above all keeping* (as 'tis in the Hebrew) *keep thy heart, Proz. 23. 2. Ephes. 3. 17. Prov. 4. v.* 4. The heart is the one thing Christ looks for; the chief room he dwells in; his warehouse, where he lays up his goods; his workhouse, where he cuts out, and prepares his work, *Prov.* 16. 1. A great part of salvationwork is done in the secret chambers of the heart: The heart is the root and spring in man whence all aceptable duties flow, *Ephes. 6. 6. doing the will of God from the heart;* and to be especially looked after. A Christian finds a great deal of work to do about his heart every day: There is

Heart-searching work, Psal. 64. 6. The heart of man is deep, and not easily fathom'd; 'tis a long journey to the farthest end of the heart, which no man ever yet reached in this life: The Sea is deep, and yet it hath a bottom: The World is large, and yet it hath been compassed; but who hath ever travelled through his own heart, to set up his *non ultra,* and say, Hitherto its wickedness goes, and no farther. *'Tis deceitful also above all things, and desperately wicked, who can know it? Jer.* 17. 9. A man hath no such cheater to deal with as his own heart; it hath such *Cameleon* colors, *Maeander* windings; such labyrinth turnings, subtle shifts, false pretences, close designs, fair promises, smooth excuses, rhetorical pleas, seeming integrity, deep-rooted hypocrisy, that a man cannot tell what to make of his heart, or how to find it out; and this calls for constant searchings and observings of the heart: Besides, the Lord gives his people the balance of the Sanctuary on purpose to weigh it in, and casts out a line of

providence every day to try it by. Men meet with occasional providences, temptations, employments, companies, changes, mercies, afflictions; all which help to discover the heart; the issue of which is to be observed in order to the finding out of thy heart.

Heart-judging work: When Christians have found out the evil of their hearts, their pride, hypocrisy, *&c.* seen the proof and evidence clear, and how contrary to Law and Gospel, to Equity and Mercy, to Light, Experience, Warnings, Patience, Profession and Promises, they are then to charge these things upon the heart, to set home the evil with all the aggravations of it, from its nature and effects, from the quality of the person, the time, place, continuance in it, attempts and means of cure, compared with others beneath them for light, profession, means and mercies; and having by these arguments convinced the heart of its exceeding evil, then to pass sentence against, and condemn it as unworthy of any mercy, and deserving of all the threatenings in the Word against it, until the heart come to bear its iniquity, and feel its exceeding sinfulness, and cry out with the Apostle, *O wretched man that I am! who shall deliver me from the body of this death? Rom.* 7. 24. This would be of wonderful use to clear up your sincerity, to preserve the tenderness of your spirits, to cut off all excuses, false hopes, and security in sin, and make it more abominable when it appears with its most taking allurements, 2 *Cor. 7. 11. 1 Cor.* 11. 31. and this would evidence your interest in pardon, and freedom from Divine condemnation.

Heart-humbling work. O the pride that lodges, yea lives in, and incorporates with this little piece the heart of man! how unsearchable is it, and past finding out! like leaven in the lump, and poison in the cup, which cannot be separated by a human hand; as rottenness in the bones, that cannot be fetched out. Pride is as that lofty mountain before *Zerubbabel,* which must become a plain, *Zach.* 4. 7. as deeply rooted trees, whose Mores are not easily plucked up. One compares spiritual pride, to the shirt, or inmost garment, which the Saints last of all put off; and which like the Ivy, will not be plucked out, till the wall in which it is comes down also. O the tuggings a child of God hath with his proud heart, to get and keep it low! As the Spider, whatever it feeds on it turns to poison: So is it with the proud heart of man; it turns all it does, hath, meets with, and sees to the nourishment of pride; proud of its sins; proud of his graces; proud under afflictions, and proud of mercies; proud of honor, and proud of humility; proud of God's favor, and proud under his frowns. O what a strange disease is pride, that feeds upon the means which the Lord gives to cure it, and gets strength from the remedy to nourish the disease! like *Ephraim*'s wound; when God would have healed one, another appeared: And this helps to make a Christian's work great work indeed, which is never done till his day be done, and his Tabernacle pulled down.

Heart-purging work: The heart of man naturally is a very sink and kennel of uncleanness; a fountain of pollution; a running Issue full of filthiness of flesh and spirit, *Mat. 18. 19. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things that defile the man.* 'Tis not accidental and adventitious filthiness, for that may more easily be washed away, *Jer.* 6. 7. but 'tis innate and connatural, and never ceases bubbling forth, till the fountain be cleansed, and the root be changed. Sin in the heart is the root and spring of all the wickedness that defiles the thoughts, words and actions. Christians

complain of their thoughts; they are pestred with vain, unclean, distracting thoughts in duty, and out of duty; whereas the distemper lies in the heart: Thoughts are but the ebullitions and swarmings of the heart: He that will cure his thoughts, must first cleanse his heart, *Jer.* 4. 14. The heart is the nest where these Wasps fly out and trouble the soul; the root that feeds these luxuriant branches, briars and thorns that wound the conscience; and the strong fort of *Zion,* where these *Jebusites* hide themselves, and issue out to prey upon the gracious soul: Till these nests be spoiled, the Ax laid to the root of the tree, and this strong Tower attach'd, and these blind and lame removed, souls will never be freed from irruptions of sin in their thoughts and conversations: This (Christian) is busy and hard work, and part of thy daily employment in this Heavenly Trade; to sweep, wash, drain and cleanse thy filthy heart, by sound repentance and faith in the promises, death and blood of Christ.

Heart-quickening work. The heart is the *primum mobile,* the great wheel in the watch that sets all a going; if that stop, all faculties are still: A lively heart makes a diligent hand to rid away soul-work, and a nimble foot to run in the ways of God's commands; when the heart is quickened, then every duty, inward, outward, public, private goes on; such a soul needs no spur to quicken it, nor pulley to draw it to its duties. O what a burden are some to their Christian friends, to keep them up, and draw them on in the way of God, and all because their hearts are dead, and that liveliness which once seemed to be in them is departed! The spring that at first made them so active, is weakened or broken; the waters that set their Mills a going fail, and that temporary love, and common grace, like standing pools having no fountain to maintain them, are dried up by consuming lusts, and scorching temptations; so that now they wither in all their branches, and become weak, cold, and indisposed to every work of God and their souls. Some of these dangerous symptoms of decayed grace, are found also in sincere souls, for not looking after their hearts betimes, and keeping them close to a quickening Jesus, by a lively faith in the promises. Christian, mind this also every day, to maintain thy spiritual life, by fresh quickenings, and reviving influences, from the fountain of life, on thy weak and dying heart, making use of all instituted helps for soul-strengthening; as hearing, reading, meditation, holy conference, and the like.

Heart-teaching and enlightening work. A light head, and a dark heart may dwell together; and it seems to be the condition of too many under the Gospel this day. A spiritual eye to look into the mystery of truth, and believing affectionate discerning of excellent things, is not easily found; even while Christ is read, a veil is on men's minds, and their foolish heart is darkened: And this is one reason souls walk not as children of light; 'tis because they are not light in the Lord, *Psal.* 40. 8. The Law of God is not within their hearts; they have no inclination or power upon their hearts to do the will of God they know, for want of this heart-knowledge: Be earnest with God to beam over your hearts, to make that the Hemisphere where the Sun of Righteousness may daily arise with healing in his wings: Cry with *David, Psal. 119. 36. Incline my heart to thy Law:* Let my heart lean and stay upon thy Law, as a man doth upon a staff tobear him up: Get a greater nearness in your hearts to truth, that the Word may be wrought in, and incorporated into your hearts; that it may be a *Goshen,* a Land of Vision, and full of the understanding of the Lord.

Heart-keeping and Heart-watching work. The heart is bent to backsliding, if it be not kept and held fast to the Lord and his ways; 'tis still turning aside, and winding off from its proper duty. The Lord complains of *Israel, Psal. 78. 8. They did not set their heart aright, and their spirit was not steadfast with God:* They did not prepare, adapt, dispose their heart to God; neither was it constant and steadfast with him, but on every occasion did start aside: So false a thing is man's heart, if not under a watchful eye, and strong hand, holding it fast to God. *Prov. 4. 23. Keep thy heart with all diligence:* Keep it as under lock and key, bolted against sin, and bound by cords of love to every duty: And what a hard province is this! O the work that a child of God hath to keep his heart in order one moment; to keep down sin; to keep it from the power of corruption, and prevalency of temptation; to keep up grace in the heart; to maintain its desires after God, and things that are excellent; to preserve its affections to things above; to hold the thoughts on God, and things eternal, that they start not away; to continue its integrity; to perform its purposes; to secure its frames, experiences and enjoyments! And he that will thus keep his heart, must watch it constantly, never have his eye off from it, or suffer his jealousy concerning it to cease: He must be always making it over to the Lord Jesus for security, and be still imploring help from Heaven, faithfully following all the instructions he gives towards its securing: This is heart-work, and the first part of this heavenly work that concerns yourselves.

Secondly, You must carry on mortificationwork every day. *Col. 3. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is Idolatry.* The Apostle having assured the believing *Colossians* of their future happiness, doth thence infer their duty and necessity to press after utmost holiness here, as the way to this blessedness: The first part of which holiness lies in this great work of mortification: there is no greater motive for Believers putting off sin, than wellgrounded hopes of interest in Christ and glory: if Heaven be yours hereafter, holiness must be yours now: There is no place for sin in Heaven, nor unclean thing can enter there. Then hasten away sin now; that's his Argument: [Mortify your members;] Get yourselves rid of sin; put to death, weaken and destroy the whole body of sin, with all the parts and issues of it; the head and ruling power of sin had its mortal wound before: *verse. 3. Ye are dead;* habitually dead to sin, the world, and self; they have got their deaths-wound, the stab is at the heart, and can never be healed more: but they are not actually dead, more blood must run, and spirits be spent, and this monster be weakened every day: Practical mortification is wanting, and must be promoted daily. *This spiritual death to sin* (saith *Davenant) is not as the natural death; for that's a pure privation, and admits of nothing in the subject that's contrary to it: But spiritual mortification is not purely privative, but while we live there's something left that is of a contrary nature to holiness, which must be daily opposed and destroyed.* Sin in Believers is driven from the royal fort of the heart upon Christ's entrance into it, but possesses the suburbs and out-works of the soul, from whence it must be gradually expel'd also by the mortifying influence of the spirit; like the *Canaanites* which were removed from the Mountains, but could not be wholly driven out of the Valleys, that *Israel* might by them be proved, and taught to war, *Judge. 1. 19. ch.* 3. 1, 2. So the Lord Jesus Christ doth not presently destroy corruptions from the people, that by them their sincerity may be proved, their graces exercised, and the mighty power of his

spirit manifested: This makes a Christian's work busy, and constant, having to do with potent enemies within and without, *Eph.* 6. 4. which must be fought every day, and a continual war maintained with them during life: without fighting, no conquering; without striving, no crowning, 2 *Tim.* 2. 5. 'Tis with a child of God, as with *Israel* when fighting with *Amalek,* if the hands of Faith and Prayer be not held up, no conquest; when these are down, spiritual *Amalek* prevails. O the losses that Christians sustain for want of mortification, by reason of which their foiled corruptions rally up, and take their graces captive! *Let men neglect the constant practice of mortification,* (saith *Davenant) and their vices that were trod down and subdued, will soon resume their strength; their corruption that was lopt off will bud out again, and the graces of the Spirit in them being almost strangled, man returns to his former temper.* Hence come those dreadful fears of good souls, that the grace of God was never in truth in them, but that they are still in a carnal state, and shall perish at last, and all this for want of carrying on the work of mortification in them: As a lively Faith overcomes sin, so prevailing lust weakens Faith, 1 *Joh. 5. 4. Eph.* 4. 2. 30. withstands the sealing-work of the Spirit, and overthrows the work of the Soul's hopes, filling it with fears about the unsoundness of his estate, and the miserable issue of all his profession, experience and labor. By this ladder of unmortified sin, the Devil scales the royal fort of Faith, throws down its Towers, and man's it against the Soul's peace, comfort and holiness. O the mischief that Christians do to themselves by indulging sin, and for want of a vigorous pursuit of this great duty of mortification! which makes them like to *Israel,* who being once upon the borders of *Canaan,* were by their unbelief, and unsubdued lusts, brought back near the confines of *Egypt* again, and after a wearying inconstant life, were consumed in the wilderness at last. So 'tis with gracious Souls, by their unmortified lusts, after some accesses to grace, tastes of divine love, hopes of glory, and fairness for Heaven, they are brought back to the borders of Hell again, and made to spend their life in an uncomfortable and souldistressing wilderness. Christians, 'tis not security enough for your peace and spiritual welfare, that sin hath lost its dominion, unless its strength and life be impaired also: dethroned sin may bid you many a battle, and give you sore foils, and though it may not recover the Scepter, yet it may keep the Sword; and when it cannot mount the Throne, may get into some strong hold, and put the soul to much trouble e're it be beaten out again. Neither is it safe to acquiesce in some temporary truce with thy corruptions; bloody overthrows have been ofttimes the events of a cessation of war for a season: Joab *blew the Trumpet, and all the people stood still, and pursued after* Israel *no more, neither fought they anymore,* (i. e. for that time.) 2 *Sam.* 2. 28. And yet 'tis said, *ch. 3. 1. Now there was long war between the house of* Saul *and the house of* David; *but the house of* David *waxed stronger and stronger, and the house of* Saul *waxed weaker and weaker:* Sin may seem to yield, and trouble thy soul no more for a time, but carry it quietly with thee, as *Joab* did to *Abner,* and on a sudden smite thee to the ground, though not to death, 2 *Sam.* 3. 27. Nor is it enough that sin be in chains, and under restraint through the present strength of overcoming grace, unless it be hanged up in chains as a dead malefactor. Secured lust may break prison, and escape from under thy hand (as *Benhadab* did from *Ahab*) to thy greater hurt, 1 *King.* 20. 42. What mischief have chained Bears and Lions done when broken loose? Believer, thy condition is not safe till thy sin be dead: what *Saul* said to *Jonathan, 1 Sam.* 20. 31. may be applied to thy case; *As long as the Son of* Jesse *liveth upon the ground thou shalt not be*

established, nor thy Kingdom; wherefore now send and fetch him to me, for he shall surely die: So can thy Soul obtain no stability in grace, but be always full of ups and downs, and have wars and changes against thee till thy corruptions be subdued.

Quest. But how shall I do to get sin mortified? I am convinced 'tis my duty, but find it not my capacity: After all my strivings, prayers and hopes, I am still foiled, and fear I shall one day perish by the hand of these *Saul's.* O when shall the Kingdom be restored to *Israel?* When shall the deliverer come to my soul? What shall I do to get these mountains a plain before *Zerubbabel?* and these Thieves crucified with my Lord Christ?

Sol. If ever thou meanest to get the death of thy sins, take these directions.

Direct. 1. First, Do nothing that might tend to strengthen sin. *Rom. 13. 14. Make* 〈 in non-Latin alphabet 〉 *, no provision for the flesh, to fulfil the* 〈 in non-Latin alphabet 〉 *. lusts thereof:* the word signifies a provident care of the flesh, as men do to maintain themselves and families: Donit take up your thoughts about it, how to feed and please your lusts: Never think to kill your corruptions while you secretly feed and maintain them: Many complain of their corruptions, and yet all the while feed and strengthen them. There are several things that do contribute maintenance to men's lusts.

First, Delightful Remembrance of former sins, do wonderfully please a carnal heart, and stir up desires to future sins: As the remembrance of former mercies is food to present faith. *Psal. 74. 14. Thou brakest the head of the Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness. Israel*'s deliverance out of *Egypt,* and the breaking of *Pharaoh*'s power, seriously thought on, was food to *Israel*'s faith in the wilderness: And such are delightful remembrances of former sins: When a person takes pleasure to think and talk of his former evils; this doth feed present desires and hopes of sin. When *Paul* would help on the *Romans* freedom from the service of sin, he labors to get their present thoughts of former sins embitter'd. *Rom. 6. 21. What fruit had ye then in those things whereof ye are now ashamed? for the end of these things is death.*

Secondly, Pleasing Imaginations, and fancying of present or future sins, do wonderfully strengthen the habit of sin. The Lord charges *Israel*'s sinful actions, as the product of their wicked thoughts. *Isa. 65. 2. Which walketh in a way that was not good, after their own thoughts.*Sin first begins in the head, and ends in the feet; first working thoughts of sin, and then actual works of sin: The Devil doth usually strike the first fire on the tinder of men's thoughts, which afterwards burns in their hearts and lives. *Jam. 1. 15. When lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death.* They that would avoid the birth of sin in their lives must take heed of the conception of sin in their pleasing thoughts. They that would help on *Babylon*'s ruin, must prevent its propagation, and put a timely check to their growth; dashing their little ones against the stone, *Psal.* 137. 9. Leave not anything that belongs to *Babylon* in thy soul, saith *Hugo.*

Thirdly, Unbelief strengthens lust. *Jer. 2. 25. But thou saidst there is no hope; no, for I have loved strangers, and after them I will go,* 〈 in non-Latin alphabet 〉 *. Desperatum est (scil.) cor.* My

heart despairs of help; I fear it will never be better, therefore I will go on in my way. Unbelief strengthens lust, and makes the soul a prey to it. 'Twas by unbelief *Israel* fell in the wilderness, both into sin and ruin. And the Apostle cautions Christians that they fall not by the same example of unbelief, *Heb.* 4. 11. 'Twas unbelieving desponding fears had almost turned up *David*'s heels, had not grace succoured him by the Word, *Psal. 73. 2. But as for me, my feet were almost gone, my steps had well-nigh slipped.* And whence came this weakness of grace, and strength of corruption? why it was from the apprehended prosperity of sin and sinners; and the succesless issues of his profession and obedience: *Verse 15. Verily I have cleansed my heart in vain, and washed my hands in innocence:* If this be the fruit of my holiness, then all my labor is in vain; 'tis to no purpose I have followed God all this while, if wickedness shall carry it at last. O take heed of unbelief if ever you would get down your lusts.

Fourthly, Presumption secretly conveys in relief to sin, and succors it against all the sieges of Word and Spirit. 2 *Pet. 2. 10. Presumptuous are they, self-willed.* A presumptuous soul is a self-pleasing soul, one that pertinaciously and willfully seeks his own carnal contentments, 〈in non-Latin alphabet〉, (as the word imports) he will boldly adventure on the most dangerous issues of sin, so he may but gratify his lusts, and obtain his sinful desires; he fears no dangers, sticks at no hardships, though God and his Word be against him; it makes the sinner go against all warnings, threatenings, counsels, with hopes of success. *Numb. 14. 44. But they presumed to go up to the hill top, verse* 42. The Lord forbad them to go, threatening his remove from them, and their ruin, if they durst go up against his will. Nay, it was said, *The Ark of the Covenant of the Lord; and Moses went not out of the Camp;* would not stir one foot with them in that wicked enterprize, yet they would go. O take heed of Presumption, that does exceedingly keep up sin, and pull down the sinner.

Fifthly, Carnal security is a great friend to sin, and contributes much to its advantage, when Christians let down their watch, and lie down to slumber, then corruptions rise up and prevails over them. When the *Amalekites* were spread abroad upon all the Earth, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the Land of the *Philistines, 1 Sam. 30. 16, 17. David* fell upon them, and smote them from the twilight, even to the evening of the next day, and there escaped not a man of them save four hundred young men which rode upon Camels and fled. So 'tis with gracious souls after some great mercy, either some special privilege enjoyed, some spoils upon their lusts obtained, or token of God's favor received, they become secure, proud and careless, letting down their watch, exposing themselves to temptations, and soon become a prey to sin and Satan. *Jer. 48, 11. Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into Captivity, therefore his taste remaineth in him, and his scent is not changed.* If you would have a change on your carnal hearts, take heed of carnal security in your hearts.

Sixthly, Self-indulgence helps to nourish sin, when persons are lovers of their own selves; seek to please, indulge and gratify the desires of carnal natural-self; then lusts thrive in that soul. He that feasts his body (saith *Ephrem Syrus*) and starves his soul, is like him that feasts his slave, and starves his wife. 2 *Tim.* 3. 2. Self-love leads the Van to all the iniquities and

hypocrisies of the last times. O the troops of sin that march under the banner of self-love, and are secured by its conduct; hence self-denial is the first step to Christianity, *Mat.* 16. 24. You can never prosper in your salvation-attempts, or decay in your soul-ruining lusts, till you learn to deny yourselves in every part of it. Take heed of a selfish spirit, if you would be sincere souls, and see the death of your lusts.

Seventhly, Opportunity favors sin exceedingly, and helps to keep its hopes alive, and gives it occasion for its enlargement. Opportunity is the Midwife of lust, and helps to deliver it of its inward conceptions and pregnant desires: 'Twas opportunity that blew the coal of *David*'s lust into a flame, 2 *Sam.* 11. 2. and midwiv'd out *Hezekiah*'s pride, *Isa.* 39. 2. Had it not been for opportunity, *Lot* might have escaped the sin of incest, as well as the sufferings of *Sodom, Gen.* 19. 30 to 37. and *Judah*'s uncleanness with his Daughter-in-law *Tamar:* 'Twas opportunity that exposed *Dinah* to a rape, and *Peter* to the temptation of denying his Lord and Master. Take heed of adventuring into the way of temptation, and going to the borders of soul-danger; shun the occasions of evil; turn aside out of the way of snares, *Prov. 1. 15. chap.* 4. 14, 15. Temptation feeds corruption, ensnares and entangles the feet, and (as fuel) keeps in the fire of lust. You may as safely suffer the sparks to come near to gun-powder, as opportunity to corruption.

Eighthly, Impenitency in sin strengthens the habit of sin. *Jer. 8. 6. No man repented him of his wickedness, saying, what have I done? everyone turned to his course, as the horse rusheth into the battle.* They run on furiously in sin, as the horse doth into the battle, who runs till he sweats (saith *Theodoret.*) So they have no end or satiety of sin; and this impenitency in sin was the cause of all their pertinency in sin. Impenitency hardens the heart, and heaps up sin on sin unto the day of wrath, *Rom.* 2. 5. Take heed then of all those things that may in the least maintain and keep up sin in your souls, as ever you think to bring it down: That's the first Advice.

Direct. 2. Secondly, Not only shun whatever might strengthen sin, but take heed you go not out in your own strength against sin, if ever you think to mortify it: He that would mortify sin, must be able to master Devils, *Ephes. 6. v.* 12. But human strength is no match for Devils: If man in his pure estate were too weak for such an adversary, then much more impotent is impure and imperfect man: 'Tis not the woman, but the *woman's seed must bruise the Serpents head, Gen.* 3. 15. The Saints victory is *through him that hath loved them, and given himself a sacrifice to God for them, Rom. 16. 20. Rom. 8. 37. Ephes.* 5. 2. It must be his armor and arm too must bring salvation from spiritual enemies: *Without me you can do nothing, John* 15. 5. 'Tis this makes souls to fail in their attempts against sin, that they set about it in a strength inferior to sin. When *Augustine* after all his strivings, vows and duties to bring down his corruptions, found them still too hard for him? he heard a voice saying to him, *Thou standest in thyself, and therefore thou dost not stand:* Whereupon he betook himself to prayer, and faith in the blood of Christ, and so got some victory over them. When the Exorcists, *Act. 19. v.* 15, 16. went to cast out Devils by the bare Name of Christ without the Power of Christ; both they and their attempts soon miscarried: *Jesus I know, and Paul I know, but who are ye? and the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed over them, so that they fled out of the*

house naked and wounded. Creature-strength is too weak to master that enemy which hath the power of Hell to guard it. O go not out against sin

In the strength of your purposes and promises! *Peter* to his own cost, found that too weak to secure him in an hour of temptation.

Go not out in the strength of your frames and affections: How easily can Satan beat the Saints from these posts, and cast in a flood to drown their warmest affections! The *Galatians* that were high in frames and affections, and could talk of a blessedness, while spiritual, soon felt an alteration when they became carnal, *Gal. 4. 15. chap.* 3. 3.

Go not out in the strength of your duties and performances; these are too weak without faith and the arm of Christ to charm these Serpents, and disarm spiritual adversaries.

Go not out in the strength of your graces; these are not Christ, nor have an Almightiness in them to bring down sin and Satan: 'Tis not grace in Believers, but grace in Christ, that is sufficient to guard the soul from Satan's buffetings, and to rescue it from his temptations, 2 *Cor.* 12. 9.

Direct. 3. Thirdly, Get the union between thy heart and sin broken: The life of sin lies in that union it hath with the heart; if that be broken, sin dies; as a man then ceaseth to live, when the union between the soul and body is dissolved: Sin hath too great a part even in a Believer's heart, which moves for some respect and indulgence towards it: When the enlightened mind says, Crucify it, the carnal affections cry, *Spare it, is it not a little one?* And the heart (like the City of *Iconium* about *Paul* and *Barnabas*) is divided. *Act. 14. 4. And the multitude of the City was divided, and part held with the Jews, and part with the Apostles.* So 'tis with the gracious soul; sin hath too great a potency in the carnal mind, which must be broken, or sin will never die: Get the Spirit's interest in thy heart strengthened, and sins party weakened every day.

There are seven things that have a great tendency to weaken the heart's union with sin, and withdraw its affections from it.

First, An abiding sense of the great Love of Christ towards it; that he should pity him, when pitied of none, left of all; love him, when wallowing in his blood, and altogether unlovely in himself; love him, while an enemy to God, yea to his own soul; love him so as to give himself for him; to leave his Father's glory, and take up shame, yea taste of death for him, love him, and pass by others; call him, and leave others: the serious consideration of this hath a great constraint on the gracious heart to hate sin, which Christ so hates, and in love to the soul came to destroy.

Secondly; A due apprehension of the unconceivable sufferings of the Lord Jesus, and all procured by sin: *He was despised and rejected of men, a man of sorrows, and acquainted with grief; he bore our griefs, and carried our sorrows: he was wounded for our transgressions, and bruised for our iniquities; he was oppressed and afflicted, and* (that which gave an extremity to all these sorrows) *it pleased the Lord to bruise him, to put him to grief, and to make his soul an offering for sin:* This made the blows the heavier, that they came from a Father's hand: *Had an enemy done it,*

it might have been easier born, (though his torments were unimaginable) *but mine equal, mine acquaintance, my familiar friend, Psal. 55. 12, 13. My God, my God, why hast thou forsaken me, Matt.* 27. 46? and all this the fruit of sin: This makes a gracious soul to hate sin, that hath been so cruel to his best and only friend.

Thirdly; A believing sight of the excellency and holiness of Christ, hath a mighty power to draw off the heart from sin: when the Prophet had got a view of the Lord in his holiness, he hath presently unlovely and troublesome thoughts of sin. *Isa. 6. ver.* 1. to 7. *Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King the Lord of Hosts:* A sight of Christ's holiness will make sin seem exceeding vile and loathsome, and the soul restless till delivered from it: 'Tis unacquaintedness with the holiness and beautiful perfections of Christ, that makes men fall in love with that deformed monster, sin: the transcendent glory of Christ is his grace; and the glory of the Saints is to be like him, *Joh.* 1. 14. which is obtained through the immediate views of him. 1 *Joh. 3. 2. When he appears, we shall be like him; for we shall see him as he is:* The hope of which sight, and glory, is soul-purifying now: *ver. 3. And every man that hath this hope, purifieth himself, as he is pure:* No sooner had the Apostles a sight of Christ's glorious grace, but the next thing was *a receiving from his fullness grace for grace,* Joh. 1. 14. 16.

Fourthly; A sensible sight of the exceeding sinfulness and evil of sin will help to loosen this conjunction between the heart and sin: when once *Paul* came to see the exceeding sinfulness of sin, and felt the killing fruits of it in his soul, his heart presently came to be loosened from the ruling power of it. *Rom. 7. 11. 13. That which I do, I allow not; what I would, that do I not; but what I hate, that do I.* The sense of the shameful fruits of sin was influential on the believing *Romans* towards their freedom from sin, *Rom.* 6. 21. 22. Christians, get your eye more intently fixed on the cursed nature of sin; how contrary to God; how like to Devils; how filthy loathsome and abominable: look upon the certain dreadful effects of sin here, and to all eternity, if not removed; it hath brought death on the Son of God, and destruction on the Sons of Men, bondage on the creatures, a curse on everything men do and enjoy; enmity against God, alienation from God, robbing him of his glory, crossing his will, spoiling his works, grieving his spirit, hindering the soul in duty, depriving it of mercy, exposing it to judgment, necessitating it to evil, weakening his hopes, breaking his peace, opposing his grace, and endangering either the loss, or lessening of his glory; with other innumerable mischiefs, injuries, cruelty and miseries that follow the heels of it; with the great difficulty in its removal. *I say;* be more in the heart-affecting consideration of these things, and you cannot choose, but with *Paul,* be weary of sin, loath it, and long for a separation from it, *Rom.* 7. 24. How can ye love that knife that hath stabbed your dearest Friend, Father, Husband; yea, your own soul? How can you like that cloud and veil which stands between you and the Son of righteousness, and keeps these quickening warming beams from you, which would have cleared and strengthened your heart? How can you hug the fetters, kiss the walls and doors that imprison your souls in bondage, and keep you from your beloved, and from the glorious liberty of the Sons of God? what pleasure can you take in that Thief which stole your richest Jewels, and hath brought you to a morsel of bread?

5ly, Apprehension of that high dignity and honorable state to which grace hath advanced you, & those peculiar glorious privileges which you are now invested with, hath a mighty influence on a gracious heart towards the abhorring of sin, 1 *Joh.* 3. 1, 2, 3. Oh how unsuitable are works of darkness to the children of light! how unbecoming is vile raiment to them that dwell in Kings Houses: A Swine's snout to a Saint's eye; thick clay, and defiling dirt on the hands, face, and heart of the heirs of glory, and children of the Kingdom: what an unlovely sight is it to see Kings wallow in the mire as Swine; and such who enjoy the privileges of Angels, to do the work of Devils? Remember that thou art Son to a King, said one to *Antigonus,* and that will keep thee from base courses. O Christians! work in these thoughts upon the heart, and see whether there can be any room left for the works of the flesh, or affections thereof.

Sixthly; Expectations of future glory will help you to despise that abominable thing, sin: Can you rationally look for a Throne with your Beloved hereafter, and lodge in the bosom of your Idols and adulterous Lovers now? How can you think that head shall wear a Crown of glory with Christ, who is always plotting to put Crowns of Thorns on Christ's head now? To reap life everlasting then, who sow to the flesh now? Do you hope for that time when you shall be uncloath'd of sin? and can you make it your present work to put on sin, hold fast sin? how inconsistent are desires of sin, with hopes of freedom? Christians, do not deceive your souls, you cannot have sure grounds of fellowship with God hereafter, and allow the least communion between your hearts and sin now.

Seventhly, Maintained union and communion with Christ will break heart-union and fellowship with sin: As heart-union with sin will not admit of union and communion with God. *Hos.* 4. 17. Ephraim *is joined to Idols, let him alone:* I will have no more to do with him; I will leave, and remove from him: So union and communion with God in Christ, will not bear union with sin. *Hos.* 2. 2. The Lord would not say *Israel* was his Wife, until her Whoredoms were put out of her sight, and her Adulteries from between her breasts: and no sooner did she return to a believing sight of, and affectionate union with him, but she presently cries out, *What have I to do with Idols anymore, Hos.* 14. 8? Contraries oppose and weaken each other. *Psal. 97. 10. Ye that love the Lord, hate evil.* Matth. 6. 24. *No man can serve two Masters, either he will hate the one, and love the other; or else he will hold to the one, and despise the other: ye cannot serve God and Mammon.* Union with God is of an incorporating nature. 1 *Cor. 6. 17. He that is joined to the Lord is one spirit,* and cannot subsist without heart-separation from sin. 2 *Cor 6. 16, 17. I will dwell in them, and walk in them;—wherefore come out from among them, and be ye separate, saith the Lord.* Cleaving to Christ by Faith is the best way to the relinquishment of sin. The soul that hath constant fellowship with Christ, will not care for other Lovers, *Phil.* 3. 8. That's the third Direction: Get the union between thy heart and sin broken.

Direct. 4. Fourthly, If you would mortify sin, strike at the root of it, and get the body of this death destroyed, The life of the tree lies in the root; lop off all the branches, yet if the root be sound, the tree lives, and the branches will sprout out again, *Job* 14. 7, 8, 9. But if once the root be cut off, the whole tree dies and ceases from bringing forth fruit. So 'tis with sin, if you set against this or that particular corruption, and let the body of death alone, not using

means to weaken that, you will make but little of all your endeavors; when you have quieted one lust, another rises: 'Tis but to little purpose to lade away waters out of a ship, unless you stop the leak that feeds them; while there is water in the Sea, it will be still running in. They that will cure a disease, must get the cause removed: Original sin is the source and fountain of all actual sins; as that is weakened, so will the irruption of actual sins be abated: The way to prevent the inroads and stranglings of a garrison, is to begirt the Fort, and not only keep them in, but scale and attach the strong hold that secures them. *This is the wisdom of a Christian* (saith Mr. *Burroughs) that when he comes to labor against any corruption, he doth not spend his time so much against this or that particular corruption, but strike at the body of corruption:—And hence is the reason that Christians in a little time grow so much, and get so much power against their corruptions, whereas others are a long time before they get any power at all.* 'Tis with a Believers heart, as with a garden overgrown with weeds; though the tops be often plucked off, while the mores and strings abide under-ground, all they do to cleanse it is labor in vain, they still spring up afresh: So is it with men's corruptions, till the root be more withered and weakened. Now to further this work:

First, Be deeply sensible of your sinful natures, as well as sinful actions: This the faithful complain mostly of, even their sinful natures. *Isa. 64. 6. We are all as an unclean thing, and our righteousnesses as filthy rags. Psal. 51. 5. Behold I was shapen in iniquity, and in sin did my Mother conceive me. Rom. 7. 24. O wretched man that I am, who shall deliver me from the body of this death!*

Secondly, Apply the Death of Christ by faith to the whole body of sin in you. Faith fetches virtue from a crucified Christ to dry up the bloody issue of sin, *Luke 8. 44. chap.* 6. 19. This being the appointed way of God to bring down sin. The foundation of a soul's redemption from sin is laid in the Death of Christ. 1 *Pet. 2. 24. Who bare our sins for us in his own body on the tree, that we being dead to sin, might live to righteousness.* This death to sin is the effect of Christ's dying for sin; this being the end of his Death, to redeem his people from all iniquity, *Titus 2. v.* 14. Christ's Death for sin was not only a pattern to Believers, but a medicine and appointed means to destroy their sin. *Rom. 6. 6. Knowing this, that our old man is crucified with him; that the body of sin might be destroyed, that henceforth we should not serve sin.* 'Twas by the Cross of Christ that *Paul* was crucified to the world, and the world to him, *Gal.* 6. 14. Carry over thy old man to the Cross of Christ, and bury thy strong lusts by faith in the grave of Christ, deriving virtue thence to kill thy sin. Faith brings the soul into a fellowship with the Death of Christ, to receive the benefits and energy thereof; one of which benefits is a killing power on sin.

Thirdly, Improve Faith in the Promises. The death of sin in Believers, is part of the New Covenant, and as sure as pardon. *Micah 7. 19. He will turn again, he will have compassion, he will subdue our iniquities, and thou wilt cast all their sins into the depth of the Sea, Mat.* 1. 21. He shall save his people from their sins, *Rom. 6. v. 14. Deut.* 30. 6. which promises are sure to all the seed: The Lord Jesus came on purpose to perform the promises to, and in his people. *Rom. 15. 8. To redeem them from all iniquity, Titus* 2. 14. And to destroy the works of the Devil, 1 *Joh.* 3. 8. And saith in these Promises is soul-cleansing, and sin-subduing: Carry over thy unruly corruptions to Christ in the Promises, and sue for justice upon them.

Fourthly, Implore the constant help of the Spirit of Grace, both to discover, oppose and destroy thy corruptions: This work is too hard for flesh and blood; nothing short of the Eternal Spirit can get a full conquest over sin, and the power and wiles of Satan in thy soul: 'Tis *through the Spirit Believers come to mortify the deeds of the body, Rom. 8. 13. And by the spirit of judgment and burning, the Lord purges away the blood of Jerusalem, Isa. 4. 4. And by the Law of the Spirit of Life, we are made free from the Law of sin and death, Rom.* 8. 2. Take heed of grieving and impeding the Spirit of Holiness, by which his gracious, sanctifying influences are suspended, and thou be left to the weaknesses of thy own spirit. Be much in prayer and fervent cries for the Spirit's daily assistance in this great work.

Fifthly, Give no place to the least motions of sin, but maintain a constant war against the whole powers and body of sin: The want of preventing care, timely opposition, and constant warfare against all the corruptions of flesh and spirit, is one thing that lays gracious souls under the entanglements and prevalency of their lusts, *James. 4. 17. 1 Thes. 5. 2. Rom. 12. 9. We embrace* (saith one) *the desires of our temptations upon implicit faith, not examining and withstanding the first entrance of temptation, nor crushing the first motions of sin.* 'Tis easy to crush the Serpent's Egg, but dangerous conflicting with it when it becomes a Cockatrice. A rebellion may be with less strength dissipated at its first appearance, than suppressed when it hath gathered head, *Isa.* 14. 29. The Devil's first assault (saith *Chrysostom*) is violent; resist that, and his second will be weaker, and that being resisted also, he proves a coward. A Christian's wisdom and interest lies much in these two things:

First, To take the start of sin, to strike the first blow, to be in the field before it; yea to baracado up its way, and to fall in upon its quarters; to lay in provision against its very rising; to fortify the heart against the least consent to sin, by applying threatenings and promises betimes, and furnishing the heart with sovereign and scriptural antidotes against it: The neglect of this preventing care, deprives the soul of needful helps against its surprisal, and so renders it weak against its first assaults. *Arius* at first (saith *Jerome*) was but a spark, but being not suppressed betimes, he proved the incendiary of the whole Church.

Secondly, To prosecute the soul's victory over sin: Sometimes the Lord gives his people power over a lust, by a sanctified affliction, or blessed ordinance, which victory, if pursued, might tend to the total subduing of it; but usually we grow secure after such successes, and do not follow the victory, but give over too soon, as *Joash* in his-smiting on the ground, 2 *Kings* 13. 18, 19. The Prophet bid him shoot the arrows of the Lord's deliverance, and smite upon the ground; and 'tis said, *He smote thrice, and stayed; and the man of God was wroth with him; and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it.* O what advantage might a Christian get if he did but follow his victory over his corruptions, and not suffer them to recruit and gather strength again! Give no rest to thy lusts, nor space for reviving; no not for a moment, but keep up thy warfare every day.

Sixthly, If you would further the death of sin, keep up the life of grace: As the life of sin weakens grace; so the life of grace keeps down and weakens sin. *Gal. 5. 16. Walk in the Spirit, and you shall not fulfill the lusts of the flesh.* Keep up grace, and sin will down. *As when the house of David waxed stronger, the house of Saul waxed weaker, 2 Sam.* 3. 1. 'Tis written of *Ephrem Syrus,*

that though he was a man much given to passion in his youth; yet after he entered into a strict course of life, he was never seen to be angry with any man. As you cannot get power over sin, but by the Spirit of Grace; so you cannot keep the head over sin, but by the Life of Grace: Get your graces strengthened, and you will find your corruptions weakened.

Thirdly, You must carry on Renovation in grace, and the inward work of Sanctification every day. *Ephes. 3. 23, 24. And be renewed in the spirit of your minds: And that ye put on the new man, which after God is created in righteousness and true holiness* After the work of Mortification, the Apostle presses Christians to this work of Renovation, or Internal Holiness; be renewed in the spirit of your minds (*i. e.*) in your minds by the Holy Spirit; the mind being put for the whole man, and internal faculties of the soul; both understanding, will, affections and conscience; all must be renewed by the Spirit, called the New Creature, 2 *Cor.* 5. 17. or Workmanship of Christ transformed after his own Image in righteousness and true holiness; and renewed in knowledge, *Eph. 4. 24. Col.* 3. 10. When the soul is truly regenerated, there is the stamp or eexmplar of Christ's holiness, placed in the whole soul in truth; but in weak measures at first, which must be renewed or enlarged in the soul, till it comes to the fullness of the measure of the stature of Christ. Christians at the first change, are compared to new born babes, 2 *Pet.* 2. 2. weak in grace, but under a natural disposition and obligations to growth and increases in this grace of God, both intensively and extensively: This is a Christian's duty by divine command, and comports with the appointment of God in order to it, 2 *Pet. 3. v. 18. 1 Pet. 2. 2. Ephes.* 4. 11, 12, 13. 'Tis the way by which grace becomes glory, and is greatly necessary to perfect a soul's holiness; that so he might come to his full stature and conformity to Christ, *Ephes. 4. 16. Rom.* 8. 29. And by the increases of grace may be enabled to dispatch all his duties, bear his burdens, and bear up under his temptations, that he might be capable to enjoy all his mercies, to glorify the God of grace, and to be made meet for the enjoyment of God in glory: On all which accounts it becomes the Christian's great concern to press after larger measures of grace every day; to grow up into him in faith and love, who is the head in all things, *Ephes.* 4. 15. To grow downward in humility and self-denial; to grow extensively in every part of holiness, and greater enlargements in every grace; to wax stronger and stronger in the grace that is in Christ Jesus: *Perfecting holiness in the sight of God; and pressing more and more after the price of the High Calling of God in Christ Jesus:* The want of which increases of the Spirit, doth much obscure the glory of Christ in Believers, cloud their evidences, and render them too weak for their corruptions, their growing trials and duties. Christians, content not yourselves with the truth of grace, without daily growth in grace. Improve your interest in the Resurrection of Christ, by believing for the dailing quickening of your hearts, and raising of your affections to things above, and attracting your desires and whole souls after God, grace and glory. Be much in internal soul-work, of heart searching, soul watching, divine contemplation, secret ejaculations, and soul breathings after God, and higher manifestations of his light, life and love.

Be constant in every appointment of God, public and private; of prayer, reading, hearing, holy conference, that you may get nourishment thereby administered to your souls: Get under all the dews and showers of grace for your fruitfulness.

Be spiritual as well as frequent in exercising grace under the means of Grace; without this you cannot serve God acceptably, *Heb.* 12. 28. or receive from him who is the head nourishment to your souls, but by these bands and joints of faith and love, *Col.* 2. 19. Formality eats out that sap which should make you green and flourishing: A dead, cold heart under the Word, can no more digest it to nutriment, than a dead body can concoct natural food.

Maintain hungering desires after the word of grace, and appointed means to your spiritual growth, 1 *Pet.* 2. 3. Hungering after food argues a good digestion, and a sound concoction furthers nourishment: Keep up warm affection to every way of God, living on Christ for all the good and blessing of them. *Psal. 84. 5. Blessed is the man whose strength is in thee, in whose heart are the ways of them; who passing through the Valley of* Baca, *make it a Well; the rain also filleth the Pools; they go from strength to strength, everyone in* Zion *appearing before God.* When *Jehoshaphat*'s heart was lifted up in the ways of the Lord, 'tis said he waxed great exceedingly, 2 *Chron.* 17. 6. 12. Heart-enlargement in the ways of God is a notable help to soul-thrivings: Take this one thing more; be poor in spirit, if you would be rich in grace: Such are under the promise of being satisfied, of being guided in judgment, of increasing their joy; to such he will give grace, and revivings. *Humble souls* (saith one) *are empty vessels, which God will fill; are low plants, which God will make to grow: To be nothing in our own eyes, is the way to receive all good things, even grace in abundance from God; Psal.* 22. 26. and 25. 9. *Isa. 29. 19. Prov. 3. 34. Isa.* 57. 15.

Fourthly; To keep your evidences for Heaven fair and legible, is another part of your Salvation-work: this will abundantly comfort you under all your tribulations, quicken you to a lively dispatch of your duties, give you a humble boldness in your approaches to God; arm you against the fears of death, and administer to you an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ. Beware of quenching and grieving the Spirit of grace, by which its sealing-work is hindered: Take heed of laying blots upon your evidences, by any allowed iniquity in your hearts, or unpurged defilement in your hands, which will weaken your confidence in the Lord, fill you with dejection and despondency of spirit, and give your spiritual adversary great advantage over your souls, 2 *Pet. 1. 10. 1 Joh. 5. 13. 2 Cor. 1. 12. 1 Cor. 15. 58. Heb. 10. 22. Job 19. 25, 26, 27. 2 Pet.* 1. 11.

Keep up your sincerity and truth in the innerman, be often looking to the principle of your actions, that it be gracious; and to your ends in everything you do, that they be pure, singly, and ultimately aiming at God, his will and glory in every duty, action and undertaking.

If you would evidence the truth of grace, you must be every day in the exercise of grace, and conscionable endeavors to live up to known duties, exercising a conscience void of offense towards God and man, not resting in any measures of grace, but going on towards perfection, and aiming at greater enlargements in your souls and graces continually.

Thirdly; Carry on all these natural, moral, and religious duties that concern others. This is the will of God, and part of your sanctification. *Matth. 5. 16. Let your light shine before men, and by your good works glorify your Father which is in Heaven. 1 Cor. 10. 32. Walk unblamable towards all*

men, giving no offense to any, lest the Gospel be blamed. Phil. 1. 10. *That you may be sincere, and without offense to the day of Christ.* 1 Pet. 2. 12. *Having your conversation honest among those you have to do with;* dealing justly with all men, rendering to every man his due; doing good to all, as opportunity serveth, *Gal. 6. 10. Psal.* 35. 13. and be kind to the just and unjust, seeking the salvation of sinners, mourning over them, praying for them, instructing of them; seeking by a humble, holy, and affectionate carriage to win them over to the Lord Jesus, who are not won by the word, *Luke 19. 41. Psal. 51. 13. 2 Pet.* 3. 1. Loving, praying for, doing good unto your greatest enemies. Virtues separated (saith *Chrysostom*) are annihilated; equity without goodness, is severity; and justice without piety, cruelty: 'Tis better to do good than to receive good. 'Twas said of Mr. *Hooker, That he was born for the good of many, but few born for the good of him:* That you love, delight in, and do good to all Saints, as Saints, that carry the image of God on them. That you make conscience of your relative duties both in your own houses, and in the house of God. *Psal.* 101. 2. Walking within your own houses with a perfect heart; to be Christians at home as well as abroad; showing the same spirit, zeal and affection to your Families as to others; doing your utmost to keep up the service of God in your houses, both together and asunder, morning and evening in prayer, and reading the word of God, *Acts 10. 2. 9. Josh. 24. 18. Psal. 25. 10. Matth.* 6. 6. That you faithfully discharge those mutual duties you owe to each other, as Husband, Wife, Parents, Children, Masters, Servants, *Eph.* 5. 22. to the end of *chap.* 6. To be meek, loving, peaceable in your words and carriages towards one another, giving that due respect as the place and relation calls for from each other: To be holy and profitable in your discourses, seeking the spiritual welfare, edification and salvation of each others souls, as of your own, *Deut. 11. 19. Prov. 22. 6. ch. 23. 13. Col.* 3. 12, to 16. *Heb. 12. 14. Gen.* 18, 19. The want of which due and Christian carriages in your houses brings up an evil report on the ways of God, rendereth the truth of your grace questionable, hinders the gracious presence of God with you, and removes his blessing from you, *Eph. 4. 29. Rom.* 11. 14. You whom grace hath privileged with a place and name within the walls of God's house, do stand obliged to fellowship-duties of love, care and faithfulness to each other; *considering one another to provoke to love and good works,* Joh. 15. 12. Heb. 10. 24. *and esteem each other better than yourselves: To seek one another's good as your own, serving each other in love, Phil. 2. 3. 1 Cor. 10. 24. 33. Gal.* 5. 13. To sympathize with each other in affliction, *Col.* 3. 12. and to be helpful to them in bearing their burdens, supplying their wants, comforting, counseling, and supporting them in all their tribulations, *Heb.* 13. 3. visiting the sick and imprisoned, feeding the hungry, clothing the naked, warning the unruly, admonishing the offenders, bearing one another's infirmities, covering their weaknesses, avoiding whatever might offend and injure each others souls, or lessen their affections, or break the unity of spirit and bond of peace between them; but by a sweet, humble-self denying, and faithful carriage, to engage the heart to each other, praying for the whole body, and every member: To be gracious and spiritual in all your communion and converses, seeking the prosperity of *Zion,* rejoicing in each others graces and good, as in your own; doing all you may towards their comfort and salvation, *Mat. 25. 42. Acts 20. 35. 1 Joh. 3. 17. Rom.* 15. 1. and 16. 17. *Lev. 19. 10. 2 Cor. 12. 20. Col. 4. 6. Phil. 2. 17, 18. Tit. 2. 12. 2 Cor. 13. 7. Psal. 15. 2. Col.* 3. 9.

In your Callings, commerce and dealings with men, to be just, honest, and faithful, doing as you would be done unto, not defrauding one another, but speaking the truth in all your bargainings, and performing your promises, though to your hurt. This is a considerable part of your heavenly Trade, and that wherein the credit of Religion doth eminently lie; the pleasing and glorifying of God, the good of others, the propagation of the Gospel, the peace and salvation of your own fouls, even in the faithful discharge of these natural, moral, and religious duties you owe unto others.

This is the first part of heavenly work; work of a heavenly nature as well as manner, both with respect to God, our own souls, and others.

Secondly, Another part of heavenly work is to do earthly things in an heavenly manner: Though the things of the World are of a different nature from things above, yet when rightly managed, they are subservient to them, and come within the compass of this Heavenly Trade: To which three things are needful.

- 1 *To do earthly things by heavenly rules.*
- 2 *With heavenly hearts.*
- 3 *To heavenly ends.*

First, Then is earthly work part of your Heavenly Trade, when you transact it by heavenly rules; every Science hath its Maxims; distinct Governments have their distinct Laws: So hath every Trade its rules, principles and instructions by which it is carried on. Earthly Traders have their rules and methods by which they manage their businesses, as may most comport with the end they propose, and the advance of their own earthly interests; and so 'tis with heavenly Traders, though they have to do with earthly things, yet they must act about them by heavenly rules.

Now there are ten rules which heavenly Merchants must observe in the management of their earthly affairs.

Rule 1. First, Be sure the matter of your employments be good, that your Callings be lawful, and the things you do be just and honest in the sight of God: Evil things can never be well done: meddle not with prohibited goods; do nothing that either in its nature, use, or by divine Law becomes evil, 2 *Cor. 13. 7. Phil. 4. 8. Eph.* 4. 28. Let your Callings be lawful, of good report, and useful in your generation, not only for your own interest and advantage, but for the service and good of others: *For no man liveth to himself, Rom.* 14. 7. Such a calling as hath God for its Author being according to Scripture; and *hath God for its Teacher* (saith *Fenner) Isa.* 28. 26. And *as a man can manage with peace of conscience, and be assured his work doth please God, and he can pray for a blessing upon it;* which they cannot do who set on employments that tend to nourish vice and wickedness, *Rom.* 13. 14.

That your Recreations also be lawful; such as are free from scandal and temptation, used by, and with persons fearing God, and such as have a tendency to refresh the mind and body, the better disposing it to its necessary duties, being sparingly and wisely used, so as to be no

occasion of evil to others, and religiously entered on by seeking to God for a right management of it, and blessing on it. Such actions as come not under these characters, are not becoming Christians, who must give an account to God for every vain word, much more for idle actions, *Mat.* 12. 36. 'Tis part of that which will trouble souls when their sins are bearing on them; *that they have inherited lies, vanities, and things wherein is no profit, Jer.* 16. 19. Saints should be working nothing but what hath a good in it: *Working with his hands the things that are good, Ephes.* 4. 28. and which can bring some glory to God: *Whatsoever you do* (of which Recreations is a part) *do all to the glory of God, 1 Cor.* 10, 31. But what good to the body, foul or estate; what glory to God; what peace to conscience in the day of Christ, can be found in carnal sports, scandalous plays, cards, dice, lascivious dancings, and the like? which are the offspring of chambering and wantonness, things wherein is little praise, virtue, or good report; but rather the spots of Christianity, and bane of piety, which tend to debauch the affections, to deaden the conscience, to nourish wantonness, and seed a fleshly carnal mind, the end of which is death, *Rom. 13. 13. Phil. 4. 8. Jude v. 12. 2 Pet. 2. 18. Rom. 8. 6. For to be carnally minded is death, but to be spiritually minded is life and peace.* It is a double content to a generous and well disposed nature, when he doth good for his pleasure. *Games of hazard* (saith a worthy Divine) *do very much discompose the mind; they also provoke passion, and cause much disturbance in the soul for things of nothing. Games that consist in dexterity of body or mind, are much to be preferred before these: Chess will sharpen the wit, but busy it over much, and toil the spirits, instead of recreating them, which is the proper use of play: Of all gaming, the less the better; and when it disorders the passions, the least is too much. He that ventures much money at play, ventures with it not only the tranquility of his mind; but makes a certain loss of it whatever becomes of the money*—Squandring away of money in play, is not the way to make friends of that unrighteous Mammon, that receive a man into everlasting habitations, but an enemy rather that will turn him out of his temporal habitation; it is the way to lose both Earth and Heaven: So then, whether we win or lose, we commit robbery; for if we rob not our adversaries, we rob ourselves, our families, and God: We may add this also; such unprofitable Recreations devour that precious treasure of irrecoverable, invaluable, yea salvation-time; and useth those hours in posting to Hell, which are too much neglected for hastening to Heaven. O how careful then should souls that profess heavenly hopes be of their earthly work, that it be such as may conduce to their accomplishment of them!

Rule 2. Secondly, Set upon earthly things in their proper place and order: *Seek first the Kingdom of God, and the righteousness thereof, and all these things shall be added to you,Mat.* 6. 33. Let God have the uppermost Throne in your hearts, the fore-foot in your walk, the first stroke in your work; give heavenly things the precedency, both in estimation, affection and time, as things of greatest worth, and to which you are chiefly obliged: That's the due order and method of heavenly Traders, to begin every day and work with God; serve God first, and then yourselves: Set apart some time for religious duties, before you set upon earthly employments. Men will not go abroad into unwholsom air fasting: The things of this world have a contagious breath in them: Break your fast with God every morning, before you adventure on heart-ensnaring businesses: Labor with God first for his presence with you, his wisdom to direct you, his grace and strength to help, secure and bless you in your earthly

labors. Antidote your hearts with divine cordials every morning, before you get into the Pest-house of this world, and let something of Scripture lie nearest thy soul for counsel, comfort, quickening every day: He (saith *Augustine*) that hath tasted the sweetness of Divine love, will not care for temporal sweetness. Meddle not with the thorns of this world, till you have fenced your hearts and hands by prayer, and the sword of the Spirit: 'Tis more haste than good speed to run into the world before you have spoken with God: The lawful way to earthly employments lies by Heavens gates. Christians, God will sue you for trespasses if you take any other way to your trades and employments in the world, than his prescribed way of religious duties. Besides, you have need of God's eye and hand in everything you do: You know not the snares and deaths that lie in your employments, and the dangers you are subject to in every step you go, and in everything you do: You may go forth in the morning, and never return more; some have died as *Israel* did, with meat in their mouths; others have fallen down dead in their work, broke their necks in a journey, been found dead in the way: O set on earthly work in God's way; go not about the world till you have been with God, and secured your All in his hands.

Rule 3. Thirdly, Keep your earthly business within the bounds of due time. He that hath allotted you your work, hath allotted you your time for it: it consists not with man's state, relation and interest, to be arbitrary in anything, but to walk by rule. *There is a time for everything under the Sun, Eccles. 3. 1. A time for every purpose, and for every work, verse 17. Job* 7. 1. As there is an appointed time to man on earth; so there is an appointed time to man for earthly things: He that hath set bounds to the world, hath not left worldly employments without bounds, but hath fixed men's earthly affairs within their proper season. *Psal. 104. 23. Man goeth forth to his work and to his labor until the evening.* The Psalmist acknowledges here the power and providence of God in setting bounds to his creatures; bounds to the Sun and Moon. *Verse 19. He appointed the Moon for seasons, and the Sun knoweth his going down:* Bounds to the day and night. *Verse 20. Thou makest darkness, and it is night:* he limits the labors of wild beasts and men; the beasts have their preyingtime confined to the night. *Verse 20. 22. And it is night wherein all the beasts of the forest do creep forth; the Sun riseth, they gather themselves together, and lay them down in their dens.* Men have their working-time allotted in the day: *Man goeth forth to his work and labor until the evening;* that is, to the end of their working-day, which consisted among the *Jews* of twelve hours. *John 11. 9. Are there not twelve hours in the day?* the usual time for men to dispatch their earthly work in. *The Lord would not* (saith *Musculus) have men's labors drawn out so far as to wear out their strength, but hath set bounds to it.* As the Lord would not have the world to take up men's hearts; so he would not have it to eat out their time, or encroach on these seasons that are due to greater concerns. God, Nature, Grace, thy own soul, and the spiritual good of others, have their claims, as well as thy earthly calings, to this little inch of this time. O consume not thy precious day on things that are temporal, and neglect thy opportunities for things eternal: do not enslave thy body beyond thy beasts, which have their times of rest; nor exhaust that strength which better things call for, upon an empty perishing world. Excessive labors beyond their due time, do argue either too much desire of these things, or too little faith in God, and are reprov'd by the Lord as the vanity and practice of them, who are not his beloved ones, *Psal.* 127. 2. 'Tis lamentable to see such

as would be thought the heirs of Heaven, so excessively taken up in enlarging their possessions on earth; engrossing all their time early and late, about their earthly affairs, leaving nothing but a few unserviceable minutes for God and their souls. O Christians! Keep the stream of your earthly affections and labors within the banks of allowed time; rob not God of his time of special service; nor nature of her time of needful rest and refreshment: nor thy own or others souls of time for their spiritual concerns, for such poor perishing things: Shew charity to thy redeemed body; make it not a drudge to thy earthly lusts: Man is too noble a creature to be a vassal to this world: 'Tis a sad spectacle to see the *Nazarites* of Heaven, like *Sampson,* with their heads shaven, and their eyes plucked out to grind in the world's mill, till they pluck down the house about their ears, *Judge.* 16. 21. How do men macerate their bodies, and starve their souls, only to help them with supplies in their passage to the grave, and all the while neglect the work of God, and their souls, leaving the relics of their wasted strength, and the world's refuse, for the service of an immortal God. This is not to follow earthly things by heavenly Rule.

Rule 4. Fourthly, Be diligent in the use of your working time: take heed you waste it not upon impertinencies, or by needless diversions, or by idleness, and unfaithfulness in your work: this is a sin against both Law and Gospel, which requires diligence and faithfulness in men's earthly callings: Labor and calling-work was man's duty before his fall. *Gen. 2. 15, The Lord God took the man, and put him into the Garden of Eden, to dress it, and to keep it:* And after the fall, painful labor was enjoin'd and inflicted as a punishment of his sin. *Gen. 3. 19, In the sweat of thy face shalt thou eat bread, until thou return to the ground.* This duty of bodily labor in men's Callings, is of equal sanction and regard with the duties of God's Worship, being inserted in a positive Law, and as that which is necessary to the sanctifying of God in Sabbaths. *Exod. 29. 9, 10, Six days shalt thou labor, and do all thy work, but on the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work: The injunction of working in six days* (*saith* Mayer) *is given in the same commanding terms in the Original, that the injunction of not working in the seventh is: and the same reason is given for both: the one is taken from God's resting on the seventh day: and the other from his working the six days:* So that not to labor faithfully in thy Calling the six days, is a breach of the fourth command, as well as the working on the Sabbath-day: Not as if the six days labor were to exclude all religious Worship of God on either of these days when the Lord calls to it by extraordinary Providences, as to mourning or rejoicing, or by ordinary tenders of Gospel-mercy, in Week-day Lectures, or the like; for this would cross his other commands, *Preaching in season and out of season, and laboring for the bread that endures to eternal life:* This diligent labor doth not exclude private worship every day, and public worship on week-days; so far as it consists with faithfulness in men's Callings, for which time must be redeemed, *Eph.* 5. 16. but it requires diligent attendance on men's Callings, on the week-days (as opposed to sloth and sinful waste of time) without which God is not duly served on the Sabbath: This diligence in men's Callings is also required in the Gospel, 1 *Thess.* 3. 10. Idleness is a Gospel-scandal, and renders Christians worthy to be abstained from, as not obeying the Word of God; and such must not eat, 1 *Thess.* 4. 11. such are unprofitable servants, who improve not their talents for God, and the good of others, *Matth.* 25. 30. and

are worse than Infidels, who do not by diligence in their Calling provide for their own, 1 *Tim.* 5. 8.

Rule 5. Fifthly, while your hands are about the world, set a guard about your hearts: The Believers heart is Christ's royal Fort, secure that, and all is safe: *If riches increase, set not your hearts upon them,* Psal. 62. 10. 'tis the Nature of earthly things, like a Malignant Disease, to get to the heart, O how hard is it to meddle with these, and the heart not become earthy too! when a gracious Soul hath been with God, and got his heart warmed, quickened, and drawn out to things above; no sooner doth he return to the world, but all is gone again: such dangerous damps doth this earth send unto heavenly hearts: secure thy heart with God every day, make a new surrender of it to him, before thou get into the snares of thy earthly business: Set a vigilant watch upon thy heart every moment, lest the things of the world steal in and take it captive.

Rule 6. Sixthly, Attend your earthly affairs with a calm and quiet spirit, whatever occurrence you meet with in the world; let your spirits be composed and fixed on God: wonder not at changes in an unsteddy world, which is only constant in inconstancy. *Here have we no continuing City,* Heb. 13. 14. All things here are moving, ascending or descending: Things below are compared to the Moon, *Rev.* 12. 1. which is never at a stay, but hath its constant changes; and like the Sea that ebbs and flows every day; and as the fountain of the Sun, which *Pliny* writes of, that the waters are extreme cold and sweet at noon, but boiling hot and bitter at midnight: So mutable are the comforts of this world, then going when they seem most likely to stay. Man's condition in this world at the best, is like the mountain *Potosi, over which there always hangs a cloud even in the clearest day.* And as 'tis written of a Meer or Salt Marsh in *Scotland,* called *Pochlowland,* where *there are tempestuous waves raging without wind, yea in the greatest calm.* Christians, be not troubled at the tides you see in these waters of *Marah. Riches make themselves wings and fly away, Prov.* 23. 5. Let none of these lower things trouble you when gone, which cannot content you when present: but one moment of time can make them cease to be yours. *There is but one days difference* (saith *Seneca,* upon the burning of a City) *between a great City, and no City:* So there may be but one day, nay but one hour, between a Father, and no Father; a Husband, and no Husband; a man of pleasure, and a man of sorrows; a rich man, and a poor man. Set not that at your hearts which should be at your heels: Men do not use to sigh, look pale, and cry, when servants leave them: Earthly things are no more; they are given you as handmaids to wait on you, not as a Spouse to lie in your bosoms; as servants that come and go, not as children that abide in the house forever. When thou hast lost an earthly comfort, say, A servant is gone from me today. Keep up a contentation of mind with the portion God gives you here. *Heb. 13. 5. Let your conversation be without covetousness, and be content with those things that you have:* Let them suffice you, as 'tis in the Greek; count them enough. If an *Esau* can be satisfied with his crumbs, how much more should a *Jacob* with the children's bread *What this and Heaven too!* (saith one.) A little of the world, and much of Heaven, will well agree. I have enough, and enough, and enough, said precious Mr. *Ball,* who yet was very low in the world. When the Earl of *Leicester* offered Mr. *Cartwright* the Provostship of *Eaton* College, saying, 'twas an hundred pound more than enough, he answered, the hundred pound more than enough was enough for him. *Psal. 37. 16.*

A little that the righteous hath, is better than the revenues of the wicked. There are two diminutives in the Original (a little little of the righteous man's) let it be never so 〈 in non-Latin alphabet 〉 little, with righteousness, it weight down all the abundance of the worldly man's interest; be it more or less, it is enough. O thrice fools are we, like new born Princes weeping in the cradle, knowing not that there is a Kingdom before them, *Rutherford.* I have often thought on that providence concerning *Israel* in the wilderness. *Exod. 16. 8. He that gathered much had nothing over, and he that gathered little, had no lack.* Christian, why so troubled about thy proportion of these things of the footstool? as if your Father knew not what you wanted, or cared not for you, or could not maintain you: You shall have enough to carry you to your graves, and you can absolutely need no more. *And seekest thou great things for thyself? seek them not, for behold I will bring evil upon all flesh, but thy life will I give thee as a prey in all places whither thou goest, Jer.* 45. 4, 5. You know not what God is doing in the world: Have you but little now? you may shortly have less: Be content with what you have: A little in *Bethel,* if it be but a pillow of stones, with bread and water, is better than the rich Plains of *Sodom:* A piece of blest bread in *Immanuel*'s Land, is sweeter, and will go farther than all the Garlic and Flesh-pots of *Egypt.* than a great deal of unsanctified comforts: A small portion of the world, with soul-advantage, is better than a great estate with spiritual losses and temptations. God can multiply a few loaves; make the barrel of meal, and cruse of oil, to hold out, and your clothes not to wax old, rather than you shall want enough to carry you through your wilderness, if you will be believing and obedient. Be contented with the talent God gives you to trade upon: Have others more than you? envy them not; they have the more to reckon for; and it may be they need more, or they can bear more than you. *That* (saith one) *would sink a small vessel which is but an ordinary burden to a great ship.* Some can better manage a large estate with less trouble and temptation than others: Possibly that would puff up thy heart with pride, and catch thy feet in snares that never stirs another's affections, to whom God hath given a braver spirit, or greater mortifiedness to this world. Subscribe to God's wisdom and pleasure, believe his promises, wonder at his mercy, be thankful for what you have above many; see your All in God, and hope to be shortly with him; and you cannot but be content with your allowance in the world.

Rule 7. Seventhly, Follow your duty, but cast your care on God, abide in your callings, but live above them. 1 *Pet. 5. 17. Casting all your care on God, for he careth for you.* Depend not on your wisdom, labor or success in your employments, but upon the promise, love and care of God for you: If the Lord blesseth your substance, do not you bless yourselves in it: See an emptiness in all your abundance, and shortness in these to answer your many wants. God can soon make a hole in your money-bags, blow on your increase, turn your prosperity into contempt, and make your expected comforts as the dream of a night vision. Live not on large barns, but on the full breasts of promises, for the good of what you do enjoy, or for the supply of what you want. The poor Christian hath the keeping of his purse in his Father's hand, the rich in his own hand. If sight fail, live by faith: Faith assures you of the good issue of all difficulties in your way, and gets advantage from the worst condition, and sweetness to mingle with every bitter providence you meet with. It may be thou hast a great family, and little to live on; liest in debt, and hast nothing to pay it; hadst a little the other day, but the

Caterpillar and the Cankerworm hath devoured it; this loss, and the other stroke hath wasted it. In this case thy duty is to live on God by faith, for a sanctified fruit of his hand upon thee, and for making up this lack by his abundance: When thou canst see no way out of thy perplexing trouble, let thine eye be unto God for help, 2 *Chron. 20. 12. 2 Chron.* 25. 8. Go not out of God's way for relief: He that wounds must heal; he only that casteth down can raise up, *Deut.* 32. 30. Neither faint thou in the day of adversity, or way of thy duty, *Prov. 24. 10. Prov.* 16. 3. but commit thy way to the Lord, and he will bring it to pass, *Psal. 37. 5. Mat. 6. v. 25. 1 Cor. 7. 32. Phil.* 4. 6. Take heed of carking cares, and fretful vexings; these cannot lessen thy trouble, but will greaten thy sins; a provident care is thy duty, but a distrustful vexing care, both thy sin and affliction.

Rule 8. Eighthly, In all your labors pray for a blessing: If you would live well, you must beg as well as work; add duty to thy diligence, prayer to thy provident care, calling on God, to thy calling in the world: As every creature, so every condition and work is sanctified by the word and prayer, 1 *Tim.* 4. 15. In every undertaking seek to God for counsel. *Prov. 3. 6. In all thy ways acknowledge him, and he shall direct thy paths.* Christians should not set upon the smallest matters without enquiring the will of God; not to go to this or that place, to buy or sell to do this or that work without seeking to God for direction, *Jam. 4. 13, 14, 15. Our journeys* (saith one) *must not be undertaken without asking God's leave,* Dr. *Mant.* on *Jam.* This would evidence a life of dependence on God, and bring all thy affairs under divine care and blessing; *Abraham*'s servant begins his journey with prayer, *Gen.* 24. 12. 27. and concluded it with praise, *Gen.* 28. 20. And so *Jacob; Israel*'s folly in concluding with the *Gibeonites* contrary to the command of God, was laid on their not asking counsel of God. *Josh. 9. 14. The men took of their victuals, and asked not counsel at the mouth of the Lord.* O the snares and disadvantages men are exposed to in their earthly concerns, for not taking counsel from God, and engaging his hand and blessing with them: Prayer will further your work, sweeten your pains and difficulties in it, and secure the comfort and good of it: When you want mercy, seek God for it; when you receive mercy, see God in it, and return praise to God for it.

Rule 9. Ninthly, Though you live in the World, yet be dead to the World: Heavenborn souls, though in the World, yet are not of the World, but chosen out of it, *Joh.* 15. 19. and crucified to it. *Gal. 6. 14. God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the World is crucified to me, and I unto the World.* This crucifiedness to the World (saith *Pareus*) signifies the contempt and despising of this World; he intimates hereby, that the World with all its scorn, pride, pomp and glory are despised by him, as a nothing, empty, dead thing. A soul crucified to the World sees nothing lovely and desirable in this World but God, his Word and Works: there's nothing in earthly things that can be taking with spiritual hearts, if God be not enjoyed in them: all the glory of the World is no more to them than a dead carcass, if the love of God breath not through it on their hearts; nay the very Garden of the Lord is a Wilderness to them, if the Rose of *Sharon* be not in it. A mortified Saint wonders that a rational immortal Soul can see such worth in riches, pleasures, honors, and poor perishing things of this life, which to him are nothing; he can easily part with all at the Lord's bidding. And he feels no such evil neither in the bad things of this World, as to make men startle at them; wants, losses, reproaches, torments for Christ, lose their frightfulness to them whose

hearts love to the Lord Jesus hath reconciled unto the bitterest affliction that can befall them for his sake. *If Christ stand, and do not perish,* (saith *Luther) what matter is it if Wife and Children perish?* If liberty, estate, life and all go, so he stay: Such should thy heart be in pursuit of these things, as one that is dead to the World, and sits loose from all its glory, and above all its threatenings; content to have, or not to have; to use, or want; to enjoy, or be denied, or deprived of it, as God pleaseth.

Rule 10. Lastly, Do all your work within the view of death, judgment, and eternity: transact the employments of every day, as dying persons, who are leaving this World, and liable to a remove every moment: How would frequent and serious thoughts of a near approaching end wonderfully check men's greedy pursuits of this World, and help to keep their actions in a consistency with their accounts. King *Philip* would have it proclaim'd before him every morning, *Remember that thou art mortal:* And when falling upon the Sand he afterward saw the print of his body, said, *O how little a parcel of earth will hold us when we are dead, who ambitiously seek after the World while we are living.* When *Severus* was old, he called for an Urn or Pitcher in which the ashes of a dead person were put, and looking a while on it, said, *Wilt thou contain that man whom the whole World cannot contain?* Alas, what will the whole World be to thee when thou comest to die? let it seem no more to thee now, who art dying every day: do everything as strangers and pilgrims here, *Heb.* 11. 9. 13. and as if you heard a voice every day saying, *Awake, and come to judgment: Jerome* thought whatever he did, he still heard that voice; *Surgite mortui, & venite ad judicium;* Arise ye dead, and come to judgment. When you are travelling to this Market, and the other Fair; think, *Sure I am journeying to the grave, and I know not what dust I shall shortly be shovell'd into:* when you are about your work, think, *I am hastening to eternity, and shortly these hands must rot in the grave:*When you promise yourselves great things, as the fruit of your labors, and hope for this gain and the other comfort, say, *Death may come between me and my enjoyments, and crop off the hopes of all my labors.* What can be great to him that accounts the World nothing? or long to him that counts his life but a span? Mr. *Dod,* When thou findest thy heart running out too greedily after this World, ready to lie, cheat, oppress, undermine others to greaten thy interest: think on this; *For all these things God will bring thee to judgment, and render to thee according to all thy works.*

Secondly, Then do you your earthly work in an heavenly manner, when you do it with an heavenly heart: As is the heart, so is the action in God's account: the Lord was much pleased that it was in *David*'s heart to build him an House, though he never did it, 1 *Kin.* 8. 18. and displeased with all that *Israel* did in his service, *because their heart was not right with him, Psal. 78. 37. Israel* did many good works, *they sought him, they returned and inquired early after God, they remembered that God was their Rock, and the high God their Redeemer, ver.* 34, 35. but all this was nothing in God's esteem, because their heart was not upright in it; they had an earthly, carnal, selfish, backsliding heart in all they did. If thy heart be heavenly, though thy work be earthly, yet it puts an excellency on it; but if thy work be heavenly, and thy heart earthly, God doth reject and despise it: the heart is the root of every action, and if the root be good, the fruit will be good also, *Mat.*12. 33. *Rom.* 11. 16. If the fountain be sweet, the streams will be sweet also; and if thy heart be heavenly, thy work is heavenly: A heavenly heart, like the Bee, turns all it doth to heavenly uses: when the Lord Jesus had put his hand upon the

Spouses heart, and left some myrrh upon her bowels, presently her hands dropped myrrh, and her fingers sweet smelling myrrh, *Cant.* 5. 4, 5. A heavenly heart perfumes thy earthly work, and makes it wonderfully taking with the heart of Christ.

Quest. How might I know when my heart is heavenly in my earthly work?

Sol. First, A heavenly heart is a heart enlightened to see heavenly things; a heart beam'd over with heavenly light, to discern things invisible: An earthly heart is a dark heart, it sees nothing in God, his Word and Works, so as to draw up his heart to Heaven: an earthly heart sees nothing but earth in heavenly things; and an heavenly heart sees Heaven in earthly things. The Patriarchs saw the heavenly City in their earthly Country, *Heb.* 11. 13, 14, 16. They saw the promises (that is, the things promised) afar off, and confessed that they were strangers on earth, they sought a Country, desired a better Country, that is an heavenly; and all that as the product of their heavenly sight, they saw heavenly things in earthly: *Abraham* had an heavenly eye to see Christ's day, *Joh.* 8. 5, 6. and *Moses* a heavenly eye to see him who is invisible, *Heb.* 11. 27. A heavenly heart doth not only see heavenly things, but sees an infinite worth and excellency in them: it sees them to be the best things; it sees a greater glory and desirableness in things above, in one glance of his eye, in one day within his Courts, in one hours communion with him, than in all the World besides: *Mary* saw more advantage in sitting at Christ's feet, than in the many things *Martha*'s heart was taken up about, *Luke 10. 41, 42. Cursed be that man* (saith the noble Marquess *Galeacius) that accounts not one hours communion with Christ above all the World.*

Secondly, A heavenly heart is a heart that savors heavenly things, *Rom.* 8. 5. Nothing goes down so sweet with a heavenly heart as heavenly things, *everything rejoices in its like:* An earthly heart delights in earthly things; the Merchant in his Trade, the Husbandman in his Field, Houses, Husbandry, and fruits of the earth; the voluptuous man in his pleasures; as he that sold his City for a draught of water; crying out when he had done, O that for so short a pleasure, of a King I should be made a Slave! The proud man in his greatness, *Is not this great* Babylon *that I have built, for the house of the Kingdom? Dan.* 4. 30. So doth the heavenly heart relish greatest sweetness in heavenly things: *How sweet are thy words to my taste? yea sweeter than honey to my mouth,* Psal. 119. 103. *His fruit was sweet to my taste; his mouth is most sweet,* Cant. 2. 3. and 5. 16. *My meditation of him shall be sweet,* Psal. 104. 34. *We took sweet counsel together,* Psal. 55. 14. *We talked of the mysteries of godliness* (saith *Ainsworth) of the exercises of Religion;* (saith another) which I suppose the Prophet meaneth by going into the House of God, as companions consulting (as it were) how they might prepare themselves to his service.

Thirdly, A heavenly heart is a heart that longs and desires after heavenly things: *Whom have I in Heaven but thee? and there is none that I can desire on Earth in comparison of thee, Psal. 73. 25. When shall I come and appear before God? My soul thirsteth for thee; my flesh longeth for thee, in a dry and thirsty land where no water is, to see thy power and glory, as I have seen thee in the Sanctuary, Psal. 43. 2. Psal. 63. 1, 2. My soul longeth, yea even fainteth for the Courts of the Lord; my heart and my flesh crieth out for the living God, Psal.* 84. 2. Desires are the natural motions of the heart, and *the best character, and truest lineaments* (saith one (*y*))*that can be drawn of the minds*

of men. Practices may be overrul'd by ends; but desires are always genuine and natural: Hence good men have had most confidence in approving themselves to God, by their affections, and the inward longings of their souls after him, as being the purest and most unfeigned issues of love, and such as have least proximity and danger from foreign and secular ends. It is an unquestionable evidence of souls risen with Christ, and receiving the stamp of Heaven on the heart, to set their affections on things above: Heavenly desires are the natural breathings of a gracious heart, which can as well live without them, as a man without breathing; a cessation of spiritual desires, argues soul-swooning, or spiritual death.

Fourthly, A heavenly heart is known by its heavenly thoughts; it will be much thinking of heavenly things: As is the heart, so are the thoughts usually. *For as he thinketh, so is he, Prov.* 23. 7. The thoughts are the first-born of the heart, and strength of the soul, and as natural issues of the mind, as beams are of the Sun; if the heart be evil, the thoughts will be evil; if the heart be good, the thoughts will ordinarily be good, *Matth.* 15. 19. further than corruptions or temptations hinder, *Jer. 4. v.* 14. If your hearts be heavenly, so will your designed, habitual and well-pleasing thoughts be. *They that are spiritual, will mind the things of the Spirit, Rom.* 8. 5. Try your hearts by your ordinary, quiet and delightful thoughts: Are vain, earthly thoughts your trouble, and holy thoughts your delight?

Fifthly, A heavenly heart will be full of heavenly projects; such a heart will be driving designs for Heaven; his consultations, enquiries and studies, will be how to carry on and promote heavenly interests. *Titus 3. 8. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works: 〈 in non-Latin alphabet 〉, cum ration & concilio exerceri;* the word is, might study, devise, and beat their brains how they might do good: That's the temper of earthly hearts also; they will be plotting and contriving ways and means how to advance earthly interests. *Phil. 3. 19. Who mind earthly things, 〈in non-Latin alphabet 〉, Zanchi,* whose thoughts are in the earth (as the *Syriac* renders it,) that is, they are wholly taken up about earthly things: So 'tis with a heavenly heart, it is taken up about the things of Heaven; it lays holy plots, how to keep down the world and corruption in the soul, and how to make the most of all it hath and doth for Heaven, to secure his interest, and enlarge his possession above: So far as the heart is heavenly, so far is it designing for Heaven.

Sixthly, A heavenly heart is acted and influenced by heavenly motives and arguments; there is nothing sways more with a heavenly spirit than reasons drawn from heavenly things, heavenly pleasures, heavenly honors, heavenly treasures will do more with a heavenly heart than any arguments drawn from things of this life. The nature of the heart is much known by the motives that are most potent with it: A carnal heart is biased by carnal things: *Who will show us any good? Psal.* 4. 6. But a spiritual heart with spiritual things: *Lord lift up thou the light of thy countenance upon us: Lot* will choose the plains of *Sodom;* but *Abraham* will prefer walks with God, though in a Wilderness. *David* values his lot, by what it hath of God in it, and counts that most pleasant and rich which helps him to most of God, *Psal.* 16. 5, 6. Tell an heavenly heart how he may be rich, great and comfortable in the World, and it signifies nothing: but tell him how he may pitch his Tent nearest to the Ark and enjoy most of God,

how he may keep peace and holiness within, and order his conversation aright to please God, and you will sooner win such a heart, than by all the choicest proposals of this life. *Wherewithal shall a young man cleanse his way?* Psal. 119. 9. *Who shall abide in thy tabernacle?* Psal. 15. 1. *Who will rise up for me against evil doers?* Psal. 94. 16. *How might I do to get a better heart? to be more rich towards God? Oh that one would give me drink of the waters of the Well of* Bethlehem! 2 Sam. 23. 15. *How might I do for some fore-tastes of the rivers of pleasure at the right-hand of God? and to eat of the tree of life in the midst of the Paradise of God, Rev.* 2. 7. These are the most taking things with an heavenly soul; his choice, his delights and transcendent interests lie on the other side of this World, even within the borders of *Immanuel*'s Land.

Seventhly, A heavenly heart is a heart that lives upon heavenly things, and is maintained by provisions fetched from Heaven, nourished up in the words of Faith, 1 *Tim.* 4. 6. desire the sincere milk of the Word, that ye may grow thereby, 1 *Pet.* 2. 3. My meat and drink is to do the will of him that sent me, *Joh.* 4. 34. Earthly hearts are maintained by earthly comforts; like the Crows, they live on carrion; but heavenly hearts live upon heavenly things, they feed on the finest Wheat; and, like the *Indian* Bird, *Ule malim, that lives upon the dew, and of the juice of Flowers and Roses;* heavenly souls prosper best on heavenly pulse and water: *Give me understanding and I shall live, Psal.* 119. 144.

Eighthly, A heavenly heart walks by heavenly Rules; 'tis led by the Spirit of God, *Rom.* 8. 14. All the threatenings of men cannot upon choice bow him from his path-way of duty, *Dan.* 6. 10. nor the reason or allurements of men draw him with full consent into the way of sin, *ch.* 3. 18. Whatever comes of it he is at a point to keep the commands of God, *Psal.* 119. 106. It chooses to be governed by heavenly Laws. *And we will walk in his paths, Isa. 2. 3. As for me and my house we will serve the Lrrd, Josh.* 24. 15. Such a soul is easily persuaded by the evidence of truth; and will hear what the Spirit says: *A little child shall lead him, Isa.* 61. 6.

Thirdly, Then are earthly things done in an heavenly manner, when done to heavenly ends and purposes; to obey, please and honor God; when a person can approve his heart to an allseeing eye, that the great and chief end for which he takes up this or that calling, sets on any employment, is in subordinacy to these great ends, not to please men, to gratify his own lusts, to grow great in the world, to enjoy pleasure, ease, reputation, and interest here, but out of obedience to the Maker, Redeemer and Governor of this world, that God in all things might have his will and glory, 1 *Pet.* 4. 11. This is the ultimate end of all God's works, and should be of man's also. All employments run out of their proper channel, if they tend not to this Ocean of divine glory: As God is the *Alpha,* so he must be the *Omega* of every action; the first cause must be the last end. God hath made all things for himself, *Prov. 16. 4. To him belongs the issues*(as from death, so) *of life, Psal.* 68. 20. Nothing is further good, than it answers God's end; earthly ends spoil heavenly work, and heavenly ends puts an excellency on earthly work. Christians, be careful of your ends in all you do: 'Tis not enough to do things that are right, if you are not upright in them: That's unsanctified work which hath not holy aims, and God for its last end. To follow your callings, that you might live honestly in the sight of men; that you might provide for your own, and have a competency in the world to carry you comfortably through it, is lawful, as subordinate secondary ends, but not

as your chief and last end, to which all your actions must be directed; that must be singly and supremely the pleasing and honoring of God as your highest end.

Fifthly, Another part of this Heavenly Trade is driven on & maintained in heavenly thoughts: Thoughts are the embrio and conception of actions, which also come under the cognizance and government of Religion. 'Tis a common, but carnal principle, and false assertion, that *thoughts are free:* They are free indeed from the inspection of men, but not from the eye and judgment of God, who searcheth the hearts, and weigheth the spirits, *Jer.* 17. 10. and will bring every secret thing into judgment, *Eccles. 12. 14. Solomon* tells us, *The thoughts of foolishness is sin, Prov. 16. 2. Prov.* 24. 9. And *Peter* tells us, that the thoughts of the heart need forgiveness, *Acts* 8. 22. not only sinful actions, but sinful thoughts are forbidden, *Deut.* 15. 9. and the very thoughts as well as words and lives of Christians, are to be brought under the obedience of Christ, 2 *Cor.* 10. 5. The Idea and platform of every considerate action, is first drawn in the mind and inward thoughts: No work is rightly done that wants praevious thoughts and consideration. *Prov. 16. 9. A man's heart deviseth his way;* he weighs, considers and deliberates about the way he is to go in, and the course of life he is to drive; he counts the time, cost, and everything that must go to his work. *Prov. 31. 16. She considereth a field and buyeth it.* So 'tis in this Heavenly Trade; there must be devising of the way, serious thoughts and considerations, how to manage it to best advantage; how to get in, and put off wisdom's goods; how to strengthen grace, to dispatch duty, to obtain the favor of God, and dwell in his presence; how to improve mercy, and how to ensure glory. The Heavenly Trade can never be carried on without heavenly thoughts. Inward working thoughts about God and godliness, are of wonderful use to further a holy life: They warm and cheer the heart under troubles, *Psal.* 94. 19. engage and fix it on God, and render his presence desirable: Heavenly thoughts fire the heart, and inflame it to holy actions, *Psal. 139. 17. Psal.* 39. 3. and are a choice preservative against sin, *Psal.* 4. 4. 'Tis greatly useful to increase knowledge, and attain to deep wisdom and understanding. *Dan. 14. 4. Many shall run to and fro, and knowledge shall increase:* That is, their thoughts shall be working on truth, busily employed to find out the meaning of the word, *looking on one side, and on the other side* (saith Mr. *Fenner*) and by this means shall come to a great thriving in knowledge. Men will never be religious to purpose, or be their crafts-masters in this Heavenly Trade, till they be more spiritual and heavenly in their thoughts. Christians, make conscience of your thoughts; *they must come to judgment;* wash your hearts from whence they come, *Jer.* 4. 14. and watch your thoughts whither they go; check your thoughts when they begin to wander; quicken your thoughts when flat; fix your thoughts when floating; spiritualize them when carnal; exercise them when slothful; set them on their proper and profitable objects, and hold them to their work in divine and heavenly meditation every day, which is part of your Heavenly Trade, and hath a mighty tendency to soul-enriching, *Psal. 4. 4. Psal. 63. 4. Psal. 104. 34. Gen. 24. 63. Psal. 1. 2. Psal. 77. 12. Psal.* 139. 8.

Meditation is a calling in the thoughts from its straglings and undue employments, fixing them on, and holding them to their peculiar work: 'Tis the travel of the mind in the search of some spiritual good, from such things as duty and providence lay before it; it weighs things and actions in the balance of truth; it turns things up-side down, and looks on both

sides, and through them, that it may take a right estimate of them: 'Tis the running to and fro of the cogitations to increase knowledge, *Dan.* 12. 4. Meditation sifts things and truths, to divide the flower from the bran, and truth from errors; it helps to a clearer and more sensible view of truth and excellency; with the Chymist, it extracts the spirits and quintessence of things; it warms the heart, and fires the affections, raises desires, engages the will, enlightens and enlivens the conscience, and helps to feed the soul on divine truths, to feast it with divine love; it draws nourishment from ordinances, sweetness from promises, instructions from the creature, and good from providences. Without Meditation a person cannot receive the good that's offered to him, or do the good that is required of him. The Word preached doth not profit hearers, for want of Meditation to digest it; threatenings, promises, counsels, encouragements, do not affect the soul, or effect their errand and message, for want of a serious and settled consideration of them. O what profit might Christians get to their souls, were more time spent every day in right Meditation! Believer, charge thy heart with this duty of daily Meditation, which is as needful as Prayer, Reading, and any acts of holiness, and allow some time constantly each day for this holy exercise of thy serious thoughts and contemplations. To meditate on God, his Word and Works; on the Soul, its being, immortality, duties, evils, and interests; on the the World, its vanity and emptiness; on Sin, its nature and issues; on Holiness, its excellency and blessed advantages; on Death, Judgment and Eternity, with whatever might yield instruction and profit: Urge thy conscience with the command of God, the practice of the Saints, the great necessity, and many advantages of this duty; consider the great and usual averseness of thy heart to it, which doth manifestly bespeak its spirituality and excellency; for the more nature is indisposed to a duty, the more of God is usually in such a duty: think also of thy manifold losses and disadvantages thou hast sustained by thy neglect of it, and pray hard for the spirit to help thy soul in the due performance of it; which hints I can only leave with thee without further enlargement, lest it should swell this Volume beyond its designed bounds.

Sixthly, If you would drive on this heavenly Trade, you must be keeping up heavenly converses every day, and upon every occasion: much of earthly Trades is carried on by earthly discourses, this way they drive bargains, and barter away goods: a great many words ofttimes go to chaffering, buying and selling: and so is it in this heavenly Trade; Religion is much advanced by a spiritual improvement of men's talk and converses; this way did the searers of God keep alive Religion in evil times, when other helps were wanting, *Mal. 3. 16. Prov.* 10. 21. By this souls come to be fed and nourished in their holy Faith, 1 *Tim.* 4. 6. A great deal of good or hurt comes by men's discourses. O the mischief Christians do to each other by their vain, carnal and earthly communications when they come together! *Evil communications corrupt good manners,* 1 Cor. 15. 33. *Whose word doth eat as doth a canker, 2 Tim.* 2. 17. This way does Satan put off much of his wares, even by Wisdom's Merchants, making them to weaken, cool, deaden, and corrupt one another's spirits, stir up, feed and strengthen each others corruptions, become temptations and provocations to one another to sin, by their sinful corruptions: 'Tis sad to think how the work of God ceases, and the work of Satan prospers this way: Persons come warm sometimes from a Sermon, and are soon cool'd by impertinent and vain discourses; come from secret duty, when their hearts are quickened,

and raised, and presently deadned again by spirit-quenching discourses. O how many labors of the Saints and Servants of Christ, and how many strivings of the Spirit are overturned, and come to nothing by vain and rotten discourses! no wonder the Apostle tells us, *The tongue is a fire, a world of iniquity; it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell, Jam.* 3. 6. Through the organ of an unsanctified tongue doth Satan shoot his fire-balls of temptation into the hearts of hearers: are you afraid of that fire which burns down your houses? beware of that fire that burns down souls to hell. 'Tis no small part of a Christian's wisdom to speak a word in season, and to order (as his conversation so) his converses to edification: When the Apostle presses the *Ephesians* to wisdom, *Eph.* 5. 17. the next thing he advises to is holy conference, *ver.* 19. by men's language are they known of what Country they are; so are persons discovered, whether Citizens of Heaven, or the World, by their ordinary and desired language. 'Tis said of *Augustine,* he went not so willingly to a feast, as to a conference to reduce any that erred. *He that is of the Earth, is earthly, and speaketh of the earth; he that cometh from Heaven is above all; and what he hath seen and heard, that he testifieth, Joh.* 3. 31. He will be speaking of heavenly things, which he learnt of God: *A good man out of the abundance of his heart bringeth out good things; for out of the abundance of the heart the mouth speaketh:* The tongue is but the index and bucket of the heart, that tells men what things are within, and draws out of those deeps to others; men use to find out what metals are hid in the earth by the color of the sand which the waters wash away from the mountains: if the streams be low, the spring is weak; an empty heart yields empty discourses; *By your words you shall be justified, or condemned: The tongue of the just is as choice silver, Prov.* 10. 20. in that it is enriching to those that are near it. *The tongue of the wise is health, Prov.* 12. 18. It sendeth out sound and wholesome words to the strengthening of hearers: 'tis said of the Spouse, *that her lips did drop as the honey-comb, honey and milk are under her tongue,* Cant. 4. 11. *And the roof of her mouth like the best Wine that goeth down sweetly, causing the lips of those that are asleep to speak, Cant.* 7. 9. This doubtless is one reason of the little thrivings of Christians in communion this day, 'tis from their barren and carnal communications; this starves Religion both in thy own soul, and in those thou conversest with; 'tis not maintained by gracious converses, and soul-edifying discourses. Christians, lay this to heart; how can you bear the charge of all that decay in godliness this day upon your non-improvement of this part of your heavenly Trade?

Lastly, Then do you carry on the heavenly Trade, when you improve everything to heavenly advantages, getting good from everything you meet with, do, or enjoy. 'Tis so in earthly Trades, all men seek their gain from their quarters, *Isa.* 56. 11. endeavor to turn everything to some profit: And so should heavenly Traders be getting some spiritual good from everything that comes under their hand, and in their way, if ever they intend to thrive: this comports with the great design of God in all his administrations to his people, which is to do them good. *Who fed thee in the Wilderness with* Manna, *which thy Fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at the latter end, Deut.* 8. 16. To this end are his providences directed: *The hand of our God is upon all them for good that seek him, Ezra* 8. 22. And this leads to the accomplishment of the promises towards Believers: *I will set mine eyes upon them for good, Jer.* 24. 6. I will not turn away from them to do them good, *Jer.* 32. 40.

All their occurrences are brought under a promise of working for good. *All things,* the best and worst things of providence, *shall work for good to them that love God, Rom.* 8. 28. And why is this? but that gracious souls should be expecting good from everything, every affliction, as well as mercy, that doth befall them; and be comporting in all their capacities with this design of God, by an improvement of all, to this great end of souladvantage: *What more good, O Lord?* was the usual saying of a godly man, when the Lord brought any new affliction upon him, with which he was much exercised, and from which he ever got some spiritual advantage.

For this end are gracious souls made capable to use their mercies, to bear and improve their afflictions to some spiritual good; they have a principle of grace planted in their hearts, and of divine light into their minds; and have received rules and instructions of purpose, that they might be able to reach this end: They are made men of wisdom for this end, that they might hear God in affliction, *Mic.* 6. 9. and see God in mercies; and are skilled in divine Chymistry, that they might extract the spirit of providences, and good of every condition, duty and mercy. 'Twas said of pious Mr. *Dod, that he used to turn Earth into Heaven by a wise and spiritual improvement of all earthly affairs.* A blessed metamorphosis! and an argument of excellent skill and high attainment in this heavenly Trade, to turn Copper and Brass into Gold, and to convert everything, the worst things to some good. This (Christians) is your privilege, duty and interest, so to manage every affair, condition, occurrence and experience, as to help on your soul-enrichings.

There are nine things especially which Christians should be careful to manage to some soul-advantage, to be getting good from them, to the furtherance of their instruction, meditation, mortification to sin, the world, and self; to the strengthening of their graces, raising their affections, quickening to duty, preparation for death, and every trial in the way to it; and for furthering their meetness for glory.

First, Privileges are one thing which Believers should be getting good from, to these great and noble ends of spiritual good. Every heavenly Trader hath some privileges which may afford soul-profit.

- There are *Natural* Privileges.
- There are *Providential* Privileges.
- There are *Spiritual* Privileges.

All which may contribute some profit to the improvers of them; Parts, Youth, Health, Strength, are part of Nature's treasure, and to be husbanded to the use and service of the soul: These are some of those talents the great Housholder gives to his Family, (though in different measures) for improvement, and singular mercies they are, if well used to the Donor's ends and directions. A humble use of Parts to the good of others, and setting of wit, memory, reason, with the choicest intellectuals, and richest endowments of the rational mind, on the service of the soul, 3 *Epist. Joh.* 2. making them hewers of wood, and drawers of water for the sanctuary of the Lord: A shaving and paring off of the excrements and froth of

wit, that they may become *Israelites,* and devoted to the God of *Israel,* and spiritual uses, *Deut.* 21. 12. keeping them under the government of the spirit, is a good improvement of them in this heavenly Trade.

You that have Parts and habilliments of Mind, do not prostitute them to the pleasure of the flesh, and the service of sin, but resign them to the use of the spirit; towards your enrichings with true wisdom, and increases in the knowledge of God, which brings salvation. When sprightly Parts and sparkling Wit are inlaid with grace, then are they as *Apples of Gold in pictures of Silver, Prov.* 25. 11. O how amiable are these endowments of nature, when seasoned with grade, when *perfum'd with Myrrh and Frankincense, and besprinkled with the Powders of the Merchant, Cant.* 3. 6.

Youthful time is another privilege for souladvantage; 'tis the morning of the soul's day, the best and most useful part of time, when appropriated to God and divine uses: what advantage have such for warmth of affection, and dispatches of duty? whereas decrepit age, like an emerited Soldier, hath worn out its serviceable capacities; and as the setting-Sun, is attended with evening cold, and shadows, and the close of working useful time. O how unserviceable is old age for transacting the work of the new-birth, when Conscience is sunk down into the deeps of guilt! when the affections are clogged with the dirty things of this world, and preengaged to other Lovers; and when the marrow of natures strength has been eaten out by the wasting service of sin. So great and amazing a work is the salvation of a sinner, that it deserves a subject of the choicest capacities to be completed in, and transacted by: And then is youth profitably spent, when devoted to God, and taken up in the great matters of salvation. You that are yet in your youth and morning-time, let God have the spring of your time, the first-born of your strength, and first ripe fruits of your capacities; let not youthful pleasures have the flower of your time and abilities, leaving the bran for God and your souls.

You that have strength of body, and a healthful temper, put it to the best use for your heavenly interest. Are you strong to labor? work out your salvation; labor for the bread that endureth; you that have legs, use them while you have them, to carry you up and down after God. If you must eat bread in the sweat of your brows, let it be the bread of your Father's house. If you must rise up early, sit up late, break your rest, exhaust your strength, let it not be all for the world, let Christ have some of your strength, before all be gone; yea, if you have any, let Christ have all.

As there are natural privileges, so are there providential privileges also, which are the capacities that providence dispenseth to some, of doing and receiving good beyond others, as liberty, peace, plenty, with other outward mercies, all which are to be husbanded to the best advantage of your souls.

Have you Peace with men? improve it towards the obtaining and securing your Peace with God: Your firmest leagues with men will hold but a little while, if your covenant with God be broken; what can favor with men profit you, if you have frowns from God? If men sheath up their swords, and God's be drawn, thy case is dangerous, and full of trouble. Make this use

also of thy present Peace, to prepare for future trouble, and to be the better armed when trials come; spend not all thy store upon thy present Peace and Comfort, but save some fragments for times of need. God gives thee a breathing-time, that thou mayest hold out the better in thy race; and spares thee a little rest, that thou mayest be the fitter for approaching trouble.

Have you Liberty? take heed of yokes of bondage, *Gal.* 5. 1. and soul-straitnings. If God set you at large, do not imprison yourselves to the world and carnal lusts: Is thy body out of prison? labor to get out thy soul also, *Psal.* 142. 7. Are thy feet enlarged? get thy heart enlarged also, and run the ways of his commandments, *Psal.* 119. 132. Make the most of your Lilberty in doing service to God, in attending on his appointments, and in taking all opportunities of doing salvation-work, and enjoying salvationhelps: Be like your Lord, going up and down doing good, while you have opportunity, *Joh. 12. v.* 35. If you have spare time, or can redeem it by double diligence from your earthly business, lay it out for God and his people in religious duties, Christian visits, holy conferences: The time may come you may wish for such a privilege, and long to see one of these days of the Son of man.

Have you yet a liberal portion of the good things of this life? is your garner full, your table spread, your cup overflowing? lay in the sense of these mercies now, as winter-provision to warm your hearts then, when you may not have them to warm and refresh your bodies, and lay them out to refresh those that want them, that they may bless God for you, glorify God in you, and procure mercy for you in the day of need: Make not thyself a slave to thy abundance, but make thy plenteous comforts serviceable unto thee.

There are Spiritual Privileges too, the lot of some, and calls for great improvements. There are Personal Privileges, the State and Spirit of Adoption, justification of persons, purchased right to pardon and peace with God, freedom from condemnation, assurance of preservation in grace unto glory, with many gifts of grace and spiritual favors which thousands enjoy not. And there are Public Privileges of access to God, communion of Saints, a place within the walls of God's House, with variety of soul-provisions, an interest in the promises of God, the prayers and graces of his people, things of infinite worth, and purchased at no lower rate than the blood of Christ: You that are interested in those, come under great obligations to behold them with wonder, to hold them with trembling, and to use them with diligence and faithfulness. You that are planted in the Courts of the Lord, *Psal.* 92. 13, 14. be fat and flourishing; content not yourselves with bare privileges, with dogs to feed on dry bones, but get the marrow, juice, and fattening virtue of all your advantages. Do not with *Lazarus,* lie at the door of your rich Lord, the Dogs licking your sores, when you may go in and be healed.

Secondly, Ordinances are another thing which Believers should be getting spiritual good from: These are the golden pipes through which the Lord pours in the Oil of grace into his golden Candlesticks, and Gospel-Churches, *Zach.* 4. 12. Showres of Manna to feed his people in the wilderness, and on this side their own Country, *Deut.* 8. 16. These are the Churches breasts to fill and nourish her children unto life eternal, *Isa. 66. 11. Gen.* 2. 6. 10. Ordinances are the Mist, the River of *Eden,* by which God waters his Garden; Scriptures are the Mines, Ordinances are the opening of them, to such as dig for Wisdom. A considerable part of this

Heavenly Trade is driven about these commodities; ply them well, that you may get large incomes of spiritual blessings through them: Take heed of sleeping at these breasts, or playing with them, lest the Lord put them up, or put you off; lie at the pool side, wait at the wells of salvation, and not only come, but draw out waters of life thence for your needy souls: For which four things are needful.

- *Preparation.*
- *Attention.*
- *Retention.*
- *Obedience.*

First, Prepare before you hear, get the room emptied, swept and garnished: For those provisions of Christ you are called to, bring your pitchers empty and clean, that God may fill them: Come not to clean food with a soul stomach, but get your hearts purged by sound repentance, and washed from an evil conscience, and renewed by the Spirit; for the new wine of the Gospel, 1 *Pet.* 2. 1, 2, 3. They must be new born babes, that receive the sincere milk of the Word, so as to grow thereby, *Mat.* 9. 17. If a dead Christ must be laid in a new tomb; *Mat.* 27. 60. surely a living Jesus will not come into an old heart, and rotten sepulcher. Spend some time before you go to hear, in searching your hearts, and reviewing your ways, in geting a deep sense of their vileness, and the exceeding sinfulness of your sins, that the fallow field of your hearts may be plowed up, and you sow not among thorns: Take heed you bring not a hard heart to hearing. When *Thrasamund* the *Arian* read *Fulgentius*'s defense of the truth, he praised his wisdom, wondered at his eloquence, commended his humility; yet had his heart so hardened, that he could not submit to the truth. To help you herein, set prayer on work to beg down the Spirit's of assistance; bring your hearts to Christ by prayer, that he would make them clean: If he say, *I will, be thou clean,* thy Leprosy shall be cleansed. Prayer also helps you to suitable provision, and a blessing on it: Hearers prayers help Ministers to preach, and themselves to hear, 2 *Thes.* 3. 1. Souls never thrive better than when Ministers and Hearers be much in prayer for the Word of the Spirit, and Spirit with the Word. *To pray well, is to study wellPrayer* (says one) *is a messenger to fetch that holy seed out of the garner above: Prayer is the former and latter rain to make it grow beneath; pray continually if thou wouldest grow continually.* After Christ had fed the multitude, he went up into a Mountain apart to pray. *Matth. 14. v. 23. Secret prayer* (saith Mr. *Trap) fats the soul, as secret morsels feed the body; therefore it is said to be the banquet of grace, where the soul may solace herself with God, as* Esther *did with* Ahasuerus *at the banquet of wine, and have whatsoever heart can wish, or need require.*

Secondly, Take heed how you hear, hear as for your lives, with holy attention, with fear and trembling. *Ministers* (saith Mr. *Latimer) should preach as if Hell were at their backs, and hearers should hear as if life or death were in every word.* Hear with holy affection; many were given up to believe a lie, because they loved not the truth, nor received the word in the love thereof, 2 *Thes.* 2. 10. Hear believingly; the Word preached did not profit, being not mixed with faith in

them that heard it, *Heb.* 4. 2. 'Tis by faith the Gospel becomes the power of God to salvation, *Rom.* 1. 17. The Arm of God was not revealed on *Israel,* because his report was not believed by them, *Isa.* 53. 1. The Spirit is given out through the hearing of faith: Never expect to profit by hearing, till you join faith with hearing.

Thirdly, Keep the Word you do hear; take heed of letting slip the things you have received, *Heb.* 2. 1. Hold fast the truth that no man take your Crown, *Rev.* 3. 11. Be not forgetful hearers, but doers of the Word, *Jam.* 1. 25. Forgetful hearers will never be doers: *Israel*'s disobedience was the fruit of their forgetfulness, *Psal.* 78. 10, 11. The reason of the Disciples trouble at the sepulcher of Christ, was said to be their forgetfulness; they had forgotten what he had said to them when he was in *Galilee, Luke* 24. 6. Bad memories have many times barren lives: Be much in after-prayer for the Comforter's help to keep the Word for you, and bring it to your remembrance: Prayer opens the heart to take in the Word; and prayer shuts the heart to keep in the Word: keep up meditation of the Word, *Psal.* 111. 91. This chews the cud, and gets out the sweetness and nutritive virtue of it unto the heart and life: This way the godly come to be as trees planted by the waters side, that bring forth much fruit in their season, *Psal.* 1. 3.

Fourthly, Obedience of the Word helps to profiting. The worth of Divine Truths is never fully known until they are lived upon; nor its virtue felt till we cleave to it in our conversation. *Prov. 4. 6. Forsake her not, and she shall preserve*(problem) *love her, and she shall keep thee. Vers. 12. When thou goest, thy steps shall not be straitened, and when thou runnest thou shalt not stumble.* O the sweetness, the pleasure, the strength, the blessedness that they lose who only look on truth, but do not live it! Strangers to a holy life meddle not with the joy that is wrapped up in the Word and Waies of God, *Prov. 3. 17. Her ways are ways of pleasantness, and all her paths are peace.* The Word of God yields out but half its sweetness, until it becomes the way and walks of men, *Psal.* 10. 11. In keeping them there is great reward. *My witness is in Heaven,* saith Mr. *William Cooper,* upon his death-bed, *That the love of Jesus, and his people's souls, made preaching my pleasure; and I had no such joy as in doing God's work. They are blessed that do his Commandment;* not only in that *they have right to the tree of life,* but in that they eat the pleasant fruits of it, and feed upon that hidden Manna unto which bare hearers are strangers.

Thirdly, Get all the good you can from Providences; from favorable Providences, and from frowning Providences: These are the North and the South winds, which the Beloved causes to blow upon his garden, *Cant.* 4. 16. that the spices might flow forth. Providences, whether prosperous or afflictive, are to saved souls but the fulfilling of Divine Purposes, and the accomplishment of precious promise, which are designed for the good of Believers. Observe the Providences of God if you would get good from thence. *Observable things* (saith worthy Mr. *Blair) do follow them that are given to observation.*Doth God bring thee under smiling Providences? get some good from them: In these the Lord writes legible characters of his Covenant-love to his people. O read the tenderness, love, bounty and faithfulness of God in them, and be affected! Get thy heart to write back letters of love and thankfulness to God again; entertain giving Providences with thanksgiving hearts, and the sacrifice of praise, 2

Chron. 29. 31. Let the Lord communicate with you concerning receiving as well as giving, *Phil.* 4. 15. If left-hand mercies flow in upon you, take heed lest those floods break their bounds, and carry away the banks of your affections and circumspection. Christians, 'tis a safe rule to fear your mercies as well as afflictions: There is usually less fear, and therefore more danger of professing friends, than professed enemies. 'Twas the prayer of Queen *Elizabeth, To be delivered from her friends, as for her enemies she would take care of them.* Further, if you have now a spring-tide of outward mercies, prepare for low-waters: The comforts of this world are not standing pools, but running streams, and rolling Seas, that ebb and flow; expect not too much from them; entertain your coming mercies as strangers, who have their time to go as well as come: *The Lord gives, and the Lord takes, Job* 1. 21.

Get good also from taking as well as giving Providences; be blessing God for them: There is more self-denial and pure love to God expressed in such acknowledgments, than in praises for bestowing mercy, *Job* 1. 2. Besides, divine grace runs as well through the empty channels, as broad streams of outward comforts: 'Tis the same hand of the Father that uncloaths, which dresses his children; the Fork as well as the Rake belongs to the Covenant of Grace and Peace; neither is love or hatred known by these things, *Eccles.* 9. 1. Some have never found more than when they have lost all: The Lord ofttimes makes men's losses their gains, and their gain of earthly things their losses: *Saul* lost his Asses, and found a Kingdom: *Shimei* found his servants, and lost his life: Place not then your happiness, no nor your comforts in these things: How many prick their fingers to get a few fading Roses, which as soon wither as they are plucked: Think well of God under scattering Providences, and believe he loves you as much when he removes your mercies, as when he gives them: Look to God in Providences; see whence those winds come that blow down your houses, and scatter your comforts; enquire wherefore God contends with you, *Job* 10. 2. Doth not that worm which devours your gourd, breed in your security, pride, unthankfulness, and abuse of them, while you had them? search out the cause of God's displeasure; justify God in it, and bear his indignation humbly; come down at his feet, kiss his rod, and hear the voice of it: This is to get good from the worst of Providences.

Fourthly, Get good from the world, and things thereof; by seeing its wiles and deceitfulness, its vanity and emptiness, *Mark* 4. 19. The world is a fading thing, the fashion of it passeth away and it is gone. Trades-men care not for over-much of those goods that are soon out of fashion, *Eccles.* 1. 2. O care not for the world, the fashion whereof soon passeth away! 1 *Cor.* 7. 31. The world is a dirty thing, 'tis hard to touch it, and not be defiled. Christians, be not like Swine, who love to run into the dirt; and if you would keep yourselves unspotted, take heed of the world. The world is a heavy ponderous thing; by faith make it portable, and more easy to be born, 2 *Cor.* 4. 17. that it may not clog your feet, and stop your race towards glory: Faith will soon lessen your burden, and mend your pace; it will turn brass, yea clay into gold, and make it light in carriage. The world is a strange Country to the Citizens of Heaven, get good from it, by living as strangers in the world, by making you long the more for your own home, by converting it to the service of your souls, and interest in glory. *The Scorpions in* Caria, *when they sting, kill home-bred people, not strangers.* Apollon. Be a stranger to the world, and it will not hurt thee. The world is a subtle Strumpet, shun her embraces, lie not in her bosom,

stop your ears against her charms, and shut your eyes from her allurements. The world is an enemy, beware of it; when it promises, believe it not; when it kisses you, take heed of the sword in its hand, 2 *Sam.* 20. 9, 10. when it cries peace, peace, then fear swift destruction; set thy feet on its fair neck to keep it down; get it nailed to the Cross of Christ, and pierced to death with the sword and spear of the Spirit. Get good from every state and condition God puts you into, whether high or low, rich or poor: If you are above others in place, be above them in grace; if you enjoy more than others, labor to do more than others, *Matth.* 5. 47. The higher you are in the world, be so much the lower in your own eyes: The tallest Cedars bow most: Ships of the greatest burden draw most water, and go deepest: Exalted Angels rejoice to be ministering spirits: Yea the Son of God delighted in being the servant of men: *Israel* was a Prince, and prevailed with God, and yet counted himself beneath the least of all God's mercies, *Gen.* 32. 10. *By how much the greater I am* (saith *Maximinus) so much the more I labor; and the more I labor, the greater I am. Paul* the chiefest Apostle, and yet in his own eyes less than the least of all Saints, *Ephes.* 3. 8. Humble yourselves when God exalts you; and when you humble yourselves, God will exalt you.

Have you much of the world? take heed of puffings up; the more you have, the more you owe; the more you have of Earth, the less you may have of Heaven: The poor in the world may be rich in faith; and the rich in the world may be ofttimes poor in faith: If God give you much here, be fearful lest he give you your All here. When one offered *Luther* much gold, he protested God should not put him off with these things. 'Tis said of *Gregory* the Great, he could never read these words, *Son, remember thou in thy life time receivedst thy good things,* without horror and astonishment, lest having such dignities he should be excluded his portion in Heaven. Have you little in the world? you have the less to reckon for; you have the lesser temptations, the fewer briars and thorns to go through. Are you mean in reputation? you are so much the safer, and the more beneath envy. *'Tis more to you* (said Mr. *Rutherford* to the Lord-Keeper) *to win Heaven, being ships of great burden, and in the main Sea, than for little vessels that are not so much in the mercy and reverence of the storm.* Are you low in the world? the more reason you have to lie low in your own spirits; a Prince's heart, and a beggar's purse do not well agree. Are you in want? make more use of Christ's fullness: 'Tis blessed misery that brings souls to Christ for mercy: Had it not been for affliction, Christ would have had but little company whiles in the world: The whole need not the Physician; the sick, the blind, the deaf, dumb, and possessed of Devils might bless God for their maladies, which were the occasions of bringing them to the Physician of their souls as well as bodies: 'Twas well for the poor *Canaanite* that her daughter was ill, for by that means she was put upon seeking crumbs, and while she asked for them, got the children's bread to boot, *Matth.* 15. 27, 28.

Fifthly, Get good from your Callings and Employments in the world, by preserving a sense of the snares and dangers that lie in the management of them. If men would take a strict survey of their Calling-carriages, and be true to their observations, they must needs confess there are many evils they are guilty of in the management of them every day; either idleness, or excess of labors, deceitfulness, earthliness, lying, cheating, selfishness, covetousness, carnal-mindedness, vain discourses, multitude of words, murmuring, unthankfulness, with many other sins of omission and commission, which they are exposed

to in the pursuit of their Employments: Now when the experience and sense of this do keep them more humble and watchful against the occasions and appearances of such evils; when this helps to break and melt the heart before the Lord in prayer, fly to Christ in the sense of their weaknesses and inability to hold up under their temptations for all their help and grace to stand, *Ephes.* 5. 15, 16. And when they labor to keep a tender spirit in all their dealings, and a holy jealousy of their hearts in everything they do; exercising self-denial, and mortifiedness to the world, and things below, then they get profit from their Callings, *Prov. 41. 3. Psal.* 141. 3.

When they make their particular Callings to comport with, and subserve their general; when men's businesses in the world do not unfit them for, but are helpful in their religious duties, to keep their hearts in a meetness for spiritual service, even while they are in their earthly Employments, maintaining a walk with God in them, then they get good from their earthly Callings, *Ephes. 6. 18. Titus* 3. 1. Sometimes God blesseth your Callings, and makes your basket and store to increase; then to be enlarged in thankfulness, and preserve the memory of God's goodness, is not only your duty, but will sweeten the enjoyment of your mercies: *With my staff I passed over this Jordan, and now I am become two bands, Gen.* 32. 10. To love him more, and serve him better, with more cheerfulness and gladness of heart; this is profiting by your Callings.

Sometimes God blasts your labors, and crosseth your hopes, makes a breach upon your Trade, follows you with losses one after another: In this case to look to the hand of God, to search out God's end in all, to get good by it, to be the more weaned from the world, and to cease from earthly stays, is a profitable use of your Callings.

Sixthly, Be getting some good from your company you reside amongst, meet or converse with: The Lord offers, and souls may get much good this way: O the mercies that God deals out through men's company! 'Twas well for *Rahab* that ever the spies came to her house, for by that means she obtained the salvation of herself and family. What a mercy 'twas to the woman of *Samaria,* when she came to the Well, that she found Christ there, who instead of filing her pitcher with perishing water, by this means got her heart filled with the waters of life, *John* 4. 15? What good did the Disciples get by company in the way to *Emmaus,* who by that means had their cold hearts warmed, their weak faith strengthened, *Luke* 25. 15. to the 32. Others have had company fatal to them: Had it not been for *Potiphar*'s house *Joseph* might have escaped temptation to uncleanness, *Gen.* 39. 7. And had it not been for *Pharaoh*'s house, he had not learned to swear by the life of *Pharaoh, Gen.* 42. 15. As long as *Peter* kept with the Disciples, he was faithful and courageous; but when once he fell into evil company, and got into the High Priest's Hall, he presently fell into that fearful sin of denying his Lord and Master, *Luke 22. 55. When they sate down together, Peter sate down amongst them.* Christians, beware what company you come into, for the peace and welfare (if not the life) of your souls, is much concerned in it: *Have no fellowship with the unfruitful works of darkness, but rather reprove them, Ephes. 5. 11. Prov. 1. 15. chap.* 4. 14, 15. Choose not wicked company for advantage sake, as *Lot* did with the loss of his goods, and hazard of his life, and a dreadful fall to boot, *Gen.* 19. 15. 36. Advantage was his end why he chose the Plains of *Sodom,* but loss was the

issue of his choice: So *Balaam* for *Balacks* goods, run himself into those temptations that cost him his life, *Gen.* 31. 8. Go not into wicked company except duty call you; if you have God's warrant, you have his protection; and if by providence, or in the way of obedience, you meet with evil men, be good with them; [*The Sun* (saith *Diogenes) visits kennels, and is not defiled.*] either by taking an occasion to do them good, as the *Israelitish* Maid did to her Master *Naaman,* directing him to the Prophet *Elisha* for cure, 2 *King.* 5. 2, 3. Or by putting a stop to their sin, as *David* did. *Psal. 75. 4, 5. I said unto the fools, deal not foolishly, and to the wicked, lift not up your horn.* And as *Judah* sought to divert his Brethren from their wicked enterprise against *Joseph, Gen.* 37. 26, 27. Or by reproving their sin, as *Nehemiah* did the sin of the Nobles, *Neh.* 5. 7. Or by instructing them if ignorant, as *Paul* did the *Athenians, Acts* 17. 22, 23. But if they be such like Sons of *Belial,* that the thorns cannot be taken by hand, let them be thrust away, and get yourselves fenced that they hurt you not: Take heed of the least compliance with them in their sin. 1 *Tim. 5. 22. Be not partakers of other men's sins;* your own are heavy enough; silence in not reproving, with any signs of approving others sins, make them your own.

If you enjoy good company, take heed you miss not of good, or meet with evil from them: good men have their evils; great men are not always wise, *Job.* 32. 9. And 'tis easier to follow them down, than up the hill, and to imitate their vices, than their virtues; diseases are more communicable than health; men may impart their sickness, but cannot their soundness. O what advantage hath sin for its propagation, when it falls from the hands of men reputed gracious! The errors of good men are not only examples, but arguments unto others to sin also: If *Peter* play the hypocrite, other *Jews* dissemble likewise with him, *Gal.* 2. 13. and no less a man than *Barnabas* is carried away with their dissimulation. If they that are strong do but eat in the Idols Temple, the weak will eat the things offered to Idols, 2 *Cor.* 8. 10. O take care of the evils of good men, which like books published *cum privilegio,* vend the more. An *Esau*'s garment will make a *Jacob*'s voice to pass; and where good in any man is admired, evil is there seldom feared: take heed you follow no man further than he follows Christ, 1 *Cor.* 11. 11. Implicit imitation is as dangerous in practice, as implicit faith is in judgment: weigh their actions you intend to walk after; let no man's reputation be your warrant for imitation: Eminent persons are File-leaders, which way they turn, the File turns with them: *The leaders of my people cause them to err, Isa.* 9. 16. Men usually follow those they commend, and how much the greater they are with whom we converse, (saith *Seneca*) the more is the danger. Get good from good men, else their goodness is nothing to you: what truth you hear from them, receive; and as *Mary* did the Angel's words, so do you ponder their gracious sayings in your hearts, *Luke* 2. 19.

When you are in the company of those that are above you in wisdom and grace, be more swift to hear than to speak: The emptiest vessels make the greatest sound; and I have often observed in company, such as have most need to hear and learn, being self-conceitedly wise, will take up most of the discourse; and instead of drawing waters from deeper wells to fill their empty vessels, they will be pumping out that little they have: This surely doth not bespeak the modesty of such, and less becomes their profit. *Origen,* when a child, used to question with his Father about the sense of the Scriptures, and afterwards became a great Scholar. 'Tis the observing attentive Christian is usually the most knowing, thriving

Christian; who, with the Bee, gathers in the Summer, and gets honey from every flower it meets with; and in the Winter spends it. When you meet with empty vessels, 'tis your charity to be putting in, but when you come to deep wells, 'tis your duty and interest to be drawing out, by asking questions, and proposing doubts, as the young man in the Gospel did, *Mat.* 19. 16. and *Nicodemus* and the woman of *Samaria, Joh. 3. 2. 4. ch.* 4. 11, 15, 20. to Jesus Christ. The enquiring soul, if it be done in truth, and followed with obedience, will be the most flourishing soul.

Seventhly, Get good from your retirements as well as company; be never less alone, than when alone: Sometimes in pursuance of duty you must be alone; when thou prayest enter into thy Closet, *Mat. 6. 6. Retire we must sometimes* (saith Mr. *Trap,) and into fit place to meet with God; solacing, and entertaining Soliloquies with him, as* Isaac *did in the field,* Jacob *upon the way,* Ezekiel *by the river* Ulai, *Peter* upon the leads, Christ upon the mountains, *Abraham* in the grove in *Beersheba, Gen. 21. 33. 'Tis no matter* (saith the same Author) *how mean the place be, so it be secret: where there is a* Jeremy, *a* Daniel, *a* Jonah; *a Dungeon, a Lions-Den, a Whale's-belly, are goodly Oratories. If you will not hear me,* (saith *Peter Moice) send me to my prison again among my toads and frogs, which wilt not interrupt me while I talk with my Lord God; Acts & Mon.* 122. O how desirable is retirement with God to a soul that hath acquaintance with him! *Antisthenes* being asked what good he had got by Philosophy? answered, that I can converse with myself; much more is it thy interest to converse with God. 'Tis said of that pious man Mr. *William Sedgwick, that when he was young, while the rest of the Family were at their Games and Dancings, he would be in a corner mourning. Mr.* Greenham, *when at any time he was sick, would suffer nobody to sit up with him, that so he might more freely converse with God. Psal. 119. 62. David* would rise at midnight to enjoy communion with God. O the blessed seasons that gracious souls have had with Christ in their corners! how sweet have their stolen waters of life, and bread eaten in secret, been to their hungry souls! *Prov. 9. 17. If the walls of this house could speak* (said Mr. *Hew Kennedy) they could tell how many sweet days I have had in secret fellowship with God, and how familiar he hath been with my soul; The fulfilling of Script. p.* 442. The Lord doth usually unbosom himself most to his friends when he hath them alone. *Hos. 2. 14. I will allure her, and bring her into the wilderness, and speak comfortably to her, or speak to her heart,* (as 'tis in the *Hebrew:*) Upon which words *Stella* hath this note, *God needs no witnesses that he might speak to our souls; when God finds our heart alone, he presently comes in, and sups with it;* and when he observes our soul withdrawn from the cares and carking thoughts of this World, then is his time to open his great wonders and secrets to it. *Jacob* was never more prevailing with God than when alone; then was the time he got the blessing, *Gen. 32. 24, 29. Peter* was alone in prayer with God when he fell into a trance, *Acts 10. 10. His soul was as it were removed from the body for a time,* (saith *Beza) that he might converse with God. Elijah* was alone in secret prayer, when the Angel brought him that refreshing feast, in the strength of which he travel'd in the wilderness forty days, 1 *King.* 19. 4. to *v.* 9. O what am I, (said Mr. *Patrick Simpson,* after he had been many hours in his Garden alone, wrestling with God for his deserted Wife) being dust and ashes, that the holy ministering Spirits should be sent by the Lord to deliver a message to me! telling one that overheard him, that he had had a vision of Angels, who did with audible voice give him an answer from the Lord of his Wive's condition; this Woman also to whom,

upon importunity, he delivered these words, as she was approaching to the place where he lay on the ground, heard an affrighting noise of a great rushing of multitudes together, and with it a melodious sound: Such a welcome doth the Lord Jesus give his children sometimes, when he gets them alone into his Chambers and Wine-cellar. O the sweetness persons may find in their solitudes with Christ! *Sampson* turned aside when he saw a swarm of Bees and Honey in the carcass of the Lion, *Judge.* 14. 8. 'Tis said of *Jerome,* that living in the wilderness, he seemed to converse with Angels. *Contemplation* (saith *Gregory) is the clearest day of internal light;* then are their discoveries most, when in a holy silence with God alone: Retirement (Christian) is an opportunity put into thy hand of in-door work; 'tis God's call into the Mount: *Exod. 34. 2, 3. Be ready in the morning, and come up in the morning unto Mount* Sinai, *and present thyself there to me in the top of the Mount, and no man shall come up with thee.* 'Tis his command to a holy silence and cessation from other work, that thou mayest attend the most secret concerns of thy soul: Improve this time wholly in converse with God and attending the affairs of thy soul: This is a season to take an estimate of thy soul-state, to try the grounds of thy hope for eternity, to be searching into the secrets of thy heart, and taking a full review of thy past life, and former carriages, *Psal.* 4. 4. Then is the time to weigh thy mercies and duties, to call to mind God's dealings with thee, and thy carriages towards him; to be studying the wiles of Satan, and the ways of thy duty; the worth of godliness, the danger of miscarrying, and the blessedness of overcoming, and such like meditations. When you are riding, or walking, or sitting alone, invite the Lord Jesus to keep you company, to walk and converse with you; fill up your vacant hours with secret prayer and meditation; take heed of being at leisure from duty-employment, either in your general or particular Calling, or lawful Employments, lest being too much alone, the Devil strike in for company; no greater temptation can Satan find, than times of solitude not improved.

Eighthly, Get good from occasional objects and occurrences, which are not chance and fortune, as the blind world calls it; but the products of divine wisdom and pleasure towards Believers for their good. *Albane* receiving a persecuted Christian into his house, and seeing his holy devotion, and sweet carriage; he was so much affected with his good example, that he became both a Professor and Martyr; *Bede.* It was not by accident, but divine intention, that *Melchizedek* should meet *Abraham* to bless him, and *Shimei* meet *David* to curse him; that *Moses* should meet *Jethro*'s Daughter at the well in *Midian,* and that *David* should meet the *Egyptian* in pursuing the *Amalekites:* It was God put it into the thoughts of *Saul*'s servant to advise his Master to speak with the Prophet, by which means he obtained a Kingdom: 'Twas by divine disposal, that when *Joseph* was cast into the pit, the *Midianites* should pass by, and lift him up, and sell him to the *Ishmaelites,* and they to *Potiphar.* The Lord is carrying on some part of his work, some piece of mercy or justice, comfort or affliction by all these occurrences, in which his people should be coworkers with him, and be learning something from every passage of providence they meet with, and object they occasionally behold in their journeyings and pursuits of their occasions in the World: What fruitful meditations had *Sampson* from beholding the carcass of the Lion, and swarm of Bees in it in his journey to *Timnah? Judge.* 14. 8. 14. And our Savior from seeing the wither'd Fig-tree in his passage from *Bethany* to *Jerusalem? Mat.* 21. 19, to 23. What a lecture did Christ read to his Disciples upon

viewing the goodly Buildings of the Temple? *Luke* 21. 5, to the end: He beheld the City, and wept over it, and improved it to some instruction to his Disciples, *Luke* 19. 41. He beheld people casting in gifts into the treasury, and makes improvement of it, *Mark* 12. 4. Some told him of the blood of the *Galileans* which *Pilate* had mingled with their sacrifice, and he makes a profitable use of it for his Disciples instruction, *Luke* 13. 1, 2. What Sermons hath Christ preached, when he took his Text from the waters of *Samaria? Joh.* 4. 9, 10. from the *Manna* given to *Israel* in the wilderness? *Joh.* 6. 26, 27, 31, 32. from the multitudes flocking after him for loaves? Christians, if you would grow rich in Spirituals, make some spiritual improvement of all you see, hear, meet with in your journeys, dealings, converses in the World: Thou walkest into thy Garden, get some instruction from the objects that thou castest thy eyes upon: Every herb in thy Garden preaches God to thee : Thou walkest into the Field, go with *Isaac*'s heart, to meditate upon the creatures and providences of God thou beholdest there: Thou lookest to the Heavens, let it not be only as the *Pharisees,* to discern the face of the Sky, *Matth.* 16. 3. but to see the glory of God, and his handy-work, *Psal.* 19. 1. with the Chymist, extract some good from everything thou meetest with. *'Twas said of* Jerome, *he knew how to gather gold out of the dunghill, and honey out of weeds, leaving the poison for spiders.* How will men dig into the bowels of the earth, rack the creatures, spend themselves to get a few shadows, and all the while do nothing to get the substance that endures! and this doubtless is one reason of soul-poverty this day; we trade not with creatures and occurrences that fall in our way to spiritual advantages: Beg spiritual skill and faithfulness to be improving all you see, hear, do or enjoy to soul-profit.

Ninthly, Get good from your falls and miscarriages: Physicians do sometimes make poisons medicinal, and so doth the Physician of of value make the diseases of his people turn to their health. Sin is the greatest evil, and yet redemption-grace works good out of it. *David* got good by his fall, it made him the more humble and broken in heart; drew out his heart in stronger cries after grace; made him more watchful for the future against the occasions of sin, *Psal.* 51. 7, 8. to the 12. *Psal. 39. 1. Psal. 141. 3. Peter* got good from his fall, by keeping an after-sense of the evil of it on his heart. *Israel* by their departure from God came to loath themselves the more in their own eyes, *Ezek.* 36. 31. And *Ephesus,* by a sense of their evil got this advantage, they could not bear evils in others, *Rev. 2. 2. As sin abounds, so grace abounds much more, Rom.* 5. 20.

Object. If souls may get good from sin, and where sin abounds, grace abounds much more: Then why should we be troubled for sin, and watching against it? Why may we not rather sin, that grace may abound, and do evil that good may come thereof?

Sol. The Apostle answers this objection, *Rom. 6. What shall we say then, shall we continue in sin that grace may abound? God forbid;* and proves by several Arguments.

First, That it cannot be that souls interested in Christ can live or allow themselves in sin; Because

First, They are dead to sin, and therefore cannot live any longer in sin, *v.* 2. dead men while so cannot live, but Believers are dead to sin no longer to live therein, 〈 in non-Latin

alphabet 〉 , *amplius,* never more to live in it; they may fall into it, be overcome by it; but to allow it, to design it, to make provision for it, and to take up encouragements upon choice in judgment, to continue in it; this cannot consist with men dead to sin, as all souls in Christ are; for they are baptized into the likeness of Christ's death, yea into his death, *v.* 3. That as Christ died for sin once to die no more, but was raised by the glory of the Father, *v.* 4. so they being really dead with Christ, should live no more in sin, but be perpetually dead to it; for this is the very end of Christ's death, to destroy the old man, the body of sin, the whole power and Being of sin in Believers, to be accomplished in its time and ways, *v.* 6. And Christ died in vain, and hath lost the great end of his death, if they that are in him can live any longer in sin; *for he that is dead is freed from sinv.* 7. 〈 in non-Latin alphabet 〉 , being put for 〈 in non-Latin alphabet 〉 , by a Synecdoche, *Piscat.* that is, absolved from the obligation, servitude, dominion and guilt of sin; as an Apprentice is by Law declared free, or set free from his Master's rule and power.

Secondly, They that are in Christ are not only partakers of his death, and therein brought into a state of death to sin; but they are partakers of his resurrection, and by it instated in a life of holiness, *v.* 4, 5. that now they should live to God, which cannot consist with a life of sin, *v.* 11, 12.

Thirdly, They that are Christ's are brought under grace, under a Covenant of Grace, opposed to the Law as a Covenant of Works, and therefore cannot be any longer under the dominion and service of sin, *v.* 14. These two Covenants being in that respect contrary, they that are under the Law as a Covenant of Works, are in the flesh, and bring forth fruit unto death, *Rom.* 7. 5. and for that end are Believers set free from the Law, and brought under Grace, that they might serve God in newness of spirit, *v.* 6. and no longer serve sin.

Fourthly, They are become the servants of righteousness, set free from the service of sin, *Rom.* 6. 18. Your time under sin is out, and you have now no more to do with sin; you are another's servant, and therefore cannot return to the service of sin anymore; for you are now servants to God, not for a time, but forever; you have delivered over yourselves, sworn over yourselves to be the servants of God forever, and therefore cannot now serve sin: That's his first answer: You cannot, if in Christ, serve sin any longer, nor continue in sin that grace may abound: for if you can consent to live in sin, you are not under grace.

Secondly, You ought not to do it, if you are rational; 'tis not your concernment to sin, because sin is an evil thing.

First, Sin is the greatest slavery in the world, *v.* 16. You are servants to sin, and to Devils; sins are the works of the Devil, 1 *John* 3. 8. which Christ came to destroy; sin is evil in its state; 'tis drudgery, and in its nature 'tis filthy, abominable and shameful.

Secondly, It is attended with sad issues here; it brings forth bitter fruit, *v.* 21. It makes the soul ashamed when awakened, to see what he hath done, and it fills the soul with grief, horror and torment; it breaks your loins, makes you go halting to your grave; it makes you weary of your life, and fearful to die; it sets your teeth on edge, and fills your bowels with

wormwood and gravel. O the dreadful effects of sin here! which makes it no way a souls interest to sin, 2 *Cor. 7. 11. Psal. 51. 8. Psal. 38. 4. Psal. 119. 120. Psal. 55. 4. Lam.* 3. 19.

Thirdly, As the work is bad, and fruits are evil here, so the wages of sin is death, *v.* 23. As soon as the work is done, they shall have their wages, which is always paying, and never paid; they shall be always dying, and never dead; *whose worm never dieth, and whose fire is never quenched, Mark* 9. 44. This will be the certain end of them that can choose sin, and live in sin, if God be holy, and his Word true. And can you then continue in sin, that grace may abound? God forbid.

O Christians! get good from your sins; to be ashamed of them, to grieve and mourn over them, to hate and loathe them, to pray and cry against them, to watch and strive against them, to fly to Christ for pardon over them, and freedom from them, to shun and avoid the occasions of them, to have no more to do with them, to seek and further the death and total ruin of them, to prize graces, and love Christ the more, to be more attentive to his instructions, and obedient to his commands, to bless God, and rejoice in Christ; when God doth in any measure keep you, or set you free from sin, to long for Heaven and Glory, that you may never sin more, to keep close to Christ, and abide in his ways, that you might be the more secured from sin, and fitted for glory, *Ezra 9. 6. Zach. 12. 10. Ezek. 36. 31. Rom. 7. 24. Prov. 4. 14, 15. 1 Thes. 5. 22. Ephes. 5. 11. Ephes. 2. 5. 1 Pet. 2. 7. 2 Cor. 5. 8. Acts* 11. 23. This is to get good from sin, and to drive on the Heavenly Trade: That's the second branch of Exhortation to Professors.

3. *Counsel to Earthly Traders.*

The third branch of Exhortation is to Earthly Traders, who meet with breaches and discouragements in the pursuits of their Earthly Trades. This is manifestly the case of *England* this day: The Lord blows on men's interests, makes breaches on their Trades, sends in wants as an armed man; Trade fails, a blast is on men's labors, and the Nation becomes poorer every day: This should be for a lamentation, but few lay it to heart; men murmur and complain; some are dejected and sink in their spirits, others seeing God plucking their Idols away, hold them the faster, become more close and covetous; others sink the deeper into the world, turn more earthly and excessive in their carkings and labors; others more griping and oppressive; but few in appearance look to God, and make a right use of this sore stroke. Now towards a better improvement of this providence, give me leave to propose to all such these few Counsels.

Counsel 1.

First, By your disappointments and losses in your Earthly Employments, be convinced of the transcendent excellency of this Heavenly Trade (which you have, it may be, in pursuit of those too much slighted:) There are no such issues of Wisdom's Merchandise, if duly followed: Religion breeds no such worms to devour its treasures; *Riches and honor are with me, yea durable Riches and Righteousness: My fruit is better than gold, yea than fine gold, Prov.* 8. 18, 19. There are no such hazards in the ways of God, as here in my earthly business I am exposed to: I labor hard, and can hardly live out; I sow much, and bring in little; I eat, but have not

enough; and drink, but am not filled; I clothe me, but am not warmed; I earn wages, but put it into a bag with holes; I look for much, and it comes to little, and when I have brought it home, the Lord blows upon it, *Hag.* 1. 6, 9. But 'tis not so in that Heavenly Trade I have neglected; there are no such disappointments; they that sow to the Spirit, in due time do surely reap; they that labor for that bread, shall have it given to them. O how do Wisdom's Merchants prosper when I decay! their faces shine, their basket is blest; whatever they have in the world, 'tis enough for them; they eat their bread with gladness, and singleness of heart, and are freed from those anxious cares and fears I am almost consumed with: That's the best Trade, I now see it; when all fails, that holds; when others famish, that feeds; when others undo men, that enriches them: O blessed Calling! thou excellest them all. This is one good use of your earthly wastes, to see the excellency of Heavenly Treasures.

Counsel 2.

Secondly, See God in these afflictions that lie upon your Earthly Trades and Interests: Affliction cometh not forth of the dust, *Job* 5. 6. nor promotion from the East, or from the West, but God is the Judge, he putteth down one, and setteth up another, *Psal.* 75. 6, 7, 'Twas not the wind, the fire, the *Chaldeans,* or *Sabaeans* that undid *Job,* but it was God that took away, it was by his permission all those losses came, *Job* 1. 21. This helped *Job* to a due deportment under his troubles, that he saw God in it: *He doth not fall out with man, or complain of the Devil; he is not angry with chance or fortune, with stars or constellations, but looks to God in all. Is there any evil in the City, and the Lord hath not done it? Amos 3. 6. I form the light, and create darkness; I make peace, and create evil, Isa. 41. 7. Israel* decayed in their estates, and God says, 'twas he that blowed upon them: Men usually lay it on the times; cry out of one, and other, but few look to God, and that's one reason men make no better use of this Rod, because they do not see it in the hand of a holy God: You will never lay your hand on your mouths, till you cast your eyes on God in these troubles, nor take a right way for cure before you see the hand that smites you, *Psal.* 39. 9.

Counsel 3.

Thirdly, Search out the cause of them: You will not find the remedy, till you see the reason. *Shew me wherefore thou contendest with me, Job 10. 2. Wherefore doth a living man complain, a man for the punishment of his sin? let us search and try our ways, and turn again unto the Lord, Lam.* 3. 39, 40. The Lord may well say to the Complainer, *Friend, I do thee no wrong, Mat.* 20. 13. And as *David* did to *Eliab, What have I now done? is there not cause? 1 Sam.* 17. 29. Hath God consumed your estate, broken your Trade, brought you to a morsel of bread? and is there not cause? There are several sins which do usually prove wasting to men's earthly interests.

First, A letting down of Religion, and decaying in this heavenly Trade, is usually followed with wastes on men's outward comforts and interests, as hath been already shewn: *Godliness hath the promise of the life that now is, as well as of that which is to come, 1 Tim.* 4. 8. When that flourisheth, all things go well: when Religion goes down, nothing prospers. 2 *Chron. 24. 20. Why transgress ye the Commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you.* For this letting down of Obedience did God threaten to

make *Israel* waste, and a reproach; to send evil arrows of Famine, and to break the staff of Bread. *Ezek. 5. 14, 16, 17. Because ye multiplied more than the Nations round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the Nations round about you; you have increased in abomination more than the Heathens and Nations round about you, and have not kept those Laws, and done that Righteousness which they have done:* [Greenhill,] *Therefore behold I, even I, am against thee:—Moreover, I will make thee waste, &c.* Falling back in holiness will make men fall back in the world too, bring a curse on their abundance. Now this decay of Religion is the sin of this day, as hath been fully demonstrated.

Secondly, Declension in the worship of God hath been followed with declensions in men's interests: *Mal. 1. 9. Israel* brought to God a corrupt thing, the blind, and lame, and sick, the worst of the flock, and departed from God's Ordinances, and the Lord brought on them a curse; *I will even send a curse upon your blessings, yea I have curs'd them already, because ye do not lay it to heart. To give glory to God,* (saith *Cocceius* that honor and worship that is due to him: They had corrupted God's worship, and God corrupted their seed, *Mal.* 2. 3. I will destroy your fruits before they are ripe; which *Cocceius* thinks was fulfilled in that great famine in *Claudius* his days mentioned *Acts* 11. 28. They had made the service of God contemptible, *Mal.* 1. 7, and God made them contemptible: *Chap. 2. 9. Therefore have I also made you contemptible and base before all the people,* 〈*in non-Latin alphabet*〉 *according as you have not kept my ways, but have been partial in my law: you have cast dung on my Ordinances,* (for such are corruptions, 〈in non-Latin alphabet〉 in God's worship;) and I will spread dung on your faces; *Mal. 2. 2. Even the dung of your solemn Feasts,* excrements. I will instead of seed throw so much dung upon you, even the excrements of your corrupt service; as the defilement thereof shall even overcome and ruin you: For these corruptions in the worship of God, did God stretch out his hand over *Israel,* and diminish their ordinary food, delivering them to the will of them that hated them: *Ezek. 16. 26, 27. I have cut thee short of thy allowance,I have diminish'd thy portion,* [Greenhill] *thy lawful things,* Sept. God's worship is his name, by which he is known and distinguished from all Idols, *Exod.* 20. 4. his glory, *Rom.* 1. 23. To corrupt his worship, is to defile the place of his Throne, *Ezek.* 43. 7. and to defalcate, and cut off his tribute and revenues from the earth: And no wonder if God blast their Trade, who adulterate his Treasure.

Thirdly, A covetous with-holding from God turns away the blessing of God on men's labors, and tends to poverty. *Prov. 11. 24. There is that scattereth, and yet increaseth; and there is that with-holdeth more than is meet, but it tendeth to poverty.* Many think that lost which is laid out for God, and be-think nothing but what goes to pious uses. O how sparingly do most sow, as if they thought their seed cast away! and thence 'tis they reap so sparingly, 2 *Cor.* 9. 6. Men's former charity, rather like showers than streams, are dried up; and therefore are God's showers withheld also: expenses for God having been many, seems now burdensome, through men's self-love and unbelief. While *Alexander* had hope for more, he never wanted a heart or hand to part with the Frankincense and Gold he had: certainly men's Faith fails when their Charity fades: Few in their scarcity dare, with the Widow of *Zarephtah,* give the first cake to the use and service of God, 1 *King.* 17. 13, 14. No wonder the barrel of Meal and

cruise of Oil fails; 'tis Christians weariness in well-doing, and defectiveness in scattering for God, hinders their reaping and gathering, *Gal.* 6. 9. This was one of those sins that brought a curse and devourer on *Israel's* increase, *Mal.* 3. 9, 10, 11. and is still as pregnant of blastings and mildews as ever it was.

Fourthly, Greedy desires after the World are oftentimes followed with disappointments: *Ye looked for much,* Hag. 1. 9. *and it came to little,* 〈*in non-Latin alphabet*〉. *Sept.* To look with desire and affection. 'Tis mercy in God, when men's hearts run too fast after the World, to lay some blocks in their way, to hedge it up with thorns, that they might not overtake their Lovers . *Hos.* 2. 6. Thorns in men's way is safer than spears in their bowels, and that would have been the issue of such Lovers when they meet. Covetousness is the Hydropick distemper of old aged profession: to cure which, the great Physician hath providentially prescribed abstinence, and in his holy jealousy hath made men to read their sin in their punishment. The Lord sees it dangerous for his people to have much of this World, because it becomes a snare to their souls; *They that will be rich fall into temptation and a snare, 1 Tim.* 6. 9. Earthly things are the very bane of Religion, they entangle men's feet, and keep them from attendance on God in his appointments. The invited guests had no leisure to enjoy refreshments for their souls, because of their interrupting interests of this World, *Matth.* 22. 5. The things of Heaven seem light to such, compared with their other things: *They made light of Christ's invitation,* and put men on pleading excuses for neglect of God, and on justifying their omissions of holy duties: *They began with one consent to make excuse:* Christ and his people would have more of men's company, if the World had less of their hearts.

These earthly things do not only hinder men's duties, but their thrivings also under privileges: 'Tis the cares of this World, and deceitfulness of Riches, that choke the Word, and make men unfruitful, *Matth.* 13. 22. They make careless, sleighty, forgetful hearers; they hinder convictions, quench the motions of the spirit, take away the tastes of divine sweetness, and make all the attempts of Grace fruitless: They take away the heart from God and spiritual things, and so nourish formality and hypocrisy in profession and duties, causing men to draw near with their mouths to God, when their hearts are far from him, *Ezek. 33. 31. Isa.* 29. 13. This made *Judas, Ananias, Demas, Simon Magus* such hypocrites in Religion, because they loved this present World, 2 *Tim. 3. 2, 5. 2 Tim.* 4. 10.

This weakens faith, blinds the mind, starves the affections, rules the will, and so man's all the royal forts of the soul against Christ; by which the salvation of that soul becomes exceeding difficult.

And they make provision for the flesh to fulfill the lusts thereof, feeding the carnal mind, and yielding such nourishment to sin, as that it always resists the Holy Ghost, wins the day, renders damnation sure to all that are not by a mighty hand redeemed from these spiritual enemies; so that it becomes in such a case needful to starve earthly desires, by a remove of those things that feed and maintain them; and men may look upon those afflictive providences on their interests, as the procurements of their earthly affections: Hastening to be rich, hath poverty at the heels, *Prov.* 28. 22.

Fifthly, Unfaithfulness in men's Callings puts them out of the way of blessing, and ushers in wastes on their interests, *Mic.* 6. 10, 11, 12, 13, 14. The Lord had a controversy with his people, *v.* 2. and till this was taken up, all their religious services were to no purpose; sacrifices and duties could not prevail, or stop his displeasure, till their sins were removed, *v.* 6, 7. 'Twas not to wait on God in public duties was all that he called for, *but to do justice, show mercy, and to walk humbly with him,* wherein they had been defective; and therefore had he brought a rod upon them, *v.* 9. he had made them sick in smiting them, and would make them desolate, *v.* 13. They should eat, but not be satisfied; and there should be a casting down in the midst of them; they should be blasted in their labors and interests; they should sow, but not reap; tread the Olive, but not anoint themselves with it; have sweet Wine, but not drink it; and then comes to reckon with them, wherefore this was brought upon them; *ver. 10, 11, 12. Are there yet the treasures of wickedness in the house of the wicked? and the scant measures that is abominable? Should I count them pure with the wicked balance? and with the bags of deceitful weights? for the rich men thereof are full of violence, and the Inhabitants thereof have spoken lies, and their tongue is deceitful in their mouths.* They were full of wickedness, and among the rest, were false and deceitful; they did not walk humbly with God, nor justly with men, but were deceitful in their Callings, had false weights, scant measures, were injurious to others, and not just and faithful in their dealings; some oppressed, others defrauded; such as were over others were cruel task-masters, exacting their labors, *Isa.* 5. 8. 3. grinding the faces of the poor, eating them up as bread, *Psal.* 14. 4. by defrauding them of their due, keeping back the hire of the Laborers by fraud and injustice, *Jam.* 5. 4. which they do (saith one) who give them not a proportionable hire, working upon their necessities, sucking out the strength and sweetness of the Laborers, Dr. *Manton.* A sin that cries in the ears of the Lord of Sabbaths, cries out aloud, 〈in non-Latin alphabet〉, and their groans are entered into his ears, as a God of vengeance to requite it, and to give his poor a Sabbath, and rest from their oppressions: A sin that God will surely and severely punish; *He will be a swift witness against them that oppress the Hireling in his wages, and turn aside the stranger from his right, and fear not me, saith the Lord of Hosts, Mal.* 3. 5. Sins join'd with Adultery, Sorcery, and Swearing; provocations in God's ears, and actions that plainly show no true fear of God in such persons that dare oppress their poor Laborers, changing their wages as *Laban* did *Jacob*'s, *Gen.* 31. 41. These God will surely take in hand; he will be both Judge and Witness against them; he will not delay neither, but proceed speedily to sentence and execution against such as oppress their poor laborers: Of all oppression, the oppression of the poor is greatest, and carries most cruelty in it, to tread on them that are down already, and abuse them that have no helper; to take the bread out of their mouths which are ready to starve, and to defraud them of their wages, which is their life, and God calls it down-right robbery, *Levite.* 19. 13. To build up their houses, and raise up estates upon the ruins of the poor laborers, is to lay the foundation in blood, and hath a woe pronounced against it from the Lord of Hosts, *Hab.* 2. 9, 10, 11, 12. This is one of those sins which bring a people down to the ground, and make them desolate: *Ye have eaten up the Vineyard, the spoil of the poor is in your houses; what mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord of Hosts. Her gates shall lament & mourn, and she being desolate, shall sit upon the ground, Isa.* 3. 14,

15, 26. This is a God-provoking, and an estate-wasting sin, and one of the great, visible, crying sins of this day.

Sixthly, Another reason why God consumes the interests of men, and makes a breach on their Trade, seems to be this; That by this means he might bring them down to his foot, and bring them back to himself: Prosperity in men's interests feeds their pride, and makes them too high for God's use and pleasure; riches do puff men up: *Thine heart is lifted up* 〈...〉 ; *thy riches, behold therefore I will bring* 〈...〉 *upon thee, the terrible of the Nations, and* 〈◊〉 *shall draw their sword against the beauty of* 〈◊〉 *wisdom, and they shall defile thy brightness;* th••*shall bring thee down to the pit, they shall destroy thy riches wherein thou gloriest, and countest thy beauty, Ezek.* 28. 5, 7, 8. Men are apt to glory in their riches, and to give that respect to them which is due to God, and this he will not bear, but comes out in indignation against men's Idols, *Jer.* 9. 23. Abundance of earthly interests doth also unfit men for God's use and delight, rich in goods, and poor in grace; prosperity in the world cools men's hearts towards God, and lames their feet in his way: 'Tis the poor of the flock that waits on God, *Zech.* 11. 11. that press his Vineyard, and bear the heat and burden of the day, *Jer.* 52. 15. When men grow full, they are lazy; & when great, they become fearful to adventure for God: *Give me thy shield* (said *Epaminondas* to his servant, when he had got a great sum of money) *for now thou art grown rich, I am sure thou wilt not adventure thyself into dangers. Smyrna* was the poorest of the seven Churches in *Asia,* but yet was richest in grace and serviceableness for God. *I know thy poverty, but thou art rich, Rev.* 2. 9. This may be one reason why the Lord makes this Nation poor, that he might by this make them pure, he melts away our dross, that we may be the more refined, and takes away our Lovers, that he might come in the room of them: *I will hedge up thy way with thorns; she shall follow after her Lovers,* 〈1 page duplicate〉 〈1 page duplicate〉 〈...〉 *not overtake them; and she shall seek* 〈...〉 *shall not find them; then shall she say,* 〈...〉 *go and return to my first husband, for then it* 〈...〉 *better with me than now, Hos.* 2. 6, 7. Men ••om return to God fully, till stripped of other ••mforts; nor see God to be best, till their con••ion in the world be bad; and therefore doth God remove these mountains of earthly interests, that his people may the better see and go after himself.

Counsel 4.

Fourthly, If God hath made breaches on your Trade, get the breach between God and your souls composed: *Hos. 4. 1, 2. Hear the Word of the Lord ye children of Israel, for the Lord hath a controversy with the inhabitants of the Land, because there is no truth, nor mercy, nor knowledge of God in the Land; by swearing, and lying, and killing, and stealing, and committing Adultery; they break out, and blood toucheth blood:* There's a controversy between God and a sinning people (and such are we:) Sinners contend with God, & God by afflictions contends with them, and till this controversy be taken up, there's no peace. *And if ye will not for all this be reformed by me, by these things, but will walk contrary to me, then will I also walk contrary to you, and will punish you yet seven times for your sins, Levite. 26. 23, 24. Hear the Word of the Lord:* Lay this to heart, they that strive with him shall perish; there is no contending with God; bow we must, or break, return, or be ruined: *Wash ye, make ye clean, put away the evil of your doings, Isa.* 1. 16. Get

washed away your blood by sound Repentance; get into Christ's blood by saving Faith; set upon a thorough reformation, personal, family, public, each one in his place, help to carry out the uncleanness of thy heart, hand, house and land to the Brook *Kidron, 2 Chron.* 29. 16. Get tradingsins removed, if you would have trading mercies enjoyed: Take every man his Censer, and stand in the gap; pour out strong cries for returning-mercy, that the Lord would cease from his fierce wrath, and turn again, and heal our Land, and bless our substance, accept the work of our hand, and dwell in our Land.

Counsel 5.

Fifthly, Get advantage from decays in your Earthly Trade, to further your Heavenly Trade; gather materials from your earthly ruins, for your heavenly building. Christians, there's a great deal of good you may get from these evil things in the world, to quicken your pursuit after the things of Heaven.

First, By your earthly losses you may be convinced of the vanity and uncertainty of all things below God: Men are apt to take up too much pleasure in their booths, till God sends a devouring worm and consumes them; and to sit down under their shadows with great delight; and therefore doth God make them like shadows to fly away; what expectations do men raise from their swelling-comforts, thinking their mountains are made so strong, they shall not be moved, till the Lord by some levelling providence soon corrects their fond opinion! and what dependencies do we usually take up on those uncertainties, leaning so hard on our reeds, till they break under us, and send splinters into the arm which stays upon them? O the contentment, pleasure, profit, men fancy to be in creatures, friends, relations, honors, estates, before by some killing stroke they see themselves to be deceived! What mercy is it then to meet with disappointments in these groundless hopes, that we may come to see before it be too late, what poor, empty, perishing things all the wares of this lower world are! This way *David* came to have his error seasonably corrected. And *Solomon,* by a serious review of past enjoyments, comes to see that all was vanity and vexation of spirit, *Eccles. 2. 1. Surely every man walketh in a vain show; they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them, Psal.* 39. 6.

Secondly, Divine rebukes on men's earthly interests, help them to a discovery of those sins that procure them, *Deut.* 31. 17. Afflictions are Christ's clay and spittle to open his people's eyes, and to bring them to see those evils that have brought those deaths upon their comforts, and breed those worms that have destroyed their substance. Times of correction, are times of instruction, *Job* 36. 8, 9. When *Jacob*'s Sons were cut short of their provisions, reduced to great distress, and plunged in sore dangers, then they thought upon their sin, and wrong done to their brother *Joseph, Gen. 42. 21. Then they said one to another, verily we are guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and would not hear, therefore is this distress come upon us:* Whence one hath this note, *Affliction is a dark condition, yet it brings much light into the soul.* Men come to read their miscarriages best by the fire-light of affliction; *then Manasseh knew that the Lord was God, 2 Chron.* 33. 13. Now the soul comes to see his abuse of these mercies he hath lost, his inordinate love to them, and

wanderings from God, and this helps to after-wisdom, and greater freedom from these entanglements for the time to come, which is no small advantage to future godliness.

Thirdly, By this loss of earthly things, the soul comes to see a necessity of looking after, and ensuring better treasures: *Heb. 13. 14. Here have we no continuing City, but we seek one that is to come.* Uncertainties on Earth should put souls the more to look after Heaven. The Prodigal never thought of returning till all was gone, *Luke* 15. 14. to *verse* 18. The Steward never considered how to secure his future state, till goods were wasted, and Stewardship in danger of removal, *Luke 16. 1, 2, 3, 4. Think of swiming ashore* (said Mr. *Rutherford) after a shipwreck. 'Tis a mercy in this stormy Sea to get a second wind, for none of the Saints get a first.* This is advantage indeed, when having nothing, you seek to enjoy all things; and when the world flies from you, to pursue Heaven the faster. Could a Heathen say, *I never gained mere than when I lost all;* because his shipwreck became the occasion of obtaining knowledge; and will not you Christians by your earthly losses be provoked to make after heavenly interests?

Fourthly, Losses in the world have an advantage through grace to loosen the heart from the world. Afflictions on men's estates are like wormwood on the breast, that tends to wean the hearts of God's children from them: Love of the world hath been the sin of this Age; and the shipwreck of worldly things is the likeliest way to cure it; this disease is best conquered by fasting. Absence of Lovers is sometimes the way to starve affections; and poverty with distress is God's usual method to chastise men's wanton affections to this world. Afflictions when sanctified, are Sanctuary-fire to purge away the dross of our affections, *Mal.* 3. 3.

5ly. Soul-enlargement is another fruit of sanctified straits, and so a help to the heavenly trade. Christians are never fit to make any speed in the way to Heaven, until their hearts be enlarged, *Psal.* 119. 32. Enlargements in the world are ofttimes bonds to the soul: He that hath most of the Earth, hath usually least liberty for Heaven. When the Lord cuts short the interest of his people, he doth but knock off golden fetters from their feet, that he may bring their soul out of prison. Afflicting Providences are God's dieting his racers, that they may be more longbreath'd, and swift in their run towards glory. O how imprisoned are redeemed souls in the many things of this world! they cannot have time to pray, read, hear, confer for the entangling-affairs of this life, till God by some deaths upon their employments sets them at liberty. Removes of worldly treasures are but the taking off of a heavy cloak-bag from the shoulders of *Zion*'s Travelers, that they may the more comfortably travel to their journeys end. Good souls, whiles crowded with earthly businesses, are like persons in the midst of a thicket, and thorny grove, when they would be going forward, one briar hangs in their skirts, and another thorn stops their way; so that when God takes off their interests, he doth but cut out a way for his children to pass the more comfortably and swiftly through the brakes of this world, and lighten the vessel that it might sail faster and safer to its designed port; and is not this advantage?

Sixthly, Sweeter relishes of heavenly things are to Believers the blessed issues of the world's bitterness: Harsh Providences on earthly comforts make heavenly things the more pleasant. Men sometimes engraff sweet fruit on crab-treestocks, and God gives honey to his children at the top of the rod, *Psal. 94. 19. [The thorn is one of the most cursed, and angry, and crabbed*

weeds, and yet out of it springs the Rose, Rutherford.] The sweet-meats of this world do too often put Christians pallats out of taste; to cure which, doth the Lord dish out his daintiest meat with sour sauce: Heavenly things never relish better, than when there is less sweetness in the creature. What a value did *David* put upon spiritual things when stripped of all! *Psal.* 63. 1. Gospel-comforts will not down with such as are choke'd with the world's delicacies; but when once the Saints are emptied of the world by cross providences, then is Christ precius: & is not this a help to Heavenly Traders? O then! the more crosses you meet with in the world, the more haste do you make to your Crown. Doth the world fly from you? pursue Heaven the faster. Doth gain fall? then advance godliness: And if your gettings from Earth be small, let your layings out for Heaven be great. And thus much for the third Branch of Exhortation.

4th. Advice to such as are fallen back in Religion.

Fourthly, A word to such as have begun this Heavenly Trade, and are fallen back: This is the case of some, and may be of more in this hour of Temptation and Apostasy: There are some have begun in the Spirit, and are now ending in the flesh; who have made a fair show, seemed to be somewhat, and like blazing comets, drew the eyes of admirers on them for a time, and then fell down to the Earth. Some that have left the very form; others that have lost the power and life of godliness: Many have laid down their Lamp; but more have spent their Oil, and are almost come to a snuff: Some have shut up shop, are quite gone, and have taken their leave of Religion, resolving to return no more, unless safety, credit and interest return with them: Others yet stay, keep open shop, but have little goods; decay daily, and are upon the breaking hand; a waste is on their interests, they have lost their first love, decay'd in spirituals; faith, hope, love, zeal, delight in God, and liveliness for him are quite lost; as hath been demonstrated in the use of Lamentation. The design of this head is only to offer some advice towards the recovery of decayed broken Traders: In which, as hitherto, for better illustration I shall keep to the metaphor in the Text.

Advice 1.

My first Advice to such in order to their recovery, is to be deeply affected with their evil case.

First, Consider, 'tis no small change for a person that hath lived well, been in reputation with God and men, fared deliciously, been used to the dainties of God's house, and delicacies of his love; have tasted the heavenly gift, and the powers of the world to come; now to be brought to penury, and scarce meet with a sweet morsel from day today; to be put off with husks and dry bones, and the crumbs that fall from their Lord's Table; to stand at his door, or to wait without for some scraps, when the friends of Christ, and Wisdom's thriving Merchants, have their marrow and fat things; this is a great change.

For such as were wont to have a place amongst them that stand by, to converse with the Father of Spirits, to be let into the Presence chamber, and have the visits of the Comforter, and spiritual fellowship of Saints: Now to be laid aside, and scarcely looked upon with a divine glance from day today, no intercourse with God, or fellowship with the Spirit, from

one Lord's day to another, but to be only company for formalists and hypocrites, and such as are without; this is a great change. O get thy heart deeply affected with it!

Secondly, Think also how unlovely, offensive and displeasing an object in the eyes of God, a withered, decayed Professor is; *his soul takes no pleasure in him, Heb.* 10. 38. He doth not care for the company of such, they are a burden to him, he loves no more to see them, than men do dead corps in their houses, and rotten trees in their garden; he bethinks the place they stand in as cumbring the ground, *Luke* 13. 7. he counts them unworthy of the Kingdom of God, having put their hand to the Plough, and then look back, *Luke* 6. 62. Nothing more troubles his soul, than a lukewarm temper, that was once burning in love, but now is neither hot nor cold; such ride on the stomach of Christ, and make him down-right sick, till he hath vomited them out into the dunghill from whence they came; and is not this matter of trouble to a sensible heart? *Rev.* 3. 16.

Thirdly, Such have little desirableness in the eyes of men also. Who cares to deal with broken Merchants; or keep company with spendthrifts, that have wasted their estates, and are come to nothing? no more do gracious souls care for converse with backsliders. Decayed Professors are like broken vessels in whom there is no pleasure; and as a withered hand, or broken bone in the body, which hath lost both its usefulness and beauty. A broken Trader in Religion is valued by none; the men of the world cannot endure him, because he hath been seemingly godly; and Saints cannot love him, because he is not really gracious: Such, like *Absalom*(when hung by the hair) lie between Heaven and Earth, as unworthy of either; and as a person held in a strait passage, cannot go forward nor backward; he cannot go far enough to keep pace with the profane, nor go back to fill up his place with the pious; the Saints reject him, the wicked will not receive him: In such a pitiful case is a withered decayed soul, he hath no comeliness in him for which he should be desired.

Fourthly, They are the greatest losers of any who break in Religion; for they not only lose their own goods, but others also; their talents; graces, privileges and experiences, are their Lord's goods, which they have wasted in riotous living; they lose what they once had, what they seemed to have, or were fair for; and they lose what they hope to have, *Luke 16. 1. Mat. 25. 29. 2 Epist. Joh. v. 8. Gal.* 3. 4. All their enjoyments, tastes, comforts, frames, experiences, are lost: All their profession, faith, love, conscience, are shipwrecked: All their duties, labors, sufferings, come to nothing, if they are not recovered again to repentance. Here men estimate their losses to be great, from the quality, variety or abundance of the things they lose; all which are yet but temporal; but the Treasures that Professors are in chase of, and which they shall surely have, if they be sincere and faithful to the death, are eternal; of all which, by their backslidings (if uncur'd) they are deprived: O who can count the sum, and value the worth of those glorious things they fall short of, who fall back, and go down in Christianity, till they come to nothing!

Fifthly, Their case is dangerous also, and their wound hardly healed; not one of many that fall back in Religion, if they go far, recover again. *Joh. 6. 66. From that time many of his Disciples went back, and walked no more with him.* When *Judas, Simon Magus, Hymenaeus, Alexander, Demas,* went off from Christ, they returned no more: *John* tells us of some that went out from them,

and thereby declared that they were not of them. 1 *Joh. 2. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us.* The Apostle speaks not of such as fall out of infirmity, falling in the way, which gracious souls may do, both falling into some sin for a time, as *Peter,* and fall back by some abatements of grace, as the Church of *Ephesus,* yet be recovered; such he intends not here; but those that fall out of the way, both totally and finally, these recover no more.

Quest. If persons that fall back in Religion after a high profession, may never be recovered again; how may one know if he find decays, and falling back in Religion, whether he be one of those that shall never be bealed or recovered more? This is my case, I find great declensions in my soul and conversation, and I fear I shall never be restored, but wax worse and worse, and perish at last.

Sol. 1. First, Are not thy declensions thy choice, upon judgment and consent, but against the standing bent of thy heart? the renewed purposes of thy soul through Christ: Thy error is not thy aim, thou dost not deliberately contrive thy departure from God, but hast a secret would-not against every backsliding; then thy backslidings shall be healed again, *Psal. 119. v. 10. Rom.* 7. 19, 25.

Secondly, Are thy backslidings and spiritual decays thy soul-trouble, and restless burden, because of thy distance from God as the God of grace, and Father of thy mercies; and because of the injury thereby done to thy graces and inner man, and from an enmity in thy nature against sin? Then there is hope in *Israel* concerning this, that thy backslidings shall be healed, *Rom. 7. 24. Psal. 5. 1, 7. Luke 15. 21. Gal.* 5. 17.

Thirdly, Are thy backslidings after thy Effectual Calling, and thy sincere choice of God to be thy peculiar and alone portion? Thou canst appeal to the searcher of hearts, that thou hast taken the Lord to be thy God and only Treasure here, and to all eternity to be thy last end and chiefest good; and hast taken Christ to be the only way, truth and life, thy Lord and righteousness; and hast made a full and actual surrender of thyself and thy All to God in exchange, to be presently, unreservedly, and eternally his, and not thy own, to be led and governed by him only: If so, thy after-errors cannot make void this Covenant, but are under a promise of healing; *such cannot sin unto death, because the seed of God remaineth in them, 1 Joh.* 3. 9. They are undertaken to be kept, that they should not totally and finally depart from him, *Jer. 31. 18. Isa. 57. 18. Jer. 3. 14, 22. Hos. 14. 4. Jer.* 32. 40.

Fourthly, Art thou restless in thy backslidings, until the Lord doth heal thee? thou canst give him no rest till he establish thy soul, and be as the dew to thy dry and barren heart: When God sets a soul a crying, it's a sign he will hear: *Jer. 30. 15, 17. Isa. 19. 22. A man* (saith Mr. *Dod) can never be in a bad condition, except he hath a hard heart, and cannot pray? Will he delight himself in the Almighty? Will he always call upon God? Job* 27. 10. Backsliders in heart are heartless in prayer; as they decay, so do they restrain prayer, *Job* 15. 4. Ye have said, it is in vain to serve God, *Mal.* 3. 14. As sin becomes more delightful, so duty becomes more burdensome, cold and formal; but a gracious soul that shall be healed is importunate with God, and will not let him alone, *Exod.* 32. 10, 11. or let him go until he bless him, *Gen.* 32. 6. The worse his condition is,

the more fervent his cries are; the more his piety goes down, the more his prayers go up, *Psal.* 6. 2. Such a soul shall be healed, who would be healed; where he works to will, he will work to do.

Fifthly, Are thy vitals sound under all thy decays? then thy consumption is not mortal: Is thy heart sincere? thou canst not hide or reserve iniquity, but walkest before God in truth; thy desires after grace are not feigned, *Psal. 17. v.* 1. Thy love to God is not pretended, liplove, but real; thy faith and love are not wholly gone, but maintained in the truth thereof, though abated; thou canst not let God go, but hast a secret rest on him, and resolved recumbence on his grace and faithfulness. There is hope of that tree, though it seems to be cut down, that it will sprout again, and the tender branches thereof will not cease, *Job* 14. 7.

Sixthly, If under all thy decays thou findest a humble heart and contrite spirit; thy backslidings make thee lie low before God, and to become more vile in thy own eyes every day; thy soul-poverty makes thee poor in spirit also, rating thyself beneath the least mercy, and judging thyself unworthy of all that patience, privilege and mercy shewn to thee; thou dost not fret at afflicting providences, nor charge God foolishly, but bearest his indignation, justifiest his displeasure, and wonderest at his forbearance; then will revivings come again, and recovery after thy falling back, *Dan. 9. 7, 23, 25. Mat. 5. 3. Isa.* 57. 15.

But on the other side, There are five dangerous symptoms of falling back that shall hardly be restored.

First, If thy falling back be before thy falling in with Christ in truth; thy decays before thy quickenings, then 'tis dangerous: If thy building were on the sand, and the towering heights of thy frames and profession from which thou art fallen, were only structures of thy own raising, in which the Sanctifying Spirit had no hand, then thy decays are not likely to be repaired. Art thou a stranger to the new birth, and to any inward change upon thy soul? the principle of thy new profession and actions is is still an old heart: Thou never didst take the Lord for thy God and only Treasure, nor hadst to this day any heart-union with the Lord Jesus; then thy fall is dangerous, *Mat. 7. 26, 27. 1 John 5. 14. 2 Tim.* 3. 5.

Secondly, A falling off from the foundation is dangerous: When men depart from the Faith, turn to another Gospel, and deny the Lord that bought them, fall from the Doctrine of Grace after enlightenings, to a Covenant of Works, laying the foundation of Salvation-hopes upon creature-performances and improvements, when they go from the Rule of Faith and Word of Truth, to natural light, and seducing spirits, which have not their evidence and approbation from the Scriptures. When persons at once disclaim dependency on the true foundation and disposal by the Rule of Righteousness 'tis much to be feared whether such shall be restored, *Gal. 1. 6. ch. 5. 4. Heb. 10. 26, 39. 2 Pet. 2. 15. Heb.* 6. 4. 6.

Thirdly, When men make Merchandise of the Truth, and sell their profession for worldly interest, having loved the reward of iniquity, and made a swap of their Religion for advantagesake: This is a mighty provocation to the Spirit, when men can sell themselves to work wickedness, and value the great things of God's Law, of his Truth and Salvation at so low a rate; to part with them for a mess of pottage, and the dirty *Cabals* of this world: 'Tis seldom that such find repentance, though they seek it with tears: See *Judas, Simon Magus,*

Balaam, Demas, Spira: What remarks of furious indignation God makes such Apostates to be, who can part with their Religion for worldly interests! 2 *Tim. 4. 10. 1 King. 21. 20. 2 Pet. 2. 3, 15. Acts* 1. 18.

Fourthly, Backsliders in heart shall surely perish, and be filled with their own ways, *Prov.* 14. 14. when falling back is upon choice, and with delight, like a deceitful Bow that is then at rest when its string is broken, *Psal.* 78. 57. When a man casts off Religion as one doth his burden, and a beast his yoke, *Jer.* 5. 5. and is glad he is rid of his troublesome work, as one that is got out of prison, *Rom.* 1. 32. This argues a spirit of *Belial,* and a dangerous state: Many have taken up a Lamp upon constraint, for fashion, or interest, or for companies-sake, as the foolish Virgins did, *Prov. 14. 14. Psal. 78. 57. Jer. 5. 5. Mat.* 25. 1. But when opportunity hath offered itself for a fair riddance, they have soon appeared what they were by their cheerful returns to *Egypt,* and the broad way of error and looseness, falling in with other interests, and finding pleasure in it: Now the world, reputation and pleasure take away the heart, and they are well-pleased with other Lovers: this is a bad sign of a desperate state, of marish-ground that shall never be healed, *Ezek.* 47. 11.

Lastly, When persons are prejudic'd against the means of recovery, hate them that rebuke them in the gate, *Amos* 5. 10. shun the light, and cannot endure those that would reclaim them from the error of their way, *Joh.* 3. 19. their hearts rise against any attempts to reduce them, *Amos* 7. 10. cannot bear them that are good, slight and hate the people of God they formerly loved, avoiding their company; jeer and reproach those Ministers, people and ways they once took pleasure in: this shows a dangerous state, such a persons condition seems desperate, and not far from the Chambers of death. O you that are fallen back in Religion! get your hearts affected with it: do you begin to decay? you know not where it will end: are you gone back? 'tis questionable whether ever you may return, and then what will your latter end be? your last state will be worse than your first; and if twice dead, you will be plucked up by the roots; if after showers and dressings you decay, your end will be to be burned.

Advice 2.

Secondly, If you would recover out of your wasting decays in this heavenly Trade, search out the causes, and get them removed. There must needs be something more than ordinary, when men who have a good Trade, which may be driven in the worst of times, and will ensure advantage, if followed, do notwithstanding fall back and decay: Such is Religion, it will maintain and enrich its followers, if they be not wanting to themselves; there must needs be some great causes and miscarriages then that doth cast back the professors of Christianity, and bring a consumption on their soul-prosperity: some of which may be these:

First, When they enter upon this heavenly Trade, and have not a stock to set it up: Religion is a great thing, and cannot be carried on without a stock of saving-grace to maintain it: Common grace is not a suitable stock for this spiritual Trade; it may help men to transact the external part, and common works of Religion; but cannot do the inward, secret, and choicest services of godliness: *A stranger intermeddles not with its joy, Prov.* 14. 10. no, nor its work; *They*

that are in the flesh cannot please God, Rom. 8. 8. *The Kingdom of God is not meat and drink, Rom.* 14. 17. it lies not in outward duties, *but righteousness, peace and joy in the Holy Ghost;* which no hypocrite can reach to. This spoils many, they take up a form of godliness without the power of it; and being strangers to the work within, they cannot carry on the works of grace without, which this state calls for; and so fall back, and come to nothing. When persons get some knowledge, parts, frames, and temporary graces; they presently take up a Lamp of profession, and get into the company of the wise, climb up to the enjoyment of privileges, and then sit down contented, and fall asleep; and when they come to temptations, and spiritual duties, to the work of faith, love, patience, self-denial, mortification, and the like; having not grace to support them, and a principle that suits such work, they fall short of duty, and into sin, and so Trade, and fall away: Common grace is as a standing-pool, which having not a spring to feed it, dries up when supplies cease, and scorchings come; whereas true grace is as a well of water, that springs up to life eternal.

Secondly, Another thing that casts back Traders, is this; when they set upon an employment, and have not skill to manage it: Every Art hath its principles, rules and mysteries by which it is carried on: to deviate from these, is to mar the excellency, and miss the advantage of it: Irregular actions seldom thrive; so 'tis with the heavenly Trade, when persons set upon it, and have not skill to order it to best advantage, no wonder if they prosper not, but fall back in godliness. *Solomon* directing to this heavenly Trade, advises to get wisdom as the principal thing in order to it, *Prov.* 4. 7. And when the Apostle would further the Saints in holy walking, as the necessary way to it, he begs wisdom for them, *Col. 1. 9, 10. That ye may be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye may walk worthy of the Lord to all, well-pleasing, being fruitful in every good work.* Two things made *David* thrive so much in his proper public work; Integrity of heart, and Understanding, *Psal.* 78. 72. He fed them according to the integrity of his heart, and guided them by the skilfulness of his hands: Some books read it in the plural number in the *Greek; In skilfulnesses,* 〈 in non-Latin alphabet 〉 , noting the great measure of wisdom which men need who would prosper in their proper work, and order their administrations prudently, as might most further their spiritual welfare: The want of which wisdom and prudence in Christians to order everything they do in their general and particular Callings, converses, conditions and occurrences in the World to the best advantage of their souls, is one reason they thrive so little in their heavenly Trade: Wisdom would teach men to prevent many snares and occasions of evil, and instruct them how to get good from everything they do, which would much advance their soul-profiting, for want of which they go back in spirituals, and decay apace.

Thirdly, This also casts back Traders; when they are not diligent in the management of their Trade: *A slothful soul suffers hunger,* Prov. 19. 15. *and by much sloth the building decays; and through idleness of hand the house droppeth thorough, Eccles.* 8. 10. They that will thrive in the World must be diligent, take all opportunities to carry on their work: *The diligent hand maketh rich, but by slothfulness men are brought to a morsel of bread.* So 'tis in Religion, when men let down their work, and do not follow it to purpose, they soon decay, and become spiritually poor; this is the bane of many this day: Religion is not their business; men do but little on the Lord's day, and scarce a stroke of work is done all the week after; hear they will, and when

that is done, their work is done too: never think of what they hear, or put it to practice from one Lord's day to another: All the week their heads, hearts, hands, feet, time, strength, discourses, contrivances are wholly taken up about the World; and how can they choose but go down the hill, and waste away in their soul-interests?

Religion is one continued work, which allows of no intermission, but hath its work every day, and in everything; break but one link of this golden chain of godliness, and it weakens the whole. O the slothfulness of Christians at this day in their soul-businesses! every day is filled up with neglects; neglect of prayer, neglect of reading, meditation, conference, heartwatching, grace-cherishing-work, forget this duty; pass by another, cold, sleighty, formal in all; this spoils the prosperity of souls. The *Galatians* began well, but did not hold out, they were soon weary, *Gal.* 5. 7. Most men's journey to Heaven is full of stops, and that which makes it most miserable, their lets are of themselves: *Who hath hindered you?* Men's stays are within in their own hearts, they have no heart to do good, *Hos.* 7. 11. Love to Religion is almost gone, and this makes men weary in these pleasant ways: while affections hold, souls are never weary; but when the heart is gone, then everything is a burden; such will do no more than needs they must to quiet conscience, and preserve peace and credit; and this starves godliness.

Fourthly, Great and frequent losses in men's Trades tend to breaking; and so it is in Religion: Christians through their sloth, formality and unwatchfulness sustain many and great losses of spiritual mercies, and this brings them low. A Christian the other day, it may be, had his graces flourishing, his heart warm, his affections quick and lively, his conscience pure and tender, his will flexible, and fixed on God and things spiritual, 2 *Ep. Joh.* 8. and a good frame throughout his whole soul: but now through his carelessness all is lost again, *Gal.* 3. 4. One time he loses the favor and comfortable presence of God, *Psal.* 51. 12. another time he loses a sweet serenity of spirit, and peace with God; then light and convictions are gone; another time enjoyments and experiences are gone; now his desires after God are lost, then his strength is devoured; now temptations prey upon the soul, and then corruptions make a waste upon it: come to Ordinances, Sermons, Sacraments, and after a great deal of prayer, care, and striving, a little grace and comfort is obtained; but through want of watchfulness all lost again: it may be before it stirs out of the place, or recovers home to his habitation; the next company, discourse, occasion, takes away all.

Another time God brings the soul into the fire of some great affliction, sickness, suffering, losses; and there melts it into some holy frames, humility, faith, love, obedience takes off some dross, puts on some beauty, imparts some souladvantage; but immediately upon a change of the person's condition, when new mercy, health and comfort returns, all the good is lost again. Now through these many and great losses in spirituals, which gracious souls sustain, they are brought very low, and come to be soon poor and beggarly.

Fifthly, Great wastes, and large expenses, help to make Traders poor apace; when they turn spendthrifts, and prodigals, living above their estates; when their layings out are more than their comings in, this must needs bring them low: It undid the Steward; *He wasted his Masters goods, Luke* 16. 1. So 'tis with Wisdom's Merchants also, when they turn prodigals of their

graces, mercies, parts, strength, time, and other goods committed to them, spending them on their lusts and carnal contentments, then they soon find an alteration.

O, at what a rate do men live in point of time! and at what vast expenses of their short day upon things of no value, talking, eating, drinking, sleeping, trifling, sinning away their precious time, as if they had no employment for it, or no better work to do: Little do souls think what a small pittance of day-light they have allowed for their vast concerns, and multitude of great employments; and what madness 'tis to be so prodigal of this little inch of precious time. O the hours, and days, and years that professing Christians spend to no purpose! in vain thoughts, foolish talking, impertinent converses, unprofitable duties and labors, which when they shall be all reckoned up by the great Creditor, and a bill of wastes put into the hands of conscience, and the total sum of these expenses read; what amazing sense! what dreadful impress! and fretful sting will this beget when persons come to die! As the Queen said, *If her heart were ripped open,* Cales *would be found written in it:* So if their hearts could then be as legible as their expressions, men might read this there in black, and capital letters, *Lost time, Lost time.*

How great also are men's wastes of graces and peace, wisdom and capacities, and all for the obtaining of some poor, empty, insignificant comforts, which perish with the using: There are no locusts (Christians) like your cursed lusts, which have devoured your precious things; your affections, time, strength and graces; what convictions, resolutions, hopeful frames, conscience-tenderness, talents, capacities, privileges, ordinances, providences, have the service of thy base lusts, and contentment of thy carnal mind consumed! and this hath brought thy soul to such straits and distressing exigencies.

When souls live above their capacities and proportion; that's casting back, when persons have little, and yet live high; have but a little light, and yet spend that too in works of darkness; have but a short day, and yet so many hours of that one day consumed in vanity; this is to live above thy estate, and will be soon impoverishing: When men have but a little grace and strength, and yet adventure upon great temptations, and run into soul-ruining dangers, rush into vain company, set upon entangling affairs, and take much business on their hands, and yet have but a little portion of Wisdom and Grace to manage them; this is to live above thy estate in Christianity. To be low of stature, and yet high in conceit, of little spiritual worth, and yet think highly, and speak highly of thyself, and to expect estimation from others also, is to live above thy estate.

To have nothing to maintain thee but what comes in by thy soul labors; no longer work, no longer eat; thy daily bread depends upon thy daily work; so poor, and yet in this condition to expect an easy life, to lie down to slumber, to dwell carelessly, and set thy hand but by fits and starts to thy work: This is to live above thy spiritual estate, and will soon bring thee to breaking in this Heavenly Trade.

Sixthly, Great debts are breaking, and will cast men back in Wisdom's Merchandise; when men owe more than they are worth, and know not how to pay it; run further on book every day, till their credit will pass no longer; they have often promised payment, but still failed,

and now their word will not pass, they can get no more goods, Creditours will not trust them, but begin to suspect them, and threaten to take them up, then men shut up shop and break: This also is pernicious to Heavenly Traders, when they become unfaithful to God and men, run on score for mercy, but never pay or render to God again; are deep in debt to God for divine goodness; receive one mercy after another, one talent after another, and make no returns of any; God sees not principal or interest, but they remain fruitless and unthankful under all; make promises of better improvements, but still break them: Come to Sacraments, and renew their Covenant with God, and go away and break it again; make promises to God under affliction, that if he will deliver them *this once,* they will never grieve and provoke him more as they have done; make large engagements, if God will hear this prayer, and give that mercy; but when their turn is served, forget God, and break all their vows again; be ready to pass their word on every occasion, and then look after it no more; this begets a jealousy in the Lord of Hosts, that he will trust them no more, *Deut.* 32. 21. but hold his hand. and part with no more goods, but threatens to take them up, and to cast their souls into prison; begins to sue them in the Court of Conscience, and to out-law them at the bar of Justice, to seize on what they have; then away goes peace, joy, hope, and then comes breaking. These are some of those reasons why Christians go back in Religion, and decay in their Heavenly Trade. O Christians! bring the plummet to the line, and thy heart and life to the balance, and try from which of these comes thy soul-decays, and then get it to bear upon thy heart, till thou art fully convinced of thy evil, and willing on any terms to obtain remedy.

Advice 3.

Thirdly, Compound with your Creditor; get your peace made with God through Christ; make haste to prevent a seizure on your person and goods by a timely composition. *Agree with your adversary while you are in the way with him, lest at any time he deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into prison, Mat. 5. 25. 'Tis a fearful thing to fall into the hands of an ever-living God, who is a consuming fire, Heb. 10. 31. ch.* 12. 29. O tremble in the sense of his righteous Judgment, and force not the Lord by thy delays to commence a suit against thee, and to make an entry upon all that thou hast; *but go humble thyself, and make sure thy friend, Prov.* 6. 3. Fall down before thy Creditor, and sue for terms of reconciliation; cast thyself at the feet of mercy, confessing thy sin: Pay the debt thou canst not; go beg remission, and offer a Surety to discharge the score, even such a one as the Father himself is well pleased with: Thy Creditor must be satisfied or thou art undone; but this you can never do: Away to a Mediator to obtain terms, and to procure your peace; make Christ your friend, who is able to satisfy all the Father's demand, to cross the book and send your discharge by the Spirit of Grace, who can witness the pardon of all your sins to your consciences: Come to him in the sense of your folly, bearing your shame. Forsake your wasting ways, and with the prodigal return from your harlots to your Father's house, rating yourselves beneath the least of his mercies, and consenting to the meanest condition, so he would but take you in again, *Luke* 15. 17, 18, 20, 21. Subscribe all his terms, and make a new surrender of yourself and your All to Christ, to be no more your own, but more entirely his than ever, *Jer.* 50. 5. Enter into a new Covenant with God in Christ, taking him for your Surety, and fetching all

your abilities to fulfil it from him, and get thy soul more firmly bound to the Lord in it by the bond of the Spirit.

Advice 4.

Fourthly, Set up no more for yourselves, but enter yourselves Factors for Christ. It may be you traded formerly for yourselves, and that broke you; if you would prevent that danger for the future, you must be no more for yourselves, but for him; trading as his Factours, not your own.

Now three things are required in a Factor, which must be observed also by wisdom's Merchants, if ever they will drive a thriving Trade in Godliness.

- 1. *To trade upon another's Stock.*
- 2. *To be regulated by another's Advice.*
- 3. *To drive on another's Interest.*

First, If you will be Christ's Factours, you must trade upon his stock; you must not only take all your goods from him, but as his; not only fetch in your graces, abilities, skill, success from him, but use and improve them as his, not as your own. *Joh. 1. 16. Of his fullness have all we received grace for grace.* 'Twas not only part of his fullness before it was received, but 'tis his grace after reception. *Col. 1. 19. It pleased the Father that in him should all fullness dwell:* not only the fullness of the Divine Nature, but the fullness of habitual grace, both which are in Christ; the latter is chiefly intended here, which dwells in Christ as in a head, not for himself only, but for his body, as beams in the Sun, and water in the Fountain for the use of man. The Father hath laid up all that grace that Believers need here and forever in the Lord Jesus, as in a Treasury, or Trustee's hand, for their use; or made it over to him not only as a deed of gift, but as a purchase which he hath bought by his blood for the good and use of his children: 'Tis his fullness, right and interest, but for their use and advantage, but so as the property and disposal be still his. Fal'n man hath forever forfeited his credit with God since his first defection, to become anymore the disposer of his interests and inheritance, or be entrusted again with his own portion. God deals with saved souls as parents do with prodigal children, secures their estates in the hand of a Feoffee. Believers Treasures are laid up in Christ, that so grace as well as glory, sanctification and salvation may be sure to them, and not liable to forfeiture or loss; to be disposed of, and parted with by them as they please, but be certainly and eternally theirs, that so they may come to Christ for all they need, as heirs under age, who have no more in hand than what they want, but must come to their Overseers for all they have use of; and not only as such, but as Stewards also that must be accountable for what they have, and how they bestow it.

Poor decay'd souls, Would you recover your losses, and renew your Trade? then you must come to Christ's fullness, and be beholding to his free grace for all you need. Do you want grace for your duties, places, trials, sufferings? come to Christ's fullness for your supplies; send to him by the hand of prayer an intimation of all your wants: Make known your

requests to him. *Phil. 4. 6. Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God.* Cease not from following God in the Name of Christ with requests, till the Spirit meet you with returns. The Lord Jesus hath ordained his people to receive their supplies, sallaries, and stipends from Heaven in the Court of Requests. *Matth. 7. 7. Ask, and you shall receive. All things whatever you shall ask in prayer believing you shall receive, Matt.* 21. 22. Seek it by prayer, receive it by faith: Go to Christ in the promises for all you want, judging him faithful who hath promised, *Heb.* 11. 11. God's Word is as good as present pay, and shall be fulfilled by him (who cannot lie) to all that by faith receive it, and wait for its performance. *All his promises are in Christ Yea and Amen, 2 Cor.* 1. 20. Who came down from Heaven to confirm them with his blood, and is returned to Heaven to fulfil them by his intercession, *Heb.* 7. 25. You may boldly adventure on divine assurance, and shall not be ashamed, if you sincerely roll on Christ in his Word. Be well acquainted with the promises, clear up your interest in them by believing, and expect their fulfilling through Christ. It may be thy graces are low, thy corruptions high, guilt heavy, fears many, refuge fails, thy prayers not answered, no good news from Heaven or Earth; thou prayest, hopest, waitest, but no answer; in this case nothing but firm reliance on divine faithfulness, can keep thy head above water.

Are you in wants? go to that promise, *My God shall supply all your wants, Phil. 4. 19. God will give grace and glory, and no good thing will he with-hold from them that walk uprightly, Psal. 84. v.* 11. Do you find changes in your spirits, and frames, and condition? See that word, *Believe in the Lord your God, and you shall be established; believe his Prophets, and you shall prosper, 2 Chron.* 20. 20. Are corruptions high? apply that word, *He will turn again, he will have compassion upon us, he will subdue our iniquities, Mic. 7. 19. Sin shall have no dominion over you; for you are not under the Law, but under grace, Rom. 6. 14. Who gave himself for us, that he might redeem us from all iniquity, Titus 2. 14. For this purpose the Son of God was manifested, that he might destroy the works of the Devil, Joh. 3. 8. I will save her that halteth, Zeph.* 3. 19. When thou seest nothing but witherings and dyings in thy soul, apply these promises; *So wilt thou recover me, and make me to live, Isa. 38. 16. The righteous shall flourish like the Palm-tree, he shall grow like the Cedars of Lebanon: Those that be planted in the house of the Lord, shall flourish in the Courts of our God, thy shall still bring forth fruit in old age; they shall be fat and flourishing, Psal. 92. 11, 12, 13, 14. I will be as the dew to Israel, he shall grow as the Lily, and cast forth his roots as Lebanon: they that dwell under his shadow shall return, and shall revive as the corn, Hos. 14. 5, 6, 7. They that wait on the Lord shall renew their strength, Isa.* 40. 31. In these and such like promises, as in wagons sent of purpose to fetch you, go over to your *Joseph,* and get them laden with the riches of his Kingdom, that you may be relieved and carried on in your Trading for Heaven, improving these not as yours, but as your Lord's goods: That's the first, Trade upon Christ's Stock.

Secondly, Follow his instructions, be guided by his order in the management of your Heavenly Trade: Take Letters of Advice from your Creditor, how to lay out his moneys, and how to dispose of his goods. *Prov. 3. 5. Lean not to your own understanding, which is the most close and subtle kind of Idolatry* (saith *Cartwright) Seek not after your own heart, and your own eyes, after which ye use to go a whoring, Numb.* 15. 39. Man is mightily propense since his first defection from God, to take the Scepter into his own hand, and to become the governor of his own

ways: But this God cannot bear, as being inconsistent with his Supremacy, and that State also into which man is by grace redeemed; which is an absolute devotedness unto God, 2 *Cor.* 8. 5. Ye have likewise chosen the Lord to be your Law-giver and King, if you are his, and are now upon your own consent determinable by his pleasure in everything you do: The rectitude of every action lies in a conformity to his will, who is your Lord and Sovereign. And as the eyes of a Handmaid wait on her Mistress; so should Believers on Christ for direction in all they do, *Psal.* 122. 3. Christians, your former irregularities in the prosecution of your Heavenly Trade, have almost lost you, and cast you back: O be more observant of Divine Instructions for the future! follow your advice, walk by Rule: *As you have received how you ought to walk, and to please God; so abound more and more, 1 Thes.* 4. 1. Beg Wisdom of God to know his Will in everything, to do that which is well-pleasing in his sight, having a warrant for every action you perform both civil and religious; this will be your comfort now, and your peace in the day of your accounts.

Thirdly, Drive on his interest, not your own. *Rom. 14. 7. For none of us liveth to himself.* God can more justly say what *Laban* did to *Jacob* concerning his children and goods; *These daughters are my daughters, and these children are my children, and these cattle are my cattle; and all that thou seest is mine, Gen. 31. 43. The cattle on a thousand hills are his, Psal. 50. 10. with the corn, wine, wool and flax, Hos.* 2. 9. Both the improvement as well as principal are his, *Mat.* 25. 27. He hath right to the exercise and fruit of your graces and duties, with all that you enjoy and do: Put Christ's mark on all your goods; whatever you gain by his talents, put on his account, and let your disbursments be expended to his use. Seek not your own things, your credit, peace, comfort, interest, but in subordination to him: If the Lord by his Word calls for any of your enjoyments, you must let them go: If by his Providence he takes off any comfort, murmur not, say, 'tis the Lord, Let him do what he will with his own, *Mat. 20. verse* 15.

Advice 5.

Fifthly, Follow your Trade better than you have done; remember how former carelessness, formality, sloth, hypocrisy, have undone you, and amend. The slothful soul is as the door on his hinges, *Prov.* 26. 14. that never makes any progress in Religion, or comes to any excellency in grace. *No Christian* (saith Mr. *Sedgwick) is so able in the habits of grace, as he who is conscientiously frequent in the practice or exercise of grace.* [*Christ's Counsel to his languishing Church*] Would you recover your state, and come to any eminency in godliness, then make Religion your business: That sleightiness of spirit in the way of God, which lost you at first, will never restore you. *The recovery of a faint soul* (saith the same Author) *will never be effected by faint workings: You did fall into your decayed state by remissive actings, and think you, that which was not able to keep up your graces from sinking, can now quicken and raise them being sunk. [Christ's Counsel to his languishing Church,* p. 148.] If negligence did cast you back, diligence must help to recover you: Take more pains with your hearts; follow your work of godliness every day, and in every place; Be early and late in your shops of duty, and in the warehouse of your hearts: Beware of spiritual sloth, and soul-losses; take heed of unfaithfulness with God, conscience, or others; keep touch with your Creditor; be tender of your vows to God and men; keep from prodigality; live not above your condition; waste not precious time,

parts and grace in vain; walk strictly in the whole course of your life, keeping yourselves from iniquity, and in the Love of God. *Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ, Jude v. 21. Tit.* 2. 13.

5th. Branch of Exhortation to good Traders in Religion.

Lastly, You, whoever you are that drive on this Heavenly Merchandise, and have any good Trading in Religion, be you exhorted

Advice 1.

First, To bless God for good trading: Is it well with your souls? *Doth the South-wind blow upon your Garden, and the Spices flow out?* Cant. 4. 16. *Doth the Fig-tree put forth her green Figs? and the Vine, with the tender Grape, give a good smell? Cant.* 2. 13. What reason have you then to be always giving thanks? you whose trading turns to any spiritual advantage: thou canst say, *'Tis good to draw nigh to God; in keeping his commands is great reward:* The Lord is not a barren wilderness to thy soul; *but peace is within thy Walls, and prosperity within thy Palaces,* Psal. 122. 7. *Thy glory is fresh in thee, and thy bow renewed in thy hand: thy root spreadeth out by the waters, and the dew lying all night between thy branches,* Job 29. 19, *His ways are pleasantness, and his steps drop fatness to thy soul; and he commands his blessing upon thee; and thy faith and love do grow.* Is it thus in any measure with thee? O then bless the Lord with thy soul; let all that is within thee bless his holy Name. Make the Lord thy glory, and triumphing praise: Thou hast abundant reason to be admiring grace, and exalting divine glory. Because,

First, Soul-thriving is a great mercy at all times; a little spiritual goods is beyond all the World's treasure; one piece of Christ's tried Gold weighs down all the Pearls and Diamonds on earth; and whatever can be found below grace, cannot be compared with it, *Job.* 28. 11, 12, 16. or named the same day with it: The light of God's countenance, pardon of sin, participation of the spirit, fulfilling of Promises, fellowship with the Father, Son, and Spirit; heartbreathings after, love to, and delight in God, are things of inestimable worth; if you weigh them in themselves, or with other things; or if you consider the grace from whence they come, or price which they cost: Spiritual thrivings are an evidence of sincere love to God. *Judge. 5. 31. Let them that love thy Name be as the Sun that goeth forth in his might,* and of special love in God to that soul, *Tit. 3. 4, 6. Eph.* 1. 3, 5, 7. God may prosper in the World those he hates; *Esau* had his fat things here, but grace and peace are new-covenant-blessings, which spring from eternal love in the heart of God to that soul, *Heb. 8. 10. Zech.* 8. 11, 12, 15.

Secondly, 'Tis a singular mercy at this time, a mercy that few enjoy in the day we live in: What a rare thing is it, in this long winter, to see a green Olive, a tender Grape appear, or Pomgranate bud? *Cant.* 7. 6. or one Berry in the uppermost branch, *Isa.* 24. 13. It was a peculiar glory put upon the head of *Thyatira,* that she was thriving when other Churches were decaying: *She had works, and works, and the last were more than the first, Rev. 2. 19. Ephesus* had lost her first love; *Sardis* had decayed and wasted her first strength, and was ready to die: *Laodicea* was luke-warm, ready to be spewed out by the Lord Jesus, *Rev.* 3. 1, 8, 16. only *Thyatira* flourished exceedingly, and grew in the winter; and this honor she had, to have it recorded by the Spirit for a monument in after-ages. 'Tis not the lot of everyone to thrive in

evil times; few *Thessalonians* whose faith and love did grow, 2 *Thes.* 1. 3. A single *Timothy,* who had flourishing affections to the things of Christ; *I have no man like minded, Phil.* 2. 20. One *Gaius,* whose soul out-prospered his body, 3 *Ep. Joh. v.* 2. A flourishing Christian this day is like a flower in winter, an Apple-tree amongst the trees of the wood: Surely, if there be a Soul who this day flourishes to any heighth of Christianity, who lives in intimacy with God, fares deliciously in his soul, feeding on marrow, and hidden *manna;* that he or she is greatly beloved of God. Thy lot, O soul, is fallen in a peculiar plot of mercies ground; and should not the Lord Jesus be admired of such a one, seeing he is come to him in the fullness of the blessing of the Gospel? O bless God for this unspeakable gift!

Thirdly, 'Tis an earnest of eternal mercy: They that sow to the spirit shall reap life everlasting, *Gal.* 6. 8. And such as abound in holiness, shall have an abundant entrance administered to them into the Kingdom of our Lord and Savior, 2 *Tet.* 1. 11. God will never throw away savoury salt to the dunghill, nor burn up fruitful branches: Trees full of sap are the Lord's trees, which he will transplant into his Paradise above, *Psal.* 104. 16. The Lord's ripe fruit shall be gathered, not shaken on the ground; and safely housed in Heaven. Grace is too precious seed to be lost; *Such as sow it now, though in tears, shall surely come again, and bring their sheaves with them, Psal.* 126. 5.

Poor troubled Soul, God will not despise the day of thy small things, much less thy soulenlargements after him; he will be tender of thy smallest blossoms, and secure them into fruit; much more shall thy increases arrive to the fullness of the measure of the stature of Christ, *Eph. 4. 15. God is not unrighteous to forget your work and labor of love, which you have shewn towards his name, Heb.* 6. 10. It may be thou hast forgotten many a duty and hearty testimony of thy love to Christ, his name, people and ways; and canst see nothing in all thou hast done, but art ready to say on every turn; *When saw I thee an hunger'd, and fed thee? or thirsty, and gave thee drink? when saw I thee a stranger, and took thee in? or naked, and clothed thee? or sick, and in prison, and came to thee? Matth.* 25. 35. But God cannot be so unrighteous to forget it, or let it pass so; but keeps a record of all thy meanest duties, and will make the most of them in the day of righteous judgment. *I know thy works, and thy labors, and thy patience, &c.* Rev. 2. 2. *When thou wast under the Fig-tree I saw thee, Joh.* 1. 48. He takes notice of a *Daniel* by the river *Hiddekel;* of a *Peter* on the house-top; of *Elijah* under the Juniper-tree, 1 *King.* 19. 4, 5. yea, of what was but in *David*'s heart to do, and requites it, 8 *King.* 8. 18. Will not an *Ahasuerus* let the good deeds of *Mordecai* go unrewarded? and shall not the Judge of all the Earth do right, and crown the works of his own hands? *Your labors shall not be in vain in the Lord, 1 Cor.* 15. 58. O then be blessing God for the least good he hath wrought in you, and for you, for any prosperity in your souls. There are no offerings come up with that acceptance on God's Altar, as thanksgiving-offerings, *Psal.* 69. 30, 31. What a delightful remark did the Lord Jesus put upon the Lepers return to praise him for cleansing, *Luke,* 17. 18. the more spiritual, the more rejoyeing, *Isa.* 52. 8. No such thriving souls, as God-praising souls: *Jer. 31. 12. Therefore they shall come, and sing in the heighth of* Zion; *and shall flow together to the goodness of the Lord for Wheat, and for Wine, and for Oil; and their soul shall be as a watered Garden, and they shall not sorrow anymore at all.*

Quest. How might I know whether I have good trading in Spirituals or no, that I might have ground for rejoicing in God? Could I find this soul-welfare you speak of, I should bless God with my whole soul; but I fear 'tis otherwise; that I am one of those who fall back, and decay in my heavenly Trade.

Sol. There are seven signs of good Trading, especially in evil times; which men usually reckon to be discoveries of a thriving Trade.

First, When men go not back in the World, but hold their own, they lose nothing: 'Tis much in bad times to keep ones ground; to be savers in such a season is a piece of gain: Try in this how 'tis with you; do not you go back in your spiritual estate? is it not worse with you than heretofore? Is not your faith, love, humility, patience less than heretofore? If you go not back in grace, you go forward; there's no standing at a stay in Religion, men go forward or backward in the way of Virtue; they that do not decay, do thrive in Spirituals: *Job* proves his good estate by his standing fast in shaking times: *Neither have I gone back from the commandment of his lip; I have esteemed the words of his mouth more than my necessary food: My foot hath held his steps; his way have I kept, and not declined,* Job 23. 10, 11, 12. and thence concludes a gainful issue: *When he hath tried me, I shall come forth as Gold.* And the Apostle reckons it good profit, in soul-conflicts, to stand ones ground; if he cannot gain, yet not to lose: *But having done all, to stand, is victory, Eph.* 6. 13. Christians have their winterseasons, when growing is not visible; then to keep alive, is commendable. Do you hold fast your integrity? and keep your garments on? Do you preserve your conscience pure from the defilements and temptations of the day and place you live in? and your hearts unspotted from the World? your desires as warm, your purposes of cleaving to God as firm, and your feet as quick to run the way of God's commandments as heretofore? then have you good trading, considering the times you live in, which is an hour of temptation, and an evening of darkness.

Secondly, If wares go off well, 'tis good trading; when goods vend at a good rate, men count it thriving. Is it so with your souls? do your prayers come up to God with acceptance? do duties turn to any profit to you? what returns have you of your religious services? do hearing, prayer, conference, bring you any soul-advantage? do not goods lie by you undisposed of? but your graces are exercised, your talents, gifts, opportunities, improved; then 'tis good Trading. If the Lord give you light, you lay it out for the good of others; if he restore to you the joy of his salvation, and uphold you with his free Spirit, you teach transgressors his ways, and endeavor to convert sinners to him, *Psal.* 51. 12, 13. When God drops in comfort to you, you pour it forth to others, that they may be comforted also with the same comforts wherewith you are comforted of God, 2 *Cor.* 1. 4. When you are come to duties public or private, do graces go out in them? you show parts it may be, but do you lay out grace as well as gifts, spiritual as well as natural affections? Do you pray with the Spirit, and hear with Faith? do hope, fear, humility, holy fervency, heavenly breathings, sincerity, go off in your religions duties? when you meet with company, what goods do you put off to them? Do you labor in every society to vend something of heavenly wares, to put off some holy counsel and instruction, some gracious experience and observation, to leave something

behind you in every place and company you come, that may fasten a savor of God on them? then is it good Trading, and you are in a soul-thriving way.

Thirdly, Men count it good Trading, when they are richer in stock, when they have more goods, more variety, greater quantity of wares, than first they had, and that clear too, and paid for; their shops and warehouses are fuller than they were, and the goods their own also; this men reckon good Trading: And can you say 'tis thus with your souls also? Are you increased with spiritual goods? your graces are more as well as gifts, your faith, love, hope, fear, are more grown, and stronger than they were, 2 *Thes.* 1. 3. Can you trust God more than you could, and hang upon a naked promise more strongly than you could, when sight fails? 2 *Cor.* 5. 7. Can you think well of God when he frowns upon you? Can you love him when he corrects you? *Isa.* 39. 8, Can you stay on him when he strips you of your visible comforts, and cleave to him when he seems to reject you? *Job 13. v.* 15. Then are you richer in stock.

Is your Faith more cleansing and quickening, your Love more warming, your Zeal more fervent, your Hope more adventurous, your Patience more bearing, your Joy more delighting, your Humility more self-abasing? then are you increased with goods. Have you more of every grace; it may be at first you had much affection, but little sincerity; great desires, but little faith; much comfort, but little patience and self-denial; you could pray, talk, rejoice, do some duties, but could not bear trials, want comforts, live by faith when sight failed; you were much it may be in some duties, but negligent in others; but now you have more variety of graces, enlargement in duties, and more universal respect to all God's commands, *Psal.* 119. 6. And if you are less in the bulk of duty, you are more in the spirit of it; when 'tis thus, there's a thriving Trade in Christianity.

Fourthly, Are you less in debt than you were? that's another sign of good Trading: Do you make conscience of rendering to God again for all his benefits? *Psal.* 116. 12, 13. Is it your trouble when you are behind-hand with grace, and fall in arreer to the mercy of God by your unthankfulness? *Dan.* 9. 10. Indeed, in compensation of the grace of God you are defective; to make requitals of mercies you cannot; you see possibly an infinite shortness in your performances of the meanest favor that the Lord bestows upon you; but such as you have, you give to the Lord; you render all possible praises, though not all praises due, *Exod.* 15. 2. This you are careful of, and charge upon your hearts every day, to walk as becometh the grace that brings salvation, and the mercies bestowed on you: 'tis the desire of your heart and labor, to walk worthy of God to all well pleasing, and to answer the end of mercy in which you are willing beyond your ability, and grieve at your falling short herein: Now this doth the Lord count for the deed, and accept at his people's hands, as full pay, through the satisfaction of Jesus Christ, 2 *Cor.* 8. 12. And where 'tis thus that persons live in the daily sense of Divine Grace, and grateful acknowledgment of every mercy, there is a thriving Trade in spirituals.

Fifthly, Have you much owed you, and is it secure? This also bespeaks a thriving Trade: Men count sure debts as good as ready money; though they have little in bags, yet if they have the more in book, and good debt too, they rate themselves accordingly, and reckon themselves worth so much as is due, as well as to what is in hand: And is it so with you Christians? are

you rich in promises? is much coming to you upon a new-covenant score? It may be you have little in hand, little comfort, peace and sweetness you meet with from day today: You sow much, but reap little; you ask, but have not, and yet seek with your whole heart: Goods are received, but no money returned; if so, you have good grounds of hope for a plentiful harvest, because you sow store of good seed; are much in holy duties, and sincere in them; many a prayer upon the file, many a tear droped into God's bottle, much grace laid out in duty, and time spent in it, a daily care to please God, and upon Scripturegrounds can lay claim to many a promise on the account of Christ: What you sow, you shall reap, *Gal. 6. 8. Your labor shall not be in vain in the Lord, 2 Cor. 15. v. 58. Say unto the righteous, it shall be well with them, for they shall eat the fruit of their doings, Isa.* 3. 10. And the less is received, the more is behind. Improvements of grace do book down many a mercy for Believers, which possibly they may not receive all their life, and yet be sure, and turns to account in the Inheritance prepared for them; and this is good Trading which brings in bonds and bills that are sure, and shall be paid to Heavenly Traders in their own Country.

Sixthly, That's good Trading where the present incomes maintain the Trader, and so much is got by it as they may live by; when a person can live comfortably upon his gettings, without impairing the stock: If it be so with the Believer in thy Heavenly Trade, then hast thou good Trading. Try Christians, your thriving by your livelihood! can you live comfortably upon the fruits of Religion, *Cant. 2. 3. Isa.* 40. 31. doth your Religion maintain your Souls and Graces well? *Joh.* 4. 30. at what rate do you live? Men that thrive in the world usually live well, have good fare, and good clothing: Diet, Apparel, Expences, do soon show men's gettings; Indeed Prodigals may spend high, live well for a time, but then they cannot hold it; they soon break, but when men can bear liberal expenses, and their Estates not impaired, it argues such do thrive apace, and get well in their Trades; so 'tis with thriving Christians, they ordinarily live at a higher rate of peace and comfort than others, *Ps. 119. 165. Ps.* 80. 19. their fare is better, unless the health of their Souls do sometimes call to fasting and affliction; strong Christians, overcoming Souls, have better Provisions promise'd them than others: such feed on hidden Manna, *Rev.* 2. 17. and marrowy bits; milk is for babes, but strong meat for strong men, *Prov. 21. 15. 'Tis joy to the just to do judgment: Joy and Pleasure* (saith *Mercer) is the fruit of well-doing to such:* Such can expend more than others, who have larger proportion of Blessings on their Souls. A person may be truly gracious, and yet live uncomfortably in his Soul, and in the ways of God; but he that thrives in Godliness, hath larger incomes of sweetness and peace, and makes many a merry meal on the review of his integrity, and the grace of God in and towards him, *Psal.* 112. 2.

Seventhly, Layings up, as well as layings out bespeaks good Trading, when men fill their bags and enlarge their possessions, turn Purchasers, and begin to join house to house, and field to field, then they manifestly show their thrivings: So when Souls thrive in their Heavenly Trade, they begin to lay up for Heaven, and to be preparing for another world; they lay up Treasure in Heaven, *Mat.* 6. 21. get bags that wax not old: weak Christians are all for their comforts here, how they may maintain their peace and pleasure in the way; but strong Christians, thriving Souls, they have their thoughts upon their journeys end, and to make provisions for their future state: Bread and Water contents them here, *Gen.* 28. 20. a little

spending Money in the way to help them home is all they indent for: But their chiefest care is to lay up for Heaven; *When shall I provide for mine own house, saith Jacob,* Gen. 30. 30? So the thriving Christian is thoughtful about his house in Heaven, to make all the provisions he can for that; he will lay up in store a good foundation to lay hold on eternal life, 1 *Tim.* 6. 19. he is for securing all he can for Heaven, and for such works as will follow him; he will turn all he may into moveables, that he may transmit them into his Country. The interests of this world are stak'd down to the earth, and cannot be removed; but thriving Christians are for such goods as they can knock up, and carry with them to their own home: They strive to pray, hear, think, speak, do, suffer, and all for eternity: their affections are gone before to Heaven, while their bodies are imprisoned in the World. As 'tis said of the *Athenians,* when besieged by *Sylla,* their hearts were with him without the walls, whiles their bodies were forced to serve within . So 'tis with enriched Christians; the World is a Prison to them, a strange Country where they have been sent to trade; and when they have filled their sacks, and got all they can, they long to depart into their own Country. By these things (Christians) may you know what kind of Trade you drive for Heaven; and what share you have in this great engagement to thanksgiving.

Object. All this makes against me, and confirms my just fears that I am a stranger to spiritual thrivings; I now see 'tis a pitiful Trade I drive in godliness: I profess, hear, pray, perform duties, enjoy privileges, but am never the better. O how may I write lost labor on all my performances! I need no greater proof than these evidences; nor other judge than my own conscience, to convince my languishing soul of daily wastes and poverty in my heavenly Trade: What shall I do to get my case mended, and once attain to true thrivings in this holy Calling.

Sol. There are four things which usually make men thriving in their earthly Trades; which do also contribute to prosperity in this heavenly Merchandise.

- 1 *A provident care.*
- 2 *A diligent hand.*
- 3 *A secret trade.*
- 4 *A divine blessing.*

First, Men that are thriving in the World are provident and careful to prevent their dangers, to secure their interests, and proportion means to their advantage. And so must Christians that think ever to flourish in godliness: what losses and miscarriages in Religion might a provident care prevent? were temptations way-laid, and corruptions timely guarded against, souls might escape many surprisals of sin, and abatements in grace: Never think to prosper in holiness, till you are provident to prevent its weaknings, and contribute all you may towards its strength and enlargement. One enjoys a good frame of soul, much peace and joy in believing; and for want of watchfulness loseth all again. Another hath got a little power over his corruptions for a time, and for want of a provident care to avoid ensnaring occasions, is overcome again. Another hath a choice advantage put into his hand for

spiritual good, but not exercising a timely care and preparation to improve it, miscarries in all his hopes and labors; and by these changes and interruptions their spiritual welfare is impeded: *Go learn of the Ant, she provideth her meat in Summer, Prov.* 6. 6, 8. Be wise as Serpents, they decline danger as soon as seen, and guard their noblest part, though with the hazard of their All, *Matth. 19. 16. Walk circumspectly as wise, Eph.* 5. 15. O how happy might Christians be, were they as provident for their souls as they are for their bodies! and did exercise their reason, care and fore-sight to further their spiritual interests; and without this provident care, never think to prosper in this heavenly Merchandise. Take heed of grace-wasting sins, of any secret lust allowed, or sweet morsel rolled under your tongue, that will prove a moth in your spiritual estate, and keep you low in your heavenly interests. Souls under some perplexing lust, are like *Israel* under the prevailing hand of *Midian* against them, *Judge. 6. 3, 4, 6. When* Israel *had sown, the* Midianites *came up, and the* Amalekites, *and the children of the East, and they encamped against them, and destroyed the increase of the earth, and left no sustenance for* Israel, *neither Sheep, nor Ox, nor Ass;—and* Israel *was greatly impoverished:* So 'tis with such; no sooner have they got any mercy, frame, experience, hope, or soul-advantage, but presently a prevailing lust riseth up, and destroys all: Cry unto the Lord as *Israel* did, until he deliver you from every iniquity: make no peace with any corruption, never let it rest till wholly destroyed if you think to prosper in your souls and conversations. Be provident also to take all advantages for godliness, watching your opportunities for every duty, keeping every soul-market and fair, and taking the best season to lay out grace, and get in profit, *Prov.* 8. 34. Be careful to get some good from everything, and to keep and save what you have; and this will tend to soul-thriving, *Acts* 2. 46.

Secondly, A diligent hand tends to thriving; men that prosper in the World take pains, and follow their employments; rising early, sitting up late, neglecting no business that may help on to profiting. So must you that intend to thrive in Religion; you must make it your business, you must be laborers in God's Vineyard, *Joh.* 6. 27. and workmen indeed that need not be ashamed, 2 *Tim.* 2. 15. Christians for the most part are too slothful in their spiritual business, to have their profiting appear: it will cost you more striving to enter into the strait-gate, and get ground in the narrow way that leads to life; more blows must pass before your enemies will down, and more strokes at your work before your interests will come in: Running, striving, wrestling; in labors more abundant, in weariness, and painfulness, in watchings: What pains will men take for the World? *She riseth also while it is night,—Her candle goeth not out by night: That neither day nor night seeth sleep with his eyes. Ye compass Sea and Land;* and should they not much more for Heaven? The most diligent soul is the most thriving soul; *Always abounding in the work of the Lord;* instant *in season, and out of season;* taking every opportunity for Heaven: *And what their hand finds to do, to do it with all their might;* this is the way to soul-thriving, 1 *Cor. 9. 24, 25. Heb.*12. 4. *Eph. 6. 12. 1 Cor. 11. 23, 27. Prov. 31. 15. 18. Eccles. 8. 16. Matth. 23. 15. Eccles.* 9. 10.

Thirdly, Driving a secret Trade of holiness, is soul-thriving: Men that have some peculiar art, and unknown mystery in their Trade which is not ordinary and common, usually get greatest custom and advantage: So is it in this heavenly Trade; the more men are taken up in the mysteries of Godliness, 1 *Tim.* 3. 16. the more they thrive in Religion. There's a secret in

holiness, which no stranger intermeddles with, *Prov.* 14. 10. There's a way within the veil; the hidden part in which souls are made to know wisdom; *Psal.* 51. 6. Hidden riches of secret places, which thriving Christians meet with, *Isa.* 45. 3. If you would prosper in Godliness, be sure to maintain the secret duties of piety: The religion of most men lies in the Market place, and in the view of others; their hearts, their closets are not privy to any secret transactions between God and their souls; and in the praise of men they have their reward: but the thriving trade of Christianity, is the secret trade. Christians be most in those duties which men least observe, and chiefly excellent in the invisible part of your visible work: Public duties are most honorable, but secret duties the most gainful. *Matth. 6. 4. And thy Father which seeth in secret, shall reward thee openly.*

Fourthly, The blessing of God maketh rich: *Prov. 10. 22. Promotion cometh not from the East, nor from the West;* nor prosperity from men's fingers ends, but from God's hand. *Deut.* 28. 8, 10, 11, 12. *The Lord shall command his blessing upon thee; in thy store-houses, and in all which thou settest thy hand unto:—The Lord shall make thee plenteous in goods:—The Lord shall open to thee his good treasures; the Heavens to give thee rain to thy Land in his season, and to bless all the work of thy hand:* (and then comes riches) *And thou shalt lend udto many Nations, and thou shalt not borrow:* Prosperity, both spiritual and temporal, comes at God's sending: *Psal. 118. 25. O Lord, I beseech thee, send now prosperity:* Psal. 18. 32, 33. *He restoreth my Soul, he leadeth me in the paths of righteousness:* Psal. 23. 3, 5. *Thou anointest my head with Oil: Thou blessest the springing thereof; thy paths drop fatness:* Psal. 65. 10, 11. *The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered Garden, and like a spring of water, whose waters fail not,* Isa, 58. 11. *I will be as the dew to* Israel, *he shall grow as the Lily, and cast forth his root as* Lebanon, *Hos.* 14. 5. Secure an interest in the promises, and get your souls brought under the showers of blessing, if ever you think to thrive in godliness. Improve thriving graces, and take prosperous courses; these are under a promise of blessing: though every grace and duty do in their measure help on soulprosperity, yet there are some graces and duties have a more special influence on spiritual thrivings.

First, Faith is a soul-prospering grace: 2 *Chr. 20. 20. Believe in the Lord your God, so shall ye be established: believe his Prophets, so shall ye prosper.* Eph. 6. 16. *Above all take the shield of Faith, wherewith ye shall quench all the fiery darts of Satan,* 〈in non-Latin alphabet〉, *insuper, Bez.* Every grace is useful in the spiritual warfare, but Faith especially: other graces may (with *Saul*) slay their thousands; but Faith (with *David*) slays its ten thousands: Some darts may be quenched by other graces, but Faith quenches fiery darts, yea all the fiery darts of Satan, which does wonderfully further thriving: *The just shall live by Faith, Heb.* 10. 38. Faith will maintain the soul's life in the greatest straits and exigencies: Faith is a receiving grace, it takes in whatever is laid up in the promise; and that's thriving. *Gal. 3. 22. That the promise by Faith might be given to them that believe.* A soul-enriching grace, *rich in Faith, Jam.* 2. 5. A working grace, *And the work of Faith with power, 2 Thes.* 2. 4. A powerful grace; it gives the soul experience of the mighty power of God. *Eph. 1. 19. 20. What is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, 1 Thes.* 2. 13. 'Tis a strengthening grace: *Out of weakness were made strong, Heb.* 11. 34. through it doth the Lord let out his abundant grace: *And the*

grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus, 1 Tim. 1. 14. It doth exceedingly nourish the soul in grace, and edify it to salvation: 1 *Tim. 4. 6. Nourished up in the words of Faith, 1. Tim. 1, 4. Which minister questions rather than edifying which is in Faith:* One reason why souls prosper no more in piety is their unbelief; they are full of doubtings, fears, and questionings upon every turn, still wavering as a wave of the Sea; such cannot receive much at the hand of God, but are still weak, and going back in Religion. Be much in believing the promises against hope, and above fears, if ever you think to prosper in Religion.

Secondly, Love to God, his Name, ways and interest is a Soul-prospering Grace. *Let them that love him, be as the Sun that goeth forth in his might:* Judge. 5. 31. *They shall prosper that love thee,* Psal. 122. 6. *Let them also that love thy name be joyful in thee, for thou Lord wilt bless the righteous, with favor wilt thou compass him as with a Shield,* Psal. 5. 11, 12. Love to God must needs be a prospering Grace, because it brings the Soul under the blessing of God, and within the compass of his securing Shield, Love is a Soul-strengthening and establishing Grace. *Eph. 3. 17, Being rooted and grounded in Love,* 〈in non-Latin alphabet〉, set in a firm ground, not easily shaken from God or their integrity. Love makes a growing Soul. *Eph. 4. 15, Speaking the truth in love may grow up in him, who is the head in all things.* It helps on edification in Grace, *ver. 16. maketh increase of the body unto the edifying of itself in love:* Love constrains the Soul after God, makes his commands pleasant, and quickens the heart to make hast in the way to Glory; the more you love God, the more will you prosper in Godliness.

Thirdly, Humility is a Soul-prospering Grace, and under a promised Blessing. *Prov.* 29. 23, *Honor shall uphold the humble in spirit;shall bear him up from falling, and bring him unto honor* (saith *Montanus*) Prov. 15. 33, *By humility are riches and honor:* The humble Soul must needs be a thriving Soul, for God giveth Grace to it, *Jam.* 4. 6. yea, dwelleth with the humble to revive the Spirit of the humble, *Isa.* 57. 15. There's a great deal of Pride in most Christians, and that hinders Soul-thriving, proud of Parts and Grace, proud under seeming humility, proud of humility; Low Valleys are fruitful, when lofty Mountains are barren: *The rich sit in a low place:* Eccl. 10. 6, *Such as are rich in wisdom* (saith *Mercer) they sit in a low place;* they come down, and lie low in themselves, *folly is set in great dignity:* Poor, foolish, empty Creatures, they are high in conceit as well as place, many times; but the most rich and thriving Souls, these are poorest in Spirit, and lowest in their own eyes; the richer the Metal, the heavier; Gold weighs down Silver and Tin; the fuller of fruits branches are, the more they bow: *He sendeth the springs into the valleys,* Psal. 104. 10. Psal. 65. 13. *They are covered over with Corn:* Vineyards thrive best in low places: One branch of Grapes from the Valley of *Eshcol,* was said to be a burden for two men, *Numb.* 13. 23. would you flourish in Grace? take heed of Pride: *Pride in the Soul,* (saith one) *is like the spleen in the body, when that swelleth, all the other parts languish: 'tis poison at the root of the tree, which corrupts the sap—'Tis so dangerous a poison, that of another poison there was confected a counterpoison to preserve Paul from it:* would you prosper in Godliness? be persons of low, humble spirits, (Mr. *Adams* on 2 *Pet.) 2 Cor. 12. 7. Exalt him that is low, and abase him that is high,* Ezek. 21. 26.

Fourthly, Another choice fruit of the Spirit which will further Soul-thriving, is sincerity: *Prov. 14. 11, The tabernacle of the upright shall flourish: They shall have good things in possession,*

Prov. 28. 10. they shall not only be preserved from evil, and escape the pit into which the wicked fall; but shall be sure to meet with good; Blessings, good things shall be given to them as their inheritance, as *Aquila* and *Theodosius* interpret it, 〈 in non-Latin alphabet 〉 , *Thou showest mercy to thy Servants, that walk before thee with all their heart,* 2 Chron. 6. 14. *He that hath clean hands and a pure heart, who hath not lift up his Soul to vanity, nor sworn deceitfully, he shall receive the blessing from the Lord, and righteousness from the God of his Salvation,* Psal. 24. 4, 5. Upright Souls must needs prosper, they dwell in the presence of God, *Psal.* 140. 13. He will withhold no good thing from them, *Psal.* 84. 11. His countenance beholds them, *Psal.* 11. 7. God engages his all sufficiency for their good, *Gen.* 17. 1. They shall hold on their way, and wax stronger and stronger, *Job* 17. 9. and shall surely prosper. 2 *Chron. 31. 21, In every work that he began in the service of the house of God, and in the Law, and in the Commandments, to seek his God, he did it with all his heart, and prospered:* 'tis not thy many Duties before God, but the Oneness of thy heart with God: nor the bulk of thy Services, but the sincerity of thy Soul, which will make thee profperous in thy heavenly interests.

Again, Take thriving courses, prosperous ways, as well as prospering Graces, these are under a promised Blessing also. Not to multiply particulars: There are four thriving ways in which Christians may attain to a prosperous Trade in Christianity.

The way of

- 1. *Self-Examination.*
- 2. *Prayer.*
- 3. *Enjoyment of God.*
- 4. *Obedience.*

First, Be often examining; and calling yourselves to an account how matters stand with your Souls: Traders that would be thriving will be often viewing their Books, and trying their Accompts, and have some set days, when they survey their Goods, cast up their Books, and try whether they gain, or lose; and so must Christians that would profit in Religion, they must be often judging themselves, that they be not judged, 1 *Cor.* 11. 31. they must cast up their accounts, and try their state whether they go forward or backward: *Hag. 1. 5. Consider your ways:* try how the case stands with you, whether you get or lose, and what's the cause of all those blastings that are upon you, *Psal. 4. 4, Commune with your hearts upon your beds, and be still:* 2 Cor. 13. 5, *Examine yourselves whether you be in the faith, prove your own selves; know ye not your own selves, how that Jesus Christ is in you except you be reprobates.* The neglect of this examination is one cause of that great mistake of persons about their Soul-state, some thinking themselves better, *Rev.* 3. 17. others judging themselves worse than they are: which begets security in some, discouragement in others, error and floth in all. A right estimate of thy spiritual capacity, either poverty or riches, gain or loss is absolutely needful to regulate thy duty unto a right affecting of thy heart, and advance of thy spiritual interests: Look over the Day-book of thy heart and life every night, posting all thy accounts on the large book of

thy Conscience, and take some special time for a more full survey of thy Soul and state for Eternity; this will be of good use to further Soul-thriving.

Secondly, If you would prosper in your Souls, be much and mighty with God in Prayer: 'Tis said of *Uzziah,* that *he sought God in the days of Zechariah, who had understanding in the visions of God, and as long as he sought the Lord, God made him to prosper,* 2 Chron. 26. 5. Right Prayer is a wonderful way to Soulenrichings: *He* (saith one) *can never be poor that can pray well:* One reason why this King prospered as long as he sought the Lord, was, by this means he came to the *visions of God,* and that helped him to take a right way to prospetity. By Prayer you advise with God, what course to take towards mercy: 'tis your Ephod by which you ask counsel of God where to go to shun danger, and what to do to carry on Duty, and obtain Mercy, 2 *Sam. 23. 6. 9. Chap.* 30. 7. and by Prayer you procure and get out the Graces and Supplies you need, 1 *Chron, 4. 10, And Jabesh called on the God of Israel, saying, O that thou wouldst bless me indeed, and enlarge my coasts, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me:* and God granted him that he requested. Prayer brings down the Spirit sometimes insensible and almost intolerable measures thereof. When that precious Servant of the Lord Mr. *Bruce* in *Scotland* (of whom King *James* said he was worthy of the half of his Kingdom) had sadly represented the Churches case, then under eminent danger, there was such a sensible down-pouring of the Spirit, that they could hardly contain themselves; yea, an unusual motion on those who were in other parts of the house, not knowing the cause of it at that time. O what great things did *Abraham, Jacob, Moses, Jehoshaphat, Samuel, Elijah,* and other Servants of God, get out of the hand of God! *Luther* was a mighty man in Prayer, 'tis said of him, he could get of God what he would, nothing is too hard for Faith and Prayer, because it seeks nothing but what God is willing to spare, and hath promised to give: Labor to get a mighty Spirit of Prayer; the gift of Prayer will not do, it must be the Spirit of Prayer, which is a pure, and heartcleansing Spirit, and cannot dwell with the least regarded Sin: Gifts of Prayer with natural affections may be mighty on the Spirits of men, but are no way prevailing with God for the Blessing: 'Tis said of *Naaman, He was a mighty man in valor, but he was a leper,* 2 Kings 5. 1. So there are some that seem mighty men in Prayer, and can wonderfully raife the affections of others; pray like Angels, but all the while are *Lepers,* under the ruling power of some secret lust; pride, passion, covetousnness, uncleanness, and the like, which they hide under their tongue; but such are far from this mighty power of prayer, which brings down the Spirit on their own hearts or others. Ah Christians! if you would prosper in grace, get and improve the Spirit of Grace and Supplication.

Thirdly, Another thriving way is to engage God with you in all your undertakings. 'Twas this made *Joseph* so prosperous in all he did; God was with him. *Gen. 39. 23. Because the Lord was with him; and that which he did, he made it to prosper:* 2 Sam. 5. 10. *And* David *went on, and grew great, and the Lord God of Hosts was with him:* 'Twas not his wisdom, valor, nor any means he used, but the gracious presence of God with him that made him to grow so great: This made *Solomon* to prosper; 2 *Chron. 22. 11. Now my Son, the Lord be with thee, and prosper thee.* When persons lose the gracious presence of God, they soon find an alteration, and begin to wither and decay in their soul-comforts and prosperity: *Thou didst hide thy face, and I was troubled, Psal.* 30. 6. Troubled like *a withered flower, that loseth sap and vigor,* [Mr. *Leigh.] Jonah* soon

found a change in his soul; it ceased to be with him as before, when once he fled from the presence of God: He never had a good day after he lost the presence of God, but storms, tempests, shipwreck of peace, safety and prosperity, and a casting into the deeps of distress, and ruining dangers, *Jonah.* 1. 3, 10. Ah Christians! as you love your souls, and your spiritual welfare, take heed of losing God's gracious presence; whose company soever you lose, keep the Lord's presence with you; abide with him, and he will abide with you: 2 *Chron. 15. 2. The Lord is with you while you be with him; and if you seek him, he will be found of you: Put away the unclean thing, and he will dwell in you, and walk in you, 2 Cor.* 6. 16. Love him, and keep his commandments, and he will take up his abode with you, *Joh.* 14. 23. Content not yourselves with any privilege except you have God with you: *If thy presence go not with us, carry us not up hence, Exod. 33. 15. I protest* (saith Mr. *Bruce,* when wrestling for the presence of God with him in his going to preach) *I will not go except thou go with me.*

Fourthly, Follow the counsel of God, if you would thrive in the work and way of God: *Josh. 1. 8. This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success:* Jer. 38. 20. *Obey, I beseech thee, the voice of the Lord which I speak unto thee; so it shall be well unto thee, and thy soul shall live.* One cause why men prosper no more in Religion, is, that little conscience they make of doing the will of God: men hear, but forget the word; others know their Lord's will, but prepare not themselves to do it. We live in an age of notions, not of motion after God; like men that see Countries in a Map, but care not to travel into them; bare knowledge pleaseth most: Men's zeal after truth, is like *Absalom*'s love to his Father *David,* only to see him, not to serve him: 2 *Sam. 14. 32. Let me see the King's face;* which he no sooner did, but conspired against him: So most care for no more than to behold truth, not to dwell with it; and hence 'tis that prosperity is such a stranger to them: 'Twas not directions could heal *Naaman* of his leprosy, but obedience; he was never the better till he followed the Prophet's counsel, and washed in *Jordan:* that which made the ground rain'd upon, to be nigh to cursing, was not bringing forth fruit meet for them, by whom 'twas dressed, *Heb.* 6. 8. Do not only seek after, but walk after the truth, if you think to prosper in Religion, *Jam.* 1. 25. The doers of the word shall be blessed in their deed.

Object. 'Tis the desire of my soul to live in the exercise of every grace, and discharge of every duty; and some weak endeavors I have had, though too too short; with many cries for this soul-prosperity, but cannot yet attain unto it: Methinks I am like a wither'd arm, a dry tree, and barren womb, nothing doth me good; no food, seed or showers make me thriving and*fruitful: I fear I shall be at last cut down, and bundled for the fire.*

Sol. First, Thou mayest thrive in Religion, and not know it for a season; thy profiting may be, though not appear: The Tradesman may bring home gain in his purse, though untold: men know not their gettings till they cast up their accounts: thy prosperity may be as a casked Jewel, and friend under disguise. If you would estimate your advantage, survey yourselves, compare your present with your former state; what were you? what are you? speak out soul: was there not a time when thou wert blind, thou couldest see no evil in sin, nor excellency in

grace? but now thy eye is opened, and things appear otherwise to thy soul than they did: Now there is nothing so vile as thy wicked heart, and ways; and nothing so desirable as Christ and holiness.

Thou wert once dead in sin, thou didst not feel or fear any hurt in it, or danger by it; but now 'tis otherwise: thou canst not sin, but thy conscience smites thee: nor God threaten, but it affrights thee: thy quick-ey'd conscience soon espies the least failing in thy duty, falseness in thy heart, or error in thy life; and, as a Serjeant, arrests thee, and hales thee to the Judge. Thou couldest formerly live without God, and be as still as the dead body in the grave, and the burning brand in the fire: but now as a bone out of joint, thou art restless till in communion with him: I remembered God, and was troubled, *Psal.* 77. 3.

Thou wert gone out of the way; yea an enemy to the way of life, turned aside to the flock of his companions, and didst turn again, and rend those that were of them. But now thou art folded with the flocks of Christ, and feedest besides the Shepherds Tents, *Cant.* 1. 8. Thy foot hath held his steps, and thou esteemest the word of his mouth more than thy necessary food, *Job* 23. 11, 12.

Object. But may not an hypocrite go so far, and all this be no more than a change from darkness to conscience-light, and from sin to common grace.

Sol. Common light cannot see a desirableness in Christ for himself, nor bring the soul to count all things dross and dung to win him, and obtain the excellency of the knowledge of Christ as thy Lord; but saving light sees one Christ worth ten thousand Worlds, and quits all to take him. *Phil.* 3. 8.

Common light sees no evil in sin; but guilt, and torment, loss of comfort, and sense of punishment, *Gen.* 4. 13. but true grace, when in exercise, loathes sin when it pretends love; and flies from sin when it makes largest proffers; and fears sin when it sees no danger, when there is no breach on present comfort feeled, or danger of future misery feared, *Tit.* 2. 11, 12. The gracious soul, like *Joseph,* when tempted with flattery, secured with secrecy, pursued with restless importunity to wickedness, yet cannot close with it, and sin against God, *Gen.* 39. 9.

Common light can dwell with works of darkness, and consist with an unsanctified heart and life, 2 *Pet.* 2. 1, 2. Common light and lust never fall out but when it awakens conscience, or weakens interests: but saving grace cannot bear that which is evil, *Rev.* 2. 2. or ever be brought to a treaty with sin, in order to an agreement, *Gal.* 5. 17. but, with *Sarah,* can never be at rest till the bondwoman and her son be turned out of door, *Gen.* 21. 10. Common grace may be offended at sin, but never hates sin; there is no contrariety founded in their nature or difference, but what may upon terms be made up, *Luke* 23. 12. And if it seems to have an indignation against sin, yet 'tis not against every sin, and at all times, nor irreconcilable at any time: but saving grace hates the very being of sin, 2 *Cor.* 7. 11. And as the Tiger flies at the very picture of a man, so doth Grace abhor the appearance of evil: 'Tis universal against the whole species, and every kind of sin; an enmity founded in the nature of grace, and therefore irreconcilable, *Psal.* 139. 22. and derived from the riches of grace, *Ps.* 97. 10. and

greatness of redemption-love: It cannot be reconciled to sin, because sin cannot be reconciled to grace, or admit of any love to, or enjoyment of God; but still interrupts the soul's tranquility, holiness and pleasure in God, his chiefest and only good.

Again, Common light can live without special acquaintance with God, *Eph.* 2. 13. [afar of,] if it can have peace, because its Country is nourished by the King's Country, *Act.* 12. 20. and its welfare depends upon divine pleasure, 'tis all it looks for: but saving grace gets within the veil, *Heb.* 6. 19. approaches the mercyseat, where it converses with God. To be called by his name will not content grace; no, nor to eat his bread, and wear his raiment, except it enjoys his bed also: it longs for intimate communion with God, *Psal. 101. 2. O, when wilt thou come unto me?* It loves the Bridechamber, closet, and secret corners with him; never thinking itself near enough to, or long enough with him.

Obj. But change from nature to grace, is not growth in grace: though I may have received the former rain, and reaped the first fruits of the Spirit; yet I fear I have not the latter rain, and after-fruits of grace: waterings and dressings do not make me fruitful, or feedings make me grow: and that's the case you insist on.

Sol. 1. There may be fruit, though not appearing; and growth, though unseen: Christ hath under-ground-fruit, which may not spring up to thy own view, or others, *Ps. 88. 5. [Free among the dead,*] as berries hid among the leaves, which cannot be seen till winter-storms or shaking times come: thou mayest thrive more inwardly than outwardly, and be like the windows of the Temple, wide within, and narrow without; you may grow more in the truth and parts of grace, though less in the fruits of grace for a season; thy sincerity may be more, though thy shows be less; you may grow more downward in humility, self-abasement, sorrow for sin, though not upward in joys and blossoms of comfort; thou mayest grow more out of thyself, and into Christ, as the root of all thy grace, and foundation of thy foul-rest, though not into sensible frames and workings of grace. Art thou more sensible of thy own nothingness? thy heart-deceitfulness? self-insufficiency? inward disorders? soul-wants? sinfulness? hypocrisy? barrenness? then thou profitest, *Rom.* 7. 18. Art thou more jealous of thy heart every day, 2 *Cor.* 9. 27? more weary of thyself? and longing after Christ? having a higher valuation of his excellency, and greater breathings after his quickening spirit, and delighting presence, *Phil.* 3. 8? this is profiting.

Secondly, It may be thy conclusion springs from thy impatiency; thou mayest be for hasty fruit, not allowing time for its growth and maturity. The Husbandman waits for the precious fruits of the earth, *Jam.* 5. 7. before he can enjoy them, or estimate their worth: Thy hopes, labors and profit may be buried under the clods for a while: *We cannot sow and reap* (saith one) *in a day:* The more excellent and durable the fruit is, the longer is it before it comes to maturity: rare ripe fruits are soon rotten: hypocrites blossom a pace, and cast their leaves as fast, *Mat.* 13. 21. Though 'tis matter of shame, that those trees which have less earth, and least nourishment, should grow fastest; yet the reason is, they take up no time in getting root, and growing downward; and hence all their growth is outward. Thirdly, It may be 'tis a winter-time with thy soul; the Sun of Righteousness is withdrawn from thee, and thy lightsom days are gone, *Cant.* 2. 11, 12. The Comforter that should have relieved thy soul, is

far from thee, *Lam.* 1. 16. It may be thou hast sin'd away his warming presence, and lost thy first spring; hence 'tis the flowers do not appear: Yet here's thy comfort, though thy winter be not a time of fruit, yet God will make it to thee a time toward fruitfulness.

Advice 2.

2. You that have any good Trading for Heaven, be exhorted to enlarge your Trade; drive a greater Trade of godliness every day, as men that prosper in the world do; they build larger barns, fairer houses, greater shops, get more goods, buy more land, and widen the bounds of their interests: So should you Christians, if God bless your heavenly substance, and prosper your souls; if the gain of godliness come in, lay it out to greaten godliness, as biting Usurers do, take use upon use; convert your gettings into your Trade; put your incomes into bank, and your blessings into stock, trading on them. Think

First, On the smallness of thy first stock, and thy low estate at thy setting up, A *Syrian* ready to perish, *Deut.* 26. 5. thy grace was small, a grain of mustard seed, *Mat.* 13. 31. thy capacity is weak, a new-born babe, 1 *Pet.* 2. 3. You began with one talent, and have you not reason to improve it? you were the fewest of all people, *Deut. 7. 7. I taught Ephraim also to go, taking him by the arm, Hos.* 11. 3. as a little weak child; *a dry tree, Psal. 56. 3. a tender plant, Isa.* 53. 2. which need addition.

Secondly, Consider what a poor Trade most men drive for Heaven this day; few that seek the things that are Christ's, and make Religion their business. All men seek their own things; the multitude of Professors, as well as others, wonder after this beast the world: We may say of Religion, as the Prophet did of *Zion: This is godliness which no man seeketh after, Jer.* 30. 17. Few *Israelites, in whom there is no guile;* few *Noah's, perfect in their generation, walking with God;* few *Calebs, who fulfill after God.* Most men's Religion lies in notion, profession, talkings, frames, privileges, going to Meetings, getting into Churches; but few make conscience of their words and ways, their promises and duties; few second-table men and women, that cause their light to shine before men; and as *Zacharias* and *Elizabeth, walking in all the commands and ordinances of God blameless, Luke 1. 6. doing justly, showing mercy, and walking humbly with their God, Mich. 6. 8. visiting the fatherless and widow in their affliction, and keeping themselves unspotted from the world, Jam.* 1. 27. And should not this provoke thy zeal for the Lord of Hosts, to see the Altars of Religion down, and so few friends of godliness left, and stir up thy holy ambition to excel and do more for God than others? It would argue a brave spirit, and be a worthy attempt to offer a lift at fallen godliness, with thy *life* as well as *lip,* and by the raised splendor of thy holy conversation, as a City on a hill, to provoke others to an imitation, saying, *Come up hither.*

Think also what an excellent Trade the Saints and Angels in Heaven drive, who have their portion in hand, and dwell in the City of the great King, who are always receiving and rendering, driving a whole Trade for God, above all hazards and interruptions: They always behold their Father's face, and serve him day and night in his Temple, with palms in their hands, with songs in their mouths, and their Crowns at his feet, and how far you are beneath these glorious Merchants. Think what a breadth you have yet to fill up in godliness, and

what advances you must make in holiness, before you can get up to their pitch, and have a place amongst them that stand by, *Zach.* 3. 7. and is it not time yet to build the house of God? *Hag.* 1. 2. and that you hasten to your work, and raise higher stories for God every day, pressing after greater measures of grace, till you come to the fullness of the stature of Christ, and those perfections of glorified Saints and Angels?

Fourthly, When will you be fit for a return into your own Country, and a comfortable account of your Stewardship, if you be so slothful and contracted in your Heavenly Trade? When will your ships be loaden, and your sacks full for a departure hence, if you trade at such a rare, and attend your soul-thrivings no better? your Treasure is deep, and calls for more digging; your Crown is afar off, and requires faster running; your Reward is large, greater enlargements of labors are needful to meeten you for it. O think how far glory is above all your proportions of grace and duty; and what need you have to press after more enlargedness in your souls, and suitableness for your estate above.

Fifthly, The greater Trade you drive for Heaven, the less trouble; 'tis not so in earthly Trades; there the more work, the more weariness; but Religion carries refreshment in its work. *John 4. 34. My meat is to do the will of him that sent me, and to finish his work. Prov. 3. 17. Her ways are ways of pleasantness, and all her paths are peace.* O the sweetness and delicate pleasure which vigorous pursuits of holiness afford! *Cant. 2. 3. I sate under his shadow with great delight, and his fruit was sweet to my taste.* If persons intermeddle not with the joy of godliness, 'tis because they neglect the work of it; they eat not the kernel, because they break not the shell; Christ's myrrh is to be gathered, and his honey eaten with the honey-comb, which must be squeezed out ere eaten, *Cant. 5. 1. Rabbi Solomon* takes the comb 〈in non-Latin alphabet〉, for a Cane, out of which the honey is sucked, or the sugar boiled out. They that will eat Christ's pleasant bread, must work hard for it; his idlers have none of his dainties; the greater the labor, the sweeter is the rest. The Lord's way is not tiresom, unless to flesh and blood: the more you run in it, the less weary. *Isa. 40. 31. They shall run, but not be weary, walk, but not faint:* And though they should be weary in well doing, through their carnal sloth, yet they are not weary of it.

Sixthly, The greater Trade, the richer; 'tis not always so in worldly employments; men may labor in vain, and sit down in sorrow, but godliness is profitable for all things, *Isa. 55. 2. 1 Tim.* 4. 8. And the Heavenly Trade brings in the true Treasure, as I have already shewn; and the more employment, the more profit.

Seventhly, The larger Trade you drive for Heaven, the more you have of that honor that comes down from Heaven, *Rom. 2. 10. Glory, and honor, and peace to everyone that worketh good.* The greater Trade, the greater riches, and the greater riches, the greater reputation: *The rich hath many friends, Prov.* 14. 20. The greater Trade you drive for Heaven, the greater regard you have from God; the more of his presence is with you, his delight in you, and blessing upon you; the Spouses growth and fruitfulness, was much taking upon the heart of Christ. *How fair and how pleasant art thou O Love for delights! Cant. 7. 6, 7. This thy stature is like to a Palmtree, and thy breasts to clusters of grapes.* The Palm-tree is an emblem of growth and fruitfulness; the more it is oppressed, the more it grows, and no tree more fruitful; 'tis called

〈 in non-Latin alphabet 〉 , always having leaves: Naturalists say, 'tis never without leaves and fruit; when some fruit is ripe (as *Pliny* tells us) other fruit is growing It hath leaves in the highest branches, wherever the sweet sap comes (saith *Alsted*) 'Tis a tree that's exceeding profitable; some reckon three hundred and sixty advantages that this Palm-tree yields, and hence the *Egyptians* make it a symbol of the solar year, which consists of three hundred sixty five days: and its fruit is wonderfully restorative and nourishing, repairing the decayed strength, and radical moisture of man's body, *Alsted. Theol. Nat.* and therefore a fit metaphor to express the Church's fruitfulness, in which the Lord Jesus takes such great delight; he gets up early to the Vineyard, to see if the Vine flourish, whether the tender grape appear, and the Pomegranate bud forth, *Cant.* 7. 12. So delightful is the view of a flourishing people unto Christ: The more you thrive in grace, the more will you have of Christ's company; and that's honorable.

Eighthly, The greater Trade you drive for Heaven, the more useful you are while on Earth; the larger capacities you have to do good to others, and to serve your generation, which is a blessed thing. *'Tis more blessed to give than to receive, Acts 20. 35. 1 Tim. 6. 17, 18. Charge them that are rich in this world, that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate.* The richer you are in grace, the more able you are to do good, and not only able, but the more willing also. The reason Christians have no more heart to do good, and to communicate, is their soulpoverty; they are not rich in grace, they have but little spiritual Treasure, little grace to communicate; their hands are shut, because their hearts are empty; but the more divine treasure you have, the more ready will you be to do good, and to lay out both your outward and inward riches. O how useful may rich men be in the places where they live, if God give them hearts to do it! and how helpful may such be in this day of soul-wants, who are increased with spiritual goods? there are many impoverished souls this day who are ready to perish for want of light, peace and comfort; perplexed with doubts, darkness, and distressing fears, and have none to help them. O how refreshing, in such a day of soul-exigencies, would it be to have some rich neighbors among them, some prosperous *Jobs! Who with-hold not the poor from their desire, nor cause the eyes of the Widow to fail,* Job 31. 16, 17, 19. *Who would draw forth their soul to the hungry, and satisfy the afflicted soul,* Isa. 58. 10. *Who could not eat their morsel alone, or see the poor to perish for want of clothing: To be eyes to the blind, and feet to the lame,* Job 29. 15. *To speak a word in season to him that is weary, and to comfort others with the same comforts they have received of God.* Christians, make haste to be rich in grace, that ye may be rich in good works; that ye may cast in much into the Lord's treasury, *Mark* 12. 41. and out of your abundance cast into the offerings of God, *Luke* 21. 4. Then should the blessing of the poor, that was ready to perish, come upon you, *Job.* 29. 13. and the fruit of well-doing be your savoury meat, on which the Lord would daily feed you.

Ninthly, The greater Trade you drive for Heaven now, the greater will your estate in Heaven be hereafter: 2 *Tim. 4. 8. Henceforth is laid up for me a Crown of righteousness; which the Lord, the righteous Judge, will give me at that day; and not to me only, but to all that love his appearing.* To me, who have run my race, finished my course, and kept the faith: To me, who have wrought hard in the Vineyard, and traded diligently for Heaven in the World: For me, yea for all such as enlarge their heavenly Trade, *is laid up,* 〈 in non-Latin alphabet 〉 , (as Parents do

Portions for their children, saith *Zanchi) a Crown of righteousness:* glory suitable to their improvements of grace; called *a Crown,* to note its excellency; and *of righteousness,* to note its equity: It shall bear a proportion to all that grace, labors and faithfulness that is in Saints; and infinitely beyond it. *A far more exceeding and eternal weight of glory, 2 Cor.* 4. 17. God will not leave out the least item of the Saints right in the great day of righteousness; *A cup of cold water; a little meal to the Prophet* Elisha; *a mite in the treasury; a desire to build God's house:* all shall be remembered in that day: Mercy gives the Crown, but Justice fits it for the overcomer's head. *God crowns* (saith *Beda*) *his own gifts, not thy merits: He first gives grace in the time of mercy, and then crowns it in the day of Judgment:* And is not this argument enough? yea constraint on an ingenious heart, to labor after the greatest latitude of holiness? Is not Heaven enough to requite all thy duties and hardships on earth? *What's enough,* (saith one) *if* Rome *be counted little?* So what can be counted great, if Heaven be small, and not price enough for all thy holy strivings, and utmost progress in the way of life?

O attend your proficiency in this heavenly Trade! your hearts and hands can never be too deep in the concerns of this upper World; in this you can never be too covetous: 1 *Cor. 12. 31. Covet earnestly the best gifts,* Take heed of putting stands and limits to your holiness; (the course of all unsanctified souls:) In this only is it lawful to remove the ancient bounds, and enlarge your spiritual inheritance, as far as possible; *Reaching forth to the things that are before, and pressing forward to the mark for the price of the high calling of God in Christ Jesus, Phil.* 3. 13, 14. Nothing undoes Professors like to stinting their measures of holiness, and contenting themselves with present attainments; if they can get to such a pitch of light, grace, and comfort, as will secure their salvation and present welfare, they sit down, and go no further: this makes formalists and starvelings in Religion. *Speak unto the children of* Israel *that they go forward, Exod.* 14. 15. is God's charge on his people in their passage to the heavenly *Canaan: Be adding to your faith virtue, &c, 1 Pet.* 1. 5. The greatest skill in this holy Arithmetic lies in Addition and Multiplication. Be still enlarging your store, get in more choice of heavenly wares, greater quantities, and more costly goods; and be putting off more and more goods, as you have opportunity; seeing great is not only your present advantage, but your reward in Heaven also, *Mat.* 5. 12.

Advice 3.

Thirdly, You that have good times for trading now, make provision for bad times; Lay in for changes: be not like the Grasshopper, that spends her All in Summer; and when the Winter comes, starves. Every Summer hath its Winter; North-winds have their season to blow on Christ's Garden, as well as the South, *Cant.* 4. 16. Good and evil have their turns with Christians in this life; 'Tis only the *Diveses* that have their good things in this life; here have the Saints no continuing City, *Heb.* 13. 4. Created comforts, whether spiritual or carnal, have their shakings and removes: Heb. 12. 27. *And this word yet once more signifies the removing of those things that are shaken, as of things that are made; that those things which cannot be shaken, may remain.* The life of Believers is made up of vicissitudes; with *Naomi,* now full, then empty, *Ruth* 1. 21. like Ships in their passage to their Port; now they have calms, then storms; none but wicked, and they not always neither are exempted from their changes in this life, *Psal.*

55. 19. 'Twas an error in *David*'s apprehensions, which he soon saw to his cost, that his mountain was made so strong, it should not be moved. *Psal. 30. 6. I said, in my prosperity, I shall never be moved: Lord, by thy favor, thou hast made my mountain to stand strong; thou didst hide thy face, and I was troubled.* Prosperity and affliction have their different *says* and *thoughts:* think of thy most promising state here; *though this be a beautiful structure, yet 'tis but a tabernacle:* Sin puts wheels on every condition below, and makes them moveable: What that Ambassador said to the *Romans,* who boasted of the heighth and strength of their Walls; *they were not so high, but sin could bring them down,* may be said of the most flourishing condition of Saints in this World: Is thy store full now? a spending time may come: *Dionysius the second had four hundred Ships, an Army of one hundred thousand foot, nine thousand horse, and the richest Magazine of any Prince, and yet lived to lose all.* Christians have their spending as well as getting times, and should lay in for times of need.

There are four special seasons when gracious souls will have need of all their store to relieve them.

- Times of *Temptation.*
- Times of *Desertion.*
- Times of *Affliction.*
- And The time of *Death.*

First, Times of Temptation are spending times, and call for great succors to be laid in against such seasons. First, Because such times are certain to Believers, they will come. *Psal. 11. 5. The Lord trieth the righteous:* There's never a gracious soul, but some time or other the Lord trieth it, either immediately by his Spirit, or mediately by afflictions or temptations from men or devils. The Apostle tells us, every man is tempted. *James 1. 14. But every man is tempted when he is drawn aside of his own lust and enticed. The best of men* (saith one) *are tempted, and that when they are at the best. [Capell of Temptation.] Adam* in Paradise, *Gen. 3. 6. Solomon* after God had twice appeared to him, 1 *King. 11. 9. Job* after the evidences of his uprightness before God, and religious duties, *Job 1. 1, 5. Peter* after he had made a confession of Christ, and entered into covenant never to be offended at him, *Mat.* 26. 33. Yea Christ himself after his Baptism, and the Spirit's resting on him as a Dove, and the Father's owning of him by an audible voice from Heaven, *Matth. 3. 17. chap. 4. 1. He* (saith the former Author) *that thinks he is so good that he ought not to be tempted, and so strong, that he need not fear to be tempted, hath need of a temptation, that by experience in himself, he might prove what he ought to have found in the Word; that of ourselves we have no strength.* Capell.

Four things make temptations unavoidable to gracious souls:

- 1 *God's good Pleasure.*
- 2 *Satan's Rage.*
- 3 *The Saints Corruptions.*

- 4 *And their Profit.*

First, 'Tis God's good Pleasure to have them tried: *The fire shall try every man's work of what sort it is, 1 Cor.* 3. 13. whether it will bear the fire or no; hereby the excellency of his work, the greatness of his power appears, in the enduring graces of the Saints, and their standing after all. By this the Lord will confute the slanders of men and devils, who are still charging his people with hypocrisy, and falling away when trial comes; *Doth Job fear God for naught? Job 1. 9. Put forth thine hand now, and touch his bone and flesh, and he will curse thee to thy face, Job* 2. 5. This is the usual calumny of the Saints enemies; to confute which, and prove them liars, doth the Lord suffer his people to be tempted. 'Tis his will and purpose that all his people should be tried; and therefore 'tis unavoidable.

Secondly, Such is Satan's Rage, he cannot always keep his fingers from them; if he lets them alone, 'tis but for a season. *Luke 4. 13. When the Devil had ended all the temptations, he departed from him for a season.* Is Satan busy? then his work is not done; hast thou any rest? 'tis because his tempting-time is not come; he is a roaring Lion, and cannot rest from seeking to devour, though he forbears attempting to devour for a season, when it makes to his greater advantage: Never expect freedom from temptation, till Satan's chain be shortened, or thy remove without his reach obtained, *Rev.* 20. 2, 3.

Thirdly, The Saints corruptions expose them to temptations; *Where the carcass is, there the Eagles resort, Mat.* 24. 28. While the Saints have galled backs they can expect no freedom from flies. If *Sampson* be bound, the *Philistines* will be upon him. *The cause of those sins is in us whereof the occasion is from Satan,* Capell. Till the fire of Hell be out in the Saints, the Devil will not lay down his bellows; where there is no sin, there is no matter for temptation to work on; as where there is no morbid matter, there contagion cannot so easily fasten, corruption keeps open the door for Satan; never look for silence from Satan, till you find cessation from sin.

Fourthly, The profit and good of gracious souls do necessitate it: By this means they come to see their own vileness; were it not for temptation, they could not see the greatness of their corruption: *David, Solomon, Hezekiah, Peter,* did not think their hearts were so abominable, till left to temptation, which stirs the mud, and brings up the bottom to the top; and this helps to abase them, and make them more vile in their own eyes. By this also they see their own weakness, and their need of Christ; and are more effectually brought out of themselves to the Lord Jesus for succor and victory. And by temptations from Satan they come to be acquainted with his devices, 2 *Cor.* 2. 11. and more skilled in his wiles and stratagems (no small advantage to one that is in a state of warfare with him.) This way also doth the Lord winnow his Saints, and by these high winds fan and cleanse them. *Luke 22. 31. Satan hath desired to have you, that he may sift you as wheat;* and brings them to more conformity to their head, and to greater establishment in grace, which are glorious advantages to Believers, promised in the New Covenant, and this way accomplished, which makes temptations necessary to Wisdom's Merchants, and renders it their great concern to lay in provision against them.

Secondly, As temptations are certain, and will come; so they are shaking when they come; they are part of that rain, flood and wind which did beat vehemently on the sandy building, that it fell, *Mat. 7. 27. Luke* 6. 49. Temptations are part of the Devil's Artillery, his fiery darts and cruel buffetings which none can bear without the whole Armor of God upon him, and then too; all they can do is but to stand, *Ephes. 6. v.* 13, 16. They are so potent and prevailing, as that none but such as are in Christ can stand their ground under them. *And in time of temptation fall away, Luke* 8. 13. Receive the Word with joy, seem to love God, and delight in his ways for a season, till temptations come to the purpose, and then fall away. There are some temptations are more easy to be born, but when Satan sets on a soul with all his might, there's no standing without divine succor, and the Lord's opening a way to escape. Temptation is reckoned amongst the sorest afflictions that the Saints do undergo, 1 *Cor. 10. 13. Heb. 2. 18. Heb, 11. 37. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword.* No suffering like temptations, for they draw the soul to sin, which is more cruel than death to a soul that loves Christ. O Christians, what need have you then to be laying in for an hour of temptation, seeing it will surely come, and seeing it will be so terrible when it comes!

Get yourselves well furnished with wisdom, that you may know Satan's devices, that you may be able to distinguish between temptation and corruption, and able to answer the Objections, and subtle reasonings of Satan; you must have experience also to encourage your hope, and strengthen your patience, that instances of former relief in the like cases may lift up your head, and strengthen your expectations in new Trials also. You must lay in store of faith to guard your hearts, and shield your heads from the fiery darts of Satan; you must get your integrity cleared, and the uprightness of your heart and way evidenced; that's of great use also to bear up your Spirit under all his charges against you. Make much of every breathing of his Spirit in you, and take care you quench not any of his motions: *God* (saith one) *doth often leave us to own Satan's suggestions for our own, because we do not own God in his holy motions and breathings.* And have good evidences of your interest in Christ, and assurance of his love to you, and assured help in the time of need; taking special care to have corruptions weakened, and a growing mortification in your souls; that so when Satan comes he may find nothing in you to fasten his temptations on: This calls for your provident care, to store your souls against times of Trial.

Secondly, Times of desertion are spendingtimes, which will need a full stock, when the Lord doth hide his face, and withdraw the sense of his love, and influence of his quickening presence: This the Lord may do, and hath done; he hath left the dearly beloved of his soul; gone from his habitation; compass himself about with a cloud; left his children in darkness as those that have been long dead. *'Tis just with God* (saith Mr. *Cooper) to deny us the comfort of our graces, when we deny him the glory of them. Isa. 45. 15. Verily thou art a God that hidest thyself, O God of Israel the Savior. Job 23. 8, 9. Behold I go forward, but he is not there, and backward, but cannot perceive him, on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him. Isa. 49. 14. But Zion said, The Lord hath forsaken me, my God hath forgotten me.* This was one of the greatest sufferings on Christ, his apprehensions of his Father's forsaking him. *O God my God, why hast thou forsaken me? Mat.* 27. 46. Here was a total

and final desertion that our Lord Jesus came under as to his sense, and the effects of it; he saw nothing of the comforts of the Divine presence, to the last breath of life, but died in this darkness. *Verse 50. Jesus when he had cried again with a loud voice* (that is, as he had done, *verse 46.) he gave up the Ghost;* and had no comfort to the last minute of life: And if God hath done so to the green tree, how much more may he to the dry? if he forsake his natural and only beloved Son, he may surely hide himself from his Adopted Sons, even to their dying hour: And this is a condition full of consternation and terror: The *poena damni,* the loss of God, and all good, is thought to be a far greater punishment to the damned, than all the punishment of sense and torment. O the dreadful apprehensions that good souls have had about God's forsaking them! 'Tis a Hell on Earth, and the beginning of the second death, to be under a real sense of God's removal from the soul. O the amazing dread, and consuming rerrour, that *Job, Asaph, Heman,* and others were filled with, by such apprehensions of God's withdrawment from them, and his wrath lying hard upon them! Soul, though now it be a time of light with thee, the Candle of the Lord shines upon thee; thou walkest in the light of his countenance, liest in his bosom, and art dandled on his knee; yet may the days of darkness be many, and thy soul lie in the shadow of death, and under real apprehensions of the Lord's departure from thee, and displeasure against thee, and then thou wilt find need of all the cordials, light and hope imaginable. O lay in sure and unquestionable satisfaction about this great case; that God is really and inseparably yours; and under all your clouds, fears and guilt, think well of God. *'Tis hard* (saith one) *to think ill of ourselves, and well of God at the same time.* Store yourselves with promises and experiences, with faith, hope, patience, and every grace that may bear you up in such a Trial, and cordial your fainting heart under such dangerous deliquiums. *If God should damn me* (saith one) *I have two arms, the one of faith, and the other of love, with which I would embrace him, and carry him with me, and his presence would make Hell itself a Heaven to me.*

Thirdly, Times of sore affliction, and distressing calamities, are spending-times, and will try your store of grace, and strength to bear it, and to get through it; and such you may live to see: The Cross is the usual way to the Crown, and affliction the lot of them that will live godly in Christ Jesus. *And we must through much tribulation enter into the Kingdom of God,* Act. 14. 22. *The fining-pot is for silver, and the furnace for gold,* Prov. 17. 3. And the fan for the wheat; the condition of Believers in this world cannot long bear prosperity without loss to their spiritual part. Christians under settled comforts in this world, are like standing pools, which soon gather mud; and as 'tis said of *Moab,* so 'tis with the people of God. *Jer. 48. 11. Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity, therefore his taste remained in him, and his scent is not changed. The sweetest nights that ever* Jacob *spent were in the field; so with* Peter *in prison; and* David *had those large affections to rise at midnight, and God's Word was sweet to him when his trouble was bitter,* saith Dr. *Harris.* But by afflictions the Lord refines his people from their dross. *Though the wisdom of the world* (saith Mr. *Bradford) think of the cross according to sense, and therefore flieth from it as from a most great ignominy and shame; yet God's scholars have learned to think otherwise of the Cross, as the framehouse wherein God frameth his children, like to his Son Christ: the furnace that fineth God's gold, the high way to Heaven, the suit and livery of God's*

servants, the earnest and beginning of all consolation and glory. Acts & Mon. 3. Vol. page 322. If you will be Christ's Disciple, you must expect tribulation; *If need be you are in heaviness for a season.* God's fire is in *Zion,* and his furnace in *Jerusalem:* Prepare for afflictions, by which God prepares his people for himself. *He is not fit for the reward in glory* (saith *Bernard*) *who is not ready to ascend the Gibbet as the way to it.* We are fallen on the last times, which are times of abounding iniquity, *Mat.* 24. 12. sinning, and therefore like to be suffering-times, called perilous times; cruel times, 2 *Tim. 3. 1. Beza* renders it, *troublesome times; Tremellius, hard times,* 〈in non-Latin alphabet〉, it comes from 〈in non-Latin alphabet〉, to bring damage, or to overturn; they will be overturning times; times of desolation, as Christ prophesies of them, *Mat. 24. 15. days of vengeance. Luke 21. 22. These be the days of vengeance, that all things which are written may be fulfilled: Great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be, Mat.* 24. 21. called the great and terrible day of the Lord, when the Sun shall be turned into darkness, and the Moon into blood. *Joel 2. 31. The Sun shall be turned into darkness, and the Moon into blood before the great and terrible day of the Lord come. Cocceius* thinks this time to fall under the sixth seal, *Rev.* 6. 12. under which 'tis said, *These are they which come out of great tribulation.* I rather think that the sixth seal reckons with the enemies of God's people, and brings redemption to the Saints under great tribulation. That which we may clearly gather hence is, that those last times will be times of sore calamities, both personal and public, to Nations, and to the Church of God; and what a portion of those amazing troubles may fall upon the people of this age, we know not: this is certain, God seems to give his call from Heaven, as well as out of his Sanctuary, to prepare to meet with him, *Amos* 4. 12. to gird up the loins of our mind, *Rev.* 16. 15. to keep our garments on; to watch, lest he come as a thief, *Luke* 12. 35, 36. to have our vessels stored with Oil, and our lamps burning; and to reckon on midnight sitting up, and be as men that look for the coming of their Lord: *Matth. 25. 6. To watch and pray always, that we may be counted worthy to escape the things that shall come to pass, and to stand before the Son of man,* Luke 21. 36.

Fourthly, The time of Death is a spending time, and calls for great provisions for that long journey; and great change the Soul is then passing into. Death is the King of Terrors: O how amazing is the sight of it to a natural eye, and an awakened conscience! the work that death comes to do is frightful work to flesh and blood; to pluck a soul out of its ancient dwellings, to take it from all its acquaintance, friends, relations, and earthly All, from the comforts of the whole World, never to see or enjoy them more, as they have done; nay, to pull down this earthly tabernacle, not to leave a stone upon a stone, but quite to demolish it to the ground, is a great change: to lay a writ on the soul's back, and in a moment to bring it to judgment, from all its acquaintance, friends, and dearest relations, to the vision of an infinite holy God, there to receive its eternal doom, and to enter into a new estate, out of which he shall never depart, either of blessedness or misery. To take the soul off from all the means of salvation, and possibility of change out of that estate into which, by death he enters; that if the soul should die in his sins, there's no future repentance, or anything can be done to mend his ill condition: this will be terrible to a guilty conscience, sensible of many sins unrepented of, many duties neglected, much time lost, great hypocrisies uncur'd, many fears unremoved, and doubts unanswered. Now for such a soul, in a moment, to come to judgment, and to have

no time allowed him to set things in order for so great a compearance, and to state his account for that final Audit, is an amazing providence. The time of death is also a time of the greatest light, when the soul's eye shall be opened to see things as they are, no more in a glass, but face to face; then the soul that hath been dark all its days, shall see clearly things it never knew. As 'tis said of the Mole, that it is blind all its time, till it comes to die, and then it sees: So they that would not see, shall then see, and be ashamed; then shall souls see things as they are, and find that to be evil which they thought good, and that to be good which they thought to be evil. Death is the greatest informer, and makes the largest discovery of things that ever was; it brings to light the hidden things of darkness, sins the world never knew, and sins it may be the soul itself never saw, or thought itself guilty of: then will the least flaw, error, unsoundness, neglect, failing, be fully seen; then the things that now seem to be small, will then appear to be great; and those things that were taken for mountains, will be less than one single grain of dust.

Death is a time also when conscience hath its quickest senses, and liveliest acts, when it sees, hears, feels, fears, all things as they are, and without any other witness, becomes both Accuser and Judge: then *Judas* needed no Accuser to charge him, or Judge to condemn him, but his own conscience; nor Executioner to dispatch him, but his own hand. *What's the matter, man,* (said Mr. *Perkins* to a Malefactor, going up the ladder, and his countenance showing the inward terrors of his soul,) *art thou afraid to die? O, no Sir, said he, but of a worse matter.* So another upon her death-bed, and under a terrible sight of her wicked life, when one that was by offered something to comfort her against the fear of death, replied, *Were it but to die, it were nothing: A world* (said another, upon the border of eternity, and under conscienceaffrightings) *for one inch of time! O give me one inch of time!* Luther *speaks of an* Eremite *who, a little before his death, stood very sad, never stirring out of his place for three days, having his eyes fixed towards Heaven; and being asked the reason of this posture, answered, he was afraid to die: His Scholars began to comfort him, telling him he need not to fear death, who had been so holy in his life; but he replies, 'tis true, I have lived well, and been obedient, but God's judgments are otherwise than Man's judgment,* Tom. 4. fol. 50.

The time of death is a time of great temptation also; then Satan usually brings forth his chiefest strength to weaken the soul's faith; 'tis his last onset, and that is the hottest; as men that storm a Garrison, in their last assault they usually put forth their utmost strength: *Then he opposeth us with most armed force. In this last assault,* (saith *Luther) 'tis not as in other temptations, where faith and hope doth fight; for here he sets upon the very resistance, and the strife is about striving, and the war is maintained by another war: Here the fight is, that it may be lawful to fight, and to resist him whose greatest policy is then to dissuade from resisting; laughing at our hope, as if it were already vanquished, and it were to no purpose to resist.* This is a critical time, and hard to stand; the last enemy is death; when the soul must have the whole armor of God, and be found not in his own righteousness, but take sanctuary in the grace of God, the righteousness and faithfulness of Christ. *Death is somewhat driery,* (saith Mr. *Cooper) and the streams of that* Jordan *between us and our* Canaan *run furiously; but they stand still when the Ark comes: let your anchor be cast within the veil, and fastened on the rock Jesus; let the end of the threefold cord be buckled to the heart; so shall ye go through. When thou art tempted,* (saith *Luther)*

and seest no way to escape; shut thine eye, answer nothing, and commit the cause to God: This (saith he) *is the chiefest wisdom we should attend to in the hour of death.* This was *Bernard*'s course and comfort, when on the point of death; *I have lived wickedly,* (saith he) *but thou, Lord Jesus Christ, enjoyest Heaven by a double right; first, because thou art the Son of God; then, because by thy death and passion thou hast obtained it:thou keepest the first thyself by thy birthright; the last thou bestowest on me, not for my works but of thy grace.* Christians, you had need be well furnished for the hour of death, (your greatest and most difficult hour) laying in all the provisions you can for a sure and comfortable passage to glory. Thus you see Wisdom's Merchants have more to do than keep up present life and comfort, they must lay in for times to come; for times of temptation, desertion, affliction, and the hour of death.

Advice 4.

Fourthly, If you have good trading with God, then lay out for God. This is reasonable work, pleasing work, honorable work, profitable work.

First, 'Tis reasonable work to lay out for God; he deserves it, 'tis his due; all your mercies are his interest; *I will return and take away my corn in the time thereof, and my wine in the season thereof; I will recover my wool and my flax given to cover her nakedness,* Hos. 2. 9. Though God gives his people the use of mercy, yet he keeps the propriety in his own hand: God is the *Alpha,* and should be the *Omega,* the Author, and 'tis reasonable he should be the end of all our mercies. *James 1. 17. Every good and perfect gift cometh down from the Father of lights:* And (as beams from the Sun) is derived from his bounty, as his peculiar offspring. *My goods are thy gifts* (saith *Augustine) All our good is either himself, or what comes from him:* Both trading and thriving are from him, and should also be for him, both principle and interest are God's own, *Mat.* 25. 27. If you lay not out your mercies for God, you rob him of his due. Your mercies are the Lord's, not only by that interest he reserves in them, but by your resignation of them unto him. Christians, when you gave up yourselves to the Lord, you gave up all your interests and capacities also, 2 *Cor.* 5. 8. To keep back any part of your All from God, is to lie to the Holy Ghost. *Acts 5. 3. Why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the Land:* No lower terms will pass in reconcillation with God, than what *Ahab* yielded to *Benhadad, 1 Kings 20. 4. My Lord O King according to thy saying I am thine, and all that I have.* If you are not your own, much less anything you have, is absolutely yours. God gives his people But a conditional interest in all things beneath himself, so far as it suits his pleasure, use and glory. To keep back any part of your capacities and interests from God, when by his Word and Providence he calls for it, for his service, name and people is hypocrisy, lying, fraud and rebellion, and contrary to the Lord's undoubted interest, both by creation, redemption, and your own grant, *Hos. 2. 8. 2 Cor.* 7. 20.

Besides, you receive not your mercies as Owners, but as Stewards, to keep and use them for him, and according to his instruction, 1 *Pet. 4. 10. As everyone hath received the gift* (whether of grace, or gifts of grace, inward or outward gifts, spiritual or temporal, 'tis all one if he have received it) *so let him administer the same, as good Stewards of the manifold grace of life.* Your interests are God's gifts; your abundance, his Bounty and trust to be bestowed to his use and pleasure, for which you must give an account.

Secondly, 'Tis pleasing work to lay out for God: *Paul* counted not his life dear to lay out for Christ, *Acts 20. 24. Peter* and *John* rejoiced that they were counted worthy to part with their name, and to undergo reproach for Christ, *Acts. 5. 41. Nazianzen was glad that he had something of value, to wit, his* Athenian *learning to part with for Christ. The Mother of* William Hunter *the Martyr rejoiced, that ever she was so happy as to bear such a child as could find in his heart to lose his life for Christ's Name sake, Acts and Mon. p.* 13. 96. Nothing seems burdensome to do or part with for Christ, to a soul that loves him: How willingly did *Jonathan* strip himself of the Robe that was upon him, and gave it to *David,* and his garments even to his sword, and to his bow, and to his girdle, because he loved him; much more pleasing will it be to a soul loving Christ, to part with his All for Christ, 1 *Sam.* 18. 4.

Thirdly, 'Tis honorable work also to lay out for God; *He that gives to the poor lendeth to the Lord, Prov.* 19. 17. And is not this honorable to make God a debtor, and to get him who is over all blessed forever, to become bound to his creature: O what honor is this, that the Giver of All should seem to be beholding to his creatures, who have their All from him! Have you anything you can part with for Christ? think what honor 'tis that God entrusts you with the bestowing of such gifts for him; the Lord might have made you beggars, not givers; who hath made you to differ? why is grace, gifts, strength, estate, time, put into thy hand, and not into others? it shows a good opinion God hath of thy faithfulness, and so bespeaks honor: O let not God have cause to revoke this estimation!

Fourthly, 'Tis profitable work: The more you lay out for God, the more you get for yourselves; there's no such way to gather, as to scatter for God; your improvements of mercy to God's end, are but as sowing of seed, which will come in again with greater increase, 2 *Cor. 9. 6. He that soweth sparingly, shall reap sparingly, and he that soweth bountifully, shall reap bountifully.* Laying out for God is Trading secured, not liable to hazards, as earthly undertakings are, but under a promise of sure and great returns, as hath been proved, and that is profit. Laying out for God, is lending to God upon interest, *Mat.* 19. 29. where both principal and interest are sure. *Prov. 19. 17. He that hath pity upon the poor, lendeth to the Lord, and that which he hath given, will he pay him again.* The Lord takes it as done to himself, and will repay with large use; he lends to the Lord upon bond for use, as the Hebrew imports, 〈in non-Latin alphabet〉, and he will surely repay it. God is bound for it, and therefore the debt is sure. Tis a great mistake in men, and that which starves their expensiveness for God, to think the more they give, the less they have; whereas laying out for God brings in principal and use; it sanctifies what is left, and brings it under a promise of increase. As the pouring out of the Widows Oil filled her vessels; the more she poured out, the more she had, 2 *Kings* 4. 5, 6. And as the Widow of *Zarephath,* by giving first to the Prophet, secured her own provision in a time of famine. 1 *Kings 17. 13, 14. For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of Oil fail, until the day that the Lord sendeth rain upon the earth. Mal. 3. 10. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it.* 'Tis men's niggardliness to God, and close-handedness to the poor, and pious uses, is one reason doubtless of the wastes and blastings on their outward interests this day. *Prov. 11. 28. The liberal soul shall be made fat,*

and he that watereth shall be watered also himself. Cartwright and *Baine* think this is meant of spiritual gifts, as the former verse is of external good things. But as *Mercer* well observes, the sentence is general, and takes in any supplies that are given to such as are needy Such shall be made fat; he shall be so far from being impoverished thereby, as it shall increase his substance; *He shall be watered as with showers in Autumn:* The latter rain, which is fruitfulizing: The streams of charity are not like running water that passeth away, but as fruitful showers that come again with increase. *Prov. 3. 9, 10. Honor the Lord with thy substance, so shall thy barns be filled with plenty.* Multitude of promises might be heaped up, which give in a joint-testimony to this truth; as *Mat. 25. 29. Eccles. 11. 1. Prov. 28. 27. Prov. 22. 9. Isa.* 58. 7, 8, 10, 11. with many others, and are abundant security for the blessing to such as lay out for God.

Besides, this is a proof of your love to God, 2 *Cor. 8. 24. Wherefore show ye to them, and before the Churches the proof of your love,* 1 Joh. 3. v. 17. *Whoso hath this worlds goods, and seeth his Brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* 1 John 4. 20. *For he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?* By true charity to your poor Brethren you evidence your love to God; that secures all your true and needed mercies.

Fifthly, This also is pleasing to God, *Phil. 4. v. 18. Having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God,* Heb. 13. 16. *Isa.* 56. 4. and that is surely prosperous.

Then Christians, if God hath first given unto you; if you love him; if you would please him; if you would prosper in soul, body and estate, lay out for God: If you have freely received, freely give; whatever God hath entrusted you with, expend it for him.

First, Lay out your time for God: Among the many wastes of mercies souls are guilty of, this is not the least; *waste of precious time:* Though there is no creature-blessing of greater worth than time, in which a foundation is laid, of all those mercies that are eternal. Time is a talent, a treasure; not only a mercy, but that without which there can be no mercy: Consider for your improvement of Time,

First, Your Time is not yours, but God's, made by him, and for him. *Psal. 76. 17. The day is thin, and the night is thine; thou hast prepared the Light and the Sun.* Time is that space between two Eternities, limited by divine pleasure, to divine use. *Job 14. 5. Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass.* And if Time be the Lord's, then 'tis fit it should be used for God. *Give unto God the things that are God's.* When thou sinnest or trifiest away this Time, think on this; *now I rob God, and spend another's goods.* You that hate robbery of men, be not thieves to God and your own souls: Time is God's, not thine own.

Secondly, Think how much you have lost of past Time, and this should make you choice of present Time. *Psal. 90. 9. We spend our years as a tale that is told;* which vanisheth into the Air and is soon gone. *Much of our time* (saith one) *is plucked away from us, more is stolen away, but most of all doth slide away. O how little a piece of life is that we live!* How much of thy time hath been consumed in the grave? How much in the market-place? much slept away in the

Vineyard: When nature, self, the world and sin have had their shares of every day, how little a portion hath been left for God? Hence 'tis the Apostle advises Saints to redeem their Time; to get Time for God and their souls, though with some loss to other interests, because it hath been taken captive by self, sin and the world, and held prisoner so long. This waste of former Time makes it absolutely needful for them that will reach their journey's end before their day be gone, to redeem Time from their callings, recreations, refreshments, idleness and rest, for the recovery of neglected work, or they will find it wanting when they come to die. *Give me my time again,* said a woman on her deathbed, being under fears about her eternal state; nothing could relieve her troubled soul, who had lost salvation-time.

Thirdly, Consider how short and uncertain your remaining Time is, or may be: The whole Time of thy life is but a span, a hand-breadth, a post, a weaver's shuttle, a vapor, a tale that is told, as a flower of the field, things of no duration, *Job 9. 21. Psal. 39. 5. James 4. 14. Time* (saith one) *is a short parenthesis in a long period; so short, that before we can name it, our present Time is become past Time. Our whole life* (saith another) *consists but of two days, the day of our birth, and the day of our death;* for no sooner born, but we begin to die. Time is on the wing, hastening to Eternity every moment: Time travels when you sleep, and runs when you creep: Time goes on when you stop; and gets ground when you go back: As the stream hastens to the Ocean day and night; so doth Time to Eternity: O use your Time for God while you have it! it will shortly be none of yours; if you do not use it, you will lose it; you were as good let God have your Time, as to let it run away to no purpose; if duty do not improve it, rust will consume it; the Devil, World and Flesh will engross it; and 'tis better give it to God, than let the Moth and Caterpillar devour it. Besides,

Fourthly, Can you put it to better profit than to lay it out for God? he is the best chapman for your Time; nothing will give you so much interest for Time as God will; put all the gain of other Time into the scale, with the incomes of God's Time, and you will soon see the difference. Time laid out for God will be the best security for your own Time: Give God his Time, and he will give you your Time; all that Time that is needful for a blessed Eternity; There's no such way to enjoy Time, as to use it for God. *Prov. 3. 16. Length of days is in her right hand.* Time expended for God will not only secure, but sanctify your Time also, as the first-fruits did the lump, *Rom.* 11. 16. Besides, Time devoted to God brings in eternal interest; Though Time be but a thing temporal, yet improved, it will bring to things eternal, 2 *Cor.* 4. 18. nay it will bring you mercy in the time of need: Give God your working-time, and he will feed you when in your unserviceable time. *When I was a young man* (said Mr. *Bruce) I was diligent, and lived by faith in the Son of God, but now I am old, and am not able to do so much, yet he condescends to feed me with lumps of sense.* [Fulfill. of Scripture.]

Fifthly, you must give an account for your time to God; he takes notice of men's time, how 'tis spent; and accordingly will judge them: *Luke 13. 7. These three years I come seeking fruit on this Fig tree, and can find none; cut it down, why cumbreth it the ground?* Psal. 95. 10. *Forty years long was I grieved with this people.* Luke 19. 44. *Because thou knewest not the time of thy visitation.* God looks for fruit from his people, according to their months, *Ezek.* 47. 12. O how much is it your concernment to order your disbursements of time to a consistency with your

comfortable account in the day of Christ! then you will wish God had more of your time, when you come to reckoning for it: what a blank will there be in our account of time, if it be not better bestowed than hitherto? That time will yield you most comfort when you come to eternity, which was spent for God here.

Sixthly, How can you bethink a little time for God, who hath not thought an eternity of mercy too much for you? Christians, 'tis salvavation, with eternal glory, he hath prepared for you, 2 *Tim.* 2. 10. A Crown incorruptible, an Inheritance that fadeth not away, a Kingdom that cannot be shaken: Upon this very argument the Apostle presses the Saints to unweariedness in present work, *Gal.* 6. 8. Think how disingenuous 'tis thus to requite the Lord that hath dealt so bountifully with you; to with-hold your time from him, who first gave it to you, and hath denied it to others; and will shortly close up your troublous time with eternal rest, in blessed mansions of purest pleasures with himself: Let this love of Christ shame you for misimproved time, and constrain you, for the future, to lay out all possible time for God.

Secondly, Lay out your strength for God; he is the God of your strength, he hath right to it, and use for it, *Psal.* 43. 2. He hath work for you which calls for all your strength: *His works are great, greatly to be sought out of all that have pleasure therein,* Psal. 111. 2. *His mercies are great, and greatly to be praised:* Psal. 86. 13. *His anger is great, and greatly to be feared: 2 King.* 23. 26. His trials and rebukes on his own children are many times great, which need great faith and patience to bear up under them, and the strength of grace to make a right use of them: *Psal. 71. 10. Which hath shewn me great and sore troubles:* You do not know what need you may have of all the strength your hearts and graces are capable to receive, to carry you through your remaining trials and troubles: you have not yet resisted unto blood, or been brought to fiery trials, nor seen such days as never yet were or shall be And therefore you had need be girded with strength, and to be strong in the grace that is in Christ Jesus; and one way to it, is to use what you have for God, *Heb.* 5. 14. God's service also calls for expended strength: *Luke 10. 27. Thou shalt love the Lord with all thy strength, 1 Chron.* 26. 8. The strength of thy heart laid out, inward strength for God in his service, the strength of your whole souls; and outward strength, the strength of your bodies also in the work of God. So did our Lord Jesus, he wasted his strength in the service of his Father, that at thirty four years old, he was taken to be near fifty: he was weary in his work. And *Paul* did spend, and was spent for Christ, 2 *Cor.* 12. 15. And *David* cried out, *My knees are weak through fasting,* Psal. 119. 24. *Glorify God in your bodies, and in your spirits, which are the Lord's:* 1 Cor. 6. 20. *In labors more abundant:* 2 Cor. 11. 23. *Striving for the faith of the Gospel.* Religion is no easy work; *Ministers* (saith Mr. Burroughs) *must venture their strength for Christ,* and so must all that are Christ's: 2. *Cor. 11. 27. In weariness, in painfulness, in watchings.* Religion is worth all your labors and exhausted strength; men tire themselves for the world; how much more should they for God and Glory?

Thirdly, Lay out your gifts and graces for God, and the good of souls: 1 *Cor. 12. 7. The manifestation of the Spirit is given to every man to profit withal:* that's God's end why he gives gifts to any, that everyone who hath them should improve them to his glory, and the good of others. A capacity of serving God, and furthering his Kingdom in the World, is such a

privilege as the Saints in Heaven enjoy not: and the Angels, when employed in any subserviency towards it, readily and cheerfully prosecute it. *Angels are vigilant creatures, and wait for opportunities; and when they come, will not lose them,* [Greenh.] Yea, 'tis such a prize, as being once lost, can never be enjoyed again; nor gracious souls ever more return to their stewardship, when once 'tis given up; and therefore should be heedfully regarded, and faithfully used whiles continued. God gives not talents to be napkin'd up, nor lights to be hid under a bushel: none of us liveth to himself, *Rom.* 14. 7. All the characters of Saints, and those relations they stand in, engage to usefulness: They are the lights of the world set in a candlestick, that they may cause their light to shine forth before men, *Mat.* 5. 14, 15. They are the salt of the earth, of purpose to savor others. *Mat: 5. 13. If salt hath lost its savor, 'tis good for nothing but the dunghill.* They are stars in God's firmament, to communicate their light and influence unto others, 1 *Cor.* 15. 41. Vessels in God's house to be meet for use, 2 *Tim.* 2. 20, 21. Stones in his building, which have a mutual usefulness to bear up each other, and toward preserving the whole, *Eph.* 2. 2. Branches in the Vine, that yield their fruit for the cheering the hearts of men, *Judge.* 9. 13. Trees in God's garden full of sap, *Psal.* 104. 16. Members in the body, to impart their nourishment to each other, *Eph.* 4. 16. and discharge their respective duties, of sympathy, care, and helpfulness to their fellow members: 1 *Thes. 5. 14. We exhort you, brethren, to warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all men:* Use all your capacities for God while you have them, lest he take them from you, or opportunity to improve them.

Fourthly, Lay out your earthly interests for God, *Prov. 3. 19. Honor the Lord with thy substance, and with the first fruits of thy increase:* Give God his due in maintaining his Messengers, and keeping up his worship; alluding to those first fruits of *Israel*'s increase, which were the Lord's by special appropriation to his service, *Exod.* 22. 29. and supply of his ministry among them, *Lev.* 23. 20. the equity of which obliges in Gospel-times, though their ceremonial and judicial respect cease: and this duty is reinforc'd under the Gospel by more ample arguments taken from the light of Nature, the law of *Moses,* and will of Christ, 1 *Cor.* 9. from *ver.* 9. to 15. To this head is refer'd that command; *Gal. 6. 6. Let him that is taught in the word communicate to him that teacheth in all good things; for God will not be mocked:* (as they do who pretend Religion, and yet are defective in this manifest duty,) pressing them to unweariedness in this expensiveness for God, whatever discouragements they meet with upon the assurance of the blessed fruit of obedience to the will of Christ herein, *ver.* 7, 8, 9. 'Tis not the maintaining or welfare of a few men in the World, that is the design of this great command of Christ; but the tendency this hath to the promulgation of the Gospel, and keeping up the instituted worship of God, the conversion of Sinners, and edification of Saints successively in every generation, to which these supplies are necessary, that the servants of Christ might attend on their ministrations without distraction; and whoever (a subject of Christ, and sharer of this privilege) draws back from this duty, he is chargeable not only for violating the royal righteous law of Christ, but for being guilty of subverting his Government, Crown and Dignity; and endeavoring in his measure, the ruining his interest, of hindering the conversion and edification of souls; and whatever damage hereby comes to the spiritual or

eternal welfare of souls; it will be laid on their heads in the day of the righteous judgment of Christ.

Another greatly concerning duty contained in this Scripture, is charitable communications, feed the poor, feed the hungry, clothe the naked, relieve the oppressed. [*Bede Alapid.*] This is to honor God with your substance; not to spend it on your lusts, to live high, to fare deliciously, to build your nests on high; but to make your abundance a supply for the good of those that are in wants, 2 *Cor. 8. 14. Isa. 58. 7. 10. Mat. 5. 42. Jam. 1. 27. Heb. 13. 16. Luke* 14. 12, 13. Otherwise,

First, All your Religion is in vain, *James 1. v.* 26, 27. Your knowledge, desires, affections, frames, tastes, enjoyments, marks, experiences, seeming graces, duties, are all nothing, and can never prove the truth of your grace, the safety of your estates, and goodness of your religion, if you are found defective in this great duty of Charity. *Psal. 112. 4, 5. Unto the upright there ariseth light in the darkness; he is gracious, and full of compassion, and righteous. A good man showeth favor, and lendeth.* Let men say what they will, if they be covetous, hard-hearted, have no compassion to them that are in wants, have no heart to give or lend to needy ones; they have no true grace in them. *Verse 9. He hath dispersed, he hath given to the poor, his righteousness endureth forever.* Men may talk, and pray, and seem to be eminent Christians; profess love to God and their neighbors, and yet all the while be deceived, and have not a jot of grace in them, while their hearts are cruel, their hands shut to their poor Brethren. Remember the young man in the Gospel, and fear thine own estate if thy heart be glued to thy possessions:—*How dwelleth the Love of God in him! 1 Joh.* 3. 17. He loves not God, and God loves not him; that shuts up the bowels of his compassion from his poor and afflicted Brother. *That's pure Religion, and undefiled before God to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world,* Jam. 1. 27. *Shew me thy faith by thy works.* Jam. 2. 18. *Religion* (saith one) *is not only contemplative, but the greatest part of it like the Mathematick's* 〈2 pages missing〉 *bargains, how will they stand for a penny! in chacharity, how cold are they! how hard is it to screw an alms out of their hands! if this be Religion, the Lord keep me from such Religon.* This begets an *odium* in the men of the world against Religion, and the ways of God: But *woe to that man by whom offenses come; it had been better for him that a millstone were hanged about his neck, and that he were drowned in the midst of the Sea,* Mat. 18. 6, 7.

Fourthly, Acts of Charity purely done will evidence your right to glory. *Mat. 25. 34, 35. 36. Come ye blessed of my Father inherit the Kingdom prepared for you from the foundations of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me.* The enquiry in that great day will not be after men's profession, light, frames and duties of Worship, but after the fruits of their faith and love as evidential, not causal, of their right to glory, *Here is held out* (saith one) *not thecause of their salvation, but the sign and testimony of them that believe,* &c. The Kingdom is obtained by way of Inheritance: (*Come inherit the Kingdom:*) and prepared for them, as a portion for children, not purchased by them as the procurements of their works: The reward is freely bestowed on all interested in Adoption-grace, of which title the bearing proof in that day will be the fruits of love to those that are

Christ's; words will not be sufficient to demonstrate this love then; it will not serve men's turn to say they loved Saints, except it were extended to all, yea the least of Saints, and proved by acts of love, and communications to all their necessities; and that not some small pittance of their abundance, which they valued not, but it must be such portions and kinds of relief, which their necessities call for; in visiting, feeding, clothing, owning, comforting, receiving into their houses, and whatever help they were capable to express, and this as readily and heartily expended to them as they would lay them out to themselves and theirs, that being the rule of Charity: *Thou shalt love thy neighbor as thyself, Matt.* 22. 39. The want of this evidence, whatever else may be pretended, will finally and eternally cast souls in that last and terrible day, *Mat. 25. 41. to the end.* Do not deceive thy soul with false hopes of glory; not one mark will pass for Heaven, where there is a hard heart, and close hands towards poor and distressed Saints: *For he shall have judgment without mercy, that hath shown no mercy,* Jam. 2. 13. There is no room for you in Divine bowels, if you shut up your own bowels against them that are in misery. See in that Parable, *Mat.* 18. 33, 34, 35. the dreadful end of those who are any way cruel to their fellowservants, having themselves tasted the mercy of their Lord. The liberal distributions of your estates to the poor, is the only way to make them truly serviceable to your souls, whiles this becomes the occasion of your reception into everlasting habitations. *Luke 16. 9. Make to yourselves friends of the Mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations* The mammon or riches of this world, is called the riches of unrighteousness, because they are unrighteously gotten, or unrighteously kept, to the detriment of those that need them; or unrighteously spent to the hurt of those that have them; but the way to change their nature, and to make them profitable, is to lay them out to the poor, who will receive you, or witness for you in that day, to prove the truth of your love, by which you shall be received into glory.

Fifthly, They are the sure way to blessing here. *Luke 6. 38. Give, and it shall be given to you, good measure pressed down, and shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal, it shall be measured to you again:* Intimating, that giving to the poor, is but lending to the Lord, as hath been shown, and it shall be surely repaid in this life, either in kind, or in value, in such things as they need; yea ofttimes in the same coin, and that to sufficient requital, good measure amplified by three metaphors, *pressed down, shaken together, and running over;*that is (saith *Scultetus*) God will so bless them, that they shall be sensible they are sufficiently repaid, 2 *Cor. 9. 6. Deut. 15. 10, 11. Mat. 10. 41, 42. Psal. 41. 12. Prov. 11. 24. Job* was a man of great Charity, *Job* 29. 12, 13. a man of great prosperity in the world, *v.* 6, 7. and though for the trial of his faith he was stripped of all for a season, yet did the Lord after all turn his water into wine, *chap. 42. 10. Rahab* entertained the spies, and saved herself and family from ruin by it: The *Shunamite,* the Widow of *Zarephath* got by laying out acts of Charity to the Prophet. *Tiberius* the second was a person of great liberality to the poor; 'tis said of him, that whatever *Justinus* his predecessor had contracted by covetousness, *Tiberius* freely distributed to the poor: And when *Sophia, Justine*'s Widow, reproved him for his excess of Charity, he replies, *I trust in the Lord that our Exchequer shall never want money, while the poor are maintained out of it.* Neither did his expectations fail; for as the same Author reports, he found a vast treasure in his Palace, hidden under the pavement,

which could scarce be emptied for divers days: Thus God blessed his bountiful hand. Mr. *Gouge,* in his *Surest and Safest Way of Thriving* (a book worth your getting, and to which I refer you) gives many modern instances of this great truth; I shall for their sakes who have not the Book mention this one, concerning the pious and imitable resolution of Mr. *John Walter,* Citizen of *London,* who having a sufficient estate to maintain his Charge, resolved what further estate God should entrust him with, to bestow the same on charitable uses; after which vow he found his estate wonderfully increasing: A worthy president to such as have enough to live comfortably upon, to put bounds to their further purchases, and entitle their surplusage to the service of Christ, and refreshments of his Saints; a course men will one day find more gainful, than to join house to house, and field to field. *'Tis the best way* (saith *Chrysologus) for a rich man to make the bellies of the poor his barn, to succor the fatherless and needy, and thereby to lay up treasures in Heaven. Gregory* the Great was so devoted to Charity, that all what he had seemed to be the common granary of the Church. 'Tis said of *Cyprian,* he was *the blind man's eyes, the lame man's legs, the naked man's garment;* he was a man of so great Charity. Mr. *Fox,* the Author of the *Acts and Monuments,* never denied to give to any that asked for Jesus sake. *Augustine* sold the Ornaments of the Church to relieve the poor. And *Bazil* in a time of great famine sold his Land, and other goods to maintain the poor. A Duke being asked by some Ambassadors whether he could show them some hunting-dogs, gathered a great many poor people together, and showing them to the Ambassador, said, These be the Dogs I daily keep, and with which I use to hunt after Heaven. O that Christians would have other games in chase, than that which perishes in the using, and lay out their estates to better advantage than what appropriating them to self-interest can afford! Feed the hungry, clothe the naked, give to him that lacketh, seeing such blessed encouragements do attend this Christian duty.

Fifthly, If you have good trading in grace, then lay up for glory: If you are Wisdom's Merchants, Heaven is your Country and home, the place of your rest and eternal residence: The world is a strange Country to you, a spot of ground where you are set for a while to trade in to get commodities for your Country; and sent into it as *Jacob* was to *Syria,* to provide for his own house, and then to return into his Country; *Gen. 30. 30. This is not your rest, Mich.* 2. 10. Christians, you are not sent hither to take root in the Earth, or with the Raven, let out of the Ark to build your nests in the world; or with the fool in the Gospel, to take your rest in your full barns, and increased goods; but as *Joseph* was sent before into *Egypt* to make provision for his own Country; and as *Solomon*'s ships were sent to *Tarshish* to transport what materials were useful for the House of God, and his own house. All that you are allowed here, is but as factorage for present maintenance: Some viands and refreshments in the way, but your great business is to get such goods as will vend in your own Country. Remember, you are all this while left here, to fill your sacks for your own home, where your kindred and habitation lies: Your Father's house, and your own mansions, your treasures, pleasures, crowns, thrones, and all that you are like to have forever, lies in your City above, whose maker and builder is God. *We know but little of Christ's love* (saith Mr. *Cooper) till all be perfected and spread before us in Heaven.* O lay up for Heaven! treasure up all you can for the other world whither you are going: Especially lay up these four things for Heaven:

- 1 *Hopes for Glory,*
- 2 *Desires for Glory,*
- 3 *Treasures for Glory,*
- 4 *Preparations for Glory,*

First, Lay up sound Hopes for Heaven. 1 *Pet. 1. 13. Wherefore gird up the loins of your mind; be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.* Sure hopes of Heaven are of wonderful use to quicken a soul's dispatches for Heaven. *Acts 26. 7. Unto which promise our twelve Tribes instantly serving God day and night hopeto come.* 'Twas their hopes to enjoy those great and glorious things in the promise, that did put them on such diligence in those ways that lead to it; to strive in every duty that seemed to have an eye to this glory, they did stretch out their hand to take hold of eternal life, as one that was near the prize. Hope puts strength and activity into the soul in its motion after God, and makes it restless and unwearied till it enjoy him. This argument the Apostle useth to provoke the *Hebrews* in their race towards glory: *Heb. 12. 1. Seeing then we are compassed about with so great a cloud of winesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us.* The weight of the argument lies in the sure and blessed issue of well-grounded hope attested by so many witnesses in the former Chap. who ran so great adventures, sustained so great losses, underwent such cruel deaths in chase of this eternal Crown; and not one of them miscarried, all got safe to glory, through their many fears and deaths. And seeing all that had this true hope hither to have sped well, and the same promise is made to us; *Chap.* 11. 40. having provided some better thing for us, (better privileges, better promises,) Let's pluck up our spirits, and at it again; and if no visible comfort or evidence meet us in our way, yet let us hold on with patience till we come to the end of our race.

Hopes of glory do also guard the soul against discouragements and difficulties. 1 *Thes. 5. 8. Putting on the breast-plate of Faith; and for an helmet, the hope of Salvation.* Hope arms head and heart, and keeps off the venom'd darts of Satan from ruining the soul; while wellgrounded hope of a blessed end is kept up, *Israel* prevails, and the Believer is kept from being overcome: 1 *Joh. 5. 4. This is the victory that overcometh the World, even our Faith.*

Hope of glory maintains a patient expectation and quiet waiting for the fruition of it. *Rom. 8. 25. If we hope for that we see not, then do we with patience wait for it;* and this is no small mercy: Impatience hath a dangerous influence on a Christian's heart, discouraging it, and exposing to temptation of giving over; saying, *Wherefore should I wait any longer? 2 King.* 6. 33. which danger Hope secures from.

Hope settles, and stays the heart; stilling its fears, scattering its doubts, and strengthening its confident expectation of glory, turning persuasions into the highest certainty, even a kind of knowledge. 1 *Joh. 3. 2. But we know that when he shall appear, we shall be like him; for we shall see him as he is.* Well-grounded and improved hope in a Christian's life, doth usually end in a triumphing confidence at his death: *I shall shine* (said a precious servant of God on his

deathbed,) *I shall see him as he is, and all the fair company with him, and shall have my large share: it is no easy thing to be a Christian; but as for me, I have got the victory, and Christ is holding forth his arms to embrace me; I have had my fears and faintings as another sinful man, to be carried through creditably, but as sure as ever he spake to me in his word; his spirit witnessed to my heart, saying, fear not; he had accepted my sufferings, and the out-gate should not be matter of prayer, but of praise;* [Mr. *Rutherford*'s last words.] And a little before his death, after some fainting, he said, *Now I feel, I believe, I enjoy, I re•oyce, I feed on* Manna, *I have Angels food; my eyes shall see my Redeemer.* O what rich cheer will hope of glory find on a death-bed! *What brightness is that I see?* (said Mr. *John Holland*the day before his death,) *have you light up a candle?* a stander by answered, no, 'tis the Sun shines: *Sun shine,* (saith he) *nay, it is my Savior shines; now farewell World, welcome Heaven; the day-star from on high hath visited my heart. O speak it when I am gone, and preach it at my Funeral; God dealeth familiarly with men; I feel his Mercy, I see his Majesty; I see things that are unutterable:* Hopes of glory will make the World seem a very poor thing in a Believer's eye; he that by faith can stand on Mount *Nebo,* and get one glance on the promised Land, as his, feeds on the first ripe Grapes of his own Country; in comparison of which, all the World's dainties are bitter things. Hopes of of glory cheers the heart in the way to glory. *Rom. 5. 3. And rejoice in hope of the glory of God. Rom. 12. 12. Rejoicing in hope, patient in tribulation:* It makes the soul go merrily on, like a Ship under sail, that hath both wind and tide; whereas the doubting Saint drives heavily on, when winds and waves beat against him, being unwheel'd of Faith and Hope: Sure hope of Heaven gets honey out of the rock, and meat out of the eater, which makes his rough ways plain, and his passage to Heaven pleasant: 'Tis Christians losing their hopes of Heaven, makes them so uncomfortable in their passage through the World.

Lastly, Well-grounded hopes of Heaven have a great influence towards preparation for it, while it hath an advantage to further his holiness. 1 *Joh. 3. 3. And every man that hath this hope in him, purifieth himself as he is pure.* When the Apostle speaks of the faith of God's elect, which is after godliness, *Tit.* 1. 1. as a furtherance of this holiness, lays this hope upon eternal life; *In hope of eternal life, which God, that cannot lie, promised before the World began:* Expectations of Heaven well laid, cannot but constrain a soul to utmost measures of holiness. 2 *Pet. 3. 14. Seeing that ye look for such things, be diligent that you may be found of him in peace without spot, and blameless.* Heaven is a place of perfect holiness, no unclean thing can enter there; which the eye of faith seeing, and the soul's right to it, puts a person upon perfecting his holiness, that he may be ready to enter in. O then lay up hopes of glory, which have such precious fruits hanging on them.

Quest. But what are those sure hopes of glory, which will never fail of glory; and from which we may expect such excellent fruit?

Sol. First, Sure hopes of glory, which will never fail of glory, are issued out of a saving union with the Lord Jesus, the Lord of glory. *Col. 1. 27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory.* Christ united to you, and dwelling in you by his spirit, is this glorious treasure spoken of in the former part of the verse. Here are two arguments to endear the Lord Jesus to Believers.

First, That in their union with him they are invested with great and unsearchable treasures; he himself being that glorious and hidden riches opened in the Gospel, and made over to them in their reception of him into their hearts by faith; part of which treasure they have in hand in their present union and communion with him, and the blessed fruits and consequents of it here.

Secondly, Another thing that renders Christ precious to Believers, is, that in their union with him is laid the foundation of their right to, and evidence of their hope of glory; [*Quatenus est in illis eatenus habent spem gloriae.* Dav.] and assurance of their future and eternal enjoyment of himself, and all his treasure laid up in glory: There's no other way to have a right to glory, but by union with Christ, who hath purchased glory only for those that are his, and have this spiritual union with him. Hence 'tis that the Lord Jesus Christ is called a better hope, *John* 17. 21, to 27. *Heb. 7. 19. For the Law made nothing perfect, but the bringing in of a better hope did, by which we draw near to God:* That is the Lord Jesus in his Priestly Office, of which the Ceremonial Law was a forerunner, did bring in a ground of better hope in opening the way to God in grace and glory: All right to glory is through him who is the Lord of glory, 1 *Cor.* 2. 8. and hath the disposal of it to whom he pleases, *John* 17. 2. even to all the Father hath given him to be his; and to these he gives eternal life, *John* 10. 28. They that have union with Christ cannot perish, being members of his body, flesh and bones; should a soul that hath received Christ here, miss of glory hereafter, then would a member of Christ perish, and his body in Heaven be maimed and imperfect, which cannot be, his Church being the fullness of him who filleth all in all, *Eph. 1. v.* 21. And Christ hath past his word for it they shall not perish, *John* 10. 28. Not one of them is lost who are truly in Christ, *John* 17. 10. They are his servants, and shall be where he is, *John* 12. 26. His Spouse, which shall be ever with him. Try then your union with Christ; Have you received him into your hearts by faith? Are you one Spirit with him, having the same mind in you that was in Christ Jesus? you would be holy as he is holy; nothing short of complete oneness with Christ can content you: Indeed, you have carnal desires within the borders of your souls, that crave for satisfaction, and sometimes will have it whether you will or no; but there is another Law in your mind warring against this Law in your members, that cannot rest till you arrive more to his likeness, who is your life, righteousness and glory. Are you implanted into Christ's death and resurrection, brought into some conformity to him? And do you live upon him as the branch upon the root for all your grace and supply, and stay upon him as the stone upon the foundation, for your support in grace unto glory, as your only Lord and Righteousness? Then are your hopes for glory sure speeding hopes.

Secondly, Truth of grace secures your hopes of glory, it being the earnest, seal, and first fruits of glory. 2 *Cor. 1. 22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.* Grace is God's seal for glory, and what greater security can there be? 'Tis his earnestpenny, which is never taken away, as a pledge may be, but secures the whole sum; yea 'tis part of pay: Grace is that seed of God which remaineth in him, 1 *John* 3. 9. and secures the soul's state against final Apostasy, through its union with the Spirit dwelling in him, *Rom.* 8. 11. Prove your truth of grace (though never so weak) and you will prove your title to glory: Doth your grace owe its being to the fullness of Christ, *John* 1 16. owning its derivation thence; and

dependence there? Doth your grace spread itself into every part and faculty of your soul, wholly sanctified throughout? 1 *Thes.* 5. 23. Cannot your grace mingle with sin, or own the least appearance of evil, *Rev.* 2. 2. but hath according to its measure an irreconcilable enmity against every known sin? *Gal.* 5. 17. Cannot your grace rest in any measures short of perfection, but hath desires and endeavors after more and more grace? 1 *Pet.* 2. 3. Hath your grace pure and ultimate designs for Divine Glory, aiming in everything, *Phil.* 1. 20, 21. that Christ may be magnified, *John* 3. 30. and self annihilated? then is your grace true grace, and will in time turn to glory.

Thirdly, Your mortifiedness to the world will be a good proof of your title to Heaven. The heirs of Glory are chosen out of the world; are not of the world, *John* 15. 19. Redeemed from the earth, *Rev.* 14. 3. They have not received the spirit of this world, but the Spirit that is of God, 1 *Cor.* 2. 12. and are crucified to it, *Gal.* 6. 14. dead to the desires, pleasures and interests of this world, *Col.* 3. 1, 2. Dead men have no favor or delight in things; no more have they who are dead to this world, any acquiescing pleasure in earthly things, which can no more satisfy a heavenly soul, than dung can feed a living man. Christians, try how your hearts stand affected to earthly things; are these great in your eye, amiable to your affections, attractive on your desires, prevalent on your wills, beyond the things of Heaven? then are your hopes of Heaven unwarrantable by any Divine evidence, and will at last leave your names written on the earth.

Fourthly, Your hopes for Heaven, if right, will be active lively hopes. 1 *Pet. 1. 3. Who hath begotten us again to a lively hope, by the resurrection of Christ from the dead.* Hopes that put life in your affections and spirits, and makes you vigorous after holiness, and the way to glory, *Ephes.* 2. 10. Right hopes for Heaven will make you run in the way to Heaven, and put you on all manner of holy conversation. *Paul*'s hopes for Heaven put him on labors and strivings after perfect holiness, 2 *Cor. 5. 8, 9. Phil.* 3. 12, 13, 14. Try your hopes; do they quicken you to duty, or leave you dead? You have no heart to the ways of God, or delight in approaching to him; his commands are grievous to you; this bespeaks unsound and frail hopes for Heaven, which will at last deceive you: But sure hopes for Heaven are backed with suitable labors for Heaven.

Fifthly, If your hopes be right for Heaven, then will your conversation be in Heaven. *Phil. 3. 20. But our conversation is in Heaven, whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile bodies, that it may be fashioned like to his glorious body.* You will be taken up about heavenly things, and driving on heavenly concerns: You will be maintaining intercourse in Heaven, and keeping up your converses with God; you will be often taking journeys to Heaven in your contemplations and desires; your business will be much in Heaven, and your occasions thither frequent; though you live on Earth, yet you will converse in Heaven. As Dr. *Preston* said when he was near death, *I shall but change my place, not my company.* O try your hopes for Heaven by your conversation, if that be engaged about the things of Heaven now; if your work be in Heaven, your rest shall be in Heaven also.

Sixthly, If your hopes for Heaven be right, you will willingly undergo whatsoever sufferings and dangers lie in your way to Heaven. He that is sure of reaching home at last, will venture

through any dangers in his way. O what hazards will men run through to get an earthly Crown! no difficulties will discourage them; how much more will hopes for Heaven carry souls through the Red Sea of afflictions and bloody sufferings they may meet with before they come to it! *Acts 20. 24. chap.* 21. 13. He that cannot consent to drink of the cup Christ drinks of, and which the Father shall give him to drink, and to submit to the cruellest death, losses, shame, trials and torments, which his faithfulness to God may bring him to, must reckon again, and take up other conclusions about his future state; easier terms cannot be granted: *Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.* Luke 14. 33. *He that will come after me, must deny himself, take up his Cross, and follow me.* Matth. 16. 24. *We must through much tribulation enter into the Kingdom of God.* Acts 14. 22. *If we suffer with him, we shall reign with him,* 2 Tim. 2. 12.

Secondly, Lay up desires for glory, not only some desires of glory, but such desires as nothing else can satisfy but glory; which nothing short of a whole God can content. Most souls in this life limit their desires, and take up their wishes too short of true blessedness: *My soul thirsteth for God* (saith God) but it was only for some sights of his *power and glory, as he had seen him in his Sanctuary,* Psal. 63. 1, 3. Some looks through the lattice; some embraces of Christ in the arms of faith, pleased the Spouse, and doth satisfy most souls here: Alas, how few are the desires of gracious souls, which a little of God will not content! One desires grace, another peace; some are for quickenings and comforts; others for enlightenings, for higher measures of knowledge, for some sights of God through a glass; but how few breathings are there, to see as we are seen, to know as we are known? 1 *Cor.* 13. 12. And indeed 'tis strange that Heaven-born souls, that heirs of glory, and fellow-citizens of Heaven, should have no more longings after their own home, and not only for some first-fruits, but the full ripe fruits of their own Country. *David* had sometimes workings after this, not only for God to come to him, but for himself to go to God; when his heart takes a leap from the path of life, into the presence of God, where is fullness of joy, and pleasures for evermore. *Psal. 16. 11. Thou wilt show me the path of life: in thy presence is fullness of joy, at thy right hand are pleasures for evermore.* From the beholding of his face in righteousness here, he longs for the satisfying visions of God in glory. *Psal. 17. 15. As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness. Paul* also under the highest enjoyments of God here, had his unsatisfied longings to be with him as best of all, *Phil.* 1. 23. and in respect of which he counts his greatest intimacy with Christ in the body, to be a kind of absence. 2 *Cor. 5. 6. Knowing that whiles we are at home in the body, we are absent from the Lord.* Do not terminate your desires upon anything that can satisfy you on this side glory: Get such desires raised, which cannot be answered till you come to Heaven, with such kind of breathings as these: *O when shall I come to that blessed state, to know as I am known; to have every corner of my heart filled with the immediate emanations of his glorious fullness! O when will that time, or rather eternity come, when I shall be satisfied with looking on that blessed face which is every day the Angels wonder, and the Saints joy. Here alas! I lie among the pots, all sooty and defiled, whiles the vessels of my Father's house, and the bowls before the Altar, out of which my Lord always drinketh, are bright and glorious. Now I have my habitation where Dragons lie, while a glorious Pavilion stands empty for me: Here I feed on my own dung, and ofttimes eat the excrements of Devils, and all the while there's bread*

enough in my Father's house, and my Brethren fare deliciously at the King's Table. O when shall my work be done, that I may be gone! When shall the things for cleansing be given me, and the days of my purification be accomplished, that my turn may come to go in to the Lord my King! When shall the Nuptial garments, the Bridal ornaments, the Robe, the Ring, the Royal Vestments bespangled with costly Jewels, be given me, with this most welcome message, Arise my Love, my Dove, my Fair One, and come away! Lay up such kind of breathings after the Mountains of Spices, the Everlasting Hills, the Rivers of Pleasures, the Bride-chamber of Glory, where you shall be ever with the Lord. This will hasten your pace to Heaven, and mount you on the wings of a Dove: This will help you to pass by the world's glory with a holy scorn, and to bear its cruelty with incredible patience.

Thirdly, Lay up all the Treasures you can to greaten glory: Though the lest portion of glory is satisfying, yet the highest measures of glory are desirable, because in it there is the greatest conformity to God, 1 *John 3. 2. Luke 10. 17, 19, 20. Dan.* 12. 3. and the fullest enjoyment of God. The Lord Jesus doth propose degrees of glory for the encouragement of his people to greater improvements of grace; and therefore the highest degrees of glory are desirable: O get as much as you can here to greaten your felicity in Heaven. Do all you may to make your Crown more massy, and your mansion more fair, and your pleasures more full to all Eternity.

Several things have a tendency to greaten your glory. The more grace you improve now, the greater will be your glory; he that gained ten pounds, had ten Cities: Grace is seed sown, according to its measure will be the harvest: *What a man sows, that shall he reap,* Gal. 6. 7. The less seed is sown, the less crop will there be; and the more seed, the larger increase, 1 *Cor.* 3. 9. Glory is a Crown of Righteousness proportioned to the utmost improvements of Grace. The more work you do for God, the greater will be your wages of grace in glory, 1 *Pet. 5. 2, 4. 2 Cor. 5. 10. That everyone should receive according to what is done in the body.*

The more you lay out for God, the more shall you receive from him, 2 *Cor.* 9. 6. who will certainly repay it.

The greater your sufferings are for God, the greater will your rejoicings be with him: *They that sow in tears shall reap in joy, Ps.* 126. 5. Look what disproportion there is between the Seed-time and Harvest, far greater is there between the Saints sufferings, sorrows, and triumphing joy: Their sorrow lies within the compass of a short night, their joy begins with that morning which hath no evening to follow it, *Psal.* 30. 5. Their tears will scarcely fill a bottel, but their pleasures are so vast an Ocean, as that they cannot be received, but must be entered into, *Mat. 25. 21. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, 2 Cor.* 4. 17. Yea the present consolations of the Saints ofttimes abound in their sufferings; *The ringing of my chains hath been sweet music in my ears,* (said *Guy de Bres;) all my former discourses were but as a blind man's of colors, in respect of my present feeling: O what a precious comforter is a good conscience!* How unspeakable then are those rejoicings, when all tears shall be wiped off, when sorrow and mourning shall fly away, *Mat.* 5. 10, 11, 12.

The more your losses are for Christ on earth, the greater will be your gain in Heaven. *Heb. 10. 34. And took joyfully the spoiling of your goods, knowing in yourselves that you have in Heaven a better and an enduring substance.* Men can never bring their goods to a better Market, than to have them spoiled for the sake of Christ: your goods you lose for Christ are capable of being spoiled; your goods you shall receive in Heaven are above all injury; the very *bags wax not old,* much less the treasure: time will mar your best interests here. Alas, what is a little old goods, moth-eaten garments, rusty silver subject to change; compared with that substance, whose duration is as long as eternity, and whose extension is as large as immensity? and such is God in Christ, the Saints eternal treasure: *Mat. 19. 29. And in the World to come life eternal.* Carnal reason judges them the greatest fools that dare to be undone for their profession; whereas divine truth reckons such the mad men, who to escape them that can but kill the body, durst encounter him who can damn both soul and body in Hell, *Mat.* 10. 28. And to lay a foundation of a few days safety upon the ruins of themselves and others. *How dangerous* (said Mr. *Cooper) is their estate, who cannot rise but with the fall of many?* Et quantulum sit illud propter quod nos reliquisti? *How poor are those things* (saith he) *for which you have left us?* whereas the Saints losses for Christ are their greatest gain, while the things they part with are but temporal; but those they gain are eternal, 2 *Cor.* 4. 18.

Lastly, The more souls you help to Heaven, the more treasure you prepare for Heaven: *Dan. 12. 3. They that be wise* (the margin hath it, they that be teachers) *shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.* As nothing doth sink a person deeper into Hell, than to have the blood of souls upon its head, and to become the occasion of others perishing, *Jer.* 2. 34. So it wonderfully greatens a persons own blessedness in Heaven, to be the means of getting others to be blessed also: 1 *Thes. 2. 19. For what is our hope, or joy, or crown of rejoicing? are not even you in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy.*

Lastly, Lay up preparations for glory: Glory is a great thing: O what a change doth Heaven make upon a Believer's state! *We shall all be changed, 1 Cor.* 15. 51. from corruption to incorruption; from sin to spotless purity; from imperfection to pefection; from darkness to knowledge; from faith to fight; from espousals to a marriage-day: and what preparations do such a change call for? What if death should surprise you, and take you in your old clothes? 'tis not your daily garments, no not your best rayments are good enough for your marriageday: your attire must be all new when you solemnize your eternal nuptials to the King of Glory. O what manner of persons should you be who look for new Heavens, and a new Earth! If a *Paul* be not sufficient to carry a love-token to Christ's Spouse here on earth, 2 *Cor. 2. 16. Who is sufficient for these things?* Who then are fit to lie in the Bridegroom's arms to all eternity? Few think what a change must be before the Saints can get to Heaven: 1 *Cor. 15. 50. Flesh and blood cannot inherit the Kingdom of Heaven; neither doth corruption inherit incorruption.* If so much preparation-work must be dispatched before an *Esther* could be fit for the embraces of an earthly King, *Esth.* 2. 12. six months for purifying with oil of Myrrh, and six months with sweet Odors, and with other things? How much sanctification-work is needful to meeten a soul for the immediate enjoyment of God in glory? and how unready are the most of souls for such a change? O Believers! hasten about your preparations for Heaven,

seeing you have no fixation on earth, and know not what hour your Lord will come. In order to which, take these six directions.

First, Get your hearts more loose from this present world; men that change places, knock up, and take abroad things they must carry with them: Your hearts (Christians) are the principal things you must take with you to Heaven; it may be you have gone to God in duties many a time, and left your hearts behind you; but you cannot go to God in glory, except your hearts be with you. And O what a difficult work is it to go the heart (upon choice) loose from everything below God! and till this be done, there's no getting to Heaven: Things fastened to the free-hold (they say) cannot be removed; how then can that heart get to glory, that is nailed down to the world, and things below. Be daily loosening your hearts from the world, estates, houses, lands, trades, friends, relations, and everything below; for you may not have time to get them off without loss, when death comes: you must leave them all shortly, and you know not how soon, to go to better friends and interests: these have been snares and spears to your souls, and have given you many a wound, and still hinder your speeding to glory; and why should you be loath to part with them? O Christians! if you are willing to be with Christ, you will give your hearts warning to be gone from these tabernacles, and to take their leave of this world daily.

Secondly, Press after more maturity in your graces; the more ripe, the more fit for gathering, *Joel. 3. 13. Tamar* must tarry a Widow till *Selah* be grown, *Gen.* 38. 11. and your marriageday must be delayed till you come to a full age: The Saints must be as a shock of corn that cometh in in its season, *Job* 5. 25. Ripen a pace in your graces, if you would get to glory: Get your faith, hope, patience, and every grace increased daily; especially your love to God; that's the grace shall abide in glory, 1 *Cor.* 13. 8. Faith and Hope are the soul's helps, and companions in the way; but Love will be an eternal inhabitant with you. Get purer, deeper rooted, stronger, more enlarged love to Jesus Christ every day, till you be downright sick for him; this will make your life a death without his presence here, and your death to be life in being with him forever. 'Twas love to Christ made *Ignatius* so dead to all things below, and so longing to be with Christ: 'Tis storied of him, that when he was dead, and his heart taken out, they saw the name of Jesus written in it in letters of Gold: The more love to God, the more fit for God; *for God is love,*.

Thirdly, Get and keep the testimony of a good conscience, that may witness for you in the day of Christ: when you die, you are to have a trial for your life, your inheritance, your All; and you had need have your witness firm, and ready: Now there are two great witnesses you will need in that day to clear your title; the witness of Conscience, and the Spirit: have the one on your side, and you will not want the other. Get your consciences sprinkled with the blood of Christ, and purged from dead works by the Spirit of Christ, that it may be able to appear for you in that day. The blood of Christ will put words into the mouth of conscience for you, to plead the general issue, and the benefit of pardoning grace, wherein you have been transgressors; enlightened conscience will accuse you that you have sinned; and besprinkled conscience will plead for you that you are pardoned; and purged conscience will testify for you that you are changed, and that you hate the evil you have done, and love the

holiness you have neglected. O of what wonderful use will the testimony of a good conscience be when you stand at the Bar of God! Get it true to you now, and sure for you then.

Fourthly, Maintain more constant walks with God daily; this will fit you for your eternal fellowship with him. Converse with God is begun acquaintance here; and in Heaven is perfect friendship, and perpetual fellowship. It will much fit you for Heaven hereafter, to begin the work of Heaven here, which lies in maintained intercourse with him. Through these gallery-walks with God, do the Saints pass into the Presence-Chamber, and sit down with him forever: Communion with God now, is Heaven begun; such are fittest for his presence in glory, who are train'd up in his company here.

Fifthly, If you would prepare for Heaven, dispatch your work on Earth: Heaven is a state of rest, and rest follows the finishing of labor, *Heb. 4. 9. Rev. 4. 13. Paul* must end his fight, finish his course, and keep the faith, before he can reach the Crown: 2 *Tim.* 4. 7, 8. In the grave there's no wisdom, device, or work; this is your only time for labor while you are in the Vineyard. O how much work is behind with most! which will make a departure terrible to an awakened conscience. Haste about your neglected work; you have (it may be) much work to do with others, in your families, with your relations; possibly there are some souls in their graves, and you have not done what you might to bring them forth; dead Husband, Wife, Children, Servants, for whom you must do more, or cannot comfortably appear before God. O hasten about this work, that you may give up your account with joy! There's soulwork to be done, to get corruptions subdued, graces strengthened, your accounts stated, evidences cleared, and lamps trimmed, which must be attended with utmost vigor. If you would get home, finish your work.

Lastly, Be always ready, waiting for the coming of the Lord: *Luke 12. 35, 36. Let your loins be girt about, and your lights burning, and ye yourselves like unto men, that wait for their Lord when he will return from the Wedding; that when he cometh, and knocketh, they may open to him immediately:* 2 Pet. 3. 12. *Looking for, and hastening to the coming of the day of God:* Not only be waiting for your change, but longing after it, as persons that are ready for a desired journey think the time long ere they go. *Why are the wheels of his Chariot so long a coming?* Judge. 5. 28. *The Spirit and the Bride say come,* Rev. 22. 17. *With the Virgins go out to meet him,* Mat. 25. 1. *If you knew the welcome that abideth for you when you come home, ye would hasten your pace;* Rutherf. The more ready you are for the coming of Christ, the more will you long for his appearance; and the more grateful will his approach be. The uncertainty of that time when the Lord Jesus shall appear, and the unseasonableness of that surprisal for preparationwork, should put Christians on continual readiness, lest coming in an hour they know not of, they be found unfit to enter in, and the door be shut, *Mat.* 25. 10.

O how dreadful will a miscarriage be at last! All the hopes, labors and comfort of your life depend upon your final safety, and happy conclusion of your day: 'Tis a great thing to live a sanctified, and die a saved soul. O how few imagine the difficulty of being a Christian indeed, and the infinite concern of securing an immortal soul, and a sure title to the unsearchable riches of the other world! O the folly and madness of rational creatures, to make everything

sure but salvation, and to spend their time and strength about the many things of a perishing life, and lose the better part! Whoever thou art that castest thine eye upon this discourse, thou wilt one day find Religion to be thy chiefest interest; when thou comest to take thy farewell of a vain deceitful world, and seest all thy Lovers, for whom thou hast slighted thy precious soul, thy Soverign Lord, and dying Redeemer, to prove miserable comforters, not able to afford one drop of balm, to heal, or cordial to cheer thy fainting heart, and affrighted conscience: When thou seest pale death deliver thee a summons to appear before the holy God, and to give an account of thy Stewardship, when thou seest the Books opened, and such a fearful charge against thy guilty conscience, which thou canst not deny or answer; then wilt thou find godliness in the power of it, to be the greatest gain; and wouldest give ten thousand worlds for such an evidence as *Hezekiah* and *Paul* had, when within view of death and eternity. And is not Religion as much thy concern, and should be as grateful now, and all those great and important duties of piety which this Book lays before thee; thought to be as advisable now, when time and capacity may render them feasible, as in a dying hour, when desires and purposes may be too late? O do not content thy treacherous heart, to cast a transient glance upon these lines, to approve or commend them, and after all to shake hands with these vast and concerning Truths in them, and live and die a stranger to this great and heavenly work; but resolve to set about it presently, to pursue it thoroughly, that when your Trading-day is done, your enriching Eternity may begin, and you receive that vast Inheritance that fadeth not away, eternal in the Heavens.

FINIS.

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FINIS.

William Attersoll, d. 1640

P-WA2-1. A commentary upon the epistle of Saint Paul to Philemon Wherein, the Apostle handling a mean and low subject, entreating for a fraudulent and fugitive servant, mounteth aloft unto God, and delivereth sundry high mysteries of true religion, and the practice of duties œconomicall. Political. Ecclesiastical. As of persecution for righteousness sake. ... And of the force and fruit of the ministry. Mouing all the ministers of the Gospel, to a diligent laboring in the spiritual harvest ... Written by William Attersoll, minister of the word of God, at Isfield in Suffex. - Attersoll, William, d. 1640.

A COMMENTARIE UPON THE EPISTLE OF SAINT PAVLE TO PHILEMON. Wherein, the Apostle handling a mean and low subject, entreating for a Fraudulent and Fugitiue Servant, mounteth aloft unto God, and delivereth sundry high Mysteries of true Religion, and the practice of Duties

- *oeconomicall.*
- *Political.*
- *Ecclesiastical.*

As

- Of Persecution for Righteousness sake.
- Of Christian Equity, and Moderation.
- Of God's free Grace forgiving offenses.
- Of Household Government, and private possessions.
- Of the Conversion of Sinners, and Communion of Saints.
- Of Faith, and good works.
- Of Friendship, and Suretyship.
- Of Prayer, and Hospitality.
- Of the Gospel, and Alms-deeds.
- Of God's Providence.
- And of the force and fruit of the Ministry.

Mouing all the Ministers of the Gospel, to a diligent laboring in the spiritual Harvest, and the people, to a conscionable attending to the word of Salvation, as to God's high and holy

ordinance for our conversion, with assured hope of his wonderful blessing; upon the sound Preaching of the one, and the saving hearing of the other.

Written by WILLIAM ATTERSOLL, Minister of the word of God, at Isfield in Sussex.

Luke 17. 3.

Take heed to yourselves: if thy Brother trespass against thee, rebuke him: and if he repent, forgive him.

Printed at London by William Iaggard. 1612.

TO THE RIGHT WORshipfull Sir THOMAS PELHAM, Baronet, increase of GRACE in this life, and eternal GLORIE in the life to come.

AGesilaus King of *Lacedemon,* when one praised a certain Orator that he could stretch out small matters at large and length; and amplify them with many words, both fitly and fully answered him, *But I cannotthinke him a good Shoo-maker, that would put a great and wide Shoo upon a slender foot.* There be many I fear, who considering the shortness of this present Epistle; and comparing it with the largeness of my Exposition, will be ready to suppose and surmise, through the fore-stalling of their prejudicate Opinion, that to a little Citty I have set up wide Gates; and to a slender body, have fashioned a wide Garment; both which, are faulty and unfit. But, if these partial Judges would weigh the cause aright, in just and equal Ballances, without the corrupt affections of Malice, or Envy, I doubt not, but they will rather think, that to a great Foot I have fitted and applied a little Shoo.

For this Epistle Written to *Philemon,* though it be short in words, and comprehended in a little compass; yet, if we regard and respect (as we ought to do) either the pithy and profound substance of the matter, or the cunning, or rather curious Art of *Paul* the writer, or the great and glorious Majesty of God the Endighter, which shineth and showeth it self even in the least things; we shall be constrained to confess, that this is a right great Epistle, and as one saith in another case, *Verborum parua, sed rerum foecunda,* and the Interpretation of it very brief, both in regard of the Worthinesse of the Argument, and the Wisdom of the Spirit that appeareth therein. A Diamond may be little, yet it is of great price. The eye is small, yet it seeth far. The heart is little, yet is it the life of the body. It pleaseth God to show forth the greatness of his power in the least works of his hands. And as Merchants that cast Accounts, comprize greater sums in shorter room; so doth the Apostle handle most weighty Matters & Mysteries within the slender compass of a few Verses, that we should rather weigh the work, then number the words. He seemeth nowhere to reason more exquisitely, and to deal more pregnantly then in this place. Every word almost hath the force of a Motiue; and seasoning his cause with Wisdom, and his doings with Art, he so creepeth into *Philemons* bosom, and closeth with him at a sudden, that by no means he can start from him. Sometimes, by loving Titles; Sometimes by Artificial insinvations; Sometimes, by favorable preventing of Objections; Sometimes, by Rhetorical persuasions; Sometimes, by earnest Preparations; Sometimes, by Charitable Mittigations; Sometimes, by strong Obligations;

Sometimes, by deep Protestations; Sometimes, by fit Reuocations; and sometimes by forcible Arguments, as it were by so many courteous *Congees,* and vehement Adiurations, he dealeth and prevaileth in such sort with him: as *Popilius* the *Romaine* Ambassador, against *Antiochus* King of *Syria,* who having delivered his message from the Senate, made a circle about him with his rod, and charged him to put off all delays, and give him present answer before he departed out of it. Thus doth the Apostle lay his Net, and cast his Chaine about *Philemon,* that he hampereth him fast, and holdeth him close, before he is aware of any such matter.

This *Philemon* (to whom the Epistle is directed) was a Wealthy man, a Cittizen of *Colossae,* the Host of the Church, who had a Servant, named *Onesimus;* he, having pilfered and purloyned some of his Masters goods, fled away from him and the Church that was in his house. For, whatsoever the care and diligence of the Governors be, lewd persons do oftentimes shroud themselves under their Roofe. But coming to *Rome,* no better then a fugitive, he heard *Paul* preach the Word, which is as *an Hammer* to break in pieces the stony hearts of unregenerate men, and *the power of God to salvation, to all that believe;* so that he acknowledged the falt he had committed, and desired to be reconciled to his Master, whom he had offended. He being thus gained to the Faith, and kindly and courteously entreated by *Paul* (*Who becometh all things to all men,that by all means he might save some*) is by him sent back with these Letters of Commendation, and intercession for him, pleading his cause, as it were at the bar, effectually, craving pardon for him earnestly: and teaching thereby, that no man (albeit of the lowest sort and condition) truly repenting, ought to be despised and contemned. He went away Vnprofitable, he returned Profitable; he went away Peruerted, he returned Conuerted; he went away a Servant, he returned a Brother. Before he heard *Paul* preach, he was a Thief; but when he had heard him, he became as his Natural Son, as he is not ashamed to call him, and account him in this Epistle.

Upon this occasion of this Servants flying away, and be-taking himself to his heels, a question may be demanded, which also of some is handled, whether it be lawful for bond-slaves that are bought with money (such as the state of Servants in those days for the most part was) to run away from their Masters, forasmuch as the Apostle saith, 1 *Cor.* 7, 21. *If thou mayest be free, use it rather.* Where he willeth them to prefer freedom before bondage, and to be their own men rather then another's; and to be at liberty, rather then to be Servants to the Honor and Humour of other men. I answer, such practice is not to be any ways allowed, unless they be oppressed with beastly and intolerable Tyranny, and be denied meat and maintenance, whereby life is to be sustained. For then their Masters that have paid a price for them should be defrauded, the Covenant or promise (that themselves have passed) should be disanulled, and themselves being taken, should thorough their own misdemeanor, be more cruelly handled, and kept in harder & straighter durance. We see when *Joseph* was sold by the Treachery of his envious Brethren, and thereupon carried far from his Fathers house, he behaved himself with all Modesty and Meekness, he endured the cross with all patience, being laid in fetters where the Iron entered into his soul; he never attempted to make a willful escape, or to break open prison (albeit it had been no hard matter to do it) least while he thought to avoid the smoke, he should fall into the fire: like unto *Espops* Fish, who being in the pan, leaped upon the coals. The *Israelites* when they were holden in Egypt

in bondage and great slavery, never offered to make resistance, but waited with all long suffering, until God sent *Moses* and *Aaron* to work their deliverance. The Doctrine of the Popish School-men alloweth in their deciding of cases of conscience, such as are unjustly and wrongfully imprisoned, to escape for their lives if they can: and according to this determination, is the practice of the Papists. But this is no better then to resist the Magistrate, *which is the Ordinance of GOD,* Rom. 13. The Apostles being clapt up in prison, never sought occasion and opportunity to deliver themselves, until God and Man delivered them, and brought them forth: and sometimes the Lord sent his Angel from Heaven, to open the prison doors, and to smite off their chains, and to free them from the rage of their enemies. The Apostle *Peter* warneth Servants to be subject to their Masters with all fear; not only to the good and courteous, but also to such as are froward: and he giveth this Reason, *For this is thank-worthy, if a man for Conscience toward God, endure grief, suffering wrongfully.* We must commit our selves and our causes to God, and take heed we use not unlawful means to set our selves at liberty.

Now, concerning the counsel and direction of the Apostle, he persuadeth no liberty but such as is lawful, even to free themselves from thralldom by all good and honest means, only that God shall put into their heads and hands. For, when Servants were bought and sold as Villaines, nay as brute Beasts in the Market, and while their Master had power over them of life and death, he would have all such as are under the yoke, *Count their Masters worthy of all Honor,* that the name of God and his Doctrine be not evil spoken of. When *Paul* and *Silas* were committed to close prison, as they sung Psalms to God, *suddenly there was a great Earth-quake, and the Foundation of the Prison was shaken, by and by all the doors opened, and every Mans bands were loosed,* so that they might without knowledge or disturbance of any, have escaped and gone their ways; but being committed by authority, they remained as lawful prisoners without evasion.

These things here briefly touched, are largely entreated of in this *Commentary;* touching the penning whereof, to leave mine own Labors to the Judgment of the indifferent Reader, I cannot deny (but do ingenuously confess) that I have benefited myself, and do desire to benefit others, by other Authors, both Olde and New, whom I have searched and perused, through whose travails I have been guided and directed in the way, and by whose eyes I have seen into many particulars here discussed. Concerning the ancient Writers, that have the grayest hairs, I cannot pass over *Chrysostom* and *Theophylact,* both Greek Writers: Concerning the Moderne and later, *Calvin, Beza, Illyricus, Rolloc, Piscator, Hunnius,* which (for Honors sake) I name & remember. Among whom, some have written shorter Annotations, others have written fuller expositions, and all of them have yielded some matter and stuff toward the erecting of this building. Neither is this any shame or reproach to acknowledge, but rather a fruit of Justice and Equity, to give to everyone his own. Let no man therefore object, that I have thrust my Sickle into another man's Corn, or put mine hand into another man's Coffer, or ploughed my ground with another man's Heifer, or set to sale other men's goods, as mine own; much less upbraid with contumely and contempt, the saying of the Poet:

Si forte suas repetitum venerit olim,

Grex anium plumas, moueat cornicula risum,

Furtiuis nudata coloribus.

that is;

If every Fowl shall fetch her plumes again,

The Naked Crow, shall stripped of all remain.

The Wiseman teacheth, *There is no new thing under the Sun, is there anything whereof one may say: Behold this, it is new? It hath been already in the old time that was before us.* The Heathē man saw this, & could say:

Nihil est iam dictum quod non sit dictum prius:

that is;

There nothing is, or said, or seen;

Before our times, that hath not been.

The Apostle writing to the *Corinthians,* saith, *All things are yours,whether it be Paul's, or Apollos, or Cephas, &c. all are helps allowed and appointed unto us to bring us unto Christ.* It is no small comfort to Travelers to tread and trace the footsteps of such as have walked the right way before them. In like manner, it is no small profit and pleasure to me, grounded upon the evidence of the truth, to have followed the examples of learned and approved Authors, that have labored faithfully in the Vineyard of the Lord, and lighted a Candle unto others.

This Exposition (such as it is) I presume to offer unto your Worship, not fearing your Judgment in the allowance, nor doubting of your favor in the acceptance thereof, and therefore grounding myself upon it, I regard not the censure of Carpers and Cauillers, who have nothing to grace themselves, but by seeking the disgrace of others; nor yet anything to raise themselves a great name, but by taking away others good name: so that as one saith well, *Ex alieni nominis ruina gradum sibi faciunt ad gloriam suam.* They will dislike either the person, or the matter, or the style, or the allegations, or they know not what, and care not what, so it be somewhat. The proofs used are too many, the Reasons too large, the Uses too vehement; yea, nothing can please them, that please them-selves in their own conceits. If I should crave pardon for my slips in this Exposition, or for my boldness in this Dedication, I should therein also open the mouths of many, to tax me of vanity, and reprove me of folly. For, when *Albinus,* who wrote an History of the Roman Offices in the Greek tongue, requested the Readers in the Praeface, to bear with him if they found any imperfections and wants in his work, M. *Cato* the Censor answered when he read it, *Doubtless he had deserved pardon indeed, if he had been forced to write his Story: but he is a Trifler that had rather ask pardon for his fault, then to be without fault.* For men are wont to desire forgiveness either when they err at unawares, or when they commit a fault by constraint & compulsion from such as have authority over them, whom they cannot or dare not deny. Such severe and sharp Judges I am like to light upon, who will demand the question of me, what I mean to plead for pardon?

For, who compelled me to make the fault for which I crave favor? And why I did not rather keep myself from offending, then desire the forgiveness of the offense?

Wherefore, leaving these rash and rigorous Censors of other men's doings, I come to declare the causes that have induced me to offer the exposition of this Epistle unto you, and to pass it under your Worships name. For to whom doth a Treatise of Godliness more fitly agree, then to him that professeth Godliness, and hath the power of it dwelling in his heart? Or to whom should I commend the Patronage of the truth, better then to him that is a fauorer and lover of the truth, and of such as favor and love the truth? Besides, as I have heretofore tasted of your kindness and bountifulness toward me, which I ever esteemed as a debt lying upon me, so I have been desirous to leave a perpetual Testimony to others, of a thankful heart. I am not able to recompense like for like, but may rather say with the Apostle, *Silver and Gold have I none, but such as I have I give unto you:* and so much the more I will always be ready to follow the example of *Paul,* who when he had received mercy at the hands of *Onesiphorus,* he prayed unto God to render back into his bosom the fruits of his love bestowed upon him, *The Lord show mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain: but when he was at Rome, he sought me out very diligently, & found me. The Lord grant unto him, that he may find mercy with the Lord at that day, &c.* So my ernest prayer to God, even the Father of all mercy, and God of all consolation, is, & ever shall be, to show mercy for your mercy, & love for your love, & to preserve you unto his heavenly kingdom. And I beseech you oftentimes to Meditate upon the 71. Psalm, which as it was composed by the Prophet in his latter time, so he oftentimes craveth of God to be with him, & to keep him safe, now that his head was hoare, and his hairs gray, *Thou art my hope, O Lord God, even my trust from my youth: cast me not off in the time of age, forsake me not whē my strength faileth.* And afterward, *O God, thou hast taught me from my youth, even until now, therefore will I tell of thy wondrous works, yea even unto mine old age and gray head, O God, forsake me not, until I have declared thine arm unto this generation, and thy power to all them that shall come.* For, a man may fall away from God, as well through the doting of age, as through the lusts of youth. Be faithful unto the death, & you shall receive the crown of life: continue unto the end, so shall you be safe. The Wiseman teacheth, that the days will come, when we shall say, we have no pleasure in them, when *the keepers of the house shall tremble,* that is; the hands which safeguard the body from injuries, shall shake as in a palsy: *The strong men shall bow themselves,* that is, the legs, which are as a strong Staff, or as a firm Pillar, to sustain and bear up the weight of the body, shall begin to fail and wax feeble: *The Grinders shall cease;* that is, the teeth appointed to chew the meat, either wax loose, or else are lost: *They wax dark that look out of the windows;* that is, the eyes of the body (which are as the Windowes of the house to give light) shall decay and grow weaker and weaker, that they cannot behold the brightness of the Sun: *The doors shall be shut without by the base sound of the Grinders;* that is, the Lips which are as two Doors or Gates, shall scarce be able to open themselves, being become stiff: *He shall rise up at the voice of the Bird,* that is, the least noise shall be able to awake him, he that while he was young slept soundly, so that the sound of a Trumpet could hardly move him, is now by the crowing of the Cock, or the chirping of a Bird, raised and disquieted: *All the daughters of singing shall be abased;* that is, the ears and other Instruments of Music shall be so

weakened and dulled, that they shall take no pleasure nor delight therein, as *Barzillai* confesseth unto *David:* also *They shall be afraid of the high thing,* that is; when once they grow crooked with age, every plain way will seem rough; and every stone, a Mountain unto them. And *the Almond tree shall flourish:* that is, their head shall be renowned with the comely ornament of white hairs, as the beautiful Blossomes of an Almond Tree, &c. Thus doth the Wiseman describe the discommodities and difficulties of old age, which approacheth unto us all, and will in the end overtake us, to the end we should learn to remember our Creator in the days of our youth. The Lord God Almighty, who is *the ancient of days,* deliver you from every evil work, and bless you and yours more and more with all spiritual blessings in heavenly things, that as you bear the Image of his Eternity, so you may be partaker of eternal Glory, Amen.

Yours to command, WILLIAM ATTERSOLL.

To the Reader.

IT was well said, that the first duty of a Writer is, that he read over his own Title, and cast back his eyes to consider what he began to write: who, if he dwell upon the matter, is not to be accounted long: but if he wander and straggle from it, every sentence is too too long and tedious. The Epistle with which I deal, I confess, is short: the Commentary which I have written upon it, long: howbeit, I have been careful to remember the former rule, and to keep me close to the present subject, and therefore hope to obtain pardon with patience. One of the Ancients said of *Carthage,* that contended so much and so long with Rome, in emulation for greatness and Empire; It is better to say nothing, then to speak a little. Much more may this be said of this Noble and Divine Epistle, wherein the Apostle doth so discover his affections, and stir up the affections of others, that too much cannot be spoken of it.

Touching the Epistles of Paul, some were written unto whole Churches; as that to the *Romans, Corinthians, Galatians,* &c. Other were written to particular persons; as two unto *Timothy;* one to *Titus;* and this to *Philemon.* Notwithstanding, we must understand, that howsoever they were privately directed to certain men, yet they were inspired of God, and penned by the Apostle, for the benefit of the whole Church. For if respect had only been had to those, unto whom they were purposely and principally intended, many things might have been spared, which are everywhere dispersed and handled in them. This appeareth expressly in the Epistle to *Titus;* the which, albeit it carry his Name alone, whom *Paul* left in *CandyTo redress the things that remain:* yet the scope of *Paul* was, to profit the whole Church, as we see in the finishing of the matter, when he shutteth up the whole in this manner; *Grace be with you all.* The Inscription is to one, but the conclusion is made to many, even all the elect. So ought we to apply unto our selves, such heavenly instructions as are handled in this Epistle, no less, then if it were particularly sent unto everyone of us from God.

The Books of the *New-Testament,* may be ranged and ordered into three sorts; whereof part are *Historical,* part *Doctrinal,* and part *Prophetical,* to omit the distributions of others. The *Hystoricall* are so called, because they describe the History of Christ our Savior, as the four Evangelists; or of the Apostles and the Church gathered by them; as the *Acts of the Apostles.*

The *Dogmatical* are such, as are called the Epistles of the Apostles, not that such as comprehend the History of Christ, do not also contain the Doctrine of Christ, and of salvation by Christ, but because these do most especially handle the same. True it is, the Apostles labored in preaching the Gospel, and publishing it by lively voice, in what places, and to what persons, and at what times soever they could; but because they could not always dwell among the Churches, and guide them with their presence which once they had planted, neither yet were able to see them all in the face and to speak unto them mouth to mouth: it pleased God to move them, and direct them to set down in writing (compiled in form of Epistles) the sum of Christian Doctrine touching piety toward God, Faith in Christ, and love toward men: but most especially concerning the miserable estate of man through his fall, and of the remedies of this misery: concerning the Person and Offices of Christ the mediator; concerning the benefit of free Justification by Christ and of the lively fruits thereof, which ought to shine forth in all them that are Justified. The Prophetical Book, is only the *Revelation of John,* which under certain Types, foretelleth the state of the Church to come, both the combats which it shall endure, and the victory which it shall receive.

The Heretics that lived in former times, raised up from the pit of hell, by Satan himself to disturb and destroy the faith of many, have called sundry of these Cannonicall Books of Holy Scripture into Question, and rejected them altogether, as Bastards or counterfeits. *Faustus* the *Maniche* (as *S. Augustine* witnesseth) was not ashamed to open his blasphemous mouth, and affirm, that many things in the New Testament were false. The *Ebionites* would receive only the Gospel according to *Matthew,* the other three they despised and refused. The *Marcionites,* another detestable and damned sect, used only *Luke's* Gospel, and that also they miserably mangled according to their own devilish fancy. The Acts of the Apostles, and Paul's Epistles, were set at naught, and flatly refused by the *Tatians,* and other Heretics called *Seueriani,* as *Eusebius* maketh mention in his History. Both the Epistles written unto *Timothy,* that to *Titus,* and the *Hebrews,* were cast away by *Marcian* and *Basilides:* for whatsoever they saw to cross and contradict their Heresies, they rased out of the Canon, and would not receive it as authentical. Among all which, this is to be observed, that such as did admit (as Divine) any of the Epistles, did never deny the authority of this Epistle to *Philemon.* Some indeed have renounced the Epistle to the Hebrews: some, the latter Epistle of *Peter:* some, the Epistle of *James:* some, the Epistles to *Timothy* and *Titus;* and other, the two latter familiar Epistles of *John:* but no Heretic was so forsaken of God, or ever grew to be so desperate, to contemn and set light by this Epistle, if ever he admitted and accepted the credit of any. Which plainly declareth the Majesty that shineth in this little and short Letter, wherein *Paul* by his Divine eloquence and pithinesse of argument, doeth even ravish and astonish all the Readers thereof.

To the end this may the better appear, let us as in a Table set before our eyes the chief heads and contents of this Epistle, and view with how cunning a pen or Pensill, the principal parts thereof are drawn, together with the profit arising from thence; following the example of them, which when they bid any guess to Dinner or Supper, are wont first to declare what shall be their cheare, & how many Dishes they shall have, praying them to take it in good worth, and to look for neither better nor worse, then hath been mentioned. In like manner,

being determined to make a feast, and having provided a Banquet, which I have set forth, and invited the courteous & Christian Reader, that will come and taste of it: I dare be bold to promise, that the Meat is good and wholesome. What food soever is found that cannot please the taste of a well-affected stomach, I confess the fault is in the Cook that hath prepared and dressed it. I would therefore entreat thee to accept of these three Dishes, and to consider, the person that was the writer; the person to whom he writeth; and the person for whom he writeth. The person that penned it, was *Paul* the Apostle: the person to whom it was written, was *Philemon* the Master: the person for whom he wrote, was *Onesimus* the Servant. Upon these three, as on certain pillars, stand the main drift and purpose of this whole Epistle here expounded.

Touching the first, which is *Paul* the Writer, he doth not style himself in this place, as commonly he useth; *An Apostle of Jesus Christ,* but *The Prisoner of Christ,* and declareth that he begat *Onesimus* to the Faith, in Prison. It is honorable to the Saints to suffer for the truths sake. The Apostles rejoiced that they were *Counted worthy* to endure afflictions and troubles in a good cause. They endured imprisonment as Martyrs, not as Malefactors; as Preachers of the Gospel, not *As Busie-bodies in other men's matters;* as doers of good, not as evil doers; never ceasing to further the salvation of others, even when their bodies were restrained of liberty: and yet in this want of enlargement, they were mighty in deed and word, to work the conversion of such as resorted unto them, verifying the saying of the Apostle. 2. Tim. 2. 9. *I suffer trouble unto bonds, but the word of God is not bound.* Whiles he pleaded his cause in Chaines, he had *Almost* caught *Agrippa* in the Chaine of the Gospel, and won him to the Faith. When he was come to *Rome,* he would not be idle, but *called the chief of the Jews together,* and then expounded unto them the way of Salvation, testifying the Kingdom of God, and persuading them those things that concern Jesus, both out of the Law of *Moses,* and out of the Prophets, from morning to night. Thus doth one say most truly of him; *When he was bound, he was stronger then they that bound him:* when he was a Captiue, he was freer then they that kept him: and when his Judges examined him, he examined them, and set them at liberty that were under the thralldom of sin and Satan. It is truly said of the Wiseman; *He that winneth Souls is wise, and shall shine as the brightness of the firmament, and such as turn many to righteousness, shall shine as the Stars forever and ever.* This wisdom is nowhere to be found, nowhere to be sought, nowhere to be learned, but in the Word of GOD, which is the wisdom of God, and the power of God. So then we see, it is not the punishment that maketh a Martyr, but the cause. Some are punished as Malefactors: some die as Martyrs. *Joseph* was cast into the same *Prison, with the Butler and Baker of King Pharaoh:* They suffered imprisonment in the same place, but the cause was not one for which they suffered. *Joseph's Master took him and put him in Prison, in the place where the kings Prisoners lay bound; and there he was in Prison;* but because it was in a good cause, and for a good conscience, *the Lord was with him, and shown him mercy, and got him favor in the sight of the Master of the Prison.* The like we might say of *Paul* and *Silas,* who were not only beaten with Rods, but clapped up in close Prison with Malefactors; but they were not without comfort in their sufferings, For *At midnight they prayed and sung Psalms unto God, so that the rest of the Prisoners heard them.* They suffered *As evil doers,* but not for evil doing. And albeit they were Prisoners, yet they were Christian

Prisoners: and when the body was ready to be offered, and the time of their departure drew near, forgot not their Apostolical care of the Churches, and watchfulness over the Lord's Flock; yea, we see Paul in this place, forgetteth not a base Servant, as shall be shown afterward.

Touching the second point, we are to consider the person to whom Paul writeth; which is, to *Philemon,* craving at his hands the fruit of Christian Equity and Moderation, to forgive him that had offended him, according to the doctrine of the common Master of them both, Jesus Christ. Luke 17. *Take heed to yourselves, if thy Brother trespass against thee, rebuke him: and if he repent, forgive him: and though he sin against thee seven times in a day, and seven times in a day turn again to thee, saying; It repenteth me, Thou shalt forgive him.* It is a great virtue in thee, if thou wrong not him, of whom thou art wronged: It is great Fortitude, if when thou art wronged, thou remit it: It is great Glory, if thou be willing to spare him, whom thou hadst power and ability to hurt. As Christ taught forgiveness to others, so he practiced his own Doctrine, and *prayed for those that were his persecutors. Philemon* had been greatly wronged by his false and thievish servant, yet *Paul* craveth pardon for him upon his repentance toward God, and his submission toward his Master. It is the Doctrine of the *Nouatian* Heretics, to deny hope of favor and forgiveness to such as are fallen; against whom *Cyprian* hath written a learned Epistle; whereby they go about to kill, whereas they should cure them that are wounded, and to swallow up them in despair, whom they ought to raise up with comfort. For they allege, that Christ threateneth, *Whosoever shall deny him before men, them will he deny before his Father which is in heaven.* But he understandeth such as persevere in it without repentance, denying him unto the end, and forsaking him unto the death, such indeed he will disclaim and deny in the kingdom of his Father; which plainly appeareth by the contrary, in the opposite Member going before, where he promiseth, that *Whosoever shall confess him before men, them will he also confess before his Father which is in Heaven;* whereby he meaneth such as continue in that confession, and are faithful without starting backward.

Peter being in the High-priests house, did deny his Master that chose him, not only to be an Apostle, but to be an elect vessel, to preach the Gospel both to *Jews* and *Gentiles;* he denied him that bought him, and redeemed him; in word, with an Oath, with Cursing and Execration; yet he returned and repented: he went out from that wicked Company, and wept for his grievous fall most bitterly. Many good Soldiers are sometimes daunted at the sight of their Enemies, and run out of the Field like Cowards, not without some reproach and impeachment of their Man-hoode, who afterward gather strength, and are ashamed of their own folly, both resisting those that fight against them most courageously, and pleasing the Captain that hath made choice of them.

Hence it is, that the Lord proclaimeth Mercy, and reneweth his Covenant of forgiveness to such as turn unto him. The Prophet *Joel* saith, Chapter 2. *Turn you unto me with all your heart, with fasting, weeping, and mourning; Rent your hearts, and not your Garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, & of great kindness, and repenteth him of the evil.* Here is mercy offered, and a general pardon published, which God will perform to all penitent persons. Likewise, the Lord for better assurance, if we doubt of his word once

uttered, saith by his Prophet Ezekiel, Chap. 33. *O thou son of man, speak unto the house of Israel, Thus ye speak and say; If our transgressions and our sins be upon us, and we are consumed because of them, How should we then live?* Thus do wicked persons, when they hear of God's Judgments, c•st off all confidence in his mercies, and murmur at his threatninges. But what followeth? *Say unto them, as I live saith the Lord, I desire not the death of the wicked, but that the wicked turn from his way, and live: Turn you, turn you from your evil ways, for why will ye die, O ye house of* Israel? When the sinful woman came to Christ in the house of *Simon* the Pharisee, humbly confessing her sins, & shedding abundance of tears for them, and by them both, testifying her love to Christ, he turned unto her, and said, *Thy sins are forgiven thee.* On her part, we see repentance, weeping, and Prayer; On Christ's part, we see Forgiuenesse offered, and pardon bestowed. It is well said of Cyprian, *Legimus & adoramus nec praetermittimus coelestem domini sententiam, qua ait negaturum se negantem; nunquid & poenitentem?* that is, we read, and reverence, and do not go about to reuerse the heavenly sentence of the Lord, when he saith; *I will deny him that denieth me:* But doth he anywhere, or at any time say, *he will deny him that repenteth of his sins from the bottom of his heart?* Or doth he allow any to *judge another man's servant, which standeth or falleth to his own Master?* This is it which maketh the Church Triumph in the experience and feeling of God's Favor and Mercy, Micah. 7, 8, 9. *Rejoice not against me, O mine enemy, though I fall, I shall arise. When I shall sit in darkness, the Lord will be a light unto me.* For as *the righteousness of the righteous* man, shall not deliver him in the day of his transgression, so *the wickedness of the wicked man* shall not hurt him, whensoever he turneth frō his iniquity. Such is the care of God over the sheep of his pasture, & his love toward thē, that he denounceth a fearful w• against the shepherds of Israel, *that feedthemselus, & not the flock:* he chargeth them that they did eat the fat, and clothed themselves with the wool, but the weak they have not strengthened, the sick they have not healed, neither have they bound up the broken, nor brought again that which was driven away, neither have they sought that which was lost, but with rigor and cruelty have they ruled them. Ezek. 34. To conclude this point, our Savior showeth, that when a man, having an hundred Sheep, hath lost one of them, he leaveth ninety and nine in the Wilderness, and goeth after that which is gone astray, until he find it, and then *He layeth it on his shoulders with joy,* and carrieth it home to the sheepefold, *I say unto you, that joy shall be in heaven, even in the presence of the Angels of God, for one sinner that converteth.* Seeing then, the Lord Jesus (who is the LORD of life) teacheth in the Gospel, that there is so great joy in Heaven for a penitent sinner, how great joy ought there to be on earth, when we see the kingdom of God enlarged, and a fellow member pulled out of the jaws of Satan, whom he had holden captive, and taken as a prey to devour and destroy forever? It is the end of Christ's coming, *To seek and to save that which was lost,* Luke 19, 10. And seeing our gracious God is so ready to remit offenses done against him; who are we, and of what matter or metal are we made, that are so hard-hearted, and stif-necked, and implacable against our Brethren? We are taught to ask forgiveness, *as we Forgive:* and in the Parable of the miserable and merciless servant propounded, *Math.* 18. Who being forgiven ten thousand Talents, refused to forgive his fellow an hundred pence, was delivered to the Tormentors, till he should pay all that was due to his Lord: We are taught, that in like manner *shall our heavenly Father do unto us,* except we forgive from our hearts each one to his Brother, their Trespasses.

This Doctrine doth the Apostle publish at large in this Epistle, craving pardon at the hands of *Philemon,* for his penitent and prostrate servant, not doubting but as God had forgiven him, and given him repentance, so he also for his part would remit the trespass and injury done unto himself. Thus we see what to judge of these *Nouatians,* who are indeed the true *Puritans,* and contrary to the whole course of the Scriptures, deny repentance and reconciliation, to such men as after baptism (through infirmity, and force of persecution, and fear of danger) do yield so far, as to deny the faith. We have a noble example of God's notable compassion toward such as offend of frailty and weakness in *Peter,* who was received to mercy: and Christ would never have said, *Whatsoever ye loose on earth, shall be loosed in heaven,* if such persons as repent were altogether to be barred out of the bosom of the Church. Can these proud spirits then be the Disciples of Christ, that are harder and straiter laced then their master? Thus they frustrate true repentance, & take away all admonitions both public & private, which are of great force to reclaim and recover a sinner.

The third and last point remaineth. For, as we have considered the person that writeth this Epistle, and the person to whom it is written, so we are to mark the person for whom it is written, to wit; for *Onesimus* a servant, a fugitive servant, a false servant, a fraudulent servant. A base and mean subject for the Apostle to handle, howbeit penned in so high and heavenly a manner, and contrived with such exquisite Art, and excellent Judgment, that it over-reacheth the meanness of the matter, and leaveth no excuse that *Philemon* could allege to wind himself from him, and manifesteth the special care that *Paul* had, of this poor penitent person. It is recorded of M. *Fox* of blessed Memory, when one told him that a certain man (of none of the greatest or highest callings) who had received much comfort from him in the days of his trouble, was desirous to acknowledge his thankfulness toward him, and asked him whether he remembered such a one? He answered; *I remember him well: I tell you, I forget Lord's and Ladies to remember such.*

Many there are, that are ashamed of such as are of low degree, whom notwithstanding God loveth, for whom the Savior of the world died, and to whom the word of salvation is preached. When the Church was in *Abraham's* house, it consisted not only of such as *were borne in his house,* but of such also as were *bought with his money,* of any stranger that was not of his seed: and when the Lord gave unto him the seal of his Covenant, he commanded him to circumcise not only himself and his son; his Steward, and the chiefest partes of his family, but every male, even the least and lowest that lodged under his roof. As then the Wiseman saith in the Proverbs, *He that mocketh the poor, reproacheth him that made him;* so he that despiseth a servant, because he is a servant, dishonoreth God that made him a servant. Hence it is, that the Apostle chargeth such to be subject to their Masters, *and please them in all things, not answering again: neither pickers, but that they show all faithfulness, that they may adorn the Doctrine of God our Savior in all things.* They are therefore, through pride and disdain not a little deceived, but wander wide out of the way, that think religion cometh not down so low as unto servants, that God's providence vouchsafeth not to respect them, & that it booteth not to give them any instruction. True it is, God hath established by his own ordinance, a difference between the Mayster and the Servant, as our Savior showeth, Luke 17. *Who is it also of you, that having a servant ploughing or feeding Cattle, would say unto him by and*

by when he were come from the field, Go, and sit down at table? And would not rather say unto him, Dresse wherewith I may sup, and gird thyself and serve me, til I have eaten and drunken, and afterward eat thou, & drink thou? &c. The Gospel doth not abolish the distinction between man and man; between high and low; between Master and Servant; yea, when they are all believers, as is plentifully handled in this *Commentary:* howbeit the writ of partition is not so great, nor the wall of separation so far distant between them, we should think the Lord careth for the one, and contemneth the other, who made them both, preserveth them both, redeemed them both, sanctifieth them both, and will glorify them both. This did *Job* wisely consider, Chap. 31. *If I did contemn the judgment of my servant, & of my Maid, when he did contend with me, what then shall I do when God standeth up? And when he shall visit me, what shall I answer? He that hath made me in the womb, hath he not made him? Hath not he alone fashioned us in the womb?*

The Heathen, that saw nothing but by looking through the windows of nature (themselves being merely natural men) took upon them their just and lawful defense, and pleaded for them at the bar of reason (when they were used oftentimes no otherwise then the Beasts and Cattle) that Master and servant had one & the same beginning, were norished with the same Elements, did draw in the same air, did tread upon the same ground, and returned in the end into the same earth. Yea, their plea for them went a great deal farther, *Though they are bondmen, yet they are men: & albeit they are servants, yet they are our fellow-servants. He is indeed become a servant, but it is through necessity; A Servant in body, but a Free-man in mind.* And peraduentuee the Master himself that ruleth over him, may be more slavish then he. He that is a Drudge or servant to his own lusts, to Wrath, to Envy, to Covetousness, to Ambition, is a right servant, obeying most foul and filthy Masters, and none a baser Bondman then such a one. He is a true Master, and a right Free-man, that hath learned to rule over his own affections, such a man is stronger then he that ruleth a Citty. The other are servants against their willes, but these serve and obey as most vile vassals, willingly; neither do they desire freedom.

We are not to esteem of men by their estate, or (as we say commonly) by their fortunes, but by their manners. We may alter our manners, our condition we cannot always. He is no great wise man, that purposing to buy an horse, looketh not upon him, but contenteth himself to view only the Bridle and Saddle: so is he as simple and shallow, which judgeth of a man by putting on a gay coat, or by the wearing of a precious garment, or by the condition of his outward person, and not by the inward Guiftes and Ornaments of the mind. *Abigail* is renowned for a Woman of singular wisdom, and that worthily, yet she disdained not the counsel of her servants. *Naaman* was Captain of the King of *Aram,* yet he refused not the advise of his attendants, that waited upon him. These persons judged it to be no disgrace or disparagement to their high calling, nor any sawcinesse in their servants, to presume to teach them, and tell them their duty; nay, without guiding themselves by them, and following their direction, the one had been exposed to miserable slaughter, the other had returned in the uncleanness of his leprosy; whereas by this means the one was preserved, the other was cleansed. It is therefore an untrue and unsavory Proverb, that *A man keepeth in his house so many enemies, as servants:* for we have them not enemies, but we make them so,

when we behave our selves toward them tyrannously, cruelly, contumeliously, spightfully, & outrageously, doing against them so much as we dare do, not so much only as we ought to do: not considering how lawful it is, but how powerful we are, & how weak they are. All the profane Histories, are full of worthy examples of many Servants, who are commended for their trust and faithfulness; Wittinesse, and Courage; Might and Magnanimity to all posterity, and have not doubted to give their lives to death, in their Masters quarrel. It is not therefore much to be maruelled at, that the Apostle, perceiving how *Mighty* the word had been in *Operation* upon *Philemons* Servant, doth account him as his Son, and seeketh to reconcile him to his Master; in which respect, he was willing and desirous to have *kept him with him, to Minister unto him.* He claimeth some authority over him, being his spiritual Father: howbeit, because he was not only his Son, but also another man's Servant, he would not retain him without his Masters knowledge. Let them not therefore for their low degree be contemned, nor have the means of instruction denied unto them.

Thus I have set down to thy view (Christian Reader) the scope of this Epistle: wherein the Apostle (in a narrow compass) doth couch together many Mysteries of our Religion, which I have labored to lay open in this *Commentary.* And howsoever the work is grown in bigness, & extended in length under mine hands more then at the first I purposed and intended, yet I hope the manner of handling herein observed, shall easily recompense thy labor bestowed in reading. I cannot in few words comprehend the matters that are here and there dispersed throughout the Book. Among many other, these points are principally handled. Touching affliction for the truth, and persecution for righteousness sake. Touching Christian Equity and Moderation: Touching God's free grace, & forgiving offenses: Touching household Government and Private possessions: Touching the conversion of Sinners, and the Communion of Saints: Touching Faith, and Good Works: Touching Friendship and Suretyship: Touching Prayer and Hospitality: Touching the Gospel and Alms-deeds: Touching God's providence, and of the force & fruit of the Ministry: as is more at large to be seen in the Table of the doctrines. Accept (I pray thee) the pains I have taken in the discussing of these points, pardon the escapes (if any be) into which I have fallen, as in traveling so long a journey, it is easy to fall into a slumber: and wheresoever thou vnderstandest the hand of God to have been with me in publishing the truth, give him the glory, & ascribe the praise unto his great name, to whose grace & goodness, I commend thee.

Thine in our common Savior, *William Attersoll.*

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An Exposition of the Epistle, of the Apostle Paul to Philemon.

THIS Epistle is short in Words, low in Argument, and private, in regard of the Matter: yet the manner of handling is high and heavenly, and the Doctrine general and common to the whole Church. It was written (as appeareth) to *Philemon,* at what time the Apostle was grown old in years, was drawing near his end, and was clapt up and kept in Prison at *Rome;* from whence also he directed sundry Epistles to diverse Churches and particular persons. From thence he wrote to the *Galatians,* to the *Ephesians,* to the *Philippians,* to the *Colossians;* and the latter Epistle to *Timothy,* which was penned not long before his death and dissolution. For albeit, he were held in durance and restrained of his liberty, that he could not visit the Churches where the Gospel was planted, nor lay a new Foundation where as yet it had not been preached: yet he was not idle or unfruitful, but labored to do good to the Church by writing, when he could not come to bestow some spiritual Graces among them by teaching. We see here, that *Paul* writeth out of Prison, and slacketh not to instruct, both general Churches, and particular persons. From hence we learn, that the course of the Gospel cannot be stopped, but keepeth on his way and passage in the World. The truth of the Gospel will have his free liberty, it can be hindered by no Chaines, it can be restrained by no Bandes and Boults, it can be shut up by no bars of Iron, and Gates of Brasse, but breaketh forth as the light of the Sun out of a dark Cloud. We see this evidently in the example of *Paul,* albeit he were in bonds and Chaines, yet he pleadeth his cause, with such gravity of speech, with such power of the Spirit, with such piercing of the matter, with such efficacy of words, and with such respect of the persons before whom we spake, that he had almost gained & persuaded *Agrippa* to Christianity. The like we see in another place, when he was brought Prisoner to *Jerusalem,* confined to an House, and delivered to a Soldier to be kept, he received all that came unto him; *Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all boldness of speech, without let.* This appeareth more evidently in none, then in Christ himself, who as at all times he sought all occasions and opportunity to do good to the souls and bodies of men, so when he was upon the Cross, he converted the Thief, and was ready to seek and to save him that was lost. These consents of Scripture, come directly to the former point; and serve to teach us, that whatsoever the purposes and pretences of men be, yet they shall never be able to stop the stream of the word of God, which floweth plentifully to the comforting and refreshing of the dry and barren hearts of sinful men.

Let us briefly consider the Reasons. First, the doctrine delivered is of God, not of Men; from Heaven, not from the Earth. If man were the Author of it, it might easily be resisted by the power of man; nay, it would in time fall down of it self. But seeing the whose Scripture is inspired of God, and the doctrine thereof hath him for the Author, the light of it cannot be quenched. Thus doth *Gamaliell* reason in the Council, *If this be of God ye cannot destroy it, least ye be found even fighters against God.* Who can prosper, that provoketh God? Or who can look for good success, that fighteth against God, and against his ordinances?

Again, God will bring their devises to naught, and confound all their endeavours that go about to hinder the course of his word. Although they band themselves together, and assemble against the Lord and against his anointed; yet he that dwelleth in the Heavens shall laugh, and have them in derision, he will break their bands and crush them in pieces like a Potters Vessel. This the Prophet teacheth. Psal. 33. *The Lord breaketh the Counsel of the Heathen, and bringeth to naught the devises of the people: The Counsel of the Lord shall stand forever, and the thoughts of his heart throughout all Ages.* Seeing therefore, that the Doctrine of the Gospel is of God, and that he will dash them in pieces with a Scepter of Iron that stop the course of it, we may truly conclude, that the course thereof cannot be hindered.

The Uses of this point are many, which I purpose briefly to point out, that we may proceed. First, weigh with me from hence the excellency of the word of God. Who is ignorant what opposition hath been and is made against it? What resisting and contradiction? Yet it keeps on his course, and hath his passage in the world, and runneth through the whole Earth. The Apostle declareth, *That the things which came unto him, turned rather to the furthering, then to the hindering of the Gospel,so that his bands in Christ were famous throughout all the Judgment Hall, and in all other places.* So he saith afterward in this Epistle which we have in hand; *I beseech thee for my Son Onesimus, whom I have begotten in my bonds.* Was it not enough for the Apostle to labor when he was free, and his Feet at liberty, but he must also spread the Net to catch men in Prison? The light of God's truth can never be put out, the heat of it cannot be smothered, the power of it cannot be broken. Though the Teachers and Preachers of the word, may be stocked and stoned, hewn asunder, burned with the Fire, slain with the Sword, clapt up in Prison, and fettered in chains; yet the word it self is lively and mighty in operation, it entereth deeply, it discerneth sharply, the thoughts and intentes of the heart. True it is therefore, the Ministers of the Gospel may be bound, but the Gospel it self cannot be bound. Their hands are bound, and their feet are chained, when the tongue is at liberty to utter the gracious and glorious promises of the Gospel. Nothing can bind the tongue, but fear and infidelity. If a man bind an Husbandman, he hinders his sowing, for he soweth with his hands: but the teachers being bound, the word is not bound, for they sow with the tongue. Let vt therefore acknowledge, that the preaching of the Gospel hath in it a Divine power, nothing can be matched with it, nothing can be compared unto it. The Devil is called in the Scriptures by sundry Names, to declare his power: the God of the World, the Prince of the Air, the strong man that ruleth the House: and he cannot be displaced and dispossessed but by a stronger. But the Gospel is stronger then all the power of Satan, and is able to throw him out, for it gathereth a Church where he hath his Throne, and ruleth in the hearts of the Children of disobedience; it delivereth men from the power of the Devil, and bringeth them into the glorious liberty of the Sons of God. If a man were in the shadow of death, and had one foot in Hell, the word of God is able to bring him back again, This is it which our Savior said to the seventy Disciples when they returned from preaching the Gospel, and confirming it by Miracles that followed it; *I saw Satan like Lightning fall down from Heaven.* Where he teacheth, that albeit Satan be strong, yet the Gospel is stronger, so that he cannot stand before it. He hath his overthrow by it, and falleth down before it, as *Dagon* did before the Ark. So the Apostle showeth, that he was called and sent to *Open the eyes of the blind, that they*

might be turned from darkness to light, and from the power of Satan unto God. We see it also in the example of Christ himself upon the Cross, who converted the Thief, gave him faith and repentance, and assured him of eternal blessedness in the heavens. The Apostles were forbidden to preach the Gospel: through the malice and madness of the High-priests, they were apprehended and imprisoned, they were scourged and evilly entreated, yet they regarded not the words, they despised the threatenings of all their enemies, and continued to sound out the Gospel in all places. *Paul* and *Silas* prayed and sung Psalms unto God in prison, and I gained the Jailor to the Faith, verifying that which the Apostle speaks in another place; *I suffer trouble as an evil doer, even unto bonds, but the word of God is not bound.* Indeed sometimes it falleth out, that the holy Servants of God have their hands tied, their feet fettered, their bodies imprisoned, & their tongues cut out that they cannot speak to the people; but even then the word is not bound, for then their constant suffering and patient bearing of the cross, doth as by a lively voice, publish and proclaim the truth of the Gospel for which they suffer, and serveth to win many to the Faith of Christ, So then, the patient suffering of the faithful (though they speak not with their tongues) is as a solemn preaching, and hath the nature of an effectual Sermon, to gain many to the Faith.

Secondly, we see it is in vain to set our selves against the Gospel of Christ, and the Ministers of God that bring it unto us. True it is, the World endeuoreth nothing more then to hinder the truth, and to drown all memory of the glad tidings of salvation; but all their labor is lost, and all their purposes shall be frustrate. The Tyrants of the Earth may bind the professors of the Gospel, but the Gospel it self they cannot bind, and the course of it they cannot withstand, *Paul* was cast into prison, yet he freely preached the Gospel of the Kingdom to all that came unto him. Let all those that say it is in vain to serve God and to pray unto him, know for a surety, that it is in vain for them to resist God, and the power of his might. Let them refrain from iniuring his Servants, and from going about to stop their mouths: let them remember what *Gamaliell* said; *Now I say unto you, refrain yourselves from these Men, and let them alone, for if this counsel, or this work, be of men, it will come to naught.* A notable lesson to be learned of all malicious men, and bloody persecutors of the Gospel, that would if it lay in them, bury all remembrance of Christ and his Gospel, they shall find and feel the strength of him against whom they wrestle, they shall see the folly of their own ways, and the madness of their own works, and they shall in the end, perceive it to be as impossible, and themselves as unable to hinder the free passage of the Gospel, as to bind the wind in their Fistes, or to stop the Rain of Heaven from watering the earth. Hence it is, that the Prophet speaketh to like purpose to the Enemies of the Church; *Gather together on heaps ô ye people, and ye shall be broken in pieces, and hearken all ye of far Countries, gird yourselves, and ye shall be broken in pieces: gird yourselves and ye shall shall be broken in pieces: Take counsel together, yet it shall be brought to naught, pronounce a decree, yet it shall not stand, for God is with us.*

Thirdly, seeing the Gospel cannot be stopped, it it is the duty of all of us, to pray for the free passage of it. We have a promise, that God will spread abroad his saving health, and magnify his great Name over all the Earth; now it belongeth as a special duty to us, to pray unto him, to glorify himself, and to make his Name known among the Sons of Men. This charge doth the Apostle give unto the *Thessalonians;Furthermore Brethren, pray for us, that the word of the*

Lord may have free passage and be glorified, even as it is with you, and that we may be delivered from unreasonable and evil Men, for all men have not Faith. It is the duty of all the godly, to pray for the enlarging of the Gospel, whereby the Kingdom of God is also enlarged. Let us be mindful daily of this duty, desiring of the Lord this grace, that the Gospel may be freely preached, and cheerfully received, that he would send forth laborers into his Vineyard, and maintain them against ravening Wolves that seek to devour them, that he would bless their labors, and remove all stumbling blocks out of their way, that he would give them courage and constancy in discharging their duty, & utterly remove all hirelings and false teachers out of his Vineyard. It is God that must thrust forth Laborers into his Harvest. It is he that fitteth them to the work: It is he that blesseth them in the work. Let us not therefore be wanting to our selves, but pray to the Lord of the Harvest to send out able work-men to gather the Corn into his Garner. The cause why we are not furnished with such Teachers, and if we be furnished, yet the work doth not prosper under their hands, is, because we do not ask for a blessing from God, from whom every good gift proceedeth.

Lastly, this serveth as a great comfort, both to the Pastors and people. For seeing the Gospel shall have his course, let the Ministers boldly go forward in the discharge of their duty, and teach the people committed to their charge. Let us not fear the faces of Men. The word which we preach, is the word of God, who is able to maintain it, and make it mighty in our mouths, to cast down hills and holds that lift up themselves against it. He is able to danut and dash in pieces all those that set themselves against it. The work is the Lord's, the Work-men are the Lord's, the blessing and success is the Lord's, and they that strive against it, fight against the Lord. Let us comfort our selves in these things against all the disgraces and reproaches of the World. And concerning the Professors of this Gospel, let this Minister comfort also unto them, that they build not upon the Sand, or upon a weak Foundation, but their building standeth upon a Rock which shall never be removed. The Apostles comfort themselves, and encourage one another in the work of the Ministry, because they were assured that the word which they delivered, was no vain word, nor deceiveable Fable, but the Gospel of Christ who chose them to the calling, and sent them to the work, and strengthened them to stand, and gave them wisdom to convince and confound all their Adversaries. Likewise *Paul* teacheth; *That many of the Brethren in the Lord were boldned through his bands, to confess and profess the truth of God.* We cannot fall except the word fall with us; nay, except God fall with us, so long as we stand fast in the Faith. Wherefore howsoever others shrink back, and make ship-wrack of a good conscience, let us hold out unto the end, and then we shall be sure of eternal happiness in the Heavens.

Hitherto we have handled the time when this Epistle was written, and the place from whence it was written; to wit, when he was in prison. Now let us consider the Argument thereof, and the occasion whereof it was written. The occasion of penning and writing this Epistle was double: First, general for the instruction and direction of the whole Church in some necessary points of faith and obedience, entreating most waightily and wisely of Justice, mercy, mildness, meekness, moderation, reconciliation, & Christian equity, insomuch that he seems rather to respect the edification of the whole Church, then to have in hand the business of one poor and private man. The special occasion was to

entreat at *Philemons* hands, to pardon his servant that had offended him, and to accept his subjection and submission unto him. This *Phile.* (as it seemeth) was a cittizen of *Colossae,* a city scituate in *Phrygia,* not far frō *Laodicea,* whose servant *Onesimus* committing either Theft in purloining away his Masters goods, or some other great and grievous crime (as the manner of lewd and evil Servants is) ran away from his M. as far as *Rome,* being many hundred miles distant from *Colossae,*where he supposed he should hear no more of him; or if he did, would not follow and pursue after him so far. This Fugitiue and Runnagate Servant, false fingered, and false hearted, coming to *Rome,* was by the gracious providence of God, brought where *Paul* the Apostle lay bound in prison, and hearing him (among others) preaching the Gospel of Christ to Remission of sins, to all that repent, had his heart opened, and was by God's blessing converted to the Faith, became a sound and sincere Christian, and performed sundry duties of love to *Paul,* ministering continually unto him in the time of his Captivity, as a dutiful Son to his spiritual Father. But after the Apostle understood that he was another Mans Seruaunt, and belonged unto him, as it were a part of his possession, though he found him in his distressed and afflicted estate, very profitable, comfortable, and necessary unto him, yet he would not detain him from his Mayster, to whom, by the Word of God, by the light of Nature, and by the Law of all Nations he appertained. Hence it is, that he sent him back again to his Master, with this Epistle; in which the Apostle doth by force of reasons and vehemency of words, urge *Philemon* to entertain, and retain with him his fugitive and offensive Servant, but now greatly altered, and thoroughly changed by the power of God's word: *Which converteth the Soul, and giveth wisdom unto the simple:* as the Prophet teacheth us.

Thus we see how *Paul* entreateth and obtaineth pardon for *Onesimus,* a Servant, that was converted by the preaching of the Apostle: which offereth unto us diverse good and profitable uses.

First, we see that Christ Jesus rejecteth none that come unto him, how base and simple soever they be. All such as repent and believe the Gospel, whether Masters, or Servants, high or low, rich or poor, are accepted of him who is Lord of all, and with whom is no respect of persons. A notable comfort to all of low place and mean condition, to consider with themselves, that howsoever the men of this World have many times no respect unto them, yet they are dear to God, and regarded of him, who openeth to them the door of salvation, and reserveth for them a Crown of righteousness. He appointeth his Word and Sacraments for them, as well as for others, and hence it is, that for the most part the poor receive the Gospel. *There is neither Jew nor Graecian: there is neither bond nor free: there is neither Male nor Female, for ye are all one in Christ Jesus.*

Secondly, this instructeth us, not to contemn or despise any, how vile soever they may seem in our eyes, but to be careful for their good, and to further their conversion, according to the counsel of Christ our Savior. Math. 18. *See that ye despise not one of these little ones; for I say unto you, that in Heaven their Angels always behold the Face of my Father which is in Heaven: For the Son of Man is come to save that which was lost.* Many are basely and badly thought off in this World, who are in great price and estimation with GOD. Many are wronged and oppressed of

Men, of whom the high God of Heaven taketh care and charge. We are ready to respect the outward face and person of Men, but he regardeth the heart. God the Father loveth them, woe therefore to them that hate them. Christ Jesus came to save and redeem them; woe therefore to all them that seek to hurt and destroy them. It pleaseth God oftentimes to call the Servant, and to let the Master alone, suffering him to perish in his sins. This is the cause that the blessed Virgin magnifieth the Lord, and that her Spirit rejoiceth in God her Savior, *Because he looked on the poor degree of his Seruaunt, and had done great things for her: He pulleth down the mighty from their Seats, and exalteth them of low degree; He filleth the hungry with good things, and sendeth away the Rich empty.*

Thirdly, we learn, that no man ought under any color of Religion and pretence of godliness, to keep away other men's Servants from their own Masters. *Paul* found the Servant of *Onesimus* faithful to help him, and forward to Minister unto him; yea, he might be bold with *Philemon* his Mayster; yet he would not detain him with him, without his allowance and approbation. The Gospel then doth not destroy and disannul the diverse degrees and orders established in the World, but rather confirmeth and strengtheneth them. It alloweth not the Servant to resist and rise up against the Master, although he should be a believer, and his Master an unbeliever; or he be a believer as well as his Master, and in knowledge of godliness be equal unto him: but teacheth him to obey for conscience sake, and to *Count his Master worthy of all honor, that the Name of God and his Doctrine be not evil spoken of: And they which have believing Masters, let them not despise them, because they are Brethren, but rather do service, because they are faithful, and beloved, and partakers of the benefit. These things teach and exhort.*

Fourthly, we are to mark, that the Lord requireth of us, to be ready to forgive and forget the wrongs and injuries that are done unto us. Let us put from us all rancor and malice, and not suffer the Sun to go down upon our wrath. O how great is the mercy of God toward us? How great is our debt toward him? Let us put on the bowels of pity and compassion, forbearing one another, and forgiving one another; *If any Man have a quarrel unto another, even as Christ forgave, even so do ye.* If we come to any of the exercises of our Religion; to hear the Word, to receive the Sacraments, or to call upon the Name of God, if the Leaven of maliciousness have infected our hearts, the word of life, is made the savor of death; the Sacraments, are made Instruments of Wrath; and our Prayers are turned into Sin. We are taught in our Prayers, to ask forgiveness at the hands of God, as we our selves perform this duty toward our Brethren. The promise of forgiveness, is made to them that do forgive, *When ye shall stand and pray, forgive, if ye have anything against any man, that your Father also which is in Heaven, may forgive you your trespasses: For if ye will not forgive, your Father which is in Heaven will not pardon you your trespasses.* This accordeth with the precept of Christ. Math. 5. *If thou bring thy gift to the Altar, and there rememberest that thy Brother hath ought against thee,Leave there thine offering before the Altar and go thy way, first be reconciled to thy Brother, and then come and offer thy gift.* If we desire *As new borne Babes the sincere Milk of the word, that we may grow thereby;We must lay aside all maliciousness, and all guile, and dissimulation, and envy, and all evil speaking.* If we would be doers of the word, and not hearers only, deceiving our own souls, we must *Lay apart all filthiness, and superfluity of maliciousness, and receive with meekness the word that is grafted in us,*

which is able to save our Souls. Now we have in this Epistle, a most worthy example of receiving them that are fallen, of forgiving the penitent, of the pardoning of injuries, of joy for the conversion of a Sinner. Yea, we learn not only to be lovers of peace, but to be makers of peace; as *Paul* doth between the Master and the Servant. Our Savior pronounceth them blessed *That are Peace-makers, for they shall be called the Children of God.* We are charged, not only to seek peace our selves, but to make peace with others, whereby we bear the lively Image of God, who is called the God of peace: we are made like unto Christ, who is our peace, and hath reconciled us unto his Father.

Fifthly, we are taught to take heed we do not rashly sit in judgment upon any. This evil Servant had picked and purloyned from his Master, and when he had done ran his ways, yet GOD found him out and gave him repentance, when he sought not after God. It is a common Prouerb; *He runneth far that never returneth.* Christ Jesus calleth some at the leaveth hour, as he did the Thief that hung with him upon the Cross. The Apostle chargeth, that *We judge nothing before the time until the Lord come, who will lighten things that are hidden in darkness, and make the counsels of the heart manifest, and then shall every man have praise of God.* And in another place, *Who art thou that condemnest another man's servant? He standeth or falleth to his own Master.* All men are in the hand of God, and all times and seasons are disposed by him. The Husbandman Tilleth the ground, and soweth his Corn, but it doth not by and by gtow up. The Disciples of Christ heard many things of his mouth, which seemed buried and forgotten, but the precious fruit thereof, appeared plentifully afterward. Let us not limit unto God his times and seasons, nor go about to teach him knowledge. *Paul* was a Persecuter of the truth, a Blasphemer of God, an oppressor of the Church, yet in the end he was called by the voice of Christ. Let us therefore condemn no man, nor judge any rashly, least we be judged.

Lastly, we see evidently (as in a Glass) in this Epistle, that all that are elected of God to eternal life, shall in God's good time be called effectually to the knowledge of the truth. God hath made all things in number, weight, and measure. As no more shall be saved then he hath appointed, so not one of them shall be lost that he hath prepared to be heirs of glory. God hath many ways to pull them out of the fire whom he will have saved. So many as belong to him, he will at one time or other, send them and offer them the means of their salvation: yea, when we least of all seek our own good, and intend our own conversion, it pleaseth God to call us, and to gather us into the bosom of the Church. The Parable of the *Housholder hiring laborers into his Vineyard;* teacheth, that he calleth at all times and hours of the day. We see it in the example of *Paul,* when Christ Jesus called unto him from the Heavens, he thought nothing of his own conversion, but of the Churches subversion. We see it in the Penitent Thief, in *Manasseh,* in *Mary Magdalene,* and many others. We see it in *Onesimus* in this place: Who would have imagined, that this man playing the vile Runna-gate, and the false Thief, and departing out of the religious House of godly *Philemon,* which is honored with the Name of a Church, would ever have turned a new leaf, and come to the acknowledgement of the truth? who would have thought that the prodigal Son, going from his Father, forsaking his Brother, wasting his patrimony, and spending his strength and wealth upon Harlots, would ever have seen his own folly, and that it should be said of him;

My Son was dead, and is alive again; he was lost, but he is found? This is that which is set down in the *Acts* of the Apostles; *When the Gentiles heard it they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life, believed.* God is able to make a way for the execution of his purposes, and knoweth how to accomplish his decrees. Thus much of the circumstances of time and place, as also of the Argument of this Epistle: Now let us come to the words.

1*Paul, a Prisoner of Jesus Christ, and Brother Timothy unto Philemon, our dear friend and fellow helper:*

2*And to our beloved Apphia, and to Archippus our Fellow-Soldier, and to the Church that is in thine House.*

In this Epistle we are to consider two things: First, the Praeface, in the three first verses. Secondly, the substance and matter of the Epistle, in the rest. The Praeface or entrance, containeth the inscription or Title, in these two verses, & sundry prayers in the four verses following. The inscription, remembereth both the parties writing; to wit, *Paul* and *Timothy:* and likewise, the persons to whom the Epistle is written; *Philemon, Apphia, Archippus,* and the Church that was in *Philemons* house. These persons, as well writing, as written unto, are not barely and nakedly set down, but are described by their several notes and titles given unto them, wherein are contained several Arguments of persuasion, to move *Philemon* to that whereunto he exhorteth and entreateth him. And first for himself, a Captiue and Prisoner, he moveth him to respect his suit, in regard it was the suit of one under persecution, bound in chains, and kept in thralldom, whom he ought to pity, especially seeing he was a Prisoner of Jesus Christ; that is, not for any bad cause, but for the professing and Preaching of the glorious Gospel of Christ. Secondly, he joineth in this suit with him, *Timothy* a Brother, nay more then a Brother, a famous Evangelist, whose commendation was throughout all the Churches, who with him entreated for his Servant. Moreover, concerning those to whom this Epistle is written; first *Philemon* himself is mentioned, with whom he presumeth to prevail, both because there is mutual love between them, loving one another in the truth and Christian Faith, and because he is a fellow-helper, seeking to promote and further, by all good means, the course of the Gospel, in both which respects, there should be a near familiarity and special interest one with another.

Secondly, to him he joineth *Apphia,* which seemeth to be his Wife, both because she hath the second place after *Philemon,* and because she is set before *Archippus,* who was the Pastor and Minister of that Church, as we shall see afterward. He calleth her a beloved Sister, most dear unto him for the common faith, moving her also to plead this cause, and to further this request with her husband, whom he would not nor could not deny, in so reasonable a suit.

Thirdly, he nameth *Archippus,* and calleth him a Fellow-Soldier, because they of the Ministry (if they be faithful) are in continual warfare, not only against the continual engines and assaults of Satan, who withstandeth their Ministry, but against false teachers, and against

many unreasonable men, as also against the sins and corruptions that reign or arise in their several charges. We see how men destitute of faith, make continual war against them, one way or other.

This man thus described by his Office, was Pastor and Preacher of the word in the Church of *Colossae,* as appeareth by the words of the Apostle, writing to the *Colossians.* Chap. 4. *Say to Archippus, take heed to the ministry that thou hast received in the Lord, that thou fulfill it.* He nameth him with the rest, because the Pastors and Ministers of the Church, ought to prevail much with all the professors and people that are under their charge, being to them in place of Fathers, that may or should command in the Lord.

Lastly, he remembereth the Family of *Philemon,* which he doth entitle with an honorable Name, calling it a Church: which serveth to the singular commendation of this Servant of God, as one that did so guide, instruct, and govern his private Houshhold (as all faithful Governors of Families ought to do) as that it might truly be reputed a company and Congregation of Men, Women, and Children, that are dedicated unto God, to his worship and obedience, according to the saying of Christ; *Where two or three be gathered together in my name, there am I in the midst of them.* Every Christian Family, is a particular and little Church, where God is sincerely honored and worshipped, which is another special reason to win *Philemon* to his purpose, thinking so reverently and religiously of him and his private charge.

It remaineth after the order and interpretation of the words, to see what Observations arise out of the same. If we should stand upon every particular point that might be raised out of the Text, it would be both endless and fruitless. Again, the Scripture is as a lively Fountain, that can never be dried up: it is as a rich Treasury, that never can be emptied. Wherefore, before that we come to handle the principal and especial Doctrines, it shall not be amiss to point out diverse instructions that the Apostle intimateth.

And first, mark, that among all that are here named, none is mentioned without his Title of honor, to teach, that everyone ought to have some-what to commend him, and whosoever lead an upright and holy life, their name ought to be renowned and honored in the Church of Christ, which should also cause them to be well reported of unto posterity.

Secondly, observe that *Paul* joineth with him *Timothy:* he excelled him in the greatness of gifts, and in the function of Apostle-ship, yet he calleth him his Brother, thereby giving us an example of Christian modesty, whereby it cometh to pass, that the godly, as they are placed in an higher degree, do behave themselves so much more lowly. So the Apostle willeth us, *Not to be high minded, but to make our selves equal to them of the lower sort, and to think better of others then of our selves.*

Thirdly, albeit he were the principal that wrote, and *Philemon* the chief to whom this Epistle is written, yet to himself he joineth *Timothy,* and to *Philemon* he annexeth as Helpers in his suit, *Apphia* his Wife, *Archippus* the Minister, and the rest of the Church in his house, all which he mustereth together as mean, to make an atonement with his Master, which example teacheth all Christians, especially the Ministers of the word to seek peace, and labor to make peace among Brethren, that one may be reconciled unto another, and all men live in

charity and unity together. Hereunto cometh the counsel and commandment of Christ our Savior; *Blessed are the Peace-makers, for they shall be called the Children of God.* Hereby we shall give comfort to men's consciences, and remove the stumbling blocks and offenses that daily arise among Neighbors. On the other side, we may truly say; *Curssed are all debate makers, for they shall be called the Children of the Devil.* For such as make debate and raise contention, and kindle strife between Brother and Brother is as it were casting Oil into the fire, are not of God, who is the Author of love, but are guided by the spirit of the Devil, whose works they follow and practice.

Fourthly, in joining all these as Mediators for *Onesimus,* we see the singular wisdom of the Apostle, he leaveth nothing vnattempted to effect his purpose. He doth not deal slightly and rawly, but useth convenient means and fit persons to work this reconcilement. For he employeth and joineth the help of *Apphia* and *Archippus* to appease the Master, and to draw him to receive his Servant into his former favor. This is the dealing that Christ prescribeth; *That we should take with us two or three, that by their authority, reconciliation may be effected, and every word may be confirmed.*

Lastly, observe, that notwithstanding the difference in gifts and sex between the persons here named and expressed, they have all some mark of love set upon them, they are Brethren and Sisters, they are friends and fellow-helpers, and all dear one to another: to teach us that there ought to be a near conjunction, not to be dissolved; and a fast not of love, not to be loosed between all those that are true members of the Church, and professors of the faith.

Paul a Brother of Jesus Christ, and Brother, &c.]

Here are many persons heaped together. In all this, we see the Apostle is exceeding earnest, using all the reasons and most effectual persuasions that he can, to obtain this his purpose, whereunto he moveth *Philemon.* He marcheth together in battle array, as it were an army of Arguments, to contstrain him to yield: yea, every sentence, or rather word of the sentence, seemeth to be as a Furnace to dissolve the heart, and to melt the affections of *Philemon* into love and compassion toward his Servant that had so deceived and abused him: the Lord also, herein showing what care he hath, and what care all other Christians should have for the comforting, relieving, and curteously entertaining of the simplest and basest servants of God. From this practice of the Apostle, we learn that good things must be carefully and earnestly followed; yea, by all the means we can be pursued after. It is not enough to do good things, but we must do them in a right manner, we must be forward and fervent in the doing of them. So doth *Paul* in this place set upon *Philemon,* and omitteth nothing that may serve his present purpose. Great was the zeal of *Moses* for God's glory against the Idolatry of the people, and afterward for their pardon and forgiveness. The first Table requireth our love to God, *Withall our heart, with all our soul, with all our strength:* and the second Table requireth us, *To love our Neighbor as our self:* so that whether wye perform the duties of the first or of the second Table, we must perform them heartily, sincerely, and earnestly. The Prophet *David*had a zeal as hot as fire; *So that the zeal of God's house did eat him up.* When we call upon the Name of God; *We are commanded to be fervent in Prayer.* In the high work of the

Ministry, we are charged to Preach the word in season, and out of season, to improve, rebuke, and exhort, with all long suffering and doctrine. In hearing the word, we are willed to be swift to hear. In all the works of Sanctification, we are warned while we have time, to do good to all men, and to redeem the time, because the days are evil. The Apostle noteth of himself touching his own practice; *That to the Jew he became as a Jew, that he might win the Jews: To the Gentiles he became as a Gentile, that he might win the Gentiles: to the weak he became as weak, that he might win the weak: and he became all things to all men, that by all means he might save some.* All which testimonies and consents, prove directly, that we must follow after good things diligently.

The Reasone remain to be considered. First, God is delighted with diligence and earnestness in our callings, and is wont to yield a blessing unto it. He promiseth, that such *As cry after knowledge, and search for wisdom as for Silver, and desire it as a Treasure, shall understand the fear of the Lord, and find the knowledge of God.* Earnest Prayer always prevaileth and availeth much with God. Luke 18, 2. I am. 5, 16. Feruent zeal addeth wings, and maketh it mount up on high, and pierce the Heavens, where Lip-labor is lost labor, and bringeth nothing, but returneth empty to him that made it, like the Dew, that being raised up in the day by the beams of the Sun, falleth down again in the evening.

Secondly, earnestness and zeal are of great weight and force to provoke others to imitation. We must be examples to them, and seek to draw them to follow us. This should comfort and encourage us unto well doing, insomuch as we shall stir up other to be like us, and to walk in our steppes. This is the reason which the Apostle teacheth, writing to the *Corinthians:I know your readiness of mind, whereof I boast myself of you unto them of Macedonia, and say, that Achaia was prepared a year ago, and your zeal hath provoked many.*

Thirdly, men's hearts are hardened, and their affections frozen, they shut their eyes, they stop their ears, and they turn away their hearts from the truth; and therefore in regard of this Iron or Brazen age into which we are fallen, all means that can be taken, and all occasions that can be used, are too little, (though most earnest) to work upon such tough and rough Mettall. This doth the Apostle prophesy of long age, when persuading *Timothy* to wait with all diligence upon his office, he addeth this as a reason; *For the time will come, when they will not suffer wholesome Doctrine, but having their ears itching, shall after their own lusts get them an heap of Teachers, and shall turn their ears from the truth, and shall be given unto fables.* Seeing therefore the earnest doing of good things bringeth down a blessing from God, provoketh men to an imitation, and seeing many are hard-hearted, that they will not easily bend and yield; it followeth, that we are bound to do all good duties that belong unto us diligently, not carelessly: forwardly, not faintly: fervently, not coldly.

Let us now see what good Uses may necessarily be concluded from hence. First, we learn, that zeal and forwardness is a grace and gift of the Spirit to be commended, honored, and magnified in the Servants of God. The Lord himself commended and blessed the zeal of *Phinehas.* The Apostle saith; *It is a good thing to love earnestly always in a good thing.* This reproveth those that reproach it, and cannot abide it in others. They scorn and scoff at the Servants of God for doing their duty, and so make themselves culpable of an horrible sin. But

let not us be ashamed of the taunts and reproaches of them that hate us and deride us, because we desire to serve the Lord in the uprightness of our hearts. The time will come, when we shall receive the joy, and they the shame.

We have a notable example hereof in *Michall, Saul's* Daughter, and *David's* Wife. When she not able to comprehend the inward motions of *David's* joyful heart, leaping and dancing before the Lord, bringing home the Ark with shouting of voice, with sound of Trumpet, and with gladness of heart, despised him in her heart, and came out to meet him, and said; *O how glorious was the King of Israel this day, &c.* Then *David* said unto *Michall: It was before the Lord, which chose me rather then thy Father and all his House: and I will be yet more vile then thus, and will be low in mine own sight.* Where we see, it is, and ever hath been, the lot of God's Servants, to be branded and upbraided for their zeal, it was never liked of cold and careless men, that are never earnest in anything but in wickedness, nor forward, but in following the profaneness of their own hearts. While they delight themselves in the pleasures of sin, and walk in their own corrupt desires, they are earnest enough: but when they should practice the duties of godliness, and show by their godly conversation whose Servants they are, there appeareth no life of God's spirit in them, they remain as dead and senseless men.

Secondly, negligence and coldness in Religion, and in performing the duties of Christianity, are great sins which wound the Soul, and procure the wrath of God. The Prophet pronounceth those accursed, that do the work of the Lord negligently. The Church of the *Laodicea* is severely threatened, to be *Spewed outof the mouth of Christ, because it was neither hot nor cold, but luke warm.* The Idolaters, both among counterfeit Christians, and ignorant Gentiles, exceed oftentimes the true professors in fervency and zeal, they spare not their substance and possessions. The Pharisees compass Sea and Land to win one Proselite. It is a shame and reproach for us, to come behind them that are so blindly led. God will not be dallied withal in the matter of Religion, either we must serve and acknowledge him as we should, or not at all. The Prophet cried out to the Israelites; *Why halt ye between two opinions? If God be God, follow him; but if Baal be God, follow him.* It is a vain worship to serve the Lord with the Blind, Leane, and Lame, as it were with the offall of our affections, or with the Dregs of our works, and to turn unto him half our face, and the other half to the Devil, or to our own lusts. Is not this an igdinity which a man of any place and reckoning will not take at our hands? It were better for us never to know or acknowledge true Religion, then to know and acknowledge it negligentlie, without profit, without conscience, without zeal, without yielding unfeigned obedience unto it, having it only swimming in our Brains, and resting in our Lips, but never entering into our hearts.

Lastly, seeing we must be fervent in good things, it serveth to season our zeal, and to temper it with knowledge that it be not blind. If our zeal be blind and ignorant, the more earnest and forward, the worse it is: the faster we run, the further we hasten out of the way. True zeal, is a fervency of the Spirit, arising of a mixture of love and anger, compelling men earnestly to maintain the glory of God, and drawing from them sorrow and grief of heart, when he is any way dishonored. This is grounded upon the word, and is caused by beholding a breach of God's Commandments. This appeared in *Lot,* when he beheld the unclean

conversation of the beastly *Sodomites.* Blind zeal, is, when we are hot and hasty, beside the warrant of the word of God. The Apostle *Paul* witnesseth, touching the Israelites; *That they had the zeal of God, but not according to knowledge:* yea, he testifieth of himself before his conversion; *That he profited in the Jewish Religion above many of his Companions, and was much more zealous of the Traditions of his Fathers.* So Christ foretelleth, *That the time should come, that whosoever killed them, should think that he did God service.* Let us therefore take heed, that we give not liberty to our best affections to run out, but rule them as they ought, and order them within the compass of the word. All things are not to be done of all men. Every Man must consider what belongeth unto him in his place and calling. We must weigh our gifts, and how we are fitted to every work, so shall we have praise of God, and comfort in our work. And thus much touching the general Doctrine, arising from the earnest manner of the Apostles writing, using all means to persuade *Philemon* to receive his Servant. Now let us come to the words particularly, and in order.

Paul a Prisoner, &c.]

In other Epistles, he calleth himself an Apostle of Christ, and a Servant of God: but here he calleth himself a Prisoner, which is as glorious a Name, and as honorable a Title, as the other, among all the faithful, and he doth more glory in this, then in the other. He was a chief Apostle, & pillar of the Church of God, the Teacher of the Gentiles; yet we see he is imprisoned, and is not ashamed to mention it, but remembereth his imprisonment and suffering, as an advantage to gain credit with *Philemon* in his suit. We learn from hence, that it is no indignity or dishonor to the true Servants of God, to be clapt in the Stockes, to be cast into Prison, or to be put to death for the Gospels sake. I say, imprisonment, afflictions, and troubles, fall upon the best Servants of God, without any reproach or shame unto them. We see this in *Joseph,* who through the false suggestion of his Mistress, and rash credulity of his Master, was committed to prison. When *Michaiah* had delivered the truth of God, and resisted the false Prophets that deceived the King; *He commanded him to be put in Prison, and to be fed with Bread of Affliction, and with Water of Affliction, until he returned in peace. Jeremiah* is put in prison because he prophesied, *That the Citty should be taken, and the people delivered into the hands of the King of Babylon. John,* by the commandment of Christ, writing to the Church of the *Smyrnians,* telleth them; *That it shall come to pass, that the Devil shall cast some of them into Prison, and bring them unto tribulation, but willeth them to fear none of those things which they should suffer.* So the Apostle *Paul,* is not ashamed of his afflictions, but rejoiceth in them, and after a sort boasteth of them, enduring the bitterness of the Cross, the hardness of imprisonment, the danger of death, the bearing with Roddes, the perrill of Shipwracke, the stoning with stones, the buffeting of Satan, the blueness of the wounds that were given unto him. *Paul* and *Silas* were cast into prison, *And had their Feet made fast in the Stockes, but they prayed and sung Psalms unto God, so that the Prisoners heard them.* All these consents of Scripture serve to teach us, that it is no disgrace or reproach unto the Children of God, to suffer in a good cause at the hands of evil men.

Let us weigh the reasons which help to wipe away the shame of the Cross. First of all, God in the sufferings of his Servants, aimeth at their good and benefit, he would have their Faith

purified, their patience tried, and their obedience manifested. The Gold is cast into the Furnace, not to consume it, but to refine it: not to wast it, but to purge it. Thus doth *Peter* the Apostle teach in his first Epistle; *That the trial of your Faith being much more precious then Golde that perisheth (though it be tried with fire) might be found unto your praise and honor, and glory, at the appearing of Jesus Christ.* So *John* teacheth the Church, that the Instruments of the Devil, which are the cruel persecutors, should cast some of them into prison that they might be tried. He might have said, that they might be destroyed, that they might murmur against God, and despair of his mercy, for this was the purpose of the Devil: but he pointeth us unto the purpose of God, and the end that he respecteth in all our sufferings; which is, to prove his own gifts, and to make manifest the secrets of our hearts.

Secondly, if we respect the good and profit that redowneth to others by our sufferings, we should not be ashamed of the Cross, no, nor to lay down our lives for the Brethren. For they serve for the confirmation of the Faith of others, that they seeing their patience and constancy may be strengthened in the truth, and emboldened to make confession thereof with cheerfulness. Thus doth God deal contrary to the purpose of the Devil, and all devilish men; who labor by all means to weaken the faith of the Church, by raising persecutions against the particular members thereof, which God altereth and turneth to another end. The Apostle speaking of his own afflictions, saith; *I would ye understood Brethren, that the things which have come unto me, are turned rather to the furthering of the Gospel, so that my bands in Christ are famous throughout all the Judgment Hall, and in all other places, insomuch, that many of the Brethren in the Lord are boldned through my bands, and dare more franckely speak the word.* Shall we be ashamed of those things which God hath sanctified, to be means of strengthening our Brethren? True it is, if we should measure things by the corrupt judgment of a natural man, it seemeth unlikely and impossible that the sufferings of the godly, should turn to the gain and furtherance of the Gospel: but God often worketh out his own glory contrary to all human wisdom. Who would imagine, that out of death should spring life, or that the blood of the Marty•... should be the seed of the Church? But thus it pleaseth him to manifest his own honor, and to show that he is infinite in wisdom.

Thirdly, if we respect the persecutors of the faithful, they must be discerned thereby, to be wicked men and deadly enemies, working out their own destruction, and sealing up their own reprobation. For as the cause of the godly is made more famous, and spread abroad far and near for which they suffer: so such as persecute them shall come to confusion, and do bring upon themselves swift damnation. The Apostle speaking of the unbelieving *Jews,* saith; *They killed the Lord and their own Prophets, they persecuted the Apostles, and forbad them to Preach unto the Gentiles, to fufill their sins always, for the wrath of God is come on them to the utmost.* Seeing therefore God will have the faith of such as suffer tried, the godly that believe confirmed, and the persecutors discerned to be most wicked men, no man should be ashamed of the crosses and troubles that befall unto him.

Now let us see the Uses. First, this serveth to condemn sundry sorts of men, that esteem not aright of the sufferings of the faithful, nor judge of them with righteous judgment. It reproveth such as wonder at them lying in affliction, as at *an Owl in the desert, or a Pellicane in*

the Wilderness, so that they are as a Sparrow upon the house top sitting alone. It reproveth such as think them the greatest Sinners, and measure the condition by the chastisement that they suffer, like the friends of *Job,* who judged him to be a deep dissembler, and an hollow hearted Hypocrite, because he suffered such things. How many are there that insult over the godly, when they are humbled under the cross, and feel the hand of God upon them? How many are there that esteem of them when they are in peace and prosperity, but leave them in time of trouble, and forsake them in the day of their calamity, as the Apostle 2 Tim. 4. complaineth of many men?

Lastly, it reproveth such as are discomforted in their profession, and offended at the calamities that befall others for the faiths sake, and faint for the Servants of God. On the other side, let us learn better things, and not judge rash judgment against the righteous. Let us not think it strange, to see the best men troubled and evilly dealt withal, by evil and carnal Wretches of this World. It was the lot of Christ our Savior; *He was despised and rejected of Men, he was a man full of sorrows, and not esteemed.* It was the lot of all the Prophets and Apostles, and is the portion of all the Servants of God in these days, and shall be to the end of the World. It is in vain for us to think, to be exempted out of the common condition of these men. Let us not be offended at their sufferings, not shrink back for the troubles that do befall them. Let us not think them the greatest Sinners for their greatest sufferings, nor reproach them as wicked men, for sustaining the reproaches of wicked men. All they that judge thus, are deceived in their judgment. When the Disciples shown Christ of the *Galileans,* whose blood *Pilate* had mingled with their sacrifices, he answered & said unto them; *Suppose ye that these Galileans were greater sinners then all the other Galileans, because they have suffered such things? I tell you nay: but except ye amend your lives, ye shall all likewise perish. Or think you that those eighteen upon whom the Tower in Siloam fell and slew them, were sinners above all men that dwell in Jerusalem, I tell you nay: but except ye repent, ye shall all likewise perish.* Lastly, let us be so far from triumphing over them, and trampling upon them that endure affliction, that rather in their sufferings we should suffer with them; in their weeping, we should weep with them; in their mournings, we should mourn with them; in their miseries, we should pray for them; that so we may show our selves members of one and the same body with them, according to the precept of the Apostle; *Be of like affection one toward another, rejoice with them that rejoice, and weep with them that weep: remember them that are in bonds, as though ye were bound with them, and them that are in affliction, as if ye were also afflicted with them.* And this is a notable Argument and testimony to our own hearts, that we are lively members of the body of Christ, and serveth as a sweet comfort unto us, that we are of the fellowship and Communion of Saints.

Secondly, seeing the afflictions of the faithful are not shameful and ignominious unto them, we may conclude from hence, that they are blessed that suffer adversity for the Gospels sake. For seeing *Paul* glorieth in this place of his persecutions, & accounteth it a praise to him to be a prisoner of Christ, we must needs hold them happy and blessed that are in affliction for righteousness sake, whereby we are joined to the faithful, we are made like them, and one with them; nay, we are joined with Christ, and made one with him, so that the deeper we sink down under the cross, the more we are likened to the son of God. This is it

which he teacheth his Disciples, *Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdom of heaven: blessed shall ye be when men revile you, and persecute you, and say all manner of evil against you for my sake falsely.* See here a difference between the spirit of God & all carnal men. All men indeed desire to be happy and blessed in this life, & in the life to come, and they are much deceived in their judgment and estimation of true happiness. How many are there that account happiness to consist in honors, pleasures, preferments, riches, friends, peace, prosperity, plenty, abundance, and worldly dignities? and esteem of troubles, afflictions, crosses, shame, persecutions, losses, as the greatest miseries that can befall the Sons of men? But God accounteth otherwise of them, and would have his Saints that suffer for a good conscience, to account otherwise of them then the world accounteth, seeing the fruits of men's wickedness are turned to be the means of our blessedness. The Apostle *Peter* teacheth the Church this Lesson, *Who is it that will harm you, if ye follow that which is good? Notwithstanding, blessed are ye if ye suffer for righteousness sake: yea, fear not their fear, neither be troubled.* Christ our Savior teacheth, that to such belongeth the kingdom of heaven, though they be accounted unworthy of the company of men, yet they shall enjoy the blessed society of Christ and his holy Angels: though they be driven out of house & home, yet they shall have their habitation in the Heavens: though they be taunted and termed by the most odious names among men, yet they shall have praise and honor of God, and their names are written in the Book of life.

Lastly, we are put in mind by this doctrine of a necessary duty, that we faint not under the cross, but go boldly, forward with our profession unto the end, and rejoice in our afflictions. If we did suffer as evil doers, as murderers and malefactors, we could have no comfort in our sufferings. Hence it is, that the Apostle chargeth, *That none of us suffer as a Murderer, or as a Thief, or an evil Doer, or as a Busie-body in other Men's matters: But if a Man suffer as a Christian, let him not be ashamed, but let him glorify GOD in this behalf.* Many men suffer shame and reproach, but it is for their offenses: in such sufferings, we want peace of conscience, and comfort under the cross. If we suffer as drunkards, as robbers, as riotous persons, we suffer for our merits and deserts, we cannot rejoice and be glad when we suffer in this manner. But it is better (if the will of God be so) that we suffer for well doing, then for evil doing, for Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. Wherefore, if God at any time call us out for the Gospels sake to suffer adversity, let us herein rejoice with an exceeding great joy, and never be ashamed of the Gospel, which is the power of God to salvation unto all that believe. *Manythere are that glory in their own shame, but some are ashamed of their glory.* We see how many make a mock of sin, and foam out the froth and scum of their own shame; they strive who shall exceed and excel one another in drinking, in revelling, in whoring, in all vanity, and are not ashamed; nay, they are past all shame. It were as great a shame for us to be ashamed of our glory, as it is for these to glory in their own confusion and shame.

Now, to endure affliction for the Faiths sake, is our glory and honor, and therefore let no man be ashamed of it. As for those that are ashamed of the Cross, let them also be ashamed of the Gospel; yea of Christ, which is the subject and substance of the Gospel. Our Savior, declaring that this must be the condition of all the Servants of God, to be reviled and

persecuted, saith: *Rejoice and be glad, for great is your reward in Heaven, for so persecuted they the Prophets which were before you.* And the Apostle *Peter,willeth the Jews to rejoice, inasmuch as they are partakers of Christ's sufferings, that when his glory shall appear, they may be glad and rejoice.* For if it be no shame or infamy to be persecuted and imprisoned for the truth of Religion and the testimony of a good conscience, what greater matter of rejoicing can there be offered unto us, in the midst of our sufferings? What greater occasion of gladness and cheerfulness of heart can we have, seeing the goodness of the cause swalloweth up the disgrace of the cross, and the glory of the Gospel, over-shaddoweth all the shame of persecution. This made the Apostles depart from the council of the Pharisees, *Reioycing that they were counted worthy to suffer for the Name of Christ, and the preaching of the truth.* So the *Hebrews* are commended, *Who being made a gazing-stock by reproaches and afflictions, and becoming Companions of them which were so tossed too and fro, did suffer with joy the spoiling of their goods, knowing that they had in Heaven a better and an enduring substance.*

[*Of Jesus Christ, &c.*]

Before we heard that *Paul* entitled himself a Prisoner: Now let us see whose Prisoner he was. He was imprisoned by the authority of *Caesar,* and the malice of the *Jews,* yet for the cause of Christ, & the preaching of the Gospel to the Gentiles. The cause of his bands and imprisonment, was not the committing of any heinous crime, but the publishing of the glad tidings of salvation to the world. In this sense, that *Paul* is a prisoner for Christ, that is, for the confessing and preaching of Christ, he calls himself oftentimes by this title, as *Eph.* 3, 1. *For this cause I Paul am the Prisoner of Jesus Christ for you Gentiles.* These words are taken in this place passively, not actively: passively, in that he suffered imprisonment for Christ's cause, and was cast into prison for the maintaining of the glory of •hrist: not actively, as if Christ had put him in prison; for in this sense, he might be called the Prisoner of *Caesar,* to whom he had appealed, that the envy of the *Pharisees,* and malice of the *Jews* might be repea•ed and defeated. The doctrine from hence is this, that faithful 〈◊〉 afflicted for the truth, may account their tribulations & afflictions, to be the tribulations and persecutions of Jesus Christ. The persecutions of all true Christians which are imprisoned for Christ's sake, are the persecutions, and must be esteemed as the persecutions of Christ himself. This Apostle writing to the *Philippians,* and mentioning his Chaines, calleththem his *Bands in Christ.* And in the Epistle to the *Colossians,* he saith; *Now rejoice I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.* Here he calleth the afflictions which he in his body suffered, the afflictions of Christ. So he exhorteth *Timothy,* not to be ashamed *of the testimony of our Lord, nor of him being his Prisoner, but to be partaker of the afflictions of the Gospel, according to the power of God.* All these testimonies do teach us, that all such afflictions as are occasioned through the Gospel, and brought upon the godly for righteousness sake, are not only to be called their afflictions, but the afflictions of Christ Jesus, for whose cause they come upon them.

The reasons hereof are plain and evident. For first they are sustained for his names sake, and therefore may fitly be called his. If then we endure them for his cause, and for the witness of the Gospel, whereof he is the matter and Author, he is the occasion of their trouble, and

therefore they are to be accounted his. He must needs be a party with us, for whose cause and occasion we are troubled. A man of any humanity and natural affection, will make himself a Companion in tribulation with him, who is punished or troubled for his debt and offense. When *Abiathar* came to *David,* and told him how that his Father and his Fathers house were slain, for succouring of *David,* he presently took to himself, saying; *I am the cause of the death of all the persons of thy Fathers House, abide thou with me and fear not, for he that seeketh my life, shall seek thy life also: for with me thou shalt be in safeguard.* The truth of this reason is set down by the Prophet, when he saith: *Surely for thy sake are we slain continually, and are counted as Sheep for the slaughter.* Hereunto the Apostle alludeth and concludeth the reason, in the Epistle to the *Romans.* Cha. 8. *Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or perrill, or sword?* As it it written, *For thy sake are we killed, and are counted as Sheep for the slaughter.* Seeing then, afflictions are sustained for Christ's cause, whose shall they be better accounted then his?

Secondly, there is a nearer conjunction between Christ and his members, so that we are made flesh of his flesh, and bone of his bones. If then we be made one with Christ, even members *Of his body, of his flesh, and of his bones:* the afflictions that are ours must needs be made his, the persecutions that are ours, must needs be made his; the persecutions that are ours, are his persecutions; our imprisonment, is his imprisonment. For they that are faithful, are the body of Christ, and he their head, so that they with him make but one Christ. Hence it is, that the Church which is the company of true believers, is called by the name of Christ. If any member suffer, the head suffereth with it as well as the members, there is such a sympathy & feeling between thē: so is it between Christ and his Church; their grief, is his grief; their sorrow, is his sorrow; their trouble is his trouble. This reason is included in the words of the Apostle writing to the *Colossians,* when he saith; *I fulfill the rest of the afflictions of Christ in my flesh for his body sake, which is his Church.*

Let us come to consider the uses. First, see here what Christ accounteth of the sufferings of his Servants. He accounteth whatsoever is done to them that are faithful, a•... done unto himself, whether it be good or evil, whether it be comfort and consolation, or trouble and persecution. True it is, Christ Jesus is ascended into the heavens, and sitteth at the right hand of his Father, so that he can suffer no more, he can die no more: yet now he suffereth in his members that confess his name, and rejoiceth in his members that praise his name: when they are troubled, he is troubled, and when they are comforted, he is comforted. And first touching afflictions, all such as offer wrong and injury to the Saints, do offer wrong and injury to Christ himself. This appeareth in the words of Christ to *Saul,* who had obtained letters from the High-Priests to put in prison those that called on his name, saying to him: *Saul, Saul, why persecutest thou me?* He might have said, why persecutest thou my Saints? Why bringest thou them bound to *Jerusalem?* But to enforce his reproof, he telleth him with whom he hath to deal, and to whom the injury and indignity is offered, to wit; to Christ. A notable lesson for all persecutors, to ponder upon, and carefully to remember. Whensoever they take crafty and wicked counsel against the Children of God, and they are plotting and contriving any mischief against them: when they whet their tongues, or draw their Swordes, or busy their heads, or set a work their hearts, to overthrow and destroy them, let them by

and by consider, that Christ calleth unto them from Heaven with a revenging voice: *Why persecutest thou me?* If this voice of Christ were always sounding in their ears, and entering into their hearts, and piercing their consciences, it would repress their rage, and asswage their malice intended against the people of God. If any man among us that liveth in the Church, were asked the question, whether he would persecute Christ in his person, imprison him, revile him, wrong him, afflict him, and put him to death if he lived upon the face of the earth: he would be ready to answer, God forbid; and to defy him that should offer to charge him with it: he would answer, he looketh for salvation from him, and meaneth not to contrive the destruction of him: yea, he would be ready to say with *Hazaell,* what? Is thy Servant a Dog that I should do this great thing? 2. Kings 8. 13. But let us not deceive in our selves, in vain words that cannot profit, whatsoever is wrought against the Servant, redowneth to the reproach and contempt of the Master, and Christ will be revenged of the afflictions laid upon the least and poorest member that belongeth to his body, as if they were infflicted upon his own person. Hence it is, that the Evangelist describing the form and manner of his last judgment, when Christ shall break the heavens, and come to judge the quick and the dead: *Set the Goats on the left hand and say unto them: Depart ye cursed into everlasting fire, prepaered for the Devil and his Angels, for I was hungered, and ye gave me no meat, I thirsted, and ye gave me no drink: I was a Stranger, and ye took me not in unto you: I was naked, and ye clothed me not: sick and in Prison, and ye visited me not:* Then shall they answer him; *Lord, when saw we thee an hungered, or a thirst, or a stranger, or naked, or sick, or in Prison, and did not minister unto thee?* He shall say unto them: *Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.*

And as the wrongs wrought against the righteous, do reach up to Heaven, and touch the person of Christ: so on the other side, whatsoever benefit, whatsoever comfort, whatsoever good, is shown to the faithful, because they are faithful, shall be rewarded even to a Cup of cold Water, and Christ will esteem it as do one and offered unto himself. This likewise appeareth in the last judgment of Christ, when he shall say to his Sheep standing on the right hand: *I was an hungered, and ye gave me meat: I thirsted, and ye gave me Drink: I was a Stranger, and ye took me in unto you: I was naked, and ye clothed me: I was sick, and ye visited me: I was in Prison, and ye came unto me: for verily I say unto you, inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.* He doth not say, ye have refreshed, ye have visited, ye have clothed, ye have comforted my Servants, but ye have done all these things to me; I have been filled, I have been refreshed, it is I, it is I, that have been clothed by you, and comforted of you.

If any were asked what he would do if Christ Jesus were in necessity among us, if he saw him naked, whether he would clothe him? If he saw him an hungered, whether he would feed him? Or thirsty, whether he would give him Drink? Or in Prison, whether he would visit him? He would be ashamed to deny him anything, that hath given him all things: he would think himself unworthy to live in the World, if he should see him want and not supply it. But every Christian man to another, is as Christ himself, when we feed, clothe, and visit him, we feed, clothe, and visit Christ; which made the believers set their Lands and possessions, and lay the price down at the feet of the Apostles, to be distributed as everyone had need. Among

all encouragements to well doing, there cannot be a greater then this, that Christ accepteth it as done unto himself.

Secondly, seeing the afflictions of the Children of God, are the afflictions of Christ, we learn what to esteem of all their afflictions, they are not shameful and ignominious, but glorious and honorable, as the Crown of a Prince, or as the Banners and Ensigns of victory. This is it which the Apostle teacheth. *Phil.* 1, 29. *To you it is given for Christ, that not only ye should believe in him, but also suffer for his sake.* Where we see, he maketh it a special prerogative and preeminence, to endure affliction for Christ's sake, and maketh it as great an honor to suffer, as to believe; and therefore he joineth them both together. The prison into which the godly are cast, is better then the Palace of a Prince. The Chaines that are borne and worn, for keeping faith and a good conscience, are greater ornaments, then all the Chaines of Gold about the Neckes of the Men of this World. The Fetters wherewith the faithful are laden, are of greater price and estimation, then all the Bracelets and Abilements, then all the Silver and Gold, that the Sons and Daughters of Men delight to carry about them. Hence it is, that the blessed Martyrs that gave their lives for the truth, when they came to suffer death, kissed the stake to which they were tied, the Chaine with which they were compassed, and the Wood by which they were burned and consumed. We see it is the manner of the men of this World, to set out themselves with pomp and bravery, to win credit, and to get themselves honor and estimation, whereof we have an example in *Herod,* recorded in the *Acts:* Who arrayed himself in roall apparel, cunningly wrought, that it glistred as the Sun (as *Josephus* noteth) *and made an Oration, and the people gave a shout,* saying; *The voice of God and not of Man.* This outward pomp and ostentation, are not the notes and marks whereby true Christians should be known and discerned. Servants are known whom they serve, and to what Master they belong, by the Badge on their sleeve. The persecutions and afflictions of the faithful, are the Badges and Cognizances of Christ, whereby they are known to be his. This is it which the Apostle putteth us in mind of. *Gal.* 6. *From henceforth let no man put me to business, for I bear in my body the marks of the Lord Jesus.* Where we see, how the Apostle calleth his sufferings for the Gospel, the marks of Christ. What these marks are, he showeth in other places, when he reporteth the stripes, whippings, scars, and blemishes which he bare about in his body; *I think that God hath set forth us the last Apostles,as men appointed to death, for we are made a gazing-stock unto the World, and to the Angels, and to men: we hunger, we thirst, we are naked, we are buffeted, we are reviled, we are persecuted, we are evil spoken of, we are imprisoned, we are whipped, we are stoned, we are made as the filth of the World, and the off-scouring of all things.* These are the marks which the Apostle glorieth in, and whereof he is no more ashamed, then the Soldier is of his wounds and scars. We see how Soldiers that fight in a good cause, in their Princes quarrel, and for the defense of their Country, if they loose an Eye, or an Arm, or a Legge, are ready to show the place, they account it no blemish, they are not ashamed of it. If these can vaunt of the marks and maimes which they have sustained: how much more honor and glory should we account it, to bear the marks of Christ, and to suffer reproach with the people of God? Howsoever therefore the World judgeth of the scourgings, whippings, and imprisonments of the faithful, they are truly and rightly honorable with God and good men. And if we will judge rightly, we must esteem no otherwise of these their sufferings.

Thirdly, we see that it is not the bare punishment, but the cause that maketh a Martyr and Witness of the truth. It is the cause that maketh the crosses of Christians to be the Cross of Christ. The Apostle testifieth he was a Prisoner for Christ and the Gospel, not for his own sins and offenses. It is not our suffering barely and nakedly considered, can honor us with the reward of glory, and the Crown of Martyrdom, but the cause in which we die, and the quarrel in which we suffer. True it is, afflictions are common to the godly and ungodly, they suffer alike, they are imprisoned alike, arraigned, condemned, and executed oftentimes alike, but albeit the afflictions be one and the same, yet the cause is not one and the same for which they are afflicted. The ungodly ate punished for their sins; the godly are afflicted for a good conscience. *Abel* is murdered of his Brother; *Cain* is cursed and condemned to be a fugitive upon the earth: both of them are afflicted, but the cause is diverse; *Abel* is killed for his godliness; *Cain* is punished for his wickedness. *Joseph* is sold to Strangers and cast into prison, so likewise are *Pharaohs* two Eunuchs, his Butler and his Baker: they lie all in one prison, but they had not one cause: for he is committed through the slanders and false accusations of his Mistress, they for their demerites and offenses against their Master. Christ had his feet and his hands nailed on the Cross, so had the two Thieves, they suffered all one punishment, but how contrary were the causes of him and them, seeing he suffered without cause, but they justly and worthily had the sentence of death executed upon them? Let us not therefore only fasten our eyes, and look upon the bare punishment, but consider what the cause is, and according to the cause, esteem both of the person and of the punishment. Some are prisoners of men, others are Prisoners of the Devil, of whom they are holden captive, and both of them for their wickedness: but if we will be Martirs of Christ, we must be the prisoners of Christ. This serveth to reprove the Church of *Rome,* who glory in their Martyrs (as sometimes the *Donatists* did) and fill up their Calendar with such as they have canonized for Saints in Heaven, which were no better then Traitors when they lived upon the earth. The Church of *Rome,* which vaunteth her self to be the only true Church of God, and condemneth other, honoreth diverse Saints which never were in the World; some that were *Pagans;* others, that were *Jews* in Religion, and refused Christ; and others, that were Heretics and Traitors, that neither had Faith on Earth, nor have salvation in Heaven, being Rebels to their Princes, and enemies to their Country, and disturbers of the State. And therefore also it condemneth those, who albeit they live under the Gospel, and shroud themselves under the branches of it, as under a comfortable shadow, whereby they have refreshed and enriched themselves, yet they magnify the Church of *Rome,* and set up the Faith professed therein, they balance it equal with the true Church of God among our selves, and thereby seek to shake in sunder the Faith of many. These men cry out, not only that there are and have been learned men on both sides, but Saints and holy men on both sides, and true Martyrs on both sides; and therefore would have the people carried about with uncertainty of Doctrine, as with a wave of the Sea. But we deny that any have suffered among us for the *Roman* Faith, or have been led to execution for their Religion. The truth is, they have but too much favor shown them, and too great liberty given them. Indeed, such as have been found factious and forward to advance foreign power, to adhere to foreign enemies, to stir the people to rebel and take arms against the Prince, to compass the death and destruction of the Prince, such as have been Authors of treacheries and conspiracies,

and been convinced to be trumpets of sedition by the deposition of witnesses, by the form of their trial, and by their own confessions, have been justly executed among us, as by all men must needs be acknowledged. In the City of *Rome,* all that will not take the Popes part, or shall take him to be no Pope, or refuse to join with him if an Army should be sent against him, are adjudged to be no lawful Subjects, but disloyal Traitors. No foreign Prince will repute them for his people and Subjects, that shall deny to take his part against any foreign Usurper or Inuador whatsoever. So the Laws of our Land have seized upon some, who have busied themselves in matters of State, bringing over Bulls, declaring that the Prince was to be deposed, and the Subjects discharged of their alleagiance. As for pointes of Faith, they were never mentioned in the proceedings against them, they were not called into question for their opinion concerning the Mass, for transubstantiation, for worshipping of Images, or for any other point of the Romish Religion, or rather superstition. Therefore it is false, that any have died among us as Martyrs, or any otherwise then as Traitors. The true Church of God ever held them for Martyrs, that died for the profession of the Faith, and the testimony of Christ: but such of the Popish faith and faction as have been executed among us, died for maintenance of the Popes pleasure and tyranny, taking upon him to depose Princes, and seeking by open arms and secret Treasons to murder them. True Martyrs suffered for the truth wrongfully, and therefore deserved commendation, according to the rule of the Apostle: *It is thank-worthy if a man for conscience toward God endure grief, suffering wrongfully:* but these suffer not in matter of wrong, nor for a good conscience, unless the will of the Pope be the rule of their conscience. True Martyrs must be endued with Charity for as the Apostle teacheth; *If I give my body to be burned and have not love, it profiteth nothing:* but these have not any shadow of charity who plot the death of their Prince, and seek the destruction of their Country. To conclude this point, unless Treason be Religion, and falsehood truth, and unless Antichrist be to be received for Christ, these men cannot be esteemed and honored as Martyrs among us, who died not for Christ, but for practicing against the Doctrine of Christ, which teacheth to be gentle, patient, humble, and not any way to seek revenge.

Lastly, from this Doctrine ariseth great comfort to the Servants of God, and as great terror to all their Enemies. It is a great consolation for them that are afflicted for Christ's sake, to asswage their sorrow, and a great means to work in them patience, to consider that Christ putteth all their tears in his Bottle, and accounteth their afflictions to be his afflictions. If we suffer with Christ, we shall reign with him: if we die with Christ, we shall live with him: if we be made like unto him in ignominy, we shall be made like unto him in glory. The Apostle *Peter* exhorteth the people of God, *Not to think it strange concerning the fiery trial which was among them, to prove them, as though some strange thing were come unto them, but to rejoice, inasmuch as they were partakers of Christ's sufferings.* If anything be able to lift up your hands, and to raise up your harts under the Cross, this consideration is able to refresh our weakness, and comfort our feeble Spirits that our afflictions shall no otherwise be respected and regarded, then if the load were laid upon Christ himself. On the other side, this serveth to terrify the hearts of all persecutors of the godly, and Enemies of all righteousness, they can never escape the hand of God and of Christ, whom they do persecute in his members.

They have not to do only with men like unto themselves, but with him that is the eternal God, against whom they can never prevail. This is it that deceiveth the proud persecutors of the poor people of God, they dream they have to do no further then with weak men, who are not able to resist them, and that they have no farther account to make. But they must know, that their persecutions reach to Christ, and that they slander, revile, reproach, and hurt the person of Christ himself, so often as they slander, revile, reproach, and hurt the least and lowest member of Christ; and therefore shall not escape fearful punishment. Hence it is, that Christ speaking unto *Saul* when he was converted to the Faith: *It is hard for thee to kick against pricks.* It is therefore a fearful thing to be a persecutor. *It is a righteous thing with God to recompense tribulation to them that trouble you, and to you which are troubled rest with us, when the Lord Jesus shall show himself from Heaven with his mighty Angels, &c.* So the Apostle *John* describing the tribulation of the Church, saith: *Behold, it shall come to pass, that the Devil shall cast some of you into Prison.* He doth not say, the persecutors shall do it, but the Devil: because he ruleth in them, he carrieth them to do his will; albeit they be blind and see it not; albeit they be hardened and understand it not; albeit they be senseless and regard it not.

[*And our Brother Timothy, &c.*]

Here is the second person writing this Epistle. *Paul* joineth unto him *Timothy,* a man of reverent account, and famous in the Church, as he doth in many other places of his Epistles. The former Epistle to the *Corinthians,* was written by *Paul* and *Sosthenes:* the latter by *Paul* and *Timothy. Paul* and all the Brethren which he had with him at *Rome,* joined together in the writing the Epistle to the *Galatians. Paul, Siluanus,* and *Timothy,* wrote the Epistles to the *Thessalonians.* So in this place, *Paul* joineth *Timothy* with him in his suit, because howsoever he were in great credit with *Philemon,* and able to obtain a great matter at his hands, yet he knew he should prevail better by the help and assistance of another, then he could do himself alone, seeing two may prevail more then one. He honoreth him also with the name of a deer Brother (whom oftentimes he calleth his natural Son) that his gifts and graces may be considered with his person, and carry the greater weight in his suite, and so *Philemon* sooner yield his consent, and grant this request, being requested, and as it were set upon by so many. From this practice of the Apostle we learn, that what good thing soever we enterprise and take in hand, we shall better effect it with others then alone by our selves. The joining unto us the hand and help of others is profitable and necessary to all things belonging unto us for the better performing and accomplishing of them. This the Wise man teacheth. *Eccl.* 4. when he saith: *Two are better then one. Abimelech,* being directed by God to stir up *Abraham,* obtaineth by his means who prayed for him) that which he could not compass and accomplish alone by himself. The like we might say of the three friends of *Job,* they obtained the favor of God, and the accepting of their Sacrifice through the intercession of *Job,* which without him they could not obtain. *Absalom* not being able to purchase & procure of himself the good will of his Father, moveth *Joab* to deal for him, *Joab* useth the help of the subtle Woman of *Tekoah,* whereby he is reconciled to his Father. Heereby it cometh to pass, that *Paul* so often requesteth and requireth the prayers of the Church, that utterance may be given unto him, that he may open his mouth boldly to publish the secrets of the Gospel. All these places of Scripture prove plainly and directly

unto us, that what matter of weight and importance soever we enterprise and go about, it is good for us to take to our selves the help of others, to further us therein.

The truth of this Doctrine will better appear unto us, if we weight the causes and consider the reasons. For first, the labor and wages of two, is better and greater then of one alone. In all doing of duties there is profit & reward, but where greater strength is joined and force united, there is greater fruit of the labor seen. This is the reason urged by the Wise man. *Eccle.* 4. where the Doctrine hath his confirmation, when he had taught that two are better then one, he addeth immediately; *For they have better Wages for their labor.* It maketh us (having company) to be more cheerful in laboring, it devoureth the tediousness and wearisomeness of the work, and it provoketh us to an holy emulation, who shall go before each other. Hence it is, that Christ Jesus calling and sending out his Apostles, did send them forth two and two, and the Evangelist doth couple, and as it were yoke them together, *Peter* and *Andrew, James* and *John, Philip* and *Bartlemew, Thomas* and *Matthew,* &c. Thus they were sent, and thus they labored together. When God had called *Moses* to go to *Pharaoh,* and to will him to let his people go, he sent him not alone, but joined unto him his brother *Aaron.* When the Lord Jesus appointed the seauenty disciples to second the labors of his twelu Apostles: *He sent them out, two and two before him into every Citty and place whither he himself should come.* So then, there is more profit in a life that hath a fellow, then when all things are done alone, in the earnestness of the labor the works shall have more force, their strength is increased, their courage is kindled, by mutual exhorting and cheering up one of another, and by the mutual example that one giveth to another.

Secondly, in peril and danger if one fall or be overcome, he hath by his fellow, a fitter remedy against all the changes and adventures of this life. When a man doth take a journey into a far place, it falleth out oftentimes that he cometh into some great danger, out of which he is never able to rid himself, and therefore woe to him that is alone. This is more dangerous in the matters of the soul, if a man fall into sin, and have no man to pull him out of the pit into which he is fallen. In bodily falls it is accounted childish and sottish to fall and not to rise again, to stumble and to lie still in the mire, and therefore he hasteth to rise before any man know of his fall. But in spiritual falls which are more common and more dangerous, the case is far otherwise. For he that falleth into sin, is scarce ever lifted up and set on his feet, unless by the exhortations, admonitions, and reproofs of others he be restored and recovered. This we see in the examples of *David, Hezekiah,* and sundry others, who continued in their sins until the Prophets of God came and spake unto them in the name of the Lord. This is the reason that *Solomon* useth to commend the sociable life above the solitary; *For if they fall, the one will lift up his fellow: and if one overcome him, two shall stand against him, and a three-fold cord is not easily broken.* Seeing therefore, the recompense of labor, is better of two then of one, and the danger of falling, is lesser in one that hath his fellow with him; in both respects we see, that the help of others, especially of the faithful, is very necessary and profitable to all things belonging unto us.

The Uses are now in the next place to be observed and marked. First, this teacheth us, that in all occasions and adventures of our life, both in prosperity and adversity, we should use

and seek the help one of another. We say commonly, that two eyes see more then one, and three more then two. Two hands are better to work withal, then one. Two heads are better then one, and three better then two, to contrive anything. Man is by Nature sociable, and loveth the company and fellowship of others, more then other Creatures that fly together and flock together. The Philosophers could say, that such as leave the society of men, and betake themselves to a solitary life, are either a God, or a Beast. Experience doth teach us, that all of us do stand in need of the help of another; the high, of such as are low; the rich, of such as are poor; so as we are bound together by common fellowship, as by a strong band, and one of us cannot be without another. Let no man therefore despise his Brother, neither let the head say to the foot, I have no need of thee. The Lyon which is accounted as the King of all the Beasts of the Forest, may want the help of the seely Mouse. Let us set no man at naught, be he never so seely and simple. All human things are uncertain and unstable, and are turned as with a swift wheel. Let us therefore maintain peace and concord one with another, that when we want, the comfort and counsel, the aide and assistance one of another, we may not be to seek of them, but have them at hand. Smal things are increased by concord: great reuennues are diminished, and large possessions decayed by discord. A bundle of sticks taken together, are not easily broken: but being severed one from the other, they are quickly pulled in pieces without any great pains or policy. An army of men so long as they incamp together, and march together, are not easily subdued, but one serveth to strengthen another: but if they go straggling and forraging out of order, if they fall to the prey and pillage, everyone providing for himself, it falleth out oftentimes, that the Conquerors have been conquered and overcome. And as there is great use and benefit in the company and society one of another, in regard of earthly and temporal things, so is there greater profit of it in regard of spiritual things. We have need to be instructed and comforted, to be admonished and advised one of another. We want daily, the daily prayers one of another, to commend our selves and our Brethren to God. The Apostle *James* saith; *Is any among you afflicted? let him pray. Is any merry? let him sing. Is any sick among you? let him call for the Elders of the Church, and let them pray for him, and the prayer of faith shall save the sick, and the Lord shall raise him up.* So the Apostle *Heb.* 13. stirreth up the *Hebrews* to this duty, *Pray for us, for we are assured that we have a good conscience in all things, desiring to live honestly, and I desire you somewhat the more earnestly that ye so do, that I may be restored to you more quickly.* We want oftentimes, nay at all times the prayers one of another, and we must continually be ready to help one another, and mindful of the welfare of the whole Church. This condemneth and reproveth the solitary and Monkish life of those, that abhor and abjure the fellowship and familiarity of men, and like the wild Ass, delight in no place but in the Wilderness, as if it were a work of merit to live alone out of the company of others. These men glory, that they are the light and salt of the world, yet they hate the light, and hide themselves in their dens, as it were in darkness, under a color, forsooth least they gather contagion and corruption from the base vulgar. But as the *Gentiles* teach by the light of nature, that we are not born for our selves alone, so is it their duty rather to come abroad, to enlighten others with the light which they make boast of, and to season the unsavory, and unseasoned, and unsanctified manners of the people which they complain of. Doth any man light a Candle to cover it under a Bushel, to hide it under a Bed, or to put it in a privy place?

But he setteth it in a Candlestick, & placeth it on a table, that it may give light to all that are in the house. And what use is there of the Salt, unless application be made of it to the meat, that it may be kept from putrifaction? Away therefore with this Monkish life out of the Church, which standeth neither with the ordinance of God, nor the society of man: and let us maintain concord and company one with another, not forsaking the fellowship, as the manner of some is, but remembering that God hath said; *It is not good for man to be alone, and that two are better then one.*

Secondly, this teacheth us to maintain the public meetings and assemblies of the Saints, and to magnify the Lord's Sabbaoths, when all the Church join in prayers, praises, and other exercises of our Christian Religion, making even Heaven and Earth to ring with the sound of their thanksgivings, and consents in the Doctrines of Faith, and fruits of their obedience. For seeing the doctrine we have in hand, teacheth, that the company of others, chiefly of the faithful, is very available to help us forward, and to further us in all good duties, we learn the excellent use of all Church-meetings, where with one mind, and with one mouth, we glorify God the father in Jesus Christ. Surely, as many sticks make a greater fire, and many strings a fuller Music: so is the meeting of many in the Church, to pray to God together, to hear the word together, to receive the Sacraments together, to sing the praises of God together; it is a fire that casteth abroad a great heat, and an harmony passing pleasing in the ears of the Lord.

Now the more gracious these meetings are, the greater is their sin that break off this fellowship of the Saints, and dissolve the people of God, which came willingly together at the time of mustering together his Army in perfect beauty. Now the Standard seemeth pulled down, and the Campe to be broken up, and the people disperced and scattered as Sheep without their Shepherds, wandering here and there (as it were) upon the Mountains, to seek pasture to save their lives. It is noted in the holy History, that a great Famine was sent upon *Samaria,* when the Prophets were destroyed; *So that they sought for the Fountaines of Waters, and the streams of the Rivers, if so be they might find to save the Horses and the Mules alive, least the Land were utterly deprived of them.* The word of God groweth precious in our days, and the people that hunger after the Bread of life, are constrained to go from place to place to sustain themselves. This made the Prophet to cry out: *O Lord of Hosts how amiable are thy Tabernacles, my soul longeth, yea & fainteth for the Courts of the Lord, for my heart and my flesh rejoice in the living God.* This serveth to reprove those that show no love or liking to Church-meetings, that despise the grace of God offered unto them, and prefer any assemblies in the World, and of worldly and wicked men before the assemblies of the Church. These men (if they be asked) say they hope to be saved, but they will not use the means of their salvation: they look to come into the Kingdom of Heaven, but they regard not the way and path that leadeth unto it: they will needs be of God, but they will not hear the word of God, and therefore we may truly conclude, that because they hear it not, they cannot be of God.

Lastly, we must not content our selves, or think it sufficient to pray unto God, or to praise him alone in the Closet of our house, or of our heart, or in the company of our Family, when we should do our duties to God publicly, and join with the rest of the Congregation. Christ

Jesus himself repaired to the Temple, at the set times of God's worship: so did the faithful in all ages of the Church, they were terrified, neither by the coldness of the weather, nor by the greatness of the heat, nor by the length of the journey, nor by the costlinesse of the worship: but had the greatest solace and chiefest delight in those holy meetings; where is the presence of God, the joy of the godly, the gate of heaven. Hence it is, that the Prophet saith; *Blessed are they that dwell in thine house, they will ever praise thee: a day in thy Courts, is better then a thousand other where: I had rather be a door-keeper in the house of my God, then to dwell in the Tabernacles of wickedness. Psal.* 84, 5, 10. True it is, we are commanded to make private prayers, and to pour out the secret Meditations of our hearts before the Lord, but when we ought to assemble with our Brethren in one place, and frequent the meetings of the Church, God will not hear us, nor accept us if we refuse such solemn meetings, although we privately call upon him in our houses. They that come sildome to public Prayers, do also most sildome use private prayers. And such as enter into their Chamber, & when they have shut the door, do pray unto their Father which is in secret, will make conscience to enter into the Lord's Courts, and to pray unto him with the rest of the faithful. For if God promise his presence, where two or three are gathered together in the Name of God: much more will his ears be ready to hear us, and his mouth open to answer us, and his hands stretched out to help us, when we shall join together with the rest of our Brethren, as one man to call upon him. See then the difference between the godly and ungodly. The Children of God have desired nothing more then to abide and continue in the house the Lord all the days of their life, as the Prophet maketh known his request. *Psa.* 27. *One thing have I desired of the Lord that I will require, even that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to visit his Temple.* And nothing hath more troubled and disquieted them, then when they have been constrained to go from the house of God, and been banished from the exercises of their Religion. This we see in the example of the *Jews* carried into captivity. By the Waters of *Babel* we sate, and there we wept when we remembered *Zion.* But the ungodly are never more merry nor better contented, then when they are out of the Church: nor never more heavy and discontented, then when they are in the house of God. They think every hour seven. They count every Sabbath the loss of a day, and no time worse spent, then that which is spent in the service of God. All time is esteemed to little and to short, that is spent in pleasures, in Carding, in Dyeing, in Drunkenness, in vanity, and in all wickedness: never considering that we ought to number our days, and redeem the time, because the days are evil.

[*To Philemon, our dear Friend and Fellow-laborer, &c.*]

Hitherto we have spoken of the persons writing: Now we are to proceed to the persons, to whom this Epistle is written; which are four in number, whereof one is chief and principal; the other, such as are joined to him as less principal. The chief person here named, is *Philemon.* Touching this *Philemon,* who he was, and of what calling and condition, it is not agreed among all. Some think he was in the Ministry, and of some Ecclesiastical function, because the Apostle calleth him a Fellow-laborer. But the opinion and judgment of these men is not certain, and the reason whereupon it standeth, is weak and wavering. Rather he appeareth to be a Citizen of *Colossae,* of good wealth and worship, because both the

Pastor of that Church was *Archippus,* as appeareth *Coloss.* 4, *Say unto Archippus, look to thy Ministry that thou fulfill it;* And many other are called by this honorable Title of Fellow-laborers, who never had calling to preach the word, as appeareth in diverse places, where *Paul* saluteth not only private persons, but Women, who were not to teach publicly in the Church by this Name, as *Rom.* 16. *Phil.* 4. 3. *John.* Now the Apostle useth two reasons, to persuade him to yield to his suit and earnest request; the one, of friendship and familiarity that was between them; the other, of his zeal and forwardness in furthering the Gospel, as indeed it is the duty, not only of the Ministers, but of all the godly, to promote the doctrine of the gospel, and to labor much in the Lord by their prayers, works, counsels, endeavours, and employments. So then in regard of the near conjunction of Christian love and common labor in the truth, and for the truth; the Apostle hopeth to prevail with him. From hence we learn this Doctrine, that where true Christian love is, there is a willing and ready performance of all Christian duties one to another. Christian friendshippe and familiarity, ought to prevail much, to entreat and obtain duties of love one from another, and to stay unchristian and uncharitable courses. When a contention grew between *Abraham* and *Lot,* and between the Heard-men of their Cattle, *Abraham* said unto him; *Let there be, I pray thee, no strife between thee and me, neither between my Heard-men and thy Heard-men, for we are Brethren. Jonathan* and *David* (a pair of sure and fast friends) entered into a covenant of peace and amity, either with other, this love would not suffer any evil to be pretended and plotted against each other, which they did not willingly disclose and discover. *David* loved him as himself, and *Jonathan* revealed and bewrayed the counsel and conspiracy of his Father, even to the danger of his own life, and the loss of a kingdom. He preferred the maintaining of frendship before the gaining of a kingdom. The love that was in Christ to his disciples, caused him to reveal to them all things that he had from his Father; *Henceforth cal I you not servants for the servant knoweth not what his M. doth, but I have called you friends, for all things that I have heard of my Father, have I made known to you.* When Christ sitting at the table, told the disciples, that one of thenshould betray him into the hands of Sinners; *Peter* moved *John,* whom Jesus loved, and who leaned on his breast, to ask who it was of whō he spake, being assured he would not deny to tell him, because he loved him This the Apostle teacheth; *Doubtless one will scarce die for a righteous Man: but for a good man it may be that one dare die.* So in this Epistle that now we have in hand, verse 9. he saith; *For loves sake I beseech thee for my Son Onesimus.* All these several places serve to point out, and to prove this truth unto us, that a friend, a true Friend, a true Christian friend, will not deny, but readily perform any Christian duty to his friend.

The Reasons are; first, because true Friends are as one Soul in two Bodies. They agree in one, they consent in one, they take such sweet counsel together, and are partakers one with another, in weal and woe. The Heathen could say, that all things are common among friends: and that a sure friend is as another the same. It is said to this purpose, that *David* loved *Jonathan* as his own Soul. 1 *Sam.* 18. So *Luke* speaking of the faithful members of the Church, saith; *The multitude of them that believed were of one heart, and of one Soul: neither any of them said, that anything of that which he possessed was his own, but they had all things common.* Seeing then, that such as are joined in Christian friendship, have one Soul, one heart, one

will, one purpose, how can they but perform all good things one to another? Who can deny anything to himself? Who hateth his own flesh, or doth not nourish and cherish it by all the means he can? How then shall not Friends, that have a Title and interest one of another, demand and obtain anything that is just and equal?

Again, this is a note of true love, that it seeketh not his own good, but seeketh and desireth the good of his Brother. The love that aimeth and endeth at it self, is nothing else but self-love (whereof there is great store in the World) when Men respect nothing but their own profit. But true love is so occupied about the thing loved, that in regard thereof, it is oftentimes negligent about it self, not enjoying all the liberty or commodity that lawfully it may have. The Apostle describing the properties of love, saith: *Love suffereth long: it is bountiful: love enuyeth not: love doth not boast it it self: it is not puffed up: it disdaineth not: is seeketh not her own things: it not provoked to anger: it thinketh not evil.* Seeing then this is one of the fruits and properties of love, that it is ready to neglect it own private profit and pleasure, in regard of the thing loved, we cannot doubt of a careful performance of all duties and demands that are required of it, where it is.

Let us see the Uses of this Doctrine. First, seeing Christian friendship will perform Christian duties, we learn, that a Christian Friende is a sure Friend, and Christian friendship, is the best friendshippe. These love in the Faith, and therefore cannot start back. Such friendshippe as beginneth in the Flesh, and ariseth upon carnal causes, and worldly respects, is easily broken and dissolved, the least displeasure doth over-turn it: but the friendship which is in God, and for God, endureth forever, no envy shall undo it, no occasion shall break it, no time shall dissolve it. This appeareth by the words of the Wiseman. Prouerb. 18. 24. *A man that hath friends ought to show himself friendly, but a friend is nearer then a Brother.* Seek such friends as fear God, and be Christianly minded. Choose none to be thy friend but him that is the friend of God. Let none be thy Brother, that is not the Brother of Christ. One such friend, is worth ten thousand others. If thou have in all thy life found by trial and experience such an one, make more account and reckoning of him, then of a natural Brother (which band is but in the flesh) assuring thyself, that grace will work above nature, and therefore prefer him before all earthly treasure. If then thou be careful to keep thy temporal Riches and Possessions, much more oughtest thou to be careful to keep a faithful friend, and join thyself in amity with him. True it is, there is a kind of friendship and familiarity among Drunkards, among Adulterers, among Robbers, and among all Malefactors; as *Solomon* teacheth. Prouerb. 1. 14. *These sometimes seem most nearly joined, but by the least occasion that can be, they are easily separated.* There is in all places and parishes, almost a band and knot of these friends, and good fellows. But such as the word of God maketh Friends, and the band of the Spirit gleweth together, are not easily sundered and disjoined, but have a sure and steadfast conjunction, and are built upon a strong and stable foundation. These love more in adversity, then in prosperity, & in time of need do show what their friendship is: whereas the friendship arising upon worldly causes, will fail and abate when wealth decayeth, when the world lowreth, when trouble cometh, & so show themselves not to have been the friends of us, but of our wealth: not of our persons, but of our prosperity.

Secondly, we learn from hence, to be bold with all Christian friends, and to suffer them to be bold with us. It is a true note of a true Friend, of a faithful friend, to deal plainly, to reprove, comfort, exhort, commend without flattery, without partiality. There is none of us all, how great soever our knowledge be, how great soever our graces be, how much soever we have profited in the faith of Christ, but sometimes we have need to be instructed, sometimes to be comforted, sometimes to be reproved, and sometimes to be threatened. It is a great blessing of God, when he giveth a friend, by whom (as by a true Glass) we may perceive and know our wants and blemishes. We shall find everywhere such as will be ready to sooth and flatter us in our offenses, & to tell us all is well done: but few there are that will deal faithfully with us.

This a great plague, and a great judgment, commonly waiting upon great men, and rich men, that they find few or none that dare admonish them of their faults, or tell them of their offenses; and so many times are suffered to run on to their destruction. Let us account it as a special blessing sent unto us of God, when we have a friend by whom we may hear what is amiss in us. We could give him thanks, that would tell us of some spot in our faces, or blemish on our Garments; and shall we envy or malign him, that will discover unto us the sins of our Souls, which do more soil and defile us, then all the blemishes of the Body? The Prophet *David* having found the benefit and comfort of a godly reproof, when he was reproved by *Nathan* the Prophet, saith; *Let the righteous smite me, for that is a benefit, and let him reprove me, and it shall be a precious Oil that shall not break mine head.* To this end speaketh *Solomon* in the Proverbs: *Rebuke not a Scorner, least he hate thee: but rebuke a wise Man, and he will love thee.* The correction of a Friend, is as the Rodde of a Father: the end is not to destroy, but to save: not to overthrow, but to deliver from death. We are all of us bound, as it were in a bond or Obligation, to perform this duty one to another: and we must in humility submit our selves, under the reproof of our Christian friends.

We cannot better make manifest our love unto our Brethren, then by admonishing of them, and reproving of them. This is it which *Moses* teacheth in the Book of *Leviticus;Thou shalt not hate thy Brother in thy heart, but thou shalt plainly rebuke thy Neighbor, and suffer him not to sin.* Can a Physician show his love better, then by telling his patient his disease, and declaring unto him the means whereby to cure it? Can a Man meeting his Brother, wandering out of his way in Hilles and Dales, in Woodes and Wilderness, show his love better unto him, then by bringing him into the way, and laying his error before his face? So that no man can give a sounder Testimony of his sincere heart, and unfeigned love toward his Brother, then by dealing plainly with him when he walketh not uprightly. For a Friende is unto the Soul, as Physic is to the Body: and the admonishing of our Brother, is as the directing of a Trauailer. Let us therefore suffer the word of exhortation, Knowing that such as are out of order must be admonished; the feeble-minded, must be comforted; the weak, must be strengthened; the evil, must be reproved; the obstinate, must be terrified and threatened. And let us not fret and rage against our Brethren, when we are checked and controlled for our sins. It is a sign we are persuaded and resolved, to continue in our sins, when we cannot abide to be reproved, but are ready to say with *Ahab: Hast thou found me ô mine Enemy?* The word of God is good to him that walketh uprightly: and we shall find in the ende; *That open rebuke is better*

then secret love; yea, that the Woundes of a Lover are faithful, and the Kisses of an Enemy are pleasant.

Lastly, seeing one Friende (especially a Christian Friend) may challenge and claim much from his Friende, we must know that it is a fearful sin, under color and show of friendship, to betray or undermine one another. Of such false and feigned Friends, *David* complaineth in sundry places of the Psalms; *My familiar Friende whom I trusted, which did eat my Bread, hath lift up the heel against me: Surely mine Enemy did not defame me, for I could have borne it: neither did mine Adversary exalt himself against me, for I would have hid me from him, but it was thou, ô Man, even my Companion, my Guide, and my Familiar, which delighted in consulting together, and went into the house of God as Companions.*

This falsehood have the faithful felt in all Ages: This had Christ himself experience of, being betrayed of one of his own Disciples and Household. So have his members continually proved the same, being exercised by the deceit of false Brethren. This was the sin of *Cain;* Who spake friendly to his Brother, but when he had him alone in the Fielde, he rose up against him and slew him. This was the sin of *Joab,* his false and fraudulent dealing with *Abner* and *Amasa,* he spake peaceably, but meant treacherously; *Art thou in health my Brother?* And so smote them with the sword that they died. This was the sin of *Judas,* who had Hail Master in his mouth, and covered the hollowness and Hypocrisy of his heart, with the kindness of a Kiss: but this was a token of his Treason, and the sign that he had given to apprehend him. It was not a Kiss of love, but a Testimony of his villainy; and therefore Christ said unto him: *Betrayest thou the Son of Man with a Kiss?* Hence it is that the Apostle *John* exhorteth. 1. John 3. *My little Children, let us not love in word, neither in tongue only, but in deed, and in truth: for thereby we know that we are of the truth, and shall before him assure our hearts.*

This is the true love which standeth not in word, but in deed: which lieth not in the tongue, but in the heart: which consisteth not in an outward show, but in the inward truth. Such was the love of the godly gathered together after the ascension of Christ, they loved together in truth, and had all things common in the use: *Forall that believed were in one place, and had all things common: they were of one heart and of one Soul, neither any of them faide, that anything of that which he possessed was his own, neither was there any among them that lacked.* Where the Evangelist declareth, that their harts and affections were so joined in God, that being all members of one body, they could not suffer their fellow-members to be destitute, accounting the defeating and defrauding of them, as it were a spoiling and robbing of themselves.

We must not deny our help to them that are in Christ, but show our selves ready to clothe him, to feed him, and to visit him in all his members, as we shown before, otherwise we are no true members, but dead members.

[*And to our dear Sister Apphia, &c.*]

Hitherto we have spoken of the first and chief person, to whom the Epistle is directed: Now let us come to such as are less principal, being joined with him, which are these: first, *Apphia:* Secondly, *Archippus:* Thirdly, the Family of *Philemon,* to whom this Epistle was to

be read. The first that cometh to be considered, is *Apphia,* whom he calleth a beloved Sister. This Woman seemeth to be the Wife of *Philemon,* my reason is, because she is placed immediately after *Philemon,* and before the Minister and Pastor of the Church. For no cause can be assigned why she should follow *Philemon,* and go before *Archippus,* but that she was the Wife of *Philemon;* and therefore the Apostle joineth her next unto him in place, as she was joined to him by the ordinance of God. And this is the judgment of many.

Now, as *Paul* before did join with himself *Timothy,* so in this place he joineth *Apphia,* as a Companion with *Philemon,* that thereby he might make the way more open to ob•...ine his purpose. Good Women ought to do much with their Husbandes: and the Apostle provoketh her by naming and saluting her, to be a mover and persuader of her Husband, to this charitable and Christian duty. We learn from hence, that it is required of all Christian Women to be helpers and furtherers of good things in their Husbands. It is the duty of Wives to stir up, and spurr up their Husbands to all Christian duties and holy fruits of Religion.

The ende of her Creation was, that she should be an Helper unto Man, especially in the best things, for the Woman was made for Man, and not Man for the Woman; and therefore GOD said from the beginning: *It is not good for Man to be alone, let us make him an Helper meet for him. Solomon* describing in the Book of *Proverbs a virtuous Woman, whose price is far abouethe Pearls,* (he saith) *The heart of her Husband trusteth in her; and he shall have no need of spoil: She will do him good, and not evil, all the days of her life, &c. She openeth her Mouth in Wisdom, and the Law of Grace is in her tongue, she overseeth the ways of her Household, and eateth not the Bread of idleness.* An example of this duty, we have in the Wife of *Manoah,* the Mother of *Sampson,* when her Husband was greatly affrighted and astonied, at the sight of the glorious departure of the Angel of God, who ascended up in the flame of the Altar, and cried out in the perplexity of his Spirit, and terror of his heart: *We shall surely die, because we have seen the Lord:* She encouraged him and comforted him, being greatly cast down, *If the Lord would kill us, he would not have received a burnt offering, and a meat offering at our hands, neither would he have shown us all these things, nor would now have told us any such.* Another example we have in the *Shunamite,* a Woman of great estimation, when she perceived the Prophet *Elisha* to come often that way, she said unto her Husband: *Behold, I know now, that this is an holy Man of God, that passeth by us continually, let us make him a little Chamber, I pray thee, with Walls, and let us set him there a Bed, and a Table, and a Stoole, and a Candlestick, that he may turn in thither when he cometh to us.*

Where we see she stirreth up her Husband to do good to the Prophet, and to prepare him a study by himself, fit for his Meditations. And the Apostles do often urge this duty, and teach, that all Women should be helpess, not hinderers: furtherers, not discouragers: stirrers forward, not houlders backward from good things.

The Reasons are plain. For first, they may by the gracious goodness of GOD be blessed Instruments to win their Husbands to the Faith, by beating themselves toward them with meekness of Spirit, and by patient waiting for a blessing from God. The Water by often dropping, pierceth the hard Stone: the earth by continual touching, weareth the Tough Iron: and what is it that length of time doth not alter? The Apostle *Peter* exhorteth; *Wives to be subject to their husbands, that even they which obey not the word, may without the word be woon by*

the conversation of their Wives, while they behold their pure conversation which is with fear. Likewise *Paul* persuading the believing Wife to dwell with the unbelieving Husband, and not to depart from him, giveth this reason; *What knowest thou, ô Wife, whether thou shalt save thine Husband?* Seeing therefore they may be effectual means to save the Souls of their Husbands, and to win them without the word, and so gain them a good report and a sweet Name in the Church, they must consider that it belongeth unto them to be helpers unto their Husbands.

Secondly, she is his yoke-fellow, and ought to draw with him in an eeuen and equal course, to make her obedience to him easy and cheerful in the Lord. The Oxen that draw in a yoke together, are an ease of the work and burden one to another. Such a pair of yoke-fellows were *Abraham* and *Sara, Isaac* and *Rebecca,Zacharias* and *Elizabeth,* and sundry others. The man and Wife are as the two eyes in the head, or as the two feet in the Body. The two eyes if they go together, and look both one way, be it upward or downward, be it to the right hand or to the left hand, all is well and comely in the face: but if they be severed and the one look one away, the other another way, what a blot and blemish is it to the face? The two feet, if they walk together, and one step do follow another, they become the body well, and one furthereth another: but if one step one way, and another step another way, there is no agreement in the body. So the man and the woman being made to draw in one yoke, being as the two eyes, the two hands, the two feet in the body, working together, and helping one another, should never be severed and divided to cross one another, to reproach one another, to shame or depart one from another. This piety and honesty, God and Nature doth teach us to practice.

Let us see what are the uses of this doctrine. First, seeing the Woman is made by the Law of her Creation to be an helper; we learn, that a good and Christian Wife that is wise and godly, encouraging her Husband, and stirring him up to godliness, is a great blessing of God. If she find her Husband backward and untoward, cold and careless in good things, she will labor wisely to bring him on, and to conceive a liking of them, that before distasted with him. If she perceive him forward, she will endeavor to make him yet more forward. If she find a spark, she will strive to kindle the Coals, and make it flame out to the comfort of many other. If she see him waver and wax faint, she will never cease until she have strengthened and sustained him. If she find a good beginning, she will further it by a timely proceeding, and a conscionable persevering unto the end. It is a worthy saying set down by *Solomon:He that findeth a Wife, findeth a good thing: and receiveth favor of the Lord.* And in another place; *House and Riches are the inheritance of the Fathers, but a prudent Wife cometh of the Lord.* He is blessed of God that hath such a portion. She bringeth a blessing to his person, to his Children, to his Family, to the means of his maintenance, and to his whole estate. She will seek to better his estate (howsoever she find it) both with God and the world, in heavenly things, and in earthly. This reproveth such as destroy or hinder his estate, impoverish him, decay him, or undo him, whether by dainty and delicate fare, or by gay and gorgeous apparel, by costly and sumptuous furniture, by feasting or idleness, by carelessness and negligence, or by any vanity whatsoever. *A wise Woman* (saith the Wise man) *buildeth up her house, but the foolish destroyeth it with her own hand.* Secondly, it reproveth such Wives as are uncomfortable and vncheerefull, much more such as are bitter and reproachful to their

Husbands, such as *Micholl* was to *David.* Of such *Solomon* saith; *A foolish Son is the calamity of his Father, and the contentions of a Wife, are like a continual dropping:* Where he compareth the braulings and chidings of a Woman, to the cover of an house, which is so broken, that when it raineth, the Water droppeth in upon the Planckes and Walls, and rotteth the Timber of the house, so that in short time, it is very ruinous and ready to fall. So when Women are given to contention and brauling, they are the cause of great mischief and destruction to the whole family. Civil wars were always held among the Heathen most dangerous: but the iars that are at home, and made within the Walls of the house, are as noisome and grievous, and do threaten the ruin thereof. Every bitter word is as a shower of rain that falleth into the House. This maketh many Husbands ill husbands, and causeth them to delight anywhere, rather then where they should delight to be, and to desire any company, rather then to be with the Companion of his life, which he ought to desire. An house thus divided cannot stand long, albeit for a time it may continue.

Secondly, it serveth as a notable direction for godly Women, in regard of the honorable Name and Title of an helper given unto them, to teach them to watch all occasions, and wait all opportunities offered them to do good, and not to slack them. It is a great point of wisdom to take the occasion: and there is a fit time for every purpose under the Heavens. Hence it is, that the Apostle chargeth *everyone to abide in his calling,* when he speaketh of the Woman's winning of her Husband. And we have a notable example hereof in the behavior of *Abigail* toward *Nabal,* a wise woman, toward a churlish and drunken Husband, when she saw evil ready to come upon her and her Husband, and the whole Family, yet she told him nothing, neither more nor less until the morning arose, because he was drunken, and so had no reason to consider, or to conceive what she had done for their deliverance: but in the morning when he had slept out his drunkenness, and the wine was gone out of *Nabal,* then she told him, and set before him the wickedness of his heart, the purpose of *David,* the danger of death, and the working of the safety of the whole Family. It is a great profit and advantage to do a thing in season. On the other side, it is the note of unwise and wicked Women, to draw their Husbands to all wickedness and outragiousnesse, to further them in impiety and ungodliness, and consequently to hasten their own and their Husbands ruin and destruction. If there be any spark of godliness, they are as water to quench it in their Husbands. An example hereof we have in *Jezebel,* when *Ahab* longed after the Vine-yard of *Naboth,* and could not obtain it, so that he came to his house heavy and in displeasure: did she persuade the Kings heart to be content? Did she tell him he had enough, or move him to suffer *Naboth* to enjoy his possession in peace? No, as if he had not been of himself mad enough, she pricketh him forward; she saith unto him, *Dost thou manage the Kingdom of Israel? Art thou fit to be a King? I will give thee the Vineyard, up, eat Bread, and be of good cheer.* The like we see in the Wives of *Solomon,* that were Heathen, they turned away his heart from God, and provoked him to set up Idolatry. When *Mordecai* refused to bow down to *Haman,* and to give him the honor that was due to God, he was full of wrath, so that the glory of his Riches, the multitude of his children, the favor of the King, the greatness of his honor, the advancement of his Name, did nothing avail him, so long as he saw *Mordecai* the *Jew* sitting at the Kings Gate: Did his Wife persuade him to be patient? Did she show him, that favor is deceitful, that

wealth is uncertain, and that honor is as a blast of wind; yea, lighter then vanity it self? No, she moveth him to set up a tree of fifty cubits high, and to speak to the King that *Mordecai*might be hanged thereon. It is great means to goodness, to delight in good company. It is a great allurement to wickedness, to follow evil company. A day-companion is strong to draw men to all impiety: but the Night-companion is stronger, and prevaileth farther, and oftentimes bringeth to the hight of all iniquity.

Lastly, as the consideration of the Name being made to be Helpers, putteth Wives in mind of their duty: so it teacheth all men two things. First, they must remember, that it standeth everyone upon, to have a care in his choice and match, to get such as may brook their Names, and be indeed Helpers, and not hinderers unto them. It is the greatest calling that we can enter into, and a band never to be broken. Therein standeth the comfort or discomfort of our whole life. It is is our duty to be careful to marry in the Lord, that Christ may be bidden as one of our Gueste, and not shut out of our meetings. It is a profane marriage where he is not entertained, and we can look for no blessing to come upon such assemblies. The Apostle teaching, *That the Wife isbound by the Law, as long as her Husband liveth, and that her Husband being dead, she is at liberty to marry with whom she will, he addeth, only in the Lord.* The same Apostle chargeth us, *Not to be unequally yoked with the unbelievers,because there can be no fellowship between righteousness and unrighteousness, no communion between light and darkness, no concord between Christ and Belial.* Such unequal marriages between the Sons of God, and the Daughters of men, brought an universal flood upon the Earth. How greatly God detesteth this, the Prophet *Malachi* declareth. Cha. 2. 11. *Judah hath transgressed, and an abomination is committed in Israel, and in Jerusalem, for Judah hath defiled the holiness of the Lord which he loved, and hath married the Daughter of a strange God.* This condemneth such matches as are sought out for beauty, for riches, for honors, but no mention made of godliness, or of Religion. The chiefest things to be respected, are not wealth, and such outward things, of the world, for a man may be advanced in his estate this way, and yet in the end be cast down to hell.

Secondly, such as have received by the blessing of God, such helpers and comforts of their life, must learn to love, and delight in such wives, as in those companions that God hath sent them. This doth *Solomon* teach, *Rejoice with the Wife of thy youth, let her be as the loving Hind, and the pleasant Roe, let her breasts satisfy thee at all times, for why shouldest thou delight, my Son, in a strange Woman, or embrace the bosom of a Stranger? For the ways of man are before the eyes of the Lord, and he pondreth all his paths.* Where he teacheth, that the delight that the married folk ought to take one in another, is a notable preservative to keep them from uncleanness. They must confess, that it is God that hath knit them together in such wise, that the one should not desire to be separated from the other. The Apostle writing to the *Ephesians,* willeth *Husbands to love their Wives, as Christ loved the Church, and gave himself for it:* and showeth, that men ought so to love their Wives as their own bodies; *So that he which loveth his Wife, loveth himself, for no Man ever yet hated his own Flesh, but nourisheth and cherisheth it, even as the Lord doth the Church.*

[*And to Archippus our Fellow-Soldier, &c.*]

Hitherto of the two first persons, to whom the Epistle is sent; to wit, *Philemon* and *Apphia,* the Husband and the Wife. Now followeth the third person, who was the Pastor of the Church, described by his propper Name, *Archippus:* and by his Office, a Fellow-Soldier. True it is, all Christians in this life are Warriours, and fight the battles of God, against sin, the world, and the Devil: and so may be called Fellow-Soldiers, in as much as they are members of the Militant Church: yet the Ministers of God are in a peculiar and special manner, so called, because they are as it were the Captains & Standart-bearers to go beforeothers, and to order the battle. This Title to be called a Soldier, is a borrowed speech, (for their Weapons are not carnal) and importeth great labor and much trouble, it signifieth the necessity of the calling, and pointeth out the danger and opposition that is made against it. The Doctrine from hence is this, that the calling of a Minister is paineful, most needful, and a troublesome calling, resisted and opposed against by Satan and wicked men. When Christ saw the people scattered abroad and dispersed, as Sheep without a Shepherd, he had compassion upon them, and said to his Disciples; *The Harvest indeed is great, but the Laborers are few, pray ye therefore the Lord of the Harvest, to thrust forth Laborers into his Harvest.* Where we see, he calleth the Ministers of the Gospel Laborers in the Harvest-field, and gatherers of the Lord's Corn. We see what great pains men take in Harvest, and how necessary Laborers are, when the Corn is ripe and ready to be reaped. The Apostle *Paul* speaking of himself, and the rest of the Apostles saith; *We together are God's Laborers.* And in another place; *The Elders that rule well, is worthy of double honor, specially they which labor in the word and doctrine.* Heerevnto agreeth that which he writeth in another Epistle: *Study to show thyself approved unto God, a work-man that needeth not to be ashamed, dividing the word of truth aright.* All these testimonies teach us this truth, that the office of the Ministry is not so much a dignity, as it implieth a duty; it is not only an honor, but a burden; it is not only a Title of renown, but a work of labor.

This will better appear, if we mark the Reasons following. First, the ordinance of God appointeth, that every calling should eat their Bread in the sweat of their brows; that is, should be industrious and painful in their several vocations, whether it be in bodily or in spiritual labor. The bodily calling, requireth bodily labor: the spiritual calling, requireth spiritual labor. Idleness and negligence in any work of the Lord is accursed. An idle hearer, that joineth not practice, is abhominable: a loose and careless professor, that addeth not obedience, is a bad professor.

Secondly, the Ministers of God fight the Lord's spiritual battles for us, by their prayers, care, watchfulness, faith, and the whole Armor of God: by opposing and setting themselves against Heritiques, Atheists, Worldlinges, Schismatics, Wicked men, and all things that exalr themselves against God. Is not this a great work, of great labor, to resist the budding and growing of so many sins as daily rise up, as men that strive with the whole Earth? To labor, in study, in word, in doctrine, in zeal, in watching? According to that which the Apostle saith; *I was often in weariness, and painfulness, in watching often: besides the things which are outward, I am combred daily, and have the care of all the Churches: who is weak, and I am not weak? Who is offended, and I burn not?* How did *Moses* fight in prayer, and labor in zeal for the people of Israel, when he stood in the gap and stopped the wrath of God that was kindled against them? If then we would reason from the general to the special, waying the purpose and

appointment of God, who hath annexed labor to every calling, or consider that the Ministers of the word are the Soldiers of God, to fight his battles against sin and sinful men; in both respects we may conclude, that the calling of the ministry, is an office of great necessity, and of much labor.

This doctrine teacheth us, and offereth unto us diverse Uses. First, let us learn to acknowledge the work of the Ministry, to be a work of great diligence, painfulness, and labor, if it be performed as it ought to be. We must keep back nothing from the people, but show unto them the whole counsel of God. We must lay the Foundation of Religion among them, and build constantly upon it, which cannot be done without faithfulness. If we take heed to our selves, and to all the flock, whereof the holy Ghost hath made us Ouer-seers to feed the Church of God, which he hath purchased with his own blood, we shall find our function to be full of labor and sweating, to receive much evil entreating, and hard entertainment here in this World. The Apostle teaching the duty of the hearers toward their Ministers, saith; *Let a man so think of us, as of the Ministers of Christ, and disposers of the secrets of God: and as for the the rest, it is required of the Disposers, that every Man be found faithful.* So he teacheth in another place: *This is a true saying, If any Man desire the office of a Bishop, he desireth a worthy work.* Where he showeth indeed, that the calling is a worthy calling, but it requireth also worthy laboring. This will farther appear unto us, if we consider the Titles that are given unto them. They are called Builders, that are continually busy in building, hewing tough Timber, and squaring rough stones. No Timber, no Stones of themselves so unfit for building, as we are by Nature to be coupled together, and to grow unto an holy Temple in the Lord. They are called Soldiers, they are always fighting or looking for their enemies, and drawing out the Sword of the Spirit, which is the word of God. Is any calling under Heaven more necessary, then the profession of a Soldier in time of danger? And when an assault is made, or the battles join, is any profession more painful? Sometimes they are called Husband-men. Is not the life of the Husbandman a painful life, and is not the ending of one work the beginning of another? Doth not every season of the year bring his several travel? So that no calling is accompanied with more labor and less ease. Sometimes they are called Watch-men, who stand continually on their watch Tower, to discry the coming and approaching of the Enemy. Sometimes they are called Shepherds, abiding in the field, and keeping watch by night over their flock; they are in the day consumed with heat, and with Frost in the night, and their sleep departeth from their eyes. Seeing therefore the Ministers aie builders of the Lord's house, Soldiers in the Lord's Campe, Husbandmen in the Lord's field, Watch-men in the Lord's Citty, and Shepheardes over the Lord's flock, which he hath redeemed with his precious blood; we must all confess, that the Ministry of the word is a work of great labor, if it be discharged aright. For this, if we know not by practice, we may see by experience, that to study with constantnesse, to meditate with earnesse, to instruct with diligence, to exhort with carefulness, to reprove with zeal, to comfort with cheerfulness, to convince with boldness, to watch over the people with a godly over-sight, as they that must give accounts for their Souls, to conceive godly anger and great sorrow for sin, to pray in public and private, to go in and out before the people of God in the doctrine of Faith, and in example of life, to prepare themselves to handle the word, and to deliver it

with power and evidence of the spirit, with earnest affections, being thus prepared; I say to perform all these duties, doth more consume the inward parts, wast the body, impair nature, decay strength, spend the vital Spirits, and cause them to be subject to sundry infirmities, sicknesses, and diseases, then any the strongest labor that is used among men. For this we may observe, that the labors of the body (though they be great) maintain strength, preserve the stomach, increase the appetite, and add vigor to every part: but it is far otherwise in the labors of the mind, they weaken the natural powers, they wast the vital Spirits, and they decay the health of the body. Hence it is, that the Apostle giveth this precept to *Timothy,* a Minister of the Gospel; *Drink no longer Water, but use a little Wine for thy stomachs sake, and thine often infirmities:* declaring thereby, that it often falleth out, that the Ministers of the Gospel wich take pains in their callings, are feeble in body, weak in strength, sparing in diet, and subject to diseases.

Secondly, seeing the calling of a Minister requireth pains and labor, it reproveth those that be Idol Shepherds, dumb Dogs, evil Beasts, slow bellies; not laborers, but loiterers; not workmen, but sleepers: which make not the calling painful, but gainful. How many are there that enter into this weighty and worthy calling for their own ease, and to follow idleness and pleasure? How many, to enrich themselves, and to gather wealth? The Prophet *Isaiah* complaineth greatly of such in his time. Chap. 56. 10. *Their Watchmen are all blind, they have no knowledge, they are all dumb Dogs, they cannot bark: they lie and sleep, and delight in sleeping.* Let all such consider the greatness and height of their excellent calling, and remember the honorable Titles whereby they are called, that so they may be put in mind of their duties. Let them be diligent (according to the counsel of *Solomon*) *To know the State of their flock, and take heed to the herds: for Riches remain not always, nor the Crown from generation to generation.* And howsoever many that possess the places, occupy the rooms, and usurp the Titles of Pastors, do glory in their calling, and account themselves sent of God: yet so long as they loiter in the Lord's Harvest, and will take no pains to win Souls to God, they are but Idols, *They have eyes and see not, they have a mouth and speak not, neither make they a sound with their throat, they that make them are like unto them, so are all that trust in them.* True it is, they can say somewhat for themselves, and can allege sundry reasons to maintain their ease and idleness; *And the sluggard is wiser in his own conceit, then seven men that can render a reason:* as appeareth in the example of the slothful Servant, who did hide his Masters Talent: notwithstanding, if the diligence in their calling, be not answerable to the dignity of their office, they shall have the reward of sluggards, they shall have the Talent and gifts which they have received, taken from them, and the blood of those that perish through their negligence, shall be required at their hands.

Again, it condemneth and convinceth the senseless opinion of vain and unthankful men, that cry out against the Ministers in every place, accounting their calling easy, and themselves idle, as living by the sweat of other men's brows, and receiving their means and maintenance without any manner of pains. Albeit, this objection be indeed idle, and deserve no answer, and that it is in vain to reason with the belly, that hath no ears to hear, nor heart to conceive; and albeit I stand in a slippery place, because I should be censured to speak rather for our selves, then for others, and to respect more our own gain, then the good of

others: yet somewhat must be said to this foolish and peevish conceit. Indeed, I acknowledge freely, some are unprofitable drones, that do not gather, but eat the Honny: and some idle Shepherds that fleefe the sheep, but feed not the Flock: these I confess have their living come in easily, who indeed deserve no living, and because they will not labor, they should not eat; and woe be to them if in time they repent not. But these men that object as before, do exclaim and cry out, not against the abuses of the office, or the slothfulness and negligence of men, but against the calling it sefe, contrary to the saying of Christ, who teacheth, that the *Labourer is worthy of his hire, and the workman of his meat:* and opposing themselves against the ordinance of God, who hath appointed the Ministry to be maintained: for as they that *Ministred at the Altar, did live of the Altar: so God hath ordained, that they which preach the Gospel, should live of the Gospel.* As these men are ignorant of this high ordinance of God, so they seem not to know themselves. They are so blind, so brutish and blockish, that they know not by any experience from themselves, that men have souls, and that there is an immediate soul-labor, far greater then bodily labor, and likewise a soul-suffering (which they shall one day feel, if they repent not) many ways exceeding and surpassing bodily suffering, or any torment that befalls the body. Remember with me, and consider a little, (though it be in an higher degree) the sorrow of the Soul that was upon Christ in the Garden, without any the least touch and visitation of the body, whether it were painful and laboursome or not, *When it so heated and crushed him, that it caused him to sweat drops of blood, that trickled down to the ground.* Many diseases of the body are very painful and hard to be borne; but the grief, and anguish, and horror of the soul, is a thousand times more painful, according to that which *Solomon* speaketh in the Proverbs, Chap. 18. *The spirit of a Man will sustain his infirmity, but a wounded spirit who can bear it?* Furthermore, there is persecution of the Soul, as well as a persecution of the body; and these two are distinguished, and differing one from the other. For when Tyrants persecute the Church, and rage with fury against the Saints, their faith is not shaken, but Religion then flourisheth most of all, as we see when *Israel* was in *Egypt.* The greatest slavery and slaughter, is, when men's souls are corrupted with false doctrine. Lastly, is the calling of a Prince, of a Counselor, of a Noble-man, an idle calling, because they use not bodily labor? This is, as if a man should say, that the Governor of the Ship doth nothing in sailing, because while some climb the Masts, other walk upon the Hatches, he sitteth quiet and holdeth the Sterne: he doth not indeed as they do, but he doth far greater and better things. The Church and Common-wealth are not unfitly compared to a man's body, which consist of many partes, all needful and necessary, yet all have not the same uses and functions. If the members of a man's body should rise and rebel against the belly, if the feet should plead, that they only bear up the weight of the whole body, if the hands should affirm, that they labor painfully, earn their living, and bring many other commodities: if the shoulders should say, that they bear all burdens: or the head, that it seeth and heareth: the mouth, that it speaketh: and then if all jointly should turn themselves to the belly, and accuse it to be without profit, to remain in the midst of the body, without doing anything, and sustain no labor to the maintenance of the rest of the partes: were not this a foolish conceit of reasoning, and would not this tend to the ruin of the whole body? In the body political, if the people that dig and delue, should complain and conspire against the Prince and Nobles, (who labor by care, rule by authority, foresee by wisdom, and manage by

government) because they work not with their hands, would not this draw with it the destruction of the Common-wealth? So is it in the Church, and in the offices of the Church. As the people labor by working, so do the Ministers in studying and preaching. All have not one office, all have not one use. Therefore the Apostle saith; *The body is not one member, but many: if the foot should say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear should say, because I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? And if the whole were hearing, where were the smelling? But now hath God disposed the members, everyone of them in the body at his own pleasure: for if they were all one member, where were the body? But now are there many members, yet but one body: and the eye cannot say unto the hand, I have no need of thee: nor the head again to the feet, I have no need of you.* Whereby we see, that the body consisteth of many members, all have their necessary use for the preservation of the whole, and yet all have not one and the same function. So then, they despise the Ministers of the Gospel, and so account the Ministry of the word needless and unprofitable, because they work not with their hands, and not labor with bodily labor; are as mad and monstrous, as they that would have all the body to be an hand; no mouth, no head, no foot. For albeit, the Teachers of the Church be not the hands of the body, to handle the Carpenters Axe, or the Shepherds Crooke, or the Husbandmans Plough, or the saw of the Sawyer: yet he is as the eye of the body, to give light to them that sit in darkness and in the shadow of death: as the mouth of the body to speak to God, and to pour out supplications before him for the people: yea, he is also as the belly, for as the belly which receiveth all meats that nourish man's body, doth send them back again with advantage, to the nourishment of the whole body: so the Minister receiving maintenance from the Church, doth feed them again, and nourisheth them with the bread of life to the salvation of their souls. He receiveth temporal things, but he soweth unto them spiritual things. The Apostle saith; *Who goeth a warfare any time at his own cost? Who planteth a Vineyard, and eateth not the fruit thereof? Or who feedeth a Flock, and eateth not of the Milk of the flock?* The Soldier liveth by the receiving of his wages; the Husbandman, by the fruits of his labors; the Shepherd, by the increase of his flock: and therefore it must not seem strange unto us, that the Lord's Soldiers should enjoy their pay, and that his Workemen should have their hire.

Lastly, seeing the celling of the Pastor set over the people, is painful, it offereth good considerations and profitable Meditations, both to the Pastors, and to the people. Touching the Ministers, it serveth as a good admonition to such as purpose and intend to enter into this great calling of the Ministry, that they do it wisely and warily, that they run not before they be sent, that they enter at the Door, and climb not in at the Windowe, that they considet what provision, and store of new and old they have, to go through the work. Such as mean to build, do first make great provision and preparation. The Kings of the Nations, and Princes of the Earth, with great advise and consultation, do proclaim wars. The Ministry is a going to Warfare, it is a building of God's House; and therefore it is to be enterprized not rashly, but advisedly: not meanly stored, but plentifully furnished with all manner of provision fit for the Lord's work. Again, being the Soldiers of Christ, and the leaders of his people, they must seek to please, not men, but their Captain that hath chosen and called

them, they must take heed they do not entangle and snare themselves in worldly matters, and so hinder their work in hand, whereby they are made unfit to serve God and his Church. The order and discipline of the Wars is such, that so soon as the Soldier hath enrolled and given his name to his Captain, he leaveth his house and other affairs, which might with-draw his mind, and mindeth nothing but the battle. So ought we to be wholly loosed, and throughlie freed from the impediments and incumbrances of this Worlde, that Christ may have our service in this warfare. This is that use which the Apostle maketh of this Doctrine. 2. Tim. 2. Thou therefore suffer affliction, as a good Soldier of Jesus Christ; *No Man that warreth, entangleth himself with the affairs of this life, because he would please him that hath chosen him to be a Soldier.* Touching the people, they must know, that when God sendeth such Laborers among them, they must be esteemed and accounted as the greatest defense and preservation of a Citty and Kingdom. This is confessed by *Joash* the King of *Israel* (when *Elisha* fell sick of his sickness, whereof he died) *O my Father, my Father, the Charet of Israel, and the Horsemen of the same.* The prayer of *Moses,* prevailed more then the Sword of *Joshua,* and all the furniture of war against the *Amalekites.* The Apostle writing to the *Hebrews,* exhorteth thē *To obey them that have the over-sight of them, and to submit themselves, because they watch for their souls as they that must give accounts, that they may do it with joy, and not with grief, for that is unprofitable for them.* Secondly, it teacheth them to account them worthy of their hire and wages, & to esteem them worthy of double honor. It is a grievous and a crying sin, to keep back the laborers wages, to diminish it, to grudge at it, and to take it to themselves, and it calleth for vengeance, & entereth into the ears of the Lord of hosts. The Ministers are the Lord's laborers and workmen, hired to labor in this Vineyard, to sow, to plant, to water, to prune, to dig, & he hath appointed to them their portion for their maintenance: if this therefore be detained from them by In-justice, it crieth unto God, and bringeth oftentimes his curse upon us, both in spiritual and temporal things. In spiritual things, because he dealeth with us in heavenly things, as we deal with his Ministers in earthly things. If we detain from them their maintenance, he will detain from us his blessing. If we be sparing in giving them their hire, he also will be sparing in bestowing upon them his graces. As we sow, so we shall reap. In temporal things, because God promiseth a blessing to such as pay the Lord his due, and threateneth to curse them that spoil him in his Tithes and offerings. This we see in the Prophet *Malachi,* where God complaineth of their spoiling and defrauding of him, he saith; *Ye are cursed with a curse, for ye have spoiled me, even this whole Nation: bring ye all the tithes into the Store-house, that there may be meat in mine House, and prove me now here with, saith the Lord of Hosts, if I will not open the Windowes of Heaven unto you, and pour you out a blessing without measure.* If then we desire the blessings of God to come upon us in spiritual graces, or in earthly things, we ought not to with-hold the Laborers wages, that plough up our fallow grounds, and Till our barren hearts. It is a worthy exhortation, which the Apostle giveth to the Church of the *Thessalonians,* touching their Ministers, *We beseech you Brethren, that ye acknowledge them which labor among you, and are over you in the Lord and admonish you, that ye have them in singular love for their works sake.* For seeing the true Pastors of Christ bestow their labor among us, and consume themselves as the Candle, to give light to others, we ought to show the bowels of love and compassion toward them, we ought not to be wanting unto them in the fruits of our love.

[*And to the Church that is in thine House, &c.*]

Hitherto we have handled the third person written to; namely, *Archippus,* together with the description of him to be a Soldier of Christ, and a Fellowe-Soldier with the Apostle: Now, we are to proceed to the fourth and last which yet remaineth, which is a joining of many persons together, for he addeth to the former, *The Church which is in thine House.* He adorneth the Household and Family of *Philemon,* with the Honorable and renowned Title of a Church. This serveth to commend as well *Philemon* the Master, who had instructed his Family in the Doctrine of godliness, as also the Household it self, which had been taught and trained up by him.

We see here a private House is called a Church. For seeing where two or three are gathered together in the name of Christ, he is there in the midst of them: every assembly or meeting of the Saints, is called not unfitly by that Name. *Philemon* to his perpetual commendation, had by his care and industry, made of his house a little Church, instructing, guiding, governing, framing, and ordering them in the knowledge and fear of God. We learn from hence, that all Householders ought to prepare, instruct, and order their Families in the knowledge of God, and obedience of godliness, that the house of the Master may be the Church of God. And that it is the duty of all such as have the government and oversight of others to see thē taught and instructed in the ways of God, it appeareth by many precepts and examples set forth unto us in the Scriptures. This is it which *Moses* gave in charge to the *Israelites,Ye shall lay up these my words in your harts, and in your soul, and bind them for a sign upon your hand, that they may be as a frontlet between your eyes, And ye shall teach them your Children, speaking of them, when thou fittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* So the Prophet speaking of the great works of God, wrought for the safety of his people, & the overthrow of their enemies, declareth, *How he establed a testimony in Jacob, and ordained a Law in Israel, which he commanded our Fathers, that they should teach their Children, that the posterity might know it, and the Children which should be borne, should stand up and declare it to their Children, that they might set their hope on God, and not forget the works of God, but keep his Commandments.* This it is which *Solomon* speaketh. Prover. 22. 6. *Teach a child in the Trade of his way, and when he is old he shall not depart from it.* Hereunto also agreeth the saying of the Apostle; *Ye Fathers, provoke not your Children to wrath, but bring them up in instruction and information of the Lord.* Now, as we have seen sundry precepts, pressing us to the performance of this duty, so we have many examples of the godly, that have put it in practice, and gone before us in their obedience. *Abraham* the Father of the faithful, is commended of God, for his care and conscience this way. Gene. 18. 19. where he saith: *I know him that he will command his Sons, and his household after him, that they keep the way of the Lord, to do righteousness and judgment. Job* is reported to have sanctified his Children, when the days of their banqueting were gone about, *He rose up early in the Morning, and offered burnt offerings according to the number of them all. Cornelius,* a Captain of the *Italian* band, feared •od with all his Household. The Parents of *Timothy,* his Grand-mother and Mother, brought him up in the knowledge of the Scriptures of a Child, *Which are able to make us wife unto salvation through the Faith which is in Christ Jesus.* To these precepts and example before remembered, we might add diverse other out of the Book of God, to teach us, that to whom

soever GOD hath vochsafed this grace, and given this honor to make him a Father of Children, a Mayster over Seruaunts, a Governor over an Houshould; he requireth with all this duty, and therefore layeth it as a burden upon his Shoulders, to teach, to exhort, to admonish, to reprove, and to instruct all those that are under his charge and jurisdiction.

The Reasons enforcing this Doctrine, are many in number, strong in value, and manifest in the view of all that will rightly consider of them. For first, all Christians are generally charged to exhort and admonish one another, as we see. 1. Thess. 5. 11. Heb. 3. 13. 14. Levite. 19. 17. So then, unless the rulers of Families will exempt themselves out of the number of Christians, they cannot shake off this yoke, but they are bound to edify and exhort daily their Families, least their harts be hardened through the deceitfulness of sin. If then we be bound generally to admonish one another, even those to whom we are less bound, much more are we to do it to such, as we are tied unto by a double band, and a nearer conjunction.

Secondly, every Mans house is his private charge, which he must over-see, it is as his Flock which he must attend, it is as his City, over which he must watch: and thereby fit them for the hearing of the public Ministry of the word; and therefore must answer for their negligence. This we see in the example of *Eli.* 1. Sam. 2. 29. He is charged with the sins of his Children which they had committed, and to have honored them above the Lord. This is a grievous fault, and an horrible offense, to set yp our Sons instead of God, and to make more account of them then we do of the most high. Hence it is that *Solomon* saith; *Be diligent to know the State of thy Flock, and take heed to the Heards.* Such as are Shepherds, over the Sheep of the Pasture which are unreasonable, ought to care & provide for them: much more ought such to be diligent and watchful, as have the people of God committed unto them, and have a charge to look to his sheep which are endued with reason, whose Souls are immortal, who bear the Image of God upon them, and for whom Christ Jesus shed his most pure and precious blood. Every man hath some charge or other, greater or lesser, in the Church, in the Common-wealth, or in the family: and everyone must be diligent to know the estate of this charge, laboring earnestly to discharge it. And if we will make conscience of our duty, we shall find the least flock enough for our feeding, the least field sufficient for our tilling, the least house great enough for our teaching and ordering.

Thirdly, we may be drawn to the discharging of this duty, if we consider the profit and benefits that arise from hence. First, it will be a means to make them more carefully to learn to know the will of God, when they consider it shall be required of them, and an account taken how they hear. Secondly, it will cause them to retain in mind and memory the better, the Lessons which they have learned, when they have whetted them upon their Families. Thirdly, God will increase his gifts and graces that are in them already, he will bless them with a new supply, for to him that hath shall be given, and he shall have abundance. Fourthly, it will breed and begin great obedience and dutifulness in all the degrees of their Families; first to God, then to themselves; and afterward to others, to the preventing of a thousand household griefs and troubles, that arise for want thereof. This obedience is a thing which all Fathers and Masters greatly desire. Everyone desireth to have dutiful Children and faithful Servants: this is the way and course to be taken, that we may attain

unto it. So when such as have been instructed and nurtered by us, shall go abroad into other families of their own, and grow to have houses themselves, as they have been instructed, so will they instruct their Servants, and deal toward them as they have been dealt withal themselves. Lastly, the public ministry is made more fruitful unto them, in that the seed sown in their harts is watered, and thereby made to spring up. And this is found true by daily experience in our assemblies, that let the Minister teach never so diligently in his charge, unless there be a seconding and furthering of his labors, in several families at home, all the doctrine delivered and heard, is trodden under foot, choked, and forgotten.

Fourthly, innumerable are the evils, and manifold are the mischiefs that come of the neglecting of this duty. First, it is the Mother of all the ignorance and gross blindness, that ouerfloweth and overthroweth the Church. For from what cause cometh ignorance, but from the want of teaching, as darkness proceedeth from the want of light? Secondly, it causeth the Lessons and instructions taught on the day of the public assembly, to be forgotten of Master and Man, of Mother and Daughter, of Father and Child, before the next day. Often teaching and much repeating, make a diligent Master, and a profitable Scholar. Thirdly, from hence come all domestical braules, contentions, stubbornness, and disobedience, that the House is divided against it self, which would be remedied and prevented by this means. Lastly, the neglect of this duty, bringeth God's judgments upon the whole Family. So then, whether we consider the common duty of exhorting that lieth upon all, or that the private house is a private Church, or that the benefits are many where this duty is practiced, & the evils many that grow where it is neglected: in all these respects we see, that it is a special duty required of all governors, to labor, to plant, and to sow the Seedes of true Religion in the heart, as it were in the ground of those that are committed unto them.

Before we come to the uses of this Doctrine, certain Objections are to be removed, whereby many stumble and fall down. The Sluggard pretendeth there is a Lyon in the way, and feareth danger when there is none. So soon as *Adam* had sinned, by and by he sought Fig leaves to cover his shame. Many are the devises of men, daubing with untempered Morter, to excuse their neglect or contempt of this duty. Some say, they are ashamed to pray, to read, to teach in their families and households, and to call them together for such ends. They are ashamed of it, because it is good, because it is commanded: but they are not ashamed of committing open sins in open places. They shrink back when any good duty is to be performed: but they blush not with brazen faces and Iron fore-heads, to break out into all profaneness. Let these take heed least Christ be ashamed of them when he cometh into his kingdom. If we be ready to confess him, and to profess his truth, he will acknowledge us before his Father which is in Heaven. Some say, it is a note of hypocrisy to perform these duties, and condemn them as Hypocrites that teach their Families. These are evil Servants, that out of their own mouths may be judged. Let them pray to have their stony hearts taken away, and new hearts given unto them; *For if their hollow and hypocritical hearts do condemn them, God is greater then their harts, and knoweth all things.* And let them take heed, they sit not in judgment upon others, least with the same measure that they mete, it be measured to them again. Let them judge nothing before the time, but reserve judgment to the Judge of the whole world.

Others say, it will let and hinder their Servants work, we must have so much praying, that we shall have little working. These men can alot and alow no time for the Lord, but think every hour lost that is not spent in business of the World, and affairs of this life. These are like to profane *Saul,* who when the *Philistines* pressed toward him, and he was to ask counsel of the Lord; *He commanded the Priest to with-draw his hand;* that is, he said unto him, the season serveth not to seek unto GOD, we cannot spend the time in calling upon him, let us go unto the battle and fight against our Enemies. These men are like to wretched *Pharaoh,* when *Moses* called upon him to let the people go into the Wilderness to serve and sacrifice to the Lord, he is charged to make them idle, and to cause them to surcease from their works. These men are like to covetous *Judas,* who when *Mary* anointed Christ's feet, complained of the wast, and said; *Why was not this Ointment sold for three hundred pence, and given to the poor.* Wherefore our Savior answereth such, in his reply to *Martha,* who was much troubled and cumbered about much serving, *One thing is needful, Mary hath chosen the good part, which shall not be taken away from her.* Nay, to be instructed in true Religion, and to set out a time for calling upon the Name of God, is so far from hindering our Servants work, that it shall further it, and give a blessing unto it.

We are commanded to meditate in the Law of the Lord day and night, that so we may make our way prosperous, and have good success in the works of our hands. And the Prophet teacheth, *That except the Lord build the House, and watch the Citty, the labor of the Builder, and of the Watch-man, is in vain.* Others say, they shall be mocked, taunted, and scorned by the World, they shall be termed *Precisians,* they shall be called Puritans. But we must not seek to please men by running into the displeasure of God. For oftentimes it falleth out, through the just judgment of God, that whilst we hunt after the pleasure and favor of men, against God, we have the favor neither of God nor Men. The Apostle saith of himself, writing to the *GalatiansIf I should yet please Men, I were not the Servant of Christ.* It was the lot of Christ, it hath been the portion of all true Christians, to be scourged by the viperous and venomous tongues of ungodly men, that care not for God, nor regard any Religion. We are faint Soldiers, not worthy to bear the Name of Christ, if we fly out of the field for every idle word, and taunt of the tongue cast out against us. We must prepare our selves against greater encounters, and arm our selves against words and Swords, we must buckle both with the Devil and with Deuilish men, hand to hand, except we will yield him both our bodies and Souls to our destruction. Some say, they cannot bring the unlearned to knowledge, and that youth are stubborn, they will be youth still, and we were once youths, & they should hardly keep any Servants, if they should strictly tie them to this order; nay they should fly the Parish rather then bear this yoke. I answer, first, let us remember, that GOD giveth the knowledge of his Mysteries, even to the simple and lowly minded that fear him. Secondly, consider, that young men are commanded to *remember their Creator in the days of their youth, and shall give an account of all things unto God.* As for their stubbornness, the word of God is the best remedy to bend them, and make them pliable unto all goodness: so that the Prophet saith; *Wherewith shall a young Man redress his way? In taking heed thereto according to thy word.* But if they be so stiffly and stubbornly minded, that they will not be reclaimed and reformed, their room is better then their company. If admonitions will not win them, they

are to be avoided: thy house is better without them, then with them. Neither are we to fear their flying away, and departing to another place: for if this course of instruction were taken in hand everywhere, the Objection were answered, and their mouths stopped. For whether would they go to escape this training up in the principles of Religion? It is certain they could turn themselves no whither, but it would meet with them in all places. Others object, our Fathers did well enough without observing any such order; I trow you will not condemn them. Why should we make ourselves wiser then they? They troubled not themselves or their Children with learning of Catechisms: and we see men do well enough prosper in the World, yet busy not their heads about this. I answer, if they mean those forefathers and Ancestors, whose steps we should follow, as *Adam, Abraham, Isaac, Jacob, Joshua, David,* and diverse others, which were indeed our Fathers, then we may be assured out of the word of truth, that these busied and bestirred themselves this way: they taught their Children, they instructed their families, they reformed disorders, they removed the disordered. If they mean our forefathers that lived in latter times, when darkness covered the earth, no marvel if they were not urged, thereunto themselves, or that they urged not others, for then they lived at the diet of the Prelates, and nothing pleased the Prelates better then the ignorance of the people, they were the blind Leaders of the blind, they could neither enter into the Kingdom of heaven themselves, nor suffer those that would enter. Notwithstanding, we will not meddle with condemning our forefathers, neither will we justify them, both these belong unto God; and therefore are not to be usurped by any man. We must judge the best of them, according to the rule of Charity, *Which hopeth all things, and believeth all things.* We know God reserved to himself 7000. in Israel, in the days of *Ahab,* that never bowed the knee to *Baal:* and he hath a few names yet in *Sardis,* which have not defiled their garments, which shall walk with him in white, for they are worthy. We may say with the Apostle of them; *The time of this ignorance God regardeth not, but now he admonisheth all men everywhere to repent.* We are not therefore to look what they have done, but consider what by the word they should have done, and what by the same we ought to do. And touching the thriving and prospering of them that neglect this duty: this is an Objection fitter for Atheists, then Christians to use. Christ hath taught us, that this is no rule to measure good or evil: he showeth, *That the Father maketh his Sun to shine, and his rain to fall upon the just and unjust, upon the godly and the ungodly.* The Wiseman hath taught, that by outward things we cannot understand, whether we be loved or hated of God. We see the wicked for the most part prosper more in the World in worldly things, then the godly, as we read *Psal.* 73. 3, 4, 5. and *Job* 21. 8. 9.

Lastly, it is objected, that some which have been diligently and duly taught, do yet live as leudly and profanely, as they that never knew anything of God. I answer, it may be this is thy wrong and rash judgment. The world speaketh evil of those that will not follow them into all excess of riot. But let us grant it to be so: yet herein they play the wrangling Sophisters and Cauillers, alleging a false cause for a true. For I am sure, this course of learning is not the cause of the looseness of their living. If grace had been in their hearts, it would be a means to make them believe and live better. He that knoweth his Masters will, is more likely to perform it, then he that knoweth it not, nor careth for the knowing of it. He that hath his eye-sight, is more likely to walk without stumbling and falling, then he that is blind: so he

that is instructed in the ways of godliness, hath better means to walk in the fear of God, then he that is ignorant and knoweth nothing. True it is, some that know their Masters will do it not: some that have their eyes open, fall down now and then: yet none can be so void of reason to conclude from hence, that it is not necessary to know his will, or to open our eyes. Thus much for the removing of the objections, and the scattering of those Mists and Clouds that stood before us.

Now let us come to the Uses of this Doctrine. First, seeing it belongeth to the Masters and Governors of Families, to instruct them in godliness, we gather, that it is not enough for them to provide for the bodies of such as are under them, and belong unto them in this life, but they must care most especially for their souls and bodies in the life to come. They then are greatly deceived, who when they have given them meat and Money, think themselves sufficiently discharged. If we only feed them and fill them to the full, what do we more to them then to our brute Beasts? If we only clothe them and pay them their wages, what do we more to them then the Turks and Infidels that fear not God, that know not God, do perform to their Children and Servants? If we think our selves discharged by providing for them, and leaving unto them a temporal patrimony and possession, and never regard to make them heirs and Inheritors of the Kingdom of Heaven, what do we more then the Jews or Gentiles, that are ignorant of Christ and his Gospel? What should it avail us or them, to leave them rich in the World, and poor in God? To lay up for them treasures on earth, and to neglect the treasures of Heaven, which are the true and enduring substance? True it is, Fathers and Mothers are bound concerning this bodily life, to make honest provision for the sustenance of their Children; and therefore all unthrifty Dicers and Drunkards which wast and wash away their goods (whose Children may well be accounted fatherless, and their Wives as Widdowes) have no spark or portion of natural Fathers in them: nevertheless, they are charged, not only to bring them up in the World, but to prepare them for the World to come. It is a vain and foolish imagination to dream that we have done our part, or discharged a Fathers and a Mothers duty, when we have nourished, appartelled, and brought up our Children, whereas we have a far greater account to make before God for their souls. They are also greatly deceived, who if they send them to the Church on the Sabbath day, and bring them to the place of God's worship, they think they have answered the charge required of them. These men post over all their duty to the Minister, and lay the burden (to ease themselves) upon his shoulders. They care not, they spare not to lay load upon another's back, that they may not bear it, or touch it with their little finger. But God cannot thus be mocked or deluded, or defrauded, who commanded that themselves should rehearse his Laws and Commandments to their Children and Housholds.

Indeed, it is a commendable duty to see that they serve God, and to accompany them unto the house of God; but this is only half (if half) our duty, or rather to do our duty to halves; we must both provide that they may be taught, and also teach them our selves: when the Minister hath planted, we must water: when he hath preached, we must see how they profit, and by all means assist him in the work of the Lord. They are also greatly deceived, who take themselves to be discharged of their duty, when they have taught them to say the ten Commandments, the Lord's Prayer, and the Creed, or the Articles of Faith, because they say

they have done what they can, and are able to perform no more. If they can do no more, it is a shame for them that they will be Fathers, before they can do that which is the duty of fathers. It is one thing to teach them to say them; another to understand them. It is not enough for us to help them to speak the words, unless we labor to make them conceive the meaning of the words. The Commandments of the Law, and the petitions of the Lord's Prayer stand not in the bare words, but in the true meaning. Let them know therefore, that they must render a greater account then of teaching them to utter and pronounce the words, they must cause them to understand them, they must sow the Seedes of Christian Religion in their hearts, they must instruct them with all diligence, they must exhort them with all earnestness; they must charge them to fear God, and to walk in his ways: that so their children may be made God's Children, and so give them to him again, of whom, and by whose blessing, at the first they received them.

Secondly, seeing all Householders must teach their families, it is their duty first of all to reform themselves, that so their people may be reformed. They that are the chief in the Family, must look unto themselves, and go in and out before them by good example, that so they may the better look unto those that are under them. It is a Testimony of our great love toward them, and an earnest desire to win them to the truth, and to embrace true godliness, when we seek to save their souls. He that loveth the soul, loveth truly: for the foul is the principal part of man. They therefore that are careless in training up their children in religion, cannot assure themselves that they bear any true love unto them. Let them show never so much comfort & compassion to their bodies, yet all their mercies are cruel, so long as they neglect the chiefest care that ought to be in them toward their souls. We may judge thē to be more inhumaine and unnatural, even more then savage beasts, who not only by neglect of teaching their Children the fear of the Lord, but by corrupt example of living do lead them into evil, and so murder their souls. For how many children instead of good education and godly instruction, do hear their Fathers delight in swearing, do see them deal deceitfully and unjustly, and walk in every evil way? If we should behold a man killing his own children, and laying violent hands upon his own flesh, if we should see him destroy his posterity, and shed the innocent blood of those that came out of his own loins: who would not accuse and condemn him of unnatural murder and barbarous cruelty? But there are many, many thousand Fathers in the world that are the Murderers and Butchers; yea, the death and destruction of their own Issue. They gave them life, but they are the causes of their death. They gave them a temporal being, but they bring them to eternal condemnation. They should direct them in the right way to Heaven, but they lead them into the paths of sin, and so thrust them down to Hell with their own hands. For so long as we teach them not to honor God, but to dishonor him, and regard not whether they know Christ Jesus or not, but are patterns and presidents unto them of all profaneness, we are guilty of their blood, and are worse then those that take away their natural life, and shall one day hold up our hand at the bar of God's Judgment, to be arraigned for it. For they only kill the body, and when they have done, can do no more: but we cast away and spill the Souls of our Children, which is the greatest rigor, the vilest murder, and the extremist cruelty in the world. If therefore we would be clear and pure from the blood of our children, let us train

them up in godliness, and take heed to our selves, reforming our own ways, and endeavoring to be examples unto them in all holiness and true righteousness. This is it which *Joshua* professeth in his exhortation that he maketh to the people, that they would with full purpose of heart cleave unto the Lord. *Joshua* 24. 15. *If it seem evil unto you to serve the Lord, choose you this day whom you will serve, whether the God's which your Fathers served beyond the flood, or the God's of the Amorites, in whose Land ye dwell: but I and my house will serve the Lord.* The like we see in the answer of Queen *Ester* to *Mordecai,* when she had exhorted to gather the Church together to Fasting and Prayer, that God might be entreated to open a way for their deliverance she addeth; *I and my Maids will do likewise.* A like practice we find in *David. Psal.* 101. as he declareth that his eyes should be upon the faithful of the Land, that they may dwell with him, and that such as are upright should serve him: so he professeth, *He would walk in the uprightness of his heart in the midst of his house, he would set no wicked thing before his eyes, but hate the works of them that fall away.* For well did *David* know, that if the Master of the house were evil, the Family ordinarily could not be good, and that the example of the highest, it alleged as a warrant to the lowest to follow. It is great pity, that a Child should hear an evil word, or see an evil deed, they are so ready to imitate that which they hear and see. Let us therefore look diligently to our selves, what examples we lay before them.

Thirdly, this doctrine directeth us to have in our private Familes, the private exercises of Religion. It is no small praise of the house of *Philemon,* that he had so taught and instructed his Family, that he had the lively Image and true representation of a Church in it, discharging after a sort, the duty of a Pastor within his own walls. So the Apostle *Paul* saluteth *Aquila* and *Priscilla,* and the Church that is in their house. Every Governor of an house, and Master of a Family must endeavor, that his house-hold may deserve the Name of a Church. He should be the speaker, they the hearers: he the Pastor, they the flock: he the Minister, they the people: he ready to instruct, they ready to be instructed. A private Family, should be as a private school, the Governor is the Master of the School: everyone within his government, is a Scholar to learn of him.

This shall be a singular commendation unto us, if we so order our several charges and places of government, as that they may be called rather Churches, then private Families: rather Schools, then Houses: rather Temples of GOD, then dwellings of men: rather Tabernacles set up to serve the Lord, then buildings erected to serve our selves. Now we shall attain to this praise and estimation among the faithful, if our houses do resemble Churches, by the practice of such exercises as are performed in it. For the Master is both a King and a Pastor within his own house: a King, to rule and correct: a Pastor, to instruct and reprove; yea, to remove such as are obstinate and obdurate. Let us therefore all of us set up little Churches in our houses: let us use in them prayer to God, Catechizing of our youth, teaching of the ignorant, reading of the Scriptures, singing of Psalms, conferring one with another, examining of our people, taking an account how they profit, comforting them that are weak, encouraging them that are willing, discountenancing them that are froward and untoward, showing gentleness unto all, suffering the evil, and instructing them with meekness that are contrary minded.

Thus doing, we shall begin a Church in our houses, we shall erect a temple and Tabernacle unto God, and give to those that live with us, and depend upon us, an entrance into the Kingdom of Heaven. But alas, May we speak and write to many Masters in our times, as *Paul* doth in this place to *Philemon?* May we truly call their private houses little Churches, by reason of the exercises of Religion used in them? Nay, I would to God, there were not great multitudes swarming among us, which have such dissolute and disordered houses, so far from being Images and likenesses of a Church, that they are lively pictures of the profane World, and very representations of the Kingdom of darkness, and of the bottomless pit of Hell. These men, howsoever they shroude themselves under the names of Christians, and would be accounted faithful men, yet it is manifest, that they are far from true Christianity, and from a godly and religious mind. For shall they be esteemed sound and sincere Christians, that suffer their Families to be full of swearing, lying, railing, roysting, quarrelling, contention, and all other wickedness, and never go about to examine them, or exhort them to any goodness? So that it is a very hell to dwell in them, a very death to live in thē, a loathsome and stinking person to remain in them; yea, a foul and filthy lakes to abide in them, wherein all unsavory and unseasoned practices, are contained and continued. I dare boldly avouch, and constantly defend, that a man were far better to thrust his Son into a Pest-house, or place of infection, then to commit him to such Masters of misrule, and teachers of all abominations, most noisome and dangerous to Soul and Body, where those corruptions are quickly learned, which are afterward hardly forgotten, and bred in the bone, which are not easily removed out of the flesh. We usually and commonly say of him that liveth in a contagious place, Lord have mercy upon him: but much rather, and far better may we say and pray for such as are in lewd and ungodly houses, Lord be merciful unto them, and deliver them from evil. For if the plague and pestilence walk among us, and we among them, they can but kill the body, and make an end of this Mortall life: but the contagion of sin will bring fearful destruction, both upon Soul and Body, and will root out whole Houses and Families, wast Towns and Cities, and consume utterly Countries and Kingdoms. We see how by the instinct of Nature, Parents have a care to place their Children, where they may be well used, and where they may be well provided for, that they want nothing: but what folly is this to look to the body, and to have no respect to the Soul? To be curious in the least, and careless in the principal thing? To see that the back be clothed and the belly filled, and never require or inquire how the soul (which is the chiefest part) be provided for and sustained? To be angry if they want food for this life, and yet to seem pleased and contented, though they never taste of that bread and of that meat, which endureth to everlasting life.

It hath always been otherwise with faithful Governors and Christian Parents, they have made conscience of their duties to God and their Families. It is noted touching *Jacob,* when he was to go to *Bethel* the house of God, he sanctified and prepared his people, he reformed and redressed the abuses that were crept in among them, before they came to the worship of God. *Abraham* had in his house three hundred and eighteen persons which he had well instructed, who were ready to adventure their lives with him in the battle. The Apostle giveth this commendation to *Timothy, That he had known the Scriptures of a Child, who are able to make him wise unto salvation,through the faith which is in Christ Jesus.* His first years as it were

the first fruits of his age, were seasoned with the doctrine of Christ, which was done by a familiar and easy order of instructing him. Our government therefore over others, must not be a meet civil government (as the government of most men is) but a religious government, to feed the soul as well as the body, to provide for the life to come, as well as for this present life.

Fourthly, it is required of us, to bring our several Families to the public exercises of Religion, of the word and prayers, that we may know how to use and practice these aright within the Walls of our private houses. It is not enough for us to serve God alone by our selves, and to plant true Religion in our own hearts, but we must endeavor to bring others to God, especially those that are nearest unto us. It is not enough for us, nor a sufficient discharge of our duties to go to the Church our selves, and to frequent the places of God's public worship to come to the house of Prayer, and to attend to the preaching of the word on the Lord's day: but we must look to our Children and Servants, we must have an eye over them, we must see that they be not absent, but present: and when they are present, that they attend and hearken to the Ministry of the word: and when as they are departed, we must know what they have profited. When we send our Servants to the Market, we will see what they bring home, and how they have provided for our bodies: much more when we send them to the Market of their Souls, should we require an accounts of them, where they have been, and what they have done, and how they have heard. How many are there among us that have a care to come to this place themselves, that have no conscience to look to their Children, whose salvation should be as dear, and as much desired as their own? Yea, even among you that are at this present in this place, if diverse were asked; Indeed here you are, here you sit, but where are your Sons, where your Daughters? Where are your Man-Servants, where your Maides, for whose Souls ye must give an account, what reasonable answer could ye make? Nay, how many are there to be found, who, if they have their work well done on the week-days, care not what they do, how they behave themselves, or where they become upon the Sabbath day? And so they make themselves guilty and partakers of their sins through their negligence, as *Eli* did of the offenses of his Children.

Hence it is, that in the fourth Commandment, prescribing the time of God's public worship, the Housholder is charged to have care of his Son, of his Daughter, of his Servant, of his Stranger. *Jacob* called for his people, and assembled them together, when he went to *Bethel. David* went with a great train and company into the house, as those that go to a Feast; when he saith; *When I remembered these things, I poured out my very heart, because I had gone with the multitude, and led them into the house of God with the voice of singing and praise, as a multitude that keepeth a Feast.* Behold here, the godly devotion of a religious heart, as the Hart brayeth for the Rivers of Waters, so his soul panted after God and his public worship: neither could he content himself to go alone, but it was his comfort and delight, to lead others as it were by the hand with him, that they might find that sweetness in the word that he found, and be partakers of the benefit that he reaped thereby.

Lastly, seeing it is so necessary a duty to teach our Housholds, we must acknowledge that it is as necessary for Children and Servants to be taught and instructed. It should be therefore

our care and desire, to dwell and inhabit in such places and houses, as that we may be trained up in godliness, and learn our duties to God and man. It should be our care and desire to place and bestow our Children with such persons, as that they may be brought up in the fear of God. There is not one of those in our Families, even the lowest and meanest, but of meat, drink, clothing, or wages, be at any times denied or detained from them, they will think themselves wronged and misused, and are ready to complain of the injury. How much more (if there were in them any care of their Souls, or love of the life to come) would they mourn and lament when they are debarred and defrauded of this most necessary portion (the knowledge of true Religion) appointed by the Lord to be bestowed upon them. If a man be to take any Farm, he will not do it hand over head, but he will know what Acres he shall have, what arable ground, what Meddow, and what means of his maintenance: but how many are there that seek to others for their service, who never consider what instruction they shall have, or whether they be likely ever to hear of the Name of God? There is no Man so simple in wit, but if he put his Son to be an Apprentize, and his Master within his years do not teach him his occupation, he will and may justly think his Child much misvsed: what a wonderful blindness and blockishness then doth it argue in them, that care not where they put, and with whom they place their Children, so they learn their occupation, they regard not whether they learn any Religion, and never enquire whether their Masters take any pains or not, to teach them the precepts and instructions that belong to a Christian, which of all callings under heavens, is both the most honorable, and in the end, shall be acknowledged to be most profitable. Let us therefore put out our Children to be the Servants of those, that may learn them to be the Servants of God. Let us so bind them to their Trade, that we may be sure they may learn the Trade of Trades, the Art of Arts, the Mystery of Mysteries; that is, Religion and Godliness. If we have little to leave our Children, and small wealth to bequeath unto them, yet if we bring them up to this Trade, and bind them fast unto it, we shall leave them a worthy and wealthy portion: for all men must be of this Trade. We see how costly other Trades are, and what a round sum must be given with our children to serve for them: but we may without cost, and without Mony, make our Children of this Trade, which is the best and most gainful of all others. *For godliness* (saith the Apostle) *is not only gain, but great gain, if a man be contented with that he hath.* If thou have not learned this gainful and profitable Trade, thou wilt be never but a Begger and a Bankrupt: for being destitute of this, thou art without Grace, without God, without Heaven. Thus much of this doctrine.

3*Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.*

Hitherto we have spoken of the first part of the Praeface of this Epistle, touching the persons writing and written unto: Now we come to the second part; to wit, the prayers which he maketh, which are of two sortes: a salutation, and a thanksgiving: the salutation is a greeting, which the Apostle wisheth to all the persons before named, wherein we are to consider two pointes; first, what blessings the Apostle desireth to be given unto them. Secondly, from whom he craveth them. The blessings which he prayeth for, are two; namely, *Grace and Peace.* By Grace, we must understand the free favor, mere mercy, and good will of

God towards us, whereby he hath eternally & vndeseruedly loved us in Christ, who are a people by nature not beloved, but deserving to be disgraced by him, and hated of him. The second blessing that he beggeth for them, is peace, whereby is meant all kind of benefits, spiritual and temporal, which flow unto us from this Fountain, and grow out of the root of grace; and therefore ordinarily in other Epistles, it is annexed unto it. Grace here mnntioned, is not any gift in us, but it is God's, and in God; it is his gracious favor, free love, and good will, whereby he is well pleased with his elect, in, and for Christ. Peace, is not any gift in God, but in us, and is that holy unity and blessed concord, which is in the Kingdom of God among God's Children: this concord and agreement of God's Children, is a fruit and effect of grace. So then, the meaning of the words is this; We wish unto you all the favor of God in Christ, and that concord which is propper to God's Church and Children, having peace with God, with his holy Angels, with his Church, with your own hearts, with your enemies, and with all his Creatures.

Secondly, in this verse is set down the cause, the worker, and author from whom these blessings come; to wit, the Father, and Jesus Christ. God the Father, the Fountain of them; and Christ our Lord, as the Cunduit pipe, by whom they are carried and conveyed unto us. But it may be objected, why is the holy Ghost left out? why is not he named? do not these gifts come from him as well as from the Father and the Son? I answer, It is a general rule in all Arts, and true in Divinity; That which is understood is not wanting. So then, the holy Ghost, the third person in Trinity is not omitted, though not expressed: for he must of necessity be understood, who proceedeth from them both; namely, from the Father and the Son. Christ saith in his Prayer. *This is eternal life, to know thee to be the only true God, and whom thou hast sent Jesus Christ:* yet the holy Ghost in this place, is not excluded from both the persons, but included and comprehended together with them, for these three are one, as the Apostle teacheth. Thus much touching the order and meaning of the words: Now let us proceed to the observations out of the same, and then come to the Doctrines.

The observations out of this verse, containing the salutation, are not many, which we will point out. First of all, we see the matter of his Prayer what it is; he asketh not the favor of Men, but of God: he craveth not earthly and worldly peace, but spiritual and heavenly. True it is, the favor and good will of Men, the outward peace and tranquility one with another, are worthy and excellent gifts, but the free and fatherly favor of God, together with peace with GOD the Father, being reconciled unto us in his dear Son, are much to be preferred in our desires. Heereby we have that peace of conscience which passeth all understanding, which teacheth us to rest in God as in a most loving Father, with all confidence and assurance.

Secondly, as we learn cheefelie to ask spiritual blessings, so we see what blessings among such as are spiritual, are the principal and predominant; to wit, the favor of God and peace of conscience. He that is possessed of these two, hath an hid Mine of Treasures, with which, all the Wealth and Riches of the World are not to be compared unto. For these blessings are heavenly, are spiritual, are eternal: whereas the substance of this World is Temporal, is Transitorie, is corruptible. The Worlde it self must pass and vanish away, and all these earthly things must decay and perish with it.

Thirdly, the Apostle in some of his Epistles, useth three words; *Grace, Mercy,* and *Peace:* here he contenteth himself with naming two, Grace and Peace, omitting and leaving out Mercy: wherein there is no contrariety or diversity, for as much as Mercy is included under Peace. For by Mercy is understood our Justification, which consisteth partly in the forgiveness of our sins, and partly in the imputation of Christ's righteousness, which do bring true peace with them.

Fourthly, we see from whom he asketh all these; to wit, first from God the Father, to teach that he is the Author of every good giving and perfect gift. If then we stand in need of them, we must go to him, we must ask them of him, we can receive them of none but of him, as the Apostle *James* teacheth.

Fifthly, we see that to God the Father he joineth Jesus Christ: for all blessings are bestowed upon us through Christ, the Mediator of the New Testament. God the Father is the Fountain, Christ is the Pipe or Cunduit, by whom they are conveyed unto us. He that hath not him, hath not the Father. He that is not in him, remaineth in death. Hence it is that the Evangelist saith; *He that believeth in the Son, hath everlasting life, and he that obeyeth not the Son, shall not see life, but the wrath of God abideth on him.*

Sixthly, observe the Title given unto him, he is called the Lord of his Church: it is a Kingdom, whereof he is the Prince: it is a Citty, whereof he is the Governor: it is an house, whereof he is the Master: it is a body, whereof he is the head. So then, all obedience is due to him, and all men (how great soever) must acknowledge his Lordship over them. Lastly, in that he craveth grace and peace from Christ our Lord, as well as from God the Father, it confirmeth our Faith in a Fundamental point of Christian Religion, touching the Deity of Christ; *Who is GOD equal with, the Father;* against the *Arians,* and other Heretics that deny his Eternity. For seeing he giveth grace and peace as well as the Father, we conclude him to be true God Co-eternal, and Co-equal with the Father.

[*Grace, &c.*]

This word in the Scripture hath two significations, the ignorance whereof hath bred great error, and be one the occasion of stumbling in the Church of *Rome.* First, it signifieth God's good will and favor: Secondly, some gift of God freely bestowed, which is grace of his grace: and so the Apostle doth distinguish the grace of God from the gift that is by grace. In this place, we must understand, not any particular gift of God infused into us, as faith, hope, love, and such like; but the free favor and love of God, whereby he accepteth of some in Christ for his own Children: for we see here, it is discerned and distinguished from peace, which is a gift of Grace, and therefore cannot signify the same thing. This grace and good will of God, is the Fountain of all God's blessings, and the foundation of all man's happiness. All that we have is of Grace, it is the beginning of all good things in us. Our Election, Redemption, Vocation, Justification, Sanctification, & Glorification is of grace only, we can ascribe nothing to our selves. Now in this Divine Salutation, and Apostolical Benediction, mark that the Apostle beginneth with this grace. From hence we learn, that the favor of God is to be sought for above all other things. The free grace and undeserved love of God, is the first, and

highest, and only cause of all blessings, is above all things to be desired and entreated at the hands of God. Consider the example of *David. Psal.* 4. *Many say,who will show us any good? But Lord lift thou up the light of thy countenance upon me.* As if he should say, let worldly men seek what they will, and let them place their happiness in riches, pleasures, and vanities, but my desire is after thy love and favor above all. Hence it is, that he calleth and accounteth God his portion, his lot, his inheritance, his rock, his refuge, his shield, and Castle of defense; to show, that all his joy was in God's favor, all his comfort in God's love, and that he preferred his grace before all things in the world besides. This affection is also expressed in the 73. *Psalm.Whom have I in heaven but thee? And I have desired none in the earth with thee: my flesh faileth, and mine heart also, but God is the strength of mine heart, and my portion forever.* So the Apostle *Paul* accounteth all things as loss and dung in comparison of the grace of God. Whereby we see, that all men should principally, and in the first place, seek, wish, and entreat for the feeling of God's favor in Christ, as the blessed Fountain of all good things to come upon us.

Let us consider the causes and Reasons of this point. First, one drop of his free love, is better worth then all the World, and it shall yield us more sweet and sound comfort in the latter end. If we should put the grace of God and the glory of the world, and peize them together in the balances, the least dram and drop of the favor of God toward us, would over-weigh, and over-sway all the whole World, and all the things that are in the World, which worldly men make their chiefest Treasure. This the Prophet *David* found by experience, so soon as he had prayed for the loving countenance of GOD, he addeth; *Thou hast given me more joy of heart, then they have had, when their Wheat and their Wine did abound.* This giveth a man more sound comfort, then he can find else-where. We have a common saying that runneth in every Mans mouth, Give a man good luck, and throw him into the Sea. But this is a Divine truth, Let a man have the free Grace and favor of GOD, and then neither Sea nor Land; neither Fire nor Water; neither Sword nor Pestilence; neither force nor Famine; neither any other thing shall be able to hurt him. We see this in *Moses* and the *Israelites,* when they were come to the Red Sea, and *Pharaoh* with his Army followed at their backs, they were brought through the Sea as on dry Land, and were carried safely in the Wilderness as on Eagles Wings by the providence and protection of God. The three Children were cast into the Furnance, *Daniel* was thrown into the Lions den: yet they were not consumed with the Fire, neither he devoured by the Lions. This made the Prophet say; *Though I should walk through the Valley of the shadow of death, I will fear none ill: for thou art with me, thy Rodde, and thy Staff, they comfort me.* All other comfort is no better then discomfort; all other joy is no better then sorrow and vexation of Spirit without this; according to the saying of the Wiseman: *I said of laughter, Thou art mad; and of joy, what is this that thou dost?*

Secondly, the grace and love of God, blesseth, sanctifieth, and furthereth all other things unto us, honor, wealth: wisdom, riches, strength, favor, friendship, and whatsoever befall the Sons of Men. The Prophet testifieth. *Psalm* 45. Because God had blessed him forever, therefore it is said unto him, prosper thou with thy glory, ride upon the word of truth, and of meekness. On the other side, the want of the love and grace of God, curseth all other things unto us; yea, defileth and poisoneth them, and maketh them deadly, our honor it

turneth into shame, our strength into weakness, our wisdom into foolishness, our riches into snares, our beauty into vanity, our savor into hatred. We have many examples in the word of God, and by daily experience offered unto us of this truth, the wisdom of *Achitophell,* the honor of *Haman,* the valor of *Joab,* the beauty of *Absalom,* the knowledge of *Judas,* all these were good and great blessings of God, but all are turned to be cursses unto them, because wanting the free grace of GOD, they wanted the sanctified use of them. Seeing therefore, the love of God is of greater price, and more excellent value then all the world, and seeing his grace sanctifieth and seasoneth all other blessings, and the want thereof bringeth a curse upon them, we conclude and gather from these reasons, that the free favor and mercy of God in Christ Jesus, is first and above all other things, to be entreated and desired for our selves and others.

Now let us make use of this point. First, let everyone of us seek to have our hearts established and settled in this free grace, to find and feel in us his love shed in our hearts by his holy Spirit. Let this be our first, our chief, our principal and special care, to obtain the love and favor of God, that we may be beloved of him. This was the prayer of the Prophet, *Restore to me the joy of thy salvation, and stablish me with thy free Spirit.* So the Apostle teacheth; *It is a good thing that the heart be stablished with grace.* We see how men are filled and carried away with natural presumption, even from their Cradle, persuading themselves to stand in a sure estate, and thinking to escape the wrath of God: but of this free grace they have no taste, no desire, no feeling of any want. They imagine themselves to stand in no need thereof, they presume they are in the favor of God; they dream that he cannot choose but love them. If we want any earthly blessing, the help of Friends, the health of body, the Treasure of this World, we can very quickly feel it, our senses are sharp enough to discern it: but though we want the grace of God and his favor toward us, we have no more feeling then dead Men hath, we neither feel it, nor desire it, nor once regard it.

We spend our strength, wast our life, and consume our days in seeking riches, honors, pleasures, and preferments, but we never look so high as to the grace of God. We lie groveling like the Beasts upon the Earth, we use every day; nay, every hour, nay, every minute, the blessings of God, *In whom we live, and move, and have our being:* yet we will not lift up our eyes to the chief cause of all, the Grace of God. Let us therefore above all things, seek earnestly for the grace of God, wherein the Foundation of all our happiness is laid. He that liveth in his favor, hath comfort in all sorrows and miseries. He that dieth out of his favor, dieth as a Beast; nay, worse then a beast, and shall have fellowship with the Devil and his Angels, it had been good if such a one had never been borne. For even as the rich man in the Gospel, desired one drop of Water to quench the fire, and to cool his tongue, and if he might have gotten it, he would have preferred it before the gaining and obtaining of a thousand Worlds: so when God shall set our sins in order before us, and the Gulf of his wrath ready to swallow us, we shall cry out for one drop of Grace, for one drop of Faith, for one drop of comfort, to refresh our pining Souls, and to deliver us from the shadow of death.

Now is the time to desire and seek after grace, if we let slip the present occasion offered unto us, we shall afterward cry out for it, and complain of the want of it, and yet shall never

attain unto it. Thus was it with the rich Man, when he entreated *Abraham to have mercy on him, and to send Lazarus, that he might dip the tip of his Finger in Water to cool his tongue, being tormented in that Flame: Abraham* answered; *Son, remember that thou in thy life time receivedst thy pleasures, and likewise Lazarus pains: now therefore he is comforted, and thou art tormented.* Thus was it with the foolish Virgins who slumbered and slept, and regarded not to procure and provide Oil for their Lamps: for when the Bridegroom was come and had shut the Gate, they cried in vain, *Lord, Lord, open unto us,* who received their answer, *Verily, I say unto you, I know you not.* Thus it shall be with those in the last day, which shall say; *Lord, Lord, have we not in thy Name prophesied? And by thy Name cast out Devils? And by thy Name done many great works? For then he will profess unto them, he never knew them, depart from me ye workers of iniquity.* So shall it be with those that have neglected the time, and passed over the opportunity, who begin to say, *Lord, open unto us, we have eaten and drunk in thy presence, and thou hast taught in our Streets:* to whom he shall say, *I know you not whence ye are.* Let us all be wise, and beware by their examples, that we do not delay the time from day today. Let us crave this gift of God, that we may have it in time of need, and in the hour of temptation. If now while we have time, we shall desire and labor to obtain grace, we shall not need hereafter to stand in fear of Death, or to cry out through horror and despair! O that I had one drop of Faith! O that I had one drop of Grace.

Secondly, seeing grace is in the first place, above and before all other blessings to be desired and required at the hands of God, let us learn the highway, and enter into the beaten path that leadeth to this Grace, and when we have learned it, let us walk in it, in a constant and settled course. Now the steppes that we must make to trace it, and find it out, are these. The first degree or step, is to dislike our selves, and to be in disgrace with our selves. Every man naturally, is in love with himself, and his own shadow. But we must cast off this self-love, that cleaveth so fast and hangeth on, and learn to know our selves, and to hate our selves.

No man can magnify God's mercy sufficiently, until he attain to the knowledge of his own misery. *Daniel,* a man gracious and dearly beloved of GOD acknowledged this in his prayer, and as it were ascendeth into the presence of God by this step, *O Lord, righteousness belongeth unto thee, and unto us open shame, as appeareth this day, to our Kings, to our Princes, to our Fathers, and unto every Man of Judah, because we have sinned against thee.* This was the course that the Prodigal Son took, and the way that he entered, *Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy Son.* Thus did the poor Publican insinuate himself into the grace of God, and departed justified in his sight, he smote his breast, saying; *Lord, be merciful to me a Sinner.* To be proud, and puffed up with our own righteousness, and to trust in our own wisdom, is the fore-runner of a fall.

The second step to obtain grace, is, after we have felt this want and misery in our selves, we must not rest there, but earnestly desire, and inwardly hunger and thirst after the love and favor of God in Christ, above all earthly things. First, we must feel our selves empty, before our Souls can have this hunger. Our Savior describing true blessedness to his Disciples, and showing wherein it consisteth contrary to the judgment of the World, he saith; *Blessed are the poor in Spirit;* that is, that know themselves poor, that feel themselves poor and void of

righteousness: and then he addeth, *Blessed are they which hunger and thirst after righteousness, for they shall be filled.* We must hunger after the meat that never perisheth: we must thirst after that Well of Water which springeth up unto everlasting life. If we never hunger after grace, we shall never have grace. *The whole desirenot the Physician, but they that are sick: Theywhich think they see, are made blind, and their sin remaineth.*

Lastly, it is required of us, to lay hold by the hand of a true Faith, upon the grace and mercy of God in Christ Jesus, offered unto all of us in the promises of the Gospel generally, and learn to apply them to our selves particularly. Christ calleth those that are weary and heavy laden, promising to ease end refresh them. In the last and great day of the Feast, Jesus stood and cried, saying; *If any man thirst, let him come unto me and drink.* He teacheth; *That he that shall believe and be Baptized, shall be saved.* These are general promises, these require particular application. We cannot receive them into our hearts, and make them our own, except we lay hold of them by a special Faith. This lively Faith, bringeth Christ home to us, and openeth the doors of our Souls to entertain him. If then we feel our own misery, if we hunger after mercy, and if we apply the promises of the Gospel to us particularly, we shall be assured to find the grace of God, and taste plentifully and abundantly of his love. So many as truly desire grace, must look to attain it by these means, and climb up to the top of it by these steps and degrees, as by certain stairs.

Thirdly, seeing grace is first of all to be craved, it directeth us to observe and keep a good order, in seeking and craving things at the hands of God. We are taught first to seek his grace and favor, as the root and Fountain, and then peace, welfare, and other blessings. He that will receive fruit from the tree, must come to the root and body, before he can come to the branches: so if we would have peace, health, wealth, a good name, favor, friendship, or other gifts of the Spirit, we must begin at the root; that is, entreat first for the grace of God, take hold of his free love, and above all things, beg his fatherlie favor to compass us, as with a garment, and to defend us as with a shielde. It is in vain to ask anything, it is in vain to hope for, and to expect any blessing as a blessing, before this be asked and obtained. This order is to be observed, if we would enjoy and possess God's blessings. When the grace of God cometh, and maketh us accepted, it cometh not alone, but cometh accompanied, and bringeth a train of all other blessings with it.

He that will seek a benefit from a Prince, must first seek to be gracious with the Prince and get his favor: he must never look to be respected and regarded in his suit, that is out of the Princes favor: so if we would have wealth, welfare, ease, honor, peace, prosperity, or any other gifts, we must before all things, labor to be gracious with the great God of Heaven, and seek to be accepted in his beloved. This serveth to reprove the preposterous course of carnal Men, who set the Cart before the Horse, and place the Boby before the Soul, and advance the Earth above the Heaven, and so overthrow the whole order of Nature, laboring first for wealth, and afterward for virtue; first, for Riches; afterward, for Religion: first, to be great in the World; afterward to be gracious with God. These men seek from day today, and from year to year for earthly profits, and vanishing pleasures: but never think on the root of all blessings, the grace of God. This corruption is reproved by Christ, who prescribeth unto us a

better way, when he saith; *Seek ye first the Kingdom of God and his righteousness, and all these things shall be ministered unto you.* If the things of this world be the first in our thoughts, the chiefest in our desires, the greatest in our estimation, and the best in our imagination, we have our reward, we must look for no other reward at the hands of God.

Lastly, when we have found our hearts persuaded, and our Souls possessed of this grace of God, let us delight in it, let us rest upon it, let it be made our stay and comfort in all times, and upon all occasions. Let us remember to be more thankful to God for it, and more joyful in it, then those that rejoice in Harvest, or such as find great spoils and rich booties. If thou shouldst find Mines of Silver and Gold, and Mountains of Pearls and precious Stones, they could not give such comfort and contentment unto thy Soul, as this grace of God is able to do, which is a Jewel of Jewels. Blessed is the man that findeth this Treasure, and getteth it into his heart, for the Marchandize thereof, is better then the Marchandize of Silver, and the gain thereof is better then Gold: it is more precious then Pearls, and all things that thou canst desire, are not to be compared unto it. For these treasures of the earth, which worldly men have in so great price and estimation, are bought at a deer rate of the owners, but the Lord offereth and giveth his grace frankly and freely unto us, which need the same, as we read in the prophesy of *Isaiah,* and in the Epistle of *James.*

Secondly, the Marchandize of these Pearls may be stolen from us, we cannot so safely and closely lay them up, but time will consume them, rust will rot them, and Thieves will steal them, as our Savior teacheth in the Gospel: *But the grace of God shall never die or decay, but is ever flourishing, and everlasting.* Lastly, the gain of Silver & Gold, if we could possess it in the greatest measure, is but to maintain the body, and to provide for this present life for a season: but the gaining of grace and the favor of God, is an entituling of us to the Kingdom of heaven, and to eternal life, which he that hath this grace of God in his heart, shall possess forever. Indeed, few men do believe this, because they make more reckoning of things earthly, then heavenly: but all men shall find it to be true in the end. This treasure the poor may have as well as the rich. In all temptations this will stand by us, and raise us up when we are cast down, and strengthen us when we are weak. This grace (whereby we are freely beloved) will go with us abroad, will stay with us at home, will lie down with us in bed, will sit with us at Table, will direct us in prosperity, will stick to us in trouble, will comfort us in sickness, will solace us in death, and will accompany us to heaven. To desire this, is the best covetousness, and that which only hath allowance and approbation from God, and therefore the Apostle chargeth us to covet spiritual things. All these things teach us to rest and rely upon the grace of God, as upon the only comfort of our Souls, and the very life of our lives, according to the practice of the Prophet. *Psal.* 4. after he had desired of God to lift up his loving countenance upon him, he addeth; *I will lay me down and also sleep in peace, for thou, Lord, only makest me dwell in safety.*

[*And peace, &c.*]

Hitherto we have spoken of the first blessing, which the Apostle craveth for them; to wit, the grace of God, which is the grace of graces: Now followeth the second, which is peace, which is a notable fruit, growing upon the blessed tree of grace. This signifieth the quiet concord

and unity, which the faithful are made partakers of, being once engrafted into Christ, and brought into the bosom of the Church. They find peace and are at an agreement, which hath many branches, and standeth of many parts, everyone whereof is a most worthy blessing. First, we are at peace with God, when we are reconciled unto God in Christ, so that he hath no quarrel or controversy against us. *Rom.* 5. 1. Secondly, we are at peace with the elect Angels, which pitch their Tents round about us, and are set to guard us, least we dash our foot against a Stone. Thirdly, we are at peace with our selves, when our consciences enjoy quietness and tranquility, not accusing or condemning, but excusing and clearing us, being washed in the blood of Christ, This is that peace of God which passeth all understanding. Fourthly, we are at peace with God's Children, foretold by the Prophet, that the wild Beasts and tame should dwell together, the cruel and the gentle should couch together, and practiced by the Church and believers, who are said to be of one Soul, and of one heart.

Fifthly, we have peace with our enemies, who are charged not to touch the Lord's anointed, and to do his Prophets no harm. This is so far verified, as is expedient to set forth the glory of God, to procure the safety of the godly, and to repress the rage of the Reprobate. Thus *Joseph* was at peace with *Pharaoh, Obadiah* with *Ahab,* and *Daniel* with *Nabucadnezzer, Mordecai* and the *Jews* with *Ahasuerus:* and thus is the saying of the Wiseman verified; *When the ways of a Man please the Lord, he will make also his enemies at peace with him.* Lastly, we have peace with the Beasts of the field, the Foules of the Heaven, and all the Creatures of God, so that we shall find help and comfort from them, as we see in the Prophet, God maketh a Covenant with them for his people. *Hos.* 2. *In that day I will make a Covenant for them, with the wild Beasts, and with the Foules of the Heaven, and with that which creepeth upon the earth: I will break the Bow and the Sword, and the battle out of the Earth, and will make them to sleep safely.* Loe here how large and ample is this peace, and how many and worthy preheminences there are thereof. This peace followeth grace, as a fruit of it, and therefore (we see) it is joined unto it both in this place, and in sundry other Epistles. We learn hereby, that such as are under the grace and covenant of God, living under his protection and obedience, have assurance of all God's mercies, spiritual and temporal, of this life, and of the life to come, all which do belong unto them, and shall follow them, and overtake them. I say, such as are under the grace and favor of God have all his blessings following them, so far as they may further their eternal happiness. *Moses* showeth *Deut.* 28. that when once they belong to God, and are under his grace, as under the shaddow of his Wings, all his blessings should follow them, and come upon them from Heaven and Earth, from house and field, from soul and body, that they should be blessed in the fruit of their body, in the increase of their Cattle, and in the abundance of all things. *Aaron* and his Sons did thus bless the people, *Num.* 6. 6. *The Lord lift up his countenance upon thee, and give thee peace.* Where we see, he setteth peace after the shining of God's gracious countenance upon them. This the Apostle teacheth in the Epistle to the *Romans,* having proved at large that we are justified without the works of the Law, he addeth; *Being then justified by Faith, we have peace toward God, through our Lord Jesus Christ.* The Prophet *David,* expressing that God is his Shepherd, to refresh him with his grace, to feed him with his word, to rule him by his staff, and to deliver him from danger, concluded hereupon; *I shall want nothing, doubtless kindness and mercy shall follow me all the days of my life,*

and I shall remain a long season in the house of the Lord. The like we see in another place; *The Lord God is the Sun and Shield unto us: the Lord will give grace and glory, and no good thing will he with-hold from them that walk uprightly.* The Apostle *Paul* setteth down at large the blessings flowing from this love of God, *Who hath predestinated us to be adopted through Jesus Christ, in himself, according to the good pleasure of his will, to the praise of the glory of his grace, where-with he hath made us freely accepted in his beloved, by whom we have Redemption through his blood, even the forgiveness of sins, according to his rich grace, whereby he hath been abundant toward us in all wisdom and understanding.* Where he teacheth, that the free grace of God, whereby we are accepted in his beloved, in whom he is well pleased, and exceedingly contented, is the cause of all other mercies, and therefore such as are in his favor, shall find the fruits thereof to their comfort, and have all his blessings to overtake them.

If any doubt yet remain in us to trouble us, and hinder our faith from receiving and believing this Doctrine, as a pregnant and certain truth, consider with me a little farther the reasons, to ground and establish us herein. For first, when the wrath of God is once appeased, and the love of God opened unto us, we have free and bold access unto him, and to the Throne of grace, as▪ to a most merciful Father. The Apostle having declared, that we are at peace with God through Christ, he addeth immediately; *By whom also thorough Faith we have this access into this grace wherein we stand, and rejoice under the hope of the glory of God.* We may freely come into the presence of God, we have boldness to ask anything that we want, we have assurance to be heard when we call upon him.

Secondly, it is the free love and favor of God, that spared not his own Son, but bestowed him upon us, who is our life, our peace, our atonement. Now seeing it is his grace only that hath given us the blessing of all blessings, we shall with him, and by him, have all other gifts to compass us about, and to come upon us, according as the Apostle teacheth. Rom. 8. *If God be on our side, who shall be against us? Who spared not his own Son, but gave him for us all to death,how shall he not with him give us all things also?*

Thirdly, his love reconcileth all his Creatures, and openeth the way to his mercies toward them whom he loveth. This is it which *Moses* speaketh to the *Israelites:Because the Lord loved you, and because he would keep the oath which he had sworn unto our Fathers, the Lord hath brought you out by a mighty hand, and delivered you out of the house of bondage.* And afterward he putteth them in mind, *That the Lord would not hearken unto Balaam, but the Lord their God turned his curse to a blessing unto them, because he loved them.* Thus doth the Prophet tell the people of God; *That they inherited not the Land by their own Sword, neither did their own Arm save them, but his right hand, and his Arm, and the light of his countenance, because he did favor them.*

Lastly, they love God again whom he loveth. His love worketh love, and constraineth them to express back again that which they have received. They that love him shall never be destitute, but feel the fruit thereof to their endless comfort. The Prophet saith to this purpose. Psal. 91. *Because he hath loved me, therefore will I deliver him: I will exalt him, because he hath known my Name.* Lay now all these things together, and consider, that seeing we have free access to the Throne of grace, seeing we have Christ, the greatest blessing of all given unto us, seeing all Creatures are reconciled unto us: and lastly, we being loved, do love God

again, and pour out streams issuing from his Fountain, and all this proceedeth from his grace: we conclude, that such as are in God's favor have his blessings following them.

Now let us handle the uses. First, seeing the favor of God is the Fountain of all goodness and graces in us, we learn, that no favor is like to the favor of God. The grace and love of Princes, bringeth many privileges and preferments with it: but can they assure us of every good thing? Or do they remain and continue with us forever? Nay, they are most unstable, and uncertain, their honor is turned into dishonor, and all their glory is changed into shame and confusion. *Haman* was the happiest man in the kingdom in his own eyes, and in the eyes of many others; one day he was next unto the King, & the next day he was most wretched; one day in favor, the next day out of favor; one day honored, the next day hanged. Nay, thus it fareth & falleth out oftentimes with the godly, as we see in *David;* who was greater in *Saul's* Court then he? Who was more praised and preferred? Was made the Son in Law of the King, and the Captain of the Hoast: yet by and by he was disgraced, degraded, and depraved by flatterers and false informers, cast out of the favor of the King, and put in danger of his life. It is not so with God, it is not so with his favor shown toward the godly: whom he loveth once, he loveth ever: he doth not change, he cannot lie, he will not repent. He is unchangeable, there is no shadow of change with him, his gifts are without repentance. There is great comfort in such favor, seek therefore for his favor, above the favor of Princes: and make much of it when we have found it. Great is the love of Parents toward their Children: but the love of God surmounteth them all, and that love which can be in them.

Secondly, seeing such as are gracious with God, are laden with many blessings, we may see hereby the blessed estate of all that live under the grace of God, all things do serve them that serve the Lord, and have tasted how gracious the Lord our God is. He is counted happy in the World that hath the favor of Princes. The Queen of *Sheba* pronounced the people and servants of *Solomon* happy, which did stand ever before him to hear his wisdom. When *Elisha* demanded of the *Shunamite* what he should do for her, or whether there were anything to be spoken for her to the King, or to the Captain of the host: she answered, *I dwell among mine own people.* She lived in peace and quietness, she had no cause to make any complaint against any her Neighbors, she was not driven to make any suit to King or Captain, she troubled not others, and others troubled not her, and this she accounted an happy life. But the happy estate and blessed condition of the faithful, is a thousand times greater: they are at peace with heaven and earth, with Men & Angels, with themselves, and with all others, with life and death, nothing shall be able to hurt them.

True it is, they have no promise to be free from temptations and troubles, Famine may come, Persecution, Pestilence, nakedness, poverty, peril, and tribulation may come, and death shall come: but we have a gracious and sure promise, that they shall not hurt us, or destroy us, or hinder our salvation, they are all Enemies without Armor, as Soldiers without a Sword, as Serpents without a sting, and as Asps without venom. This is it which the Prophet handleth at large. Psal. 91. *Who so dwelleth in the secret of the most High, shall abide in the shadow of the Almighty: surely, he will deliver thee from the Snare of the Hunter, and from the noisome Pestilence: thou shalt not be afraid of the fear of the night, nor of the Arrow that flieth by day: nor of the*

Pestilence that walketh in the darkness, nor of the Plague that destroyeth at noon-day, A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come near thee: there shall none come unto thee, neither shall any Plague come near thy Tabernacle. He meaneth not in these words, that the godly shall be free from troubles, sicknesses, & all calamities, but that God doth so care for them, and watch over them, that nothing shall be able to hurt and harm them, but he will give them a sanctified use of the Cross, and make all things turn to their good, and further their salvation. This is it which the Apostle *Paul* offereth to our considerations; *Let no man rejoice in men, for all things are yours: whether it be Paul, or Apollos, or Cephas, or the world, or life, or death: whether they be things present, or things to come, even all are yours, and ye Christ's, and Christ, God's.* Great is the dignity and excellency of the godly, that all things are made to serve to their use, and are appointed in the ordinance of God to serve for their profit: according to that which he hath in another place, *We know that all things work together for the best unto them that love God, even to them that are called of his purpose.* Where we see he teacheth, that not only things present are ours, but things to come: not only life is ours, but also death, which is a gain and advantage to the godly, and an entrance or door that leadeth to everlasting life. What greater glory can befall us, or what greater happiness can we desire, then to have all things ours. Life is ours, death is ours, the world is ours, the Cross is ours, the Crown is ours, heavens is ours, the Angels are ours, Christ is ours, God is ours, all is ours, and what is there that is not ours? What a great honor is this? Or who is it that can doubt of these things? Or whom should not these privileges move? The World is a place of our resting: Life the time of our bettering: Death, is a change of our misery, and an entrance into glory: things present, are the beginning of our comfort: things to come, are the consummation of our comfort: the Cross is our instruction: the Angels are our Watchmen: the heaven is our happiness: Christ is our Savior: God is our Father: all things are favorers and furtherers of our salvation. It is a comfort of all comforts, that we are at peace with God, that he is our friend, and that he hath no controversy against us. If God were against us, who should be able to stand for us, or dare take upon him the protection and defense of us? But being justified by Faith, we are at peace with God. It is a great blessing to be at peace with men: but it is a greater blessing to be at peace with God. We are at peace with the blessed Angels, *Who are all ministering Spirits, sent forth to Minister for their sakes which shall be heirs of salvation.* They guard us from dangers, they carry us, as a Nurse doth her Child in her Arms, that we be not hurt by the Devil, or his Angels, or his Instruments.

We are at peace with the Church; that is, with all such as fear God, and believe in Christ. The Prophet *Isaiah* speaking of the Kingdom of Christ, and of the fruits of the Gospel, foretelleth; *Thatthe Wolf shall dwell with the Lamb, and the Leopard with the Kidde, and the Calf, and the Lyon, and a fat Beast together, and a little Child shall lead them, &c.* Meaning thereby, that when a man is called into the State of grace, howsoever by Nature he have the greediness of a Wolf, the wildness of a Leopard, the fierceness of a Lyon, the cruelty of a Bear, he shall lay away his savage and brutish Nature, and become gentle, and live peaceably with all men. We are at peace with our own selves, which is the peace of a good conscience, when it being washed in the blood of Christ, ceaseth to accuse and terrify, and beginneth to excuse and comfort us; when neither Hell, nor Death, nor damnation, nor any danger doth dismay us, or bring us to

despair: but in the midst of all, we have the peace of God ruling in our hearts, as the Apostle speaketh. *Coloss.* 3. 15. If a man wear at peace with the Angels, with men, and with all the Creatures, if he had no Enemy to encounter him, but lived at peace with others: yet if he were at war and Mortall enmity with himself, if he felt the terrors of conscience, and his own heart condemning him, he should quickly find what a great blessing it is to have a clear conscience, which is a continual Feast. This peace was in *David,* when he said, in the midst of manifold dangers, *I laid me down and slept, and rose again; for the Lord sustained me: I will not be afraid of ten thousand of the people that should beset me round about.* This is of such excellency, that it is called *The peace of God that passeth all understanding:* it is instead of a guard, to keep our hearts and minds in Christ. We are at peace with our enemies, both because so soon as we believe in Christ, we seek to have peace with all men, so far as is possible, and as much as lieth in us, and because God restraineth the malice of the Enemies, and inclineth their hearts to embrace peace; Thus God brought *Abraham* and *Isaac* into favor with *Abimelec* King of *Gerar,* that he was ready and willing, no only to receive peace when it was offered, but to crave peace when it was not desired. Thus God brought *Daniel* into favor with the chief of the Eunuchs and sundry others, to find the fruits of love at the hands of their enemies, because he hath the harts of all men in his own hand, to wind them and turn them at his own pleasure.

Lastly, we are at peace with all Creatures in Heaven and Earth; above and beneath, which are made to serve for our benefit and salvation. The Prophet saith; *Thou shalt walk upon the Lyon and the Asp, the young Lyon and the Dragon shalt thou tread under foot.* And God promiseth, *To make aCovenant for them with the Beasts and Fowls, that they shall walk safely.* All these privileges teach us (having such a large peace with God and his Angels, with the Church and our own selves, with our Enemies and all Creatures) that it is the most comfortable thing in the world, to be under the grace and Covenant of God, and that nothing is more to be desired, then to feel the favor of God towards us: for having this, we possess all things. If we want him and his favor, though we have all the world, it will not nor cannot content us, but all things are cursed to us, and we to them.

Lastly, seeing all that are accepted of God, are blessed with all good things, this teacheth us the wretched and fearful condition of all such, as by reason of sin are out of favor with God, they shall find no rest, they shall have no peace, heaven and earth shall conspire against them, and deny them succor and comfort in the day of God's punishment and visitation. It is said of *Ishmael,* that his hand should be against every man, and every man's hand against him: so is it with all the ungodly, not reconciled to God, they shall find no sound comfort in any Creature, but shall have all the World against them. This is a great misery and torment, lying heavy upon the wicked, and piercing their Souls as the flashings of Hell, according to the saying of the Prophet; *I create the fruit of the lips to be peace; peace unto them that are far off, and to them that are nere,* saith the Lord, *for I will heal them: but the wicked are like the raging Sea that cannot rest, whose Waters cast up Mire and Dirt, There is no peace, saith my God, to the wicked.* God setteth himself against them, and all Creatures shall confound them and fight against them, until they are confounded and overthrown. And as the Apostle speaking of the blessed and happy estate of the godly, declareth, that all things are theirs: so on the other side we

may truly say of the ungodly, that nothing is theirs; they have Title and interest in no creature to receive any comfort in them, or stay from them, or protection by them. God is become their Enemy, the Angels are armed to destroy them, their own consciences convince and condemn them, the Heaven is shut against them, death is the gate of Hell unto them, affliction is a means of murmuring in them, the World is a Snare unto them, Christ is a Rock of offense unto them, the Gospel is the favor of death unto them, the mercy of God is made a Packe-horse for their sins, all the ordinances of God are abused by them, and all the works of God's hands shall be Instruments of their confusion. If anything may be accounted theirs, it is destruction of their Souls, confusion of their faces, contempt of their persons, horror of their consciences, the company of the Devils, the tormenting of their bodies, the feeling of God's wrath, and the separation from his presence and glory; all these shall indeed be theirs, and wholly theirs, and only theirs, and always theirs, when their secret sins and wickedness shall be revealed. Then they shall call to the Hills to cover them, and try to the Mountains to keep them from the sight of God, from the seat of his judgment, and from the fierceness of his wrath and indignation. And as the Apostle teacheth, concerning the godly (as we shown before) that all things work for the best to them: so we may truly teach on the contrary, that to those which love not the Lord, nor the Lord them, all things turn to their destruction, and further their condemnation; the Word, the Sacraments, and all other exercises of Religion, as we see in the *Israelites,* and in *Judas,* whom no instructions could convert, no miracles could move, no means could profit or bring to repentance. If a man had any suit in some Princes Court to make, or a supplication to put up, and there should find the Prince, the Peers, the Nobles, the Commons, and all men set against him to cross him and contradict him, to resist and gain-say him, his case would be judged of all men to be most miserable: but thus the case standeth with all evil and ungodly men that stand in need of God, and of good men, and of all God's Creatures; yet shall have no relief or refreshing from them: God will deny them, Christ will not know them, the Spirit will not comfort them, the Angels will not guard them, the Prayers of the Church will not help them, the Gospel shall not pardon them, the Sacraments shall not strengthen them, the Beasts shall not spare them, the Creatures shall not sustain them. And if they shall peradventure find any comfort or consolation in them, yet what would that avail them, when their own conscience within their own breasts, should arraign them as a Malefactor, convince them as a witness, condemn them as a Judge, and torment them as an Executioner? This we see in the example of *Cain,* when he had made a breach and wound in his conscience, he could rest nowhere, he could abide in no place, he stood in fear of every Creature, he cried out; *My punishment is greater then I can bear: Behold, thou hast cast me out of this day from the Earth, and from thy face shall I be hid, and shall be a Uagabond and a Runnagate in the Earth, and whosoever findeth me shall slay me.* In this State and condition do all the Reprobate and unregenerate stand, they shall find no peace in any Creature in Heaven and Earth, and their own conscience as a thousand witnesses shall torture and torment them. And if any time they seem to have peace and to find rest, their peace is a false and deceitful peace. They laugh sometimes, but it is from the teeth outward, and in mirth the heart is heavy. They have riches, but they are as Usurpers and as Thieves have them, who shall come to be arraigned and condemned for them. Their outward estate seemeth happy, but it is most slippery and uncertain: when they say, peace,

peace, then cometh sudden destruction, as the pain upon a Woman in travail. But the righteous, howsoever they seem many times miserable in trouble, and destitute of all good things, do indeed want nothing which God seeth to be for his glory and their good, they have that true peace which our Savior promiseth to leave with them, and to bestow upon them: *Peace I leave with you: my peace I give unto you, not as the world giveth, give I unto you: let not your heart be troubled, nor fear.* Mark then the difference between the godly and the ungodly: the condition of the godly is in show miserable, but indeed most blessed; *They are as unknown, and yet known: as dying, & behold they live: as chastened, and yet not killed: as sorrowing, and yet always rejoicing: as poor, and yet making many rich: as having nothing, and yet possessing all things.* On the other side, the condition of the wicked is in show blessed and happy, but indeed and in truth, most wretched, lamentable, and miserable. Their laughter is madness, their peace is unquietness, their joy is sorrow of heart, and the end thereof is heaviness. To this purpose the Wiseman saith; *There is away that seemeth right to a man, but the issues thereof are the ways of death.* So then, howsoever the ungodly eat and drink, sing and dance, jest and talk of vain things, howsoever they labor to avoid grief, and put away the evil day far from them; howsoever they pass away the time merily, and live as if they had made a Covenant with death, yet they cannot be in quiet and rest, for they have an Hang-man and Tormentor within them, from whose hands they cannot be delivered; to wit, their conscience which doth check them and terrify them, before the judgment seat of God, although they strive to make themselves believe that there is neither God not Devil; neither heaven nor hell; neither salvation nor damnation. Thus much of the blessings craved in this salvation.

[*From God our Father, and from the Lord Jesus Christ.*]

Now we come to consider from whence these gifts come, and who is the Author of them, to wit; from God the Father, the Son, and the holy Ghost. So then, these graces here entreated, are craved and wished from the blessed Trinity, distinguished into three persons. We learn from hence, that all good things of what sort soever, either for obtaining blessings, or avoiding judgments, are to be entreated and requested from God. All things temporal and eternal, are to be asked and begged from that one God, which is revealed unto us by the Scripture, in the Father, the Son, and the Holy Ghost. When *Isaac* purposed and prepared to bless his Son *Jacob,* and to pronounce what blessings should come upon him and his posterity, he said; *God give thee of the Dew of Heaven, and of the fatness of the Earth, and of the plenty of Wheat and Wine.* God gave this form to *Aaron* and his Sons, of blessing the Children of *Israel:The Lord bless thee and keep thee, the Lord make his face shine upon thee, and be merciful unto thee, the Lord lift up his countenance upon thee, and give thee peace.* The Book of the Psalms doth plentifully offer this truth unto us in the practice of *David,* and other the dear Children of God, *Have mercy upon us, ô Lord, have mercy upon us, for we have suffered to much contempt.* This is the direction that the Apostle *James* giveth; *If any of you want wisdom, let him ask of God, which giveth to all men liberally, and reproacheth no man, and it shall be given him.* This is that which the Apostle both teacheth and craveth: *The Grace of our Lord Jesus Christ, the love of God, and the Communion of the Holy Ghost be with you all.* The like we see used by the Apostle *John. Revel.* 1. 4. All which testimonies serve directly to teach us, that what blessings soever we want, we must beg them of God, and of him only.

Let us see the Reasons to confirm us in this truth. First, God is the fountain of all good things, and the Well-spring of all graces whatsoever. He is a most bountiful and liberal Giver, none can help us but he alone. If he shut his hands, who can open them? If he stop his ears, who can hear? If he turn away his eye from us, who can see our wants? If he close up his heart, who can show mercy? Hence it is that the Apostle saith: *For of him, and through him, and for him; are all things: to him be glory forever, Amen.* And *James,* in the first Chapter of his Epistle. *I am.* 1. 17. *Every good giving, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

Secondly, the three persons in Trinity, do work jointly together, even from the first beginning of our creation, to the last finishing of our salvation. It is said, all things were made by the Son, and that without him, nothing was made that was made; the Spirit also did sustain and uphold that confused Lump, which was the matter of the universal: so that they are said and set down to be Creators as well as the Father. In the work of our salvation, the Father willeth it, and electeth us; the Son meriteth and deserveth it, the Holy Ghost applieth and appropriateth it. This is it which Christ himself saith. John. 5. *My Father worketh hitherto, and I work.* And Chap. 16. *When he cometh, which is the Spirit of truth, he will lead you into all truth.* So we might say the like, touching the gifts of Sanctification and Justification, the Father forgiveth and washeth away sin by the blood of Christ, through the sprinkling of the Spirit: he mortifieth sin by the power of the death of Christ, through the working of the Holy Ghost: he raiseth unto newness of life, by the power of Christ's Resurrection applied by the Spirit: he justifieth us by the righteousness of Christ, imputed and appropriated unto us by the Spirit. Seeing therefore that God is a most munificent and liberal giver, rich unto all, and niggardly to none, and seeing these three persons being one God, do work jointly together in all things touching the creation of the World, and the salvation of man, and the redemption of our Souls; it followeth, whensoever we want any gifts needful for Soul or body, for this life, or the life to come, we must ask the supply of them at the hands of God only, the Father, the Son, and holy Ghost.

Now let us handle the Uses briefly that arise from hence. First, we see, that it is necessary for all that would pray aright, and would obtain that which they desire, to be well instructed in the Unity of the Godhead, and the Trinity of the persons, and to know the distinct properties of the persons, without the understanding whereof, we worship not the true God, but an Idol. Our Savior in his conference with the Woman of *Samaria,* chargeth the *Samaritans* to worship they know not what: so do many in our days, both Heretics and ignorant persons, they call upon God confusedlie, but they have no particular knowledge of God at all. We must conceive no otherwise of God in our mind, then he hath expressed in his word. The scripture teacheth to knowledge, to believe, to worship one God, and him only. If we conceive or imagine, or receive a multiplicity of God's, we turn the truth of God into a lie, and we erect unto our selves so many Idols. Again, the same Scripture setteth before us three persons in that Godhead; the Father, which is the first person in the Trinity of himself; the Son, which is the second person, begotten of the Father; the holy Ghost, which is the third person, proceeding from the Father and the Son. The Father is God, the Son is God, the holy Ghost is God, and yet these three persons are not three God's, but one only God. And here we have in

this place a notable Testimony of the God-head of the Son, where the Apostle desireth, and prayeth for grace and peace to be given to *Philemon* and his Wife, to *Archippus* and the Church, not only from God the Father, but from the Lord Jesus Christ. This had been monstrous & horrible Idolatry and blasphemy. Lastly, if Christ had not been in Nature, Majesty, and glory equal with the Father, he of whom, and from whom, we crave spiritual and eternal gifts, *And of whose fullness we receive, and grace for grace,* must be confessed and believed to be God: but such is Christ Jesus, and therefore let this be an article of our Faith written in our hearts, acknowledged with our mouth, and confessed in the Church forever, that Christ is true God.

Secondly, all good things are to be craved of God, whether it be the supplying of his graces, or the removing of our troubles, we are taught to go immediately to God by Christ whensoever he blesseth us, and to return unto himself the praise of his own work. This duty being required, it serveth to meet with many corruptions that are too common in the world. It convinceth such Heathnish minded men as are of dead harts, and have no spark of the life of God's Spirit in them, that receive and swallow up daily diverse blessings, yet never look to GOD that blesseth them, but we are like unto the Swine that go groveling to the ground, like the Horse and Mule that have no understanding at all, and so use all the profits and pleasures of this life, without any acknowledgement and consideration from whence they come, and of whom they have received them: or like unto the *Israelites* when they had forsaken God. *They sate down to eat and drink, and rose up to play:* or as *Esau, He did eat and drink, he rose up and went his way,* he filled his paunch, and such was his profaneness, that he was touched with nothing. These men do daily devour infinite mercies of God, and yet never call upon him. In him they live and move, and have their being, yet never acknowledge him, from whom they receive life, and breath, and being. This is an evident argument of a profane Spirit, and made the mark of an Atheist, not to pray to God. Moreover, it reproveth such as having great benefits bestowed upon them, do not magnify the Author and giver of them, but some praise themselves, and ascribe them to their own power, and so sacrifice to their own yarne, as *Nebucadnezzao* did. *Dan.* 4. 27. *Is not this great Babel that I have built, for the House of the Kingdom, by the might of my power, and for the honor of my Majesty?* This way do the greatest sort of men offend, if they have anything, they impute it to themselves, and thank their own hands, and ascribe it to their own labors, to their early rising, to their late going to bed, but never remember the Name of God, nor consider that whatsoever we have for Soul and Body, and all things belonging unto them are from God, whether of necessity, plenty, or pleasure. Let us learn to confess, and say with the Prophet. *Psalm* 23. *Thou dost prepare a Table before me in the sight of my adversaries, thou dost anoint mine head with Oil, and my Cup runneth over.* Some likewise bless their Idols and the works of men's hands, which is detestable Idolatry, as *Belshazzar* did, who when he brought forth the golden Vessels that were taken out of the Temple of the Lord's house at Jerusalem, he praised his God's of Silver and Gold, to whom he ascribed the praise of the victory, and contemned the true God who liveth forever. Others, call upon Saints and Angels, instead of flying unto God; as they do that embrace the Religion of the Church of *Rome,* who for every purpose and use have a several Saint; as likewise the Heathen had that knew not God. For touching the Idolatry of the Gentiles and of

the Papists, touching superstition of the one and the other, blood cannot be more like to blood, Milk to Milk, or an Egg to an Egg, then one of them is to another, as may appear by the conference and comparison of them both. For first, there was no Nation, no Province, no Citty, no House, which had not some peculiar protecting God to stand for them against Enemies, and to defend them from evil; as *Babylon* had *Belus; Egypt* had *Isis* and *Osyris; Athens* had *Minerua; Ephesus, Diana,* &c. Thus is it among the false Catholics, and false Christians; *Spain* hath *James; France* hath Saint *Denis; Germany* hath Saint *George; Venice* hath Saint *Mark; Coloine* hath the three Kings; *Rome* hath *Peter* and *Paul;* the *Hungarians* have *Ludouick; Milen* hath *Ambrose;* and so other people, other Patrones: Secondly, among the Gentiles, the Elements had their several God's to rule over them, and to bear all the sway in them, as the Heaven and Fire, had *Jupiter;* the Air, *Juno;* the Sea, *Neptune;* and Hell had *Pluto:* not much unlike is it among the Papists, where *Agatha* ruleth over the Fire: *Nicholas* over the Sea: *Valesianus Theodulus* over the tempests, &c. Thirdly, the Gentiles had a certain God assigned to their Cattle; as *Apollo* and *Pan* the Sheepheards God, and likewise to the fruits of the Earth: as *Apollo* ripened their fruit: *Bacchus* increased their Wine: *Ceres* sent them store of Corn: so is it among the *Romanists: Wendelinus* taketh care of their Sheep, *Eulogius* of their Horse, *Pelagius* of their Oxen: *Anthony* of their Pigges and Swine: *Iodocus* over their Fruits of trees: *Vrbanus* over their Vines: and (to show themselves no wiser then a Goose) they gave the charge of their Geese to *Gallus.* Fourthly, the Religion of the Gentiles assigned several God's for several diseases, and those they called upon to heal them and help them, they called upon *Apollo* for the plague; upon *Hercules* for the falling sickness: upon *Juno* for Women in travail: so the superstition of the Papists, hath assigned and deputed diverse He-Saints and She-Saints to the same purpose: they pray to *Sebastian* against the Plague: to *Petronella* against the Ague: to Saint *John* against Poison: to *Apollonia* against the Tooth-ach: to *Anastasius* against the Head-ach: to *Mark* against sudden death: to *Liberius* against the Stone: to *Margaret* for Women in travail: to *Uincent,* for the recovering and restoring of things lost: Saint *Felicitas* gave Male Children: *Anna,* Riches: and *Barbara* provided that none should die and depart before that they had received the Sacrament.

Fifthly, the Heathen had peculiar God's that were the Patrons of learning and learned men, and gave knowledge in Handy-crafts, as such as were studious *Apollo, Minerua,* and the nine Muses: Smiths, had *Vulcane:* Physicians, *Aeculapius:* Soldiers, *Mars:* Hunters, *Diana:* Mariners, *Castor* and *Pollux:* Harlots, had *Venus, Flora, Lupa,* and the like: If we come and compare these with the Church of *Rome,* we shall see the like practice, for among them the God of the learned, is *Gregory:* of the Painters, *Luke:* of the Physicians, *Cosmas* and *Damianus:* the God of Soldiers, is Saint *George:* of Smiths, *Eulogius:* of Shooe-makers, *Crispin:* of Tailors, *Gutman:* of Hunters, *Eustachius:* of Harlots, *Magdalena* and *Asra.* Lastly, the superstition of the Papists in worshipping Idols, is the same with the Idolatry of the Gentiles: for the Heathen did build Churches and Chapels, erected Altars, ordained Priests, set up Images, appointed Feasts and forms of prayers, offered gifts, burned Incense, and fell down before their false God's, which are the true works of men's hands. They sware by their names, when they entered into their Temples, they sprinkled themselves with holy Water, and they carried about with them their Images to worship. Let any man compare the *Roman* Religion, and the manners of worship

retained and practiced in that Church, and then let him openly declare, whether (the names only of the Idols being changed) the same Idolatry be not still maintained and continued; and whether the old Idolaters, which were the Gentiles; and the new Idolaters, which are the Papists, do any whit differ? But to leave them either to the mercy of God, to open their eyes, or to judgment, to make them that see not, more blind, let us acknowledge God only to be our Patron and Protector, who ruleth over Sea and Land, who taketh care of us and ours; whom we *Are commanded to call upon in the day of trouble, with promise to hear us.* Christ Jesus teacheth us a form of prayer, and willeth us to say: *Our Father:* and therefore let us go to the root, not to the branches; to the Fountain, not to the streams: to the Creator, not to the Creatures.

Lastly, seeing all gifts come from God by Christ, we are put in mind to use them all to his glory, of whom we have received them. If GOD have given us wit, wisdom, knowledge, authority, credit, riches, strength, honor, and such like, we must remember wherefore they have been bestowed upon us, and must be referred to their right end; not thereby to magnify our selves, and to set up our own Names, but to glorify the Giver of them, and to praise his great Name. If this be not the mark we aim at, and if every blessing do not make us gain some glory to God, who hath thus magnified us, and lifted up our heads above our Brethren, it had been better for us we had never received these blessings, but had been as wandering Clouds without Rain, as corrupt Trees without Fruit, and as empty Vessels without Water. Hence it is, that the Apostle remembering, that through God's blessing we are made partakers of food, he addeth; *Whether therefore ye eat or drink, or whatsoever ye do; do all to the glory of GOD.* It is a notable comfort unto us, to use his blessings aright, that they that used their Talents well, were honored of the Master, and had more given unto them.

It is a fearful sin to abuse them, and to turn them to the dishonor of God, to the hurt of his Church, and to his own destruction. This is a common sore and sickness in our days. Whatsoever we have received, we have received in not for our selves alone, but for the good of others, and the glory of God: so that wear not to be lifted up in the pride of our own hearts, nor disdain or contemn our Brethren, but consider that there is nothing which we have not received, and therefore we must not boast as if we had not received it.

4*I give thanks to my God, making mention always of thee in my Prayers.*

5*(When I hear of thy Love and Faith, which thou hast in the Lord Jesus Christ, and toward all Saints.)*

We shown before, that the Prayers used by the Apostle, are partly a salutation; and partly a thanksgiving. Of the salutation we have spoken hitherto: Now followeth the Thanks-giving, wherein he giveth thanks to God for such good things as were found in him, and thereby conceiveth hope to obtain of him that which he requested. The Thanksgiving is set forth: First, by the subject or person, to whom thanks are rendered, to God. Secondly, by the time, when he praiseth God for him, not sparingly, or sildome, but oftentimes, and continually when he prayed unto God, and poured out his supplications unto him. Thirdly, by the

efficient cause, the hearing of his virtues and graces that abounded in him; to wit, his Faith in Christ, and his love to the Saints, the poor afflicted members of Christ. So then, we see to whom he gave thanks, to God: when he gave thanks for him, always when he prayed: and wherefore he gave thanks because he heard of his faith and love. As if he should have said; As I wish unto you all the full favor of God, and all prosperity, both of Soul and body: so I cease not to rejoice in thee, and to offer praise and thanks for thee to God whom only I serve and hang upon; even so often as I pray unto him, I remember thee, and that upon good ground and trial, for I do daily hear from the Churches of the worthy fruits of the Spirit of God that dwell in thee; namely, of thine unfeigned Faith which thou hast toward the Lord Jesus Christ, and of thy fervent love which thou showest to all the Saints, that stand in need of thy relief & comfort. Thus much touching the order and meaning of the words.

But before we proceed to handle the several Doctrines offered to our considerations in this division, it shall not be amiss for us to answer three doubts that may arise out of these words. First, the question may be asked, why the Apostle calleth God, his God, as if he were no man's GOD but his. Secondly, the *Rhemists* in this place gather two notable errors, Justification by works, and Prayer to the Saints, and make Faith to be no less in the Saints then in Christ. The like collection is made by *Bellarmine,* that we must believe in them, and hope in them, as in our Patrones, because the Apostle maketh mention of *Philemons* Love and Faith toward Christ, and toward the Saints; so that they gather, that there is Faith toward the Saints as well as toward Christ. Thirdly, it may be demanded why *Philemons* love is limited to the Saints, and to no other. Touching the first doubt arising out of the fourth verse, it may seem strange unto some, that the Apostle should say, *I thank my God.* Is he not the God of the rest of the Apostles and of all believers, as well as his God? Is he the God of the Mountains, and not of the Valleys? Is he the God of the Jews only, and not of the Gentiles? Yes, even the Gentiles also.

Paul therefore may be thought of many, to inclose a Commons, and to encroach upon the right of others, he may seem very courteous, and to claim and challenge as proper to himself, that which belongeth generally to all the faithful. But the Apostle setting down his right and interest in God, doth not deny or debar others of their privilege. He doth herein express the nature of a true Faith, which is to believe, not only that he is the God of other Men, but that he is his God, and that he was to believe in him, to rest in him, to depend upon him, to look for all good things from him. Hence it is, that the Prophet *Daniel* praying unto God, saith sometimes; *O our God,* and sometimes again, *O my God.* To say (our God) is a word of Charity: to say (my God) is a word of Faith: the one, respecteth others; the other, reflecteth upon our selves. When we pray *Our Father,* we show our love to the Brethren; when we say, *My Father,* we show our Faith, that we have our part and portion in God as well as others, and are to apply the promises of Grace, (made to all believers) particularly to our selves, otherwise they cannot help us and avail us. But of this we shall speak more afterward, when we come to the Doctrines.

The second question ariseth from hence, that *Paul* seemeth to make Faith respect the Saints, & so to teach us to believe in them, and to pray unto them. For in the fifth verse he saith, he

heard of *Philemons* love and Faith which he had toward the Lord Jesus Christ, and toward the Saints. But if the Apostle had meant to teach Faith to men, and to direct us to believe in Saints, he should be contrary to the Doctrine delivered by himself, contrary to the rest of the holy Scriptures, and contrary to the Articles of our Faith. Contrarie to himself, because he teacheth, that we cannot call upon any, whom we do not know out of God's word, and believe to be both able and willing to help us, saying: *Whosoever shall call on the Name of the Lord, shall be saved: how then shall they call on him, on whom they have not believed?* Where he reasoneth thus, that we must believe only in God, and therefore pray only to God. He should be contrary to other Scriptures, because we are taught by them, *To come with boldness to the Throne of Grace;* & therefore the invocation of Saints is vain and needless, seeing we have a free access and bold approaching unto God through Christ: again, they are *Curssed that trust in man, and make flesh their Arm, and so with-draw their heart from the Lord.* Christ calleth us unto himself, and commanded *us to ask the Father in his Name, for the Father himself loveth us.* He should be contrary to the Articles of Faith, wherein we are taught to believe only in God, the Father, the Son, and the holy Ghost. Again, such as are not obstinately blinded, and peruersely disposed, may easily distinguish the Apostles words, and see that he referreth not Faith both to Christ and the Saints, but Faith to Jesus Christ, and love to the Saints. For after that he had commended *Philemon,* for two chief gifts of God, Faith and Love, in both which, consist the perfection of a Christian man, he assigneth to either of them their propper subject; namely, that Faith is in our Lord Jesus Christ, and Charity is toward all the Saints, which distinction and diverse Relation, may appear by the Latin Interpretour, and by their own *Rhemish* Translation, altering the preposition, and reading it thus; *Love and Faith in Jesus Christ, and toward all the Saints.* Thirdly, the Apostle else-where having occasion to mention these two graces of God, he doth describe them distinctly by their several obiectes, and expressly referreth Faith to Christ, and love to the Saints, as writing to the *Ephesians* he saith; *Therefore also, after that I hear of the Faith which ye have in the Lord Jesus, and love toward all the Saints, I cease not to give thanks for you, making mention of you in my prayers.* So in the Epistle to the *Colossians, We give thanks to God, even the Father of our Lord Jesus Christ, always praying for you: since we heard of your faith in Christ Jesus, and of your love toward all Saints.* Compare these two places with the words of *Paul* in this place, and we shall see they serve as a Key to open this, and do utter that plainly which here is spoken more darkly. Thus we see by the way, that the Scripture is the best Expositer and Interpretour of the Scripture, and that which is spoken obscurely in one Book, is made evident and manifest in another. Fourthly, it were not hard to produce and allege sundry authorities and testimonies of elder times, thus distinguish the words as we do, and avouching that no Faith and confidence is to be put in any of the Saints, as if the Apostle had said; I know how great Faith thou hast reposed in our Lord which hath saved us, and with how great Charity thou hast relieved them that are the Servants of God, and esteem godliness. Lastly, Faith in the Saints cannot be proved, and invocation of them established and grounded from hence, because the Apostle speaketh of the Saints living, not departed; in the Church Militant, not Triumphant: the Saints on Earth, not in Heaven. For the Saints on Earth want our help, and crave our relief to be extended toward them: but they that are in glory and have received their Crown, do not stand in need of our comfort and refreshing: and therefore this is a weak foundation to build the Popish

Faith and belief, in Saints that are dead and departed out of this life, seeing the Apostle understandeth it of one sort, and they take it and stretch it to another.

The third question is this, why the Apostle restraineth *Philemons* love to the Saints, whereas love is a common debt that we owe to all men, as the Apostle saith; *Owe nothing to any Man, but to love one another, for he that loveth another, hath fulfilled the Law.* Seeing therefore, love should not be restrained to the Saints, as though we ought to shut up our bowels of pity and compassion from others, and seeing we are not to despise our own flesh, but honor the Image of God engraven in our Nature: how is it, that his love which ought to comprehend all mankind, and enlarge it self to all others, is only mentioned to have been toward the distressed Saints and Members of the Church? The reason is, they which are of the Household of Faith, are tied to us by a stronger and straighter band of friendship and familiarity, and God commendeth them unto us more particularly, and so they ought to challenge the first place, in declaring the fruits of our love. The Apostle doth direct us to this point, when he saith; *While we have time, let us do good unto all men, but especially to them which are of the Household of Faith.* We are charged to love all, but we must love the Saints with a peculiar and special love, even as heirs with Christ, and Members of the same body with us. God requireth of us to love all men as his Creatures, but the godly as his Children. Though therefore our love should be common, and extend it self far and near into all the world: yet there should be certain degrees, and an order in our love should be observed. We are commanded to love all, but we are not commanded to love all alike. We are bound to love the godly and ungodly, but we are not bound to love the ungodly as the godly; the Reprobates as the elect; the Vessels of wrath, as the Vessels of honor; the Children of *Belial,* as the Children of God. We are therefore here directed, whom we are most nearly and deerly to love, even those that have Christ dwelling in their harts, and grace shining in their faces. Contrary to the practice of worldly Men, who only love such as are of this World; their love is like themselves, profane men, a profane love: carnal men, a carnal love: they love evil men for their evil, because they partake with them in evil: they hate the godly for their godliness, because they are unlike them, and will not run with them into all excess of riot, according to that which the Prophet hath, *They that reward evil for good are mine enemies, because I follow goodness.* This agreeth with that which Christ told and taught his Disciples, *If ye were of the world, the world would love his own: but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.* Thus much touching the deciding of the doubts and answering of the questions, that arise out of these two verses: Now let us come to the observations that arise therein.

The words being interpreted, and diverse questions answered, let us see what points offer themselves fitly to be deserved. First, he beginneth with a thanksgiving, to teach that it is meet and necessary to give thanks to God for benefits received at his hands, according to the Doctrine of the Apostles *In all things give thanks, for this is the will of God in Christ Jesus.* We are ready to forget such mercies as we have received, and thereby make our selves unworthy of further favor. Secondly, consider to whom he giveth thanks, to God: not to any Saint or Angel, or any Creatu•..., to guide us in the performance of this duty. Thirdly, mark the person, for whom, for *Philemon:* so that we are not only bound to give thanks for our selves,

but for other, especially when we see God's word to bring forth fruit in the hearts of Men. Thus doth *Paul* in this place, rejoice for the godliness of *Philemon,* and everywhere in his Epistles showeth himself exceeding glad for the conversion of Nations and people to the Faith. Thus the Church of the Jews are said to glorify God, when they heard of *Paul's* conversion. This is the duty of all Christians, specially of the Ministers, to pray continually for the Flock committed unto them, and to praise the name of God for their increase in godliness.

Fourthly, observe that first he mentioneth his thanks-giving; then his prayers for him, so that he joineth the one with the other. Whereby we see, that prayers conceived for our selves or others, are not to be severed from giving of thanks. For no man is so perfect in this life, but be hath need of daily increase in grace: and therefore we must so give thanks for our Brethren to God, in regard of the graces of his spirit which they have received, that we also pray incessantly for their growth in those graces. Besides, no man standeth so firmly rooted and grounded in grace, but he may fall, and by his fall have his gifts lessened and diminished, unless he be strengthened and stayed up by the means and helps that God hath appointed: among the which are Prayers, both our own and others.

Fifthly, he saith his Faith and love were heard off, and spread abroad far and near: so that we see God's graces bestowed upon us, will not be hidden and concealed. We are set as upon a Theater to be seen, all men's eyes are fixed upon us, all Men's mouths will be opened to speak of us, and all men's ears will listen what they can hear of us, even then when they are absent from us. On the other side, what evil soever we commit, we cannot conceal and cover, we have many eyes upon us we shall have a thousand ears to hearken, and ten thousand mouths to prattle against us, so that we must so walk as we saw many with us, and many saw us how we walk. Sixthly, we see here a notable difference between unfeigned praise, and feigned flattery. The Apostle without any feigning and fawning, rehearseth in this place the commendation of *Philemon,* as he doth in other places of the whole Churches, thereby to encourage them in well doing, and to stir them up, to continue fast and faithful to the death, and to hasten to the end of the race set before them. But such as flatter and use colorable words are wholly at the beck of others, extolling and admiring whatsoever they do or speak, whether it deserve praise or dispraise. It standeth us upon to consider whom we praise, and wherefore we praise them, that it be for such good things as appear to be in them.

[*I give thanks to my God, &c.*]

The Apostle finding and hearing of the excellent and worthy graces of God that were in *Philemon,* was moved with great joy, and thereby stirred up to bless and praise the Lord God. We learn from hence, that all Christians (especially Teachers) are greatly to rejoice and praise God when they see, or know, or hear, that professors prosper and grow forward in heavenly graces. It is a matter of great joy and comfort to seemen grow in graces as they do in years, and to increase in heavenly things as they multiply their days. When the Prophet *David* saw the forwardness of the people in offering willingly unto the Lord, with a perfect heart for the building of the Temple; *He rejoiced exceedingly, and blessed the Lord before all the Congregation.* And Psal. 122. *I rejoicedwhen they said unto me, Come, let us go into the house*

of the Lord. The Apostle writing to the *Romans,* giveth thanks through Jesus Christ for them all, *Because their Faith was published throughout the whole world.* When the Churches of *Judea* heard that *Paul* a Persecuter was converted to the Faith, and made a Preacher of the Faith, which before he destroyed, *They glorified God for him.* The Apostle *John,* writing to an elect Lady whom he loved in the truth, saith; *I rejoiced greatly that I found of thy Children walking in truth, as we have received a Commandment of the Father.* And writing to *Gaius,* he saith, *I rejoiced greatly when the Brethren came and testified of the truth that is in thee, how thou walkest in the truth: I have no greater joy then these, to hear that my Sons walk in verity.* By these several places alleged, as by so many witnesses produced, we see that it is our duty greatly to rejoice when we behold the Gospel flourish, and the professors of the Gospel grow forward in good things.

And there are many reasons to warrant and confirm this Doctrine. First, it serveth exceedingly to advance the glory of God that men grow in godliness, which ought to be an effectual reason to move us to rejoice: for what is there, that should more cheer and rejoice us, then when God's Name is magnified, and his truth extolled among the Sons of Men. In all things that we do, if we do them aright, we should aim at God's glory. Now, as the Name of GOD is blasphemed by careless and wicked professors, (the Apostle charging the Jews, that through their evil life, the Doctrine of God was slandered:) so on the other side, God is greatly honored, when our deeds accompany our words, and a godly life adorneth and garnisheth a good profession, according to ihe commandment of Christ; *Let your light so shine before men, that they may see your goodworkes, and glory your Father which is in heaven.*

Secondly, the forwardness of one, is a notable means to draw forward another. For as one wicked man maketh another, and he that is seduced, is an Instrument to seduce another: so he that is truly converted, will not rest in the quiet fruit and inward comfort of his own conversion, but labor to convert others, and so make them partakers of that comfort which they have found. The Apostle writing to the *Thessalonians,* saith of them; *Ye became followers of us and of the Lord, and received the word in much affliction, with joy of the holy Ghost, so that ye were as ensamples to all that believe in Macedonia and in Achaia.* They that are gained to the faith, will be means to gain others, so that the winning of one is the gaining of another. This we see in the conversion of the Apostles. When *Andrew* was brought to Christ, *He found his Brother Simon first, and said unto him, We have found that Messias; which is by interpretation, that Christ.* So when Christ called *Phillip,* and said unto him, *Follow me: Phillip found Nathaniell,* and said unto him, *We have found him of whom Moses did write in the Law, and the Prophets, Jesus that Son of Joseph, that was of Nazareth.* The like we see in the Woman of *Samaria,* when Christ had preached salvation unto her, and offered unto her the Water of life, that she should thirst no more; she left her Water-pot, and went into the Citty, and said to the men; *Come see a man which hath told me all things that ever I did, is not he that Christ?* Being moved her self, she moved others: being drawn, she drew others to Christ.

Thirdly, it is a great comfort to the Pastors and Teachers of the Church, when such as are taught, do grow in grace, and prosper by those means that are brought and offered unto them. The Apostle calleth the *Phillippians* his Brethren beloved and longed for, his joy and his

Crown: wherein he accounteth their growth, his honor: their increasing, his rejoicing: their faith, his hope: their flourishing, his felicity: so when he had praised God for the zeal of the *Thessalonians,* in receiving the word, in following other Churches, and in suffering affliction for the Gospels sake, he addeth this reason; *For what is our hope, or joy, or Crown of rejoicing? Are not even you it, in the presence of our Lord Jesus Christ at his coming? Yes, ye are our glory and joy.* He doth not make the matter of his glorying, and the occasion of his rejoicing to be his calling, so much as the fruit of his calling: he doth not comfort himself so much in his Apostleship, as in the effect of his Apostleship; that is, the conversion and salvation of the *Thessalonians.* If a man have never so high and eminent a calling in the Church or Common-wealth, he cannot comfort himself so much therein, as when he seeth the blessing of God upon his labors, when he remembereth he hath kept a good conscience therein, and considereth he is to God the sweet savor of Christ, in them that are saved, and in them that perish. It is a great comfort to the Husbandman after his toiling and tilling, after his planting and ploughing, to see the fruits of his labors, and to behold the increase of the earth, that yieldeth usury, advantage, and increase when it is sowed. So it fareth with the spiritual Husbandman, whose labor is greater & oftener, enduring all the year long, whose patience is greater in waiting for the early and latter rain, whose gain and profit is less in tilling a dry and barren soil, that yieldeth little or no increase, but a crop of cares, a bundle of Briars and Bushes, and an Harvest of Thorns and Thistles, that are reserved for the fire.

Lastly, the graces of God, and the growing in these graces, are fruits of their election, and seals of their salvation, so that the Angels in Heaven rejoice at the conversion of a Sinner. Every grace of GOD addeth assurance: the greater graces, the greater assurance: the more graces, the more assurance: the growth of graces, is the growing of our assurance. For if these things be found and abound in us, they will make us neither to be idle nor unfruitful in the acknowledging of our LORD JESUS CHRIST, but give us a comfortable assurance of our eternal election and effectual calling. So the Apostle giveth thanks for all the *Thessalonians,* making mention of them in his prayers, and remembering the efficacy of their Faith, the diligence of their love, and the patience of their hope: by all which he gathereth assuredly, as building upon certain knowledge, that they are elect of God. Now then, to lay these reasons together, and to gather them as upon an heap: seeing nothing bringeth greater glory to God among men, nothing serveth better to draw on others, nothing ministereth greater joy to the Teachers, nothing sealeth up more surely their salvation, then the increase of his Kingdom, the growth of the Saints, and the enlarging of the bounds of the Church; it followeth, that all God's Children must show their joy and gladness, when they see any to increase in the obedience of the Gospel, to grow in grace, and to proceed constantly in the truth of God,

The Uses remain to be considered and learned of us. First, we see that the principal and chiefest thing which the Minister should seek and search after, is the profiting of his people, and the building up of the Kingdom of God among them. For his joy in their growth, and his comfort in their conversion, will cause him above all things to labor after it. There is no comfort in the Minister like to this comfort, when he seeth the fruits of godliness, as it were the marks of God's Spirit to shine forth brightly in his people. What comfort hath the

Husbandman, more in his husbandry, then to see the fruits of the earth; not to be blasted, but to be blessed; not to wither, but to grow; what joy hath the Shepherd like to this, when he seeth the flock not to be infected, but to flourish: not to be rotten and scabbed, but to be sound and whole: not to decrease and decay, but to increase and to bring forth thousands and ten thousands in our streets. What greater delight hath the Nurse, then to see her child live in health, grow up in strength and stature and prosper in the world? So there is no comfort like to this comfort, no joy like to this joy, no delight like to this delight, to behold the harvest of the Lord, the sheep of Christ, the Children of God, to flourish and to increase more and more to grow from faith to faith, & from grace to grace, *until they all meet together unto a perfect man; and unto the measure of the age of the fullness of Christ.* Hence it is, that after the Apostle had testified his joy and thanks to God for the faith and love of the Colossians he addeth: *for this cause we also, since the day we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of his will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord, and please him in all things, being fruitful in all good works, and increasing in the knowledge of God,* and let us by this example comfort our selves in such as increase in good things, and pray for such as are coming forward. We live in a decaying and declining time, wherein many have forgotten their first love: we see the cold season and Winter of all Godlines, wherein men are frozen in the dregs of Sin. We may behold with our eyes (if we be not stark blind) a general wasting, languishing, and consumption of the heat and heart of Religion. If then in this common pining of the vital parts, we may discern any reviving and refreshing to appear, or any flourishing of Godlines (which seemed dead at the root) to spring up, let it be a comfort unto us, and teach us to give God the glory, who maketh light to come out of darkness, and life to arise out of death. This serveth to reprove those that never desire the profiring of their people, nor regard what their estate, and how their standing is in heavenly things: they never consider whether they go forward or backward: whether they grow upward or down-ward, to Heaven or to Hell, to God or to the Devil, to Salvation or to damnation. These are they that feed themselves to the full, but regard not to feed the flock over which the holy Ghost hath made them overseers. These are they that live of the Alter, but care not to minister at the Alter: they will be sure to reap carnal things but they have no conscience to sow spiritual things. They live of the Gospel, but they will not preach the Gospel. The Apostle testifying his longing and thirsting after the salvation of the Church, said, *I seek not yours but you.* But these men, if they would speak the truth from their hearts, might say: we seek not you, but yours, we care not what become of you, so that we may find the sweetness of that which is yours. How far are these from the zealous affection of the same Apostle, who became all things to all men if by any means he might save some: he teacheth that a necessity lay upon him to preach the Gospel, and denounceth a woe upon himself if he preach not the Gospel. Let us all in our places follow his example, and pray unto God to give the grace of conversion to turn the hearts of men to the saving knowledge of the Gospel: and where he hath granted this mercy let us pray him to increase it more and more, and to continue it unto the day of Jesus Christ.

Secondly, as the growing in good things is matter of joy, so on the other side, it is caused of great sorrow and grief of heart, when the professors of the saith, and hearers of the word,

and such as seemed lovers of the truth, do not profit, but revolt: do not go forward, but go backward, do not grow better and better, but become worse and worse. It must not seem strange, that great sorrow ariseth unto the servants of God, when men do not profit in good things. We see what worldly sorrow is found in worldly men that causeth death: the least occasion of loss, the least feeling of trouble, the least crossing of their humors can draw from them abundance of tears. But such as are led by the spirit of God, are spiritually minded, *they have godly sorrow that causeth repentance unto salvation not to be repented of.* This was in the Prophet David, when he saw a decay in Godlines, and a growing in wickedness, *mine eyes gush out with Rivers of water, because they keep not thy law.* This was in the Prophet Jeremiah, *O that mine head were full of water, and mine eyes a fountain of tears, that I might weep day and night for the slain of the Daughter of my people.* This was in Christ our Savior when he came near to Jerusalem, he beheld the Citty and wept for it, *O if thou hadst even known at the least in this day those things which belong unto thy peace, but now are hid from thine eyes.* This was in the Apostle Paul when he saw the revolting and backsliding of the Galatians, *O my little Children, of whom I travail in Birth again, until Christ be formed in you: I am in fear of you, least I have bestowed on you labor in vain: ye did run well, who did let you that ye did not obey the truth?* This is a special note to discern and distinguish true Pastors from hirelings, and faithful shepherds from Wolves: for the true Ministers of Christ are inwardly touched and grievously pained to behold the present sins of the people, and the future judgments of God hanging over their heads. This is a great grief of heart and goeth near them, to see so little growth of Godlines, so little fruit of their labors, so great increase of all ungodliness. This reproveth those that make a mock of sin, and can laugh as heartilie at the committing of iniquity, as at the best ieast and the greatest sport. If we begin once to laugh at sin, we will not make any conscience to commit it. When once we do not stick to ieast at it, we will quickly come to it in good earnest. When we can make a play of it, there is but a short step to put it in practice. The very Heathen saw thus much that had but half an eye, that if they suffered evil to be committed merrily and in sport, they should find it practiced in their earnest contracts & common affairs. And many of the heathen by other Heathen are commended, among whom vices were never laughed at. But how many are there among us that would be counted and are indeed called Christians, who come far behind the blind Infidels, who are open ieasters at evil, and deriders of good. This laughing is the beginning of evil, when ieastes turn to good earnest, and words into deeds. These men are far from the practice of those whom we heard before commended out of the word of God, and from the Godly affection of David and Jeremiah, of Paul and Christ himself, who mourned in soul to behold the sins that reigned and were commonly practiced in their days. This is a notable sign and assurance to our own hearts that we hate them indeed when they do draw out of us buckets of water and rivers of tears. This grief of heart was in the Apostle writing to the Phillippians, when he saw the loose behavior of of many that professed Christ in word, but denied him in deed, of whom he saith, *Many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the Cross of Christ, whose end is damnation, whose God is their belly, whose glory is to their shame, which mind earthly things.* Now it cannot be but the hearts of the faithful Ministers and godly brethren, will be greatly grieved and vexed, when they see God dishonored by our careless walking, and standing still idle all the day long withou a laboring in his Vineyard: We must

daily increase and grow strong in faith, or else we decrease and grow weak in saith. If we wax not every day better, we fall to be worse and worse. We never stand at one stay. If we walk not forward, we run backward, like the water of the Sea, that if it do not flow, it ebbeth: or like unto the life of man, if strength increaseth not, it decayeth. So then, if any would come to man's full and perfect stature, he must grow up by little and little, from one measure to another: So if any would become a perfect man in Christ, he must follow the truth in Love, and in all things grow up into him, which is the head; that is, Christ, by whom all the body being coupled and knit together by every joint, receiveth increase of the body, unto the edifying of it self in love. Let us therefore take heed to our selves, that we grieve not the hearts of the faithful, and by our sins, quench their affections toward us, as it were by pouring Water upon them. Let us seek to grow up in knowledge and in obedience, that we be not as Dwarfes or Vrchins, never coming to any growth, nor profiting any whit in the School of Christ; nor be as idle Drones, that never labor, but live unprofitably to themselves and others.

Thirdly, it is the duty of all God's people, by striving to go forward in good things, to delight the hearts of their Teachers, and the rest of the Brethren. So long as we increase and proceed unto a perfect man, and unto the measure of the age of the fullness of Christ, that we be hence-forth no more Children, wavering and carried about with every wind of Doctrine, by the deceit of men, and with craftiness, whereby they lay in wait to deceive, we make Christ glad, we rejoice the Spirit of God, we make glad the Angels, we comfort and cheer up the hearts of the godly, and we bring that peace to our own hearts, which passeth all understanding. On the other side, if we grow backward, and decline by little and little from the holy profession of the truth, which we have received, we crucify Christ, we quench the Spirit, we grieve the Angels, we offend the faithful, and we wound our own Souls. This duty urged from this Doctrine, reproveth sundry sorts of people, that do not desire to delight the hearts of those that have instructed them, and to comfort them that have labored in the word and Doctrine among them.

First, such as have continued long in the Church, and grow in years, but not in knowledge. What comfort can these men bring to their Teachers and Instructers, when no increase is seen, or can be marked in them? It is a common, but a most fearful sin, not to profit and proceed in the ways of godliness: and yet it is to be feared, that not one of an hundred cometh with any desire of instruction, with any care of sanctification, with any purpose of reformation, with any hunger after salvation. If men go to the the Market to buy their provision, and to supply the necessities of the body, we see what they bring home, we see they return not empty, we see they come back laden. But when they go to the House of God, and frequent the exercises of his word, how often do they return with empty hands; nay, with empty hearts, nay, with hard hearts, and so worse then they came unto them? This is it which the Apostle teacheth. *Hebr.* 6. *The earth which drinketh in the Rain that cometh oft upon it, and bringeth forth Hearbs meet for them by whom it is dressed, receiveth blessing of God: but that which beareth Thorns and Briars, is reproved, and is near unto curssing, whose ende is to be burned.* Secondly, hereby is condemned the want of the fruits of kindness toward the Pastors, whereby they may be encouraged, and made cheerful and comfortable in their calling. Some

there are, whom we may well account of the better, or (at least) none of the worser sort, who abstain from hurting, wronging, and molesting their Ministers, but they withal, abstain from showing succor, help, or countenance toward them: they will indeed do them no evil, but likewise they will do them no good, contemning them in their heart: they will not be open enemies, professing hatred toward them, but withal, they are not their friends to give them any comfort, they use them strangely and vnciuilly, as base abjects in their sight, when as their calling is as much honored and magnified in the word, by the mouth of God, as any calling under Heaven.

This was the sin of the *Corinthians* for a time, who wanted love & kindness in supporting the Apostle under the weight of his calling, so that he was constrained to stand upon the commending of himself, and the extolling of his Ministry, *I was a fool to boast myself, ye have compelled me: for I ought to have been commended of you, for in nothing was I inferior unto the very chief Apostles, though I be nothing.* This also the same Apostle complaineth of in another place, *At my first answering, no man assisted me, but all forsook me, I pray God that it may not be laid unto their charge.*

These men did not dispraise him, but they would not commend him: They would not renounce him, yet they would not defend him: as they would not disclaim him, so likewise they would not assist him. Of this sort are many that live among us, who think they have discharged a worthy duty toward the Minister, if they do him no harm, if they offer him no wrong, if they abstain from injury toward him. It was far otherwise with the *Galatians,* who loved *Paul* so dearly and entirely, that they accounted nothing to be too precious for him, *The trial of me which was in my flesh, ye despised not, neither abhorred; but ye received me as an Angel of God, yea as Christ Jesus: what was then your felicity? For I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them unto me.* But in these days wherein we live, it were well, or not much amiss for the faithful Ministers of the Gospel, if such as should support them, would not subvert them; if such as should help them, would not hinder them; if such as should raise them up, were not ready to cast them down; and if such as should refresh them, were not rather given to revile them, and disgrace them. Here then is condemned all hard and bitter dealing toward them (whereby their calling which is an honorable office, is made an irksome burden unto them to bear) against such as taunt and scorn them, that jest and mock at the work of their ministry, which is the wisdom of God, and the power of God, against those that delight to vex the servants of God, to mingle their bread with gravel, their drink with gall, and their life with reproach. This made the Prophets and Apostles cry out continually, to see themselves abused, their Ministry contemned, the word of God himself refused, & all Religion profaned. When *Elijah* saw that the children of Israel had forsaken the Covenant of God, cast down his Altars, and slain his Prophets, he desired God to kill him, *It is now enough, O Lord, take my soul, for I am no better then my fathers.* The prophet *Isaiah* saith, *I have spread out my hands all the day to a rebellious people, which walked in away that was not good, even after their own imaginations. Lord, who hath believed our report, and to whom is the arm of the Lord revealed? I have labored in vain, I have spent my strength in vain, and for nothing, but my judgment is with the Lord, and my work with my God.* The Lord saith to Ezekiel, *The Children of thy people talk of thee by the walls, and in the doors of houses, they*

sit before thee and hear thy words, but they will not do them, for with their mouths they make jests, and thou art unto them, as a jesting song of one that hath a pleasant voice, and can sing well, for they hear thy words, but they do them not: and when this cometh to pass (for loe it will come) then shall they know, that a prophet hath been among them. So when Paul came to *Athens,* and saw the City full of Idols, he preached unto them the knowledge of God, and the resurrection of the dead, but they said, *What will this babbler say?* And others, worse then those that scorn and scoff at the word of life (which they should hear with fear and reverence) are fallen into this horrible depth of sin, that thorough malice to the word it self, do come unto them to hear them, not to learn, but to trap and entangle them; not to edify themselves, but to misreport and accuse them; not to receive profit, but to find occasion to persecute them, as the Jews did with Christ and his Apostles, who came not to hear them, but to tempt them; not to believe them, but to bely them. Many such Jews and Iudasses we meet withal in our days, who are so far from rejoicing the hearts of their Ministers, that they may do the work of their calling will ingly, not grudgingly; cheerfully, not heavily; with joy, not with greefel; that they think it a great duty done unto them, if they do not disgrace them, or molest them: It is a great sin not to help them, not to countenance them, not to stand with them in good causes, but to suffer every base companion, and beastly liver, to insult upon them as their footstool: but it is more grievous to scorn them, and deride them, to make them their Table-talk, and their Tavern-talk, to declaime against them from the Tribunal of their Ale-bench: but it is most fearful of all, to come to them, to catch them, and entrap them; to hunt after words and Syllables, and to wrest them against the mind and meaning of the speaker. Let us beware of these sins, let us not be in the number of such as are set down in the seat of scorners, and false accusers. If they shall not escape that do no good, if they shall not be excused that do not rejoice them; surely, they shall be guilty of a sorer and severer punishment that malice them, that mock them, that misinforme others of them, and every way misvse them, and contemn them.

Lastly, seeing we are all bound to rejoice in the proceeding of the faithful, it followeth from hence necessarily, that we are not to envy and repine at the growth of the Church, or of any member of the Church. This is a great fault and folly in many, when they see any parts of the Church flourish, and behold greater increase in others then in themselves, by and by they grudge and repine at it, and have their own eye evil, because the Lord's eye is good. These are like to those Laborers, that were hired into the Vine-yard, who when they saw such as were hired about the eleauenth hour to receive their penny, and to be made equal with them, who had borne the brunt and burden of the day, and had endured the heat and sweat of the work, they envied at the Servants, and murmured against the Mayster of the house. We must envy no man's good, we must repine at no man's Salvation. The calling and conversion of the Gentiles, was such a stumbling-block in the way, and n Mote; nay, a Beam in the eyes of the Jews, that they had rather renounce the Gospel, and depart from Christ, then to receive them into a fellowship of the same Faith, and make them partakers of the Kingdom of Heaven. So did the Scribes and Pharisees take it grievously, that the grace of God, and Remission of sins, and the Mysteries of Salvation, should be preached and published to Publicans and Sinners. There is no gift or benefit bestowed upon any, but it is

given for the good and comfort of the whole Church, so that we should rejoice therein, not repine thereat, forasmuch as we have our portion and profit in it. Nevertheless, what is more common and usual, then to make the blessings of God upon others, a great eye-sore unto our selves? Such as are dull and back-ward themselves, cannot abide those that are forward: They that are ignorant, think all others to have too much knowledge: They that are cold and slothful in the matters of God, do carpe and cavil at the zeal which they see in others, and think them to be too hasty, too earnest, too praecise. Hence it is, that oftentimes the Husband checketh the Wife; the Father controuleth the Son; and one Friend tebuketh another, as running too fast, and shooting beyond the mark. Howsoever this is not greatly to be feared in our days, wherein few run at all, & many stand still, wherein few shoot at the mark; yet if it were so, it is better to be a little too forward, then to be too backward; to have a little too much zeal, then to be stark cold, as many; or luke-warm as the most are. We see this in the state of a man's body, it is easier to work an evacuation of that which is too much, then to procure a restitution of that which is too little. It is an easier cure to purge our gross & superfluous humors when they abound, then to repair and restore Nature when it is decaying and consuming. It is much easier to take away the sharpness of an edge tool, then to set a sharp edge on that which is blunt & dulled. It is easier to pull down a part of the building which is over-much, then to lay a new foundation. If there be one among us that seeketh to be too just, and aimeth at a righteousness above the Law, there are a thousand that come too short, and fail in that which is required of them. It is a most blessed thing to keep the Golden mean between too much and too little. It is easier to bring him that is in the excess to the mean, then to reduce him to the mean, that is in the defect. When a man lieth dead in sins and trespasses, and hath no spark of the life of God in him, to bring such an one to true godliness, is, as it were, to raise him from the dead. When a man lieth languishing and consuming by little and little, and all good things begin to decay in him, so that he is grown stark cold; nothing is harder then to restore such a one; it is as much as to work a wonder and miracle. But when our zeal is grown to be a little too hot, and our edge made somewhat too sharp, it requireth no great labor, it asketh no great pains to reduce us back again, and to make us return home the way by which we went. There is no cause therefore, that we should so rashly and out-ragiously bear our selves toward those that climb up a step too high, and bear them-selves a little too forward: let us rather examine our selves, and consider whether we do not our selves many ways fail of our duties; so that we may say, and say truly, we are unprofitable servants. Let us never envy or grudge at the good of others, remembering always, that what grace soever is granted to one member, is given to the whole body, and to every particular member of the body; As he that doth good to the eye, doth good to the whole body, & the benefit redowndeth to the hand and foot. Thus it is in the mystical body of Christ, *We being many, are one body in Christ, and everyone, one another's Members.* We see in the Acts of the Apostles, when the Disciples had heard, that *Peter* was called and warned by an Heavenly Vision, to preach to *Cornelius,* and other Gentiles, they held their peace, and glorified God, saying; *Then hath God also to the Gentiles granted Repentance unto life.* Thus much of the Joy and Thanks-giving of the Apostle; Now let us see to whom he gave thanks, set down in the next words.

[*I give thanks to my God.*]

Here is the first illustration of the Apostles Thanksgiving, declaring to whom it is made, to wit; to God. The Apostle giving Thanks, and praising God, he calleth him, his God. He saith not simply, *I give thanks to God,* but particularly; *I give thanks to my God.* He calleth him his God, and applieth the promises of the gospel made to all that believe peculiarly and especially to himself. Whereby we see for our instruction, that the nature and property of a true and lively faith, is, to aprehend and apply God and his promises particularly to our selves. It is a duty required of us, to labor for that faith which may be as an hand to lay hold on the mercies of God, and to appropriate them unto our selves. This we see in the vow of *Jacob,If God will be with me, and will keep me in this journey which I go, and will give me Bread to eat, & clothes to put on, so that I come again unto my Fathers house in safety, then shall the Lord be my God.* This special application we see oftentimes in David, *My God, my God, why hast thou forsaken me?* And again, *O Lord my God thou art exceeding great.* The same appeareth in *Thomas,* one of the twelve; when Christ (who will not break the bruised Reed, nor quench the smoking Flaxe) had respect to the weakness of his Faith, and bad him see the print of the Nayles in his hands, and put his Finger into his side, he cried out, *Thou art my Lord and my God.* This Christ practiseth himself, and teacheth others, when he said to *Mary,Touch me not, for I am not yet ascended to my Father; but go to my Brethren, and say unto them; I ascend unto my Father, and to your Father; and unto my God, and to your God.* The Apostle Paul, speaking of Christ, and the benefiteswhich he reapeth by him, saith, *I am crucified with Christ, but I live, yet not I anymore, but Christ liveth in me: and in that I now live in the flesh, I live by the faith in the son of God, who hath loved me, and given himself for me.* And in another place, *I thank him which hath made me strong,* that is, *Christ our Lord, for he counted me faithful, and put me in his service.* All these consents of the holy Scriptures, serveth to confirm us in this truth, that true Faith standeth in a particular applying of the general promises of the Gospel.

The Reasons will make this yet more manifest unto us. For first, everyone that shall be saved, must have a particular Faith of his own, and not satisfy himself with the Faith of another. No man can be saved by another man's believing, no more then be nourished by another man's feeding. The Prophet *Habbakuk* teacheth this point evidently, saying; *The just shall live by his own Faith.* Faith is the work of the Spirit in the heart of man, so that if it must be in the hearts of everyone of us, it followeth that it must be special.

Secondly, true Faith giveth sound comfort, and worketh peace with God; this is the property of that Faith which we must have in us. But comfort cometh unto us, by hearing of a promise made to others, not belonging to our selves. What consolation of heart can this work in us, to know that others shall be saved? This the Apostle speaketh of, *Heb.* 6. God willing more abundantly to show unto the heirs of promise, the stablenesse of his counsel, bound himself by an Oath, that by two immutable things, wherein it is impossible that God should lie, we might have strong consolation, which have our refuge to lay hold upon that hope that is set before us. No man receiveth comfort by the riches of another, himself being poor: or by the honor of another, himself living in disgrace: can so no man can feel any comfort by the Faith of another, so long as he wanteth Faith himself, to apply Christ unto himself. Seeing then,

that every man must attain to salvation by his own faith, which is able to minister comfort unto him in the time of need, we see that Faith consisteth in applying the mercies of God unto our own selves.

The Uses of this Doctrine are now to be considered and stood upon, that so we may understand how to apply this applying of Faith unto our selves. First, this confirmeth the form and manner of speech, used in the Articles of Faith, wherein everyone is taught to say; *I believe in God;* Not, *We believe in God.* For howsoever we are to pray for others as well as for our selves, and are taught to say; *Our Father which art in Heaven;* yet, when the question is of our Faith, we must say, not [*We believe*] but [*I believe.*] We pray for others, but we believe for our selves. The like is to be said of every principle of Faith, every man must hold them all, and believe them all. This overthroweth the Doctrine of the Church of Rome, which teacheth a general and implicit Faith to be sufficient for us, to Justification and Salvation. For they teach, if a man can say, I believe as the Church believeth, though he know not how or what the Church believeth, though he understand nothing, though he be able to apply nothing unto himself, he hath a good faith, and by that faith may be saved.

Answereable to this Divinity, are the Jesuits and School-men's damnable and devilish positions, which maintain; that the people are not bound to know what the matters of Faith be; that ignorance is better then the knowledge of them; that they need not enquire after them; and that Faith is better defined by ignorance, then by knowledge. Hence it is, that they commend the Colliars Faith, who (as the tale is told) being at the point of death, and tempted of the Devil what his Faith was? Aunsweared, I believe and die in the faith of Christ's Church; but being again demanded, what the faith of Christ's Church was, that faith (said he) that I believe in: and thus the devil getting no other answer, was overcome and put to flight. This fable hath been so long told and related among them, that now themselves begin to believe it to be a truth; as a liar by often telling an untruth, beginneth to think it may be a true tale. This Colliars faith is the popish Creed, which being founded in ignorance, is too weak a shield to quench the fiery Darts of the Devil, and to resist his temptations. Thus true faith is suppressed, & ignorance is set on foot by these ignorant Teachers, who as they are blind themselves, so they would put out the eyes of others. They require no knowledge of the things we pray for, but prefer ignorance: they require no ability to profess the particular points of our faith, but in gross and general. This ignorance is plentifully condemned in the Scriptures. We are taught, that the word must dwell plentifully in us, and that we must be able to give an account of the hope that is in us, to them that shall require an answer of us. We are taught that ignorance is the Mother of all evil, the root of all error, the cause of all unbelief, and that whatsoever things are written afore hand, were written for our learning, that we might have comfort and believe.

Thus do these enemies of God and his people, take from them their sword when they should go to fight, and strip them of their Armor when they should enter the battle; like Thieves, that put out the Candle which serveth to discover them. To conclude, let us know that an ignorant faith is no faith, for where there is no knowledge, there can be no faith. But such as live in the Church of *Rome,* being blindly led of blind Teachers, do know nothing to their

comfort, they have the key of Knowledge taken from them, they are nuzled and encouraged in ignorance, they hear it magnified and extolled unto the skies. Some of them pretend the reading of the Scriptures in the mother tongue, and in the translation that all may understand, to be a principal cause of heresy. Another shameth not to avouch, that it was the invention of the Devil, to permit the people to read the Bible. Another blusheth not to write, that he knew certain men possessed of a Devil, because being but Husbandmen, they were able to discourse of the Scriptures. They teach, that it is Heresy for a Lay-man to dispute in a point of faith. These men speak not by the spirit of God, but utter the Devils language, and instruct the people in the Colliars Creed. It is written of *Timothy,* that he was trained up of a child in the knowledge of the Mysteries of Religion. It is written, that the things revealed, belong to us and to our children. In former times, the Doctrines of godliness, and several points of religion, were known of all, and the lowest of the people reasoned of them, and their Bishops exhorted thē thereunto; asking why they are uttered, if they may not be known? Why they have sounded, if they may not be heard? And wherefore are they heard, but that we should understand them?

Secondly, seeing it is the very form of faith to receive and apply: this teacheth, that it is not enough for men to have an historical faith to believe those things to be true which the word teacheth, touching God, Christ, Faith, Eternal life, and such like; but we must apply them to our own hearts, & have a particular faith of them: otherwise, we may be sent to School to learn faith of the Devils, who go so far. And howsoever some may think it to be a very gross and homely comparison, to compare men to the Devils, yet if we examine the faith and practice of wicked and carnal men, we shall easily perceive, not only that the Devils are equal unto them, but do go many degrees before them. For first, the Devils understand the Law and the Gospel: They know the end of the one, and the use of the other: They give assent to the Covenant of Grace that it is true, they know that it is certain & sure, and that God will give remission of sins, and the glory of immortality to the members of his Church. They know the Person, the Natures, the Offices of Christ. They know that all things spoken in the Scripture shall be performed. This appeareth in the confession which they make in many places of the Gospel concerning Christ, *I know thee what thou art, even that holy one of God; thou art the son of God, thou art that Christ.* And the Apostle *James,* speaking of such as gloried in a false faith, but wanteth the true Faith, saith; *Thou believest that there is one God, thou dooest well:the Devils also believe it, and tremble.* He setteth down a chief point of Religion which the Devils believe, concerning the unity of the God-head; and this faith of the Devil, is not to be restrained to this one principal point, but it stretcheth to the whole Doctrine of faith: so that he setteth down expressly this one ground & foundation, instead of the whole body of Christianity. For the Devils do not only believe that there is one God, who hath created all things, and governeth all things, and shall judge all the world; but that there is one Christ, one Savior, one Redeemer. And this is a sure reason that they know this great Mystery of godliness, God manifest in the flesh, because they seek to overthrow, destroy, and deface it by contrary errors. But how many are there among the sons of men, that take themselves to be great Christians, and think they are better then the Devils that know not these things? Are there not many that are among us, and live in the bosom of the Church, who would defy

them that should charge them to come behind the Devils, & yet know not the Doctrine of the Trinity, the person of Christ, the union of his Natures, the end of the Law, the Sacraments of the Church, the Covenant of the Gospel, the Nature of Faith, the Justification of a Sinner, and the way of salvation?

Again, the Apostle teacheth, not only that the Devils believe the things that are written in the scripture, but likewise that they tremble at the Judgments of God contained in the scripture. They know the promise of the Gospel, they hear of remission of sins, they believe there is in eternal life which the blessed of the Father shall inherit, but they feel no joy in it, they receive no comfort by it, they are never a whit delighted with it, because they know themselves separated from it, and to be reserved for the wrath to come; as we find it uttered of the Devils through the mouth of the possessed, *Why art thou come to torment us before our time?* Whereby they acknowledge, that they looked for •he accomplishment of threatenings, and the feeling of torments, but they would have the time prolonged and put off so long a• they could: And we see that they believe all matters of Faith to be true, but •...y are not persuaded, nor cannot believe, that they pertain anything at all unto them: They have no hope of mercy, they have no assurance of pardon, they have no expectation of salvation. Now, as they believe that the promises of God do not concern them, so they know that the threatenings of God shall certainly come upon them, and that eternal torments are prepared for them, which is the cause of their fear and trembling. But how many wicked men are there that live in sensuality, and are drowned in security. They are resolved to lie still in sin, and yet consider not what hangeth over their heads. Tell the Devils of their estate wherein they stand, and they tremble; Tell the ungodly of their condition, they are careless. The Devils in remembrance of Judgments, despair; the ungodly presume. The Devils are constrained to confess that God is just, the ungodly wash it away and say; tush God is merciful. Thus doth Satan besot and bewitch the Reprobate, & teacheth them a lesson which he could never learn himself; namely, that God's word is not all true, and that the threatenings there pronounced, shall not fall upon them, and therefore we see, such as are taught and reproved by the Ministry of the word, either to be as senseless blocks not moved at all with them, or as open blasphemers, reviling and railing at the word. These are notable and forward Scholars, and have profited deeply in the Devils School, they are grown to be more cunning then their Master, and have out-gone him in their profession, and therefore they must be as near condemnation as he. This faith then to believe that part of God's word, which consisteth in believing God's vengeance and threatenings is hardly to be found among the ungodly, and therefore the faith of the Devils is more perfect; which should teach us to labor that our faith may exceed and go beyond the Devils, and that we may seek to apply the merciful promises of God to our selves, and so to find comfort in them, which the Devils want. We must not only say, Christ gave himself, but he gave himself for me; It is not enough to say he loveth man, but he loveth me; he is a Savior, but he is my Savior; he is a Redeemer, but he is my Redeemer; he forgiveth sins, but he forgiveth me my sins. It is not enough to say, he saved others; but we must say, he saveth me: he is not only the God of others, but he is my God, and my Lord. This was the comfort that *David* felt, when he saith; *The Lord is my Rock and my Fortress, my God, and my strength, my shield, the horn of my salvation, and my refuge.*

It is the tenor of the Covenant that God made with *Abraham,* and all believers, *I will be thy God, and the God of thy seed.* If then God have promised this mercy, and spoken peace unto our Consciences, saying to every faithful person, *I will be thy God;* why should not every believer take hold of this, and say; The Lord shall be my God, as I am one of his people? This is not to offer injury to other men, or to make him peculiar to our selves, but to leave him the same to others, that he is to us, as every man enjoyeth the light of the Sun, without excluding others from the use thereof.

Lastly, we learn that it is no Doctrine of pride and presumption, to teach assurance, confidence, and certainty of Faith, that everyone should believe that God is his God, that Christ is his Savior, that the Holy-Ghost is his sanctifier, that forgiveness of sins, and eternal life, shall be given unto him. If we believe not this, we believe nothing; if we deny this, or doubt of this, all our Faith is in vain. For, as we pray for the forgiveness of our own sins, so we must believe the forgiveness of our own sins. The promises of the Gospel are general, these we are to know do belong to us, and therefore must take them as spoken to us. It is promised to *Joshua* immediately after the death of *Moses,* that God would not leave him, nor forsake him. This the Apostle applieth and maketh it common to all the faithful, whom he chargeth to have their conversation without covetousness, seeing it is written, *That God will not leave them nor forsake them.* God commandeth us to call upon him with promise to hear us, *Call upon me, and I will hear thee.* This was the comfort of David, and the assurance that he had; *When I call upon the Lord, he will hear him.* Christ our Savior giveth us encouragement to prayer, because *Whatsoever we ask in his name, that will he do, that the Father may be glorified in the Son.* Hence it is that *John* saith; *This is the assurance that we have of him, that whatsoever we ask according to his will, he heareth us; And if we know that he heareth us, we know we have the petitions which we ask of him.* When Christ said to the poor distressed man in the Gospel: *If thou canst believe, all things are possible to him that believeth.* He answered, *Lord I believe, help mine unbelief.* So saith the Prophet, *Behold Lord, I am thy servant; I am thy servant, ô give me understanding that I may keep thy Commandments, &c.* The Lord saith generally, *Whosoever believeth shall be saved.* Hence the Apostle inferreth this particular to the Jailor, *Believe thou, and thou shalt be saved.* When God saith, *Seek ye my face;* the voice of the faithful doth return and rebound this back again; *Thy face Lord I will seek.* God by his new Covenant bindeth himself to the heirs of promise, saying; *I will be their God, and they shall be my people;* whereupon they are emboldened to say; *Loe this is our God, we have waited for him, and he will save us, we will rejoice and be joyful in his salvation.* God saith unto us, *I am thy salvation;* our heart again with unspeakable comfort inwardly ministered, answereth; *Thou art my God.* So then, when we say aright we believe in God the Father, it is as much as to say; I believe that God is my God, and I have assurance and trust in him for my salvation. And to believe that God is my God, is to believe that he is my life, my peace, my deliverance, my salvation; not only that he is these things in himself, and in his own nature; not only that he is these things to other men, that trust in him, and depend upon him, but that he is indeed the same to me, that his mercy doth compass me, his power defend me, his providence watch over me, and his favor keep and preserve me to himself in life and death. For there are many degrees of faith, one step is to believe that God is; the second step, is to believe God, that is, to give

credit to him, that all his words which he hath spoken, and the promises which he hath made, are true; the third step, is to believe in God, which requireth trust in God, according to his word and promise, being firmly resolved, that he will do whatsoever he hath said. Thus it is required of us to do in every Article of Faith, in every promise of Mercy, in every word of grace offered unto us: we must by a special faith receive it, and apply it. If such a faith be required, the question may be asked, how Infants can be saved, that cannot have this faith of their own, and therefore it seemeth they must be saved by their Parents faith? I answer, that the faith of Parents doth bring the Infants to have a Title and interrest in the Covenant of grace, and in all the benefits of Christ; but it cannot apply the merits of Christ's death, his obedience, his righteousness unto the Infant. For this the Believer and faithful Parent doth only to himself, and to no other; but the merrites and satisfaction of Christ, and ingrafting into his body, are wrought by some special and secret working of the Holy-Ghost unto us unknown, but effectual to the Infant, and comfortable to the Parent, albeit it be not done by his faith: and therefore this, that men are justified by a special faith, holdeth to be true in men of years and discretion, not in Infants and children, who are justified and saved by an extraordinary working of God's spirit, *Like the wind which bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whether it goeth: so is every man that is borne of the Spirit.*

Again, sometimes the dear children of God fail in this special faith, & want this particular application; they are not able to say, God is my God; Christ is my Savior. I answer, this falleth out indeed sometimes in the temptations of Satan, and in the infirmities of the flesh, so that they have not a feeling of God's mercy toward them, but even then they cease not to believe. We must live by faith, not by feeling. A man may have life in him, though the sick man in extremity do not know it, or feel it: so may faith be in us, in some great temptation, albeit we feel it not present. *David* lost and wanted this feeling, when he prayed God to create in him a clean heart, and to renew a right spirit within him. But was it utterly lost? No, for he saith; *Take not away thy Spirit from me.* In this case, it shall be good for us, to remember the former mercies of God toward us, and consider how he hath dealt with us; and thereby assure our harts, that howsoever God for a season with-holdeth the light of his countenance from us, yet he will restore us to the joy of his salvation, as we see in the example of the Prophet; he could not in his trouble receive any true comfort, for howsoever he did think upon the Lord, he was still troubled, and though he prayed unto him, yet his spirit was full of anguish; the help then which he found in his present distress, was this; *Then I considered the days of old, and the years of ancient time: I called to remembrance my song in the night, I remembered the works of the Lord, certainly I remembered thy wonders of old.* So when we feel not that comfort and delight in praying that we felt, we must not wax faint & give over, we must continue in the Prayer of faith, though not of feeling.

[*Making mention always of thee in my Prayers.*]

This is the second circumstance whereby the Thanksgiving of the Apostle is amplified, wherein he witnesseth, that he usually prayed for *Philemon,* and others. In this practice of the Apostle we learn, that the faithful are to pray one for another. It is a duty required for all

of us, not only to pray for our selves, but to pray for others, especially for those whose piety is known unto them. This we see plentifully proved and confirmed in the example of *Abraham:* he prayed for the Sodomites that they might be spared; he prayed for *Abimelech,* that he might be healed. When the people desired *Samuel* to pray for them, he said, *God forbid that I should sin against the Lord, and cease praying for you.* This Paul performed for the *Romaines,God is my witness (whom I serve in my spirit in the Gospel of his Son) that without ceasing I make mention of you always in my Prayers, beseeching that by some means one time or other, I might have a prosperous journey by the will of God to come to you.* Heerunto we are directed by that form of Prayer which Christ taught his Disciples, and left unto his Church, directing us to say, *Our Father, give us, forgive us; lead us not, deliver us:* Not *My Father, give me, forgive me, lead me not, deliver me.* So the Apostle shutting up what Armor a Christian must use against his spiritual enemies, he saith; *Pray always with all manner Prayer and supplication in the Spirit, and watch thereunto with all perseverance and supplication for all Saints; and for me, that utterance may be given unto me, that I may open my mouth boldly to publish the secret of the Gospel.* So he prayed for the Colossians, always since he heard of their faith in Christ, and of their love toward all Saints: and he required the Prayers of the Colossians again for himself, that God might open to him the door of utterance, to speak the Mystery of Christ, for which he was in bonds. Thus the Apostle *James* doth teach us to deal one toward another; *Is any sick among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with Oile in the name of the Lord, & the Prayer of Faith shall save the sick, and the Lord shall raise him up.* All which examples and Commandments, serve to guide us to the performaunce of this special duty that we are charged and commanded to pray one for another, and to be mindful one of another, in our best thoughts and most serious Meditations.

The Reasons hereof being rightly weighed, will easily gain our affections to yield to this truth. For first, the Communion and fellowship that is among the Saints, requireth our Prayers one for another. We believe, that there is one body, one head, one company, one inheritance, one Brotherhood, as we see *Ephes.* 4. *Endeuour to keep the unity of the spirit in the bond of peace; there is one body, and one spirit, even as ye are called in one hope of your vocation; there is one Lord, one Faith, one Baptism, one God and Father of all, which is above all, and through all, and in you all.* Now what Communion were this among the members of Christ, unless we were straightly tied to pray one for another, and to perform this mutual duty one for another? So that the want of it, is a plain argument, that we are not members of the same body, seeing we desire not the good of them.

Secondly, it is a most forcible weapon put into our hands, whereby we are made able to help our selves, and the rest of our Brethren which are fellow-soldiers with us, all of us fighting under the same Captain, Jesus Christ. Their fighting is our fighting; their retiring is our retiring; their victory is our victory; their loosing of the field, is our loosing of the field. For everyone is not a Soldier by himself, but we are all joint-soldiers together, we overcome together, and we are put to the foil together. For even as soldiers do not only stand upon their several guards, but unite their forces together, whereby it cometh to pass, that they who being severed asunder, and scattered abroad, might easily be overcome, having joined their forces, are unconquerable and irresistible: so if we do not only look to our selves, and

our own footing, but join in Prayer with other, they for us, and we for them, our spiritual enemies shall not be able to confront us, or confound us, but we shall make them turn their backs to us, and their faces from us. The Apostle naming the Armor which we must all put on to defend our selves and our Brethren, and to offend our enemy, doth set down Prayer as a chief means to obtain God's assistance for our selves and others.

Thirdly, Prayer is a Medicine to heal all maladies, and a Plaister to cure all sores. What Physician is it that hath such a receipt? What Surgeon that hath such a salve? The Masters of that Art have several remedies for sicknesses and diseases that come of contrary causes; but this Medicine will take away all our spiritual griefs and infirmities; yea, albeit they proceed of contrary causes. So then, it must needs be a sovereign Salue that serveth to such several purposes. This is it which the Apostle *James* pointeth out unto us, *Acknowledge your faults one to another, and pray one for another, that ye may be healed: for the Prayer of a righteous man availeth much, if it be fervent.* Seeing therefore we are as a body standing of many members, and seeing prayer is a weapon to defend us, and a medicine to heal us: it followeth, that we must use it, one to help and succor another.

Now let us see what are the Uses. First, we learn, that the use of prayer, both public and private, for our selves and others, is most necessary. It is a special gift of the spirit, which is common to all, for all have not the grace of Prayer. The Apostle saith, *I exhort that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men.* The neglect of this is a note of a rank Atheist, who is described not to call upon God. Christ Jesus did oftentimes pray, he was fervent and continual in it; he spent whole nights in Prayer. When he was in his Agony, he prayed once, and again, and the third time. This condemneth those that are careless and negligent in the practice of this duty, that are so covetous for themselves, that they can crave nothing for their Brethren. If one member of the body should scrape all to it self, what would become of the rest? Such are unnatural members, as take care only for themselves. These can say the Lord's Prayer, and rehearse the words, but their hearts are far from the meaning and right understanding. They say, Lord give us our daily Bread, that is, to me, and to my brethren; not to me alone; nor to them alone, but to me, and to them; to these my Brethren, as well as to myself. These men are liberal in words, bur covetous in mind; their mouths are opened and enlarged, but their harts are restrained and instraightned; they think they never have enough, and that their Brethren have too much. They are far from giving thanks unto God for them, who repine at every morsel that they eat, and at every blessing that they enjoy.

Secondly, we learn that the weakest and meanest in the Church are not to be despised and contemned, inasmuch as they may by their prayers and other means help the strongest and the greatest. The Apostle teacheth, that God hath so framed the members of the body, *That the eye cannot say unto the hand, I have no need of thee; nor the head again to the feet, I have no need of you; yea, much rather those members of the body, which seem to be feeble, are necessary.* The strongest stand in need of the help of the weakest; the greatest, of the meanest; the highest, of the lowest; the richest, of the poorest; the Prince, of the people. All mankind are so created, as that they are not perfect of themselves, but everyone wanteth the aid of another.

One Nation standeth in need of another, no Country yieldeth all commodities. No man hath all the gifts of Nature, but someone, some have others. We see it even among the brute beasts, such as are excellent in craft, and mighty in strength, yet have their wants together with their wiles, and their maimes joined with their great might. The Fox is subtle to keep himself from snares, yet he is weak to guard himself from Wolves: on the other side, the Lion is strong enough to guard himself from Wolves, but he is not subtle enough to keep himself from nets. We have not all things requisite and necessary for us, we have not all properties to be commended: we run into many dangers, from whence the meanest may help to deliver the mightiest. So then, seeing we are enjoined to pray one for another, and thereby may help one another, let us know, that we must despise no man, reproach no man, hate no man, but consider that at one time or other, we may want the help & hand of him. This doth the Wiseman point unto, when he mentioneth a little City, and few men in it, and a great King came against it, compassed it about, and built forts against it: and there was found therein a poor and Wiseman, and he delivered the Citty by his wisdom. And we have a notable example hereof, in the siedge of *Abel* by *Joab,* a wise woman cried out of the City, and moved him to return from the assault. We see how forcible the prayers of *Abraham* were to move the Lord to spare the Sodomites, if ten righteous persons had been found in the Citty. Thus God testifieth, that he was restrained by the Prayers of Moses, and (as it were) tied with bands, that he was not able to destroy the people. Let us therefore make much one of another, and let no man hate his Brother in his heart, but know, that his prayers avail with God for him. We see the Prayers of the Church profited *Peter* much, though he were an Apostle, for thereby he was delivered out of prison, and from the danger of death, by the Ministry of an Angel. So they profit us, if they be faithful and servant.

Lastly, it is our duty to entreat the mutual Prayers one of another. We heard before, how all the people prayed *Samuel* to pray for them: So did the people come to Moses, and entreat this duty of him, that they might be delivered from the fiery Serpents. The Apostle is oftentimes earnest in requiring this at the Churches hands, *Brethren, I beseech you for our Lord Jesus Christ's sake, and for the love of the spirit, that ye would strive with me by prayers to God for me.* When we are poor, and can do our Brethren no other good, yet may we benefit them by our Prayers. When we see our Brethren in necessity, in danger, in affliction, in persecution, in sickness, and in great misery; when we have no hand to help them, no power to deliver them, no means to succor them, no favor to speak for them; yet, we have hearts to lift up for them to God, the Father of all mercies, and the God of all consolation, and by praying unto him for them, we shall do them much good, give them much comfort, minister unto them much help, and procure unto them speedy deliverance. This shall be more available and profitable unto them, then all other means of help and succor, used for their safety without this. Let such as are of the greatest gifts earnestly crave and call for the prayers of those that have lesser and smaller gifts. This reproveth such as never regard them, nor require them, that think they have no need of them, nor know the necessity of them. It is all one to these men, whether they be prayed for, or not; whom God no doubt doth oftentimes cross in the works of their hands, that they do not prosper, because they make no account of the Churches Prayers. It reproveth such also, as regard not the public assemblies of the faithful,

and the meeting of the Congregation of Christ in one place, where Prayers are made for the Church, where praises are sung, and thanks are rendered for the blessings of God; yea, heaven and earth are made to ring and rebound with sounding out his glory, as it were with the voice of one man. All our Churches for the most part on the Lord's day, assemble at one hour, we come together at one time, a blessed hour, a blessed time; the best hour, the best time in the whole Weeke. O, how should we love it; how should we desire it, how should we delight in it? Then do we pray for the Church, then the Church prayeth for us: then are we mindful of our Brethren, then are our Brethren likewise mindful of us, then is God mindful of us all. Then we call upon God for his Saints, then do the Saints upon the earth call upon God for us, then doth GOD hear us all, both them and us; them for us, and us for them. This is a sweet Harmony and pleasant agreement, when we do thus with one mind, and with one mouth glorify God, and with a feeling of God's mercy, can cry out, *O Lord of Hosts, how amiable are thy Tabernacles? My soul longeth, yea, & fainteth for the Courts of the Lord, for mine heart, and my flesh rejoice in the living God.* On the other side, great is their wickedness and profaneness, that do not affect such times of public Prayers: they show themselves to be beastly minded, and led•... with the wicked Spirit of the Devil into all abominations: neither may such look to find any benefit, or feel any comfort by the Prayers and supplications in those places, and at such holy times poured out. It is a great privilege belonging only to the faithful, to have right and interrest in the Churches Prayers. It is not so with the wicked, so long as they abhor such meetings, which are the most fruitful seasons, when God with a gracious dew doth rain upon his inheritance, they are as barren trees, and as withered branches that are reserved for the fire of God's vengeance, and heavy indignation. This is it which the Prophet saith, *They which go by shall not say, the blessing of the Lord be upon you, or, We bless you in the name of the Lord.* So long therefore, as they remain in this contempt of God, and of his Religion, the prayers of the Church shall not avail them. Lastly, it reproveth such as neglect this duty, and whereas they should pray for others, do curse and ban them, and wish all evil to come upon them. The Prophet *Jeremiah* complaineth, that he had neither bought nor sold among that contentious people, and yet everyone did curse him. These men love cursing, and therefore it shall come upon themselves, and enter into their souls: and as they love not blessing, so it shall be far from them. We are commanded to love instead of hating, to do good instead of hurting, to pray instead of persecuting, and to bless insteade of Curssing. But of this Doctrine, we have spoken more at large else-where, and therefore will I here pass it over, and proceed unto that which followeth.

Verse 5. [*When I hear of thy love and Faith which thou hast towards the Lord Jesus, and toward all Saints.*]

In these words, the former Thanks-giving is amplified by another circumstance, containing the cause wherefore the Apostle gave thanks to his God for him, and did make mention of him in his Prayers, because he had heard by the report of the Brethren, howe great Faith and Love were in him. Herein we have these particulars to be considered; First, he reduceth the principal pointes of salvation to two heads, Faith, and Love. In these standeth the happiness of the godly: by these, a Christian man is perfected, for they are the chief graces of the Holy-

ghost. Secondly, he beginneth with [*Love,*] and placeth it before [*Faith.*] Faith, indeed is more precious, but it is inward and hidden in the heart, and in Nature and order goeth before Love: but he first nameth [*Love*] because it is better known to us, better seen of us, and is as the Touch-stone to try our Faith. For though the cause be more worthy then the effect, yet the effect is more perspicuous and manifest: so Faith being the cause of works, is more excellent, but Love as an effect is more evident. Thirdly, we see, that albeit Faith be set in the last place, for the reason rendered before, yet Faith is first defined, and so the order somewhat inverted. Now, it is described anddeclared by his Object, that it respecteth Christ Jesus. Last of all, he defineth love, which he aplieth to the Saints, albeit it extend to Infidels, to reprobrates, to profane enemies, whom also we are to love, yet a special manner of love is due to the Saints, which are members of the same body with us. For even as God loveth all mankind, and all the works of his hand, who as he created them, so he preserveth them, feedeth them, giveth them fruitful seasons, filleth their hearts with joy and gladness, and maketh his Sun to shine upon them, and the rain to fall upon them, to make them without excuse: but he loveth his Church with a special love, not only giving them temporal blessings, but such as do accompany salvation; the one, he loveth as his creatures; the other, both as his creatures, and his Children: so are we to love all mankind as our own flesh, but not in an equal degree with the faithful, who are tied together in a straighter band, because there is not mutual love between the godly and ungodly, neither do they grow up into one body. But the godly are charged to love one anoth•...▪ and they are made the members of Christ, and heirs with us of eternal life; and therefore, love is especially and principally to be shown to the Saints, that is, unto the Elect, which ought to be above all the creatures in the world deer unto us, who are called Saints for two causes; First, because they are purged & cleansed from their sins by the blood of Christ; Secondly, because they are framed and fashioned by the spirit of God to an holy life, and godly profession and conversation. Thus much touching the order & interpretation of the words. Now let us see what doctrines arise from hence for our instruction and edification.

[*When I heard of thy Love and Faith.*]

The Apostle doth not say here that he saw and beheld, or was an eye-witness of the Faith and fruits of the faith of *Philemon,* but that he heard of them by the report of the Brethren. *Paul* at this time (as we have shown) lived at Rome, and *Philemon* dwelled at *Colossae* (many Miles distant the one from the other) yet his faith was published, and his love manifested throughout the whole world, which necessarily inferreth, that he openly professed them, and made it known what religion he was of. For if *Philemon* had not shown boldly his faith, and witnessed a good confession before many witnesses, it had been impossible, that Paul being so far from him, should have heard of it. Heereby we learn, that faith and the fruits thereof must be openly professed. True Religion, must not only be inwardly believed, and in the heart acknowledged, but must outwardly be confessed and professed in the world before men. We see this in *Daniel,* and the three Children, he was cast into the Lions den, they into the hot fiery furnace, because they thought it not sufficient to worship God closely and secretly in their hearts, but publicly declared what God they served, and what religion they embraced. The Apostle writing to the *Hebrews,* calleth Christ

Jesus the High Priest of our profession, that is, of the truth which we profess and believe. And afterward he saith, *Let us keep the profession of our faith without wuuering.* And again, *Let us by him offer the sacrifice of praise always to God, that is, the fruit of the lips which confess his name.* This duty of acknowledging and confessing the truth, have all the servants of God practiced & made conscience of from the beginning, giving witness to God & his truth. When the Apostles were conuented before the counsel, they did not hide their faith, but said, *Ye Rulers of the people, and elders of Israel, forasmuch as we this day are examined of the good deed done to the impotent man, to wit, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye have crucified, whom God raised again from the dead, even by him doth this man stand here before you whole.* And when they were charged to ho de their peace, and to speak or teach no more in the Name of Jesus, they aunsweared; *Whether it be right in the sight of GOD, to obey you rather then GOD,judge ye; for we cannot but speak the things which we have seen and heard.* The Apostle Paul useth this boldness of speech before *Felix,I confess unto thee, that after the way which they call Heresy, so worship I the God of my Fathers, believing all things which are written in the Law, and in the Prophets, &c.* And as the Apostle himself practiced this duty, so *Timothy* is commended and praised by him for the same, *Fight the good fight of Faith, lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses, wherein also he followed the steppes and example of Jesus Christ, which under Pontius Pilate witnessed a good confession.* All these, as a cloud of witnesses, serve to confirm us in the assured truth of this doctrine, that God requireth this duty of us to confess his word boldly, to manifest our faith openly, to show our Religion publicly, that so we may confess before the Lord his loving kindness, and his wonderful works before the sons of men.

And howsoever these Testimonies may serve and suffice for the strengthening thereof, yet it shall appear more plain and evident unto us, if we weigh the Reasons. First, the profession of our faith hath a great promise of a rich reward joined with it, and added unto it; and the starting back from it as a deceitful bow, hath a sore threatening of a grievous curse following after it. It is that which our Savior teacheth his Disciples, whom he sent out as Sheep among Wolves, and foretelleth them of afflictions and persecutions that should be raised against them, *Whosoever shall confess me before men, him will I confess also before my Father which is in Heaven; and whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.* It is an hard matter to stand when the storm falleth, and to confess Christ in time of danger, when persecutors arise, and enemies show themselves; but the earnest consideration of this, that Christ will confess us in the glory of his Father, and before the Angels of God, will be a forcible means and motive, to put life and courage into us, to enable us and persuade us to this practice. For what can be more right and reasonable, and stand better with the Law of equity, then that the servant should not fear to profess what Master he serveth, who will know him and confess him, when he is entered into his glory? If a Prince should come to a man among a great company, and single him out by name; if he should acknowledge him among a thousand others, and speak kindly unto him, it would encourage him to live and die in his quarrel; even so, seeing Christ Jesus the son of God, and the heir of all• things, will at the last day do us this honor, to confess us to be his own

children, and give unto us the Crown of glory; how should we be stirred up in love to him again, and strengthened in the inward man to wax bold in the faith, and fervent in spirit, to give out a clear Testimony before all the world, whose Servants we are, and in all troubles to cleave unto him with full purpose of heart? On the other side, we must be terrifyed from denying him, least he be ashamed of us, and deny us before his Father which is in Heaven.

Secondly, confession is a necessary fruit, and consequent of faith; where true Faith is in the heart, there will follow confession with the mouth. This is it which the Prophet speaketh in his own experience, *I believed, therefore did I speak, for I was sore troubled.* This is made a note of Faith, what it believeth it speaketh, albeit the confession of the truth be accompanied with danger. And least any should imagine this to be peculiar to the Prophet, & not common to others, the Apostle draweth it likewise unto himself, *Because we have the same spirit of faith, according as it is written; I believed, and therefore have I spoken: We also believe, and therefore speak.* He that is afraid to confess Christ, hath no true faith; but he that believeth in him will not be ashamed of him and his Gospel.

Thirdly, the Faith of Christ's true Religion, is a most glorious thing, containing in it the great praise and glory of God's wisdom, power, mercy, and righteousness, and it delivereth the matter of man's salvation, and eternal happiness. This was it that moved the Apostle to preach the Gospel freely and boldly, *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Grecian.* Seeing therefore, Christ hath promised to confess us before his Father; seeing faith is manifested and shown by confession; and lastly, seeing the Gospel of Christ is the instrument of God's power, to work in us salvation; it followeth, that the Religion of God, and the gospel of Christ, must not only be believed in heart, and embraced in Judgments, but also be confessed by the mouth, and professed in the practice of an holy life.

Against this truth, somewhat may be objected. First, if true Religion must openly be confessed, then such as are dumb and cannot speak, can have no Religion: if Confession be a fruit of faith, then they must of necessity want Faith, that want the use of the tongue. I answer, the Doctrine must be understood of such, as have the use of the tongue given them to glorify God. If God have given unto us the freedom of speech, he requireth this duty at our hands. If he have given us no more then a sanctified and faithful heart, let us honor him with the holy Meditations thereof, he will exact no more of us, then he hath given unto us. Hence it is, that the Prophet *David* saith, or rather the Lord himself by the Prophet. *Psalm* 81. *Open thy Mouth wide, and I will fill it.* In like manner it is said, *That Faith cometh by Hearing, and Hearing by the word of God,* yet can God extraordinarily give faith to those that are deaf, and have not their hearing, who is not bound to the outward senses, nor tieth his graces to the outward ears, but supplieth those wants by the working of his holy spirit, to the endless comfort of such as have those infirmities.

Again, the Apostle saith, Rom. 14, 22. *Hast thou Faith? Have it with thyself before God.* Where we see, he seemeth to say, that it is sufficient if we have Faith inwardly in the heart, albeit no confession follow outwardly with the mouth. I answer, the Apostle in this place speaketh of another thing; to wit, of a persuasion touching Christian liberty in things indifferent: as if he

should say, Art thou strongly persuaded and assured, that all Meats are lawful to Christians? Be it so; yet use it between God and thine own Conscience, and hurt not thy Neighbor with it, nor offend thy weak Brother by it. This serveth nothing at all, to maintain a dumb Religion without open Confession, which some would willingly bring in, considering (as one saith) that he which doth dissemble faith, doth deny it.

Lastly, it is Obiected, that Religion is better to be concealed, that we may give no offense unto others, and avoid the troubles that ariseth by Confession. I answer, that is no offense given to men, but a grievous sin committed against God, who requireth the profession of his truth. And the Apostle Paul was ready to suffer bands, and imprisonment; yea, even death it self, for the profession of the Gospel of Jesus Christ. Thus much briefly shall suffice, in answer of the Objections that are made.

Now, let us see and mark the Uses that arise from hence. First, we learn, who are to be accounted true Christians, and true Believes, to wit; such as show soorth their Faith by their Confession. It is not left to our own choice, whether we will make a solemn and sound profession of the Faith, or not, no more then it is at our liberty, whether we will believe or not, or whether we will be saved or not. It is required of all, that belong to God, to confess his name, and maintain his Religion. All men must confess, that would be confessed before the Father. Christ Jesus will never bear and endure that servant, which is ashamed of his service. The Prophet prophesying of the Kingdom of Christ, and showing how they should grow and multiply as the grass of the field, maketh this as a fruit of their conversion to the Faith, *One shall say, I am the Lord's: another shall be called by the name of Jacob: and another, shall subscribe with his hand unto the Lord, and name himself by the name of Israel.* This the Apostle also teacheth, *Rom.* 10. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God raised him up from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth man confesseth to salvation.* So our Savior doth not make it proper to his disciples, but common to all, to confess him and his words before men. And he doth not say, whosoever shall confess me in heart, but with his tongue; not inwardly, but outwardly; not secretly, but openly. For albeit, the Faith of the heart be the principal thing, and cheefely required of us; yet the confession of the mouth must not be separated from it. This reproveth such as account this open confession of the truth to be of no absolute necessity, but a mere thing indifferent, left to our liberty to be practiced, or not to be practiced. These are those Libertines, that would live as they list, and make it no matter of what Religion they be. For, if it be indifferent whether we profess Religion, or not, it is indifferent whether we believe or have faith; and let them hold it indifferent also unto them, whether the Lord Jesus do profess to know them or not.

Again, we see, that it is not enough for us not to deny Christ, but there is required of us a farther duty, even to confess him before men. It is required of a dutiful son, to confess his Father with a sound and upright heart, but yet he must not deny his father before men, if he would have his Father confess him. So is it the part of a true Christian, to believe to righteousness, and to confess to salvation. Everyone would seem willing and desirous to be saved, but if we look to be partakers thereof, Christ must know us for his servants: and he

will not acknowledge us in his kingdom, unless here we make confession of him. If we will not here know him, he will say to us hereafter, I know you not, depart from me, *If we deny him, he will deny us;* If we be ashamed of him, take heed least he also be ashamed of us. The Thief that was upon the Cross, made open confession of his faith, reproved the blasphemy of his Companion, and called upon Christ for salvation, *Luke* 23. he rebuked his fellow, saying; *Fearest thou not God, seeing thou art in the same condemnation? We are indeed righteously here, for we receive things worthy of that we have done, but this man hath done nothing amiss: And he said unto Jesus, Lord remember me when thou comest into thy Kingdom.* And albeit he were a Thief and a Malefactor, for which he suffered death, yet is not Christ ashamed of him, he doth not stop his ears and refuse to hear him, but to show himself true in his word, and faithful in his promise, he doth acknowledge him as his own, because he confessed him before that sinful and wicked generation, saying unto him; *Verily, I say unto thee, today thou shalt be with me in Paradise.*

The Apostle *John* living, when the Deity of our Savior began to be doubted of, and called into question, saith, *Every Spirit which confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God.* If therefore we look to be confessed of Christ, and to have our souls saved in the day of the Lord, let us boldly bear and behave our selves under the Cross, and not shrink in the wetting like deceitful cloth; let us know that confession and salvation must go together, if we wait for the one, we must express the other; if confession go before, we may build surely, and ground our selves strongly upon the promise of Christ, that the salvation of our souls shall follow after, and no man shall take it from us. This made the Apostle say, *For this cause I suffer these things, but I am not ashamed, for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.*

Secondly, seeing our Faith and Religion must be confessed, it is a duty that lieth upon us to seek to know the truth, and labor to express the power of godliness; otherwise it is impossible that ever we should make profession of it. For profession of the faith presupposeth a knowledge of the faith; for how can we confess that which we kno not, or manifest that to other whereof we are ignorant our selves? This controlleth and condemneth those that live in the Church, hear the word, and have the Gospel sounding a long time in their ears, yet know not what faith is, nor how to believe; so that whereas in regard of their continuance in the Church, in regard of the means offered to them, and in regard of their age wherewith God hath blessed them, they might have been teachers of others, they have need to be taught the beginnings of faith, the grounds of religion, & the principles of the word of God, and are become such as have need of milk, and not of strong meat. Alas, who can consider without great grief of heart, and anguish of spirit, in what state the greatest number of our people stand, and remember that after all our planting, watering, sowing, and laboring, they are apt and fit to receive any religion, because they are blind and ignorant, and know not God aright, or any part of his truth, to their souls health. They are like the potters Clay, which is ready to take any form, and receive any impression; or like the earth, which altereth and changeth as the wind or weather, as the Spring or Winter shall work upon it. If they were taught to believe and receive the *Cabala* of the Jews,

the Alcoran of the Turks, the Revelations of the Anabaptists, the Traditions of the Papists, or such like rotten trash of man's devises: and if they were countenanced by authority of Princes, and Laws of men, they were as easy to be wrought upon, as wax that is ready to receive any stamp and impression. A lamentable case, that we should be still as Babes and children, not knowing the right hand from the left, carried about with every wave of Doctrine, and receiving the darkness of error for the light of the truth. But we have not so learned Christ, and the Christian Religion. When we have once given entertainment unto the truth, and embraced it soundly in our hearts, we must not deny the faith whatsoever befall us, whatsoever trouble come unto us; whether prosperity fawn and flatter upon us, or whether adversity pinch us, and pain us; whether the Sun of peace shine upon us, or whether the clouds of affliction over-shadow us, we must always be the same, and our standing in the faith should not be wavering or wandering, to give over at every assault, and to shrink back for every brunt, and to deny our Lord and Master by every temptation. This serveth to reprove those that know nothing, and therefore can profess nothing; and as they know nothing, so they will know nothing, of whom we may say as the Apostle doth, *This they wittingly know not, and so are willfully ignorant, and shut their eyes, because they would not see, and because the light should not shine into their hearts.* For seeing God hath commanded the light to shine out of darkness, we may truly say, *If our Gospel be then hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds;* that is, *of the Infidels, that the light of the glorious Gospel of Christ (which is the Image of God) should not shine unto them.* Thus doth God send them strong delusion, that they should believe lies, *That all they might be damned which believed not the truth, but had pleasure in unrighteousness.* Let us therefore seek after knowledge, as for great Treasures. Let us search the Scriptures, that in them we may find eternal life: let us have the word of God dwell plentifully in us, which is able to make us wise unto Salvation. Let us use all good means to increase knowledge in us, to begin in Faith, to hold out a good confession, & to maintain the truth against all the adversaries that rise against us.

Thirdly, seeing it is a duty to open our mouths, and lose our tongues, to confess to his name that hath called us to his truth, it standeth us upon continually, and constantly to pray for the Spirit of strength, or corroboration, that we may be made able to stand in the time of danger. It is not in all that know and acknowledge the truth, to avouch it, and to maintain it, to confess it, and to stand to it: but only of such as have received the strengthening power of Christ. Hence it is that the Apostle saith of himself, *I am able to do all things, through the help of Christ which strengtheneth me.* So he prayeth for the *Colossians, That they might be strengthened with the glorious power of Christ.* When a man hath once received to believe, he wanteth a new grace to be given unto him, that the grain of Faith which lieth hidden in the heart, and covered in the Ashes of man's frailty, may grow up openly, and bring forth in us the confession of the mouth. This appeareth by the words of the Apostle *John,* who testifieth; *That even among the chief Rulers, many believed in him: nevertheless, because of the Pharisees they did not confess him, least they should be cast out of the Sinagogue: for they loved the praise of men, more then the praise of God.* He speaketh in this place of such as were true believers, as appeareth both by the phrase of speaking, and the opposition, made between these, and

those that believed not mentioned before. Verse 37. where it is said, *That though he did many miracles before them, yet they believed not on him.* The Evangelist noteth two lets and impediments that hindered them from the open manifestation of their Faith; to wit, the shame of the Cross, and the glory of the world.

Thus we see, that sometimes the deer Servants of God are for a time afraid to confess him, and to bewray themselves what they hold, and how they believe. When *Peter* was come into the High-Priests Hall, and saw himself in danger of death, he was so far from confessing, that he fell to open denying of his Mayster; he believed in him (no doubt) in his heart, but he gave not glory unto him (as he ought) with his mouth. This we have heard to be in some of the blessed Martyrs, who gave their lives to the death, they have sometimes staggered, and felt the weakness of the flesh, before they have been thoroughly strengthened in the Inner man. *Nicodemus* a Ruler of the *Jews,* and a Master in *Israel,* & bearing a love unto Christ, came unto him by night, and closely as it were by stealth. So *Joseph* of *Aramathia,* was first a Disciple of Christ secretly, for fear of the Jews: yet afterward being stirred up with those things that they saw at the death and passion of Christ, both of them shown themselves more boldly & confidently in his cause, and in the end forsook all, to follow him, and resolved to cleave unto him with the loss of all things that might be precious and deer unto them. Such then as our Faith is, such is our confession. A weak Faith, a weak confession: a strong Faith, a strong confession: no Faith, no confession: a staggering Faith, a wavering confession. Wherefore it belongeth unto us, to call upon God to give us his Spirit, which is called *The spirit of strength,* whereby we shall be enabled to bear the Cross patiently, and to confess the Faith constantly. For when once we are sustained and supported by the Spirit of Christ, no Cross shall daunt us, no temptation shall overwhelm us, but we shall endure all things with a contented mind, and persevere unto the end.

Lastly, we must show our selves ready and resolute to give a reckoning of our faith and hope, of our profession and Religion, when we shall be required. This is greatly to the honor of God, when his Servants prepare themselves to set forth his truth, and are not afraid of the threatenings of their enemies. This is it which the Apostle *Peter* teacheth us, *Sanctify the Lord in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence.* This constant and Christian resolution was in *Paul,* when he was brought before rulers for Christ's sake, though when he came to his answer no man assisted him, but some fled from him, and others were ashamed of him, yet he quit himself like a man, and shown himself a faithful witness of that truth which he believed. This use meeteth with many corruptions, and reproveth sundry practices that reign among us. First, it convinceth such as think they are not to be blamed, but excused; not to be controlled, but defended; albeit, they deny the truth of God, for fear of men, in time of persecution; so that they cleave to it in heart, and embrace it in their souls, so that they inwardly believe it, like of it, and hold it to themselves. Yet we heard before, that it is not enough for us, not to deny the faith, but it is required of us to confess it. It is not enough for us to abstain from that which is evil, unless we be careful to do that which is good. The Apostle *John* teacheth. *That all the fearful and unbelieving, the abhominable and murderers, the Whore-mongers, and Sorcerers, the Idolaters and liars, shall have their part in the Lake which burneth*

with fire and Brimstone, which is the second death. Here we see, that among these wicked persons which he nameth, he nameth in the first place fearful persons, which fear men more then God; these are ouercom by Satan, and led to hell and destruction. Hence it is, that the Apostle chargeth us (as we heard before) not only to keep our faith, but to keep the profession of our faith. And *Paul,* when he came to his first answering, doth not reprove the Brethren, because they openly denied the Faith, but because they secretly forsook him, and did not assist him, and he prayeth God that this sin may not be laid to their charge. So the Angel of the Church of *Pergamos* is commended, who dwelt where Satan's throne was set up, because he kept the name of Christ, and denied not his Faith, even in those days when *Antipas* his faithful Martyr was slain, among them where Satan dwelleth. It is not enough therefore not to deny the faith, or not to abjure the Doctrine of Christ, we must give an account of a farther duty, and know; that God requireth of us the confession of his truth, if we would have him confess us in the resurrection of the just.

Secondly, it reproveth such as keep their Faith and Conscience to themselves, and will not bewray it to others. A man shall live many years among them, and yet not know what Religion they are of. These are they that hide their Religion, and bury their Talent in the earth, and thereby make themselves ready for every change and alteration; like the Weather-cock which turneth with every blast of wind. These are they, that think themselves wise and wary men, by keeping them-selves close and private to themselves: and yet every simple man, nay every child may plainly perceive, that they are indeed of no Religion. For that faith which always is kept secret, is no faith at all. It is required, not only that every knee should bow, but that every tongue should confess, that Jesus Christ is the Lord, unto the glory of God the Father, *Phil.* 2, 10, 11. Such as never profess anything, do plainly make it manifest, and as it were light a Candle to others, to discover the secrets of their hearts. Sometimes they will be Gospellers, sometimes they will be Papists, sometimes they will be Newters, such (it is to be feared) at all times are Atheists, or at least in the right way and broad path, that leadeth unto Atheism. Let not such therefore flatter themselves, and deceive their own souls; let them show their religion, if they have any: or else they show themselves to be men of no religion.

Thirdly, it reproveth such as censure and condemn others, as too pure and precise, by reason of their profession. These men that are cold themselves, and care not whether Religion go sorward or backward, cannot abide that any should be more zealous and earnest then themselves; & because they will not run with them into all excess of riot, therefore they rail at them, and speak all manner of evil against them. They have borrowed many opprobrious terms, and drawn many reviling tauntes from the enemies of the Gospel, and grace of God, and apply them whete they ought not to be bestowed. When the Lord had restored the Gospel unto us, being brought out of Superstition and Idolatry, that the Romanists gnashed their teeth for anger, disgorged their malice with rage, and were like to break in pieces, through envy of the work of the Lord set up among us, they devised against us and our religion, most bitter reproaches: then was our profession called Puritanism, and our professors branded with the names of Puritans, Praecisians, and unspotted Brethren: which contumelies are now taken out of the mouths of enemies, and one Brother doth spit

them in the face of another. What a shame and indignity is this, that we professing one faith, living under one Gospel, embracing one Religion, and enduring the same enemies, should borrow such venomous speeches from the scornful and despightfull Papists, and cast them as Dung in the faces of our Brethren? Let us therefore leave these railing and reviling speeches, and send them back to Rome (the Mother of cruelty, and of all biting and bitterness) from whence they come. Let us upbraid no man with his zeal, nor hit no man in the teeth with his profession. Let us rather be moved in love to follow their example, & be provoked in a godly aemulation to walk in their steps. And let us all know, that we must not be like the *Laodiceans,which were neither hot nor cold:* for if we scorn all zeal and forwardness in the ways of godliness; if we be lukewarm professors, and neither hot nor cold, it shall come to pass, that the Lord will spew us out of his mouth.

Fourthly, it reproveth such as think they may be present at the Sacrifice of the Mass, and hear and see their Idolatry, so they keep their conscience to God and themselves; yea, some go farther, and think they may not only be present at Idolatry, in the Idols Temple, but bow down to the Idolles, offer unto them, creep unto them, and serve them with their bodies, so that they abhor such worship in their minds, and serve God in their hearts. But these excuses cannot serve to justify such manner of serving of God. When God would assure *Elijah,* that he had his people in those ruins of the Church, & that he was not left alone, he said, *He had left seven thousand in Israel, even all knees that have not bowed unto Baal, and every mouth that hath not kissed him.* He doth not say, he had reserved such as did not believe in *Baal,* but keep their heart to God; but they are noted by this mark to be the Lord's, that they gave not to *Baal* the bending of the knee, nor any outward subjection unto him. In the temptations offered to Christ our Savior, when the Devil only required of him to fall down and worship him, he answered; *Avoid Satan, for it is written, thou shalt worship the Lord, and him only shalt thou serve. Nebucadnezzar* required nothing of *Shadrach, Meshach,* and *Abednego,* the three Servants of God, but to bow the knee, and to fall down to the golden Image that he should set up; and yet they did choose rather to be cast alive into the hot fiery furnace, and to endure the extremity of the flame. It is not therefore enough to worship God in heart and soul. True it is, he commandeth us to worship him in spirit and truth, but not only in spirit and truth. God requireth of us the body, as well as the spirit; the outward man, as well as the inward; the knee, as well as the heart. He challengeth every part & member of our body to be employed to his worship. He that hath an ear to hear, *Must hear what the spirit saith unto the Churches:* He that hath a *Tongue to speak, must speak as the words of Gad.* He that hath hands to lift up, *Must lift up pure hands, without wrath, and without contention.* He that hath a knee to bow, *Must bow it to the Father of our Lord Jesus Christ.* He that hath a mouth to open, *Must make confession with it to salvation.* He that hath feet must say, *Our feet shall stand in thy gate, O Jerusalem.* The cause why God claimeth and challengeth the whole body, is because the body is his, as well as the soul. It is his by creation, because he made it, *and not we our selves; we are his people, and the Sheep of his pasture.* The Clay was his whereof we were formed, so that we are his by the Law of Creation. He feedeth and findeth us of his own costs and charges; he clotheth us with his own wool, *For all the Beasts of the field are his, and the Beasts on a thousand mountains.* If then we live at his expenses, we are his by another right, even the Book of his

providence. We are made his, by the freeing of us from the thralldom of sin, from the tyranny of Satan, from the bondage of corruption, by paying a price, a great price; by giving for us a ransom, a great ransom, not of Silver and Gold, but by shedding his blood, his precious blood for us; the Spear pierced his heart, the Nayles pierced his hands and his feet, the Thorns pierced his head. Seeing therefore, he suffered so much in his body, for our bodies; we are wholly his, by the work of our redemption, who before were not his. The Holy-Ghost likewise sanctifieth our bodies as well as our souls, and maketh them a Temple to dwell in: and lastly, we look for salvation and glorification, not only in soul, but in body, and therefore we must glorify God both in our bodies, and in our souls: we must offer up our bodies an holy Sacrifice unto him, and not commit Sacrilege against him, by plucking and withdrawing away any part of our bodies from him.

Lastly, it reproveth such as keep company with open enemies to God and his Religion, where they cannot but hear God dishonored, his truth blasphemed, his servants slandred and reviled, and yet make as though they heard nothing, or saw nothing, or could speak nothing; for they stop their ears, and close their eyes, and shut their mouths to the discountenancing of Religion, and the encouraging of evil persons. How many are there that make the true professors of the word, and the faithful Servants of God a common by-word, and their Table-talk at their bankets and meetings? We are at such times ashamed of Christ, of our faith, of our religion, of any matter that may tend to the edification of our souls, but we are not ashamed of the works of the Devil, and of the fruits of darkness. We are not ashamed to fill our tables, what shall I say? with spewing; nay, worse then spewing, with open blasphemy, and swearing, with slandering and reviling of our brethren. Such were the enemies that David had experience of; they reioysed and assembled themselves against him, the very abjects tare him, and ceased not with the false scoffers at bankets, gnashing their teeth against him, *When he prayed daily unto God, and the zeal of his house did even eat him up, he became a Proverb unto them; they that sate in the gate spake of him, and the drunkards sang songs of him.* When we see godly men thus handled, and their profession in our meetings taunted, let us open our mouths in the cause of the dumb, let us give glory to God in the midst of our assemblies, and not suffer the faithful to be so foully traduced, and Religion it self through their sides to be nipped and despighted. Let us follow the counsel of the Wise man, *Open thy mouth for the dumb in the cause of all the children of destruction: Open thy mouth, judge righteously, and judge the afflicted and the poor.* We are willed according to our places and power by all lawful means to help the afflicted, and to succor the distressed. We must not be faint-hearted and afraid to speak for them. This is it which the Prophet teacheth, *I will declare thy name unto my Brethren, in the midst of the Congregation will I praise thee.* This is a duty to be practiced of us, so often as we see our Brethren reviled, their profession taunted, and Religion it self slandered.

[*I hear of thy love and faith.*]

We have heard before the commendation of *Philemons* profession, so that *Paul* being far removed from him, yet had notice of it. Now, we are to consider wherein his profession stood, and wherefore he is commended. The things for which he is praised are these two,

Faith, and Love. He might have named many other graces and gifts of God, his knowledge, his temperance, his patience, his meekness, his gentleness, his goodness, his longsuffering; but these are the chief and principal, these perfect a Christians man's salvation. For our happiness standeth and consisteth in two things, partly in our Communion with Christ our head, and partly in our conjunction and fellowship with the members of Christ. Faith is that which uniteth us with Christ our head: love joineth us together one with another, which are the members of his body. From hence we learn, that the chief things that commend a man to God and his Church, are faith in Christ, and love to the Saints of God. Among all the gifts of God which bring unto us a good report, the principal are to be a believer in Christ, and to show forth the fruits of mercy. This appeareth in all the examples of the Fathers, and Patriarchs of elder times, that lived both before the flood, and since the flood, even unto the coming of Christ: for by it our Elders were well reported of. By Faith, *Abel* offered unto God a greater Sacrifice then *Cain,* by the which he obtained witness that he was righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh. By faith was *Enoch* translated, that he should not see death: neither was he found, for God hath translated him, for before he was translated, he was reported of, that he had pleased God. It is said of *Abraham,* that above hope, he believed under hope, & it was imputed to him for righteousness. The Apostle speaking of the *Romaines* saith, *I thank my God through Jesus Christ, for you all, because your Faith is published throughout the whole world.* And afterward he greeteth *Aquila* and *Priscilla* his fellow-helpers in Christ Jesus, who for his life were ready to lay down their own necks, to whom not only he gave thanks, but also all the Churches of the Gentiles. So he giveth thanks to God, when he heard of the faith of the Colossians, which they had in Christ Jesus, and of their love toward all Saints: he praiseth God without ceasing, remembering the effectual Faith and diligent love which were found in the Church of the *Thessalonians.* All these examples teach us this truth, that it is faith and love, and such like graces of God's spirit, whereby we receive a good report, as that wherewithal we are accepted of God, and become renowned in the Church.

The Reasons follow to confirm this Doctrine. First, they give us good acceptance and approbation with God and man, because they are evident marks, and notable Testimonies of our election and perseverance. They are as two ear-marks, to know and discern whose Sheep we are. Hence it is, that the Apostle making mention of the Thessalonians in his Prayers, who had shown the effectual faith and diligent love, & the patience of their hope in our Lord Jesus Christ, in the sight of God even our Father, he addeth, *Knowing (beloved Brethren) that ye are elect of God.* So the same Apostle writing to the *Phillippians,* saith, *That because of the fellowship which they had in the Gospel, he was persuaded of this same thing, that God which had begun this good work in them, would perform it until the day of Jesus Christ.* For howsoever the faithful have a new name given unto them, and written in them, which no man knoweth saving he that receiveth it: yet do the godly after a sort know and understand the election of others, the calling of others, the justification of others. True it is, they are assured of their own election to eternal life, more certainly by the inward Testimony of the spirit: nevertheless we have some knowledge of the election of our Brethren, by outward signs and tokens. Now, there are two things to be considered, the knowledge and judgment whereof, is

hard and hidden; the one of that which is past; the other of that which is to come. That which is past, is our election from everlasting, before the foundation of the world was laid; that which is to come, is our perseverance and persistance unto the end of our days; yet we see the Apostle professeth some knowledge, nay persuasion of them both, which is grounded upon the graces of God, bestowed upon those that are his. The more excellent these graces are in quality, the more they are in number, the greater they are in quantity, the better Testimony they give unto men, and the surer judgment ariseth from them, unto such as have them.

Secondly, God hath given praise and glory as an inseparable companion of godliness and goodness; and on the other side, he hath appointed and allotted shame to follow sin. He hath joined these together, to wit, glory with piety, and shame with iniquity. These draw together, as it were, in one yoke, so that one cannot be without the other. The Apostle speaking of the ungodly saith, *Their glory shall be to their shame.* Seeing therefore, the graces of God's spirit are Testimonies of election, and Companions of praise and glory, we must from hence conclude, that the good gifts of God that are found in us, make us accepted of God and man.

The Uses follow to be considered and learned of us. First, seeing faith in Christ, and love toward the Saints give us a good report in the Church, and lay up a good foundation for us in heaven, we see that only godly men have a good name, and evil men shall leave an evil name behind them. This is one difference between the godly and ungodly: the godly, as he leadeth a godly and sanctified life, so he leaveth behind him a good report, whereby he smelleth sweetly in the Nostrils of God and man. But the ungodly, as they dishonor God in their lives, so he will dishonor them in their persons and names, and reward them with confusion of faces. This is it which the Prophet threateneth in the name of God, *Behold, my servants shall sing for joy of heart, and ye shall cry for sorrow of heart, and shall howl for vexation of mind: & ye shall leave your name as a curse unto my chosen, for the Lord God shall slay you, and call his servants by another name.* There is a praise and commendation, which turneth to shame and infamy, to woe and misery: and again, there is a shame and reproach, that bringeth glory and praise with it. This our Savior teacheth, *Woe be to you, when all men speak well of you, for so did their fathers to the false Prophets: but blessed are you when men hate you, and when they separate you, and revile you, and put out your name as evil for the son of man's sake.* It seemeth to many that look with an eye of flesh, and judge with corrupt judgment, that the righteous are forgotten, and their names buried as in the grave of silence, they seem above all other wretched and miserable, because no man revengeth the wrongs and injuries that are offered unto thē: yet God in the end will maintain their cause, and give them good estimation with all good men. On the other side, howsoever the ungodly flourish for a season, and are famous in the world, howsoever they are praised of others, and praise themselves with their own mouths, yet their names shall be filthy and abhominable, according to that which *Solomon* saith, *The memorial of the just shall be blessed, but the name of the wicked shall rot.* This overthroweth three sorts of men that offend, and esteem not of men according to their faith and profession.

First, such as slander the godly, and bring up an evil report of the faithful people of God, such as revile them, and seek to take away their good name from them, which is a Jewel more precious then Silver and Gold. But we shall less esteem what they speak, if we consider who they are that spake. For the witness of an enemy is by no Law to be taken, but always to be suspected. Secondly, such as magnify and advance the ungodly, give them the praise and applause of the world, speak well of them, as of the only honest men that deserve to be commended. But so long as they live in sin, their own wickedness doth testify to their faces, and their ungodly hearts proclaim their own shame, and shall bring upon them utter confusion. Let this be written and engraven in our minds, that ungodliness will bring a blot and leave a reproach behind it. Lastly, it convinceth such as are Civil men, that can say they are not Drunkardes, they are not adulterers, they are not Thieves, they lead an honest life, they pay all men their own, they are ready to pleasure their friends, they deal justly with their Neighboures: these men have a good liking of themselves, and are accounted the only men among others. For this civil honest man is reputed the only honest man. But a man may do all this, and be a Pharisee, yea no better in the sight of God, then a Turk and infidel. He may carry the countenance and have the report of such a liver, and yet smell strongly and savor rankly in the Nostrils of God, of ignorance, of unbelief, of pride, and of self-love. If we would deserve true praise indeed, we must not rest in these outward practices and in this moral civility, we must plant Religion in our hearts, we must have a sound Faith in Christ, we must know the Doctrine of the Gospel, we must worship God aright. This the Apostle setteth down as a rule to direct us in our praising of men, *He is not a Jew which is one outward, neither is that circumcision which is outward in the Flesh: but he is a Jew, which is one within, and the Circumcision is of the heart; in the spirit, not in the letter, whose praise is not of men, but of God.* It is the commendation of *David,* that he was a man after God's own heart. It is the commendation of *Job,that he was an upright and just man, one that feared God, and eschewed evil.* It is the commendation of *Zacharias* and *Elizabeth,that they were both just before God, and walked in all the commandments and Ordinances of the Lord without reproof.* If a man be void and destitute of this piety, he can receive no comfort by his civility, and albeit he have the estimation of an honest man, it shall avail him nothing, unless withal he be a Religious man: and if our praise be never so great for our external dealing toward men, it shall minister no profit unto us, except we show inward devotion toward God.

Secondly, seeing Faith and Love give us a good commendation and report, let us by these and such like graces of God's spirit seek after a good name, let us not hunt after the praise of men, but that which is of God: the other is a blast of wind, this is certain and never fadeth. This made the Apostle say, *We did not use flattering words, as ye know, nor coloured coueteousnesse, God is record: neither sought we praise of men, neither of you, nor of others, when we might have been chargeable as the Apostles of Christ, we speak not as they that please men, but God, which approoueth our hearts.* This use and conclusion being well pondred and considered in our hearts, it will discover the great vanity and folly of earthly minded men, who seek rather a great name then a good and godly name. Thus did they that built the Tower of Babel, they sought a great name by their great exploits, for they would build them a Tower that should reach to heaven, (that is, exceeding high) to get them a name. Thus did *Absalom* seek a name

by adulation and flattery, by stealing away the hearts of the people, by creeping and crouching to everyone. Thus do hypocrites seek a name, by a vizard of holiness, & putting on a show of Religion, who indeed have a name, that they are alive but they are dead. Thus do rich men hope to become famous and to leave a name behind them, by getting goods, & raising up their Children, who think that their houses & their posterities shall continue from generation to generation, and cal their Lands and Liuings by their names. Thus did *Nebucadnezzer* seek a name, when in the pride of his heart he said, *Is not this great Babel, that I have built for the house of the Kingdom by the might of my power, and for the Honor of my Majesty?* Thus did *Herod* by his smooth words and eloquent speech, procure the applause of the people, that cried out, *It is the voice of God, and not of man.* All these were ignorant what a good Name is, and therefore they and their Names could not continue in honor, but perished like Beasts that die of the rot and murraine. Wherefore, we must labor to get a good name by faith in Christ, by favor to the Saints, by love to the Gospel, which we shall obtain, if we be careful to avoid all kind of sins, both gross sins, and light sins, and all occasions and enticements that may draw us unto them. It is impossible that we should have Faith to please God, and to have praise of God, if we never repented of Dead-works, if we live in open sins against knowledge, and against Conscience. And howsoever we account some sins small and slender (as the Church of Rome hold some Veniall) yet *As dead Flies cause to stink and putrefy the Ointment of the Apothecary, so doth a little folly him, that is in estimation for Wisdom and for glory.* On the other side, we must strive to be rich in Faith, and in Good-Works, for such as endeavor themselves to honor God in these, shall receive Honor from God. And if by any weakness or infirmity we be fallen to the loss of a good Name, we must have a care, with all speed to repair it: we must be humbled by unfeigned Repentaunce; We must seek to be reconciled unto God, to be washed in the blood of Christ, to be purged in out Consciences, and to build up the ruins of our decayed life. For, the care to repair this good Name being lost, must be no less then to obtain it at the first. This we see in *David,* in *Manasseh,* in *Peter,* who turned unto God with all their hearts, who by their rising again from sin to Righteousness, built that which before they destroyed, repaired that which before they impaired, and increased that which before they had diminished.

Lastly, it is a great comfort and consolation to the faithful and godly, to keep Faith and a good Conscience, they are assured, that howsoever the Wicked shall undermine and nibble at our good Names, and cast some blemish upon them to defile them, yet God undertaketh the protection and preservation of our good Names, and it resteth not in the power of any creature to spoil us of them. True it is, our good Name is in danger of three great enemies, which are as three Catterpillers, that wast the fruits of the earth, or as so many Locusts, that eat up the grass of the field, or as three Canker-Wormes, that eat the barks of the Trees. Some are Authors and Inuenters of Slanders, and false Tales; Others, are Walkers and Talkers of them, spreading them abroad to the hurt of others: A third sort, are Hosts and receivers of the two former, believing such Ware to be good, as these Merchants and Brokers bring unto them. But howsoever, the Children of God are subject to the venomous tongues of ungodly men, whereby they are maligned and slandered; yet they must rejoice and comfort

themselves in this, that their approbation is in Heaven, and their reward with their God, thorough whose abundant Mercy, they shall be had in perpetual remembrance.

This the Apostle putteth us in mind of, when he saith, *Whatsoever things are true, whatsoever things are Honest, whatsoever things are pure, whatsoever things are worthy love, whatsoever things are of good report, if there be any Uertue, or if there be any praise, think of these things which ye have both learned, and received, and heard, and seen in me.* For what should it avail a man, to be praised and commended in the World; for Strength, for Nobility, for Gentrie, for Riches, for Beauty, for Greatness, which cannot make us blessed? Nothing can give us true and everlasting Honor, and cause us to be approved of God and Men, but Faith and the fruits thereof, that accompany salvation. Hence it is, that the Apostle speaking of the Fathers that lived in faith, and died in faith, which followed them even to their Graues, saith, *that all of them through Faith obtained a good report.* Let us therefore above all things seeeke to please God by faith, that so we may find that favor which never shall have end.

[*Faith and Love*]

We have shown before wherein the praise of Philemon standeth; to wit, in faith and Love: which offereth unto us another profitable consideration, in that he joineth and annexeth these two virtues together. He nameth not faith alone, nor Love alone, but he knitteth faith and Love as it were in one band together. So then we see, that these two graces given by one and the same spirit, are remembered, to take up their seat and lodging in one man's heart. We learn hereby, that faith and Love are always coupled together, faith is not without Love, nor Love without faith, but faith and Love go together in all the servants of God, and can never be separated and put asunder. When *Paul* prayed for the Thessalonians, he remembered these two to be in them, their effectual faith, and their diligent love. It is said of the Church gathered together after the assention of Christ that all they which believed were in one place, and had all things common. Such as were true believers, were also commoners together, such as had Faith in Christ, had Love toward the Saints.

This Luke showeth more plainly afterward, *The multitude of them that believed were of one heart and of one soul, neither any of them said that anything of that which he possessed was his own, but they had all things common.* Here we see Faith, and the manifestation of Faith, by the fruits of Charity joined together. To this purpose the Apostle saith, *In Jesus Christ neither Circumcision availeth anything, neither uncircumcision, but faith which worketh by Love.* Here also he coupleth Faith with Love in one Yoake, declaring that Faith is effectual in the duties of Love. So the Apostle *John* teacheth, that faith in Christ, and Love one toward another, are things ever joined together. *This is then his Commandment, that we believe in the Name of his son Jesus Christ, and love one another as he gave Commandment.* And the Apostle *James* speaking of the effectual faith of *Abraham* whereby he believed and was justified, declareth that *the Faith wrought with his works, and through the works was the Faith made perfect.* All these Texts and Testimonies of Scripture serve to teach us, that our faith must be accompanied with Love, and the one not divided from the other.

The truth hereof will better appear to everyone of us, If we consider the Reasons. For first, they are as the Tree and the Fruit, as the Roote and the Branch, as the Fountain and the Streame, as the cause and the effect. Faith is the Tree, the Roote, the Fountain, the cause: Love is the Fruit, the Branch, the Streame, the effect. The cause and the effect are Relatiues, and have relation and reference either to other•: so that the cause cannot be without his effect; nor the effect without his cause: and therefore both these must go together. The Prophet describeth the blessed man *to be like a Tree planted by the Rivers of Waters, that will bring forth her friute in due season, whose Leafe shall not fade: so whatsoever he shall do, shall prosper.*

Secondly, faith separated from Love, or Love separated from faith, is a false faith and a false Love. Faith without Love, or separated from the fruits of Love, is dead and without life; a naked name without the thing, an empty shadow without substance, a dead carcass without breath. It is nothing worth without Love. The Apostle saith, *If a man had all faith, so that he could remove Mountainsand had not Love, it were nothing, he should be as sounding Brasse, or a tinkeling Cymball.* So we read in the Epistle of *James,That the Faith which is without works is dead, it is a Bastard Faith, a counterfeit Faith, an idle Faith, which is no true Faith indeed, but only in Name.* For, as a painted hand is no hand, so a seeming Faith is no Faith. Again, Love without Faith, is without his right order, yea without his life & soul, his true cause and form, and so not good, but evil; not approved, but rejected of God, *For without Faith, it is impossible to please God, and whatsoever is not of Faith, is sin.* All works of Justice, Mercy, Righteousness, to relieve the poor, to feed the hungry, to clothe the naked, without Faith are nothing worth; nay all these beautiful shows are beautiful sins, except they be seasoned with Faith. Again, to afflict thy soul, to humble thyself, to hear the word, to receive the Sacraments without Love, that is, to do the duties of the first Table, and to neglect them of the second Table, is but Hypocrisy, and maketh us abhominable in the sight of God. Seeing then, Faith and Love are as the cause and the effect that live together, & seeing they loose their Names and Natures, being disjoined and divided one from another; we see it evidently and strongly to appear, that Faith in Christ, and Love to the Brethren, as Mother and Daughter, are joined together in every true Christian.

The Uses are now to be considered. First, seeing these two gifts are coupled together one with another, it followeth, that they must never be separated in a Christian man. He that is joined with the head, must also be joined with the members; and he that hath his part in the Communion of Saints, hath his fellowship also with Christ. If it be a general rule delivered by Christ, that the things which God hath coupled together, no man must separate; it holdeth in this particular, that Faith and Love are not to be disjoined and dismembered, forasmuch as God hath lodged them as two guests in one house, & locked them up as two Pearls and Jewels in one Closet. It is a rule published by the Heathen, that all Virtues are knit together in one Chaine, so that he which hath one, hath all of them; he that wanteth one of them, wanteth all: so is it with this worthy pair of Heavenly graces, we must not have a Faith without Works, nor Works without Faith, but our Faith must be fruitful to bring forth Works, and our Works must be thankful to confess them, to be received from Faith: Our Faith worketh by Love, our Love liveth by Faith: our Faith respecteth Christ, our Love respecteth the Saints.

Thus must these two be found in everyone of us, for they meet together in all such as shall be saved. This made the Apostle say in his Epistle to *Titus,* Chap. 3. *This is a true saying, and these things I will thou shouldest affirm; that they which have believed God, might be careful to show forth Good-Works; These things are good and profitable unto men.* Let us examine our own hearts, whether we find these two graces in us, which must be as two twins that rejoice and take delight to be together, or two Sisters that accompany one with another, like *Martha* and *Marie* in one house, so must these be two Virtues in one heart. Hence it is, that the Apostle *John* saith in his first Epistle, *If any man say, I Love God, and hate his Brother, he is a Lyar: for howe can he that loveth not his Brother, whom he hath seen; Love God whom he hath not seen?* And this Commandment have we of him, that he that loveth God, should Love his Brother also. Where he teacheth, that the love of God, and the love of our Brethren, are knit together with such a fast knot, as can never be loosed and dissolved, the Works of the first Table cannot be pulled asunder from the Works of the second Table. The Apostle *Peter* moving the dispersed Jews, to give diligence to make their Election sure, and their calling certain, that so they might never fall away, exhorteth them, *To join Uertue with their Faith; and with Faith, Knowledge; and with Knowledge, Temperance; and with Temperance, Patience; and with Patience, Godliness; and with Godliness, Brotherly Kindnesse; and with Brotherly kindness, Love.* These Christian graces of God's Spirit, he would have in them, and not only to be found in them, but to abound in them; and not only some of them, but they must endeavor to get them all, and to join one of them to another, that so we may be fruitful in all good Works. It is not therefore enough for us to have one gift alone, and then think we are well. Let us not flatter our selves, and boast of our Religion, to say we have Faith, or Knowledge, or Temperance, or Love. He that hath but one of them, hath indeed none of them. We must have many, or else we cannot assure our selves, that we have any at all. For, as he that is reformed in one sin, is reformed in all known sins, and he that truly repenteth of one, truly repenteth of all: so he that hath obtained one gift, hath gotten many. One sin commonly goeth not alone, so one Virtue goeth not alone. When Faith cometh, there cometh a Traine with it, it is as a Royal Queen, that never trauaileth abroad without her train. Faith layeth hold upon Christ, in whom all Treasures of Knowledge & Wisdom are hidden: Whosoever possesseth him, and hath him dwelling in his heart, he possesseth all things. If then we, by attending on the ordinance of God, have gotten Faith, which cometh by hearing, and hearing by the Word; so soon as Faith is entered, a great multitude and mighty Army of God's Graces stand about us, and throng at the door of our hearts, as it were striving and thrusting, which of them should enter first, and they never give over, until they be all come in, and have taken up their lodging there, never after to be dislodged and dispossessed of that place.

Let us not therefore be so sparing and niggardly, to think one grace of God sufficient for us; we serve a liberal Lord and bountiful Master, that offereth to make us partakers of all his Treasures, and to bestow upon us all the riches of his house. We may put our hands into his Coffers, and store our selves with plenty and abundance. We see howe they that cover their houses, do lay Tile upon Tile, or Stone upon Stone, or Strawe upon Straw, so thick, that it may not rain thorough, and that they may be defended from wind and weather; so should it be with us that are setting up a Christian building, when we have laid a good foundation, we

must cover our houses with a strong covering, we must lay Grace upon Grace, and join Virtue to Virtue, that though the storms of temptations beat upon us, yet they may not prevail against us; though the Rain of afflictions fall upon us, yet it may not enter into us; and although the Winds of wickedness do oftentimes blow upon us, yet they may not over-turn and overthrow us.

Secondly, seeing Faith and Love go together, and dwell together, we are put in mind of a notable duty, and are thereby directed to prove our Faith by our Love, and our Love by our Faith, and to make one of them serve to assure the other. The cause will prove the effect, and the effect will manifest the cause. We may prove fire by the heat, and the heat by the fire; a good tree by his fruit, & the fruit by his tree. Many will seem faithful & religious, they will glorify that they believe, & boast of their piety and godliness; yet come to their lives, & you shall find therein no fruits of mercy, no works of charity, no tokens & testimonies of their love appearing in them. This man's religion is in vain, his faith is in vain, his show of godliness is in vain: for pure *Religion and undefiled before God the Father, is this, to visit the fatherless & widows in their adversity, & to keep himself unspotted of the world.* And the same Apostle in the next chapter teacheth; *That it shall not profit any man to say he hath Faith, when his Faith bringeth forth no Good-works.* Again, many will show some fruits of Love to their Brethren, in Alms, in liberality, in giving unto the poor, in dealing justly and uprightly; and yet have no faith, they do them as natural men, moved by a natural affection, or stirred up by vain glory, or hunting after the praise of men, or constrained by the laws of Princes, or fearing the reproach of the world, or seeking the merit of their own salvation. All such have their reward according to their work, but not according to their hope. They have their reward already, they must look for no other; they have it among men, they shall loose it with God; they have the applause of the world, but they must pass another doom in the life to come. Such faith (before spoken of) without love, is but a shadow of faith; and such love without faith is but a shadow of love, both are naught and nothing worth if they be asunder. The root joined to the Tree are both good, and make the branches fruitful, but separate the one from the other, pull the root from the Tree, and you destroy them both, you kill them both. This is that use which S. *James* urgeth, chap. 2. *Some man might say, Thou hast the Faith, and I have works: show me thy faith out of thy works, and I will show thee my faith by my works.* Whereby we are taught to try the truth of our faith, & the sincerity of our love, that we be not deceived in the one, or in the other. But how shall this trial be made? Surely, by making one the Touchstone to the other, laying one to the other, and waighing one in the balance with the other. For the Apostle willeth the vain Christian, who hath nothing but the name of faith, to glory in (like a poor Begger that boasteth of great riches) to show the goodness of his Faith by the fruits of Good-works, or else his faith will appear to be no faith, and his claim to be a false usurpation. So then, if thou wilt prove thyself a true Christian, and to be just before God through faith in Christ, it is not enough to take unto thee the Title of faith, and to boast of such a belief as the Devils have, and every reprobate may have; but thou must be content to have thy inward faith examined and tried by thy outward works, whether it be the true faith or not. For a true Faith is always joined with love, and bringeth forth Good-works, as necessarily as a good Tree bringeth forth good fruits. An evil Tree

bringeth forth evil fruits, but a good Tree hath good fruit coming from it. From this conjunction of these two superior virtues, to wit, Faith and Love; the Rhemists in their translation, and other Romanists in their disputations, do debate and conclude against a fundamental point of Christian Religion, on this manner:

- *If Faith be not alone, but joined with Love,*
- *Then Faith alone doth not justify:*
- *But Faith is not alone, but joined with Love,*
- *Therefore Faith alone doth not justify.*

To this Objection I answer, they make an equivocation in these words, [*Faith alone.*] If they mean by Faith alone, a dead faith (as James doth) which is void of works, then they speak nothing to the purpose: for we never allowed of such a faith, we never taught justification by such a faith. But if they mean, as they should if they reason against us, that in the act of Justification, there is required hope and charity, or anymore then the hand of faith, which is the only instrument to take hold of Christ: if they join unto this, any of their works, we deny their assertion, and cannot admit of such justification. For, we believe and hold it as a sound foundation of our religion, that faith without any works doth iustifye, forasmuch as it doth alone apprehend the mercies of God, and apply the merits of Christ, whereby we are justified: so, that if the question be, what we must oppose between the Justice of God and our sins, why he doth not execute the curse of the Law against us, wherefore he is reconciled toward sinners, and receiveth them into favor, and how they stand as just before his Throne. Here works have no place, which are imperfect, which are stained and defiled, so that both we and our works must be accepted for another; namely, for Christ's sake, whom faith receiveth, and so putteth him and his benefits into our souls. True it is, Faith and Love are always joined in one Christian, they are required to perfect him, and to bring him to salvation. Thus Faith is necessary, Hope is necessary, Charity is necessary; they must all concur in one subject, & meet together in the same person, so that no believer must be without any of them. Thus we confess they are never alone, he that is without Hope and Charity is also without Faith; and whosoever hath a lively Faith, hath likewise an effectual Hope, and a fruitful Love. Nevertheless, howsoever they be joined, and must be joined in the practice of a Christian life, yet they are not joined, nor cannot be joined in the act and Article of Justification. The eye in the head alone seeth, not the ear, not the mouth, not the tongue, and yet it is never alone in the head, but joined with others. The hand in the body alone serveth to handle and to take the meat whereby we are fed and norished, yet it is not without the arm, without the foot, without the eye, without the head. Every part and member of the body in his place is necessary, and all serve to perfect the body, without which it were maimed and imperfect, but every member hath his several office and function: so is it with the gifts and graces of God, all are and ought to be joined together, to make up a perfect Christian, and he must be furnished with them to make him complete and absolute to every good work; but every gift hath his several object and Office. The property of the eye is to see, of the hand to handle, of the foot to walk; so the Office of Faith is to make us just,

the office of Hope is to make us wait, the office of Love is to make us merciful. We do not separate Faith and Good-works from the exercise of a Christian man's life, but in the office of Justification, and acquitting of us in the presence of God. Faith in her Office is alone, as Love likewise is in hers; but in our practice & in our persons they must be joined. A Prince, albeit in her estate & Throne she be alone, yet she goeth not without her train, and Maids of Honor, waiting about her, and attending upon her. Faith, when she layeth hold on Christ, and receiveth the promise, is as it were upon her Throne of estate, and in her proper calling joining us to God. Neither do we ascribe our Justification to faith for it self, or as it is a work and quality in us, as if it were any part of our Justice or righteousness, as if we were justified partly by the merits of Christ, and partly by the worthiness of our own faith, for that were to seek Justification in our selves, which is the Doctrine of the church of *Rome:* but we are justified no otherwise by our faith, then we are fed by our hand. Now how doth the hand nourish the body? Not because it is meat to feed the dy, but because it receiveth and applieth unto it the meat whereby it is sustained. Even so, Faith iustifyeth and giveth life, not because it is our Justification either in whole or in part, but because it receiveth Christ to be our righteousness and life, in whom *We have remission of sins, and an inheritance among them that are sanctified and reserved to eternal life.* So then, we ascribe Justification to our faith, no otherwise then as it is the means or Instrument to apprehend and receive the mercies of God, the merits of Christ, and the promises of the gospel.

Thus we teach, that faith is the hand which we stretch to heaven, to take hold of Christ, and to embrace him sitting at the right hand of his father. It is the mouth, whereby we eat and drink Christ, because to believe in him is to eat him. It is the stomach whereby we digest him, because he is to be digested by Faith. It is the foot whereby we enter the possession of all the benefits of Christ, and so far we possess them as we walk towards them. By Faith it is, that we touch Christ, and so receive Christ, for look how much Faith we bring to receive, so much we draw of the abundant graces of God. To conclude therefore, we see how Faith is alone, and how it is not alone: how it goeth with Love, and when it goeth not with Love. It is alone in our Justification, it is not alone in our godly conversation: It is alone in receiving Christ, it is not alone in furnishing a Christian man's life, nor sufficient to adorn him with such graces as God requireth to be in his person, for all other virtues must be in him.

Lastly, seeing Faith and Love are always linked together in one man, this overthroweth another Doctrine of the Church of Rome, which teacheth that Faith may be without Charity, and separate from good works. For the true and justifying Faith of God's elect can be no more without works then the fire without heat, the water without moisture, the sand without heaviness, the Sun without brightness, the soul without life, or the good tree without good fruit. Neither let them pretend the Apostle James to color this their fancy, as though it proved that a man may have Faith without Charity. For he speaketh in that place of a dead Faith, not a lively Faith: of a false Faith, not of a true Faith: of the Faith of the Devils, not of the Faith of God's elect: of Faith in outward profession, not in the inward affection. He showeth that Faith if it have no works is dead, and again, Faith without works is dead: he likeneth such a Faith to the Faith of the Devils, and therefore it cannot be a justifying Faith: unless they will make the Devils good Catholics, and partakers of salvation.

He resembleth this Faith to the good words of him that wisheth well to a poor man, but doth nothing at all for him; he speaks him fair, but he doth not succor him. And as the body that breatheth not is dead, so Faith that bringeth not forth good works is dead. Now a dead Faith, is no Faith: it is Faith in name, but not in Nature. The Philosophers teach that when the body is dead, there shall be neither foot nor hand, but only a likeness of name, as a man termeth a hand of wood or stone, a hand: so in like sort is a dead hand called an hand, or a dead man, a man: because howsoever they are not the same, yet they retain the show and shadow of the name: but all true parts of the body are defined by their Office and faculty. Thus doth the Apostle call a dead faith by the name of faith, whereas indeed it is no more true faith then a dead man is a living man. Hence it is, that some of the Popish writers teach, that James by the name of spirit, understandeth not the soul, but the breath, and that he fitly compareth works to breath, and faith to the body: because as the body of a living creature if it breath not is dead, so faith if it bring forth no works is dead: for breathing is an effect of a living body, and working is the proper effect of a living faith: we say therefore, that there is a faith which may be without Charity, and there is a faith that cannot be without Charity. There is a general faith which believeth that there is one God, and giveth assent that the Scriptures be true, which goeth no farther; this we confess may be, and oftentimes is without good works. But there is a faith that worketh by Love, which can never be separated from Charity and good works, but wheresoever it is, there is infallibly and inseparably joined unto it the Love of God and man, *bringing forth the fruits of Righteousness, which are by Jesus Christ to the glory and praise of God.* If we have this true faith which purifieth the heart, it will be rich and plentiful in all good works, and teach us to show the fruits of Love to our Brethren. There hath been a long contention and much ado in the Church, how to reconcile *Paul* and *James* together, the one advancing faith, and the other good works, *Paul* saith we are justified by faith and not by the works of the Law. *James* saith, we are justified by works and not by faith only. These sayings by faith, and not by faith: by works, and not by works; seem one directly opposite and contrary to the other. This difference is only in the letter, not in the matter; in show, not in substance: in words, not in meaning: and the Doctrine which now we have in hand, will help easily to accord them, nay there cannot be a better reconciliation, then when we join them together in the practice of our lives and conversations. Let us join the lively Faith of *Paul* with the Good-works of *James,* let us bring them both into action, and so we shall be justified by S. *Paul's* faith before God, and by S. *James* Works before men. Thus the places will easily be made one, which seem different the one from the other. For, although *Paul* do commend Faith, yet he doth not condemn Works: and albeit *James* do commend Works, yet he doth not condemn Faith; and therefore as they teach both, so we must practice both, we must be void of neither of them. Seeing they preach both, we must know that both are required of us. This overthroweth two sorts of men; first, Papists; and then Libertines. First the Church of Rome do us great wrong and injury, both in falsely slandering us, and in filling the ears of the simple and ignorant people with lies, that our Doctrine is a Doctrine of liberty and licentiousness, that we teach men, (or at least open a gap to men) to live loosely and lewdly, and that we are enemies to Good-works, whereas in very deed, we do the clean contrary, as this Doctrine among a thousand others may bear witness, which now we deal withal, teaching us that Faith must always go with Works, that Faith purifieth the heart, and

giveth victory over the world. We teach, that Christ is not only our Justification, but also our Sanctification. We charge men to beware, that they use not the liberty of the Gospel, as a cloak of maliciousness. We teach them to serve the Lord with fear, in holiness and righteousness all the days of their life. We will men to let their light so shine before men, that they seeing their Good-Works may glorify their father which is in heaven. This is no Doctrine of liberty, nor openeth a window to all wickedness, and yet this is our Doctrine, which is so plain and evident a truth, that some of our hottest adversaries are driven to acknowledge it. But who are they, that have this leisure, to pry and search into the lives of others abroad, and are ignorant of themselves, and their own Doctrine at home. Fot it is their Religion that is a broaching of lies, and of all liberty to do evil, as all men by the light of Nature, not blinded with the love of error might soon espy. Behold therefore some kinds of their Catholic Faith taught by their holy Mother the Church. They teach the lawfulness of deposing Princes, and discharging their Subjects of their allegiance and obedience toward them: This Doctrine filleth Kingdoms and Countries with Treasons and Rebellions, and alloweth Traitours, and Assassinates, and Murderers of them at the Popes pleasure. They do teach and allow the worship of Images, and bowing down to Stockes and Stones, whereby the people are drawn away from the living God, to palpable Idolatry, as common experience hath declared, and some of themselves have confessed. They publish at large the benefit of Pardons, which may easily be procured for money, which open wide the Flood-gates of all vngodlynesse. For who will spare to commit sin, that is able to redeem it with his purse? Yea, this emboldened certain men, to rob the Popes pardoner, who before hand had given them a pardon to commit the next sin, though it should be a great sin. They teach, touching the Sacrament of the Lord's Supper, that a Dog or Mouse, or Swine, or any Beast, eating a consecrated host, eateth the very flesh and body of our Savior, as I have shown else-where. They maintain the filthy Dunghill of Stews and Brothel-houses, which giveth allowance unto open whoredom and uncleanness; yea, they say it is good for a Commonwealth, and the Pope tollerateth the Curtezans in Rome, and in other places, upon a yearly rent, to practice and profess Bawdry. Unto this rablement of their Catholic conclusions, we might add many others, which suffice to discover what the holiness of the Romish Religion is, and to direct us to come out of it betimes, least partaking with the same sins, we also partake in the punishments. Secondly, this conjunction of these two Virtues, overthroweth the carnal looseness of all Libertines, such as are Hypocrites and vain boasters of Faith, which think it sufficient to speak of Faith, and to boast that they believe. These men doth the Apostle *James* plainly reprove in his Epistle, teaching, that where there is want of works, there is also want of Faith; of a true Faith, which is the right Faith. We must therefore examine our Faith by the fruits, and prove our believing by our working. We have many such in our days, that glory of their Faith, and boast that they are of a right belief, and yet lay them to the trial, and examine their lives what they are, and we shall find them to be liars against the truth, and deceiving their own souls. Knowe therefore, that our faith is, as our lives are: A good life, a good Faith; a dead life, a dead Faith; an unfruitful life, an idle Faith. And thus much of Faith and Love joined together: Now let us speak of them severally, as they are described; first, touching Faith; and afterward, touching Love.

[*Faith in Christ.*]

The first Virtue which is here commended to be in *Philemon,* is Faith, which is said to respect Christ. This Faith is a gift of God, whereby we apprehend Christ and his benefits, believing the remission of our sins, and our reconciliation with God. Mark therefore, that the faith here set forth, is said to be toward Christ, and Christ who is the proper object of Faith, doth also point us unto the Father, who willeth and ordaineth our Salvation, Redemption, Reconciliation, and Salvation; and to the Holy-Ghost, who applieth and appropriateth to the elect, these benefits which are willed by the Father, and merrited by Christ. So then, when the Apostle saith of *Philemon,* that his faith was in Christ, he teacheth that true faith looketh unto Christ, dependeth upon him, trusteth and resteth in him for salvation, and not upon any creature in heaven or earth. Our faith must direct us to Christ to believe in him, to have recourse to him, and to look for salvation from him, as the Israelites did health from the Brazen serpent. This is proved unto us by many consents of the word of God. The Apostle *John* in his Gospel offereth plentiful Testimonies of the truth, as Chap. 1, 12. *As many as received him, to them he gave prerogative to be the sons of God, even to them that believe in his name.* And Chap. 3. *God so loved the world, that he hath given his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* And again, Chap. 17. *I pray not for these alone, but for them also which shall believe in me through their word.* So before in the third Chapter, *As Moses lift up the Serpent in the Wilderness, so must the son of man be lift up, that whosoever believeth in him should not perish, but have eternal life.* Thus he speaketh in another place, *This is the work of God, that ye believe in him▪ whom he hath sent.* When Phillip said to the Eunuch, *If thou believest with all thine heart, thou mayst be baptized:* He answered, *I believe that Jesus Christ is that son of God.* So *Paul* and *Silas willed the Keeper of the prison to believe in the Lord Jesus Christ, and he should he saved.* And the Apostle, Gal. 2. teacheth, *That a man is not justified by the Works of the Law,but by the faith of Jesus Christ, even we, I say, have believed in Jesus Christ, that we might be justified by the Faith of Christ.* All these places of Scripture plainly instruct us in this principle of our holy religion, that Faith must be in Christ, in whom it findeth a sure ground to rest upon.

The Reasons are to be marked and considered, which confirm this Doctrine. First, because the work of salvation is wholly and only wrought by him, and no part thereof is reserved to any creature, in whole or in part. To be called Jesus, is as it were the proper name of Christ, who is a perfect and absolute Sauiout, beginning, continuing, and finishing our salvation. This is it which *Peter* preacheth: *Among men, there is no other name given under heaven, whereby we may be saved, but by the Name of Jesus.* And the author to the Hebrews saith, that *heis able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them.* Thus we see, Christ is made the Author and finisher of our salvation.

Secondly, to put a difference between the Creator and the Creatute, between the things pertaining to God, and the things pertaining to men. No creature is to be believed in, nor any blessing that we receive from Christ. We believe the Church, not in the Church; the Communion of Saints, not in the Communion of Saints; the forgiveness of sins, not in the forgiveness of sins, as we shall see afterward. Seeing therefore, we have Justification and

salvation from no other then from Christ, and seeing we must make a difference and distinction between him and all other creatures, it followeth; that we must believe in him, and fasten our Faith as a sure Anchor of our soul upon him.

Let us see what are the Uses of this Doctrine, and how we may profitably apply it to our instruction and edification. First, seeing it is our duty to believe in Christ, we learn that Christ Jesus is true and eternal God, equal with his Father, to be worshipped and glorified together with the Father, & the blessed spirit. This serveth to convince the Heresy of the Arians, Jews, Turks, Persians, and sundry other Infidels, who deny the Deity of the son of God, and cast him down into the row and rank of mere creatures, who notwithstanding being in the form of God, thought it no robbery to be equal with God, at whose Name every knee must bow, both of things in Heaven, and things in earth, and things under the earth. Therefore, we saw before, that the Apostle in his salutation, wisheth Grace and Peace to come upon them, to whom he writeth this Epistle, as well from Jesus Christ, as from God the Father. If Grace and Peace come not only from the Father, but from the Son, it followeth that he is God equal with the other. Hence it is, that he saith in the Gospel, *Ye believe in God, believe also in me, let not your heart be troubled.* And again, *He that believeth in me, believeth not in me* (to wit, an ordinary man, as they falsely imagined) *but in him that sent me.* And in another place, *Believe me, that I am in the Father, and the Father is in me: I and my Father are one.* So when Christ had restored sight on the Sabaoth day to him that was borne blind, he said; *Lord I believe, and worshipped him.* Whereby we see, that whosoever is without the Son, is also without the Father: he that believeth not in the Son, believeth not in the Father: He that worshippeth not the Son, Worshippeth not the Father. So then, this is a certain and invincible Argument of the Deity of Christ, that we are to believe in him, forasmuch as Faith is a Worshippe due only unto God.

Secondly, seeing it is a principle necessary to be holden of all men, that we must believe in the Son, we must put a difference between these sayings; to believe God, & to believe in God. For, albeit he that believeth in God, believeth God, yet it is not so on the contrary, everyone that believeth God, doth not by & by believe in God. The Devils themselves (as we shown before) do believe God, they believe Christ, they confess him to be the son of the Father, they know him to be the Judge of the Worlde, the Savior of mankind, the holy one of God; and yet they do not believe in him, they put no confidence in him, they look not for life and salvation from him, but are assured they are reserved to destruction. This maketh them cry out in the Gospel, *Why art thou come to torment us before the time.* And the apostle James saith, *The Devils believe and tremble.* They believe God touching his Nature and attributes; they believe Christ touching his Person, & Natures, and Offices: They believe the Holy-Ghost touching his Person and Gifts: They believe there is a Church and singular perogatives imparted to it, and bestowed upon it. And albeit our Faith must go beyond the faith of the Devils, yet they go farther then many professors of the Gospel among us, that have no knowledge of these things. So then, it is required of us, not only to believe that there is a Savior of the world, but we must believe that he is our Savior; beginning our salvation in this life, and perfecting it in the life to come.

This confuteth the Popish opinion, that holdeth, that we may believe in the creatures, as well as in the Creator: in the Saints, as well as in Christ: in mortal men, as well as in the eternal God. They teach that we may believe, not only the Church, but in the Church; not only *Moses,* but in *Moses;* not only the Prophets, but in the Prophets. We are charged to believe in the blessed Trinity, in God the Father, in God the son, and in God the Holy Ghost: but when the speech is not of the God-head, but of the Creatures and Mysteries, we are not taught to believe in them; and therefore we are no more to believe in the Church, then to believe in baptism, in the resurrection of the body, the Communion of Saints, and in the participation of glory. We are indeed to believe *Moses* and the Prophets, that they spake not of themselves, that their word is not the word of man, that they ran not before they were sent; but we are not to believe in them. We are indeed to believe *Peter* and *Paul,* but not in *Peter* and *Paul.* We are to believe the Scriptuers, but not in the Scriptures; for that were to bestow upon the servant the honor of the Lord, and to give to man that which is proper to the divine Majesty. We must believe in Christ Jesus our only savior; as for those that believe in any other, or seek salvation in any other then in Christ, whether in Saints, or in Angels, or in themselves, they believe not in Christ as in their only Savior. For he believeth not in God, who doth not place in him alone the trust of his whole felicity, who doth not put his affiance in him, who doth not depend upon him, who is not assured of his good will and favor, looking for salvation from him, and for deliverance from all evils.

Lastly, seeing it is necessary for us to have faith in Christ, it is our duty to use all means to attain to this Faith. Many there are, which are deceived in thinking they have it, who indeed have it not. These suppose they are full of Faith, who are as empty vessels, and never tasted the sweetness of it, as may appear, by examining the common practice of our common professors, by these six notes. First, true Faith cometh by hearing, and hearing by the word preached, as the Apostle showeth, Rom. 10. *How shall they cal upon him in whom they do not believe,How shall they believe in him of whom they have not heard, how shall they hear without a Preacher, and how shall they preach except they be sent?* This place is not unfitly called a Ladder that reacheth to Heaven, whereby as by certain steppes we climb up to heaven. God sendeth, the Minister preacheth, the people believeth. The same Apostle asketh the Galatians, *Whether they received the spirit by the works of the Law, or by the hearing of Faith?* But the Faith which many talk and boast of, is conceived and conceited without the preaching of the word, for they cannot abide it, they will not attend unto it, they regard not to hear it. True it is, if they be asked whether they have Faith or not, they will think it a strange question, and marvel that we should make doubt thereof, they suppose themselves to have a sound Faith in Christ; but how come they by this faith? They say they believe in Jesus Christ for their salvation, and yet they live in a perpetual neglect, and continual contempt of the public Ministry of the word. Such is their believing, as is their hearing; and their Faith is aunswerable to their attending. It is a great foolishness, & worse then madness, for any man to imagine to attain to Faith by any other means then God hath ordained. When God hath said, that the ordinary way to obtain Faith, is by the preaching of the word: wilt thou in the high pride of thy ignorant heart say, I can have Faith without preaching? This is to cross the ordinance of God, and to think thyself wiser then God. For, although all have not Faith that

ordinarily hear; yet ordinarily none have faith that do not hear. If then we would have Faith, we must seek it as God hath appointed, where it is to be found; and when it is to be found, let us be diligent hearers, attentive hearers, constant hearers, and then we shall see the blessing of God upon us, that we shall be saving hearers.

Secondly, true Faith is also joined with Prayer to God, and with repentance from dead works: for how shall they call upon him in whom they do not believe? And the Apostle *Peter* teacheth, that Faith purifieth the heart. *Paul* exhorting the Elders of *Ephesus* saith, *That he witnessed both to the Jews and to the Grecians, the Repentance toward God, and faith toward our Lord Jesus Christ.* It was the substance of Christ's Sermons, which he preached when he came into *Galilee,The Kingdom of God is at hand, repent and believe the Gospel.* But there are many amongst us that profess Faith, which have a Faith of another kind and Nature, it is not joined with invocation of God's name, they make no Conscience to call upon him, they have not the Spirit of Prayer, that crieth in their hearts, *Abba* Father: it worketh not in them conversion of heart, a turning of the mind, a change of life: they boast of Faith, but they remain the same men they were before, a dead life, a dead Faith; a profane life, a false Faith, that will in the end deceive them.

Thirdly, true Faith worketh in us an holy contentation in our estate, and teacheth us to depend upon God's providence, touching Food, Raiment, and all things necessary for this present life. This Christ our Savior teacheth us from the example of the Fowls of the Heaven, of the stature of our body, of the Lilies of the field, from the grass of the earth: what do pensive thoughts, distracting and distrustful cares avail to sustain us, or preserve our life? Wherefore, seeing the Birds are nourished, our stature is increased, the Lilies are beautified, the Grass is clothed by the power and providence of God, *Shall he not do the same much more to you, O ye of little Faith?* Faith therefore maketh us rest upon God, want of Faith taketh away all trust in him. But many among us, that will needs boast of Faith in Christ, want this Faith in his providence: for they dare not trust GOD with their life, they do not depend upon him for their living, they are afraid he will leave them, and forsake them, they do not believe he will be a merciful and gracious God unto them, they have not that affiance & confidence reposed him, that natural children have in their Parents. A Child doth not weary him-self with matters of the World, he doth not fore-cast for many years, he is not entangled and choked with earthly Cogitations, all his care is cast upon his Father, he trusteth upon him, he knoweth he will provide for him, and so passeth his days without distrust or despair. And shall we not be ashamed, to be sent to School to learn of little Children, that depend upon their Father, whereas we have not learned to lift up our eyes unto our Father that dwelleth in the Heavens, but use unlawful means and ungodly shifts to help our selves. A plain argument, that we have not that Faith, which we falsely imagine, and vainly imagine our selves to have.

Fourthly, true Faith is the Mother of love, and maketh us live in peace one with another; the Apostle *Paul* teacheth, *That Faith worketh by love.* And John in his first Epistle saith, *This is his commandment, that we believe in the name of his son Jesus Christ, & love one another.* But many that will seem to have faith in Christ, show no fruits of love toward their Brethren, they are not

careful (if it be possible) and so far as lieth in them, to have peace with all men, they do not seek after peace, and ensue it, but live in hatred and contention, in malice and envy, and least of all do affect the children of God. An envious Faith, is no Faith; and therefore, let such men look unto it. Fifthly true faith is mingled with doubting and unbelief, with wavering and fear, and oftentimes strongly shaken and assailed as with a mighty Tempest. This we see in the Father of him that was possessed with an unclean spirit, he was ready to rest upon Christ, but he felt the fruit of his own corruption, the spirit was willing, but the flesh was weak, he found a fight within himself, between Faith and Infidelity. When he considered the infinite power of Christ, that was able to cast out Satan, and to bind the strong man he was moved to believe. On the other side, when he saw the strangeness, the continuance, the incureablenesse of his sons disease, when he marked that the Devil took him, tare him, cast him into the fire to burn him, threw him into the water to drown him, and at all times sought to destroy him, when he beheld with the eyes of a Father that his child fomed at the mouth; gnashed with his teeth, pined away in his body, and was bruised in his bones, he was tempted with unbelief, and this made him cry out with tears, *Lord, I believe, help mine unbelief.* This is it wherein the Lord forewarned and fore-armed *Peter,Behold, Satan hath desired you to winnow you as Wheat, but I have prayed for thee, that thy faith fail not.* He prayed not that their Faith should not be tried, but that it should not be destroyed, forasmuch as they must on every side be assailed. But the Faith of many is such, that they say they perfectly believe, and they thank God they never doubted in all their life. This Fath is no Faith, it is an idle conceit, a vain persuasion, a foolish presumption. Lastly, the true Faith increaseth by degrees, it is like unto a grain of mustard seed, which at the first is the least of all seeds, which afterward groweth unto a Tree, that the Birds of the Air come and build their Nestes in it: and therefore, we must proceed from Faith to Faith. But many amongst us, that will needs be in the number of the faithful, never feel these Degrees of Faith, they see not any increasing or decreasing, any shining or ecclipsing of their Faith; Nay, they never examine themselves whether they be in the Faith or not. They never consider whether they go forward or backward in the ways of Godliness: they can cast up their accounts every Weeke with the world, but they can suffer whole months and years to pass over their heads, and never once offer to make level with the Lord. If we will assure our own hearts, that we have this true and perfect Faith in Christ, let us observe the manner and measure of it, the steppes and degrees of it, how we walk by it, and labor by all holy means to increase it in us. Thus much touching the Object of Faith: Now, let us consider the Object of Love.

[*Love toward the Saints.*]

The meaning of these words, is first to be observed, and then the Doctrines are to be gathred, which the Spirit of God offereth in this place to our considerations. By love, we are to understand the fruits of love: mercy, consolation, compassion, brotherly kindness, relief, pity, and whatsoever fruits of charity we see them want & stand in need of. It standeth in the affection of the mind, in the words of the mouth, and in the works of the hand. By Saints, we do not understand such as are dead and deceased, but those that are living; not such as are of the Church Triumphant, but in the Church Militant; not such as are crownd with glory in heaven, but those that dwell upon the earth; not such as are enrolled in the Popes Register,

and stand in red Letters in the Popish Calendar; but the faithful, whose Names are Written in the Book of life, which are the true members of Jesus Christ. Thus much touching the true Interpretation of the Words. We see here that Love is described by the Object thereof, to wit; the Saints. For, as Christ is not the Object of our Charity, for our well-doing extendeth notvnto him: so the Saints are not the Object of our Faith, but as Faith hath respect and relation to Christ, so hath love reference to the Saints. Now, we have shown already, that *Philemons* love is commended toward the Saints, because he had a principal and special care of them. True it is, he neglected not others, but he was most of all mindful of the godly, poor, and distressed Brethren. We learn hereby, that the works of mercy are especially to be shown to the poor among us that are faithful, which may be accounted of the fellowship and Communion of the Saints. Howsoever all such as are poor, are in their poverty to be regarded, inasmuch as Christ hath taught us that the poor we shall have always with us, yet the Godly poor, that have piety joined with their poverty, are before others, and above others, to be respected and relieved.

In the performance of this duty, we see the practice of the Prophet *David* going before us, and leading us the way. *O my soul, thou hast said unto the Lord, thou art my Lord, my well-doing extendeth not to thee, but to the Saints that are in the earth, and to the excellent: all my delight is in them.* In like manner also, our Savior Christ describing the manner of the last Judgment, when he shall give to everyone according to his Works, declareth, that the fruits of mercy bestowed upon the members of Christ, being sick, imprisoned, hungry, thirsty, naked, and in necessity, are allowed as notable fruits of a justifying Faith, and of a true love, and accepted as done to Christ himself. So the Evangelist Luke testifieth in the Acts, that *the multitude of them that believed were of one heart, and of one mind, they had all things common, no man accounted anything he possessed his own, but to serve the necessary use of the Saints.* The Apostle having proved in the Epistle to the Romans, that we are justified freely by the grace of God, without the works of the Law, whereby we are at peace with God, cometh to set down the fruits of Faith, Chap. 12. *Reioycing in hope, continuing in Prayer,distributing unto the necessities of the Saints, giving yourselves to Hospitality.* Hereunto come diverse Laws which God ordained among his people, *If one of thy Brethren with thee be poor within any of thy gates in thy Land, which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand unto him, and shalt lend him sufficient for his need.* All these testimonies of Scripture do prove, that the poor which are godly are most of all to be succoured and sustained, as they, that for the most part stand in greatest need to be helped.

The Reasons hereof are to be considered. First, it is a fruit of our election, which we ought to assure to our selves more and more. The Apostle *John* testifieth this, *We know that we are translated from death to life, because we love the Brethren: he that loveth not his Brother, abideth in death.* We ought daily to gather arguments to persuade our hearts of God's love towards us, which we shall see by our love toward our brethren. The election of God is hidden in himself, the cause of it is not in our selves; but we shall not need to climb up to Heaven to know it, God hath left us a better, a more easy & certain way then to search into the secrets of God, that he hath kept to himself, if we enter into our selves, and see the effects and signs of it, we shall not doubt thereof, but rest assured with unspeakable comfort that we belong to

him. For as the Lord knoweth who are his, so we shall know that we are the Lord's, if we find the fruits of election graven in our hearts, among the which this is one of the principal, our unfeigned love to the Brethren, the forgiving of our enemies, our delight in the Saints, our doing good to them that are of the household of Faith.

Secondly, such poor as be faithful belong unto Christ, and what comfort soever is ministered, what relief soever is shown to them, is ministered and showed to Christ, as christ himself witnesseth with his own mouth, who is truth it self, that they should the more readily embrace it as the truth. For he telleth us, that it shall be said to us in the last day, that have helped the Saints, and refreshed their bowels, *Verily I say unto you, inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it to me.* This is a notable motive and encouragement to move us to this duty, to consider that our love is shown not to men upon the earth, but to Christ sitting in heaven, at the right hand of his Father. Hereunto cometh the wise saying of *Solomon,He that hath mercy upon the poor, lendeth unto the Lord, and the Lord will recompense him that which he hath given.* Yea, he is so rich a rewarder, and a bountiful recompencer of that which is done to those of his household, *that if a cup of cold water be given to a Disciple in the name of a Disciple, to a righteous man in the name of a righteous man, he shall not loose his reward.* When one lendeth to an honest man that standeth upon his credit, he seareth no loss, he knoweth he will perform what he hath promised, and accounteth his word as good as a band and Obligation: how much more ought we to be assured of right good payment, when we have done any good thing unto the poor, forasmuch as we have not done it to man, but unto God. He hath given his word to see us paid, will we not take his word? he offereth to enter into bands, & to be bound in a statute, is not statute-law good with us? Albeit he be indebted to none, but all in debt to him, yet he offereth himself as a pledge, and becometh surety for the money, who is so good a pay-master, that he will not only restore the principal, but pay the hire and profit to him that hath lent it, both in this life, and abundantly in the life to come.

Thirdly, we are bound to follow the example of our heavenly father, to love as he loveth; to love most where he loveth most of all; and least, where he loveth least of all. Now, he loveth all his creatures, which are the works of his hands, *He saw them all when they were made, and loe they were all exceeding good:* but he especially loveth mankind, *Whomhe created in his own Image, according to his likeness:* and yet most especially he loveth the faithful, upon whom he bestoweth the riches of his love, and hideth not the secrets of his kingdom from them; yea, he hath given them his own son to be their Wisdom, Justification, Sanctification, and Redemption unto them, howe should he not with him give them all things else? This the Apostle teacheth, warning us to *Trust in the living God, which is the Savior of all men, especially of those that believe.* Here is a pattern and president for us to follow, that we may be like our Heavenly Father; we must love all mankind, but we must most entirely and dearly respect the godly: we must love all the poor, but the poor that are faithful we must love most of all. If we must bestow labor upon barren ground, we must not leave the fruitful untilled: and if we must cast our Bread upon the Waters where it may seem to be lost, we must not deny it to the living members of Christ's body, which are our Brethren.

Fourthly, we cannot by our well-doing benefit God at all; our goodness can do him no good, our love cannot profit or pleasure him. For, as our wickedness can do him no harm, so our kindness can procure him no good. This he saith, and thus he speaketh in the Prophet, *I will take no Bullock out of thine house, nor Goats out of thy Foldes, for all the Beasts of the Forest are mine, and the Beasts on a thousand Mountains: I know all the Beasts on the Mountains, and the Wilde Beasts of the field are mine: If I be hungry, I will not tell thee, for the World is mine, and all that therein is.* We receive all good from him, we can return nothing back to him again, to do him good. This is the reason which the Prophet *David* teacheth, which moved him to join himself unto the people of God, and to profit them, because he saw he could not pleasure God, his well-doing could not extend to him. Seeing therefore the duty of love shown to the Brethren, are seals of our election, and are accepted as done to Christ himself, seeing we must follow the example of our heavenly Father, and that we cannot by all our goods help him; it followeth, that we must begin our works of mercy at the faithful, & cast a pitiful eye, & open a liberal hand especially toward thē.

Let us now come to the Uses of this doctrine. First, this teacheth, that there ought to be among all the faithful a communion of Saints, they are as a family or household among themselves. They have a near fellowship, they are near brethren, they are fellow members of one body, they are knit together by one spirit, they are called under one hope, they are made Christ's by one faith, they are made one by one baptism, they have one bread to feed upon, they have one cup to drink of, they have one table to meet at, they have one God that they worship, they have one salvation that they aim at. This the Apostle expresseth at large. *Ephe.* 4. *Support one another through love,endeavoring to keep the unity of the spirit in the bond of peace; There is one body, and one spirit, even as ye are called in one hope of your vocation: There is one Lord, one Faith, one Baptism, one God and Father of all, which is above all, and through all, and in you all.* We are charged to have a care of all mankind, but as it is fit and convenient, that they which are of the same family, should be helpful and beneficial one to another, rather then to such as are of another family, which are not so nearly joined unto them; so we must have a care to do good to all the sons of men, but it is requisite, that those which are members of the same body, nay which are Sons and Daughters; Brethren, and Sisters, having the same God for their Father, the same Church for their Mother, the same Christ for their elder Brother, which are begotten of the same immortal seed, nourished with the same Milk, and gathered together in one hope, should be beneficial and bountiful one to another, rather then to those that are forraigners and Strangers, not linked to them by the bond of Faith, nor joined with them in the body of Christ. Wherefore, the Apostle saith to the Phillippians, *If there be any consolation in Christ, if any comfort of Love, if any fellowship of the Spirit, if any Compassion and Mercy, fulfill my joy, that ye be like minded having the same Love, being of one accord, and of one judgment.* He teacheth us to have one mind and heart, he admonisheth us to cleave together, and to hold together. We see how those of the Kingdom of darkness and destruction, do couple and combine themselves together against the Church and chosen Children of God; for doubtless we may say as the Apostle did, *Against thy Son Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentles and the people of Israel, gathered themselves together.* And▪ as the Prophet speaketh, *They have consulted together in heart, and*

have made a league against thee, the Tabernacles of Edom, and the Ishmaelites, Moa•, and the Agarims; Gebal, and Amalech, the Philistines, and the inhabitants of Tyrus, &c. So is it in these days, the ungodly rabble of profane persons have joined together, and make as it were a Conspiracie against the godly: the profane and Atheists, the Papists and Libertines set themse•...es against the faithful of the Lande, and open their mouths against heaue•, they devise all horrible and detastable slanders to work their confusio•. We find hard entertainment in the World, because we are chosen out of the World. We are hated of them, because we are not Companions with them in evil. We are reviled and slandered of them, because we will •ot follow all excess of riot, to the slander of our profession, and to the d•shonour of God. Wherefore, the Children of light should company and consort together, being the Sons of God, heirs of his Kingdom, members of Christ, Temples of the Holy-Ghost. The unreasonable Creat•res may condemn us. We see Cattle heard together, Sheep flock togeth•r, Fishes shole together, and Birds of a Feather will fly together: O what a s•...me is it then for us, to make a rent and division in the body of Christ, by separating our selves one from another in affection of heart, and practice of life! A true Christian man or woman is like a Candle, that consumeth it self to give light to others. So must God's people spend those gifts which God hath given them for the benefit of their Brethren. This Communion which we are to yield to the Saints, standeth in two things; not to speak of the Communion that we have with Christ our head, but one toward another. Fitst, in affection; Secondly, in gifts. In mind and affections we must be of one heart, to mourn with them that do lament, and to rejoice with those that God doth comfort. We see this to be in the natural members of our body, if one member do suffer, the rest are pained; if one rejoice, the other are comforted. This duty the Apostle remembereth unto us, *Rejoice with them that rejoice, and weep with them that weep: be of like affection one toward another.* So the writer to the Hebrews moveth us to *Remember them that are in bonds, as though we were bound with them: and them that are in affliction, as if we were also afflicted in the body.* If our selves were in prison, we would have a sensible feeling of our imprisonment, and we would be ready to complain of the want of the fruits of love in others toward us, if we were not visited and comforted. Let us therefore practice that toward others, which we would have practiced toward our selves. This must all true Christians have in mind, that they must have tender harts and compassionate affections, putting on the bowels of mercy and commisseration▪ in regard of the miseries that befall the Church in general, or our Brethren in particular. Christ Jesus is touched with a feeling of their miseries, and accounteth them as done to himself, as appeareth when he said, *Saul, Saul, why persecutest thou me?* This reproveth those that weep when the Church rejoiceth, or rejoice when the Church weepeth. The Prophet *Amos* complaineth of this deadness of heart in his days, *The people drank wine in bowls, they anointed themselves with the chief ointments, they stretched themselves upon Beds of Ivory, but no man was sorry for the affliction of Joseph.* If we be not touched with a sight & sense of the Churches miseries, it is a plain argument that we are dead members, not living; rotten members, not sound; senseless members, not feeling. The second part of the Communion of the Saints, standeth in the communication of gifts. The gifts of God to be imparted to our Brethren, are of two sorts. For, as we consist of two parts, the soul and the body, so the gifts are of two kinds, Spiritual graces, and temporal Blessings. We must bestow upon them spiritual gifts, procuring their

good, by example, exhortation, comfort, prayer, reproof. We are willed to exhort one another, while it is called today: we are admonished, when any man is fallen by occasion into any fault, as spiritual men to restore such a one with meekness, considering out selves, least we also be tempted. Touching temporal blessings, we must be ready & content to bestow such goods as God hath bestowed upon us, for the good of our fellow-members. If we have this worlds good, we must not hide our compassion from them, for then we cannot assure our selves that the love of God dwelleth in us.

Secondly, seeing we are charged to provide for the goodly poor, and not to see them want, it teacheth that we are all the Lord's Stewards, to dispense and dispose his blessings to others. We hold all that we have of him, and we hold all at his will, and during his pleasure: he may thrust us out of our houses when he listeth. For properly we are not Lord's, but Tenants▪ not Owners, but Stewards; not Possessors, but Borrowers; and whatsoever we enjoy, it is not ours only, but ours, and the poor's; they have their share and portion with us. A Christian man, though he be the freest man upon the earth, yet he is a Servant to all, especially to the Church of God. A Christian man, is only a Free-man; for he hath Christian liberty belonging •o him, *And he whom Christ maketh free, he is free indeed.* He is freed from •he curse of the Law, from the bond of perfect righteousness, from the burden of Ceremonies, from the bondage of sin. He hath a freedom in the voluntary worship and service of God, in the free use of all the Creatures of God, to come to the throne of grace, with assurance to be heard for Christ's sake, and to enter into the Kingdom of glory after this life. On the other side, a wicked man is the greatest slave and bondman that can be. He is in bondage under sin. He is subject to all punishments temporal and eternal. He is in bondage under the Devil, who keepeth all impenitent sinners in his snares to do his his will. He is in bondage under the wrath of God. But to let this pass, howsoever the faithful are free men, yet they are not only the servants of God, but the servants of men, especially of the poor, but most especially of the godly. We are not to seek our own things, but to refer the labors of our calling, and the blessing of God upon our labors to the common good of the Church whereof we are members.

This condemneth two sorts of men. First such as seek for nothing but to settle themselves and maintain their own estates, to enrich themselves that they may live in ease and wealth, like the rich man mentioned in the Gospel: these make no conscience of swearing, forswearing, lying, dissembling, oppressing, and such like unfruitful works of the flesh. Th•se men may allege and plead for themselves what they will, but in truth they never yet knew what the Communion of Saints meaneth. The Apostle giveth this precept to all the Church, *Look not every man on his own things, but every man also on the things of other men.* And in another place, *Bear ye one an others burden, and so fulfill the Law of Christ.* So the Apostle James teacheth that we often ask, and receive not, because we ask amiss, that we might consume the same upon our pleasures. Secondly, it reproveth such as wast and consume the good creatures of God in riotousnes, in drunkenness, and in all excess, and when they are in brotherly love and Christian compassion admonished, do by and by answer, what have you to do with my spending? I spend nothing but mine own, I spend none of yours. Yes, thou spendest that which is thy wives, thy Children's, thy families, even that which is God's, for which thou shalt give an account at the great and dreadful day of judgment. For when Christ

shall come with thousands of his Angels to make an end of all things, and say unto thee, *Come, give an account of thy Stewardship for thou mayest be no longer Steward:* wilt thou answer to the Judge of all the world, and to Christ that shall sit upon the Throne, thou hast wasted none of his goods, and abused none of his Creatures? Thine own heart, and thine own conscience, as a thousand witnesses, will give in evidence against thee, that thou hast taught thy tongue to lie. They have forgotten they are the Lord's Stewards, and shall give an account to him as certainly of the bestowing of their substance, as themselves take an account of their servants, of that portion of their goods which they have committed unto them.

Lastly, seeing we are debtors to all men, but specially to the faithful, it reproveth such as show the chiefest fruit of their love and charity upon the ungodly and profane, whom it were many times more charity to see punished then relieved, and corrected then maintained. Many there are among us that have no care or compassion of the poor Saints, though they see their wants and necessities, yet they can shut their eyes and pass by them as the Priest and Levite did, by him that was robbed by Thieves and lay half dead of his wounds. But they will oftentimes be bountiful, and show their benevolence upon such, as a great deal worse deserve it. We see that our collections and distributions are made many times amiss, and such as are most profane, are best provided for. Such as are idle Drones, beastly Drunkards, filthy Harlots, and their graceless bastardes, are more regarded and respected, and have better experience of our Alms then such poor as are godly minded, heirs by grace, Saints by calling, and sons by faith. This is an inverting and ouerturning of the order that God hath set and settled to remain among us, for this is his ordinance which he hath left with us, *While we have time, let us do good unto all men, but specially to them that are of the household of Faith.* So the Apostle prayeth for the Thessalonians, that the Lord would increase them and make them abound in Love one toward another and toward all men. First it must extend to such as are members of the Church, and afterward to all others. 1. Thes. 3. 12. Loe here is an Ordinance of God perpetually and inviolably to be kept, as a Law of the Medes and Persians which could not be altered: we must do good to the distressed Saints and poor servants of God before others and more then to others. God indeed is good to all, *and his mercy is over all his works,* but in a special sort he *is good to Israel, and gracious to them that are pure of heart.* He saveth man and beast in body, but he saveth the souls of his elect forever: He doth not only preserve them temporally, but he will glorify them eternally. From hence such as are poor and have godliness laid up in their hearts must learn, to bear the heavy burden of poverty with patience, seeing that howsoever they are neglected of men in the daily ministration, yet they are highly respected of God, and he vouchsafeth to leave special direction for them above others, to be sustained. The greater our poverty is, the greater should be our piety: that the more miserable we seem to the world, the more honorable we may be in the sight of God and of all good men. True godliness will sweeten the bitterness of the Cross, which hath the promises of this life and of that which is to come. But a poor estate joined with a profane life, and extreme necessity accompanied with extreme iniquity and impiety, is a double misery, a double wretchedness, a double vnhappines. Let this therefore comfort us, and temper the greatness of our affliction, seeing God doth care for us above all

his Creatures; yea, before the rest of mankind, charging those that are rich in this world to make a difference between man and man, between person and person, between poor and poor, even such a difference as he himself hath made, who preferreth the sheep of his own Pasture before Goats; the Sons and Daughters of his own family, before bastards; the heirs of his Kingdom before Aliens and strangers; the vessels of honor, before the vessels of dishonor. As for the poor that are wicked, ungodly, lewd, and profane, so long as they live in their wickedness, ungodliness, leudnesse, and profaneness, they are no parts of God's family, they are bastards, not sons; they are members of the Devil, not members of Christ; they are cages of unclean Birds, not Temples of the holy Ghost; they are as dung and dross of the earth, not silver and Gold for the Lord's house. Seeing therefore God doth cast them down into the second rank, let not us advance them above their place. God is the God of order, not of confusion: and if we be of God, let us establish among us the order that he hath planted. Let us judge with righteous judgment, and lay all partiality aside. Let us not respect the poor because they are our friends, but because they are the friends of God. Let us not see to those that are nearly alied to us, but to those that are of the kindred of Christ, which hear his word and keep it, who are his Mother, Sister, and brother. Heereby they shall be encouraged in well doing, and we shall by our godly care of them, provoke them to greater zeal, and to a constant continuance in their profession. Wherefore let this be the rule to guide and govern us: Such are to be used best which are indeed best, let them have most relief of the body, that have most grace and godliness in the heart. Godlines giveth the preeminence, and ungodliness bringeth reproach and setteth a note of infamy upon his face that is defiled with it. True it is, others must have their portion and proportion: but it must be so rated, that they be in the first place▪ provided for, that are most religious in heart, and painful in their callings, and thankful to their weldoers. For where true Religion hath taken place, it will make them diligent in their business, and serviceable to those of whom they have received good things. As for those that are idle, and unthankfull, they never tasted of sound Religion, and do nothing else but abuse their profession. Thus much of the persons to whom we must do good; that is, especially to the faithful.

[*Toward the Saints.*]

The faithful are here called by the name and title of Saints. By this word are all such called as are the true members of Christ-Jesus, whether they be living, or dead; in this life, or out of this life. But in this place only such are meant, as live under the covenant of grace, and fight the Lord's battles against Sin, the World, and the Devil. Now they are called Saints, or holy, for these causes: First, because they are separated by the mercies of God, from the filthiness and damnable condition of this world: they are gathered into a Church, and set apart for the pure service of God. Secondly, because they are purged and cleansed from their sins, by the precious blood of Christ. Thirdly, because they express the fruit hereof in holiness and righteousness, they are altered and changed from that which they were by nature, they are regenerate and created anew, they are renewed in their willes, affections, purposes, and practices. This is contray to profaneness. We learn from this title given to the faithful, that they which truly belong to Christ are Saints; that is, are sanctified, cleansed, and purged from their sins and iniquities by the blood of Christ, are delivered from the slavery and

bondage of sin, and are enabled by the grace of God in some measure to serve him in holiness and righteousness all the days of their life. In this respect the *Israelites,* when God had chosen them out of the world to be his people and servants, are called a royal Priesthood, and an holy Nation. This name of Saints is usual and common with the Apostle Paul in all his Epistles. In the Epistle to the Romans he writeth to all Rome beloved of God, called to be Saints. So he writeth to the Church of God which is at Corinth, *to them that aresanctified in Christ Jesus, Saints by calling, with all that call on the name of our Lord Jesus Christ in every place:* and afterward he saith, *God is not the author of confusion; but of peace, as we see in all the Churches of the Saints.* So he showeth in the Epistle to the Ephesians, *that to him the least of all Saints, this grace was given, that he should preach among the Gentiles the unsearchable riches of Christ.* The Prophet *David* also saith, *I will hearken what the Lord God will say, he will speak peace unto his people, and to his Saints, that they turn not again to folly.* All these places do plainly prove, that they which believe in Christ and belong to him, truly may be called Saints and holy men.

The reasons are these. First, because they are there-unto called and chosen in Christ, they are thereunto justified and redeemed by Christ. For we are chosen before the foundations of the world to be holy, *He hath chosen us in him, that we should be holy and without blame before him in love.* It is the end of our calling, as the Apostle teaeheth 1. Thes. 4. *This is the will of God, even your sanctification, and that ye should abstain from fornication, &c. forGod hath not called us unto uncleanness, but unto holiness.* It is the end of our redemption, as *Zacharias* showeth, that the Lord God of Israel hath visietd and redeemed his people, *that we being delivered out of the hands of our enemies should serve him without fear all the days of our life, in holiness & righteousness befort him.* Seeing therefore God hath called us with an holy calling, and appointed us to be Saints, by his decree of our election, by the efficacy of our calling, by the virtue of our Justification, and by the power of our redemptiō, it followeth, that all the faithful may worthily challenge the name of Saints.

Secondly, the servants of God must be Saints, to the end there may be a conformity and likeness unto him that hath had mercy upon us. It is requisite that there should be a resemblance between God and his people. God is holy, it is one of his names, he is called the holy one. Christ is holy, and he is called the holy one of God. Seeing therefore God is holy that hath called us, it followeth that holiness belongeth unto us. The son beareth the Image of his father, and thereby is easily known whose son he is. If we be the sons of God, we must express his Image in holiness and true righteousness. This is it which *Moses* declareth and repeateth Levite. 11. *I am the Lord your God, be sanctified therefore, and be holy, for I am holy, and defile not yourselves with any creeping thing that creepeth upon the earth.* Hereunto accordeth the saying of the Apostle *Peter,As obedient Children fashion not yourselves unto the former lusts of your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, be ye holy, for I am holy.* If then he that is the God of all the Saints be holy, if it be one of his essential attributes, so that he can no more cease to be holy then he can cease to be God, the Saints themselves must be Saints, not only in name, but in deed, they must be transformd into a likeness of him, they must show the fruits of holiness, and be partakers of the divine nature, in that they flee the corruption which is in the world through lust.

Thirdly, the faithful are called by the name of Saints, that there might be a difference between that which we have of our selves, and that which we receive from God; between the old man, and the new man; between our first birth, and our second birth: between nature, and grace. No man is a Saint by nature, we have not holiness from our selves, but we are strangers to it, and that is a stranger to us; nay, we are enemies to holiness who love nothing else but profaneness, and desire to be anything else then to be Saints and holy. The Apostle putting us in mind of our first birth, that we might so much the more magnify the grace of God, which is marvelous and glorious in his Saints, saith, *Remember that ye being in times past Gentiles in the flesh, and called uncircumcision of them which were called Circumcision in the flesh, made with hands, that ye were at that time without Christ, and were Alians from the common wealth of Israel, and were strangers from the Couenants of peomise, and had no hope, and were without God in the world; but now in Christ Jesus, ye which once were far off, are made near by the blood of Christ.* And to the same purpose he speaketh in the Epistle to the Colossians, *You which were in times past strangers and enemies, hath he now reconciled in that body of his flesh through death, to make you holy and unblameable, and without fault in his sight.* Seeing then, that we are called to holiness, seeing we must as Children resemble our father, and seeing God will have a difference between our natural condition and the estate wherein we stand by grace; we may conclude, that all such as are in the number of true believers, are also Registred in the number of true Saints, sanctified inwardly by the spirit of God.

Let us now make use and application of this Doctrine unto our selves. First, we see plainly hereby, that there are Saints upon the earth; that is, men and women regenerate and sanctified. The prophet *David* saith, *All my delight is in the Saints that are upon the earth,* whereby it appeareth, that there are two sorts of Saints, one in heaven, the other on the earth: one sort is the spirits of just and perfect men, the other such as are clothed with flesh, who have a righteousness begun in them but are yet far from perfection: some that have already received their Crowns, that are already glorified, not having spot or wrinkle or any such thing; others that are yet in warfare against sin, the world, and the devil, and carry about with them the remnants of natural corruption. Therefore we profess to believe in the Articles of our Faith, the Cōmunion of Saints. So the Apostle saith, *Dare any of you having business against another, be judged under the unjust, and not under the Saints. Do ye not know that the Saints shall judge the world?* And afterward, *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* This serveth to reprove all those, which in scorn and derision, mock the servants of God, and upbraid them with their profession, saying; O you are a Saint, you are of the little flock, you are an holy man; A young Saint, an old devil. Thus is Religion made a Proverb and common by-word, and thus are men come to sit down in the seat of Scorners: but hear this, O ye contemners of God! and know, that whosoever is not holy, is profane; he that is not pure, is impure; he that is not a Saint of God, is a bond-slave of the Devil: there is no mean between the one and the other. He that is not of the little flock of Sheep, is of the great Heard of Goats, and of the multitude of unbelievers that shall be condemned. He that entereth not in at the strait gate that leadeth to life, walketh in the broad way, and entereth at the wide gate that leadeth to destruction. He that is not a Saint before he dieth, is a Devil incarnate before

his death. This is that which our Savior speaketh concerning Judas, *Have I not chosen twelve, and one of you is a Devil? Now he spake of Judas Iscariot, the son of Simon, for he it was that should betray him.* This *Judas* was not a Saint, and he is pronounced to be a Devil. Now choose whether thou wilt be a Saint, or be accounted a Judas, a Devil, a member of the devil. For, he that is not in some sort changed, renewed, regenerated, and sanctified in the inner man, shall never see life. If we begin not the way to salvation in this world, we shall never be received into glory in the world to come. This is the Doctrine which Christ preacheth to *Nichodemus,Verily, verily. I say unto thee, except that a man be borne of water, and of the Spirit, he cannot enter into the Kingdom of God.* So the Apostle saith, *If ye live after the flesh, ye shall die; but if ye mortify the deeds of the body by the spirit, ye shall live: for as many as are led by the spirit of God, they are the sons of God.* And in another place, *Thus we judge, that if one be dead, and he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.* Sanctification goeth always before glorification. Everyone would be glorified, but everyone will not be sanctified: everyone would live with God, but everyone will not die to sin: everyone would receive the victory, but everyone will not fight the battle. But let us not be deceived, God is not mocked. If we would attain to salvation, we must first have sanctification, we must be Saints in this life; if we look to be Saints in glory heerafter; we must be Saints upon the earth, if we would be Saints in heaven; we must first make a beginning, before we can come to the ending. We must take pains, we must labor hard, and sweat much, before we can come to our journeys end.

Let us therefore take heed we do not make a mock of the Saints, least we mock at our own sanctification, and consequently neglect, nay despise our own salvation. If we make any account of holiness of life, let us not cast it out as a reproach, to be holy. Let us consider, that this is the will of God, even our sanctification; it is not therefore his will that we should delight in profaneness, and ungodliness. And as for those that are scorned and abused, or rather not they, indeed, or their persons flouted and contemned, but their Faith, their Religion, their Sanctification: let them not hang down their heads, and be discouraged, but walk boldly through good report and evil report, and be so far from shrinking back for these taunts & revilings, that rather we should prepare our selves for an harder battle, & an hotter encounter. We have not yet resisted unto blood. Remember what our Lord and Master hath endured, the reproach of the world, the slanders of the ungodly, the mockings of the malicious, the shame of the cross, and what not. We must not look to fare better then he, we must not think to be entertained otherwise then he was. If this be the worst that they can say by us, if this be the greatest fault they can report of us, that we are Saints and holy persons, let us not be discomforted, but rather comforted herein, that God is glorified in us, his name is honored, and the mouth of Iniquity is stopped, having nothing to detect us off, nothing to object against us. The enemies of *Daniel,* howsoever they watched all occasions and sought all opportunities to betray him and destroy him, yet the greatest crime they had to charge him withal, was, that he prayed to his God three times a day, and made supplication unto him. The *Chaldeans* had no other fault to charge the *Jews* to have committed, then that they would not bow down unto an Idol. If they could have found any other matter to accuse them of, as Malefactors, their malice was so great to their profession

and to their persons, for their professions sake, that they would not have spared and held their peace. But this was the glory of these servants of God, that they suffered not for their sins and deservings, but for their faith, and a good conscience. This was it wherein the Church and faithful comforted themselves, Psal. 44. *If we haveforgotten the name of our God, and holden up our hands to a strange God, shall not God search this out? For he knoweth the secrets of the heart: Surely for thy sake are we slain continually, and are counted as sheep for the slaughter.* This is that place which the Apostle alludeth unto Rom. 8. Whereby he comforteth the people of God in their afflictions: whereby we see, what is the portion and condition of the Saints in this life: they are sheep, not wolves; they are afflicted, they do not afflict; they are killed, they do not kill: they are killed not because they have forsaken and renounced God, but because they would not forsake him and renounce him: They are slain not for their own sin, but because they would not commit sin against God. If this be our case and condition, that we are reproached for our righteousness and religion, *and if webe railed upon for the name of Christ, we have cause to rejoice, in as much as we are partakers of his sufferings and shall be partakers of his glory; yea, blessed are we, for the spirit of glory and of God resteth upon us, which on their part is evil spoken off, but on our part is glorified.* Let us comfort our selves and our brethren with these things.

Secondly, seeing all the faithful living in the world are Saints, this serveth to convince the Church of Rome, who appropriate the word Saints to those that are dead, and honor none with this title that live upon the earth, but such as are departed out of this life, and being famous for miracles, are Canonized by the Pope, whom they account as a God upon the earth. Hence it is, that they add farther, that our Church cannot be an holy Church, because there was never yet any Saint or holy man of it, approved to be such by miracle or any other evident token. They renounce our Church, because it is no holy Church, and they conclude it is not holy, because we have no Saints that are in it or ever were of it. First, lct us speak of our Saints, and then somewhat touching their Saints, whereof they boast so much, and in whom they glory so greatly. Touching the former, the Prophets, Apostles, and holy men of the first Churches, were professors of the same faith that we believe, as appeareth by the Scriptures, by which we offer to be tried in all controversies; but our Adversaries will not deny these to be Saints, and such Saints as have been approved by miracles. Again, we have in our Churches true believers, justified by the blood of Christ, and sanctified by the spirit of God, and therefore are Saints by calling, as we have shown before. We have the fruits of sanctification, as necessary effects of a living faith, we profit daily in repentance from dead works, we labor more and more for the full assurance of understanding and steadfast faith in Christ, for our redemption. But such as live in sin, and walk in the flesh, have not the spirit of Christ, they are not of our church, they are no true Saints; they may be among us, but they are not of us. As for the popish Saints which are found in their Golden Legend (so called) and stand in red letters in their Kalenders, it is no marvel if we do not account of them, when many among themselves do seem not much to respect them; and affirm, that the Saints canonized may be no Saints, and the miracles whereupon it is grounded, no miracles. And because the Church of Rome speaking of Saints do always mean such as are in the Popes Calendar, and of his canonization (who is now held to be the only Saint-maker

upon the earth) and propound such to the people, to the honored and worshipped, let us consider a little what those Saints are, & whom they adore and call upon. Our Savior Christ accuseth and reproveth be Samaritans, *Because they worshipped the thing which they knew not:* a worship they performed, but they knew not what. But this falleth flatly and fully upon the papists heads, for they worship many fictions for Saints, & shadows for men; whereas there were never any such that lived upon the earth. It were easy to allege sundry of this stamp, but a few shall serve and suffice instead of many. Saint *George* is worshipped among the Papists, as a renowned Saint, but such a Saint as they report and receive this *George* to be, was never extant in the world, who is said to have killed a Dragon, that was so big, that four yoke of Oxen could hardly draw him out of the City, which sundry of their own writers esteem little better then a fable. Secondly, S. *Christopher* is solemnly adored by the Church of Rome, who is reported of some to be a man of twelve foot long, and of other to be twelve cubits high: this is he that went up and down to seek the Devil to serve him; for he said, *I go to seek my Lord the Devil to serve him.* If this were a Saint, he was one of the Deuilles Saints, whom he served, and called him Lord, and not one of God's Saints. The like we might say of S. *Catherine,* and infinite other, whom falsehood hath forged and devised, and superstition norished and retained. Moreover, their Legends of Saints are so full of fables and fooleries, that they do not only set them down for Martyrs, which never had being in the world, but they adore devoutly for Saints and Martirs, those which (by the confession of their wisest writers) were pagans & Jews, traitors & heretics, men of a wicked life, & of a doubtful faith: what was the soldier I pray you, that pierced the side of christ, but an Infidel? for otherwise he would never have thrust his spear so spightfully, and offered that villainy and violence to the body of our blessed savior; yea, it may probably appear & be gathered out of the scripture, that he was not only a cursed unbeliever, but a damned wretch & reprobate: and no approved history maketh mention of his calling and conversion, yet the blind ignorant papists do worship this soldier as a Saint, under the name of *Longinus,* what is this but to make Pagans and Infidels Saints; yea, when so many dead men's bones and blood, their relics and ashes, are worshipped in every coast and corner where popery reigneth; what assurance can any man have, that he doth not worship the bones & bodies of pagans & heathens? *Gamaliell* mentioned in the Acts, was an incredulous Jew, & a right Pharisee, as apeareth by the counsel which he gave to the Jews in the Counsel, fit for a Politician, unfit for a Christian; showing rather a wily & witty head, then a religious heart, & if he had believed in Christ, he would not have feared to confess his name; yet hath he a place among the *Romish* Saints, and reverently are his relics esteemed of them. How many of their English Martirs were devilish traitors, odious, perfidious, disloyal, seditious, rebellious, unfaithful to their Prince, & enemies to their country? Some endeavored to stir up foreign Princes against their Sovereign Lord, which no man can deny to be an act of treason. Some went about to stir up the Kings Subjects to rebellion, and stood at open defiance, and at the swords point with the Prince. Others, have been slain in the field in the midst of the rebellion which themselves raised, & among the rebels which themselves armed. Others were executed as notorious Traitors, for maintaining the Popes Bulls of deposing princes, and would by no means condemn them; none of them would promise to join with the Princesse side, and take her part, if the Pope should send an army against hir, to depose her person, to spoil her subjects,

& to invade hir country. Of this sort here set down, thus qualified and sanctified, are *Becket, More, Fisher Forest, Sanders, Campian, Sherwin, Parry, Ballard, Babington, Someruil,* and such like; who are canonized by the Pope, and agnized for Saints by the Papists: they pray unto them, and keep their bones and rags for holy relics, and worship them, whereby it apeareth, that they put those in the Popes kalender, as rubricated Martirs, and imagine them to be Saints in heaven, who by all likelihood are tormented & damned with the devils in hell. The time will not suffer us to make a Catalogue of these their Saints, but this may suffice to show, that the Papists honor diverse Saints, which never lived in the world, but are merely fansied and fondly imagined: others, that are doubtful, & not certainly known to be such as they are reported: others likewise, that were pagans in superstition, Jews in religion, Heretics in profession, traiotrs in practice, and wicked men in their conversation; of whose damnation in hell there is more certainty, then either of their faith in earth, or salvation in heaven. And thus we will leave them, their Saints, and their Saint-maker.

Thirdly seeing all they that belong to Christ are Saints, it belongeth to every man to try the assurance of his salvation, by the fruits of his sanctification. For hereby we may assure our selves that we are in the communion of saints if we lead a sanctified life. If we have our conversation in holiness, we shall have in the end everlasting life. The Apostle teaching that the foundation of God abideth sure, so that the Lord knoweth who are his, showeth how we shall know that we are the Lord's, even everyone for his own assurance must depart from iniquity. Hereunto cometh the saying of *John* in his first Epistle, *If we say we have fellowship with him, and walk in darkness, we lie & do not truly: but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin.* And *Paul* writing to the Romaines saith, *If Christ be in you, the body is dead because of sin, but the spirit is life for righteousness sake.* We glory in the names of Christians, we would be accounted Christ's, we take upon us the Title of Saints, and yet we are not careful to bring forth the fruits of Christians, and to lead a sanctified life. All Trees in the beginning, when the world was created, were made fruitful, nothing was barren, nothing fruitless. If we be the Garden of God, we must be rrees of righteousness, *and bear much fruit even in our old age.* Many that are barren in bearing good fruit, are too fruitful in bringing forth the unsavory fruits of the flesh, which the Apostle nameth, *Gal.* 5. who may justly fear the curse that God laid upon the Fig tree, and every day look to be hewn down and cast into the fire. It is not enough for us to be fruitful, but we must labor to be more fruitful. It is not enough to be holy, but we must be more holy. It is not enough to be Saints, but we must increase in sanctification. This the Prophet showeth in the Psalm, *The righteous shall flourish like a Palme tree, and shall grow like a Cedar in Lebanon: Such as be planted in the house of the Lord, shall flourish in the Courts of our God: they shall still bring forth fruit in their age, they shall be fat and flourishing.*

Where we see, that God's Children are never void of the fruits of faith, but have them in them to their endless comfort. Other Trees oftentimes fall to degenerate and grow out of kind; and if they do hold out, yet age maketh them decay and die, albeit you dignity, and dung, and water them never so much, it cannot keep them from wasting and withering; it is not so with the faithful, which are planted in his Church, as it were in his Garden, even in their old age they bring forth abundance and store of fruit, albeit they be never sold, yet

they shall never be barren but yield a plentiful increase, being continually watered by the working of the spirit. To this purpose Christ speaketh in the Gospel, *I am the true Vine, and my Father is t•e Husbandman, every branch that beareth no fruit in me, he taketh away; and everyone that beareth fruit, he purgeth it, that it may bring forth more fruit.* And in the Revelation of *John* he saith, *He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; and he that is holy, let him be holy still.* On the other side, there is no comfort to profane persons, that are irreligious, that are mere natural men, that find no change in them, that are not bettered by the means afforded unto them from God, that keep the spots of the Leopard, and the skin of the Blackamoore continually upon them. These walk in the flesh, and savor nothing but of the flesh, and therefore of the flesh shall reap corruption. This is that which the Author to the *Hebrews* speaketh, *The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them, by whom it is dressed, receiveth blessing of God: but that which beareth Thorns and Briars is reproved, and is near unto cursing, whose end is to be burned.* Where he compareth those that continue in faith, and bring forth the fruits of faith to good ground, that answereth the labor of the husbandman; but such as forsake the faith, and a good conscience, he resembleth to evil ground; these bring forth nothing but the unfruitful works of darkness, as it were so many thorns & Thistles, and therefore are near to cursing & consuming. So the Prophet *Isaiah* notably expresseth this, *There shall be no more there a child of years, nor an old man that hath not filled his days: for he that shall be an hundred year old, shall die as a young man, but the sinner being an hundred years old, shall be accursed.* The faithful in Christ's kingdom shall flourish through his gifts, & be blessed of God: but such as are unfruitful are accursed, & albeit they seem for a time fresh and flourishing, yet they are no better in the sight of God then dead carcasses, and stinking carrions. So that we see, there can be no comfort without sanctification.

Lastly, as all they that are in Christ, are Saints, so it is our duty to use the fellowship and to delight in the Communion of Saints, abhorring & renouncing, separating and with-drawing our selves from all ungodly and unlawful societies of men in the world. The delight of the Prophet was in the Saints. He professeth himself to be a companion of all them that fear the Lord, and keep his precepts. The conjunction & communion of the faithful is threefold, in piety, in amity, in glory. In piety, because the harts of the faithful are joined together in faith, & in the fear of God. In amity, because they love together as children of the same father, knowing that hereby we shall be known to be the disciples of Christ, if we love one another. In glory, because they are heirs of the same kingdom where are many mansion places prepared for thē. If we desire to be partakers with the children of God in eternal happiness in the heavens (as all men will seem desirous of blessedness) we must be united to them in a godly life, & in Christian love: we are willing to hear of felicity, but we care not for the practice of piety, or for walking in charity. *Balaam,* that was hired with the wages of iniquity to curse the people of God, whē he saw the goodly order among them, cried out, *Let my soul die the death of the righteous, and let my last end be like his.* He desired to communicate with the godly in eternal life, but he would not join with them in a reformed life. But it is necessarily required of us to be linked to them in love, to be of one heart, and to be joined with them in godliness, to be of one faith, if ever we look to enjoy with them the same

inheritance of immortality. Such therefore, as will neither be friends and familiars with them, but hate and abhor them worse then a Dog or a Serpent, nor be Worshippers of God with them, reforming their lives, & repenting from Dead-works, but follow the lusts of the flesh with greediness, and draw iniquity as with cartropes must know, that they shut out themselves from the kingdom of heaven, & shall not ascend with them into the mountain of God. Now, as the faithful delight in those that are faithful, and the godly in such as are godly, so they account it a great grief to be among the ungodly, where they shall see much iniquity, and hear God dishonored, & feel themselves many ways endangered. This made the Prophet lament his own condition, *Woe is to me, that I remain in Meshech, & dwell in the tents of Kedar; my soul hath too long dwelt with him that hateth peace: I seek peace, & when I speak thereof, they are bent to war.* These corrupt and contagious societies, are manifold in the world, which we are to avoid more then a place of infection that may endanger the body, among the which there is a knot and band of such lewd companions, and loose mates, as accompany together in drinking, gaming, swearing, whoring, rioting, revelling, and railing at all religion, and at the servants of God that are the professors of religion. This society in evil is to be found in every place, but this society is not of God, but of the devil: it is not the communion of Saints, but the company of sinners that make a practice of all wickedness. Again, there is another sort, who albeit they be not so fully & foully disordered, yet are as far from the kingdom of God. For, when they should accompany the faithful in the assembly of the Saints, they keep company with their catle, beasts, & swine. When the faithful on the lords day, are going into the house of God, they are going into their fields; when they should be with their brethren, they are looking on their bullocks, & show no more conscience to religion, then if they had no other souls, then their Swine or dogs have. A lamentable case, that such profaneness should be found in places where the precious word of God is preached, and yet it were easy to point out such prophan persons among us. These have the harts of *Esau,* who *preferred a mess of pottage before his birthright.* If these be busy in their bargaining and buying, or be with their friends & gossips at home, it is held no good manners to part company. Many of our poor brethren in other places would greatly rejoice to hear the word, that are barred from it, and would give god thanks if they might be suffered publicly to profess it with freedom of heart, and liberty of conscience, which we proudly and scornfully cast from us, as a contemptible thing. And yet if a survey of most of our parishes were made, & a view taken of them, it is to be feared, that both these sorts would take up the greatest company, and the fewest sort be found of those that with good & honest harts, attend to the word with diligence and reverence. These men that thus absent themselves from the church of God, deserve to be separated from the Saints and Sacraments, from the word and prayers, that they may learn not to be so profane, and be ashamed of their evil.

6*That the fellowship of thy faith may be made effectual, & that whatsoever good thing is in you through Christ Jesus may be known.*

7*For we have great joy and consolation in thy love, because by thee Brother, the Saints bowels are comforted.*

IN this place we have the shutting up of the entrance of this Epistle. We heard before how *Paul* gave thanks to God for *Philemon,* he prayed for him, & that daily: he praised greatly his Faith toward Christ, and his Love toward the Saints, that is, the poor and distressed Christians. These words do depend upon the fourth verse. For we must know that the Apostle goeth not on in the praise and commendation of *Philemon* begun in the former verse, magnifying his Faith and Love whereof he had heard by the report of the Church; but they agree with that which he had spoken before; namely, that he is mindful of him in his Prayers. For, if it be asked, for what cause did he pray for *Philemon?* The answer is, to the end that his Faith showing forth good fruits might not be found counterfetted, but approved to be true. We have therefore in these two verses, these two things to consider; first, what was the matter of his prayers, what was the substance and contents of them; to wit, that he might manifest his Faith, not to lie idle, but to be extended to others. Secondly, the reason why he made that, the matter of his prayers, & wherefore he prayeth that his faith might be effectual. Touching the first point, which is the matter of his prayers, he craved two things; first, that his faith might be made common to many, & the benefit of it might comfortably flow to the refreshing of many souls. For although faith have her secret and hidden dwelling in the heart, yet the fruits of it are imparted to others: Secondly, that it might be effectual; now faith is effectual when it worketh by Love, & bringeth forth good works to the relieving of others; as if the Apostle should have said, that thy Faith by communicating it self to others, & not remaining with thyself alone, may more & more show the virtue, force, and power thereof, in all goodness. Thus he prayeth not only for grace, but for the increase of grace to be given unto him. Then he declareth wherein this effectual faith standeth & consisteth; to wit, in the acknowledging of those good things which were in him, that so they may be brought into the light to be seen of all men, & to be felt of those that were in need. For the apostle *James* (as we have shown) calleth that not an effectual or living faith, but a dead & idle faith, which is not declared and professed by works. In the last place he addeth *(through Jesus Christ)* whereby he meaneth, that whatsoever good thing we have in us, we have it by christ without whom we have nothing that is good. Touching the second point, which is the reason why he prayeth for an effectual Faith in him, because the love that appeared to be in him, had wrought great joy and gladness of heart in him, which love of his he commendeth by the effect, *The bowels of the Saints were comforted through him.* This fact of his, the Apostle commendeth, first, by the consideration of the persons to whō his love was manifested, not to those out of the church, but to the saints. For charity to the Saints is to be commended, inasmuch, as it cannot be bestowed on a better subject; they do stand in the place of Christ, who accepteth of our love & liberality as extended toward himself. Secondly, his love is commended by the name of bowels, whereby the extreme necessity of the Saints is signified, who were (as it were) pained in their bowels and inward parts. Now, the great poverty & penury of those upon whom we bestow our charity, increaseth and maketh it the greater. Thirdly, the word of comforting, refreshing, and cherrishing the heart, is a matter of great commendation. For it is no small thing to comfort and strengthen the weak and feeble, and to give rest to the soul & body, that hath been tost & trobled with much affliction. Thus doth the Apostle set forth the fruits of *Philemons* love most effectualy. This is to be observed of us concerning the method and meaning of these words, which are thus

much in effect; If thou wouldest more fully know the cause of my giving thanks, and the remembrance of thee in my prayers, surely it is this, that as God in mercy hath bestowed upon thee a true saving faith, so my earnest desire and humble request is unto him, that the offices, fruits, and duties of thy faith may be more and more communicated and fitted to the benefit of the poor Saints; that so whatsoever good thing is to be found in thee through the grace and working of Jesus Christ, may be acknowledged, manifested, and published abroad, to the glory of God, the comfort of the faithful, and the provocation of others. For indeed thy love giveth me great occasion of much joy, because thou (my brother) dost not only cheer the Saints, and rejoicest them, but cause their very harts and bowels, even their secret and inward parts to be refreshed & rejoiced. But before we handle the doctrines arising in this division, it shall not be amiss a little to examine the force of the words, and the manner that *Paul* hath observed in the penning of them. First observe, that he saith not simply, *thy faith may be made effectual,* but [*The fellowship of thy Faith*] that the fruit thereof might redown and return to many. Secondly, he saith not barely [*That his Faith might be known,*] but [*Every good thing,*] that is; every grace that was in his heart, because when Faith is made known to others, and brought into sight & open light: many other gifts of the Holy-Ghost are made known, as Love, Patience, Liberality, and such like. For the grace of Faith is never alone in the heart, but is garded with a troop and company of all other virtues, and when it cometh as it were out of the doors, it cometh abroad with a band and train of all other graces. Thirdly, he declareth the author and cause of all these blessings, from whence they proceed, to wit; from Christ, that we should learn not to think or speak of any benefit, without making mention of Christ. Fourthly, he draweth an argument or reason why he prayed for the efficacy of his Faith, from the former experience of his Love, which was as effectual as his Faith, teaching that the experience of grace already given, should move us to beg and crave the increase of that Grace, and a perseverance and continuance in that grace: and therefore, we must not be so simple or senseless to imagine, when we see grace bestowed upon any man, that we have no more need to pray for the increasing and growing of that grace. For, we must know, that there are degrees of grace, there is a first Grace, there is a second Grace. Now, that Grace may be multiplied, and a continual increase and access to it may be added: we must make daily prayers, we must pray that we may have Faith, and when we have it, we must not be secure, but pray that it may be effectual and working by love. Last of all, in the commending of *Philemons* liberality, he doth not nakedly say, that [*he gave to the poor,*] but [*To the poor Saints,*] for all that are poor, are not poor Saints; many are poor that are wretched and ungodly, and have no part of sanctification: neither doth he say only, that he gave to the Saints, but he refreshed them; and not only that he refreshed the Saints, but the very bowels of the Saints. Now let us come to the Doctrines.

That the fellowship of thy Faith may be made effectual. Here the Apostle remembereth the matter and substance of his prayer, what it was that he besought and requested of God; where we see he affirmeth that it consisted in this, that the fruits of his Faith might be increased, & continually augmented. We learn from this place, that it is the duty of all men, earnestly to desire, wish, and procure the good of others, and to stir up our selves & others to increase in the graces of God's spirit. The growing and proceeding of our brethren in the best things

should be sought for of us. When *Moses* had word brought unto him, that some in the host did prophesy; that is, had received notable gifts of the spirit, for the guiding and directing of his people, he said, *I would to God, that not only these, but that all the Lord's people were Prophets, and that he would pour out his spirit upon them.* The Apostle writing to the *Thessalonians,* saith, *Furthermore, I beseech you Brethren, and exhort you in the Lord Jesus, that ye increase more and more, as ye have received of us how ye ought to walk, and to please God.* They had increased already exceedingly, they had gained in the Faith, and were grown to a perfect age, they receive this Testimony and commendation, that they became followers of the Apostles & of the Lord; They received the word in much affliction with joy of the Holy-Ghost; They were as ensamples to all that believe in *Macedonia,* from them sounded out the word into all quarters; they received it, not as the word of men, but as it is indeed the word of God, which worketh in them that believe. Touching the times and seasons, he had no need to write unto them, because they knew perfectly that the day of the Lord should come as a thief in the night Touching brotherly love, they had no need he should write unto them, for they were taught of God to love one another: & yet he prayeth to God still to increase them, and make them abound in love one towards another, and toward all men; yea, he desired exceedingly night and day, that he might see their face, and might accomplish that was lacking in their faith. Hereunto tendeth the exhortation that *Paul* giveth to *Timothy,Despise not the gift that is in thee, which was given thee by prophesy, with the laying on of the hands of the company of the Eldership: these things exercise, and give thyself unto them, that it may be seen how thou profitest among all men.* When the writer to the Hebrews had reproved the sluggishness of that people, he addeth, *Therefore leaving the Doctrine of the beginning of Christ, let us be led forward unto perfection, not laying again the foundation of repentance from dead-works, and of Faith toward God.* All these places of Scripture serve to teach us the truth of this Doctrine, that we must all labor to perfection, that we may be perfect, as our heavenly Father is perfect, and endeavor to draw on others to perfection.

Let us see the Reasons. First, Christian profession is a way, in which men must not stand still, but must walk and go forward in the way, they must not stay in one estate, but be always stirring forward. So when the Apostle had exhorted the Thessalonians to increase more and more, he addeth, *As ye have received of us, how ye ought to walk, and to please God.* We are now in this life in our journey, we must not think that we are come to our journeys end, which cannot be before our lives end. As then they that have a great journey to go, do not rest till they come to their journeys end, so must it be with us, we must make hast on our way, and be swift in our race. The way which we are to go is our profession: the Traveler that entereth into the way, is every true Christian, the end of our journey is the entrance into life; the judge of our going, and giver of the victory, is God. He that standeth still can never come at his journeys end, it is he that goeth in his way, & runneth in his race, that shall receive the crown of everlasting happiness.

Secondly, Christians are compared to Children. Children are always growing in age, increasing in stature, going forward in knowledge and in Wisdom; if they do not prosper and proceed, we commonly call them and account them Vrchins and Changelings. So must we grow in grace, until we come to a perfect aged man in Christ. The Prophet speaking of the

faithful that were zealous in the worship of God, saith, *They go from strength to strength.* So the Apostle exhorteth, that we *should not be Children in understanding, but as concerning maliciousness we should be Children, but in understanding we should be of ripe age.* He would have us as Children, and he would not have us as Children: he would have us Children in malice, but he would not have us Children in knowledge. We see they fall out for light offenses, because the mind is weak that ruleth and guideth them: one word will raise anger, and another word will make them friends, and therefore though they fall out quickly, yet their falling out is far from malice, and they are easily reconciled. Thus he would have us to be children, but in wisdom, in knowledge, and in understanding, he would have us to be of ripe age, & proceed in these gifts, as we do in our years. No man's life standeth at a stay, let us increase in the other as we do in this, that so the graces of God may be perfected in us.

Thirdly, we must so walk in our way, and hasten to our journeys end, that we may obtain the prize. He that over-commerh and holdeth out to the latter end, only shall be saved. He that giveth over, is a faint soldier, a weak Work-man, a slow runner, a feeble wrastler. We must so fight, that we may overcome, we must so work that we may rest, we must so run that we may obtain, we must so wrestle that we may receive the Crown, we must so prove Maisteries, that we may win the victory. Staying in one state is a token of reprobation and rejection from God, they are cast into a spirit of slumber and drowsiness, they sleep in security, and cannot see their way. This did the Prophet prophesy, and this doth the Apostle testify to be true concerning Israel, God hath given them the spirit of slumber: eyes, that they should not see, and ears, that they should not hear unto this day. Seeing then that our profession is the way wherein we are to walk toward the heavenly Jerusalem, seeing we must be like Children that grow in age and years, and lastly seeing we must labor to obtain the Crown, to win the victory, to receive the price, and to get the wages; it followeth, that we all must endeavor to go forward, and to bring others forward toward the Kingdom of Heaven.

The uses remain to be handled, that we may have the profit of this Doctrine. First we learn, that God hath a just action and suit to commence against all idle bellies, and unprofitable Drones, that be Truants and no proficience in the School of Christ. The church of God is the School of Christ, he is the Master, all of us are or should be his Scholars. We are brought forth into the world, that when we come to years of understanding, we may be Scholars in his School. If any of us put our Children to a free School to be taught, if they should still stay and stand in the lowest form, and never a whit proceed in learning, we would judge them either void of ordinary diligence, or destitute of ordinary capacity. We look when we set them to School, that they should increase in learning. We have a common proverb, that Scholars of all other have the best conscience, that whereas others never think they have enough, they think they have to much for their money. But let us see how it fareth with us, who are likewise Scholars in the best School that ever was, the Church of God: and have the best Master that ever was; to wit, Christ himself. God hath put us to School to learn at the mouth of Christ, who hath committed us to Pastors and teachers, as to his Deputies to be instructed. It is required of us, that we grow in knowledge, in faith, in zeal, in obedience, and in all the works of sanctification. If we be good Scholars, we must grow forward and ascend higher, we must proceed from grace to grace, and from one step to another. But alas, how

many are there in our congregations, who having lived under the Gospel, that offereth salvation to men all the days of their life, and continued ten, twenty, thirty, forty years, hearing the word of God sounding in their ears, yet are no wiser in Religion then a young Child, and are no forwarder then when they first stepped and entered into the School-house of God. I doubt not but they are wise in matters of the world, but in the book of God and in matters of their salvation they have no knowledge. They receive the grace of God in vain, and are Dunses and Dwarfes in this School of Christ; without growing and increasing in Godliness. They are not in truth able to say unto their own Souls, I have received some greater measure of knowledge, I have attained better strength of Faith, I have found some increase in Godliness, I have felt some care and conscience to please God. Nay we may truly say, that many are more ignorant in knowledge, more lewd in life, more backward in good things, more profane in heart, more contemning the word of God, and loathing the means of salvation, then they were in the beginning of their days. This is our estate and condition, most lamentable and fearful, and yet we can complain of Idle boys and sluggish Scholars, that think they take to much learning for their money, and never consider that we are the men, and that the proverb concerneth our selves. God will enter into judgment with us, and if we be not learners in his School, he will remove us and discharge us out of his School. It had been better for us that we had never known God, that we had never received his truth; nay, it had been better for us that we had never been borne, or been borne Turks and Cannibals, Pagans and Infidels, then to have the Gospel among us, and not to hear it; or to hear it, and not to learn by it: or to learn by it, and not to obey it and grow daily in the practice of it. This appeareth by the grievous threatenings denounced by Christ our Savior against those Cities where his word had been preached and professed, and his great miracles had been wrought and shown, *Woe be to thee Corazin, woe be to thee Bethsaida, for if the great works which were done in you: had been done in Tyrus and Sidon, they had repented long agone in sackcloth and ashes, but I say unto you, it shall be easier for them at the day of judgment then for you. And thou Capernaum which art lifted up unto Heaven, shalt be brought down to Hell, for if the great works which have been done in thee, had been done among them of Sodom, they had remained to this day. But I say unto you, that it shall be easier for them of the Land of Sodom in the day of judgment; then for thee.* He compareth here *Corazin* and *Bethsaida,* with *Tyre* and *Sydon:* likewise *Capernaum,* with *Sodom;* that is, the places where Christ had dwelled, where the Gospel had been offered, where many of his miracles had been manifested, with such Cities as never had the Law, never heard the Gospel, never saw the Prophets, never knew the Doctrine of salvation, but lived in ignorance and in idolatry. And in this comparison he teacheth that such Towns and Villages as have had the preaching of the word, and the ministry of the Gospel among them, shall receive greater punishment in the day of judgment then other poor blind wretches that never had these means offered unto them. We would all of us think it a very harsh and homely comparison, and far from all likely-hood of truth, if I should compare us, even us of *Isfield,* with *Sodom* and *Gomorrah,* we know how foul and filthy these places were, we confess they are loathsome in our eyes, and odious in our ears, we know that for their wickedness they were destroyed with fire and brimstone from heaven: and yet I say unto you in the name of God, from the warrant of his sacred word by which we shall all be judged, that if we live in this contempt of the truth that is preached unto us, and do not

bring forth the fruits of the Gospel, it had been better we had been borne *Sodomites* and *Gomorrheans,* for our judgment shall be greater, and our punishment heavier, because our sin is heinouser. No sin greater then the contempt of the Gospel, as no mercy is greater then the peaceable enjoying of the liberty of the Gospel, and therefore no reward of sin shall be more horrible; So that we may truly say from the mouth of Christ, it shall be easier for Sodom in the day of judgment, then for our Village. Let us apply this to our selves, and lay it to our hearts to work in us true repentance. *Corazin, Bethsaida,* and *Capernaum* had many privileges, and might glory as much as we in the favors vouchsafed unto them, and yet they are upbraided by Christ with their vnthanke-fullness toward the Gospel, so that the case of *Sodom* is made better. Take heed therefore least we contemn the Gospel, and so committing one of the greatest sins we make our selves guilty of the greatest judgments that can fall upon mankind. The contempt of the Gospel, hath brought the heavy hand of God upon the Jews that were God's own people. Let us not be high minded, we are no whit better: but rather fear least God spare not us, and tremble under his grievous, but yet righteous judgments, who spareth not those that are deer unto him when they sin against him.

Secondly, we are bound to use the means that may further these gifts in us, that is, the ministry of the word, which being reverently used, hath a promise of blessing. It is a light unto our feet and a lantern unto our paths, it setteth us in our way, and directeth us unto our iourneies end. The Apostle teacheth, that Paul planteth, Apollos watereth, but it is God that giveth the increase; to wit, by the planting and watering of the Ministers. The Husbandman tilleth and toyleth about his ground, he soweth his Corn, but he cannot make it spring up, nor send the early and latter rain. So is it with the Ministers of the Gospel, the Lord's Husbandmen, they must labor in his field which is the Church, that the people may grow in faith and grace. This reproveth those that attend not to the ordinance of God, with care and diligence, but neglect the work of the Lord in them. They will not suffer themselves to be ploughed and tilled, that grace may grow in their hearts, as Corn doth in the Fieldes. They say they increase and proceed in the ways of Godliness, but they will not use the means which God hath ordained, and therefore they do deceive themselves. He that heareth not at all, doth not grow at all: he that heareth negligently, groweth slowly in any good thing. For as we sow, so we shall reap. Again, this checketh the dullness and drowsiness of such, as when they have begun in the spirit, would end in the flesh, which say the word is profitable and necessary to gather a Church, but not to continue it; to begin faith, but when it is begun and begotten in us, we need not hear still; we have faith already by the preaching of the word; we shall not therefore need to frequent the preaching of it still: we have that wrought in us which the word is appointed to work. These men under a color of having faith, do scorn and deride the preaching of faith. But the word is not only the immortal seed to beget us, but wholesome food to sustain us: it is milk for such as are weak, and strong meat for such as are of riper years. He never had faith by the word, that seeketh not the strengthening of it by the word. It is not enough to have saith, but we must seek the increase and continuance of it; which is continued & preserved by the same means that it is bred and ingenderd. This it it which the Apostle *Peter* teacheth in his first Epistle, that being borne anew, not of mortal seed but of immortal, by the word of God, which liveth and endureth forever, we should as

new borne babes desire that sincere milk, that we may grow thereby. Whereby we see, that he calleth the word immortal seed to regenerate us, and sincere milk to nourish us, so that we have as well our growing up as our first birth by it, and there is a continual use of the preaching of the word as well to men that are called aready, as to them that are to be called hereafter. For the end of preaching is, not only to convert us, but to continue us: not only to raise us up, but to uphold us: not only to beget us to the faith, but to strengthen us in the faith: not only to give the first life to us, but to renew us after our manifold slips and often infirmities. We are even in the state of our regeneration as a ship, which if it lie still without use will rot in the Haven, and if it be kept never so carefully, it will want rigging and repairing. So is it with everyone of us in this life, we have not attained to perfection, we always lack somewhat, we stand in need of renewing and repairing, we must be mending that which is impayred, increasing that which is lessened, restoring that which is decayed, and keeping in his course that which is rightly ordered.

So then we must acknowledge a perpetual necessity of the word, to increase in us the graces of Faith and Sanctification, which without use of the means are subject, if not to dying, yet to decreasing; if not to perishing, yet to diminishing; if not to withering away, yet to a languishing and loosing of those degrees that have been begun in us. Hence it is that the Lord saith, *I the Lord do keep it,* (that is, the Church which is the Vineyard of the Lord) *I will water it every moment, least any assayle it, I will keep it night and day.* It is not with the Ministers of the word as it is with men of other Trades, who when they have begun a work and are departed from it, though they return not to it in a long time, yet they find it in the same case as they left it. The Gold-smith that hath melted his silver in the fire, and cast a vessel in the mould, & begun to hammer it with his Tooles, if he lay it aside at night, the next day when he cometh to his work, he findeth it as he left it. The Carpenter that hath hewed his Timber, or the Mason that hath squared his stones in what sort soever they left their work when they departed from it, in the same they are sure to see it, it is not better, it is not worse, but as it lay, so it continueth. And thus it is in all other Sciences. It is not so in the Art of hearing and teaching, we do not always find the people as we left them, we labor to have them reformed and made zealous; yet they are no sooner departed, but the multitude of business, the strength of temptations, the corruptions of their nature, do so beset them and besiege them round about, whereby they are beguiled and ensnared, that they make the work of reformation more hard and difficult then it was before. This made the Apostle Paul say of the Galatians, that he travailed in birth again with them until Christ were formed in them, and was afraid least he had labored among them in vain, Gal. 4. 11. 19. This also made the Apostles consent and agree together to visit the Churches where they had preached the Gospel, to confirm them in the truth which they had received. For as we eat often for the restoring of the force of nature, and repairing of the decays of the body: so it is our duty to hear often, for the making up of the breaches and ruins that Sin and Satan have made in our souls. We see by daily experience, that after our repentance & the renewing of our minds, we are subject to stumble and fall into sin, and ready to lie long in it, as men cast into a deep and dead sleep, if we be not awaked with the Trumpet of the Lord in our ears. *David* was by the subtlety of the enemy surprised, and drawn to commit two horrible sins, Adultery and

murder, he lay a long space securely in them, until he was by the Prophet *Nathan* roused up and recovered. Wherefore as there is a continual use and exercise of repentance, so is there a continual use of the preaching of the word, that we should not stand at a stay, but increase more and more, until we come to the fullness of the perfect age of Christ Jesus our Lord.

Thirdly, seeing we should desire our own profit and others, it condemneth three sortes of men: first, such as stand at a stay: secondly, such as go backward: thirdly, such as envy the good and growth of others in the best things. Touching the first, we have many that stand still and move not, they are cast as it were into a dead sleep, call and cry unto them, lift up thy voice as a Trumpet, they have no ears to hear. If one come to a sick man, and feel his pulses, yet cannot perceive them to beat or stir, we will say he is near unto death, or in some ecstacy: so is it with such as have the word of God preached unto them, if they be not moved by it to go forward, but we find them at the years end, where they were at the beginning, it is an evident sign of a spiritual lethargy and slumber, and that they are in danger of death. He is accounted an evil scholar that learneth not somewhat every day, but many thousands remain in the school-house of Christ, that are so far from profiting every day, that they suffer whole weeks and months, and years to pass over their heads, without calling themselves to an account what they have learned that they knew not before, and wherein they yield obedience which they practiced not before. If a man should ask them, whether they have bettered their knowledge, increased their faith, furthered their sanctification more this year then before, they cannot yield a reckoning of any access is come to any of their gifts. In this number are the greatest sort that live among us, they are standers, and not walkers: they are sitters, and not mouers; where you left them this year, you shall be sure to find them the next year, and many years after. They see the time of their life, and the years of their age proceed and hasten unto an end, yet they never endeavor to proceed in Godliness, and to hasten to God's Kingdom: whereas we should all provide, that as the outward man decayeth, so the inner man may be renewed; and as the body is weakened, so the spirit may be strengthened. Wherefore let all such know, that not to go forward, is to go backward: not to increase, is to decrease: not to labor, is to loiter: not to go before, is to come behind; and not to proceed is not to profit, but to loose all. Our Savior speaking of the servant, to whom he had given one Talent that digged it in the earth, and hid his Masters money, saith: *Thou evil servant and slothful, thou knewest that I reap where I sowed not, and gather where I strewed not, thou oughtest therefore to have put my money to the Exchangers, and then at my coming should I have received mine own with advantage: take therefore the Talent from him, and give it unto him which hath ten Talents: for unto every man that hath, it shall be given, and he shall have abundance, and from him that hath not, even that he hath shall be taken away. Cast therefore that unprofitable servant into utter darkness, there shall be weeping and gnashing of teeth.* Where we see, he went not backward, he lost not that which he had, but he kept his own, and yet he is called an unprofitable servant and is cast into utter darkness. So the Apostle reproveth the Hebrews, because when as concerning the time they might be Teachers, yet they had need again to be taught what are the first principles of the word of God, and were become such as had need of milk and not of strong meat. Secondly, it reproveth such as run a while and then give over, so that all their righteousness is as a morning dew. These are they which were

zealous, but they return to their old sins, and start away as if they had never been the men. This the Apostle condemneth in the Galatians, Chap. 5. *Ye did run well, who did let you that ye did not obey the truth? Hymenaeus* and *Philetus* were held to be great Christians, and obtained a good report in the Church, yet afterward they fell away, putting away a good conscience, making shipwreck of faith, and saying that the resurrection is past already, thereby shaking the foundation of religion as it were a main pillar of the building, and so destroying the faith of certain. In like manner he complaineth of *Demas* a great professor of the Gospel, that he had forsaken him, and embraced this present world. Good beginnings help not without good proceedings. If a man have a long journey to make, what availeth it to go many miles, if he stand still in the mid-way, he were as good never begin as not continue. We see this in *Lots* wife, she went out of *Sodom* with her husband and seemed as forward as he, but in the end she looked back, and was turned into a Pillar of Salt. We must forget that which is behind, we must not pause in our race, nor stay to take breath, until we come to the end of our course, when we shall freely breath and rest from all our labors. We must therefore strive and contend, that we may out-go not only others, but even our selves. We must never stay our journey, but always hasten, and so every day amend our pace, that we run more swiftly today then we did yesterday, and tomorrow then we did today. This the Apostle teacheth, setting down the laws to be observed in running, *Know ye not that they which run in a race, run all, yet one receiveth the prize. So run that ye may obtain.* And again, *Ifany man strive for a Maistery, he is not crowned, except he strive as he ought to do.* We have in the holy Scriptures many laws to incite and provoke us to walk, to go forward, to run, to strive, to wrestle, but we have none to sit still, to be idle, to loiter, to be careless and secure, like to those that stood idle in the Market place, to whom Christ said, *Why stand ye here all the day idle.* It is the will of God, that we should always make strait steps with our feet in this life, that when we have kept the faith and finished our course, we may rest from all our labors. It is a woeful case, to run, and never to come to the journeys end: to labor, and yet to reap no fruit of his labor. This made the Apostle say, *I therefore so run, not as vncertainly: so fight I, not as one that beateth the air.* It is not enough to run, except we run well.

Thirdly, it reproveth such as envy the good blessings of God upon their brethren. For if we should desire their profit as well as our own, and their increase as well as our own, we ought not to repine at their good success in or heavenly. It is noted to the great praise and commendation of *Moses,* that when *Joshua* envied the gift of prophesy in the Elders, and would have *Moses* to forbid them, he answered, *Enuiest thou for my sake? Yea, would God that all the Lord's people were Prophets, and that the Lord would put his spirit upon them.* He cared not what became of his own credit and estimation among the people, so that God might be honored & glorified among them. The like mind was in *John the Baptist,* when his Disciples told him that all men began to flock after Christ, and to resort to him, whereby they feared the fame of their Master would decay, he said unto them, *Ye yourselves are my witnesses that I said, I am not that Christ, but that I am sent before him: he must increase, but I must decrease.* The like we see, when the Disciples of Christ forbad him that cast out devils in Christ's name, because he was not one of the Disciples: for Christ said unto them, *Forbid him not, for there is no man that can do a Miracle by my name, that can lightly speak evil of me: whosoever is not against*

us, is on our part. Let us take heed of this envy, which is a grief arising of another man's prosperity, always joined with a secret kind of malice towards him that is envied. This is a wild plant springing up in the soul, which destroyeth true Charity, rejoicing at the evil, and sorrowing for the good that befalleth our Brethren. And howsoever envy be noisome and pernicious to others, it is more hurtful to him that possesseth it, it tormenteth his mind, it wasteth his body, it fretteth his mind, it shortneth his days, and it destroyeth his soul. It setteth him on work to backbite and slander his Neighbor, and to deny him all duties of humanity. So then, envy, hatred, and back-biting, always go together, as three Cankers, and evil sores, that consume the body, hurt the good Name, lessen the gifts, and repine at the goods of our Brethren. And if it be evil to envy the gifts of God, & our eye should not be evil, because the Lord's eye is good: Much more evil is it, to scorn, mock, and disgrace the gifts of God in his Servants, as profane Beasts, and Heathnish Atheists do in these days, saying; you are an holy Brother, you are a Saint, you are a man of God. This sitting down in the seat of Scorners, is worse then dwelling in the foul and irksome Cave of envy; and therefore, let us beware thereof. Let us praise the gifts of GOD, in whomsoever we find them, whether in Friend or enemy.

Lastly, seeing we should all seek to profit our selves and others in godliness, we must know that it is our duty to stir up the gifts of God in us, that we do not bury them as in a Grave: we must exercise the gifts that we have by continual practice. Use maketh men prompt and ready, want of use maketh men untoward. Let us take heed we do not quench the spirit, and grieve him. The spirit of God is in many respects resembled to fire, which purgeth some things, consumeth other things, and heateth other things. So doth the Spirit of God purge, consume, and warm. It refineth and purifieth us as metal is from dross, it wasteth and consumeth sin in us as straw and stubble, it kindleth in us the heat of zeal, and warmeth us when we are frozen in our sins. Now, as the Spitit is compared to fire, so our sins are likened to Water; Water we know will quench the Fire, Sin will quench the Spirit. Let us therefore blow this Fire, let us kindle the Coals of it, let us stir up the Brandes, and put more matter to it, that it die not. The Priests in the time of the Law, were appointed to maintain the Fire upon the Altar day and night, that it should never go out, because it was from Heaven, and they were forbidden to offer strange Fire. So the Apostle warneth *Timothy,* and putteth him in remembrance that he stir up the gift of GOD which is in him, by the putting on of his hands. But here some man may Object; If the Spirit it self may be lost, then much sooner and easier the lesser gifts? I answer, the Spirit of Faith and regeneration can never be quite lost, for the faithful and regenerate are begotten not of mortal, but of immortal seed; their knowledge is like the light of the Sun, the others are like the brightness of the lightning, and flashing in the air, which shineth for a season, and by and by vanisheth and fadeth away. True it is, the best gifts may decay, but not die; they may be weakened, but not quite wasted; they may be lessened, but not utterly lost. They may seem to perish, and be wholly gone in time of temptation, as we see in *David, Peter,* and many others, yet even then they remain in them, though not felt, as fire covered in the ashes, or as the light over-shaddowed with a cloud. This the Apostle *John* testifieth, saying; *Whosoever is borne of God sinneth not, for his seed remaineth in him, neither can he sin, because he is borne of God.* Where he teacheth, that Faith

and Love of Holynesse are never lost, which serveth to the comfort of the Godly, not to nourish security of the Flesh in themselves.

[*The fellowship or communication of thy Faith.*]

Here we see how the Apostle in the matter of his Prayer which he used for *Philemon,* entreated for the communicating and fellowship of his gifts, that is, that they should flow and issue out, to the good and benefit, to the profit and bettering of others. This teacheth us, that the gifts and blessings of God, whether temporal or eternal, bestowed upon any, must not lie hid or dead, but be used and employed to the good of others, and so yield a fellowship and communion to others. Whatsoever good things we have received, we must have them, not for our selves alone, but for the good of others. This we are taught in the Parable of the Scribe taught of God, unto the Kingdom of Heaven, he is likened to an House-holder, which bringeth forth out of his Treasure, things both new and old. His old and new store must not be kept to himself, but be brought forth, and serve for his fellow Servants.

So in the parable propounded, Luke 19. this appeareth; *A certain Noble-man went into a far Country, to receive for himself a Kingdom, and so to come again: and he called his ten Servants, and delivered unto them ten pieces of Money, and said unto them, Occupy till I come. And afterward, the first came, saying; Lord, thy piece hath increased ten pieces: and the second said, thy piece hath increased five pieces.* The Apostle likewise showeth, that all the gifts of Wisdom, Knowledge, Faith, Prophesying, the gifts of healing, the operation of great works, the discerning of spirits, the diversity of toongs, the interpretation of tongues are distributed to every man severally to profit withal, and for the good of the whole body. And speaking of such as have temporal things, he chargeth *Timothy* to charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us abundantly all things to enjoy, that they do good, and be rich in Good-works, and be ready to distribute and communicate. All blessings therefore are to be communicated and distributed to others, they ought not to be laid up in a Napkin, or be buried in the earth, or be covered under a bushel, as the manner of many men is.

The Reasons of this truth, are to be sought out and considered of us. First, we are servants unto all, to do them good, and to further their salvation. True it is, the faithful are most free, being set at liberty by Christ from the curse of the Law, and from the Dominion of sin, according unto the saying of Christ. *John* 8. *If the Son makeyou free, you shall be free indeed.* Notwithstanding this freedom, it is a part of their dignity to be the servants of God, and a part of their duty to be servants to men, to seek their good, to procure their benefit, to further their edification, and to finish their salvation. This is it which the Apostle *Paul* setteth down, 1 Cor. 9, 19. *Though I be free from all Men, yet have I made myself Servant unto all Men, that I may win the more.* We are brought into the World, to do good to others, and to be as Candles to give light to others, rather then to our selves. This made the same Apostle in another place say, *We preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake.* If then, the Ministers be the servants of the Church, and all men Seruauntes one toward another; we must in all things show our selves Servants, by serving the necessities, and seeking the good of all our Brethren amongst whom we live.

Secondly, we are members of the same body, and therefore in this respect should profit one another. We see it is so in every part of our body; the eye seeth not for it self, the head inuenteth not for it self, the hand worketh not for it self, the foot walketh not for it self, but they do these duties for the whole body. Thus it ought to be among all the faithful; if Christ Jesus be our head, we must be affected as mutual members one to another. So the Apostle teacheth, that as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body; even so, is Christ. And afterward, *If one member suffer, all suffer with it: if one member be had in honor, all the members rejoice with it.* If then we had Faith to believe, that we are nearly joined together, one to another, as members of one body, we would faithfully employ our selves to the good and comfort one of another.

Thirdly, we are all of us Stewards and disposers of the manifold graces of God. For God being as a great Noble-man that hath a great house, ruleth all things in it by his Steward. So hath God committed his goods to us, and made us Stewards of his family, to Minister in season to all in the Housholde; and he will take an account how we use them, when it shall be said to us, *Give an account of thy Stewardship, for thou mayst be no longer Steward.* This is the reason urged by the Apostle *Peter,Let every man as he hath received the gift, minister the same one to another, as good disposers of the manifold grace of GOD.* Seeing then, we are made Servants, Members, and Stewards, to serve one to another, to help one another, and to Minister one to another, we are bound to respect the faithful as our fellow-servants, to do them good as our fellow members, and procure their benefit as partes of the same Family with us.

The Doctrine being thus cleared by store of witnesses, and by strength of Reasons, let us not pass from it, until we see the Uses of it. First of all, this teacheth us to remember and mind the benefit and good of others, and not only to desire, but to effect the same, as much as we can, especially their eternal good. It is a good thing to do good unto the bodies of our Brethren; but the chiefest good is to do good to their souls. There is none of us but have received some gift, and by the use thereof may do some good. God indeed with a liberal hand distributed his blessings, he hath not dealt couetously, niggardly, and sparingly toward us; but liberally, richly, bountifully. He hath given all his goods among us all, he hath not given all to everyone, but he hath bestowed some to one, and some to another, in one measure to this man, in another measure to that man. But howsoever the number of our gifts be small, and the measure of them little, yet no man hath so small a number, or so little a measure, but he may gain some glory to God the giver of them, and do some good to his Brethren by the use of them.

We see in the Parable, he that had received five Talents, increased five other Talents; and he that had received two Talents, gained other two also; and these are called good and faithful Servants. The Apostle *Paul* writing to the Phillippians, *Look not every man on his own things, but every Man also on the things of other men.* Heereby such are reproved, as are Lovers of them-selves, invent for them-selves, care for them-selves, labor for themselves, and do the duties of their calling for themselves: these do not mind or mean any good to the Church, or to their poor Brethren, they care for nothing but their own advantage.

Secondly, seeing such are reproved as have gifts, and yet use them not but hide them, and so diminish them by ydlenesse & want of conscience. Such as use their gifts, do increase them; such as use them not, decrease and diminish them. It is the just judgment of God upon all unconscionable persons, that have received gifts in a great measure, & never employ them or bestow them to the profit of others; they have their gifts taken from them, their knowledge is diminished, their judgment corrupted, their memory decayed, their zeal quenched, their diligence abated. We see this in the Ministers of the Gospel, who are made able and apt to teach, who are filled and furnished with gifts answereable to their calling, to do good in their places, when they grow slothful, and spend their days without care and conscience of their duties, they are infatuated of God, and abhorred of men, they run into gross errors, and are made ridiculous even to children. This is it which the Prophet long ago prophesied, and threatened from God to fall upon these proud & profane men, *O Idol Shepherd, that leaveth the flock, the sword shall be upon his arm, and upon his right eye: his arm shall he clean dried up, and his right eye shall be utterly darkened.* The like we may say also of the people, who have profited by the preaching of the Gospel, and gathered much instruction, to their great comfort, when they begin to stand at a stay, and to cease the course into which they are entered; all things go backward with them, they become luke-warm, they have less knowledge (I speak of many of our professors) then they had; ten, yea twenty years ago: their zeal is turned into coldness, their forwardness into backwardness, their Prayers into pleasures, their earnestness into negligence, their love into loathing, their hearing into dullness and deafness, their ears aie stopped, and are made hard and heavy; they were wont to draw others to the exercises of Religion, but now themselves stand in need to be hailed and pulled unto them: they were wont to light a Candle, and lead the way to others, now their light is put out, and they remain in darkness themselves.

These men through their benumbing and backsliding, cause the name of God to be evil spoken of, raise a scandal upon their profession, bring an evil name upon the word, and open the mouths of wretched men to speak against true Religion, and all those that do embrace it. True Religion is a worthy work, and a great building, it requireth hard labor, great patience, much striving, and long continuance, whereof our Savior Christ putteth us in mind, when he saith, *Which of you, minding to build a Tower, sitteth not down before, and counteth the cost, whether he have sufficient to perform it, least that after he hath laid the foundation, and is not able to perform it, all that behold it begin to mock nim, saying; This man began to build, & was not able to make an end.* Wherefore, it standeth all Pastors & people upon, to remember from whence they are fallen, and to do their first works, lest God come against them in his anger, and vex them in his fore displeasure. The calling of the Ministry is an high calling; it is one of the highest callings; but if we make it a calling of ease and ydlenesse, feeding our selves, and not teaching the people, we disgrace our office, and make it most vile with God and men. This is it which our Savior expresseth under the comparison of Salt, when he saith, *Salt is good, but if Salt have lost his savor wherewith shall it be salted?* It is neither meet for the Land, not yet for the Dunghill, but men cast it out. All other things, though corrupted and spoiled, yet retain some other use; as we see in Wine when it is sower, in a Tree when it is dead and withered, and in straw when it is rotten, they are turned into other uses; but if the Salt be

unsavory, it is good for nothing, it is hurtful for the Land, it is unprofitable for the Dunghil, no reckoning or account is to be made of it, but to be trodden under foot as unsavory. So then, such as are made Ouer-seers of others to teach the Church, and watch over the people of God, are reproved, being idle & slothful, and such as will take no pains in instructing those that are committed unto them. Let Ministets be diligent and watchful to do the duties of their calling: let them preach the word in season, and out of season; let them beware of sluggishness and slothfulness. Al such as are idle and negligent, are not worthy to be maintained, they usurp that hire which they receive, they have no right or interrest to live of the Gospel, that do not preach the Gospel; they have no just title to eat the milk of the flock, that do not feed the Sheep, albeit they may claim their wages by the Laws of men, yet they are no better in the account of the high God, then Thieves and robbers that live by ruin and spoil of the people, who are partakers of all their goods, and yet like wrongful usurpers, they will not teach them in the word; yea the good ordinances of men require, that such as receive wages should do the work, and such as take the hire, should take the pains.

If any man have an house to build, if he see the Carpenter and Mason idle, and do nothing, so that the frame to be set up, is in no greater forwardness in the end of the year, then it was in the beginning, will he pay them their wages? Or if we have any business to do, will we pay the workmen before the work be finished, or if they let it alone and leave it undone? And shall it go worse with the people of God, then all other that hire laborers to labor for them? Or shall they alone be constrained, to maintain and sustain idle Lubbers and loiterers that can do nothing, or will do nothing, more then a Child of seven years old may do as well as themselves? We are the Lord's Builders, and spiritual Masons to build his Church; we are his husbandmen to Till his ground; we are Shepherds to feed his flock. It is out duty to frame his building, and every day to add somewhat to the building. It is our duty to Plough up the fallow ground, and sow the precious seed of the word among them, that they may grow thereby. It is our duty to feed his Sheep with wholesome food, and to lead them into green pastures. If we be not careful to do our work, there is no reason we should receive his wages; and if we care not to discharge the duty, we cannot with a good Conscience take a penny: if we will be at no pains, what warrant have we to make any gains by our ydlenesse. God hath provided for us a liberal allowance; he requireth of the people a cheereful performance thereof, and he chargeth the ministers to have a careful remembrance to labor in the Lord's harvest, that so they may eat their own bread, and not live by the sweat of other men's brows. It is a general rule delivered by the Apostle, binding all persons and degrees of men, *Even when we were with you, this we warned you of, that if there were any which would not work, that he should not eat: for we hear, that there are some which walk among you inordinately, and work not at all, &c.* Let all such therefore, as are negligent in the work of the Lord, and stand idle without employment, consider, that as God hath given no gifts to be idle, but to be used, so he would have no idle persons to be maintained, he doth grudge them their meat, he doth not allow them a Morsell of bread, he regardeth not though they starve, that will not set their hands to labor. For, he inhibiteth and forbiddeth his Church and people, to bestow anything upon sluggards, or to give them any succor, to the end, that the forcible weapon of necessity may contstrain them to set their hand to work, and also to busy themselves in the

Calling which they profess. And this standeth with exceeding great equity, and good reason. For, what is meat, but the reward of Labor? And what is the Wages which they have, but the recompense of the Work? Or, what is hire, but only the reward of pains-taking?

Now, he that doth no good, but is unprofitable to mankind, and is not dilligent in his business, what right or reason is it, that he should be rewarded as a Labourer? Moreover, they are here reproved, that use their gifts •o the hurt and hindrance of others. For, if such be justly blamed and condemned, as hide their gifts to their hindrance, and use them not to the benefit of others, they are much worse, that abuse them unto evil, that use their wit to undermine the ignorant, their wisdom to beguile the simple, their learning to subvert the truth, their knowledge to overthrow the faith, their riches to vndoo the poor, their credit to cross justice, their authority to disdain, their strength to oppress the weak, their power to contemn others, and every gift to the dishonor of the giver, as the Serpent did his wilinesse to deceive. These are all like mad men armed. It were better that a mad man had no armor and weapon, then that he should use, or rather abuse them, to the death and destruction of others: so it were better these men wanted these gifts, then that they should profane them to the dishonor of God, to the hurt of others, and to the bringing of a fearful judgment upon their own souls. It were better to do nothing, then to do evil; as we say, it is better to be idle, then to be ill occupied. It were better to let the sword rest in the scabbard, then to draw it out to wound the innocent; to let our riches corrupt, and our garments be moth-eaten, and our treasure be cankred, then we wear them with pride, & wast them in drunkenness, whoredom, and all wickedness. We must one day give an account unto God, both what we have received, and howe we have bestowed that which we have received. If the Merchant that hath had his Factor in a strange Country, wasting his goods committed to him on harlots, and in riotous living, will call him to an account how he hath spent his time, and misspent his goods; shall we not think that the eternal God will summon us before the bar of his judgment seat, to give in a reckoning & an exact account what we have done with such gifts as he hath lent us, and how we have bestowed them?

Thirdly, they are here also reproved, which bar and lock up such gifts of such, as might be profitable to the Church and Common-wealth, which suffer them not to employ their gifts, that desire to employ them, which do little good themselves, and yet hinder those that would do good. The Dog that lieth in the manger, will not eat the Hay himself, nor suffer the Ox that laboreth to eat of it. So we have lamentable experience of such men, or rather Beasts, as open not their own mouths, but have learned to shut the mouths of others that would preach the gospel. These are like to *Amazia,* that proud Priest of *Bethel,* that falsely informed the King against the true Prophet of God *Amos,* and charged him to hold his peace, he sent to *Jeroboam* king of Israel, saying; *Amos hath conspired against thee in the midst of the house of Israel, the Land is not able to bear his words.* And he said to *Amos, O thou the Seer, flee thou away into the Land of Judah, and there eat thy Bread, and prophesy there, but prophesy no more at Bethel, for it is the Kings Chapel, and it is the Kings Court.* These are like to the cruel Priests and Prophets, that suffered not *Jeremiah* to publish the word of the Lord, but stopped his mouth, and clapt him up in prison, and if their rage had not been repressed, and their malice restrained, they would not have rested, till they had put him to death, and brought him to

destruction. He was as a silly Lamb in the jaws and claws of blood-sucking Wolves, and led unto the slaughter, he sought not any revenge against them, but only said, *As for me, bohold I am in your hands, do with me as ye think good and right: but know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this Citty, and upon the Inhabitants thereof, for of a truth the Lord hath sent me unto you, to speak all these words in your ears.* These are like to the chief Priest and Pharisees, who threatened and charged the Apostles that they should thenceforth speak or teach no man in Christ's name; but they answered, *We ought rather to obey God then men.* And again, *Whether it be right in the sight of God to obey you rather then God, judge ye.* These are like to that ambitious *Diotrephes,* mentioned by the Apostle *John* in his third Epistle. who as he loved to have the preeminence among them, so he pratled against the true servants of God with malicious words, and not therewith content, neither he himself receiveth the Brethren, but forbiddeth them that would receive them, and thrusteth them out of the Church. It is an horrible sin to take away the preaching of God's word from men. For whatsoever men pretend to excuse their sin, and what Fig leaves soever they patch together to cover their shame, they are guilty of the destruction and damnation of so many souls, as by them might have been instructed. *Judas* was guilty of an heinous sin for betraying and delivering the body of one innocent to a temporal death: but these shall be arraigned of high treason against Jesus Christ, who betray many thousand souls into the hands of Satan, and throw them into the jaws of death, even of eternal death. Such are the bloody Papists, which deny the use of the scriptures to the people, and debar them of the means of getting knowledge. And such are all carnal Gospellers, which think the preaching of the Gospel, to be a needless and superfluous thing, and account the people to have sufficient, so that they have a praying Ministry alone, and the service read distinctly among them. Let us therefore take heed, that we do not stop the course of the Gospel, or put out the light that would shine into our hearts, but rather further (with all our power) the truth that God hath set up among us, and spread abroad his saving health, that so glory may be gained to his name.

Lastly, it reproveth the neglect of employing the gifts of God bestowed upon them; that is, in the people. Whether God have given us spiritual graces or temporal blessings, we must take heed how we use them. We are ready to hear, and willing to learn the faults of the Ministers; yea, we can speak of them our selves, and talk of them all day long; we can tell that some use not their gifts to the good of the Church, others abuse them to the hurt of the Church: but never consider how themselves employ their own gifts, or what account they shall give to God that hath bestowed them. The benefit of them, is not in having of them, but in the using of them; not in the enjoying, but in the employing; not in the possessing, but in the practicing. Not to use them, is all one as if we had them not. For, as the covetous man wanteth as well the things that he hath, as those which he hath not, so do these sluggards receive the grace of God in vain, which have the use of those things they enjoy, no more then of those things which they have not obtained. This made the Apostle say, *We desire that everyone of you show the same diligence, to the full assurance of hope unto the end, that ye be not slothful, but followers of them which through Faith and Patience inherit the promises.* God is constrained oftentimes to take away the means that he sendeth for our good, whē we make

no good use of them; he taketh away good Pastors, he sendeth & setteth up evil Pastors in their rooms, when we do not profit, nor are careful to make others profit by us. This the Prophet *Zechariah* denounceth from the mouth of the Lord, *I will raise up a Shepherd in the Land, which shall not look for the thing that is lost, nor seek the tender Lambes, nor healt that that is hurt, nor feed that which standeth up, but he shall eat the flesh of the fat, and tear the claws in pieces.* This also Christ our Savior teacheth in the Gospel, *Whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away, even that he hath.*

Furthermore, in the parable of the man, that going into a far Country, called unto him his servants, and delivered unto them his goods; we see that the evil servant, that having received a Talent hid it in the ground, & brought only a Talent to his Master again, hath that taken from him, and it is given to him that had gotten and gained five Talents. It is accounted an evil Tree, not that only which bringeth forth evil fruit, but that also which bringeth forth no fruit. It is accounted evil ground, not only that which beareth Thorns and Briars, but that also which bringeth forth no Corn for the use of man. He is accounted an unjust steward, not only that wasteth his Masters goods & converteth thē to his own use, but he that keepeth them safe and sound without employment, which he had received to lay out, to dispense and to distribute. He is accounted an evil servant, not only that selleth to others or reserveth to himself his Masters Corn which he should have sowed in the earth, that it might have brought forth great increase and a plentiful Harvest, but he that keepeth it by him, and in the end delivereth it back in the same manner and measure that he took it. So are we unfaithful servants, unjust Stewards, and evil bestowers of our Masters money, if we let it lie by us, and do not employ it to some gain. If then they be blamed and unrewarded that gain nothing, what shall they be esteemed, that loose the Stock, and dash away the principal. Again, if God have given unto us this worlds good, he requireth of us to do good with it, to help those that are in want, and to distribute to the necessities of the Saints. Hath God been liberal to us, that we should be hand-bound and heart-bound unto others? He hath left the poor with us, that we should be instead of God to them, as *Moses* is said to be given to *Aaron* in God's stead as a wise Counselor, so we are appointed to be unto them as a wise distributer, supplying that which is wanting unto them. How should God give much unto us, when for his sake we will not give a little. If we were in their case and condition, and had experience how great the misery of want is, and how heavy the burden of poverty is, we would be willing to be refreshed, comforted, and eased: *Therefore whatsoever ye would that men should do to you, even so do ye to them, for this is the Law and the Prophets.* Whatsoever we do unto them, shall not be unregarded, or unrewarded: we sow it in a fruitful ground, and we shall reap it again with great increase.

Lastly, seeing we must employ that which we have received to the benefit of others, it serveth greatly to comfort such as have been careful to communicate to others rhose things that they have received, and to make them partakers of the same comfort that they have reaped by them. It is a blessed thing when men have endeavored to their power to benefit others, to exhort them, to admonish them, to comfort them, to refresh them, and have used our gifts to the profit of our brethren. O what a wonderful comfort and consolation shall it be unto us when we must leave this world and go the way of all flesh, to remember that we

have not spared to do good to others, we have not failed to benefit others, we have not ceased to scatter abroad a part of that which we have gathered. Let us lay this to our hearts and apply it to our consciences, both we that are the Ministers and you that are the people. If we that are made watchmen over the Citty of God, and overseers of the Church, shall to the utmost of our power employ our gifts and spend our selves to give light to others, God will not forget the labor of our hands, but great shall be our reward in heaven, according to the promise mentioned in Daniel the Prophet, *They that be wise shall shine as the brightness of the Firmament, and they that turn many to righteousness shall shine as the Stars forever and ever.* Hereunto accordeth the answer of Christ to the question of *Peter,Who is a faithful Steward and wise, whom the Master shall make Ruler over his household, to give them their portion of meat in season? Blessed is that servant whom his Master when he cometh shall find so doing.* We shall find more comfort of conscience and joy of heart, and gladness of spirit, when we depart this life, that we have been faithful in that little committed to our trust, and made others partakers of it as well as our selves, then if we had great abundance of earthly blessings, and were owners of the whole world.

The like comfort shall all faithful people of God find, that have distributed their Masters goods, they shall receive their reward, according unto their work. We see the harvest is answereable to the seed time, and they shall reap as they have sowed. Then they shall taste the sweetness, and reap the comfort of their labor, bestowed in applying themselves to the profit of others. Their last day shall be a blessed day unto them, when they shall find God as ready to communicate unto them his glory, as they have been to do to others their duty, and to bestow upon them the fruits of mercy, and the works of charity. The greatest good is to seek to gain their souls; the next, is to give to their bodies. On the other side, howe uncomfortable shall that day of our leparture be, how woeful and full of trouble, bringing horror of conscience, vexation of spirit, and confusion of face: Woe then, woe (I say) to all idle Ministers, and sluggish people, that when they are to be gathered unto their Fathers, and lie upon their death beds, cannot remember what good they have done, but shall be troubled and tormented with the consideration of this, what good they might have done, that they might have been fruitful trees, but have been barren; Good ground, but have been evil. These men have nothing else to muse and meditate upon, but how they have spent whole days and nights, whole months and years, in eating and drinking, in feasting and company, in pleasures and pastimes, in surfeiting and drunkenness, and what comfort shall their poor distressed soul, and languishing body, feel in that day, but cry out with a lamentable cry, and a pitiful howling, able to move the stones, and to pierce the rocks, that all is vanity, and then condemn their folly, that have placed their happiness in this unhappiness, and the joy of their spirit, in this sorrow of their heart. For, if that be true which the Prophet saith, *Blessed is everyone that feareth the Lord, and walketh in his ways: when thou eatest the labors of thine hands, thou shalt be blessed, and it shall be well with thee:* It is no doubt as true, that such as eat not the fruit of their labors, but eat the fruit of their laziness and loitering, are accurssed. This is it which our Savior addeth, *If that servant say in his heart, My Master doth defer his coming, and shall begin to smite the Servants and Maidens, and to eat and drink, and to be drunken; The Master of that servant will come on a day, when he thinketh not, and at*

an hour when he is not ware of, and will cut him off, and give him his portion with the unbelievers, & that Servant that knew his Masters will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. Where he teacheth, that as eternal life is the reward of diligence, and discharge of our duty, so is eternal destruction the wages of all idle bellies.

Such as do no good to others shall know at the last that they have indeed done no good unto themselves. The more serviceable we have been to others, the more profitable shall we be in the end to our selves, and the comfort of all shall be felt in our hearts, when we shall say with the Apostle, *I have fought a good fight, I have finished my course, I have kept the Faith, henceforth is laid up for me the Crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing.* A notable example hereof, we have in *Obadiah,* who was Governor of *Ahab's* house, when he saw himself in distress of famine, & in fear least *Elijah* should depart, he called to remembrance the fruits of his Faith, the worship of God, and the favor shown to his children, and herein he was comforted. When *Jezebel* slew the Prophets of the Lord, he hid an hundred men of the Lord's Prophets by fifties in a Cave, and fed them with bread and water. Let us therefore never be without such arguments to comfort us, we shall find the benefit of them when we are in trouble, and especially when we are going out of the world.

[*And that whatsoever good thing is in you through Christ Jesus may be known.*]

The Apostle in these words, mentioneth this to be the cause, why he would have the gifts of God bestowed upon *Philemon,* to be communicated to others, because by that means, they might be made known to others, and acknowledged by others, and so spread abroad far and near. We learn from hence, that it is the duty of everyone to manifest and show forth, yea, to spread abroad and to speak of the gifts of God bestowed upon themselves and others. When God is good toward us, and distributeth his graces among us, we must be ready to confess and acknowledge them, when we feel them in our selves, or see them in others. This our Savior teacheth Math. 5. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.* Thus the spirit of God in the Scriptures remembereth the righteousness of *Noah,* the faith and obedience of *Abraham,* the patience of *Job,* the chastity of *Joseph,* the meekness of *Moses,* the single heart of *David,* the sincerity of *Nathaniell,* the labors of *Paul,* the repentance of *Peter,* the restitution of *Zacchaeus.* Christ Jesus publisheth the graces of God that shined in *John the Baptist,* he saith he was a burning and shining Candle, and that they would for a season have rejoiced in his light. The Apostle declareth that the faith of the Romans is published throughout the whole world. The praise of *Timothy* was noysed and notifyed in the Church, whereof *Paul* putteth him in mind to make his proceedings answerable to his beginnings and to the hope that was conceived of him, *Despise not the gift that is in thee, which was given thee by prohecie, with the laying on of the hands of the company of the Eldership.* So likewise the fact of *Mary,* annointing the body of Christ, and working a good work upon him to bury him, is commanded to be made known, and not kept secret, *Verily I say unto you, wheresoever this Gospel shall be preached throughout all the world, there shall also this that she hath done be spoken off, for a memorial of her.* Thus the Apostle remembereth the effectual faith, and diligent love, and the patience of that hope in

our Lord Jesus Christ which was in the Thessalonians. So he recordeth and commendeth the liberallity that was in them of *Macedonia* toward the poor Saints at *Jerusalem* that were in distress. All which Testimonies serve to teach us, that it is our duty to publish the guifes of God upon us or our brethren, not to hide them: to spread them abroad, not to smother them: to make them known, not to cover and conceal them to our selves.

And albeit these examples may be sufficient to move us to embrace this as a certain truth, yet we have sundry reasons yielded in the Scriputre farther to confirm it unto us. First, to the end that God's graces being seen & known he may be glorified and blessed for them, who is the author and giver of them. It ought to be our chiefest desire and study, that God may have his praise and glory among us. This is that reason which Christ our Savior pointeth out unto us, when he commandeth us to show forth our good works in our life, that God our Father may be glorified which is in heaven. One end of good works is the glory of God. They can never please him, unless they aim at that mark, and tend to that end. This the Apostle *Peter* teacheth, *Have your conversation honest among the Gentiles, that they which speak evil of you as of evil doers, may by your good works which they shall see, glorify God in the day of visitation.* The glory of men and the magnifying of their name is not to be sought after; but of God, to whom all glory is due.

Secondly, we are to make known the gifts of God in our selves or in others, because the more they be known, and the farther they are spread, the larger praise and more abundant thanksgiving may be given unto God and yielded to his name by many. The rendering of thanks unto him is a sacrifice that smelleth sweetly in his Nostrils. The Apostle speaking of the liberallity of the Corinthians, and exhorting them to the works of mercy, he useth this reason, that by beholding of them, not only the godly are refreshed, but God is glorified, *That on all parts ye may be made rich unto all liberality, which causeth thorough us thanksgiving unto God, for the ministration of this service, not only supplieth the necessities of the Saints, but also abundantly causeth many to give thanks to God.* The reason is direct, and of great force.

Thirdly, in respect of others, because the more the goodness and graces of God are spoken of, and the more largely they are dispersed, the mo by that means may be provoked & stirred up to an imitation and following of their example, and to a treading in their steps. This is another end that we ought to respect in publishing the mercies of God to draw others to do the like, and to provoke them as by an holy emulation of their godliness. Hence it is, that the Apostle stirring up the *Corinthians* to a bountiful helping of the Saints at *Jerusalem,* he setteth before them the example of the Churches of *Macedonia,* that they should follow them, *We do you also, to wit Brethren, of the grace of God bestowed upon the Churches of Macedonia, because in great trial of affliction their joy abounded, and their most extreme poverty abounded unto their rich liberality.* Having set before them this glass to look upon, and in it to behold themselves, that albeit the *Macedonians* themselves had heavy burdens laid upon them, and many charges of their own that pressed them down, whereby they were made poor, yea extreme poor, yet they hung not back, but were forward according to their power, yea, beyond their power to succor others. He exhorteth the Corinthians hereupon, *That as they abounded in everything, in faith, and word, and knowledge, and in all diligence, and in their love*

toward the Apostles, even so they should show themselves to abound in this grace also. Likewise he commendeth the Thessalonians, that they became followers of them, *And received the word in much affliction, with joy of the Holy-Ghost, so that they were as ensamples to all that believe in Macedonia, and in Achaia.* So when he hath proved that *Abraham's* Faith was imputed to him for righteousness, he addeth; *Now it is not written for him only, but also for us, to whom it shall be imputed, which believe in him that raised up Jesus our Lord from the dead.* So then, if we lay these things together, & consider the person of God, of the Church, and of others, that God is to be glorified, that the faithful must have their mouths opened to praise him, and that all others must be provoked by our good example; in all these respects we learn, that whensoever God bestoweth his gifts, and we taste of his graces, or others are made partakers of his goodness, we must be careful to make the same known to othets.

The Uses are now to be stood upon. First, we see there may be sometimes a foolish modesty in concealing those good things which should be uttered and published, if they may further the cause of Religion, or provoke others to godliness, or bring glory to God. God is not ashamed of us, to be called our God, and to do us good; let us not therefore be ashamed to acknowledge him to be good unto us, and confess his goodness to the sons of men. We see how men are not ashamed to make known their ungodliness, and proclaim it openly with brazen faces; they glory in it as at a triumph, & never blush at anything. Let us therefore be bold to speak of good things, & account it our duty to sound out allowed the graces that we have received. It is to great niceness to hide God's glory and our gifts. This was the cause, why *Paul* mentioned his labors, his calling, his knowledge, his pains, his visions, his revelations, when the false Apostles extolled them-selves above him, to the reproach of his person, to the slander of his calling, to the disgrace of the Gospel, and to the dishonor of God. This compelled and constrained him not to be silent in his own cause, or rather in the cause of God and his Gospel. For, albeit his enemies seemed only to contemn him, and set his person at naught, yet the contempt reached farther, and thorough his sides they gave a blow and a wound to the truth it self, we must not be so dissolute and careless to neglect what everyone speaketh of us, but be jealous of our credit and maintain our good name, especially when our sincerity and God's verity are joined together. We see how *Samuel* before all the people protested his innocence in his life, and uprightness in his calling, because the *Israelites* had rejected him and brought his ministry into question. There was a a time when Christ would not have himself and his works known; to wit, when the knowledge might hinder him and his preaching, but he commanded his Apostles to speak that in the light which he had told them in darkness, and to preach that in the house tops, which he told them in the ear. This serveth to condemn those that derogate from the godly, and diminish the graces that God hath given unto them, and bestowed upon them. For howsoever the notes of Godliness are stamped upon them, and the gifts of God do shine as brightly as the light of the Sun in them, whereby they are marked to be his, and known to belong unto him, yet they will lessen and extenuate them and as it were clip the Princes Coyne, that so they may be disgraced. This is a manifest note of a Child of the Devil, and of representing his Image. For as the names given to Satan describe his nature, so the word (Devil) in the orriginall tongue which the holy Ghost useth, signifieth a false accuser, a carper, a cauiller, a

disgracer, a slanderer, one that by all means seeketh to deface the truth and those that uphold and support it. Thus the nature of our spiritual adversity is notably painted and purtraied out unto us. His whole practice standeth in false accusations, wrongful imputations, and willful calumniations of God to man, and of man to God. He falsely accused God to our first parents, in the beginning, to envy their good estate, and therefore of malice forbad them the Tree of the knowledge of good and evil. He falsely accused *Job* to serve God; in hypocrisy, not in sincerity; with show of the body, not with singleness of heart; to be seen of men, not to approve himself with an upright conscience in the presence of God. These quallities of the Devil are to be found in all the wicked. If you talk and reason with them, of such as truly fear God, either they will censure them as Hipocrits, and falsely accuse them not to be the persons which they make profession to be, or else they will detract from them and diminish those gifts that God hath abundantly bestowed upon them. Christ Jesus himself could not escape this viperous brood, who was accused by the Devils offspring, and the Children of darkness, the Scribes and Pharisees, to be a Samaritan, to have a Devil, to be a Drunkard, to be a Seducer, a Blasphemer, and what not? So was it with his Apostles, they were filled with the holy Ghost, and endued with the gifts of tongues, yet they felt the smart of this rod, and were wounded with this sharp sword, they were accounted Deceiuers, accused as Drunkards, slaunderd as Disturbers of the common peace, and reviled as Traitors, and Rebels against *Caesar,* for the Disciple must not look to be above his Master, nor the servant greater then his Lord. These revilings and reproaches are not peculiar to Christ and his Apostles, but common to all the faithful and true believers in his name, they taste of the same cup, and have the like measure measured unto them. They are slandered and backbited, they are reviled and taunted for the truths sake. But let all such carpers and cauilers look to themselves and take heed to their estate, they resemble their father whose works they do, and they show themselves to be petty-Satan's, and very Devils incarnate. Now such as are the Children of the Devil, must look to have their portion with the Devil, and his Angels. Let us therefore be ready to magnify the mercies of God toward our brethren; let us speak of the praises of him that hath given them; let us remember what God hath done for us and others; and especially let us beware that we do not disgrace them and their gifts, which tendeth to the dishonor of him that gave them. For as *Solomon* saith, *He that mocketh the poor, reproacheth him that made him:* so is it true, that whosoever contemneth and despiseth, reuileth and treadeth under his foot the Godly, adorned from the Throne of God with the precious graces of his spirit, he reproveth and reproacheth God himself who hath given that annointing which they have received of him. Thus we see how we are to behave our selves in respect of God's gifts; we must not be ashamed to confess them, but we must be both ashamed and afraid to deface them, and so to defraud God of his honor due unto him.

Secondly, seeing it is our duty, when God hath been good unto us or others, to make known his goodness: we learn hereby, how the Saints of God may be rightly and religiously honored of us, and remembered to their everlasting praise. It is our duty to give thanks to God, who hath blessed them with his graces, and governed them by his holy spirit, and to pray unto him so to direct us, & dispose of our ways, that we may follow their godliness, & walk in their steps wherein they have gone before us. True it is, the church of Rome go a great deal

farther, and teach us to go further in the honoring of them then God alloweth, & the word approveth. For they lade them with the spoils of Christ, & take from him the royalties of his Priest-hood, & therefore indeed they do not honor them, but dishonor and disgrace them, when they decke them with feathers that are not theirs. Is there any good & godly man living on the face of the earth, that could be content to have thieves and robbers spoil other men of their goods, and bring them unto him, and if they offered them, would he accept and receive them? If he would not receive them as his own, but refuse & reject them as belonging to others, how should the blessed Virgin, the holy Apostles, and other Saints of God, account those sacrilegious wretches to be their friends, which rob & spoil God of his honor, and thrust Christ Jesus our mediator from his office to bestow upon thē? It is their honor to honor the same God with us, and to worship him. And it is our honoring of them, to give all honor to God, by walking in those ways wherein they have led us the way, and by following the light which they have carried before us. And if we would know how to honor the Saints aright, and to give them their due, it consisteth in these pointes: First, that God be magnified and praised in them: our praising of them must tend to the praising of him, who hath advanced them, and crowned them with his gifts. God must be all in all to us, and his glory must be preferred and sought for of us. The Apostle remembering the History of his own calling and conversion, telleth that the Churches of the Jews said, *He which persecuted us in times past, now preacheth the Faith which before he destroyed; and they glorified God for me.* When they heard he was gained to the Gospel, they considered therein, the power, goodness, and mercy of God, and with joy of heart, they gave him thanks for it. Secondly, the Saints should be honored by an approbation of God's gifts in them, and by an honorable mention of them. For, seeing they have used the gifts of God faithfully, he will have their gifts praised and extolled, and the Saints themselves to be magnified & commended. So the Apostle mentioning his persecuting of the church in the time of his ignorance, addeth, *But by the grace of God I am that I am, and his grace which is in me, was not in vain, but I labored more abundantly then they all, yet not I, but the grace of God which is with me.* So in the Parable of the talents, they that used their talents well, & increased much by the use of them, do hear this to their great praise, *It is well done good servant & faithful, thou hast been faithful in little, I will make thee Ruler over much, enter into thy Masters joy. Moses* is reported to be faithful in all the house of God, as a seruanr, for a Witness of the things which should be spoken after. So the Holy Fathers are commended by the Apostle in the Epistle to the *Hebrews,* who through their faith obtained a good report. 3. They are honored of us by following of their lives, and by an imitation of their virtues, being as examples and patterns for us, to walk after. For this is the glory of the Saints, if we follow their Faith, Hope, Charity, Patience, Doctrine, and other like graces that have appeared in them. The Apostle willeth the *Phillippians* to be blameless and pure, as the sons of God without rebuke, in the midst of a naughty and crooked Nation, shining among them as lights in the world: and he addeth, *Holding fast the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither have labored in vain.* And to this end doth the Scripture make plentiful record of the graces of God, given to the Saints, that our Faith might be strengthened and confirmed, and we encouraged in all well-doing. This is the right manner of honoring the Saints and faithful Seruaunts of God, when God is honored in them, and for them, when they are praised and commended, and when we are stirred up

to good things by their example. As for Religious Worship of adoration and invocation of them; it is not due unto them, it is proper to God, and the Saints do not desire it, or accept it. Wherefore, it is a notorious slander of the Church of Rome cast out against us, that we contemn and despise the Saints, that we deface them, and set them at naught, whereas we honor them as God hath commanded them to be honored, and give them that reverence that he hath appointed. It were horrible impiety to speak reproachfully, or to think unreverantly of them whom GOD the Father honoreth, whom the Son acknowledgeth for his Brethren and Heyres with him, whom the holy spirit calleth his Temple to dwell in. *The Righteousshall be had in everlasting remembrance. The memorial of the just shall be blessed.* The Virgin *Marie* saith, *He hath looked upon the poor degree of his servant; for behold, from henceforth shall all ages call me blessed.* On the other side, *The name of the wicked shall rot,and in the generation following, it shall be put out.* But the Romain Church, under a false Title of honoring the Saints, do hide and cover all their superstitions, and bring in their merits and mediation, under color of doing reverence unto them.

Now, the Scripture hath fore-warned us, that nothing falleth out more often or easily, then to err and offend in honoring of the Saints. Christ reproveth the Scribes and Pharisees, who built the tombs of the Prophets, and garnished the Sepulchers of the righteous, yet they bare mortal hatred to the Gospel, and to the professors of it. And he reproveth the Jews, who magnified the memory of *Abraham,* and boasted themselves to be his Children, yet they shown themselves to be the children of the devil, and would not do the works of *Abraham.* But we give them sufficient honor, when we publish their praises and gifts, and follow them in our lives, as they followed Christ the author and finisher of our faith.

Thirdly, we must beware that vain-glory be not the end which we seek for. We are to give the glory to the Author, not to the Instrument; to God, not to man; to the Creator, not •o the Creature. When *Herod* was magnified by the vain applause of the people, and honored for his great gifts as a God, *Immediately the Angel of the Lord smote him, because he gave not glory unto God, so that he was eaten of Wormes, & gave up the ghost.* This is it which Christ objecteth to the Jews, *How can ye believe which receive honor one of another, and seek not the honor that cometh of God alone?* Yea, this is it which he speaketh of himself, *I seek not mine own praise, but there is one that seeketh it, & judgeth; if I honor myself, mine honor is nothing worth.* This vain-glory here contemned and condemned, is as rank poison to infect, as a bitter root to corrupt, and as filthy mire to defile our best works, be they never so excellent. What more heavenly work, or profitable duty can we perform, then to pray unto God, and to call upon his Name, for the prayer of a faithful man availeth very much, if it be fervent; yet, if it be a Sacrifice offered with a vain heart, it becometh unfruitful. We ask, and we obtain not, because we ask amiss. The like might be said of alms & fasting, the one a fruit of Faith, the other a furtherance of Faith (for Charity testifieth, fasting helpeth our Faith) if we perform them in hypocrisy, hunting after the praise of men, not desiring the honor of God, we may have our reward from men, but we cannot receive any reward from God. They shall have the praise of men, they shall not have the praise of God. For, as the children of the Prophets among many herbs, gathered one that was bitter and dangerous, and shred it into the pot of pottage amongst the rest, who when they began to eat, cried out and said, *O thou man of God, death is*

in the pot: So if among the duties we perform to God, we mingle the vanity of our own hearts, and sprinkle them with the darnel of our own glory, we may truly say, *Death is in the work.* In all things that we do, we must seek to set forth the glory of God. If any man minister (saith *Peter*) *let him do it as of the ability which God ministereth, that God in all things may be glorified through Jesus Christ.* Likewise, the Apostle *Paul* giveth this precept, *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.* If we aim at any other end, we miss the mark, and mar the work, how good and glorious soever, it may seem to be in the eyes of men. For, as God seeth not as man seeeth, so he judgeth not as man judgeth: man looketh upon the outward appearance, but GOD pondereth the hearts. This is it which Christ spake to the Pharisees, *Ye are they which iustifye yourselves before Men, but GOD knoweth your hearts: for that which is highly esteemed among men, is abhominable in the sight of God.* Let us therefore publish the gifts of God upon our selves and our Brethren, not to the magnifying of our own persons, but to the extolling of his praises; and let us so spread abroad our graces, as that we remember his glory, that wrought them in us by his Spirit.

Verse 7. [*For we have great joy and consolation in thy Love.*]

Hitherto we have spoken of the matter of his Prayer: now let us see the reason why he made this the matter thereof. For the Apostle might have craved and asked of God many other things for him of God; yet he desired that his faith might be communicated to many; and so be manifested to be effectual, working by love. The reason here rendered, is from the effect or fruit of his prayers, they were not uttered in the air, they fell not without profit & good success to the ground, but he felt great comfort and consolation wrought in him by the works of *Philemon,* performed to the glory of God, to the praise of his Faith, and with the approbation of the church. Here then he showeth, that he had occasion offered him of great joy and gladness, in regard of the graces of God, effects of faith, & fruits of true piety, which he heard and knew to be in *Philemon.* From hence we learn, that spiritual blessings and graces of God bestowed upon others, do give just occasion to the Saints of God, of great gladness and comfort. It is our duty greatly to rejoice, when we see spiritual blessings in heavenly things, given to the Children of God. This truth our Savior Christ teacheth in the Parables of the stray Sheep, of the lost Groat, and of the prodigal Son. The Shepherd having found his sheep, layeth it on his shoulder with joy, he cometh home, he calleth his friends, saying, *Rejoice with me, for I have found my Sheep which was lost.* I say unto you, that likewise joy shall be in heaven, for one sinner that converteth, more then for ninety and nine just men, which need none amendment of life. The poor woman having lost a Groat, lighteth a Candle, sweepeth the house, searcheth every corner, and when she hath found it, she gathereth together her neighbors, saying, *Rejoice with me, for I have found the Groat which I had lost:* wherevppon he addeth; *Likewise I say unto you, there is joy in the presence of the Angels of God, for one sinner that converteth.* The Father of that riotoussonne, which wasted his goods, hath compassion upon him, runneth to meet him, fell on his neck and kissed him, put apparel on his back, a ring on his finger, and shoes on his feet, reproved his son that envied and repined at it, saying; let us eat and rejoice, it is meet we should make merry and be glad, for this thy Brother was dead, and is alive again; he was lost, but he is found. Hereunto

cometh the Thanksgiving of Christ to his Father, when he saw the increase of his Church, and the overthrow of Satan's kingdom, *That same hour rejoiced Jesus in the Spirit, and said; I confess unto thee Father, Lord of Heaven and earth, that thou hast hid these things from the wise and understanding, and hast revealed them to Babes; even so, Father, because it so pleased thee.* The Prophet *David* rejoiced with great joy, when he saw that the people offered willingly unto the Lord with a perfect heart, & he blessed the Lord God of *Israel.* When the Jews heard of the conversion of the Gentiles, & that the Holy ghost fell upon them, as upon themselves at the beginning, *They held their peace and glorified God, saying; Then hath God also to the Gentiles, granted repentance unto life.* When the apostle perceived the notable zeal of the *Thessalonians,* in receiving & entertaining the gospel not as the word of man, but as it is indeed the word of God, he witnesseth *that they wer his hope & his joy, his crown & his glory in the presence of our Lord Jesus Christ at his coming.* Likewise the Apostle *John* rejoiced greatly, when the Brethren testified of the truth that was in *Gaius,* & how he walked therein, *He had no greater joy then this, to hear that his sons walked in the verity.* Whereby we see, there ought to be great joy amongst the faithful, when they see the Church prosper and flourish, and the graces of God to increase among them.

The Reasons are many that confirm this unto us. First, the glory & praise of God is much increased, which should comfort the harts, & rejoice the spirits of the Saints. The more we abound with spiritual blessings in heavenly things, the more God is honored, and his name glorified. This the Apostle teacheth, speaking of the relieving of the Church at *Jerusalem,The ministration of this service, not only supplieth the necessities of the Saints, but also abundantly causeth many to give thanks to God.* Where he showeth his joy, that he received and conceived for their voluntary submission to the Gospel, and compassion to the brethren; this was a special cause, that God was praised; this ministered greater gladness to him, then that the Saints were comforted and relieved.

Secondly, the general good of the church must lead us to this duty, & cause us to rejoice, which next unto God should be dearest to us. For whē we see the Church increase, and many souls of many men & women saved, when we see their hearts converted, & regeneration wrought in them, so that they begin to live to God, who before in the time of their ignorance lived to themselves, to sin, to condemnation: who can have such hearts of Flint, or of Iron as not to be moved with joy, & even tickled with a sweet meditation of God's mercy, beholding the enlarging of the kingdom of Christ. The prophet reioysed to see the people willingly affected, & religiously minded to go to the house of the Lord, *Because Jerusalem did thereby prosper, peace was within her walls and prosperity within her palaces.* Where he showeth, that his rejoicing was for the wealth and welfare of the house of God.

Thirdly, the Ordinances and Laws of God are walked in and observed, & so his blessings procured and obtained. For, if we hearken & obey his voice, we have a promise to be respected and rewarded. Such as walk in the Statutes & commandments of the Lord to do them, shall be blessed in the house, in the field, in the City, in body, in soul, in temporal things, in spiritual things. Now, when God is obeyed, men should rejoice and be glad; and when his Laws are broken, they should be much grieved and troubled. The Apostle *John*

writing to an elect Lady rejoiced greatly, that he found of her children, walking in truth, as they had received a commandment of the lord. On the other side, we see *David's* eyes did gush out with Rivers of tears, because Wicked men kept not his Laws. These Reasons, being duly weighed, and rightly considered, do teach us, that God's blessings bestowed upon our Brethren, must minister matter of joy, and great comfort unto us.

Let us now proceed to the handling of the Uses, that we may have the benefit of this Doctrine, and not suffer it to pass from us without profit. First of all, seeing God's graces upon others must work joy in our selves, we learn the truth of that article of our faith, which all profess to believe, but many do not understand, to wit, the communion of Saints. There is a double communion, one which we have with Christ; the other, which the church hath among themselves, & the former is the cause of the latter. For Christ our head, hath given himself unto us, whereby we have the right of adoption, the imputation of his righteousness, and a title to the kingdom of heaven. From hence, as from a fountain, issueth that communion which all the members, both in heaven & earth, have among themselves, howsoever severed in place one from another, howsoever the one sort be dead, the other living; & howsoever the one sort is triumphant, the other Militant. Our Brethren in heaven wish well to the Church, pray for it general, desire the perfect consummation of it, and crave the full and final deliverance of it from all troubles. The Apostle bringeth them in, speaking on this manner, *How long Lord, holy & true! Doest not thou judge and avenge our blood on them that dwell on the earth.* True it is, they know not, they see not, they hear not what things are done upon the face of the earth, and therefore they cannot pray in particular, for the particular conditions and persons of men. On the other side, we who live upon the earth have our conversation in heaven, our minds, our harts, & souls, are there; we do in our desires and affections converse with them, we pray to be dissolved, and to be with Christ. Our Communion among our selves consisteth in three things; first, in the affection of the heart; secondly, in the gifts of the spirit; thirdly, in the use of temporal riches. The first in heart, when we are so linked and coupled together, that we are like affectioned one to another, so that when one is grieved, the rest are grieved; and when one rejoiceth, the rest are refreshed. The Evangelist describing the estate of Christ's Church, saith, *The multitude of them that believed, were of one heart, and of one soul.* The Heathen wish well to their own blood and kindred, but we must wish well to all Christians, as to our selves; we must not only know & hear of, but feel their miseries, and mourn with them that mourn; we must not tell them as news, but lay them to our hearts. The second branch is in the blessings of God bestowed upon us, we must impart to our Brethren our spiritual gifts, we must teach them by our example, we must advise them by our Counsel, we must guide them by our admonition, we must stir them up by our exhortation, we must raise them up by our comforts, we must help them by our Prayers. The third part of our communion standeth in temporal things, when we are content not only to leave our superfluities, but even to spend our selves for the good of our fellow-members; we must be ready to feed the hungry, to clothe the naked, to harbor the harbourlesse, which are not only of our own flesh, but of our own faith; not only clothed with the same Nature, but adorned with the same Name. This is the communion which we profess and believe, and is confirmed and concluded in this place.

Secondly, we learn to desire the best gifts, that we may rejoice and comfort the godly. For, when we profit in good things, we cheer the harts and minds of all the faithful. Every living thing hath his prospering & proceeding, and is known to have life in it by increasing from one degree of perfection to another. The grass springeth, the plant shouteth, the corn florisheth, the tree groweth. If we have any life in us of God's Spirit, & be not as grass that is withered, as plants that are dead, as Corn that is blasted, and as trees that are plucked up by the roots, we must go forward from one measure of grace to another, from a lesser to a greater. This serveth to reprove sundry abuses, and to meet with many corruptions that abide and abound among us. First, it condemneth such as delight to offend, to grieve, and vex the Saints of God. For, if we should seek to rejoice and comfort them, and to Minister all occasion of joy unto them, then we are not to discomfort and trouble them, we are not to work sorrow and anguish in them. The estate of these offensive livers, is fearful, as Christ our Savior declareth. *Woe unto the world because of offenses, for it must needs be that offenses shall come, but woe be to that man by whom the offense cometh: whosoever shall offend one of these little ones which believe in me, it were better for him, that a Milstone were hanged about his neck, and that he were drowned in the depth of the Sea.* We ought to give no offense either to Jew or Gentile, or to the Church of God, for woe shall be to them that offend their Brethren, that grieve the Spirit of God, and cause the enemies of our Faith to blaspheme. Secondly, it reproveth such as converse only with the ungodly, and can be merry only in their company. The Children of God have always accounted it a great cross and vexation to dwell with such as are lewd in their course of life, and are bare and barren in good things. The Prophet saith, *Woe is me that I remain in Meshech, and dwell in the Tents of Kedar.* It is an heap of miseries, and a very representation of Hell, to be continually vexed, and exceedingly grieved with their wicked conversation. Just *Lot* was vexed with the unclean conversation of the wicked; for he being righteous and dwelling among them, in hearing and seeing, vexed his righteous soul from day today with their unlawful deeds. And in what place almost now can a man live, where all kind of vile and vicious dealing is not practiced, where all uncleanness of life is not used? There is great comfort in the society of the faithful, and not only great comfort, but great profit. The Wiseman teacheth, *That he which walketh with the wise, shall be wise, but a Companion of fools shall be worse.* On the other side, the company of the wicked is accompanied with danger. It is a presumption of our own strength, to thrust our selves among wicked companions. Such as are continually in the Sun, must needs be Sun-burnt. Such as walk in the mist, must needs be berayed: such as touch pitch, cannot but be defiled: so, such as abide in bad company, live in places of danger, by reason of the infection of sin, of the weakness of the flesh, of the forsaking of God, and of the power and liberty that Satan hath in such places where he setteth up his Throne. For wheresoever sin is practiced, defended, and maintained, where it covereth the earth as water doth the Sea, there the Devil reigneth; there he keepeth his court, there he hath his residence & remaineth, there he possesseth all things. So long therefore, as we keep company with those that commit sin with greediness, and run on in their evil courses without controulement, we shall be sure to learn their ways, and are in danger to receive destruction to our souls.

Thirdly, it reproveth those that go backward in their profession, that are corrupt trees and without fruit, twice dead and plucked up by the roots. Where shall we in these days find matter of joy to comfort our selves, when godliness so much decayeth, and wickedness is set aloft? The Apostle saith notably to the Corinthians, *I fear least when I come again, my God abase me among you, and I shall bewail many of them which have sinned already, and have not repented of the uncleanness, & fornication, & wantonness which they have committed.* Suffer me a little to paint out unto you in his colors, the unclean leprosy, and filthy morphew, that hath by sprading so disfigured the face of this world, as it is made odious in the eyes and judgments of all that have any light of God's spirit to discern it. If we consider the times wherein we live, we may truly say, they are the perilous seasons foreshowed by Christ and his Apostles, when faith is scarce found upon the earth. What can we hear or see in any company to which we resort, and not be either grieved, or guilty? For when we behold iniquity practiced without fear, & maintained without shame, if we be not grieved at the committing of it, we are made guilty of it. If all Recordes were searched from the beginning, and a narrow vew of other times taken, it would be found by experience (our helps and means greater then theirs considered) that we ouermatch them all, in all kind of profaneness and abominations. As forswearing, lying, whoring, pride, Atheism, wantonness, looseness, unmercifulness, oppression, coueteousnesse, sacrilege, luxury, drunkenness, envy, Hipocrisie, malice, contempt of the word, and such like, they have overspread the whole world as a running soar, as a fretting Canker, and as a loathsome ulcer, whereby our age is become as the dregs and lees of all that have gone before us; yea, as a common sink that receiveth all filthiness and corruption into it. If any object, there was never more light of knowledge then is in our days, and that the word was never so plainly and plentifully preached. I answer, if it be granted that the light of knowledge is wonderful great, yet it is also as true that there was never more darkness of impiety, never moe mists of ungodliness, then now remain among us; so that it seemeth our greatness of knowledge, serveth to no other purpose, then to add to the greatness of our condemnation. We are grown worse then our predecssors and forefathers, because if there had not been such light, there could not be such darkness. If we had been blind and not seen the light, we should not have so greatly sinned. Thus our Savior speaketh to some of the Pharisees, *If ye were blind, ye should not have sin, but now ye say, we see, therefore your sin remaineth.* The Sun of the Gospel, having shined upon our marish grounds, hath raised these stenches, and given li•e and growth to these monsters. For where the Gospel doth not soften, it hardeneth; where it worketh not conversion, it worketh confusion; where it effecteth no good, it maketh men worse, yea, worse then *Tyre* and *Sidon,* worse then *Sodom* and *Gomorrah.* Thus truth compelleth me, and woeful experience constraineth me, to be a witness of that I would not if I could otherwise choose touching the common corruption and iniquity of our age. But some man may say, the goodness of our professors will make amends; and heal this soar; yea, make a full recompense of the former disorders and abuses. Indeed I acknowledge with all thankfulness and rejoicing, that God hath his Church, and chosen flock among us, contrary to the opinion and practice of such as have made a rent and separation from us. But although we have a true Church of Christ with us, it is a little flock, a small remnant, a gathering after the Harvest, a gleaning after the vintage. It is an hard matter to find a true *Isralite* in whose heart is no guile. They are rare hands that are free

from the contagions of the times, and pure from the spots of filthiness now reigning. We may take up the complaint of the Prophet, *The best of them is a briar, and the most righteous of them ts sharper then a Thorny heage.* A man would have thought, he might have engaged his life, and pawned his soul for the sincerity of some, whom now we may behold to be gone as far as *Demas* was, in the love of this world. Their love to the Saints, their zeal to the word, their affection to the Ministers, seemed to be such, that no man doubted but their names were written in the book of life; who now seem to be rased out of that book which God hath written. They endured the bitterness of the Cross, they despised the shame of the world, they suffered the taunts of the wicked, who now are set down in the seat of the scornful, and are become luke-warm in their profession. Self-love hath quenched brotherly love, mercy is swallowed up through hardness of heart, compassion is turned into sencelesnesse, yea all civil and just dealing seem to have taken their Wings and to be fled up into heaven, or else to be sunk down into the Center of the earth, and to have left the society of our new Christians. It is now accounted a rashness, an heat of youth; yea, a sin worthy of sharp punishment, to stand to the rule and line of the word. If a man give but a look toward the Gospel, and do not profess himself an open enemy unto it: if he show the least entertainment to the truth, and do not set himself against the professors of it, though he be a common Gamester, a rioteous liver, an usurer, an incrocher, and oppressor; he hath the name and title of a good Christian, he hath the praise and commendation of a good professor. What joy therefore can the Children of God have in such works of darkness, and in such workers of iniquity. We may wish with the Prophet, that our head were full of water, and our eyes a Fountain of tears, to weep day and night for the desolation and destruction that hangeth over their heads. The Husbandman taketh no pleasure to see Tares and Darnel grow in his field, instead of good Corn. The Gardener cannot without grief behold weeds spring up in his Garden instead of wholesome Hearbes. So when we see the Church of God, to bring forth Chaff instead of Wheat; Beanes, instead of Fruit; vice instead of virtue, and sin instead of righteousness; what greater grief can arise in our hearts, or what greater sorrow can be wrought in us? If we grieve through the wickedness of our ways, and profaneness of our lives the Children of God; we likewise grieve the spirit of God, and quench such good motions as are inspired into us.

Lastly, it is our duty to seek the good and prosperity of the Church, by all good means, and to draw them and move them, to embrace the ways of salvation. This duty hath many branches growing from it. For seeing God's graces bestowed, give occasion of great joy, it ought to teach us to exhort one another, to comfort them that are comfortless, to reprove them that go astray, to pray for our brethren, to seek to gain and win them to the faith; and when they are gained and won, to rejoice unfeignedly at their conversion, and if we see any hope of their repentance and turning to God, to converse with them and not to be ashamed of their company. Certainly, he is not truly converted himself, that doth not rejoice at the conversion of others. He never knew what true repentance meaneth, that conceiveth no joy at the repentance of others. He is ignorant of the way of salvation, that is not greatly delighted and comforted, when others begin to be saved: that we say of them, as Christ doth of *Zacchaeus,This day is salvation come to this house, forasmuch as he is also become the son of Abraham.* This doth directly reprove four sortes of men. First, such as rejoice in those that

will sin with them and run into all excess of riot with them. Great is the delight that sinners take in the society and company one of another. They join hand in hand together, it is their solace and pastime to agree together as brethren in evil, it is as meat and drink unto them to follow after ungodliness. Christ teacheth, that the Angels in Heaven rejoice for one sinner that repenteth. Our joy ariseth upon their repentance. Their turning to God worketh our rejoicing.

So long as men flatter themselves in their sins, and proceed in their evil doing, no matter of joy is offered unto us. Secondly, such as seek to draw them to evil, to vanity, and to all ungodliness, (a common sickness that reigneth in our days,) when men entice one another to evil. These men bear the Image of the Devil, and are transformed into his likeness. For how can they gain their brethren to Godliness, that are means to seduce them and so to bring them to all ungodliness. Hence it is that *Solomon* councelleth us, when sinners entice us, not to consent unto them. It is a grievous sin to be an entiser, but it shall not excuse him that is enticed. Let us therefore know, that we must exhort one another to piety, not to impiety, and further one another to salvation, not to condemnation; & bring one another to heaven, not to hell. Thirdly, it teprooueth those that envy and murmur at the calling of our Brethren to Repentaunce, and at their bringing into the Kingdom of Christ. This corrupt affection was in *Joshua,* who repined that the Elders had the gift of prophesy bestowed upon them, as well as *Moses.* This was in *Jonah,* when he had preached to the *Ninevites,* and saw the great mercy of God in sparing of them, and not destroying them according to hls preaching, and their deseruinges, was angry, and it displeased him exceedingly. He regarded his own credit and estimation among men, more then their conversion and preservation. This was in the elder Brother of the riotous and prodigal Son, when he saw the joy of his Father, at the receiving of his Child, and his readiness to forgive, he was angry and would not go in. But his Father persuadeth him, that there is no cause why he should be grieved, inasmuch as he is not himself hindered or indamaged by this receiving of his Brother into favor; and reproveth him, in that having no regard of his brother, he is sorry for the common joy conceived of his return. That joy did offend him, whereof he should have been a Companion. These two Reasons are to be noted and observed, to root up all envy and malice out of our hearts, considering that we loose nothing, whensoever God doth graciously receive into favor, those which through sin were fallen from him, & that it is haughtiness without godliness; grief without mercy; and cruelty without compassion; not to rejoice and be glad, when we see any of our fellow servants restored from death to life, raised from sin to righteousness; and found, who before were lost. He then is unrighteous and ungodly, who enuyeth his brother received into favor, and he doth peruersely and maliciously, which doth murmur at the mercy of God upon our brethren. Fourthly, it condemneth such as fail in the former duty, that never exhort their brethren to godliness, never dissuade them from sin, never comfort those that are in misery, never praying for them that are in distress, never desire God to be good unto them, never rejoice with them, when God hath shown mercy.

We live in these times, when the hand of God is stretched out against many of our brethren, they are restrained and shut up by the contagion of plague & pestilence. This their woeful condition, doth cal upon us, and cry unto us, to be mindful of them, and to pray to God our

common Father, to have pity upon them, to call in his arrows that he hath shot against them, to remember his old mercies, that he was wont to show to his inheritance. The Prophet exhorteth and stirreth up the people to pray for the peace of Jerusalem: and that duty which he requireth of others, he daily practiseth himself, praying unto GOD to be favorable to Zion, and to build the Walls of Jerusalem, according to his good pleasure. Let us examine our selves, whether this affection be found in us, and learn to testify our Love towards them, by procuring their good and safety. When we are in misery, our desire is to taste of the kindness and compassion of our Brethren. Let us be as careful to promote their happiness. God is ready to hear us, his ears are open unto our Prayers, so that we plainly bewray, that we shall remain without feeling and sense of their misery, unless we pray unto him for them, who is the God of all Mercy, and the Father of all Consolation.

[*Because by thee (Brother) the Bowelles of the Saints are refreshed.*]

These Words, are a reason rendered of the words going before, declaring wherefore he had great joy and consolation in his love, because the needy Members of Christ were succoured by him. This tendeth to the praise of *Philemon,* who by his Charity and merciful dealing toward the poor Saints, did continuallyrefresh and comfort the bowels of them that wanted. We learn from hence, that the works of mercy and compassion, are to be shown toward the poor Saints. It is our duty to be bountiful and liberal, to those that are in necessity. This Doctrine is proved and confirmed unto us by sundry commandments, and examples in the word of God. Hereunto cometh the charge given by *Moses,If one of thy brethren with thee be poor, within any of thy Gates, in thy Land, which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother, but thou shalt open thine hand unto him, and shalt lend him sufficient for his need which he hath.* Likewise *Solomon* saith, *Cast thy bread upon the waters for after many days thou shalt find it, give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth.* Also the Apostle speaketh, to the same purpose, *To do good and to distribute forget not, for with such sacrifices God is pleased.* The examples of the Children of God that have gone before us in the perfourmance of this duty are many, both in the old and New Testament. It is recorded to the perpetual praise and commendation of *Obadiah,* that he hid the Prophets of God in a Cave, from the cruelty of *Iesabell,* and sustained them with food, and ministered all things necessary unto them. The like we see in *Job,* who restrained not the poor of their desire, nor caused the eyes of the Widow to fail, he saw not any perish for want of clothing, nor any poor without covering; his loins blessed him, because he was warmed with the fleece of his sheep. The widow of *Zarephath* relieved *Elijah* in the Famine. The Apostle commendeth *Onesiphorus,* because he oft refreshed him, and was not ashamed of his Chaine, but when he was at Rome he sought him out very diligently and found him. The Evangelist Luke in the Acts of the Apostles declareth, that *Tabitha* was full of good works and alms which she did, for she made many Coates and Garments to cover the Saints. *Cornelius* is reported to be a devout man, and one that feared God with all his household, which gave much alms to the people, and praised God continually. All these Testimonies of holy Scripture teach us, that to do good, to yield relief, and to minister comfort unto men, especially to the Saints of God, is a necessary duty belonging to all the servants of God.

Now as we have heard sundry commandments and examples to move us hereunto, so diverse reasons may be produced to confirm the same unto us. The wise man in the book of Ecclesiastes is plentiful in this argument. First, he presseth upon us this duty, in respect of the rich reward that shall be rendered to those that are merciful to the poor. For exhorting all men to cast their bread upon the Waters, that is, even where it seemeth to be lost, & where no hope of recompense remaineth: he giveth this reason: *for after many days thou shalt find it.* And in the book of the Proverbs he saith, *He that hath mercy upon the poor, lendeth unto the Lord, and the Lord will recompense him that which he hath given.* When one lendeth to an honest man he feareth no loss, but hopeth to receive again; much more may we be assured that God himself will restore and repay, who is not as the sons of men, that he should delude or deceive us.

Secondly, he moveth us to the fruits of Charity and compassion, from the consideration of the uncertainty and vanity of all things, insomuch as albeit we know what is present, we are ignorant of that which is to come. All things in this life are mutable and uncertain. 1 The life of man is uncertain, we know not how short a time we have to live and to exercise our liberallity. We know not what one day may bring forth, and that one minute and moment may cut off all opportunity to show mercy. 2 It is uncertain, whether the riches, which now we have in plenty and abundance, shall continue and abide with us. The Apostle calleth Riches by this title; uncertain riches, and *Solomon* saith, *Wilt thou cast thine eyes upon them which are nothing? For Riches taketh her to her Wings as an Eagle, and flieth into the heaven.* Who was to be compared with *Job,* among all the men of the East, yet suddenly he was stripped of them, and made one of the poorest. It is uncertain, what our estate and condition may be, and to what necessity our selves may come, we may be brought to that extremity, that we may stand in need of the help of others, and be constrained to ask alms, and beg our relief of them, when as we by the righteous judgment of God shall find rich men so affected toward us, as others have found us, when we had the goods of this world. Lastly, it is uncertain what thy son and heir will prove, thou knowest not whether he will riotously wast, and prodigally consume all that thou hast left, which thou hast gotten with care and travel, or whether a stranger shall enter upon thy labors, and usurp that which is not his own. This is that reason which *Solomon* setteth down in his *Ecclesiastes,Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth.* In all these considerations, being compassed about, and hemmed in on every side with a world of uncertainties, it standeth us upon to follow the counsel and advise of Christ our Savior, who willeth us to make us friends with the riches of iniquity, that when we shall want, they may receive us into everlasting habitations, which is not spoken of goods evilly and wrongfully gotten, but of goods that may be wickedly and wrongfully taken from us by open force, or secret fraud; by violence of Robbers, by pretence of right, by color of Law, or by the power of the oppressor.

Thirdly, the poor cannot recompense and repay again that which is bestowed upon them, but God himself will restore it seven fold into thy bosom. We must herein imitate our Heavenly Father, who is ready to show mercy to all. This is the precept of Christ, *Give to him that asketh, and from him that would borrow of thee, turn not away, &c. that ye may be the Children of your heavenly Father, for he maketh his Son to arise on the evil, and the good, & sendeth rain on the*

just and unjust. So likewise it behooveth us, to follow the example of Christ, *Who being rich, for our sakes became poor, that we thorough his poverty might be made rich.* This was the greatest grace and mercy that could be shown.

Fourthly, the poor have been in all ages, and shall always remain with us to the end of the world, to the end that their bowels may feel our refreshing, and their loins bless us, and pray for us. For, if it had pleased God, he could have made all men rich, and none to stand in need of the aid and assistance of others; but this difference in degrees among men, placing some above, and others beneath, making some rich, and others poor, setting some on high, and others low, serveth most for the advancement of his glory, and the maintaining of fellowship and friendship, of concord and unity one with another. If all were rich, and abounded in outward wealth, we should neither know God, nor our selves, nor our Brethren: we would be ready to say, *Who is the Lord?* We would be ready to disdain and despise our Brethren. If all were poor, and in necessity, there would be nothing but robbing, stealing, perjury, and all confusion. Wherefore, it is the ordinance of God, that some should be rich, and some poor, some wealthy, and others in want. He maketh some poor, to exercise their patience, and to try howe they will bear that burden, and behave themselves under the cross. He maketh others rich to exercise our mercy, to be obiectes of our pity and compassion, and that we should never want some occasions to show forth the fruits of a lively faith. Seeing therefore, we shall receive a great advantage in this life, and be recompensed at the resurrection of the just; seeing we are uncertain what shall happen hereafter, and know not what evil may fall upon the earth: seeing we are commanded to follow the example of God the Father, who is good to all, and of Christ his son, who being rich, made himself poor, and of no reputation, and lastly, seeing we must always have the poor to exercise the works of mercy, and to relieve their misery; it followeth, that we are to distribute the outward blessings of this life to those that be in want and stand in need of comfort.

The Doctrine being thus cleared and confirmed, let us see the uses that arise from hence. First, this being so necessary a duty required of all men, it teacheth a difference between the Heathen and Christian religion. The Heathenish Religion never took order for the poor, nor required any compassion toward them; but the profession of Christ, chargeth this duty upon all true believers, and teacheth that judgment shall be without mercy, to those that show not mercy. When *Paul* departed from the rest of the Apostles at *Jerusalem,* they warned him only that he should remember the poor, which thing also he was diligent to do. But this was never remembered, nor regarded, nor intended among the Nations that were unbelievers. True it is, the Painims and Philosophers, have held and delivered many moral instructions, and spoken well of Justice, Temperance, Clemency, Prudence, and Friendship, of obedience toward parents, of Gentlenesse toward men, of liberality toward the poor, of love toward our Country, of Loialty toward Princes, and such other virtues. He that should deny their precepts in part to be well spoken, and in part to be well practiced, should do them great wrong. But the Christian Religion, as it hath all these in common with them, approving and allowing of them; yea, not disdaining to read their books and to learn such Doctrine of them as they have left in writing, so it hath lanched out a great deal deeper, and entered farther, and considered better of the precepts of good life, and the practice of good manners, then

the Heathen and Infidels have done. It was a rule of one of the wisest among the Gentiles, that we are not borne only for our selves, but that our birth is partly for our Country, partly for our Parents, and partly for our friends. A goodly and Golden sentence much admired, and greatly commended, and oftentimes alleged. But if it be compared with the Doctrine of Christ, and the duty of all Christians, it will be found maimed in his limbs, and defective in his parts, neither having a good beginning, nor making a perfect ending. For first of all, he prescribeth that our Charity should be employed toward our selves, which they have well marked, allowed, and followed, which say, that a well ordered Charity beginneth at himself. But this is far from the Doctrine of Christ and his Apostles. Christ himself cōmandeth us to love our Neigh-as our selves, and *Paul* teacheth that Charity seeketh not her own things. Again, he maketh mention of our Country, of our parents, and of our friends, and rangeth them into good order, but what becometh of the poor? where or in what place of this notable sentence doth he place them? he speaketh not of them at all, let them shift as they can, they are quite forgotten, the Philosophers Charity stretcheth not to them; let them sink or swim, live or die, feed or starve, it was all one to him and to that Religion that he believed. And indeed a poor person in the time of the Painims had no other means to live and sustain himself and his family, then to sell himself as a slave to him that would buy him, if no man were found that would buy him, he perished for hunger, and died through want and famine. True it is, when they saw some men with their eyes languishing in misery, and heard them with their ears pitifully complaining in their extremity, they were sometimes touched with commiseration and compassion toward poor persons, but they never called or accounted this duty of humanity a virtue, but only an human passion or natural affection. Furthermore, they never built or erected any Hospitalls or houses of refreshing to lodge and nourish the poor, neither had the Princes their Almoners, to distribute their Alms as Christians have. When a Child was borne misshapen and evil-formed among them, it was killed; yea, it was not only allowed, but commanded, to stifle and strangle it, that it should not be brought up: a cruelty and inhumanity against Nature, and a despite and injury done to the Creator, who created them, and formed them in their Mothers womb. They made account of poor men as they did of Beasts; for alas, as those poor wretches came into the Market place, & set themselves to sale, as men do their Cattle, so such as bought them, standing there at offer & proffer, had full possession to do with them what they would, they had power to kill their bondmen at their pleasure, when, and how, and for what cause they thought good, and were not subject to give any account of their death, and for their so doing. They did ordinarily slay their slaves and Servants, when they became unprofitable unto them, and reserved such as were strong to labor, and able to do them service. Moreover, they set up sundry Theaters for Combates, to offer pleasure, and make pastime to the Beholders, and caused their poor Slaues to band themselves in two partes, one against another: then, they brought them forth, causing them furiously to set one upon another with naked swords, and with naked bodies, none of them being furnished with any defensive Armor; and the people assembled to see this most ungodly sport, laughed at it, and took no less pleasure to look upon it, then we take pleasure to see Cockes fight one with another.

Thus we see what the Religion of these Panims and Miscreants was, barbarous, beastly, bloody, defiled with all cruelty, contrary to all pity and piety, regarding the poor no more then brute beasts, and making no more account of them, but for their service they drew from them, and for the want they had of them. For among all the morral precepts which they taught and delivered, we never read that they spake anything, that they prescribed or persuaded anything touching the poor, nor that they ever established any good policy to help them. Notwithstanding, it agreeth well with natural reason, that everyone do good to his like. And it is a sound principle confessed among all, What thou wouldest not should be done to thee, do it not unto another: but we must do to another, as we would he should do unto us. But the Religion which is called the Christian religion goeth farther, and beginneth where nature leaveth us: It teacheth us to respect the poor as our own flesh, to regard them as the members of Christ, to account of them as of those that bear the Image of God, to relieve them as heirs of the Kingdom of Heaven, and to remember that the Lord Jesus accepteth and rewardeth that which is done unto them, as done unto himself. So then, no man can deny, but all men must confess, that the Christian Religion is in all points more excellent and perfect, then all other Religions, which are of Men, and savor of the Flesh.

Secondly, seeing the works of mercy must be shown to the poor Saints, it reproveth those that are weary and backward in doing good, and have no care to relieve them that live in great poverty and penury. We see many that are bountiful, and (as I may say) prodigal and wasteful in pampering of themselves, and feasting the Rich, which have no need, and stand not in want, but are sparing and fast-handed towards the poor. These are like unto the Rich man, that was cladde in Purple, and fared deliciously every day, but would not yield unto poor *Lazarus,* the Crummes and Offals that came from his Table. This is a great vanity, to gain praise and commendation from the Worlde, to be great Cheere-makers to the rich, and to be miserable to the poor and needy. Indeed, it is no sin to entertain thy rich Friends, and to Feast thy Kins-folks, as *Abraham* did *Abimelech;* but the other to feed the poor, rather then to Feast the rich, ought to be more common, and is approved to be more commendable. But such as follow all riot, and live in all excess, are most hard-hearted toward the poor. For devilish prodigality and Christian liberality, cannot stand together. Such as wast their goods in riotous living, think it ill spent that is given to the poor, especially that which is bestowed upon the poor Saints. We saw this in the rich Glutton, who abounding in outward blessings, would communicate nothing to *Lazarus,* as full of wants as he was of sores. We have hereof a lively picture, set up to be seen in the *Sodomites,* who exceeding in excess of pride, and fullness of Bread, offended there-withal in contempt of the poor, and weakening the hand of the ndeeie. Behold the practice of all that spend and wast their wealth in drunkenness, surfeiting, and such like wickedness, it greeueth them more to give a penny to good uses, then to lavish and dash away a pound, in following and feeding their beastly humors; whereby God is dishonored, the poor are robbed, their bodies are disfigured, their good Name is impaired, and their souls are endaungered forever.

There is no man, that delighteth in any sin, hut he hath pretence and excuse for his sin. The slothful servant that hid his Masters Talent and treasure committed unto him, alleged this for himself, *I knew that thou wast an hard man, which reapest where thou sowedst not, and*

gatherest where thou strowedst not. So the sluggard saith, *There is a Lyon without, I shall be slain in the street.* In like manner, such as are miserable and merciless toward the poor members of Christ, are ready to cover their shame, though it be with Fig-leaves; to daub up their hardness of heart, though it be with untempered mortar, and to paint their hypocrisy, though it be with deceitful and fading colors. Let us see what their Objections are, hindering their liberality, and shutting their hands, or rather their hearts from this compassion, so often commanded of God, and so much practiced of the godly. First, they say, they cannot do that which they desire, they fear that they themselves may want, if they should be liberal in giving. I answer, this proceedeth from the bitter root of infidelity. God hath promised to reward the liberal giver, but these men have not hearts to believe him, & to consider that he is true of his word. They think that by giving alms they shall be wasted, but the spirit of God pronounceth, that their wealth shall be increased. *He that giveth to the poor,lendeth to the Lord, & shall never lack.* The liberal person shall have plenty, and he that watereth shall have rain. There is that scattereth, and more is increased, but he that spareth more then is meet, surely cometh to poverty. Whatsoever is bestowed upon the poor, is accounted as given to Christ, who is a rich Rewarder of all that seek him. Hence it is, that the Apostle saith, *He hath dispersed abroad, and hath given to the poor, his benevolence remaineth forever; also, he that findeth seed to the sower, will minister likewise Bread for food, and multiply your seed, and increase the fruits of your benevolence.* The Wise man teacheth, that if our bread and our bountifulness were cast upon the waters, yet after many days we shall find them again. The Husbandman casteth his seed in the earth, and burieth it almost an whole year before he receiveth & reapeth the fruit of that he hath sown. Therefore, let not those that use to give relief to others, fear that they shall want the relief of others. Again, others plead and pretend that they are poor and needy themselves, they are rather constrained to receive, then to give; to take, then to distribute; to accept, then to bestow; for he that hath but little, cannot minister to others. But this cannot excuse the neglect of this duty. Let such know, that if there be a willing mind, *A Man is accepted according to that which he hath, and not according to that which he hath not.* The poor Widow mentioned in the Gospel, cast but one Mite into the Treesury, and yet that which she gave of her penury, was more respected of Christ, then all the abundance of the Rich. The Churches of *Macedonia,* were themselves in extreme necessity, and in great poverty, yet sent relief to others, above their ability. They that were converted to the Faith, after Christ's ascension, diminished their own substance, when they sold their possessions, and distributed the money among the poor, according to the necessities of everyone. Every man is bound to minister to his neighbor, and to supply his wants as God hath enabled him. Thirdly, others allege for themselves, that they have a great charge and heavy burden lying upon their shoulders, they must provide for Wife and Children, they have Father and Mother, and Kindered to relieve, and if they should not sustain them, they are made worse then Infidels, and have denied the Faith. These shifts cannot serve our turn, nor justify us in our evil doing. True it is, these things must be done, but the other must not be left undone. The Church gathered by *Peters* preaching after Christ's ascending into Heaven, not only spent of their superfluity, but sold their patrimony to relieve the poor, yet no doubt they had Wife and Children of their own to provide for. So no doubt had the *Macedonians,* who not only according to their power, but also beyond their power, were willing to do others good.

We must commit our Children unto him that hath promised to be a Father unto them. He hath promised, that he will not leave us, nor forsake us, but be our deliverer, *So that we shall not fear what Man can do unto us.* We have a full assurance of his word, *That the righteousshall not be forsaken, nor his seed beg their Bread.*

Such therefore, as set their hearts to prepare and provide much for their posterity, do withdraw themselves commonly from helping the poor, and by this means do oftentimes bring a curse upon their own goods, so that some of their Children, or of their Children's Children riotously wast them, & make havoc of all most vnthriftily. Fourthly, some there are, that hang back, and will give no Alms, because the poor are lewd and wicked, they are Idle and abuse their alms, they have bad tongues, and are unthankful persons towards such as relieve them. I answer, we must in our giving respect more the Commandment of God, then the persons of men: and though it fall out, that their tongues curse us, yet if we succor them in their necessity, the loins of the poor shall bless us, and we shall thereby heap Coals of fire upon their head, and make them ashamed of their evil. We are likewise commanded to love our Neighbor, it is not mentioned in the gospel, that we should not love him except he be godly. We are commanded to set before us the example of God, *Who maketh the Sun to shine, & rain to fall upon the just and unjust, upon the godly and the ungodly, that so we may be perfect, as our heavenly Father is perfect.*

Again, the Apostle *Paul* having taught, that idle persons which will not labor should not eat, addeth one thing further to be practiced, *That we should not be weary of well-doing.* Let us not therefore so much look upon the person of the men, as consider the greatness of their want: Let us not look for a recompense from them, but from him that hath promised unto us, that a Cup of cold Water shall be respected, and rewarded by him. This is it which *Solomon* meaneth, Eccles. 11, 3. when he saith, *If the Clowdes be full, they will pour forth Rain upon the Earth, and if the Tree do fall towards the South, or towardet the North, in the place that the Tree falleth, there it shall be.* In this place, the Wiseman persuadeth the Church to liberality toward the poor; the Clowds, when they are full of water, do not keep it to themselves, but pour it on the earth that gapeth for the rain, as if it were a thirst, and openeth his mouth to be refreshed; so when men are laden with wealth, they are bound to cherish their brethren, as it were pined away with hunger & third. Then he preventeth that objection which Covetous men make, to stay their hands from showing mercy, and to shut up their compassion from the needy, because they are wicked and unworthy of any favor, that they will abuse it to Whoredom, to Drunkenness, and to excess. For, he telleth them of the profit and reward, that they shall receive, because as the Tree, howsoever it falleth, on the right hand, or on the left, on the North, or on the South, it skilleth not, seeing it becometh the owners, and it falleth to him; so the bountifulness of good men, whether it be given to the worthy or unworthy, to the faithful or unfaithful, shall turn to his benefit that bestowed it. To conclude, every Christian man, must have the Spirit of Christ, if he be his; he that hath not the Spirit of Christ, he is none of his. But Christ is merciful, and therefore we must be merciful.

Lastly, seeing it belongeth to those that have the goods of this world, out of their plenty to supply the wants of the poor, it belongeth unto us to have an earnest care and diligence to provide for the poor, especially, the poor Saints. This duty and diligence was in the Apostle *Paul,* as it is expressed, *Rom.* 15. where it is said, *That he Ministred to the Saints at Jerusalem, and withal, that he gave himself no rest in this, until he had sealed this fruit unto them;* that is, till he saw it done and effected, according to his desire. It is not enough for us, to give good words, or to utter from our mouths good wishes, but we must in our several places, and particular callings, do our utmost endeavor, that relief may even be sealed to our poor. It is not enough to give to those that ask and crave the fruit of our liberality, but we must learn to enquire of the wants of the Saints, and to search what is their condition. It belongetb unto us, not only to have ears prepared to hear, but to have mouths opened, to ask of the welfare of those that are in necessity. We would desire to be so dealt with all our selves; and therefore let us be so minded toward our Brethren. This we see in *Abraham,* he stayed not till those strangers came into his house, til they desired to be received & have lodging, but he went out of his tent of his own accord, to see whom he could espy, that he might bring them to his house. So did *Lot,* so dealt all the Fathers. Thus did *Nehemiah,* when he saw some of his brethren that were come from Ie•usalem, he asked them concerning the state of the Church, and of the residue of the Captivity. We must not always wait, till we be entreated and urged to show mercy, but offer it our selves, to testify the willingness of our hearts. We must not only readily give our relief when the poor require it, but go unto them, search them out, and call for them, whether they ask our Alms or not, whether they require our relief or not. As Christ hath loved us, so let us love one another. Now, he loved us being his enemies, when we never asked remission of our sins, for he was found of them that sought him not, and shown mercy to them that desired it not, so ought we also to deal with our Brethren, not tarrying till they crave, but offering our Compassion. There have ever been poor, that make not their wants openly known, and are so dejected and rejected of many, that they are ashamed to show their necessity. This duty requiring our earnest care, to seek after, and see to the wants of our poor Brethren, reproveth three sorts of men. First, such as help them only in words, but not in deeds; with their mouth, not wirh their hands; in outward show, not by any true fruit of Charity. Such men doth the Apostle *James* note in his Epistle, who when they see a poor man, or a poor Woman, which wanteth bread to eat, and clothes to put on, they say unto him; God help thee (poor man) and succor thee, and send thee relief, it is great pity thou art no better provided for. These are destitute of a true Faith, which standeth not in word only: and the poor, notwithstanding all these fair Words, and goodly promises, may starve for cold, and die for thirst, and perish for Famine, if they should find no better comfort, and if every man should serve them after this sort. It is a very true saying of the Wise *Solomon, A Manthat boasteth of great liberality, is like Clouds and Wind without Rain.* So the Apostle *John* saith, *My little Children, let us not love in word, neither in tongue only, but in deed, and in truth.* It is not enough for a man to say, he will help and succor his Neighbor, unless he help him indeed.

Secondly, it reproveth those that do not rightly consider what poor the Apostle meaneth, and setteth before us as objects of our compassion. He doth not understand the idle Begger,

or sturdy Rogue, or vagrant Companion, who not applying himself in any lawful calling, maketh a profession of beggary, and liveth altogether upon the spoil of other men's goods, the profit of other men's labor, and the sweat of other men's brows. Neither doth he mean such manner of persons, as are common and continually haunters of Ale-houses, Vnthrifts, Spend-als, Carders, Dicers, Drunkards, which spend all the Weeke in going from one tippling place to another, having Wives and Children at home, that want those things which they wast, and when they come unto them, they rail and rage as mad men, against those they should relieve. These are excluded and wiped out of the roll and Register of the poor Saints spoken of in this place, being worse then Infidels, and denying the Faith. The Turks and Sarazens shall rise up in judgment against this wretched generation, and condemn them. But the Apostle pointeth out such unto us, to be holpen and comforted, as albeit it hath pleased God not to bestow so great a portion of worldly blessings upon them, as upon others, as the Artificer, the Handy-crafts man, and Day-Labourer, yet labor diligently in their Callings, and follow their Trades with all carefulness to relieve them-selves, and to maintain their Families, as those that profess the fear of God, and the Faith of Christ. Under this rank, we may range poor Widdowes and Fatherless Children, all aged and impotent persons, such •s are lame and diseased, that would work, but cannot; that desire to labor, but are not able. It is the rule of the Apostle, that ought to take place in all Churches, *That such as will not take pains, must not eat.* All those, that through frailty of Child-hood, or weakness of Olde age, or impotency of limbs, or greeuousnesse of sickness, or thorough greatness of their charge, laboring according to the utmost of their strength, yet are not able to maintain themselves, must have their wants supplied willingly and cheerfully; not grudgingly and sparingly, showing our selves to have a feeling of their necessities.

Thirdly, it reproveth such as never open their mouths to know the estate of the poor Sain•s, or to enquire how they fare: Alas, how should they offer their help of their own accord, and open the bowels of pity before they be entreated, that will depart from nothing, but urged and constrained by force of Law, or taxation of others? Or how should they extend their compassion to the poor that are absent, who are like unto the rich man that despised *Lazarus* lying at his gate, and would not give him the crumbs that fell from his table? It is noted to the great commendation of *David,* that after the death of *Saul,* he sought not revenge upon his issue and posterity, but did good to his children's children, & said; *Is there any left of the house of Saul, that I may show mercy for Jonathan's sake?* So ought we to seek out the servants of God, and to find out the poor, and to enquire after the distressed Saints, and say; Is there any of the poor yet left, to whom we may show mercy for the Lord's sake? For they represent the person of Christ: when they come unto us; Christ himself cometh unto us; and when they ask of us, it is Christ that asketh of us, and saith; I am hungry, I am thirsty, I am naked, I am harbourlesse; so that whatsoever we would do to Christ if he were with us, the same must we do to them that are among us.

8*Wherefore, although I have great liberty in Christ to command thee that which is thy duty.*

9*Yet for loves sake, I rather beseech thee, being such a one, even Paul an Old man; yea now a prisoner of Jesus Christ.*

IN the words going before, we have heard the preface or entrance of this Epistle, consisting partly in the Title of it, and partly in certain Prayers used by the Apostle: Now we are to proceed to the rest of the Epistle, wherein we must observe two points; First, the chief matter is handled; Secondly, the whole matter is concluded. The chief matter, is touching *Onesimus,* or himself. The first, concerning *Onesimus,* is handled from the eight verse, to the 22. verse. The latter touching himself, is expressed in the 22. Verse, wherein he willeth to prepare lodging for him, hoping by their Prayers to be delivered out of prison. The former point is set down in this short speech or sentence, *I Paul pray thet to receive Onesimus:* The parts of which sentence are not barely propounded, but amplified; and then, the whole is proved & confirmed. We are therein to consider three partes; First, the entreating and praying of *Philemon;* Secondly, the person praying and entreating; Thirdly, the person for whom he prayeth and entreateth. His praying of *Philemon,* is declared by a diverse reason, *Although I have great liberty to command thee, yet I pray thee and beseech thee.* The person praying and beseeching, is *Paul,* who is described generally, being such a one, and then particularly by his old age, and by his bonds. Touching the person, for whom he beggeth and beseecheth, we shall see afterward, Verse 10.

This is to be observed touching the order of the words. Now, let us consider the interpretation of them. First, he speaketh of his liberty in Christ, that is; as an Apostle and Minister of Christ, whose Messenger or Ambassador he is; whereby he insinuateth and signifieth, that this power is not his own, or of himself, but is Christ's; it is not the servants, but the Lord's; it is not man's, or the Ministers, but God's. For even at Magistrates ordained and sent forth by the Prince, can do nothing in their own name, but in the Kings name; so Ministers called of God, and fitted to the office whereunto they are called, must teach, command, reprove, and exhort, not in their own name, but in the name of Christ their Lord and Master. He addeth, *That for loves sake he entreateth him.* Love, in this place, may be referred either to *Philemon,* or to *Paul,* seeing the Apostle leaveth it at large, and restraineth it not either to his love, or to his own. If it be referred to *Philemon,* it carrieth this sense, I do entreat thee, and not command thee, for thy compassion and loves sake, which I have before commended in thee, and thou so diligently and devoutly showest unto the Saints. But I do not take this to be the natural meaning of the words, so that we are to understand them rather of *Paul's* love toward *Philemon,* that he so tendered and loved him, as that he had rather deal with him in kindness, and by intreatance, then roughly and severely. Lastly, he saith, *Paul, an Old man, and now a prisoner of Christ.* In these words, is included great force to move *Philemon:* We must understand the first Words of his Age, not of his Office; of his years, not of his Ministry; and he calleth himself a prisoner of Christ, that is; for Christ's sake, and the preaching of his Gospel.

So then, according to this Interpretation, these words are thus much in effect, as if he had said; Seeing I hear everywhere of thy fervent Love, and exceeding tender Compassion thou

bearest to the poor Saints, though I may many ways command thee in things that are right and equal, as in that I am an Apostle of our Lord Jesus Christ, in that I am stricken in Age, ready to leave this life, and in that I am now a Captiue and Prisoner, for the cause of Christ and his Gospel, yet the love and tender affection I bear unto thee, do move me rather to beseech and to entreat thee.

Now let us see what may be observed out of these words. First of all, the Apostle would not do that which he might do, and was lawful for him to do, which may teach the Minister and all men sometimes to be content to depart from their right, as *Abraham* did toward *Lot,* when a strife arose between them, and as *Paul* did oftentimes, according as himself testifieth in his Epistles. Which condemneth those that stand strictly upon their right, and consider what is lawful but forget what is fit and expedient. For in things that are indifferent we are not by and by allowed to do that which is lawful, nor to use our power, but must suffer all things, that the Gospel of Christ be not hindered. Likewise, the Apostle would not sometimes take any wages of the Church, but preached freely and was not chargeable to any, because he would not give occasion of speaking evil against the Gospel. Secondly, the Apostle publisheth his liberty to command, but it is only in Christ whose Ministers he and we are, and not our own. Thus he calleth himself an Apostle, not by man, nor by the will of man, but of Christ. This is the difference between a civil Magistrate, and an Ecclesiastical Minister. The civil Magistrate may give charge and send out commandments in his own name, but the Minister must command in his Masters name, in as much as Christ hath not imparted the power, nor communicated the right which he hath over men's consciences unto any mortal man, no not to the Angels in Heaven. Wherefore, whatsoever we speak or do, we must do all in his name that hath sent us. Thirdly, mark how far his authority stretcheth and extendeth, he can require and exact no more then that which is right and equal and their duty to do. It is no absolute or immoderate power, but limited within these bounds, that he go not beyond them. This is required of all the Ministers of the word, they are to teach that which is right, and he people are bound no farther to hear them. Fourthly, he declareth why he yielded up a part of his right and did not prosecute it to the full, for love sake, it was for Charity sake that he turned his power into prayer. All indifferent things must be measured by this rule. Charity will cause a man willingly to give place where it is in the heart, but where it is not, he will not regard to use his liberty with offense, nay to the destruction of his brother. 5 Lastly, *Paul* to move *Philemon* propoundeth his bands and afflictions, to teach that no man ought to grieve at the afflictions of the Church. We ought to be so far from being ashamed of the Cross in our selves, and from being offended at the Cross in others, that rather we are to know, it commendeth the Ministry, and serveth greatly to edification. For by this title he commendeth himself, and purchaseth authority unto his Ministry, whereby he signifieth not only that he is an Apostle, but somewhat more; an Apostle, a prisoner; that is, adorned with the marks and tokens of Apostolical honor, seeing the badges of the Apostleship are such bands as he suffered for Christ's sake. So then, a Minister afflicted, is more then a Minister: a Christian persecuted, is more then a Christian: and every faithful man and woman, the more they are tried by suffering for the Gospel, the more they are to be honored and the better to be esteemed in the Church.

[*I have great liberty in Christ, to command thee.*]

The Apostle having to deal with *Philemon,* whom he had won by his Ministry to the Gospel, and whom he had authority to command in the Lord; saith, that he might be bold to urge and press him to this duty in regard of the Office of Apostleship, of the greatness of his age, and of the sufferings of bonds and imprisonment. Heereby we learn, that the Pastor by his Office hath power and authority to require and to command men as the Minister of Christ to do their duties. The Teachers of the Church have power by their calling and placethat they are employed in, to be bold with their people, they have an interest in them, to urge them to good things. We see then, that the Ministry is an office of power, and the Ministers must have boldness in the discharge of their duty, and in the execution of their calling. This we see in the practice of the Prophets of God, and of the Apostles of Jesus Christ.
When *Elijah* was charged by *Ahab* to be a troubler of Israel, he answered with freedom of speech, and boldness of spirit, and vehemency of zeal, *I have not troubled Israel, but thou, and thy Fathers house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.* The like we see in *Jonah,* he was not afraid when he came to *Nineveh,* to cry out against the Citty and the Inhabitants thereof, *That except they repented; within forty days they should be destroyed.*

This Doctrine among other places hath most plentiful confirmation out of the prophesy of *Jeremiah,* whether we consider the commandment of God, or the practice of the Prophet. Heerunto cometh that which the lord speaketh to him, *Behold, this day I set thee over the Nations, and over the kingdoms, to pluck up, and to root out, to destroy and throw down, to build and to plant.* When *Pashur* had smitten him, and put him in the stocks, the Prophet said unto him, *Thus saith the Lord, behold, I will make thee to be a terror to thyself, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, &c.* This authority the Apostle *Paul* doth often claim & challenge unto himself over the people, and he showeth what power he had by reason of his Ministry. When he giveth sundry instructions to diverse degrees among the *Corinthians,* he saith, *Unto the unmarried I command, not I, but the Lord.* And in another place, *Seeing then that we have such trust, we use great boldness of speech.* It is noted by the Evangelist, that Christ taught as one having authority, and not as the Scribes, that is; boldly, not fearfully; zealously, not coldly; with great power, not as one that telleth a dream. The Apostle writing to *Timothy,* doth not only gently entreat him, but straightly charge him before God and the Lord Jesus Christ, and the elect Angels, that he observe those things, without preferring one to another, and do nothing partially. And in the Chapter. following, *I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ, which under Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, and unrebukable until the appearing of our Lord Jesus Christ.* Likewise, in the latter Epistle, *I charge thee before God, and before the Lord Jesus Christ, which shall judge the quick and dead at his appearing, and in his kingdom, preach the word, be instant in season, and out of season, improve, rebuke, exhort, with all long suffering and Doctrine.* All these places of Scripture laid together, comparing the Commandments, together with the examples of the Prophets of Christ, and of the Apostles, do teach us by the Ordinance of God, power, and Authority are always joined to the Pastors Office, and never to be severed and divided from it.

Let us see what are the Reasons. First, if we consider the names that are given unto them, and the honorable Titles whereby they are called, we shall be moved to confess their calling to be accompanied with power under Christ. They are Fathers in Christ, but Parents may be bold with their children. They are Pastors and Shepherds, but the Shepherd is to direct & order the Sheep of his pasture. They are Ambassadors, but the Ambassador is not sent without authority from him that sendeth him. They are Captains of the Lord's host, but the Captain hath rule and government over those that are under his charge and regiment. If then the true Ministers of Christ be Fathers, Shepherds, Ambassadors, and Captains under Christ the great shepherd of the Sheep, their Office cannot be without jurisdiction and authority over the people of God committed to their charge.

Secondly, if we consider the fruits and effects that are ascribed in the word to the Ministers of the word, we shall see that their Ministry is joined with authority. They are the means and instruments to bring us to the knowledge of Christ, to the bosom of the Church, and to the Kingdom of Heaven. Their Office is to convert sinners, and to save souls. When Christ ascended up into Heaven, he appointed Pastors and Teachers in his Church for the repairing of the Saints; for the work of the Ministry, and for the edification of the body of Christ, till we all meet together (in the unity of faith and that acknowledging of the son of God) unto a perfect man, and unto the measure of the age of the fullness of Christ. So the Apostle exhorteth *Timothy* to take heed to himself, to exercise his gifts, to give attendance to Reading, to be diligent in exhortation, and to continue in delivering sound Doctrine, because in doing these things he should save both himself and them that hear him. God hath put into them and their mouths the word of reconciliation, so that faith cometh by hearing, and hearing by the preaching of the word of God, and therefore the Ministers are said to save their own souls, and the souls of others.

Thirdly, there is a co•peration of God and the Ministers Office together, and an admirable simpathy between them. If then God and the Minister do work together, he may lawfully enjoin men to do their duties. This is it which the Apostle teacheth, *We are together God's laborers,* and in another place, *We therefore as workers together, beseech you that ye receive not the grace of God in vain,* where to comfort the Ministers against the contempt of the world, he declareth, that it pleaseth God to use their Ministry to work faith in whom he will. True it is, the Ministers are not able to give or work faith in the hearers, either in whole or in part, it is God only that giveth increase and a blessing upon his own means, but they are the instruments which he employeth. He commandeth the Ministers to preach, and he giveth a blessing to their preaching. The Minister laboreth on the heart and conscience God reformeth it, and giveth the grace of repentance. The Minister delivereth the Doctrine of faith, God giveth the gift of faith. The Minister teacheth righteousness and holiness of life, God saith; be it so, he shall be righteous and holy. The Minister pronounceth mercy to the penitent, God bestoweth mercy and forgiveness of sins upon him. Thus God ratifieth their word, and after a sort tieth his blessing unto it. Seeing rherefore, that the Ministers of the word have many titles of power and jurisdiction given unto them, seeing they are the means and instruments appointed to bring us to salvation, and Lastly, seeing they work with God

and as it were help him in bringing men to faith and eternal life; we may conclude, that their Office is joined with power and authority.

Let us see what are the uses of this Doctrine. First, touching the Office it self, we gather, that it is a worthy calling, an honorable Office, an excellent Function, how base and mean soever it be esteemed among men of this world. This the Apostle setteth down writing to *Timothy,If a man desire the Office of a Bishop, that is, a Minister of t•e Gospel, he desireth a worthy work,* not only a work, but a worthy work. Therefore this Office, is not only a lawful calling; but a worthy calling. It is hard to discharge it aright, for who is sufficient for these things? but those things that are hard, are excellent. The Minster beareth the person of Christ in preaching the word and administering the Sacraments. We heard before that in furthering and finishing the salvation of men, God worketh with them. It is a great and glorious account which God maketh of his word in the mouth of his Ministers, when it is truly preached and rightly applied, he giveth grace by it, and ordinarily worketh not salvation without it. This is no small honor and estimation to the Ministers of God, and to the Ministry of his word, that he admitteth them as joint-workers, and as it were fellow-laborers with him, he worketh when they work, he exhorteth when they exhort, he reproveth when they reprove, he teacheth when they teach. This the Prophet teacheth to be the Ministers commission given him of God, when he hath preached righteousness to man, God will have mercy on him, and will say to the Minister, Deliver him that he go not down into the pit, for I have received reconciliation. This the Apostle saith, *Now then are we Ambassadors for Christ, as though God did beseech you through us, we pray you in Christ's stead that ye be reconciled to God.* This our Savior Christ also himself speaketh, and avoucheth, in the person of *Peter,I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind upon earth shall be bound in Heaven, and whatsoever thou shalt loose on earth, shall be loosed in Heaven.* Whereby he teacheth, that the Ministers are the Porters of Heaven, they have the Keys committed unto them, they are appointed to bring the Children of God into the sheepefold of Christ. They shut the Kingdom of Heaven against all unbelievers, by preaching, that they shall not enter, but be cast into utter darkness and be tormented in Hell. They open the Kingdom of Heaven to all believers and penitent persons, by preaching that they shall enter into the kingdom of Heaven and enjoy eternal life. To this end and purpose Christ speaketh to his Apostles after his ascension, *Whose sins soever ye remit, they are remitted, and whose sins ye retain they are retained.* True it is, God only forgiveth sins properly, but he hath appointed his Ministers to preach, publish, and to witness to their consciences that repent and believe the Gospel, that all their sins are forgiven. And on the other side to preach and declare that such as will not believe and repent, shall never have their sins forgiven them. For, how the Ministers bind and loose, shut and open, forgive and retain, the Prophet Isaiah showeth, when he saith, Chapter 44. *I will destroy the Tokens of the Sooth-sayers, and will make them that conjecture, Fools: and turn the Wisemen backward, and make their knowledge foolishness; but he confirmeth the word of his servant, and performeth the Counsel of his Messengers.* Whereby we see, that God doth bind and loose, forgive and retain with him, when he confirmeth their word, and performeth their Counsel. This is the Dignity of the Ministry, which serveth to reprove the unthankfull world, and

ignorant people, that make no reckoning or account of this ordinance, which is the power of God, and the wisdom of God.

First, it condemneth those that think the Ministers proud and presumptious, and accuse them as saucie and malapart, when they command us from the Lord, and check us for our sins. It is their duty, not only to teach and admonish, to exhort, and to comfort, but to convince and reprove, to threaten, and to denounce Judgments from God, against the obstinate and unrepentant. When they are stirred up with boldness and courage to tell the people of their sins, we must know they do that which they may do, & speak no more then they ought to speak: they must not hold their peace, unless they would dishonor their Lord that sent them, and bring judgment upon their own heads. An Embassador, if he should not use the name and authority of his Prince, should abuse his Prince, & make himself liable to grievous punishment. So the Ambassadors & Lieutenants of Jesus Christ, if they should not command and charge us (his subjects) in the name of our Lord & Master, they should abuse and abase him that put them in the office, and sent them to their charge. Therefore the Apostle saith, *Let a man so think of us, as of the ministers of Christ, & disposers of the secrets of God, & as for the rest, it is required of the disposers, that every man be found faithful. Zachariah* reproving *Joash* & his princes for their Idolatry, *they thought him to be a mad and malapart fellow, & put him to death.* S• when *Jeremiah* was sent to prophesy against the Temple, and the Citty, and to exhort them to amend their wages and their works, they could not bear his words, but threatened to kill him. Secondly, it reproveth those that account the Ministers, their Vassals and Slaues, whereas the case of a Pastor is not to be made an underling or a block for everyone to insult & tread upon, as the wicked Worldlings use them. This is the measure indeed that is met unto us, this is the recompense that is received by us, and this is the complaint that the Apostle maketh, *I think that God hath set forth us, the last Apostles, as men appointed to death, for we are made a gazing stock unto the world, and to the Angels, and to men; unto this hour we both hunger and thirst, & are naked, and are buffeted, and have no certain dwelling place.* Whereas they should be regarded as the Ambassadors of God, and respected as his Stewards set over the house of God to dispense the mysteries of life and salvation. True it is, great contempt lieth upon our calling to the Ministry, even as much reproach is laid upon the profession of Christ in sincerity. The Prophet declareth that his adversaries rejoiced at his calamity, and hated him wrongfully, because he followed goodness, so do the Ministers of the Gospel suffer much hatred and contempt by wicked and profane men, because they discover their Hypocrisy and open their iniquity; yea, the word of God in their mouths is many times as a fretting Corasiue applied to their consciences, that they cannot welter and wallow so secretly and securely in their sins, as they would and as they wonted to do. When they are resolute and resolved to continue in sin, and think to rest and sleep quietly therein, as in a bed of ease, the word of God doth often raise them up, and rouse them out of their senseless security, and summoneth them to the bar of God's judgment. This is it that troubleth their peace and their patience, this maketh them to spurn against their persons and their calling, this causeth them to watch them narrowly, and to hunt after advantages through their infirmities, that thereby they may disgrace them: this draweth them to cast all contempt and dishonor upon their Office, that so their disorders and profaneness may not

be espied. For how should they abide the Ministers of the word, that hate the word of God? Or how should they suffer the Ambassadors, that cannot endure the Ambassage and message that they bring? But we must arm our selves against the scorn and contempt of the world, which by wicked men is cast as mire and dirt in our faces, considering that we are the sweet savor of God as well in them that perish, as in them that are saved. Thirdly, the high excellency of this calling, reproveth those that account the Office to base and low for them and for their Children. Many there are that live by the Gospel, that are ashamed to preach the Gospel. They live by the Altar, and yet are ashamed to serve at the Alter. They can be content to have the Milk and to cloth themselves with the wool of the sheep, and yet disdain to feed the sheep. These are they that love the chief places at feasts, and to have the chief seats in the assemblies, and greetings in the Markets, and to be called of men *Rabbi, Rabbi.* Ambition and vain glory have tied up their tongues, and made them cleave to the roof of their mouths. Covetousness and idleness have choked them and stopped the passage of their voice. Pride in themselves and contempt of others, have sowed up their lips and made them cast the care of the flock upon their substitutes, who many times are as careless as their Masters, and in the mean season between them both, the sheep of Christ bought with his precious blood, go to wrack and run to ruin. What a shame is it, that any man should be raised up and advanced merely by the Gospel, and yet account the preaching of the Gospel a reproach to their high dignity? The son of God himself refused not to serve in this calling, he went about all Cities and Towns teaching in their Synagogues and preaching the Gospel of the Kingdom. If then Christ Jesus the son of God took pains in this calling, what son of the earth shall disdain to discharge this office that he hath undertaken, and by which he is maintained. Again, seeing the calling is so excellent, why should any be ashamed to consecrate their sons to God, in the service of the Ministry, thereby to gain souls to him and to his kingdom?

Fourthly, if it be a calling of such dignity, it reproveth those that run before they be sent, and wait not a lawful calling from God, that they discharge it afterward with peace of heart, and comfort of Conscience? We see many young men make more hast then good speed in entering into the Ministry, who for the most part want that judgment, staydnesse, experience, gravity, & moderation that is meet to be in men of that profession. Hence it is, that they are called by the name of Elders in the Scripture. The Apostle thought it necessary to give this charge to *Timothy,* a young man (though he were of rare hope, and of excellent gifts) *To fly the lusts of youth, and to follow after righteousness, Faith, Love, and peace, with all them that call on the Lord with a pure heart.* And in another place he saith, *Let no man despise thy youth, but be unto them that believe an ensample, in word, in conversation, in Love, in Spirit, in Faith, in Pureness.* If he had this need of instruction, howe much more others?

Fifthly, it reproveth those, that are so hand-fasted, that they repine at their maintenance that labor among them. How many places and Parishes are there, that regard not how they be taught; or whether they be taught or not, so they may be well dealt withal in their Tithes; that is, if they might pay little or nothing to maintain their Minister? There is grown in many congregations this agreement and bargain, between the Pastor and the people, if he will spare them in temporal things, they regard not how he deal with them in spiritual

things. If they may pay little, they are content he shall preach little; If they may enjoy their Tithes at a low rate, they are well pleased, that he take his ease, and teach them seldom. But albeit, he preach in season, and out of season, and do his duty with all diligence, yet they murmur and repine at his allowaunce, and think everything too much, that is bestowed that way.

Lastly, it reproveth such as regard not the censures of the Church, inflicted upon evil doers. The censures of the Church are made as a scar-Crow, and esteemed of many as a mock. But if that power and authority were regarded in the Ministers hand, that the word of God alloweth and appointeth, whereby he is authorized to exercise spiritual jurisdiction in Church-matters, not only to preach, but to punish; not only to teach, but to correct; not only to instruct, but to excommunicate; then would the Office be magnified, then would the Ministry be esteemed according to the institution of them. Our Savior giving order and direction to inform the Governors of the Church, when scandals and offenses arose among them, addeth; *Verily I say unto you, whatsoeaer ye bind on earth, shall be bound in Heaven; and whatsoever ye loose on earth, shall be loosed in Heaven.* We see God promiseth to ratify the sentence pronounced and denounced in his name. The abridgement of this power is the contempt of the men, and of their Ministry, and the curbing & cutting short of their authority, doth open a gappe to all contumely and reproach of their persons and office. If a Magistrate should prescribe and ordain that Law which is wholesome and profitable to the Common-wealth, and have no power at all to punish the Malefactors and misdoers that transgress, who is it that would regard the Commandment? If a School-master had authority only to rule and to teach, but were restrained to take up the rod to correct and chastise the obstinate & sluggard, what Scholar would hearken or give ear to his teaching? In like manner, so long as the Minister is allowed only to speak the word, or to threaten, but stinted that he shall go no farther, his Ministry will be little regarded; as if a Master should tell some of his Scholars of their shrewde tricks, but were not licensed to punnish their evil doing. God hath joined authority to the Pastors office, & put into his hand the discipline of the Church, and the Ministers of God, have exercised & executed the same according to his ordinance. Hence it is, that the Apostle reproving an heinous offense amongst the *Corinthians,* and showing the use of Ecclesiastical correction, saith, *What will ye? Shall I come unto you with a rod, or in love and in the spirit of meekness?*

Secondly, seeing boldness to command under Christ, belongeth to the office of the Minister; it teacheth us, and putteth us in mind of many good duties; as first, to ask this gift of God, and crave of him to indue us with the zeal of his glory, and other graces of his spirit, that we may speak the word boldly, as we ought to speak. We see an example hereof in the Apostles, when they heard the threatenings of the enemies of the Gospel, *They lift up their voices to God, with one accord, and said, O Lord, thou art the God, which hast made the heaven and the earth, the sea, and all things that are in them, behold their threatenings, and grant unto thy servants with all boldness to speak thy word.* So, when the chief Priests said, *Did not we straightly command you, that ye should not teach in his name? And behold, ye have filled Jerusalem with yoar Doctrine, and ye would bring this man's blood upon us.* Then Peter and the Apostles answered, *We ought rather to obey God then mē.* Many men are endued with great gifts of learning and knowledge, but they

want the tongue of the Learned to minister a word in season, they want zeal and utterance to deliver the word of God to the people. Let everyone therefore, seek to fit and furnish himself to this calling, and in Christ Jesus be bold to do this duty. This the Prophet saith, *Crie allowed, spare not, lift up thy voice like a Trumpet, and show my people their transgression, and the house of Jacob their sins.*

This reproveth those that have the word in respect of persons, who dare not do their duties, and are afraid of men's faces. They would be counted the Ambassadors of God, but they are afraid to do their Masters message. Let such learn of *John the Baptist,* who shrunk not back, but was bold to tell *Herod,* that it was not lawful for him to take his Brothers Wife. We must not be Dastards and faint-hearted soldiers, to fight the Lord's battles, but first be sure, we have a good warrant out of the word, and then go boldly into the field, and fear not to look the enemy in the face. True it is, if we have not our Commission signed and sealed unto us, we have just cause to fear; we speak in our own names, and not in the name of God: we send our selves, we are not sent of him; We are our own Messengers, to do our own Message, not the Ambassadors of the eternal God. But when he hath put his word in our mouths, we must go to those that he hath sent us, and whatsoever he commandeth us, that we must speak. So, when God had stretched out his hand, and touched the mouth of the Prophet *Jeremiah,* he said; *Bee not afraid of their faces, for I am with thee, to deliver thee, saith the Lord.* Thus he speaketh to Ezekiel, *I have made thy Face strong against their Faces, and thy Fore-head hard against their Fore-heads, I have made thy Fore-head as the Adamant, and harder then the Flint: Fear them not therefore, neither be affrayde at their looks; for they are a Rebellious house.*

Secondly, it teacheth them not to loose their Authority, and so to shame their Calling, and their Mayster that hath put them in that Calling, bringing them-selves and their Ministry, under the subjection and slavery of others. The Apostle by all means seeketh to magnifye his Ministry, and to beautify his Calling. Hence he saith, *Am not I an Apostle, am not I free?* This reproveth those that serve the lusts and pleasure of others, and dare do nothing to displease such as are in high place. Thus *Aaron* in the absence of *Moses* offended, who was at the commandment of the people, when they said unto him, *Make us God's to go before us, he received their golden earings, and fashioned it with the grauing tool, and made of it a Molten Calf.* The like we see in *Uriah* the Priest, when *Ahaz* (who did not uprightly in the sight of the Lord, but walked in the way of the Kings of *Israel*) saw the Altar that was at *Damascus,* he sent unto him the pattern of the Altar, and the fashion of it, and all the Workemanship thereof, and he made an Altar in all points, like to that which the King had sent from *Damascus.* This departing from the Commandment of God, to please the humor or honor of mighty men, must be far from us. We have a plain way set before us, we ought to walk in it, we must not decline either to the right hand, or to the left hand. We must not make merchandise of the word of God, but deal faithfully with God and his people. The Prophet *Micah* complaineth of such Prophets in his time, as flattered the people in their sins, *And Prophesied unto them of Wine and of strong drink, and in such Prophets the people delighted.* The Lord chargeth *Jeremiah,to truss up his loins, to arise, and to speak to the Children of Israel all that he commanded him, not to be afraid of their faces, least he destroy him before them.* Let us beware of such smooth tongues, that flatter with their lips, and bring us in danger of destruction. *Solomon* teacheth us, *That a man*

which flattereth his Neighhour, spreadeth a Net for his steppes; declaring thereby, that as a Birde which is taken in the Net, is in danger of death; so they which believe flatterers, fall into great perilles of Soul, of Body, of Goods, of good name, of life.

Thirdly, it teacheth the Ministers, to take heed they abuse not their Authority, and turn it into tyranny, but employ it unto edification, not to the destruction of the Church, or any member thereof. This the Apostle plainly teacheth concerning himself, *Though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should have no shame.* And in another place, *We have not Dominion over your faith, but we are helpers of your joy, for by Faith ye stand.* We must remember and consider that we are under Christ: we are his Substitutes and Lieutenants. He is the chief Shepherd of the Sheep. We must not bear our selves as Lord's over his heritage, but as ensamples to the flock. Christ himself testifieth, that he was among them as one that served: *For the son of man came not to be served, but to serve, and to give his life for the ransom of many.* Let us have the same mind in us, that was in christ Jesus; let us behave our selves as Stewards, not as Lord's; as Officers, not as Princes; as Ministers, not as Usurpers; as Stewards, not as Masters of the house.

Lastly, it serveth for instruction of the people, that they despise not the Ministry of the word, but always ready to hear it with reverence. For wheresoever there is authority in the speaker, there should be fear and reverence in the hearer. They are Ambassadors sent, not from Man, but from God; they speak not in their own names, but in the name of God; they publish not their own Dreams or devises, but the Doctrine of God, and therefore ought reverently and obediently to be regarded. Thus the Prophet teacheth us to reason, *The people must hear the Law at his Mouth, for he is the Messenger of the Lerd of Hosts.* True it is, they are men that bring it, but they are Messengers sent of GOD, they are subject to the same passions that we are, but God hath put his word in their hearts, and in their mouths: and therefore, both they and it must be received with all reverence, and entertained with the inward obedience of the soul. Hence it is that our Savior Christ saith, *He that heareth you, heareth me, and he that heareth you, heareth him that sent me.* The Prophet teacheth, that their feet are beautiful that bring glad tidings of peace, and bring glad tydinges of good things. They are said to be worthy of double honor, and to teach the way of salvation. If a man had lost a precious Jewel, and Rich Pearl, which was all the riches and substance of his house, and being in this case, should meet with a man that can tell him who robbed him of it, where it is, and how he may come to have it again, how would he respect him, and reward him? A godly Minister is such a one unto thee, who when *Adam* had lost himself, and all his posterity, and that peerless Jewel of righteousness the whole wealth of our souls, can truly tell us who did steal it away from us, and how it is to be recovered again. The Devil is the Thief; Christ doth restore it: Faith applieth Christ, the Word of God worketh Faith; the Minister preacheth the word whereby we believe. How well dost thou account of that Physician, and how highly doest thou esteem of him, who when thy health is lost, and sickness fallen upon thee, can tell thy disease, open the cause of it, show thee the cure and remedy of it, and restore thee to thy former state and strength; so when thy soul is sick unto the death, and even to damnation, the man of God can heal the deadly wound that Satan hath given, and apply a sovereign plaster for thee, made of the precious blood of Christ.

From hence all men may learn, how to esteem God's Ministers, and with what affection we are to hear them. The Sheep of Christ will hear his voice and follow him. This is a notable token to know the children of God by: to disobey the Ministers of God, is to disobey God himself; & to despise their word, is to despise the word of God himself. Is not the Embassador of an earthly Prince received with great honor & reverence? Is not his message received as undoubtedly as if the Prince himself were present? Are not they which despise his authority as heinously punished, and as vilely accounted of, as if they resisted and rebelled against the Kings own person? Shall then the Messengers of the living God, the King of Kings, and Lord of Lord's, be received less worthily then the other, whose authority is greater, who message is weightier, whose place is higher? It is requisite therefore, that the people fear and reverence their Minister, or else they will in no case honor and obey him. For where fear is not present, all honor is absent; & whosoever scorneth to perform this duty of fear, let him be well assured, he contemneth not him, but the Lord that sent him. This fear is to be yielded, not to his person, but to his Office. For as the Apostle exhorteth the *Thessalonians* to acknowledge them that labored among them, and have them in singular love for their works sake; so we ought to fear those that are set over us in the Lord, for their worker sake. So he witnesseth that the *Galatians* received him as an Angel of God; yea more then so, they received him as Jesus Christ himself. This was not as he was a man, but as the Minister of God: this was not for the excellency of his person, which he acknowledgeth to be simple, and testifieth to be contemptible; but he was received for that excellent message which he brought among them. Therefore *Paul* writing to the *Phillippians,* saith, *As ye have always obeyed me, not as in my presence only, but now much more in my absence, so make an end of your salvation with fear and trembling.* This reproveth all those that are stubborn and disobedient, and will not obey the word of exhortation delivered unto them: such also, as hear not often and constantly, but seldom and carelessly, as if they were persuaded, that they had nothing to do with God, or God with his word: such as when they hear are not stricken with any fear of the presence of God, or of the power of the word, or of the truth that is delivered, so that they never can hear aright, seeing GOD accounteth those only the right Hearers, that tremble at his Word, and are of humble and contrite hearts.

Lastly, such as are content to hear and listen with their outward ears, but it is no longer then they list, and no farther then their own fantasies are fed, and their desires followed, and their humors pleased. They are willing to hear, until their special sins be reproved: but when they find themselves touched, or their iniquities (which they dwell in) discovered, they grow out of patience, and begin to revile and rail at the Ministers that seek with a good Conscience to discharge their duties. This is an evident note of a corrupt hearer, and a plain testimony of an evil heart. We must be ready to hear the curses of the Law, as well as the promises of the Gospel: we must account it a benefit to be reproved our selves, as well as to hear others reproved. A sick man would not content himself to have the Physician show unto others their diseases, but would have his own disease discovered unto him; so is it profitable unto us, to see our own sins, and to hear our own corruptions revealed and manifested unto us. If we once desire to come out of our sins and iniquities wherein we have lived; if once they become bitter and unpleasant unto us, it will be no grief or burden, to see

our selves stripped, and laid open to the view and sight of the world. Let us therefore with meekness of spirit submit our selves to the stroke of God's word, and not rage when we are reproved, as the manner of those is, that purpose to persevere, and to continue in their sins unto the end.

Verse 9. [*Yet for your loves sake I rather beseech thee.*]

Here we have the second part of the diverse reason before remembered. The former Verse, was a preparation or entrance into the prayer or petition of Paul, and containeth the authority that he had (if he would use it) to command *Philemon* that which was convenient for him to do. These words are a mild mittigation of the former; namely, that albeit he might command him by his office, yet he would rather entreat and beseech him thorough love. The Apostle having to do in this place with a matter of Christian moderation and equity, wherein he might from the Lord command with authority, doth notwithstanding pray and beseech; and when he might lawfully urge and require the practice thereof, he rather resolveth to use gentle, humble, and loving means. The Doctrine arising from hence, is this; That the Servants of God, ought to use mildness and meekness in delivering the will and message of God to his people, rather entreating them with lenity, then commanding them with authority, albeit they have liberty so to do. Courteous and gentle means are first to be used, if they may prevail, rather then checking and chiding sharply and rigorously with Offenders. We see this in Christ Jesus himself, who did not break the bruised reed, nor quench the smoking Flaxe, he saith, *Come unto me all ye that are weary and heavy laden, and I will ease you, for my yoke is easy, and my burden is light.* This appeareth in sundry places of Paul's Epistles, *Rom.* 12, 1. *I beseech you Brethren by the mercies of Christ; that ye give up your bodies a living Sacrifice, holy, and acceptable unto God, which is your reasonable serving of God.* So, 2 Cor. 5, 20. *Now then are we Ambassadors for Christ, as though God did beseech you through us, we pray you in Christ's stead, that ye be reconciled to God.* And in the tenth Chapter of the same Epistle, *I Paul myself, beseech you, by the meekness and gentleness of Christ, which when I am present among you, am base, but am bold toward you being absent.* Thus the Apostle *Peter* speaketh, *Dearly beloved, I beseech you as Pilgrims and Straungers, abstain from fleshly lusts which fight against the soul, and have your conversation honest among the Gentiles.* Likewise the Apostle *John* writing to a Noble woman by birth but more noble by Faith and Religion, saith, *I now beseech thee (Lady) not as writing a new Commandment unto thee, but the same that we had from the beginning, that we love one another.* Whereby we see, that it is a duty required of us, that in delivering the word of God, & in declaring his will, we should use mildness rather then sharpness; gentleness, rather then roughness; beseechingrather then commanding; and meekness of spirit, rather then threatening of judgment.

Now to confirm this doctrine, sundry reasons may be rendered and produced. First, we are bound to use those means, and to take that course, which is most forcible & effectual. But to deal with love and lenity, and to handle our brethren kindly and meekly, is most likely to prevail with most men. Therefore the Apostle requireth, that the servant of God must not strive, but must be gentle toward all men, apt to teach, suffering the evil, instructing them

with meekness that are contrary minded, proving if God at any time will give thē repentance, that they may acknowledge the truth, and come to amendment, out of the snare of the devil, &c. There is no way so available to bring evil men out of the dangers wherein they stand, who are as it were taken prisoners, and made bondslaves to do the Devils will, then to allure them by gentleness, to draw them by long suffering, and to overcome them by patience.

Secondly, this course well and duly observed, serveth to persuade them with whom we deal of our love and tender affection towards them. For loving and friendly dealing, argueth loving and affectionate minds, and with whomsoever we have to do, it is a great means of prevailing, and the ready way to bend and incline him unto that which is good, and to turn him from that which is evil, when his persuasions are perceived to tend to the profit and benefit of him whom we would persuade. We shall never do any good, or prevail with our Brother, to bring him into the right way, unless he can assure his own heart that we love him, and seek his good, and desire his Salvation. It is Love in the Speaker, that moveth the Hearer to embrace that which he speaketh, to like that which he teacheth, to hate that which he reproveth, to avoid that which he condemneth, and to practice that which he commendeth. We must work this Opinion, and ground this persuasion in their hearts, that we love them, and that all our Doctrines, Instructions, and Reproofes, proceed only from this Fountain, before we can move them to Attention, Reverence, and Obedience, unto that which they hear delivered. Hence it is, that the Apostle in sundry places, writing to diverse Churches, and moving them to follow the examples and exhortations given unto them, laboreth to persuade them of his unfeigned Love towards them, as it appeareth, *Phillippians* 4, 1. *Therefore, my Brethren, beloved and longed for, my joy, and my Crown, so continue in the Lord, ye beloved.*

Thirdly, we are to imitate our Head and Master Christ Jesus, he used not his Authority and Power that was in him, he dealt not roughly and severely with his enemies, but meekly and mercifully, and most compassionately, he was meek, and as a Lamb before his shearer. When he might according to his mighty power in Justice have destroyed his Persecutors and enemies, he prayed for them, he entreated pardon for them, that their sin might be forgiven. Therefore the Apostle *Peter* teacheth us, that we are provoked to a patient bearing of wrongs, and suffering of trobles, by the example of Christ, saying, *For heerunto ye are called, for Christ also suffered for you, leaving you an ensample, that ye should follow his steps, who did no sin, neither was there guile found in his mouth.* Seeing then, that mild and merciful dealing pulleth out of the snare of the devil, openeth the love of the speaker; and lastly, maketh us like to Christ, whose example is a perfect pattern of all meekness and moderation, it followeth, that it is carefully to be used of us when we speak to the people of God, in the name of God.

Let us see what Uses may be raised and remembered unto us out of this Doctrine. First, we learn that mercy and compassion, yea all tokens and testimonies of love are to be shown toward Malefactors, even when Justice is to be executed, and punishment inflicted, and the course of Law is to proceed against them, that they may know it is not malice, but Justice,

hath brought this fall upon thē; it is not their blood, but their good that is sought, and the good of others. The truth hereof we see practiced in *Joshua,* when *Achan* was apprehended, and his sin discovered, whereby he had offended God, sinned against his express commandment, and troubled *Israel,* he said unto him, *My son, I beseech thee, give glory to the Lord God of Israel, & make confession unto him, and show me now what thou hast done, hide it not from me.* Cruelty in deed, or bitterness in word, even toward evil doers that are already adjudged, or stand at the bar to be judged, is barbarous and inhumain. To insult over a poor prisoner, or a condemned man that is guilty of death, and carried to the place of execution, standeth neither with an human disposition, nor with a Christian affection, nor with Brotherly compassion. Behold the proud and insolent behavior of the savage and beastly minded Pharisees and Priests against our Savior Christ, mocking, spitting, buffeting, railing, reviling, whipping, and crucifieng him between two thieves. They were not content to seek his life, and to shed his blood, but laded him with contempt and all shameful calumniations. This also is the practice of their successors the Romish Clergy, who are the followers of them in malice and cruelty, when the faithful have been, not only conuented before them, but condemned of them, they have embrued their hands, and defiled their garments with their blood, which crieth to the God of Heaven for judgment; neither were they contented to feed their eyes with their torments, and to satisfy their lusts with their sufferings, but proceeded to all extreamities of rage and madness, railing at them, and speaking all manner of evil against them. This abuse is sometimes too usual and common in the places of Justice & judgment, from whence all gall and bitterness should be banished: we may hear unseemly jests, bitter taunts, & uncharitable reproaches cast out of their mouths (as a loathsome vomit out of the stomach) who should *Remember that they sit in the seat of God,and are to execute the Judgments of God, with whom is no iniquity, nor respect of persons, neither receiving of reward. Jehu* the King of *Israel,* executing the judgments of the Lord against the house of *Ahab,* according to all the word of the Lord, is threatened himself to be punished, because he did it with a cruel and bloody affection; The work was good, but his heart was evil; the deed done was righteous, but the manner of doing was corrupt; he respected not the glory of God, but his own revenge; he did it not to serve God, but to serve himself. This was the cause why the Lotde visited him, his house, and all *Israel* for it, and revenged their blood thus shed, because he failed in the manner, though otherwise he did that which is just and right. We must regard not only what we do, but in what sort and manner, to what end and purpose we do it. It is our duty to show Mercy and Love to Offenders, even in punnishing of Offenders. We must have respect to their bodies and souls: We must admonish, reprove, threaten, and correct, in great compassion and mercy, not in rage and revenge to fly upon them.

But here the question may be asked, whither a Christian man may not be angry with them with whom he dealeth, being stubborn and perverse, and deal sharply with them? I answer, the Apostle giveth direction what to do in this case, *Be angry, but sin not; let not the sun go down upon your wrath, neither give place to the Devil.* If we break out suddenly into any passion, let us speedily recall that affection, and not suffer it long to lodge with us. But there is a godly anger, and an holy kind of indignation; there is a lawful zeal to be commended in the servants of God, which they are to conceive inwardly, and to utter outwardly against sin, not

against their perverseness. So it is said of Christ, that he looked round about him angerly, mourning also for the hardness of their hearts. His anger was joined with pity and compassion, & it was not so much against the men, as against their blindness. The Church of *Ephesus* is commended, that it hated the works of the *Nicolaitans,* which Christ also hateth. It hated not the *Nicolaitans* themselves, as they were men, but the works of the *Nicolaitans.* Again, it may be said, that the Prophet *David, Psal.* 109. and in many other places, prayed for the destruction of his enemies, both their persons and posterity. So did Elijah for fire from Heaven, to destroy the Captains that came to take him. I answer, we have not the same spirit that they had, and consequently have not the same warrant. They were Prophets, and God revealed unto them that they were obstinate enemies, so that they were enabled to judge, that their malice and wickedness was incurable, and that they would never repent, They had an extraordinary measure of God's spirit, not only to see their present condition, but to discern their future confusion; and hence it is, that they were endued with a pure zeal of God's Glory, and not carried with an evil desire of Reuenge, of Envy, of Hatered, and of Emulation.

Again, the imprecations of the Prophets, are prophesied of plagues to come, but we have no such extraordinary instinct revealed unto us, to know what is to come: wherefore, we cannot allege their examples for our imitation, we must walk in the Kings High way, and follow the general rules of the Scripture, to deal mildly, to put away pride and cruelty toward those that are under us, to banish tyranny; and treading of them under our feet. This is to be observed of all Fathers, Masters, and Governors, remembering that in Christ we are all Brethren, that by Nature we are all of one mold and making, that (as men) we have all one Creator. This consideration we find to have been in *Job* toward those of his Family. *If I did contemn the judgment of my Servant, and of my Maid, when they did contend with me; what then shall I do when God standeth up? And when he shall visit me, what shall I answer? He that hath made me in the womb, hath he not made him? Hath not he alone fashioned us in the womb?* This the Apostle also teacheth, *Eph.* 6. *Ye Masters do the same things unto them, putting away threatening: and know that even your Mayster also is in heaven, neither is there respect of persons with him.* So then, we are to deal with gentleness, not with roughness; we are rather to seek to win others by love, then to compel them by rigor. We must endeavor that all bitterness, and anger, and wrath, crying, and evil speaking be put away from us: we ought to be courteous one to another, and tender-hearted: we are not to think that any are privileged, and freed from reproof, but we must reprove meekly and modestly, least whilst we go about to amend them, we make them worse. It is an heavenly Counsel given by the Apostle, *Brethren, if a man be suddenly taken in any offense, ye which are spiritual restore such an one with the spirit of meekness, considering thyself, least thou also be tempted: Bear ye one another's burden, and so fulfill the Law of Christ.* Where we see, he would have the faithful endeavor to reform a man with all gentleness, when he hath done amiss. We must not flatter him in his sins, for then we encourage him, and uphold him in his wickedness, nay, we betray him into the hands of the Devil, and by that means drown him deeper in destruction. Whensoever therefore our Brother falleth into evil, it is no love nor charity to cloak his evil doings, or to dissemble his lewdness which he hath committed, but we must have a care that he may rise again. If a man

be in the mire, or in a ditch, we will reach him our hand to help him out; much more ought we to have pity on his soul, when we see it sinking into perdition?

Secondly, seeing we are to win men rather by gentleness and love, we must acknowledge that gteat wisdom and discretion is required in the Ministry, to divide the word of God aright, and to be able to apply himself to every degree and calling of men. Hence it is, that the Apostle saith, writing to *Timothy,Rebuke not an Elder, but exhort him as a father, and the younger men as brethren, the Elder-women as Mothers, the younger as Sisters with all pureness.* There is indeed a profitable and necessary use both of rough and tender dealing. When the people of God went out to war. the Lord commanded them to offer conditions of peace to that Citty, if it refuse to make peace they should besiege it, smite it, and destroy it. So should we, when we execute our Office, first offer peace before we proclaim war; first, allure by Gentlenesse, before we thunder out judgments; first, exhort, before we threaten. In the material building, all the stones that are to be fitted to the building, are not of one nature, some are soft and easy to be hewed and hammered, others more hard and of a flintier marble disposition, they require sharp tools, strong blows, & sturdy arms, before they can bc brought into form, or be squared for their place which they are to hold. So it is with the lively stones of the spiritual Temple of God, some have soft hearts of flesh, & are of humble & contrite spirits, like the bruised reed or the smoking flax, others have hearts hard as the Adament, and cannot easily be brought to feel the strokes of the word of God. These are not to be dealt withal and handled alike, but after a diverse manner. This is the counsel of the Apostle *Jude,Have compassion of some, in putting difference, and other save with fear, pulling them out of the fire, and hate even that Garment which is spotted by the flesh.* This serveth to reprove, first, such as use unseasonable lenity, when Godly severity is required. Some diseases, require sharp medicines. This is a great sin, whether it be in the family, in the common Wealth, or in the Church. *Eli* heard many complaints against his sons, that they sinned against God, and caused his people to abhor his offerings, yet he did bear with them, and was not sharp toward them as he ought to have been, he said unto them, *Why do ye such things? for of all this people I hear evil reports of you: do no more, my sons, for it is no good report that I hear, which is, that ye make the Lord's people to trespass.* He shown mercy, where he should show severity, and he winked at those that were worthy to be punished. This proceedeth not from a love to our Children, but rather from a looseness in our selves, and a carelessness of their good and salvation. This causeth vice to increase and maketh sin grow in all places. The like we see in *Ahab* King of *Israel,* when God had delivered a cruel enemy into his hand, he spared him, and suffered him to escape out of his hands, a man whom God appointed to die, and thereby is threatened, that his own life should redeem and ransom the life of his enemy, and so the one pay the price of the other. The like we might handle in *Saul,* who receiving a commandment to destroy *Agag,* and his substance, together with the *Amalekites,* he gave life to those that God would have him put to death, and shown mercy to such as should be smitten with the sword. This negligence in punishing offenders is too common in the common Wealth, and is a means to increase sin, to see sin punished. It is a true saying of the wise man, *The blueness of the wound serveth to purge the evil, and the stripes within the bowels of the Belly.* Thus it falleth out also oftentimes in the Church. When the incestuous person

among the *Corrinthians* was (according to the Ordinance of God,) to be cast out, he was suffered in the Church, and had not the censures of the Church executed against him, so that the Apostle telleth them, that their rejoicing was not good, *Know ye not that a little leaven leaveneth the whole lump? purge out therefore the old leaven, that ye may be a new lump.* Such was the carelessness and coldness in many of the Churches of *Asia,* they were too mild toward Heretics and evil livers, and suffered the sword of excommunication to rust in the sheath, which should be drawn out to the terror and fear of all stubborn and unrepentant sinners. Secondly, it reproveth such as are too sharp and rigorous, against offenders, and forget all rules of Charity toward them. All laws must not be written with blood. The law of God, albeit it did not stint what stripes every offender should have that deserved stripes, yet it limiteth and restraineth what number they should not exceed, that the offender might think himself loved, not hated: all the Corrections that God layeth upon his Church come from love. True it is, the Pastors and Ministers are to rebuke such as are fallen, but when they see sorrow for sin, and repentance from dead works wrought in them, they should begin to raise them up again and comfort them with the precious promises of the Gospel, least they should be overwhelmed with despair, & be •wallowed up with over-much heaviness. Our Savior hath set down an order perpetually to be observed touching offenders, *If thy brother trespass against thee, go and tell him his fault between thee and him, if he hear thee, thou hast won thy brother, but if he hear thee not, take yet with thee one or two, that by the mouth of two or three Witnesses every word may be confirmed, &c.* We must proceed slowly, and as it were with a leaden foot against our brethren, and beware of rash and hasty judgment. The ancient Church in former times offended this way being so austere and severe against offenders, who for small offenses enjoined punishment for the space of many years. This is the sin of such as are of the separation, and have departed from our Churches, condemning our Church to be no Church, our Ministers to be no Ministers, our sacraments to be no sacraments, refusing to hear the word at our mouths, to pray and communicate with our people, and to perform other religious duties with us. Thus they have noted and marked us out with the black cole of condemnation, who deserve rather to be excommunicated by us, had they not voluntarily excommunicated themselves from us. On the other side, it behooveth us to show compassion to them that sin of ignorance or infirmity, and to season our admonitions and exhortations with a loving affection, let us bear with them so long as we see any hope of amendment, following the example of *Moses,* who mourned and prayed for the *Israelites* fallen in Idolatry, and of Christ, who wept over *Jerusalem* to make them weep for their sins, who seemed to have no sight or feeling of them. Lastly, it reproveth the Church of Rome, who are very Tirants and Tormenters of the people of God, for as they have burdened them from time to time with men's Traditions, so for every slight matter they have thundered against them with their excommunications, and thereby made themselves terrible to the whole world. Hence it is, that the Pope and his Bishops threaten Princes, challenge authority to excommunicate them, to depose them, and to discharge their subjects of subjection and allegiance. This is cruelty joined with impiety, this is severity accompanied with Hipocrisie, this is cursing and banning, contrary to the Christian faith, and therefore being causeless they cannot come.

Thirdly, and last of all, we learn for our obedience, that whensoever entreating, beseeching, gentle, or loving dealing is used to call men home to God and to themselves, it is their duty to yield themselves and to embrace earnestly the mercies of God offered unto them. The sin of contempt and contumacy is fearful, when the bountifulness of God is despised, his mercies loathed, his patience and long suffering abused. If we will not hear when he crieth to us, we shall cry also in the days of our misery, and he will not hear us in our trouble, but mock at our affliction. Our Savior remembereth the *Jews,* that he would often have gathered them together, as an Hen gathereth her Chickens under her wings, but they would not, and therefore their Habitation should be left unto them desolate. First, he preached mercy, then judgment, first he gathereth, then he scattereth, first he counselleth, then he confoundeth. This is the order which the Apostle teacheth to be observed by the Lord himself, in the first place, by patience and long suffering he calleth men to repentance, nevertheless if they will not turn unto him, but harden their hearts against the means and Ministry that he useth to call them, he hoardeth and heapeth up wrath for them against the day of wrath. This hath been the dealing of God with us in this Land more then fifty years, he hath preached unto us by his mercies, he hath entreated us and provoked us by peace, by plenty, by patience, by temporal blessings, by spiritual blessings, by prosperity which the glorious Gospel of Christ hath brought with it, he hath planted his Vine among us, he hath looked for good fruit answerable to such great means and long mercies. But what have we performed according to that which God hath expected? and how have we behaved our selves in respect of this bountifulness which we have tasted and received? Surely, we become every year worse then other, more barren, and less fruitful; we are not only void of good fruits, but full of evil fruits, bearing nothing but leaves of vanity, and shows of Hipocrisie. We cannot deny, but God (as a careful dresser of his Vineyard) hath often times been constrained to take his pruning knife into his hands, he hath scourged us by famine, and chastened us by plague and pestilence; yea, still doth visit us in sundry places, and yet though he have put us into the furnace, and tried us with the fire of his judgments, he cannot purge out our dross, or take away our tin, or cleanse away our corruptions from us, but still we swerve from him, & swerve with blasphemies, with oaths, with profaneness, with drunkenness, with whoredom, with contempt of the Gospel; we abound with the fruits of the flesh, and works of darkness, which agree not with that light into which we are brought. The word of God was more reverently esteemed, better regarded, and more carefully practiced thirty; yea, forty years agone, then it is in these declining times in which we live. We have a long time gone backward, and not forward; we grow downward, and not upward; we are farther from the Kingdom of Heaven, and not nearer. What then remaineth for us, but a fearful looking for of judgment and violent fire, which shall destroy his adversaries? If he open the Treasures of his wrath, and the store-houses of his judgments, if he bring forth the arrows of his quiver, and draw his sword out of his sheath, let us prepare to meet our God by unfeigned repentance, let us forsake our sins which bring all curses and callamities upon us. If his mercies will not move us, his judgments shall remove us out of our places. The Fig-Tree is first Husbanded and digged about, if the digging and dunging of it will not make it bring forth fruit, it is appointed to be cut down. The patience of the Lord goeth before denuntiation of judgment, or execution of punishment. A Physician never aduentureth upon

a desperate Physic, but in a desperate disease. A Surgeon applieth salves and all possible remedies before he proceed to the cutting off of Arm or Leg: So hath the Lord dealt with us, & so he doth deal with us, if his word could convert us, his judgments should not overtake us; if his mercy could turn us, his justice should not destroy us; if his love could save us, his wrath should not condemn us.

[*Being such a one, even Paul aged, and now also a Prisoner of Jesus Christ.*]

We heard in the words before, *Paul's* beseeching of *Philemon,* amplified by a diverse reason of commanding. Now we have to consider the second part of the sentence, which is a description of his person, generally and particularly, which hath great force to move him and instruct him. He mentioneth his age and the term of his life now almost ended, together with his afflictions and bands for Christ's sake and the Gospels, thereby to teach him, not to be ashamed of him, or to be offended at him, but to reverence his person, and to and to obey his word. Here then we see, that the Apostle doth challenge much to be due unto him (which he might justly do) in regard of sundry privileges of his calling, of his age, of his sufferings and imprisonment that he sustained for the cause of Christ. Heereby we learn, that such as God hathmarked out from others by age, gifts, or other privileges are much to be regarded and reverenced. We must acknowledge it to be a duty belonging unto us to yield much to such as God hath distinguished and separated from the common order of men, by length of life, by greatness of gifts, or other worthy respects which they have received. The Apostle teacheth that the King and Magistrate are to be honored, *Let every soul be subject to the higher powers, for there is no power but of God, and the powers that be, are ordained of God.* And 1 Pet. 2. 17. *Honorall men, love brotherly fellowship, fear God, honor the King.* Thus also he speaketh a little before, *Submit yourselves unto all manner Ordinance of man for the Lord's sake, whether it be unto the King as unto the superior, or unto Governors as unto them that are sent of him, for the punishment of evil doers, and for the praise of them that do well.* Touching such as are superiors in age; it is a precept given by *Moses,Thou shalt rise up before the hore head, and honor the person of the old man, and dread thy God, I am the Lord.* Where we see the Lord prescribeth that duty to be performed to old age, which *Paul* challengeth to himself: being aged in this place. An example hereof we have recorded in the book of Job in *Elihu,* when *Job's* three friends ceased to answer him, he began saying, *I am young in years, and ye are ancient, therefore I doubted, and was afraid to show you mine opinion, for I said, the days shall speak, and the multitude of years shall teach wisdom.* Likewise touching the teachers and Ministers of the Gospel, the Apostle saith, *The Elders that rule well, let them be had in double honor, specially they which labor in the word and Doctrine.* And in another place, *Obey them that have the oversight of you, and submit yourselves, for they watch for your souls, as they that must give accounts, acknowledge them that labor among you and are over you in the Lord, and admonish you, that ye have them in singular love for their works sake.* Lastly, to endure adversity, to suffer imprisonment, and to be put in fetters for Christ's sake, is so far from putting them to shame that are in Chaines, and ought to be so far from offending any, that rather it commendeth their person, beutifieth their Ministry, adorneth their gifts, magnifieth their calling, and maketh their Office more effectual, and much more to be respected, and more available to edification. It is an honor to be set as an ouerseer in the Church, but it is a greater honor to suffer in Christ's cause.

Hence it is, that the Apostle saith, *Be not ashamed of the Testimony of our Lord, neither of me his prisoner, but be partaker of the afflictions of the Gospel, according to the power of God.* And Ephe, 3. 13. *I desire that ye faint not at my tribulations for your sakes, which is your glory.* All these Testimonies serve to confirm this truth sufficiently and abundantly, that such as God hath made any way superiors unto us, and preferred before us in calling, in age, in gifts, in sufferings, or any other perogatives, are much to be accounted off, and greatly to be respected of us.

This truth will better appear unto us, and be more deeply grounded in us, if we mark and observe the reasons whereon it standeth as upon a firm foundation that cannot be shaken. For first, it standeth with the Ordinance and commandment of God as we see in the xx. Chapter of the book of Exodus where the law is established, and a promise of blessing annexed. Thus the Apostle expresseth the one and the other, Ephe 6. *Honor thy Father and Mother (which is the first commandment with promise) that it may be well with thee, and that thou mayest live long on earth.* If this be a precept of God, that we ought to honor those whom God hath any way honored, and if the obedience unto it be joined with our good, and that good which all men so much desire; to wit, length of days and continuance of long life upon the earth; if we respect either his precept, or regard our own profit, we are bound to acknowledge those privileges of age or gifts which he hath given them, and to honor them for them.

Secondly, all superiors, in what respect soever they be placed above us and set before us, do bear the Image of God. He hath sealed them in the forehead with his own stamp, and marked them out with the print of his own finger, that they should resemble him. He hath advanced them to be instead of fathers, and honored them to bear a simillitude of his person. In the Magistrate is the Image of the power and glory of God, Dan. 2, 37. In the father, of his providence and authority; in the Elder, of his continuance and eternity: in the learned man of his knowledge and wisdom. Now, wheresoever the least and lowest title of the image of God appeareth, albeit it be blemished with many infirmities, it is to be confessed and acknowledged; yea, to be honored and reverenced.

Thirdly, God will be severely revenged on all such as break his order, and seek to confound those things which he hath distinguished. The light of nature hath imprinted this Ordinance of God in all men, and the Heathen, living in darkness and destitute of the light of the word of God and of the knoledge of true Godliness, have established wholesome laws and sharp statutes to that purpose, to avoid confusion, and to maintain a peaceable communion one with another. Old age was honorable among the Gentiles, so that the moe white hairs they had on their heads, the moe wrinkles they had in their faces, and the less strength in their bodies: the more were they esteemed of their equals, feared of young men, and honored of all men. As every year did add to the time of their age, so it added reverence to their persons. When the keepers of the house trembled, the strong men bowed, the grinders ceased, the doors were shut up, the lights were darkened, the Almond Tree flourished, and the Daughters of singing were abased (all which are evident signs, not only of old age coming toward us, and approaching near unto us, but present with us and attending upon us) then

were they most regarded, all other arose from their seats to honor them, no man durst utter an unseemly word, show an irreverent gesture, or commit an ungodly action before them. If then we go about to quench the light of nature, and refuse to reverence those that God hath exalted, it is no marvel if he draw them out to shame and bring them to misery which rise up against lawful authority, or despise such as he hath honored, ouertaking them in their devises, turning their wisdom into foolishness, and bringing upon them final confusion. We see this in the fearful examples of *Absalom, Ahitophell, Shimei, Joab,* and such like Childen of rebellion. The son of *Noah* that mocked his father, is cursed with an heavy and horrible curse. The Children of *Ierico* that derided and reproached the Prophet, were torn in pieces with two Bears that came out of the Wilderness. Seeing therefore that all superiors have the Image of God shining upon them, and seeing God on the one side commandeth them to be honored, and on the other side threateneth to punish such as despise them; it followeth, that such as God preferreth, we must highly regard and yield them much honor.

The uses remain to be considered. First, we learn from hence that it is no disgrace or disparagement to a man's modesty, when such as are bound by the law of God and nature and by all good order, do forget to yield their superiors their due, or (which is worse) do in pride and contempt insult over them, to claim and challenge that which is his right. The Apostle doth oftentimes remember his place and calling to the *Corrinthians,* which had forgotten him and rejected him. He putteth them in mind of his Office, *Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord? are ye not my work in the Lord? If I be not an Apostle unto other, yet doubtless I am unto you, for ye are the seal of my Apostleship in the Lord.* This we see likewise in *Samuel,I am old and Gray-headed, I have walked before you from my Childhood unto this day, bear record of me before the Lord and before his anointed, whose Ox have I taken? or whose Ass have I taken? or whom have I done wrong too? or whom have I hurt? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.* We are bound to yield to every man his due as a debt which we owe unto him, according as God hath distributed his Talents among the several degrees of men. This Christ himself teacheth, *Give unto Caesar the things which are Caesar's, and to God the things which are God's.* So the Apostle saith, Rom 13, 7. *Give to all men their duty, tribute, to whom ye owe tribute; Custom, to whom Custom; fear, to whom fear; honor, to whom ye owe honor.* Whensoever therefore this Honor, or Fear, or Reverence is denied us which God hath given unto us, it is no Pride or haughtiness of heart, to challenge it, and require it at their hands that are bound to yield it. If they will not know us, it is lawful for us to know our selves. If they contemn us and cast us at their feet, we must learn to magnify and make much of our Callinges and Guiftes. This reproveth and condemneth those that dispraise and disable them-selves too much, wherein there may be as close and secret Pride, as in them that rise up early to praise themselves. We must not deny the graces of GOD that are in us, but acknowledge them to the praise of God, and submit our selves to the judgment of others, that will not flatter for us for that we have not, nor craftily conceal that which we have.

Secondly, seeing such as excel us in Age, or any Guiftes, ought to be much esteemed of us, and prevail very much with us: it putteth all Inferiors in mind of many good duties. First, it is required of them to praise and commend the Guiftes of God in them, and give the glory of

them to God the giver. We must magnify them, and prefer them before all others that have not the same Guiftes, though they be our enemies and such as hate us. We must not so much consider their persons, how they are affected toward us, as their Guiftes, they are the Guiftes of God, and therefore should be acknowledged and approved. They have worthy Guiftes that we want, and yet are given for our good and benefit. We do not see their Guiftes so defiled with infirmities and mingled with Corruptions as our own are; all which things should help to add Grace and Glory to the Guiftes that are in others. When *Pharaoh* perceived the great Wisdom that was in *Joseph,* he spared not to speak of it, he shamed not to place him over all the Land of *Egypt,* to make him Lord of his house, and Ruler of all his substance, that he should bind his Princes unto his will, and teach his Auncients wisdom. So when *Nebucadnezzer* saw that *Daniel* was endued with knowledge and understanding from above, more then all the Astrologians and Enchaunters that were in *Babylon,* he doth confess them to be in him, and reverence him for them. So ought we all to do when we hear or behold the gifts of God in our brethren, let us acknowledge them and praise God for them.

This reproveth the common practice of those that will diminish and disgrace their gifts, and like of nothing but that which is in themselves. Let us beware of Pride and Envy, disdaining others, deprouing, and lessening such inward graces of God's spirit as are in them. If another man should not readily acknowledge their outward gifts wherein they glory, and reverence them for their Parentage, Titles, and dignities, they would think themselves wronged, and disgraced, they would be ready to cast them in the teeth with forgetfulness of their duty. Why then should not they confess the inward gifts and heavenly graces that appear in their brethren, which are far more excellent then the former? Secondly, it is our duty to make profit of the gifts of our Superiors, and take benefit by them. This is the end for which they were given by God himself, and this is the use that we must make of them. It is a great blessing of God, when he is gracious and bountiful unto his people, and largely and liberally bestoweth his blessings upon them: we have many examples of godliness, of mortification, of patience, of meekness, of mercy, and many other gifts in the godly, so that we may take counsel and comfort from them. Yea, as we are greatly to reverence these gifts in others, so we must labor to feel them in our selves, and to keep them in the Closet of our own hearts. It is ashame to see others religious, and to be without Religion in our selves? To see others godly, and our selves to be without godliness? To see so many graces in our Brethren, and we remain without grace? This is a plain argument, that we esteem nothing at all, and make no reckoning or account of any good gifts in our Brethren, for as much as we are not desirous to be partakers of them our selves. For whatsoever we regard in others, we will labor to have and enjoy our selves.

Lastly, it behooveth all young persons, to conceive a reverent opinion, and to carry a dutiful and discreet behavior toward their elders, that are more ancient then they in years. Old men are instead of Fathers, and the Apostle would have them to be exhorted as Fathers. Again, old age is a blessing of God, which few obtain and attain unto, in comparison of the rest. The contempt of it, is the contempt of God, and a deriding of his Image, as appeareth by the commandment expressed. Levite. 19. When the Lord had prescribed a reverent behavior toward aged men, he addeth; *Thou shalt dread thy God, I am the Lord:* declaring thereby, that

where there is want of reverence to their persons, there is the want of the fear of God, for he joineth rising up before the Elders, and the reuerencing of God together. Where the fear of God is not, there can be no duty performed to men. This reproveth the rudeness, the common and customable sausinesse that is in young persons, that refuse to give them liberty and freedom to speak before them. In all Companies, the younger is the readier to speak, although he utter nothing but words of folly and of vanity. Likewise, it reproveth those that will not give them room and place when they come in presence. It is indecent and uncomely in the Church or else-where, to see weak and feeble old Men stand, and young Boys to sit down on their seats, without wagging, stirring, or giving place unto them. This is directly contrary to the Law of God; *Thou shalt rise up before the hore-head, and honor the person of the old man.* We may now renew the complaint of the Prophet, in regard of this conclusion; *The Children presume against the ancient, and the vile against the honorable.*

Lastly, seeing we must have a great respect to such as are in gifts above us, or in age before us, or go beyond us in both, it teacheth us so to live and behave our selves, that we may be worthy of all honor & reverence. Let such as have good gifts, employ them to the greatest good of others. He that hath received much, must bring forth much fruit, as the Servant that had five talents committed unto him, gained five other talents. So old men must be grave and sober, and carry a Majesty in their countenance, that they may after a sort resemble the Majesty of God. As gravity and sobriety agreeth to every age, so most especially to the elder age; contrary to which, is lightness, lasciuiousnesse, and waywardness, which make them not honorable, but odious; not to be reverenced, but to be despised in the eyes of the younger sort. Let them adorn their years with those virtues which the Apostle nameth. *Let the elder-men be watchful, grave, temperate, sound in the faith, in love, and in patience.* If they be careful to express these things which become wholesome doctrine, they shall manifestly show, that their living so long in the World hath not been in vain. The Wise man saith, *The beauty of the young men is their strength, and the glory of the aged is the gray-headed;* that is, Wisdom, Counsel, Experience, whereby they are more adorned, then the young man is beautified by his bodily strength. For, the Ornaments of the mind are to be preferred before the properties of the body. Again, they must be examples of a godly life, and holy conversation, that youth may stand in fear to commit any indecent and unseemly thing in their presence. Thus *Job* saith of himself, Chap. 29. *When I went out of the gate, the young Men saw me, and hid themselves.* But when the Elder sort are Ring-leaders and examples of an evil and corrupt life, there is more gravity on their heads, then piety in their hearts; in their white hairs, then in their behavior; and so the Crown of honor is taken from them, and they are justly contemned, despised, and reproached of those, of whom they should be honored. For, we may see old men so hardened in Wickedness, that if a man would find whole heaps of wickedness, he need seek no farther, but to them. Some, by their age and long experience, have learned nothing but craft and spitefulness, so as if a man should frame himself after their example, he should have neither faithfulness in him, nor upright dealing. Others are loose and disordered in their whole life. Some have been given to swearing and blaspheming in their youth, and they are not reformed; nay they are more deformed in their age. Others, are so drenched and sapped in Covetousness and Whoredom, as that they infect all places,

and defile all persons where they come, they delight in such rotten and filthy communication, that even young men are ashamed to hear them spew out such ungodly and unsavory talk. Such as lead their lives as Fathers in the Church, and adorn their age with godliness, shall not need to be offended at these things, nor to say with the Lawyers in the Gospel, *In saying this, thou puttest we to rebuke also.* We are all to honor the gray-head, and to magnify old age: For (as *Solomon* saith) *Age is a Crown of Glory, when it is found in the way of Righteousness;* Whereby he meaneth, that old age seasoned with a Godly life and upright, bringeth with it as great glory, as a Crown on the head, and a Scepter in the hand doth unto a King; and therefore such old men are greatly to be reverenced, and highly to be esteemed. But many, except they should be honored for their Ignoraunce, Superstition, Frowardness, Maliciousnesse, Waywardnesse, Covetousness, Drunkenness, Licentiousness, and Self-will, there is nothing else to be found in them, to be learned of them, to be gathered from them. By these foul enormities, they bring themselves into contempt, and bring shame and reproach upon their own heads; so that no man defameth and dishonoreth them so much as themselves. For, do they behave themselves with such Stayednesse, Wisdom, and Grauity, that young men fear to behave themselves lewdly and licentiously in their sight? Or do they show themselves examples of good things? Nay, they serve for nothing but to corrupt and infect youth, they be patterns, nay Patrons and Maintainers of all filthiness and loose living. Surely, if young men mis-behave and misgouerne themselves, they are not to be excused, but to be reproved, because they ought to order their lives aright, and *Remember their Creator in the days of their youth;* and not deserve to be evil spoken or reported of: but Olde folk, are double worthy of the shame that men do them, if they be not honored for their Virtues. They should learn by their long life, and old age, to grow in the knowledge of GOD, and his Son Jesus Christ; to hate sin, to delight in righteousness, and daily to die unto the Worlde, that as they bear about them a body declining and decaying in strength, so they should be renewed in the inner man, long after eternal life, and not nestle them-selves here upon the earth, as if they should continue forever therein, nor pursue so greedily after the Worlde, when they can scarce go or creep up and down in the world. It is a testimony of God's great mercy toward us, when he lengthneth our life, and prolongeth our days to the last period and power of Nature; Oh, how might we have profited in the knowledge of Religion, in the fear of God, in the ways of godliness, in the means of salvation, and in good example of life? If we had learned, since we entered into Christianity, but now a little, and then a little; here a Precept, and there a Precept; we might (in short space) have attained to a great measure of understanding, and be daily fitted to God's Kingdom. But alas, such as should be old in Faith, are very Babes and Children, a thing greatly disgraceful and reproachful to their years & condition.

The Apostle chargeth the *Corinthians,* that they should not be Children in understanding, as concerning maliciousness, he would have them Children, but in understanding to be of ripe age. Whereby we see, that aged persons do quite degenerat from that which they ought to be, when they remain void of knowledge, and destitute of spiritual Wisdom, and suffer many that are young in years, to overtake them, yea to over strip them, and go many degrees before them. If a man should bind his son an Apprentise to some Science or Occupation, and

when he had served his time, should be to seek in his trade, and be never a whit the more his Crafts-master, in the ending of his years, then he was at the beginning, we would think he had lost his time, and complain of the injury of the Master, or of the carelessness of the Servant. If a Father should put his son to School, and he always continue in the lowest Fourme, and never ascend higher, we would judge great negligence to be either in the Master, or in the Scholar. Behold the Church of God is the School of Christ, and the best place to learn the Science of all Sciences, if we have lived long therein, some of us twenty, some thirty, some forty years, and some longer, and yet be no wiser in Religion, then a child of seven years old, is it not ashame for us, and may we not be condemned of great negligence in the matters of our salvation? Let us examine our selves how we have profited, and compare our proceeding in knowledge with the length of time that God hath granted unto us. He may justly require great things of us, and challenge at our hands much fruit, who hath afforded unto us, great means for our growth and increasing in all good things.

Verse 10.*I beseech thee for my son Onesimus, whom I have begotten in my bonds.*

HItherto we have spoken of the description of *Paul,* craving to be heard and respected in regard of his age and office, which is the second part of the sentence before remembered. Now, we are to observe the third point, which is concerning *Onesimus,* whom he setteth forth; first, by a note of relation, [*My Son;*] then by the cause, [*Whom I have begotten in my bonds.*] The Apostle in this Verse beginneth to enter into his suite, showing for whom he doth entreat, and afterward for what he doth entreat. To his request, he annexeth diverse reasons: first, because he begat him; that is, brought him by the preaching of the Gospel, to the true Christian faith, and therefore he is earnest to entreat for him. Secondly, because his Master should now find him profitable unto him; that is, faithful, trusty, and serviceable, for so will true Christian servants be; whereas such as are ungodly, will be unfaithful, and such as have not the fear of God before them, cannot answer the trust that is reposed in them for Conscience sake. Thirdly, because *Paul* loved *Onesimus* tenderly and dearly, as his own bowels, not as a servant, but as his son; not only as a Brother, but as his own bowels. This is the order of the words.

Let us briefly see the Interpretation of this Verse, and reserve the rest to his proper place. First of all, when he calleth *Onesimus* his son, he meaneth it not in respect of the natural birth and generation, but of the spiritual and super-natural. So that by a borrowed speech he meaneth, one brought to his Faith by his Ministry. Likewise when he saith, [*Whom I have begotten,*] the meaning is, whom God by me did effectually call to embrace and believe the Gospel. It is not the work of a mortal man to frame and reform the soul unto the Image of God. He only nameth himself as the author of his regeneration, which he doth not to oppose himself to God, but only to show what God doth by the ministry of man. Lastly, when he addeth, [*In my bonds,*] he meaneth, when he was a prisoner, and lay in prison. This Verse according to this exposition of the words, is thus much in effect, as if he had said, Having thus prepared thee for that which I am to entreat from thy hands, if now thou wouldst know the party or person for whom it is, surely it is thy runagate servant *Onesimus,* and upon these

grounds, he is my spiritual son, for I have begotten him in the time of my captivity, to the true profession and obedience of the Gospel.

Before we come to handle the Doctrines and instructions arising out of this verse, it shall not be amiss to set down diverse profitable observations that may be considered. First, we see here a Rhetorical repetition of the same word, I beseech thee being aged and a prisoner, I beseech thee for my Son *Onesimus.* This redoubling of his prayer, and entreating (used also elsewhere) showeth the desire, and manifesteth the earnestness of his mind: he was not cold in his suite, as if he regarded not whether he obtained it, but prosecuted it with his whole desire and full purpose, so that he contenteth not himself once to beseech him, but beseecheth him again.

Secondly, we see, that the person of him, whom we will commend to any man, hath great force to move him, and to prevail with him, to grant unto us that which we crave and desire at his hands. Wherefore, whosoever would be commended unto any, must look to himself that he have in him somewhat worthy commendation. For, as another man's mouth should praise us, & not our own; so the matter of praise must be in our selves. A false praise, is a true dispraise; and a wrongful commending, is a real discommending. The praise that cometh from others, must proceed from a due desert in our selves. If the Apostle had not found a great alteration, he would never have given this commendation to *Onesimus.* Thirdly, we see an example in *Paul,* of wonderful humility, and lowliness of mind. See here the difference between *Paul* the Apostle, and the proud Bishop of *Rome. Paul* beseecheth where he might command; but he commandeth where he hath no warrant to beseech. For the Pope usurpeth authority over Princes and Kings; he cursseth and banneth, he threateneth and thundereth out his excommunications. It is not so with our Apostle, for such is his exceeding modesty and mildness of Spirit, that he abaseth himself to be a false and fugitive servant, whom he embraceth as his own Son. What could be more reproachful, then to rob his Master, and then to play the runagate, that so he might run on in his evil course, and deliver himself from punishment? Yet we see, the Apostle is not ashamed of him, is not ashamed to cal him his Son, that *Philemon* might not be ashamed to receive and to accept him as his Servant. For if he be the son of *Paul,* he may be esteemed the servant of *Philemon.*

Fourthly, we see how effectual the sound conversion of a sinner to God ought to be, and how forcible it should be to prevail with us, to win our Love towards him, and cause us to perform all the duties belonging unto him. For we may not be ashamed to account him either as a Son, or as a Brother, whom GOD accounteth for his own son and servant. We are most unworthy to be called the sons of God, if we refuse his children to be our brethren. But if we mark this aright, we shall find the number of those to be few, which regard the Faith, conversion, salvation, & other spiritual blessings bestowed upon their brethren, as they ought, and therefore testify no love, show no joy, perform no duties, when they behold sinners converted unto God. Fifthly, we see that the name and praise of a spiritual Father (which is proper to God alone) is communicated to the Apostles and Ministers of God: whereas God only doth renew and regenerate us by the power of his spirit, the Ministry only is man's, whether he be Pastor or Apostle. Our Savior teacheth us, to cal no man Father upon

earth. It is no work of man (be he never so excellent) to frame and reform the soul into the Image of God. But because we are borne anew by Faith, and Faith cometh by hearing, the Minister as the disposer of the Mysteries of God, doth under God perform the duty of a Father. So then, seeing the word of God preached by the mouth and Ministry of man, is the immortal seed of eternal life, it is no marvel if he be called by the Title of a Father, from whose lips we conceive that seed, and receive that word. Thus much is to be observed of us in general out of this verse. Now let us come to the particular Doctrines.

[*I beseech thee for my son Onesimus, &c.*]

We are here to mark the scope and purpose of the Apostle in these words. We see he useth exceeding earnestness and importunity to have him received to his Masters favor. The condition of *Onesimus* was this, he was a servant of the basest calling. For men Servants and Maid-servants in those days were not as they be now: Men had them not for Wages and hire, as they that wer bound to do no more then Covenant, but they were Bondslaues, to be bought and sold in the Market, and their Masters possessed them as Oxen and Cattle, and had power over them of life and death. Now, albeit he were a servant of this kind and condition, and had been besides a runagate and a Thief, deserving grievous punishment, even death; yet he pleadeth his cause being converted, with as great force and fervency as can be expressed. We learn, from this love appearing in the Apostle, that the basest person in the Church, truly converted & brought unto Christ, should not be contemned, but most lovingly, tenderly, and Brotherly regarded. The least & lowest member that belongeth to God, ought not to be rejected and debased, but highly for Christ's sake to be honored and respected. We see how Christ calleth unto him all that are weary and heavy laden, promising to ease and refresh them. Likewise he embraceth the poor and simple, as lovingly and cheerfully as the rich and wise of the world. The Publicans and sinners are accepted of him, that were hated of the Jews. The Woman taken in adultery, accused by the Pharisees, is exhorted by him to repentance. The Blind man restored to his sight, and cast out of the Synagogue, is sought out by Christ, and taught to believe, and brought to be a true member of the Church. The penitent Thief hanging upon the Cross, and hearing Christ preach, is converted to the Faith, and received into paradise. It is not the will of our heavenly Father, that one of these little ones should perish. When the prodigal son had wasted his wealth, and his strength in riotous living, so that necessity fell upon him, and Famine constrained him to eat of the husks wherewith he fed his Swine, his Father received him into his favor, and had compassion upon him: he willed him not to return back to his Harlots, and to betake himself to his former companions, but while he was yet a far off, he rejoiced to see him, and embraced him when he saw him, saying; *This my son was dead, but is alive again, he was lost, but he is found; and they began to be merry.* The incestuous *Corinthian* swept out of the Church, by the censures thereof, and delivered up to Satan, for the destruction of the flesh, that the Spirit may be saved in the day of theLord Jesus, and wandering as a stray Sheep from the sheep-fold, is brought again into the house of God, and into the assembly of the faithful. The Apostle hearing of his sorrow for his sin, and of his unfeigned repentance, saith; *It is sufficient unto the same man, that he was rebuked of many, so that now contrary wise, ye ought rather to forgive him, and comfort him, least the same*

should be swallowed up with overmuch heaviness. The like we see, & might say of *Mary Magdalene,* who was infamous in life, out of whom Christ cast seven devils. Of the Cananitish woman, whom he heard and helped: of the Cripple that lay at the Poole, whom when Jesus found in the Temple, he exhorted to sin no more, being now made whole, least a worse thing come unto him. Likewise the Evangelists declare, that by the power and love of Christ, the blind had their sight restored, the Leapers were cleansed, the dead were raised, the halt walked, the sick were healed, and the poor received the Gospel. So the Apostle willeth servants that are under the yoke, to account their Masters worthy of all honor, that the name of God & his Doctrine be not evil spoken of. All these places of Scripture, serve to teach us, that such as are of meanest account, and least estimation, being converted to the Faith, and belonging to Christ, are greatly to be regarded, and entirely to be beloved.

This shall not seem anything strange unto us, if we mark the Reasons whereupon it is grounded. For first, those that are least esteemed, and are of lowest condition, were bought with as great and high a price as others, and were redeemed not with corruptible things, as Silver and Gold, but with the dear and precious blood of Christ. Rich and poor, high and low, great and small, had all one price paid for their ransom. This is the reason urged by Christ, *See that ye despise not one of these little ones, for I say unto you, that in Heaven their Angels always behold the face of my Father which is in heaven: for the son of man is come to save that which was lost.* If then, the least be redeemed by his death, and saved by faith in him, as well as the greatest; it followeth, that all should be regarded, none contemned; all loved, none despised. Hence it is also, that the Apostle chargeth those that are strong, to receive unto them the weaker sort, and not to despise them whom God hath received and for whom Christ hath died.

Secondly, there is no respect of persons with God. He doth not esteem men for accidental things; as for poverty, or riches; for honor, or dishonor. The poor, the fatherless, the widow, the stranger, the servant, are as dear to him, and as greatly respected of him, as those that are set in high places, & are honored with great callings. When we speak of a person in our talk and communication, me mean some man, or some woman; but the Scripture meaneth a more special thing, to wit; the outward quality or condition of man, which may purchase him grace or disgrace, favor or disfauor. When God will cal us to his truth, and bestow his graces upon us, it is done according to his holy will and good pleasure; he is not moved to it by the outward appearance and condition of the person, he respecteth not Country, or sex, or birth, or riches, or poverty, or Nobility, or wisdom, or learning, or friends. This is it which the Apostle teacheth, *Al ye that are baptized into Christ, have put on Christ, there is neither Jew, nor Grecian; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus.* And to the same purpose *Peter* speaketh, *Of a truth I perceive that God is no accepter of persons, but in every Nation he that feareth him, and worketh righteousness, is accepted with him.* Seeing then, God accepteth the person of no man, he would have no man rejected for the meanness of his person.

Thirdly, they shall receive with others the same recompense of reward, the same kingdom of heaven, the same measure of glory. The differences that now are in this life, shall cease. As

there is now the same precious faith, so then there shall be the same precious felicity. The poorest members of Christ have the same spiritual graces that are necessary to salvation, and therefore shall be partakers of the same inheritance. This the Apostle *James* setteth down, chap. 2. *Hearken my beloved Brethren, hath not GOD chosen the poor of this world, that they should be rich in faith, and heirs of the kingdom which he promised to them that love him?* He hath not prepared and provided one place of glory for those that are Rich, and another place for those that are poor; he hath not left one inheritance for the Noble, and another for the vnnoble; but as they have one Faith to apprehend Christ, so they shall have one glory to be like unto Christ. The Lord Jesus himself testifieth this, *In my Fathers house are many mansion places, if it were not so, I would have told you, I go to prepare a place for you.* If then, we consider these points, that the lowest in the Church, and the most unworthy to be of the Church, are bought with one & the same price, that God accepteth and respecteth no man's person, and that they shall receive with others an eternal weight of glory and immortality, we may conclude this as a necessary truth, that we ought not to be ashamed of any, though of the lowest sort, and poorest estate, and meanest condition, to whom God hath imparted and vouchsafed this mercy to believe in Christ, and to be a member of his body, and to be in the number of true believers.

The Doctrine being made evident, the Uses will be as apparent. First, seeing we are bound to love the lowest in the Church that belong to Christ, we learn that our affections must be carried most earnestly, and in the greatest measure to those that have the greatest measure of heavenly graces, not regarding Riches, or Kindred, or outward respects, before the other. It is a sound and sanctified love that is wrought in us toward those that are faithful. The Apostle in this place, was so far from being ashamed of *Onesimus* converted to Christ, and gained to the Gospel, though he were a Servant, and had been a Thief and a Runnagate, that he glorieth in his Faith, rejoiceth in his Conversion, accounteth him as his Son, and respecteth him as his own bowels. This affection no less then fatherly toward him, he expresseth afterward, *Receive him, not now as a Servant, but above a servant, even as a Brother beloved, specially to me, how much more then unto thee, both in the Flesh, and in the Lord? If therefore thou count our things common, receive him as myself.* He saw in this man being a Proselite, newly converted to the Faith, such fruits of sanctification, as seals of his conversion, that he loved him most dearly, and sought by all means to procure favor for him with his Master. Whatsoever the former life of men hath been, when once they make Conscience of their ways, beginning to lead an holy life, and to blot out the infamy & reproach of their conversation led in the time of their ignorance, it is our duty to begin to love them as entirely as our Brethren in Christ, and as children with us of the same Father.

The practice hereof we see in Christ our Savior, and have this instruction given us from his own mouth, *Matthew* 12. when it was told him, as he was preaching his word to the multitude that came to hear him, that his Mother and Brethren stood without, desiring to speak with him, he answered, *Who is my Mother, and who are my Brethren? And he stretched forth his hand toward his Disciples, and said, Behold my Mother and my Brethren: for whosoever shall do my Fathers will which is in heaven, the same is my Brother, and Sister, and Mother.* To this purpose the Prophet *David* speaketh, *All my delight is in the Saints that are upon the earth.* The Godly must be

most dear unto us, and we are bound to be kind to them, as to our Kin. For if they ought to be unto everyone of us, as the Mother & brethren, yea as the flesh & members of Christ, they ought not to be neglected or contemned, but to be cherished. Heereby we shall know that we are translated from death to life, if we love the brethren. On the other side, we ought to mourn and lament for such as remain in ignorance of God, lie under the dominion of sin, and continue in the profaneness and abominations of their youth. It is noted by the Prophet, that his eyes gushed out with rivers of waters because they kept not the law of God. Christ Jesus mourned for the hardness of heart that appeared in his hearnrs, he wept for *Jerusalem* when he came near unto it. Righteous *Lot* was vexed day by day, when he beheld the unclean conversation of the sinful *Sodomites.* The Apostle told the Phillippians of vain walkers, and that with tears, that they are the enemies of the Cross of Christ. We see by common and daily experience, when any of our friends and familiars are dead or lie at the point of death, a natural affection toward them causeth us to weep and lament for them, and draweth oftentimes from us abundance of tears; how much more ought it to go near us, and make us sob and sigh from the very depth and bottom of our hearts to see our brethren lie dead in sin, and as it were rotting in the Grave of their corruptions, or else to walk in the paths of death that bring with it certain destruction and eternal damnation. If a man should come into a field where he should behold thousands slain with the sword, wallowing in their blood, and others having received their deaths wound to languish in pain and to strive and struggle for life, who would not account it a lamentable show and most pitiful sight? But thus is it with us, and this is the condition of many thousands that glory that they abide in health, and yet are most dangerously sick and diseased; that think they are alive, and yet behold they are a company of dead carcasses, that boast they are far from the Gates of death, and yet (alas) they lie gaping and gasping for breath which is ready to be gone? If there be in us any life of God's spirit, or any love of Godliness, it cannot but grieve our souls to behold the desolations that are in the earth, and the languishing of many ready to die; nay, which are already dead in sin, and stink in the nostrils of God and man. For as a man having escaped shipwreck and gotten into an Haven and Harbour, reioyseth in his own safety, and comforteth himself in his deliverance, but when he behouldeth the misery of his brother suffering shipwreck and cast away by the violence of the storms and Tempestes that beat upon his bark, which drown both it and him in the Seas, he cannot but greatly be grieved, and exceedingly perplexed. So ought it to be with us, howsoever the escaping from the filthiness of the world, and the uniting of us with Christ our head, doth breed in us matter of great joy, and may worthily cause us to rejoice, yet when we see the bondage of our brethren under sin, and the ruins into which they are come, it cannot but work in us great anguish of spirit. If we perceive them to wander out of the way and to go astray from the simplicity of the Gospel and from the fold of Christ and fellowship of the faithful, it is our part to turn them back and to gather them home. *For howthink ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave ninety and nine, and go into the Mountains, and seek that which is gone astray? and if so be that he find it, verily I say unto you, he reioyseth more of that sheep, then of the ninety and nine which went not astray, so is it not the will of your father which is in Heaven, that one of these little ones should perish.* This love toward the lowest that are converted to the faith and coupled to Christ, reproveth two sorts of men. First, such as are ashamed of

the poor Saints, who being without the comfort of friends, but not without contempt of the world, are not regarded or esteemed. He that despiseth his poor brother redeemed with the blood of Christ, would also despise and despite Christ himself if he walked upon the earth. He that honoreth not a faithful man of low degree, doth dishonor the faith it self and reproacheth the Gospel that he professeth; yea, he despiseth the Church, and shameth such as are members of it. This the Apostle James teacheth, *If there come into your company a man with a Gold Ring and in goodly apparel, and there come in also apoore man in vile raiment, and ye have a respect to him that weareth the gay clothing, and say unto him, Sit thou here in a goodly place: and say unto the poor, Stand thou there, or sit here under my Footstool. Are ye not partial in yourselves, and become Judges of evil thoughts?* The needy servants of God and poor afflicted Saints are ashamed and blamed of the world, they are scorned and scoffed at by the ungodly: shall we then, that are of the same Religion, profession, and communion, join hand in hand with them, and contemn the faithful that deserve to be honored; thereby adding more sorrow to their affliction, and doubling the misery that is upon them. For it must needs lie heavy upon them and even oppress them with anguish, to find this measure at our hands, of whom they looked for comfort and counsel. This appeareth in the saying of the Prophet, *Surely mine enemy did not defame me, for I could have borne it, neither did mine adversary exalt himself against me, for I would have hid me from him, but it was thou (O man) even my companion, my guide, and my familiar.* It is made a note and mark whereby we may try our selves whether we belong to the Church of God, and shall be received into the Kingdom of glory, that a vile person is contemned in their eyes, but they honor them that fear the Lord. But the practice of many men is directly contrary, who as they are of this world, they magnify and make much of the ungodly, but tread and trample under their feet the Children of God, as if they were a thing of no value. The Apostle blameth the Corinthians, and noteth it as a blot and blemish in them, that they put the poor to shame, separating themselves from them, and refusing to partake the supper of the Lord with them.

Secondly, it reproveth such as contemn those that have once sinned and fallen into gross and grievous sins, and albeit they be come out of the mire in which they wallowed, and renounce the wickedness in which they walked, yet they always remember them to their reproach, and speak of them to their infamy. But when once their sins become bitter unto them, and they have given good Testimony of their unfeigned repentance, we must not be unmerciful and without compassion toward them, but rather restore them with the spirit of meekness, considering our selves, least we also be tempted. The former failings in faith or obedience are not to be objected, or they rejected with reproach after repentance. God remembereth their sins no more, and therefore we ought to forgive and forget them. They that truly turn unto God, and repent of their sins from the bottom of their hearts, have blotted out the stain of it before men, and must be esteemed of us, as if they had not fallen or offended. For even as the Prophet teacheth, that if the Righteous turn away from his righteousness, and commit iniquity, all the righteousness that he hath done, shall not be mentioned, but in the transgression that he hath committed, and in the sin that he hath sinned, in them he shall die: so if the wicked shall return from all his sins that he hath committed, and keep all the statutes of God, and do that which is lawful and right, he shall

surely live and shall not die, all his transgressions that he hath committed, they shall not be mentioned unto him, but in his righteousness that he hath done he shall live. Sin indeed bringeth a wound with it, but when once repentance cometh, the wound is cured, and the scar is healed, and the remembrance of it is abolished, for God will blot it out of his book of remembrance.

Secondly, seeing every menber of Christ must be much esteemed, be he never so mean, it teacheth us not to have the religion of God & the faith of Christ in acceptatiō of persons. We must esteem of the faith that is grounded on our Lord Jesus Christ simply, according to the excellency and sincerity thereof, and not regard it, in one more, and in another less, according to the condition of one above another in outward things. This corrupt opinion and deceitful judgment is reproved by the Apostle *James* in his Epistle Chap. 2. *My brethren have not the faith of our Lord Jesus Christ in respect of persons.* Where he teacheth, that the profession of the faith ought to be esteemed with a single eye and a simple affection, and that partial affection of one before another is to be avoided. But may we not prefer one before another, and is it unlawful to have respect of degrees among men? may I not honor a wicked man with honor due to him, and set up the ungodly in higher place above the Godly? yes, in outward respects everyone is to be advanced and reverenced according to his calling without respect of his Godliness or ungodliness; of his Religion or superstition; of his faith or infidelity. For to whomsoever God hath given preeminence, it is our duty to yield them obedience. A wicked father is to be honored no less then a Godly, an hard Master is to be feared no less then a gentle, a wicked Prince is to be served no less then a faithful. It is God's Ordinance that hath lifted them up above others. The purpose of the Apostle is not to take away, no not from evil men their external dignity, or to draw others to deny them duty, but his meaning is, that we ought not to measure the soundness of faith, or the truth of Religion, by outward perogatives, or to conclude that such have a right profession and true belief, because they have Riches, and are men of authority; and the faith of others contemned, because they are poor in goods, few in number, weak in strength, low in degree, base in birth, and mean in all outward things, which are greatly accounted off in the world. This reproveth such as stand upon men's outward persons, and make the quallity and condition of the outward appearance a rule to try and examine their faith and Religion. These are such as build upon the Sand, and set their house upon a slight and slender foundation, which is soon shaken and suddenly falleth to the ground. These are such as measure the matters of faith by the deceitful line of men's persons. Hence it is, that if a man persuade his brother that he holdeth an error, and move him to embrace the truth, though he be convinced by the Testimony of the Prophets and Apostles, yet he will readily reply and answer; you are not learned, you are no Scholar, you have not been at the Vniuersity, other great men are of another mind, who are before you in age, above you in knowledge, and beyond you in judgment. Exhort a man in these days to hear the word with all diligence, and to attend unto it with all carefulness, as to the Ordinance of God, and the ordinary means to work in us salvation, tell him that he that is of God must hear God's word, show him that every man should be swift to hear, slow to speak, and slow to wrath, convince his conscience that he must desire the sincere milk of the word that he might grow thereby, he is wise in his own

conceit to shift off all these instructions, and to deceive himself: saying, If this were so needful and necessary a duty, we should not have so many great men, and rich men, neglect the word: They like not this so much preaching and preciseness, we see such are great Clearks and profound Divines do preach seldom, some once or twice a year, others once a month, why cannot we be content to follow them? They know their duty they read the Scriptures, they are deep learned men, they would preach oftener, if it were required of us to hear oftener? These are they that build upon men, and think to excuse themselves by other men's corrupt examples. These are they that look only to others, and rejoice to follow a multitude to do evil. These are they that are like to the Pharisees mentioned in the Gospel, who said to their Officers sent out to apprehend Christ, returning empty again, *Are ye also deceived? do any of the Rulers believe in him, or of the Pharisees? but this people which know not the Law are cursed.* We must not, hang upon the pleasure of men, though they be great in the world, noble in birth, rich in wealth, high in calling, many in number, mighty in strength, glorious in account and reputation of others. We must consider, not so much whether great and learned men like and approve of it, as whether it be agreeable to the truth of the word of God or not. One man defending a truth is to be preferred before an hundredth others, holding and upholding an error or heresy, and we are rather to believe a poor and silly man grounding himself upon the scriptures, before a thousand Doctors building upon human Traditions and unwritten verities. If these men that are blind themselves, and look upon all things through other men's spectacles, had lived in the days of *Elijah, Micaiah,* and *Jeremiah,* when the truth of God was so often contradicted and ouerswaied by multitudes of men, when for one true Prophet of God there were five hundredth false Prophets, whom would they have believed? whom would they have received? whom would they have condemned? It would have gone hard with the truth and been evil spoken off by the evil mouths and malicious tongues of these partial Judges. They would have said, *Elijah* is but one, the Prophets against him are many, are not they liker to see the truth then he? Thus the faith of Christ and pure Religion is not weighed in the balance of the Sanctuary, nor measured with a just *Ephah* and a true *Hin,* but with false weights and deceitful balances, which are an abomination unto the Lord. In all causes and questions that rise, the word of God must judge.

Thirdly, this giveth comfort and contentment to the meanest & smallest of God's Saints, and putteth them in remembrance not to be discomforted and out of heart for their mean calling or for their low estate, for they are nothing the less regarded of God or to be esteemed of his Church. They have as great an interest in all God's blessings, as the richest sort, and many times a greater; they have as great a portion in Christ, as the mightiest men, and many times a greater. *For Godhath put down the mighty from their seats and exalted them of low degree, he hath filled the hungry with good things, and sent away the rich empty.* What grace of God, what means of salvation, is hidden from these poor little ones, so accounted off by the men of this world? They have interest in the word and Sacraments, they have free access to come into the glorious presence of God, to pray unto him, and to pour out their supplications before him, as well as they that swell with riches and abound in earthly things. When God had made a covenant with *Abraham,* and planted his Church in his family, he gave Circumcision as a sign and seal thereof, not only to *Abraham,* but to all his house, and commanded him to

Circumcise not only himself and his seed, but all the men of his household, both borne in his house, and bought with money of the stranger. Whereby we see, that the lowest of his servants and bondmen that belonged unto him, have as great right to the Covenant, and as good a Title to the promises of God as he had; in as much as they were assured by the commandment of God, that the visible sign that was in their flesh was not in vain. The like we see in the Apostle writing to the *Corinthians,Moreover brethren, I would not have you ignorant, that all our fathers were under that Cloud, and all passed through that Sea, and were all baptized unto Moses in that Cloud and in that Sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of the spiritual Rock that followed them, and the Rock was Christ.* This people was a great body standing of many members, some of them were the Elders of the people, and the heads of the families, others were of the lower sort and of inferior degree, yet they had alike privilege in the Sacraments, and the Apostle five times remembereth that all of them were partakers of them. This is it that made him say in another place, *Art thou called being a setuant? Care not for it; for he that is called in the Lord being a servant, is the Lord's free-man; likewise also, he that is called being free, is Christ's servant.* We see this in the members of our natural bodies, some members are more high and honorable then others, yet none are contemned. We have a care, not only of the head and heart, of the hands and lively parts, but of the least and smallest that belong to the body; *Yea, much rather those Members of the body which seem to be more feeble are necessary: and upon those Members of the Body which we think most dishonest, put we more honesty on, and our uncomely partes have more comliness on: for our comely parts need it not, but GOD hath tempered the body together, and hath given the more Honor to that part which lacked, least there should be any division in the body, but that the Members should have the same care one for another.* So ought none that belong to Christ Jesus to be neglected. He contemneth Christ himself, whosoever contemneth the least member that belongeth unto him. This Christ our Savior showeth, *Whosoever shall offend one of these little ones which believe in me, it were better for him ehat a Mill-stone were hanged about his Necke, and that he were drowned in the depth of the Sea.* As this causeth contentment in the poor, so it worketh Humility in the rich, considering that their Honor, Wealth, Authority, and such like privileges of the flesh, cannot commend the more to God, or to the Saints, but their soundness in Faith, and sincerity in life, according to the saying of the Apostle *James,Let the Brother of low degree, rejoice in that he is exalted.* Again, *He that is rich in that he is made low, for as the flower of the grass shall be vanish away.* The poorest man that is of base account and reckoning in the World, hath as great and as good a Title to Christ, as the greatest men that be. They have not so great a portion in outward blessings, but they have as great a part in Heavenly Graces. He that hath Christ is a Rich man, he bringeth with him all things else; for in him are hid, all treasures which we are bound to seek after. He that wanteth Christ, is a poor beggar, if he had his house full of Silver and Gold, and possessed Mountains of Pearls and precious Stones. The Apostle teacheth, that *If we be Christ's, then we are Abraham's seed, and heirs by promise;* so, that the poorest person that is in the Church, if he believe in Christ, is in the place of *Abraham,* and succeedeth him in the inheritance of the Kingdom of Heaven, which is a greater Honor and preferment unto them, then the want of outward benefits can bring abasement. This is a most worthy and excellent comfort, whereof we shall be assured,

if we walk in the steppes of faithful *Abraham,* if we repent and believe in Christ, and walk worthy of our calling.

[*I beseech thee for my Son Onesimus.*]

The party for whom the Apostle entreateth, is in these words both named and described. He is described, first by relation, when he calleth him *His Son;* secondly, by the means and manner how he is his son, by a spiritual generation, through the immortal seed of the Gospel, and through the ministry of the word in the time of his restraint and imprisonment at *Rome.* Touching the former point, which is the Title given unto *Onesimus,* he esteemeth him as his Son, and therefore accounteth himself as his Father. If then *Onesimus* be his son, the Apostle must needs be his Father; and if *Paul* be his Father, he must needs be his son. For the Father & the Son have mutual reference one to another, & cannot consist one without the other. We learn from this name given unto *Onesimus* converted to the Faith, that there ought to be the same affection between the Pastor and the people, which is between the Father and the Son. The same love that is between Parents and their Childeren, ought to be between the Shepherd and his flock, between the Steward & the household, between the Master & the Scholar, between the Minister &the people, between him that winneth, and them that are won to the Faith of the Gospel. The Apostle *Paul* writing to *Timothy* and *Titus,* calleth them his natural and beloved sons, according to the common Faith, because he had begotten them by the seed of the Gospel to be the Children of God, without which new birth, they could not belong to his kingdom. So, when the King of *Israel* came to the Prophet *Elisha,* who lay sick in his bed, he wept upon his face, and said, *O my Father, my Father, the Chariot of Israel, and the Horsemen of the same.* Likewise, *John* writing unto his beloved *Gaius,* declareth that he rejoiced greatly when the brethren came & testified how he walked in the truth, and addeth; *I have no greater joy then these, to hear that my sons walk in verity.* And *Paul* writing to the *Corinthians,* toucheth this at large, *I write not these things to shame you, but as my beloved children I admonish you; for though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the Gospel.* To this purpose he also speaketh to the *Thessalonians,We were gentle among you, even as a Nurse cherisheth her children: Thus being affectioned toward you, our good will was to have dealt unto you, not the Gospel of GOD only, but also our own souls, because ye were deer unto us.* And afterwards in the same Chapter, *Ye know how that we exhorted you, and comforted, & besought everyone of you (as a Father his children) that ye would walk worthy of God, who hath called you unto his kingdom and glory.* These allegations are so many witnesses of this doctrine, teaching that it is a most tender affection of Love and compassion that ought to be between him that teacheth, and them that are taught in the word.

This will farther appear by the Reasons whereby it is confirmed unto our Consciences. First, the Ministers of God give as a being in Christ, and consequently to be the children of God, which is the best being and birth that can be bestowed upon us, the word of God being the precious and immortal seed, and they by teaching and applying it, are the Instruments, whereby through God's blessing we are begotten to be new borne babes in Christ, and of the children of men, or rather the children of the Devil, are made the sons and daughters of

almighty God. Hence it is, that the Apostle saith, *In Christ Jesus I have begotten you through the Gospel.* And *Peter* in his first Epistle showeth, *That we are borne again, not of mortal seed, but of immortal, by the word of God, who liveth and endureth forever.* So then, by their Ministry we are made alive, that before were dead; we are made sons that before were enemies; we are made Cittizens that before were strangers; we are made heirs, that before were Aliants.

Secondly, the Ministers of the Gospel are as our Mothers, and do conceive us in their womb, travel with us in pain, and bring us forth as with labor of Childbed, to fashion us in grace, and to perfect us in Christ. We know the Sorrowes, the Paines, the Passions, and the perilles of a Woman's travail to be exceeding great: so the measure of the Ministerial pains and labor is marvelous great, which the Apostle expresseth, 2 *Cor.* 11, 23. *He endured labors abundantly, stripes unmeasurably, imprisonment plenteously, the danger of death continually. Elijah,* being raised up of God to restore Religion, to pull down Idolatry, to destroy *Baals* Priests, and to set himself against the enemies of God, was at length so worn with care, so wasted with sorrows, and so wearied in this business, that he desired the Lord to take him out of the world, saying; *It is now enough, O Lord, take my soul, for I am no better then my Fathers.*

The pains and perplexity of the Prophet *Isaiah,* made him cry out alowde with great anguish of spirit, *My leunnesse, my leaunesse.* So *Jeremiah* crieth out, *My belly, my belly, I am pained at the very heart, mine heart is troubled within me;* declaring thereby, that his gripings and griefs in his Ministry were so great, that they were like the pains of a vehement Colicke. Likewise the Apostle, being careful to bring back the *Galatians* to the truth of the Gospel which they had forsaken, saith; *My little children, of whom I travel in birth again, till Christ be formed in you;* meaning, that he endured much trouble, and sustained great pains, to fit them & frame them to God's kingdom. Seeing then, the Ministers of Christ be as spiritual Fathers and Mothers; Fathers to beget us, and Mothers to bear us, and bring us forth, we may conclvde, that the Pastors and people have as near a conjunction between them, as Parents and their children.

But because somewhat may be objected against this truth, we will remove those doubts, and take away those Objections, before we proceed any further, or handle the Uses that are to be learned of us. First, our Savior saith, *Math.* 23, 9. *Call no man your Father upon the earth,for there is but one your Father, which is in heaven: Bee not called Doctors, for one is your Doctor, even Christ.* If then, God only be our Father, and no man is to be called by this name, either we must account the Ministers God's, which were blasphemy; or debar and deny them this Title, which were contrary unto other Scriptures. I answer, Christ doth not in these words forbid the denomination, but restrain the ambition of men, as appeareth by the conclusion of the words, Verse 12. *Whosoever will exalt himself shall be brought low, and whosoever will humble himself shall be exalted.* Hence it is, that the Apostle calleth himself as well the Doctor of the Gentiles, as the Father of the *Corinthians.* It is one thing to have the name, and another thing greedily to hunt after it, and proudly to challenge it to our selves. Besides, touching the fountain of our first birth, and the foundation of our faith and regeneration; he is our only Father, we ascribe it to no man upon the earth. But even as touching our natural being, he hath ordained subordinate causes as his Instruments and fellow-workers, to beget us, and bring us into this world, and to give us life, whom he doth honor with the titles of Fathers

and Mother. So touching our new birth, although it be the sole work of the spirit, and therefore proper to God, yet because he worketh it by the word & Sacraments, the preaching and dispensation whereof, he hath committed to the Ministers, and appointed to be conveyed to men by their means, he doth communicate to them the appellation of Fathers, as those whom he useth, to bring us & beget us unto God. So then, *Paul* so giveth himself the name of Father, as that he neither robbeth God, nor taketh from him the least jot of the honor that is due to his name. For it is a common rule, that they are not contrary, which are subordinate. When one is under another, and inferiorly ordered & ordained to another, there is a good agreement between them. God is the choice cause, *Paul* is the Instrumental.

Again, the Apostle depresseth and derogateth from the Ministry, and saith, *I have planted, Apollos watered, but God gave the increase.* So then, neither is he thar planteth anything, neither he that watereth, but God that giveth the increase. How then doth it come to pass, that he doeth there so much debase them, and here so greatly honor them, as to make them fellow workers, yea, fellow-fathers with God? He may seem to be unconstant as a Reede shaken with the wind, and to lift up and cast down at his own pleasure. I answer, the contrariety is not in the words of the Apostle, the difference is in the persons with whom he dealeth, and to whom he writeth. So there seemeth a contradiction between *Paul* and *James,* in the matters of Faith and Good-works, *Paul* saith, *We are not justified by works;* James, saith, *We are justified by Works;* Paul saith, *We are not justified but by Faith;* James saith, *We are not justified by Faith only.* Here is a show of dissention, but it is only in show, not in truth: for then, in one of them should be no truth. The Reason why they use a different order of teaching, is the diversity of the Scholars, which they instructed, and the contrary affection of such as they taught and informed. *Paul* had to do with Iusticiaries that sought to be justified partly by faith, and partly by works; partly by Christ, & partly by themselves; partly by somewhat in another, and partly by somewhat in themselves; partly by the merits of another, and partly by their own strength and merits. *James* had not to do with such persons, but with Libertines and loose livers, which confessed in words free Justification thorough Faith in Christ, yet they were deceived and had not learned, that all those that are justified, are also sanctified, that all that are in Christ, are become new Creatures, that they are borne anew, and walk not after the flesh, but after the spirit, and therefore thought works needless and fruitless. Thus *Paul* dealt in this place. If at any time he saw so much honor given to the Ministers, as that God's honor was diminished, or any way obscured, and so he robbed of his glory; then he pulled down their estimation, that God might have his right, and be unto us all in all. But if on the other side, they were debased and disgraced (as in these days they are) whereby the word also was abhorred, and God, the Author of it, and the ordainer of them dishonored; they ought to have their due, they are to magnify their office, and to be esteemed as the Ministers of Christ. As for example, when we have to deal either with the Anabaptists, that wait for revelations, and utterly reject the Ministry & Ministers of the word, or with those profane Atheists of our time, who contemn them, and count them idle and of no use, and so have no regard of them, or respect unto them: we are to show in what an high calling God hath seated them. He saith of them, *It is not you that speak, but the spirit in you.* He saith of them, *He that heareth you, heareth me; and he that despiseth you, despiseth me.* He

saith of them, *Whose sins ye remit, they are remitted; & whose sins ye retain, they are retained.* This serveth to stop the mouths of carnal men, and alloweth us to know our selves, when the world will not know us, or acknowledge us. But when we have to deal with those of the Church of *Rome,* who make their Pope a God on earth, and set their Cardinals and Clergy above the word, we are to be taught what the Ministry is of itself, being separated from the spirit of God; an empty sound without force, and a bare Instrument without effect in the hand of the workman, that can do nothing of it self, but as it is used and applied by the work-man. Thus much of the removing of such Objections, as might hinder the use and profit of this Doctrine.

Now let us come to consider the Uses, which are either general, belonging jointly both to the Pastors & people; or special, belonging to either of them. First, seeing the Minister and people ought to love as Father and Son, it teacheth them to cut off all occasions of discord and division, and to nourish love and mutual concord one with another. It may be many occasions may arise, which if by wisdom they be not smothered and suppressed in the beginning, they are as little sparks that quickly break out into a flame, and the flame suffered to continue consumeth all things that are near unto it. We must show our selves ready to bring water to quench this fire. We must stop the Flood-gates, that the streams of contention do not over-flow, and in the end drown us as in the deep waters. It is a deceitful snare, and wonderful subtlety of Satan, to cast matters of dissention between the Minister and people (as it were a bone to gnaw upon) that so though the word be among them, yet that it may by that means be with less fruit and profit with them. Well doth this enemy of mankind know, that where there is hatred to the person, there can be no love to his preaching: and where there is desire of contention, there can be no hope of edification. For whom the people hate, they regard not to hear; and where there is no liking to the man, there will follow a loathing of his Ministry. We see this in the example of *Ahab*toward *Elijah* and *Micaiah,* whom he hated to the death, and professeth his enmity toward them, and therefore despised the word that came from their mouths. When *Elijah* reproved him for killing of *Naboth,* and taking possession of the Vineyard, he said, *Hast thou found me, O mine enemy?* So when *Jehoshaphat* asked, if there were not a Prophet of the Lord that they might enquire of him, *Ahab* who had sold himself to work wickedness in the sight of the Lord, answered; *There is yet one man, Michaiah the Son of Imlah, by whom we may ask counsel of the Lord, but I hate him, for he doth not prophesy good unto me, but evil.* Where we see, he hated the Prophet, and therefore abhorred his prophesy, and regarded not to have him in his presence. We may behold this in the example of the Scribes and Pharisees toward *Paul,* they could not abide him nor his doctrine, so that he was employed principally among the Gentiles. On the other side, as the people love the Ministers from the heart, so for the most part they profit by them. The Apostle giveth this Testimony of the *Galatians,* that they loved him exceedingly, and therefore regarded his Doctrine accordingly, *The trial of me which was in my flesh ye despised not, neither abhorred; but ye received me as an Angel of GOD, yea, as Christ Jesus: what was then your felicity? For I bear ye record, that if it had been possible, ye would have plucked out your own eyes, and have given them unto me.* Hence it is, that Christ and his Apostles labor to plant this truth, and to settle this persuasion in the hearts of those whom they taught, that

they were dearly beloved to them. When the Disciples were afraid at Christ's words, he answered again & said unto them, *Children, how hard is it for them that trust in riches, to enter into the kingdom of God.* So the Prophet *Isaiah* speaketh, *Behold, I and the children whom the Lord hath given me, are as signs and as wonders in Israel.*

Thus do the Apostles write in this manner to the Churches, calling them beloved brethren, and dear children. As we have loving words in our mouths, so we should have loving affections in our hearts. It is a pitiful sight, & lamentable condition, when the Pastor in any place setteth himself against the people, and the people against the Pastor; when they that should love together as Father and Son, do wrangle together as Cats and Dogs, and are ever snarling and biting one of another. If a private house be divided against it self, it cannot stand; so, if a particular Church, be in a bitter mutiny, it runneth to ruin, and is miserably torn in pieces. It is a great praise of that congregation, where they are at peace and unity, join together in the word & Sacraments, and sing the Psalms and songs of God, to his endless praise. It is a comfortable thing, when the people rejoice in their Minister, & the Minister in his people: when the people desire and delight in the company of their Minister, and the Minister in the company of his people, and so take comfort in the sweet society one of another. This reproveth those, that upon every slight occasion, for every slender profit, yea for every toy & trifle, follow suits of Law, and bring actions of trespass one against another, whereby they trouble not only their neighbors at home, but the Country abroad. These have forgotten the words of *Abraham* to *Lot,* when a debate arose among their Heard-men, *Let there be no strife, I pray thee, between thee & me, neither between mine Heard-men, and thine Heard-men, for we are Brethren.* It is therefore a great shame and reproach to hear of such jars and civil wars as are in many parishes. It is a plain argument that there is little love between them, and less good wrought among them. The Minister accounteth them not as his Sons and Daughters, he seeketh not to win them to the faith, he esteemeth them not as his Crown in the day of the Lord. On the other side, the people do not reverence their Minister as their father, but hate him as their enemy. God is not among such Ministers and people, but is gone far from them, and they are departed far from him. *God islove, & they that dwell in love, dwell in God, and God in them.* If we love one another, God dwelleth in us, and his love is perfect in us. The Devil is the Father & fountain of all debate and hatred, *For where envying and strife is, there is sedition, and all manner of evil works.* How then can we otherwise think, but that Satan beareth rule among them, and possesseth the chief hold of their hearts, seeing so small tokens of love, and so great fruits of the Old man, nay of the old Serpent, appear among them? Wherefore, to return thither from whence we began, we must remember the amiable names given to the Pastor and people, they must consider they are as Father and Son, nearly coupled and joined together, and thereby stir up themselves, and admonish one another of their duties, to open their hearts in love, and again to shut them up, that hatred have no entrance into them, hnd that malice do not abide in them.

Secondly, these most loving Titles applied to the Minister and people, show the duties required of Pastors toward their charge, and teach them to love them as their children, to tender their good, to exhort them to lay up for themselves spiritual riches. Great is the love of Parents towards their Children. If the Child be sick or wayward, they do not cast him out

of doors, or withdraw their affections from him. Hence it is, that Christ when he saw the people scattered abroad, and dispersed here and there as Sheep without a Shepherd, *He had compassion upon them, and shown great love toward them.* We see how Christ applieth this to the Conscience of *Peter,* & willeth him to try his love toward him, by feeding his Sheep and Lambes, thereby assuring him, that if he persuaded himself to love Christ Jesus, and yet was not careful to teach his people, he deceived himself, and lied to the Holy-Ghost, who would find him out in his sin. This serveth to reprove sundry corruptions, and to meet with many abuses in the Ministers, that make them unworthy of the name of Fathers, and testify that their hearts are empty of this unfeigned love, that ought to be in them towards God's people, whom they should affect as dear Children. First, it condemneth the willful and ordinary absence of the Pastor from his flock that is committed to his care and charge, whereby the duties of teaching, and example of life, in his own person are neglected. True it is, there may just and lawful causes of the Pastors absence sometimes fall out, so that the Church be not endamaged, but as far as is possible be sufficiently provided for: as sickness of body, whereby he is restrained; Church affairs, whereby he is hindered; Persecution, whereby he is enforced to fly; Private affairs, whereby he is necessarily constrained for a time to be absent: but a willful, long, and continued Non-residency from that particular Congregation enjoined him to feed, is evidently convinced by many Reasons grounded upon the word of God, and the practice of the Church of Christ. The Scriptures of the old and New Testament, do directly forbid it. The Lord saith by his Prophet Isaiah, *I have set Watchmen upon the walls, O Jerusalem, which all the day, and all the night continually shall not cease; ye that are mindful of the Lord, keep not silence, and give him no rest, till he repair, and till he set up Jerusalem the praise of the world.* The Prophet *Ezekiel* is plentiful in this argument, who speaking of unfaithful Levites, saith; *Ye have not kept the ordinances of mine holy things, but you yourselves have set others to take the charge of my Sanctuary.* So the Prophet *Zacharias* setteth down this as a great judgment of the Lord, *I will raise up a Shepherd in the Land, which shall not look for the thnig that is lost, nor seek the tender Lambes, nor heal that which is hurt, nor feed that which standeth up; but he shall eat the flesh of the fat, and tear their Clawes in pieces.* It is noted of *Solomon,* when he built the Temple to be the place of preaching and Prayer, (which he did according to the word of God) he also built Houses and Chambers round about the Temple, & joined unto it, to teach the Priests and Levites that they should be near unto their charges.

For this cause also it is expressed; *That Eli the Priest of God, sate at the door of the Tabernacle, to espy the manners, and to answer the doubts of those that came and resorted unto him.* And the Apostle *Paul* expressing the Priests function, saith; *They did minister about the holy things, and did wait at the altar:* He useth a word of great force and strength, that bindeth them to a continual residency and sitting at their charge. If we come to the New Testament, we shall see sundry directions, importing and implying the Pastors presence with his people. The Apostle speaking to the Elders of *Ephesus,* saith; *Take heed unto yourselves, and to all the Flock, whereof the holy Ghost hath made you Ouer-seers, to feed the Church of God which he hath purchased with his own blood: for I know this, that after my departing, shall grievous Wolves enter in among you, not sparing the Flock.* The Apostle *Peter* likewise exhorteth the Elders, *Feede the Flock of God which dependeth upon you, caring for it, not by constraint, but willingly; not for filthy lucre, but of a*

ready mind. The Apostle to the *Hebrews* warneth the Church, *To obey them that have the over-sight of them, and submit themselves, for they watch for their Souls, as they that must give accounts.* It is a great wonder, that negligent Pastors reading these places, and considering these charges laid upon their shoulders, can so easily shake them off, or so slightly pass them over, or so soon forget them. They may seem more then sufficient to convince them of want of love, of abundance of covetousness, of excess of idleness, of hardness of heart, of contempt of the word, which they should teach to others. A great and heavy judgment of God is upon them, that can pass over this duty without fear and trembling, that can see neither the danger of their own souls, nor the danger of the people's Souls through want of instruction.

Again, the Titles given to the Ministers under the Gospel, as also to the Prophets and Priests under the Law, do urge diligence, faithfulness, and careful attendance; and consequently, the personal presence of the Pastor. They are called, Shepherds, Watch-men, Stewards, Captains, Builders, Ambassadors, and such like; so that, though they teach oftentimes by themselves, and continually and constantly by others, they are not excused. The office of the Minister is set forth in the Picture of a Shepherd, who, by reason of the multitude of ravenous Wolus & other hurtful Beasts, keepeth watch day and night over his flock. He is a Watch-man set in his Watch-Tower to discry the enemy, and to give warning of the danger. He is a Steward to provide for the Family, and to give them their portion of meat in due season. He is a Captain of the Lord's Hoast, to lead them into the obedience of godliness, and to go before them in example of life. He is a Builder, to frame them and fit them to be stones in the Lord's building. He is an Ambassador, to deliver the will of him that sent him, and to speak being called, as the words of God. These comparisons, as they serve to teach diligence and continuance in preaching, so they are forcible to press him to attend upon his charge, that attendeth upon him.

Thirdly, the Apostle speaking of the office of the Minister, saith; *Who is sufficient for these things?* When he hath done all he can, and employed himself to the utmost of his power, yet he shall come far short of his duty: how much more, when he is ordinarily absent from his charge, which requireth his ordinary presence?

Fourthly, it is against the order of Nature, the rule of reason, and the law of Justice, to take wages for that work which he doth not perform; and to eat where he doth not labor. It is a great wrong and injury done to those that labor in feeding the Flock, to be denied to eat of the Milk of the Flock: to do the service, and another to receive the reward: to take the Corn, and to give others the Straw: to sow spiritual things, and to be deprived of temporal things: to bear the burden, and to endure the heat of the day, and other to come and take away the penny and price for which they covenanted. It is a kind of theft to eat without labor, and to feed themselves without taking pains.

Fifthly, the danger is very great, that groweth both to the Pastors and people, by this sin of absence and want of attendance. For if any of the Souls which belong unto their charge do perish through their negligence, and starve through want of food, they shall be arraigned as guilty of their death and destruction. The Prophet *Ezekell* setteth down the threatening of God, *When I shall say unto the wicked! O wicked man, thou shalt die the death, if thou dost not speak*

and admonish the wicked of his way, that wicked man shall die for his iniquity, but his blood will I require at thine hand. Hereunto accordeth the saying of Christ; *If the Blind lead the Blind, both shall fall into the Ditch.* The loss of the flock, is the reproach of the Shepherd: and the people's destruction, shall be the Pastors confusion. And when the Pastor is absent, the people will soon decline, from zeal to coldness, fall from virtue to vice, turn from the worship of God to Idolatry, revolt from the works of piety, to damnable security. Let a man with-hold his hand, and cease from sowing good seed, or under-sow his ground by sparing his Corn, Thistles and Weedes will spring up instead thereof. Let a man have food withdrawn from him, and abstain from nourishment that feedeth the body, he shall be filled with wind, and fall into weakness. When *Moses* was absent from the Children of Istaell but forty days, while he was talking with God in the Mountain, they committed horrible Idolatry, and turned the glory of God into the similitude of a Calf that eateth hay. *Iehoash* the King of *Judahdid that which was good in the sight of the Lord, all his time that Jehoiada the Priest was with him, and taught him: but after his death, both, King, and Princes, & people, left the house of the Lord God of their Fathers, and erected Groues, and served Idols, so that wrath came upon them, because of this their trespass.* This also experience taught the Apostle in the Church of the *Galatians:* while he was present, they kept the Faith, they turned neither to the right hand nor to the left, they did cleave to the Doctrine of Christ's Gospel: but when he was gone, the false Apostles entered, and took occasion by his absence, to sow Tares among the Wheat, and to corrupt the truth with Leaven of false Doctrine. When the Shepherd is gone, the Wolves may safely enter into the Sheepefold, not sparing the Flock. When the Watch-man is gone or fallen asleep, the Enemy may enter and sack the Citty. When the Husbandman that sowed good seed in his field is departed, the envious man came and sowed Cockle and Darnell among the Corn. While the people have the presence and residence of their faithful Pastor to feed them, and to go in and out before them, both in Doctrine and example, yet such is the weakness of Flesh, the corruption of Nature, the strength of sin, the subtlety of the Enemy, the vanity of the world, the inconstancy of human things, that they are ready to fall and to give over; albeit I say that he be with thē, and conversant among them, and remain in the midst of them? If then much evil be done while the Ouer-seers are present, much more will be committed while they are absent, while there is none to stay them, while the Bridle is cast in their own necks. Thus *Moses* proveth that the people would corrupt themselves, and turn from the right way after his death, because they had been rebellious and stiff-necked he being alive. *Deut.* 31, 27, 29. *Iknow thy rebellion and thy stiff-neck: behold, I being yet alive with you this day, ye are rebellious against the Lord: how much more then after my death?*

Sixthly, the necessity of having the presence of the Pastor continually to call upon the people, appeareth herein, because the danger of the Wolf is continual, and therefore the use of the Shepherd is continual. The Apostle telleth the Elders of *Ephesus,That he knoweth this, that aftcr his departing, grievous Wolves would enter in among them, not sparing the Flock.* Besides, Satan is busy in tempting, subtle in undermining, crafty in deceiving, malicious in spoiling, and cruel in destroying: he compasseth the earth too and and fro, and walketh up and down in it. Now, the more diligent the spiritual enemy is, the more violent and watchful ought the Pastor to be. If the good man of the House knew at what hour the Thief would come to rob

and to steal, doubtless he would watch, and not suffer his house to be broken down. Hence it is that *Peter* saith; *Be sober and watch,for your adversary the Devil as a roaring Lyon, walketh about seeking whom he may devour.* And surely this is the cause, that in some places the people are defiled with all abominations; in other places they are perverted and seduced by Jesuits and Seminary Priests, and in all places grow cold and careless in Religion, because they want means to guide them and stay them in the right way, they have not zealous Pastors to stir them up to godliness, and to drive away the Wolf far from them.

Seventhly, it is of evil report, a note of covetousness, or evil suspicion of it, and giveth great offense to the Church of God. For where there is an unnecessary absence of the Minister from his cure and charge, he giveth occasion to suspect, that he rather desireth to feed upon them, then to feed them: to seek theirs, then them: to prey upon them, then to pray with them: to possess their goods, then to win their Souls. We are commanded to abstain from all appearance of evil. And the Apostle approoueth his Ministry to the consciences of the *Corinthians* by this, *That he sought not theirs, but them.*

Eighthly, the inconvenience is great that cometh by this absence, it is the cause of a Vagrant, in-sufficient, idle, and reproachful Ministry, and an evident occasion of keeping out of sufficient men and able Work-men, both able and apt to teach, and of impouerishing such as are already entered. This is the cause of many wandering Levites, and of sundry that sit idle for want of employment.

Lastly, this ordinary absence is against the Statutes of Princes, and the decrees of Counsels, holden not only in the most pure times, but in the most palpable times, even as it were at midnight, when the whole earth was over-shaddowed with darkness. These appointed many Cannons and Constitutions, charging the Minister to be resident in God's Tabernacle, not to be absent from his Parish, least he loose that excellent Talent which God hath bestowed upon him: appointing that no man should be ordained Minister of two Churches, but limiting him to remain in that, unto which he was first called. If any be called to another charge, let him simply give over the former, and claim no interest in it. If any be otherwise, he shall be prohibited from the Lord's Table, and be excommunicated.

Hitherto we have shown the necessity of the Pastors presence, and opened the reasons whereby it is confirmed and strengthened. Now it remaineth to answer such objections as are brought, to justify the ordinary absence from the charge which he hath taken upon him. There are many things brought and alleged to warrant this absence. *Solomon* teacheth, that the Sluggard is wiser in his own conceit, then seven men that can render a reason. The causes that are pretended to excuse and defend the Pastors absence, are taken partly from the holy Scripture, and partly from natural reason. First, they say it was lawful and lawfully practiced in *Epaphras,* who was the Minister of the *Colossians;* yea, a faithful Minister, yet absent from that Church. *Col.* 1, 7. and 4, 12. The like might be said of *Epaphroditus* absent from the *Phillippians.* I answer, first it doth not appear plainly and directly, that they were the Pastors of those Churches; rather it seemeth they were Evangelists, that went from place to place, and always seconded the labors of the Apostles. For it is to be thought that *Archippus* was the Pastor of the *Colossians,* who is charged to look to his Ministry that he had

received in the Lord, that he fulfill it. Secondly, their absence was not willful and ordinary, but they were employed by the necessary occasions of the Church, chosen and enjoined to dispatch the business thereof.

Again, they object that he which preacheth the Gospel, must live of the Gospel. 1 *Cor.* 9. but without joining Living to Living, as it were house to house, all cannot live by reason of the smallness and slendernesse of the living, therefore it is tolerable in some. I answer, the want of sufficient provision, cannot bring with it a sufficient toleration. It doth no more warrant the Act, then to do evil, that good may come thereof, whose damnation is just. If there be a roving Ministry among us, and a wandering up and down of such as offer their service for ten shekles of Silver, and a suit of apparel, and an ordinary allowance of meat and drink: it belongeth to the Magistrate to reform this disorder, and to redress this mischief. Thus it was among the *Jews* in the Old Testament: but this misery and calamity fell upon them, when there was no King in Israel. Secondly, it is better to take some other lawful means in such poverty of the Church, as to labor with the hands as *Paul* did, or to practice some other laudable science, which will be without offense to God or Man.

It is in his power to root up, that did plant: it belongeth to him to pull down, that did build: he can destroy, that doth preserve. But the positive Law of man appointed them their circuit and bounds, and consequently may order them as it thinketh, and may give leave of absence.

I answer, that Magistrates may not abrogate and abolish Laws constituted and conformed according to God's Laws. Again, the division of Parishes is not from men, but of God. For when the Scripture willeth Elders to be chosen for every Church, and that these assemblies should be with the greatest convenience of order and comeliness; it is plain, that thereby is prescribed, a division of national Churches into particular Congregations. For this cause *Paul* left *Titus* in *Creta,* that he should continue to redress the things that remain, and should ordain Elders in every Citty. So the Apostles ordained Elders by election in every Church.

Again, it may be said, a man may have two Liuings, being by Law united, Therefore before they be united. I answer, if the union be such, that there may be but one body, and one competent and commodious resort thereof together in one place, so as one Pastor may fitly instruct them, and lead them out and in, in the duties of Religion, in the sanctification of the Sabbath, in the practice of holiness, and in example of life: then it followeth, that albeit it be lawful to make this conjunction, yet it is not proved lawful before the union. It is lawful, being made one Congregation, one assembly, one Church, which is unlawful so long as it remaineth divided, & maketh two Congregations, two assemblies, two Churches. For the Minister may conveniently teach them together, whom he cannot possibly teach asunder; as the School-master may teach the Scholars that belong to one School, but not those that belong to diverse.

Moreover, if it be unlawful, then especially in this point, and for this cause, because he receiveth maintenance where he doth not labor. But it is lawful to take wages, where there is no work done, as appeareth 2. Cor. 11, 8. Where *Paul* saith; *I robbed other Churches, and took Wages of you to do you service.* I answer, the place is to be understood of extraordinary

Ministers, and of extraordinary occasions, when, and where, no settled and sufficient maintenance is established, and therefore doth not prove the matter in question. And where as according to our division of Parishes, lands, are occupied by Forrainers and Strangers; and consequently, Tithes and duties taken of them, without any feeding of them, it was ordained to establish a certain, known, and definite maintenance, and besides the Minister not failing in his calling, they may be partakers of his labor.

Furthermore, it is objected, that Pastors are not tied to particular places, but are discharged by a general teaching. It skilleth not where they teach, so they be not idle. They are Ministers of the Church of England, and therefore may preach in any part of the Land, and are blameless. Therefore there is no unlawful non-residency. For God hath ordained (saith the Apostle) *That they which Preach the Gospel, may live of the Gospel.* I answer, they are not only Ministers of England, but of such a particular Congregation, and have their maintenance of such a particular Church, and therefore are bound to employ their labor in that particular place. He that hath not a particular charge and Church to care for, will care indeed for no Church as he ought to care. For if that which is cared for of all, is cared for of none: then he that hath but a general care, of one place no more then of another, commonly neglecteth all. When God sent *Jonah* the Prophet to *Nineveh,* he sinned in going to *Tarshish.* If he had preached never so duly and diligently in that Citty, when God called him to another, he had not discharged the duty of a good Prophet. Besides, whereas they say they are Ministers of England, & therefore sufficeth to preach in any corner or quarter of the Land: they may as well say they are Ministers of *Europe,* and consequently may preach in any part of *Europe,* and be discharged in conscience of any farther duty to be required of them. Nay, some are so shameless, as they dare openly avouch, that they are as much bound to the Church of Jerusalem, if they might have access thereunto, as to that people that called them, and do maintain them. Verily, this argueth little learning, and less conscience. For this were to change a Pastor into an Apostle, a limited office into an unlimited, and as great a wonder as to bring all the world into the circuit and compass of a little Town. And we see it is directly against the order of the Scripture, which calleth them Ministers of such and such a particular Church; as of *Ephesus,* of *Pergamos,* of *Sardi,* and the rest. So when general teaching is Apostolical, particular is Pastoral, which is limited to a certain place. Again, it is a thing in it self unreasonable, and to the people injurious, that they should receive their Wages in one place, and perform their service in another place: that one should give them their hire, and another have the profit of their pains. Would not a man think he had wrong done him, if he hyring a servant, another should take the labor of his hands? Or should that servant be excused, who having wages paid him by his Master, should apply himself in another man's work? Or, when a man hireth a shepherd to look to his sheep, will he not complain if they be neglected, and another man's sheep fed and attended? Or, can such a shepherd think his duty discharged, albeit he be never so diligent and watching in looking to the sheep of another? A Shepherd hath a particular Flock to attend, which he must watch: a Servant must dispatch his work that hath hired him. Thus it ought to be with every faithful Minister, he hath his special ground to Till, his proper house to build, his Flock to feed, his Citty to watch, his Army to lead, and may not wander out of the bounds and borders limited unto him.

Others allege in excuse of this absence, that many of them give necessary attendance upon their Lord's and their Families, and being their Household Chaplains, and so doing service to great persons, are forced to be absent from their Cures. I answer, this savoreth of covetousness, or of ambition, or rather of both. They have covetous hearts, and aspiring minds. If they have peculiar charges of their own, Who compelled them to be other men's Chaplains? Or if they be to attend upon their Lord's, who compelled them to take the charge of Souls? It was an usual thing among the godly Kings of *Judah,* to have their Prophets at their elbows to teach them, to stir them up to good things, and to keep them from falling into sin. The Prophet *David* had *Gad* the *Seer* belonging unto him, who was with him in his banishment, and was as his Counselor, he was retained both in prosperity and adversity with him. And it is a commendable thing, not only in Princes, but in men of State and high place, when they entertain such for a love of the truth, to instruct them and their families in the knowledge of godliness: when they esteem them as the Ministers of God, and give them (not single, but) that double honor which God's word alloweth them: and when they can be content to hear the Law at their mouths, and submit themselves to the obedience of that which is spoken unto them in the Name of the Lord. Yea, such as are so entertained, may highly advance God's glory, and do great good with such great men, and in such great Families, if they regard to do good service to God, rather then to themselves; if they do not flatter to please men, but deal carefully and conscionably in their places. But such as are of high calling, may have attendance and sufficient service done unto them by others, that are without Cures, and have no charge of souls committed unto them: and as they are willing to entertain them, so they are able to maintain them, that they shall not live of the Churches which they do not instruct.

Lastly, they pretend that they teach commonly by themselves, but continually by their substitutes. They come often among their people, and teach them by Curates which they have set in their places: and therefore they sin not by *Non-residency.* I answer, this often teaching is not sufficient, where continual watchfulness is required. The Lord never said unto him [*Teach often:*] but preach the word in season, and out of season. *He is accursed that doth the work of the Lord negligently. Jer.* 48, 10. Diligence is required, where danger is feared. The flocks that are in danger of the Wolf, are watched day and night. The Enemy is always at hand, and watcheth his advantage by the absence of the Pastor. If they could covenant and agree with the adversary, never to assault their charges, but at cettaine times and seasons of the year, and bargain with him not to meddle in their absence, they had some good pretence for their negligence, and might be ready to meet him when he cometh to tempt and seduce their people.

Again, they cannot be discharged by a Deputy, where they are to perform personal duty: neither are they freed from blame by other men's gifts, where they are to practice their own gifts. These are like to the Priests, who being commanded to bear the Ark upon their own Shoulders, did set it upon a Cart, and draw it with Oxen. So ought the Ministers to feed their Flocks themselves, and not put them to be fed of others. Some compare such foolish and idle Pastors that put over their charges to others, unto Harlots, which so soon as they have brought forth their Children, by and by commit them to be kept and nourished of others,

that they may sooner give themselves to their lusts again. Others resemble them to a man that doth marry a Wife, and being himself unapt for generation, or unwilling to give due benevolence, is content she become fruitful, and made the Mother of many Children by another Father: so is he accounted and presumed to be as vain a man, who being espoused and married to a Church (as a man to his Wife) doth use the help of others in getting spiritual Children unto God. Christ Jesus is the Shepherd, the chief and great Shepherd of the Sheep, all other Pastors are but his Servants and Substitutes: and therefore themselves being his Deputies, they cannot make a Deputy, no more then one Servant discharge himself by another. So then, we must know, that they can no more be said to preach the Word, that preach by others; then to be resident, that are resident by others: or to be godly that lead a godly life by others; and thus they may be saved by others, and themselves go to Hell. But as every man is bound to live godly himself, so is every Pastor bound to preach in his own person. This appeareth under the comparisons and similitudes of Builders, Captains, Ambassadors, Stewards, and Shepherds, which we spake of before. When a man hath made choice of a skillful and cunning Builder to build his house, the Work-man hath not done his duty, if he put it out to be finished by another. When a Prince hath made choice of a General to lead his Army against the Enemy, he may not send another in his room, and himself sit idle at home, but his allegiance bindeth him to go in his own person. The like we might say of the rest. Thus we have seen at large, that the love between the Pastor and people overthroweth the ordinary absence, without just and conscionable causes the one from the other, so that if the Minister would assure his own heart that he loveth the sheep which he hath taken upon him to teach, he must show it by feeding them with the wholesome and heavenly pastures of the word of God.

Secondly, it reproveth such as outwardly are in sheep's clothing, but inwardly are ravening Wolves unto the Flock; not careful Pastors, not loving Parents, but such as have no provision, no store, no food, no Bread of Life to break unto them, but seek to starve and famish them through want of Milk and meat to put in their mouths. If they be resident and remain with them, and yet do not instruct them, and preach unto them, it is all one as if they were absent from them. If there be meat and drink in the house, and none set upon the Table or given to the Children, they may die and perish for hunger.

These idle Drones are no better then Murderers and Man-slayers; nay, Soul-slayers, which is the greatest and most bloody Murder. For as the Steward that should feed the bodies of such as are in the Family, and pineth them to death, is a Murderer: and the Nurse, that undertaketh the nourishing of the Child, and yet either through daintiness or idleness, or willfulness, will not draw out the breast, but suffereth the Child to languish and perish, is a Murderer of the Child: so such as are Stewards of God's house, and Nurses of God's people, yet feed not their Souls, but starve them to death, are Blood-suckers and Murderers in the highest degree. They are worse then the Cannibals that live upon blood: for these live upon the souls of men, and carry them head-long to Hell. The Lord complaineth in the Prophet, *That the people perish through want of knowledge.* Such as are blindly led, do fall into the Ditch with their blind Leaders. The blood of such as perish in their ignorance through want of teaching, shall be required at the Watch-man's hand. The Prophet *David* having the Water of

the well of *Bethlehem* (that he longed and lusted to taste) brought unto him, yet would not drink thereof when he had it, but poured it for an offering unto the Lord, because it was the blood of the men that went in jeopardy of their lives. O that these men would consider of their sin, and had a feeling of their iniquity, that they eat and drink the blood of Men, and maintain themselves by the destruction of their souls. Suppose he lead an unblameable life, give good example to others, keep hospitality, fill their bellies, make peace among his Neighbors, be able privately to exhort and comfort them, and to perform other common works of Charity: yet he hath not discharged the duty of a Minister, unless he preach unto them diligently and faithfully, and divide the word of truth aright.

Lastly, seeing the Minister and people ought to be as Father and Son, this showeth the duty of the people that are under their Ministry, that they regard their Ministers as their Parents, honoring them, yielding them due recompense, esteeming them as Fellow-workers with God, to beget them to Christ, to turn them to Salvation, to nourish them up, and continue them in the estate of Christ. Nay, we should account of them (if it be possible) more then of natural Parents. Of our Parents we have received only to be; Of our Ministers we have received to be well. Of our Parents we have taken our first birth: of our Ministers we have obtained our second birth. Of our Parents we have been brought into the World by Generation: of our Ministers we have been brought into the Church by Regeneration. Our first begetting was to death: our second or new birth, is to Life and Salvation. By the first birth we are Heirs of Wrath: by the second we are made the Sons of God. So then, if it be better for us to be borne again of Water and the Holy Ghost, which cannot proceed from the will of the flesh, nor from the will of Man, but of God: we ought to esteem of those that are Instruments of our Regeneration, as dearelie and tenderly as if they were our Parents, and to say with the Apostle; *How beautiful are the Feet of them which bring glad tidings of pcace, and bring glad tidings of good things?* Hence it is that he speaketh to the *Thessalonians,We beseech you Brethren, that ye acknowledge them that labor among you, and are over you in the Lord, and admonish you, that ye have them in singular love for their works sake.*

The fifth Commandment calleth and comprehendeth, all Pastors under the Name of Parents, to teach us to know those that have begotten us unto the Lord, and to note the time, the means, and the person that hath brought that blessing upon us. It hath been an old and ancient custom, for men to celebrate their birth-day, as we see in *Herod,* who usually made a great Feast at it: much more oughtest thou to make thy New-birth day, wherein thou was borne again and made the Child of God, a day of solemnity never to be forgotten, and to rejoice therein above all things and times in the World. This reproveth those, that regard not to hear them, nor care to attend to their Doctrine. For as God condemneth the absence of the Pastor from his own people; so he reproveth the absence of the people from their own Pastor. Some hold of *Paul,* some of *Cephas,* some of *Apollos,* and delight more in the gifts of a Straunger, then in the Ministry of him whom the Lord hath placed over them. But may we hear none but our own Pastors? What if they be unapt to teach, and unable to instruct? I answer, we may hear others, and prove many Spirits, but we ought not willingly to be absent from our own assemblies, where our presence and company is especially required. I am no Patron of unpreaching Prelates, I wish them either reformed, or removed: either amended

or deprived. If a man want food at home, he may lawfully ask Bread and take relief abroad: but when a man is plentifully stored, or at least, competently and conveniently provided for at home, it is a shame to take the Bread that is appointed for others. Be it that other Pastors have greater gifts of learning, of zeal, of utterance, then our own: yet we are bound to hear them, to pray for them, to attend upon them, as they attend upon us. He hath commanded every Man to eat his own Bread, and to drink the Water of his own Cistern, contenting himself with his own estate, not envying the better estate of another.

We see how mercifully the Lord dealeth with those of the lower and poorer sort, who have little and the same homely provision of fare, in comparison of others that are full fed, and fare deliciously every day, and are charged with many Children to bring up; yet both they and their children are as healthful in body, and as strong in their Limbes, as comely in countenance, and as well graced in their outward persons, as they that abound in Wealth, and their Cuppes over-flow in all the dainties and delicacies of the World. So we may be well assured, that the Lord will much more provide for our Souls, and bless that provision that he hath appointed for us, albeit it be but mean and simple. When a man is sick in body, he will prefer that Physician which knoweth best the state of his body, who is most likely to do him most good, although perhaps some other be better learned and deeper skilled. Thus ought it to be with us, our own Pastor, which is the Physician of our Souls, knoweth best our estate, seeth whereof we have need, understandeth the Nature of our disease; and consequently, is best able to restore us to health again. He that hath more learning, may profit by him that hath less, may profit (I say) even in knowledge. For the Lord speaking by the mouth of his Minister, whom he hath in some measure furnished with gifts, many times teacheth the wise by the simple, and the great learned man, by him that is inferior to himself. The Lord Jesus was oftentimes present at the Sermons of *John.* The Prophets that were extraordinarily called, disdained not the Ministry of the Priests, but were content to learn the law of them. This is the Lord's doing, to advance his own glory, and to humble the highest Teachers of the Church. The Apostle hoped to profi• by the *Romaines,* as they should by him. Every Congregation or Parish, should consist of so many Christians as can meet at one assembly.

The Apostles directed by the Spirit of God, were the Authors of this division and distinction; who having converted many to the Gospel, separated them, and ordained them Elders, not only according to the number of their Cities, but also according to their several multitudes, which are called Churches. For even as God hath distributed the Civil State of the World into Kingdoms, Provinces, Shires, Cities, and other Dominions, and hath ranged them into several meetings: so he hath divided his Church into certain and several assemblies, for the better ordering and edifying of them: and therefore the distinction of particular Churches, is not of human invention, but of divine institution.

Hence it may be concluded and inferred, that one Pastor cannot be over all assemblies, nor all assemblies under one Pastor. Every Shepherd must have his own Flock, and every Flock must know his own Shepherd. There is a near band and mutual conjunction between these two. The Minister is charged with his own people by the ordinance of God, he must attend the Flock committed to his care and Cure, over which the Lord hath made him Watch-man

and Ouer-seer. This is the knot that tieth the people fast to their own Pastor. Everyone in the Civil State knoweth his own Citty, and to what company he and his whole house doth belong. Every Company in the Citty, knoweth to what jurisdiction he belongeth. So it ought to be in the Church of Christ, every particular Christian should be annexed unto one certain assembly, and be there enrolled as a member of that society, to live under the Ministry and government thereof. For where shall we rather hope to receive good, then under that Ministry which the Lord hath set over us? Or from whom rather shall we expect the blessing of God, then from him whose labors he hath promised to bless? Hence it is that the Apostle saith; *Obey them that have the over-sight of you, and submit yourselves, for they watch for your Souls as they that must give accounts, that they may do it with joy, and not with grief, for that is unprofitable for you.* Here he addeth many reasons, as it were upon an heap, to urge us to this duty. If they watch for our Souls, we also ought to wait upon them: If that they must render an account for our Souls, we must also render an account of their labors bestowed upon us. If they must do it with joy, and not with grief, we are charged by our obedience to the Gospel, and by submitting our selves to the Ministry of our own Pastors, to Minister all comfort, and give them cause of rejoicing in their labors. But if we sever our selves from them, and refuse their Ministry; we grieve them, not comfort them: we discourage them, not encourage them: we afflict them, not rejoice them. It is therefore a most vain pretence, and great folly of such as being reproved for their negligence, in resorting to their own Pastors; answer, that they can profit more by another, they can be edifyed better by hearing in another place, whereas peradventure, they regard not to hear any man, and contemn the Gospel, out of whose mouth soever it proceed and be uttered. Besides, we have greatest hope of receiving blessing from our own Pastor, and every member of the same assembly, must seek the Lord, and serve him in the place appointed unto us for that purpose, and therefore we ought not to with-draw our selves from thence, where our presence is required. If God have put the word of Reconciliation into his mouth, to say unto us in the Name of the Lord, be ye reconciled unto God, and have made an Ambassador to speak in his Name, who is he that shall over-rule the ordinance and counsel of God, or refuse to submit himself unto his most holy and merciful assignement? Secondly, this convinceth and reproveth those, that contemn, deride, scorn, abase, abuse, and revile their Ministers.

These are ungodly and ungracious Children, that thus behave themselves toward their spiritual Fathers, and bereave themselves of the blessings that belong to such as obey their Parents. These are like to cursed *Cham,* that mocked his Father, and heard an horrible curse denounced against him, which took effect afterward in his season: or to those malicious Children, which mocked the Prophet, scorned him and his calling, and brought upon themselves the judgments of God. If we follow their sin, let us look for their end; if we walk in their ways, we must be assured of their wages: and if we imitate their deeds, we shall be partakers of their destruction. How many are there among us, that are grown to that hight of sin, that they regard not the doctrine that is delivered, but set themselves against the Minister that doth deliver it? These men are grown to be shameless and impudent, that regard not the means of salvation, nor esteem of the ordinance of God, nor desire to hear of their sins. These have stiff necks and hard hearts, they are come to sit down in the seat of

the Scorners, and they shall have the reward of Scorners. And let all such as will know nothing else, learn this as a certain rule gathered out of a continual Tenor of the Scriptures, and the constant course of God's judgments, that when once they begin to make a mock of sin, and of the means that should recover them out of their sin, then wrath is not far from them, but is near unto them. The more presumptuous and secure they are, the nearer to destruction. We see this in the people of Israel. 2. Chron. 36. 16. When once they began to dally with God; nay, with their own souls, and mocked the Messengers that the Lord God of their Fathers sent to them, rising early and late (for he had compassion on his people, and on his habitation) he brought upon them the King of the *Chaldeans,* who spared neither young man nor Virgin, neither ancient nor aged, God gave all into his hands. This is a fearful example of his judgments, that fell upon this people for their contempt of the word, and misusing the Messengers that were sent unto them; to teach all men to beware, and be warned of falling into the same sin, and return betimes, that (if it be possible) his plagues may be prevented by timely repentance. Few that run thus far look back again, to say, what have we done? When the measure of sin is perfected, the time of judgment is hastened. Howbeit God is able to touch and to turn their hearts; and his word before contemned, if now it be believed, is able to save their Souls.

[*Whom I have begotten in my bonds.*]

Before we heard how the Apostle calleth *Onesimus* his Son. In these words he expresseth how he became his Son; namely, that by his Ministry he begat him to God, and turned him to believe the Gospel. He setteth down the force and efficacy of the Ministry of the word, and showeth, that it is not an empty sound, and an idle noise of wast words vanished in the air without fruit or profit, as foolish and frantic Spirits do blasphemously report, but is an effectual instrument, whereby God worketh the Regeneration, Conversion, and Salvation of Men. Heereby we learn, that men are regenerated and borne a-new by the Ministry of the Word to be the Children of God, and Coheires with Christ of eternal life, God working by the means of his word, and by the Ministry of his Servants, whereby he conveyeth it unto us, his Spirit being the powerful Applyer, Blesser, and Effectour of this new-birth. So the Apostle saith, *In Christ Jesus through the Gospel I have begotten you.* The Prophet *Jeremiah* teacheth, *That hisWord is like a fire, and like an Hammer that breaketh the Stones.* It is able to burn up and consume our corruption, and to mollify our stony hearts, that we may have hearts of Flesh. This the Apostle *Peter* speaketh; *We are borne again, not of Mortall, but of immortal Seed, by the word of God which endureth forever, and this is the word which is preached among you.* In like manner *James* saith; *Of his own will begat he us with the word of truth, that we should be as the first Fruits of his Creatures.*

To conclude, *Elihu* setting down diverse means that God hath, and useth to instruct Man, and to draw him out of sin unto himself, maketh this one, and one of the principal; *If there be a Messenger with him, or an Interpretour, one of a thousand, to declare unto man his righteousness, then will he have mercy upon him, and will say; Deliver him that he go not down into the pit, for I have received a reconciliation.* These testimonies, both of the Prophets and Apostles, are plain to prove, that the word preached is the ordinary Instrumental cause of our conversion and

regeneration, and the means that God hath sanctified to bring us to be members of the Church, and Heirs of Salvation.

The Reasons are very plain to confirm this point of Doctrine. First, the word is of a most powerful and piercing Nature, it is hotter then the fire, it is stronger then the Hammer, it is sharper then the Sword, it is sweeter then the Honey, it is purer then the Gold: it is better then the Pearls: more nourishable then meat, more forceable then the Leaven, more profitable then the Rain, more comfortable then the Dew that falleth upon the Herbs. It is able to make a Blind man see; a Crooked man, straight; a Bond man, free; a poor man, rich; a sick man, whole; nay, a dead man, it is able to make alive again. This is a great work, it is a wonderful Miracle that God worketh in the time of the Gospel. We are borne dead in sins and trespasses, without Faith, without Repentance, without Grace, without God, without Hope, without Sanctification, without Salvation: but the Word of God is able to bring restoring of sight to the blind, deliverance to the Captiue, liberty to the bruised, healing to the broken hearted, and life to the dead. This is noted, as the end of *Paul's* calling and sending to Preach the Gospel; *To open their Eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by Faith in Christ Jesus.*

Thus also the Author of the Epistle to the *Hebrews* writeth; *The word of God is lively and mighty in operation, and sharper then any two-edged sword, and entereth through, even unto the dividing asunder of the soul and the spirit, of the joints and the marrow, and is a discerner of the thoughts and intents of the heart.* If any ask the question how it hath this power? I answer, not by any inherent quality in it self, nor by any force it receiveth from man that preacheth it, but from the Supernatural power of God, who is mighty in the hearts of men, rejoicing the heart, converting the Soul, giving wisdom to the simple, granting light unto the eyes, and keeping from presumptuous sins by it.

Secondly, that way whereby God worketh Faith in us, by the same means he beginneth our new-birth, and maketh us his own Children. But the ordinary means to work Faith in us, is the preaching of the word; *For how shall theycall on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a Preacher? And how shall they Preach, except they be sent? So then Faith is by hearing, and hearing by the word of God.* We see hereby, that Faith is the cause and beginning of repentance: we see also that Faith is wrought by the word, and therefore by necessary consequence, repentance must come by the word. Here are three things offered to our considerations; the Word, Faith, and Regeneration. Regeneration is a fruit of Faith: Faith is an effect of the Word; the Word is preached by the Minister. Now, it is a true rule, that the cause of the cause, is also the cause of the effect, and therefore the preaching of the Word being the cause of Faith, which causeth Repentance and Regeneration, must also needs be the cause of Repentance, and of Regeneration.

Thirdly, it is the ordinance of God to work this good work of Regeneration in us, because we cannot by our wisdom, or any natural gifts in our selves (though most esteemed in our own eyes, and greatly magnified by others) attain sanctification of life, or believe unto salvation.

This the Apostle testifieth. 1 Cor. 1. and maketh this the reason why God will save us by the hearing of Faith preached; *Seeing the World by it own wisdom, knew not God in the wisdom of God, it pleased God by the foolishness of preaching to save them that believe.* There is a double knowledge of God, and a double way to know him: one, Natural, the other Spiritual. Natural, by the sight of the Creatures, by the view of the world, by beholding the heavens, which declare the glory of God, whereby the eternity, the Majesty, the power, the wisdom, the greatness, the goodness of God do appear. Spiritual, by hearing and hearkening unto the word of God, which not only beareth witness to those essential properties of God, more sufficiently and fully then the former, but setteth down distinctly the Trinity of the persons, and the mercy of God toward the elect, promised and performed unto them for Christ's sake. Natural reason is blind in the matters of God, and though it may serve to make us without excuse, it cannot suffice to bring us to salvation without a farther and better guide. So then, the Lord, to make the wisdom of the World foolishness, and to gain glory to his own Name, and to show that he hath vouchsafed that grace & mercy to us which he denied to the wisest among the Gentiles, that were learned and skillful in all human knowledge, but were utterly ignorant of his Word, hath raised up to us a light which they never saw, and made us to hear the sound of a voice which they never heard. Seeing therefore the word preached is of so great force, that it causeth Faith in us, which all the wisdom of the World could never work: it followeth, that this word of God, is the ordinary cause or Instrument of our conversion and salvation.

This is so plain, & so pregnant a truth, that it is greatly to be wondered, that any should stumble or stagger at it, and that all do not submit themselves unto it. But because doubts arise, and Objections are made against this point and principle, plainly proved, and firmly established by reasons out of the Scripture; let us see what they are, and how they may be answered. First of all, it is objected, that there are other means effectual, to work Faith, and to bring to Repentance: as afflictiō, or private admonition. Touching affliction, such as lived in Idolatry, in ignorance, in uncleanness, that favored wholly of the flesh, and nothing at all of the spirit, have been brought to confess and forsake their sins, and to humble them-selves under the mighty hand of God; some being afflicted in body as *Manasseh:* others, troubled in Conscience, feeling the wound of the spirit, & groaning under the stroke of God's judgments, as *Paul* in his conversion, have by this means had Faith and Repentance given unto them. And touching private exhortation, it is made auayleable to turn us to God. Hence it is, that the Apostle teaching that a believing Husband may with a safe Conscience use the company of an unbelieving Wife, and a believing Wife use the company of an unbelieving husband, so that the one ought not depart from the other: he useth this Reason, *For what knowest thou, O Wife, whether thou shalt save thy Husband? Or what knowest thou (O Man) whether thou shalt save thy Wife?* So the Apostle *Peter* setting down the wives duty toward her husband, saith *Let their wives be subject to their Husbandes, that even they which obey not the word, may without the word be won by the conversation of their wives.* Where we see, that some are won to the Faith, without the preaching of the word. I answer, it is true that God blesseth and sanctifieth many means beside the preaching of the word, to the good of his Children, as Meditation, Conference, private instruction, Prayer, fear of Hell, and such like. Notwithstanding, many that are

converted to God, are deceived in the means and instrument of their conversion. For, albeit such as are afflicted are brought to know themselves, and to acknowledge the damnable estate wherein they stood, yet it is not the affliction it self that wrought their conversion. The trouble that they sustained and endured, whether it were in body, or in mind, or in both, was sent by the goodness of God upon them, to bring them to a love of the word, who before loathed it, and made no account or reckoning of it. This is it which the Apostle teacheth, *That by the Law cometh the knowledge of sin.* So affliction may lay before us the knowledge of our sins, but it cannot take them away: it may show us our wound, but it cannot help us, and heal us: it may cast us down, but it cannot raise us up: it may be a School-master to bring us to Christ, but it cannot make us partakers of Christ. It is like a sharp Needle, which doth not, nor cannot sow the cloth, but it is necessary to prepare the way for the thread; or it is like an eating or a fretting corrasiue which cannot cure, but yet it is profitable to make the way for the healing medicine. So the afflictions that God layeth upon us, may bring us to the sight and knowledge of our sins, and to the consideration of the miseries which we deserve, and to the feeling of the flashes of hell fire: but they cannot work Faith in us, nor assure us of pardon, nor apply to us the promise of God touching the remission of sins. It maketh a good beginning, but it cannot bring the work to perfection. The like may be said of private admonition, and a godly conversation, which the Apostles teach may be means of salvation to others: it is not spoken to lessen or weaken the authority or efficacy of public preaching, as if it were not the ordinary means to conceive, nourish, and increase faith in us; neither is it simply to be understood that they are able to convert the soul, but only that they are good occasions, fit inducements, and profitable helps to draw us and allure us to a liking, and loving, and longing after faith. For when a man that is not a Christian, but an Infidel, beholdeth the holy, pure, & chaste conversation of his Wife after her calling to the knowledge of the truth, and hir subjection and obedience toward himself, he may be moved to embrace the Christian Religion, whereof he seeth such worthy fruits. We have a notable example heerof, in the woman of *Samaria,* who persuading the men of the Citty to go out and hear Christ, they said unto her after they had heard his preaching, *Now we believe, not because of thy saying, for we have herd him our selves, and know that this is indeed that Christ the Savior of the world.* The exhortation of this woman prevailed with them to hear Christ, and by their hearing they were converted: she was the cause of their hearing, their hearing was the cause of their believing; she was the Instrument that brought them to Christ, and he wrought Faith in them, when they were brought unto him.

Secondly, it is said that reading is preaching, and therefore it is a sufficient means of salvation. To this purpose they quote, *Acts* 21. *Moses of old time hath in every City them that preach him, seeing he is read in the Synagogue every Saboth day.* Loe (say they) he is preached when he is read, therefore the bare reading must needs be preaching; yea, some add it is better then preaching, because when they hear the Scriptures read, they know it is the word of God; but when they hear preaching, it is men's exposition and interpretation, and they know not whether it be true or false, sound or unsound, right or wrong. I answer, this objection falleth of it self, and it is overthrown by that, whereby it is sought to be strengthened. For if reading be preaching, then reading cannot be better then preaching,

inasmuch as nothing can be better or worse then it self. It is not denied but the word *(Preaching)* may in a general sense include not only the reading of the word but any other way of declaring and publishing the power, truth, glory, and works of God, *Rom.* 2, 20, 21. *Psal.* 19, 1, 2. but then it is not used as we take the word in the state of the question. For we mean by preaching the expounding of the Scripture, according to the proportion of faith, & applying thereof according to the capacity of the hearers. And thus they are set down in the place alleged before, as two distinct things, one accompanying and following the other, according to the ordinance of God, and practice of the servants of God. Hence it is, that the Apostle giveth this as a duty and direction belonging to *Timothy,Till I come, give attendance to reading, to exhortation, and to Doctrine.* So it is said in the book of *Nehemiah,The Levites caused the people to understand the Law, and the people stood in their place, and they read in the Book of the Law of God distinctly, and gave the sense, and caused them to understand the reading.* Likewise when Christ came to *Nazareth,* where he had been brought up, and went into the Synagogue on the Saboth day, he stood up, *He opened the Book,and read the Scripture: then he closed the Book, he sate down, the eyes of all of them were fastened on him, and he began to preach unto them.* Thus also we see, that when the Apostle *Paul* wrote his Epistle to the Romaines, he excused himself that he could not come to preach unto them, *For he longed to see them that he might bestow some spiritual gift among them, and acknowledged himself a debtor to the Grecians, and to the Barbarians, to the Wisemen, and unto the unwise, so that as much as lay in him, he was ready to preach the Gospel to them also that were at Rome.* Whereby we see, that preaching and hearing are not wtiting and reading: and therefore, as the Apostle when he wrote, did not preach, so the people when they read, did not hear.

Moreover, if we should reason a little farther with such as prefer simple reading before sound preaching, how do they know that the word which they hear read, is the word of God? For the Scripture inspired of God is the Originals, the Hebrew of the old Testament, the Greek of the new Testament, in other tongues it speaketh not but by an interpreter; for from these two tongues and languages the Scriptures were turned and translated by men, into the French by Frenchmen, into the Dutch by Dutchmen, into the English by Englishmen, and so of all other Nations. So that when we read, or hear read the Scriptures in our own tongues, we read and hear read the translations of men: as when this word is preached we hear the expositions and interpretations of men. And hence it is, that the translations; even the best translations which are among us, may be amended and corrected, according as it pleaseth God to give greater sight, and better insight into those learned Languages, and as time discovereth the wants and imperfections of them. But the Scriptures themselves are free from all error, no weakness can be discovered in them, they cannot be made better by the judgment of men, or by length of time. For all God's works are pure and perfect, and no man can control anything in them. If this be true (may some say) that the translations of the Scriptures are in some sort the work of man, how shall the people know when they have and hear the word of God, and when they have and hear the word of man? This may seem to leave them in a maze and mammering, and to hang their Faith upon the will of men, that they shall not know what to believe. I answer, they must have in all doubts that arise, and in all Controuersies that do trouble them, they must have (I say) recourse to their faithful and

learned Pastors, whose care over them, and love unto them, may give them hope that their senses are exercised in the wise discerning between good and evil. Whereby, by the way we may see, the necessity of having Pastors and Teachers, able to teach, to convince, to correct, to instruct, to comfort, to resolve such doubts and demands as are moved unto them. Besides, the people of God have for their direction, both the help of comparing one place of Scripture with another, and the assistance of the spirit, to lead them unto all truth that shall be necessary for them to salvation.

Moreover, if we should demand of these men that are wise in their own eyes, how they know the word read to be the holy Scripture, what will they answer? Will they say, by the authority of the Church, or by the testimony of the spirit? But whatsoever they speak, they must speak against themselves. If they say by the Church, the Church also setteth forth the preaching of the Gospel, and chargeth us to hear the same at the mouth of the Minister. Will they say by the Spirit? the same Spirit will lead them into all truth, and open their hearts to attend the preaching Ministry, if they be led by the spirit of God. Wherefore to conclude, and to return to the former objection, such as hold reading to be preaching, or better then preaching, are either such as are Idol-Shepheardes that cannot preach, or idle Shepherds that will not preach, or ignorant people that cannot judge, or carnal Gospellers, that regard not to hear, or such conceited sluggards, as live under a reading Ministry. These are they that condemn the Priests and Prophets, nay Christ and his Apostles of want of wisdom and discretion, to choose the best means; or of ignorance to know and understand what is most profitable; or of malice and envy, to hide from them that which is most profitable, or of malice and envy to hide from them that which is most available for their souls health. For, if reading be better, they are to be blamed that use the worse, and refuse the better. Surely, they would never have preached at all, if the naked reading had been as effectual. Moreover, the reading Minister by this reason, should be the best Minister, & reading, a better gift then preaching; yea, every child might be a better Minister then he that preacheth the word. And then, what should we do with Universities and Schools of Learning, which are the Nurses and Seminaries of the Church, to train up able men, and to furnish them with gifts of knowledge. But the gifts which Christ bestowed for the edification of his Church, when he ascended on high, and led Captivity Captiue, are all preaching gifts. The want of gifts which the Prophets complain to have been in the guides of the people, was not of reading and reciting the words out of the book, but the gifts of preaching and expounding the Scriptures. Hence it is, that God rejecteth those that be ignorant, as unfit and unable Instruments of salvation, *My people are destroyed for lack of knowledge, because thou hast refused knowledge; I will also refuse thee, that thou shalt be no Priest to me.* And in another place, *The Priests lips should preserve knowledge, and they shall seek the Law at his Mouth, for he is the Messenger of the Lord of hosts.* Lastly, the preaching of the word is acknowledged & confessed to be the only essential mark of the Church, so that it alone is of force to work faith and salvation.

Thirdly, if reading of the Scriptures be not an ordinary means to work Faith in Christ, and Repentance from dead works, as well as the lively preaching of them, it will follow that the Ministers themselves want the ordinary means, because they by reading do furnish themselves to preach to others, but seldom do hear others preach. I answer, they want not

the ordinary means from their own preaching, though they have no other, though they hear no other. They have faith before they enter into that calling, but it is confirmed by their own Ministry. Hence it is, that the Apostle moving *Timothy* to give himself to reading, to be diligent in exhortation, to plant sound Doctrine, and to increase in such gifts as were bestowed upon him, addeth, *Take heed to thyself, and unto learning: continue therein, for in doing thus, thou shalt save both thyself, and them that hear thee.* Where we see, he showeth that his Ministry should be a means not only to save others, but to save himself. And there is no faithful Minister, but in reproving, he reproveth himself; in teaching, he teacheth himself; in threatening, he threateneth himself; in comforting, he comforteth himself; in strengthening others, he strengtheneth himself; yea, he findeth and feeleth his own Ministry as forcible and powerful to his own soul, as ever he perceived the Ministry of another. The threatninges of God denounced by his own mouth in the name of GOD, have made him shake: the consolations that he hath pronounced, have entered into his soul, and refreshed his bowels. And of this we have from time to time to our own comfort, a blessed experience. Besides, if the Lord would bless other ways and means to the Minister, who is necessarily restrained by the commandment of God, & the discharge of his calling from the hearing of others, what is that to the people, who are charged to hear the Law from their mouths, and no way hindered from the performance of this duty? so that they must follow the way that God hath left unto them, that is; to attend to the ordinance which he hath chalked out unto them.

Fourthly, it may be said, that Christ appointed reading to be an ordinary means to beget Faith, when he sendeth out his Apostles into the world, to teach all Nations, which includeth a commandment to teach them by writing, as well as by word, and consequently implieth, that the people should be taught as well by reading their writings, as by hearing their preachings to come unto faith. Hereupon it is, that Christ willeth the people to search *the Scripture, because in them they thought to have eternal life, & they did testify of him.* And the Apostle John saith, *These things are written that ye might believe, that Jesus is that Christ, that son of God, and that in believing ye might have life through his name.* So *Abraham* said to the rich man, *They have Moses and the Prophets, let them hear them.* I answer, the commandment given to the Apostles, concerneth principally the preaching of the Gospel by word of mouth, and lively voice uttered in the hearing of the nations, and therefore some of them wrote more, some of them less, some of them nothing at all. But if the commandment had been as general for writing as for preaching, none of the Apostles would have omitted it, nor could have stayed their pens without a manifest breach of their own duty, and God's commandment. Now, so far as their writing was one kind of teaching, and included in that word, the meaning is for confirmation & preservation of that truth which they delivered & preached among them. Thus the Apostle speaketh to the *Corinthians,I declare unto you the Gospel which I preached unto you, which ye have also received, and wherein ye continue, & whereby ye are saved, if ye keep in memory after what manner I preached unto you, except ye have believed in vain.* Likewise writing to the Romaines, *I myself am persuaded of you (my Brethren) that ye also are full of goodness, & filled with all knowledge, and are able to admonish one another: nevertheless, I have somewhat boldly after a sort, written unto you as one that putteth you in remembrance, thorough the grace that is given me of God.* So the Apostle John saith, *I have not written unto you, because ye know not the*

truth, but because ye know it, & that no lie is of the truth. Whereby we see, that they wrote to those to whom before they had preached, to confirm them in the truth, which they had embraced and received. They did not write to them that were wholly ignorant of the truth, and had never heard the Gospel: but to such as they had taught, to the end that either standing in it, they might be established, or being fallen from it, they might be recovered and reclaimed. Thus he commendeth the *Thessalonians,* because they had kept all the ordinances and traditions received from him; and thus he telleth the *Galatians,That he maruailed much, that they were so soon removed away unto another Gospel, from him that had called them in the grace of Christ.* It remaineth therefore, to answer such testimonies as are alleged to justify the sufficiency of reading, and to make it an ordinary means of salvation.

Touching the place, *John* 5. commanding the searching of the scriptures, Christ Jesus in the same referreth them to the Scriptures or word written to correct their judgments touching himself, his person, and offices. For, whereas they believed not the Sermons of Christ, and the Lord Jesus could not safely refer them to the chair of the Scribes and Pharisees, who were grossly deceived, and maliciously blinded in that Mystery, there remained only the reading and searching of the Scriptures, that thereby they might learn the truth of his Sermons.

Again, where the Apostle saith, *These things were written that ye might believe, John* 20. it is to be understood of the Miracles of Christ, wrought for confirmation of his Doctrine, and for strengthening of faith, as appeareth in the words immediately going before, *Many other signs also did Jesus in the presence of his Disciples, which are not written in this Book.* And that this is the true and right end of Miracles, apeareth by the Apostle to the *Hebrews,* where he showeth, that the Gospel began first to be preached by the Lord, and afterward was confirmed unto us by them that heard him, *God bearing witness thereto, both with signs and wonders, and with diverse Miracles & gifts of the Holy-ghost, according to his own will.*

Lastly, where it is said, *They have the Books of Moses, and the writings of the Prophets, let them hear them,* Luke 16. This is the sum of all our Sermons and preachings, we preach nothing out of the Law and the Prophets, but both *Moses* and the Prophets, must be expounded and applied. The Eunuch sitting in his Chariot, had *Moses* and the Prophets, and read them as he sat; yet when *Phillip* came to him, and asked, *Understandest thou what thou readest?* He answered, *How can I without a guide?* Furthermore, the reading of the Scriptures, is not here opposed against the preaching of them, but against Visions and Apparitions of the dead, as the Prophet speaketh, *When they shall say unto you, Enquire of them that have a spirit of divination, and at the Soothsayers which whisper and murmur, should not a people enquire at their God? From the living to the dead?* To the Law, and to the Testimony, if they speak not according to this word, it is because there is no light in them.

Fifthly, if the word preached be the ordinary means of bringing us unto sanctification, and so to salvation; then where it is not, there is not ordinarily salvation, and consequently no Church visible, where no Minister is. Heerby we shall condemn many particular Congregations to be no visible churches, because they want the public preaching of the word. I answer, let this be supposed which is not granted, yet in such assemblies many may

appertain and belong to the Church Catholic. Secondly, the reputation of the Church, holdeth them to be visible assemblies, which we are not lightly to esteem or pass over, notwithstanding the want of a preaching ministry, both because they have the use of the word, the administration of the Sacraments, and the exercise of Prayer, which no doubt are auayleable, where more cannot be attained: and because the wants of the Minister, having an outward calling, bringeth not a nullity to a Church. Thus no doubt it was in *Israel,* when they were without a Priest to teach them, even then God reserved unto himself seven thousand that bowed not the knee to *Baal.* Thus Christ himself teacheth, that when the Laborers were few, *Mat.* 9, 37. yet the Harvest was great. Thus it was in many of the Jewish Synagogues, that were dispersed here and there among the Nations, where they had the Lecture of the Law and the Prophets: and when *Paul* and *Barnabas* entted into the Synagogue on the Saboth day, the Rulers of the same sent unto them, and said; *Ye men and Brethren, if ye have any word of exhortation for the people, say on.* Whereby it may be gathered, that unless the Apostles had come at that present, the assembly had been dismissed without preaching. When *Zechariah* the Priest, was stricken dumb by the hand of God, so that he could not speak to the people, yet he continued the time of his course, & the people were present at his ministration. The Priests under the law were oftentimes unlearned and insufficient, yet were they not therefore no priests at all, neither did the people refuse the service of the tabernacle, being done with their unwashen hands. So ought we to do in the want of a preaching ministry, when we cannot have all that we would, or that we should have, we must be contented to take what they can give, & what we cannot have at home, we must seek abroad, or rather with *David,We must seek with all care & endeavor with all our power to bring home the Ark of the Lord unto our own dwellings.* And in the mean season, we may pray with them, we may hear them read the word of God, and we may receive the Sacraments at their hands. This is not spoken to defend ignorant Ministers, who are unworthy of the places which they hold, but to show that we are not to separate for every want and blemish in the Church, but rather to tolerate that which we are by no means able to redress.

Lastly, it may be said, that Sermons written by the Minister, and read to the people, may breed Faith and Repentance in us, and therefore much more the Sermons of the Prophets and Apostles. I answer briefly, first of our Sermons written, and then of the Sermons of the Prophets & Apostles written, and then read to the hearers, or by the hearers. First, touching our Sermons written, if they be the right dividing of the word, and proceed from the gifts of the Minister, enforced thereunto by weakness and infirmity, they are to be held a preaching, and may work a faith. This is not spoken to be a Patron of ydlenesse, of ignorance, of negligence, of carelessness, but it is spoken to support the weak, to move them to cal upon God to strengthen them, and to persuade the people not to despise their ministry. Secondly, touching the Sermons recorded and read in the Scriptures preached by the Prophets and Apostles, they are not rehearsed at large as they were delivered, but summarily set down, with intent to be divided and opened by the Ministers of the Church. So then the comparison holdeth not, from the Sermons of the Ministers that are read to the Sermons in Scripture, because there we have not whole Sermons, but only the chief points and principal heads, and as it were the contents of them set down unto us. Thus we have run over the objections

that are alleged against this doctrine, and answered them particularly, that no starting hole might be left unto them that impugn it. For the enemies of this truth, are such as take themselves to be wise, and will not easily receive satisfaction, like unto him that was so skillful in wrestling, or rather in wrangling, that though he received a fall, yet he would persuade the wrastler that cast him, and the people that beheld him, that he was the Conqueror.

Having now cleared the doubts that were brought against this principle which now we have taught, and over-maistered the enemies thereof, stripping them out of their armor wherein they trusted, and turning them out of their shifts whereof they boasted, let us come to make use of this point. First, seeing the preaching of the word is the Instrumental cause of our regeneration, we learn for the increasing of our Faith, that the preaching Ministry is necessary to salvation. No Sons without it are begotten unto God. Regeneration is a most needful grace of God's spirit, whereof if we be destitute, it had been better for us that we had never been borne. Thou must be conceived of another seed, thou must have another Father, thou must feel in thee another byrrh then that which is Natural, thou must find another change, and a new disposition in thy heart, mind, affections, and conversation, before thou canst turn from sin to righteousness, and come from hell to heaven. This the Apostle *John* teacheth, *Whosoever is borne of God sinneth not, but his seed remaineth in him, neither can he sin, because he is borne of GOD.* This is the point wherein Christ instructeth *Nicodemus, Verily, verily, I say unto thee, Except that a Man be borne of Water, and of the Spirit, he cannot enter into the Kingdom of GOD.*

This regeneration making a beginning, and giving us an entrance into the kingdom of God, cannot be attained without the hearing of God's word preached; and the word it self cannot be published without a preacher, so that Preachers are the sovereign means appointed of God to work Faith, Repentance, and salvation in all his children. To this purpose *Solomon* speaketh in the Proverbs, *Where there is no vision, the people decay; but he that keepeth the Law is blessed.* This necessity of the preaching of God's holy word, and our necessary attending upon it, as upon the ordinance of God, offereth to our considerations, these three points: First, the misery of those that want it: Secondly, the fearful condition of all such as have it, & yet contemn it; that enjoy it, and yet make no account of it; that live under it, and yet will not submit themselves unto it: Lastly, the blessed estate of such as have this means and profit by it.

Touching the first, we may behold the wretched case of those that are without the preaching of the word; they live in blindness & darkness, they walk in places of continual danger, and yet cannot see their way, they live without the ordinary means of life and salvation, and so without hope to come to repentance, without which there can be no salvation. This is the estate of Jews, of Turks, and Infidels, that are deprived of the comfortable use of the word, and they that live in corners where the sound thereof is not heard. These want the bread of life, and therefore must needs starve & perish. They have not the words of eternal life, which are the power of God to salvation, & therefore are near to destruction. For it is the manner of gods dealing to deny unto men the means whereby they should believe, when he

hath no purpose that they should believe, & he withdraws from them the instrument whereby they should be converted, when he doth not purpose and intend their conversion. It was a fearful curse when God said to his Apostles, *Go not into the way of the Gentiles, and into the Citty of the Samaritans enter ye not.* Likewise, when they had gone through *Phrygia,* and the Region of *Galatia,* they were forbidden by the Holy-Ghost to preach the word in *Asia;* then came they to *Mysia,* and sought to go into *Bithynia,* but the spirit suffered them not. So when God vouchsafeth not this mercy unto us, to wit; the Ministry of his word; it is a fearful sign of his heavy indignation, and as much in effect, as if the Lord should say, I will not have them converted, I have no purpose to bring them to salvation.

This is it which is spoken concerning *Israel* by the Prophet, *Now for a long season Israel hath been without the true God, and without a Priest to teach, and without Law.* And to the same purpose Amos speaketh, *Behold, the days come saith the Lord God, that I will send a famine in the Land, not a famine for Bread, nor a thirst for water, but of hearing the word of the Lord: and they shall wander from Sea to Sea, and from the North even unto the East, shall they runue too and fro to seek the word of the Lord, and shall not find it, in that day shall the young Uirgins, and the young men perish for thirst.* O that we could consider of these things, and lay before our eyes what danger it is to want the preaching of the word, that thereby we might be moved to pity the desolations of so many of our poor Brethren, and to fear the taking of it away for our unthankfulness from our selves, and to magnify the unspeakable mercy of God toward us, while we do enjoy it. Great are the plagues, and horrible are the ruins of the Church in many places. Oh, that we had harts to mourn for it, and to pray to the Lord of the harvest, to thrust forth Laborers into his harvest.

Secondly, it teacheth the fearful condition of such as contemn this ordinance of God, and think it too base for them to seek salvation by it. It is very strange, that so plain a point as this, should be so proudly gainsayed and resisted. These carnal men will not give the Lord of heaven leave to apoint how and by what means he will save us. Shall flesh and blood presume thus far, and advance it self against his Creator? If we will be saved, we must seek salvation, as it is left us to seek, and not after our own fancy. When God hath said, Give attendance to my word; wilt thou answer, I will not attend, and yet have salvation as well as if thou diddest attend? Take heed thou do not deceive thyself and thine own soul, and in the end find thyself frustrate of thy salvation. How men will shift off these duties, I know not, because I know not their hearts; but this I know, and this I would have them know and understand, that as there is a God that will be worshipped after his own will, and not according to our natural wit; so this must be our wisdom, to submit our conceits and immaginations to his heavenly pleasure. It is the first point in Christian Religion, to be learned, to account thyself a Fool, that thou mayest be wise in Christ, and to throw down all thy Natural parts at his feet, that thou mayest seek true and Heauenlie Wisdom of him. Thou must account thyself stark blind, and able to perceive nothing aright in the matters of God, and in the means of thy salvation, to the end thou mayest recover sight, and see thy way wherein in thou oughtest to walk. Hence it is, that the Prophet saith, *Open mine eyes, that I may see the wonders of thy Law: Make me to understand the way of thy Precepts, and I will meditate in thy wondrous works; Give me understanding, and I will keep thy Law, yea I will keep it with my*

whole heart. Where he acknowledgeth his eyes to be closed, his ears to be stopped, his mind to be darkened, his heart to be hardened by nature, before Grace and Mercy come and make the way plain before him, whereby our eyes shall be opened, out ears bored, our minds enlightened, our hearts softened, and our selves prepared to hearken to the voice of God speaking unto us. But is not God able to save us without the Ministers preaching, and the people's hearing? Are not all things possible to him? Is he bound and tied to his own means? Is not he free to work as it pleaseth him? I answer, he is not tied, he is free, he is able to save without preaching, yea without reading, without the Sacraments, without Prayer. Wilt thou from hence conclude against reading of the Scriptures, against receiving of the Sacraments, against joining in Prayer? The question is not of the power of God, but of his will; not what he is able to do, but what he hath promised us to do; not what he is tied to, but what he hath bound us to seek. He is able to preserve our life without Bread, without food; but he that presumeth upon this power, and abuseth his providence, and neglecteth to seek his nourishment at his hands, must look to perish: So we deny not but God is able to save us without preaching, but he hath not made us any promise to obtain life any otherwise then as we seek the Law at the mouths of his Ministers, that bring glad tidings of good things. He was able to preserve his three servants in the hot fiery furnace, and did preserve them; yet he that will voluntarily and violently cast himself into the fire, shall feel the smart of his own folly, and the danger of tempting God. Let us not therefore think our selves wiser then God, least our wisdom in the end be turned into folly, our presumption into despair, our dallying with the word, into destruction. Thirdly, we are put in mind by this means of our regeneration, to acknowledge the happy estate and condition of that Nation, of that people, of that parish, to whom God hath vouchsafed the preaching of his word, because it is a sure pledge & proof of his love toward them, and a manifest argument and testimony that he hath a Church there to be gathered, a people to be converted, and many souls to be saved. For even as God withholdeth the means of salvation from those that he doth not determine to save, *As he stayeth the heavens from raining upon the earth when he will bring a famine, so when he will show mercy, he will send the means plentifully.* It was a great mercy to the Jews, when Christ called his Disciples, and bad them *Go and preach to the lost sheep of the house of Israel, that the kingdom of heaven was at hand.* It was a great blessing intended to the *Macedonians,* when a vision appeared to *Paul* in the night, *There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and help us: whereby Paul was assured, that the Lord had called him to preach the Gospel unto them.*

It was a great favor bestowed upon the *Corinthians,* when the Lord said to *Paul, Fear not, but speak, and hold not thy peace, for I am with thee, and no man shall lay hands on thee to hurt thee, for I have much people in this City, so he continued there a year and six months, and taught the word of God among them.* Where the Lord telleth his servant, that he had people there, whom he meant to save, and therefore he sent them his word to save them; yea, he had much people there to save; and therefore the Apostle must bestow much time and diligence among them, to bring them to salvation. When God would preserve *Moses* out of the waters that might have drowned him, he sent *Pharaohs* daughter to the River, to take up the Child, and to provide for it, who brought him up at her own cost. So when God will save a people from

their sins, and make them partakers of his Kingdom, he offereth unto them the means, he sendeth his word, he giveth gifts unto his Ministers, he toucheth their hearts with a Conscience of their duties, and causeth them to preach unto them, that so they might be converted and saved. If God have thus blessed us, and bestowed this mercy upon us, which he hath denied to many places and persons, causing it *to rain upon one City, and not upon another City, so that one piece was rained upon, and the piece whereupon it rained not, withered.* Let us therefore acknowledge this goodness, and walk worthy of this benefit, least the Gospel be removed from us, and given unto another Nation, that will bring forth the fruits of it. When the Gospel was offered unto the Jews, and they resisted & blasphemed, the Apostle shook his raiment, and said unto them; *Your blood be upon your own head, I am clean, from henceforth will I go unto the Gentiles.* It had been better for us we had never had the word preached among us, then to have it offered, and we not regard it. It shall be easier for the Turks and Sarazens in the day of judgment, then for us; for if they shall be condemned, that never had the truth of God among them, and knew not what the preaching of it meaneth; much more justly shall we perish, that have had the Gospel taught in our streets, and brought unto our doors, and Christ Jesus described in our sight and among us crucified. Let us therefore take heed that the Gospel be not the savor of death to death unto us, and that Christ be not a rock of offense to stumble at, least if we fall on him, he grind us to pieces, and to powder.

Secondly, seeing the word preached is the means whereby we are regenerated, it teacheth the Minister to be careful to exercise his duty with faithfulness and seruiceablenesse to Christ and his Church. Heereby he shall deliver his own soul, gain glory to God, and turn many unto righteousness. This made the Apostle say, *We preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake.* The Lord Jesus himself went about all Cities and Towns preaching the Gospel, and healing the sick. The Apostle *Paul* saith of himself, *A necessity is laid upon me, and woe unto me if I preach not the Gospel.* And thus he exhorteth the Elders of *Ephesus, Take heed unto yourselves, and to all the flock, whereof the Holy-Ghost hath made you Ouer-seers, to feed the Church of God, which he hath purchased with his own blood,* Acts 20, 28. It is his duty to be well studied in the word of God, & to exercise himself carefully in the reading thereof, that he may be able to declare the same unto the people. He must be as a plentiful Store-house of all necessary provision, that they may resort to him, and seek the Law at his mouth: For how shall he be able to teach another, that which he himself hath not learned? Or how shall he deliver that which himself never received? Neither is it enough for him to seek knowledge himself, and to keep continually in his study, till he become (as one saith) as a Tun that will not sound being full when one knocketh upon it: but he must come forth, and preach the word of God, and deliver wholesome doctrine, and declare by feeding the flock of Christ that he loveth his Master, and the Master of the Sheep, whose servant he professeth himself to be. This is it which the Apostle *Peter* teacheth, *Feede the flock of God which dependeth upon you, caring for it not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as though ye were Lord's over God's heritage, but that ye may be ensamples to the flock: and when that chief Shepherd shall appear, ye shall receive an incorruptible crown of glory.* If we do not thus labor, but loiter in the Lord's Vineyard, we cannot assure our selves to be the Ministers of the Lord, but robbers and spoilers, nay murderers and man-slayers, who do not

only eat the sins of the people, and fill our bellies with the sweat of other men's brows, but make a prey of their souls, and expose them to be destroyed and devoured of their enemies. When the great day of the Lord shall come, and the great Shepherd of the Sheep shall appear, and a great account of our Stewardshippe shall be taken of us, we shall bear the burden, not only of our own sins, but of all the sins of the people, and every soul belonging unto our charge (that hath perrished thorough our own negligence) shall be laid to our charge, and his blood be required at our hands, and so shall become horrible Reprobates in Hel, to be tormented with everlasting pains. For even as the holy mā speaking of this calling, teacheth that a faithful messenger of God, and interpreter of his will is but as one of a thousand, that though they be many that undertake the office, yet the number is few & rare that make Conscience of their duty to God and his people: so on the other side, few of this many shall be saved, but be cast as notable devils into hell, & draw with them thousands into destruction. Neither is it sufficient for the Ministers discharge, if he teach sildom, or now and then, as at every quarter day when he cometh to reckon with them, or once a month to avoid the Law, but he must watch, and teach, and feed his flock continually, *And preach the word in season, and out of season.* The greatest labor shall have the greatest reward. *Theythat turn many to righteousness, shall shine as the Stars forever and ever. Everyman shall have his wages according to his work.* They that employed their Masters money & gained by it, are accounted good & faithful servants, but the idle and loitering servant that would do nothing, but hid his talent that was given unto him, was cast into utter darkness, and rewarded according to his deserts. Let us therefore labor to have a clear conscience toward God and man. The more pains we take, the greater shall be our comfort; the more diligently we sow, the more plentiful shall be our harvest. If we be painful in our callings, and diligent in teaching the people, *We shall not need, as some other, Epistles of re-commendation unto them, or Letters of re commendation from them: for they shall be our Epistle written in our harts which is understood and read of all men.* And concerning those committed to us to feed, we see by experience that they cannot live without food, they cannot grow and prosper without a daily supply, so their souls cannot live unto God a spiritual life, unless they be often fed, and plentifully nourished by the milk of God's word. When *Paul* took his leave to depart from *Ephesus,* he propoundeth before the Elders his own example, *Remember that by the space of three years, I ceased not to warn everyone both night and day with tears.* This faithfulness is to be found in us, as our comfort in this life, & our crown in the life to come, always proving when God will give faith and repentance never to be repented of. We know not the times and seasons that God hath kept in his own hand. If he touch not the heart at one time, and leave a blessing behind him, he may touch it, and frame it unto obedience at another time. It behooveth us therefore, to use the means to sow unto them spiritual things, and to commit the success of our labors unto God, seeing *Paul planteth, and Apollos watereth, but it is GOD that giveth the increase.*

Thirdly, seeing the word preached, is the ordinary means of our regeneration, it teacheth the people to look to their feet when they enter into the house of God, and to take heed how they hear. It is not left to their own choice whether they will hear or not, no more then it is to ye Minister whether he will preach or not. It is required of them, that they reverence them, obey their Doctrine, love them, provide for them, pray for them, and in all things

esteem of them as the messengers of Christ, as the Ministers of the word, & as the overseers of the Church, yea it standeth them upon, to hear the word at their mouths, to account of it as the means of their salvation. It is great ignorance & impiety to desire any other means to have faith, then that which he hath appointed for us. It is the great mercy and goodness of God to appoint mortal men subject to sin and all infirmities as we are, at whose hands we may be fed, at whose mouths we may be taught, and with whom we may talk familiarly, and yet by their simple Ministry may have as good assurance of salvation in this life, and of glory in the life to come, as if the Lord himself should speak from heaven. For, the word of God is as the gate of heaven, and he hath committed the Keys thereof to his faithful Stewardes, *That whatsoever they bind on earth, should be bound in heaven; and whatsoever they loose on earth, should be loosed in heaven.* True it is, many foolish & faithless men persuade themselves, that they should repent and believe the Gospel, if they might hear God himself speak, or if one came from the dead to tell them what they should do to be saved. When *Cain* had conceived malice and murder in his heart, and intended to kill his Brother, the Lord spake unto him, set his sins in order before him, and threatened judgment against him unless he repented; but did he repent at the voice of God, and turn unto him with all his heart? *No, he fell from evil to worse, and added one sin unto another, till he had filled up the measure of them.* All the Israelites heard the Law of God in the wilderness, and saw his wonderful works that he shown among them, yet they believed not, neither ceased to murmur and rebel against him. *Judas* one of the twelve was reproved of Christ for his treason; so were the Scribes and Pharisees for their hypocrisy, yet none of them repented, or at the least many of them repented not at his preaching unto them; wherefore, it is not the hearing of the voice of God can give us repentance, it is his changing of our hearts, and renewing of us in the inner man, that casteth us into a new mould, and worketh in us a new birth. When Christ Jesus was nailed upon the Cross, they said, *He saved others, but he cannot save himself: if he be the King of Israel, let him now come down from the Cross, and we will believe in him.* But if he had come down at this taunt cast out upon him, would they, or could they have believed? Or could Christ have been the true Messiah, if he had descended, seeing it was the end of his coming into the world that he might suffer, and fulfill the things that were foretold by the Prophets? Or would they not rather have said he was some couzener or Coniurer, some Impostor or deceiver, as often before they had falsely and blasphemously charged him? Or had they faith in their own power to believe when they would, and to receive him to be the Savior of the world? These carnal men do resemble and reason like unto the Scribes and Pharisees, If God would descend from heaven (as they would have Christ come down from the Cross) then they would immediately believe, then they would no longer lie in their sins. But if God should with his dreadful and terrible voice speak unto us, we were not able to appear before him, nor to abide the hearing of it, but should be swallowed up with fear, and stand amazed as dead men.

When God spake unto the Children of *Israel* in the Mount, they fled from him, and could not endure his presence, they stood a far off, and cried unto *Moses,Talke thou with us, and we will hear; but let not God talk with us, least we die.* Shall we then in the foolishness and pride of our own harts challenge the Lord to come forth unto us, and presume to settle our selves to

enter talk and communication with him, when the earth quaketh at his voice, and trembleth under him? When the Mountains are removed before him, and the Angels cover their faces from him? If we will not believe the preachers of the word, nor content our selves with this ordinance of God, but would have either revelation from Heaven, or the presence of God, or the person of Christ, or the glory of an Angel, or the appearaunce of the dead, or we know not what, we shall never be partakers of the benefits of Christ, we shall never receive to believe, we shall never have the grace of regeneration bestowed upon us. God hath not left us to the preaching of Angels, but to the Ministry of men. If we will not yield obedience to the voice of God speaking to us in his Ministers, we would not regard his own immediate voice thundering down upon us, nor believe if a damned soul or ghost shall come out of hell to preach unto us. If we will not believe *Moses* and the Prophets, *we would not believe, though one came unto us from the dead.* Wherefore let us leave this vanity, and in a conscience to God, and obedience to his ordinance, in a love to our own souls, and desire of our own saluatiō, let us everyone be swift to hear, slow to speak, & slow to wrath.

Now, to the end we may hear aright, three things are required of us; Preparation, Attention, and Meditation, joined with practice. Preparation before we hear; Attention in the time of hearing; Meditation and practice, after our hearing. When Christ had propounded the parable of the Sower and the seed, in the end he gathered from thence this note, and draweth this conclusion and admonition; *Take heed how ye hear.* For some present themselves to the Ministry of the Word, for form and fashion, for company and custom, without conscience; others think it enough to be present, howsoever they be affected in the hearing, or moved after the hearing. It is therefore necessary that we should be prepared before we come: Now to this preparation, three things are necessary; Faith, Fear, and Desire: first, we must have Faith, without which, the Word is as a dead Letter without life, and as an empty sound without power: and if we do not give credit unto it, it cannot profit the hearers. Secondly, we must come with fear, that we may fear God in his word, and avoid the breach of it. For the Lord hath respect unto them that are of humble and contrite hearts, and tremble at his word. We must set our selves in the presence of God, and hear as if we saw him present before us, and so receive the word as from Christ himself, the Teacher of his Church.

Thirdly, we must come with good stomachs, as unto a feast prepared for us, we must hunger and thirst after the word to feed our empty Souls, desiring it, and longing after it, as doth the dry ground after the Dew of heaven, and the shewers of Rain. This the Apostle *Peter* teacheth; *Desire the sincere Milk of the word of God, that ye may grow thereby.* He that thinketh himself full before he come to the Lord's house, is no fit Guest to be partakers of his dainty fare. In hearing the word, we must be attentive, and intentiue to that which we hear. As we are present in body, so we must be present in mind. God opened the heart of *Lydia,* to attend to those things that were delivered by *Paul.* This is very profitable many ways, and helpeth as a Sovereign remedy against the roving cogitations of the mind, against the entertaining of other actions of another Nature, and against the loathsomeness and weariness, that for the most part accompanyeth the most holy things of God. First, we are subject to inconstancy and lenity of mind, our hearts are ready to wander and go astray from the present work in

hand, and oftentimes are carried away from the best matters, so that we neither remember where we are, nor consider what we do, nor endeavor to profit as we ought.

Secondly, it availeth against those deceits and destructions, whereby we entertain other actions of piety, which with-draw us from the present occasion and duty of hearing required of us. For some think they do God good service, when they offer unto him no bettet then a will worship, which is abhominable before him. Hence it is, that many think it enough to be present with the assembly, and regard not how they be occupied, so that whlie the Congregation is employed one way, they are employed another, & while it performeth a public action, they are exercised in some private devotion: as for example, when the Church is hearing, they are praying: or when the Church is praying, they are reading. This is to offer the Sacrifice of Fools. For the public actions of the Church, must be publicly attended of all the assembly, and there is neither time nor place unto anything that is private or proper to one, or to few. For the Minister being a a public person, is always either the mouth of God, or the mouth of the the people: the mouth of God to speak unto us from him, and to deliver the word in his name; the mouth of the people and Congregation, to speak unto the Lord for us, so that the action is common to the whole Church. So then, it cannot stand with the rules of the word, and the comely order that God hath left to his Church, that in the time of public prayer, of hearing the preaching, of receiving the Sacraments, of singing of Psalms, any should exercise and busy themselves otherwise, then as the whole assembly doth, in their private reading, or in private prayer, or in private meditation, thereby severing themselves in devotion and action from their brethren, with whom they have joined themselves in bodily presence. Our Savior Christ speaking of private Prayer, giveth this direction; *When thou prayest, enter into thy Chamber, and when thou hast shut thy door, pray unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.* For it is a manifest contempt of the ordinance of God, a disdaining of our Brethren, and a dividing of our selves from the Communion of Saints, to worship God in public place alone by our selves, and it were better for us to hearken, then to wander; and to use our ears then our eyes. Thirdly, this earnest attention helpeth against the common disease of weariness and irkesomenesse of hearing, whereby it falleth out, that we sit in our Seats as men placed upon Thorns; impatient, discontent, moving hither and thither, and angry that we are detained so long from that which we more desire. If we would examine our own hearts, how earnest oftentimes we are, and not in following our own vanities and idle pastimes (to note them with no worse Title) that we can spend whole days and nights in them without tediousness: it might worthily make us ashamed, not to be able to stay and abide an hour or two in the house of God, for the increase of our Faith, and the furthering of our salvation.

Hence it is, that we make such hast to be gone, and think every minute and moment of time an hour, till we depart: we abide not the Prayer after the Sermon, to crave of God his blessing upon our hearing, which as it is a necessary part of the Ministers duty, so the people with all reverence and humility ought to join therein. For he that will not wait and stay to crave the blessing of God, doth carry home with him to his house, the curse of God, and never profiteth by that which he hath heard. After our hearing, is required Meditation and practice of that which we have heard, that we may be bettered in judgment, in knowledge, in

affection. We should be careful to remember it, to ponder upon it, to lay it up in our hearts, and to frame all our doings by it. There is a double use and benefit of Meditation. It serveth us against the negligence and security of those, that hold the Word no longer in the mind, then the sound is in the ears, and remember the instructions no longer, then they abide in the Church, like riuen and rotten Vessels, that leak and let out the liquor as fast as they received it. For they are no sooner dismissed, and risen from their seats, but their hearts are strayed, and their tongues applied after earthly; nay, after profane things, according to their several affections and vain delights.

Again, it helpeth more deeply to imprint in our minds, and engrave in our memories, that Doctrine which we have heard, and it furthereth us in a wise and profitable application of every point taught unto our selves. He proveth the best Scholar that thinketh often upon his Lesson, after he hath had it. And touching practice, which is the end of our hearing, preparation, attention, and meditation, Christ himself hath said; *Blessed are they that hear the word of God, and keep it.* Likewise the Apostle *James,* pronounceth those only to be blessed, *Which are not forgetful hearers, but doers of the word.* So then it is plain, that the end of hearing is not vain speculation, or a bare knowledge of the will of God, but a care to obey it and perform it. For which cause the word is called a light for our paths, and a Lantern for our steppes, to the end we should walk in it, and live by it, and seek direction from it.

Lastly, this Doctrine giveth good direction to such as have authority, either to ordain and appoint fit persons, or to present them to certain places. For seeing the regeneration of man is wrought by the preaching of the Word, it teacheth the over-seers of the Church to look to their office, and to take heed that they do not rashly lay their hands upon ignorant and vn-sufficient persons, or such as are scandalous and loose Liuers, and then thrust them upon the people to look to their Souls, which are not worthy to feed their Cattle, or to wipe their shoes. The Apostle giveth this rule to *Timothy,Lay hands suddenly on no Man, neither be partaker of other men's sins, keep thyself pure.* Moreover, he would not have the Deacons to have the office of attending on the poor, unless they were first tried & examined, and after trial approved, let them (saith he) first be proved, then let them Minister, if they be found blameless: therefore much rather ought the Ministers themselves to be proved, before they be approved, as the calling is higher, and the danger greater, if they be found unfaithful and unworthy. They must not be carried away by friendship or favor, or Letters of commendation, but approved only of such as are apt to teach, and unblameable in life. The Apostle giveth this as an unchangeable rule never to be broken, *A Bishop must be vnreproueable, apt to teach, not given to Wine, no striker, not given to filthy lucre, &c.* For when an unfit man contrary to this order, is put into the Ministry, he is as much to be reproved that doth admit him, as he that doth present him, and as he that is represented and admitted, seeing he maketh himself partaker of his sins. But to pass this over, let us come to such as are Patrones, and have the bestowing of Church-livings, it standeth them upon to make choice of all Teachers, that may bring the people to Faith and repentance, least it come to pass through their means that the people be untaught, and least the Prophet complain of them, as he did of the chief Rulers and Leaders after their return from Captivity, when everyone sought their own private profits and pleasures, but had no time, or at least would

spare no leisure to provide for the setting up of the Temple of God; *Is it time for yourselves to dwell in your Fielde-houses, and this House lie wast?* This offense and abuse, cometh from three chief heads, and issueth from three Fountaines, for it proceedeth partly from ignorance; partly from carelessness; and partly from covetousness. By ignorance, when they know not what care is committed unto them, and what trust is reposed in them. By negligence, when they feel not the greatness of the sin, nor consider the injury offered to others, but suffer themselves to be drawn and overcome by affection, or kindred, or other men's suites, to bestow sufficient places upon vn-sufficient persons. By covetousness, when they reserve a portion or pension to themselves, and when they so pare it and share it from the incumbent, that they sequester the greatest benefit of the Benefice for themselves, and bestow ten Shekles and a suit of apparel by the year to another, to bear the name and to serve the Cure. These bestow as much upon their Horse-keeper to keep their Horses; as upon the Minister that hath the charge of Souls. If ignorance be the cause. I would in the Name of God, and in reverence to their high places and callings, crave liberty to use a word of Exhortation unto them, to beseech them to give me leave to put them in mind, and to be content to learn how they came by this right and authority to be put into their hands. After that the bounds and limits were assigned to every Parish, and several Churches were appointed for several Ministers, and Lands and livings bestowed for their maintenance, to the end that everyone should keep his own, and no man to intrude upon the right of another, nor rob the Church of that which was given, there were certain temporal men chosen, either by godly Kings, or by such as had endowed those Churches and given them Lands, to be Patrones of those Churches, who might be able and ready to defend the Church rightes and privileges, to the end the Pastors themselves should with more convenience and less incumbrance, apply their vocations. It was thought unfit for them to follow suites of Law, whereby their studies might be distracted, and so the people should not be instructed: and besides, those holy men, resembling Christ, and employed in the service of the Church, would not be contentious in the law to strive with any: whereby we see they are called Patrones, because they were appointed by the first Doners, to defend the right of the Donation against all Intruders and Incroachers upon their gifts, and to protect the Church-livings from the injuries and insolencies of covetous and contentious men. They were not appointed by the first institution to bestow Church-livings (as now they do) but to patronize the right of the Lands consecrated to the Church. Afterward, they were allowed to nominate the Minister, that the burden that lay upon them might be the better borne, and that the trouble might be eased with some honor. Seeing therefore they have as men of trust, the right of Patronage and presentation put into their hands, and may not only defend the place, but name the person, let them be careful to discharge the trust that is reposed in them, and show themselves worthy of that power and privilege committed unto them. Again, let them consider that it is a great calling & of great importance, and therefore great gifts are required for the execution of it. It hath annexed unto it the charge of Souls, and therefore is not slightly to be passed over.

Ignorance shall excuse no man, *He that knoweth not his Masters will, shall be beaten with fewer stripes:* but willful ignorance of such as do not know, nor will not know, is a double sin. This

is not spoken with any malice or hatred to their persons, but in a desire of their good, and a love to the people, so that we say no otherwise of such Patrones, then Christ did of his persecutors; *Father, forgive them, for they know not what they do.* If negligence and carelessness be the cause of this offering of unworthy persons to be the Ouer-seers of the Church, then I crave humbly and heartily the wise consideration of these profitable Meditations. The Lord threateneth to the Watchman death, that warneth not his hearers, and saith, he will require their blood at his hand. If then God have made me, or the people hath chosen me, or the Church hath suffered me to be a Patron, I ought thus to reason: If I negligently place such a one, as for want of ability cannot, or for want of conscience, will not give warning, and admonish the wicked of their sins, can I want my portion in the wrath of the Lord that is threatened against all such defaults? Christ Jesus teacheth, that it is a sign of love to him in the Minister to feed his Sheep, to feed his Lambes: if then I be a Patron of any place, I must think that it is a token and witness of my love to Christ, if I cause his Sheep and Lambes to be fed. And if it be want of love in the Minister, when he doth not feed, but fleese the Sheep; when he doth not teach, but starve them; is it not so in me, if through my sluggishnes and sin it so come to pass? It is a great sin to lay hands rashly to admit any into the ministry, and thereby to give that worthy calling to an unworthy man: and is it no offense in me being Patron, to bestow the Living upon such a one? If he be to be blamed that giveth institution and induction, he cannot be excused that giveth the presentation. It is noted by the Evangelist; that when Christ saw a great multitude of people gathered together from all quarters, he had compassion upon them, because they were as Sheep without a Shepherd.

The word used in that place, is of great force, derived of a word that sigfieth the Entrals, the Bowels, and inward parts; expressing thereby, as it were an aking of his head, or a yerning of his Bowels, to see so pitiful a sight, so doleful a spectacle. If then there belong unto me the right of a Patronage, and presentation to any Living, I must thus consider, if I be led by the Spirit of Christ, or have any zeal of his glory, or care of the salvation of his people in me. I must show mercy and compassion to those Souls that are so dearly bought and purchased, even by the precious blood of Christ. If we have an house to build, we will not admit of every Work-man that offereth his help, or is commended to us by others, or will labor best cheap: but we will make choice of the most expert and sufficient. And shall we then choose or commend to the building of the Spiritual house of God, every Cobbler and Bungler, insufficient persons; either *Jereboam's* Priests, that were of the lowest of the people, or such as *Eli's* Sons, who were the leudest of all the people? When the Tabernacle of God was to be built, they took not tag and rag from among the refuse of the Congregation, but such as were filled with the Spirit of God, in wisdom, in understanding, in knowledge, and in all workmanship. If covetousness be the cause of placing such blind guides, which is as great an over-sight, as to set a blind man to be a Watch-man, or a dumb man to be a Messenger, or a Lame man to be a Post, or a deaf man to be a Judge: we must observe, that the Lord compiaineth in the Prophet; that he was spoiled and robbed when the Tithes and offerings were taken away from the true use, and from the right Owners, and therefore would visit it with a grievous plague and heavy judgment. The Jews in the Gospel allege it unto Christ, as an Argument of love to them and their Nation, that the *Centurian,* whose Servant was sick,

had built them a Synagogue: so that on the other side, they would have branded him with the note of hating them and their Nation, if he had spoiled the Synagogue, or taken away the privileges belonging unto it. The Prophet *David* (as we heard before) would not drink of the Water of *Bethlehem,* because it was gotten with the danger of some few men's Temporal lives: Ought not this to teach a great conscience to everyone, to take heed that he do not eat and drink that which hazzardeth the Souls and bodies of many of their Brethren, and to make them afraid to clothe themselves and their families, by leaving the people naked to their enemies, to be a pray unto them, and to be destroyed by them? It is noted as a thing worthy of note and memory in the life of S. *Augustine,* that he sharply rebuked and reproved a Gentleman in his time, for re-calling and taking away his own gift, which before he had given to the maintenance of his Church: how much more would he have been offended if he had lived in our days (wherein many are as friendlie and favorable to the Ministry, as the East wind is to the fruits of the earth) & how much more severely would he have censured those Caterpillars and Cormorants, that take away by injurious customs and corruptions the maintenance of the Church, which neither they nor their Fathers have given? The ancient *Romaines* by the light of Nature (as *Liuy* testifieth) disliked and checked *Qu. Fuluius Flaccus,* because he had uncovered a part of *Iunoes* Temple, to cover another Temple of *Fortune* with the same Tiles; they told him that *Pirrhus* or *Hanniball* would not have done the like, and that it had been too much for him to have done it to a private Cittizens house, being a place far inferior to a Temple, and in conclusion, forced & compelled him to send home those Tiles again, by a public decree of the Senate. Let those things be duly waied, and make these men ashamed to come behind the Heathen, who did more to their Idols, then they will do for the honor of the true God. If they be not hewn out of Oaks, and have hearts of Flint, let them open their eyes and behold the oppressions of the Church, and the pulling away in whole or in part, the provision appointed for the Pastor, whereby it cometh to pass, that many places want the preaching of the Word, and many Souls perish for the want thereof.

When the *Philistines* sent home God's Ark from them, they sent it not back empty, they returned it not without a gift. When *Zacchaeus* repented of his injurious dealing, he offered to restore four-fold. If these Church-pollers, who have robbed the Church, and enriched themselves with the spoils thereof, will not restore that which they have wrongfully taken, and make up the breaches which they have wastfully made, being without the fear of God, and any fruit of true Religion, they shall in the end receive judgment according to their works, and in the mean season, their own consciences shall sting and torment them. It goeth indeed hard with the poor Church that is oppressed, and it groaneth and sigheth under the burden of her oppression: yet in the end, when the Lord chief-Justice of Heaven and Earth shall pronounce sentence against them, it shall be known that they, who oppress others, do more hurt themselves, then those whom they oppress; in as much as the sorrow and smart of the oppressed have an ende, but the woe and torment of the oppressor shall be everlasting, because he heapeth unto himself wrath, against the day of wrath, and of the declaration of the just judgment of God.

11*Which in times past was to thee unprofitable, but now very profitable, both to thee and to me.*

12*Whom I have sent again: thou therefore receive him; that is, mine own Bowels.*

HItherto we have heard the chief matter of this Epistle propounded and amplified: Now let us see how it is proved and confirmed. The matter handled, is; that *Onesimus* should be received and entertained again by his Master. This is first strengthened, and then concluded. To effect his purpose, *Paul* draweth diverse reasons; some taken from *Onesimus;* others, from the Apostle himself. From *Onesimus* in the eleauenth verse, because he should find him very profitable and serviceable, which is amplified by the contrary, albeit he have been unprofitable and unthrifty unto thee. The reason may be thus framed;

- *If he will prove profitable unto thee, then thou oughtest to receive him, least thou be found an enemy to thine own profit:*
- *But he will prove profitable unto thee,*
- *Receive him therefore.*

This hath included in it, the force of a close and secret Objection. For *Philemon* might object, I have found him hurtful: why then should I receive into my House as a member of my Family, that Servant which will cause more harm, then bring profit: I have had experience of the damage that he hath done me, what homage he will do me, I know not. To this the Apostle maketh a double answer; first, by granting, then by correcting that which he had granted, and both ways, by comparing the time past with the time present; the time before he embraced Religion, with the time of his conversion: as if he should say; true it is, and I grant he was once vnprofible to thee, for while he was unfaithful to God, he could do no faithful service unto thee: but why dost thou urge the time of his ignorance? And why dost thou consider so much what he hath been? For now he is become a new man, he hath tasted of the true Religion, he hath learned to know God, to know himself, to know thee, and to know me. To know God, his merciful Creator; to know himself, a wretched Sinner; to know thee, his loving Master; to know me, his spiritual Father; whereas in former times he was ignorant of all these. As he regarded not to know God, so he could not regard thy good: but now thou shalt receive a new *Onesimus,* a new Servant, a new man, the same in substance, but renewed in quality, and altered from the Crown of the head to the sole of the foot. He was not before so unprofitable, but now thou shalt find him as profitable unto thee, as I have found him both diligent and dutiful unto me, in my bonds and imprisonment.

The reasons taken from the Apostle himself, are of two sorts: first, from his action of sending him: secondly, from the Communion and fellowship which *Paul* had with *Philemon.* The first, touching his present sending of his Servant back, is propounded, and then the objections that might be alleged, are prevented. The reason may thus be concluded;

- *If I have sent him back again, then thou oughtest to receive him at my hands.*
- *But I have sent him back again unto thee,*
  Verse 12.

- *Receive him therefore.*

This is the reason: the preventing of the Objections is in the three Verses following, which come afterward to be considered.

This is the order of the words, it remaineth briefly to vnfolde the meaning & Interpretation of thē. When he saith of *Onesimus; That he was in times past unprofitable:* he meaneth in the time of his ignorance, before his conversion, before his calling by the preaching of the Gospel, and before he came to the knowledge and understanding of true Religion. By [*Vnprofitable*] we must understand, lewd, untrusty, unfaithful, stubborn, dissolute, and every way carnal. Again, when he saith [*But now*] he meaneth since his conversion, and since a new-birth was wrought in him, he is made [*Profitable*] that is; honest, helpful, dutiful, faithful, serviceable, so that he opposeth and compareth the State and condition of Regenerate *Onesimus,* with the State and condition of unregenerate *Onesimus,* and maketh the one contrary to the other. When he willeth *Philemon* to receive him, he meaneth to grace and favor, forgiving and forgetting his former faults and bad dealing. Lastly, when he calleth *Onesimus* his own Bowels; he meaneth as dear to him, as his own Bowels; who, although he were a poor Slaue and abject Servant by calling, and a Fugitiue and Runna-grate by his former condition, yet now greatly beloved of the Apostle, even as himself. As if he should say; If thou lovest me, account of him no other-wise then thou dost of me, entertain him as mine own heart, receive him as my Son, and as if he were begotten of mine own bowels.

In these two Verses, containing two reasons, to persuade *Philemon* to receive his Servant, being made much better by his departure from him, we are to observe diverse pointes, worthy of our diligent observation, and of our careful consideration. First, we are to mark, how the Apostle, speaking of the offense of *Onesimus,* and of his former State before his conversion, doth mittigate the greatness of his sin, by the mildness of the word. For whereas he might have called him, a Thief, a Rogue, and a Runna-gate, he doth allay it, and express it under a gentler Name, (as we shall see better afterward) to teach us, that when we have to do with Sinners that are converted unto Christ truly, and have repented of their sins unfeignedly, we should deal favorably with them, we should not rack and stretch their offenses, but after a sort, cover them with the cloak of charity, and bury them in the Grave of forgetfulness. Secondly, we may observe how the Apostle speaking of his Conversion and Regeneration, doth set it out to the full, not only that *Philemon* should be persuaded, but that *Onesimus* might be comforted. Wherefore he doth not only say that he was become profitable, but very profitable, or exceeding profitable. And he addeth; not only very profitable to *Philemon,* but to himself, even to them both; whereof *Paul* had experience already, *Philemon* should have hereafter: which teacheth us to use all good and loving means, to strengthen such as are newly converted, and to remember for their comfort and encouragement, such good things as appear to have been in them, not to diminish or lessen them, but fully to express and declare them to others, that God may be glorified in their calling, and they themselves may be strengthened in all well doing.

Thirdly, we see in the strength of the first reason, that men are greatly moved to do anything by hope of receiving profit and commodity. It is an Argument not only to induce

profane and ungodly men to commit wickedness, but to persuade the godly and faithful to follow holiness of life. Whatsoever is offered unto us under the Title of profit, doth carry with it a certain force and power to lead us to the practice of it: whereby we ought to learn, that in moving men to well doing, we may lawfully lay before them the hope of Heaven, and assurance of profit; yea, all men for their better encouragement in the works of godliness, may have respect to the profit of their labor, and the recompense of reward. True it is, the glory of God, and the discharge of our duty, ought to be the principal means to move us, but the consideration of our own profit should not be neglected. Hence it is that the Apostle moving all that have believed, to be careful to show forth good works, addeth; *These things are good and profitable unto men:* on the other side, removing them from foolish questions, and Genealogies, and contentions, and brawlings about the Law: he concludeth, for they are unprofitable and vain. So the Apostle declaring the wonderful Faith of *Moses,* who refused to be called the Son of *Pharaoh's* Daughter, chose rather to suffer adversity with the people of God, and esteemed the rebuke of Christ greater riches then the treasures of *Egypt,* showeth, that he had respect to the recompense of the reward.

Fourthly, *Paul's* sending is made a reason for *Philemons* receiving, and he concludeth, that he is to be received of his Master, because he is sent back by *Paul* himself. For seeing *Onesimus* returned not of his own accord, or through compulsion of others, or through danger of law, or through fear of punishment, but by the purpose and appointment of *Paul,* and came not again empty, but laden with letters of commendation; it serveth highly to set forth the matter. To present himself in this sort before his Master, by the direction and advise of *Paul,* was more then if he had returned of his own head, and it was more effectual to move *Philemon* to receive him: which teacheth us, that the author and persuader of any journey or embassage, doth serve greatly to commend the journey, and to set forth the embassage it self; and therefore a message sent from a faithful and good man, is not lightly to be passed over, or rashly to be contemned, or unreverantly to be received of him to whom it is sent.

Lastly, we are to observe the tender and inward affection of *Paul* toward *Onesimus,* who was as dear unto him as his own bowels, and therefore would have him so received and respected, as he would receive and respect his own bowels. Where we see, that together with his petition, he bewrayeth and discloseth his affection toward him for whom he maketh request. This teacheth us, partly, that to the end our request and commendation may take place, and work in him whom we beseech and entreat, we ought to show our love, and make manifest our dear affection for him, in the manner of making of our suit and supplication; and partly, that whosoever is truly turned unto God, and repenteth of his sins from the bottom of his heart, ought to be dearly beloved of us; yea, albeit he were a Servant, a Fugitiue, and one stained with much wickedness. For a sound conversion of the heart, doth blot out all reproach from the penitent, and raseth out of our minds all remembrance of former offenses, as if they had never been committed. These are the general observations: now let us descend to the particular doctrines.

[*Which in times past was to thee unprofitable, but now very profitable, both to thee and to me.*]

We heard before, that in these words one Argument is included, to persuade *Philemon* to receive his Servant, which is, because howsoever he had been unprofitable, now he was turned to be most profitable. In which Words the Apostle maketh an allusion, to name *Onesimus,* which in the original signifieth profitable. It is an usual and common thing in the Prophets, to allude to the Names of Men and Women, of Cities and Countries, and from thence to draw some profitable consideration and conclusion, that thereby they may move to some virtue, or condeme some vice, or give warning of some judgment, or set forth some mercy of God. The like it were easy to show in the New-Testament. So in this place, the Apostle putting *Philemon* in hope of receiving profit by him, alludeth to the Name of *Onesimus,* that is profitable. In like manner, one of the Heathen Poets using this Name, hath a wise and worthy sentence; *The gifts of Enemies, are not gifts, nor profitable.*

The last word is the same with the Name of this Servant, wherefore it is as much as if the Apostle should have said; I do not fear, and do not thou doubt, but he will behave himself answerable to my expectation and commendation given of him, beseeming the profession of the Faith worthy his own Name, and will approve himself unto thee to be a right *Onesimus,* that is; thrifty and profitable. Before he was *Onesimus* in name, now he is so in deed: before he held the Title, now he hath the truth; before thou sawest the shadow, now thou shalt see the substance; thou hast had experience of his unprofitableness, now shalt thou have the benefit of the profit that he bringeth with him, being made a new Creature in Christ Jesus. We learn from hence, that Christian Faith or Religion, of a man unprofitable, maketh him profitable; and of one unfit, maketh him fit to every good work. The conversion of men to the true Faith, worketh the greatest change and alteration that can be, and maketh them good, profitable, and helpful unto others, that have been before, unjust, injurious, cruel, and hurtful. This appeareth by the Prophesy of *Isaiah,* where he showeth; *That the Wolf shall dwell with the Lamb, and the Leopard shall lie with the Kidde, and the Calf, and the Lyon, and the fat Beast together, and a little Child shall lead them: the Cow and the Bear shall feed, and their young ones shall lie together, and the Lyon shall eat Straw like the Bullock: the Suckling Child shall play upon the hole of the Asp, and the weined Child shall put his hand in the Cockatrice hole.*

These things are not literally to be understood, but he meaneth by these Beasts, men of a ravenous and brutish Nature, who when they shall be brought into the Kingdom of God, and Church of Christ, they shall lay aside their wicked and Woluish properties, and become loving, gentle, kind, and courteous one to another. This the Apostle teacheth. Ephe. 2, 11. *Remember that ye being in times past Gentiles in the Flesh, and called uncircumcision of them, which are called Circumcision in the Flesh, made with hands, that ye were at that time without Christ, and were Aliants from the Commonwealth of Israel, and were Strangers from the Couenants of promise, and had no hope, and were without GOD in the World: but now in Christ Jesus ye which once were far off, are made near by the blood of Christ.* It is noted in the Words of the Prophet, and of the Angel; *That John the Baptist, by the power and force of his Ministry, shall turn the hearts of the Fathers to the Children, and the disobedient to the wisdom of the just Men, to make ready a people prepared for the Lord.*

This truth is farther confirmed unto us by sundry examples, as by the example of *Paul* toward others, and others toward *Paul.* Let us look upon the example of *Paul,* no man is ignorant, that before his conversion to the true Faith of Christ, he was a bloody Persecuter, an horrible Blasphemer, and a cruel Oppressor, one that made havoc of the Church of God, and sought to overthrow Religion: but after he was called to the knowledge of Christ, he was turned into a new man, he became gentle unto all, he thirsted after their Salvation, which is the sincerest Testimony of the soundest love. The like affection we see in the Jailor after his conversion. He had executed his office with all rigor and extremity; *He cast the Apostles into the inner Prison, und made their Feet fast in the Stockes, because he would be more sure of them:* but immediately after the feeling of the Earthquake, the hearing of *Paul,* the opening of the Prison, the preaching of the Faith, and turning of his heart; *He took them the same hour of the night and washed their stripes, and was baptized with all that belonged unto him.* Whereby we see the fruit of his unfeigned love, after the truth of his unfeigned conversion. Before he shown his cruelty, now he testifieth his Charity; before he manifested his rage, now he declareth his Religion; before we heard of his fury, now we see his Faith. The *Jews,* that crucified the Lord of glory, and shed innocent blood, even the blood of the Son of God, when they were exhorted to amend their lives, and to save themselves from that froward Generation: they received his word, they were added to the Church, they continued in the Doctrine of the Apostles, in the fellowship of the faithful, in the singleness of heart, in the breaking of Bread, in the communication of goods, in the praising of God, in the selling of their possessions, and in the distribution of them to all men, as everyone had need. The like we see in *Zacchaeus,* he was at the first a Publican, a chief receiver of the tribute, and a chief deceiver of the people, he had robbed many by false accusations, so that he was grown rich, and by his Riches, into reproach and hatred: but when Christ had revealed himself unto him, he stood forth and said unto the Lord: *Behold, Lord, half my goods I give unto the poor, and if I have taken from any man by forged cauillation, I restore him fourfold.*

This is a great work of God that he worketh at our conversion, which the Apostle speaketh off. 1. *Corin.* 6, 10, 11. *Be not deceived, neither Fornicatours, nor Idolatours, nor Adulterers, nor Wantons, nor Buggerers, nor Thieves, nor Covetous, nor Drunkards; shall inherit the Kingdom of GOD: and such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our GOD.* All these Testimonies and examples teach us, that where is a right conversion of the heart, there is also a true alteration of the life; and where there is an embracing of the true Christian Religion, there is a change of our conversation.

The Reasons of this Doctrine are evident, and shine as clearly as the Sun at Noone-day. For first, if we consider our natural estate and condition what we are before our conversion, we shall easily be brought to acknowledge, both where, and what, and whence the change is. For naturallie we hate the truth, and the professors of the truth, *Being full of all unrighteousness, Fornication, wickedness, covetousness, maliciousness, full of Envy, of Murder, of Debate, of deceit, taking all things in the evil part, Whisperers, Back-biters, Haters of GOD, Doers of wrong, proud, Boasters, Inuenters of evil things, disobedient to Parents, without understanding, Covenant-breakers, without natural affection, such as can never be appeased, merciless, Lovers of themselves, cursed speakers, unthankfull, unholy, false accusers, intemperate, fierce, no lovers at all of*

them which are good, Traitors, heady, high-minded, lovers of pleasures, more then lovers of God, having a show of godliness, but have denied the power thereof.

Behold here a Glass to behold our selves in, a perfect Glass to look upon, that we may see our selves, and know our selves what we are. And albeit all these sins do not actually break out of us, yet they are all originallie bred in us: and albeit the fruit of them do not appear outwardly, yet the very Spawne and Seed of them remaineth inwardly: and albeit we do not feel the Branches, yet we have cause to fear the bitter Rootes and Remnants and Relics, of them that are deeply settled in the Garden and Ground of our hearts. Seeing therefore our Nature is thus corrupt, and we so far alienated and estranged one from another, we cannot be healthful or profitable to any of God's people and Children. Our Savior teacheth, *That the Men of this World should always hate his Servants, and be unto to them as Wolves to the Lambs; yea, that the time should come, that they which kill them, should think they did God good service.* This is it which the Apostle speaketh and confesseth as well of himself, as of others; *We our selves also, were in times past unwise, disobedient, deceived, serving the lusts and diverse pleasures, living in maliciousness and envy, hateful and hating one another, until the bountifulness and love of GOD our Savior appeared; who according to his mercy saved us, by the washing of the Newe-birth, and renewing of the Holy-Ghost.* This is our natural condition, before we have freedom from this thralldom, and deliverance out of this misery which we bring with us, and upon us.

Secondly, when men are truly converted, they will make conscience of hurting, they will abstain from wrongs and injuries, they will be ready to do good to others, to profit others, to walk in all the duties of their callings, and to keep a good conscience toware God and man. This appeareth in the Prophet Isaiah, Chapter 65. where this Doctrine hath his confirmation, when he hath said; *That the Wolf and the Lamb shall feed together, and the Lyon shall eat Straw like the Bullock, and to the Serpent Dust shall be his Meat:* He addeth; *They shall no more hurt nor destroy in all mine holy Mountain, saith the Lord.* The Apostle saith, *Acts* 24, 16. *I endeavor myself to have always a clear conscience toward God and toward men.* Christ Jesus himself saith, *My meat is, that I may do the will of him that sent me, and finish his work.* So it is, and will be meat and drink to everyone of us, if we belong unto him, to do good unto all Men; yea, even our Enemies and Persecutours, as appeareth in the example of *Stephen,* who prayed for his utter Enemies, that hated him with deadly hatred, and stoned him to death: and in the example of *Joseph,* when his Brethren feared revenge, and to be rewarded evil for evil, according to their deserts, he said: *Fear not, for am not I under God?* Thus he comforted them, and spake kindelie unto them.

Thirdly, true conversion worketh in us the love of God and men, and so maketh us fruitful in all good works; it suffereth us not to be barren and unfruitful, and it subdueth the rage and corruption of our sinful Nature. For such as perform not their duties to God in the several partes of his worship, nor abstain from violence toward men, whom they ought to love as their Brethren, do make it plain and manifest, that they were never rightly converted. Such as are rightly converted, are truly sanctified; and therefore that is a false conversion, where there is want of sanctification. When the Prophet hath sore-shown the wonderful change and alteration that the Gospel of Christ should make, he maketh this the cause; *For the Earth*

shall be full of the knowledge of the Lord, as the Waters that cover the Sea. We saw and shown this before in the example of *Paul,* we cannot doubt, but he was before his conversion, as a roaring Lyon, and as a raging Wolf against the poor Lambes of Christ: but being made a Christian, and called to the knowledge of the truth from Heaven, he couched down quietly with them, so that we may truly say with the Prophet; *That the wolf did dwell the Lamb, the Leopard did lie with the Kid, the Lyon did eat Straw like the Bullock.* Seeing then, that the conversion of a man worketh in him the love of God and man, seeing before true conversion we hate others, and other hate us; and lastly, seeing after true conversion we begin to make conscience of hurting and harming others; it followeth, that such as by nature were as Bears and Bulls, as Asps and Vipers, as Wolves and Cockatrices, as Lions and Leopards; that is, fierce, cruel, covetous, injurious, and unjust, being converted to the Faith, and gathered into the Church, are made gentle, mild, and merciful.

Now let us come to the consideration of the Uses, and to the application of the Doctrine to our selves. First of all, we see hereby, that they are greatly deceived, that think true godliness to be unprofitable, and no gain at all to return and redowne to the practiser of it. Great is the benefit of true Religion, and much is the profit of our conversion. Without this, a man is no better then a Beast; nay, worse then any Beast. He liveth like a Swine, he dieth like a Dog, he becometh afterward a Devil. The holy man *Job* describing the life and death of ungodly men, saith of them; *They spend their days in wealth, and suddenly they go down to the Grave;* They say also unto God: *Depart from us, for we desire not the knowledge of thy ways: Who is the Almighty, that we should serve him? And what profit should we have, if we should pray unto him?* This is the voice of *Atheists* that regard not God; yea, that think there is no God. But true Religion bringeth with it the greatest profit, and no gain is comparable unto it. It maketh us profitable to our selves and others: the benefit that it bringeth to others, is both to their Bodies and Souls.

Hence it is that the Wise man saith; *The Marchandize thereof, is better then the Marchandize of Silver, and the gain thereof is better then Gold, it is, more precious then Pearls, and all things that thou canst desire, are not to be compared to her; Length of days is in her right hand, and in her left hand riches and glory: her ways are ways of pleasure, and all her paths prosperity, she is a Tree of Life to all that lay hold upon her, and blessed is he that retaineth her.* Howsoever therefore the World, and the Children of this World, do repute and esteem of godliness, it is most certain it is the greatest Jewel, and offereth all other blessings with it. Hereunto accordeth the saying of the Apostle, *Godliness is great gain, if a man be content with that he hath.* And in another place; *Bodily exercise profiteth little, but godliness is profitable unto all things, which hath the promise of the life present, and of that which is to come.* What can be more profitable, then that which maketh a man happy and blessed, who is, by the fall of man (and the corruption of his nature) cursed and miserable? And who is it that doth not desire blessedness? But godliness joined with true conversion of a Sinner to God, maketh his State and standing blessed. The Psalmist witnesseth, *That he isblessed that feareth the Lord, and delighteth greatly in his Commandments: blessed are they that are upright in their way, and walk in the way of the Lord: blessed are they that keep his Testimonies, and seek him with their whole hearts: blessed is the man that walketh not in the*

counsels of the wicked, but delighteth in the law of the Lord, and exerciseth himself therein day and night.

What can be more profitable then to have interest in Christ the treasure of all treasures, and the Jewel of all Jewels; to have him our Mediator, our Redeemer, our Savior? But when once we are truly converted, we have gotten Christ, he is become ours, we have him dwelling in us, him I say in whom dwelleth the fullness of the Godhead bodily, who is the head of the church, whom to know is eternal life. By him our bondage is turned into freedom, our beggary into riches, out thralldom into liberty, our death into life. Who is it then can be so simple or ignorant, to affirm that profession to be without gain and profit, that bringeth Christ Jesus with it, in whom all treasures are hid and had? Or who can be so sottish or senseless to deny, that when we have done all that we can, our means are too slender, our cost too small, our time too short, and our labor too little, in seeking to find him, and in digging and deluing after him. For if we find him, we are sure to find all things, and to want nothing that is good. What thing can be more profitable then that which giveth a man just Title to God's blessings, and a sanctified use of his creatures? The ungodly man that is not converted to God, but perverted in all his ways, hath no part or interest in the promises and mercies of God, to warm himself with his wool, to feed himself with his meat: *For all the Beasts of the Forrests are his, and the beasts on a thousand Mountains.* Such as are wicked persons, are wrongful Usurpers, and unjust intruders upon the Lord's goods, and the portion that he hath prepared for his own people, nay they are shameful Thieves, and shameless Robbers that steal from the godly, that which was created for them, bestowed upon them, and sanctified unto them. Hence it is, that the Apostle saith, *Unto the pure are all things pure, but unto them that are defiled and unbelieving, is nothing pure, but even their minds and consciences are defiled.* In *Adam* we have lost the pure and free use of the creatures of God; in Christ Jesus the second *Adam,* and heir of all things, we recover our Title unto them again. Now, that which putteth us in possession, and bringeth the full fruition with freedom of conscience, and comfort of heart of all these things, must needs be holden most helpful and profitable unto us in this life.

Last of all, if we consider the enduring and continuing of the gain of godliness, we shall find the price of it to be above all other commodities: the sweetness whereof may delight us, and the contentment thereof may satisfy us, and the certainty thereof, may allure us to the seeking and preferring of it before all other, and to travel and traffic for it far and near. What commodity canst thou name or remember, that the richest Merchants bring from strange Countries, which is not subject to be lost by land, and to perish by the Sea, by storms, by robbers, by rouers, by tempests and shipwreck, so that when thou hast fetched it with the greatest danger of thy life, it may be taken from thee, and thou from it, which maketh it to be but a shadow of true gain? But the profit of godliness is of a contrary Nature, if once we have gotten this Pearl, the Thief cannot steal it, the moth cannot corrupt it, the Sea cannot drown it, the rust cannot fret it, the Land cannot loose it, the length of time cannot consume it, the greatness of danger cannot take it from us; the unfaithfulness of servants, the subtlety of enemies, the fraud of false Brethren, the force of the mighty, the violence of the Oppressor, the partiality of the Judge, the wresting of the Law, can never

deprive us or debar us of this benefit; yea, that which an Heathen man said once of human learning, may more truly and justly be spoken of godliness, which indeed is true learning; the which whosoever wanteth (what Ornaments of Nature and Art soever otherwise he hath) is utterly unlearned; nay a stark fool: It will follow us as a sweet guide abroad, to solace us, it will stay with us a pleasant companion to delight us at home; it will lie with us as a bed-fellow in the night, to teach us whereon to meditate; it will sit down with us as a guest at the Table to direct us; it will be with us as a skillful Physician in sickness to comfort us; it will stick and stand to us in prosperity, to humble us; it will cleave fast to us in adversity, and in the evil day to refresh us; it will wait upon us in death, it will descend with us into the grave, it will ascend with us into heaven, and always follow us from place to place, as the shadow doth the body. This made the Apostle *John* say, *Blessed are they that die in the Lord, for they rest from their labors, and their works follow them.* Revel. 14, 13. To conclude therefore, so often as we think of true Religion, or remember the day of our conversion, we must think with our selves, that we made the most blessed change that ever was made, and hold this for a firm and sure principle, that no gain is like to this gain, no profit like to this profit.

Secondly, seeing Christian Religion, planted in the heart of a man, maketh him good and helpful to others, who before was unjust and unprofitable, let everyone prove his effectual calling, and true conversion, by earnest seeking after the good of others, and by a careful abstaining from hurting, troubling, and wronging of others. It is to be chosen as a better thing to suffer, then to offer wrong; to receive, then to requite; to take, then to give. *Obadiah* living in *Ahab's* Court, is commended for the manifestation of his Faith by his Works (as the Tree that showeth what it is by the fruits) he hid the Prophets of God from the sword of the persecutor, and fed them in the Cave in the time of famine. The Prophet affirmeth and assureth, that such shall dwell in the Tabernacle of the Lord, and rest in his holy mountain, as make much of those that fear the Lord, and honor them whom God hath honored. To this purpose, the Apostle setteth this down as a certain sign of our adoption, that God accepteth us as his sons and daughters, to wit; our love to the Saints, *We know that we are translated from death to life, because we love the Brethren.* Everyone must be able to show the soundness of his faith, and the truth of his conversion, by the fruits of his calling, and by the works of regeneration and amendment of life. An injurious man, that loveth himself, but not another, that hath no care to do good to his Brother, but to himself only, is not yet truly converted to God, nor delivered from the bondage of sin, nor made a member of Christ, nor engrafted into the true Church, nor endued with the grace of sanctification; he is yet in the flesh, and not in the spirit; he is yet in death, not restored to life; he is the bondslave of Satan, not brought into the liberty of the sons of God. For where there is no change in conversation, there can be no assurance of true conversion.

The meditation of this point, must enter deeply into our harts, & teach us to try our selves, whether as yet we born again by water and the spirit, or not. Whosoever can say thus, I have been in bondage to sin, now I am set free; I have been the prisoner of Satan, now I am at liberty; I have lived unprofitably to God, unprofitably to myself, unprofitably to others, now I have learned to lead my life to the honor of God, to the benefit of my brethren, and to the comfort of mine own soul; whosoever (I say) can say thus, may be assured of his conversion

and turning unto God, and that God hath begun his good work in him, which he will finish at the appearance of Jesus Christ. Let us all therefore know and consider, that it is required of us to repent of sins, to turn to God, to change our hearts, and to amend our lives, that so we may bring forth the fruits of righteousness, and express our obedience to the Gospel. To be without the fruits of the Gospel, is to deny the Gospel; and to be without godliness of conversation, is to be without Christ; and to be without an heart inwardly sanctified, and without a life outwardly regenerated, is to be without faith. It had been better for us that we had never had the Gospel offered unto us, then to have it, & to contemn it: It had been better we had always remained in darkness, then to have light come among us, and not to walk in the light. It is a worthy exhortation that the Apostle maketh to the *Thessalonians,Ye are all the Children of light, and the children of the day: we are not of the night, neither of darkness. Therefore, let us not sleep as others do, but let us watch and be sober: for they that sleep, sleep in the night, and they that be drunken, are drunken in the night: but let us which are of the day, be sober, putting on the Brest-plate of faith and love, and of the hope of salvation for an Helmet. It is not everyone that saith Lord, Lord, shall enter into the kingdom of heaven, but he that hath an earnest and careful endeavor to do his will.* It is not enough for us to be called a Christian, to bear the name of a Protestant, to renounce the name of a Papist, to make show of the true Religion, and to be an hearer of the word: we have learned better things, and must give an account of a farther duty. We will say peradventure, we hate and detest all the blind and erroneous opinions of Heretics, of Arians, of Papists, of Atheists, of Anabaptists, of Libertines, and such like; that we renounce all those opinions, that derogate anything from the true worship and honor of God, as denying of Christ's Godhead, his Manhood, his Mediation; that we abhor all kind of Idolatry, and superstitious serving of our God. But is this the whole conversion of a man? Or is this the perfect work of Repentance, that ought to be wrought in us? We must go farther then thus, and yet (my Brethren) I would we all went so far.

Many stand in the midway, and have not proceeded to learn and practice those duties. We must hate all ignorance of God and of his word, which is the Mother and Mistress of all sin and error: we must love and embrace the knowledge of God revealed and offered unto us from time to time: we must seek after it as a Treasure, we must receive it, otherwise we deceive our selves. We must hunger and thirst after the sincere milk of God's word, and account their feet beuatifull, that bring it unto us, we must say; *Come, let us go up to the house of God, that he may teach us his ways, and that we may walk in his paths.* But do we thus? Nay, when it is offered, do we not spurn and kick against it, as the Horse and Mule, that is without understanding? Do we not mock and deride the Prophets of God, and preachers of the word, laboring to instruct us in the right way, and are we not for the most part made worse, and our hearts hardened, that we can receive no instruction? If we loved the light, we would delight in it, we would be reformed by it, we would be transformed into the obedience of it: but our profane works do testify against us, that we hate both the light, and those that are the Authors and the bringers of it. I might allege many other works of darkness, that swarm in our lives, and make us swerve from the rule of righteousness left unto us in the word. If we live in beastly drunkenness, in unclean lusts, in hatred, in malice, and such like fruits of the flesh, we are not yet partakers of a new birth, we are not become new creatures, we have

not yet put on the new man, we cannot do good to any of our brethren. When *Abraham* was to travel among the Heathen that knew not God among the Idolaters that worshipped not God, among the profane Infidels that were never converted to God, he said, *The fear of God is not in this place, and they will slay me for my wives sake.* He could look for no duties of love, no practice of righteousness, no fruits of humanity toward him, to proceed from them that were vnmortifyed, vnsanctifyed, and unregenerated. It is the great mercy of God to mankind, to give to them his word, which restraineth their actions, subdueth their affections, and ordereth men which otherwise would be outrageous Monsters, as Wolves, Tigers, Lions, Bears, Bulls, Bandogs, nay Devils incarnate one to another; who being left to themselves, they would be as Cormorants or Cannibals, ready to devour and eat up one another, being not only without piety, but without civility, without courtesy, without humanity. If therefore his word do not alter us, nothing will, nothing can. Thus then we see, that seeing it is the conversion of a man, that maketh him any way profitable or serviceable to others, we must all labor to be born again, otherwise it had been better we had never been borne; and we must seek true Repentance, and the conversion of the heart, otherwise we shall be unprofitable members in the Church of God.

Lastly, seeing it is the turning of us to God, that turneth us to the good of men, it serveth as a notable direction unto us, to teach us, that whosoever desireth that such as belong unto him should be profitable and faithful unto him, let him labor to plant godliness in their hearts, and to sow the seeds of eternal life in their minds. It will be able to minister no comfort unto thee, to see godliness flourish in others, and to hear of their conversion to God; endeavor to bring it home to thine own house, and to settle it in the doors of thine own family. A better duty thou canst not perform unto their souls, and so unto them, then by this, which will bring the blessing of God with it, and remove the curse of God from thee and thy family. Who is it (if he were asked the question) that would be trobled with an unfaithful Wife, with stubborn Children, with untrusty Servants, or who is it that would not account them the greatest plague and punishment that can befall a man in this life, to have such a dissolute and disordered house? If then, any desire to be with comfort and contentment matched with a provident and profitable wife, blessed with gracious and obedient children, furnished with diligent and dutiful servants, let them seek out such as truly serve the Lord, make choice of such as show lively fruits of their unfeigned conversion, be careful to train them in the knowledge of God, and to procure their salvation.

This was *Abraham's* care and Conscience, to instruct such as did belong unto him, and this was the cause that he had a blessed wife, partaker of the same inheritance with him, that followed him up and down in every place, as God called him; he had a faithful *Isaac,* ready in all duty to obey him; he had careful and trusty servants, that contented not themselves with eye-service, but performed their duties in the singleness of their hearts, as serving the Lord, and not man. Would we then have our Wives that lie in our bosoms, and are given as the dearest and nearest companions of our life, to be found faithful unto us, of pure and chaste conversation, loving their children, governing their house, and giving no occasion to the adversary, to speak evil? Let us make them faithful to God, and endeavor to work true Religion in them, as they which are heirs together of the grace of life. Such a blessed couple

were *Abraham* and *Sarah, Isaac* and *Rebecca, Zacharias* and *Elizabeth, Aquila* and *Priscilla,* with sundry others. This made the Prophet say, *Blessed is everyone that feareth the Lord, and walketh in his ways, &c, thy wife shall be as the fruitful Vine on the sides of thine house, & thy children like the Olive plants round about thy Table.*

Moreover, if we desire to have our Children the fruit of our own body, and the fry of the Church to be good and dutiful unto us (as everyone would have them do their duty to him, and will cry out against them when they behave themselves rudely and unreverantly) let us be careful of their conversion, let us give them the sweet taste of Religion, and let us teach them this trade of the fear of God. We see that many complain of the hardness of the world, of the straitness of the times, and of the miserableness of many men; Alas (say they) it never went worse with poor men, we know not what to do with our Children, how to employ them, or where to bestow them, except a man be able to give a round and rich sum with his son, he cannot get him a Master, or provide him a service, or bind him to a trade, or place him to get his living another day. But understand, O ye unwise among the people, and ye Fools when will ye be wise? How long will we live in the Church, and yet not learn this one lesson which is the foundation and fountain of all the rest, that godliness is the greatest gain? Bind them to this trade, this is the best trade, with which no other can be matched or compared; this requireth no great stock or substance to put them forth. They that have nothing to give, and little to live upon, may asloon advance and prefer their children this way, as they that have great riches, & large possessions. Hence it is that the Prophet saith, *Ho, everyone that thirsteth, come ye to the Waters, and ye that have no Silver, come buy and eat; Come I say, buy Wine and Milk without Silver, and without Money: wherefore do ye lay out Silver, and not for Bread? And your labor without being satisfied? Hearken diligently unto me, and eat that which is good, and let your soul delight in fatness.*

Whereby we see, that whosoever are called to be of this Science, it will be able to maintain the Tradesmen, it will bring in the greatest profit. There are so many of some Trades, that they fear one will not be able to live by another, one enuyeth another, and hindereth another. It is not so in this Trade, the moe the better, the moe the merrier, everyone helpeth another, and all do make up a blessed fellowship and communion of Saints. If then, thou have a care to put thy son to an Occupation, that he may learn to live another day, and neglectest this which is the chief and ground of all, thou art greatly deceived in thy choice, and Christ Jesus shall laugh thee to scorn for thy folly. Let me therefore commend this weighty business of bestowing thy son, to thy wise consideration; a greater gain I cannot name, a richer trade thou canst not find, a better Master he cannot serve, a farther freedom he cannot obtain, a surer inheritance he cannot purchase. This is it which *Solomon* pointeth out unto us, *Prov.* 22, 6. *Teach a child in the trade of his way, and when he is old, he shall not depart from it.*

Furthermore, if we desire to have our Servants that attend upon us, and labor for us, to be obedient and faithful unto us, painful in their calling, and trusty in their business, let us know that we our selves must be the means to procure it, and further it by seeking their salvation, and laboring earnestly their conversion. If they be truly Religious, they will be

truly righteous; if they once know how to serve God faithfully, they will soon learn to serve us faithfully for Conscience sake. Many have evil servants, and ungracious Children, they see it, they complain of it, they seem to lament it; but they never consider that the chiefest fault is their own. Have we Servants or Children given to lying, to deceiving, to fraud, to falsehood, to robbing and stealing, and breaking out into sundry disorders in their life? Let us mark what the cause is, let us see where is the occasion, and let us provide howe these abuses may be remedied and redressed. There is no better way to recover them, then to teach them their duties, to show them their sins out of the word of God, and to lay before them his Judgments that are due unto them. It is a great blessing of God to have a Religious servant, he bringeth the blessing of God with him, the heart of his Master may trust in him, and he shall have no need of spoil, he will do him good (and not evil) all the days of his life. This we see in the servant of *Abraham,* who as he had a care to teach and train up his household in the ways of godliness, so the Lord blessed him with a faithful family, and a religious servant, whom he employed in a weighty business, of fetching home a Wife for his Son *Isaac.*

The like we see in *Joseph,* he was sold for a slave, and brought down into Egypt, and bought at the hand of the *Ishmaelites, And the Lordwas with him, and he was a man that prospered, and was in the house of his Master the Egyptian, and his Master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.* So afterward, when as thorough •he slanderous accusation, and false information of his Mistress, he was cast into prison, where he was laid in Irons, and his feet were held in the stocks, the Lord made his innocence known, and shown mercy unto him, and got him favor in the sight of the Master of the prison, and the Keeper of the prison committed to *Joseph's* hand all the prisoners that were in the prison, & whatsoever they did there, that did he; and the Keeper of the prison, looked unto nothing that was under his hand, seeing that the Lord was with him, for whatsoever he did, the Lord made it to prosper. Behold here in *Joseph* (as in a clear glass) the right picture and pattern of a right religious servant, who being a poor prisoner, and lying in a dark Dungeon, being unjustly fallen into the displeasure of his Master, and wrongfully cast into a close prison, did in that woeful and pitiful condition, both gain glory to God, beautify his own profession, and seek the good of his Master, that put his trust in him. For no man is in so low and mean an estate, if he be a poor Servant, a base Kitchen boy, or a vile prisoner, but by diligence in his Calling, (such as it is) and by showing fidelity to his Master (such as he is) may greatly glorify the name of God whom he doth serve, and adorn the Gospel of Christ which he doth profess.

Hence it is, that the Apostle exhorting all religious servants, saith, *Let as many servants as are under the yoke, count their Masters worthy of all honor, that the name of God and his Gospel be not evil spoken of, and that they may adorn the Doctrine of God our Savior in all things.* The example of *Jacob* also is worth and worthy the observation in this case, who albeit he served an hard & froward Master, yet he rather considered what he ought to do, then what the other deserved to suffer, so that he witnesseth, *He was in the day consumed with heat, and with frost in the night, and his sleep departed from his eyes, whatsoever was torn of Beasts, he brought it not unto him, but made it good himself.* This is it which the Centurion in the Gospel confesseth, and commendeth in his servants, *For I am a man also under the authority of another, and I have Soldiers under me:*

and I say to one, Go, and he goeth; and to another, Come, and he cometh, and to my servant do this, and he doth it. These examples also of that servant and Soldier, that waited upon *Cornelius,* is notable to this purpose, who being trained up in the fear of God, shown all fidelity and forwardness to perform the will and commandment of his Master, and went to bring *Peter,* by whose Ministry they might be further instructed. Thus we see, that religious servants are the best Servants, the most dilligent Servants, the most true and trusty Servants, the most provident and profitable Servants, and therefore it belongeth to all Masters of families, to be careful to teach them the fear of the Lord, and to train them in the ways of godliness. Heereby they shall honor God, hereby they shall do great good to their souls, hereby they shall discharge a good Conscience, hereby they shall procure their own profit, and further their own gain.

[*Which in times past was to thee unprofitable, but now profitable both to thee and to me.*]

The Apostle in this place, speaking of the estate of *Onesimus,* and showing what he was before his Conversion, and what he was after, doth fitly distinguish the times, and saith, that before his Calling to the Faith, he was unprofitable, serving to no other purpose, but to feed himself, and fill up a place; but no good, no grace, no godliness appeared to be in him. But where did he converse and lead this life? Was it where thename of God was not known, or where the sound of the Gospel was not heard? No, it was in faithful *Philemons* house. This may at the first seem a very strange and wonderful thing, that he living in so religious an house, in so reformed a family, with so godly a company, which had the reputation of a little Church, should favor nothing of piety, nothing of Christianity, but remain in unfaithfulness toward God, and in unrighteousness toward his Master. From this description of *Onesimus,* in the time of his ignorance, before his eyes were opened, and his heart reformed, we learn that it falleth out (notwithstanding the desire and diligence of the Governors of the house) that in reformed families, are oftentimes found unreformed persons. In godly places, do many times lurk ungodly Children, and vncorrigible servants, into whose hearts no instruction will enter, and whose disposition no means of reformation can alter. We see this in the first family that ever was upon the earth; and there have been no more wicked men in the world then they, that have had the best means to direct them. *Adam* had malicious and murthering *Cain, Abraham* had persecuting and savage *Ishmaell; Noah* had scoffing and cursed *Cham; Isaac* had ungracious and prophan *Esau; David* had ambitious and aspyring *Absalom.* So it was with *Eli,* with *Samuel,* with *Hezekiah,* with *Josiah,* & sundry others, who after good means used by themselves, have found much evil practiced by their Children. The Fathers are often careful to lay a good foundation, & to nurture their children with good instruction, yet few children prove like their Fathers, but are a degenerate and unregenerate offspring.

And albeit this do sufficiently appear unto us by Testimonies of Scripture, and by daily experience, yet we shall farther be confirmed in this truth, if we weigh the Reasons whereupon it standeth. First, Religion cometh not by inheritance, and grace cannot be conveyed by propagation, but every man begetteth his like, as he himself is by nature, as one Serpent engendereth another. This *Moses* teacheth, that when *Adam* was fallen from God,

and had lost the grace of sanctification, *He begat a child in his own likeness, after his own Image.* Godly Parents may leave their children temporal possessions, but they cannot bequeath unto them Faith and a good conscience, which are not to be found in the natural man.

Secondly, there must be a new birth begun by God's spirit; for the grace of regeneration, whereby we are brought to have one foot in God's Kingdom, is not of flesh and blood, but of water and the spirit; it is not of the will of man, but of the work of God. This is it which our Savior setteth down, *As many as received him, to them he gave prerogative to be the sons of God, even to them that believe in his Name, which are borne not of blood, nor of the will of the Flesh, nor of the will of man, but of God.* Likewise, when he disputed with *Nicodemus,* who was ignorant of this Doctrine, he saith; *Verily, verily, I say unto thee, except that a man be borne of Water, and of the spirit, he cannot enter into the kingdom of God.* It is he only that gave the heart, that is able to change the heart; it is he that gave the eyes, that is able to open the eyes.

Thirdly, albeit the unregenerate persons, and loose livers, do not want education and good bringing up, yet they are not amended and reformed, because God doth not purpose their conversion, but appoint their confusion. The Lord stirred up *Pharaoh* to this same purpose, that he might show his power in him, and that his name might be declared throughout all the earth, yet he sent unto him *Moses* and *Aaron* to clear his own Justice, & to make him without excuse. The like the Scripture speaketh of the sons of *Eli,* who were reproved of him, for making the *Israelites* to trespass, and to abhor the offerings of the Lord, yet they regarded not his reproof, being the Father of their bodies, the Priest of the most high God, and the judge of the people: and this reason is rendered, why they obeyed not his voice, & hearkened not to his Counsel, *Because the Lord would slay thē.* So then, whether we do consider that grace cannot be conveyed by propagation, or that it is the proper work of the spirit, to effect our regeneration, or that God will glorify his great name in the confusion of such as break the bands, and cast away the Cords of Discipline from them, we cannot greatly marvel, that in reformed places, are oftentimes to be found unreformed persons.

Let us make use of this Doctrine, and see both what may be learned by it, and how it may be applied unto us. First of all, it teatheth, that though education be a notable means of reformation and working good in the hearts of those that hear instruction, and albeit Parents and Maysters be thereby discharged, as they that have done their duty, yet bare teaching is not sufficient to convert the soul, and to settle the Conscience in good things. *Noah* was as careful for the instruction of *Cham* and *Canaan,* as of the rest that were of his house, & belonged to his charge: yet they followed not his Doctrine, but scoffed at him that was both Pastor and Parent. *David* a man after God's own heart, walked in the midst of his house, in the uprightness of his Conscience; yet he had an incestuous *Ammon,* a Rebellious *Absalom,* a licentious *Adoniah,* all of them ungodly and ungracious Children. So then, although education be a good means, yet it is not a sufficient means to work reformation. He that laboreth in planting and watering, is nothing, except God give the blessing of increase. We see this evidently in the public assembly, as well as in the private family; in the house of God, as well as in the house of man. There is a difference of hearers, according to their diverse dispositions, some are deaf hearers, that have not their ears bored through to the

heart, they have only outward ears, and regard no more but outward hearing, and are no way moved with that which is spoken, dead-hearted, dull-eared, dim-sighted, heavy-headed. Others, beside their bodily ears, have the ears of their hearts opened by the word and work of the Spirit, made pliable and tractable to receive, embrace, and believe, that which they hear. So is it in the private instruction, used in private Families, all that hear with the outward ear, are not reformed; all that are instructed, are not converted. What then? Shall not Fathers teach their Children, and Masters their Servants, and Householders their Families, because some have not believed, and many remain as blind and blockish as they were at the first? Yes, it is their duty to be dilligent in teaching them, and in laying the foundation of Christian Religion among them, howsoever it be received or rejected of such as be in their houses, and belong unto them. Were not he a simple Husbandman, that would neglect to sow his Ground, because he knoweth that some of the Corn will never grow up, to bring forth fruit, but die in the earth? Or were not he an unwise Law-giver, that will not have wholesome Laws enacted and established, because some transgress them, and disobey them, and make no account of them? Or were not he a very foolish Father, who because he hath one rude and riotous Son, that will not reverence his person, nor fulfill his Commandments, nor regard his Authority, nor fear his threatninges, would therefore hold his peace, and refrain himself from instructing and informing his other Children in the ways of Godliness? Or were he not a bad Gardener, who because some of his Ground bringeth forth Weeds and Nettles, would therefore refuse to water the Hearbes that are meet for the use of man? When the Lord sent his holy Prophets to reprove the stubborn and stiff-necked Jews, he knew what entertainment them-selves should find, and what effect their Doctrine would have taken, yet to make them without excuse, they were commanded to go, that they might be convinced of sin, seeing there had been a Prophet among them. The Prophet *Jeremiah* being called of God to preach the word, is told afore-hand, that they should not obey his word, but fight against him. Likewise *Ezekiel* being sent to the children of *Israel,* is shown that they would not hear him, nor cease from their ways. Whereby we see, that howsoever the people were stiff-necked, and stif-hearted, howsoever their faces were stronger then the Flint, and their fore-heads were harder then the Adamant, yet God would have his word offered unto them, and laid before them. He hath mo ends then one of the preaching of his word; sometimes he useth it to soften, and sometimes to harden; sometimes to save, and sometimes to condemn; sometimes to be the savor of life unto life, and sometimes to be the savor of death unto death. So should it be with all godly householders, howsoever they have many that harbor in their houses, & are entertained within their walls, that regard not the fear of God, but pull away their shoulders from the sweet yoke of God, yet they are not to surcease or wax faint and weary, but to continue the instruction of them & the pouring of water upon the hard stone, proving if God at anytime will soften their harts, and give them repentance, that they may come out of the snares of the Devil, of whom they are hold̄ captives. We know not at what time God may work in them, and call them to a sight of their sins, and to a turning from their sins. They may hear that in the time of their ignorance, which they may practice in the time of their knowledge. They may hear that Doctrine, which though it lie hid and covered, as Corn in the earth, or as fire in the ashes a long time, and seem buried in perpetual forgetfulness, yet it may afterwards break forth as the light, and

kindle in their harts as a mighty flame. Thus peradventure it might be with this *Onesimus,* when he was converted by the Ministry of the Apostle to the Faith of Christ, he might cal to his remembrance many good things that he had heard before, but never a whit regarded nor respected, and now profit by that Doctrine that before he had despised and derided. The Disciples of Christ did not by and by receive, nor conceive of his preaching; but when he was risen again, they remembered what he had delivered unto them. So ought we to deal toward such as are committed unto us, let us plant and water, committing and commending the success and increase of all our labors unto God.

Secondly, seeing where there are good means, are many times godless and graceless men, we learn that to hear to salvation, and to receive willingly instruction, is no general or common grace, no man can believe, saving he to whom it is given. It is the gift of God that must open the understanding, and boar through the ear, and sanctify the heart, before any can hear, with a desire to understand, or lay it up with a purpose to practice and obey. Hence it is, that the Prophet saith, *The Lord GOD hath opened mine ear, and I was not rebellious, neither turned I back.* The Evangelist *Luke* teacheth, that when the Apostles preached the Gospel, so many as were appointed to salvation, believed, which was a fruit of their election; others mocked, which was a sign of their Reprobation. *Lydia* is commended, in that she attended unto the things which *Paul* spake, but it was the Lord that opened her heart before she could be a faithful and fruitful hearer. To this purpose *Moses* speaketh to all *Israel,Ye have seen all that the Lord did before your eyes in the Land of* Egypt *unto Pharaoh, and unto all his servants, and unto all his Land, the great temptations which thine eyes have seen, those great Miracles and wonders: yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day.* Now, as this over-throweth such as teach and maintain an universal Vocation, so it must serve to settle us in the truth of the Doctrine of particular election, and predestination, *That it is neither in him that willeth, nor in him that rundeth, but in God that showeth mercy. He showeth mercy upon whom he will show mercy, and will have compassion upon whom he will have compassion: therefore, he hath mercy upon whom he will, and whom he will he hardeneth.* God loved *Jacob,* and hated *Esau,* so that it was said, *The elder shall serve the younger.* The Lord electeth some unto life and salvation, before the foundations of the world; he elected some, and therefore not all; before the beginning of the world, and therefore not for their deserts, who then had not their being upon the earth. *Who art thouthat wilt dispute with GOD? Or what shall it avail us to question it, and quarrel it with the Almighty? May theClay reason with the Potter, or the Axe with the Carpenter, or the Sawe with him that draweth it, or the Rodde with him that taketh it? Or shall the thing formed, say unto him that formed it, Why hast thou made me thus?* Dare any Servant pry and search into all the secrets of his Master? Canst thou follow & track the way of the Fish in the Waters, of the Fowls in the Air, of a Serpent upon a stone, of a Ship in the Sea? Let us not ask a reason of his will, but rather say with the Apostle, *O the deepness of the Riches both of the wisdom and Knowledge of GOD! Howe unsearchable are his Iudgementes, and his ways past finding out? For who hath known the mind of the Lord, or who was his Counselor, or who hath given unto him first, and he shall be recompensed?* If God should do equally well unto all his Creatures, then were he after a sort so much less to be praised and magnifyed of some for his benefits, seeing he should do nothing specially and singulerly to them, more then to others. Neither is there

are iniquity in our God in so doing, for may he not do with his own what he will? May he not lighten what eyes he will, or shoot away what arrows he is disposed, without our certain knowledge of his secret counsels?

But some man may say, when an whole assembly have the same means, the same Ministry, an whole Family the same teaching and instruction; How is it that some believe, others will not believe? Some are converted, others are hardened? Some are elect, others are rejected? I answer, it is not for the Creature curiously to search into the works of the Creator, but to be wise, according to sobriety: and as well a man might demand, why all in the field is not pure Corn, but some Tares? Why all in the Barn is not Wheat, but some Chaff? Why Trees bear some leaves, and not all Fruit? Why in a great house there are Vesselles of Golde and Silver; some to an honorable, and others to a dishonorable use? Why there are as well Goats that will not hear, as Sheep that hear the voice of the Shepherd? The Lord Jesus adoreth the Counsel of his Father herein, and confesseth the reason to be his will and heavenly pleasure, and farther then this whosoever goeth, higher then this whosoever ascendeth, and deeper then this whosoever searcheth, shall wander as in a maze, and never return, shall fall down headlong into a Gulf, and never rise up again. Our Savior saith, *I give thee thanks, O Father, Lord of Heaven and Earth, because thou hast hid these things from the Wise and men of understanding, and hast opened them unto Babes, It is so, O Father, because thy good pleasure was such.* As for the condemnation of the wicked, and the execution of the heavy wrath and just judgments of God, there is more then sufficient due desert in the Reprobate; and though the righteous Lord work therein, yet beware thou imagine any evil in him. The rain moystneth an evil Tree, and therefore it beareth bitter, and no better fruit. In that it beareth fruit, it cometh of the moisture: but in that it bringeth forth evil fruit, it cometh of his own Nature. The Sun by the strength of his heat, and virtue of the Beams thereof, raiseth out of the Dirt and Dunghill, many foul and filthy savors, that infect men, and corrupt the Air; the raising of them up, is from the Sun, the unwholesome and noisome smelles are from the places themselves. The Rain is not properly the cause of the evil fruit, but the Nature of the Tree, and therefore it worthily calleth for the Axe to cut it down, and then justly deserveth to be thrown into the fire. The Sun is not directly the cause of those filthy savors that are extracted out of stinking Ponds and puddles, but the Miery and marish Ditches themselves. So is it with God, he is as the Rain that falleth, and as the Sun that shyneth from Heaven, *He moveth the evil man who worketh evil:* the action is of God, the evil is from the free will of man, and from the soul spirit of the Devil. God is not the Author of the evil, and therefore *letno man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away by his own concupiscence, and is enticed.*

Seeing then, the grace of Election, of Redemption, of Justification, of Vocation, of Sanctification, is not general, nor generally given unto all, but according to the free purpose and pleasure of him that chooseth, redeemeth, calleth, justifieth, and sanctifieth: Let us acknowledge his great mercy to the praise and glory of his name, when he maketh his own ordinances auayleable, which we see in many to be unprofitable: let us confess his loving kindness toward us, when he doth beget us by the immortal seed of regeneration, and

worketh effectually our salvation. For what have we in us, to move the Lord to savor us, and follow us, with a multitude of his compassions? Doth he see us any better by Nature then others, whom he hath rejected and refused? No, in no wise. We are of the same moulde with them, and by nature no better then they. Let us not stand upon the righteousness of our own nature, or the deserts of our own works, or the goodness of our Ancestors, but seek to have grace in our hearts, and not to call that our own, which we our selves have not done. The Father shall not be saved by the Child, nor the Child by the Father, but every man shall confess the ways of God to be equal, and give an account for himself. Manie godly and faithful parents have had children appointed to wrath, and reserved to destruction: and therefore, whether our forefathers were believers or unbelievers, let not us look so much upon them, to glory in them, or to rest upon them, or think to be saved by them, as enter into our selves, and labor to approve our obedience in the sight of God.

Thirdly, seeing that in good houses are found evil persons, it putteth all Parents and Masters in mind of a necessary duty, and offereth them comfort in the discharge of their duty. Their duty is not to forget or neglect to pray unto God earnestly, constantly, and continually, for God's blessing upon his labors in their family. For when we have done our best endeavours, and used the greatest diligence, there remaineth somewhat behind to be performed for our Children and people, even to wait for the increase of our labors, and the work of God's Spirit, to season and sanctify their hearts that belong unto us. It is not the outward work of teaching, that can convert the soul, and reform the life. We can but speak unto the ear, it is God that speaketh unto the heart. Hence it is, that some believe, and others blaspheme; some are bettered by the word, others are made worse by instruction, and become desperate, and extremely wicked, as the Sun that softeneth the wax, and hardeneth the Clay. The Jews that were fed by the word, *were filled with envy, and contemned the ordinance of God offered unto them, and spake evil of the way of God, and the means of salvation.* So it was with *Pharaoh,* the more *Moses* and *Aaron* spake unto him, so much the more his heart was hardened. For the word, thorough the corruption of our nature, is as an Hammer that hardeneth the Anvil, as a fire that consumeth the Stubble, and as a Rain, that bringeth up briars and bushes, that are reserved to be burned. There is no godly Housholder, but if he be diligent to mark the manners, and to know the behavior of the people about him, he shall espy not only many unreformed in themselves, but secret enemies to reformation in others. So that it is their parts, to entreat God, both before and after the means used, to make them effectual and profitable, and to desire him to incline their hearts to practice and obedience. We must follow the example of the Husbandman, who after the sowing of his seed, and Tilling of his ground, *looketh for the early and the latter rain to come from heaven,* so must we call upon God our Heavenly Father, to send a gracious rain to moysten their hard hearts, and so to soften them, as that they may be fit to receive instruction. This the Prophet *Jeremiah* teacheth, *I have heard Ephraim lamenting thus; Thou hast corrected me, and I was chastised as an untamed Calf, convert thou me, and I shall be converted, for thou art the Lord my God.* And in another place the Church saith, *Turn thou unto us, O Lord, and we shall be turned; renew our days as of old.* Whereby we see, that we must depend upon God to pour out his grace upon them, and to begin in them the work of regeneration.

Moreover, this serveth to comfort all faithful Parents, and godly Maysters, who have with a good conscience been careful to discharge their duties, and to reform their families, albeit many remain obstinate, and continue settled in the Dregges of their sins. It is impossible for the black Moore to change his skin, and the Leopard his spots; it is hard for them to do good, that are accustomed to do evil. Our labor shall not be in vain to our selves, albeit it be in vain to others; our work shall return into our own bosom, albeit it will not enter into the bosom and breast of others. This is it which Christ our Savior said to his Disciples, whom he sent unto the lost Sheep of the house of *Israel, Whenye come into an house, salute the same, and if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.* Our careful endeavours shall be rewarded of God, albeit they be smally regarded of men; they are approved in Heaven, albeit reproved & rejected in earth. When the Prophet *Isaiah* bringeth in the Lord Jesus, complaining that his preaching took none effect among the unthankful people of his own hard-hearted Nation, he comforteth himself in this assurance, that he knew his labors should not be in vain in the Lord, *I said, I have labored in vain, I have spent my strength in vain, and for nothing, but my judgment is with the Lord, and my work with my God.* So shall it be with everyone of us that are devout and diligent in doing our duties, and in instructing our families, God will not measure our pains by their profit, nor reward our diligence according to their negligence, *For every man shall receive his wages according to his labor.* This ought to be an encoragement to all men to take pains with their people, and to comfort them against all discomforts that arise in their way, to slake their diligence, to cool their zeal, to hinder their pains, and to stop the course, that happily they have begun to win their families to a love of the truth.

Lastly, seeing evil persons are found, where good means are used, it teacheth all those that are under the government of godly Masters, not to bless themselves as though they were happy, because they dwell not in profane places, because they serve not profane Masters, because they are partakers of instruction, which many thousands want; but it belongeth unto them to labor by all means to make the use of the means offered unto them, to be fruitful and effectual for their salvation. For, as when we come into the congregation of the faithful, we ought to be prepared and fitted to receive the spiritual food of our souls; so in coming to the private exercises of Catechizing & instruction, we are not to present our selves rashly and vnreuently, as if we went to hear a Play, or to see some pastime, or to dispatch some worldly business: but we must perform these holy actions with a conscience of our duties to God, & with a care of our own salvation. We have not of our selves ears to hear, nor eyes to see, nor hearts to understand: we are not able to conceive the things that are of God, without the assisting and strengthening Spirit of God.

Before we come to hear the word read unto us, or the principles of Religion laid before us, or to join in prayer with our Brethren; we must purge our affections, of wrath, filthiness, maliciousness, dissimulation, hypocrisy, envy, and evil speaking. For so long as these corruptions are found in us, to offer unto us the Word, is all one, as if most pure Waters were poured into a stinking and polluted Vessel, whereby they are made unprofitable. We must use earnest and hearty prayer unto the Lord, to open our blind eyes and deaf ears, *That we may understand the wonderful things of his Law:That he would take away our stony hearts, and give*

us hearts of Flesh, in which his Word may be deeply imprinted. And whensoever we are performing these heavenly duties, we must account our selves to be in God's presence; we must remember, that he is either speaking to us, or we are speaking to him; and we must stir up our selves to all attention. Thus it shall come to pass, that the word of God, which worketh in many to condemnation, shall be to us the Seed of regeneration, the food of the soul, the curing of our corruptions, the light of our ways, and the means of working in us all necessary graces of God in this life, and of assuring unto us everlasting happiness in the life to come.

[Verse 12. *Whom I have sent again: thou therefore receive him,* that is; *mine own Bowels.* Hitherto the Apostle hath named and described the party or person for whom he prayeth: Now he showeth briefly the matter of his request, and the account that he maketh of him. The request is, that he would receive him into his House, and retain him into his service again: the account made of him, that he was to him as his Bowels, even most dear and tender, being made a member of Christ, though a poor Slaue and abject Servant by his calling, and a Fugitiue Runna-gate by his former condition: whereby we see the loving affection and tender compassion of *Paul* toward him for our imitation. As if he should have said; If I thought or imagined that he would be as unprofitable unto thee hereafter, as he hath been heretofore, I would never have given him my Letters of commendation, nor have sent him back unto thee in this manner. For I should be of this mind, rather to have him punished then received. But now I am not afraid of it, or discouraged from sending him unto thee, I have had a comfortable experience of his faithful service, who ministered unto me in my necessities. I have therefore good cause to conceive a good opinion of him, and to give this testimony of him, that he was never so unprofitable to thee, as I have found him profitable to me.

We learn from hence, that former offenses upon true repentance and amendment of life, are to be remitted and pardoned by all true Christians. Whensoever our Brethren have trespassed against us, and offended us, it is our duty, upon their unfeigned repentance to forgive them, to forget their injuries, and to receive them into favor again. Whereas *Onesimus* fled from his Master, it was a sin, from so good a Master it was a greater sin: but whereas he conveyed away with him his Masters goods, and did steal from him at his departure, this was more heinous, and made his offense worst of all: yet upon his repentance, he laboreth to have him forgiven, and to have his trespass put out of remembrance. This is offered to our considerations in the Parable of the prodigal Son, when once he resolved to leave his loose life, and to return back to his Fathers house, from which he shamefully departed, he was entertained with a kiss, and received into favor, and had his former misdoings and misdemeanors forgiven. When *Peter* came to Christ and said; *Master, how oft shall my Brother sin against me, and I shall forgive him: Unto seven times?* Jesus said unto him; *I say not unto thee, Unto seven times: but unto seauenty times seven times.* To this purpose Christ propounded a parable of a certain King, which would take an account of his Servants, and finding one that was unmerciful and hard-hearted to one of his Fellow-Servants, he called him unto him, and said unto him: *O evil Servant, I forgave thee all that debt because thou prayedst me: oughtest not thou also to have had pity on thy Fellow-Servant, even as I had pity on*

thee? So his Lord was wroth, and delivered him to the Tormentours, till he should pay all that was due to him: so likewise shall mine heavenly Father do unto you, except ye forgive from your hearts, each one to his Brother their Trespasses. We have in the Scriptures sundry examples of the practice of this Doctrine, and of the performance of this duty. We see this in *Joseph* toward his brethren, when they desired forgiveness, and craved pardon at his hands after the death of their Father, he said unto them; *When ye thought evil against me, God disposed it to good, that he might bring to pass as it is at this day, and save much people: Fear not now therefore, I will nourish you and your Children, and he comforted them, and spake kindly unto them.* This *Paul* himself practiced, and moved others to practice toward the incestious *Corinthians,It is sufficient unto the same man, that he was rebuked of many, so that now contrary-wise, ye ought rather to forgive him and comfort him, least the same should be swallowed up with over much heaviness. Wherefore I pray you, that you would confirm your love toward him: to whom ye forgive anything, I forgive also: for verily, if I forgave anything, to whom I forgave it, for your sakes forgave I it, in the sight of Christ.* To this purpose the same Apostle saith; *Be angry, but sin not: let not the Sun go down upon your wrath, neither give place to the Devil.* And afterward; *Let all bitterness, and anger, and wrath, and crying, and evil speaking, be put away from you, with all maliciousness: be ye courteous one to another, and tender-hearted, freely forgiving one another.* All these Testimonies and examples, as a Cloud of Witnesses serve to teach us, that repentant offenders must be forgiven, and their offenses blotted out of our remembrance.

The reasons to confirm this truth farther to our consciences, are not far to seek, but near at hand. For first, hereby we imitate our heavenly Father, and are made like to him. As we are commanded to be holy, as he is holy: so we are charged, to *Be merciful,because our Father also is merciful, who hath not desire that the wicked should die, but that he should live, if he return from his ways.* God is provoked of us every moment, and we are indebted unto him ten thousand Talents, yet he is entreated of us, and he is reconciled unto us, so that he maketh his Sun to arise upon the good and evil, and the rain to fall upon the just and unjust: ought not we therefore to love one another, and to forgive one another after his example? This is the reason used by the Apostle; *Now therefore as the elect of God, holy and beloved, put on the bowels of mercy, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another: if any man have a quarrel to another, even as Christ forgave, even so do ye.* It were woeful to us, if God were not ready to forgive: for we find our selves ready to offend, and one sin unpardoned, is sufficient to make us be condemned.

Secondly, our forgiving of our Brethren, giveth comfort and confidence that we our selves shall be forgiven. We are taught to gather assurance of pardon to our own hearts, from our readiness to forgive others, that God will, & in Christ hath forgiven us our trespasses. This we see in the fifth petition of the Lord's Prayer, when we are taught to say, and to pray: *Forgive us our sins, for even we forgive every man that is indebed to us.* Everyone would be glad to have a sure testimony and infallible witness of the forgiveness of his sins, for from hence cometh our greatest comfort. Now there cannot be stronger Argument to work in us this persuasion, seeing that we by examining our affections toward our Brethren, may conclude the certainty of God's mercy toward us. For our forgiveness is not made the cause, but the

sign and Seal of God's forgiveness, for as much as his pardoning of us, doth work in us the pardon of others.

Thirdly, it is a certain thing, that such as will not forgive, shall themselves never be forgiven. Our forgiveness is upon condition, if we remit the offenses of others: if we retain them, our own sins are also retained. If then the example of God and our own assurance cannot draw us to this duty, let the greatness of the danger move us to forgive, which hangeth over their heads, that harden their hearts in hatred and malice against their Brethren. This our Savior setteth down immediately after the Lord's Prayer; *For if ye do forgiae men their trespasses, your heavenly Father will also forgive you: but if ye do not forgive Men their trespasses, no more will your Father forgive you your trespasses.* And in another place he saith; *When ye shall stand and pray, forgive, if ye have anything against any Man, that your Father also which is in heaven, may forgive you your trespasses: for if you will not forgive, your Father which is in Heaven will not pardon you your trespasses.* This the Apostle *James* assureth, *That there shall be condemnation merciless, to him that showeth not mercy, and mercy rejoiceth against condemnation.* This we see in the example of that evil Servant that fell from his Masters favor, and was denied forgiveness. For when as being unable to pay, *He cried for mercy, desired forbearance and promised payment, his Master had compassion upon him, loosed him, and forgave him the debt. But when that Servant dealt hardly with his Fellow-Servant that ought him an hundred pence, so that he laid hands upon him, took him by the throat, and cast him into Prison, his Lord called back his grant, and required the debt of him, and delivered him to the Tormentours.* This may seem very strange at the first, that his Lord should forgive the Debtor, yet and afterward exact the debt of him: to pardon the offense, and to punnish the offender. This may seem all one, as if a Magistrate should remit the theft, and execute the Thief. But we shall not greatly marvel at this dealing, if we consider that God giveth pardon upon condition, and that we receive pardon upon condition. True it is, this condition is not always or here in this place expressed, but it is here and always to be understood. Notwithstanding, sometimes the condition is added, as when Christ saith; *Condemne not, and ye shall not be condemned: forgive, and ye shall be forgiven. Luke* 6. So that he forgiveth us our offenses, condicionally that we forgive the offenses of our Brethren. Thus he forgave the Servant that was not able to pay, to teach him compassion and mercy toward those that were indebted unto him. If we will not forgive, but require of our debtors the utmost farthing, we shall find the Lord as hard, and our selves to make a Law against our selves. Wherefore, to the end that God's example may be followed in well doing, that our own consciences may be assured of forgiveness, and that great danger is incurred through want of forgiveness: we learn, that God requireth it as a special duty of us, to show our selves ready and forward to forgive our Brethren, that have wronged and offended us.

And howsoever this Doctrine be proved by Scriptures, cleared by examples, and confirmed by reasons, yet as it standeth not with the liking of flesh and blood, which is ready to revenge and breath out threatenings; so carnal reason ministereth many objections which are not to be passed over, but to be diligently discussed and dissolved. It shall not therefore be amiss, before we proceed to the uses, to answer such questions as stand in the way, whereat the vnleatned stumble, as at a stone that lieth in the way: which being determined, we will handle the Uses.

First, seeing we are bound to forgive everyone that is indebted unto us, the question may be asked whether, this extend to all debts, and that we are charged to forgive all our Debtors? I answer, debts are of two sorts, either Civil, which cometh by Couenants of buying and bargaining one with another, without which, the life of man cannot consist. Of these mutual Couenants and Contracts between man and man, we must not understand our Savior Christ when he speaketh of Debts and Debtors: but of private hurts and damages that are done unto us, in our bodies, in our goods, or in our good Names. These injuries done to our bodies, which oftentimes are misvsed; to our goods which are diminished, to our good Names which are impaired, are to be remitted. As for other debts due to us, we may require them, so we do it with showing mercy to such as are in necessity, toward whom we ought to have patience in forbearing.

The second is, whether a man may lawfully sue him at the Law that hath offended him? Or how doth suing and forgiving stand together in a Christian? I answer, the Law is free for all men, and the end of it is to redress all disorders. And as a Soldier in a lawful war may kill his Enemy, and yet love him: so may a man forgive an injury, and yet use the remedy of the Law, and thereby seek in a Christian manner, to redress the wrongs that are done unto him. Now, in suing at the Law, we must observe these six rules. First, it must not be for toys and trifles, but in matters of wait and importance, which do nearly concern us, and whereby we are some way damnified. But trifles cannot damnifie us. This reproveth those that are so far carried upon the spleen, as that they are ready to prosecute every action and slight occasion that is offered unto them, if it be but the wagging of a Straw, which bewrayeth an evil heart in them. Secondly, we must take heed of private revenge and inward hatred, which if we conceive, we do not forgive. We must not suffer our suites to cool our love to our Brethren, nor to weaken our Faith in performing our service & worship unto God. For albeit the cause be never so just and lawful, yet if we handle it unlawfully, uncharitably, and vnchristianly, we offend God, and transgress against our Brother. Thirdly, we must beware of giving offense to the Church of God. Some offenses are taken, but not given, as when men are offended for doing our duty to God. We must not omit that which God requireth, because man will be offended. Our care must be, to be ready to give satisfaction to the godly, that our doing be not justly scandalous, observing the rule of the Apostle; *Give no offense, neither to the Jew, nor to the Gentile, nor to the church of God, and abstain from all appearance of evil.* Fourthly, the end of all Controuersies and Suites in Law, must be to live in concord, and to maintain godly peace. If we have not this end, we aim at a wrong end. The end of all lawful War, is not murder and tumults, but peace and quietness. So the end of all strife, must be to live without strife. For if all injuries were put up and were not repressed, many would grow worse and worse, and overturn the Civil State and government.

Fifthly, another end we may at, must be, that the truth may come to light that is hidden, that the party offending may be chastised, and by chastisement be brought to repentance for his wrongs. For such is the malice of many, that the passing by of one wrong, would but open a wide gap or gate to bring other injuries upon our own heads: and the more we suffer, the more hard measure they would offer. Lastly, the Law must be used, not upon pleasure, but upon necessity, and we must take it up as the last refuge and remedy. We must use it as a

Father useth correction, or as a Physician useth desperate Medicines, or as the Surgeon useth searing and cutting, when other will not serve the turn. If a friendly agreement and private arbiterment may be had, let it be preferred, and the Magistrate not troubled with our contentions. Thou oughtest not to produce into public Courts of Justice and judgment, that which may well be decided and determined by grave, sober, godly, and discreet men at home, as the small causes which the Rulers might judge, were not to be brought before *Moses. Exod.* 18, 22. If it cannot be had, so that though we seek peace and ensue it, yet it flieth from us, it is lawful for us to go farther, even to sue our neighbor at the law, and use the benefit of the Magistrate.

The third objection is, how can the Magistrate practice this Doctrine to forgive offenses and offenders, seeing (as the Apostle teacherh.) Rom. 13. *He beareth not the Sword in vain?* If his duty be to punish, how can he pardon? If he be to execute judgment, how can he forgive them that trespass? I answer, a Magistrate is to be considered two ways, according to two several persons which he doth sustain; to wit, either as he is a Man, or as he is a Magistrate, as he hath a common condition, or a special. As he is a man, or a Christian man (which estate he hath common with his Brethren) he is to bear and forbear, and behave himself as others: but as he is a Magistrate, which estate he hath as properly belonging unto him; he is the Deputy and Vice-gerent of God, he sustaineth his person, he executeth his judgment; and therefore he ought not to have any respect of persons, or wink at the committing of any wickedness.

The fourth Objection, is, how we can be said to forgive our Brethren their trespasses, seeing no man can forgive sins but only God. Hence it is that *David* saith in the Psalm; *Against thee, against thee only have I sinned, and done evil in thy sight.* Psal. 51. Likewise the Scribes and Pharisees, when they heard Christ speak to the man sick of the Palsy; *Thy sins are forgiven thee,* began to reason among themselves, *Who is this that speaketh Blasphemies? Who can forgive sins but God only?* Luke 5, 20, 21. I answer, in every sin there are two things to be marked and considered; the evil of the action, and the damage that ariseth to man by the evil action: the one God forgiveth; the other man forgiveth. God pardoneth the evil; Man pardonerh the damage or detriment that befalleth his person, goods, or name. So then God forgiveth, and Man forgiveth: God forgiveth the sin, man forgiveth the hurt. For we must observe, that in every trespass are two offenses; one to God; the other to man. To God, when he forgiveth the breach of his law, and imputeth it not to the offender which belongeth properly to him, and no man is able to do. To man, when he remitteth the injury or harm that hath risen to him, in the things that appertain to him. It is not in man's power to forgive the sin, whereby God is offended: and he oftentimes pardoneth the wrong done to him, when God forgiveth not the sin: for God never forgiveth any, but such as are penitent.

Lastly, the question may be asked, whether all offenders against us are to be forgiven, or only such as repent. The Apostle moveth *Philemon* to pardon his Fugitiue and false-fingered Servant upon his repentance. So Christ our Savior speaketh to his Disciples: *Take heed to your* selves, *if thy Brother trespass against thee, rebuke him: and if he repent, forgive him: And though he sin against thee seven times in a day, and seven times in a day turn again to thee, saying; It repenteth*

me, thou shalt forgive him. Whereby it may seem at the first, that either we are only to forgive the penitent, and retain malice against the impenitent, which were want of Charity: or say, that the condition annexed by Christ, is void and idle, which were a voice of blasphemy. I answer, offenses are forgiven two ways, as there are two kind of persons that offend against us. Some acknowledge and yield their offense, others are obstinate and stiff-necked. So, one kind of forgiveness is, when we bear no malice, when we do no wrong, when we seek no revenge. Another kind, is; when we think well of them that have offended us, when we are persuaded that God hath forgiven them, when we are ready to receive them into our favor again. Wherefore we have no liberty granted unto us to deny mercy and forgiveness to the wicked. If a man have done us wrong, and then either denieth it, or diminisheth it, and will not repent of it: True it is, we are commanded to love him, we are forbidden to hate or to hurt him, we are restrained from revenge, we are brideled from wishing or desiring vengeance to fall from Heaven upon him, we are charged to do him good and not evil, we are willed to procure his salvation, to seek his amendment, and to further his repentance that he may see his sin; but we are not bound nor bidden to have a good opinion and estimation of him; for though we must love him, yet we must think of him as he deserveth. But when a man hath offended us, and trespassed against us, and being reproved and admonished confesseth his sin, desireth pardon, craveth reconciliation, offereth satisfaction, bewaileth his former transgression, and promiseth amendment of life, it is our duty not only to love him, but to like of him: not only to hate him as an Enemy, but to account him as a Brother: not only to desire vengeance to come upon him, but to accept of his repentance, and to assure his heart that God hath forgiven him, and will not lay his sin unto his charge. So then, if any man do me an open injury, and I laying aside a thirsting after revenge, do not cease to love him, but instead of evil do good, and instead of wrong, do bestow a benefit upon him, though in regard of the wickedness of his heart, the mischief of his hands, the want of repentance, and the nature of his offense, I think hardly and heinously of him (as he is worthy) yet am I truly said and rightly accounted, to forgive him. For when God requireth that we do good to our Enemies, love them that hate us, bless them that hurt us, pray for them that persecute us, and to do good to all them that speak all evil against us: he doth not thereby presently command that we allow in them those things that he condemneth, or praise in them the things that he reproveth: but he only would have our hearts free from hatred, our minds from malice, our tongues from slander, & our hands from revenge. The second manner of forgiveness (which is a free and full forgiveness) is, when beholding lively fruits of their repentance, we esteem them as brethren, we account them as the children of God, we favor thē as fellow-members with us of Christ, & are persuaded that the remembrance of their sins committed against God, and of their injuries offered unto us, are blotted out of God's sight. For true repentance is an high and holy work, greatly accepted of God and his Angels. Of God, because when we repent, he will put all our sins out of his remembrance. Of the Angels, because there is joy in their presence for one Sinner that converteth, more then for ninety and nine just men that need no repentance. The substance of that which hath been said, is this: If an offender have wronged thee, and continue obstinate and settled to wrong thee still, thou shalt forgive him, that is; thou shalt not hurt him, nor malice him, but love him, and seek to do him good: but as yet thou art to think him

a willful and wicked man, *Because thou art not to speak evil of good, or good of evil; to put darkness for light, and light for darkness; to call bitter sweet, and sweet sower.* If he turn from his evil ways, and repent him of his sins, thou shalt forgive, him, that is; think as well of him, as ever thou didst think ill of him, comfort him, raise him up with the sweet promises of the Gospel, and assure him that God hath forgiven him, & therefore he need not doubt of the forgiveness of his Fellow-Servant. And if we will a little search the Scriptures, we shall find examples of both these sorts and kinds of forgiveness recorded unto us. Of the first sort of forgiving evil doers, even while they remain evil doers, we have in *David* toward *Shimei,* that cursed him with an horrible Cursse, he sware that he should not die, and pardoneth him (albeit *Abishai.* the Son of *Zeruiah* said; *Shall not Shimei die for this, because he cursed the Lord's anointed?*) Notwithstanding, he thought of him as of a wicked man, and gave *Solomon* his Son charge, not to account him innocent. And this is that forgiveness which *Moses* speaketh off. *Levite.* 19. *Thoushalt not hate thy Brother on thine heart, but thou shalt plainly rebuke thy Neighbor, & suffer him not to sin.* Of the second sort of forgiveness, which is toward the penitent, we have an example in *Paul* and the Church of *Corinth,* toward the incestuous person which had committed Fornication, *And such Fornication as is not named without detestation among the Gentiles, taking unto him his Fathers Wife.* For when he being rebuked of many, and put out from among them, sorrowed for his sin with a godly sorrow, which caused repentance not to be repented off, he willeth them to receive him, and entertain him among them as a faithful Brother, and to think well of him as they did before, *And to minister comfort unto him, least he should be swallowed up with over-much heaviness, and least Satan should circumvent us, for we are not ignorant of his enterprises.* Hence it it that he saith; ye ought to forgive him, and to comfort him, and to confirm your love toward him, which is as much as if he should desire them to take him again for a Brother.

The Objections being answered, which stood before us as a Cloud that dimmed and darkened our sight: let us come now to the Uses of the Doctrine, and see what we may conclude from hence. First, seeing former offenses are upon our repentance to be forgiven, we learn that we ought all to be of a plakeable Nature, easy to be appeased, and ready to be entreated; we must be inclinable to mercy, and pass by offenses that might provoke us to anger. It is a fruit of true love, described by the Apostle; *It suffereth long, it is bountiful: Love enuyeth not: Love doth not boast it self: it is not puffed up: it doth no uncomely thing: it seeketh not her own things: it is not provoked to anger: it thinketh not evil: it rejoiceth not in iniquity, but rejoiceth in the truth: it suffereth all things: it believeth all things: it hopeth all things: it endureth all things.* There is no man but gladly desireth to have God (that is able) to be ready and willing to forgive him his sins: and therefore we ought to be like affectioned toward our Brethren. It is a great comfort to the weakness of our Faith, which needeth all props and pillars to sustain and uphold it. For though the forgiveness of our Brethren be no cause of our forgiveness, it is a sign and testimony, whereby we are infalliblie confirmed, that as surely as we remit others, we shall be remitted. Nothing maketh us more resemble the Lord, then to be merciful, he is the God of patience, *He is slow to anger, he is full of compassion, and of great kindness, he will not always chide, neither keep his anger forever, he knoweth whereof we are made, and he remembereth we are but Dust.* On the other side, nothing in the World maketh us so like unto Satan, and to be

transformed into his Image, as malice and envy. Hence it is that he is called a Tempter, a Slanderer, a false accuser, the author of all hatred and dissention. This appeareth in the example of our first Parents, so soon as they were placed of God in the Garden, immediately Satan set upon them, and sought to dispossess them of that happy estate. If then we give our selves to hatred and malice, and never think our selves well, but when we are disgorging the rank or and envy of our boiling stomachs, we show our selves not to be the Sons of God, who is Love it self; but to be the Children of the Devil, who is maliciousness it self. For, *Hethat committeth sin is of the Devil; for the Devil sinneth from the beginning: for this purpose was made manifest that Son of God, that he might loose the Works of the Devil: Whosoever is borne of GOD sinneth not, for his Seed remaineth in him, neither can he sin, because he is borne of GOD.*

This reproveth those that keep old revenge and settled malice as a festered sore, rusting and rankling in their hearts, to the satisfying of their own lusts, to the poisoning of their own Souls, and to the dishonoring of Almighty God. This we see to have been in *Cain,* who hating his Brother, and suffering the Sun to go down upon his wrath, in the end his wrath conceived, brought forth Murder, and Murder when it was finished, wrought out his destruction. The like appeareth in *Absalom* toward his Brother *Ammon.* For when *Ammon* had defiled his Sister *Tamar,* respecting neither the wickedness of the Fact, nor the shame of his Sister, nor the reproach of his person, nor the offense of his Brother, nor the blaspheming of the enemies, nor the scandal of the Church, nor the offense of his Father, nor the defiling of his Fathers house: *Absalomconceived hatred in his heart, and executed vengeance upon him to the full, two years after: he dissembled his purpose till occasion served, and afterward his malice brought forth a lamentable effect, when he goared his Sword in blood.* It is esteemed among carnal men, a token of valor to revenge, but indeed it is no better then slavish weakness, and want of true fortitude. So then, they are possessed with the Spirit of the Devil, that are content to shake hands and promise forgiveness, that speak deceitfully everyone with his neghbor, flattering with their lips, and gloze with a double heart; yet keep in mind the remembrance of old injuries waiting and watching for opportunity of time, place, and means, to execute the bloody designs of their beastly hearts. Would we be thus dealt with all at the hands of God? Would we be thus forgiven? Would we have half a forgiveness, and no more of him? Woe, and woe again were it to us, if we were thus forgiven. Let us deal as faithfully and fully, as sincerelie and unfeignedly with them, as we desire to have the eternal God to deal with us: *For with what judgment we judge, we shall be judged: and with what measure we mete, it shall be measured to us again.* Let us bannish from us, all lame, and half, & halting remission, which keepeth a part and piece vnforgiuen: if we would have the Lord forgive all, and cast them into •he bottom of the Sea forever, let us be like minded toward our Brethren. Otherwise, our own consciences shall convince and condemn us, so often as we say the Lord's Prayer, seeing we pray most fearfully against our selves: and as we reserve behind in a corner of our hearts a piece of our malice, so we desire the Lord also to reserve a part of his wrath for us, and of his punishment against us.

If any think himself wise enough to shift off this danger, and say; so long as I cannot resolve with myself to be in Love and Charity with my Neighbor, and to forgive him that hath offended me, so long I will not use the Lord's Prayer, but some other good and godly Prayers.

For we are not tied to this or that form, we have many excellent Prayers beside, we may use any of them. See, Fool, Fool, how subtle and crafty thou art to deceive thyself. Blind people play with the Lord's Prayer, as the Fly doth with the Candle, or as the child doth with the Knife: whereby it falleth out, that the one is burned, the other is wounded. Take heed, God is not mocked, we cannot dallie with him. It is not this or that form that God regardeth, it is our being in that estate, not reconciled to our Brother, that bringeth upon us sudden destruction. For God is Love, *And he that dwelleth in Love, dwelleth in God, and God in him: he that loveth not his Brother, abideth in death: Whosoever hateth his Brother is a Man-slayer, and ye know, that no May-slayer hath eternal life abiding in him.* Whereby we see, that to such as are malicious, there is no forgiveness, as we have noted before.

Secondly, seeing such as offend us, must upon their sound repentance be forgiven; we are taught hereby, not to reproach and upbraid men what they have been, when they are renewed by amendment of life, but consider their present condition what they are. For when God hath put out of his remembrance their sins, we must not set them upon records: when GOD hath discharged them of them, we must not lay them to their charge: when God hath cured and covered them, we must not uncover them, and make them bleed afresh. Let us remember what we our selves have been, before we were in the State of grace, even as evil as others, and had our delight in all sin. The Apostle saith. Rom. 7, 18. *I know that in me, that is, in my Flesh, dwelleth no good thing: for to will is present with me, but I find no means to perform that which is good.* Likewise, he forbiddeth and restraineth the Gentiles from insulting and triumphing over the Jews, that were through infidelity for a season cut off: Thou wilt say; *The Braunches are broken off, that I might be grafted in: Well, through unbelief they are broken off, and thou standest by Faith: boast not thyself against the Braunches, be not high minded, but fear.* It is a great reproach to us, to reproach such as have fallen, and are risen again by true repentance: to upbraid such as have sinned, & have forsaken their sins. It is a greater blemish to those that check them after they have turned from them, then to those that committed them. For they have washed away by their tears the filthiness of them, and blotted out the deformity that did cleave unto them.

True it is, so long as we continue in sin, and follow the lusts of our own hearts, we must be content to be reproved and shamed for them, that so we may be brought to see them, and be sorry for them. Thus it is noted, that Christ began to upbraid the Cities, *Wherein most of his great works were done, because they repented not.* So the Apostle feared, *Least when he came again to the Corinthians, his God should abase him among them, so that he should bewail many of them which had sinned already, and yet repented not of the uncleanness, and Fornication, and wantonness which they have committed.* They then that repent nor, are to be disgraced: but such as have repented, are to be loved and cherished. It skilleth not what they have been, for they are accepted according to the grace which they have received, which serveth as a singular comfort unto them. They that labor to disgrace those whom they should embrace, do imitate the example and practice of the Devil, who tempteth those that he seeth to have renounced his service, and departed from his Kingdom, and telleth them what they have done, how loose they have been in their lives, and into what horrible sins they have fallen, that thereby he might bring them to despair, and to let go their strong confidence that they have in the

promises of the Gospel. So it is with sundry of the Servants and Children of the Devil, they taunt and revile the faithful, for former faults which now they hate and abhor. But as they answer Satan, so they may all his Instruments, that they should consider rather what they are, then what they have been; and behold their present condition, not that which is past. Let us be like the good Angels, who do rejoice at the conversion of Sinners, but never cast them in the teeth with their offenses that have stumbled, and are recovered.

Lastly, let us cut off all occasions of dissention, & quench the fire that is begun to be kindled. A small spark, if it be not quenched, will break out into a great fire: a little smoke nourished, will turn into a flame. So when causes of contention and division do arise, we must endeavor to stay them and appease them. It is easily stopped in the beginning, which afterward is hardly, or not at all resisted. This wisdom we see in *Abraham,* (when strife arose between his Heard-men, and the Heard-men of *Lot*) he said unto him; *Let there be no strife (I pray thee) between me and thee, neither between thy Heard-men and my Heard-men: for we are Brethren.* They were not natural Brethren according to the flesh, as discending of one Father, but of a near kindred according to the flesh, and a nearer according to the Spirit: he was *Lots* Vnckle and elder, and in that respect his better, he was richer & wealthier, he had more Servants also to take his part, to join together, and to over-master him, if he had listed: yet he standeth not upon one, or upon all these: he looked not when *Lot* should stoop and bow unto him, but as in years, wealth, and authority, so in godliness, meekness, and moderation he went before him. Let us all consider this, & be provoked by the example of Christ, to be meek and lowly, *That we may find rest unto our souls.* The Lord Jesus hath taught us to call upon one Father, shall we then disdain our Brethren? The Apostle teacheth, that we are one body: if the members of the body should disagree and fall out; would not the ruin and destruction of the whole body follow? Again, we are all called to the same hope of eternal life; there is one mark, at the which we all shoot; there is one end, whereunto we bend; being Children of the same Father, and Heirs of the same Grace, and partakers of the same inheritance. O that this Meditation were settled and grounded in our hearts to love with brotherly kindness, and to hate all malice as a Serpent.

Let us learn, that we ought no more to be divided asunder, then the kingdom of Heaven can be divided: and that whosoever renteth himself from his Brethren, banisheth himself from the place of glory, which we all look for. Christ Jesus cannot be divided: for as his Coat was without seam, so his body must be without separtion. There are not diverse Faiths, diverse Baptismes, diverse Suppers, diverse God's: but one Lord Jesus, one Baptism, one Faith, one Lord's Supper, one God and Father of all. All these things, *Abraham* (no doubt) did consider and believe, and therefore said; *We are Brethren.* He doth not stand upon his reputation, and say; Shall I stoop to him? Shall I creep and crouch to him? Am not I better then he? Am not I wealthier then he? Am not I elder then he? He layeth all these aside, and resolveth thus; *Are not we Brethren?* And shall we strive? What a shame would this be to us? What a dishonor to God? What an evil example to these Nations that live among us? What a stumbling block of offense shall we lay before them to cause them to blaspheme God, and to speak evil of us, of our Religion, and of our holy profession? Let not us therefore tarry till others come and offer conditions of peace, but let us seek peace and ensue it.

Shall we stand aloof and hang back from agreement with them, because we take our selves to be abused, wronged, slandered, and injured? Shall God command us to forgive, and will we answer presumptuously, we will not forgive? Shall the Lord say unto us; *Thou shalt not hate thy Brother in thine heart:* and will we reply audaciously, we will hate him? Or if we do not scorn God to his face, what will we, what can we allege, or what shall we bring for our defense, that *Abraham* might not have brought as well as we? Will we say we are more excellent, and therefore reason it is, that they should bow the knee unto us? Will we say we are the better men? So was *Abraham.* Are we richer and wealthier? So was *Abraham.* Are we elder in years, and so look that the younger should yield? So was *Abraham.* Have we many Friends to join with us, to see we shall have no wrong, and to take our partes? So had *Abraham.* Are we mighter in force and power? So was *Abraham,* he went every way beyond *Lot.* Now then, if we be the Children of *Abraham,* we must do the works of *Abraham.* Whatsoever privileges we have to advance us above our Brethren, under color whereof we shroud the corruption of our Nature, and the malice of our hearts, let us lay all aside and cast them into the Dust, let us renounce age and honor; let us cast from us birth and years; let us deny wealth and worship, to the end we may be little and lowly in our eyes. *Abraham* got more true honor by yielding, then we can do by our proud looks, lofty stomachs, and corrupt minds. He that hath most godliness will relent soonest.

Let us strive who shall go before another in mercy and forgiveness, and put far away all bitterness of Spirit, and put on all humbleness of mind. But (alas) where is this meekness and longsuffering, while we rail and rage one against another? If the least occasion of contention and iarre be offered, how ready are we to embrace it, to nourish it, to prosecute it with all extremity? When we are a little moved, are these the words of Brethren, I will not take this abuse at his hands, I will never put up this injury, I will not be made such a Noddy, I will sue him at the Law, I will not leave him worth a Groat, I will make Dice of his Bones, I will tread upon his Grave: and shall I yield unto him, I will never do it.

O my Brethren, is this to follow the steppes of faithful *Abraham,* or to be like him, who was so wise, so meek, so great a lover of peace and concord? If we be ashamed to tread in his paths, take heed least the God of *Abraham* be ashamed of us, both in this life, and in his Kingdom forever. We boast our selves to be the Children of *Abraham,* we account our selves to be true Christians, and yet we will neither follow the example of *Abraham,* nor obey the commandment of Christ. The Lord remitteth the debtes that we are not able to pay, and will we require the utmost farthing? He forgiveth ten thousand Talents, and will not we forbear an hundred pence? It is the Master and Lord of all that is so merciful, and shall the Servant be so cruel and hard-hearted to his Fellow-Servant? Let us take heed least our malice and unmercifulness unto others, do cry out for vengeance against us, and shut up the mercy and compassion of God toward us, rendering seven fold into our bosoms, and barring us from any access to the Throne of his Grace. For if we forgive not men their trespasses, our prayers shall be abhominable, our religious exercises shall be turned into sin, and our offenses shall not be forgiven.

To conclude, let us consider these three pointes. First, that no Man can offend us, as we daily offend God, in thought, word, and deed. Secondly, that we may fall, and perhaps have fallen already into the like offense that we blame and reprove in others. Thirdly, we would be greatly grieved, not to be respected and relieved in the bitterness of our hearts, therefore we should regard the sorrow and supplication of others, craving mercy and commiseration at our hands. If we suffer our Brethren to call to us, and we be deaf, stopping our cares against them, we greatly deceive our selves, if we think to find the Lord other-wise minded toward us.

[*Thou therefore receive him, that is mine own Bowels.*]

He calleth *Onesimus* his Bowels or Entrals, being nothing of Kin to him in the Flesh, in respect of his earnest and fervent love that he beareth to him in Christ, being a true professor of the Faith. He knew well the lewd disposition of Seruaunts, for the most part in those days, as the Masters were cruel to them, so they were unfaithful to their Masters. It was found commonly true by common experience, which churlish and covetous *Nabal* spake falsely of *David.* 1. Sam. 25, 10. *Who is David? And who is the Son of Ishai? There be many Servant now-a-days, that break away every Man from his Master.* The like we see in the Servants of *Shimei.* 1. *King.* 2, 39. *Who fled away from him to Gath.* It was therefore a rare thing; and consequently more wonderful to find a man of this quality so well qualified: and a manof so bad note, to be so notable, which made the Apostle so earnest in speaking for him, and in commendinh of him. For nothing could have been said more effectual to pacify the wrath, and to mollify the heart of *Philemon,* in as much as he inferreth, that if he would not be appeased at his request, he had raged by this means on the very bowels of *Paul.* Behold therefore in this place, the conjunction of two heavenly virtues in the Apostle; to wit, Humility, and Love; that it is hard to say which was the greater, so that he was not ashamed to receive as into his Bosom and Bowels, a base Bond-slave, and besides, a Thief and a Runna-gate, to the end he might protect and defend him from the displeasure of his Master. And doubtless, if the conversion and turning of man unto God, were as highly prized and worthily esteemed of us as it ought to be, we would lovingly tender, and charitably embrace and such as we see truly, without hypocrisy converted unto God.

We learn from hence, that the love which Christians ought to bear to all the Saints, especially to those whom they have been means to convert, ought to be entire, dear, hearty, earnest, most faithful, and most fervent. It is our duty to love all men, more especially the Saints, but most especially such as have been gained to the Faith by us. The Lord himself testifieth his tender compassion toward his Children, to provoke them to follow his example. The Prophets declare; *That he which toucheth them, toucheth the apple of his eye.* So *Zachariah* blessed the God of Israel, *Who through his tender mercy gave life to them that sate in darkness and in the shadow of death, and guided their feet into the way of peace.* This appeareth notably in Christ Jesus, *Who was made like unto his Brethren, that he might be merciful, he will not break the bruised Reede, nor quench the smoking Flaxe:These things* (saith he) *have I spoken unto you, that my joy might remain in you, this is my Commandment, that ye love one another as I have loved you: greater love then this hath no man, when any man bestoweth his life for his friends.* This affection

we find in many places in the Apostle; *God is my record, how I long after you all, from the very heart-root in Jesus Christ: we had consolation in you, in all our affliction & necessity, through your Faith, for now are we alive, if ye stand fast in the Lord.* The Evangelist *Luke* describing the Church of God gathered together after the ascension of Christ, saith; *All that believed were in one place, and had all things common, and they sold their possessions and goods, and parted them to all men, as everyone had need.* This is a precept given in the Law, and no duty more often urged and touched in the Gospel. *Moses* saith, *Thou shalt not avenge, nor be mindful of wrong against the Children of thy people, but shall love thy Neighbor as thyself, I am the Lord.* The Apostle *Paul* among many precepts that he giveth, this is one of the chief and principal, *Let love be without dissimulation, abhor that which is evil, and clean unto that which is good: be affectioned to love one another with brotherly love.* All these testimonies of God the Father, of Christ Jesus our Lord, of the Apostle, of other Christians, and of the whole Church, do sufficiently teach us, that howsoever all the Saints of God are to be loved, yet those especially that have been converted to us.

The reasons that may be rendered to uphold (as firm pillars to strengthen) this Doctrine, are many and infallible. For first, there is great labor employed, long time spent, many means used, and continual care bestowed to convert a Soul to God. It is no idle work, it is not brought to pass without much ado. A Woman having had an hard labor with her child, doth love it the more, and will use speech accordinglie, saying; This was a very deer Child unto me, I must needs love it; yea, her love is so hearty and entire, that she forgetteth the pains and sorrow that she hath sustained. *Benjamin* among all the Sons of *Jacob,* was most tenderly beloved, in whose birth the Mother died, the fruit was saved, but the Tree withered and fell down, he cost *Jacob* therefore dear, even his best beloved wife, and indeed his only lawful wife, whom *Laban* promised, & for whom he served, so that he called him *Benjamin, the son of his right hand.* If then, that which is dearly bought, be deeply beloved, it is no marvel if it work effectually in spiritual things, where the greatest pains and labor is shown. We see this in the *Galatians,* who had put the Apostle to much trouble and exceeding torment in their recovery to Christ, are by him called his *Little Children of whom he travailed in birth again, until Christ were formed in them, and he was in much fear and perplexity, least he had bestowed on them labor in vain.* This appeareth in his behavior toward the *Israelites,* to whom pertaineth the adoption, the glory, and the Couenants, *I say the truth in Christ, I lie not, my Conscience bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in mine heart, for I would wish myself to be separated from Christ, for my Brethren that are my Kinsmen according to the flesh.* The like affection is bewrayed in *Moses* toward God's people, who had carried them in his bosom as a Nursse doth the sucking Child, when God was offended with them, and threatened to consume them, he cried unto the Lord, *Oh, this people have sinned a great sin, and have made them God's of Golde, therefore now if thou pardon their sin, thy mercy shall appear: but if thou wilt not, I pray thee rase me out of thy Book which thou hast written.* Thus he shown the bowels of his love toward that people, with whom he had taken so great pains, for whom he had so often prayed, and by whom he had been so oftentimes provoked.

Secondly, by testifying of our love, and showing forth the fruits thereof, we gather great assurance that we are of the company of the faithful, of the Communion of Saints, and of the

society of them that belong to the truth, when we love vnfaignedly those that are of the truth. The Apostle *John* teacheth that our love to the brethren, is a fruit of true faith, *Heereby we know that we are of the truth, and shall before him assure our hearts.* And again he saith, *We know we are translated from death unto life, because we love the Brethren; he that loveth not his Brother, abideth in death.* Whereby he showeth, that we are assured that we belong to God, are his children by the fruits of love, which are certain tokens of our election to eternal life.

Thirdly, love is the livery of Christ, and as it were the badge and cognizance whereby we are known to be his Disciples, and to be taught and directed by his spirit. This agreeth with the Doctrine of Christ, *A new Commandment give I unto you, that ye love one another; as I have loved you; that ye also love another; by this shall all men know, that ye are my Disciples, if ye have love one to another.* Christ Jesus did instruct his Disciples, especially in love, and did as it were graft it and engrave it in their hearts, and thereby made Charity a note of Christianity, seeing that where love doth not rest, there Christ doth not dwell. If then, we would make it manifest, that we have been brought up in the School of Christ, we must love one another.

Lastly, seeing it is the sum of the Law, and a token and testimony that we make Conscience to walk in the ways and commandments of God. Heerunto cometh the laying of the Apostle, *Owe nothing to any man, but to love one another: for he that loveth another, hath fulfilled the Law. For this; Thou shalt not commit Adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, even in this; Thou shalt love thy neighbor as thyself.* This is a special praise, and singular commendation of love, that it is a short sum and brief abridgement of the whole Law, and of every Commandment contained in the Law. This truth is taught in sundry other places, and repeated again and again, *All the Law is fulfilled in one word, which is this, Thou shalt love thy Neighbor as thyself.* And Col. 3. *Above all things put on love, which is the bond of perfectness.* Likewise 1 Tim. 1, 5. *The end of a commandment, is Love out of a pure heart, and of a good Conscience, and of Faith unfeigned.* Love therefore comprehendeth all duties: for Charity is the Law abridged, as the Law is Charity enlarged. Love is as it were a general Virtue, like unto the soul which is said to be whole, in the whole & in every part, or as the blood which is dispersed through the whole body, so is love enlarged and lengthened through all and every virtue. Seeing then, such as are converted by us, are the fruit of our labor, and that Love to the brethren is the seal of our salvation, the badge of our profession, and an Epitome or a breuiary of the whole Law, it followeth that it ought to be hearty, earnest, and fervent, toward all the faithful, especially such as have gone astray, and been brought by us into the right way.

This then being a virtue so necessary, that everyone which belongeth to the Lord Jesus Christ, must yield their obedience, even to love the Brethren, and show himself a true Christian, by showing Charity to his neighbor: let us consider the nature and properties of this Love, that we may have the right and true use of this Doctrine. For here is occasion offered unto us, to search into the knowledge of this Virtue, which is almost banished from among men, or weeded and worn out of the world, or carried from hence into the wilderness from the sons of men, or departed up from heaven from whence it came, and to have quite

and clean abandoned the gross earth, which is unworthy to entertain so precious a Jewel any longer. First therefore let us know what Brotherly love is. It is a work of God's spirit, whereby a man is moved to affect his Brother for God's sake, and to show forth the fruit of this affection. I call it a work of God's spirit, because it is not Naturally in us, it is not borne with us. Naturally, everyone is a lover of himself, and unnaturally is an hater of his neighbor, so that true love is the print of God's finger, and a mark set upon us by his spirit. Hence it is, that the Apostle setting down the fruits of the spirit, reckoneth up Love in the first place, as one of the principal, *The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, &c.* So then, we want this grace, until God work it in us. We need not seek far for self-love, for Love of the world, and the things that are in the world, for the Love of pleasures & carnal vanities, we have these near unto us, even within us; but we can never love the godly for God's sake, until it be given us from above, of whom only we must ask it, and from whence only we can receive it. Again, to be well affected toward our Brother, is to wish and seek his good, to rejoice at his prosperity, and to be grieved at his misery. True love is not idle, and it maketh us that we shall not be unfruitful and unprofitable unto others. We must be ready to help them bear their burden, and show the bowels of compassion toward them. That love which doeth not manifest it self to the relief and help of his neighbor, is no true Love, but beareth only the shadow of it.

Moreover, it is added, that we must do it for God's cause, because God is principally and first to be loved with all our power, and for himself. Our neighbor is to be loved in God, and for God, because he is God's creature, and beareth his Image. For Love extended to man is a fruit of the Love of God. Hence it is, that the Apostle saith, *This Commandment have we of him, that he that loveth God, should Love his Brother also.* God cannot be loved, and our Brother hated, because there is one and the same Law-maker, that commandeth both to love him and our neighbor also. Lastly, we must consider, who is our Brother, and what is our neighbor that we must Love, which are the parties to whom it is to be shown. By [*Brother*] we are not only to understand the son of our Father, that is our own blood & kindred; and by [*Neighbor*] we must take heed we do not deceive our selves, restraining it to such as are joined to us in friendship, or near unto us in dwelling, or such as bear unto us good will, but such as are of the same Nature with us, even any of mankind. He is to be accounted as our neighbor that is a man as we are, and doth bear the Image of God as we do, of what condition so ever he be, whether he dwell near unto us, or far from us; whether he be our own Country-man, or a Stranger; whether he be worthy or unworthy; whether he be a friend or an enemy; whether he be known or unknown; because we are to consider him in God, not in himself, as we noted before. This our Savior teacheth in the parable of the Samaritan, answering the Scribes question, *Luke* 10. that we must show the duties of love to him that wanteth our help and relief, though he were our enemy & one that did hate us (as the Samaritans were unto the Jews) whether he be godly or ungodly, we must extend the duties of love toward them. Thus did *David* deal toward *Saul* his enemy, that sought his life to take it away: he spared him when he might have slain him, and he cut off only a piece of his coat, when he might as easily have cut off his head; which kindness of his heaped up coals of fire upon his head, and so wrought with him, that he called him Son, and prayed God to recompense unto him that

goodness that he had shown, and ceased from persecuting of him at that time. The like example we have in *Elisha,* who would not suffer the Horsemen that were sent to take him, to be smitten with the sword, but commanded Bread and water to be set before them; so they did eat and drink, they refreshed themselves, and returned to their Master. Let us follow these worthy presidents, and account all men our neighbors; let us account our selves bound in duty to help them, and do unto them, as we would have them deal toward us. Thus we see what love is, we have heard from whence it cometh, wherein it consisteth, and to whom it is to be shown. It cometh from God, and is the work of his spirit; it consisteth in a fellow-feeling of their good and grief, of their prosperity and adversity, so that we should rejoice with them, and mourn with them, according to the condition wherein they are; it is to be shown to all such as are of the same nature, and are covered with the same flesh; that is, to all mankind.

Secondly, we are to consider the property of this Love, how it is to be performed. For, as we have seen the parties who are to be loved, even all; so we must mark the manner how they are to be loved; that is, fervently, and earnestly. This is taught by the Apostle *John,My little children, let us not love in word, neither in tongue only, but in deed and in truth.* This also he pointed out a little before, *This is the Message that ye heard from the beginning, that we should Love one another, not as Cain who was that wicked one, and slew his Brother.* And the Apostle Paul saith, *Let Love be without dissimulation.* Likewise in the Epistle to the Galatians, *It is a good thing to Love earnestly always in a good thing, and not only when I am present with you.* Our Love therefore must not only be true, but fervent, and that for these causes. We have the perfect example of Christ, *Who gave his life for his Sheep, and suffered the shameful death of the cross to redeem them.* Again, if occasion require it, and our calling will bear it, we ought so to Love them, as we should give our lives for the brethren; which duty we can never fulfill, except our Love be fervent. Lastly, there are many means to quench Love, as wrongs, injuries, unkindness, unthankfulness, hatred, and emulation; all these corrupt affections, are as water to the fire. Seeing then, it is so quickly, and by so many means cooled and quenched, let us kindle it, and labor to continue it, that it may always burn, and not decay. This fervent Love is a rare Jewel, which seemeth almost gone out of the world.

Thirdly, we must know the form and manner how we are to Love our brethren, to wit, even as our selves. By this rule our practice must be squared, and by this rule shall our love be judged. As we wish our own good heartily, sincerely, and vnfaignedly, so ought we to desire the good of our neighbor. It is the Law of Nature that teacheth us to do to others, as we would have others do to us. It is the Law of God that commandeth us to Love our neighbor as our selves. Our Love must be without hypocrisy and dissimulation from the very heart. This hearty Love is as it were the life and soul of the duty due to our brethren. Let us therefore love them with a sincere affection, and in unfeigned simplicity. This appeareth plainly in such as prayed for their persecutors and utter enemies, as *Stephen* when they stoned him, kneeled down and cried out with a loud voice, *Lord lay not this sin to their charge.* And our Savior Christ when they crucified him, said, *Father forgive them, for they know not what they do.* If we can practice and perform the like, wish their good as our own, pray for them as for our

selves, and desire their forgiveness, as we would be forgiven of God, then is this true love to our true comfort found in us.

Secondly, seeing this is the Love that must be found in us towards the Saints, it serveth to meet with many enormities, and to reprove many sins that reign in the world, and are as the fore-runners of the full and final ruin thereof. Our love to others, is a cold love; frozen, without heat; dead, without life; barren, without fruit; such as our Savior speaketh of in the gospel, *Because iniquity shall be increased, the Love of many shall be cold.* But our Love is hot toward our selves, we have abundance of self-love, which ouerfloweth in us, and overcometh true love. This is the only love that remaineth in the world in these days, which is the corruption, nay the bane and poison of true love. This is it which the Apostle prophesied of long ago, *This know also, that in the last days shall come perrillous times, for men shall be lovers of their own selves, without natural affection, no lovers at all of them which are good.* Where we see, that *Paul* prophesying of the last days, days of great peril, and much impiety, doth put self-love in the first place, as it were in the forefront, and make it the fountain from whence the train floweth, that followeth afterward. For he which loveth himself, will not regard what he doth to others, and arrogateth all things to himself; he setteth up himself as the only man of account, he magnifyeth himself, he contemneth all others. Hence it is, that he is covetous, proud, treacherous, stubborn, heady, high minded, and heapeth or hoordeth up sin upon sin, till he fill up the measure. The world is pestered with these Monopolies, which are all for themselves, nothing for the common good of Church or Country. We have a common Proverb rife in their mouths, but more rife and ripe in the practice of the people, *Everyone for himself, and God for us all.* The first branch showeth what is in use, but the second part must be changed; for where everyone is for himself, there the Devil is for all. Wherefore the former is the Devils Proverb, and is no more to be used among God's people. The Christian Proverb must be, *Everyone for his Brother, and God for us all:* because Love seeketh not her own, but the good of others.

Secondly, as we see self-love checked and controuled, so they are condemned that place brotherly love in fair words, and gentle speeches (and yet many fail in these, and cannot afford them, as if every word of their mouth were worth Gold) whereas in such is no sound Religion, but a vizard only of holiness. True love must be shown in the fruits, in sustaining, helping, pitying, & relieving those that crave our relief, and are in necessity. The Apostle teacheth them that are destitute of true faith, that shroud themselves under the profession of the Gospel, and yet are not able to make demonstration thereof by their works. A good Tree bringeth forth good fruit. If the Tree bring forth either no fruit, or evil fruit, it is an evil tree. If we have only good words, and either no works at all, or evil works, it is a plain argument, we are not yet in the number of true believers, neither are endued with that faith which worketh by love. Hence it is, that the Apostle *James* saith, *If a Brother or a Sister be naked, and destitute of daily food, and one of you say to them, Depart in peace, warm yourselves, and fill your bellies, notwithstanding ye give them not those things which are needful to the body, what helpeth it? Even so the Faith, if it have no works, is dead in it self.* If then, we content our selves to give the Alms of fair words, which are but empty shows, it showeth that we are barren trees full of leaves, but void of fruit, and it shall minister as little comfort to our hearts, as it doth

relief to their bodies. We are taught to visit Christ in his members, and apply our selves to do them good, that in the last judgment we may find that mercy and compassion at the hands of Christ, which we have shown to the members of his body. To give kind words, is not that fervent love which here is commended unto us.

Lastly, it reproveth such as give themselves to fraud and deceit, to cruelty and oppression, to subtlety and circumventing their brethren, to lying & using false Waights and Measures. For if this should be the rule of our love, that it ought to be fervent, we should examine our own hearts whether we would have another man to deceive and oppress us, by forgery & falsehood. The Apostle reproveth all such wrongful and injurious dealing, and as a Prophet of God denounceth severely certain judgment upon such wickedness, *Let no man oppress or defraud his Brother in any matter: for the Lord is an avenger of all such things, as we also have told you before time, and testified.* It is common and wicked Objection. May I not do with mine own as I list, who shall hinder me to use mine own as I think good? This is the common argument of Harlots, Drunkards, and other beasts, which ought not to be in the mouths of Christians. Let them use it that are out of Christ, let us be ashamed of such profaneness and ignorance. For indeed, thou hast nothing that is thine own; thou art but a Steward, and the time shall come, when thou must give an account of thy Stewardship, because thou mayst be no longer Steward.

Lastly, seeing all are to be loved, but especially such as have been converted by us; it teacheth us to further their salvation, that have been brought into the way by us, and never to forsake them, until we have brought them to their journeys end. For what a vain thing were it, to find a man wandering out of his way, and going astray from the right path, and when he hath brought him back, to leave him without farther direction? Or what an unnatural part were it for a Mother to bring forth her Child into the world, and then to take no more care of it, neither to wash it in water, nor to wrap it in swathling Clowts, nor to have any compassion upon it, but to cast it out into the open field. The love of *Moses* his Mother was greater toward him, who being borne, was hidden three months from the cruelty of the Egyptians, and being put among the Bul-rushes in the water, was watched by his Sister, to see how God would provide for his deliverance; even so, it standeth us upon, having been made blessed means and Instruments of the good of others, to be assistants unto them, and to further their salvation, as God shall enable us.

It is the part of a good Work-man, not to leave his work imperfect. A good Physician will not leave his patient, when he hath done but half his cure. An Husbandman will not give over when he hath half sown, but will labor unto the end. He that doth but half build an house, is but half a Carpenter. He that entereth into Christianity, and beginneth well, is but half a Christian, the greatest part of the work remaineth behind. Let us all follow the example of God, when he began the great work of the Creation of the world, he left not his workmanship vnfashioned and vnfinished, but in six days fully accomplished it to the glory of his name. And as he did in the generation of his creatures, so he doth in their regeneration, *Those whom he loveth, he loveth unto the end.* This is it which the Apostle teacheth, *I am persuaded of this same thing, that he that hath begun this good work in you, will perform it unto the day of Jesus*

Christ. As then God never leaveth him whom once he loveth, so should we have a care of those that we have moved to embrace the truth, and watch over them for their good. The Minister must preach sound Doctrine in love, to the souls of men that he hath undertaken the charge of, for whom he is to give an account in the great day. We see the Apostles having taught the Gentiles, & planted a Church among them, did not cast off all care of them, nor think themselves to have discharged a sufficient duty toward them, but knowing the malice of Satan, the deceit of false Teachers, and the frailty of man's nature, *They returned back to confirm them in the faith, and to settle them in that truth which they had received of them.* When *Peter* professed great love to Christ, he willed him to manifest it by feeding of his Sheep and Lambes: the greater his diligence was in feeding the flock of Christ, over which he was made a principal Watchman, the greater duty he performed to Christ himself. When *Agrippa* the King had heard the defense that *Paul* made for himself, and the confirmation of his calling, by the heavenly vision that apeared unto him, he said, *Almost thou persuadest me to become a Christian.* But did *Paul* him so? Or doth he think it enough to make him almost a Christian? No, half a Christian is no Christian; and almost godly, is not godly. Therefore his desire was to take him by the hand, or rather by the heart, if he could have sounded into the depth and bottom of it, and to have led him from *Almost,* to *Altogether.* Hence it is, that when he seeth him coming toward Christ, he casteth out his Net to catch him, if it were possible; saying unto him, *I would to God, that not only thou, but also all that hear me today, were both almost and altogether such as I am, except these bonds.* Thus he ceaseth not continually to call upon the Churches, to increase more and more, and to proceed from grace to grace. Again, it belongeth to every Master of the Family, to water that which himself or the Minister hath planted, and to be always weeding out the bitter roots that spring up in his Garden. If we have brought any of his family to godliness, and to embrace the Gospel, let him make much of them, let his countenance be toward them, let him favor them above others, and admonish them to frequent the exercises of Religion, remembering that it is as great a Virtue to keep, as to get; to preserve, as to find; to hold fast, as to take.

Moreover, as it is a general duty belonging to all of us, to exhort one another, while it is called today, and stir up one another to good things; so if by our example of life, or lighting of them a Candle to see their ways, they shall come to the acknowledgement of the truth, we should love them dearly, and provoke them to go farther forward in good works, assuring them that such as continue to the end, shall be saved. This serveth severely to reprove those, who having been zealous in the faith, and witnessed a good confession before many witnesses, and been a means to open the eyes of others, to behold the glorious light of the Gospel, that before wandered in darkness, are now gone back themselves, or seem to stand at a stay, and have left their first love. To whom I can say no more, but wish them to turn back to consider what they have been, and to remember what they are, knowing that it had been better for them, never to have known the way of righteousness, then after they have acknowledged it, to turn away from the holy Commandment. Let all such therefore call to mind the exhortation of Christ, to the Angel of the Church of *Ephesus,Remember from whence thou art fallen, and repent, and do the first works, or else I will come against thee shortly, and will remove thy Candlestick out of his place; except thou amend.* It is a great shame to show the way to

another, and to go out of it himseife; to teach another, and not to teach himself; to stir up another to go forward, and himself to go backward; to kindle zeal in others, and himself to grow cold & lukewarm, and therefore to give occasion to others to think, that their former profession, was but an heat of youth, seeing they decline in their old age. On the other side, such as have been won to the Gospel by others, ought entirely and fervently to love such as have converted them, to show themselves every way thankful unto them. The Apostle beseecheth the *Thessalonians,To acknowledge them that labor among them, and are over them in the Lord, and admonish them, that they have them in singular love for their works sake.* Who is it, if he were blind and had his sight restored unto him, would not speak well of him by whom it was restored, and acknowledge himself bound unto him all the days of his life? We are all naturally borne blind, & have not one eye to see the saving truth of godliness: If then, we attain the sight of our selves, and to know our natural blindness, how ought we to praise God's mercy toward us, and to love those by whom we have the eyes of our minds enlightened? He is a very unkind and unthankful person, who, having lost his way in a great and terrible wilderness, where he knoweth not which way to turn or return, not whether to go to get out, meeteth with a certain guide that is able and ready to conduct him, and to enstruct him in his way, will never so much as open his mouth to give him thanks. Or having been cured and recovered from a dangerous and desperate disease, that brought him to the doors of death, will never acknowledge the benefit and good turn that he hath received. So is it with those that have wandered a long time in the vanities of this world, and in the pleasures of the flesh, as in a wilderness; it is the greatest ingratitude not to acknowledge those his best and surest friends, that have shown them the strait gate, and the narrow way that leadeth unto life. And if our souls have been saved from death, to which we made hast, and ran with greediness; if there be any comfort of love, or fellowship of the spirit, or any compassion and mercy in us, we ought to show it to those that have been as spiritual and special Physicians unto us, to deliver us from death, and to restore us to life.

[*Whom I have sent again.*]

Hitherto we have spoken of the first reason that concerneth the person of *Onesimus,* who was unprofitable, but now is become very profitable. The second sort of reasons are touching *Paul* himself, and touch either the present action of his sending of him back, or the common friendship that a long time had been between *Paul* and *Philemon.* The first of these reasons is in this 12. verse, which may be thus concluded:

- *If I have sent Onesimus back unto thee, then it is thy duty to receive him:*
- *But I have sent him back again,*
- *Therefore it is thy duty to receive him.*

If there had not been great cause that *Philemon* should receive him, the Apostle would never have sent him, especially seeing he found his abode with him and his service done unto him very profitable. Now we are to mark in this place, that *Paul* requireth not *Philemon* to make his servant free, and to discharge him of his bondage; and albeit *Paul* had great need to have

used the ministration of *Onesimus* in the extremity of his imprisonment, yet beeinganother man's servant, and not his own; belonging to his own Master, and not to him; and knowing that he ought not to covet another man's servant, he would not detain him, but sent him back to *Philemon* to whom he did appertain, and from whom he departed. This is consonant to the truth and purity of the Gospel, this the Master might well require, and this duty the servant was bound to perform, even to return and repair again from whence he came. Heereby we learn, that the Gospel of Christ doth not dissolve or abolish, but confirm & establish civil ordinances, distinct degrees, and politick constitutions among men, as between Princes and Subjects, Parents and Children, Husband and Wife, Master and Servants, Superiors and Inferiors.

This appeareth in many places of the word, where the several and distinct duties of several and distinct callings, are mentioned and required by the Apostle. Hereunto cometh that which he setteth down, *Rom.* 13. *Let every soul be subject to the higher powers, for there is no power but of God, and the powers that be, are ordained of God.* Likewise writing to the Ephesians, he chargeth *Wives to submit themselves unto their husbands, as unto the Lord:* he willeth *Husbands to love their wives, even as Christ loved the Church, and gave himself for it:* he requireth of *Children to obey their Parents in the Lord, for this is right:* he commandeth *Fathers not to provoke their Children to wrath, least they be discouraged, but to bring them up in instruction and information of the Lord:* he prescribeth unto *Servants, to be obedient unto them that are their Masters, according to the flesh, with fear and trembling, in singleness of their hearts, as unto Christ;* and he setteth down the duties of *Masters, that they should deal justly with their servants, putting away threatening, knowing that even their Master also is in Heaven, with whom there is no respect of persons.* In like manner, when he writeth to *Timothy,* he saith, *Let as many Servants as are under the yoke, count their Masters worthy of all honor, that the name of God and his Doctrine be not evil spoken of.* And Titus 2. *Let Servants be subiest to their Masters, and please them in all things, not answering again; neither pickers, but that they show all good faithfulness, that they may adorn the Doctrine of God our Savior in all things: for that grace of God that bringeth salvation unto all men hath appeared.*

The like exhortations, and establishing of civil ordinances, we see in *Peter,Submit yourselves unto all manner ordinance of man, for the Lord's sake; whether it be unto the King, as unto the Superior; or unto Governors, as unto them that are sent of him, for the punishment of evil dooers, and for the praise of them that do well.* So likewise he chargeth the Wives to be *Subject to their Husbands, that even they which obey not the word, may without the word he won by the conversation of the wives, while they behold their pure conversation which is with fear.* And the Husbands he teacheth, *That they should dwell with them, as men of knowledge, giving honor unto the woman, as unto the weaker vessel, even as they which are heirs together of the grace of life, that their prayers be not interrupted.* Christ our Savior willeth us to *Give unto Caesar the things that are Caesar's; and unto God, the things that are God's.* The Apostle hath heaped together many such precepts unto the same purpose, 1 Cor. 7. *Let the Husband give unto the wife due benevolence; and likewise the wife unto the Husband: defraud not one another, except it be with consent for a time: unto the married I command; not I, but the Lord, let not the wife depart from her Husband, and let not the Husbande put away his wife: If any Brother, have a wife that believeth not, if she be content to dwell with him,*

let him not forsake her; and the woman that hath an Husbande which believeth not, if he be content to dwell with her, let her not forsake him. Let every man abide in the same Uocation, wherein he was called: Brethren, let every man, wherein he was called, therein abide with GOD. All these rules and commandments, serve to teach us this truth, that howsoever the gospel doth make us all as brethren, and join us together in one body, yet it doth not abrogat and abolish the difference between man and man, and bring in an Anarchy and confusion, but settleth a distinction between Prince and subject, between Master and servant, between high and low.

This Doctrine of the gospel will better appear, if we mark the reasons. For first, God is not the author of confusion and disorder, but of peace and order. Look upon all the creatures of God in heaven & earth, on high and beneath, and we shall be constrained to cry out with the prophet, *O Lord, how manifold are thy works? In wisdom hast thou made them all, the earth is full of thy riches.* Al tumult and sedition, all disorder and insurrection cometh from the devil, he is the author thereof. For he first brought in sin, and sin brought in disorder. Hence it is, that the apostle saith, *God is not the author of confusion, but of peace as we see in all the churches of the Saints.* He commandeth that all things be done honestly, and in order; he commendeth the goodly order that is observed among the faithful, and therefore he teacheth not any disorders, nor alloweth them where they are.

Secondly, Christ came not into the world to abolish the Law, but to establish it, as he testifieth, *Mat.* 5. *Think not that I am come to destroy the Law or the Prophets; I am not come to destroy them, but to fulfill them: for truly, I say unto you, till heaven and earth perish, one jot, or one title of the Law shall not escape, till all things be fulfilled.* Now we know that the moral Law commandeth the honor of Father and Mother; that is, of all superiors, who bear a part of his image. If then, the end of his coming were to ratify the Law; then it followeth, that the Law making a difference between superiors and inferiors, remaineth, and shall remain in his full strength, power, and virtue.

Thirdly, the Gospel commandeth hearty obedience, as unto God, and therefore doth not dissolve or disannul true obedience; nay, it is a praise and ornament to the Gospel, when all sortes walk in the duties of their several Callings, and specially such as are the obedience of others. Servants are the lowest condition in the Church, and yet the Apostle teacheth, that by vprighnesse of their life, and obedience to their Master for Conscience sake, they may adorn the Doctrine of God our Savior in all things; and on the other side, by the evil life, stubborness, and disobedience of servants, that profess the knowledge of the Gospel, the name of God and his Doctrine is blasphemed and evil spoken of. Likewise, speaking of believing Wives, that have unbelieving Husbands, he putteth them in mind of subjection, to the end that by their holy conversion, they may win their husbands to embrace true Religion. To this purpose the Apostle *Paul* teacheth servants to be obedient to them that are their Masters, according to the flesh, and chargeth them *that whatsoever they do, they do it heartily, as to the Lord, and not to men.* Seeing therefore, that God is the author of order, not of confusion; seeing Christ came not to abolish, but to establish the Law; and lastly, seeing the Gospel teacheth subjection, and doth not release or acquit any of their duty; it followeth, that the gospel doth not bring in parity and equality among all (the Mother of all mischief)

but discerneth and distinguisheth of the Callings of men; it doth not give liberty to pervert all order, it maketh not Servants to be Masters, and Masters to be servants, but directeth everyone to keep his place, and to abide in his vocation.

Seeing this is the honor & commendation of the gospel, let us see what Uses arise from the knoledge of this point. First of all, we conclude from hence necessarily, that it hath always been a lying devise, and devilish slander to Christian religion, to be the author and fauorer of carnal liberty, and to Christian professors, to be enemies to states and commonwealths, to magistrats, laws, & civil ordinances. This hath always been the accusation of slāderous tongs, to brand the Gospel, as the breeder and bringer in of all uproars and conspiracies: & yet there is no Doctrine under the Heaven, that less deserveth to be defamed. For the Gospel was a friend to Princes, when Princes were enemies to the Gospel; it teacheth to be subject unto them, to pray to God for them, & to obey all their godly constitutions, and therefore it is the Father of lies, and enemy of all truth, that hath sought to disgrace & discredit the holy truth of God, and such as in truth do embrace it. He seeth and perceiveth, that if the Gospel stand, his kingdom must fall; if the Gospel flourish, his kingdom must decay. Hence it is, that the church & people of God, have in all ages and times of the world, been accused of rebellions, treasons, seditions, insurrections & many other grievous impieties Heerof the scripture & experience afford plentiful examples. In the book of *Ezra,* the enemies accuse the guiltles *Jews* to be a rebellious people, & that they have of old been always given to sedition. *Ahab* burdeneth *Elias,* that it was he & his fathers house that trobled *Israel. Haman* suggesteth unto the king against the *Jews,* that their laws were diverse from all people, & that they did not observe the kings laws, and therefore it was not for the kings profit to suffer them. The Apostles are accused to be authors of sedition, troublers of cities, raisers of tumults, causers of rebellion, breakers of laws, and teachers of ordinances not lawful to receive, they said of them, *These men that are Jews trouble our City, & they preach ordinances which are not lawful for us to receive, neither to observe seeing we are Romans.* Where we see, they cover their covetousness with a shadow & pretence of standing against innovation, but they discover the hollowness & hypocrisy of their harts, when they join trobling of the state and preaching of the gospel together. Whereby it appeareth, that their troubling of the city was nothing else, but because they preached the word, which the devil & his instruments could not bear and abide. *Paul* is accused by *Tertullus,* to be a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and that he taught all men everywhere against the law of *Moses.* And no marvel, for thus they dealt with the son of God, when he taught the truth without mixture of error, and without respect of person, he was accounted & accused not only to be a Sorcerer, a Samaritan, a Drunkard, a glutton, a deceiver, a devil, *but an enemy to Caesar, and a troubler of the public peace.* Now all these things being considered, let us remember what the Lord Jesus saith to us, *The servant is not greater then his master, if they have persecuted me, they will also persecute you.* The heathē after Christ's time, cried out against the Christians, that they were the authors and causes of all public plagues & calamities that fell upon kingdoms & countries. If *Nile* flowed not over the fields, if the heaven stayed, if the earth quaked, if famine increased, if the pestilence continued by and by the poor Christians, as the sheep of Christ, were cast unto the lions. They charged them to make privy

conspiracies, to devise secret counsels against the commonwealth, to murder children, to feed themselves with man's flesh, and to practice all Iniquity; they were so blinded, that they could not perceive that their Idolatries brought God's judgments. Thus we see how the church hath lien open to all false surmises and suggestions of sedition. But what can be immagined more unjust or vetrue? If there be any peace in this world in any lande, it is for the Gospels sake, and it cometh through the bountifulness of God for his people's sake that call upon him. Nevertheless as the Gentiles dealt with the Jews and Christians from time to time; so do the wicked in these days with the godly, they lay to their charge that they keep no laws, that they disobey Princes, that they are seditious and tumultuous, and enemies to the State. If we see or hear the Saints of God thus handled, and evilly entreated, we must know that this is an old devise of the devil practiced against the Prophets, against Christ against the Apostles, and against all true Christians, even from the beginning. And let this serve to comfort us, when we find such slanderous imputations and accusations laid to our charge, considering that thus they have reviled and railed upon the Servants of GOD, that have been before us in all times, and that we have Christ Jesus, the witness of our innocence, who if not in this life, yet in the life to come, will reveal the things that are hidden in darkness, and bring to light the things that are covered. In the mean season we must remember that they are pronounced blessed, that are reviled and persecuted for righteousness sake: and we must labor to convince them, not so much by words, as by deeds, answering the falsehood of their slanders, by the uprightness of our lives, which shall be able to speak for us, even when we ohld our peace.

Secondly, we see that Christian poillicy is not against Common-wealth policy, so that there is no State under heaven, whether entertaining the regiment of one, or of many, but may give entertainment to the Gospel. For seeing it meddleth not with matters of civil government, whether it be a free state, or depending of others, it shall receive no impeachment or detriment in temporal affairs. Our Savior teacheth, *That his kingdom is not of this world, but spiritual for the soul & Conscience.* When one came unto Christ, and entreated him to bid his Brother divide the with him, he said unto him, *Man, who made me a Judge, or a diuider over you.* When tribute was required by the Officers and Receiuers, he sent *Peter* to pay it, declaring by his willing obedience, that civil policy is not taken away by the preaching of the Gospel.

This serveth to overthrow two sorts of Heretics, both of them (enemies to the Crown and Dignity of Princes) the Anabaptists, who take away Magistracy, and despise government, and the Papists, who follow apace after them; and if they make hast (as they begin) they will soon overtake them. The Anabaptists, take away all dominion and power, deny Magistracy to be lawful, take away the propriety of things, and will have all things common. These are such as the Apostle *Jude* prophesied of in his Epistle, which despise government, and speak evil of them that are in authority. Their error, or rather heresy, they ground upon diverse places of Scripture, which we will briefly answer.

First, they object, that Christ saith, *Resist not evil,* which is required of all Christians: What use then is there of the Magistrate, who beareth the sword and resisteth evil? I answer, Christ in these words exhorteth us to Christian patience, and reproveth private revenge, he

doth not abrogate the Office of the Magistrate, as appeareth by the words of Christ, if they be aright considered. For he doth not say, if any man shall strike thy neighbor on the right cheek, command him to turn the left also; neither doth he say if any will sue his neighbor at the law, & take away his coat, charge and require him to deliver his cloak also; but whosoever shall give thee a blow on the right cheek, turn thou to him the left also; & if a man shall take away thy coat, let go thy cloke also. Wherefore it appeareth, that this concerneth private persons, not public Magistrates. Again, *To resist evil,* is not simply and in it self evil; but to do evil, is evil indeed. For if it were simply evil in it self; no householder among Christians should withstand and resist the evils of his house, but suffer them to do what they list, and lay the bridle in their own neck: No Schoolemaister shall bridle the folly and licentiousness of youth, which the rod of correction doth drive away; no Father shall be allowed to chastise and punnish his children, but must let them alone to run into all evil. If these things be absurd & unworthy the person and doctrine of Christ; it followeth, that it is not simply & absolutely forbidden, to resist evil. For what is the Magistrate else in the commonwealth, then as an householder among his family; as a schoolmaister among his scholars; as a father among his children; nay if there be need anywhere, of a Christian Magistrate, it is among faithful Christians; that is, amongst those that do not revenge themselves, but are patient before their oppressors, as the Sheep that is dumb before his shearers. The Children of this world are like brute beasts, who as they make no conscience of wrong, so they make no conscience of revenge.

Secondly, they object that we are charged to stand fast in the liberty which Christ hath purchased for us, and whereby he hath set us free, Gal. 5, I answer, this is to be understood of spiritual liberty, not civil; the liberty of Conscience, not of obedience; of Christian liberty, not Anabaptistical. For the liberty of Christ, is a freedom from the power of Satan, of sin, of death, of hell, and of condemnation; it is not a freedom from the power of Princes, and an exempting of men from civil subjection.

The third objection is, that Kings sons are free from tribute, and therefore from subjection. Math. 17, 26. I answer, though all Christians be made the sons of God, yet Christ Jesus speaketh that of himself, who according to his deity was the natural son of God, and according to his humanity & birth into the world, was of the linage of *David,* and heir to the crown and kingdom, and consequently was freed from payment of tribute. But this serveth nothing to free men from Magistrates, and the duties we owe unto them.

Fourthly, the Apostle saith, *Ye are bought with a price, be ye not the Servants of men,* 1 *Cor.* 7, 23. But Magistracy maketh us the servants of men. I answer, this toucheth nothing the calling of Magistrates, but teacheth that in matters of Religion we should not depend upon the aurhoritg of men, or hang upon their sleeve, as the Corinthians did, who are reproved for addicting themselves, some to one teacher, some to another. This is to make men Lord's of our faith. To conclude, we must know that the Magistrate is the Minister of God, and hath received from God, not an absolute power to do what he list, but a limited power, to take vengeance of the wicked, to countenance the godly, that so we may live a peaceable and quier life in all godliness and honesty. He is the keeper of both the Tables of the Law, he

executeth Justice and judgment without respect of persons, he abolisheth Idolatry, and maintaineth public tranquility; without whom, one of us could not live by another, but men would be as Wolves and wild beasts one to another; so that the Anabaptists that would abolish this ordinance of God. are enemies to religion, to godliness, to equity, to honesty, to peace and quietness.

Secondly, the Popes, Jesuits, and Papists, that hang upon the Pope, as upon their God, doth cut short the authority of Princes, thar they may establish an absolute sovereignty and supremacy of Antichrist, the man of sin, who tyrannizeth over men's Consciences, and advanceth himself above all Kings, and Emperors, and Magistrates of the earth. Hence it is, that the Priests and Jesuits; bring in an immunity and exemption of the Clergy, from the authority of the civil Magistrate, and secular powers, which is a kind of rebellion, & this is claimed as a privilege belonging unto them by the whole Roman Clergy. Again, the Jesuits are medlers in State-matters, in establishing and deposing of Princes, in troubling of Common-wealths, in plotting and practicing of Treasons, in murthering of Princes, and in setting all things in an uproar.

Thirdly, the Bope usurpeth a power to free subjects from their allegiance and their oath of obedience, as appeareth by the Popes two Breeues that he sent over, forbidding his popish Catholics to swear homage and fidelity to the King.

Fourthly, their teachers of popish Divinity, publish and maintain many Treasonable positions, tending to the dishonor of Princes, and to the overthrow of Kingdoms. It is well known to all the World what *Bellarmine* hath delivered in the Controuersies of Religion, that he hath published to be read and viewed of all men; how basely he hath spoken of Princes, and how boldly he hath diminished their authority, that he might establish the Popes Temporal Soueraignety. He teacheth out of his Doctors Chair, or rather from his Orators Deske, that Princes are rather Servants, then Lord's, subject not only to Popes and Cardinals, but to Bishops and Priests: that Princes have their authority, not immediately from God, nor from the Law of God, but by the Law of Nations: that Princes may be deposed and dethroned by their Subjects, and other placed in their stead; that the Pope hath Temporal power indirectly: that obedience is due to the Pope for conscience sake, but to Princes for policy sake. That the cause why Christians in former time deposed not *Nero* the Tyrant, and *Julian* the *Apostate,* and *Valens* the *Arian,* and such like, was, because they wanted Temporal power, and if they had not wanted strength, they would not have wanted will to do it: that if Princes go about to turn away the people from their base-*Roman,* and Bastard-Catholic Faith, they may and ought to be deprived of their dominions. Hereunto we might add many like principles of their devilish Divinity taught in their Schools, and brought into the State, and practiced by their Disciples, out of *Sanders,* who was himself an Arch-rebel, and perrished in his rebellion that he had raised, being not only a beholder of it, but an Actor in it.

Whereby we see, if he had no other matter, what we are to esteem of the *Roman* Religion; namely, that it is a counterfeit Religion, to be abhorred of all true Christians, being the Nursery of Treasons, and the Mother of all abominations; which setteth up the Pope, as the great Idol and Arch-rebel of the World, so that he usurpeth a Supremacy over all Civil

Gouernments in the Earth: whereas the true Christian Religion is as contrary to this, as light to darkness, which teacheth to be subject to the higher powers for Conscience sake; which teacheth to fear God, and to honor the King: which teacheth all degrees, as well Ecclesiastical as Civil, to stoop down to this ordinance of God. Our Weapons are Prayers, and tears; our means that we use, are supplications to God and to Man. But these Seducers put down the honor of Kings and Princes, and teach them that depend upon them, to take up Fire and Sword, and all other seditious practices which the God of this World teacheth the Children of rebellion, so often as occasion of advantage, and hope to prevail serveth them.

Lastly, seeing the Gospel doth establish, not abolish; strengthen, not weaken; confirm, not disannul the ordinances that God hath settled among Men; we learn, that whosoever is a good Christian, and hath rightly embraced the Gospel, is also a good observer of Household Government, and of Common-wealth Government, which stand with the word of God, and the maintenance of peace and human society. I say then, that a faithful and sound Christian, is a good Subject, a good Father, a good Master, a good Wife, a good Child, a good Servant, a good Common-wealths-man. The Church and Common-wealth are as loving Sisters, living, dwelling, growing, flourishing, prospering, decaying, and falling together. We must all consider our common and special calling; and know, that Christian duties and Personal duties, must not be divided the one from the other, but be coupled and joined in one man. It is not sufficient for a man in common conversation to be a Christian, but he must show himself to be so in his special calling. A Magistrate must not only be a Christian, but he must be a Christian Magistrate. A Father and Master must not only be Christians, but they must be Christian Fathers, and Christian Masters. It is not enough for us to be Christians abroad, we must not content our selves to be Christians in the sight of others, but we must manifest our selves to be so, in the administration and government of our particular Families, and in the discharge of our several duties, toward Wife, Children, and Servants. This reproveth many that live among us, who bear themselves abroad as men, forward in Religion, eatnest in their profession, and such as would be accounted to go before many others: yet take a view of them what they are privately in their own houses, and what duties they perform toward their Families, they have lost the reputation at home that they had abroad, and show themselves to be more careful to seem religious, and to be thought great Christians, then to be good Christians indeed. The like we may say of all Inferiors. It is not enough for the Wife, the Child, the Servant, the Subject, to show themselves faithful and religious openly in the Congregation, and other places of resort, but they must show themselves right Christians in their reverence, subjection, and obedience toward those Superiors that are set over them.

Thus we see, that as everyone hath two callings; one general, which is the calling of Christianity, common to every member of the the Church; the other, personal or particular, which is the discharge of special duties, in regard of that distinction made between man and man: so both these callings must be joined together in our life, as the body and soul are in one man. If one of them be wanting, the other is missing. If they do not meet together in one person, there is only a show of true Christianity, but the substance is absent. A good Christian therefore cannot be an evil Subject, an evil Servant. If they have Christ Jesus formed in them, it will make them obey for Conscience sake. Nay, hereby we see, that only

such as fear God are good Subjects, others cannot be. For the wicked and ungodly do provoke God to anger; against the King, against the Kingdom, and to procure the destruction of them both by their sins. This is it which *Solomon* teacheth in the *Proverbs;For the transgression of the Land there are many Princes thereof: but by a man of understanding and knowledge, a Realm likewise endureth long.* Thus the Lord took away good King *Josiah* from the Children of Israel, because the people were not worthy of him, and God was angry against *Judah* because of their iniquities. This is the chief cause of the alterations of Kingdoms, and of the often mutation and changing of Kings and Princes. For how can it be, that such as are Rebels against God, should be Frinds to Princes?

True it is, it hath been the ready way which the Devil hath used (as we shown before) to bring such as are godly and fear God, into hatred and detestation, by his Instruments; to bear the World in hand that they are Enemies to Princes. Christ Jesus, though he obeyed *Caesar,* and taught obedience to *Caesar,* and paid poll-money, yet he was accused of Treason, and charged to be an enemy to *Caesar,* and condemned for it. So was *Paul* slandered, as a disturber of the State and Common-wealth. But if we will rightly consider this point, we shall find, that these men that have nothing in their mouths but obedience, and harp upon no string so much as disobedience, (as if they themselves were made of obedience) may justly be censured and convinced to break three Laws for their one, whom they falsely and fraudulently accuse. So that we may invert the accusation, & turn it as a wheel upon their own heads, and charge them justly with that, wherewith they unjustly ouercharge others. When the zealous Prophet *Elijah* was blamed and reproved to be a troubler of Israel, he answered the crime objected unto him, and rejected it back, that it rebounded upon him that gave the charge; *I have not troubled Israel, but thou and thy Fathers house, in that ye have forsaken the Commandments of the Lord, and followed Baalim.* Such then as break the Commandments of God, and despise his laws, cannot for conscience sake to be obedient to Princes: and they that have been found unfaithful to God, can never be judged faithful to men. It is well known and seen how they transgress the Kings laws, in their apparel, in their meat, in their words, in slandering, in fighting, in quarrelling, in carding, in bowling, in dicing, in drunkenness, in sitting at Ale-houses, where the Magistrate and Minister are the common Table-talk, and an hundred such like inormities. As for the godly, though they be branded with breach of obedience, and duty to Princes, they will be found the best, the greatest, the chiefest; nay, the only true Friends that Princes have. For first, they pray unto God earnestly and heartily for their Prince, and the whole Land fareth the better for their prayers: for God heareth the Prayers of such only as hear his voice, and love his Laws, and fear his Name, when they call and cry unto him for their Prince. But he heareth not, he granteth not, he regardeth not the prayers of wicked men: for he that turneth away his ear from hearing the Law, even his prayers shall be abhominable.

Hence it is that *Solomon* saith; *The Sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable unto him: he is far off from the wicked, but he heareth the Prayer of the righteous: the Sacrifice of the wicked is an ahhominaion, how much more when he bringeth it with a wicked mind.* So then, there can be no more utter enemies to Princes, then such as are wicked against God, according to the saying of the Wiseman in another place; *Take the dross from the*

Silver, and there shall proceed a Vessel for the finer: take away the wicked from the King, and his Throne shall be established in righteousness. All men therefore may see how absurd and preposterous a thing it is, that such as are no better then rebellious against God, should be the Friends of the Prince, and that such as are godly should be accounted enemies.

Again, the godly are ready to subject themselves according to God's ordinance to Magistrates, their obedience is in the Lord. When lawful things are commanded and required at their hands, they address themselves to do the things commanded: if unlawful, they submit themselves in all things, they resist not in anything, but suffer according to the pleasure of the Magistrate. If then they be subject with all fear, not only to such as are good and courteous, but also to the froward, knowing that this is thank-worthy, when a man for conscience sake toward God endureth grief, suffering wrongfully: How is it, that wicked men are not ashamed to account them as Traitors and Rebels? If it should fall out, that godly Princes command something which is contrary unto God's word, we must obey God rather then men, but we must submit our selves in well-doing unto Princes. It is a gross and unreasonable thing to imagine, that a man in obeying God doth disobey his Prince. This appeareth in the example of the three children, mentioned in the Prophesy of *Daniel,* when the King commanded them to fall down before the golden Image that he had set up, they answered; *We are not careful to answer thee in this matter: Behold, our God whom we serve, is able to deliver us from the hot fiery Furnace, and he will deliver us out of thy hand, ô King: but if not, be it known to thee, ô King, that we will not serve thy God's, nor worship the golden Image that thou hast set up.* The like we see in *Daniel* himself, when he had been thrown into the den of the Lions, he saith to the King; *My GOD hath sent his Angel, and hath shut the Lions mouths that they have not hurt me: for my Justice was found out before him, and unto thee, ô King, I have done no hurt.* He had indeed broken the Kings edict, but he accounted it no disobedience, seeing therein he obeyed God. Hence it is, that the Apostle saith; *Fear GOD, honor the King:* where he showeth the order that is to be observed, the fear of God challengeth the first place, and goeth before the honor of the King. Let us therefore suffer the reproaches that are cast out against us, and learn always to obey in things lawful, but to submit our selves even in things unlawful, by enduring the punishment that shall be infflicted upon us. Thus the Servants of God, and faithful Martyrs from time to time have done: they never rebelled, they never took arms, they never made resistance, but always prayed for Princes, when Princes were enemies unto them. And concerning the ungodly, whatsoever they pretend, they cannot be the Princes Friends, because (as we have shown) they care not to keep their Laws, and if they had a care of Princes Laws, they would also have a regard of God's Laws.

13*Whom I would have retained with me, that in thy stead he might have ministered vtno me in the bonds of the Gospel.*

14*But without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly.*

HItherto we have spoken of the reason that *Paul* urgeth to *Philemon* to receive his Servant, drawn from the action of his sending of him back: Now followeth the preventing of Objections, taken either from *Paul* his retaining of him, Verse 13. and 14. or from *Onesimus* his departing from his Master, Verse 15. and 16. The first objection is concerning the keeping and retaining of *Onesimus,* the objection is wanting, and may be thus supplied. For *Philemon* might have said; I hear many words, how profitable he is to me, how dear to thee. I know no such profit in him, I can see no benefit that I am like to receive by him: of this I am well assured, I have sustained great loss by him. If then he be so necessary and profitable, and if he be as dear unto thee, as the Son that cometh out of the Bowels of the father, why didst thou not retain him still with thee? To this the Apostle maketh a double answer; first he granteth, and then he reuoketh that which he had granted. For he confesseth, that his desire was to have detained him: which he maketh plain by a reason drawn from the end, that he might have continued [*To minister unto him in the bonds of the Gospel.*] In the next verse he joineth a correcting of that which he had granted; to wit, that he would do nothing in this matter without the assent and consent of *Philemon* his Master: which revocation he amplyfieth by an Argument from the end, *That thy benefit should not be as it were of necessity,* which also is declared by the contrary, [*but willingly.*] In these words, howsoever they be naturally the preventing of an objection, is included also a certain reason. For the Apostle in this Epistle useth more show of Art, and force of persuading, and power of reasoning, and skill of creeping into the heart of *Philemon,* then he useth ordinarily in other places: and therefore in removing objections he argueth, and in arguing he remooueth Objections. This appeareth evidently in this place. For he reasoneth and strengtheneth his request by this Argument:

- *Whom I desire for the good parts that I see in him to retain, that in thy place he might serve me in the bonds, or, cause of the Gospel: him thou oughtest to receive lovingly, and willingly.*
- *But Onesimus for whom I entreat is such a one;*
- *Therefore thou oughtest to receive him lovingly and willingly.*

This is to be considered of us, touching the order of the words: Now let us see what is to be known concerning the meaning of them. When he saith [*Whom I would have retained*] he showeth again what great account he maketh of *Onesimus,* being as it were the only man whom he would have made choice off (if it had been in his liberty) to have comforted him, and ministered unto him in the time of his affliction and imprisonment. Again, when he saith; [*For thee*] or in thy stead, he inferreth, that *Philemon* himself did owe unto him that duty, if he should require it of him, and urge it from him. He mentioneth, *The bonds of the Gospel,* meaning thereby, the afflictions which the Gospel had brought him, wherein the Genetiue case doth note the cause as we saw before, verse 1. and 9. As if he should say, the cause why I am prisoner and put in bands, is the preaching of the Gospel. In the 14. verse he saith; *Without thy mind I would do nothing,* where, by the general put for the special, he meaneth without thy counsel and consent I would not do this thing; that is, retain *Onesimus*

with me, I would do nothing touching the keeping of him from thee, to whom as thy Servant he doth properly belong.

Lastly, he addeth, *Least it should be of necessity;* that is, least I should extort and wring it from thee against thy will, and so seem to compel thee hereunto, whereas thou shouldst do it cheerfully and willingly. This is the Method and meaning of this division, according to which order and Interpretation, the words are thus much in effect. If thou ask a reason why I kept not *Onesimus* with me, seeing I make him so profitable, and worthy to be loved and liked, so comfortable, trusty, and serviceable: I answer, I could have been content with all my heart to have done so, he is my Son, and I his Father: but withal, he is thy Servant, and not mine; and thou art his Master, and not I; and therefore I ought not, without thy leave, knowledge, and consent to keep him, for the Gospel maintaineth, and not dissolveth political order and household government, which both are the ordinance of God. Besides, a benefit and good turn should come, with a cheerful heart and a willing mind, and ought not to be gotten by constraint and compulsion, and therefore I would know thy will, before I kept him to myself.

Before we come to the particular handling of the Doctrines that arise from hence, some things briefly are to be noted, which I will briefly observe, without any long and large application. First of all, the Apostle intimateth his desire, to have retained *Onesimus* with him, and that he was loath to suffer him to depart from him: which declareth that the presence of those that are dear unto us in Christ, is welcome, pleasant, comfortable, & much set by, and we greatly desire to keep them continually with us. For as love is the knot of conjunction that bindeth us together, though we be absent and far severed one from another: so it craveth and requireth the bodily presence of those whom we entirely love, which howsoever we cannot obtain in this life, for as much as our earthly affairs will not suffer it, yet we shall be sure to enjoy it perpetually, and without ende in the life to come, when we shall have the greatest joy and comfort one in another that can be wished or desired; such as the eye hath not seen, nor the ear heard, neither hath it entered into the heart of man to conceive.

Secondly, note with me the end why he desired to retain *Onesimus* with him, that the Servant might do service to him in the Masters stead. The end then, is, the Ministry and attendance which *Paul* might of duty require of *Philemon* himself. If then the Master be bound to do his service, and wait upon the Apostle, much more the Servant! Whereby we may note and mark, how great right and jurisdiction he that hath gotten and gained a man to Christ, hath, over him whom he hath gained, so that he may challenge not only one of his Servants, but himself to Minister unto him, and to help him in temporal and transitory things. For he that hath received spiritual blessings, cannot without great unthankfulness deny corporal benefits, so that it cannot be expressed how well he hath deserved of that person, whom he hath won by the word to God, *And delivered him by his Ministry from the power of darkness, and translated into the Kingdom of his dear Son.*

Thirdly, we may observe, in the Apostles correcting of his former grant, that as he is commended that doth his duty that is required of him, freely and willingly, so he is worthy to be praised and commended, that doth not go about to wring and wrest a benefit against a

man's will, though it be due debt and a bounden duty, but laboreth by all means, that it may be voluntary, and not upon necessity: for hereby it cometh to pass oftentimes, that he not only getteth a benefit, but winneth his heart and good will that giveth it: and many times it falleth out, that the mind of the giver is more to be respected then the gift it self, as we see in the poor Widow mentioned in the Gospel; who casting into the treasury two mites, is said to have given of her penury, more then all the rich men that bestomed of their superfluity. Thus much of the general observations. Now let us come to the particular Doctrines.

[*I would have retained him with me, that for thee he might have ministered unto me in the bonds of the Gospel.*]

The Apostle in these words, doth claim both *Philemon* and *Onesimus* to owe unto him, being in bonds, their service and comfortable administration. Indeed he senderh his Servant back to him: yet he seemeth closely and secretly to insinuate, that he would take it thankfully at his hands, and receive it as a gift most welcome unto him, if *Philemon* would return him to him again: and that he should deserve more praise, if of his own accord and liberality he would have sent back his Servant now restored unto him, of whose help and Ministry he had so great need. The Servants of Christ that suffer for his Name, are to be succoured by what duties soever we can. For seeing the banishing of our persons, the whippings of our bodies, the spoiling of our goods, the impairing of our good Name, and many other reproaches and afflictions do accompany the preaching and profession of the Gospel, whosoever shrinketh back from suffering them, and refuseth to be partaker of them when God calleth him to bear witness unto the truth, he renounceth the Gospel, forsaketh his Brethren, and separateth himself from Christ. The defense of the Gospel is common to all, and every man must be an helper to the truth. Therefore the man that suffereth persecution for God's cause and the Gospels, is not to be accounted as a private person, but as one that dischargeth a public duty of the whole Church, and therefore the care of him, generally lieth upon the shoulders of all those that profess the faith. From hence we learn, that help, succor, and service, is a due debt from all that truly are religious, to them that suffer for the Gospel and for righteousness sake. We see how *Paul* requireth it of *Philemon* and *Onesimus,* that they should in his bonds Minister unto him, and help him in his distress. The virtue here required, is that fruit of love, by which a man becometh a Servant to everyone for their good, within the compass of his calling. So then, every Christian is bound to serve the common good of the Church, and of them that have need therein, by his gifts, by his goods, by his wisdom, by his authority, and by what other means soever God hath enabled him. This is commanded by by the Apostle. Gal. 6. *Whilewe have time, let us do good unto all men, but specially to thē that are of the household of faith.* So the same Apostle setteth out love by his effect, *Love seeketh not her own things but the good of others, it suffereth all things, it endureth all things.* The Church of the *Hebrews* is commended for the notable fruits of their love shown unto the Saints, that thereby they might be encouraged to go forward, and to hold out unto the end, *For God is not unrighteous, that he should forget your work and labor of love, which yeshewed toward his Name, in that ye have ministered unto the Saints, and yet Minister.* This we read to have been the practice of the Primitive Church in time of extreme misery, and the hard weapon of necessity pressing sore upon them; *Great grace was upon them all, neither was there any among them that*

lacked, for as many as were Possessers of Lands or Houses, sold them, and brought the price of the things that were sold, and laid it down at the Apostles feet, and it was distributed unto every Man according as he had need. The examples of the godly are worthy to be considered, who have shined in the world by this virtue, as by a light in dark places. *Obadiah* ministered to the Prophets in the time of Famine, and in the days of persecution; *He did not only hide them from the rage of the enemy, but supplied their necessity. Nehemiah* employed himself for the good of *Jerusalem,* by his authority, power, wealth, and credit that he had with the King. This was in *Paul,* as he testifieth of himself, *Though I be free from all men, yet have I made myself Servant unto all Men, that I may win the moe:* So that he was ready to offer up himself upon the Alter of their Faith. Likewise he requireth of the Widdowes employed in the Church-service, to attend upon the sick, that they should be of this good report, *Asto have lodged Strangers, to have washed the Saints feet, to have Ministred to them that are in necessity.* So the Church of *Thyatira* is commended by Christ for the performance of this duty; *I know thy works, and thy love, and service, and faith, and thy patience, and thy works, and that they are moe at the last then at the first.* This is so general a duty; that the Apostle *Paul* expresseth it among the common fruits of Faith. *Rom.* 12. *Be affectioned to love one another withbrotherly love, in giving honor go one before another; Not slothful to do service, fervent in Spirit, serving the Lord.* No man is exempted from this duty be he never so high, is is no disparagement, but a great advancement, even of the honor and glory of Princes, as the Prophet teacheth; *Kings shall be thy nursing Fathers, and Queens shall be thy Nurses, they shall worship thee with their faces toward the earth, and lick up the dust of thy feet;* That is, they shall reverence and serve Christ and his Church, and they shall account it no dishonor unto them to do any good to the Saints. All these Testimonies serve as so many proofs to witness this truth, that we must account this our condition, that we are all as Servants, to do service to our Brethren, and to employ our selves and best endeavours, to do them good according to their wants.

The reasons follow, which will cause this Doctrine to sink deeper into us, and make the truth appear without all gain-saying. First, whatsoever gifts are bestowed upon us, to this end they are bestowed, to profit with all, to help one another, and to edify that body whereof we are members. We are all Fellow-members of one body, and therefore are bound to relieve and refresh our Brethren. Every member serveth one another, & are for the whole. Nature it self in other things, teacheth us this duty. The Sun as the eye of the World, shineth not for it self, it yieldeth not heat for it self, but for others. The clouds which are as the bottles of heaven, do not drop down rain for themselves, but for others. The earth, which is as the Mother of these inferior things, bringeth forth Hearbs, and Grass, and Fruit, and Corn, for the use of man, and not for it own benefit. This comparison drawn from the members of the body, serving one another, and everyone caring for the whole, is often urged by the Apostle: He teacheth, that *As we have many Members in one Body, and all Members have not one office: so we being many, are one Body in Christ, and everyone, one another's Members.* And in another place; *There are many Members, yet but one Body: the Members should have a care one of another, least there should be any division in the Body: Therefore if one Member suffer, all suffer with it: if one Member be had in honor, all the Members rejoice with it.* If then one of the Members of our natural body be ready to do service to the other, & to the whole, it should be our care to do

the like that are of the Mystical body of Christ Jesus, from whom as from the head we receive all influence of spiritual grace necessary to salvation.

Secondly, it is our duty to follow the example of our Lord and Master Christ Jesus, he came to serve, not to be served; to Minister, not to be ministered unto; to redeem, not to rule. This our Savior preached to his Disciples, when they began to think of Lordship, and to disdain one another, *Whosoever will be great among you, shall be your Servant: and whosoever will be chief of you, shall be the Servant of all, for even the Son of man came, not to be served, but to serve; and to give his life for the ransom of many.* Where he showeth, that the way to true honor is to serve, so that the greater service we do to the Brethren, the greater honor we shall receive at the hands of God. The greater our service is, the greater shall be our reward, when everyone shall receive according unto his work. This we see farther strengthened unto us in the example of Christ, who humbled himself to wash his disciples feet, and to wipe them with a Towell being washed, and said unto them; *Know ye what I have done unto you? Ye call me Master and Lord, and ye say well, for so am I: if I then your Lord and Master have washed your feet, ye ought also to wash one another's feet: for I have given you an example, that ye should do, even as I have done to you, the Servant is not greater then his Master, nor the Ambassador greater then he that sent him.* We are taught to set Christ the most absolute example before our eyes, to learn humbleness of mind, and the duty of service one to another: we must consider him in his glory, and in his humility. First, in his glory as our King, as our head, as our Lord, and as our Master: then in his humility, as abased and humbled in our Flesh unto death, even to the death of the Cross. When we have done this, then we are thus to reason with our selves; hath Christ in his great glory cast down himself for my sake: and ought not I, if I were the highest upon earth, stoop down to my equals? Ought not I, that am his Subject, his body, his Disciple, his Servant, to serve the necessities of my Fellow-servants? Thus the Apostle commending Love to the Saints, and meekness of mind, leadeth us to Christ; *Look not every man on his own things, but every Man also on the things of other Men: let the same mind be in you that was even in Christ Jesus, who being in the form of GOD, thought it no robbery to be equal with GOD, he made himself of no reputation, he took on him the form of a Servant, he humbled himself, and became obedient unto the death.* If then we look unto Christ Jesus, the Author and Finisher of our Salvation, we have him as a perfect example without blemish, and as a pure Glass without stain to look upon, who in the greatest glory hath shown the greatest abasement, in the greatest honor, he hath set before us the greatest humility.

Thirdly, true Religion consisteth in ministering to the Saints, in helping and succouring of the poor, in employing himself to the good of others, as a Candle that spendeth & wasteth it self to give light to them that are in the house. It consisteth not in bare knowledge, but in practice; not in an idle Faith, but in the fruits of love. This the Prophet *Isaiah* showeth and sets down, *If thou pour out thy Soul to the hungry, and refresh the troubled soul, then shall thy light spring out in the darkness, and thy darkness shall be as the noon day; And the Lord shall guide thee continually, he shall satisfy thy Soul in drought, he shall make fat thy bones, so that thou shalt be like a watered Garden, and like a Spring of Water, whose Waters fail not:* Meaning, that they which relieve the poor, and comfort such as are comfortless, their light shall never be put out, but shine forever, God will be their comfort in the day of trouble, and he will recompense

abundantly their good works. Seeing then, the giufts that we have, are given to every man to profit his Fellow-members withal, seeing we are to tread in the steps of our blessed Savior Jesus Christ, and seeing the truth of Religion standeth in the fruits of love; we may conclude necessarily the former Doctrine, that we ought to account it no disgrace unto us, to abase our selves to do service, and to Minister to the wants and necessities of the Saints.

Let us now proceed to handle the Uses, and edify our selves thereby in our most holy Faith, and in all Christian obedience. First, this serveth to reprove those that have forgotten all true service to the faithful. Many there are that have no feeling of the troubles and turmoyles that fall upon the dear Servants of God. Their eyes are closed, and their hearts are hardened, they have no bowels of compassion to Minister unto them, they have no hands open to relieve them. The rich of our Churches, who have this Worlds good given unto them, are either in their insatiable desires (as Hell or the Grave) poor, wrongfully getting, miserably keeping, unconscionably scraping, and unjustly pulling from others, without mean or measure; or else they spend their wealth and consume their substance; some in Haukes and Hounds; others, in sumptuous apparel; others, in excessive Feastings; others, in worse uses, which I will not name, all being unnecessary and fruitless things, unprofitable for the Church or Common-wealth, so that little can be spared for the poor Saints, and that which is spared, is as hardly drawn from them, as a piece of flesh out of their sides. These men never think of doing service to others, but of serving their own turns and commodities: which ought not so to be among them that profess Christ Jesus, who served not himself, nor sought his own benefit, nor minded his own gain and glory, nor lifted up himself above others, nor desired to get earthly riches, nor went about to empouerish others: but being rich, he became poor; being Heir of all things, he had not whereon to lay his head; being Lord of all, he became Servant unto all. Hence it is that the Apostle saith, *We have not an High-priest which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sin.* And a little before in the same Epistle; *In all things it behooved him to be made like unto his Brethren, that he might be merciful and a faithful High-priest in things concerning God, that he might make reconciliation for the sins of the people: for in that he suffered he was tempted, he is able to succor them that are tempted.* Whereby it appeareth, that Christ Jesus hath a lively feeling of our infirmities, and an inward touch of our wants, he is not slightly affected with our infirmities, but as the head is when the members are pained. And if we be the true members of his body, we will remember, and cannot forget them that are in bonds; *But be grieved as if we were bound with them: and them that are in affliction, as though we were also afflicted in the body.* This compassion toward those that are in misery, is an assured pledge, and a comfortable Testimony unto us, that we are engrafted into Christ, and united to all true Christians, that we have a Communion with him as with our head, and that we have a communion with the faithful, as with his members. But if we be without feeling of the afflictions of *Joseph;* that is, of the troubles of the Church, we are without Christ, without Faith, without Love, without compassion; and consequently, without peace and consolation in our hearts. For what peace can he have that is out of Christ, who is the Author of peace? Without whom, all things are but trouble and vexation of Spirit. Or what consolation can we

have that we are his members, when we have no sense or sight of the troubles and infirmities that are incident to our Fellow-members?

Secondly, it reproveth such, as in the pride and haughtiness of their harts do scorn to do service to the poor Saints, and think it a great disgrace to them, to cast their eyes upon such contemptible creatures. But wouldest thou have Christ look upon thee, and have a respect unto thee? Then disdain not thou to look upon his members, which are unto thee in place of Christ, so often as they suffer in his cause. In what a miserable case shall they be in at the last day, to whom Christ Jesus the Lord of life, shall say; *Depart from me, I know ye not?* Now, if we in this life, turn away our faces from the faithful, and are ashamed of them in the day of their calamity, & say to them, *Depart from me, I know you not.* Let us take heed that he be not ashamed of us before his Father, and before the elect Angels. The highest that are upon the earth, must not refuse to show all fruirs of love even toward the meanest for Christ's sake, but be ready to acknowledge that they have received their Callings and Dignities, not to lift up their hearts above their brethren, but be as Fathers, as Shepherds, as Nursses, to nourish and cherish such as want their help. This is it which good *Mordecai* did teach *Ester,* when the church was as it were in travel, and in great danger, *Think not with thyself, that thou shalt escape more then all the Jews, for if thou holdest thy peace at this time, comfort and deliverance shall appear to the Jews out of another place, but thou and thy Fathers house shall perish, and who knoweth whether thou art come to the kingdom for such a time?* Where he putteth her in mind, that the cause of her advancement was to be a Nursing Mother unto the Church, and that it was the end which God aimed at, in calling of her to that place of dignity. And as the greatest are not to scorn the smallest, nor the highest be ashamed of the lowest, nor the richest trample under their feet, the poorest; so on the other side, the meanest and lowest, must not envy others that are above them, but know that they likewise are bound to do service to them, according to the utmost of their power and endeavor. Who was meaner in place and condition then *Onesimus?* yet the Apostle testifieth of him in this place, that *He had ministered unto him in the bonds of the Gospel.* So there is no man so poor, so low, so small in his own eyes, and in the eyes of others, but he may do some good to others, and thereby gain glory unto God, and to his Gospel.

If then, we think that the poverty of our condition, or the meanness of our place, or the baseness of our person, shall excuse us, or exempt us from serving Christ and his Church, and that it skilleth not, though we live as idle Drones, and unprofitable burdens to the earth that beareth us; we deceive our selves, and bereave our selves of much comfort, that we might receive, by bearing our selves painfully and profitably in our Callings. The Apostle instructing all persons in the Church, to behave themselves without contempt and envy, proveth it notably by a comparison drawn from the members of the body, *There are many Members, yet but one body: and the eye cannot say unto the hand, I have no need of thee: nor the head again to the feet, I have no need of you; yea, much rather those Members of the body, which seem to be more feeble, are necessary.* The Rich, cannot want the poor, and therefore may not contemn them; and the poor cannot want the rich, and therefore may not backbite them, and envy at them. For as God hath tempered the body together, that one member should stand in need of

the help of another; so is it in the things of this life, one liveth by another, and therefore, one must have a care of another, and seek the good one of another.

Thirdly, here are reproved all merciless men, that shut up their pity and compassion from the poor, and therefore have not the Love of GOD dwelling in them, nor the Love of Children remaining in them. For whosoever loveth GOD, will for his sake Love his Brother also. The Apostle John, handleth this Argument at large, in his first Epistle, and the fourth Chapter, where he saith, *Beloved, let us love one another, for love cometh of God, and everyone that loveth is borne of God, and knoweth God: he that loveth not, knoweth not God, for God is love. If any man say, I love God, and hate his Brother, he is a liar; for how can he that loveth not his Brother whom he hath seen, love God whom he hath not seen? And this commandment have we of him, that he which loveth God, should love his Brother also.* To this purpose the Apostle *James* saith, *There shall be condemnation merciless, to him that showeth not mercy, and mercy rejoiceth against judgment.* If then, we look for mercy, let us show mercy. There is no poor Begger that craveth an Alms at thy door, there is no man standeth in so great need of thy help, that liveth with thee, as thou wantest the mercy and favor of God to comfort thee, to clothe thee, to feed thee, to succor thee, to hear thee, to help thee, when thou criest unto him. We are all as naked and needy Beggers that knock at his gate, and we are wholly nourished by his hand. We are all as poor suters, suing for his grace and favor, and we cannot live if we be denied, and take the repulse of him. We receive mercy, under condition to show mercy again. If we be vnmerciful, we make our selves unworthy to receive any mercy from God.

Secondly, seeing we are servants to all, to help them by all the means we can, by comfort or counsel; by word or deed; by our wealth or authority; or whatsoever God shall enable us: from hence ariseth a great comfort unto a man's conscience, and an assurance of his peace and acceptation with God, to pray unto him with comfort for his graces, not doubting to obtain them, if we have been serviceable and comfortable unto others, especially to the servants of God, that are as dear to him as the Apple of his eye. It is a means of excellent joy and peace to a man, to consider that he hath employed all the good things he hath to the use of God's house, and his household servants: for when any common danger shall fall, or he find anguish and affliction of Conscience for sin, he may be assured of comfort, seeing GOD hath wrought this sincerity, and set it as a seal of his mercy in his heart. *Obadiah* having been in the practice of this duty a diligent servant, and performed most notable service when *Jezebel* sought the destruction of the Prophets, he hid an hundred of them, by fifty and fifty in a Cave, and gave them Bread to eat, showing himself liberal handed, and tender-hearted, with the hazard of his own credit, favor, and life. When he met *Elijah,* that willed him to go to his Lord, and told him, he would show himself unto him, although *Obadiah* at the first feared and distrusted, and thought the spirit of God would carry him away to some other place, and then *Ahab* would kill him, he began at the length to comfort himself with the meditation of his service that he had done to the Saints: *Doest thou not know that I fear God? and hast thou not heard of the fruits of it that I took in the heat of this persecution, and in the bitterness of this long judgment, and in the extremity of this famine, an hundred of the Lord's Prophets, & how I hid them, and fed them secretly in two Caues of the earth? If thou account of this my service, and hast judged me faithful to the Lord, let this move thee, not to give me over into the hands of thine and mine enemy.*

The like we see in *Nehemiah,* an excellent Prince, he did so employ himself and his service to the good of the Church, that he regarded not his own profit, but spent of his own Goodes and substance, because the necessity of the people was exceeding great, so that he entertained them at his own cost and charges: From whence, he gathereth unto himself this comfort (as *Obadiah* had done before, who proveth, that he feared the Lord, and assured his Conscience thereof, because he had preserved and nourished the true Prophets of God. *Nehemiah* (I say) gathereth this comfort, by succouring the poor servants of God in distress, that God, not for the desert of the work, but the grace of his own mercy (who crowneth not our merits, but his own gifts) would not forget them, so that he saith; *Remember me, ô my God, according to all that I have done for this people.* Now, as the remembrance of our service ministered to the Saints, shall Minister comfort to us, so the contrary practice must of necessity gall a man's conscience, and the horror thereof accuse him for not doing any good service to the Church of God, when he shall remember how long he hath lived in the world, and yet been barren of all good works, and never done any good to the people of God. Nay, it were well with many, if they had only done no good, if they had only been barren and brought forth no good fruit, and if they had only done no hurt to the Church. For their daily practices cry out against them, and the tears of the faithful which they have shed; what said I, their tears? Nay their blood which they have poured out as Water, doth witness evidently against them, that they have brought forth plentiful fruits, of hatted, of enmity, of malice, of outragiousnesse against the Church. Their own consciences accuse them, and God's people have felt them, and in the end fearful judgments shall overtake them. No enemy of the Church that set himself against *Zion,* hath ever prospered. O that that they had hearts to consider these things, but now are they hidden from them. God hath given them breath and life to do good to his Church, and he hath lifted up their heads above others in wealth and authority to serve him: but they are going out of the World, before they know wherefore they came into the World. And when they must leave the World and depart out of it, wherein they have been but Tennants at will, they remember with anguish and terror of conscience, that they have done nothing less then that for which they were sent into it, but have employed their goods, their strength, their wit, their wisdom, their life, their dignity, and all to oppress and vex the Church; yea, to root it (if it were possible) out of the earth. It were good they could in time remember their fore-Fathers, *Pharaoh, Senacharib, Ahab, Jezebel, Judas, Herod,* and such like Persecutours and Enemies, that breathed out threatenings against the Church: and as they resemble them in their life, let them take heed they follow them not in their death, and after their death. But let us that practice better things know, that God doubtless will remember them in kindness, that remember the afflicted Saints, and cast such off with shame and dishonor, that do despise and despite them. We have a worthy example hereof in *Ebed-melech,* recorded by the Prophet *Jeremiah,* who because he entreated for the Prophet, and suffered him not to lie in the Dungeon, and to die for hunger, through the false suggestions of his malicious enemies, God shown mercy unto him, and delivered him from the plague that fell upon the Citty.

This serveth as an instruction, both to the Minister and people. If the Minister have labored in the duties of his calling, and in the service of the Church, and in the execution of his

Ministry, and in the feeding of the flock committed unto him, he hath wherein to comfort himself, he may be assured of his love unto Christ, and consequently of Christ's love toward him. We must remember what Christ said to *Peter; Louestthou me? Feed my Sheep, feed my Lambs.* So the Apostle mentioning his great pains and troubles, and dangers, to preach the Gospel, that he seemed as a man either distract of his wits, or puffed up with ambition and vain-glory, he assigneth this as the true cause; *The love of Christ constraineth us.* If then we consider what love the Lord hath shown toward us, or behold how dear his Church is unto him, and with how great a price he hath redeemed it, we cannot but in the Meditation thereof be thrust forward (if we love him, or regard him) to perform the duties of our Ministration, although they be mighty painful, in seeding, in weeding, in plauting, in strengthening, and in comforting, according as daily occasion shall be offered unto us. But if we be entered into this calling, and do nothing therein but please men, and serve our selves, and our own lusts being entered, what comfort can we find, or what reward do we look for at his hands, that hath chosen us to be Shepherds and Watchmen? We must not be like unto the Prophets mentioned in the Prophet *Micah,The Priests of Zion teach for hire, & the prophets thereof prophesy for Money.* If then we have greater respect to the fleece, then to the Sheep; or to the wages, then to the work; we serve our selves, and not the Lord Christ, and he will accept no such service at our hands. For we serve our own bellies, but not the Church; we fil our purses, we feed not the people. *Woebe unto such Shepherds, should not the Shepherd feed the flock?* What will our gain and glory profit us at the last day, when they must leave us, and we must leave them? We shall receive more sound comfort and peace, when we shall depart this world, and remember what account we are to give of our pains taken in our calling, in our labors undertaken in the Ministry, then in the heaping up of many liuinges, and the getting of much riches. If we have gained but one soul to God, he shall stand up for us, when all the mucke of this earth shall fall down. He shall be our joy and our crown, when all other delights shall give us the farewell. Neither doth this Doctrine and duty serve only for the comfort of the Minister, but for the comfort of the people that have endeavored in their callings to serve the Church, and labored vnfaignedly to seek the well-fare thereof. They that have had a sweet feeling of the love of God, are careful to love him again: and they that love him in singleness of heart, will be enforced and constrained to love his children, and to do all the service they can unto them. They will think no duty too much, they will think all they have done, all they can do to the Church, to be too little. Hence it is, that Christ Jesus commending the Church of *Tyatira,* for such good works as were found therein, beginneth with *Love and Service;* First, he mentioneth their Love, then he addeth their Service, to show that as our Love must appear by our fruits of Service, so all our Service must proceed from Love to those whom we serve. If a man employ himself never so dilligently, and take never so great pains, and travail with all his power, for the peace and good of the church, yet if it proceed not from a sincere love toward them, but either from a love of gain, or a desire of glory, or a fame of praise, he shall receive no reward at the hands of God. This service, as at all times we must be ready to make it appear, so especially we must show it in the necessities of the Church. When it lieth under the heat of persecution, or feeleth the Arrow of famine, or beareth the affliction of poverty, and groaneth under the weight of these burdens, we

must remember that we owe our service to them as a duty, and that we are the servants of the Church. This shall be our crown and comfort in the last day.

Thirdly, seeing God requireth of all true Christians, of what condition soever they be, according to the means afforded unto them, to use their gifts, their power, their possessions, and whatsoever benefits they have received, to use them (I say) to the comfort and service of God's Saints, it kindleth the affections of God's people to bless and praise God for them, to speak well of them, to pray unto God for them, and to obtain greater blessings for them, then they have bestowed. Thus they that do good to the Church, do good to themselves: they that give much unto them, do receive more; and such as have been helpful and serviceable to God's people, shall find them as their remembrancers to God, who will not forget the labor of their love, and the duty of their service. This ought to be a notable encouragement unto us, not to deal niggardly toward the Saints, nor to withhold from them the fruits of our love, seeing nothing shall be lost, that is bestowed upon them, but we shall receive an hundred fold into our bosom, grace for grace, love for love, blessing for blessing, mercy for mercy. For this comfort and consolation will arise to them that do good to God's people, they shall have favor with God, they shall gain a good report with the world, and they shall purchase the sweet savor of a good name, as of a precious ointment among the Saints, and shall stir them up to entreat God's manifold mercies for them. *Jehoiada* that good High Priest, was so honored of the people, for suppressing the tyranny of *Athalia,* for setting up the kingdom of *Joash,* and for restoring the true religion of God, that he was accounted a common Father of the Country, and they gave him the burial of a King, for they buried him in the Citty of *David* with the Kings, because he had done good in *Israel,* and toward God and his house. So the apostle *Paul* declaring that *Onesiphorus* had done him great service, prayeth unto God for him, *The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain: but when he was at Rome, he sought me out diligently, and found me. The Lord grant unto him, that he may find mercy with the Lord at that day.* Whereby we may gather, that the benefits bestowed upon the Saints, shall not perish, although they themselves cannot requite thē; for though they want ability to pay them, yet they want not harts to pray for them; yea, the Lord will not only have pity of them that take pity of his people, but he will show mercy to their households, because when *Paul* praiseth the bountifulness and zeal of *Onesiphorus,* he wisheth well for his sake to his whole family. The blessing of God shall not rest only upon the head of the just, but it shall descend into his whole house, such is the love of God toward those that be his. If the consideration of this great promise, and rich recompense of reward, do not prick us forward to exercise the works of love, and fruits of compassion, we are more then blockish and brutish. On the other side, such as have been, not helpful, but hurtful; not industrious, but injurious; not serviceable, but unprofitable to God's people; when God shall visit them either with public calamities, or private judgments, their own Consciences shall gall them, and gnaw upon them, when they remember their own works, which shall provoke men to speak evil of them, cause them to pray against them, and contstrain them to call upon God to work their confusion. This we see in *Paul* the Apostle, in the latter end of the same Epistle, *Alexander the Copper-smith hath done me much evil, the Lord reward him according to his works.* Thus doeth the Prophet *David* deal

oftentimes in the Psalms, *Think upon thy congregation which thou hast possessed of old, & on the rod of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt: lift up thy strokes, that thou mayst forever destroy every enemy that doth evil to the Sanctuary.* Thus we see the people of God have from time to time prayed against the malicious enemies of the Church, that sought the ruin and destruction thereof. Their prayers are of great force, & enter into the ears of the Lord of hosts, whether it be to obtain mercies upon the friends of the Church, or to draw down vengeance upon the adversaries thereof, that oppress it with cruelty, and blaspheme the name of God, which is holy throughout all ages and generations. There is no greater honor that we should desire or delight in, then to be called the friends of God, and the servants of the Church. If we be the servants of God, we must also account our selves the servants of the Church. The Prophet David did esteem the faithful that were in Jerusalem, as his Brethren. So on the contrary side, there cannot a greater dishonor and reproach befall us, then to be reputed the enemies of God and his people. For if we set our selves against his people, that are his portion and inheritance, he will no otherwise deal with us, then with his enemies. If God come against us as his enemy, we shall not be able to prevail, we cannot stand before him, but shall be as stubble in the fire, and as chaff before the wind.

Lastly, seeing God requireth service to his Church at our hands to do all good to them by all good means, it is our duty to enquire and learn the estate of the distressed Church, that we may know and be informed where, and when, and how it is afflicted. How many are there that never think upon the people of God to do them good, but forget their affliction and oppression. The Butler of *Pharaoh* did not remember *Joseph,* but forgot him and the kindness he shown toward him when they were prisoners together, who had said unto him, *Have me in remembrance with thee when thou art in good case, and show mercy I pray thee unto me, and make mention of me to Pharaoh, that thou mayst bring me out of this house.* So when *Zachariah* the son of *Jehoiada* (whom we mentioned before) was, for preaching the truth, and denouncing the judgments of God from his mouth, oppressed with envy, and ouerborne by the might of the Rulers, the King would not deliver him out of their hands, but commanded him to be stoned with stones, and remembered not the kindness that his father had done to him, but slew his son. This is the common course and current of the world, we will not see the afflictions of the poor Saints, but turn away our eyes from them; or if we cannot choose but see them, we quickly forget them, as if we had never either beheld them, or known of them. This is one misery of the faithful, that men do not regard them when they are in misery. The Lord hath determined, that there shall be always some objects offered unto us, and set before us to exercise the fruits of our Faith and Love. He hath said, that the poor we shall always have with us, and such as stand in need of our help and comfort. It is in easy thing to boast of Faith and Love: but if we will be assured, that we have true Faith indeed, we must show it by our works, which are the fruits whereby it is known. We must not turn away our faces from the faithful, as the Priest and Levite did in the Gospel, but be ready to help, as God giveth ability, and offereth opportunity. Nay, it is not enough for us to succor such religious Saints, as we see want succor, but we must learn and labor to know the state of the Church, and ask of others howe it fareth with the godly poor among us. The children of God have gone before

us in the doing of this duty. It is noted of *Abraham* the Father of the faithful, that he waited not till the strangers craved entertainment at his hands, but he ran to meet them from the Tent door, and prayed them to take some refreshing at his hands, whereby he received Angels into his house at unawares. If we believe him to be the Father of the faithful (as the Scripture calleth him) & that we would be accounted as his children, we must be careful to do the works of *Abraham.* They are not children that tread not in his steps, and follow not his example.

The like we might say of *Lot,* who sat at the gate of *Sodom,* and rose up to meet the men, and prayed them to turn into their servants house, and to lodge with him all night. The holy man *Job* justifieth his innocence, & cleareth himself from Hypocrisy, *That he suffered not the stranger to lodge in the street, but opened his doors unto him that went by the way. Nehemiah* was careful to know the state of the Church, and asked his brethren that came from Jerusalem, concerning the Jews that were delivered, which were of the residue of the captivity, by whom he heard, that they lived in great affliction, & in reproach, that the Citty was broken down, and the gates thereof burnt with fire. So the Shunamite having prepared a Chamber for *Elisha* to lodge him, and set therein a bed, and a Table, a Stoole, and a Candlestick, constrained him to come into her house to eat bread. We see how *Lazarus* and his two Sisters, *Martha* and *Mary,* received the Lord Jesus to house, & ministered unto him. They fed him, and he fed them; they gave him the meat that perisheth, but he gave them the bread of life, and the meat that endureth forever.

Likewise the Evangelist *Luke* noteth in the Acts of the Apostles, that when the heart of *Lydia* was opened to attend to the things that *Paul* delivered, she besought them saying. *If ye judged me to be faithful to the Lord, come into my house, and abide there, and she constrained them.* These are worthy examples of faithful men and women, that teach us by their own practice, what manner of service is due to the Saints, not only to help those whose misery we know, but to enquire of them whose state we do not know. This indeed is pure and perfect love, when we do to our brethren, as we desire they should deal toward us. The Wiseman would have everyone to be diligent to know the state of his flock, much more it is required of us, to enquire the state of God's flock, which is his Church, that he hath redeemed with his precious blood. It is not therefore enough for us to say, we knew not their wants, seeing all those are willfully ignorant, that have the means to come knowledge, and yet will not use the means. We may oftentimes know the necessities of the Saints, but we will not enquire of them, because we will not know them. This shall not excuse us in the sight of God; but accuse the more, because our ignorance is affected ignorance, inasmuch as we might know, and yet we do not desire to know.

Verse 14. [*But without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly.*]

We have seen already the reason why *Paul* was desirous to have retained *Onesimus* with him, to wit, that he might have ministered unto him, and served him in his afflictions that did befall him for the Gospels sake. Now he declareth the reason, why without the knowledge

and consent of *Philemon,* he would not detain him, to the end, that the duty or good turn which he might that way receive at his hands, might be done freely, willingly, and cheerfully, not by constraint and compulsion. Heereby we learn, that all Christian duties done to God or man, must be done with a free, willing, cheerful, and hearty affection. This is it which the Lord requireth. *Deut.* 6. *Hear, ô Israel, the Lord our God is Lord only. And thou shalt love the Lord thy God,with all thine heart, and with all thy soul, and with all thy might.* So the Prophet *David* prayeth, *O Lord I beseech thee, accept the free offerings of my mouth, and teach me thy judgments.* No other Sacrifices please God, but such as are free and voluntary: all things must be done in love with a ready mind. The Apostle teacheth, that *He that distributeth, must do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.* This also was figured out unto us in the shadows and Ceremonies of the Law, when the people were commanded to offer a male without blemish, presenting him of his own voluntarily will, at the door of the Tabernacle of the congregation before the Lord, declaring thereby, that our serving of him must not be grudgingly, but we must perform it frankly and freely, and with a willing mind. The Apostle moving the Corinthians to bountifulness toward the poor Saints at Jerusalem, teacheth them that they must offer a free will offering, *I sent the brother whose praise is in the Gospel,* (which seemeth to be *Barnabas*) *who is also chosen of the Churches, to be a fellow in our journey, concerning this grace which is ministered by us unto the glory of the same Lord, and declaration of your prompt mind.* All these words of Scripture, are witnesses of this truth, beyond all exception, that God never liketh of constrained service, but will have men to do their duties to him voluntarily, as is fit to be performed of the creature toward his Creator, and of the Child toward his Father.

Let us see how the reasons will make this better to appear unto us, that we may have strong proof to put the matter out of all doubt. First, God loveth a cheerful giver, a cheerful servant, a cheerful service. It is the heart and the inward affections that he accepteth & regardeth, which is the principal part of a man, and the fountain from whence all outward actions proceed. He will have the heart, or else he will have nothing of us. This is the reason urged by the Apostle to the *Corinthians,As every man wisheth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver.* Now, that which the Apostle speaketh of charity and of alms, may as truly be spoken of every duty that God requireth of us. When we pray we must call upon God cheerfully, for he loveth a cheerful prayer. When we give thanks to his name for blessings received, we must thank him cheerfully, for he loveth a cheerful giver of thanks; and albeit these be notable parts of God's worship and excellent duties commanded of him, and required of us; yet without this cheerfulness, they are as a dead thing, & not regarded.

Secondly, our obedience unto God, must be answereable to the obedience of Christ, that he performed to his Father; for he hath therein given us an example, and taught us how to obey. The manner of his obedience was willing, and done of his own accord, not extorted and wrested from him, for then it could not have been accepted of God, nor merritorious for us, nor praised in him. Hence it is, that the Apostle saith, *Then said he, Loe I come to do thy will, ô God, he taketh away the first, that he may establish the second. By the which will we are sanctified, even by the offering of the body of Jesus Christ once made.* Thus Christ himself speaketh in the

Gospel, *Therefore doth my Father love me, because I lay down my life, that I might take it again: No man taketh it from me, but I lay it down of myself, I have power to lay it down, & have power to take it again.* Where he showeth, that the cause wherefore he suffered, was not because *Caiaphas* conuented him, or the witnesses accused him, or *Pilate* condemned him, or the Jews executed him, but because it pleased his Father and himself to make himself an offering for sin. For except he had died willingly, all his adversaries had been too weak to work anything against him, as appeareth in evidently the Garden, when he cast them all down to the ground with a word of his mouth. Here is set down a pattern for us to follow: we must perform the like obedience that he did, as his was voluntarily and willing, so ought ours likewise to be, that it may be acceptable in the sight of God.

Thirdly, the things that are not done in Faith and Love, are sin. For, without faith it is impossible to please God. And though I had the gifts of prophesy, and knew all secrets, and all knowledge, yea if I had all faith, so that if I could remove mountains, and had not love, I were nothing; & though I feed the poor with all my goods, and though I give my body that I be burned, and have not love, it profiteth nothing. So then we see, that no duty is acceptable without Faith and Love. But nothing done unwillingly, uncomfortably, or hypocritically can be done in Faith and Love. And therefore such duties as are thus performed, have no life nor virtue in them, to give them any grace or acceptation with God.

Lastly, God knoweth our hearts, and seeth how we bring our gifts, & offer our offerings. He looketh not upon the outward work, but regardeth the intent of the heart. When *Cain* brought unto God an oblation of the fruits of the ground, he had no regard to him nor to his offering, because he saw the hollowness and hypocrisy of his heart. This is the reason that *David* useth to persuade *Solomon* his son, to have a care to learn and to practice the will of God, 1 *Chro.* 28, 8. *And thou Solomon my son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all harts, and understandeth all the imaginations of thoghts, if thou seek him he will be found of thee, but if thou forsake him, he will cast thee off forever.*

Where we see, the Father careful for the future good of his son, moveth him to endeavor and strive to know God by learning what he willeth, & to serve him uprightly and willingly, by practicing as he enableth, because our thoughts are not hidden from the all-seeing eye of God, and because he offereth himself to them that seek him, but forsaketh them that refuse him, when he is offered. We may easily deceive the eye of man, that looketh only to the person, and beholdeth only the outward work; but it is impossible to deceive the searcher of hearts. If then we gather all these reasons into a short sum, and set them as in a Table before our eyes, if we consider that God loveth a cheerful service, that Christ performed a willing obedience, that faith and love giveth acceptance to the work; and lastly, that God giveth recompense according to the heart, which he knoweth; we see that the strength of them will bear the full weight of this conclusion, that the duties of our Religion must not be performed constrainedly, but freely; not grudgingly, but cheerfully; not unwillingly, but readily; not of necessity, but voluntarily.

Now we are to make Use of this Doctrine. First, seeing no man must perform any holy duty to God or man upon compulsion, or against his will, but with all his mind and might, we learn that every action or duty is accounted of by God, not according to the greatness of the worker, or outward show of the work, but according to the will and affection of the dooer: it is the manner of doing that God more accepteth, then the action or deed it self. A Child in his obedience to his Father, is esteemed for his reverent, loving, obedient, and dutiful heart, and not for the greatness or worthiness of his work. For what can he do, when he hath endeavored to the utmost, to pleasure his Father? So is it with us, when we have done all that we can, we must confess we have been vnptofitable servants, and therefore God more respecteth the intention, then the action; the Work-man, then the work; the affection, then the effect. *Mary* is commended of Christ, *because she loved much.* The poor widow that cast into the treasury one mite, is praised by Christ above the rest, that offered of their substance and superfluity. He *that giveth a cup of cold water, in the name of a Disciple to a Disciple,shall not loese his reward.* What is the bestowing of a Mite? Or what is a cup of cold water? Are they of themselves, & in themselves considered anything worth? Or can they deserve to be accepted? No, in no wise: but God accepteth the manner, more then the matter; how they are done, more then what is done. This is it which the Apostle expresseth, 2 Cor. 8, 12. *If there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not.* This layeth before us the abundant kindness of God, who albeit he be a spirit every way perfect, yet he accepteth our lame and defective service. Our duties shall be all acceptable in his sight, though they be performed in great weakness, and mingled with many imperfections (which were sufficient to cause them to be rejected and refused) if we be careful to do them in the truth and uprightness of our hearts, and with cheerful and ready minds. All things must be done in love, and this must be considered in all the works of our hands. This ministereth a double comfort; First, unto such as are of poor and low degree, to consider that GOD regardeth the heart more then the hand, and our willingness more then our work. Hence it is, that even servants whose condition is lowest in the family, and which meddle not in great matters, or in weighty affairs, or in excellent works, yet are charged with this affection, and in sincerity to behave themselves in those inferior duties, *Servants be obedient unto them that are your Masters, according to the flesh in all things, not with eye-service, as men-pleasers, but in singleness of heart fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not to men.*

Where he showeth, that servants must do their duties, not as serving for the penny, or aiming at the filling of their belly, or contenting themselves to please their masters eye, but even as serving God, looking for a recompense from him, knowing that he hath placed them in that estate, & requireth those things in truth and sincerity to be performed as unto him. For the Lord doth not see as man seeth, he doth not look to the outward action, but he beholdeth with what heart all things are done, and therefore measureth according to every man's deed, whether he be high or low, rich or poor, Lord or Servant. The best heart hath the best recompense; the worst heart hath the worst wages. There is a great difference between work and work; some are great, some little; some beautiful, some base; some high, some mean, some low; but whatsoever I do, if I do it cheerfully, as serving my master Christ,

that looketh upon me, albeit my calling be never so simple; as to wash dishes, to wipe shoes, to scour the spit, to sweep the house, I please God therein as well as he that manageth a kingdom, that ministereth Justice, that preacheth the gospel. True it is the work is greater to rule the affairs of State, then to remain in the kitchen, yet he shall be better accepted of God, that performeth these small things heartily, then he *y*[t] doth the greatest works grudgingly, either drawn by importunity, or cōpeld by necessity. Thus it doth fall out, that a poor servant, carrying this mark and testimony with him, is more acceptable to the Lord, then he *y*[t] hath done greater things to the judgment of the eye, to the show of the world and to the sight of men. Secondly, this serveth as a singular comfort to everyone of us, that groan under the burden of sin, that feel the weakness of our faith, and are dismayed at the smallness of our sanctification. We know how busy Satan is to watch his advantage of our infirmities and imperfections, & to persuade us that we have no faith at all, that we are without repentance, without grace, and without regeneration, because we feel great defects, and many wants in our best works, and our best gifts. But this must comfort us, that God accepteth of that measure that he hath given us, even according to that which we have, not according to that which we have not. A weak faith, shall be as auayleable to apprehend Christ, as a strong faith. If we have a desire and an hungering after grace, *He will fulfill the desires of them that fear him, he also will hear their cry and save them.* God hath assured us, that as he hath begun his good work in us, so he will finish his work, and in his good time bring it to perfection. When we find any dullness and untowardness in our selves, if we hate and dislike them, and labor to profit and grow forward in sanctification, God accepteth our willingness and readiness, though our strength be not answerable to our desire, or the outward work answereable to our heart. For God is faithful, and will not suffer us to be tempted above the strength that he shall give us; and the Lord Jesus is a merciful High priest, who will not break the bruised reed, nor quench the smoking flax. Let us all therefore look that a willing and ready mind be found in us. Again, this must be considered in all things: If we come to hear the word, and to exercise the duties of God's worship, if we do it for fashion sake, for fear of the law, for the praise of men, or for custom, they are nothing worth; they ought to be performed in obedience to God, in love of his ordinance, in delight of his worship, in singleness of heart, and in an earnest affection, to the means of our salvation. The like we might say of giving of alms and liberality toward the poor, if they be not bestowed with promptnesse of mind, with compassion of heart, and with feeling of the wants of those that crave our help, they are nothing at all respected of God, nor they that distribute thē rewarded of him.

Secondly, seeing only that duty which is done freely and not by compulsion, deserveth due commendation; this reproveth all those things that are don upon wrong grounds, and evil foundations. It is not enough to do a good thing, but we must do it well; It is not sufficient to do those things that are godly, but we must do them in a godly manner. Let everyone herein carefully examine his soul, and try his own heart, whether he do the duties of his calling unwillingly, uncomfortably, and upon necessity, for fear of danger, for avoiding of shame, for keeping of his credit, for praise of the world, or such like causes, which are all false motives; or whether he do them heartily and cheerfully as in the sight of God, before whom

all things are naked & open. This is to be considered as well of the Minister himself, as of the people that hear him, and are partakers of his labors. The calling of the Minister is an high and mighty calling, he is the Steward of God, and a watchman over the people, for whose souls he must give an account in that great day of the Lord. It is not enough for us to labor among them (though we should work, and weary, and toil our selves never so much) but we must do it diligently and cheerfully, as serving Christ the Shepherd of the sheep. If the chief end that we respect be to maintain our selves, to live easily, and to increase in riches, we have our reward. Or if we preach unto them, because the law doth enforce us, and enjoin us unto it, and because otherwise the people would cry shame upon us: if reaping their Temporal things, we do not give them Spiritual, or if we so entangle our selves in the affairs of this life, that we cannot intend the duties of our calling, we cannot possibly please him that hath chosen us, to be as Soldiers to fight his battles, and hath appointed us to be as Shepherds to watch his flock. It standeth us upon, to be so touched with a care of our duties, as that if there were no Law to compel us, and urge us to be painful therein, yet the zeal of God's glory, and love of his people should contstrain us. Hence it is, that the Apostle *Paul* speaking of his own practice saith, *Though I preach the Gospel, I have nothing to rejoice of: for a necessity is laid upon me, and woe is unto me, if I preach not the Gospel: for if I do it willingly, I have a reward; but if I do it against my will, notwithstanding the dispensation is committed unto me.* Whereby we see, he showeth, that such a necessity of the divine calling, did press sore upon him, that he must preach or perish. For, if he held his peace, and did not do his duty, the curse of God would lie hard and heavy upon his shoulders, and bring such intolerable torments upon him, as should make him cry out, woe, woe, alas, alas, what a wretch am I? yet notwithstanding this necessity, he must have a willing mind, and do his duty gladly. A good work done willingly, is made much better by the willing doing.

Again, there is nothing so easy, but it becometh difficult and unpleasant, hard and tedious, which a man doth by compulsion. No man therefore hath done his duty, or discharged his calling, that worketh against his will. *Jonah* the Prophet went to *Nineveh* against his will, he could have wished that his preaching had taken no effect, so that he was chastened of God. When *Moses* was called to go to *Pharaoh,* to charge him to let the people go, that they might serve the Lord in the wilderness, he provoked God to anger, because he delayed the matter, and excused himself, & framed objections, and shown himself backward to enter on the work. Hence it is that *Peter* speaketh to all the Ministers of the gospel, *Feed the flock of God that dependeth upon you, caring for it, not by constraint, but willingly; not for filthy lucre, but of a ready mind, &c. that when the chief shepherd shall appear, ye may receive an incorruptible crown of glory.* That which is not done willingly, is not performed conscionably, and where there is not found readiness of mind, there cannot be looked for any recompense. The Prophets of God being inwardly touched with a feeling of God's effectual calling, have obeyed immediately, and ran whether he sent them to preach. The Prophet *Isaiah* speaking of himself saith, *I heard the voice of the Lord, saying, whom shall I send? Or who shall go for us? Then I said, Here am I send me.* When Christ Jesus called *Simon* and *Andrew* his brother, and said unto them, *Follow me, and I will make you Fishers of men, they forsook their Nettes straight way, and followed him.* The like we see in *Paul,* when he was converted and called by a voice from

heaven, *he was not disobedient to the heavenly voice and vision, he communicated not with flesh and blood, but prepared himself to the work; whereunto he was separated from his mothers womb.* This practice ought to be in all of us that are entered into this calling, we must labor cheerfully, willingly, and gladly, that the work may prosper and go forward under our hands: The end of our labor should be the salvation of men's souls; the drift of our sowing, to see a plentiful harvest; and the purpose of our preaching, to make ready a people prepared for the Lord. Secondly, such as are hearers among the people are from hence also to learn their duty, to do those things that are required of them; not daily, but dilligently; not heavily, but heartily as to the Lord. Many seem desirous to have the Gospel, but they would have it of free cost, and therefore repine at the costs and charges it bringeth with it. If we give maintenance to the Ministry, not for conscience, but of necessity; not for love to the Gospel, but by compulsion of Law; not as a free-will offering to God for the recompense of his kingdom among us, but as a taxation which we cannot resist to retain with us, or detain from them, accounting the Gospel not a benefit wherein we delight, but a burden which we should shake and shift off if we might; it is our sin, and eo acceptable service unto God. For God in this respect loveth a cheerful giver. These men are wholly carnal, and regard not the salvation of their souls. If they have an Horse-keeper that dresseth their horses, or a Shepherd that watcheth their Sheep, or an Heardman that looketh to their Swine, or a Cobbler that mendeth their shoes, they are more willing to consider him for his pains, and to recompense his labors, then to minister to the necessities of the Minister. They think that well gotten that is gotten from him, and that ill spent & employed, that is bestowed upon him. Again, as we are to give them a liberal maintenance cheerfully, so when we come to the exercises of our religion, we must come unto them willingly, not unwillingly; joyfully, not tediously. For as he is accursed *that doth the work of the Lord negligently,* so is he also accursed, that cometh into the house of the lord grudgingly and grievously, not as one delighting in the work, but as one discoraged with the weariness, whether it be of the way, or of the word. He is an evil servant that doth his masters business committed unto him vnpleasantly & untowardly; he is an unfaithful subject that obeyeth the laws of his Prince by compulsion; he is a disobedient child that performeth his Fathers will against his will, & honoreth him without his heart. So he is an evil and unfaithful hearer, that treadeth in the Lord's courts unwillingly, & reioyseth not when the time cometh to perform his duty unto him. It is noted of the people of God, that they travailing to the place of God's worship, passed through many dangers, & endured much heat, and suffered many wants in the wilderness, for the pleasure that they took in his service. The profit they reaped, did swallow up the tediousnes of the pains; & the love to his court•, did mittigate the greatness of the labor. This made thē say, *A day in thy Courts is better then a thousand other where: I had rather be a door-keeper in the house of my God, then to dwell in the tabernacles of wickedness.* Where is this zeal to be found among us? Who showeth this forwardness to God's service? Or whom can a man single out to say of him, that no want or weather doeth hinder him from the exercises of godliness? We are grown unto that loathing of the heavenly *Manna,* that albeit it fall in the midst of our Campe, and round about our habitations, yet we will not step out of the doors to see it, nor open our mouths to taste it, nor stretch out our hands to gather it: either the blasts of wind do trouble us, or the fear of rain doth hinder us, or the heat of Summer doth burn us, or the cold of Winter doth

pinch us, or a Lyon in the way doth stay us, and every trifle stoppeth our journey. If our heart were in the house of God, it would quickly move our feet to carry us thither. But where the heart is not, every member is heavy, and hardly drawn to do their duty. The Devils do the will of God by constraint, and against their wills, it must be otherwise with us. Where the heart is, there is our delight. The Prophet describing the flourishing estate of the Church, saith, *The Lord shall send the rod of thy power out of Zion, be thou Ruler in the midst of thine enemies: thy people shall come willingly at the time of assembling thine Army in holy beauty, the youth of thy womb shall be as the Morning Dew.* Where he showeth, that the people of God were wont to come to the hearing of the word, to the partaking of the Sacrifices, to the receiving of the Sacraments, and to the exercises of Religion, they assembled and gathered themselves together freely and of their own accord, to present themselves before the Lord. This duty is required of us, we must come willingly to Christ, to hear him speak unto us. It is one virtue to come into the house of God, but to come cheerfully and comfortably as to a feast, is a double virtue, and that which giveth life unto her coming. If we come unwillingly, and be drawn to our duty on the Lord's day, either by shame of the world, or by fear of law: we come as dead men that are without working of the spirit, or desire of profit, or feeling of comfort, or increase of Faith, or bettering of obedience. If the danger of law did not more compel thē, then the conscience of their duty or the love of religion allure them, many among us would sildome or never keep the Lord's Sabbaths, nor attend upon his ordinances: they come to them as willingly as the Bear goeth to the stake, & as cheerfully as the malefactor passeth to the place of execution. Hence it is, that some come to this place once a month, others once a quarter, others only upon high days & solemn feasts, more I think to show themselves, then to labor to save their souls. Such was the zeal of our brethren to the gospel in the days of persecution, that they went more willingly to the fire & flame, then these men in the days of peace come to the hearing of the word, and to the house of prayer. They were more cheerful in suffering of death, then these are in seeking the means of life. Hence it is, that some linger so long before they come, & are afraid they shall be there too soon. Others, when they are present, give little attention, & not at all regard to profit themselves. Others, are ready to depart and be gone before the assembly is dismissed, and think they have learned enough. These are they that think they are at liberty to do what they list, & to go and come when they list. They make no conscience to begin & end the exercises of religion together, and so profit accordingly, having little more knoledge then brute beasts.

Thirdly, this confuteth the common adversary, which ascribe all to the work done, & regard nothing at all either the mind of the doer, or the manner of doing, as their blind distinction, *de congruo & condigno* teacheth. They hold that the bare presence at the sacrifice of the Mass, without any good intention of the mind, is meritorious in the sight of God. This is their *opus operatum,* the which is indeed the cutthroat of all true religion. For admit once into the worship of God an outward resting in the work done, who will regard the reformation of the heart? But this fitteth well enough the new *Roman* religion, which consisteth wholly in external observations, in delighting the eye, in pleasing the ear & the other senses: but requireth nothing aright which may not be performed of a Reprobat. *God is a spirit,& they that*

worship him, must worship him in spirit & truth: so that whatsoever religion resteth & teacheth men to rest in ceremonial and carnal observations, is a false religion invented by the devil. This also is the error of the ignorant people, that will not be accounted Papists, & yet are as ignorant as they in their practice, and as superstitious in their devotions, and as corrupt in their opinions. They never look to their harts to purge them, nor to their affections, to order them aright, when they come to the service of God. If they can say, oh we have heard the word, we have been at the church, we have prayed to God, they think all is well, and that God can require no more at their hands. They dream the whole service of God to stand in outward things only, as though they were the things wherein the Lord delighteth, and not rather the truth and uprightness of the heart. This is it for which the Prophet Isaiah reproveth the people in his time, and compareth them to the Princes of *Sodom*▪ and to the people of *Gomorra,* notwithstanding a zealous observation of the outward ordinances that they practiced, & God commanded, *What have I to do with the multitude of your Sacrifices? I am full of your burnt offerings, and the fat of Rams, I desire not the blood of Bullockes, Goats, and Lambes: when you come to appear before me, who required this at your hands? Bring no oblations in vain: Incense is an abomination unto me; I cannot suffer your New-Moons, nor Sabbaths, nor solemn assemblies, I am weary to bear them, because your works are evil. But wash you, make you clean, take away the evil of your works from before mine eyes, cease to do evil, learn to do well.* All these were but as outward Ceremonies without substance, which the Prophet Jeremiah, calleth *Lying words that cannot profit.* Outward observations of religion will deeeiue us, if we rest upon them, & put our trust in them. If we perform a worship to God without the heart, we dishonor God, we deceive our own souls, and we increase our condemnation. *We draw nearto God with our mouths, and honor him with our lips, but our heart is far from him, and therefore we worship him in vain, who is not delighted with outward shows, and with idle shadows, but requireth the singleness of the soul, and the willingness of the mind.* He looketh upon the heart when we come before him. We see how careful men and women commonly are, when they come to the place of God's worship, to have all things in the outward man decent and cleanly; they look upon themselves, that their faces be washed, their Garments brushed, their linen white, that no spot, no blemish, no want, no wrinkle may appear in them; but if we go no farther, we are but Hypocrites and dissemblers in the sight of God, all our glorious shows are no better then abomination before him. So then, as the wiseman teacheth, it standeth us upon to give to God our harts, which is the best present we can offer unto him. We are taught in the Lord's Prayer, to pray unto God, that we may do his will upon the earth, as the Angels do which are in heaven. They perform the will of God readily, and without any grudging; they obey his commandments (whensoever he sendeth & employeth them) faithfully and cheerfully. No one of them slacketh in his function, but is diligent in the execution of that which is given him in charge. Thus it ought to be with all of us, we must delight in God's worship, and encourage others to delight therein. We must make the house of God a place of pleasure, we must make his word our meat and drink, and our continual hearing, must be a daily refreshing unto our souls.

Lastly, seeing all Christian duties must be performed of us willingly, we are hereby guided and directed in our obedience, that we are not to hinder the necessary duties of Christianity

belonging unto us, by objecting fleshly reasons, as it were laying stumbling blocks in our own ways, to keep us back from a willing, free, and cheerful going forward in the works of our calling, and in the parts of God's worship. We see, when many are called to a new course of life, and told of the necessity of laboring to get knowledge, and hearing the word of God, they can object for themselves, I shall loose my time, neglect my business, hinder my estate, make myself a laughing stock unto others. I shall miss such a bargain, I shall omit such a journey, I shall want such a meeting of Good-fellows, of Friends, and of Neighbors. These are like to those Guesse mentioned in the Gospel, who being bid to the banket, made their excuses, and would not come; they made light of it, and went their ways, one unto his Farm, and another about his Merchandize. Our Savior teacheth, that when the word of God is preached unto us, the cares of this world, the deceitfulness of riches, and the lusts of other things, choke the word, and it is made unfruitful. The world is a deceitful bait, and the glory thereof dazleth our eyes, that we cannot discern the vanity thereof.

Again, when the duties of Love and Charity, ought to be extended toward those that want relief, and the fruits of mercy, they are ready to object, I shall weaken by giving to others the means of my maintenance, I shall disable myself, I shall hinder my family and Children (whom I must provide for, or else I should be worse then an Infidel) and thereby give cause to my adversaries, to rejoice and triumph over me. Thus everyone is wise in his own eyes, and carnal reason is apt enough to Minister fleshly objections, to slake our zeal, and to hinder our course of obedience. But let us stop our ears against the songs of these enchanters, which seem to bewitch, not our bodies, but our souls. These are nothing else but words, full of distrust and doubting, proceeding from Infidelity. Let us learn to rest upon God's providence, by well-doing, and look for his blessing. This is it which the Apostle remembereth, where he laboreth to move the Corinthians to relieve the distresses of the Saints, *Give not grudgingly, or of necessity, and God is able to make all graces to abound toward you, yet ye always having all sufficiency in all things, may abound in every good work, As it is written, he hath sparsed abroad and hath given to the poor: his benevolence remaineth forever.* Such as lived in the Church, in the days of the Apostles, when there were many poor, many extremely poor, were moved to be liberal, yea very liberal and bountiful unto them, so that they that had possessions sold them and distributed them, as everyone had need. Many of them no doubt had wives & Children, and were burdened with charge and family of their own, yet they accounted nothing peculiarly their own, but they had all things common, they had them not only for themselves, but for their brethren. To conclude therefore, we must beware we be not led aside by the subtlety of Satan, and the corrupt immagination of our own Nature, to be hindered thereby, from practicing such duties as are required at our hands. He that will not follow the calling of God, until the flesh minister no objection against it, shall never have the commendation of obedience. He shall never go about any good duty, but we shall find somewhat stand in the way to cross it, either our pleasure or profit, or somewhat else will round us in the ear, to make us forsake it, or delay it, or condemn it. When the word of God reproveth any sin in us, that seemeth sweet unto the flesh, we shall meet with a thousand temptations, to persuade with us to continue in it with greediness, and to follow after it with all eagerness. Wherefore, so soon as we know the will of our heavenly Father, let us prepare

our selves to do it, and to delight in it, and step over the rocks of offense, that stand before us to make us fall; that so God may be delighted with us, & take pleasure in our obedience proceeding from the heart.

15*It may be, that he therefore departed for a season, that thou shouldest receive him forever.*

16*Not now as a Servant, but above a Servant, even as a Brother beloved, especially to me: how much more then unto thee, both in the flesh, and in the Lord?*

IN the words going before, we have already handled the removing of the first Objection which ariseth from *Paul's* sending of *Onesimus* back again to his Master. The next Objection is touching his departure from his Master, mentioned in these two Verses, wherein he both aunsweareth the Objection, maketh a new reason, and seeketh to extenuate the displeasure that *Philemon* had conceived against him. The Apostle answereth here in this place, that Objection which might be made and moved from the former matter of this suit. He hath entreated *Philemon* (as we have heard) to receive *Onesimus,* he might hereunto have said; But why should I receive him? Shall I entertain a Runna-gate Servant, a base Varlet, that hath wasted and purloyned my goods, and sought to undo me? If he were well with mē, why did he depart from me? If not well, why will he return to me again? He that is once evil, is always presumed to be evil. This is the Objection: whereunto the Apostle maketh a double answer, as he did before: first, by way of granting and yielding to *Philemon:* secondly, by a kind of correcting his former grant. The granting is, I confess and acknowledge willingly, that he departed from thee, and would not tarry with thee. The correcting is, though he did depart, it was not forever, it was but a very short time, as thou seest. So then, the answer is from the adioynt of time, he went from thee for a little season, which is not barely set down, but with an illustrastion added unto it from the ende, [*That thou shouldst receive him forever:*] which also is enlarged by a comparison from the greater; *Not so much as a Servant, but as more then a Servant.* The latter part of this enlargement, being the second part of the comparison, is declared by the special [*A beloved Brother*] more then a Servant, for a Brother carrieth with it a better respect, and a farther regard then the name of a Servant. This also is enlarged by a comparison from the greater to the less, especially to me, which comparison also is amplified by another from the greater, how much more to thee, which is farther strengthened by a division or distribution of the Subject, showing wherein he was more bound to *Philemon* then to *Paul* himself; *Both in the flesh and in the Spirit.*

Thus we have seen the resolution of these Verses, and the order which is propounded in them. Now let us see what are the points that require interpretation. First, he saith; [*He departed*] he useth a kind of diminution, called 〈 in non-Latin alphabet 〉 , or a qualification of his fact and fault committed against his Master. For he useth a more gentle and friendly word to lessen the offense, that it might not appear to *Philemon* so great as it was, calling his running away, a departure from his Master. Now the Apostle saith; *It may be that he departed,* or peradventure he departed. The word, used in this place, is also found. Rom 5, 8. where he saith; *Doubtless one will scarce die for a righteous man, but yet for a good man it may be that one*

dare die. Properly it signifieth quickly or speedily, or hastily: but that signification cannot fitly agree to these places, and therefore it must be turned and translated [*It may be he departed.*] Where the Apostle doth not speak of this secret work of God precisely and peremptorily, but with an exception or limitation, warily and reuerentlie, least offense should be taken, and encouragement given thereby to the committing of evil. For if he had said simply and absolutely, he departed for this end, and he fled away that he might be converted: other Servants might have been emboldened in wickedness, and have pretended the same cause, and have run away from their Masters: who, being asked the cause why they took them to their heels, would readily answer; It was that I might be converted to the Faith, as *Onesimus* was: he ran away from his Master, and was saved; I ran away also that I might be saved. So then, the Apostle by this word, noteth out the special providence and mere goodness of God, ordering and governing this Fact, which is not to be drawn into a general practice. In the next place he addeth [*For a season:*] the word signifieth for an hour, that is; for a small time, even so much as *Onesimus* was travailing from *Colossae* to *Rome,* from his Master to *Paul,* by whom being converted, he was immediately sent back, which was no long time, but a very little while, even as it were an hour, in comparison both of the time that he before had been with him, and of the time he was like to stay with him hereafter. Wherein also he seeketh farther to lessen his fault & offense by the circumstance of the time, as if he should say; If he had been from thee any long time, or that thou hadst missed him many years, thy wrath might be harder to be appeased; but he hath been from thee a small time, it is but as it were one hour, and therefore have patience toward him, especially considering by his absence, thou shalt gain this, that he shall never depart from thee hereafter, but remain faithful & profitable unto thee many years. Thou mayest well bear the lack of him one hour, seeing thou shalt thereby get the advantage of many months and years. Therefore he addeth, *That thou shouldst receive him forever;* that is, all the days of his life, unto his death. Thus the phrase is taken in sundry places of the Olde Testament; when circumcision is called an everlasting Covenant: the Passe-over is commanded to be kept holy by an ordinance forever: whereby he meaneth a long time, even unto the coming of Christ in the flesh. So if a Servant would not go away from his Master, because he loved him, and was well with him, the Master should take an Aule and pierce his ear through against the door, and he shall be his servant *forever,* that is; to the year of Jubilee. So in this place the Apostle saith; *Philemons* Servant should remain with him *forever;* that is, a long time, even so long as he should live upon the face of the earth. Lastly, when *Paul* saith, he must be beloved [*In the Flesh, and in the Lord*] he meaneth, both in things appertaining to this life, and the life to come. In the Flesh, in regard of his service which he shall perform to his Master, in matters belonging to this Mortall life. In the Lord, in respect of the common faith in Christ. This is the meaning of the words in this division: wherein (as we noted before) howsoever the Apostle doth purposely answer an objection, yet in this answer also he propoundeth two new reasons, to move *Philemon* to receive his servant. One is in the 15. verse, taken from the secret work of God's providence, which may be thus concluded:

- *If the providence of God have governed his departure, that by occasion thereof he is changed, for his good, and for thine, that he might be saved, and thou better served: then receive him again unto thee:*
- *But the providence of God hath guided his departure, &c.*
- *Therefore receive him again unto thee.*

The second reason is contained in the 16. verse, because *Onesimus* of a Servant, is m•de a Brother to *Paul,* much more to *Philemon;* and therefore to be loved exceedingly, being bound by a double band; to wit, in the Flesh, & in the Faith. In the Flesh, as a Servant. In the Faith, as a Christian: whereas *Paul* had only one cause to love him; namely, the common Faith. This reason may be thus framed;

- *If Onesimus of a bad Servant be made a good Servant; yea, more then a Servant, even a Brother much to be loved, then receive him.*
- *But Onesimus is become more then a Servant,*
- *Therefore receive him.*

Thus we see how the Apostle intermingleth Reasons with Objections, and Objections with Reasons. So then according to the former order and Interpretation of the words: the sum of them is thus much in effect: But thou will say unto me; He ran away from me. I grant indeed, and cannot deny, but that his purpose was wicked, and I acknowledge the cause that moved him to leave thee, and to forsake thy house to be very lewd; to wit, the fear of punishment for his offenses, but look, look I say unto the end, purpose, and counsel of God, in his departure from thee, which appeareth to be far from the drift and intent of *Onesimus;* to wit, by his flight to bring him to *Rome,* by bringing of him to *Rome,* to direct him to me in prison, by directing of him to me, to convert him to Christ, and by converting of him to Christ, to change him from a bad and lewd, to a faithful and profitable servant. What said I, a Servant; nay, a degree higher, even a Brother. Consider therefore (I pray thee) how many ways thou art to respect this my son *Onesimus,* and to accept of him. For in that he is now joined to thee in the common fellowship of the Faith, through the great mercies of God in Christ, thou art bound to regard him hence-forth, not as an ordinary Servant, but as a dear Brother in Christ, equal with thyself in the Covenant of grace, and the inheritance of eternal life: withal, remember how many ways he is joined to thee, rather then to me. He is for the common faiths sake dear, I confess, to me, and tenderly beloved: but he is bound to thee by two bands; first, in respect of the flesh, in that he is of thy charge and family, he is thy Servant, and an helper of thee in the means of thy outward maintenance, and withal, in the Lord Jesus (our common Master) he is thy Brother and fellow-heir of the same promises, being together with thee a member of his body. Now the more ways we are bound to any, the more we should regard them: he is dear indeed to me, but he is nearer to thee then me; and therefore he ought to be much dearer to thee, in regard of this conjunction between you.

From these verses, diverse worthy considerations do arise, which are not unprofitable to be observed of us. First, mark that the Apostle entitleth the shameful running away of *Onesimus,* the Servant of *Philemon,* by the Name of a departure. If we will speak properly, a departing is one thing, a running away is another thing. For albeit, everyone that runneth away departeth: yet everyone that departeth, runneth not away from his Master, because he may depart by consent, either having leave and license, or that the time of his service is expired. So a little before, verse 11. he called him [*Vnprofitable*] whereas he might lawfully have given him an harder Title. This was not done in regard of the offense, because it was small; but in regard of his repentance, because it was great. So he speaketh afterward ver. 18. *If he have hurt thee, or if he oweth thee anything;* whereas he might have said, he had robbed him, and stolen his goods from him: declaring that we should deal friendly and favorably with those that are truly converted to God, we are not to augment and agrauate a Penitents offenses, but to be gentle and merciful toward him, as often as we make mention of him. Such as have repented, are by all means to be fauored, we cannot be of too mild a spirit toward them.

Secondly, in the Apostles answer to *Philemons* objection, we may mark; that we are bound to forgive and forget the injuries and offenses done unto us, when once God hath forguien and covered the sins committed against him, and received the Sinner that repenteth to mercy: when God maketh all things turn to our good that love him, and thereby recompenceth by a double benefit, the loss and damage that we have sustained.

Thirdly, we may observe, that Christian Religion doth more strongly bind all persons to their particular callings, and maketh the knot greater then it was. For that which he speaketh here of a Christian Servant, even a Brother, is true of all callings in the Family and Common-wealth. For as a faithful Servant is more then a bare Servant: so a Christian King is more then a King; a Christian Master, is more then a Master; a Christian Father, is more then a Father; a Christian Husband, is more then an Husband: so on the other side, a Christian Wife, is more then a Wife; a Christian Subject, is more then a Subject; and so of all the rest. Great is the Dignity and preeminence of our Christian calling, which (as the Apostle speaketh) is a translating of us from darkness, into the Kingdom of Christ Jesus, so that it is a royal prerogative which they want that are unbelievers.

Fourthly, the Apostle, notwithstanding the great account he maketh of this Servant, doth not deny subjection to his Master, nor exempt him from the condition of a Servant, but he addeth, [*More then a Servant.*] He saith not, he is no more a Servant, but he is more then a Servant: so that our Christian calling doth not abolish policy, and politique Constitutions, and Domestical government: but rather doth strengthen and sanctify them. He that is called to the truth being a Servant, must not be discouraged and discontented, but rejoice in this, that he is the Lord's Free-man.

Fifthly, when he styleth him [*A Brother*] he doth after a sort signify he is equal unto him. For albeit, in the Common-wealth and private Family, it be necessary that some should be Superiors, and others Inferiors; and that this disparity and in-equality among men, be the ordinance of God: yet in the Kingdom of God and in Christ Jesus, there is no distinction; *There is neither Jew nor Graecian: there is neither Bond-man, nor Free-man: there is neither Male, nor*

Female: for we are all one in Christ Jesus. When God will punnish sin and the breach of his Law, he doth it without respect of persons. Such as are in greatest Dignity and highest place of authority upon the earth, are subject to sicknesses, to diseases, to death; so that (as the Prophet saith) *Ye Princes shall fall like others.* That which God laid in the beginning upon mankind; *In the sweat of thy face shalt thou eat thy Bread, until thou return to the Earth:* And to the Woman he said: *I will greatly increase thy sorrows and thy conceptions, so that in anguish thou shalt bring forth Children:* What Man, or what Woman, can free themselves from this burden, or deliver themselves from this punishment? We see the high, subject unto them as well as the low, the rich as well as the poor, the Prince as well as the people. So on the other side, when God will bestow the graces of his Spirit that accompany salvation, he distributeth them according to his pleasure, and respecteth not the outward person, he maketh no difference between Bond and Free, between Master and Servant, but giveth where it pleaseth him: which serveth to teach patience and contentation to those that live in lower places. God looketh upon them, when he passeth many times by those that are greater in the world; yea, he filleth them when he sendeth the other empty away.

Sixthly, we may observe, that he joineth love with Christian Brotherhood, and calleth *Onesimus* [*A beloved Brother*] not only a Servant, not only a brother, but a Brother dear and beloved; signifying thereby, that where a Christian calling is found, there Charity and Love is as a due debt required: so that if any man be converted, to become a true Christian indeed, & thereby is made our Brother (who before was a Christian only in Name & naked profession) even for this cause we are bound to embrace him with the greater love. Every man in his order to be loved, even he that is no Christian, if it be Turk or Infidel: but whosoever is a right Christian, not only in title, but in truth, must more specially be loved of us, and be dear unto us, who is nearly joined unto us as a member of the same body with us, and is to be esteemed of us, not so much another man from us, as one and the same man with us. He that is out of Christ, is another from us, he is diverse to us, and yet is to be loved as a man, as one that beareth the Image of God.

Lastly, observe, that the more causes there are of love and conjunction one with another, the deerer and deeper ought our love to be. There are many degrees of uniting us together, now the more there are, the more degrees should there be of love between us. The conjunction between the Master and the Servant in the private society, ought to be a cause of mutual love: but when to this natural respect there is added a spiritual fellowship and communion in Christ, whereby the Servant becometh more then a Servant, even a Brother with his Master; this requireth a farther degree of love in them one toward the other. Thus we see sundry observations, and all very profitable offered to our considerations out of these words: we cannot stand upon them all, and therefore we will only select some of the prinpall and chiefest of them.

Verse 15. [*It may be that he therefore departed for a season, that thou shouldst receive him forever.*]

In these words we see, how he goeth about to mitigate the wrath and displeasure of *Philemon,* by teaching him to consider; that those things which were done peruersely and

corruptly, are by the direction and determination of God turned to another end. For a joyful end and good issue in evils, is as it were a remedy offered unto us by the hand of God, to blot out offenses. *Paul* therefore admonisheth *Philemon,* that he ought not now to be so greatly offended at the flight and running away of his Servant, because it fell out to be the cause of good, not to be repented off. So then he warneth, that this departure of *Onesimus* from his Master, is not to be waied and pondered by his purpose and meaning, but by the end & event which was most wholesome and profitable. For by this means he was brought to the Apostle, and by hearing of him, was instructed in the way of salvation, to the end that afterward he might be made more diligent and faithful to his Master. Whereby we see, that when he saith [*Therefore he departed for a season, that thou shouldst receive him forever:*] It is not to be referred to the purpose and intent of *Onesimus* flying away, who had no such thought or determination ever to come back to his Master again, much less to come back better or a believer: but it hath relation to the providence of God, disposing of his fault and flight to a good and gracious end. Heereby we learn for our instruction, that all things (even sin it self) are by the high providence of God turned to the good of the elect. Such is the infinite wisdom and power of God, that he bringeth evil to a good end.

We see in this place how the Apostle maketh the providence of God to turn the sin of *Onesimus* to good, and to the benefit of himself and many others. For by running from his Master, he came to *Rome:* by coming to *Rome,* he lighted upon *Paul:* by falling into his company, he heard the Gospel preached: and by hearing the word, he was converted, which had not fallen out if he had not departed: so that his stealing and running away, turned by the goodness of God to his great benefit. So the sin of *Adam* turned to the greater gain and glory of the elect. To this purpose we may profitably consider the vile and villainous act of *Iocobs* Sons against their Brother *Joseph,* who considereth that it was done by the marvelous providence of God, that being sold for a Bond-slave, he might be advanced to that honor and Dignity, whereby he might nourish both his Father and Brethren in the years of Famine: therefore he said unto them when he made himself known: *Be not sad, neither grieved with yourselves, that ye sold me hither: for God did send me before you for your preservation.* The like we might say of the crucifying of the Lord of Life, he was delivered into the hands of Sinners through the Treason of *Judas,* and other wicked and cursed Instruments; for *Judas* betrayed him, the *Jews* accused him, and *Pilate* judged him, whereof the Apostles say. Acts. 4. *Doubtless against thine holy Son Jesus whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, gathered themselves together, to do whatsoever thine hand and thy counsel had determined before to be done.* So then, albeit they wickedly intended nothing but to show their hatred, and testify their envy in the death of Christ, yet God brought another matter out of their malice, and made his endless mercy to man appear in his work of Redemption. God would have him die, *Caiaphas* would have him die, *Pilate* would have him die, *Judas* and the *Jews* would have him die; but God for our Redemption, they for other ends, as *Judas* for covetousness; and the Priests for envy. The History of *Job* is a plain and direct proof of this point that now we have in hand: he was robbed of his goods, deprived of his Servants and Children, through the rage and covetousness of his Enemies, and by the cruelty of Satan: the enemies intended herein to satisfy their own covetousness; the Devil purposed

to bring the Servant of God to despair: neither of thē aimed at any good to *Job:* but God that overruleth and over swaieth all, had another end, to try his patience, to make known his Faith, to try his obedience, and to give the devil the foil & overthrow. Thus then we see, that all things (whatsoever they be) are ordered and disposed by the providence of God, to the good of those that belong unto him, even then when they do not intend it.

The reasons of this Doctrine are apparent, to settle our hearts and consciences therein. The first is, the infinite wisdom and unsearchable power of •od, who, as the Apostle teacheth, bringeth light out of darkness, & worketh by contrary means, such as men count foolishness, as to save men by the foolish preaching of the Gospel, that is; which is esteemed among the wise men of the World no better then foolishness. When Christ would make a blind man see, and restore his sight unto him; *He spat on the ground, and made Clay of the spittle, and anointed the eyes of the Blind with the Clay.* A natural man would think this had been a way and means (judging by human reason) rather to make a man that seeth to be blind, then a man that is blind to see. Christ was able to have healed him with a word, or to have given unto him new eyes: but he chose rather to use these weak means, that in themselves had no power or strength in them.

Thus was *Naaman* the *Syrian* cleansed of his foul Leprosy, whereas he imagined the Prophet would come forth unto him, lay his hands upon him, and call upon God for him, it pleased God to work by other means, and to cleanse him by washing seven times in *Jordan.* We see this in nothing plainer, then in the glorious work of our Redemption. The Lord Jesus, *By death, overcame death; by humbling of himself beneath all,he was exalted above all. By making himself poor, he made many rich. By suffering himself to be condemned, he hath brought us to be justified and saved.* Thus he also dealeth with his own Children; he bringeth men to Heaven by Hell; he leadeth to immortality by corruption; he guideth them through fire and water to set them in a wealthy place. He worketh not by ordinary ways, by extraordinary, so often as it pleaseth him. When he would comfort, he terrifieth; when he would raise up, he casteth down; when he would revive, he mortifieth; when he would exalt, he bringeth low; when he would make a man rich, he maketh him poor.

This it is which *Hannah* setteth down in her Song of Thanks-giving; *The Lord maketh poor, and maketh rich; bringeth low, and exalteth; the Lord killeth, and maketh alive, bringeth down to the Grave, and raiseth up.* This also the Prophet *Isaiah* signifieth; *The Lord shall stand as in Mount Perazim, he shall be wrath as in the Valley of Gibeon, that he may do his work, his strange work: and bring to pass his Act, his strange Act.* This is one of the works, of the strange works: one of the acts, of the strange acts of God, when he turneth evil into good, and ordereth the wicked actions of men to the glory of his Name, and the good of his Children.

Secondly, it is the pleasure of God to confound the wisdom of Man, that cannot attain to great matters, but by great means. For *God hath chosen the foolish things of the World to confound the wise, and GOD hath chosen the weak things of the World, to confound the mighty things, And vile things of the World, and things which are despised hath God chosen, and things which are not, to bring to naught things that are, that no flesh should rejoice in his presence.* God disposeth of all things as pleaseth him, and oftentimes crosseth the devises of men. They intend one thing,

but God bringeth to pass another: they purpose one end, but he will have another come forth, to teach man's wisdom to be but foolishness.

Thirdly, he expresseth his wonderful love, making all things that fall out in the world to serve his Church. True it is, the Church of God is beset with many enemies, that as wild Boars seek to root it out of the Earth, as the Devil which is the Captain of this Army, under whose Banners are gathered together the wicked world, the flesh, hell, death, sin; all which multitude as a great host muster together, to work the utter overthrow thereof: yet God that sitteth in heaven, maketh all their endeavours and enterprises further the salvation of his Church. This the Apostle teacheth; *We know that all things work together for the best unto them that love God, even to them that are called of his purpose.* He blesseth their troubles and afflictions, and worketh in them patience under the cross, humility in suffering, and experience of his mercies, and maketh them confess, that it was good for them that they have been afflicted. We see this evidently in the example of *Job's* troubles and torments that he endured, there were many work-men set on work to wast his goods, to destroy his Children, to kill his Servants, to afflict his Body, to torment his Soul, all aiming at this to bring him to despair, and all these Wheeles were set to move by the Devil: but the Lord out of their sins wrought his great good; *Making trial of his Faith to bring forth patience; and patience, experience; and experience, hope; and hope maketh not ashamed.* So then, seeing God is able to work, and doth work, both above, and contrary to means that men imagine, seeing he confoundeth the wisdom that is in man, and maketh manifest the abundance of his love to his people, in turning all things that fall out to their good, and making them serve them: we conclude, that God's providence disposeth and ordereth all actions, whether they be good or evil, for the benefit of such as fear him, he will make all things that come to pass, to serve them that serve him.

This doctrine of God's providence is a firm pillar of our faith, and a fundamental point of our Religion, and therefore it is thoroughly to be cleared, and the questions to be answered that they may be raised against it. First, it may be objected, that if God govern all things by his providence, it skilleth not what we do, whether we do good or evil, seeing his will must come to pass, and we cannot change it. It seemeth no matter whether we hear the word, or pray, or labor to do well, inasmuch as his will must be accomplished. I answer, that this is a false and wicked conclusion, which is founded upon our own devise, but doth not follow upon his providence. For albeit, he order all things, yet he hath appointed us to use the means. It is a great error and ignorance to separate the decree of God, and the endeavor of man which he would have coupled together. *Rebecca* the wife of *Isaac,* had heard it from the mouth of God that could not lie, that her two sons should make two Nations, and the elder should serve the younger; whereby she knew that *Esau* could not kill *Jacob,* howsoever he threatened, and whatsoever he intended, yet did she not tempt God, nor presume carelessly upon his providence, but she used the ordinary means to save and preserve the life of *Jacob,* and sent him to her Kindred out of his Brothers reach: which she did not in distrust, but in faith. The like we see in *Paul* when he was in the Ship, and the Angel of God had told him there should be no loss of any man's life, but all should come safe (though with much danger) to the land: yet he saith unto them; *Except these abide in the ship ye cannot be safe.* Christ our Savior

prayeth to his Father to glorify him, and yet he was sure and certain of it before, to teach us, that as we believe God's providence, so we must use, and not refuse the means that he hath ordained. But of this we have spoken else where more at large, and therefore will pass it over.

If all things come to pass by the unchangeable decree of God, then nothing is done freely: and so the liberty of the Creatures will is taken away. I answer, a thing may be done by the unchangeable counsel and necessary decree of GOD, and yet changeably, and contingentlie, and freely, in respect of diverse causes by which it is produced: so that God's unchangeable purpose and man's free will may stand together. We see this in the History of Christ's Passion; the Soldiers brake the bones of the Thieves that were crucified with him, but his bones were not broken. How came this to pass? In their own nature they might have been broken, as well as not broken, as well as the Thieves were: and if we consider the Soldiers, in respect of the Nature of their will, they might have chosen the one or the other. But in regard of God's will and purpose, it was necessary they should not be broken, that the Type might be fulfilled, and that the Scripture might be accomplished.

If God rule all by his providence, how is it that there is so great confusion and disorder under the Sun? How is it, that evil men prosper and flourish, and the godly are driven to the wall, and to the worst? How is it, that there are so many Murthers, Blood-sheds, Cruelties, and Riots. I answer, the faithful are afflicted in this World for their good; *That they should not be condemned with the World,* as the Prophet confesseth it in his own experience. On the other side, the ungodly receive God's blessings for their farther condemnation, and to make them in-excusable before the judgment of God.

Moreover, there is no disorder in the Worlde in respect of God, albeit there be confusion in respect of Men. For there is order in the greatest disorder that happeneth among us. Hence it is that the Wise man saith, *God hath made all things beautiful in his time.* Even those things that seem most foul and deformed in our eyes, are yet fair and beautiful, being sent as just and due punishments from God, as the execution of his wrath and vengeance, for the wickedness and unthankfulness of the World, and for the trial of the Faith, patience, and obedience of his Servants. When peace maketh us secure, and security bringeth a forgetfulness of GOD, an abuse of his blessings, and a breaking out into all excess: are not the Sword, the Pestilence, and Famine, justly sent upon us of GOD? When we see men thrive by oppression, and get their goods with Covetousness, unjust dealing, deceit, and unmercifulness to the poor; is it not a just revenge from God's own hand, that an unthrift should arise, and ryotously was the goods that have been naughtily and wrongfully gotten? Mark a little (I beseech you) the example of *David,* the dear Child of God, so often commended in Scripture. He committed Adultery with the Wife, and caused her Husband to be slain by the Sword of the *Ammonites,* wherein he sinned grievously, and provoked the Lord exceedinglie. For he is threatened by the Prophet, and the threatening is performed. *Nathan* is sent unto him to show him his sin, to denounce the chastisement of God, and so to bring him unto repentance; he said: *The Sword shall not depart from thy House; Behold, I will raise up evil against thee out of thine own House, and will take thy Wives before thine eyes, and give them*

to thy Neighbor, and he shall lie with thy Wives in the sight of the Sun, &c. This was the punishment that was threatened, which was most just in respect of God that did decree it, in respect of *Nathan* that did denounce it, and in respect of *David* that did deserve it. See now, how it was brought to pass in the house of *David.* First, *Amnon* his Son defileth his Sister *Tamar:* then *Absalom* another of his Sons, in revenge of that Incest, slayeth his own Brother, and afterward rebelleth against his Father, gathereth a power of Men, and driveth his Father out of *Jerusalem,* and when he cometh thither, by the counsel of *Ahithophell,* he causeth a Tent to be spread, and in the sight of all the people, went in and lay with his Fathers Wives. Here are sundry devilish and wicked practices, Incest, Murder, Rebellion, treason, all abhominable enormities: and yet God saith; *He did all these things.* These sins were most foul and filthy to look upon, as they were the inventions of the Devil, the persuasions and practices of evil men: but as they are punishments sent of God upon *David* for his offenses, they were beautiful in their time, they were the righteous sentence of a just Judge, who cannot deal unjustly in judgment. Thus much of answering these few Objections: Now let us proceed to conclude some Uses out of this truth.

The Uses that will arise from hence, are many, but we will only touch the principal. This Doctrine serveth for reproof, for comfort, and for obedience. For, it serveth to reprove and convince sundry persons, that either know not, or knowing, do abuse this providence of God, whereby he taketh care of all things that are in the World, and directeth them to a right end. And first of all, we set against it, and oppose unto it, the dreams and dotages of Atheists, Epicures, Libertines, and such like Wretches, who either deny wholly there is a God, or make him sit as idle in heaven, as themselves are upon the earth: so that, albeit he know and see all things, yet he worketh or ordereth not the special actions of men that fall out. These are they that pull God out of his Kingdom, and set up Chance and Fortune as an Idol, and make it their God. We must all learn and confess, that the Lord, that is the Creator of Heaven and Earth, is also the Ruler and Governor of all (even the least) Creatures. The whole world, from the highest heaven to the center of the Earth, is subject to his providence. He worketh all things according to the counsel of his own will: he giveth life and breath, he preserveth them: so that nothing cometh to pass without his appointment. Whether they be things with life or without life; with reason, or without reason; general, or particular; evil, or good; Angels, or Men; necessary, or not necessary; all are ruled by his decree. So then, Chance & Fortune are words of the *Gentiles,* and are blindly used by such as are called *Christians,* whereas nothing can be done without his will and working, who is omnipotent. What seemeth more casual then the Lot? Yet, *The lot is cast into the lap, but the whole disposition is of the Lord. Prov.* 16. 33. This is it which our Savior teacheth: *Are not two Sparrowes sold for a farthing, and one of thē shall not fall on the ground without your Father? Yea, and all the hairs of your head are numbered.* So that we see, Chance and Providence cannot stand together, but the one overturneth the other. Secondly, it reproveth such as frō hence take encouragement to commit sin, to break out into sundry outrages, or to live securely, because God can turn it to our good, and maketh it serve to set forth his mercy. This is that presumption and sin of rebellion touched by the Apostle. *Why do we not evil that good maycome thereof, whose damnation is just.* So in another place; *What shall we say then? Shall we continue still in sin, that*

Grace may abound? How shall we that are dead in sin, live yet therein. We confess indeed, that God is the Sovereign cause of all events that are brought to pass, and whatsoever the enemies of the Church intend and enterprise, whether the Sons of Men, or the Devil and his Angels, he stayeth and hindereth, or represseth and disappointeth, and always disposeth it to the good and salvation of his children. Nevertheless, this doth not excuse or free the Instruments that he useth from fault. They do the will of God blindly and ignorantly, but they do cross his will openly and purposely: so that his providence doth not exempt the wicked from their evil doing. *David* knew well enough, and confesseth as much, that *Shimei* was sent of God most justly to curse him, and to rail upon him, when he fled from the face of his son *Absalom:* yet in his last speech to the King his Son, he doth not defend him or excuse him, *But giveth charge and commandment to be revenged of him, and not to account him innocent.* If then evil instruments cease not to be guilty before men, much more faulty shall they be before the judgment Seat of the Almighty, and much less shall they escape punishment for transgressing the Law of God. For howsoever wicked men be well moved by God to execute his work by them, who may use any of his creatures according to his own power & pleasure; yet in as much as they (being moved of God) do peruersely and crookedly, and wickedly move themselves, to will and work evil, so that themselves are the workers and causers of their own evil works; whereby it cometh to pass, both that they grievously offend God, and afterward severely punished of him. Wherefore such as resist God, & rebel against his law, and strive against his will, cannot say they have done his will, inasmuch as they had no purpose to keep his ordinances, & therefore make themselves subject to all his judgments. Lastly, this reproveth the Church of *Rome,* that among many slanders cast out against us, are not ashamed to lay to our charge that we mainetaine, that God is the author of sin. We hold, we teach, privately, publicly, by word, by writing, in Schools, in Churches, that God is not the author of sin, but the devil & man's own corrupt will: & whosoever teacheth and preacheth otherwise, if it were an Angel from heaven, we hold him accurssed. Hence it is that the Prophet saith, *Thou art not a God that loveth wickedness, neither shall evil dwell with thee.* So the Prophet *Habakuke,Thou art of pure eyes, and canst not see evil: thou canst not behold wickedness.* Likewise *Zephany* saith; *The just Lord is in the midst thereof, he will do none iniquity.* In like manner the Prophet *Zacharias* saith; *Let none of you imagine evil in your harts against his neighbor, and love no false Oth: for all these are the things that I hate, saith the Lord.* Thus we hear that he loveth righteousness, and hateth wickedness, so that he is the author of all good, of no evil. If we would hear this farther opened, the Apostle *James* is a witness of it; *Let no Man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he drawn away by his own concupiscence, and is enticed.* This is the conscionable Doctrine of piety, and the contrary we renounce and abhor as open blasphemy. This also is the opinion of all our Teachers that ever were among us, as were easy to show by infinite Testimonies out of their writings, if it were necessary: Nay, which is more, we teach no more then the School-men of their own side, the Men of their own Religion, the Doctors of their own profession. First, I will declare what we hold touching God's providence ordering all things, even sin it self, which is out of order: and then confirm the same out of Popish Writers, thereby to stop their mouths, and to answer the false imputations that are laid upon us, that if they will not see what we hold, yet they may understand themselves; or

if they will needs condemn us, let them condemn their own Prophets. That which we teach of God's actions concerning sin, may be reduced and referred to these three heads. First, he is the Universal cause of all things, he sustaineth mankind, that in him he liveth, and moveth, and hath his being; yea, he upholdeth the being and moving of all his Actions, good and bad: insomuch that no Man could move hand or foot to an Action, no nor have being himself, if God sustained and supported not: so that the act is of God, as also the actions of all Creatures.

Now, if they will not be ignorant, but take knowledge of their doctrine, many among them affirm full as much, that God is immediately the first cause of all things, produced by the second causes: but of things evil, he is the mediate cause, in that he produceth and preserveth the Creature that is the mediat cause of evil. So likewise another saith; A Sinner when he sinneth, doth against the law and will of God in one sense, and in another not against them. He doth indeed against his signified will, and against his precepts and prohibitions, &c. but against the will of his good pleasure he doth not, nor against the effectual ordination of God. In this manner and meaning write many others, that no sin falleth out beside the will and intention of God.

Secondly, we teach that God being free to bestow where he will, to restrain where he will, and being bound to none, doth with-hold his Grace, & withdraw his spirit, and leave the wicked to themselves: whereupon it followeth, that their minds are blinded, their harts are hardened, and they cannot choose but sin. But how, may some man say, doth God harden? I answer, not by inspiring evil into men, not by creating any sin or corruption in their will, which was not there before (as he doth grace in their heart) but by denying them the power of his grace which might mollify them, and by offering them sundry objects, which they convert into occasions of sin, and by delivering them over as a just Judge to the temptations of Satan; whereby they are overcome, and have neither power nor will to stay themselves. For when God departeth, how can it be but Satan should come in place? This is not strange Doctrine among the Papists themselves. One saith; that GOD is a debtor to no man, and therefore he is bound neither to cause that Act, nor the contrary, nor yet not to cause it: but the will of the Creature by God's Law is bound not to cause the act; and so consequently sinneth by doing it.

Lastly, we teach that God doth both order or ordinate the sin that is committed, which is nothing else but a directing of it as pleaseth him, that it go not beyond his will, neither otherwise then seemeth good in his wisdom. Sometimes he restraineth it that it shall not pass nor proceed farther then he appointeth, who giveth bounds unto the Sea. Sometimes he turneth it to another end then the person intended that practiced it. Both these we see evidently in *Job's* temptations. The Devil desired nothing more then to destroy body and soul, but God restrained his rage, & appointed how far he should go, and what he should not do, and wrought *Job's* greater good by his greatest malice. Sometimes also he maketh way for sin to pass, that thereby he may punnish one sin with another. And doth not the Church of *Rome* teach as much? Yes, fully as much. *Bellarmine* in the third Tome of his Controuersies, saith as much, that God not only permitteth the wicked to do many evils, neither doth he

only forsake the godly, that they may be constrained to suffer the things done against them by the wicked; but he also overseeth their evil wills, and ruleth and governeth them, he boweth and bendeth them by working inuisibly in them. Thus we see, that if our Adversaries look well into their words, and know their own voice, t•...y shall not need to exclaim and cry out against us, that we make God the Author of sin, seeing the same speeches in the same cause are used by themselves. We freely confess, that God willeth nothing that is formally sin, as he willeth that which is good; but he hateth it, and forbiddeth it absolutely; within us by the light of his holy spirit, and without us by the light of his holy word.

The first entrance of sin into the World, was by the voluntary action of man's will corrupting it self, God inspiring or infusing no evil into it. To conclude, let us know, that as we all agree that every Act is of God, so we must take a difference between the action, & the evil that is in the action. The action itself is of God, but the defect or disorder of the action, is from the Instrument, which being corrupt, can it self bring forth nothing but that which is corrupt. If a man spurn forward a lame Horse that halteth down right, in that he moveth and goeth it cometh from the Rider, but in that he halteth, it is from the Horse himself. If a man cut with an evil Knife, he is the cause of the cutting, but not of evil cutting, but the badness of the Knife is the cause. Or as a cunning Musition, that playeth upon an Instrument that iarreth and is out of tune, the sound is from him that playeth, who observeth due proportion of time, and a right order of striking, but in that it iarreth, it is in the Instrument it self. The like we must hold of God's providence over wicked men and Angels, and all their actions, he putteth no wickedness into them, but he ordereth and governeth that which he findeth in them, and bendeth it by his infinite wisdom and power to a far other end then the evil Instrument intended. The whole cause of sin is truly and properly in Satan, and in our selves.

Secondly, this Doctrine serveth greatly to comfort us, both in prosperity and adversity, and that for the time to come we should repose our whole hope in God. For seeing all things come to pass by the providence of God, so that not so much as sin it self is committed without his will, it is a great comfort many ways to God's Church and chosen Children. We know that he can moderate, and will moderate the rage of the Devil, and the malice of wicked men, that they shall not hurt or hinder their Salvation. For the Devil is the Lord's Servant or slave, to work his will, albeit he do it unwillingly and by compulsion. The Prophet *David* saith, *The Lord is at my right hand, therefore I shall not slide.* And when his Soldiers were purposed to stone him to death, he was in great sorrow and heaviness, *But he comforted himself in the Lord his GOD.* If then we cast up our eyes, and behold the providence of God evermore watching over us, we shall not doubt of the love and goodness of God, nor of deliverance to come from his hand, albeit we see no ordinary means, but all things go a contrary way. This made the holy Man *Job* say; *Though the Lord would kill me, yet will I trust in him.* And the Prophet, *Though thou cast me into the place of Dragons, and into the shadow of death, yet will I fear none evil.* The church being in great perplexity and danger in the days of *Mordecai,* he was not without comfort, he lived not without hope, he ceased not to use lawful means for the delivery of it, he was not at his wits end, nor dispaired of an happy issue, because his heart was grounded and established in the Doctrine of God's providence, as

appeareth by his words to *Ester:Think not with thyself that thou shalt escape in the Kings House, more then all the Jews, for if thou holdst thy peace at this time, comfort and deliverance shall appear to the Jews out of another place, but thou and thy Fathers House shall perish: and who knoweth whether thou art come to the Kingdom for such a time.*

Again, this providence of God in everything, teacheth contentation of mind in every estate; yea, in adversity when we lie under the Cross, so that all things go against us; forasmuch as God's providence hath appointed us our lot and portion. When we live in peace, and have abundance of outward means to maintain us; as plenty, riches, health, pleasure, friends, liberty, and such like, we must remember from whom they come, and so be put in mind to be thankful for them, because they come not to us by chance, but by God's providence: so that we must not barely look upon them, nor wholly rest upon them, but behold his goodness and blessing in them. For if we consider that all prosperity cometh from him; as Meat, Drink, ease, peace, and all plenty, who is not pricked forward, and stirred up unto Thanksgiving towards so loving and bountiful a Father? Hence it is, that the Apostle saith, *In all things give thanks, for this is the will of God in Christ Jesus.* The Prophet Isaiah, complaineth of the unthankfulness of the Jews towards GOD, *I have nourished and brought up Children, but they have rebelled against me: the Ox knoweth his Owner, and the Ass his Masters Cribbe, but Israel hath not known me, my people hath not obeyed me.* The Prophet *David* dealt otherwise, and behaved himself with greater duty, teaching us all what to do, when he saith, *What shall I render unto the Lord for all his benefits toward me? I will take up the cup of salvation, and praise the name of the Lord.* But when these outward things, whereby life is maintained do fail us, we must not fail to remember whence famine, war, pestilence, sickness, trouble, and affliction come, that there is no evil in the City which the Lord hath not done.

Moreover, let us depend upon him for the time to come, assuring our selves that he will not leave us, nor forsake us. He giveth us every day experience of his mercies, so that by remembrance of benefits received from him, we cannot doubt of his favor toward us. Lastly, this should be a very strong reason unto us, not to be unmeasurably dismayed, nor excessively offended, when offenses and great evils break out among us, as oftentimes it falleth out; whereby many are ready to shrink back, and others are much disquieted to see the Church of God so troubled. We are not to think it strange, or to forsake the faith through these scandals: for God would not suffer any evil to come to pass, unless out of that evil he were able to bring good; and out of that sin to bring forth righteousness, to the glory of his great name, and for the salvation of his deer Church. He would never have left *Adam* unto himself, if he had not determined out of his fall, to gain praise to himself, and to provide better for his people. It is necessary that offenses come, but woe to that man by whom they come: Let us not therefore fret our selves because of the wicked men, neither be envious for the evil doers, for they shall soon be cut down like grass, and shall wither as the green herb. And we must rest, and be resolved assuredly, that God doth not allow or favor their sin, nor purposeth to free them from the guilt and punishment of sin, howsoever he turneth their wicked purpose to a good end. For sin is the transgression of his Law. But God never swarueth nor stayeth from the strait rule of his own will, neither putteth wickedness into man; but as the earth affording sap and moisture as well to the evil trees, as the good,

cannot be reproved, because the cause why the evil trees bring forth evil fruit is of themselves and their own nature, or as the Sun that raiseth evil smells, and noisome fauors from unsavory puddles, cannot justly be found fault withal, because the reason thereof is not in the Sun beams, but in those corrupt places; even so, when God disposeth to good ends the sins of men that proceed from the instigation of the Devil, and abide in the ungodly themselves, he cannot be called the cause or author of sin, although by his providence he moveth all things, yea, even the ungodly, that are not able to move or remove themselves.

Lastly, seeing God's providence extendeth to everything that is, and disposeth it according to his own pleasure, it directeth us in our obedience, & putteth us in mind of a Christian duty; namely, to be patient in all adversity. If we consider that nothing can befall us, but that which is sent by the fatherly will and counsel of God, who hath always just causes to exercise his children with chastisements, either to try them, or to humble them: we shall learn to submit our selves to him, to hold our peace because he hath done it, and to keep silence that we offend not against him. This will keep us that we do not rage against second causes, that we do not mutter and murmur against God, that we seek not revenge against our enemies. We are ready in sickness to complain, in poverty to repine, in injuries and oppressions to retaile and return like for like, and in all troubles to be impatient, and to use unlawful means to deliver our selves, not attending the Lord's leisure; and the reason is, because the providence of God is not learned of us, we cannot depend upon him, we know not that he hath all things in his power to employ them to his glory, and to use them to our good. We heard before, that *Joseph* was sold by his own brethren, & made a servant and slave to the *Egyptians.* If he had only called to mind the unkind & unjust dealing of his unnatural brethren, could he have retained a brotherly affection toward them? Could he forgive the wrong offered unto him? Could he have repressed his rage, and staid him self from revenge and recompense, to give them according to their deeds and deserts toward him? But when he lifted up his mind to the Lord, and saw how God had disposed their treachery to another purpose then they meant or imagined, he forgave them their offense, he inclined to mercy, and of his own accord did comfort his Brethren, saying; *But now be not sad, neither grieved with yourselves that ye sold me hither, for God did send me before you, to save you alive in this land, and to preserve you by a great deliverance: Now then, you sent me not hither, but God himself, who made me a Father unto Pharaoh, & Lord of all his house, and Ruler throughout all the Land of Egypt.* So the holy man *Job,* if he had rested in the roberies of the *Chaldeans* & *Sabaeans,* by whom he was hurt and annoyed, had by and by been kindled with wrath, and set on fire to work revenge; but because he ascended higher, and acknowledged the work of a superior hand, he possessed his soul with patience, & comforted himself with this notable saying, left unto us for our imitation, *The lord hath given, & the Lord hath taken away, as it pleaseth the Lord, so is it come to pass.* The like we might say of *David,* when *Shimei* cursed him, as he fled to save his life, *And Abishai the son of Zeruiah said unto the King, Why should this dead Dog curse my Lord the King? Let me go now I pray thee, & take away his head.* He answered again, *What have I do with you ye sons of Zeruiah? For he curseth, even because the Lord hath bidden him curse David; Who dare then say, wherefor hast thou done so? Behold, my son which came out of mine own bowels, seeketh my life, then how much more now may this son of Iemini? Suffer him to curse, for the Lord hath bidden him.*

He knew that God's providence would turn this to the best, & therefore he was ready to forgive the wrong which this wicked man measured unto him. Thus doth the Apostle *Peter* speak comfortably to the people that gave their consent to the killing and crucifying of Christ whom God raised from the dead, *Now brethren, I know that through ignorance ye did it, as did also your Governors; but those things which God before had shown by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.* Such therefore as are malicious, to desire revenge and cannot be entreated to moderate their anger, never understood the Doctrine of God's providence. We have indeed many excellent reasons, and notable Meditations to move us to put up wrongs that are done us, and to root out of our hearts the weed of revenge; and instead thereof, to set the sovereign plant of patience and longsuffering, brought out of the Garden of God, which is the Scripture, that it may grow and flourish among us. And never was there more need of them, never was there less practice of them; for now the manner is, (as one truly speaketh) a word and a blow, a word and a stab, a word and a Writ. He that hateth his Brother, is a Man-slayer, for rash anger, is the Fore-runner of murder, and a degree and step to murder. God is of a patient Nature, and slow to anger; Christ Jesus is meek and lowly, whose example we ought to remember, that we may repress all choller, and so find rest unto our souls: for he forgiveth more to us, then we can forgive to others. The wrath of God hangeth over all their heads that retain wrath; for such as will not forgive, are in danger never to be forgiven, seeing we ask forgiveness, as we our selves do forgive. It is a property of love to suffer and bear, and it is a note of injustice to revenge our own quarrels; for we take away the honor of God, and make our selves the parties that receive wrong, the witnesses that accuse, the Judges that condemn, and the Executioners that punnish, which is against all Law of God and Man.

Lastly, all wrongs done to us by wicked men, come by God's providence, to which we are to submit and subject our selves, knowing what he is able to do, and what he hath promised to do toward us, even make all things fall out for our comfort and salvation. When *Saul* persecuted *David* in the wilderness, and had enclosed and compassed him round, ready to fall upon him, there came a Messenger to *Saul* saying, *Hast thee and come, for the Philistines have invaded the Land: Wherefore, Saul returned from pursuing David, and went against the Philistines.* They were the means of *David's* deliverance, but they had no purpose to do him good, or to deliver him out of the hands of Saul, or to free him out of trouble; for their intent was wicked, ambition moved them, malice carried them, revenge furthered them, and covetousness resolved them to go to work, and invade the Israelites. Nevertheless, the Lord used their unlawful act to his own glory, and over-ruled them to do that which they never dreamed, even to be the Instruments of preserving *David,* that was near to death.

To conclude, by all these things it appeareth, that the Doctrine of God's providence, is the ground of all godliness; but where it is denied, the foundation of Religion is pulled asunder. For, until we know and consider, that nothing happeneth by hap-hazard, but all things are swayed by the determination of the most highest, so that a drop of rain doth not fall, a puff of wind doth not blow, a clap of thunder doth not sound, a flash of lightning doeth not shine, an Arrow of famine cannot fly, a plague of pestilence cannot destroy, a judgment of War cannot arise without his appointment; we shall never be thankful for his benefits, we shall

never be patient in troubles, we shall never conceive hope of delivery out of our adversities. And thus much of God's providence in the departure of *Onesimus* out of the house of *Philemon,* which being evil, God turned it to good as well of him that departed, as of him from whom he departed.

[*That thou shouldest receive him forever.*]

Here we see, that the Apostle to a loss of small continuance, opposeth a perpetual use, that the Mayster should gain of his servant. For to persuade him to patience in regard of his loss and hindrance, and to prevail with him to be reconciled toward him that had so offended him, and caused his loss; he doth assure him of gain & advantage; namely, that his short departure should recompense him sufficiently, with a continual possessing of him, being assured to retain him forever. We learn from hence, that God doeth oftentimes take away from his servants, many outward and earthly commodities, to the end he might bestow upon them, both mo and greater blessings. When the Mother is determined to wean her child, and take away the breast from him, it is not to famish him, but to give him a diet and food that is fitter for him. So when it pleaseth God to deny to his servants such blessings as they desire, he recompenseth the wants of them with benefits of a more high and heavenly nature. This we see in the example of *Abraham,* when he was sent by the calling of God out of his Country, from his Kindred and Fathers house, there was given to him and his posterity, the whole Land of *Canaan;* yea, God entered into a Covenant with him to be his God, and to acknowledge his posterity tobe his people; so that albeit he wanted the pleasure of his Country, and the delight of his Kindred, yet he gained the friendship and favor of GOD by obeying his calling and commandment. We see this in *Jacob,* he was robbed of his son *Joseph,* by the treachery of his sons, and lived a long time without him whom he so much desired; yet in the end he beheld him in glory and dignity, and blessed him & his posterity. We see the same in *Joseph* himself, he was cast out of his Fathers house by his brethren, he was sold into the hands of strangers, he was cast into close prison, he endured many slanders, troubles, and crosses that fell upon him, but he bare them patiently by Faith, and in the end he was delivered, and became Ruler over the Land of Egypt. He wanted his Father, and his Father wanted him for a season, but in the end they were restored either to other, with full advantage. Let us set before our eyes the example of *Job,* he lost his Goods, his Children, his Servants, his Cattle, he became poor, and yet was patienr, and in the end God made an happy issue of all his afflictions, so that he had them doubled and restored unto him twofold. Our Savior Christ beateth upon this point, teaching his Disciples, *Whosoever shall forsake houses, or Bretheen, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Names sake, he shall receive an hundred fold more, and shall inherit everlasting life.* For when *Peter* said to the Lord, *Loe, we have forsaken all, and followed thee,* Christ answered him; *Verily, I say unto you, there is no man that hath forsaken Lands or house, &c. for my sake and the Gospels, but he shall receive an hundred fold now at this present, houses and brethren, and Sisters, and Mother, and Children, and Lands, with persecution, & in the world to come, eternal life.* This appeareth farther unto us, in the Parable of the rich Glutton, and poor *Lazarus,* one of them was clad in Purple, and fared deliciously every day; the other, lay at the rich man's gate, who was not admitted to his Table, and continued without the doors, who was not admitted into

his house: God denied unto him the blessings of this life, but he gave him the riches of faith, and received him into eternal glory. All these places of Scripture, and examples of the godly, teach us, that God denying unto his Children the things of this life, doeth it not, because he hateth their persons, or enuyeth their good, or purposeth their destruction, but rewardeth the lack and loss of bodily things with spiritual; of earthly things with heavenly; of transitory things with eternal; of lesser things with greater.

Thus the Doctrine is made plain by these testimonies, but will be made much plainer, if we consider the Reasons following. First, the loosing of these outwatd things for a good cause, is as the seed season when we sow our Corn, looking for a plentiful Harvest, as an after blessing. There is that scattereth, and more is increased, as the wiseman speaketh. So the scattering away, and loosing of the commodities of this life, and the pleasures thereof, when God requireth it at our hands, and calleth for it, shall be no loss, but a gain; no hindrance, but a benefit; no pulling of us down, but a setting of us up; no undoing of us, but an enriching of us forever. This is it which the Psalmist setteth down, speaking of the return of the people out of captivity, *They that sow in tears, shall reap in joy, they went weeping, and carried precious seed, but they shall return with joy, and bring their sheaves.* Where he compareth the people going into captivity, to needy Husbandmen, who cast into the ground for seed, that which was left them for succor and sustentation of their life, and returning out of captivity, to reapers which rejoice at the abundance of increase which they find: as if he should say, the Jews, who were sad and heavy, when they were carried Captives into *Babylon,* shall be joyful when they obtain the fruit of their hope, which is a glorious deliverance.

Secondly, God is our exceeding great reward, with whom it is an easy thing to bless and increase, to restore and multiply the good things given unto us. When God would comfort *Abraham* whom he had brought out of *Vr* of the *Caldees,* to dwell in the Land of *Canaan,* he said unto him, *I will make of thee a great Nation, and will bless thee, and make thy name great, and thou shalt be a blessing; I will also bless them that bless thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.* If then he will restore that which he hath taken away, and make up the breach that his hand hath made, we cannot doubt of his liberality toward us. The poor widow had but an handful of Meale in a barrel, and a little Oil in a Cruze, but they were increased, not wasted; multiplied, not diminished, unto the time that the Lord sent rain upon the earth, 1 Kings 17, 14. Whether therefore we consider, that the loss sustained for Christ's sake, and the Gospel, is rather a sowing then a loosing, and a laying up, rather then a scattering abroad; or whether we consider, that God is rich in mercy, and the most bountiful rewarder of his servants; in both respects we conclude, that lesser blessings are sometimes taken from us, that we may have greater supplied unto us, whereby our gain is made better then our loss.

This Doctrine being duly weighed, will be very profitable both to comfort such as are in trouble, and to instruct such as are ignorant, and to direct such in their obedience, as wander out of the right way. First, let this be our comfort, when we sustain any losses, or feel any wants, though they be never so great, though we must depart from lande and life, yet in this case, it shall be a gain and advantage unto us. For to gain and save where we

ought not, is a certain loss. This gain is little, but the loss is great; it is to enjoy temporal things, and to loose eternal; it is a getting of the earth, and a loosing of heaven; a getting of substance, and a loosing of the soul. Miserable is this gain, and wretched is the lucre that is thus dearly bought & purchased. On the other side, to be content to forsake and renounce all for Christ's sake, shall in the end bring with it assured and perpetual riches. For, what is it that we have not received? It is God that hath made us, & not we our selves; it is he that hath enriched us, and not we our selves; and whatsoever we have, whether it be much or little, we have it not of our selves; and therefore we hold all of him, as Tenants at will, he may re-enter and dispossess us of them when it pleaseth him, so that we must render them up into his hands, when he calleth for them, and be resolute to leave them, when he demandeth them of us.

Let us not therefore shrink back for fear of trouble and persecution, but set before us the example of Christ, who hath gone before us, he for the joy that was set before him, endured the Cross, and despised the shame, and is set at the right hand of the throne of God. The servant must not be above his Master, nor the disciple above his Lord. We must account it an honor to bear about us the marks of Christ Jesus in our body. If we be partakers of his afflictions and patience, we shall also be partakers with him of his glory. This is it which he exhorteth us unto unto. *Math.* 16. *If any manwill follow me, let him forsake himself, and take up his cross, and follow me: for whosoever will save his life, shall loose it; and whosoever shall loose his life for my sake, shall find it: for what shall it profit a man, though he should win the whole world, if he loose his own soul? Or what shall a man give for recompense of his soul?* Whosoever is not thus persuaded and resolved for the profession of the Gospel, and the faith of Christ, and the witnessing of the truth, to endure tribulation, and to suffer persecution, is not yet a Christian in deed, but in name; not in heart, but in show. So then, howsoever we be afflicted and made sorrowful for a season, yet the time will come, when our souls shall be comforted, and we have our heads lifted up, which blessed day, we ought to attend with all patience, and desire with earnest Prayer.

Secondly, seeing God sometimes depriveth his dear Children of outward and earthly blessings, but rewardeth them with heavenly; it serveth notably to instruct us in the right meaning and understanding of the reason annexed to the fifth Commandment, where such as Honor Father and Mother, have a promise of a special blessing made unto them, that they shall live long upon the earth. Where we see, that godly Children have the promises of this life made unto them. For *Godlinessis profitable unto all things, and hath the promises both of this life, and of the life to come.* And on the other side, the fearful Judgments of GOD are oftentimes upon rebellious and disobedient Children. The Wiseman saith, *The eye that mocketh his Father, and despiseth the instructions of his Mother, let the Ravens of the valley pick it out, and the young Eagles eat him.*

But we see it come to pass many times, otherwise then hath been spoken of; and some will object, that wicked persons, & disobedient Children live long, and contrariwise, good men & obedient Children, do oftentimes die quickly, they prolong not their days to old age, but depart hence in the prime of their youth. I answer, first touching the ungodly, then

concerning the godly. The ungodly indeed do continue long upon the earth, and die full of days, but it is to their farther vengeance, and to heap up wrath against the great day of the fierce wrath of God, and to fill up the greater measure of their sins, that God also may fill unto them the greater measure of his Judgments. This we see in *Cain,* who was tormented with fear of punishment, and gripings of Conscience, and horror of hell, and feeling of sin, which was worse unto him then many deaths. It had been a great benefit to him, if he had died so soon as he had been borne, for then he had not sinned so horribly, then he had not murdered his natural brother so shamefully, then he had not offended God so outrageously; but now, the longer he lived, the more sins he committed, and the greater judgments he deserved, and the heavier tormeats he endured. This we may say of all the ungodly, who commit sin with all greediness, and consequently live to their heavier punishment. But concerning the godly, he calleth them many times out of this present life betimes unto himself, and provideth far better for them, then if he had given them a long life. For he taketh and translateth them from the miseries of this world, to the joys of eternal life. And it is often good for us, that the Lord take us soon from hence; for as thereby he bringeth us to a better place, so we reap a double benefit.

First, we are kept from the corruptions of the world, for living in a corrupt air, we are ready to gather infection, and to take the scent as quickly as flax is apt to take the fire. But by taking us from hence into a sweeter dwelling, we are prevented & kept from many sins which otherwise we would fall into. This is it which the Prophet *David* showeth, *The rod of the wicked shall not rest on the lot of the righteous, least the righteous put forth their hand unto wickedness: do well, O Lord, unto those that be good and true in their harts.* He knoweth whereof we are made, he seeth our infirmities, & how prone we are to decline after evil examples that are set before us; so that it is a benefit unto us, to go hence before we have corrupted our hearts, and defiled all our ways. *Enoch* lived in a most dangerous time, when wickedness began to cover the face of the earth, but because he walked with God, he was taken away, that malice should not change his heart. This is it which the Apostle *Paul* testifieth. *For this cause many are weak and sick among you, & many sleep: for if we would judge our selves, we should not be judged: But when we are iduged, we are chastened of the Lord, because we should not be condemned with the world.*

Secondly, God dealeth mercifully with his people, in removing them out of this life, that they should not feel the present miseries, nor see the iminent calamities which he knoweth hang over them, and is determined to bring upon the sons of men, and be ouerborn and swept away by them with others. This we see in the example of *Abijah* the son of *Jeroboam* that made *Israel* to sin, who is branded with this note of reproach in sundry places of the holy history, *That he did sin, & made Israel to sin:* the Prophet said of this one only good son of this wicked father, that he should die being a child, and all *Israel* should mourn for him, & he only of *Jeroboam* should come to the grave, because in him there is found some goodness toward the Lord God of Israel in the house of *Jeroboam.* God in great mercy toward him, took him away being a child, that he should not be infected and afflicted. For if he had lived to see the white hairs of his old age, he had been in great danger of the fearful sins of his fathers house, & been in great afflictiō to behold the horrible judgments that were to fall upon that

godless and graceless family. The like might be said of good *Josiah,* he was gathered betimes to his fathers, and was put in his grave in peace, that his eyes should not see all the evil which the lord would bring on the land. He took him out of this world, before his wrath fell upon the ungodly. This is it which the Prophet *Isaiah* telleth us, *The righteous perisheth, & no man considereth it in heart: & merciful men are taken away, and no man understandeth that the righteous is taken away from the evil to come: Peace shall come, they shall rest in their beds, everyone that walketh before him.* Lastly, God calleth away his children out of this transitory life, to make them partakers of a blessed life, *Seeing they are blessed that die in the lord, they cease frō their labors & their works follow them.* Neither do the godly lose by this bargain, neither doth God falsify his word, but is better then his promise. For if he take away a short & frail life, and reward with a long and eternal life, the promise faileth not, but changeth for the better. Change (as we commonly say) is no robery; but this change is a commodity. If a man promised yard of cloth, and perform an ell; if he promise silver, and pay gold; if he promise to give a cottage, and put him in possession of a Palace; if he promise little, and perform much, he breaketh not his promise, but performeth it with advantage; & thus doth the Lord deal with us, who is not as man that he should lie, nor as the son of man that he should deceive, who ofttimes granteth more then we ask, and bestoweth more then we beg, but never denieth that which he promiseth. If any farther reply, how then is God true in his promises, *y*[t] promiseth long life in this life. I answer, that all God's promises concerning earthly blessings, must be understood with a condition, namely, so far forth as he shall see them to be expedient for his glory, and our salvation. But so far as long life shall be a benefit unto us, so far he will give it; but if in his all-seeing, and all-serching wisdom he know it to be better for us to dy then to live, to be gathred to our fathers, then to continue with our children, he taketh us away, and recompenseth the want of temporal life, with a kingdom of eternal glory. This is it which the Apostle expresseth, who repeating this blessing to come upon them that honor father & mother, doth not only say, *That thou mayest live long on earth,* but addeth, *That it may be well with thee, and thou mayest live long upon earth.* So then, long life is not always a blessing, for sometimes it is better to leave the world then to live in it; to depart out of it, then to enjoy it. The ungodly man, the longer he liveth, the greater is his sin, and his condemnation for sin. This the wiseman setteth down, *Thogh a sinner do evil an hundred times, & God prolongeth his days yet I know that it shall be well with them that fear the Lord, & do reverence before him: but it shall not be well with the wicked, neither shall he prolong his days, he shall be like a shadow, because he feareth not before God.* Heerunto agreeth the Prophet *Isaiah,There shall be no more there a child of years, nor an old man that hath not filled his days, but he that shall be an hundred years old, shall dy as a young man, but the sinner being an hundred year old shall be accursed.* Thus then we see how to expound the promise of long life, which God performeth really, or if he take away such as are godly and obedient, he recompenceth it more fully with a better life, and so he bestoweth a great deal more then he taketh away, and granteth a better measure then he withheld from them.

Lastly, we learn for our obedience when we suffer losses, not to be vexed through impatiency, nor to break out in storming, fretting, and fuming manner against God, but to rest our selves upon him, being ready to bless his name, & not to cast away all hope &

confidence of being restored. It is a worthy saying of the Prophet to *Amaziah* K. of *Judah,* being like to loose a great sum of money which he had disbursed for the leuying of foreign forces, *The Lord is able to give thee more then this.* If he see it good & profitable for us, he can and will repay it in the same kind; for who looseth for God's cause, & doth not get? but if he do not recompense earthly things with earthly, he will assuredly bestow upon us such riches as are immortal & immutable, & such a treasure as is eternal, not fading, but enduring forever in the heavens. A notable practice heerof we have in *Job,* ch. 19. in all his troubles (which were exceeding great) he comforted himself in this, *I know that my Redeemer liveth, & that I shall see him in the last day.* Somtimes he doth restore in the same kind, that which we have left, & seemeth to be lost: we see in the former example of *Job* what a blessed end the Lord made; so if we will wait with patience, and tarry his leisure, & be content with his works, we shall behold the end better then the beginning. Moreover, we see the merciful dealing of god toward his children, from whō he withholdeth personal blessings. To some he giveth strength of body, swiftness of foot, quickness of sight, readiness of hearing, & aptness of the hand, together with a due proportion & comliness of every part. But to others, he denieth these things, so *y*[t] we see some blind, others lame, crooked, deaf, deformed. Notwithstanding, God ofttimes supplieth these wants, and recompenseth these infirmities with a most plentiful measure of better, that is, of heavenly graces. We see this in the example of the blind man mentioned by the Evangelist *John,* he wanted the sight of his bodily eyes, but he had a greater light shining in his heart, & a deeper insight into the doctrine of salvation, then the chief of the Pharisees that were accounted the only *Rabbies* and masters in *Israel,* so that we may truly say, that the blindman did see, and they that thought themselves to have their eye-sight were stark blind. For when the Pharisees said of the Messia, *We know not from whence this man is, the blind man answered & said unto thē, Doubtless this is a marvelous thing, that ye know not whence he is, and yet he hath opened mine eyes: now we know that God heareth not sinners, but if any man be a worshipper of God, & doth his will, him heareth he, &c. if this man were not of God, he could have done nothing.* This was a worthy and open confession of the great work of God that had been wrought upon him, wherein he saw more true and heavenly light then all his enemies, who then boasted of the name of the church, and cast this simple man out of the Synagogue. But if we consider the poor man of the one side, & the proud pharisies on the other side, which of them was most blind, and whither of thē was a member of the true Church? Surely, God gave a marvelous light of knowledge to his weak servant, that he was not ashamed to confess Christ Jesus, according to the measure of grace given him: whereas the blind Pharisees were blind, leaders of the blind, & saw nothing. Heerupon Christ saith, *I am come unto judgment into this world, that they which see not, might see: & that they which see, might be made blind.* And when the Pharisees which were with him heard, these things, & said unto him, *Are we blind also?* He answered, *If ye were blind, ye should not have sin, but now ye say, we see: therefore your sin remaineth.* Let us not therefore despise such as have infirmities or deformities of the body, nor upbraid them with them, which are not in their powers to put away; rather let us take heed of the blots and blemishes of the soul; to wit, of sin, which maketh the greatest scab and scar, and bringeth reproach unto the person. Let us beware of the blindness of the mind, of the hardness of the heart, of the wounds of the soul, and of halting with God. The blindness of the mind is a sin,

and the punishment of sin, so that God is offended with it: whereby it differeth from the blindness of the body, which indeed is a certain affliction, but it is no transgression; it is a kind of misery, but no iniquity; it is a cross, but it is no sin. But the inward blindness of the mind is in it self a sin and breach of God's Law, and maketh a man culpable of judgment, and guilty of eternal death: because none is so blinded, but he hath first pulled out his own eyes, and refuseth the light of the Gospel offered unto him through the hardness of his heart. Again, this ought to be a special comfort unto us, and to suffice to asswage all grief conceived for the want of earthly blessings, if God have denied unto us the use of one or many of our members, as of our eyes, our ears, our tongue, our hands, our feet, and have made us blind, or dumb, or deaf, or lame, or maimed, let us not be discomforted or sink down under the burden; but rather considering the recompense that he giveth us another way, and the supply that he maketh by spiritual graces, let us humbly give him thanks, remembering that it is better for us, that one of our members perish, then the whole body should be cast into hell. We see the holy man *Job,* having had great losses and damages brought upon him to his great hindrance and decay in earthly things, acknowledged the hand of God in it, & gave him the glory, saying, *Naked cam I out of my mothers womb, and naked shall I return thither: the Lord hath given, and the Lord hath taken it, blessed be the name of the Lord.* Hence it is, that the Apostle saith, *Hearken my beloved Brethren, hath not God chosen the poor of this world, that they should be rich in faith, & heirs of the kingdom which he hath promised to them that love him,* James 2. If God have made me blind, yet if he have given me the eyes of my mind, to see the mystery of faith in this life, and the excellency of glory reserved for me and all his Saints in the life to come, I have wherewith to comfort me abundantly in the want of bodily sight. If God have made me lame, & to halt with my foot, and thereby want many outward pleasures, that many seek and find; yet if he have vouchsafed this mercy unto me, to make me walk with a right foot to the truth of the Gospel, I cannot want sound comfort and inward peace to my own soul. God looketh not upon the person of man, he accepteth no man for his outward form and feature of the body, but looketh upon the grace and garnishing of the heart; so that albeit we be every way deformed, yet if we be thoroughly reformed in the inner man, we shall be accepted before him a thousand times more, then such as have the greatest Ornaments of the body, but have nothing to decke and adorn the soul.

[*It may be he departed for a season.*]

Note here how the Apostle describeth the sin of *Onesimus* committed against his Master: he doth not aggravate and exaggerate his offense with big & swelling words, to show the greatness of his sin, but doth lessen it by gentle & mild terms whereby he calleth it. His running away he nameth a departing; his absence from his Masters house & service, the missing of him as it were an hour. This the apostle speaketh, not so much to asswage the anger of *Philemon* provoked thorough the offense of his servant, as to testify his unfeigned repentance, whereby he had buried and blotted out the wickedness which he committed by running from his Master, & by robbing of him. We learn hereby, that the falls & sins of our brethren that repent, are not to be increased with odious and extreme words. Whensoever (I say) we see the fruits of unfeigned repentance in any of our brethren that have fallen into

sin, and been overtaken through the weakness of the flesh, we are to bind up their wounds, as careful Surgeons, and to comfort them with the sweet promises of the Gospel; not to revile them, or rail at them, or reproach them for their former falls: we must not speakethe most, or the worst, or the hardest of them, but in mildness of spirit mollify the greatness of the sin what we can. This Doctrine is made evident unto us, by many testimonies and examples in the word of God. When *Joseph* saw his Brethren sad and grieved with themselves, because they had sold him into Egypt, he comforteth them with the providence of God, whose work it was to have him sent and sold into the hand of strangers, *Now then you sent me not hither, but the Lord, who hath made me a father unto Pharaoh, & Lord of all his house, and Ruler throughout all the land of Egypt.* This we see in the Lord himself toward *Job,* who reproved him for much weakness that he had shown in the combat and temptation: yet when he had repented in dust and ashes, and laid his hand upon his mouth, the wrath of the Lord was kindled against his three friends, because they had not spoken of him the thing that is right, like his servant *Job.* The like practice appeareth in *Nathan,* toward *David,* whom he reproveth: first covertly and closely under a parable, then openly and evidently he chargeth him with adultery and murder, together with great unthankfulness toward God that had been so gracious to him; but when he repented and humbled himself under the stroke of the two-edged sword of God's word, saying, *I have sinned against the Lord;* the Prophet doth no more upbraid him with those foul and filthy sins of committing Whoredom, and shedding of blood, but said unto him, *The Lord also hath put away thy sin, thou shalt not die.* Thus did Christ our Savior deal with the woman taken in adultery, even in the very act, brought before him by the Scribes and Pharisees, he preached unto her the Gospel upon her repentance, *I do not condemn thee, Go and sin no more.* The like we see in the Apostles dealing with the incestuous Corinthian; before his conversion, the Apostle chargeth him with fornication, and *Such fornication as is not named among the Gentiles, that one should have his Fathers wife,* and reproveth the whole Church that they had not put him away from among them: yet when he had confessed his sin, and testified his repentance by his unfeigned sorrow for his sin, the Apostle would have his sin forgiven, and his person comforted, *Least he should be swallowed up with overmuch heaviness.* Likewise remembering the Corinthians what they were in the time of their ignorance, Thieves, Oppressors, Fornicators, Idolaters, Drunkards, Railers, & riotous persons, by their conversion to the Gospel, and Faith in Christ, they were changed to a better life, and so could no longer be charged by such sins, *Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, & by the spirit of our God.* Whereby we see this truth plainly proved unto us, that it is our duty not to aggravate and amplify the sins of such as have repented them of their sins.

To this duty we shall be better directed and strengthened in the truth of it, if we mark the reasons. For first, we are not to increase in words the sin of a penitent person, because love worketh softness and gentleness in us, a care of the good name of our Brother, and banisheth all evil surmises & suspicions from us. Hence it is, that the Apostle saith, *Love is patient.* When *Peter* exhorteth us, that above all things we should have fervent love among us, to the end he may confirm his exhortation, and show that there is nothing more profitable unto the faithful, then to maintain mutual Charity; he bringeth this reason, *For Love covereth*

the multitude of sins. If this love rule in our harts, & remain among us one towards another, it bringeth excellent benefits, and we avoid inumerable evils. But if hatred bear sway, men in biting and tearing one another, are ready to consume one another, to reproach and detract one from another, to slander and defame, to strike and quarrel one with another, without measure or mercy.

Secondly, we are not always to upbraid our Brethren, and cast them in the teeth with their former falls, because we must account it sufficient, that they have been checked and teproued by us, or by the mouths of many witnesses. The nature of God himself, is gentle toward us, that *he will not always chide, nor keep his anger forever.* So ought we to deal one toward another. For, if he doth not deal with us after our sins nor reward us according to our iniquities, we should have compassion one toward another. If he know whereof we are made, and remember that we are but dust, we must also learn, that we have all need to be forgiven, as there is no man but desireth to be forgiven. If then it be available to our Bretherens good to have them reproved, we ought not to proceed to reviling of them, and railing upon them for those offenses which they have forsaken. This is the reason touched by the Apostle, mentioning the transgression and conversion of the incestuous person, who washed away with his tears, the guiltiness of his sin, he saith; *It is sufficient unto the same man, that he was rebuked of many, so that now contrary-wise, ye ought rather to forgive him and comfort him, &c.* If then, it be sufficient to reprove; then to revile and reproach, is more then sufficient, even superfluous, and unprofitable, and uncharitable, as we noted before.

Thirdly, whensoever our Brethren repent, we are bound to testify our forgiveness of them, and to bring a cloak to cover the foulness and deformity of their offense. But so long as we publish them abroad, and proclaim them in the ears and audience of others, it is very plain we do not forgive them: so long as we remember them to their discredit and reproach, we do not cover them. It is that reason which we heard before out of the Apostle, where he instructeth the Corinthians in Christian meekness and moderation toward him that offended and repented that had fallen, and was risen again; and chargeth them to esteem it enough that he was reproved, so that now they should confirm their love toward him, and freely forgive him. Seeing therefore, that love covereth the multitude of sins, seeing it sufficeth to reprove the sinner, and that it is a duty belonging unto us, to testify our forgiveness of him that sinneth; we may from all these considerations, as from evident consequences conclude, that the sins of our brethren, committed and repented of, ought not above measure to be stretched and augmented, but rather mittigated and lessened by us.

Before we come to the Uses of this Doctrine, it shall not be amiss, to answer some Objections. First, the Evangelist *Matthew,* called to be an Apostle, calleth himself a Publican, for in numbering up the twelve, he mentioneth himself, *Matthew that Publican.* I answer, the office of a Publican was no unlawful calling, and therefore not of that Nature that falleth within the compass of this Doctrine that we have in hand. True it is, in regard of the abuse of the Office, the name of the Officer was become odious, and therefore the Publicans and Sinners are oftentimes joined together. Now their Office was, to be Collectors of the Toll and tribute imposed upon them by the Romains which was as lawful for thē to gather, as for the people

to pay. Hence it is, that *John the Baptist* doth not exact of the Publicans that came unto him to leave their office, but exhorted them to beware of bribery & oppressions, *Require no more then that which it appointed unto you.* So then, the condition of a Publican, & the prosession of a Christian, may both stand together; so that a man converted to the faith, may hold the office, and be called by the Name, without any disgrace of his outward or inward calling.

The Prophet denounceth a fearful woe against all those that cal evil good, or good evil; which put darkness for light, & light for darkness. If then, we are to speak of a penitents sins fauorably, & not to deal rigorously with a Conuert, it seemeth to give liberty to utter a lie, & to smother the truth. I answer, it is one thing to speak of the nature of the sin, and another thing to speak of the converted sinner. The sin is one thing, but the Conversion maketh it another. When we speak of the Nature of the sin, and the offense against God, we are not to lessen or diminish it; but when we consider it in the person that hath repented, the shame and reproach is done away, so that we may speak of it with all gentleness and mercy toward them.

The Scripture often mentioneth the unclean life of *Rahab,* and albeit she turned to God, forsook her filthiness, and joined her self to the people of God, yet she is branded evermore with the name of an Harlot. So the Apostle saith to the Hebrews, *By Faith the Harlot Rahab perished not with them which obeyed not, when she had received the spies peaceably.* In like manner *James* speaketh, *Was not Rahab the Harlot justified through works, when she had received the Messengers, & sent them out another way?* I answer, this is not mentioned to her reproach, but spoken to their praise: she is not upbraided with it, but commended, because she had forsaken it. We see hereby, what she was before her calling, she is not reproached with it after her calling. Thus our Savior speaketh in another place, to the chief Priests and Elders of the people, *Verily I say unto you,that the Publicans and the Harlots go before you into the kingdom of God.* Where he meaneth, that they were such (as the Apostle speaketh of the Corinthians) but now they had given over that life. Thus he saith of his Miracles that he had wrought, *The blind receive sight, the halt do walk, the Leapers are cleansed, the deaf hear, and the dead are raised up.* These men, while these infirmities were upon them, could not be delivered from them; but he showeth what they had been, and what they were: they had been diseased, but now were restored. So in *Rahab,* the Apostles testify, what she had been, to wit; an Harlot: and what she is, not any longer an Harlot, but a true believer with the people of God. It is added therefore, not any way sounding to her defaming, but to show the greatness of God's compassion, and the soundness of her conversion.

The Uses remain to be stood upon, that the Doctrine may serve to our comfort and instruction. First, we learn from hence a notable point of Christian wisdom, to esteem of all men as they are, and not as they were, according to their present estate wherein they remain, and not according to the condition wherein they lived in times past. It skilleth not what they have been, we must consider what they are. The Apostle reckoning up many horrible sins committed by the Corinthians in the dark night of their ignorance, he saith, *Such were some of you, but now ye are washed, now ye are sanctified.* Where we see, he maketh a flat opposition between their former estate before their calling, and their estate after their

conversion; and setteth a difference between that which they were once, and that which they are now. He saith, such they were, he doth not say such they are; they were, but now are not, because they had repented. The like we see in his affection towards one particular member of that Church (of whom we spake before) while he continued in his Incest, he chargeth them to cast him out from among them; but when he heard of his sorrow for sin, and of his repentance from dead works, he exhorteth them to confirm their love toward him more and more. We see this offered unto us in the example of God and his elect Angels. When we have sinned against the Lord, and fallen into horrible offenses, whereby he is dishonored, and our Consciences wounded, he sendeth means to turn us from our sins, and is ready to forgive us when we repent; he never upbraideth us with our iniquities that we have forsaken, but accepteth of us as we stand in the state of regeneration. This serveth to reprove two sortes of men: First, such as are so uncharitable and malicious, that they never forget the falls of their Brethren, but ever remember them, and reproach them for them. If any of the faithful have suddenly fallen into any sin, it shall always be laid to their charge, and hit in their teeth, and spread abroad from one to another, and be made far greater then it is. Wherein, see the peeuishnesse and partiality of wicked men, who love their own, and bear with a boulster up one another in wickedness. If the ungodly that make a continual practice of sin, and have their whole delight therein, do run out of one evil into another, without touch of conscience, without shame of men, without fear of God, without turning of the heart by repentance: they shall find those that will defend them, justify them, speak well of them, as if they had committed no sin. But if any that are true Believes, have been over-taken by the suggestion of the Devil, and the corruption of the flesh; one fall of theirs shall never be forgotten, it shall always be kept on foot, it shall run in the minds and mouths of profane men, as if it had not been forgiven them: whereas a thousand enormities of lewd and ungodly men are passed over, and never spoken off. The World loveth her own, and speaketh well of her own, even of such as God abhorreth. As for the Godly that desire to please God, it cannot abide them, all their actions are narrowly pryed and searched into, and never were they so much hated as in these our days. Seeing then we have to do with such sharp sighted Eagels, that behold all, and more then all that we do, who like deceitful Work-men, are ready to stretch them upon the tender-hooks, and like slubbering Surgeons, spare not to make the wound wider then it is, whereas they ought to seek to cure and heal it: let us look more earnestly into our own ways, and know that we have a thousand eyes fixed upon us, and a thousand mouths that will be opened against us, and ten thousand ears that are prepared to listen to any slanders and surmises that shall be reported of us. Thus shall we take profit and reap a benefit even by our enemies. Thus we see how they are reproved that upbraid men with their sins which they have repented off, and do not acknowledge the change that is wrought in them; not by Men, but by God. He that is truly converted, is made a new man, and hath a new work begun in him, so that his old works are renounced, and no man abhorreth them more then himself, no man is grieved for them so much as himself. If then we truly love our Brethren, especially whom we see to be sorry for their sins past, we will think of them with all Charity, we will speak to them with all gentleness, we will have no evil suspicion of them, we will not hinder their good Name: so that when they are evil

spoken off by others, we will endeavor to excuse them, to bury their faults, and to save their credit.

True it is, we must not allow of wickedness, nor call evil good; but such as have offended us, we must bear with them, and deal with them by admonitions, exhortations, reproofs, & threatenings, laboring thereby to heal them, & to give a remedy unto them. Now, if such be worthy reproof and reprehension, that remember the offenses of their Neighbors, which before they have practiced, and now have renounced: how much more are they to be condemned, that mock and deride such as have unblameable infirmities, and are blind, or deaf, or lame, or any way blemished in their bodies. The Wiseman teacheth in the Book of the *Proverbs,That he which mocketh the poor, reproacheth him that made him.* So it may be truly said, that whosoever reproacheth his Brother for his blindness, or lameness, or deafness, or deformity, reproacheth God that hath made him so. And who knoweth what hangeth over his own head? Or what judgment may fall upon himself or his? The little Children that came out of *Beth-ell,* mocked the Prophet, and said unto him; *Come up thou Bald-head, come up thou Bald-head.* Where we see they scoffed at him for his infirmity: but what followed? He turned about and looked on them, and cursed them in the name of the Lord; and two Bears came out of the Forest, and tare in pieces two and forty Children of them. A grievous judgment fell upon them, notwithstanding the tenderness of their age: and they are made an example unto us, to teach us to beware, that we make not a mock at the miseries of others. It is our duty rather to pity them, and show compassion toward them; to defend them, not to offend them; to comfort them in their affliction, not to lay an heavier burden upon them. This is a notable comfort unto all Parents, when they have Children borne unto them any way blemished and deformed, that they do not therefore cease to love them, that they ought not to be ashamed of them, that they should not neglect the education of them, but rather be the more careful to train them up in the fear of God, which shall more beautify them, then their blindness or lameness shall be able to blemish them. For it may be, that God will give unto us more comfort by them, then by all the rest that have the ornaments of Nature. And if we think them to be greater sinners then other men, because they suffer such things, and have those infirmities, we are deceived. When the Disciples asked Christ concerning the blind man, *Who did sin, this Man or his Parents, that he was borne blind?* Jesus answered; *Neither hath this man sinned nor his Parents, but that the works of God should be shown on him.* So then, these wants that appear in many; as the blindness of the eyes, the lameness of the foot, the deafness of the ear, the baldness of the head, the maymednesse of the hand, the stuttering of the tongue, the crookedness of the body, the deformity of the face, or other defects of nature, are not in themselves sins, but infirmities without blame or blot, which are not to be charged upon those that have them. If we be careful to eschew the blemishes of the Soul, that make us ugly Monsters, and misshapen Creatures in the sight of God, we are blessed & happy: as for outward deformities, they shall all be done away, when this Mortall shall put on immortality; and this corruption put on incorruption, so that we shall be made like unto Christ our Savior in glory.

Secondly, seeing the faults of Brethren repenting, are not to be exaggerated and increased with odious Names, but rather covered with the cloak of Charity; as *Sem* and *Japheth* did the

nakedness of their Father. It teacheth us to rejoice at their conversion, to foster and cherrish good things in them, that are Prosolites and Conuerts to the Faith. The Scribes and Pharisees *Would compass Sea and Land to make one of their Sect and profession: they spared no labor to win them unto them.* How much more then ought we to endeavor to encourage all that be coming on, and to kindle good things appearing in them? Our Savior teacheth; *That there is joy in the presence of the Angels of God, for one Sinner that converteth.* Thus it ought to be with the members of the Church, when they see the increase thereof, nothing should so rejoice them, as when an access is made and added thereunto. If the body had long lacked the use of one part, and should see the same restored unto it, would not the rest of the members much rejoice? Yes, no doubt. So when we see one of the Sheep of Christ, that hath wandered far from the Sheep-fold, brought home, and following the true Shepherd, we cannot but receive great consolation by it. It is a true saying, that there are many Wolves within, and many Sheep without. Some there are that lurk in the bosom of the Church, which depart out of it, and are found to be indeed no better then Wolves. Others, are for a time out of the Church, and are as savage and cruel Wolves, who in the end are gathered home, and are in the number of the Sheep of Christ. Such a one was Saint *Paul,* who was a Persecuter: such were many that were the Crucifiers of Christ, yet were the Sheep and Lambes that belong unto Christ. When these join themselves to the Church, and are converted unto the Faith, their former life led in ignorance and blidnesse, must be forgotten, and we are to rejoice at their conversion.

Did any of the Church ever reproach *Paul* with his blasphemy against God, with his oppression of the Saints, and breathing out threatenings against the Disciples of Christ, when once he became a believer? Did any tell *Peter* in scorn and contempt, that he was a denyer of his Master, a Swearer and cursser that he knew him not, after that he had testified the truth of his repentance by the bitterness of his tears, for his weakness that he had shown? Did any object to *Noah* his drunkenness, or to *Lot* his Incest, or to *Solomon* his Idolatry? No man laid any of these things unto their charge, neither were they hated for them.

Hence it is, that the Prophet *Daniel* having denounced a great judgment to be accomplished against *Nebuchadnezzar,* for his cruelty and oppression, saith unto him; *O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by mercy toward the poor: Loe, let there be an healing of thine error.* Where he showeth, that howsoever he grievously sinned and provoked God to wrath, yet if he could repent of his former ways, all his wounds should be healed, and the judgments of God should be reuersed and revoked. This serveth to reprove those that regard not the repentance of those that have sinned, nor esteem of them any whit the better. These were the *Nouatians,* that gloried of a kind of purity and perfection in themselves, and denied Salvation to those that denied Christ in persecution, and to such as fell into sin after Baptism; yea, albeit they did repent. But God delighteth not in the death of a Sinner, but that he should live. It is our duty to raise up them that are fallen, and to heal the broken-hearted, after the example of Christ, who will not break the bruised Reede, nor quench the smoking Flaxe. And if we be commanded to leave ninety and nine in the Wilderness, seeking that which is lost, and bearing it home

upon our shoulders: how much are they to be reproved that keep them from the Sheep-fold that are come unto it, and bar the door against them that desire to enter? The Apostle saith; *That to the weak he became as weak, that he might win the weak; and he was made all things to all Men, that he might by all means save some.* The Lord Jesus calleth the Church of *Ephesus* to repentance, *To remember from whence they were fallen, and to do their first works:* Now he would never have exhorted them to repentance, except there had been pardon and forgiveness for the Penitent. If any should say to the Husbandman, follow thy business, till thy ground, plough thy fields, sow thy Corn, but thou shalt see no increase, thou shalt gather in no harvest, thou shalt have no fruit of thy labor: do we think that by this means he could be encouraged or stirred up to labor? Or if the Master of a Ship should bid the Mariners in a tempest and storm to look to their Tacklings, and everyone to work with his hands in his place wherein he was set, and withal should tell them (when they had done all) that they should neither save the Ship, nor the lives of such as were in the Ship, it were a cold comfort, or rather a certain discomfort.

In like manner, what should it avail to exhort and excite any to repentance, and to call upon them to turn unto God, when in the mean season, we bar them from salvation, and hedge up the way that leadeth unto eternal life, that they cannot enter into it, albeit they do repent and return unto him? So then, there is greater mildness and moderation required of us, & we must labor to suppress hatred and malice toward our Brethren, If any be sudainly overtaken by the snares of Satan, and the subtlety of sin, let us restore them with the spirit of lenity, considering our selves, least we also be tempted. Let us not be glad at their falls, nor triumph at the victory which Satan seemeth to have gotten, but rather mourn for them, and help them out of their danger. We are commanded in the Law, when we see the Ass of our enemy to couch down under his burden, not to cease or fall to lift him up: how much more ought we to support the weakness, to asswage the sorrow, to bear the infirmity, and to relieve the misery of our Brother? It is the manner of ungodly persons, to make it their daily sport in their devilish meetings, to insult over him, and to leap upon his back with all the reproach and infamy that they can devise to lay upon him. But it skilleth not what such foul mouths do utter, they shall one day reap the reward of their malice, and the penitent person that holdeth his peace, shall find in the end the fruit of his patience.

Thirdly, it teacheth us for our obedience, to repent betimes, and not to delay the time thereof, but while the acceptable season is to bring forth the fruits of amendment of life. For seeing we are not to make the most, or speak the worst of the falls of our penitent Brethren, it serveth as a good encouragement, and a profitable inducement to lead us and guide us unto true repentance, that so our sins may be put away. Sin is as a most filthy Leprosy, but when we repent, we are cleansed of that Leprosy. It is as unsavory Dung that stencheth the earth, and the evil savor thereof ascendeth up to Heaven; but when we repent, we smell pleasantly, as a sweet perfume in the Nosthrils of God. It is as filthy Mire, that soyleth the Soul, corrupteth the Body, and spotteth the Garment; but when we repent, the stain and blemishes of sin are put out of his sight, and blotted out of his remembrance. For when God forgiveth iniquity, transgression, and sin; he throweth it into the Sea, into the bottom of the Sea, that it may never arise again to our confusion and condemnation, and he remembereth

it no more. As far as the *East is from the West,so far hath he removed our sins from us,* as the Prophet speaketh, so that they are so far taken out of his sight, that they and we shall never meet together. He covereth them, and will not impute them unto us; *So that we which were in times past strangers and enemies, are now reconciled, being made holy and unblameable, and without fault in his sight.* If then God do cover them when we repent, who are we that go about to uncover them? If he do not impute them, why should we lay them to their charge, who have a discharge from God, who hath cancelled the band and hand-writing that was against them? If God have washed and wiped away the filthiness of them, why should any man cast the mire of them in their faces again? The most expert and excellent Pysician, cannot cure a deep wound & a festered sore, but some scar will remain, and some print in the flesh is left behind: but God so healeth our infirmities, that he taketh away the stain, the guilt, and the punishment, that no token, no mark, no sign of his wrath and indignation ever appeareth to appall us, or dismay us. This is the great love and unspeakable mercy of God toward the broken heart and contrite Spirit. He that hath been an Adulterer, and hath repented of his uncleanness, is no Adulterer. He that hath been a Drunkard, and repenteth of the beastliness and abuse of the good Creatures of GOD, is no longer a Drunkard. He that hath been an Enemy and hinderer of God's word, and now loveth it above Silver and Gold, is no more an enemy, but a friend of the Gospel. He that hath been a Swearer and Blasphemer, and repenteth of his blasphemies, is not a blasphemer. He that hath been a profaner of the Lord's Sabbaoths, and now is careful to sanctify them, and spend them in holy exercises, is no longer a profane person. True it is, these men have been such, but when they see their sins, hate them, forsake them, are grieved for them, and are departed from them, true repentance is as the Fullers Sope to wash them, and to make them whiter then the Snow. We must therefore make a great difference, between that which they have been, and that which they are. Shall we say, that he, who is come to man's estate, and hath put away childishness, is still a Babe and Suckling, as Infant and Child, because once he was so? Or shall we say, that he, who is made a Free-man, and had served out his Prentishippe, is a Bond-man still, and under the jurisdiction of another, because that once he was so? In like manner, shall we change our Brethren to be Children in knowledge, to be the Servants of sin, and Bond-slaves of Satan, because they were so in the time of their ignorance, before God gave unto them repentance, that they might come out of these snares wherein they were holden Captives? Nay, I will say more, whosoever reuileth and reproacheth him with his Adultery, Idolatry, Blasphemy, Drunkenness, or Prophanesse, that hath fallen into these offenses, but dwelleth not nor delighteth in them, is a malicious enemy, a false accuser, a slanderer and liar against his Brother. The Apostle *Peter* denied his Master (as we shown before) he forsware him, and cursed himself if he knew the Man, which he did through fear to save his life. But because he went immediately out of the High-Priests Hall, and wept bitterlie, did any of the rest ever upbraid him, and reproach him with Apostasy, with swearing, with curssing, with his infirmity and presumption? All they therefore are led by another Spirit then the Disciples were, who despightfullie cast them in the teeth with their sins, which are more odious and grievous to them, then to those that set them afoot, and blaze them abroad to their disgrace.

This is a great comfort, and bringeth wonderful peace of conscience to all those that truly repent of all their sins past, which they have followed with greediness: seeing, that as God forgiveth them, so he will not have others to charge them with them. For if the Lord and Master of us all remit them, we are not to charge our Fellow-Servants with them. If the Prince forgive, upon the sorrow and submission of his Vassall, the Treason intended against his person, shall the subject dare to call him Traitor, seeing the Princes pardon is the Subjects protection and discharge? If the Father forgive the Child his disobedience, shall the rest of his Brethren speak evil of him, and always keep it in fresh remembrance? If these things were duelie regarded and rightly considered of us, we would not lie one hour in our sins, but make hast to be reconciled unto God, that so we may abolish the guiltiness and greeuousnesse, together with the infamy of them. Hence it is, that the Apostle saith; *As ye have given your members servants to uncleanness, and to iniquity, to commit iniquity, so now give your members servants unto righteousness, in holiness: for when ye were the Servants of sin, ye were freed from righteousness. What fruit had ye then, in those things whereof ye are now ashamed? For the end of those things is death, but now being freed from sin, and made Servants unto God, ye have your fruit in holiness, and the end everlasting life.*

Where he teacheth, that such as continue in their sins, are as dead trees, or as rotten branches that bringeth forth no fruit: but they that are made free from sin, are made the Servants of righteousness. The Tree that hath a long time brought forth no fruit, when once it beginneth to bring forth good fruit, cannot be called an evil tree. The ground that beginneth to yield plentiful increase, cannot be called barren, whatsoever it hath been in times past. So is it with everyone of us, we are accounted Trees of righteousness, and fruitful ground, so soon as we lay aside the unsavory fruits of wickedness. Wherefore, whensoever we hear the taunts and reproaches of uncharitable men, cast out against us for such sins as we have long ago left, let us not be grieved at them, nor sorrowful for them, nor seek revenge against them, but rather comfort our selves in this, both that God hath given us repentance to see and forsake our sins, which before we made our chiefest pleasure, and that he hath pardoned them in his Son, and will never lay them to our charge, so that he accounteth them as if they had never been committed, and accepteth of us, as if we never had offended him. As for the ungodly, that have sin reigning in them, and never truly repented of heir sin, they may and ought to be charged with their sins, and as we find them in the present time to be, so we may justly account of them, so we may truly call them, and so we may censure them and pronounce of them. For as it is lawful to call a Spade, a Spade: so he that is known to live still in Adultery, may be named and noted to be an Adulterer, and a filthy liver. He that maketh a continual practice of drunkenness, and is resolved to remain in it, may be called a drunken beast, a drunken sot, a drunken companion, and we need crave no pardon if we give him that style. He that regardeth not the hearing of God's word, but liveth in open contempt of God, and of his ordinances, may be justly branded with the reproach of his sin, and may be called the enemy of all righteousness, and the Child of the Devil. We know, that *Judas* through covetousness betrayed his Master, and when he had done, he dispared of pardon and hanged himself: the reproach of this fact and offense, remaineth to this day, and shall never be blotted out, but he is called *Judas* the Traitor, and

Son of perdition. *Math.* 10. 4. *Acts* 1. 16. 17. And thus the case standeth with all other unrepentant Sinners, that use not the remedy appointed of God to bring them out of the state of damnation, into the way of salvation. Hereupon we see the Prophet *Isaiah,* Chap. 1. calleth them the Princes of *Sodom,* and the people of *Gomorrah,* a sinful Nation, a people laden with iniquity, a seed of the wicked, corrupt children, Witches Children, the seed of the Adulterer, and of the Whore. Christ calleth the Pharisees a brood of Vipers, blind Guids, Hypocrites, such as were of their Father the Devil. This appeareth in the Psalm, where the Prophet speaking of such as hated to be reformed, and cast the words of God behind them, saith; *When thou seest a Thief thou runnest with him, and thou art partaker with the Adulterer: thou givest thy mouth to evil, and with thy tongue thou forgest deceit: thou sittest and speakest against thy Brother, and slanderest thy Mothers Son: these things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee, but I will reprove thee, and set them in order before thee: O consider this, ye that forget God, least I tear you in pieces, and there be none that can deliver you.* Where we see, he layeth to their consciences their sins, and applieth unto them the judgments of God that did hang over them: so that thereupon he calleth them to serious and earnest consideration of their former works, thereby to draw them to repentance. Heereby are reproved diverse sortes of evil and corrupt minded men. First, such as aggravate and augment the sins of the godly, and make those that are no sins, to be taken for sins: and such as are lesser, to seem the greatest of all.

These are they that broach and belch out of their envious hearts and filthy mouths, and stinking breathes, all the venom that lieth hidden within them against the godly, when they can espy any of them (who have their weakness as other men, and being left unto themselves, cannot but fall) to be overtaken with the frailty of the flesh; Oh (say they) these are the holy men, these are the holy Brethren, these are the godly folk: see, see what they are, none are worse people then they. These men have quick eyes to see their sins, but they are blind and cannot see their repentance. They know what they have committed, but they are ignorant and will not know that their sins are remitted, and that whatsoever the Son of God remitteth, ought not to be retained and remembered of the Sons of men. It is no disgrace to a man to have been wicked and infamous for his offenses, if he be throughlie changed and altered: for their reformation giveth them more grace and honor with God and all good men, then their former life doth shame and discredit. The Apostle saith; *The time of this ignorance God regarded not, but now he admonisheth all men everywhere to repent, because he hath appointed a day in which he would judge the World.* Secondly, they are reproved that lessen the sins of the impenitent, and mollify them with gentle Plaisters, thereby hartning and hardening them in their sins, thereby fawning upon them, and flattering them in their wickedness. They are men of the profane World like themselves; and therefore their sins shall be no sins, and their great sins are little motes that cannot be seen. It hath always been a practice and ancient custom among evil Men, to lessen odious vices, & to abate them with softer and milder terms: and that fraud and fashion was never never more frequent, then where the vice was most common. Thus it is, when Thieves are called Taking-men: Covetous persons, Thrifty-Liuers: Thus Adultery is accounted but a trick of youth; fighting and quarrelling is named man-hood; drunkenness is reputed good fellowship, and Drunkards the

only good fellows. Thus is sin extenuated and diminished by those that know not the Nature of sin; and therefore seek to blaunch the foulness and filthiness of it, to which they are so continually accustomed. But howsoever these men account of sin, and whatsoever they call it, they shall find that the lessening of it, is the way to increase it, and the diminishing of it, is the means to make it greater. If we would have our sins and offenses not to come into account, we must forsake them, and repent of them.

Thirdly, it reproveth such as disclose and reveal a Penitents confession. When our Brethren in the anguish of their Souls, and in a feeling of the horror of sin, have sought peace and comfort at our hands, and have discovered their offenses that trouble them to us, as the sick man doth his disease to the Physician that he may be healed: it is our duty to comfort them, not to disgrace them; to conceal them, not to reveal them; to hide them, not to publish them and blaze them abroad, to their disgrace and discredit. True it is, when evil is opened unto us, not past, or present, but to be done afterward, as if a man confess his determination and resolution to commit Murthers, we are not tied to cover and conceal it, but are bound to manifest and make it known. This showeth the wonderful abuse of the Church of *Rome* committed in holy things, and things supposed by them to be holy. The Sacrament of the Lord's Supper is most horribly profaned of them, which being instituted in remembrance of the death of Christ, to assure us of our spiritual communion in him, and of our spiritual nourishment from him, is often received of them to combine them together in wickedness, and to take security thereby one of another, not to reveal the Treasons and Conspiracies that are plotted among them. Thus it is in the supposed Sacrament of Penance, when they would reveal the hidden mischief and poisons of their hearts, to the Priests and Jesuits their Confessors, they will seem to do it by way of confession, that so it might be (as it were) locked up and sealed with this Seal, as a secret never to be disclosed and discovered. Thus is confession become nothing else but a cover of Treason and Rebellion. But when our Brethren being afflicted in Conscience, and wounded with the Darts of Satan, and the poison of sin, shall accuse themselves, and confess some heinous sin committed that lieth heavy upon them, and can find no comfort in concealing of it, but greater horror, & thereby are brought to the gates of Hell; and like to be swallowed up in despair, when they shall (I say) confess to the glory of God, and the shaming of themselves, the wickedness of their hearts and hands, we are not to utter it to others to their disgrace, but by all means we can to cover it in secret and silence. For as we are to acknowledge our faults one to another, and to pray one for another: so we are in love to conceal the falls one of another, and not to open them in choller and malice to their reproach.

Lastly, this reproveth our remissness and wretchlesnesse in dealing with recusant Papists, the members of the Pope and Popish Church, who because we would not offend them, we speak of them honourably, and give them the Name of Catholics, and honor them with the Title of the Church: whereas we should give them their right, and call them by their propper Names, of Idolaters, and enemies of the Grace of God, and disturbers of the State. We have many among us that are ready to join with them, and to give them the right hand of fellowship, who can be content to mingle together God and *Baal,* Christ and *Belial,* light and darkness, the Temple of God, and an Idol. But as we believe the High-priest of *Rome,* to be the

very Anti-christ described in the Scripture, so we also hold that the Church of *Rome* is a false and Bastard-Church, and no true Church of Christ Jesus, who not only have shaken, but razed down the very foundations of Religion, maintaining the worshipping of Images, and the merrits of works, by making a mock of Christ's merits and satisfaction, by devising other Mediators, and by presuming to offer him up an unbloody Sacrifice to God the Father. Let us not therefore halt between two opinions, nor go about to reconcile those things which can never hold or hang together. The false Apostles would join the Law and the Gospel together, the works of the Law, and the grace of Faith in the matter of Justification, which can never be, the one destroying and pulling down the other: because if it be of grace, it is no more of works, or else were grace no more grace: but if it be of works, it is no more grace, or else were work no more work. So we have those that dream of an union between Christ and Antichrist, but if the Lord be God, follow him; if *Baal* be he, then go after him. No man can serve both these Masters so contrary one from the other, so that whosoever cleaveth to the one, forsaketh the other.

Verse 16. [*Not now as a Servant, but above a Servant, even as a Brother, &c.*]

Here is a singular commendation of *Onesimus,* expressed by many steps and degrees; the one ascending and climbing above the other. He was not only as a Servant, but above a Servant; not only as a Brother, but a beloved Brother; not only dear to *Paul,* but much more to *Philemon* himself. This is so much the more worthy praise and commendation; nay, of wonder and admiration, as the disposition of Servants in those times was lewd and licentious, who albeit they had good and godly Masters, yet they were light-fingered and light-footed, and upon every occasion they were apt to run away from them, as appeareth in *Hagar* that lived in the house of *Abraham,* when *Sarah* began to deal roughly with her, immediately she fled from her. Seeing therefore it was so rare a thing among those kind of men, to find any well minded and disposed, the Apostle maketh the more account of him, and would have his Master to make account of him. As if he should reason thus:

- *Him, who in Christ Jesus is become thy Brother, thou oughtest carefully to tender, and dearly to love:*
- *But Onesimus is now by his unfeigned conversion become thy Brother;*
- *Therefore receive him.*

Here we see the Apostle reasoneth for *Onesimus,* to have him received and respected above an ordinary Servant, because he was truly converted, and had in him a good measure of Grace, and was become a true and sound Christian. We learn from hence, that the more Grace appeareth in any, the more should they be tendered and regarded of us, whether they be Servants, Children, Neighbors, Pastors, People, Wife, Kinsfolke, or Acquaintance. In whomsoever the greatest store of heavenly things is to be found, such as most of all to be loved and regarded; tendered, and respected. The Prophet *David* teacheth, when the Lord, who had anointed him to be King over his people, should bring him unto the Kingdom, and

make him Ruler and Governor over a great and mighty People, what they were that he would most of all regard, and upon whom he would cast his eyes; *Mine eyes shall be upon the faithful of the Land, that they may dwell with me, he that walketh in a perfect way, he shall serve me, &c. Solomon* hath many heavenly sentences, and Divine Proverbs to this purpose: as Chap. 14. 35. *The pleasure of a King is in a wise servant: but his wrath shall be toward him that is lewd.* So in the 16. Chapt. *The righteous lips are the delight of Kings, and the King loveth him that speaketh right things.* Likewise, in the Chapter following, *A discreet Servant shall have rule over a lewd Son, and he shall devide the heritage among the Brethren.* The practice of this duty we see in *Abraham,* he had a faithful Servant, whom he made the Steward and Governor of his house, and made more reckoning of him, then he did of *Ishmael* his Son, or of the rest that did attend about him; and therefore purposed to have made him his heir. When he purposed to provide a Wife for his Son *Isaac,* he called him, and employed him to go to his Country and to his Kindred to bring a wife for him. The like we see in *Jacob,Who loved Joseph above all his Brethren, because he saw most grace in him.* This was in *Elkanah* toward his wife *Hannah,* he comforted her in her affliction, and said; *Why weepest thou? And why eatest thou not? And why is thy heart troubled? Am not I better to thee then ten Sons?* This appeareth in *Jonathan* toward *David,He loved him as his own soul,* and made a covenant of peace, and a league of friendshippe with him, not in any worldly respect, not for any earthly commodity, not to enjoy any temporal benefit (for he seemed thereby to loose a Kingdom) but because he saw the Lord to be with him. So the Apostle writing to the elect Lady and her Children, testifierh; *That he loved them in the truth, and rejoiced greatly that he found them walking in the truth.* Heereby we see, laying all these testimonies together, the truth of this doctrine, that it is our duty to regard them most, that have greatest grace shining in them.

The reasons hereof are plain to inform us. For first, where Grace is, it bringeth blessedness to that society, kingdom, congregation, family, and person; as appeareth by the confession of *Joseph's* Master. *Gen.* 39. 2. 3. whom he served. Now who are more to be regarded, or better to be thought off, then such as are blessed, and cause blessedness to others? The wicked man is accurssed of God, *and draweth the curse of God upon the places where he dwelleth, and upon the persons with whom he dwelleth.* But such as have found grace with God, and have grace laid up as a precious Treasure in their hearts, do bring the blessings of God to others, and serve to conuay them to them, as we see by infinite examples in the Scripture.

Secondly, we see that God is most gracious to such as have most Grace in their harts, he tendreth them as the apple of his eye, and loveth them as own Sons. Indeed he loveth all the works of his hands as they are his Creatures: he maketh his Sun to shine, his rain to fall, his fruitful seasons to refresh them: he hath not left himself without witness among the Infidels, that he might make them without excuse. He giveth to Beasts, and to beastly men their food, their Corners and Garners are full, and abounding with diverse sortes, and their Sheep bring forth thousands, and ten thousands in their Streetes: but GOD is specially known in *Judah,* his Name is great in *Israel:* he showeth his Word and his Statutes among them, he hath not dealt so with every Nation, neither have they known his judgments. As this is the dealing of God toward those that are his, whom he maketh partakers of the secrets of his Kingdom: so it is

our duty to follow his example, and to show our selves like unto him in our brotherly kindness toward his chosen Children, and our beloved Brethren.

Thirdly, the more grace appeareth in any, the nearer he doth resemble God, the more evidently doth the Image of God show it self in him. The Image of God, standeth and consisteth, especially in holiness and true righteousness. The ungodly are stamped and marked with profaneness and wickedness, which is the Devils badge and impression. The more they grow in evil, and bring forth the fruits of impiety and unrighteousness, the nearer they come to Satan, and are like unto him. On the other side, such as bear the Image of their heavenly father, must be exceedingly respected and regarded, as the Apostle teacheth; *Everyone that loveth him which begat, loveth him also which is begotten of him.* He that loveth the Father, will for the Fathers sake, love the Child. And he that loveth God, will (for his sake) love the Child of God. Seeing therefore it is blessedness to every society and Congregation, to have men therein endued with grace, seeing God delighteth to rest among them that seek after grace; and lastly, the more grace is found in any, the nearer he draweth to God: in all these respects we conclude this as a certain truth, that it is our duty to respect them above all others, that have the greatest measure of grace abiding in them.

Let us gather the uses that arise from this Doctrine. First of all, this ought to stir us all up to labor to grow in grace and in the gifts of the Spirit, that thereby we may procure & deserve the love of men. They that grow in grace, are truly to be reputed and accounted gracious. It is noted in Christ, *That he increased in wisdom and stature, and in favor with God and men.* When a man groweth in strength of body, it is a sign his meat nourisheth him, and doth him good. So when we profit in knowledge and understanding, in holiness and sanctification of life, it showeth that we are good hearers of the word. *Solomon* saith in the *Proverbs,A wise man shall hear and increase in learning: and a man of understanding shall attain unto wise counsels.* We must therefore proceed in good things, that we may be well pleased, that we may be enriched in his graces, and established more firmly in the ways of godliness. For there cannot be a better means to keep us from a fearful Apostasy, and to preserve us from a dangerous backsliding, then to go forward in that journey into which we are entered, and to make strait steps to the place of our rest. So long as we walk to the end of the race set before us, there is no fear of fainting or falling backward. But when once we begin to stand still, and do not go forward, our case is to be pitied, we have given room to Satan, and taken the foil, who will not rest there, but take farther hold of us. Whosoever standeth still, and remaineth at one stay in matters of Religion, will shortly turn backward. The heavenly bodies are ever in motion, it is the earth that standeth still at one stay: so such as are heavenly minded, are always going and growing toward heaven; whereas such as think upon nothing but the earth, are so cloyed and clogged with that gross matter, that they cannot move a foot forward to lay hold of happiness. Hence it is that the Apostle exhorteth the *Corinthians,Seeing we have these promises (dearly beloved) let us cleanse our selves from all filthiness of Flesh, and spirit, and finish our sanctification in the fear of God.* Likewise, writing to the *Thessalonians,He stirreth them up, and exhorteth them in the Lord Jesus, that they increase more and more, as they had received of them, how they ought to walk and to please God.* Thus also speaketh the Apostle *Peter,;Ye therefore (beloved) seeing ye know these things before, beware least ye be also plucked away with the error of the wicked,*

and fall from your own steadfastness: but grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

This serveth to reprove those that either stand still or go backward, and and are not proficience in the School of Christ, who hear much and learn little; who know somewhat, and practice nothing at all; who think they have gotten enough, and that now they may be idle and slothful. It was not so with the Apostle, who was a better Scholar then these Drones; he labored evermore to be better & better, as himself testifieth; *I forget that which is behind, and endeavor myself to that which is before, and follow hard toward the mark, to the price of the high calling of God in Christ Jesus.* He was not like unto a foolish Runner, who running in a Race for a great price, will every foot be looking back how much ground he hath run and rid, but his eyes were fully fixed upon the mark, considering how far he had yet to pass, and waighing how much he was distant from perfection. It had been better, that we had never made profession of Christ, or been called by his Name, then to stand at a stay, or to start aside, whereby it may be probablie suspected, if not rightly gathered, that we never had any soundness in us. Let us therefore labor to abound more and more in wisdom, and in all godliness. Whosoever glorieth that he hath so much Grace as he desired, did never truly desire any grace. Whosoever sitteth still, and never intendeth to go forward, shall never come at his journeys end. And whosoever thinketh himself to be good enough, and purposeth never to be better, will presently grow to be worse, and never cease until that he be stark naught.

On the other side, such as have a care to proceed, and are at the mending hand, though they do it slowly and slackely, though they have many defects and defaults, though they feel in themselves many infirmities and imperfections, yet it is a notable comfort and testimony unto their hearts, that GOD will give them grace to continue unto the end, and to persevere in the Faith unto the death. For such do get ground of their enemies, do weaken the force of sin, do strengthen the gifts of the Spirit, and do profit daily in the exercises of Religion which they frequent. Secondly, this reproveth such as regard most of all, and bestow the greatest fruits of their love and compassion, upon the most ungodly and ungracious, which are most unworthy to be respected. For the more men grow in wickedness and profaneness, the less they ought to be loved and liked of us. It is true godliness that should join us in mutual friendship one with another, and unite our affections one toward another. The more godliness appeareth to be in them, the nearer ought our conjunction to be with them. And as they grow in good things, so ought our love to increase toward them. This the Prophet *David* teacheth. Psalm 15. 4. *Lord, who shall dwell in thy Tabernacle, who shall rest in thy holy mountain?He in whose eyes a vile person is contemned, but he honoreth them that fear the Lord.* And in the Psalm following, *Thou art my Lord, my well doing extendeth not to thee, But to the Saints that are in the earth, and to the excellent: All my delight is in them.* But how many are there among us, that have no society or familiarity with the faithful, and such as fear the name of the Lord? That think themselves in a Prison or in Hell, so long as they are among them? That can be merry and pleasant among profane Companions, but hang down their heads when they are with the godly, and never rest till they be gone from them. If a Man or a Woman should always delight to be in the company of Bears and Wolves, and to converse among Dogs and

Swine, that when you seek for them, you should never find them but among the Beasts, as if they had abandoned the company of reasonable Creatures, we would think them strange bodies, we would wonder at their humors, and be ready to say they were of a wild and woluish Nature, and (as it were) transformed into the qualities of Beasts, like unto *Nebuchadnezzar,* who had his understanding taken from him, and his dwelling appointed among the Beasts of the field. *Dan.* 4. 30. So is it with those that frequent no company but of wicked persons, and use no society with any, but of such as are as blind as Beetels, and as senseless as stones, & as brutish as beasts in matters of Religion: may we not truly conclude of them, that they are beastly minded, and like to them with whom they sort, and to whom they resort? The Prophet saith, I am a Companion of all that fear thee: but these may say; I am a Companion of them that forsake thee. He saith; Do not I hate them that hate thee? But these men say, Do not I love them that hate thee, and hate them that love thee? They hate the godly in their hearts, and the more grace appeareth in them, the more they despise them; as *Michall* did *David,* when she saw his zeal in bringing home the Ark of the Lord into his own City. They esteem more of their dogs and Swine, then they do of the dear Servants of God, bought with the precious blood of Christ, & therefore they say! Oh, these are the little flock, these are Saints, these are holy folks, we are not for their company. But if we belong to God and to his Kingdom, we must of necessity be of the Communion of Saints. And if indeed thou think them holy, thou oughtest to conclude; therefore we are, and must be, and will be for their company. For either we are holy, or unholy; either godly, or profane; either righteous, or unrighteous. If we be not true Christians, we are no better then Devils incarnate: and therefore shall have our portion and reward among the Devils. So then, either they utter those words with a scoffing spirit, and then we leave them to his judgment that will take vengeance of all such taunts that he accounteth cast out against himself: or else they make a fearful conclusion against their own Souls, disclaiming themselves to be Members of the Church, renouncing the sweet society & communion of the Saints, refusing the forgiveness of their sins, and accounting themselves unworthy of eternal life: or else they speak ignorantly, as poor silly blind Souls, who are to be pitied and prayed for, and this all the hurt we wish unto them for all the malice they bear against us, being bold to crave more good for them, then they do for themselves, saying; *Father forgive them, for they know not what they do: Lord, lay not this sin to their charge.* Thus we desire God to give them them eyes that are blind, and to open their hearts that have shut them against the truth, and the professors thereof.

Secondly, seeing it is our duty to respect everyone of the faithful, according to the grace of God measured out unto him, it is required of all men to look always to the best things in the choice of the companions of their life. We learn not to enter rashly into any near society with such as have not the graces of God's holy spirit to commend them. When any of us are to seek friends, to match our selves with a Wife, to entertain Servants, to make choice of teachers, our care must be to enquire after such as have true piety in their hearts, and may yield unto us sound comfort. And whensoever we have made that happy and heavenly choice, we must labor to cherish, to increase, and to strengthen them in all their ways, and for our parts, must delight and rejoice in them above all other. One good Friend, one godly

Wife, one religious Servant, is worth ten thousand others, what privileges of the flesh soever they bring with them. Hence it is that the Apostle saith; *The Wife is bound by the law, as long us her husband liveth: but if her Husband be dead, she is at liberty to marry with whom she will, only in the Lord.* We see how *David* among all the Sons of *Saul,* made choice only of *Jonathan,* to join with him in a strong league of sure friendshippe, because he knew him to have an upright and faithful heart toward God: These two did take sweet counsel together, and had their souls knit in a fast and firm knot of mutual love. Likewise, concerning the servants of his house that he would receive and retain, he saith; *Mine eyes shall be upon the faithful of the Land, that they may dwell with me, he that walketh in a perfect way, he shall serve me: there shall no deceitful person dwell within mine house, he that telleth lies shall not remain in my sight, &c.*

The Apostle *Paul,* called to be an Apostle, & teacher of the Gentiles, having converted many to the faith, did take the greatest delight, and reaped soundest consolation in them, he accounted them his Crown, he esteemed them his Sons, he called them his glory, he rejoiced in them as his hope. This appeareth in the example of *Onesimus,* whom he had begotten in his bonds, the greater fruits of Faith he found in him, the greater account and reckoning did he make of him. The like we might say of others, even of whole Churches gained to the Gospel; the more they increased in godliness, the more his bowels were enlarged in care and compassion toward them. This affection ought to be in all true Pastors toward their people, they must love such above the rest, as exceed and excel the rest in the knowledge and practice of true godliness. This affection should be in the Father towards his Children, he should love them most, he should give them most, he should provide and prepare for them most, that have most Religion in their hearts, most grace in their souls, most soundness in their lives. Let them be used best that are best, and find most favor, that show the greatest faith. The Scripture teacheth us, that *Isaac* had two sons; *Esau* was the first borne, yet *Jacob* had the blessing. Godliness maketh the younger to be the elder, the second to be the first, the lowest to be the highest, the least to be the greatest; but ungodliness causeth the first borne to be last, maketh the elder to be younger, and easteth down the highest into the lowest room. So we see, that among the sons of *Jacob,Joseph* had the double portion, albeit he were the youngest of them all saving one, because the rest of his Children had stained themselves with some gross sin, which did put them out of their proper place, and disinherit them of the blessing.

This point here to be learned and practiced, reproveth two sorts of men, as well such as make choice of such as be wicked, as those that hate them which are good and godly. We must not delight our selves in those that be carnal and corrupt, albeit they be never so near unto us. *Ahab* did repose and rejoice himself in *Jezebel* against *Naboth; Saul* in *Doeg,* against *David,* when he saw that God was with him, and his spirit departed from himself. *Rehoboam* made choice of youthful, vain, and vicious Companions, and refused the Counsel of the prudent, and the advise of the Elders, & the friends of his Father. *Jeroboam* made choice of the ignorant multitude, of the scum of the people, and of the Rascall sort, to be the teachers of *Israel,* and their guides and Governors in the matters of God's worship. It is a common evil to delight in evil company, in profane persons, in Idol-shepherds, in carnal friends. The delight that men take in these is vain, and of no value; nay it bringeth in the end Gall and

Wormwood, and biteth as a Serpent. If thou delight in thy Wife, Children, Servants, Friends, and Familiars in the flesh, in a worldly and wicked manner, and never considerest from whence thou hast them, nor receivest them as the gifts and blessings of God, that thereby thou mayest have sound joy, and true happiness heaped upon thee, it is extreme folly and madness. What was the end of *Ahab's* joy in his wife, in his sons, in his posterity? They were at the last, though multiplied exceedingly, cut off from man to beast, and none of them left to water a wall. How many are there, that being free and at liberty to make choice of Friends, of Wife, of Servants, of Companions, do never set the Lord before their eyes, who having little grace in their own hearts, make an election of such as are most ungracious and graceless. They desire not to be Companions of such as love the Lord and his Law, but respect riches or beauty, or honor, or such outward Ornaments, as perish with the use, and cannot cleanse the soul. Wherefore, let all superiors know and understand, that it is a duty and instruction belonging unto them, to delight themselves, and set their hearts upon such as are religious and virtuous, and to show their anger and displeasure against those that are faithless, and fear not to offend the Lord with their wicked lives and ungodly behavior. For this shall be our praise and commendation in the choice of our friends, and in the government of our houses, to follow the example of God our Creator, who is the most prudent and perfect Governor. His favor doeth embrace, and his goodness compass on every side, such as faithfully serve him, and sincerely worship him: but his wrath and angry countenance is fierce against those that walk rebelliously in the contempt of his Laws, and live licentiously in the profession of his service. Thus ought it to be in his people that govern in his fear, such as they see fear God they must honor, they must commend, they must encourage, they must countenance; but such as are stubborn against themselves, and stiff-necked against God, they must reprove and reject, they must discommend and discountenance by all means they can. For, all such as suffer disorders and misbehavior in their charges, without check and controulement, shall find the faults of their Inferiors turn to their own reproach and reproof. The Wiseman teacheth, that *sin is a shame to a whole people, and to a great company;* much more then shall it turn to be infamous and ignominious to a house, and to the Master of the house, as we see in *Eli* and his sons.

Secondly, it reproveth such as hate and abhor those that show the seeds of Faith, and the sparks of grace, and the fruits of the spirit to be in them. It is an evil (as we heard before) not to prefer and make choice of such as are good; but it is a great deal worse to loath and dislike such as are godly, when they have made choice of them, and brought them home into their own doors. They that have obtained this mercy to find grace with God, do bring the blessings of God with them into the house, they come not empty and alone, but full fraught and furnished with great Treasures, if that we had spiritual eyes or hearts to discern it. *A Religious and a virtuous Wife isa great Jewel, her price is far above the Pearls, for she will do her Husband good, and not evil, all the days of her life:* and yet many repine and murmur that their wives have so much knowledge, and that they are too zealous in the truth. They never think they bring them to much riches and substance, but if they labor to be rich in God (which is the true Treasure) they think a little to be too too much. They never complain that they are in favor with great men, from whom they may reap a commodity; but if they seek to be in

favor with God, from whom every good giving, & every perfect gift proceedeth, they make a scoff and a mock at it. They ought to encourage them, and stir them up to good things, and not hinder them in their course. They ought themselves to teach and instruct them, & not discourage them from learning of others. Thus it is also many times with many Fathers, that pretend a love to their children, but it is in the flesh, not in the spirit; in the world, not in the Lord; in earthly things, not in heavenly. If their Children have embraced the Gospel in sincerity, and seek after the means of their salvation with diligence, they think they are too forward, and fear they will prove too praecise, and so make more account of others, that are more loose in life, and profane in conversation.

This fault was in good *Isaac,* who preferred his son *Esau* hated of God, before *Jacob* that was loved of him. So do the Fathers of our times, delight themselves most in their Children that are most lewd, and show least favor to such as most deserve it. And thus it fareth with many Pastors & Teachers of the people, who ought to go before them in soundness of Doctrine, and uprightness of life, and by all means to bring forward such as are coming on, to spurr and stir up such as are sluggish, to comfort such as are careful and zealous, and to discountenance such as are open or secret enemies. But how many are there that would be called and accounted faithful shepherds and true Teachers sent of God, who are afraid their hearers should be too forward: like envious Masters, that are loath to have good Scholars, & repine at it to have any profit too much under them. Thus they nuzzle them in ignorance that are blind, they strengthen the hand of iniquity, they encourage evil doers, and discourage those that would fain walk in the ways of godliness. It was the earnest desire of *Moses,That all the Lord's people were Prophets, and that the Lord would put his spirit upon them.* If we have this spirit, let us never reproach those with learning too fast, that are under our charge, who ought to be our comfort in this life, and shall be our crown in the life to come.

Lastly, seeing it belongeth as a special duty unto us, to show our greatest affection to such as have in their harts most religion, it serveth as a comfort and encouragement to all callings, even the lowest that are among men, to labor after good things, and to seek to serve and fear the Lord, seeing such as are the meanest, and of basest reckoning with many, are respected and recompensed of him. This is a notable encouragement, to consider that God taketh care of us, and requireth of men to do us good. The least member of the body is honored, and not despised; cherrished, and not contemned; tendered, and not abhorred of us. So it ought to be in the members of Christ's body, which are all dear to him (which he bought with an equal price) and therefore ought to be dear unto us, if we believe our selves to have our part and portion in his body. Notwithstanding, if thorough the pride, contempt, disdain, and unthankfulness of men, we find our selves little regarded, made as a foot-stool for men to tread and trample upon, & as a ball to spurn at with all reproach, and so scorned for our well doing: let us not be dismayed with this dealing, but consider that the poor servants of God have tasted of the like measure that have gone before us, so that we are not the first that have been thus used, and we are not like to be the last that are in this sort to be abused.

Mark a little how it fell out with *Joseph,* one that performed the best service, and yet one that received the worst recompense. When he was brought down to Egypt, and bought and sold

as a slave, or as Ox in the Market from one to another; at length he came unto the hands & house of *Potiphar,* whom he served faithfully, so that the Lord was with him, and made all that he did to prosper in his hand; his Master put all that he had in his hand, and made him Ruler of his house; nevertheless, not long after, thorough the false suggestion of his Mistress, and the hasty and over-rash credulity of his Master, his good service was forgotten, he is cast in prison, and lieth bound in setters. The like we might say of *Jacob,* who served for his wives in the house of *Laban.* Who could do better service, or who could show himself a more painful and profitable servant, then he had done? He speaketh it before *Laban's* face, and doth not whisper it behind his back, he avoucheth it before him, that he might take exception to it, if he had ought to object against it, *Whatsoever was torn of Beasts, I brought it not unto thee, but made it good myself: of mine hand didst thou require it, were it stolen by day, or stolen by night, I was in the day consumed with heat, and with frost in the Night, and my sleep departed from mine eyes.* This duty and diligence did he perform, and yet what was the wages of the work, and the recompense of his labors? It followeth in the next words, *I have been twenty years in thine house, and served thee fourteen years for thy two daughters, & six years for thy Sheep, and thou hast changed my wages ten times.* Thus we see, how good and gracious servants have been served in former times before us, and what hard measure hath been rendered and repaid unto them.

The examples of the Israelites is fit to be thought upon, and worthy to be considered in this case, when they sojourned and served in the land of *Egypt,* according as the Lord fore-shown unto *Abraham,Know for a surety, that thy seed shall be a stranger in a Land that is not theirs four hundred years, and shall serve them, and they shall entreat them evil.* They never plotted any rebellion, or attempted act of hostility against them, but served their task-masters that oppressed them, and labored in making brick, and gathering straw, and finishing their task, yet they were blamed and beaten, and laden with many sorrows. Let us therefore by all these examples be encouraged, and know that nothing can happen unto us, which hath not fallen out to others that have lived before us, who have done as good and faithful service to their superiors, as we have done or can do, and yet have been evilly entreated, and wrongfully pursued, and cruelly handled, and unjustly rewarded. Let us not suffer for evil doing, and as evil doers; but let us suffer as Christians, that so God may be glorified, and we not ashamed of our afflictions. For this is thank-worthy, if a man for Conscience toward God endure greef, suffering wrongfully, it is acceptable before him, & is respected of him, albeit among men it go away unrewarded. We herd before of the good service of *Jacob,* of *Joseph,* of the *Jews;* of *Jacob* toward *Laban,* of *Joseph* toward *Potiphar,* of the Jews toward the Egyptians, and how evilly they were rewarded and recompensed of their cruel and covetous Masters. But they knew they served a better Master in Heaven, who would not suffer them to want the fruit of their labors, nor to loose the work of their hands. Hence it is, that he increased *Jacob* in substance, he brought *Joseph* out of prison, he gave the *Israelites* favor in the eyes of the Egyptians, that gave them Jewels of Silver and of Gold, and sent them not empty away. Thus will God deal with us, if we suffer with patience, and will honor them that are careful to honor him.

[*Above a Servant, even as a Brother beloved.*]

We heard before howe the Apostle commendeth *Onesimus* to his Master, that he was to be received of him not so much as a servant, as one that was more then a servant; that is, not an Infidel, but a Christian. This point, is in these words declared by the special, or by a word of Relation, a beloved Brother, which was more then a simple servant. For if he had any unbelievers (that were not of the household of Faith) either borne in his house, or bought with his money, they were his servants, but they were not beloved Brethren. But this man converted to the Faith was above the rank and degree of such persons, he was both a Servant and a Brother. True it is, there was great difference between *Philemon* and *Onesimus,* between the Master and Servant in things of this life; one, was Superior; the other, Inferior: one was to command, the other to obey; one was to rule, the other to be subject in the Lord; yet we see, how the Apostle in this place is not afraid to call *Onesimus* his Masters Brother, and would not have the Master ashamed to acknowledge it in words, & to show it in his practice. This is not spoken, as if they were natural Brethren in the flesh, and descended of one Father, according to the common generation of the rest of the sons of men; but they were Brethren in Christ, partakers of the common Faith, equal in the participation of heavenly graces, alike in the favor of God, one not dearer to him then another. Hence it is, that the Apostle before Verse 7. and afterward, verse 20. calleth *Philemon* his Brother in Christ, though he were his son in the Gospel, because he had begotten him unto God by the immortal seed of the word, as we shall see in the words following, where he challengeth as his own, and as a due debt unto him, whatsoever *Philemon* had.

From hence we learn, that we are all of us equal before God and our Brethren in Christ Jesus our Lord. Although Christian Religion doeth not take away the difference of persons, and conditions before men, but alloweth some to be high, and some low; some above, and others beneath; some to be Masters, and others to be Servants: yet, it maketh us alike and equal before God, inasmuch as it causeth us to be brethren in Christ. This truth hath plentiful confirmation out of the books of Moses, where all the *Jews,* of what quality and condition soever they were, are oftentimes called brethren. The poor are named the Brethren of the rich: the Debtor is called the Brother of his Creditor: the Servant is Brother to the Master: the King set over them, must not lift up his heart above his Brethren. This is it which *David* confesseth in many places of the Psalms, *I will declare thy Name unto my Brethren: in the midst of the Congregation I will praise thee.* And in the 122. Psalm, he *wished prosperity, and would procure the good of God's house, for his Brethren's and Companions sake.* Where we see, that albeit he were the King of *Israel,* and sate in the throne of glory and seat of dignity above them, yet he refuseth not to cast himself into a common condition with others, and to give them the honor of his brethren. This is it which the Prophets teach everywhere, *They shall teach no more every man his neighbor, and every man his Brother, saying, Know the Lord for they shall all know me from the least of them unto the greatest of them, saith the Lord.* This is it which Christ speaketh to his Disciples, *Be not ye called Rabbi, for one is your Doctor, even Christ; and all ye are Brethren.* The like precept the Apostle enioineth and the same rule he delivereth to the Romans, chap. 12, 16. *Be of like affection one toward another, be not high-minded, but make yourselves equal to them of the lower sort: be not wise in yourselves.* And to the *Phillippians,* Chap. 2, 3. *Let nothing be done through contention or vain-glory, but that in meekness of mind every man*

esteem other better then himself. Again, to this purpose he writeth to the Galatians, *All ye that are baptized into Christ, have put on Christ; there is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus.* All these Testimonies of the Old and New Testament, do fully and evidently teach us, that howsoever the Gospel permitteth and prescribeth the differences and degrees of persons, that some be Lord's, and others bear themselves as servants, yet it alloweth and maketh them to be equal in Christ, to be brethren and Sisters in the common faith, all members of Christ, all partakers of the same hope, all heirs of the same kingdom.

And what can be more plain then this principle? First, it is the nature & property of God to accept no man's person. An high place, a noble birth, a comely personage, are much respected amongst men, and such persons are highly advanced and preferred. But it is not so with God: for, in his election of us to life, in his calling of us, in his justifying of us, in his sanctifyeng and saving of us, he respecteth not whether we be high or low, rich or poor, learned or unlearned; he chooseth, he calleth, he justifieth, he sanctifieth, he glorifieth the bond as well as the free; the low as well as the high; the Servant as well as the Master. This is it which the holy man *Job* setteth down, *Wilt thou say unto a King, thou art wicked? Or to Prince, ye are ungodly? How much less to him that accepteth not the rich more then the poor, for they be all the works of his hands.* To this purpose the Apostle *Paul* speaketh, *To every man that doth good, shall be glory, honor, and peace, to the Jew first, and also to the Grecian, for there is no respect of persons with God.* Likewise, the Apostle *Peter* teacheth this in the Sermon that he preached unto the Gentiles, *Of a truth I perceive, that God is no accepter of persons, but in every Nation he that feareth him, & worketh righteousness, is accepted with him.* Seeing then, this is the Nature of God, that he regardeth not the outward apearance and countenance of men, we must know that he respecteth all as equal and alike.

Secondly, Christ Jesus accepteth all that believe in him as his Brethren and members of his body, even flesh of his flesh, & bone of his bones. This is it which he speaketh to *Mary Magdalene,* after his resurrection, when he had appeared unto her, and manifested himself unto her; *Go to my brethren, and say unto them, I ascend unto my Father, and to your Father; and to my God, and to your God.* Where he showeth, that God is a common Father, & that all the godly are as brethren one to another. Likewise, the Apostle writeth to the Hebrews, *He that sanctifieth, and they that are sanstified, are all of one, wherefore he is not ashamed to call them Brethren, saying; I will declare thy name unto my Brethren, in the midst of the Church I will sing praises to thee.* The Lord Jesus is infinitely above us, who being in the form of God, thought it no robbery to be equal with God, and we are poor, wretched, and miserable men; yet he is ashamed of no man, except we first be ashamed of him. He will deny no man, he will reject no man, except we first do deny and reject him. If then, Christ do vouchsafe to account and accept us as his brethren, we must needs acknowledge an equality and brotherly fellowship among all the faithful that are in Christ.

Thirdly, all the godly that are truly regenerate, are adopted to the hope of the kingdom of glory, and are redeemed by the blood of Christ. It is not Gold, or Silver, or Pearls, or the treasures that are in the world, could pay a price sufficient to redeem and ransom our souls;

it is the precious blood of Christ alone, that must purchase our peace, as of a Lamb undefiled and without spot. Now, he came into the world to seek and to save that which was lost; he came not to call the righteous, but sinners to repentance. How mean soever our places, how simple soever our persons, how base soever our conditions are, we have as good a title, and as great an interest in the death and passion of Christ, as they that shine in the world, that are clad in Purple, and fare deliciously every day. And as these have redemption by him, so God affordeth to them the means of salvation, as well as the mightiest Monarkes upon the earth. The poor man hath the word of God offered to him, read unto him, and preached unto him as well as the rich: he hath the Sacraments of God provided for him, as well as for them that are of high place: he may pray unto God as freely, as comfortably, as cheerfully, as the great men of the earth, and he hath a gracious promise to be heard and respected, as well as they. Though thou farest hardly and meanly at home, yet God hath prepared thee a feast, and biddeth thee to his Table richly furnished, and plentifully stored with all provision. Though thou do not iet up and down in Silks and Veluets, and hast no gorgeous attire to put on, yet God hath provided thee a better garment, he giveth thee his own son to put on, and clotheth thee with his righteousness, which shall cover all thy shame, that thy nakedness shall never appear in his sight. So then, seeing God accepteth no man's person, seeing Christ vouchsafeth to call us Brethren; and lastly, seeing the faithful have redemption by his blood, it followeth necessarily, that our Christian Religion, and Faith in Christ, do make all persons after a sort equal, as Brethren and Sisters of one and the same Father and Family, and Ioynt-heirs of one and the same Kingdom, that is immortal and never fadeth.

The Uses of this Doctrine are many, putting us in mind of sundry good duties. First, seeing that in Christ, who is the elder brother of the house, we are all made Brethren and Sisters together, having one Father, which is God; one Mother, which is the Church; one inheritance, which is heaven: it is our duty, being nearly joined by so strong bands, and in so fast and firm a society, to love one another, to seek the good one of another; and to cut off all occasions of discord and division that may arise among us. For, shall such as are members of one body be divided one against another? Or shall such as are the dear Children of the same Father, nourish hatred and heart-burning among themselves? Or shall such as are parts of the same family, foster malice in their hearts, and follow contentions and emulations, to the ruin one of another. My Brethren, we see these things are, but these things ought not so to be. How shall God be our common Father, if we live not together as loving Brethren? Or how shall he call us his children, if we behave our selves as strangers or enemies one to another? This Brotherly love, is the root of all good duties to be performed; where it is wanting, there is nothing but strife and sedition, and all manner of evil works. This is the old commandment, *That we love our Neighbors as our selves.* This is the new commandment given unto us, *That we love one another.* Seeing therefore, there is one body, and one spirit; one Faith, and one Father; one Church, and one Baptism, let us support one another by love, and endeavor to keep the unity of the spirit, in the bond of peace. This is it which the Apostle proveth, when he hath shown, *That there is neither Grecian nor Jew, neither circumcision, nor uncircumcision, Barbarian, Scythian, bond, free, but Christ is all, and in all things;* he addeth, *As the elect of God, holy and beloved, put on the bowels of mercies, kindness, humbleness*

of mind, meekness, longsuffering, forbearing one another, and forgiving one another; if any man have a quarrel unto another, even as Christ forgave, even so do ye: and above all these things, put on love, which is the bond of perfectness. When a Controuersie & contention arose in the houses of *Abraham* and *Lot* among their servants, though there were a great difference and disparity between them, yet *Abraham* said, *Let there be no strife I pray thee, between thee & me, neither between thy Heardmen & my Herdmen, for we are Brethren.* This is that whereof the Prophet putteth us in mind, and offereth to our consideration, *Behold, how good and comely a thing it is, Brethren to dwell even together, there the Lord hath appointed the blessing of life forever.* To this purpose the Apostle saith, *Be affectioned to love one another with Brotherly love, in giving honor go one before anothee; not slothful to do service, fervent in spirit, serving the Lord.* It cannot be denied, but many occasions of jars and janglings arise among men, and the more they are given to the world, the more they are wrapped and entangled in them, & the less desire and delight they have to be loosed from them. He that is given to contention, shall always feed himself upon it, and never want matter to keep him in it. But would we know what is the cause of so much hatred & malice that remaineth among us? Hereupon it ariseth, even from hence, that we forget that we are Brethren, and do all look for one and the same inheritance.

Secondly, seeing the Gospel of Christ teacheth us to account our selves as brethren, albeit it take not away the degrees of persons, & the differences of Callings, it serveth as a good instruction to all Superiors, to use all mildness and moderation, patience and meekness towards those that are their Inferiors, and placed under them, and to teach them not to contemn and abhor them, not to despise and disdain them. For howsoever there be one way a great inequality between them in matters of this world, and in the things of this life, inasmuch as God set superiors above us, in an higher place and requireth subjection, reverence, and obedience of those that are beneath, yet in another respect they are matches and equals, having a like portion in Christ, and a like interrest in the means of salvation. We see in many things of this life, the Lord maketh no difference between high & low, between Prince and people. True it is, their food is daintier, but are their bodies stronger? Their attire is costlier, and their apparel finer, but are they kept the warmer? They may have greater help of the Physicians, but can they deliver them from death? They may have a more costly Coffin, a a more sumptuous Tomb, and a greater train following them to the grave, but can these things help the soul? No, no, the Prophet is plain, and experience should make us able to see it, and wise to confess it; they have great names, and high Titles of honor given unto them, *I have said, ye are God's, and ye are all Children of the most high, But ye shall die as a man, and ye Princes shall fall like others.* If then, there be so little difference in the life, and less difference of the death of rich and poor, of Master and Servant, of Magistrate & Subject, we shall find a greater equality and parity between them in holy and heavenly things. We allow them to be as the elder brethren, but they must know and consider that other are as the younger brethren of the house, and have the same privileges given unto them. For if the Lord Jesus be not ashamed to call us all brethren, shall they be ashamed to confess one another to be equal in the matters of our redemption and salvation? Shall the rich man disdain the poor, or the Prince his people, or the Master the servant, or the Free-man him that is bond, seeing the Lord of life, that is equal with his Father in might and Majesty,

vouchsafeth to repute us all in the place of Brethren? Hence it is, that he saith in the Gospel (speaking of lodging the stranger in our houses, of clothing the naked with our Garments, of feeding the hungry with our meats, of visiting the prisoners with relief, of refreshing the sick with our comfort.) *Verily I say unto you, inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.* Who are more disgraced and contemned in the world, then such as are Strangers, or Prisoners, or naked & in necessity? Yet these poor contemptible ones are dear in his sight, tender as the Apple of his eye, and acknowledged of him to be his Brethren. We are not worthy therefore to be esteemed of Christ, if we regard not such as are in greatest price, and chiefest account with him.

So then, we must take heed, that we never despise, and deride, and disdain those that are called the Brethren of Christ, nor refuse to embrace them as our own Brethren. This is that use which the Apostle urgeth, in setting down the duties of Masters, *Ye Masters, do the same things unto them, putting away threatening, and know, that even your Master also is in heaven, neither is there respest of persons with him.* Where we see, how he moveth all Masters to cast off all pride and high conceit of themselves, and to Love their faithful servants, as their faithful Brethren. It is not far from this purpose, which *Job* speaketh touching his practice and behavior toward his Servants, *If I did contemn the judgment of my servant and of my Mayde, when they did contend with me, What then shall I do when God standeth up? And when he shall visit me, What shall I answer? He that hath made me in the womb, hath he not made him? Hath not he alone fashioned us in the womb?* Where the holy man commendeth mildness in all Governors, and reproveth the exercise of cruelty toward their servants. He gave them free liberty to declare and debate the matter with him, to allege what reasonable excuse soever they had, considering with himself, that we have one common Creator and maker, and are partakers of the same Nature, and concluding thereupon, that albeit such as are bound to serve us, be of low degree, and despised in the world, yet they nevertheless are our brethren. So then, such as are advanced unto high places, and set in authority over others, are not to trample them under their feet, to despise and set them at naught, to account them as vile persons in their eyes, but to use them with mildness, and to behave themselves in all lowliness, & to rule their houses with all gentleness. We must remember that we have a Master in heaven, so that albeit he hath exalted us on high, yet God standeth above all, and is the Master both of the Master, & of the servant. O that this were well weighed, and wisely considered, and thoroughly learned of all Superiors, that sit at the stern▪ and guide the ship. The higher and greater our places are, the lower and lesser ought our hearts to be. If we be made Magistrates and Masters, and Rulers, to govern others, let us confess they be Brethren with us. This yieldeth a profitable meditation to all Christian Governors, when we behold any of our Inferiors (though they were our bondmen) in any trouble or distress, to think earnestly upon these things. If God have made me never so high, when I see the people pinched with dearth and famine, that they are ready to perish and famish in the streats for want of Bread, I must know they are not Dogs, (though many make no better nor farther reckoning of them) alas, alas, they are my Brethren.

When the Pestilence walketh in the darkness, and the plague destroyeth at noon day, that God striketh down with his fearful hand; that thousands fall at our side, and ten thousands

at our right hand (for he oftentimes maketh havoc, and bringeth desolation into many houses and families) I must think it is no Murraine of Cattle, they are my brethren. When I behold the oppression of the poor, and the grinding of the faces of the needy, that they are eaten up as bread, and sold as old shoes, for nothing; I must have this feeling of their affliction, they are not as Horsses or Asses over-laden with their burden (whom yet, if it were so, we were bound to pity & raise up, though belonging to our enemy) they are my poor and dear brethren, whom God hath created, whom Christ hath redeemed, whom the holy spirit hath sanctified, whom the word hath regenerated, whom the church hath nourished, whom the Angels have guarded, and who, together with me, in the last day, shall be glorified. At that day shall God be all in all, when Christ Jesus shall abolish all power and authority among men, when Princes must resign their kingdoms, and cast down their crowns at his feet, then there shall be no more Prince and Subjects, Pastor and people, Mayster and Servant, Father and Son, Husband and Wife. These degrees endure but for a season, which must have end, when Christ shall come to judge the quick and the dead. If God have made me a Master, and committed Servants to my charge, they must not be respected as my Swine or Oxen; they are my Brethren, and therefore I must look unto them in time of their sickness, & use all good means for their deliverance. The Centurion in the gospel is commended, that when his servant fell sick, & was in danger of death, he came to Christ for help and succor. If a man have a Bullock and beast that is diseased, he will ask counsel, & seek remedy, much more ought we to deal mercifully with our servants which God hath made our brethren, & not to show more mercy to our Cattle for our commodity sake, then to man made after the Image of God for his sake. To conclude, let us from this Christian equality, learn Christian mercy, and know the estate of them that suffer any kind of misery. For what is the cause that we tyranize over those that are our Inferiors, but because we forget that we are their brethren, and that in this respect they are equal unto us?

Thirdly, this Title of Brethren communicated to all the faithful, serveth as a comfort and consolation to all Inferiors, and to teach them this duty, that they ought not to grudge, or to be grieved that they are placed in a low estate, as though they were therefore less esteemed and regarded of God. For seeing God hath thus far provided for them to call them their Brethren, and to make them equal with those of greater Callinges, they are to be contented with their places. It is a great Honor, to be so greatly in his favor, and to be so highly regarded of him, who rejecteth no man for his poor degree, for his low estate; for his mean condition. This is it which the Apostle Paul setteth down, 1. Cor. 7, 21, 22. *Art thou called being a Servant? Care not for it: but if yet thou mayest be free, use it rather: for he that is called in the Lord, being a Servant, is the Lord's freeman: Likewise also, be that is called being free, is Christ's Servant.* Where he showeth, that no man's poor calling should be his discouragement: but this must be his comfort, and bring peace unto his soul, that if he be a true believer, although he be man's servant, yet he is God's free man. And whomsoever the son maketh free, he is free indeed. For, we must know, that whosoever committeth sin with greediness, and draweth iniquity as with Cart-ropes, he is the servant of sin, though he were the Master of a family, or the Ruler of a kingdom. And on the other side, whosoever is freed from the bondage of sin, and the slavery of the Devil, he is a right free-man, although he be a Captiue, a Prisoner,

or a Servant. If we have our part in Christ, we have our part in this comfort, seeing the Servant is saved as well as •...e Master, if he believe.

Furthermo•..., we must consider these two things, both that whatsoever our calling be, wherein we abide, whether it be high or low, we have it from God, we are allotted unto it by his appointment, and that he seeth it, and knoweth it to be the fittest place and best calling for us under the Heavens. For, he respecteth in all his purposes, his own glory, and our profit. If he saw any condition of life to be better for us, or a means to further us in our holy faith and salvation, he would not keep us from it, he would not deny it unto us, he would not restrain us of it. It is a spice of the Devils poison, which he inspired & instilled into the minds of our first parents, to conceive hardly of God's dealing toward us, as if of malice or envy he had held us from the greater good, and bestowed upon us the lesser. He came to them in the Garden, and told them, *That God doth know, that when they should eat of the tree of knowledge of good & evil, in the midst of the Paradise of God, their eyes should be opened, and they should be as God's knowing good and evil.* So when we grow discontented, and dislike our callings which God hath appointed unto us, we begin to be inueigled by the subtlety of Satan, and shall be always aspiring higher, then God hath judged to be meet for us. Let this serve us, & suffice unto us, that how low soever in our own eyes, and little in the eyes of others, our condition is, yet God hath made them equal with us, and us Brethren with them, to our great and endless comfort. This is that use which the Apostle maketh to encourage and strengthen servants in their duties, *Servants, be obedient unto them that are your Masters, according to the flesh with fear and trembling, in singleness of your hearts, as unto Christ. Not with service to the eye as men pleasers, but as the servants of Christ, doing the will of God from the heart, with good will serving the Lord & not men, And know ye that whatsoever good thing any man doth, that same shall he receive of the Lord, whether he be bond or free.* Whereby he declareth, that the obedience of such as are bond, is no less acceptable to god, then the obedience of such as are free: he looketh not so much to our persons, as to our actions, nor so much to our actions, as to the manner of our doing of them. He liketh and alloweth that which is done of the servant, as well as that which proceedeth from the Master: and he that is of low degree, pleaseth God in the duties of his calling, as well as the man that is of greatest reputation in the world, and highly magnified for his Riches and Honors.

Lastly, seeing God respecteth all alike, and hath made all as one, and as Brethren that are in Christ, it serveth as a reproof, and threatening, and terror, to all drowsy and secure persons, that think they shall escape the judgments of God for their high places. There is no difference with God, there is no inequality with Christ, to them that are in Christ, high and low are all alike with him. None are saved for their highness, none are condemned for their lowness. Christ Jesus accepteth no man for his glory, he rejecteth no man for his ignominy. Let us therefore not bear our selves bold and confident upon our outward excellency, but stand in fear of his judgments, and prepare our selves with all reverence and diligence, that we may be found worthy to stand before the great God in that great day of account. For we must *all appear before him, when he will judge every man according to his works.* When we shall come personally before his Throne of glory and seat of judgment, he will have no respect to the Noblenesse of our birth, to the greatness of our learning, to the beauty of our faces, to

the strength of our bodies, to the largeness of our livings, to the abundance of our Riches, or to any outward privileges and dignities of our persons. Then shall all flesh be gathered together from the four winds, and stand before the Judge of all the world. God will respect us as we are, not as we appear to be; not as others have accounted of us, but as he shall manifest us to have been, when the secrets of all hearts shall be disclosed, and hidden things shall be revealed. Then must every man answer for himself, and plead guilty or not guilty, when no pretenses, or excuses, or delays shall avail us. Then shall the poor beggar appear without his rags; the rich Glutton without his Robes; Covetous *Indas* without his bags; Crafty *Gehazi* without his money; Proud *Haman* without his Honor; Aspyring *Absalom* without his Ambition; Murthering *Cain* without his Weapon; Cunning *Achitophell* without his Pollicy. The Kings of the earth must lay down the glory of their Crowns, and the dignity of their Scepters, the Nobles must renounce the Ensigns of honor, and all persons must set aside outward respects of honor and dishonor, of glory and shame, of favor and contempt. Nevertheless, it is to be observed, that albeit these men must stand before the throne of God, without these respects that they made their chiefest felicity; yet they shall not appear without their cruelty, bribery, treachery, blasphemy, covetousness, & such like impiety, for their evil works shall follow them, & cleave fast unto them. Let us therefore never think to escape, when we shall come naked before the eternal Judge, as ever we came into the world, & more naked then we departed out of the world; for whereas some have their Coffins to cover them, others their Tombs to beutify them, and all men their winding sheets to wrap their Carkasses in, whē the Lord shall descend with thousands of his Angels, they shall not have a rag, or a poor fig-leaf to hide their shame. Let us seek while we have time to put on Christ's righteousness as a Garment, that we may be able to stand before the son of man, and receive the glory prepared for us, before the foundations of the earth were laid.

[*Specially to me, how much more then unto thee, both in the flesh, and in the Lord.*]

We have heard how the Apostle accounteth, and how he would have *Philemon* account of *Onesimus;* to wit, above a Servant, even as a beloved Brother. In these words, he urgeth him farther, and showeth that he had more cause to respect him, and greater reason to love him then himself had, because he was joined to him by more bands, whereof two he nameth; one of the flesh, as being his servant; the other in the Lord, as being his brother. *Paul* was moved to respect him, only in regard of the common faith, and therefore he saith; if he were, not so much a Servant as a Brother to him, much more he ought to be so to his Master; not because he was his servant as other servants are, but because he was the Lord's servant, so that he was bound to love him, both for the Lord's sake, and for his own sake. Heereby there is offered to our considerations, this Lesson to be learned, that the more bands and reasons are given unto us of God to care for any, the more we are bound to care for him, and to respect him. A professor of the Gospel, is more to be regarded then he that is wirhout: One of the same Nation, more then a stranger; one of our own Kindred, more then another farther from us; a Neighbor, more then one that dwelleth many Miles from us; one of a man's house, more then him that is out of his house; a Kinsman converted to the faith, & become a true and perfect Christian, morethen a Kinsman not converted. A Child that hath the sparks of grace in him, more then a Child void of them; a Servant fearing God, more then

a Servant in the same family, that doth not fear God, nor regard his word, nor make Conscience of the means of his salvation. *Abraham* loved *Isaac,* the son of Promise, having more graces in him, more then *Ishmael,* the son of the bondwoman, and a scoffing wretch, and more then all the Sons of *Keturah,* to whom he gave gifts, and sent them away. We see this in the dealing of *Abraham* toward *Lot* his Nephew, he would suffer no contention to rest among them, and when he heard he was taken prisoner, he would not have stirred for the wicked sinners that dwelt in *Sodom,* but he armed his servants to recover him out of the hands of his enemies. This is it which *Solomon* teacheth, *Better is a Neighbor that is near, then a Brother far off.* The Apostle teacheth this truth, when he giveth this precept, *While we have time, let vt do good to all men,but especially to them which are of the household of faith.* And in another place, *If any Widow have Children or Nephews, let thē learn first to show godliness towards their own house, and to recompense their Kindred.* To this also we are directed in the fifth Commandment, when we are commanded to Honor Father and Mother. Whereby appeareth the truth of this doctrine, that it standeth with God's ordinance, to have the most care of those, and to show the greatest fruits of love unto them, to whom we are bound in the greatest and nearest bands.

The Reasons being wisely considered, will make this plainly to appear unto us. It is a general sentence delivered by *Solomon,* in the book of *Ecclesiastes,Two are better then one, and a threefold Cord is not easily broken.* Wheresoever there are stronger Cords to tie us, and moe bands to join us together, our Love ought to be the more greater one towards another. Manie sticks make the greater Fire, and many stringes, the better Music.

Secondly, it is a thing very well pleasing in the sight of God, to consider what means he hath afforded to increase mutual love and society, one with another. This is the reason urged by the Apostle, to persuade the Children and Nephews of poor Widdowes to take care for their Parents, according to their ability, *Because that is an honest thing, and acceptable before God.* Now, we are bound unto them by many effectual Reasons, as it were with bars of Iron, and bands of Brasse, to nourish those that have nourished us, that have fed us, that have clothed us, that have begotten us, and brought us into the world, so that we must acknowledge it both right and reasonable.

Thirdly, such as break these bands, & cast away these Cords from them, do set themselves against the Doctrine of Christ, and may be sent to school to the Infidels, nay to the brute beasts, which are not void of a certain natural affection. This the Apostle teacheth, *If there be any that provideth not for his own, and namely for them of his household, he denieth the faith, & is worse then an Infidel.* For howsoever they profess the Faith in words, yet in deed and in truth they deny it. But God is delighted with our works, not with our words, and looketh upon the substance, not the show of our Religion, according as the Apostle speaketh, *They profess that they know God, but by works they deny him, and are abhominable and disobedient, and unto every good work Reprobate.* This profession is vain and hyppocritall, and no more regarded of God, then the leaves of a Tree of him that looketh to find fruit upon it. So then, seeing two are better then one, seeing it is a thing well pleasing with God; and last of all, seeing the Faith is denied of those that regard such as are nearest to them nothing at all, we learn howsoever,

we owe somewhat to all mankind, and there is a common band that knitteth us fast together, yet where the debt is greatest, there we are bound to pay most, & where the Obligation is straightest, there we are to perform the greatest duties.

The Uses remain to be considered. First of all, if it be a duty of man toward man, to require most where most is committed, and to yield the greatest love again, where are the greatest occasions to couple and combine us together: then much more are we bound unto the Lord, of whom we have received all, to whom we do own all, and by whom we do enjoy all. We must do homage to him as to our King; we must give honor to him, as to our Father; we must yield him fear, as to our Master; we must perform subjection to him, as to our Creator; we must show obedience to him, as to our Law-giver. He would be holden as a man utterly void of all wit and wisdom, who being indebted unto many men, and owing to some more, and to others less; bound to some in one band, to others in two; to others in many bands; to some owing all that he hath, and to others more then he hath, or is able to pay: would begin to pay his debts without difference and discretion, delivering much to whom he oweth little, and little to whom he oweth much; satisfying two bands where he is bound in one only, and regarding only to have one cancelled, where many other are required at his hands. Thus it fareth with everyone of us; to one, we owe one Talent; to another, three Tallents; to another, five Tallents; but to God we are above all others most deeply indebted; we owe unto him, our goods, our good Names, our substance, our liberty, our lives, our selves, our souls, our bodies, and when we have given him all, all will not serve to pay him, seeing we owe unto him more then we have.

Hence it is that our Savior saith; *Thou shalt love the Lord thy God with all thine heart, with all thy Soul, and with all thy mind: this is the first and the great Commandment: and the second like unto this; Thou shalt love thy neighbor as thyself.* We see then the order of the Commandments set down by the God of order, that God hath the first place, and man the second; the duties we owe unto him, are preferred before the duties we owe to our Brethren. And if we mark the Lord's prayer, and the order which we are taught to observe in our Prayers and Petitions, we shall find those ranged in the first place that touch the honor of his Name, before such as belong to our necessities: so that the duties are greater, the Chaines are stronger, the bands are faster, and the reasons are firmer to bind us, and knit us unto God. In him we live and move, and have our being. He sendeth Rain and fruitful seasons, he filleth our hearts with joy and gladness. He made us, and not we our selves, he made us of nothing, and when we became deformed, he reformed us. He hath written his Laws in our hearts, and our sins and iniquities he will remember no more. What wrong and injury hath the Lord done us, that having received so many pledges of his favor, and sealed so many bands, acknowledging the infinite debts that ws owe unto him, we should prefer Dust and Ashes before him, and set up proud flesh in disgrace and despite of him? We see what mighty and weighty reasons we have to magnify him above all Creatures in Heaven and Earth, and to advance him above all excellency that is in man, whose breath is in his Nosthrils: and yet who is it that giveth him his due, and doth not extol the Creature above the Creator, who is blessed forever?

True it is, every man will pretend love to God, as to him that hath elected him, created him, redeemed him, called him, adopted him, justified him, sanctified him, and preserved him. But do we love his word above our own pastimes and pleasures? Our Savior saith; *If any Man love me, he will keep my word, and my Father will love him, and we will come and dwell with him: he that loveth not me, keepeth not my word.* If then we prefer the following of our own vanities before the hearing of his truth, we plainly bewray the hypocrisy of our hearts, and show that our love is fastened upon the Earth. We will all seem to love the Lord, and his word, least all men should condemn us, and cry shame of us: but this our love continueth no longer, then till some profit or pleasure round us in the ear, and come in comparison (as it were) to be weighed in the balance together; then farewell God, and his Word, and his Sabbaoths, we will none of them, so long as we have the other to follow after. What is more common in continual practice then this? Will not a drunken Feast, a riotous company of profane Fellowes, sooner draw us to their Lure, then a conscience of our duty to God to keep us at home, to attend to his ordinances for the salvation of our Souls? Every man almost can say the Commandments, and pronounce the words, but they consider not the meaning of them, and how large they are. They know the Law; *Thou shalt have no other God's but me:* and they would complain of the injury done them, if they should be charged to break the same. Nevertheless, if we love the World more then we love God, or delight in our Riches more then in his Worship, if we trust in the Creature more then in the Creator, or if we fear men more then God, we offend him, and transgress his Commandment. Let us now consider with our selves, how deeply we are indebted unto God, and remember that we owe many duties unto him: he hath given us much, so that he may require much of us again; he hath bestowed many blessings upon us, and therefore he looketh for the greater service at our hands.

Secondly, seeing the Band and Obligation, is much more powerful and astringent to some, then unto others (albeit we are required and charged to love all men as they are men, and to wish well unto them) according to the diverse degrees whereby they are coupled together, both by the sense of Nature, and by the Commmaundement of God, it serveth to reprove sundry abuses, and to meet with many disorders that are most rife and common among us.

First of all, it reproveth the blind superstition, not only of elder times, but of the present days wherein we live, and the wicked sniftes of Popish Monks, which being wise in their Generation, would persuade it as meritorious to foolish and sinful men, to give away all their Lands and possessions, and means of maintenance from their Children and Kindred, and bestow them upon the feeding of idle Drones, and unprofitable Beasts, that live by the sweat of other men's: labors to this end, to say Masses for the quick and the dead, and to pray for the puling Souls that languish in Purgatory. For such as was their cruelty over men's bodies, and their Dominion over their consciences, and command over their goods, that the poor people have been, and at this day are besotted and bewitched by them, that they are ready to give a thousand Sacrifices of Rammes, and ten thousand Rivers of Oil, and to forgo their first borne for their transgression, even the fruit of their body for the sin of their Souls. The spiritual consenage and deceit of the fraudulent Jesuits as greedy Cormorants, is notorious and famous, or rather infamous in this kind and case whereof we speak, who make hast to

the sick person that is rich (as the Eagle flieth to the Carkasse) to make a prey of him, and the Priests themselves, greeuing that such a fat Morcell should go by their mouths, and so great a bootie should escape their hands, have lamentably complained of their bribery, hypocrisy, cruelty, and iniquity. These are they that eat Men's sins as Bread, and regard not to dam their Souls, to fat their own Bodies, and fill their own pusres.

Again, this reproveth the impiety and vnnaturalnesse in men that regard not their own flesh, nor have a respect to their own Kindred, but are strangers from them, unkind unto them, and void of love toward them. The Apostle prophesieth and complaineth, that in the last days shall come perrilous times, when men shall be cold in Charity, and destitute of natural affection. He would be accounted a stark fool that would seem to show compassion to feed another, and yet starve his own body; to be liberal abroad, and miserable at home; to see other men's miseries, and to take no notice or knowledge of his own; to quench the fire kindled in another man's house, and to suffer his own to be turned down stick and stake, and nothing left to cover his head, and to give him shielde and shelter from the wind and weather.

So standeth the case with all such as open their hands to those that are far off from them, and turn away their eyes from such as are their flesh, and bone, and blood, to whom God and Nature hath made them more indebted, then to other men. It was not so with *Joseph,* when he lived in wealth, and *Jacob* was in want: he was stored with plenty, and his Father tasted of scarcity, he gave him Corn freely, and sustained his Kindred willingly. The like care we see in *Ruth* toward *Naomi,* the Daughter in Law toward the Mother in Law, she labored and travailed for them both, she gleaned and gathered after the Reapers among the sheaves, and what she left when she was sufficed, she reserved it, and brought all home to relieve and refresh her old Mother. These examples are agreeable to the rule, and these practices are aunswerable to the prccept of the Apostle, requiring of Children and Nephews to recompense the kindness of their Parents. When Christ our Savior was upon the Cross, he shown his godliness toward his Mother, and committed her to the Disciple whom he loved, himself being ready to leave the World. For when he saw his Mother and *John* standing by her, he said unto his Mother; *Woman, behold thy Son:* then said he to the Disciple, *Behold thy Mother, and from that hour the Disciple took her home unto him.* It is the duty of Children to honor their Parents, not only by obedience, but by maintenance; not only by reverence, but by recompense; not only by subjection, but by thankfulness for the benefits that they have received. If they be hungry, they must feed them; if poor, they must relieve them; if in necessity, they must help them; if weak, they must Minister unto them. For if this must be performed to Strangers, much more to Parents? There is nothing more just then this kind of duty, because the light of Nature teacheth, to requite one good turn for another, and to do unto another, as thou wouldst have him do to thee. Wherefore, to deny the performance of these duties, is unnatural and inhumaine: but to break out into the contrary practices, is monstrous and beastly. *Absalom* conspired against *David, Sheba* the Son of *Bichri,* a man of *Iemini* conspired against *David,* both of them raised Israel against him, and blew the Trumpet of rebellion. Both the persons were wicked, both their practices were devilish, both their punishments were just and righteous. But if we consider the manner of the offense, by the

condition of the offender, and weigh the persons in a balance by the several bands, whereby one was tied above the other, we shall easily find that the sin of *Absalom* did exceed, and his fact was more odious and hateful in the sight of God and man. For *Sheba* indeed rose up against his Liedge-Lord, and lawful Prince. But *Absalom* ought to have shown himself as a Son, as a Servant, as a Subject, and to have acknowledged *David* his Father, his Master, his Magistrate. He was the Lord's anointed to them both, and therefore they should have been afraid to lay their hands upon him, or to set themselves against him, or to take away the Crown and Kingdom from him: Nevertheless, *Absalom's* attempt was accompanied with a multitude of offenses, he wronged him that had begotten him, that had nourished him, that had nurtered him, that had honored and advanced him, that had given him life, and all things appertaining unto life. All these bands, that ought to have been as a strong Cord or Cable, never to be untwisted, and as a Chaine of Iron, never to be broken, he rent in sunder as a thread of Tow is broken when it feeleth the fire, and therefore as the fault was most foul, so his fall was most fearful, according to the saying of the Wiseman; *Whosoever recompenceth evil for good, evil shall not depart from his house.* Thus then we see, that such as contemn their Parents, and refuse to help and succor those that GOD hath made nearest unto them, and so bound them in a greater band, do commit the greater sin, and plainly declare that their hearts are void of natural affection.

Thirdly, this Doctrine reproveth those, that where most causes and reasons concur and meet together to urge them to their duty, do not make use of them, nor bind themselves more closely and straightly with them, nor show more kindness being moved by them, so that the greater and moe the means are to tie them in affection one to another, the less many times their love is. This may be made plainly to appear unto us, if we consider the particular practice of the people toward their Minister, and the general behavior of one of the faithful toward another. God hath bound the people to their own Pastor, by a straighter and nearer conjunction, then to the Shepherds of other Foldes, because they have a greater charge of their Souls, and must give an account for them to the chief Shepherd of the Sheep: and yet we see they are most bitter and violent against them, because they reprove their sins, and discover their corruptions, that they themselves may see them and forsake them, and God may forgive them. Shall the sick person hate the Physician because he showeth him his disease, and offereth his help & best endeavor to cure it? In like manner, shall we be spightfully entreated and cruellie handled, and mortally maligned, that wish them the greatest good, show our selves their best friends, deal faithful with their Souls, and labor to bring them to eternal happiness? This is it which the Apostle speaketh to the *Galatians;Am I therefore become your Enemy, because I tellyou the truth?* Thus also the Prophet *Jeremiah* complaineth, *Shall evil be recompensed for good? For they have digged a pit for my Soul: remember that I stood before thee to speak good for them, and to turn away thy wrath from them.* We pray for them, we stand in the gap, we exhort and admonish them, we desire to cure them of those sins, that fight against their Souls to destroy them.

Secondly, we are to draw from hence a general consideration, that as God hath called us with an holy calling, into the bosom of the Church, so he hath linked the faithful in love one to another, and yoked them together with the sweet yoke of his Gospel: and yet how many are

there that profess the name of Christ, and will needs be accounted true Christians, that cannot abide the Children of God, but hate them with an unfeigned hatred, and account them as their Mortall enemies? If we should see a man rage against the members of his own body, and strike himself with stones to the wounding of the flesh like the man possessed, would we not seek to bind him with Chaines, and say he were mad and out of his wits? So likewise, if we be in Christ, we have him as our head, and are members one of another; and therefore such as nourish the passions of hatred as Coals of fire kindled in their breasts, are out of their right mind, as men distracted and beside themselves. No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord doth the Church. We have many effectual means and strong reasons to join our affections one to another, *There is one Body, and one Spirit; there is one hope, and one inheritance; there is one Faith, and one Baptism; there is one God and Father of all, which is above all, and thorough all, and in us all:* These are so many bands to hold us together; if we pluck these Chaines asunder, and break the Fetters in pieces, that no man can tame us nor bind us, we are not living but dead members, and offer violence to our own flesh. The single knot of nature ought to be sufficient to knit us one to another, and the least thread of natural conjunction of our human Nature, ought to sew us together as a Garment fitted for our body: how much more when many occasions meet together, which should establish brotherly love to continue among us?

Thirdly, seeing coupling of many reasons together, and the meeting of many good respects in one, giveth the more cause of joy and gladness, of loving and caring one for another, it giveth a profitable instruction to all Children and Servants, and other inferiors to perform the duties of honor and reverence to their Fathers and Masters. If there were no other means, this were a sufficient means to make them tractable and attentive to the words and directions of their Fathers and Masters, even because they are their Fathers and Masters. For this includeth many reasons, and joineth them in nearer bands, then they were tied together before, and detecteth them of a greater sin, and maketh them guilty of a greater judgment. When it pleased God to open the mouth of *Baalams* Ass, to reprove the foolishness and wickedness of that false Prophet, it was his fault not to hearken, nor give heed to that which is spoken unto him. When God instructeth us by the Creatures which are the common Masters of all mankind, we must learn the invisible things of God by them. When the Wiseman *passed by the field of the slothful,and by the Vine-yard of the Man destitute of understanding, which was grown all over with Thorns and Nettles: he beheld and considered it well, he looked upon it and received instruction.* But when the Lord chooseth one to speak unto us, and to inform us in his ways which hath been the Instrument of our life and being, of our peace and welfare, of our good and salvation; we ought to have more respect to his person, and to his persuasion, as he is a more honorable Messenger, and as his words do proceed from greater love and kindness toward us. This serveth greatly to reprove all rebellious Children and contemptuous Servants, which dislike and distaste the holy instructions and informations of their Fathers and Masters. If they receive any temporal commodity from them, this doth relish well in their mouths, but they regard not their counsels, they will none of their instructions. These are wicked Children; these are ungodly Servants. An evil Child, is but half a Child; an evil Wife, is but half a Wife; an evil Servant, is but half a Servant;

an evil Subject, is but half a Subject. The godly and gracious Child, is a Child indeed; a godly and gracious Wife, is a true Wife indeed; a godly and gracious Servant, is a right Servant indeed; a godly and gracious Subject, is to be accounted and acknowledged a true Subject indeed. For as there are degrees of conjunction of mankind one to another, which are are as certain steppes, whereby we climb up to the society and mutual love of others; so the moe steps and degrees there are, the greater ought our love to be. To be a man created after the Image of God is one degree, and challengeth love from us to be performed toward him.

To be joined in a Political or Domestical knot; to wit, in the Common wealth, or in the private Family (as the Prince and Subject, the Father and Son, the Master and Servant) is another, and a nearer degree, and ought to be the cause of farther love. But if to these natural and civil respects, there be added a spiritual Communion in Christ, which is the best band, that bindeth faster then all the rest, whereby the Subject is made his Princes brother; the Child, his Fathers Brother; and the Servant, his Masters Brother: this requireth a more faithful and fervent love, and a farther degree of our affection toward them. On the other side, if the conjunction between them be only in the two former considerations, there can be no true and sincere love between them, albeit they be so closely tied together: no, although they be Fathers and Children, Husbands and Wives, Masters and Servants, Princes and Subjects. For where Christ Jesus is not, there can be no singleness and soundness of the Soul; whosoever loveth not in the Lord, he cannot love from the heart: and where there is no true piety, there can be nothing else but hypocrisy, which is the bane and poison of true love. Hence it is, that he which hath an evil Servant, doth not in truth possess him, he hath an interest and propriety in the least part of him: he may have his hands, but he cannot have his heart. So the Apostle showeth, that while *Onesimus* was a wicked man, and an unbeliever, his Master *Philemon* could not commodiously use him: he wandered therefore a while from his House, that by changing of the place he might be turned into another, and return a new man; before an unworthy Servant, but now a profitable Servant; nay, a beloved Brother, made near, and after a sort equal with his Master thorough Faith in Christ.

Whensoever therefore Kings and Princes, Fathers and Masters, being believers, have under them, and belonging unto them, such as are unfaithful and unbelievers, they cannot promise to themselves that they have the whole rule and command over them. This appeareth evidently in the Popish sort, that believe the Doctrine of the Council, or rather Conuenticle of *Trent,* if one that professeth the Gospel have a Wife, or Child, or Servant, embracing that falsely named Catholic-Religion, that rest upon the deceiveable errors of the Priests and Jesuits, and all of them upon the decree and determination of the Pope; he cannot make his accounts (except he account amiss) that he hath full power over them, or the rule of their lives, or the love of their hearts. We see it oftentimes come to pass in Subjects adhering to the Dregges of Popish superstition, that notwithstanding the bands of fidelity and allegiance, whereby they are obliged to their Princes, they break out into actions of open Rebellion, and seek the subversion of King, and Country, and Religion. If then a man would have an absolute and Sovereign command over his Inferiors, and be assured to have a whole and entire Wife, that his heart may trust in her, and her heart rest in him: if a man would have a dutiful Child, and a faithful Servant to do his will, and perform service unto him for

conscience sake, he must make choice of such as have in them the fear of God, the Faith of Christ, the gifts of the Spirit, the love of Religion, the desire of instruction, and the care of salvation. If these be wanting, never think their affection can be firmly settled toward thee: but upon every occasion it will be easily removed from thee. It is the surest and fastest knot that Christ knitteth, all other bands will quickly be broken and loosed.

Lastly, seeing the increase of many bands meeting together, doubleth and trebleth the care and love one toward another, so that where the smallest number of means is found, there also is found the smallest love: and where the greatest number of occasions concurreth (as it were) on an heap, there ought to be the surest knot of friendship and amity: it should put all superiors in mind of a necessary duty, to be careful to instruct those that belong to their several charges and iurisdictions, that so they may tie them with a surer knot to themselves, and have the better service at their hands. For seeing they are nearer coupled unto them that are under the reach of their authority, or the roof of their houses, then unto the rest of mankind: they ought to have a greater respect unto them, and bear a dearer love unto them, even unto their bodies, how much more unto their Souls? But we cannot better testify our love unto them, and show our care over them, then by making known unto them the works of the Lord, and the ways of salvation. If we be commanded to *Exhort one another while it is called today,* and to stir up one another to good things, if we must admonish them that are out of order, and comfort the feeble minded; how much more are we bound in conscience to perfect it to those that depend upon us, and are nearer unto us? It was the first and principal care of all the godly Kings that had true Religion in their own harts, to provide for the instruction of their subjects. The Apostle writing to the *Ephesians,* and prescribing the distinct duties of sundry persons, forgetteth not the Father and the Son, and as he chargeth Children *To obey their Parents in the Lord:* so he commandeth Parents, *to bring them up in the instruction and information of the Lord.* Thus godly Masters have used all diligence to bring their Servants to have a desire of Religion, and a love to the exercises of piety; whereby oftentimes such a good work hath been wrought in them, that they have accounted their Masters as second Fathers, and as spiritual Fathers, & confessed themselves more bound in all duty to them, then to their natural Parents, having learned that to the glory of God, and the salvation of their Souls by their Masters instruction, which they could never understand by their Fathers education. They have confessed themselves to have gained more by such a service, then if a large portion, a rich inheritance, and great reuennewes had been left unto them. And indeed, this is the only way to teach Children dutifulness, and to frame our Servants to obedience, to plant godliness in them, and to water that which is planted. The neglect of this care in us, will make them careless: and the making of no conscience to teach them, will bring them to be unconscionable in their places. If we be dumb and open not our mouths to instruct them, we shall have deaf Children, and deaf Servants; that will stop their ears against all good admonition that is offered unto them. If we be bound in a double Band, common and special, and do perform a single duty unto them: it will follow, that as they owe unto us a twofold duty, general, and particular; the general of all mankind; the particular of Servants, they will perform• a single, and maimed, and imperfect service. Thus much shall suffice for this Doctrine and division.

17*If therefore thou account our things common, Receive him as myself.*

HItherto we have spoken of the former reason drawn from the Apostles action of sending him back to his Master, together with the convincing and confuting of the two objections that might be made against the receiving of him; one touching the retaining of him with himself; the other, touching the Servants departure from his Master. Now followeth the second reason of the second sort, taken from the person of *Paul,* and it is of his communion with *Philemon,* and the participation of the same heavenly gifts and graces with him. This reason is first handled, and then another Objection is prevented. The reason is in this 17. Verse: the prevention is the two next following; to wit, the 18. and 19. Verses. This reason here used, is briefly propounded, and yet nothing is omitted which may carry any force of Argument to persuade and asswage *Philemon.* For he inferreth out of the former words wherein he hath commended *Onesimus,* not so much to be accounted as a Servant, as to be received as a Brother, that he is worthy to be forgiven: and withal, he insinnuateth and signifieth that he was necessarily joined with him in these bands of mutual love, that he could not be separated and divided from him, whereby it must come to pass, that one of these will follow; either thou must love us both, or else forever refuse us both. If thou hate him, thou canst not love me: or if thou love me, thou must not hate hate him. This reason is thus framed:

- *If we have fellowship together in all common blessings, then receive him.*
- *But we have fellowship together in all common blessings:*
- *Therefore receive him.*

The first proposition of this reason is in the beginning of this verse, [*If therefore thou account our things common, receive him.*] The conclusion is amplified and made manifest by a comparison of the like, [*Receive him as myself.*]

Thus much of the Method: now let us see somewhat concerning the meaning of the words, which are few, and not hard. When the Apostle saith [*If thou account our things common*] the words in the original are; *If thou have me a Fellow or partaker;* that is, *One in common with thee:* whereby he expresseth his singular affection to this poor fugitive Servant, and maketh his cause and this request all one, so that to reject him, was as much as if he rejected *Paul;* and on the other side, to embrace and receive him, is accounted by him, as done to himself. Again, when he craveth to have him received; by receiving, we must understand, not only the entertaining of him into his service, and the taking of him home into his house, but therein also he requesteth of him, to forgive him his offenses committed against him, and to think well of him, as of a Brother in Christ. Lastly, when he addeth [*As myself*] he meaneth, lovingly, friendly, heartily, as thou wouldst do me if I came unto thee. As if he should have said; seeing no man denieth to his companion and familiar friend, anything that is honest and just, it cannot stand with that love and familiarity that hath ever been between thee and me, to deny me this reasonable request: but we have been and are most dear and inward

friends, communicating one with another all good things, so that I have accounted thee another myself, and thou hast accounted me another thyself, and therefore I do not doubt, but thou wilt receive him again into thy favor, as if he were another *Paul,* or as a member of his body.

This is to be marked and considered concerning the meaning. The words in this verse are not many, but the observations are not few that might be concluded and collected out of the same. First of all, many may marvel that the Apostle is so earnest, vehement, and importunate for a Servant, and especially for such a Servant. Surely, fear of hard and severe dealing might have moved *Onesimus* to distrust and despair, and therefore he useth all means to hold him up, to cherrish his faith, and to further the good work begun in him, being as yet a young plant, a new convert, as a joint newly restored, and having yet a tender conscience: whereby he provoketh us and all others, to seek tenderly the upholding, maintaining, confirming, and comforting such as have given witness of their true repentance, not to quench the smoking Flaxe, nor to break the bruised Reed. For seeing we are with all mildness to receive unto us such as are weak in the faith; woe unto them that stay them that are coming forward, and lay stumbling blocks in their way to bring them back, and to cause them to return to their vomit with the Dog, and to the wallowing in the mire like the Sow that was washed. And seeing the sinner is thus to be helped, which hath approved his conversion unto us, that we are to make intercession unto others, to obtain pardon for the penitent; we are admonished, that they are much more favorably handled, and carefully to be received, and gently to be remitted by our selves.

Secondly, we see, that to the old request he addeth a new reason: for we shall never find in this Epistle, his petition barely and nakedly propounded. He hath used diverse Arguments before to persuade *Philemon,* yet here we have another annexed, to move him to grant it without denial or resistance. This giveth instruction to the Ministers of the Gospel, to teach the truth soundly and substantially, as that the consciences of the people may be well grounded, and thoroughly settled therein. When matters of weight and importance are in question, they must not deal rawly, they must not use weak proofs and insufficient reasons, whereby men may be rather hardened in their errors, then helped out of their errors.

Thirdly, the Apostle doth not simply say; *If our things be common* (as he might have done) *but if thou account them common,* and us to have a communion between our selves: declaring thereby, that it is not enough to know a truth, unless we also yield unto it as unto a truth. It is one thing to know what is good, and another thing to embrace it in our practices. It is one thing to know what is evil, and another to refuse it in our actions. We must labor not only to have our minds cleared, our understandings and our judgments rectified to see the truth, but to have our harts and affections sanctified to follow it. It behooveth therefore not to rest our selves satisfied with general notions, but so to ensue after them, as that we make special application of thē: *David* in general knew that Adultery was evil; *Noah* knew that drunkenness was beastly, *Peter* knew the denying of his Master was fearful; yet in the brunt of temptation, though the mind had knowledge of it, the affections would not refuse it, but yielded as a City besiedged by an enemy.

Fourthly, the Apostle putteth *Philemon* in mind, that seeing there was so near a conjunction between them twain, that they were become as it were one man, and had one mind in two bodies; it followeth, that whatsoever was joined to one of them, ought of necessity to be joined to the other. Whereby we see, that such as are our friends, ought to be also the friends of our friends, that is; of those that are joined unto us. *Philemon* was the friend of *Paul,* and therefore if *Onesimus* were the friend of one, he must needs be the friend of the other. *Paul* and *Philemon* were as two Brethren, if then *Onesimus* were the Brother of *Paul,* he ought also to be accounted the Brother of *Philemon,* and therefore he would have him received as himself. It is no true friendshippe when one taketh profession to love another man, and yet hateth him which is his chiefest and dearest friend: for if indeed we loved him, we would for his sake love the other that loveth him. This we see in the covenant made with *Abraham,* who is called *The friend of God,* whereby it appeareth, that the Lord promised to be a friend to his friends, and an enemy to his enemies.

Fifthly, in the amplification of the conclusion, he addeth [*As myself*] thereby showing, that he would have him regarded no otherwise then himself. Whereby we learn, that our love to the Brethren ought not to be in word, or in tongue, or in show, but in deed, in truth, and in heart. This is Christian love, this was in Christ toward us, and this should be in all of us one toward another. 1. *John* 3, 18. *Rom.* 12, 9. 1 *Pet.* 4, 8. These particular observations and sundry others might be stood upon, and farther enlarged, but I have only pointed them out, and will leave them to your farther consideration. I will only stand upon the Doctrines that are more principally intended, and more particularly purposed, which consist in the strength of the reason, and in the truth of the words in themselves considered.

[*If thou account our things common, receive him as myself.*]

This reason is drawn from the working cause. Where, to move *Philemon* to grant his petition, he allegeth the communion that was between them. If I be partaker with thee, and thou with me of the common benefits, so that the same thing which is mine is thine, and the same things which are thine, I may account mine; thou being my Friend, canst not deny to loueand receive him that is my Friend. Indeed, if we had only a private respect unto our selves, so that my things were mine own, and not thine; and thy things were thine own, and not mine, thou mightest deny me my request: but seeing thou art another, myself, and dear unto me as mine own soul, it is a forcible reason to stir thee up, both to hear and grant that which I desire and request of thee. From hence we learn, that the consideration of the mutual conjunction that we have one with another, giveth us an interest one in another, and ought greatly to move us to hear and regard each other. So then, the acknowledgement of our communion ought to stir us up to have such a care one of another, that nothing requested upon good ground should be denied. This is it which the Father of the faithful calleth unto *Lots* remembrance; *Let not us strive, for we are Brethren.* So dealeth *Moses* toward the *Israelites,* he shown himself unto them as they strove, and would have set them at one again, saying; *Sirs, ye are Brethren, why do ye wrong one to another?* The Apostle telleth the *Ephesians,* that they were as one Body, and one Spirit, they had all one Faith and Baptism, and hope of salvation, and thereupon persuadeth with them to endeavor to keep the unity

of the Spirit in the Bond of peace. Thus he teacheth the *Corinthians;By one spirit we are all baptized into one body, whether we be Jews or Grecians, whether we be bond or free, and have been all made to drink into one spirit, so that the gifts given unto us, are given to profit withal.* The Apostle *John* speaketh to this purpose; *Hereby have we perceived love, that he laid down his life for us, therefore we ought also to lay down our lives for the Brethren.* This appeareth in the practice of Christ, he said unto his Disciples; *Our friend Lazarus sleepeth, but I go to wake him up.* Where we see he maketh the friendship that was between them a motive to go to *Bathania,* to raise him up from the dead. This is offered also unto us in the parable propounded by Christ, *Which of you shall havea friend, and shall go to him at midnight, and say to him; Friend, lend me three loaves, &c.* declaring thereby, that he which hath a friend indeed, resteth upon him, and is bold with him in the time of his necessity. Al these places and examples teach us to be ready to perform all duties of love and kindness one to another, seeing there is, or ought to be a common fellowship among us.

The reasons of this truth are very plain and apparent. For first of all, we have all of us one common Father, we are all his children; we have one common Maker, we are the work of his hands. If then we be so nearly tied, so closely linked & yoked one to another, we ought to have a great care and respect one of another. This is it which *Job* considered to move him to mildness toward his Inferiors, *He that hath made me in the womb, hath he not made him? Hath not he alone fashioned us in the womb?* Where he showeth, that the Master and the Servant have one and the same Creator, so that they are so straightly joined together, as that they are bound to be beneficial one to another. To this purpose *Solomon* saith, *The rich and the poor meet together, the Lord is the maker of them all;* that is, they live together in a common fellowship, and one standeth in need of another.

Secondly, as we have one common Father, so we have one head, and are the members one of another. This is it which our Savior teacherh in the Gospel; *There shall be one sheep-fold and one Shepherd.* There cannot be a nearer conjunction & communion, then the members of the same body have one with another: everyone seeketh the good of another, and all labor after the benefit and preservation of the whole. This comparison is fitly alleged by the Apostle, *As the body is one and hath many Members, and all the members of the body, which is one, though they be many, yet are but one body: even so is Christ.* So then, seeing God is the common Creator of us all, and seeing we are made the members one of another, through our conjunction and union with Christ, we gather from both these considerations, that our fellowship and communion one with another, must cause and compel us to do all good one to another, and to have a special care one of another.

Let us briefly see what profitable Uses may be concluded from hence. And first, if the communion that we have one with another, and the intercourse of friendship ought to move us to Christian duties; then it followeth much more, that the communion that we have with Christ, and the honor which God vouchsafeth unto us to account us his Friends, should be available to join us to him, to teach us to obey him, to honor him, to serve him, to worship him, and to walk in the practice of his Commandments. Hence it is, that *Abraham* performing the condicions of the Covenant that God hath required of him, when he promised to be his

God, and the God of his Seed, is oftentimes renouned with this honorable Title, to be termed [*The Friend of God.*] This Christ our Savior teacheth, *Ye are my Friends, if ye do whatsoever I command you: henceforth call I you not Servants, for the servant knoweth not what the Master doth: but I have called you Friends, for all things that I heard of my Father, have I made known to you.* No friendship is more glorious and gainful, then the frendship of God, none is more constant or continual, seeing whom he loveth, he loveth to the end. Hereby we have access unto God, as to our Friend, then which▪ what can be a greater Dignity.

Now the honor is great, so we must know wherein it consisteth: for friendship is not an idle name, without the truth of the thing. The love of God to us is seen in his favor toward us, in blessing of us, in taking the care of us, in pardoning our sins, in adopting of us to be his Sons, and in giving of us eternal life. Our love toward God is to be measured by keeping his Commandments, in depending upon him, in believing in him, and in looking for all good things from him. But if we rebel against him, and forsake his laws, we cannot make any account of God's friendship, nor make our reckoning to have him to be our friend. For sin is a Make-bate. Commonly we hate and detest those as the worst sort of men, that raise contention among Friends. But such is the nature of sin, it causest the greatest enmity, where there should be the greatest amity. The Prophet *Isaiah* teacheth this very evidently; *The Lord's hand is not shortened, that it cannot save, neither is his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear: for your hands are defiled with blood, and your Fingers with iniquities, your lips have spoken lies, and your tongue hath murmured iniquity.* They wanted many good blessings, but they considered not the cause, that their sins had made God their Enemy, and caused him to depart from them. If then we desire the friendship of God, we must have a desire to walk in his ways. So then they are in a miserable case that have no care to please him, for they have not God to be their friend, but their adversary. We say commonly, a friend in the court, is as good as a penny in the pursse: but to have a friend in the highest Court of heaven, and the friendship of the most high, who is the •ing of Kings, is more worth and better to be esteemed then all the World beside. From this ground our Savior teacheth us to regard his friendship above all, to fear his wrath, which if it be kindled, rageth as the fire, and not to stand in fear of the displeasure of men, thereby to be hindered in our obedience; *I say unto you my friends, be not afraid of them that kill the body, and after that are not able to do anymore: but I will forewarn you whom ye shall fear, fear him which after he hath killed, hath power to cast into hell: yea, I say unto you, him fear.* Thus it behooveth us, from the consideration of our communion one with another, to ascend and rise up to the contemplation of our fellowship with God: and from the meditation of our duties to be performed to men, to proceed to the practice of our duties to God.

Secondly, seeing our communion is accompanied with duties of godliness, we must be careful to associate our selves with godly men, to whom we are most bound, and from whom we may receive the greatest benefit. For seeing our fellowship one with another, teacheth us to love and make much one of another, we must delight in the company of the faithful, that so we may hear, counsel, comfort, regard, and exhort one another. All mankind are combined together in one society, but if we be brought by God's ordinance into one Family,

we have another, and a nearer band to couple us in the same yoke. We must beware least we give room and entertainment to those that are ungodly, whereby the rest of the House may be insected. Thus the Apostle *Peter* exhorteth the believing *Jews;Save yourselves from this froward Generation.* It is certain, that such as are good, by using evil company, are made evil; and such as are evil, are made worse. Such as make no conscience of their company, will make no conscience in time of any iniquity.

Thirdly, we must learn by this communion, to show the duties of compassion one to another, to help and relieve them that want, and every way to sustain and succor such as are in necessity. When *Job* considered that we have one Creator, and sprung all out of the Earth, which as a common Mother bare us in her Womb, *He could not see any perish for want of clothing, or any poor without covering.* And in another place he complaineth of them that offered great kindness unto him in his prosperity, when he had no need of them or their courtesy, but forsook him in his greatest necessity. These he compareth to Winter brooks, which flow and over-flow when there is an over plus of water, but are dry and dammed up in time of Summer, when the earth gapeth, and the Grass withereth, and the Flower fadeth for want thereof. Such men forget themselves, and the condition wherein God hath set them. They know how to require and look for duties from others, but they are unmindful of their own, and so become unmerciful to their Brethren. They do not remember, that the time shall come, when they will preferred one drop of Mercy before a thousand Kingdoms; yea, before ten thousand worlds.

[*If thou account our things common, &c.*]

Hitherto we have considered the strength of the reason, and gathered the Doctrine that ariseth from hence. Now we are to weigh the words alone by themselves. The Apostle taketh his Argument from the communion and fellowship that is between him and *Philemon,* so that he could not deny him his suit. From hence we raise this Doctrine, that among Christian Friends all things are common. Such as are true friends, not in tongue, but in truth; not in hypocrisy, but from the heart; should have great interest one in another, to use themselves, their gifts, their blessings without grudging, to the natural comfort one of another. When *Jonathan* entered into a covenant of love and league of friendshippe with *David,By and by he put off his Robe that was upon him, and gave it David, and his Garments, even to his Sword, and to his Bow, and to his Girdle:* Yea, he discovered the secret counsels and consultations of his Father, that he might deliver his friend from danger of death. This is it which the Apostle speaketh to the *Romans;As we have many Members in one body, and all Members have not one office, so we being many, are one body in Christ, and everyone, one another's Members.* The Evangelist *Luke* describing the state and condition of the Church, after the Resurrection and ascension of Christ, saith; *All that believed were in one place, and had all things common, and they sold their possessions and goods, and parted them to all men, as everyone had need.* And afterward, in the fifth Chapter he addeth at large the same point, *Great Grace was upon them all, neither was there any among them lacked, for as many as werepossessors of Lands or Houses, sold them, and brought the price of the things that were sold, and laid it down at the Apostles feet•, and it was distributed unto every man, according as he had need.*

Hence it is, that we are taught in the Articles of Faith, to believe the communion of Saints; yea, this is so plain and manifest a truth, that the Heathen had this sentence as a common Proverb commonly in their mouths, that among friends all things should be common. Whatsoever is bestowed upon us, we should have it not only for our selves, but for others. If we have riches, it is our friends; if we have any gifts bestowed upon us, they must be at the commandment of our friends. Whatsoever we have to profit them withal, it must be theirs, as well as ours. All these Testimonies of the holy Scripture, and common experience teach us, that wheresoever Christian friendship is, there must be also a Christian community; that there be no lack, but the want of everyone must be supplied by a common hand of those that do abound.

Let us see how this is confirmed unto us by reasons. First, it is the ordinance of God, that one man should be an hand and helper unto another in all necessities, and hath united us as Brethren. so that they should seek to comfort one another. This is it which *Solomon* propoundeth, *As Ointment and perfume rejoice the heart, so doeth the sweetness of a man's friend by hearty counsel.* If then, we be bound to help our brethren by our hands, by our mouths, by our feet, by our hearts, and by all that we have in our power, it followeth, that there ought to be a communion in the use of all blessings that we enjoy.

Secondly, the Lord Jesus, which is the great peace-maker of the world, and sole Mediator between God and man, who hath joined Heaven and Earth together by his Cross, so that through him we have an entrance unto the Father by one spirit: he, I say, hath brought peace unto us; he hath made perpetual friendship between his Father and us, and consequently settled sure friendship among our selves. This is it which the Apostle speaketh Ephe. 2. *He is our peace, which hath made of both one, and hath broken the stop of the partition wall, to make of twain one new man in himself: that he might reconcile both unto God in one body, by his Cross, and stay hatred thereby.* It is the Office of Christ's Priesthood to make peace, not only be•ween God and man (which notwithstanding is the chiefest work) but between man and man, whereby we become one body in him.

Thirdly, the faithful have the same privileges, and live as it were in common together. They have the same Father, they expect the same inheritance, they hear the same word, they receive the same Sacraments, they are born of one Mother, they are begotten of one immortal seed, they are fed by the same sincere Milk, they live as by one soul the spirit of Christ, they are as near as Father and Children, and as members of one body, we are all one in respect of the promises of salvation. Albeit there be a distinction amongst them in Country, Nation, Age, Sex, and such like; and live in diverse ages and places, yet there is such a spiritual Kindred, and near society between them, that these common privileges bind them mutually and manifestly one so another. Wherefore, seeing it is the ordinance of God, that we should put our helping hand to do all good to our brethren; seeing Christ Jesus hath reconciled us to God his Father, and made peace amongst our selves; and lastly, seeing the faithful have a common interrest and privilege in the same holy things, whereby they are fitted to the Kingdom of Heaven, in all these respects we learn, that among true Christian

friends, there should be a Communion and fellowship of all the blessings of God bestowed upon them.

Now, order requireth, that we handle the Uses of this Doctrine. And first of all, we learn that there is no friend like to the Christian friend, who is another of the same. Such as are coupled together in this society and fellowship, are made one soul. Hence it is, that *Moses* teaching that no natural affection toward those that are nearest unto us, ought to withdraw our hearts from God, describeth such as are most dear, and so have greatest interest in us, where he calleth Brethren the sons of the same Mother; he calleth the wife, her that lieth in the bosom; he saith of a Friend, that he is as a man's own soul, whom he loveth as himself. The Heathen glory in certain Golden paires of steadfast friends, that have been ready to lay down their lives one for another. Howbeit, in all ages and times of the world, they are able to reckon up very few, and those for the most part forged and counterfeit, rather to teach what should be done, then what ever was truly done. And yet if such friendship had ever been practiced, and such friends ever really extant, it had been begun and ended in the flesh, and therefore had been but a corrupt and carnal friendship. For, where God doth not couple together, and make the knot, and where the glory of his name is not the mark we shoot at, there the very life of true friendship is wanting. All the former examples of supposed friends, that were fastened without the glew of Religion, and the fear of God to hold them together, might make a goodly show of rare love, to the eyes of natural men, howbeit they did all things to be praised of men, to be magnified of the world, to be spoken of after their death, and to be highly esteemed of others. But they are not to be matched & compared with true Religious friends, which have the bond of the spirit, and of a good conscience to couple them together. Such were *Ruth* and *Naomi;* for when *Ruth* was willed to return after her Sister, she answered, *Intreat me not to leave thee, nor to depart from thee, for whether thou goest, I will go: and where thou dwellest, I will dwell: thy people shall be my people, & thy God my God: where thou diest, I will die, and there I will be buried; the Lord do so to me, and more also, if ought but death depart thee and me.* Such were *Jonathan* & *David,* of whom we spake before, who did cleave and adhere one to another, as if they had been no longer two, but one man; and as if one had been of the bone and flesh of another. Such were *Jacob* and *Rachel,* he thought no time too long, he judged no service too bitter, he esteemed no wages too little, because he loved her. Such were *Reuben* and *Joseph,* he would not content to shed *Joseph's* blood, nor to lay violent hands upon him, but counseled his Brethren to cast him into a pit, to the end he might deliver him out of their hand, and restore him to his Father again. Such were *Moses & Aaron.* Such were *Solomon* and *Hiram,* between whom was peace, & they made a Covenant one with another, so that they did communicate either to other such commodities as they were stored withal. Among these was mutual love and friendship did bind them together. There is a difference between love and friendship. For, he may love, that is not beloved; but he cannot be a Friend, unless he love, and be loved; which the Apostle noteth when he saith, *Owe nothing to any man, but to love one another.* This is the sum of the whole Law, for he that loveth another, hath fulfilled the law. Hence it followeth, that the nearest band, and surest conjunction, is between the faithful, they only can be true and trusty friends, because they

love, and are loved; that which one doth, the other is ready to require and return the like, to perform mutual kindness one to the other.

This is the right and religious friendship, and this is only to be found among the Saints that are members of the same body, and joined in one brotherhood and Communion. But it is not so between the godly and ungodly, between the holy and profane, between the elect and the reprobate; *There isno fellowship between righteousness and unrighteousness, there is no communion between light and darkness, there is no concord between Christ and Belial.* These being mixed and joined together, are like the feet of *Nebucadnezzars* Image which he saw in a dream, which were part of Iron, and part of Clay, which was easily dissolved, and quickly broken in pieces; so is it in the agreement and love that is between the faithful and unfaithful, it is partly strong, and partly weak, but it cannot be joined fast one with the other, as Iron cannot be mixed with Clay. For albeit the godly do love the ungodly, even the Infidels, according to the commandment of God, yet there can be no sound and sincere friendship between them, because that is not mutual love, it is not in both parties, inasmuch as the wicked do hate extremely the Children of God, and contemn them in their hearts, as *Cain* did *Abel.* Let us therefore sort and associate our selves with those that are godly men, who will in time of trial prove our safest friends. All other society, how strongly soever it seemeth to be planted and built, will fall to the ground. We see Neighbors oftentimes forsake us, we see our alliance and Kindred renounce us, we see Brethren oftentimes show themselves as strangers one to another; but where grace and Religion is, there the friendship will never fail, but is as a running stream, that never waxeth dry.

Mark this in those sweet paires of friends which before we coupled together in an equal yoke, whom grace and godliness joined, and therefore no unkindness could separate. *Ruth* loved *Naomi* as greatly when she returned empty, as when she came out full and well stored. *Jonathan* was found as faithful to *David* when *Saul* sought to slay him, as when he began to honor him; when he lowred at him, as when he shown the best countenance toward him. And howsoever the ungodly may hide the intents of their hearts, and promise to perform all duties of love towards us, yet their love hath no certain foundation, but will deceive them that trust unto it. When *Job* was in prosperity and authority, everyone respected him, and was ready to pleasure him, he was honored in •he gate, he was reverenced in the street, he was feared in the house. But when his goods were gone, and all his dignity failed, no man regarded him, his friends, his servants, his Wife despised him. Let us hear in his own words the complaint that he maketh, and attend to that he speaketh, where he declareth what befell him, *My Neighbors have forsaken me, & my familiars have forgotten me: They that dwell in mine house, and my Maids took me for a stranger in their sight: I called my Servant, but he would not answer me, though I prayed him with my mouth: My breath was strange unto my wife, though I prayed her for the Children's sake of my body: The wicked despised me, and when I arose, they spake against me: All my secret friends also abhorred me, and they whom I loved, are turned against me.* Whereby we see, we can make no account of the friendship of an ungodly man, where profit is the band, and not piety; he loveth for carnal respects, and temporal commodities, and not for the truths sake. Our delight must be to be amongst the faithful servants of God, who love always, not by hrunts and pangs, who love wholly and entirely, not to halves; who live in

trouble and adversity, as well as in the days of prosperity, so that one may say to another, as *Jehu* did to *Iehonadab* the son of *Rechab,* coming to meet him, *Is thine heart upright, as mine heart is toward thine?* He would be accounted an unwise man, that would take more delight in the shadow, then in the body; in the show, then in the substance: the friendship that is among the ungodly, is only the shadow of true friendship, so that they are destitute of true wisdom, that advance it above the friendship that is among the faithful, or make any account and reckoning of it, in comparison of the other. Let us therefore join in a firm League of amity and friendshippe with the faithful, which no time shall dissolve, nor no occasion shall break.

Secondly, seeing Christian Friends have a community among themselves of all good things, it serveth to condemn the Niggardlinesse and Covetousness of those that overthrow this Communion, and even pinch and pine away themselves, depriving themselves of the lawful use of that which they have in their own keeping. Of these there are two sortes; first, such as say in word and practice, That which is mine, is mine, and that which is thine, is thine; I will keep mine own, and keep thou that which is thine own: I will crave nothing of thee, and thou shalt receive nothing of me. Secondly, such as say, whatsoever is mine, is mine: and whatsoever is thine, is mine: mine own is no way sufficient for me, but I hope & gape for a part of thine. The first sort do not convey other men's goods to themselves, but refrain from wrong and oppression: yet they cannot abide to do good to any, nor to give away anything that is their own. The second sort are yet farther removed from true Charity, who regard not what means they use to get other men's goods. Let such men consider, that they offend against God, they offend against their Neighbor, they offend against themselves. Against God, because they detain from him his due; against their Neighbor, because they deny to him things necessary; against themselves, because they with-hold things fit and reasonable. They are unthankful to God, they are unjust to their Neighbor, they are cruel to themselves. The Apostle chargeth them to commit Idolatry, and to make a God, or rather an Idol of their money, because as the Idolater serveth his Idol, so doth the covetous man his riches, and as the one maketh his Image his hope and trust, so doth the other his treasure; and as the one is afraid to break his Image, so is the other afraid to lessen his substance. These are they that are content to cut large thonges of other men's goods, but are sparing in spending of their own; who empty their bellies, that they may fill their Coffers, who pinch their body, that they may enlarge their gain, and draw back their hand when they should give, but stretch it forth when they would receive. Hence it is, that the Apostle saith, *Mortify your members which are on the earth, fornication, uncleanness, the inordinate affection, evil concupiscence, and covetousness which is Idolatry, for the which things sake the wrath of God cometh on the Children of disobedience.* And in another place he teacheth, *thatthe love of money is the root of all evil, which while some lusted after, they erred from the faith, and pierced themselves through with many sorrows.* In which words, howsoever the Apostle useth an excessive kind of speaking (for properly original sin is the root of all evils, because as a fruitful offspring they arise from thence) yet it is a Mother that bringeth forth many Children; Cruelty, Injustice, Oppression, Fraud, Deceit, Ignorance of God, contempt of his word, and security in all heavenly things. These things being duly considered, serve to the condemnation of those that shut up the bowels of

compassion from God's Children in their afflictions and necessities. For the Apostle John in his first Epistle saith, *Whosoever hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?* Woe therefore unto them that make all things private, and with-hold their love from such as are to be loved, and their relief from such as are to be relieved. How can these men think to find mercy at the hands of God that show no mercy to their brethren, seeing there shall be judgment merciless, to such as show no mercy? Let us have our conversation without covetousness. *Letno man seek his own, but every man another's wealth.* The wise man teacheth, that *the liberal person shall have plenty, and he that watereth shall also have rain: There is that scattereth, and is more increased, but he that spareth more then is right, surely cometh to poverty. The treasuresof wickedness shall not prosper or profit us anything at all, but righteousness delivereth from death.*

Secondly, this reproveth such as have no familiarity with the faithful, but show themselves strangers unto them. For, whereas all our love should be toward the Saints, all our delight should be in the Saints, all our care should be of the Saints; there are many that boast themselves to be of the communion of Saints, yet make no difference of any company; the most wicked are most welcome unto them, and the most profane, are most pleasant. No company is so sweet and so much desired, as the Communion and communication of Ruffians and scoffers; and on the other side, nothing is more sower and sharp unto them, then the presence and conference of such as fear God. But we must all know, that much help or hurt cometh to men, by the company which they haunt and frequent. Hence it is, that the Prophet saith, *Away from me ye wicked, for I will keep the Commandments of my God.* So the Apostle *Peter* admonisheth all those that would be delivered from destruction, *To save themselves from a froward generation.* Likewise *Moses* & *Aaron* exhorting the people to beware of *Corah, Dathan,* and *Abiram,* and the Rebellious rowt of their adherents, saith, *Seperate yourselves from among this Congregation, depart from the Tents of these wicked men, and touch nothing of theirs, least ye perish in all their sins.* The ungodly have their profane meetings, their drunken feasts, their unlawful pastimes; let us not partake with them in their evil, which is the right way, and the ready means to quench all holy desires, and good purposes in us, as fast as the friendship of the faithful is able to kindle them in our hearts. When shall we see wicked men strive and contend to come into the Company of the godly? They account nothing so unsavory unto them, nothing so irksome, nothing so troublesome, albeit they might be helped and benefited by their blessed meetings. How is it then, that we should desire or affect the conversation of the ungodly, by whom we can no way be furthered in any good thing, but be corrupted and defiled in our ways, to the dishonor of God, to the danger of our souls, and to the perverting and poisoning of others.

Lastly, seeing there is a Communion and fellowship of all the blessings of God bestowed upon us, it is our duty to love one another, & to perform all duties of love, to the benefit of others, as if we were one man. This the Prophet teacheth, *They shall be my people, and I will be their God, and I will give them one heart, and one way, that they may fear me forever, for the wealth of them, and of their Children after thē.* So the Apostle *Peter* chargeth us, to love brotherly fellowship, *saying; Be of one mind, one suffer with another; love as Brethren. be pitiful, be courteous, submit yourselves one to another, render not evil for evil, neither rebuke for rebuke, but contrariwise,*

bless; knowing that ye are thereunto called, that ye should be heirs of blessing. Whereby it appeareth, that there are many duties, as it were branches of this love, as we see, *Rom.* 12, 9, 10, 13. where many particulars of this unfeigned and fervent love are expressed, and we are admonished as members of one body, to provide one for another. We are bound to employ our gifts, not only to our own benefit, but to the benefit of the whole body: as the eye seeth not for itself alone. the hand worketh for all the parts, the foot walketh for every member. So if we be true and faithful Christians, we ought to carry this mind, to be ready to do service one to another. If we have knoledge, it is our duty to teach others; if we have wisdom, it is our duty to counsel and direct others; if we have the gift of exhortation, we are to dissuade from Vice, to persuade to Virtue, and to stir up others to good things. If we have riches and outward blessings, we must give cheerfully, not only of our superfluity, but of our penury and necessity, if need so require. We have all received some gifts, none is an empty vessel without liquor, or a dead tree without fruit; God, to make men without excuse, hath bestowed somewhat upon all, *Some have received five Talents, some two Talents, and someone Talent.* Let every man as he hath received the gift, minister the same one to another, as good disposers of the manifold grace of God. We are joined together in a spiritual society, and have great need one of another; as the hand cannot say to the foot, I have no need of thee; so no man can say to any of his Brethren, I have no need of you. The rich cannot live without the poor, and contrariwise, the poor cannot continue without the rich. As it is the duty of such as are poor to labor in their callings, it is the duty of the rich to relieve them, not to despise them; to comfort them, not to contemn them; to help them, not to disgrace them. These practices of love are a Christian man's badge, declaring evidently what Master he serveth, & to whom he belongeth. We must show our selves ready to ride and run, to use our Friends and pursse for the good of others. Hence it is, that the Apostle commendeth in the Church of the *Thessalonians,* not only their love, but their labor of love performed with all carefulness and cheerfulness. Our love therefore must not be idle, but diligent; not standing in word, but in work; not in profession, but in action.

Moreover, we must by all good means procure the good one of another, and bear the reproof of a friend that seeketh to set our sins before us, and to bring us into the right way. This is it which the Apostle signifieth to the *Galatians,Be you as I, for I am even as you, I beseech you Brethren, ye have not hurt me at all.* Whereby he meaneth, that albeit he was compelled to use sharp reproofs (as it were) eating Corasiues and strong Purgations, that thereby he might stir them up to repentance, and show them from whence they were fallen, yet his mind was not changed toward them, nor his love turned into hatred, as if he should say; Think not that my convincing of your errors, and reproving of your backsliding from the sincerity of the Gospel, proceedeth from any malice toward you, for I am the same man I was, and therefore look that your minds be not estrange from me, for I do tender you, even as mine own self. Seeing therefore a man's friend is all one with himself, one is bound to seek the good of another, and to bear the reproofs of things amiss with all patience.

Lastly, let our communion work in us a lively feeling, as well of the prosperous estate, as of the hard condition of our Brethren; either to rejoice with them, or to lament with them, as occasion is offered. This is the exhortation of the Apostle to the *Romans,* Chapt. 12. when he

hath stirred them up to love without dissimulation; to service, without slothfulness; to humility, without disdain; to patience, without revenge; to bless, without curssing; to distribute, without grudging; to pray, without fainting; he saith, *Rejoice with them that rejoice, and weep with them that weep: be of like affection one toward another.* This teacheth us, that all the godly ought to have (as it were) the same will and wish: they ought to think the same things, to speak the same things, to further the same things one in another. The profits and disprofits of our Brethren, we must have in common with them, and it is our duty to account them our own. We are to mourn for the one, and rejoice for the other, as if it were our own estate. When any good is befallen unto them, we are to be glad, and to be merry at the heart, as it had befallen us; and so much the rather, seeing we have our portion in it. If we see them weakened in their estate, and go backward and not forward in matters of the World, it ought to be our grief and sorrow: especially if we see them decline in the best things, and turn aside out of the way from him that called them in the grace of Christ, wavering and wandering wide from the truth of the Gospel which once they embraced, we ought so to take it to heart, & to be swallowed up with heaviness, as if we our selves had gone backward. This affection is worthy great praise, where it is to be found. It assureth us that we are living and feeling members in the body of Christ, and have a near conjunction with the other parts. It greatly pleaseth God, and hath an assured promise of a rich reward, according to the saying of our Savior, *Blessed are the merciful: for they shall obtain mercy.* This serveth to reprehend the common practice of common Christians, that live as those that know not, or regard not this Communion and enterchange of the same blessings that they have received at the hands of God. These are they that say, God for us all and every man for himself. These are they that make what benefit they can of others, but will depart from nothing themselves: who prize men as sheep and Oxen, and bethink with themselves how much they may make of them, as if they brought them openly into the Market and set them to sale for what will you give me? These are they that never esteem, nor make any account of their brethren, but when they have occasion to use thē, and stand in great need and necessity of them. These are they, that seek themselves only and their own good; as for others, they regard them, so long, and so far, as they may get and gain anything by them, according to the common practice of the world deciphered and described by the Apostle, *All seek their own, and not that which is Jesus Christ's.* Is it thus in the partes and members of the natural body? Doth the eye see only for it self? Doth it not give direction to hand and foot, and serve to the good of the whole body? Doth the hand labor only for it self and to sustain it self, or doth it not rather work both for it self, & for every member of the body besides? The foot, doth it not likewise walk up and down, and take pains for the general good and common benefit even of the least part that belongeth to the body? If it be thus in the several members of our body, ought it not much rather to be so in the mystical body of Christ Jesus? Shall we then make a Mart or Monopoly of our brethren, and fell them for our own filthy gain and private advantage? But whereas we ought to rejoice at their good, how many are there that repine at it, and pine away at the sight of it? And whereas we ought to be greatly grieved to see them go back in goods, or in goodness; in the world, or in the word; they are glad to behold their wants, and are ready to push them down that begin to fall. These men are not only without piety, but without humanity: not only void of conscience, but of common Ciuillity, and are no better then

rotten members. Everyone would be taken and holden for a true member of Christ Jesus, but few regard to do the duties of members. The partes of our bodies delight and rejoice one in another, but many of us that dwell near together, regard not to see one another in the face, or to converse and communicate either with other, and yet they would be accounted Christians. The partes of our body are ready to help and defend one another, the hand is at hand to be lifted up to save the head; to endanger one member to shield another, otherwise it were no hand: we will not hazard the least trifle, for the greatest good of others, and yet we would be accounted Christians. The partes of our body, when one is in pain, will not leave it destitute and distressed, but seek by all means to free it out of trouble; but we are hand-fast in helping the poor and needy members of the same body with us; nay, such paymentes as are imposed by Law upon us, are hardly wrung from us; otherwise we could be content to suffer the poor Servants of God to perish, and yet we would be accounted Christians.

If God love the cheerful giver, how should he then accept of such Guiftes? *If we have this worlds good,and see our brother have need, and shut our compassion from him, how dwelleth the love of God in us? If we say we love God, and hate our brother, are we not liars against the truth? For how can he that loveth not his brother whom he hath seen, love God whom he hath not seen?* Assuredly we may conclude, that there is no love of God at all in them that have no eyes of compassion to see their miseries, no ears of pity to hear their necessities, no harts of mercy to mercy to melt and relent at their sorrows, no hands of liberality to supply their wants. For judgment without mercy shall fall upon them that will show no mercy: and we shall never have fellowship with the Father, if we have not fellowship and communion with his Children. Wherefore (as the Apostle saith) *Let us consider one another, to provoke unto love and to good works, not forsaking the fellowship that we have among our selves, as the manner of some is: but let us exhort one another, and that so much the more, because ye see that the day draweth near.* Let us be ready to practice these fruits of love toward others, that we may taste of the Fruits of God's love toward our selves. Would we then briefly know what community ought to be among us? Would we understand how, and in what manner we ought to have all things common? Would we live as true Friends, and practice true friendship one toward another? The holy Man *Job* giveth us a good and full direction in these duties, and such a direction as was sealed up by his own example: *He restrained not the Poor of their desire, nor caused ehe eyes of the Widdowes to fail: he did not eat his Morsels alone, but the fatherless did partake thereof: he saw not any perish for want of clothing, or any poor without covering: he made not Gold his hope, nor said to the Wedge of Gold; Thou art my confidence: he was the eyes to the Blind, and the Feet to the Lame: he was a Father unto the Poor, and when he knew not the cause, he sought it out diligentlie.* Here is a worthy president set before us, and a pure Glass to look upon, wherein we may see cleerelie into the Communion of Saints, what it is, and how it is to be practiced. Let us evermore have this as a Table painted before our eyes, and join with our knowledge obedience, remembering that God is love, and he that dwelleth in love, dwelleth in God, and God in him.

18*If he hath hurt thee, or oweth thee ought, that impute thou unto me.*

19*I Paul have written this with mine own hand: I will recompense it, albeit I do not say to thee, that thou owest moreover unto me, even thine own self.*

HItherto we have spoken of the reason in the former Verse. Now we come to the removing of another Objection, which the Apostle preventeth in these two Verses, which seemed to stand in his way, & hinder the obtaining of his request. For *Philemon* might have said; Thou intreatest me for a Servant that hath been injurious and hurtful unto me, wasting and misspending my goods, and hindering much mine outward estate, therefore I must entreat thee to give me leave to punnish him according to his deservings, and to recover as I can my damage inferred by him. How then can I receive him that hath hurt me, and robbed me, and is in my debt? To this Objection of *Philemon,* let us consider the answer of *Paul,* which he doth make two ways; first, by a concession; then by a correction: as we saw before in removing the former Objections. By concessions, or by way of granting, impute it to me, require it at my hands, and lay it upon my accounts. This first answer, is confirmed & strengthened by an humain testimony, [*I Paul have written it with mine own hand*] I have not set to my mark, and used the hand of another. This Argument also hath the force of another secret Objection, for *Philemon* might have said; Thou promisest fair, and vndertakest much, thou offerest thyself to undergo the debt in word only, but I require some better assurance, and some stronger evidence. To this *Paul* answereth; If thou refuse to take my bare word and naked promise, thou shalt have more. For behold, I do not request it without script or scrole, I have written it with mine own hand: take this as a Bill or Obligation of my hand-writing, that I will well and truly satisfy, content, and pay, or cause thee to be well and truly satisfied, contented, and paid whatsoever he oweth thee. Loe, I bind myself firmelie unto thee by these presents, which shall be thy warrant, that the debt shall be fully and wholly discharged, without any fraud or delay. The reason may be thus concluded:

- *If thou have a Bill or Band of my hand to show for his debt, then doubt not of the payment of it:*
- *But thou hast a Bill or Band of my hand,*
- *Therefore doubt not of the payment of it.*

The correction of his former offer to satisfy the debt, followeth, which is the second part of the answer; [*Albeit, thou owest to me thyself.*] As if he should say; that which I have promised to discharge, I am ready to perform, I will pay thee every penny. And yet why do I say, I will pay thee? Forasmuch as thou art in my debt, and owest more to me, then he doth to thee: he oweth thee a little Silver, but thou owest me thine own Soul. Seeing thou art so much indebted unto me, and that I may justly claim from thee and challenge at thy hands thine own Flesh, which art in a special regard bound unto me in all that thou hast, it is no great matter for thee to remit a little Money, or Money-worth, that thou mayst otherwise require from him. This is amplified by an Ironicall passing over of the matter, and yet by a certain Rhetorical Elegancy he uttereth it, and calleth *Philemon* to acknowledge it. He seemeth to be willing to forget it, and yet he would have him to remember it. A like speech unto this the Apostle useth. 2 Corinth. 9. 4. *I have sent the Brethren that ye may be ready: least if they of*

Macedonia come unto me and find you unprepared, we (that we may not say, you) should be ashamed in this my constant boasting. Where he showeth, that having boasted among the Brethren of the forwardness of the *Corinthians,* if they should be found unprepared, he will not say that themselves should be ashamed, but he meaneth that they should consider of it, and confess it. This revocation or denying, to express in word, that which he was willing another should understand, may be thus concluded in form of an Argument;

- *If the case stand thus between thee and me, that thou owest unto me thy very self: Then much more thou mayest forgive thy Servant this debt for my sake.*
- *But the case standeth thus between thee and me,*
- *Therefore thou mayest forgive him for my sake.*

Thus much concerning the order of these two Verses in this division: wherein we see, how in answering he argueth, and in convincing he replieth and proceedeth to defend his cause. Now let us see the meaning of the words, so far as they require opening and Interpretation. First, when he saith, [*If he hath hurt thee, or owe thee ought.*] These general words may be applied to any wrong, or damage, or In-justice; signifying thereby, the Theft that *Onesimus* had committed, but mitigating it by a more gentle term. For hereby we may gather, that he had robbed his Master, as the common fashion and usual manner of those is that run away. Such as are determined to go from their Masters, & to betake themselves to their heels, will not go away empty, but purloyne what they can: and yet the Apostle diminisheth the envy of the crime, choosing to use such words as either betoken a small fault, or contain no fault at all.

Hence it is that he saith, [*If he owe thee anything.*] For there was not any civil contract or bargain between them, in as much as there could be no such buying, or selling, or changing between the Master and his Servant, as the condition of Servants was in those times, whereof we have spoken before. Wherefore we see that they are deceived that think it cannot be gathered out of this place, or from this Epistle, that the Servant had robbed his Master, both because he is not directly charged with theft, and because the Apostle only speaketh by supposition, [*If he have hurt thee.*] I answer, that he doth not indeed name and express any robbing or rifling of his Masters House; yet we must consider, how he maketh the least of everything, in regard of his repentance which had wiped away the stain thereof. For whereas he had been hurtful to his Master, *Paul* calleth it [*Vnprofitable:*] whereas he had played the Runna-gate, *Paul* calleth it a departing away: so in this place, whereas he had pilferred and purloyned his Masters goods, *Paul* calleth it an hurting, which is a less fault, or a debt, which is no fault. Seeing then, throughout this Epistle the Apostles drift is, by expressing a little to understand more; and by naming a small offense, to understand a greater; we are not to doubt, but his meaning in these words, is to tax him of that theft which he had committed. Neither is it anything to the present purpose, that it is objected, that the Apostle doth not plainly and directly avouch, that he had any way hurt his Master, because he uttereth nothing simply, but by way of supposition; [*If he have hurt thee*] as if he spake by hear-say, and knew not the certainty of that which he had heard: For no doubt he

knew the whole truth of the matter by *Onesimus,* who having truly repented, had particularly acknowledged and confessed the wickedness of his heart, and the unrighteousness of his hands in defrauding of his Master. *Hethat hideth his sins cannot prosper, but he that confesseth and forsaketh them, shall find mercy.* Whosoever will obtain pardon, must make confession. So long as sin is vnacknowledged, so long it is unpardoned. Seeing therefore he had received remission, we cannot immagine, but that before there went confession, and an unfolding of the whole matter from the beginning to the ending; so that the Apostle would not, nor could not speak waueringly and doubtfully of that, whereof he was fully instructed, and perfectly informed from point to point. Besides, the conjunction [*If*] is not condicionall in this place, but Illatiue, and is not spoken by supposition, but rather by way of confession or concession. True it is, sometimes it is condicionallie; directly affirming, and plainly denying nothing. As *Job* 31. *If my heart hath been deceived by a Woman, or if I have laid wait at the door of my Neighbor: if I did contemn the judgment of my Servant: if I have seen any perish for want of clothing.* Thus it is taken *Gen.* 18. 24. *If there be fifty righteous within the City, I will spare all the place for their sakes.* And thus it is taken most commonly throughout the Scriptures, in more then an hundred places, which are all to be understood condicionallie, not affirmatively.

Again, sometimes the word is to be taken as a particle, not only conuecting and concluding, but affirming, and knitting together that which is affirmed, as in many places of the 8. chapt. to the *Romans,If we be Children, then are we also heirs: if God be on our side, who can be against us:* as if he should say; seeing we are Children, seeing God is on our side. So the Apostle exhorteth the *Colossians,If ye then be risen with Christ, seek those things that are above.* Where he doth not speak vncertainely, but conclude peremptorilie, that they ought seriously to enter into the Meditation of the heavenly life, considering they had been instructed in the resurrection of Christ. Thus *Peter* speaketh in his second Epistle, *If God spared not the Angels that had sinned,* that is; seeing he spared them not. And thus is the word taken (to go no farther) in the words immediately going before, in this Epistle to *Philemon,* [*If thou account our things common, receive him as myself.*] Where the meaning is, seeing all things between us are common as among friends, do not thou stand or stick at the entertaining of him. So likewise when he saith, [*If he hath hurt thee*] it is a granting of the crime, and as it were a confessing of the action whereof he might be charged, as if he had said; seeing the case is so indeed, discharge him, and account me as thy debtor. Thus much for the clearing of the Interpretation of the first words, and the answering of the objections against it. It followeth [*That impute to me*] where he taketh the debt or wrong offered by *Onesimus* upon himself, and offereth himself to be bound in a band for him, and to become his pledge or surety. When he saith [*I have written it with mine own hand*] it is the confirmation of his promise by a civil Instrument, and by subscribing his name unto it. Lastly, when he addeth, [*Albeit, I do not say to thee that thou owest to me even thine own self,*] we must understand, that the debt which the apostle urgeth as due unto him from *Philemon,* is in respect of his conversion and winning unto Christ. Wherein he alludeth to such as being conquered in battle, are reserved alive to them that have overcome them, & made them their Servants, in saving them from death, in keeping them from the sword, and in preserving them from destruction. Thus then the Apostle argueth; I being a Captain under Jesus Christ, to win him a people from the bondage

of sin and Satan, have among many other, won thee and thine whole Family, and have taken you away as it were Captiue, delivering you in Christ Jesus from eternal misery; and therefore thou owest me much more then thy Servant can owe thee, even thine own self, and whatsoever is dearest unto thee: for thou hast been by my means rescued and recovered from the bondage of Satan, & the dominion of death, and hast been brought to the freedom and liberty of the Sons of God. Thus we see, how the Spirit leaveth no starting hole for *Philemon* to shake & shift off this duty, to the end it might be a perpetual rule to the Church in the like case, without all exception. As if the Apostle should have said; If thou object, that thy loss and detriment received by *Onesimus,* is more then thou mayest bear and canst forgive: I answer thee, that thou shalt not thereby be hindered, for I thy friend *Paul* will answer thee whatsoever he is indebted and endangered unto thee, even to the uttermost mite thou cast demand. And that thou shouldst not doubt of mine offer; behold, this my hand-writing shall be thy warrant and assurance, which I have subscribed with mine own hand: albeit, I may by my right that I have in thee (pulling thee and thy Family out of the Captivity of Satan, the slavery of sin, and the bondage of hell) claim from thee more then thou canst from *Onesimus:* for thou owest to me indeed and in truth, not a part of thy goods and possessions, but thine own self, even thy Soul and Body, which are by my Ministry preserved to everlasting life: and thou canst not sufficiently esteem of thy Redemption and Salvation effected and merited by Christ, but manifested, applied, and warranted unto thee by my preaching, and the graces of God bestowed upon me for the effectual conversion of the elect.

Thus we have seen the order of the words, and have learned the meaning of them. It remaineth according to the manner and Method before propounded, to gather from hence such observations as are intimated unto us, and might be largely handled of us. First of all, observe with me, that the Apostle returneth here to a consideration of that which might be objected: so that we see it is the duty of the Ministers, not only barely to teach the truth, but to remove doubts, to answer Objections, to put away Impedimentes, and to clear all difficulties that may stick in the minds of the hearers, and hinder the believing and embracing of the truth delivered unto them. For howsoever our care be to teach plainly and evidently, yet the carnal reason of a natural man ministereth many cauilles and questions, whereby diverse scruples remain in the hearts of the people, as dangerous stumbling blocks to turn them out of the right way, & to stay their course from running with a right foot in the paths of righteousness. Wherefore it standeth us upon, to consider diligently, what may be alleged against the truth that is taught by us, and to make a plain answer unto the same. This we see in every Epistle practiced by the Apostle. When he had taught free justification by faith apprehending Christ without the works of the Law, the Jews might have objected; If the law do not justify, then it was given in vain, it is abolished, it serveth to no purpose. He knew this would be concluded, and therefore he preventeth it; saying, *Do we then make the Law of none effect through faith? God forbid: yea, we establish the law.* And afterward, having taught that *where sin abounded, there grace abounded much more,* if he had rawly and barely left the matter thus propounded, a man might have objected; If this be true, that there grace aboundeth where sin hath abounded, then sin seemeth to be the cause of God's glory, and

then why do we not sin fully and freely, that thereby the glory of God may be magnified? Wherefore he vnloseth this knot in the words and chapter immediately following, *What shall we say then? Shall we continue still in sin that grace may abound? God forbid: How shall we that are dead to sin, live yet therein?* Likewise to the same purpose he speaketh again, for having proved that sin shall not have dominion over us, *because we are not under the law, but under grace,* considering with himself, that profane men might abuse the grace and liberty of the Gospel to commit sin with greediness, he replieth, *What then? shall we sin, because we are not under the law, but under grace? God forbid, &c.* The like we see practiced in other places: When he hath taught the Ephesians to *love their Wives as their own bodies, yea even as Christ loved the Church,* and addeth, *that thisis a great secret or mystery:* a man might ask, do you speak this of the love that ought to be between the Husband and the Wife, or of the love that is between Christ and his Church? he answereth, *I speak concerning Christ, and concerning the Church.* In like manner delivering a rule to the Church, that Widdowes should be chosen to attend upon the sick and those that were diseased, he would have none under threescore years of age set a part to this Office, he addeth, *But refuse the younger Widdowes, for when they have begun to wax wanton against Christ, they will marry, having damnation:* The Apostle knowing that these words might have been wrested wrongfully and applied contrary to his meaning, (for one might have said, what, have they damnation for marrying? Is marriage the cause of damnation?) He resteth not so, but answereth the point, *they have damnation for denying and breaking their first faith.* This wisdom is to be put in practice of all the Ministers of God's word, we must be able not only to teach, but to convince, and to fore-see what may be objected against that which we have delivered. So then the Ministers must be men of knowledge, thoroughly furnished to convince the adversaries, and replenished with store, both new and old, to overthrow all spirits of contradiction that seek to subvert and destroy the faith of many. And it belongeth to the people to resort and repair to their Ministers thus quallified, for resolution of doubts wherewith they are troubled, considering with themselves that the Priests lips must preserve knowledge, and that the people are to seek the law at their mouths, because they are the Messengers of the Lord of Hosts.

Secondly, we see again in the first words of hurting and owing, that there is used a certain mitigation. For whereas he might have called him a Thief and Runnagate, he expresseth them under much milder names, calling his robbing and flying away, an hurting, and debt; declaring thereby, how gentle and easy an hand, how loving and charitable an heart, we ought to bear, toward the penitent. We are not to aggravate the slips and falls, nor augment the sins and offenses of our brethren, nor to urge them and set them out in their colors to the uttermost, nor to follow them with extremity, but it is our duty to deal mercifully with such sinners as are unfeignedly and truly turned unto God, remembering always these three things. First, that we are subject to the like sins, and may be overtaken with the same offenses, through the temptations of Satan, and the corruptions of our own nature. Hence it is, that the Apostle admonisheth us, to restore such as have fallen, even with the spirit of meekness, considering also our selves least we also be tempted. Secondly, that as we are subject to fall, so we have offended as greatly against God as they, if not in the same kind and after the same manner; so that if he should enter into judgment with us, who could

stand in his presence, or answer him one of a thousand? This is it which Christ Jesus laid to the charge of the proud Pharisees, when they brought before him the woman taken in adultery, he said unto them, *Let him that is among you without sin, cast the first stone at her: who, when they heard it, being accused of their own consciences, went out one by one, beginning at the eldest even to the last.* Thirdly, that we do desire and obtain fogiuenesse of our sins upon this condition, that we forgive others, when we are taught to say; *Forgive us our trespasses, as we forgive them that trespass against us.* Wherefore, let us be of a gentle mind and placable nature, easy to be entreated, ready to be persuaded, willing to be reconciled, and forward to forgive all injuries and wrongs offered unto us: without which affection all our prayers to God, and all the parts of his worship, are made void and nothing worth unto us. Hence it is, that we are moved, when we have brought our gift to the Altar, then and there remembering that our brother hath ought against us, to depart and leave our offering until we be reconciled unto him. Of this point we have spoken before: yet the great necessity of it, and the present use of the Lord's supper, which is a Sacrament of love and unity, requireth the renewing of it; and therefore, unless it be to those that are dead-hearted and heavy eared, that will neither hear, nor mark, nor understand, nor obey, it cannot but work some grace and conscience in them that have their ears opened, bored and prepared.

Thirdly, note the singular love and exceeding compassion in the Apostle, offering himself to become surety; yea, to enter into bands for so base a servant as had stolen away his Masters goods, and ran away for fear of punishment. Herein is great love; and herein Christ Jesus testifieth his love to his Church, in that he became sin for us, and undertook to bear the burden of man's wickedness and God's wrath: even wickedness most heinous, and wrath most horrible. Herein is unspeakable love, he offered himself as a pawn & pledge for us miserable sinners and bankrout persons, not able to pay one penny of that great debt that we owe unto him.

Fourthly, we may learn that the imputation of another man's debt, may stand with the law of God and man, so that by all law divine and human he is reputed and holden a debtor, that offereth and maketh himself surety for another, so that he is justly charged to be the debtor and the other man for whom he becometh surety is discharged and freed from the debt: yea, the satisfaction of another is imputed to the debtor, even as his debt is imputed to the surety. This being cleerc and evident in all Law, and by all reason, why should it seem a marvelous, or rather a monstrous thing in the eyes and ears of our adversaries, either that our sins should be imputed to Christ our mediator, or that his sanctification and justice should be imputed to us, and that we are not justified by inherent righteousness, but by the imputed righteousness of Christ, *Who is made unto us of God to be our righteousness, to the end that we might be found in him, not having our own righteousness which is of the law, but that which is through the faith of Christ.* This ought not to seem strange or impossible to us, seeing he is no less just and righteous, to whom the justice and righteousness of another is imputed, then that person is who hath an inherent righteousness of his own within him: as it skilleth not who payeth the debt, so it be discharged, in as much as the debtor is as well freed when another hath satisfied the creditor, as if himself had done it. Nay he is more just and righteous that hath Christ's righteousness made his, then if he had an inherent

righteousness of his own, albeit it were perfect and complete, full and absolute, without all stain and imperfection. For Christ's imputed righteousness is more worth and worthy then all the inherent righteousness that is in men and Angels: yea that imputed righteousness of Christ is more accepted and respected of God, then all the righteousness that is found in the Angels themselves: and when we shall live with Christ our head in the Heavens, albeit we shall have perfect righteousness inherenr in us, and be like the Angels which always enjoy the presence of God, and behold the beauty of his face, yet even then we shall appear more glorious, gracious, and accepted of God, through that righteousness of Christ imputed unto us (which we shall never loose nor put off, no not when we shall be in immortality) then for this inherent sanctification when it is at the highest top and in the greatest perfection, without any want or weakness.

Fifthly, note also the Ironicall preterition or passing by that which he would have carefully considered, and wisely imprinted in the mind of *Philemon,* [*I say not that thou owest to me thyself.*] This he doth to avoid all suspicion of arrogancy and ambition, or least he should seem proud and haughty, and challenge overmuch to himself; he lesseneth and diminisheth the mattter greatly, whereas he might have uttered and signified more then he speaketh, so that he leaveth the rest to *Philemons* secret and serious consideration. This teacheth us to avoid all arrogant boasting, and to beware of vain vaunting of our selves above that which is meet and ought to be in us. Hereunto the Apostle oftentimes exhorteth us, *Let us not be desirous of vain-glory, provoking one another, envying one another.* And in another place, *Be of one accord and of one judgment, that nothing be done through contention or vain-glory, but that in meekness of mind every man esteem other better then himself.* We are naturally given to think well of our selves, and to desire to be magnified of others above that which is in us; whereas we ought to humble and abase our selves, that God may with his gracious hand lift us up.

Lastly, observe with me in the last words the Metaphor used by the Apostle, witnessing and warning him that he owed to him his own self; as if he had been taken by him in wars, by the law whereof he was as his own. This serveth to teach us, that all men are by nature captives to sin and prisoners to Satan, being delivered and freed from the subjection and slavery of them. This our Savior teacheth, *Verily, verily, I say unto you, that whosoever committeth sin is the servant of sin: if the son shall make you free, ye shall be free indeed.* To this purpose the Apostle *Paul* speaketh, *Know ye not that to whomsoever ye give yourselves as servants to obey, his servants, ye are to whom ye obey: whether it be of sin unto death, or of obedience unto righteousness: but God be thanked, that ye have been the servants of sin, but ye have obeyed from the heart unto the form of the Doctrine whereunto ye were delivered: being then made free from sin ye are made the servants of Righteousness.* Where the Apostle showeth, that there are two sorts of Servants; some are Servants to sin; other, are Servants to righteousness: and whosoever is Servant to one, cannot be Servant to the other; they are so opposite and contrary the one to the other, that no man can serve these two Masters. This is it which the Apostle *John* handleth; *He thatcommitteth sin is of the Devil, for the Devil sinneth from the beginning: for this purpose was made manifest that Son of God, that he might loose the works of the Devil.* Let us all suffer the Ministers of the Gospel to take us out of the hands of Satan, and to subdue us to the Kingdom of Christ, by the two-edged Sword that goeth out of his mouth. Thus much may suffice for the general

observations which arise out of the words, and might be stood upon at large; but I have only breefelie pointed them out. Now let us particularly lay open such doctrines as are more especially aimed at in these words.

[*If he hath hurt thee, or oweth thee ought, &c.*]

In the former verse, we have heard how the Apostle hath reasoned on this manner with *Philemon,* [*If our things be common, thou oughtest to receive him to favor, whom I have so great cause to favor*] urging a community and fellowship in all God's blessings. But in this verse he acknowledgeth a debt to *Philemon* from *Onesimus,* and doth take it upon himself to answer it. We learn from hence, that the communion which is among the faithful Saints, doth not take away the private possession, dominion, distinction, and interest in the things of this life. Albeit the things belonging to this temporal life, be in some respect common, yet in another respect they are private. They are common touching use, they are private touching possession. This appeareth in the practice of the Fathers that lived after the flood; as *Abraham, Isaac, Jacob, Job, David,* and diverse others; who albeit they willingly imparted to their Brethren the blessings of God bestowed upon them, yet they had their special houses of abode, inheritances of lands, possessions of goods, Flocks of Sheep, herds of Cattle, and distinction of Servants. Mark this in the order, that God took with his own people, when he had subdued their Enemies, and brought them into the Land, every Tribe had his several inheritance, and every Family in the Tribe, had his peculiar possession divided unto him by lot, to avoid all Controuersie and contention among them. When *Naboth* was urged by *Ahab* to pass his Vineyard to him, either by sale or by exchange, he answered; *The Lord keep me from giving the Inheritance of my Fathers unto thee.* This is it which *Solomon* speaketh in the *Proverbs,Drink the Water of thy Cistern, and of the Rivers of Waters in the streets, but let them be thine, even thine only, and not the Strangers with thee.* He teacheth the faithful to live of their own labors, and to be helpful to the godly that want. Great were the wants and miseries of the poor Saints of God, (as we see in the *Acts* of the Apostles) so that many sold their possessions to relieve the distressed Members of the Church: yet the Apostle *Peter* saith to *Annanias,* who had kept back a part of the price of that he had sold; *Whilst it remained, appertained it not unto thee? And after it was sold, was it not in thine own power? How is it that thou hast conceived this thing in thine heart? Thou hast not lied unto men, but unto God.* By which words it is manifest, that albeit the Saints accounted nothing their own, but had all things common among themselves, yet they always retained a several right and propriety in those things that they possessed.

This truth will yet further and better appear unto us, if we enter into the consideration of the Reasons that serve to strengthen it. First, it is confirmed by the Commandments of God, and by the fourth petition of the Lord's Prayer. The eight Commandment forbiddeth us to steal away our Neighbors goods, and to do him the least hurt therein. The tenth commandment restraineth the inward lusts & motions that arise in our minds, and condemneth the coveting of his house, of his wife, of his servant, of his ox, of his asse, or of anything that belongeth unto him. If then, God commandeth the preservation of every man's goods, and forbiddeth all injuries to be offered unto them; it standeth us upon to

acknowledge a right and interest that everyone hath in earthly things given unto him. Likewise, our Savior Christ teacheth us daily to ask our daily bread, so that no man ought to desire that which is another's bread, but everyone to know his own, what God hath given him, and what he hath given to others. If then there be bread that is ours, then also there is bread that is not ours. And if somewhat be ours, and somewhat not ours; it followeth that everyone hath an interest in his own goods, and cannot lay hold on another man's.

Secondly, the invading of other men's inheritances, and the encroaching upon their private possessions, is the fruit either of a confused Anarchy, or of a loose government, and both of them are contrary to that ordinance which God establisheth, and the order that he requireth. This we see in the latter end of the book of Judges, where it is recorded, and oftentimes repeated, that *In those days, there was no King in Israel, but every man did that which was good in his own eyes.* And what I pray you was that? Even that which was stark naught: they brake out into open outrages; riots, usurpations, oppressions, and community of women. All things were out of course, no man ordered his life aright, every man followed his own lusts. But God is a God of order, and not of confusion, as the Apostle teacheth, 1. Cor. 14 *God is not the author of confusion, but of peace, as we see in all the Churches of the Saints: let all things be done honestly and in order.* But if every man may enter upon the labors of other men, and take to himself what he pleaseth, it would bring as great a confusion of families and common wealths, as once there was of tongues when one did not understand another, so that they were constrained to break off the work they had begun.

Thirdly, everyone hath a proper and peculiar possession, his own servants to order, his own ground to till, his own fields to husband, his own family to govern, and his own domestical affairs to manage, that he may provide things honest in the sight of God, that he may rejoice in the labor of his own hands, and be thankful to the father and giver of all good things. It is a rule taught by nature, approved by experience, strengthened by custom, and established by the founders of Cities and Kingdoms, that whatsoever is cared for of all, is cared for of none as it ought to be, but is neglected of all. This appeareth in every Town and incorporation, in every house and congregation. If a matter be committed to many servants to be dispatched, it is commonly either altogether left undone, or done negligently, and worse then if it had been assigned to one. I have heard it delivered as a proverb, that he which hath one man, is sure of a man, he that hath two men, hath but half a man; and he that keepeth three, hath none at all. One looketh upon another, and leaveth the work for his fellows, thinking with himself that albeit he neglect the doing of it, yet there are two others to finish it: and so among them all, the business of the Master lieth undone. We see this in mending of high ways, which because it is to be done by a common hand, and by a general agreement of many together, is generally posted over from one to another, and commonly left off from year to year. Mark this moreover in the provision for the poor, who ought to be charitably rel•...ued by the laws of God and man: yet because the burden lieth upon the shoulders of all, all men are ready to shake it off from them, and pinch courtesy who shall begin. But when everyone knoweth his own, it increaseth care, and doubleth diligence in him, he rejoiceth with his family in the blessings of God, and learneth to be a good Steward in the use of them, disposing of them to the glory of the giver, and to the comfort of the

receiver. This it which *Solomon* teacheth, Chap. 5. of the Proverbs, *Let thy fountain be blessed, and rejoice with the wife of thy youth, let her be as the loving Hind and pleasant Roe: let her breasts satisfy thee at all times, and delight in her continually.* So then, the distinction of dominion and possession, when everyone knoweth his own and what is not his own, maketh men careful to look unto them. Wherefore seeing God is the author of propriety, the hater of confusion, and the commander and appointer of every man his several task and labor; it followeth, that the community of the Saints doth not destroy the propriety of substance, but every man keepeth the title and tenor of his own goods, which no other can challenge to himself.

As we have seen the reasons that confirm this Doctrine, so let us see the uses that instruct us in many profitable points tending to edification. First of all, this confuteth and convinceth the detestable and damnable sect of the Anabaptists, who deny to men any property in anything, but would have all things common. True it is, among faithful friends all things are common (as we have already proved and confessed) so that as we have one father, so we have one fraternity, and are of one family. Hence it is, that *Tertullian* in his Apology teacheth, that among Christians all things were common, except men's wives. What then? Were these first Christians, Anabaptists? Or are these Anabaptists like these first Christians? No, in no wise. They allege indeed the example and practice of the primitive church, but it doth not no way favor their opinion, nor countenance any such Communion, as these Heretics would bring in amongs us. But they object that all that believed were in one place, and had all things common; yea, they accounted nothing to be their own. I answer, that these words are not to be understood, as though they had forsaken their own houses, and lived together, in public, and in common, in the same house, as it were in the celles and Cloisters of Monks; but as it followeth in the next words, *They continued daily with one accord in the Temple, and breaking bread from house to house; did eat their meat together with gladness and singleness of heart.* If this be true, let the Anabaptists (a new sect of Monks) answer, at whose houses this was done? Was this meeting and eating of their meat in the houses of the Infidels, or of the believers? I think no man is so sottish, to say it was in the houses of the unbelievers, who would not receive them to house, nor give them any entertainment among them, seeing they hated them and their profession to the death. Wherefore it must of necessity follow, that these assemblies were in the houses of such as were faithful. If then the faithful Christians had their houses, in which they met together, then they did not at all sell nor forsake their houses and dwellings, nor coop up themselves as is it were in Monasteries or Hermitages from the society of men. Secondly, whereas they object, Chap. 4. *As many as were possessors of Lands sold them, and brought the price of the things that were sold, and laid it down at the Apostles feet:* It is not so to be understood, as if they had cast away all care of their household affairs, and possessed nothing in private afterward. For this was done by some of the richer and wealthier sort, who were not compelled to sell, neither can it be gathered that they sold all. Nay it appeareth throughout this book of the Acts, that many after this fact possessed houses of their own. The Evangelist *Luke* noteth, that when *Peter* the Apostle was brought out of prison by the Ministry of the Angel that was sent to deliver him, *As he considered the thing, he came to the house of Mary, the mother of John, where many were gathered together and prayed.* Frō whence I pray you, had this woman this house? If all

Christians sold their inheritances and proper houses? So then, the communion of goods that was among the first Christians, was nothing but a sale of part of their possessions to succor the poor Saints, least being constrained through Famine, and left destitute of the help of the Brethren, they should turn back again to the Jewish Religion; and therefore it is said, that distribution was made of those things that were sold; not equally, or confusedly, *But according as everyone had need:* so that he that had the greater charge, had the greater allowance, and he that had the less Family, had the less maintenance. Tiue it is, it is said; *The multitude of them that believed were of one heart and of one Soul, neither any of them atcounted anything of that which he possessed was his own, but they had all things common.* But from hence we may rightly gather, that every man had special interest in his own goods. For if they had possessed nothing as their own, and that the community among them had destroyed the property that rested and remained with thē, what is this that he saith; *anything of that which he possessed was his own?* Whereby we see, that as yet they continued owners and possessours of their goods, as they did before: but they so possessed them, that they were content to employ them no less to the use of others, then to the benefit of themselves; according to the precept of the Apostle, *That they which buy, be as though they possessed not: and they that use this World, be as though they used it not, because the fashion of this world goeth away.* But be it, that the Apostles had instituted such a communion as these imagine, in this Church at Jerusalem: and let us grant, that among them there was no distinction or property retained: yet it cannot be proved, that the same was required of all Christians, or that it was unlawful for them to keep that portion of earthly blessing befallen unto them. We heard before what *Peter* said to *Annanias;Why hath Satan filled thy heart that thou shouldst lie unto the Holy-Ghost, and keep away part of the price of the possession? Whilst it remained, appertained it not unto thee? And after it was sold, was it not in thine own power? How is it that thou hast conceived this thing in thine heart? Thou hast not lied unto men, but unto God.* How could *Peter* speak this, or with what warrant could he deliver it, if all Christians had been enjoined to sell their possessions, and to renounce their Title and interest in them, to live in common one with another? Doth he not say, that the possession might have been kept and unsold? And when State was delivered, doth he not affirm, that the Money that he had received was in his own power? If any ask, wherefore then is he so sharply reproved, and severely punished? I answer, because he supposed he could deceive the Holy Ghost, and so kept back a part of the price, and yet pretended to bring the whole sum unto the Apostles. His sin therefore was lying, fraud, and deceit. So then the *Anabaptists* are plainly convinced, and a lawful propriety of goods is established. This we read farther in other places of this Book, that the Christians held the possession of their houses and goods as their own. There was a certain Woman, a Disciple, named *Tabitha;* she was full of good works and Alms which she did, and made many Coates and Garments which she gave to the poor.

In the next Chapter, among many Christian virtues, *Cornelius* the Captain is commended, to *Be a devout man, and one that feared God withal his Household, which gave much Alms to the people, and praised God continually.* In the eleauenth Chapter we see, that after *Agabus* had signified by the Spirit, that there should be a great Famine throughout all the World; *The Disciples, every Man according to his ability, purposed to send succor unto the Brethren which dwelt in Judea.* Mark

here that he saith; *Every man according to his ability;* for what ability could any have, if no man did hold anything as his own? Or what difference could there be between one another? In like manner, we heard before, of the house of *Mary* the Mother of *John,* where many were assembled: and we read of the house of *Simon* the *Tanner*where *Peter* lodged, and continued for the space of many days: he was a true Christian, and yet he kept his house after his conversion to the Faith of the Gospel. In the 16. Chapter, *Lydia* a seller of Purple, having her heart opened, and being baptized, said; *If ye have judged me to be faithful to the Lord, come into mine House, and abide there: and she constrained them.* She doth not say; *Sell my House, but enter into my House,* which she so possessed, as that she communicated it also to the Apostles. In the twentieth Chapter the Apostle *Paul* doth glory before the Elders of *Ephesus,* saying; *I have coveted no Mans Silver, nor Gold, nor Apparrell.* What reason can be rendered of this saying; if no Christian might lawfully retain the possession and propriety of Gold or Silver? In the 21. Chapter it is said; that *Paul and they that were with him, entered into the House of Phillip the Evangelist, whtch was one of the seven Deacons, and abode with him.* If nothing ought in private to be possessed, why had he not sold his house? How dareth he retain and reserve anything to himself? Wherefore is he not reproved of the Apostle, and the rest of the Brethren, for breaking the supposed ordinance that they had planted and appointed in all Churches. But of this, I have spoken else-where; and others discuss and dispute this point at large, showing that God hath settled this order to be observed in the Church, that everyone govern aright his own house, and distribute to the necessities of the Saints. The Apostle speaketh to this purpose; *If any Widow have Children or Nephews, let them learn first to show godliness toward their own house, and to recompense their Kindred, for that is an honest thing, and acceptable before GOD.* And afterward, *If there be any that provideth not for his own; and namely for them of his Household, he denieth the Faith, and is worse then an Infidel.* Likewise writing to the *Thessalonians,* he saith in the first Epistle, chapt. 4. *We beseech you brethren, that ye en•rease more and more, and that ye study to be quiet, and to meddle with your own business, and to work with your own hands, as we commanded you.* And in his second Epistle, Chapter 3. *When we were with you, this we warned you off, that if there were any which would not work, that he should not eat: for we heard that there are some which walk among you inordinatelie, and work not at all, but are Busie-bodies: therefore them that are such, we command and exhort by our Lord Jesus Christ, that they work with quietness, and eat their own Bread, &c.* Thus then it evidently appeareth, that the *Annabaptists* are deceived, which go about to bring in such a communion, or rather confusion among men, as neither Christ hath commanded, nor the Apostles have instituted, nor experience hath approved, nor any Christians have practiced, nor the example of the Church at *Jerusalem* hath warranted. To this Pestilent and poisoned Sect of detestable Heretics, we may join as Cozin-Germans, those mischievous and miserable Male-contents, that hold in word the lawfulness of private possession, but follow in practice the unlawfulness of more then an Anabaptistical communion.

These are they that bring discontent to see others enjoy more then themselves, endeavor by unlawful and ungodly actions to bring in an equality of all things; pulling down Hedges, filling up of Ditches, burning of Houses, removing of Markes, breaking down Fences, digging down Enclosures, dispaling and disparking the bounds of Lands, and laying all things

common, (as they did in the Insurrection of *Wat Tyler, Iacke Straw,* and many others) which we have seen or heard done in our days; yea, many idle and disordered people, hoped and looked for a commotion in the latter days of our late Sovereign. For as *Esau* hating his Brother, and thirsting after the murder of him, thought in his mind; *The days of mourning for my Father will come shortly, then will I slay my Brother Jacob:* so these ryotus routs of Rebels, intending to fish in troubled waters, and minding to make a prey of the richer sort, said among themselves; The days of mourning for Queen *Elizabeth* will come shortly; then we shall have enough, then we shall make the Chur•...es pay for all, then we will want nothing that is to be had. Let us take heed of such ungracious person as begin a conspiracy, and lay the foundation of an Insurrection. Though they call us to come with them, and would have us to join in league with them; let us beware we cast not in our lot among them, nor walk in the way with them, for their feet run to evil, and their broad paths, are the beaten paths of death.

Secondly, seeing every man hath a state in his own goods, it teacheth us this duty, that we ought to be content with that portion which we have; be it more or less, be it small or great, be it a simple or a worthy portion, and to be by all means thankful for it: considering with our selves, that the difference of places, Lands, Possessions, with the properties thereof, be of God, and are to be acknowledged as his gift. True it is, men do sometimes increase their wealth by unlawful means, by robbing and wronging of others, to their own condemnation: but then they want comfort and peace in the possessing of them; they cannot say they eat their own Bread; they cannot esteem God to be their helper. Let us hate such wicked shifts, and renounce from our hearts all deceitful dealing. Let us seek for a blessing upon our labor at his hands, that is the disposer of all things in Heaven and Earth. Let us learn, *That godliness is great gain, if a Man be content with that he hath: for we brought nothing into the World, and it is certain that we can carry nothing out, therefore when we have food and raiment, let us therewith be content.* This is it which the Apostle teacheth, Heb. 13. *Let your conversation be without covetousness, and be content with those things that ye have, for he hath said; I will not fail thee, neither forsake thee: so that we may boldly say, The Lord is mine helper, neither will I fear what man can do unto me.* We shall never deal faithfully with the goods of other men, nor for Conscience sake abstain from wrong and Injustice, until we rest contented in our hearts with things present, and depend by Faith upon God's providence, knowing that he hath by his gracious promise bound and charged himself with us, and for us, in all things necessary, as well for our bodies, as for our souls. He is a mighty God, and a merciful Father, that never faileth nor forsaketh his Children that trust in him, that call unto him, that depend upon him. If this Faith be in us, it will swallow up many cares, and consume many fears, which distract and distemper unbelievers in this life.

Let not our heart thercfore be addicted to Covetousness, nor let us suffer our selves to be carried away from God, by the greedy and gaping desire of Riches, nor seek to augment them, & abound in them by unlawful means, nor possess them with vexation of mind, or with affiance in them. But let us rest in our several Callings and conditions of life with contentation, and a quiet Conscience, not swelling in heart, or disquieting our selves in vain, with longing after an higher state and standing, then the Lord hath allotted and allowed

unto us. If once our affections over-flowe the banks of our present conditions, so that we cannot use with thankfulness that which we have received, we can never be persuaded to be contented, but we will not stick now and then to borrow of the Law of equity, shifting & providing for our selves what ways we can without difference, and breaking out into dishonest and vnorderly courses, without conscience. Let us therefore for our better instruction in this point, lay up in our hearts, these few Rules follows, to work in us contentation.

First, that all of us enjoy more then we deserve, and can justly challenge at the hands of God. If we would have a crumb of bread, we must crave it of him, and say, *Give us this day our daily bread.*

Secondly, that we oftentimes do want outward things, because we esteem no more of inward graces and spiritual blessings. We have no promise of God to bestow upon us earthly gifts, any farther then we ask by prayer, and seek by faith heavenly things, according to the saying of Christ; *First seek the Kingdom of God and his righteousness, and all these things shall be ministered unto you.* It is therefore God's great judgment upon such graceless and thanklesse men, as contemn these things that belong to a better life, that oftentimes they are brought to feel the want of the transitory things of this life.

Thirdly, that it is a great subtlety and policy of Satan, to inueigle and entangle our minds with the desire of such benefits as we want, thereby to cause us to murmur, and to move us to distrust for them, and to disgrace the present benefits which we enjoy, and so to provoke us to be unthankfull. The people of Israel abounded plentifully in many great blessings in the Wilderness, and tasted liberally of God's goodness; yet when they suffered the least want of Water, or Bread, and had not their lusts satisfied at their own desire, they did break out into impatiency of spirit, and forgot the mighty works that he had done for them. Their present want made them to distaste and dislike all the rest of God's mercies; *Even as the evil-favored and lean-fleshed Kine, did eat up the well-favored and fat Kine, or as the thin and blasted ears of Corn, devoured the rank and full ears, in the dreams of Pharaoh.* Let us not therefore burn with a desire of an higher estate, but labor to find our hearts and minds thoroughly settled in that large and liberal portion which we have in present possession by the good hand of God toward us.

Fourthly, that the Lord doth not always actually bestow upon his Children the riches and wealth of this World, but nurtereth them up to depend wholly upon his faithful promise, who hath given them his word, that he will not leave them nor forsake them. And in the mean season, he worketh in their hearts a patient bearing of the wants and necessities of this life, but in the end, he will bestow upon them eternal blessings that never shall have end, and heavenly graces that never shall decay.

Fifthly, that one drop of God's favor toward us, is better worth, and more of value, then this whole World, that is but vain and transitory. If we cannot rest in this favor of God, in the want of outward things, it is most certain we have not yet learned truly to prize, and rightly esteem the favor of God. Such as cannot be content to forgo and forsake earthly things,

never truly felt the forgiveness of sins. Let us learn to rest in the least taste and touch of the grace and favor of God, whatsoever it bringeth with it; whether wealth or want; whether plenty or poverty; whether prosperity or adversity.

Lastly, we must remember that Nature is content with a little; so that if we have food and raiment, we ought to be content, as we noted before. This was the vow of *Jacob* when he went from his Fathers house, while he was in the way to *Haran;If GOD will be with me, and will keep me in this journey which I go, and will give me Bread to eat, and Clothes to put on, so that I come again unto my Fathers house in safety, then shall the Lord be my GOD.* There are two pointes of man's life; his entering into the World, and his going out of the world: the space coming between both these, receiveth many changes and alterations, many differences and diversities. Some are poor, and some are rich; some noble, & some vn-noble; some high, and some low. The beginning of all is equal; the end of all also is equal touching this life: for as we brought nothing into this world, so we can carry nothing away with us, We came *naked out of our mothers womb, and naked we shall return thither.* The time between our rising and falling, our birth and death, is of short continuance, and therefore we ought not to be careful to heap up Riches, *For as much as we shall take nothing away when we die, neither shall our pomp descend after us.* If a Man have need of one only Pot or Pitcher of Water, it is small wisdom and great vanity to try to draw up a whole stream. If a little provision will serve for the journey and voyage that we undertake, it is a needless and bootless thing to hoard and heap up great store of furniture for a small occasion. Let us therefore take heed of all excess, and content our selves with the moderate use of outward blessings, enjoying such things as we have with cheerfulness and thankfulness, bearing the want of such things as we have not, with patience and meekness, depending upon GOD for his blessing, in all things that any way concern and belong unto us. To love Riches, is a token of a base and abject mind; to covet and desire them when we want them, is a sign of a wretched and miserable mind; to use them well to our private commodity, and the public utility when we have them, is a Testimony of a commendable and contented mind.

Lastly, we learn from this Doctrine, to take good heed that we do not abuse our property and dominion of those gifts that God hath given us, bestowing them only to our private use, and with-holding the comfort of them from others, to whom they ought of right to be imparted and employed. For albeit the possession of them be ours, yet there is an use of them belonging to the Saints; the property of goods, and the communion of Saints standing together. Whensoever we have these outward things, we must not with-hold them, when they may profit the Church, and refresh the Saints. We must not be couetously and corruptly minded, like *Nabal;* who, when *David* and his Men were in necessity in the Wilderness, said; *Shall I take my Bread, and my Water, and my Flesh that I have killed for my Shearers, and give it unto Men that I know not whence they are?* He challengeth all as proper to himself; his Bread is his, his Water is his, his Flesh is his, all is his; he hath nothing for *David,* nothing for his Servants, nothing for others. This we see in the dealing of *Laban* toward *Jacob,* he saith unto him; *These Daughters, are my Daughters; these Sons, are my Sons; these Sheep, are my Sheep; and all that thou hast is mine.* He challengeth all to himself, he leaveth nothing to *Jacob. Gene.* 31. 43. The Apostle *James* teaching us to prove our Faith by our works, saith; *If a Brother or a Sister be*

naked and destitute of daily food, and one of you say unto them; Depart in peace, warm yourselves, and fill your Bellies, notwithstanding ye give them not those things that are needful, what helpeth it? Whereby we see, that mercifulness to our poor and needy Brethren is commanded: so that as we believe a communion to be among all true professors, so we are charged to be as the Clouds that drop down the sweet shewers upon the Hearbes, as lively Fountaines of Water that flow out plentifully to the use of others, as fruitful Trees bringing forth store to feed others. We must consider, that we are but Stewards of our goods that are lent us for a time, for which we are to give an account, and of which we are to give a yearly rent to the chief Lord, which his poor Children are appointed to receive at our own hands, whom we are bound to relieve with our goods. He hath said; *The poor ye shall always have with you, but me ye shall not always have.* This duty is oftentimes required and beaten upon in the word of God. This appeareth in the practice of *Job,* who being accused falsely of his three friends, to be an Hypocrite, is compelled to boast after a sort of his works as the fruits of his Faith, and the assured Seals of his unfeigned profession; *I delivered the Poor that cried, the fatherless, and him that had none to help him: the blessing of him that was ready to perish came upon me, and I caused the Widdowes heart to rejoice.*

Where we see, how he rendereth an account of his life past, being of his Adversaries charged with great wickedness and much dissimulation. So the Prophet describing the blessedness of that Man that feareth the Lord, and delighteth greatly in his Commandments, saith; *He hath distributed and given to the Poor, his righteousness remaineth forever, his Horne shall be exalted with glory.* He showeth hereby, that the godly do not spare niggardlie, but distribute liberallie; according as the necessity of the poor Saints requireth, and as his own power and ability suffereth him. Hereunto cometh the precept of Christ: *Sell that ye have, and give Alms: make you Bags which wax not old, a Treasure that can never fail in Heaven, where no Thief cometh, neither Moath corrupteth.*

Let us consider, that God hath made the poor as well as the Rich; and that the poor man is our own Flesh. Especiallie, let us always remember that the godly poor are our Brethren in Christ, and that in the last judgment the Lord Jesus will account it, and reward it as done unto himself, whatsoever hath been bestowed upon his needy and distressed Brethren. If we be careful to practice these duties of Christian Charity and Community, it shall avail to seal up God's favor toward us in the remission of our sins, and much advantage us to obtain many blessings, seeing many supplications shall be made and offered up for us, and so we shall taste the fruit that we have planted, and harvest the Corn that we have sowed. For *Whatsoever a Man soweth, that he shall reap,* (as the Apostle testifieth to the *Galatians*) and therefore if we be diligent to help the poor and needy, we shall receive a full recompense, with much increase into our own bosoms.

[*That impute to me, I will recompense thee, &c.*]

See here the most earnest affection of *Paul,* for this poor Servant. He offereth himself to become Surety and Pay-master for *Onesimus,* to answer for his debt, and to stand as a debtor himself in his place, in respect of his Creditor, and to pay whatsoever would be, or could be required at his hands. But before we come to the point of instruction here offered to our

consideration, it shall not be amiss to answer a question that may here be demanded, how he promiseth the payment of money to another, who unless he were himself helped and sustained of the Churches, had not whereupon to live. We know how it went oftentimes with the Apostles, by the confession of *Peter,* and of *John,* who said to the Cripple that lay at the gate of the temple, *Silver & gold have we none.* And the Apostle *Paul* was also constrained to labor with his own hands. How then is he on a sudden become so wealthy, as to offer his service to another, and to undertake to discharge the debt of another? I answer, the meaning of the Apostle is, that he would have him forgive his Servant, and to require the debt neither of him, nor of his Servant; as appeareth euidentlie by the whole course of the preventing of this Objection. He would not therefore have him to contend with his poor penitent Servant, nor seek any trouble against him, unless he would account him a debtor in his stead. And furthermore, he addeth forth-with, that *Philemon* was indeed wholly his, to whom he owed all that he had: so that if he would require the debt, he should consider that the payment was already made. From this offer that *Paul* maketh, which is, to satisfy another man's debt. We learn, that it is a lawful thing for one man to become Surety for another, and to engage himself for his sure and faithful Friend, of whom he is well persuaded. Howsoever suretyship be to some very hurtful, and to all dangerous, yet it is to none in it self, and of it own nature, unlawful or sinful.

This truth is confirmed unto us by diverse examples, of such as have gone before us in the practice of this duty. When *Jacob* refused to send his youngest and beloved Son *Benjamin* (whom he begat in his old age) into *Egypt* with his other Sons to fetch Corn, saying; *Ye have robbed me of my Children: Joseph is not, and Simeon is not, and ye will take Benjamin: all these things are against me.* Then *Reuben* answered his Father, saying; *Slay my two Sons if I bring him not to thee again: deliver him to mine hand, and I will bring him to thee again.* Where we see, he offereth his Sons in hostage, and was ready to deliver them as pledges, and to bind to his Father, Man for Man, Son for Son, body for body, and life for life: which is a greater matter then to be bound money for money, and goods for goods. The like we see more evidently in the Chapter following, when *Jacob* did hang back, and seemed resolved not to let *Benjamin* depart with them; *Judah* is earnest with his Father, saying; *Send the Boy with me, that we may rise and go, and that we may live and not die; both we, and thou, and our Children: I will be surety for him, of mine hand shalt thou require him: If I bring him not to thee, and set him before thee, then let me bear the blame forever.*

In which words we see, that when *Judah* considered the cause of their long delay, and the extreamitie of the great dearth, and the danger of their present estate, that except they had made this tarrying, doubtless they might have departed from their Father, and returned to their Father again the second time, he undertaketh the matter, and becometh surety for the Child. This is it which he freely and francklie confesseth before *Joseph,* when they had been brought back to him, the Cup being found in *Benjamin's* sack, *Doubtless thy Servant became surety for the Child to my Father,* and said; *If I bring him not unto thee again, then will I bear the blame unto my Father forever: now therefore (I pray thee) let me thy Servant abide for the Child, as a Servant to my Lord, and let the Child go up with his Brethren.* Whereby also it appeareth, that he considering with himself, that he could not without impeachment of his credit, without

breach of his promise, and without heaviness to his Father, return to him, except the Child were with him: he offereth himself as a pawn, and pledge, and prisoner to *Joseph,* as before he had done to his Father.

This also we see euidentlie in the Acts of the Apostles, when *Paul* was troubled fought preaching Christ crucified, and risen again from the dead, *Insomuch, that the Jews which believed not, moved with envy, took unto them certain vicious and Vagabond Fellowes, and having assembled the multitude, they made a tumult in the City:* It is said, that *Iason* received him and other of the Brethren into his house, and offered to baile them, and to be bound for them, putting in good assurance that they should appear and be forth-coming. And if we require an example in the same kind and condition, with this that is mentioned in this Epistle: Our Savior expresseth the like, in the Parable of him that went down from *Jerusalem* to *Jericho,* and fell among thieves, who wounded him with their weapon, and robbed him of his Raiment, and left him in his trouble, even half dead: *A certain Samaritan (as he iournied) came near unto him, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, and poured in Oil and Wine, and put him on his own Beast, and brought him to an Inn, and made provision for him: and on the morrow when he departed, he took out two pence, and gave them to the Host, and said unto him; Take care of him, and whatsoever thou spendest more, when I come again, I will recompense thee.* This *Samaritan* did show himself a right Neighbor, both in showing his present charity toward him, and in offering himself to become a surety for him. All these approved and allowed examples of the faithful, do sufficiently and evidently teach us, that it is in it self lawful to undertake payment for another, and to become Surety for him.

And if we require better grounds to satisfy us in this truth, let us enter into the strength of reason to assure us, without any wavering herein. First, weigh with me the example of Christ, an excellent pattern and president of the practice of this, an example far beyond all exception, an example that ouershadoweth, and dazeleth and darkeneth, all that cloud of witnesses produced by the Apostle in the Epistle to the Hebrews; he became surety for his Church unto his father, to pay the debt of our sins, and to satisfy his justice. If then any doubt, or make a question of the former examples, wherein we saw how *Reuben* offered himself to become as a pledge to his father, *Judah* to *Joseph, Iason* to the Governor, and the *Samaritan* to his Hoast: behold a most absolute and perfect example of Christ Jesus, who bound himself for us; his body for our bodies, and his soul for our souls, that our sinful bodies might be made clean by his body, and our souls, washed through his most precious blood. For the Prophet prophesieth, that he should make his soul an offering for sin. And Christ himself saith, *My soul is very heavy even unto the death, &c.* Thus did his love exceed and abound toward us, that our love might exceed and abound one toward another. To this purpose, the Apostle showeth, that Jesus is made a surety of a better Testament. He stood in our places, he took upon him our sins, he bare in his body the punishments due to us, he felt the wrath of God kindled against us.

Secondly, it is a fruit of love even this way to relieve and help such as are like to suffer damage and detriment by want of outward things. Now, human society and Christian piety

requireth, that one should sustain and succor another in their necessity, as we see in the former examples of *Reuben, Judah, Iason,* and the *Samaritan* before mentioned and remembered. The life of man can hardly stand without lending and borrowing, without letting and hiring, without buying and selling, without bargaining and trusting one of another. It is a work of mercy to become surety, and therefore as lawful (no doubt) as to give or lend. The law of God commandeth us to help our Neighboures, as we are able, and as they have need: and they are to be relieved by such means as are in our power; by giving, by forgiving, by communicating to them such things as we have, and they have not. For if we love them, and have true Charity in us, we must not be wanting to them, but be ready to profit them and do them good, so far as we do not hurt our selves. It is no unwise sentence of a wise man, *The wicked will not become surety, and he that is of an unthankful mind, forsaketh him that delivered him:* declaring thereby, that as he is a fool that is surety for every man, so is he ungodly that in no wise will be surety for any man. We are commanded to help up our enemies Ox that is fallen, or his Ass that is sunk down under his burden; how much more ought we to show pity and compassion to our brother himself, vexed with the creditor, terrified with the prison, oppressed with his debt, and dismayed and discouraged with the payment at hand, that is to be made? So then, whether we do consider that Christ Jesus is made our surety, or that suretyship is a fruit of Christian love one toward another, in both respects we see, that in it self it is not to be disalowed or condemned.

The uses of this Doctrine are diligently to be considered of us. And first of all, if it be lawful and warranted to become surety one for another (as we have before plainly proved) it convinceth and confuteth those that hold it to be evil and unlawful, to give their word, or offer their band, or tender their promise or engage themselves any way for their brethren. Love is a debt that we owe to all men, as the Apostle testifieth, Rom. 13. 8. and therefore we ought not to fail in the perfourmance thereof. It is imagined and supposed by some, that all or the greatest part of the controversies between man and man, and suites of Law, between party and party arise from hence, that things are taken up upon trust, that there is borrowing and lending among us, and that there is crediting one of another; and so would have these quite taken away, and the Names of them utterly abolished out of all Incorporations and Common-wealths.

It is reported, that among the *Turks* are few suites and actions commenced one against another, because there is with them no bargain or sale, no buying or selling, but for ready Money, and for present pay. But this is a plain fallation, to put that for a cause which indeed is not the cause. For the corrupt conscience of men, the covetous desire of Money, the greedy gaping after gain, the malicious humor of revenge, the bitter root of strife, and the extreme want of love are the true causes of all wranglings & suites one against another, not the lending and borrowing of Money or money-worth. Hence it is, that God never forbiddeth in his Law the use of hiring, or of borrowing, but rather rectifieth the judgment, directeth the practice, and prescribeth the rules of the right and lawful use thereof. Hence it is that the Lord saith in the Law; *If thou lend Money to my people; that is, to the poor with thee, thou shalt not be as an Usurer unto him, ye shall not oppress him with Usury: If thou take thy Neighbors Rayment to pledge, thou shalt restore it unto him before the Sun go down: for that is his covering only,*

and this is his Garment, for his skin, wherein shall he sleep? Therefore when he crieth unto me, I will hear him, for I am merciful. In these words, he forbiddeth lending upon interest to the poor, and forbiddeth cruelty in retaining pawns and pledges taken from them that are in necessity, whereas they ought to be restored.

To this end and purpose *Moses* speaketh in another place, *If one of thy Brethren with thee be poor, within any of thy Gates in thy Land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor Brother, but thou shalt open thine hand unto him and shalt lend him sufficient for his need which he hath.* So the Prophet saith; *The wicked borroweth and payeth not again: but the righteous is ever merciful, he giveth and lendeth, and his seed enjoyeth the blessing.* To these sayings of *Moses* and the Prophets, accordeth the Commandment of Christ; *Give to him that asketh: and from him that would borrow of thee turn not away.* All these rules of direction serve to instruct us in the practice of the duties of love, and teach us how to behave our selves in buying and borrowing, in letting and lending unto our Brethren that call upon us for our help in the time of need. Secondly, hereby they are reprehended, that bind themselves by vow or oath, from binding themselves in any respect, or in any cause, or upon any occasion for any person. This is an ungodly and unlawful shift that some men use, to disable and to bar themselves from doing this work of charity, and showing this fruit of love to their Brethren. For many, to the end they might not be enwrapped and entangled in the deceitful snares of suretyship, do enter into covenant one with another, and do firmly bind themselves upon a great penalty and forfeiture, never to enterpose their credit for any man whatsoever. But it is sometimes a necessary duty of piety, and a testimony of the soundness of our Religion, and a great comfort to our conscices, to stand between our Brethren, and the harms that are coming toward them,

It is a general rule taught in the word of GOD, delivered by the law of nature, and observed by the Gentiles; that we should so deal with others, as we would be dealt with all our own selves. It is taught by the mouth of Christ; *Give to every man that asketh of thee, and of him that taketh away the things that be thine, ask them not again: and as ye would that men should do to you, so do ye to them likewise.* There is no man if he were in want, and stood in need of the bare word, or honest promise, or firm band and Obligation of another, but he would be ready to request it, and willing to use it, and content to accept of it. Wherefore, we are to remember that we ought not to hang back when as we ought to perform the like service, and to show like compassion to our brethren. It is therefore a great sin, and a great sign of the want of love, when we are called unto this duty, not to be forward faithfully to discharge it. We ought at all times to be lovingly affected and charitably disposed one toward another; so that when God calleth us, and withal enableth us with no damage, or trouble, or loss to our selves, to deliver our neighbor out of his misery, then to shut up our compassion, and to refuse to pass our promise for him, is an evident token, that little love and small kindness abideth in us. If then, the not doing of this duty, be an offense against God and our Brethren, how much more to covenant and condition with our selves or others, or to enter into great bands, that we will never enter into any bands (great or little) for them that call upon us, and mean honestly to discharge whatsoever we mercifully undertake for them? No Vow can be good, no Oath can be lawful, no Band can be allowed, no Covenant can be equal, no

promise can be warranted, that is not well grounded, and advisedly uttered. For, seeing suretyship is not of it self, and in it self unlawful, to bind our selves wholly from it, cannot be esteemed to be lawful.

Let us therefore in the acknowledgement of this truth, show brotherly Love as occasion serveth, as the need of our Neighbor requireth, and as our own ability permitteth. Some are willing to help their brethren by word and deed, and are not able: In these *a willing heart, and a ready mind, are to be accepted.* Others, are able to do much good by their wealth, and by their word; yet they cannot be brought to show any relief either by the one, or by the other. Wherefore, it standeth you upon, that have this worlds good, to be ready to employ it as faithful Stewards this way, *And to make you friends with the Riches of iniquity, that when ye shall want, they may receive you into everlasting habitations.* And in the mean season, *Make you Bags which wax not old, a treasure that can never fail in Heaven, where no thief cometh, neither Moth corrupteth.* But howe many are there, that are even dead in good works? They are dumb and tongue-tied when they should speak for the poor, or give their word for them; their hands have a shaking palsy, that they cannot write their names to do them good; so that if one poor man were not more ready to plight his promise for another, then the rich, they might many times starve and be undone. These are they that care not what become of those that are in necessity, which shall one day give an account of their Stewardshippe, and leave behind them, the Goods wherein they delighted, and made them the God's wherein they trusted.

Secondly, seeing we have shown it to be lawful to enter into suretyship, (for if it had been simply and altogether forbidden, *Paul* would never have proffered himself to be surety unto *Philemon* for *Onesimus.*) This serveth diverse ways for our instruction. For hereby we are directed to be careful to use it lawfully. A thing that is of it self, and in it own nature laudable and lawful, may be used wickedly, unwarrantably, and unlawfully. The Apostle *Paul* speaking of the Law saith, *We know that the Law is good, if a man use it lawfully.* The thing that is good, may be used in a manner that is not good. But it is a true and common Proverb, *That the faults of the Artificers are not to be ascribed to the Arts themselves.* The Law is not to be blamed, but the Teachers of the Law, who did falsely apply it, and wrongfully wrest it, and ignorantly corrupt it. Now, that which the Apostle speaketh of the Law, may rightly be spoken of suretyship: It is good and lawful, if a man use it well and lawfully. But if we use it, and enter into it rashly, not rightly; ordinarily, not warily; foolishly, not wisely; desperately, not discreetly; if we entangle our selves with it, without much deliberation, without good circumspection, and without due consideration, it becometh unlawful unto us.

True it is, it is not evil in it self, but to him it turneth to be evil, that useth it evilly, according to that which the Lord saith by the Prophet, *I gave them Statutes which were not good, and Judgments wherein they should not live: because they brake them and abused them, and were made more inexcuseable without them, in that they framed not their lives according to the obedience of them.* It falleth out oftentimes, that such as have incombred themselves with rash promises, and unadvised suretyshippe, seldom live in peace and quietness, without distraction of mind, or fear of trouble, or danger of loss, or feeling of misery. Hence it is, that *Solomon*

teacheth us to behave our selves wisely and warily in this point, and beateth upon no Doctrine more often, more earnestly, more effectually, then he doth upon this matter that wc have in hand. In the sixth Chapter of the Proverbs, he saith, *My Son, if thou be surety for thy Neighbor, and hast stricken hand with the Stranger, thou art snared with the words of thy Mouth, and art taken with the words of thine own mouth.* Where he compareth him that is free from bills and bands, and books of the Creditors, free from suretyship and fuch like bondage, to a Bird that hath the liberty of the whole air, to fly therein at her own pleasure: but he that is bound by Promise, or Covenant, or Statute, is like a bird in the net of the Fowler, the which (albeit she flutter with hir wing and cry with her voice, and hop with her foot, yet) is fast caught, and may be killed, or put in the Cage. So is it with him that is entered into bands, or hath given his word for another; he hath after a sort lost his freedom, he standeth in danger of falling into mischief. Wherefore, that this giving of assurance to others, and for others, either by our word or hand, may be performed lawfully to the good of others, and not to the hurt of our selves, we must mark, remember, and practice, two points: First, consider the persons of others for whom it is done; Secondly, our own persons that do it.

Touching those persons for whom we become sureties, we must know, that we are not to engage our selves and our credit, for everyone that will crave it at our hands, or will desire us to pawn our Word, and enter into bands for them, and promise us fair to see us discharged: but in such men who oftentimes have a greater feeling of their own wants and necessities, then of freeing them out of woe, that have pledged themselves for them, we are to observe three things. First, that they be well known. Secondly, that they be honest and godly. Thirdly, that they be suffient to pay that which they would have us bound unto another, to assure him that they will pay. These are the persons that we are bound to help, either for Piety, or Charity, or Honesty, or Amitie, or Consanguinity, or Affinity, all which bands do bind us one to another, and require some duty to be performed towards them. This is set down as a singular point of true Wisdom by the Wiseman, *Prov.* 11, 15. *He shall be sore vexed that is surety for a Stranger, and he that hateth suretyship, is sure.* And afterward in the same Book, to the same effect, *Take his Garment that is surety for a Stranger, and a pledge of him for the stranger.* As if he should say, pity him not, let him feel the smart of his folly and rashness, and let him bear the punishment of his headinesse and heedlessness: according to that which is set down in another place, *A Man destitute of understanding, toucheth the hand, and becometh surety for his Neighbor.* Whereby we see, that we must not be so over-seen to undertake for all men hand over head without difference, but for such as are well and thoroughly known unto us within and without, with whom we have lived and been long conversant, and eaten (as it is in the Proverb) a Bushel of Salt, of whose care and Conscience in his dealings with others, either in the same, or in the like cases we have had some good trial and experience. He that doth engage himself far for a stranger whom he doth not know, shall repent afterward when it is too late. And if we have seen or heard of his unfaithfulness in former times to others, we are deceived if we expect any better dealing.

Again, we are to observe that *Solomon* by the word [*Stranger*] doth not only understand such an one as is unknown unto us, but would have us beware of those that are lewd and ungodly. For so throughout the whole book of the Proverbs for the most part, he taketh and useth

that word, *By theStrange Woman;* he meaneth, a wicked Woman. So in the former places his purpose is to teach us to look to our selves, that they be not of profane life and loose behavior, for whom we promise to become sureties; they ought to be known unto us for their honesty and piety, that so our hearts may trust and rest in them. But such as are ungodly, and given over to all licentiousness, and spend their days and wealth in beastly drunkenness, will never make conscience of their word or band to save us harmless. They may well flatter us till we be bound, but they regard not to discharge us after we are bound. They are unfaithful to God, and therefore we cannot look to find them faithful to our selves. Whereby we see, how grossly they are deceived, and how greatly they are deluded, and how sencelessely they are besotted, that will sooner be bound for Shifters, Gamsters, Bankerouts, Tosse-pots, and other base Companions, most unwilling, and most unable to keep touch with their Creditors, then such as are sober-minded, and honest livers, painful in their callings, and careful to bring up their families as they ought to do. These are they, that as they are loose in life, so they are lavish of their word, and prodigal of their tongue for their consorts. If there be any Malefactors guilty of any heinous & horrible crime, they are ready to offer their word or band to baile them, and deliver them from prison, and account it a trick and token of good fellowship to stand for them, and to keep them from their deserved punishment. And therefore they are oftentimes rewarded according to their works, and left in the danger which they have brought upon themselves. These are they that will complain against the unfaithfulness of others, whereas rather they might & should accuse their own rashness and foolishness, that joined with them in their impiety, and brought upon themselves great misery.

Moreover, as we must know them in the face, and in the faith, so we must hearken after their sufficiency. We must not undertake much for them, that are not able to discharge a little. It is notably said of *Solomon,There is that maketh himself rich, having nothing; and that maketh himself poor, having great riches;* that is, a man cannot rightly judge of the estate of everyone by their course of life, and outward carriage: many being poor, and in debt, being Bankrouts and broken fellows, make show of great wealth, by putting on brave apparel, by delighting in costly fare, by setting up sumptuous buildinges, by frequenting chargeable company, and by keeping a great port: this is exceeding vanity, and endeth in beggary. Others, on the other side, fain themselves needy, and complain of poverty; they go barely, and fare hardly, as if they were nothing worth, who notwithstanding are of great wealth and substance: This is extreme parsimony, and endeth in misery.

Seeing therefore, it is so ordinary and common for men to dissemble their estates, by making it seem better then it is, we must be wise-hearted, not to think all Gold that glistereth. The world is full of those that lift up themselves in pride above that they are indeed, and make show of that which is not in them in truth, and thereby endanger those that look no nearer, and try no further then the outward pomp and appearance. These are like those running streams, that promise continuance, and yet incontinently are dried up, and deceive such as trusted in them; or like those living creatures that stouer with their wings and feathers, or raise up their backs and bristles, whereby they seem much greater then Nature hath made them: Or like to Quagmyres, that apeare fair without, but if you

come near them, you stand in danger to be plunged in them, and to perish by them. Thus we see what is to be considered of us, in making our selves sureties for others; Namely, that in regard of their persons, we must know them thoroughly, we must have experience of their honesty, and we must learn what is their sufficiency: But if they be strangers utterly unknown unto us, if they be Varlets void of Conscience and fidelity, if they be boasting and bragging mates without substance and ability, let us take heed we do not strike hand for them, nor be deceived by them, nor offer our selves as pledges or sureties for them, which is seldom done without hurt, never without danger.

Secondly, touching our own persons, before we are to enter into band or suretyship for others, we must mark and meditate upon two things. First, what is the sum for which we shall be obliged. Secondly, the means how we may be discharged. It standeth us greatly upon, to bethink our selves both what is the quantity, and what is our ability to answer it. It is a moral precept, and wise saying worthy to be written in our harts, *Be not surety above thy power: for if thou be surety, think to pay it.* So then, there is more required of us, then to look to the persons of others, who they are, and what they are. It is a vain thing to be wise abroad, and foolish at home; to be sharp-sighted in prying into the estates of others, and never to enter into the consideration of our own. For whatsoever the persons be, and whatsoever their earnestness be, draw not a Bow above thy strength. Albeit they be not enemies unto us, but friends; not strangers, but well known; not hateful persons, but most dear unto thee; not loose Companions, but honest and godly minded: yet be well advised what thou do, and look before thou leap. If it be for thy assured friend, that is as thy soul; if it were for thy Brother, the Son of thy Mother; if it were for thy Kinsman that is of thine own blood; if it were for thine own son, that is thine own flesh, yet engage not thyself so far, promise not so much, bind not thyself in so great a sum, as may impair thy estate, hurt thy family, hinder thy trade, diminish thy stock, and vndo thy posterity, if the debt should be required of thee, and the stone be rolled upon thee. For whosoever giveth his word and promise for another, bindeth himself to pay and to discharge that debt wherein the principal party faileth: and the Creditor oftentimes relieth more upon the sufficiency of the assurer, then upon the honesty of the borrower. We are in kindness and courtesy so to pleasure another, as that no man is bound to vndo, or to hinder himself.

Let every man therefore well weigh his own strength. It were foolish pity for the saving of another man's life to loose our own. It were amercilesse kind of mercy to leap into the water, and drown our selves, while we seek to deliver another. We are bound to have compassion of some, pulling them out of the fire, when we see them in danger to be burned; but it were more then childish to run into the fire, and so burn our selves. We are commanded to bear the burden one of another, but it were more then soolish pity to break our own shoulders, by sustaining the weight and bearing the burden of another man. Again, as we are to mark our own strength, so we are to consider our own discharge, how we may be secured and set at liberty. For, before we pass our word, or give our band & hand for the payment of other men's debtes and duties, we must know how we shall be assured to be delivered from that burden and bondage that we have undertaken. We ought indeed to bear good will to all men, but our good will should not be a looser. It is no Charity to receive a blow upon our own

heads, to keep the stock from another. So then, let us remember these few points fit to be learned and practiced of us. Knowe what kind of man he is for whom thou becomest a surety. If he be a stranger to thee, meddle not with him: if he have broken his credit with any before, suspect him: if he be a shifting Companion, discard him; if he be insufficient to pay his own debt, deny him; if the sum be great, and thy ability little, so that it may hinder thee and thy Calling, if thou be driven to pay it, enter not into it; and if thou canst not see which way thou mayest be freed from the perrill and danger that hangeth over thy head, fly away from it, as from a Serpent that will sting thee, as from a Canker that will consume thee, as from a Gulf that is ready to swallow thee.

There are two eating sores, that are in Nature as a Gangrene, which are as two Vultures, that are continually gnawing upon the heart, & devour the flesh, even unto the bones; to wit, Usury, and Suretyship. These are near of Kin one to another, and are joined together as the Father and Son, as the cause, and the effect. The unmercifulness of the Usurer constraineth the poor debtor to crave mercy of the surety. I speak of that Usury that byteth, and of such suretyship as vndoeth: Of that Usury that oppresseth, and of such suretyship, as when it hath taken away the coat, will take away the Cloake also, which strippeth a man of the Jewels where-with he was decked, of the furniture wherewith he was stored, of the Garments wherewith he was clothed. Notwithstanding, there is great difference to be made between them: This Usurer is as the Hunter; the Surety as the prey: The Usurer as the Horse-leech doeth cry always bring, bring; the poo•... Surety is made as the Porter on the Packe-horse, that beareth till his shoulders break. It is necessary for every man to have these notes before his eyes, that he be not suddenly taken, or rather over-taken by the instigation and importunity of others. This reproveth such as make an ordinary and common matter of it, and a notable point of good fellowship, the part of a good nature & loving disposition, to be of a flexible nature (as the soft wax) to yield to every man's request in this business. We see generally, that they which have the least purpose to pay, and the smallest care to perform that which they have promised, are for the most part most forward to undertake and offer themselves, their words, their wealth, their bands, their bodies for other men. But such as are most careful and Conscionable in payeng their Debtes, answering the Arrerages that accrue by the false-hoode of feigned friends, are most backward to yield their necks to this yoke, assuring themselves, that it is far better to walk at liberty, then to have his feet put in the Stockes for Correction. Wherefore, let no man blame those men that hang back, and are not ready to serve every man's turn, nor to grant every man's request with their Band and Obligation. How many are there in this present, and have been in former times, that have been quite vndoone, and fallen into decay, and with that fall, have thrown down their Wives and Children forever, by yielding to gratify others, and damnifie themselves thorough this means of rash Suretyship? Such as are cruel Creditors, and live upon the prey, as the Eagle doth upon the Carkasse, will show no more mercy to the debtor, that is come in his danger, then the miserable rich man did to the Begger that lay at his Gate.

This we see in the Creditor mentioned, 2 Kings 4, 1. where one of the Wives of the Children of the Prophets, cometh, crieth, and complaineth unto *Elisha, That her Husband that feared the Lord being dead, the Creditor came to take her two Sons to be his Bond-men.* This also appeareth in

the practice of the unmerciful Rich-men, mentioned in *Nehemiah* 5, 1. 4, 5. so that there was a great out-cry of the people, and of their Wives against them, who said; *We have borrowed Money for the Kings Tribute upon our Lands and our Uineyardes, and now our flesh is as the flesh of our Brethren, and our Sons as their Sons: And loe, we bring into subjection our Sons and our Daughters, as Servants; and there be of our Daughters now in subjection, and there is no power in our hands, for other Men have our Lands, and our Uineyards.*

If then, we would not willingly draw upon our selves the burdens of other men, nor see with our eyes the taking away of our goods, for which we have labored, nor hear with our ears the cry of our wives and Children spoiled of their hope and expectation, nor feel our selves bitten with hunger, pinched with cold, thrown into prison, and vexed with all kind of miseries, let us look to it betimes, least we repent when it is too late. It is profitable and Heavenly Counsel given by *Solomon, Prov.* 22, 26, 27. *Be not thou of them that touch the hand, nor among them that are surety for debts; If thou hast nothing to pay, why causest thou that he should take thy bed from under thee?* It is a true saying, [*He is happy; that can by other Men's harms can learn to beware.*] Let us not be cruel and unmerciful to our own Families, nor rush our selves into these Quicke-sandes of troubles and turmoyles that after follow at the heels of this rashness. Let us use all carefulness and diligence to know the party for whom we promise to become Pay-Masters. Let us weigh his Truth and Honesty, his Estate and Ability, his Profession and Piety: And withal, let us examine our selves thoroughly, and ponder our own sufficiency, that we be not at unawares surprised and hastily overtaken. Let us prove our selves, and enter seriously into this Cogitation and consideration, whether we be able, without shaking of our Wealth or Substance, or diminishing of our credit and estimation, or weakening of our estate, to discharge that which we have undertaken, if our friend for whom we are bound, should fail and fall down. Neither let any Foolish and Vndiscreete persons Object, that this pretending of danger, and entering with wariness, is to be accounted no better then a wanting of Love that ought to be in us: For, it is rather a point of good Wisdom and Discretion, to look unto our own estate, and to beware, and to be warned in time, by the falls and ruins of other Men. How many are fallen from great Riches, to extreme poverty; from much, to little; from an high condition, to great Beggerie and misery; and been as it were consumed with the scorching heat that this fire of Suretyshippe hath cast out? Wherefore, let us learn to be Wise betimes, and take heed by the chaunges and chances of other men, least by engaging our selves too deeply for other men's debtes, our minds be distracted with pensive thoughts, our hearts be pierced with bitter Sorrowes, and our bodies be •...st into loathsome prisons, as it hath fallen out to very many before our eye•. If Riotous livers, and prodigal persons, that wast their wealth in vanit•..., and spend their goods vnthriftily, do request and require us to give ou• words, or to be bound in bands for them, we are not bound to do it by •he Law of God; nay, we are bound not to do it by the Law of God: w• are bound to provide for our own families, or else we have denied t•e Faith, and are worse then Infidelles that are in the world, and out of the •hurch. The Apostle, in giving of Alms, and extending of our liberality •owardes the poor Saints, *Would nothave one over-burdened, and another •ased: One oppressed, and another released: One pressed down, another to high •ifted up.* The same proportion is to be holden and observed in this case. Indeed, *Love seeketh*

not her own, but is bountiful; Nevertheless, it is no fruit of Love required to be in us, that one should be grieved, and another eased; that one should be hindered, and another helped.

Lastly, seeing it is not unlawful or forbidden, to bind a man's self by band or otherwise to another, it ought to teach all Creditors and Lenders, not to be rough and rigorous over a surety. No cruelty toward any is lawful. If it be a Malefactor that hath committed an heinous crime, and deserveth the punishment of death, he is not to be proceeded against with a desire of private revenge, and a satisfying of our cruel mind, and a thirsting after blood. If it be a Debtor that is fallen into decay, he is to be dealt withal in Mercy and Commisseration, not with Rigour and Seueritie. If then, we are to deal so with a Debtor, much more with a surety. When we see a man that hath been well advised in it, and circumspect to prevent dangers, and foresee damages so far as the eye of man's understanding and judgment can reach, we ought not to take advantage of his error, but to show him what favor possibly we can. If thou seest him fallen into thy hands, deal with all mercifulness toward him, and consider not so much what thou mayst do by Law, as what thou oughtest to do in love: neither think what rigor of Justice will permit, but what the right of equity will allow thee to do. It is a true saying, that the Heathen saw into, Extreamity of Law, is oftentimes the greatest injury and want of Charity that can be. Hence it is, that *Solomon* exhorteth sureties to deal wisely, to rid themselves out of danger, and to use all lawful means to free themselves from trouble, and not delay to promote and procure their own good, *Prov.* 6, 3. *My Son, if thou be surety for thy Neighbor, do this now, and deliver thyself, seeing thou art come into the hand of thy neighbor, go and humble thyself, and solicit thy friends.* He would never give this devise and direction what he should do that as ensnared and entrapped by suretyship, unless the Creditor were to be drawn to show pity.

Now, in these words, he giveth a three-fold counsel what to do, and how to behave our selves when we are entangled with rash suretyship. First, we must not sit still, or neglect the opportunity to deliver our selves from danger, we must submit our selves to him, to whom we are bound, and into whose power thou art fallen, and at whose mercy thou standest; crave pardon and patience at his hands, request him earnestly to be friendly and favorable toward thee in relieving or releasing thee, and letting of thee alone. Say unto him, and say it in truth of thy heart, and with full purpose of performing, Doubt not of your debt, be content for a while, and (God willing) I will discharge all at the last. Secondly, we are willed and warned to go to our friend, or to him whom we took for our friend, when we became surety for him, and to urge him instantly to pay his own Debt, and discharge thee of the danger without delay; tell him, it is for his cause, that thou endurest this trouble, and bearest this burden, and that for doing good to him, thou sufferest and sustainest this loss: will him to consid•... of thy kindness that haddest not the power to deny the engaging of thy •else to help him in his necessity.

Thirdly, we are admonished and advised to go to our friends that lou• us and desire our good, and are greatly grieved for our affliction, entreat•...g them to pity our case, pardon our negligence, and help us out of these b•iars in which we are entangled, hoping never to come into the like inco•...berances again. These are the ways that we are to take, and the pathe•

that we are to walk in. In the practice of them being sanctified to our use▪ we may look for a blessing from God, and hope to find comfort in our own hearts. But if thou think to escape the hands of thy Creditors, by hyding or absenting of thyself from him, or standing out against him, or holding suit with him, and answering him at the Law, thou art deceived. Thou shalt better provide for thine own peace and security, by submitting thyself to the party to whom thou art bound, by entreating the person for whom thou art bound, and by soliciting thy friends, to consider thy case and their own in thee. All this doth *Solomon* not only counsel us to do, but to do it speedily, and to take little rest, until we be delivered from this danger, saying, *Give no sleep to thine eyes, nor slumber to thine eye lids: deliver thyself as a Roe from the hand of the Hunter, as a Bird from the hand of the Fowler.*

Hereunto accordeth and agreeth the saying of Christ our Savior, *While thou goest with thine adversary to the Ruler, as thou art in the way, give diligence in the way, that thou mayest be delivered from him, least he draw thee to the Judge, and the Judge deliver thee to the Jailor, and the Jailor cast thee into prison: I tell thee, thou shalt not depart thence, till thou hast paid the utmost Mite.* There is nothing to be gotten, by opposing of our selves against such as may hurt us, and by keeping out of their sight, with a purpose to defraud them, and to defend our selves. It is most true, which *Solomon* speaketh in another place, *The Rich ruleth the poor, and the borrower is Seruaunt to the Man that lendeth.* Whereby he meaneth, that commonly it falleth out among men, that the rich over-rule the poor, and that the Debtors are Servants unto their Creditors. To conclude, if we show our selves ready and willing to put in practice the Rules given unto us, to bring us out of the Briars and bondage of suretyshippe, we shall find rest to our souls, and God will incline the heart of our Creditors, to show favor unto us, who hath the hearts of all men in his own hands.

Verse 19. [*I Paul, have written this with mine own hand, I will recompense it.*]

Philemon might well have contented himself with the bare word and naked Promise of *Paul,* forasmuch as his word and deed did not differ one from the other. This is the defense that he maketh for himself to the *Corinthians,* when he was accused of lightness and inconstancy, promising to come unto them, and yet he came not, *When I was thus minded to come unto you, did I use lightness? Or mind I those things which I mind, according to the Flesh, that with me should be yea and nay? Yea, GOD is faithful, that our word toward you, was not yea and nay.* Notwithstanding, albeit his word was as good as his bande, and his saying accorded with his doing, and his promise were as strong as an Obligation, so that he dealt not as men usually do, which will rashly avouch anything that cometh into their head, and by and by change their purpose in the turning of an hand. We see in this place, how he, promising to satisfy *Philemons* damage, and willing to leave no scruple or doubt in him, doeth farther confirm it, and assureth him by his hand-writing and Couenants, albeitthey two were great and near friends, and had good interest one in another.

We learn from hence, that civil Instruments and Couenants in writing, together with other assurances that may be asked and granted, are good and lawful, even amongst the best and greatest Friends. I say, when Debtes are owing, when bargains are made, when money is lent,

when Lands are sold, and when there are mutual Contracts between man and man; between Friend and Friend; between Kinsman and Kinsman; assurance in writing with hand and seal may be enterchangeably given and received. This we see in the practice of all people in former times. When *Abraham* had made a Covenant of peace and unity with *Abimelech* K. of *Gerar,* he did deliver unto him seven Lambes, *That the taking of them might be a witness of the truth, and an assurance unto him that he had digged that Well of waters.* To this purpose, did the King require *Abraham* to take an Oath and solemnly to swear by the name of God, that he would not deal falsely and fraudulently with him, nor hurt him, nor his Children, nor his Children's Children. The like (or rather greater) assurance is required and yielded in the 23. Chapter of the same Book, where *Abraham,* buying a field of *Ephron* the Hittite, requireth an Instrument with witnesses, and a delivery of the possession, *The Field of Ephron,which was in Machpelah, and over against Mamre, even the Fielde and the Cave that was therein, and all the Trees that were in the Fielde, which were in all the Borders round about, was made sure unto Abraham for a possession, in the sight of the Hittites, even of all that went in at the gates of his City.* Where we see, all the circumstances and manner of the contract which *Abraham* maketh are set down and expressed.

First, we see a large description of the place that was bought, together with the bounding and confronting of the place, as also the appurtenances; Namely, the Trees that grew therein. Secondly, we see the name of the seller set down, who did openly avouch the sale thereof, as being his own. Thirdly, the name of the buyer, that no doubt might be left. Lastly, the witnesses are recorded of this bargain and sale, that none might heereaftet lay claim unto it, or deny unto *Abraham* the lawful possession of it, and the holding of it to him and his. And if we would yet see this more clearly, we have more evident confirmation of it in the prophesies of Jeremiah, where to show the certainty of the return of the Israelites into their Lande and Country again, he maketh a solemn purchase, *I bought the Fielde of Hanameel mine Vncles son, and weighed him Silver, even seven Shekels, & ten pieces of Silver; and I writ in the Book, and signed it, and took witnesses, and I gave the Book of the possession unto Baruch, in the sight of Hanameel mine Vnckles Son, and in the presence of the Witnesses, which were written in the Book of the possession, before all the Jews that sate in the Court of the Prison.*

In these words (which are more at large related in the Prophet) we see what assurance and security was taken and given, with Writing, Sealing, Witnesses, delivery and keeping the Rolles and Records thereof. This is set down likewise, in the latter end of the same Chapter, *Jeremiah* 32. 43, 44. where he saith, *The Fields shall be possessed in this Lande, whereof ye say, It is desolate, without Man or Beast, and shall be given into the hand of the Chaldeans: Men shall buy Fieldes for Silver, and make Writinges, and seal them, and take witnesses in the Lande of Benjamin, and round about Jerusalem, &c. for I will cause their Captivity to return, saith the Lord.* This discovereth the practice of those times, and delivereth the forms and fashions observed among that people. When *Jacob* and *Laban* made a Covenant either with other, which might be a witness between them both, they confirmed it by Oath, and set up an heap of stones, to testify the amity and friendship renewed between both parties. In the Parable of the unjust Steward it is remembered, that all Debtors and Debts were recorded in writing, with the sum that everyone owed: *For he called unto everyone of his Masters Debtors, and said unto the first: How*

much owest thou unto my Master? And he said, An hundred measures of Oil. And he said to him, Take thy writing, and sit down quickly, and write fifty. Then said he to another, How much owest thou? And he said, An hundred measures of Wheat: Then he said to him, take thy writing, and write fourscore. In this Parable, we see the manner that was used in the days of old; namely, that Books of recknings and accounts were commonly kept, and usually brought forth, when men did level their debts, and make even one with another. All which Testimonies, ratifying the practice of former times & persons, serve to teach us, that it is lawful for the faithful, to use all circumspection to assure their debts, bargains, and contracts one with another.

And if we would enter into a further consideration of this truth, we shall see a plain confirmation of it by sundry reasons. For first, it is a common Proverb among us, *Fast bind, fast find.* That which is loosely bound, is lightly lost; but a three-fold Cord well tied and twisted by word, by writing, by seal, is not easily broken. A word affirmeth, a writing confirmeth, a seal assureth, and everyone of them bindeth to perform our promise. We see by daily experience, that men are both mortal and mutable, and words prove oftentimes but wind, albeit ratified with the greatest solemnity. True it is, our word ought to be as good as a thousand Obligations, but deceit is bred naturally in our hearts, so that we cannot ground upon the bare word of men to find good dealing. Otherwise, the Lord would never have given so many Laws to restrain wrong and Injustice, fraud and oppression. All these, or at least a great part of them are prevented, by setting down our Couenants and Agreements in Writing, under our hands and seals.

Secondly, it is needful to have this manner of dealing among us, to the end that equity and upright dealing might be observed among us, and that all occasions of wrangling and wresting of words and bargains, may be cut off, as with the sword of Justice. This is it which the Prophet *Jeremiah* expresseth in the 32. Chapter of his prophesies, mentioned before, where the Doctrine hath his confirmation, *Thus saith the Lord of Hosts, the God of Israel, Take the writings, even this Book of the possession; both that is sealed, and this Book that is open, and put them in an earthen vessel, that they may continue a long time.* Where he maketh mention of a double writing or instrument, which is here called aftet the manner of the Hebrews [*A Book,*] One of them was unsealed; the other, was sealed, and so concealed; & both of them were evidences to assure unto him the Land that he bought and purchased. That which was sealed, seemeth to be the Original, and as it were the Court Rolles authentically recorded and laid up for the perpetual remembrance of the matter. That which was open and unsealed, seemeth to be a Coppie, delivered and taken word for word out of the former, to be carried about with them into Captivity. The end of both was for continuance, that the bargain and sale that passed between them, might never be forgotten.

Thirdly, that all occasion of Controuersie and couzenage might be taken away. For if there were no writings to show (the memories of men being frail, and their practices being unfaithful) the world would be full of all loose dealings, and concord would be banished from among men. The end why *Abraham* set seven Lambes by themselves, was; because *Abimelech* should receive them at his hands, to be a witness of their agreement, and that all controversies were finished and ended between them. It appeareth many times, when proofs

in writing fail, that false witnesses are suborned, and so the seats of Justice are subverted: all which are easily remedied, when good assurances are at the first taken.

Fourthly, good assurance is to be allowed and received, to the end we may safely dispose of such things as are in our power and possession, either to our posterity or otherwise. Hence hath been in all ages, the laudable and commendale use of making Willes and Testaments, which the word of God approoueth, by delivering diverse rules belonging to that profession. The Law of God and of Nature, hath taught; that the Will and Testament of the dead, ought not to be abrogated or altered: and that no Will is of force until the Testator be dead. Now, we know not whether the gifts that we give, & the Legacies that we bequeath, be of our own proper goods, or the goods of other men, except we have before hand a sufficient assurance of them made unto us. Seeing therefore, where there is a fast knot, there is a sure keeping; seeing upright dealing is to be observed; seeing occasions of quarrels and contentions are to be stopped; and seeing the goods that God hath given unto us, are rightly to be bestowed: it followeth, that everyone is to provide for the security and quietness of his estate by all lawful means, not only by word of mouth, but by assurance in writing, that thereby he may foresee the danger that may come upon him, and be wary and circumspect in all his doings; according to the saying of Christ, the Teacher and Author of true wisdom, *Be ye wise as Serpents, and innocent as Doves.* For if wisdom do season all our affairs, then also our contracts, that are common in this life.

We have heard this Doctrine confirmed: Now let us see how it may be applied, and what uses may be concluded out of it. First of all, it setueth for reproof of the Anabaptists, who are hereby directly overthrown, that condemn the property of goods and possessions, together with all contracts and conditions that pass from one to another. For we have shown, that bargains and sales are lawful, not only among the Gentiles, but even among the Christians; not only under the rudiments of the Law, but in the times of the Gospel. The end of such writings Obligatory is nothing else, but to assure everyone of his own, and to make it appear what belongeth to another man. If then it be lawful to possess House and Lands; Money and moounables, as our own substance; it is as lawful to crave and take assurance of the possession of them, that they may not by fraudulent means be alienated from us. But of this we have spoken before. Secondly, they are reprehended, who are offended that men in these cases will not trust them, and rely upon their words without farther assurance in writing, and refuse to give men good security. For all is little enough, and many times too little.

I have heard it credibly affirmed and avouched by some Master of that profession, that albeit a conveyance of Land, a deed of estate, an Indenture of Couenants be drawn, as sure and certain as learned counsel can devise and contrive; yet it is an easy matter to pick holes in them, and to take advantage of them. We see daily, what quirkes and tricks of Law are broached and invented, whereby such as are simply and honestly minded, are defrauded and defeated, of Houses, Lands, and other Chattels. Never was there so little truth, and so great craft and cozenage in the World, as in these days. Satan himself seemeth now to have opened all his pack of devises, and his Instruments as good Scholars of so bad a Master, have

learned sundry devilish practices, whereby true meaning men are oftentimes notoriously gulled.

Some there are that are thought to study little else, then to find wants and imperfections; in Statutes, in Leafes, in Lands, and in assurances given between man and man. This is the cause, that the Makers of our Laws are compelled to use so many words, and to heap up so many Tearmes, that thereby they might heal this sore, and remedy this mischief. Let us not therefore grieve or grudge to make sure that whereof we have made sale. No man ought to be so simple as not to ask it; and no man ought to be so peevish as to deny it. We may easily behold such as are friends today, to be enemies tomorrow: one while they affirm, another while they deny; at one time they promise to pay or repay; at another they hang back at it, and make it strange that they should be challenged of their promise. Everyone *Seeketh his own, and not the things of other men:* and how many have been foully deceived, and guilefully beguiled by trusting too far? But there is no reason or equity, that when we have received Money, we should deny or delay to give good security, and that other men should stand to our courtesy. Wherefore, it is a great injury and In-justice, to require men to depend upon us and our word, without further assurance in black and white. For albeit, we mean not falsely, but faithfully; not fraudulently, but honestly; and our Word be as firm as our Oath; and our Oath as sure as our Band; and our Band as good as ready payment, and present possession, in regard of our honest meaning and true intent: yet we cannot live forever, and we know not what may fall out after our decease. But some man may say; what need so much a do among Friends? And what stir do you make, as if we were Infidels, and not Christians? Or what need so many Couenants and conveyances, where there is a shorter course? And where the profession of Christ is a stronger band, then all the writings that the wit of man can imagine and set down? I answer, that all they that profess Christ in word, do not believe in him in heart. And albeit, the saving knowledge of Christ be a band of all bands, to link us together; yet this doth not hinder or abolish civil contracts, to be assured to us and our posterities. Be it, that we are the greatest friends, there is so much more need, of so much the more ado among them that are Friends, thereby to keep them Friends, and to hold the knot of friendship between thē. For oftentimes it falleth out, that through want of words, and writings, and witnesses; such as have been most faithful friends, have become most bitter enemies one to another. Were not *Paul* and *Philemon* Friends, near Friends; yea, the nearest and dearest Friends that could be? Were they not as the Father and the Son? Did they not so live together and love together, *That they had all things common?* Yet we see *Paul* offereth assurance of his word and promise in writing, subscribed with his own hand; *I Paul have written it with mine own hand.* Yea, notwithstanding all assurances that can be desired and demanded, we may well perceive by daily and lamentable experience, what suits and strifes arise about Titles and conveyances of Lands and Liuings: how much more would we contend one with another, if there were no Instruments drawn, no Evidences made, no writings engrossed, to testify the truth among us? All Kingdoms and Cities, all Towns and Villages, would be full of stirs and strifes, of troubles and tumults, that would never end: and the Judges and Justices might stand from Morning to Euening to hear cases, and decide controversies between man and man, to the wearying of themselves and others. He that

hath an heavy pursse and a strong heart, would never rest satisfied, if no writing or records could be produced against him. Wherefore, it standeth all men upon; on the one side, willingly to yield good assurance; and on the other side, to ask good security, where they buy and sel, or borrow, or bargain, and do give or take upon trust; through want whereof sometimes, not only the Rents and Reuennewes, but the Lands themselves are spent in suits and actions of Law.

Lastly, it reproveth such, as notwithstanding assurance given, do make no conscience to pay debts and demands due, upon agreement to their brethren. These are forward to give assurance, but backward to make performance. Many there are, that are content to yield to what promises, and enter into what bands you will crave: but when they have done, they use no care, and make no account to pay their debts, and to perform the Couenants whereunto they have consented and condescended, contrary to the counsel of the Prophet, who asking the question; *Who shall dwell in the Tabernacle of the Lord, and who shall rest in his holy Mountain?* He answereth, *He that sweareth to his own hindrance, and changeth not.* It is requisite for everyone, to be as wary and well advised in his promises as he can, and to deliberate with himself and his Friends, that he do nothing rashly: but when he hath stricken hands, and made a promise to his Neighbor, he ought to perform it, albeit it be to his hindrance, unless peradventure he be released.

Be it therefore known unto all men, that as it is lawful to converse and commerse one with another; so it is meet and convenient that they should deal, not upon vncertaineties, but upon assurances, as they that build not upon a sandy ground, but upon a sound foundation. As it is right and lawful, that there should be buying and bargaining, purchasing and possessing among us, so is it right and lawful, that there should be Deedes and Indentures to testify the same, and as it were to live when we are dead. And as it is needful and expedient so long as the world endureth and continueth, there should be borrowing and lending; so it is as necessary, there should be Bills and Bands, to show the truth, and to bind men to the payment of all dues, debts, and demands whatsoever: and after payment well and truly made, to give discharge & acquittance accordingly, that controversies (so much as may be) may be avoided, and concord (as far as is possible) may be maintained and established. They therefore are unworthy to live in any well-ordered and governed Common-wealth, that refuse (being able) to perform their promises, and satisfy their Creditors, and cancel the Obligations, that themselves have sealed and delivered before many Witnesses, who albeit they stand not by the high-way side with Swordes, or Staues, or Rapiers, or other Weapons, yet are indeed no better then Thieves and Robbers; nay, many times are worse, inasmuch they bring greater damage, and are the means of undoing many men. Such are they that are angry, and much offended with Notaries and Scriveners, which by their writings bind them (as they imagine) too strongly: and when they see themselves troubled and arrested upon the Obligation, they hate them, and curse them, and cannot behold them with a friendly look and a loving countenance: as if the fault were in the Clearkes, Bailiffs, and other public Officers, not in themselves and their own unfaithfulness, which is all one, as if a Male-factor should charge the Executioner (who is the Minister of Justice) to be the cause of his death,

forgetting that his own misdeeds and misdemeanors, brought him up unto that place and punishment.

Secondly, seeing it is needful, that to confirm our lawful contractes, there be Evidences to show, it is a good point of wisdom required of us, to use the advise of such as are learned in the law, and are both men of knowledge and of conscience. For here (if in anything else) we shall find the common Proverb true; That the best, is best cheap. Many there are that regard the Fee more then the Cause; and speak for themselves, rather then for the party that hath chosen them. Again, many suites arise through ignorance and unskillfulness of the Law; wherefore, it is meet we should resort to a learned Counsel: so that partly through the want of honesty and piety in some; partly, the want of skill and practice in others, many poor Clients go to wrack. We must all deal in the matter of our goods, as wise Patients do for the curing of their bodies, and the recovery of their health. They will not go to every Slubberer or Sorcerer; to every Leach or Mountebank, to take charge of their bodies; to whom a man would be loath to commit his Beasts. If any doubts arise, avoid all forgery, and perjury, suborning of false Witnesses, counterfeiting of Evidences, and such like deceitful practices; as the God of this world hath taught the Children of darkness and confusion. Take that course which God alloweth, and Justice warranteth; repair to men of that profession, give him good instruction, and follow thou his direction. For this purpose, I will crave leave to set down three rules, that are required and are to be performed of men of Law; the observation whereof, shall give peace and comfort of conscience with God, and gain them Crowns and credit among men.

First of all, if they disdain not to be advised and taught by us, let the end of all their pleas and proceedings, be the finding out of the ttuth. Let this be the mark that they shoot at, and the star whereby they direct all their course, which seasoneth all their pleadings (as it were) with Salt. If they regard not the trial of the truth, nor which way the cause go, so they may receive their Fee; they abuse the balances of Justice, and turn equity into Iniquity. God is truth, and everyone that belongeth unto him, should labor to bring the truth to light. It is a general rule taught by the Apostle, *We cannot do anything against the truth, but for the truth.* Woe therefore unto them that dig deep to hide the truth, and invent shifts to bury it out of sight, that it may not take place; and do all things against the truth, and nothing for it.

The second rule is, that they do not delay the causes of their Clients, and protract the time in hope of farther gain; from Tearme to Tearme, and from year to year. As there may be too great hast, so there may be too great delay, and there are Rocks on either hand; the safest course, is to sails in the midst between them both, for fear of shipwreck. It is a duty of the Surgeon, not to linger the curing of his Patient, and to torment him a whole year, where he might restore him in a quarter. Suites of Law are tedious and chargeable; they are as the fits of a Feauer, that vex the body and trouble the mind. It is an evil course, to keep sores always raw, and wounds green, in hope to get Mony: So it is an uncharitable proceeding, to retain causes, and to keep them always on foot, except they may have for expedition.

Lastly, as the end of their pleading must be truth and verity, and the course of it without delay; so it is required of them, when they know the cause to be evil, and see the manifest

signs of an overthrow, that they do not conceal it, but discover and open it unto their Clients. They are to forewarn them of the end, that they do not entangle themselves in unnecessary and unlawful suites. It is delivered as a duty of the Physician, and of the Minister, when they come to a sick man that lieth on his death-bed, and see manifest signs of death, that they do not hide it from him, nor flatter him in his sickness, saying; I hope you shall do well and recover, and be as merry among your Neighbors as ever you were; but rather with wisdom warn him, and with discretion certify him of it, to the end he may renounce all confidence in earthly things, and put his whole affiance in God; according to that sentence of the Apostle, *We received the sentence of death in our selves, because we should not trust in our selves, but in God which raiseth the dead.* Thus ought it to be with the careful and conscionable Lawyer, when he seeth the cause of his Client desperate and languishing, without hope of life, he ought not to draw him on, and move him to proceed, but persuade him to give over, and tell him the danger that will come upon him. It is too late to bid the Soldier beware, when the victory is lost. The wisest way is to prevent a mischief betimes, before it be too late. So then, to truss up these things closely together, and to couch them in a narrow room, if he shall use his diligence that the truth may be discovered, and right take place, and make this the end of his pleading; if he bend his wits to give quick dispatch to the causes he undertaketh, and not to prolong the time for his own advantage: And last of all, if he lay open the weakness of his Clients cause unto him, and forewarn him of the issue thereof; he shall do the part of an honest man; of a faithful Christian; of a learned Lawyer; and of a discreet Counselor.

Thirdly, from these assurances in writing, to confirm our promises one to another; we learn the cause why it pleased the Lord to use so many ways and means with us, to give us his Word, his Oath, his promises, his Miracles, his Couenants, and his Seals. We learn wherefore all these do serve, even to strengthen our Faith in the good meaning of God toward us. And as he thereby assureth his own graces, so he provideth for our weakness. If there were in us that measure of Faith that ought to be, the bare word of God might be all-sufficient to teach us to acknowledge him to be the God of our salvation, and to depend upon him for our Redemption. But seeing we have much infidelity in us, and are cumbered with doubting in the promises of God, it pleased him in great mercy to provide a remedy for our infirmity: so that we may truly say; where Sin abounded, Grace hath abounded much more. Thus we see the Lord Jesus dealt with *Thomas,* one of the twelve, when he believed not the Resurrection, nor those that were chosen Witnesses thereof, but said; *Except I see in his hands the print of the Nailes, and put my Finger into the print of the Nailes, and put mine hand into his side, I will not believe it.* Here we may behold (as in a Glass) the example of exceeding great infidelity and unbelief; he neither believeth, nor will believe; he will live by sight, and not by Faith. This was no small obstinacy and incredulity in one of the Apostles, who deserved to perish in his sin. But Christ Jesus raiseth him out of this sleep, and offereth mercy with much compassion, as it were pulling him out of this danger; *Put thy Finger here, and see mine hands, and put forth thine hand, and put it into my side, and be not faithless, but faithful.* This is it which the Evangelist *Matthew* setteth down, Chapt. 12. *A bruised Reed shall he not break, and smoking Flaxe shall he not quench, till he bring forth judgment unto victory.* Now, such as *Thomas* was, such we are all by

Nature: we cannot be persuaded to believe, except we see and feel. We will not believe the bare word of God, but are always ready to waver through unbelief.

Hence it is, that God in great mercy did from the beginning of the world, add to his word his Sacraments; to assure his people, that as he is the GOD of truth, so he meaneth truly, and performeth effectually whatsoever he hath promised. The Sacraments therefore, are as signs and seals of his promises, and dependencies upon the word that is gone out of his own mouth. The Apostle speaking of circumcision given to *Abraham,* saith; *He received the sign of Circumcision, as the Seal of the righteousness of the Faith which he had, when he was uncircumcised, that he should be the Father of all them that believe, not being circumcised, that righteousness might be imputed unto them also.* Whereby we may see, what the Nature of the Sacraments is, to wit; that they are visible signs instituted of God, to seal up his promises in the hearts of the faithful. The Author or efficient cause is God, who only hath power and authority to appoint and ordain them, because he it is that can give force and efficacy unto them. The matter is the visible sign: the form is the manner of institution, according to the Rites taught and prescribed in the word.

The end is, that the faithful may be confirmed and strengthened in the truth of GOD. The word was given to instruct the Church by hearing: the Sacraments were given to instruct the Church both by it, and by the rest of the senses. Indeed, if we were Angels, and not men; and were Spirits without bodies, and heavenly Creatures, not earthly: we should not stand in need of visible and bodily Sacraments; but because our faith is feeble, and wrestleth with Satan, the World, the Flesh, and such Enemies; it wanteth props and pillars to uphold it, that it do not fall. For albeit our Faith be mingled with doubting, & assaulted strongly with the waves of infidelity, yet it ceaseth not to be a true Faith. An imperfect Faith is a sound Faith, though it be weak; so that it standeth us upon with the Apostles, *To pray for the increase thereof.* Faith goeth before the Sacraments: the which without Faith, are idle and empty signs, without profit, without comfort, without use.

True it is, the Infidels, as the *Egyptians, Ethiopians,* and other profane people, who neither worshipped the true God, nor embraced the true Religion, had the outward use of circumcision (as Histories testify) as also the Turks and Jews have at this day: but their cutting off the flesh is not the Sacrament of God, but a mere civil thing; yea, an evil thing. Thus then we see, that the Sacraments were ordained of God to help our infirmity. The promise of God is certain, and his Covenant doth not waver: neither can these outward Seals make it stronger. But it is we that stumble and stagger, and have need to be supported. And woe unto us if we use not this help and remedy left unto us, nor profit thereby in confidence and assurance of our salvation. For God hath after a sort bound himself unto us, as by an Obligation. Indeed man, notwithstanding his words, his oaths, his promises, his bands, his seals, and his assurances; is oftentimes changeable and unconstant: but it is not so with God, whose word is yea, and Amen. Were it not that we are weak of Faith, and slow to believe, he needed not to swear by himself, and by his holiness: he needed not to have set Authenticke Seals to his Word, saving that he minded to leave no place for doubting in us.

Hence it is, that the Apostle writing to the *Hebrews,* Chapt. 6. saith; *God willing more abundantly to show unto the heirs of promise the stablenesse of his counsel, bound himself by an Oath, that by two immutable things, wherein it was impossible that God should lie, we might have strong consolation, which have our refuge, to lay hold upon that hope that is set before us, &c.* The greater means God hath left unto us, the greater faith he requireth of us, and the more conscionable use of those means, that we may not always be Children. Woe then unto us, if in the store of so great mercies, and variety of so many means, we remain distrustful, and do not labor to gather strength of faith, and assurance of comfort. Let us therefore grow from Faith to Faith, as it were from strength to strength, and not stand at one stay: let us proceed from one degree and measure to another, until Christ Jesus be thoroughly formed in us.

Lastly, seeing Couenants in writing be requisite by the Laws of God and Man; we must know, that it is our duty to deal justly and uprightly one with another, and in our bargainings, to keep a good conscience toward God and Man. For this is the end wherefore Instruments in writing were brought in, that all cozenage might be cut off, & all occasion of strife might be prevented. Whereby we may gather, that in all ages of men, and times of the World, there have been many deceits, and much unrighteous dealing, to the disturbance of public peace, and the dissolving of concord among men: otherwise it had been in vain to require, or to receive such security in our buying and selling, in our borrowing and lending one with another. If every man's word and deed did ever go together, and the outward words of his mouth, did agree with the inward secrets of his heart, if he did hate fraud and falsehood, as Death and Hell: what need were there of so many men's oaths to be taken, of so many Witnesses to be called, of so many Writings to be engrossed, of so many Evidences to be drawn, and of so many assurances to be made. A man cannot in these days borrow or lend a little Money, but there must be Bills and Bands, Writings and Obligations, Seals and Witnesses, to testify the same. If there were those sincere hearts that ought to be among us, and that upright dealing that God requireth, there should not need so many Oaths, not so many *Nouerint vniuersi* be everywhere found. Let us therefore deal justly and truly, and not seek to wind away in the dark, so soon as any starting hole is offered unto us.

Hence it is that *Moses* saith; *When thou sellest ought to thy Neighbor, or buyest at thy Neighbors hand, ye shall not oppress one another: but according to the number of years thou shalt increase the price thereof, and according to the fewness of years, thou shalt abate the price thereof, for the number of Fruits doth he sell unto thee: oppress ye not therefore any Man his Neighbor, but thou shalt fear thy God, for I am the Lord your GOD.* Where we see, the Lord chargeth his people to keep a good conscience in their Traffique one with another, and condemneth all deceitful Sellers and cozening Bargainers, that aim only at their own gain, but seek not the good of their Brethren. Hereunto cometh the Exhortation of the Apostle. 1. *Thess.* 4. 6. *Let no Man oppress or defraud his Brother in any matter: for the Lord is an Auenger of all such things.* This is a notable warning to all men that profess holiness, without which no man shall see God; to beware of all injuries and In-justice, and to seek no commodity to our selves by the discommodity; nor advantage, by the disadvantage of another. We are all Brethren. Shall one Brother oppress another? Or deceive and defraud another? Thus doth the same Apostle increase the sin of

the *Corinthians,* when he saith unto them, *Why rather suffer ye not wrong? Why rather sustain ye not harm? Nay, ye yourselves do wrong, and do harm, and that to your Brethren.*

There are many Bands, as it were joints, whereby we are knit and coupled one to another, to be of one Blood, of one Kindred, of one Country, of one City, of one assembly, and of one Family: all which kinds of conjunction, as so many strong Arguments do cry out in our ears, and publish to our hearts, that no injurious and unjust dealings ought to be practiced among us. And albeit the former reasons ought to be sufficient unto us, yet none can be more effectual to join us in mutual friendship, and to procure the good one of another, then the consideration of the conjunction that we have with Christ our head, and the communion that we have in Christ one with another; whereby it cometh to pass, *That we are made one new Man in himself,And everyone, one another's Members.* If all these things will not suffice and serve the turn, to turn us away from doing wrongs to those that are so near unto us; yet let the vengeance of God that hangeth over the heads of all Oppressors terrify us, who in all Ages past hath shown, in the seasons present doth show, and in the times to come will show himself the great Reuenger of Fraud, Pillage, Theft, Injury, and all wrongful dealinges. If then the knowledge of God's will cannot work in us an hatred of In-justice, let us be assured, that after the breach of his Law, and the transgression of his will, followeth the execution of his wrath, and the inflicting of punishment due thereunto.

It is a fearful thing to fall into the hands of the living God. If that his wrath be kindled; yea, but a little, blessed are all they that trust in him. These men that scratch and scrape together the Treasures of this life, which are but trash in comparison of the life to come, never consider the day of reckoning that shall follow, when the Lord will call them to an account of their stewardship, *And judge every man according to his works. Rom.* 2. 6.

[*Albeit I do not say to thee, that thou owest moreover unto me, even thin own self.*]

Hitherto we have seen the former part of the answer to the objection: Now remaineth in these words, to be considered the revocation of the former grant; wherein, albeit the Apostle will not speak what he thinketh, yet he leaveth it to *Philemons* secret cogitation, to consider what he was indebted unto him, as if he should say; I have offered to discharge thy Servants debt; nevertheless, if thou remember me, and if thou hast not forgotten thyself, the amends is already made, the debt is already paid. Whereby it appeareth, that *Philemon* was himself won to the embracing of the Faith by the Ministry of *Paul,* as his Servant also was. First of all, the Apostle claimeth at his hands, that duty he challenged at the Servants hand; as appeareth verse 13. where he showeth, that he would have retained him, that in his stead he might have ministered unto him in the bonds of the Gospel. Seeing therefore both of them owed the like service; it followeth, that both of them had the same occasion: for the Apostle joineth them together, as the fruits of his Apostleship.

Secondly, it is the greatest debt (that can be) that is here expressed, when he saith to him [*Thou owest unto me even thine own self.*] It was a great debt which the Servant owed to his Fellow-Servant, that required of him an hundred pence, but so much Money would have levelled the debt, and discharged him from prison, and have paid that he owed. They were

great Debers that owed; the one five hundred pence; the other fifty: but he that owed ten thousand Talents, was the greatest of all: and yet if they had been able to have paid so much, the debts had been fully discharged. For where Money is owing, Money will make even: a little sum, will be paid with a little; a great sum, with the like quantity. The unjust Steward called together his Masters Debtors; and one owed an hundred measures of Oil; another so many of Wheat, but the Apostle saith; he did owe unto him, not fifty pence, not an hundred pence, not ten thousand Talents, not an hundred measures of Oil, not an hundred measures of Wheat, but his own self; that is, even his Soul and body. This debt he urgeth because of his Ministry, by which he was at the first converted, and hitherto continued in the state of grace, which remained as a Seal engraven and imprinted in his heart. From hence we learn, that such as have gained us to God, or preserved us in the state of Salvation by the preaching of the Gospel, ought to be most dear unto us, we owing unto them even our selves, and whatsoever we have besides to do them good. The benefits bestowed upon us by the Ministry of the word, can never be sufficiently esteemed, nor worthily enough prized, nor abundantly enough be recompensed and rewarded.

Hence it is, that when *Elisha* sell sick of his sickness, whereof he died; *Joash* the King of Israel came down unto him, and wept upon his face, and said; *O my Father, my Father, the Charr•t of Israel, and the Horsemen of the same.* Where we may learn what to account of the Teachers of the Church, by the testimony of a King that sitteth on his Throne: if he do so account of thē, such as are inferior to him must not make less reckoning of them. Hereunto cometh the saying of the Prophet; *How beautiful upon the Mountains are the feet of him that declareth & publisheth peace; that declareth good tidings, and publisheth salvation;* saying unto *Zion, Thy God reigneth.* Where he showeth by way of admiration, that it is one of the greatest benefits to have Pastors sent unto us, that may direct our steps into the way of peace, and guide our feet to eternal life. This is the estimation that the *Galatians* had of *Paul,* and the commendation which *Paul* giveth of the *Galatians,* that they accounted nothing too dear or too good for him; *The trial of me which was in my flesh, ye despied not, neither abhorred: but ye received me as an Angel of God; yea, as Christ Jesus. What was then your felicity? For I bear you record, that if it had been possible, ye would have pulled out your own eyes, and have given them unto me.* Where he showeth, that he was entertained among them as an Angel; nay, above an Angel, even as Christ himself. To this purpose he writeth to the *Corinthians,Let a man so think of us as of the Ministers of Christ, and disposers of the secrets of God.* By all which testimonies it is manifest, that such as converted us to the faith, and brought us to be Cittizens of the kingdom of heaven, ought to be dearly and entirely beloved of us.

Neither should this seem strange unto us. First of all, they are most of all to be loved and highly esteemed of us that do us most good: we are most deeply indebted unto them, that labor most for our benefit. This it is which our Savior insinuateth in the parable of the lender that had two debtors; the one ought him more, the other less; and he forgave them both: declaring, that he judged uprightly, *Who supposed that he would love him most, to whom he had forgiven most.* The greatest benefit requireth of us the greatest love. But the Ministers do us, or may do us the greatest good, if we lay not a bar in our own way. For the blessings that God bestoweth upon men by the Ministry of his Pastors and Teachers, are spiritual and

eternal blessings: but the blessings that the hearers do return and recompense to their Ministers, are Temporal, and (as the Apostle speaketh, and calleth them) Carnal, saying; *If we have sown unto you spiritual things, it is a great thing if we reap your carnal things?* They fight our Spiritual battles for us, and what do we not owe to such?

Again, they are unto us instead of Christ: they are his officers that he hath appointed in his Church, who when he ascended into heaven, gave gifts unto men, and ordained those that should teach his people unto the end of the World. Hence it is that the Apostle saith; *Now then are we Ambassadors for Christ: as though God did beseech you through us, we pray you in Christ's stead, that ye be reconciled unto God.* If we did believe that the Ministers were left us in Christ's stead, and did supply his room, we would otherwise respect them and esteem of them, then we do.

Thirdly, they are the Ministers by whom we believe; and consequently, by whom we are saved: They are our Fathers in Christ, by whom we are begotten to eternal life. To this end the Apostle saith; *Who is Paul then? And who is Apollos, but the Ministers by whom ye believed, and as the Lord gave to every Man?* Can we have a greater blessing bestowed upon us then Faith; without which, it is impossible to please to God? *But Faith cometh by hearing, and hearing by the Word of GOD:* And the word is brought unto us by the Ministers of God. Seeing then, that they deserve the greatest love, that do us the greatest good: Seeing the Ministers are unto us in the place of Christ Jesus; and lastly, seeing they are the Instruments by whom we believe. It followeth necessarily, that such as turn many unto righteousness, are highly to be regarded, and to be greatly magnified of us above many others.

The Uses arising from hence, are of diverse sorts. First of all, it directeth us to other necessary truths to be learned of us. It is noted by the Apostle, to be one general use of the Scripture; that it serveth and sufficeth to teach all truth needful to salvation: so the former point being received, will help us to find out and conclude other truths. First we learn, that wheresoever there is a true profession; a sound feeling; and true taste of Religion, or joy of salvation, there will be a reverent account, and joyful entertainment of the teachers and publishers of the Gospel. On the other side, a light & slender account of the Ministers, argueth a light account of the word of Christ, of the doctrine of salvation, and of the truenesse of Religion. Let everyone of us examine our own affections, and try our own hearts by this Touchstone. It is impossible to make any diuorse between the true Ministers of God, and the true Doctrine which is according to godliness. He that honoreth one, magnifieth the other; and he that contemneth the one, despiseth the other. Whosoever it is, that being distempered and diseased, esteemeth of his health, or desireth it, he will honor the Physician that cureth and recovereth him. He that being wounded, is thoroughly healed, will greatly regard him that gave unto him the salve to make a plaster. He that hath been ignorant, and is taught the knowledge that he had not before; will make much of him that hath been his Master. This will be the behavior of all such as have felt the burden of their sins, and been humbled under the heavy stroke of God's hand, and felt the unsearchable depth of the sore festering and fretting within them: They are the only men that know what necessary use there is of the Ministers, to search their wounds, to raise up with comfort, to

bind up the broken-hearted, and strengthen them that are weak and ready to fall. As for those that never knew what the Nature of sin is, nor felt the intolerable burden of it, but think themselves sound, and not sick; heart-whole, and not diseased; Living men by Nature, and not dead in sins and trespasses; they take themselves to be in good case, according to the saying of Christ our Savior; *The whole need not the Pysician, but they that are sick.* Thus then we see, how we may prove our selves whether we be in the Faith or not, even by the good estimation that we have of such as are the bringers of it.

Secondly, we may gather from hence, that the greatest part of the world lieth deeply and dangerously in condemnation, because such hath been the unthankfulness thereof toward the Ministers and Messengers of Salvation, that bring glad tidings of peace unto us, that it never respected them, or gave them any reverence. We see this by the examples of the Prophets, of the Apostles, and of Christ himself. So long as men resolve to entertain their sins, so long they will never be willing to entertain the Preachers of the Gospel; whose Office is, to beat down the Kingdom of sin and Satan, and to set up the Kingdom of Christ Jesus in the harts of Men. When *Herod* was determined to keep his Brothers Wife, he could not abide to hear *John* preach unto him, but committed him to prison. It is an evident sign of a corrupt conscience and of a profane heart, to account vilely of those whom God hath highly advanced. The Ministers of the Gospel were never so much hated, scorned, and abhorred; they are made a common reproach and by-word for every base Fellow; they are set forth as upon a Stage or Scaffold, to be derided of every Man; *They are made as the filth of the world, and the off-scowring of all things unto this time.* If this be the estate of the Ministers, we may give a true judgment in what estate the cause of Religion standeth among us, and what harbor it findeth with the men of this age.

Such as esteem of the Ministers as the filth and off-scowring of the earth, do also account the knowledge of the word as the Dregges and drauery of all other things. Such as respect not those that are the means of faith, will also reject faith it self. The Ministers of the word and true Religion, grow up as two Plants together; so long as the one is countenanced and upholden, so long the other will flourish and spread abroad, and prosper. But if the Ministers, that are as the Lord's Gardiners, or the dressers of his Vine, be evilly entreated, maliciously slandered, despitefully handled, and scornefullie reproached; Religion it self beginneth to faint and to languish, and cannot long go free. Let us know therefore by this sign, the sickness of this age, and the dangerous declining of all good things. There cannot be a more certain token of the ruin of the Church, then when we see the main posts and chief pillars thereof set at naught. It is an easy matter to give judgment what will be the issue of this disease; it is no hard thing to feel the pulses of this Generation, and to tell them that the very pangs of death are upon them, so long as the spiritual Physicians of their Souls are base in their eyes, that desire nothing more then to recover them out of that desperate consumption into which they are fallen. There is no man hath his vital Spirits so far spent, and the natural heat so much wasted, but is willing to hear of a Physician that is able and willing to set him on foot again, and to restore his strength unto him that he had before. But we are become so senseless or shameless, and so dead in our sins, that we have no desire of health, nor seek after any spiritual Surgeons or Physicians to look unto us in time of

sickness. There is no disease without cure, if men of knowledge be inquired after, who have the tongue of the learned to minister a word in due season.

Secondly, as this Doctrine serveth to teach, so it is profitable to reprove diverse sorts of men; but I will only touch these three. First, it maketh against fuch as make a bad and base account of the Ministers of God, and think they owe no duty to their Pastors, but reckon them as their Vassals and Servants; suppose that they are bound to please them, and follow their humors, and account their Teachers beholden unto them for vouchsafing to hear them, as crediting their Ministry by their presence. It must not therefore seem a strange thing unto us, when we see the Ambassadors of God contemned, when we hear them reviled, and all manner of evil done to their persons. We know our calling to be of GOD, acceptable in his sight, and precious with all faithful men. We are the sweet savor of God, as well in them that perish, as in them that are saved: we know, that howsoever the preaching of the Word be a stumbling block to the Jews, and foolishness to the Grecians, and both a stumbling block and foolishness to the filthy Libertines, and carnal Gospellers: yet to them that are effectually called, it is the power of God, and the wisdom of God. We know what Christ hath pronounced of our Ministry, so long as we deliver the truth of God. Luke 10, 16. *He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.*

If a Man abuse an Ambassador of a Prince, and set him at naught, it is reputed and revenged as a disgrace and dishonor done to the Prince himself: so, if we shall abase and disgrace the Ministers of the Gospel, which are the Messengers of God, we shall never escape without punishment, but bring upon our selves swift damnation. Is not he a godless and ungracious Child, that mocketh and despiseth his Father, after the example of cursed *Cham,* who tasted of God's wrath for this contempt? The Lord pronounceth a fearful threatening against this fearful sin; *The eyethat mocketh his Father, and despiseth the instruction of his Mother, let the Ravens of the valley pick it out, and the young Eagles eat it.* In like manner, he is an ungodly and unregenerate hearer, that controlleth and contemneth the Preacher of the word, who is a spiritual Father of the soul, and giveth us not this life, but a new life; not the first birth, but the second birth; not the sight of the body, but the light of the mind; which things are far more excellent and precious then the other. There can be therefore no greater unthankfulness, then to contemn the Ministers of Christ.

Secondly, it meeteth with the starting holes and silly defences that many make for themselves, who to excuse their contempt of the Gospel, and treading under foot the word of God, do lay all the blame and fault upon the Ministers. Ask the question of the most proud Spirits and profane persons, whether they be enemies to the preaching of the Gospel, and open contemners of the Gospel, or not: they will deny it, and show themselves ready to abjure it; and yet none do more evidently contradict the truth then they. These are sly and secret enemies, who lightly esteem God's sacred and eternal word, under pretence of men's persons. They profess in word, to magnify the word; but they regard not the Ministers that bring it. They know well enough, that if they should openly oppose themselves against the Scriptures, and bid battle to God; all men would cry out against them; all men would hiss at

them; all men would point them out with the finger; and nod their heads at them as they go in the streets. But they go more subtly and circumspectly to work, they pretend the greatest love to the truth that can be, all their quarrel is to the Ministers that deliver it. And thus they think to slide away in the dark, that they may not be espied: whereas their own consciences within them do accuse them, and their own hearts every way, and every day condemn them, to be deep dissemblers, hollow hearted Hypocrites, and the most dangerous enemies that the Church of God hath. The same Apostle, that writing to the *Thessalonians,* chargeth them *Not to despise prophsying;* exhorteth them also, and beseecheth them in the same Chapter, *That they acknowledge them which labor among them, and are over them in the Lord, and admonish them, that they have them in singular love for their works sake.* The same Apostle that honoreth the Scripture with the greatest Titles of Dignity, and maketh it sufficient to make *The man of God absolute, being made perfect to every good work,* writing unto *Timothy:* doth also command him, to *Preach in season and out of season; to do the work of an Evangelist, and to cause his Ministry to be thoroughly liked off.* It is a vain excuse, and worse then the Fig-leaves that *Adam* sewed together to hide his shame, to seem to approve and allow of the word, and yet to reject such as are appointed to speak in the Church, and are set over us in the Lord.

He would be accounted a stark fool, that being hungry, would dislike and distaste his meat, and so starve his body through a willful famine, because he cannot abide the Cook that dressed it: or that would refuse his drink to quench his thirst, because he neither loveth nor liketh him that drawed it for him, and brought it unto him. Would not he be condemned of extreme foolishness and simplicity, that would not vouchsafe to receive or look upon, or hear to be read, a Letter sent unto him from his Prince, and that for his good, because he careth not for the Messenger that offereth it unto his hands? Or, would not all men account him worthy to die an hundred times, who having a pardon sealed and sent him from the King, for his offenses, whereby he justly deserved to have the sentence of death pronounced against him, to be immediately executed upon him, should scorn the pardon, and the Princes mercy; because he favoreth not the man that is employed to bring it? Or, would not all men say he were worthy to be drowned, who being fallen into a swift stream, ready to bear him away with the violence of the waves, would not lay hand and hold on that which is preferred unto him, because he accounteth him his Enemy that desireth to save him? The like folly and madness is in those that refuse the word, because they hate the person of the Minister that breaketh the bread of eternal Life, that doth the message that God hath put in his mouth, that publisheth in Christ's Name a pardon of sin to all people that will repent and believe the Gospel; that would bring them to salvation of their Souls, that they might not perish, but have everlasting life.

The Prophet commendeth good King *Hezekiah,* who albeit he were sharply reproved, and threatened with a grievous judgment, he did not break out into raging speeches, nor cast into prison, nor put to death the Prophet that denounced a great plague against him: but submitted himself to God, and reverenced the word of the Prophet, saying; *The word of the Lord is good which thou hast spoken.* All men will be ready to confess in general, that the word of God is good, even as God is good; but they cannot be brought to acknowledge the word in the mouth of the Minister to be good. This is the shift of those that are wise to deceive

themselves. If they bring unto us the Doctrine of salvation revealed in the Scriptures, it is that word whereby we shall be judged in the last day, and be found guilty of horrible Treason against God.

Hence it is, that the Apostle saith, *As many as have sinned in the Law, shall be judged by the Law, at the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.* The Jews and Gentiles oftentimes cried out against him, and accounted him unworthy to live, yet he showeth that at the last day they should be judged, not only according to the word, but according to his word; not only according to the Gospel, but according to his Gospel. When the Lord was determined to give his own people into the hand of their enemies, and to root them out of that good Land which he had given unto their Fathers, he hydeth not from them the cause of his judgments, but setteth their sins in order before them, that *they mocked the Messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, and till there was no remedy.* Where we see, he joineth together the mocking of his Messengers, and the despising of his words. These two, do necessarily follow one another; & where the one goeth before, and leadeth the way, the other will not come far behind. If this were well and thoroughly weighed of us, it would avail us to great good, and further us in the word of salvation, and rid us from many stumbling blocks that lie in our way.

Lastly, it reproveth such as refuse to give them sufficient maintenance, and do bar them of that competent and convenient portion that God hath allotted unto them in his word. For, if such as have spent their strength to bring us unto God, ought above all others to be regarded of us, and have a worthy recompense of their labors; surely, they deserve to be checked and controlled, that deal niggardly toward them, who have kept back nothing from them, but revealed unto them the whole Counsel of God. We see in this place, what the Apostle *Paul* challengeth at the hands of *Philemon,* whom he had won to the Faith; he accounteth him to owe unto him all that he had, so that if he should give unto him all the substance of his house; nay, his own life, it were but due, it were but a debt that he owed unto him. He that hath ransomed a prisoner out of the hands of the enemies, hath jurisdiction and authority over him, and may worthily claim whatsoever he hath. He that hath saved the life of his enemy in battle, and made him captive, is wholly at his disposing that hath taken him. In like manner, such as have pulled us out of the fire of hell, out of the Iawes of death, and out of the slavery of Satan the Prince of this world, that ruleth in the hearts of the Children of disobedience; may by a Divine and human right reap, our temporal things, and require to be sustained and maintained by us. Might not he be registered for a most unthankfull person to all posterities that shall come hereafter, that would suffer him to want that hath fed him, that hath nourished him, that hath preserved his life? Who doth not cry out against *Pharaoh* and the Egyptians, who forgot *Joseph* a great Benefactor to their whole Land, that provided much Corn in the plentiful years, and saved the lives of many thousands by his labor and industry? So likewise, what a shame is it, to suffer such worthy Instruments of our good, to lack and suffer hunger? Vndoubtedly, they deserve to be forsaken of God and all good men, that forsake those that are their Fathers in Christ, and instructors in Christianity. Notwithstanding, this blemish and reproach sticketh nearer unto many men now living,

then the skin upon their backs, which brandeth and blotteth them, as with a coal of perpetual infamy; who being brought to know themselves, to see their own sins, to understand their secret offenses, to make Conscience of their ways, to come to true repentance, and to begin to set their footing in the kingdom of heaven, by the blessing of God, upon the labors of his Ministers, yet have no consideration of them, are not greiued nor ashamed to see them want, and to live in necessity, but have forgotten all the comfort that they have received, and shut up the eyes of their compassion from them. So often as I consider the former times of men's zeal and forwardness, that being drawn to a love of the truth became Instruments to draw on others, and compare the same with the present estate of things, we may seem to live in a continual Winter, and under a frozen Climate, wherein appeareth nothing all the year long, but Frosts and Ice, and cold, and Hail, and Snowes, covering the Mountains and Valleyes, without any Spring or Summer, without any heat, or growing, or flourishing of anything. For I remember, how many being touched with a terror in Conscience, and feeling the burden of their sins more heavy then Lead, pressing them down to the nethermost Hell, could find no comfort in their pleasant Companions, in their delightful pastimes, and in sweet Instruments of Music, all these were tedious and bitter, and wearisome unto the flesh: one word of comfort from the mouth of the Minister, was as Balsam unto them, to refresh their faint and feeble spirits, by whom they were raised up. But now, living in peace and prosperity, they are fallen asleep, they remember not the kindness they have received, and the consolation that they have tasted, and can both hear and see their misery, and almost beggary, that were the greatest means of their bringing them from the greatest misery and slavery that can be imagined. For, what greater bondage, then the bondage of sin, of Satan, and of Hell? It is a great reproach to see a Christian Brother to beg his Bread, or to crave relief of others: a faithful Minister is a Christian brother, and more then a Brother; yea, a Christian Father, whose Children in the faith ought to give him maintenance in the flesh. It is truly said by the Apostle, *Let him that is taught in the word, make him that hath taught him, partaker of all his goods: Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.* To this purpose he speaketh in another place, *The elders that rule well, let them be had in double honor, especially they which labor in the word and Doctrine: for the Scripture saith, Thou shalt not muzzle the mouth of the Ox that treadeth out the Corn:* And, *The Labourer is worthy of his wages.* It is a great shame to the people of God, that such as are conscionable in their Callinges, and are as faithful Stewards distributing to them in the family such store as they have provided, should complain for want of maintenance, and a liberal pension in temporal things. The Apostle *James* teacheth, *That the hire of the Laborers which have reaped their fields* (which was of them kept back by fraud) *crieth, and the cries of them which have reaped, are entered into the ears of the Lord of Hosts.* The Ministers of God are his Laborers, and labor for us, to gather us as good Corn into the Lord's Barn: if then, we detain from them the Bread that they should eat, and the fleece of the wool wherewith they should be clothed, and the fruits of the earth whereby they should be maintained; This is a crying sin, and will never cease, until it have brought down God's judgments upon our selves, and our substance.

Thirdly, seeing the benefits brought upon us, both upon our bodies and souls, by the means of the Ministry, can never be worthily esteemed, and sufficiently expressed; it serveth to instruct us in the necessary duties of our obedience, even to testify our love to the truth, by reuerencing and respecting them that are as the Lord's Messengers, to bring the truth unto our doors. This the Apostle commendeth unto us in the *Thessalonians,For this cause also thank we God, without ceasing, that when ye perceived the word of God, which ye heard of us, ye received it not as the word of men, but as it is indeed the word of God, which also worketh in you that believe.* Where we see, that after the *Thessalonians* had heard the Gospel of Christ published unto them, so many of them as were ordained unto eternal life believed; and submitted themselves to be duided and reformed by it.

This duty, hath many branches. First, it is required of us to hear the word of God with patience. This is the first step and degree that leadeth unto life, and it proceedeth from the mere grace and favor of God, whensoever it is wrought in our hearts. For, how many are there, that when they hear, stop their ears? That when they see, shut their eyes? That when they understand, do harden their hearts? When *Stephen* made a defense for himself, before the chief Priests that sat in the Counsel, *They gave a shout with a loud voice, and stopped their ears, and ran violently upon him all at once, and cast him out of the Citty, and stoned him with stones.* When one *Alexander* a Jew beckned with the hand, prepared himself to speak, and would have excused the Apostles, *There arose a great shout almost for the space of two hours, of all men crying, Great is Diana of the Ephesians.* Likewise when *Paul* made a particular rehearsal of the manner of his conversion to the faith, before the Jews, they heard him quietly and with silence, until he said; He was sent to the Gentiles; but then thorough impatience, they cried out, they cast off their clothes, and threw dust into the air, and lift up their voices, saying; *Away with such a fellow from the earth, for it is not meet that he should live.* We see by these examples, that it is a token of God's goodness, when he giveth us circumcised ears to listen and attend to the word preached unto us, with patience and perseverance unto the end, albeit we hear our sins reproved, & our secret thoughts opened unto us. It is our duty to show our selves swift to hear, but slow to speak, and slow to wrath. We must be slow to speak against that which hath been delivered, and we must be slow to anger and indignation against those that have delivered the truth unto us.

Secondly, it is required, that we receive the word that we have heard, & assent unto it as to the word of truth, and acknowledge it to be good and true, even that part of the word that containeth his judgments, his threatenings, his cursses, his punnishments. This is to be craved of God, as being a special work of grace in those that belong to his kingdom. For many there are that hear, and have their ears open to attend; these are not dull hearers that mark nothing, but ate ready to listen and give care; and yet they will not give their assent to that which they have heard. The Apostle teacheth, *That the natural man perceiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* When *Paul* preached at *Athens,* in the hearing of the *Stoics* and Epicures, touching the resurrection from the dead, they said, *What will this Babbler say?* A great part of our ordinary hearers, may be placed in this rank, who are content to hear, and

then sit in judgment upon that which they have heard, and never give credit unto it, but measure the truth of God by their carnal conceits, and natural reasons.

Thirdly, it is farther required of us, to embrace the truth in our hearts, & carefully to apply it to our own souls. It belongeth unto us, not only to hear it with the ear, and to assent to it with the mind but to lay it up deeply rooted in us, and to make it our own by a special application. This is the right use of the word, this is peculiar to the elect, and this is a work of grace in our hearts. The Hystoricall faith giveth a general consent to the truth of God, but never goeth farther to apprehend it, as we see in *Simon* the Sorcerer, who is said to have believed, that is; in a general manner to have consented to the Gospel; and yet *Peter* telleth him, *That his heart was upright, and that he remained in the gall of bitterness.* Let us not therefore approbriate the word of grace, that is able to build farther unto our own selves; otherwise we shall have no more comfort then the Reprobates have, who come so far, as to confess the word to be true, and that God by his Son will save the Vessels of mercy.

Lastly, it is required in this special manner, to entertain the word, to wit; as the word of God. Many receive the word and embrace it willingly, readily, cheerfully, and joyfully; but not as the word of God. I will not stand to speak of the Church of Rome, which holdeth that the word written, hath not authority in it self, unless the Church approve it, and therefore albeit it embraceth the word of God, yet it embraceth it not as the word of God. For how many are there among our selves, that receive not the word of God with that reverence and obedience that they ought, as appeareth by the evil practices of their lives? These men do not receive the word of God, as the word of God, who if they did in truth & sincerity acknowledge this truth to be of God, & to have him for the author thereof, they would lead their lives in another manner then they do; they would be afraid to rush forward, & to run headlong as it were with violence into the breach & transgression thereof. They would consider, that God will not bear and endure the contempt of his word, but revenge the dishonor done to his name, with great plagues and most grievous judgments. These are the duties that are to be performed of us, and the four degrees that testify our submitting of our selves to the truth of the Gospel, preached & delivered unto us by the Ministers of Christ.

Lastly, seeing they, by whose ministry we are gained to God, and preserved in the state of salvation being gained, ought to be most dear to us, we owing unto them our own selves. This must teach the Ministers of God a necessary duty and lesson, to be marked of them; to wit, to endeavor by their daily diligence, and continual preaching of the Gospel, to make the people indebted unto them. For how do the people come so much in their debt, but that they receive heavenly Doctrine by their Ministry, as from the mouth of God? Such as have need of admonition, must be exhorted; such as are weak in the faith, must be strengthened; such as need comfort, ought to be comforted; such as are ignorant, must be instructed; such as are willing to be taught must be beseeched and entreated; and everyone must be handled according to his nature and condition, according to the rule of the Apostle, *Study to show thyself approved unto God, a Workman that needeth not to be ashamed, dividing the word of truth aright.* All men are not to be handled after one manner, but one after one manner, and another after another. He were a bad and mad Physician, that would use all his patients to

one receipt. Some have gross humors in them, and stand in need to be purged; some, more strongly; others more gently; according to their condition and Constitution. Others have more need to have nature restored, then purged, such must have Cordials and Restoratiues ministered unto them. So is it with such as need Physic for the soul. The Minister must not be dumb and silent among his people, but speak unto them, and instruct them as a good Father doeth his Child, one after one manner, another after another manner, and everyone by some means or other. This the Apostle setteth down as a duty by his own practice, *We were gentle amongst you, even as a Nursse cherrisheth her Children: Thus being affectioned towards you, our good will was to have dealt unto you, not the Gospel of GOD only, but also our own souls, because ye were dear unto us.* Where the Apostle testifieth his great love and liberality toward them, that he accounted not his own life precious & dear unto himself, but was content to offer it up upon the Sacrifice and service of their faith, that he might rejoice in the day of Christ. So then, it belongeth to us the Ministers of the word, to preach the Gospel with all patience, diligence, and longsuffering. Let us be instant, in season, and out of season: Let us be gentle *toward all men, apt to teach, suffering the evil, and instructing them that are contrary minded. Paul* writing to the *Romaines,* and declaring unto them that he oftentimes purposed to come unto them, that he might have some fruit also among them, yieldeth this as the reason, *I am Debtor both to the Grecians, and to the Barbarians: both to the Wisemen, and unto the unwise; therefore so much as in me is, I am ready to preach the Gospel to you also that are at Rome.* So in another place he testifieth, that *Albeit he was free,yet he had made himself a servant unto all men, that he might win the moe.* To the Jews, he became as a Jew, that he might win the Jews; to them that are under the Law, as though he were under the Law, that he might win them that are under the Law: to the weak, he became as weak, that he might win the weak: he was made all things to all men, that he might by all means save some. Thus we see how the Ministers ought to apply, and to employ themselves in laboring in the Lord's harvest, to gain a people unto him, and to bring them into the sheepfold of Christ. For how or which way should the people be indebted unto us, if we never commit the Gospel unto them? A Debtor and a Creditor are Relatiues, and have reference one to another. If we do not seek to make our hearers partakers of the treasures of the Gospel, nor labor to enrich them with the saving knowledge of the Doctrine of salvation, we cannot be dear unto them, they cannot be indebted unto us. If we reap and receive their temporal things, and eat and drink, feed and clothe our selves by their labor, without labor in our places, we run continually into their debt, and they owe us nothing but shame and contempt to be poured upon us, according to our deserts. It is a great comfort to the people, that make much of them that have the oversight over them, submitting themselves to them that must give an account for their souls, considering that thereby they may gather confidence, and get assurance to themselves, that they are true believers, and have embraced the Gospel in sincerity. So on the other side, it is a singular point of sound comfort to all the Ministers of the word, that have been painful in the work of the Lord, they may claim as their own right and proper possession of their people, to be maintained and honored with double honor of them, and nothing indeed can be sufficient or answerable in proportion to their pains. But what reason can be alleged, that the people should be burdened, & not instructed? Charged with Tiths, and not helped with teaching? Pay their duties, and receive no Doctrine. Hence it is that the

Apostle saith, *Let a man so think of us, as of the Ministers of Christ, and disposers of the secrets of God; and as for the rest, it is required of the disposers, that every man be found faithful.* Whereby we see, the good account and estimation that the Minister receiveth of his people, ought to move him to faithfulness and painfulness in his Office; so that we must conclude, that such as will be reputed for the Ministers of Christ, should show themselves to be so indeed, by their care of the flock committed unto them.

20*Yea, Brother, let me obtain this pleasure of thee in the Lord, comfort my bowels in the Lord.*

21*Trusting in thine obedience I wrote unto thee, knowing that thou wilt do even more then I say.*

Hitherto we have seen the Reasons that *Paul* hath propounded to urge *Philemon* to receive and entertain his servant: In these words, we see the matter concluded and repeated again, howbeit not ydely or unprofitably, but with gain and an holy advantage: for in the closing up of the whole, he reasoneth farther, & inferreth a new argument to persuade *Philemon,* drawn from the benefit and comfort he should receive by it. This reason is taken from the effects, and may be thus concluded:

- *If hereby I shall obtain fruit of thee in the Lord, and if thou doest refresh my bowels in the Lord,*
- *Then thou shouldest receive him to thee again.*
- *But I shall hereby obtain fruit, and have my bowels refreshed,*
- *Therefore receive him to thee again.*

Or we may frame the Reason on this manner:

- *That which may greatly rejoice me, and both please and pleasure me, I am assured thou wilt willingly do:*
- *But the forgiving of Onesimus will do so,*
- *Therefore I am assured thou wilt willingly do it.*

This is contained in the 20. verse. In the next verse, we have the preventing of another Objection which might be made, not against some part, but against the whole Epistle, and the Apostles manner of handling thereof. The Objection is wanting, but may easily be gathered, and may be thus supplied out of the Answer which is expressed: Why are you so earnest and vehement in this matter? Have you so great distrust, and so little confidence in me, that you use so many words, and deal so earnestly with me? Do you think I have so little Charity in myself, and so small respect to you, and so hard an heart toward him, that no persuasion can mollify me, no reason overcome me, no friends turn me? The answer to this followeth: I have written unto thee, not because I doubt of thy favor, but because I trust in thy obedience: not because I fear thou wilt deny me, but because I know thou wilt pleasure

me. This persuasion he amplifieth by a comparison drawn from the greater to the less, as if he should say: Nay I am well assured, that for my sake thou wilt grant a greater matter then I crave at thy hands. The Reason may be thus contrived:

- *If thou be ready to yield more then this, then I know assuredly thou wilt do this:*
- *But thou art ready to yield more then this,*
- *Therefore I know assuredly thou wilt do this.*

Thus much is to be marked of us touching the method, wherein we have the conclusion of the chief matter, howbeit adorned with much efficacy of words, and strengthened with great force of reasons. Now let us consider the meaning of such things as require interptetation. [*Yea, Brother*] This first word, is a note of exclamation, or an Adverb of asking, or wishing, or beseeching, or hoping well; as if he should say: Oh my Brother, I hope that this my intercession for him shall not be in vain, but carry sufficient weight and authority to work in thee moderation in relenting, and compassion in pardoning of him. This word of affirmation is put to garnish the sentence, & to make the exhortation more powerful and pathetical. When he saith, *Let me obtain this favor,* or fruit; benefit or pleasure; he useth the Optatiue mood, & alludeth to the name of *Onesimus* in the word [*Onaimen*] which fitly serveth his purpose. Touching these words [*Comfort my Bowels.*] The meaning is, receive him, and remit his offenses, and in so doing, thou shalt cheer and revive my heart: for the receiving of him, is the relieving and refreshing of my outward parts, and of my inward affections; so that nothing shall be more pleasing unto me. He addeth [*in the Lord,*] thereby signifying, that the duty required of him is such, that it pleaseth God, and setteth forth his glory, and may Religiously be performed; nay such, as could not with a safe Conscience be omitted or denied. So then, he understandeth hereby, that he should do him a great pleasure, and withal please God and obey him. That then which he doth request, is commended by two fruits; it shall benefit man, and it shall be acceptable to God. In the 21. Verse he saith, [*Trusting in thine Obedience,*] which is word for word (in thy hearkening unto me) expressing wherein Obedience consisteth; Namely, in hearkening to that which is commanded, even to hearken with a purpose to do it.

To this purpose *Samuel* joineth Harkning & Obeying together, *Hath the Lord as great pleasure in Burnt-offerings and Sacrifices, as when the voice of the Lord is obeyed? Behold, to Obey is better then Sacrifice, and to Hearken is better then the fat of Rammes.* So then, the use of this word [*of Obedience,*] is not without great force, for thereby he insinuateth, that *Philemon* could never escape the note of disobedience, if he did not yield to the Apostle of Christ, making so honest, so equal, so just a request. Lastly, when he saith, [*Thou wilt do no more then I say,*] the words are in the Original, [*Above that I speak,*] that is; thou wilt grant more then I ask or demand at thy hands; testifying hereby, the free hearts of true Christians, that being provoked to necessary & holy duties, they will oftentimes exceed that whereunto they are desired. This being the right order, and true interpretation of these words, in these two verses, they are thus much in effect; Oh my Brother, if thou regardest any good to me, or desirest to pleasure me in that which I desire or delight in, let me obtain this benefit & good

turn at thy hands, which will also be accepted of God, being a work of mercy allowed & commended in his word; refresh I beseech thee my bowels, and comfort me in my son *Onesimus,* for what thou dost to him herein, shall be as done to me. If thou ask me, why I use so many words, and whither I do distrust of thy dealing? I answer, that I write nothing at all doubting, but altogether trusting thou wilt grant my request; yea, assuring myself, thou wilt show thyself willing to grant more then I have requested, even to set him free if I should require it.

These words are short, but the Observations that arise from hence, might be many: some I will only point out, and afterward handle others perticularly. First of all, mark the forcible farewell that the Apostle taketh. The *Conclusions* and *Perorations* that Orators use, are wont to have the sharpest edge, but they are wont for the most part to be long and tedious, and full of words; but the Apostle in this place useth the greatest brevity, with the greatest vehemency: Wherein he repeateth again the same manner of speech, [*Of refreshing his bowels,*] which we had before in the twelfe Verse. [*Thou therefore receive him that is mine own Bowelles.*] Likewise, as he saith, [*Let me obtain this pleasure in the Lord,*] so he doubleth it, [*Comfort my bowels in the Lord.*] This teacheth, that repetitions of the same Doctrine, are good and profitable to the Church, according to the practice of *Paul,It greeueth me not to write the same things to you, and for you it is a sure thing.* Let it not therefore grieve us, or offend us, to hear the same Exhortations, Reprehensions, and Threatenings, but rather learn to lay better hold of them at the last, then we have done at the first.

Secondly, by these phrases of obtaining a pleasure, and refreshing his bowels, we may learn, what joy and comfort the godly do feel & receive in themselves by the raising and restoring of a sinner. It is as if we wanted an hand, an eye, a foot, or an arm, and had it given unto us: would not this rejoice us, and revive us greatly? So is it with the faithful, when they behold a fellow member with them in Christ's body restored and coupled with the head, from whence it receiveth a gracious influence of all spiritual blessings; it ministereth occasion of the greatest joy that can be unto thē. Thus it ought to be with us, when we see any converted to the faith, we ought to have a fellow-feeling of the goodness of God bestowed upon them, inasmuch as the Angels themselves rejoice when one sinner is converted.

Thirdly, mark what words of beseeching & entreating he useth, of praying and desiring him to grant his request, albeit by his Apostolical authority he might command him. Whereby we learn, that the godly and faithful are more moved with mildness & gentleness, and with loving and friendly exhortations, then by severe threatenings denounced against them. They are endued with God's spirit, which is a Master to teach them, & worketh in them the will and the deed. Of unwilling, they are made willing; of tough & rough hewn, they are made pliable and apt for the building; of stubborn, they are become obedient & ready to learn. They are as good scholars in the school of Christ, who fear more the displeasure of their Master whom they love, and who loveth them, then the suffering of many stripes and strokes given unto them. This is a true note to know the disciples of Christ from all others. Evil men abstain from sin for fear of the punishment, & for feeling of judgment, so that if

there were no threatenings denounced, no curses annexed, no plagues and torments feared, they would grow worse and worse, & quickly fill up the measure of their iniquity.

Fourthly, we may gather hereby, that pollitick order is not ouerthrown by the Doctrine of the Gospel, neither is the right and authority of Maysters over their servants abrogated by the faith of Christ. For *Philemon* was not an Infidel or unbeliever, but a fellow-helper with *Paul;* yet rule over his servants is not denied him, nor taken from him, but he is only bidden to receive him curteously, and to pardon him mercifully; yea *Paul* (as we see) doth humbly beseech him, that he may obtain and retain his former place, and doth not straitly command him to discharge him of his service. This jurisdiction standeth by good warrant of the Laws of God and Men: but of this we have spoken more at large before, in the 12. Verse of this Epistle.

Fifthly, we see the Title again repeated, that he giveth to *Philemon,* when he calleth him by the name of his Brother. Thus he called him before verse 7. and so he esteemed of *Onesimus,* verse 16. Whereby we see, that all men made members of Christ, and engrafted into his body, are become as faith. Brethren one to another. Thus doth the Apostle call this *OnesimusA faithful & a beloved Brother,* who is as one of them that were chief in the church. The consideration hereof, ought on the one side, to pull down our proud Feathers, and make us equal with them of the lower sort: and on the other side, to make us love one another not with dissimulation, but with brotherly love; not in word only, but in truth; as members of one body, and as brethren of one father.

Sixthly, he continueth his humble supplication for *Onesimus,* which showeth, that they are far from true repentance, that do excuse, or defend, or deny their faults and offenses; *For he thathideth his sins shall not prosper, but he that confesseth and forsaketh them, shall find Mercy.* When *Onesimus* did see so famous an Apostle of Christ, so carefully to entreat for his cause, he ought much more to be humbled with a feeling and remembrance of his former offenses, thereby to move the mind of his Master to gentleness and moderation.

Lastly, observe out of this place, that albeit we doubt not to obtain that which we desire, but are assured to enjoy that which we ask, yet we must deal earnestly and effectually, both in regatd of the matter it self (for in a weighty and necessary cause, we ought not to proceed slenderly) and in respect of the nature of men, who many times are dull to conceive, and slow to grant that which we crave. There is no man so quick of pace, but needeth to have the spurs clapped to his sides now and then. No man runneth so swift a pace, but sometimes wanteth exhortations, consolations, reprehensions, admonitions, threatenings, and such like encoragements. We have not yet attained unto perfection, so long as we live we must be Scholars in Christ's school, and as it were, proceed from step to step. Thus much briefly touching the general Observations: Now, let us come to the handling of the particular Doctrines.

[*Yea, Brother, let me obtain this fruit.*]

By this conclusion it may appear, that albeit *Onesimus* had robbed his Master, and run away with a great part of his substance, yet he had spent all (as it often falleth out with ill-gotten

goods) and then being beaten with his own rod (as the prodigal son) and brought to necessity, tasted of the sweet fruit of the Ministry of the blessed Apostle. Hence it is, that he urgeth so earnestly, and presseth *Philemon* so exceedingly to remit the debt, & to forgive the hurt he had received by his naughty servant, as being no way able to satisfy him, nor by any means hereafter being likely to satisfy him. For if any ability had been in him, to make satisfaction, there had been no place for pardon and remission, nor for *Paul's* undertaking of the debt. If we by fraud and stealth, by injury and injustice, possess the goods of other men, we are commanded to make actual and real restitution. The word of God teacheth us directly, that such as detain the goods of other men, are unmeet for his worship, & unfit for his service. Again, such as with-hold them from the right owners, shall die in their sins, and not have pardon before restitution, when God hath enabled them thereunto. But if we do keep back from them their own, our repentance is not conscionable, but counterfeit. Heerby it appeareth, that *Onesimus* was not able to pay unto his Master such things as he had taken away, for otherwise it had been an unreasonable request to have a debt pardoned which might be restored. For that which any man doth unjustly detain, is none of his, but that persons from whom it is detained. So then, this being the poor servants condition, that he had left nothing of all that which he had taken away (as commonly goods evilly gotten, are evilly spent) the Apostle craveth pardon. From hence we learn, that we ought not to be eager and extreme in urging and exacting debtes from the poor and needy, but rather be ready to remit & relieve, or at least to forbear what we may, and are enabled to do. Heerunto cometh the precept delivered in the law of *Moses,Every creditor shall quit the love of his hand which he hath lent to his neighbor; he shall not ask it again of his neighbor, nor of his brother, for the year of the Lord's freedom is proclaimed.* Where he teacheth, *y*[t] mercy should be shown to their brethren in necessity, that they ought not to be hasty in calling for the things that are due to thē, but rather to give farther day & respite. So afterward, *If oneof thy Brethren with thee be poor, within any of thy gates in the Land which the Lord thy God giveth thee: thou shalt not harden thine heart, nor shut thine hand from thy poor Brother.* To these Commandments remembered unto us in the Law, let us join the practice of *Nehemiah,* in the time of a Public want and out-cry of the people, when they complained that they were constrained to take up Corn upon trust, to morgage their Lands, their Houses, and their Vineyards, thorough extremity of the famine, to borrow Money for the Kings Tribute, which must be paid, and to sell their sons and daughters for Slaues, he said; *Ought ye not to walk in the fear of our God, for the reproach of the Heathen our enemies? For even I, my Brethren, and my Servants do lend them Money and Corn: I pray you, let us leave off this burden, Restore (I pray you) wnto them this day their Lands, their Uineyards, their Olives, and their Houses, and remit the hundereth part of the Silver, of the Corn, of the Wine, and of the Oil that ye exact of them. Then they said; We will restore it, and will not require it of them, we will do as thou hast said.* Where we see, the wonderful care that this Governor of the people had, to have the poor relieved, and to cause their case to be respected, and to move the Rich to be beneficial and bountiful unto them. So then, it is a clear point, that no man ought to be over-hasty in requiring such Debts as are due unto him from poor men, and such as are in great need.

If any will yet make a doubt and question of this Truth, let him dilligently mark the Reasons whereupon it is grounded. First, it is a common Proverb, *That where nothing can be had, the King looseth his right.* We must therefore consider the extreme necessity wherein some men are, and the poor estate into which they are brought. Compassion and Love, are to be extended towards such as crave favor, and are willing, albeit not able to satisfy us, according to their desire, and our demand. This is the Reason which is pointed out unto us, in the parable propounded by our Savior, ann expressed by the Evangelist Saint *Luke,* in the 7. Chapter, and the 41. Verse. *A certain Lender had two Debtors; the one ought five hundred pence, and the other fifty; and when they had nothing to pay, he forgave them both.* The like appeareth in another Parable mentioned in *Matthew,* Chapter 18, 24. *When the Servant was brought that ought to his Master ten thousand Talents, because he had nothing to pay, he had compassion, and loosed him, and forgave him that debt.* Whereby we see, that the cause why his Lord had compassion upon him, was his inability and necessity, he was not able to pay.

Secondly, it is a means to bring a blessing from God, that is the giver, and from them to whom we give, and it is accepted for righteousness. If then, our doing good to others, bringeth profit to our selves, it is our duty to show to them our Compassion, in easing and mittigating such burdens as otherwise we might lay upon them. This is the reason that Moses maketh, *Deut.* 24, 12, 13. *If it be a poor body, thou shalt not sleep with his pledge, but shalt restore him the pledge when the Sun goeth down, that he may sleep in his Raiment, and bless thee, and it shall be righteousness unto thee before the Lord thy God.* This Reason is not superfluous, but very effectual, considering what Hand-fasts and Hold-fasts we are, and how everyone seeketh to provide for himself. We think, the whole earth will fail us; we Dream that whatsoever is lent, is lost; we fear that GOD will forget us, and forsake us. Hence it is, that *Moses* doth encourage us to Liberalitie, by these two Arguments; Namely, that the poor shall pray for us, and GOD will hear them, and accept of us.

Thirdly, the example of God is to be set before us: he forgiveth his poor Debtors that are not able to pay him. We are all deeply indebted to God, we are desperate debtors, we owe unto him more then ten thousand Talents, and have nothing to satisfy the least mite of that he may require and challenge of us. We are in an hard case, if God should deal roughly and rigorously with us. But when we cannot restore, he doth remit; & when we are not ably to pay, he offereth pardon. This reason is urged by *Moses, Deut.* 24, 17, 18. *Thou shalt not pervert the right of the stranger, nor of the Fatherless, nor take a Widdowes Rayment to pledge: but remember that thou wast a servant in Egypt, and how the Lord thy God delivered thee thence.* In which words, he moveth them to show mercy, because they had received mercy; they had received it of God, they must return it back again unto their Brethren. Thus Christ himself instructeth us by his own mouth, *Be ye merciful, as your heavenly Father is merciful.* We must therefore be followers of the bountifulness of God. So then, if we lay these things together, and consider with our selves either the persons of our brethren that are in necessity, or our own persons, that receive by it a Commodity, or the person of God that pardoneth our iniquity, we may easily gather the truth of this Doctrine, that it is our duty to show mercy toward our poor debtors that •...e not able to make satisfaction to us, as they desire, and we require.

Let us come to the Uses. First, this serveth to teach us, that men are not always to look to their own benefit and profit, but likewise to the profit of others. We see by experience, that many are such great Deuourers and Sea-gulphes, that they are never contented, but seek to swallow up all they can lay hold upon: These will remit nothing, release nothing, mittigate nothing. It is a worthy precept given by the Apostle, *Look not every man on his own things, but every man also on the things of other men.* This is a fruit of true faith, and a sign of true love, when we seek to do good one to another. It is a blessed and comfortable thing unto our own hearts, to be content to leave our own, to depart from our right, and to suffer loss and damage. We heard before, how *Nehemiah* remedied the oppression of the people, whereby he found as great comfort to himself, as he brought comfort to them, so that he prayed, *Remember me, (O my God) in goodness, according to all that I have done to this people.* If we feel the same affection in our selves, we shall find the benefit thereof in our hearts. On the other side, it shall fall out to be a matter of great grief and griping to out Consciences, to remember how hard-hearted and hand-fasted, we have been, even when the Calamity of the times and the necessity of our Brethren have cried out unto us for mercy.

We may see a great number that lie in wait and ambushment, as skouts and espials, nay as Thieves and Robbers for their prey, who suck the blood of thetr poor Brethren out of their veins, and draw the Marrowe out of their bones. What persons are to be relieved sooner then the poor? And what times and seasons are there to show mercy, better then of Dearth and Famine? Yet then do merciless men (as Horsse-Leaches) pull what they can from the poor, to enrich them-selves, albeit it be with the ruin of others. They are glad of such times, they are most welcome unto them, whereas (in very deed) they should then especially open their bowels and breasts to show Compassion to such as are in necessity. Their minds are only bent to enrich themselves, they praise it as a fair and fat year for them-selves, albeit it be a lean and lamentable year for all others. This is a most wretched desire: this argueth a small regard towards the poor, which have much ado to maintain them-selves, even when they are helped and succoured. We see how the prizes of all things increase of Meat, of Drink, of Bread, of Houses, of Lands, of Cattle, and other Commodities: but the earnings and wages of poor folks do not increase, but rather decrease, so that such as have been able to live and to maintain their families in reasonable sort, are now driven to beg, and go behind hand, and live by Alms. If in the general rising of all other things, if in the raising, or rather racking of Rents, if in the inhancing of the prizes of such wares as the rich men have to utter, the hire also of the Day-laborer were augmented and increased, it would be more easy for them to maintain an hard and poor life, and by the sweat of their labor to keep their Wife and Children. But this seemeth to be corrupt and unconscionable dealing against the Law of God, against civil Equity, and common Humanity, and to threaten the decay of many men's estates, that all commodities should alter to extraordinary prizes, and yet the poor have only his ordinary allowance for the day, and be made even a common Drudge or Packhorse, to bear the burdens of others upon his back. The Law of love requireth, that the more we see any man distressed, so much the more we ought to spare him, until he may recover his estate. If we see him willing to pay us, and grieved in himself that he cannot pay us, and use all good means to his utmost power to pay us, let us bear with him, and not show rigor

toward him. If we should see a poor Cripple halting, and scars• able to draw his legs after him, and another, instead of reaching him a staff to stay him, or his hand to help him, would cut his sinnewes in sunder, or smite his Hamstrings, that he should be able to go no further, would not all men condemn him of cruelty and inhumanity? In like manner, when we behold our poor Brother in great necessity, having much ado to maintain himself, and sustain his life, if we thrust him down altogether, how dwelleth the love of God in us? Shall not his poverty cry unto him for vengeance? Let us therefore beware of adding affliction to such as are already in misery, and know, that the sparing of the poor, is an acceptable service & sacrifice unto God, wherewith he is exceedingly well pleased.

Secondly, this Doctrine serveth for reproof. First, against wretched Usurers, and extreme Creditors, that will neither spare nor forbear their poor Debtors any time, albeit their necessity be never so great, albeit their loss be never so inevitable, albeit their desire be never so earnest to make them satisfaction, yet they will extort and exact the utmost farthing, to the utter ruin of them, and of all that belong unto them. To these men the Apostle James saith, *There shall be condemnation merciless, to him that showeth not mercy, and mercy rejoiceth against condemnation.* For in the last day, when they shall stand at the judgment seat of Christ, they shall find him as rigorous to them, as they show themselves hard-hearted toward others. The rich man in the Gospel, that suffered *Lazarus* to lie at his gate, without relief and compassion, would have given an whole world (if he had had it) for one drop of water to cool his tongue that was tormented in that flame: but when he most of all wanted comfort, it was denied unto him. The servant in the Parable, that would not refrain his anger, nor forbear his fellow that fell down at his feet, and craved respite, but went and cast him into prison, till he should pay the debt, hath the same measure measured unto him again, for his Lord did call him unto him, and said unto him; *O evil Servant, I forgave thee all that debt, because thou prayedst me, oughtest not thou also to have had pity on thy fellow-servant, as I had pity on thee? So his Lord was wroth, and delivered him to the Tormenters, till he should pay all that was due to him.* It is laid to the charge of the Jews, that notwithstanding their outward profession and show of Religion, they were indeed irreligious and void of true piety, in that they refused to show mercy toward the poor. For the Prophet *Isaiah,* Chapt. 58, 3. or rather the Lord by the Prophet, saith; *They will draw near unto God, saying; Wherefore have we Fasted, and thou seest it not? We have punished our selves, and thou regardest it not? Behold, in the day of your fast you will seek your will, and require all your debts.*

Where the Prophet reproveth the hypocrisy of this people that gloried in the observation of the Ceremonies, and yet they shown no pity to their Neighbors, but delighted rather to fleese and flawe them to the uttermost. Is is wisely said of *Solomon. Prov.* 22. *He that oppresseth the poor to increase himself, and giveth unto the Rich, shall surely come to poverty.* Seeing therefore we ought not to pull out the throats, or grind the faces, or grieve the hearts of the poor that are not able to pay us, but to show all mildness and moderation toward them; it condemneth their practice that are hot and hasty in pursuing their right, and in persecuting such as bear honest minds to pay every man his own.

Hence it is, that the Prophet pronounceth him happy and blessed, that considereth wisely, and thinketh charitably of such as are in poverty and distress; abilite, they want power to help them, albeit to relieve them, means to direct them, and counsel to comfort them; *Blessed is he that judgeth wisely of the poor, the Lord shall deliver him in the time of trouble: the Lord will keep him and preserve him alive, he shall be blessed upon the Earth, &c. the Lord will strengthen him upon the Bed of sorrow, thou hast turned all his Bed in his sickness.* Secondly, this Doctrine is against those, that count themselves clear and beyond all all reproof, if they keep the Letter of the Positiue Law, being notwithstanding therein cruel, unjust, and unmerciful. Extreame Law, is extreme wrong, and great cruelty: for even the laws themselves require to be mitigated with equity, and tempered with reason; and seasoned with conscience. It is not enough for us to say; I do but Justice; I do him no wrong; I seek but mine own. This cannot excuse our extreme courses, nor make our wicked words and works warrantable. The times and occasions may be such, as may make the seeking of our own to be theft; yea, Murder; when it taketh away the Bread of the poor which is their living.

We see, how the Prophet maketh it unlawful for all persons at all times, to require all their debts of all sorts of men. We see, that the Servant in the Gospel is punished for requiring all his own: he cast his Fellow-servant into Prison by a warrant of Law, and a strict course of Justice; he exacted no more then was due unto him; he required not two hundred pence, when an hundred only would have discharged the debt; yet himself was therefore thrown into utter darkness, where shall be weeping and gnashing of teeth. For the times may be so hard, our Brethren may be so poor, and we may be so wealthy, that we ought to be content to depart from our right, and to yield to the necessity of such as are in want, and to say with the Prophet; *Is this a time to take Money, and to receive Garments, and Olives, and Vineyards, and Sheep, and Oxen, and Men-Servants, and Maid-Servants?* The creditor could say thus much for himself, & lay this for his defense, that came to take away the Children of the poor Widow to make them his Bond-men; He required but his own. The Apostle condemning the contentions that were among the *Corinthians* in Law-matters, saith; *Why rather suffer ye not wrong? Why rather sustain ye not harm? Nay, ye yourselves do wrong and do harm, and that to your Brethren.* Wherefore, when we see men's poverty so extreme, that they have need to have all forgiven unto them, we must be content, not by constraint, but willingly to loose sometimes the principal. It is a silly shift to say, I do nothing but that which Law warranteth me: for we must also be able to say; I have done nothing but that which a good conscience hath warrented me; which equity hath warranted me; which love hath warranted me; and (that which is more then all the rest) I have done nothing, but that which the profession of the Gospel of Christ hath warranted me. If we can say this truly, we have comfort in God, and peace in our own hearts. This is it which the Apostle speaketh touching himself, and his own practice; *We have not used this power, but suffer all things, that we should not hinder the Gospel of Christ.* We must diligentlie consider our calling, and labor to bring forth the fruits of the Gospel, that the name of God be not evil spoken off.

Thirdly, albeit we ought not to be rough or rash in exacting our own, but to deal mercifully, and to bear patiently with the poor: yet this must not give men liberty, to gather other men's goods into their hands, and then to defraud them as much as they can. There be some,

that under a color of Religion, will cozen and deceive, creeping into men's bosoms, borrowing and getting from them what they can, with a corrupt mind and a guileful conscience, and spending it in idleness, in ryotousnesse, in drunkenness, & such like leudnesse. These are they, that when they are demanded to pay their due, will be ready to curse their Creditours, and to keep from them their goods with a strong hand, and then upbraid them with covetousness, with miserableness, with extortion, with oppression. Yea, some are so unthankful, so proud, and so wicked, that they receive the favors of men, and their friendship toward them, as matters of duty; insomuch that some will say; what have these Rich men done unto me, but they were bound to do that and more also? And what is this in comparison of that, which by the Commandment of God they owe unto me? Thus, while these men ask relief, they think they require nothing but their own, and that others are much indebted and greatly beholden unto them, that they will take an alms at their hands. Others (who yet are more proud and profane) do shamefully abuse, not only the liberality of the rich, but the very word of God it self, framing it to serve their own turn, and wresting it to please their own humors, pretending that they *Ought to lend, looking for nothing again.* Thus they bend their Scriptures which way they list, not knowing what they say, nor understanding the purpose of Christ. For first, to speak properly when we look for nothing again; we do not lend, but give. When a Man lendeth, he may look for his own; whereas he that giveth, doth it freely.

Again, the purpose of our Savior is to be considered, who in that place moveth us to do good one to another, with a single eye, and with a simple heart; not to love, because we would be loved; nor to do pleasure, because we would receive the like; but to love even our enemies, of whom we have no kindness again. For in the words going before, he saith; *If ye love them which love you, what thank shall ye have? For even the Sinners love those that love them, &c. And if ye lend to them of whom ye hope to receive, what thank shall ye have? For even the Sinners lend to Sinners, to receive the like.* Then afterward followeth the former sentence which these men allege; *Love ye your Enemies and do good, and lend, looking for nothing again;* that is, for no such pleasure at their hands, do not lend to them at one time, to the end that they may lend to you another time: for this were to respect more our own commodity, then their necessity; and the love of our selves, more then the love we bear to our Brethren. It standeth not with the rule of Charity, to give away part of our goods with this condition, that he pleasure us in the like with that which he hath. For these give or lend nothing, but to those of whom they hope to receive the like; and therefore obey not the counsel of Christ, that would have those called and invited to our Tables, which cannot bid us again, nor give us any recompense. So then, we must show our selves willing to make the poor partakers of that we have, although they be not able to do the like for us. This is it which our Savior meaneth *By lending, and looking for nothing again:* And thus much touching the natural Interpretation of that place, which these men abuse and pervert, as they do also other Scriptures. But to leave them, and to return to the former matter; It is a pernicious kind of Theft, in former days scarce heard off, or at the least not so commonly practiced, that men regard not how great sums, or what value of other men's good they get into their hands. If a man be holpen in his need, and he forget it; if he do not ackno•...ledge it; if he do not pray to God to requite and recompense it,

when himself hath no means to do it, he abuseth the liberality shown toward him, and is no better then a Thief. But to gather the wealth of others to our selves, and to borrow Money, or take up Wares of credit, as far as they can be trusted; of one, an hundred pound; of another, fifty; of one more, and of another less; never purposing to repay, but as soon as they have laid held on it, to break up, is a more monstrous kind of robbery then the former. For then a report is noysed abroad that they are Banckrupt, and by and by an agreement must be sought with their Creditors, to satisfy them forsooth with the third, with the sixth, with the tenth part: they purposing afterward to live upon their stolen goods and the labors of other men; whereby oftentimes it falleth out, that many godly and honest dealing men are utterly undone, and their poor Wives and Children brought to great poverty. It is made a property of the wicked by the Prophet, to make care to borrow, but to take no care to restore. *Psal.* 73. *The wicked borroweth and payeth not again, but the righteous is merciful and giveth.* It testifies the wonderful care that was among the Servants of God to make restitution, in that when the Iron where-with one was felling of a Tree fell into the Water, he cried out and said; *Alas Master it was but borrowed.*

Whereby it appeareth, he was more troubled for the lack and loss of it, then if it had been his own. It is likewise to be considered of us, which the Apostle *Paul* teacheth. Rom. 13. *Owe nothing to any Man, but to love one another: for he that loveth another, hath fulfilled the Law.* Wherefore it standeth us upon, to restore the things we have borrowed, and to pay those to whom we are indebted; albeit, it be with the sale of the necessary things we have. The Widow of the Sons of the Prophets, at the commandment of *Elisha,* selleth the Oil that God sent her to pay her Creditor: as we see 2. *King.* 4. for the Prophet said unto her; *Go and sell the Oil, and pay them that thou art in debt unto, and live thou and thy Children upon the rest.* Where we see, God would not have the Creditor defrauded, but rather then the debt should be vnpaide, the Lord himself would pay it: and the Prophet did not give her counsel to rail and rage against the Creditor; to call him a Miser and covetous Cormorant, or to live in excess and abundance, without care to satisfy that debt which might be demanded: but charged her first of all to pay the whole, and if any were left, she and her Children should feed upon the rest. But some man may say, what if we be not able? What if we have nothing wherewith to pay? What are we then to do, or what course are we to take? I answer, God accepteth of a ready and willing mind, where there is no farther strength or better ability. Offer thy labor and service; show thy repentance and remorse of conscience; testify the truth of them by thy sorrow and tears, and if ever God make thee able, thou must do it actually.

It may be further objected, though a man be able to restore, how if in doing it, he shall utterly shame himself and his profession? If this of necessity must follow, make choice of some faithful Friende that may perform this duty for thee, and conceal thy Name. Secondly, it is better to seek the praise of God, then the praise of men. Thirdly, honor, and praise, and peace, are promised to all that be truly converted: and the reward of sin not repented off, is shame, and reproach, and contempt, both Temporal & Eternal; according to the Testimony of the Apostle, *What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death: but now being freed from sin, and made Servants unto God, ye have your fruit in holiness, and the end everlasting life.* But if it be farther asked, How if the parties be dead, or

what if I know not the special persons whose goods I possess? I answer, restore them to their Heirs; if they have none, or thou know none, yet keep them not with thee, they will kindle a fire in thy Family, that shalt wast all thy wealth and store, till nothing be left. In this case make the poor their Heirs, deal as *Zacchaeus, Luke* 19. *Be merciful toward them.*

Lastly, the question may be demanded, whether the Son be bound to restore the goods, which the Father hath gotten by oppression? I answer briefly, whatsoever the Son knoweth to be evilly gotten, cannot be justly kept from the lawful and just owners thereof. *Ezek.* 18, 14, 15. &c. Prov. 28, 8. If the Son follow the abominations of his Father, and walk in them, or approve of them, he maketh himself guilty of the same offenses also.

Lastly, seeing it is our bounden duty to forbear, and sometimes to forgive such as are poor and not able to pay: we may gather from hence, for the strengthening and confirmation of our Faith, that much more will God with patience forbear, and in mercy forgive us our debts and trespasses. He teacheth us to ask forgiveness at his hands, *Being assured of it if we forgive.* He chargeth us to forgive, *Not only seven times,but seauenty times seven times.* He instructeth us, *That ifour Brother sin against us seauenty times in a day, and seventy times in a day turn again to us,* saying; *It repenteth me, we must forgive him.* We have not one drop of that infinite mercy that is in God, whose compassion is higher then the Heavens, and greater then the love of Parents toward their Children. He that commandeth mercy to others, will not be unmerciful himself: and he that forbids cruelty to others, will remember to be merciful himself. It is the greatest dishonor done unto God that can be, to doubt of his favor, and to call his loving kindness into question. We must build upon his promises as upon a stable and steadfast foundation that shall never be removed. Heaven and earth shall pass away, *But his word shall not pass away.* We have the word and Oath of God, as two unchangeable Witnesses, so that it is impossible that he should lie, or we be deceived. We have the Sacraments of God as two Authenticke Seals, to ratify his promises, and to make them most sure unto us. We have the earnest penny as a certain pawn left unto us, *And the spirit of adoption testifying with our Spirits, that we are the Sons of God.* We have the grace of Sanctification written in our hearts, whereby we are dead to sin, and crucified unto the world.

Wherefore, seeing we have so many ways to warrant his gracious goodness unto us; why do we yet stand in doubt? and wherefore are our minds wavering in his mercies, *As a Waue of the Sea tossed by the violence of the Winds?* Let us enter into our own hearts, and consider our own dealinges toward our Brethren. If we find our selves ready to forgive, and inclined to remit the injuries done unto us, and willing to release, or at least to forbear the debts, that we may worthily challenge of many our poor and needy brethren: we may from this compassion toward them, gather an undoubted persuasion (as a necessary conclusion) to our selves, that his mercy should be extended in great measure toward us, & that he will never forget his wonderful compassion, knowing that whomsoever he loveth, undoubtedly he loveth unto the end. He is never weary of well-doing, his gifts are without repentance. He is not as man, that he should lie; nor as the Son of Man that he should change, *With whom is no variableness, nor shadow of turning.*We are variable and unconstant, but he is always the same, and will make good the words that are gone out of his own mouth.

[*Let me obtain this pleasure in the Lord, &c.*]

The Apostle in these words doth testify, that these things which he requested of *Philemon* were in the Lord; that is, agreeable to the will of God. He doth not crave them to please himself, or to pleasure *Onesimus* only, but he asketh them, because he knoweth that the obtaining of the same will be acceptable to God. Here then he showeth what ought to be the end that we propound to our selves, in making suites and requests to others; we must consider, not so much what may content us, as what God commandeth and alloweth. From hence we learn, that whatsoever we do move, desire, provoke, and persuade others to do, must be in the Lord; that is, warrantable, and conscionable, standing with the will of God and a good conscience. This is it which the Apostle handleth. *Phil.* 4. *Whatsoever things are true,whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are worthy love, whatsoever things are of good report; if there be any virtue, or if there be any praise, think on these things.* And afterward in the same Chapter, commending them for a work of mercy; he showeth, *That it was an odour that smelleth sweet, a Sacrifice acceptable and pleasing to God.* Likewise *Ester* 4. 14. When *Mordecai* would persuade *Ester* to adventure her credit and life in the behalf of the Church, which was sold to the mercy of the Sword, and to the tyranny of the Enemies; he showeth the equity and lawfulness of it, though it were dangerous for her, and threatened death unto her; *Who knoweth whether thou art come to the Kingdom for such a time?* As if he should say; Thou owest this duty to God and service to his Church, being advanced to the Kingdom for this end and purpose, and therefore it is well-pleasing in his sight. Thus doth *Nehemiah* exhort the Rich and the Rulers among the peoole, to restore the Lands, the Vine-yards, the Olives, the Houses, together, with the hundred part of the Silver, and of the Corn, and of the Wine, and of the Oil that they exacted of them; showing, that in so doing, *They should walk in the fear of God, and redeem themselves from the reproach of the Heathen.* Thus the Apostle persuadeth the *Thessalonians* to sanctification, *Because it is the will and pleasure of God, who hath not called us to uncleanness, but unto holiness.* By all these consents, as by most strong Evidences and firm Witnesses it appeareth, that we ought to have the warrant of God's word and approved will, to allow whatsoever we require or provoke others to do.

This will be made very plain and manifest by sundry reasons. First of all, true love will require only such things as are honest. Such as proceed further, and make their own will the rule and line to square out other men's actions with all, do want true love, and are not indeed true Frrendes. The Apostle describing the Fruits and effects of love, saith; *It rejoiceth not in Iniquity, but rejoiceth in the truth.* It is a good & sound note of a right friend, to request such things only as are just and seemly. The very Heathen by the light of nature could see thus far, and teach how far we are bound to pleasure and profit our friends.

Secondly, such requests as are lawful and laudable, do give warrant in craving, boldness in asking, and comfort in obtaining. Such requests shall never make us ashamed to move them, nor cause us to take the repulse or denial when we have moved them. We see this in the example of *Mordecai,* when he craved of *Ester* to make intercession for her people, she looked more into her own danger, then into the Churches deliverance; and respected more her own

person, then their safety: notwithstanding, he knowing his request to be honest and lawful, would not give over, but continued his suit; though he were delayed, yet he was not daunted; though he were denied, yet he was not discouraged; but went forward boldlie, until he received a gracious answer. The like we see in the Woman of *Canaan,* who came to Christ for her Daughter, that *Was miserably vexed with a Devil;* albeit, she received a three-fold repulse, or a three-fold delay; yet such was her Faith, that she would take no denial, but did stride over all things that might seem to hinder her, and never would cease until she had obtained her request. Whereby we see, that her honest request was granted, and she went not away empty.

Thirdly, such motions receive a blessing from God. If we crave and desire nothing at the hands of others but that which is right, our persuasions shall be accepted of God, who hath the hearts of all men in his own power, to change and alter as it pleaseth him. When *Ester* asked of the King to have her life given her, at her petition, and her people at her request; she had it granted, and more also then she asked. On the other side, unlawful and ungodly suits, do oftentimes turn to the confusion of such as obtain them; albeit they may flourish for a time, yet in the end they are snared with the words of their own mouth. We see this in the example of *Haman,* who after he was exalted in honor next unto the King, he craved of the King very earnestly, *That all the Jews should be slain and put to death in one day:* this he obtained, and prevailed in his suit, but he never lived to put it in execution, but was hanged on the tree which he had provided and prepared for *Mordecai.* Wherefore, seeing it is a chief and principal rule in friendship, to request and require only honest things; seeing such requests (though they be great) give comfort and assurance of obtaining, and seeing they receive a blessing at the hands of God: it followeth, that whatsoever we provoke or procure men to do, must have a fair warrant, and be agreeable to the will of God.

The uses of this doctrine are not to be omitted. First, we learn from hence other truths for the strengthening of our Faith. So long as any of our Brethren ask that which is good, & crave of us to give our consent to that which is lawful, we ought to have our ears and our hearts opened to hearken unto them. No request among ten thousand is more reasonable, then when the word of exhortation is offered unto us, and we are moved to repent, and bring forth the fruits of amendment of life. So long as we follow our own lusts, and delight in the profaneness of our corrupt hearts, we walk in darkness, and in the shadow of death, and run the way that leadeth to destruction. If then any come unto us, and persuade us to turn unto God, and to forsake our former ways: who are better, or greater, or surer Friends unto us then these? For who can wish us greater good, or procure us greater benefit, then to seek to save our souls, and to make us inheritors of God's Kingdom? We ought therefore to make much of them, and not send them away from us weeping. These seek not themselves, but us; they aim not at their own profit, but ours; it is our duty one to another, to exhort one another, while it is called *To day.* Are they charged and commanded to have mouths to speak unto us, and ought not we to have ears to hear them, and hearts to obey them? On the other side, it is necessary to deny whatsoever is unjust, and dishonest, and unreasonable, whatsoever we are required, and by whomsoever we are importuned. For as it is a commendable virtue not to deny, or delay a Christian request put up unto us: so is it as

praise-worthy, to refuse to hearken and yield to any unlawful and wicked desire. What though we be dear friends, or great acquaintance, or near Brethren? What though we have a mutual communion of good things among us? Should we therefore abuse this conjunction that we have one with another? It is accounted by the Heathen Philosophers, as the first Law to be observed in friendship, that we neither request things shameful and dishonest, neither do them when we are requested. It is an absurd thing to imagine, that they which refuse to gratify us in ungodly things, and to follow our corrupt minds, and to be ready at our pleasure, to call light, darkness, and darkness, light; good evil, and evil good; should be said to part friendship, and to transgress the limits of peace and concord. For it is a base and blind excuse, and a weak pretence, not to be allowed; for a man, when he hath done evil, to confess he did it for his friends cause, or at his friends request. There is no man so closely tied unto any, that for their sakes he should submit himself to that which is evil, and so make himself partaker of their sins. There is little difference between him that committeth evil, and another that yieldeth to the committing of it. Let us therefore know, that God requireth of us this duty, to take diligent heed that we give no consent to evil, nor incline our hearts to obey those that would provoke us unto it. They are Instruments of the Devil, that would draw us to iniquity, and pull upon our own heads, the heavy wrath and displeasure of God: so that we ought as much to abhor them, and to fly from them, as if we heard the Devil himself speak unto us, and therefore to say unto them; Come behind me Satan, or avoid Satan, thou art an offense unto me.

We have a worthy example of this in *Joseph,* when his Masters Wife cast her eyes upon him and said; *Lye with me,* he hearkened not unto her, but denied her request, and refused to be in her company; *Behold* (saith he) *my Master knoweth not what he hath in the House with me, and hath committed all he hath to mine hand: there is no Man greater in this House then I: neither hath he kept anything from me, but only thee, because thou art his Wife: how then can I do this great wickedness, and so sin against GOD.* A Carnal Man, that is nothing else but a Lump of Nature, and a Mass of Flesh, and an heap of corruption, would marvel much at the great simplicity of *Joseph* in this place, and think he dealt like an unwise man, who by obeying his Mistress, might have gotten great honor, purchased much favor, and rid himself from much trouble, which afterward he fell into; as well through the false accusation and information of his Mistress, as also through the rashness and hastiness of his Master. Yea, *Joseph* himself, if he had looked no farther then to the beholding of glory and prosperity, might have reasoned thus with himself; What shall I do in this case? I am in great trouble on every side. If I do not consent unto her, I shall be falsely accused, evilly entreated, hardly imprisoned, and cruelly handled; I shall live in all woe and misery all the days of my life: were I not therefore better to hearken unto her voice, and thereby avoid all these troubles that hang over mine head: whereas on the other side, I am likely by her means, to come to honor and preferment, and to be in greater credit in my Masters House? He doth not thus consent with Flesh and blood, neither consent to her filthy lust; to the dishour of God; to the injury of his Master; to the blot of his own name; and the wounding of his own conscience: but standeth at denyance and defiance with her, notwithstanding her great flattery and daily importunity. Thus ought it to be with everyone of us, though it be our Master, our Governor, our Parents, our Friends,

we must not yield to them in evil; we must not grant any wicked requests that may bring us out of favor with God, and procure his just judgments to come upon us. It were better for us to be out of favor with Men, then out of favor with God: and to fall into their hands, then to sin in the sight of the Lord. It were better to endure a little reproach for a small season for well-doing, then to undergo the wrath of God forever, for evil-doing.

The Mother of *Zebedeus* Children came with her Sons to Christ, worshipping him, and desiring a certain thing of him; to wit, that her two Sons might sit; the one at his right hand, and the other at his left hand in his Kingdom: he denied them, and said; *Ye know not what ye ask: are ye able to drink of the Cup that I shall drink off, and be baptized with the Baptism that I shall be baptized with all?* The like we see in *Peter* and *John,* when they were commanded in no wise to speak or teach in the Name of Jesus, they answered unto them; *Whether it be right in the sight of GOD to obey you rather then God, judge you?* This is duly to be considered, and carefully to be practiced of us. Let us not be carried away with the enticements and suggestions of others, knowing that if we follow their direction and counsel in evil, we shall incur the same punishment with them.

Secondly, this serveth to reprove and condemn their folly, that in making suites and requests, never consider what they ought to ask, and what another may grant unto them; but respect their own lusts; anger, malice, revenge, honor, and advantage. What did the Wife of *Potipher* respect in her raging and burning lust? Did she respect the Covenant of GOD, or the credit of her Husband, or her own honor or honesty? No, uncleanness had possessed her heart; Lust carried her eye; Impudencie ruled her tongue; and all partes of Soul and Body were out of order. The Mother of *Solomon* requested (as she thought) a small request of him, that *Abishag* the *Shunamite,* might be given to *Adonijah* his Brother to Wife: and the King promised not to say her nay: but when he heard it, he revoked his promise, denied his Mother, and executed *Adonijah,* as one that aspired to the Kingdom. Wherefore, she was not well advised what she asked.

The like we might say of *Herodias* & her daughter. For when *Herod's* Birthday was come and kept, the dancing Minion pleased the eyes of a light & lascivious King, so that he promised with an Oath, *That he would give her whatsoever she should ask: and she being before instructed of her Mother,* said; *Give me here John Baptistes head in a Platter.* The mark that these lascivious Women sought after in this request, was the murthering and making away of *John,* which also followed the giving of this counsel, and the asking of this request. It is an evil thing, to make any evil motion; yea, albeit no evil follow after it, and albeit no consent be given unto it. It was evil in Satan the Tempter, to tempt our Savior in the Wildernsse; albeit he found nothing in him, and could fasten no infidelity, no presumption, no sin upon him. So is it in his Instruments, although they cannot prevail to seduce any unto sin, and draw them to offend God; yet they have wicked hearts and intents, in laying snares and baits to entrap others. We see this in *Joseph's* unchaste Mistress, albeit she could not draw away his heart from the fear of God, nor weaken the Faith he had in him, yet her sin was not the less, nor her purpose any whit the better. We see this likewise in the suit that *Haman* propounded and obtained; *If it please the King, let it be written that the Jews may be destroyed.* Now albeit the

Church was delivered, yet his malice was insatiable, and in the ende turned to his own destruction. This ought to terrify all graceless Suppliants, that make no choice or conscience what they demand: for when they are not careful to desire such things as are warrantable and consonant to the will and heavenly pleasure of God, their own requests do many times in the just judgment of God, turn to their own confusion. Wherefore it standeth all men upon, to look with a single eye into the cause which they mind, before they seek it, and sue for it; that it be just, reasonable, conscionable and honest: against such, as never have in themselves such consideration, but so they may speed in their purpose, they regard not what they desire. This is a point worthy to be marked of all, especially of those that depend upon others to be advanced and preferred. It is a grievous sin to abuse the favor and authority of others, to bring their bad and lewd purposes to pass. It is the manner of many men that are in credit with great persons, to be bold to solicit any of them without difference or due regard of equity; not considering the lawfulness or unlawfulness of the thing; the making or marring of others; the doing of good unto them, or the utter undoing of them. Hence it is, that *John the Baptist* exhorteth the Soldiers that came unto him to be instructed; *Do violence to no Man, neither accuse any falselie, and be content with your wages.* We must therefore take heed what we ask, & into what inconveniences we draw and drive others into. Our requests must be seasoned with the fear of God.

Lastly, we learn, that no man hath an absolute power and authority over others, but limited and restrained within certain bounds. *Paul* had the highest office of Apostleship committed unto him, yet he could not require and command what we list, he could go no further then the will of the Lord, which is declared and doubled in this place. Albeit God have lifted up our heads above others, and made us Rulers to command, yet we cannot command what we list. The Master must remember, *That he also hath a Master in heaven.* The Father must consider that he also hath a Father which is in Heaven. Such as are inferiors, are not bound to yield an absolute obedience in all things, but they are tied to obey their Superiors, so far as they do not disobey the Superior power, which is above all power in Heaven and earth. Whatsoever they are commanded to do, can bind the conscience no farther then standeth with the pleasure of God. It is not enough for them to say; I was moved to it by others; I was commanded to do it; it lay not in my power to prevent it or resist it; I am under the jurisdiction of others, and am tied to obey. This will not go for currant payment, but beareth a counterfeit stamp; it is like the Fig-leaves of *Adam* where-with he covered himself, which served his turn well enough, until God came to examine him, and to enter into judgment with him. So these weak excuses, seem wise reasons to justify our wicked obedience, until they come to be searched and sifted by the light of God's word. For this cause the Apostle teaching subjection to Parents, saith; *Children, obey your Parents in the Lord, for this is right.* Whereby we learn, how to understand that precept which seemeth to exact a general or universal obedience, *Coloss.* 3. *Children, obey your Parents in all things;* namely, that it must be in good and lawful things.

In like manner, as the obedience of Inferiors is instinted and restrained, not left at random and at liberty; so the jurisdiction of such as are in Superior places, is not so great, as to tyrannize over men's consciences, to require what they please, and to command what

seemeth good in their own eyes; but it must know the bounds that God hath appointed, and not exceed the same. This made the Apostle say to the Church of the *Corinthians,Be ye followers of me, as I am of Christ.* He chargeth them to go no farther with him, then they saw him to walk with Christ; and therefore in another place he showeth, *That if any Man or any Angel from Heaven should Preach otherwise then they had received, he must be holden accursed.*

This serveth to reprove all such as bind their Inferiors to do whatsoever they command. This is to set up our selves instead of GOD. Absolute obedience in all things without restraint is due to none, but unto him that hath an absolute power and command over all Creatures. His authority is infinite, and receiveth no limitation. As for the Sons of men, how great soever their power be; yet it is finite, and it urgeth us no farther, then they have warrant to command us.

Wherefore, they are greatly deceived, and take too much upon them, that think themselves abused, their places contemned, and their authority diminished, when they are not in all things obeyed. Nay, they themselves do not sufficiently know themselves, nor their high callings, that look for more then is due unto them, and require of their Inferiors, so much as they with a good conscience cannot perform. These are they that say; Do they not owe us a duty? Are they not under us? Have not we power over them? May not we command subjection and obedience unto us? True it is, all reverence and obedience is due unto them in the Lord; but if they will have subjection against the Lord, and against his will, they forget their places, they take too much upon them, and they usurp a Dominion that was never committed and communicated unto them. Let all that are in authority, beware of this pride of heart, and advancing themselves above that which ought to be in them.

This we see to have been in *Saul,* as he persecuted *David* from place to place, so he commanded the Sergeants that stood about him, *To turn and slay the Priests of the Lord;* as if they were bound to do it at his desire. The like appeareth in *Absalom,* when he would satisfy his own malice, and revenge the dishonor done to his Sister *Tamar,* he commanded his servants, saying; *Mark now when Amnons heart is merry with Wine, and when I say unto you; Smite Amnon; kill him, fear not, for have not I commanded you? Be bold therefore, and play the Men.* He doth not go about to persuade their consciences of the lawfulness of the fact, but he is blind himself, and seeketh to blind the eyes of other; he is carried away with malice, and filleth the hands of others with blood. Thus are the wicked possessed with pride, and presume in the height of their iniquity, that all their ungodly commandments whatsoever, are to be obeyed. But as they are reproved that execute whatsoever they are required to do; so are they reprehended, that will require everything that they list, to glut their own anger and malice. They that do command, and such as are commanded, are both culpable of judgment. *Saul,* in commanding to slay the Priests of the Lord, was an horrible Murderer; so was also *Doeg,* the Executioner of it.

Absalom charging his Servants to kill his Brother, was a detestible Parricide; so also the Servants had their hands defiled with blood that obeyed his commandment. Let us therefore all of us remember the rule of the Apostle. 2 Cor. 13. 8. *We cannot do anything against the truth, but for the truth:* So let all Superiors say; We can command nothing against the Lord, but for

the Lord. And let all Inferiors say; we cannot obey against the Lord, but in the Lord; and whether it be better to obey God or Man, judge you. We must all consider, before we require obedience, what it is that we would have done, that we may have warrant to exact it; and others comfort to execute it.

[*Refresh my Bowels in the Lord.*]

This is another variable phrase, whereby the Apostle requireth, that *Onesimus* be received again into his Masters service. This earnestness for him argueth, both that the Man before his calling was most wicked; but now after his conversion, was turned to be most godly and religious: besides, that his Masters heart was wonderfullie estranged from him. So then, we are herein to consider two things: first, that unless he had greatly wronged his Master, and done him injury in some heinous manner, the Apostle would not have been so vehement, nor have doubled his request for him.

Secondly, unless he had been throughlie assured and persuaded of his unfeigned repentance, doubtless he would never have pleaded his cause with such effectual Reasons, earnest asseuerations, and often repetitions. Now, in these words of comforting and refreshing his Bowels, he witnesseth; that he should receive exceeding great joy, if *Philemon* would release *Onesimus,* and receive him into his love and favor again, as he desired of him.

We learn from hence, that it is a special duty required of us, to rejoice at the good and benefit of our Brethren, both in Temporal and Eternal blessings. When we see any good befall them in matters concerning this life, or the life to come, it belongeth unto us greatly to rejoice, and inwardlie be comforted. The practice hereof we may behold in *Jethro,* when *Moses* told him all that the Lord had done unto *Pharaoh* and to the *Egyptians* for Israel's sake, and all the travail that had come unto them by the way, and how the Lord delivered them; *Jethro rejoiced at all the goodness which the Lord had shown to Israel, and because he had delivered them out of the hand of the Egyptians.* The like appeareth in the Virgin *Marie,* Luke 1. 39. *She arose in those days and went into the Hill Country with hast, to a City of Judah, she entered into the House of Zechariah, and saluted Elizabeth.* They had both tasted of God's great mercy, and had experience of his mighty power: *Elizabeth* conceived in her old age: *Marie* conceived being a Virgin, and *One of them rejoiced with the other,* in a mutual feeling; not only of the goodness of GOD toward themselves, but of his loving kindness toward each other. The same we see afterward, *When Elizabeth's time was fulfilled that she should be delivered, she brought forth a Son: and her Neighbors and Cozins heard tell how the Lord had shown his great mercy upon her, and they rejoiced with her.* The same affection did the Angel fore-show to *Zacharias* to be at his birth; as appeareth in the former part of the same Chapter, Luke 1. 14. *Thou shalt have joy and gladness, and many shall rejoice at his Birth.* The Apostle *John* testifieth, that *He rejoiced greatly, when he found the Children of the elect Ladywalking in the truth.* So the Apostle *Paul* writing unto the *Thessalonians,* one of the most excellent Churches that ever was planted, calleth them *His Joy, his Crown, his Glory.* By all these examples we may see, that men ought greatly to rejoice and be glad when they behold any good to befall their Brethren.

The Reasons are very plain. For first, we ought to be of like affection one toward another, as members of the same body. If we do draw nourishment from Christ our head, we must yield mutual help one to another. Thus the case standeth in the Members of our natural bodies: and this we are put in mind of, Rom. 12. 16. *Be of like affection one toward another, be not high minded, &c.* We have many members in one Body, and all Members have not one office: so we being many, are one body in Christ, and everyone, one another's Members. Seeing then, we are so neerelie coupled together, our joy ought not to be private to our own selves, but mutual.

Secondly, true love worketh hearty joy for the good of him whom we love. Where there is no true love, there can be no joy, but envy at the good estate of another. Every good and godly thing that we see upon them, will be judged to be too much; and every cross that we see upon them, will be judged to be too little. But if we do indeed love them, and have our hearts joined unto them, we will rejoice and be glad in their good, as in our own. This is it which the Apostle *Paul* speaketh, as we have shown you before, 1. Corinth. 13. 6. *Love rejoiceth not in Iniquity, but rejoiceth in the truth.* So then, forasmuch as we are members one of another, and that wheresoever and in whomsoever true love is to be found, there will also follow a rejoicing in the good things that befall unto him whom we love: we may well conclude, that when we see God any way good and gracious to our Brethren, whether it be in matters of this life, or in things belonging to the life to come, we ought to rejoice and to be glad thereat.

Let us now proceed and pass to the Uses, and so apply this to our selves. First of all, seeing we are to rejoice at the good of our Brethren, as at our own good; it is our duty to be sad and sorrowful at the hurt and loss that cometh unto them. This is that use which the Apostle deducteth from the contrary, *Rom.* 12. *Rejoice with them that rejoice,and weep with them that weep.* This serveth to reprove such as are dull and senseless, that they cannot rejoice at any grace or blessing bestowed upon their Brethren, they are not affected at it, they care not for it, they delight not in it, they are not comforted by it. This deadness of Spirit turneth us into the Nature of Beasts; nay, maketh us worse then brute Beasts, who are not wholly without natural affections. It is made a note of a ve•... wicked and ungodly Man, *To be without natural affection, and to be merciless.* The Apostle chargeth us, *To be affectioned to love one another with brotherly love.* If a Man should be smitten and wounded, have Pinnes or Bodkins thrust into him, and yet never stir, or move, or wag at it, all men would conclude he were past feeling, and without life, and approaching to death. So is it with us, if we can behold the miseries of our Brethren, and never be touched at it, nor troubled with it, we are as dead men, and as rotten members. Secondly, if it make against them that are as stocks and stones, and are never a whit moved or cheered at the prosperous estate of their Christian Brethren; then they are much more to be reprehended, that rejoice at the ruin and downfall of others, reproaching them, insulting upon them, laughing them to scorn. These men have no spark of true humanity, but are destitute of all Charity, which ought to abound in us toward those that are in misery.

These are far from being grieved at other men's troubles, that after a sort feed upon them, and make a sport at them. If we were in trouble, and any should thus deal with us, that is;

not pity us, but make a pastime of us; not comfort us, but deride us; not mourn with us, but scoff at us; we would think our selves greatly abused and injured at their hands. That which we could not have men offer unto us, that we ought not to do unto them; according to the rule of Christ our Savior, Math. 7. 12. *Whatsoever ye would that men should do to you, even so do you to them: for this is the Law and the Prophets.* This is the substance of the second Table: And thus far did diverse of the Heathen see. They saw this to be a very great cruelty, and a savage and brutish usage of men, to throw them down that are ready to fall, and to cast them flat on their faces that begin to stumble. If these Men did but consider that all troubles are of GOD, and that no troubles befall to others, but are incident to the Nature of Man, and may come upon our own heads, it would be an effectual means to hold us back from jesting and scorning at others, in as much as it bringeth the wrath of God upon us and our posterity.

Secondly, seeing it is our duty to be glad thereat, when any good things befall our Brethren; it standeth us upon to search and enquire in love after the condition of the Saints in particular, and of the Church in general. For how shall we rejoice and be glad at their good, if we be not careful to know in what state they are, and how they fare? This duty we may see practiced in the holy Scriptures; by *Abraham, Lot, Nehemiah, David,* and diverse others, who were both careful to succor and relieve such as were in distress, and watchful to inform themselves of the wants and necessities of their Brethren. And thus we may see how one Church provideth for another, as the Church of *Antioch,* of *Macedonia,* and of *Corinth,for the poor afflicted Members of Christ that were at Jerusalem.* This reproveth such, as albeit they see the troubles of the Church with their eyes, and hear the complaint of the poor with their ears, yet shut their eyes, and stop their ears, and pass by them, as the Priest and Levite did, when they saw him that fell upon Thieves lie wounded and half dead. These shall find as little mercy at the hands of God, as they show to their afflicted and distressed brethren. If then we would find mercy in time of need, let us show mercy and comfort in the time of calamity, when our Friends, our Neighbors, our Kindred are in trouble. And albeit we never see our Brethren lie in their affliction, nor over-whelmed with sorrow, that we should succor them, yet are we not thereby justified and discharged, unless we also have been careful to enquire of others how they do, what they want, and wherein they stand in need of our help. It is recorded of *Abraham* and *Lot,* that while they offered their service to entertain strangers, they received Angels into their houses at unawares. When *Nehemiah* met with some of his Brethren that came from *Jerusalem,* he tarried not until they made relation of the estate of the Church, to testify his zeal to God's worship, his love to the poor Saints, his desire of the prosperity of the faithful, but he prevented them, and asked earnestly of their welfare. Thus did *David* remember the kindness between him and *Jonathan,* and forgot not to show it to his posterity, and to the house of *Saul:* and albeit he had dealt graciously and mercifully with many, yet he called for more, and left none of them unregarded.

Let this affection rule in us, and draw out of us this testimony of a loving heart. Many there are, that will seem to be friends of the Church, and to regard the good thereof, and when help is craved of them, will not be behind hand to deal liberally toward the relieving thereof. This is a good beginning, and a commendable virtue which is to be cherrished in them, for there are hundreds and thousands that never come so far, nor proceed to this step, but

declare themselves either open enemies, or senseless *Newters,* that look only to them-selves, but have no feeling of the estate of others. Nevertheless, if God have given unto us a bountiful hand, we must not rest there, and stand at a stay, we must learn a farther lesson, and ascend up higher, and show more love to the Church, then to give to them that ask, and to succor such as we see in necessity; for we must give an account of a farther duty, even use our tongues that God hath given us to inform our selves in the knowledge of their condition that we see not, that are absent from us, that are unknown unto us. We see how desirous and greedy men are of news, and to enquire of Travelers the estate of places and persons, that they may seem to be ignorant of nothing: and in this they are very *Athenians,* who gave themselves to nothing else, but either to tell, or to hear some news. But this desire of novelty, argueth the vanity of our minds, or serveth to the delight of the outward man, or at the farthest bringeth with it only a momentary pleasure, and slender profit. If we would know such news as may delight our selves and others, and bring great pleasure, and greater profit both to our selves and others, let us inquire how the poor people of God do, let us ask of their welfare, let us use all means to know their estate; this shall be well pleasing to God, comfortable to our selves, profitable to the Church, and auayleable to stir up others to follow our example.

Thirdly, if it be required of us to be touched with a feeling of the good things that come to our Brethren; then it followeth, that we ought much more to be moved to rejoice at our own good. He will never be glad at the benefit that befalleth another, that is no way affected at the good that befalleth him-self. When we have the means of instruction offered unto us, and we begin to be converted unto the faith, there is matter of exceeding great joy and gladness set before us. It hath been an old custom for men to celebtate and solemnize their birth day, the day wherein they were borne and brought forth into the world: and we have one example of it in the Gospel, of *Herod,* who *when his birth day was kept, made a Banquet to his Princes and Captains, and chief estates of Galilee.* If this were used among the Heathen, to retain in memory the remembrance of that time, wherein it was said, *A Man-child is borne into the world,* how much more ought we that are Christians, to make the day of our new birth, a day of joy and gladness, a day of mirth and delight, a day of feasting and rejoicing in the Lord, wherein we have been borne again, and made the Children of God. For the first birth is unto death; the second, is unto life. The first birth giveth us a being; the second, giveth us a good being in God; the first birth is to condemnation, the second birth is to salvation. By the first birth we are made the vessels of wrath; by the second, we are made the heirs of the heavenly kingdom. The first birth is in uncleanness; the second birth is in righteousness, and in true holiness. By the first birth, we bear the Image of the first *Adam;* by the second, we bear the Image of Christ the second *Adam.* By the first birth, we can do nothing but evil, inasmuch as the immaginations of the thoughts of our hearts, are only evil continually; by the second birth, we are enabled and strengthened by the spirit to do good, and to walk in the ways of God that are well pleasing in his sight; so that this ought to be much more esteemed of us, then the former, and to comfort us above all things and times in the world. We see this in the example of *Zacchaeus,* who at his new birth was comforted exceedingly, he received Christ Jesus joyfully, he acknowledged him as the Father that begat him willingly: he made a

great feast for gladness, and gave great gifts to the poor, with all alacrity. The like appeareth in the Jailor, recorded in the Acts of the Apostles, *Who being converted, at the same time he took his two Fathers, Paul & Silas, and washed their wounds; he set meat before them, & reioysed greatly with all his household.* We ought therefore to know them that have begotten us in the Lord, and have been Instruments of our conversion.

These examples serve as a reproof against those, that never had knowledge either of the time when, or of the place where, or of the manner how, or of the person by whom they were converted and begotten again as new borne babes in Christ; that never had the feeling of this grace of regeneration. This is a wretched condition, and a fearful sign, that they savor still of the flesh, and lie in the corruptions of the old *Adam,* and know not what a second birth meaneth. Thus it was with *Nicodemus,* a man of the Pharisees, a Ruler of the Jews, and a Teacher of Israel, when Christ had taught him, *That except a Man be borne again, he cannot see the Kingdom of God,* he answered, *How can a man be borne which is old? Can he enter into his Mothers womb again, and be borne?* We see in all Churches there is an order appointed (and to good purpose) that a note should be taken, and a Register kept of our birth, and the birth of our Children. If there be a good use of this, much more benefit and comfort shall we find by the recording of our second birth, of our life in God, and our dying to sin, by remembering the time, the place, the party, & other such like circumstances, to the everlasting peace of our own Consciences, by whom we have been brought to this life. And indeed it is impossible that ever we should rejoice at the conversion of a sinner, except we have learned to conceive great joy and gladness, when our hearts are opened and softened to receive the Graces of God into them.

Lastly, seeing we are to rejoice at the good of our brethren, we must from hence be drawn to an higher and farther duty; Namely, to give thanks to God for them, as for the blessings bestowed upon our selves. It is our duty to crave of God such things as they want, and to give him the praise for such things as he hath bestowed upon them. Our joy must not be carnal, but our rejoicing must be in the Lord. If then we order our joy and gladness aright, it will lift us up to behold and consider from whence all good things proceed. We oftentimes receive at the hands of God many good gifts, but never remember to return unto him the praise. So it falleth out, that diverse will seem joyful and glad at the prosperity and happiness of their brethren, who nevertheless are tongue-tied, & never open their mouths to give glory to the giver and granter of them. We must therefore know, that it is our duty to render thanks to God for his benefits vouchsafed to his people. And this is a notable sign and token whereby we may try and examine what our mirth and gladness is, and whether it be rightly ordered and disposed, or not. If it be Spiritual, and not Carnal; Holy, and not Profane; Heavenly, and not Worldly; it will stir us up to cast up our eyes and hearts to the Father of Lights, acknowledging all to come from the seat of his holiness. The Apostle directing the Church what their joy ought to be, saith, *Phillip.* 4, 4. *Rejoice in the Lord always, again I say rejoice.* This use which now we urge of this Doctrine, is expressly confirmed and concluded in the practice of *Jethro,* as we see, Exod. 18, 10, 11. before remembered unto us: so soon as he had testified his rejoicing; at all the goodness which the Lord had shown to *Israel,* immediately he said, *Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand*

of Pharaoh: who hath also delivered the people from under the hand of the Egyptians: *now I know, that the Lord is greater then all the God's, for as they have dealt proudly with them, so are they recompensed.*

Thus *Moses* declareth, that the great works and wonders that God had shown to *Israel,* wrought great joy of heart in *Jethro* his Father in Law; but he rested not there, nor stayed in an outward rejoicing; his joy did end in thanksgiving, which sanctifieth all our mirth and gladness. For if our mouths be filled with laughter, and our tongue with joy, and yet God be shut out of our minds, there is nothing in us, but pride and profaneness of heart. Then is our mirth true mirth; and our joyfulness true gladness; when God is all in all, when we acknowledge him to be the author of it. This appeareth in the people, when God brought again the captivity of *Zion, They were like them that dream, and became very joyful: Then said they among the Heathen, The Lord hath done great things for them; the Lord hath done great things for us, whereof we rejoice.* Where we see, that their joy of heart was accompanied with giving of thanks. The like we might say of *Melchizedek* King of *Shalem,* and Priest of the most high God, who met *Abraham* returning from the slaughter of the Kings, and blessed him, saying; *Blessed art thou Abram, of God, most high possessor of Heaven and Earth, and blessed be the most high God, which hath delivered thine enemies into thine hand.* This reproveth those that know no joy, but that which is fleshly, like unto themselves, who as they are carnal, so they rejoice in nothing but that which is carnal. The end of this joy is heaviness. It is the faithful only that are of God in Christ Jesus, that can truly rejoice and be merry from the heart: as for the joy of others, it is but from the teeth and tongue outwardly, it cometh not from the inward parts. This the Prophet teacheth, *Psal.* 32, 21. and 33, 1. *Be glad ye righteous, and rejoice in the Lord: and be joyful all ye that are upright in heart:* Thereby declaring, that the ungodly and profane men of the Worlde, have nothing to do with this gladness whereof we speak: their joy is not in the Lord, but in the Flesh, it is not accompanied with thankfulness, but with all looseness, excess, and riotousnesse.

Verse 21. [*Trusting in thine obedience, I have written unto thee.*]

In these words the Apostle excuseth, that he hath hitherto been so earnest with *Philemon,* declaring, that notwithstanding his exact and effectual manner of handling the matter, he doubted not of his receiving of him into his favor again. So then, his drift is to show his good opinion of him, that he would not stick to forgive him, but yield readily to every honest & reasonable request. He knew not certainly what *Philemon* would do, he knew what wrongs he had received, and what losses he had sustained at his Servants hands; yet we see how grounding himself upon the former trial of his Faith and Obedience; he hopeth the best, he doubteth nor the worst; he trusteth in his obedience, he feareth not his denial. From hence we learn, that it is our duty always to hope well, and to think the best, not to suspect the worst of our brethren. This appeareth to have been in *Jacob* towards his Children, when they had sold their Brother, and dipped his Coat in a Kids blood, and brought it to their Father. Albeit he knew they hated *Joseph* whom he loved exceedingly, yet he would not suspect them for the murthering and making away of his Son, but said; Gen. 37, 33. *It is*

my sons Coat, a wicked Beast hath devoured him, Joseph is surely torn in pieces. The like appeareth in *Joseph,* who was betrothed to *Marie* the Mother of Christ, when he saw that she was with Child, he concluded rather, that it was by committing Fornication before the contract, then by committing adultery after her betroathing. When the matter was uncertain and unknown unto him, he judged the best. Thus dealt *Jonathan,* who was faithful toward *David,* he persuaded himself and his friend the best of his Father. For when *David* said, *What have I done? What is mine iniquity? And what sin have I committed before thy Father, that he seeketh my life?* He said unto him, *God forbid, thou shalt not die: Behold, my Father will do nothing, great nor small, but he will show it me: and why should my Father hide this thing from me? He will not do it.* There was more Charity in the son, then there was piety in the Father; for he judged better then *Saul* deserved. Likewise when the Apostle *Peter* had reproved the Jews for crucifying Christ the Lord of glory, and delivering of him into the hands of sinners, he exhorteth them to repentance, saying; *Now Brethren, I know that through ignorance ye did it, as also your Governors, amend your lives therefore and turn, that your sins may be put away, when the time of refreshing shall come from the presence of the Lord.* He hopeth the best of them, and doth not keep or hide in his heart any hard conceit against any of them. In like manner, the Apostle writing to the Hebrews, and denouncing a sharp and severe threatening against those that fall from God, deny his truth, and renounce his Religion, he addeth, *But beloved, we have persuaded our selves better things of you, and such as accompany salvation, though we thus speak.* Whereby he mittigateth and asswageth all that he had said, hoping better of them to whom he writeth. All these Testimonies, taken both out of the old & New Testament, do serve to teach us, that we are bound to judge the best, and charged not to nourish any hard conceits against our brethren.

The Reasons following will make it more plain, if anything can yet be plainer. First, it is a property of love to be charitably affected, as the Apostle testifieth in his description of it, 1 *Cor.* 13, 5, 7. *Love thinketh not evil.* Again he saith, *It suffereth all things, it believeth all things, it hopeth all things, it endureth all things.* The Wise man also teacheth, *That love covereth a multitude of sins.* So then, where Christian Love and Brotherly kindness is, there is the best opinion and judgment one of another.

Secondly, it is a fruit of a righteous man to hope the best, and to judge charitably of his Brother. The best man doth hardly suspect others to be bad. It is said of *Joseph,* Math. 1, 19. that being a just and righteous man, he was not willing to make the Virgin *Mary* that was betrothed unto him a public example, but was minded to put her away secretly. Whereby we gather, that the reason why he would not pursue his right with extremity, but conceived the best according to the rule of Charity, was, because he was a just man, ready to give to every man his own. On the other side, it is a note of a wicked man, to think or immagine the worst of men. It is a common Proverb, *A man doth muse, as he doth use;* as himself, useth to do, so he immagineth of another. He that judgeth lewdly of another, by mere suspicion or supposition, is commonly lewd himself. For such as are wicked, do think others as wicked as them-selves: and such as are Hypocrites themselves, are most forward to tax others of hypocrisy. Seeing therefore, to be charitably minded, is both a property of love, and a fruit of righteousness; it followeth, that we ought to hope the best of all our brethren.

The Uses remain to be considered. First, this serveth to reprove sundry abuses that are crept in among us, and are too common in our practice, directly condemned in the ninth Commandment; which tend to the hurt of our Brothers good name, as all hard conceits and evil surmizes, all uncharitable opinions, and suspicions, against them. The good name of a man is very precious, yet it hath many enemies. If then we be charged to conceive the best in doubtful cases one of another, the capital sin of Calumniation or slander, is hereby condemned, as the chief opposite to a man's estimation and credit. This hath many branches, that are breaches of the Law: all of one kind and Kindred, and all enemies unto the good Names of our Brethren. In this number are ranged these three, as Companions one of another: the Tale-breeder, the Tale-bearer, and the Tale believer.

The first beginner of all the mischief, is the Inuenter and Deuiser of Tales, who forgeth them in the fire of hell, who hammereth them upon the A nuile of malice and envy, who venteth them abroad, and letteth them fly upon the wings of fame and report, thereby maliciously intending the disgrace and damage of his Brother. There is no sin maketh a man so resemble the Devil, as this doth; inasmuch as he hath his name from slandering and backbyting. These men the Lord doth greatly detest, and will shut them out of his kingdom.

Secondly, hereby is reproved the Tale-carrier; the former Merchant bringeth in the wares, this man is as a Pedler to utter the wares, and to set them to sale. And thus the Scripture it self speaketh of these broachers and bringers of them, as *Levite.* 19. 16. *Thou shalt not Merchandize tales, or walk about with Tales among thy people.* This sort of men is not idle, but is always stirring up and down; they sit not at home, but frequent many places; they are not strangers, and unknown abroad, but are acquainted with many persons, and will insinuate themselves into their company. It is a notable Metaphor that the spirit of God useth, to compare them to Pedlers, or petty-chapmen. We see what the Trade and fashion of Pedlers is, so soon as they have bought their wares of someone or moe Merchants, they sel the same commodities to others. Thus it is with Backbyters and Tale-bearers; when they have gathered together a fardle of tales, of rumors, and reports; as it were with a pack of Wares, they wander from one place to another, from one house to another, from one person to another, that they may set out to sale such stuff as they have heard, and utter them in the absence of their Neighbor, to his disgrace and infamy. These are they, which increase hatred among enemies, and make discord among the best Friends. Hence it is, that *Solomon* saith, *Without wood the fire is quenched, and without a Tale-bearer strife ceaseth.* Such persons are the very plagues and poison of human society, they wound a man in his good name, they rob him of his goods, they wrong him in his friends, they bereave him of his life. This we see in the example of *Doeg* the *Edomite,* who caused the Priests of the Lord to be slain: of *Ziba* the false and unfaithful servant of *Mephibosheth,* who by slandering his Master, obtained his goods. It is a great injury to rob a man of his goods, it is an heinous Theft in the sight of God: it is a greater injury to spoil a man of his good name, which is sweeter then Oyntments, and better then Riches; for that which is stolen may be restored, but the blot of infamy is hardly or never wiped away. There is some remedy against the biting of Serpents, mad Dogs, and venomous beasts; but against the toong of the slanderer & Sycophant, there can none be found. We see that thieves (who come to spoil and to steal) may be prevented or shunned,

but who can stand before the tongues and tales of the Tale-bearer? But it is the greatest injury to bereave a man of his life; which the slanderer doth oftentimes, by sowing discord between party and party, as we shown before in *Doeg,* of whom the Prophet *David* complaineth, *Psal.* 52, 2, 4. *That his Tongue did cut like a sharp Razor, and that he loved all words that may destroy.* They are pronounced happy by the mouth of Christ that are peace-makers; are not they therefore to be holden accursed, that sow hatred among friends, as it were Darnell in the fields; that are Make-bates and pick-thanks, seeking to please the fancies of others? If then, the makers of peace be the sons of God; surely Tale-bearers, that are makers of debate, are the Children of the Devil, whose Image they bear. These are the Devils Merchants, and carry about with them his wares; they are his Apprentises or Iourny-men, and serve him for wages. And albeit they set up one Trade, yet they sell not after one fashion. Some come whispering and leasting secretly to the disgrace of others; some come glozing and perverting the words that they utter, contrary to their meaning; some have no sooner sold their commodities that they carry into one place, but they store themselves by and by with new. For, as they speak to us of other men freely, and fully, and falsely; so they will speak as largely and lewdly of us, to other men.

Thirdly, here is condemned another enemy of our name and credit, to wit; he that loveth, believeth, and entertaineth lies and slanders. These are such, as deal not toward others, as they would have others deal with them. This sin is reproved in the Law, *Exod.* 23, 1. *Thou shalt not receive a false Tale, neither shalt thou put thine hand with the wicked, to be a false witness.* This the Prophet *David* teacheth. *Psal.* 15, 3. *He that slandereth not with his tongue, nor doth evil to his Neighbor, nor receiveth a false report against his neighbor, shall dwell in the Lord's Tabernacle, and rest in his holy hill.* But on the contrary, such as slander, and defame, and receive, and believe false tales, are delivered up to Satan, and are heirs of hell. In theft we see, that such as receive stolen goods, are accessory to the theft; so he that willingly heareth and receiveth the reports of whisperers, is guilty of the crime of back-biting. For it is a true saying; If there were no Tale-inuenter, there would be no Tale-receiver; and if there were no Tale-receiver, there would be no Tale-bearer. Against all these Maladies and Mischiefes, an approved and often tried Medicine, is true Charity; for if there be in us a Charitable Mind, a Charitable Tongue, a Charitable Eare, a Charitable Heart, we shall be safe from these euilles. Where there is a Charitable Mind, there will be no devising and inuenting of slanders. Where there is a Charitable Tongue, there will be no carting and carrying of false reports. Where there is a Charitable Eare, there will be no hearing of evil surmises one against another; And where there is a Charitable Heart, there will be no believing of them. Many attain to the first step, they have a Charitable Mind, they will invent and forge no tales; but they miss in the second, they want a Charitable tongue; for when they have heard false tales, they carry them about from one to another, and by that means the mischief spreadeth farther: But many do come to these two first steppes, and yet fail in the third; they have Charitable Minds and Tongues, they will devise nothing, they will disperse nothing, yet they want a Charitable Eare, because they take delight to hear false tales, and to have them brought unto them. It behooveth us to watch over our Ears, as well as our Tongues; and consider, that if we did not desire to hear them, others would not long take delight to report them.

Secondly, it is our duty to expound and interpret all doubtful things in the best part, before the truth do plainly and clearly appear unto us, and what we may to cover their infirmities. We must not be suspicious without great cause or good ground, but to give all uncertain and wandering reports of our brethren, the best Interpretation, according to the rule before remembered, *Love believeth all things, it hopeth all things.* True it is, we ought not to be over-credulous and light of belief, to credit all things that are brought unto us, as *David* was when he entertained & believed false *Ziba* against his faithful subject. Neither ought we to be hard of belief, to believe nothing that is told us, though never so constantly and certainly, as appeareth in *Gedaliah,* who would not believe *Iohanan* and the Captains of the host, that certified him that *Ishmael* was sent to slay him. But this his want of belief, he bought with the loss of his own life. Again, as we are to construe things in the best sense, and beware that we wrest nothing contrary to the meaning of the speaker, considering that they are heinous sinners, that take all things in the worse part: so we are also bound to show a loving heart, a tender affection, and a Charitable compassion toward our brethren, in seeking to defend and maintain his good name, when we hear him slandered, and his good name impaired. If we hear a malicious enemy broach his malice, by speaking lies, and uttering slanders against our brethren, ought not we as their friends, in love to open our mouths in the cause of the dumb, showing our dislike of their evil reports, and testifying our good affection toward their persons, and relating the truth in their defense? For we must know, that we may be slanderers as well by silence, and holding our peace, as by discrediting them by our tongues. He is a false witness, that hearing his neighbor falsely accused, doth not labor to clear him, when he is able by giving Testimony unto the truth.

When *Jonathan* by his own knowledge, perceived that the reports were false which flatterers had devised, and *Saul* had immagined against *David,* (being then misled and misinformed) he could not hold his tongue, but spake in his defense, in the cause of the innocent, saying; *Wherefore shall he die? What hath he done?* The like we see in *Nicodemus,* when he saw the malice of the Scribes and Pharisees to have been so great, that they would have condemned Christ absent and unheard, he stood up in the Counsel, & said; *Doth our Law judge a man before it hear him, and know what he hath done?* This ought to be an example unto us, how to behave our selves, when we hear good and godly men reviled and railed upon, wrongfully accused, and unjustly slandered, we should not be tongue-tied, but open our mouths in their defense. It is a firm testimony of our love both to their person & profession. Lastly, we are to show the grief & sorrow which we conceive, whensoever we hear a true report of any faults and sins committed by them that have been a blot and blemish unto him. We see this in *Nehemiah,* in *Ezra,* in *Paul,* and many others. So then, such as are ready to judge the best of their brethren, will be careful to make the best of everything, to defend their good name from slanders and reproaches, and to testify their grief for such evils as break out of them.

Thirdly, albeit we are to hope the best of others, and to judge charitably of them; yet we must know, that it is our duty to admonish one another, and seek to convert one another from going astray•. Heereby we shall save a soul, clear their good name, and cover a multitude of sins. For it is most certain, we can never conceive a good Opinion of them, nor have them in any estimation, nor entertain a Charitable Judgment of their doings, unless we

show our selves forward to exhort and admonish them, when we see they walk not with a right foot, nor tread in the steppes that lead unto eternal life. When *Paul* saw *Peter* dissemble with the *Jews,* he reproved him to his face: so did *Nathan* the Prophet *David* after he had sinned.

It is a witness infallible of our love, in that we admonish our Brethren, and suffer not sin upon them. It shall be a precious balm, that shall not break their heads. On the other side, as we are to judge the best of others; and to admonish those that fall and offend: so we ought not to think that they hate us that show us our faults, or that they are our enemies that reprove us. A sharp reproof, is more hardly digested, then a bitter pill is swallowed. We desire for the most part to be soothed and flattered in our sins, and to have soft pillows sowed unto our Elbowes, that we may sleep in sin, without controulment, and so run into destruction without trouble, and with much ease. Never were there more miserable times then these ate, in the which we live. He that reproveth, maketh himself a prey: and he that is reproved, stormeth and rageth at the matter, as if he had received a great injury, and as if men had gone beyond the bounds of their Calling. But if there be true Wisdom in us, we must regard those that do admonish us in the Lord.

Lastly, seeing it is our duty to hope and esteem the best one of another, let this be acknowledged and confessed of us, that we must judge of no man before the time; we must take heed of rash judgment, according to the rule of Christ, *Judge not, that ye be not judged; for with what Judgment ye Judge, ye shall be judged: and with what measuee you mete, it shall be measured to you again.* Likewise our Savior in the parable of the Housholder, which went out at the dawning of the day to hire Laborers into his Vineyard, signifieth, *That God calleth at all hours and times of the day; some at one time, and some at another, according to the good pleasure of his own will.* We must despair of no man's salvation, but hope the best of them, that God will give them repentance, to come out of the snares and subtleties of the Devil, whereby they are holden captives to do his will.

This offereth unto us these three Meditations. First, it is a comfort to those that at the last are brought to repentance. No man is excluded from grace in this life, and from glory in the life to come, that turneth unto God with all his heart. The Thief upon the cross was received to mercy: they that were called at the eleventh hour, and labored but one hour, had their penny. It falleth out oftentimes, *That the last are first, & the first are last.* Let none despair through the greatness, heinousness, and multitude of his sins, but rather make hast, & delay not the time, to put off from day today, considering how ready the Lord is to embrace him, to receive him, to forgive him.

Secondly, albeit the gate of mercy be set wide open for all penitent persons, yet this ought not to harden men's hearts in carelessness and security. For the ungodly that continue in their sins, have no defense for themselves and their presumption in God's Mercy, by the example of those that were called at the last hour of the day. Mark, that so soon as the thief and Laborers were called, by & by they repented: the reason why they turned from their sins no sooner, was, because grace was no sooner offered unto them: but when God spake, they heard his voice; when God called, they answered without delay: whereas these impenitent

persons have had the means oftentimes offered unto them, and yet refuse the calling of the Lord.

Thirdly, we are to hope the best of our brethren, to commend them unto God, to pray for their conversion. There cannot be a greater injury done unto them, then to pass the sentence of condemnation upon them, and as much as lieth in us, to blot them out of the book of Life. Hence it is, that the Apostle saith, 1. Cor. 4. *Judge nothing before the time, until the Lord come, who will lighten things that are hid in darkness, and make the counsels of the heart manifest, and then shall every man have praise of God.* The secrets of God belong unto him, we are not to search into them, but to adore them.

[*Knowing that thou wilt do even more then I say.*]

This is a confirmation of the former conclusion, drawn from a comparison of the greater to the less, in this manner: *I doubt not but thou wilt receive him, because thou art ready to perform more then I require at thy hands,* which is amplified and enlarged by an human testimony, *I know it well enough.* Here then we may see, the good opinion that *Paul* had conceived of *Philemon,* that he was willing not only to grant whatsoever he craved of him, but to yield more then he required. The Doctrine arising from hence is this, that righteous men being moved to Honest, Charitable, Just, and necessary duties, will yield more then men can well request and require them to do. The people of God have from time to time shown themselves ready, not only to do what they have been commanded, but to practice more then hath been charged upon them.

This we see in the Children of *Israel,* when they were required to bring their Offerings to the Lord with a willing heart, they brought too much & more then enough, for the use of the work and the building of the Tabernacle. They were not slack and backward in furthering the service of the Sanctuary, but zealous and forward in promoting the glory of God and the place of his worship, so that they prepared and presented more then was looked for at their hands. When *David* saw that the plague was stayed, and the hand of God removed from him and his people, he was willed to go up and rear an Altar unto the Lord in the threshing floor of *Araunah* the *Jebusite* (where the Angel stood being commanded to stay his hand) which he desired to buy with his money: but *Araunah* said unto *David.Let my Lord the King take and offer what seemeth him good in his eyes: Behold the Oxen for the burnt Offering, and Chariots, and the Oxen for Wood: all these things as a King, he gave unto the King.*

True it is, *David* would not accept of this kindness, nor offer a burnt offering unto the Lord his God, *of that which cost him nothing,* so that he boght the threshing floor & the Oxen of him at a price; notwithstanding, it showeth the readiness, willingness, and forwardness of this good man to do more then was required at his hands. And as we saw the free-heartednesse of the people at the building of the Tabernacle: so we may see the same in preparing for the building of the Temple, for when *David* provoked thē by word and example to offer freely, and said *Who is willing to fill his hand today unto the Lord? The Princes of the families, and the Princes of the Tribes of Israel, and the Captains of thousands, and of hundreths, with the Rulers of the Kings work, offered willingly, and they gave for the service of the house of God, five thousand Talents*

of Gold, &c. and they with whom precious stones were found, gave them to the Treasure of the house of the Lord, &c. So that among them they *brought more to the helping forward of the building of the Temple, then David looked for.*

The like we see in the practice of the Churches of *Macedonia,* who provided for the Saints of *Jerusalem,* not only as they were able, but beyond that which they were able: for though themselves were brought to great misery, and extreme poverty, yet they fainted not, but became so forward, that he saith of them, *I bear them record, that to their power; yea, and beyond their power, they were willing, and they prayed us with great instance, that we would receive the grace and fellowspip of the Ministring which is towards the Saints.* The Apostle craveth of them a little, and they perform much: he beseecheth them to do according to their power, and they bring unto him beyond their power. By all these examples, as by a Jury of many witnesses, it appeareth, that the faithful will not hang back, but be ready to perform and practice more then is required of them; they will not do less, but more then is looked for at their hands.

Though this truth be plain in it self, yet it will be made much plainer by reasons. First of all, the obedience of the faithful, will super-abound, because they set before them the example of God, and delight to come near unto him. They have experience of his bountiful dealing toward them, he is ready to grant not only what they ask, but more then they ask. They find him not only willing to hear them when they pray, *But forward to prevent them with his blessings before they pray.* When *Solomon* desired a wise heart to go in and out before his people, he gave him Wisdom, Riches, & Honor. Seeing therefore, the godly do feel this unspeakable liberality of God toward them, that he heareth before we call, and granteth before we ask, and answereth before we request, we ought to resemble our heavenly Father, and to put on his Image, that we may show our selves like unto him in yielding more at the suite of our brethren, then can be required of us.

Secondly, the Children of God have a free and willing mind, and seek to walk before him with a perfect heart. And what will not a willing heart do? Will it not strive to attain to perfection? When *Moses* setteth down the forwardness of the people, in offering to the Lord for the work of the Tabernacle of the Congregation, he maketh this to be the cause: *They had a willing heart.* And again, *Everyone brought somewhat, whose heart encouraged him, and whose spirit made him willing: both men and women; as many as were free-hearted, came and brought Taches & Earings, and Rings, &c.* The like is mentioned of *Araunah* the *Jebusite,* that he had in the service of God *The heart of a King.* Now where there is a free spirit, a willing mind, and a perfect heart, there is no dallying or delaying in the duties of piety and obedience, but so fervent and zealous a proceeding, that we see men voluntarily inclined to do more then we could desire of them.

Thirdly, their joyfulness in the works of righteousness and godliness do exceed the trial of necessity. Though the Lord try his people with manifold afflictions, yet they are so far from quailing and cooling their willing readiness, and ready willingness to do according to that they are required, nay above that they are required, *y*[t] they make the same much more excellent and famous. This is the reason expressed by the Apostle, that the Churches of *Macedonia* were liberal according to their ability, & beyond their ability, *Because in great trial*

of affliction their joy abounded, and their most extreme poverty abounded unto their rich liberality. Such joy and comfort do the faithful take in doing the duties required of them, that they think they can never do too much, or proceed too far.

Fourthly, they acknowledge all things to be from God, and to be his; and therefore they will yield freely, where he requireth, and what he requireth, and as far as he enableth them to their uttermost strength. This maketh strive with themselves, even to out-go themselves. The Prophet *David* acknowledgeth this upon the practice of a good duty performed with an earnest and zealous affection, he blessed the Lord before all the Congregation, and said; *Blessed be thou, O Lord God of Israel our Father, forever & ever: Thine, O Lord, is greatness, and power, and glory, and victory, and praise: thine is the kingdom, O Lord, and thou excellest as head over all, &c.* The same doth the Apostle remember of them of *Macedonia,This they did, not as we looked for, but they gave their own selves, first to the Lord, and after unto us by the will of God.* All these Reasons being laid together, and duly considered, do persuade to our Consciences this truth, that we should show our selves ready to yield more, rather then less, touching those duties that are required of us.

The Uses remain to be handled. First, from hence we learn this point, that forwardness and zeal in good things is greatly to be commended. We cannot yield more then is looked for at our hands, unless we be earnest and fervent in the spirit, as men that are led by the spirit. True it is, there is no warrant to walk without our warrant, or to run too fast without any guide. Hence it is, that *Solomon* saith, *Eccl.* 7, 18, 19. *Be not thou just over-much, neither make thyself over wise, wherefore shouldst thou be desolate? Be not thou wicked over much, neither be thou foolish; wherefore shouldest thou perish, not in thy time?* Meaning thereby, that as we should not suffer sin to reign in our mortal bodies (though we cannot wholly drive it away) so we should not seek a righteousness beyond the Law. This over-much righteousness was in him, who being commanded in the name of God to smite the Prophet, & in smiting to wound him, refused to obey, because it seemed strange unto him to wound a man that was godly, and not guilty of any crime. The like is that which *Saul* did, who being expressly charged and forbidden to save alive any persons or Cattle that belonged to the *Amalekites,* preserved the chiefest of the things, and the choicest of the Oxen and Sheep to offer up in sacrifice unto the Lord. But the one of them was slain of a Lyon; the other lost his kingdom; to teach us, that to obey is better then sacrifice; & to hearken, is better then the fat of Rams. So then, we must understand, that albeit we are to be ready to yield more then well can be required of us, yet we must not think to do more then God requireth of us. If we speak of the duties that God commandeth, we come far short when we have done what we can, & we must confess we are unprofitable servants; but when we speak of good and Christian duties which our Ministers or brethren crave of us; & desire us to practice, we should willingly perform more then they ask at our hands. Let us therefore be fervent and zealous in all lawful and honest things. It is good always to be earnest in a good thing. The Lord abhorreth and detesteth the Luke-warm *Laodiceans,* that are neither hot nor cold, but will spew them out of his mouth. If any should deal in our cause for us, we would not have him deal negligently and carelessly: shall we then be remiss and careless, when we deal in matters that belong to God, and our own salvation? Shall we deal as men benumbed with cold, that seem to have no life in them,

but are frozen-hearted, and have no motion of the spirit of God in us? Let us not stand at a stay, but always proceed forward, as Travelers that hasten to the end of their journey: or as Sea-faring men, that think it long until they lie at rode in the Haven, as in a safe harbor from wind and weather. This serveth to reprove all those, that accuse and reproach others, for being too forward and zealous. If we be not zealous in Religion, we are of no religion, whatsoever we account of our selves.

Secondly, this Doctrine is a comfort to our selves, and to other the servants of God, and an occasion of great joy, when as we our selves or others are forward and cheerful beyond expectation in good things. A notable example of both, is offered to our consideration, in the provision that was made, and the furniture that was provided for the building of the Temple, 1 *Chron.* 29. 9. Where we see, that when *David* himself having a great zeal and delight in the house of his God, gave of his own Gold and Silver, and the people and Princes following his example, spared no cost and expenses, it is said, *The people rejoiced when they offered willingly, for they offered willingly to the Lord, with a perfect heart: and David the King also rejoiced with great joy.* Again, there is great occasion offered unto us to glorify God, & to praise his name, whensoever he worketh this willingness in the hearts of his childsen, and when we see their zeal to abound, and their readiness to go beyond any request that we can make unto them. It is a property of the good and diligent servant, who being bidden to go, will run about his business; or being required to do little, will gird up his loins and do more: as, on the other side, the Wiseman teacheth, *Prov.* 10, 26. that *as Vinegar is to the Teeth, and smoke to the eyes, so is the slothful to them that send him.* When we behold such an increase in godliness, and a running in the race of Christian duties, let us be mindful to give God the glory and the praise, who hath touched their hearts to bring forth so great fruits. Contrarywise, it is the cause of much grief and sorrow, when men deceive the hope and expectation that is conceived of them in the best things, when we look for a plentiful Harvest, and find only a few blasted ears; when we expect an increase, and see nothing but a fearful fainting and languishing in honest and holy duties. This is it which the Author of the Epistle to the Hebrews reproveth in them, *When, as concerning the time, ye ought to be Teachers, yet have ye need again that we teach you, what are the first principles of the word of GOD: and are become such as have need of Milk, and not of strong Meat.*

The like reproof is cast upon the Galatians, Chap. 3, 1. *O foolish Galatians, who hath bewitched you, that ye should not obey the truth to whom Jesus Christ was before described in your sight, and among you crucified?* Oh! see, see, the misery of our days, all come short of the duties that are required of them, be they never so just, honest, necessary, so greatly to God's glory, and the advancement of true Religion. If men would come thus far, to yield half so much as is requested of them; or as far as they should, we should judge it much, and it would appear greater then it is. Behold, the barrenness and backwardness of our days, that yield no better fruit. If a man would take a Light, and search up and down from house to house, where shall he find a true-hearted *Philemon,* of whom we may boldly say, as *Paul* doth in this place; *I know that thou wilt do even more then I say?* I would we were come thus far, to say of our professors, *I know thou wilt do as much as I say.* We have not learned to perform so much; we have started back from our former zeal; we are fallen from much, to little; and from little, to nothing at

all; and from nothing, to less then nothing; that is, from no good, to much evil. For, how many might a man single out by name, and point out with the finger, who nothwithstanding their happy beginnings, & raising a wonderful expectation of a glorious end, are now become dry and withered; of whom we may say, I know thou wilt do nothing, I know there is nothing in them, I know they have embraced this present World. These are like those Streames or Channelles, which immediately after a shower of Rain run swiftly, and promise to the poor Traveler, that wandereth in the Wilderness, a most comfortable refreshing, but in time of need deceive him: So is it with such as have embraced the Faith, and seem to have received into their dry hearts the sweet Dewes, and pleasant showers of the Word, who appear zealous for a time and afterward fall away, they deceive the hope that hath been conconceiued of them, and the end with them is worse then the beginning.

The Doctrine, that hath dropped upon them as the rain upon the herbs, and the great rain upon the grass, is quite dried up, and no remnants thereof are to be discerned; according to the saying of Christ, *Unto every man that hath, it shall be given, and he shall have abundance: but from him that hath not, even that he hath shall be taken away.* This is notably expressed in the parable of the Man that going into a strange Country, called his servants, delivered and divided to them his goods, and when one of them went his way and hid his Talent in the earth, it was taken from him that had been slothful, and given to him that had gained five Talents. Again, if the time would serve, it were easy to show, how sumptuous, costly, and full of expenses men are, to maintain their vanities, pleasures, and delights, above that we can desire or imagine: but in other things most nigh and niggardly and hand-fasted. We see how wasting and prodigal they are in the pursuit of their carnal lusts, they think no cost to be too much, no charges too great.

Lastly, it is the duty of every man to labor to be answerable at the least to the expectation that the Church hath had of him, and to endeavor to be as good as he hath made show off, perfourming therein the practice of his profession, not deceiving any of the Servants of God therein. This requireth of us a careful observation and marking of the manners of men, both of their beginnings, and proceedings, and not to stand (as idle behoulders) gazing in the air; that we may understand the time, the means, the forwardness, the knowledge, the show that hath been in many; all which have promised much, and caused us to expect good things at their hands, and yet oftentimes in vain. This appeareth in the song of the Prophet *Isaiah,* Chap. 5. Wherein he setteth before the people's eyes their great unthankfulness, that albeit the Lord had done for his Vineyard what he could, yet it brought forth wild Grapes instead of good Fruit: and therefore he threateneth that the Thorns shall ouergrow it, the Beasts should spoil it, the Rain shall not nourish it. Thus also the Apostle speaketh to the Hebrews, who as he exhorteth them, that leaving the Doctrine of the beginning of Christ they should be led forward unto perfection, so he threateneth such as turn backward with an horrible judgment that shall come upon them, a fearful curse that shall overtake them, *For the earth (saith he) that drinketh in the rain that cometh oft upon it, and bringeth forth Hearbes meet for them by whom it is dressed, receiveth blessing of God: but that which beareth Thorns and Briars, is reproved, and is near unto cursing, whose end is to be burned.* Whereby we see that an heavy curse belongeth unto all such as answer not the hope that is conceived of them: they deceive men

much, they deceive as far (as lieth in them) God himself, but especially they deceive their own souls. We pity those greatly, whom we have seen fresh and lusty, strong and sturdy of body, when they grow weak, faint, sickly, and decaying in age and strength: but much more ought we to lament to see those that have been forward and gone before many others, to have need to be taught again the first principles of Religion, and to feed on Milk as they that are inexpert in the word of Righteousness. It is a sign of health, when men grow in strength and stature: and it is a token of the true Child of God, when men grow in grace. This is it which the Apostle speaketh to the Corrinthians, *As ye abound in everything, in faith, and word, and knowledge, and in all diligence, and in your love toward us, even so see that ye abound in this grace also.* And afterward he saith, *Shew toward them and before the Churches, the proof of your love, and of the rejoicing that we have of you.* Likewise, *Timothy* had great praise in the Church, who, according to the prophesies that went before of him, did answer the expectation of the faithful, approving himself in the sight of God and men. Heerevnto cometh the counsel and commandment of the Apostle; *These things exercise, and give thy seife unto them, that it may be seen how thou profitest in all things.* It is a great comfort and encouragement to the people of God, to see any the members of Christ to prosper and profit in good things: On the other side, it ministereth occasion of much grief and heaviness of heart, to behold the zeal of the Spirit quenched, and the light of the Gospel that hath shined in their minds, eclipsed. If a man should look upon the members of his own body, and see any one of them shriueled and withered; as Arm, or hand, or Leg, not prospering, not growing, not moving, not receiving life from the head: it would work sorrow in us, and we would pity others, in whomsoever we should see such infirmities. In like manner, we must be well assured, it cannot but greatly grieve the Church of God, to behold the parts thereof to begin to faint and wax feeble, to grow groveling downward, when they should cast up their eyes to Heaven, and live as Cittizens of that Kingdom.

22Moreover also prepare me lodging: for I hope through your Prayers I shall be freely given unto you.

THe chief matter of this Epistle concerning *Onesimus,* hath hitherto been handled, and is now finished; wherein we have heard diverse and sundry reasons drawn; partly from the person of *Paul;* and partly from the person of *Onesimus.* Now followeth the remainder, intended chiefly by the Apostle, concerning himself. For we have already shown, that the principal scope of this Epistle is double: one touching *Onesimus,* which hath thus far been expounded; the other, touching *Paul* himself, which now cometh to be considered. This point is knit unto the former, and hath an evident dependence upon it, and is amplified by a transition in the first words [*Moreover also.*] Heereby he doth effectually move *Philemon,* and seeketh to obtain his former purpose. For when he heareth that he shall shortly entertain the Apostle himself in his house, it must needs kindle a greater forwardness and willingness in him to grant his request, least he make him heavy, and deceive his expectation. Whereas therefore, *Philemon* might have thought with himself, and thus reasoned touching *Paul's* suit; It skilleth not whether I grant it or not, he hath been a most lewd Servant unto me, and *Paul* liveth far off from me, he is held in Prison at *Rome:* either he will not hear what becometh of *Onesimus,* or if he do hear, peradventure he shall never be delivered out of prison, but remain a Prisoner

all the days of his life; and therefore I will deal with *Onesimus* as seemeth good to myself. These and such like imaginations, the Apostle putteth out of his head, and telleth him he should shortly look for his coming unto him, whereby he should know what account he made of his words, and what obedience he would yield to his request.

Hence it is, that for this cause *Paul* craveth to have lodging prepared for him, rather by *Philemon,* then any other Citizen at *Colossae:* not that he required much provision and preparation to be made for his entertainment, *Who had taught others, and learned himself to be content with a little,* but because by this commandment, as by a sharp Sword, he would pierce the Bowels of *Philemon,* and as by a strong Engine, batter the Fort and Bulwark of his heart, and thoroughly persuade him, and prevail with him, to receive *Onesimus,* both into his house, and into his favor. In this verse, we have to consider two pointes: first, a Commaundment; secondly, a reason whereby the commandment is strengthened. The commandment is, to prepare him hostage and lodging: wherein he answereth a double doubt and question that might arise in him, and trouble the motion and matter that *Paul* intended. For first he might have said; I may use *Onesimus* as I list, *Paul* is far enough from hearing of it. Again, he might have thought, It is well he had such a cause to plead, and such a request to make, otherwise I should never have heard from him. These suspicions the Apostle remooueth, when he saith in this place; I have not written for his cause alone, but for myself, that thou make account to be mine Host, and to receive me into thine House. The reason is drawn from the working cause, I hope to be given unto you through your Prayers, and may be thus frame;

- *If I hope to be given unto you by your Prayers, then prepare me Hostage,*
- *But I hope to be given unto you by your Prayers:*
- *Therefore prepare me Hostage.*

Or rather, the latter part of this Verse is the the taking away of an Objection which *Philemon* might have made, upon the hearing of the charge given unto him of preparing him lodging, which may be thus supplied. Shall we look for thy coming? Why, Thou art a Prisoner? Thou art safe enough from coming to us, and lodging at mine house: thou must be content with a cold lodging in another place; thou mayest well tell us of thy forth coming, but I doubt thou wilt not yet be coming forth. To this the Apostle answereth; *I hope in short time to be delivered:* whereunto he annexeth two causes of his hope, that he might know it was, not built in the Air without foundation, but grounded and established sufficiently, relying upon the prayers of the faithful, and upon the grace and mercy of God.

This is the order of the words: Now let us consider the Interpretation of them as they lie. When he saith [*Prepare me lodging*] he meaneth the entertainment of Hospitality, whereof lodging is but a part. The word signifieth all things requisite for the well using of a Stranger; as receiving to House, food, lodging, and all other necessaries belonging thereunto, whereof many parts are expressed by the Apostle, in the description of the Widdowes that were to be taken to serve the Church, in attending unto the sick. In the next place when he saith, [*I hope through your Prayers, &c.*] it argueth, that the Churches of the Gentiles did pray incessantly

unto God, for the deliverance of *Paul* out of Prison; as we see in the Acts of the Apostles, when *Herod* had killed *James,* and put *Peter* in Prison, earnest Prayer was made of the Church to God for him. So that we see he had the Prayers of the faithful, and that he did acknowledge the benefit & necessity of them, that they should prevail with God.

Lastly, when he addeth [*I shall be given unto you.*] We must understand, that the word which the Holy Ghost useth in this place, signifieth to be freely and frankly given: noting thereby, that when he should be delivered, and find the effect of their Prayers, it should be through the free grace and mercy of God, and not merited by the Saints. So then, according to this order of the words, and interpretation of the Text, the reading of this Verse is to this effect. Having now ended my suit moved unto thee touching *Onesimus,* I am in the next place to solicit thee for myself; namely, that as thou art inclined in love to all the Saints of God, so that thou prepare thyself to entertain me at thy house, with all the fruits of hospitality. For although I be in bonds, and kept fast in hold, yet my hope is; that by reason of the continual and effectual Prayers of the Saints, I shall ere long, through the free mercies of God be given unto you, and to the other Churches, for their further edification in Christ Jesus our Lord.

Thus much touching the meaning. Now follow certain general observations, which I will only point out, and not stand upon at large. First of all, observe the different manner of the Apostles dealing here, and in the former words. When he entreateth for another, he is large and earnest, but when he commendeth to him his own cause and private business, he dealeth in a word; he dispatcheth it briefly; he toucheth it by the way; as if it were a thing impertinent, or from the matter. This showeth, that he had more respect, and a greater regard to obtain his suit for *Onesimus,* and to further his salvation, then to speed in his own suit, which pertained to the supporting and supplying the necessities of this present life. This teacheth us to be more earnest in another man's cause then in our own, but especially all Pastors, that have the charge of Souls committed unto them, to be more earnest for the saving of Souls, then to procure their own ease; and that they seek the benefit of others, rather then the profit of themselves; according to the rule of the Apostle. 1. *Pet.* 2. *Feede the Flock of God that dependeth upon you, caring for it; not by constraint, but willingly; not for filthy lucre, but of a ready mind.* This affection if it be found in us, shall minister exceeding comfort to our hearts, when we remember that we have employed our gifts and labors to gain a people to God, and have not sought theirs, but them. On the other side, woe unto idle Shepherds, that feed not the Flock, but feed themselves. Such as are to work in the Lord's Vineyard must be Laborers, not Loyterers; they must be able to feed, not to fleese; they must blow the Trumpet, and not hold their peace.

Secondly, the Apostle doth not assure himself or the Churches of God that he shall be delivered, but [*he hopeth*] to be set free, as if he should say; I have conceived an hope not vain and foolish, without ground of reason, but I trust in God's mercy to be set in safety, that I may serve the Church, and profit you in the Gospel a long time. Now, whether the Apostle being delivered out of Prison, ever came among the *Colossians,* and took up his lodging in the House of *Philemon,* it is uncertain, and not to be found in the holy Scriptures. The like hope he conceiveth in other places of his Epistles, as when he writeth to the *Phillippians,* Chapt. 1.

To abide in the flesh is more needful for you, and this am I sure off, that I shall abide, and with you all continue, for your furtherance and joy of your Faith. And in the Chapter following, *I hope to send Timothy as soon as I know how it will go with me: and I trust in the Lord, that I also myself shall come shortly.* The like we see in the Epistle to the *Hebrews* (if that were *Paul's*) Chapt. 13. *Know that our Brother Timothy is delivered, with whom (if he come shortly) I will see you.* Observe in this place, that his hope is not absolute, but condicionall; not simply purposed, but limited; *I hope in the Lord.* This is expressed by him in the first Chapter of the Epistle to the *Romaines,I make mention of you always in my Prayers, beseeching that by some means, one time or other, I might have a prosperous journey by the will of God, to come unto you.* We must therefore know, that all our steppes are directed of God, they are not in our own power to be ordered at our own pleasure. We must also beware of all vain confidence and presumption in our selves, and in under-taking our business and affairs of this life, seeing the success is unknown, and our life is uncertain. Whatsoever we take in hand, we must depend upon the providence of God, and rely upon his will.

Hence it is, that the Apostle *James* reproveth them that say, *Go to now ye that say, today or tomorrow we will go into such a City, and continue there a year, and buy and sell, and get gain: (and yet ye cannot tell what shall be tomorrow.) For what is your life? It is even a vapor that appeareth but a little time, and afterward vanisheth away: For that ye ought to say, If the Lord will, both we shall live, and we shall do this and that.* God is the chief Ruler and Moderatour of all persons and actions, nothing is guided and governed by Fortune, nor falleth out by Chance: he sitteth as it were at the Sterne, and ordereth all things to his own glory, and the good of his Church.

Thirdly, he putteth them in hope and comfort, that he should be delivered and come unto them, as a matter that would be welcome and profitable unto them. Which teacheth, that the company, fellowship, and presence of the faithful Servants of God, is much to be desired and looked after, and much to be rejoiced in. Thereby they receive mutual comfort one in another, and bestow mutual graces one upon another, and likewise by having the fellowship one of another, they whet and sharpen one another. We are ready to grow dull, as an edge-tool that is quickly blunted and turned. Now the communion and communication which we have together among our selves, will quicken our Faith, and kindle our zeal, that it will break out into a great flame. Hence it followeth, that they are happy that delight to frequent the company of the godly, and of such as may profit us in the best things. He that walketh with the wise, shall be the wiser; but he that is a companion of Fools, shall learn foolishness. Wherefore, they are hereby reproved, that never think themselves better at ease, then when they are farthest from them that delight in the Lord, and take pleasure in lewd and riotous company, by whom they are misled and carried out of the right way.

Lastly, we see that the Apostle always ascribeth much to to the Prayers of the Saints. We know, that *Paul* was one of the chief of the Apostles, whose gifts were great; whose labors were painful; whose visions and revelations were wonderful; yet he rejecteth not the prayers of the Church; as appeareth in this place, and Phil. 1, 19. *I know that this shall turn to my salvation through your prayer, and by the help of the spirit of Jesus Christ.* So then, the excellency of any member and worthiness of the chiefest in the Church, doth not exempt him from

standing in need of the Prayers of the poorest Christian and lowest part of the Church. Nay, the greater and higher, and more eminent any man is, the more he hath need to be prayed for, and commended to the grace of God; inasmuch as he is set in a more slippery place, he lieth open to greater danger, and is exposed to stronger temptations and assaults of Satan, then those that are in a lower place, and a meaner condition. Such then as excel others in gifts or calling, ought to desire the prayers of the faithful (which avail much if they be fervent) no less, if not more then others. Note also the great necessity and force of prayer, that all persons, as well high as low, stand in need of it.

Lastly, let everyone labor to have a feeling of his own want of the supplication of others; yea, the higher we are set, the greater will be our fall, if we be not strongly assisted by all such means as God hath left, to further our salvation and deliverance out of troubles that hem us in on every side. Hitherto of the observations: Now let us come to particular doctrines.

[*Moreover also, prepare me lodging.*]

He requireth in these words, of *Philemon,* an entertaining of such as are destitute, and driven out of house and home for the Gospels sake; as if he should say, when any of the poor Saints are banished, persecuted, and put to great extreamities, as the World doth always carry an hard and unmerciful hand toward them, be careful to receive them cheerfully, and to minister all comfort ye can unto them willingly. The word therefore used in this place, hath a general signification, and containeth all duties belonging to the entertainment of Strangers. And by Strangers we mean, not such as ordinarily come to visit us, nor such astrauaile about the business of this life, and take up their lodgings in Inns or Taverns: but such as fly from place to place, and are compelled against their wills, to leave Country, or Kindred, or House, for the Gospels sake. The word used in this place, is not to be restrained to giving of them lodging, as if they had discharged so much as could be required of them, but under that, all duties of the same kind and nature are comprehended; as Meat, Drink, Apparrell, and all other things necessary for them. These the Apostle knew would be joyfully yielded by *Philemon* to him, and all other the faithful, especially such as labor in the word and Doctrine. Hereby we learn for our instruction, that Hospitality; that is, the courteous and joyful entertainment of distressed Strangers, is to be used and practiced diligently by all the Children of God. The succouring of Straungers that are destitute, especially the poor Ministers that are employed, or would be employed in the affairs of the Church, is required of us.

This we see in the examples of sundry of the faithful, one very famous among the rest, is the *Shunamites* Wife, *Who called the Prophet of God to her house to eat Bread;* and she said to her Husband; *Behold, I know now, that this is an holy Man of God that passeth by us continually, let us make him a little Chamber with Walls, and let us set him there a Bed, and a Table, and a Stoole, and a Candlestick, that he may turn in thither when he cometh to us.* This is it which the Prophet *Isaiah* commendeth, Chapt. 58. 7. *Is not this the fasting that I have chosen,to deal thy bread to the hungry, and that thou bring the poor that wander unto thine house? When thou seest the naked, that thou cover him, & hide not thyself from thine own Flesh?* This is noted as a part of the innocence and integrity of *Job,* Chapt. 31. *The stranger did not lodge in the street, but I opened my doors unto him*

that went by the way. The like we might say of of the Woman of *Sarepta,* that entertained *Elijah* in the time of famine: of *Lazarus* and his Sisters, that received Christ into their house: of *Zacchaeus,* who lodged him joyfully: of *Lydia,* who entreated *Paul* and his Compaons, to come into her house, and to abide with her: of *Onesiphorus,* who sought out the Apostle diligently, refreshed him oftentimes, and was not ashamed of his Chaines. All these examples, Registred and recorded in the Olde and New Testament, teach us, that God requireth it as a special duty at our hands; to entertain, lodge, and refresh such poor Straungers as are constrained to wander up and down, either for preaching or professing of the Gospel.

This duty is urged upon us by diverse reasons in the holy Scriptures. First, it is to be practiced of us, because it is the commandment of God, that we should love and lodge strangers, and show all pity and compassion toward them, to succor them in their necessity. This is it which *Moses* saith, Deut. 10. *Love ye the Stranger, for ye were Strangers in the Land of Egypt.* Herevnto cometh the rule of the Apostle, Rom. 12. *Distribute to the necessities of the Saints, give yourselves to Hospitality.* This is the precept of the Apostle *Peter,* Chapt. 4. *Be ye harborous one to another, without gruding.* Seeing therefore God commandeth, it is our part to obey, and submit our selves to his will and pleasure.

Secondly, as God requireth this duty of us, so we have his own example to teach it unto us. It is a property of God to love Strangers, and therefore to be imitated and followed of all that belong unto him. This reason is expressed in the Book of *Deuteronomy,* Chapt, 10, 18. *The Lord our God, is God of God's, and Lord of Lord's, a great God, mighty and terrible, who dothright unto the Fatherless and Widow, and loveth the Stranger, giving him food and raiment, love ye therefore the Stranger.* Where we see, he urgeth this duty to love the stranger, moved by the example of God himself, who is always ready to help him, and to defend him: so that it ought to be our desire and delight to study to be like unto our heavenly Father.

Thirdly, God doth greatly honor such as honor Strangers: they have been so far honored by God, as that Angels have entered into their houses, been entertained by them, and have blessed them. This the Apostle teacheth, *Heb.* 13. *Be not forgetful to entertain Strangers: for thereby some have received Angels into their Houses unawares:* Declaring hereby, that they which in the simplicity of their hearts serve God, and comfort his Saints in the duties of Hospitalitie, and other fruits of love, shall obtain great honor, and many blessings from GOD, even more then ever they thought of, or could expect at his hands; as we see in *Abraham* and *Lot,* who became the Hosts of his special Servants, most dear unto him, even the most glorious Angels, nay of the Lord Jesus Christ, who was among them. Thus doth the Lord honor them that honor him. Seeing therefore God commandeth this duty in his word, approveth of it by his example, and honoreth the performance of it in his Servants, it teacheth, that the kind entertainment of such as are desolate and destitute Strangers, poor Widows, or fatherless, friendless, and comfortless Orphans, is an acceptable service approved in the eyes of God.

The doctrine being thus cleared, the Uses remain to be shown. First, this declareth, that Hospitality is a commendable virtue, and a worthy fruit of love; yea, an excellent ornament in the Children of God, whereby they receive good report of the Church. We see this in

Rahab,Who by Faith received the Spies peaceably, and sent them out another way. We see this in the old Man of Mount *Ephraim*▪ that dwelt in *Gibeah,* who wished peace unto the Levite and his wife, and brought him into his house, and gave Fodder unto the Asses; there they washed their feet; there they did eat and drink; and there their harts were merry. So the Apostle *Rom.* 16. commendeth *Phebe,* a dear Sister to the *Romans,That they receive her in the Lord as it becometh Saints, and that they assist her in whatsoever business she needeth of their aid: for she hath given Hospitalitie unto many, and unto himself also.* Likewise *Gaius* is commended to the Host of *Paul,* and of the whole Church: yea, to be faithful to all the Brethren, and to Straungers, which did bear witness of his love. The Church was then in persecution; the people of God were often driven into banishment. There were in those days no Inns to receive Straungers, and to entertain Trauailers, as there were afterward, and now are in all places. Every godly man's house ought to be their Inn to receive them. We love the truth, as we love the entertainment of those that profess it, and suffer for it. Especially it is required of us, to make much of the true Ministers of Christ Jesus, when we see them made as Straungers, to want house, living, maintenance. Seeing therefore many troubles were raised through the tyranny of the Enemies against the Saints; so that they were constrained to forsake their Country and Kindred, to enjoy the profession of the Faith, and the peace of a good conscience: the Apostles of Christ do oftentimes beat upon this point, and require this duty, to receive such to our houses as the World rejected, and accounted unworthy of the company of men. If we do good to these poor members of Christ, that *are glad to wander up and down in sheep's skins, and in Goats skins, being destitute, afflicted, and tormented;* who, to save their lives from the rage of the oppressor, and the sword of the persecutor, were driven to hide their heads in Wildernesses, and Mountains, and Dennes, and Caues of the Earth; we testify our unfeigned love to the truth, and to the Brethren; nay, to Christ Jesus himself, as we shall see and show afterward. But if we do good to such as are able to requite it, and to such as are linked unto us by Kindred, or any other band, it is no true trial, no due proof, no perfect testimony of our charity.

True it is, kindness and humanity are good, if they be ordered aright, and ruled according to piety and godliness: but when they extend farther, even to such as are not able to recompense it, and to such as are unknown unto us, therein we make demonstration, that we serve God in sincerity, and hold fast the right rule of Charity. Such as are at home in their own Country, shall find relief enough, they shall have Kinsfolke to minister help and succor unto them, according to the saying of the *Shunamite,* when the Prophet said unto her; *Behold thou hast had all this great care for us, what shall we do for thee? Is there anything to be spoken for thee to the King, or to the Captain of the Host:* she answered; *I dwell among mine own people.* But such as are poor godly strangers are destitute of help; they have neither Friends nor Kinsfolkes; they have neither aide nor favor shown unto them; they lie open to all injuries and indignities. The poor Children of God are often exiled and banished from their houses, and are as silly Birds whose nests are taken, so that they know not whether to go, or what to do, or whom to fly unto, or under whose roof to shroude themselves, from the storm and tempest that hath overtaken them. Now the greater their misery is the more accepted is our charity: and the more heavy their persecution is, the better accounted is our compassion,

which shall never be forgotten, but receive a reward. This is that promise which Christ our Savior maketh; *Whosoever shall give unto one of these little ones, to drink, a Cup of cold Water only, in the name of a Disciple, verily I say unto you, he shall not lose his reward.* Let us therefore delight in showing the works of mercy, that GOD may delight in us: and succor the poor Saints that are distressed, that we also our selves may find help in time of need.

Secondly, this Doctrine serveth for reproof. First of all, of such as think that Hospitality consisteth in feasting and keeping great cheer, and bidding the Rich to their Tables: whereas the Scripture understandeth by it, a courteous entertainment of such poor Christians as are bannished out of their Countries. They therefore are much deceived, that commend those to be the only House-keepers that feed men of all sorts, without difference and discretion, and relieve idle persons that flock unto their Gates, and gather together such as are sturdy and vagrant to receive their Alms, contrary to the rules of the word, and the Statutes of well-governed Common-Wealths. These may be said rather to keep great houses, then good houses; and to be great House-keepers, rather then good House-keepers. It were more charity to punish, then to relieve such unruly persons, as will submit themselves to no Laws, nor live in any Family or society, to the ende there may be sufficient for them that are Strangers indeed. And such as wander up and down, and are inccorrigible, are no better then Thieves, in as much as they live by the sweat of other men's labors, and as idle Drones suck away the Honey from the Bees, and devour that which should maintain the faithful of the Land, and such as labor the thing that is good. Let such therefore, as have their affections ready to receive others into their houses, and to make them partakers of the blessings that God hath bestowed upon them, use it most commonly toward the poor Saints, and destitute members of Christ; according to the precept of our Savior. Luke 14. *When thou makest a Dinner, call not thy Friends, nor thy Brethren, nor thy Kinsmen, nor thy rich neighbors, least they also bid thee again, and recompense be made thee. But when thou makest a Feast, call the poor, the maimed, the lame, and the Blind, and thou shalt be blessed, because they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just.* True it is, our Kinsmen, our Friends, and rich Neighbors, may be invited and bidden, but not they only, as the custom is of our days; we entertain such, as may entertain us again.

Secondly, this meeteth with the corruption of our times, we cannot abide those that are Strangers, but are enemies to the very name when we hear it. But all neglect of them, and injurious dealing toward them is a great sin, and such as are haters of Strangers, are grievous Sinners. Such were the *Sodomites,* such were the men of *Gibeah,* that offered all violence they could, to the Strangers that came to lodge among them; it was an evident sign of horrible impiety and iniquity that reigned among them. They that cry out so much against Strangers, and use it as a word of reproach, do show plainly that they do not deserve to be numbered among the Children of God, nor to be accounted as members of Christ, anymore then Dogs and Swine, inasmuch as out of their own mouths they shall be judged. It is a shameful barbarousness for men to have pity and compassion on them that are helpless. Among the Heathen and Infidels they were evil thought of, that had not this reason and understanding to receive them gently and peaceably that were cast out of their houses and dwellings: how much more is it requisite for us, when we see the Church of GOD tossed and

tumbled, and tormented by Tyrants and enemies of the truth, to give courteous entertainment to the poor Christians which are banished out of their Countries, bereaved of their friends, and separated from their Kinsfolkes, of whom they might be succoured? If we do not these things, it is an evident token, that we renounce God, and have no spark of true piety in us. For the Lord doth more rigorously condemn the outrages and wrongs that are done to strangers, then those that are done to a man's own Neighbors. The Heathen shame us; nay, shall rise up in judgment to condemn us in this behalf: for when they intended to show that some man was of a wicked and slavish Nature, they were wont to say; *Get thee hence, thou art an Enemy toward Strangers:* and this check and taunt was more with them, then if they had branded a man with the Name of an Whore-master, a Drunkard, a perjured person, a Murderer, or if they had said; Thou art worse then a brute Beast. They accounted the poor man and the stranger to be both sent unto us of God, and therefore ought not to be despised. They called them to lodge and soiourne with them, and acknowledge that there ought to be a compassion of the miseries one of another. They shown not a niggardly mind, but a cheerful look, and a friendly countenance toward such as they had received to their house.

The *Painims* have spoken and practiced after this manner: what shall then become of us that profess our selves to be God's Children, when we fight so directly against the order of nature? For God hath set one common and general band among all mankind, and it is required of us, to extend our charity toward all such as resemble us, and carry the Image of God upon them: but especially it behooveth us to respect such as are more nearly knit unto us by the band of Faith, and therefore ought to be more dear unto us, then all others. True it is, all Strangers are to be warned and admonished for their part, that they abuse not that name and privilege. If a man have a privilege and protection from a Prince, and then abuse both himself and it, so that under the color of that benefit and honor done unto him, he commit some outrage and wicked Act, shall he not be worthy of double punishment? It falleth out sometimes, that a great number will say, they are driven out of their Country for their conscience, yet they show a corrupt conscience, defile the Church with their dissolute life, & give occasion to unbelievers, to blaspheme the purity of doctrine, and to have their mouths wide open against the professors of it. Notwithstanding, we must take heed, that for the offense of some, we do not reject those that are God's strangers, that we do not leave them helpless, but succor them as God hath enabled us. They are among us, to try our benevolence and charity. If we show mercy to them, though they be not able to requite it, yet God is both able and willing to recompense our works of mercy.

Thirdly, it is our duty to take the opportunity offered unto us of God; nay, it is required of us to seek the opportunity to express our obedience to God, and our love to his people, in doing all good to such as stand in need. The practice hereof we see in *Abraham,* who sate at his Tent door, to invite such as he saw passing by, and had need of the fruits of mercy to be shown unto them. So *Lot* his Nephew, who had been brought up in his house, and had learned of him to express the duties of Charity; sate at the Gate of *Sodom* (into the which strangers did enter) to call them to his House, to refresh them with meat, and to defend them from injuries, to which otherwise they lay open above all other. This reproveth those that grudge

and are grieved when any occasion falleth out, that they are tried what affection and compassion they bear unto them. We see this euidentlie in *Nabal,* toward *David* and his men: for when he was entreated by the Messengers that were sent unto him, to give whatsoever came to his hand; he railed at them, and sent them away empty; he was lavish of his tongue, but sparing of his pursse; they had words, but they had nothing but words. It was otherwise with *Abraham:* when he saw men come toward him, he ran to meet them, he bowed himself unto them, he entreated them to receive the means of refreshing themselves at his hands, he pressed upon them very earnestly, that they should not deny him. To this purpose we heard out of the Apostle *Peter, That we should be harborous without grudging.* We must therefore, not only do good to Strangers, but do good cheerfully, and with a ready mind, without murmuring and repining at the occasion offered unto us. We now dwell in our own Country, and among our Kindred; we rest quietly in our Houses, and in our Beds; we live in peace and quietness; but we know not what days may shine upon us, and what times may come over our heads. We that now hate and abhor strangers in our own Land, it may happen, that our selves may be Strangers in a Land that is not our own. *Moses,* exhorting the people of Israel to be merciful toward such, as above all others stand in need of mercy; to wit, Strangers, Widdowes, and fatherlosse Children; maketh this as a reason unto them; *Love the Stranger, for ye were Strangers in the Land of Egypt.* And albeit this reason do not hold in many of us, neither can be persuaded to deal kindly with Strangers, because we have been already Strangers: yet this Argument may be alleged unto us, to be careful to love Straungers, because we our selves may be strangers in another Land. For we know not where we shall end our days, or in what manner, anymore then when we shall die, which all of us know to be uncertain. If then we be hard-hearted unto others, we must not look to find others pitiful to our selves. It is God's will, that we should be Strangers in this World; as appeareth by the example and confession of the faithful. Heb. 11. 9. 10, 13. *By Faith Abraham abode in the Land of Promise, as in a strange Country, as one that dwelt in Tents with Isaac and Jacob, Heirs with him of the same Promise: for he looked for a City having a Foundation, whose bulder and maker is GOD.* Thus did all the godly cast up their accounts, and confessed that they were Strangers and Pilgrims on the Earth; yea, we are his Children upon other condition. The Lord is in Heaven, and we live upon the earth, yet he cometh down unto us, and governeth us; he showeth that he hath not forgotten us, but giveth us an example what pity we ought to have of them that fly unto us, as poor sheep that are scattered by ravenous Wolves; we should deal with them, as we would have the Lord deal with us, and show that mercy that we expect of him.

True it is, the Apostle noteth it among the properties required of the Pastor and Minister, *That he should be given to Hospitality:* but he meant it also in general, to all the faithful; howbeit the Ministers must show them the way, and hold out the Candle to give them light. For his purpose is not to bind the Ministers only to beware of intemperancy, to fly Covetousness, to avoid Pride: and on the other side, to move them only to be just, sober, courteous, chaste, and harborous; in the mean season, leaving all others to do what they would, and live as they lift. But the Apostle singleth them out by themselves, and chargeth these duties upon them: first, because the word of God should not be evil spoken off by the enemies, beholding such scandals and faults to be in them. Secondly, to the end they should

approve their Doctrine by their good life, and ratify it to the consciences of all that hear it, and so make it better welcome to them, and them more willing to embrace it. Thirdly, that the people should follow them, and frame their lives according to those virtues and graces which they see in their Shepherds. And by the way let us note, that if chiefly among others, the Minister must be harborous, and it be a virtue that commendeth him to the Church to be given to Hospitality, then the means should be cheerfully and plentifully afforded unto him, that he may be fitted and enabled to perform it. This duty indeed is looked for from him, and he lieth open to obloquy and reproach when he doth not discharge it; and yet in the mean season, his present ability, or rather disability and insufficiency, is not considered; yea, the means either are denied unto him, or with great grudging & much lessening, yielded unto him, contrary to the precept of the Apostle; *Let him that is taught in the word, make him that hath taught him partaker of all his goods.* To conclude this point, let us learn to rejoice when we can do good to the distressed Saints, that offer themselves as objects of our compassion; and be glad that God hath enabled us to help them; *Remembering, that it isa more blessed thing to give, then to receive.* We saw before how God plagued the *Sodomites* and the men of *Gibeah,* for their sauagenesse and cruelty toward the strangers that came to lodge among them. God oftentimes blesseth those places and persons, where, and by whom they are entertained: as on the other side, many judgments and punnishments fall from Heaven upon their heads, that are currish and unkind unto them.

Lastly, it is a great comfort and peace to a man's conscience, that God will in his Son Christ regard him▪ when with a single heart he hath been careful to testify his love toward distressed Strangers for the truths sake. Let us rejoice in this consolation, that we shall be assured that God will pity us, when we have thus pitied others. This persuasion we see in *Nehemiah,* who resteth himself upon it, and raiseth comfort of obtaining from it, Nehe. 5. 19. *Remember me, ô Lord, in goodness, according to all that I have done for this people.* The like appeareth in *Obadiah,* 1. *King.* 18. 13. who being in distress and fear of his life, said to *Elijah, Was it not told my Lord what I did, when Jezebel slew the Prophets of the Lord? how I hid an hundred men of the Lord's Prophets, by fifties in a Cave, and fed them with Bread and Water?* These men we see, found great comfort to their own Souls in the practice of this duty. If the same fruit of Faith, and testimony of love be found in us, we shall not be left comfortless, when we desire comfort of God. Nay, if this entertainment of the Saints, whom the profession of the faith in time of trouble, hath made Strangers, be among us, and do abound, it will make us that we shall be neither idle, nor unfruitful, in the acknowledging of our Lord Jesus Christ. And that we may yet have farther comfort and encouragement herein, we must understand, that whatsoever comfort and compassion we show to the Servants of God, that are harbourlesse and succorless, the Lord Jesus doth account it as done unto himself. For Christ is oftentimes left without help and harbor in his poor members: and in them he wandreth up and down from place to place, to seek relief.

Thus he shall say in the end of the World; *I was a Stranger, and ye took me in unto you: I was naked, and ye clothed me: I was in Prison, and ye came unto me: for verily I say unto you, inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it to me.* Let this comfort and refresh us; let this encourage us to love Strangers, and to perform all duties of love

toward them, considering that Christ Jesus will abundantly reward our well-doing, and accept it far above the worthiness of the work, albeit it be shown to the poorest and simplest soul that belongs to his Body. On the other side, this serveth as a great terror to those that are without natural affection, and spiritual compassion, to consider wisely of the poor Strangers, to whom Christ shall say; *I was a Stranger, and ye took me not in unto you; sick and in Prison, and ye visited me not; for verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.* This serveth to increase their sin, and to make the judgments of God to enter into their bones, considering that they have not to do only with men, but with Christ: and the contempt is offered not only to a base stranger, but to our blessed Savior.

He that striketh and woundeth the hand, or the foot, maketh pain and grief to arise in the head; inasmuch as one part is touched with a sympathy of the others misery. The faithful are all the members of Christ's body, whereof he is the head: if then any of them be afflicted, he suffereth with them; he is grieved for them; he is hurt through them. Let all the enemies of the godly therefore take heed unto themselves, least they kick against the truth of God, and hurt the least of the professors thereof, considering that he that toucheth them, toucheth the apple of his eye; yea, toucheth and pierceth Christ himself, of whom we may truly say; *Whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will crush him in pieces.* Who is it that dareth break out into this blasphemy, to profess that he wisheth to wound Christ, to reproach him, to defy him, to turn him out of doors, to suffer him to perish, and to shut up their compassion frō him? But whiles we are ashamed of our poor Brethren, we are ashamed of Christ; whiles we deny to stretch forth our hands to help them, we pass by Christ, and look awry or a squint upon him. Would we have the Lord of life and glory deal with us, as we deal with them, and behave our selves toward them? We live, if not in the persecution, yet in the necessity of the Church and Children of God: we cannot but see many want. If the enemies of the Gospel hate them for the truths sake, shall not we love them for the truths sake? If we desire to find comfort in the great day of the Lord, let us now show comfort as God hath blessed and enabled us, according to our ability. He will never be wanting to them, that consider wiselie of the wants of them that fear him. If we do not deny our comfort to them, he will never deny to minister comfort to us in time of need. But if our harts be hardened, and our hands full of cruelty, we deceive our selves if we look for any comfort at the hands of God. The Rich man and Miser, that had *Lazarus* at his Gates. Clad himself in Purple, and fared deliciously every day, yet shutting his eyes from beholding the misery, and stopping his ears from hearing the cry of the poor; himself was cast into torments, and cried with a great cry and a bitter, and was not heard nor regarded. Then his sumptuous fare could not refresh him; then his gorgeous apparrall could not comfort him; then his resort and retinue could not revive him, but he continued in endless, and remidelesse tortures and torments. If we follow his example, let us fear his ende; and if we practice his sin, we must look to feel his punishment. If we behold the troubles of the Ministers and Professors of the Gospel, driven out of house and home, and cast out of Land and Living, and we cannot afford them a good word, nor give them anything to supply their wants when God hath given unto us this worlds good, we our selves shall cry and not be heard. We shall all stand in need of the mercy of God. If we were rich & noble, if were Kings

and Princes, if we have had thousands that have required and received mercy from us, yet a time shall come, when we shall stand at the Judgment seat of the Almighty, and call for mercy at his hands. The Lord in that day shall recompense us according to our works. Have we delighted in the deeds of mercy, and shown pity to the poor wandering Saints? Let us be of good comfort, we shall not find God a severe Judge, but a merciful Father and Savior unto us; we shall receive the fruit of our Labors in due time, gather as we have scattered, and reap as we have sowed. On the other side, have we seen the Saints of God sick, and not visited them? Strangers, and not harboured them? Hungry, and not fed them? We shall hang down our heads in that day, when we would give all the world for one drop or dram of mercy to come near us, *For there shall be condemnation merciless to him that showeth not Mercy, and Mercy reioyseth against Judgment.*

Let us consider these things whiles we have time. It was too late for the Rich man, when once he was in Hell, to cry unto *Abraham* to have mercy on him, and to *Send Lazarus, that he might dip the tip of his Finger in Water, and cool his Tongue tormented in that flame:* but in his life time, he had shown no mercy, he had denied the Crummes that fell from his Table; and therefore now no mercy is shown to him, all comfort is denied unto him. Thus shall it be with all that are enemies to the distressed Saints, that are constrained to wander without any certain dwelling, as poor strangers, from place to place to save their lives, with loss of their Liuings: God shall measure out to them, as they have measured to others, then shall they condemn their folly that is past, and repent of their Crueltie, when it is too late.

[*For I hope through your Prayers, I shall be bestowed upon you.*]

Here the Reason is rendered, wherefore the Apostle requireth *Philemon* to prepare to entertain him coming as a Stranger unto him; because he was in hope that their prayers should prevail with God for his deliverance out of prison. It was the duty of the Church, to make prayer and supplication to God incessantly for him, to see if he would be entreated to release him out of prison, and to deliver him from the mouth of the Lyon. Touching the effect of them, the Apostle declareth that they were not poured out in vain, but it should undoubtedly come to pass, that God being stirred up by the prayers and desires of the faithful, would graciously hear them, & speedily procure his safety and freedom. From hence we learn, that the prayers of the faithful made to God, are very auayleable and effectual. The supplications of the Godly, that come from a faithful heart, and proceed from lips unfeigned, are not idle and unfruitful, but of great power and force with God, as well to obtain the blessings which they want, as to remove such plagues and judgments as are heavy upon them.

The Testimonies that might be brought to prove this point, are infinite. The prayers of *Abraham* prevailed to heal *Abimelech* and his servants. The prayers of *Abraham* should have prevailed, if ten righteous persons had been found in *Sodom.* The course of the Sun and Moon were stayed by the prayer of *Joshua,* till he was revenged of his enemies. *Isaac* prayed for *his wife, because she was barren, unto the Lord, and the Lord was entreated of him, and Rebekah his wife conceived: so that she became fruitful▪ and had two sons given unto her, of whom came two Nations. Elijah* by prayer obtained Rain, which had been withheld from the earth three years, and six

months. So did *Hezekiah* the continuance of his life for fifteen years. The Church by prayer obtained the deliverance of *Peter* out of prison, when as he should have been brought forth to the place of execution, and slain as *James* was. This is that which the Apostle *John* setteth down, *John* 5, 14, 15. *This is that assurance that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we have desired of him.* These consents of holy Scripture teach us, that the prayers of the faithful are the means and Instruments appointed of God to obtain his blessings for us, and to remove his judgments far from us and others.

And as the examples are many that might be alleged, so the reasons are many that might be produced to settle this truth in our hearts. First of all, our Prayers do delight the Lord exceedingly, he loveth to hear our voice, as the Father doth to hear his Child. True it is, the grace of Prayer is his own gift; yet he smelleth the savor of it as sweet Incense, he heareth the Harmony of it as pleasant Music, he accepteth the odour of it, as a burnt Offering. Hereunto cometh the commendation that Christ giveth to the Church, *Cant.* 2, 14. *Shew me thy sight, let me hear thy voice: for thy voice is sweet, and thy sight is c•mely.* To this purpose the Prophet saith, *Ps.* 141, 2. *Let my Prayer be directed in thy sight as Incense, and the lifting up of mine hands as the evening Sacrifice.* All the faithful are to him as the sweet singers of *Israel,* he taketh pleasure to hear them, as we do to hear the best Consort that is among men.

Secondly, true Prayers are of such strength, that they do after a sort force the Lord, and contstrain him to yield himself as ouercom and vanquished, inasmuch as it pleaseth him by this means to be conquered. They are as mighty weapons, whereby all Christians show themselves valiant Champions, not only to defeat their enemies, but to prevail with God. It is noted, that *Jacob* wrestled with God in the form of man, and he could not prevail against *Jacob:* for as God assailed and assaulted him with the one hand, so he upheld and strengthened him with the other. He had power with God, as it were to ouercom and to •arry away the praise of the victory. Thus shall it be with all the godly (who are true *Israelites*) that are fervent in faithful prayer, none shall be able to stand against them, God will yield himself unto them, as it is said, he could not prevail against *Jacob.* The like we see in *Moses, Exod.* 32, 9, 10. to whom the Lord said, *I have seen this people, it is a stiff-necked people: Now therefore, let me alone, that my wrath may wax hot against them, for I will consume them, but I will make of thee a mighty people.* As if he should have said, thy prayers bind me hand and foot, and after a sort take me prisoner, so that I am not at mine own liberty: thou over-rulest me, and over-maisterest me by thy prayers. Hence it is, that the Prophet saith, *He minded to destroy them, had not Moses his servant stood in the breach before him, to turn away his wrath, least he should destroy them.* And the Apostle rehearsing the Christian man's armor of proof, & weapons of defense, nameth the Prayers and supplications of the Saints, which are not the least part of that Harnesse.

Thirdly, his promise goeth with our prayers, he cannot deny the words of his own mouth, nor frustrate that which once he hath spoken. It is that which the Prophet mentioneth, *Psal.* 50, 15. *Call upon me in the day of trouble, so will I deliver thee, and thou shalt glorify me.* Here we have a Commandment to call on God; we have a promise & assurance to be heard: we must

perform the condition, to glorify him that hath heard us. To disobey the Commandment, is horrible Rebellion; to distrust the promise, is monstrous Infidelity; to refuse the condition, is vile ingratitude and unthankfulness. This promise is also laid before us by Christ himself. *Math.* 7, 7, 8. *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for whosoever asketh, receiveth; and he that seeketh, findeth; & to him that knocketh, it shall be opened.* This promise of God is the shield of the faithful, it giveth them comfort and boldness in asking, and confidence and assurance in obtaining. If we had no promise, there could arise in our hearts nothing but fearing and doubting; nothing but terror and discoragement. So then, whether we consider, that the prayers of the people of God are as pleasant Music to delight him, or as a strong weapon to enforce him, or as a sure building settled upon the Rock of his promise, we may safely conclude, that they are very available to help us and others, when as they proceed from an humble and faithful heart, which giveth life and quickening unto them.

Let us see the Uses that naturally arise from hence. First, it teacheth us, that if prayer be so available, we ought to learn what prayer is. Manie there are, that know the Commandment of God, that he requireth this duty at their hands; they see what they should do, who yet are altogether ignorant in the right manner of the doing of it. They come to this work as to an ordinary matter, they perform it of custom, they make it a Lippe-labor, they come without feeling of the Majesty of God, or their own wants. We must therefore understand, that to pray, is to put up our requests to God, according to his will, from a contrite heart in the name of Christ Jesus, with assurance to be heard.

In which description of Prayer, there is offered to our considerations, these five things: First, that it is a putting up, and pouring out of our requests to God: *Forhow shall we call upon him in whom we do not believe?* And as he only is to be believed in, so he only knoweth our conditions, & heareth our cries, and seeth our necessities. It is therefore our duty to seek unto him in our misery, and to make him a Tower of refuge to resort unto. This the Prophet *Isaiah* teacheth, Chap. 17, 7. *At that day shall a man look to his Maker, and his eyes shall look to the holy one of Israel.* We must acknowledge, that it is not left in our own choice to pray, or not to pray; we have an express Commandment, *After this manner pray ye.* And again, *Pray continually.* Let them therefore be ashamed, that make no care or Conscience to pray, and such as cannot pray at all. These two may well be joined together, and are brethren in evil, and Companions in wickedness. For Prayer is a gift bestowed upon all the faithful, in some measure. Some have this blessed grace in a greater degree, and some in a less; but all are endued with it in some sort, none do wholly want it, that want not the spirit. Hence it is, that we read of the Spirit of supplications. *David* and *Daniel* were often in the practice of this duty, and failed not three times a day to humble themselves in the presence of God. There is no man so simple and sottish, but knoweth how to ask a benefit when he wanteth it: he can ask for bread, when he lacketh it: he can crave drink, when he is thirsty: he can crave apparel when we would be clothed. We see the practice of this in little Children, they are quickly brought to do this: and yet I fear me, the greatest part of men, neither desire, nor know how to desire anything at the hands of God, who is a liberal rewarder of all that come unto him,

and call upon him. They can beg of men, but they have no knowledge to put up any supplication to God.

If a Prince should set out an Edict, and make a Proclamation, that whosoever would come and make humble suit unto him, should have such a fair Lordship or rich Manour, there are few that would miss it for want of asking: no man would want words, all men would be eloquent enough, there would be suters and suppliants great store, that would make their tongues serve them ripely and readily for such a purpose. Thus it is between God & us, he hath published, that *Whosoever shall call upon the name of the Lord, shall be saved:* Let us not now be wanting to our selves, nor lose a kingdom for want of asking. If we ask for grace and glory, we shall obtain. That which we would do for a temporal possession, let us not leave undone to obtain an heavenly inheritance; and if we would go unto men, let us not neglect or omit to pray unto God.

The second thing to be observed in the right invocation of the name of God, is that it must be offered up according to his word and will. We are not left at our own liberty, and our voluntary choice how we will pray, the manner prescribed, allowed, and accepted of God, is when it is done according to his own will. He will be worshipped according to his own appointment, and not as we please. This was taught us before, out of the Apostle *John,* Chap. 5, 14. *This is the assurance that we have in him, that if we ask anything according to his will, he heareth us.* He doth not promise, that whatsoever we crave, we shall receive; and whatsoever we ask, we shall obtain; but he restraineth the promise, *Whatsoever we shall ask according to his will.*

This therefore, is the right manner of praying, to pray according to his will, that commandeth this duty of us. We must crave of him such things as he alloweth, and not lust after the things that he hateth and forbiddeth. This being the rule of Prayer (that is shortly set down) doth direct us in all our supplications to seek to know his will, & then to submit our selves unto it, if we would pray with fruit and profit. We see among men this order observed, that such as desire to obtain the favor and help of other, do frame themselves wholly unto their will. So ought it to be with us, if we would have God to respect us, and hear us, we must fashion our selves according to his pleasure, otherwise we deceive our selves, if we hope for any blessing at his hands. Now the will of God directing our prayers, consisteth in three things. First, that our bodies and souls be no otherwise settled, then becometh those that are to enter talk and communication with God. This the faithful declared, by lifting up their hands, by casting up the eyes, by bowing down the knees, and such other gestures, as testified the sequestering of all their thoughts from the earth and earthly cogitations, and the bringing of all their mind to the meditation of heaven and heavenly things. Secondly, we have need in prayer, of perseverance & continuance. We must not give over, and wax weary. It pleaseth the Lord oftentimes to defer to hear & to help us, not that he neglecteth us, or forgetteth us, or wisheth our hurt, but to exercise our Faith by delaying. Wherefore all rash presumption ought to be far from us, which dareth to prescribe unto God, either the time, or the manner of our deliverance, and of granting our requests. It is our duty to wait patiently upon the Lord, and to refer unto him the means and manner of helping of us. The woman of

Canaan is a notable example to teach us to continue in prayer, even then when we seem to have the repulse and denial. The Widow in the Gospel is a worthy president to this purpose, to move us to this perseverance, and not to give over. Lastly, we must beware, that we ask no more then God giveth us leave to ask in his word. We must require those things that are fitting us to crave, and beseeming God to grant. Many men never consider these things, but are rash and heady in their petitions, regarding neither what he in goodness and Justice can give, neither what is profitable for themselves to receive. Some crave riches to spend in lust and riot: other wish for strength to be revenged of their enemies, whom they ought to receive with goodness. Others are not ashamed to ask foul and filthy things, which one would blush to ask of a mortal man, which the Heathen themselves have condemned. These are the causes why our prayers are not heard, because we ask amiss, and do not submit our willes to his will. Our wills are carnal and corrupt: his will is pure and holy, and the rule of all righteousness.

The third point to be observed in prayer, is, that it proceed from an humble and contrite heart. If pride do compass us as a Chain, and an high conceit of our selves possess us, we are deceived if we suppose to obtain anything at the hands of God. A proud Begger is hated of God, and scorned of men. There can nothing be seen more deformed and despised, then a poor man that is proud. There is nothing can worse sort together, then a proud heart, and a beggars purse. God ever-more resisteth the proud, and giveth grace unto the humble and lowly. The Prophet *David* declareth this *Psal.* 51, 16, 17. *Thou desirest no Sacrifice, though I would give it: thou delightest not in Burnt Offerings. The Sacrifices of God are a contrite spirit, a contrite and a broken heart, O Lord, thou wilt not despise.* We must learn therefore truly to feel our own poverty and misery: let us consider that we need all things that we ask, and so join an earnest and fervent affection and desire of obtaining. Indeed, we cannot always have a like feeling, but we must always strive against deadness of heart, and dullness of spirit▪ Let us shake off all vain-glory and pride, and give all the glory to God, as the poor Publican did in the Gospel. Thus have the faithful done, as appeareth in *David, Daniel, Isaiah, Jeremiah.* We must not be like the proud Pharisee, that stood upon his own righteousness, and condemned other of wickedness and profaneness. Let us also come with Repentaunce, not only craving pardon for sins past, and making an humble Confession of faults present, but desiring grace to be strengthened in time to come.

Lastly, let not our prayer be a lip-labor for form and fashion sake, but earnest and fervent. When *Saneherib* invaded *Judah,* and besieged the strong Cities, and thought to win them for him-self, *Hezekiah* and the Prophet *Isaiah* with him cried to heaven. Thus doth the Prophet *Jeremiah* speak, *Arise, cry in the night; in the beginning of the Watches, pour out thine heart like water before the face of the Lord lift up thine hands toward him, &c.* Heerunto accordeth the Apostle, *Rom.* 8, 26, 27. *The spirit helpeth our infirmities, for we know not how to pray as we ought: but the spirit it self maketh request for us with sights, which cannot be expressed: but he that searcheth the hearts, knoweth what is the meaning of the spirit; for he maketh request for the Saints according to the will of God.* Thus it appeareth out of the practice of the Prophets & Apostles, what kind of prayers God accepteth. True it is, they avail much, howbeit they must be fervent. Cold prayers turn into sin, and never bring with them any blessing. We will seem to

draw near to God, and to honor him, howbeit it is only with our mouths and lips, which is a vain worshipping of him. We will needs cal upon his name, but our prayers freeze between our teeth, and are uttered without zeal. These are they that pray, but it is in such sort, as if they never meant to speed. If a Child should crave anything of his parents in that manner, they would take them-selves to be abused.

The 4. thing expressed in the former description of prayer, is, that it must be put up in the name of Christ Jesus. He is the Mediator of the New Testament, he standeth between the wrath of his Father & us; he maketh continual intercession for us. If then, we would have our prayers accepted, we must come in his name, he is the High-priest of our profession, he offereth them up unto his Father, who accepteth them not for their woorthinesse, but for his worthiness; not for their merits, but for his merits; as we shall show farther in the Doctrine following. In his Name, did the Fathers come to the Throne of Grace, and presented their prayers before God, assuring themselves to be heard for his sake. This is manifest in the prayer that *Daniel* maketh, Chap. 9. 17. *Now therefore (O our God) hear the Prayer of thy servant, and his supplications, and cause thy face to shine upon thy Sanctuary that lieth wast, for the Lord's sake.* He acknowledgeth Christ Jesus to be the heir and Lord of all things, in whom, and through whom God would accept his prayers. This we might farther show by other examples; yea, it is taught us by the mouth of Christ himself, *Verily, verily I say unto you, whatsoever ye sha•... ask the Father in my name, he will give it you.* As no man can come to the Father, but by him, so no man can obtain anything but by him. We cannot ask in our own name, that is; for our own merits anything: we ask and obtain in the name of Christ. By his name we must understand his incarnation, his passion, his death, his deserts, his intercession. For, as he that hath Christ, hath eternal life, because Christ *is the way, the truth, and the life;* so he that hath Christ, obtaineth all things, because he it is alone in whom the Father is well pleased. It is therefore a lawful and laudable custom of the true Church, to conclude and shut up their prayers in the name of Christ, declaring thereby, that their trust and confidence to be heard, standeth not in themselves, nor in any other then the Mediator between God and them. True it is, the Church of Rome useth this form, and endeth in his name, but this is no better then a mere mocking of Christ. For, albeit they add in the closing up of their prayers, *Through our Lord Jesus Christ;* yet the substance of them is full of Idolatry, and the Saints are made Idols, and Christ a Mediator to bring us to them, which is as foul a dishonor, as if the eldest son, who is heir of all, should be used and employed to bring us into the favor of the servant of the house. So then, we must hold it as a principle of our Faith to direct us in our prayers, that they be not made in the name of any creature, but in the name and mediation of Christ alone. And hereby is discovered a manifest fault and palpable error of ignorant people. They pour out many Prayers, and cry out oftentimes, *Lord help me, Lord have mercy upon me,* Thus do these poor and simple blind souls, rush upon the Lord, as it were into the Chamber of presence, without a guide: they know not the nature of God, that he is as well a most fearful judge, as a most merciful father: and they are ignorant of the Office of the Mediator, in whose name they should present their prayers to him. He that cometh in his own name, cometh in a wrong name; and he that cometh without Christ, departeth

without fruit. He sprinkleth our prayers with the sweet Odours of his merits and mediation, without which, our prayers and our persons are abhominable.

The fifth and last thing required in Prayer is, that it must be made with assurance to be heard. Prayer is to be made in faith, whereby a man must have confidence that he shall obtain that which he hath asked. This affiance being wanting, maketh Prayer to be no prayer. Whosoever doubteth whether God will grant his requests or not, can never pray for anything earnestly and effectually. This our Savior teacheth, *Mark* 11, 24. *Whatsoever ye desire when ye pray, believe that ye shall have it, and it shall be done unto you.* None can have this persuasion to be heard, none can have this affiance, that God is both willing and able to help them, but the faithful, who have assurance that their sins are pardoned, and their persons reconciled unto God in Christ. Such as stand in doubt of this, can never believe any other promises revealed in the word, nor be sure that any of his prayers shall be heard. If any come and make any suite or supplication unto us, whom we know to doubt of our good will and meaning toward us, can we regard them, or accept of them? So they can by no means please God, that while they are praying, doubt of his good meaning, or Almighty power, and know not how he is affected and disposed toward them. For this cause the Apostle *James* directing us in the right course of prayer, commandeth rhat it be made in faith without doubting, *James* 1, 6, 7. *Let him ask in Faith, and waver not: for he that wauereth, is like a wave of the Sea tossed of the wind, and carried away: neither let that man think that he shall receive anything of the Lord.*It is a great corruption of the flesh, and such as springeth from the bitter root of Infidelity, to imagine that God doeth not, or will not regard our prayers, according to that saying of the Prophet, *Psal.* 10, 13. *Wherefore doth the wicked contemn God? He saith in his heart, Thou wilt not regard.* But here some may Object & say; How can we have this assurance, seeing many pray, and yet receive not; they ask, and obtain not. The Prophet *David* complaineth, *O my God, I cry by day, but thou hearest not; and by night, but have no audience.* And in another place, *He prayed for the life of his child with great earnestness of spirit, with great humbleness of mind, with great anguish of heart,* and yet he obtained not the life of his son that he desired, *for the Child died.* I answer to this many ways. First, God doth sometimes defer to answer his servants, to make them cry more earnestly. We are made of a dull Mettall, we quickly wax weary in prayer; we must have some means to kindle our zeal. Now, it is a great error in the faithful, to think that GOD deceyueth us, because he delayeth us; it is the purpose of God to try us for the exercise of our faith, and the increase of our zeal.

Secondly, men do sometimes pray that are profane, and lie in some grievous sin, that is unrepented of, which is as a thick cloud standing between the Lord and us, and as it were stopping his ears, that he cannot hear us: or as a bar that lieth in our way, that we cannot possibly come into the presence of God. True Repentance will scatter the Cloud, and remove the bar that is before us; but till sin be forsaken, our Prayers cannot be granted. Many complain that they are not heard, and murmur that they spend their words as in the Wind; but they never consider what the cause is, and where the fault lieth, and how it is to be reformed.

Thirdly, they pray to satisfy their lusts, and do not ask such things as they ought to desire, according as the Apostle *James* upbraideth the Jews to whom he wrote, *Ye ask and receive not, because ye ask amiss, that ye might lay the same out on your pleasures.* It is not enough to crave good things, but we must ask them to a good end. If our purpose be evil, our Prayers cannot be good, our requests cannot be granted.

Fourthly, we must pray for earthly things, with condition, so far as they may serve to the glory of God, and our own good: and therefore, we must refer our selves wholly to his will and pleasure, as we are taught in the Lord's Prayer to say; *Thy will be done.* Spiritual Graces we may ask without exception, but earthly benefits with limitation.

Lastly, God heareth our prayers two ways. First, when he granteth that thing which we ask. Thus he heard *Isaac, Moses, Hezekiah, Jehoshaphat,* & others. Secondly, albeit God do not bestow upon us always those lawful things which we desire and demand, yet he heareth our prayers, and answereth our cries, when he giveth something proportionable to that we ask: As if we crave earthly blessings, he giveth us heavenly; and if we crave temporal things, he yieldeth eternal life; and if, instead of deliverance of us out of trouble, he giveth us strength and ability to bear trouble, and patience to endure under the cross without murmuring. Thus is Christ said to be heard in that which he feared, albeit he suffered death. He prayed that the *Cup might pass from him,* yet he was to drink of it; his Father had decreed it, he had undertaken it, and we were to be redeemed by it. Notwithstanding, he was heard when God gave him strength to bear it, and sent an Angel to comfort him in his Agony, according to that he speaketh, *John* 11, 41, 42. *Father I thank thee, because thou hast heard me, I know that thou hearest me always.*

So when *Paul* felt a prick in the Flesh, the Messenger of Satan to buffet him; for this thing he besought the Lord thrice, that it might *Depart from him,* and he said unto him, *My Grace is sufficient for thee, for my power is made perfect through weakness.* God did not hear him, and yet he did hear him. He requesteth one thing, and God granteth him another. He craveth freedom from temptation, but he is promised a supply of grace to be made able to overcome temptations. Thus it fareth with everyone of us; we must consider what we ask, and how God heareth us. We must not think he forgetteth us, when he doth not feed our fancies, and answer our expectations: he knoweth what is best for us, and he will give us that which he seeth to be best for us.

Secondly, as this Doctrine sendeth us to school to learn what true prayer is, so it serveth to reprove three sorts of men. First, such as are grown to this height of profaneness, that they think it to be in vain to pray unto God. The faithful find by a blessed experience of God's favor, that nothing is more profitable unto them. They would rather leave any earthly Commodity, and loose their lives, then cease to call upon the Name of God. We see this in the example of *Daniel,* Chapter 6. 7, 8. when a Decree was confirmed, sealed, and published, according to the Law of the *Medes* and *Persians,* which altereth not, *That whosoever shall ask a petition of any God or Man for thirty days, save of the King, he should be cast into the Den of Lions.* It might seem no great matter to forbear and abstain from prayer for so short a time, yet when *Daniel* understood, that the writing was passed and published, he went into his house, and

his window being open in his Chamber toward *Jerusalem,* he kneeled upon his Knees three times in a day, and prayed and praised his God, as he did afore-time.

It is therefore a Testimony of a very profane and proud heart, not only not to pray, but to contemn and abhor it as an unclean thing, or as a superfluous and needless thing. Thus doeth *Job* bring in the ungodly speaking, who differ but one step from Atheists, the dearest and best beloved sons of the Devil, Chapt. 21. *They say also unto GOD; Depart from us, for we desire not the knowledge of thy ways: Who is the Almighty, that we should serve him? And what profit should we have, if we should pray unto him?* Ah, vile Wretches, whether will your blasphemous mouths reach? Will you thus be at defiance with the most high and Omnipotent GOD, and set yourselves against Heaven? Whereas we are so oftentimes allured and provoked to prayer, and have most gracious and precious promises added, that God will hear us? Shall we bid him battle (as if we were stronger then he) and say; If we cry unto him Day and Night, what do we gain, or what advantage shall grow unto us? Do not they prosper alike, that never have God in their minds, and they that frequent diligently and daily the house of Prayer? Who are more subject to troubles, then such as trouble themselves with the word of God, and study to keep his commandments? Wherefore, whether we pray, or not pray, all is one, all is alike, there is no difference, we loose our labor, we receive no profit. Thus do many speak, thus do mo think; the world is full of such vermin and venom. Against which most wicked imaginations, we must oppose the commandment of God willing us to pray, the promise of mercy, the examples of the faithful, which have been heard when they prayed. Secondly, this Doctrine reproveth such as go to Saints and Angels; from the Creator to the Creature, which is a great dishonor done to God, and a reproach to Christ. Were not he a foolish and sottish suppliant, that when the Kings son offereth to speak for him to his father, would refuse to use his mediation, and go to one of his servants to entreat for him? Is it not meet that such a one should be said nay, and depart without his purpose? Even so, inasmuch as the father sendeth us unto his son, and the son calleth us to himself, what madness is it to run as well from the one, as from the other, to go from the son to the Saints; from him that can hear, to them that cannot help? Nay, as the Father is deprived of his Honor, and the son robbed of his Office, so the Saints themselves are disgraced. If a man should set any of the Subiectes down in the Chair of estate, and then bow down before him, and give him any of the Royalties of the King, were not this high Treason against the Prince, and extreme wrong to the Subject? Thus the case standeth between us, God, and the Saints. If we shall advance the Saints to so high a degree, as to pray unto them, which is proper unto God, and (as it were) the Princes Regality; if they did see our impiety, they would blush at it, and be ashamed of it. The Apostle *Peter* would not suffer *Cornelius* when he met him, to fall down at his feet and worship him. *Paul* and *Barnabas* rent their cloths, when they saw *Jupiter's* Priest bring Bulls with Garlands unto the gates of the Citty, to the end they might offer sacrifice unto them. Did they reject this service done unto them when they lived upon the earth, and shall we think they do now affect it, or would now accept of it? Away therefore, with the mediation of the Angels, who know not our hearts, nor hear our prayers. Away with the mediation of the Saints, who being now in heaven, are accepted of God, not for themselves, but for the precious merits of their Savior Christ. I except not the blessed Virgin *Mary* his

Mother, but as once *she rejoiced in God her Savior,* so now she triumpheth in Christ her Redeemer, and is accepted through the deserts of her son. To conclude this point, let us remember the saying of the Apostle *John,If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the reconciliation for our sins.* Where we see, he joineth these two together, to be an Advocate, and to make reconciliation, and appropriateth them both to the person of Christ. If then, the Saints be our Advocates, that we should present our prayers unto them; they to Christ, and Christ to God; they must also make reconciliation for our sins, and appease the wrath of God the father, which is impossible for them to do, and blasphemous for us to affirm. It is our duty therefore to repair & resort unto God the father through the merits of his son Jesus Christ. The Prophet complaineth, *That some trust in Chariots, & some in horses.* So in time of troble, some seek to Saints & Angels, others fly to Witches & Idols, *but we must remember the name of the Lord our God.* But of this point we have spoken before more at large. Thirdly, it reproveth such as see the want of many blessings in themselves and others, & feel great judgments and public calamities upon themselves & others, and yet pray not at all to have the one bestowed, and the other removed. These are like to brute beasts, that roar & cry out for their prey when they want meat, but they never consider from whence they receive it; and as the swine that eat the Mast in the woods, but never look up to the tree from whence it falleth: or as the dog that biteth the stone that is cast at him, but looks not to the hand that threw it. So do these men; they can mourn and murmur when they sustain any loss, feel any plague, or find any want; but they have no knowledge to search out the cause or the means how God's blessings should be obtained, or his judgments be prevented. Hence it is, that the Prophets complain of this sencelesnesse and want of feeling of God's mercy, and our own misery, as we see in *Ezekiel,* and in other places, *I sought for a Man among them, that should not make up the hedge, and stand in the gappe before the Land, that I should not destroy it, but I found none.* It is a vain thing for a Physician to know the Disease, and not to apply the Remedy; so likewise is it a great folly for us to know our own wants, and yet to want Wisdom to take a right course to redress the same. What deadness of heart hath entered into us, that we have forgotten the commandments of God, and cannot remember the examples of his servants that have obtained great things at his hands, and cannot be encouraged by his manifold and merciful promises that he hath made unto us? Let us then be provoked to this duty, and not be wanting unto our selves, but respect our own good and benefit in seeking unto the Lord daily, in calling upon him early and late. The servants of *Naaman* reprove him, in that being commanded an easy and ready way to be cured and cleansed of his Leprosy, yet he hung back, and would not use the remedy, *If the Prophet* (say they to their Master) *had commanded thee a greater thing, wouldest thou not have done it? How much rather then, when he saith to thee, wash, and be clean?* So may it be said to us, to shake off our drowsiness, and to work forwardness in us to practice this duty, If the Lord in our present wants should require at our hands any hard and difficult thing, ought we not to obey him, and to perform his Commandment? How much more then, when he respecteth our weakness, and saith only; *Ask, and you shall have; seek, and ye shall find; knock, and it shall be opened unto you.* We shall not need now to say in our own hearts, *Who shall ascend into Heaven, or descend into the deep, to bring his blessings unto us from thence.* The remedy is at hand, the means are near even in our mouth, and in our heart; this is *the prayer*

of faith, which availeth much if it be fervent. It teacheth us the way to the Lord's treasures, & to put our hand into his Cofers, to take such benefits as we want, and to put up the arrows of his wrath into his quiver, which he hath drawn against us, to shoot at us.

Thirdly, from hence ariseth great comfort to all the faithful that call upon the name of God. For, are the prayers of good men auayleable for our good? Do they procure blessings, and stay judgments? Then have we great cause to rejoice, and matter of great joy offered unto us in the diligent practice of this duty. We are assured, that the Lord will not defraud & deceive us, but give us those things that we desire, and he knoweth what we want. Is our Faith weak? He will strengthen us. Are we ignorant? He will enstruct us. Do we want the Graces of his spirit? He will supply them. Is our Love cold? He will quicken it. Is our Repentance imperfect? He will perfect it. On the other side, are his Judgments among us? He will remove them. Are we in distress? He will have mercy upon us. Do our sins trouble us? He will discharge us. Are we in sickness? He will restore us. Are we in any misery? He will deliver us. If the consideration of this gracious dealing of God, and the performance of his precious promises, do not put life into our dead hearts, and assure comfort to our feeble spirits, and raise us up when we are cast down: what weapon can be of sufficient force to pierce our hearts, and to drive us to the Conscionable practice of this duty? If we had not a blessed experience of God's goodness towards us, we should have the less sin to doubt thereof. But seeing there is no faithful Man or Woman, who hath not found the Lord ready to hear him in time of his need, and that we are compassed about with so great a Cloude of witnesses, let us comfort our selves, and one another in these things, and be stirred up to call upon his name.

Lastly, are the Prayers of the faithful profitable to all things, and available to make us partakers of God's blessings, and to stop the course of his Judgments? Then we must remember that it is our duty to praise his name when he hath heard our prayers, and granted our requests, either for our selves, or our brethren. It is a note of an unthankfull heart, to obtain a benefit, and not to acknowledge it; to receive a gift, and not to praise and commend the giver. This is it which the Apostle teacheth, 2. *Cor.* 1, 9, 10, 11. speaking of the afflictions which came upon him in *Asia,* whereby he was pressed out of measure, passing strength, so that he doubted altogether, even of life, *We received the sentence of death in our selves, because we should not trust in our selves, but in God which raiseth the dead, who delivered us from so great a death, and doth deliver us; in whom we trust, that yet hereafter he will deliver us, so that ye labor together in Prayer for us, that for the gift bestowed upon us for many, thanks may be given by many persons for us.* In which words he declareth, that as he had experience in the time past, of the mercy of God, in the deliverance which was given unto him: so he hopeth of the like assistance of his spirit, if that the *Corinthians* would be mindful of him in their prayers. Where we see, he ascribeth much to their Prayers, and yet, so much, as that he would have the glory of his deliverance to be given only to God, and thanks to be rendered unto him. A point worthy to be considered of us, and a duty needful to be performed by us. As he hath promised, and we have prayed: so when he hath paid, he is to be praised. Praise is comely, and well becometh the Saints of God, the want whereof, taketh away the comfort and sweet fruit of his blessings from us. It is a great offense to be unthankfull unto men, but far greater to God, in whom we live, and move, and have our being. Wherefore, whensoever

we have opened our mouths unto God, let us return the Calves of our lips unto him, and never show our selves more ready to ask, then we are willing to praise and magnify the Lord, who hath granted that which we have asked. And hereby we may try our selves, whether we be truly thankful unto him, or not.

[*I shall be freely given (or bestowed) upon you.*]

The Apostle in this place, useth a word derived from grace, so that it signifieth to be given by Grace. Thus the word is taken in sundry places of the Scripture, as *Rom.* 8. *If he have given us his own son, how should he not with himgive us all things else.* And 1 *Cor.* 2. *We have received the spirit which is of God, that we might know the things that are given to us of God.* So likewise, Galath. 3. *God gave the inheritance to Abraham by promise.* The meaning of the Apostle is thus much in effect; the Prayers of the Saints shall prevail with God, and being offered up for my deliverance, shall not return to them without comfort, nor ascend to him without effect, nor concern me without effect. Notwithstanding, albeit they shall not go empty away, but have their full force and power, yet it is to be acknowledged and Learned, that they so obtain, as that my deliverance is to be wrought out by the free gift of his Grace, not by the merit and desert of your prayers.

From hence we learn, that the gifts of God bestowed upon his Servants, come from his free grace, not from our deserts; from his mercy, not from our merits: from his Goodness, not from our Worthinesse. This is set down in the second Commandment of the Law, *Exodus* 20, 6. where the Lord promiseth eternal life unto the Keepers of the Commandments, yet they must not look to obtain it as a due desert, *For he will show Mercy unto thousands to them that love him, and keep his Commandments.* Faith is an excellent gift, and a notable means to bring us to eternal life, *For he that believeth in the Son hath eternal life, and he that obeyeth not the Son, shall not see life, but the wrath of GOD abideth on him.*

We see then, the necessity of having a lively Faith, because to believe in Christ, bringeth with it eternal life: yet it is not for the merit of our Faith, but for the Mercy of God, and the Merit of Christ apprehended by Faith, inasmuch as *Eternal life is the free gift of God.* The like we may say of Prayer, we have a comfortable promise, that if we ask, we shall receive; if we seek, we shall find; not because our Prayers do deserve acceptation: and therefore, when *Daniel* prayed unto God, he confesseth that *righteousness belongeth unto the Lord, but unto us open shame, because we have sinned against him.* Whereby we gather, that although our prayers are not without effect, yet they prevail not by any excellency is sound in them, and therefore he saith; *Compassion and forgiveness is in the Lord our God, albeit we have rebelled against him.* Thus also we might perticularly speak of all the good ordinances of God, and the good duties that proceed from us, as the saving hearing of the word, the fruitful receiving of the Sacraments, & such like holy exercises of our Religion: inasmuch as he doth accept them, and is well pleased in the performance of them, howbeit not through our worthiness that do perform them, but thorough his goodness that doth command them, thorough his mercy that doth approve them, thorough his promise that doth receive them, and thorough his liberality that doeth reward them.

If we would know the Causes and Reasons why the Graces of God are freely bestowed upon us, and nothing given in our deserts; First, let us consider that all matter of boasting is taken from us, and God will have the glory of his own works, and the praise of his mercy. If he should take anything of us, he should loose so much of his own glory, and we would be ready to ascribe our sanctification and salvation to our own selves. This doth the Apostle set down at large in sundry Epistles; for speaking of *Abraham* he saith, *If Abraham were justified by works, he hath wherein to rejoice, but not with God.* And having shown before, that God accepteth of the faithful, making him just, and without blame, by imputing of Christ's righteousness unto him, he confirmeth it by the end of Justification, which he maketh to be the glory of God, saying; *Where is then the rejoicing? It is excluded. By what Law? Of Works; Nay, but by the Law of Faith.* As if he should say; If we were justified, either by our own Works wholly & only, or partly by Faith, and partly by works, then the glory of our justification should be wholly given to our selves, or at least not wholly given unto God. To this purpose he speaketh in the Epistle to the Ephesians, *By grace are ye saved through Faith, and that not of yourselves; it is the gift of God, not of works, least any man should boast himself.* God will have the glory of our justification, he will be accounted and acknowledged to be the Justifier and Savior of us; he hath not left us to justify our selves, nor to be our own Saviors, as shall better appear afterward.

Secondly, there are no such properties in any man's works, as that they cannot merit or proceed from any other fountain then Grace. Let us therefore see what properties are necessarily required in works, to make them merritorious. First, they must be done of a man of himself, & by himself: but we have nothing of our own to give him, but are most poor men and mere beggars, and can but pay God with his own. The works that are our own, are sufficient to deserve his wrath: but have no power at all to procure his favor. For in our selves we are wretched and miserable, poor, naked, and destitute of all goodness, so that it is truly said by the Apostle *Paul,Who separateth thee? And what hast thou, that thou hast not received? If thou hast received it, why reioysest thou, as though thou hadst not received it.* Without him therefore we can do nothing: it is he that must work in us the will and the deed.

Secondly, they must be such works as are not due unto him, they must not be due debt, they must come from our own free will, they must be such as God cannot justly challenge at our hands. But whatsoever we do, we do as poor debtors; nay, we are worse then poor debtors, we are miserable Bankrupts, we have nothing, we have less then nothing to pay. Our Savior hath a worthy sentence to this purpose, *Luke* 17, 10. *When ye have done all those things that are commanded you, say, we are unprofitable servants, we have done that which was our duty to do.* And what could *Adam* do, and offer unto God in his innocence, but that which was his duty; and whereunto he was bound unto his Maker, for his Creation and other blessings bestowed upon him?

Thirdly, the work must be done to the benefit and profit of him, from whom we look to be repaid. *But our goodness and well-doing reacheth not to the Lord, Psal.* 16. We may benefit men, but we cannot benefit our maker, from whom we have received life and limb, soul and body, & all that we have, but we can give him nothing. Now they that cannot give anything to God,

can deserve nothing from him: but we cannot give anything to God, according to the saying of *Paul,Who hath given unto him first, and he shall be recompensed? For of him, and through him, and for him are all things, to him be glory forever, Amen:* therefore, it is evident that we cannot deserve.

Fourthly, whatsoever is imperfect, cannot stand in the presence of the most just and perfect God: we must bring nothing before him, but that which is absolute, and able to bear and sustain his wrath. But all that we do offer, or can offer unto God, is maimed and imperfect: such are our best Works, our Prayers, our Meditations, our Hearing, so that our righteousness is like a menstruous clothe. Whatsoever proceedeth from us, is foul and faulty, no man is able to satisfy the Justice and rigor of the Law, according to that of the Apostle, *There is none righteous, no not one; they have all gone out of the way, they have been made altogether unprofitable, there is none that doth good. no, not one; and therefore by the works of the Law shall no flesh be justified in his sight.* We must all entreat for pardon and forgiveness of our evil Works, and not stand upon the perfection and sufficiency of our good works.

Lastly, the work and the reward must be in proportion equal, for if the reward be more then the work, it is not a reward of desert, but a gift of good will. The Apostle saith, *Rom.* 8, *I account that the afflictions of this present time, are not worthy of the glory, which shall be shown unto us.* Thus then we reason; Nothing can deserve, but that which is equivalent to the thing deserved: but nothing that we can do, can equal or deserve the gifts, the least gift of God. So then, albeit we had some-what to give, and that we were not as most naked and needy beggars; yet it cannot be compared or correspondent to that which we receive. For grace and glory are vnvalewable and unmatchable, no price can purchase them, no money can buy them, no merits can match them. So then, whether we consider that GOD will have the glory of all his works, or that there is a great disproportion between Mercy and Merits; in both respects we conclude, that the gifts of GOD given unto his faithful servants, proceed from his free grace, not from our free will, so that they are not deserved of us, but bestowed upon us.

This Doctrine being thoroughly strengthened, let us see what Uses may be grounded from thence. First, we learn from hence, that seeing God giveth not by desert, but of his mercy; that whatsoever we have obtained and received by any prayer, or other means from the hand of God, we must ascribe all to the glory and praise of his name, and acknowledge him to be the Author and giver. True it is, we are commanded to call upon the Lord, and to put up our suits and supplications unto him: and when we have prayed, and God hath heard our prayer, we must not think that we have well deserved to speed in our desires, and say; *For my righteousness, & the strength of my Prayers, I have gotten this or that:* but as we use the means, so we must acknowledge that God findeth such faults in our best prayers, that he might curse us, rather then bless us; and condemn us rather then hear us; and withal consider, that in hearing us, he respecteth more that which is in himself, then anything that is in us, he is moved rather of his own mercy, then any absoluteness that he can see in our well-doing. Let us therefore meditate upon our own wants, and albeit we use those helps and Instruments that he hath appointed, yet let us give him all the glory to whom it is wholly due. When a great multitude of enemies came against *Jehoshaphat,* he set himself to seek the Lord, and

proclaimed a fast through out all *Judah, They asked counsel of the Lord, and prayed unto him:* yet when God had given them the upper hand; they blessed not themselves, but the Lord; they praised not their own zeal, but his mercy; and they ascribed not the victory to their fasting and prayer, but to his favor and power: *For they assembled themselves in the Valley of Berachah, and there they blessed the Lord: then every Man of Judah and Jerusalem returned with Jehoshaphat their head, to go again to Jerusalem with joy, for the Lord had made them to rejoice over their Enemies.*

The like we might say of *Hezekiah.* The example of the Prophet *David* is plentiful in this Argument, he oftentimes praiseth the Lord, because he had heard the voice of his petition, as Psal. 65. *O God,praise waiteth for thee in Zion, and unto thee shall the vow be performed, because thou hearest the Prayer, unto thee shall all flesh come.* And Psal. 98. *Sing unto the Lord a new song, for he hath done marvelous things: his right hand and his holy arm hath gotten him the victory.* And Psal. 115. *Not us, ô Lord, not unto us, but unto thy Name give the glory, for thy loving mercy, and for thy truths sake.* And hereby we may discover a deep devise, a dangerous plot, and a deceitful policy of the Devil. He laboreth by all means to keep us from Prayer, he cannot abide that we should call upon the name of our God. He will tell us of the fearful Majesty of God to dismay us; he will suggest our own baseness and unworthiness to discourage us; he will object that others pray not at all, yet do well enough, & that they live in all abundance, and want nothing, yet are not so devout; he will tell us (to make us secure) that God knoweth whereof we have need before we ask, that he needeth not to be put in mind of his mercy, and that he cannot forget the covenant that he hath made with us. These are subtle baits to entrap us, and mighty stumbling blocks to trip us, and strong temptations to slay us, and by these he oftentimes prevaileth in the Children of disobedience. If he cannot obtain his purpose of us at the first, yet he will not give over, but follow us hard at the heels, till he hath subdued us; and mark our foot-steppes, till he hath ensnared us. He will say unto thee, when thou preparest thyself to pray, what needest thou pray at this time? Thou art now unfit; thou art without feeling; thou hast other business to go about, another time will serve as well, or better then this, when thou mayest be better fitted to this work. For if thou pray without feeling and zeal, thou sinnest, and thy prayer is abhominable; wherefore take heed thou pray not, least thou sin against God.

Thus he prevailed with *Saul,* when the Priest brought the Ark of God to ask counsel of him what he should do, *Saul* said unto him, *Withdraw thine hand:* as if he should say; Let us pursue our enemies, I have no leisure to stand asking counsel of God. If he prevail with us, to neglect this duty at one time, he will take advantage of it, so that if he see us ready to pray afterward, he will allege, what needest thou pray yet? Thou omittedst it at such and such a time, and thou speddest well enough, thou hadst no evil or hurt by it, why then wilt thou now begin? It will but trouble thy Conscience to be always praying, it will hinder thy business, and cause thee to neglect thy calling: yea, when thou hast done all thou canst, thou shalt get nothing by it, but shalt make thyself a laughing-stock, and a gazing-stock to the whole World; wherefore it were much better for thee to do as many other of thy good and honest Neighbors, that are not so curious and precise in these matters, who are beloved in the World, and look to come to heaven as well as thyself.

Moreover, he will not forget to tell thee, that if thou betake thyself to this strict course of life, it will bring thee into many melancholy dumps, and so cast thee down, that thou shalt never be merry at the heart. This is the Devils Logic and Language, or rather his sophistry and subtlety, and thus he doth discourse and dispute with us, to draw us away from this duty. For well doth he know, that prayer is a principal part of our spiritual Armor, whereby we are safe garded from him, and all other enemies, and the most effectual means to kindle in us the saving and sanctified Graces of God's Spirit: and therefore when we cease praying, God will stay his hand from blessing us; he will with-hold his graces from us; he will give us over into the power of our spiritual enemies, and renounce us from being in the number of his Children. But if he cannot thus far prevail with us, but that the conscience of God's commandment and our own duty, will stir us up to this practice: then he worketh in us another way, and creepeth upon us after another manner. He will after a sort close with us, and join in the acknowledgment of the necessity of daily exercising our selves in making Prayer unto God: but withal, he will foyst in a false finger, and tell us, that by devout Prayer we shall merit salvation, and that the moe our Prayers are, the greater shall be our merits.

Thus he mingleth and tempereth rank Poison with Prayer, so that albeit we use it, we do abuse it; so that it is all one as if we used it not. Thus he showeth himself to be ready at our Elbow, to puff us up with pride, and to tell us that we pray oftener then others, better then others, with greater feeling then others, with greater faith then others, with greater zeal and assurance then others. Thus he prevailed with the Pharisee, mentioned in the Gospel, he stood and prayed thus with himself; *O God, I thank thee, that I am not as other men, Extortioners, unjust, Adulterers, or even as this Publican: I fast twice in the week, I give Tithe of all that ever I possess:I love to pray in the Synagogues, and in the Corners of the streets:but under a color of long Prayers they sought the praise of men, and the enriching of themselves, and therefore were to receive the greater damnation.* And as in the former times of the Church, when he could not keep them any longer in Fornication and uncleanness (as if it were a thing indifferent) he taught chastity, thereby to destroy chastity; and under a false praise of single life brought in the detestation of marriage, and the practice of incontinency: so doth he persuade Prayer, thereby to overthrow Prayer. For to move to pray, thereby to merrit and deserve, is to corrupt Prayer, and to make it of none effect. It is the duty of the Minister of God to preach the word, it hath the promise of blessing, and of great reward: but if he go about to persuade us, that we shall merit eternal life by our faithfulness in our Ministry, and by diligent instructing of the people committing to our charge, we must resist the subtle Serpent, and defy him, and deny his merrits. It is the duty of all the godly that have this Worlds goods, to give alms to the poor, especially to the godly poor: but if he move us to give Alms, that we may get Heaven or gain the praise of men, we must strive against his temptation, and not suffer our selves to be deluded by him. For this is as much as if he should say unto us, I would have thee pray, but thou shalt obtain nothing: I would have thee give alms, but thou shalt have no reward. Seeing then, we are subject to a double temptation of Satan (who goeth about like a roaring Lion seeking whom he may devour) so that he will (if it be possible) hinder us from Prayers, or (if he cannot) will corrupt them with his Leaven of merrit: we must prepare to resist him both ways. Whensoever he goeth about to stay us from

praying unto our heavenly Father, we must resist him strong in faith, and oppose against him these Meditations. Let us remember God's most holy commandment, to call upon him in the day of trouble, and that we are continually to watch and pray, least we fall into temptation. We have together with the precept, a promise annexed for our comfort and greater encouragement to this duty, that he is near to all that call upon him; even to all that call upon him in truth; yea, the eyes of the Lord are upon the just, and his ears are open unto their prayers.

Let us consider, that there is an absolute necessity of the invocation of his Name, and of craving his assistance, that we may be freed and delivered from the snares and assaults of the Devil, and that he would give us strength to overcome them, and not suffer us to be tempted above our power, but give a blessed issue of the temptation, that we may be made able to bear it. And as the necessity is great to call upon him daily, *In whom we line and move, and have our being;* so the profit thereof is no less; it bringeth a blessed experience and trial of God's goodness and mercy toward us: It increaseth his spiritual graces in us, and maketh us zealous in all good works: It obtaineth those things that we want, and remooueth the judgments that hang over us, or are upon us. We have the examples of all the faithful, as a Cloud of Witnesses to incite us to this duty. And if we put forth our hands to take and use any of the Creatures or blessings of God without asking him leave, we are no better then Thieves and Robbers. These and such like Motiues, serve to kindle our zeal in Prayer, & to quench the fiery darts of the Devil which he casteth at us. If he go about to puff us up with pride, through an opinion meriting by any, even our best works of Prayer, or Preaching, or Alms-deeds, we must know that all our works are imperfect, and that the good things in us are his own gifts.

Hence it is, that the Apostle saith of himself and all his labors; *I am the least of the Apostles: by the Grace of God I am that I am, and his Grace which is in me, was not in vain. I labored more abundantly then they all, yet not I, but the Grace of God which is with me.* And in another place, *Neither is he that planteth anything, neither he that watereth, but God that giveth the increase.* Again, *What hast thou that thou hast not received? If thou hast received it, why boastest thou as though thou hadst not received it?* It is a worthy saying set down by our Savior, *When ye have done all those things which are commanded you, say; We are unprofitable Servants, we have done that which was our duty to do.* Wherefore, we must labor in all our works to see our imperfections, to cast down ourselves in humility before the Judgment seat of God, and to refer all things to his glory. The Apostle giveth this general rule; *Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.* And if in these ordinary and natural works, we must aim at that end as at a mark: how much more, in the Mysteries of our salvation, and the great keys of our Religion, ought we to give thanks unto God for blessing us with spiritual blessings in heavenly things? We are not able to inspire Grace into our barren hearts, it is the gift of God, and therefore he must be confessed the giver of every good giving and perfect gift, to the glory of his own Name. And for our selves, let us in all duties of our obedience; Prayer, Alms, or whatsoever works approved of God, prepare our selves to bring humble and broken hearts, freed from the Thorns of pride and vain-glory.

This is taught by *David* in the Psalm, *The Sacrifices of God are a contrite Spirit: a contrite and a broken heart, ô God, thou wilt not despise.* The like we see, Isaiah 66. *To him will I look, saith the Lord, even to him that is poor and of a contrite spirit, and trembleth at my words.* And thus was the practice of *Daniel* in his Prayer, *O Lord, incline thine ear, open thine eyes, and behold our desolations: for we do not present our supplications before thee for our own righteousness, but for thy great tender mercies.* This humility shall appear to be in us, if we refer the end of all our actions to the honor of God, and make that to be the scope. Let the principal end be the glory of God: the next, the salvation of our Souls: the third, the edification of our Brethren in Christ Jesus. Let us cause our light so to shine before men, that they may glorify our Father which is in Heaven: and then let us follow those things which concern peace, and where-with one may edify another.

Secondly, as by the free bestowing of the graces of God, we are taught to give him all possible praise, so it taketh away all opinion of the merits of works, wherein proud flesh is ready to trust. For to place Merit and Justification in our own works, is to rase down a chief Foundation and principal Pillar of Christian Religion; both because thereby we abolish Grace, and renounce salvation by Christ, and make every man a Savior to himself, and so exclude salvation by Christ: all which are shameful Heresies and horrible blasphemies, and detestable abominations. As many as seek to be justified by the Law, are fallen from Grace. Therefore the Apostle *Paul* saith, Rom. 11. *There is a remnant according to the election of Grace,and if it be of Grace, it is no more of works, or else were Grace no more Grace: but if it be of works, it is no more Grace, or else were work no more work.* This serveth to confute the Romish Doctrine, & giveth us just cause to come out from among them, and to make a separation from them, as being no true Church of God. For in as much as they take away the foundation and chief pillars whereupon the house of God standeth, they pull it down and bring it to ruin. We see how they exclude Grace, and bring in Merrit. They establish a twofold kind of Merit, and both of them (as they understand them) plants of their own setting, but mere Strangers in the Garden of the Scriptures, and therefore shall fall; according to the Doctrine of Christ, who saith; *Every Plant which mine heavenly Father hath not planted, shall be rooted up.* One sort is the merrit of the person; the other, is the merrit of the work. The merrit of the person, they make to be a dignity in the person, wheredy he is esteemed worthy of eternal life; and this they say is found in Infants dying after Baptism, who, though they want the merit of good works, yet they want not the merrit of their persons, by which they receive the Kingdom of heaven. The merrit of the work, is a Dignity or excellency in the work in it self, whereby it is fitted and enabled to deserve life everlasting. Hence it is that they teach, that the work and the deed are meritorious two ways; first, by Covenant, because God hath made a promise of reward unto them. Secondly, by their own Dignity, because Christ hath merited, that our works should merrit. A strange opinion, and a strange language and manner of speaking, never heard of in the Book of God. As for us, we renounce all personal merrits; that is, all merrits within the person of any mere man: also all merrits of works done by any mere man whatsoever. The true merrit whereby we look for the favor of God and life everlasting, is to be found in the person and works of Christ alone, who is the treasury and storehouse of all our merrits.

But here some man might object and say; The promise of reward is made to them that believe and work, therefore our works do merrit: for merrit and reward be Relatiues. I answer, there is a double reward; one of Merrit, the other of Mercy. Every good work, be it never so little, done in Faith, done to the glory of God, done in that manner that he commandeth, shall be rewarded, but the reward is not given for the worthiness of the work, but through the liberality of him that hath promised. Hence it is, that eternal life is called an Inheritance. The obedient Child hath promise from his Father to be his Heir, and to inherit his Lands, Goods, and Possessions, after his decease; yet not for his obedience sake, but because his Father loveth him, and in kindness and compassion preferreth him before others. Let it suffice us, to have the Kingdom of Heaven as a free inheritance, and not dream as Hirelings, that we shall have it as an hire and Wages of our work, for then we shall be deceived of our hope and expectation. It is a vain confidence to set up such an high price of our works, as thereby to make them able to buy Heaven. These men do know, neither the weakness of their own strength, nor the unworthiness of their own works, nor the wretchedness of their own persons, nor the excellency of God's Graces, nor the praise of his glory, whereof he is jealous, which he will not give to any other. They are like to *Simon Magus,* who offered to buy the gifts of God for his Money, as a purchase: or like to the Heathen, that look to be heard for their much babbling sake: or like to Servants that do all for their hire. So these Merit-mongers will have no Heaven, except they may have it as their hire, and as a penny-worth for their penny; they will not be indebted unto God, nor beholding unto him for it. As for us, we value not our good works at so high a rate, we know their imperfections, we crave eternal life as a Sons portion, and an inheritance freely promised unto us, and freely bestowed upon us.

Indeed, it is the will and pleasure of God, that we should labor and bring forth good works, to express our thankfulness to him that hath adopted us for his Children; and after our labor, receive the inheritance: yet we cannot deserve it by our obedience, and we have a better claim unto it, by being Sons, then working as Servants. We confess, that the reward shall be given of bounty, not of necessity; by gift, not by debt; by promise, not by desert; by God's acceptation, not through our perfection. As for the Papists, that glory in their own works, let them take heed they do not deceive themselves, and whilst they rob God of his honor, let them beware they do not rob themselves, and deprive themselves of the honor promised to the Saints: and whilst they challenge and lay claim to everlasting life, as to the Wages of Servants, let them in time look to themselves, least they be denied the Inheritance that belongeth unto Sons.

Lastly, seeing all God's gifts come from him to us, of Grace and Mercy; It is our duty above all things to desire Mercy, and to crave the free gifts of God. The Children of God, whensoever they presented themselves into his presence; they have stripped themselves of all things; they have renounced all privileges of the flesh; they have acknowledged their own unworthiness, and have craved nothing but his favor, and to be satisfied with his Image. This we see in the Prophet *David,* Psal. 6. *My Soul is sore troubled, but Lord, how long wilt thou delay? Return (ô Lord) deliver my Soul, save me for thy mercies sake.* He desireth nothing but of Mercy, he pleadeth nothing but favor; he standeth not upon his own righteousness; he willeth not

God to respect him according to his own worthynesse. Again, Psal. 63. *Thy loving kindness is better then life, therefore my lips shall praise thee: thus will I magnify thee all my life, and lift up mine hands in thine Name: my Soul shall be satisfied as with Marrow and fatness, and my mouth shall praise thee with joyful lips:* Where he preferreth the goodness of God before all things in Heaven and Earth, whiles he advanceth it above life; signifying thereby, that his life could not be pleasant unto him, and that he would not wish to live without it. What is more desired then life? Yet he preferreth the loving kindness of God before it. So in another place, *If thou (ô Lord) straitly markest iniquities, ô Lord, who shall stand? But mercy is with thee, that thou mayest be feared.* Likewise the Church in the Lamentations of *Jeremiah,* confesseth as much, chapt. 3. *It is theLord's mercies that we are not consumed, because his compassions fail not.* In all which places we see, that the godly sue for pardon, and cry out for mercy. If they desire any blessing, they ask it of favor: If they crave to have any judgment removed, they crave it of mercy: and they esteem his grace above their own lives, or any earthly thing that they can desire. We must acknowledge that it is of his mere mercy that we live, and move, and have our being. It is our duty to praise his name daily for his great mercies toward us, which are infinite for measure and continuance. If he accept us, it skilleth not greatly though men reject us, and condemn us. If his wrath be kindled against us, and his loving countenance be turned from us, what is it that can delight us, who is it that can comfort us? We see by many & sundry examples in our Brethren, that have been cast down through the multitude and greeuousnesse of their sins, and an apprehension of the heavy wrath of God, and a withdrawing of his favor for a season from them, albeit they have had Riches, Friends, Lands, Prosperity, and outward peace, yet none of these could Minister comfort unto them, so long as God's countenance was hidden from them, as the Sun covered in a Cloud. But when once he appeared in mercy and goodness to them again, their bones and bowels have been refreshed, according to the words of the Prophet in the Psalm, *If thou, Lord, lift up thy countenance upon me, thou shalt give me more joy of heart then they have had, when their Wheat & their Wine did abound.* Labor therefore, by all means to feel his favor; use all means to obtain it, employ thyself diligently to keep it, and to continue it toward thee, that in thy life it may be with thee, and in death it may not depart from thee.

23*There salute thee Epaphras my fellow-prisoner in Christ Jesus.*

24*Marchus, Aristarchus, Demas, and Luke my fellow-helpers.*

Hitherto, we have handled the chief matter touching this Epistle, containing his suit for *Onesimus,* and his commandment to prepare him lodging. Now followeth the Conclusion and shutting up of the Epistle, consisting in certain salutations, which are of two sorts; either from others, or from himself. The salutation from others is in these two Verses: the salutation from himself is in the Verse following. In these Verses he saluteth *Philemon* in the name of five persons which were famous and well known in the Church, and of great authority and credit above many others. This salutation as it was very honorable unto him, so also it carried with it great weight and moment to effect his principal purpose with more

easiness. For seeing he joineth with him *His Fellow-prisoner,* and *Fellow-helpers* in this suit, that he might the better obtain his request, so that they all put up as it were with one voice and consent the same petition, *Philemon* could not but consider, that it was a very unseemly and unworthy thing to reject so many suppliants in so reasonable a cause. So then, the sum of these words is this, *Epaphras, Marcus, Aristarchus, Demas,* and *Luke* do salute thee. The first man is described by an adjoined property, my *Fellow-Prisoner;* which is declared by the cause, *For Jesus Christ.* The rest that are here named, have one common adioynt as a title of honor ascribed unto them when he calleth them *his Fellow-helpers.*

Thus much touching the Order and Method. Now, let us see the meaning and Interpretation of the words. By [*Saluting*] in this place, we are to understand, to use all kind and courteous speaking, and to wish all peace and prosperity of soul and body, which are fruits of that Brotherly Love that ought to be among all the Saints. Thus did the faithful pray one for another. In this salutation he nameth five persons. In the first place, he rangeth *Epaphras,* a Cittizen of the same Citty with *Philemon* and his Countreyman, as appeareth in the Epistle to the Colossians, chap. 4. *Epaphrasthe Servant of Christ, which is one of you, Saluteth you, and always striveth for you in prayers, that ye may stand perfect and full in all she will of God.* This man had been the Teacher of the Church at *Colossae,* and had converted them to the faith of Christ, as we read in the same Epistle, Cha. 1. *As ye also learned of Epaphras our deer fellow servant, which is for you a faithful Minister of Christ.* It seemeth he was an Evangelist, who succeeded in the labors of the Apostles, but now being at Rome, he was put in prison, and here saluteth *Philemon* as a Fellow-prisoner of *Paul,* not for any wickedness and crime that he had committed, but for the Testimony of Christ, and for preaching the Gospel, and therefore is called not *Caesar's* prisoner, but *Christ's Prisoner.* Whereby it appeareth, that this *Epaphras* was falsely accused by the enemies of the Gospel, and therefore brought unto *Rome,* and put in hold.

Secondly, he nameth *Marcus,* who is mentioned also in other places of the Scripture, who was Cozen to *Barnabas,* and the son of that *Marie,* who was wont to give entertainment to the Disciples at Jerusalem; yea, such was her godliness, that she made her house as an Inn to lodge the poor Saints, and as a public Temple for the people of God to meet together to pray unto him, and to praise his name. This appeareth, *Col.* 4, 10. *Marcus saluteth thee Barnabas Cousin, touching whom ye received Commandments, if he come unto you, receive him.* So▪ when *Peter* was delivered out of prison, it is said, *He came to the house of Marie the Mother of John, whose sur-name was Mark, where many were gathered together in Prayer.*

Thirdly, he saluteth *Philemon* in the name of *Aristarchus,* of whom also mention is made in the Epistle to the Colossians, and there likewise he is called *Paul's prisoner,Aristarchus my Prison-fellow saluteth you.* As they embraced one Faith, and believed in one Christ, so they suffered for one cause, and were Companions in affliction?

Fourthly, he nameth *Demas,* who at this time was a constant Confesser of the truth, and a zealous follower of the Gospel, but afterward he started back from the Doctrine of Christ, forsook the fellowship of *Paul,* & embraced this present world, as the Apostle complaineth of

him afterward, as we see, 2 *Tim.* 4, 10. *Demas hath forsaken me, and hath embraced this present world, and is departed unto Thessalonica.*

Lastly, he reckoneth up *Luke,* to wit, the Evangelist, who came to Rome as a Companion with *Paul,* as we read, *Acts* 28, 14. and is named in the Epistle to the Colossians, *Luke the beloved Physician greeteth you.* He was a Physician by profession, and after his conversion he accompanied *Paul* in his greatest dangers. Of these men here described, we might speak much, and handle their lives at large, but this is done by others, and this may suffice for the Interpretation of these verses.

We heard in the beginning of this Epistle, that *Paul* joined *Timothy* to him, as a joint Writer thereof, and directeth it to others, besides to *Philemon,* that they might be means and Mediators unto him; so in the winding up of the Epistle, he hath mustered together many others: by all which, he setteth upon *Philemon,* as it were, with an Army of Intercessers and Advocates, to soften and overcome his grieved and offended mind, and to incline him to mercy and compassion.

Moreover, this salutation giveth us some direction of the time when this Epistle was written. Touching the which time, there is some difference among the learned. Some are of opinion, that this Epistle was written after the second that he wrote to *Timothy,* and this reason is rendered, because in that Epistle it appeareth, that *Timothy* and *Mark* were not with him, and he willeth them to make speed to come unto him, *Only Luke is with me: Take Mark and bring him with thee, for he is profitable unto me to Minister.* But in this Epistle it is evident, that these men were come unto him. Seeing therefore, there he sendeth for them, and here they are found to be with him, it should seem that this Epistle is Written after the other.

This is the Reason urged by many, which seemeth to be of great force to persuade. But if we diligently mark it, and thoroughly consider of it, we shall find it to be too weak to bear the weight of this conclusion. For this present Epistle, as also that to the Colossians was written when he was first taken; the second to *Timothy,* when he was taken the second time. For *Paul* having appealed to *Caesar* from the partial dealing of the High-Priests, and the cruel persecution of his own nation, was brought to Rome in the beginning of *Nero's* reign, about the third or fourth year thereof. Now it is evident and known to all, that *Nero* in the five first years, was one of the most mild and merciful Princes; and as in his last years, he exceeded all men in Tyranny and Crueltie, so in his first, he passed all his predecessors in Mercy and Gentlenesse. In the beginning of his Empire, *Paul* pleaded his cause before him, and was delivered out of prison, and let go whether he would. But the rage of the enemies of the Gospel being endless, he was taken again about the end of *Nero's* reign, who waxed mad against Christian Religion, at which time he wrote the latter Epistle to *Timothy,* wherein he fore-telleth the approaching of his death, and the time of his dissolution, *I am now ready to be offered, and the time of my departing is at hand.* Thus much touching the time when this Epistle was written.

Now, let us point out some general Observations out of these Verses that might be enlarged, and farther stood upon, if time would serve. First, we see the Apostle setteth down a

salutation proceeding from others: which teacheth that salutations are an ordinary means ordained of God to nourish and cherrish mutual love, and that union and conjunction which the members of Christ's body have one with another, who are only in body, & in regard of bodily presence severed one from another in this present life; whereas in heart they are joined together, and shall be hereafter both in soul and body.

Secondly, albeit the Apostle were a prisoner for the faithes sake, yet God doth not leave him alone, he hath *A Fellow-prisoner* joined with him, and many Fellow-helpers added unto him. And albeit he delighteth not himself in the imprisonment of another, but could rather wish him delivered, as appeareth by his words to *Agrippa* (who said he was almost persuaded to become a Christian,) *I would to God, that not only thou, but also all that hear me today, were both almost and altogether such as I am, except these bonds: yet notwithstanding the Company of the Godly is gracious and comfortable both in prosperity, and in adversity, both in prison, and out of prison.* Thus it is set down by Luke, *Acts* 16, 25. when *Paul* was whipped and imprisoned, and his feet made fast in the stocks, he had *Silas* joined with him, and they two spent the night in praying and praising God together, teaching & admonishing themselves in Psalms and Hymns, and spiritual songs, singing with a grace in their hearts to the Lord, so that the prisoners heard them. Thus we see the endless Mercy of God, towards his afflicted and distressed Servants, he raiseth them up some comfort, and some Comforters, verifying the promise made to his Church, *If I depart, I will send the Comforter unto you.* He knoweth our infirmities, he seeth how ready we are to yield and slide back: & therefore as he strengtheneth us by others, so he maketh us means to strengthen others.

Thirdly, he calleth *Epaphras* a prisoner of Christ, as he also had called himself before in the beginning of this Epistle. The reason is, because he had preached Christ. Heereby we learn, that persecutions oftentimes follow the sincere preaching of the Gospel; not that it is the property of the Gospel, but the cause is the malice of such as will not embrace and receive the Gospel; and therefore, they hate and persecute those that believe in Christ, and give entertainment to the Gospel. This is it our Savior teacheth, *Mat.* 10, 34, 35. *Think not that I am come to send peace into the earth, I came not to send peace, but the sword: for I am come to set a Man at variance against his Father, and the Daughter against the Mother, &c. and a man's enemies shall be they of his own household.*

To this purpose he speaketh in another place, *I am come to put fire on the earth, and what is my desire, if it be already kindled?* The Gospel is the proper cause of peace among the godly, so it is the occasion of great troble among the wicked. They are therefore much deceived, that make the Gospel the cause of all division and hurly-burlies that are in the Worlde. When any troubles arise, the preaching of the Gospel is accused to breed them, but this is a false imputation. The true cause, is the malice of Satan, and the fury of his Instruments, that cannot abide the Light of the Truth to shine among them. So then, let us not think it a strange thing, when we see such stirs and tumults arise, but Arm our selves with Patience; Learn to be Wise as Serpents, and Innocent as Doves, and condemn those that are the authors and beginners of those broils and contentions.

Fourthly, observe the Titles that he giveth unto our Lord and Savior, he describeth him by two Names; First, he calleth him Christ; then, he calleth him Jesus. Christ, signifieth as much as Anointed; Jesus, importeth as much as a Savior, who was so called, because he saveth his people from their sins. From whence, observe that Christ is the King, the Prophet, and the Priest of his Church, to govern us, to teach us, to Redeem us, to save us. This is his Office, for these Ends and Uses he was anointed of the Father with the Oil of Gladness above his fellows. This serveth to our great good, and the benefit of it is communicated unto us; he maketh us Kings and Priests to God his Father; he armeth us with power and strength against sin, the Flesh, the World, the Devil; and maketh us able to overcome them: thorough him we have access to the father, and may boldly appear in his sight, and offer up our Prayers with assurance, *Yea he enableth us to offer up our selves, our souls, and bodies, an holy, lively, and acceptable Sacrifice unto him,* which is our reasonable serving of him: he doth enstruct us in the will of his Father, enlighten us in the knowledge of the truth, and maketh us (as it were) his Household Disciples and Scholars, to reveal unto us all things needful for our salvation. Let us therefore confess him to be the only son of God, perfect God, and perfect Man, the sole Mediator between God and Man, and let us acknowledge no other Savior able to Redeem and ransom us, to pay so great a price, and to deliver us from so great wrath and destruction. If we make other Mediators, and set up other Saviors, we renounce the Mediation of Christ, and Salvation purchased by Christ. This pierceth the very Marrow, and entereth into the bowels of the Romish Religion, which setteth up other Mediators, and consequently establisheth a false Christ of their own, which indeed is no Christ, no Jesus, no Savior, no Redeemer?

Fifthly, observe with me, that speaking of *Marcus, Aristarchus, Demas,* & *Luke,* he calleth them his fellow-helpers; whereby he putteth the Ministers of the Gospel, and all the Children of God in mind, to be helpers to the truth, and to further the preaching and propagation of the Gospel by all possible means that God hath enabled them. For this cause, the Apostle commendeth many of the faithful, *Rom.* 16, 3, 9. *Greet Aquila and Priscilla my fellow-helpers in Christ Jesus.* We must do all for the truth, and nothing against the truth.

This reproveth those that employ their wits, and bestow their strength, to hinder the truth, and the professors thereof. These have no part nor fellowship in the Ministration, nor in the sound profession of the Gospel, but are professed enemies to the faith of Christ. Moreover, this shall Minister unspeakable comfort unto us, to consider that we have been helpers to the truth, and furtherers of the Faith which is in Christ Jesus, we shall leave a good Name behind us, and receive and incorruptible Crown of eternal Glory.

Lastly, note with me, that when *Paul* wrote this Epistle, he was at *Rome,* and he joineth with him sundry others, which were the chief and principal, whose very names might carry some credit and authority to persuade *Philemon* in this matter which he undertook; yet in all this Epistle we have no mention of *Peter,* who is supposed to have lived there, to have died there, to have been Bishop there five and twenty years. He joineth to himself so many Assistants as he could, to obtain his suite. He writeth (as we heard before, from *Rome*) to have *Onesimus* pardoned, and he useth the name of *Timothy* to that purpose; why is *Peter* here forgotten?

Why doth he not join him with himself in the same Epistle, if he had been resident at Rome, as a good Bishop ought to have been? Again, we see he specifieth many by name, *Marcus, Aristarchus, Demas,* and *Luke:* but we have no mention of *Peter.* And it is said, that *Mark* was the Disciple of *Peter,* and by his Commandment wrote his Gospel: was it fit to name the Disciple, and to forget the Master? to remember the members, and to forget the Head? To express meaner persons, and to omit the principal? Besides, he calleth these men his fellow-helpers; *Paul* was as the Master-workman and chief builder, they were his helpers and partners in the business. Was not *Peter* also one of his brethren, and either a fellow-prisoner, or a fellow-helper in the Gospel? Wherefore then is he concealed? Observe with me from hence, and by Conference of many other Scriptures, that *Peters* being at *Rome,* is an uncertain opinion, and an ungrounded assertion.

It was by composition agreed upon between *Paul* and *Peter,* that *Peter* should preach to the *Jews,* and *Paul* to the *Gentiles;* how then could *Peter* sit as bishop at *Rome?* Or if he preached to the *Jews* at *Rome,* how cometh it to pass that the christiā religion was strange, & in a manner unknown unto them when *Paul* came to *Rome,* as appeareth in the end of the Acts of the Apostles, where they say unto him, *We will hear of thee what thou thinkest, for as concerning this Sect, we know that everywhere it is spoken against.* Again, when *Paul* wrote to the *Romaines,* he willeth them to salute many particularly, and by name, both men and women: but he maketh no mention at all of *Peter,* which no doubt he would have done, if he had at that time also been at *Rome.* Furthermore, the Apostle Wrote many of his Epistles from the Citty of *Rome* (as we shown in the beginning of this Epistle) as for example; to the *Galatians, Ephesians, Colossians, Phillippians,* to *Timothy,* this to *Philemon,* and that other Epistle unto the Hebrews, (if it were his) and from thence, he sendeth many salutations, in the Name of many, that remained at Rome: Among whom, *Peter* is never mentioned, but his name and being there, is over-passed. Lastly, the Apostle testifieth, that while he was called forth to give an account of his Faith, *All did forsake him, and none assisted him:* wherefore, either *Peter* was not then at *Rome,* or if he were, he did shamefully forsake him. Thus then we conclude from these and such like Circumstances, that it cannot be gathered out of the holy Scriptures, that *Peter* was ever at *Rome.* Whereby we learn, that the Popish Religion is a doubtful and uncertain religion; their Faith is uncertain; their Hope is uncertain, their Heaven is uncertain. For, the supremacy of the Pope, and subjection to him, is made a fundamental point of Religion, and the believing of it necessary to salvation. *Bellarmine* a Cardinal of *Rome,* defining the Church, maketh it to be a Company of men, professing the faith, and partaking of the Sacraments, under the jurisdiction of the Bishop of Rome, so that such as hold no Pope, are judged and censured to build upon a false foundation, and therefore to be no true Churches, no sound Catholics, no right Christians.

The chief Controuersie between us and the Papists, is, for the Popes Monarchy and Authority over the Vniuersal Church, which is maintained by many of them, as a material point, and necessary for everyone to hold that looketh to be saved. Which is an Opinion both absurd, and ridiculous, and unreasonable. The Church Triumphant in Heaven, is not subject to the Pope of Rome. The Church of the Old-Testament, was never subject to the Pope of Rome. The Church of the New-Testament, which was when Christ lived upon the earth, was not subject

to the Pope of Rome. The Primitive Church, that was in the days of the Apostles, was not subject to the Pope of Rome. For during all this time, there was no Pope of Rome at all, and yet there was (during all this time) a Church; or else they must say, that the Triumphant Church, the Jewish Church, and the Christian Church, are no Churches at all.

Moreover, the necessity of subjecting every soul to this supposed supremacy, and pretended primacy, doeth blot out of the number of Churches; the East-Churches, and the South-Churches, and leaveth only the Roman Church, to whom the Title least of all belongeth, or at least, as little, as to any of the rest. Besides, at the death of every Pope, and in every vacancy of that Sea (which sometimes hath been no small time) the Church should fail and fall: for how should the faithful then be subject to the Bishop of Rome, when there is no Byshoppe of Rome at all in the World. Furthermore, when there falleth out a Schism, so that there are two or three Popes that are together by the ears for the Popedom and Prelacie, the people are uncertain to which of them to cleave, and whether of them to obey.

Lastly, it is false, that the members of the Church must be subject to the Pope, seeing he is no better, nor no other, then that Antichrist which the Scripture hath fore-shown; time hath discovered; and the faithful have felt and suffered. Thus then we have seen, that howsoever the Romanists make it a principal matter of faith, to put our heads under the Popes Girdle, to bow our knees, to kiss his holy feet, and to fear the Thunderbolts of his wrath, yet all his jurisdiction is besides the Scriptures; nay contrary to the Scriptures: seeing *Peters* Byshopprick and being at Rome is very uncertain. To say no more: If then it be uncertain whether *Peter* were ever at Rome, then it must also be uncertain, whether he were Bishop of Rome; and if it be uncertain whether he were ever Bishop of Rome, then it must also be uncertain whether the Pope be Bishop of Rome, and his successor in that Sea; and if the Popes succession and Dominion over the Church be uncertain, his Triple Crown shaketh, and beginneth to totter: all which weighty burdens, do hang by a twines-thread of *Peters* being at Rome, which hath no footstep or foundation in the Scriptures. True it is, we dare not directly and peremptorily say, that he was never at Rome; we know how hard a thing it is to prove a negative, yet it is more likely and probable, that he was never there, then that he was ever there; the Scriptures being Judges. Who would willingly travail in a blind and uncertain way, where he cannot be assured whether he go right or wrong? But such is the journey that the popish passengers enter into, they walk in unknown paths, and tread the Mazes of many doubtful steps.

The Popish Writers cannot agree in what year *Peter* came to Rome: One hath assigned one time; Another, pointeth unto another time: They agree not how many years he stayed there, when he departed from thence, how long he sate Bishop there, who succeeded in his place immediately after him; whether *Clement,* or *Linus,* or *Cletus,* or *Anacletus.* It is made of absolute necessity by them to receive the Saeraments; yet by their Doctrine, no man can certainly know, whether he be partakers of them, or not, inasmuch as they teach, that all standeth upon the Priests intention, which can be known to none but to God and himself. Thus we see, how weak and woeful a Religion the Romish Religion is, and upon what silly and sandie foundations it resteth. Let us leave these uncertain by paths, and tread in the

beaten way of the Scripture, which cannot deceive: let us build our faith upon the rock which cannot be shaken, and forsake that Church that goeth a way she knoweth not, and leadeth her Children she knoweth not whether, and teacheth them to receive she knoweth not what, and believeth those things which she cannot prove. Thus much for the general Observations.

[*There salute thee Epaphras my Fellow-prisoner, &c.*]

These Verses do contain mutual salutations, with kind and Christian wishes one toward another. This is the winding up of the whole matter, wherein he reporteth the friendly greetings of the faithful which they sent to *Philemon.* This we see to be very common in the beginning of every Epistle. From hence we learn, that courteous speeches, and friendly salutations, are to be used of one Christian toward another, whether present or absent. All kind and courteous dealing ought to be shown mutually toward each other.
When *Melchizedek* met *Abraham,* he blessed him, Gen. 14. When the Angel came unto *Gideon,* he saluted him thus, *The Lord be with thee, thou valiaunt Man.* When *Boaz* in harvest time came among his Reapers, he said unto them, *The Lord be with you;* and they answered him, *The Lord bless thee;* that is, so soon as he saw the Laborers that reaped his fields, he began kindly to salute them, and to wish them well: they likewise returned the like answer back again (as an Echo) unto him.

The Angel *Gabriell* being sent of God unto the Virgin *Marie,* he said unto her, *Luke* 1, 28. *Hayle, thou that art freely beloved: the Lord is with thee, blessed art thou amongst Weomen.* When Christ sent out his Apostles, and gave them Commission to preach to the lost Sheep of the house of Israel, and afterward, appointed seventy Disciples to second their Labors, he willed them to salute the places whether they came, *Into whatsoever Citty or Town ye shall come, enquire who is worthy in it, and there abide till ye go thence: and when ye come into an house, salute the same, and first say, Peace be to this house.* That which Christ commandeth his Disciples, himself practiseth toward his Disciples; for when he appeared to his Disciples after his resurrection, he said, *Peace be unto you.* The Apostle writing to the Romaines, spendeth the greatest part of the sixteenth Chapter in Salutations & Commendations sent too and fro among the Saints. Thus he concludeth another of his Epistles, *Finally (Brethren) fare ye well: be perfect, be of good comfort, be of one mind, live in peace, and the God of Love and Peace shall be with you: greet one another with an holy kiss; all the Saints salute you.* All these examples teach us this as an undoubted truth, that the use of kind and courteous speeches are beseeming the servants of God, and becometh their profession.

We shall not need to seek far to find out the true causes and reasons of this Doctrine. First, our well wishing one to another is a fruit of our love, and a means to maintain and continue love among us. To this purpose the Apostle *Peter,* doth command, not only that they should salute one another, but such as they loved, and such as loved them, Chap. 5. *Greet ye one another with the kiss of love.* If we would maintain love, we must wisely and carefully entertain such helps as may further us in the perfourmance of that duty, whereof this that now we speak off is one: so that we are to express our inward love by outward tokens, to the end it may be seen and appear unto others.

Secondly, our salutations are remembrances of our care and good affections toward these whom we greet well. It is a sign that we are not forgetful of them, but do greatly regard and respect them. This doth the Apostle *Paul* signify, Colos. 4, 12. *Epaphras the servant of Christ, which is one of you,saluteth you, and always striveth for you in prayers, that ye may stand perfect and full in all the will of God.* Where we see, he joineth these two things together, as depending one upon the other, his saluting of them, and his praying for them.

Lastly, to desire the good of others from the heart, is both a fruit of the spirit, and a good sign and testimony to our own selves that we are chosen of God to eternal life. To this purpose the Apostle numbering up many notable fruits of the spirit, maketh mention of *Love, Peace, Gentlenesse, Goodness, meekness, Long Suffering.* And in another place, he exhorteth them *as the elect of God, holy, and beloved, to put on the bowels of mercies, Kindnesse, Humbleness of mind, Meekness, Long-Suffering, Forbearing one another, and forgiving one another.* So then, if we shall consider that courteous speeches are tokens of love, remembrances of our affection, fruits of the spirit, and testimonies of our election, we may conclude, that it is the duty of one Church to wish well to another, and of one Christian to speak kindly to another.

We have heard the Doctrine confirmed, but before we come to the uses that arise from hence, it shall not be amiss briefly to answer an Objection or two that may stand in our way, which may seem to restrain and forbid that which here is commanded and allowed. We read in the book of the Kings, that when *Ellisha* sent his servant *Gehazi* to the *Shunamites* house, he bad him if he met any, not to salute him: and if any man saluted him, he should answer him nothing. And when Christ sent out his disciples to preach, he gave them the same charge, and willed them to *Salute no man by the way.* Where the duty which is here approved, may seem there to be reproved. I answer, the drift and scope of those places is to be considered, and not the bare words to be urged. The intent of the Prophet speaking to his servant, and of Christ to his Disciples, is to enjoin those persons to omit for that time the practice of duties of common courtesy and civility, so far forth as they might stay or any way delay the perfourmance of weightier affairs enjoined unto them. We must therefore understand the meaning of them comparatively, as if it had been said: Rather then you should any way hinder the quick dispatch and speedy practice of that business which is laid upon you, speak to no man in the way. So then, the meaning of the places is not simply and absolutely to forbid men to salute others, but so far to require the omitting of it, as it should be a let and an impediment unto them in doing their duties.

Secondly, we read in the Apostle *John,* in his second Epistle, *If there come any, and bring not this Doctrine, receive him not to house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil.* Here again seemeth to be another prohibition, contrary to the precept and Iniunction in this place. I answer, this place doth not forbid salutations & courtesy of man to man, but familiarity and acquaintance with Heretics, even such joining and closing with them, as may seem to give the least applause and approbation to their bad proceedings, and wicked opinions. Thus much of the loosing of these knottes, and aunswering the Objections that seem to contradict the Doctrine taught out of this place. Now let us handle the Uses.

First, we learn, that courtesy, with civil, gentle, friendly, & soft speeches, are to be entertained of the servants of God. This is it which *Solomon* teacheth in sundry places of the Proverbs, *A soft answer putteth away wrath, but grievous words stir up anger.* And Cha. 25. *A Prince is pacified by staying of anger, and a soft tongue breaketh the bones.* This is the commandment that the Apostle giveth, *Bee ye courteous one to another, and tender-hearted.* This is the commendation of *Gideon,* against the rage of the *Ephraemites,* that were grievously incensed, and sharply set against him; he answered them mildly and gently, and thereby their spirits abated towards him. The like we see in *Abigail,* when *David's* wrath was kindled against her husband and household, she pacified him by her loving and lowly answer, so that *he blessed God that sent her, and her that counseled him, and her counsel that restrained him from shedding blood.* A fire is soonest quenched by water, and anger is soonest appeased by gentleness. Let us plant this in the Garden of our hearts, and learn to give good speeches one to another, and show a friendly Countenance (even to them that wrong us, and abuse us) without any purpose or desire to revenge.

This is a Virtue hard to be found in these days among the sons of men, they cannot speak well one of another. This gentleness that teacheth us to deal courteously toward each other, is thinly sown in the furrows of our hearts. Wherefore, we must know that humanity and courteous dealing are not (as some immagine) excluded from Christians, as if nothing should be in them, but rigor and austerity. Indeed they are to deal roughly and rigorously with willful and wicked men, that are offensive and unruly, but we must be gentle, meek, and lowly toward such as are willing to be enstructed. Hence then it appeareth, that our common forms of salutation are commendable, both practiced by word of mouth, and used in writing, standing upon the warrant of God's word, and example of the faithful. Let us therefore accustom our tongues to civility, to blessing, & wishing all good one to another. This becometh our profession, and witnesseth to all the world, that we are of pure conversation.

Secondly, this Doctrine serveth for reproof of diverse and sundry abuses that are too rife and common among us. It seemeth a light and ridiculous thing to many, to salute, and to be saluted, but it is of great force, and availeth much to the obtaining and getting of good will. It is a point of courtesy and humanity to salute others, and to pray for them. Let no man say these are very small and slender matters to be spoken of, and stood upon. We must acknowledge that our obedience is to be shown even in the least, and not in the greatest matters only. And a true Christian is to be seen and known, when he will yield in the practice of lesser points, and such as are not of greatest importance. Wherefore, seeing every Christian must thus behave himself, it reproveth diverse sorts of men.

First, such as are so strongly possessed, and rankly over-grown with malice and revenge, that they neither will salute such as they meet, nor answer such as salute them. These men are dainty of their speech, and as sparing of their words, as if every word of their mouth were worth a wedge of Gold. Hence it is, that many stand upon terms of their reputation, and look to have others bend unto them; they say, Why should I salute him first? Or wherefore should I begin to speak unto him? Shall I yield myself or bring myself under him to be made his Foot-stool? I will not stoop or bow down: he hath first wronged me, let him

therefore first seek to be reconciled: and if I should speak to him, I know he will not answer me, nor look toward me. These are goodly pretences and coulourable shiftings to maintain Hatred, Displeasure, and privy Grudgings one against another, and cause us to pinch courtesy who shall begin to deal curteously one with another. But art thou resolved, that thou wilt not begin first, and as it were break the ye, but wait until another begin to salute thee? Thou must consider that the very *Publicans and Sinners do the same,* as our Savior teacheth Math. 5, 46, 47. *If ye love them which love you, what reward shall ye have? Do not the Publicans even the same? And if ye be friendly to your Brethren only, what singular thing do ye? Do not even the Publicans likewise?* Wilt thou not yield and give place first? Be constant, and settled, and vnmooueable in a good thing: but in keeping an old grudge or a new displeasure, a goodman ought not to be stubborn and obstinate to continue therein forever. Doest thou think it a shame and reproach to thee, to change thy mind. Who doth so esteem and judge? Doth God? No, he accounteth it thy greatest honor to yield to that which he commandeth. Do the godly among whom thou livest? No, thou shalt rejoice them, and give good example to other, and and heap coals of fire upon their heads whom thou hast offended, and give a sound testimony of thy unfeigned love to thy brother that hath offended thee. Hath he hurt thee first, and done thee wrong? Be it so: he hath done evil, every man will confess it, no man will deny it, no man can defend it. Do thou good to him again for his evil, and provoke him by thy example, and do that which becometh thee, without looking wherein he faileth.

Let us seek to be like our Heavenly Father, who maketh his Sun to arise upon the evil and good: and sendeth Rain on the just and unjust. It is a common thing in such as are rich and mighty, to pass by the poor, and never or seeldome vouchsafe them a word of their mouth which costeth them nothing. It is a praise and commendation to be honorable, yet humble. A proud heart testified by a scornful eye and a silent tongue, is to be reproved, wheresoever and in whomsoever it be found. On the other side, it is a great encouragement to men of the lower sort, when such as are great and mighty in the world, do kindly salute them, and friendly speak unto them: they are greatly affected at it, they are moved to love them, and stirred up to be cheerful in well doing, when they see they are regarded, and not despised, or accounted base in their eyes, nor respected as their Foot-stool.

Secondly, such as are reproved make an outward show of the perfourmance of this duty, but inwardly are as far, and some-times farther from the right practice of it then the former. These are such as are true Christians in name, but not in deed: in show, but not in substance; in word, but not in heart. These have Charity in their lips, but enmity in their souls. They speak of peace, but they nourish hatred. A man would judge them to be the flower of courtesy, and to have all couplements of humanity in them, and yet nowithstanding, all this is but a mask and vizard to color their hypocrisy. These are a most vile and wicked kind of men, that have sweet and sugared tongues, but malicious and envious hearts, and full of venom. This we see in *Joab,* who took *Abner* aside in the Gate to *speak with him peaceably, and smote him under the fifth rib, that he died:* and likewise he dealt with *Amasa,* he said to him, *Art thou in health my Brother, and took him by the Beard with the right hand, to kiss him: but with the other hand he smote him with the sword, and shed out his bowels to the ground.* The like salutation we see in *Judas,* who had given the multitude that came with swords and staves from the

High-Priests and Elders of the people, a Token, saying, *Whomsoeuer I shall kiss, that is he, lay hold on him: and forthwith he came to Jesus and said, God save thee Master, and kissed him.* Thus he betrayed the son of man with a kiss.

We must have our words and hearts go together, and not one wander and stray from the other. We must not have our words softer then Oil, & hide swords and spears within us. This is cruel and deceitful dealing; this is far from true Christianity; this is far from that plain and simple dealing that ought to be in us. Such men are the most dangerous and pernicious enemies that are, they are hardly known, and therefore hardly avoided. One of these false hearted Brethren, is worse then an hundred open & professed adversaries. A pit which is covered, so that thou canst not see it, is more likely to work thy hurt, and cause thee to fall into it, then that which is manifest to be seen. Let us therefore remember, that our words be always seasoned and accompanied with truth. Let our mouth speak as the heart thinketh; and let us take heed of lying, cogging, cozening, glozing, smoothing, and dissembling, which are the works of the devil, & the fruits of the flesh, and the badges of Hypocrites.

Thirdly, as we have heard that they are to be reproved, that disdain to speak to others; and such as are content to use friendly greetings in word, but their hearts go not with them: so likewise, such are condemned as use unkind and vncourteous speeches; nay foul and unclean, ungodly and profane communication. This the Apostle teacheth, *Ephes,* 4. *Let all bitterness and anger, and wrath, crying, and evil speaking be put away from you, with all maliciousness.* Such was the snappish answer of *Cain,Am I my Brothers keeper?* So for this cause *Nabell* being a churlish & currish man, is concluded to be a fool and a wicked man.

This uncivil & bitter dealing, is a great sign, and a certain note of an unregenerate and carnal man. Let us beware of all railing & rotten speeches. The mouth is the Messenger of the heart, and from the abundance of the heart, the mouth speaketh. A filthy tongue, argueth a filthy heart: an vnbrideled tongue, a licentious heart. A poisoned tongue, that casteth out banning and cursing, doth manifest a cursed and corrupt heart. The tongue that raueth and rageth beyond all measure, and belcheth out blasphemies, and vomiteth out pocky and plaguy speech (as it were) the over-charging of a loathsome stomach, doth show (be it spoken with reverence) a pocky and plaguy heart.

It is a shame almost to speak those things, I will not say which these men do in secret, but which they speak openly, publicly, evidently. And yet (alas) how common a thing is it (when men and women are a little heated and provoked) to wish all evil to fall upon the persons of their Brethren and their Cattle; nay sometimes upon their own wives, their own children, their own Servants, their own Cattle, crying out a vengeance on them, a plague of God to come upon them, a Murraine take them, the Devil of hell go with thee, and such like; which come from an uncircumcised mouth, nay from an uncircumcised and unregenerate. Neither, let any allege for the excuse of their cursed and wretched speeches, *It is a custom they have gotten, but that they mind and mean no such thing, whatsoever they speak;* for first, this is a cursed custom: and a custom in sinning, the greater it is, the worse it is. The more thou doest accustom thy tongue unto it, the harder it is to be left. Our Savior teacheth, that *A good man out of the good Treasure of his heart bringeth forth good things: and an evil man out of an evil*

Treasure bringeth forth evil thing: But I say unto you, that of every idle word that men shall speak, they shall give account thereof at the day of Judgment. If then we must reckon and account at the end of the World and of our life for idle words; what madness is it for us to cast out and disgorge blasphemous, wicked, and cursed speeches, which will bring upon us horrible plagues and heavy punishments to be suffered in hell fire? Hence it is, that Christ saith in the words following, *By thy words thou shalt be justified, and by thy words thou shalt be condemned.* Here-unto the Apostle *James* agreeth, Chap. 1. *If any man among you seemeth Religious, and refraineth not his tongue, but deceiveth his own heart, this man's Religion is vain.* Neither let them say, they think not evil, they mean not as they speak: for this doth not take away the evil, but rather increase it, in as much as they add sin unto sin, hypocrisy to impiety; as it were drunkenness unto thirst. Let such acquaint their hearts with blessiing, not with cursing: and strive against their corruptions which are grown to an head and have gotten a custom in them, remembering the saying of the Prophet, Psal. 109. *As he loved Cursing, so shall it come unto him: and as he loved not blessing, so shall it be far from him: as he clothed himself with Cursing like a raiment, so shall it come into his Bowels like water, and like Oil into his Bones.* Let us therefore all of us put in practice the precept of the Apostle, *Let no corrupt communication proceed out of your mouths, but that which is good, to the use of edefying, that it may minister grace unto the hearers.* Where he declareth, that corrupt speech should be to the ear, as unsavory meat to the stomach. A rotten Sheep is known by his bleating, so is an unregenerate heart by his words. Wherefore as the taste abhorreth rotten meat, so should our minds loath and detest rotten and irreverent talk.

Lastly, seeing we are taught to use all gentle and courteous communication, and all loving salutations and well-wishings one toward another; this teacheth us, that we must all diligently study and practice the government of the tongue, to order it aright and in due manner. This is a worthy study, it is an hard study, it is a profitable study. Hence it is, that the Prophet saith, Psal. 34. *What man is he that desireth life, and loveth long days for to see good? Keep thy tongue from evil, and thy lips that they speak no guile.* To this purpose he speaketh in another Psalm, *I thought, I will take heed to my ways, that I sin not with my tongue, I will keep my mouth brideled, while the wicked is in my fight.* The difficulty and hardness of this study, the Apostle *James* signifieth and setteth down, when he calleth the tongue a world of wickedness, and an unruly evil, Chap. 3. *The whole nature of Beasts and of Birds, and of creeping things, and things of the Sea, is tamed and hath been tamed by the nature of man: but the tongue can no man tame.* The profit of this study, together with the hardness, is noted by the same Apostle in the same Chap. *If any man sin not in word, he is a perfect man, and able to bridle all the body.*

Now because it is so excellent and difficult a study to guide and govern the tongue aright, we must know, that there is an Art and Science thereof to be learned, and diverse rules and precepts to be observed; that we may know when to speak, and when to hold our peace. There is no Art whatsoever attained unto, without knowledge, practice, and experience. The first lesson that we must learn in this study, is, to crave of God his assisting grace, that may make this labor easy, and the work pleasant unto us: without which, we shall find it impossible to hold in the Raines of our unruly and untamed tongues.

Hence it is that the Prophet saith; *Set a watch (ô Lord) before my mouth, and keep the door of my lips:* Declaring thereby, that of our selves we are not able to govern our tongues. And again he saith else-where; *O Lord, open thou my lips, and my mouth shall show forth thy praise.* If God do not open our mouths, we can never order our tongues as we ought. Before we speak, we must diligently consider what we speak, and to what end. The Wiseman telleth us, *That he which answereth a matter before he hear it, it is folly and shame to him.*

To this purpose the Apostle teacheth us, *To be slow to speak, and swift to hear.* This virtue appeared notably in *Elihu, Job* 32. *Who waited till Job had spoken, for they were more ancient in years then he.* In our speaking, we must be careful that our words be gracious, and seasoned with wisdom, truth, reverence, modesty, meekness, and sobriety, as it were with Salt, which are contrary to the foolish, rotten, and graceless talk that aboundeth in our days; wherein men are grown to be very Beasts, *Their Throat is an open Sepulcher, they use their tongues to deceit, the Poison of Asps is under their Lips, their Mouth is full of cursing and bitterness.* Nay, the venom and Poison of their tongues, is worse then the poison of Serpents: and yet they would think themselves greatly wronged if they should be charged to be as a Brood of Adders, and a Generation of Vipers. For who knoweth not that the Serpent cannot hurt a man, except he be present to see him and bite him: but such as have not learned to rule the tongue that is unruly, and to govern it from breaking out into ungodly and cursed speaking (which is the Devils Language) do hurt men as well absent as present; as well far off, as near at hand; as much when they are from them, as when they are with them. The holy use of the tongue is the language of *Canaan,* which we must all covet to speak, that it may be ordered according to the Word and will of GOD. But when the tongue, which is an excellent Member, given unto us of God to praise and glorify his Name, is abused, it is kindled by the fire of Hell; according to the saying of the Apostle *James,* Chapter 3. *The Tongue is Fire; yea, a World of wickedness: so is the Tongue set among our members, that it defileth the whole body, and setteth on fire the course of Nature, and it is set on Fire of Hell.* This he setteth forth more at large in the words following, and exhorteth us, that the harder it is to rule the tongue, the more care we should use in the government of it, and apply it to the honor of God, and the good of our Neighbor.

Hence it is, that he reproveth those that one while are blessing, another while are cursing with it, blowing sometimes hot, and sometimes cold, sometimes praying to God, and anon railing at, and reviling their Brethren; *There-with* (saith he) *bless we GOD, even the Father; and therewith curse we Men, which are made after the similitude of GOD: out of one mouth proceedeth blessing and curssing: my Brethren, these things ought not to so to be. Doth a Fountain send forth out of one place sweet Water and Bitter? &c.* Let us then use such meekness and moderation in our speech, as that we do not break out into Choller: let our answers be soft and mild, that anger be not kindled, nor increased, nor continued. If any shall revile us, and rage against us, our duty is to bless, and not to rail. This is the Commandment of Christ, *I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that hurt you and persecute you, &c.* Thus doth the Apostle *Peter* speak, *Love as Brethren: be pitiful, be courteous, not rendering evil for evil, neither rebuke for rebuke: but contrariwise bless, knowing that ye are thereunto called, that ye should be heirs of blessing.* If the least occasion of strife and contention arise among men, it cannot be decided; nay, nor heard without such bitter tants

& reproaches, as ought not to be, nor to break out among Brethren. We ought to be of a patient Nature, and follow the example of God, who beareth with us all. The Apostle *Jude* affirmeth, *That Michaell the Archangel, when he strove against the Devil, and disputed about the body of Moses, durst not blame him with cursed speaking, but said; The Lord rebuke thee.* Where we see, that the Arch-angel abstained from all railing, having to do with the Devil, the greatest enemy of God and his people. Be it, that we have to deal with bad men, and such as are notoriouslie evil, yet we must not take liberty to our selves to use reviling speeches, to brawle, and contend, seeing the Angel would not do it, and he would not do it against a worse adversary then we have, or can have any. We must commit revenge unto God, who hath said; *Uengeance is mine, I will repay.*

[*Marcus, Aristarchus, &c.*]

Touching *Mark* mentioned in this place, we have spoken already, and declared out of the Acts of the Apostles, that he was a Jew of the circumcision, and called to be an Evangelist, who also wrote one of the Gospels as he had learned of *Peter.* It appeareth, that his Parents were well acquainted with the Apostles, and received them into their house; whereby it came to pass, that *Mark* himself was converted to the Faith, and endued with the gifts of the Holy-Ghost, so that he was chosen to be a Fellow-helper unto them, and travailed with them into diverse partes of the Worlde. True it is, he did at one time forsake *Paul* in *Pamphilia,* and shrunk in his shoulders from the trouble: yet notwithstanding this weakness, he ceased not afterward to labor in the preaching and propagation of the Gospel; and albeit *Paul* would not take him with him into their company, *Who went not with them to the work,* yet *Barnabas* took him, and sailed unto *Cyprus.* He was present with the Apostles at the first and famous Council holden at *Jerusalem,* and heard the matters debated and disputed among them. We see here in this place, and other places of the Scripture, that he had reconciled himself to *Paul,* and blotted out the infamy of his backwardness and backsliding; and therefore he is accepted again among them, so that they gave unto him the right hand of fellowship.

From hence we learn (this Scripture being compared with other) that it is required of us to have a care and compassion toward the weak, not utterly to cast off such as have fallen and failed in any duty. When we see any not so constant in the truth as they ought, and we desire, we must not by and by shake them off, or stand aloof from them, but rather strengthen and encourage them, and make much of them. This practice is commanded unto us in sundry places. The Apostle exhorteth hereunto; *Him that is weak in the Faith receive unto you, but not for Controuersies of disputations: Why dost thou condemn thy Brother, or why dost thou despise thy Brother?* And in another place of the same Epistle, *We which are strong, ought to bear the infirmities of the weak, and not to please our selves.* To this purpose he writeth to the *Thessalonians,We desire you, Brethren, admonish them that are out of order: comfort the feeble-minded: bear with the weak: be patient toward all men.* To these Commandments, we may add sundry examples of the faithful, that have given us an example to follow. But first let us see the most perfect example of all, the example of Christ Jesus our Lord, of whom it was prophesied thus; *A bruised Reede shall he not break, and smoking flax shall he not quench, till he*

bring forth judgment unto victory. This appeareth, in his loving calling of all unto him that are weary and heavy laden, promising to ease them, and refresh them: so that he refused not the company of Publicans and Sinners. When *Aquila* and *Priscilla* had heard *Apollos,* who was weak in knowledge, *They took him unto them, and expounded unto him the way of God more perfectly.* The like we see in *Paul* toward the incestuous *Corinthian,* whom he would have received again into the bosom of the Church, and admitted into the company and society of the faithful. All which commandments and examples do evidently prove unto us this truth, that such as are weak in the faith are not to be cast off, but rather cherished and encouraged.

See the farther confirmation here of by force of reason drawn from the nature of God, from the members of the Church, from the person of such as are weak. First, if we consider the gracious and merciful dealing of God toward such as err of frailty and infirmity, that he is both willing and able to strengthen and confirm them, we shall be put in mind thereby of our own duty. The Apostle writing to the *Romans* Chap. 14. and exhorting them not to shun, but to take into their company him that is weak in the faith, giveth this as a reason, *He shall be established, for God is able too make him stand.* If then, God will establish them, we must make much of them: and if he will make them stand, we must not thrust them down.

Secondly, it is required of all the members of the Church to have a special care not only of the strong, but also of the feeble partes. We see how it standeth in the members of our body, *The eye cannot say unto the hand, I have no need of thee: nor the head again to the feet, I have no need of you: yea, much rather those members of the body which seem to be more feeble, are necessary, &c.* Now as it is in the natural body, that the chief members have a care of the least, so it ought to be in the mystical body, wherein the faithful should have the same care one for another. Add heerevnto that we are commanded to exhort and admonish one another, according as we see them to have need.

Thirdly, we must take heed least by our rigorous and austere dealing, the weak brother be discouraged and driven from the faith. It is no wisdom to lay a great and heavy load upon the back of a weak Beast, least his back be broken, and the burden miscarry, and the Master be disappointed. To this purpose it is, that the Apostle, persuading the *Corinthians* to take unto them the incestuous person whom they had put out from among them, saith: *Ye ought now to forgive him, and comfort him, least the same should be swallowed up with overmuch heaviness: wherefore I pray you that you would confirm your love toward him.* No man almost is so unmerciful to his poor Beast, but he considereth what he is able to bear. Vnseasonable severity can do no good, but much harm. Seeing therefore God is able to establish the weak, seeing the partes of the Church must have a care one of another, and lastly, seeing the feeble minded are not to be discouraged, in all these respects we may conclude, that the weak in knowledge, in faith, or in obedience, are not to be despised, but rather to be instructed, strengthened, and confirmed.

Let us come to the uses, and handle them as briefly as we can. First, this serveth to reprove those that do not only passover, but contemn and despise such as any way come behind them. If they see a man weak or feeble, they are so far from helping of him up, that they are

ready to disgrace him and cast him down. These are like to them that are described in the Prophet, who, together with Hypocrisy nourish pride in themselves and join unto it contempt to others, *Which say, Stand apart, come not near to me, for I am holier then thou.* Or like unto the *Pharisee* mentioned in the Gospel who prayed thus with himself, *O God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this Publican.* If a man have one of his eyes, or legs weaker then the other, will he reject or neglect it, and not rather look to it, and seek to strengthen it, and cure it? Whē the fire is going out, we are wont not to cast water upon it, but to thro on more Coals, or to bring more Wood to kindle it. When the body is feeble and sickly, we do not use to starve it, or stifle it; but to cherrish it, to diet it, and keep it warm. So ought it to be in the members of Christ's body, when we see any stand at a stay, and as it were begin to pine and languish, we should bring them home into the Sheepefold of Christ: when we see any wounded, we should bind up their wounds, and pour in Oil and Balm to refresh them: we must seek them that are lost, and gather them that are dispiersed. As for those that discourage and discountenance such as are of humble and broken harts, and by their unseasonable severity bring them to despair, let them know, that they are no better then the very Instruments of the Devil, who are hired as Journey-men to do his work, and do usurp the very office of the Devil. He is the accuser, hater, and persecutor of the faithful, but especially he seeketh to undermine the weak, and to swallow them up in the quick sandes of desperation, without help or hope. In this consideration the Apostle moveth the *Corinthians* to forgive the incestuous person, saying; *To whom ye forgive anything, I forgive also: for verily, if I forgave anything, to whom I forgave it, for your sakes forgave I it in the sight of Christ, least Satan should circumvent us, for we are not ignorant of his enterprises.* Wherefore, as God hath appointed comfort to his afflicted and contrite servants, so they are justly to be taxed, that show rigor, when they should show mercy, and draw out the sword when they should put it up. Of these merciless men, doth the holy man *Job* oftentimes complain, who when he lacked and looked for comfort, but could find none; he was as one mocked of his Neighbor, and crieth out (in the extremity of his sorrow) of his friends, *Miserable comforters are ye all.* Thus it fareth with many of God's dear Children, and our poor Brethren, when as thorough great anguish of soul, and vexation, they call (as *Job* once did) for comfort, *Have pity upon me: have pity upon me (O ye my Friends) for the hand of God hath touched me:* yet their acquaintance are strangers unto them, their neighbors have forsaken them, their brethren are removed far from them, and their familiars have forgotten them.

True it is, there is a time of severity and sharpness, and such as are obstinate and intractable, as an untamed Heifer, are to be terrified with sharp handling, that they may be made fear. But, there is a difference to be made between sinner and sinner, and the servants of God must discern aright between Offender and Offender, not judging of all alike, nor dealing with all alike, according to the Doctrine and direction of the Apostle *Jude, Havecompassion of some, in putting difference: and other save with fear, pulling them out of the fire, &c.* This Wisdom we ought all to crave, that we may do things in due season, that we may not purge humors when we should restore Nature; neither yet go about to heal, when we should cut and lance.

The Wiseman to this purpose, hath a worthy saying, *Proverbs* 25, 11. *A word spoken in his place, is like Apples of Gold, with pictures of Silver.* Let us not be in the number of such, *As with our lies make sad the heart of the righteous, whom the Lord hath not made sad: nor strengthen the hands of the wicked, that he should not return from his wicked way, by promising him life.* Let us take heed, that it be not justly and truly spoken of us, which the Prophet chargeth upon the Shepheardes of Israel, *The weak have ye not strengthened, the sick have ye not healed: neither have ye bound up the broken, nor brought again that which was driven away, neither have ye sought that which was lost, but with cruelty and with rigor have ye ruled them, &c.* God will require an account of us touching his Sheep, and such as we despise, he accounteth and respecteth as most dear and precious in his sight.

Secondly, must we have a respect to the weak? Then we must acknowledge it to be our duty, to cherrish such good things as we see in any of our Brethren, remembering the saying of our Savior, *Math.* 18, 33. *Oughtest not thou also to have had pity on thy fellow-servant, even as I had pity on thee?* God doth show mercy and pity upon us; and therefore, if we will be his Children, we must not be unlike our heavenly Father. Such is the state and condition of men, that whethersoeuer we turn us, we cannot but see some of our Brethren feeble and fainting, and ready to sink under the burden; so that they are ready to perish, unless we put under our hand to uphold them. In this respect, so many as are members of the Church, ought to be so many Physicians one to another, that we may be means of curing and comforting one another. We are charged to be keepers of them, to look unto them, and by all good means to tender their good. It is an excellent precept given by the Apostle, *Gal.* 6, 1, 2. *Brethren, if a man be suddenly taken in any offense, ye which are spiritual, restore such one with the spirit of meekness, considering thyself, least thou also be tempted: bear ye one another's burden, and so fulfill the Law of Christ.* Where we see the Apostle urgeth us to this duty by putting us in mind of our own infirmity. We so stand today, as that we are ready to fall tomorrow; nay, we continue this hour, that we are ready to give over the next. Yea, such is the mercy of God oftentimes toward such as are weak ones, that when he hath made them once to see their own frailties, he maketh them at the last stronger, and more steadfast in the Faith, then such as seemed to be more forward, and many degrees before them. How weak was *Nicodemus?* He came to Jesus by night at the first, he had a good desire to be instructed, but he was ignorant in the principles of Religion, he durst not show himself openly to be his Disciple for fear of the Jews.

The like we might say of *Joseph* of *Arimathea,* another Disciple of Christ, (but secretly to avoid danger;) notwithstanding God did so bless them both with increase of strength, and the spirit of courage and boldness, that the little light of Grace and spark of Faith that was in them, did so shine and break out into such a flame, that they were not ashamed to profess themselves to be his Disciples: when the rest forsook him, they begged his body of *Pilate,* they wrapped it in linen clothes, with Myrrh, and Alloes, and sweet Odours, and bestowed the honor of burial upon him. Thus it falleth out oftentimes, that they which are first are last, and the last are first. We know not what storms and Tempestes hang over our own heads, and what perilous times may come upon us: we know not what weakness we shall show in them, howe great the Rebellion of the Flesh will be, and what comfort we shall want

our selves. The Prophet pronounceth him *Blessed, that judgeth Wisely of the poor, and promiseth that the Lord shall deliver him in the time of trouble.* If we have any feeling of this happiness, or have any Faith in our hearts touching this promise, let us make it manifest, by seeking the good of our weak Brethren. It is an hiddeous and horrible cruelty and out-rage by our want of mercy, and of feeling their infirmities, to hinder the salvation of any one for whom Christ died.

Hence it is that the Apostle saith, Rom. 15, 2, 3. *Let every man please his Neighbor, in that which is good, to edification: for Christ also would not please himself, but as it is Written, The rebukes of them that rebuked thee, fell on me.* It cost a great price to Redeem a soul, and to bring it from Death to Life; from Hell to Heaven; and therefore, we must use all means (wherewith the Lord shall enable us) to comfort such as are Comfortlesse, by the Comfort where-with we our selves are comforted of God. There is no Man but desireth to find Peace and Comfort in him-self. What is this life of ours without it? If a man should live many thousand years upon the face of the earth, and have experience of nothing but sorrow, anguish, misery, and vexation of Spirit, so that he could feel no quietness, no rest, no consolation, no tranquility in these days of his Pilgrimage: would he not desire to be out of such a life, and prefer death before it? Do we then wish for peace? And would we find comfort? The greatest comfort in the World that can come unto us, and refresh and cheer up our Souls, is to win and save Souls. Blessed are we, if we have been Instruments to gain but one Soul unto God. It is the greatest gain; it is the best Traffique; it is the sweetest Marchandize. It shall be said unto us in the last day; Thou good and faithful Servant, well done: thou hast been faithful over little, I will make thee Ruler over much, enter into thy Masters joy. Let us set this before our eyes, and consider before hand the price of the reward, when the time of refreshing shall come from the presence of the Lord.

Lastly, seeing God hath such a care of them that are weak, that he would not have them cut off, but cared for of all men: this ought to serve as a notable encouragement unto them, to labor to grow in Grace, and to increase more and more, that they may proceed from strength to strength, and so come to a perfect man in Christ Jesus. True it is, there are degrees of Faith, all have not one measure of Grace; and yet the least measure, if it be but as a grain of Mustard-seed, is of power to save our Souls. If there be wrought in us by the sanctifying Spirit of God, the beginnings and seeds of Faith; to wit, an humbling of our selves under the burden of our sins, an acknowledgement and feeling that we stand in need of Christ, an hungering and longing desire to be made partaker of Christ and all his merrits, and a flying to the Throne of Grace from the sentence of the Law, troubling the conscience, trembling under the same: if these preparations (as it it were ploughings up of the furrows of our hearts) be found in us, God will not cast us away, but make this weak measure of Grace to be effectual to salvation. This is a sweet comfort to all saint hearts, that are every foot like to sink down, and as it were to give up the Ghost. This ought to be a forcible means to work thankfulness in them, when in the examination of their hearts, they shall find the least measure of Grace settled in them, and know their merciful Father willing to acknowledge it, to accept it, and to reward it. Not that we should flatter our selves in our wants, or content

our selves in our weakness, to stand always at one stay: but hereby to be brought forward in well-doing, and to run the race with all cheerfulness that is set before us.

This a notable sign of a true and sincere heart, when we feel our strength to come every day unto us, and an access to be added to our former course. For if we desire to be better and better, and deal as men that run in a race, who stand not still in the mid-way, but press with might and main to the mark: this is an infallible note of a sincere heart. This is it which the Apostle testifieth. *Phil.* 3, 14, 15. *Brethren, I count not myself, that I have attained to it, but one thing I do: I forget that which is behind, and endeavor myself unto that which is before, And follow hard toward the mark, for the prize of the high calling of God in Christ Jesus.* It is the goodness of God to accept the small measure of Faith that we bring unto him. This granteth not liberty unto us to do nothing, to stir neither hand nor foot, or to content our selves that we go not backward. For we must all know and understand, that the beginnings of grace are deceitful and counterfeit, unless there be a growth and increase.

The kingdom of Heaven is like to a grain of Mustard seed, which at the first is so small and little, that it is scarce discerned, but after that it is cast into the ground of a prepared and purified heart, it rooteth deeply, it groweth speedily, it spreadeth exceedingly. It is like unto Leaven, which a woman taketh and hideth in three pecks of Meale, till all be Leauened. The Master delivering his Talents unto his servants that he had called, saith unto them, *Occupy until I come;* he doth not bid them hide them in the earth, *Luke* 19, 13. Hereunto cometh the exhortation that *Paul* giveth unto *Timothy,* who had greatly profited in godliness, and was brought up in the understanding of the holy Scriptures from a child, Chapter. 1. *I put thee in remembrance that thou stir up the gift of God which is thee, by the putting on of mine hands.* The word is a borrowed speech from the fire, which must be evermore kindled and kept with a new supply from going out. If a man see his Corn that is in the field stand at a stay, and not shoot forward, he conceiveth little hope of any plentiful Harvest. If we set a Scholar to School, and he always continue in the same form, and never come forth in his learning, we will by and by conjecture, he will prove a Dunce. Or if we see a Child that doth not grow in strength and stature, we use to say; he will never be a tall man; he will never be but a Dwarfe. So is it with all those that have had the plough of God's word brought in among them, and the ground of their hearts sowed with the precious and immortal seed of the word, and their hearts moystned with a gracious rain, as it were the shower upon the herbs, and yet continue dry and barren without any fruit; it is to be feared, that they will shortly fall back and wither away. If we have been brought up in the School of Christ, and have heard the Lecture of the Law and Prophets; nay, of Christ and his Apostles read unto us, and often sounding in our ears, and yet find no access of knowledge or increase of obedience, we may look every day to be thrust out of this School; yea, to see the School dissolved and turned to another use. If we have had both Milk and Meat brought unto us, and placed at the Table of the Lord full fraught with all delicates, *And yet neither as New-borne Babes desire that sincere Milk of the word that we may grow thereby: nor yet know that strong meat belongeth to them that are of age, that in the end we mayall meet together unto a perfect Man, and unto the measure of the age of the fullness of Christ, certainly we shall always remain as Children, wavering, and carried about with every wind of Doctrine by the deceit of men, and with craftiness, whereby they lay in wait*

to deceive. But if we feel the weakness of our Faith, and the rest of the Graces of God's Spirit, and unfeignedly desire the increase and supply of them, he will fulfill our desire, and we shall know to our endless comfort, that our desire is not in vain: yea, to feel the weakness of Grace, is of Grace; to see the weakness of Faith, is of Faith; and that which is yet more, he accepteth the desire to believe in Christ, as Faith it self; the desire to repent from dead works, as repentance it self: the desire to be reconciled to God, as reconciliation it self. They are pronounced *Blessed, that hunger and thirst after righteousness, because they shall be satisfied.* Whosoever is a thirst, hath promise made unto him, *That he shall have the Well of the Water of life freely given.* We know by a natural feeling what hunger and thirst is, and when we are hungry, when thirsty; and when not. Properly we are hungry, when we are empty, and thereby wax faint and feeble, and finding both our emptiness and weakness, desire meat to satisfy and content us. Properly we are thirsty, when we feel a drouth or dryness in us, and desire some drink to refresh us. In like manner, and by good proportion, they are said to hunger and thirst after righteousness, that feel they want it, and would fain have it. If we feel our selves to be out of Christ, and do long after the blood of Christ to be redeemed with it, and to be justified by it, then we truly do hunger after Christ. Thus much touching this Doctrine, which ariseth only by comparing this Salutation with other Scriptures.

[*Demas, and Luke my fellow-helpers.*]

In these words also by conference of other places, ariseth a good instruction to us that profess the Gospel of Christ Jesus. For this is he of whom he was forsaken, as he showeth, 2. *Tim.* 4, 10. *Demas hath forsaken me, &c.* He is called in this place a fellow-helper of *Paul,* yet the vanity of this world drew him back, being overcome with the toil and trouble that accompanied the professors of the truth, and the preachers thereof. He doth not mean that he had clean renounced the Gospel, and was become a back-slider and cut off from the Church as a rotten member, but he shrunk back for his advantage, or because he was loath to suffer adversity with the people of God: as it he should have said, he preferred the love of the world before the love of God. But whether ever he recovered himself or not, and renounced the world which he overmuch loved, we have not so full and fair a warrant, as we have for *Mark:* seeing *Paul* endeth with forsaking of him, and the Scripture leaveth him in the embracing of this present evil world, so that his repentance is uncertain unto us. Behold here, how this man is set as upon a Stage or Scaffold, a and mark of infamy branded upon him forever, so long as the world shall continue, and the name of Christ Jesus shall be preached, because he withdrew himself from the pains and publishing of the Gospel, and from the company of *Paul,* waxing dainty and delicate, loving his own ease and pleasure too much. From hence we learn, that many which seem faithful and forward in the profession, do afterward fall back and give over. Such as seemed to have life in them, are become dead: such as seemed to have heat in them, are stark cold: such as did run a great pace, and led the way to others, do now some of them stand still, many run back-ward, and others do wander out of the way, and others hinder those that would enter into the right way. These first give their names to Christ, and afterward shake hands with the world, and embrace the friendship thereof. We see this truth verified unto us by sundry examples and lamentable experience of all times. *Judas* was chosen to be one of the twelve Apostles, yet he fell away

dangerously and desperately, he became a Traitor and a Devil, according to the saying of our Savior, *Have not I chosen you twelve, and one of you is a Devil?* To this purpose the Apostle *John* describeth such back-sliders, Chap. 2. *They went out from us, but they were not of us, for if they had been of us, they should have continued with us.* Hereunto cometh the Parable propounded by Christ, Math. 21, 28. *A certain man had two sons, and came to the elder, and said; Son, go and work today in my Uineyard: but he answered and said, I will not: yet afterward he repented himself and went. Then came he to the second, and said, likewise, and he answered, I will sir, yet he went not.* He seemed forward, but he hung back: he promised much, but he performed nothing at all. The like we might say of the rich man, he came unto Christ, and said unto him, *Good master, what good thing shall I do, that I may have eternal life?* yet when he was tried, *he went away sorrowful,* and his good beginnings were as the morning dew, verifying that which is spoken in the same Chapter *Many that are first shall be last, and the last shall be first.*

Our Savior setting down the parable of the sower, yieldeth diverse effectual reasons to move us to embrace this truth. For first, the Devil is a subtle enemy that stealeth upon us, and goeth about like a roaring Lyon, seeking whom he may devour. If the word be not deeply rooted in our hearts, but do only swim in our brains, and abide in our mouths, it is in continual danger to be taken away from us. Hence it is, that Christ saith, *Whensoever any man heareth the word of that Kingdom, and understandeth it not, that evil one cometh, and catcheth away that which was sown in his heart, and this is he which hath received the seed by the way side.* This enemy is ever busy with us, and will never suffer us to have any rest, so long as any good thing appeareth in us.

Secondly, the Cross is for the most part the companion of the Gospel, which while some seek to avoid, they make shipwreck of faith and a good conscience. Our Savior describing another sort of hearers saith, *He that received seed in the stony ground, is he which heareth the word, and incontinently with joy receiveth it: yet hath he no root in himself, and endureth but a season: for as soon as tribulation or persecution cometh because of the word, by and by •e is offended.* So long as we may profess the truth with peace and liberty of conscience, and with the favor of men, it is an easy and ordinary matter to be a professor of the Gospel, and an hearer of the word. But when troubles and temptations arise, they that are not thoroughly grounded, do quickly fall away.

Thirdly, as persecutions do follow the Gospel, so for the most part doth shame, reproach, and poverty. And as it is a common thing with us to desire the ease of the flesh and the pleasures of the body, so we are inclined to covet the profits and commodities of this life. This caused *Demas* to forsake *Paul,* because he embraced this present world. Heerevnto cometh that which Christ teacheth, Math. 13. *He that received the seed among Thorns, is he that heareth the word: but the cares of this world, and the deceitfulness of riches, choke the word, and he is made unfruitful.* So long as the world (as a rank Thorn) sticketh in our throats, or rather in our hearts, and we begin to prefer it in our thoughts and practices, before the truth, it is impossible that we should hold out our profession unto the end. Wherefore, seeing the Devil is always ready to fist us, persecution to try us, and the world to ensnare us, we must know

that for these causes it cometh to pass, that many fall back, which seemed forward in the faith.

The Uses are many that may be made hereof. First, we may conclude, that woeful is their estate and condition that shrink away, and melt as wax before the Sun. The estate of such men is most fearful, inasmuch as they are become very Dogs and Swine. It had been better for them, that they had never known the truth: nay, it had been better, if they had never been borne, as our Savior speaketh of *Judas.* This the Apostle *Peter* setteth down in his second Epistle, Chapter, 2. *If they, after they have escaped from the filthiness of the world, through the acknowledging of the Lord, and of the Savior Jesus Christ, are yet tangled again therein and overcome, the latter end is worse with them then the beginning. For it had been better for them not to have acknowledged the way of righteousness, then after they have acknowledged it, to turn away from the holy commandment given unto them. But it is come unto them, according unto the true Proverb, the Dog is returned unto his own vomit: and, the Sow that was washed to the wallowing in the mire.* It is a notable comfort unto us, when we are as faithful trees in the Garden of God, *That will bring forth their fruit in due season:whose lease shall never fade,* when we do not suffer everyone to go before us, but have an holy emulation and striving to go before others, and even to out-go our selves: so it is an evil sign and a fearful forerunner of condemnation; to run, and then to give over running: to wrestle, and then to give over wrestling. It is an hard thing to make a good beginning: we are not easily brought to set forward: but to trip while we are in our journey, and to wax weary of proceeding, is the common custom of our common professors. We see this in the Children of *Israel,* while they were in the Wilderness going to the Land of *Canaan,* they did not keep a constant course, but sometimes they stood at a stay; and sometimes they went backward, and sometimes they wished themselves again in the Land of *Egypt.* Thus it fareth with us that are Pilgrimes and Strangers in this life, when we have once given our hand to the Plough we are ready to look back, as *Lots* wife did when she was gone out of *Sodom.* Every little thing is able to turn us out of the way: and being once turned out of it, it is harder to bring us into it again, then if we were never entered into it. Woe therefore be unto such as follow *Demas,That begin to build but are not able to make an ende.* Great plagues and grievous judgments hang over their heads, they do not return *And repent,and do their first works, and redeem the time, because the days are evil He that knoweth his Masters will, and doth it not, shall be beaten with many stripes.* Yea, often-times God giveth over such time-seruers and back-sliders, into a reprobate sense, and taketh away his holy spirit from them, so that they prove mere Monsters, and worse then savage beasts. Who were greater enemies to the Gospel then the *Jews,* that hade the light among them, and offered unto them, whereas by their calling they were the outward Church, and the professed people of God. *Judas* being an Apostle of Christ, became the most deuelish man upon the earth, exceeding all the *Jews* in treachery and impiety. This a grievous judgment of God, punishing sin with sin, and recompensing great vengeance upon their heads, that start from the Faith as a deceitful Bow, and renounce that truth which they have solemnly professed. Let these punnishments be always before our eyes, so often as we begin to slake our course, and to grow negligent and secure, that so we may begin to renew our covenant with God, and to recover our selves from the pit of Apostasy, into which we were falling.

Secondly, this Doctrine teacheth the difference between those that are truly godly and religious, and such as are Hypocrites. Such as profess well for a time, and afterward slide back, are like the Grass or Corn that groweth upon the house top, which flourisheth and waxeth green for a season, but it decayeth incontinently, and cometh not to any seasonable ripeness. Howsoever therefore there be a great likeness, and a near resemblance between the faithful and the Hypocrite, yet God will have the one discerned from the other, and Hypocrisy to be laid open, and seen in his colors as it is. This is that use which the Apostle *John* maketh of this doctrine. Chapt. 2. where comforting the Church against the offenses and stumbling blocks that were rise and common in those days, and persuading them not to be terrified with the falling back of certain, he maketh it plain, that albeit they had place in the Church as corrupt humors have in the body, yet they were never of the Church. Whreeupon he concludeth, *This cometh to pass that it might appear, that they are not all of us.* Would we therefore know who are Hypocrites? And would we have eyes to see them, and judgment to discern them? Behold here a plain mark and evident token to bring us to a perfect understanding of them; they shall not always deceive the Church, they shall not always cover their faces with the Vizard of holiness; they shall in the end be made evident to all men, that everyone may point at them with the finger, and say; This is an Hypocrite, this is a Dissembler, this is he that went about to deceive both God and Man, but now he is revealed, that all men may look upon him, and hiss at him. On the other side, it is a notable privilege of a man truly sanctified, to be constant and continually set upon good things, to persevere in good things, and never to repent of the doing of them: he buildeth his house upon the rock, and therefore no blasts or tempests of temptation can overthrow it. He receiveth the seed into good ground, and therefore it taketh root downward, and beareth fruit upward with patience, he is careful to please God in the duties of both Tables, both of holiness and true righteousness, and therefore he shall never be removed.

Thirdly, seeing many begin well, that are as a morning Cloude which is quickly scattered, and therefore do not continue; we learn, not to be offended when we see any or many faint or fall away, nor to be discomforted whē we have examples before our eyes of those that have professed the saith, and been thought zealous above many others, who now are fallen into a deep, or rather a dead sleep, that no life of God's spirit appeareth to be in them. Thus it hath always been in the Church, thus it is at this present, & thus it will be hereafter. When *Samaria* had received the Gospel, *Simon Magus himself believed also, and was baptized, and continued with Phillip, & wondered when he saw the signs and great Miracles which were done:* yet notwithstanding this embracing of the faith, was but as the flash of Lightning, which suddenly appeareth, and presently vanisheth, as appeareth by his offering of money to buy the Graces of the Spirit, and by the answer of *Peter,* denouncing an horrible curse against him, renouncing him for having any part or fellowship in that business, discovering the hypocrisy of his heart, and manifesting to all men that he was in the gall of bitterness, and in the bond of iniquity.

The like we might say of *Hymenens, Phyletus,* and *Alexander,* mentioned by *Paul* in his Epistles to *Timothy;* they were counted famous, and esteemed as Pillers of the Church, yet they fell to renounce everlasting salvation, which was purchased for us by our Lord Jesus Christ. Let us

all hereby be wise and warned, and take heed that we build not upon men, least the foundation sinking and shrinking down, we fall and perish with it. True it is, they shall greatly be punished, that lay a stumbling-block before others, & give occasion unto them to fall & to depart from the faith; yea, it were better that a Mill-stone were hanged about their neck, and they drowned in the sea, then one of the members of Christ be offended. Woe therefore shall be to those that give a scandal to the Church; yet such as follow them, and forsake the fellowship of the Saints, through their evil example, cannot be excused.

Wilt thou refuse thy Corn, because thou seest much Chaff and Trash mingled with it? No man must forsake the Church, because he seeth offenses to arise in it, every man must labor with himself to be good Corn, and then the Chaff shall hurt us nothing at all. And albeit we see some fall away and make a separation every day, the Church looseth nothing, but is made more pure and perfect, even as it hindereth not, nor hurteth the Wheat, that the Tares wither away. When we behold those that were chief men, & reputed as Angels in comparison of others, to fall as Lightning from Heaven, let us not be dismayed or discomforted thereby, though men turn as the wind and the Weather-cock, let us stand fast, and build upon the rock that can never be shaken. Albeit we may point out thousands on the one side, and ten thousand on the other side, let us not fear the falling of the Church, which standeth upon a sure and certain foundation. Thus doth the Apostle comfort God's people, when sundry made Shipwracke of their faith, and fell into Apostasy, *The foundation of God remaineth sure, and hath this seal, The Lord knoweth who are his.*

If men show their frailty, and be as a Reede shaken with the wind, it is no marvel nor new thing, we rest not upon them, we build not our Faith upon our Teachers that have been the means of our conversion: so that if they should revolt and renounce the doctrine that they have preached, we must not go with them, nor follow after them. Indeed we should be grieved to see those that seemed forward, to turn clean backward; and as we ought to rejoice to see the Church of God increased, so it cannot but trouble us, to have it diminished: notwithstanding, this must be our comfort, that God will maintain his Church, and keep all those safe and sure which he hath chosen to himself. As for others that are unconstant and give over, they were never true believers, but Hypocrites, which here are for a season mingled together, until the time of separation. But the gifts of God bestowed upon his people (whose salvation is surely laid up with him) *are without repentance.* Our Savior handleth this point at large, *John* 6, and 10. *All that the Father giveth me shall come to me: and him that cometh too me I cast not away.* And again in another place, *I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of mine hand; my Father which gave them me, is greater then all, and none is able to take them out of my Fathers hand.* So then, whensoever any among them that were judged most forward and upholders of others, give back and become unbelievers, we must not by and by dream that the Church of God falleth, he will always have a people to call upon him, and worship him, *so long as the Sun and Moon endureth, from generation to generation.* The Church is grounded upon God, and upon no condition of man. Our salvation is settled upon the election of God, and founded upon his unchangeable decree which can never be altered or disappointed.

Fourthly, seeing the Church hath always had back-sliders, we learn hereby to beware of all allurements and enticements, that may be means to draw us back from the truth which we have embraced. *Demas* (of whom mention is made in this place) had been in good account, he hath an excellent witness even of Saint *Paul's* mouh to be an helper to the truth. Is it a small commendation to be called the fellow of such an Apostle? Is it a little matter to be set up in the midst of the house of God, as a burning Lamp, or a shining Candle, to give light to others in the Church? yet after all this estimation that was had of him, he loved the world better then the word.

Let us therefore walk warily, and look upon our selves in the person of this *Demas,* as in a looking Glass, who is cast in the teeth with his embracing the profit and pleasures of this life, that hindered him in the work whereunto he was called. We must take heed that things present do not swallow up the love of things to come, as they do in many who wax cold and have no desire of the Kingdom of Heaven. These are they that have their eyes so dazzled and darkened with these flitting things, that they break out in an admiration of them, and say: It is good for us to be here: but never think that these delights must have an end, and that the world shall be restored. The Apostle *Paul* teacheth us, that the present estate of the world is like a woman in travail, Rom. 8. *We know that every creature groaneth with us also, and trauaileth in pain together unto this present.* The Creatures, as now they abide, are not in their perfection by reason of *Adams* sin (which brought in all disorder and confusion.) There is nothing but is subject to vanity and misery, everything hath some blot of corruption. What a shame then is it for us that are the Children of God, and have received the first fruits of the Spirit, not to draw toward perfection, and not to keep company with the senseless Creatures. Let us learn so to love the truth, as that we prize it above all corruptible things; that must have an end, so as this present world may not stay us from desiring and longing after spiritual blessings. Among all the baits and snares wherewith many are taken, nothing is so dangerous or so common, as the love of this world. Take a view of many that did run well, but now run not at all, and you shall find they are right *Demasses,* the world is a beam in their eyes that they cannot see, a Thorn in their feet, that they cannot walk, a canker in their mouths that they cannot speak, a clog to their consciences that they cannot proceed, and a snare to their souls that they cannot profit or prosper in good things. Our days are full of two many examples of men that are fallen into a deep sleep of carnal security, so that nothing can wake them. Others there are, that shrink back for fear of troubles and crosses, as it may appear this *Demas* also did. He saw many storms come toward him, and he thought it best to put into some Haven or harbor. In the time of peace and prosperity, in quiet and joyful times, and in such golden days as our eyes have seen, and our hearts have enjoyed, many will seem, and do seem to persevere in the faith, and to embrace the word: but when the Sun ariseth in his strength, and persecution cometh for the words sake, by and by they are offended. Satan is privy to this corruption lying hidden in our Nature. For when as God said unto him, *Hast thou not considered my Servant Job, how none is like him in the Earth? An upright and just Man, fearing God and eschewing evil?* He answered the Lord and said; *Doth Job fear God for naught? Thou hast blessed the works of his hands, and his substance is increased: but stretch out now thine hand, and touch all that he hath, to see if he will not blaspheme thee to thy Face.* We see heeerby, that God

will have those that think they believe, and would have others to think so also, to be tried and known what they are. Dost thou make show of Religion? Dost thou glory in thy profession? It pleaseth God to offer thee the means and occasions to try thee, he sendeth the persecution of the tongue; thou art reviled, scorned, slandered, and derided for professing the truth, for hearing the word, for frequenting of Sermons: and then it cometh to pass, that rather then they with endure these crosses, they shrink away, and strike hands will evil men, and embrace the friendship of this present evil World. Thus we see how Satan busieth himself to undermine us, and to overthrow us, and what temptations he setteth before us on the right hand, and on the left hand; on the right hand, the profits of the World, and the pleasures of the Flesh; on the left hand, crosses and persecutions for the words sake. These are the means that he useth; these are the allurements whereby he prevaileth; these are the discouragements whereby he terrifieth us.

Fifthly, seeing we are ready to revolt and slack our peace that we have run toward the mark that is set before us, let no man be secure and careless, or presume too much upon his own strength, as though it were impossible for him to fall: but let every man grow circumspect, and beware of Carnal security. Hence it is, that the Apostle *Paul,* mentioning sundry judgments that fell upon the Israelites for their sins and offenses, gathereth this Exhortation; wherefore *Let him that thinketh he standeth, take heed least he fall.* They had the use of the Sacraments, and other pledges of God's favor, yet they could not privilege them, or defend them from the punishments that God brought upon them. Let no man therefore trust too much to the zeal of one or two yeaers, but persevere to the end, and know he must be faithful unto the last gasp. God hath not hired us for a season, to labor in his service for a day, or a month, or a year, neither giveth us leave to depart at a time appointed, nor maketh us a Certificat under his hand, that we are at liberty to serve another: but we must all know, that there is one condition of worshipping him; to wit, that we dedicate both our Soul and Body, both our life and death, both our beginning and ending unto him.

What did it profit *Lots* Wife to go out of *Sodom,* commanded by the Angel, and accompanied by her Husband, in as much as she looked back, and was turned into a pillar of Salt? What profit was it to the *Israelites* to depart out of *Egypt,* and to pass over the Red Sea; seeing afterward they fell to murmuring in the Wilderness, and were destroyed of the Destroyer? What gain, or what good was it to *Jehu,* to slay the Priests of *Baal* with the sword, and to be zealous for the execution of the judgments of the Lord, to deface the Image, and to throw down the house of *Baal,* and to make a Iakes of it forever, seeing he departed not from the sins of *Jeroboam,* and regarded not to walk in the Law of the Lord God of Israel, but worshipped the Golden Calves that were in *Dan* and *Bethel?* It were as good never to begin, as not to continue unto the end. When we have once given our Names to Christ, and tasted of the good word of God, and see many men come far behind us, we flatter our selves in an opinion of our sure standing; we are ready to say: If all the world should turn to be back-sliders and Apostataes, yet we would never slide away. But let us take heed we be not deceived, for God will not be mocked. It is a worthy saying of the Prophet *Ezekiel,* Chap. 18, 24. *If a Righteous Man turn away from his righteousness, & commit iniquity, and do according to all the abominations that the wicked man doth, shall he live? All his righteousness that he hath done,*

shall not be mentioned: but in his transgression that he hath committed, and in his sin that he hath sinned, in them shall he die. It is not enough to purpose well, it is not enough to begin well, it is not enough to proceed well; it is required of us to persevere well, and to continue in a constant and settled course unto the end.

If a man continue unto his latter days, and then give over, all is gone, all is lost, all is in vain. If a Child that is set to School, do go lustily forward in his Learning a long time, and afterward prove an idle boy, and one that will take no pains, he will never prove Learned, nor is ever like to come to any preferment. If a man begin to build an house, and have laid a good foundation, it is never the better, unless the work be brought to an end and perfection. He that runneth in a race, though he set out never so swiftly, and have passed a great part of the way never so resolutely, yet if he stay in his course, and hold not on to the end, he receiveth not the prize, he obtaineth not the reward. He that is Valiant and Couragious in the beginning of the fight, never winneth the field, nor getteth the Victory, unless he continue to the end of the battle. We are taught and trained up in God's School, we are partes of the building of his house, and as lively stones fitted to make an holy Temple unto him: we all run in a Race, and prove Maisteries: We are the Lord's Soldiers to fight hand to hand against Sin, the World, and the Devil: let us therefore hold out till we come to the mark, and receive the ende of our Faith, even the Salvation of our souls.

Saul began well, but he declined, and in the end became an open persecutor. *Joash* behaved himself uprightly all the days of *Jehoiadah,* and repaired the house of the Lord; but after his death, he fell to Idolatry, he left the house of the Lord God of his Fathers, and he served Groues and Idols; so that wrath came upon *Judah* and *Jerusalem,* because of this trespass. The *Israelites* that would have returned into Egypt, died in the Wilderness. It shall not be needful to heap up mo examples; we have too many such stumbling blocks lying in our way, and set before our eyes; let us take heed by their falls, and learn Wisdom by their foolishness: and constancy by their inconstancy.

Lastly, seeing many slide back, that have seemed forward men, and of great and eminent note above others: it is our duty (in regard of the small strength, and the little power of our own Nature, to pray heartily and earnestly unto God, not to lead us into temptation, nor to take away his holy spirit from us, but that he would stay us up by his grace. We must entreat at the hands of God for our continuance, as well as for our first conversion. For, as the opening of the heart, and the beginning of our regeneration and new birth, is of Grace; so we proceed in the midde way, and persevere unto the end, not by our selves, or anything in us, but by the same grace and goodness of God, who worketh in us both the will and the deed. Hence it is that the Prophet prayeth unto God, *To restore unto him the joy of his salvation, and to establish him with his free Spirit.* And in another place he prayeth to the Lord, who had kept him in his youth, that he also would be his keeper in his old age, when his head was hoare, and hairs gray; *Cast me not off in the time of age, forsake me not when my strength faileth: ô God, thou hast taught me from my youth, even until now: therefore will I tell of thy wondrous works; yea, even unto mine old age and gray head, ô God, forsake me not, until I have declared thine Arm unto this Generation, &c.* The Prophet knew well enough his proneness and inclination to go back, and

that it is at easy to fall through dotage as noneage, and by the weakness and coldness of old age, as by the lusts and frailty of youth. Yea, we see many that have held a good course a long time, and dedicated their young years, as it were bringing their first fruits to God, who notwithstanding have turned out of the way when they have been going out of the World. Even as it falleth out sometimes, that such as have failed safely in the wide Sea, and kept an upright course, that they have escaped the dangers of storms, and tempests, and Rocks, and quick-sandes, have notwithstanding been cast away in the very Haven, through negligence and security, and want of heed taking: so is it with many, that have stood out in dangerous times when the Winds have blown, and persecutions have been hot, who in calm weather and peaceable times, in their latter times have suffered shipwreck, and have dashed the Barkes of their Souls against the vain-pleasures and vanities of this World, which drown Men in perdition and destruction.

Hence it is, that the Apostle writing to the *Thessalonians,* prayeth unto God for them in this manner; *Now the very GOD of peace sanctify you throughout, and I pray God that your whole Spirit, and Soul, and Body, may be kept blameless unto the coming of our Lord Jesus Christ.* He saw they had need of God's gracious assistance, even unto the last breath of their body to uphold them, and to keep them in his fear. Let us therefore remember what the Prophet speaketh of those that are truly regenerate, *Psalm* 92, 12, 13, 14. *The righteous shall flourish like a Palme Tree, and shall grow like a Caedar in Lebanon: such as be planted in the House of the Lord, shall flourish in the Courts of our God, they shall still bring forth Fruit in their age, they shall be fat and flourishing.* If we be in the number of these men described in this place, always fruitful in good things, and never barren of heavenly graces, we shall be assured, that we shall never be removed. Trees (as we see by experience) grow barren when they grow old: but such as are planted in the House of God, must be most fruitful in their age. But with many it is clean contrary: the more old in age, the more old in sin, and sapped in all sorts of wickedness.

This is a searefull sign and prognosticate of a final Apostasy, when our ending is not answerable to our beginning. But here some man may say, Can the faithful fall away forever? Can they loose their Faith altogether? I answer, such as live in the Church, and seem to themselves and to others to have faith, may fall away: but such as have the faith of God's elect, can never fall away, God doth stablish them in Christ, 2 Cor. 1, 12. *And they are kept by the power of God through faith unto salvation.* 1. *Pet.* 1, 4. *So that our life is hid with Christ in God, Col.* 3, 3. *The gifts and calling of God are without repentance: and he that hath begun this good work in us, will also finish and perfect it until the day of Jesus Christ. Phil.* 1. 6. *We are persawaded, that neither life, nor death, nor Devil, nor any means whatsoever, shall be able to separate us from the love of God.* Notwithstanding, we must beware of carnal security, least these gifts of God be weakened and diminished in us; for albeit they cannot die, yet they may decay and decrease; and we may fall, though not fall away; and our Faith may be less, though not utterly lost. Christ Jesus hath somewhat against the Angel of the Church of *Ephesus,* because he had left his first love. He was not finally fallen from Grace, but is highly praised for his patience and perseverance, but is charged to have slacked his course, and to have cooled his zeal; and therefore, he is not said to have lost his Love, but to have left his first Love, so that they were not so earnest, so servant, and so zealous as they were at their first Conversion. We have

therefore continual need to be often in prayer, that we may ever-more increase in heavenly Graces, and be preserved by the power of God, that we be not overcome by the power and subtlety of Satan, who desireth nothing more then our Destruction; nothing less, then our good and salvation.

25*The Grace of our Lord Jesus Christ, be with your Spirit, Amen.*

Hitherto of the first part of the Conclusion, which is the salutation sent from others: Now of the salutation that cometh from him-self, which is as his last farewell, and shutting up of the whole Epistle, and (as it were) a solemn taking of his leave of him, and the rest; which is thus much in effect, [*Grace be with your Spirit.*] The first part, or former word, is amplified and enlarged by the efficient cause from whence it cometh and proceedeth; to wit, Christ Jesus, who is also declared by that Sovereign Authority which he hath over all: Our Lord. Lastly, the whole Prayer is garnished with a certain exclamation of hearty well-wishing to them in the last word, [*Amen.*] Thus much touching the Order.

Let us come to the Interpretation of the Words, and search out the meaning of them by other places of Scripture. Wherein we are to consider what is meant by grace: why it is called [*The Grace of our Lord Jesus;*] why he is called [*A Lord.*] why [*Our Lord,*] what is meant by [*Spirit,*] what is meant by [*your Spirit,*] and lastly, what is meant by this word [*Amen.*] First, touching [*Grace*] (whereof we have spoken before, Verse 3.) we must understand, that there is a twofold Grace mentioned in the word of God; One, which maketh a man gracious and acceptable to God, which is the free favor and love of God, whereby he is well pleased, and exceedingly contented with his elect in Christ his beloved son: which is in God himself, and in no Creature whatsoever, either Saint or Angel. The other, is Grace freely given to men, both common to the elect and Reprobate, or proper to the elect only, which are supernatural and saving graces. The former, is called the first Grace, which is no inherent quality in us, but an essential property in God, and the cause of all graces in us, and the Fountain of all benefits that flow unto us. Thus it is taken in many places, as Rom. 1, 7. and 3, 24. and 4, 16. and 11, 6. The latter, is called the second Grace, because it is derived from the former, as we see 1. *John* 1, 16. and 1. *Pet.* 1, 14. and 5, 10. and 2. *Pet.* 3, 18. Now in this place, I understand it of the favor and Love of GOD, with the which he began his Epistle before, and with which here he closeth it up, ending even as he made his entrance.

Secondly, he calleth this [*The Grace of our Lord Jesus Christ*] for two Causes; first, because he is the fountain of it, he is as the Well-spring, we have it not of our selves, we have it from him, according to that which the Evangelist *John* setteth down, *Of his fullness we have all received, and Grace for Grace.* Secondly, it is called [*the Grace of Christ,*] not of God the father, not of God the Holy-Ghost, but of Jesus Christ our Lord, because he is the means, or as the Cunduit-pipe, whereby he it is brought and conveyed unto us; Thus the same Evangelist speaketh in the words following; *The Law was given by Moses, but Grace and Truth came by Jesus Christ.* He it is that is the Mediation and Propitiation for our sins, he hath purchased the favor of God, he hath wrought reconciliation for us, so that through him we are accepted of God the Father, and beloved in his beloved, *Ephe.* 1. 6.

Thirdly, we must consider the Title given to Christ Jesus, he is called a Lord or Ruler, and that in many respects: First, by creation, in that he made us of nothing when we had no being, *For all things were made by him, and without him was nothing made that was made.* Secondly, by right of Inheritance, *For he is made Heir of all things.* Thirdly, by right of Dominion, for he hath Dominion over all things, and over us also; so that he ruleth, preserveth, and keepeth us as his own to eternal life, being bought with his most preciour blood. None of them can be lost that are committed unto him, neither can any pluck them out of his hands. All things are put under his feet, and subject unto him.

Fourthly, he is said to be our Lord; he is not only a Lord, having right and might granted unto him over others, but hees called our Lord. First, because the Father gave him a people and chosen Generation, over whom he should rule. So then, by reason of this donation appointed unto him before all worlds, he is truly called our Lord. Secondly, in regard of the work of redemption which he hath wrought for us, he alone hath paid the ransom for us, and delivered us from the power of the Devil: so that he hath the greatest right of possession in us. Lastly, we are thereby put in mind, that we ought so to believe in Christ our Lord, that we put our trust and confidence in him, and that we rest thoroughly persuaded, that by him we are thoroughly freed and delivered from all evil. It is not enough for us, or sufficient to salvation, to believe Christ Jesus to be a Lord, but we must believe him to be our Lord. For we all know and believe that the Devil is a Lord, and ruleth in the hearts of the Children of disobedience; he is the God of this. World, and a Prince that beareth great sway: but we do neither know nor believe him to be our Lord, as we believe Christ Jesus to be the Lord of us all.

Fifthly, he addeth [*With your Spirit.*] He craveth this Grace to be with his Spirit: whereby he meaneth as much, as if he had said with you; one part of man being named for the whole, the more principal part being put for the whole person. For man consisteth of two essential parts, of Soul and Body. True it is, the Apostle *Paul* doth sometimes devide man into three partes; the Spirit, the Soul, the Body; as when he prayeth for the *Thessalonians;That their whole Spirit, and Soul, and Body, should be kept blameless unto the coming of our Lord Jesus Christ.* By the Spirit, he understandeth the mind, reason, or understanding, which else-where he calleth the *Spirit of your mind.* This is nothing else but a faculty of the reasonable soul, which is seen, in invention and judgment. By the the Soul, he understandeth the inferior faculties and powers, as the will, and affections: both which followeth the body, which is the Instrument whereby the Spirit and Soul do work. By the Spirit in this place, is not meant only the mind, or only the Soul, but the whole man is to be understood; as it is expounded *Phil.* 4. 23. *The Grace of our Lord Jesus Christ be with you all.* And *Col.* 4, 18. *Grace be with you:* yet he nameth the spirit, because it is the principal subject and seat of grace.

Sixthly, the Apostle proceedeth and saith [*Your spirit,*] he speaketh not to *Philemon* alone, saying, [*With thy Spirit;*] but he enlargeth his heart, and saith [*With your Spirit,*] as speaking to many. Whereby we are to understand those to whom this Epistle is written and delivered, to wit; chiefly to *Philemon,* whose Title it beareth, and to *Apphia* his wife, to *Archippus* the Minister, and to the Church that was in his house, to all these he wisheth the Grace of Christ.

Lastly, he endeth with the word [*Amen,*] which is as much as even so, or so be it, or so it shall be. Indeed it is no part of the former prayer, but it betokeneth and signifieth two things; First, an hearty desire, whereby we wish that we may be heard, and that God would answer unto our requests. Secondly, the certainty of our confidence, and the confirmation of our Faith, whereby we trust that we shall be heard. It is an Hebrew word retained by the Apostles in their Epistles, and in other places, wherewith we are taught to conclude our Prayers withal, by Christ our Savior. It is added, to show that we should come with boldness, and believe that we shall obtain, trusting in the truth of God's promises.

Having thus laid open the sense and meaning of the words in this last Verse, it shall not be amiss to speak some-what of the words following, which are the subscription and under-writing of this Epistle, in these words:

Written from Rome to Philemon, and sent by Onesimus a Servant.

It is most likely, that this Epistle was written and sent at one and the same time, with that entitled to the *Colossians,* both because the same persons are named in both the Epistles, the same persons writing, and the same persons sending salutations to others; and both of them in the *Post-script,* are said to be sent by *Onesimus,* as it were by a Carrier; only herein resteth the difference, that this Epistle was delivered to *Onesimus* alone, to be carried to *Philemon* a private man; but the other was conveyed by *Tychicus* and *Onesimus,* to the whole Church of the *Colossians,* whereof *Philemon* and his Family were but one part. But touching this subscription, as also others in other Epistles, we must understand that they were added by men, and are no part of the Cannonicall Scripture, which is the rule of our faith, & to which we must yield, without all contention or contradiction; and from which, we cannot appeal without intolerable injury to the spirit of God. For, howsoever diverse of these *Post-scripts* may be true, yet it is very plain and evident, that some of them are false, and many of them very uncertain. Of this sort, is the former Epistle to the Corinthians, which is said to be written from *Philippi,* and likewise to be sent by *Stephanas* and *Fortunatus,* &c. where two things are avouched, and both of them seem to be false. For first, it appeareth that he was not then ar *Phillippi* a chief Citty in *Macedonia,* that is in *Europe,* but at *Ephesus* which is in *Asia.* Secondly, it may be gathered, that it was sent by the hands of *Timothy* and *Erastus,* partly out of that Epistle, and partly out of the Acts of the Apostles. The like we may say of the *Post-script* of the latter Epistle; of both the Epistles to the *Thessalonians,* of both the Epistles to *Timothy,* of that to *Titus,* and others. And as we show that these *Post-scripts,* whether true or false, were not written by the Apostles, but by some other men after their days, for the most part either unlearned, or not so well advised: so we might affirm and confirm the same touching the Inscriptions or titles prefixed and set before the Epistles of *Paul, James,* and the rest.

For first, both the inscriptions and subscriptions, are variably set down in Coppies, that there can no certainty be gathered out of them, which of them should stand as Authentical. Secondly, some of them have both strange and unfit Titles; as when the seven Epistles, written by *James, Peter John,* and *Jude;* are called sometimes Canonical; and sometimes Catholic Epistles: which are Names not found in the Scriptures, and seeming derogatory to

the rest of the Epistles, as though none were Canonical but they. Thus much shall serve and suffice to give warning, both touching Inscriptions and Subscriptions, both which are of one stamp, and no part of the pure word of God: whereof more might be spoken, if it were either necessary, or profitable, or expedient.

The next point, according to the order observed in the former words, is to point out such observations as might be enlarged and amplified for our instruction. First of all, we see here, that as in the entrance of the Epistle, and as it were at their first meeting, he wished unto him the Grace of Christ, so he doth in the farewell and departing: thereby teaching, that nothing is better or more to be desired then his Grace: that all our Salutations and Farewels, should be grounded in his Grace: this must be the beginning and the ending of all our talk and communication.

Secondly, when the Son of God is called Jesus, we observe again that he is a perfect and absolute Savior, the alone Savior, inasmuch as the work of our Salvation and Redemption is wholly and only wrought out by him, and no part left vnfinished, and reserved for any Creature in heaven or in earth: *For among Men there is no other Name given under Heaven, whereby we may be saved, but by the name of Jesus.* And the Apostle saith. *Heb.* 7. *He is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them.* Let us learn by this Name, given to the Son by the Father, and brought from Heaven by an Angel, that in our selves we are as lost Sheep, and going astray. We are wretched Sinners, lying under the heavy wrath of God; he came to seek and to save that which is lost. We are Prisoners, he came to set us at liberty; we are wounded, he came to cure us; we are dead, he came to restore and revive us. No man can truly and with a feeling heart say, Christ is my Savior, unless he find, that without him he is utterly lost and cast away. Again, this is a wonderful comfort to our hearts, that being shut up under sin and condemnation, the Lord had mercy upon us, and made an everlasting Covenant of Grace with us, that his own Son shall be our Redeemer. Hence it is that the Angels *Who desire to look into the Mysteries of the Gospel, so greatly rejoiced when Christ was borne, and themselves sent to publish the glad tidings thereof. Luke* 2. *Behold, I bring you tidings of great joy that shall be to all the people; that unto you is borne in the Citty of David a Savior, which is Christ the Lord.* If these blessed Spirits be thus affected at the birth of Christ, who came not to be a Savior and Redeemer unto them, because they did want the benefit of Redemption: how much more ought we to rejoice whom this glorious work doth cheefely concern; yea so much, that if we wanted this Savior, it had been better with the Beasts of the field, and the creeping things of the Earth, and the Fishes of the Sea, and the Fowls of the Air, then with us, with us (I say) that were fallen from him. For the end of the unreasonable Creature, is the ende of his woe; but the death of man without a Mediator, is the beginning of woe.

Thirdly, the Son of God is called Christ, which signifieth as much as anointed. In the time of the Old Testament, three sorts of men were anointed with Material Oil; Kings, Prophets, and Priests. This Legal annointing, was a Type and Figure of the annointing of Christ let is, who was set apart from all Eternity, to do the Office of a Media our beetweene GOD and Man, and had the fullness of the Spirit poured into his Man-hoode; and therefore he is a King, to

gather and govern his Church; a Prophet, to reveal and teach the will of his Father; a Priest, to make satisfaction and intercession for the sins of his people. From nence we learn, that when we are baptized into Christ, and are called to the profession of the Gospel, we are after a sort consecrated and set apart to be spiritual Kings, spiritual Prophets, and spiritual Priests: we have the same Oil of gladness, not indeed as he hath it which is without measure, but a small pittance of it, and a little measure, whereby we are called Christians of Christ; that is, men anointed with the Oil wherewith Christ himself was anointed, albeit in a far inferior degree. This the Apostle *John* setteth down, *The annointing, which ye received of him, dwelleth in you, &c. and that same annointing teacheth you all things.* Everyone pleaseth himself in the title of a Christian, all men challenge the name of Christians as their proper right, and would cry out of extreme wrong, to be denied a portion in this honor: but ask them what Christ signifieth, and how themselves become Christians, they are able to answer nothing at all. But let us take heed we do not deceive out own hearts, and flatter our selves in a bare title, when the truth of the thing doth not belong unto us. If a poor simple Begger that hath nothing but rags and rents to brag and boast himself off, should foolishly persuade himsefe he were a King, and Monarch of the world, could this vain opinion any whit avail him, or minister any comfort unto him? In like manner, if we delight to be called Christians, and yet want the annointing of Christ, we are as far from being true Christians, as the former beggar is from being a Prince of the earth. Wherefore, if we will have the thing, with the name, and the truth, with the title, we must be as Kings, bearing sway over our own lusts, and proclaiming continual war against the Devil, the World, and the flesh. We must thus reign over our selves, and then we shall be Kings indeed. We must be careful to have the word dwell plentifully in us, and endeavor to instruct others. We must offer up spiritual sacrifices acceptable unto the Father; we must make prayers and supplications unto him, and resign up our selves, our souls and bodies to his service. A carnal Christian that liveth in the flesh, is no Christian. An ignorant Christian that walketh in darkness, is no Christian. Such then, as are led by their own lusts, and carried away by their own corruptions, giving themselves over to all looseness of life, are not spiritual Kings, but very Slaues and Bond-men, nay the basest Vassals that breath upon the earth. Such as are blind in the matters of God, and have nothing in their minds, but gross ignorance, knowing nothing of religion, nor desiring to know nothing of the means of salvation, cannot be spiritual Prophets, but sottish persons, and blind men that are not far from falling into the pit of destruction. Such as approach not to the Throne of grace with broken and contrite hearts, and call not upon God, are not spiritual Priests, but come nearer to the profane Athiestes, who are said, not to call upon God, and think it no profit to pray unto him.

Fourthly, let us consider the third title given to the Son of God, he is called, our Lord: which teacheth us to acknowledge him to be the Ruler and Governor of his Church, and of every particular member thereof. And if he be the Governor and guide, woe unto them that will not be ruled and governed by him. When he persuadeth us to perform obedience to the moral Law, he giveth this as the reason *I am the Lord thy God.* Thus doth the Prophet bring in the lord speaking unto us, *If I be your Lord, where is my fear?* We must therefore conform our willes to his will, and resign body and soul to be ordered and directed by him. All men are

willing to acknowledge Christ a redeemer, but not a Ruler: a Savior, but not a Lord. Every man would gladly and willingly have a portion in Christ's redemption, but they regard not to perform him any obedience. They are forward to hear of this Mediatorship: but they take no delight to hear of his Lord-ship: they love not to be under his dominion, they care not for the bearing of his yoke, they desire not to yield subjection to his word. They determine to make their lusts to be their Lord's, and themselves servants and slaves to their sins. These are such as have another Lord set over them, which ruleth in their hearts, to wit; the Prince of darkness, and the God of this world, his works they do, his lusts they fulfill, and to him they obey. These are those enemies mentioned by Christ, *Luke* 19, 27. *that will not that he should reign over them, who in the end shall be brought and slain before him.* Wherefore, if ever we look to find Christ our Savior, let us first make him our Governor: if we would have him be our justification, let him become also our sanctification; if we would have him ease us of our burden, and refresh us of our weariness, we must take his yoke upon us, and suffer our necks to be acquainted with it.

Fifthly, observe that the Grace here asked for *Philemon* and others, to whom the Apostle wrote, is called the grace of Jesus Christ; to teach us that God's graces and benefits come upon us thorough him, and as nothing was made without him that was made, so nothing is given without him that is given. If then, we would have right and interest in any of the blessings of God, we must labor to be in Christ, and to have assurance that we are in Christ. If we touch and taste any of them, and yet be not engrafted into him, we are Usurpers, and no better then Thieves and Robbers; we have no more right and Title to any of the Creatures or Graces of God, then the Thief hath to the true man's purse. Christ Jesus is heir of all things, and we by him. For, if we be sons, then are we heirs, even the heirs of God, and heirs annexed with Christ: as for the ungodly, they are Bastards, and not sons, and the Bastard cannot inherit, he is barred from claiming any interest in the inheritance.

True it is, such as are out of Christ, do many times abound in earthly blessings, and they enjoy Houses, and Lands, and Temporal possessions, and they can show their Writings, and Conueyances, and Leases, & Deeds, and Evidences, how they hold their inheritances from men: yet notwithstanding all these, in the midst of them they are miserable, and that for three causes.

First, because albeit they may have many things, yet they can have right to nothing, and they lay hold on such things as do not belong unto them. God made the world, and all things therein for his own sons, not for the base borne; for his Servants, not the Devils slaves. They are like the Moth which breedeth in another man's Garment, but is soon shaken out: the Moth hath no right to be there, and therefore is brushed off, or picked out, and cast away. This is the comparison of the Holy-Ghost, teaching that all unregenerate persons are Intruders, and can lay no lawful claim by the Law of God, to the things they possess; and therefore, the Land-lord of the world, may and will thrust them out at his pleasure.

Secondly, as their right is nothing, so they want the right use of them. If they had right unto them, yet had no comfortable use of them, it were a great judgment: but these men have neither. The Apostle teacheth, that *Unto the pure, are all things pure: but unto them that are*

defiled, and unbelieving, it nothing pure, but even their Minds and Consciences are defiled. There is no peace to the wicked: in the midst of joy they are in heaviness, in the midst of life they are in death, like *Belshazzar,* who in the midst of his Feast and fullness, saw the hand-writing upon the wall, as a Prognosticate of his destruction.

Lastly, albeit they have the blessings of God, and keep them in bondage, yet withal they possess the Cursse of God, which always waiteth upon them, and is ready to seize upon them. The Thief liveth always in fear of the Judge, and of the day of Assizes, so do these men live in continual danger of God's Judgment and punishment, which shall one day meet with them.

Sixthly, observe that he desireth grace to rest in their spirits: and albeit he mean heeereby their whole persons (as we have shown before in setting down the Interpretation of the words) yet hereby he assigneth the proper Seat of Grace, to be the Soul. For the Grace of Christ, is an inward and spiritual thing, and therefore taketh up the inward and spiritual part of man. Indeed, when once grace is entered into the heart, and sitteth there as a Queen to order all our thoughts and affections, it will spread it self through the whole man, and afterward as it were go out of the doors into the outward actions. We see hereby where grace is especially felt: for as the Soul is the subject of it, so the Soul hath the especial feeling of it. Our Justification and forgiveness of sins, the peace of conscience which passeth all understanding is felt in the Soul: yea, Glorification and eternal life through Jesus Christ is felt in the Soul. This teacheth us to labor earnestly to have grace in the heart, that from thence it may flow into all our actions. It is not enongh to have gracious tongues, gracious words, gracious mouths, we must first have grace within, and give unto God our hearts. Nothing is more detestable to God and man then Hypocrisy: there appeareth grace without, but there dwelleth none within: there is great show, but little truth, or rather no truth at all.

Lastly, observe with me the last word, whereby the Apostle shutteth up the Salutation and the whole Epistle, to wit, [*Amen.*] This is set down in a word, and yet it containeth more then the prayer it self. For in prayer we testify our desire, by this we witness our Faith. By this we observe that unto our requests and petitions in prayer, must be joined Faith and Belief, that God will grant the things craved. This appeareth in the Prophet, Psal. 89. *Praised be the Lord for evermore, So be it, even so be it.* We are taught thus to shut up our prayers, by Christ our Savior in that platform which he hath left us. Thus the Apostle closeth and concludeth his Epistle, *The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen.* And indeed prayer availeth only in them that believe: *It is the prayer of faith prevaileth much, if it be fervent:* yea, we must ask in faith and not waver, if we think to obtain anything at his hands. From hence we learn, that we ought always to labor to give assent to God's promises when we pray, and to strive against doubting and infidelity. *All the promises of Godare in Christ; yea, and are in him Amen, unto the glory of God through us.* This we see in the Father of the Child possessed, Mark. 9. When *Christ Jesus said unto him,If thou canst believe, all things are possible to him that believeth: he answered, Lord, I believe, help mine unbelief.* To pray without Faith, is not to pray at all. And to say Amen in the end of our prayers, and yet to pray with doubting, and without believing, is to make a lie, and to teach our tongues to deceive our hearts. For this is a great iarre and discord, when infidelity is in the heart,

and faith in the tongue: when inwardly we waver, and outwardly the mouth uttereth, Amen. More-over, so often as we use public prayers, they must be pronounced and delivered with that plainness, feeling, and zeal, as that the people, being thereby moved, and their faith and affections going with that which is delivered and prayed for, may answer Amen unto that which is desired. This is it which the Apostle toucheth, 1 Cor. 14. *I will pray with the spirit, but I will pray with the understanding also: I will sing with the spirit, but I will sing with the understanding also: Else when thou blessest with the Spirit, how shall he that occupieth the Roome of the unlearned, say, Amen at thy giving of thanks, seeing he knoweth not what thou sayest.* This reproveth the Popish and Romish Liturgy, that use in divine service a strange and unknown tongue, whereby the people are nuzeled in ignorance, and can receive no edification or instruction. And hereby consider the deep devise of the Devil, how far he hath prevailed in this false Church. For when he saw he could not thus far have the upper hand, as utterly to cast the word out of the Church, and to take away the use of prayer; when he perceived it to be impossible to root out the word of God, and to abolish the invocation of his holy name, he fell to work another way, and that is, to suffer the things to remain, and to take away the right and profitable use of them, so that albeit the word is read, it is read without knoledge: and albeit prayers be made, yet they are made without comfort. Thus the names of the word and prayer remaining, the benifite of them is taken away. The like we might say of the Sacraments, especially of the Supper of the Lord: they will seem to have it, yet in truth they want it: to allow of it, and yet they destroy it and abolish it. If the Devil should utterly remove these things out of the way, so that the names, neither of the word, nor of prayers, nor of the Sacraments were heard among them, all men might discover this deceit, no man would easily be seduced by this palpable grossness: but he is a more cunning work-man, he can hide his snares from being seen, so that he will not have them utterly removed and renounced, that the people might say, we have the word read unto us, we have good prayers said among us, we have the Sacraments with us, yet all is done in a strange manner, the Priest useth a strange tongue, and the people are nurtured in strange ignorance. For the word is heard ignorantly, prayers are made ignorantly, and the Sacraments are received ignorantly. The whole frame of the Popish Religion is maintained by ignorance. Thus much of the general observations, that might be enlarged and farther amplified, which I have briefly pointed out: and albeit all of them be very pertinent, yet I will in this manner pass them over. Now let us handle the particular Doctrine that ariseth from this Salutation.

[*The grace of our Lord Jesus Christ, be with your Spirit, Amen.*]

This is the last clause of the Epistle, wherein he wisheth the same that he did in the beginning, to wit, *the grace of Christ.* If there had been anymore notable or excellent blessing to crave and desire for him then this grace of Christ, no doubt he would have asked it, and should have obtained it for him. He would have made some mention of it, either in the beginning or at the latter ending, or in some other place of this Epistle. But seeing we find no other blessing rehearsed or required, beside this grace of Christ, it is most certain the Apostle knew no greater or better gift then this grace of christ. And indeed, he which nameth and commendeth the grace of Christ, doth except or exclude nothing which is good for us, or profitable unto us, either in this life, or in the life to come. For the grace of Christ,

whereby we understand the free favor of God, which we by no duties or works have deserved, or can any way deserve, comprehendeth under it, as it were within the compass of it, every good thing, and every perfect gift. For the spiritual blessings of God; as Remission of sins, Justification, Sanctification, and eternal Life, do all flow from this grace as from a Fountain. Now it is called the grace of Christ, and that fitly and worthily; because he hath obtained it for us, by the price of his own precious blood he hath deserved to have the same bestowed upon us. For the grace of God the Father properly belongeth unto him, and Christ Jesus, his natural son, in whom alone he is well pleased, is the Treasure & Store-house of his Father, by whose hand is bestowed whatsoever is bestowed upon us.

Seeing therefore the Apostle maketh so great reckoning of this grace, that he speaketh of it first and last, and remembereth it in the beginning and in the ending, and sendeth this Salutation unto him, we learn from hence, that Spiritual things are to be prayed for and preferred before earthly things: they must have the first place, and earthly things be set in the last place. This appeareth in that form of blessing, which God prescribeth unto *Aaron* and to his Sons, *Thus ye shall bless the Children of Israel, and say unto them, The Lord bless thee, and keep thee, the Lord make his face shine upon thee, and be merciful unto thee, The Lord lift up his countenance upon thee, and give thee peace.* Here we see what the Priests and Levites were especially to crave; to wit, the favor of God, and his free grace. This is plentifully proved in the Psalms of *David,* as Psal. 4. *Many ask, who will show us any good; but Lord, lift thou up the light of thy countenance upon us:* where he showeth, that the multitude call for Riches, and Honor, and Pleasure, and account them the only good things: but the godly prefer the favor of God before all, and make it their chief felicity. And in another place, *Turn us again, ô God, and cause thy face to shine, that we may be saved.* The Church was now in affliction, they wanted temporal blessings, yet their chief desire was, to feel the loving countenance of God to shine upon them. This appeareth farther unto us, in the Lord's prayer, left unto us by Christ our Savior, to direct us to pray: he teacheth and prescribeth this order unto us, that we first of all ask such things as concern God and his glory, and then those things that belong to our selves. Thus are the prayers directed that the Apostle *Paul* maketh, and offereth up for the Churches to which he writeth, he craveth above all things grace and peace: he desireth, that they might have *the Spirit of wisdom and of revelation, that the eyes of their mind may be lightened, that they may be strengthened in the inner man.* Yea, this is so plain and pregnant a truth, that the very Heathen in their best meditations have confessed this, that God must have our first thoughts, and the beginning of all our works, who blesseth those that are so begun, and giveth unto them good success. If all these Testimonies, produced out of the Old Testament, alleged out of the New, and confirmed by the uniform consent of the Gentiles, be laid together, we may gather from thence, that in our prayers and judgments we are to prefer and desire especially and principally spiritual things.

If any doubt remain in us, let us consider the reasons, that so it may be removed. First, Spiritual and Heavenly blessings are beyond all comparison more excellent, and bring more sound joy of heart then earthly blessings can do. The Prophet testifieth this by his own experence *Thou hast given me more joy of heart, then they have had, when their Wheat, and their Wine, did abound.* The things of this life are corruptible: the things of the life to come are

incorruptible. The Apostle *Peter* speaking of the inheritance of eternal life, calleth it *immortal and undefiled, and that withereth not, reserved in heaven for us.* But among the earthly Treasures, what more excellent then Gold? Yet he calleth it *the Gold that perisheth:* and afterward, *Ye are not redeemed with corruptible things, as Silver and Gold, from your vain conversation, but with the precious blood of Christ, as of a Lamb undefiled, and without spot.* If then all worldly things, even those that be most pure and precious, be transitory and corruptible, they are not chiefly to be esteemed.

Secondly, howsoever the wedge of Gold prevaileth much with men, and can in a manner do all things: yet it is of no force with God, it cannot remove his judgments or turn away his wrath from us, it cannot redeem or pay the ransom of one Soul, we were boght with a greater price. Hence it is, that the Prophet saith, *They trust in their goods, and boast themselves in the multitude of their Riches: yet a man can by no means redeem his Brother, he cannot pay his ransom to God.* If riches (that can do much) could do this, then the richest should be the happiest: and the poorest men should be the most miserable. But this standeth not with the will and wisdom of God. To this purpose the Prophet *Ezekiel* saith, *They shall cast their Silver in the streets, and their Gold shall be cast far off: their Silver and their Gold cannot deliver them in tht day of the wrath of the Lord: they shall not satisfy their Souls, neither fill their Bowels, for this ruin is for their iniquity.* The rich man thinketh himself fenced against all dangers of soul and body, and knoweth not his own error, and ignorance, and folly. It is the spiritual Armor that gineth strength, it is the spiritual Graces of God that do defend us: one drop of them is better then an whole River or a great Sea of earthly blessings.

Thirdly, the obtaining of spiritual things is the cause of the other blessings. They bring with them, when they come, earthly things. When we get wealth, we do not by it get Heavenly wisdom: for many times, they have the greatest riches, that have the least Religion. But when we get Godliness into our hearts, it bringeth with it a competent and convenient measure of all outward things. The Prophet saith, *The Lions do lack and suffer hunger, but they which seek the Lord, shall want nothing that is good.* He knoweth what is good for us, better then we do for our selves: as the Father knoweth what is good for the Child, better then the Child doth, and therefote he doth not say, they shall want nothing, but *nothing that is good.* Likewise, the Apostle, 1 *Tim.* 4. *Godliness is profitable unto all things, and hath the promises of this life, and of the life to come.* He doth not say, that riches are profitable to all things, neither doth he affirm that they have the promises of this life and of the life to come; but Godliness hath those profits and promises. So then, if we lay these things together and consider, that the spiritual blessings being incorruptible, and invisible, and eternal, are in themselves more excellent; that they are of great force and power with God; whereas the earthly, are vain and transitory, weak, and unable to remove any judgment, and that Heavenly blessings are causes of the earthly, and companions with them: we may truly gather and collect from hence, that it is our duty to prefer and pray for spiritual things before transitory, for heavenly things before earthly, for eternal things before temporal.

Now let us see what uses will arise from hence. First of all, this serveth to condemn the practice of the greatest part of men that go clean against this rule. There is no truth of God

oftener confessed in word, that is more commonly denied in deed. We are willing to acknowledge in judgment the excellency of spiritual things, above all things that are mortal and mutable, and among spiritual blessings the price & priueledge of God's grace, which bringeth a goodly train and troop of his greatest Treasures: yet notwith-standing our judgment, our affections are chiefly set upon the world, and our desires run after earthly things. Such men are wholly earthly and carnal, according to the rule of our Savior, *Where your treasure is, there will your heart be also.* Such can never lift up their minds unto Heaven, that account the earth, and earthly things, their chiefest Treasure: as on the other side, they can never settle their desires and studies upon the earth, that esteem the Heavens and Heavenly things their greatest Treasures. When the Stomacke is ouerladen with meat and over-burdened with the same, there followeth an obstruction and stopping of the passages of Nature: so the inordinate desires of the world pressing down better things, bringeth a forgetfulness of God, and so ouerfilleth the heart, that it oppresseth and suppresseth all care and cogitation of a better life. For even as we see, that when the shadow groweth lesser; the heat groweth greater; but when the shadow groweth greater, the heat groweth lesser, so it fareth and falleth out with us, whē this (world which is but a shadow) taketh up the least room in our hearts, then the love of the world to come, is the greatest in us: but when this present world and the things therein, occupy the gretest space and place in our hearts, then the heat that was kindled in us toward heavenly things is abated and diminished. These two, the love of this world, and of the world to come, are so cross and contrary one to another, that they cannot rest and remain in the highest degree within us, but one cooleth and quencheth the other, one overcometh and ouermastereth the other. We would account him a fool and destitute of ordinary understanding, a simple man or a very Child, that would prefer Copper before Gold, a grain of Barly before a Pearl or precious Stone, or would make choice of Chaff before the Wheat, or choose the Huskes before the Corn, and yet there are a thousand and ten thousand worse Fools in the World, which take themselves to be great wise men, prudent and politic men of deep and profound reaches, who would disdain and scorn at it to be accounted either Childish or foolish. *Nabal* was a rich man, and no doubt took himself and was taken of others to be a wise man: yet setting his mind wholly upon his goods, he is called by the Scripture a fool. The rich man mentioned in the Gospel, when his ground brought forth fruits plentifully, thought with himself, *I will pull down my Barns and build greater,* and said to his Soul, *Soul, thou hast much goods laid up for many years, live at ease, eat, drink, and take thy pastime:* but though he were rich, and therefore thought himself wise, yet *God said unto him, O fool, this night will they fetch away thy Soul from thee, and then whose shall those things be, which thou hast provided?* Neither was this the case and condition of this man alone, but it is the case and condition of everyone that gathereth riches to himself, and is not rich in God. This rich man is dead and gone: but he hath left a plentiful of spring and a great generation behind him. Look upon men's lives, and see whether the cares of this life, be not the first in their thoughts, purposes, prayers, and practices. Give them enough of this world, and let him that will, take the world to come. All their study, all their toiling and moyling is for the red and white earth, that is, for Gold and Silver, and other trash of this world, as if they could never be full of it, as if they would never be weary of it, as if they should never depart out of it. It is said of *Solomon* Prov. 30 *The Horsse-leech hath two Daughters*

which cry, bring, bring, so is it with these worldly minded men, they can never be satisfied, they always cry out for more, they will not be content, they cannot say, they have enough. It is a token of a brood basely borne, that respecteth not the inheritance of sons: so it is an evident sign that we are not the sons of God, when we mind not the Kingdom that the father hath prepared for us, and the son hath purchased unto us. The Beasts were borne and fashioned to look down-ward: man created after the Image of God, looketh upward and beholdeth the Heavens. It is a great discord and iarre between the eye and the heart, which should go together: when the eye is cast upward, and the heart of man groweth downward: the eye is fixed above, and the heart delighteth to be always groveling upon the ground, and glued unto the earth.

Secondly, as this Doctrine meeteth with their corruption that have their conversation below, in the center and bowels of the earth, whereas it should be in heaven from whence we look for a Savior, even the Lord Jesus Christ: so it reproveth such as regard not the obedience to the first Table, and duties of piety and holiness which are to be performed immediately to God. Our Savior, speaking of the first Table of the Law, calleth it the first and great commandment: first, in dignity and order; in dignity, because it comprehendeth and containeth the duties we owe to God: In order of Nature, because from the love of God proceedeth the love to our Neighbor, Likewise great, because it is of greatest weight and stretcheth farthest, and is chiefly to be respected of us. Hence it is, that when an expounder of the law asked him a question, *Master, which is the greatest commandment in the Law?* He answered him, *Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy mind, this is the first & the great commandment.* These precepts are first commanded, but they are last practiced and least regarded. They are called of Christ, great: but they are very small and little, in the eyes of the greatest part and sort of men. If they lead an honest and civil life before men, if they deal justly and truly with their Neighbors, they think all is well, they esteem themselves as perfect men, though they live ignorantly, profanely, and irreligiously, though they have no knowledge of God and of his word, though they regard not his worship priuatelie or publikelie. If they can say, we are no Thieves, or Murderers, we are not defiled with Fornication, and Adultery, we pay every man his own, and do as we would be done unto; they suppose they bear as good a Soul to God, as the best, and shall be saved as soon as any. But ask them anything of the worship of God, or mark what their practice is touching his worship, they have no love to it, they take no delight in it, their meditation is not upon the word, their care is not to sanctify the Sabboath, and consequently the duties which they perform toward men, have no right ground to stand upon, and therefore, though they may bring profit to others, yet can they minister no comfort to themselves. The first Table is the heart of all Religion, and the foundation whereupon the duties of Righteousness are built. If they proceed not from a religious respect to God, they are as an house set upon the Sand, which wanteth a sure ground-work.

Secondly, we are put in mind from hence, not to care over much for earthly things, or to run so far after them that we forget our selves where we are. True it is, we are bound and charged in duty to use the means that God hath appointed for us, and to exercise our selves with diligence, labor, and industry in our callings; but we must not trust in these means and

put our confidence in them, and distrust the care and providence of God toward us. There is a double care for the things of this Life: there is a good and godly care, which is necessary for everyone; the contrary whereof, is to be careless, idle, wasting, and spending vnthristily and wickedly, such things as are gotten by our labor. This providence and fore-cast is commended and commanded in many places of the Scripture. This the Apostle teacheth and speaketh off, 1. Tim. 5. *If there be any that provideth not for his own, and namely for them of his household, he denieth the faith, and is worse then an Infidel.* The other sort of care, is a care joined with grief and pensiuenesse, and of this the Apostle saith, *I would have you without care.* This care is an over-great care, disquieting the heart and maketh it bond to the unrighteous *Mammon;* this is always to be condemned, as that which breedeth in us a distrust in God's providence, and choketh the love of heavenly things, and therefore is hurtful and pernicious. This our Savior reproveth in the Gospel according to *Matthew,* Chap. 6. *I say unto you, be not careful for your life, what ye shall eat, or what ye shall drink, nor yet for your Body what ye shall put on, &c. Behold the Foules of the Heaven, for they neither sow nor reap. Which of you by taking care, can add one Cubite to his stature? And why care ye for Raiment? Behold how the Lilies of the field do grow, and yet they neither labor, nor spin. Therefore take no thought what ye shall eat, or what ye shall drink, or wherewith ye shall be clothed, for your Heavenly Father knoweth that ye have need of all these things, &c.* We have the Lord to care for us, who knoweth our wants, and the means how to supply them. He made all things before we had our being, to teach us his providence. All the Mines of Silver and Gold, that lie in the heart of the earth, are his, and at his commandment. Hence it is, that the Apostle saith, Heb. 13, *Have your conversation without Covetousness, and be content with those things that ye have: for he hath said, I will not fail thee, neither forsake thee: so that we may boldly say, The Lord is mine helper, neither will I fear what man can do unto me.* Can we therefore doubt of his succouring of us, and the supplying of our wants? If we consider his power, he is God: if his will, he is our Father. Will God forsake or forget his Creatures? Or can a father be unmindful or unmerciful toward his Children? This were to make him no God, no Father, which is Blasphemy and impiety. The Prophet *David* having himself had a long experience of God's watchful eye over him, teacheth us also to depend upon him, Psal. 55. *Cast thy burden upon the Lord, and he shall nourish thee: he will not suffer the righteous to fall forever.* It is great vanity to be ouergreedy and gaping after the transitory things of this world, to be carking and caring in the seeking for them, and to eat the bread of sorrow in going about them. We should use them, as though we used them not: and enjoy them, as though we possessed them, not. To this purpose the Apostle *Peter* saith, Chap, 5. *Cast all your care on him, for he careth for you.* Wherefore then should we nourish immoderate and excessive cares in our bosoms, seeing we have assurance of God's care towards us? Let us trust in him, and be secure without all distrust and fear. If we have spent our days in the following and pursuing after the vain profits of this life, let us bethink our selves what we have done, and study to redeem the time that is to come, and consider wherefore we were created & redeemed. The things that are seen are temporal, the things that are not seen they are eternal. Let us above all prefer those things that are able best to prefer us. Let us not live here as men that spend all their days in catching after feathers, and following toys and trifles that cannot profit. If we should see a man wast his years, from day today, and from month to month, and from year to year, and having lived forty or fifty years

hath done nothing but catch after shadows, run after Butter-Flies, follow after Gew-gawes, or behold the Moon-shine in the waters, or always look down upon the earth, or always blow up Feathers in the Air: would we not think him stark mad, and judge him out of his wits? Every man is ready to accuse him of Madness, no man would think he did him wrong to call him so, or crave pardon for that he hath done. But be not too hastye to censure such, and to pass the sentence of Madness upon them, least the Parable be applied to thyself, and be verified of thyself. The wise man, who knew best who are Fools, and what to judge of folly, preacheth and proclaimeth both in the entrance and end of his words, *Vanity of vanities, saith the Preacher, Vanity of Vanities, all is Uanity.* If then these things be all vain, nay; Vanity it self: it is more then certain that such as spend their time, and wast their years, and consume their strength in catching after these toys, these shadows, these shows, these feathers, these follies, these trisles, and spend more years in pursuing after these earthly things, then they do hours in attaining Heavenly things, may truly be accounted Fools, or Mad-men, or sottish, or such as are possessed with a Spirit of giddiness, that run up and down hither and thither, and know not what they do.

We use commonly to pittye such as are mad and beside themselves and out of their right wits. None are farther out of the way, nor more destitute of true Wisdom then these men are, that have the least care of the best things, and the greatest care of the least things. Let us beeware, least while we think our selves to be wise, we become stark fools; while we think our selves spiritual, we be proved to be carnal: and while we loath madness and folly in others, we love madness and folly in our selves?

Lastly, seeing spiritual things must be placed and preferred before earthly, we learn another duty from hence, namely that we ought to make greatest account of the greatest blessings, and such as are highest of all, must also be highest in our estimation. These we ought especially to pray for, of the want of these, we must have a special feeling. We are ready to ask for our daily bread: but we do not desire the bread of life, we do not hunger and thirst after Righteousness. We are wholly ignorant of the right manner and method of praying, we regard not to observe the order which God hath ordained.

Christ Jesus instrcting us to pray, and leaving us a perfect pattern how to make prayer, both for matter and method, hath made this the fourth Petition, to have *our daily bread* given unto us. But we will not pray after this manner, we will not observe this direction, we make this our principal care, we make it the first Petition, nay; we make it both first and second, the third and sourth, the fifth and sixth: we make it the beginning and the ending, we set it before and behind, we enter with it, we conclude with it, we make it all in all, to have earthly blessings, and temporal commodities, and bodily necessities supplied unto us. What a shame is it unto us, that if we will not know the preeminence of heavenly things, above these mortal and transitory vanities, we should be such great strangers at home and so ignorant of our selves and of those parts whereof we consist. Who is so simple that doth not understand, that the soul is more noble and excellent then the body? If then it be more worthy as being a spirit, an immortal spirit: ought we not in the first place to provide for it? Ought we not to adorn it with all spiritual graces? Ought we not so to quallifie it, as that it may be inheritor

of eternal glory? Let us therefore affect the things of certain abode, and seek after Wisdom, Faith, Sanctification, and the true Riches of the Spirit. If our Treasure be in Heaven, our hearts will be there also.

Let us lay up and lock up our Treasure in Immortality: let us be sure to lay a good foundation against the time to come. One thing is necessary, this is the good part that shall not be taken away from us. All human things are full of uncertainties, and the means of their decaying and vanishing are manifold, the Rust, the Moth, the Canker, the Thief, beside a thousand other casualties that take them away from us. It is an holy and heavenly admonition given unto us by Christ, Math, 6. *First seek the Kingdom of God and his Righteousness, and then all other things shall be ministered unto you.* This checketh and controlleth the preposterous order and bad practice of most men in their callings, they set the wrong end forward, they labor first of all to get wealth and welfare from day today, and from year to year, but never think of the root of welfare, and from what Fountain all earthly blessings spring, to wit; from the grace of God. Let us employ our pains to get God's favor, and then transitory things, Wealth, Peace, Honor, Liberty, and such like will follow, so far as they shall be expedient for us: otherwise, all our abundance shall turn to be our bane, woe, and destruction, all things shall be accursed unto us, our Table shall be made a snare to take us and torment us. The grace of God in Christ is sufficient to make a man blessed: and without it, all other things (though we had them in the greatest measure) cannot free us from cursedness. Now it is impossible that ever we should seek for these gracious gifts of God, except we feel our own misery in the want of thē. It is the want of health which we desire to have restored, & the feeling of our disease which we desire to have removed, that driveth us to the Pysician. And we have no promise to obtain earthly things, except we seek them as we ought to seek them, and follow the right manner that God hath left unto us to find them. Many seek after them, and pray for them; but they do not obtain, because they ask amiss. It is our duty, not only to pray for lawful things, but also in a lawful manner. A man may do a good thing after an evil manner: it is in our actions, so it may be in our prayers. An indirect and unsanctified order, may mar and corrupt a good and godly prayer. To conclude therefore, let us know, that this grace and favor of God so often remembered in *Paul's* Epistles, and so often craved and prayed for, to be bestowed upon the Saints, is only able to give satisfaction and contentment unto the soul to stay and rest upon, and therefore we ought above all other things to labor earnestly to feel it in our hearts. Indeed, it seemeth nothing and base in his eyes that hath it not: but when a man once knoweth the worth and value of it, and tasteth the sweet comforts of it within him, he is ready to sell all that he hath to enjoy it and retain it, he is content to renounce and forsake all Dignity and Honor, all Glory and Praise, all Health and Beauty, all Friends and Favor, all Wealth and Treasure, all Joy and Delight, all Mirth and Melody, yea; Brethren and Sisters, and Lands, and Wife, and Children, and all things that may be dear unto him, rather then depart from this Jewel of grace, far in price above all the Jewels of this World. It is with us in respect of spiritual things, as it fareth with the buyer, while he is in buying his commodity before he is possessed of it, according to the description of *Solomon,* Prov. 20. *It is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth.* He diminisheth the goodness of it, he saith it is to much, it is not worth the money you ask for

it, but when he hath purchased and possesseth it, he praiseth his penniworths, and judgeth it better then his money. So is it with all Heavenly graces, so long as we are destitute of them, we think them not worth our labor and travel, & seeking, and enjoying, we esteem every hour too much, that is spent in following the means appointed to obtain them, and albeit God call unto us *to come, to buy and eat, to come I say, and buy Wine and Milk without Silver & without money,* yet we have no ears to hear, nor leisure to attend, nor harts to consider of his calling. But when once we have found thē, and know the just price and value of them, we would not loose them for all the World, nor for a thousand worlds if they were offered unto us: nay we are willing to sell all we have, to have them continue and abide with us, according to the counsel of the same *Solomon,* Prov. 23, 23. *Buy the truth, but sell it not, likewise wisdom, and instruction, and understanding.* Let us therefore grow in love with this grace of God, that we may have our hearts established with it. Let us do that now which we would do at the last gasp and breath. Then we are ready to renounce the World, and to prefer one drop of grace and faith before a Kingdom. Let us now begin to learn wisdom, let us prostrate our selves before the Throne of grace, let us never give rest to our souls until we find it, and let us sue unto him that is the Author and Fountain of all grace, to wit; Christ Jesus, to whom with the Father and the Holy Ghost be all glory and praise forever, Amen.

FINIS.

P-WA2-2. A commentary upon the fourth book of Moses, called Numbers Containing, the foundation of the church and common-wealth of the Israelites, while they walked and wandered in the wilderness. Laying before us the unchangeable love of God promised and exhibited to this people ... Herein also the reader shall find more then five hundred theological questions, decided and determined by William Attersoll, minister of the word. - Attersoll, William, d. 1640., Attersoll, William, d. 1640. Pathway to Canaan., Attersoll, William, d. 1640. Continuation of the exposition of the book of Numbers.

CHAP. I.

1 THe Lord spake again unto *Moses* in the Wilderness of *Sinai,* in the Tabernacle of the Congregation, in the first day of the second month, in the second year after they were come out of the Land of *Egypt,* saying:

2 Take ye the sum of all the Congregation of the children of Israel, after their Families, the households of their Fathers, with the number of their names: to wit, all the males man by man. *And so forward unto the end of the 16. verse.*

WE have shown already, that *Moses* in the ten first chapters, prepareth the people of Israel, to undertake their journey toward the promised Land, the land of *Canaan.* If they had been taken unprepared and unprovided, it would have stopped their course, and hindered their way, and encouraged their enemies. Wherefore there is order taken in the first place, that all should be in readiness, fitted to go, and rightly disposed to attain the end of their desires. In these chapters, we must consider three things. First, the numbering of the people, & taking the sum of them. Secondly, laws are prescribed how to keep themselves pure and holy in their journeys. For how should the Lord their God go with them, unless they walked in holiness? Thirdly, the manner of their going is delivered, in what sort they were to proceed. The numbering of the people is set down in the four first chapters. The laws of sanctification are handled in the five chapters following, to wit; the 5, 6, 7, 8, & 9. chapters. The manner of their journey in the tenth and last chapter.

The taking of the number of the Israelites, and setting down the sum of them (which is the argument & drift of the four first chapters) is of two sorts; the one of the people, the other of the Priests and Levites that ministered before God, and served in the Tabernacle of the congregation. The gathering of the sum of the people is in the two first chapters: the numbering of the tribe of *Levi* is in the 3. & 4. chap. Touching ye numbering of the people, we have a rehersal and reckoning up of their persons in the first chapter: and of the ordering and disposing of them under several Ensigns and Regiments in the second chapter.

This first chapter, into which we are now entered, cōtaineth these two points: the former is the taking of the sum of the people of *Israel* in the wilderness of *Sinai:* the latter is the

exempting of the Levites, together with the cause wherefore they were not numbered. So then, we see who they wer that were numbered, and then who were not numbered. Touching the former, it comprehendeth both the commandment of God to number them, and the obedience of *Moses.* The commandment of God is amplified by sundry circumstances, as of place, of time, and manner of doing. The place is twofold, general in the desert of *Sinai,* where the Law was given: and special in the Tabernacle of the Congregation, from whence God promised *he would declare himself unto them,and tell all things which he would give in commandment unto the children of Israel.* For we must know there were three places, out of which God gave audience to *Moses,* and used to speak unto him. One was at the door of the Tabernacle, where the Altar of the burnt offerings was, as Exod. 29, 42. *This shall be a continual burnt offering in your generations at the door of the Tabernacle of the congregation before the Lord, where I will make appointment with you, to speak there unto thee.* Another was out of the cloud of pillar, Num. 12, 5. But this for the most part did concur with the other, inasmuch as the pillar of the cloud did most usually stand in the door of the Tabernacle, whensoever the Lord did from thence speak unto *Moses.* The third was the Mercy-seat, which was the chief and principal place, Numb. 7, 89. *When Moses went into the Tabernacle to speak with God, he heard the voice of one speaking unto him from the Mercy-seat,* that was upon the Ark of the testimony between the two Cherubims, and he spake to him.

The second circumstance, is the time when God commanded the people to be numbered, that is, the first day of the second month, and of the second yere, after they were come out of the land of Egypt. By this it appeareth that the Israelites abode in the desert of *Sinai* almost an whole year. For they came into that wilderness, the first day of the third Moneth, in the first year, Exod. 19, 1: and they continued in that place unto this time, neither did they remove their Tents before the twentieth day of the second Moneth of the second year, as appeareth, chap. 20, 11, of this book. The cause of this long stay and continuance in this wilderness was, because God would have his people thoroughly taught and instructed in all things belonging to his worship and service, before they inhabited and possessed the Land of promise. For within this space of time, the Lord published the Law in Mount Sinai, commanded the Tabernacle to be built, which *Moses* erected the first day of the second year, and in the days following of the first month, he gave them Laws touching the sundry sorts of sacrifices, and touching the difference of clean and unclean, prescribed at large in the book of Leviticus.

The third circumstance is the manner of their numbering, namely, that *Moses* & *Aaron* must take other Princes, the heads of ye house of their Fathers to be helpers and assistants unto them, who joining with them, must take the sum of all the Congregation of ye Children of Israel, after their families and households of their Fathers from 20 year old and above, all that go forth to the war in Israel. Whereby we see in this particular numbering, who are excepted and exempted; to wit, first, all that were strangers from ye Children of Israel, *Moses* did not meddle with them. Secondly, women, for he was charged to take account only of the males. Thirdly, such as were under twenty year old. Fourthly, old men that were not fit for Shielde and Spear, or to draw the sword. Fifthly, such as were maimed, or impotent, or sickly & diseased, are also essoined by this Law, and have as it were a pasport given unto them,

being cashired and discharged from service, and left out of the numbers that are enrolled and recorded.

[Question 1] In this division two questions arise, which are to be answered. First, touching this numbering, whether it were the same which is mentioned in the Book of Exodus? I answer▪ [Answer.] there is a threefold numbering of them described by *Moses;* first, that in Exodus, chapt. 30. The second is in this chapter: the last is afterward in this book, chapt. 26. These sums were taken upon several occasions, at several times, for several ends, and differ much in the number of such as were accounted, as may appear by the several comparing of one of them with another.

Secondly, it may be demanded for what [Question 2] cause God commandeth a particular account & sum to be taken of his people, to whom they were well known. I answer, [Answer.] not because God would understand whether they wer sufficient for number, or able for strength, to buckle and encounter with their enemies, forasmuch as nothing is unknown to him, nothing is hard to him, or impossible for him to bring to pass, who is able to save as well with a few, as with many. The causes are these: First, for order sake▪ that there should be no occasion of contention for primacy or precedency, but that every Tribe and family should know his place and time when to remove, and when to stand still; when to fight with their enemies, and in every point what to do. Secondly, that such things as were to be paid for the use of ye Tabernacle, might the more easily be collected and gathered, when they were separated according to their Tribes, and the Tribes according to the families, & the families according to the household, man by man. Thirdly, to make manifest the truth of his promise, and the power of his hand: his truth, in performing his promise, made long ago to *Abraham,* y^{t} he would increase his posterity: in power, partly in multiplying the people so greatly in so short a time, and partly in feeding and sustaining them in the wilderness, without harvest or husbandry, without planting or tilling, without sowing of Corn, or without feeding & breeding of Cattle. Fifthly, to testify his exceeding great love toward them, and special care over them. Such things as are dear unto us, we delight oftentimes to look upon them and to take the number of them, lest any of them should be lost. A faithful shepherd will many times tell the sheep committed unto him, lest any of them should be missing. So in this Commandment to have all his people numbered, is set forth an infallible token of his care and providence toward them. Lastly, they are severally and distinctly numbered every Tribe by himself, that in time to come it might be certainly known and perceived, of what Tribe & family Christ Jesus the promised Messiah should be borne: for as much as according to the ancient promise uttered by the mouth of *Jacob* and other Prophets, he should be borne of the Tribe of *Judah,* and of the house of *David,* to whom also he is often promised. Now let us come to the doctrines of this division.

Verse 2, 3. *Take the sum of all the Congregation of the Children of Israel, &c: from twenty year old and above, all that go forth to the war in Israel, &c.* We see in these words who is the Author of this numbering of the people, not *Moses,* not *Aaron,* not the heads of the house of their Fathers, but God alone who hath sole authority both over Princes & people. From hence we might observe, that God is the directer, commander, and instructer of his people: and

therefore we should depend upon him, and ask counsel at his mouth. But we will not stand upon every particular circumstance▪ nor examine every word; here let us mark who they were that God would have numbered, not women, but males: not children, not old men, not impotent men, but such as are able to handle the sword, and to draw the bow, and to fight against their enemies for their lives, for their wives, for their children, and for the maintenance of God's worship. [Doctrine 1] This teacheth us, that a godly man may lawfully be a warrior. If war were not in it self lawful, God would never take order in this place, to have a muster taken of such as are able to bear arms True it is, every good ordinance and profession may be abused, and nothing is so well instituted, but by man's corruption it may be wrested, and the right use thereof overturned. We see in this place, in this Commandment of God▪ that his Church and people may lawfully take up weapons, and make war against their enemies. *Abraham* is said to be the Father of the faithful, and the faithful to be carried into his bosom, and to sit down with him in the Kingdom of Heaven: *Yet he made war,and over threw the enemies that had spoiled Sodom,* and carried away the riches of it as a prey; and was not reproved of *Melchizedek,* the Priest of the living God, but refreshed together with his army. The like we might say of *Moses, Joshua,* the *Judges,* and other godly Kings, who fought many battles by the commandment of the Lord. The Scripture teacheth that *David* a man after God's own heart, did fight the battles of God, and the people of God standing in battle array against the Philistines, are called, *The host of the living God.* When the Soldiers heard the preaching of *John,* the fore-runner of Christ, they came unto him, and asked of him what they must do: he did not dissuade them from war, or persuade them to cast away their weapons, but gave them directions how to behave themselves in that honorable profession, *Do violence to no man, neither accuse any falsely,and be content with your wages.* Neither did *Peter,* being sent for to come to *Cornelius,* a captain of the Italian Band, a devout man, and one that feared God command him to follow a new trade of life. Neither did *Paul* persuade *Sergius Paulus* the Deputy, a prudent man, to renounce that calling: which no doubt they would have done, if the profession of Chiualry, had not stood with the profession of Christianity. The Apostle in the Epistle to the Hebrews, teacheth touching the faithful, that *through faith they subdued kingdoms, wrought righteousness, obtained the promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battle, turned to flight the armies of the aliens.* All these testimonies and examples of the old and New Testament, set forth expressly this truth, that it is a lawful thing and allowed to the godly to follow the wars.

The reasons to confirm this truth do follow. [Reason 1] First, God doth command it▪ and therefore doth allow it as just and lawful For he doth not will things because they are just, but they are just because he willeth them. Now the holy Scripture affordeth sundry testimonies of this truth, and setteth down the precepts & commandments that God gave to his people to be their warrant to use their weapon. So he commanded them to destroy the *Canaanites,The Lord thy God shall give thē before thee, and thou shalt smite them, thou shalt utterly destroy them, thou shalt make no covenant with them, nor have compassion on them.* Thus he commanded *Saul* to slay the *Amalekites,* who set upon the people of God when they were come out of the Land of Egypt; and as God commanded the work, so he gave a blessing unto

it, so that those enemies were brought to destruction. For we read in the holy history, that God said unto him, *I remember what Amalek did to Israel, how they laid wait for them in the way, as they came up from Egypt, now therefore go and smite Amalek and destroy ye all that pertaineth unto them, and have no compassion on them, but slay both man and woman, both infant and •uckling, both ox and sheep, both Camel and Ass.* Many other precepts are found in the word of God, which we cannot stand upon. But God the Lord of hosts commandeth nothing y^{t} is unjust & unlawful, therefore war rightly used is lawful & warranted.

Secondly, as God gave direct and express [Reason 2] commandment, so the people of God going forth to battle were to call upon him for a blessing, and to sanctify the work by prayer, and in so doing have been heard. Things in their own nature unlawful, are so foul and filthy, that no prayer and invocation of God's name can cleanse them: nay▪ they make such prayer foul and abhominable. If an idolater going to worship his Idol, and serve the creature which is the work of man's hands, should pour out his prayers all day long, as ye Priests of *Baal* did to be heard, *O Baal hear us:* what were this but a bellowing or beating of the air, or what profit should they receive by it? But the people of God having prayed for good success, building themselves upon the commandment of God, upon the promise of blessing, and upon the example of the faithful, have earnestly prayed, and effectually obtained that which they asked and desired. This we see in the practice of the sons of *Reuben,* and of *Gad,* and of half the Tribe of *Manasseh,Ualiant men, able to bear shield and sword, and exercised in war: when they made war against the Hagarims, they were holpen against them, & they delivered into their hands; for they cried to God in the battle, & he heard them because they trusted in him.* Seeing therefore God commandeth, and blesseth, and heareth, and delivereth such as go to war, it must needs follow▪ that war & true religion may well stand together, so that one and the same man may be both a warrior and yet religious.

Let us make use of this point. First, it serveth [Use 1] to convince the cursed sect of the Anabaptists and other spiritualists, who glory of the Spirit, and under a color of seeking peace, and establishing unity and concord over all the world, do bring in detestable doctrines and absurd opinions, as if none were the true Church but only themselves. True it is, it were to be wished, that all persons and nations maintained amity and league one with another, and that there might be no more use of the sword: but this is rather to be wished, then expected: and may sooner be spoken, then it will be obtained and effected. They object the Law of God, *Thou shalt not kill,* [Objection 1] Exod. 20, and the words of Christ, *Resist not evil,* [Answer.] Math. 5. But these and such like places must be understood of private persons, and of private revenge. It is unlawful for any person without a public calling to that duty, to kill another: but a public Officer may and ought to do it. So did *Moses* kill the Egyptian: so did *Phineas* those that committed fornication, as appeareth afterward in this book: so did *Elijah* to the Priests of *Baal* that committed Idolatry, and seduced ye people. And thus it is in all lawful wars, for soldiers have a public calling, they seek not private revenge: and therefore the battle is said,*Not to be theirs, but the Lord of Hosts.* Likewise there is a private revenge which Christ forbiddeth and condemneth; but the public revenge committed to the Magistrate who beareth not the sword in vain, must be duly and diligently executed, that evil may be taken away out of the City of God. For as in necessity it is good for man's body to

cut off a rotten and dead member betimes, lest the sound parts be corrupted, and the whole body perish: so it is profitable for the safety and security of human society, to sweep away as dung hurtful and noisome Citizens, before they infect others that live among them. Wherefore so long as wicked men live up on the face of the earth, and so long as the Devil stirreth up his instruments to set themselves against God and his truth, and his servants, so long there will be use of the sword and of the Magistrate to handle it. Wherefore the Apostle calleth upon us to cal upon God *for Kings and Princes, and them that are in authority, that under them we may live a peaceable and quiet life▪in all godliness & honesty.* If then these be the ends of Magistracy, to maintain peace, to settle quietness, to establish religion, and to confirm honesty of manners, surely it may be discharged and performed by one that is religious and fearing God. Besides, God promised as a special grace and favor to the Church of Christ in the New Testament, that *Kings should be the nursing Fathers, & Queens the nursing Mothers of it:* which could not be unless a godly and faithful man might bear the Office and discharge the calling of a Magistrate, and take vengeance of the wicked, & maintain the cause of the righteous.

Secondly, we learn hereby, that no calling [Use 2] and condition whatsoever, so it be accompanied with faith and the fruits thereof can separate us from salvation, and shut us out of God's Kingdom. For seeing a man may be a good Christian▪ and a great warrior, which profession many times is most stained and corrupt; it cannot exclude any from eternal life, if themselves by infidelity & iniquity do not exclude themselves. And albeit such persons many times have no regard of equity, or honesty or word, or oath, or Law, or shame, or conscience, but entitle themselves to all that their hand can lay hold upon, as men wholly bent upon spoil and rapine: yet the cause hereof is not in the profession, but in the professor: not in the war, but in the warrior: and therefore it pleased GOD to show forth his great mercy in calling to his marvelous light many men out of that kind of life. Such were the Centurion that came to Christ to have his servant healed, who is commended for his excellent faith: *Cornelius* is reported to be a godly man, and to have under him godly soldiers.

Seeing therefore warfare is no hateful [Use 3] kind of life in it self, such as are soldiers and fight in the field have no less access to salvation then others, and shall rest in *Abraham's* bosom, who was also a warrior as well as they; if they labor to be the children of *Abraham,* and study not so much to be soldiers, as Christian soldiers, which aim at the glory of God in all their actions, and not seek to satisfy their own lusts. How many are there that delight in nothing but in effusion of blood and all oppression? in doing violence, and robbing without difference of friend or foe, brother or enemy? If we profess the name of Christ Jesus, and believe to be saved through his name, let us so live in war, as we remember under whose banner we fight, and whose name we do profess, and whose blessing we look for.

If we be assured and persuaded of the lawfulness of the war, why do we not carry our selves as men that fight not our own battles, but the battles of the Lord of hosts? And if we do not run as desperate men, or as the horse that rusheth into the battle, why do we not consider that our soul is in our hand, that we are in continual danger of death, and must give an account of the things done in this flesh, whether they be good or evil?

Lastly, as the godly may lawfully make War, so they must be careful to observe such conditions as make it lawful and allowable: otherwise, the running of men together in hostile manner after the manner of wild beasts, to shed blood, and to take away life, is of it self most savage & barbarous.

The conditions to be observed are these. First, it must be proclaimed by ye Magistrate, and such as have authority: otherwise it is private revenge, not public justice. We must not be like *Simeon* and *Levi,* the sons of *Jacob,*who having wrong and indignity offered of the *Shechemites,* revenged their own cause without authority or calling; for *They drew their sword,and went into the City boldly, and slew every male, and took the spoil both of the place and people.* They had no commandment or commission from *Jacob* their father, as appeareth in the reproof uttered unto them, & the curse denounced against them, *Ye have troubled me,and made me to stick amongst the Inhabitants of the Land.* And in another place, *Cursed be their wrath,for it was fierce: and the•r anger, for it was cruel: I will divide them in Jacob, and scatter them in Israel.* We see therefore that the people must not run upon their own head, nor take arms in hand at their own pleasure, but must look for the warrant and direction of the Magistrate.

Secondly, it belongeth to such as go unto war against another nation and people, to offer them conditions of peace▪ and to receive such to mercy as yield unto them, thereby to avoid the shedding of blood, and to show themselves inclined to mercy. This proclaiming of peace is taught by the Lord himself. Deut. 20.*When thou comest near unto a City to fight against it, thou shalt offer it peace: and if it answer thee again peaceably, and open unto thee, then shall all the people that is found there n, be tributaries unto thee, and serve thee: but if it shall make no peace with thee, but make war against thee, then thou shalt besiege it, and smite the Males thereof with the edge of the sword.* Likewise when *Joab* pursued *Sheba,* a Traitor against *David,* and besieged him in *Abel,* so that they cast up a Mount against the City, & began to cast down the wall, *There cried a w•se woman out of the City:Hear, hear, I pray you, say unto Joab, Come thou hither, that I may speak with thee:* and when he came nere unto her, the woman said: *Hear the words of thine handmaid, they spake in the old time, saying, They should ask of Abel, and so have they continued.* In which words she alludeth unto the former Law, that before any City were ouerthrown, or any people put to the sword, peace should be propounded, and the Citizens that yielded be received to mercy.

This is so equal and reasonable, that the unbelievers among the Gentiles thought it expedient and necessary to accept of such as yielded;*albe t the Ram* (a warlike instrument in those days, described by *Josephus* in the wars of the Jews) *had shaken the wall,* that is, were even ready to fall down. And the Turks themselves (proud and merciless enemies) that spare not to shed Christian blood, and pour it out as water, are persuaded that God will not prosper them in their affairs & assaults▪ except they first make unto their enemies some of•er of peace. This putteth us in mind, that we should indi•e our hearts to s•e• mercy as much as may be; and not rage with fire and sword, but remember the common condition of mankind, the uncertainty of all human things, and the danger that may fall upon our selves.

Thirdly, keep all lawful promises, even to the enemy; which is a token of an upright heart. When the spies that were sent to *Jericho,* and made a faithful promise, and bound it with an

oath to save *Rahab* and her fathers house from the common destruction of that City, *Joshua* the General of the host, was so far from denying to stand to that oath, that he called the two men that had spyed out the Country, and said unto them;*Go into the Harlots house, and bring out thence the Woman, and all that she hath, as ye sware unto her.* Therefore the Prophet teacheth, that he shall dwell in the Tabernacle of the Lord, and rest in his holy hill, *That sweareth to his own hindrance, and changeth not.* If there be no faith in our words, nor truth in our dealings, nor constancy in our promises, but that we can take up the name of God in our mouths and use it as a color to hide our bloody deseignes; we must not look for any blessing from GOD, nor to have him to go out with our armies.

Fourthly, let the ends of our wars be holy and righteous, not tyranny, not vainglory, but to maintain the honor and glory of God, to defend the Church and Commonwealth from violence and invasion, and to establish peace and concord in our borders. The Heathen by Natures light saw these three ends of a just war, first to withstand force by force, and to defend themselves and the things that belong unto them. Secondly, to recover things lost, and regain things taken away. Thirdly, to revenge wrongs and injuries offered, being before provoked. Many examples are set down in the Scriptures, of the godly Kings, and other Governors, who propounded these ends unto themselves, and so were able to warrant to themselves and others, the bearing of Arms.

Fifthly, we must not suffer lewd & evil persons, incorrigible and vnreformable, to remain in the host of God, who may endanger the whole host, and bring the curse of God upon them. For how should God give a blessing to such wicked instruments? or how should he fight their battles that fight against him? Hence it is, that he commandeth, Deut. 23.*When thou goest out with the host against thine enemies, keep thee then from all wickedness. &c.* When the Israelites gathered themselves together to smite *At,* they could not prosper, but were smitten down & overcome by their enemies,*Because they had sinned and transgressed the covenant of God which he commanded them,* for they had even taken of the excommunicate thing, and had stolen and dissembled also, and put it even with their own stuff. So long as *Achan* remained among them, who had taken two hundred shekels of silver, a goodly Babylonish garment, and a wedge of gold contrary to the commandment of God, they could not stand before their enemies, but were constrained to turn their backs.

This example doth *Phinehas* afterward propound as a warning to the Tribe of *Reuben* & *Gad*▪ and the half Tribe of *Manasseh,* ch. 22 *Did not Achan the son of Zerah trespass grievously in the excommunicate thing and wrath fell on all the Congregation of Israel?and this man alone perished not in his wickedness.* This is the cause why our wars do not prosper, that when we have sent out our armies by thousands, they have returned by hundreds: and when we have sent out hundreds, they have come home by ten's, because they have given themselves to all wickedness and ungodliness: they have broken out into all disorder, and committed all abominations with greediness, and none is careful to restrain them and reform them. They have not desired God to guide them, and as a Captain to go out with their armies; they have had nothing to do with him, nor he with them: they have been led by the devil, he hath gone out with them and returned home with them, & taketh the government of their whole lives;

they live to him, and without repentance they die to him. Sixthly, that we may use our wars aright it behooveth us to put our trust in God alone, to depend upon him, to pray unto him, and to look for safety and help from him. It is not the Shield that can defend us, it is not the sword that can deliver us, it is not the horse that can save us: the best shield is, *The Shield of faith,* the surest armor is *The breastplate of righteousness the helmet of salvation, & the sword of the Spirit, which is the word of God.* The Prophet *Jeremiah* teacheth, chapt. 17. *Cursed be the man that trusteth in man, and maketh flesh his arm,and with-draweth his heart from the Lord. David* putting confidence in God when he went to encounter with *Goliath,* put off *Saul's* armor, and said, *Thou comest unto me with a sword,and with a spear, and with a shield, but I come to thee in the name of the Lord of boasts, the GOD of the host of Israel, whom thou hast railed upon.* Thus did *Jehoshaphat* arm himself when he was assaulted by his enemies. 2. Chron. 20.*There is no strength in us to stand before this great multitude that cometh against us, neither do we know what to do: but our eyes are toward thee. Saneherib* glorying in his own strength, and boasting of his own power, is driven to flight with his whole army, 2 Kings 19.25. We have seen sometimes the swift not to gain the prize in running, nor the valiant the victory in fighting▪ nor the strong the praise in wrestling: for as *Sa•omon* saith, Prov. 21.*The horse is prepared against the day of battle, but saluat on is of the Lord.* Such therefore as trust in the greatness of their own strength, and do not put their confidence in the living God, lie open as a prey to their enemies▪ and cannot look for God o be their deliverer. Seventhly, no man should go out to warfare but with greese of mind, and sorrow of heart. For albeit the war be lawful yet when the enemies are slain in battle, it is a defiling of men's hands, and a defacing of God's Image. God hath imprinted *his Image in man,* as he teacheth, Gen. 9, 6: in as much as in the image of God he made man. Likewise when *David* would have built a Temple unto God, it was said unto him 1, Chron. 22.*Thou hast seed mu•h blood, and hast made great battles: thou shalt not build an house unto my name, for thou hast shed much blood upon the earth in my sight.* Not that he imputeth it simply for a crime, but to give everyone a lesson and direction which is constrained to fight against his enemies▪ though the cause be just▪ and the quarrel lawful, that they should be grieved, to see the order of nature so troubled and perverted by reason of men's sins and wickedness. We ought so to live together, and love one another as brethren, and acknowledge our own flesh in all that are created after our likeness what corruption then and confusion is this that we shall be driven to destroy each other after this fashion? Wherefore, even in the time of war, he that putteth on armor against his enemies, and girdeth his sword by his side, must do it after a sort against his will, and with sorrow conceived in his heart, knowing that such outrage happeneth not without great iniquity of men; and desiring rather to live quietly, and to maintain peace and concord with all men, as far as it is possible, and as much as lieth in us, as if our hands were tied behind us from committing any outrage or evil deeds. Lastly, because the liberty & licentiousness of Soldiers is many times left free, and is without bit and bridle to restrain them, it belongeth to Captains and Governors of the host to range the common Soldier in good order and military discipline, that they break not out to endamage or destroy those whom they ought above all to protect and defend. War is judged and esteemed of them to be the time wherein laws are silent, and all things held lawful that their own heart lusteth after. Hence it cometh to pass, that there is such thirsting after goods, deflowring of virgins, ravishing of wives, slaughter

of parents, robbing of houses, burning of Churches, and scorning of religion and all holy things, yea making a mock of Christ our Savior. So then, if severe discipline be not used, & order taken that the people living in peace be not abused, all things will be held lawful beside right and honesty: injuries will be accounted good dealing, and all things taken to be common, and to belong to him that first can seize upon them. It is said of the Centurion in the Gospel, that his authority was such over them that belonged to his band, that none durst oppose themselves against him, or resist his charge that he gave unto them, saying, *I am a man also under the authority of another,and have Soldiers under me; and I say to one, go, and he goeth: and to another, Come and he cometh; and to my servant, Do this, and he doth it.* This was a commendation both of the Captain that so ordered and ruled them, that he had them so obedient and serviceable unto him; and likewise of the Soldiers that would submit themselves unto his authority, and suffer themselves to be governed according to the martial laws of a well trained garrison. But of this point occasion will be offered to speak in this book afterward, chap. 21. ver. 28. and chap. 24. verse 20. and chap. 25. ver. 17. & chap. 31, 7.

[Verse 5] *These are the names of the men that shall stand with you; of the tribe of Reuben, Elizur the son of Shedeur, &c.]* As this Book of *Moses* beareth the title of *Numbers;* so a great part of it is spent in numbering of the people, to assure us that God hath numbered those that are his, he keepeth the tale of them, & none are hidden from him, none escape his knowledge, or sight. We learn from hence that the Lord knoweth perfectly who they are that are his, both what their numbers and what their names are. When *Israel* had corrupted their ways and set up idolatry, so that *Elias* thought himself left alone; what said the Oracle of God, that made answer unto him?*I have reserved unto myself seven thousand men, which have not bowed the knee to Baal.* Where we see, the Lord saw not as man seeth, he knew those whom *Elias* could not know. To this end the Prophet saith, Psalm 147, 5.*He counteth the number of the stars, and calleth them all by their names:* albeit to man it be incredible and impossible, that he should number and name the stars in the firmament, yet this to him shall not be hard, much less impossible. Thus saith the Lord also by the Prophet *Isaiah,Lift up your eyes on high, and behold who hath created these things, and bringeth out their armies by numbers, and calleth them all by names: by the greatness of his power and mighty strength, nothing faileth.* Hereunto we may refer that usual phrase of speech in the Scripture, that the names of the elect are said to be *written in the book of life* which God hath made: which is a borrowed speech from such records as are kept in a City, wherein the names of the Freemen and Cittizens in the same are written. All these testimonies are so many consents of the Scripture to prove and confirm this truth; namely, that the servants of GOD are known to him, and approved of him; not only in general, but specially and particularly, so that he is able both to number them, and to name them.

The reasons are not hard to be gathered. [Reason 1] First, the knowledge of God is so exact and perfect, that most secret things are known, and the smallest are regarded of him. What is a less matter, or of less moment then a Sparrow that doeth fall to the ground? Or the hairs that fall from the head? yet even these are ordered by him, and his divine providence ouerswayeth them. This Christ our Savior putteth in our minds, in the tenth chapter of Saint

Matthew, and the 29, 30. verses. *Are not two Sparrowes sold for a Farthing? And one of them shall not fall on the ground without your Father: yea, and the hairs of your head are numbered.* If then, things so small and slight, and little regarded of men, be numbered of Almighty GOD; much more are we respected of him? And if our very hairs be numbered, much more are our names.

Secondly, Christ Jesus setteth forth himself [Reason 2] as the true Sheepheard of his Sheep. A Sheepheard knoweth his own Sheep, whereof he hath taken the charge and oversight. Christ is the Sheepheard, the Church is the Flock: his word is the staff whereby he ruleth, and the pastures wherewith he feedeth them; and therefore he knoweth them all by their names. A good Sheepeheard oftentimes numbereth his Sheep, and misseth none of them but he seeketh the lost one. So is it with Christ: he is a far better Sheepeheard and more faithful then those that have the guidance and governance of such as are but for the belly and the slaughter; *For he giveth his life for the Sheep.* This he teacheth at large in the tenth Chapter of Saint *John,* and the 2.3. and 11. verses. *I I am that good Sheepeheard: that good Sheepeheard that giveth his life for his Sheep: to him the Porter openeth, and the Sheep hear his voice, and he calleth his own Sheep by name, and leadeth them out.* Seeing then, Christ is a faithful Sheepeheard, he cannot be ignorant of our numbers, or our names, or our natures.

Thirdly, all his people are evermore present [Reason 3] with him, wheresoever they be; yea albeit they be absent from him; yea albeit they have no being. He seeth them when they are from him, he knoweth them when they are not. *Nathaniel* was seen of Christ, and known by name, being far from him, while he was *under the Fig-tree. Josiah* was named of God long before he was borne, as we see in the first book of the Kings, chap. 13. and the second verse: (and so is *Cyus,* as appeareth in the prophesy of *Isaiah.*) For, when the Prophet was sent to cry out against the Altar at *Bethel,* he said; *O Altar, Altar, thus saith the Lord: Behold, a child shall be borne to the house of David, Josiah by name, and upon thee shall he sacrifice the Priests of the high places that burn Incense upon thee, & they shall burn men's bones upon thee.* This was threatened long before *Josiah* was borne, yet God knoweth his name before he was, and revealeth him as if he had been alive in that time.

The like we may say of *Cyrus* the deliverer of the Jews, whom the Lord nameth and appointeth to free his people from the bondage & captivity wherein they lived: albeit at that time he was not borne, nor in an hundred years after, nor *Josiah* in three hundred after his name was published. Seeing therefore the very hairs of our heads are numbered; seeing Christ is the good Shepherd of his Sheep; and seeing all things both past and to come are present with God, so that he beholdeth them with one act; we conclude, that the people of God are known to him, and that particularly.

[Use 1] The Uses. First, this giveth singular comfort to all God's children, if anything else be able to minister them comfort. If an earthly Prince should vouchsafe to look upon us, & show us this favor to single us out from the rest, and call us by our names, how would we rejoice, and how much would we esteem that the King would stoop so low as to know us? So doth this doctrine seal up to our hearts this great consolation, that the King of heaven doth know us by our names. Are we then in trouble and persecution? Are we accounted silly men,

obscure, base, and unregarded? Do we live as contemptible persons to the men of this world? and will they not once vouchsafe to know us? Let not this trouble or grieve us; let it not dismay or discomfort us, we cannot sink down in destruction; but rather let us lift up our heads, assuring our selves, that albeit they turn themselves from us, yet God looketh upon us; though they reproach us, yet he will respect us: and though they seek to root out our names from the earth, yet he will know us, and call us by our names. Thus the Lord speaketh to *Moses,* and encourageth him. Exod. 33. and showeth how he regardeth him in all trouble, because he knew him by name, *Thou hast found grace in my sight, and I know thee by name.* Where we see, he joineth these two together, *Finding grace in his sight, and knowing him by name.* The like doth Christ say to his Disciples that returned from preaching of the Gospel,*In this rejoice not, that the spirits are subdued unto you: but rather rejoice, because your names are written in heaven.* And indeed, what greater comfort can there be then this? If thou hadst all the delights and pleasures of this life for a season, and haddest thy name written in the black book of reprobation, and thy condemnation graven in thy forehead, what could the former allurements comfort thee? Or how could they drive horror and heaviness from thy heart? So when he sent out his Apostles, and gave them power to cast out unclean spirits▪ and to heal all sicknesses, having taught them that the hairs of their head were numbered; he addeth, *Fear ye not them that kill the body, and are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.* So then, here we have the foundation of sound comfort laid before us, and this we must lay up in store against the day of temptation and time of trouble. For albeit we live now in time of peace and plenty: yet we know not how long they shall continue, and how soon they may be taken from us, and we be scourged with the contrary judgments

It is a rule in our holy Religion, that the Church must taste of the Cross▪ and God will try us this way, that we may be acquainted with our own infirmities; that we may be preserved from many grievous sins; that we should not be condemned with the Worlde; that others beholding God's hand correcting his Church for sin, might learn thereby to hate and abhor sin, and to love righteousness; and that the Church might gain glory to God's name, by striving for the truth unto the death. But when the cross is any way up on us▪ and we feel the sharpness of his rod we are ready to sink down to desperation and to say we are no more had in remembrance, as Psal. 10, 1. *Why standest thou far off O Lord, and hidest thee in due time, even in affl•ction?* And afterward, Psal. 22, 1, 2. *My God, my God why hast thou forsaken me, and art so far• from my health, and from the words of my roaring? O my God, I cry by day, but thou hearest not: and by night, but have no audience.* Thus are we inclined to judge in our miseries, and to think God to have forgotten us, and to be utterly absent from us. But if we in time of trouble remember him and his name, he will remember us and our names for good, & not for evil. If we can say in trouble, *I will delight in thy statutes, I will not forget thy word:behold mine affliction & deliver me, for I have not forgottē thy law:* we may lay this up as a truth, & plant it as a chief plant in the ground of our hearts, that God will never forget us, nor put us out of his sight forever. True it is, he will prove his people, and try their faith for a season, but he will never forsake them, nor leave them as a prey in the jaws of their enemies, who rejoice at their fall, and delight themselves in their adversities. And as true it is, that the ungodly triumph over

them, & trample upon them, even as abjects and men out of the favor of God; but if we wait a little while, he will remember his people according to his mercy, and recompense his adversaries according to their iniquity. This doeth the Prophet declare, Psal. 10. where he complaineth of the fraud, wrong, rapine, and tyranny of the ungodly, *He hath said in his heart, God hath forgotten, he hideth away his face,and will never see: yet thou hast seen it, for thou beholdest mischief and wrong, that thou mayest take it into thine own hands, the poor committeth himself to thee, for thou art the helper of the fatherless.*

Howsoever therefore the faithful say they are forsaken, and the unfaithful judge them also to be forsaken: yet there is great difference between the temptation of the one, and opinion of the other. The godly speak of themselves according to their present feeling and utter such words while the temptation is heavy upon them: howbeit at that time they are unfit judges of themselves & of their condition how it standeth between God & their souls. They are ready to speak according to their temptation; the ungodly utter their rash and uncharitable opinion: the devil broacheth his false and forged suggestion. The faithful indeed do oftentimes cry out in the bitterness and anguish of spirit,*How long wilt thou forget me, O Lord, forever? How long wilt thou hide thy face from me?* And again, *I will say unto God which is my rock, why hast thou forgotten me? Why go I mourning when the enemy oppresseth me? Why art thou cast down my soul? and why art thou disquieted within me? Waite on God, for I will yet give him thanks, he is my present help, and my God.* And Psal. 44. *Up, why sleepest thou, O Lord; awake, be not far off forever: wherefor hidest thou thy face & forgettest our misery, and our affliction? For our soul is beaten down unto the dust, our belly cleaveth unto the ground: rise up for our succor, and redeem us for thy mercies sake.* And in another place, *Will the Lord absent himself forever, and will he show no more favor? Is his mercy clean gone forever, doth his promise fail for evermore? Hath God forgotten to be merciful? Hath he shut up his tender mercies wholly in d▪spleasure? And I said, This is my death, &c.* Thus do the faithful cry out and complain, as if they were without both faith and feeling of any favor of God: and yet in all these distresses and afflictions God is not absent from them, neither hath forgotten them. Some diseases of the body are so forcible and violent▪ that they seem to have taken away all life, and to have brought present death, yet afterward there is a recovery and raising up again contrary to the feeling of the person diseased, and the judgment of the beholders: thus standeth the case with many dear servants of God, who in the extremity of affliction, and brunt of temptation, seem to themselves and others to have utterly lost the life of faith, and light of grace, w^c^ in former times they have felt and enjoyed. The trees in winter seem to be dead, without sap, without leaves, without life; nothing appeareth to yield any hope of future fruit in time to grow upon them: but when the winter season is passed, & the Spring approacheth, they show forth by lively effects that they had life in them, and were not dead. The hour of temptation with the faithful is ye time of Winter, they seem benumbed for a short season: but as they gather strength, and faith beginneth to spring up, they shall find and feel a present operation of unspeakable comfort. And hereunto our present doctrine in hand maketh a way, when it teacheth that God will show his help in time of need, seeing he knoweth the numbers and the names of us. When the Church was in great misery in Egypt, so that his people sighed for the bondage & cried, their cry for the bondage came up to God; and he said,*I have surely seen the trouble of my people*

which are in Egypt, and have heard their cry, because of their Taske-masters: for I know their sorrows. The Prophet Isaiah to this purpose joineth together their affliction and God's compassion, chap. 49. *But Zion said,The Lord hath forsaken me, and the Lord hath forgotten me: Can a woman forget her child, and not have compassion on the son of her Wombe? Though they should forget, yet will I not forget thee; behold, I have graven thee upon the palm of mine hands, &c.* Loe here what comfort is given against all the discomforts that happen unto us, and against all the disgraces and distresses that are thrown upon us: though men will not know us, but stand far from us, yet GOD will know us, and not be ashamed of us. Our particular estates, our particular names are not unknown to him: so that we may everyone of us say with the Prophet, *The Lord hath called me from the womb,and made mention of my name from my mothers belly.* Let us apply this promise unto our selves and esteem little to be judged by the corrupt judgment of man: neither let us sit in judgment upon our selves to esteem of our selves by our present feeling: for we are not upright judges in time of temptation, and we must walk by faith, not by feeling. For there may be faith, when we are void of feeling, as we heard before in the former examples: we suffer a kind of eclipse as the celestial lights do, but in the end recover the light which we seemed to have lost.

Secondly, we may gather from hence the [Use 2] woeful and wretched estate of all the ungodly, that think themselves happy and blessed men, and yet they find in the end, that they are the only unhappy men in the world, and that it had been good for them if they had neuet been borne. For better never to be borne, then to be borne to hell and destruction. Now as it is a great part of the comfort of all God's children, that he will know them; who as they have a regard to know God in this life, to know him in his word and other means appointed for their salvation, so shall they be known of God in his kingdom, and acknowledged before the Angels in heaven: so this is not the least of the misery belonging unto all that work iniquity, that God will not know them.

Here some man may say, [Objection.] It skilleth not what they do, or how they live, if GOD will take no knowledge of them. I answer, [Answer.] these men might think themselves in good case if God were ignorant of them, and knew not their lives. But all things are *naked to him, & open before his eyes with whom we have to do.* This the Prophet *Jeremiah* confirmeth in his prayer to God, *Thou showest mercy unto thousands,and recompensest the iniquity of the fathers into the bosom of the children after them. O God the great & mighty, whose name is the Lord of hosts, great in counsel and mighty in work, for thine eyes are open upon all the ways of the sons of men, to give to everyone according to his ways, and according to the fruit of his works.* If then he know and understand all things past, present, and to come, and all persons are evermore in his eye, how can he be said not to know the ungodly? The answer is, there is a twofold kind of knowledge spoken of in the Scripture. One is, that knowledge whereby he alloweth, accepteth, and approveth of his creatures to be his, vouchsafing to them his special favor, & loving them as his own children: of this the Psalmist saith, *The Lord knoweth the way of the righteous or godly,but the way of the wicked shall perish.* So the Apostle saith, Rom. 11, 2. *God hath not cast away his people whom he knew before,* that is, whom he approved and loved The other is that knowledge whereby he disalloweth of the wicked, and disavoweth them to be his; and therefore he will not show forth his mercy toward them: and of this we now speak, which

setteth forth the greatness of their misery and vnhappines. Though he know them by the general knowledge of his power and providence, yet he will not see them with the *eye* of his pity, nor touch them with the *hand* of his favor, nor hear them with the *ear* of his bounty, nor speak unto them with the *mouth* of his goodness, nor compass them with the *arm* of his protection, nor come unto them with the *feet* of his presence, nor behold them with *the Face and countenance* of his loving kindness. Can there be a more miserable condition described, and felt then this is? Yet these are they that count themselves happy, and entitle themselves to the Kingdom of heaven. But as soon shall they bring heaven and earth together, and make an agreement between fire and water, between God and the devil between righteousness and unrighteousness, as procure the love and favor of God toward them, so long as they walk in their evil ways. For, as they regard not to know God, in his word; so he regardeth not to know them with his grace in this life, and to crown them with his glory in the life to come. These are they that *Job* speaketh of, chap. 21. ver. 14, 15. *Who say unto God, Depart from us: for we desire not the knowledge of thy ways. Who is the Almighty that we should serve him? And what profit should we have, if we should pray unto him?* Though they speak not this with their tongues, nor utter such words with their mouths: yet such corruption and Atheism is in their harts. For there is a double kind of voice, and a twofold speaking. One with the tongue, the other with the heart: and the fool speaketh with them both, sometimes with the former, and sometimes with the latter. On the other side▪ the Lord recompenceth them according to their words and works, and meeteth with them according to their sins: for he will profess unto them his despising of them as they have despised him, and his passing by of them in the day of judgment, as they have passed by him in the day of his mercy. This is it which Christ himself speaketh in the manifestation of the just condemnation of the Reprobate, Math. 7, 23. *Then will I profess to them, I never knew you: depart from me ye workers of iniquity.* Here is a description of the estate of all unreformed and unrepentant persons, God disclaimeth them, & commandeth them to depart out of his sight. Both these are joined together, and both of them are most fearful. If God once disclaim us, who can lay claim to us but the devil? If we may not enjoy the presence of God, whose fellowship shall we enjoy but the devils? And mark with me how God justly repayeth such men, and findeth them out in their own wickedness. They say to God in their life, as we heard before out of *Job, Depart from us:* and God in the last day shall say to them, *Depart from me.* They say in their life to God, we desire not the knowledge of thy ways: and he shall say in the end of the world, I know you not, ye workers of iniquity. They will not know the Lord who he is, and the Lord will not know them with his favor, but with his fury: not with mercy, but with judgment: not with glory, but with shame and contempt poured upon them.

Hence it is, that in another place amplifying the last judgment he saith, *Then shall they begin to say,We have eaten and drunk in thy presence, and thou hast taught in our streets: But he shall say, I tell you, I know ye not whence you are; depart from me ye workers of iniqu•ty.* Let us therefore all betimes seek to know the Lord, to have him dwelling in our hearts, to call upon him, and to attend unto his word with fear and reverence, that he may know us and accept of us. When a certain man going down from *Jerusalem* to *Jericho* fell amongst thieves, was robbed of his goods, stripped of his raiment, wounded in his body, and left half dead, did it not increase

his sorrow and misery, that a certain Priest saw him and passed by on the other side? And that likewise a *Levite* came near to the place, looked upon him, and departed his way without counsel or comfort, without succor or assistance? This did add to the heap of his misery: but how much more lamentable shall it be, when we shall lie not half dead, but without any life of God in us▪ without any pity shown unto us, without any Samaritan to have compassion upon us, to bind up our wounds, to pour in oil and wine, to give us any ease, or to make provision for us? When God will not know us, none of his creatures shall acknowledge us, or comfort us, or call us by our names. It shall be with us, as with the rich man, to whō the Scripture vouchsafeth to give no name, as not worthy to be spoken of, verifying the saying of the Wiseman, Prov. 10, 7. *The memorial of the just shall be blessed: but the name of the wicked shall rot.* Seeing therefore, God promiseth to take notice of all such as are his, it followeth, he will not know, that is, love or allow the wicked or their deeds, and therefore their condition must needs be miserable, as being out of his number.

[Use 3] Thirdly, seeing all that are God's are numbered of him, and have their names written in his book, this serveth to seal up the assurance of our salvation and election to eternal life. For, if God know us even by name, our names shall never be blotted out of his account, but remain there graven forever. This the Apostle teacheth, 2 Tim. 2, 19. *The foundation of God remaineth sure, and hath this seal; The Lord knoweth who are his: and let everyone that calleth on the name of Christ depart from iniquity.* Where he showeth, that God's decree is infallible and unchangeable, and built upon a sure foundation, that cannot be removed. True it is, Satan will not cease to winnow us, the world to allure us, the flesh to corrupt us, and sundry other temptations to set upon us; yet the elect shall not be seduced and perverted by those subtleties and suggestions, but only the Reprobate which were of old ordained to condemnation.

Christ our Savior fore-showeth of the perilous times that are to come, that there shall arise *false Christ's, and false Prophets,* and shall show great signs and wonders; so that if it were possible, they should deceive the very elect. He addeth, *if it were possible,* because it is altogether impossible, both by reason of Christ's intercession, John 17, 20, 21. & 16, 13. and also through the holy Spirit which is in them, comforting them, and leading them into all truth, Hereunto also he hath respect when he saith unto *Peter, Simon, Simon, behold Satan hath desired to winnow you as wheat:but I have prayed for thee, that thy Faith fail not.* For the elect are the members of his body, which he will save: the Sheep of his pasture, which no man shall take out of his hand: they are his people, whom because he hath justified, he will also glorify. He hath loved them, and whom he loveth, he doth love to the end; so that no creature shall be able to separate them from his love.

[Objection.] Here a question may be demanded, whether the gifts and graces of God may be lost, or not? Whether they may decay and die in us or not? And whether the elect may lose their salvation or not? I answer, [Answer.] we must consider that there are diverse gifts of God, some general, others particular: some lesser, and some greater. First therefore we must know, that the general or common gifts may be utterly taken away, and quite lost, as if they had never been given, never been received. This we learn in the parable of the sower, Luk. 8,

13, 14. many that are hearers of the word *receive it with joy, and believe for a season, yet in time of temptation fall away.* So the Apostle to the Hebrews showeth, that some who have been enlightened and tasted of the heavenly gift, and made partakers of the holy▪ Ghost, *may fall back again, and crucify to themselves the Son of God,* and make a mock of him. There are other graces and works of the Spirit, which are special, and of an higher nature, & of greater importance; these are proper to the Servants of God: such are faith, repentance, regeneration, sanctification, and other fruits of election, these are of another nature; and shall never be lost, but are as a light that shall never be extinguished.

This the Apostle *John* setteth down, 1 John. 3, 9. *Whosoever is borne of God, sinneth not,* that is, cannot quite fall away by sin: *because his seed remaineth in him; neither can be sin, because he is borne of God.* Hereunto *Paul* accordeth, Rom. 11, 29. when he saith, *The gifts & calling of God are without repentance.* This appeareth evidently unto us in inferior things of this world. Consider the seed that is sown and cast into the earth. Some corn is sown and never riseth, but rotteth in the ground: some springeth up and promiseth hope of a plentiful harvest, yet shortly after withereth: this is soon up, and soon gone. Some proceedeth farther, it groweth up to an ear, and showeth beautiful, yet it is blasted: other-some by God's blessing continueth, and cometh to a timely and seasonable ripeness. And as it is in corn, so we may see the like in trees. Some trees are planted, and never take any root: some take root, and never have blossom: some bear blossoms, but never bring forth fruit: and some by the blessing of him that is *The true Husbandman,* both root deeply, and blossom fairly, and bring forth fruit plentifully in due season. So is it in this matter, touching the gifts of God.

Some, when they have heard the word, which seemeth sowed in the furrows of their heart, do give a show, and offer an hope, but they decay by and by, and wither as fast as they began to flourish. Others have taken deeper root of earth, and hold out a long time, and make promise of better things, yet they decay at the last as corn blasted in the ear, & deceive themselves and others. Others continue to the end; these are planted surely, and built upon the rock, who may be shaken, but cannot fall; neither shall ever be plucked up by the roots, but grow and prosper with much increase. These are described, Psal. 1, 3. & 92, 13, 14. *He shall be like a Tree planted by the rivers of waters, that will bring forth fruit in due seasen, whose leaf shall not fade, so whatsoever he shall do shall prosper.* And also in another place, *Such as be planted in the house of the lord, shall flourish in the Courts of our God: they shall bring forth fruit in their age: they shall be fat & flourishing.* Thus then we see, that some graces may die and wither away, and also what they be, namely, such as are general, and common to the godly and ungodly.

Secondly, touching the gifts pertaining to salvation, they are also of two sorts, some are simply necessary, without which a man cannot be saved; such are faith and sanctification. Other be less necessary, not always going with faith, but sometimes only, & sometimes are separated for a time from it; of this sort are, a plentiful feeling of God's favor, boldness in prayer, joy in the holy Ghost, and a full assurance of salvation: these not being absolutely necessary, nor always found in them (though only proper unto them) may for a time be wholly lost in the best and most approved servants of God. Thirdly, we must know that the

gifts that are simply necessary to salvation; without which, no man of years can enter into the kingdom of heaven, as Faith and Repentance (considered in themselves) may both wholly and finally be lost: for there is nothing in them or their nature, or in us and our nature to make them or us unchangeable. The state of the elect Angels is changeable, who keep their original estate by the power of God confirming them therein. We see innumerable companies of the Angels fell down from heaven, when they were left unto themselves,*And are reserved in everlasting chains under darkness unto the judgment of the great day.* Nothing is in it own nature unchangeable but GOD,*With whom is no variableness, neither shadow of turning.* Hence it is that the Apostle calleth him *the King everlasting,immortal, invisible, the only wise God.* Thus we see that this title of immortality and vnchangeablenesse is proper to God alone.

Fourthly, those gifts and graces of absolute necessity may perish fully and finally, unless they be confirmed in us by the grace of corroboration: so likewise it was with the Angels, they were subject to fall without special strength, whereby they are enabled to stand, and to hold fast their habitation in heaven. So then, the reason why the elect after their calling do not fall from grace, is not in the nature of faith, or the constancy of grace it self, but it proceedeth wholly from ye merciful promise of God made to the faithful & to their faith, which he cannot frustrate; and therefore we cannot be deceived, because he that hath made the promise cannot lie We know and are not ignorant, what Christ saith to *Peter,* Math. 16, 18. *Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.*

Lastly, these gifts of God, though they cannot totally and finally be lost in regard of God's promise, yet the enemies of our Faith and obedience may greatly assault them, and grievously weaken them, and pitifully diminish them, and thereby make a deep wound and impression in our souls, so that thereby we may lie langui•hing, gaping and gasping for life, and draw as it were to the point of death. The Prophet felt few or no effects of the Spirit working in him, when he said, *There is no hope for me in my God.* So then, albeit it be sure & certain, that the saving gifts of GOD are without repentance, and that a true justifying faith (peculiar to the elect) cannot totally and finally be lost; yet when we have received them, if we wax proud and wanton; if we grow secure, and give our selves to commit iniquity, these graces of God may so decay in us, as that in our own judgment and feeling, and in the opinion of others, it may seem that they are quite lost, and the Spirit of God to be departed from us. Take the *Galatians* for an example, who were truly called by the Gospel, and received Christ Jesus to salvation, as appeareth in that they received the Apostle *as an Angel of light:* yet by false teachers they so fell away and so dangerously, as that Christ was without fashion in them, & the Apostle did *travel in pain with them as a woman in child-birth, until Christ were anew fashioned in them. David,* by giving liberty to the flesh, and committing of sin, & not watching over his own ways, was brought into that horror and anguish of spirit, as that he entreateth God to *create a new heart in h m, & not to take his holy Spirit from him;* the work of grace seemed wholly perished; and the graces of the Spirit touching▪ his own feeling, were quenched. When a man by the force of a violent temptation, as it were a sore tempest beating him down, hath profaned the gifts of God, and checked & grieved his Spirit, quenching with sin as it were with cold water, the heavenly graces kindled in his heart,

wherewith he was sealed to the day of redemption, it will cost him dear, draw from him many sighs and sobs, drive him into great horror and grievous agonies, and cause him to shed many tears, before he shall recover himself again: yea, he would give the whole world to see the loving countenance of God toward him, to hear God speak peace to his conscience, to feel with comfort the joy of his salvation. The sin of relapse is a fearful sin, as the relapse into a sharp disease is dangerous to the life. God did whip and torment ye conscience of *David,* that he roared as a Lion for the disquietness of his heart, and *caused his bed to swim, and watered his couch with tears.* The like we see in *Peter* after his falling and denying of his master,*He went out & wept bitterly,* before he could find the favor of God renewed again toward him. Thus then we see y^{t} albeit upon this ground that our names and our numbers are known to God, we learn that our salvation is sure, and our state unchangeable: yet we must not grow secure, but use all means whereby his graces in us may not be in vain, but be cherished (as a fire is with Fuell put unto it) y^{t} they go not out, and die in us.

Fourthly, seeing God vouchsafeth in mercy [Use 4] to number us▪ let us labor to learn the Art of numbering & measuring our days and times▪ y^{t} so we may be wise hearted. It is a great skil & a divine to number aright as we ought. If a man could understand all languages, & speak with the tongue of men & Angels, and were not able to utter the language of *Canaan,* it should little avail him. We must all prepare our selves, if we would have the name and reputation of good Linguists and Artists, to learn the heavenly Arts and the true liberal Sciences. Many there are that are accounted deep Scholars, great Linguists, profound Philosophers, good Grammarians, excellent Mathematitians, sharp Logitians, cunning Politicians, fine Rhetoritians, sweet Musicians, & rare in all witty conceits: yet while they wax old in human learning, and spend all their time therein to delight themselves and to please others, they are utterly ignorant oftentimes of the right use of those arts; catching after the shadow of them they leave the substance; and studying the circumstances, they omit the marrow and pith of them. There is a divine Grammar, a divine Arithmetic, a divine Geometry, a divine Astronomy, divine Music: there are Christian Ethics, & Economics, Christian Politikes and Physicks which are to be known of us and studied by us, without which the other cannot profit. He is the best Grammarian, that hath learned to speak the truth from his heart. It is the greatest incongruity that can be, when the heart and the tongue (between which two there ought to be a concord) do not agree together. If we do not for an advantage lie one to another, we have gotten the right art of Grammar, which teacheth to speak truly. They are the best Musicians that have learned to sing the praises of God,*Speaking to themselves in Psalms, and Hymns, and spiritual songs, singing and making melody to the Lord in their harts, giving thanks always for all things unto God the Father, in the name of our Lord Jesus Christ.* He is the best Astronomer that *hath his conversation in heaven,* and treadeth under foot earthly things; that setteth his affections on things that are above, and not on things that are beneath. He is the most expert Arithmetitian that useth daily *to number* not only his years and months, but *his days,* and the short times of his life that he is to live upon the earth. He is the most skillful Geometritian that measureth his days with a right line, and considereth that while the chain is in his hand, some part of his life is consumed and cut shorter. Whosoever amendeth his life, and every day groweth better and better, is cunning

in the Ethics. Whosoever traineth up his family in the fear of God, is a good Oeconomicke. Whosoever is *wise unto salvation,* and prudent in giving and taking godly counsel, is a good Politician: and if he know aright his own state how he standeth with God, he is a right good states-man. But what shall it profit a man to be a good Linguist, and not be able *to speak the language of Canaan?* to abound in the perswasiue words of human wisdom as an Orator, and to want the evidence of the Spirit? to be skillful in consort, and to have iarre and discord in his own heart? to be able to measure the whole earth, & yet not to measure the narrow compass of his own life? What shall it advantage a man to be cunning in the heavens, and to have one foot in hell? to number his kine, his sheep, his cattle, and not to number his own days? *Job* was a very rich man, the richest among all the men of the East, yet the number of all his beasts was known,*His substance was seven thousand Sheep, three thousand Camels, five hundred yoke of Oxen, and five hundred she-asses.* There is no Shepherd but knoweth the number of his whole flock, and oftentimes telleth them that he may not be deceived. No man is so simple but he can reckon the number of his Cattle, & rehearse the names of his Oxen. What extremity of folly then is it to have skill to number up his sheep and other goods, and yet in the carelessness of his heart, to suffer whole years to pass over his head, and the greatest part of his age to fly away, and never number his days, thereby to get spiritual wisdom? We see that Merchants & other Trades-men have their counters and counting-houses to cast up their accounts, and to make eeuen reckonings: but alas, it is more then childishnes, and worse then madness to keep right reckonings between man and man, and never to reckon with God, nor to make level with him, The Prophet setting down the shortness of man's life, that his time is threescore years and ten, which pass away as a thought, doth break out into this effectual prayer,*Teach us so to number our days, that we may apply our hearts unto wisdom.* This is divine arithmetic and most heavenly numeration, to enter into our counting houses, that we may understand how short a space we have to live, and thereby become circumspect and heedy how we spend the time of our life that remaineth. If then we remember our last end, and think upon the hours of our age y^{t} run away swiftly, we deserve the praise and commendation of good Arithmetitians, and we may be said to have the best art and habit of numbering that can be in the world. Al other knowledge of numbering without this, is of less value then a cypher. Besides, the greatest part of men that would be thought cunning in the practice of this faculty, are out of their numbers & much deceived; they evermore busy themselves in addition & multiplication, and dream of many years that they are to live: whereas we must be careful to practice subtraction & diminution, knowing that every day, nay every hour & momēt cutteth off a part of our time. The rich man in the Gospel was a bad cypherer & an evil Arithmetitian, whē he set down a false sum to his own soul, saying,*Thou hast much goods laid up for many years.* He set down years for days, like the deceitful trades-man y^{t} writeth pounds for shillings. The Prophet *David* was more skillful in this art, and had learned better to cast accounts, saying, Ps. 39. *Lord, let me know mine end,and the measure of my days, what it is, let me know how long I have to live. Thou hast made my days as an handbredth and mine age is nothing in respect of thee, surely every man in his best estate is altogether vanity: Doubtless man walketh in a shadow, and disquieteth himself in vain, he heapeth up riches, and cannot tell who shall gather them.* In which place, howsoever some impatience appeareth in regard of the present troubles wherewith

on every side he was encombred and compassed about yet he confesseth the vanity of his life, the shortness of his days, and the uncertainty of all his actions. We are ready to promise unto our selves a long life, and to multiply the thoughts of many years, which drowneth us in the desires of this world, and taketh away the meditation of heavenly things. *Job* in sundry places teacheth us this art of numbering, ch. 14. *Man that is borne of woman, is of a short continuance, & full of trouble, he shooteth out as a flower,& is cut down &c.* Let us learn of these godly men the art of arithmetick, and know that we have profited well in y^{t} school, when by skillful diduction we can bring the years of our life unto a consideration of the number of our days, which pass away and not be recalled.

Lastly, seeing the Lord knoweth us, it is our [Use 5] duty also to seek to know him in all love and obedience. He knoweth us not only with that knowledge wherewith he knoweth ye wicked; but with a special knowledge of his favor & good pleasure. This must be considered of us. For some man might say Is this any priuiledg y^{t} God will know us? doth he not also know the wicked? or is there anything dim & dark to him, or hidden frō him? He doth know the ungodly, even all their thoughts and imaginations, their goings out, & their comings in for evermore. It were good for thē if he knew them not, with his all-seeing providence▪ for then they might escape the vengeance of his powerful hand. But they shall know in ye end, that he knoweth them to their final condemnation. His knowledge of his dear elect is far otherwise, he knoweth them to protect & defend them, to justify and save them. He knoweth them as a father knoweth his children, or as a friend loveth his friend, he knoweth them particularly and by their proper names, he loveth thē with an unfeigned love. On the other side, it standeth us upon to know him with an especial knowledge, as the child knoweth & loveth his father after a special manner and in an earnest measure even from a feeling of that love wherewith the father loveth him. True it is, the child loveth others, but in a general sort; but his own father he knoweth more particularly, & with an inward affection of the heart he knoweth his voice, and can discern it from others. So is it with the sons of God, who have a blessed experience of his love toward them, they love him, they delight in him, and they rejoice in him; as John 3.29.*He that hath the Bride, is the Bridegroom, &c.* We must all of us begin to know him here in this life, that we may know him perfectly in the life to come. Here we must see him as it were through a glass darkly, that hereafter we may see him face to face fully. If we do not know him in his Word and Sacraments, we shall never know him in his kingdom. For the word is the path way that leadeth unto it, and therefore is called the Gospel of the Kingdom. This teacheth us to consider diligently the saying of Christ, John 17.*This is eternal life that they know thee to be the only very God, and whom thou hast sent, Jesus Christ.* If then we desire eternal life, we must labor to know God, lest he say to us in his wrath,*Depart from me, I know you not.* This knowledge of God necessarily required of us, consisteth in these points following. First, we must confess & acknowledge him to be the soueraign and highest good,*incomparison of whom* 〈◊〉 *things are reputed as nothing* being as dross & drauery, and nothing to be desired with him as Christ saith, *Why callest thou me good,there is none good but one, even God.* If we equal ought with him, or prefer anything in heaven or earth before him, we are ignorant of him and know him not.

Secondly, it behooveth us to depend upon him, and to put our whole trust in him alone, not in any man or Angel: for then we make flesh our strength, and so lean upon a broken staff that cannot stay us, but will deceive us.

Thirdly, we must draw near unto him in time of need, as to the fountain of all goodness, with all reverence and humility craving all things of him by hearty and fervent prayer. If we call upon him, he hath promised to reveal himself unto us.

Fourthly, we must give him thanks for all blessings received from him, not only in prosperity, but in adversity. Now we shall show our selves than•full unto him by doing that which he commandeth, by avoiding y^t^ which he forbiddeth by praising and advancing his name for all his works, whether they be works of his mercy, or whether they be works of his justice, in correcting of his Children, and in punishing his enemies.

Fifthly, we must seek the knowledge of his ways & word and increase in the knowledge thereof, which bringeth us to eternal life. As we grow forward in knowledge, so we grow forward unto life: and when our knowledge shall be perfected then our life shall be perfected in the next world. Now if eternal life consist in this knowledge, doubtless death is to be found in the ignorance of God. The Apostle joineth these two as companions together, ignorance and death, *They have their understanding darkened,* here is the ignorance of God: *& are strangers from the life of God,* here is death. For the privation or want of the life of God is eternal death. Wherefore whosoever desireth to live the life of God, must avoid ignorance, w^c^ is the forerunner & cause of death. And what is the darkness of ignorance as it were a mist before our eyes, but the beginning of utter darkness in the pit of destruction, where shall be weeping & gnashing of teeth? Hence it is that Christ saith, John 10, *When he hath sent forth his own sheep,he goeth before them, and the sheep follow him, for they know his voice, and they will not follow a stranger, but they fly from him, for they know not the voice of strangers.* If then we would approve our selves to be the sheep of Christ, we must have this ear-mark, we must know his voice, we must hear his word, we must partake his Sacraments; otherwise we shall be Goats, not Sheep. Many there are that would be accounted Sheep, but they want this badge & cognizance, they are not hearers, but contemners of his word; they follow not Christ Jesus the Shepherd, but fly from him: they know not his voice they are not acquainted with his call, but they think themselves in the best case when they are farthest off from the hearing of it. The Lord calleth us by his word, the preaching of the Gospel is his voice: if we regard it not, woe be unto us, we exclude our selves from his Sheep-fold, and renounce our being in the number of his Sheep. Lastly, we must yield all obedience unto him and his word. For as all his Sheep are hearing Sheep, and none of them deaf & dull eared, so are all obedient Sheep. They have their ears opened, which maketh them hearers: and they have them bored to their heart, which maketh them obedient, and to offer up themselves as a sacrifice well pleasing unto God. But all our hearing shall hinder us, and serve to further and increase our condemnation, unless we join unto it a careful obedience, according to the doctrine of the Apostle, *Be ye doers of the word, and not hearers only,deceiving your own selves.* If these things be found in us, then we know God aright, & then we may be assured we shall be known by him, and not denied of him. This is that use which Christ himself toucheth, John

10. *I am the good Shepherd, and know mine, and am known of mine.* Where we see, that the consideration of God's acknowledging us to be his, should be a forcible means to make us endeavor to know him. For who are we that he should know us? Yea, what is man, that he should be mindful of him, or the son of man that he should consider him? We are dust and as•es, rottenness and corruption, yea lighter then vanity, no better then enemies to him, and the heirs of wrath as well as others. Seeing therefore the bountifulness and love of God toward us hath appeared, so that of his mercy not our merits, *he hath saved us by •he wash ng of the new birth,and the renewing of the holy Ghost,* let us pass our pilgrimage here in fear, and above all things let us labor to know him in his own ordinances and to *se•k• the Kingdom of God and his righteousness,* that in the end of our days we may be known of him to his glory, and our endless comfort in Christ Jesus our blessed Lord and Savior.

Verse 17. Then Moses and Aaron took these men which are expressed by their names.

18. And they called all the Congregation together in the first day of the second Month, who declared the r kindreds by their families, and by the houses of their Fathers, according to the number of their names, from twenty year and above, man by man.

19. As the Lord had commanded Moses, so he numbered them in the wilderness of Sanai.

HItherto we have heard and handled the Commandment of God, requiring *Moses* and *Aaron* to number the people: now followeth their obedience without any delaying or deferring the matter. It is meet that the servants obey the commandment of their Master: and that subjects perform the decrees of their Princes. Hence it is that *Moses* taking to him *Aaron* and the heads of the Tribes, do address themselves to take a suruay of the people, discharging their duty with all diligence. He doth not here as afterward in this Book, ch. 20. where he obeyeth with doubting: but he executeth the charge laid upon him with readiness and willingness. This obedience of *Moses* and *Aaron* is set down, first generally, then particularly. Generally in these words; particularly in the verses following. Here a question may be demanded, [Objection.] whether it were lawful for them to number the people. We read in the holy History, 2 Samuel, 24, that *David* was sharply reproved, and severely punished, because he did number them: yet *Moses* numbereth them in this place, and is approved and justified• Some think, [Answer.] that *David* is reproved, not simply for numbering the people, but because he would have all numbered, and not only from 20 year old and above. But this was not the true cause of *David's* offense, and of God's judgment: in as much as it is very evident out of the words of the Text and circumstances of the place, that such only were numbered, as were strong men, and able to draw out their swords. Others make this the reason, because the Lord promised to multiply the seed of *Abraham* as the stars of Heaven, which are innumerable, and as the sand on the Sea Shore, which cannot be told, and therefore he was angry & sore displeased whē they were numbered, as if it were a calling of his promise into question. But if this reason were good and to be granted, it would follow that they could never be numbered without sin. Neither was this the cause of God's anger, as

others imagine, because after his numbering of them▪ he caused not the tribute to be paid that God had appointed; for *Moses* did not always enjoin any such polle-money to be paid whensoever he nūbred their persons, and besides; the punishment should be inflicted upon *David,* not for numbering ye people, but for want of payment. The true causes why *Moses* is commended, & *David* condemned for their numbering of *Israel,* are these. First *Moses* was enjoined unto it, & had the express commandment of God to direct and warrant him: but *David* was not commāded of God, he was stirred up of Satan, who tempted him to this evil in setting before his eyes, his glory and excellency, his power & victories. This is one difference. Secondly, it was lawful to number the people, when any public collection or contribution was to be made of tribute or subsidy; for unless an exact account were taken, some should be omitted, others overburdened, and injustice committed. This maketh it lawful for Princes to number their people, & muster them by hundreds or thousands, albeit they have no special warrant or particular commissiō from God. Thus did *David* in another place, and at another time number them without sin. 2 Sam. 18, 1. Again, when any Army is to be gathered, & forces to be levied, it is necessary the people should be assembled and mustered, that fit choice may be made of such as are to go to battle: as *David* did number them without sin. 2 Sam. 18, 1. when he sent an army against *Absalom:* but in this place he did not intend any of these ends, either that Tribute should be gathered, or that soldiers should be mustered: and therefore the warrant of his work, was not answerable to the calling of *Moses.* Thirdly, as they were stirred up by diverse causes, so they respected diverse ends. *David* propounded to himself an evil end, he did it to set forth his own glory, to rejoice in himself, to put his whole affiance and confidence in the multitude of his men: and therefore his pride and presumption, his haughtiness and ambition, his rashness and unthankfulness were punished of GOD. Thus we see, how one and the same thing is praised in one, and reproved in another, because howsoever the deed were one, yet the cause was not one from whence it proceeded, neither were the ends one whereunto it was referred.

[Verses 17.18.19. *Moses & Aaron took these men, &c: And as the Lord commanded Moses, so he numbered them.*] Here we have an example of the obedience of *Moses* & *Aaron,* who lingered not the time to discharge the duty that God had laid upon them. This example offereth unto us this instruction, that it [Doctrine 3] is required of all God's servants, to perform obedience to God's commandments. Whensoever God speaketh unto us, we must hear and obey his voice. *Noah* received a Commandment from God to build the Ark, Genes. 6 ver. 13. *Whereby he and his household might be saved:* many hindrances might have stayed him, and sundry inconveniences might have stopped him, and infinite dangers might have terrified him from that enterprize; the greatness of the Ark, the labor of the building, the continuance of the work, the tants of the wicked, and an hundred such like troubles stood in his way; all which he did ouerstride, as the Apostle witnesseth, Heb. 11, 7. *By Faith Noah being warned of GOD of the things which were as yet not seen, moved with reverence, prepared the Ark to the saving of his Household, through the which Ark he condemned the world, and was made heir of the righteousness which is by faith.*

In like manner,*Abraham* received an express commandment *to go out of his Country, and from his Kindred and Fathers house;* and he also by Faith (when he was called) obeyed, to *go into a*

place, which he should afterward receive for inheritance; and he went out, not knowing whither he went. So when God charged him to circumcise himself, his son, and all his household, he did not delay the time, but did it the same day: and when he commanded him to take his son, his only son, even *Isaac* whom he loved, the son of promise, through whom all Nations should be blessed; *By Faith he offered up Isaac, when he was tried; for he considered, that God was able to raise him up even from the dead, from whence he received him also after a sort.*

When God called *Samuel,* and determined to reveal unto him the destruction of *Eli's* house, and the calamity that hanged over all *Israel,* he said unto him, to testify the willingness of his heart to obey, *Speak Lord,for thy Servant heareth.* This the Prophet *David* witnesseth, Psal. 27, 8. *When thou sayedst; Seek ye my face: mine heart answered thee: O Lord, I will seek thy face.* When Christ commanded *Peter* to launch out into the deep, and to let out their Nets to make a draught: *Simon* answered and said unto him; *Master, we have travailed sore all night, and have taken nothing: nevertheless at thy word, I will let down the net.* The examples are infinite and endless that might be alleged to this purpose: but these are more then sufficient, to show, that whensoever God hath a mouth to open, and a tongue to speak, and a voice to utter unto us, we should prepare and make ready an ear to hear, and an hearr to obey whatsoever is enjoined unto us, and required of us.

The Reasons are many, to enforce us to [Reason 1] yield hereunto. For first of all, GOD hath all authority in his own power; he is our Creator, and we are his creatures; he is our Sheepeheard, and we the Sheep of his pasture: he is our Father, we his Children: he is our Master, we his Servants: he is our King, we his Subjects: he is as the Potter, we as the clay. Is not the creature bound to obey the Creator? Is not the child to show all duty to his father? Is not ye servant to stoop down to his Master? And doth not the subject owe honor and homage to his Prince? The Scripture showeth, and nature teacheth, that they do. This is it which the Prophet *Malachi* declareth, chap. 1. ver. 6. *A son honoreth his Father, and a servant his Master: if then I be a Father, where is mine honor? And if I be a Master, where is my fear? saith the Lord of hosts, &c.* These titles of honor given to God▪ and these titles of subjection ascribed to our selves, do serve as so many bands Obligatorie, to persuade us and draw us to obedience.

[Reason 2] Secondly, obedience is so valued and set at such an high price, that it is better worth then all sacrifices that can be offered: and on the other side the Lord abhorreth and detesteth disobedience and rebellion against him as the sin of witchcraft. True it is, God allowed and commanded sacrifices, & he greatly abhorreth sorcery: yet he preferreth obedience before the one, and hateth disobedience as the other. This *Samuel* teacheth *Saul,* when he reproveth him to his face,*Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? Behold, to obey is better then sacrifice, & to hearken is better then the fat of Rams: for rebellion is as the sin of witchcraft, and transgression is wickedness and idolatry; because thou hast cast away the word of the Lord, therefore he hath cast away thee from being King.* This reason is thus framed; If obedience be better then sacrifice, then it is due to God, and with all care to be performed to him. But it is better then sacrifice, therefore it is due to God. Again, if GOD hate nothing more then the disobedience of his

commandments, then is disobedience to be avoided. But he hateth nothing more, inasmuch as he esteemeth it no better then witchcraft or idolatry; therefore it is to be avoided.

[Reason 3] Thirdly, such as are disobedient are sure to be punished. Obedience hath a promise of blessing annexed unto it, and a recompense of reward depending upon it, as appeareth Exod. 19.5, 6.*If ye will hear my voice indeed, and keep my covenant, then ye shall be my ch efe treasure above all people, though all the earth be mine.* On the other side, God abhorreth disobedience to his will and commandments, as a Prince hateth rebellion raised against him▪ which he will not leave unpunished. So doth God esteem those that stubbornly transgress his Laws as traitors unto his person, and rebels against his laws; and therefore such as are rebellious against his word shall be rejected of him, and punished by him When *Sau•* did cast away th word of the Lord, God proceeded also to cast away him. This the Prophet *Jeremiah* declareth, chap. 4•. ver. 6, 10, 17. when the Captains of the host promised whether it were good or evil▪ they would obey the voice of the Lord God he assured them of his mercy, that *God would build them, and not destroy them: he would plant them, and not root them out.* Contrariwise, if they would not hearken to his voice, and submit themselves unto him, he threateneth that *they should die by the sword, by the famine, and by the pestilence,* so that none of them should escape from the plague that he would bring upon them. Thus doth he command *Moses* to speak to *Pharaoh,* Exod. 8.2. & 10 4. *Thus saith the Lord, Let my people go that they may serve me:but if thou wilt not let them go, behold, I will smi•e all thy Countrie with Frogs, &c.* This reason may be framed in this sort: If the obedient shall be blessed and rewarded, and if the disobedient shall be rejected and punished, then it behooveth us to acknowledge all obedience due unto God: but the obedient and disobedient shall be both rewarded; the one according to their righteousness, the other according to their wickedness.

Let us now come to the Uses of this Doctrine. First, this serveth to reprove diverse [Use 1] and sundry abuses that creep into us, which make our service and worship of God abhominable and detestable in his sight. And first of all, there are too many that refuse to hear and to lend their outward ear to listen to the word of the eternal God, to whom all attention is due. These men, as if they had no souls to save, nay, as if there were no God, no heaven, no hell, have shut their eyes lest they should see, and stopped their ears, lest they should hear.

This reproveth the desperate disease of our days: men are so far clogged and cloyed with hearing, that they loath the heavenly food, the bread of life. Who seeth not how we decline in care and zeal, and how the light of the word beginneth to be extinguished? Our change from better to worse touching seeking after knowledge is most fearful, a token that God hath given us deadness of heart, to prepare the way to some judgment.*The Queen of the South shall rise up in judgment, and condemn this froward generation,* who thought it worthy her labor to make a long journey to hear the wisdom of *Solomon;* and yet the mystery of the heavenly wisdom of God laid open in the ministry of the word,*The wh•ch the very Angels desire to behold,* passeth the human wisdom of *Solomon,* and of all other men in the world. Wherefore to turn away our backs, when we should turn our faces to the word, is a grievous sin, and we shall give an account therefore in the great day of vengeance. This is set forth plainly in the first

chapter of the Proverbs, and the 24.25, 26. verses. *Because I have called, and ye refused; I have stretched out mine hand, and none would regard, I will also laugh at your destruction, and mock when your fear cometh.*

Thus doth the Lord lay open the people's sins, and his judgments by the Prophet *Jeremiah: I rose up early and spake unto you, but ye would not hear, nor answer:* I said▪ Obey my voice, and I will be your God, and ye shall be my people, and walk ye in all the ways that I have commanded you, that it may be well unto you: *but they would not obey, nor incline their ear, but went after the counsels and stubbornness of their wicked heart, & went backward and not forward: I have sent unto you all my servants the Prophets, rising up early every day, and sending them, yet would they not hear me, but hardened their necks, and did worse then their Fathers.* Thus he layeth open their sin, therefore no marvel if that he threaten to stretch out his hand against them, so that the famine should pinch them, the sword should slay them, the pestilence should waste them, the dogs should tear them, the wild beasts destroy them, and the fowls of the heaven devour them.

Secondly, as it reproveth those that refuse to hear, so it condemneth such as only hear, and go no further; these rest in it as if they had done their duty▪ and as if no more were required at their hands. But know this and mark it, that outward service separated from inward obedience, is not respected, but rejected of God. This naked hearing is an halting with God which he cannot suffer. If we keep from him the heart, he careth not for the eye, or the tongue, or the ear. This is it which the Prophet saith, *When ye fasted and mourned in the fifth and seventh Moneths,even these seventy y▪ares, did ye fast unto me? Do I approve it? Should ye not hear the words which the Lord hath cried by the ministry of the former Prophets, when Jerusalem was inhabited and in prosperity, and the Cities thereof round about her, when the south and the plain was inhabited?* To like purpose is *Isaiah* bold, and saith, *What have I to do with the multitude of your Sacrifices,saith the Lord? I am full of the burnt offerings of Rammes, I desire not the blood of Bullocks: when ye come to appear before me, who required this of your hands to tread in my Courts? Bring no moe Oblations in vain: Incense is an abomination unto me: I cannot suffer your new Moons, nor Sabbaths, &c. they are a burden unto me, I am weary to bear them: and when you shall stretch out your hands, I will hide m▪ne eyes from you and though you make many prayers I will not hear.* Were not these his own ordinances? Did not he appoint the solemn times of his worship, and command sacrifices and oblations to be offered unto him? Yes, he set them in his Church, and was the Author of them; but they performed them in an evil manner without faith, without repentance, without love, without conscience, and therefore as they did them, God loathed them. So may it be said of our common and customary hearing, removed from faith & obedience, Who required it at our hands? The Lord cannot abide it he cannot suffer it: it is a burden unto him that he cannot bear. God joineth hearing and obeying together, and cursed is he that maketh a divorce between them. This doth the Prophet *Jeremiah* denounce against all hypocritical hearers chapt. 11. *Thus saith the Lord God of Israel,Cursed be the man that obeyeth not the words of this Covenant which I commanded unto your Fathers &c.* He protested unto them and their Fathers rising early, and saying, *Obey my voice,* yet they would not obey nor incline their ear, but everyone walked in the stubbornness of his wicked heart: thus they made a conspiracy against God▪ and he brought his curses upon them, Thus our Savior

teacheth it shall be with many in the last day, that saw his person, and heard his doctrine, they conversed and continued with him, and were partakers of his miracles and ministry; who shall then begin to say, *We have eaten and drunk in thy presence, and thou hast taught in our streets:but he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity.* Woe shall then be to all such hearers, and cursed shall their state and condition be. These have an heavier account to make then such as never were hearers, and never had so great mercy offered unto them. Hence it is that Christ pronounced sundry woes against *Bethsaida, Corazin,* and *Capernaum,* who had the word and other means of salvation offered unto them, yet lived without repentance, and are pronounced to be worse then the *Sodomites.* For the greater mercies are abused, the deeper judgments are deserved. Let us set this *Capernaum* a Citty in *Galilee* before our eyes, and look upon it as in a glass, that therein we may behold our selves. The Lord Jesus was brought up there, and because he did so much frequent it, and was conversant there, many thought he had been borne there, so that it is called his own City, Mat. 9, 1. Secondly, the miracles which he wrought there were many, he healed the servant of the Centurion, and a man that had an unclean spirit, in so much that the *Nazarites* as it were envying and repining thereat, that that place should be preferred before them, said unto him, *Whatsoever we have h•ard done in Capernaum, do it here likewise in th•ne own Country:* thereby implying that the greatest part of his miracles had not been done among them, but among the *Capernaites.* Thirdly▪ there he began to preach, saying, Repent, for the Kingdom of heaven is at hand: and there he preached of the eating of his flesh and drinking of his blood: likewise he taught on the Sabbath day in their Synagogue with power and authority, so that they were astonied at his doctrine. In all these respects and privileges▪ partly of the presence of his person, partly of the working of his miracles, & partly of the preaching of his Gospel, Christ pronounceth that they were *lifted up to heaven,* & highly advanced above many other Towns & Cities that wanted the seeing and hearing of him: but because they became unthankful, and to all these did not join true obedience, he denounceth against them that *they should be brought down to hell:* the reason hereof is rendered in the next words, *For if the great works which have been done in thee, had been done among them of Sodom, they had remained to this day: but I say unto you, that it shall be easier for them of the Land of Sodom in the day of judgment, then for thee.* An heavy doom, and a most fearful sentence, and yet most just and righteous, if it be weighed in the balance of justice.*Sodom* indeed was guilty of uncleanness and beastliness one with another, whereby man with man wrought filthiness, & received in themselves such recompense of their error, as was meet; their sins were fullness of bread, abundance of idleness, contempt of the poor, and pride of life: yet *Capernaum* treading under foot the glorious Gospel, and despising the word of salvation was the greater sinner, against which sort of sinners, the Apostles were commanded *to shake off the dust of their feet, as a witness against them;* the which showeth the horriblenesse of their sin that make no reckoning of the preaching of God's word offered unto them to reconcile them to God. *Sodom* had the light of nature that shined in their harts, and preached within their consciences in that they were men, that those sins were unlawful; of which the Apostle saith, *That light shineth in the darkness,and the darkness comprehended it not:* but *Capernaum* had a greater and perfecter light, even the light of grace to teach them, and the Sun of righteousness to shine upon them, which far excelled the other, and gave them a more

certain direction to lead their lives. *Sodom* indeed had *Lot,* an holy and righteous man among them, whose soul they vexed from day today by their unclean conversations: but *Capernaum* had a greater then *Lot,* they had the gracious presence of Christ Jesus, whose word was with authority, and not as the Scribes; whose glory was as the glory of the only begotten Son, full of grace and truth, John 1, 14. Again, *Sodom* had not so much as the types and shadows of the Law, they wanted the sacrifices and ceremonies which the Jews had: but *Capernaum* had the body it self, they saw him, they touched him, they heard him, they handled him, yet they repented not, but remained disobedient. *Sodom* had only the making of the Creatures, and the workmanship of the Heavens as God's great book to behold and look upon, to be their schoolemaisters & instructors,*which declare the glory of God, & show forth his Deity:* but *Capernaum* had more, even a plain path beaten before them to walk in, and a sit light to guide them in all their ways, the eternal word of God that endureth forever. If then *Sodom* shall be whipped, surely *Capernaum* must be scourged. If *Sodom* rebuked, *Capernaum* punished. If *Sodom* imprisoned and damned, *Capernaum* shall be thrown down into the neathermost hell and gulf of perdition. If the burden laid upon *Sodom* be grievous, that laid upon *Capernaum* shall be more grievous and intolerable. For *God will reward every man according to his works,* so that with what measure we mete, with the same it shall be measured to us again. *Sodom* was the less sinner, & therefore liable to the less punishment: *Capernaum* was the greater sinner, a greater contemner of greater blessings, and therefore guilty of the greater damnation. To what end, may some say, doth this comparison serve? or what have we to do with *Sodom* which was consumed to ashes with fire and brimstone long ago? or what doth *Capernaum* belong to us? Yes, it concerneth us, and if we change the names, the times, and the places, this whole comparison teacheth us wisdom, and toucheth us nearly. For hath any nation under ye heavens been lifted up higher toward the heavens then we? Hath not the word been plentifully preached among us? Have we not had the Sacraments duly administered unto us? Have we not received his mercies abundantly poured upon us? yet what people hath been more unthankful? more disobedient? more rebellious? What could the Lord have done for us, that he hath not done, and shall we so reward him with unkindness for his mercies? Let us take heed lest if we be like *Capernaū* in sin, ye threatening do fall upon us, that it shall be easier for *Sodom* & *Gomorrah* in the day of judgment, then for us. For if *Sodom* did not escape the hand of God, who had only the light of nature, not the lantern of the Scripture to shine among them, & to give light unto them: how shall we escape, or be without excuse, if we tread under foot the Son of God, if we cast out of our hearts the Gospel of peace, if we count the blood of the Testament as an unholy thing, and do despite the Spirit of grace? Thirdly, this doctrine reproveth those that are ready to hear, and content to obey, but it is no farther then standeth with their own lust and liking. These are like *Saul* in obedience, they think they have great wrong to be charged with rebellion and disobedience, they have open mouths to say, Blessed art thou of the LORD, I have fulfilled the commandment of the Lord, I have obeyed the voice of the Lord, I have gone the way which the Lord sent me, &c: yet he is there charged with treason and rebellion against God, and threatened to *have the Kingdom rent frō him.* Thus is it with many in our days, they profess obedience, but their life swarmeth with the fruits of disobedience: like to ye son, who being commanded of his father to go & work in his vineyard, answered, *I will Sir, but he stood*

still & went not. These are they that draw near to God with their mouth, but are disobedient in deed, & their real disobedience shall procure a real vengeance on them.

It is strange to see how many of this sort of men pretend a willingness to obey, & would be accounted in the number of obedient children, as if they were wholly made of obedience; and yet they will not submit themselves wholly to the will and pleasure of GOD, but mince the matter, and part stakes with God: somewhat they will do to stop men's mouths and to get the applause of the world, and to be accounted religious; but they are not minded to deal sincerely and entirely with God, like those that having a journey to go, are soon weary and stand still, when they are gone half the way.

These are they that will not be Atheists, but have the true God for their God; yet do they love their riches, their pleasures, their bellies, and their delights above him, and set their affections wholly upon them. They cannot abide Idolatry, nor to be esteemed idolaters; yet they make no conscience of the worship of the true God, of praying unto him publicly and privately, neglecting the ordinances of God, hearing of his word, reading, meditation, conference, and such like helps; being in the number of those the Apostle reproveth, Rom. 2, 22. *Thou abhorrest Idols, yet cōmittest sacrilege.* They will not forswear themselves, nor fall into perjury: but they will swear and lie too for an advantage. They will not seem to abuse the titles of God, and to take his name in vain; but ye shall hear them even in their communication to swear by their Faith and troth, and they engage thē so long, until they have little left, or none at all themselves. They will not work upon the Sabbath, nor go to Plough: but they will not stick to go to play, and use pastimes; to follow idleness, and to be ordinarily absent from the holy ordinances of God. They scorn to be accounted rebels, as too gross a term for them: yet they can disobey superiors, yea mock and deride those that are set over them, both Magistrates and Ministers. They abhor the name of a murderer: but they can fight and quarrel, brawl, fret and fume against others; forgetting the rule of the Apostle, *Whosoever hateth his Brother, is a man-slayer: and ye know that no man-slayer hath eternal life abiding in him.* They will not be Adulterers & Fornicators but they break out into wantonness, and nourish the occasions that engender them, surfeiting drunkenness, idleness, wanton looks, wanton company, wanton daliance, and such like. They hate the name of Thieves and robbers, and those that will stand by the high way and take a purse: but they will cozen and circumvent their neighbor, defraud and oppress him in buying & selling and bargaining with him, if by any means they can go beyond him; never remembering either the commandment or punishment set down by the Apostle, *Let no man oppress of defraud his Brother in any matter:for the Lord is an avenger of all such things, as we also have told you before time, and testified.* These are they that will not bear false witness; but they are inuenters of evil, or spreaders abroad of evil reports to the hurt of their brethren, & make no conscience at all of a lie. These are not dutiful children which obey to halfs, & so fail in their obedience. For (as the Apostle teacheth) *Whosoever shall keep the whole Law,& yet faileth in one point, he is guilty of all, &c.* Thus then we see by this doctrine, they are reproved that contemn the word, and will not hear: that are content to hear, but will not obey: and such as obey, but it is not fully and faithfully; it is so far forth as pleaseth themselves, not regarding to please God, to whom they either stand or fall.

Secondly, seeing our duty to •ods Commandments [Use 2] consisteth in obedience this teacheth that it is necessary for all men to know them. We cannot call upon him of whom we have not heard: we cannot believe that which we never learned: we cannot practice those things which we do not understand. A servant can by no means do his Masters will before he knoweth what is his will. This showeth the miserable condition of ignorant people, besotted in their own simplicity, and muffled in the mists of palpable darkness: none are more grossly misled, none more disobedient to God then these ignorant persons; none greater enemies unto the serving and obeying of God, then such as are enemies or hinderers of the teaching and preaching of his word. Our Savior sending out his Apostles into all the world, charged them *to teach them to observe all things whatsoever he commanded them.* First then, there must be teaching before there be observing: so that ignorance is the mother of all disobedience. This appeareth in *Moses,* Deut. 4, 1. *Hearken, O Israel, unto the ordinances, and to the Laws which I teach you to do, that ye may live and go in, and possess the Land which the Lord God of your Fathers giveth you.* The *Israelites* were commanded to learn the commandments of God that they might do them; so that there is no doing and discharging of the works and will of God without knowing them: nor no true knowledge where there is no practice. For indeed we know no more then we make conscience to do & perform. Wherefore (my Brethren) be careful to learn the ways of God, and to know what he requireth, that you may be fitted to do them: and assure yourselves, that they are the greatest enemies of God, and of your salvation, yea the most proud and pestilent instruments of the devil, to cause him to be honored, and to erect the kingdom of darkness, that do disgrace teaching, and dissuade from hearing. And let us set this down as a rule, that such as are undutiful to God in the chiefest works and the highest duties, will never make conscience of the smaller & lesser. Such then as any way hinder the publishing of the Gospel, and seek to stop the free course of it from passing among men, do over-turn all godliness, and shake the very ground—work and foundation of true obedience. The greatest and best works commanded of Christ are the duties of the first Table; to preach and to hear his word, to be often exercised in his worship, to be religious, to visit his Courts where his name dwelleth, whereof the Prophet saith,*God delighteth to dwell in it, yea, the Lord will dwell in it forever.* He that maketh no conscience this way, will make no conscience of the lesser and latter duties, to wit; of the fruits of righteousness.

Hence it is, that our Savior saith to the Sadducees, Math. 22, 23, *Are ye not therefore deceived, because ye know not the Scr•ptures, neither the pow•r of God?* The ignorance of God's word is the true cause of all error. If we did know the Scriptures, they would direct us to all duties necessary for us both to know and practice. And as knowledge is the beginning of all obedience, because we must know before we can obey; we must learn before we practice: so it is required of us all to get knowledge and understanding, howbeit it is not necessary for all to have knowledge, alike. Wherefore, that we may be instructed aright, and be guided what our knowledge ought to be, and what measure thereof should be in us, it is requisite that we mark and remember these four rules following, all of them being grounded upon the doctrine of the Prophets and Apostles. No man must be ignorant, no man shall be excused for his ignorance: every man must attain to some knowledge. First, our knowledge must be

according to our age. If GOD have blessed our days with many years and long life, he looketh for greater knowledge at our hands, then he doth of babes and sucklings. This the Apostle pointeth out unto us. 1 Cor. 14, 20. *Brethren, be not children in understanding, but as concerning malicioiusness be children, but in understanding be of ripe age.* In these words the Apostle intimateth a double kind of knowledge; one fit for children, for God would have none brought up in his School, and to belong to him, that are *non proficience:* he would have children taught and trained up in the faith and fear of God. It is noted of *T•mothy,* that he had the *knowledge of the holy Scriptures of a child, which are able to make him wise to salvation, through the Faith which is in Christ Jesus.* This doth the Prophet *David* teach. Psal. 119, 9. *Wherewith shall a young man redress his way? By taking heed thereto according to thy Word.* Such as are young in years, must learn to serve God in the flower of their age, and to serve him with the first fruits of their life. Howbeit though their knowledge cannot be great and at the full, yet it is such as is fit for their years, and it sufficeth that they be young in knowledge as they be young in years, & that their understanding be little, as their stature is.

There is also a second kind of knowledge, and that is for men of riper age; God requireth more of them and looketh to receive increase at their hands in greater abundance. Hath he granted us our life for nothing? And hath he doubled and trebled the years of the former sort that we should stand at a stay? No, he would have us that have been planted in his Church, to be growers forward in knowledge as we are in years. But doth the case thus stand with us? Are our old men grown also old and ripe in Faith and Religion? Are we more expert in the ways of godliness now then we were twenty or forty years agone? Can our aged men that live among us stand forth and avouch this, or speak it in the truth of their harts, & to the comfort of their souls, and to the honor of God, that they are bettered in judgment, and increased in obedience? that albeit *the outward man decay and perish,yet they are renewed daily in the inward man?* Nay ye greatest part are so sapped in ignorance, that they are as blind as the Mole, as deaf as the Adder, as senseless as the stones, and as rude & ignorant as the brute beasts; nay more dull of understanding then they, as the Prophet chargeth the people of *Israel,* Isaiah 1, 3. *The Ox knoweth his owner, and the Ass his Masters crib, but Israel hath no• known, my people hath not understood.* They should be examples to others in godliness, but many of them are Ring-leaders to all kind of wickedness. Many children go before them in knowledge, and may instruct them in the princiciples of religion. My Brethren, these things ought not so to be.

The second rule is this▪ that our knowledge ought to be according to the means y^{t} God hath afforded unto us, and according unto the plenty or scarcity of those means doth he require a growing and proceeding in us. There is no Master, but exacteth at the hands of his Scholar, an increase in learning proportionable to the greatness of his labor. The Husbandman that hath fowed much, looketh for a plentiful harvest. The Gardener that hath long digged and delued about his trees, and dunged them with great diligence, hopeth to have much fruit in the end. So is it with God, the best Master, the true Husbandman, when he hath taught us often, and sowed good seed in the ground of our hearts, and watered the dry furrows of our consciences with the water of life, he looketh to reap much fruit, and to find great increase.

This the Apostle teacheth, when he reproveth the Hebrews for their dullness in hearing and slowness in profiting, Heb. 5, 12, 13, 14. *Whereas concerning the t•me ye ought to be teachers, yet have ye need again that we teach you what are the first principles of the words of God, and are become such as have need of milk, and not of strong meat: for everyone that useth milk, is inexpert in the word of righteousness, for he is a babe: but strong meat belongeth to them that are of age, which through long custom have their wits exercised, to discern both good and evil.* Where he teacheth them, that after so long teaching they might become teachers of others: and he saith it to their shame, that after the having of plentiful means to further them in their knowledge, they were very nouices and young scholars, not able to bear strong meat. Hath God set up the preaching of his word among us, as a candle set on the candlestick, to give light to all that are in ye house? Hath he caused it to be truly preached & applied unto us? Have we the means also in plentiful measure afforded us to bring us to godliness? Let us take heed to our selves, & look to our ways, God will not be mocked. Where he hath sown plentifully, he will reap plentifully; and upon whom he hath bestowed much, he looketh to receive much again.

This he setteth down to strengthen the rule that now we deliver, Luke 12.48. *Unto whom much is given,of him shall be much required: and to whom men commit much, the more of him will they ask.* If a man should have much teaching, and go long to school, & yet should be always in his horn-book, and stand at A, B, C. like a little child, and never go forward, we would account him a very dullard: so is it with us, if we have spent much time in his school, where we have had a liberal diet prepared for us, and been feasted at his table richly furnished, and yet stand at one stay, we do not use the means aright, but deceive the hope and expectation of God, who hath in such manner and measure blessed us from heaven.

The third rule touching our knowledge, is, that it must be answerable to the gifts that God hath given unto us. He hath not furnished all men with gifts alike, he hath not bestowed an equal measure of his graces upon all; to one he hath given more, to another he hath given less, according to his own pleasure. This is declared unto us in the Parable of the talents, Math. 25, 14, 15. A certain Nobleman going into a far country, called his servants, and delivered unto them his goods; *Unto one he gave five talents,and to another two, and to another one, to every man after his own hability.* If then he have given unto us five talents, he looketh that we gain five other with them. If he have bestowed two upon us, he will require of us the gain of two others; not the increase of five, as of the former. If we be not wholly barren and vnfruitefull in good things, he will accept and approve of us. This is a notable comfort to all those that have a little portion and few gifts given unto them: albeit we be neuet so simple, yet if we have single and simple hearts, it shall be said to us, *It is well done good servant and faithful, thou hast been faithful in little, I will make thee ruler over much; enter into thy Masters joy.* He that by employing and diligent use of his gifts had gained only two talents, had gotten little in comparison of the former servant that had increased five talents, yet he is commended by Christ our Savior for a good and faithful servant.

In like manner, when he commendeth the saving hearers, and compareth them to good ground, he saith; *He that received the seed in the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth some an hundred fold, some sixty fold,*

and some thirty fold. The ground that yieldeth thirty fold, is little in comparison of thar which yieldeth the increase of an hundred fold, not half so much: yet it is accounted good ground. All ground is good in God's account, that is not altogether unfruitful: and everyone receiveth praise and commendation from him, who hath a good heart, albeit it be mingled with many wants, and much imperfection. This must not make those that are weak and simple to please themselves in their weakness and simplicity, nor cause them to be puffed up with envy toward such as have a greater measure and better portion of gifts then they have; but seeing God hath appointed his word to give unto the simple sharpness of wit, it must stir them up to do their best, to strive with all their strength to be led forward to perfection, and to crave a continual supply of God's grace, which in the midst of all their infirmities and imperfections shall be sufficient for them. Then it shall come to pass, that albeit they behold a double portion in others, and a poor pittance in themselves, yet they may truly say unto the Lord, Thou wilt require no more of thy servant then thou hast given him. To this end speaketh the Apostle writing to the *Philippians,I am persuaded of this same thing, that he which hath begun this good work in •ou, will perform it until the day of Jesus Chr•st: for it is God that worketh in you, both the will and the deed, even of his good pleasure.*

The fourth Rule touching our knowledge is, that we must all labor to have so much, as that we may be able to give an account of our faith, when we shall be lawfully called thereunto. It is not enough for us to say, we believe as well as the best, and then cannot declare how we believe; neither is it enough for us to have the implicit faith of the church of *Rome,* to believe as the Church believeth, & then cannot tell how or what the Church believeth. This is the Colliars faith, not the Christian faith: this will not shielde us from the darts and devices of the devil, but layeth our hearts open to all his fiery temptations. The ancient Christians that believed in the Son of God, were able not only to make confession of their own faith, but to defend and maintain the true faith against their enemies and persecutors, as all histories do declare. The Prophet teacheth us, *That the just shall live,* not by another's, but *by his own Faith.*We are all taught to say, I believe, not, we believe: and therefore it is requisite that we be endued with true faith, and have such a certain and particular knowledge of the chief and fundamental points of our religion, that we be both able and ready to render a reason thereof; which cannot be, unless we have learned the principles of the doctrine of Christ. Hence it is, that the Apostle *Peter* exhorteth to this rule, 1 Pet. 3, 15. *Sanctify the Lord in your hearts, and be ready always to give an answer to every man that ask•th you a reason of the hope that is in you, with meekness & reverence.* The practice hereof we have in *Stephen,* and *Peter,* and *Paul,* and others in the Acts of the Apostles, *Acts* 2, 15. and 3. chapt. who made confession and profession of their Faith with boldness and cheerfulness, so often as the glory of God did require it. Now albeit the Apostles teach, that we must be enabled to confess our Faith, and to show before all men how we have profited, having a good conscience, that when they speak evil of us, as of evil dooers, they may be ashamed which slander our good conversation in Christ: yet he doth not require such exactness and perfection to be able to dissolve all doubts, to answer all questions, and to vnloose all knots, which is not to be looked for at the hands of the teachers themselves: but as we must know the fundamental points of true religion, whereupon our Faith is built, so we must be strengthened and grounded in them,

that we may be able all of us both young and old, to show in whom we have believed; what we are by creation, what by reason of our transgression, and what by Faith in Christ and by the fruits of regeneration. No man must be ignorant of these substantial points, that we may understand what title and interest we have to the inheritance of the heavenly Kingdom.

[Use 3] Lastly, seeing obedience is so necessary a duty, without which we cannot please God, let us labor to perform our obedience unto him aright: to which end, we are to be careful to observe these rules of ordering and directing our obedience, that it may be approved in his sight. First of all, we must be assured that we do these things that are warranted in the word of God, and that they be done according to his will. He will not be served of us by good intentions, or human traditions, or blind superstitions, but he will be worshipped according to his own pleasure. This the Prophet *Isaiah* expresseth, chap. 29. verses 13, 14. *This people come near to me with their mouth, and honor me with their lips, but have removed the•r heart far from me, and their fear toward me was taught by the precept of men.* This our •auiour teacheth to be a vain and idle serving of him. If our obedience be framed to the doctrine of man, not of God, it is foolish and without understanding. Such is the Religion for the most part of the Church of Rome, where men's inventions are set up, and many times magnified above the ordinances of God. There are many great fears wrought in the consciences of the poor people from the impositions of men, as heavy burdens laid upon them to observe and keep, *as eat not,taste not, handle not* upon peril of condemnation: and there are many fair promises offered to men for their zeal in running on pilgrimage, honoring of Relics, visiting of Idols, invocation of Saints, saying of Masses, offering for the dead, Dirges, and such like dregs, which are not in the word, nor according to the word, but beside the word, nay against the word: which things indeed *have a show of wisdom in voluntary religion & humbleness of mind, and in not sparing the body which are things of no value, since they perta•ne to the filling of the flesh.* All these therefore are false fears false devotions, false dangers, false promises, false prayers, false comforts, and briefly false worshippings, which are of no value or virtue, of no worth or reckoning. The least duty that God requireth that may be called the work of Christ is better then all the stately works of men: and so to take up a rush (if it stand with the will of God) to make clean platters, or spits, or shoes, is more acceptable to him, if it be our calling, then to build memorials or Monasteries for idle and superstitious Monks without word or warrant.

Secondly, as our obedience must have the word for a foundation, so we must perform the same heartily: not for outward show and fashion, or to be seen of men, but do all as in the sight of him that looketh upon the heart. It is said by the Prophet, Psal. 40, 7, 8. *In the volume of thy Book it is written of me, I desired to do thy will, O my God; yea, thy Law is within my heart.* Our obedience must not be parted and divided between God and the Devil. God will have entire obedience, or accept no obedience at our hands. Hence it is, that the Wiseman exhorteth us, *To give God our heart, and let our eyes delight in his ways.* This discovereth the sin of all hypocrites, who pray, but not with a pure heart; they hear, but it is not with good and honest hearts: they believe but it is not with the heart: they love, but it is not in deed and in truth: they obey, but they are not obedient from the heart unto the form of doctrine: and whatsoever they do, they do it ceremonially and externally, not heartily as to the Lord, but

hypocritically as to men; like idle and slothful servants, who perform no more to their Masters but eye-service as men pleasers. If then our heart be away, all is away, the soul and life of every action is wanting: and we offer the dead carkas of a sacrifice to God, which stinketh as an unsavory thing in his nosethrils. This made the Prophet say, Psal. 25, 1, 2. *Unto thee, O Lord, I lift up my soul.* And Psal. 108, 1, 2. *O God my heart is prepared, so is my tongue, I will sing and give praise.* If once the affection of the heart be settled, the tongue tarrieth not behind, but is ready to publish the praises of God. Thirdly, our obedience must be done with all our power cheerfully and willingly: which dependeth upon the former, albeit distinguished from it. Although we fail in many circumstances, God will not lay it to our charge, nor stay the course of his blessings from coming unto us, so long as he seeth in us a willing heart. He respecteth more the affection to obey, then obedience it self: and alloweth of our good desire, more then of the performance of the duty.

We see this in the poor widows mite which she cast into the Treasury, of which our Savior saith, Mark 12, 43. Luke 21, verse 23. *Of a truth I say unto you, that this poor Widow hath cast in more then all they that have cast into the treasury.* She had not cast in more, if we considered the quantity and greatness of the gift (for what was two mites but a quadrin?) but it was more in regard of the quality and affection of her heart, which is much set by of Almighty God. Hereupon it is that the Prophet saith, Micah 7, 18, 19. *Who is a God like unto thee, that taketh away iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his wrath forever, because mercy pleaseth him: he will turn again and have compassion upon us, he will subdue our iniquities, and cast all their sins into the bottom of the Sea.* Thus we see how favorable the Lord is toward his children that are desirous and willing to serve him.

To this purpose speaketh the Prophet *Malachi* in the third Chapter, and the seauenteenth verse, *They shall be to me, saith the Lord of hosts, in that day that I shall do this, for a flock: and I will spare them, as a man spareth his own son that serveth him.* The Father, when he shall set his son to any business, if he show his good will and endeavor to do his best, will be pleased with him and accept of the work, though it be done vnperfectly, rawly, and untowardly. He takes in good part his good desire. Even so is it with Almighty God, if he see in us willingness, we shall find from him forgiveness, and our imperfections to be passed over. The Apostle S. *Paul* teacheth this in the second Epistle to the Corinthians, chapter eight, and the twelfth verse. *If there be first a willing mind it is accepted according to that a man hath, and not according to that a man hath not.* Thus doeth God encourage us in our obedience, assuring us that the measure of grace that he bestoweth upon us, shall be sufficient for us.

Fourthly, we must perform the fruits of our obedience entirely, not to halfs; sincerely, not parting stakes between God and the Devil, and our selves, as we noted before. Many will do so much readily as may stand with their own liking, and agree with their own ease and profit, but they will go no farther: they are content to do diverse good things, but they continue and persevere in some sins that mar all. They can hate pride, but they contemn the Gospel: some will show love to the Gospel, but are lascivious, hard-hearted, unjust, doers of wrong, and evil speakers. It is a foolish conceit of many, that think they may lawfully live in some known sins, and yet be God's servants still: these deceive themselves, and discover the

hypocrisy of their hearts. Such as continue in drunkenness, fornication, Adultery, uncleanness, hatred, and covetousness, will presume to come to the place of God's worship, and shroud themselves into the company of the faithful, and present themselves in the presence of God, and receive the Lord's Supper once a year, and then think that God will and must have respect unto them. These are like the dissembling and deceitful Jews mentioned by *Jeremiah* the Prophet, Ierem. 7, 9, 10. *Will you steal, murder, and commit Adultery, and swear falsely, and burn Incense unto Baal, and walk after other God's whom ye know not? And come and stand before me in this house whereupon my name is called, and say, we are delivered, though we have done all these abominations? Saul* would do the works of GOD in outward pretence, and show himself obedient in part: but *he kept Agag alive, and spared the fattest of the Cattle,* contrary to the commandment of God. *Herod* heard *John* willingly, reverenced him, received the word with joy, *and did many things at his preaching;* but he would not leave his Incest, and depart from his brothers wife. The godly do not deal thus falsely and fraudulently with God; they give him the possession of their whole hearts, and keep not back a part thereof. *Josiah* is commended for *walking in all the ways of God,* and for taking away the abominations of the land. The Prophet *David* witnesseth, that *he had respect to all the commandments of the law. Moses* professeth boldly before *Pharaoh,* that they must carry their Cattle with them into the wilderness to offer sacrifice, and *he would not leave an hoof of them behind him.* Let us labor after this sincerity, otherwise our obedience is stained with hypocrisy: for God that made all, will have all, or none at all.

Fifthly, our obedience must be a constant obedience, it must not be by fittes and pangs (as the coming of an Ague) for a day, or a short and set time. Such as are sick of an Ague, have a cold fit at the first, & then an hot: with these time-seruers it is quite contrary, they are hot at the beginning, and afterward wax cold at the latter ending. But we must continue out to the end. There is no promise made but to such as persevere. He that endureth to the end, shall be saved: and if we be faithful to the death, *We shall receive the crown of life.* If we would give right judgment of a man how his case standeth with God and what his conversation is, we must judge of him by the whole course of his life, not by this or that action, no nor only by his behavior at the hour of death, for that is a deceitful rule, and may lead us into error. If a man in the course of his life yield obedience, and seek to approve himself unto God, we have good and firm hope of such a one that he is the child of God, yea albeit at the end of his days, by violence of some sickness and want of natural rest and distemperature of the brain, and impatience of the flesh, he should talk idly, rave grievously, and blaspheme horribly: we are to judge of such a one by the strictness of his life, not by the strangeness of his death. If his life have been sound and sincere, his imperfect obedience shall be accepted, and all his frailty shall be remitted: so that an evil end never followeth a good and godly life. But if the course of a man's life be wicked and his ways crooked, though he die calmely, and go away quietly like a lamb, and cry, Lord have mercy upon me: yet he may be a reprobate and go to the pit of destruction. Hence it is, that the ungodly are described, *Job* 21. to say unto God, *Depart from us, we desire not the knowledge of thy ways:who is the Almighty, that we should serve him, and what profit should we have to pray unto him?* yet for the most part they live pleasantly, and having no bands in their death, they die quietly, they spend their days in wealth, and

are not tormented with long sickness. They are not afflicted and affrighted as other men. Contrariwise, the godly are daily punished, and chastened every morning, they die in the bitterness of their soul, & never eat with pleasure, *Psal.* 73.4.14. *Eccle.* 9.1.2. Who doubteth of the integrity and sincerity of *Job* and *Jeremiah?* we know they were just and eschewed evil: yet *they cursed the day of their birth, and the night wherein it is said,there was a manchild conceived.* And if they had died presently, they had been saved undoubtedly, albeit the corruption of the flesh for a time prevailed: even as it fell out with *Jacob,* who wrestled with the Angel, but his thigh was so crushed, that he halted ever after. So may it fall out with many of God's children, the force & fierceness of sharp diseases, proceeding from hot causes, may so disturb the head & distemper the powers of the mind, as that they may break out even into blasphemy, yea be so distempered and distracted by the violence thereof, as that they fare as men out of their wits and right mind: yet they may notwithstanding all this, remain still in God's favor, and die in his fear. For they may say, and say truly with the Apostle,*It is not I that do it, but sin that dwelleth in me.* He saith, his whole desire was to give himself to the serving of God, yet he was hindered and hampered by his own nature which was ouerweake: so that in striving against sin, he ceased not to receive many wounds, and to take sundry foils & blows, and therefore could not accomplish the good that he desired. Let us all be constant unto the death, & then our obedience shall have his recompense of reward. Lastly, our obedience must not be delayed from time to time, supposing we shall find a fitter time hereafter to hear the Lord speak unto us. The longer we defer the time of repentance & the practice of obedience, the more unfit, vnready, and vnresolued we shall find our hearts to be. Every sin helpeth to harden the heart, until we be turned and transformed into stones. Wherefore the holy Ghost saith,*To day if ye will hear his voice, &c:* The acceptable season is the present time. So soon as God commandeth & revealeth his will unto us, let us not linger or prolong the time, but immediately prepare our ears to hear, our tongues to speak, our feet to walk, our hands to work, & every part of us to perform his Commandments. He loveth such a servant, he accepteth such a service. Will we regard such a servant, as whē we speak unto him, & show him what we would have done, turneth his back from us & regardeth not our business, or saith he will do it another time, when he is at fitter leisure? If we will not take such service at his hands, or put up such contempt, shall we think the Lord will be mocked to his face, & dalied withal as with a child? When he saith, Come, shall we answer, we will not come? When he comandeth us to hear his voice *today,* shall we answer, we will not hear it today, but ye next day, or peradventure the next year? When he saith, This is the acceptable time, shall we answer, I will find a fitter & more convenient time hereafter? If he shall say unto us, the time of repentance is the present time, shall we presume to cross him, and to reply, the time to come is the best time, w^{c} God hath reserved in his own hand, & is to us unknown? How many are there y^{t} have neglected the voice of God calling them & crying unto them, that were prevented by sudden & untimely death, and thereby taken away in their sins? The foolish Virgins delayed so long, that ye Bridegroom came, & they were shut out of the Kingdom, where they knocked, but could not be received. To conclude, let our obedience be surely grounded upon the infallible rock of ye scriptures: let it be performed heartily, not hypocritically: let it be discharged cheerfully, not grudgingly: let it be done entirely, not to halfs: let it be constant, not intermitted and interrupted: lastly, let it be

present, not put off from day today: then shall we be sure to be accepted, and that God will crown our obedience in this life, with a full and final recompense in the life to come.

20. So were the sons of Reuben Israel's eldest son, by their generations, by their families, & by the houses of their fathers, according to the number of their names, man by man, every male from twenty years and above, as many as went forth to war.

21. The number of them, I say, of the Tribe of Reuben, was six and forty thousand and five hundredth.

22 Of the sons of Simeon by their generations, their families, and by the houses of their fathers, according to the number of their names, man by man, every male from twenty years and above, as many as went forth to war.

23 The sum of them I say of the Tribe of Simeon, was nine and fifty thousand, and three hundredth.

24. Of the sons of Gad by their generations: *and so forward unto the ende of the Chapter.*

In the words before we have seen the obedience of *Moses* set down in general, that he did all as the Lord had commanded him. Here we are to consider the same more particularly, what was the sum of every Tribe: wherein somewhat is set down common to them all, that they are numbered, first, by their generations, secondly, by their families, thirdly, by ye houses of their fathers, fourthly, according to the number of their names; fifthly, man by man sixthly, every male: seuenthly, frō twēty year and above: eightly, as many as went forth to war. These things are noted of every Tribe particularly: somewhat is set down that is proper to each Tribe, to wit, to what sum it accrued, to wit;

- 1. *Of the Tribe of Reuben were numbered,* 46500.
- 2. *Of the Tribe of Simeon, were numbered,* 59300.
- 3. *Of the Tribe of Gad, were numbered,* 45650.
- 4. *Of the Tribe of Judah, were numbered,* 74600.
- 5. *Of the Tribe of Issachar, were numbered,* 54400.
- 6. *Of the Tribe of Zebulun, were numbered,* 57400.
- 7. *Of the Tribe of Ephraim, were numbered,* 40500.
- 8. *Of the Tribe of Manasseh, were numbered,* 32200.

- 9. *Of the Tribe of Benjamin, were numbered,* 35400.
- 10. *Of the Tribe of Dan, were numbered,* 62700.
- 11. *Of the Tribe of Asher, were numbered,* 41500.
- 12. *Of the Tribe of Naphtali, were numbered,* 53400.
- The total sum—603550.

Here is a particular view and survey taken of this people together, with the general sum of the whole. From hence diverse Questions arise, that are to be answered before we do handle the doctrine proper to this [Question 1] place. First, it may be demanded, how this people could multiply to so great a number in so short a time. For from the birth of *Isaac,* to the muster here taken, are not much above 400, years, and they went into Egypt with a few souls; how then could one family, the Tribe of *Levi* also excluded, and the vnwarlike company of women and children, of old and sickly persons not comprehended, how I say, could one family grow to so great a multitude? The Atheists account this incredible and impossible, [Answer.] and therefore make a mock at it, as they do at many other partes of holy scriptures, which they wrest to their own destruction. Neither is this to be believed by the authority of the Church rather, then thorough the testimony of the Scripture and the holy Spirit speaking in it, as some of the Papists speak of many like places. Herein appeareth indeed the wonderful blessing of God in increasing seventy persons to such a multitude, in the space of two hundred & sixteen years; for so long was it and no longer from the coming down of *Jacob* into *Egypt* with his family, unto this numbering of them by *Moses* in this place: whereby God did make good his promise unto *Jacob,I will make of thee a great Nation.* For as his justice appeared and the severity of his hand, that of all this great multitude which came out of Egypt, only two of them, to wit, *Caleb* and *Joshua* entered into the Land of *Canaan,* all the residue, because of their murmuring, idolatry, and disobedience perished in the wilderness; some were slain with the sword, some were swallowed up of the earth, some were consumed with the pestilence, some were stung with the serpents, some died a natural death; so that neither their eyes saw, nor their feet trod upon the Land of promise, as the Lord threatened them: so the wonderful mercy, & exceeding blessing of God was seen & shown in this wonderful multiplication, until they came to so huge a multitude. Neither need we to hold (as many do) that this was miraculous, and contrary to the course of nature: or that everyone brought forth two or three at every birth. We see by experience in numbering, that a small number by addition and multiplication, and doubling thereof, in a small time ariseth to a great and an innumerable company. Some in our time yet living, avouch, that they have known in their own days, one woman, who saw of her posterity that came out of her own womb, an hundred and sixty persons, and yet a principal part of them had no issue at all, some of them leading a single life, others being prevented by death. The heathen report in their Histories, that the Egyptian women bring forth many at one burden: but to leave them, it is most probable, that all the Hebrew women were very fruitful, and none of them barren; and that they began betimes to bear children, and continued long, the LORD thereby making a way for the execution of his decree, and the accomplishment of his promise,

notwithstanding their cruel bondage, heavy yoke, & intolerable labor wherewith they were oppressed and oppugned. Now to give a taste of this increase how it might be effected by ordinary means (albeit by an extraordinary blessing, that God might verify the word spoken unto *Abraham*) consider with me, that seventy persons in thirty years, supposing they begat everyone but one only in a year (as many might do moe) will bring forth two thousand & one hundred persons. If we cut off the odd hundred, and admit that the third part only of the former number was apt for generation, to wit, six hundred, which make three hundred couples, and so many marriages; these considered as the former, in thirty year more will beget and multiply nine thousand; and yet we are come but to sixty years after their coming into Egypt. The third part of this nine thousand being three thousand, maketh fisteene hundred couples or persons to marry, who having every year one child (who in less then a year may have more then one) will increase the next thirty years forty five thousand, which bringeth us to the ninetieth year after their coming into Egypt. The third part hereof being fifteen thousand, will make seven thousand four hundred couples or marriages, omitting the odd hundredth, which may beget by the twelve year 222000. persons: the third part hereof being seventy four thousand, maketh thirty seven thousand couples, and will begat at the hundred and fifty year, 1110000. souls. The third part hereof being three hundred seventy, thousand persons, maketh one hundred eighty five thousand marriages, which will multiply by generation the next thirty years, which falleth (being expired) into the 180. year, 555000. souls: the third part hereof being one hundred eighty five thousand, maketh besides the odd thousand, 920000. marriages, which will beget by the two hundred and tenth year, 27600000. that is, seven and twenty thousand and six hundred thousand. This particular supputation we have made, to show that the Israelites bringing forth abundance of increase, as the spawn of the fish in the waters, did not multiply by a miraculous generation, but by an extraordinary benediction, GOD giving a special blessing unto them, partly to vex their enemies; and partly to verify his own promises.

[Question 2] Secondly, it may seem strange in this place, that *Reuben* the eldest son of *Jacob,* and the beginning of his strength, placed also in this muster in the first rank, cometh far behind many other, in the number of posterity. For, if we compare that Tribe with those that follow, and namely, with *Simeon, Issachar, Dan,* and *Naphtali,* we shall find they are much more populous. *Joseph* was one of the sons of *Jacob,* and one of the last and youngest, yet he exceeded and surmounted him almost half in half. But in the Tribe of *Judah,* the blessing of God doeth most apparently show it self according to the ancient prophesy of *Jacob.*

I answer, though *Reuben* had the privilege to be the first born, [Answer.] yet he lost his birthright, and for his wickedness committed against his Father, he was thrust down from that seat of honor. This is it which *Jacob* foretold long before, Genesis 49, 3, 4. *Reuben mine eldest son, thou art my might, and the beginning of my strength: the excellency of dignity, and the excellency of power, &c. Thou shalt not be excellent, because thou wentest up to thy Fathers bed, then diddest thou defile my bed, thy dignity is gone.* This threatening was denounced by the mouth of his Father, but he was therein the mouth and minister of GOD, and therefore it must be in time accomplished. God maketh way for the effecting of it; and this was a sign of the fulfilling of that curse, that his posterity is diminished, and others taste of God's blessing

before him. And, as the birth-right had two privileges, the rule over his Brethren, and a double portion of the Fathers inheritance: the former fell to *Judah,* upon whose posterity the kingdom was cast; the latter to *Joseph,* whose two sons had a twofold portion; so that *Reuben* lost the one and the other. For it standeth with God's justice, that he who climbed up where he ought not to have touched, should be thrust from y^{t} which of right to him belonged; according to the saying of Christ in the Gospel,*Whosoever lifteth up himself shall be cast down and he that humbleth himself shall be exalted.* This is ye cause also that *Judah* and *Joseph* so much increased & multiplied above their fellows, to the end, that God might make good the promise he made unto them: *For heaven and earth shall pass away, but one jot or tittle of this word shall not pass, but be fulfilled.* But of these things we shall have occasion offered to speak more in the next chapter, whereunto I refer you for farther direction.

Thirdly, the question may be asked, for [Question 3] what cause *Moses* numbering the Tribes severally, useth the same words, and maketh so many repetitions, whereas he might have cōprehended the same in a shorter sum? For, he saith of every Tribe, that they were numbered by their generations, by their Families, and by their Fathers houses, according to the number of their names, every male from twēty years and above, as many as went forth to war: was it not enough to have said so once for all, but he must repeat it so often? I answer, [Answer.] there are no vain and needless repetitions in the Scripture; every word, & syllable, and letter hath his use, and standeth for some purpose, albeit we do not always know so much. One cause may be in respect of God; to teach, that as with him is no respect of persons, so he hath a care as well of one as of another; he is a common Father of them all, he neglecteth none, but remembereth them with his kindness, and spreadeth the wing of his protection over them. Thus doth God deal with us at this day, he keepeth us in his book of remembrance, no less then he did ye Jews, inasmuch as there *falleth not a Sparrow to the ground without his will,and the hairs of our head are numbered.*

The second cause may be, to graft in our minds, and imprint in our memories this so great a blessing in multiplying them unto the number of so many thousands in so short a space. If he had spoken it once, and in few words, it might soon be forgotten, & lightly pass from us: now he standeth upon it at large, that the often repetition and commemoration might ingraft and engrave it in our hearts, that there it might continue; for we are apt to ascribe God's works to nature, and to take them to our selves, & so to make no profit of them.

Thirdly, he maketh as honorable mention of one as he doth of another, without any difference, that one should not envy at another, neither one condemn another, but that mutual love and friendship should be maintained among them as among Brethren. A little title of honor and dignity is able to make us swell one against another. Least therefore he should seem to neglect one, and prefer another, he keepeth an even hand, and equalleth one with another, so far as lieth in him. He giveth no occasion of advantage to such as were ready to seek all occasions: but cutteth them off, by speaking that of one, which he had affirmed of the other. Thus much of the Questions that may be made and moved out of this division: let us now come to the Doctrines that are to be gathered for our instruction.

[Verse 20, 21, &c. *So were the sons of Reuben, &c] Moses* setteth down in this place, the particular number of every Tribe, & then the general sum of the whole gathered together into one, the which amounteth unto 603550. persons that could draw the sword. This may seem very strange unto us, that so small an handful of 70. souls should multiply so greatly in the space of 216. years. But herein we are to consider the truth of God joined with his power, who because he is true of his word, and able of his power, performed that to this people which he promised long before to their Fathers. For we must fetch the cause of this extraordinary increase a little higher, and observe that God had passed his promise long before to *Abraham,* that albeit he were old, and his wife both old and barren, yet he would bless him with a great seed & posterity, as the dust of the earth, as the stars of heaven, and as the sand on the sea—shore which could not be numbered, as Ge. 12, 3. *I will make of thee a great Nation, I will bless thee, & make thy name great, and thou shalt be a blessing.* And chap. 13, 14, 16. & 15, 5. & 17, 2, 4, 5, 6.*Lift up thine eyes now, and look from the place where thou art, Northward and Southward, Eastward and Westward, I will make thy seed as the dust of the earth, so that if a man number the dust of the earth, then shall thy seed be numbered.* Likewise Chap. 15. he brought him forth, and said, *Look up now unto heaven, and tell the Stars, if thou be able to number them, and be said unto him, So shall thy seed be.* So Chap. 17. *I will make my Covenant between me and thee, and I will multiply thee exceedingly, Neither shall thy name anymore be called Abram, but Abraham, for a Father of many Nations have I made thee; & I will make thee exceeding fruitful, & will make nations of thee, yea Kings shall proceed of thee.* The same promise is likewise renewed to *Jacob,* Gen. 46 2, 3. *I am God, the God of thy father, fear not to go down into Egypt, for I will there make of thee a great Nation.* Thus did God speak from time to time to the Patriarchs, and thus did he promise to bless them, & did renew the promise for their farther assurance and consolation. Behold here, the accomplishment of the same promise, and the verifying of it to the full, for he increased his people exceedingly, & made them stronger then their oppressors: yea, he brought them forth with silver and gold, and there was none feeble among their tribes. Frō [Doctrine 4] hence we gather this doctrine, that all the promises of God made to his children, shall in due time be accomplished, so that he will not fail nor falsify the word that is gone out of his mouth. The truth hereof appeareth by sundry consents of Scripture. This is it that *Joshua* declareth, chap. 21, 44, 45. The Lord gave rest unto *Israel* round about, according to all that he had sworn unto their Fathers, there stood not a man of all their enemies before them; for the Lord delivered all their enemies into their hand, *There failed nothing of all the good things which the Lord had said unto the house of* Israel, *but all came to pass.* Where he showeth, that as God promised to defend his, & to defeat their enemies, and to give his people peace, so he failed them not, but fulfilled his promise. In the Book of the Kings mentioning the siege of *Samaria,* we read, that in the great famine wherein the City was pressed, the Prophet *Elisha* prophesieth, that tomorrow this time, a measure of fine flower shall be sold for a shekel, & two measures of Barly for a shekel in ye gate of *Samaria.* And howsoever this seemed impossible to such as were blinded with unbelief, & looked upon ordinary means that shown themselves before them, who feared not to say, *Though the Lord would make windows in heaven, this thing could not come to pass:* yet it did come to pass, & nothing was left vnperformed, for *the people went out and spoiled the campe of the Aramites, so that a measure of fine Flowre was at a Shekell, and two measures of Barly at a shekel, according to the*

word of y[e] *Lord.* True it is, God sometimes promiseth that w[c] he doth not by and by accomplish, because the promise is for the appointed time; but in the end it cometh and shall not stay. In the beginning of the world it was said immediately after the man's fall, Gen. 3, 15. *I will put enmity between thee and the woman, and between thy seed & her seed: he shall break thine head, and thou shalt bruise his heel.* Many years passed over the heads of God's people before this was performed, yea many Kings and Prophets, and righteous men desired to see these days, that longed for the coming of the Messias, and the consolation of *Israel:* but *when the fullness of time was come, God sent forth his Son made of a woman, and made under the Law, &c.* God promised, and *Noah* prophesied, and the Scripture hath published, that God should persuade *Japheth* that he may dwell in the tents of *Shem,* so that the Gentiles should be converted unto the faith, and won by the ministry of the word, not by the force of the sword to embrace the Gospel. This promise was long deferred, yet in the end truly verified, when the Apostles were called to preach unto them, prepared for it by the gift of tongues, and enabled to go through the work, as appeareth at large in the Acts of the Apostles. The old and New Testament do give testimony one to another. The Old Testament containeth many and sundry prophesies: and what is the new, but an accomplishment of the same? All these allegations, as a cloud of witnesses, confirm this point; that God, as he maketh his promises in mercy, so in justice and righteousness he accomplisheth the same.

[Reason 1] Neither let this seem strange unto us. For first consider with me, who it is that maketh the same; not man who is deceitful, but God who never failed or falsified his word. He is true in all his sayings, and faithful in all his doings: he is as ready to perform, as he is to promise, and never repenteth or recalleth that which is gone out of his mouth. This the Apostle as a faithful witness testifieth, Rom. 3, 3, 4.*What though some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, and every man a liar, as it is written, That thou mightest be justified in thy words, and overcome when thou art judged.* The reason used in this place is this; God is true in his word, and constant in his promise; therefore he never deceiveth nor deludeth those that are his with vain words, whose truth reacheth unto the clouds.

[Reason 2] Secondly, as he is true in nature, so he is unchangeable in will; he is not like man that he should lie. Man is subject to vanity & inconstancy, as to speak, and not to do it: to promise and not to keep it: but it is not so with God, who hath opened his mouth, & will perform it. This doth *Job* plainly declare, Chap. 23, 13. *He is in one mind, and who can turn him? Tea, he doth what his mind desireth: for he will perform that which is decreed of me, and many such things are with him.* There is no variableness with him, neither shadow of turning, he remaineth the same evermore. To this purpose *Moses* declareth that *Balaam* could not curse the people of God, but was constrained against his will to bless them, because *God is not as man that he should lie, neither as the Son of man that he should repent; Hath he said, and shall he not do it? Hath he spoken, and shall he not accomplish it?*

Thirdly, he is powerful, and of himself [Reason 3] able and sufficient to work out his own will; so that nothing shall hinder him, or delay the doing thereof when the time is come. It falleth out oftentimes with man, when he hath promised to accomplish a work, that he is not

able to perform it, either through weakness in himself, or through the over-ruling power y^{t} is in another. It is not so with God; whatsoever he decreeth, he doeth: whatsoever he willeth, he worketh and performeth. When after God's gracious promise to give flesh unto his people in abundance, *Moses* doubted thereof in regard of the want of those means which he saw not, and the multitude of the people which he saw; the Lord said unto him; *Is the Lord's hand shortened?Thou shalt now see whether my word shall come to pass unto thee, or not.* Seeing therefore, God is true of his word, unchangeable in his will, and powerful in his works, we may build our faith upon this truth, that his promises shall never fail any of his children.

Let us now apply this doctrine to our selves. [Use 1] First, is this certain that God will perform whatsoever he hath promised? Then we may conclude this, that whatsoever promises are not yet fulfilled, shall in due time be accomplished? How many promises hath he already verified? Could any power or strength of man prevail against him to frustrate them, and to make them of none effect? Many there are y^{t} he hath made which are yet to come, they also shall be made good; for even they are as easily brought to pass as the rest which we see already performed. We have a prophesy & promise of the calling of the Jews, that they shall be gathered into the Sheepfold of Christ and profess his name, for God is able to graft them in again. Hence it is that the Apostle saith,*I would not Brethren that ye should be ignorant of this secret (lest ye should be arrogant in yourselves) that partly obstinacy is come to Israel, until the fullness of the Gentiles be come in.* See then hereby the prophesy inverted. Once it was, as we heard before, that God should persuade *Japheth* to dwell in the tents of *Sem:* but now the promise is, that God will persuade *Sem,* to dwell in the Tents of *Japheth.* As therefore the church of ye Jews is brought in praying for the conversion of the Gentiles, so should we by an holy emulation from them, apply unto them, and for them, their own words, Cant. 8, 8. *We have a little Sister, and she hath no breasts: what shall we do for our Sister when she shall be spoken for?* The calling of the Gentiles once seemed as vnprobable and impossible, yet did God take away all obstacles and stumbling-blocks, and brought them unto the faith by ye power of his two-edged sword: so we cannot doubt (for faithful is he y^{t} hath promised) but in his good time he will in mercy look upon the natural branches, and according to his ancient bountifulness, graft them into their own Olive tree. They are the first borne of God, and as it were the elder Brethren of the house; albeit they seem disinherited for a season, and cast out of the house, yet God will admit them again, & receive them into the adoption of sons. And our doctrine serveth us as a prop and pillar to under-prop our faith touching this point. Again, God hath promised that he will free us from all sin and misery, that he will wipe away all tears from our eyes, and make us without spot and wrinkle, so that we shall hunger and thirst no more. We see not this with our bodily eyes, neither are we made partakers of this promise: *For behold unto this hour we both hunger and thirst,and are naked, and are buffeted, and have no certain abiding place:* we are reviled, and yet we bless: we are persecuted, and suffer it: we are evil spoken of, and we pray: we are made as the filth of the world, the off-scouring of all things, unto this time. This doctrine therefore serveth to uphold our faith in this point. Thirdly, God hath promised to raise up our bodies that have lien in the dust, and are rotted in the earth, by his almighty power, who calleth things that are not as if they were. True it is, it goeth above natural reason to conceive & understand this truth; yet the Apostle saith, *If*

the Spirit of Christ that raised up Jesus from the dead dwell in you, he that raised Christ from the dead, shall also quicken your mortal bodies. How soever then our bodies be either burned, or drowned, or devoured, God will raise them, for with him nothing is impossible. We see what men are able to do by Art and workmanship: of ashes, they are able to make costly and curious glasses; by distillation they are able to extract the spirit and quintessence of sundry things: out of one metal it is not hard with them to draw another; as Silver out of Lead by melting and refining: by sowing their corn that rotteth in the earth, we see it hath a new body given it. Therefore it is not impossible in it self. Notwithstanding we see not this as yet performed; the bodies of the Saints remain in the earth, and see corruption. This doctrine therefore serveth to uphold our faith in this point, & to make us rest in hope, that he will not always leave them in the grave, nor suffer them to perish therein for evermore.

Lastly, God hath foretold that there shall be an end of this world, that the Lord Jesus shall break the heavens and come to judge all flesh, so that the dead shall rise, and all shall stand before his judgment seat to receive according to their works, whether they be good or evil. Then shall the faithful be fully glorified, and inherit the crown of eternal life. This howsoever it be oftentimes and faithfully promised of God, yet hath been and is derided of many, who shall in the end pay the price of their folly and infidelity, & feel that God's truth is stable, and surer then ye heavens. This is it which the Apostle *Peter* testifieth, *This first understand, that there shall come in the last days mockers, which will walk after their lusts, and say, Where is the promise of his coming? For since the Fathers died, all things continue alike, from the beginning of the Creation.* But whatsoever these Atheists dream of the glorious appearance of Christ his second coming, and howsoever they put the evil day far from them: yet the Lord of that promise is not slack (as some men count slackenesse) but is patient toward us, and would have no man to perish. Nevertheless, the day of the Lord will come as a Thief in the night, in the which the heavens shall pass away with a noise, and the Elements shall melte with heat, and the earth with the works that are therein, shall be burnt up. This we see not yet performed, neither are we made partakers of eternal life, when we shall ever rest & remain with the Lord, and nothing shall separate us from his glorious and comfortable presence. This doctrine therefore serveth to uphold our faith in this point. And whensoever we read of any promise that God hath in mercy made to his Church, albeit it be for a time deferred, not presently accomplished, let us wait with patience, and build our Faith upon the experience of his former promises, which we see already fulfilled; and say with the Apostle,*I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.* We are sure we build not in the air, we beat not the air, but we build upon a•sure foundation, that shall never decay or deceive us. For whoever put his trust in him, and was confounded? Or who did set up his rest on him, and went away ashamed? Hence it is that Christ saith, Math. 5, 17, 18. *Think not that I am come, to destroy the Law or the Prophets, I am not come to destroy them but to fulfill them: for truly I say unto you, till heaven and earth perish, one jot or one title of the Law shall not scape, till all things be fulfilled.* This is needful for us to consider & remember, for our faith is often shaken with doubting and infidelity: that which we see not we many times believe not; and so we are shaken through our

weakness as with the wind: but we must make God our rock, and rest on his unchangeable word, who is truth it self, and cannot lie.

Secondly, seeing God's promises are so [Use 2] surely grounded upon the immutability of God's truth, that it is impossible y^t they should fail, or he deceive; this teacheth that it is as true, that his judgments shall not fail, but follow the wicked at the heels. For God is as unchangeable in the one, as in the other. It is a foolish error to imagine that God will undoubtedly perform the promises of his mercy, and not the threatenings of his justice. True it is, many presume of his goodness, but they doubt of his righteousness. This is to set up an abhominable Idol in our hearts, and to deny the infiniteness of his glory and majesty, and to devise a God made altogether of mercy. If God be true in the one, he is also as true in the other: if he fail in the one, he changeth also in the other. This use is directly concluded by *Joshua* in the exhortation that he maketh to the people, that they should not join themselves to the idolatrous Nations, but love the Lord their God, and cleave unto him with full purpose of heart, when he saith, Chap. 23. ver. 14, 15. *Behold this day do I enter into the way of all the world, and ye know in your hearts, and in all your souls, that nothing hath failed of all the good things which the Lord your God promised you, but all are come to pass unto you, nothing hath failed thereof: Therefore as all good things are come upon you, which the Lord your God promised you, so shall the LORD bring upon you every evil thing, until he have destroyed you out of this good Land which the Lord your God hath given you.* In which words he teacheth, that his threatenings are of the same nature with his promises, and his judgments as certain as his mercies. This appeareth by a notable example which God shown at the breaking up of the long siege of *Samaria:* he promised to the faithful that would believe, plenty and abundance the next day; and he threatened to the Prince, on whose hand the King leaned, that he should see it with his eyes but he should not eat thereof. Here God did promise good, and threaten evil. Did he show forth the work of his mercy, and not of his judgment? of his goodness, not of his wrath? Yes, of his wrath and judgment; for the people trod upon him in the gate, and he died, *as the man of God had said, so it came to pass.* This serveth to show the woeful estate and condition of all ungodly men & unrepentant sinners: for howsoever they flatter themselves, & put away the evil day far from them, being deluded, and as it were charmed with a proud presumption of God's mercies, yet the threatening of God, the curse of the Law, and the terror of their conscience which standeth against them shall abide forever: and therefore so long as they go forward in sin, and proceed in ye wickedness of their hearts, they have just cause to mourn and lament, forasmuch as the threatenings manifested in the word, are inviolable and unchangeable. Let all those that lie in any sin repent, & while it is called today hear his voice, lest the curse of the Law, which shall certainly be fulfilled, do seize upon them, and they be carried to utter destruction. The Prophet *Isaiah* denounceth many woes against wicked men,*Woe unto them that join house to house, and lay Field to field, til there be no place for the poor. Woe unto them that rise up early to follow drunkenness, and to them that continue til night. Woe unto them that draw iniquity with cords of vanity, and sin as with Cart-ropes. Woe unto them that speak good of evil, and evil of good; which put darkness for light, and light for darkness; that put bitter for sweet, & sweet for sour. Woe unto them that are wise in their own eyes, & prudent in their own sight. Woe unto them that are mighty to drink wine, and to them that are strong to pour in*

strong drink. Here are many woes, and fearful threatenings of many miseries, and do the ungodly think to escape? or that these things do not deeply concern them? Our Savior denounceth a great woe, against all contemners of the Gospel, & telleth them, *It shall be easier for Tyre & Sidon, nay for Sodom and Gomorra in the day of judgment,then for them.* Must not these denunciations be accomplished? Or do we remain as Infidels, and think they shall never be performed? Or if they be performed, that we shall be exempted or excused? It cannot be that his word should fall to the ground, and take none effect. Let us fear these terrible threatninges, humble our selves before him, and forsake our evil ways: let us betake our selves unto him, and let us turn unto his word, for the word will never turn unto us, and bend it self to our pleasure. The Scripture is full, & replenished with such heavy threatninges, as may serve to strike a fear and terror into our hearts. The Prophet *Amos* denounceth a *Woe to them* that are at ease in *Zion,* that put far away the evil day, and approach to the seat of iniquity, and are not sorry for the affliction of Joseph. The Prophet *Malachi* foretelleth, that *the day cometh which shall burn as an Oven,* and all the proud, yea all that do wickedly shall be stubble, and the day that cometh shall burn them up, and shall leave them neither root nor branch. These threatenings are surer then the heavens which shall pass away, but these shall never pass away: and therefore woe to them that repent not, nor return to the Lord; for they must needs be taken suddenly in them as in a snare, and no man shall be able to deliver them. They may think themselves forgiven, or at least forgotten, but poor souls they are deceived. It is not length of time that can help them, nor strength of their arm that can save them, nor the wedge of Gold that can deliver them: for *Riches avail not in the day of wrath,* nor serve to pacify his indignation; but righteousness delivereth from death.

Thirdly, as we learn the truth of God in [Use 3] his threatenings, so there ariseth from hence a most excellent ground of assured comfort for all God's servants, to establish their hearts in the immutability of all his promises. Manie are the particular promises set down in the word, & as many as are there mentioned, so many particular comforts are ministered unto us as from the hand of God, to the end that we believing them, and as it were, clasping our arms about them, might have strong consolation and boldness to come to the throne of grace. Wherefore, whensoever we feel the weakness of our faith, we must have recourse to his word. As they which have a dim sight and weak eye, use the help of their Spectacles, and thereby find comfort: so should we when we are at any time troubled with doubting, help our spiritual eye-sight with often looking into the glass of his word, and meditating continually upon his promises. It were endless and infinite to speak of all his gracious promises mentioned in his word: some are of temporal blessings, and other of spiritual and eternal; in both we ought to rest upon the vnchangeablenesse of his will, who is not as man that he should any way deceive us; as those that use to promise much, & perform little. His promise is certain, and very good payment, if we dare trust him of his word. It is he that hath said, *I have been young, and am old, yet I saw never the righteous forsaken, nor his seed begging bread.* It is he that hath spoken,*I will not fail thee, neither forsake thee, so that we may boldly say, The Lord is mine helper, neither will I fear what man can do unto me.* It is he that hath promised, *Seek ye first the kingdom of God and his righteousness, and all these things shall be ministered unto*

you. We see how much many men vex & torment themselves about earthly & transitory things; they fear they shall want before they die, and give themselves to unlawful shifts to maintain themselves and their estate: the reason hereof is, because they have unbelieving hearts; they cannot cast themselves and their care upon the Lord, they will not seek his love and favor, they labor not to be reconciled to him in Christ Jesus, and whatsoever he promise unto them of his word, they believe nothing at all.

Take an example of God's providence over his people, whiles they walked and wandered in the Wilderness, they had neither seed time nor harvest, and they were an huge multitude, of more then six hundred thousand, beside women and children, yet he sustained them, and provided for them till he brought them into the land of *Canaan.* He is not as a poor Father that hath moe children then he is able to sustain; or as a state that is constrained to disburden it self of their superfluity and overflowing multitude, and so to send out many Colonies to plant themselves in other places: he hath all the earth in his own power, & is able to provide for all his children y^{t} wait upon him, and put their trust and confidence in him. This must be our comfort in time of trial and temptation, that he hath promised never to fail us nor forsake us: and albeit man's promises may deceive us, and his deed come short of his word, yet no jot or portion of God's promises shall remain vnfulfilled; and therefore in all our necessities, let us possess our souls with patience, and wait constantly for the accomplishment thereof, which in due time shall take good effect. The fault is in our selves, who will not lay hold upon the same, he hath said he will be our tower of defense, and City of refuge to shield us from danger & all distress; but we will not trust him of his word, but use unlawful means for our deliverance. That which hath been said of transitory and temporal blessings, may also be spoken of eternal. God hath promised the renewing of our hearts, the forgiveness of sins, and the kingdom of heaven, as Ier. 31, 32, 33. Heb. 8, 10, 11, 12. Isaiah 40, 1, 2. *I will put my Laws in their mind, and in their heart I will write them. I will be their God, and they shall be my people. I will be merciful to their unrighteousness, and I will remember their sins and their iniquities no more.*

These are great and precious promises: here are sweet comforts of life and salvation offered unto us on God's part: let these be to us as the Anchor of our souls both sure and steadfast. These are immutable things,*Wherein it is impossible that God should lie,* and therefore let us be established in them, and lay hold upon that hope which is set before us. And if we believe not, *yet abideth he faithful,he cannot deny himself.* No greater comfort can be given, no greater promise can be made, then to assure us of the pardon and forgiveness of our sins, which make a separation between God and us. To have a feeling of this mercy, is as sweet Incense unto the soul, and as precious balm unto the heart. Let us therefore comfort our selves with this promise, & howsoever Satan sift us, and seek by all means to take from us this peace of conscience which passeth all understanding, we must shroud our selves under the safety of his word which abideth forever; and when we are tempted to doubt of his goodness in the remission of our sins, let us lay hold on the former promises, and know that the heavens themselves shall fall and be moved out of their places, before the truth of his word (which is truth it self) shall be diminished or disanulled.

Fourthly, is God constant of his word, and [Use 4] faithful of his promise, then it is required of us to be like our heavenly Father in truth and faithfulness. When God hath promised any blessing to his people, he is true of his word, and bringeth it to pass. The Lord said to them,*After seventy years be accomplished at Babel, I will visit you, and perform my good promise toward you, and cause you to return to this place; for I know the thoughts that I have thoght toward you, even the thoughts of peace and not of trouble, to give you an end, and your hope.* This did he accomplish by the means of *Cyrus,* whose spirit he stirred up to make a proclamation throughout his kingdom, that whosoever would, should go up to *Jerusalem* to build it and inhabit there. Now, as God is faithful in his word, so let us follow his example, and make conscience of our words & sayings, that thereby we may assure our selves to be the children of our heavenly Father. We must therefore know that all just covenants and contracts, all promises & bargains must be performed, albeit they be made to our hurt and hindrance, and bind us in conscience and duty, by the Law of God & man, so far forth as he pleaseth to require them, to whom they have been made. The Prophet asking the question, Who shall dwell in the Lord's Tabernacle, & rest in his holy Hill, maketh this answer, *He which sweareth to his hurt and changeth not.* This we see in *Joshua* toward the *Gibeonites:* and in the book of *Judges,* chapt. 1. when the Spies saw a man come out of the City, and said unto him, *Shew us we pray thee the way into the City, and we will show thee mercy:* when he had shown them the way into the City, they smote the City with the edge of the sword, but they let the man & all his household depart. Hence we should learn, to be wary and watchful in our promises, considering as well, whether we be able to perform them, as whether we be willing, and examining our hearts whether they be in our own power nor not, and whether (if they be) it be lawful for us to perform them. For some things are lawful in themselves to pay and perform, which are in no sort in our power: and other things may be in our power, which are not lawful to be done. This fidelity in keeping promise, is *a weighty point of the Law, Math.* 23,*and a fruit of the Spirit:* and therefore it standeth us upon to make conscience thereof. If any man were asked the question, whether he think it his duty to endeavor to be like God, and to strive to resemble him, as the child resembleth his father, he would be ready to answer. It is his duty to do it, and his comfort that it is so: If then we acknowledge the necessity of it, let us follow him in constancy and true dealing, studying to *be perfect as our heavenly Father is perfect.* This is that use which the Apostle urgeth, 2 Cor. 1.*When I was thus minded, did I use lightness? Or mind I those things which I mind, according to the flesh, that with me should be yea, yea, and nay, nay? Yea, God is faithful, that our word toward you, was not yea and nay: for all the promises of God in Christ are yea, and are in him, Amen, unto the glory of God through us.* The Apostle in these words declareth that he was wrongfully slandered, and unjustly charged with looseness and lightness of promise, and unconscionable breaking of his word; inasmuch as he had always before him the example of God, whom he acknowledgeth to be faithful in his words and promises. This serveth to reprove those that will rashly promise anything, as *Saul* did to *David,* as *Laban* did to *Jacob,* and then changed their mind as the weather-cock doeth at every blaste of wind. These are like the reed that bendeth too and fro; but it must not be so with us, we must purpose, and not alter; we must promise, and then perform carefully what we have promised.

Lastly, whensoever God hath made good [Use 5] the words of his mouth, and accomplished his promises unto us, which we have long looked for & expected, it is our duty to praise his name, and to give him the glory of the work, to whom alone it is due. Hath he fed us in time of famine, and made us to see, that *Man liveth not by bread only, but by every word that proceedeth out of his mouth?* Let us not sacrifice unto our net, nor burn incense unto our yarne, but say with the Prophet, *Not unto us, O Lord, not unto us,but unto thy Name give the glory, for thy loving mercy and for thy truths sake.* This duty we see practiced by King *Solomon,* 1 Kings 8.*Blessed be the Lord God of Israel, who spake with his mouth unto David my father, and hath with his hand fulfilled it: the Lord hath made good his word that he spake, and I am risen up in the room of David my father, and sit on the Throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel.* A worthy pattern and president for us to follow, whensoever we taste of the grace and bountifulness of God, to offer up unto him a song and sacrifice of thanksgiving. And if we must do this for temporal blessings, much more are we bound to do it for such as are spiritual. If God have for a season hid his face from us, that we have seen no light of his grace, but all these things have been covered with darkness and discomfort, as it were the Sun in a Cloud; if our sins as the waves of the sea have gone over our head, and been a burden too heavy for us to bear, and yet in the ende God hath remembered his mercy towards us, and not shut up his kindness in displeasure; why have we still unthankful hearts, & why have we shut up our mouths in silence as dumb men, and why do we not confess the Lord his loving kindness, and his wonderful works before the sons of men? Who is it that liveth upon the earth, and hath not found by daily experience the faithfulness of the Lord, in making good his promises unto him? yet where are they that return to him again with a grateful remembrance of his grace, and an holy acknowledgment of his truth toward him? We are like the Lepers in ye Gospel, who were all cleansed, but God was not praised of them all, only one was found, who returned to give God the praise. Let us not be like these unthankful Lepers, that swallowed up the goodness of God toward them, and never confessed the receiving of it. He will not suffer such swine to devour his benefits, that can open their mouths wide to taste of his mercies, as the earth that gapeth to receive the showers of rain; but have learned to keep them shut when they should praise God's name with a loud voice. Their tongues are eloquent and learned when they are to crave, but when they have received, they are tongue-tied and cannot speak. Let us be far from such practices, and as we see them, learn to detest them, that God may have the glory, and be all in all. Let us not tread in the steppes of such persons, as albeit the Lord doth continually remember them with his kindness, yet do forget him and the works of mercy that he hath shown toward them.

The former part of the Chapter consisted in numbering of the Tribes: in the latter he declareth that the Levites were not numbered, who were not for the wars, but to serve in the Tabernacle of the Congregation. We shall see them afterward numbered by themselves, but they were not put in the common rank and reckoning, because God had chosen them to be his possession, and separated them from the rest of the people. And lest any man should think, that *Moses* did extraordinarily exalt, and ambitiously prefer the Tribe of *Levi,* whereof himself descended, he showeth he did it not of his own head, but by the special

commandment of God. Their office is declared, to take the charge of the Tabernacle and worship of God, that when they were to take their journey, they should carry it; and when they were to stay and pitch their Tents, they should set it down, and look to it with all diligence. And as God would not have them entangled and encombred in affairs improper to them, and impertinent to their calling: so he would not have others that were not of their Tribe and family, to break into their function, as it were to invade another man's possession; nay he denounceth death to such as were strangers from that Tribe, that should presume to meddle with those holy things, or set their hands unto thē. An example hereof we have in *Uzzah,* 2. Sam. 6. who, because *he touched the Ark of God* contrary to the Law, was punished with sudden death, and stricken with the immediate hand of God that fell upon him, to the terror of others, and to work reverence in the harts of all men toward the sacred things of his service. God did not admit all men without difference to minister before him, but separated only the Levites, lest holy things should be polluted and profaned; and withal to teach that all men are in themselves unworthy to stand before him and come into his presence, except they have a calling from him. Thus then we see the charge laid upon the Levites, what it is; they are distinguished frō the other Tribes who were numbered for the war: but these are kept to serve in the Tabernacle, to minister in the holy place, to meddle with the holy things, and to take ye charge of the worship of God, lest vengeance come upon the Congregation of the Children of *Israel.* These things they ought to do, but touching things of another nature, they had nothing to do. We learn from hence, that it is the duty of the Ministers of God's word, [Doctrine 5] to exercise themselves only in things of their calling, they must wait and attend upon the office to which they are chosen and appointed. They are not to be distracted from their calling by worldly matters that no way belong unto them: but considering to what uses and ends they are set apart from others, they should be intentiue thereunto. This is set down afterward more plainly and particularly touching the Tribe of *Levi. Bring the Tribe of Levi,and set them before Aaron the Priest, that they may serve him, and take the charge with him, even the charge of the whole Congregation, to do the service of the Tabernacle.* This is it which *Moses* setteth down touching *Levi,* Deut. 33, 9, 10. *He said unto his father and mother, I have not seen him, neither knew he his brethren, nor knew his own children, for they observed thy word, and kept thy covenant: they shall teach Jacob thy judgments, & Israel thy Law, they shall put Incense before thy face, and the burnt Offering upon thine Altar.* The Apostle *Paul* setting down the offices & Officers of the Church, gives everyone his charge, and bindeth them within the limits & precincts thereof, out of which they were not to walk or wander, Rom. 12. 7, 8. *Seeing we have gifts that are diverse, &c: whether we have an Office, let us wait on the office: or he that teacheth, on teaching: or he that exhorteth, on exhortation: he that distributeth, let him do it with simplicity, c* where he assigneth to everyone his proper duty, as it were his own ground to till and manure, that they should not enter into the possession of another. Thus doth the Apostle *Peter* charge the Elders whose office was to teach the people,*Feede the flock of God that dependeth upon you.* All these testimonies tend to this point, to show that the Ministers are not to encumber themselves rashly in matters estranged from them, but to wait and attend upon the Office unto which they are called.

And doubtless it is great reason that they should content themselves with their own [Reason 1] callings, that so they may please him that hath called them, and forgo all that may distract & disturb them in the course and calling whereunto they ought to tend. We must be like soldiers that are called to bear arms. The reason and comparison is pressed by the Apostle to this purpose, 2 Tim. 2.3, 4. *Therefore suffer thou affliction, as a good soldier of Jesus Christ: no man that warreth, entangleth himself with the affairs of this life, because he would please him that hath chosen him to be a soldier.* This is the order and discipline of war, so soon as the soldiers are enrolled and have given their names to their Captains, they leave their houses, they forsake their families, and forgo whatsoever is dear unto them, to the end they may do their duty to their Captain that hath chosen them, and fight the battles to which they are appointed. If this honor be done to mortal men, what ought we to do to the Son of God, when he is so good and gracious, as to receive us into his service, to give us our press-money, and to pay us our wages? He could want us well enough, he hath no need of us. Were it not then a great shame, and an horrible reproach for us, that poor soldiers who fight & know not wherefore, should notwithstanding do this honor to a mortal man, to forget all their affairs and business: and yet we should be so nice and delicate, that we can bear & forbear nothing for the service of Christ?

Secondly, the multitude is great, and the [Reason 2] difficulty much of those things which are required of the Minister, belonging rightly & duly to his calling, in regard whereof we may say with the Apostle, 2 Cor. 2, 16. *Who is sufficient for these things?* Were that a wise servant, who having both his hands full, and more then he can well do, should besides his masters work undertake a new and another burden of some other man's business, which of right doth not belong unto him? Or were he a wise Steward, who having enough to do, to provide meat for the family in due season, should meddle with other matters unfit for him? In like manner, it cannot be approved, that the Minister of God should intermeddle with things not incident to his office, considering on the one side, the worthiness and weightiness of his calling, which will require all the gifts he hath (if he had a far greater portion) and on the other side, his own weakness and infirmity to stand under so great a charge, which is able to weary the strongest man: inasmuch as the taking upon him two several callings, will cause him to leave undone in one, so much as he performeth in the other. We see this in the example of the Apostles, Acts 6, 2, 3, 4, who were of most eminent and extraordinary gifts, yet their ministry did so busy them and set them on work, that they would admit no other charge with it, but did disburden themselves of that which they had, and cast the care of attending upon the poor to others, *It is not meet that we should leave the word of GOD to serve the Tables: wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost and of wisdom, which we may appoint to this business, & we will give our selves continually to prayer, and to the ministration of the word.* The Apostles found themselves not able to discharge both these callings, to provide for the poor, & to preach the Gospel. Have any been endued with like gifts, or were they able to match them? If they were not, how can they take upon them that which these master-builders refused? So thē it appeareth that the Ministers must not entangle themselves with anything besides their ministry.

[Use 1] Let us come to the uses. First of all, are they to employ themselves and their time in such duties as are peculiarly belonging unto them? Then this serveth to meet with many abuses that are crept into the Ministry; as namely to begin, such as are idle and do nothing, such as are slothful and slow bellies, that live to themselves, and feed themselves, but feed not the flock that dependeth upon them. Idleness is unfit for any calling, and unlawful in any person: but much more in the Minister of the word. The Prophet *Ezekiel* is earnest and vehement in reproving these drones, chapt. 34, 2.3. *Thus saith the Lord, woe be unto the Shepherds of Israel, that feed themselves: should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the sheep.* Such as will do nothing in the Church, nor take any pains in their places, are worthy of nothing, who seeing they will not labor, are not worthy to eat. Such are to be sent to school to the brute beasts, who by the light of nature have learned to shun idleness. *Solomon* saith, *Go to the Pismire, O sluggard, behold her ways and be wise: for she having no guide, governor,nor ruler, prepareth her meat in the summer, and gathereth her food in harvest.* It is a foul spot and blemish, especially in a Minister, to be branded with the infamous note of idleness. We see in the Common-wealth, where the fault is not so grievous or so dangerous, how idle persons are evil spoken off, reproached, vnpitied, and oftentimes punished: we see how laws are daily sharpened against them to compel them to labor, and to work with their hands, or else to make them smart for it. When any grow lazy and loitering about their business, we commonly send them to the house of correction. But the idleness of the Minister is a greater offense, and bringeth with it the ruin of themselves and many others. There cannot be a greater scar or scab in the Church, then to have it pestered & plagued with such sores. Informer times of superstition we were wont to be troubled with dead Idols: but blessed be God they are pulled down and destroyed, and the names of them are almost unknown unto us. Notwithstanding in these days of the light of the Gospel, we are troubled with living Idols, which do as much harm as the other, and annoy the Church with great danger, and undermine the good estate of it another way. These are Idols that are mufled and tongue-tied; they have eyes and see not, they have ears and hear not, they have mouths and speak not, neither doth any voice pass thorough their throat. Let these men know, that they omit the duties of their calling, & therefore cannot have any comfort in their places. Let them be laborers, or else be no Ministers. Secondly, this reproveth such as are content to take pains in the Church, who would be ashamed to be accounted loiterers, and yet this doctrine seizeth upon them and arresteth them as debtors to God and his people. These are Preachers of the word, but withal they give themselves so much to matters of this world, that they cannot follow their studies privately, nor teach the people publicly as they ought. These have taken upon them to be Ministers, and yet they will be farmers and grazeyers: they will be both spiritual and temporal: they will serve God and the world. But the more these men enwrap themselves in earthly things & thoghts, the more they neglect heavenly: and while their heads are busy in contriving and dispatching worldly matters, they must needs neglect better studies. For the greater their care is in the one, the more their carelessness is in the other: and the more deeply they dive into the world, the more shallow are their meditations in the word. The office of the Deacons to attend upon the poor (to receive the alms with one hand, and to distribute them with the other) was merely Ecclesiastical; and therefore being in part of the

same nature, might with more ease and less trouble be annexed to the Ministry of the word; yet the Apostles (as we heard before) cast it from them as a burden unto them: how then shall we in these days, not to be compared with the Apostles, and for dispatch and expedition, but children to them, presume to mingle and shuffle matters of the world with our Ministry, that are of diverse, nay contrary nature, and think to manage and order them both very sufficiently? He would be accounted a fond and unwise man, who having an heavy burden already upon his shoulders as much as he is able to bear & endure, should notwithstanding lay hold of another as weighty as the former, and yet suppose himself to have sufficient strength to carry it with the same facility.

But some man may object, that *Peter* and [Objection 1] the other Apostles were fisher-men. and did also go to fishing after they were called to be Apostles: and *Paul* became a Tent-maker, laboring with his hands, and exercising a manual occupation.

I answer, [Answer.] this doth not allow the Ministers of the Gospel to be trades-men, or fi•hermen, where there is a Church well established and reformed; they are only tolerated in the ruins and desolations thrreof. In these cases it is lawful for the Minister to join to his calling another calling, in the poverty of his own person, not otherwise able to maintain his estate, and in the general want and need of the Church, not able sufficiently to provide for him. The causes and occasions of *Paul's* laboring with his hands, were partly that he might not in that point be inferior to the false Apostles, who took no wages or stipend, thereby seeking to win credit to themselves, and to disgrace the true servants of Christ, in regard whereof he sought to cut away occasion from them which desired occasion; and partly that he might help to ease and support the need and poverty of the Church. The Apostles did this in case of necessity: but what is this to justify and bear out the practice of worldly minded men, who do it to be great men in the world, to grow rich and wealthy, and to raise up their posterity to be mighty upon the earth? These are so much choked with the thorns of cares of this life, and deceitfulness of riches, that they can preach sildome, and that so coldly, and rawly, and vndigestedly, as that it may well appear they have earth in their minds and mouths, that their voices are stopped, and their gifts are decayed, and their zeal is quenched. What then, will [Object. 2] some say? Would you have us always poring upon a book? or would you not have us provide for our family that God hath given us? I answer, [Answer.] it is lawful to do the office of the father of a family, to order the matters of his own household aright. GOD commandeth it, man willeth it, nature requireth it, and law alloweth of it; so that *Whosoever provideth not for his own,especially those of his family, hath denied the faith, and is worse then an Infidel.* Neither are men always bound to be in their studies as in a Prison; that which wanteth seasonable rest, cannot long endure and continue. The mind is as a man that trauaileth a long journey, in the end he will wax weary, and must have rest: or as a bow that cannot stand always bent, lest it be overmuch weakened. If an archer should continually shoot in his bow and never vnbend it, he would in short time break it into shiuers, and make it unprofitable. So when the Minister hath wearied himself in the weighty works of his holy calling, he is not denied leave and liberty to refresh himself other ways. If it be in shooting, or grafting, or planting, or such like, he sins not: provided that there be a

difference made between recreation and an occupation, and that they hinder not his general or particular calling.

Every Minister, if aright he consider of his place, shall find he hath as much as he can turn his head and hand unto, when they do their best endeavor.

We are commanded to *give no offense to Jew or Gentile, or to the Church of GOD.* But for us, that profess our selves spiritual men, and yet to live as temporal men, is offensive to the people, and layeth a stumbling block before them, and therefore it is to be avoided of us.

Let us set before us the example of Christ Jesus and his practice, Luke 12, verse 13. *who refused to divide the inheritance among the Brethren;* having respect unto the bounds and limites of his calling: declaring thereby that it belongeth in no wise to the Ministers of the word to intermeddle in ye judgment of such causes. He failed not in any duties that fell out in the compass of his calling, but performed them willingly: this office he utterly refused, and therefore no doubt was impertinent to the Minister. Likewise when the people would have taken him *and made him King,* he conveyed himself out of their sight, and would not accept such honor at their hands. Thus he also refused to pronounce sentence upon the harlot that was brought unto him, saying, *I do not condemn thee, go thy way and sin no more:* so that he would not meddle with civil and criminal causes. And as he practiced himself, so he taught his Apostles, and others that professed to be his Disciples. When one that was called to follow Christ, said, *Lord, suffer me first to go and bury my father, Jesus said unto him, Let the dead bury their dead, but go thou & preach the Kingdom of God.* Then another said, I will follow thee Lord, but let me go first and bid them farewell which are at mine house; *Jesus said unto him, No man that putteth his hand to the Plough, and looketh back, is apt to the Kingdom of GOD.* To conclude therefore, no man must over-burden himself, with things that belong not to his calling. And albeit some have done such things in the poverty of the Church, yet we must make a difference between those that do it to sustain necessity, and others that thereby maintain superfluity: the one doth it thorough defect, the other in all pomp and excess. Thirdly, this reproveth those that albeit they do not entangle them-selves in worldly business, yet they entangle themselves with sundry livings, that it is not possible for them to do the duties proper to their calling. For while they labor in the one, they cannot labor in the other, and if they be present at the one, they are absent from the other. But the calling of the Minister requireth personal pains, and admitteth not an ordinary Deputy; no more then the Levites could put out their charges to others, who are reproved by the Prophet, *Because they kept not the ordinances of the Lord's holy things,and themselves had set others to take the charge of his Sanctuary.* Neither can this be any discharge unto us, that we have others to labor for us, men of gifts & knowledge: seeing as the charge is ours, and belonging to our persons, so the discharge should also be ours, and touch our own persons. But of this, we have already spoken more at large elsewhere, and therefore will omit it, referring the Reader to that place for farther resolution.

Secondly, this doctrine serveth for comfort [Use 2] to all those that are true-hearted Levites, and leave all by-matters that stand not with their calling, to serve God aright in their places. If we be truly answerable to the weight and worthiness of our Ministry, and are careful to

bring forth the fruits thereof, and are faithful in performing the duties that God hath bound us unto, we may say with the Apostle, 2 Tim. 4, 7, 8. *I have fought a good fight, and have finished my course: I have kept the faith, henceforth is laid up for me the crown of righteousness, which the Lord the righteous Judge shall give me at that time: and not to me only, but unto all them also that love his appearing. Paul* at this time was near unto death, and the day of his departure was at hand: was he now without comfort? or did he doubt of God's favor? No, he was not afraid of death, but always acknowledgeth it should be *gain and advantage unto him,* so that he desired to be eased, and to be with Christ, which is best of all. What was then his comfort, and wherein did his rejoicing consist? In that he had faithfully done the duties of his calling, and kept faith and a good conscience. This point doth more lively and notably appear in Christ our Savior, in that comfortable prayer which he offered up as Incense unto his Father, making intercession for us; *I have glorified thee on earth, I have finished the work thou gavest me to do:I have declared thy Name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word.* This work of redemption and reconciliation of man, is proper to Christ: but every Minister in his calling doth glorify God, and shall receive glory of the Father, whose work he hath finished, whose name he hath declared, whose word he hath published. If he that giveth a cup of cold water, shall not go away unrewarded: surely he that hath distributed the bread of life with a free hand, & the water of life with a full cup, shall receive a Prophets reward, which the Prophet of all Prophets shall give unto him. To this purpose, *Daniel* to comfort such as should suffer death in the troublesome times & bloody persecutions under *Antiochus* saith,*They that be wise shall shine as the brightness of the Firmament: and they that turn many to righteousness shall shine as the stars forever & ever.* A notable encouragement this is unto us to do our duties; we rise not early & late, we watch not, we wake not in vain & for nothing, though we have a cold reward many times for our pains of our unthankful people: God that setteth us on work and seeth our harts, will in his good time remember our effectual faith, and diligent love, and the patience of our hope in Jesus Christ. To this purpose the Apostle *Peter* putteth us in good assurance of a sure recompense,*Feede the flock of God which dependeth upon you, &c, and when the chief Shepherd shall appear, ye shall receive an incorruptible crown of glory.* Here is a duty, & a dignity; a work, & a reward; a direction, & a consolation. If we care for the flock more then for our selves, the great Shepherd of the sheep will make us partakers of everlasting life. But if we enter upon the flock for the fleeces sake, and do that which we do constrainedly, not willingly: we have our reward, we cannot look for any recompense at his hands, that is the great owner of the sheep. Woe unto all such idle Shepherds, their estate shall be fearful in the fearful day of account, who have gifts given them, and have not used them to the comfort of themselves, to the benefit of the people, & to the glory of the giver. These are like unto the Ostrich, which hath wings, but flieth not with them: so they have gifts, but they employ them not, and it had been better for them, that they had never received them, then to receive them, and not to bestow them to those ends for which they were first given. The stomach that receiveth meat into it, carrieth it over to other parts, and keepeth it not to it self, from whence followeth the health and strength of the whole body. Thus ought it to be with all those that have obtained knowledge and other gifts; they must turn them and transmit them to the good of every part, but if they keep them locked in their own breast,

they will putrefy & corrupt, as meat retained still in the stomach never digesteth. What comfort can these men have, when they shall go the way of all flesh? Nay, what discomfort shall they not find, & what horror and fear shall they not feel, to consider how unprofitable servants they have been? But if we have received gifts, and have been conscionable in the using of them, we have comfort in God, that he will receive us and reward us. Though our gifts be small, yet if we have labored to use them well, we shall be accounted good, and profitable, and faithful servants.

[Use 3] Thirdly, it is required of every Minister to be painful in his place, and to preach in season and out of season, and to give attendance on the flock, *Ouer which the holy Ghost hath made him Ouerseer.* We must therefore be faithful in our callings, observing therein two rules, first, looking to our selves; secondly, to the flock or people committed to our charge. It is not sufficient for us to teach the will of God to others, but we must do it our selves. Our Savior requireth of his Disciples, not only to preach to others, but themselves to observe his Commandments,*Whosoever shall break one of these least Commandments, and teach men so, he shall be called least in the Kingdom of heaven: but whosoever shall observe and teach them, the same shall be called great in the Kingdom of heaven.* It is not therefore enough to teach them, unless we have our selves care to observe them; it is our duty to teach others, but specially & principally our selves, for doing must go before teaching, and observing before edifying. This order doth the Apostle *Paul* set down to the Elders of *Ephesus, Take heed therefore unto yourselves,and to all the flock whereof the holy Ghost hath made you Overseers, to feed the Church of GOD, which he hath purchased with his own blood.* Whereby we see, he instructeth them in the first place to have a care of their own ways, and thereby to give a good example unto them. If then we have a regard to preach to others, we ought much more to preach to our selves; and in vain he instructeth others, that suffereth his own heart to be disobedient. He that preacheth well and liveth ill, confuteth and convinceth himself. To all such the same Apostle saith, *Thou therefore which teachest another, teachest thou not thyself?Thou that teachest a man should not steal, dost thou steal? Thou that sayest; a man should not commit adultery, dost thou commit adultery? &c: The name of God is blasphemed among the Gentiles thorough you.*

There are two Pillars of a Pastors charge, piety of life, and piety of doctrine. He must not be severe toward others, and loose in respect of himself: he must not lay load upon others, and spare himself. Wherefore the Apostle saith to *Timothy,* chapt. 4. verse 16. *Take heed unto thyself and unto learning, continue therein: for in doing this, thou shalt both save thyself, and them that hear thee.* Thus doth the Apostle always teach all men, and specially the Ministers, to begin the work of reformation with themselves, and plough up the furrows of their own hearts.

And that this is the best order, first to practice upon our selves as good Physicians, and that from sanctification wrought in us, we should endeavor to work it in our hearers, may appear unto us by these reasons. First, unless we be doers as well as speakers, we utter words with our own tongues that shall condemn our selves, as *Uriah,* that carried about him a letter to further and procure his own death. So shall we often pronounce the sentence of condemnation upon our selves, and it shall be said to us as to that slothful servant in the

Gospel,*Out of thine own mouth will I judge thee, O evil servant.* We shall need no other to condemn us, then our selves; we shall be produced as witnesses to convince us, and to stop our mouths, that we shall have nothing to answer for our selves. Secondly, a minister cannot with comfort and conscience preach to others, until in his own person he be a practiser of those things that he teacheth. For if he speak from the heart, the spirit of God must incline it to the obedience of it: such then as are not touched with a feeling of the Word, are but verbal teachers, and may save others, but cannot save themselves. The Apostle would have the Church of God to comfort their brethren by the comfort wherewith themselves are comforted of God: but how can they comfort others in any affliction, that have not tasted of the sweet consolation of his Spirit inspired into them? In like manner howe shall the Minister either teach, that is not taught of God; or comfort, that is not comforted of God? Such as are endued with the Spirit of God to teach others, are led by the same Spirit into all obedience. Thirdly, such as are teachers and not dooers, do seduce the people, and lead them into all evil ways, and do pull down with the left hand of evil life, faster then they set up by the right hand of wholesome doctrine. Such a confusion doth this work in the people. For while they hear him for his doctrine to sit in *Moses* chair, and behold him for his life to sit in the Devils chair, they regard not his preaching, but are ready to run with him into the same excess of riot. What do they care for his words, so long as they see his deeds? Deeds and works are wont to pierce deeper, and to carry a surer impression to the Conscience, then bare & naked words. If a man should ask the right way to any place of another; and whiles he pointeth out one way, discern him walking another way unto it, he will rather follow his footsteppes, then the sound of his words; for he will by and by conceive, Surely if that were the right way, he would walk in it himself. So then the ill life of the Minister is dangerous, not only to himself, but to others, and it shall corrupt more then his doctrine can convert. Lastly, the fruit and efficacy of the Word sealed up in our own harts, is one of the most notable helps for the opening of it unto others. Such a Teacher is worth an hundredth other. He that teacheth from experience of the power of it in himself, is the most profitable Teacher: and except we feel it working in our selves, how can we fitly work by it obedience in others? As then our Savior said to *Peter,When thou art converted, strengthen thy brethren:* so may it be said of the Ministers, when they are moved, they shall move others: and when they are taught, they shall teach others. Again, when once we have labored and prevailed with our selves to become dooers of the word as well as publishers of it, then we must not stay and stand there, but we must teach the same faithfully, & bend our selves to seek the salvation of others. By these fruits we shall be known to be faithful Stewards in his house. True it is, we should aim at the saving of the souls of the people, but this is not the essential property of a godly and faithful Minister, seeing other may do it, and these not do it; but the doing and teaching of the word and will of God. If our consciences can witness with us, that our care hath been to preach the word in sincerity, & to win them by example of life and soundness of doctrine, whatsoever the effect and success hath been, we have comfort in the discharge of our calling with diligence. The Prophet complaineth that he *had labored in vain, and spent all his strength in vain.* And *Paul* to this purpose declareth, that *we are the sweet savor of Christ, as well in them that perish, as in them that are saved.* To conclude, we must have these three things in some measure in us: first, a care to win them, a desire to convert them, and

an earnest hunger and thirst after their salvation. Secondly, we must labor earnestly to work their conversion, and not cease or hold our peace when we see them untoward, but hold on in a constant course,*Proouing if God at any time will give them repentance to come out of the snares of the Devil of whom they are holden captives.* Lastly, we must testify our sorrow for our people, & mourn for the hardness of their heart, and be heartily grieved to see their untowardness, that though the Sun shine never so clearly, yet they shut their eyes and will not behold the light of the truth, whose eyes the god of this world hath blinded, and hardened their hearts, lest they should be converted and saved. This affection of unfeigned sorrow was in Christ our Savior, when he had preached with great power, but small profit in the hearers, *He looked round about on them angerly, mourning also for the hardness of their heart.* If these things be found in us, readiness of mind to care for the people, painfulness in our places to turn them to God, and sorrow of heart for their hardness and infidelity, we may truly comfort our selves, and be assured to be honored of Christ both in this life and in the life to come.

CHAP. II.

1. AND the Lord spake unto Moses and to Aaron, saying;

2. Every man of the Children of Israel shall campe by his standard, and under the Ensign of their Fathers house: far off about the Tabernacle of the Congregation shall they pitch.

IN this Chapter is set forth the disposing and ordering of their Tents. For in the former chapter, we have heard how ye people were numbered, the Tribes distinguished, and over everyone several Princes appointed, who were choice men, even the heads of the house of their Fathers, to be Rulers & Governors over this great multitude. For what is the people without Princes, but as an host and army of men without Captains to lead them, as a ship without a Pilot, or as a body without an head, or as an house without a master? The heathen have seen thus far, that the multitude is *as a monster with many heads,* resembling the confusion that was at *Babel.* Wherefore the necessity of overseers being so great, it pleased GOD first of all to appoint them Magistrates to take the muster. Now we have here to consider another testimony of God's mercy toward them, in that he doth divide and distribute them into certain ranks and regiments, and maketh choice himself in what order they should pitch their Tents and likewise march forward toward the Land of *Canaan,* in what manner they should make a stay, and in what manner he would have them remove. This was both necessary and profitable, and not to be omitted, seeing nothing can be more foul and deformed, then to see a company of men gathered together without order, and mingled together in all confusion.

The causes of this dealing of God toward his people, are three: one in respect of himself, another in respect of *Israel,* the third in regard of the enemies of them both, of God and his people. The cause respecting God is, that they and all other might see what a wise God they serve. For he would have his name not only known in *Israel,* but magnified throughout all the world. If they professing the knowledge and service of the true God had wandered up and down in the wild and waste wilderness, in such troops and bands of men, in a confused and disordered manner, not knowing who should go before, nor regarding who should follow after; the name of God would have been dishonored, his wisdom impaired, and his glory diminished. It pleased him therefore, even in regard of himself, to make manifest his wisdom and excellency, in leading them forth in most excellent and exquisite order, and to assign to everyone his proper place, that they might say, What god is like unto our God? Or who is to be compared with him? *Who is so glorious in holiness, fearful in praises, doing wonders?* Let us therefore confess that he is wise in heart, yea the wisest; and mighty in strength, yea the mightiest: so that *the foolishness of God is wiser then men, and the weakness of God is stronger then men,* and therefore to this God only wise, must be praise and glory through Jesus Christ forever.

Secondly, he leaveth them not to themselves, but assigneth to each Tribe his proper mansion, to take away from them all confusion, and to cut off all matter of contention. For except he had established as by a law, the order that should be observed among them, and thereby decided all questions and controversies that might arise touching priority & precedency, many hurli-burlies and heart-burnings would be entertained, and part-takings would be nourished; which being kindled at the first as a little spark of fire, would afterward break out into such a fire and flame as would spread further, and in the ende hardly be quenched. For the tribe of *Reuben* challenging the preeminence in regard of birthright would not easily lose his right, but would take it done in contempt and to his reproach, to be put behind & to come after any other. On the other side, their harts were not so high and haughty, to lift up themselves above their brethren, but the rest of the Tribes would have thrust them down as low, and to their perpetual disgrace and dishonor have sunk them down to the bottom, and appointed them the last and lowest place, in regard of the curse of *Jacob* that lay heavy upon them, who had said long before,*Thou shalt not be excellent, thy dignity is gone.* Again, a new trouble and tumult would arise touching the sons of the Concubines; for such as were borne of *Rahel* and *Lea,* the two wives of *Jacob* would never yield nor think it fit to make thē equal to themselves, much less to suffer them to go before them, and so to carpe and crow over them. For as it was in their fathers (while the corn was in the grass, & hope of posterity was in the cradle) so it would be in the children. We see the emulation that was between *Isaac* and *Ishmael,* between *Jacob* and *Esau,* & likewise between the sons of *Jacob,* who were the founders and fountains of ye twelve Tribes.

Moreover, such as did exceed the other in multitude of men and strength of arms, & had tasted of God's blessings before others, would judge themselves worthy to be honored and preferred, and themselves wronged & injured, unless they had not only the right hand of fellowship given them, but the upper hand of jurisdiction & authority granted unto them and thus the sons of *Simeon* would never have suffered themselves to be brought into order,

and have pitched under the standard of *Reuben,* but have judged themselves worthy of the place of superiority, and have made the other their underlings, & as a footstool to tread upon. For the Tribe of *Simeon* were far moe in number then the Tribe of *Reuben:* how far they exceeded them, and the cause thereof, we declared in the former chapter. It is natural to those that are blessed in children & a fruitful increase, to glory therein, and to triumph over those that either have none, or do come behind themselves. When *Rahel* conceived, she said,*God hath taken away my rebuke.* This appeareth in the behavior of *Peninna* toward *Hanna* (who were the two wives of *Elkanah*) who mourned and wept sore because *her adversary vexed her from day today,* 1 Sam. 1, 6, *forasmuch as she upbraided her, because the Lord had made her barren.*

Lastly, if none of all these occasions of murmuring and muting had broken out, or if they being broken out, had been presently pacified and appeased among them, yet a new broile might arise touching the two tribes of *Ephraim* and *Manasseh.* For either the rest might grudge and repine, that *Joseph* being but one of the sons of *Jacob,* should have a double portion of inheritance, which tended to their detriment and disparagement: or else a controversy might fall out not easy to be decided, whether of these twain should obtain the supremacy and superiority either of other. Wherefore to end all strife, & to leave no starting-hole to raise any quarrel or question among them, the Lord himself determineth the controversy, and so disposeth of them, that every Tribe must needs know his own place, and acknowledge the order assigned unto him.

Thus we see the reason in respect of the Israelites themselves, that moved God to range them into order, to wit; that all contention and emulation might be cut off and taken away. This teacheth us to take notice of our selves, and to learn what we are by Nature; we are prone to ambition and vain-glory, & cannot content our selves to abide in the vocation and calling wherein God hath set us. We see this plentifully confirmed in this Book, how *Aaron* and *Miriam,* and many other rise up against *Moses,* and seek to overthrow the order and ordinance of God left among them for the administration of matters belonging to the Church & Commonwelth. The like we see in the Disciples of Christ, he had given them a pattern and example of all meekness and lowliness of mind, yet such was their ambition, that *they strove amongst themselves who should be the chiefest.* It is the counsel of our Savior, when we are bidden of any man to a wedding, not to set our selves down in the chiefest place, but to take the lowest room; & from thence he raiseth a general doctrine,*Whosoever exalteth himself shall be brought low; and he that humbleth himself shall be exalted.* Let us conclude therefore, if any lust to be contentious, *We have no such custom, neither the Churches of God.* Let us have the same mind that was in Christ Jesus, who being in the form of God, made him self of no reputation,*and took on him the shape of a servant:* let nothing be done through contention or vainglory, but that *in meekness of mind every man esteem other better then himself.*

Thirdly, they are mustered and marshalled into an exact and exquisite order, to dismay and terrify their enemies, as also to confirm and encourage their own hearts. There is nothing doth more strengthen an enemy, and give him hope of victory, then to behold an army put out of array; in which case, such as have been defeated and overcome, have gathered their

dispersed and despised Companies together, have renewed the fight, & put their enemies to flight. Contrarywise, to behold an host of men settled in battle array, as it were a Tower not to be shaken, or a Mountain not to be removed, doth daunt and dismay all adversary power whatsoever, and maketh them put their surest trust and best confidence in their heels. Great is the force of unity, peace, and concord. One man serveth to strengthen and stablish another, like many staves bound together in one. Many sticks or staves joined in one bundle, are not easily broken: but sever them and pull them asunder, they are soon broken with little strength. Thus the case standeth in all societies, whether it be in the Church or Commonwealth, or in the private family. If our hearts be thoroughly united and fast glued one to another, we need not fear what man can do unto us, or work against us. But if we be at iarre and war between our selves, we lie open to our enemies to work us any despite and indignity whatsoever. I would to God we had not learned this by woeful and lamentable experience, and sealed up the truth of it by homebred contentions, so that we may renew the old complaint, *For the divisions of Reuben were great thoughts of heart.* Everyone seeth with grief the increase of our adversaries, they begin to lift up their hearts and hands against us, they hope to have their Masses, their Maskings, their superstitions, their trumperie up again; all men confess it and complain of it. But will we not behold the cause of all this? and consider that we minister them weapons, and (as it were) put a two-edged sword into their hands to wound our selves? It is our own strife, they are our own contentions that help and hearten them, when brother is set against brother, and striketh one another with the fist of iniquity. So long as these bitter roots of envy and emulation, & the coals of contention are kindled by the mouths and pens of those that love contention, we have much deceived our selves, if we think to suppress the enemies of the grace of God, who make an advantage of our divisions. We may therefore say with our Savior; *Woe be to the world, because of offenses:for it must needs be that offenses shall come; but woe be to that man by whom the offense cometh. It were better for him that a Milstone were hanged about his neck, and that he were drowned in the depth of the Sea.* Thus we see the danger that cometh by hatred and debate: let us therefore follow peace, and stop (so much as lieth in us) all occasions of divisions, that we may live in peace one with another, cleave unto the gospel of peace, and then the peace of God shall be with us.

Hitherto we have spoken of the reasons & causes for which God prescribeth to everyone his order, and limiteth to every Tribe his proper place. In this Chapter we are to observe two things; First, the commandment of God directed to *Moses* and *Aaron,* telling them and instructing them what his pleasure is touching the order of their marching and proceeding. Secondly, a general subjection and obedience yielded unto this commandment: for so soon as they understand what the will of God was, they murmur not against it, they enquire not the reason of it, they stand not upon their own privileges, there is no man thinketh better of himself then others, nor offereth to break the order & transgress the Law given unto them, *But they did according to all that the Lord had commanded Moses.* The former point that concerneth the Commandment of God, is double; First, it is set down generally in the two first Verses, what belongeth to all the Tribes indifferently, namely, that they must encamp

everyone by the Ensign of his Fathers house: then particularly what concerneth the tribes in special, in the residue of the chapter.

[Verse 1, 2. *And the Lord spake unto Moses, saying; Every man of the children of Israel shall Campe, &c.*] Here he beginneth to rehearse the order that was to be observed among them. For there are two things which are most needful in everything that is done aright, to wit; number, and order. Wherefore, after the description of their number, he beginneth to direct them in the order which was to be kept among them. We learn from [Doctrine 1] hence (to omit sundry impertinent collections and unprofitable Allegations, which many stand upon, serving rather to please the ear, then to profit the heart; and to delight ye outward man, rather then to edify the inward man:) I say we learn, that God commandeth a comely order to be observed as well in the Church, as the Commonwealth. When *Balaam* the false Prophet, mentioned hereafter in this book, saw the Israelites thus ordered in their Tents, as God appointeth in this place, he was carried into an admiration of it, Numb. 24, 5, 6. *How goodly are thy Tents, O Jacob, and thy habitations, O Israel? As the valleys are they stretched forth, as Gardens by the Rivers side, as the Aloe trees which the Lord hath planted, as the Cedars beside the waters.* As if he should have said; The Church of God consisting of this people, is the very picture and resemblance of most goodly order. This speaketh the Prophet of the place that God had chosen to set his name in it, Psal. 122.3, 4, 5. *Jerusalem is built as a City that is compact together in it self: whereunto the Tribes, even the Tribes of the Lord go up according to the testimony to Israel, to praise the Name of the Lord: for there are Thrones set for judgment, even the Thrones of the house of David.* This *Paul* saw, and observed, and commended in the Church of the Colossians, Chapt. 2. verse 5. *Though I he absent in the flesh, yet am I with you in the Spirit, rejoicing and beholding your Order, and your steadfast Faith in Christ.* These things, to which we might add and annex sundry other testimonies, are sufficient to show unto us, that God will have all things in the Church and Commonwealth done in order.

The Reasons are evident. For first, God [Reason 1] is the Author of order, and not of confusion. He appointeth in this Book the order to be observed in their mansion, in their peregrination, in their possession of the Land. The Apostle giveth us this instruction touching God. 1 Cor. 14, 33, *God is not the Author of confusion, but of peace, as we see in all the Churches of the Saints.* Hence it is, that we see an order in God himself, even in the holy and blessed Trinity: though all the persons be coequal and coeternal, yet there is an established order of the first person, of the second person, and of the third person; not in regard of essence which is indiuisible, yet for better order of teaching and instructing of us to attain to so much knowledge of his nature as the Scripture hath delivered, and we are able to conceive. Hence it is, that the Father is first, the Son is conceived and delivered in the next place, and the holy Ghost proceeding from them both, is expressed in the last place; not thereby insinuating any inequality, because none is in nature before or after other; none is greater or less then other; but only intimating an order in existing or working, as he hath manifested himself in his word unto us. As then God hath order in himself, so he commandeth and commendeth an order to be used of us.

Secondly, all wise men will order their affairs [Reason 2] with wisdom and discretion, and will dispose of them with seemliness & comliness. An expert Captain that goeth against his enemies, will keep his Soldiers in good array, whether he march or retire. If he fly out of the field out of order, one is ready to overthrow another; and all are left to the mercy of his adversary. Hence it is, that they have an eye to these things, to the Sun, the Wind, and the Dust; that the Sun be not in their faces; that the Wind be not against them; that the Dust be not carried upon them. For the Sun shining in their faces, taketh away sight; the Wind blowing contrary, abateth their strength and the blow, but helpeth the weapons of the enemy; the Dust cast upon them, filleth and shutteth their eyes, to their great hindrance. A provident house-keeper, knoweth the necessity, commodity, and profit thereof, in the administration of all his business and affairs, that nothing is so good as the right ordering of them. The Philosophers in all their teaching show us this, who have brought the Arts and Sciences into Method and good order. Common experience declareth, that we love order, when it is wanting we do wish and desire it; when it is present we rest in it; and at all times we praise and commend it.

Thirdly, the Church is not a confused [Reason 3] multitude, shuffled and iumbled together, where no man knoweth his place or his Office; and one encroacheth upon another; but it is *the house of the living God,the pillar and ground of truth.* Now in an house well ordered, is to be seen the Master as the Ruler, & the family subject to his government, everyone employing his proper gifts, and no man usurping the place and calling of another. If this be to be seen in our private houses, which have a weaker foundation to bear them, a less anker to hold them, a feebler shore to vnderprop them, and vnsurer means to contain and continue them: how much more must we conceive this of the Church of God, which is the house that he hath built, the vineyard that his right hand hath planted the spouse of Christ which he hath loved, the mountain of the Lord, which he hath prepared, and the peculiar people which he hath chosen? Thus we see the doctrine sufficiently cleared and confirmed.

Let us before we come to the uses, divert a little as it were out of the way and ordinary path, to answer an objection [Objection.] that may arise from this doctrine. For some man may object, the world is full of mixtures and confusions, so that all is vanity under the Sun. We see good men to suffer evil, and to be oppressed every day: on the other side, evil men enjoy the good of the Land, & have all things that heart can wish or desire. The godly are afflicted, the ungodly are most respected and rewarded: are not these great disorders? I answer; [Answer.] first, confusions as they are thus confused, are not of God: as they are out of order, they proceed not from the God of order, but from the Prince of darkness that ruleth in the air, and the author of confusion that governeth in the earth. The proper cause of disorder, is the Devil, who first disordered himself, and kept not his first estate, but left the heavens and habitation wherein he was formed: he by deceiving our first parents, and tempting them to sin, brought upon them and their posterity, ruin and destruction. So then such as are simply disorders, were brought in by sin, and sin by the Devil. Of this we spake before in the Preface.

Secondly, we must understand that there is order even in disordered and distempered things; the which, albeit it do not appear to us, by reason of the veil of corruption crept in, that shutteth our eyes, yet it is known to God, to whose judgment we must submit our selves, and to whose wisdom we must subscribe, of whom the wise man saith, *He hath made everything beautiful in his time,* howsoever it seem deformed to us.

Thus much of the objection: the uses follow. [Use 1] First, learn from hence to acknowledge an exquisite order in all God's words and works above and beneath, in heaven & earth, and in all places. If we do not always see the same, it is our weakness and want of sight: and it should move us to call upon God to open our eyes to behold the same: and if we do see it, yet to crave we may see it more and more to his glory and our comfort. Let us lift up our eyes and behold the work of creation, he hath made all his creatures in a most pure and perfect order, in number, weight, and measure. He hath appointed the Sun to rule the day, and the Moon to rule the night. The earth with all her furniture, Trees, Hearbes, Plants, Corn, and Grass for cattle and the use of man. The waters with all their store keep their comely course and order, *He hath set them a bound, which they shall not pass,so that they shall not return to cover the earth.* He hath divided the parts of the year, as winter and summer, heat and cold, day and night, which continue in a constant course, according as they are disposed of him. He hath assigned and appointed Kings and Princes, Rulers, and Magistrates to govern his people in all good and godly order. We shall not need to wander far off to learn this, if we can come homeward and enter into our selves, we shall find sufficient testimonies to confirm this point, in our souls and bodies. For as we cannot be ignorant, how in the frame of this Vniuerse, the matter, form, privation, simplicity, mixture, generation, corruption, action, passion, compounded of unlike Elements, of earth, of water, of the air, of fire, is notwithstanding preserved by due and distinct proportion which the parts have severally: and as in the family, the husband and wife, the father and children, the master and servants are knit together by the same reason of analogy: so is it in this little world of man; we behold therein the foot-steps of this comely order, in the soul, mind, understanding, memory, heart, reason, speech, and such like powers: the like might be said of the members of the body, placed in a profitable and pleasant order, manifestly declaring the wisdom of the Creator. And as the admirable works of God are seen in natural and civil things, so much more in spiritual and heavenly things.

If we enter into the consideration of the goodly and golden chain of the causes of our salvation, we shall see a notable order of them so linked and joined together, that no confusion at all appeareth therein, but all tend to the setting forth of the glory of his great Name. This the Apostle teacheth, Rom. 8, 30. *Moreover, whom he predestinated, those also he called, and whom he called,them also he justified, and whom he justified, them he also glorified.* This course is never broken off, the links of this chain can never be put asunder, no man can make a divorce and division between them. This cōnexion of causes is to be looked into, and we must dligently mark the coherence of them. We must not aim only at the last in our desires, as *Balaam* did, but we must learn to join them together, and then we shall find comfort in them. And as there is a distinct order in our generation and regeneration, so

there is in our resurrection and glorification: nay there is the perfection and consummation of all order.

To this purpose the same Apostle saith, 1 *Cor.* 15, 22, 23. *As in Adam all die, even so in Christ shall all be made alive; but every man in his own order, the first fruits is Christ, afterward, they that are of Christ at his coming shall rise again.* Albeit therefore the grave seem to bury all things in confusion and *the Chambers of death to be as a Land of darkness,where no order is:* yet the resurrection being as the shining of the day, and the bringing of all things unto light, shall make manifest an heavenly order that God observeth therein. Likewise he speaketh in the same chapter, *There is one glory of the Sun,another glory of the Moon, and another glory of the Stars, (for one Star differeth from another in glory) so also is the resurrection of the dead, &c.* This order we must reverence and acknowledge, this we must believe and hope for; and this we shall have a blessed experience of, in our own persons, when this corruptible shall put on incorruption, and this mortal be clothed with immortality. But among all the works of God, none doeth more abundantly show forth the glory and majesty of him that is the God of order, then the word which he hath magnified above all other names. The work of creation setteth forth the glory of the Creator, inasmuch as *the invisible things of him, that is,his eternal power and God-head are seen thereby:* but the power, and wisdom, and goodness, and truth of God appeareth much more brightly in those sacred oracles brought unto us from his own mouth. True it is, the manner of setting down and placing the several parts of Scripture as they stand in our printed books, is merely human and proceedeth from man, and is diversely published by diverse persons (some putting that book before, which others place after) as we see the books of history are joined together, all the greater Prophets follow them, and the lesser Prophets conclude the volume and Canon of the old Testament. The like we might say of the books of the New Testament, the placing of the four Evangelists first, the annexing of the Acts of the Apostles next, the setting down of *Paul's* Epistles as now they stand, to wit, the Epistle to the *Romans* first, to the *Corinthians* next, &c, is man's appointment & not God's ordinance: but if we consider these books in themselves, and the matter contained in them, the grace of speech that floweth from them, the power and effect that is wrought by them, the whole body of them (thus understood) is inspired of God, and the order of them is divine, inasmuch as the Prophets, Apostles, and Evangelists were moved by the holy Spirit, and led by him in the delivery of the matter and manner, both of the things and words. This the Apostle *Peter* acknowledgeth, 2 Pet. 1, 20, 21. *No Prophesy of the Scripture is of any private interpretation, but holy men of God spake as they were moved by the holy Ghost.Paul* also agreeth hereunto, saying, *The whole Scripture is inspired of God, and is profitable to teach, to convince, to correct, and to instruct in righteousness.* We must therefore both search the Scriptures, & search into the order of the Scriptures, which is most divine and heavenly: whereof we may say, *This is the singer of God.* Here we shall see the whole agreeing with every part, and the several parts agreeing with the whole. When the Queen of *Sheba* upon the report of *Solomon's* wisdom was come to *Jerusalem,* and there saw the sumptuousness of his buildings, the greatness of his wisdom, the meat of his table, the sitting of his servants, the order of his Ministers, the vessels of his house, the multitude of his offerings, and the answering of her hard questions, she was greatly astonied, and said, *I believed not this report till I came, and had*

seen it with mine eyes,but loe, the one half was not told me, &c: Happy are thy men, happy are these thy servants which stand ever before thee, and hear thy wisdom. But as our Savior saith, *A greater then Solomon is here:* so we may truly say, greater wisdom, and better order is here, in the divine wisdom of the word that shineth in God's house. And albeit we hear never so much of the excellency of this word, yet if our delight be in it, and our meditation upon it day and night, we shall in the end be constrained to cry out, Loe, the one half thereof was not told me. Let us all taste of the sweetness of it: let us continually look upon the beauty of it: let us lift up our ears to attend to the melody of it: let us prepare our hearts to lay up the treasures of it. And let us from a feeling of the worthiness and wisdom of it, and seeing the order of it, confess with the Prophet, *Oh, how love I thy Law!it is my meditation continually.*

Secondly, this reproveth such as know no [Use 2] order but bring in all confusion and disorder in Church or Common-wealth: these have nothing to do with God, but are the Children of the Devil, that hath transformed them into his image and likeness. For from whence are seditions and confusions, but from our own lusts, enflamed and kindled from his furnace? Many there are that can abide no order at all, others will not set themselves against all order to pervert it, but make such a mingling & mangling of it, that they utterly change the nature of it. The Church above all other societies ought to be the picture and representation of right order and comeliness, which is *as bright as the Sun, as fair as the Moon,as terrible as an army with banners.* We see how God hath commanded it to be ruled; everyone hath his proper calling, his proper office, his proper gifts for the discharge thereof. If then disorder creep in it, how great is that disorder? Consider the members of our natural bodies, if the head would presume to walk and usurp upon the office of the feet: or if the hand would take upon it to see and direct the body; if the ear encroch upon the function of the tongue and think it self able to speak: or if the foot would suppose it self to be of greater eminency and excellency, then the heart or the head, and strive for the highest room, or swelling with envy and pride, to behold greater gifts in another member, should refuse to do the office of the foot, what would follow, but the overthrow of the whole body? Who would not but complain of this confusion as most monstrous and unnatural? Let us now consider how the case standeth with the Church. Are there not many, being bold and blind, that teach before they have learned, and run before they are sent, that being without gifts, and almost the shadow of gifts, take upon them the places of Pastors, who were fitter to feed sheep, and to go to some trade or occupation; or to be sent to the Plough tail, to earn their living by the sweat of their brows, rather then by murthering the souls of the people, who many times perish for want of knowledge? Another notable confusion and eye-sore in this body of the Church, is when private persons enter upon the office of the Minister, and dare intermeddle with the holy Sacraments, from which they ought to be as strangers. For what have these men or women to do with setting the authentic Seals to God's promises, who hath committed to them no such office, nor given unto them any such gifts? Who required this at their hands, or if they will be intruders or usurpers, will God accept their service? nay rather will he not punish their sacrilege? Have they any greater privilege then *Uzzah* had, who putting his hand to the Ark of God when the oxen did shake it, *was smitten with sudden death,* and tasted the fruit of his high presumption? Every Sacrament is as the Ark of God, it must

not be touched with unwashen, that is, with common and unsanctified hands. Good intentions shall not go for good payment, nor be able to warrant evil actions. Will-worship is odious to God and abominable in his sight, who will be worshipped according to his own will: so that it is in no wise lawful to transgress the rule and break the order that God hath set. [Object.] Neither let any in the profaneness of his heart, or the ignorance of his mind object; Cannot private persons use the words of Baptism in all points as well as the Minister? observe the words of institution, and pour on water upon the child, which are the essential parts of that Sacrament? I answer, [Answer.] they are able to do this, but forasmuch as they do it without a calling, their doing is as no doing; their pouring on of water is no better then a defiling of it. For who gave them their commission so to do? When possession of any house is given by delivering a white wand and turfe, another man may do as much in show, he may take a wand & turfe as good as the others, and make a delivery of them; and yet those actions may be idle, being done without warrant, neither can assure the bargain and sale. It is no great matter or hard to do, to take bread and wine, and deliver the same by reciting the words of institution: and yet if it be undertaken without a calling, it is a plain and manifest profanation of the Supper of the Lord. If they judge this unlawful, how can they hold the other lawful? The people of God, or any among them were as well able to handle and carry the Ark as the Levites, they were an holy people to God, they were all circumcised, they did all carry about in their flesh the mark and impression of the Covenant, yet the Lord sorted out the Tribe of Levi, *to bear the Ark of his Covenant,to stand in his presence, to minister unto him and to bless in his Name.* He will have us wholly to obey his word, he regardeth not our blind zeal, or purpose to serve him, except it be ordered aright. To proceed, Hath God only placed order in the Church? and not in the common-wealth? yes in the common-wealth also wherein everyone both superiors and inferiors must do their duty. He hath appointed the Magistrates their office, to minister justice without partiality and respect of persons, considering that *they execute not the judgments of men, but of God,* who will be with them. This is the comely order that he hath set; this is the way wherein he will have them walk; this is the ordinance that he hath established. If then laws be bought and sold, or if they be made as the spiders web to catch the silly fly, but to let the hornet escape, or if they punish the poor and let the rich escape, if the weak that cannot resist be entangled, and the mighty be delivered; this is a great disorder, and the Lord will not have these things handled so confusedly. Let such set before them the example of God, *who will reward every man according to his works.* He doth not spare the wicked, and revenge himself upon the Godly: but he showeth mercy to thousands of these, and will not hold the other innocent. So such as God hath called to execute judgment and sit upon the bench of justice, must know what God requireth of them; they must not pervert the right & overturn the Seat of equity; they must not turn the edge of the sword upon the poor, because they are poor, nor put it away from the rich, because they are rich, or from the mighty because of their might, or from the greater sort, because they have many friends; but they must smite them with the sword of Justice, that deserve to be smitten, and defend them from that wrong, that the malice of the oppresser would lay upon the innocent. On the other side, God requireth that such as are inferiors should obey Princes and Magistrates, submitting themselves unto them, reuerencing both their places and persons. They therefore are reproved as breakers of this

order of God, and ouerturners of States and Common wealths, that rebel against them, and move sedition among the people. Such walk in the steps of *Corah* and his company, who were consumed and destroyed according to their deserts, as appeareth afterward in this Book. These proud spirits and ambitious men have never prevailed, but ever been punished. Such are they that *Solomon* speaketh off, Eccle. 10.*Folly is set in great excellency; and the rich set in the low place; I have seen servants on horses, and Princes walking as servants on the ground.* Such persons as seek to take away the crowns and kingdoms of Princes, are the very plagues of human society, and go about to take away as it were the Sun out of the firmament, and to leave us in miserable darkness; nay to take from us the breath of our nostrils, and to expose us as a prey to all violence and villainy. Let all such know that they fight against God; and therefore cannot prosper or prevail. All sedition is pernicious to the contriuer and author thereof: and no injury received can be any sufficient cause for any man to plot Treasons and rebellions. *Let every soul therefore be subject to the higher powers, considering there is no power but of God: and that whosoever resisteth the power, resisteth the Ordinance of God,* and therefore purchase to themselves damnation.

[Use 3] Lastly, seeing God requireth orderly observation of his ordinances, we learn this duty, that we must be careful to observe it and practice it with a due regard of his Commandment. This is the general rule that the Apostle commendeth unto us, 1 Cor. 14.*Let all things be done decently, and in order.* Order is nothing else but the means of peace, and the avoiding of confusion; or it is *a disposing of diverse things,giving to everyone his proper place.* The end of all good order tendeth to profit; as on the other side, the end of confusion, to loss and destruction. The more common & general a good thing is, so much the better it is, and the more to be esteemed above all other. The benefit of good order stretcheth far, to the land and Sea, and to the house and ship, to the Common-wealth and Church. If it be commendable to appoint a profitable order in the lesser charge of a private family: it is a great deal better and more excellent to manage a Common-wealth prudently, and to govern the Church wisely. Government that is right presupposeth order, because it is impossible that any man should rule rightly and duly without order. For government is a right disposition of those things whereof a man taketh charge, to bring them to a convenient end. This is done in the Church of God, when there be Pastors and Teachers to preach the word truly and to minister the Sacraments sincerely, & when ye people hearken to them & are ready to seek the law at their mouths. This is seen also in the observation of these rules; First, when one alone prayeth: for many cannot pray with a loud voice together without confusion. The Minister is to be the mouth of the people to God, his voice is in public place to be heard, that the people may join with him with pure and humble hearts, and testify in the end their consent *by saying, Amen.* Hence it followeth that he must not whisper to himself or utter a prayer in a low voice, but he must speak with a loud voice that he may be heard, and with a distinct voice, that he may be understood. Secondly, when the action of singing is in hand, it must be performed by many, and not by one alone. For as one is to pray for the rest, so all are to join together in praising God with the Congregation, teaching & admonishing themselves in Psalms, and Hymns, and spiritual songs; singing with a grace in their hearts to the Lord, and making sweet melody unto him. Thus did the whole Church in *Hezekiah's* time,

2 Chron. 29.28. Thirdly, this must always be observed in teaching and exercising our selves in the Word, that only one speak at once, and that the rest be silent. This is the Apostles rule, 1 Cor. 14. *If anything be revealed to another that sitteth by, let the first hold his peace:for ye may all prophecy one by one, that all may learn, and all may have comfort.* But if many should speak together, and utter their voices at one time, no man can take profit, no man can receive comfort: so that many voices sounding together, hinder edification, & bring confusion, which ought carefully to be avoided in our assemblies. For where disorder is, there is not the God of order. Now as our Church meetings must have all things done in order, so must they be decent. Decency is that seemelinesse which some things of their own nature bring unto divine actions, which is not of the substance or essence of the thing, nor necessarily required to the being of it; but rather to adorn it, & to procure the greater reverence unto it: as for example, in the celebration of the Lord's Supper; to have a fair Table, a fair Cloath, a fair Cup, the finest Bread, the best Wine, which of their own nature joined to the Sacrament, do bring some great respect to the action, and serve to stir up devotion in the hearts of the Communicants. Order is opposed to confusion: decency to vanity, pomp, ostentation, and vncleanlynesse; all which ought to be far from the Church of God. Both these are seen in a house well governed. An house is said to be decent, when all filth that may offend the sight or other senses, is purged out; and all things are found in a seemly sort and manner, without riot and excess: likewise to be in order, when it is divided and distinguished into superiors and inferiors, and everyone doeth his duty; when there are settled times and seasons of dining, of supping, of laboring, of lying down and rising up, whereby the peace and tranquility thereof is preserved. The Church is the house of God, as we shown before, and therefore therein must be decency, that the place be clean, the vessels pure, and that all the actions of Pastor and people, both public and private, may be finished grauely without all lightness, modestly without filthiness, soberly without superstition, as it were in the presence of God, and his elect Angels: also order, that all things may be done in fit time, that there be some to teach, and others to hear, that there be set times & distinct for preaching, praying, singing, baptizing, and Communicating, whereby all disorder is prevented, and the profit of the Church is procured.

To leave the Church, and to come to the Common-wealth; God looketh for this duty at the hands of all Magistrates, that as the principal end of Magistracy is to maintain order, and to banish all disorder, so they must proceed orderly in their places. They bear not the sword in vain, their office is to punish evil doers, and to weed them out of the city of God. But it is not enough for them to minister Justice, except they consider the order that God hath set down. They must have the fear of GOD always before their eyes, and have a special care for the advancement of God's glory, which will be as a guide to direct them not only to correct sin, but in what manner to do it. For grievous offenses must not be punished slightly, & slight offenses grievously, but there must be a due proportion between the offense and the punishment; that the greater faults may be punished with the more grievous punishment. They therefore that observe another order, begin at a wrong end, and consequently have not that success they desire, neither meet with that blessing that they look for. If a man would stop the course of a stream, he must not look to the channels, but begin at the fountains. If

he stop the spring, the course of the river will in short time be dried up. The foundation of all true obedience is the first Table; all unrighteousness among men, proceedeth from the neglect of the duties that belong to God. The Apostle writing to the Romans declareth, that because the Gentiles dishonored his name, and profaned his worship, and stained his glory, *he gave them up unto their hearts lusts to work uncleanness with all greediness,* and so committed all kind of wickedness condemned in the second Table. The commandments of the first Table, are the first and great Commandments, and therefore the chiefest care of all ought to be, to see them performed. A reproach or disgrace offered to a Prince, is greater then to a subject, as his calling is higher, and his person worthier: so an offense committed against God, is more heinous then an offense against Prince and people. It is therefore a foul disorder and great confusion to punish the offenses committed against our selves, and to wink at the sins committed against God: to punish thefts, murders, rapes, and such like enormities as touch the persons of men or the state of the Commonwealth; and never to revenge the dishonor done to God and the diminishing of his glory, the advancement whereof ought to be more dear to us then our own lives. If then the swarming of sins against the second table, proceed from the swaruing and departing from the first Table, we must consider that the cause of the abounding of thieves, murderers, adulterers, drunkards, and such like malefactors, proceedeth from the indulgence and slackness of punishing such as dishonor God, & live in the open contempt of his glorious name. Wherefore if we would have the number of these enormities lessened, and the Common-wealth purged of such pestilences, (as indeed these wretched persons are the plagues of all societies) the edge of the sword and force of punishment must be turned directly and principally against Atheists, Idolaters, blasphemers, perjured persons, profaners of the Sabbath, contemners of true religion and scorners of the service of God. The Lord our God, who is jealous of his honor, and will not give his glory unto any other, put it into the hearts of all Christian Princes and godly Magistrates, to be more earnest to see God obeyed, and his worship maintained; especially seeing thereby they shall procure God to be served, and their own estates to be secured. To leave the farther prosecuting of this point, Is order only to be regarded and esteemed in the Church and common-wealth? hath it place only in these ecclesiastical and civil assemblies? No, it stretcheth a great deal further, and extendeth it self through every part of human life. For there can no kingdom, no house, no City, no society stand without order. The Apostle *Paul* to the *Thessalonians,* describing wicked persons that lived within the compass of no obedience, noteth them by this mark, they were without order; nothing was first or last with them, or at the least, the last was done first, and the first practiced last, they did all things in disorder and confusion. Hence it is that he saith, chap. 3. *We warn you brethren,in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh inordinately, and not after the instruction which ye received of us: for ye yourselves know, how ye ought to follow us, for we behaved not our selves inordinately among you.* A good action done in a confused manner, is as good as not done: forasmuch as the Lord rejecteth things done not only disorderly, but also preposterously. If this be so in all actions, much more in the commandments of the Lord. We see this in the sons of *Eli;* they did not profanely omit to sacrifice, yet because preposterously they served themselves first, they are noted to be *wicked men* & exceeding sinners against the Lord. Whiles the meat was seething, they fetched

it out of the pot or caldron with flesh hooks, for the Priests diet, and afterward they burned the fat for sacrifice, the which which should have been the first in order: thus they shifted for themselves, in the first place which should have been last, and gave the Lord his portion in the last place, who in religion and reason should be the first, and thereby even by this disorder they provoked the wrath of God against themselves. This appeareth also in the example of the two sisters mentioned in the Gospel, which declareth to us the truth of this point, and what is the order allowed and appointed for us to follow. It was not unlawful for *Martha* to minister to Christ, to entertain him, to provide necessaries for him, and to busy her self in serving of him: but she did it in a wrong course, she should first have chosen *Mary's* part to *sit at his feet* to hear his preaching, before she had combred and entangled herself with much serving, and therefore she is reproved, and her sister commended. For he regardeth more to be heard diligently, then entertained delicately, so that he saith, *Martha, Martha, thou carest, and art troubled about many things: but one thing is needful: Mary hath chosen the good part which shall not be taken away from her.* And if we would have a plainer direction, what ought to be first with us, and what second, yea, a perfect platform of ordering our ways, our Savior showeth us in the Gospel, Mat. 6.*First seek the kingdom of God and his righteousness, and then all these things shall be ministered unto you.* Here is a plain and perfect order, he that keepeth this order is blessed: he that breaketh it, hath no promise of blessing from him. There is a method to be used in all arts, and much controversy hath been what it is, and of how many sorts it is: but behold here the right method, the only method to learn the art of arts, and the science of all sciences; here is first, and here is second. The first thing that we must begin withal, is God's kingdom, then follow worldly things, which are the second. Thus are we taught to make an entrance to religion, and how to proceed, by him that is *Wisdom* it self; here is the most exquisite order laid before us, let us take knowledge of it in our minds, love it with all our hearts, and express it in our lives. We must not be like to him in the Gospel, that was called to follow Christ: he did not absolutely deny it, nor directly refuse it, but he would follow him after his own fancy; he must first take leave of his friends and *bid them farewell that were in his house,* and afterward he would be a follower, and a disciple. Thus it is with all men of this world, who have not learned Christ aright, they are preposterous in their ways, they invert all good order, they make the first to be the second, and promote the second into the principal place. If a man that knoweth learning, should come into a school, and see those of the lowest form set in the uppermost seats, and the best scholars thrust down into the inferior places, he would think it to be a great confusion, & by and by condemn it as a place without all order.

We should everyone erect a school of God and godliness in our own hearts, in which we must set heaven and heavenly things in the highest room, and earthly things beneath: and then we shall make it manifest that we have learned the best and the rightest method. As for those that prefer Mammon before God, and this world before the world to come (of which sort are too many, as daily experience telleth us,) they are no good Artizans, they are ignorant of the right method, and therefore they run into a thousand mazes and confusions, wherein they loose themselves, and oftentimes their own souls.

To conclude, let us all take notice of this general method, that shall much help us when we come to the particulars, and bear away these few rules of direction. First, we must forsake the evil, and then choose the good. True it is, we must do both, but both in order: first we must pluck up the weeds before we can sow good seed in the garden of our hearts: we must grub up the tares before we can gather the good corn into the barn: first we must remove the rubbage before we can build our house aright. Secondly, we must observe an order both in choosing the good, and in refusing the evil. For as the former rule guideth us to forsake the evil, and then to cleave to that which is good: so this goeth farther and pointeth out an order as it were with the finger, what order to take herein; which is, that in refusing the evil, the greatest evil is most of all to be hated and eschewed, and the lesser in the next place. Contrariwise the greatest good is with the greatest strength to be pursued after, until we overtake it, the lesser is to be chosen in the last place; seeing the very heathen in their deliberations were wont to enquire, of two honest things, which is most honest. Thirdly, we must know that the greatest good, and best work, shall have the best and greatest reward: on the other side the greatest and grossest evil shall in the first place and in the heaviest manner be punished. Every work shall be rewarded of God, whether it be good or evil, the one of mercy according to his promise, the other of justice according to desert; but their recompense shall be best that are best, and their punishment most heavy that are most hateful in his sight.

This is the right method of true Divinity, and until we know this, we have learned nothing as it ought to be learned, nor can discern between things that differ, as between good and evil, between evil and evil, and between good and good.

3 On the East side toward the rising of the Sun, shall they of the standard of the host of Judah pitch, according to their armies: and Nahshou the son of Aminadab, shall be Captain of the sons of Iudab.

4 And his host and the number of them were seventy and four thousand, and five hundredth.

5 Next unto him shall they of the tribe of Issachar pitch, and Nathanael the son of Zuar, shall be the Captain of the sons of Issachar.

6 And his host and the number thereof was four and fifty thousand, and four hundredth.

7 Then the tribe of Zebulun, and Eliab the son of Helon, Captain over the sons of Zebulun:

8 And his host and the number thereof, was seven and fifty thousand, and four hundredth.

9 The whole number of the host of Judah, are an hundredth fourscore and six thousand, and four hundredth, according to their armies: they shall first set forth.

What order and policy God would have generally observed among his people, hath been before declared in the former words, namely, that everyone should campe by his standard, and under the ensign of his fathers house: now, in these words and the other following, he diuideth the twelve tribes of Israel, into four chief standards, & assigneth to every standard three tribes, whereof one was principal, the other two were assistants and helpers. The first standard is committed to *Judah,* to whom he adjoineth *Issachar,* and *Zebulun:* this is contained in these words, and in this division. Behold here the wisdom of God. He honoreth *Judah* with the first place of the first standard, thereby to make as it were a beginning and to give a little taste of the verifying of *Jacob's* prophesy, who foretold of the preeminence should be given unto him above his brethren. He was the fourth son of *Jacob* by *Leah;* with whom he associateth such two tribes, as were in reason most likely to submit themselves to him, inasmuch as *Zebulun* and *Issachar,* were the sons of *Zilpah,Leah's* maid, whom she gave to her husband, and set in her own place. The second standard is committed to *Reuben,* under whose Regiment were placed *Simeon* and *Gad.* This tribe coming of the eldest brother, the first borne of *Jacob,* might justly be thrust down into the lowest rank, yet God leaveth them not wholly without comfort, and therefore assigneth them the second place in this army. The two tribes joined with him, were such as could not, nor would not take it grievously to fight under his banners, and to be led into the field by his authority, seeing *Simeon* was his own mothers son, being so near in blood, as they lay both in one womb, and *Gad* was borne of *Zilpah* his mothers maid: these therefore could not refuse to submit themselves to his ensign. The third standard is appointed to *Ephraim,* one of the sons of *Joseph,* under whom are ranked *Manasseh* and *Benjamin,* between whom was the nearest band of consanguinity, and therefore this part of the army could not be put into better order. *Ephraim* and *Manasseh* supplied the place of *Joseph* their father, who had a double portion given unto him, and therefore these are reputed to be as it were the sons of *Rahel,* of whom *Joseph* came, to whom *Benjamin* is joined, who also was the son of *Rahel,* whom she bare to *Jacob,* in the land of Canaan: these therefore are confedered and combined together as children of the same mother; a notable means to move to peace and concord, and to take away all occasion of contention.

The fourth and last standard, is assigned to *Dan:* he was indeed one of the sons of the handmaid, and preferred in degree of honor and dignity, before the lawful son of *Leah,* and the other son of *Rahel,* the two wives of *Jacob:* from hence might hurly-burlies and heart-burnings arise, which are all pacified and compounded by the express commandment of God, who joineth to *Dan, Naphtali* his mothers son (for both of them were the sons of *Bilhah Rachel's* maid) and *Asher* the son of *Zilpah, Leah's* maid.

Thus was the whole host of Israel divided as it were into four several battles, and to everyone his chief Captain assigned.

The sum of all is this,

- *Of the first standard were*
    - *Judah*
    - *Issachar*
    - *Zebulun.*
- *Of the second standard were*
    - *Reuben*
    - *S•meon*
    - *Gad.*
- *Of the third standard were*
    - *Ephraim*
    - *Manasseh*
    - *Benjamin.*
- *Of the fourth standard were*
    - *Dan*
    - *Naphtali*
    - *Asher.*

Verse 3. *On the East side toward the rising of the Sun, &c.* Here we have a description of the first standard. The use of a standard or ensign is manifold in War, to give direction in fighting and in sudden alarms that fall out, to encourage the hearts of the soldiers, and to strengthen them with hope of victory; and half their substance and goods were kept by them, that no thought of forsaking the standard might enter into them, but that they should fight valiantly for the same. What the ensigns of the Israelites were, the Hebrews do not accord among themselves. Some affirm that everyone had the badge or arms of his ancestors, as that in the standard of *Reuben* was the figure of a man, because *Jacob* said, *Reuben my first borne:* in the ensign of *Judah* a Lyon, because it was said of him, *Judah as a Lions whelp.* In the standard of *Ephraim* the figure of a bullock, because *Moses* likeneth his beauty *to a bullock:* in the standard of *Dan,* the likeness of an Eagle, which was given unto him instead *of a Serpent.* Thus in their ensigns they will have the four beasts noted, which *Ezekiel* also saw in his vision mentioned in his first Chapter. What truth there is in these allusions we know not, and therefore we leave the credit thereof to the authors and relaters of them. It is more to the purpose to consider, that albeit *Jacob* promised the crown and kingdom to that tribe, yet it is not by and by accomplished; so that albeit, his promises shall all be performed, yet they are not straightway verified, but are oftentimes long deferred. True it is, that the tribe of *Judah* surmounted all the rest of the tribes at such time as God delivered them out of Egypt, yea

Nahasson had the preeminence when the people were to be numbered, when the Captains of the tribes were to be chosen, and when the offerings were dedicated in the Sanctuary. Notwithstanding, all this was but a dark shadow of the former prophesy, for *Judah* still remained without kingdom and principality. Besides, the former prophetical speech might seem to many to carry little truth or likelihood with it, inasmuch as we see God appointeth *Moses* of the tribe of *Levi,* to be the governor of them. After his death and decease, *Joshua* was Captain and ruler over them, who was of the tribe of *Ephraim:* after him succeeded the Judges, who were extraordinarily stirred up to judge his people & deliver thē out of the hands of their enemies, sometime of one tribe, and sometime of another. Then came *Saul,* who was chosen king, of the tribe of *Benjamin:* all this while there is no mention of *Judah,* as if the prophecy were buried in deep silence, and the birthright were utterly forgotten: yet in the end the Lord declareth that his word is not a jest, and that *Jacob* though he were old, yet did not dote when he foretold the same. But to omit those things, let us observe that God providing here for the good of his people, and the ordering of them, appointeth officers and Magistrates over them, and leaveth them not unto themselves, which would have been the occasion of all contention. Thus we see, how he appointeth a captain and leader [Doctrine 2] over every tribe. From hence we may observe, that God giveth to his people rulers to fight their battles, and to guide them in order, and godliness. Faithful Magistrates are needful for Church and Common-weath, who are not only a portion among believers, but the chief parts and stay of them in well-doing, not only in peace but in war. This we see plentifully proved unto us in the book of Judges, where it is testified, that *the Lord raised them up Judges,who delivered them out of the hands of their oppressors:* and afterward, *when the Lord had raised them up Judges, the Lord was with the Judge, and delivered them out of the hand of their enemies all the days of the Judge; for the Lord had compassion of their groanings, because of them that oppressed them and tormented them.* This is it which *Jethro* the father in Law of *Moses* saw to be profitable and necessary for the people, when he admonished him, *to provide men of courage, fearing God, men dealing truly, hating covetousness,and to appoint such over them, to be Rulers over thousands, Rulers over hundreths, Rulers over fifties, and Rulers over ten's, and to let them Judge the people at all seasons.* This is it which *Hiram* acknowledgeth, 2 Chron. 2. *Because the Lord hath loved his people,he hath made Solomon king over them.* This doth the Prophet *Isaiah* testify, chap. 22.*In that day will I call my servant Eliachim the son of Hilkiah, the Key of the house of David will I lay upon his shoulder, so he shall open and no man shall shut, and he shall shut, and no man shall open.* To these testimonies we might add infinite others, but in fo plentiful an argument; these shall suffice to teach us, that the people of God stand in need of Rulers to go in and out before them, and to order them in the duties of piety and honesty.

The reasons are evident. First, they are as the props and pillars of the house, and [Reason 1] the cause of good order among the people of God, and the means to keep them in all obedience. On the other side through want of them, many abuses are committed, and much iniquity is practiced. While *Joshua* lived, and the Elders that out-lived *Joshua,the people served the Lord all their days, which had seen his great works that he had done for Israel: but when they were gone and gathered unto their fathers, the children of Israel did wickedly in the sight of the Lord, and served Baalim.* And again, chapter 4.*The children of Israel began again to do wickedly in the sight of*

the Lord, after Ehud was dead. And before, Chapter 2.*When the Judge was dead, they returned and did worse then their fathers, in following other gods, to serve them and worship them; they ceased not from their own inventions, nor from their rebellious way.* Add unto these, the conclusion of this book; *In those days there was no king in Israel, but every man did that which was good in his own eyes;* Whereby we see that so long as God blesseth a land with Princes and Magistrates, it is stayed from ruin and destruction: but when they are taken away, it falleth [Reason 2] to the ground, and cannot stand upright.

Secondly, no society can continue without Magistrates, neither defend it self. If an host be without a General, or a city without a Ruler, or an house without a governor, it needeth not foreign force to pull it down and dissolve it; it sufficeth in short time to destroy it self, and from among themselves will men arise, that shall bring it to nothing. Parity is the mother of all mutiny and confusion, whiles everyone, vnderprising another's value and virtue, denieth to be commanded, and being wedded to self-love, esteemeth himself the best able and most worthy to command in all the company. So then, whiles men ouervalue their own worth, & esteem better of themselves then others, contrary to the rule of the Apostle, they are cast away by the tempest of dissention, and torn in pieces as a body without a head by mutual emulations. These diseases of a divided and distracted multitude, without unity and authority of government, caused the Lord to take order for his people that when they should come unto the land which he had promised to give them, and that they should possess it and dwell therein, they should set a king over them from among their brethren. Wherefore seeing Magistrates are a stay to the people in all well-doing, and the want of them is the occasion of all confusion, we cannot but conclude them to be so necessary, as that they cannot be wanted or spared.

[Use. 1] The uses remain to be taught and learned of us. First, it reproveth the hellish and more then heathenish Sect of the Anabaptists, that overturn this order that God hath settled to continue forever; namely, that they are a necessary good for the common-wealth: whereas these damnable heretics hold them neither necessary, nor good, but unnecessary evils, that ought not to be planted, nor grow among God's people; and where they have been planted, ought as superfluous branches to be topped and lopped, or as noisome weeds to be rooted up and removed. But the Scriptures of the old and New Testament commend unto us captains in war, and governors in peace. But those men acknowledge neither the calling of captains, nor the lawfulness of war. The Apostles of Christ, at what time Magistrates are evil, both profane idolaters, and bloody persecutors, command *every soul to be subject to the higher power, inasmuch as there is no power but of God.* The ancient commandment of the moral Law, establisheth this as a perpetual ordinance never to be disanulled, until the universal frame of the heavens be dissolved, that we must *honor father and mother,* that is, not only such as are fathers of the family, but such as are fathers of the Country. He that said, Thou shalt have no other God's but me, Thou shalt not make to thyself any graven image, Thou shalt not kill, Thou shalt not commit adultery; said also, *Honor the King,* 1 Pet. 2.17. For, as the house cannot stand without governors to rule it, no more can the Common-wealth. And as themselves take upon them to order their own houses, and exercise authority and dominion over such as are under their roof, and Regiment: so is the Magistrate called to manage the

affairs of state, and to do that within the walls of the city, which he doth within the walls of his house. The father hath government over his son, the master over his servants, the husband over his wife, the teacher over his scholars: and why then, not the Magistrate over his subjects? Neither doth the Gospel subvert the order appointed by God in the dispensation of the Law: for Christ Jesus, who first preached the Gospel, chargeth us to *give Caesar those things that belong to Caesar, and the things that are God's,we must give to God.* So his Apostles teach, that we must *rather obey God then man,* when their commandments cannot stand together; but when God is not disobeyed, themselves preached and practiced obedience, and reproved and condemned all disobedience. Secondly, here the Pope and all the Romish Hierarchy and Clergy are reproved, who exempt themselves from the authority and jurisdiction of Princes and Magistrates. These cal themselves the spiritualty, and claim an immunity both in regard of their persons and of their goods, wherein they are confederate and join hands with their brethren the Anabaptists, as wretched enemies to the crowns and scepters of Princes, as themselves. Only here lieth the difference, the Anabaptists confess y^{t} Magistrates must be obeyed, but they deny that there ought to be any in the Church. Contrariwise the Pope with all the rabble of his horned Bishops, confess that there ought to be Magistrates, but they utterly deny that themselves ought to be subject unto them. Now, it is in effect all one, whether we take away Magistracy, or whether we yield not to their authority. And if there be any inequality between these, the Anabaptists seem to be the better, who live peaceably and obediently under them whose power notwithstanding they deny. He is an evil child y^{t} denieth his father, but he is worse that is obstinate & stubborn, that will not obey him, but resist him. How many ways the Popish Religion is enemy to Princes, we have shown elsewhere. I speak not now of the wicked practices of their Assassinates that murder Princes, but of their doctrine taught for sound and Catholic, by all their school-divines, not by some few only of them. For they teach that their persons in causes Ecclesiastical, Civil, and criminal are exempted from the Courts and Consistories of temporal Magistrates, as appeareth in their public disputations, and by the iudicial proceedings of *Paulus* the fifth, against he *Venetians,* who were excommunicated and the city interdicted, so that their religious men ceased from ministering Ecclesiastical Sacraments. And as they challenge a freedom of their persons, so they claim a freedom from paying tributes and like taxes to Princes,? nd will be bound to them in no respect. To the and we may see the truth in these points, & be armed against their Arguments, let us see the grounds whereupon they stand: and afterward produce sundry reasons out of ye word of God to convince their proud and false assertions. First, they object that the superior ought not to be in subjection to the inferior; but contrariwise the inferior must [Object. 1] be subject to the superior: this is the Law of God and man. But the Ecclesiastical Regiment is distinguished from the Civil and political state, and set far above it by the Law of God, as the soul is above the body: therefore Ecclesiastical causes ought not to be judged by temporal Magistrates. I answer, [Answer.] by distinguishing the several callings: for Princes are superiors and inferiors: and Ecclesiastical persons are superiors and inferiors: both of them are above others in the proper duties of their callings. If any reply, to be superior, and yet to be inferior, to be above, and yet to be beneath, are contrary: I reioyne, they are contrary, and yet not contrary; they are contrary, if meant of one, and the same thing, and spoken in one

and the same respect: but if they be diversely considered, in respect of diverse objects, there is no contrariety at all in them. To apply this to the point objected, I say that the superior cannot be subject in those things wherein he is superior, but he may be, and ought to be, in those things in which he is inferior. Now, the Ecclesiastical government, albeit, it be higher then the politic, in the essential duties belonging unto it, to wit, the preaching of the word of God, and the administration of the Sacraments, yet it is inferior in those things that belong to Civil subjection and obedience. Princes must obey so far as the word of God commandeth in matters of faith and piety, neither have they any authority to invent and frame a new Religion, or to change and alter the Religion set down in the Scripture, or to decide and determine the Controuersies of Religion at their own pleasure, or to preach the word themselves, or to dispence the Sacraments of the Church. But in respect of Civil power over all persons, they must acknowledge no superior, no equal, they are above all, and under none within [Object. 2] their dominions. Secondly they object, It is absurd and unreasonable, that the sheep should judge the sheepeheard, or rule over him; but all the Laity in respect of the Clergy, are as sheep to the Shepherd. Therefore the Ministers of the Church may not be judged or censured of Lay men. I answer, [Answer.] this whole argument is figurative, and therefore cannot be demonstrative, by the rules of their own School. A figurative speech cannot conclude necessarily, but only probably. If we take the word sheep and shepherd in their proper signification, the sheep being brutish and unreasonable cannot judge the their sheepeheard. But if the words be taken metaphorically or by way of similitude, the Magistrate is not a sheep in all things, but only in Spiritual things, belonging to doctrine and faith and a good conscience, wherein the Ministers are Sheepeheards. If we speak of Civil things, and providing that all things be done decently and orderly in the Church, the Magistrates are sheepeheards of the people, and all the Clergy are his sheep, because they are citizens and subjects of his city and Soueraignty. As then the Magistrate cannot prescribe to the Minister what doctrine he shall teach: so it were pride and presumption for the Minister to set down rules to tie the Magistrate to his lure, in the duties of his calling, for then the sheep indeed should judge their Pastor. Thirdly, [Object. 3] it seemeth absurd that an earthly Judge should take and punish the servants of the chiefest and highest Judge, and those men that are consecrated unto him. I answer, [Answer.] an earthly Judge that sitteth upon an earthly bench, is also the servant of the most High GOD, the Minister of the heavenly Judge, and the Lieutenant of the Almighty, exercising *the judgment not of man but of God.* It belongeth to his office to judge others that are God's servants, so far as they are subject to him, as sheep to their sheepeheard, by the Law of God and man. If one of the Clergy break the Law of God, and of the kingdom wherein they live, by committing murder, theft, perjury, false witness-bearing, or such like, he is punished not as the servant of God, but as the servant of sin; and an offender against the Common-wealth. Against those supposed reasons, we oppose the authority of God's word, that subjecteth all persons to the power of the Magistrate; *Let every soul be subject,put them in remembrance that they be subject to the principalities and powers, and that they be obedient and ready to every good work, therefore submit yourselves unto all manner ordinance of man for the Lord's sake, whether it be unto the king, as unto the superior, or unto governors, as unto them that are sent of him for the punishment of evil doers, and for the praise of them that do well.* We heard before that Christ requireth obedience,

and as he commanded it to others, so he practiced it himself, for he was subject to his parents, and to the Magistrates; he paid polle money for himself, and for *Peter,* not using the privilege he had, and the liberty he might use, for offense sake, lest another emboldened by his example should use the pretence of liberty that indeed he had not. *Paul* also teacheth subiectiō both by word and deed, by his doctrine & practice. For he was subject to the Magistrates and used their authority for his safety when *he appealed* from the malicious Pharisees *unto Caesar.* Thus we see what Christ did, what the Apostles did, what the Christians did, they exempted not themselves from the secular power, but whether they were Apostles or Evangelists, or Prophets, they submitted themselves, and claimed no freedom from their jurisdiction: wherefore they are led by another spirit that broach and practice a contrary doctrine. Thirdly, they are reproved, that are seditious persons, and move rebellion and insurrection against Princes, who always or for the most part are met with all in this life, and receive according to their deservings. Of such persons *Jezebel* spake truly,*Had Zimri peace that slew his master?* as if she should have said, Can any Rebell or Traitor, or any that riseth against his superior and Sovereign, prosper and have good success? For *Z•mri* a Captain of the host conspired against *Elah* the son of *Baasha* king of Israel, & smote him that he died, & usurped the kingdom: But the time of his reign & the continuance of his sitting on the throne, could not be numbered nor reckoned by years, nor by months, nor by weeks: he reigned only seven days, and then being hardly besieged, he was constrained to burn himself and the kings house with fire; so that as he came to his kingdom by usurpation, and held it a while by effusion of blood, so he ended his days in desperation. Read to this purpose, 2 Kin. 15. where we have set before us the examples of *Shallum,* who cōspiring against *Zachariah,* the son of the second *Jeroboam,* and smiting him in the sight of the people, and reigning in his stead, did not long enjoy his kingdom, but sate in his throne the space of a month; and then himself was slain, & so he found according to his works, so that as he spared: not to shed blood, so his blood was not spared: Likewise the example of *Pekah,* who conspired against *Pekahiah,* and smote him in Samaria, in the place of the kings palace: but did he escape for this treason, and end his days in peace? No, as he did evil in the sight of the Lord, and departed not from the sins of *Jeroboam* the son of *Nebal,* so *Hoshea* wrought treason against him, smote him, and slew him, and paid him home in his own kind. So in the former Chapter we see, that when the servants of *Joash* king of Judah, wrought treason against their master, & slew him, his son did not suffer their hoare heads to go down to the grave in peace, but so soon as the kingdom was confirmed in his hand *he slew his servants which had killed the king his father.* Thus it appeareth, that a discontented head, a muttering spirit, and a seditious mind are dangerous, and bring a just reward of rebellion upon their heads that are the contriuers of it, so that they fall into the pit of confusion that they made for others. This is the ende of rebellion, and such recompense have Rebels against Princes. Hence it is that such pernicious persons, being the common plagues of kingdoms and Common-wealths, are hated of God and man, & odious to everyone, yea even to those that used them to serve their own turns in disloyal and wicked actions; so that *albeit they love treason well, yet they hate the Traitor.* For he that betrayeth his Prince, his country, and kindred into their hands, to whom he is not tied with such near and necessary bands, will not keep his faith entire to them, but betray them also when occasion and opportunity shall serve. The Law of God saith,*Thou shalt*

not rail upon the Judges, neither speak evil of the Ruler of thy people. If he be guilty of punishment that raileth, and reuileth them, what punishment and revenge is sufficient for him that seeketh after their life, and plotteth after their death? we have a notable example of a loyal heart in *David* toward *Saul,* who albeit he were elected and anointed King, and were persecuted and pursued of *Saul,* yet he would not lay violent hands upon his person, nor seek to deprive him of his kingdom: *The Lord* (said he) *keep me from doing that thing to my master, the Lord's Anointed,to lay mine hand upon him: for who can lay his hand on the Lord's Anointed and be guiltless? As the Lord liveth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battle and perish; the Lord keep me from laying mine hand upon the Lord's Anointed.* This was the protestation of *David,* but it is a word of direction to all, that Princes persons should be inviolable, as sacred and sent of God, whether they be good or evil, whether they be just or unjust, whether godly or ungodly. It is not unknown what manner of king *Nebuchadnezzar* was, even he that took *Jerusalem,* namely, a great oppressor, robber, & cruel tyrant: yet the Prophet *Ezekiel* affirmeth, that *God gave him the land of Egypt,for the reward of his work, and for the wages of his army wherewith he had served him:* and *Daniel* declareth that God changeth the times and seasons, he taketh away kings, he setteth up kings, that living men may know, *that the most High hath power over the kingdom of men, and giveth it to whomsoever he w•ll,* and appointeth over it the most abject among men. And in the second Chapter he saith, *O king, thou art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.*

Who could be a greater tyrant then *Pharaoh?* who could enact more barbarous and bloody decrees then he did? Or what people could be in greater misery, or endure harder bondage and slavery then the children of *Israel* in the land of Egypt? Yet they performed obedience, they never prepared or provided to resist the king, they never took up arms, their only weapons were supplication to God & to man. Let us consider a little, what the Lord himself saith, by the mouth of the Prophet *Jeremiah:I have made the earth, the man and the beast that are upon the ground, by my great power, and by my out-stretched arm, and have given it unto whom it pleased it me: But now I have given all these Lands into the hands of Nebuchadnezzar my servant, and the beasts of the field have I also given him to serve him, And all Nations shall serve him, and his son, and his sons son, until the very time of his Land come also: and the Nation & Kingdom which will not serve the same Nebuchadnezzar King of Babel, and that will not put their neck under the yoke of the King of Babel, the same Nation will I visit (saith the Lord) with the sword, famine, and pestilence; wherefore serve the King of Babel, and live.* Out of these words we observe these three points; who it is that diuideth & bestoweth kingdoms, to whom he giveth them, and what end remaineth for those that resist them. He that setteth the Crown upon the heads of men, is God; all power is from him, for promotion cometh not from the East, nor from the West; he setteth up, and he pulleth down at his own pleasure. He giveth the same sometimes to evil men, and these he maketh his servants to serve his providence, and to do his will which he hath to be done by them. And therefore such as oppose themselves against them, do set themselves against God, and *all that resist, shall receive to themselves condemnation.* He will have Tyrants to be obeyed and honored, because they are lifted up to the seat of honor and throne of majesty by his hand.

[Use 2] Secondly, we learn that it is a great blessing to have good and godly Princes set over us, to rule us in justice, peace, and righteousness. They are a covering against the heat, the breath of our nostrils, an hiding place frō the wind, and a refuge from the tempest, as rivers of waters in a dry Land, & as the shadow of a great Rock in a weary Land. Where they are wanting, the Sun is as it were pulled out of the Firmament, and all things are left in miserable darkness, the weak are a prey to the strong and mighty, as the lesser fish are devoured of the greater, and everyone doeth that which seemeth good in his own eyes, Hence it is, that the Queen of *Sheba,* seeing the power and magnificence of *Solomon,* whom GOD had set upon the Throne of his father *David,* said, *Happy are thy men, happy are these thy servants which stand ever before thee, and hear thy w sedome.* To this purpose speaketh the wise man, Eccl. 10, 16, 17. *Woe to thee O Land, when thy King is a Child, and thy Princes eat in the morning: Blessed art thou, O Land, when thy King is the son of Nobles, and thy Princes eat in time, for strength and not for drunkenness.* We must therefore acknowledge it as a great blessing and mercy upon a Land, when he giveth faithful Magistrates, wise Kings, wise Counsellers, wise Nobles, wise Judges, wise Justices, wise Officers, to govern the State, & to sway the Common-wealth. Blessed are such Rulers, nay blessed are the people that are under such Rulers; and blessed is that government and policy so well and wisely ordered. It is a token of God's heavy judgment vpō a kingdom, when he taketh away the Overseers of it. It is a token of the ruin of an house, when the shores and stays that vnderpropped it, are removed. When the Tree is pulled up by the roots, the branches must needs die, the leaves wither, and the fruit fall away. When the feet of a man fail that bear up the rest of the body, he cannot but fall: and when the breath of his nostrils is stopped, he is gone, & quickly returneth to the dust, out of which he was taken. Our Rulers and Magistrates are as the props & pillars that keep the house upright: they are as the root of the Tree, that giveth life, and sendeth forth sap and juice into all partes and corners of the Land, which are as the body of this tree: they are as the heads, that is, the choicest parts of the Common-wealth; and yet as the feet, in respect that they bear the whole frame that standeth upon them. Hence it is that the Prophet threatening from God a grievous judgment to fall upon the Land for the sin of the people, saith, *Behold,the Lord of Hosts will take away from Jerusalem, and from Judah the stay and the strength: even all the stay of bread, and all the stay of water, the strong man and the man of war, the Judge and the Prophet, the prudent and the aged, the Captain of fifty, and the honorable, and the Counselor, and the cunning artificer, and the eloquent man, and I will appoint Children to be their Princes, and babes shall rule over them.* If then the removing and taking away of the chief parts be a punishment, surely the giving of them, and the continuing of them must of necessity be the giving of a blessing unto us, & the continuing of a blessing among us. When they are gone, the light is taken away, and we live in darkness: our defense is gone, and we lie open to the enemy: the foundation is pulled away, & the house falleth: the breath is gone, and the whole body dieth. The benefit which we receive by our Kings and Princes, by our Rulers and Governors, will yet farther appear, if we consider the discommodities and confusions of an Anarchy, wherein is no Ruler, but everyone would sit at the stern, and command over others: the sword of justice is banished, and the sword of injustice is in a mad man's hand, nay in thousands and millions of mad men; force and violence bear sway, riotousnesse is set at liberty, good men are oppressed, innocence is trodden under foot, and all wickedness is

set aloft. These effects and infinite other not to be numbered, of the same nature, must needs follow, where Magistrates bear not rule: but where they are settled, the godly are encouraged, & the ungodly fear. To conclude therefore this point, it is an happy Kingdom, wherein the Princes are obedient to the Law of God and nature, & of the Land; Magistrates to the Princes, private men to Magistrates, children to their parents, servants to their masters, and all men keep themselves within the limits of their callings, and being linked in love one with another, & all of them with their Prince, do enjoy the sweet fruits of peace, and true quietness of mind.

[Use 3] Thirdly, this must put Magistrates in mind of their duty. For wherefore are they necessary to be over the people, and to what ende hath GOD lifted up their heads above their brethren? Is it to give them bare titles of honor and dignity, and to tread upon their brethren, and to trample them under their feet? No, God advanceth no man for such purposes, but it is in respect of his people to do them good, to procure their wealth, and to provide for the welfare both of their souls and bodies. As then they are to have much honor, great reverence, and due obedience performed unto them, so they must know that sundry duties are to be practiced of them. First then, it is required of them to maintain and set up true religion: to give entertainment to it, and those that do profess it. They must procure that God may be worshipped and served, to which end they are made keepers of both the Tables, to see that God be glorified among his people, as Psal. 78, 70, 71, 72. *He chose David his servant, and took him from the Sheep-folds, even from behind the Ewes with young brought he him, to feed his people in Jacob, and his inheritance in Israel: so he fed them according to the simplicity of his heart, and guided them by the discretion of his hands.* It is not enough for them to have a care that peace and tranquility may be maintained among their subjects, (for so far the Gentiles proceed that know not God) but they must take order that the Law of God may be observed, and piety and godliness continued among the people committed to their charge. True it is, a peaceable and quiet life are great blessings, and most worthy effects of a wise & religious Magistracy, but these are not sufficient, nor the principal duties to be regarded, forasmuch as it is not enough to lead a civil life, but a sanctified life, that hath the glory of God evermore before it: and therefore they must consider that they shall give an account at that great day, not only how peaceably and politikely they have ruled, but how religiously and zealously they have governed their people. Secondly, it appertaineth unto them to deface Idolatry, and abolish all monuments of superstition, and to cast out all Idols, not only out of their Temples, but so much as lieth in them, out of men's hearts. This duty God commended to *Moses,* in sundry places, Deut. 7, 5, 6. *Thus ye shall deal with them, ye shall overthrow their Altars, and break down their Pillars, and cut down their Groues, and burn their graven Images with fire: for thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a precious people unto himself above all people that are upon the earth.* And what his zeal was in maintaining God's honor, and in revenging the dishonor done unto him in this kind, appeareth by his defacing and destroying the golden Calf that was erected in his absence; for when the people saw that he tarried long ere he came down from the Mountain, they said, *Make us God's to go before us,* &c. but as soon as he came near to the host and saw the Calf & dancing, his wrath waxed hot, he cast the Tables out of his hands and brake them in pieces,

he ground the Calf to powder, he strewed it upon the water, he made the Children of *Israel* drink of it, and caused about three thousand of them to be slain with the sword. It is recorded to the everlasting commendation of *Asa,* that he took away the *Sodomites* out of the Land, and put away all the Idols that his Fathers had made, and he put down *Maachah* his mother also from her estate, because she had made an Idol in a grove, & *Asa* destroyed her Idols, and burnt them by the brook *Kidron.* The like we might say of *Hezekiah* and *Josiah,* whose names are blessed in the book of God, and renowned for rhe discharge of this duty. Thirdly, Idolatry being defaced, and Idols taken away, they must provide that pure and sincere doctrine may be delivered & preached by the Ministers of the word. For in vain it is to abolish superstition, except care be had of the true religion, that the name of God may be known upon earth, and his saving health may be spread abroad among all their people. When the King of *Ashur* heard that the Colonies that he had planted in *Samaria* were devoured of Lions, he commanded that one of ye Priests which had been brought from thence, should be carried thither, to teach them the manner of the God of the Country: so that the superstitious King thought it his duty to see them instructed in the truth. A notable example of a godly and religious care this way is in *Jehoshaphat,* who, so soon as *he had taken away the high places and the groves out of Judah,* he sent out sundry of the Levites, *that they should teach in the Cities:* and they taught in *Judah,* and had the book of the Law of the LORD with them, and went about throughout all the Cities of *Judah,* and taught the people. This is the foundation and stay of all Kingdoms▪ to give entertainment to the word of God, this maketh a wise King and a wise people. So long as Magistrates countenance the truth, and Preachers of it, they secure their own estates, and are blessed of God; which ought to be an encouragement unto them, not to be slack or slothful in spreading abroad the Gospel of Christ. Lastly, because it were troublesome and tedious to go about to rehearse all their duties, we briefly number up the rest. It is their duty therefore to be good examples of piety and godliness of life to the people, and to provide for them all things necessary for the body, to ask counsel of the mouth of the Lord in their weighty affairs, that is, the ministry of the word, and to yield obedience unto it; to exhort their inferiors in time of public calamities to earnest repentance, and to express the same by prayer and fasting; to know ye cause thoroughly before they proceed to give sentence; to punish evil dooers, and defend the innocent, and to establish such positive laws as are necessary for the maintenance of order and decency in the Common-wealth.

[Use 4] Lastly, seeing Magistrates are necessary for the Church and Common-wealth, it putteth those that are under them in mind of their duties, partly in regard of themselves, partly in regard of the Magistrates, and partly in respect of God. Touching themselves, they must know they be no burdens to the Common-wealth, nor superfluous parts that may be spared: they are as the head or heart of the body, or as the eye in the head, all depend upon their welfare; so all depend upon the Kings and Princes welfare. If he be upholden, the Common-wealth standeth: if he be unregarded, the Common-wealth falleth. He is as necessary as the Sun in the Firmament, yea as fire and water, and breathing, without which we cannot live. If we judge otherwise of this ordinance of God, we are deceived, & wrong both them and our selves.

Again, we learn that their life and continuance is greatly to be desired of God's servants. It is the part and duty of all Subjects to crave their safety and protection, that they may safe-guard and protect both Church and Common-wealth. Yea Rulers themselves in regard of this end, which ought daily to be before their eyes, may desire of God to lengthen their days, and to continue their happy reign, that together with the Saints they may do service to God in his Church: in this respect I say, they may desire life, not so much aiming at their own private good, (for in that respect it were better to be dissolved & to be with the Lord) as respecting the general utility of their people. What greater glory, what higher honor can they have then this, to be the stay and defense of the church, that otherwise were like to decay and go to ruin, and to continue the several parts of it in well-doing? That good King *Hezekiah* foreseeing by the word of the Lord, the miserable estate of the Church that should be after his death, and considering with great anguish of heart, the woeful effects that were like to follow, he turned himself in his bed to the wall and wept, and was grieved to depart hence, saying: *The grave cannot confess thee, death cannot praise thee: they that go down into the pit, cannot hope for thy truth: but the living, the living, he shall confess thee, as I do this day: the father to the children shall declare thy truth.* He desired of God to live, and prayed unto God to prolong his days, not to lift up himself above his brethren, not to glory in the smoke of lofty titles, not to tyrannize over the people, not to command the things that are unjust, or to punish such as do not deserve it: but to do good to the Church, and to set forth God's praise. Death indeed, which bringeth ye dissolution of nature, is a welcome guest to them that are the Lord's, all the godly do make themselves ready to receive him, to meet and entertain him; and so Kings & Princes among the rest: howbeit, in this respect, that the Church may be benefited by them, it is no matter of impiety to desire a longer continuance among God's people: much more then is it the duty of such as are under them, and governed by them, to desire their continuance as the days of heaven, and as the course of the Sun, to be Nurses to the godly. This was wont to be a common salutation used of the people toward their Princes, not only of the Infidels, but by the faithful servants of God. When the King came to visit *Daniel,* being cast into the den of Lions, the Prophet so soon as he heard him, said, *O King, live forever,* that is, GOD grant unto thee a long life.

Last of all, whensoever we have a wise and worthy, a godly and religious Prince given to us, it is our duty to be thankful. If the Lord grant unto a Land, a prudent and provident Prince to reign over thē, whose heart is bent to seek the Lord, and to serve the GOD of his fathers, the people that breathe under his shadow must praise the holy name of God. It is their duty to pray that princes may be such, and to commend them to God with all faithfulness. For if they must pray for others, much more for them? When *Solomon* was anointed with oil taken out of the Sanctuary, they blew the Trumpet, and all the people said, *God save King Solomon.* So the Apostle writing to *Timothy,* exhorteth that first of all supplications, prayers, intercessions, and giving of thanks be made for all men, *For Kings and for all that are in authority,that we may lead a quiet and a peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Savior.* Now, as we are to pray for them, so we are to praise God for them: we are not to forget the least blessings, nor to be unmindful of smaller benefits: and therefore we are much more bound to be thankful for the greater, among which this is one of the

greatest. The Prophet praying for the prosperous estate of the Kingdom of *Solomon,* saith, *Give thy judgments to the King, O God,and thy righteousness unto the Kings son: Then shall he judge thy people in righteousness, and thy poor with equity.* This duty belongeth to us, and this ought to be our prayer and petition: and as God hath blessed us with a gracious Prince & his hopeful issue, contrary to ye expectation of many male-contents and hollow-hearted enemies of us and our Religion; so we are often to cal to remembrance the joyful and happy time when GOD in his great goodness brought him to this Kingdom, and to sit upon the Throne lineally descended unto him: so that we may say with the Psalmist,*This was the Lord's doing, & it is marvelous in our eyes: this is the day which the Lord hath made, let us rejoice & be glad in it.* Heereby did God allay the bitterness of sorrow worthily conceived, for the decease of our late Sovereign, so that the setting as it were of ye Moon, was recompensed with the bright shining of the Sun; and the closing of the eyes, as it were shutting the windows of declining age, with a greater perfection of age, of sex, of gifts, and many other perogatives. Thus doth one and the same day minister matter and occasion both of sorrow and of gladness; of discomfort, yet of comfort: of weeping, yet of rejoicing; as a medicine composed of contrary ingredients: so that we may say & sing with the Poet;

I am{que} dies (nisi fallor) adest, quē semper acerbū,

Semper honorandum (sic dij voluistis) habebo:

Hunc ego Getulis agerem si Syrtibus exul,

Argolicoue mari deprensus, & vrbe Mycenae,

Annua vota tamen, solennes{que} ordine pompas

Exequerer: strueremq{que} suis altaria donis.

That is;

This, this day, ever-doleful shall,

and ever joyful be:

Yea merry-sad, and bitter sweet:

(thus God did it decree.)

If I were cast among the *Moors,*

and lived a captive slave,

Yet yearly vows and duties due,

the Altars high should have.

Thus may we, and a great deal more justly say of the day above named, which is heavy, and yet happy; threatening a storm, and yet shining clearly. Who did not greatly fear, and whose hearts were not full of perplexed thoughts, to consider what dangers were likely to fall upon

our heads, when God should call unto himself, Queen *Elizabeth,* and gather her unto her Fathers? But behold God's great providence, dealing in mercy toward us, who shut up the mouth of the Lions, and put up the sword of the enemy, and quenched the violence of the fire, so that no noise, no tumult, no crying was heard in our streets, no sacking of Cities, no tumbling of garments in blood was seen, no alarm of battle was discerned of any, not a dog lifted up his tongue, but all things were submisse and quiet: Thus God brought King *James* unto the kingdom with a train of all estates, degrees, callings, companies, and conditions, with Olive branches of peace in their hands, *sinesudore & sanguine,* that is, without sweating and blood-shedding. No man lost his goods, no man lost his life, no Babylonish cōfusion followed, but everyone held his own with greater certainty and security then before: whereat the enemies of our peace and religion fret and rage, and gnash their teeth for anger, and are like to burst for envy, seeing their expectation is frustated, & all their hopes are defeated. Yea Lord, disappoint them more and more, cast them into the pit which they have digged, and roll the stone upon themselves which they have stirred: let them be consumed and confounded in their own devices, and taste of the fruit of their own malice: let their eyes look for a day of comfort and refreshing, until they fall out of their heads, according to that saying,

Rusticus expectat dum defluat amnis, at ill

Labitur, & labetur in omne volubilis aeuum.

That is;

They wait until the River waxeth dry,

But he doth run, and shall eternally.

So then, to use the words of the Prophet Isaiah, ch. 5, 24. *As the flame of fire devoureth the stubble, & as the chaff is consumed of the flame: so their root shall be as rottenness, and their bud shall rise up like dust, because they have cast off the Law of the Lord of Hosts, and contemned the word of the holy one of Israel.* On the other side, let us acknowledge it to be our duty, to render humble and hearty thanks to GOD for his goodness toward us, in delivering us from the dangers that did hang over us, in frustrating the policies of the ungodly, in continuing among us the Gospel of peace, in maintaining concord and unity among us, & all these, by placing our dread Sovereign over us, and thereby removing a thousand calamities that threatened shipwreck and final desolation. Let us not now grow secure, but oftentimes remember the benefits that we have received. It is noted, that when *Solomon* was set upon the seat of *David* his father, the people came up after him, yea *they piped with pipes, and rejoiced with great joy, so that the earth rang with the sound of them.* So when *Hiram* King of *Tyrus* heard the words of *Solomon,* he rejoiced greatly, and said,*Blessed be the Lord this day, which hath given unto David a wise son over this mighty people.* Likewise, when the Queen of *Sheba* saw the glory of *Solomon,* and knew it to be a chief sign of God's favor to have godly and wise Rulers sit in the Throne of justice and judgment, she brake forth not only into an admiration of his wisdom, and his servants happiness, but also into an open thanksgiving, *Blessed be the Lord thy God which loveth thee, to set thee on the Throne of Israel,because the Lord loved Israel*

forever, and made thee King, to do equity and righteousness. These are good examples for us to follow, and teach us what we ought to do, when God blesseth us with an upright *David,* with a wise *Solomon,* with a zealous *Hezekiah,* with a religious *Josiah,* with a reforming *Jehoshaphat:* it is our duty to return praise and glory to God, and withal to pray heartily for the prosperous and happy continuance of such among us, that they may live long upon earth, to promote his glory, to advance the Gospel, & to establish peace, plenty, and prosperity among their people.

10. On the South-side shall be the standard of the host of Reuben, according to their armies, and the Captain over the sons of Reuben shall be Elizur the son of Shedeur.

11. And his host and the number thereof were six and forty thousand, and five hundredth.

12. And by him shall the Tribe of Simeon pitch, and the Captain over the sons of Simeon shall be Shelumiel the son of Zuri shaddai.

13. And his host and the number of them, were nine and fifty thousand and three hundredth.

14. And the Tribe of Gad, and the Captain over the sons of Gad, shall be Eliasaph the son of Deuel.

15. And his host and the number of them, were six and forty thousand, six hundredth and fifty.

16. All the number of the Campe of Reuben, were an hundredth and one and fifty thousand, and four hundred and fifty, according to their armies, and they shall set forth in the second place.

In these words we have a description of the second standard, as appeareth in the shutting up of this division, where it is said, *They shall set forth in the second place.* In this standard, the principal is *Reuben,* his assistants joined with him are *Simeon* and *Gad.* In which combination we see, the particular number of each of them declared, their Captains are specified, and then the total sum is reckoned up. We shown before, that *Reuben* was the eldest son of *Jacob,* to whom as to the first borne, the birth-right did of right belong: yet we see in the former words, that *Judah* was set before him: thus doth God show himself a just Judge in punishing sin, and declareth how odious and abhominable it is in his sight. But see how God dealeth in mercy with him, that is, with his posterity. He deserved utterly to be raced out of the number of God's people, and to be forgotten forever by reason of his horrible incest: and no doubt the rest of the Tribes were ready to hate him, to reproach him, and prefer themselves before him. But behold the goodness of God, that though he will punish sin, yet he doth it in

mercy, not with severity: gently, not rigorously: for correction, not seeking the ruin and destruction of those that belong [Doctrine 3] unto him. From this example of God's dealing toward *Reuben,* we learn, that God's judgments are tempered and mingled with great mercy and mildness toward those that are his. *Reuben* committed horrible incest, and thereby deserved not only to be thrust into the lowest place, but to be cast out of the account of *Jacob's* posterity and to be honored neither of God nor man, neither alive not dead: yet though *Judah* have the first place, *Reuben* hath the second; so then albeit he was punished justly, he was punished gently. Thus God dealeth evermore, he correcteth both moderately and mercifully: and as the Physician allayeth the bitterness of the potion with some sweetness, so God asswageth the greatness of his punishment with some mildness and favor that he mingleth with it. This doth the Prophet declare, Psal. 89, 30, 31, 32, 33, 34. *If his children forsake my Law, and walk not in my judgments: If they break my statutes, and keep not my Commandments: then will I visit their transgression with the rod, and their iniquity with strokes; yet my loving kindness will I not take from h•m, neither will I falsify my truth,* &c. God will chastise his for their sins, but in the midst of his punishments he remembereth his mercy toward his, and will not utterly forsake them, though he afflict them for a time. So the Prophet *Isaiah* testifieth the like, chap. 54, 7, 8. *For a little while have I forsaken thee, but with great compassion will I gather thee: for a moment in mine anger I hid my face from thee for a little season, but with everlasting mercy have I had compassion on thee, saith the Lord thy Redeemer.* He correcteth his own people, because they are sinful: he correcteth them gently, because he is merciful. This will yet better appear unto us▪ if we take a view of the examples of God's dealing toward his servants in their afflictions. When *Miriam* rose up against *Moses,* she was stricken with leprosy, and shut out of the host seven days, and afterward was received again. When *David* had sinned in numbering the people, the Lord threatened three days pestilence in the Land, & the Angel stretched out his hand upon *Jerusalem* to destroy it: notwithstanding when *David* repented of his sin, the Lord also repented of the evil, and said to the Angel that destroyed the people, It is sufficient, hold now thine hand. When *Zachariah* the Priest would not believe the message that was sent him from God, and delivered by the Angel, that he should have a son in his old age, (then which, what greater dishonor could be done to God? what greater disgrace to his messenger?) It was said unto him, Behold, thou shalt be dumb, and not be able to speak, until the day that these things be done. If *Miriam* had been stricken with leaprosie as many years as she was days, or *David* with the pestilence, or *Zacharias* with dumbnesse, they could not have complained against God, but must have acknowledged their sins had deserved more: so that such is the dealing of our GOD toward his children, that he evermore 〈1 page duplicate〉 〈1 page duplicate〉 mitigateth the bitterness of the cup of his wrath with the greatness of his mercy, so that his justice and goodness go together.

This will farther appear unto us, by setting [Reason 1] before us sundry reasons, which will put this doctrine out of all doubt. For first of all, he punisheth his people as it were unwillingly, as enforced and compelled unto it by our disobedience. He had rather spare us, and not correct us, if it were for our good: but he seeth it to be for our benefit, and to further our salvation, who before we be afflicted, do go astray and wander out of the right way. This is the reason urged by the Prophet *Jeremiah,* Lam. 3, 32, 33: Though he send affliction, yet will

he not forsake forever, but have compassion according to the multitude of his mercies: for he doth not punish willingly, nor afflict the Children of God. If then he take no delight nor pleasure in it, but doth it of necessity for our profit and amendment, it followeth that he dealeth gently, and not cruelly: mildely, and not rigorously with us.

Secondly, he is as a loving Father that spareth [Reason 2] his son that serveth him. He dealeth not as a tyrant or a tormenter that setteth upon the Racke, and showeth exquisite punishments upon such as offend: but he correcteth his Church, as a father doth his childrē which come out of his bowels, and therefore it must be done with great compassion. This reason is often rendered to enforce this point of doctrine, as Deut. 8, 5. Know therefore in thine heart, that as a man nourtereth his son, so the Lord thy God nourtereth thee: declaring thereby, that his afflictions are signs of his fatherly love toward us. Likewise 2 Sam. 7, 14. I will be his father, and he shall be my son: if he sin, I will chasten him with the rod of men, and with the plague of the Children of men, but my mercy shall not depart away from him, as I took it from *Saul,* whom I have put away before thee. So then, he dealeth not extremely with his people, but spareth them, as a man spareth his own son that serveth him.

[Reason 3] Thirdly, as his nature is to show mercy, so knoweth he the matter whereof we are made, and he considereth that we are but dust. If he should deal with us according to our deserts and pay us home as we have provoked him by sinning against him, he should bring man to nothing, and consume him forever. Wherefore the Lord saith, *I will not contend forever, neither will I be always wroth,for the spirit should fail before me, & I have made the breath.* We are as a wind that soon passeth, as a breath that is easily stopped, and as the dust that is quickly blown away. The Prophet calleth this to our remembrance, which we ought to learn without the word by daily experience, Psal. 103, 13, 14, 15, and 78, 38, 39 and 30, 5. *As a father hath compassion on his children, so hath the Lord compassion on them that fear him, for he knoweth whereof we be made, he remembereth that we are but dust: the days of man are as grass, as a flower of the field, so flourisheth he.* And in another place, *He being merciful, forgave their iniquity and destroyed them not, but ofttimes called back his anger, and did not stir up all his anger: for he remembered that they were flesh, yea, a wind that passeth and cometh not again.* If then we consider that God punisheth unwillingly, that he showeth mercy, and remembereth our frailty, we must needs conclude with the same Prophet, that he endureth but a while in his anger, but in his favor is life: weeping may abide at evening, but joy cometh in the morning.

Let us now observe the uses that may be gathered from this doctrine. First, mark the [Use. 1] difference between God and man, whose ways are not as our ways, nor his works like unto our works. It is not with God as it is with man. Albeit he be daily provoked and offended, yet he is not easily moved; and upon our submission and repentance, he is quickly appeased, and his wrath by and by is turned back.*The Lord is full of compassion and mercy, slow to anger, and of great kindness, he will not always chide, neither keep his anger forever: he hath not dealt with us after our sins, nor rewarded us according to our iniquities: for as high as the Heaven is above the earth, so great is his mercy toward them that fear him.* But when man is once moved, he sildome keepeth any mean or moderation, & he can hardly or never will be appeased again, albeit he that hath offended and provoked him, do submit himself unto him, and crave pardon for his

offense. Hence it is, that God is constrained to restrain the outrage and cruelty of man in his Law, that as a violent stream breaks out, & can be kept within no bounds of reason; where he giveth in charge, that *if the wicked be worthy to be beaten,the Judge shall cause him to lie down and to be beaten before his face, according to his trespass, unto a certain number, forty stripes shall because him to have, and not past, lest if he should* exceed, and beat him above that with many stripes, *thy brother should appear despised in thy sight.* This law declareth, that so soon as we are injured, a fire is kindled within us, we conceive rancor and choler, we fret and fume with indignation, and cannot be reconciled; we are filled with our passions, we lay on load and know no moderation. If the Lord should deal with us as we measure to our brethren, we were not able to bear it and abide it. If he should be so fierce and full of rage against us, we should utterly be destroyed and consumed: but there is always mercy with him, that he may be feared.

Secondly, this serveth greatly to comfort [Use 2] all the faithful servants of God, to consider the moderation of his chasticements, and the gentleness of his hand in all his corrections. We see by daily experience how he forbeareth us, and poureth not out all his wrath upon us. If it were not so, it would oftentimes go hard with us. Albeit his hand be sharp upon us, yet we must needs confess, our sins have justly deserved greater plagues, longer plagues, sharper plagues. And when his judgments are ceased and withdrawn, our sins are found to be as great and sometimes greater then before, so that we deserve other plagues and punishments to come in place, & immediately to follow the former. Our deliverance therefore is for his mercies sake. Herevpon the Prophet saith, He endureth but a while in his anger, but in his favor is life, weeping may abide in the evening, but joy cometh in the morning. In like manner, sorrow may happen in the morning, but joy and comfort shall abide within the evening, that we may acknowledge the greatness of his mercy, and the shortness of his wrath. We heard how sorrowful a message, and what heavy tidings *David* had brought unto him so soon as he was up; but this sorrow was soon turned into joy, and this heaviness into gladness, when the Angel of vengeance is commanded to stay his hand, and to put up the sword of justice into his sheath. To this purpose the Apostle teacheth the Hebrews, chap. 12.*We have had the fathers of our bodies which corrected us, and we gave them reverence, should we not much rather be in subjection unto the Father of spirits, that we might live? For they verily for a few days chastened us after their own pleasure, but he chasteneth us for our profit, that we might be partakers of his holiness.*

We must evermore remember, that it is his mercy that moveth him to stay his hand and to call in his judgments, and to make our plagues to cease. We cannot stand to plead with GOD, we must not justify our selves, we ought not to hold our selves innocent; but rather persuade our selves that God hath a just quarrel and controversy against us. Hath he visited our brethren that dwell near us, as good and peradventure better then our selves, and yet hath not touched us? Hath he freed us, when others have felt the stroke of his rod? Have we stood upright, when others have fallen down? When his arrows fly abroad, and stick in the flesh, and enter into the bones, hath he passed over us, and hid us under the shadow of his wing, as in a place of safety? Oh consider this, and let us not forget the favor of God toward us: O let us remember his loving kindness, and engrave it in our hearts to work in us the fruits of

obedience. Let us enter into our own selves, and examine our consciences aright, and reason with our selves after this manner: How cometh it to pass, that we have sinned, and yet are spared? that we have been in danger, and yet are delivered, and are not destroyed? seeing so many of our neighbors die round about us daily, how is it that we are spared? Have not our sins deserved to be swept away? or can we say, we are not guilty? If we search our hearts and ways thoroughly, and deal truly with God and our selves, we must confess that there is nothing in our selves but matter to kindle his wrath, and to cut us off, and to punish us with greater plagues then he hath hitherto inflicted upon us. It is his mercy that we live, and have a longer time of repentance given unto us: he might have cut us off as rotten branches, fit for no other use then to be cast into the fire. We must be thankful unto him for this goodness, and not abuse his patience and long suffering, lest we kindle his wrath again, and he reserve us for a greater plague, and so we bring a more heavy condemnation upon our selves. Blessed are we if we can make this holy and sanctified use of affliction, the which, albeit for the present time it seem grievous, and not joyous: yet afterward it bringeth the quiet fruit of righteousness unto them which are thereby exercised.

Thus we see how this doctrine is the cause of much comfort and consolation, if we behave our selves as we ought to do under the Cross.

We have not to do with an hard and cruel father that will not regard us: nor with a weak and impotent father that cannot relieve us: for our God is in heaven, he is able to do whatsoever he will. Little children do oftentimes receive great hurt being far from their fathers sight, and left unto themselves: it is not so with us; we are always in the presence of GOD our Father, he is our eye, to see for us, our ear to hear for us, our hand stretched out to help us, and deliver us. For how should not he that made the eye see? and that made the ear, hear? It is said when *Israel* was in *Egypt,* and there oppressed with cruel bondage, that GOD looked upon the children of *Israel,* and God had respect unto them: so that he did not look upon their miseries as an idle beholder of them, or as one that took pleasure to see their calamities, but as one that was moved with compassion toward them, and pitied their poor estate and condition; for as he saw their troubles, and knew their sorrows, so he came down to deliver them out of the hand of the *Egyptians.* Hec it is that giveth diligent care to all our groans and sighs, he knoweth in what case we stand, and what pains we feel, he taketh so great care and keep of us, that he suffereth not any of our tears to fall to the ground, but putteth them into his bottle, and layeth them up in his register.

Thus doeth GOD remember us in trouble, heareth and helpeth us at all times, hath a continual care of us, that we should not be discouraged, nor drink a full cup and draughte of affliction, to be left without comfort under the waves thereof, that might drown our souls. This is the staff of comfort, which Christ giveth unto his Disciples, and all that believed in his Name, even to so many as should see the ruin and horrible destructiō that should come upon the City and the Temple, Math. 24, verse 22. Then shall be great tribulation, such as was not from the beginning of the world to this time, nor yet shall be hereafter: and except those days should be shortened, there should no flesh be saved: but for the elects sake, those days shall be shortened. In these words the faithful are comforted by consideration of the mercy

of God in the mitigation of those judgments which he would bring upon *Jerusalem.* True it is, some do understand them of the second coming of Christ with power and great glory, according to a rotten Prophesy of one of the *Rabbin's,* setting down the standing and continuing of the world, namely, *Two thousand years before the Law:two thousand under the Law: and two thousand under Christ, but for the Elects sake, those days should be shortened.* The examination of this counterfeit and worm-eaten Prophesy, belongeth not to this place, nor time: the two first parts being untrue, & the third both untrue, uncertain, and unsettled, having no sure ground or foundation to stand upon. For touching the true meaning of the place, it is not to be understood of the day of judgment, but of the destruction of *Jerusalem.* For when Christ speaking by the Spirit of Prophesy, foretold of the taking and ruinating of the Temple, so that one stone should not be left up on a stone that should not be cast down, the Disciples (upon occasion hereof) asked the question, when these things should be, and what should be the signs of his coming to judgment? To these two questions he answereth distinctly, not confusedly: and first of all to the first, wherein he giveth them sundry signs going before ye sackking of the City of *Jerusalem:* as for example, when ye shall see the abomination of desolation, that is, the Roman army (as *Luke* expounds it) sit in the holy place, know that the end is near: then being touched with a commiseration of their sorrows, he saith, *Woe to them that are with child, and give suck in these days; pray that your flight be not in the winter, &c.* Such were no fit persons to fly, such is no fit time to fly from their cruel and bloody enemies, nor to escape the rage of barbarous and merciless soldiers. Then shall be such trouble and tribulation, as no tongue can express, no pen can write, no language hath words to utter. The sword devoured without, and both sword and famine raged & consumed within, so that they were constrained to eat their own children. during the straightness of the siege. These be the days of vengeance; to fulfill all things that are written. Immediately upon the mention of these woes and tribulations, follow these words, *Except those days should be shortened,&c:* as if he should say, If God had suffered those sharp afflictions to continue, and the enemies to rage against them as they desired, and their sins deserved, none of that Nation had escaped, all the Jews had been rooted out as one man. *No flesh,* that is, not a man among the Jews had been left alive.*But for the elects sake,* that is, because GOD had a remnant among them according to grace, even his elect and chosen people (which he would not cast away) for their sakes the days of their great distress in the Land, and of wrath over this people, should be ended and finished: which declareth how precious and dear the faithful that fear God are in his sight, that because of their company he would cease to scourge & afflict the nation any longer: even as at the intercession of *Abraham,* he would have spared *Sodom* and *Gomorrhah,* if ten righteous persons had been found there, Gen. 18. So God shown mercy to the host of *Israel,* because *Jehoshaphat* was present with them. And therefore when *Jehoram* the son of *Ahab* complained for want of water, the Prophet *Elisha* answered, *What have I to do with thee? Get thee to the Prophets of thy father,and to the Prophets of thy mother: as the Lord of hosts liveth, in whose sight I stand, if it were not that I regard the presence of Jehoshaphat the King of Judah, I would not have looked toward thee, nor seen thee.*

So then we see, to return to the former point, that he speaketh of ending the troubles of the Jews, and siege of the City, not of cutting shorter the day of judgment.

Thus God knows how to mitigate the sorrows, and shorten the calamities that threaten the ruin and subversion of his servants. And who is it but desireth comfort in time of trouble? If then we would be assured that these things belong unto us, & take comfort in the meditation of them, let us observe these points as special rules for our edification.

First, it is our duty to acknowledge God's mercy to be great, who might lay a greater load and an heavier burden upon us. When the Angel stretched out his hand to destroy *Jerusalem,* the Lord stayed his hand, & caused the plague to cease, so that when thousands fell down on the right side, and ten thousands on the left side, they were spared and not touched.

Whence did this difference arise? And how came it to pass y^{t} the City was passed over, & the rest of the Land punished? Was it because these were worse livers or greater sinners? or was it because there were better people in *Jerusalem* then in other corners of the country? Was it because of the goodly buildings in the City, or because of the multitude of rich and wealthy Citizens, or because of the sumptuous stones of the Temple, or because of the sacrifices and service of God solemnized in the Temple, or because the seat of the King and the Thrones set for justice were there? If we think it was for all these, or for any of these, or for any such like outward respect, we are deceived. Indeed the Temple was an occasion of vain confidence to carnal men, who cried out, The Temple of the Lord, the Temple of the Lord, this is the Temple of the Lord; whereas they remained impenitent and unreformed: but as yet it was not built, for *Solomon* built him an house. As for the City and the Citizens, we must look for no great good there; there was want of true piety, store of pride, cruelty and oppression, which had enclosed, nay infected the walls with the cōtagion thereof. In what state it stood, *David* declareth, who calleth to God for help, and saith, *There is not a godly man left, the faithful are failed from among the children of men,* so y^{t} everyone dealt deceitfully with his neighbor, and spake flattringly with double harts. To this purpose speaketh *Jeremiah,* chap. 5, 1. Run too and fro by the streets of *Jerusalem,* and behold now, and know, and enquire in the open places thereof, if ye can find a man, or if there be any that executeth judgment, and seeketh the truth, and I will spare it. Thus doth the Prophet *Ezekiel* complain, & painteth out as in a Table the wickedness of *Jerusalem,* chap. 22. There did abound shedding of blood, contempt of superiors, oppression of strangers, wronging of the fatherless, iniurying of the widows, profaning of the Sabbaths, carrying about of tales, cōmitting of idolatry, taking of bribes, perverting of judgment, biting by usury, defrauding of their neighbors by extortion, and forgetting of the Lord. This was the estate of *Jerusalem,* and therefore the cause why the pestilence did not walk through the midst of the City, and the Angel is commanded to stay his hand frō destroying that place which was such a sink of all filthy sins, was the Lord's mercy only, who was willing to spare it, & to give them longer time of repentance. This must we confess, when we are spared, or we are most unthankful unto God. For we have experience of his goodness toward us.

Secondly, we must in time of our affliction pray unto him, and call upon his name, and come with boldness to the throne of grace, that we may put him in mind of his mercies. Thus doth the Prophet behave himself whē he heareth of the havoc and waste that should be made among the people of GOD, he prayeth heartily for the faithful, saying, O Lord, I have heard

thy voice, and was not afraid: O Lord revive thy work in the midst of the people, in the midst of the years make it known, in wrath remember mercy. What greater motive can there be to make us repair to God, then to consider how mildly and gently he dealeth with his people, when he doth afflict them? This was it that moved *David* to make choice of the pestilence having the choice of two other judgments propounded and laid before him, because he was most gracious and full of compassion: Let me now fall into the hand of the Lord, for his mercies are exceeding great, and let me not fall into the hand of man. He had experience both of God's mercy and of man's cruelty. We never profit aright by our afflictions, unless they drive us nearer to God, and cause us to call upon his name. It is the Commandment of God, that we should call upon him in the day of trouble.

Thirdly, if we would have comfort in the feeling of God's hand, we must thereby be drawn unto repentance, acknowledge our sins to deserve far greater judgments then yet we suffer, and consequently, turn unto him with all our hearts. If we remain stubborn and rebellious under the Cross, GOD will not leave us so, but double his strength and strokes upon us, until we be either reclaimed or convinced in our own consciences, and made without excuse. The Lord commanded his Prophet to go and cry these words, Thou disobedient *Israel,* return, saith the Lord, and I will not let my wrath fall upon you, for I am merciful, and will not always keep mine anger. The end that God aimeth at in afflicting his people, is to bring them unto him, and to make them seek him early: and until affliction work in us repentance & newness of life, we have no right use nor true fruit of it.

Fourthly, it is required of us to praise the name of God for his mercy and goodness in sparing of us, and not pouring out the full viols of his wrath and indignation upon us, and not coming out with all his fury and forces against us. The practice of this praise we see in *David,* after the plague was ceased; he built an Altar unto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the Land, and the plague ceased from *Israel.* He did not only call upon God, but offered the sacrifice of thanksgiving unto him. Except we follow his example, and practice this duty, we rob God of his honor, and provoke him to take away his blessings from us. When we are in affliction, we are eloquent enough, and have tongues to utter many prayers to have the plague upon us removed from us: but when we are helped and the judgment is taken away, we forget both God's mercy and our own duty, we consider not from whence our deliverance cometh, nor what it challengeth at our hands.

Fifthly, we must remember, that we think not our selves hardly dealt withal, but take heed to our selves that we be far from murmuring and complaining against God. The Lord complaineth by his Prophet, against such hypocrites, Jeremiah 3: *Diddest thou not still cry unto me, Thou art my Father, and the guide of my youth? will he keep his anger forever, will he reserve it to the end?* Thus they flattered with their lips, when malice was in their hearts; they spake fair to God, and pretended a great desire they had that they would fain please him, while his hand is upon them, and while he striketh them with his rod. But what answer doth GOD give and they receive? It followeth in the next words, *Thus hast thou spoken, but thou doest evil even more and more.* And as it was with this people, so is our case, when God at any time taketh us

in hand, we speak him fair, we humble our selves before him, and stoop down to take correction; but either we think the time too long while his rod is upon us, and so will prescribe him the time when to take it away; or else we fret & fume against him as doing us wrong, and we sustained injury at his hands. But if we were acquainted either with our iniquity, or with his mercy, we would be otherwise minded, and would confess that all kinds of punishments are due to us, and indeed too little for us: yea, we would easily perceive that GOD is more sorrowful for the correction which he is constrained to lay upon us, then we are grieved for the sins which we have committed against him. If these things be found in us, if we acknowledge God's mercy toward us in our troubles, if we call upon him earnestly, if we turn unto him unfeignedly, if we praise his name cheerfully, and do not think our selves hardly dealt withal, we shall not want comfort in our sufferings, but be able to comfort both our selves and others.

Lastly, it is our duty to be patient under [Use. 3] the cross, not to discourage our selves in our troubles, whatsoever or how great soever they be, nor to murmur and repine at them: seeing our doctrine teacheth us, that he never poureth upon us all his wrath, nor giveth us a full cup to drink up, even the dregs thereof; but tempereth & seasoneth it in such sort, that together with the affliction we may taste of his compassion. Now to the end we may not despise the chastening of the Lord, neither faint when we are rebuked of him, but may possess our souls with patience and endure constant unto the ende, we are to consider three things. First of all, we must remove all lets and impediments that may hinder us in the course of patience. Secondly, we must learn and mark the motives that may move us to the embracing of this Christian and heavenly virtue. Thirdly, we must examine & prove our selves, whether this grace of GOD be in us or not, seeing upon it as upon a pillar resteth the life of our Christian profession, as we shall show afterward. Touching the first, it standeth us upon to cut off and to cast away from us all such things as may any way hinder our patience. The Apostle writing to the Hebrews, and commending the constancy and patience of the Saints, draweth this exhortation: *Wherefore,let us also, seeing that we are compassed with so great a Cloud of witnesses, cast away everything that presseth down, and the sin that hangeth so fast on, let us run with patience the race that is set before us:* whereby he declareth, that the means to hold on our course with patience, is to remove the lettes and impediments that stand in our way.

The first hindrance is self-love, the very bane and poison of all good and holy duties. We love our selves and our skin so well, that we shrink back our shoulders, and pull in our heads when any peril beginneth to hang over us, as if some storm and tempest were imminent and ready to fall upon us. So long as this thorn sticketh in the flesh, we cannot love the Lord, nor yield obedience unto him in bearing the cross. Hence it is that our Savior Christ saith, Math. 16. verse 24. *If any man will follow me, let him forsake himself, and take up his cross and follow me.* It is to our nature and the natural man hard to suffer, who desireth to sleep in an whole skin.

The second hindrance is desire of revenge. For these two, patience and revenge, are as contrary one to the other, as peace and war, as fire and water, as light and darkness. If *Joseph* had looked to the injurious dealings of his brethren toward him, and to their wicked purposes intended against him, he would never have said unto them,*Bee not sad, neither*

grieved with yourselves, that ye sold me hither: you sent me not hither, but God, who hath made me a father unto Pharaoh, and Lord of all his house, and Ruler throughout all the Land of Egypt. If *Job* had rested and contented himself in the attempts and robberies of the *Sabaeans* and *Chaldeans,* he would never have broken out into these words, *The LORD hath given,and the LORD hath taken away.* It belongeth not unto us to take or to seek revenge: but to commit our selves and our causes to the God of vengeance.

The third let is infidelity, when we have in us an unfaithful heart, and cast off all confidence in God, who maintaineth the lot of all those that trust in him, and depend upon him. What was the cause that the *Jews,* suffering want in the wilderness, sometimes of bread, and sometimes of water, murmured against God and his servant *Moses?* And albeit they had most manifest experience both of the power and mercy of GOD, in helping them in all times of need, yet they brake out into impatiency, Exod. chap. 16, verse 3. *Oh, that we had died by the hand of the Lord in the Land of Egypt,when we sate by the flesh-pots, when we did eat bread our bellies full.*

The cause of this was an unbelieving heart to depart away from the living God. If therefore we believe not in him,*to sanctify his Name,* and to trust in his help, if we do not commit all our ways unto him, who hath promised that he will never forget us nor forsake us, it is impossible that ever we should possess our souls with patience.

The last impediment is want of premeditation and consideration how we may continue and go through stitch, without starting back from our profession. This is the cause that maketh men impatient and to give over when we are tried, because we never weigh the danger before we are tried. We must cast our accounts, what it hath cost others, & what it may cost our selves; It is worthy counsel given unto us by our Savior Christ, Luc. 14, 28, 29, 30. *Which of you, minding to build a Tower, sitteth not down before, and counteth the cost, whether he have sufficient to perform it? lest that after he hath laid the foundation, and is not able to perform it, all that behold it begin to mock him, saying, This man began to build, and was not able to make an end.* It is a dangerous case to be found unprepared and unprovided for the assault. It hath wrought a relapse and apostasy in many, so that they have denied the faith, and made shipwreck of religion. Hitherto of the hindrances of patience: now let us consider the motives that may persuade us to seek after it, and to lay hand and hold upon it.

First of all, we must know, that as all affliction is of God, so he will be with us, & have care over us under the Cross. Why then should we be dismayed, or discourage our selves in any troubles whatsoever, seeing we are still in God's sight, and have him ready to hear us? otherwise it could not but go hard with us. It had gone hard with *Moses* being cast into the River among the reedes, except God had looked down from heaven upon him, and directed *Pharaohs* daughter to take him up. The like we might say of *Joseph,* when he was in irons, and his feet held in the stocks: of *David,* when he wandered in the wilderness on the Mountains and in Caues of the earth: of *Jeremiah,* when he was cast in prison: of *Jonah* in the whales belly: of *Daniel* in the den of Lions; and of his fellows in the fiery furnace: all these had experience of God's assistance, who was not far from them in the day of trouble. So it shall be with everyone of us: his countenance doth evermore behold the just in all their sufferings

& calamities, as the Psalmist saith, The eyes of the Lord are upon the righteous, & his ears are open unto their cry. And indeed we should be most wretched and miserable in all our afflictions, in war, famine, and pestilence, and whatsoever chastisements befall us, except God had an eye to see us, an ear to hear us, an heart to pity us, and an hand to save and succor us.

Secondly, we must consider what we have deserved, and how we may justly be punished, not only in that manner, but in a greater measure. This was the confession of the penitent thief hanging upon the Cross, and speaking thus unto his fellow, Luc. 23. We are indeed righteously here: for we receive things worthy of that we have done: but this man hath done nothing amiss. We show our selves to have a sensible feeling of our sorrows, but are many times without feeling of our sins. If GOD should lay more upon us, he were not unjust, inasmuch as we have justly brought it upon our selves. We see this in the Prophet *David,* acknowledging the same, Psal. 119, 75. I know, O Lord, that thy judgments are right, and that thou hast afflicted me justly. We must confess that nothing belongeth to us but shame and confusion of faces.

Thirdly, this meditation must enter into our souls, and never depart from us, that God will turn all our sorrows & sufferings unto the best: so that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword shall be able to separate us from the love of God which is in Christ Jesus our Lord. This is it which the Apostle teacheth, Rom. 8, 28. We know that all things work together for the best unto them that love God, even to them that are called of his purpose. This promise is assured unto us, that he will sanctify unto our singular good, not only his blessings, but his very chastisements and afflictions, so that they shall bring us nearer to God, as the Prophet *David* confessed, he had received good by thē, Psal. 119. Before I was afflicted I went astray, but now I keep thy word.

Fourthly, we are made to suffer here, that we might not suffer elsewhere. For we are chastened in this life, lest we should be condemned in the life to come. If therefore we be without correction, whereof all the sons of God are partakers, then are we bastards & not sons, as the Apostle speaketh to the *Hebrews.* Let us call to our remembrance, what *Abraham* answereth to the rich man, Luke 16 25. Son, remember that thou in thy life time receivedst thy pleasures, and likewise *Lazarus* pains: now therefore is he comforted, & thou art tormented. The rich man enjoyed the desires and delights of his own heart in this life, therefore he was tormented in hell in the life to come. Let us patiently abide that which God layeth upon us, wishing rather to suffer here such troubles as are temporal, then the torments of hell after this life, which are eternal.

Fifthly, it is the will of God that we should suffer, to which we must readily obey, and humbly submit our selves, as the Apostle showeth, Phil. 1, 29. Unto you it is given for Christ, that not only ye should believe in him, but also suffer for his sake. The heathen were wont to use this as a reason to bear the cross, because there is no remedy or redress, & that it cannot be otherwise. Seeing then, they could not choose but suffer, they taught that it is better to make a virtue of necessity, then brutishly or childishly to despair under it; and seeing it must needs be so, they must be contented, resolving, as Christ saith, Acts 9, 5. It is hard to

kick against pricks. But we have a better and stronger motive to move us to suffer, then the forcible weapon of necessity, even the unchangeable purpose of God, whose gracious will it is, that through manifold tribulations we should enter into the kingdom of heaven.

Lastly, we must have an eye cast upward to the rich recompense of reward that shall be given unto us. For the greater our trials are, the greater shall our reward be. It is said by the Apostle, that *Moses* chose rather to suffer adversity with the people of God, then to enjoy the pleasures of sin for a season, because he had respect to the recompense of the reward. The afflictions of this present life are all temporal and transitory, they have an end in a short space: but the glory prepared and reserved for the Saints in the next life, shall know no end; for our light affliction which is but for a moment, causeth unto us a far more excellent and an eternal weight of glory: while we look not on the things which are seen, but on the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal. Our afflictions shall not continue long upon us, they shall speedily have an end; which ought to devour the bitterness thereof, and swallow up the tediousness that creepeth upon us. Thus much of the means or motives to work patience in us. Now it remaineth, that we examine our selves, whether it be in us or not. For if we be without patience, we shall never be able to hold out our profession unto the end. It is as salt that must season every duty. If then this be not found in us, we are but as time-seruers, that continue for a season; or as the morning dew which vanisheth at the rising of the Sun; or as the grass upon the house-top, which flourisheth for a while, and afterward withereth away. Let us therefore consider the signs and tokens whereby we may try our selves, and prove whether it be in us or not.

One sign is an heart resolved to abide whatsoever is laid upon us, whether it be for sin or for trial. For we must understand, that some afflictions are laid upon us for our sins, and some for our trial. Examples of both we have in the Scriptures, to inform us in these points. Touching sin, the Prophet saith, *Lament.* 3, verse 39. *Wherefore is the living man sorrowful? Man suffereth for his sin.* When Christ had cured the man that had lain eight and thirty years at the pool of *Bethesda,* he found him afterward in the Temple, and said unto him, *Behold, thou art made whole; sin no more,lest a worse thing come unto thee.* He had suffered a great judgment, yet the Lord threateneth him with a greater: he had been diseased many years, yet he was to fear a worse evil. Touching trial, we may look upon *Job,* all whose sufferings were for trial of his faith, obedience, and sincerity. The like speaketh Christ to the Disciples, seeing a man which was blind from his birth, and asking him, Master, who did sin, this man or his parents, that he was borne blind? For he answered them, *Neither hath this man sinned, nor his parents,but that the works of God should be shown on him.* Now then, whether our afflictions be to chastise us, or to prove us, the faithful man is persuaded and resolved to bear them; If his sins be remitted, and the guilt of them removed, he careth not though the cross abide and continue still. He that standeth thus affected, hath laid up a good sign to be known for his patience. The pardon of our sin must more rejoice us, then the feeling of the cross can dismay us.

Secondly, when we suffer, and suffer much, yet we must not cease to love the Lord that striketh us. Though the punishment be bitter, we must not hate the hand that giveth the stroke, but embrace it heartily, and love it still. This affection was in *Job,* when he had sustained the loss of his cattle, of his servants, of his sons, and of all his substance, he hated not GOD, nor murmured against him, but acknowledged in the midst of all, *Naked came I out of my mothers womb,and naked shall I return thither: the Lord hath given, and the Lord hath taken away: blessed be the Name of the LORD.* Where we see he blesseth God, not only for his giving, but for his taking away, not only for his blessings, but for his chastisements. A notable example for us to follow, and a certain sign to make trial of our patience. It is the ordinary manner of wicked men, when they have received gifts, and are filled with good things, to give God thanks, and to say, God be thanked: but if their riches, honors, peace, and gifts be taken away, all is done, their thanks are ceased, their mouths are stopped, and their tongues are tied. It is a notable saying of the Prophet, Psalm 130, 3, 4. If thou O LORD, straightly markest iniquities, O LORD, who shall stand? but mercy is with thee that thou mayest be feared.

If our love of GOD be proved, when his justice is shown: and our fear, when his mercy is extended toward us, we may assure our own hearts we have the spirit of patience within us. It is truly said, he loveth the party well, that can love him when he hath done him injury. True it is, GOD can do us no wrong, nor deal unjustly with us; but if he lay heavy punnishments upon us, and we do patiently abide them, and love God still heartily and unfeignedly, it is a great comfort that we are his. For who can love God, when he is wounded by his hand, but he that is undoubtedly in his favor and friendship? Wherefore, as God chastiseth those that belong to him, because he loveth them: so it is their duty to love him, because he chastiseth them.

Thirdly, another sign of patience is humility, and humbling our selves under his blows and strokes laid upon us. If once we begin to reason and dispute of the causes for which we suffer, and say, why should the Lord thus deal with us? or to vaunt of our sufferings in the spirit of vanity, and say, who is like unto me? or what man hath endured such things? it is plain and evident, we are far from true humility, and consequently from true patience. *Job* is made a mirror of patience to all posterities, to the ende of the world, which did evidently appear to be in him by the lively fruits thereof. And albeit he suffered much more then others, yet in the middes of all his sufferings and losses, he did not sin, nor charge God foolishly: who being moved to confess his hypocrisy, and being judged an extraordinary wicked man, by his extraordinary afflictions, he answered; Thou speakest like a foolish woman: what? shall we receive good from the hand of God, and not receive evil? In all this did not *Job* sin with his lips. Thus let us stoop down, & bend the knees of our hearts unto God, acknowledging the chastisement to come from him, and looking for deliverance to come from him also.

The last property to discern it, is cheerfulness, and joy in suffering: when we are so far from murmuring under it, that we rejoice in it. The Apostles of Christ, being accused for preaching Christ, as for an evil work, & scourged as malefactors by the enemies of the

Gospel, departed from the council, rejoicing, that they were counted worthy to suffer rebuke for his name. This was a sign and proof of their patience. For this are the Saints commended, Rom. 8. who albeit they were killed all day long for his sake▪ and counted as sheep for the slaughter, yet in all these things they *were more then conquerors,through him that loved them.* They are persuaded, that neither life nor death, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate them from the love of God. The Apostle testifieth touching the Hebrews, that *they suffered with joy the spoiling of their goods,knowing in themselves, how that they have in heaven, a better, and an enduring substance.* It was a lamentable case, to suffer the loss of all their substance, gathered together with great labor and sweat, or left unto them by their parents: but to suffer this spoil and pillage at the hands of their kinsfolkes, and countreymen, and Magistrates (whose help they were to call upon, and who ought to have aided and assisted them) this no doubt did double and treble their sorrow and misery: yet such was their Christian patience, that they received those injuries and indignities with joy and great comfort. Not that they rejoiced at their own miseries, as men that were without feeling, or human affections, (for if they had been without sense, they could not be renowned for their patience;) but albeit they were touched with grief and heaviness for their adversities and afflictions, yet they were mindful of their profession, and of Christ's promise, that whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for his Names sake, he shall receive an hundredth fold more, and shall inherit everlasting life. This meditation was it that made them account light of the wrongs they had received, this hope of an eternal recompense swallowed up the sadness that arose in their heart, and wrought in them great gladness. For, what cause hath he to mourn and lament, that maketh an exchange of copper for gold? of chaff for wheat? of dross, for pure metal? So great is the price and excellency of heavenly things, above earthly, that we must be ready to bear with patience and alacrity, the lack and loss of them, especially considering we are not so much owners of them as stewards: neither shall it bring poverty upon us, because God will make us a plentiful amends and recompense: neither shall our enemies thrive with them: or enrich themselves by them: because as thieves and robbers they shall not escape the kingdom of God, but he will feed them with shame, and clothe them with dishonor, and reward them with confusion in the end.

17 Then the Tabernacle of the Congregation shall go with the host of the Levites, in the middes of the Campe as they have pitched, so shall they go forward, every man in his order according to their standards.

We have spoken already of two of the standards, and two other remain behind to be spoken off. In this verse, *Moses* enterlaceth the placing and situation of the Tabernacle, which was so inuironed with the Levites, and they flanked and fortified with the whole host, that it remained in the middes, to wit, in a place of the greatest safety and security, fittest for access in regard of the people, and hardest for access in regard of their enemies. For being placed in the middes of all the host, the Israelites might more easily approach, having a commodious ingresse and egresse, and regresse unto it: and the enemies (if any should

enterprise to trouble them) should not be able by any means to disturb and disquiet them, albeit they deferred it never [Doctrine 4] so much. So then we see, that the place of the Tabernacle was not set in a corner of the host, or at the one side, or out of the host, but is commanded to be pitched in the midst of the people. Hence it appeareth, that when the Lord was angry with his people, and would no longer reueile himself unto them by his presence among their tents, it is said, *Moses took his Tabernacle and pitched it without the host, and called it Ohel-moed, that is, the Tabernacle of the Congregation;* Exod. 33, ver. 7. Here the people were to meet together: here the people were to ask counsel of God: and here the Oracle of God would give answer unto them. True it is, this is not to be understood of that holy place, made to be *a worldly,* that is, an earthly and temporal Sanctuary, called the Tabernacle, whereby they might have a visible testimony of the presence of God, (albeit some are of that opinion) whether we consider the time, or the coming of *Moses* from the mount, or the order of the History. In respect of the time, because the making of that great Tabernacle followeth afterward, Exod. 35. In respect of coming from the mountain, because *Moses* was newly descended, the idolatry of the people newly revenged, and no sufficient leisure afforded for so great a work: lastly in respect of the order of the history, because it must be inverted and transposed. Neither was it some peculiar Tabernacle which *Moses* erected specially for the service of God (as others suppose and surmise) seeing we read of no such commandment given unto him, and it is not to be thought, he would invent anything in the service of God, for which he had no word or warrant. For if in the building of the great Tabernacle he did frame all things, even to the rings and pins, to the snuffers & snuff-dishes, according to the pattern shown unto him in the mountain: how shall we imagine he would set up a Tabernacle of his own head without the warrant and direction of God? Now, assuredly we cannot understand it of the great Tabernacle, much less of any peculiar tabernacle beside, whose author God is not remembered to be: but of the Tent or Tabernacle of *Moses,* which serving first for his private use, is here appointed ye place where God would manifest himself unto them; so that the removing of it out of the hoaste, is made a sign of his anger and displeasure. To this purpose *Moses* speaketh afterward, when the work of the Tabernacle was finished, *The cloud of the Lord was upon the Tabernacle by day,and fire was in it by night, in the sight of all the house of Israel, throughout all his journeys:* where he showeth what was the place appointed for it, namely, to be ever in the sight of all the Israelites. Thus doth *Moses* speak in the second verse of this chapter, Every man of the children of Israel shall campe by his standard, and under the Ensign of his fathers house, far off about the Tabernacle of the Congregation shall they pitch. This doth the Prophet *Ezekiel* testify, Chap. 37.*I will make a covenant of peace with them, and I will set my Sanctuary among them for evermore, my Tabernacle also shall be with them, &c.*

This ordering of the place of the Tabernacle, [Reason 1] was not without reason. For first, God doth hereby admonish them, that they should always have him before their eyes, lest they should forget his worship, or offend him with their sins. Hereunto cometh that which the Lord saith, Levite. 26. I will set my Tabernacle among you, and my soul shall not loathe you: and I will walk among you, and I will be your God, and ye shall be my people. If the

place had been farther removed from their sight, they would have forgotten God and his worship, and more easily have broken out into sin against him.

Secondly, he had respect indifferently unto [Reason 2] all the tribes. For if any had pitched their tents farther then others from the Tabernacle, they would have quarrelled and complained, that they had been contemned and despised. Everyone would have been ready to give wrongful judgment, and to interpret it as done of set purpose to his disgrace. Now, by this situation of it, the mouths of all persons are stopped, and perpetual silence enjoined unto them, that they should quietly keep their standings, and rest contented with the ordinance of God.

Thirdly, the Levites were hereby put in mind of their duty, and therefore are lodged [Reason 3] about it, as likewise it was about the Temple, as afterward we shall see by the example of *Solomon.* It was their duty to look to the worship of God, and to instruct the people that should come unto them: for their lips must preserve knowledge, and the people should seek it at their mouths, seeing they are appointed to be the messengers of the Lord of hosts. Neither need they go far to learn this, inasmuch as they could not abide in their places, but they had a warning before their eyes, to perform their office.

The uses, of placing the Tabernacle after [Use. 1] this manner, are many. First, it assureth us of this excellent promise, that God will ever be in the middes of us, and settle his rest and residence among us. Hereunto cometh the saying of *Moses,* Levite. 26. I will set my Tabernacle among you, and my soul shall not loathe you: and I will walk among you, and I will be your God, and ye shall be my people. So the Prophet having assured them, that his Sanctuary should be settled, and his Tabernacle placed among them, doth add,*yea, I will be their God, and they shall be my people.* Seeing therefore the situation of the Tabernacle was such, set up in the middes of the Tribes, so that three of them pitched before, three of them behind, and three of each side, in this respect God is said to dwell in the mids of them, because his Tabernacle which he made his habitation, was in the middes of the host. Now we must know how God is said to dwell among us. For we must make a difference between his general presence, and his special presence. His general presence is in all places: his special presence is in his Church His general presence is of his power: his special presence is of his grace and favor. There is a common manner of God's being everywhere, and in all things, by his essence: there is another special way of God's being present, as that which is loved is present in him that loveth; according to that which Christ hath said, John. 14.23. *If any man love me,he will keep my word, and my Father will love him, and he will come unto him, and will dwell with him.* It was (we see) God's will to have the Sanctuary seated in the mids of all the people: not that he was enclosed in that Ark, or in the Tabernacle, whom the heaven of heavens cannot contain: but to give them a visible token, that they should not doubt at all of him. For such is our weakness and infirmity, that we are always ready to suppose, that he turneth his back to us, and thinketh not upon us, and is too far absent from us, to succor and sustain us with his hand. Therefore then it was the pleasure of our God, that the Tabernacle should be among the people, as a certain warrant of his power and presence, of grace and goodness, which he hath promised to all the faithful. And no man can indeed call himself a believer,

unless he be thoroughly persuaded, that God is with him: yea, this is our comfort and bringeth peace unto our souls, to consider that God is in the middes of us. True it is, God doth sometimes seem to be absent from us, and to hide his countenance from us, and utterly to forget us: yet even then he is with us, and within us, albeit it pleaseth him to try our faith & patience by that means. Again, it is most true, we have not now the Tabernacle with the instruments thereof: yet notwithstanding he standeth not far from us, neither casteth us off from him, but this favor is bestowed upon us in more plentiful measure and in a more ample manner, then it was upon the ancient people under the Law. This appeareth unto us many ways. For first we know, how God is joined unto us in the person of his own only Son. For this cause also is Christ called *Emmanuel, that is to say, God with us.* In him dwelleth the fullness of the godhead, so that he is God manifested in the flesh, and we are made members of his body. Though he be now ascended up into heaven, yet he faileth not to fill all, and we are made bone of his bone, and flesh of his flesh; so that there is no greater conjunction between the husband and the wife, then is between the Son of God and us. He said to his disciples, I am with you, even unto the end of the world, Matth. 28. Whereby he meant to strengthen them in all the dangers and conflicts which they should sustain.

Secondly, we have with him the preaching of the Gospel, whereby God is as it were brought down to reside and remain among us. So long as the word which is the scepter of his kingdom is with us, we shall not need to fear he will go from us, neither shall be constrained to make long journeys to seek him out. When once his word is departed, and the Gospel gone, his standard is removed, and he is quite turned from us. It is in vain to dream to find him, when we cannot find him in his word. Hence it is, that *Abijam* telleth *Jeroboam* that made Israel to sin, that God was gone from them, seeing he had driven away the Priests of the Lord the sons of *Aaron:* and on the other side he joineth together the presence of the Lord and the preaching of his word, saying, *Behold this God is with us as a Captain,and his Priests with the sounding trumpets to cry an alarm against you.* This then is a special token of God's special presence, when he sendeth his word as a gracious rain upon his inheritance, and thereby watereth the dry furrows of the barraine hearts of his people.

Thirdly, we have the promise of his presence and the seals thereof in his Sacraments, whereby we are at one with him, and he with us. Whensoever we meditate of our baptism, the Son of God doth witness unto our spirits, that we are clothed with his righteousness, as with a garment:*for all such as are baptized into Christ have put on Christ.* Whensoever we receive the Supper of the Lord, he showeth us that he is our food, and that the bread which we eat at our tables, and in our houses, doth not nourish us better, then we be nourished by his substance at his heavenly table, insomuch that we live in him, by him, and through him: according to the testimony of *John,* Ch. 6. Whosoever eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day: for my flesh is meat indeed, and my blood is drink indeed. Thus we are spiritually one with him, and mystically he is one with us, so that we have a communion with him as the members have with the head: so that we must receive it as most true which the Apostle saith, 1 Cor. 10.*The cup of blessing which we bless, is it not the communion of the body of Christ? the bread which we break, is it not the communion of the*

body of Christ? for we that are many are one bread and one body, because we all are partakers of one bread.

Fourthly, when we come together in the Church to call upon his Name, he is near unto us, and most familiar with us. For our LORD Jesus Christ assureth us, that he is there among us, whensoever we are assembled in his Name; and by lifting up our eyes, and holding up our hands toward heaven, we show that our coming thither is to present our selves in the sight & presence of our God To this purpose our Savior saith, Math. 18, 20. *Where two or three are gathered together in my Name, there am I in the midst of them:* so that we must consider, that we are here not only before the Angels of heaven, but also that the Son of God both seeth and heareth us. True prayer doeth ascend up to Heaven as Incense, and lifteth us up to talk familiarly with God, and bringeth down his blessings upon us: except we use this heavenly exercise whereby we speak to him, he is a stranger to us, and we are strangers to him.

Lastly, he dwelleth among us whensoever he preserveth us from evil, and delivereth us from our enemies. If the favor of GOD were not a shield & buckler about us, to preserve and protect us from our enemies, we should lie open to ten thousand dangers and deaths. If our Lord had not a continual care over us, and stood not mightily for our defense, we should be a prey to the iaw of the Lyon, and should perish every minute of an hour. We are of our selves over-weak, and have no means to deliver our selves: this is our comfort, that God is on our side, & dwelleth among us. Let us also take heed we walk in fear before him, and do not provoke him to wrath and indignation against us by committing evil in his fight, who can abide nothing that is profane or polluted, as Deut. 6, 15. *The Lord that is in the midst of thee, is jealous, beware therefore that his wrath kindle not, lest thou be rooted out of the Land which the Lord thy God hath given thee.* To this purpose the Apostle speaketh, 2 Cor. 6.*Ye are the Temple of the living God, as God hath said, I will dwell among them, and walk there: and I will be their GOD, and they shall be my people: wherefore come out from among them, and separate yourselves, saith the Lord, and touch none unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* This showeth, that we ought to walk always as in God's presence, and to consider evermore that his eye is upon us. Our bodies are the temples of the holy Ghost for him to dwell in. If then we shall defile them, and make them as swine-styes, we grieve the holy Spirit whereby our adoption and redemption are sealed, and drive him from us, and chase him away out of our hearts.

[Use 2] Secondly, albeit the placing of the Tabernacle in the midst of the host be gone and past long ago, and were verified among the Jews under the shadows of the Law: yet it serveth to teach us to what end God hath instituted civil States and Common-wealths in this world, to wit, to be stays and props to the Church, to uphold and strengthen the same, that the people of God may assemble together in peace and quietness, and be free from all dangers of malicious enemies that labor to do evil to the Sanctuary. To this purpose the Prophet teacheth, that *The Name of the Lord shall be declared in Zion, & his praise in Jerusalem, when the people shall be gathered together, and the Kingdoms to serve the Lord.* And Psal. 122. *Jerusalem is built as a City, that is compact together in it self, whereunto the Tribes, even the Tribes of the Lord go*

up according to the Testimony to Israel, to praise the name of the Lord. Heereby we are put in mind of three notable duties.

First of all, let all persons, Princes, and people, high and low, do good to the Church of God, and employ their best endeavours to promote the glory of God, and the safety of the Church. For wherefore was the Tabernacle taken and pitched in the midst of all the host, not placed in a corner, nor set in the skirts of that mighty army, but was inuironed round about with the strength of *Israel:* but to teach us, that this must be the end we oght all to aim at, that it is our duty to the utmost of our power to procure the peace of *Zion,* & the prosperity of *Jerusalem,* all the days of our life? For even as the hills and mountains did compass about *Jerusalem,* to defend it from all dangers and inuasions of enemies: so ought all the faithful that are the friends of the Church, seek to defend it from all such as seek the ruin and destruction thereof. They have a promise made unto them, that they shall prosper that prefer it, Psal. 122, 6. *Pray for the peace of Jerusalem: let them prosper that love thee.* Such was the zeal of *David* for the house of God, that it even consumed and eat him, as the people declare, Psal. 132. *Lord, remember David with all his afflictions, who sware unto the Lord, and vowed unto the mighty God of Jacob, saying, I will not enter into the tabernacle of mine house, nor come upon my pallet or bed, nor suffer mine eye to sleep, nor mine eye-liddes to slumber, until I find out a place for the Lord, an habitation for the mighty God of Jacob, &c:* Loe, how great his care and zeal was to build the Temple, and to further the worship of God: he spared no cost, but opened the treasures of his house to employ them this way. Thus it ought to be with us, it is the chief end why God doeth bless us with the blessings of this life, that we should pay him his tribute, and be content to depart from them when his glory & worship do require it. If we care not how bountifully we spend and lavish in unprofitable, nay in ungodly uses, and pinch for a penny and an half-penny employed to charitable and godly purposes: we make it manifest to all men that the glory of God is not before our eyes, nor his worship any whit regarded of us. And hence it is, that God oftentimes curseth our store and substance, and bloweth upon it, that it flieth away as the wind that cometh not again. Let us therefore be wise hearted, to refer our goods, our lives, and all that we have, to seek the good of the Church, that it may be safe; and then shall we be safe under the shadow of it. On the other side, the Lord denounceth a sore and severe threatening against all such as do wrong to the Church, so that he will wound the head of his enemies, and the hairy pate of him that walketh in his sins. This appeareth by the prayer of the Church, Psal. 74. *Think upon thy Congregation which thou hast possessed of old, and on the rod of thine inheritance which thou hast redeemed, and on this mount Zion wherein thou hast dwelt: lift up thy strokes, that thou mayest forever destroy every enemy that doth evil to the Sanctuary.* Such shall never prosper, (albeit they may flourish for a time) that hate the Church which God loveth.

Secondly, it is the duty of all persons to assemble together, to hear his word, all excuses and delays set apart. For wherefore was the Tabernacle placed in the mids, but to bind all persons alike to come to the exercises of religion, and to perform public worship to God? *Jereboam's* calves (who made Israel to sin) were set, one in the North part of the land, the other in the South; but the Tabernacle of God was settled in the middes among them, that all men should have access unto it, and that no man should color his absence with any

pretences. Hence it is that the Prophet, declaring, that GOD had chosen Zion and loved to dwell in it, saying, *This is my rest forever,here will I dwell, for I have delight therein,* doth add, *We will enter into his Tabernacles, and worship before his footstool.* A notable encouragement to move us to resort & repair oftentimes to the place of God's worship, seeing he maketh it his habitation and resting place, and the house where he will dwell, and where we shall find him in time of need. A strong persuasion to work a desire and delight in us to go to the Lord's courts, that we may behold the majesty of the king of glory. To this purpose speaketh *David* in another Psalm. *The mountain of God is like the mountain of Bashan, it is an high mountain as mount Bashan: Why leap ye, ye hie mountains? as for this mountain, God delighteth to dwell in it, yea the Lord will dwell in it forever.* Where he teacheth, that God's Church, in regard of merciful promises, heavenly graces, and noble victories, doth excel without comparison all worldly things, and all earthly places. All assemblies though never so glorious and glitering outwardly, must give place to it, and are as nothing being matched with it: inasmuch as the excellency, beauty, and continuance of the Church goeth beyond all other congregations of men. Hereupon he inferreth, *Thy Congregation dwelled therein: for thou, O God, hast of thy goodness prepared for the poor.* If then we would dwell with God, let us repair to his house: if we would see him, we shall see him there: if we would hear him, we shall hear him there: if we would know him, we shall know him there: for his face is to be seen there, his voice is to be heard there, his presēce is to be found there. O let us prefer one day in his courts before a thousand elsewhere. Let us rather desire to be door-keepers in his house, then dwellers in ye palaces of the wicked. If they were called and accounted blessed that stood in the presence of *Solomon:* how much more blessed and happy are they that stand in the presence of God, and worship toward his holy Temple. Let the same mind and affection therefore be in us which was in *David,* to say with him with a feeling heart, *One thing have I desired of the Lord,that I will require, even that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to visit his Temple.* Where shall we find in our days this longing, and holy desire to speak with God in his word and worship? where are the ancient wishes of the Saints, thinking it long before they came and appeared in the presence of God? where is now the panting of the soul, and fainting of the heart, and the rejoicing of the flesh in the living God, like unto the earth that gapeth for the showers of rain to refresh it? We are an unthankful people, whom plenty and abundance have glutted, and made to loathe the heavenly Manna given to us.

Thirdly, let us not stand in fear of any enemies, as if they could bear and beat down the Church before them, and raze the foundations of it to the ground; neither let us as graceless children forsake our mother, for fear of troubles that may come vpō her. True it is, the Church of God hath many enemies that threaten the ruin thereof, and employ all their wiles and fetches to work the subversion of it, as if an huge and heavy millstone were cast at it, or as if a mighty tempest were fallen upon it, or as if a sudden flood of waters did overflow and overwhelm it. Nevertheless the Church is set in a safe place, they shall not be able to hurt it: it hath a safe keeper that neither slumbereth nor sleepeth; they shall not be able to destroy it: the gates of hell, and the power of the devil are set against it, but they shall never have victory over it. They may well assault this City of our God, cast their trenches against it,

build Forts and Barricadoes against it, yet they shall never win it, but their losses shall be greater then their gains. Let us comfort our selves in this, that it is impossible the Church should fall, being borne up and upholden by so strong a pillar. For as when we become the enemies of God, & despise his majesty, he is able quickly to consume & confound us: so whē we be in his safe keeping, he will maintain & defend us in such sort, as the Lions & asps, the dragons & wild beasts (whereof we are most afraid) shall not be able to destroy or annoy us. Therefore the Lord speaketh, Deut. 7.*Thou shalt not fear them: for the Lord thy God is among you, a God mighty and dreadful, he will root out all these enemies before thee by little and little.* First he 〈1 page duplicate〉 〈1 page duplicate〉 willeth them not to be afraid of their enemies, and afterward he addeth the reason, because God is among them. We are all of us as in the Tabernacle and tuition of God; let us put on the shield of faith, to repulse all fear: he will not leave us, nor forsake us, so that we may boldly say, The Lord my deliverer, I will not fear what man can do unto me. Let us hold our selves to his promises, and assure our selves of his succor.

[Use. 3] Lastly, this situation of the Tabernacle serveth to conclude the full and final happiness of the faithful, which is begun in this life, but shall be consummated in the end of the world. Then will God dwell with us, and we shall dwell with him: then we shall be admitted into his presence, and never be cast out: then no evil shall touch us, or come near us, and no good thing shall be wanting unto us, that we can desire. Hereunto the Apostle alludeth, Revel. 21.*I heard a great voice out of heaven, saying, Behold, the Tabernacle of God is with men, and he will dwell with them▪ and they shall be his people, and God himself will be their God, &c.* Consider here the blessedness of that people that shall ever enjoy the immediate presence of such a God as is the fountain of all happiness. True it is, God doth dwell among his people in this life, and he is not far from everyone of them, inasmuch as they have their spiritual life and birth from him: howbeit, it doth not appear to others, nor sometimes to our selves what we shall be.

The Tabernacle of God seemeth now to be removed out of our sight, and to be set in a dark corner, where it lieth hidden. We are here subject to many temptations of sin, to many sicknesses and sorrows, to many pains and aches, to many losses & troubles, which often cause us to sigh and lament: we have not hearts of iron and steel, nor bodies of stone or oake, that cannot be touched with any feeling. We must all pass through these afflictions and tribulations, as the children of *Israel* passed through the red sea. But when the Lord (who is an infinite and endless treasury of all good things) shall bring us into his heavenly Tabernacle in the new *Jerusalem,* we shall stand in need of no good thing, we shall stand in fear of no evil thing, in both which consisteth true felicity. The old *Jerusalem,* though it were called the holy City, and place of God's worship, had many unclean persons dwelling in it: the Tabernacle of the Testimony, though it figured the conjunction of God with his Saints, had many profane persons resorting to it: but in the heavenly *Jerusalem,* and the heavenly Tabernacle (which is the Kingdom of glory) there shall be no unclean thing, there shall rest no vile person, all shall be holy and pure indeed. In them shall be no confusion, no disorder, no broils, no tumults, no turmoiles, no tempests, no sin, no sinful thing, no effect of sin. The Apostle saith, *We look for a new heaven & a new earth, according to his promise,wherein dwelleth*

righteousness. Then we shall weep and lament no more, there shall be no more death, nor sorrow, nor pain, nor crying: ye tears which we shed shall be wiped away: the sins which provoke God, shall be blotted out: the kingdom of the devil shall be thrown down, and the kingdom of Christ set up: death and hell shall be cast into the lake of fire, and whosoever is not written in the Book of life: long white robes shall be put upon us, we shall hunger and thirst no more, neither shall the Sun shine upon us, neither any heat come near us,*For the Lamb which is in the middes of the throne shall govern them, and shall lead them unto the lively fountains of waters, &c.* This is the dignity unto which we are advanced by Christ our Savior: we shall dwell with God, the great king of glory. Now we are tossed with many storms and tempests. Sometimes we are persecuted and banished from our country: sometimes we are imprisoned, and destitute of things necessary; poor, hungry, thirsty, naked, weary, cold, faint, and feeble, yea subject to a thousand mischiefs, and dangers, miseries and encombrances. In the middes of this boisterous sea of confusions, this is our comfort, that God will rid us, and release us out of them all, and bring us into the quiet haven of rest and happiness. Why then should we be cast down in our temptations, or why should we think that God hath forsaken us? We shall shortly be with the Lord, and the Lamb which taketh away the sins of the world, he will feed us with all heavenly▪ and spiritual dainties. Here we assembled together in tabernacles and Temples, and Churches for the performance of divine duties, where God vouchsafed to be present according to his promise,*Where two or three are gathered together in my Name, there I am in the middes of them.* There were the Sacrifices and Sacraments, there was the Law and the Gospel taught. These were worthy and notable signs of God's presence. But the heavenly *Jerusalem,* the mother of us all, hath neither tabernacle, nor Temple, nor material building, nor place of instruction, nor sacrifices, nor Sacraments, nor sign of the presence of God. For *John* describing the state of glory after this life, saith, *I saw no Temple therein, for the Lord God Almighty,and the Lamb are the Temple of it: and this City hath no need of the Sun, neither of the Moon to shine in it, for the glory of God did light it, and the Lamb is the light of it.* Happy are they that enter into this city, where God is the Temple, where God is the Sun, where God is the Moon, where God is all ye light thereof, and all the glory and defense thereof. It is a glorious thing in this life, to be Kings and Princes, and to sit upon the throne of majesty: but when they shall inherit the kingdom of heaven, they shall lay down all earthly pomp and magnificence, receiving so great glory in that glorious city, that the glory which they had as kings and Princes shall vanish away, as the light of a candle at the shining of the Sun. The glory of the least of God's Saints is so excellent, that *Solomon* in all his glory, was never arrayed nor advanced like one of these.

The end of all this is, to teach us that we ought to be even ravished with an earnest and longing desire to dwell in this heavenly tabernacle, and to labor to have our hearts purged from an evil conscience, knowing that *no unclean thing shall enter into it,neither whatsoever worketh abominations and lies.* Everyone will seem desirous to dwell in the Lord's Tabernacle, and to come to heaven: but they are loath to leave their sins.

But let us not deceive our selves, neither let us sooth and flatter our selves in our evils; if we follow our ungodly ways with greediness, and will not forsake our wickedness, we shall have the door of God's kingdom shut against us.

18 The standard of the Campe of Ephraim, shall be toward the West, according to their armies: and the Captain over the sons of Ephraim, shall be Elishama, the son of Ammihud:

19 And the host and the number of them, were forty thousand, and five hundredth.

20 And by him shall be the tribe of Manasseh, and the Captain over the sons of Manasseh, shall be Gamliel the son of Pedahzur:

21 And his host and the number of them, were two and thirty thousand and two hundredth.

22 And the tribe of Benjamin, and the Captain over the sons of Benjamin, shall be Abidan the son of Gideoni:

23 And his host and the number of them, were five and thirty thousand and four hundredth.

24 All the number of the Campe of Ephraim, were an hundred and eight thousand, and one hundredth, according to their Armies, and they shall go in the third place.

We have heard before how the Tabernacle of the Congregation was placed in the midst of the host, and compassed about, both in front and flanke, standing strong in battelled in their array, ready to receive a shock, if any enemies should offer to enter upon them. In these words is laid before us the third company of this mighty Army, the principal whereof was *Ephraim,* and his Partizans are *Manasseh* and *Benjamin,* appointed to march under his Ensign, and to be after a sort ranged under his colors. It is not unknown to any that are meanly conversant in the holy Scriptures, that *Joseph* and *Benjamin* were the only children of *Rahel,* the true and beloved wife of *Jacob,* and that both *Manasseh* and *Ephraim,* were the children of *Joseph,* and that the elder was *Manasseh,* the younger *Ephraim,* who notwithstanding hath the first place of honor and preeminence assigned unto him, and *Manasseh* the first borne is compelled to be his underling. What could *Ephraim* claim above his brother, or what had *Manasseh* done to be put behind? It pleaseth God oftentimes to make the first last, and the last first: to thrust down the elder into the place of the younger, and to advance the younger into the seat of the elder.

This appeareth in many places of the Book of *Genesis,* and is so ordinary and common, as it need not to be set down. To insist only upon the present example, we read that when *Joseph* brought his two children before his sick father,*Jacob* stretched out his right hand, and laid it on *Ephraim's* head, and his left hand upon *Manassehs* head, directing his hands of purpose, neither could be drawn to remove them, but blessed them that day, and said, In thee Israel shall bless and say, God make thee as *Ephraim* and as *Manasseh;* and he set *Ephraim* before *Manasseh.*

Thus God's judgment is oftentimes contrary to man's, and he preferreth that which man despiseth. A notable example whereof we have in *Samuel,* when he was sent to anoynt *David* King, and had the eldest son of *Ishai* before him, he said, Surely the Lord's anointed is before him: but the Lord said unto *Samuel,* Look not on his countenance, nor on the height of his stature, because I have refused him: for God seeth not as man seeth, for man looketh on the outward appearance, but the Lord beholdeth the heart. *Samuel* was an holy Prophet of God, yet he faileth in binding God's grace to the ordinary course of nature. [Doctrine 5] We learn from hence, that God bestoweth his gifts freely, both when he will, and where he will, and to whom he will. He giveth as a bountiful and gracious father, the graces of election, adoption, justification, sanctification, and all other his benefits of his free love and favor. He lifteth up whom he will, he passeth by, he forsaketh, he putteth and pulleth down whom he pleaseth. Some gifts are temporal, and some eternal: some earthly, and other heavenly: and of both sorts it may be truly said, *Who separateth thee?and what hast thou that thou hast not received? if thou hast received it, why rejoicest thou, as though thou hadst not received it?* This is set down in the song of *Hannah,* The Lord maketh poor, and maketh rich: he bringeth low and exalteth: he raiseth up the poor out of the dust, & lifteth up ye beggar from the dunghill, to set them among Princes, and to make them inherit the seat of glory. This appeareth most plainly and evidently in the gifts of God, belonging to a better life, and accompanying salvation. The free grace of god in Christ, is ye fountain from whence saluatiō floweth, yea it is ye beginning continuance, & ending of our salvation. The truth hereof may be made plain by ye particular rehearsal of the several parts thereof, if we consider our election, redemption, calling, faith, justification, regeneration, love, good works, remission of sins, and perseverance in good things unto the end. No man can be saved, and obtain eternal life, except he be predestinated and elected thereunto, before the foundation of the world: for the kingdom of heaven is not given but to those to whom it is prepared of the Father, Matth. 20.23. and 25.34. But election is not of works, but of grace, and therefore is called *the election of grace.* This appeareth, Ephe. 1.*He hath predestinated us to be adopted through Jesus Christ in himself, according to the good pleasure of his will, &c.* No man could be saved, except Christ had come, and had satisfied the justice of God for the sins of the world by his precious blood; for there is no other name under heaven, whereby we must be saved, Act. 4.12. but all his benefits proceed from grace and the everlasting love of God toward us, as John. 3.*God so loved the word, that he hath given his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* No man can be saved, except he be effectually called to Christ and his Gospel, outwardly by the word, and inwardly by the Spirit: but whence proceedeth this grace, but from grace? as the Apostle testifieth, 2 Tim. 1. He hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given to us through Christ Jesus, before the world was. No man can be saved, except he hath faith in Christ; for the just shall live by faith, Hab. 2.4. and without faith it is impossible to please God, Heb. 11. But from whence have we faith? By grace, as the Apostle witnesseth, Ephe. 2. By grace ye are saved through faith, & that not of yourselves. None can be saved, except he be justified, as Psa. 34.15, 16. The eyes of the Lord are upon the righteous, and his ears are open to their cry; but the face of the Lord, that is, his anger and indignation, is against them that do evil, to cut off their remembrance from the earth. But

our justification cometh from grace, as Rom. 3. We are justified freely by his grace, through the redemption that is in Christ Jesus. No man can be saved, except being justified by faith, he be also sanctified and renewed by the spirit of regeneration; for except a man be borne again, of water and the holy Ghost, he cannot enter into the kingdom of heaven, John. 3. But whence have we this, but from the grace of God? as the Apostle expresseth, Tit. 3. The bountifulness and love of God our Savior toward man appeared, and according to his mercy he saved us, by the washing of the new birth, and the renewing of the holy Ghost, which he shed on us abundantly through Jesus Christ our Savior. No man can be saved without good works, and a careful and constant endeavor to walk in them; for we are his workmanship created in Christ Jesus, unto good works which God hath ordained that we should walk in them, Ephe. 2.10. But how are we enabled to perform them, but by the grace and free gift of God? as Ezek. 36. A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will give you an heart of flesh: and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

The like may be said of remission of sins. No man can be saved without continual forgiveness of sins, for into many sins and offenses we fall daily, I am, 3.2. But this is given us through his grace only, as the Prophet teacheth, Isaiah 43.*I, even I am he that putteth away thine iniquities for mine own sake,* that is, for no deserts of thine, but thorough grace and favor, *and will not remember thy sins.* and Ephe. 1.7. We have redemption through his blood, even the forgiveness of sins, according to his rich grace. Lastly, no man is saved, except he persevere and continue in faith, in love, in Christ, in repentance; *in Christ,* and in all good works, as Matth. 24. he that endureth unto the end, he shall be saved, and Revel. 2.10. Be thou faithful unto the death, and I will give thee the crown of life: but from what root and fountain proceedeth this gift? and from whence hath it his beginning? The Apostles and Prophets tell us most plainly and directly, as Jer. 32.39.40. I will give them one heart and one way, that they may fear me forever, I will put my fear in their hearts, that they shall not depart from me. God that hath begun his good work in his Saints, will perform it until the day of Jesus Christ. Now as we have said of all the rest, so we may say of eternal life, that it is the free gift of God, and therefore all his gifts, and our salvation, come not from our our merits, but from his mercies; not from our deservings, in whole, or in part, but from his free favor in Christ Jesus.

Let us come to the reasons, and consider [Reason 1] aright the causes hereof. First of all, God will have the praise and glory of his own works, and will not give and grant over the same to another. But if the graces of his Spirit were well deserved of us, and not freely bestowed upon us, we had matter of rejoicing in our own selves, and of boasting against God. The Apostle having shown that the righteousness of God is made manifest without the Law, saith, *Where is then the rejoicing?It is excluded.* And touching *Abraham* th• father of the faithful he saith, *If Abraham were justified by works, he hath wherein to rejoice, but not with God.*

Likewise writing to the Ephesians, chap. 2. *By grace ye are saved through faith,and that not of yourselves, it is the gift of GOD, not of works, lest any man should boast himself.* So then he giveth

all his gifts freely, that he may have the whole praise of his mercy. But so much as we take to our selves, so much he loseth of his glory.

[Reason 2] Secondly, he knoweth we have nothing of our own, we crave our daily bread and drink at his hands. We are beggars and destitute of all good things, and never are able to supply our own wants. Our own penury is such, that we have nothing to boast off, but our misery, poverty, blindness, nakedness, and wretchedness. *We were* (saith the Apostle) *dead in trespasses and sins,wherein in times past we walked, according to the course of this world, and after the Prince that ruleth in the air, even the spirit that now worketh in the children of disobedience.* We are unable to think or to do anything: it is God must work in us the will and the deed: it is he must draw us before we can run after him, or come unto him: and without him we can do nothing, no not so much as think one good thought, or speak one good word, or practice one good work.

[Reason 3] Thirdly, he is a debtor to no man, neither can any of right challenge anything at his hands. He loved us first, and not we him: he made us, and not we our selves: he gave to us, and not we to him: we receive of him, not he of us. The Apostle saith, *Who hath known the mind of the Lord? or who was his counselor? or who hath given unto him first, and he shall be recompensed? for of him, and through him, and for him are all things: to him be glory forever, Amen.* Whereby we see he freely bestoweth all things, he oweth nothing of duty he offereth injury to no man, whether he grant, or withhold; whether he give little or much, liberally, or sparingly: to many, or to few. Seeing then, we are to acknowledge his glory▪ and our own poverty, and seeing he oweth nothing to any man, neither is run behind hand in arrearages, as being thereby bound to help him: it followeth that God offereth his gifts and graces freely and frankely unto us.

[Use. 1] What is now to be learned from hence? and what may be gathered for our instruction? First, it serveth to reprove the Church of Rome, that maintain the rags and relics of the old *Pelagians,* and refuse to have the grace of God freely bestowed upon them, lest they should be too much beholden unto him, and therefore they build the castle of man's salvation upon themselves, and lay the ground-work of it upon their own strength, and refuse to set it upon the pillar of God's grace. This appeareth in three respects, in their doctrine of foreseen works, in their doctrine of merits, and in their doctrine of man's free will to good. Thus they build the tower of Babel, that is, of confusion, and establish false causes, touching the order of man's salvation, and err grievously in the beginning, continuance, and perfection thereof. Now, that we do them no wrong at all, in charging them thus far, let us make it manifest in ever particular. The first stone of this tower they lay in such works, as (they say) serve to prepare men to justification, & so they make the foreseen faith of the elect, to be the cause of the election to grace and glory, & that God hath chosen those to eternal life, whom he foresaw would believe and persevere therein unto the end. This hangeth the whole frame of salvation upon the pin of man's faith, as the moving or procuring cause, and not upon the purpose and pleasure of him that calleth us: whereas man's salvation abideth sure and firm, stable, and certain, through him only that hath loved us, and called us to his excellent knowledge; and therefore faith foreseen, is not the cause of

it. The Apostle reasoning of the cause of our election, never affirmeth it to be of him that believeth,*but of him that calleth:* for then it might be said to be of our selves, Ephe. 2. which cannot be. Again, if we observe the golden chain, wherein the causes of our salvation are linked together, we may strongly conclude this point. For our faith is in time after the grace of God, and therefore cannot be the cause of grace, and consequently of election. It is against all rules of right reason, that that which cometh after, should be any cause of that which goeth before. But faith is one of the effects of election, in as much as God hath chosen us, not because he knew we would believe hereafter, but to the end we should believe, that is, that he might bestow upon us faith, and so save us in his own Son, Ephe. 1.4. Tit. 1.1. Act. 13.48. We are elected, *that we should be holy;* and faith is said to be proper *to the elect, and so many believed, as were ordained to everlasting life.*

Thirdly, we are elect, as taken out of the common mass of corruption, as the sons of wrath, borne dead in sins, while we were yet enemies unto him. Now, such as God justifieth, such he also chooseth, and decreeth to justify, as Rom. 4.5. and 5.8.*Unto him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness:* and *God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.* But in the sons of wrath, and in such as are borne dead in sins, no faith at all could be foreseen: so that the foreseeing of faith could not be the cause of election. For if that which doeth come after, cannot be the cause of that which goeth before, as we have shown already: much less can that which is not at all, be the cause of that which is.

Fourthly, faith is the gift of GOD. It is given of God to us, and the work of GOD in us, John. 6.29.44.*This is the work of GOD, that ye believe on him whom he hath sent.* So the Apostle saith,*Unto you it is given on the behalf of Christ, not only to believe on him, but also for to suffer for his sake,* Phil. 1.29. It is he that bestoweth it, and increaseth it. Before this gift, there is nothing in us but infidelity and unbelief. As it is not in man's power to repent when he will, but when God will, Lament. 5.21. Ierem. 31. Psal. 51. Act. 11.18. 2 Tim. 2.25, 26. so it is not in man's power to believe when he will, John. 12.39, 40. albeit he have the means, though he hear the word, and partake the Sacraments; wherefore this cannot be the cause of God's election, as if he were moved to elect us by that as by a cause, which he bestoweth upon us, after we are elected: for then the same thing should be the cause of it self, and before it self, which is against natural sense, right reason, and true religion.

Lastly, if faith foreseen were the cause of election, then infidelity foreseen should also be the cause of reprobation: but this is false because then all mankind should be reprobated and rejected, forasmuch as the whole mass of mankind is corrupt, and God could foresee nothing in it, but incredulity and unbelief. Thus we see, that our election dependeth not upon our own works, or our own faith, or anything in our selves, but on the mercy & love of God; there was no cause in us to move him. For if anything had been in us, we might be said to have the first stroke in our salvation, & to lay the first stone in that building, and God should come after us, or behind us. True it is, he hath determined to elect us, and to save us of his good pleasure, but he will bring it to pass by means, to wit, by the merits of Christ, by calling

of us, by giving of us faith, by justifying of us, by sanctifying of us, and by working in us such like effect.

Secondly, this doctrine overthroweth all merits and deserts of man, which abolish the free grace of God. God's mercy is our merit; our works are not, neither can be our merit. If our election be by grace, then it is no more of works, otherwise grace is no more grace: But if it be of works, then is it no more grace, otherwise work were no more work, as the Apostle concludeth, Rom. 11.6. We are justified through faith in Christ: in him standeth our salvation, and by his merits we are made righteous. Christ Jesus is the corner stone of the building, Ephes. 2. he is the foundation of the building forasmuch as other foundation none can lay, 1 Cor. 3. he is also the highest stone of the building, *notwithstanding the mountains,* that is; the strongest opposition of enemies. But let us see what *merit is,* that our understanding may be the better, and our judgment the sounder touching this matter. Merit is a work undue, to which we are not bound, making the reward and recompense that was not due to be due. When a debtor satisfieth his creditour, he payeth that which he oweth him, he giveth no more then is due unto him by Law and equity, by reason and conscience: neither doth he deserve any thanks, but through the fault of men, as the heathen knew well enough, who confess that such was the corruption of the times, that when a man brought to another, even his own, he was to be thanked. Christ our Savior, a better master, teacheth us this more fully, Luk. 17.8. When a man hath a servant, who girdeth himself, and serveth him till he have eaten and drunken, *Doth he then thank him because he hath done the things that were commanded him? I trow, nay; so likewise ye when ye have done all those things that are commanded you, say, We are unprofitable servants, we have done that which was our duty to do.* Wherefore, we make a weak plea to plead our own merits, who have nothing but by the merits of Christ. But it will be objected, [Objection.] that we find in Scripture no mention at all of the merits of Christ. I answer, [Answer.] It is true concerning the word it self. Nevertheless, if they will conclude anything against the merits of Christ, because the bare name in so many letters and syllables, is not extant in the word of God, they may as well gainsay the Trinity, refuse the Sacraments, deny the Catholic Church, and hold the Son not to be consubstantiall with the Father; Forasmuch as none of these are expressed there. But if they mean, and understand the thing it self, then we have the merits of Christ plentifully preached unto us in the holy Scripture, to whom the whole work of our salvation is ascribed. The Apostle teacheth, that our *redemption is a possession purchased by him,* that is, purchased by the merit of his death. And in the former Epistle to the Thessalonians, he saith, *God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,* that is, procured unto us by his merits. So in the twentieth chapter of the Acts, *Paul,* in his exhortation to the Elders of Ephesus, willeth them carefully to *feed the flock of God,which he hath purchased with his own blood:* where he maketh the blood of Christ meritorious. And elsewhere he saith, *we are justified by his blood, and reconciled to God by his Son,* and so shall be saved by his life, Rom. 5.9, 10. If then we challenge anything to our selves, we take so much from Christ's worthiness. He was not bound in any bond unto us, who, being in the form of God, thought it no robbery to be equal to God. Wherefore, our works can challenge nothing at God's hands, for as much as whatsoever we can do, is as due debt unto him. Thus the Apostle speaketh, Rom.

8.*Brethren, we are debtors, not to the flesh, to live after the flesh;* whereby he understandeth the contrary, as a member opposed; but we are debtors to the Spirit, to live after the Spirit.

So then our spiritual life, is called a debt, which is true in many respects. First, in regard of our creation: Secondly, in regard of our redemption: Thirdly, in regard of our glorification. Our spiritual life is due to God in regard of our creation, because it is God that hath made us, and not we our selves: we are the work of his hands, who hath created us according to his image, and thereby bound us; as by a strong band to know him, and worship him. Hence it appeareth, that *Adam* himself in his estate of innocence, could have claimed nothing of God by merit, because whatsoever he was, he was it by him; & whatsoever he had, he had received it through his gift, so that he should have paid him with his own, which deserveth no thanks, as we heard before. True it is, man fell away, defaced and deformed this image, and made himself liable to eternal destruction: howbeit, he could not thus shake off the yoke of his neck, nor the fetters from his feet, nor acquit himself of the debt and obligation, when of a debtor to God, he made himself a bondslave to the devil. A debtor riotously wasting his goods, and carelessly consuming the stock and substance that he hath, and thereby making himself a bankrout, is not discharged of his debt, but standeth bound to pay it as before. God will not loose his right, nor let go his hold, and therefore, albeit we are started back from him, he remaineth the same; & as he made us, so we remain obliged unto him. Hence we see, what is the reason, why God commandeth duties of us in his Law, that neither we, nor our fathers are able to perform.

If a father should require that of his son, or a master exact of his servant that which were impossible to do, as to travel an hundred thousand mile in one day, or to fly up to heaven, might he not be thought to be a tyrant? But the case standeth not between God and us, as between a father and his children, or between a master and his servants. For he chargeth no more upon us, then he had enabled us to do, and had given us strength to perform, so that if there be any impossibility to do it, the fault resteth in our selves, and not in God. It is no cruelty in him to require so much of us as he doth, but iniquity in us that doth disable us. He abideth the same that he was, but we abide not the same that we were: so that there is no change in him, but the change is in us: so that where he had graciously bestowed much, he may justly require the more. Again, our spiritual life is a debt, and our works due to him in regard of our redemption, justification, and sanctification; in consideration of all, the which we owe our selves wholly unto God, and he in justice may require all the service that we can possibly perform unto him. A servant bought with money and redeemed out of bondage, is a debtor to his master, and is wholly at his commandment, because he oweth to him his life, his liberty, and all that he hath. How much more then must we consider our selves to be wholly the Lord's, to serve him in holiness and righteousness all the days of our lives, being redeemed from the bondage of sin and slavery of Satan, *not with silver and gold, but with the precious blood of Christ, as a Lamb unspotted and undefiled,* 1 Pet. 1. Neither were we once only made free men, but moreover are laden with many benefits by this our Savior and redeemer, being regenerated with his Spirit, to walk before him in newness of life. So that our unthankfulness is exceeding great, if forgetting the greatness of our deliverance; we return to our vomit again, as dogs, and lie wallowing in the mire as filthy swine.

Lastly, in regard of the benefits to come, which by the Spirit of Christ, we do certainly expect and look for, to wit, our resurrection of the body, and glorification in the heavens.

These being exceeding blessings, do make us infinite debtors unto God. Hence we learn to detest the heresy of Popish hypocrites, that dare boast of the merits of the Saints, and of works of supererogation, an evident argument of intolerable proud spirits. For debt and merit are quite contrary; they are so opposite the one to the other, that the first being established, it overthroweth the second, as Rom. 4.4, 5.*To him that worketh, is the reward not reckoned of grace, but of debt: but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

If then our whole life be a debt of the Spirit, it must of necessity be false, that there is any meriting of life and salvation by any works, either of congruity, or condignity, or supererogation. For whatsoever it pleaseth them to prate of merits, either publicly, or privately to their disciples, dare any of them when they are ready to go the way of all flesh, and must be presented before the eternal judge, dare any of them, I say, desire of God to give them according to their merits? dare any in the pride of his heart so exalt and lift up himself, as to pray, Lord, I am worthy of thy mercy, I have deserved thy kingdom, pay me that thou owest unto me, I desire nothing at thy hands gratis, or freely, my works are truly and properly meritorious, I have a right to heaven, and deserve it worthily? I expect not eternal life as an alms, but as a price due unto my labors, I am content thou enter into judgment with me, for I have righteousness in mine own person, and therefore I crave not *to be accepted in thy beloved,* but in myself. Lord, thou hast made me able to merit heaven for myself, and the•efore repay me according to my worth.

I think none of them are come to this presumption, to plead for themselves with God, & therefore whatsoever they write, whatsoever they speak, whatsoever they resolve and determine in their schools and pulpits, they deny it, & renounce it wholly at the point of death, & with their own mouths condēne their own folly. In their life they talk of merits, but at their death they are glad to call for mercy: & so by their own practice prove and confirm the truth of the doctrine of the Protestants, howsoever against the light of their own consciences they oppose themselves flatly as enemies unto it. The debt of the creature, even of the man regenerate, is greater then he is able to pay the thousandth part; nay the more he payeth, the more he oweth; and is bound to pay, forasmuch as the benefits of God do daily grow and increase toward him, and abound in a wonderful measure, that they augment the debt, & strengthen ye obligation. Neither can they escape and avoid the force of this, [Objection.] by a frivolous and false distinction, that our works are not indeed meritorious in the rigor of Justice, or absolutely considered in themselves, but that they are so by the ordinance and acceptation of God. [Answer.] For albeit God accept of our works, and reward them even to a cup of cold water, Mat. 10. yet he accepteth them not as merits, but as the due obedience of his sons, which he recompenseth freely and fully, because he that cannot lie or deceive, hath promised the reward. Neither is it the ordinance of God, that we should merit by our obedience, but that we should perform the worship and honor that is due unto him, Tit. 3.4. Act. 15. Let them therefore show us, where God hath made any such promise

unto us to accept our works as merits, and we will believe them. The Lord gave the Israelites the land of Canaan, not for their works,*but for his own love, and mercy.* If they could not merit the earthly Canaan, how should any deserve the heavenly? We are taught to pray to GOD to give us our daily bread. If we cannot merit the food of this life, no not one morsel of bread, but must crave it of him as poor beggars do an alms, at the doors of men: much less can we merit everlasting life, *which is the gift of God,* Rom. 6.23. For what is a bit of bread in comparison of the kingdom of heaven? or what is the food of the body, in respect of the food of the soul? Lastly, this doctrine destroyeth another bulwark of the Church of Rome, whereby they set up man's nature, and that is free will, teaching that there is a cooperation of man's free will, with God's free grace in the first act of our conversion. A doctrine full of pride and folly, as well as the former, for as much as this is to part stakes between God and our selves, and to divide our conversion between him and us, and consequently to ascribe as much to man as to God. Christ saith, that without him we can do nothing, we cannot come unto him, except the Father draw us, John. 6. *It is God that doth work in us the will and the deed,* saith the Apostle. We are all by nature corrupt, there is no part sound in us, or without us. We are not only as crazy or sick, but as dead men. God doth all, and we nothing in good things. He preventeth us with his grace, he prepareth us by his word, he enclineth us by his Spirit, and worketh both the beginning and the ending of our Salvation. Wherefore the Church of Rome is deceived, that make us to be as the man that fell among thieves who left him wounded and half dead. We ar• f•llen into the hands of a more cruel and ble•••y tyrant, who left us not half dead, but hath taken away life from us, and brought us under the dominion of death. We teach that we are able to do no good; we have stony hearts, and are strangers from the promises of God. They divide our goodness between God and man, as when an horse is hardly able to draw a Coach, another cometh, who being coupled with him, do work and walk together: so as that which one could not do alone, he is able be••g helped by another, who by their joint la•ours stir it forward. True it is, to use •eanes to obtain faith and repentance, is in our own power after a sort. A man may go from place to place, enter into the house of God, or not enter, hear the word or not hear, meditate upon it, or not meditate; as it is said of *Herod* an unregenerate man, Mar. 6.*that he heard John gladly when he preached the word.* This therefore is left unto us, and put as it were into our hands to make us without excuse, and to teach us to condemn our selves and not God. How many are there that are ready to lay the fault of their infidelity upon God, because (they say) he giveth them not faith, so that it is not in their power to believe? But why do they not that which is in their own power? True it is, God is not bound to give faith to any, or to turn his heart. The cause of infidelity is in himself. Nevertheless, God hath not left himself without witness, nor man without excuse. He carrieth a judge in his own bosom, that shall be able to convince him.

For why do not men that which they are enabled to do? why do they not attend to his word, as to his ordinance? why do they not make conscience of absenting themselves from the preaching of it? They may come if they will, but they will not. They excuse themselves as the guests in the Gospel: they have ears to hear, but they regard not: they have feet to carry them into the Church, but they are slow to this duty, and swift rather to any other: they

have eyes to read the Scripture, yet they seldom or never read it: they have hearts to meditate on the word, but they think upon nothing less. Therefore all these outward helps shall be sufficient witnesses against them

Now then, albeit we may perform such duties before remembered touching the means of our salvation, yet to assent to the word by faith, that thereby we may be converted, enlightened, called, and regenerated to eternal life, is in the hand of God only, and cannot be performed of us.

[Use. 2] Secondly, seeing God's gifts are freely given by him, it is our duty to depend upon him, and to ask them at his hands when we want them. We learn to whom to go, and what way to enter that we may obtain thē. We all stand in need of his help for our souls and bodies. In the soul is ignorance, presumption, blindness, and hardness of heart: pray to him to remove these evils, and as it were to pluck these noisome & loathsome weeds out of our gardens by the roots. If we think our selves able to do it, we deceive our selves. If we feel the burden of our sins to press us, and to lie heavy and hard upon our souls, we must go to him that hath borne them in his body, and is able to take them away. He calleth such unto him as *are weary and heavy laden,* with promise and purpose to ease them. If we want anything for our body, he that is the Creator of the body will not suffer us to pine away, he will not leave us and forsake us. Let us not trust to our own labors, nor riches, nor abundance, as the rich man did in the Gospel, Luk, 12: considering that no man's life consisteth in the multitude of his riches. Hence it is, that our Savior willeth us to ask, and we shall receive: to seek, and we shall find, Math. 7. If we suppose we may attain unto his blessings any other way then by prayer, we are altogether ignorant of the way that leadeth to his Treasury. For, *Except the Lord keep the City, the watchman waketh but in vain: & except he build the house, they labor in vain that are the builders of it, Psal.* 127, 1. It is in vain for us to rise up early, and to sit up late, and to eat the bread of sorrows, which worldly men take to be the only means to thrive: it is the blessing of GOD upon the hand of the diligent that maketh rich. Let us therefore season and sanctify the works of our hands & the labors of our callings, that so we may have comfort and find rest in this troublesome sea. This will make our labors sweet and pleasant, when we get our living in the sweat of our brows. Besides, when we find any defect of grace in us, or any weakness in spiritual things, as all the faithful do more or less, let us come to him that giveth freely and liberally, and reproacheth no man. He it is that will supply our wants, and increase his gifts in us. This coming unto him for all needful graces, hath many branches that belong unto it, which Christ pointeth unto, Math: 13: when he saith, *The kingdom of heaven is like unto a treasure hid in the field,which when a man hath found, he hideth it, and for joy thereof departeth, and selleth all that he hath, and buieth that field.* If we will attain unto grace, we must depart with somewhat, we must sell all that we have. That which is our own is sin; but we are loath to leave it and depart from it. It cleaveth fast to the ribs, & sticketh fast in the bones, that it will hardly out of the flesh. We delight in it, we make make much of it, we are wholly addicted to it. It may seem a strange speech, that we are said to sell all that we have, and buy that we have not. For what have we to sell unto God? or what can we give unto him? or what are we able to buy at his hands? Our selling of all, is our parting or departing from our sins; our leaving of them, our renouncing of them, so that we are determined to keep

them no longer. As it is in bargains and purchases between party and party, whosoever buyeth anything, giveth and taketh; he parteth with somewhat, and receiveth somewhat by exchange: so must it be between Christ and us in this spiritual bargain and sale. We leave that which is evil, we receive that which is good. There is no man that selleth one sin for naught, he hath his reward a thousand fold, because he selleth it to Christ, the best rewarder. All men are content here to sell to him that will give most. Christ is the best chapman, the best buyer, he giveth eternal salvation to us. To draw us from our sins, that do us the greatest hurt, and bring infinite danger upon soul and body, he offereth to recompense us an hundred fold more for withdrawing our hearts from our sins, then the world can reward us for the using of them. Art thou not steadfast in religion, but as a reed shaken with the wind, sometimes carried one way, and sometimes inclined another way? Sell this thy doubting and wavering unto Christ, be no longer unstable & unsettled, and he will give thee constancy to continue unto the end, and *will strengthen that which he hath wrought in thee.* Art thou puffed up with pride in apparel? Sell this corruption, and he will garnish thee with better garments; he will clothe thee with his innocence and righteousness, that the filthiness of thy nakedness shall not appear. Art thou poor and needy? Christ saith unto thee, *The Foxes have holes,and the birds of the air have nests, but the Son of man hath not where to lay his head;* Wilt thou provide for thy children & thy household? *David* saith, *I was young and now am old, yet I have not seen the righteous forsaken, nor his seed begging bread, Psal.* 37, 25. Now in this selling of our sins, and parting from them, we must observe these particulars.

First, that it must not be for a short time or for a season, but forever. We must not sell our sins for a season only, but renounce all right, title, interest, and propriety in them; we must depart from them with a full purpose and resolution never to take them up again, never to practice them anymore. To sell anything, is to alienate the property of it from our selves. Blessed are all such sellers. In this point therefore we must not be lenders, as they that challenge the right of being owners, but quite and clean put from our selves all title to our former sins. Many indeed lay them down for a time, as hypocrites do, *wiping their mouths* with the harlot, and *returning to their vomit* with the dog, or to their wallowing in the mire, with the swine. Thus it fareth with such as come to the word and Sacraments of God, with profane and unreformed hearts. They seem godly while they are in the Church; but their righteousness is but as the morning dew, they hang down their heads as a bulrush for a time, & afterward they are as bad or worse then they were before. This is nothing in the sight of GOD, except we utterly forsake our sins. True it is, the faithful and godly man may fall into some sins which they have forsaken, as *Abraham* did in denying his wife, but they must do it, as strangers to it, not as owners of it, for it is none of theirs, they have given over the use of it, and the right unto it. It is the man that is unregenerate, he may lay lawful claim unto it: as for us, it is no more ours, then the house that we have sold, and so alienated it from us.

Secondly, there is another kind of sale that is faulty and deceitful, which is, when we are content to sell some of our sins, but we will not sell all of them. Some there are so covetous, that they will part from nothing, they will sell nothing: Though they be never so well offered, they are so in love with their own faults and folly, that they will keep them still,

albeit to their infinite hindrance & loss, even the loss of their souls. Others are content to lend their sins, but they will not leave them: they are willing to abstain from them for a time, but they will not renounce them forever. These are like the Israelites, who albeit they were brought with a strong hand out of Egypt, yet they had a mind to return thither again, they thought upon the fish which they did eat there, and remembered the Cucumbers and the Melons, the Leekes, the Onions, and the Garlicke; these they lusted after with all their soul. Or as *Lots* wife being delivered out of *Sodom,* as a firebrand out of the burning, or as two legs, or a piece of an ear out of the mouth of the Lyon, Amos 3, 12, and 4, 11: even a little remnant out of the common destruction of the City: she looked back again toward *Sodom,* and had her mind there upon such things as she had left behind: which showeth she had not sold all, but as he that lendeth his goods looketh for them again, so would she fain return to those things that yet she retained in her heart. If the case be better with us, and that our righteousness exceed these, yet let us not flatter our selves, and deceive our own souls, forasmuch as we must go farther, and step many degrees beyond them. For albeit we can be content to sell, and to sell forever, yet there is more required of us, so that we may say with Christ, One thing is wanting, we must sell all, and must keep back nothing. We must not sell as *Ananias* & *Sapphira* did, they kept back part of the price: so many make sale, but they are deceitful Merchants, they will not pass all, but leave out somewhat in the bargain. So do many deal doubly with God, they desire to forgo their sins, but they will keep somewhat. But he cannot be mocked or cousened of us. We must renounce our sweet sins & our profitable sins, with all the appurtenances and dependencies unto them. We must abstain from all appearance of evil. We must pull up these weeds by the roots, that they grow not in the gardens of our heart again. God will have all that is ours left, or else he accounteth nothing truly left. *Herod* was content to hear *John,* to fear him, to reverence him, to do many things that he required, and to reform many evils that he reproved, and himself had practiced, but when he told him, he must not marry his brothers wife, he stopped his ears and would not hear, he was determined to keep that one sin. The hypocrites in *Micah* are ready to *come before the Lord, and to bow themselves before the most high,to offer Rivers of oil and the fruit of their body for the sin of their soul:* nevertheless the Prophet telleth them that God liketh not of this bargain, inasmuch as he requireth of them to do justly, to love mercy, and to walk humbly with their God. We are like unto the young man mentioned in the Gospel, whom Christ is said to have loved,*When he was bidden to sell all that he had, he was sad at that saying, and went away grieved.* When *Moses* was come to age, he refused to be called the son of *Pharaohs* daughter, and chose rather to suffer adversity with the people of God, then to enjoy the pleasures of sin for a season: but we would be content to serve *Pharaoh* and God also: to join our selves to the Church, and yet to be friends with the world: to live in the Spirit, and yet to follow the delights of the flesh together. The Apostle accounted all things as loss, and esteemed them as dung, *that he might win Christ,* Phil. 3, 8. Wherefore let us follow his steps, and be able to say with the Apostles, *Loe, we have left all, and have followed thee,* Mar. 10, 28. If then we make show of selling all our sins, and retain any part or parcel of them unto our selves, it shall do us no more good, then it did *Ananias* & *Sapphira* to sell their possession, and to keep back part of the price, which kindled such a fire, as that it consumed them both.

Thirdly, there is another error in the sale of our sins, when we exchange sin for sin. These men sell one sin to buy another, which is a base and beastly kind of merchandize, & a carnal and corrupt trading, which God never accepteth or commendeth. It is no true repentance to turn from one sin unto another, as unruly beasts that break out of one ground into another. True repentance is a turning of the heart from all sin. The repentance of one sin truly, bringeth with it the repentance of all known sins.

Whosoever forsaketh riotousnesse of life, & betaketh himself to covetousness, changeth his sin, but not his heart: as he that is vexed with one kind of fever, by disordering of himself turneth that into another, into a worse feauer. Such a man getteth not health, but altereth the disease. So is it in the diseases of the soul, we chop and change with God, we run out of one evil into another. When we are escaped out of one snare of Satan, he is ready to catch us with another. When we are plunged out of the gulf of despair, wherein we stick fast as in a deep pit of mire and clay, he faileth not to tempt us unto presumption, and to carry us aloft in his arms, that he may give us the greater downfall. Hence it is, that Christ our Savior willeth us daily to pray unto the Father, that *we may not be led into temptation, but be delivered from evil.* For he is an enemy that never resteth, but seeketh as a roaring Lyon whom he may devour. If he cannot keep us in superstition he will draw us to profaneness. If he cannot hold us in the ways of the Gentiles, he will make us lead our lives as loose and licentious Christians. If he cannot deceive us to believe there are many God's, he will tempt us to think that there is no God, no hell, no heaven: This is to pass from one extreme to another, as it were from drunkenness to thirst: whereas true repentance is a changing of the mind, going out of one extreme into the mean, in which we ought continually to continue. And thus we do sell all that we have, all that is ours: howbeit this is not enough: for we must also buy this pearl and treasure, that it may be made ours, which otherwise is not ours. To this are required these three things: First, we must hunger and thirst after it. Secondly, we must receive and retain it. Thirdly, we must grow strong by it, and steadfast in it. Touching the first, we must know that there must be in us a spiritual appetite, that our hungry and thirsty souls may be refreshed by the holy ordinances of God. We must come unto Christ the fountain of all grace; if we be athirst, he will not send us away empty. Indeed we ought to have a feeling of our own misery, but this must always be joined with a desire to drink of his mercy. The knowledge of our own wants must go before, but the feeling of his goodness must follow after. Hence it is, that the Apostle *Peter* saith,*Desire the sincere milk of the word,* but he addeth this condition, *If so be ye have tasted that the Lord is gracious.* Secondly, it is our duty to receive & retain that which we have bought, and not suffer it through carelessness and negligence to slip from us. The wise-man exhorteth us to *buy the truth, but not to sell it.* We have liberty given us at our own discretion to chaffer and change for temporal commodities, we may buy and sell, we may sell and buy, we may let go from us or purchase unto us: but we must take heed we do not so with heavenly things, they are of another nature. When we have sold for gain an earthly thing, we may buy it again at our pleasure or leisure: but if we forgo heavenly wisdom and riches, it may be we shall never get it again, we are in danger to leave it and lose it forever. Wherefore Christ our Savior speaketh to ye church in *Thyatira,* w^{ch}▪ we ought all to hear and receive as a commandment given unto

us;*Hold fast till I come.* We see how hand-fast worldly men are in the things of this life, they will by no means let them go, nor suffer them to be wrung and wrested from them. O that we would do the like in better things; when we have gotten true religion in our hearts, and planted the fear of God in them, as it were in the doors of our houses: O that we would deny and defy whatsoever goeth about to pluck it & convey it from us. If the world, or the flesh, or the Devil, our three mortal enemies shall assault us, to hold us in their snares, let us break their bands, & cast them to the ground, and tread them as dung under our feet. Lastly, it is our special duty to increase daily in grace, and to grow strong in it, as men that go from strength to strength. It is the exhortation of *Paul* to *Timothy* his son, that he should *be strong in the grace that is in Christ Jesus,* 2 Tim. 2, 1. writing to the *Philippians,* he stirreth them up to *stand fast in the Lord,* Phil. 4, 1. He warneth the *Ephesians* to *be strong in the Lord, and in the power of his might,* Eph. 6, 10. He admonisheth the *Corinthians,* to *stand fast in the faith, to quite them like men, and to be strong,* 1 Corin 16, 13. The Author of the Epistle to the *Hebrews,* prayeth for them, that the GOD of peace would *make them perfect in every good work to do his will, working in them that which is well pleasing in his fight, through Jesus Christ,* Hebr. 13, 21. *It is a good thing that the heart be stablished with grace,* Heb. 13, 9: and that we be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we are all well assured that our labor is not in vain in the Lord, 1 Cor. 15, 58. We must have our hearts settled and constant in good things, that we be not as children, carried about with every vanity. We must be resolute in the truth, and stand, having our loins girt about with the truth, and having on the breast-plate of righteousness, &c. As we grow in age, so let us grow in grace: and as every year addeth to our life, so let it add to our faith. If we stand at a stay, we shall never come to the ende of our race: but if we grow in the knowledge of our Lord Jesus Christ, we shall receive the ende of our faith, which is the salvation of our souls.

Thirdly, we learn to confess from whence [Use. 3] we have received life temporal, spiritual, and eternal, one following another, and all begun in this life and to acknowledge our thankfulness to God for these his blessings. The temporal is common to us with the wicked, but the other two, to wit, the spiritual and eternal life are proper to the elect, and make them Citizens of the kingdom of heaven. Hence it is, that the Prophet saith, *Bless the Lord,O my soul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth all thy diseases: who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies.* He respecteth not what we are, or what we are worthy of, but as he loved us before we were, which argueth the bottomless sea of his grace toward us, so he never ceaseth to follow us with his mercy, & to add love to his love, always preventing us with his liberal blessings. True it is, the gifts of God are great toward us in regard of temporal things, which are of the least and lowest nature, forasmuch as *in him we live, & move,and have our being:* he blesseth us, he keepeth us, he preserveth us, he defendeth us, and suffereth nothing to do us hurt: but besides these, he giveth us to believe, he calleth us to the knowledge of his truth, he justifieth us, he sanctifieth us, he redeemeth us, he establisheth us that we shall never be removed; and all these are freely and frankly bestowed upon us, not purchased by us. Howbeit, we shall never understand the foundation of God's mercy, nor learn the height, the breadth, and bottom of his love, until we come to behold and consider our free election and

salvation to be merely by his grace. And if once we come to the understanding hereof, it will be most forcible above all the former reasons to move us to magnify his goodness, and to give up our selves wholly to him, and consecrate all that is in us to his glory. Indeed this consideration y^t we have received life & health, and peace, and liberty, & all things belonging unto them (if we had no farther cause) ought to move us to thankfulness & obedience: but this layeth the groundworke, and reacheth to the top of all, that he loved us before the world was, and therefore we must love him again, extol his praise, confess his Name, and fear to offend him, and serve him in righteousness and true holiness all the days of our life. This is the beginning and as it wer the first step to true humility; it is a forcible weapon to strike down all pride and presumption, and to give them their deaths wound: it stoppeth the mouths of arrogant men, who would gladly sacrifice to their own nets, and build their salvation upon themselves. Therefore the Prophet saith in the Name of the Lord,*I will establish my Covenant with thee, and thou shalt know that I am the Lord: that thou mayest remember and be confounded, and never open thy mouth anymore, because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God.* He will have no flesh to rejoice in it self: he will have the whole glory of our salvation: he saw us polluted in our own blood: he found us cast out into the open field, to the contempt and loathing of our person: he set his love toward us, and spread his skirt over us, and covered our nakedness, and said unto us when we were in our blood, *Live,* to the end we should challenge no part of his work to our selves. Vndeserued love is a great binder. There is no love comparable to this love, which began before we began, and shall live when we are dead and buried. Our salvation having so sure a foundation, is more firm then the frame of heaven and earth: whereas if it were built upon our selves, and committed unto our selves to be kept, alas, it would quickly fall down as a ruinous Palace, or a tottring wall, and we could have no certainty or assurance of it, yea, albeit we were renewed to our first innocence, as appeareth in *Adam,* who fell in the garden, as the Angels themselves had done before that were in heaven. But seeing it is hid with God and put into his hands as a faithful Creator, no creature shall be able to take it from us, as no creature could give salvation unto us. So then, it behooveth us to give him praise for beginning his work in us, for the continuance of it in us, and to crave of him the full & perfect finishing of it unto the day of JESUS CHRIST.

Fourthly, this putteth us in mind to use [Use. 4] all meekness and moderation toward others that are not yet called to the knowledge of the truth, but wander as blind men that cannot find the way. For seeing our calling and conversion, and every good gift is of God's grace, it showeth that *there is no difference* between them and us by nature, but by grace; we have nothing of our selves, being as far from heaven as the most profane, but all is of God's good pleasure. We are all equal and no way better: we are all the children of wrath, as well as others. It is a true saying, that there are many sheep without, and many wolves within. We see this in the examples of the Gentiles, of *Manasseh,* of *Mary Magdalene,* of *Paul,* & many others, of whom we shall speak afterward. The Church of the Jews confess, that they had *a little Sister which had no breasts:* and Christ himself teacheth, he hath *other sheep which are not of this fold,* whom also he must bring home, & they should hear his voice, so that there should be one fold, and one Shepherd, John 10, 16. Thus it should come to pass, when the time

appointed was come, that GOD would enlarge *Japheth,* that he should dwell in the tents of *Shem,* Gen. 9, 17. This use hath many branches, as a fruitful Tree that spreadeth it self many ways.

First, it belongeth unto us to pity them that go astray, & to bewail their ignorance. What grief doth it move, and how great cōpassion doth it work in us by the instinct of nature, to see a man blind, or dumb, or deaf, or in any misery and necessity? But this is the condition of all unregenerate persons, they are blind and see nothing, 2 Pet. 1. They are dumb, and deaf, and dead men, Eph. 2, 1. They have not the life of God in them, they can stir neither hand nor foot toward the kingdom of heaven.

Secondly, if any of our brethren be fallen, let us put under out hand to stay them or raise them up, knowing that it is our duty to exhort one another, lest we be hardened through the deceitfulness of sin; and so much the rather let us be careful herein, because the day of the Lord draweth near. If the Ox or Ass of our enemy be ready to lie down under his burden, we are commanded to help him up: and therefore much more we ought to do it unto our brother.

Thirdly, we must condemn no man rashly, nor sit down in the seat of God to judge another man's servant, which standeth or falleth to his own master. Let us set before us the example of God, who is very pitiful and merciful. He calleth at all hours, who hath the times and seasons in his own power, Math. 20, 6. Acts 1, 7. as the householder that hired laborers into his Vineyard all the day long, even unto the last hour. Besides, we are warned not to judge, lest we be judged, Math. 7, 1. So that with what measure we mete to others, with the same it shall be measured to us again. Let us beware of rash judgment, & headstrong and headlong affections. Let us judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, 1 Cor. 4, 5. Many things are hidden for a while, which time shall discover: for though the darkness of the night may cover them, or the ignorance and willfulness of man hide them, yet they shall be revealed, and shall not be unpunished.

Lastly, it is our duty to pray for their conversion that are not converted, and to offer them the means that they may be converted. We must be gentle unto all men, and patient toward them, instructing them with meekness that are contrary minded, proving *whether God will give them repentance,* that they may be recovered out of the snare of the Devil, 2 Tim. 2, 25. We see how Christ prayed for his enemies, that they might have their ignorance pardoned, Luc. 23, 34. *Stephen* desired that the sins of his persecutors might not be charged upon them, Acts 7, 60. *Paul* earnestly wished & craved that *Agrippa* might be converted, and altogether be made a Christian, Act. 26, 29. Hence it is, that many which persecuted Christ, and crucified the Lord of glory, though they were most horrible transgressors, yet heard the word, were pricked in their hearts, and did lay hold on eternal life, Acts 2, 41, 37. Let us commit the success evermore unto God, that hath the hearts of all men in his own hand. If notwithstanding the word of salvation offered unto them, they shut their eyes, and stop their ears, & harden their hearts, & will not turn, lest they should be saved; let us not be curious to search the causes why they do not believe, or expostulate the matter with them

through impatience, but rather leave them to the mercy or justice of GOD, whose judgments are unsearchable, and as a pit whose bottom cannot be sounded: and give unto him humble thanks that hath opened our ears, that we may hear, & our eyes, that we may see clearly into the secrets of his Law. Let us praise him for revealing his truth to us, rather then enquire why he dealeth not so with all others.

Lastly, seeing the gifts of God are freely [Use. 5] bestowed, let us follow the example of our heavenly Father, that is, let us give freely and liberally, and be content to lend to the poor, looking for nothing again, according to the counsel of Christ our Savior. God looketh for no good turn at our hands, our well-doing cannot extend unto him, Psal. 16. He standeth not in need of our help, he wanteth nothing. This use is concluded in the latter end of the fifth chapter of S. Matthews Gospel, where Christ exhorteth to love our enemies, & to do good to them that hate us, &c: *That we may be the children of our Father which is in Heaven:for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, &c.* We are commanded to abound in this grace of liberality toward the poor members of Christ, as GOD hath abounded in the fruits of love toward us. We are not ignorant of Christ's dealing toward us, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich, 2 Cor. 8, 9. Our abundance must supply the want of others, that there may be an holy kind of equality, as it was among them that gathered *Manna, He that had gathered much, had nothing over:and he that had gathered little, had no lack.* Hence it is, that the Apostle *James* saith, He shall have judgment without mercy, that hath shown no mercy, and mercy rejoiceth against judgment. Whosoever therefore hath this worlds good, and seeth his brother in need, how dwelleth the love of God in that man, if he shut up his bowels of compassion from him? 1 John 3, 17. We see this in the example of the rich man in the Gospel; he had occasion of showing mercy offered unto him, poor *Lazarus* lay at his gate; but he closed his eyes and would not see him; he shut up his heart and would not relieve him: and therefore it came to pass that as he denied the crumbs that fell from his table, a small alms: so he could not obtain a drop of water, a small refreshing. As he stopped his ears, and would not hear, so he asked only to have the tippe of the finger dipped in water to cool his tongue, and yet could not be heard. When the *Sodomites* had once filled up the measure of their sins by pride in themselves, & contempt of the poor, God rained down storms and tempests of fire and brimstone, so that they were utterly consumed, Ezek. 16, 49. Gen. 19, 24. Hence it is that Christ our Savior saith, *Make to yourselves friends of unrighteous, mammon, that when ye fail, they may receive you into everlasting habitations,* Lu. 16, 9. He meaneth not by the *Mammon of unrighteousness,* such riches as are wrongfully and unjustly gotten; for GOD accepteth not such alms or gifts at our hands, neither is he well pleased with such sacrifices, though we give them to the poor, and should relieve thereby the necessities of the Saints: but he calleth them so and giveth them that title, because they may fraudulently, wickedly, and wrongfully be taken from us: so that it containeth the force of a reason, why we ought not niggardly and sparingly to hoard them and heap them up to our selves, forasmuch as we may be robbed of them by the unfaithfulness of servants, by the violence of thieves, by the cunning of forgers, by the force of oppressers, by the deceitfulness of borrowers, by the vnconsciablenesse of sellers, by the covetousness of Land-Lord's,, by the biting of userers, by the falsifying of

measures and weights, by the couzening of bankrouts, and by such like instruments of injustice. The things of this life are all uncertain, we may return to the earth and leave them, or they take their wings and fly up to heaven, and leave us. True it is, we are not to give hand over head without discretion and difference, neither to maintain strong and sturdy beggars, neither idle and loitering persons, that are able▪ to labor and will not: but wear to consider the wants of such poor as are diligent in their places, especially the poor Saints, and those that are of the household of faith. The alms of *Cornelius did ascend up in remembrance before God,* Acts 10, 4. *Tabitha* is commended to be *full of good works, and alms deeds which she did,* so that the widows shown unto *Peter* the coats and garments which she made while she was with them, Acts 9, 36.39. And howsoever this be a sacrifice well pleasing unto God, sweet in his nostrils as incense, yet it is unpleasant and unsavory to many men, so that they shun it, and take no delight in it. Hence it is, that they have many shifts to put it off, and are wise to invent and allege many reasons to spare their purses. Some say for themselves, Alas, I am [Object. 1] poor and have but a little, and therefore how should I give relief unto others? I answer, we must remember the poor widows mite, [Answer.] she had but little, and yet is commended, that she cast it into the Treasury, Luc. 21, 4. If we have but an handful of meal in a barrel, and a little oil in a cruse, *Elijah* must have part of it, and be relieved with it, 1 Kings 17, 12. All that do not receive, should give. The man that getteth his living by his labor, and the servant that earneth wages, should lay up somewhat for the poor. Such as are married and keep houses, and have a family of their own, for which they are to provide, have many ways of employment for their money, and many charges lie heavy upon them both of Church and Common-wealth, besides the care of house-keeping and bringing up their children: the servant hath none of these burdens lying upon him, he hath none to maintain but himself, and therefore he may better spare somewhat for the poor then many others. And who seeth not, that for the most part they spend their wages a thousand times worse, in revelling, in rioting, in drinking, in dalliance, in feasting, in apparel, and in such like excess? One penny bestowed upon the poor, shall be more acceptable to God, and more comfortable to themselves, then many pounds spent in vanity. And howsoever it be *a more blessed thing to give then to receive,* Acts 20, 35. yet if God have denied us the ability, and means to do good, he accepteth the desire instead of the deed: *If there be in us a willing mind, it is accepted according to that a man hath, and not according to that he hath not,* 2, Corin. 8, 12. Again, others say, they must [Object. 2] spare for their children; God hath given them many, and if they should not provide for thē, they were worse then Infidels, and have denied the faith. They can allege, that the fathers must provide for the children, not the childrē for the fathers. But they must know, [Answer.] that such as spare more then is meet without conscience of this duty, without care of the poor, without employing their substance to ye ends for which it is given, do gather without mercy, and bring a curse upon their riches, that shall make havoc of them in a moment, and as a swift wind blow them away. We read of many in holy Scripture, that have been cheerful givers, and distributed in the simplicity of their hearts: shall we think that these had no families to maintain, no childrē to bring up, no daughters to bestow, no kindred to relieve? Yes, no doubt many of them had particular charges of their own, wives, children, fathers, mothers, kinsfolkes, and yet they forgot not this distribution. The first Christians sold their substance and laid it

down at the Apostles feet, to be divided as everyone had need. And the Churches which were in *Macedonia,* sent relief to others even above their ability, 2 Cor. 8, 3. They were poor themselves, and yet of their poverty they were content to depart with somewhat. Albeit they had little, yet of that little they were willing to give somewhat. Oh, but if [Object. 3] we should follow such examples, we may want our selves; and bring our wives & children unto beggary. I answer, [Answer.] if we extend our liberality, and the bowels of pity unto other, GOD that hath the hearts of all men in his own hand, will move them to pity us, that we shall taste the fruit that we have sown, and find others as merciful to us as we have been merciful unto others. Liberality is as seed that is sown in the earth. It shall yield a plentiful harvest, and it shall bring to some an hundred fold, to some sixty, and to some thirty fold. As we sow, so we shall reap: if we sow plentifully, we shall reap plentifully: if we sow sparingly, we shall reap sparingly. It is a fruit of infidelity and unbelief, to call the promises of God into question, and when he promiseth to bless us, to fear that he will forsake us. He hath given us his word, that he which lendeth unto the poor, shall not lack, and assureth that he will pay us again. Would we desire a better paymaister? Can we desire or wish for any that is better able, or more willing? The Prophet speaking of his own experience telleth us, that he *was young and now is old, yet he never saw▪ the righteous forsaken, nor his seed begging [Object. 4] bread, Psal.* 37, 25. Lastly, others pleading for their Corban, and loath to part with anything, allege, that the poor for the most part are lewd and lazy, ungodly and unthankful, wicked & unworthy to have any relief, they cannot afford a good word to their benefactors. I answer, that albeit idle persons are rather to be punished then maintained in their idleness, yet the Apostle after reproof of such persons, addeth this exhortation, *But ye my brethren, be not weary in well doing,* 2▪ Thess. 3, 13. Be it that it fall out so (as sometimes it doth fall out) that the tongues of these evil men curse us, yet *their loins shall bless us,* as *Job* testifieth, chapt. 31. Declaring that albeit many things fell out to restrain the course of liberality, as their multitude, importunity and ingratitude that are in need, yet he could not be hindered by any of them, from showing mercy unto them, considering, that if we feed them, their bellies shall bless us: if we clothe them, their loins shall bless us: if we visit them in sickness, their bodies shall bless us; nay their souls shall bless us, albeit their tongues revile us, and their mouths be full of cursing and bitterness. Let us therefore turn our selves from them unto God, who will reward every good work, even to a cup of cold water. Heereby we shall testify our religion to be sincere: hereby we shall be like our heavenly Father, & assure our hearts that we are his children: hereby we shall be made conformable unto Jesus Christ our head, who being equal in glory with his Father, and being in the form of God, made himself poor that he might enrich us: hereby we shall provide well for our selves, by making us friends with the riches of unrighteousness: yea hereby we shall heap coals of fire upon ye heads of all unthankful persons, doing good for evil, and showing mercy to them that do not deserve any mercy at our hands.

25. The standard of the Campe of Dan shall be on the North side by their armies: & the Captain of the children of Dan, shall be Ahiezer the son of Amm▪shaddai.

26. And his host, and those that were numbered of them, were threescore and two thousand and seven hundred.

27. And those that encamp by him, shall be the Tribe of Asher: and the Captain of the children of Asher shall be Pagiel the son of Ocran.

28. And his host, and those that were numbered of them, were forty and one thousand, and five hundred.

29. Then the Tribe of Naphtali: and the Captain of the Children of Naphtali, shall be Ahira the son of Enan.

30. And his host, and those that were numbered of them, were fifty and three thousand, and four hundred.

31. All they that were numbered in the camp of Dan, were an hundred thousand, and fifty and seven thousand, and six hundred: they shall go hindermost with their standards.

We are now come to the last standard, expressed in these words. These three, *Dan, Asher,* and *Naphtali,* that is, the Tribes that descended of them, being three of the sons of *Jacob,* doth the Lord in this place cast into the last squadron to make up the fourth battailion. And albeit they were set in the last and lowest company of the army, yet we do not read that during the long time of their tarriance in the wilderness, (which was the space of 40, years,) they opened their mouths against the ordinance of God, or murmured through impatience and discontentment at the order established among them; neither did other murmur at them, albeit some of the children of the handmaids were preferred before the natural sons of *Leah* and *Rahel.* An host of men consisting of great multitudes, is like a full or corpulent body that needeth not any external means to throw it down, it being ready to ouerweigh and ouersway it self through it own heaviness. Many estates and kingdoms arising from small beginnings, as it were large stoods from little fountains, have proceeded & swelled so great, that the bigness thereof is comberous to themselves, and the puissance of so mighty people hath wrought their own destructiō. Thus it fell out in ye commonwealth of *Rome,* whose proper power & strength (wanting a foreign enemy to encounter with all) wrought it own ruin; so that it had no greater opposite then it own too great felicity. But not to trouble our selves with foreign examples, let us briefly touch the example of the Disciples of Christ: they were few in number, they were a little company, like a small boat that might be easily ruled and governed, inasmuch as they had the best Master that ever was to stand at the stern: yet they no sooner heard of Christ's departure out of the world, but they condemned parity, and contended for superiority, Math. 20, 20. Thus we see what our nature is: one man cannot abide any to be his equal, another cannot suffer any to be before him. Wherefore to cut off

all occasion of emulation, and to teach them the benefit of contentation, the Lord assigneth to every Tribe his standing place: and they in humility and obedience rested in the room & rank that God in mercy appointed for the general benefit of the whole, and the particular good of everyone among them.

Verse 25, 26. *[The standard of the Campe of Dan, shall be on the, &c.]* The three combined together in this army (whereof *Dan* was principal, the other two, *Asher* & *Naphtals,* were assistants) are indeed the children of the handmaids, inasmuch as *Rabel* in grief of her barrenness, giveth her maid unto her husband, who beareth him *Dan* and *Naphtali: Leah* also following her sisters example, giveth him her maid, who beareth & bringeth forth *Asher.* There can no reason be assigned by man, why they should go march in this order then in any other, but only the good pleasure of God: yet they are quiet, and strive not one against another, being brethren one to another. From hence we learn, that everyone [Doctrine 6] ought to be contēted with his present estate: I say, how mean soever our condition be, yet God requires it as a special duty at our hands, that therewith we be content. Hereunto cometh the commandment given by the Apostle, 1 Corinth. 7, 20, 24. *Let every man abide in the same calling, wherein he was called.* To the same purpose he teacheth elsewhere, that *Godliness with contentment is great gain:* and afterward,*Having food and raiment, let us be therewith content.* And as he delivereth this doctrine by precept, so he sealeth it up by practice and experience, Phil. 4, 11, 12. *I have learned in whatsoever state I am, therewith to be content: I know both how to be abased, & I know how to abound: everywhere, and in all things I am enstructed, both to be full and to be hungry, both to abound and to suffer need.* It is a great and wonderful knowledge, and very hard to be practiced, to know to be rich, that is, to use riches soberly: it passeth our reach, unless we have a special and extraordinary grace given unto us. We must learn also, what it is to be poor, which is as hard a lesson as the former; forasmuch as we are ready to murmur under the Cross: whereas though we should walk naked, be hungry and thirsty, be afflicted and pass by the sword, yet we ought to be patient, & our trust must not fail which we have in God, who will feed us in the time of famine.

[Reason 1] The reasons hereof are of great force, and carry authority unto our consciences. First, God knoweth what is best for us, far better then we our selves do. We seek oftentimes to be aloft, but God seeth it better for us to be below: we desire to be rich, God seeth it better for us to be poor. Had it not been much better for *Hamman* that was advanced to honor, to have sate in the dirt, or on the dunghill all the days of his life, thē in all the height of his honor, *to be hanged on the Gallows* which himself had set up for another, and so to taste first of the punishment he had devised? Had it not been better for the rich man to be clothed with rags instead of purple robes, & to eat a dinner of green herbs instead of his delicious fare, then after all his pomp and pride *to be tormented in hell fire?* We are oftentimes ignorant of that should do us good: God is ignorant of nothing. We are ready to embrace that which will do us hurt, it is God that in mercy withholdeth it from us, and us from it. A sick person longeth greatly for those things which increase his disease, and bring him in danger of death; but the learned and expert Physician will not suffer him to taste of them. A child thinketh he is hardly dealt withal, that he is restrained of his desire, but his wise and discreet parents are constrained to bridle him of his lust, and that for his own good. So

dealeth God with us, we are as sick persons that must be dieted, we are as little children that must be overruled: the Lord our God is a loving Father, he is a tender Physician over us, who albeit he deny us that we desire, yet he will withhold nothing frō us y^{t} he knoweth to be good for us.

Secondly, we have this comfortable promise from him, that he will never fail us, nor [Reason 2] forsake us, whether we have little or much, whether we be in prosperity or adversity. It is he that feedeth the fowls of the air, it is he that clotheth the Lilies of the field: much more then are we assured that he will feed us and clothe us, who are more of value then all the rest of his Creatures. This is the reason urged by the Apostle, Heb. 13,*Be content with those things that ye have: for he hath said, I will never leave thee, nor forsake thee,* so that we may boldly say, *The Lord is my helper, I will not fear what man can do unto me.* Where he putteth us in mind of the continual care of God for us, and that his providence watcheth over us, which he opposeth as a buckler against the common temptation that assaulteth us, to wit, the fear of being quite forsaken of him, and left unto our selves, from whence ariseth distrust in our hearts.

Thirdly, nature it self is content with a little, [Reason 3] inasmuch as this is the common condition of all mankind, Princes and people, high and low, noble and vnnoble: it brought us naked into the world, and naked it will earry and conuay us out of the world, according to the saying of *Job* concerning himself, *Naked came I out of my mothers womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away, &c.* There are two points of man's life, his entrance into the world, and his departure out of the world: there is but little distance, as it were a step and a stride between them. For what is our life but a vapor? The space that is in the midst, which is the time of our life between our birth & our death, hath many differences and diversities that make us unlike one to another: some are poor, and some rich, some have great abundance, some have nothing at all. But in the point from whence we come, and in the point to which we tend, we all meet: the beginning of our life, and the ending of our days are both alike, there is no difference between them. Dust returneth unto dust, and earth into the earth again. If a man have a little journey to make, and a small way to travail, it is folly and vanity to make great provision for it; as he that hath need but of one pitcher of water, shall not deal wisely to go about to draw out a great River. So then, to desire superfluities, is to make open war against the order of nature. This reason is set down by the Apostle, in the place before alleged, where the doctrine had his confirmation; for having shown that when God granteth us raiment to clothe our bodies, and giveth us food to fill our bellies, we ought to be content, he annexeth this consideration to strengthen it, *For we brought nothing into this world, and it is certain we can carry nothing out.* We see men die daily, and led to it as flocks of sheep: and when we have taken care day and night what to eat, what to drink, and what to put on, we bear nothing to the earth, but a winding sheet to cover our shame, and to hide our nakedness.

Fourthly, let us consider the contrary fruits. [Reason 4] Such as have a resolute purpose to grow rich, do refer hereunto all their thoghts, words, and deeds, they so thirst after the treasures of this world; that nothing is so sacred and religious, which they will make any

conscience to violate, but they overthrow all law of God and man, and nourish in them the root of all evil, and fall into a bottomless pit of all mischiefs. This the Apostle meaneth, when he saith, *They that will be rich, fall into temptation and a snare,and into many foolish and hurtful lusts, which drown men in perdition and destruction.* Such are as poor beasts y^{t} are fallen into the snare of the hunter. The devil is a mighty hunter, he hath many grins to catch us and entrap us, walking about like a roaring Lion, seeking whom he may devour. We are compassed about with the devil and his angels, as with an army of wolves and wild beasts; oppressed with injuries, and ouerborne with violence: yet being under the protection of our God, we cannot fail, but be well counterguarded. He hath promised he will have a care of us, so that the Lions shall want and suffer hunger, and not always be able to find their prey, though they be cruel and ravenous: but the faithful man though he have neither teeth nor paws, nor take any man's goods away by fraud or force from him, yet God feedeth him and supplieth all his wants; so that everyone should be pleased with his present estate and means of his maintenance, how mean soever.

The uses follow, which naturally arise frō [Use 1] hence; and those of reproof shall have the first place, which are of diverse sorts. They break out and transgress against this principle, that are discontented with their present estate, and do murmur & grudge at the hand of God upon them, and withal repine at the good estate of others. Thus it fared with the people of *Israel* sundry times, sometimes▪ through want of bread, Exod. 16, 2. Sometimes through want of water, Exod. 17, 2. Sometimes through want of flesh, Numb. 11, 4. Sometimes through fear of their enemies, Numb. 14, 2. Sometimes through danger of the way, by which they were to pass, Numb. 21, 5. They were never long contented with one estate, but brake out through impatience against God, and brought upon themselves diverse plagues and judgments whereby they were consumed. Thus is it with many in our days, if we be pressed with any want of good things; or if we be chastened with the feeling of any evil things, we break out into rage and choller, and will not submit our selves to him that striketh us. If we be bitten a little with famine, and have not our necessities by & by supplied, we cry out against God and man, we are ready to say, What shall we eat, or what shall we drink, or what shall we put on? If we fall into any sickness, that continueth with us, we think God hath forgotten us or forsaken us, if he do not presently remove his hand from us, and that no man hath felt that which we feel. If we be in any trouble by losses of temporal things, though they be but trifles, by and by we imagine we are undone, it is too late with us to think how to live, and we are more out of patience, then if we had lost the love and favor of GOD. Thus doth the bitter root of infidelity stick in our hearts, & it brancheth forth into open rebellion against God, like the child that murmureth under the rod; for as that is the cause that the father taketh up the whip to whip him again, so our resisting the hand of God when it is heavy upon us, doth not call in the judgment, but rather constraineth the Lord to scourge us again, & to lay upon our backs more strokes and stripes then he did before. The way to call in his corrections is, to submit our selves unto him▪ to confess our offenses, to acknowledge his just judgments, according to the saying of the Prophet, *I was dumb, and opened not my mouth, because thou diddest it,* Psal. 39, 9.

Secondly, it reproveth such as use unlawful means, ungodly shifts, & wicked policies to enrich themselves. These men care not what ways they use, or what courses they take to get goods, & to heap up riches for themselves & their posterities, whō they desire to raise up on high, and to make great in this world. This insatiable humor is as the dropsy, or rather as the grave that never saith it is enough. It is ever craving more, as a gulf or whirl-pool ready to receive, but not apt to show what it hath received: and therefore doth God oftentimes cross, and not give any blessings to their labors. These make themselves unfit for holy desires, for heavenly meditations, and for the kingdom of God. If any should ask them, whether their meaning be to make themselves drudges to the world, bond-slaves to the Devil, and so to cast themselves headlong to destruction both of body and soul, they would quickly answer, No; and defy those that should charge them with it. Notwithstanding, this inordinate affection bewrayeth what lieth in the heart, and discovereth that they go about to cast themselves away wittingly and willingly, and to undo themselves utterly. Wherefore, to the end we may use our riches aright, we are to practice two points: First, we must be poor in spirit, not glutted in them, nor glued to them, for then we shall be deceived by them; according to the counsel of the Psalmist,*Trust not in oppression, become not vain in robbery: if riches increase, set not your heart upon them.* We must not be tied to our riches that we can never get from thē, but so to account of them, that whensoever it shall please God to make us poor, and to take our riches from us, to render up ye whole into his hands, to forgo them willingly, and to resign them up to him that gave them, & is able to restore them. When *Job* had lost all his cattle and children, and was fallen from the top of felicity to the lowest vale of misery, he could say with a quiet spirit, Blessed be the Name of the Lord, it is he that hath given, it is he that hath taken them away. This willingness to depart from them at the Lord's call, doeth make it manifest that he never made the wedge of gold his hope, *nor said to the fine gold,Thou art my confidence:* he rejoiced not because his wealth was great, nor because his hand had gotten much, as he declareth in the protestation that he maketh of his integrity. Whereby he showeth, that there passeth a secret communication & conference between the rich man and his riches, applauding himself for his money that he hath. True it is, a man will not speak unto his riches, nor cannot hear his riches answer him: there passeth not an express dialogue between the monied man and his money, when he openeth his chest, or vnlocketh his coffer: but he useth this manner of speech by way of faigning the persons, to set forth the folly & vanity of such as have store and abundance; they make a secret kind of compact and conspiracy with their gold and silver, they set down their rest in it, they repose their trust upon it, and will rather leave all then depart from it. Nevertheless, he doth not reprove all joy and gladness when their goods increase. It is lawful to rejoice in all the blessings of God that he giveth, and we receive. He requireth this at our hands, as it is expressed, Deut. 12, 7. *Ye shall eat before the Lord your God, and ye shall• rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.* This mirth and gladness is so far frō displeasing God, that it is rather a fruit of the faith and fear which is in us toward him, forasmuch as we learn thereby to praise his name, to confess his goodness, & to yield him thanks for the benefits which he bestoweth upon us. He speaketh therefore of a blind rejoicing, of carnal mirth and profane iollity, such as is among worldlings, who are carried away with a love of their riches, so that they forget God & remember no more their

own frailty and mortality. This is a frantic joy that turneth us away from God, and maketh us drunken in the pleasures of this life. Secondly, while we enjoy & possess the things of this world, we must not keep them to our selves, but know how to use them moderately, as God hath commanded. They are given unto us to be used, they are as a talent committed unto us, for which we must give an account. And when the day of audit cometh, & we can say no more then that we have glutted our selves with them, and starved our neighbors, woe will be unto us, the rusting of them shall be a witness against us, and shall eat our flesh as it were fire. It was not so with *Job,* whose example we alleged before: he did not withhold the poor from their desire, nor cause the eyes of the widow to fail: he did not eat his morsels himself alone, but the fatherless did eat thereof: he never saw any perish for lack of clothing, nor any poor without a covering. This was the use he made of his goods, to show pity and mercy when he saw any in adversity. If we say only, My friend, God help thee; & never succor him, it is no better then a mere mockery, & hypocrisy, to make show of love, and yet to do them no good. God hath made us stewards of his goods which he hath committed unto us; if we shall devour all our selves, and not communicate anything to such as have need, we shall one day pay sweetly for this rigor and cruelty, when we shall receive according to our deserts: for we also our selves must appear before God, who will deal with us as we have dealt with others. He hath shown all goodness & kindness unto us, and this ought to have been a rule & example unto us to show mercy to our brethren: but because we have shut up our compassion from them, we shall receive judgment without mercy: and as we would not hear thē in their necessity, so God will stop his ears against us in our misery. If we be careful of these two points in the use of this worlds good, that we do not put our trust in them, but employ them to the good of others, we shall never be drawn away by the nets of Satan, to take away other men's goods wrongfully, to snatch and catch what we can from them, and to circumvent them in our dealing with them. Thus then are they met withal, that use deceit and fraud to beguile & deceive whom they can. This is the tradesmans sin, that careth not how he selleth. He spreadeth his net to catch his brother; and all is fish with him that cometh into the net: he preieth upon him that cometh unto him, as if every buyer or brother were an enemy. He will not stick to swear & to forswear himself, he maketh no conscience to lie at all assaies. He forbeareth not to use naughty devises and wicked practices to enrich himself and impoverish another. The root of all these is discontentment with our estate, that we have not learned to rest our selves well pleased with that condition wherein GOD hath set us, and therefore we covet to rise higher then God affordeth means, and to catch frō others that which belongeth not unto us.

Secondly, hereby direction is given unto [Use 2] us touching the things of this present life, what we may crave and desire of God in our prayers. This is called in the Lord's prayer, *Our daily bread for the day,* Luc. 11, 3. We have liberty only to pray for competent and convenient food, and that only for the day. This we see in the practice of *Jacob,* Gen. 28,*If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my fathers house in peace, then shall the Lord be my God.* He desireth not great riches, or honors, or might, or majesty, or earthly excellency & renown, but food and raiment. These two necessary things he contenteth himself withal, and suffereth not his

affections to wander farther. Hitherto cometh the prayer of *Agur,* Prov. 30, 7, 8, 9.*Two things have I required of the Lord, deny me them not before I die: remove far from me vanity and lies; give me neither poverty, nor riches; feed me with food convenient for me, lest I be full and deny thee, & say, who is the Lord? or lest I be poor and steal, and take the Name of my God in vain.* This ought to be the substance and subject of our prayer: a competent measure of earthly things ought to content us: we must ask bread, not fullness of bread: raiment, not costly raiment: necessaries, [Objection.] not superfluities. But may not a man provide for the time to come, and lay up in store for the times of need? I answer, [Answer.] yes, he may, he ought, as God shall afford the means. This is a point of wisdom that God alloweth. It is a token not of niggardlinesse and miserableness, but of frugality and foresight, when goods gotten are for good uses reserved, and afterward profitably employed, and therefore is not forbidden. But we must remember these cautions and conditions: First, they must be justly gotten. Things evilly gotten, are as evilly kept, & oftentimes as evilly consumed. A little well gotten, is better then the treasures of iniquity. One morsel of bread obtained by the sweat of our brows, is better then an house filled with robbery. That which is not well gotten, is not ours, but another man's. Secondly, as that which is laid up must have a sure foundation, it must be justly and rightly gotten, so we must not put our trust and confidence in it. If God do but blow upon it, he can drive it away, as chaff before the wind: and if he do not take it from us, yet he can make it to be unprofitable unto us. Though he take not away our garments, he can make them that they shall not warm us: and our food that it shall not nourish us; so that albeit we have bread, we shall not have the staff of bread; to teach us, that *Man liveth not by bread only,but by every word that proceedeth out of the mouth of God.* Thirdly, it must not be laid up to be meat for the worm and the canker, but to be spent in lawful uses. Our families challenge one part, the Church of God another, the poor Saints another, yea we are debtors to them that dwell afar off, even to the Turks and Infidels, so it be done in Christ, not against Christ: for we must do all for the truth, nothing against the truth. These rules of restraint being observed, it is required of all, especially of those of mean condition, to have an eye to the time to come. We must consider, not only how we may live presently, but how we may maintain our selves hereafter. Now we live in health, in wealth, or at least in a competent measure: we live in days of plenty, of peace, of liberty, and freedom to follow our business. We have our limbs and strength of body able to labor and take pains. We know not what times and tempests hang over our heads. We may be visited with sickness, or pinched with poverty, or have our limbs taken from us; we may be stricken with blindness, or lameness: and if none of all these afflictions come upon us, yet the infirmities of old age will overtake us, which is as the night wherein we cannot work. Then the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few, & those that look out of the windows shall be darkened: so that we should labor in the days of our youth, & in the flour of our age, while the evil days come not nor the years draw nigh, when thou shalt say, I have no pleasure in them. Age is an hasty thing, it tarrieth for no man, it will creep upon us sooner then we are aware. Wherefore doth GOD give unto us all these means and this blessed opportunity▪ (which being once gone cannot be called back) but that we should make use of it? There is no day, but it hath his night: there is no calm, but it hath his storm: there is no peace, but it hath his war: there is no health, but it

hath his sickness. Though we have now sufficient, we know not (alas) what experience we may have of want, and how soon also. We should therefore provide in time of our health, to keep us in our sickness: we should labor in youth to keep us in age: and lay up in time of plenty, to furnish our selves against dearth and scarcity. We see the providence that was in *Joseph,* he laid up corn in the plentiful years, to serve them & save them in time of famine, and therefore he preserved the lives of many thousands, Gen. 41, 48. The Apostles provided afore hand to send succor and relief *to the Church of Judea,* being fellow-members of the same body, and professing all one communion of Saints. So the Apostle teacheth, 1 Tim. 5, 8. *If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse then an Infidel.* But Christ our Savior saith, *Lay not up for yourselves treasures on earth,* [Objection.] *where moth and rust doth corrupt, and where thieves break through and steal,* Math. 6, 19. If then he forbid all men to lay up, who shall dare to hoard up anything? I answer, [Answer.] he forbiddeth in some sort, not simply: to wit, to lay up with respect to our own private profit only, without respect of the good of the Church or Common-wealth; as if he had said, Take heed that ye gather not riches for your own use and benefit alone, as if none should live in the world besides yourselves, and so make your treasures your trust, & place your happiness and felicity in them. But our happiness must be in heaven, and in the life to come, where it cannot be taken from us. Again, [Objection.] it will be said that Christ forbiddeth the care of the things of this life, and to take thought what to eat or what to drink, or what to put on, Math. 6, 25. I answer, there is a double care, [Answer.] a lawful and an unlawful, a godly and an ungodly care. The lawful and honest care is that, whereby a man provideth for things needful in time to come. For if then we should begin to provide: necessaries when we are presently to use them, we should be like to soldiers, that are to seek for armor when they should put it on; or like the foolish Virgins mentioned in the Gospel, that went to buy oil for their Lamps when it was too late. There is an unlawful care, which is joined with distrust. Such men do neither deal uprightly and justly in their callings to labor the thing that is good, and to get the thing that is honest in the sight of all men; neither yet commit the success of their labors to the blessing of God, but use shifts that stand not with equity and a good conscience. This maketh the heart heavy, & withdraweth us from prayer, from hearing the word, and from the worship of God. This is that which Christ forbiddeth in this place. If it be farther objected, [Objection.] that Christ saith, *Take no thought for the morrow, for the morrow will take thought for it self: sufficient unto the day is the evil thereof;* Math. 6, 34. I answer as before, [Answer.] that the purpose of Christ is not to persuade any to sloth and idleness, or to slake in us diligence in our callings, but to draw us from all inordinate and distrustful care for the morrow, whereby we vex our minds with trouble and turmoile for things unnecessary. Every day by reason of man's sin, hath grief enough, and therefore should every day content it self with his own care, and not cast his projects for days and years.

But while we condemn the unlawful carking, let us take heed we do not cast away that honest and holy care of providing things needful in time to come. Christ our Savior had a bag to keep provision for himself and his Disciples, which *Judas* bare, John 13, 29. Hence it is also, that he gave commandment, that they should *gather up the broken meat,* and addeth this

reason, *that nothing be lost.* This serveth as a notable instruction for men of mean ability and small means, to teach them to provide in time for the maintenance of themselves and their families. This concerneth artificers & tradesmen, husbandmen and day-laborers, to seek as thrifty men to save somewhat (as they say) against a wet day. They must labor and take pains while their strength is great, and their sight is good: that when they shall be old, or weak, or blind, and every way unable to follow their calling, they may find means to maintain them of their own, and not seek relief abroad, and so be a burden unto others: yea when GOD shall call them out of this world, (as we hold our life and all things else with the greatest uncertainty) we may leave our wives and children wherewith they may live with comfort, and not depend upon the kindness and courtesy of other men. This is a point little regarded of drunkards and vnthrifts, who, if they may have for the present to satisfy their lusts, care not though they bring their seed to beggary. Woe be to such merciless Creatures, more cruel then the Tiger or the Bear, exposing their posterity to a sea of miseries. These are worse then the sauages & infidels, and have denied the faith.

Let all poor men beware of idleness; let them not spend in a moment that which hath been long in getting: let them not consume that little which they have in belly cheer, & delicious fare, and in costly apparel, but use the creatures of God soberly, moderately, & sparingly; considering both the shortness of their own lives, and the hardness of other men's hearts. Let them not give sleep unto their eyes, nor slumber to their eye-liddes. Let the sluggards *go to the Ant,* and learn wisdom by her ways, *which having no guide, ouerseer, nor ruler, provideth her meat in the summer, and gathereth her food in the harvest, Prov.,* 6, 7, 8.

Thirdly, seeing it is required of us to have [Use 3] contented minds, it putteth us in mind of this duty, that we avoid covetousness which is directly contrary to contentation. It is a common corruption y^{t} taketh hold of our corrupt nature, & a fruit of the old man which must be mortified of all the children of God, and so much the rather because it stealeth vpō us at a sudden, and draweth away our hearts from God and godliness. This is the use directly touched and taught by the Apostle, Heb. 13.*Let your conversation be without covetousness, and be content with such things as ye have.* The greatness of this sin is such that it causeth a man to be an idolater, as Ephe. 5.5. Col. 3.5. *This ye know,that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of God, and of Christ.* The covetous are idolaters or worshippers of idols two ways. First, because they prefer their riches in their affections before God, the gift before the giver of them; depending upon them as upon God, trusting in them, as in God, saying unto them, *Thou art my confidence,* as we heard before out of the book of *Job.*

Secondly, because they account their life to consist in their riches, and to rest upon their wealth, rather then to stand on the providence of God, failing of all comfort, and hope, and joy, when their wealth faileth them. Satan used this bait to bring Christ himself to idolatry, when he offered unto him the kingdoms of the world, and the glory of them. How easily we slip into this sin, appeareth by the example of the rich man that came unto our Savior; when he was bid sell all that he had, he went away pensine and sorrowful, Matth. 19. Hence it is that he saith in another place,*Take heed and beware of Covetousness, for a man's life consisteth not*

in the abundance of the things which he possesseth. We are ready to flatter our selves, and to say to our soul, *Thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry:* until it be said unto us, *Thou fool, this night shall thy soul be required of thee, then whose shall those things be,that thou hast provided?* This is a sin, not only in the rich, but also in the poor. True it is, such as are in want and necessity, do wash their hands as innocent in this matter, but they do it as *Pilate* did touching blood, which notwithstanding did cleave so fast unto his loins, that all the Fullers earth, and all the waters in the Sea, could not wash away the guilt, and stain thereof from him. So the poor for the most part, put this sin far from them, and think it doth not belong unto them: they cry out against the rich, because they are covetous, as blind men deceiving themselves, and beholding their own faces in a false glass. For first of all, they use ungodly shifts, and unlawful means to store themselves, which is right covetousness. They care not how they come by meat, money, corn, or anything so they may have it.

Again, they bear not the burden of poverty patiently, but murmur and grudge at it, nay, at him that sendeth it: but whosoever disdaineth his present state, because it is not higher, richer, and better, is covetous: therefore the poor may be covetous.

Furthermore, they are oftentimes idle, and live by the sweat of other men's brows, and break out into pilfering and stealing, and so not only covet, but catch and convey unto themselves other men's goods. This also is covetousness, and this is a common sickness and disease of the poor. For as pride may walk and iet up and down in a russet coat, so may covetousness lodge in a simple and smokie cottage. But in whomsoever it be, whether in the rich or poor, it is a dangerous evil, it bringeth the covetous man to destruction of body and soul. It brought the leprosy upon *Gehazi,* that coveted the silver, and garments that *Naaman* offered, *Elisha* refused, but he accepted. It brought a more heavy plague upon the soul and conscience of *Judas,* for when he had betrayed his master for thirty shekels, in horror of himself, and of his fact, he went and hanged himself. He was brought up with Christ and lived with him, who had instructed him not to covet after silver, nor gold; he heard his doctrine, and beheld his miracles, yet he was infected with this disease, worse then the dropsy or the hungry evil. It seeth nothing in another without grieefe and sorrow, and is never well contented until he have it himself, and then he cannot be satisfied, but still he would have more.

The more he hath, the more he thinketh he hath not. The more full his coffers are, the more he judgeth them to be empty: for as much as he wanteth as well those things that he hath, as those things that he hath not. It is a great blessing of God, that the earth yieldeth the fat of wheat: but the covetous man is not a little grieved, that instead of ears of corn, it doth not shoot and send forth leaves of gold, that every river doth not run with streams of gold, and that the barraine mountains have not gold to be digged out of them, instead of stones. He is oftentimes grieved at the seasonableness of the weather, at the fruitfulness of the seasons, at the plenty of all things, at the increase of the earth, and at the sweet influence of the heavens; he taketh it heavily, when there is store and abundance, that there is no want, nor crying in our streets; because he cannot fell his corn, his cattle, and commodities at the dearest rate. He hateth all men, both rich and poor: the rich, because he doth not possess

that which they have: and seeth them to abound as well as himself, whereas he cannot abide that any should enjoy anything, and thinketh it lost that passeth by his door: the poor, because they crave somewhat of him, which he is as unwilling to leave as his life: and therefore as if he were hurt, and wronged with all, he is angry and offended with all.

The more he hath, the more he craveth and coveteth. Even as the drunken man is more vexed with thirst, then he that useth to drink with sobriety and moderation, and is therewith contented: so the covetous person, that hath the greatest plenty, is much more tormented with desire of more, then he that is satisfied with a small portion, or pittance of the things of this life.

It falleth out oftentimes that such as have least charge lying upon them, are most over-charged with this, as with a most heavy burden. This is that vanity that *Solomon* pointeth out, Ecclesiastes chapter 4. *There is one alone, and there is not a second, yea, he hath neither child, nor brother; yet is there no end of all his labor, neither is his eye satisfied with riches, neither saith he, For whom do I labor, and bereave my soul of good?* It is not abundance, or masses and mountains of gold and silver that can quench this insatiable thirst, but thereby it is rather increased. For as more wood put to the fire, augmenteth the flame and the heat: so the desire of many by addition of wealth, is multiplied. He is fitly compared to the man possessed with an unclean spirit, who wore no clothes, but had his dwelling among the tombs and mountains: no man could bind him nor tame him, but he brake the fetters and pulled the chains asunder, and cut himself with stones, Mar. 5.3. Luke 8.27. He was exceeding fierce, but covetous men are far worse. He that was possessed, was delivered by the word of Christ, and the devil was driven away, and left his hold: but they that are servants, or slaves to their money, will not hearken unto Christ; they have so much of this earth in their ears, or rather in their hearts, that albeit they hear him daily preached unto them and sounding as a shrill or loud trumpet, yet they believe not, they yield not, they obey not. The man possessed spared not such as came near him: but they spoil and rauin as well afar off frō them as hard by them; they spare none whom they catch in their snares, not friends, not kinsmen, not brethren: they tear them, and rent them in pieces, whomsoever they can compass. He went naked: but these clothe themselves sumptuously (except such as grudge themselves apparel) with the spoils of others, as if they had taken them prisoners in the day of battle, and make them go naked, or in thread-bare coats that come in their way. He smote himself, not knowing what he did: but these smite and kill others secretly, they grind the faces of the poor, and pull off the skin from their backs. He abode among the graves and tombs of the dead; but these are very sepulchers themselves. For what is a tomb, but a stone covering the body of the dead? What then? are not their bodies much more wretched and miserable then those stones, which cover their dead souls, dead in sin, and as stinking carcasses casting out a loathsome savor? And to this purpose Christ speaketh to the Pharisees, Matth. 23.27. Ye are like to whited sepulchers, full of extortion & excess, full of hypocrisy and iniquity.

This sin hath diverse branches under it, according to the diverse practices of it, first, when men seek only or principally for worldly goods, neglecting or not regarding spiritual graces in comparison of them. We are charged *to lay up our treasure in heaven,where the moth cannot*

corrupt it, nor thieves steal it. We are commanded to *seek first the kingdom of God, and his righteousness.* But whatsoever God require of us, the greatest sort do what they list: for as *Esau* sold his birthright for a mess of pottage, Heb. 12.16. So do profane men sell their souls for old shoes, and salvation purchased by Christ at a most dear rate, for a song. This may seem strange unto some, but there is nothing will appear more true, if we consider the course of the world, and observe the lives of men. This is the sin of our age, wherein the least profit and pleasure is cared for above true religion. Every drunken feast is cause sufficient with us to intermit ye worship of god. Every profane meeting of profane men, is valued and prized above the word of the eternal God. Every feast that after a heathenish manner is yearly solemnized, giveth occasion to multitudes to profane and pollute the Sabbath that ought to be sanctified with public and private duties agreeable unto it; and to set that banket at naught to which God inviteth us by his Ministers. Our thoughts, our meditations, our desires, our delights, are so taken up with earthly things, that though there be much preaching, there is little profiting; though there be much teaching, yet there is little hearing, little obedience.

The second branch of covetousness, is to put our trust and confidence in the things of this life, which is the idolatry of the heart, as we noted before. If we set our hearts upon our goods, we make them our God, and the earth our happiness. Hence it is, that Christ maketh it so *hard a matter for a rich man to enter into the kingdom of heaven, as for a Camel to go through the eye of a needle,* Matth. 19. because *they trust in their riches,* Mar. 10.24. Likewise the Apostle chargeth *Timothy* to charge them that are rich in this world, that they be not high minded, neither trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, 1 Tim. 6.17. The third branch is, when we regard and respect only our selves. It is not enough, that we do no harm with them, God requireth that we do good. Christ shall say at the last day, *I was an hungered, and ye gave me no meat: naked, and ye clothed me not: sick and in prison, and ye visited me not: go into everlasting fire prepared for the devil and his Angels.* That evil servant that did not divide his substance among his fellow servants, perished through his covetousness: and he that received one talent, and digged in the earth to hide it, had it taken from him, and heareth this sentence denounced against him: Thou wicked and slothful servant and unprofitable. God bestoweth not his blessings upon us to fat our selves with thē, as Oxen in a stall, or as swine in a stye, without all consideration of the Church, or Common-wealth, or of the poor: but he hath made us stewards and disposers of them to the glory of God, and the good of others.

[Verse 31. *All they that were numbered in the campe of Dan, &c:*] We see in this place that this last standard beareth the name of *Dan;* whereby we see that God raiseth up as a chief instrument in this mighty host, one of the lowest sort, one that was obscure in the family of *Jacob;* which serveth to magnify the mercy of God, & to depress the pride of man. *Jacob* in his last will and testament, foretelleth the estate of this Tribe, Gen. 49, 17. *Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward:* which declareth, that the power & might of this Tribe should not be great, but prevail rather by fraud and deceit. Thus *Sampson* prevailed against the Philistines, and afterward they overcame the City *Laish,* and burnt it with fire. We learn from hence, that it pleaseth God oftentimes to choose

and use the weakest & meanest men, to be instruments for the accomplishing of his greatest works. He maketh choice of inferior things to perform his decrees, and to do good to his Church, and to serve him wheresoever he purposeth to employ them. This appeareth clearer then the Sun throughout the Scriptures, in preferring the younger before the elder, in the calling of many Judges, in the election of many Kings, in the separating of many Prophets, and in the ordaining of many Apostles, who were of little reckoning and estimation before their honor and advancement, to verify that which the Psalmist saith, Psal. 75, 6, 7. *Promotion cometh neither from the East, nor from the West, nor from the South, but God is the Judge: he putteth down one, and setteth up another. Saul* was a seeker of his fathers asses, and though he found not them, he found the kingdom, *Samuel* being sent to anoint him, 1 Sam. 10. *David* was the youngest of his fathers house, and the lowest among one of the lowest families, left with the sheep in the wilderness, according to that in the Psalm, *He chose David his servant, and took him from the sheepefolds,from following the Ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance.* And as God chose him from feeding a flock of sheep, to feed a better flock, so he chose some of his Apostles from catching fish, to catch fowls. *Peter* was a fisherman, as before him *Amos* was an heard-man. Thus did God throw down the strong walls of *Jericho,* not by might of men, nor by munition of war, but by Rams horns, which were blowed by the Priests, Josh. 6, 20 In the creation, he brought light out of darkness, the fowls out of the waters, and all things out of nothing, Gen. 1, 3, 20. Heb. 11, 3. Christ wrought many of his cures in like manner, in healing the blind man; for he spate on the ground, & made clay of the spettle, and then anointed the eyes of the blind man with the clay: then *he had him wash in the pool of Siloam, who by and by went his way, & washed, and came seeing,* John 9, 6, 7. Likewise in the work of our redemption, the truth of this is more apparent, for he wrought by contraries, bringing life out of death. He came down to the earth, to lift us up into heaven, Eph. 2, 6. He suffered the punishments of our sins, that he might make us free from them, Math. 11, 28. 1 Pet. 2, 24. He perfectly fulfilled all righteousness, that he might cover our unrighteousness, Rom. 5, 19. And to the end he might fully satisfy for our sins, he was made sin, that we might be made the righteousness of God in him, 2 Corin. 5, 21. He was bound, that we might be loosed: he was condemned, that we might be acquitted: he was crucified in his body, that he might nail our sins to his Cross, and fasten them there forever, Col. 2, 14. He took upon him the curse due to us, that he might appease the wrath of his Father against us, Heb. 10, 10. He died for us, that we might live: he was buried and laid in the grave, that he might overcome death in his own cabin and den, Acts 2, 24. Lastly, he rose again as a Captain and Conqueror from the dead, and could not be holden of the sorrows of death, that we should walk in newness of life, Rom 6, 4. All these examples, of *Saul,* of *David,* of *Amos,* of *Peter,* of Christ, of the Patriarchs, of the Prophets, of the Judges, and of the Apostles, serve to teach us this truth, that it is the manner of God's dealing, to make choice of small means to effect great matters, and to single out weak instruments to work out worthy enterprises.

Neither ought this to be maruelled at, as [Reason 1] strange in our eyes. For if there were no other reason to induce us to believe it, the only will and good pleasure of God ought to be sufficient, as being the highest moving cause, and indeed the cause of all causes. His will is a

law, and who shall herein control him of error, or convince him of folly, or condemn him of insufficiency? If he will let the full & rich go away empty, who shall say unto him, Why dost thou so? Or who can accuse him of rashness? This is that which Christ our Savior setteth down, Luc. 10, 21. *In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight.* Where we see, he maketh the pleasure of God to be the stay of himself: so it ought to be with us, if we once come to know what seemeth good in the eyes of God, though we know no more, though we can see no farther, and though ten thousand reasons as a mighty army may seem to encounter against it, yet we must rest our selves upon it as upon a rock, and build our house upon it as a foundation.

[Reason 2] Secondly, this serveth best to make manifest the glory of God, when as great things are done by a weak hand. Now, the weaker the instruments are, which he setteth on work, the more evidently is his power seen, and the better doth his praise appear. This gave *David* comfort and assurance being a stripling, unarmed and vntrained to the field, to encounter hand to hand in a single combat with a mighty giant: he doubted not to overcome him, but was persuaded in his heart of his help that never forsaketh his that trust in him and call upon him, that he should smite him with his sling, & take his head from him with his sword, and give the carcasses of the host of the Philistines, unto the fowls of the air, and to the wild beasts of the earth: and he maketh this the reason of all, *That all the earth may know that there is a God in Israel,* 1 Sam. 17.46. This also doth the Apostle infer and enforce in another kind, speaking of our salvation and redemption, and of those that are counted worthy to be partakers of them, 1 Cor. 1.26. You know your calling, how that not many wise men after the flesh, nor many mighty, nor many noble are called: but God hath chosen the foolish things of the world to confound the wise: the weak to confound the mighty: the base and despised to bring to naught things that are magnified in the eyes of men, *That no flesh should glory in his presence, &c. according as it is written, he that glorieth, let him glory in the Lord.* His glory is less advanced and set forth by great persons; they are as a cloud before our eyes, or as amist▪ and veil to ouershadow us, and to keep from us the glorious light of the bright shining Sun, I mean the glory of the mighty God: as the Lord himself teacheth *Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me,* Judge. 7.2. So then, whether we do consider the first moving cause which is the will of God, or the last final cause which is the glory of God, it appeareth he will oftentimes accomplish great things by means and instruments of low degree.

[Use 1] Let us proceed to the uses, and handle them briefly. First, forasmuch as God advanceth weak things to work out the decree of his providence, we may truly conclude from hence the powerful hand of God, that is able to bring to pass whatsoever he pleaseth. He worketh after the pleasure of his own will, sometimes by weak means, sometimes by no means, sometimes above means, and sometimes contrary to means. When the chiefest among the sons of men will bring anything to pass, they make choice of the fittest and forwardest means, even such as are most likely in the eyes of men, and in the judgment of

the world. When *Solomon* purposed to build the Temple for the worship of God, he made choice of the fittest wood, and of the fittest workmen: it was in him to choose them, but it was not in him to qualify them whom he findeth in themselves to be unfit. But it is not so with God, he oftentimes employeth the most backward, untoward, unlikely, impossible; because he is able to fit them and furnish them with power, strength, and ability to go through with the work that he setteth them about: so that we may cry out with admiration, *How great and wonderful is his Name in all his actions!* This is concluded directly, Psal. 8.*O Lord, our Lord, how excellent is thy Name in all the earth! who hast set thy glory above the heavens: out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.* Where we see, that upon God's choice of weak and infirm instruments, he gathereth the excellency of his Name, and the greatness of his power, which he repeateth again in the last verse, *O Lord, our Lord, how excellent is thy Name in all the earth.* There is none is above him, none is equal unto him, none can be matched or compared with him: all things are put under his feet.

Secondly, we learn another truth to be [Use 2] acknowledged of us, that all things are not to be respected according to the outward appearance. We are oftentimes deceived, and cannot see into the works of God. Our Savior speaketh notably to this purpose against the Pharisees, Luke 16.*Ye are they which justify yourselves before men, but God knoweth your hearts for that which is highly esteemed amongst men, is abomination in the sight of God.* This may not any way seem strange unto us, forasmuch as God respecteth no man's person, as Gal. 2. where the Apostle proving himself to be an Apostle, not of men, neither by man, but by Jesus Christ, who called him from heaven to preach the Gospel, saith, *Of these,who seemed to be somewhat (whatsoever they were, it maketh no matter to me; God accepteth no man's person) for they who seemed to be somewhat, in conference added nothing to me.* In these words he speaketh of the Apostles, *Peter, James,* and *John,* that had been poor fisher-men, and men of small reckoning and respect, yet they were honored of God to be Apostles and planters of Churches, so that he saith, It skilleth not what they have been in times past. Every man therefore is to be esteemed according to his calling, and to be accounted off according to the grace of God given unto him. Many that are first, shall be last, and the last shall be first. We must esteem of men, not as they have been, but as they are. When men have repented, we may not upbraid them with their lives past, nor cast in their teeth, their former offenses. We must not take occasion by the infirmities of men's actions to contemn their persons. Such is the merciful dealing of God toward us, that he accepteth not of us as we have been, but as we are when we repent and return unto him.

It is the policy of Satan, and the impiety of his instruments to object the weakness and slips of our life past: but we say unto him, and unto them all, Tell us not what we have been: but tell me what by the mercy of God I am, and what by the strengthening Spirit of God I will be. I am a sinner, I confess it: howbeit, I am a penitent sinner. We are not therefore to be carried away with the consideration of men's persons and outward quality or condition of life, as country, or kindred, or sex, or age, or birth, or riches, or poverty, or learning, & such like; for as much as God giveth not his gifts according to the outward appearance of the person, but according to his wisdom and pleasure, which are always just, and *respecteth not the rich*

more then the poor, for they are all the work of his hands, Job 34.19. This doth the blessed Virgin acknowledge, Luk. 1. that the *Lord regarded the low estate of his handmaid,* so *that thenceforth all generations should call her blessed.* Hence it is that he reproved the human judgment of *Samuel,* beholding the person of *Eliab* the eldest son of *Jesse,* and saying, *Surely the Lord's anointed is before him: Look not on his countenance, or on the height of his stature, because I have refused him: for the Lord seeth not as a man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart,* 1 Sam. 16.7. Those whom God honoreth we must honor, and despise no man for the meanenesse of his place, and baseness of his person, and lowness of his condition. They are therefore justly to be reproved that reject the Ministry of the word, in regard of the simplicity of their persons that are the Ministers: as they dealt with Christ our Savior, Is not this *Joseph's* son? from whence hath this man these things? and what wisdom is this which is given unto him? Is not this the Carpenter? the son of *Mary?* the brother of *James* and *Ioses,* and of *Judah* and *Simon?* and are not his sisters with us? Thus they were offended at him. Hence it is, that Christ saith unto them, *A Prophet is not without honor, but in his own country, and among his own kin, and in his own house,* Mar. 6.4. It skilleth not whether the Ministers be rich or poor, wise or simple, noble, or vnnoble; if they say unto us, *Silver and gold have we none but such as we have we give unto you,* Act. 3. we must accept of them and of the word of reconciliation, and account their feet beautiful that bring glad tidings of good things. Though they bring heavenly treasures in earthly vessels, yet the excellency of the power is of God: so that the meaner the person of the Minister is, the more we ought to magnify the Author of their ministry, remembering always that we ought not to have the faith of our glorious Lord Jesus Christ in respect of persons.

Thirdly, for as much as God vouchsafeth [Use 3] to choose weak agents to promote his causes and to further his works, we conclude from hence that fearful is the estate of the wicked; if their eyes were opened to behold it, and their hearts enlightened to take notice of it. Howsoever they set their horns & heads on high, and exalt themselves in their own pride, yet the poorest and simplest means strengthened of God, and armed by his power, shall be able to bring them down to the ground, and to lay their honor in the dust. They shall know one day that they fight against God, and rebel against the most High, who wanteth no weapons to destroy them; he can arm the least things against them, as we see in the destruction of the Egyptians, to wit lice, flies, frogs, grasshoppers, and such like, all brought upon them by the rod of *Moses.* This use is concluded by the Prophet *Isaiah,* Chap. 27.11.*When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding, therefore he that made them will not have mercy on them, and he that formed them will show them no favor.* He showeth in these words, and in this place, the certainty of the destruction of the enemies of the Church, their defensed cities shall be desolate and left like a wilderness. But how shall this be? God needeeth not the power of mighty enemies, he needeth not armies of men, or legions of Angels, or such like strong means to effect it, *the women shall come and set them on fire,* that is, weak means and silly creatures, even such as are by nature fearful, an army of Hartes shall have strength and courage enough when God setteth them on work. Great is the force of weak Soldiers under such a Captain. If they that have the least power and policy be made the Lord's workmen,

and employed in his service; who shall be able to daunt them and to drive them from their work? who shall fray them and affright them, and make the rest of them turn their backs? They have their calling and commission, and they canneuer cease, until they have ended the business, and finished the work to which they were sent; according to that which *Gamaliel* saith of the preaching of the Apostles, being in themselves, & of themselves simple and unlearned men, *Refraine from these men, and let them alone, &c. for if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God,* Act. 5. This is little regarded or considered of the enemies of God, and the persecutors of the Church, they run on in their wild courses, & think they can do what they list: whereas they lie open to every judgment, and every creature shall be able to work out their destruction.

[Use 4] Fourthly, seeing it seemeth good to God to accept of their service that seem farthest off and most unlikely to do him service: let no man presume upon the greatness of his gifts, and the excellency of his calling: let him not lift up himself above others, to think himself better & prefer himself before his brethren, neither contemn them of lower degree, of meaner place, of lesser gifts. The heart is of the Lord, the blessing is of the Lord, the success is of the Lord. Hence it is that the Apostle saith,*Who maketh thee to differ from another? and what hast thou, that thou diddest not receive? Now if thou diddest receive it, why doest thou glory as if thou hadst not received it?* 1 Cor. 4.7. Our Savior rebuketh a young man that would not give over the world, and telleth him,*the first shall be last; and the last, first,* Such as in the visible Church have the chief place, and in the opinion of men are in greatest account, because they carry the greatest name of piety and holiness, are nothing less inwardly then that which they appear outwardly, and therefore notwithstanding the room and reputation that they hold in earth, they shall be quite shut out of the kingdom of heaven, as was verified in the Scribes and Pharisees, and all hypocrites, who for a pretence made long prayers, but shall receive the greater damnation. This he showeth farther by the similitude of an householder, who hired laborers at all hours into his vineyard, and thereupon concludeth the point again, that the first shall be last, and the last first. Presume not therefore of thyself, neither glory in thine own works, nor boast of thine own gifts: it may please God to sanctify others to go before us, and to make them out run us that set out after us. He accepteth them that are of smaller gifts and lower place, and therefore we ought not to reject them or contemn them. When he chose special witnesses of those things that he spake and did, and sent them out to heal the sick, and raise the dead, and cleanse the lepers, to give sight to the blind, and to preach the Gospel, he did not call the learned & wise men of the world, but simple fishermen and such as the world accounteth idiots, and men of no fashion, or estimation. Such then as seem to be behind, are taken forward, and made more profitable then those that were before them. We see this in *Amos,He was no Prophet, nor a Prophets son, but an heardman and a gatherer of Sycamore fruit: the Lord took him as he followed the flock, and said unto him, Go, Prophecy unto my people Israel.* The like we might say of *Paul,* he was most unlike to be called and to be employed in the affairs of the Church, as himself confesseth, and the history of the Acts importeth, 1 Tim. 1.13. 1. Cor. 15.8, 9. Act. 8.1. and 9.1. Ephe. 3.8. He confesseth that before his conversion to the faith, he had been a persecutor, a blasphemer, and injurious: consenting to the death of *Stephen,* and breathing out threatenings and slaughter against the

disciples of the Lord: one borne out of due time, the least of the Apostles, the least of all Saints, not meet to be called an Apostle, but rather a destroyer of the faith of the brethren. But when he came to preach the faith which before he destroyed, he was nothing inferior to the chief Apostles; more then a Minister of Christ, in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft; loving him very much, of whom he had received much, so that he gave no place to the residue of the Apostles.

Even as in the manner of the natural generation, we see that oftentimes, such as are of weakest nature and constitution of body, are blessed with increase of children, and a plentiful posterity, more then those that are of stronger complexion: so such as have mean gifts, and lesser knowledge, and perhaps never trained up in the schools of the Prophets, may save more souls, and bring more to God then such as have taken many degrees, and have attained to a great depth, and profoundnesse of learning, as we shall have occasion farther to show in this book. What then? are Universities to be despised? are schools of learning to no purpose? No: [Answer.] they are nourceries of knowledge, human and divine. They are as those rivers that water the garden of God. The Lord bless them that bless those places, and curse them that are enemies to the peace and prosperity of them, and thrust thorough their loins that wish their hurt, neither let them which go by, say, The blessing of the Lord be upon such, we bless you in the Name of the Lord. Nevertheless, the Lord is not bound to such as are brought up in those places: but maketh the labors of those that want the Arts and Tongues, being conscionable in their callings, very available, to the glory of his Name, and to the saving of many souls.

Lastly, we are put in mind of this duty, that [Use 5] we ought not to rest upon flesh and blood, as upon a reed that will deceive us, but upon God the Rock of our salvation. Some put their trust in horses, and some in chariots, Psal. 20. and some in Princes, Psal. 146. We can make no resistance against the weakest things, which are as warlike weapons, that never return empty, but even they shall be able to push us down and to prevail against us, and to destroy us utterly. Let us not therefore lift up our minds against God, but humble our selves before him. Our strength is nothing, our multitudes are nothing, our Armor and munition is nothing, if God fight against us. Let us not think to escape his hands, who is able to arm few against many, and the weak against the strong, as 1 Sam. 14.6. where *Jonathan* saith to the young man y^{t} bare his armor, *Come and let us go over unto the Garison of these uncircumcised, it may be that the Lord will make for us: for there is no restraint of the Lord, to save by many or by few.* The same in effect *David* speaketh to the Philistime, *The Lord saveth not with sword and spear,(for the battle is the Lord's) and he will give you into our hands.* Thus also *Asa* cried unto the Lord his God, when a great host of a thousand thousand, came out against him: *Lord, it is nothing with thee to help,whether with many, or with them that have no power: Help us, O Lord, our God, for we rest on thee, and in thy Name we go against this multitude; O Lord; thou art our God, let not man prevail against thee.* We must therefore renounce all pride in our selves, and that vain confidence which will deceive us. We have to do with God. If he will destroy us, and deliver us as a prey into the jaws of death, though there be no enemy to resist us, nor power of man to overcome us, yet we may not secure our selves, nor suffer our hearts to be compassed

about with presumption, as with a chain, he is able with the breath of his nostrils to blow us away, that we shall be no more.

This use is concluded by the Prophet Jeremiah, chapter, 37.9.10.*Thus saith the Lord, Deceiue not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.* Whereby we see that destruction of a kingdom, or of a city dependeth not upon a multitude of men, or upon the valiantness and violence of soldiers, but upon the pleasure of God, who executeth his judgments by what hands soever he will. For when a few and poor remnant remain, and those of wounded men half dead, and wholly unable to resist, even such as are thrust thorough with the sword, gasping for life, and ready to give up the Ghost: yet shall they recover the battle that was lost, and obtain the victory, and conquer the conquerer, and strike down as bulrushes the strongest and choicest men that before prevailed and had the upper-hand.

A notable example and memorable exploit whereof we have recorded in the Turkish history, concerning a Christian soldier, who sore wounded and all bloody, seeing *Amurath* the third king of the Turks, coming after the victory that he had obtained, to take a view of the dead bodies, which without number lay on heaps in the field like mountains, seeing him I say, rose up as well as he was able in staggering manner (as if it had been from death) out of an heap of slain men, and making toward him, for want of strength, fell down diverse times by the way as he came; at length drawing nigh unto him, as though he would have craved his life of the tyrant, and in honor of him have kissed his feet, suddenly stabbed him in the bottom of his belly with a short dagger, so that the conqueror was conquered, and presently died.

Thus it is with poor weak men when God strengtheneth them, for the feeble become strong, and the strong feeble.

32 These are those which were numbered of the children of Israel, by the house of their fathers, all those that were numbered of the Campes throughout their hosts, were fixe hundred thousand, and three thousand, and five hundred, and fifty.

33 But the Levites were not numbered among the children of Israel, as the Lord commanded Moses.

34 And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their standards, and so they set forward everyone after their families, according to the house of their fathers.

Hitherto, we have spoken of the order prescribed unto *Moses,* and the people, to be observed: now followeth briefly the execution of the commandment, as the conclusion and shutting up

of the Chapter, in these 3 verses. Howbeit before ye performance thereof, *Moses* addeth two cautions necessary to be observed and considered. First, the total sum of them that were numbered before, which amounted to the number of six hundred thousand, and three thousand, five hundred and fifty. Loe, how great the blessing of God was in multiplying his people, and what the truth of his promise is, that he made to *Abraham.*

Secondly, the exemption of the Levites, who were acquitted and discharged out of the former muster, being appointed to another office of another nature, verse 33. Then is annexed the obedience it self, to the commandment of God: set down both generally, *The children of Israel did according to all that the Lord commanded Moses:* and then particularly in two points, *They pitched by their standards,* and *they set forward everyone according to their families, according to the house of their fathers.* No man murmured at the order of God, no man enuyed his superior, no man contemned his inferior, but all of them rested in his ordinance, & marched according to his direction and appointment. We learn from hence, that it is the duty of God's children [Doctrine 8] to yield obedience, not only to some, but to all the commandments of GOD. God requireth at our hands, a full and entire obedience.

Do we require commandments to confirm this unto us, or would we have examples? Let us consider both. And first for precept. The Apostle is plain, 2. Corin. chap. 7.1.*Having these promises, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* Where we see he persuadeth to make a through work, to cleanse our selves, not only from some filthiness, and to retain some, but from all: not only of the body, but of the soul, even of the whole man. Likewise, in the former Epistle, chap. 5.7. *purge out the old leaven, that ye may be a new lump, as ye are unleavened.* He confesseth that they were renewed and regenerated in part, and therefore concludeth, must proceed and go forward until the work be wholly finished. For the word is compounded, signifying not only to purge, but as much as may be possible to purge out quite and clean, as the Israelites were commended, when they celebrated the Passover to put away all leaven from them, so that whosoever had any in his house, should be cut off from his people.

To this purpose cometh the exhortation of the Apostle, Heb. 12.1.*Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience unto the race which is set before us.* As if he had said, forasmuch as we have so great a multitude of believers (which he compareth to a cloud that is thickened, compacted, or gathered together in the middle region of the air, of vapors) we must do as they that run in a race; they do not only cast away clogges and impediments, but whatsoever may hinder them in their course, as the cares of this life, the delights of the world, the lusts of the flesh, and generally everything that may cloy us, and clog us in our spiritual journey.

Thus we see, how we are commanded to cleanse away all filthiness, to purge out all leaven, to cast aside every weight. Behold, how the Apostle addeth universal notes in every of these places. But are these precepts without examples? are they mere speculative considerations without their use? No: we have in the Scriptures of the New Testament, many among the faithful that receive this commendation from the mouth of God. It is noted concerning *Noah,*

Gen. 6.22. that *he did according, to all that God commanded him, even so did he.* It is recorded of *Moses,* that when *Pharaoh* did give them and their children liberty to go into the wilderness, to serve the Lord, only their flocks and their herds should be stayed: he answered boldly, *Our cattle also shall go with us,there shall not an hoof be left behind,* Exodus chapter 10.26. It is testified by the Evangelist *Luke,* touching *Zechariah* and *Elizabeth,* that *they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless,* Luke 1.6. All these particular testimonies do teach us, that it is our duty to labor earnestly and carefully to perform a pure and perfect obedience unto all the commandments of the Lord, that we may be entire, wanting nothing.

Now we come to the reasons, that we may [Reason] be farther confirmed in this truth. First, consider the nature of God, he is perfect in himself, and perfect in all goodness toward us. He faileth in nothing, so that he may truly say, what could I have done more then I have done? we must therefore answer in duty and obedience unto him. Hence it is, that Christ saith, *Be ye perfect, even as your Father which is in heaven, is perfect,* Matth. 5. If then we must be like him, and resemble him, we ought to strive to be like him in perfection.

Secondly, Christ Jesus is a perfect Savior, [Reason] a perfect redeemer, a perfect mediator. He hath fully finished our salvation, and he died to satisfy for all our sins. If he were but half a Savior, a party obedience might be sufficient on our part. But he never left the work of our redemption, until he had appeased the wrath of his Father, and nailed all our sins unto his Cross. This caused the Apostle to say, *He gave himself for us,that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works,* Tit. 2.14. Seeing then that Christ Jesus hath redeemed us from all sin, it followeth necessarily that we should follow after all righteousness, and make conscience of all sin.

Thirdly, in respect of the commandments [Reason 3] themselves; for as an heathen man said of moral virtues, that they were linked together as in a chain, so that he which had one truly, had all of them: so we may much better say of the Laws of God, that as there is one lawgiver which is the Author of them all, so they are all knit in a knot together, that the knot cannot be loosed, but all are dissolved. Or they being ten words are as a band, having ten conditions; if one of them be broken, the whole band is forfeited. The testimony of the Apostle *James* fully accordeth and agreeth hereunto, chap. 2.*Whosoever shall keep the whole Law, and yet faileth in one point, he is guilty of all: for he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law.* Whosoever breaketh one commandment, and maketh no conscience thereof, but saith he doubteth not to be dispensed withal for it, and that he shall find God merciful unto him therein, hath made himself guilty of the whole Law and of the punishment due to the transgressors of it.

Fourthly, there is nothing done of us in [Reason 4] this flesh, but GOD will bring it into judgment. We run into many evils, because they seem little, and the hedge of God's word is easily leaped over. The wise man teacheth us, Eccl. 12. that *God will bring every work unto judgment, with every secret thing, whether it be good, or whether it be evil.* If he said, God will bring many things to judgment, we might have hoped some things should be exempted. But

forasmuch as we must account with him for all things, even *for every idle word,* (as our Savior teacheth) it followeth that we ought to make conscience of all our ways and works whatsoever.

Fifthly, all things commanded of God from [Reason 5] the greatest unto the least, are most just and equal, and therefore to be observed diligently without all parting or partiality. The Prophet reproveth the house of Israel, that said, The way of the Lord is not equal. But the Lord saith,*O house of Israel, are not my ways equal? are not your ways unequal?* This reason is urged by the Prophet *David,* Psal. 119. *I esteem all thy precepts concerning all things to be right: and I hate every false way.* His testimonies are righteous and very faithful, which he hath commanded, and therefore he hateth from the bottom of his heart all wicked ungodly ways. So then, whether we consider the nature of God, that he is perfect; or the redemption of Christ, that it is perfect; or the dignity of the law that it is perfect: in all these respects, we conclude this truth as honey gathered from many flowers, That it concerneth everyone of us to yield obedience to all the Laws and commandments of God.

[Use 1] Now let us come to the uses which giveth an edge to the doctrine it self. And as it serveth to reprove, so the reproof is of diverse sorts.

First of all, it condemneth those that waste themselves, and spend their strength chiefly about the things of this world, and never labor after regeneration and the things of the Lord. These men never think of any obedience: How far then are they from perfect obedience? when will these come to the journeys end, that are not yet set forward in the ways? When will they finish their salvation, that have not yet made a beginning? How do they look to receive the price, that sit still, and do not yet run in the race? or how shall they obtain an incorruptible crown, that do not strive for the mastery? These think they have no souls to save, or that there is no God to serve, or that there is no life to come, or else they would not live as beasts, or as the horse and mule that are without understanding. If they live as men that regard not the kingdom of heaven, they shall one day know that there is an hell: and if they regard not to obey God, they shall hereafter reap the fruit of their disobedience. *Samuel* teacheth, that *rebellion is as the sin of witchcraft, and stubbornness is as iniquity,* and therefore all such as reject the word of the Lord, he will also reject them from his kingdom, and from the glory of his presence.

Secondly, such are reproved as content themselves with a small measure of knowledge and obedience, of faith and repentance. For many there are in the Church that think they know enough, or at least y^{t} much knowledge is not necessary; like to the Deputy mentioned in the Acts of the Apostles, that the doctrine of Christ, was a matter needless, frivolous, impertinent, and unnecessary, and a curious question about words and names, whereof a man might be ignorant without danger.

Thus do these judge of religion and of the Law of God, they account basely of it, as a thing that may best be spared. If they had truly tasted of the sweetness of God's word, it would bring them altogether into love of it. Let us therefore labor to grow in grace until we come to perfection, 2 Pet. 3. For whosoever thinketh he hath already attained unto it, greatly

deceiveth himself: we have as yet scarce laid the foundation, and do we as men besotted with folly and spiritual pride, imagine we are come to the top? We are like unto them that are in a dream, that think they are eating to the full, and behold when they awake they are hungry and empty: or they that deeply conceit they are drinking, and when they arise, they see they are thirsty: so is it with these men, they are fast asleep; and do but dream, when they suppose all the world is made of knowledge: whereas if they had shaken off this spirit of slumber, and were thoroughly come to themselves, they would bewail their own ignorance, and as poor blind souls condemn their own foolishness.

Let us therefore store our selves with it: we shall herein (if in anything beside) find the prouer be most true, that store is no sore. It is the ground of our obedience: forasmuch as we can obey no farther then we know. The servant can obey his masters will, no farther then he knoweth it. An ignorant servant must of necessity be a disobedient servant. So is it with every Christian man, his obedience cannot go beyond his knowledge.

Thirdly, it serveth fitly and fully to reprove those that do halt with God, and yield a maimed obedience unto him. The sacrifices of God under the Law, must be whole & sound, not halt, not maimed, not lame: so should our obedience be under the Gospel. Men will not allow of a servant that performeth such service as he requireth at his hands, when it is done to halfs: and do we think to be accepted of God, when we cut off his worship in the middes? We deal with God as the king of Ammon dealt with *David's* messengers; he shaued off the one half of their beards, and cut off their garments in the middle, 2 Samuel chapter 10. verse 4. So do we shaue off half of his service, and think to make him be content with that or with nothing. If Christ Jesus had so rewarded us in performing the work of our redemption, and had left off before he had brought it to perfection, woeful had our condition been, it had been good we had never been borne. For if he had not thoroughly finished it, we could not have been saved. Hence it is, that in his prayer to his Father, he saith, *I have glorified thee on the earth, I have finished the work which thou gavest me to do.* John 17. Why do we then reward him so unkindly? or what evil hath he done unto us, that we should deal so with him? As he teacheth, that we cannot serve God & Mammon: so we cannot serve God and our selves. There is no parting of stakes with him. He hateth party-coloured Christians, he will have the whole man, the whole obedience, or else he rejecteth all.

Saul performed part of his will, but because he did not all that he required, he was cast off, 1 Sam. 15. Would we have him partly to love us, and partly to hate us? partly to be pleased with us, and partly to be offended? God doth not thus divide his love and hatred. Whom he loveth, he loveth freely, wholly, effectually. He so loved us, that he spared not his own Son, but gave him for us. The like love ought we to return unto him again.*Herod* hearing *John* Baptistpreach the word, reformed himself in many things, Mar. 6.*Simon Magus* was baptized, and professed the faith, and continued among the people of God, and wondered at the signs and miracles that were done. But except our righteousness do exceed the righteousness of these men, we cannot enter into the kingdom of heaven. All these are half Christians that serve God to halfs, like the Jews that spake half Hebrew, and half Ashdod: and worship God in one part, and the devil in another, like the Colony of the strange nations transplanted in

Samaria, that *feared the Lord, and served their graven images also;* who while they would needs do both, are expressly charged *not to fear the Lord,* neither to do after the statutes, and ordinances, and commandments, which the Lord commanded the children of *Jacob,* whom he named *Israel.* So is it with all such as yield an imperfect and unsound obedience; they think they serve God and obey his commandments, but they are greatly deceived, and they may justly be charged not to serve him at all.

For who required this half or halting obedience at their hands? Against all this maimed and mangled duty, we will oppose the practice of *David,* a man after God's heart, in the 119. Psalm, where he many times discovereth his zealous affection, as verses 5.6. *O that my ways were directed to keep thy statutes then shall I not be ashamed when I have respect unto all thy commandments.* And verse 13. *with my lips have I declared all the judgments of thy mouth.* And verse 101. *I have refrained my feet from every evil way, that I may keep thy word.* Where we see his manner of serving the Lord, how far different it is from ours: he had respect unto all his commandments, & not to some only: he refrained his feet from every evil way, & not frō some only. Let us follow his worthy & holy example, and do that which is right in the sight of the Lord, and not turn aside from anything that he commandeth us all the days of our life; so shall God's name be glorified, so shall he be well pleased with us, and so shall we have comfort, and others instruction through our obedience.

Lastly, they are also reproved, that think it enough to serve God outwardly to be seen of men, and worship him through hypocrisy, like unto them that look to the garment, but neglect the body; so do these look to the body, but neglect the soul. For as we shown before, that he who maketh no conscience of one commandment, but of purpose and custom breaketh the same, is guilty of all, because if like occasion were offered▪ he would break all the rest, James chapter 2. verse 10. So such as look only to the outside, and to turn their face toward religion, do make it manifest that there is no religion in them at all.

It is strange to see how smoothly and devoutly some will carry themselves, who notwithstanding bewray the hollowness of their hearts. These are they that make clean *the outside of the cup, and of the platter:* that are like *unto whited sepulchers,* which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness, Matthew chapter 23.25, 27. Thus it fared with *Judas,* he served God outwardly, and the devil possessed him inwardly. If a man could deceive the eternal God, as well as blind the eyes of a mortal man, there might be some color for this colorable worship. But God is not mocked. He that framed the heart, looketh into the heart, and searcheth into the corners and secret chambers of the heart. And albeit it be deceitful above all things, yet it cannot deceive him. There was never in any age, place for hypocrisy: but in regard of the loose and corrupt times into which we are cast, if we were but politic and worldly-wise, we would be anything, rather then hypocrites, which is to expose our selves to all infamy, contempt, and reproach. Religion among the greatest sort is made a by-word, and the religious make themselves a prey. What wisdom then is in us to lay open our selves to such indignities, obloquies, slanders, and false accusations, and in the mean season to want the inward peace of a good conscience, and true comfort of a pure heart, and that which is more then all, to want the

favor of God, and his loving countenance toward us, who hateth us as his secret enemies for our hypocrisy? Hypocrites therefore are justly abhorred of God & man. They draw near to God with their mouths, but their minds are far from him, Matt. 15. Their worship is like to counterfect money, which is gilded outwardly: but within is nothing but brass, or such like base stuff, so that all is not gold that glistereth: Or like the apples which grow at the dead Sea (where sometimes. Sodom and Gomorrhah stood) which are fair in color, beautiful in show, and marvelous in greatness; but when you come to touch them, or to handle them, they turn to dust, and cast out a filthy savor, more unpleasant to the nostrils, then they were pleasant before to the eyes. Thus it is with hypocrites, they appear beautiful before men, they love to be well thought off by them, and have many times more glorious shows then other that are more sound within, because they study nothing else but how to get the applause and praise of the world. Such a one was *Judas* among the Apostles: Such were *Ananias* and *Sapphira* among the disciples. Let us take heed we be not like them, or if we will be like them, let us know, that as we join with them in their sin, we must also partake with them in their punishments; who died not the common death of men, but the one hanged himself, the others were smitten with sudden death at the voice of *Peter,* as with a thunderbolt, so that they fell down, and never rose up again. A just reward of all such as have a conscience gilt, or rather guilty of the horrible sin of hypocrisy. If a man go about to deceive his neighbor, how is he spoken against? but if he go about like a wretch to cosin his master, or his father, how do all men point at him as a varlet, and abhor him as a beast? God is our Master, our Father, our Husband, our King, all Titles of honor are due unto him, and too little for him, forasmuch as no dignity, or excellency, or superiority, can be given unto him, but his Majesty and honor surmounteth them all: shall we then go about to deceive and circumvent him, though we could carry it away cunningly, and not be espied? Know therefore, that he detesteth all such wickedness, more then man doth the deceitfulness that is practiced against himself.

The first example of hypocrisy, that we have in the Scripture, is *Cain;* he came to the worship of God with his brother, but because his heart was not upright, *God had no respect unto him, nor to his offering,* no more then *if he had cut off a dogs neck,or had offered swine's flesh,* but rejected both his person and his oblation. The like he speaketh to the Israelites, that pleased themselves in outward ceremonies, and turned the worship of God into a lie,*Behold, ye trust in lying words that cannot profit: will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other God's whom ye know not, and come and stand before me in this house, which is called by my Name, and say, We are delivered, to do all those abominations? Is this house which is called by my Name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord, &c.* Where we see, we cannot deceive the eye of the Lord with a lie, he knoweth our wicked hearts, and will find us out to bring us to shame in this life, and to destruction in the life to come. We may not dally with him, we cannot deceive him: notwithstanding all our windings and turnings, and altering our selves into all shapes, he will find us out to the contempt of our persons, to the shame of our faces, and to the astonishment of all that behold us.

Secondly, seeing it is a special duty belonging [Use 2] unto us, to yield obedience to the whole will of God and to all his commandments, we have from hence a preservative from the poison that is cast out against us, as it were dung in our faces, to make us deny the faith, renounce our Religion, and start back from our most holy profession. For seeing we must perform perfect obedience, and not limited as we think good, we have direction how to serve him, that he may accept of us, and be well pleased with us. If then *Satan* the master of all mischief, and the author of all confusion, raise up cursed instruments, brought up as cunning scholars in his own school, to scoff at us, and to scorn at our obedience, we must comfort our selves in the Lord, and commit our selves to the word of his grace, knowing that it is God who requireth this entire obedience at our hands, and delighteth in such sacrifice as is without blemish.

Let it not trouble us that we hear such slanderous words, such false reports, and devilish lies, cast out against us: let us commit our causes to him that judgeth uprightly, who will justify us in the ende, and condemn our enemies. Let us be able to say with the Prophet▪ *All this is come upon us,yet have we not forgotten thee, neither have we dealt falsely in thy covenant.* These are the days of sin, wherein iniquity hath already gotten the upper hand, and such as are truly religious are made a proverb. God requireth of us that we be pure: but who are in greater disgrace, then such as study after purity and true holiness?

If we labor to lead our lives according to the Laws of God, we shall be upbraided with Puritanism: and as the enemies of *Daniel could find no accusation against him,except they find it against him, concerning the Law of God:* so do our enemies deal with us; when they can catch no advantage against us, they pick a quarrel with us about the Scriptures and our profession, as if it were a shame to read the Scriptures, or a disgrace to follow after holiness of life.

The Apostle teacheth,*that we must be blameless, and pure, as the sons of God in the middes of a naughty and crooked nation, among whom we are to shine as lights in the world,* Philippians chapter 2.15. And again, *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things.* Our Savior, the author of our salvation, and the finisher of our faith, pronounceth that *the pure in heart are blessed. Paul* willeth his scholar *Timothy to keep himself pure,* and to take heed lest he make himself partaker of other men's sins. 1 Tim. 5.22. He commandeth all men to pray, everywhere *lifting up pure hands* without wrath or doubting: and to have the mystery of faith *in a pure conscience.* And in the second Epistle, he chargeth him *to fly the lusts of youth,* and *to follow after righteousness, faith, love, and peace, with them that call on the Lord with pure heart.* Here we see what God requireth of us and what he speaketh unto us; this is his voice that ought to sound evermore in our ears, Be blameless, be pure, be the sons of God, in the middes of a naughty nation; blessed are the pure: have pure consciences, pure hands, pure hearts; whatsoever things are pure, and of good report think on them. True it is, there have always been hypocrites in the Church, and *there is a generation that are pure in their own eyes, and yet is not washed from their filthiness,* Pro. 30.12. What then? shall we whip their faults upon the backs of those that are of no kin unto them? For the faithful, though they have in them many frailties, and infirmities, yet are washed by the blood of Christ, and by the Spirit

of God from their sins, that they have no dominion over them, and exercise no kingdom in them. Was it ever allowed in any court of Justice and judgment, to take one for another, to accuse one for another, & to condemn one for another? It is the Law of God, that every soul should bear his own sin: that neither the father should bear the iniquity of the son, nor the son of the father: that the righteousness of the righteous should be upon him, and the wickedness of the wicked should be upon himself, There was one hypocrite in the family of Christ: should this tend to the reproach of Christ himself, or of the rest of the disciples? ought they to bear the blame of his iniquity? or ought all to be censured alike? or ought we to make no difference? Thus it was in the family of *Adam* from the beginning, he had not only faithful *Abel,* but faithless *Cain.* Thus it was in the family of *Noah,* before the Flood, he had as well cursed *Ham,* as blessed *Shem.* Thus it was in the family of *Abraham,* and of *Isaac,* after the Flood; and where not almost? So that we are not to condemn all for some, one for another, the godly for the hypocrites.

But if we cannot call them back from this false judgment, and rash censuring of the innocent, let us comfort our selves in the uprightness of our own own hearts; and when we cannot secure our selves from their unjust accusations, let us be careful and watchful over our ways, that we give them no just occasions. This shall be Armor of proof, and as a brazen wall, to give no offense, and to keep a clear conscience before GOD and men. If then they reproach us, and speak all manner of evil against us, let us possess our souls with patience, and let us rejoice and be glad, in as much as we are partakers of Christ's sufferings. The Spirit of glory, and of God resteth upon us. Let us not be ashamed, but glorify God in this behalf. Thus we shall make them ashamed, that falsely accuse our good conversation. It falleth out no otherwise with us, then it hath done with ye Saints, and dearest servants of God.

The Apostle putteth us in mind of this truth, by occasion of that fell out in *Abraham's* house, which then was ye visible Church of God, Gal. 4.*As then he that was borne after the flesh, persecuted him that was borne after the spirit: even so it is now.* It seemeth strange unto them, that you run not with them unto the same excess of riot, and therefore they speak evil of you, *who shall give account to him that is ready to Judge the quick and the dead,* 1 Pet. 4.5. But let not us think it strange to suffer for Christ's sake, who suffered much more for us, the just for the unjust, and bare our sins in his own body on the tree, leaving us an example, that we should follow his steppes. If any man therefore suffer as a Christian, let him not be ashamed, but let him glorify God in this behalf, knowing that hereunto he is called. Affliction for the Gospel is the badge of Christ, and an exceeding honor before men and Angels: so that when we are reviled, and reproached, let us not render like for like, nor be dismayed or pulled back from our profession, but go lustily forward, as good soldiers of Jesus Christ. according to the exhortation of the Apostle, *Be not ashamed of the testimony of our Lord, but be partaker of the affliction of the Gospel, according to the power of God.* 2. Tim. 1.8. that we may be able truly to say, *I know whom I have believed,and I am persuaded that he is able to keep that which I have committed unto him against that day.* It is better to obey God then man: and to incur the displeasure of man, then to procure and purchase the indignation of God.

We have not yet resisted unto blood, neither have we endured the fiery trial, as many of our deer brethren and sisters have done before us.

Let us not be daunted with a word, or with big looks, and stern countenances, but rather prepare our selves for a fresh assault and new encounter, and say with the Apostle, *With me it is a very small thing that I should be judged of you, or of man's judgment, yea, I judge not mine own self,* 1 Cor. 4.3.

Lastly, considering the manner of that obedience [Use 3] which we owe, and ought to perform to God, it is our duty to endeavor to please him in all things, and to labor to obey him carefully & circumspectly in all his commandments. The nearer we come to the mark set before us, the more we please him; & the more we please him, the better we are accepted of him. The Apostle *Paul* had run long in this race, he had made many straight steps toward the kingdom of heaven, yet he saith, *I have not already attained unto perfection, but I follow after,if that I may apprehend that for which also I am apprehended of Christ Jesus: this one thing I do, forgetting those things which are behind, & reaching forth unto those things which are before.* Such as come nearest to obey all the laws of their Prince, are most of all commended, and are accounted the best Subjects: such as perform all the commandments of their masters, are accounted to be the best servants: and such as execute the will of their fathers, and please them in all things, are reputed to be the best children. How then cometh it to pass, that whereas zeal is commended in everyone, in the subject toward his Prince, in the soldier toward his Captain, in the servant toward his Master, &c. such should be least commended, nay altogether discommended and disgraced, that perform most duty to GOD, and labor to bring into captivity every thought to the obedience of Christ? 2 Cor. 10, 5. It is strange to see how precise the most men are in all other things, and how loose and licentious in the matters of God, wherein notwithstanding we ought to be most conscionable. It is to be wondered at, to behold the preciseness that is in the world, in all matters, except in religion. We are very curious to have our apparel sit neatly and smoothly, that it be without spot or wrinkle: much more then ought we to be curious and careful in the discharge of our duties unto God, according to the rule of his word. In all things that concern the body, whether meat, or drink, or apparel, or our own delights, no man is ignorant how straight and strict men are. Their eyes are so quick, their ears so dainty, their taste so delicate, that if the least thing be amiss, or out of square, they are displeased and discontented: and yet these men, in things of an higher nature, and concerning a better life, run so wide, and take such liberty, that they think to please God with anything, and to make him take half stakes with them. If we have any garments made for us, and brought unto us, which have anything amiss in them, that we find them not exactly fit for us, but either too big or too little, too long or to short, to wide or too straight, we fret and fume, we chide and chafe, as men beside our selves. Oh, that there were such harts in us to please God Oh, that we would look so narrowly to our own souls. In our apparel, nothing must be out of order in matter or form, to the very skirts and borders of them: but in our lives we can be content to be out of frame, to have poor, rent, and ragged souls, and never to put upon us the rightousnesse of Jesus Christ, as the richest robes, and most precious garment. The like we require in dressing our meats, which we do in attiring of our bodies; *which are ordained for the belly,and the belly for them,*

albeit God w•ll destroy both it and them, 1 *Cor.* 6, 13. The least fault is soon espied, the offenders like to be turned out of service, and we soon driven out of our little patience. Nay, in our ordinary delights and recreations, which serve only to please the ear, we see how he that is skillful in music, cannot abide the least iarre and discord, if he espy one finger set out of order, or hear the missing of one minim rest, how impatient is he? how much discontented? how doth he testify his dislike with hand and foot? But touching the leading of our lives and the ordering of our actions, whereupon dependeth the everlasting salvation or damnation of our souls, though there be a thousand jars, and ten thousand discords in them, we think the harmony good enough, and all things to be in tune. This use that now we urge, hath many branches, as furtherances of purity and perfection in us.

First, we must labor to have pure and upright hearts, which giveth life to all our actions, and is much accepted of God. It is the counsel of the wise man, Prov. 4.*Keep thy heart with all diligence: for out of it are the issues of life:* and chap. 23. *My son, give me thy heart, and let thine eyes observe my ways.* It is as the wheel of the clock, that moveth all the rest: it is the root that giveth life to the boughs and branches, and maketh the Tree yield his fruit. It is the fountain that sendeth forth sweet or bitter waters. Heerevpon the Apostle exhorteth, Heb. 3.*Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.* A pure heart is the scourge of hypocrisy, and as a strong hammer that serveth to break it in pieces. This is first to be looked unto; reform it, and thou art all clean. It is the direction that Christ giveth unto us, Math. 23.*Cleanse first that which is within the cup and platter, that the outside of them may be clean also.* It is a vain thing to be clean without, & unclean within: to have the outward man appear fair and smooth; and the heart to be foul and filthy. Such then as begin not at the heart, begin at the wrong end. They take long and needless pains, that think to stop the streams, while they let the spring alone. The heart in the body is the member that first hath life in it: so is it in the spiritual life. Hence it is, that the Scripture commendeth unto us the simplicity of the heart, Eph. 6, 5. Col. 3, 21 the circumcision of the heart, Rom. 2, 29: the meditation of the heart, Psal. 19, 15: the uprightness of the heart, 1 Kings 3, 6: a wise & an understanding heart, 1 Kings 3, 9: a perfect heart, 2 Kings 20, 3. 1 Chron. 28, 9: a faithful heart, Nehem. 9, 8: an upright heart, Psal. 11, 2: a pure heart, Psal. 24, 4. Math. 5: a prepared and fixed heart, Psal. 57, 7, and 108, 1, and 112, 7: an honest and good heart, Luc. 8, 15: joyfulness and gladness of heart, Deut. 28, 47; a broken and a contrite heart, Psal. 51, 17: a tender heart, 2 Chron. 34, 24: an heart of flesh, Ezek. 11, 19: a new heart and new spirit, Ezek. 18, 31, and 33, 26: a purified heart, Acts 15, 9: an enlarged heart, 2 Cor. 6, 11: the good treasure of the heart, Luc. 6, 45: and a true heart, Heb. 10, 22. These and many such like testimonies, teach us to begin our repentance from dead works and reformation of life at the heart, & that until we set our hearts and our souls to seek the Lord, we dally with God, and never seriously set upon that work.

Secondly, we must be free from any purpose to live in any known sin, and must be inclined to everything that is good, so that we should be able to say with *Paul,* 1 Cor. 4, 4. *I know nothing by myself, yet I am not hereby justified, but he that judgeth me is the Lord.* The Apostle knew nothing for which he should condemn himself. Hence it is, that the Prophet saith, Psal. 119. *I have inclined mine heart to perform thy statutes always, even unto the end.* And a little before

he saith in the same Psalm, *I have sworn and will perform it, that I will keep thy righteous judgments.* So ought all the faithful to bind themselves by a solemn vow and promise to stir up their zeal, and kindle their affections to all good duties. It is recorded to the perpetual praise & commendation of *Asa,* that he moved the people of *Judah* and *Benjamin* to enter into a covenant to seek the Lord God of their Fathers with all their heart, and with all their soul, *That whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, man or woman: And they sware unto the Lord with a loud voice, and with shouting, and with Trumpets, and with Cornets: And all Judah rejoiced at the oath, for they had sworn with all their heart, and sought him with their whole desire, and he was found of them, and the Lord gave them rest round about,* 2 *Chron.* 15. Happy are they that set before them this example, as a pattern and president unto them, to resolve fully with themselves to cast from them all sin as a filthy clothe, and to settle their hearts to seek the Lord, and to hate with an unfeigned hatred, whatsoever may be any hindrance or impediment unto them.

Thirdly, we must all take notice of our own wants and imperfections, and earnestly bewail them and mourn for them. It is a degree toward perfection, to acknowledge & confess our imperfections, and to be grieved for them. For no man can have a feeling of infirmities, but by the work of God's sanctifying Spirit. It is a grace of God to know the want of grace. The ungodly are not acquainted with it, they think themselves full, they hunger and thirst after carnal things, but never after spiritual and heavenly things. The blessed Virgin in her song showeth, that *He hath filled the hungry with good things, and the rich he hath sent empty away,* Luc, 1, 53. There is a perfection in God's children accompanied with much imperfection, and strength mingled with much weakness, Phil. 3, 15. So that albeit the faithful find their own infirmities, yet they do not please themselves in thē, but continually strive against them, and more and more get the upper hand of them.

Fourthly, we must make conscience of the least sin, that we may be afraid of the greatest. When *David* had cut off the lap of *Saul's* garment, his heart smote him, 1 Sam. 24, 5. How could he be induced to shed one drop of his blood, that confessed he ought not to have touched the lap of his garment? The Apostle requireth of us to *abstain from all appearance of evil,* 1 Thess. 5, 22. If we cast out the mote that is in our eyes, we cannot suffer a beam to stick in them. If we would learn indeed and in truth to strain at a gnat, we should not so easily swallow a Camel. The wages of all sin is death, and therefore we should fear to run into any sin. Pull out the sting of this serpent in the beginning. Cure this sickness at the first, lest it grow incurable. Cut down the tree while it is young and green; one stroke now will do more good, then an hundred when it is grown old, and tough, and hard. The labor is little at the beginning, but custom in sinning, groweth into another nature.

Fifthly, we must grow ftom good to better. We must not always be babes and sucklings, children and weaklings, but evermore grow in grace. There is a perfection of Christians to which we must be led, as Heb. 6, 1: where he moveth them, that leaving the principles of the doctrine of Christ, they should *go on to perfection,* not laying again the foundation of repentance from dead works, and of faith toward God. Not that any perfection can be attained in this life, as the Anabaptists and other fantastical persons dream off most falsely,

not knowing themselves nor the law of God: but we must aim at it as at a mark, and make it the end of all our works, forasmuch as in the School of Christ we must wax old, evermore learning somewhat. God accounteth us as pure, & accepteth us as pure (albeit we attain not unto the parts of perfect purity,) for these causes and considerations of apprehension, regeneration, imputation, and glorification. For though we be sanctified in part, yet Christ calleth the Church his Love, *all fair, pure as the Sun, clear as the Moon, bright as the Morning;* because we lay hold on the righteousness of Christ by faith, the work of regeneration is begun in everyone of us, and goeth forward by degrees; the perfect purity and perfection of Christ is ours for the present, in whom we are accounted pure: and for the time to come, we have the promise of glorification, when we shall be without spot or wrinkle, and made so absolutely pure, as if we had never been defiled with sin.

Lastly, it is our duty to pray unto God to give us upright hearts, which in themselves are crooked and corrupt. The Apostle in the shutting up of the Epistle to the Hebrews, prayeth for them, that God would *make them perfect in every good work to do his will,working in them that which is well pleasing in his sight, through Jesus Christ.* That which we desire for another, we ought much more to crave and ask for our selves. Hence it is, that the Apostle assureth his own heart, that *the LORD would deliver him from every evil work, and preserve him unto his heavenly Kingdom,* 2. Tim. 4, 18. If this means be diligently practiced of us, we shall grow more and more in good things, we shall abolish the kingdom of sin and Satan in us, so that the Lord which hath begun his good work in us, will perfect the same unto the coming of our Lord Jesus Christ.

CHAP. III.

1. THese also are the generations of Aaron and Moses, in the day that the Lord spake with Moses in Mount Sinai.

2. And these are the names of the sons of Aaron: Nadah the first borne, and Abihu, Eleazar, and Ithamar.

3. These are the names of the sons of Aaron the Priest, which were anointed, whom he consecrated to minister in the Priests Office.

4. And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the Priests Office in the sight of Aaron their father.

WE have already shown, that the numbering of y^e *Israelites* (which of a small stock grew to so many millions) is of two sorts, one of the people fitted for the wars, the other, of the Priests and Levites that were to minister to God. This whole multitude consisting partly of the people, & partly of the Ministers, are all of them warriors and soldiers, howbeit there is a twofold war, civil, and sacred. Now, of such as were to wage the civil war, we have spoken before in the former chapters. It remaineth to entreat in this and the Chapter following, of such as follow another war, and belong to another warfare, and are another kind of warriors. The former is opposed against temporal and bodily enemies, but this against spiritual: and both of them have their several Captains, their swords, their armor, their furniture, their victories. The former war is carnal & profane; this is sacred and holy. The General is Christ Jesus, *The Captain of the Lord's host,* Josh. 5, 14. The enemies are Satan, the world, and the flesh: the armor, is as the war, wholly spiritual; for our warfare is not carnal, yet *mighty through God to the pulling down of strong holds, casting down imaginations and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ,* 2 Cor. 10, 4, 5. We fight not against flesh & blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, Eph. 6, 12. And therefore our whole armor must be of the same nature, that it may be of proof,*able to quench all the fiery darts of the wicked:* our breast-plate must be made of righteousness: our shield must be of faith, which is our victory: our helmet must be of salvation: our sword wherewith we are to be girded, is the word of God. Hence it is that the Apostle exhorteth *Timothy* a Minister of the Gospel, to *be strong in the grace that is in Christ Jesus,* and to *endure hardness as a good soldier of Jesus Christ,* 2 Tim. 2, 1, 3. Now then, as we observed in the two former chapters, concerning the mustering of the people, both their number, and their order: the like we are to consider in handling the rest that remain, who were exempted out of the former training, to wit, the Priests and the Levites. For first of all, *Moses* numbereth them according to their persons, then according to their order and ministry. Touching their persons, in this chapter: touching their ministry, in the fourth chapter. So then in this place the Tribe of the Levites is numbered, who were selected and separated to the work of the ministry, that they might therein serve God and his people.

In this Chapter we are to observe two things: first, a transition or passage by way of preface to this holy numeration, distinct from the former in the 13. first verses: secondly, the numbering it self, in the rest of the chapter. Touching the first point, which is the entrance, we must consider in it two other points, first, a description of the Tribe of *Levi•* and of the family of *Aaron;* forasmuch as *Moses* and *Aaron* the two heads of the people, descended out of that Tribe, as is more at large declared in the book of Exodus: and this is amplified by the circumstance of time, in the beginning of the first verse, *In the day that the Lord spake with Moses in Mount Sinai:* as if he had said, Now it is time to proceed to speak of the Tribe of *Leni,* and to set down how great the number of thē was, when God commanded them to be numbered at Mount *Sinai,* (for as yet the people was not departed from thence where the law was given) but first I will rehearse the names of the sons of *Aaron,* who, above or before

others were appointed to the Priest-hood. Secondly, the presentation of the *Levites* before *Aaron* to be numbered, which we will reserve to be handled afterward in his proper place.

Touching the description of *Aaron's* house and family (whereon the numbering of the Priests depended) First, his sons are reckoned, and their ministry declared, verse 2, and 3. of which we have heard more particularly in the book of Leviticus, chap. 8, and 9. Then the destruction of two of them (which were the eldest) is set down: for when they transgressed the Commandment of God, & offered strange fire before him, they were consumed and confounded; which is briefly repeated in the 4. verse, but at large expressed in the 10. chapt. of Leviticus: whereby it came necessarily to pass, that two being cut off, and leaving no issue behind them, that there remained only two heads or families of the Priests, to wit, of *Eleazar* and *Ithamar.*

[Verse 1. *These are the generations of Aaron, &c:*] We see in this place, how *Moses* immediately after the numbering up of the people, that meddled not with the ministry of the word, or killing of the sacrifices, or administering of the Sacraments, or serving in the Tabernacle, or carrying of the Ark, or teaching of the people, handleth in the next place the form and fashion of the ministry, that labored and spent themselves in the former things. For let there be never so great order, or good policy in the Common-wealth, yet if the care of the ministry be neglected, all is to little purpose. We see from hence, the goodly order that GOD observeth in this great army, he establisheth among them most carefully the holy Ministry, to the ende they might be taught and instructed in the word. [Doctrine 1] Heereby we learn, that among all nations & people under the heavens, the ministry of the word ought to be planted and established. I say, there is a great and absolute necessity of a standing and settled ministry among all sorts and conditions of men, to guide them in the ways of godliness. This appeareth evidently from the beginning: for rather then there should be no teaching, God himself was the Pastor and Teacher, the Priest and Prophet of his Church, and instructed them immediately by his own voice, without the ministry of man: he was then the Shepherd, and they the sheep: he the master, and they the Scholars. So he appeared to *Adam* and taught him, and likewise his posterity after him. Then there was no need of any other Doctor or instructer, he was all in all. For as a man need not light a Candle at noon day thereby to see, when as the Sun shineth clearly in his strength: no more needed man in his innocence to be taught by man, seeing he enjoyed the bright Sun-shining of God's glorious presence. But when once mankind began to multiply and increase out of one house into diverse families, as a tree displaying it self into many branches, God raised up ordinary and extraordinary Teachers. For the father of the family, was the King and Priest of it: a King, to rule: a Priest, to teach the will of God to his children. Hence we read, that *Enoch* the seventh from *Adam* prophesied of the second coming of Christ to judgment, with ten thousands of his Saints, to execute judgment upon all ungodly sinners. So then he was a Prophet raised up of God in those corrupt times, to reprove sin, and to convince all that were ungodly among them, of all their ungodly deeds, which they ungodly committed. After him he stirred up *Noah,a Preacher of righteousness,* while the Ark was in preparing, when the long suffering of God waited an hundred & twenty years for their conversion. Besides, that the people of God might be sufficiently provided for, the first borne were also sanctified to this Office, as we

shall see afterward in this chapt, and the chap. following: and lastly, in their stead the Tribe of *Levi* were set apart, in whom alone it continued (excepting the Prophets that had a special calling) while the Synagogue stood, even unto Christ: who, when he ascended and led captivity captive, gave gifts unto men at his pleasure, and appointed some Apostles, some Evangelists, some Pastors and Teachers, *for the perfecting of the Saints,and for the edifying of the body of Christ.* We see in this place, that so soon as the law was given in Mount *Sinai,* God appointed those that should publish and preach the same: and so soon as the Tabernacle was erected, he ordained *Aaron* and his sons to attend upon it, and to perform their several duties according to his direction and appointment. Thus also did the Apostles deal, so soon as they had preached the Gospel, according to the commission and commandment they had received, & thereby gained a people unto God, they settled a ministry to continue, and appointed Elders and Pastors over that people, for the propagation of true religion, and the strengthening of God's servants in all good duties. This appeareth in the Acts of the Apostles; *Paul* and *Barnabas* confirmed the souls of the Disciples, and exhorted them to continue in the faith, *and when they had ordained them Elders in every Church, and had prayed with fasting, they commended them to the Lord, on whō they believed,* Acts 14, 23. Likewise the Apostle left *Titus* in *Crete,* that he should *set in order the things that are wanting, and ordain Elders in every City, as he had appointed him,* Titus, 1, 5. Thus we see what the practice of the holy Apostles was toward the Churches which they had planted, so that in all kingdoms, and Countries, and Congregations converted to the true faith, the ministry of the word must be firmly established, well seen unto, and regarded, both to bring them to God, and to settle them in God, and to continue them with God, that they may abide his for evermore.

[Reason 1] Let us search into the reasons hereof, for the confirming of us farther in this truth. First, a certain and settled ministry, is an evident sign and token that God hath a Church and people to be won and begotten by the precious and immortal seed of the word, which is the seed of regeneration, and by their ministry, whom he sendeth and sanctifieth to teach them in the truth. Where he will have much labor to be bestowed, and more planting & watering to be used then in other places, he hath much people to be gained and gathered unto him: where he will have little pains bestowed, there he hath a small people and a little company to be saved. Where he will have no teaching, he hath no Church to be collected and converted unto the faith. When *Paul* had preached the Gospel, & planted a church at *Corinth,* and was ready to have departed, *The Lord spake unto him in the night by a visian,Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this City.* He must labor more plentifully and abundantly among them, because God had a greater people in that place. On the other side, where he would not have them exercise their ministry, it is a sign and token he hath no people there. No laborers, no corn: no harvest men, no harvest: no shepherds, no flock. Hence it is, that *when they had gone throughout Phrygia and the Region of Galatia, they were forbidden of the holy Ghost to preach the word in Asia: and after they were come to Mysia, they assaied to go into Bithynia, but the Spirit suffered them not,* Acts 16, 6, 7. Thus we see that a standing ministry is a sign of a Church, and where the word is not, there is no Church.

[Reason 2] Secondly, without the light of the word, the people remain in darkness and cannot see, they grope at noon days, and know not what they do, as it was in Egypt, when the plague of palpable darkness was sent among them, they saw not one another, neither arose any from his place, Exod. 10, 23. Thus it fareth with those that want the light of the candle, or the shining of the Sun of God's word among them; they lie under one of the most heavy plagues that can be: but whē the word is sent unto them, they have a great light to direct them in their ways, according to the saying of the Prophet, Isaiah 60, 2, 3. *The darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee: and the Gentiles shall come to thy light, & Kings to the brightness of thy rising.* Such then as have not the ministry of the word, are as a crew or company of infidels, & as an heard of brute beasts and cattle that are running on heaps to their destruction; or like to those swine of the *Gadarenes,* into which the devils entered at the permission of Christ, so that they ran violently down a steep place into the sea, and perished in the waters, Math. 8, 32.

Thirdly, the necessity of a ministry is so [Reason 3] clear and evident, that all the Gentiles had their Priests and Prophets that attended on their profane and superstitious Altars: and it was their first care to establish a religion, such as it was, among them. This were easy to be shown by the testimonies of antiquity out of all histories and records, to have been observed in all places, at all times, among all people. After that *Rome* was built, and a sufficient people assembled in it, immediately they established the worship of their gods, indeed a false worship of false gods, but thereby they testified their great devotion, and their service and sacrifice done unto them, so that they erected a College pontifical, & ordained Bishops, and instituted an High Priest to have authority over their Ceremonies and Laws. From hence cometh the saying in the Poet, *A Jove principium:* that is, Let us make beginning with GOD. But to omit these, we see how *Jeroboam* that made *Israel* to sin, setting up his two Calves, appointed his Priests to attend at them. *Ahab* and *Jezebel* had their idolatrous Chaplains & many Prophets of the groves, 1 Kings 18, 19. The colony brought from *Babylon,* and placed in *Samaria,* are said to make a mixture of religion, and to *make unto themselves of the lowest of them, Priests of the high places, which sacrificed for them in the houses of the high places,* 2. Kings 17. Thus we see, that among the very infidels, No Priest, no religion. If it were thus among them who saw darkly, and were without the true light of the Scripture: much more ought we to learn it, that have been taught better things, and have the sure word of the Prophets to guide us.

Fourthly, such is our frailty and weakness, [Reason 4] that notwithstanding we live under a settled ministry, and have given our names to the faith, and have yielded some obedience to the truth, yet we are ready to start back again. For as the body is prone to pine away without supply of daily food, so are our souls ready to perish, being destitute of the heavenly Manna of the word of God. The wise man saith, Where is no vision, the people perish: but he that keepeth the Law, happy is he, Prov. 29, 18. The preaching of the word, is the ordinary means of salvation, and therefore without it the people perish. The people of *Zebulon* and *Naphtali, were in the shadow of death,* until Christ came among them, and was revealed unto them, Math. 4, 15, 16. The Prophet teacheth, that *the people are destroyed for lack of knowledge,* Hos. 4,

6. When *Moses* was absent from the host of the *Israelites* only forty days, they fell into idolatry, & worshipped the Calf, Exod. 32. So where the Minister and ministry of the word is wanting, there for the most part no evil is wanting, but swarms of drunkards, adulterers, swearers, thieves, liars, and all kind of impieties do abound and overflow. These are (alas) too rife where the word is taught diligently, and published in season and out of season: nevertheless, where it is duly and conscionably preached, without respect of persons, it toucheth the harts of some, represseth the corruptions of others, & is as a warning piece and watchword unto all: so that all persons and people whatsoever, & wheresoever, must live under the ordinary hearing and frequenting of the word of God.

[Use 1] The uses remain to be handled, which ought especially to be marked of us. First, there is offered unto us this truth arising from the doctrine it self, that the preaching of the word by the Minister, and the hearing of it by the people, is no ceremony nor a matter of indifferency, such as may either be done or left undone at our own discretion or disposition; but it is such a part of the public service of God, as ought not to be omitted or neglected without great sin, and breach of the fourth Commandment, which serveth to establish the ministry of the word. It is above the works of mercy and compassion, & therefore the most profitable work that can be done to the sons of men. It is a more excellent and much greater gift to do good to the soul, then to do good to the body, inasmuch as the soul is more precious then the body.

Hence it is, that the Apostles gave over ministering to the poor & attending to their necessities, because *they would give themselves continually to prayer, and to the ministry of the word,* Acts 6, 4. And before this in the second chapter, describing the Church after the ascension of Christ, he saith, the Disciples *continued steadfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayers.* Where he placeth continuance in the Apostles doctrine and breaking of bread, before fellowship and communion in temporal things. It is one special mark of a man and woman truly fearing God, to be a diligent hearer of the word of God, and a continual resorter to the preaching of it, and a careful frequenter of the house of God. We see this in *Simeon; he came often into the Temple,* and thereby he found Christ, when his parents brought him in their arms, to do for him after the custom of the Law, Luc. 2, 27, 37, 41. The like we might say of *Anna* a Prophetess, which departed not from the Temple, but served God with fastings & prayers night and day, verse 37. So *Joseph* and *Mary went to Jerusalem every year at the feast of the Passover,* by custom and commandment. This was the cause of the great godliness and wonderful zeal that was in *David,* that he desired nothing more, then to appear before the face of God among his Saints. This his affection he testifieth in many places, Psal. 27, 4.*One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple.* There is always good hope of such persons, so long as they use the means to be recovered. A sick person may not be despaired off, so long as he is content to use the help and counsel of the Physician, albeit he be very dangerously sick: but when once he refuseth his direction, then we may look for nothing but death. Thus the case standeth with all men; so long as we forsake not the word, there is hope of salvation: when once we refuse it, there is fear of destruction both of soul and body. Wherefore, we are to

judge well and charitably of such as are religious frequenters of the holy exercises of faith: such are never past hope, there is some sign of life in them: and we have more comfort and greater assurance of such, albeit unjust & unclean, then of any civil man that refuseth the means.

Many in the world stumble at the offensive lives of evil professors; but certainly whatsoever men judge, there is more hope of the worst professor that heareth the word and attendeth unto it, then of the best civil men that in profaneness of heart refuse it, and that for two reasons. First, these men though they be evil, yet use good means, which have from time to time done good upon others as bad as they, & therefore may in time to come by the mercy of God, and blessing upon the means, do good also unto them, & be effectual in them. If it do not prevail at one time, yet it may at another. The reformation of a sinner is not wrought at a sudden, but by little & little, like the water that pierceth the hard stone by customable and continual dropping upon it. If thou seest two men most dangerously sick of diverse diseases, and all mortal except they be cured, and one of them putting himself under the Physicians hand, the other rejecting altogether both physic and the Physician; whether of these is more likely to be restored and to live? Is not he that taketh the receipt and medicine that is ministered? So is it in the sicknesses of the soul. If we hearken to the word, which is a spiritual medicine to heal every malady, we may be reclaimed. The word is as *a drawnet cast into the Sea,* which gathereth of every kind, Mat. 13. Yea, it is *quick and powerful, and sharper then any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, Heb.* 4, 12. Secondly, it is a sign that those which use the means are not yet sold and settled to continue in sin: for there is no man whose heart is fully set in him to do evil and follow wickedness, that can patiently endure & be content to be an ordinary frequenter of religion, whensoever it is publicly taught and preached. True it is, they may sometimes come to the word for custom, or company, or fear, or praise, or because they have nothing else to do, and cannot tell how else to spend away the time: but if they come ordinarily & continually, they are not become desperate. The hammer of God's word may break their harts, and enter into their souls. As for those that regard not to serve GOD, and use not the assemblies of his worship, they are of all other most wicked and profane, and may justly be said to be of the forlorn hope. They are at the point of death, they lie gasping for breath, nay they are come to the brink of hell. Thus then we see that the preaching of God is of absolute necessity, whether we be converted or not converted, whether we do believe or not yet believe, nay, it is in a manner the only necessary thing. It is the opiniō of many wretched men that are not worthy to breathe in the common air, that it bringeth a great charge and heavy burden upon the people without any necessity, and that it is a needless work; but they are far deceived, as we shall see afterward. Wherefore Christ our Savior commending the practice of *Mary,* that sate at his feet and heard his word, saith unto her sister,*Thou art careful, and troubled about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her.* See how contrary these men are unto Christ, and their words to the words of Christ. Can they then be good Christians that are led by a spirit contrary unto Christ? He telleth us that the hearing of the word is necessary: they say it, & by their practice seal to it, that it is not

necessary. Can light and darkness be more contrary then these two? He teacheth that this is one necessary thing; they are not ashamed to affirm with tongues set on fire of hell, that among all unnecessary things this is most idle and unprofitable. This is a deep judgment of God upon them for their contempt of his ordinance. This bewrayeth the corruption of their hearts, that indeed they are of no religion. For he that learneth not religion by the word, never yet knew what true religion meaneth. Such then as have not a settled ministry and Minister to resort unto, are for the most part unsettled in their opinions, unconstant in religion, and unstable in all their ways. Sometimes they hold one thing, sometimes another, and sometimes nothing at all; as a reed that is carried to and fro with the winds, as a weathercocke that turneth often in a day, and stagger hither & thither like a drunken man. And such as live under a ministry planted according to the institution of Christ, but have not their ears settled to hear the fame, forasmuch as they come once, and miss twice, slip in & out of the Church at their pleasure, hear one Sermon, and absent themselves from another; their conscience is seared with an hot iron, & their sin is come up to heaven. Ignorant they are, & will learn nothing: they are fickle in matters of faith and godliness, knowing no point of religion as they ought to know, neither being able to give an account of the hope that is in them. These starters that come and go when they please, have not so much as the outward show of a true Christian, much less the truth of the heart that is within: neither can they look for any blessing from him from whom all blessings do proceed, as from the Father of lights. To conclude then, the power of Satan is great to hold man in sin, but the word is as the Scepter of God to break it, that we may escape, and to overthrow his kingdom. The seventy Disciples, sent out by Christ into every City and place whither he himself should come, returned again with joy, saying; *Lord, even the devils are subject unto us through thy Name.* And the Lord said unto them,*I beheld Satan as lightening fall from heaven,* Luke 10. Behold, how necessary the preaching of it is to all people, to which we ought all to subscribe.

Secondly, it serveth to reprove diverse abuses, [Use 2] I will name three in particular. First, such as think & spare not to say, that the ministry is a vain and superfluous thing, and that the Ministers are men that may very well be spared, as if they were a sixth finger upon the hand, or a sixth toe upon the foot, that is, bringing a burden rather then a benefit; and that their labors may be spared also, inasmuch as they bring with them, in their opinion, needless charges and unnecessary expenses. For as they account the Sabbath the loss of one day in a week, the loss of one week in a month, & the loss of one year in seven: so they account the maintenance of the ministry the loss of their goods and substance, and a departing with the tenth part of their labors to no purpose. These have learned another language then the tongue of *Canaan:* they do not the works that beseem Christians, and they cannot speak as beseemeth those that profess the fear of God, if so be they do profess so much. Is it a needless thing to have the light of the Sun in the Firmament, without which all things are covered with darkness, and nothing can have life and quickening? But the Sun is not more necessary to be in the world, thē the light of the word in the church to give life and light unto them that sit in darkness, Math. 4.16. Is a candle needless to be in the house in the night season, *to give light to them that are in it?* The Church is the golden candlestick, & the word is the candle that shineth in our hearts to guide us in all our ways, Mat. 5, 15. Luk. 8,

16. Is it needless to have laborers to reap down our corn in time of harvest? To have meat brought unto us and provided for us, when we are hungry? or drink, when we are thirsty? The preaching of the Gospel is as light in the Firmament, as a candle in the house, as the eye in the body, as the meat in the stomach, and as the laborer in time of harvest, Matth. 9. The want of this blessing is to cover the earth with darkness, to put out the light of the eye, & to suffer good corn to perish for want of reaping and gathering into the barn; as the state of Egypt was when it wanted corn, and cried out to *Joseph* for bread; or as *Judea,* whē it wanted the light of the Sun. Miserable therefore, and thrice miserable are those people that want this, albeit they were stored with abundance of all earthly commodities under heaven. If they had all the riches of the world, that every nation borrowed of them and they of none, what should they help them wanting this only? Could the other save them, or make them a blessed people? No, no, in the midst of these blessings, they must needs be accursed. Is not that Land miserable that is compassed about with enemies, & yet is without armor? Are they not as a naked people that lie open to become a prey to them that gape after their destruction? Thus notwithstanding it is without the Ministers, who are *the Chariots and horsemen of Israel,* 2 Kin. 2, 12. Is it not a miserable thing to go into wars, and to have no Captains to lead the battle? What hope can there be of victory? Nay, what can be looked for but present destruction? The Ministers are *the Leaders and Overseers* of the Lord's host to rule them and keep them in order, Heb. 13, 7. Is it not miserable to see a flock of sheep without a Shepherd, wandering up and down from the fold, and ready to be devoured of the wolves? But such as are without a teaching Minister, are scattered abroad as silly *sheep are without a Shepherd* to lead them in green pastures, Mat. 9, 36. Is it not a woeful & miserable thing to see Satan's kingdom flourish, and to see him ruling in the hearts of men, and as it were dancing in their souls? No grief or sorrow should be like unto this, to see so many thousands perish everlastingly. But there is no other way to destroy his kingdom, & to make him *fall down like lightening,* then to have the glad tidings of the Gospel spread abroad in the earth, Luke 10, 42. Is it not a miserable thing to see a City besieged round about, and to have no watchman to watch it, and give warning of the approach of the enemy? Who can doubt but such a City is near to be taken and surprised? God hath made the Ministers his watchmen, they must blow the Trumpet, and warn the wicked, that they turn from their wickedness and evil ways, and so die not in their iniquity. Is it not a grievous thing to have meat ready to putrefy and corrupt, and yet want salt to season it? The Ministers of the word are not only the light of the world, but also *the salt of the earth,* without which, the people are as unsavory flesh and stinking carrion in the nostrils of God, or else what needed this salt? Lastly, is it not a miserable thing to be pitied of all men, to stand upon the shore and to see many ready to be drowned and cast away? To behold them tossed up and down with the waves, and at every blast of the wind, like to be swallowed up in the seas? But thus it is with us by nature; we cannot choose but perish, except this means be provided for us as an Ark to save us. Alas, how many dead carcasses may we see swimming and floating in the glassie sea of this world, that have no life in them? This point is pointed out unto us in the vision that appeared to *Paul* in the night,*There s••od a man of Macedonia and prayed him, saying, Come over into Macedonia, and help us;* whereby he gathered assuredly, that the Lord had called him to preach the Gospel unto thē. There are many things may bring us into misery, & are able to

make us miserable; but the want of God's word and the saving hearing of it, bringeth a misery of all miseries, even an heap of all miseries, which are as it were included in one by the Spirit of God, speaking of the estate of the ten Tribes that had driven away the Priests of the Lord:*Now for a long season Israel hath been without the true God, & without a teaching Priest, and without law.* Where mark that the holy Ghost joineth these three together, God, the Priest, and the Law: they that were without a teaching Priest, were also without God: and he that is without God, is without all those things that should do him good. The like we see in the 13. chapter of the same book, where *Abijah* concludeth against *Israel* that they could not prosper, because they had banished the Priests of the Lord, the sons of *Aaron* from them: and on the contrary he saith, concerning himself and *Judah; As for us, the Lord is our God, and we have not forsaken him,and the Priests which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business:* and afterward, *Behold, God himself is with us for our Captain, and his Priests with sounding Trumpets to cry alarm against you: O children of Israel, fight ye not against the Lord God of your Fathers, for you shall not prosper.* If then we would have God to be with us, we must be content to accept and make account of his Ministers: if we cast them out with contempt from us, we say to the Lord also, *Depart from us, for we desire not the knowledge of thy ways:who is the Almighty that we should serve him? and what profit should we have, if we pray unto him?* Job 21, 14, 15. Likewise the Prophet complaining of the desolation of the Sanctuary, Psal▪ 74, 9. saith, *We see not our signs, there is no more any Prophet, neither is there among us any, that knoweth how long!* It was a great punishment inflicted upon *Cain* to be driven from the face of God, Gen. 4, 14 also upon *Agar* & *Ishmael,* the bondwoman and her son, to be cast out of the house of *Abraham,* which was the Church of God, Gen. 21, 14, 21. For that is as much as to be separated from God, to be banished from the word, to be separated from his kingdom. The Ministers are the guides to lead us the way, without them we cannot but wander out of the way; we are blind & understand nothing, they open our eyes that we may see the truth, Acts 8, 31, and 26, 18.

Secondly, this reproveth the vain conceit and proud imagination of their hearts, who having learned the principles of religiō, and some grounds of knowledge, proceed no further, as if they had no more use of ye word: whereas there is matter of instruction always to be learned out of the word for all persons. When we have eaten one kind of meat one day, we eat the next day as hungerly of it as we did before. So ought we to come to the great Supper that God hath made us, again and again, always hungering and thirsting after the same. This is most certain, and set it down as a most true rule, the more knowledge we have, the more still we desire knowledge; the greater our faith is, the more we desire to have it strengthened. It is our daily prayer, that God would *give us our daily bread:* how much more then ought we to crave at God's hand the gift of spiritual food belonging to our souls, that we may be nourished to eternal life? He is a foolish builder that when he hath begun to build, and laid the foundation, giveth over, and never proceedeth *to finish the work,* but suffereth all men that pass by to laugh at him. There is no people ought to be without the ministry, it must always remain among them, that it may build them up forward, and finish that which is begun, *Till we all come in the unity of faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.* Would we have it said of us,

and objected against us, This man began to build, but was not able to make an end? This man laid his hand to the plough, but now he standeth still and looketh back. There is as great use to be made of the word, after we are converted to the faith, & regenerated by the Spirit of God, as when we first believed. They thē are greatly deceived, that being puffed up with an opinion of their exceeding great knowledge and wonderful gifts, (which no man seeth or can see in them, but themselves that are deceived by self-love) suppose they need not frequent the hearing of the word, as if it were for nouices or ignorant persons only that know nothing. Hence it is, that they flattering themselves in an overweening persuasion of that which it is to be feared is not in them, say, What can they teach us, that we knew not before? Can they make us go from the many wiser then we came unto them? Or can they devise any new points of religion, or set up new Articles to be believed that we never heard off before? I answer, we go not about to broach any new doctrine, neither do we coin any new counterfeit faith.*If we or an Angel from heaven teach any otherwise* then the Fathers believed from the beginning, we are accursed. We teach *Jesus Christ the same yesterday, and today, and forever, Hebr.* 13, 8. The ende of the preaching of the word is not chiefly or principally to plant knowledge: whereas these make it the only end. If a man had all knowledge, and could speak with the tongues of men and Angels, yet ought he to come diligently into the house of God, and to attend carefully to his word. For albeit we have knowledge for the time present, yet we may forget our knowledge, so as that which we hold this day, we may let slip from us tomorrow. And there is nothing which we know, but we may know it better, and more fully and distinctly. Besides, the word serveth to kindle our zeal, and to stir up our affections, as it were to blow the coals by kindling the sparks, that the fire go not out.

Lastly, they are reproved that extol to the skies, the Kingdoms and Commonwealths of the heathen, as the only prosperous, flourishing, and happy Nations: which indeed excelled in outward glory, and thereby dazzled the eyes of many; yet indeed were no better then assemblies and companies of men destitute of religion, and consequently of salvation. Their peace and prosperity, their wealth and dignity, were all carnal and momentary, rising out of the earth, and sinking down into the earth again; their praise also is of men. It is the maintenance of true religion that maketh a people truly happy: and the means of spreading abroad true religion, is the ministry of the word; there is no way to know it & to practice it but by this. Such as embrace it are truly wise; such as forsake it and reject it, *have no wisdom in them,* Ier. 8, 9. No kingdom or State can flourish, no Commonwealth can prosper, no Prince, no Potentate, no people can be wise or blessed in their government, but by honoring, and obeying of Almighty God as he hath commanded. Hence it is, that *Moses* saith, *I have taught you statutes and judgments,even as the Lord my God hath commanded me, &c. Keep them therefore and do them, for this is your wisdom and your understanding in the sight of the Nations, which shall hear all these statutes, and say, Surely this great natiō is a wise & understanding people.* Likewise the Lord promiseth, that this obedience to the precepts of God, without adding or diminishing, should make them blessed every way, in the fruit of their bodies, of their fields, of their cattle, and in everything that they put their hands unto: wh•ras if they did not keep the Law of the Lord their God, his judgments and statutes which he had commanded them, he threateneth to bring all curses upon them, as famine and hunger, nakedness and poverty,

dissolution and captivity, until he had cast them out of the Land which he had given unto their fathers, Deut. 28. All Cities & Commonwealths are to be the hosts of ye Church, and dwelling places for the faithful: without giving entertainment to the truth & Gospel, they are as Lanthornes without a light, or as the Firmament without the Sun. There is no kingdom, no town, no family, no person that can attain unto happinsse and true blessedness, except they worship the Lord aright according to his word. If we be with him, he will be with us: he will honor those that honor him, and despise those that despise him, 1 Sam. 2:30. It is true religion that establisheth our seats, and maketh them prosperous: contrariwise, impiety, and superstition, and false worship, are the certain ruin and destruction of the Nation that embrace them. But it will be objected, [Objection.] What say you of the kingdoms of the heathen? Had they not large Dominions? Were they not the Monarchies of the world? & did they not greatly prosper in this world? I answer, [Answer.] it is true, they wanted not outward peace, honor, dignity, wealth, pleasures, dominions, and largeness of Empires: howbeit the cause of their prosperity was not their idolatry, and false worship: this is to allege a false cause instead of a true; forasmuch as their detestable abominations and horrible profanations of the service of God, were the causes of their final overthrow, which never ceased to call and cry for vengeance to God, until he with his thunderbolts from heaven had stricken them down to the ground. The true causes of the prosperity of Pagans and heathen are these: the first, is the great mercy and goodness of God, who doth good to the unthankful and ungodly: *he letteth his rain to fall upon the fields of the just and unjust,* and causeth his Sun to shine upon the godly and ungodly, the Christian and the heathen. And albeit he be provoked every day, and therefore may justly pour down the full viols of his wrath & indignation upon the earth, yet he is a God of patience and long suffering, waiting for the conversion of men; so that if they repent not, both they are made without excuse, and the justice of God is cleared when he judgeth. This is one cause why he suffereth them to flourish. Another is, that he may give thē the greater overthrow. For the higher their heads and horns are lifted up, the more is their fall when they go to ruin. The greater their sin is, the greater must their punishment be. God hath made himself known among them, and not left himself *without witness,in that he did good, and gave them rain from heaven, & fruitful seasons, filling their hearts with food and gladness.* He gave much unto them, and therefore required much of them again. Thirdly, it was his pleasure to provide for his Church, that lived and sojourned among them, that they might be as Inns to lodge them, and as Cities of refuge to entertain them, whē they fled unto them from the avenger of blood. He gave them peace, y^t^ the Church also might enjoy peace among them: he made them to flourish, that his people that lived with them might flourish also. If they had been grievously afflicted, the Church must also have tasted of the same cup in some measure. Thus were the people of God commanded to pray for the peace of *Babylon,* the place whither they were carried captive, which was given them as a Sanctuary and place of retire, Ier. 29.*Seek the peace of the City whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof, shall ye have peace.* God giveth the Infidels prosperity, and blesseth them with an extraordinary peace, howbeit he respecteth the good of his Church therein. Lastly, herein we are to consider also the justice of God. For the Lord purposing to execute his just judgments upon the Kings of the earth for their idolatries, oppressions, violences, tyrannies,

murders, adulteries, and such like impieties, hath raised up from time to time, some to serve him in the execution of his high justice against them, punishing those that are evil, by others as evil as themselves. For this cause, to make way for the accomplishment of his decrees, he maketh some Nation to grow strong and mighty as ye oakes of the forest, and to flourish for a while as the Cedars in Libanus, that he may use & employ them as a staff in his hand, to chastise the rebellions of the ungodly: and when he hath poured out his wrath upon them, and executed his indignation to the full, he casteth the rod into the fire, & raiseth up another for the consuming of them. The *Assyrians,* the first Monarchy of the world, ruled in a manner all Nations for many years. After them arose the *Persians,* who subduing the *Assyrians,* obtained the Monarchy, and reigned likewise a long space, many Kings succeeding one another in that royal seat, Then came the *Grecians,* who prevailed against the *Persians,* as they before had done against the *Assyrians,* made themselves Monarchs and masters of them, and almost of the whole world. Last of all, all these being cut down, and so grubbed by the roots, that the place of many of them is no more to be known; the Roman Empire abolishing the former, succeeded in the souereignty, & possessed the dignity first in *Rome,* and after in *Constantinople.* Thus the sword of one hath been drawn out against another, & all hath been ruled by the just judgment of God, to punish those that neither loved nor embraced the truth. The like we might say of *Tamerlane*the *Tartarian,* the scourge or God & terror of the world; he was raised up of God and had his time, who whipped the Turks by him, as they had served others. All these horrible tyrants prospered in the world, but it had a sudden end, because it was never well grounded. But to leave them, and to come home to our selves, let us learn what maketh us to prosper, what shall make our names great, and our families to flourish, when all other shall wither as the grass that today is green, and tomorrow is cast into the Oven: it is the embracing of true religion. *Bethlehem* was in it self *little among the thousands of Judah,* yet it was notwithstanding exalted and advanced, because out of it came Christ to rule his people *Israel.* The Temple of *Solomon* was of wonderful glory and renown, yet the Lord telleth the people after their return out of captivity, that the glory of the second Temple, even of that *latter house, should be greater then of that former,* and in this place he would give peace by him that is the Prince of peace. In like manner he telleth *Joshua,* that if the book of the Law depart not out of his mouth but that he meditate therein day and night, & observe to do according to all that is written therein, *then he shall make his way prosperous, and shall have good success* in all his enterprises. Do we then desire to be happy? Do we wish blessedness? Labor to be truly religious, and to have the power of godliness dwelling in thy heart: *Aduance it, And it shall advance thee;* it shall bring thee to honor when thou dost embrace it. This is the way to find favor and good understanding in the sight of God and man. As for others, that make a mock of religion, and do not choose the fear of the Lord, that never regard to set it as a precious plant in their souls and in their houses, they may peradventure build their nests on high for a time, and make their children great upon earth for a season, but in the end their names shall consume as dung, their root shall be rottenness, and their bud as dust that is suddenly blown and borne away with a violent wind.

[Use 3] Thirdly, must the ministry be established among all people under heaven? Then let everyone of us be careful for our parts to plant it among us, and to bring it home to the places of our abode. In the most corrupt and ruinous times of the Church, the people were careful of this duty. *Micah* in the book of *Judges* is said to have entertained and maintained a Levite to instruct him and his family, and said, *Now I know that the Lord will do me good, seeing I have a Levite to my Priest. Judge.* 17, 13. It is noted in the Acts of the Apostles, that when *Paul* and *Barnabas* were come to *Salamis, they preached the word of God in the Synagogues of the Jews, & they had John also for their Minister.* Every place therefore ought to have their proper Pastor, as every flock their Shepherd, and every City their watchman. *David* was careful above all Princes to settle good order among the Levites, y^{t} God might be served, and the people edified. He divided them into certain orders, that so their labors might be equally & indifferently divided for the benefit of all persons. He was zealous in bringing home the Ark of God. *Jehoshaphat* sent out Levites to instruct the people. This is a duty that doth nearly concern us & our families, not only to be content to hear it abroad, and to resort to it in other places, but to join together to bring it home to our own doors or parishes, that we may have provision of food our selves, and not be driven to seek for it elsewhere. A point wherein (alas) we are too careless, and thereby make little conscience to seek after knowledge. For how many think themselves discharged frō hearing the word, and attending to the ministry of it, because they have not the word ordinarily taught among them? If it were settled among them, they could be content to give the Ministers the hearing: but if they have it not, they never think it any part of their duty to resort to the places where they may be instructed, as the people on the Sabbath days and other solemn meetings, repaired to the Prophets, when the Priests either were ignorant & could not teach, or else were idle & would not teach. But herein they greatly deceive themselves. Others, when they may hear it & do hear it in other places, think themselves in good case and feel no want; and so neglect the ordinary means of edifying their consciences, and of advancing the Gospel and kingdom of God, everyone in the place whereunto by more special duty he is bound, and where he may have a more special promise of blessing. They then that are careless to provide an ordinary sufficient Pastor in their several parishes, whereby the people are for the most part untaught, as a field that bringeth forth weeds & briars for want of tillage, do greatly fail in this duty that now we urge & deal withal, to wit, that every flock should have his own Shepherd. This containeth many branches under it. First, we must use the ordinary means that God hath sanctified to this purpose, we must pray to the Lord of the harvest to send laborers into his harvest. We are ready to pray for an healthy body whē we are sick, but we forget to beg an healthy soul when we are ignorant. We that are the Lord's remembrancers, let us *give him no rest until he repair, and until he set up Jerusalem, the praise of the world.* Isaiah 62, 7. We want these laborers, because we are wanting unto ourselves: whereas if we did constantly crave this blessing, we should find grace in time of need, Mat. 9. The Ministers are our spiritual Physicians under Christ. This we pray, when we crave that God's Kingdom may come everywhere, and that every Lantern may carry a bright shining light in it. Secondly, we must be content rather to bestow somewhat to attain to this blessing, then want it, it being a precious pearl, which *when a man hath found, he selleth all that he hath, and purchaseth it, Matth.* 13.*Solomon* that was not ignorant of true wisdom, Prov. 23, 23.

counselleth all men to *buy the truth, but not to sell it.* This will try us, what account we make of this blessing, and in what price we have it. Thirdly, it is our duty to rejoice in spirit when it is liberally bestowed upon us, and graciously supplied unto us; which serveth to put us in mind of these profitable meditations. We must testify our thankfulness to God for his holy ordinance set up among us, lest he be constrained to take it away from us: for if once he pull up his standard, he will remove also and be gone. We must submit and subject our selves under it, that our judgments may be rectified, and our wills and affections settled in the truth. We must confess it to be no small part of our happiness, that with us are the Ministers of the Church, and the seals of the Covenant, 2 Chron. 13. Let us prefer his Courts before all other places of resort, Psal. 27, 4. and 84, 10. Let us lament the estate of Jews and Gentiles, and all particular places among our selves, that want these signs of God's favor, and tokens of the Covenant, to wit, the Word and Sacraments, and the Ministers of them both. Who can but lament to see so many silly sheep ready to be devoured of the wolf, and as a prey in the jaws of the Lyon? We ought to have compassion upon such, if there be any bowels, and pity and mercy in us, and if we have not stony hearts, we ought to melt and mourn for these things. Lastly, let us earnestly long for their joining to the Church, that such as wander from the sheepefold, may be joyfully brought home upon the shoulders of the Ministers who ought to seek them out. Then we shall have *one Shepherd,and one sheepfold:* then we shall with one mind and mouth glorify God. Thus is the Church of the Jews brought in by *Solomon* in his Song, chapt. 8. desiring most heartily the conversion of the Gentiles,*We have a little Sister, and she hath no breasts; what shall we do for our sister, in the day when she shall be spoken for?* Thus ought we to be affected toward the Jews, We have also a sister that hath no breasts to nourish up children: let us have a desire to procure and further her salvation, forasmuch as we have a promise that the Jews shall be called and converted unto the faith of Christ, Rom. 11.

[Use 4] Fourthly, let the Ministers be careful to discharge their calling, and to teach the people in season and out of season. They must be lights of the world, and as savory salt to season them with wholesome doctrine. It is a straight account that they are to make, not for silver, or gold, or such like corruptible things committed unto us, but for men's souls the price of Christ's blood, Acts 20. Never was there such a reckoning, never was there such an account either given or taken, as shall be at the great audit, when it shall be said unto us, *Come, give an account of thy stewardship, for thou mayest be no longer steward,* Luke 16, 2. This consideration is profitable both for the people and the Pastor himself. Let the people think with themselves, that we do not trouble them more then is needful, & busy our selves more then we have thanks for our labor. True it is, we serve many thanklesse masters, that could be content we should spare our pains; but we cannot so discharge our consciences, & deliver our souls. Let the Minister think, that *a necessity is laid upon him, and woe unto him if he preach not the Gospel.* Oh, that this day of account were ever set before our eyes, how would it set us on fire, and kindle our zeal and diligence? This doubtless were enough, and more then enough, to open the mouths of them that now are dumb and cannot speak, and make them lift up their voices as a Trumpet, to tell the people of their sins, and the house of *Jacob* their iniquities. But the watchmen are blind, *they are all ignorant,they are all dumb dogs, they cannot*

bark: they can look to their own gain, but they endeavor not to gain souls to God. There is not a soul that perisheth by our negligence, but we must answer for it, when the blood that we have shed shall be required at our hands. This will be an heavy day, when the blood of many souls shall cry out for vengeance, and shall accurse us that ever we came among them to be the occasions of their destruction and damnation. Now we must know, that in the Scriptures we have many motives to spurr us, and to stir us up to diligence, and to increase all care in us to do our duties. First, the excellency of our Office. It is *a worthy Calling,* 1 Tim. 3, 1. If we were employed in some base office, not beseeming our persons, we might have some color and pretence to shun and avoid it. But having an excellent function, wherein the Son of God, Jesus Christ served before us, it were intolerable pride to scorn it, as too simple for us. We may be a means to bring men to salvation, which we must account our crown and glory. Secondly, the glory of God ought to move us, which is to be preferred before all things in the world. Thirdly, the love of Christ, the Prince of all Pastors ought to contstrain us, who gave him-self for his sheep.

We must therefore understand, that they are not so much our sheep as his: he hath a special care of them, or else he would never have paid so dearly for them. His wonderful care of their good, appeareth in this, that demanding of *Peter, whether he loved him,* and asking the question of him again and again, he said, *Feed my Sheep, feed my Lambs:* thereby giving all the Ministers a rule of trial, to prove themselves whether they love the Lord Jesus or not.

If all were examined by this rule, and their love to Christ proved by this note, it is to be feared, that little or no love at all would appear in them, toward their Savior and Redeemer. As all men have tasted abundantly of the love of Christ, so all men profess to love him again, as well as *Peter,* and would be as ready to answer, Lord thou knowest that I love thee. It is easy to profess it, but it is not so easy to approve it, and manifest it▪ If we would assure our own souls, that the love of Christ is in us, let us feed the flock, let us speak boldly in the Name of the Lord, without respect of persons; let us teach, improve, correct, instruct, admonish, exhort, comfort, and strengthen, as we see the state of the flock to require.

Let us duly administer the Sacraments, according to Christ's institution: let us rule and govern the Church committed unto us: let us pray for them, and be examples unto them in life, that when the great Shepherd of the sheep shall appear, we may receive an incorruptible crown of glory.

[Use 5] Lastly, let the people carefully attend to the Ministry of the word, where it is settled and planted, with a good conscience, as to God's holy ordinance, vouchsafed unto them. Let them bring attention in hearing, diligence in marking, and obedience in practicing. Let them put away all pretences and excuses, let them not invent carnal reasons against themselves, and their own souls. Let them not use any delays to shift off the performance of this duty. But there are many men in the world, that are wise to their own destruction, and seek sundry colorable devises to hurt themselves, and hinder their own good. For this ordinance, albeit comfortable and necessary, aiming at nothing else but our salvation, findeth through the malice of *Satan* and opposition of his instruments, strong enemies that assault it and undermine it, to make it fall down. He knoweth well enough that if this were thoroughly

received, and generally established in all places, his kingdom could not stand, but would fall down as lightning, as we heard before, Luke 10. When the trumpets sounded that God appointed, though they were of Rammes horns, the walls of Jericho fell down, Josh. 6.20. The preaching of the Gospel seemeth a weak and contemptible thing, and is accounted *of them that perish to be foolishness,* 1 Cor. 1.18. But if it were as unlikely to do any great work, as the rams horns, yet being employed of God, it shall be able *to cast down all imaginations, and high things, that exalt themselves against the knowledge of God,* 2 Cor. 11.5. Forasmuch as *to them that are called, it is the wisdom of God and the power of God,* 1 Cor. 1.24. Hence it is, that the great enemy of our salvation hath stirred up his disciples the Anabaptists, and other detestable and damnable heretics, to subvert the faith of many, lest the light of the glorious Gospel of Christ should shine unto them. These seduced persons, seeking also to seduce [Objection 1] others, reason thus; No creature can work faith and regeneration in us, it is God that doth it alone. But the word preached is but a creature, nay, it is the voice only of a creature, and a bare sound consisting of letters and syllables, so that the virtue of it can be no more, but to signify unto us the will of God. I answer, the word preached, [Answer.] and the use of it are to be distinguished. The right use thereof, is to understand it, to meditate upon it, to endeavor to believe it, and to obey it. The word preached is of force and of power, not simply, because it is uttered and published, and the bare sound thereof cometh to the ears of the hearers; for then all men should know and understand it, receive it by faith, and practice it by obedience: but because when it is preached, through the blessing of God, and his secret work in us, we hear it with an attentive ear and a tractable heart: so that *his spirit and his word,* go together, Isaiah 59.21. our hearing with the ear, and *his opening of the heart,* accompany one another, Act. 16.14. Hereupon it is called *the power of God to salvation,* that is, an effectual instrument of his power to everyone that believeth. The Ministers are said to be laborers together with God, 1 Corin. 3.9. to be workers together with him, beseeching us not to receive the word of God in vain. 2. Cor. 6.1. and as the Ambassadors of God, to pray us in Christ's stead, that we be reconciled to God, 2 Cor. 5.20.

Secondly, others object, None can be saved, [Objection 2,] but such as are elected: but all ordained to eternal life shall be saved, whether they hear the word preached or not; forasmuch as all the elect shall of necessity be saved: and therefore there is no need of hearing, to bring us to salvation: election is sufficient. [Answer.] I answer, this is a dividing of those things that cannot be divided; and a separation of those things that cannot be separated. If any should reason touching the temporal life, as these ignorant persons do, touching the eternal, every man would soon espy the fraud, and be able to answer the objection, and put to silence the folly of the obiecters. For we might as well reason thus, All that are appointed of God to live, shall live: and therefore it skilleth that what they do, whether they eat or drink, or sleep, or clothe themselves, or whether they do none of all these things. This conclusion is of the same nature & force with the former, and both of them stark naught, and deceitful. Everyone hath knowledge and understanding enough to answer the latter, and to say that as God hath appointed us to live, so he hath appointed us the means to maintain life, and therefore if we would live, we must feed our selves, clothe our selves, refresh our selves. In like manner, they that are ordained to eternal life, cannot

but hear the word, I say they must and shall of necessity hear it, they can do, they will do no otherwise; as Act. 13.48.*When the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.* All then that are ordained to the end, are also ordained to the means: forasmuch as *whom he did predestinate, them he also called: and whom he called, them be also justified: and whom he justified, them he also glorified,* Rom. 8.30.

[Objection 3] Thirdly, to these that would seem learned, and to know somewhat more then their fellows, are joined as brethren in evil, sundry of the common sort and profane persons. The Preachers (say they) are weak and frail, simple and sinful men. If we might hear Christ himself or an Angel from heaven to teach us, we would believe The voice of our sweet Savior would move any man that: hath any goodness in him. [Answer.] I answer, the people of Israel could not hear and bear the voice of God, but desired of him that *Moses* might speak unto them, Exod. 20.19. and now, that we have our own request, and he hath sent us in a *Moses,* I mean a Minister, will we call for God again? will we have sometimes God, & sometimes *Moses,* at our own pleasure, like wayward and wanton children that will be pleased with nothing? When God speaketh, then in all haste we must have *Moses;* and when *Moses* speaketh, we cry out for God, whose voice notwithstanding shaketh the heavens, and cleaveth the rocks in pieces; and moveth the foundation of the earth out of his place: so that this was a common saying among the people of God, *We shall surely die, because we have seen God,* Judge. 6.22, 23. & 13, 22. It is therefore God's great goodness (which we must not abuse) to put his heavenly treasures in earthly vessels, that man might be instructed by the Ministry of man, to the end that the glory might be his, and the benefit ours Such as *hear them, do hear Christ:such as despise them, despise Christ himself.* Doest thou then desire to hear Christ? hear his Ministers, who hath put the word of reconciliation into their mouths, and in his stead beseech us to be reconciled unto him.

[Objection.] Fourthly, others of the same spirit, object in this manner, We have the Scriptures in our houses, we can read them, •or we hear them read unto us at home: there are set down the most perfect Sermons of Christ, of the Prophets, and of the Apostles: can our preachers amend them? [Answer.] I answer, the Sermons of Christ and his servants are most absolute and perfect, and profitable in themselves, as also all-sufficient: but not so to us, until they be explained and applied to the consciences of the hearers, in the ministry of the word. A loaf made of the finest & fattest of ye wheat is nourishable in it self, but it is unfit for our nourishment, until it be cut and divided into pieces, that everyone may have his portion, and therefore whosoever is a workman that needeth not to be ashamed, *must rightly divide the word of truth,* 2. Tim. 2.15. The Eunuch sitting in his chariot, had the Scriptures with him, and read in them in his chariot, as well as we do in our houses; yet when *Philip* said unto him, Vnderstandest thou what thou readest? he answered,*How can I except some man should guide me?* Thus we see, y^{t} albeit we have the Scriptures lying by us, in which we are to read, that they may dwell in us plentifully: yet we shall always want the gifts of the Minister for the interpretation of them, as children do the help of one to cut their meat when it is prepared and provided for them, or else they shall remain an hungered.

Lastly, there are others, whose consciences [Objection 5] condemn them of wickedness and profaneness, that object, There are none worse then those that are common and continual hearers of Sermons: if then it be so good, why doth not the word make them better? [Answer.] I answer, this is a common and a cursed slander. This is the old language of the devil, and of his instruments. If *Job* be accounted a just man, fearing God, and eschuing evil the devil will not stick to face it out, that he is an hypocrite. The Pharisees, which were his hired servants, could say, *None regarded Christ, but the people that are accursed.* John. 7.48, 49. Wherefore, it is false that all are so: they only utter the gall and malice of their devilish hearts, who envy the grace of God in others, and cannot abide that any should be more forward and fervent then themselves.

Secondly, if this be granted and yielded unto them, the which notwithstanding, is most uncharitably surmised, and unconscionably alleged of them, yet they show themselves wrangling Sophisters, arguing from a false cause: forasmuch as this badness and beastliness that appeareth in the lives of many hearers, is not an effect of preaching or hearing, but a sin resting in the persons and proceeding from the profane and unregenerate hearts of those that hear, as *when good corn is sown in barren and unfruitful ground,* or as if an husbandman should plough up the fruitless sand, or sow among thorns. These instruments of Satan, that seek to disgrace the saving hearing of the Gospel, and whip the faithful for the faults of hypocrites, never cry out against open and notorious offenders, against blasphemers, against whoremasters, against drunkards, and such like Profane beasts; but if any be an hearer of the word, and study to reform his life according to the straight line thereof, he is a great eyesore unto them, because the light that shineth in them, serveth the better to discover the darkness of their lives. Thus many filthy swine and foul-mourhed dogs, have liberty to profane the holy things of God. The hearers of Christ's Sermons, were of four sorts, three were evil, and received the word no otherwise, then if seed should be cast in the high way, or in stony ground, or else among thorns, where it bringeth forth no ripe fruit: only the last sort heard the word with good and honest hearts, & brought forth fruit with patience; Whereas these that are carried away with rash judgment make all alike, put no difference between one and another, and will have all hearers to be bad men.

Thirdly, God hath appointed the preaching of the word, not only to convert the elect, but to harden the wicked: as the Sun serveth not only to soften the wax, but to harden the clay. Hence it is, that many are made worse by the word; but that falleth out through their own corruption, not through the nature of the word. Hence it is that the Lord saith, *Make the heart of this people fat, and make their hearts heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and convert and be healed,* Isaiah, 6.10. Be it therefore that none are commonly worse then common hearers, who hear indeed, but do not understand, and see indeed, but do not perceive: yet is the word to be preached and published, though it be the savor of death unto death, in those that hear it. It is as the rain or snow that falleth from heaven, which returneth not thither again, but watereth the earth, and maketh it bud and bring forth, that it may give seed to the sower, and bread to the eater: so is it with the word that goeth forth out of the mouth of God, *it doth not return unto him void, but it accomplisheth that which he pleaseth, and prospereth in the thing whereunto he sendeth it,* Isaiah 55.

Lastly, the wickedness of evil hearers ought to be no bar against the preaching of the word, forasmuch as evil persons are oftentimes won by the Gospel. Publicans and harlots are brought by it to the kingdom of God, Matth. 21.31. Many of these that crucified the Lord of life, and put our Savior to death, *were pricked in their hearts, and said to Peter and the rest of the Apostles, Men and brethren, what shall we do?* Act. 2.37. They gladly received the word, and were baptized, so that in one day there were added to the Church about three thousand souls. The like we might say of the Iailour, notwithstanding his cruelty and persecution of the Apostles, he came to them and said, *Sirs, what must I do to be saved?* Act. 16, 30. Who preached unto him faith in Christ, by whose Ministry he was converted. Shall we then reason as these men do, Hearers are wicked, and as bad as others that hear not: therefore away with the word out of the Church, pull down the chair of *Moses,* and down with all preaching? let us have no more hearing, and let the sound of the word be buried forever? O foolish reason! O damnable conclusion! Nay, we may infer contrariwise, Such as heard long, are sinful still, therefore let them hear more cheerfully, and let the Minister deal more roundly with them. Let them be told and taught that God will take an account of their hearing, according to the means he hath afforded unto them: that by the word they shall be judged at the last day: and that as much hath been committed unto them, so much shall be required at their hands again: that they are to hear the voice of God, while it is called today, and are to take heed they neglect not the accepted time: and that as Christ hath knocked long at the doors of their hearts, so they know not how suddenly he will depart from them.

Verse. 4. *[And Nadab and Abihu died before the Lord, &c.]* We have already declared, how God immediately after the ordering of the Armies of the Israelites, describeth the tribe of *Levi* that was exempted and privileged out of that muster and multitude, and of what family *Aaron* came. Now we are to show what became of his sons, who, albeit they were the sons of one man, yet they neither lived nor died after one manner. For the two eldest *Nadab* and *Abihu,* presuming to offer incense to God, and to burn it with strange fire, were themselves consumed with fire: there went a fire from the Lord, and devoured them, and they died before the Lord with sudden death. Thus by the same thing wherein they offered, they perished: strange fire brought down a strange judgment, to declare the justice of God against sinners: but of this point we shall have better occasion to speak farther in the fifth Chapter. Thus it fell out in the family of *Aaron,* his two sons died by fire, even *they died before their father,* and had no children to whom the Priesthood might descend; therefore *Eleazar* and *Ithamar* executed the Priests office. When the Levites did offer sacrifice in the Tabernacle, *God sent fire from heaven,* to consume the sacrifice: whereupon he commanded the Priests that the fire should be kept evermore burning upon the Altar, and never be suffered to go out, Levite. 6.13. Which the Gentiles also observed by a foolish imitation.

So then, their transgression against God, consisted in these two things: First, they used *strange fire,* contrary to the commandment of God, whereas they should have taken it from the Altar, Levite. 1.8. Secondly, they entered into the holy place, which was not lawful for the high Priest himself to do, but under certain conditions, and at a certain time, Levi. 16.1, 2. Exod. 30.10. Heb. 9.7. Thus then, as they sinned openly, so God punished them openly, and made them public examples unto others that should succeed them, and come after them in

that office, as he speaketh, Then *Moses* said unto *Aaron, This is it that the Lord spake, I will be sanctified in them that come nigh me, and before all the people, I will be glorified.* It was but yesterday as it were that *Aaron* and his sons had a famous and a glorious consecration into the greatest and highest dignity upon earth, but these sons so lately exalted and honored, now lie destroyed before their fathers face, to his overmuch grief and anguish, not by any ordinary and accustomed death, but by fire from heaven, for their sins, and breach of the Law, and commandment of God. We learn from hence, that Godly parents have [Doctrine 2] oftentimes ungodly and disobedient children. Such as are reformed themselves have children unreformed. We see this in *Adam* the first father, he had not only *Abel* the righteous who obtained good report that he pleased God, but also *Cain* who was of that evil one and slew his brother, 1. John. 3.*Because his own works were evil, and his brothers good. Noah* a just man and perfect in his generations, Gen. 6.9. had cursed *Ham,* as well as blessed, *Shim,* Gen. 9.26. We see this in *Abraham's* house the Father of the faithful, who rereceiueth this commendation frō the mouth of God himself, Gen. 18.*I know him that he will command his children and his household after him that they keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him:* yet he had in his family (which was the Church of God) not only *Isaac* the son of promise in whose seed the nations of the earth should be blessed, but *Ishmael* that was borne after the flesh, that *mocked his brother, & persecuted him that was borne after the spirit,* and in the end was cast out of the Church, Gen. 21.9, 10. Gal. 4.30. And as it was with the father, so was it with the son: for we see this in the children of *Isaac,* who strove and struggled within the womb of their mother, Gen. 25.22. and when the time of her deliverance came, she brought forth, not only *Jacob,* who afterward *was surnamed Israel,* obtaining a far more honorable name then all the *Affricani,* or *Germanici,* or *Asiatici* among the Romans, whose praise was wholly from the earth, and a blast of the mouths of mortal man; whereas he wrestled with God in *Peniel* and prevailed: but also *profane Esau,* so branded as it were in the forehead by a mark of iron, by the Spirit of God, who sold his birth-right for a mess of pottage. For the children being not yet borne neither having done any good or evil, that the purpose of God according to the election might stand, not of works, but of him that calleth, *It was said unto her, Jacob have I loved, but Esau have I hated,* Rom. 9.11.13.*Samuel* was a man that feared God exceedingly, and governed the people uprightly, so that he appealed to the people, and to the consciences of all men, to witness his innocence and integrity, *what wrong he had done them,* whose ox he had taken, and whose asse he had taken, or at whose hand he had received any bribe to blind his eyes, 1 Sam. 12.3. Yet when he was old and made his sons judges over Israel, *they walked not in his ways, but turned aside after lucre,* they took bribes and perverted judgment, 1 Sam. 8.3.*David* was a man after God's own heart, yet he had not only *Solomon* that was beloved of God, but also incestuous *Amnon,* ambicious *Absalom,* and treacherous *Adonijah:* the first defiled his own sister, and wrought folly in *Israel;* the other two rebelled against their father, and sought to take away the kingdom from him. The like we might say of *Eli,* who sate upon a seat by a post of the Temple, and by his residence on his charge and daily attendance, to give answers to the people that came unto him, gave testimony of his godliness: yet his sons were *the sons of Belial, and knew not the Lord,* 1 Sam. 2.12.

To conclude (for the examples that might be brought to this purpose, are infinite) who was more Godly then *Josiah,* who remembered his creator in the days of his youth, and reformed religion betimes in his kingdom? yet his children followed not the ways of their father, but *did evil in the sight of the Lord, according to all that their wicked forefathers had* done, 2 King. 23.32, 37. Jer. 22.18. To all these testimonies of Scripture, if we add also the testimony of common experience, of all ages and times, and places and persons, we may gather, that all the children of the faithful, have not been always continued under the covenant of God, nor followed the steppes of their faithful parents to be like unto them.

Now, because this is a point diligently to [Reason 1] be marked of us, let us consider the reasons whereby it may be better confirmed unto us. First, to show the election of God, which is the highest step of our salvation to stand upon the free will and purpose of God, and not upon ordinary succession, or natural generation, or any causes in our own selves: to the end that all, both parents and children should confess, that such as have received this power and prerogative to believe in the Name of Christ Jesus, are borne, *not of blood, nor of the will of the flesh, nor of the will of man, but of God,* John. 1.13. This reason is noted concerning *Jacob,that the purpose of God might stand according to election,* not of any works, but by him that calleth: this was it that made difference between him and his brother.

Secondly, that the best servants of God [Reason 2] may acknowledge, that they can by no means convey to their posterity the graces of God, the gifts of sanctification, & repentance from dead works, which themselves have received from God by supernatural means, and not by natural: they begetting naturally children of wrath, as well as other men, even sinful children tainted and defiled with original corruption. *Adam begat Seth in his own image,* that is, in his natural inclination to evil. Gen. 5.3. Hence it is that *David* acknowledgeth, *he was shapen in iniquity, and that in sin his mother did conceive him,* Psal. 51. So then as the corn that is purged from the chaff and made clean, bringeth up corn again, together with the chaff: and as the father that is circumcised begetteth children that are uncircumcised: so such parents as are sanctified themselves, cannot leave to their issue any sanctifying graces, which must come only from above, from the Father of lights.

[Reason 3] Thirdly, God hath a purpose to show his justice in the destruction of the stubborn and disobedient, as he doth his mercy in the salvation of those that are godly and obedient. This is the reason rendered by the Spirit of God, that albeit the sons of *Eli* were reproved by their father, yet they hearkened not unto his voice, *because the Lord would slay them,* 1 Sam. 2.25. God is determined to glorify himself, and his great Name in their destruction, as they resolved and settled themselves & their whole lives to dishonor him, to their confusion.

[Reason 4] Lastly, the children even of faithful and godly parents do oftentimes want the good means of a godly education, and therefore no marvel if their hearts, not being ploughed up, do bring forth cockle and darnel, instead of good corn. For the children of God, do themselves through human frailty and infirmity sometimes fail in the performance of this duty. They cocker them and are too choice and nice over them, they dare not offend them, or speak a word against them; which overweening and suffering of them to have their will too much, God punisheth in their children: whereof we have a worthy example in *David*

toward *Adonijah,* who exalted himself against his father, saying, I will be king, and he prepared him chariots and horsemen, and fifty men to run before him. The occasion of this presumption, and rebellion is noted to be thus,*His father had not displeased him at any time, in saying, Why hast thou done so?* He failed toward him, more then *Eli* did toward his sons; for he said, It is no good report that I hear, ye make the Lord's people to transgress.

But *David* was loath to displease his son, but sought to please him in all things, and (behold) what came of it; it turned to his hurt, and in the end, to his utter overthrow. If then we lay these several points together, that God will show our election, and the election of our seed, to stand firmly and only upon the purpose of his will, and cut off all occasion of boasting from us that we are able to derive grace unto them, lest thereby we should ascribe their regeneration & conuersiō to our selves, & so take the glory frō God to whom only it is due, unto our selves to whom in no sort it is due: that God in his counsel purposeth to destroy some of them, and that they often want education, a good means to bring them to God: we may truly conclude this point with which we deal, namely, that godly parents which do believe, have many times ungracious and unrighteous children that do not believe.

This often falling out to the most faithful [Use 1] that desire to leave an holy seed behind them, let us consider what we are to learn from it. And first, this sealeth up this truth: as a principle that never faileth, namely, that the father is not saved by the child, nor the child by the father. The Prophet saith truly,*The just shall live by his faith;* not by the faith of the father, nor by the faith of the son, but by his own faith. The faith of the godly father shall not save the ungodly child: neither shall the faith of the godly child, save the ungodly father. Thus are God's ways cleared, to be equal, which are oftentimes challenged and slandered to be unequal. This doth the Prophet *Ezekiel* handle at large, Chap. 18. and 33. *Behold, all souls are mine▪ as the soul of the father, so also the soul of the son is mine: the soul that sinneth shall die.* If a man be just and do that which is lawful, and right, if he beget a son that is a robber, or an oppresser, he shall surely die, his blood shall be upon him. But if he beget a son that seeth all his fathers sins which he hath done, and considereth and doth not such like, he shall not die for the iniquity of his father, he shall surely live: *The soul that sinneth it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be vpō him* Where he showeth, that if the father that is righteous beget a son unlike unto himself, the righteousness of the father shall nothing profit or avail him, he shall receive such a recompense of reward as is due to his impiety. He mentioneth in this place three several persons, the grandfather, the nephew, and in the middle between them both, he setteth the son of the former, and the father of the latter.

Of them all he setteth down this rule, that everyone shall be rewarded as he hath lived, and receive according unto his works. The blessing of GOD shall rest upon all those that are just, whatsoever their posterity shall be, as Isaiah Chapter 3.10.*Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings:* and to that purpose we read in the Psalm,*Men shall say, verily, there is reward for the righteous, verily he is a God that judgeth in the earth.* God is a just Judge, and therefore rewardeth every man as his own life is. They

therefore do greatly deceive themselves, that run into all excess of riot, and think to have mercy shown unto them, because of the godliness of their parents: whereas rather this shall serve to heap up farther judgment upon their heads. On the other side, it serveth to comfort those that forsake the wickedness of their parents & progenitors, forasmuch as god will accept of them and embrace them in the arms of his tender love, and never charge upon them those sins, nor upbraid them with the same. Blessed therefore are all that walk in his ways, but unto them that turn away from righteousness, and commit iniquity, and do according to all the abominations that the wicked man doth, all his righteousness that he hath done, shall not be mentioned, in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Wherefore to conclude, it is required of us not to stand upon the goodness of our ancestors, but upon that which we find in our selves: inasmuch as many of the godly and righteous servants of God have had children appointed to wrath and destruction. The people of the Jews gloried and boasted that they had *Abraham* to their father, albeit they did not the works of *Abraham,* but *of their father the devil,* John. 8.44. Hence it is, that *John* the Baptist exhorteth them *to bring forth fruits meet for repentance,and not to think to say within themselves, We have Abraham to our father,* forasmuch as God is able of the stones to raise up children unto *Abraham.* It is a vain thing in earthly things, for a man to boast of his predecessors. The heathen man could say, that stock and ancestors, and such things as our selves have not done, we may scarcely cal our own. Much more doeth this hold in heavenly things, and in true religion, which go not by kind or kin, they descend not from father unto son, as temporal inheritances do: *no man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal him,* Matth. 11. Let every man labor to know God, and to plant the fear of him in his own heart, that so we may live by our own faith, as his life is maintained and continued by his own soul.

[Use 2] Secondly, let no man be discouraged, though they see their seed untoward, and ungracious. Religion cannot be conveyed to children by parents, as house and land, neither can they leave it unto them, as they leave them a possession, to descend by a continued succession from the father to the son, and to the sons son in one race and generation. Godliness cometh not to us by natural generation, but by spiritual regeneration: neither hath the first-borne greater title to it, then the second. That which the Apostle speaketh of the Ministry, that *Paul* may plant, and *Apollo* water, but it is God that giveth the increase, may be truly spoken of the bringing up of children in the nurture and information of the Lord. We may and ought to take pains to teach them in their youth what trade they shall take, but we cannot give a blessing unto our own labors. The husbandman may plant and sow, yet he cannot bring down the early and the latter rain: and if he could do this, he could not make the corn grow for the use of man. So is it with us, we may teach and reprove, exhort, and admonish, but except GOD open the heart, the heart remaineth unreformed. It is not to be doubted, but *Samuel* bestowed great labor and diligence in discharging this duty, both because he was a faithful and godly man, Heb. 11.32. And because he had seen with his eyes, an example of overmuch lenity in *Eli,* and had heard with his ears, a fearful threatening of judgment against him, revealed by the Lord: yet his children followed not his steppes, but declined from the ways wherein he walked. Let all godly parents therefore comfort

themselves in the consideration and contemplation of such like examples, knowing that they can only use the means, and that it lieth not in their power to make them truly religious. In deed if we have been negligent in bringing them unto God, and let them run into all riot, and not restrained them, we have cause to lay it to our consciences, and to think with our selves, that we that gave them life, have also been instruments of their death. But if we have done what lieth in us to do, if we have warned them, and they would not be warned: if we have taught and trained them up in the fear of God, which is the beginning of wisdom, and they have broken the bands asunder, and cast the cords of duty and discipline from them; we may comfort our selves as the Minister doth, when he seeth his labor is spent in vain.

If he have been faithful and conscionable in his place, whether men regard the word, or not regard it: whether they believe, or do not believe: whether they obey, or do not obey, he is *the sweet savor of Christ,even in them that perish,* because even then it worketh the will of God, and accomplisheth that for which it is sent. The Prophet prophesying of Christ's coming among the Jews, bringeth him in with this complaint, *I have labored in vain,I have spent my strength for naught, and in vain, yet surely my judgment is with the Lord, and my work with my God.* God respecteth us according to our work, & not according to the event, or success of our labor: he will reward us according to our conscience in teaching, not according to the people's diligence in hearing of us. Thus it shall be with all Christian parents, to their endless comfort: God will not be unmindful of their pains that they have taken, albeit they see not that fruit of their labors that they desire. [Object.] Here some man peradventure may object that the Apostle saith, *The woman shall be saved in child-bearing, if they continue in faith, and charity, and holiness with sobriety,* 1 Timothy chapter 2. verse 15. Where he seemeth to hang the salvation of the mother, upon the faith of the children, as if she could not be saved, except they continued in the truth. I answer, [Answer.] this place is in deed so understood, and wrested by many interpreters: but that cannot be the true meaning. *Jerome* an over-great prayser of virginity, and none of the greatest friends of matrimony, draweth the words to that sense, that he may by this means commend the single life; and withal withhold women from marriage, while they hear that they can no otherwise be saved, then if their children continue faithful unto the death.

The purpose of the Apostle in this place, as appeareth by the the circumstances going before, is to comfort the woman, that she should not cast away all confidence as one without hope, as being the cause of one of the greatest sins which brought the ruin of all mankind.

The feeling of this heavy burden, lying upon her conscience, might terrify her and work much fear and amazement in her soul and apprehension of the wrath of God, and therefore he comforteth her, and giveth her hope of salvation. But if the former exposition be received, that her salvation be suspended upon many others, he should cast down Thunder and Lightning upon her head, able to apall and dismay her; he should not comfort her, but terrify her: he should not lift her up with hope of life, but cast her down into despair, through fear of death, when she should understand that she could not possibly be saved, except her children did persevere in the faith.

Again, it lieth not in the power of women, to give them faith and love, much less the grace of perseverance, to continue constant unto the death: so that the Apostle should lay a burden upon their shoulders and put a yoke about their nekes, which neither they, nor their fathers were able to bear. This is not the easy Yoke, nor the light burden of Christ. For albeit they strive with all their strength, and labor with all their power, to bring up their children in godliness, yet oftentimes they are obstinate, stubborn, headstrong, froward, perverse, and rebellious; so that they can do no good with them, because they will not obey them, nor hearken to their commandments.

Furthermore, this care of the instruction and institution of children, is a duty required rather of the father who is better able, then of the mother who is every way the weaker vessel, as appeareth by the Apostle, Ephes. 6.4. *Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.*

Lastly, the virtues here commended bebelong rather to the mothers, then to the children, as when he requireth of them holiness with sobriety, as Tit. 2.3, 4. it appeareth: The aged women that they be in behavior as becometh holiness, &c. that they may teach the young women to be sober, &c. If any farther object, that if the Apostle had meant to refer these last words to the woman, he would have said, if she continue in faith and charity, not, if they continue: I answer, [Answer.] nothing is more common and usual then the change of number, especially one of the words being a nowne of multitude. For it is plain and manifest, that the Apostle doth not point out someone certain woman, but speaketh in general of woman-kind, or of all women.

Thus doth the Apostle vary and alter the number in this present Chapter, sometimes speaking in the plural number, as of many, *In like manner, that women adorn themselves in modest apparel:* sometimes speaking in the singular number, as of one, *Let the woman learn in silence with all subjection.* This is also easy to be shown in other places, as Galat. 6.1. *Ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted.* Where we see, he beginneth the sentence with the plural number, and endeth it with the singular.

Wherefore, to return unto our purpose, from which we have digressed to answer an objection, and to open the interpretation of this Scripture; faithful parents, who have endeavored to sow the seed of eternal life in the minds of their children, are not to be censured and condemned, because they have lewd and ungodly children, that give evident tokens rather of reprobation then of salvation, as if it were their fault and offense: for as much as they may be careful to use all means of faith, and furtherance to eternal life, and yet notwithstanding fail of their end. If they do not discharge their duties, they shall be guilty of their blood: but if they do teach them, they are free, they have delivered their souls. If we have used diligence, and be evil spoken off, let us comfort our selves in the Lord, and rest our selves in the cleerenesse of our own consciences, and comfort our hearts in the testimony thereof, being well assured that in the great day of account, the LORD shall acquit us, when the mouth of iniquity shall be stopped. [Use 3]

Thirdly, from this ground ariseth great consolation to all faithful parents, who are to comfort themselves in this, if among many children and a plentiful issue, they have some few of them, yea, but one only that appeareth to be the faithful child of GOD, albeit it be otherwise with the rest. GOD indeed will receive glory in all, though some of them be reprobates: this must prevail with our natural affections, and teach us to suppress our grief and sorrow. No doubt it is cause of ye greatest grief, and maketh their head as waters, and their eyes a fountain of tears, that they make their bed to swim and water their couch with weeping; which striketh nearer unto them, to behold their ungodly ways, then to see them suffer a thousand deaths. *Abraham* was exceedingly moved, when he was commanded to cast out of his family, his son *Ishmael,* for *the thing was grievous in Abraham's sight, because of his son;* and before this, he had said, *O that Ishmael might live in thy sight:* yet nevertheless he yielded to the will of God, who would therein be honored.

So when GOD respecteth us, and confirmeth his covenant toward us, and taketh unto himself any of our seed, we ought rather to praise God for this mercy and goodness toward us, in saving one, then murmur against him, or ask the question of him, why he calleth not all. If it please God so to deal in mercy toward us, that he vouchsafeth to be both our God, and the God of all, I say, of all our seed, we are bound unto him in so much greater duty, and he requireth of us the greater obedience, and looketh for a sacrifice of greater thankfulness. He dealeth not so with all good men, even such as have faithful souls, and desire to approve their service unto him: who when they have given them what education they can, and heartily craved of GOD his blessing upon their holy endeavors, yet have found many crosses, and such inward griefs, as have been ready to break even their heartstrings, and to bring their gray hairs with sorrow to the grave.

Nevertheless, we must not suffer our over-strong affections to prevail too far within us, and to swallow us up with overmuch heaviness, when we behold with our own eyes the wickedness of our children that are come out of our own loins and are of our own blood, when we see them without hope of being reclaimed and reformed, as those that run into all excess of riot: no, though we should see them taken away in the profaneness of their hearts. For why should we repine at it, to consider how God glorifieth himself, albeit it be in the destruction of some of ours? Of this we have two most notable examples in *Aaron,* and in *Eli,* never to be forgotten of us, recorded in the Books of *Leviticus,* and of *Samuel.* Touching *Aaron,* his two eldest sons, *Nadab* and *Abihu,* (of whom we now speak) sinned against the Lord in offering strange fire, and serving of God otherwise then he appointed; which is a thing detestable in his eyes, and there came out a fire from the Lord, and devoured them, and they died before the Lord.

Here was a grievous sin committed, here was a grievous punishment executed upon them; and their father did behold it with his eyes, and how they were carried out of the campe in their coats. *Moses* told him, that the LORD would be sanctified in them that come nigh him, and before all the people, he will be glorified, so that *Aaron* held his peace, Leviticus chapter 10. verse 3. So touching *Eli,* when he heard a fearful judgment denounced against his posterity, he said, It is the Lord, let him do what seemeth him good, 1 Samuel 3.18.

Thus ought we to do, and not vex and turmoyle our selves without reason, for that which we cannot remedy and redress. All the children of the faithful, are not the children of the promise: they that are the children of the flesh, are not the children of God, Galatians chapter 4. verse 23. All that are the seed of *Adraham,* are not the children of *Abraham,* Romans chapter 9. verse 6, 7. neither are all the Israel of God, which are of Israel.

Here it may be objected, which the Apostle [Objection 1] *Peter* speaketh to the Jews, The promise is made to you, and to your children, Acts 2.39. God is the God of the faithful, and of their seed.

I answer, The Apostle answereth this in the next words, [Answer.] *even as many as the Lord our God shall call.* So many as have God to be their God, shall in his good time be called to the knowledge of the truth. Hence it is, that in the promise annexed to the second commandment, it is said,*he showeth mercy to thousands that love him, and keep his commandments.* Thus he limiteth the promise of mercy, he restraineth it to those that love him. This promise is performed, when it holdeth in any, albeit a far off.

Another objection ariseth out of *Paul's* words to the Corinthians, where the seed of [Objection] the faithful are said to be holy, that is, sanctified and cleansed, *The unbelieving husband is sanctified by the wife,and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy.* If then they be all clean and holy, it followeth they are also under the election of grace.

I answer, they are holy touching the outward covenant, and general election, [Answer.] as to be of the visible Church, to have right in the Sacraments, and to have interest in the outward privileges thereof, as in the word, prayer, and such like. Thus the whole nation of the Jews are said to be chosen, and thus they may be said, and are said to be sanctified.

They are therefore deceived that think the Apostle meaneth that they are legitimate borne in lawful wedlock, for as much as the children of infidels are borne Legitimate, and not base borne: so that if he were so to be understood, he should ascribe no more to the children of believers, then of infidels, because before the conversion of either of them, their children were lawfully begotten: and therefore no doubt but they remained so afterward.

The question in this place is, whether a faithful person that is married, might lawfully dwell with the unfaithful? He proveth it ought to be so, because the unfaithful person, is sanctified by the faithful, so that their marriage is holy and pleasing unto God: which he confirmeth by an effect of their marriage, because the children begotten in it, are not unclean, that is, are not Gentiles, but Christians; they differ from the seed of Pagans and infidels, that are aliens from the Church.

[Object.] If any ask what we are to think of the infants of such as are Christians. I answer, we must judge of them according to charity, who have interest in the outward covenant, until by infidelity when they come to years of discretion, they shall cut off themselves; grounding our selves upon the promise of God made to *Abraham, I will be a God unto thee, and to thy seed after thee,* Gen. 17.7. Nevertheless, albeit some cut off themselves, yet if the covenant be

confirmed unto some of them, we have cause to comfort our selves herein. The Apostle *John* writing to the elect Lady, rejoiceth greatly that *he found of her children walking in the truth:* he saith not indefinitely, her children, nor generally all her children, but among her children, that is, some of thy children which inferreth that they did not all become faithful, although her self a most worthy and faithful woman, and had used (no doubt) the means of their conversion and continuance under the grace of GOD. We must content our selves with that favor which GOD showeth unto us, whether he call many of our children or very few of them.

[Use 4] Lastly, let all parents, be careful of their children's benefit, and seek to do them good, and not evil all the days of their life. We do all by a natural instinct love them, and are inclined to show compassion unto them, and to seek their promotion and preferment in temporal things. Our Savior saith,*If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion?* We will not give them what we know will hurt them, albeit they should earnestly desire it, and request it of us. We all desire to leave an happy issue behind us: and some are more careful for them, both living and dying, then for themselves. This duty hath many branches: for though all seek to leave them great, and taking deep root in the world, yet all do not take the right course. Some give themselves that liberty, that they are like to leave them little in the world.

Wherefore the first branch is to begin with our selves, to seek unfeignedly to fear God, and to lead our lives according to his commandments. This doth the Lord himself deliver, Deuter. 5.29. *O that there were such an heart in them, that they would fear me, and keep my commandments always, that it might be well with them, and with their children forever.*

If parents themselves will fear the Lord, and obey his will, they have a promise made to them, and to their children: but if they will not be the Lord's faithful servants, woe to them, and their posterities also. All parents that fear God aright, do not only lay up a good foundation for themselves, but provide well for their children after them, and are profitable instruments to derive God's blessings unto them abundantly after their departure. God hath promised and cannot deceive, to show mercy to thousands, of them that love him and keep his commandments, Exod. 20.6. If then we truly love our children, not only their bodies, but their souls, and chiefly their souls (which is the truest and soundest love,) we must endeavor above all things, to lead a godly life, and to go in and out before them, by a good example:*We must behave our selves wisely in a perfect way: we must walk within the doors of our house, with an upright heart: we must set no wicked thing before our eyes.*

Contrariwise, such parents as fear not God, themselves bring a down-fall and ruin to their families and posterities, and are the greatest enemies unto their children. How unnatural, or rather how monstrous a thing is it for parents to be instruments to bring children into the world, and then when they have brought them forth, to be the chief means to send them to hell? How woeful and lamentable a thing is it to cast their progeny and posterity into the curse of God, more bitter a thousand times then death, and more cruel, then to thrust them upon the swords point? It is noted in the Scriptures, and all men are ready with one voice, and one consent to acknowledge it, as an horrible impiety in those parents (forsaken of God,

and given over to fill up the measure of their sins,) that spared not to make their children pass through the fire, and to offer their sons and daughters to devils. We condemn this all of us to the pit of hell, as a foul and fearful practice: and yet how many, (alas) how many in the world do practice this, nay, that which is ten thousand times worse then this? For all such wicked and profane parents as are careless and negligent of the fowls health of their children, committed as a precious treasure unto them, and do give them evil examples of all abominations, do give them an easy passage into hell fire, and do make them no better then a sacrifice to the devil.

Hence it is, that the LORD saith, Deut. 28.46. *Because thou didst not serve the Lord thy God with joyfulness and a good heart, for the abundance of all things, therefore these curses shall be upon thee for signs and wonders, and upon thy seed forever.*

The second branch of seeking their good, is to give them good education, and to plant in them the principles of religion, that they may know GOD betimes. So did *David* to his son *Solomon,* 1 Chron. 28.9. to *know the GOD of his Father, and to serve him with a perfect heart, and with a willing mind.* So doth *Solomon* instruct parents to *train up a child in the way that he should go,and when he is old, he will not depart from it.* So doth *Paul* exhort fathers to *bring up their children in the nurture of the Lord,* [Object.] Ephes. 6. If any object against these commandments, They will be unruly and disordered, albeit, they be never so well brought up: and though their parents be very careful, they will be very careless; and therefore they were as good hold their peace, as to speak to them, and not to be regarded.

[Answer.] I answer, so it is sometimes, but always it is not so. Many that have feared GOD with all their housholdes, have received much comfort by their children and servants, that have had good instruction put into them, as pure and wholesome liquor, into a vessel, and have seen the fruit thereof, to the unspeakable joy of their hearts. This we might show at large, in the reformed families of *Abraham* and *Cornelius,* and sundry others. As they planted and sowed good seed in the parts of their families, as it were in a fruitful field, so they reaped a plentiful harvest. *Abraham* had servants that were also God's servants, and prayed earnestly unto him. *Cornelius* had a soldier that waited upon him, that feared God, yea all his band of Italian soldiers, were Christian soldiers. Again, we must trust GOD with the effect and success of the education that we give them. He will work thereby by his Spirit in all that belong unto him, as seemeth good to his heavenly wisdom. If he do not give a blessing for causes unknown to us, but known to him, let us leave God's secret, yet just judgments to himself.

The third particular branch, is to pray to God for them to guide them in his ways, and to bless them in his fear, and to bless our labors bestowed among them. This we see in *Job,* Chapter 1. toward his children, *When the days of their feasting were gone about, he sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for he said, It may be that my sons have sinned, and cursed God in their hearts.* He was careful for those which were committed unto his charge, and feared they might offend God in their meetings, albeit he knew no such evil by them. The wise man saith, *Happy is the man• that feareth always: but he that hardeneth his heart, shall fall into mischief,* Prov.

28. A like example we have in *David,* Psalm 72. where he prayeth for *Solomon, Give the king thy judgments, O God, and thy righteousness to the kings son, he shall judge thy people with righteousness, and thy poor with judgment.* So then, the faithful are to entreat and crave from God, the continuance of his covenant to their children, and to beg from his hands, an holy and sanctified seed: We must not presume, because we are faithful, and have received to believe, that therefore our seed must of necessity be so likewise: for then we shall but deceive our selves. Let not us therefore fail in craving a blessing from God upon our children, if we desire to make them heirs of blessing.

Fourthly, it is required of us, to rejoice in the blessing of God upon them, and to give him praise and glory, when he vouchsafeth to show mercy upon them, and upon us. If he did leave them in their sins, and in that corruption which they received from us, as it were by inheritance, we could not find just cause of complaint against him, who is bound neither to us, nor to our children: but forasmuch as he showeth much mercy to our posterity, as he hath done unto us, we have matter of praise and thanksgiving given unto us, whereby also we shall procure their farther good. It is noted of the Iailour, Acts 16. that *he rejoiced that they of his household also believed in the Lord.* He accounted it not sufficient for himself to believe, nor rejoiced only in his own salvation: but forasmuch as God had vouchsafed greater mercy unto him, to call his family also to the faith, this cheered his heart much more. If we have tasted of the like mercy, let us not be forgetful of the like duty.

Lastly, it belongeth unto us for the furtherance of their good, to give those all good encouragement in well doing, that are conscionable in their duties to God and to us▪ we are bound to praise and commend them, to comfort them, to cheer them up, and to defend them against all malicious enemies, that seek to disgrace them. The Apostle *Paul* willeth parents not to provoke their children, *lest they be discouraged,* Coloss. 3.21. It is a means to cool and quench zeal, to find discouragements in godly proceedings. On the other side, we ought to show all dislike and hatred against evil, and an angry countenance toward such as are unreformed. The Prophet, touching the right ordering and good government of his house, declareth that he *would not know a wicken person, and him that hath an high look, he will not suffer:* His eyes should be upon the faithful of the land, that they may dwell with him, he that walketh in the perfect way, he shall serve him.

This is a good means to make both houses to prosper, and kingdoms to flourish, when the godly are advanced, and the evil doers are beaten down: but when evil is set aloft, and goeth vnchecked and vncontrolled, and godliness is driven to the wall, it prognosticateth, and foretelleth the ruin and utter desolation of those societies, albeit for a time they may continue.

When they offered strange fire before the Lord in the wilderness. We have hitherto spoken of the destruction of *Aaron's* sons before the face of their father: now let us see for what cause it was done. The sin of his sons is remembered to be this, they offered strange fire, that is, such as was not appointed and commanded of the Lord; they took not the fire from the altar to burn incense with— all; which came down from heaven, and was preserved by the diligence of the Priests, until the captivity of Babylon. Now, whereas the author of the second book of

Maccabees telleth us, that whē their fathers were led into Persia, the Priests that were then devout, *took the fire of the altar privily,* and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men, hath no testimony of truth out of the sacred Scriptures, as we shall show more in the 26. Chapter of this Book of Numbers. *Moses* maketh mention of this example of the sin and punishment of *Aaron's* sons, to the end the Levites should be more wise and wary in the execution of their office, because God hereby showeth, that they shall never escape his hand, yt do not rightly discharge the duties committed unto them. For the examples of God's judgments upon the corrupters and contemners of his worship must make us more careful and fearful to offend. Now, whereas they are punished according to their sin, that is, their offering strange fire with strange fire, we shall speak afterward in the fifth Chapter.

Here we will observe, that this fact of these, may seem in the eyes of many to be a small offense, and not to deserve so heavy a censure, and so grievous a punishment. For it may be said in defense or them, either that they had a good intent and meaning, though they missed in the manner; or that this fire which they offered, would serve to burn the incense as well as any other, and what skilleth it by what fire it be done? But all these are [Doctrine 3] vain pretences, forasmuch as God had commanded the contrary. We learn from hence, that nothing in matter or form, concerning the worship of God, or the administration of the Sacraments, ought to be added or altered, or detracted, but all must be done as God hath determined and directed. Our own dreams and devises must not sway us in the matters of God, but it is his will and word, that must will and govern us. The Lord himself challengeth and defendeth his authority, in laying down the manner and way of his own service, not leaving it to the liberty of any creature, men or Angels to intermeddle with it, forasmuch as he will have all things done, as himself hath prescribed. He is well pleased and contented, that men shall make Laws and statutes for human matters, concerning their temporal estates in this world, as shall be fittest for the places where they rule and for the persons whom they rule, as touching treasons, murders, thefts, oppressions, slanders, routs, riots, and such disorders: but for the divine worship how God shall be served, we must leave it unto him, he only can prescribe what must be done, he only will appoint what must be left undone.

It is true, the strange fire that *Nadab* and *Abihu* took, was as well able to burn the incense, as that which burned evermore upon the altar: and yet because God had not sanctified it for that purpose, they were fearfully and dreadfully devoured with fire from God. When God instituted the Passover in remembrance of his merciful deliverance in passing over the houses of the Israelites, when the first borne of the Egyptians were destroyed, the whole order is set down both for the matter and manner of celebrating and solemnizing that ordinance: he instructeth what they shall take, what ceremonies they shall use, what gesture they shall observe, and what he will have them not to do. *Moses* doth many times in the book of the Law, give this direction, Deuter. 4.2.*Ye shall not add unto the word which I command you, neither shall you diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you:* and in the 12. Chapter, *ye shall not do after after all the things that we do here this day, every man whatsoever is right in his own eyes:* and afterward, *What thing soever I*

command you, observe and do it: thou shalt not add thereto, nor diminish from it. On the contrary, we see how *Saul* was punished with the loss of his kingdom, because *he would offer sacrifice* contrary to the express will of God made known unto him, 1 Sam. 15.23. The like might be said of *Jereboam's* two golden calves erected at *Dan* and *Bethel,* without warrant, and worshipped without warrant, it was the overthrow of himself and his posterity, 1 Kings 14.7. &c. For this cause the Apostle speaking of the institution of the Lord's Supper, saith, 1 Corin. 11. I received of the Lord that which also I delivered unto you, that the Lord the same night, in which he was betrayed, took bread, &c. whereby it appeareth that it is no small matter, it is no toy or trifle to worship GOD otherwise then he in his word appointeth unto us, considering the saying of the wise man, *Add not thou unto his words,lest he reprove thee, and thou be found a liar.*

This crosseth man's devises which are [Reason 1] bold to step up in God's place, and therefore let us see the reasons. First, God will be acknowledged to be the only Law-giver, the king of his Church, and the only Prophet to instruct it in ye will of God. This is that which the Apostle *James* witnesseth, chap. 4. *There is one Law-giver, who is able to save and to destroy,* that can cast body and soul into hell fire, Matth. 10. He is the master of the house, that must set down orders for the government of his house. None can make a Law in the kingdom, but by authority of the king: none can alter it being made, but the king, So is it in the Church, none can appoint any word, any Sacrament, any worship but God himself, none can reuerse any institution without him. So that additions, or detractions, or alterations, or any mixtures whatsoever, are so many abuses of the Sacraments, of the word, and of the worship of God.

[Reason 2] Secondly, there is promise of blessing to them that serve him with a perfect heart: and there is threatening of most heavy curses, and judgments to come upon their souls that worship him after the commandments and precepts of men. Our Savior chargeth his disciples to *observe all things, whatsoever he commandeth them,* and then he addeth, *Loe, I am with you to the ende of the world,* Matth. 28.20. It appeareth in many places of the book of Judges, the Israelites are delivered over to their adversaries for transgressing in this kind, even for worshipping him after other ways then he had appointed. There is a fearful denuntiation in the shutting up of the Revelation, against all that shall dare either to add or detract anything in the holy things of God:*I testify unto every man that heareth the words of the Prophesy of this Book, If any man shall add unto these things, God shall add unto him the plagues that are written, in this Book: and if any man shall take away from the words of the Book of this Prophesy, God shall take away his part out of the Book of life, and out of the holy City, and from the things which are written in this Book.* Wherefore it is no small matter, to follow the private willes of men in the worship of God, and not to suffer our selves to be guided and directed by his word and commandment.

[Objection.] This may seem to tie up the desires of man too strictly, and therefore his wisdom that he hath by nature Ministreth many objections against this truth, to which we are to give answer as briefly as we can. First the question may be asked, whether Princes have not power to make laws in the Church? have they nothing to do with the Church? may

they intermeddle only with the Common-wealth? hath not God made them overseers of both states, as also committed the charge unto them of both Tables? [Answer.] I answer, the care of Religion belongeth to all Princes, and therefore the godly kings of Judah made it their first labor to establish God's worship.

But touching the worship of God, we must observe that Church laws and constitutions, are of three sorts, Material, Ministerial, or circumstantial. Laws that concern the matter, substance, and parts of God's worship, are already established by God in the word; nothing is left to Princes or Pastors of the Church, nothing ought to be invented of man, nothing may be hammered in the forge of our brains, which are too shallow to meddle in such deep and profound matters; as Christ teacheth, Matthew chapter 15. verse 9. *In vain they do worship me, teaching for doctrines, the commandments of men.*

These Laws we are to leave to God only, which touch the substance of his worship. Ministerial Laws, are such Canons as command the practice and execution of the former Laws, wherein the Prince is as it were the Minister, commanding under God. It belongeth to him to see both Ministers and people to do their duty, 2 Chronicles, chapter 30. verses 12.16. and to provide that all his subjects reform themselves in those things that pertain to the worship of God: and to punish idolaters, Exodus chapter 22. verse 20, blasphemers, Leviticus chapter 24. verse 16. false Prophets, Deuteronomy 13.5. and profaners of holy things, Numbers chapter 15. verse 35. These belong unto him, these he is to look unto.

Lastly, other Laws are circumstantial, such as are constitutions made in things merely indifferent, which vary according to times, occasions, places, and Churches. These Laws also he hath authority to make and meddle withal, provided that the rules of the word, be not transgressed, but carefully observed. So then, albeit the Prince ought not himself to execute the things of God, as to preach the word, or to administer Sacraments, or to practice the discipline of the Church, yet he is bound to see them done, and that all things be done in order & comeliness in the Church.

Again, it may be objected, [Object.] that the Scripture doth often mention, that sacrifices were offered otherwise then God appointed, & yet accepted. They ought to be brought to the door of the Tabernacle, and not offered elsewhere. I answer, [Answer.] the question is not so much of the fact, as of the right: not what was done, but what ought to be done.

This is the cause that the Lord complaineth both against their persons and their doings, and brandeth them both with a mark of dishonor, in this manner; *Jehoshaphat* did that which was right in the sight of the LORD,*but the high places were not taken away:* he walked in all the ways of *Asa* his father, he turned not aside from it; nevertheless *the people offered, and burnt incense yet in the high places.*

The like is remembered of *Iehoash,* he did that which was right in the sight of the Lord all his days, wherein *Jehoiada* the Priest instructed him; *But the high places were not taken away, the people still sacrificed and burnt Incense in the high places,* 2 *Kings* 12.2, 3. When *Manasseh* was brought again to *Jerusalem* into his kingdom, he sought the Lord his God, & took away the strange gods, and repaired the Altar of the Lord: nevertheless, the people did sacrifice still in

the high places, yet unto the Lord their God only. God required to be worshipped not only as he appointed, but where he appointed, and therefore the contrary practice is noted to be a transgression & a breach of the Law of God.

Thirdly, it may be said, that the Prophets [Objection 4] of God, who could not be ignorant of their duties, did not sacrifice as God commanded, and yet are blameless. They did not bring their sacrifice to the Tabernacle, nor unto the place that God had chosen, but offered in other places, as *Samuel* in *Mispah,* 1 Sam. 7, 9. and elsewhere, chap. 16, 2.

I answer, he did it as one of the Prophets, who were extraordinary persons, and not tied to the ordinary rules in all their actions. So we see *Elijah* offered in Mount *Carmel,* 1 Kin. 18. But we are not to follow extraordinary matters without a special calling, forasmuch as we live by laws, not by examples. So then it was lawful in the Prophets, in regard of their personal vocation, which without it had been utterly unlawful.

Lastly, it may be objected that *David* is [Objection 4] commended, because he intended to build an house to the Name of God. He had received no commandment from God to build the Temple, it was his good meaning and good intent, yet he is expressly commended of God, 2 Chron. 6, 7.8. where *Solomon* in praising God, saith, *It was in the heart of David my father, to build an house for the Name of the Lord God of Israel: but the Lord said to David my father, forasmuch as it was in thy heart to build an house for my Name, thou diddest well in that it was in thy heart.* If then *David* having no word or direction from God did well, how is all will-worship evil?

I answer, in this God respecteth not the deed it self, but the intent of the dooer: so that when it is said, *Thou hast done well,* it is as much as if the Lord had said, I know thou hadst a good meaning in it; as it appeareth by the reasons used in the second book of *Samuel,* where *David* saith to *Nathan* the Prophet,*See now I dwell in an house of Cedar, but the Ark of GOD dwelleth within Curtaines:* where he compareth himself with God, and his own house of Cedar, with God's Ark within Curtaines. This reason carrieth with it a great show of comliness & seemelinesse. For some might think with themselves, was it meet that himself should dwell in his seeled house, & the Lord's house lie waste? Notwithstanding in matters of God we are not to reason according to our own opinion and outward appearing, but according unto the word of God. And herein was *David* deceived, that he went beyond the Commandment of God. To build a Temple to God, is not in it self evil, GOD had promised that the Tabernacle and the Ark should have a resting place, Deut. 12, 5, 6. 1 Kings 8 but to seek to prevent God, was to be reproved. As to set a King over them was not in it self unlawful, Deuter. 17, 15. but when they attempted it before the time, and waited not God's Commandment to go before them, they are reproved and punished for it, 1 Sam. 12, 16. *David* in this place had received no direction touching this matter, either of the time, or of the place; there was no Commandment either who should build it, or when it should be built, or where it should be built. Hence it is, that the Lord sent *Nathan* unto him, who said unto him, *Shalt thou build me an house to dwell in? Whereas I have not dwelt in any house since the time that I brought up the Children of Israel out of Egypt,even to this day, but have walked in a Tent and in a Tabernacle. In all the places wherein I have walked with all the Children of Israel, spake I a word with any of the Tribes of Israel whom I commanded to feed my people Israel, saying, Why build ye not me an house of Cedar?*

So then seeing it might be said to him, Who required these things at thy hands? Who commanded of thee any such work? Who ever spake unto thee to do it? Howsoever his purpose might be commended, yet the fact is reproved. And God useth two reasons to call him back from his desire and enterprise, one taken from his own person, the other from the person of *David.* From the person of God, because hitherto he had lived in a Tabernacle, so that there was no cause in respect of him to trouble himself with the building of a Temple. From the person of *David,* because he was to consider that there were many in *Israel* besides him, many Judges and Princes beside him and before him, yet none of them had any such charge laid upon them, or committed unto them, or required of them: so that he ought not to have enterprised that which was commanded to none of them, nor to himself. True it is, GOD saith in the book of Deuteronomy, that there should be one place where he would be worshipped, but what, or where that place was, he did not foreshow; & therefore his farther pleasure to be revealed, was to be expected, and an express commandment to be waited for. For we see in the Scriptures, that oftentimes somewhat is commanded, which cometh not by and by to be practiced and executed: as we declared before, touching the choosing of a King *from among their brethren,when they came into the Land which the Lord their God had given them.* So Christ sent out his Apostles into all the world, and commanded them to teach all nations; but at what time they should go forth, they were to expect a new commandment and commission: so that albeit they were bidden to go, yet if they had gone before they had known when to go, they had offended. The sum and effect of this answer cometh hereunto, that *David's* thought and purpose was good and godly, if we consider the root of it, inasmuch as it proceeded from a desire of promoting true religion: nevertheless although God approved his intent, yet he suffered him not to go forward, because he wanted his word to warrant his intent, and therefore did not obey God, but follow his own mind and device.

Thus we see the cause why God forbad *David* to build him a Temple, and yet afterward the people in the days of *Haggai* are reproved, being returned from captivity, because they built not. Here he forbiddeth, that which there he cōmandeth. These things seem not to agree together, but to be contrary one to the other, and yet, though different in show, they agree very well in deed & in truth. For in this place *David* is pulled back from his purpose, as running too fast, traveling as it were without his guide, and sailing without his compass, because he had not the word of God: whereas they were reproved, because, albeit they were stirred up by the Prophets, and called continually to that duty by the word of God, yet they could find no leisure to fall to work, but followed wholly their own profits and pleasures. Thus we have answered the objections: let us now come to the uses, & see what we are to learn from hence.

[Use 1] First of all we are taught, that touching things that are to be done or not to be done, we are not to judge by the false rule of our own carnal and corrupt reason, but according to the sure word of the Prophets and Apostles. It seemeth a small thing in our own judgment to *burn Incense with strange fire:* but it is a most grievous sin, and deserved a most grievous punishment, if we consider the word of God thereby transgressed, or respect his commandment thereby violated. For these two sons of *Aaron* died not the common death of all men, nor were visited after the ordinary visitation of the rest of the sons of men, but God

wrought a strange work, he brought fire from heaven, and consumed them. The like we might say of *Corah* and his company, they contented not themselves with the ordinary calling of the Levites, to do the service of the Tabernacle of the Lord, and to stand before the Congregation to minister unto them, but they would also take every man his censure, and put incense in them, but they sought the Priesthood also, and usurped the office peculiarly appointed to *Aaron* and to his sons. It might seem a small thing, to set up others to burn incense, and a man might say, Why might not *Korah* do it as well as *Aaron?* What skilleth it by whom it be done? But hereby the will of God is broken and little regarded, yea, God himself is contemned and little esteemed in our eyes. This then bindeth every soul to humility, not to think anything better, wiser, or more expedient and profitable to the Church, then that which is prescribed unto it; neither yet to account anything idle or superfluous, or unnecessary, or that might be amended. There be many profane men that think most basely and contemptibly of the most excellent things of God, as of the Word, of the Ministry, of the Sacraments, and of the prayers of the Church. It seemeth to many a slight thing, not to be washed with the water of Baptism: but it is not so with God, who hath instituted that Sacrament, and therefore woe unto them that neglect it, or despise it. The like we might say of the Lord's Supper, it is accounted among many a small matter, whether they come to the Table of the Lord, or not. But we must measure the necessity of it, not by the outward show of the outward actions, but by the Commandment of God: because whatsoever Christ hath instituted for the perpetual use and benefit of the Church, we are commanded to yield obedience unto it. Whosoever neglecteth to do what he appointeth, sinneth most grievously against him. Wherefore the Apostle saith, 1 Cor. 11.*As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.* Such then as come sildome to this Sacrament, declare plainly that they regard not the death of Christ. They look to receive life and salvation from him, but they do not esteem the means whereby they may be made partakers of them. The Apostle speaking of the word of God in his Epistle to the *Galatians,* declareth that by the preaching thereof, Christ Jesus was so clearly *set forth,* that he was as it were *crucified among them:* much more may this be said of the Supper of the Lord, which is a most lively remembrance of his death, and of the shedding of his most pure and precious blood? This use hath many branches. First, we must think our selves *fools* in the matters of God, that we may be made *wise:* such as think themselves wise, do thereby profess themselves to be no better then fools, 1 Cor. 3, 18. Secondly, to account God only wise, yea, wisdom it self, as the wise man saith, Prov. 9, 1. *Wisdom hath built her an house.* Thirdly, add nothing to the word of the Lord, which were to make our selves wiser then God, and to show our selves to be worse then mad men. *We must not turn aside to the right hand or to the left,* Deut. 5, 32. nor decline from any of the words which he hath commanded us, Deut. 28, 14. for that were to wrestle against the Lord, who is too strong for us: his will must stand upright, when our will shall be overthrown and cast down to the ground. Lastly, we must think nothing small or little in God's service. He took order for the least things in the Tabernacle, and left them not arbitrary. A little thing done amiss, bringeth all out of square in the worldly affairs of men: and so it is with God's matters. In the business that concerneth our selves, wherein we take our selves to be any way interested, we account nothing little; if we be injured or wronged therein, we take it to heart, we cannot abide it, we storm against thē that cross us. And shall

we think God is careless what becometh of his service, and consequently of his glory? Woe unto us, if we judge so of honoring him.

[Use 2] Secondly, this serveth (seeing all worship of God ought to be guided by his word, and directed by his commandment, not by the private wills of men) to reprove the wonderful pride of men in all ages, who have always presumed to add somewhat of their own to the ordinance of God in his worship, and accounted it too gross simplicity to cleave to ye bare and naked word, & so have made a mixture of his religion with our own invention, as it were to sow our field with diverse seeds. The Scribes and Pharisees, added the traditions of their fathers, *as washings of cups, of beds, and of tables:* yea, they so abounded in them, that they made the Commandments of God of none effect, thinking it great reason they should give place to their devices. The Papists have added to the word of God, apochryphall books; many unwritten verites; the decrees and decretals, the inventions of their Popes; which they hold in as great reverence as the holy Scriptures. They have added unto the two Sacraments instituted by Christ, five other; to make the number amount to seven. To baptism, they have added exorcismes, spittle, salt, cream, and other such like trash and trumpery. To the Supper, they have added Transubstantiation, the real presence, the merit of the work, the Mass propitiatory for the quick and dead, crossings & creepings, elevation, reservation, preservation by sea and land, in wars and in journeys. To the Ministry of Pastors & Teachers, they have added an idle rabble of Pope, Cardinals, Abbots, Monks, Friars, Jesuits, Votaries, Nuns, Acolytes, Exorcistes, & a multitude of drones, as croking frogs arising out of the bottomless pit. To prayer and pure invocation of the Name of GOD, they have added prayers to Saints, prayers in a strange tongue, prayers before Images, and in their Idol Temples, prayers said by tale, and numbered, or rather mumbled upon their beads, their canonical hours, and such like superstitions, partly idolatrous, and partly heathenish, and partly blasphemous. Thus they have corrupted God's worship, and defiled whatsoever they touch, and turned his truth into a lie. It is reported of *Gregory* Bishop of *Rome,* the best of all those that followed, but the worst of thē that went before him, that in a most grievous and contagious plague, he invented and appointed sundry superstitions and supplications directed to Saints, set down in the Litany; having neither commandment, nor example, nor any warrant in the word: but God so revenged this boldness and presumption, that in one hour, fourscore of those that so prayed and rehearsed those suffrages, suddenly fell to the earth, and breathed out their last breath. Thus God disliketh and disclaimeth the devices of men in his service. Of all which practices, which are no better then mere dotages, the Apostle saith, *They have a show of wisdom in will-worship,* but they bring a bondage to the rudiments of the world, frō which Christ hath freed us, and therefore ought not to be entangled by them, being after the commandments and doctrines of men. The heathen knew by the light of nature, that every God must needs be served according to his own will, and not according to the will of them that are their worshippers. All voluntary worship is utterly condemned, and GOD tieth us strictly to his word, without adding or diminishing. Our good intents cannot prevail with him, when the thing we do, is not warranted unto us. Hence it is, that the Lord saith not, You shall not do evil in your own eyes, but, *Thou shalt not do that which seemeth good in your own eyes:* they must keep them precisely to his commandments.

There is a way (saith *Solomon) which seemeth right unto a man,but the issues thereof are the ways of death.* Wherefore, let our conceit be never so good, yet it profiteth nothing, being not grounded upon the word, but upon man's wit. Our Savior foretelling the troubles that shall come upon the people of God that profess his Name, saith, *They shall excommunicate you,* yea, the time cometh,*That whosoever killeth you, will think that he doth God service.* They imagine they do good in such persecutions, as no doubt it fell out in *Paul* before his conversion. What then? Shall their good intent excuse their evil actions? and go for current payment with God? No, in no wise; because he measureth not our doings by our purposes, but by his own precepts. When *Peter* bad Christ his *Master to pity and spare himself,* Mat. 16, 22. and the Disciples forbad little children to come unto Christ; and at another time would have *commanded fire to come down from heaven* to consume the *Samaritans;* did they not offend, or can any defend them, because they had no evil intent? Why then is *Peter* called Satan, and bidden to come behind? And why are the Disciples reproved for discouraging the people that brought little children unto him, who ought rather to have encouraged them? Or why doth Christ tell them, they knew not of what spirit they were? *Joshua* had no evil meaning, when he advised *Moses* to forbid those that prophesied in the host, Numb. 11, 28. *Peters* meaning had no hurt in it, when he would not permit Christ to wash his feet, John 13. Yet doth *Moses* reprove *Joshua* as one carried away with the spirit of envy: and Christ telleth *Peter,* that if he washed him not, he had no part in him. So then, we are to understand, that as there is a God, and that God will be worshipped, so he will be worshipped according to his own word and will. If we decline from his will expressed in his word, we may well please our selves, but we cannot please him: we may think our selves wise, but he holdeth us for no better then fools: we may for a time go on in our ignorant courses, but he will in the end cal us to a reckoning for them, and set all in order before us, to the confusion of our faces.

[Use 3] Lastly, it is our duty to study to acquaint our selves with the Scriptures, and let us read them with all diligence. The word is a Christian man's true and perfect guide, and in all doubts it is his Counselor. Let it not grieve us to be ruled by it, nor account it an heavy burden, or an uneasy yoke to be held hard unto it, seeing it is *so sure a way* for us to walk in. Let us take this to be our guide, and we shall never step one foot awry. As the Teachers of ye word are not to deliver that which they never received of the Lord to his people: so we must follow no more then is warranted unto us from thence: it must be shown unto us there, before obedience be yielded unto it. He hath prescribed in it a form of serving of him, that only he accepteth, other he abhorreth and punisheth. The examples of *Nadab* and *Abihu,* mentioned in this place, & afterward again in this book, do preach this doctrine unto us, and cry out aloud as with a lively voice, that we should take heed by their harms. In other things God is full of patience, but in this he is full of wrath, and his jealousy burneth as fire. He hath authority over his house, to appoint his own worship, and he cannot endure to have it taken away from him by any man. Wherefore it behooveth us to search the Scriptures, that we may learn his will; and we must suffer them to dwell plentifully in us, that we may obey his will. First, we must know it before we can obey it: if we decline and depart never so little from it, our work is out of square. The Prophet reproveth *Saul,* because he performed his will to halfs, and saith unto him, *Hath the Lord as great delight in burnt offerings and sacrifices, as in*

obeying the voice of the Lord? Behold, to obey is better then sacrifice: and to hearken, then the fat of Rams, 1 Sam. 15. He commanded *Joshua* to have the *book of the law* continually before him, and he pronounceth those blessed that *delight in it, and do meditate upon it day and night.* Woe then unto those that hide the book of God from the people, and take away the key of knowledge, that they should have no entrance into the kingdom of heaven. These are they that are the murderers of many thousand souls, that might come to the knowledge of the truth, if these false Prophets did not lock up and keep close the Scriptures from them: and therefore they are guilty of shedding blood, and bring a famine, not of bread; a thirst, but not of water: the people cannot hear the words of the Lord. They feed them with lying legends, with deceitful fables, and with human traditions, which do no better then starve them, and are not able to keep life in them: whiles in the mean season they hide the Scriptures in an unknown tongue, so that albeit they hear them, yet they cannot profit by them. Thus the blind lead the blind, until both the leader, and he that is led, fall into the ditch. And woe unto those also that live in the Sun-shine of the Gospel, & yet shut their eyes that they should not see. They have the light brought unto them, they need not say, *Who shall ascend into heaven,* or who shall descend into the deep to bring it unto us, that we may hear it and do it? Neither need any say, *Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.* It is brought unto our doors, & preached upon the house tops, that is, it is set forth openly, it is published by authority, it may be professed with liberty of conscience, and no man is endangered to lose life or limb, or to have one hair of his head touched for it. Such are the days wherein we live, that we may truly say with the Apostle, *If our Gospel be hid, it is hid in them that are lost,in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ (who is the Image of God) should shine unto them.* As these men are ignorant, so they are willingly ignorant; they know nothing, because they will not understand. They profess themselves to be Christians, and yet they have many of thē no more knowledge of Christ then Turks and Infidels. What a lamentable thing is it that such as bear the Name of Christ, should know nothing touching Christ? It will be thought strange, that any such should be found in such a flourishing Church as ours is, where the Gospel is sincerely taught, & hath had a free passage so many years. It is true indeed, it may seem very strange, and yet (alas) it is too common. Let the Ministers of the word take an account of those that come to receive the Supper of the Lord, what they have learned, let them make a through search and suruay how they have profited, and they shall find that to be true, which I affirm. Many know nothing at all what Christ did for them, neither ever heard what he should do for them: his Name they confess hath often come to their ears, and they have heard very many speak of him, but they know not how or which way they should be beholden to him, or indebted unto him for anything or what he hath done for them. Is it not possible that many of the Saracens or sauages should hear & know more of Christ Jesus, then these falsely called Christians? As this is enough to break the hearts of the Ministers, and to make them labor more conscionably then they have done, so it should stir up the people to seek after knowledge, which is as the light of the eye, or as a candle in the house, whereby we may see what we do, and how we serve God, whether truly or falsely, and whether we go right or wrong. It is enough with the greatest sort, to do as

most do: and to practice that manner of the worship of God, which is countenanced and continued by authority, albeit they can give no reason of it, neither know how to warrant it. It belongeth unto us not only to profess the truth, but to be able to maintain the truth which we profess, against all gainsayers, and such enemies as seek to rob us of it. It is a duty required of us, not to content our selves to do as the rest of our neighbors do, but *to be ready always to give an answer to every man that asketh us a reason of the hope that is in us, with meekness of spirit,* 1 Pet. 3, 15. Every man presumeth he hath the truth, and therefore they never enquire farther into the matter, nor labor to satisfy their own harts upon what grounds they stand. They do as their honest neighbors: they think it no good manners to differ from them: they account it folly to seek to be wiser then their forefathers: & so they iumpe with the Church of *Rome,* that teacheth her Disciples to believe as the Church believeth, albeit they can yield no reason how the Church believeth. Whereby it appeareth, that albeit all men are worshippers of God, yet the greatest sort know not how they worship God; so that we may say unto them, as Christ spake to the woman of *Samaria, Ye worship ye know not what,* John 4, 22. Let all such know, that they want true comfort in their worshipping, forasmuch as they know not whether they please God or not. They are like men that shoot at a mark, which know not whether they shoot short, or shoot beyond the mark; or whether they shoot wide or how much they are wide, or whether they hit the mark. Thus it fareth with ignorant worshippers, they are wholly ignorant whether they go astray in the matter or in ye manner of his worship, whether they do that which God requireth, or that which he condemneth. For this is no otherwise, nor nowhere learned but by the word: so that all such as are ignorant thereof, are in a wretched case and woeful condition, and not far from destruction, whatsoever they do esteem of themselves, or others judge of them.

5. And the Lord spake unto Moses, saying,

6. Bring the Tribe of Levi near, and present them before Aaron the Priest, that they may minister unto him.

7. And they shall keep his charge, and the charge of the whole Congregation before the Tabernacle of the Congregation, to do the service of the Tabernacle.

8. And they shall keep all the instruments of the Tabernacle of the Congregation, and the charge of the children of Israel, to do the service of the Tabernacle.

9. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

10. And thou shalt appoint Aaron and his sons, and they shall wait on their Priests Office: and the stranger that cometh nigh, shall be put to death.

11. And the Lord spake unto Moses, saying,

12. And I, behold, I have taken the Levites from among the children of Israel, instead of all the first borne that openeth the matrice among the children of Israel; therefore the Levites shall be mine.

13. Because all the first borne are mine: for on the day that I smote all the first borne in the Land of Egypt, I hallowed unto me all the first borne in Israel, both man and beast, mine they shall be: I am the Lord.

Hitherto of the first part of the Preface, consisting in a description of *Aaron's* sons, and in a relation what became of them: part of them dying in their sins, and part succeeding in the Priests Office. Now followeth the second part in these words, which is a presentation of the Levites before him. Touching this whole Tribe, we must observe that it was divided and sorted into two ranks, whereof the first is the Priests; and the second, the rest commonly called by the common name of Levites, who were not admitted into the former order, as appeareth more evidently in the 16, chapter following, as also in the 18, chapter.

Touching the Priests, they are of two sorts, the one was as ye head, the other as his hands: one was the chief above all the rest, the other were inferior, as assistants unto him. The chief was the high Priest, of whom the Scripture setteth down four things.

First, his consecration; he was brought before the Altar, he was washed with water, he was clothed with those holy garments that God had appointed, he had the sacred oil poured upon his head; lastly, sacrifice was offered on the Altar for his sanctification, and his garments were sprinkled with the blood of it.

Secondly, the things that were required in him being consecrated in the former manner, which are cheefely these; he might not be defective or deformed in body, his wife must be a virgin of his own people, he might not uncover his head, rent his garments, nor go in to mourn for any that was dead, though it were his father or mother.

Thirdly, the Scripture setteth down his employment, which was to go daily into the Sanctuary, to light the Lamps, to burn Incense, and every week to provide the show-bread, 〈1 page duplicate〉 〈1 page duplicate〉 on the feast days to offer the people's sacrifices with the other Priests, and once in the year, on the day of expiation to enter into the Holiest of all, to make prayer for himself and the people.

Fourthly, his attire or holy vestiments in which he was to perform this service of God, which were these six in number, a breast-plate, an Ephod, a Robe, a broidred coat, a miter, & a girdle.

Touching the Priests of inferior condition, they had the same kind of consecration which the high Priest had, in sacrificing they were like unto him, and in the service of the Sanctuary, in

burning incense, in providing the bread of proposition, and in preparing & looking to the lamps and lights. This was the difference in these between him & them, that he was the chief, and they were helpers: he was the directer, they were directed and guided by him. Besides, this was peculiar to the high Priest, that he consulted with God *by Vrim and Thummim,* and entered into the holiest place to make atonement, to cleanse and hallow it from the sins of the people. Their vestiments were the same, saving that the high Priest only had the breast-plate and an Ephod of gold; which is to be noted, because the rest of the Priests did sometimes wear a linned Ephod. They might have no blemish or deformity, Levite. 21, 18. They might drink no wine nor strong drink when they were to enter into the Sanctuary, Levite. 10, 9. They might not defile themselves by the dead, nor come nigh any that was dead, except it were their father or mother, son or daughter, or sister unmarried, Levite. 21, 1. They might not shaue their heads nor beards, nor cut their flesh; they might marry no harlot, nor woman divorced, Levite. 21, 5, 7. The first that were consecrated to this office, were *Aaron's* sons *Nadab* and *Abihu, Eleazar* and *Ithamar.* From *Eleazar* in *David's* time (who established an exact order among them) were issued 16, families, and from *Ithamar,* eight; that is from them both, 24, families. These he sorted and separated into four and twenty classes or courses, & named each of them after the name of him who was the chief of each family; and concerning the ordering of them, and setting one before another, (to avoid contention) they cast lots. All of them could not attend every day without confusion and disorder, & they must have intermission and times of vacation, so that one course performed the service one week, and another course another week. Hence it is, that it is said in the book of Chronicles, that *Jehoiada* the Priest *dismissed not the courses;* that is, he sent not away the troops and companies of the Priests that attended the service of the Temple, when their time of waiting was expired; so that according to the order appointed, they should have departed, and the next course have succeeded: because he meant to make good use of them in the deposing of wicked & usurping *Athalia,* and in the establishing of the royal throne of *Joash* the lawful King of *Judah.* This also appeareth in part in the New Testament, Luk. 1, 8, 9. *It came to pass, that Zachariah of the course of Abia, executed the Priests Office according to the custom of the Priests, &c.* Thus much touching the Priests Office, who were *Aaron* and his sons, whom God chose out of all the families of the Tribe of *Levi* to minister before him.

It remaineth to consider, how the rest or residue of that Tribe were employed. They were not to be idle, but to serve also first in the Tabernacle which *Moses* erected, and afterward in the Temple which *Solomon* built. When these grew up and increased in great number, they were sorted by *David* for orders sake into four ranks. Some were appointed to be Ministers of the Priests and Temple: some to be singers: some to be porters: and others Scribes and Judges.

Touching the first, specially called Levites y^{t} attended the service of the Sanctuary, their Offices were to carry the Tabernacle, and the Ark of the Covenant in the removes of the people, until God according to his promise fixed and settled them in one certain place, whither the Tribes should resort; and then they were to take care of them, and the vessels appointed to be used in the service of GOD. Unto these offices in latter times were added the flaying of the beasts that were to be offered, as 2 Chron. 35, 10, 11.

Touching the second rank, to wit, the sweet singers of the songs of *Zion,* we read in the first book of the Chronicles, chap. 25. they were to sing prophesies with harps, with viols, and with cymbals.

Touching the Porters, which were the third rank, they were appointed to see, that no uncircumcised, no polluted or profane person should enter into the house of the Lord, 1 Chron. 26: and to guard the same in such sort, that all things therein might be in safety, as the sacred vessels, the treasure of the house, and the treasure of the dedicated things.

Touching the Scribes, which are the last rank, they were such as read the Scriptures, and expounded the Law of God in the Temple at *Jerusalem,* and in the Synagogues that were in all parts of the Land; who were also called Doctors, that is, Interpreters of the Law of God. All which we may read at large in a learned Treatise of the Church, Lib. 5. Cap. 5, & 6.

Having thus briefly considered the distinct offices of such as were set apart to the Ministry among the people of GOD, who *made his Covenant with Levi, of life and peace:* let us now return to the words of *Moses,* and proceed to the second part of the Preface, which is the presentation of the Levites before *Aaron,* to be as his hands and helpers, that they might minister unto him. Wherein we are to observe two points; first, the commandment of God to *Moses;* and secondly, the reason of the commandment. For touching the execution of it by *Moses* according to the commandment of God, which is in other places most usually added, is in this place omitted, but must be supplied and understood from that which followeth: for when once the Levites were offered and presented, then presently he proceeded to the numbering of them, so that his obedience in this respect is sufficiently justified.

Touching the commandment of God directed unto him, we are to mark these several points, and of them the Author is GOD; for in divine matters nothing must be attempted without commandment from him, he must warrant thē, or else they are not to be allowed.

First, the substance of the commandment, verse 6, 7, 8. The Levites are given to *Aaron* the Priest, that they may minister unto him, and that they may do the service of the Tabernacle, and that they may keep the instruments or vessels thereof.

Secondly, the order, that *Aaron* and the Priests should be superior unto them, and be as Overseers of them, providing that no stranger should thrust himself into this calling, contrary to the ordinance and appointment of God, Heb. 5, verse 4. *No man taketh this honor unto himself, but he that is called of God, as was Aaron:* so that he excluded from the ministry of the tabernacle, all other that were not Levites; of the other Tribes no man gave attendance at the Altar, they were strangers from the Priesthood, and the Priesthood from them. Not as though in the New Testament, there should be one only family separated, to which the administration of holy things should belong. For after Christ was ascended, and had led captivity captive, the distinction of Tribes and families was taken away in regard of the functions of the Church: so that the Ministers may be ordained and called out of any estate & degree whatsoever, being furnished with sufficient gifts for that purpose.

Thus much of the commandment: the reason followeth, verse 11, 12, & 13: in which God himself assigneth the cause why he did take unto himself the Levites to succeed in place of the first borne. For unto this time, the first borne both in the private families & in the public assemblies of the Israelites did execute the Priests office, as persons consecrated unto God, as we have shown and expounded, Exod. 13, and 19, chapters, and as we shall show farther in this chapter. Hence it is, that he saith, *Every first borne is mine:* which is to be understood, not in regard of the common right of creation, as sometimes the earth and all that filleth it, is said to be the Lord's, and all the beasts of the Forest, but they are so called in another respect.

For the better understanding whereof, we must consider that things are said to be the Lord's in three respects.

First, in regard of duty and service. Thus all creatures are the Lord's, because he is their Creator and maker, in regard whereof everything created oweth a duty to him, as to the great Lord, to whom all things visible and invisible owe their homage, as Psal. 24. the Prophet saith, *The earth is the Lord's, and all that therein is:* and he rendereth this reason; *For he hath founded the world, &c.*

Secondly, all creatures are said to be the Lord's also, in regard of that power and authority whereby he ruleth all, to which jurisdiction of his, all men, how wicked & perverse soever they be, are subject. Thus *Cyrus* King of *Persia,* though he knew not the Lord, yet is said to be the Lord's *Shepherd,* and his *anointed, and to perform all his pleasure,* Isaiah 44, 28, and 45, 1. He did the work of the Lord ignorantly and blindly, yet God was his Lord, and he his servant in proclaiming that *Jerusalem* should be built, and the foundation of the Temple erected. So the Prophet speaking of the world, and of all things therein contained, saith, *They continue this day according to thine ordinances, for all are thy servants:* as if he should say; All creatures in heaven and earth continue safe and sound, even from the beginning to the present times wherein we live, and so they shall do unto the worlds end, through thy word and appointment: so that as they were created by thy word, and are preserved in their estate, so they are at thy commandment to do thy will, even as servants obey their masters. Thus the diuelles, though they resist him and rebel against him, may be said to be his servants, because they are constrained to serve his providence. They be far from yielding faithful service and dutiful obedience unto him, yet they must stoop down unto him; he hath in such sort put his hook in their nose, and his bridle in their lips, and his chain on their hands, and his fetters on their feet, that they cannot start from him, but they shall do him service for the execution of his secret will. Therefore the Prophet saith, Psalm 135, verse 6. *Whatsoever the Lord pleased, that did he in heaven and in earth, in the sea, and in all deep places.* To the same purpose the Apostle writing to the Philippians, and speaking of the power of Christ Jesus, who being in the form of God, thought it no robbery to be equal unto God, saith, chap. 2, verse 9, 10, *God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus, every knee should bow, of things in heaven, & things in earth, and things under the earth: and that every tongue should confess, that Jesus Christ is the Lord, unto the glory of GOD his Father.* Thus also the beasts of the Forest are the LORD'S, and the cattle on a thousand

Mountains, Psal. 50. Not only because all creatures owe a duty unto him, but because they are governed by his rule, ordered by his power, and ruled by his providence.

Thirdly, some things are said to be the Lord's, in respect of a propriety and immediate right that he hath in thē, being separate from the use of man. For then they become the Lord's, when they are alienated from men. Thus tithes in the word are said *to be the Lord's* Levite. 27, 30. *All the tithes of the Land, both of the seed of the ground, and of the fruit of the trees is the Lord's, it is holy unto the Lord.* Where the last words expound the former, according to the usual manner of the Scripture, and show in what sense *tithes are the Lord's,* because the propriety is not in man, but in God only: forasmuch as that which is holy to the Lord, is separate from man and from his use, and cannot be alienated by him without sacrilege and usurpation. So in this place, the Levites are said to be the Lord's, and the first borne are said to be the Lord's, not only in respect of their duty to him, and of his power over them; for thus all creatures are his, all people and nations of the earth are his: and in these respects, not only the tithes are the Lord's, but the other nine parts as well as they. But they are sanctified to him, and are to be employed in his service, being separated from the use of man, as the rest are appointed and left to the use of man.

Thus then the Lord challengeth authority to bestow the tenths of their increase, so that man could not employ them to himself without sacrilege. If any of the Levites s•old be taken from the Altar & sent into the wars; they had profaned God's service, and abused their persons to another end then GOD had ordained. The like might be spoken also of the Sabbath, that is *the Lord's day;* he claimeth it to his own use, he separateth and sanctifieth it to his own service. The six other days are ours, and God giveth us liberty to call them ours, and to bestow them as ours, in our own business, Exod. 20, 9. Revel. 1, 10.

Such therefore as make no conscience to take the LORD'S day from him, and use it as their own, are spiritual thieves, and meddle with that which is not their own. If their servants should deal in such sort with them, and employ any of the six days in their own work, and leave their business undone, they would quickly complain of the injury. Or if any of their neighbors should come into their house, and take away any part of their goods, we would bid them learn to know their own, and be ready to call them thieves. But we deal with GOD a thousand times worse then we would suffer other men to deal with us. We can take the Lord's day, nay the Lord's days, one after another, and spend them about our own profits and pleasures, and vanities, and yet never consider the wrong & injustice we offer unto the Almighty. Oh that men would lay this unto their hearts, so often as they profane the Lord's Sabbaths; that so they might call it a delight to consecrate it as glorious to the Lord, and learn not to follow their own pleasures and pastimes, nor to speak their own words therein.

[Verses 7, 8. *They shall keep his charge, and the charge of the whole Congregation, &c.*] Hitherto of the meaning of the words: let us now come to the doctrines arising from hence.

We see in this division, that *Aaron* and his sons being consecrated to the office of the Priest-hood, have also the Levites given unto them, to help them in that holy calling. *Moses* is commanded to present them before *Aaron* the Priest, that they may minister unto him: and

all this is done by the authority and appointment of God. *Moses* was a great Prophet, to whom God spake face to face, like unto whom arose none before him, nor yet after him: nevertheless he durst not presume to do this, until he had received commission from God.

From hence we learn, that God hath sole [Doctrine] authority to ordain the Officers and the Offices of his Church. No ministry is allowed and approved, but that which hath warrant and direction from God. We see this in the setting apart of the Tribe of *Levi* among all the rest to this office, Levite. 8. verse 2. *The Lord said unto Moses, Take Aaron and his sons with him, and the garments, and the annointing oil, &c:* and Deuter. 18, verse 5.*The Lord thy God hath chosen him out of all thy Tribes, to minister in the Name of the Lord, him and his sons forever.* This truth is noted oftentimes in the New Testament. In the conference between *John the Baptist* and the Pharisees, when he said plainly, he was not that Christ, nor *Elias,* nor a Prophet, they replied,*If thou be neither Christ, nor Elias, nor of the Prophets, why baptizest thou?* This had been a weak argument, and an unlearned question, if *John* might have executed some other function thē that which was ordinary in the Church, and instituted of God.

Hence it is, that the Baptist, to establish his special calling and extraordinary function, alledgeth the word of God, Mark 1, verse 1, 2.3. *I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Isaiah.* So that both ordinary and extraordinary offices, have their allowance out of the high Court of heaven. When Christ asked the question concerning the baptism of *John,* whence it was? Whether from heaven, or of men? he meant thereby to confirm his ministry. In like manner, when he was teaching in the Temple, the chief Priests and Elders of the people came unto him, and said, Math. 21, verse 23. *By what authority doest thou these things? and who gave thee this authority?*declaring that no man ought without authority and commission from God to execute any function in the Church, so that no man should take this honor unto him, but he that is called of God, as *Aaron* was. We see then by the whole practice under the law, that the Ministers thereof both ordinary and extraordinary, had their calling from heaven, not from the earth; from God, not from man. And in the New Testament, the Apostles had their calling from Christ,*He chose them,* he sent them out, to him they gave an account. He *appointed the seauenty Disciples, and sent them two and two before his face into every City,* Luke 10, verse 1. And when he led captivity captive, *he gave Pastors and Teachers,* for the work of the Ministry, Eph. 4, verse 11. When a new Apostle was to be chosen in the room of *Judas,* who purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out; *Peter* alledgeth unto the Church the word of God: It is written in the book of Psalms, *Let another take his charge* or office. Albeit then the callings of the Ministry be executed by men, and the Ministers that were to continue in the Church, were chosen by men like to themselves, yet the Office is of God: so that as it was not lawful to bring in any strange doctrine, so it was not lawful to teach the true doctrine under the names and titles of any other function then was instituted by God. He that hath set down the doctrine hath also set down the Teachers of the doctrine: he that hath appointed what shall be taught, hath also appointed who shall teach it and deliver it to his people.

This is taught unto us by sundry reasons. [Reason 1] First, observe with me the types that the scripture useth to express this point: I will name these three for example; the Ark, the Tabernacle, and the Temple. The Ark was a lively figure of the Church, all that were out of it were drowned in the waters. God leaveth nothing to man's wisdom or policy, though never so wise or righteous, but he appointeth to *Noah,* the matter and form, the length, and breadth, and height of the Ark, the wood and several sorts of it, Gen. 6, 14: and as GOD would have it built, so he appointeth the builder.

In the work of the Tabernacle, the Church is more expressly shown; God stirred up the spirits of those that should be the workmen, and left nothing to the will of *Moses,* but set down the pins, the snuffers, the boards, the bars, the hangings, and the vessels; all was finished according to the pattern that he had seen in the mount where he talked with God, Exod. 39, 42. Heb. 8, 5.

Likewise, touching the Temple, which came nearer to the times of Christ, *Solomon* was appointed to build an house to God, who did nothing in it, either touching the building of it, or the vessels in it, or the beauty of it, but according to the form and fashion that was enjoined him.

Again, the titles whereby the Ministers [Reason 2] are called, and the names whereby they are named, do enforce the acknowledgement of this truth,; they are called sometimes the servants of God; sometimes the builders of his house; sometimes the sowers of his ground; sometimes the watchmen of his City; sometimes the Captains of his host; sometimes the Shepherds of his flock; and sometimes the Stewards of his family. Shall the servant attempt anything of his own head, and exercise dominion without the appointment, or contrary to the appointment of his master? It is noted to the commendation of *Moses,* that *he was faithful in all his house, as a servant* to him that appointed him, Heb. 3, 5. The Ministers are builders, and the people are God's building, 1 Corinth. 3, 9. It is in God therefore to make choice of the builders, and to lay the whole plot before them. They are the seedmen, Mat. 13, verse 3: the watchmen, Ezek. 3, verse 17: the Leaders, Heb. 13, verse 17: the Shepherds, Eph. 4, verse 11: the Stewards, Luke 12, verse 42. Shall the Ministers then, being Officers only under another to serve him, presume to do anything in their own name, and not acknowledge their subjection unto another?

Thirdly, the Ministries that are expressed [Reason 3] in the word, are all sufficient to bring ye church to perfection, and to make it a complete body; as appeareth by the Apostle, where he serteth down the Officers that have received gifts for the instruction of the Church of Christ, Eph. 4, 11, 12, 13. *Christ gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the Saints, and for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.* If then these suffice for the bringing of the work to perfection, all other invented by men, are needless and superfluous, and may be cut off as superfluous branches.

Lastly, none can appoint new Officers or [Reason 4] strange Ministers in the Church, but he that can give them gifts to discharge the Callings that they undertake. For what is an office without strength and ability to execute it, but an idle name without the thing, as it were an empty box without the ointment? But no mā hath it in his power to bestow any gifts to set up a new office, neither ought he to set on work the gifts that God hath given, otherwise then he appointeth, as it were to till the earth with another man's heifer: & therefore it belongeth not to any man to institute any new Ministries, or to employ them that are warranted, contrary to the will of him y^{t} hath called thē: and consequently it is God only to whō it belongeth to choose such as shall minister before him, as the master appointeth his own servants that shall serve him in his house, and do his business.

[Use 1] Let us in the first place see what profitable uses arise from this doctrine. First of all, we learn that no man hath any authority or jurisdiction to pervert or euert that order that God hath set in his Church, whether it be by devising new Ministries, or by destroying & diminishing of the old. For as well do they err in building, that add such as are not warranted, as they that take away such as are established in the word. It is a true saying, worthy to be observed, delivered by Christ our Savior, *Every plant which mine heavenly Father hath not planted, shall be rooted up,* Matth. 15, 13.

It is the word of GOD that endureth forever; all man's devices are as the flower of the field that fadeth in a moment. There is nothing shall continue constant which standeth not by the strength of God. The traditions of men, howsoever they may seem to be firmly rooted, and strongly backed by the best devices and policies that flesh and blood can devise, yet they are as chaff which the wind driveth away, and they shall not be able to endure. It is truly spoken of *Gamaliel,* though it be evilly applied, Acts 5, 38. *Refraine from these men, and let them alone, for if this counsel, or this work be of men, it will come to naught.* The Church is the body of Christ, wherein nothing is too much, nothing too little, 1 Corinth. 12, 12. For *as the body is one, and hath many members,* and all the members of that one body, being many, are one body: so is it in the mystical body of Christ whereof he is the head. In the natural body of man, if it should have three legs, or three •ands, or diverse heads, it would be a monstrous body; it would not rejoice or take pleasure in that excrescence or abounding of proud flesh: Or if it had only one leg, or one eye, it could not delight in it, but would be grieved at the defect. So is it in the body of Christ, which is the Church. God hath made it a perfect body, he hath given it hands & eyes to guide it self into the way of peace, and to bring it unto the kingdom of glory. If we will add other eyes, or other hands, then God hath fitted: or tie them that it hath from employment to the good of the body, we do injury to the body of CHRIST, and make the Church disfigured and deformed. If we should see a man in our days, like to the giant mentioned in the second book of *Samuel,* whose stature was exceeding great, that should have *on every hand six fingers, and on every foot six toes,four and twenty in number,* we would think it uncomely and ill-favored, and no ornament unto the body. So is it with the Church, which ought to have her form and feature in every part. It is for beauty and comliness compared to a *company of horses in Pharaohs Chariots,* Cant. 1, verse 9, and to a *row of Jewels.* It is said to be *beautiful as Tirzah,* Cant. 6, verse 4. *and comely as Jerusalem,* that is *compact together,* Psalm 122, 3. It is said to look forth as the morning, *to be fair as the Moon, clear as the*

Sun, and terrible as an army with banners, Cant. 6, verse 10. If then we shall strippe the Church of any of her ornaments, if we shall wound it, and take away her veil from her, Cant. 5, verse 7. If we shall give her any new parts, or rob her of any of her true parts, we make her no longer beautiful and beloved, to say of it as Christ doth, *Thou art all fair my Love, there is no spot in thee,* Cant. 4, verse 7. We make it deformed as a body that is either maimed or monstrous.

This is the commendation of the Church, that her glory is absolute & perfect throughout all the parts of her, and that it hath no spot, no blemish, no imperfection. Such a glorious body is meet to be joined with so glorious an head as Christ is. When we suffer the Church to be all black and foul, full of wrinkles and withered deformities, how should it be united unto him?

Happy is that Church that hath all her parts, and none but her parts, like a body that retaineth the natural luster. But if it want any members that it ought to have, or have gotten an overplus that it ought not to have, they serve to no other use but to disfigure the body, and to disgrace the head. The true natural parts are much ashamed both of those wants, and of those superfluities: the which, the more they are, the farther is that Church from perfection.

Some Churches have somewhat too much that ought to be pared away: some Churches have too little, that ought to be restored: and some Churches are deformed both ways, they have too little one way, and too much another way: and yet (alas) they see it not, they know it not, they feel it not. Or if they do know it, they will not acknowledge it: or if they feel it, they will not reform it, and if they see it, they glory at it and rejoice in it. It were a strange thing to see anybody to be merry and make a triumph of it, because it wanteth an eye, or an hand, or a foot? But thus the case standeth with many Churches, they consist of confused bodies, one member encroching upon the office of another, they want their eyes to see withal, and yet they dream of perfection, and despise other that are more fair and forward in good things then themselves.

Nothing continueth long at one stay in this life: nothing is so well ordered, but Satan and his instruments seek to put it out of joint. We must pray to God to open our eyes to see our wants and wrinkles, and to labor earnestly, as well to restore that which is wanting, as to cut off that which is abounding.

Christ is the King of this Church: shall any presume in his kingdom to set up or pull down, to place or to displace, to plant or to destroy? This is God's office, it belongeth unto him only to do them: such therefore are no better then usurpers.

[Use 2] Secondly, this serveth to reprove the state of the *Jews,* as it stood in the days of Christ. It was time for him to come to reform and restore all things, they had many strange plants growing in the garden of God, which his right hand had never planted, that were as naughty and noisome roots to be pulled up; and as byles and blisters in the body. We heard before, that in the Church under the Law there was found no other Ecclesiastical ministries which were ordinary, then those orders of the high Priest, the inferior Priests, and the rest of the Levites, all which were appointed by the law of God. And if any were raised up

extraordinarily, the same had their calling confirmed from heaven, either by inward motion of the Spirit, or by working of miracles, or by evident testimonies of the mouth of God. But this government of the Church stood not long without change and alteration: for though the field were sown with good seed, yet the envious man sowed tares in it, so that in latter times there arose many sects and sorts of teachers among thē, who by schisms were ready to rent that body in sunder, departing from the simplicity & sincerity that was established by God's instistution.

Some of the ancient, that have taken pains to discover to the world, the heresies that sprung up and grew apace where once they took rooting and footing, and so to give notice of them that they might be avoided, do testify, that seven several and principal sects arose among the Jews, whereof some are mentioned in the Scriptures, and other are not.

The first, was that of the Scribes, who were Interpreters of the Law, but withal (as if the law were too base a thing to stick only unto it) they delivered many traditions as from their Elders, not contained in the Law, and sought (taking counsel of human wisdom) to bring in a more exact kind of the worship of GOD, then *Moses* and the Prophets ever taught, consisting in many voluntary observations and customs devised by men, which they are wont to magnify & prefer before the Commandments of God, Mat. 15. Colossians 2. Thus would man become wiser thē GOD, who forbad *all adding or taking from his word.*

The second sect were the *Sadducees,* which were of the race of the *Samaritans,* and had their name of one *Sadoc* a Priest: these denied the resurrection of the body, and believed not that there is any Angel or spirit, Acts 23, and consequently overthrew all religion, as 1. Corinth. 15. For if there be no resurrection of the body, or immortality of the soul, then are we of all men the most miserable that profess Christ. In vain we believe in his Name, and in vain we fight with beasts at *Ephesus,* in vain we suffer crosses and afflictions for the Gospels sake; it were better for us to do as the most do, and to be wicked and ungodly, if there were no other life or reward in another world. *If the dead rise not,* then is not Christ raised: and if CHRIST be not raised, our faith is vain, we are yet in our sins.

The third sect were *Pharisees;* these were the strictest of all others, and most reverenced and best esteemed: these believed the rising again of the dead at the last day, and that there were both Angels and spirits (as the Scribes also did) and that all shall come unto judgment, to receive according to the things they do in this flesh, whether they be good or evil, Acts 23. When *Paul,* being accused by his enemies, perceiving that they were partly Pharisees, and partly Sadducees, he cried out in the Council, *Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead, I am called in question.* They much honored virginity and single life, they paid tithes of the smallest things they possessed, Luke 18, verse 12. They washed cups, platters, beds, and all kind of vessels that they used, they fasted twice every week, and differed in their habit from other men. Against these are many woes denounced by our Savior Christ in the Gospel, Math. 23, verse 23, for their hypocrisy, that delighted more in outward shows, then in the truth of the heart.

The fourth sect were the *Hemerobaptists,* or *Quotidian* washers, who thought, that no man could be saved, if he were not washed every day, that so he might be cleansed from the impurity and filthiness of sin. It is not the water in the whole sea, nor any fountain can wash away the sins and corruptions of our life, or of our heart. It hath no force in it, either by any natural power, or by any voluntary use. Christ is our Purgatory and purification: it is he that must wash us, or else we remain impure and unclean. He is the water of life, *whereby our consciences must be sprinkled:* he is the laver of regeneration, by whom we are borne again, and washed as with pure water. If he make us clean, then we are clean indeed. His passion and the shedding of his blood, must be communicated to us, and the sanctifying grace of the Spirit of God. And this is necessary unto salvation, not any outward washing of the body, which may cleanse the flesh, but cannot touch the soul. This is made available three ways. First, by faith, which serveth to apply Christ unto us and all his benefits. Secondly, by repentance from dead works, whereby we die unto sin, & rise again unto newness of life. Thirdly, by the use of the Sacraments, which require both the former points, to wit, faith and repentance.

The fifth sect were the *Essees,* who are not spoken off in the Gospel, because they retired and withdrew themselves from the society of men. They despised marriage, and lived without the company of women. They had no children of their own, but they adopted as their own, such as voluntarily came unto them, and betook themselves to their sect: in regard whereof they continued for many generations, and never failed. These were like the Anchorites that lived in the wilderness, and choosing a solitary life, sequestered themselves from the company of others. These *Essees* were as it were Popish Monks: and the Monks were a kind of Jewish *Essees,* and both of them chose a manner of living not allowed of God. For he never appointed that any of the godly should renounce & abjure marriage, which the Scripture pronounceth to be *honorable in all, and the bed undefiled,* Hebr. 13, 4. He never allowed them to hide themselves in caves or cloysters voluntarily, or to institute new rules and laws that he never commanded. Nay, Christ commandeth his Disciples *to observe whatsoever he commanded them,* Mat. 28, 20. The Scripture commendeth to us the works of charity, James 1, 27, and requireth of us to do good to all men, and forbiddeth to separate our selves from the communion of Saints, Heb. 10, 25. The more good we do to our brethren, the more we please God: but these choose a kind of life, wherein they can do little or no good to others. To whom it may be said, Who required this at your hands?

The sixth sect among the Jews, were the *Herodians* which are mentioned in the Scriptures, Math. 22, 16. Mar. 3, 6, and 12, 13. who were indeed of the Jewish religiō, but thoght *Herod* to be Christ, because the Scepter was departed from *Judah,* and the Lawgiuer from between his feet, when *Herod* obtained the title and power of a King, and ruled over the people of God. But the prophesies that went before of the Messiah, can in no sort agree to *Herod,* nor to any but to Christ Jesus. For the Messiah promised by the Prophets, must not be a forraigner, but one of the Jews; *for salvation is of the Jews,* John 4. He must be of the Tribe of *Judah,* and of the stock of *David,* Psal. 110, 1. He must be borne at *Bethlehem,* & borne of a virgin, &c: none of which can agree to this alien or counterfeit Christ. These then were such as depending upon

Herod had made a mixture of religion, partly from the Pagans, and partly from the Jews, as also the *Samaritans* had done long before.

Lastly, another sect among them were the *Nazarens,* who in all other things were Jews, but held it unlawful to kill any living thing, or to eat the flesh of anything wherein the spirit of life had been; they condemned the bloody sacrifices appointed in *Moses* Law, and therefore could not be induced to think that so good a man as *Moses* was the Author of those books, that bear that title, & pass as current under his name. These Jewish *Nazarens* are a kind of paganish *Pithagoreans:* and the paganish *Pithagoreans* are a kind of Jewish *Nazarens.* True it is, many are of opinion, that flesh was not eaten until the flood: but they were held as Sectaries, that held it afterward to be unlawful. Yea, whether it were ever forbidden from the fall to the flood, is altogether uncertain: & rather it may be thought, that GOD permitted the free use of clean beasts for meat, as well as for sacrifice, then that mankind was restrained from them the space of more then sixteen hundred years: for so long it was unto the flood. It is confessed, that it was lawful to offer them in Sacrifice, and then why not to eat them? Especially considering there were other kind of sacrifices wherein the sacrificer and the bringer of the sacrfice had his part, as well as the whole burnt offering which was all consumed? *Abel* is renowned in scripture, that *he offered the first fruit of his Sheep,and the fattest of the fold:* but it had been a small praise for him to offer the firstlings & the fatlings, if they were such as himself had no use off, if he were not accustomed to eat of them. It had been all one to him, to offer the fat or the lean, the first or the last, the weak or the strong, the male or the female. But herein no doubt he is commended, that he preferred the service of God before his own private use and benefit: which verifieth the saying of the Apostle, *Who feedeth a flock, and eateth not of the milk of the flock?* And who can deny, but he had as fair a warrant to feed himself with the flesh, as to clothe himself with the wool of his sheep. And if it be lawful to kill them for apparel sake, how can we think it standeth with the will and counsel of God to have the flesh cast away, inasmuch as Christ in the Gospel commanded his Disciples to *gather up the broken meat,that nothing at all be lost?*

Again, if the eating of flesh had been forbidden so long, the earth would in that space have yielded such abundance of increase, that the cattle would have annoyed mankind, and consumed the fruits that should have nourished themselves. The Lord promiseth it as a mercy toward y^e^ *Israelites,* that he would not destroy the *Canaanites* before them, Deut. 7, 22. *Lest the beasts of the field should increase upon them.* For these helped to destroy them, and did eat the unclean, as swine and such like, both which by their multitudes might have been an annoyance unto the people of God. But there was greater fear of ouerspreading the earth with herds of cattle as with swarms of bees before the flood, if man had not been permitted to feed of them, and so to diminish the number of them.

Thirdly, we read in the Scripture some footsteps, albeit dark and obscure, whereby to trace out this truth, serving as marks to give us light in this matter: for the beasts were killed, and man was *clothed with their skins,* Gen. 3.21. Why then might he not as well eat them as kill them, and clothe himself with them? Besides, there was even from the beginning a difference *between clean and unclean* beasts, long before the flood, not only in regard of

sacrifice, but also in respect of common eating, as appeareth in the reviving of this law afterward, Levite. 11.47. *That there may be difference between the clean and unclean, and between the beast that may be eaten, and the beast that may not be eaten.* Whereby we see, why some of the beasts were said to be clean and some of them unclean, namely, because some might be eaten, and some might not be eaten.

Lastly, in the Book of Genesis, Chapter 9. Where the eating of flesh is most of all expressed and mentioned, there seemeth to be made no new grant in those particulars, which in that place are remembered, but only the old privileges renewed, as the fruit of multiplication, the dominion over the creatures, and the replenishing of the earth. Wherefore seeing all these were in use before, it is very probable, that *as the green herbs* were eaten before, so was the flesh of fish, and of the beasts, albeit there be not express mention of them made before: *Every moving thing that liveth, shall be meat for you, even as the green herb, have I given you all things.* These things being true, the former sect of the peevish and perverse Nazarees, are more strongly convinced and ouerthrown, forasmuch as they make that unlawful, which from the beginning was used and practiced as lawful. These were the sects among the Jews, which they invented unto themselves, when they departed from the purity and simplicity of the word of God. This we may read largely and learnedly handled else-where.

[Use 3] Thirdly, this reproveth the hierarchy of the Church of Rome, from the highest to the lowest, their Popes, their Cardinals, their Abbots, Monks, Friars, Priors, Nuns, Jesuits, and the rest of that race and rabble, which are as croaking frogs, or devouring locusts, that covered the face of the earth, and ascended out of the bottomeless pit: of which the word hath not spoken anything, but quite overturneth that whole generation. For to set the government of the whole Church upon one man's shoulder and to put all other under his feet, is a burden able to break his neck, and to crack his shoulders, which no man is able to bear. This man of sin they make the head of the Church, and the vicar of Christ. This is to thrust down Christ from his dignity, and to depose him from the headship of the Church, or else they make it a monster of two heads, or rather of many heads. For this is an high honor peculiar to Christ, to be *the head of the body, which is his Church,* Ephes. 1.22, 23. and 4.12.15. and 5.23. Coloss. 1.24. and 2.19. And that for these causes: First, by way of excellency. Secondly, by reason of fullness of grace. Thirdly, because from him floweth all graces of faith and other blessings, into his members. He it is, that gave some to be Apostles, some Prophets, some Evangelists, and some Pastors and teachers, to build up the Church to the end of the world. These he thought to be sufficient without Popes, and Cardinals, that is, without such heads and shoulders. He called his Apostles, and made them all equal, none superior, none inferior to other: but commanded them indifferently, to preach the Gospel to every creature. The Commission which he gave unto them, was equal, in feeding, in binding, in loosing, in remitting, and retaining, none was before or after other: as Luke 9. He calling the twelve Apostles, gave them power over all devils, and to heal diseases, and sent them to preach the kingdom of God. They had all of them the keys of it, equally committed unto them. But they will object [Object.] the words of Christ to *Peter,* Matth. 16. *I say unto thee, that thou art Peter: and upon this Rock, I will build my Church, and the gates of hell shall not prevail against it: And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind*

on earth, shall be bound in heaven: whatsoever thou shalt loose on earth, shall be loosed in heaven. [Answer.] These words we acknowledge to be the words of Christ, howbeit they are too weak a pillar to bear up the Papacy. First, let us speak of *Peter,* and then of the Pope, that claymeth to be his successor. For if *Peter* himself in those words, had no superiority or Monarchy bequeathed unto him, or sole regiment of the Church, then he could not leave it as a legacy to the Bishop of Rome, nor make him his heir of so fair a patrimony, that he might claim authority and supremacy from him. This is without all question, and both sides yield unto it, that *Peter* could give no more then he had himself, and the successor can have no more jurisdiction then he had, into whose room he succedeth.

Now, touching *Peter,* observe this as another rule, which also is received without controversy; that nothing in this place is given to *Peter,* but promised only, as appeareth by the form and phrase of speech that is used, and by the words uttered in the time to come. For Christ saith unto him, *I will build my Church upon this Rock, I will give unto thee the keys of heaven; the gates of hell shall not prevail: whatsoever thou shalt bind, whatsoever thou shalt loose:* so that the manner of speaking in the time to come, argueth that nothing is here really granted, but only graciously promised to be granted. He doth not say unto him, I do build my Church, I do give unto thee the keys of the kingdom of heaven, but *I will build, I will give.* This is so plain, that our adversaries are necessarily constrained to yield unto it. So then I ask the question, and demand of them, where this is given, and how this promise is performed? Whatsoever Christ promiseth, his word is not yea and nay, he cannot lie, he will not fail his people. [Objection.] If any reply, it is no great matter where we read the promise to have been performed, seeing no doubt Christ meant to be as good as his word? I answer, It mattereth much to understand where it is, forasmuch as there can be no better way to make trial of the promise, then to know the gift.

To which purpose they are wont to allege two places, and we are content to stand to both of them. The one is in the Evangelist, Matthew, chap. 18.18. *Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.* Where we see Christ speaketh to all the Apostles, and not to *Peter* alone, or to him more then to any other, but applieth the same power of binding and loosing, to everyone without exception or limitation. The other place is in the Gospel according to *John,* chap. 20. where Christ standing in the middes of them, saith unto them, *Receive ye the holy Ghost,whose soever sins ye remit, they are remitted unto them, & whose soever sins ye retain, they are retained.* In which words Christ also doth equally speak unto them all, *whose sins ye remit, whose sins ye retain:* not, whose sins, thou *Peter,* remittest or retainest: so likewise he saith, whatsoever ye (all) bind on earth, whatsoever ye (all) loose on earth; not whatsoever thou *Peter* alone bindest or loosest on earth. And this is acknowledged to be the power of the keys by the Romanists themselves. The use of keys is to open and shut: so then they that have their sins forgiven, and as it were the bands loosed, have the gates of heaven opened wide unto them: and contrariwise, the doors of heaven are barred fast as with lock and key, against them whose sins are retained: So that we may rightly conclude that seeing the power of binding and loosing, is the power of the keys, and given to all the Apostles, that it is not peculiarly and properly bestowed upon *Peter* alone, excluding and shutting out all the rest. If then here

were an headship promised and bestowed, we must have a body with twelve heads, according to the number of the twelve Apostles: for every Apostle must be an head, as every of them had authority to bind and loose, to remit and retain, that is, had the keys of the kingdom of heaven delivered unto them.

[Object.] But it will be further said, Christ speaketh by name to *Peter, I say unto thee, Thou art Peter,* To thee I will give the keys, &c. I answer, he saith indeed, he will give them unto him, but he saith not, I will give them to thee alone: he will bestow them upon him, but not upon him alone: for here is nothing either expressed or understood, to exclude the other Apostles. The Lord saith to *Joshua, I will not fail thee, nor forsake thee:* shall we conclude from hence, that he will leave other of the faithful, because he speaketh particularly unto him? will God renounce or disclaim others that fear his Name? No, in no wise: for albeit he uttered it unto him, yet it is to be stretched to all believers, and as true toward them all, as toward him, as appeareth evidently in the Epistle to the Hebrews. It is one thing therefore to speak unto *Peter,* and another thing to speak unto him only.

But will some say, [Objection.] why doth not Christ name others, as well as him, if he understood others as well as him? for that might have put the matter out of all doubt, and stayed much contention that hath been about these words in the world. I answer, [Answer.] the words are not doubtful, but to those that purpose to make them gainful. They are plain to such as will understand. *Peter* spake in the name of the rest, as the mouth of the Apostles: Christ answereth to him also in the rest.

He had asked the question of them all,*Whom say ye, that I am?* All of them could not answer without confusion, and disorder; it was necessary that one should be the speaker, as it were the foreman of the Jury: and *Peter* in the behoove of others, as well as of himself, confessed that he was *the son of the Living* God. Shall we say, the rest did not believe as much? A like example we read in the second Chapter of the Acts of the Apostles, where, they being filled with the holy Ghost, and speaking with diverse languages, are derided of many, and accused to be drunken: *Peter* standing up with the eleven, did lift up his voice, and say unto the Jews, *Be it known unto you, and hearken unto my words:for these are not drunken, as ye suppose, &c.* Doth he plead only for himself? and not rather undertake the common cause of them all? yes: he is only the mouth of the rest, and speaketh for the rest. So in this place he made a free confession of his faith, and the faith of the Apostles, who believed no less then himself: and Christ, suiting and shaping his answer according to *Peters* confession, speaketh unto him, but in him understandeth all the rest.

Neither let us go about to gather more from them, then Christ scattered, or the Apostles collected. For they did not conceive, that Christ by those words before remembered gave any supremacy or superiority, any primacy, or principality of power to *Peter;* for then they would never afterward have contended which of them should be the greatest and the chiefest, forasmuch as this whole controversy had been decided and determined by the mouth of Christ. But long after this, *there arose a great strife among them,which of them should be accounted the greatest.* Therefore they acknowledge no more authority given to *Peter* by those keys of the kingdom of heaven, then to themselves. Neither doth Christ build his Church

upon *Peter,* nor call him the Rock: for it is built upon the Rock which *Peter* confessed, that is, upon the Son of the living God, so that *the Rock* (as the Apostle saith) *is Christ.* Hence it is, that *Matthew* distinguisheth between *Peter* and the Rock, *Peter* is one, and the Rock is another; otherwise Christ would have said, Thou art *Peter,* & upon this *Peter* I will build my Church, or upon thee will I build it: he speaketh not after this manner, but, *Thou art Peter, and upon this Rock;* which must necessarily be referred to his former confession, the name and person being changed.

Again, there is an express place in the Apostle, which teacheth that *no man can lay any other foundation then hath been laid, which is Jesus Christ.* 1 Cor. 3.11. *Paul* inspired by the Spirit of Christ can find no other foundation of the Church, then Jesus Christ: they then y^{t} acknowledge, and receive, and teach any other, are moved by the spirit of Satan, and speak in the spirit of Antichrist. Furthermore, *Peter* was one of the master workmen, or master builders of the Church, as he is bidden to feed the flock of Christ, 1 Cor. 3. so that he cannot be called properly the foundation of the Church, and a builder of ye Church; the foundation being one, and the builder (that layeth the foundation) another: for that were to confound the workman, and the work; the founder, and the foundation: the builder, and the building. The builder buildeth upon the foundation, and therefore it is against natural reason, that the Carpenter which layeth the foundation, should himself be the foundation, unless peradventure by a new kind of transubstantiation, never heard of before this time, as senseless as the old (if that may be called old which had no footing in the Church, for a thousand years after Christ) whereby they turn the laborer into his labor, and the builder of the house into the ground-work of the house.

But suppose all this had been spoken to *Peter* alone, that to him alone had been given the keys, that he alone should open and shut, bind and loose, remit, and retain at his own pleasure, and that the Church had been built upon him, as upon a sole foundation; which notwithstanding is all false, the rest being made equal with him: what is all this to the Bishop of Rome? who is neither *Peter,* nor any builder of the Church, but rather a destroyer and puller of it down. *Peter* is not now upon the earth, neither doth Christ speak any one word of his successors, for then he would have said, Upon thee and thy successors, I will buid my Church; whereas Christ saith not, either upon him or upon his successors, but upon the Rock, which neither he nor they were. And if Christ had said, upon thee and thy successors I will build my Church, what had this been yet to the Bishoppe of Rome, more then to the Bishop of Constantinople, or of Alexandria, or of Antioch, where also *Peter* sate? what is there uttered, or what can there be gathered out of Christ's words, sounding for him more then for them? So then as the Romanists crave of us to produce one place of Scripture to prove the continued succession of our Churches: so we ask of them one place of Scripture to prove this succession of *Peter,* or this deputation which they challenge to themselves. For as they claim to be his lawful heirs alone, and to receive from him a twofold sword which *Peter* himself did never handle, and a triple crown, such as *Peter* himself did never wear, who preached but Lorded it not; whereas they Lord it, & preach not: let them bring forth the Tables, and produce the Testament, let us see the writings, that we may examine the truth, and discuss his title; then which nothing can be demanded more just and equal. But mark a

little, even ye that have but half an ear, how partial Judges, and corrupt esteemers they are of things, that any way go against them! In the point of justification, when we teach agreeable to the Scriptures and to all antiquity, That we are justified by faith alone, they cry out that we abuse the people and falsify the word, forasmuch as the Scripture never saith by faith alone ye are justified. Whereas in the controversy of *Peters* Primacy, they deal deceitfully, and teach that the Church is built upon *Peter* alone, that the keys of the kingdom of heaven are given to *Peter* alone, that he is ordained to bind alone, and to loose alone; as if he might play fast and loose, at his pleasure, and send thousands of souls into hell, and yet no man to say unto him, sir why do you so? as the Canonists teach. They can never prove that either Christ spake or meant all these, or any of these to *Peter* alone: but in the question of justification by faith alone, though it be not found in so many words & syllables in the Scripture, yet the sense and substance of them is found, nothing being more usual in the Scripture then this, that we are justified not by works, but without works; not of the law, but without the law, Rom. 3.20. and 9.11. and 11.6. Gal. 2.16. Ephes. 2.8. 2 Tim. 1.9. Tit. 3.5. If then we be not justified but by faith, what is this, but by faith alone? So that we add no more to the meaning of *Paul,* then Christ added to the meaning of *Moses,* which was nothing at all; and yet where *Moses* saith, *Thou shalt serve the Lord,* Christ saith it is written,*Thou shalt serve him only,* Matth. 4.10. This then is one note of their partiality, that they may add and alter, correct, and corrupt at their pleasure: we may not explain and expound the true meaning of the Scripture, by the addition of one word. Another is this, when we say that these words of Christ in the Evangelist, *To thee I will give the keys:* and whatsoever thou bindest or loosest, are not to be restrained to *Peter* alone, but ought to be communicated to the rest of the Apostles, in whose name he answered: they cry out with a loud voice, and storm mightily at it, that we do extreme wrong and injury to *Peter* the Prince of the Apostles, whiles we stick not to extend and apply the same words to others, which are peculiarly spoken unto him; and thereupon they urge against us in the very words, *I say unto thee,* and *Thou art Peter,* and will not suffer us by any interpretatiō (though never so evident) to depart one jot from the syllables, but tie us fast, and keep us close to these particulars, and as it were pin us to *Peters* sleeve. Whereas by this limitation, they cease not to wound themselves more then us, even unto the heart, and yet do not feel the force of the stroke, that tendeth unto death. For they are not afraid to stretch these words in length, until they crack again: and albeit they be uttered in the singular number, yet they extend them to all the Bishops of Rome, from *Peter* who (they say) was the first, unto *Paulus Quintus,* that now sitteth in that Sea; as if Christ had said, I will build my Church upon thee *Peter,* and upon all the Popes of Rome after thee: and thus (as I have heard) they bear the simple people in hand that take up all things at the second hand, that Christ said, I will build my Church upon the Bishop of Rome.

What is now become of the words themselves which they pressed against us? did they not tell us that Christ said, *Thou art Peter?* have they forgotten what was spoken, *I say unto thee?* It is the fairest flower of the Popes garland, and as it were the soul and life of the Papacy, to enlarge the words as far as may be, and to understand them of the whole rabble of usurpers, and devils incarnate, that have ruled in these last days: and yet they cannot abide, or endure that we should extend them to all the Apostles. And if I should ask them, how the Bishops of

Rome can challenge a right to be *Peters* successors, forasmuch as they can never evidently prove by any testimony of holy Scripture, that *Peter* ever was at Rome, it would trouble their patience, and put them into a sweat, and yet do no good: forasmuch as the contrary rather appeareth, as I have shown else-where. Thus much of the partiality of these men, who like envious persons are content to pull out both their own eyes, that they may put out one of their fellows.

Hitherto we have spoken of the counterfeit head of the Church of Rome: the like might be said of the rest of that proud generation, who by sacrilege, and usurpation, are grown to be great princes and lords of the earth; and namely of the Cardinals, the Popes late creatures, who glory to be called the princes Electors, and think themselves to be equal to the greatest kings of the world, who not long since were content to be Parish Priests. He hath advanced them, and they advance him, and one claweth another. There is no testimony of antiquity, nor footstep found in the word of God, to justify or warrant that calling; and the greatest Rabbin's that are clothed in Scarlet, and have written in defense of it, do show themselves more then ridiculous, in their Apologies, wherein they do nothing but vent their own vanity, and publish their own shame, to the view of all men.

The like might be said of the swarms of Monks and Friars, and those pestilent Orders that trouble heaven and earth, Church and Common-wealth, true religion, and external peace and policy in bodies politic. Are these officers or offices ordained of God? are they any plants of his setting in ye Church? have they received any authority from his mouth? Or is there any syllable in the Scripture to avouch these Orders? or are they not rather the Popes dear sons, and of his creation? Jesus Christ never knew them, they grew up *while his servants slept* that should have looked better to their false fingers. He never instituted this kind of life, he never commanded or counseled men to go into the wilderness, or to coope up themselves in a Monastery, or to vow single life, or to renounce their temporal possessions, or to betake themselves to voluntary poverty, thereby to follow a new rule of life, and to prefer the commandments of men before his Gospel, and to place the state of perfection, in the observation of certain vain traditions which they have undertaken.

The vows that they have taken upon them to observe, are these three, the vow of poverty, the vow of obedience, and the vow of chastity. First, touching poverty, or rather beggary, as it pleaseth them to boast off, which indeed they profess, more then practice, like to such as *Solomon* painteth out, Prov. 13.7. *There is that maketh himself poor, having great riches:* Christ never ordained such a kind of life, neither taught any to enter into it; for himself had bags and money to buy things necessary, as appeareth, John. 12.6. and 13.29. Nay he saith, It is a more blessed thing to give, then to receive, Acts 20.35. The like we might say of the Apostles, they never vowed such a life themselves, nor approved of it in others. For albeit they forsook all, that they might follow Christ, and preach the Gospel, yet they reserved and retained the propriety of them, it is the use of them, and the pursuing after them; that they gave over. When Christ on the Cross, said unto *John. Behold thy mother,* from that hour he took her home to his house, John. 19. but how could he take her to his own, if he had nothing his own? And when *Peter* after the Passion of Christ said, *I go to fishing,* John. 21. it is not likely he hired a

ship, and used another man's nets, but rather had them of his own, which he had left and forsaken for a season. Again, neither did Christ ever say to his Apostles, or the Apostles to any others, Vow ye poverty: but rather, *Give ye alms,* Luke. 11.41. *remember the poor,* Gal. 2.10. *distribute to the necessities of the Saints,* Rom. 12.13. *He that soweth sparingly, shall reap sparingly,* for God loveth a cheerful giver. 2 Cor. 9.6, 7. *To do good, and to communicate, forget not,* for with such sacrifices God is well pleased, Heb. 13.16. These things they could not perform; but of their own substance, except they should give the Mammon of iniquity, taken away wrongfully from others. Hence it is, that the Scripture so often exhorteth to works of mercy, to fruits of love, and liberality toward the poor, that we should lend unto them, looking for nothing again, Luke 6. Ephes. 4. 2 Cor. 8. promising that if we give, it shall be given unto us. They therefore that vow poverty, cast away the blessing of God and such helps as might serve them to show their love and liberality unto their brethren.

Lastly, beggary is threatened as a punishment, and therefore not to be undertaken as a state of perfection. *David* complaining of his slanderous and malicious enemies, doth under the person of *Judas,* devote them, or proscribe them: *Let his children be fatherless, and his wife a widow: let his children be continually vagabonds, and beg, let them seek their bread also out of their desolate places,* Psal. 109.9.10. If then it be a state of perfection to be a beggar, it is also a state of perfection to have his posterity cut off, to have the extortioner catch all that he hath, to have none to extend mercy unto him, to have his name blotted out in the generation following, and his memory razed out of the earth: all which, and many other like, the Prophet joineth with begging of bread in that Psalm; which being heaped upon one man, would keep him from perfection. And if with begging of bread were always annexed this, that none should show favor unto them, nor extend any mercy to their fatherless children, it is like it would bring out of use, this beggarly occupation in a short time. The same Prophet noteth it as a special blessing of God upon his government, *I never saw the righteous forsaken, nor his seed begging bread,* Psal. 37.25. It is the ordinance of God, that there should be no beggar in Israel, Deut. 15. The wise man prayeth against that estate, Prov. 30.8. that he might have *neither* superfluous *riches, nor* extreme *poverty.* Now then, either the state of perfection is not so glorious a thing as they boast off, or else the wise man prayeth against this perfection, which these hypocrites do embrace and voluntarily choose unto themselves.

Secondly, touching obedience to be performed to the superiors of their orders, they profess to follow his rules and iniunctions, as the Franciscans must follow the rule of Saint *Francis,* and so the rest bind themselves to observe the precepts of their governors; which sometimes are sottish & senseless, and sometimes impious and blasphemous, whereby they leave the commandments of God to execute traditions. The Apostle saith, *Ye are bought with a price, be not servants of men,* 1 Cor. 7.23. But such as vow Monkish obedience in things not prescribed in the word, make themselves servants and slaves of men.

Again, he reproveth them that said,*I am Paul's, I am Apollos, I am Cephas,* because they addicted themselves as bond servants to men: they then are much more to be condemned that are the slaves of *Dominic,* of *Francis* of *Ignatius,* and the rest? The Apostles themselves never made any such vow, nor taught it to others: they could not abide to have any disciples consecrated

unto them to bear their names. Christ our Savior showeth, that no man can serve two masters, because one only is our master. For when they command contrary things, we cannot cleave unto them both: but such things may superstitious superiors and governors command, nay have commanded. Besides, it is folly to lay a burden of human precepts upon other men's shoulders, when as we cannot perfectly observe and fulfill the commandments of God.

Thirdly, touching continency and single life, which they call chastity, they all praise it, but not many practice it They think this vow to be very rightly and religiously observed, and that they have fulfilled it to the full, if they lead their life out of marriage, and renounce chaste wedlock: for when they speak of the vow of continency, they understand nothing else but single life. They suppose it and both openly and odiously defend it, to be a more heinous sin, for any of the Clergy to marry a wife, then to have the company of an harlot, and to embrace the bosom of a stranger. *Costerus* the Jesuit maintaineth (to whom others assent) that a Priest that is married, sinneth more grievously, then he that keepeth a concubine, or committeth fornication. The time was, when it was made a capital crime worthy of no less punishment then death, for a Clergy man to marry; but when the same Law was urged to be established against such also as entered into stews and brothel-houses, and kept harlots, it could not pass, but was nipped in the head, as the green herbs with a frost. Thus while they forswear and forbear to have wives of their own, to avoid fornication, they do not abstain from whoredom and uncleanness. Thus they prefer abominable whoredom, before honorable wedlock, strange flesh before the bed undefiled, and the laws of men, before the commandment of God. For no man can vow continency, but he to whom it is given from above, to be able to contain and continue a single life, as our Savior hath taught, Matth. 19.11, 12. *He that can take it, let him take it.* And he showeth, that all men cannot receive this saying, save they to whom it is given. So the Apostle to the same purpose saith, I wish all men were as myself, *But every man hath his proper gift of God, one after this manner, and another after that,* 1 Cor. 7.7 We have not in our own power the things that are God's: the gift of God is one thing, the power of man is another: again, to be willing is one thing, and to be able is another. The gifts of others are not in our power: but the gift of continency is the gift of another, to wit, of God. Therefore it is not in our power.

Again, the Scripture commandeth them to marry, that cannot abstain without burning, as 1 Cor. 7.2, 9. *They that cannot contain, let them marry.* Also he saith, *To avoid fornication, let every man have his own wife; It is better to marry, then to burn.* And he writeth to *Timothy,I will that the younger women marry, &c. giving none occasion to the adversary, to speak reproachfully.* Nothing must be vowed against the commandment of the holy Ghost: but they which cannot contain, and yet vow continency, sin against the commandment of the holy Ghost. Therefore such persons ought not to vow continency.

Lastly, this sort of votaries is a new doctrine, or rather dotage. For neither under the Law of nature, nor under the Law of *Moses,* did ever any utter or minister such a vow of virginity, albeit we read many laws concerning vowing, Levite. 27. Numb. 6. and 30. Deut. 12. and 23. Yet nothing concerning any such matter. In the Law of nature, it was said, *Encrease, and*

multiply, Ge. 1.28. In the garden of Eden, even in the time of man's innocence, God the author of marriage, said, that cannot lie, *It is not good for man to be alone,* Ge. 2 18. Christ himself, though he lived most purely and perfectly, yet made no vow of continency, The like might be said of the Apostles. To conclude, it is the property of heretics, and *the* very *doctrine of devils to forbid marriage,* and for religions sake to dissolve it. Thus did *Marcion,* and the *Manichees,* and therefore are condemned.

[Use 4] Fourthly, we learn from hence a notable comfort, having assurance that our calling is of God. Let everyone look to the Lawfulnesse of his calling, and to the warrant of his work, and be able to approve it to his own conscience. The word of God is able to give us peace and comfort. We are sure, if we do our duties, to meet with many enemies and oppositions. How often did the people murmur against *Moses?* was not *Elijah* esteemed the troubler of Israel? was not *Jeremiah* borne as a man of strife, and a man of contention to the whole earth? was it any better with Christ himself and his Apostles? The LORD of life was hated and persecuted and crucified, being delivered into the hands of sinners. The Apostles were *made a spectacle unto theworld,* and to Angels, and to men, being sent forth as men appointed to death. It fareth not much better with the Ministers of the Gospel, who succeed them in the government of the Church; they are slandered and reviled, they are mocked and misused, and accounted as the off-scouring of all things. We shall never go through with the work of the Lord, that is in our hands, except we rest in God who hath called us to the Ministry. Thus did *David* comfort himself in the Lord, when they would have stoned him, 1 Sam. 30.4. The like we see in the Apostles, when they were threatened, and commanded to speak no more in the Name of Christ, they answered that they could not but speak the things which they had seen and heard, Acts 4.19.20. and professed that they ought to obey God, rather then man, Acts 5.29. The consideration of their calling, warranted unto them from God, put comfort into them, and gave them all boldness to set themselves against their enemies, and made them pray earnestly to Christ Jesus, the Lord of the harvest, and the great Shepherd of the sheep, to stand by them, and to be present with them in the business he had committed unto their charge. Wherefore, whensoever we see the truth of God oppugned, and our Ministry any way resisted, let us comfort our selves from hence, that we are not usurpers, or intruders into this office, but having our calling sealed up unto us, let us boldly proceed, and go forward to make known the truth of God to the consciences of all men. That which the Lord saith of the first borne in this place, that they are his, may be said of all the Ministers of the Gospel that succeed them, and therefore he will succor and sustain them.

If then we find this in our own souls, that we entered into this calling, not as thieves that come in at the window to steal, and to kill, and to destroy, John. 10.10. not as soldiers, that seek their prey and booty to enrich themselves; not as idle drones that seek to live at ease, and in pleasure: but to work in the Lord's vineyard, and to labor in his harvest, we shall be sure to have God on our side. He will not send us out, and then see us to take the foil: he will not put us into his service, and then lay us open, and leave us naked to the contempt of every base companion. Let us not shrink back as faint-hearted soldiers, when a cross word is cast out against us, which is but as a brutish thunderbolt, that can do no harm: but let us remember our calling, and who it is that hath set us in that function. When *Amos* was

slandered and reviled by the Priest of Beth-el, and had no less crime laid to his charge, then high treason, and conspiracy against the king, he did not sink under the burden, or cease to Prophesy anymore, but he confirmeth himself, and hardeneth his face, and remembereth who put him in that place: *The Lord took me as I followed the flock, and the Lord said unto me, Go, Prophesy unto my people,* Amos 7. What greater comfort could *Paul* have against the oppositions and blasphemies of obstinate enemies that he found at Corinth, then the gracious words of the Lord? *Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this City,* Acts, Chapter 18. verses 9.10.

So is it with us, and in this manner doth the Lord speak to every of us; if we be assured in our own conscience, that God hath ordained us and set us apart to our office, he chargeth us not to be afraid of the faces of men, he giveth us certain hope of his presence, and will suffer no man to do us hurt. On the other side, if our office be of men, and we entered into it also to enrich our selves, not to feed the people of God, we can have no comfort in the evil day, nor promise to our selves any hope or expectation of a blessed issue of our labors. We entered not in at the door, and the shepherd of the sheep will not acknowledge us to be his servants, but account us as hirelings that serve our selves and our own bellies, and care not for the sheep whether they sink or swim, whether they prosper or pine, whether they live or die.

[Use 5] Lastly, when God setteth up the Ministry of his word among us, as a light that shineth in dark places, and as a beacon upon an hill, it is the duty of the people to hearken reverently and attend diligently unto it, as unto the voice of Jesus Christ, and not as to the word of a mortal man. We must not consider the Ministers that speak unto us in the Name of the Lord as bare or mortal men, albeit they be so indeed, and subject to the same infirmities that we our selves are: but we must observe of them that they sustain another person then their own; they are God's messengers unto us, the Lord hath sent them *as his embassadours,* they come from the high court of heaven, to tell us the will of him that hath called them.

The want of this due consideration, that the Ministers sustain two persons, one private, to wit, their own: the other public, to wit, of God: is the main cause why the Ministry is so slenderly regarded, and so few are edified by it. When a Prince employeth a mean person in his service, and sendeth him to make known his will unto us, if we only respect his person as he is of himself, and consider not the person whose mouth he is, and in whose name he speaketh, we will never regard the message he bringeth as we ought. So it is in the matter of the Ministry

The king of heaven and earth determineth to call a Church, and gather a people unto himself; he sendeth out the Ministers as his messengers to make known his will unto us, and so putteth heavenly treasures of great price and value in earthen vessels: if we respect the men no otherwise then according to their names and persons, and not according as God hath vouchsafed to employ them, we can never receive the word with meekness and reverence, that is able to save our souls. Know it therefore, and learn it diligently, that a Minister is not only a man as all other are that bear the image of God, but more then a common man, even a Minister of the Gospel, and a messenger of Jesus Christ: so that whosoever receiveth them

and heareth their words, entertaineth Christ himself; and whosoever dispiseth them and their sayings, rejecteth Christ himself, and shall be arraigned as guilty of the contempt of his person. The Apostle writing to the Hebrews, showeth, that *God hath spoken by his own Son, whom he hath appointed heir of all things,* Chapter 1.2. and thereupon concludeth, that *we ought to give the more earnest heed to the the things which we have heard, lest at any time we should let them slip.*

Thus duty hath many branches under it, which spread themselves far and near, but I will briefly touch some particulars.

First, we are to consider that in hearing the word, we have to do with God. If we exempt our selves from his presence, who hath promised that whensoever two or three are gathered together in his Name, he will be in the middes of them, we shall never profit as we ought, nor consider the work we go about. It is noted of *Cornelius,* Acts 10.23. That when *Peter* was come to tell him and to teach him what he ought to do, he said, *We are all here present before God, to hear all things that are commanded thee of God.* Thus ought it to be with us, when we are entered into the house of prayer, we must remember that we sit down in the presence of God; not of men only like unto our selves, but of him that is the searcher of the heart. Let this be our first rule: and except we do this, we do nothing in our hearing as we ought to do.

Secondly, we must empty our selves of all clogges and emcombrances that may hinder the saving hearing of the word. Let us *cast off every weight, and the sin that doth so easily beset us.* Let us disburden our selves of *the cares of this life,* and *the deceitfulness of riches,* and the lusts of other things, which if we bring with us ouerlaying our hearts, they will stop our ears, that the things cannot enter into us. Therefore the wise man giveth this counsel, Ecclesiastes, Chapter 5. verse 1. *Keep thy foot when thou enterest into the house of God, and be more ready to hear, then to give the sacrifice of fools: for they consider not that they do evil.*

Thirdly, set a price upon the word above all things of this life that may be most dear unto thee. Desire it *more then gold, yea, then much fine gold:* labor to find it *sweeter* to thy taste *then honey & the honey comb,* Psal. 19.10. Love it above all riches, and rejoice in it more then they that find great spoils. Account the *merchandise of it better then the Merchandise of silver,* and the gain thereof more precious then Rubies, so that nothing that we highly esteem can be compared unto it. Prov. 3.13, 14. Magnifie it as a treasure of that value, that rather then thou wilt leave it, thou wilt be ready to forsake all that thou hast, Matth. 13. There is nothing that more slaketh and shaketh off our devout attention, then to account the precious word of God vile and base in our eyes, according to the corrupt custom of many in our days, that prefer husks fit to feed swine, before the fat of wheat that is sent to nourish the sons of God.

Fourthly, we must know that there is great hope of those that refuse not the means, but submit themselves unto it: but none at all of those that utterly refuse it. What God may work extraordinarily, who sometimes feedeth by miracle from heaven, as he did the Israelites, and *Elijah* in the wilderness, we cannot affirm, and they that wait upon such vanities, forsake their own mercy. But of this point, we have spoken already.

Lastly, it is our duty, to lay up the Word in our hearts, that it may not be taken from us: but that we may practice it, and profit by it. For all our hearing must aim at profiting. We must desire the sincere milk of the Word,*that we may grow thereby.* Now, it can never take root, except we hear it *with an honest and good heart.* If we have it only running in our mouths, or swimming in our brains, it is *as the grass upon the house top,which withereth afore it groweth up, wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.* Let us therefore first of all, give our hearts unto God, pray him to reform them, and to open them, that so we may attend to those things that are delivered unto us. As for those that have their mouths open, but their hearts empty of the word, they are as sounding brass, or a tinkling cymbal; they may please themselves, and deceive others for a time, but their hypocrisy shall be uncased, their deceitful dealing manifested, and themselves proved to be no better then vessels that make a noise, but are without all substance in them.

[Verse 11, 12. *And I, behold, I have taken the Levites, &c.*] Hitherto we have spoken of the commandment of God, directed unto *Moses,* that he should present the Levites before *Aaron* the Priest, that they may minister unto him: now we are to proceed to the reason of the commandment, where we see the cause rendered why they should be given unto him, because even unto this time the first borne had executed the Priests office, being consecrated unto God, and preserved out of the common destruction, when the first borne in Egypt were destroyed. He putteth them in mind of God's mercy toward them, who might justly have destroyed them as well as the Egyptians, if it had pleased him. When we see a common desolation or destruction, and our selves as a remnant taken out of the common calamity, it ought to make us thankful unto God, and to acknowledge that we hold our life of him in chief.

Thus did *Noah* stand affected, when he offered sacrifice to God, after he was come out of the Ark, and was preserved with his family from the flood of waters. Thus doth *Daniel* teach *Belshazzar* the king *to humble his heart,* knowing the heavy judgment that God brought upon his father, and took his glory from him. We must profit by the examples of God's works, both of his mercy and judgment upon others, We learn from hence, [Doctrine] that the first borne were from the beginning the Lord's, and consecrated to serve him, and to instruct others. This dignity and preeminence of the first borne began among the sons of *Adam,* and continued in his posterity, as well before, as after the general destruction of the old world: the eldest ever succeeding in the kingly and Priestly office, unless for some open impiety, or other secret cause best known unto God, and unknown unto the Church, he were rejected; so that there was evermore some excellency, until that Israel came out of Egypt, and the Church became national.

Hence it is, that God saith to *Cain,* the elder son of *Adam, If thou do well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him,* Gen. 4.7. To this purpose *Jacob* speaketh to *Reuben,Thou art my first borne, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.* Thus he was by privilege of birthright, and thus was every son by creation *that first opened the matrice.* Whereby we see, that in the family of the faithful, from the first man that God

created, until *Aaron* was sanctified to be a Priest unto God instead of the first borne, the eldest of the family ordinarily had both the kingly and Priestly direction of the rest of his brethren. As we saw this before in the house of *Adam,* so it appeareth also afterward. For when *Cain* the eldest son of *Adam,* to whom the dignity of the first borne did pertain, was for his iniquity rejected from y[t] honor, and excommunicated from the Church, which was a spiritual kind of banishment; God raised up *Seth,* who being taught by his father, touching the fall of man, touching the punishments of sin, and the promised Savior, assisted him while he lived in guiding his family, and succeeded him after his death in the government of the Church of God, which was as a little flock in comparison of the race of *Caines* posterity, that married many wives, and increased in great multitudes. In like sort *Enoch* succeeded *Seth,* and dying, left that honor to *Kenan: Kenan* to *Mahalaleel,* &c. These were *preachers of righteousness* and repentance, & some of them endued with the spirit *of Prophesy,* to convince that wicked generation.

These Preachers of God being contemned and despised in the world, (such entertainment have his servants ever found) the flood came and swept them away. *Noah* governed as a father the Church of God before and after the Flood, and left the same dignity and office to *Shem* his second son (*Japheth his eldest son* being put behind for secret causes known unto God) even as his father had committed it unto him. Thus we might proceed and go forward to show in succeeding ages of the Church, how God continued this favor to the first borne, and thereby set as it were a crown of honor upon their head. Hence it is, that at the giving of the Law they are called Priests, Exod. 19.24. *Thou shalt come up, thou and Aaron with thee: but let not the Priests and the people break through, to come up unto the Lord, lest he break forth upon them.* At this time *Aaron* and his sons were not consecrated to the office of the Priesthood, neither was the tribe of *Levi* chosen to come near to the Lord: and therefore these Priests could be no other but the first borne that were sanctified unto the Lord, which is the point that now we deal withal.

[Reason 1] This will farther appear unto us, if we consider what their dignity was, and wherein it consisted, who excelled from the beginning in three things.

First, he was Lord over his brethren, according to that of *Isaac* when he blessed *Jacob* the younger instead of the elder, and thereby preferred him to the dignity of the first borne, Gen. 27.29. *Be Lord over thy brethren, and let thy mothers children bow down unto thee.* The like we see in the book of the Chronicles, Chap. 21.3. touching the sons of *Jehoshaphat, Their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, because he was the first borne.*

Secondly, he had a double portion, Deut. 21.17. that is, two parts of all that the father had, whereas the rest were contented with a single portion. And this was so firmly established and decreed, that no man upon private affection, ought to be disinherited: and the reason is rendered, *for he is the beginning of his strength, and therefore the right of the first borne is his.*

Thirdly, he was holy unto God, and was the Priest of the family under his father, whom for the most part he used as an assistant unto him, in the managing of all the affairs thereof. All

this appeareth plainly in the dissoluteness that fell out among the sons of *Jacob,* which was sufficient to have wrought the dissolution and desolation of that family: when *Reuben* sinned against his father, and defiled his bed by horrible incest, he was disinherited, and his excellency was divided among his brethren, *Judah* gate the scepter, *Levi* had the Priesthood, and *Joseph* obtained the double portion, 2 Chronicles, Chapter 5. verses 1, 2.

Again, as nothing is more natural, then [Reason 2] that the father instruct and direct his children, and set them forward in the ways of godliness and well doing: so nothing is more seemly among brethren, then that the elder should help the younger, the stronger assist the weaker, and the richer help the poorer. Now, none could be fitter to assist the father in the Kingly and Priestly office while he lived, and to second him in them both when he died, then the first borne, who is said to be *the beginning of his strength, the excellency of dignity and of power,* Genesis Chapter 49. verse 3. Seeing then, it is just, and right, and profitable, it ought to be confessed and acknowledged of us.

Lastly, hereunto in process of time was [Reason 3] added another reason, and a new necessity of lifting up their heads, when GOD destroyed all the first borne in the land of Egypt, so that *there was no house wherein there was not one dead.* Now, inasmuch as the first borne of Israel escaped out of this common calamity, as it were a brand taken out of the fire, God saith unto *Moses, Sanctify unto me all the first borne, whatsoever openeth the womb, among the children of Israel, &c. it is mine,* Exodus, Chapter 13. verse 1. From hence we may conclude that all the first borne were consecrated unto GOD, and were to be employed in his service.

This is indeed a type and figure, and hath [Use 1] not place among us: howbeit, it is written for our admonition upon whom the ends of the world are come, and offereth many good and profitable instructions for our edification. This teacheth who are chiefly bound to serve the Lord. The greater our gifts are, the fitter we are for God, and none is to disdain to employ themselves, and all that is in them, to his service.

To this purpose cometh the saying of the wise man, Proverbs, Chapter 3. verse 9. *Honor the LORD with thy substance, and with the first fruits of all thine increase.* Such as have received the greatest measure of grace, are bound to yield unto him the greatest honor, and to bring forth the greatest obedience, as the field that hath most cost bestowed upon it, giveth the greatest increase. Such as have received five talents, should gain with them other five.

If he have made us as the first borne, & preferred us before many other, and doubled his Spirit upon us, as it were a double portion, let not us content our selves in any wise, to give him a simple and single gift or recompense of all his labors bestowed upon us.

This reproveth those that scorn the Ministry as base, and reject the calling it self as needless, and superfluous in their eyes; that account it too contemptible to employ the best and chiefest of their children in it. In former times the first borne were teachers of the families, and Ministers of the Church, until God set apart the tribe of *Levi,* to serve at the altar & in the temple. The best things that we have are not too good for God, even to give them unto him all the days of their life. For whom are the best fittest, but for him that is best? He

challenged the eldest to serve him, the rest he permitted to the father, to be employed as he saw good.

First, God will be served, as it is great reason he should be, and afterward he giveth us leave to serve our selves. *Jesse* served the king with *his eldest son* in the wars, and kept his youngest at home, and bestowed him about his own business. If any think his first borne to be too good to minister before the Lord, he honoreth them above the Lord. Doth any think himself too good or too great a man to be sent as an embassadour from the Prince to foreign estates? or rather do not men sue for such high places, and think themselves happy when they attain unto them? How cometh it then to pass, that men of countenance are ashamed to see their children to be the embassadours of the king of kings, and to be employed in the greatest service, to make peace between God and man, and to save souls from death and destruction? If a man be blessed with many children, if any be more toward in wisdom, in learning▪ in judgment, in stayednesse, and in gifts, he were fittest for the Lord. But the Ministry of the word in our days, through the abundance of sin and of iniquity getting the upper hand, is grown into disgrace and contempt, because men cannot abide to be reproved: whereas to them that are sanctified and shall be saved, *it is the power of God,and the wisdom of God.* Such are ready to say with the Apostle, Rom. 10.15 *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things?Nebuchadnezzar* chose men to wait on him among the Jews, such *as were of the kings stock,* comely, witty, and every way well qualified both for lineaments of body, and ornaments of mind; he required that the chiefest should attend upon him, he would not have the refuse to stand in the kings court. Shall they then that are to stand up in the Name of the LORD, be of the basest and of the off-scouring of the people? If a man have many sons (such is the contempt of the Ministry) the eldest he must be the heir: if any be more beautiful or personable then the rest, he must be a Courtier: if any be disfigured or uncomely, he is set apart (if he list) to the Ministry.

This is not to honor God with our first fruits, this is to serve him with the blind and the lame, and to give unto him such as are not fit for anything else. But of this we shall have better occasion to speak farther afterward.

Secondly, this sanctifying unto God the best thing that we have, serveth to reprove such as never offer unto God the first and flourishing part of their age, neither sanctify unto him their young years: but as if they were too good for him, they will serve sin and Satan first, and afterward when they can follow them no longer, then they will think of sadder matters. Hence it is that young men for the most part do think themselves exempted and privileged by their age, to commit sin with greediness, and without controlment, and that they are free to do what they list, to fetch their vagaries, and to run into all excess at their own pleasure. But the holy Ghost is so far from giving liberty unto them, that he provoketh them in good time to dispose of their life, and even then especially when their affections begin to boil in them, and endeavoreth to pull them in as it were with the cords of discipline, and the Law of God.

Solomon is so far from allowing this reason, to warrant the looseness of young men, that is, to say, We are yet as youths, and therefore we may be let alone a while, we will be wiser

hereafter; that rather with a sharp, but yet just taunting & laughing it to scorn, he speaketh to this age, *Rejoice, O young man,in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the light of thine eyes; but know thou, that for all these things, God will bring thee into judgment.* As if he had said, If thou wilt needs go forward, and wilt not be reclaimed, be it so, take thy pleasure, pass on thy days in thy delights, follow the lusts of the flesh, the lusts of the eyes, and the pride of life, glut thyself with chambring and wantonness, and take thy fill of daliance: yet know that at the last thou shalt be called unto judgment, & give account for those things which thou hast committed. The children that mocked the Prophet, and reproached him for his infirmity, were *torn in pieces with Bears that came out of the wood,* 2 King. 2.24.

Therefore doth *Solomon* exhort them in another place,*to remember their Creator in the days of their youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.* God hath honored them as his first borne, and given many gifts unto them, as learning, wit, knowledge, beauty, strength, health, quickenesse, and readiness, to do all things, which are not so common to every age; let them not abuse them, but honor him with them, that gave them. If you spend your first days loosely, and licentiously, and offer your old age to the LORD, when you can follow the pleasures of sin no longer, that endure for a season, he will not accept such a service and sacrifice at your hands. If you would have God to be your God in your old age, serve him in your youth, lest as you regarded not to know him in your youth, so he give you over, and know you not in your elder years. For if an earthly man have the wisdom and discretion, not to admit, and receive into his service, a doting and decrepid man, such a one as can stand him in no stead, but will readily answer him, Go thy ways, thou art no servant for me, let him that had the use of thy younger days, take that fruit of thy old age, that thou canst yield unto him: Shall not the Lord, the most wise God reject and cast us off in age, if we pass the flower of our youth, in serving sin, Satan, and the world? What assurance can we have, to be accepted when and at what time we list? may he not justly say unto us, Thou hast all thy life time served mine enemies, of whom I said unto thee, Serue them not; and now at last, when thou canst serve them no longer, comest thou unto me? How often have I called thee and offered ro be a master unto thee, but thou refusedst to become my servant? now it is just with me to stopppe mine ears at thy cry, Go thy ways: Let him that had thy youth, take thine age also: let him that had the beginning take also the ending. If we spend our strength in vanity, and our days in folly, thus will the Lord answer us: God is the creator of the young man, it is he that hath made him, and not he himself: he is subject to death in his youth, as well as the old man in his age: the glass that is newly made, is as brittle as the old: the Lamb goeth to the shambles, as soon as the sheep. And the young man shall be brought to judgment for his tricks of youth: for *God shall bring every work to judgment, with every secret thing, whether it be good, or whether it be evil,* Eccle. 12.14.

Wherefore to conclude, let young and old honor the Lord with the first fruits of their increase, & give the best things that they possess: yea, the more we have, the more he requireth of us. Such as are rich, and have this worlds good, must not be as barren trees, and unfruitful in good works. Whatsoever we enjoy, we have received it of his goodness, it is as a

stream issuing from his fountain, and therefore we must return the glory to him and communicate the benefit thereof unto our brethren.

[Use 2] Secondly, another spiritual application of this type and figure of the first borne is, that it calleth to our remembrance what we are both by nature and by grace. By nature, that we are all the children of wrath and destruction, without the mercy of God freeing & delivering us from the sentence of death gone out against us; Even as the children of Israel had been all the children of death, as well as the first borne of Egypt, had not God in great mercy and compassion spared them. For albeit he delivered Goshen where the Israelites were, from the plagues that wasted and wearied the Egyptians: was this, think we, because Israel deserved to be spared? or because God could not in justice comence any action against them? No, they had learned too much the manners of Egypt▪ they believed not the word of the Lord for their deliverance, but murmured against the Ministers of God, sent unto them, albeit they had seen his wonders and signs that were wrought among them. Their first borne therefore had been in no better case then the first borne of Egypt, had not God been merciful unto them and shown pity upon them. So then we are all put in mind of our natural corruption by sin derived from *Adam,* in regard of which corruption which is spread as a foul and filthy leprosy over all the powers of the soul and parts of the body, we are guilty both of temporal, and eternal death, unless we have redemption by Christ the promised Savior of the world. We are by nature wretched and miserable sinners, borne as it were out of due time, and deserve *the wages of sin,* that is, death, Rom 6.20. We our selves were in times past, unwise, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, and hating one another. There are many branches of this corruption and sundry points necessary to be known of us concerning the same. First, we must acknowledge no difference between our selves and others. *Are we better,* or more excellent then they? No, in no wise. We all lie under sin, and have the seeds thereof within us. Rom. 3.9. and are ready to fall into all the most horrible sins can be named, if we be not stayed by the hand of God. Secondly, we must look into the Law of God, as in a glass, that we may see our defects and deformities. We are blind, and cannot see: the Law is a true glass, and will show us our face truly: it telleth what is amiss, and flattereth no man, *for by the Law cometh the knowledge of sin,* Rom. 3.20. There cannot be the least spot, but it will be made to appear: so that he which is ignorant of ye Law, knoweth not himself. Thirdly, we must confess the love of God to be great toward us, in freeing of us from the bondage of sin, and setting us at liberty to be the servants of righteousness.

Thus doth the Apostle, Rom. 7.24, 25. *O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord, &c.* Fourthly' we must learn the vileness and greatness of our fall, which *Paul* calleth *the disobedience of one man,* containing all sins of what kind and nature soever, which may be considered in those few particulars.

First, he regarded not the promise of God, whereby he was willed to hope for everlasting life, so long as he continued to eat ye tree of life.

Secondly, he despiseth the commandment of God, restraining him from the forbidden fruit, and maketh no account of it.

Thirdly, he breaketh out into horrible pride, and ambition, whereby he would be equal unto God, and seek an estate higher then that wherein he had set him. He was not content with his present condition, albeit it were most excellent.

Fourthly, he showeth an unfaithful heart to depart away from the living God his creator, so that he did not believe or not regard the threatening of God, which was, that when he sinned, he should die: he becometh the most unkind and unthankfull wretch that could be, not considering what infinite benefits he had received for himself and his posterity, and that he was to loose them, and leave them in such sort, that they departed both from himself, and from his posterity.

Lastly, he brake out into foul and fearful Apostasy, from God to the devil, from his maker to the tempter, giving more credit to him that charged God with lying, with envy, and with malice, then to the Almighty, of whose goodness he had so great experience. Thus he preferred the father of lies, before the God of all truth. So that in the first sin of man, we may discern many sins, if it be divided into his particular parts, and considered severally as it ought to be of us.

The fifth branch is, that we must all of us take notice of the fruits and effects of the former disobedience, whereby the image of GOD, after which we were created at the first, is blotted out, only some few remnants remaining of it; so that instead of wisdom, power, truth, goodness, holiness, and righteousness, wherewith our first parents were clothed, as with garments more precious then the carpets of Egypt, and all the ornaments of gold and silver, wherein the Nobles of the earth are attyred, he punished them with the contrary evils, and pulling these from them and stripping them stark naked, they appeared most deformed, through blindness, weakness, falsehood, foolishness, profaneness, and unrighteousness, which swarmed in them, and all their children. A cursed root, cursed fruit: a wretched cause, a woeful effect. Hence it is, that we are prone to fall into all evil, and not able to think one good thought, 1 Cor. 2.14. 2 Cor. 3.5. we are borne dead in sins and trespasses, Ephe. 2.1. Ier. 17.19. Job 15.15. And yet this is not all our misery; but it brought in as by a violent wind, or a raging flood, an heap of sicknesses, diseases, aches, and a train of ten thousand calamities that attend upon our whole life, until they bring us into the chambers of death.

Lastly, when we have taken good notice of the former miseries and bondage, under which we lie, and thought well upon them with due meditation, they will drive us out of the love of our selves, and make us labor to be regenerated *and borne again by the spirit of God:* we must seek to repair the decayed image of God, & to be renewed in our minds, that we may be no longer the servants of sin, but of righteousness. Our old man must be crucified, *that the body of sin may be destroyed.* Let it not therefore reign in our mortal body, that we should obey it in the lusts thereof: neither let us yield our members as instruments of unrighteousness, but yield our selves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God.

Again, as the figure of the first borne expresseth the natural condition of all mankind, deserving to be destroyed, so it setteth forth the prerogative of the faithful, and showeth

what we are by grace. For as Christ being the first borne among many brethren, Rom. 8.29. is the Priest of his Church, because he offered up himself to his Father, as a perfect sacrifice to satisfy his wrath for our sins, and maketh intercession for us: and the king of his Church, because he hath authority in heaven & in earth: so *he maketh us kings and Priests unto God his Father,* Revel. 1.6. and 5.10. Priests, that we should make known his will, call upon his Name in spirit and truth, and offer up our selves to him a spiritual sacrifice: and kings that we should conquer sin, Satan, and the world, through faith in Christ; for *this is our victory, even our faith,* that overcometh all these enemies. We have also the adoption of sons, and we are a chosen generation, a royal Priesthood, an holy nation, a peculiar people, that we should show forth the praises of him, who hath called us out of darkness, into his marvelous light, 1 Pet. 2.9.

Thirdly, this layeth before us the dignity [Use 3] of Christ Jesus our Savior, touching whom we learn, that he is in deed and in truth, the first borne of God, by whom we are delivered from the wrath of God, and redeemed from hell and destruction, forasmuch as he was consecrate unto God, and made a sacrifice of atonement for us, who by sin were become his enemies, as we noted before. Now he is the first borne in these four respects: first, according to his divine nature, being begotten of the Father before all creatures, after an unspeakable manner, being of the same substance with him, and is therefore called *the first borne of every creature,* Coloss. 1. verse 15. Rom. 8. verse 29. He is the eternal son of God, being borne of him before any creature was created. Whereby we learn against the blasphemous opinion of the Arians, that he is true GOD, not a made or a created God, but being God from all eternity.

Secondly, according to his human nature, even as he took upon him our flesh, and was borne of the virgins *Mary,* so he was also *her first borne,* Matthew 1. verse 25. Luke 2. verse 15. Not that the blessed Virgin had other after him, but because she had none before him. For he is in Scripture called the first borne, that first openeth the matrice, whether other be borne after or not.

Thirdly, he is called by this title, because he was the first y^{t} arose out of the grave, & made a way for us unto everlasting life, because it was impossible that he should be holden of the sorrows of death. And therefore he is said by the Apostle to be before all things, *the beginning, and the first borne from the dead,* Col. 1, 18. This is a notable comfort unto us, that forasmuch as our elder Brother Christ Jesus arose from the dead to the everlasting possession of eternal glory in heaven: it followeth, that we also shall rise again, and not forever lie in the grave; and then be partakers with him, of that blessed inheritance prepared for us from the beginning of the world. He is gone before to prepare us a place, and when he cometh again, we shall enter into that blessed estate and condition, everyone according to the measure of the grace and gift of Christ. For as Christ *was anointed with the oil of gladness above his fellows,* so he was rewarded with the possession of glory above his brethren, and highly exalted far above all principalities and powers, who ascended above all heavens, *that he might fill all things,* Eph. 4, 10. Neither let any object, that some did rise again before him, for they arose again to this present life, and died again: but he arose again to die no more, death had no more dominion over him: but to take possession of the kingdom of

heaven; and therefore it followeth in the next words, *that in all things he might have the preeminence.*

Lastly, as the first borne was set apart, and then sacrificed unto GOD, I mean the first borne among the beasts that were killed: so Christ *was separated from sinners,* Heb. 7, 26. as the unspotted Lamb of God, holy, and acceptable; and then made a perfect oblation of himself, not for himself, but for the sins of his people, Heb. 7, 27. He must be holy both in his conception and life, that he might be a merciful and faithful high-Priest, and make reconciliation for us. For he that must be a Mediator between God and us, and restore us into his favor, must of necessity be himself in the favor of God, and never have offended him. Neither could he have access to the Throne of God, who is most holy, to make intercession for us, unless he had been holy, harmless, undefiled, and made higher then the heavens.

Hence also we have unspeakable comfort, we are assured that the wrath of God is pacified, the curse of the Law is cancelled, and all our sins are purged and done away: Who is it now that *shall be able to lay anything to our charge,* or to the charge of any of the elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, and maketh intercession for us. There is nothing then that shall be able to separate us from this love of Christ, neither tribulation, nor distress, neither persecution, nor famine, nor nakedness, nor peril, nor sword, neither life, nor death; forasmuch as in all these we are more then Conquerors, through him that loved us.

Lastly, seeing God separated the first borne [Use 4] or eldest of the family from the rest of his brethren, as also he did the Levites from the other Tribes to serve him, it teacheth, that all the faithful ought to be separated from the company of wicked men, and to abhor them as a sink of all filthiness and annoyance, that we may more freely and faithfully serve the Lord: as the Prophet saith, Psal. 119.*Away from me ye wicked, and I will keep the Commandments of my God.* Thus we see the Church of God to be described to be an holy people elected out of the rest of the world, Numb. 23.9. *They shall dwell alone, and shall not be reckoned among the Nations.* God revealeth his will to them, he governeth them, he protecteth them, he careth and provideth for them, no less then parents for their first borne. Hence it is, that he willeth *Moses* to go to *Pharaoh,* and to say unto him, *Israel is my son, even my first borne: let him go that he may serve me: and if thou refuse to let him go, Behold, I will slay thy son, even thy first borne,* Exod. 4. The like we read in the Prophesy of *Jeremiah,* chap. 31, 9. *I am a father to Israel, and Ephraim is my first borne.* He hath a greater care of them then of all other nations and people. The elect are the first borne of God, because they are most dear unto him, and chosen before the foundation of the world. For even as men among all their sons, do most of all delight in their first begotten, as in the beginning of their strength, rejoicing most of all in the good that befalleth them, and greeuing most in the evil that cometh unto them, Psal. 89, 27. Zach. 12, 11. So doth God express his special love toward us, not only by calling us his sons, but by calling us his first borne sons. Among the sons of men it was always an honor and privilege to be the first borne, it is but one among many can attain unto it; it is not common to everyone. But the sons of God are all of them as his first borne, they are dear unto him, as they that are dearest. Behold what manner of love the Father hath bestowed upon us, that

we should be called the first borne sons of God! therefore the world knoweth us not, because it knew him not. So sometimes the faithful are called *the first fruits of his creatures,* because as the first fruits in the time of the Law were a small portion gathered out of the rest, and offered to God: in like manner are the people of God as an holy kind of offering, taken out of the residue of men, few in number but precious in account with God, I am. 1, 18. Thus then we must know that we are consecrated unto God to belong unto him, and to serve him: as for 〈1 page duplicate〉 〈1 page duplicate〉 the company of the wicked, they are forbidden to us as the touching or tasting of the forbidden fruit was to our first parents, as bringing great danger and destruction unto our souls. The wise man saith, *Be not among wine-bibbers,among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags.* Hereunto cometh the direction of the Apostle, 1 Cor. 5, 11. *I have written unto you, not to keep company: if any that is called a brother, be a fornicator, or covetous, or an idolatour, or a railer, or a drunkard, or an extortioner, with such a one, no, not to eat.* And in the next Epistle he exhorteth to come out from among them, and to touch no unclean thing, and then GOD will receive them, be a Father unto them, and they shall be his sons and daughters, 2 Cor. 6, 17. Likewise he chargeth the *Thessalonians,* and commandeth them in the Name of the Lord Jesus Christ, that they *withdraw themselves from every brother that walketh disorderly, and not after the tradition which they received of them,* 2 Thess. 3, 6. All flesh resort to their like: and every man will keep company with such as he is himself. For how can the lamb agree with the wolf? Or how can two walk together, except they be agreed? The heathen Philosopher, sequestering himself to a strict kind of life, confesseth, that he could never bring home again those manners that he carried abroad with him: but what he had well ordered in his life, was easily disturbed and disordered; and those vices that he had put to flight, quickly returned upon him. Even as it befalleth a sick person, that hath kept long within doors, being recovered of some weakness or sickness, cannot without danger walk abroad in the open air, but straightway he is cast down again: so it happeneth unto us, whose hearts have begun to shake off the sicknesses of sins and vices, the conversation of the wicked multitude is a great enemy like the infectious air unto us: every mate being ready to commend unto us, and to thrust upon us, both by word and practice, some noisome vice or other, some to bring us to drunkenness: some to uncleanness: some to riotousnesse: some to gamings: and so to infect us therewith at unawares. Whereby it cometh to pass, that we sildome go unto them, or keep company with them, or continue long with them, but we learn some evil, or vnlearne some good, and so return from them more profane and polluted then before. This duty hath under it many branches.

First, it standeth us upon, to make choice of our company that we frequent, as a man that chooseth out his ground before he build: and not to be more careful what we eat or drink, then among whom we eat or drink. Vnwholesome meats may pester or poison the body, but ungodly company many times destroyeth the soul. We see how careful men are about their meats and drinks, what they eat, and what they drink, every little thing doth trouble and disquiet them: but in matters of far greater danger, as blind men we swallow many a fly, and converse with such as we may justly fear they may bring us to perdition, as men that strain at a gnat, and swallow a camell.

Secondly, we ought to pray to God daily, that we may not be led into temptations. It is the direction that Christ our savior giveth, that so we may *be delivered from evil,* Math. 6, 13. Daily prayer for wisdom is a preservative against the wicked. Such as walk in the morning in noisome airs, carry somewhat in their mouths to keep them from infection. If we pray faithfully, we are fensed and fortified against the assaults of evil persons. This was the practice of *David,* wherein he hath given us an example, Psal. 141.3, 4. *Set a watch, O Lord, before my mouth, keep the door of my lips: incline not mine heart to any evil thing, to practice wicked works with men that work iniquity.* If then we are to pray to be preserved from such tempters and temptations as would draw us into evil, and withdraw us from good: surely we are not wittingly and willingly to run into them; for then we mock and dally with God, & become tempters unto our selves. And how shall we dare to kneel down in the presence of the eternal God, and to desire of him not to lead us into temptation, and so soon as we are gone frō prayer, and the house of prayer, by and by to haunt evil houses, and seek out allurements, and wait for occasions, & wish for our companions, until we return home worse then we were before?

Thirdly, it is our duty, and a special point of wisdom, not to presume upon our abilities, nor to glory in our own strength. There cannot be a more deceitful bait then this is, when men foolishly persuade themselves, that albeit they run into evil company, and hold familiarity with drunkards, and continually haunt alehouses and places of disorder; though they be hail-fellow well met with them, and join hand in hand with them, yet they can keep themselves from infection; so that they will never be overtaken with their sin. And as well may a man rush headlong among such as have plague sores above them, and live with them, and yet never be infected: whereas few dare adventure their bodies in such cases. But put the case it were lawful; yet *all things that are lawful are not expedient: all things that are lawful, edify not.* We must take heed we do not give offense to others, neither destroy him for whom Christ died. So then, the best way for us to avoid evil, is to take knowledge of our own weakness, and to strive against our own infirmities, and to fly as far as we can from danger.

Fourthly, let us not flatter our selves with an idle conceit and foolish opinion, that we by keeping them company shall be able to draw them and persuade them to goodness. For we see this by the ordinary course of human affairs, that when the good and evil meet together, and are joined in friendship, the godly are rather corrupted by the ungodly, then the ungodly corrected by the godly. This may appear unto us in *Solomon,* a man greatly beloved of God, and greatly blessed with wisdom:*nevertheless, even him did outlandish women cause to sin.* This was signified also in the Law, holy flesh carried in the skirt of a garment did not make it holy: but *the polluted person,touching anything, did pollute it,* and make it unclean with his filthiness. It is an harder thing to cleanse and purify, then to defile and make unclean: and therefore they will sooner tempt us, then we shall teach them. What then? Is vice of more force then virtue? and shall evil prevail more then good? I answer, we consider not good and evil as they are in themselves, but as they are in us: not as they are being separated from us, but joined to us. The evil men are wholly evil, whereas we are but in part good: and therefore they are strong, we are weak: they are wholly flesh, we are not altogether spirit, but only in part regenerate: so that they hale us and hold us with all their power, with all

their might, and with all their strength, that we must use violence to get from them, or else we are undone. They are as men that set all their strength to the work, and labor night and day with both their hands; we have our strength divided, and work as it were with one hand, and set too but one shoulder. They run in the ways of evil, we do as it were *halt with one foot,* like *Jacob* when he wrestled with GOD, whereby he had the hollow of his thigh put out of joint. They fare as men that descend down a Mountain with great violence, and have no stay of themselves until they come to the bottom: we creep up toward the top with all four, *like Jonathan,that went over to the garrison of the uncircumcised;* we are fain to climb up rocks and clifts, and craggy places, upon our hands and upon our feet, with much labor and great sweating, and oftentimes faint by the way. That which they do, they do with ease & pleasure: but we find many enemies to buckle withal, and are constrained not only to fight with beasts at *Ephesus,* but to wrestle hand to hand,*against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places:* so that it is more then need to take to us the whole armor of God, that we may be able both to stand, and to withstand in the evil day.

Fifthly, thou must esteem of evil company, as of him that hath a running sore of an infectious disease, and hate all vice in thy dearest companions, more then the plague. They that have sound eyes are fearful of themselves, & careful to refrain from looking upon their eyes that are sore and bleared, lest they should be hurt. Can a man have his conversation among thieves, and not at one time or other be robbed of his treasure? Such as have nothing are sure to lose nothing: but they that have treasure about them, by conversing with deceitful couzeners and cheating companions, are in danger to be deprived of it. So if we live among these spiritual thieves, that are more common and subtle, and therefore more dangerous then the other, we cannot but he spoiled and stripped naked of the precious pearls of God's graces which enrich our souls, and are more of value then all the gold and silver that is digged out of the earth.

The sixth and last branch is, to teach us to be in love with good company, whereby we may be bettered and edified. Evil persons that infect, as a filthy dunghill that casteth up an unsavory sent, are compared to pitch that defileth, to leaven that soureth, to the canker that consumeth, and to the scabbed sheep that infecteth an whole flock. But good and godly company is as the sweet ointments or perfumes of the Apothecaries, a man cannot come among them, but all his garments smell of myrrh, aloes, and cassia. They are anointed with the oil of gladness in their measure, and delight greatly the nostrils of such as live with them. If we converse among them we shall somewhat savor of them. So then by the works that we practice, it may be known what company we frequent. The wise man saith, Prov. 13, 20. *He that walketh with wise men, shall be wise: but a companion of fools shall be destroyed.* Great is the force of company, whether it be to good or to evil. With the good, we shall learn goodness, & reap the fruit of it to our souls. Among the ungodly, we shall learn nothing but wickedness, and in the end receive nothing but a crop of care, and shame, and dishonor, and rebuke, and that which is more then all the rest, death and destruction forever.

14. And the Lord spake unto Moses, in the wilderness of Sinai, saying,

15. Number the children of Levi, after the house of their fathers, by their families: every male from a month old and upward, shalt thou number them.

16. And Moses numbered them according to the word of the Lord, as he was commanded.

We have spoken hitherto of both the parts of the preface, that go before the enumeration of the Levites, consisting partly in the description of *Aaron's* sons, and partly in the presentation of that Tribe before *Aaron* and his sons to serve in the Tabernacle. Now we come to speak of the numbering of them, which is done apart in a peculiar manner from the rest of the people. For God would not have the Levites numbered with the rest of the Tribes, to the ende he might free them from the wars, and except them as a chosen portion to himself from civil affairs; and that they might more diligently, more seriously, & more carefully, without all disturbance and distraction apply and employ themselves in that holy function whereunto they were appointed. So then, after that the people are numbered and ordered exactly and exquisitely, *Moses* proceedeth to the numbering of the Levitical Tribe, which only remaineth vnnumbred.

This is done two ways: first simply, being considered in themselves without reference and relation to others: secondly, comparatively, being compared with the first borne, in whose place and room they succeeded. The simple enumeration is twofold, first general, in these words; and then particular in those that follow. The general numbering hath two parts, the commandment, and the execution of it. The commandment is amplified by the author of it, *The Lord spake unto Moses;* then by the place, *in the wilderness of Sinai,* there it was given: for as yet they were not gone from the Mount where the Law was given. Thirdly, by the manner, number them *by their families, after the house of their fathers.* Lastly, the persons to be numbered, *every male from a month old, and upward.* The obedience of *Moses* is in the 16, verse, where he is commended by the manner of it, he did it *according to the word of the Lord,* in all points *as he was commanded.* The particular numbering, being set down in the verses that follow, we are to reserve to his proper place.

In this division two questions arise, upon the different order observed in the numbering of this Tribe, compared with the numbering of the former Tribes, which are to be decided. For here *Moses* is commanded to *number all the males from a month old and above,* but he did before number the other Tribes from twenty years old and above, chap. 1, 3. Wherefore, first of all the question may be asked, why the Levites are not numbered as the rest are, from twenty year old, but from a month old? Secondly, why they were not numbered as well so soon as they were borne and brought forth into the world, as when they were a month old? Wherefore we are to enquire, why they were numbered so soon, and then why no sooner?

Touching the first, to wit, why they were [Question 1] numbered from one month and upward, and not at twenty years old and upward, as the rest were, it was done for three causes.

First of all, the Levites were numbered at a month old, because at that age they were fit to be presented before the Lord, and offered unto him, Luke 2.

Secondly, another cause of taking their number according to these young years, was, to bring the number of this Tribe unto an equal proportion with the other Tribes; for at this God aimed, as we shall see afterward: whereas if the number had been taken only from twenty year & upward, it should never have been known what number there was of the first borne, and so the recompense and satisfaction would have been altogether uncertain and unjust.

This showeth, both that the Tribe of *Levi* was in comparison few in number, even the least of all the rest, and that by this gracious dealing and merciful favor of God, the people ought to be inclined, more quietly, patiently, willingly, and cheerfully to pay the tax and tribute that was laid upon them for the overplus among themselves.

Thirdly, they are numbered at that age, because it was not necessary they should be fit for the wars, whom GOD had exempted from such service, which was one difference between the Levites and the other Tribes. They were numbered at twenty years old, because then they were holden and judged fit to go out to war, as among us and in our Common-wealth, the State thinks it fit to have all warned from sixteen to threescore years, as able men to bear arms, and to serve their Prince, and to fight for their country. Whereas the Levites had nothing to do with handling the sword, and putting on armor, and following the wars: they were to attend on holy things, and to minister in the Tabernacle: they are made word-men, not sword men: they are fishers of men, not fighters with men: and albeit *they walk in the flesh, yet they do not war after the flesh,* 2, Cor. 10, 3.

Touching the second question, to wit, [Question 2] wherefore they were not numbered before the month was expired? This was done, because all the male children by the ceremonial law, were impure and unclean for the space of *one month,* Leviticus 12, verse 4. as also all the maid-children were unclean *threescore and six days,* Leviticus 12, verse 5. At what time the mother brought unto the Priest, *a lamb of a year old, for a sin-offering,* who offered it before the LORD, and made an Atonement for her, Leviticus 12, verse 6, 7.

So then, as the male children were unclean an whole month, so after that space of time limited and determined, they ought to be purified.

True it is, they did belong unto GOD at all times, for unto such pertained the Kingdom of Heaven from the beginning: he had evermore a right unto them, who had said unto *Abraham, I will be thy GOD, and the GOD of thy seed,* Gen. 17. Notwithstanding they could not be presented unto him, because they were holden as unclean, according to that law that continued for a season, & for y^{t} cause God would have those only reckoned in this account which were a month old. This did put them in mind, as also it teacheth us, that we are all by nature

sinners and unclean. We are conceived and borne in sin, and from that which is unclean, who can bring that is clean? Our natural estate is notably described by the Prophet *Ezekiel,* chap. 16. under the similitude of a wretched infant polluted in his blood. There is not one that doth good, no not one: so that every mouth is stopped, and all the world become guilty before God.

[Verse 15. *Number the children of Levi, after the house of their, &c.*] Here is set down a commandment directed to *Moses,* and a commendation of *Moses,* who was faithful in the house of God as a servant. A servant will do nothing before he know the mind of his master; and when he knoweth his will, he is ready to accomplish it. The house is the Church: the master of it is God: the Stewards of it are the Teachers, who rule in this house at the appointment of God: and none of them durst presume to do anything therein without his direction: so it is said in this place of *Moses,* that he followed not his own device, but did all things as the mouth of God directed him.

We learn from hence, that the word of [Doctrine 1] God is able to inform the Church generally, and every man particularly, in all things pertaining to this life, and to direct them, both what they are to do, and what they are not to do. Whatsoever falleth out into the parts of man's life, must receive warrant from the will and word of God. This doth the Prophet *David* teach in many places of the Psalms, *By them thy servant is warned:* by them *the youngman* may by taking heed, cleanse his ways: by them all men shall be made more *wise then their enemies,* more learned *then their teachers,* more prudent then the ancient: by them *they shall make their way prosperous;* and by doing according to that which is written in them, they shall have good success. Of this is *Solomon* also another witness, Prov. 2, 9. *My son, if thou wilt receive my words, and hide my commandments within thee, &c: then shalt thou understand righteousness, and judgment, and equity, & every good path.* This is directed not only to Princes and Magistrates, (as appeareth in the Epistle to the Hebrews) but to all the children of God, of what calling soever they be. So the Apostle speaking of our ordinary meats and drinks, declareth that *they are sanctified by the word of God, and by prayer,* 1. Tim. 4, 5. That which he speaketh of our use of the creatures, must be understood of all things else, and stretched to all our actions, forasmuch as the word must be our warrant, whē to do everything, how to do it in a good manner, how to fly evil, and how to use Christian liberty in things that are in themselves indifferent.

[Reason 1] This is so evident, that we want not many reasons to confirm it unto us. First, the titles given to the word, do teach it. For it is called *the statute* law of God. Are not the statute laws of the kingdom, sufficient to direct us what to do, and what we ought to do? They are able to secure us from danger, without any foreign helps. Hence it is, that the Prophets cry out in every place, for obedience *to the statutes of God,* they will tell us what we ought to do. Likewise the word is said to be our Counselor, as it were a man of Law, to which we ought evermore to resort, as we see men in matters of doubt, repair to their learned counsel, that they may do nothing without advice.

Secondly, the Apostle setteth down this [Reason 2] rule, that whatsoever we do, whether we eat, or drink, or enter into any action, we must set before us, as the chief and high end of all,

the glory of God. There may be indeed, and are other ends of the things we do, but this ought to be the principal. If this be wanting, what other ends soever we have, the work is defective and unholy unto us. But no man can glorify God in anything without obedience; and there is no obedience, but in respect of the commandment and word of God. The Prophet saith well, *Hath the Lord as great delight in burnt offerings and sacrifices,as in obeying the voice of the Lord? Behold, to obey is better then sacrifice; and to hearken, then the fat of Rams.* Hereupon therefore it followeth, that the word of God directeth a man in all his actions: whereas all things done without the testimony of the word of God, are without obedience. The rule is general,*Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God:* and therefore nothing which is done without the warrant of the word can be done to the glory of God.

Thirdly, the Apostle speaking of things [Reason 3] that are in their own nature indifferent, concludeth that *whatsoever is not of faith, is sin,* Rom. 14, 23. If any say, the Apostle meaneth a full persuasion of that which he doth to be well done: It is true; but from whence can that assurance grow unto the conscience, but from faith? and how can we persuade our selves that we do well, but when we have the word of God for our warrant? The argument then is thus framed, wheresoever faith is wanting, there is sin: but in every action not commanded and allowed, faith is wanting: therefore in every action not commanded and allowed, there is sin: and consequently to approve our actions, we must have the precept and commandment of God, and the allowance of his word.

Let us after these things thus confirmed [Use 1] to our consciences, proceed to the uses. First, forasmuch as we must fetch the warrant of our actions from the pure fountain of the word, it teacheth us the perfection and all-sufficiency of the word of God. It needeth no human verities or popish traditions to be patched or put unto it, which were as much as to add a rag to a new garment that needeth it not.*The Law of the Lord is perfect, converting the soul,* saith the Prophet. *The whole Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,* saith the Apostle. It is able to make us wise unto salvation, and to furnish the man of God to every good work.*Search the Scriptures, for in them ye think to have eternal life,* saith Christ. But are all things that we are to do, expressed in the word? I answer, all things are not expressed word for word in so many syllables, but all things are contained in the Scriptures. For we must know the rule of *Nazianzen,* and it is a sure one, that such things as are gathered out of the Scriptures, are even as if they were written, they are of like nature, of like force, of like authority.

First, some things are not in deed and in truth, and yet are said to be in Scripture, as that God sitteth, that he hath eyes, ears, hands, mouth, and such like.

Secondly, some things are in deed, and yet are not said to be, to wit, expressly and in so many words; so that though the words be not there, yet the doctrine is, as that the holy Ghost is God, that he proceedeth equally frō the Father and from the Son; that there are two Sacraments, that Christ is God of himself, and consubstantiall with his Father, and an hundred such points, which are necessarily collected and concluded from them, as he that saith twice two, saith four: and he that saith twice twenty, affirmeth forty, though not in so many words.

Again, some things neither are, neither are said to be, as that an image and an idol are different in themselves. And lastly, some things are, and are said to be in the Scriptures, as that there is one God and one Mediator between God and man. Now we say, that all things necessary are contained in them, but not expressed, as the baptism of infants, and original sin, yet are distinctly and demonstratiuely inferred out of them: and so are all things that belong to faith or obedience, whatsoever we are either to believe or to practice.*Abraham* saith to the rich man, *They have Moses and the Prophets, let them hear them:* if they hear not them, *neither will they be persuaded, though one rose from the dead.* He understandeth hereby the writings of the old Testament: these he opposeth against all visions and revelations, as we also do against all traditions: these, these I say are sufficient to bring us to Christ, to salvation, to heaven. These are sufficient to keep us from hell and destruction, and every evil way. Wherefore, whatsoever belongeth to doctrine or to good life, is found in them, we have direction by them to all things whatsoever belong unto us to do. It is the commendation of a good Law to leave as little vndecided and vndetermined, and out of the compass of the Law as is possible. Such as write of the government of Common-wealths do give this rule, that it behooveth these rules that are well made, as near as may be to determine of all things, and to leave as few as they can to the arbitrement and discretion of the Judges. Men are oftentimes passionate, & passions hinder judgment and the finding out of truth. The Jews, to whom were committed the Oracles of God, were directed by them in the least things they had to do. Our estate is not left worse then theirs, who, beside the same direction that they had, have also the noble addition of the New Testament, which were written that we might believe, and in believing have everlasting life, John 20, 31.

Secondly, this doctrine serveth to direct & inform the Ministers what to teach & preach [Use 2] unto the people, and the people what to believe, wherein to rest, whereupon to build their faith, and to settle their conscience. The matter given them in charge to deliver and commend to the care and consideration of the hearers, is the word of God. They are to teach nothing else, but what Christ their Lord and Master *hath commanded to be observed,* Mat. 28, 20. We must follow the example of *Paul,* 1, Cor. 11, 23, who delivered nothing to the *Corinthians,* but what he had *received of the Lord.* If they strike at sin any otherwise, their weapon is not sharp enough to cut it down; for whereas they should draw out the *sword of the Spirit, which is the word of God,* they give it a blow with a leaden dagger: and whereas they should overthrow it with the push of a pike, they run at it with a bulrush. It is the word that is mighty in operation, and entereth into the soul, & is able to cast down everything that exalteth it self against the kingdom & knowledge of Jesus Christ. It is the word only that is the food of the soul, and is able to afford wholesome nourishment. Let us not teach the people our own devises, which is, to feed thenwith chaff that hath no strength in it. Let us deal as *workmen that need not be ashamed, dividing the word of truth aright.* And concerning the people, they must not affect such teaching as is most plausible, but such as is most profitable: not that which may please the ear, but that which may move the heart. The end of our coming to the house of God, must not be to delight our selves, but to reform our lives. Neither ought we so much to attend what learning they show, as what sin they reprove, that

so we may come to repentance. The more they open our understandings by the key of the Scriptures, the better we are to account of them.

Thirdly, it serveth to reprove those that [Use 3] do rush headlong & headstrong in their actions and course of life, not caring what they do, as desperate men that fear not their flesh, or as foolish Mariners, that run their Ship upon the Rocks, and never ask counsel at the mouth of the Lord. If any ask how this may be done? and say, we desire nothing more then to know the mind of the Lord: but how can this be, seeing he is in heaven, and we are upon the earth? I answer, it is not hard or impossible for us to consult with God, and to resolve as from God, and to know his will. We must search into his word; for he yet speaketh unto us in the Scriptures. When the word speaketh, know that God speaketh unto thee: and set it down with thyself as a certain truth that is surer then the heavens, that when thou hearest the word, thou hearest him: and whensoever thou despisest the word, thou despisest him. The Scripture is as the voice of God, and therefore the Prophets so often repeat this to the people in all their sermons,*Hear ye the word of the Lord, thus saith the Lord.* A man will not adventure upon a temporal possession, without the advice of his learned counsel: nor a sick person upon strange meats, without the advice of his Physician. How then shall we dare, in matters that concern our souls, and may put us in hazard of our salvation, to undertake sundry actions without knowledge of the word, and so without warrant & assurance whether they please God?

Hence it is, that God oftentimes reproveth his people, because they did that which he had not commanded: & the Prophets charge them with this as a sin against him, because they entered upon those things whereof he had not spoken, and which never entered into his heart, as Ier. 7, 31, 32. *They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart.* And to that purpose saith the Prophet *Isaiah,* chap. 30, verse 2. *They walk to go down into Egypt, and have not asked at my mouth, &c.*

Neither let any object, that this is spoken in matters of great weight and importance, as in points of faith, or of the worship of God, without which a man cannot be saved, and which the word in other places hath determined: for this were great injury to the word of God, to pin it and pound it up in so narrow a corner, & so short a compass, that it should be able to direct us only in the cheef & principal points of our religion, and not in matters of lesser moment of our profession. This doth mightily shrink up the sinews of the Scripture, and bind up the arms of it, which otherwise extend far and near. Remember that in the book of *Joshua,* the children of Israel are charged by the Prophet, that *they asked not counsel at the mouth of the Lord,* when they entered into covenant with the *Gibeonites:* and yet that covenant was not made contrary to any commandment of the Lord. For howsoever it seemeth to many, that they ought to have been put to the sword, and to have died the death, because they were in the number of those Nations that dwelled in the inheritance of the people of God, promised to *Abraham* and his posterity long before: yet if the matter be well considered, it will not be hard to understand, that with condition of yielding themselves to the subjection of the Jews, and of conformity to the true religion of God, they might be received.

For what was the cause that they were forbidden to enter into league with them, but this, that they dwelling among them, might draw them to a false worship of God?*Lest they teach you to do after all their abominations which they have done unto their gods, so should ye sin against the Lord your God.* But when they offered to yield themselves to the Jewish, both religion and subjection, there was no fear of defiling thē, or of withholding and withdrawing them from the service of God.

True it is, if they did resist or withstand them, as the greatest part of the *Canaanites* did, who came out to meet them, and provoked them to battle, and were so far from submitting themselves to God & his people, that they stirred up one another, and joined their forces together to stand out unto death; it was not lawful to spare either sex or age, either women or children, either young or old. If it had been utterly unlawful, and against the express word of God to make any league with any of the *Canaanites, Joshua* and his Princes had done wickedly to have kept their oath with them, after they had understood their fraud and falsehood; considering that all oaths made directly against the word of God and his express commandment, are utterly unlawful, and consequently to be broken, lest we add sin unto sin.

The Spies also sent out by *Joshua* had done evil, which entered into a league with *Rahab* the harlot, *and bound themselves with an oath:* which oath notwithstanding was solemnly observed. Yea, *Solomon* had done evil, who in his best and flourishing state of his kingdom, received the *Amorites,* which voluntarily yielded themselves unto his obedience, and (that which is more) to the obedience of the Lord; who notwithstanding grew into one body of the Church of GOD with the people of Israel, and joined themselves with them freely & forwardly in the restoring of ye Temple. The like we might say of *David,* (whose example we touched before) albeit the LORD had expressly revealed in his word, that there should be a standing place, where the Ark of the Covenant should rest, and the Tabernacle with the service belonging unto it, should have a certain abiding; and albeit there was no express word of God that forbad him to build the Temple, yet the LORD reproveth his resolution, albeit he commendeth his zeal and good affection, because he had given no commandment concerning the person that should build it, 2, Samuel, chapter 7, verse 7; or the time when it should be built.

So then, we learn by all these examples, as well by such as did against the commandment, as by those that did attempt and adventure upon things without a commandment, that they are justly reproved, that never regard the word of God in any of their ways, neither ask counsel at his mouth, that never consider what GOD alloweth and approoueth, but rashly break into the practice of things incident to their life, and yet have no other guide to lead them, nor counselor to advise them, nor teacher to instruct them, nor warrant to bear them out, otherwise then their own mind and meaning, which in matters of God, and parts of his worship are blind and perverse. Ask these men what approbation they have from God; or what assurance to their own consciences y^{t} they please him, they are able to say nothing at all. Let me tell these men, that which I would have them mark, and oftentimes to think on it upon their beds, even between the Lord and their own souls, as they will answer it before

the great Judge of all the world, when they shall appear before him; that whatsoever you do, though they be good things, yet to you that are ignorant, and know not what you do, to you it is a sin, and in you it is no virtue. It is a notable duty to hear the word of God, it is one mark of Christ's sheep, and one step into his kingdom: but if ye come to this ordinance of God,*as the people* commonly *use to come,* only to do as your honest neighbors do, and because the law requireth it, & have no other knowledge of it, your hearing is abhominable in you, and no more pleasing in the sight of almighty God, then if you should cut off a dogs neck to offer unto him, Isaiah 66, 3.

We are commanded to come often to the holy Supper of the Lord, and to prepare our selves reverently and religiously to that action. It is a worthy instrument of God which he hath ordained for the confirmation of our faith, & many of us come often unto it, all of us at Easter; but if we come unto it only because it is a common custom so to do, and we are loath to be singular, and know not that both God commandeth the practice of it, and our own infirmity crieth out for the necessity of it, his table is made a snare unto us, and we sin against Christ: so that we receive no more benefit by eating the bread and drinking of the cup of the Lord, then the Gentiles that *were partakers of the table of devils,and did drink the cup of devils, and did offer sacrifice unto Devils.*

Woe then to all ignorant persons, that take upon them to perform duty and service unto God, and yet know not what duty & service he requireth at their hands. Oh that they would or could understand, that the best works which they do perform, even such as God commandeth, are no better then sins and abominations in them, that do they know not what, as blind men that shoot at a mark. Oh, that they would or could pray unto God to open their eyes, to see their own wretchedness, and to consider that the most holy parts of God's worship which they perform, are a sacrifice of fools that know not that they do evil. Then would they learn the difference between things done in knowledge, and such as are done in ignorance: then would they praise GOD for the light of his truth revealed unto them: and then would they confess with all their hearts, that they would not stand in the former state wherein they lived, if an whole kingdom, or all the pomp and glory of the world were given unto them.

To conclude, let them bear this away with them also, that God will not be served with good meanings or good intents, which is all that the greatest part can say for themselves, we are simple people, we are not book-learned, we mean well, we hope we have as good souls unto God, as the proudest of them all, we do what we can, we hope God will bear with the rest.

This is the religion of such as think themselves devout, but is indeed the language of the devils. God respecteth not such foolish devotions, he requireth of all persons the knowledge of his word, as we shall show afterward, and he will be worshipped according to the knowledge thereof.

The Apostle reproveth the Jews for their zeal, a virtue that ought to be in all the faithful, forasmuch as God will spew all that are lukewarm out of his mouth: nevertheless he accepteth it not in them, because it was not *according to knowledge.* We must know what God

alloweth, if we would have him allow & approve of us. If we regard not to know him, we may well assure our selves that in the day of account he will not know us, but turn away his face from us.

The second reproof meeteth with all such as do things doubtfully and waueringly, not knowing whether they do well or ill: these do attempt things, either against their conscience, or without the comfort of a good conscience: and therefore, albeit it be good in it own nature which they do, and good in regard of the will of God, yet to them it is not so, because they are not assured by the word, whether it be lawful or unlawful, and therefore it is turned into sin. This is that which we heard before out of the Apostle, *Whatsoever is not of faith, is sin,* Rom. 14, 23. All such need not another to condemn them, they condemn themselves in that which they do.

The unfaithful and unregenerate man sinneth in everything he doth, even in his best actions. We must please god before any of our works can please him. The Apostle saith, *Unto the pure, all things are pure, but unto thē that are defiled and unbelieving, is nothing pure, but even their mind and conscience is defiled,* Tit. 1, 15. And S. *James* in his Epistle, chap. 1, 7, 8. *He that wauereth, is like a wave of the sea driven with wind and tossed: for let not that man think that he shall receive anything of the Lord; a double-minded man is unstable in all his ways.* Wherefore it standeth us upon, to consider the three general rules set down by S. *Paul,* in the Epistle to the Romans, chap. 14, to direct us in all our actions.

First, he is happy that condemneth not himself in the use of those things which he knoweth to be lawful. This concerneth those that are strong. This is a golden rule, and a great honor & happiness of Christian men, that their own consciences do not accuse them to allow and admit of that which they judge not to be good and lawful. They know by due trial and examination, that the same which they do, agreeth with the word of God so that they are assured to build vpō the rock. Though all men should accuse them and condemn them, yet their conscience grounded upon the word of God, would acquit & discharge thē, which cannot but give an inward peace and sweet contentment to their souls. This the Apostle saith, 2 Cor. 1, 12. *Our rejoicing is this, the testimony of our conscience, &c.* To the same purpose *Job* speaketh, chap. 27, 6. *My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.* Likewise *John* in his first Epistle, saith, *I four heart condemn us,God is greater then our heart, and knoweth all things: beloved, if our heart condemn us not, then have we confidence toward God.* This comfort of a good conscience they cannot but want, which doubt whether that which they do, please God or not; they are far from this happiness which the Apostle pronounceth upon such as know well, and are thoroughly assured what they do: the rest are like drunken men that stagger & reel too and fro, & cannot keep themselves upright upon their feet.

Secondly, no man must do anything with a doubtful conscience, for such a one woundeth his own conscience, & offendeth God. The Apostle saith, *He that doubteth, is condemned if he eat,because he eateth not of faith.* He that is not persuaded that it pleaseth GOD which he doth, cannot direct it to his glory. Every work that cometh short of his end, is sin: and therefore *Abraham* is commended, that *he staggered not at the promise of God through unbelief, but was*

strong in faith, giving glory to God, Rom. 4, 20. This rule belongeth to those that are weak, who waver up and down in their opinions, like a ship that tottereth hither and thither in a tempest. Woe unto such, they need no other witness or judge against themselves, but themselves. They do many good things that do displease GOD, which would please him, if they were well and rightly done. If then thou wouldst have any fruit and comfort in those things which thou doest, inform thy conscience aright, be persuaded thoroughly of that which thou doest, and build thy faith upon the sure and infallible rock of God.

Thirdly, whatsoever proceedeth not from faith, is a sin committed against God, and condemneth him that doth it, forasmuch as *without faith, it is impossible to please God.* Outward shows and appearances, though they be never so pompous and glorious, are not respected of him: he inquireth whether those things we do, proceed from true obedience, & whether we believe by the word that they are required of God, and so please him. This last rule engendereth two other: first, whatsoever proceedeth from pure naturals is impure, and whatsoever cometh from the force of our free will, is sin in the sight of God. Such as the fountain is, such are the streams: as the root is, so are ye branches: like mother, like daughters: like cause, like effects. Doth a spring send forth out of the same place sweet water and bitter? *Can the figgetree bear Olive berries,either a vine, figs? A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.* Secondly, all the virtues and actions of the infidels and unbelievers, albeit in regard of themselves and the substance of the works, and as they are the gifts of God, they be not evil, but good: yet in the judgment of God they are sins. The whole life of unbelievers and unregenerate men is nothing else but a whole practice of sin in a continued course without stay or interruption from the beginning to the ending, but they are like those that run a great pace out of the way. They may do many things beautiful in show, but they are more in show, then in substance: in appearance, then in deed and truth. All their virtues are shadows, and therefore called by one of the fathers, *splendida peccata,* beautiful sins. They lay an evil foundation, & have a wrong beginning, they do them without faith: and they also propound to themselves an evil end, as either vain glory to be esteemed of others, or the merit of the work, that they may be rewarded of God, and do not refer them to his glory. But *not he that commendeth himself is approved, but whom the Lord commendeth,* 2 Cor. 10, 18. *Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, & then shall every man have praise of God,* 1 Cor. 4, 5. Wherefore all their works are as the apples of *Sodom,* which are fair in outward appearance, and yet are rotten and corrupt. So may unbelievers do sundry works that are beautiful in outward show, but they are like unto painted Sepulchers, which appear glorious to the sight, but they are within full of dead men's bones, and all uncleanness. For their heart, which God especially beholdeth and searcheth, is foul & filthy, and can no otherwise be made clean, then as it is purified by faith.

Let all men therefore take knowledge of their natural condition, that they are of themselves abhominable, and to every good work, reprobate, until they be borne again, and regenerate by the Spirit of God.

The third reproof is of such, as notwithstanding the necessity of the word to direct our actions, which without the light of it to shine in our hearts cannot please God, yet regard not the knowledge of it, but contemn both it, and the means that lead us the way unto it. This is an horrible sin to forsake our own salvation, and as it were to cut our own throats, or to cast our selves willfully into the midst of the seas. It is a grievous sin to be ignorant of the Law of God, not to know what he commandeth, or what he forbiddeth: but it is more fearful to despise knowledge offered, and so as it were to despite the Spirit of grace: what remaineth for such, but *a fearful looking for of judgment and indignation, which shall devour the adversaries?* Heb. 10, 27. Such can have no comfort or consolation in any of their actions. For as the eye is the light of the body, and directeth the rest of the members in all things they go about, or else the feet might carry them into some pit of destruction: so is the word of GOD our *Lamp* or Candle, whereby we see how to walk and direct our selves into the way of peace; we know what we ought to do, and from what to refrain. And as the body runneth violently into an heap of dangers where the eye is blind, and can perceive nothing, until it fall headlong into them: so is it with such as regard not the knowledge of the scriptures, but say unto GOD, as may appear by their practice, *Depart from us, for we desire not the knowledge of thy ways,* Job 21, 14. This world is as a wilderness full of Lions, Bears, Tigers, and other ravenous and venomous beasts; or as a sea standing out with rocks & replenished with quicksands. We can no sooner step out of doors, but we shall be assaulted one way or other, nay we our selves are temptations unto our selves. For rather then we should lack tempters, we tempt our selves, like unto a State, that wanting foreign enemies, falleth out within themselves, and by civil wars destroy one another. So is it with us, when we are free from open enemies, we become enemies to our selves. If then we want the guidance and governance of the word, we are in danger to be overcome, and to take the foil. Our Savior willeth us as we heard before, to search the Scriptures, because in them we think to have eternal life: and therefore without the knowledge of thē, we deceive our selves if we dream of eternal life. So in another place he maketh the ignorance of them, to be the cause of all evil and error in judgment, as Mark 12, verse 24. *Are ye not therefore deceived, because ye know not the Scriptures?*

[Object.] But some peradventure will say, it belongeth to the Ministers only to search them: it is their office to look into them.

I answer, [Answer.] it is a duty belonging unto all persons to know them. Christ exhorted the people to search them. It is required of all to have them dwell in them plentifully, Colossians 3.

If we would be preserved from error, we must know them: if we desire salvation, we must search them: if we would be able to resist the temptations of Satan, we must be armed with them. They are as the will and Testament of Christ, whereby he hath bequeathed unto us an heavenly inheritance, and a most rich possession, and therefore it behooveth us to read the will, to know how we hold it. Thou wilt object, [Object.] they are hard, and I am simple: they may lead me into errors, as many have fallen into strange opinions by reading of them. Art thou simple, thē thou art the rather bound to read them, for they were written, [Answer.] *to give unto the simple sharpness of wit; and to the child knowledge and discretion.* The whole Church

is commanded this duty, both Jews & Gentiles; were there no simple men and women among them? Neither oughtest thou to be afraid to be led by them into error; for they were written to preserve thee from error, and to lead thee into all truth. It is the unstable that wrest them to their own destruction. Read them with humility, with reverence, and prayer. Be thou lowly in thine own eyes, and take heed of a proud spirit: be conversant in them with reverence, & learn *to tremble at his word:* crave the assistance of God's Spirit to guide thee, and to open thine eyes that thou mayest understand his secrets; and thou shalt not need to stand in fear of being carried into error. And touching the hardness of them, be not discouraged from the reading of them. Some things indeed are hard to be understood, but there is nothing hard in one place, but it is made easy in another, and it shall he made easy to us by diligent meditation in them.

Besides, all things that are necessary to salvation are plainly set down, that the people may understand them. It is the lying spirit of the devil in the false Prophets of Antichrist that crieth out, The Scriptures are hard and full of knots; the people may not read them. *Believe not every spirit,but try the spirits whether they be of God or not, for many false Prophets are gone into the world,* 1 John 4, verse 1. They are blind leaders of the blind: they play fast and loose with the people, as Iuglers do with the simple, and cast a mist before their eyes, that they should not espy them. They lead them into error, and then take the light from them, whereby they might be convinced.

It is the great policy of that great Antichrist, *and man of sin,* not only to forbid the reading of our books, but the free use of God's book. Let that once have a free passage, and none is so simple, but he may soon discover a pack of devises, who are wise in their generation: and therefore they suffer none to read it but such as it pleaseth them. Separate some time to this purpose, and thou shalt quickly see that to be most true which I say unto thee.

If thou wilt say unto me, I cannot read the Scriptures, I was never brought up unto it.

Be it so; yet do not allege this to excuse thy ignorance, or to shift off from thee the knowledge of them; forasmuch as everyone must know the Scriptures. Recompence that want by much study and often meditation. Let not the love of the world thrust out of thy head & heart, the cogitation of better things. Many that cannot read, are more prompt and ready in the Scriptures, then such as have that gift. God will bless them that endeavor to know him and his word, and will one way or other supply their wants. Such as *hunger & thirst* after knowledge, *shall be satisfied* and replenished. Acknowledge this want mourn for it, and if it be possible (though thou be old) learn to read. It is never too late to begin to do well: the benefit will easily make amends for the time bestowed upon it. Few there are, but every year spend more time in vain, either in gross idleness, or in much sleep, or in vain company, or in unnecessary cares for the world, which might this way be better employed and redeemed. The mind is all in all, it is not any hardness in the matter it self that should discourage us. He that hath once determined to do it, hath overcome the difficulty of it which standeth in resolving and hath more then half attained unto it. But if we cannot or will not strive to come to this gift, we must know that ignorance shall excuse no person: and he that knoweth not his masters will cannot escape,*he shall be beaten.* If there be no knowledge of God in the

Land, he *hath a controversy against it,* and will cause it to mourn: if it will not lament for their own ignorance, he will make them lament for the judgments that shall fall upon them, Hos. 4, 1, 2.

But we cannot plead ignorance through want of means, we have the means and are weary of them, as Israel was of Manna; we make account of it as a light meat, and are willfully blinded: we have the light among us, & yet shut our eyes, that we should not see.

[Use 4] Lastly, it is needful for us to be careful to take profit by reading the Scriptures, that so we may have direction in all our ways, and learn how to please GOD, and to abstain from all things that do displease him. It is not the bare having of the Scriptures with us in our houses, or a naked reading in them by our selves, without farther consideration, that will serve to direct us in all the actions of our life, but there is farther required of us an applying of them, & an edifying of our selves by them, that it may be seen how we profit in them. This duty hath many particular parts or branches belonging unto it.

First of all, we must have recourse unto God the Author of the Scriptures, he only is able to unlock them, and so to bring us into the secret chamber of his presence. We ought to pray unto him earnestly, that he would vouchsafe to teach us the way of his statutes, to give us sound understanding of his will, & to direct us in the paths of his commandments. We see this by the practice of the Prophet *David,* Psal. 119, who craveth oftentimes to *have his eyes opened* to behold the mysteries of his words, *and the wondrous things of his law.* Our eyes naturally are shut, and we cannot conceive them, which are spiritually discerned.

Secondly, we must keep such order in the reading of them, as may stand with our calling and state of life, and take all opportunity to do it. It were to be wished, that we would set apart some part of every day to be employed in this exercise, that so we might read over the whole Scriptures oftentimes: and if at any time we be hindered by necessary occasions, which happen to us without our searching of them, *to redeem the time* afterward, and so to recompense that which we have left undone. This is an holy restitution much pleasing unto God.

Thirdly, we must understand to what ends and uses the Scriptures were written. They were penned to teach, that we may learn the truth: to improve, that we may be kept from error: *to correct,* that we may be driven from vice: *to instruct,* that we may be settled in the way of well-doing: and *to comfort,* that in trouble we may be confirmed in patience & hope of an happy issue.

Fourthly, we are to remember, that the Scriptures contain matter, concerning all sorts of persons and things, which may be reduced to five heads.

First, touching religion and the right worshipping of God: they teach how to serve him, and what to believe touching God, and touching mankind: That he is one in essence, and three in persons. Touching our selves, that by creation we were made good, holy, and righteous. By our fall, we are become wretched by reason of sin, and not able to think one good thought, or to stir one foot forward to the kingdom of Heaven. By regeneration we are borne again,

and made the sons of God by adoption, and by faith we lay hold on Christ, *our wisdom, our sanctification, our righteousness,our redemption.* Touching the Church, we are instructed by them, that it is the company of the faithful that have been from the beginning: we are led also by them to know the two Sacraments, and what to believe of the general judgment that shall be of the godly and ungodly.

Secondly, they inform us touching kingdoms and common-wealths, and touching the duties of Magistrates and Subjects, how the one ought to rule, and the other to obey: and neither the one nor the other do their duties for conscience, till the word inform them.

Thirdly, they handle matters touching families and household affairs, in which are the husband: and wife, parents and children, masters a•d servants: no duty required of them is omitted, but contained in them.

Fourthly, touching the private life of every particular person, how to behave our selves in wisdom and folly, in love and hatred, in sobriety and incontinency, touching mirth & sorrow, speech and silence, humility & pride, to embrace the one, and fly from the other.

Fifthly, touching the common life of all men, we learn in them how to lead our lives in every estate, whether we be rich or poor, whether we be high or low; we can be in no estate, but we shall find sufficient store of heavenly precepts and examples to teach us the way wherein we are to walk.

Lastly, we must have the doctrine of the Scriptures plentifully dwelling in us, not in the mouth, but seated in the heart: that we may be able to stand in the truth, to continue unto the end, to rise up being fallen. We are every hour subject to be tempted of the devil: his temptations are many and strong: he is an expert and experienced captain: he looketh where we are weakest: he is a spy that cometh to search and see the nakedness of our souls. And therefore we must be able to draw out the spiritual sword put into our hands upon every occasion, that we may put him to flight. This is the way to resist him: this is the way to overcome him, I am. 4. We have the example of our Lord Jesus Christ, the head of his Church, he said, *It is written:* he handled this sword at every temptation, to teach us to furnish our selves plentifully with the doctrine thereof, that so we may remember to apply the same to every present purpose.

17. And these were the sons of Levi, by their names: Gershon, and Kohath, and Merari.

18. And these are the names of the sons of Gershon, by their families: Libni, and Shimei.

19. And the sons of Kohath by their families: Amram, and Izehar, Hebron, and Vzziel.

20. And the sons of Merari by their families: Mahli, and Mushi: these are the families of the Levites, according to the house of their fathers.

Hitherto we have spoken of that numbering of the Levites which is general; the particular followeth, which is both propounded and concluded: the former beginning here, continueth to the end of the 37, verse: the latter is comprised in the 38, and 39, verses. This particular reckoning up of the Levites is performed, by setting down such sons or issue, as were begotten immediately of *Levi* himself: then such as descended of his sons: and lastly, such as proceeded of his sons sons. The sons of *Levi* were three in number, *Gershon, Kohath,* & *Merari,* Gen. 46, 11. These are described according to the number of their families: so that of *Gershon,* came two families, the *Libnites,* and the *Shimeits.* Of *Kohath* came four families, the *Amramites,* the *Izeharites,* the *Hebronites,* and the *Uzzielites.* Of *Merari* were spread two families, the *Mahlites,* and the *Mushites.*

In this division is laid down before us a description of the genealogy or generation of the Tribe of *Levi,* by their names and by their families: wherein is set down, both what children *Levi* had, and what were his children's children: insomuch that many did spring and spread themselves as branches out of that root. This we also find set down afterward, chap. 26, and in other places of the word of God: and yet it may seem unto some very unprofitable, and to minister little or no instruction at all to the Church of God. Besides, the Scripture speaking of Genealogies, doth oftentimes cal them endless, and fruiteles, and brand them with this note, to minister occasion *of strife and contention, rather then of godly edifying, which is in love,* 1 Tim. 1, 4, and Tit. 1, 4, and 3, 9. But we must know that the Apostle condemneth not all Genealogies, forasmuch as the Scriptures are full of them, and the Jews kept public and private records of their tribes and families, Numb. 1, 18. Nehem. 7, 62. This was observed until the desolation of the City and the Temple. *Paul* was able to prove himself *of the stock of Israel,of the tribe of Benjamin, an Hebrew, of the Hebrews,* by lineal descent, if any had doubted of it. The first book of the Chronicles is full of such genealogies; so is *Ezra* and *Nehemiah,* and few historical books of the Old Testament without them. Hence it is, that the Apostle joineth *foolish Questions and Genealogies* together: where he condemneth not the moving of every question, in handling the word, or conferring of it; for both Christ asked his Disciples many things, Mat. 16. and there are many questions godly and profitable, whereof we may enquire and reason, which breed sound knowledge, wholesome instruction, and fruitful edification to the hearers. He is marked out as with a note of folly, that rashly and headily *believeth everything,* Prov. 14, 15. And therefore the questions that are to be suppressed, he calleth *foolish questions,* that is, idle, superfluous, vain, and unnecessary, serving to no use or profit.

The same title, as a brand set upon the head of them, is to be stretched also to Genealogies, foolish genealogies must be stayed, such as are of no moment, such as serve to nourish vain glory, and serve not to the benefit of the faith of the Church. But such as the Scripture setteth down, are very profitable, sometimes to teach us the accomplishment of God's promises, sometimes to give light to other Scriptures, sometimes to show the continuance of the Church, from age to age, sometimes to discover the enemies of true religion which often drive it into a corner of the world, and sometimes to manifest the true Messiah, that the scepter departed not from *Judah* till his appearing. But to omit this, here we are to consider and to compare the curse of *Jacob,* with the blessings that we see descend upon this tribe. *Simeon* and *Levi,* instruments of cruelty in the destruction of the *Sichemites,* have an heavy

curse laid upon them by their father, Gen. 49. Yet God raised out of the same these honorable families, and turned the curse into a blessing, as he promised to that tribe, for their zeal in destroying the idolaters. We learn from hence, that God many times chooseth his servants, as his instruments to bring worthy things to pass, even out of low and mean degrees. He chooseth weak means and unlikely in the eyes of the world, and maketh them his instruments to work his will.

This doth *Hannah* confess; she was contemned and reproached by her adversary, which caused her in the anguish and bitterness of her soul, to pray to the Lord: but having experience of his mercy toward her, she saith, *The Lord maketh rich,and maketh poor: he bringeth low, and lifteth up: he raiseth up the poor out of the dust, & lifteth up the beggar from the dunghill, to set them among Princes, and to make them inherit the throne of glory.* So he dealt with *Joseph,* he brought him out of prison, and lifted up his head above the Princes of Egypt, Gen. 41.40. Thus he speaketh to the Israelites, Deut. 7.7, 8. and putteth them in mind of their natural condition: *The Lord did not set his love upon you, nor choose you, because ye were moe in number then any people, (for ye were the fewest of all people) but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.* The like doth the blessed Virgin confess, Luke 1.48.*He hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed: for he that is mighty hath done to me great things, and holy is his Name.* She was a poor despised handmaid in Israel, yet chosen to be the mother of Christ. The Apostles were many of them taken from base trades, & other from ignominious offices: some were fishermen, called as they were mending their nets: *Matthew* was one of the Publican's, which were contemned of the people of Israel; yet God made them master builders of his Church, and appointed them to lay the foundation, and so had the highest and chiefest place of honor and preferment, to be made planters of Churches throughout the whole world. God therefore useth when it pleaseth him, persons of inferior place and condition to effect great and mighty things.

And, why should it not be so? forasmuch as [Reason 1] all things are ruled and ordered by his providence, he disposeth of them in his wisdom, as seemeth good unto himself, *for the pillars of the earth are the Lord's, and he hath set the world upon them,* 1 Sam. 2.8. All the frame of heaven is whirled about the poles: this is the order that God hath set, and who is able to alter it? whatsoever things come to pass in heaven above, or in the earth beneath, are all the works of his hands, he setteth up, and pulleth down at his own appointment, and who shall be able to control them?

Secondly, in the choice of simple and untoward [Reason 2] means, such as have little or no force in them, his glory is most of all seen. Now, he will maintain his own glory, and will have it acknowledged and magnified of his creatures, and requireth that he which glorieth, should glory in him, as 1 Cor. 1.29. he will have *no flesh glory in his presence,* neither the rich man in his riches, nor the strong man in his strength, nor the wise man in his wisdom, but let him that glorieth, glory in the Lord. So then, he chooseth foolish things before the wise, & weak things to confound the mighty, and base things of the world, to bring to naught

things that are, because he hath respect to the manifestation and setting forth of his own glory.

Thirdly, we are not to marvel that God [Reason 3] maketh such a choice of his instruments, which carnal men might account an evil and ungrounded choice; because he respecteth the heart, and not the outward appearance. When *David the least,* and so the most unlikely both in his fathers family, and in the eyes of the judgment of men, was anointed to be king, & chosen as he followed the Ewes great with young, to feed his people in *Jacob,* and his inheritance in *Israel,* the Lord said unto *Samuel, Look not on the countenance of the eldest, nor on the height of his stature,because I have refused him: for the Lord seeth not as man seeth: for man looketh on the outward appearan••, but the Lord looketh on the heart.* Thus then we may conclude, that God raiseth up weak instruments to honor him, and employeth them to serve him in the works to which it pleaseth him to fit them.

Let us therefore make some uses of this [Use 1] Doctrine, which serve unto us for great profit. First of all, it ministereth great comfort to such as are poor, and of low degree: for albeit men contemn them, and disgrace them; albeit they are ready to tread them under their feet, and thrust them to the wall; albeit they be hissed at in the streets, and oppressed by the mighty, yet God vouchsafeth to respect them, and in great mercy to look upon them. This we see in our spiritual estate and condition. What are we but a mass of sin, the children of wrath and condemnation? yet God vouchsafeth to elect us, and call us by his grace to the knowledge of his truth from our natural life, led in the time of our ignorance. It was the mercy of God to call *David* from the sheepefolds, and from following the Ewes great with young, Psal. 78. But it was a greater mercy to call us from the greatest bondage and slavery that ever was, bound faster then with chains of iron, which giveth us no time to rest or breathe, or feed, or sleep, but setteth upon us continually day and night. This thralldom is worse then that of Egypt, it is endless, intolerable, deadly, and without intermission. What an honor and dignity then doth God do unto us, who were strangers from the life of God through the ignorance that is in us, to deliver us from this captivity, and to bring us into the glorious liberty of the sons of God? Our *perdition is of our selves,* Hos. 13.9. but *our salvation is of the Lord,* Revel. 7.10. *He will not give his glory to any other:* and therefore let not us ascribe it unto our selves, or to any creature, but magnify the goodness of the Creator, who is blessed for evermore. We are raised up from the greatest misery to the greatest glory, as the lowest ebb hath the highest tide; and therefore let us show all thankfulness and obedience unto him. Before the children of Israel entered into the land of promise, he gave them warning and a watchword, that they should not say in their hearts, nor speak it with their mouths, that it was for their own righteousness they were brought into Canaan: and shall we think, that we are delivered from the slavery of sin and Satan, and made the freemen of Jesus Christ, by our own deserts, and so give the glory of our salvation to our selves? Let this be far from us, even as far as he hath removed our transgressions from us. So then, here is matter of great comfort, that our sins are forgiven us, and though the remnants of them remain in us, yet they have received their deaths wound, and shall in the end utterly die in us. And in the mean season, while we bear about with us the body of this sin, the Lord calleth us *spiritual,* and esteemeth us according to his grace, not according to our corruption. If there

be one spark of grace, and one drop of faith, as a grain of mustard seed, God acknowledgeth us to be his;*he seeth none iniquity in Jacob, he beholdeth no transgression in Israel.* He that is evil can see nothing in God's servants but evil; if sin be in them, Satan will charge them, that sin reigneth in them. It is otherwise with God, he judgeth not of us by the relics of sin, but by the beginning of grace. If we have the first fruits of the new man in us, the remnants of the old man shall not hurt us. Satan would persuade us we are wholly carnal, because we are in part unregenerate: but God receiveth us as his children, and accounteth us his Saints, because we are in part sanctified; so that we have hence exceeding comfort, that of such base slaves of all sin, he vouchsafeth to accept of us, passing by what we are by nature, and acknowledging us as we stand by faith.

Secondly, considering what instruments [Use 2] God maketh choice off, in his service, they y[t] are rich in this world, ought not to despise the poor, neither yet the high those that are set in low places, who indeed are most subject to contempt. This the Apostle *James* inferreth, Chap. 2. *Hearken, my beloved brethren, hath not God chosen the poor of this world to be rich in faith, and heirs of his kingdom? but ye have despised the poor, &c.* This is to cross the proceedings of God, and to set our selves against him, casting down those whom he lifteth up, and lifting up those whom he casteth down. This falleth out many ways: First, when they are afflicted & persecuted by the mighty men of the world. Our poor brethren before us had woeful and lamentable experience of this point, who suffered for the religion of Christ, for the defense of the Gospel, for the profession of their faith, and the testimony of a good conscience. This Christ foretold, Matth. 10.22. Thus the Apostles found it, and such as followed them, and believed their doctrine, had no better entertainment: for the world is always like it self, we shall never prove it to be any changeling. An enemy it was to the saving knowledge of the word, an enemy it is at this present, and an enemy it will be in the ages to come,

Secondly when the rich men of this world deal hardly and harshly with them, in the affairs of this life, wringing and wresting from them unconscionably, and deceitfully what they can. This is forbidden in the Law, Levite. 25.14. *If thou sell ought unto thy neighbor, or buyest ought of thy neighbors hand, ye shall not oppress one another.* And the Apostle in the Epistle to the Thessalonians,*Let no man ouerreach or defraud his brother in any matter, because that the Lord is the avenger of all such.*

Thirdly, when they waste and were out their bodies with toilsome labors unrewarded, as the Egyptians did deal with the Israelites: and as the Apostle *James* complaineth at large, Chap. 5. that the rich lived in pleasures on the earth, and fatted themselves as in a day of slaughter, and *kept back the hire of the laborers by fraud that reaped their fields.*

Fourthly, we must consider that the elect are not always eased of the burden of poverty, but it lieth heavy sometimes upon them, that God may try their patience, and others benevolence. God maketh them objects of our pity, and therefore he will not have all to be aloft. Our Savior teacheth, that *the poor we must always have with us.* The love and favor of God must not be measured by the deceitful rule of outward things. He maketh the poor oftentimes to be rich in faith, and heirs to a kingdom, while he sendeth the rich empty away.

Are we then in want? and do we stand in need of the things of this life? we must take up our cross willingly, and follow our master cheerfully; he saith, *The Foxes have holes, and the birds of the air have nests, but the Son of man hath nowhere to lay his head.* We are by Christ made heirs of glory, let us by faith wait for that inheritance, which shall abundantly supply all our wants.

Fifthly, let those that have this worlds good, look to themselves, that they be not high-minded,*neither trust in uncertain riches,* 1 Tim. 6. God can make them low when it pleaseth him, and therefore they are not to advance themselves above their brethren. He can lay their honor in the dust, and make all their glory vanish away, as the flower of the grass: and therefore *let him that is rich, rejoice in that he is made low,* I am. 1.10.

Lastly, let us not have the faith of Christ in respect of persons, neither esteem of the religion of Christ by outward things, as the greatest sort do. Who are judged (by such indeed as want judgment) to be in the best case, but such as flow in wealth and abound in riches? who are most admired, and accounted the only men of the world, and set before us as examples and presidents in all things to be followed, but such as *have their portion in this life,* whose bellies the Lord filleth with his hid treasures, and they leave the rest of their substance to their babes? To do as they do, to live as they live, to love as they love, is made as the star, by which all should sails and guide the ship. If they be irreligious, and no fear of God before their eyes, others take this as a good warrant to themselves to be contemners of holy things also. If they think scorn to attend upon the ordinance of God, and to be conscionable hearers of his word, it were no good manners for the meaner sort to go before their betters, and to be more forward then they.

Thus are men become partial judges, when they account such as carry the greatest pomp and show, to be the only religious men, and patterns for other to follow: by which means such as are religiosu indeed, grow vile and contemptible. Hence it is, that the Apostle *James* saith, Chap. 2. *My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.* The meaning is not, as if the higher places did, not pertain to the higher persons, and the chief rooms to the chiefest degrees among men; but that in matters of religion, we must not be carried away with a prejudicate opinion to cleave to those, and to their judgment that are mighty in the world, only because they are mighty; and to reject those and the truth which they profess, because they are poor and lowly in the eyes of the world.

The persons of men, that is, the outward qualities of their birth or honor, or riches, must not set a bias upon our judgment to sway us that way, to conclude that they are of a false religion that are poor in this world; and contrariwise, that their religion must of necessity be sound, because they are great, or honorable, or wealthy, or noble, or prosper in the earth. This is a deceitful rule, and yet it is the square whereby the greatest sort measure all things. If they see a multitude follow one course in matters of faith, and run by heaps and throngs all one way, they also for company thrust in themselves among them, and conclude, that this must needs be the best way, because the most walk in that broad and beaten path: forgetting the commandment of God in the Law,*Thou shall not follow a multitude to do evil:* and the counsel of Christ in the Gospel, *The gate is wide, and the way broad that leadeth to destruction, and many there be which go in thereat,* Matth. 7.13. Wherefore we must learn, that multitude is

no note of true religion, nor riches, nor prosperity, nor glory, nor outward blessings: forasmuch as these are common to the godly and ungodly, to the believers, and to the infidels; The word of God must be our rule in this life, which shall be our Judge in the life to come. This is no way partial, neither can it deceive any.

Lastly, seeing persons weak and contemptible [Use 3] in the world, are oftentimes highly regarded of God: it teacheth us to praise the Name of God for it, and to acknowledge it to be his gift, and to return him the glory, who *out of the mouth of babes and sucklings ordaineth praise unto himself,* Psal. 8.2. We see this in the song of *Hannah,* 1 Sam. 2.1. she prayed and praised the Lord, *her heart was enlarged over her enemies, she rejoiced in his salvation.* So in the song of the blessed Virgin, Luke 1. *My soul magnifieth the Lord, and my spirit hath rejoiced in God my Savior, for he hath regarded the low estate of his handmaide, &c.* In like manner Christ gave thanks to his Father, *that had hid the mysteries of his kingdom from the wise and prudent of the world, and revealed them to babes,* Matth. 11.25. Thus doth it belong as a special duty unto us, whensoever we see these works of God (as if we open our eyes, and will not be blinded, we may daily see them) to adore them, and to magnify his power, and to praise his Name.

This hath many particular branches. First, we must confess our selves miserable by nature, and no good thing in us to raise up our selves above others, being no way better then others. We cannot too far cast down our selves, nor pull down the pride of this flesh that is ready to lift up it self against his Maker. We are a lump of earth, and worse then the brute beasts▪ and the dust out of which we were taken. We are fallen from God, our excellency is gone.

Secondly, whatsoever we have, it is his gift, we have received it at his hands, it cometh down from above: and therefore let us not glory, as if we had not received it, 1 Cor. 4.7.

Thirdly, let us walk worthy of our calling, even of those mercies, which we have tasted, and acknowledge our selves to be unworthy, of them. Then we are indeed thankful unto him, when we are dutiful unto him.

Fourthly, let us be humble in our own eyes, and not boast of anything in our selves, or in our own merits, neither let us think our selves worthy to be regarded of him. This is the way to stop the course of his mercies, to boast of our own merits. *Jacob* did not so, he accounted himself *less then all the mercies of God, and the truth which he had skewed unto his servant,* Gen. 32.10. The Saints do all, and always, cast down themselves before him in true humility; whereas hypocrites are puffed up with the wind of their own conceits, and swell aloft like the Surges of the sea, as we see by the example of the Pharisee, Luk. 18.11. he *gave thanks to God* for fashion sake, but pride possessed his heart, and wrought in him the contempt of his brother, that was more righteous then he.

Fifthly, from hence we may assure our selves of greater mercies, and farther blessings. One mercy draweth on another, until they flock together on a heap. If we be thankful for lesser, we are assured of greater. They are as the first fruits that sanctify the whole. *Paul* having found by experience that God had oftentimes delivered him from present death, hath his confidence in him that *he also will deliver him,* 2 Cor. 1.10. This is as a sure staff to lean upon in all distress, to be assured that he is unchangeable, with whom is no shadow of turning; he is

said *to repent of the evil that he hath spoken that he would do,* and not to do it, but he repenteth not of the good that he showeth to his servants, forasmuch as whom he loveth, he loveth them to the end.

Sixthly, let us keep a register of his blessings, and so settle them in our hearts, that we never forget them, but may thereby be provoked to set forth his praise. We cannot open our eyes in the day, nor think upon him in the night season, but we have innumerable testimonies of his love toward us. Let us not therefore be silent and hold our peace, but say to our own souls, with the Prophet, Psa. 103 1.2. *Bless the Lord, O my soul, and all that is within me, bless his holy Name; bless the Lord, O my soul, & forget not all his benefits.* Give him therefore the glory in all things, and let us provoke others to praise him, and tell of his wondrous acts. It is a sweet smelling sacrifice that God delighteth in, he smelleth the savor of it a far off, and is well pleased with it. This duty ought to be the continual practice of our life, it should arise with us in the morning, and lie down with us in the evening. We have received much from God's good hand, shall we return nothing to him again like the barren earth that yieldeth no increase? The waters that by secret conduits, or conveyances do come to the sea, return openly into it again, so that all men see it and behold it, how *the rivers run into the sea,* Eccle. 1.7. So the graces of God's Spirit as the waters of life, which God doth secretly convey into the hearts of the godly, ought publicly to have their recourse unto him again, by praise and thanksgiving. There is no great Lord that bestoweth any possession or tenement upon his tenant, but he reserveth some rent, to acknowledge the service and homage he oweth. God hath bestowed much upon us, we are all his Copy-holders, we hold at the pleasure of our grand Lord: The rent that he hath reserved, is praise and thanksgiving: if we withhold this from him, and will not pay him, we have forfeited our estates, we have deserved to have all taken from us and seized into the Lord's hands again, from whom they came.

21 Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them, were seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the Tabernacle Westward.

24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

25 And the charge of the sons of Gershon, in the Tabernacle, of the Congregation, shall be the Tabernacle, and the tent, the covering thereof, and the hanging for the door of the Tabernacle of the Congregation.

26 And the hangings of the Court, and the Curtain for the door of the Court, which is by the Tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

We have seen already the numbering up of the sons of *Levi* in general: and then in particular such as come immediately of his sons, whose posterity are farther set forth unto us in this division, and afterward, according to the three chief and principal families. Of all observe in general thus much, touching the order, that there are five points set down by *Moses;* First, the families are numbered that came of them. Secondly, the particular number of the persons is described. Thirdly, their place of abode is limited and appointed. Fourthly, the chief ouerseer, or superintendent of the house is named. Fifthly, their office and charge is assigned to everyone, as it were a field in which they ought to labor, and as a garden in which they ought to plant.

The truth of these things shall farther be opened unto us in each of them, in the families of the Gershonites, and in the families of the Kohathites, and in the families of the Merarites. Touching the Gershonites, they are described unto us in these words, from the 21. verse, to the 27. The families descended of *Gershon* are two, the Libnites, and the Shimeites in the 21. The persons amount in the whole to seven thousand and five hundred, in the 22. their mansion was behind the Tabernacle Westward, in the 23. the chief captain of them was *Eliasaph,* the son of *Lael,* in the 24. Lastly, their order and office was to carry the covering and the hangings of the Tabernacle, in the 25. verse. Thus we see, that things were not shuffled and confounded together, but everyone of them knew their station. All things were not confusedly committed to all, but everyone had his peculiar office and charge, which was as it were the vineyard that they were to dress. We learn from hence, that everyone in the Church, both Minister and People, have their proper and peculiar charge different frō other. The Lord did by precept distinguish not only between the calling of the Levites and the people, but between Levite & Levite. For ye Levites were either called Priests, or by the common name of Levites which were not Priests. The Priests were either the high Priest, as *Aaron* the father, and *Eleazar* his son after him, &c. or such as were under him over the rest, as *Eliasaph,* the ouerseer of the Gershonites, or *Elizaphan* the ouerseer of the Kohathites, or *Zuriel* of the Merarites. Their office was publicly to teach, to pray, to offer sacrifice, and to keep the vessels of the Sanctuary. The office of the other Levites was to minister and serve the Priests in all things belonging to the discharge of their necessary duties. Thus God allotted to everyone his several office to be as his standing place in the army, out of which he should not step forth one foot either to the right hand, or to the left. This appeareth most notably in the first book of the Chronicles, where *David* setteth a particular order among the families of this tribe, and sorteth out to everyone his special charge, both for the Priests & Levites, who should be singers, who should be porters, who should have the charge of the treasures, and who should be appointed officers and Judges. This appeareth more plainly in the New Testament, as, 1 Cor. 12.28.29. *God hath set some in the Church, first Apostles secondly, Prophets; thirdly, teachers: after that miracles: then gifts of healings, helps in government, diversities of tongues. Are all Apostles? are all Prophets? are all teachers?* &c. All have not one office; all have not one gift; but as he noteth in the beginning of that chapter, there are diversities of gifts,

diversities of administrations, diversities of operations: and afterward,*To one is given by the spirit, the word of wisdom, to another the word of knowledge by the same spirit, and to another the working of miracles, to another Prophesy, to another discerning of spirits,* &c. This he showeth also expressly in the Epistle to the Romans, chap. 12.6. *Seeing we have gifts that are diverse, according to the grace that is given unto us, whether we have Prophesy, let us Prophesy, &c. or Ministry, let us wait on our Ministring. &c.* The Apostle *Peter* hath a general sentence tending to this purpose, *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.* Lastly, we read in the Epistle to the Ephesians, chap. 4.7.11. Unto everyone of us is given grace, according to the measure of the gift of Christ, who gave some to be Apostles, and some Prophets, and some Evangelists, some Pastors and Teachers. Thus God hath appointed, that everyone should have his proper function and office.

For as it is in the natural body, so is it in [Reason 1] the mystical body of Christ, which is the Church. But in our natural body every part hath his office, and knoweth his place, and dischargeth his duty without intermeddling, and encroaching upon the right of another. So should it be among the faithful, we have diverse and distinct gifts, for the good of the Church. This is the reason of comparison, used by the Apostle in sundry places, as Rom. 12.4, 5. *As we have many members in one body, and all members have not the same office: so we being many, are one body in Christ, and everyone members one of another.* Where he teacheth, y^{t} as we have in our natural body many members, so we have in one Church many members: as all members in the natural body have not one office, so all the members of the Church have not one office: as the many members in the natural body, have one head wherein they are, so many members in the mystical body, have one wherein they are: and last of all, as in the natural body, every member is another's, so in the Church every member is not his own only, but another's, and is set in the body for the benefit of the whole. The same similitude, to ye same purpose, is used in the former Epistle to the Corinthians, chap. 12.12.14. *As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ, &c. for the body is not one member, but many.* For if they were all one member, where were the body? but now there are many members, yet but one body: therefore also there must be many members in the body of the Church.

Again, such as transgress this rule, and [Reason 2] break those bounds that God hath limited unto them, cannot prosper. For as Christ our Savior maketh this a general rule as the ordinance of the eternal God, which none must dare to violate, *Those things which God hath joined together, let none put asunder,* Matth. 19.6. So is this also a certain rule to be observed, to the end of the world, That whatsoever things God hath separated, no man must presume to join and iumble together. For as the Lord knew this order of distinguishing offices to be very expedient and good for the Church: so he hath not ceased to punish the breakers, and to revenge the contemners of it most severely, of what calling and condition soever they were. This we see verified in *Corah, Dathan,* & *Abiram;* they presumed above their vocation, & would needs *take upon thē the Priesthood,to burn incense before the Lord,* contrary to the ordinance of God, & therefore went down into the pit, and died not the common death of other men: for the earth opened her mouth, and swallowed them up with all that they had, and fire came

down from heaven, and consumed the residue. When *Uzzah* supported the Ark being ready to fall *(for the oxen stumbled)* the anger of the Lord was kindled against him, & he smote him, because he put his hand to the Ark, so that there he died before God. The like we might say, touching *Azaria* the king of Judah, who was stricken with an incurable and irrecoverable leprosy, because in the pride of his heart, he forgot the office of a Prince, and usurped the office of the Priest, and *went into the Temple,to burn incense upon the Altar.* All which direful and dreadful examples ought to teach us how acceptable this comely order of several callings is to God, both to breed in our hearts a care and endeavor to keep it, and a fear and terror to break it.

[Reason 3] Thirdly, Christ is as a wise master of the house, that fitteth to every man his standing: he is the Lord of the Church, he appointeth callings, and hath in himself fullness of grace, from which everyone receiveth his measure, John. 1.16. Col. 1.19. Hence it is that he is compared to a great Prince, who, going into a strange country, called his servants, and delivered them his goods,*to one he gave five talents, to another two, and to another one,* to every man after his own ability, and straightway went from home. As we have wisdom, skil, knowledge, and experience given unto us to deal, so God dealeth with every man. A Captain in war, is careful to set everyone in his proper place, that he may know his Captain, his colors, his standard, his march: out of his standing he dareth not to remove, that he may please him that hath chosen him to be a soldier. Christ is the *General of his Church;* the faithful are his soldiers: all their life is a continual warfare, which costeth them great pains and much sweating, & sometimes they *must resist unto blood,* striving against sin. As then soldiers in war have and hold everyone his standing place in the sight of their captain: so every Christian should keep his several calling in the presence of the Lord of life, who hath in great mercy and wonderful wisdom appointed them thereunto.

[Use 1] Now the uses remain to be opened & expressed for our edification. And first of all, it teacheth that distinct callings in the Church and commonwealth are the ordinance of God and his appointment, not the inventions and devises of men. The Apostle saith, *He gave some to be Apostles, and some Prophets,and some Evangelists, and some Pastors and Teachers:* and elsewhere he addeth, *Are all Apostles?are all Prophets? are all Teachers? are all workers of miracles? have all the gift of healing? do all speak with tongues? do all interpret?* The like he speaketh of the private families, and of the duties that belong to everyone therein, both to husbands and wives▪ to masters and servants: to parents and children. As then God hath distributed to every man, as the Lord hath called everyone, so let him walk. This is ordained to be observed in all Churches. We shall never learn to perform our duties to God, and to each other, except we be persuaded and resolved in this point. The husband will be ready to forgo his authority, and the wife will presume to step up into the place of her husband. The child will behave himself proudly against the ancient, and the base against the honorable. We shall see folly set in great dignity, and the rich sit in low place: it will not be strange to behold servants aloft upon horses, and Princes walking as servants upon the earth. Hath God placed us in the calling of a servant, and set masters over us? We ought to learn & know whence this is, and to consider from whom it came. It is the Lord's doing, who can abide no disorder and confusion, but will have some inferiors, and some superiors, according to his

own law, *Honor thy father and thy mother.* This doctrine serveth to establish that commandment, and to make it a perpetual ordinance to remain forever. God hath not made all men excellent alike, he hath not qualified them alike, but hath given more to one, then to another, and would have one to receive profit from another. And herein doth his infinite wisdom wonderfully appear, and diversely show it self. God is in himself most excellent, worthy of all honor and reverence, and having all things under his feet, he would have a pattern of that excellency and subjection imprinted in his creatures. In the Angels he hath set a difference, and made degrees and orders among them, one, an Archangel; other, principalities; other, thrones: other, dominions: some are called, Seraphims; other, Cherubims: and therefore there is a distinction between them, as he hath made every star to differ from another in glory, 1. Cor. 15.41. He created man to rule over the fowls of the air, over the beasts of the earth, and over the fishes in the sea. The Apostle teacheth that in a great house are diversity of vessels, some to honor, and some to dishonor. There is no man great, but he hath his greatness from him that is the greatest. There is no man made low, but he must acknowledge that the Lord hath set him there. The servant must know that God hath put him in that service, and not seek to break the bonds wherewith he is tied: but thereby receive encouragement in the performance of such duties as lie upon him.

[Use 2] Secondly, this serveth to reprove sundry errors and abuses of such as transgress against the truth of this doctrine. And first hereby falleth to the ground, the heresy and impiety of the Anabaptists, who utterly euert all orders and ordinances that God hath established both in the Church and commonwealth, and instead thereof bring in all confusions and tumults into the world. For, the end of Magistracy is not wrongful usurpation over others, tyranny and oppression of mankind, *as Nimrod the mighty hunter before the Lord,* grew thus to be great; but that we should lead a peaceable and quiet life in all godliness and honesty, 1 Tim. 2.2. They then that abolish Magistracy, overturn peace, concord, honesty, and piety: inasmuch as the Magistrate is the preserver and maintainer of all these, and when there is no king in Israel, every man will presume to do what he list, and who shall control him? Hence it is, that all Christians are oftentimes called upon to perform obedience to the civil Magistrate & the higher power, both to the king, as to him that is supreme; and unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. We must therefore detest those Libertines, who hold that Christians need no Magistrates, but that every man should be a law unto himself, and not be controlled by any other, how wretchedly soever he live, how unjustly soever he deal, how profanely soever he walk. Nevertheless, though these be most mad and monstrous opinions, yet these monsters will not seem to be mad without reason, as we have declared elsewhere in sundry places. First, they say all Christians are the Lord's freemen, and therefore must not be brought under the subjection of any, 1 Cor. 7.22, 23. I answer, liberty is twofold, outward and inward, or bodily and spiritual. For servants may be freemen, and freemen may be servants. Civil freedom is a right or power resting in the person to do according to his own purpose and pleasure, without being forbidden or hindered and interrupted by any other. Contrariwise, servitude or bondage is a depriving of one from this right, whereby he is bound to live according to the discretion of another, and to do as he is enjoined and

appointed by another, so that he cannot live as he list. There is besides this, another kind of freedom & bondage, which is wholly spiritual. This is a freedom of the faithful, from the wrath of God, from the power of Satan, from the dominion of sin, from the curse of the Law, from the kingdom of darkness, from the terrors of eternal death, as also from the burden of ceremonies, and the bondage of human traditions; obtained to us & purchased for us through Christ Jesus. This is called Christian liberty, the freedom of the spirit, the freedom of the Lord, and of Christ, and such like. Now, there is also a Christian servitude, not contrary to this freedom; or opposed against it, but set under it and well agreeing unto it; which is an obligation whereby we are tied to serve God in holiness and righteousness. On the other side, the bondage that is contrary to this freedom, & bondage of the spirit, is, the slavery and captivity under sin and Satan, and therefore called the bondage of the flesh, of sin, and of unrighteousness. This servitude is damnable, and more to be shunned and eschewed, then to be taken captive of tyrants, and to be holden of them in a deep dungeon, or in a close prison, or in chains of iron. From this it is, that the Scripture dissuadeth and discourageth us, because *the end of it is death.* Some of the Philosophers of the strictest sect, maintained this assertion and opinion, that *Only the wise are free, and that all fools are slaves.* This hath been accounted an hard saying, and a strange position: but it is most true in the Church of God. For such as know God, and believe in Jesus Christ his son, are truly wise, and truly free; free I mean from sin and death, even the freemen of God and of Christ, according to that saying in the Evangelist *John, If the Son shall make you free, then ye shall be free indeed;* whereas all infidels and wicked ones, are fools, and servants of the flesh, yea bond servants of sin and death. This distinction between freedom of the body, & of the conscience being retained, will shut the mouths of all those enemies that reason against Magistracy under this color, because we are ye Lord's freemen: Forasmuch as we have shown, how far we are free, & how far we are not free; what freedom God hath given, and what he hath not given.

Secondly, [Object.] they pretend that the just need no laws to guide them, or restrain them, but are a law unto themselves. The Apostle teacheth, that the law is not made for a righteous man, but for the lawles & disobedient, for the ungodly, and for sinners, for the unholy and profane, &c. I answer, [Answer.] this sauoreth rankly of the Nouatian heresy: for no man is wholly or perfectly just as these suppose, but they leave many good things undone, and they do many evil things: so that *in many things we sin all,* & therefore we stand in need of the law to admonish us, to teach us, to reprove us, to threaten us, yea, to curse us and condemn us, and so to urge us to that which is good. For who is so righteous & reformed, that he needeth not the law to be a spurr unto him, to be clapped in his sides to help him? or who runneth so swiftly that he needeth not some encouragement to amend his pace? And if the law of God were not made against thē, yet it is for them & their benefit. And if they should commit no evil in all their life; yet they might suffer much wrong & injury from ye hands of others, wanting the defense of the Law to protect them.

So then, the Law in some respect was given to the just man, and in some respect it was not. So far as he is regenerate by the Spirit of God, he obeyeth the will of God cheerfully, and willingly, and so needeth not the Law: but so far as he is in part unregenerate and sinneth daily, he standeth in great need of it. The Apostle hath to do with false prophets, which

maintained and taught that the Law was necessary, and sought justification by it. This he reproveth and rejecteth in two respects, First touching justification, which we cannot attain by the law, but must seek it in Christ. Secondly, touching the rigor of the law, and the commination annexed unto it, which serveth to terrify the ungodly.

[Objection 3] Thirdly, they say they need no protector, but the Lord: he it is that keepeth Israel, that neither slumbereth nor sleepeth. He is our buckler and shield, that we want not the help of the Magistrate to bear us out. I answer, The protection of the Law, is the protection of the Lord, forasmuch as it is his ordinance: as when the Laws of men protect us, so that we have benefit by them, it is the Magistrates protection. True it is, God hath promised that he will not leave us, nor forsake us, nor suffer an hair to fall from our heads without his providence; yet we must not separate his providence and the means whereby it is executed, one from another, whereof this is one means. The Magistrate is nothing else but the Minister of God for our good, who sitteth in his seat, and executeth his judgment; so that they are not contrary one to another, the one being set under the other.

[Objection 4] Lastly, the badge of Christians is love, which covereth a multitude of sins, and never seeketh to revenge or resist evil by carrying of tales, and complaining of others before Magistrates. I answer, [Answer.] It is true, love bringeth a cloak to cover all things that ought to be concealed, *it hopeth all things, it believeth all things,* 1 Cor. 13.7. It is not ready to believe an evil report flying abroad from one talebearer and whisperer to another: it is ready to interpret doubtful matters in the better part: it is ready to keep secret the offense of our neighbor, if by private admonition he may be won: it will not relate bare words against the sense and meaning of his brother. True it is also, that Christians must suffer, not offer, and rather bear two blows, then give one; which is the meaning of Christ's words, Mat 5.39. commanding *not to resist evil:* and charging that *whosoever shall smite us on the right cheek, we turn to him the other also.* But notwithstanding all these things, we may lawfully defend our selves by the law, though we do not offend others against the Law. The word therefore forbiddeth not the use of the Law, but teacheth us how to use it aright. And when we use the help of the Magistrate, & cal upon him to do justice upon our adversaries, it is no unlawful, or private revenge, which only is forbidden: but to go to the ordinance that God hath appointed, that is, to the Magistrate, who is the Vicegerent of God or his Lieutenant, to take vengeance on evil doers, Rom. 13.4. 1 Pet. 2.14.

Secondly, it reproveth all such as think all callings to have their ground out of the ground, and to fetch their foundation from earthly men out of the earth, by chance or fortune, and never have so much as any thought arising in their hearts, whence their calling should come: whereas we must set this down as a rule, That the Lord himself is the author of every lawful calling; the Apostle saith, 1 Cor. 7. *As God hath called every man, so let him walk.* We are therefore in our calling by the appointment of God, as the soldier is in the Camp, by the assignment of his Captain, and not by the bare will & pleasure of men themselves.

Thirdly, it convinceth them of sin, that live in no warrantable calling. Every man must live in some lawful calling, wherein he is to exercise and occupy himself. *Adam* was employed in a calling in the Garden of Eden. *Cain* was a tiller of the ground: *Abel* was a shepherd: *Noah* an

husbandman. All the Patriarchs, brought up their sons and daughters frugally to labor, none was allowed and permitted to be idle. The Law is general, Gen. 3.19. *In the sweat of thy brows, shalt thou eat bread, till thou return to the ground.* Such then are condemned as live in idleness, all Rogues & Vagabonds, that run up and down among us, cozeners, shifters, cheaters, carders, dicers, such as live by maintaining houses of gaming, such as live by playing, and by delighting to follow those corrupt courses, which are against the word, and have no print or footstep out of it. But is it not lawful to use recreation? I answer, it is in it self a thing indifferent. Indifferent things must be used without offense. They should have this end to fit us to better things. No recreation must be made a vocation, or an occupation, for then it ceasseth to be recreation, and changeth his nature. It must not be used to hinder us in our estates, much less to our undoing or decaying: for that argueth great unstaidness of affections, and want of discretion, that cannot bridle themselves in such trifles. If such as pretend the use of recreation for the abuse of these things, were entreated to give away their gains and winnings to the poor, and to bestow them upon good and charitable uses, as relieving of the needy, redeeming of Captives, raising up such as are in debt and decay, maintaining of learning, establishing of the Ministry, and doing good to widows, strangers, and fatherless children, it could not be obtained at their hands by any means: which argueth that it is another thing that possesseth the heart, which they respect and aim at, and more then a naked recreation. If there were a law made to bind all such as play at any games, to give but half of their winnings to the poor, I think few or none would approve of it, or use any pastimes at all. As then all lawful and honest callings are of God, so are all unlawful of the devil, he is the master teacher of them.

Fourthly, it convinceth all such as are not content with that place wherein God hath set them, but are disturbed and disquieted in mind, through the troubles that arise from thence; as there is no calling but hath some crosses accompanying it, and attending upon it.

The common calling of a Christian, is not without his crosses; whosoever will be the Disciple of Christ, must take up his cross and follow him. The Prophets and holy men of God, have suffered many injuries and reproaches.

As then the former sort that live out of a lawful calling, are as members in the body that are out of joint, & gone out of the place wherein they ought to be: so these that are carried away with discontentment of their own, and so break into other men's callings, are like beasts that leap over other men's hedges, and eat up their pasture, and are not content to go into such places as are appointed for them. We are ready to cry out against brute beasts and unreasonable creatures, that will not tarry in the pastures fitted unto them; whereas oftentimes the owners of them are more unruly and vnpatient, that bear the image of God, and profess the Name of Jesus Christ, and therefore ought to learn contentation in all estates. Such hath been the weakness of many, that they have not been able to bear and brook the injuries and indignities that have been offered unto them, & thereupon have been ready to forsake their places, and to leave their callings.

Hence it is, that Christ willeth his Disciples to possess their souls with patience, Lu. 21: and *Paul* chargeth the Philippians, to let their patient and equal minds be known to all men. But of this virtue of contentation, we have spoken at large before.

Fifthly, it reproveth such as contemning their own callings as vile and base, become male-content, and think better of themselves and their own gifts then there is just cause, and better then they would indeed, if they rightly and truly knew themselves. Such are all ambitious and aspiring spirits, that love to be aloft, and scorn to be below: that seek for themselves an higher place, and a better estate then God hath allotted unto them, as if the bramble should seek to be promoted over the rest of the trees.

If our first parents, through the temptation and instigation of Satan, grew discontent with that estate wherein they were created, & sought to be as God's, knowing good & evil, Gen. 3, verse 5: no marvel if their posterity draw this corruption from them, as the child that sucketh the breast of his mother.

Absalom through his high mind, was moved to fawn upon the people, and to seek his fathers kingdom and life also, judging basely of his present estate, and climbing up to an higher. What caused the Scribes and Pharisees to contemn and disdain Christ and his Disciples, but this, they loved the chief places at feasts, and desired the highest seats in the assemblies, and looked to be greeted and saluted by men, *Rabbi, Rabbi?*

What was the cause that *Diotrephes* would not receive *John,* and the other faithful Ministers of the word, but *did prattle with malicious words against them,* neither would he himself receive them, nor suffer others to entertain the brethren? *He loved to have the preeminence* in the Church. Loe here the horrible plague, and as it were the rank poison of pride, vainglory, and ambition! These are the causes of all confusion and disorder. These weeds must be pulled out of our hearts by the contrary graces, if we would have any wholesome herbs grow therein. We have many sharp tools lent us, & put into our hands, if we list to set them on work to grub them up by the roots.

First, we must consider the state of our bodies what it is. We are but dust and ashes, and to dust we must return, Gen. 3. What a vain and foolish thing is it to think so highly of our selves, that were raised out of the earth, & do carry about us the matter of our mortality? If we had come down from heaven, and had our beginning above the Clouds, we should have had wherein to glory: but being all of us frail and mortal creatures, that are here today, and lie in the dust tomorrow, *like the grass of the field,* which flourisheth for a time, and by and by withereth away: what vanity hath possessed our hearts, that earth & ashes should wax proud? Our life standeth wholly in uncertainty; it is appointed to all men, once to die, and after death cometh judgment, Heb. 9, 27. Neither do we know at what hour the Lord will come, Math. 24, 42. Why then should we soar so high, seeing we must lie so low? Why should we say in our hearts, I will ascend into heaven, seeing our pomp shall be brought down to the grave, and the worms must cover us?

Secondly, we are altogether set upon sin, and bring forth the bitter fruits of our corruption, in regard whereof we are more wretched then other creatures. They sin not against God,

they provoke him not to anger, but keep their original condition wherein they were created: but we miserable sinners are turned out of the right way, and *become abhominable; so that there is none that doth good, no not one,* Rom. chapt. 3, verse 12. If then we will glory of our selves, or anything in our selves, we must glory in our shame, having nothing of our own, but sin and iniquity.

Thirdly, we are not able of our selves so much as to think one good thought, neither are we sufficiently furnished to do the least and smallest duty that God requireth of us: we have the spawn and seed of all sin in our nature. We are ready to fall into the most horrible sins, except God sustain us, and hold up our heads, and strengthen our weak knees. We cannot set forward one foot toward the kingdom of heaven. It is as impossible for us to do any good, as for a dead carcase to fly. We are as poor miserable wretches, that are dumb, and cannot speak: blind, and cannot see: deaf, and cannot hear. The Prophet acknowledgeth that he is *a man of unclean lips,* and another confesseth, *he could not speak:* our ears also are stopped, so that we cannot hear the voice of God, that we might live: our eyes are closed up *so that seeing, we see not,* but grope as blind men in the darkness. *The light shined in darkness, and the darkness comprehended it no,* John. 1.5. Men naturally take themselves to be sharp eyed, and quick sighted, but because they say, *We see, therefore their sin remaineth:* because the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be, Rom. 8.7.

Fourthly, whatsoever gifts are bestowed upon us, we must think meanly and humbly of our selves and of them. The Apostle willeth us to decke our selves with lowliness of mind, and that *each esteem other better then themselves.* We know that our best gifts are stained with many blemishes: we feel our own corruptions, more then the corruptions of other men, so that God's grace, and our nature are joined together in one subject. We are not therefore to despise other men, or dwell in the contemplation of their imperfections: but be always working upon our selves, and considering our own unworthiness, that so we may more and more mortify the deeds of the flesh, and grow in the graces of God's Spirit.

Fifthly, let us set before us, the example of our Lord and Master, Jesus Christ: we must be ready to learn of him the lesson that he offereth to teach us, by word & example. Hence it is, that he calleth all to him, that are weak and weary, and saith, *Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls,* Matth. 11.29. He disdained not to wash the feet of his disciples, to teach them humility, not only by doctrine, but by practice. He is a perfect pattern, as of all other virtues, so also of this: and therefore the Apostle setteth him before us, for our imitation, Phil. 2.5, 6. *Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it no robbery to be equal with God, &c.* He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man. When the disciples began to contend for place of superiority, so that a strife arose among them, which of them should be accounted the greatest, he propoundeth unto them his manner of living, and conversation, and thereby dissuadeth them from ambition, Luke 22.27. *Whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.* The whole life of Christ, even from the first moment of his conception, unto the last period of his assumption and ascension from

the earth, do preach unto us, as with a lively voice, his wonderful humiliation, that he made himself as a worm of the earth, who was equal in glory with his Father. If this example of him that is the author and finisher of our faith, will not move us to true humility, nothing in the world will move us.

Lastly, pride is the preparation of us unto a fall, and the ready way that leadeth to destruction. The proud man that climbeth aloft, worketh his own overthrow and confusion: and the higher we ascend, the greater is our down-fall. *Solomon* in the book of his Proverbs, beateth much upon this point, as Chap. 11.2. *When pride cometh, then cometh shame: but with the lowly is wisdom:* and Chap. 16.18. *Pride goeth before destruction, and an hauty spirit before a fall:* & chap. 18.12. *Before destruction the heart of man is hauty, and before honor is humility.* This may be farther confirmed unto us by three famous and memorable examples recorded in the Scriptures, to wit, *Nebuchadnezzar, Haman,* and *Herod.* The first, whiles he was boasting of great Babylon, which he had built for the chamber of the Empire, *by the might of his power,and for the honor of his majesty,* was driven from the company of men, and had his habitation with the beasts of the field, and did eat grass as oxen.

The second, to wit, proud *Haman,* swollen with the conceit of his own greatness, while he thought to be clad in royal apparel which the king used to wear, to be mounted on horseback that the king rideth upon, and to have the crown royal that he weareth to be set upon his head, was driven to play the lacky on foot, and to dance attendance as a Page, and not long after fell from the highest top and tower of honor, to the lowest degree of shame and reproach.

The third and last example is of *Herod,* who being puffed up with the Syren songs of Sycophants and Flatterers, thought himself worthy to take upon him the honor of God:*but immediately the Angel of the Lord smote him, because he gave not God the glory, and he was eaten up of worms.* Behold here, how the greatest sort of men are wonderfully deceived in their own imaginations, deeming pride as a stirrup to mount up into the saddle of honor, whereas it is a step to bring them-down, and a means to make them fall into shame and confusion.

Lastly, it reproveth such as envy at the better and higher callings of others. These are even ready to die & consume away, when they see others placed in greater places, and adorned with greater gifts then themselves. This is a common sickness and sin, and the cause of many evils that swarm in Church & common-wealth. When *Joshua* heard the Elders in the host to prophesy, he enuyed them for *Moses* sake. The like we see in *John's* disciples when they heard of Christ's glory and fame increasing more & more, they feared it would turn to the diminishing of the credit and estimation of their master. The remedies, to prevent this mischief before it come, or to pull it up when it hath taken hold of us, are many. First, let us acquaint our hearts, to rejoice at the good that doth befall them, and to be glad when anything befalleth them for the comfort of their souls or bodies, as when one member is had in honor, all the rest are cheered and refreshed by it. Secondly, we are to consider that all places of preferment come from God, as the Prophet teacheth: *Promotion cometh neither from the East, nor from the West,nor from the South: but God is the Judge, he putteth down one, and setteth up another.* Thirdly, we must all of us make this account of our gifts, y^{t} they are bestowed for

the common good, and not only for the private benefit of such as possess them: so that the eye cannot say to the hand, nor the head that is highest to the foot that is lowest, I have no need of thee, without the destruction of the whole body. Fourthly, the fewer our gifts, and the lower our places, and the smaller our callings are, the lesser & lighter account we are to make; whereas such as have the greatest charges have the greatest account to make, according to the rule of Christ:*Unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.*

The higher therefore a man is exalted, the more is he bound to God, and to them over whom he is set, and to those among whom he liveth; so that there is no gift, no honor, no calling without his burden and account. For as the stars have light▪ but for man's use: so we have gifts, but for others benefit. Lastly this consideration (if there were no other) is sufficient to correct all pride and ambition in us, to wit, to examine our own ability, and we shall find, that there cannot be so small a charge committed unto us, but the same is able to make our shoulders shrink and crack, yea to bow and break, if we do our duties as we ought to do. For our infirmities are so great, and our strength so little, that whosoever sifteth himself thoroughly, and trieth his own gifts without hypocrisy and flattery, shall find that he is able to do as good almost as nothing at all. If we think upon these things, it will be as a bridle to restrain us from soaring and climbing so high, and a forcible means to breed in us contentation in our places whatsoever they be, whether high or low, whether great or little.

Thirdly, it is a comfortable thing to a man's [Use 3] conscience, in life and death, in prosperity and adversity, to remember that we have thus served God, & fulfilled the callings with a good conscience that he hath laid upon us. The faithful servant, that hath given to his fellow servants their portion of meat in due season, shall be most happy, and be made ruler over all his goods. He that occupied his masters talents, and gained by them, heard this comfortable voice,*Well done good and faithful servants, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.* Every calling fitted unto us, is as a field given us to till. We may praise and commend the greater farms, but it is better to husband the lesser, forasmuch as our eye may more easily oversee it, and our loss shall be the less if we neglect it. We shall find enough to do in the manuring of a little ground, if we will keep all things in a right order. So it is, much more, in those places wherein God hath set us: the highest calling, deserveth greatest commendation, howbeit, it draweth with it the greatest duties, it requireth the greatest gifts, and bringeth the greatest account. Wherefore the lesser our calling is, the better it may be employed, and the more easily it may be dispatched. If we look into the duties of the lowest callings, we shall see they require great labor, diligence, care, and faithfulness. The greater our employment of those gifts hath been which we have received, the more shall our comfort be, when we must go the way of all flesh. We see this in the Apostle *Paul,* 2 Tim. 4.7.8. who being in a manner at the point of death, found great joy of heart in the remembrance of this, that he had endeavored with a good conscience toward God and man, to walk in his calling: *I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that that day, &c.* Thus it shall be with us, if we walk in his

steppes: if we be faithful in our places, we shall find the same comfort in our death and departure out of this world, and say with joy of heart, Lord, now lettest thou thy servant depart in peace, Luke 2. The contrary practice will be most fearful and terrible unto us. He that is a wicked man and an unprofitable servant and slothful, that hideth his talent in the earth, or smiteth his fellow servants, and beginneth to eat and drink, and to be drunken, persuading himself that his master delayeth his coming, shall have his talent taken from him, and be cast into utter darkness, where shall be weeping and gnashing of teeth.

If then we would have this comfort to belong unto us, and this threatening to be put far from us, we must be careful to perform the duties both of our general and special callings. If we perform the general & common duties of Christianity, and yet fail in the particular parts of our callings, we shall want this joy of heart, which we desire to feel in our selves. Everyone of us hath a double calling: and we must show our selves to be the servants of God, not only in doing general duties, as in coming to Church, in hearing the word, in receiving the Sacraments, in following peace, and walking in righteousness; but also by employing our selves, in our particular vocations, as in being a Magistrate, or Minister, or householder, or subject, or servant, or child, or Artificer, or husband, or husbandman, and such like: that so we may please God by bearing our selves in them with good conscience, and thereby receive occasion to rejoice before him. There can be no comfort unto them, that they belong to God in Jesus Christ, that do follow the general, and fail in their particular calling. The Minister that liveth in all common duties, unblameable in life, devout in prayer, fervent in love, careful in the fruits of righteousness, cannot comfort himself, if he be a dumb dog, and an idle shepherd, not able to guide the people of God, and to feed them with the wholesome word of life: Forasmuch as he is an evil Minister, and a fearful woe pertaineth unto him, 1 Cor. 9.17. The governor of a family, that regardeth not the education of his children in the fear and information of the Lord, and to provide necessary things for them, (so far as God shall enable him) with a good conscience, is a wicked parent, howsoever he seem otherwise never so devout and religious. What we are in truth, is better discerned by our carriage at home, then abroad: in our private families, then in the company of others. Many are religious, because the company is so, and because they are present with those that do affect it. But we must not be esteemed & judged off, by one brunt or pang, which may deceive; our heart shall better be made known by our ordinary demeaning of our selves, among those with whom we have our callings. It was a notable testimony of true piety▪ & a religious heart in *David,* when he professed that *he would walk within his house with a perfect heart,* Psal. 101.2. Every hypocrite will talk of religion, when others do so, but we must make it our talk and communication within our houses, reforming them according to the ordinance of God, and instructing them that live under our roof in the word of God.

Lastly, it is our duty, as we have received [Use 4] a proper and peculiar calling, so to walk in the particular duties of our several callings, whereunto we are called, that so we may serve him that hath set us in them, and receive occasion to rejoice before him. As he hath called us, so let us walk, whether we be Ministers or people, husbands or wives, in Church or Common-wealth. This is the general rule often remembered by the Apostle, 1 Cor. 7.20, 24. *Let every man abide in the same vocation, wherein he was called,* and a little after, *Let every man*

wherein he was called, therein abide with God. Let us not stretch our selves beyond the bounds of our calling. If the hand through envy of the greater gifts of the eyes, would needs take upon it to see, and by seeing to direct the body: or if the eye, not contenting it self to see for the whole, would seek to speak and utter a voice, as the tongue: if the head would attempt to walk and take up the office of the feet: or if the left hand having the same gift with the right, would malign it, because it is more apt, strong, ready, quick, and able to execute the function belonging unto it; who would not complain of this confusion, as most unnatural and monstrous, threatening the ruin of the whole body? This duty hath many branches. First, it teacheth, that everyone ought to have a proper and personal calling, wherein he is to walk diligently, carefully, and painfully, whether he be high or low, rich or poor, bond or free, all without exception, must have a particular vocation of his own. Christ is called in the Gospel *the Carpenter,* Mar. 6.3. *Moses* kept his fathers sheep, Exo. 3.1.*David followed the Ewes great with young.* Everyone must *labor, working with his hands the thing which is good,* that he may have to give to him that needeth.

Secondly, it is very comfortable to us to be busied in them: we must look for a blessing upon us and them, while we continue in them. God appeared to *Moses* in a slame of fire out of the middes of a bush, while he kept the flock of *Jethro* his father in Law. *David* was chosen and taken from the sheepefolds to feed the people of God. The Lord took *Amos* as he followed the flock, and said unto him, *Go, Prophesy unto my people Israel.* While the shepherds were attending their flocks by night, and abiding in the fields, *an Angel of the Lord brought them tidings of great joy which should be to all people,* that *to them was borne that day in the City of David, a Savior which is Christ the Lord,* Luke 2.10, 11. The like we might say of *Jacob,* while he was faithful in his calling, the Lord appeared unto him. He chose his Apostles as they were busy in their callings and painful in them:*Peter* and *Andrew, as they were casting a net into the sea: James* & *John* his brother, *as they were mending their nets,* for they were fishers: *Matthew* the Publican, as he sate at the receipt of custom: he saith unto him, follow me; who arose immediately & followed him, Mat. 9. While we walk in our callings, we may look for a blessing, but when once we go from them, and either forsake our calling, or busy our selves in other men's callings, we can expect no blessing at his hands; for when we leave them, he leaveth us: when we return to them, he returneth to us.

Thirdly, everyone must judge and esteem his particular calling to be the best and fittest for him. The Apostle confirmeth this by his own practice and example, Phil. 4, 12. *I have learned in whatsoever estate I am, therewith to be content.* This will arm us against all discontentment and murmuring against God, and make us quietly to keep our own standing. When *Absalom* was not content with the place of a Subject, and to be accounted the Kings son, but said, *O that I were Judge among you,* 2 Sam. 15, 4. then he sought his fathers kingdom. When the sons of *Zebede* contented not themselves with the calling of Disciples, but were enflamed with the thirst of honor, and desire of dignity, to be the greatest in the kingdom of Christ, then arose envy and heart-burning among them. It is altogether impossible, that we should rest well pleased with our callings and conditions, and not climb aloft above the places wherein we are set, except we set down this as our rest, that our calling, such as God hath appointed, is the fittest and meetest for us.

Lastly, everyone is bound to glorify God in his calling, though it be never so mean or base. Wives are charged to be obedient to their own husband, *that the word of God be not blasphemed,* Tit. 2, 5, 10. Servants are commanded to please their masters in all things, that they may adorn the doctrine of God our Savior in all things, Tit. 2, 10. *That the Name of God and his doctrine be not blasphemed,* 1 Tim. 6, 1. This ought to be propounded unto us, and set before our eyes, to make it the end of all our actions, that whether we eat or drink, or whatsoever we do, we may do all to the glory of God, 1 Cor. 10. It is not the highness or lowness, the greatness or meanness of our calling, that God so much respecteth, as the sincerity of the heart of him that walketh in his calling. If it be not sound, all our actions are corrupt. We must not think, that only men of high callings are to give glory unto God, it is a common duty required of all: and woe unto us, if we do it not. The heavens declare the glory of GOD, much more ought man, endued with reason and understanding.

27. And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28. In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the Sanctuary.

29. The families of the sons of Kohath shall pitch on the side of the Tabernacle, Southward.

30. And the chief of the house of the families of the Kohathites, shall be Elizaphan the son of Vzziel.

31. And their charge shall be the Ark, and the Table, and the Candlestick, and the Altars, and the vessels of the Sanctuary; wherewith they minister, and the hanging, and all the service thereof.

32. And Eleazar the son of Aaron the Priest, shall be chief over the chief of the Levites, & have the oversight of them that keep the charge of the Sanctuary.

Now we come to *Leuies* second son. We have spoken before of *Gershon,* of whom came the Gershonites. It followeth to speak of *Kohath,* for to him & his posterity were committed the most honorable offices, as we shall see afterward in the next chapter. Touching whom, we may observe (as we did in the former) these particular points: First, the families that descended of him, which are four in number; *the Amramites, the Izeharites, the Hebronites, and the Vzzielites,* verse 27. Secondly, the number of the males that came of them, to wit, eight thousand and six hundred, verse 28. Thirdly, the place where they pitched, to wit, the South-side of the Tabernacle, verse 29. Fourthly, the ouerseer, or superintendent of them, namely,

Elizaphan the son of *Vzziel,* verse 30. Fifthly, the charge and function committed unto them, were the chief things within the Sanctuary, verse 31. Sixthly, the ouerseer of all these overseers, and the chief of them that were the chief, was *Eleazar* the son of *Aaron,* who had authority over all the Priests and Levites, verse 32. He was under *Aaron* appointed to have the oversight of them that had the charge of the Sanctuary. For *Aaron* himself was the high Priest, and his eldest son *Eleazar* was under him, as it were the second Priest: even as in the reign of *Zedekiah,* the high Priest was *Seraiah; the second Priest was Zephaniah,* as we read in the second book of the Kings, chap. 25, 18. *The Captain of the guard took Seraiah the chief Priest, & Zephaniah the second Priest, and the three keepers of the door.* The second Priest is thought to be one appointed to succeed in the high Priests room, and to supply his place, if he were sick, or otherwise hindered and letted by necessary occasions.

Of this family of the *Kohathites* came *Moses* and *Aaron.* And albeit the Lord appeared in special manner to *Moses,* called him to be a most excellent Prophet, to whom he revealed himself as it were face to face, and chose him to be the Governor of a mighty people, yet he would have his children to content themselves to be ranged among the ordinary Levites, though they were not advanced to be in the number of the Priests, much less to be the high Priests. And note the sincerity of *Moses* himself, that he is not ashamed to set down this in writing, and to commit it to posterity; so that he cannot be suspected of any show of ambition, or to give any the least occasion to the ungodly of slandering him. Thus do the writers of holy Scriptures deal, without all partiality, even in matters that do concern themselves. This we see in *David,* Psal. 51, in the title of it, who mentioneth his committing of adultery with the wife of *Uriah,* and his repentance for the same. The Prophet *Jonah* reporteth his flying from the presence of God, and the judgment that fell upon him for it, in that Prophesy. The Apostle *Paul* spareth not to tell the Church, and to leave it to all posterity, that he was *a blasphemer, a persecutor, and an oppressor,* 1 *Tim.* 1, 13. *One borne out of due time, the least of the Apostles, not worthy to be called an Apostle, because he persecuted the Church of God,* 1 *Cor.* 15, 8, 9. Behold therefore the purity of the word of God, & learn to confess it, and endeavor to find this effect of it in our hearts.

Besides, we are to observe and mark from hence, that the Tribe of *Levi* of small and little beginnings did make wonderful proceedings: for whereas he begat three sons: *Gershon* had only two: *Merari* two, and *Kohath* four; who could have expected so fruitful a posterity, that twelve men in so short a time should swarm into so many thousands? Thus doth GOD work mightily by weak means, both in the natural generation, and in the spiritual regeneration, that his glory might more brightly and beautifully appear. We have seen and shown already, how God, even when his people were most vexed & oppressed, did then most of all increase and multiply them, and so manifested his power in their preservation.

Likewise also we see in the New Testament, he chose out twelve Apostles, and sent them into the world, not furnished with carnal weapons, nor armed with the force, or favor, or friendship of mortal men. By such as were unskillful, he overcame the wisdom of the wise: by few in number, he subdued very many Nations: by the weak, he vanquished the strong: by an vnwarlike company, he conquered every high hold that lifted up it self against God, & laid

it equal with the ground: by such as were vnnoble and unknown, he dimmed & darkened all the glory of the world: by silly and simple sheep, he tamed the fierceness of roaring Lions, that is, the cruelty of bloody tyrants: and by innocent Doves, he drave away wily and subtle serpents.

Last of all, albeit *Kohath* were not the elder brother, and consequently the Ruler of *Leuies* house, yet in the common ministry he was preferred before the rest, and had the chiefest preeminence and place of honor above thē; to teach us that God showeth mercy from the fountain of his own holy will and pleasure, even as he advanced *Moses,* and called him from feeding his fathers sheep, without any dignity or desert that was found in him. Let us all confess this, when we receive any kindness and mercy from him: otherwise we rob him of the glory due to his name. But of these points we have spoken elsewhere: and therefore we will come to the doctrines.

[Verse 27. *And of Kohath was the family of the Amramites, &c.*] We are to note that which was expressed before, and is repeated again hereafter, but especially is pointed out in this division; that the office committed to this family, is called *a charge* and ministration, they had *the charge of the Sanctuary,* verse 28. Again, *their charge shall be the Ark, and the Table, and the Candlestick,* verse 31. And afterward, *Eleazar shall have the oversight of thē that keep the charge of the Sanctuary,* verse 32.

From hence we learn what the office of the [Doctrine] Ministry is, namely, that it is an office of charge. It is required of all the Ministers, carefully to look to the Churches and charges committed unto them, and to attend to the flock that dependeth upon them. The Ministry is a great burden, and a work full of employment. This doth *Peter* by way of exhortation teach the Elders, *Feede the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, &c:* 1 *Pet.* 5, 2. Thus doth *Paul* instruct the Elders of *Ephesus,* Acts 20, 28. *Take heed unto yourselves, and to all the flock, over which the holy Ghost hath made you Overseers, to feed the Church of God which he hath purchased with his own blood.* And when he writeth to *Timothy,* he saith, *This is a true saying, If a man desire the office of a Bishop,he desireth a good work.* So likewise in the same Chapter, *If a man know not how to rule his own house, how shall he take care of the Church of God?* And in the second Epistle, chap. 4, verse 1, 2. *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom: preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all suffering and doctrine.* Whereby we see, that the Ministry is an *oversight,* and the Ministers, *Overseers,* and the end of their office, *a caring for the Church of God* diligently and incessantly.

This may farther be shown unto us by the [Reason 1] force of reason. First, all the titles that are given unto them, are as so many goads to prick them forward, or as spurs clapt to their sides: I will only speak of two, that they are Shepherds and Watchmen. The Ministers are *Pastors or Shepherds,* & the church of God is as a flock of sheep subject to many enemies, as the devil, seducers, deceivers, heretics, evil dooers; even as an heard is to many wolves, and therefore they must be carefully looked unto. Besides, they are called watchmen, the Church is as a Citty besieged day and night by strong and mighty enemies, Ezek. 3, 17. *Son of man, I*

have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, & give them warning from me. It behooveth therefore the spiritual watchman, to keep diligent watch.

Secondly, the Ministers are fitly called the [Reason 2] Lord's committees, and therefore they must give an account for the souls committed unto their charge. Our life must go for their lives, & our soul must answer for their souls, if they perish through our default. This the Apostle declareth, Heb. 13, 17. *Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account,that they may do it with joy, & not with grief, for that is unprofitable for you.* Some offices have no accounts, or easy and very small belonging unto it: but this hath an heavy and straight accounts: because the blood of such as perish, shall be required at the watchman's hands that hath neglected his duty.

[Reason 3] Thirdly, we have a gracious promise of a great reward. Our pains shall be so rewarded, that greater reward shall be for greater pains, as the Apostle teacheth, 1 Cor. 3, 8. *He that planteth, and he that watereth are one: and every man shall receive his own reward, according to his own labor.* The Apostle *Peter* concludeth this, chap. 5, 4. *When the chief Shepherd shall appear,we shall receive a crown of glory that fadeth not away.* This ought to encourage us to our duty, to consider that our labor shall not be in vain in the Lord.

[Use 1] The uses remain. First, seeing the Ministers must keep watch & ward over the souls of the people, it serveth to reprove such as make it a matter of ease, and therefore when they are once entered into that calling, do give themselves to idleness and security, not considering that it is a work, full of labor and employment, full of difficulty and business. True it is, the Ministry is an honor, but withal it is a burden: so that whosoever will have the honor, must bear the burden upon his shoulders, for these cannot be separated. These two are as companions that cannot be divided. Everyone is willing to hear of the dignity, but everyone is not willing to discharge the duty: everyone is ready to be preferred, but everyone is not so ready to profit others. God requireth of all Pastors, that they should instruct the ignorant, bring home them that wander, heal the diseased, comfort the distressed, support the weak, admonish the disorderly, convince the erroneous, reprove the vicious: but these sluggards that sleep and delight in sleeping, will do nothing at all, regarding the fleece rather then the sheep, and the benefit to themselves, more then profit to their hearers. Woe unto such idle bellies; woe unto such hard masters, who reap where they have not sown, and gather where they have not strewed, who hiding their talents, are convinced of grievous iniquity in the sight of God and man. For besides those euilles which they have of their own, they are guilty of the death of other men, not only as accessories, but as principal procurers of their destruction.

This is a certain truth, never to be forgotten, but to be engraven in the hearts of every Minister, as it were with a pen of iron, or the point of a Diamond, that so many we do kill, and even murder their souls, as we suffer thorough our negligence and silence to perish, & so to fall into the claws and jaws of the devil, who goeth about like a roaring Lyon, seeking whom he may devour. The Devil standeth at receipt as a cunning huntesman to cath his prey. Now he hunteth for souls, a more cruel hunter then ever *Nimrod* was, and these are as the devils dogs to drive them into his nets.

If we will approve our selves to be true Ministers indeed, we must confess that we are bound with a treble band of necessity, to discharge our duty, as it were with 3, strong chains that are not easily broken; one, in regard of our selves; another, in regard of the people; and the third, in regard of God and his glory, that ought evermore to be before our eyes. The Apostle saith of himself, 1. Cor. 9, 16. *A necessity is laid upon me, yea, woe is unto me, if I preach not the Gospel.* They are subject to the curse of men, that in time of famine & dearth, do withhold the corn, Prov. 11, 26. *Such the people shall curse, but blessing shall be upon the head of him that selleth it.* In like manner, such as withdraw the food of men's souls, and gather it as ingrossers into their own hands, are accursed, not of men only, but also of God, and his curse shall enter into their souls, and not leave them until he have rooted them out: because they feed not the flock, but feed upon it: prey upon it, but do not pray for it. In regard of the people, our Savior saith, Luke 10, 42. *One thing is necessary,* and woe to them that hear not the Gospel: for as great a necessity is laid upon the hearer, as vpō the Minister, so that *where there is no vision,* the people perish. If then we take heed to our selves, and unto the doctrine, and continue in them, in doing this, we shall both save our selves, and those that hear us, 1 Tim. 4, 16.

Lastly, the consideration of God's glory ought to be as a spurr to prick us forward to do our duties. The Apostle speaking of the Thessalonians, a most worthy Church abounding in all heavenly graces, calleth them *his glory, his joy, his hope, his crown* in the presence of our Lord Jesus Christ at his coming. Howbeit his glory was joined with the glory of God, otherwise his glory would have turned to his shame. Hereby is the Father glorified, when we bring forth much fruit to the obedience of the Gospel: and therefore the love of God should compel and contstrain us to publish the glad tidings of salvation Hence it is, that Christ exhorteth *Peter* again and again, as he loved him, to feed his sheep and his lambes, John 21, 16, 17. So then, such as are negligent in their duties, declare plainly, that they neither love God, nor care for the people, nor regard their own souls.

Secondly, they are reproved that are ignorant and cannot, as they that are idle and will not teach: they that are unskillful, as well as they that are willful in detaining the word of life, the food of the soul from the people. These have no knowledge themselves, and therefore cannot build up others in knowledge. They starve themselves, and therefore have no bread to bring forth to save the lives of others. They have nothing in them, and therefore cannot show any old or new store. They are poor, and therefore have no treasure to bestow upon others.

No man ought to adventure his own soul, though he might advantage himself thereby, *to win the whole world,* as Christ teacheth, Math. 16, verse 26. For what should this profit him in the end, when he hath cast up his accounts, and compared his gains and losses together? But these foolish men, to get not the gain of all the kingdoms of the earth, but the tithes and revenues of someone little parish, do hazard their own souls nay more then that, the souls of many people, whom they rob sacrilegiously of the means of their salvation. These also are cruel mothers, or land-monsters, that instead of feeding their children, do starve them, being worse then the sea monsters, who draw out the breasts, and give suck to their young

ones; whereas these are become cruel, like the Ostriches in the wilderness, so that the tongue of the sucking child cleaveth to the roof of his mouth for thirst, the young children ask bread, and no man breaketh it unto them. They are silly watchmen, that instead of warning the people, do deliver them & betray them into the hands of the enemy. They are miserable shepherds, who instead of pasturing their sheep, do pester them and poison them rather, and suffer the wolf to rent them in pieces. Christ sent out his Disciples, as sheep among wolves, Math. 10: but these are wolves among sheep, sent out by Satan to annoy the Church. They take upon rhem to be Captains to conduct the host of God, but they have no skill to do it, and therefore woe to the people that are under them. It were better for them to take the place of a common soldier, and comfortably to serve in it, then by taking upon them an higher charge of command then they can manage, to destroy themselves, and overthrow many others that depend upon them. It were better for them to learn, then to teach: and to be hearers of others, then speakers to others. Let them not despise this counsel given unto them, who are fitter to be governed and commanded by others, then to rule and command over others, lest they repent when it is too late.

Thirdly, seeing the office of the Ministry is an office of trust, it reproveth all such as take the charge of souls themselves, and commit them to a curate or substitute, contenting themselves to reap the profit, but contemning to discharge the duty which they ought to do. They go away with the fattest of the fruits of the earth, and have oftentimes poor hunger-staruen deputies to supply their places, whose mouths they stop with a little morsel, by which means also, the people go away with hunger-staruen souls. Christ preached not to the people by substitutes, to ease himself, or enrich himself, or magnify himself, sitting Doctor-like at home; but took pains in his own person, he went about from City to City, teaching and preaching in their Synagogues, taking all occasion to do good to their souls and bodies; to their souls, by instructing of them: to their bodies, by healing of them. He was anointed as the Prophet of the Church,*to preach* good tidings unto the meek; and was sent to bind up the broken hearted, and to proclaim liberty to the captives: he doth not account his duty discharged, by sending out his Apostles, like to those that lay heavy burdens vpō other men's shoulders, and will not touch them with their little finger; but he joined his labors with theirs, jointly to build up the house of God. The Prophet saith, *Woe to the idol Shepherd that leaveth the flock: the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened, Zac.* 11, 17. These are no better then hirelings, who care for the hire, but not for the heard: they are willing to catch from them what they can, but deliver unto them little or nothing. It is a ruled case by the Apostle, Rom. 12. He that hath an office, let him attend on his office: if then themselves must wait, they cannot be discharged of their waiting by any deputies, where their presence in their proper persons is required.

Hence it is, that the Apostle joineth their own labor, and their own reward together, 1 Corinth. 3, verse 8. If then labor be not proper, the recompense should not be proper: if it be another man's pains, it ought to be another man's reward. If then they labor by another, they shall be rewarded by another; and therefore let them take heed, lest as they deprive the

Church of their labors, themselves also be deprived of their reward, when the great Shepherd of the sheep shall appear in glory.

Let them therefore always have in remembrance the good affection of the Apostle toward the people, 2 Corinth. 12, verse 14. *Behold, the third time I am ready to come to you, and I will not be burdensome unto you, for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.* Here is the duty of a right Pastor, not to seek gain by the sheep, but to save the sheep. His desire was not to enrich himself but the people. The mark that he aimed at, was not covetousness; but to plant godliness in the people, and so win them to God.

Woe unto them that are otherwise minded, for God will reveal it in due time. What then? should not the Minister live of his labors in the Church? Or is it unlawful to take any recompense of his hearers? Was not *Paul* the father of the Philippians, because they maintained him, and ministered unto him being absent? Or was none of the rest of the Apostles a father, because the Churches supplied their wants? I answer, the Apostle hath no such meaning: forasmuch as natural parents themselves are to be nourished by their children in their old age, or when they fall into decay, as we see in the example of *Joseph,* who preserved alive both his father and brethren in the years of famine: but he declareth, that whatsoever he did unto them, proceeded from a fatherly affection toward them, and that as a father he desired to enrich them with heavenly blessings in Christ, being careful by all means to gain their souls to God, not their wealth unto himself. O that all such as are entered into this office, & have taken this charge upon them, were thus minded! O that the zeal of God's house had even eaten them up, that they would prefer the salvation of his people, before their own greedy and covetous affections! O that they could in these days set before their eyes, the account that they are to give for the sheep committed unto them!

Give me leave in this place, though it be not according to mine ordinary manner, to lay before you a parable, which also is a true history, and therefore may not unfitly be called an historical parable, or a parabolicall history, it being indeed both of them: and for our better knowledge, I will set down certain marks instead of the men, defining the persons by certain letters, but concealing their names.

G. A certain man traveling by the way, & meeting with a Minister that was also holden skillful in the laws, said unto him, Sir, I am glad I have met with you so fitly at this time, for I am like shortly to come into some trouble, if I do no not look to myself to prevent the danger: now I have always taken you for my friend, and therefore let me be so bold as to ask a question of you, wherein I understand and know very well, that you are able to resolve me in this and a far greater matter.

C. The Minister answered, I am no lawyer; yet (my friend) I will do what I can for you, and give you the best counsel that lieth in me.

G. Sir, the case is this; There was a Gentleman not far from us, committed to my custody certain sheep to keep, and indeed I cannot deny, he gave me a great charge of them, and promised me a good reward for my labor, so that I undertook the looking to them, and the

feeding of them. But because I had other sheep of mine own also, so that I could by no possible means look to both flocks; I put them out to another, who agreed for a certain stipend covenanted between us▪ to look unto them: yet he was careless altogether in the business, so that some of them stragled from the flock and were lost; others starved for want of feeding; others were too high of the gall; others the worms did gnaw and eat unto the bones; and others died of the rot; woeful is the state of that flock. To be short, and not to trouble your patience any farther, the owner of them refuseth to deal with him that suffered the flock to go to havoc, but cometh upon me, and requireth them at my hands, and threateneth to trouble me for them.

C. No marvel, said the Minister: you are bound to answer for them: you undertook the keeping of them, and therefore you are to be charged with them. If I commit a treasure unto you to keep, I must ask it again of you, and not of another. If you put out your child to nurse, you will require it again of the Nurse that undertook the keeping of it.

G. I confess (answered the other,) this to be true: but by your leave Sir, the case is altered in my matter. For there seemeth unto me small reason in it, and little conscience, to require that parcel of sheep at my hands, forasmuch as I designed them over to another, and he promised before many witnesses to discharge me.

C. The Minister replied, That is no matter, it is a plain case; you took upon you to see unto them, and therefore it is great equity and conscience, that you make them good. This standeth with good reason, & is grounded upon the law of God and man. I dare assure you, the law will pass against you by any verdict of twelve men in England, and you will be constrained to pay for them. The Gentleman trusted you with them, and not your deputy, and therefore I know no remedy for you, nor any way to help you.

G. I am now satisfied, I think you have given a right judgment. But good Sir, if the case be thus, how cometh it to pass that you do the like, and yet do not see it, or if you do, yet think yourself blameless? The great Shepherd of the sheep, Christ Jesus, hath committed his sheep to you; and you having also other sheep, have committed one parcel to your Curate and Substitute, who is careless and unconscionable, and suffereth them to perish: how is it then that you, who went about to persuade me, do not persuade your own heart, that his negligence shall not excuse you, but that the master of the sheep will require them at your hands? Is it law against me, and not against yourself? Is it equity, reason, and conscience, that I should answer for them that are lost: and doth it not stand with as great equity, reason and conscience, that you should answer for such as you suffer to perish? I may say therefore to you as *Nathan* did to *David,* You are the man. The case is yours, and the danger is turned upon your own head. Repent and amend, lest Christ say unto you, *Thou evil and slothful servant,out of thine own mouth will I judge thee.* To leave this parable, let us learn to look to our several functions with all diligence, remembering the great charge we have taken upon us, the mainteinance that we do reap from it, and lastly, the accounts we shall give of it.

[Use 2] Secondly, it teacheth the Ministers, as they desire the salvation of their people, whom Christ hath redeemed with his most precious blood, so they ought to be diligent in

preaching the word in season and out of season; that their consciences may bear them witness, that above all things they seek to glorify God in the instruction, conversion, and salvation of the people. Great was the care of the Prophets to warn the people of God of their sins. They stood upon their watch towers to descry the enemies. They attended the flock committed unto them. We have a multitude of examples as it were a cloud of witnesses that have gone before us in this office: but especially let us look unto Jesus Christ, the author and finisher of our faith, O what diligence unspeakable appeared in him? The Evangelist noteth this out by many circumstances, Math. 9, 35, & 4, 23. *Jesus went about all the Cities and Uillages, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing every sickness, & every disease among the people.* The very word of *going about* from place to place, doth carry with it a manifest signification of painfulness. He refused to tarry long in one place, as appeareth in his answer to the Samaritans, John 4. It was his meat and drink to do the will of his heavenly Father, for therefore he was sent. He preached and wrought miracles, not only to those that came unto him, or were brought before him, but of his own accord he went about vnrequested.

Secondly, it is a sign of no small diligence, in that he offered his travel, not only to one place, but to many: not only to great Cities, but also to small towns and to little villages; as appeareth in the perambulation or visitation that he made for the instructiō of the souls of the poor people that wandered as sheep without a Shepherd, preaching diligently in every place as he went.

Thirdly, he leaveth not unvisited and vnfrequented every Synagogue or place of public assembly for the preaching of the word, he took all occasions, and watched all opportunities to do good; he taught in the City, in the wilderness, in the high ways, on the sea-shore, in the Ship, on the plain, on the Mountain, in the public Temple, in private houses, in the corn fields, and where not?

Fourthly, the matter which in his doctrine he handled, namely, the Gospel of the kingdom, serveth to commend his painfulness unto us: forasmuch as truly and sincerely to preach the Gospel, is a work of much labor, wonderful care, and great diligence.

Fifthly, his desire was to do all good that might be, not only to their bodies, but to their souls: seeing he did not only teach them, but healed, not some sorts, but all kinds of sicknesses and diseases. None of them, though never so dangerous and desperate, were to him incurable.

Lastly, he could not be stayed from preaching sound doctrine, and healing unsound bodies, by the uncharitable slanders and wicked reports of the Scribes and Pharisees, who, ascribing the working of his miracles, to the power of *Beelzebub* the Prince of diuelles, spake all manner of evil against him. This worthy example and perfect pattern of all righteousness, the chief Pastor of the sheep, ought we all to imitate that are entered into this calling: let it be as a glass to behold our faces, and as a rule or squire to examine all our actions by it, that thereby we may stir up our selves to be diligent in our Ministry. This hath sundry branches pertaining to it, & issuing out of the same root.

First of all, all Pastors must be diligent to know the state of their flocks, and to take heed to their herds, as Prov. 27, 23, 24. Forasmuch as riches are not forever, and the crown endureth not to every generatiō. Such as are absent from them ordinarily, cannot possibly know in what state they stand, they must of necessity be ignorant of their condition. When the master of the family is away, the fellow servants begin to smite one another, & to eat and drink with the drunken, Mat. 24, 49. When *Moses* was in the Mount, & absent from the people, they fell into idolatry, and worshipped a golden calf, Exod. 32. The presence of the Minister ought to be an example of virtue, and a stay to them in all well-doing.

Secondly, we must not be discouraged by the ungodly speeches & venomous tongues of wicked men, thereby growing negligent in our functions. Christ himself was evilly entreated, counted a devil, called a Samaritan, esteemed a wine-bibber, and branded to be a glutton, a friend of Publicans and sinners; yet he ceased not to teach and preach in every city and village. *Elijah* is charged to be a troubler of the state, yet he shrinketh not back, nor spareth to rebuke the idolatries of the Priests of *Baal,* 1 Kings 18, 17.*Paul* and *Silas* are reported to trouble the City (as *Elijah* before was to trouble *Israel*) yet they continue and are not afraid to preach the Gospel of salvation. *Amos* was accused to the King by *Amaziah, to have conspired against him,* yet he would not give over, nor hold his peace. This is a common practice of lewd and profane persons, to persuade mē of great countenance and high places, that we preach against them, and that it is not the word of GOD that reproveth them, but that we single them out, and so entitle them to our reprehensions; verifying the saying of the Prophet, *They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly,* Amos 5, 10. But sin must not be left vnreproued, and we must with deaf ears, and dumb tongues, and blind eyes pass over such slanders, as unworthy to be answered or regarded; and let us, endeavoring to carry a clear conscience, go forward diligently and earnestly in the course of our Ministry, remembering the example of Christ our Savior, whom no cavils nor quarrels of his enemies, could restrain from preaching the word to instruct the soul, neither from working miracles to do good to the body; and considering that he pronounceth all those blessed that are reviled, persecuted, and slandered for the truths sake, *Because after the same manner they dealt with the Prophets that were before us,* Mat. 5, 11, 12.

Thirdly, we must not be afraid of the faces and frowns of men. It is the weakness and frailty of many men, that they are ready to stand still and start back at every high and big look of the wicked, and thereby wax feeble and faint-hearted at the great threatenings of the mighty.

Hence it is, that the Lord saith, Ezek. 3, 8, 9. *I have made thy face strong against their faces, and thy forehead strong against their foreheads: as an adamant harder then flint have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house.* So he willeth *Jeremiah* to speak unto the people all that he commanded him, and that he *be not dismayed at their faces,* lest he be confounded before them.

Lastly, we must wisely apply the word to the capacity and understanding of all. To speak generally to all, is as it were to hover in the air, and in effect to speak to none. The hearts of men are stony, and are not easily broken. They are as tough wood, that must have many

strong blows to cleave it. This is *to divide the word of truth aright,* to give everyone his portion of meat in due season. Then doth the word become effectual and is made profitable unto us, and preached with power and authority, when it is brought home to the doors of our hearts, and applied unto our consciences.

True it is, we cannot abide to have our sores touched, and our wounds searched: but this is the only true and right means to be cured. We must therefore make much of such teaching and of such Teachers, and as we tender the salvation of our souls, so we must desire to have the word thus opened, & when it is so delivered and handled, let us submit our selves unto it with all reverence and carefulness. It is a spiritual knife to launce us, and to let out our corruptions, which are ready to fester within us, and to hinder the work of it.

Lastly, this serveth for instruction in a necessary [Use 3] duty required of the people toward their Pastors, that seeing they have a great charge over them to teach them, they ought willingly to give unto them recompense of their labor, and a liberal maintenance for the work of the Ministry. It is the ordinance not of man, but of GOD, that they which spend their time, their study, their gifts, their strength, their substance, and even themselves in the most profitable and necessary service of the Church, should be bountifully provided for, and have no just cause to complain of want. This will appear very plainly unto us, if we consider what allowance was given to the Levites under the Law, and how the maintenance of the Ministry standeth under the Gospel.

First of all, the Scripture teacheth, that they had 48, Cities, and two thousand cubits of ground from their walls, which I may call as it were their glebe lands, Numb. 35. This was to them a liberal portion, and in so small a country, a great proportion.

Secondly, they had the tithes of corn, of wine, of oil, and of all fruits & herbs, together with the tithes of the herds and flocks.

Thirdly, they had the first borne of all sorts of cattle, as of Beeues, of Sheep, & of Goats, as also the prices of the rest according to the Priests estimation, Ezek. 44, 30. Neh. 10, 36. Likewise they had the first borne of men redeemed at a certain price, to wit, at five shekels a man.

Fourthly, there was appropriated unto thē the first fruits of wine, of oil, of wool, of corn, and of their dough, Numb. 18, 13.

Fifthly, he had all the oblations and vows, and whatsoever was dedicated unto God and separated from the common use, Numb. 18, 8. Ezek. 44, 29, 30.

Sixthly, the meat offerings, the sin offerings, & the trespass offerings, the heaue offerings, and the shake offerings, and the show-bread, Numb. 18, 9, 11. Levite. 24, verse 9. Mat. 12, 5.

Seventhly, the abundance and multitude of the sacrifices yielded unto them a great allowance: of the peace offerings they had the breast and the shoulder; of others, they had more, of every sacrifice they had somewhat. Numb. 18, 18. Levite. 7, 31, 32, 34. Deut. 18, 3. Levite. 7, 8.

Eighthly, all the males were to appear thrice a year before the Lord, Exod. 23, 15, and 34, 20: but none were to appear empty before him.

Ninthly, if any man had defrauded his neighbor, and purloined his goods from him, and he have no kinsman to recompense the trespass unto, the trespass is to be recompensed to the Lord, even to the Priest, Numb. 5, 8. The dooer of wrong is not to retain it, but it shall remain to the Priests use, in case the owner be dead and have left no kinesman behind him.

Lastly, all these former duties were to be paid in kind; if any desired to redeem them, he must pay, not after his own pleasure or price, but according to the Priests valuation, and must add a fifth part thereunto: if any part or parcel were detained, he was to bring a Ram for an offering, & to make good that which he withheld, & as an overplus to add a fifth part thereunto. Wherefore, all things being duly considered, the maintenance of the Priests and Levites was both liberal and honorable. Liberall, in regard of quantity and quality. Honorable, in respect of the manner, inasmuch as they were commanded to bring their offerings or gifts into ye Temple, that from thence they might receive thē as from the hands of God himself, lest the people when they brought any of their duties should upbraid the Priest, as if he were beholden unto them. This is the fashion and corrupt course of many unthankful wretches in these our days, that plead for nothing but for their backs, and bellies, and coffers, that care not whether religion go forward or backward, that hit the Ministers in the teeth with their paiments and liberality toward them, & think they live an easy and pleasant life by the sweat of other men's brows.

So then, seeing the Ministers under the law that served at the Altar had such means of maintenance, that they might give themselves wholly to holy things: much more ought the Ministers of God in the time of the Gospel to be well provided for. For as their office is greater, so the reward of their labors should be better. Our Savior teacheth, Math. 11, verse 11. that he which is least in the kingdom of heaven, is greater then *John* and the Prophets; that is, the Ministers of the Gospel have received an higher calling then all that went before them, and therefore there ought not to be a lower respect had unto them. God therefore would have them well maintained, as not pompously, so not poorly: as not wallowing in superfluity, so not wanting through necessity. They must be relieved bountifully, not live beggarly: liberally, not sparingly or pinchingly, to the end they attend and employ themselves in the duties of their callings, and not to be driven or distracted from them through penury. The Apostle pointeth unto this in the Epistle to the Galatians, ch. 6, v. 6. *Let him that is taught in the word, communicate unto him that teacheth, in all good things.* And in the 9. chapter, verse 7, of the former Epistle to the Corinthians, he confirmeth this truth at large, *Who goeth a warfare at his own cost? Who planteth a vineyard, and eateth not the fruit of it?* &c. The Ministers are the Captains or Colonels of the Lord's host; they are the planters of his vineyard; they are the shepherds of his flock: and therefore ought to have maintenance from the Church.

Secondly, it were a kind of wrong and injustice to *muzzle the mouth of the Ox that treadeth out the Corn:* the calling of the Minister is laborious, they are the Lord's ploughmen, seedmen, and harvest-men. His ploughmen, *to plough up the ground of men's hearts,* Ier. 4, 3, 4: to harrow

them, and as it were to fashion them anew, that so they may be fitted to bring forth fruit, when all thorns and thistles are grubbed up and removed. His seed-men, to sow the precious and immortal seed of the word in their hearts, whereby they are regenerated and borne anew, Luke 8, verse 11. 1 Pet. 1, verse 23. His harvest-men, to gather his corn into his barn, that the sons and daughters of almighty God may have the food of life broken unto them, and not perish through famine.

Thirdly, the Minister communicateth spiritual things unto the people, which are of much more value then all temporal and earthly things. Hence it is, that the Apostle saith, *Is it then a great matter, if we reap your carnal things?* As if he should say, If we bestow upon you the greater, we may well receive the lesser things, not as a benevolence, but as a recompense, albeit no sufficient compensation of our labors can be bestowed upon us, forasmuch as they owe unto us, even themselves, as *Paul* speaketh to *Philemon.*

Fourthly, as the Levitical Priests for their service in the Sanctuary had a large and liberal maintenance, so ought the Ministers of the Gospel: *They which minister about the holy things, live of the things of the Temple,and they which wait at the Altar, are partakers with the Altar: even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel,* 1 Corinth. 9, verse 13, 14. This condemneth the covetous practices and niggardly dealings of worldly minded men toward the Ministers, who account them that attend upon this calling unworthy any allowance, as being in their foolish opinion and devilish conceit, an idle, and needless, and fruitless function. These men are of so wretched and corrupt consciences, and so void of the fear of God and man, that whatsoever they can cunningly purloyne, and fraudulently convey away from them, they think it well gotten and gained. But let these men know, and lay it up in their hearts, and apply it to their consciences, that as the Ministry of the word is the ordinance of God, and the maintenance of the Ministry is the ordinance of God: so such as set themselves with might and main against it, either to disannul the preaching of it, or to hinder the free passage of it, whether it be openly or covertly, whether it be directly or indirectly, do fight against God, provoke his wrath against them, sin against their own souls, and overthrow the salvation of many thousands that might be called and converted by it.

Many damnable hypocrites there are in the world, that dare not openly speak against the Ministry of the word, and the preaching of the Gospel; for then all men would condemn them, and be ready to cry shame upon them, all men would paint and point them out with the finger, and hiss at them as they go in the streets: everyone would shun them as diuelles incarnate. Whosoever should forbid the Trumpet to be blown in time of war, would be taken for a traitor, and as one that goeth about to betray the army into the hand of the enemy. Or he that should forbid the soldiers to gird their swords by their sides, would he not be esteemed to be an hollow hearted friend, and secretly to favor the contrary side? So is the case of such, as would not have the Minister cry aloud, *to lift up his voice as a Trumpet,* and show the people their transgressions; nor to strike at the sins of men with the sword of the Spirit, they do undermine the City of God, and utterly betray the cause of religion. If we look to have religion prosper, we must look to the Ministry that it be upholden: if we let it alone,

& have no regard unto it, whether it flourish or decay, and suffer every base and beastly companion to flout at it, and insult over it, we strike at the heart of religion, and give a deadly blow unto the cause of God. Wherefore, they are constrained to put on a vizard, and as it were to mask themselves, that they may play their parts, & not appear in their proper likeness: so that all their quarrel is against the Ministers in outward show, they are made the causes of all divisions and contentions in the places where they live & preach the word. These Sycophants would make the world believe, that Preachers make debate among men, and they know whole towns divided one against another, since they had a teaching Minister; so that whereas before they lived & loved together as honest neighbors & good friends, now there is dissention sown among them, and they hate one another as enemies. These are they that hold, that the dogs are the cause why the sheep and wolves do not agree, whereas if they were tied up, the whole flock would quickly be a prey to the wolves. Thus did *Ahab* charge *Elijah to trouble Israel,* 1 Kings 18, 17. So the Apostles are accused *to trouble the City,* while they taught the people.

If *Paul* cry out against *Diana* and the gods that are made with hands, and the idolatrous worship done unto them, there will arise no small stir among those that seemed quiet before: forasmuch as *Demetrius and the rest of the workmen of like occupation* (that thrive by such means, and get their gain by unlawful ways) will be full of wrath, and fill a whole City with confusion.

There is a carnal peace which is in the flesh, which Christ professeth he came to dissolve & disannul, Math. 10, 34. *Think not that I am come to send peace on earth: I came not to send peace, but a sword, &c.* God and the devil cannot agree together, light and darkness will not be companions: the godly and the wicked cannot be at one. So thē, the fault of contention is to be laid upon the wicked and ungodly, who fret and rage against the word, because it layeth open their filthiness, and bewrayeth their corruptions. While darkness covereth the earth, much foul matter is hidden and is not seen: but when the day appeareth, and the Sun shineth, it can no longer be kept secret, for the light, as the Apostle saith, doth manifest all things, even the counsels of the heart.

But to return to the point before handled, from whence we have a little digressed, to answer the objections of these cauillers, whose mouths must be stopped, who, while they take from the Ministers their maintenance, do through their sides give a sore wound to the word it self, and take away the key of knowledge from the people. The wise man faith, Prov. 20, 25. *It is a snare to the man, who devoureth that which is holy.* Tithes are consecrated unto God and to his service, and therefore are not to be applied to common uses, or detained from the right owners of them. Properly God challengeth them as his own, and he hath assigned them to his Ministers. When *Belteshazzar* abused to common & profane uses *the golden vessels of the Temple,which Nebuchadnezzar* carried away, he enjoyed not his pleasures long; for in the midst of all his iolity, came forth fingers of a man's hand, and wrote his destruction upon the plaster of the wall of his own Palace. It was sacrilege in *Achan,* to take away any part or parcel of that which was consecrated to God, and in the end the Lord found him out, and he was stoned. It was sacrilege in *Ananias* and *Sapphira* his wife, to detain any whit of that which

themselves had consecrated unto God, and might before been lawfully enjoyed: yet was that possession a snare unto them, and brought sudden death by the heavy hand of God upon them. O that all Church-robbers, and Minister-robbers, and Religion-robbers would have these examples as fearful spectacles continually before their eyes, and be moved thereby liberally to give that which they cannot conscionably detain: forasmuch as it is an audacious and sacrilegious robbing, not of man, but of God himself. It is an infamous crime to be a thief and a robber, but it is much more reproachful to be a spiritual stealer.

Hence it is, that the LORD saith by his Prophet, *Will a man spoil his gods? yet ye have spoiled me. But ye say, wherein have we spoiled thee?In tithes and offerings.* Where we see, the Lord accounteth it a spoiling of himself, even because the right of the tithes and offerings was alienated & averted from the right use, and thereby his service was greatly profaned, and the edification of the people shamefully hindered.

If these rhinges will not enter into our stony hearts harder then the adamant, if the glory of God, which should be more dear then our lives, be not precious unto us; if the destruction of thousands souls, for whom Christ died, be not regarded of us; if the decay of religion and the ruin of the Gospel, be as a toy or trifle unto us: yet at least let us always have before us the judgment of God upon our selves, and be well assured, that the wrongful and unjust detaining of the Lord's portion from the Lord's Pastors, shall bring such a curse upon the rest of our substance, that it shall be as the ears of corn that are blasted: yea, it shall kindle such a fire in the midst of our houses, that it shall consume them with the timber thereof, and the stones thereof. The Lord having by the Prophet *Malachi,* charged his people with spoiling him in tithes and offerings, he addeth this in the next words, *Ye are cursed with a curse, for ye have spoiled me,even this whole Nation.* The zeal that *David* had for the house of GOD was very great, so that he professeth, it *had even eaten him up,* Psal. 69: and indeed he showeth no less by his own practice. For when *Araunah* the Jebusite, as a King in the willingness of spirit, offered to give to *David* Oxen for burnt sacrifice, and the threshing instruments for wood, that he might build an altar and offer thereon: he would not accept of it at his hands,*neither offer to the Lord his God* that which cost him nothing, as one esteeming (in so doing) the precious things of GOD, light and of small account. O how far are these men from this heavenly affection of this holy servant of God? He accounted nothing too good to give to God: but they account it an happy turn, if they might go away scotfree, and pay nothing at all toward the maintenance of the Ministry of the word. It is strange to see how bountiful many are, and even prodigal, that they care not what they waste and consume in following their own pleasures, pastimes, and vanities of their corrupt hearts; and yet how backward and pinching they are oftentimes for one halfepeny that is going from them, and coming either toward the poor, or toward the Minister. But mark the secret and just judgment of God upon them, and tremble at it, or rather fear him that inflicteth it, and payeth them home in their own kind, & punisheth them proportionably according to their sin: for he detaineth his graces from them, and sendeth them poor and lean souls that are ready to famish and perish, through want of heavenly and spiritual food. True it is, there have been two extremes in the world, both touching the estimation of their persons, & touching the compensation of their labors. In former times, the people did so highly account

of them, that they did stick and cleave too much to their persons, and therefore *Paul* saith, 1 Cor. 3, 5, 7. *Who is Paul? and who is Apollo? but the Ministers by whom ye believed, even as the Lord gave to every man: so then, neither is he that planteth, anything, neither he that watereth, but God that gave the increase:* but in our times, there appeareth not such forwardness, wherein they are contemned & despised. This is one extreme. Likewise, in former times, they were ready to give all, and yet they thought all to be too little: now they would willingly (if they might) take away all: so that if some positive laws did not stay them and restrain them, their consciences are so large, that they would suffer them well enough to take the corn, and feed the Minister with the straw: they could be content to fill themselves with the Calves out of the stall, and to eat the fattest of them, and then to reserve the refuse for the Minister, and to give them the bones to gnaw upon, which they offer to their dogs, and yet think that too good for them. A goodly recompense for their great pains! They are not ashamed to share the wool of the flock among themselves, and to clothe themselves therewith: and then to cast the tails to their Teachers, and to stop their mouths with the dung and drauery that is good for nothing. Thus are they affected toward religion, and the promoting of the word and worship of God: they care not though all rudeness and barbarisme were among us, and the world were become a receptacle of all atheism, like a wilderness overgrown with nettles, briars, and all noisome weeds, if so be they might get any advantage by the ruin and overthrow of the Gospel. In the late days of superstition (which many now living can yet remember) the people generally were most bountiful to their sacrificing Mass-Priests, who fed them with corn that is musty and mouldred, or rather with husks, fitter for swine then for the servants of God: and yet they thought nothing too good for them, nothing too much to bestow upon them, as the idolatrous Egyptians nourished their idolatrous Priests in the years of famine, Gen. 47: so that their Land was not set to sale, *having a portion assigned unto them of Pharaoh,* and eating the portion which he gave them. Now our people are better taught, yet they pay all duties and demands for the most part grudgingly, and murmur at all things that go from themselves, as if a man did cut a piece of flesh out of their sides, or let them blood at the heart vein. Then they had a zeal, though not according to knowledge; and a conscience, though it were blind: now indeed, by reason of the labors of the Ministers which stretch out their hands all the day long, & spend their strength among them, they have science, but little or no conscience; the Gospel would be welcome unto them, at least in word, provided that it do not any way displease them or disease them, neither be costly or burdensome unto thē: otherwise, if they must depart with any of their morsels, they care not for it, nor esteem anything of it, nor will be ruled by it, nor order their lives after it.

33. Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34. And those that were numbered of them, according to the number of all the males from a month old and upward, were six thousand and two hundred.

35 And the chief of the house of the families of Merari, was Zuriel the son of Abigail: these shall pitch on the side of the Tabernacle Northwards.

36. And under the custody and charge of the sons of Merari, shall be the boards of the Tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto.

37. And the pillars of the Court round about, and their sockets, and their pins, and their cords.

38. But those that encamp before the Tabernacle toward the East, even before the Tabernacle of the Congregation Eastward, shall be Moses and Aaron, and his sons, keeping the charge of the Sanctuary, for the charge of the children of Israel: and the stranger that cometh nigh, shall be put to death.

39. All that were numbered of the Levites, which Moses & Aaron numbered at the commandment of the Lord, throughout all their families, all the males from a month old and upward, were twenty and two thousand.

We have already handled the numbering of two of the families, that have their foundation in the sons of *Levi,* to wit, the *Gershonites* and the *Kohathites.* Now followeth the third and last, that is, the *Merarites;* touching whom, we are to consider sundry particular points, as we have done in the two former divisions. For first, the families descended of *Merari* are named, which are two, the *Mahlites,* and the *Mushites,* verse 33. Secondly, the number of persons: the sum of them according to the number of all the males from a month old and above, was six thousand & two hundred, verse 34. Thirdly, the Ouerseer, or Superintendent of them all, was *Zuriel* the son of *Abigail.* Fourthly, the place of their abode in the host, was on the North-side of the Tabernacle, verse 35. Lastly, the office and function committed unto them, was ye woodworke, and the rest of the instruments. These things were committed to their charge and custody.

Hitherto we have handled the numbering of this Tribe, simply considered in it self, according to the particular families of it: now let us observe how it is concluded. In this conclusion set down in the two last verses of this division, we are to mark two points; first, the persons that went before the Ark of the Covenant on the East-side: secondly, the total sum of the whole Tribe is reckoned up. The persons that were to pitch on the fore-front of the Tabernacle toward the East, are these: both *Moses* himself as the chief Captain & Commander over the whole, and also *Aaron* with his sons the Priests, ministering unto God and his Church: whereunto is annexed a certain prouiso, that none should dare to thrust himself into their office, verse 38.

Secondly, the total sum of all the former particulars is brought together, and the accounts cast up, which are said to amount to two and twenty thousand, v. 39. Out of which general number, must be deducted the Priests and the first borne of the Levites themselves; for otherwise the whole Tribe of *Levi,* consisting of the Priests and such as are called by the common name of Levites, amounted to the number of twenty and two thousand, and three hundred souls.

[Verse 33. *Of Merari was the family, &c.*] In this division, we see more plainly and particularly that which was in part noted before, namely, the several mansions and situations that these Levites had about the Tabernacle, which being the place of God's public service, they compassed it round about, that they might not be far from any of the people of God, but always resident among them. The *Gershonites* pitched behind the Tabernacle westward, verse 23. The *Kohathites* pitched on the south-side of the Tabernacle, verse 29. The *Merarites* pitched on the north side of the Tabernacle, verse 35. Now, lest any part should be left unfurnished and unprovided, *Moses* and *Aaron* and his sons are commanded to take up the fore-front of the Tabernacle, and to pitch on the East-side. GOD might have put and placed all the Levites in one corner of the host, if it had pleased him: but in great mercy both toward the Levites and people, they are seated in the midst of the army, and charged to compass the Tabernacle round about, to the end they might serve the better for giving direction and instruction indifferently to all the rest of the Tribes that were to use their Ministry. Thus we see, that neither the Teachers were constrained to go far to their hearers; nor the hearers to take any tedious journey to their Teachers.

This teacheth us, that God will have every part of his people taught. Such is the goodness [Doctrine 1] of almighty God, that he will have none of his servants untaught, how small soever the places be, how mean soever the persons be. None are too high in regard of their great places; none are too low in regard of their obscure callings; none are too good to be taught, whatsoever their degrees be.

We see this most evidently in the Tribe of *Levi* it self: To what end and purpose were *they divided in Jacob, and scattered in Israel,* Gen. 49, but that all the Lord's people might be instructed from the highest to the lowest, and have their portion in due season allotted unto them of God? This is givē as a commendation of the Levites, and of *Jehoshaphat* that sent them, 2 Chron, 17, 9. *They taught in Judah, and had the book of the Law of the Lord with them, and went about throughout all the Cities of Judah, and taught the people.* This we see in the Apostle *Paul,* writing to the Ephesians, and setting down the notable fruits and ends of the Ministry of the word, Eph. 4, 13. He gave some to be Apostles, some Prophets, some Evangelists, some Pastors and Teachers, *Till we all meet together in the unity of faith, unto a perfect man, and the measure of the age of the fullness of Christ.* Touching the practice of this duty, we have a notable example in Christ our Savior, in many places of the Evangelists, Luke 8, 1. *It came to pass afterward, that he went throughout every City and Village, preaching and showing the glad tidings of the kingdom of God:* and chap. 13, 22. *He went through the Cities & Uillages, teaching and iournying toward Jerusalem.* The like we read of the twelve Apostles, who walked in the steps of their master, going *through the Towns, preaching the Gospel, and healing everywhere,* Luke 9, 6. So also

it was with the seventy Disciples, the Lord sent thē two and two before his face, *into every city and place, whither he himself would come,* Luk. 10, 1. Seeing then the Priests and Levites, Christ & his Disciples, went about through all the Cities of *Judah,* published the Gospel in every city and village, preached everywhere, and went into all places, we conclude, that it is the ordinance of God, that all places, great and small; all persons, high and low: all congregations, big and little, should have the word of God established and settled among them.

[Reason 1] This will be made plain and clear unto us by diverse reasons. First, consider with me the titles that are given unto God in ye Scriptures. He is worthily called the King of his Church, and the Lord & Master of his house-Is not he *the Shepherd of Israel that leadeth Joseph like sheep?* Psal. 80, 1. Will a Shepherd that hath any care of his Sheep, or any love unto them, look unto some of them and not to all? Or will he not rather, *if any be gone astray,leave ninety and nine in the wilderness, and seek that lost one until he find it?* So is it the will of our Father that is in heaven, that not one of these little ones should perish, Mat. 18, 14. He commandeth, that not one of these little ones should perish, Mat. 18, 10. He maketh us to lie down in green pastures, he leadeth us beside the still water, he restoreth our souls and leadeth us in the paths of righteousness for his names sake, Psal. 23, 2, 3. *Jacob,* that fed the sheep of his father in law, testifieth touching his care, that *the drought consumed him in the day,and the frost pinched him in the night, and sleep departed from his eyes:* so that whatsoever was torn of beasts, or stolen of thieves, was required at his hands, he bare the loss of it. Much more then will the Lord care for the sheep of his pasture; his rod and his staff shall comfort them, and although they walk through the valley of the shadow of death, they shall fear no evil. Will a king regard only the chief Cities and most populous places of his kingdom, and suffer the rest to live as they list, without laws & good orders? Or will the master of an house look to some in his family, and not to all? If then, God be our King, if he be our Master, he will look to all his subjects and servants whatsoever they be, that they shall have their meat in due season.

Secondly, such is the grace and goodness of God, that he would have all his people [Reason 2] come to knowledge. Such as know not his will, are none of his servants. If then he require the understanding & knowledge of his ways, not only of rich men, of great men, of learned men, and of the Ministers, but of all the people, of what calling and condition soever they be, how mean and simple soever they be: we must hereof conclude, that he hath ordained, that all of them should have the means of knowledge and salvation offered unto them, and published among them. To this purpose the Apostle saith, *He will that all men shall be saved, and come unto the acknowledgement of the truth,* 1 Tim. 2, 4. And *Peter* in his second Epistle, chap. 3. teacheth, that *The Lord is not slack concerning his promise (as some men count slackness) but is long suffering to us ward,not willing that any should perish, but that all should come to repentance.* This is that which the Prophet *Ezekiel* setteth down, chap. 18, 11, 23, 32, and 33. *Have I any pleasure at all, that the wicked should die, saith the Lord? and not that he should return from his ways, and live?*

Thirdly, the word of God was penned for all estates, degrees, and conditions of men. It [Reason 3] serveth as eye-salve to clear the eyes of all persons, and *to make the simple wise,* Psal. 19, 7. and 119, 99, 100. It cleanseth the way of the young man, if he take heed thereunto with all diligence, Psal. 119, 9. The book of the Proverbs of *Solomon* the son of *David,* King of *Israel,* was written *to give subtlety to the simple, and to the young man knowledge and discretion,* Prov. 1, 4. The Apostle *John* wrote *to the Fathers,* because they had known him that is from the beginning: he wrote *unto young men,* because they have overcome the wicked one: he wrote *to little children,* because they have known the Father. If then the word do serve for all sorts, and sexes, and ages whatsoever, it followeth, that all must be taught from the greatest to the least, from the highest to the lowest.

Fourthly, all persons, whatsoever they be, have souls to save; simple persons, small congregations, [Reason 4] little assemblies, as well as others that are many in number. We consist not only of bodies, we must not only provide for this present life, but we have also souls to save and must prepare for the life to come. We shall all give an account of the things that we have done in this life, whether they be good or evil: forasmuch as *the Lord will reward every man according to his works,* Rom. 2.6. The day of our particular death, and the day of the general judgment, are both of them days of reckoning and account: and as the soul is most precious, so the account to be given for it is very great: and therefore from these premises we may necessarily deduct this conclusion, that it is the will and pleasure of God, that every place and person should be carefully instructed.

[Use 1] It remaineth therefore that we come to the uses, and as from a good tree, gather such fruit as groweth from thence. First we learn, that it is God's ordinance and appointment, that every congregation should have a learned Minister, to teach them the true religion and fear of God. It is not enough, that there be a settled & standing Ministry in one place or corner of the land, or in every great city; but he will have his people in all places, whether great or small, to be cared and provided for, & every Church have a sufficient Minister to instruct every member of it. Hence it is, that the Evangelist declareth, Acts 14.23. that *the* Apostles *Paul* and *Barnabas, ordained Elders by election in every Church,* and then they commended them to the Lord, in whom they believed. And in the Epistle to *Titus, Paul* saith unto him, Chap. 1. verse 5. *For this cause left I thee in Creta, that thou shouldest continue to redress things that remain, and shouldest ordain Elders in every City, as I appointed thee.* By every Church and every city in those places, we must understand, that wheresoever there is a body of people gathered together fit for a Congregation, there ought a Minister to be chosen, appointed, and set over the same. For wheresoerver a Church is planted, and a distinct congregation established, there is an absolute necessity of a settled Ministry, (as we have shown before in the beginning of this Chapter) so that it is altogether impossible that without it religion should prosper or continue. The Lord had no sooner given his law concerning the erecting of the Tabernacle, but *Aaron* & his sons were anointed, and the whole tribe sanctified to the office of the Ministry, to attend on holy things, to teach the people, to offer sacrifices, & to perform such duties as were required of them. He knoweth that every man standeth in as great need of food for the soul, aa he doth of nourishment for the body: and that as the body decayeth without sustenance, so the soul famisheth and

pineth away without the bread of life. Wheresoever the Ministry of the word is wanting, there wanteth one of God's ordinances, one of his special blessings. We see by common and continual experience, when the corn is blasted, and the harvest of the field is perished, and the labor of the husbandman is destroyed, what crying & lamentation is made: how much more ought we to be grieved, to see the famine of the word brought upon us, and thousands perish thorough want of this ordinance of God? yet nevertheless many never lay it unto their hearts.

Secondly, it is required of the Ministers of [Use 2] the Gospel, whom the holy Ghost hath made overseers of their several flocks, to look to their whole charge from one quarter or corner of it to another. Neither may they think they have discharged their duties by casting an eye over some part of their congregation, but they must overlook and ouerview it all throughout, considering they are to give an account for every soul that dieth through their ignorance, or through their negligence. There is none of them, but they are content to take benefit and to receive maintenance from the poorest and lowest that depend upon them: and therefore as they are not ashamed to receive temporal things of them, so they ought not to disdain or refuse to minister unto them in spiritual things. For if we take from them their goods, and seek to do no good to their souls, we rob them and steal from them: nay so much as lieth in us, we are no better then murderers and manslayers. Wherefore we must endeavor to set up the candle upon the Table in the Lord's house, that it may shine and give light to all that are in it. Let us as the Lord's trumpetters sound the silver Trumpet of the word aloud, that all the host of God may hear the sound thereof, or at least may be without excuse, if they do not prepare themselves to battle. A good Prince taketh care for all his poor subjects, and receiveth them into his protection, and beareth the sword for their preservation. The soul of man quickeneth the whole body and every part of it, it giveth life to the hand as well as to the head, and to the foot as well as to the eye, as well to the parts that are lowest as to such members as are highest: so that no limb is destitute of the functions and operations of it. The head serveth to the benefit of every member which by certain joints and bonds are knit unto it, that they receive plentiful increase, and want no succor or strength necessary for any part, how little and mean soever it be. So ought it to be with the Ministers of the Gospel, who are made as it were *stewards of the Lord's family,* which is the Church, they must give them their portion of meat in due season: *Blessed is that servant whom his master when he cometh, shall find so doing,* Mat. 24.46. This serveth to reprove such as absent themselves from their charges, because they are small; and all proud and lofty spirits that think it a disgrace and dishonor unto them, to submit themselves to the lower sort, and to take pains to bring them to the knowledge of true religion. Hereby indeed they starve the fewest souls, but the loss of one soul is more heinous then the killing of many bodies. For the body may die, yet the soul may be saved in the day of the Lord. And this is one cause of Non-residency, in that such as are of proud spirits, do scorn the simplicity and poverty of their hearers. Wheresoever there is an haughty man and high-minded, there can by no means be an heart to serve the Lord in his Ministry. Where ambition and vain-glory bear sway, they are always joined with the contempt of others; which ought not to be among ye Ministers: for how then shall the poor, the weak, the simple, be instructed by them? The Minister of the

word must be affable, easy to be spoken withal, and familiar with the meanest and lowest: he must abase himself to reason and confer, and converse with the poor Artificer and tradesman, as well as with ye Yeaman, or Gentleman, or rich man. The Apostle hath laid before us his own example, how he behaved himself when he was at Ephesus, Acts 20.18, 19, 20. Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons serving the Lord with all humility of mind, and with many tears, and temptations which befell me by the laying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shown you, and have taught you publicly, and from house to house, &c. He was not inferior in gifts to any, even the deepest doctors in our days, but went far beyond them all;*he was caught up to the third heaven, even into Paradise, and heard unspeakable words, which it is not lawful for a man to utter:* yet he made himself equal to the lowest, and stooped down to every degree,*that by all means he might save some:* Humility is a notable virtue, that decketh & adorneth all Christians, and is necessary to be in all that profess the fear of God, Col. 3.12. and is oftentimes commended unto us among the fruits of a regenerate person, which the Spirit of God would have us beautified withal. The Apostle *Peter,* chap. 5.5, 6. giveth this exhortation, *Be all of you subject one to another, and be clothed with humility: for God resisteth the proud, and gives grace to the humble: humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.* This heavenly gift is opposed to that vain-glory, pride, and ambition which naturally groweth in us, as Phil. 2.3. *Let nothing be done through strife, and vain-glory, but in lowliness of mind, let each esteem other better then themselves.* Howbeit this virtue is most notable and necessary above all other, to be in the Ministers of God's word, as Christ himself both by word and by example in his continual practice taught his disciples, Matt. 11.29. *Learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls.* And when he had washed his disciples feet, he said unto them, *Know ye what I have done to you? If I your Lord and master have washed your feet, ye also ought to wash one another's feet: for I have given you an example, that ye should do as I have done to you,* John. 13.14, 15. The place of the Apostle is worthy of our remembrance to this purpose, 1 Thess. 2.7. *We were gentle among you, even as a nourse that cherisheth her children, &c.* Where Saint *Paul,* noting out his meekness and diligence in preaching unto them, showeth it by a familiar comparison, taken from a natural nourse-mother, who thinketh no service too base or mean in the washing, and wringing, in wiping and cleansing, in feeding and bringing up her tender infant. What is it that she will refuse to do? what pains will she not take for her child? what savors is she content to endure? how ready is she to break her sleep and rest in the night season, and never repineth at it? and albeit it be teasty and wayward, yet she maketh much of it, and loveth it never a whit the less. Thus it ought to be with the Ministers, whensoever any, even of the lowest that pertain unto their flock, when the tradesman, the Shoomaker, the Weauer, the Husbandman, when the servant, & the poor soul that hath scarce what to eat, or what to drink, or what to put on, shall resort unto them for comfort or counsel; then is there place especially for this grace of humbleness and lowliness of mind, they must make much of such as come unto them, and bear themselves familiarly and plainly toward them, entertaining them with all gentleness, and giving them encouragement with all patience▪ in hearing of them, and in bearing with their wants and imperfections. But many there are that take themselves to be such profound doctors, such learned Clearkes,

such deep Divines, and iolly fellows, that they think it were a great disparagement unto them, to bestow their labor and learning among such sottes. They say, I could be content to take greater pains to teach Gentlemen, and those that are more civil; but these rudesbies, and Russet coats, who can abide to live withal? who can endure to spend his days among Clownes and clouted shoes? Thus they deal with Gops people, thus they speak of God's people, for whom Christ died: Thus they account of those that hunger and thirst after knowledge: thus they bewray the pride of their own hearts, and testify against themselves, the little love they bear to the sheep, to the sheepfold, and to the sheepeheard of the sheep. Let them step but one step forward, and then they will plainly discover their own hypocrisy, and evidently show that they differ little or nothing from the Papists themselves. For they, to discourage simple people from reading the Scriptures, call them dogs and swine, to whom holy things are not to be delivered; and to that purpose allege the words of Christ,*Give not that which is holy, unto the dogs, neither cast ye your pearls before swine: lest they trample them under their feet, and turn again and rent you:* so these men account them as clownes and Coridons, and cast out what words of contempt they can against them: they bid them follow the plough tail, get them into their shops, and busy themselves in their trades; as though conference and communication with them were in no sort to be admitted, or as; though they had no souls to save: so that in short time peradventure these high minded men will esteem them as dogs and swine also, which ought not to tread in the LORD'S courts. These are far from the mind and example of Christ, who being equal with God, made himself of no reputation, and took upon him the form of a servant; he vouchsafed to confer with rude and simple men, he taught men and women, high and low, rich and poor, he refused none. He taught indeed in the Temple, and in great cities, and in populous assemblies, but he disdained not to teach also in their villages and towns, and to instruct plain countreymen, and had oftentimes more comfort of his labors among such, then among men of greater callings. In like manner we that are called to this office, and have our special and particular place of teaching assigned unto us, ought to know that we must be no choosers, When the Lord of the harvest hath sent us into his field, the chief Shepherd of the sheep hath set us over his flock, and the householder hath hired us to labor in his vineyard, it is our duty to follow the example of our Lord and Master, and to apply our selves in our charges, that we may discharge them faithfully, zealously, carefully, and diligently. Let us not dislike our places in the country which we have taken, because the people are few, or rude, or simple, or poor, or of mean conceit and understanding in them. These men will do nothing in secret, but seek to be famous and to be known openly: they affect honors and promotions; they resort to great places, and solemn assemblies, and desire to preach in the Universities, at the Court, at *Paul's,* at the Spittle, or to be heard of great men, and noble personages: and in the mean season, absent themselves from their own cure of souls which are like to perish, for whom they must give account and come to their reckoning; and so disdain to have any dealing with such as are simple, as if they were too good, and the people too base. Let us seek to shake off this high conceit of our selves, and take heed of a scornful and disdainefull heart, which naturally accompanieth all, and especially those of great gifts, & of high places. We see this in Christ's own disciples, notwithstanding his own example of humility daily before their eyes, even when he was preaching most seriously and earnestly unto them of

his death and departure, of his Cross and Passion, of love and humility, Luke 22.22, 23. they began to strive for superiority, & contend *which of them should be accounted the greatest.*

Thirdly, we have warrant and direction [Use 3] from hence, to desire most earnestly that the kingdom of God may flourish everywhere: Christ our Savior teacheth us to pray that *his kingdom may come,* Matth. 6.10. and so to be erected in the hearts of men. It was an holy affection in *Moses,* to desire that *all the Lord's people were Prophets,* Num. 11.29. so ought we to crave that God's word might be established among all men, and made manifest to all people of the world. This use consisteth of many branches: First, it is our duty, to bewail such places and persons as lie in darkness and ignorance, and consequently in the shadow of death. Christ had compassion of such, and his bowels yearned within him. Such as have not the light of the Gospel shining among them, are said *to sit in darkness,* and to live *in the region of death,* Matth. 4.16. There are many places of the land, & many thousand poor desolate souls that lie in great ignorance, and have no knowledge of the ways of God dwelling in them. The fields are ouergrown with briars and nettles, *which should be white unto the harvest,* John. 4.35. The devil smileth at it, and rejoiceth to behold the desolations of the Church, because it is the exalting of his throne, and the setting up of his kingdom. He is the king of the world, as Christ is of the Church: and his scepter is ignorance, as the scepter of Christ's kingdom is his word. And therefore when the seat of wickedness is overthrown by preaching of the Gospel, we may see *Satan as lightning fall down from heaven,* Luke 10.18. If then we can behold the ruins of the Church, and the destruction of many of our brethren through want of knowledge, and yet are not grieved at it, nor lament for it, we have not the affection in us of Christ the head, neither the grace of compassion that ought to be in us toward our fellow members.

Secondly, we are bound to desire, that wheresoever there is a candlestick, there may be a candle; and where there is a lamp, there may be oil in it; and where there is a Church set up, it may bear in it a burning and shining light: forasmuch as the doctrine that we deal withal doth teach us that it is the ordinance of God, that all places and persons wheresoever and whatsoever should be instructed. We see this in the counsel that Christ giveth to his disciples, Matth. 9.37, 38. When he saw the people scattered abroad as sheep without a shepherd, he said to his disciples, *The harvest truly is plenteous but the laborers are few: pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.* It is our duty to pray for the preaching of the Gospel, as it were the standard of God, with all other ordinances of God, whereby his kingdom may be erected and established in perfect beauty, that it may be bright as the Sun, fair as the Moon, and terrible as an army with banners.

Thirdly, our desire must be, that the publishing of the Gospel may be blessed, where God hath vouchsafed it; for as the wanting of this comfortable means of salvation offereth much matter of mourning: so the planting of it in any place, ought to draw from us many prayers, for the more free passage, and good success of the word, that God may more and more be glorified by it. This we see in the blessing of *Moses,* the man of God, wherewith he blessed the tribe of *Levi* before his death, Deut. 33.11. *Bless, O Lord, his substance, and accept the work of his hands, smite through the loins of them that rise against him, and of them that hate him, that they rise*

not again. Hath God then bestowed this blessing upon any people? Craue the continuance of it where it is once settled, to the glory of God, and the good of his people: for this is the way that leadeth to the kingdom of immortality. Heaven is as a City: the Church is as the Suburbes that giveth passage or entrance into it: and the word is the statute-law by which it is ruled and ordered. The Prophet craveth oftentimes the blessing of God upon his Church, and his ordinances that are therein, Psal. 51.18. and 122.6.

Fourthly, we learn that it is required of us to be thankful to God, and to praise his name, when he hath been favorable to Zion, and built the walls of Jerusalem, and sent faithful *Pastors according to his heart, that may feed his people with knowledge and understanding,* Jer. 3.15. When he hath enlarged his Sanctuary, and spread abroad his saving health, we ought to conceive great joy of heart, and express our thankfulness by duties of obedience under the Ministry of the word. For as the want thereof is a token of God's great judgment and displeasure, so the enjoying of the means, is a testimony of his great goodness toward the people of those places; and therefore it ought to draw from us a subjection to his ordinance, and an acknowledgement of his free favor toward us, and a furtherance of us in his fear and our faith.

Fifthly, we must all labor in our several places, and according to our several callings, to embrace the love of God's service and Sanctuary, hungering after the salvation of our brethren. One neighbor is *to call another,* and one friend is to speak to another, as if he invited them as guests, to a royal and sumptuous feast. This we see in the Prophet, *Many Nations shall come and say, Come, and let us go up to the mountain of the Lord, and the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, &c.* Mich. 4.2. A farther practice of this we see in Christ's disciples, so soon as they had found Christ, they guided others in the way, and pointed him out with the finger, that he might be known of their brethren. If we lay all these things together, and deeply consider with our selves in the meditation of our hearts, of the estate of our present times, in which we live, and compare them with the days of Christ our Savior, it will cause us to wish with the Prophet, that *our head were waters,and our eyes a fountain of tears, that we might weep day and night for the slain of the daughter of our people.* If Christ were now again upon the earth, and should make a visitatiō of this kingdom, as once he did of Galilee, he would (alas) have just cause to complain of the estate of the Church among us, and to account of a great many Congregations, as he did of them, namely, to be poor silly sheep scattered and wandering abroad without shepherds, and therefore might as truly say of us now, as he did of them then, The harvest is great, but the laborers to gather the harvest are few, &c. There wanted not in those times store of Priests, Scribes, Pharisees, but these were loiterers, not laborers: idle bellies, not paineful teachers: so there is plenty of Ministers in our times, no place is empty no Church is void, no assembly is destitute, nay the number of them is in so great abundance, that many wander up and down the country, as servants without a master, or travelers without a dwelling, ready to be hired for a little, if any *Micah* will give them their diet, *and ten shekels by the year, and a suite of apparel,* Judge. 17.10. being glad to serve *for a piece of silver, and a morsel of bread,* as the Lord threatened the posterity of *Eli,* 1 Sam. 2.36. But concerning faithful sheepeheards, and painful Pastors that make conscience of their places,

and keep their watch day and night in their watch tower, to descry and discover the approach of the enemy, and to lead their sheep in the green Pastures of holiness & righteousness, the number is small, so that in many shires and countries, scarce the twentieth parish is provided of one that is able and willing to teach them. In some places we have Non-residents, that post over their charges to others: in other, we have men of great gifts, but of little grace to make conscience of their duty: in many there is no ability or sufficiency to stand up before the people, and to divide the word of truth aright unto them. All these are as Caterpillars that devour the fat of the land; or as locusts and cankerwormes, that take the spoil of whatsoever they can lay hands upon. No marvel therefore, if there dwell in the people such horrible and palpable darkness, like that of Egypt, so that the greater part of them may well be likened and resembled to the horse and mule, in whom there is no understanding. For where there are idle shepherds, there are also idle hearers: and where the blind lead the blind, both fall into the ditch, Matth. 15.14.

Lastly, this doctrine serveth as an instruction to all Magistrates (as their places serve [Use 4] them) to further the preaching of the word, and to furnish such places as belong unto them with able teachers. This is required of all godly Magistrates, whether they be supreme or subordinate, that they endeavor to be noursing fathers to the Church, Isaiah 49. that they by their authority may encourage and countenance, all such as are Pastors and teachers, to the end they may go boldly forward with that worthy work which is in their hands. A notable example hereof we have in those Princes that were sent out by *Jehoshaphat:* for albeit they did not preach to the people, in the cites to which they came, nor minister the Sacraments, nor offer the sacrifices, nor burn incense, inasmuch as they had the Levites with them to do that service: yet it is not to be omitted or concealed, that they did countenance them, and accompany them; and this their authorizing or backing of them is called *a preaching,* because it made a plain way, and set open a wide door for the people's better receiving of the word with readiness, cheerfulness, and obedience.

The example of great personages is of great force, and is a strong cord to draw inferiors after them. Whensoever such men of high place make account of the Ministers, & highly esteem of their message and Ministry, it moveth others most mightily to show reverence to this holy ordinance of God. Especially it belongeth to them that are Patrones, & have the presentation and collation of spiritual promotions, to have an especial care and regard that the Churches committed to their tuition may be sufficiently furnished, and that as well the small flocks, as the greater herds be provided of godly and learned teachers: for as much as Christ himself, preaching the Gospel of the kingdom from place to place, as occasion served, and the necessity of the people required, delivered the joyful news and glad tidings of salvation, as well to the people of little villages, as to the inhabitants of famous towns and populous Cities: not only to thousands that flocked to hear him, but to hundreds and ten's that came unto him. He shunned popularity, and the applause of men, and shown not himself always openly, nor any otherwise then as he might do most good to the people, and gain greatest glory to his Father. He was not ambitious, or vain-glorious, *nor sought the praise of men,* John. 7.10. and 5.41. and 8.50. When God determined to destroy the Cities of the plain, at the request of *Lot* in mercy he saved Zoar, a little town, Gen. 19. God hath his people

whom he created, and Jesus Christ redeemed, even in little places as well as in great parishes: in small villages, as well as in large Cities. These have souls to save as well as others. Little flocks would have their shepherds, as well as great herds: such as are poor servants of the family, would be glad to have food to eat, as well as the chiefest persons. To instruct a country-village, is a work of mercy, as well as to teach the mother-Cities of a kingdom: and to be careful of the high or head places, but careless of little hamlets, is as unmerciful a part, as to pamper up a great family, and to let a little one starve for hunger: or as if a Prince should provide for the safety of great multitudes of his subjects, and neglect the lesser companies that abide in poorer villages: or as if a man should tender the welfare of his head, and never regard his foot, or his finger. Wherefore all Magistrates must set before their eyes the example of God, as a clear glass to look upon, appointing the ordering of the Levites in such sort, that all the Tribes might be instructed, being so divided & scattered among the rest, that their labors might be communicated to all: as also the example of Jesus Christ, who in the days of his flesh, taught and preached everywhere, not only at Jerusalem, but in Galilee, and other desert and desolate places; so that they ought to have an especial care and regard, that every Congregation have his sufficient Minister. And that they may be constrained to yield to this truth, or at least persuaded to the practice and performance of this duty, or if not persuaded, yet convinced in conscience that it should be done, and that it is their sin if it be left undone: let us a little consider somewhat farther the fact of God, how careful he was thereof, in the land of Israel, that as well the little towns, as the greater Cities might have able teachers.

Hence it is, that he commandeth the children of Israel, that they give unto the Levites, the ordinary teachers of the people, of the inheritance in their possession, Cities to dwell in: all the Cities which they were to give to these Levites, were eight and forty, Num. 35.2, 7. The accomplishment whereof, we may read at large in the book of *Joshua,* chap. 21.4, 5, 6, 7. In every Tribe they had four Cities, and so were by the ordinance of God divided in *Jacob,* and scattered in Israel, according to the ancient Prophesy of *Jacob,* Gene. 49. For out of the Tribes of *Judah, Simeon,* and *Benjamin,* they had 13. *Cities,* verse 4. Out of the families of the Tribe of *Ephraim,* and out of the Tribe of *Dan,* and out of the half Tribe of *Manasseh,* they had 10. *Cities,* verse 5. Out of the families of the tribe of *Issachar,* and out of the Tribe of *Asher,* and out of the Tribe of *Naphtali,* and out of the half tribe of *Manasseh* in Bashan, they had 13. *Cities,* verse. 6. Lastly, out of the Tribe of *Reuben, Gad,* and *Zebulun,* they had given and granted unto them 12. *Cities,* verse 7. By this means was the instruction of God's people provided for plentifully, through a multitude of Cities appointed unto them, not altogether, or in one place of the land, but dispersed here and there according to the infinite wisdom of God, and the absolute necessity of the people. We heard before, what wonderful care godly *Jehoshaphat* the king of Judah had, who sent the Levites throughout all the Cities of his kingdom, which *carried with them the Book of the Lord, and taught all the land,* and his zeal was rewarded *with riches, honor, and great prosperity in abundance,* 2. Chron. 17.5.9. The like commendation is given of *Josiah,* who appointed the Priests to their several charges, and encouraged them to the service of the Lord, and said unto the Levites that taught all Israel,

which were holy unto the Lord, *Put the holy Ark in the house which Solomon the son of David king of Israel did build, &c.*

So then, for as much as Christ preached to small villages, as well as to bigger towns: forasmuch as it was the wise policy of God, to place the Levites round about his Tabernacle, and to grant unto them cities throughout every Tribe; forasmuch as it was the carefulness of *Jehoshaphat* and *Josiah* to have all places of their kingdom replenished with good and able teachers; and forasmuch as the Apostle would have Elders chosen by election in every City: let all those that are Patrones of benefices, and bestowers of Ecclesiastical livings, look out godly and learned preachers where there is want, that even small preferments in little Parishes and villages, may have Ministers of more ability then commonly they have, lest even the blood of them that perish through the ignorance of the one, and default of the other, be required at their hands. If the cure or Congregation be small, it is by many thought to be a sufficient cause to bestow it upon an insufficient person, and sometimes upon their porters or other servants, if so be they can in any reasonable or tolerable sort read English, and satisfy the Law, they think no more is required at their hands: and all this is practiced, because (forsooth) it is a little Parish. But Christ hath shown by his own example, that little Parishes are to be instructed as well as great and wide Cities. And if this example cannot teach us, it shall be able to condemn us of unfaithfulness, and of want of mercy and compassion toward the souls of men.

The Lord put it into the hearts of such as are to dispose the livings of lesser Congregations, to set over them such Pastors, as may feed them with the bread of life, that is, with the preaching of the Gospel of the kingdom.

40 And the Lord said unto Moses, Number all the first borne of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (I am the Lord) instead of all the first borne among the children of Israel, and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered as the Lord commanded him, all the first borne among the children of Israel.

43 And all the first borne males, by the number of names, from a month old and upward, of those that were numdred of them, were twenty and two thousand, two hundred, and threescore, and thirteen.

44 And the Lord spake unto Moses, saying,

45 Take the Levites instead of all the first borne among the children of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine: I am the Lord.

46 And for those that are to be redeemed of the two hundred threescore and thirteen, of the first borne of the children of Israel, which are more then the Levites,

47 Thou shalt even take five shekels apeece, by the polle, after the shekel of the Sanctuary shalt thou take them: the shekel is twenty gerahs.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money, of them that were over and above them that were redeemed by the Levites.

50 Of the first borne of the children of Israel took he the money, a thousand, three hundred and threescore and five shekels of the Sanctuary.

51 And Moses gave the money of them that were redeemed, unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses.

Hitherto we have spoken of the numbering of the Tribe of *Levi,* simply without any relation to others. Now we are to speak of it comparatively. For in this place the Levites are compared with the first borne among the people, whom God commanded to be redeedeemed by substitution of the Levites, and appointing of them in their room. This hath two parts: First, the enumeration it self, comparing the persons to be redeemed with those that are to succeed them, and come in their places, to the 44. verse.

Secondly, the manner of matching or equalling of them both, whose number was different, to wit, the Levites, and the first borne, by a Pecuniary redemption of those that did amount to more then the Levites, to the end of the Chapter. Touching the first, we are to consider these particulars: first, the commandment of God, charging *Moses* to number the first borne that are males among the children of Israel (the Levites being already numbered, as we have heard in the former part of this Chapter,) from a month old and above, and to take the number of their names; and then commanding him to substitute the persons of the Levites for his service, and their cattle for the cattle of the first borne. Secondly, the obedience of *Moses* to this commandment; all the first borne of the males being numbered, amounted to the number of two and twenty thousand, two hundred, seventy and three.

The second point is the paralleling or equalling of them both, by redeeming the overplus of the first borne, wherein also we may behold the commandment of God, and execution of it by *Moses.* The Lord commandeth the Levites to succeed the first borne, and whereas there were 273. moe of the first borne, then of the Levites, he ordaineth that five shekels of the Sanctuary should be paid of the people, for every person that was above that tribe, which money was to be given to the Priests. The execution of the commmandement followeth in the three last verses, wherein we may see how *Moses* obeyeth in them both; for he took the redemption money of the people, and gave the money of them that were redeemed to *Aaron,* and to his sons according to the word of the Lord.

Out of this division six questions may be demanded, all which we will run over, and briefly dispatch, that we may proceed to the doctrine.

[Object. 1] The first question may be asked, how the number of ye first borne which came to 22273 surmounted the number of the Levites which amounted to the number of 22300. For if we consider what *Moses* hath expressed before in the particular sums of the several families mentioned in this Chapter, it may seem at the first sight, that the Levites were moe in number then the first borne, & exceeded them by 27. persons. For the sum of the family of the Gershonites, was accounted to be 7500 persons, verse 22. The sum of the family of the Kohathites, was accounted 8600. verse 28. Lastly, the sum of the family of the Merarites, was said to be 6200. The total sum of these three particulars amounteth to 22300. whereas the first borne amounted only to 22273. I answer, this difference is only in show, and not in substance; for in the family of the Kohathites, the Priests also were comprehended, and the first borne of the Levites: so that, whereas the number of these amounted to three hundred, the Levites are rightly said to be two and twenty thousand, verse 39. and the first borne among the Israelites to be two and twenty thousand, two hundred seventy and three.

[Object. 2] Secondly, the question may be asked, how the money commanded to be given for the redeeming of the 273. persons that were above the number of the Levites, was paid: whether by the first borne that were last numbered, or by the people? [Answer.] I answer, by the people, to *Moses,* for the Priests: for so doth common equity require, that one might not be eased, and another burdened. But if these first borne had borne the burden, and others been freed from the payment of this sum appointed and enjoined, there had been no equity nor equality observed, which the dignity of holy things seemeth to require.

[Object. 3] Thirdly, it may be asked, wherefore God challengeth the first borne to be his? I answer, we see the cause, [Answer.] Exod. 13. because he preserved them, when he had made a general destruction of the first borne among the Egyptians.

Fourthly, wherefore would God have the Levites taken instead of these first borne? and [Object. 4] to seru him in their room? I answer, [Answer.] first he did it in mercy toward their parents, who might through this liberality use them as their own, and employ them in their service: so that whereas before they were the Lord's, now they are returned to their parents. Secondly, to show the accomplishment of *Jacob's* prophesy, that they must be scattered among the other Tribes, Gen. 49. Thirdly, to commend the dignity and worthiness

of the Ministry, in that they succeeded such worthy and honorable persons, who were the flower of all the family.

Fifthly, whereas the price of redemption [Object. 5] and satisfaction for the 273. is commanded and appointed to be five shekls for every person, after the weight of the Sanctuary: the question may be asked, what a shekel is, and what is the shekel of the Sanctuary, and how it differeth from the common shekel. [Answer.] I answer, first touching the shekel, then touching the kinds of it.

The shekel was partly a piece of money, and partly a weight. The value of it according to our coin and common money, seemeth to be two shillings sixepence, and weighing half an ounce in weight, as the best Hebrew writers testify: of which you may read at large in the learned Commentaries of our own men, set forth in our English tongue, the sum whereof is this: That two several pieces have been seen and weighed, one weighed just half an ounce, which had upon one side the *pot of Manna,* with this inscription, *Shekel Israel,* and on the other side was stāped *Aaron's rod,* with this title; *Jerusalem Kedeshah,* holy Jerusalem, in the ancient Samaritan characters. Likewise, there is another piece with the same pictures which was but half so much in weight, being but half the shekel.

Beza setteth down the very same description of the shekel, Matthew, chapter 17. verse 24. which was given unto him by *Ambrose Blancerus. Arias Montanus* affirmeth also, that while he was at the Council of Trent, there was brought unto him by a friend, an ancient piece of silver, with the very same figures, and Characters, which he likewise found to weigh half an ounce.

Touching the diverse kinds of the shekel, there are diverse opinions why it is called the shekel of the Sanctuary. *Arias Montanus* affirmeth that it is called the sacred shekel, because it was the shekel that the Israelites used, who were an holy people unto God. But forasmuch as God speaking to his own people, & *Moses* writing to this people make this difference, it seemeth rather that there was a difference of shekels, not only between the Israelites and the Gentiles, but among the Israelites themselves; otherwise that distinction had been needless and superfluous. Others hold, that it is called the shekel of the Sanctuary, because the standard measure was kept in the Sanctuary, that there might remain a just and full weight without imminution or corruption: forasmuch as the weights and measures that were commonly used, were oftentimes altered and changed according to the covetous affections of corrupt men, as the Prophet *Amos* noteth, chap. 8.5. *When will the new Moon be gone, that we may sell corn? and the abbath that we may set forth Wheat, making the Ephah small, and the shekel great, and falsifying the balances by deceit?* That is, in selling, they used small measures, and in buying great weights, so y^{t} they did buy with one weight, and sell with another. But howsoever many of the learned lean to this opinion, yet in my judgment it seemeth unprofitable, forasmuch as we never read (to my remembrance) that any weights or measures were kept in the Sanctuary, which was a place for holy things, and a figure of things to come, so that both the whole and every several part had their several significations, and looked unto Christ to come. Besides, the Apostle writing to the Hebrews, chap. 9.4. setteth down the particular things that were contained in it, as *the golden Censer,*

the Ark of the Covenant ouerlaide round about with gold, wherein was the golden pot that had Manna, and Aaron's rod that budded, and the Tables of the Covenant, and over it the Cherubims of glory shadowing the mercy seat, &c. Where we see, he mentioneth what was in the Sanctuary, what was near unto it, what over it, &c. yet we have no naming of keeping any shekel in it. Furthermore, if this weight were there, to avoid the practices of injustice, why had they not also the like provision in other weights and measures also, as well as in this? was there no fear of fraud, but in this? or must the arms of injustice and wrong be tied up in one kind, and left at random in all the rest? Why had they not also the Gerah of the Sanctuary, the Omer of the Sanctuary, the Ephah of the Sanctuary, and so of the rest? Lastly, to omit other circumstances and considerations, this most holy place seemeth of all other, to be most unfit for the keeping of such human and worldly things, whereunto also the people could not have free ingresse, and egresse, and regresse, at their pleasure, when they should try the truth of their weights and measures. Seeing they had not access to this place when they would, it was not fitted to such a purpose. The third opinion whereunto the greatest number of writers do accord, which seemeth most likely, to which also I incline, is, that there are two kind of shekels, the one common or profane, the other sacred or holy called the shekel of the Sanctuary, double so much as the former; the common shekel amounting to two shillings sixepence, the valuation of ye other coming to five shillings, according to our money, that is in use among us.

Sixthly, where it is said that the shekel is [Object. 6] twenty Gerahs, verse 47. the question may be asked, what a Gerah is? I answer, [Answer.] the shekel being justly valued, it will easily appear what a Gerah is; but because we shall have fit occasion to discuss this point afterward, in the fifth chapter, we will refer the reader to that place.

[Verse 41. *Take the Levites instead of all the first borne, &c.*] We see here, that the Levites were substituted in the place of the first borne, who did first of all execute the Ministers office. The Lord, if it had pleased him, could have served the Church with them forever: but for the causes before rehearsed, he exempted them from this service, after that for a small time and a few years, he had tried their obedience to his holy will and commandment. Now, in their stead he taketh the Tribe of *Levi* to minister unto him, and for his [Doctrine 1] people. We learn hereby, that the office of the Ministry, is a most worthy and excellent calling. This is that which the Apostle saith writing to the Hebrews, chap. 5.4. *No man taketh this honor to himself, but he that is called of God, as was Aaron;* If then it be an honor to be called to this office, it followeth to be an high and honorable calling. Likewise, writing to the Romans, and declaring that none can preach except they be sent, he addeth out of the Prophet, *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things?* Rom. 10.15. And instructing *Timothy* touching this office, he saith, *This is a true saying, If a man desire the office of a Bishop, he desireth a worthy work;* and afterward in the same Epistle, cha. 5.17. *Let the Elders that rule well be counted worthy of double honor, specially they who labor in the word and doctrine.*

Seeing then, the Ministry is an honor as the Priesthood of *Aaron* was, seeing the office is a worthy work, and seeing the feet of the Ministers that bring the word unto us, are beautiful,

so that they are worthy, not only of single, but of double honor; it followeth that the calling is exalted above many others, and ought to have a reverent and special account among us.

The truth hereof will farther appear [Reason 1] unto us by the force of reasons, as so many props to stay it up. First, we must consider the title given unto them of an Ambassador: what greater honor, then to be the Ambassador of a Prince? The Minister is more, he is *the messenger of the Lord of hosts,* and cometh from the King of kings, and Lord of lords. He is instead of Christ, appointed and sent of him to reconcile men to himself, and to save them.

So then, the Ministers supply the office, and sustain the person of the Son of God, who is the word and wisdom of his Father. Not that he would have the Ministry of his word less esteemed, then if he should speak from heaven with terrible signs of Thunder and lightning; but that he might by this means teach in a more familiar manner, and so make the better trial of our obedience. Therefore the Apostle saith, *He that knoweth God, heareth us:he that is not of God, heareth us not, hereby know we the spirit of truth, and the spirit of error.* We must hear the word preached by man, not as the word of man, but as it is indeed the word of God, and so set our selves in his presence. Hence it is, that he saith to the disciples whom he had sent out, He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. If then the Ministry be an embassage sent unto us from God, whereby God after a sort sueth to us for reconciliation, it serveth to set forth unto us the honor of this calling.

Secondly, the honor of the Ministry is to [Reason 2] save men's souls, which of all works, is the highest, the holiest, the heauenlyest, the greatest. What other calling can compare with it in this respect? Other professions and ordinances, respect the good of this life, as peace, or health, or wealth, and such like: but the end of the Ministry alone is the salvation of souls. *Paul* willeth *Timothy* to take heed to himself, and unto doctrine, adding this reason,*for in doing this, thou shalt save both thyself, and them that hear thee.* It will be objected, we are saved by Christ only, as I have been oftentimes answered: we have salvation by no other then by him. It is true indeed, Christ hath performed so much as is sufficient for the salvation of all, yet none are actually saved, but they only to whom the benefits and merits of the Messiah are communicated. Now his merits are applied two ways, by the Ministry of the word, and by receiving of the Sacraments, for which cause the power of salvation is ascribed unto them. We do not teach that men are saved by the preaching of the word, to drive men from Christ thereby, or to build our salvation upon any other; for we preach nothing, we regard to know nothing, but Christ and him crucified. We go not about to lay any other foundation, but the question is of the means how we shall come to the saving knowledge of Christ, which is ordinarily done by the sound and sincere preaching of the Gospel: so that this calling is a most excellent calling.

[Reason 3] Thirdly, this truth is farther confirmed and strengthened by the contrary, in that without it ordinarily no man can attain to salvation, as may appear by the means whereby it is effected, and by the degrees whereby it is finished. None shall be saved but such as are effectually called: but what is the Church other, then a company of men called? and they are called by the Ministry of ye Gospel, made powerful and effectual by the Spirit of God: *Ye are*

called by our Gospel,to the obtaining of the glory of the Lord Jesus Christ. By it, our minds are enlightened to see our own miseries, and God's infinite mercies, and then by it, as by the strong arm of God we are drawn unto him. Again, none are saved, but such as are justified, being acquitted from their sins, and accepted in Christ as righteous, and as heirs of eternal life But we are justified by faith, and *faith cometh by hearing the word of God,* so that the Preachers are *the Ministers by whom we believe.* Lastly, none are saved, but such as are sanctified by the Spirit of regeneration, and whosoever is in Christ, is become a new creature: but we are borne again by *the immortal seed* which is the word of the eternal God, so that we are begotten into him by ye preaching of the word. In this respect the Ministers are called spiritual *fathers,* because they beget us as children by the Gospel of Jesus Christ. Thus then we see the worthiness and excellency of this calling, and what we are to esteem thereof.

As then we heard the reasons, so let us hearken [Use 1] to the uses. First of all, this ought to be a strong motive unto us to move us to desire this calling. It is an encouragement unto us to enter into it, & a good warrant that it is lawful to desire it. Who doth not desire honor & excellency in this world? *Saul,* being threatened to have the kingdom rent from him, desired that *Samuel* would honor him among the people. God lifteth up the heads of those that are fitted to this calling, who are as *one of a thousand.* But is it indeed lawful, will some say, to affect this calling, & to desire the office of a Bishop? may a man seek and sue for it? I answer, [Answer.] neither every man nor all desire is warranted. There are two sorts of men, & two sorts of desires. Some men are fitted, and some are unfit. There is a desire that is good, and there is a desire that is evil, according as the fountain is out of which they issue & proceed. The corrupt desire ariseth sometimes from ambition, and sometimes frō covetousness, delighting to set out themselves, or coveting to enrich themselves. For some are possessed and puffed up with the spirit of pride and vain glory, setting out themselves with shows of worldly wisdom, and magnifying themselves and their gifts, to tickle wanton and delicate ears: others make the Ministry as their last shift and refuge, when they have made shipwreck of a good conscience, and know not otherwise how to live. This is a wicked & preposterous desire. For as such as have neither learning nor honesty, neither are willing to labor for their living, when they can no longer maintain themselves, their last remedy is to turn Ale-house-keepers, and to set up tippling houses: so such as have gottē a little smattering knowledge, as shreds or scraps gathered from other men's tables, & have peradventure baited their horses in the University, though they be as far from sound or settled skill in Divinity, as their horses, when they know not which way to turn themselves to live, neither can shift anymore, their scandalous and lascivious courses, being descried and perceived of all men, begin to think of the Ministry, and make that a means to maintain them idly, loosely, and wickedly. This desire is sinful and carnal, woe unto such as thus desire the calling: woe unto such as help them to it, and as it were hold the stirrup unto them, while they mount up into *Moses* chair: woe unto them that suffer them to have entrance and give them easy passage to make houocke of the sheep of Christ: and woe unto that people that have such a plague sent in among them, to destroy their souls. But besides this, there is an holy and godly desire coming from the true fear of God, and the zeal of his

glory, when he giveth unto a man this purpose and resolution, to consecrate himself to the Ministry of the Church, and to put in practice such gifts as are bestowed upon him. The former sort desire the honor, not the work: the maintenance, but not the pains. Such as desire it to be reverenced, are ambitious: such as affect it, to be maintained, are covetous. They that are set in this calling ought to be reverenced, but they ought not to respect that as the ende of their entrance into it: they ought to be maintained, but that should not be their principal mark, but God's glory and the people's good.

Blessed are they that have this godly desire; blessed be God, that hath put it into their hearts: and blessed are that people that have such a conscionable Pastor set over them to reveal unto them the counsels of God and the mysteries of salvation. These men feeling the blessing of God upon their studies, and themselves in some good measure fitted and furnished for this function, are willing to exercise their gifts, and employ their talent, which is indeed one part of their calling. Hence it is that *Paul* saith, Ro. 1.15.16. *So much as in me is, I am ready to preach the Gospel to you that are at Rome also; for I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to everyone that believeth, &c.* He acknowledgeth himself a debtor unto all men: God is the creditor, who hath given out his money to everyone of his servants, that they should gain everyone to their master, not to themselves: the money committed is his gifts and graces that he hath distributed unto them according to his own pleasure: so that we having received, not only to believe our selves, but to teach faith unto others, ought to be ready, willing, prompt, and prepared to employ such gifts as are bestowed upon us. Thus also doth the Apostle *Peter* teach the Elders, to *feed the flock of God which is among them, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind, &c.* And in the Old Testament, the Prophet *Isaiah,* (when his tongue had been touched with a coal from the Altar, and that he had heard the voice of the Lord, saying, Whom shall I send?) doth of his own accord offer himself and his service, *Behold, here I am, send me.* Wherefore, whomsoever the Lord God shall cal immediately by his Spirit, and furnish with gifts requisite for a Minister, he will also touch his heart with willingness and readiness to employ those graces, and to set them on work; he will give him a desire to glorify him in the service of the Church, and to gain souls to his Master Christ.

Secondly, it reproveth sundry abuses of [Use 2] such as transgress against this truth, and dash their foot against this doctrine, as against a stone; as if they meant violently to oppose themselves against it, or knew not that therein they fight against God; which may be reduced to three heads. First, such as abuse their persons, and tread upon them as their footstool: Secondly, such as contemn the Ministry it self as base and vile: Thirdly, such as deny them any maintenance fit for their calling. One sort are wretched and profane, another proud & high-minded, the third worldly and covetous.

Touching the first sort, it is too common a practice in the world to scorn and scoff at the Ministers of the Gospel, which is as much as to make open profession to be void of all soundness and sincerity of religion. For such as hate them and despise them, because they are Ministers, do despise, nay despite God himself, and Christ our Savior, as Luke 10.16. *He that despiseth you despiseth me: and he that despiseth me, despiseth him that sent me.* Where Christ

setteth down this as a rule, whereby every man may examine his own heart, and make trial of his religion and piety toward God, even by his affection and behavior toward the Ministers of God. It was never known since the world stood, that he did ever so much as savor of any goodness, that could not abide a faithful Minister. I deny not, but he may deceive himself, but God is not mocked: he may pretend piety, but it is nothing but cursed and cankered hypocrisy. The word is the seed of regeneration: it cannot therefore be that such as have been brought to the state of grace and salvation by this precious seed of the word, should abase & abuse those by whom they have been begotten. Will a son, except he do degenerate and become a monster, revile him that brought him into this world, and gave him life and breath? So is it as unnatural, and much more, to contemn the spiritual fathers of our souls: forasmuch as of the fathers of our bodies, we receive only temporal life, but of these, eternal. It is well said by one of the ancients, that whosoever despiseth the Preachers of the Gospel, is an Atheist and profane person, and a despiser of Christ himself.

These do not only sin against God, and against the Gospel, but against their own souls; they hinder their own salvation and the salvation of many others, and so make their means vnauailable, and commit a sin more heinous and horrible then that of Onan, *who spilled his seed on the ground, least he should give seed unto his brother, Gen.* 38.9. The seed of the word is immortal and remaineth forever, and therefore is of greater price; so that they are spiritual murderers of thousand souls that seek to spill it and spoil it, as water on the earth, least it should fructify in the hearts of men. If we should see a man pull out his own eyes that he might not see, or cut off his ears that he might not hear, we would all pity his case, and say he were running mad. But thus it fareth with these irreligious persons; they make them selves blind, that they might be without seeing, they make themselves deaf that they might be without hearing, and they harden their hearts that they might be without feeling. This is spiritual and desperate madness to despise so great a blessing without which we cannot be saved, nor obtain any good things promised unto us. And howsoever these men, to excuse their own impiety and to blind the eyes of the simple, will pretend love and liking to the word it self, yet they utterly deceive themselves: for this is one rule to be observed and learned of us, that whosoever abuseth the Ministers despiseth also the Ministry, as he that liketh the Physic by which he is to be recovered, will also make much of the Physician, whose counsel he hath used. Whosoever accounteth not the feet of those beautiful that bring glad tidings of peace, will not much esteem the Gospel it self: and whosoever despiseth the Messenger, will not regard the message that is delivered unto him.

For the Ministry is the ordinary means, whereby it pleaseth God to save those that believe, Rom. 1.16. 1 Cor. 1.21. Let this be also another rule, y^{t} whosoever account the Ministry of the Gospel as vile in their eyes, *it shall be easier for them of Sodom and Gomorrah in the day of judgment, then for them,* Mat. 10.15. and 11.24. yea, Christ our Savior willeth his Apostles to shake off the dust of their feet, as witness against them that hear not their words, neither receive their persons. Wherefore this also shall be another rule, that to abuse the Ministers of the word, and esteem them as the of-scourings of the world, whose feet (as we heard) are beautiful to all the elect, because they bring glad tidings of peace and of all good things) is an horrible sin highly displeasing to God, grievously provoking him to anger, and swiftly

calling down judgment upon their heads. Wherefore he saith in the Prophet, *Touch not mine Anointed, and do my Prophets no harm.* And *Moses* prayeth to God on the behalf of *Levi,* to *smite thorough the loins of them that rise against him, and of them that hate him, that they rise not again.* The persons of Ambassadors are by law of all Nations, sacred and inviolable; the heathen saw it and set it down, and never ceased to revenge the wrongs done unto them, both upon particular persons, and upon whole Cities. The Law of God and man, sacred and profane, account the injuries done unto a messenger, as done against him who sent him: and therefore they were wont to be safely garded and protected, not only in times of peace, but amiddes the weapons and naked swords of the enemies. *David* revenged most sharply the injuries and indignities offered to his Ambassadors with the overthrow of the Ammonites, 2 Sam. 10. and never did he show the like exemplary punishment in that extrem manner. Do earthly Princes and States revenge the wrongs offered to their servants sent out by commandment and commission from them: and shall we think that the Lord of hosts, the king of kings, who is the God of vengeance, will suffer the opprobries, contumelies, and contempts offered to his messengers, to go unpunished? The Ministers are the high Ambassadors of God, so that they send not themselves, but are sent out of him, and they execute not their own willes, but his will: and therefore the infinite Majesty of almighty God is violated and abused in the indignities that are offered unto them, and doubtless he will avenge his servants *which cry day and night unto him,though he bear long with his enemies.* I tell you, he will avenge them speedily. No man offending in this kind of unkind abuses toward them, ever escaped the punishments of God. How often did God plague his people in the wilderness, when they rose up against *Moses* and *Aaron,* the Ministers of God for their good, who taught *Jacob* his judgments, and Israel his laws? When *Jeroboam* stretched out his hand against the Prophet to lay hold on him, his hand wasted and withered, so that albeit he put it out, yet he was not able to pull it in again. The two Captains with their fifties, sent out by *Ahaziah* to apprehend the Prophet, were destroyed with fire from heaven, and never returned to bring their master word how they spedde. The lewd and ungracious children that mocked *Elisha,* and upbraided him with his baldenesse, were torn in pieces by two Bears that came out of the wood upon them. The people of Israel that misused the messengers of God, and contemned the Prophets, that spake unto them early and late, were rejected and carried into captivity, into the land of their enemies. Neither is it to be maruelled at, that God hath sent such strange examples of his wrath and indignation upon the contemners of his Ministers, forasmuch as they are as Cyants that fight against God, and therefore he appointed death to him that rebelled against ye Priest, as those rebels were swallowed up of the earth that made insurrection against *Aaron,* and usurped the Priesthood contrary to the institution of God: in which place, *Moses* saith, *It is not Aaron that you strive against, but even against God himself,* Numb. 16.11. If we follow these men in their practices, let us also fear to fall into their punishments. For God will not be mocked, though the Ministers be misused: and his hand is not shortened, though they be taunted and reviled of us. He will account these reproaches to reach unto heaven, and they shall be of sufficient force to cast us down into hell, except we repent of these evils.

But let us pass from their persons, and come to the function it self. Many there are that are grown a degree farther in impiety, who making no conscience to go out of the way, do wander farther from home then many other. There are indeed some who stick not to account of the Ministers as the filth of the earth; they will give no reverence unto them, they acknowledge them not to be sent to reconcile men unto God, but disgrace them and dishonor them what they can: howbeit they will not break out in open contempt of the Ministry it self, but seem to esteem highly and reverently, and religiously of it. There is some hope of these, that by the mercy of God, they may be reclaimed and reformed. Others spare not to speak against the calling it self, and utter slanderous words against God's ordinance, as men that are come to the height of sin, and have filled up the measure thereof to the brim. These are like *Ahab;* when *Elijah* came into his presence, he charged him to be the troubler of Israel,*Art thou he that troubleth Israel?* They are the Captains and Caualleers that were in the company of *Jehu,* that accounted him who came to anoint *Jehu,* a mad fellow, *What said this mad fellow unto thee? Paul* and *Silas* are accused to trouble the City, and to turn the world upside down, and to teach customs which were not lawful to receive and observe, Act. 16.20 *Tertullus* an eloquent Orator, abusing a good gift to an evil purpose, chargeth him deeply to be *a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarens,* Chapter 24.5. To contemn this calling, is to contemn God: and to dishonor it, is to dishonor God: and yet the Ministers for the most part are esteemed according to their low and mean estate in this world. If they be poor, they are indeed poorly accounted off. If they be not great in the world, they are not regarded and respected of worldly minded men; but these account themselves better then the Minister, because they are richer. But such as are rightly religious, are otherwise minded. *Obadiah,* the governor of *Ahab's* house, refused not to do reverence to the Prophet, to the contemned Prophet *Elijah,* 1 King. 18.7.9. *Joash* the king disdained not to visit *Elisha* when he was sick and lay on his deathbed, and to weep upon his face, and said unto him, *O my father, my father, the Chariot of Israel and the horsemen thereof,* 2 King. 13.14. Thus it was in former times, when Kings and Princes were not ashamed to acknowledge them: but as sin aboundeth, so the Ministry is contemned.

The third reproof, is against those that are so taken up with the thoughts of this world, that they refuse to allow them any means of maintenance, and grudge them meat and drink to relieve themselves and their families. This is a fruit of the former sins, and proceedeth from a contempt, either of their persons, or of their calling, or of them both. For when they are grown to contemn them, no marvel if they grudge to maintain them. Some think the calling needless, and superfluous, and well gotten that is detained from them. Others account it voluntary, and arbitrary, which they may give, or not give, yield or not yield, at their own pleasure: others will needs pay it, howbeit not as a duty, but as a gratuity: not as a recompense of their pains, but as a benevolence at pleasure: they will have nothing bestowed as due, but as an alms to the beggar that cometh to their doors. The first sort are plain Epicures, earthwormes, knowing no God but Mammon, and serving no God but their belly. The other two carry more show of profession, and yet they make little conscience of God's religion, or of their own salvation. For if they did hope to inherit heaven, they would

be forward to magnify and further the means that lead us unto heaven, and account it an honor in equity and justice due unto them, to yield unto them a sufficient maintenance, which cannot without sacrilege be detained from them. Who is it that provideth not for his oxen and cattle, that labor for him? who feedeth not his sheep in sweet pastures, that feed him and clothe him? What hearts then have we harder then stone, that do not any whit regard to see them comfortably and competently maintained, that labor for us, search the Scriptures for us, are careful to provide for us, and to feed us with much better food? If a man should see any of us lying in a pit like to be drowned, and reaching out his hand unto us should draw us out, how would we esteem of them? The Ministers draw body and soul out of the deep dungeon of eternal death, and from the pit of destruction, and guide them into the way of peace: and therefore it is great reason, that having received comfort from them, we should comfort them again, and thereby show how we respect them.

If we were borne blind, and wanted the light of the eyes, as the poor man mentioned in the Gospel, and one should restore our sight, we would account nothing too dear for him, nothing too good for him, if we gave him all the wealth and treasure of our house.

But this is our condition spiritually, we sit in darkness and in the shadow of death, we know no more of God naturally, then serveth to make us without excuse. The Ministers are the light of the world to enlighten them, to open their eyes, and to bring them out of darkness into a marvelous light: and yet the idolatrous Priests among the heathen were more esteemed, and better rewarded, then the true Ministers of Christ among us; which redoundeth to the shame and reproach of such as profess themselves to be sound Christians. But Christ saith, [Object.] to his Apostles, *Freely ye have received, freely give,* Mat. 10, 8. How then may the Ministers receive any reward for their labors? I answer, Christ speaketh in this place especially of working miracles, as appeareth in the words immediately going before, where he willeth them to heal the sick, to cleanse the leapers, to raise up the dead, and to cast out devils. If they be extended farther, because he willed them to *go and preach,saying, The Kingdom of God is at hand:* he forbiddeth them to set the Gospel to sale, as that which standeth at offer and proffer: so that the Minister must not be given to filthy lucre, 1 Tim. 3, 3. Tit. 1, 7. So then, they do give freely, who do not intend gain as the reward of their labors, nor set it before their eyes as the mark they aim at, but desire nothing more then the glory of God, and the salvation of the Church, and refer thereunto all their studies and endeuourss. They that only or cheefely seek their own wealth, are truly called hirelings; whereas the servants of God have him before their eyes of whom they are sent, that so they may feed the flock with knowledge and doctrine. Again, it may be said, that *Paul* witnesseth he took nothing of the Corinthians, and that he labored with his own hands, Acts 20, 34. 1 Cor. 4, 12. I answer, the Apostle in taking nothing of that Church, considered what did belong to the edification of that Church: nevertheless, the brethren that came from *Macedonia,* supplied his wants, and helped him in his necessities. But of this we spake more at large in the former doctrine.

[Use 3] Thirdly, let no man presume to refuse and reject the Ministry, as thinking themselves or their children too high, or this calling too low for them; thinking themselves

too honorable, and this office too contemptible for their persons. No man is too good to serve God at the Altar, and to minister in his Sanctuary. If any refuse the Ministry in regard of his birth, and his wealth, or worth, or gifts, he deceiveth himself, and ouervalueth his own condition: for *who is sufficient for these things?* We are a thousand fold more unworthy to be Ministers, then the Ministry can be thought unworthy of us. *Noah* was the Prince of the world, yet *a Preacher of righteousness,* 2 Pet. 2, 5. *Melchizedek* was both King of *Salem,* and a Priest of the most high God, Heb. 7, 1. Gen. 14, 18. *Samuel* was both a Judge of the people, and a Prophet of God, 1 Sam 3, 20. and 7, 15. *David* was both a King & a Prophet. And albeit certain Kings have been Prophets, yet it was no greater credit to the Ministry, that Kings were Prophets, then commendation to Kings themselves that they were Prophets: as it was a greater glory to Kings that they have been Philosophers, then credit to Philosophy, that Kings have studied, professed, and embraced it. The Son of God, our Lord Jesus Christ, before his incarnation was the Teacher of his people; for by his Spirit he spake in the Patriarchs & Prophets, and was the Messenger of God, and therefore called the Angel of the Covenant: and after that he took our flesh and nature upon him, being the seed of *Abraham,* he professed that he was sent *to preach deliverance to the captives, & the acceptable year of the Lord,* Luke 4, 18, 19, 43. He was equal in glory with the Father, yet this was his calling and work while he lived upon the earth. God the Father thought it a meet office to be committed to his only begotten Son, and should it seem a reproachful office to his servants? If he were anointed to be both our King, Prophet, and Priest, let not us despise prophesy. Nay, not only the Son of God, as he was man, disdained not this function, but God himself in Paradise was a Preacher of the Gospel, Gen. 3, 15. *The seed of the woman shall bruise the serpents head:* and the Spirit of God is as it were a fellow-worker with the labors of the Ministers. Besides, the Angels themselves, most glorious creatures, that always behold the face of the Father that is in heaven, have not refused to be the publishers of this message, Luke 2, 9, 10. Wherefore, all such as GOD hath blessed with forward and toward children, as a special mercy toward them, and withal bestowed the goods of this world upon them, enabling them to maintain them in schools of learning, ought to further the building of God's Church, and to think it no disgrace or disparagement unto them, to apply their sons to be workmen in this spiritual building, and so to dedicate them unto God, as godly *Hannah* gave *Samuel* unto the Lord, *that so long as he lived, he might be given unto the Lord,* 1 Sam. 1, 28. It is a thing greatly to be lamented, that this high office of preaching the word is so contemned by all of high calling, that the Nobility utterly shun it, & the greatest part of the Gentry of the Land generally refuse it, either as base in it self, or at least as base to them, or in them. Great men's children are set to study man's law, but it beseemeth not their greatness to study God's law. To be sent on Embassage in the affairs of a Prince, is a great honor; but to be sent with God's message in his mouth, is esteemed a disgrace. Ye fools and blind, whether is greater, God or man? Whose message is most honorable, God's, or else man's? We see in the Popedom, how men of countenance and estimation are not ashamed to give their children to the Popes service, and bear the mark of the beast, and refuse not to have thē nearly and ill-fauouredly shaven, until they have scarce one hair of an honest man left unto them: nay, some of the blood royal have taken upon them the orders or rather the disorders of that Hierarchy, as we have examples in our own Chronicles. Princes themselves have renounced their crowns

and kingdoms, and entered into Monasteries, & have put their sons and daughters into Cloisters. It is very apparent, that Princes among the Heathen, were also Priests. Shall not these being poor blind Idolaters, that knew not GOD aright, stand up at the day of judgment against us to condemn us, that have so little care or love to the Lord's Temple, that the serving of him there, is become so vile a thing, as it is not beseeming a man's son of any countenance and reputation in the world? So that they will not set their hand to the Lord's Plough, but scorn it almost as much as to go to plough and cart. The Prophet *Isaiah* (as it is probably collected) was of a very noble linage, son to *Amos,* who was brother unto *Amaziah* King of *Judah,* and therefore thought to be of the blood royal, as the Hebrew writers agree, who had the books of Genealogies extant among them. The Prophet *Daniel,* with *Hananiah, Mishael,* & *Azariah, were of the Kings seed,* Dan. 1, 3. We heard before that Christ himself the Lord of life, and the most honorable person of highest descent that ever lived upon the earth, who was not only of the linage and stock of *David,* and heir unto the Crown & Kingdom, but the son of the eternal God, yet he disdained not to serve, but vouchsafed to minister in this office, and hath given example to all posterity, that none should account themselves unworthy of it, or it unworthy of thē: forasmuch as *the Gospel began to be preached of him,* Heb. 2, 3: who is the brightness of glory, and the express image of his person, and upholdeth all things by the word of his power, Heb. 1, 3.

Seeing then Princes and Peers, and noble men, yea such as have been of the Kings blood have employed themselves to the Lord's service: seeing sundry of these among both Pagans and Papists have exercised this function: seeing some of the elect Angels were Preachers of the Gospel: what a slander and reproach is it for us that are dust and ashes, and worms of the earth, and no better; that are called Christians, and would be accounted great professers, who, in so great want of laborers and harvest men to reap down the corn, do bestow our youth, rather any way then this that is the best way? It is incredible what great good such might do in the church. O what a furtherance would it be to true religion, and a notable means to gain many souls to God! For how many be there, that contemn the Ministry of the word, and consequently the word it self, because (for the most part) they are mean and poor men that are the Ministers and Preachers of it? Even as when the professers of the truth consist of the lowest sort, it hindereth the faith of diverse, to consider that none of the rich or *of the Rulers believe in him, but the people that are accursed:* so is it in the Ministry also. When such as are ignorant of true religion, cast their eyes upon the poor condition of the teachers of it, and behold the worshipful and noble shun it, and shake it from their shoulders, they are offended, and grow into hatred and contempt of the Calling, and regard not such as have taken it upon them. Whereas, if the men of great places would stoop down unto it, (if this may be accounted a stooping down) and as well preach Christ as believe in him, it might be a forcible and effectual means to further and foster true religion. Is it not a comfort to all godly parents, to see their children well bestowed? Can we have them better bestowed, then to serve the Lord, and to labor in his harvest, and to be made Rulers or Stewards in his house? Is there anything we should rejoice more to see, then our sons put in trust with the price of the blood of Christ, and by preaching to win many souls, and send them to heaven? How do men seek to shroud themselves under the cloth of noble men, and are glad of places

and offices under them; like to *Zebedees* childrē that would sit at the right hand and at the left hand of Christ in his Kingdom? But the Ministers are the servants of the most High, they serve the King of Kings, and the Lord of Lord's, then which, what service can be more holy or honorable? The Prophet *Haggai* complaineth, chap. 1, 4, that the whole people from the highest to the lowest, neglected the building of the Temple, and followed their own profits & pleasures, *Is it time for you, O ye, to dwell in your sieled houses, and his house lie waste?* And therefore he threateneth in the words following, to punish those grievously, that were so reckless and careless for the helping forward of this building. Let *Zerobabel* and *Iehoshua* with the remnant of the people diligently consider this point, and meditate seriously upon these things. And let all have a tender regard to employ and set apart some of theirs to work in the Lord's vineyard as painful laborers.

True it is, some go about by pilling and polling to bring the Church to beggary and slavery: but this ought not to discourage any from serving in this calling, nor to withdraw any of his children frō preaching of the word. *The earth is the Lord's, and the fullness thereof,* Psal. 24, 1. *All the silver and gold* in the world is at his commandment, Hag. 2, 8. He will never leave nor forsake those that be his. He will pay good wages to all that are his servants.

They shall be sure of their pay that reap his corn, and bear the burden of the work, and the heat of the day. He hath the hearts of all Princes and Potentates in his own hand. He moved the minds of pagan and heathen Kings, to contribute things necessary for the repairing of the material Temple, as appeareth in the books of *Ezra* and *Nehemiah:* and therefore he will not suffer such to lack, which labor in his spiritual Temple, under godly and Christian Princes. Seeing then, we ought to make a great account, and have a reverent estimation of the Preachers of the word, and esteem the Calling given them an honorable office, inasmuch as Christ the everlasting Son of the Father, the wisest, the worthiest, the noblest, the notablest person beyond all comparison, of all that ever were, or shall be, or are, in heaven or earth, hath taken up the office of a Preacher, Priest, and Prophet, to teach the people and to pray for them; let us also further this work by all the means we can: and let the Ministers comfort themselves in this their holy vocation, having a multitude of such excellent predecessors, as it were a cloud of witnesses going before them, to be examples to encourage them; and let us not be discouraged by the taunts & opprobious terms of the ungodly, to dislike and forsake our function, or to be ashamed of it, or to think scorn to labor in it, howsoever many scorn at it, as too mean and base a thing for themselves. For albeit the Ministry above all other callings, is most subject to the contempt and disgrace of profane and godless men: yet let us be assured, that as it is in it self, & in regard of the ordinance of God, as also of the benefit of it unto mankind, a worthy and excellent calling, so they that enter into it, shall be honored of all those which are the children of God. Let us tread those disgraces & contumelies under our feet, and be so far from being dismayed at them, that rather we ought to account our selves *happy for them,* Mat. 5, 11, 12. Seeing we are thereby made conformable, not only to the Prophets and Apostles of Christ, but to our Savior himself, and shall in the end be like unto him in glory and eternal life. Yea, we are assured that in the midst of all disgracings and defacings of us, we are the sweet savor of God, not only *in them that are saved, but in them also that perish.* And albeit we spend our strength in

vain, and for nothing, yet our judgment is with the Lord, and our work with our God, Isaiah 49, 4, 5. In the mean season, let our labor be answerable to the greatness of our calling, that so we may be worthy of that honor.

[Use 4] Lastly, seeing the function of the Ministry is of great excellency and dignity, we must understand, that great gifts are required in the Ministers, and they must in a good measure be qualified thereunto. This use doth the Apostle make, 1 Tim. 3. The office of a Minister is a worthy work, therefore he ought to be of blameless conversation, and apt to give instruction to the people. He must show both integrity of life, and light of doctrine, which is as *the Urim and Thummim* that the Priest did bear on his breast-plate of judgment. It is the best harmony that can be made, when life and doctrine agree together; otherwise, we are as iarring cymbals.

Hence it is, that the Prophet speaking of the Covenant of life and peace made with *Levi,* Malac. 2, 6, saith, *The law of truth was in his mouth, and iniquity was not found in his lips, &c. and he did turn many away from iniquity.* The Ministers are called by Christ, both the light of the world, and the salt of the earth. In like manner *Paul* exhorteth the Elders of Ephesus, Acts 20, 28. *Take heed unto yourselves, and to all the flock, over the which, the holy Ghost hath made you Overseers,to feed the Church of God, which he hath purchased with his own blood.* They must take heed to themselves, by living well: and to the flock, by feeding well with wholesome food. They must *show themselves patterns of good works,* Titus 2, 7, 8. If the calling were mean, mean gifts would serve to furnish them that are chosen and exalted to that calling: but seeing it is great, we ought to labor after great gifts, and to be adorned with worthy graces.

They that watch over souls, ought to have a quick and sharp sight, that they may descry the crafty wiles and guiles of Satan. They ought to have a wonderful care of their duty, that are to attend the flock of God day and night, and be able to teach all, and to deal with all sorts of men, as Math. 13, 52. He must be *a Scribe taught of God.* No young scholar, a workman that needeth not to be ashamed who see and try his work, dividing the word of truth aright. They must be able to seek out that which is lost, able to strengthen the weak, able to heal the sick, able to bind up the broken. No skill is sufficient for these works, to be the Lord's husbandmen, to dress and husband the Church, that it become not an unfruitful and barren wilderness. No skill in us is sufficient to make us the light of the world, Math. 5, the salt of the earth, the builders of Christ's body, the coworkers of God, 1 Corinth. 3, 19: the Ambassadors of Christ, 2 Corinth. 5, 20: the Stewards of the house, Titus 1, 7: the fathers of the Church, 1 Corinth. 4, 15: the fishers of men, Math. 4, 19: the Ministers of the Spirit, 2 Corinth. 3, 6: the builders of the Temple; the Shepherds of the sheep, Eph. 4, 11: the planters and waterers of the garden, 1 Corinth. 3, 6, 7: the watchmen of the City, Ezek. 33, 7. Heb. 13, 17: the Trumpetters of the host, and the stars of the firmament, Revel, 1, 20. Dan. 12, 3. The City of God which is the Church, is a more glorious and beautiful work, then is the fabric or frame of the whole world besides. On the other side, see the misery of blind guides, and the mischief that cometh by dumb dogs, yea, the desolation that cometh upon the people that have such Pastors or Shepherds: they are altogether unworthy of that calling. No man will make him his horsekeeper, that hath no knowledge nor skil in horsemanshippe, nor any

experience that way; nor his Cook that cannot tell how to dress his meat: nay, not his swineheard that is no better then an Image or Idol, and cannot tell how to guide or govern them. And yet behold the simplicity and sottishness of the world, and wonder at it! They regard not to commit the souls of men, that are most precious, to such as we will not willingly commit an heard of brute beasts to be kept. Ezek. 33, 6. The watchman that is blind and dumb, and the City that setteth up such an one, shall perish together: and our Savior testifieth, that if the blind lead the blind, both shall fall into the ditch, Mat. 15, 14. Woe unto such leaders; woe unto such as are thus led.

These make this a base calling, as if *Jereboam's* Priests were fit enough, that were taken from the lowest of the people.

CHAP. IIII.

1. AND the Lord spake unto Moses, and Aaron, saying,

2. Take the sum of the sons of Kohath, from among the sons of Levi, after their families, by the house of their fathers.

3. From thirty years and upward, even until fifty years old, all that enter into the host, to do the work in the Tabernacle of the Congregation.

4. This shall be the service of the sons of Kohath, in the Tabernacle of the Congregation, about the most holy things.

IN this Chapter we have another numbering of the Levites: howbeit, it is in another kind then the former in the former chapter. For in the third chapter, the Tribe of *Levi* is numbered according to the persons: but in this chapter it is numbered according to their office and Ministry, so that there is a great difference between this and the other. True it is, in them both, this Tribe is numbered, but not this Tribe only, nor all the same persons, nor yet to the same end. We saw before, a general enumeration of the families of the Levites, as they succeeded in the room of the first borne, who had been separated & sanctified to the worship of God, to the Ministry of the word, to the service of the Church, and to the spiritual government of the people: so that as well the first borne as they are numbered: But in this chapter, only the Levites are numbered, not all, nor any of the first borne, who were now freed and exempted, and fully discharged from that ministration. Again, in the former chapter, all the Levites are numbered from a month old & upward: but in this, only such as

were fitted by their years to undertake and execute the office of the Ministry, which lawful age is here defined and determined to begin at thirty, and to end at fifty years. Lastly, that numbering in the former chapter, was to another end and purpose then this. There they were all numbered frō one month, that it might be known what overplus there was of the first borne: but here they are accounted from 30. years old to 50. that according to the number of the persons, there might be an equal division and distribution of their functions.

Now for the better understanding of this numbering, here commanded and executed, we must know that the reckoning up of the Levites, is not done after one manner, but is much differing, not only from the other tribes but also from it self: so that this Tribe is numbered diverse ways. The first is from a month old and upward, as we have learned out of the third chapter, because then they were fit to be offered to the Lord. The second is *at five and twenty year old,* at what time they began to be tried and proved, whether they were fit or not; this is set down, chap. 8, 24. The third is at 30. years of age until 50, when they executed their office fully without any denying or gainsaying. Thus we see the different account that is taken of this Tribe, and the reasons thereof: now let us proceed to the order observed in this chapter.

Herein we are to observe two parts. The first containeth a commandment touching the numbering of the Levites from 30. years old unto 50. together with a description of the proper and distinct office of every family. Secondly, the obedience of *Moses,* in the execution of the commandment of the Lord. Touching the commandment of God, we are to consider, that the whole service of the Tabernacle is parted according to the will and pleasure of almighty God the author of the Ministry, among the three families, springing out of *Levi,* and spoken of in the former chapter, namely, the *Kohathites,* the *Gershonites,* and the *Merarites.* Here *Moses* doth a little invert the former order, and beginneth with the *Kohathites,* because the Priests were chosen among them, and he insisteth longer upon them, then upon other, both because many things are spoken of them, which notwithstanding are not properly to be restrained to them alone, but generally to be applied to the rest; and likewise because they had a more worthy & honorable office, so that the chiefest charge was committed unto them. The commandment is general in this division, & then particular in the verses following. The general showeth who among them were to be numbered, to wit, all persons from thirty years old to fifty, to do the service of the Tabernacle. Thus much touching the order.

Before we come to the doctrines, we are to answer two questions, thereby as it were to vnloose the knots that might trouble those that are weak in knowledge, and slender in judgment. As first of all it may be demanded, why the Lord commanded the Levites in this place to be numbered that were full 30. years old, and not before? I answer, it was, because he would have those that served him in the Sanctuary, and did as it were represent his person to the people, and were to teach them, to be ripe in knowledge, in judgment, in experience, in moderation, in learning, and such like gifts of his holy Spirit. Young men for the most part have green heads, light brains, rash wits, shallow judgments, head-strong passions, being altogether unsettled and ungrounded. Thus it was in *Rehoboams* Counsellers, 1 Kings 12, 8. where we see young Counsellers, young counsel; grave Counsellers, grave

counsel; as the men are, so is their counsel. Such as were to follow the wars, were numbered from 20. years old and upward. *Moses* the muster-maker took their names, and enrolled them at the age of twenty: but such as were the Lord's warriors to fight his battles, and as it were *the Chariots & horsemen of Israel,* must not be fresh-water, or white-liuerd soldiers; they must not turn their backs to their enemies, nor be afraid to look them in the face, nor shrink back at the push of the pike, nor have their sword rusty in their sheath, but always be prepared, & stand ready for the encounter. But if such had been admitted to this office as were young in years, their lightness in gesture and behavior, might have cast a contempt upon the holy things of God, and caused the people to abhor the word which they deliver, and the Sacraments which they administer: whereof we have an example, 1 Sam. 2, in *Eli's* sons, *The sin of the young men was great,* and they caused the people to contemn the offerings of God. To this end the Apostle adviseth and admonisheth *Timothy,* chap. 4, 12. *Let no man despise thy youth: but be thou an ensample to the believers, in word, in conversation, in charity, in spirit, in faith, in purity.* But of this, we shall have occasion to speak more afterward.

Secondly, a man may ask the question, whether the Priests and Levites ceased the execution of their office at the age of fifty? For seeing God commandeth in this place, all to be numbered that were employed in the work of God, and none were numbered that were under thirty, and above fifty; it may seem to some, that they did nothing afterward. What then? Were they as soldiers dismissed of their service, and put to their yearly pension? Or were they released from all labors, as those sword-players, that had a rod delivered unto them in token of discharge? I answer, this was done for diverse causes. [Answer.]

First, such as execute this holy calling ought to be qualified with judgment, gravity, sobriety, integrity, diligence, yea with power, courage, strength, and to have agility and ability in mind and body, that they may do all things wisely, exactly, studiously, & constantly. But all these agree to a man most fitly and fully between the age of 30. and 50. limited in this place. Youthfull age may be adorned with strength, courage, and earnestness: but it is not so well furnished with judgment, gravity, skilfulnesse, and staidness. On the other side, old men in their declining age, albeit they be filled with knowledge and understanding, and seasoned with moderation of affections, yet through weakness of nature, debility, and other infirmities that follow them, grow dull and heavy, slow and cold, and have not that quickness and readiness of dispatch, which they had, and others have: so that their body is not answerable to their mind, nor the outward man to the inward.

Again, this was the ordinance of God, that they should give place to younger men, that under them they might be trained up to the service of the Sanctuary, that he might never want any to attend in that calling. Whereas in the multitude and increase of that Tribe to so many thousands, if they had all served during the term of their lives, many of them could never have been employed, whose labor might be profitable in ye church. So then, they were at that age to cease, to make way and passage for the employment of younger men.

Thirdly, as religion is more precious then all earthly things, so God hereby took order, and provided, that the weakness and infirmities of the Ministers, should not bring the holy ordinances of God into contempt.

Lastly, this law seemeth to be restrained to such Levites as bare the burden of the Tabernacle, the Sanctuary, & all the instruments of it. For God will have no man to live without a calling, he alloweth idleness in no estate and condition. What then did the Levites? They trained up younger men, they instructed them, and were no doubt as the Overseers of the schools of the Prophets: in them were the younger sort brought up, and called the children of the Prophets. Besides, they preached to the people, and taught the Law of the Lord, which is no idle work, but a matter of great labor & exceeding pains, so that albeit they bare not material burdens, which required strength of body; yet they bare weightier burdens then those, they had the charge of men's souls lying heavy upon them, which is able to press down the feet, and to weary the shoulders of the strongest man.

Last of all, no doubt they were present & president at the oblations that were brought, they offered sacrifices, and burned incense unto God in the Tabernacle, so many of them as were of the number of the Priests; as appeareth by the age of *Aaron,* who ministered in the place of God's service after the age of fifty. It is noted of *Zacharias* the Priest, that he was an old man,*he was well stricken in years,* which cannot be supposed or imagined but he was above 50. years of age; yet he ceased not to execute the Priests office before God, in the order of his course, and burned incense in the Temple. Nay, the circumstances of the text in that place do rather guide us, and as it were lead us by the hand to think, that he was more then threescore, peradventure fourscore, and it may be above, otherwise there had been no great bar and impediment on his behalf, but he might have a child; whereas he objecteth against the Angel, not only the age of his wife, but also his own age, *Whereby shall I know this?for I am an old man, and my wife well stricken in years?* So then, all the Levites being come to the age of fifty, trained up young men under them, they were as tutors unto them, & taught the people knowledge, sitting in the chair of *Moses,* and the Priests offered sacrifice to God, first in the Tabernacle, and after in the Temple: their time of vacation therefore was granted from such labors and service as required the strength of the body, which *Moses* himself seemeth to point unto afterward in this book: *From the age of fifty years they shall cease waiting upon the service thereof,and shall serve no more, but shall minister with their brethren in the Tabernacle of the Congregation, to keep the charge, and shall do no service, &c.*

Verses 2, 3. *Take the sum of the sons of Kohath, &c: from thirty years old and above, &c.]* See here a different manner observed in numbering of this Tribe from the former. Before they were numbered at a month old, because then they were fit to be presented to God, but yet not fit to execute the office of the Ministry, or manage any business of charge and importance. Now none are numbered under thirty, because before they were not capable of this office. Such as were to serve in the wars among the other Tribes, were numbered at 20. years old: but such as were to appear before the Lord to do *the warfare of his service,* as the Scripture speaketh, must be 30. years of age; so that he requireth greater maturity in the gifts of the body and mind, greater wisdom & understanding in such as minister in the Tabernacle, then in such as pitch up their Tents, and go out with an army. There is wonderful skil required in leading an host of men against the enemy: but to be a Captain over the Lord's people, and to conduct them into the field against the spiritual enemies of our souls, where the danger is greater, is a matter of deeper knowledge, policy, experience, and judgment. We learn from hence, how

the [Doctrine 1] Ministers of the word ought to be qualified; they must be men of gravity, wisdom, sobriety, and moderation of all their affections. For if this were required of those that served in the Tabernacle and the Temple in the time of the Old Testament, that only they of 30. years old and above, even until fifty, should enter into that calling, who then were in the prime and flower of their age, and had the greatest gifts: much more is it necessarily required of the Ministers of the Gospel, that they be men of sobriety, constancy, staidness, wisdom, judgment, and diligence. Such as were to build the Tabernacle, and to frame all the instruments of it, and appurtenances unto it, *were filled with the Spirit of God, in wisdom, and in understanding,and in knowledge, and in all manner of workmanship.* All such as had any hand in the erecting thereof, were fitted to it, for God did *put wisdom in the hearts of all that were wise-hearted,* that so they might make all that he had commanded them. The building up of God's Church is a greater work, and therefore the workmen appointed to the edification of it, must not have lesser gifts, or baser qualities. Hence it is, that the sons of *Eli* are noted to be *wicked men* & grievous sinners *that knew not the Lord,* because they bare themselves without sobriety, temperance, and discretion: they were full of lightness, wantonness, excess, and covetousness. The sins of *Jeroboam* are set out, that he made not choice of the Tribe of *Levi,* but took the scum of the people and *the basest of them,* men of evil note. Christ willeth his Disciples, *to be wise as serpents.* The Apostle *Paul* describing what the Ministers ought to be, teacheth, that they must be vnreproueable and blameless, they must be wise, just, patient, temperate, discreet, not self willed, not soon angry, not given to fighting and brawling. So that the Ministers set apart for the work of the Ministry, must not only be apt to teach, and able to divide the word of truth aright, but there is farther required of them, that they be qualified with wisdom, with knowledge, with gifts of government & discretion in their calling and conversation.

As this is plainly proved unto us by these consents, so it may be strengthened by these [Reason 1] few, yet forcible reasons. First, because they have oftentimes given unto them in the scripture, the name of *Elders.* Many titles are given unto them, and everyone of them carrieth some instruction and admonition with it unto the conscience. They have not their names in vain, they are not idle sounds of vain words, but they offer the signification of some duty to be performed, and lead to the consideration of something to be practiced, as Shepherds call to their remembrance to be busied in feeding: watchmen, to prove to them that they ought to have a vigilant care of the City of God, and to be on their watch tower: Messengers, that they must not do their own business, but his that sent thē. So they are called Elders, 1 Tim. 5, verse 17, 19. 1 Pet. 5, verse 1. Acts 14, verse 23. and 15, 2. and 16, 4. and 20, 17. to imprint and engrave in their hearts, the cogitation and consideration of the care, wisdom, sobriety, and stayednesse that ought to be in men of that calling: all which gifts are for the most part proper to that age: *for days shall speak, and the multitude of years teach wisdom,* Job 32, verse 7. And therefore they are resembled unto them, not because they are so always in age, but because they should be like unto them, and have the properties and qualities of them.

[Reason 2] Secondly, the Ministry is an high calling, of great weight and worthiness, of great excellency and importance, standing up not only in the place of the people to offer up their

prayers, but in the room of God, to declare his will to the people. If then the work be so worthy, if the office be so weighty, if the calling be so honorable, then it followeth by a good and necessary consequence, that such ought to be well fitted and filled with wisdom, gravity, and sobriety, that undertake it. This is the reason urged by the Apostle, 1 Tim. 3, 1, 2. *He that desireth the office of a Bishop, desireth a worthy work: a Bishop therefore must be unblameable & vnreproueable.* Who is it that mindeth to build an house, but he will look out a fit workman for his purpose? Or who will commit the government of his family to an unwise Steward, that knoweth not how to manage the affairs thereof, to give everyone his portion in due season? Thē much less ought the Church of Christ to be committed to unwise, unlearned, indiscreet men, that are ignorant both how to rule it, & which way to reform it.

Thirdly, such as are called to this office, [Reason 3] must be careful to look unto their ways, that their calling be not blemished, and their Ministry reprehended, so that they ought to bear themselves worthily and wisely. Everyone in the profession must labor to adorn the Gospel, and walk vnblameably in the midst of a naughty and crooked generation, Philip. 2, 15. It is required of wives to be chaste, and keepers at home, *that the word of God be not blasphemed,* Titus 2, 5. and of servants, to count their masters worthy of all honor, that the Name of God and his doctrine be not evil spoken off, 1 Tim. 6, ver. 1. Much more then ought the Ministers to magnify their office, to beautify their calling, to watch in all things, and to make full proof of their Ministry, 2 Tim. 4, verse 5. They ought to shine as bright and burning candles, and as Christ saith, they must be *lights of the world,* being set as *a City upon an high hill,* which cannot be hidden.

Hence it is, that the Apostle saith, *Give no offense in anything,that the Ministry be not blamed, but let us in all things approve our selves as the Ministers of God, in much patience, in necessities, in distresses, &c.* If only our persons should be blamed, and receive a check, the matter were the less: but the Ministry it self shall be reproached, and the ordinance of God reviled, and therefore we ought to look more carefully & circumspectly to our ways, that have the eyes, ears, & tongues of all men turned toward us. Their eyes are fixed upon us to behold our actions: their ears are prepared to hear whatsoever they can of us: their mouths are opened, and their tongues vnloosed, to speak everywhere of us, so that we are set as upon a stage, & can by no means cover our persons or our practices from the sight and knowledge of all men.

Lastly, the Ministers is to utter the word [Reason 4] of wisdom, whereby both himself and his hearers shall be made wise unto salvation. The Apostle putteth *Timothy* in mind, that he had been brought up in the Scriptures of a child, *which are able to make him wise unto salvation,* 2 Tim. 3, verse 15. and Psal. 119. the Prophet thereby was made wiser then his teachers, then his enemies, then the ancient. Hereupon the Apostle *Paul* saith, 1 Corinth. 12, verse 8. *To one is given by the Spirit, the word of wisdom, to another, the word of knowledge by the same Spirit.* And in the first chapter of the same Epistle, verse 23, 24. *We preach Christ crucified, unto the Jews, a stumbling block, and to the Grecians, foolishness: but unto them which are called, Christ, the power of God, and the wisdom of God.*

Seeing then, we are to utter the words of wisdom, so called, both because they are the words of the most wise GOD, and because they are able to teach us the truest wisdom, we are to speak them, as it becometh them to be spoken, to the end, that in nothing we may be blamed or ashamed.

To conclude these reasons, and to bind them all in a bundle together, forasmuch as the Ministers of the Church are Elders, both in name and nature, and we are to utter the words of wisdom; forasmuch as the Ministry that we have obtained, is a weighty and worthy calling, and that it ought no way to be blotted and blemished of us by any indiscreet and indecent carriage; it followeth, that such as are set apart to this work, must be men of wisdom & moderatiō, of experience and excellent government of themselves, of their words, of their gestures, and of their ways, whether they be public or private, whether they be open or secret, whether they be at home or abroad.

[Use 1] We will now proceed to set down the uses of this doctrine, that we may be benefited and instructed by it. First, it serveth to reprove diverse sorts of persons that go against this rule, who, albeit they be ready to receive this truth, and to approve of it in judgment, yet they transgress it, and cross it notoriously in their practice.

And here we are to meet with the shameful abuse, and detestable corruption, that is too common in the Church of Rome, where children and boies have been admitted and ordained to Ecclesiastical dignities, before they had any understanding what the office requireth, or how it can be discharged. Thus hath the Bishop of Rome, that challengeth to be the high Priest of the world, the Vicar of Christ, and the successor of *Peter,* profaned this calling, and promoted, sometimes through covetousness, sometimes through favor, and sometimes through a respect they had to advance their kindred, such as are altogether unfit for such high places.

Hence it is, that *Sixtus* the fourth, is justly charged and challenged, to have instituted the son of *Ferdinand* King of *Naples,* being a child, to Ecclesiastical orders, which the heathen, for a reverent respect they had to sacerdotall dignities, would never have done; and gave him the oversight and circumspection of the Church of *Tarentum. Leo,* the tenth of the house of *Medices,* being a child of thirteen years of age, was made Cardinal by *Innocentius* the eight. Thus hath the chair of *Moses* been defiled, if *Moses* chair haply were then among them, whereof we may dispute and demure, not without just cause. The wise man saith in his Ecclesiastes, chap. 10, 16. *Woe to thee, O Land, when thy King is a child:* so we may say truly, Woe unto thee, O Church, where thy Minister is a child, that knoweth not how to go in and out before the people. This is a foul abuse, and cannot stand with the institution of God: well may such unseasoned timber serve to build up *Babel,* but in the house of God it can have no place. It is as untempered mortar, fit enough to set together a false church. Where the people are children, carried about with every wave, and are without knowledge, nay, refuse the means of knowledge, it is God's judgment to send thē children to be set over them, that so one child may lead another by the hand, children in age. such as are children in gifts. We conclude then, that the popish Church is a childish Church, and the Roman Byshoppe, is a

childish Bishop, or else he would never have ordained children to that calling, and laid his hands upon them, and appointed them to such functions.

Secondly, it reproveth such, as having the oversight of the Church to make Ministers, do indeed commit a foul oversight through carelessness and neglect of their duty, and so thrust upon the church such as are unwise and indiscreet, who are as unconscionable in executing, as they were careless in choosing of them. For albeit these that are thus ordained be not young in years, yet they are young in manners. There are two sorts of young men, and there are two sorts of old men. Some are young in age, others are young in conditions: so that albeit they do not make choice of little children, yet they make choice of such as are little better; whereas men of gravity and entire conversation ought to be elected, and not rash headed persons obtruded upon the Church. This was the cause why *Paul* left *Titus* in *Crete,* that he should ordain Elders in every City: and for this cause he chargeth *Timothy,* that he should do nothing through partiality, neither lay his hand rashly upon any man, lest he were partaker of their sin. For when as a man is ordained through favor and friendship, or other sinister and sinful respect, who, having the door of entrance opened unto him, maketh hauock of the Lord's flock, partly by teaching corruptly, and partly by living scandalously, he that doth ordain him is guilty of those crimes, and himself may be charged to be a false teacher, and an evil liver. For whosoever doth not hinder the sins of others, but give way unto them that they pass forward, is partaker of them: he that beareth with them, and winketh at them, is as well guilty, as he that walketh in them. Hence it is, that he exhorteth *Timothy* to keep himself pure, and unspotted.

But peradventure they will object, [Objection] they knew not what he was, they were ignorant of his wickedness and looseness. [Answer.] But this doth not excuse them, because they ought not rashly to have given him admission, until they had made diligent search and inquisitiō. Such as were to buy a bondslave, were wont to demand the Physician touching him, to ask of the neighbors, and to require a time to make trial of him: and therefore much more ought there (if in anything else) to be advise, and deliberation taken, when any is to be admitted to the calling of a Minister, and no place left, either for fear or favor, either for hatred or covetousness. For judgment is corrupted four ways.

Sometimes through fear, when we shake and shrink back from speaking the truth, for fear of offending great persons. So did *Pilate* wrest the Law, and sin against his own conscience, for fear of *Caesar:* because they cried out, *We have no King, but Caesar:if thou let this fellow go, thou art not Caesar's friend.* Somtimes through covetousness, when we are corrupted through bribes, and hired for money, which blind the eyes of the wise, and pervert the words of the righteous. So did *Felix* gape after gain, and looked for rewards, Acts 24, 26. *He hoped also that money should have been given him of Peul, that he might loose him.*

Sometimes, through hatred and malice; for as *Naboth's* vineyard was *Ahab's* sickness (a strange disease) so he dealt corruptly with *Michaiah,* because he hated him, and could not abide him, 1 Kin. 22, 8, 27. *He put him in prison, and fed him with bread of affliction, and with water of afflictiō,* yet he had done nothing worthy of imprisonment or of death.

Lastly, through favor and friendship whē we seek to gratify and pleasure our kinsmen or acquaintance, as *Pilate* did to please *Herod,* and for that care not what wrong we do to others. Wherefore the Lord would not have *the poor man countenanced in his cause,* Exod. 23, 3. And *Festus* the Deputy saith, *It is not the manner of the Romans to deliver any man to die,before that he which is accused, have the accusers face to face, and have license to answer for himself.* All which corruptions of justice, if they ought to be far from the tribunals of earthly Judges, much more ought they to be removed from the Courts and Consistories of the Church-officers, whensoever the question is in hand of admitting any to the holy Ministry, or of removing any from the Ministry.

This is a capital sin, and yet (alas) there is not that conscience made of it that ought to be. It is a sin that draweth on many others, as it were with cart-ropes. It giveth encouragement to him that is ordained, to go forward in his sins, when he considereth by whose means he was admitted. For thus he strengtheneth and emboldeneth himself to go forward, If I were not in good case, such persons as sway the matters of the church, would never have given me entrance. It heartneth and helpeth forward others of like quality, to resort unto them for spiritual preferment and promotion, who say to themselves, Why may not I get into the Ministry as well as such a one, I am not worse and more unworthy then he; I cannot be a more beast then he is; and indeed as well the one as the other are unfit & unmeet to have the charge of sheep, or of old shoes. It discourageth those that labor painfully in this calling, and weakeneth the hands and hearts of those that are diligent in their office. It bringeth a slander upon the Church of God, and emboldeneth many to go forward in sin, while there is for the most part, like Priest, like people: like master, like man: like mother, like daughter. And last of all, it bringeth inevitable perils and dangers upon the people, whose souls perish through their ignorance and wickedness that are entered into this calling.

The third reproof is the haste, which for the most part, young men (that run before they are sent) make to the Ministry: wherein the common proverb is true, That haste maketh waste. The zeal of these persons is very preposterous, forasmuch as they have not that judgment & knowledge, that wisdom and experience, that grace and gravity, that stayednesse and moderation in ordering and bridling their affections, that is needful in those that are to teach others the way how to do it: lest it be said unto them, *Physician, heal thyself,* Luke 4, 23. and as the Apostle showeth, *Thou that teachest another, teachest thou not thyself?* Rom. 2, 21. In former times of the Church the Prophets well qualified hung back, and shunned the burden: but we are fallen into another extreme, whereby it cometh to pass, that we desire to be soon employed, albeit rawly furnished, as if a Captain should lead his soldiers unto the battle, before they be half harnessed and prepared.

But some may say, [Objection.] Are none to be chosen to the Ministry that are young men? Or is this Law given to the Levites, remembered here, a moral precept to which the Church is necessarily tied? None were to serve in the Tabernacle or Temple, until thirty years, is this precisely to be kept in the New Testament? I answer, [Answer.] not all that are of that age are to be admitted, nor all under that age are to be refused. For as there are two sorts of young men, set down before, so there are two sorts of Elders, some are old men in years, and

some are old men in gifts: and thus may the Ministers be said sometimes to be both old and young: young in age, old in the graces given unto them necessary for this calling: as on the other side, a man may be old in years, and have many gray hairs on his head, and yet in regard of necessary gifts that ought to have been in him, be a young man, a child, an infant.

If it be farther said, [Object.] *John the Baptist* began to preach at that age; and so did Christ himself: yet had these great gifts, and who is like to them? or who may compare with them? [Answer.] I answer, these examples are not to be drawn into imitation, to make of them perpetual Canons and constitutions of the Church. And this was indeed a long time after observed in the Church, & all such kept out as by a strong bar, that had not attained to that age. We have laid before us the doctrine and life of Christ to be followed, not the years: ability, not age. The Apostle warneth *Timothy,* so to behave himself, that *none should despise* his youth, 1 Tim. 4, verse 12. He would have him learn, before he go about to teach others. It is said in the book of *Job,* chapt. 12, 12. *With the ancient is wisdom, and in length of days, understanding.*

Nevertheless, albeit this be ordinarily seen, yet God is not tied to any age, but bestoweth his gifts, where and unto whom he pleaseth, as appeareth in *Joseph, Jeremiah, Samuel, Solomon, Daniel, David, Timothy, Titus,* and sundry others. Howbeit such examples are not common, but rare and unwonted, like a shining star in a cloudy Firmament. No man chooseth young men to be Generals of an army, saith the heathen Philosopher. That Physician is thought to be the better, who hath most conversed and lived longest among the sick. In the host of *Alexander* the Great, none was suffered to lead the bands into the field, that was not elder then three-score. In the state and common-wealth of *Rome,* none under full age were chosen to bear any office. None was chosen to be a Senator, before 25. years; nor Pretor, before 30: nor Consul, before 43. How much more is this to be regarded in the regiment of the Church, where, as the calling is weightier, so the danger is greater, when these pastoral charges are bestowed upon unfit persons. For a special care must be had, that such as are advanced and promoted, whether young or old, do not cause their ministry to be contemned, especially considering that it falleth out (as we see) by continual experience, that even his doctrine is little regarded, whose person is despised. Some are old in years, but young in wisdom, and *at an hundred years old,* are as children, touching use and experience; who stain and disgrace their hoare heads & white hairs with foolishness, sottishness, and more then childishness. In the art of nauigation, this law was wont to be precisely observed, that none should be chosen Master of the Ship, or Masters mate, that hath not first been a skuller and rowed with oars, and frō thence been promoted to sit at the stern. In military discipline, a man was first chosen a soldier, then he rose higher to be a Centurion, before he could be General of the host. God would have the Levites to be at the first as it were probationers, before they were allowed to be practitioners. They were taken in for trial at 25. years of age, as it followeth in the 8. chapter, and so continued unto 30. at what time they were suffered to minister if they were found faithful and painful. But it may be said of many in our church, that *they run before they be sent,* and thrust themselves into the Vineyard before they be hired. These are young in years, and as young in qualities and conditions required of a Minister, that have not yet shed their colts teeth, nor scarce sowed their wild oates, as we say in our common

Proverbs: so that we may say with the Prophet *Hosea,* chap. 9, 7. *The Prophet is a fool, the spiritual man is mad.* And another Prophet, *Her Prophets are light, and treacherous persons, her Priests have polluted the Sanctuary they have done violence to the Law. Zeph.* 3, verse 4.

[Use 2] Secondly, it teacheth a good duty and profitable to the Ministers, that remembering this lesson, and considering how they must be adorned, and with what gifts endued, they look to themselves that they give no occasion of scandal and offense, of evil speeches and contempt of their calling, but keep themselves unspotted and vncorrupted. This the Apostle teacheth his *Timothy,* 1. ch. 4, 12. *Let no man despise thy youth, but be thou an example to the believers, &c:* and 2 Tim. 2, 15. *Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.* And afterward, verse 22. *Fly youthful lusts, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart.* When *Eli's* sons, light headed persons, meddled with the sacrifices, the people began to abhor the offerings of GOD, 1 Sam. 2. There are many several branches of this use, sorted out into many particular points.

First, every Minister must consider how precious his calling is, and what person he sustaineth, that he is as the mouth and messenger of God to the people, and the Interpreter of his will: he is as it were the Lord's hand in separating between the precious and profane, the holy and the unholy: he is to keep the people out of the snares of the devil, and therefore not to deliver them as a prey unto him through his evil life.

Secondly, they must often enter into this meditation with themselves, that they are as actors upon a stage, or as beacons set upon an hill to give light to othets. They are seen afar off, and a little blemish is soon espied in their coats. Every thing that they speak or do, is observed and marked, so that some follow them, and others carpe at them; some are grieved and offended, others revile the whole Ministry, for the sin and scandal of a few.

Thirdly, let us labor to stop the mouths of the enemies, that are ready to open them against their actions and persons, and thereby take occasion to blaspheme the Name of God and the glorious Gospel of Christ, and thorough their evil life, wound the truth it self. Heereby they shall be means to gain them to the faith, that such as receive not the truth, nor the love of the word, may without the word, beholding the pure and holy conversation of the Ministers thereof, embrace the word. On the other side, the profane lives and lewd examples that many in that calling give, do make the true religion stink in their nostrils, and become loathsome and noisome unto many, and so lay a dangerous stumbling block before such, as being blind, are made more blind, and being haters of good things are more hardened in heart. Woe be to such as give offense: *it must be that offenses come, but woe to them by whom they come,* Math. 18, 7. These are glad to lay hold upon every small occasion, to speak evil of the word & ways of God, as also of the Ministers, Ministry, and the profession of the Gospel. The Apostle admonisheth the Minister, 1 Tim. 3, 7, that he must *have good report of them that are without, lest he fail into reproach, and into the snare of the devil.* We ought so to behave our selves, that the enemies of God and his word, may have no just cause to speak against us, or to complain of us through our desert. But if we be without fault, and have the testimony of a good conscience to witness with us, it ought not greatly to trouble us, though we be

burdened and borne down with false reproaches & calumniations: nay rather we have matter of rejoicing offered unto us, *if we suffer for righteousness sake,* Math. 5, 10: and we must boldly go forward, *through good report and evil report,* always bearing about in our body, the dying of the Lord Jesus, that the life also of Christ Jesus might be made manifest in our body.

Lastly, it is the duty of the people to yield them reverence, and to make a good account [Use 3] of them, in regard of that weighty and blessed work that is in their hands. This is a notable sign and fruit of our love toward them. For if it be required of the Ministers to be thus qualified, it followeth, that they ought to have the honor and estimation that is fit for them, as Levite. 21, 8. *Thou shalt sanctify him therefore, for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord which sanctify you, am holy.* And the Apostle, 1. Thess. 5, 12, 13. saith, *We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love, for their works sake, &c.* We shown before, how basely and brutishly every base & brutish companiō accounteth both of the Minister and of his calling; as we saw in *Ahab,* in the Captains, and sundry others: and all this falleth out, because they rebuke and convince the world of sin, as *Jeremiah* found by experience, and acknowledgeth, chap. 15, 10. *Woe is me, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth: I have neither lent on usury, nor men have lent to me on usury, yet everyone of them doth curse me.* This duty hath many branches under it, as it were diverse sciences that come out of one root.

First, we must pray for the Minister, that the Lord would give him wisdom & knowledge in all things, 2 Tim. 2, 7. *Consider what I say, and the Lord give thee understanding in all things.* There is a carnal and fleshly wisdom, which is corrupt and devilish: and there is a wisdom which is true and heavenly. We must desire such only as is grounded on the word of God.

Secondly, the Church must take notice what her power and authority is in choosing of Ministers. It hath no absolute authority to ordain whom it listeth, and then to obtrude them unto the people; but it is hemmed about and compassed within certain lists and limits, out of which it ought not to wander any way.

Thirdly, it is the duty of the people, so to use themselves toward their painful & careful, and faithful Ministers, that they may take occasion to rejoice in their calling and charge over them, that they may see they have not labored in vain, as Hebr. 13, ver. 17. *Obey them that have the rule over you; and submit yourselves: for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief: for that is unprofitable for you.* Nothing doth effect this more, then when we profit by their labors, and fructify by their husbanding of us, and when we gain knowledge, faith, repentance, and salvation by their Ministry. This doth refresh the weary spirits, and cheer up the heavy hearts of the Ministers, who are oftentimes made sad and exceedingly humbled by the ignorance and profaneness of a perverse people. But when they see the word of God cast behind men's backs, and though the seed be plentifully sown, yet nothing cometh up but weeds and thistles, so that the field yieldeth nothing but a crop of cares, then they hang down their heads, their joy is gone, their crown is taken from them, and they go mourning all the day long. This we see oftentimes in the Apostle *Paul,* 2 Corinth. 2, verse 3. where he testifieth this affection; *I wrote*

this same unto you, lest when I come, I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all.

It is a common case with the Ministers that labor abundantly, they receive sorrow at their hands that ought to have rejoiced them: and have much affliction from those that should minister comfort unto them. And afterward in the same Epistle he saith, chap. 12, verse 20, 11. *I fear, lest when I come, I shall not find you such as I would, and that I shall be found unto you, such as ye would not; lest there be debates, enuyings, wraths, strifes, backbitings, whisperings, swellings, tumults; and lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciuiousnesse which they have committed.*

The Minister hath no other true and hearty rejoicing, but the growing of his people forward in good things. The Apostle saith, What is our rejoicing? even you in the day of the Lord, 1 Thess. 2, verse 19, 20. and chap. 3, verse 7, 8, 9. If they stand fast, the Ministers are alive, Col. 2, 5.

We cannot render sufficient thanks for the faith, love, patience, and increase that we see in the Church, when the kingdom of Satan is cast down, and the kingdom of Jesus Christ is set up. The contrary, is the greatest grief and sorrow, anguish and vexation of spirit that can be. This also he doth often complain of, as Galath. 4, verse 19. *My little children, of whom I travel in birth again, until Christ be formed in you.* And in the Epistle to the Philippians, chap. 3, 18. *Many walk, of whom I have told you often, and now tell you even weeping, that they are enemies unto the Cross of Christ.*

Fourthly, the hearers ought to joy in the joy of their Ministers, 1 Cor. 2, 13. But many please themselves in nothing more, & rejoice in nothing more, then in the heaviness and sorrow of their Minister: nay, they delight to disturb and disquiet, to vex & trouble him, and offer him daily occasions of affliction. Thus did the Jews deal with the Apostles, they killed the Lord Jesus, & their own Prophets, and have persecuted them that preached the Gospel, 1 Thess. 2, 15. They can never profit by him, whom thus they spurn at and despise. The *Nazarites* that heard Christ, could not believe his word, because they cōtemned and hated his person, Luke 4.

Fifthly, we ought to be ready to hear and obey in all things delivered and made known unto us out of the word. We must not single out what we list in part to follow, and cast from us another part of the word: but whatsoever we hear, whether judgments or promises, let us say with *Hezekiah, The word of the Lord is good,that thou hast spoken.*

Lastly, let us love them sincerely and heartily, this will cause reverence and regard of them: let us account them as our spiritual fathers, 1 Cor. 4, 15. *Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel. Moses* speaking of old age, giveth this precept to young men, that they rise up before the hoare head, and honor the person of the old man, Levite. 19. The Ministers are Elders of the Church, and the Fathers of our souls, to whom we owe reverence, as a due debt unto thē, forasmuch as they watch over us for our good. But we can never reverence those whom we

do not love. Let us not say as *Ahab* did touching *Michaiah,* I hate them. It is the common practice of the world, to hate those that reprove them, and to account them our enemies that tell us the truth. We love to be flattered, and desire to have pillows sowed under our elbows, according to the saying of the Prophet *Amos,* chap. 5, 10. *They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.* We would sleep securely in our sins, and go to hell with ease. We cannot abide to be roused up, nor be disturbed in our evil ways. This is the cause that the Ministers are hated, & accounted men of strife and contention. But if we did indeed love our selves, we would also love them: & if we had any care of our souls, they would be most dear unto us, that watch over our souls, and desire nothing more then to bring us to salvation. Every man by the light of nature will love those that love him, and it is no singular thing: but let us assure our selves, there is no love comparable to the love of our souls: and they love our souls, that seek to gain them to God, and to put them in possession of heaven. If we knew these things aright, and had a true feeling of them, we would esteem of the Ministers of God as our fathers, and the word which they teach, as the seed of regeneration.

5. And when the Campe setteth forward, Aaron shall come and his sons, and they shall take down the covering veil, and cover the Ark of the Testimony with it.

6. And shall put thereon the covering of Badgers skins, and shall spread over it a cloth wholly of blew, and shall put in the staves thereof.

7. And upon the Table of Shewbread, they shall spread a cloth of blew, and put thereon the dishes, and the spoones, and the bolles, and covers to cover withal; and the continual bread shall be thereon.

8. And they shall spread upon them a cloth of scarlet, and cover the same with a covering of Badgers skins, and shall put in the staves thereof.

9. And they shall take a cloth of blew, and cover the Candlestick of the light, and his Lamps, and his tongs, and his snuff dishes, and all the oil vessels thereof, wherewith they minister unto it.

10. And they shall put it, and all the vesselles thereof, within a covering of Badgers skins, and shall put it upon a bar.

11. And upon the golden Altar they shall spread a cloth of blew, and cover it with a covering of Badgers skins, and shall put to the staves thereof.

12. And they shall take all the instruments of Ministry, wherewith they minister in the Sanctuary, and put them in a cloth of blew, and cover them with a covering of Badgers skins, and shall put them on a bar.

13. And they shall take away the ashes from the Altar, and spread a purple cloth thereon.

14. And they shall put upon it all the vesselles thereof, wherewith they minister about it, even the censers, the flesh-hooks, and the shouels, and the basons, all the vessels of the Altar: and they shall spread upon it a covering of Badgers skins, and put to the staves of it.

15. And when Aaron and his sons have made an end of covering the Sanctuary, and all the vessels of the Sanctuary, as the Campe is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the Tabernacle of the Congregation.

16. And to the office of Eleazar the son of Aaron the Priest, pertaineth the oil for the light, and the sweet incense, and the daily meat offering, and the annointing oil, and the oversight of all the Tabernacle, and of all that therein is, in the Sanctuary, and in the vessels thereof.

In this division, the particular charge beolnging to the sons of *Kohath,* is both propounded and confirmed. Touching the special parts here remembered; First *Aaron* and his sons (as overseers of the rest) are charged when the host of God remooueth, to cover the Ark of the Testimony, the Table of show bread, the Candlestick of light, the vessels of oil, and such like. Secondly, the duty of the Kohathites, is set down, that so soon as *Aaron* and his sons have made an end of covering the Sanctuary, and all the instruments of the Sanctuary, they must come to bear both it and them, as it was delivered unto them: provided that they did not touch any of them, or meddle with them until they be covered, lest they be destroyed. Thirdly, the office of *Eleazar* the Priest, the son of *Aaron* is specified; to him belonged the oil for the light, the sweet incense, the daily meat offering, and the anointing oil, with all the oversight of the Tabernacle. These several points thus largely laid open, may seem needless and unprofitable to be thus particularly rehearsed: but as all things were done in types and figures unto them, so they had their uses to them, and serve also for our instruction to the end of the world.

Touching the instruments belonging to the Tabernacle, and the vessels that were used, as the oil, the lamps, the candlestickes, the show bread, the incense, and what were the significations of them, we have already declared in the books of Exodus, and Leviticus. Now we will only call to remembrance these three points, and briefly note what we are to learn from thence: First, the Tabernacle was removed from place to place, and the parts of it taken asunder, and joined together. This was a figure of the Church, and showeth that the faithful, so long as they live in *this Tabernacle of the body,* are absent from the Lord, and so shall

continue, until they obtain a stable inheritance in the heavens. We are not as yet *come to the rest,* and to the inheritance which the Lord our God shall give us. We have here no continuing city to dwell in, we are as Pilgrimes and strangers in this world. We seek a country else-where. Let us therefore use this world, as though we used it not, 1. Cor. 7.31. Be not deceived with the glorious and glittering shows of earthly things. If we did consider the frailty and uncertainty of all human things here beneath, that they are the suttle and sugared baits of Satan, which catch and condemn many thousands in the world, and bring men to *many foolish and noisome lusts that drown them in perdition, and destruction,* we would not so easily wound our consciences, and sell our souls for gain, as the manner of many is, who in all things wherein they have dealings and doings with others, regard nothing but their own wealth, albeit it be joined with decay and undoing of our brethren. Secondly, observe in this place that the Sanctuary together with all the frame and furniture thereof was covered with badgers skins, a very sure covering: to teach us that the whole Church, & every particular member thereof, are under the protection of God, as it were under a covering. Hereunto the Prophet alludeth, Psal. 27.5. *In the time of trouble he shall hide me, he shall set me up upon a Rock.* And the Prophet *Isaiah,* chap. 4. 5, 6. *The Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defense: and there shall be a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.* This ministereth great comfort to all the faithful servants of God, to consider that howsoever the Tabernacle was subject to the violence of wind and weather, yet it could sustain no harm, because it was most surely and safely covered against all injuries, tempests, and storms whatsoever. None lie open to such troubles and turmoiles as the Church: none are so garded & regarded as they are. It were impossible that we should hold out and continue in our profession against such dangers, except we had a covering upon us as the helmet of salvation. He is our defense, and a buckler round about us. He will never leave us, nor forsake us, so that we may boldly say, The Lord is my deliverer, I will not fear what man can do unto me.

Lastly, we see the Tabernacle had diverse and sundry instruments in it, belonging to the worship of God, and sanctified and set apart to holy uses: so is it in the Church of God; the word, the Sacraments, the preaching, the praiing, the praising of God, the gifts of sundry sorts bestowed upon the Church, are all of them sacred and holy, by the special institution of God. Hereunto doth the Prophet *Zacharias* allude, chap. 14. 20, 21. *In that day shall there be upon the bells of the horses, holiness unto the Lord, and the pots in the Lord's house, shall be like the bolles before the altar: yea, every pot in Jerusalem, and in Judah, shall be holiness unto the Lord of hosts, and all they that sacrifice shall come and take of them, and seeth therein: for in that day there shall be no more the Canaanite in the house of the Lord of hosts.* The things that God hath appointed to the glory of his Name, and the furthering of his worship, are all of them holy: and there is as it were graven upon them, as once *on the forehead of the high Priest, Holiness to the Lord.* Hence it is, that the word is called the holy Scripture, and all other things belonging to the service of God, are holy also. This teacheth how we should be affected when we present our selves in the presence of God, and come to be partakers of the ordinances of

God. Here are holy things, for such as are holy: if we come unto them with sanctified hearts, and touch them with sanctified hands.

Such as come profanely unto them, receive no benefit by them. He that turneth away his ear from hearing the Law, even his prayer is abhominable. If we come wickedly and unworthily to the Lord's Supper, we eat and drink our own damnation. Let us therefore examine our selves, and prepare our hearts before we come, that so we may be meet partakers of those holy mysteries.

[Object.] Before we come to the doctrine offered unto us in this division, we are to answer one objection that ariseth from hence. For the question may be asked, whether this charge here spoken of, were perpetually enjoined to the Levites, that they should carry the instruments of the Sanctuary, and the Ark, whether I say, they were always to bear the Ark, [Answer.] or not? I answer, this commandment was temporary. It was their duty for a time, until the Priests were increased and multiplied in number, that they were sufficient and enabled to carry it, Deut. 31, 9. But afterward all the examples of the histories mentioned in the books of Joshua and the Judges, of Samuel and of the Kings, do manifestly declare, that it was the office of the Priests themselves, Josh. 3, 6. 1 Sam. 14, 18. 2 Sam. 15, 29. 1, Kings 2, 26, and 8, 3, 4. For the most worthy things were to be handled by the more worthy persons, thereby to testify the worthiness and dignity of the things themselves, and to procure the greater reverence and respect unto them. Wherefore, the commandment enjoined in this place, was for a season only, until there were a sufficient number of the Priests to do it. The setting of the Ark upon a Cart, was *David's* infirmity, though otherwise a man after God's own heart; for Princes may err, the best of them may be deceived. They followed not the ordinance of God, and caused it not to be carried on the shoulders, either of the Priests, or Levites, but followed the example of the Philistines, who *made a new Cart,* and laid the Ark of the Lord upon the Cart: so did *David* and all the people, they set the Ark of God upon a new Cart, and brought it out of the house of *Abinadab.* Again, we read sometimes in the Scriptures, that the Levites did it, 1 Chr. 15, 2. *Then David said, None ought to carry the Ark of God, but the Levites: for them hath the Lord chosen to carry the Ark of God, and to minister unto him forever.* Thus was *David* made wiser by the former breach of God's wrath among them, whereby *Uzzah* was destroyed. Howbeit we must understand hereby, the Priests that were of the Tribe of *Levi,* as appeareth by the 26, verse of that chapter, *It came to pass, when God helped the Levites to bear the Ark of the Covenant of the Lord, that they offered seven Bullocks, & seven Rams.* Where we see, that such as did bear the Ark, did also offer sacrifices; but the Priests office only was to offer sacrifice; therefore they only did carry the Ark. For all the Priests were Levites, but all Levites were not Priests. The name of Levites, was a common name to all that belonged to that Tribe, whereof some were called Priests, & other by the common name of Levites. But concerning those that executed the Priests office, and were not of that Tribe, they were no better then intruders and usurpers.

[Verse 5, 6, &c. *And when the Campe setteth forward, Aaron shall come and his sons, and they shall take down, &c.] Moses* mentioneth and setteth down in this place, the particular calling of all the Levites, what they ought to do, and what they ought not to do: wherein they are to busy

themselves & exercise their gifts, and how they may approve themselves in their places: as if he should bring everyone of them into their proper field that they were to till. For even as a master of a family, appointeth everyone of his servants their task and work that he will have them do: so doth the Lord our God deal with his Ministers and all his people; he giveth them their peculiar office, and showeth how and wherein they must employ themselves. We learn [Doctrine 1] from hence, that every man, whether out of the Ministry, or in the Ministry, must learn and know the duties of his own calling: what charge God hath laid upon him, and what service he requireth at his hands. At the giving of the law in Mount *Zion,* everyone had his standing place assigned unto him, which he might not pass: for as God hath set bounds unto the sea, that though it rage, yet it can go no farther then he hath appointed; he hath said, hitherto it shall go, and it can go no farther: so *Moses* is charged to deal with the people, that they do not break thorough unto the Lord, Exod. 19, 12. *Thou shalt set bounds unto the people, saying, Take heed to yourselves, that ye go not up into the Mount, or touch the border of it, &c.* Thus also the Lord speaketh to *Jeremiah,* chapt. 1, 5, 10. *Before I formed thee in the belly, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a Prophet unto the Nations.* The Prophet *Jonah* is reproved, that being to go to *Nineveh,rose up to fly unto Tarshish* from the presence of the Lord. Thus doth *Paul* speak to *Timothy;* for having set down before him the duty of his calling, he saith,*Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all.* Everyone is taught to labor with his hands the thing that is good, Eph. 4, 28. and to withdraw himself from every brother that walketh inordinately, and not according to the doctrine received. The reasons to confirm us [Reason 1] in this truth, are many. First, we can never practice ye duties of our callings, except we know them. This is the eye that leadeth us to the doing of thē, from the beginning to the ending of them. The blind man cannot see his way, John. 13, 17. *If ye know these things, blessed are ye if ye do them.* When once we know what duties are laid upon us, we are already entered into the way to do them and perform them.

[Reason 2] Secondly, such as transgress the bounds set before them, shall surely perish and be punished. When the people before the Law was given, were limited how far to pass, *Moses* addeth,*whosoever toucheth the mount, shall be surely put to death:* and the Apostle prosecuteth the threatening further,*If so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.* So then the consideratiō of ye punishment threatened, & denounced against all that break the listes set unto them, (which is farther confirmed by sundry examples of *Uzzah,* and of *Corah* and his company,) ought so far to prevail with us, as to teach us to continue in the works of our own callings.

[Reason 3] Thirdly, it bringeth great confusion in family, in Church, & in common-wealth, when one executeth the calling of another. If the private person should step into the place of the Magistrate and handle the sword of justice, it would overturn the whole State. When *Peter* drew out his sword, and cut off the ear of the high Priests servant, Christ said unto him,*Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.* Everyone would be a Magistrate, and presume to sit in the seat of justice, and no man would be content to lead a private life, if he might do what he list. The like we might say of a family. All men should know their standing: the wife must not leap into the place of the

husband, nor the servant into the place of the son: but everyone do his own duties, and we shall find enough to do our callings, if we be faithful and diligent in them.

[Use 1] The uses are next to be considered. First, it reproveth such as are altogether ignorant, and neither know, nor desire to know their duties. A fault in all, but especially in the Ministers of the word, that should give light to others. God requireth of them to teach the people, Mal. 2.7. *The Priests lips should preserve knowledge,* that so they may show themselves to be *the messengers of the Lord of hosts.* They must out of their treasury bring forth things both old and new. They can never teach, until they be taught: but these occupy the place of teachers before they have learned. It is a most ridiculous thing for a man to take upon him to run a race, that wanteth his legs: or to be an Orator and eloquent pleader that wanteth his tongue. Christ Jesus taught his Apostles, before he sent them to teach into all the world. This was shadowed out under the Law, *Aaron* must put on his belles, that his sound might be heard, when he went in unto the holy place before the Lord: but now we have Idol-ministers that have mouths, but cannot speak: the belles lack the clappers: they may be moved, but they cannot be heard. It were fit, that he which is to build up the house of God, should be ignorant of nothing, if it were possible: for he may at one time or other, make use of his knowledge. *John* instructed the soldiers, the Publicans, and the multitude that repaired and resorted unto him, Luke 3. he shall be better able to apply his doctrine, when he hath skill in every man's trade and occupation: Especially he ought not to be ignorant of the Scriptures, but to know them plentifully, and labor they may dwell in him abundantly, that from them as from a storehouse, he may furnish himself with plenty of all good things. Ignorance is a fault in any that would be accounted a Christian: it is a double fault in him that is a Minister. Secondly, it reproves such as omit their own duties, but rush upon the callings of other men. These are as a servant that is too diligent. These are not idle, but are busi-bodies in others men's matters, as 2 Thess. chapt. 3.11.12. *We hear that there are some that walk among you disorderly, working not at all, but are busy-bodies: them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*

So then, whether we be idle, and do nothing, or else busy in the duties belonging to other men, in effect it is all one, both are evil, and vices to be reformed in us. And the same Apostle, 1 Tim. 5.13. setteth down an heap and multitude of many sins, *They learn to be idle, wandering about from house to house, & not only idle, but tattlers also, and busy-bodies, speaking things which they ought not.* Here is knit together as in a chain, a company of vices: the idle, wanderers, pratlers, curious, and vncomly speakers. The fountain of all is idleness, which is ranged in the forefront, and draweth after it a tail and train of diverse evils, like a fruitful mother that hath many children. He speaketh by name against women, who ought to be painful, not idle: keepers of the house, not walkers and wanderers out of the house. The virtue that adorneth that sex is silence, and therefore they should not be tattlers and pratlers, or their tongue like the Aspen leaf, that never standeth still. They should meddle with their own business, and not be busy in other men's.

Secondly, seeing God hath set everyone in [Use 2] his calling, it is our duty to walk as we are limited by the word. The word of God is the warrantise of all callings. We must do our duties

with faithfulness, diligence, patience, and wisdom. These are required to be performed in duties between man and man. This is to *walk worthy of God, who hath called us unto his kingdom of glory,* 1 Thess. 2.12. Many there are that profess the fear of God, and bear themselves as the disciples of Christ, who neglect the duties of their particular callings. True it is, the blessing of God is all in all. For *except God build the house,the labor of the builder is in vain,* and except God watch the City, the labor of the watchman is in vain. We confess also, that God requireth of us to search the Scriptures, to pray unto his Name, and seek after knowledge: nevertheless, these do not discharge us from following the duties of our private callings. It is not enough for us to say, that God will provide for us, that he hath promised to bless us and to supply our wants, and that he hath said, he will never leave us nor forsake us. For God hath promised no blessing to them that be idle; he sendeth them to school to learn of the Ant, *which provideth her meat in Summer, and gathereth her food in the harvest.Prov.* 6, 8. *Solomon* calleth aloud to such, *How long wilt thou sleep, O sluggard, when wilt thou arise out of thy sleep? Yet a little sleep: a little slumber: a little folding of the hands to sleep: so shall thy poverty come as one that trauelleth, and thy want as an armed man.* As for those that pretend God's providence, & hold out the doctrine of it as a buckler to defend them in their evil and idle courses, they do most shamefully abuse it, which is to be furthered by the means that GOD hath appointed, and in his wisdom annexed thereunto. Neither let any think to obtain anything at his hands, that sit still & do nothing, that say, they will trust God with their life, & are sure that he will provide for them. The heathen men by the light of natural reason, saw well enough the foolishness and absurdity of these men's doings. *They commend the prayers of that Captain,that prayed for victory with his sword in his hand, and fighting, did call for aide: and on the other side, dispraise the practice of him that withdrew himself out of the battle, so soon as it was begun, under color & pretence of praying for good success, affirming, that God doth not accept the sacrifice of Cowards, neither receiveth their prayers, because they are unreasonable. For they held it no reason, that he which shooteth not, should hit the white: nor that he should win the victory, that abideth not the battle: neither that he should have any good, that doth nothing toward it.* As then victory is won by labor, not by sloth; so shall we attain the blessings of God by our endeavor, not by our idleness. It is required therefore of everyone of us, to consider our callings wherein we are placed. We have not all of us one calling, but diverse. Some are set in the private family, and some in the common-wealth, and some in the Church of God: all have not one office, but diverse. We are trauailers in this world, as passengers in a Ship, who being there, some for one business, and other for another purpose, do never meddle one with another, but everyone careth for the discharging and dispatching of his proper office. So ought it to be with us, we have our proper calling, and proper duties to be performed therein. Be diligent in the duties of it, and thou mayest look for a blessing upon thy labors. Sanctify thy daily labors with daily prayer; but presume not that prayer shall help thee without thine own labor. If thou shouldst pray to God all the day long, to feed thee, to clothe thee, to sustain thee and thy family, the idle man's prayer availeth nothing. We must pray unto him when we begin our labors; and bless his name when we have ended our labors: but to call upon him, determining with our selves, not to take pains, or not determining with our selves to take pains, is no better then to dally with GOD, and deceive our selves.

Lastly, it is our duty to seek to be acquainted [Use 3] with the word, where we shall find that plainly and particularly set down, which we would know. In what state soever we are set, we shall have a sure guide to begin the works of our calling, to go forward in them, and to persevere unto the end. Heereby we shall be able to warrant our works, and know what duties God accepteth, and what he accepteth not. It is *a light unto our eyes, and a lantern unto our steppes,* Psal. 119, 105. It is the commendation of God's children, to be conversant in it. In darkness we cannot go safely without the help of a lantern: so are we borne and brought up in ignorance, and continue therein, unless we be guided by the word of God and his Spirit. Many that want the knowledge & direction of the Scriptures, think they live in the light, walk in the light, and behave themselves as children of the day, and are in as good a case, and have as good souls toward God, as they that study the Scriptures, and meditate in them day & night. They think it is not for simple men to meddle with the Scriptures, but for Preachers and Divines. They think that knowledge maketh men worse, and that none are worse men, that none will deceive a man sooner then they; and therefore such as seek to know God, and to serve him according to his word, they call in contempt and derision, Scripture men. But these ignorant beasts, speak by the spirit of the devil, and oppose themselves against the express commandments of God, and the approved examples of his setuants. The Lord himself speaketh, Hos. 4, 6. *My people perish for want of knowledge.* The Apostle saith, 1. Cor. 14, 20. Be not children in understanding, but in maliciousness, be as children. The men of *Berea* are commended, because *they searched the Scriptures* privately, to prove the truth of the doctrine which they had heard delivered publicly. But if knowledge, as is pretended, do make men worse, then is it evil in it self, and not good: forasmuch as that which is good, cannot make a man evil. What then? Dare any two-legged beast presume in the profaneness of his wicked heart, to say, that to know God and his will which is most pure and holy, can make a man any worse? Or, that the more a man knoweth of Jesus Christ and Christian religion, the worse he should be? A vile blasphemy: O detestable impiety. Will it make a servant worse, to know the will of his Master? Or a subject, to know the Princes laws and statutes? It will be farther objected, [Object.] There was never more knowledge, and less practice: a man may hear many speak much out of the Bible, who notwithstanding are naughty men. I answer, be it so: yet the cause is not their knowledge, but want of grace: it is not in the word, but their own corruption. They *are fools* (saith *Solomon*) that *hate knowledge,* and are enemies unto it. For all well doing in our callings, proceedeth from faith, and faith is grounded upon knowledge, and doth increase through knowledge. Where there is no knowledge of God's sacred and heavenly will, men *break out* without all conscience into swearing, lying, stealing, whoring and killing. Moreover, all they that can talk of the Scriptures, & make show of them to others, have not by and by the knowledge of them: for as much as they may allege more a great deal then they understand. Shall none then be saved, will some say, but such as know the Scriptures; can we not be led by God's Spirit, and serve him, except we be conversant in them? I answer, no. The Spirit guideth no man without the word. We are begotten anew, by the immortal seed of the word, saith *Peter.* Of his own accord, he hath begotten us by the word of truth, saith *James.* If then we be begotten by the word, to a new life, we are dead without it, or rather have no being of a true Christian. No man can truly serve God, until he know how to serve him. It is God that teacheth how he

will be served, and he teacheth only by his word. He hath no other school-house, but the Scriptures: such as think to learn his will otherwhere are much deceived, and will in the end prove themselves the disciples of the devil, not the scholars of Christ: forasmuch as *he that is of God,heareth God's word: ye hear it not, because ye are not of God.* No man can be saved without faith, for without faith it is impossible to please God: but *faith cometh by hearing, and hearing by the word of God,* Rom. 10.17. No man can be saved, except he be regenerated, for except we be borne again, we cannot enter into the kingdom of God, John. 3. but *wherewithal shall a young man cleanse his ways,* but *by taking heed thereto according to his word?* Psal. 116.9. No man can be saved, except he fear God▪ forasmuch as the fear of the Lord is the beginning of wisdom, Prov. 1.7. whereas fools despise wisdom and instruction: But none can possibly come to ye fear of God, but such as earnestly endeavor to know God, as we see, Pro. 2.1.5. *My son, if thou receive my words, and hide my commandments with thee, &c. then thou shalt understand the fear of the Lord, and find the knowledge of God.* None can be saved that are foul and filthy in their lives, and impure in all their ways, for no unclean thing shall enter into his kingdom: but where there is no knowledge of GOD, there the mouth is full of cursing and bitterness, the throat is an open sepulcher, the feet are swift to shed blood, destruction and misery are in their ways and therefore the Prophet saith, *I have hidden thy word in my heart, that I might not sin against thee,* Psal. 119.11. If his word dwell in us, we have a bridle to restrain us from evil doing, and when we are ready to break out into sin, it pulleth us back, and saith unto us, Do it not. It layeth before us the will and wrath of God, it teacheth us what we ought to do, and telleth us the danger if we do it not. It is our duty therefore to pray to God to give us the understanding of his word, and to resolve with our selves to perform whatsoever we read in it. If then we have a warrant for that which we do out of the word, we have comfort in our callings: but if we follow the motion of our own brains, and have no other light but of our own nature to direct us, we live in darkness. Such as have the light of the Sun, do travel safely in respect of their bodies: so if we *have the sure word of the Prophets and Apostles, as a light that shineth in dark places,* we are in the safe way to salvation, and are certain we cannot miss of a perfect direction touching all the duties of our callings.

17 And the Lord spake unto Moses, and unto Aaron, saying,

18 Cut ye not off the Tribe of the families of the Kohathites from among the Levites.

19 But thus do unto them, that they may live, and not die: when they approach unto the most Holy things, Aaron, and his sons shall go in, and appoint them everyone to his service, and to his burden.

20 But they shall not go in to see when the holy things are covered, lest they die.

The particular duties of the Kohathites, being declared, the reason is added and rendered in this division, and then he passeth to the duties of the next family. Here then *Moses* showeth

the cause why the Priests ought to cover all the Sanctuary, and the appurtenances, so that they ought not to be handled of the Kohathites, until they were covered, lest such as presumed to pry into them, or to meddle with them, otherwise then became the dignity, honor, and estimation of them, were stricken with sudden death, and so perish in their sins. Thus God restraineth the curiosity of man's nature, and teacheth it to be wise according to sobriety. We are wont to contemn the duties of our own calling, as vulgar and common: and to search into the things that belong not unto us: yea, the more we are forbidden to meddle, the more we are desirous to be meddling. The reason in this place, is framed thus,

If the irreverent handling of holy things procure the wrath of God, and our destruction, then we must take heed to the charge belonging unto us.

But the irreverent handling of holy things doth so: Therefore we must take heed to the charge belonging unto us, and not curiously meddle with other things.

Thus doth God hate, and his soul abhor the contempt of holy things, when men give way to their own affections, and through curiosity search farther, then God alloweth.

[Object.] Before we proceed to the doctrine, a question may be asked out of these words, why God permitteth the Priests only to handle the instruments of the Sanctuary, but forbiddeth the rest of the Kohathites, upon whose shoulders he layeth the burden to bear them: so that he bindeth their hands from touching of them, and restraineth their eyes from beholding of them, under a great penalty, *lest they die.* I answer, [Answer.] this was done for diverse causes; in respect of the ordinances themselves, in respect of the other Tribes, in respect of the Levites, and in respect of the Priests themselves.

First of all it was prescribed to procure greater reverence unto these holy ordinances of God, among the people. For when they should see how carefully they were to be handled, how circumspectly to be covered, and how orderly they were delivered from one to another; it served to touch the hearts of all men, with a reverent regard and opinion of them, and to deliver them from the contempt of men.

Secondly, when the rest of the Tribes of Israel should behold, that many even among the Levites themselves, albeit they were to minister to the Priests, to do the service of the Tabernacle, and to draw near unto God, above the rest of their brethren, yet even they were kept from the touching of the Sanctuary; I say the rest of the tribes▪ were more humbled by it, were touched with a feeling of their own unworthiness, and were moved to give honor to the Priests of God, and those that were appointed to be their teachers.

Thirdly, all occasion and matter of envy was quite banished and taken away, when the rest of the Levites heard with their ears, and saw with their eyes, that their brethren the Kohathites had a charge so full of danger put upon them, and committed unto them. For God threateneth to destroy all such as presumed to touch anything that was forbidden them. An example whereof we have in the men of *Bethshemesh,* whō *the Lord smote with a great slaughter, because they looked into the Ark,* 1 Sam. 6.19. which showeth the greatness of their sin.

Lastly, the Priests themselves, the sons of *Aaron,* were admonished to take heed, lest through their negligence and carelessness, they destroyed their brethren: forasmuch as if anything remained uncovered, it would turn to their destruction. Hereupon two other questions may arise; first, how it standeth with God's justice to punish the Kohathites for the fault of the Priests? and whether the sons of *Aaron* should escape, whose fault it was, if ought remained uncovered? I answer [Answer.] the fault is not the Priests alone, nor the Kohathites alone, but they partake together in the sin, and should suffer together in the punishment, as they are threatened, Exod. 28.43. We see it also in the example of *Nadab,* and *Abihu,* who were consumed with fire, because they offered strange fire before the Lord, Levite. 10, 1, 2. But most plainly, Num. 18.3. *The Lord said unto Aaron, Thy brethren of the Tribe of Levi shall keep thy charge, and the charge of all the Tabernacle: only they shall not come nigh the vessels of the Sanctuary, and the altar, that neither they, nor you also die.* Where we see, God doth threaten *Aaron* and his sons, as well as the rest of the Levites.

Verse 18.19. *Cut ye not off the Tribe of the families, &c.* We have in these words the reason of the former institution: it is drawn from the danger that will ensue the careless and irreverent handling of the instruments of the Tabernacle. *Aaron* and his sons must appoint to the Kohathites their several offices, and show them what part every particular person must bear, to the end the wrath of God do not break in among them, and cut off every soul that sinneth. The consideration therefore of the wrath and indignation of God, ready to come upon the offenders, ought to increase their care to do the duty that God requireth. We learn from hence, [Doctrine 1] that all holy things must be handled rightly, reverently, and religiously. Whatsoever matters of God we meddle withal, whether it be hearing of his word, or receiving of the Sacraments, or calling upon his Name, or reading the Scriptures, or conferring with others for the increase of our knowledge & obedience, we are to be careful to do them with all possible fear and reverence. This duty the Lord urgeth by his Prophet, Isaiah 66.2. *To him will I look, even to him that is poor and of a contrite Spirit, and trembleth at my word.* The Apostle writing to the Hebrews, persuadeth to labor to have grace, *whereby they may serve God acceptably with reverence and godly fear,* Hebr. 12.28. They that will please God in the duties of his worship, must be humbly affected, and base in their own eyes. Hence it is, y^{t} Christ willeth us to be careful, not only *what we hear,* Mar. 4.24. but also *how we hear,* Luke 8.18. We must regard not only the matter that is delivered, but the manner how it is received: forasmuch as we may hear the word, and yet sin in our hearing Thus were the servants of God affected, when they came before him, to pray unto him, *O my God, I am ashamed and blush to lif. up my face to thee, my God, for our iniquities are increased over our head, and our trespass is grown up unto the heavens,* Ezra 9.6. Wherefore whensoever we have to do with God in any part of his word, or worship, let us come in humility and lowliness, let us approach near unto him with a broken heart, with a contrite spirit, & with an humble soul falling down flat before his footstool, and worshipping toward his holy Temple.

[Reason 1] The reasons hereof are evident. For first, we have to do with God in matters of religion. When the word is preached or read, the Lord speaketh to us: when we pray to God, we speak to him that is glorious in power and praises. *Abraham* praying unto God, confesseth his own baseness and unworthiness, *I have taken upon me to speak unto the Lord, which am but*

dust and ashes, Gen. 18.27. And *Daniel* in his prayer saith, *O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day.* Dan. 9.7. Children dealing before their parents will be wary how they behave themselves: subjects in the presence of the Prince will be most dutiful: so ought it to be, and much rather, when we appear before the King of kings, considering with whom we have to deal. So likewise touching the word, it is not man that doth deliver it, God is the Author of it, and therefore we are oftentimes commanded to *hear what the Spirit saith unto the Churches,* Revel. 2. and 3.

[Reason 2] Secondly, such as come without reverence, and due regard into his presence, do lose the fruit and benefit of their coming. We are willed to give earnest heed to the things which we have heard, lest at any time we should let them slip, Heb. 2.1. This is it that Christ our Savior teacheth. Lu. 8. For having given warning that we take heed how we hear, he giveth this reason, Mar. 4.24. *With what measure ye mete, it shall be measured to you: and unto you that hear, shall more be given.* Where we see, God will deal with us, as we deal with him, and serve us as we serve him. Such measure of attention as we bring with us, such measure of grace shall we receive from him. If then we come careless, it is no marvel if we depart fruitless. Lay then these two things together, that we have to deal with a most terrible and fearful God, who is even a consuming fire; and that with what measure of reverence and attention we mete, it shall be measured unto us again: it followeth from them both, that God must be served with fear and trembling.

[Use 1] Let us now come to the uses of this doctrine, which remain to be considered of us. First, this reproveth all such as come without reverence, to the exercises of religion, never considering whereabout they go, but rashly and unreverantly, disorderously, & vndecently behave themselves in the house of God. If a man should come to hear a speech uttered by his Prince, so contemptibly, all men would cry shame of him, and account him worthy severe punishment, and censure him as guilty of the contempt of his person. I should think I had done a great work, and laid a worthy foundation, if I could thoroughly teach you this one lesson, and ground you in this one point, to behave yourselves with reverence in the place of God's worship. He that hath learned to come reverently, and behave himself in the service of God, as in his presence, hath made a notable beginning & a good entrance to work in him right hearing and careful practicing. Scarce one among an hundred maketh conscience of this duty, and our ordinary assemblies have scarce the outward face of a Church, in regard of the want of this duty, in the greatest part of hearers. If the lest occasion be offered, our eyes and feet, and tongues and hands, are set on work another way, that we have quite forgotten God, his word, the work in hand, the matter, the time, the place, and our selves also, as if we were an assembly of fools. What is now become of our hearing? or where is the attention that ought to be in us? If any man come into the Church, our eyes are fixed upon him, our feet are ready to carry us unto him, our mouths are opened to speak unto him, our hands are stretched out to draw him as it were with violence unto us: and sometimes whiles one haleth him one way, another pulleth him another way, that we seem to strive who shall most forget himself, and be author of the greatest disorder and confusion in the house of God, wherein all things ought to be done decently and in order.

When Christ came to Nazareth, and as his custom was, went into the Synagogue on the Sabbath day to preach the Gospel, *the eyes of all them that were in the Synagogue, were fastened on him.* Our eyes, either are not fastened on the speaker, or if they be, they are soon removed. Every fancy caryeth us away, that we seem to mind nothing less, then ye business in hand; or as if it were of so small importance, that it skilled not what we did: or as if our friends that come into the Church, were to be respected above God. In the time & place of God's worship, our minds ought to be settled and attentive to the work we have in hand, y^t^ we should know no friends, nor gaze after the comers in, but cut off all lets and impediments, that may hinder the saving hearing of the word. When we have done all that we can, & labored earnestly to gather home our wits from wandering, & straying from the matter we are about, we shall find all to be little enough: but if we nourish occasions to withdraw our minds and are glad to catch hold of them, when they are offered, we shall never want occasions, but an army of them will present themselves before us, and so entangle us in their snares, that we shall never profit our selves by the word, nor suffer others that would to profit, but hinder them greatly that desire to be better employed. Our feet, which have brought us into the house of God, and set us in our places, ought there to rest, until the time of our departure. The Psalmist saith,*Our feet shall stand within thy gates, O Jerusalem.*

We must not therefore stir up and down, and remove out of our seats to the loss of God's word, whereunto we should attend. It is noted to the commendation of king *Josiah,* when the Law was read in the ears of the people, that *he stood in his place,* and made a covenant before the Lord to walk after the Lord, and to keep his commandments. This also shall be our praise and profit, if in time of hearing the word of God, we keep in our places, and abide in them without removing to other men. We use our hands to pull in others, when we should use our own ears to hearken after the sound of the word: we use our tongues to talk unto them, whereas the fittest ornament that becometh the Church, is the silence of the hearer, to give audience to the speaker Neither let any object, they can do both, attend the word, and intend others, hear and speak at one time, and use their ears and mouths together. For the one is an occasion to distract and disturb the other. Our minds are not infinite, but finite: we cannot occupy them about matters of a diverse nature, but one object is ready to thrust the other out of place.

Besides, the word is so precious, that it worthily craveth all the powers and faculties of the soul! Whosoever busieth himself in other things, as removing, talking, beckning, nodding, and such like gestures, while he is hearing, heareth but with half an ear, if with half an ear, whereas both are too little for so high a work. For as the Apostle speaketh of preaching the Gospel, so we may say of the hearing of it,*Who is sufficient for these things?* The occasions that hinder the saving hearing of the word, are many in number, I will reckon up a few of them, which all are to be cast away as clogges and impediments from us, and enemies to our attention.

The first is, straying & wandering thoughts; whereas the powers of the soul should wait upon the voice of the Preacher, and follow him whithersoever he goeth, our minds are

musing upon other things, sometimes upon our coffers, sometimes upon our pastures, sometimes upon our pastimes, sometimes upon our companions, sometimes upon our worldly business, whereby it commetth to pass, that being present, we are absent: being in the Church, we are out of the Church; being hearers, we are no hearers. For albeit we be present in body, we are absent in mind, and make our selves idol-hearers. The Scripture noteth a kind of idle and Idol Pastors, that have mouths and speak not: so the number is not small of idle and idol hearers, which have ears and hear not: who sit in their seats as images in glass windows, or like to the pictures of dead men upon their tombs, bending their knees, lifting up their eyes, holding up their hands, keeping silence, and yet are never the wiser, nor the better, nor the holier. So do these living images, they make show of one thing with the outward man, & perform another with the inward. We must desire of God to give unto us, constant, steady, and stayed hearts, that having ears to hear, we may hear indeed.

The second unseemly, and unsavory gesture, which is another great impediment, is a wandering eye, gazing and gaping after every occurrent and occasion that is offered. It is wisely spoken of the wise *Solomon,* The eyes of a fool are in the ends of the earth; and on the other side, he saith, The wise man's eyes are in his head. Take heed to this abuse, which quickly draweth the heart after it.

The third hindrance is, removing of the body, not only shifting and stirring of it up and down, but arising out of our places, and removing to place other, or beckning with our hands, or nodding with our heads; which bewray manifestly that the mind is otherwise occupied and exercised then about the present work which we would seem to regard, and ought indeed to attend. *One thing,* saith Christ, *is necessary:* busying of our selves in other matters is not necessary, but bringeth with it apparent hurt, and detriment to the soul.

The fourth impediment is irreverent talking and vnciuil laughing, as if the Temple of God (which is the house of prayer) were a Theater for sights, or a place of mart and exchange for commodities, where every man might single out companions. When any man heareth the voice of a crier ready to utter a Proclamation in the name of the Prince, he is ready to hold his peace and keep silence. The Ministers are as God's Heralds, or as *the voice of a crier,* they come as sent on a message unto us from God, and therefore all must hearken what they bring unto us, and none withdraw his ear from hearing of the Law.

The fifth is a secure and senseless sleeping, when we have drowsy ears, and cannot hold up our heads an hour: for some are no sooner in their seats, but their hearts and bodies are asleep. Some men regard not the word at all, they care not for it, they will not come unto it, albeit it come unto them, and be brought home unto their doors. The world accounteth this no sin at all, or at lest a venial sin, because the laws of men lay not hold on them; but Christ accounteth it a great and capital sin. He willeth his disciples to shake off the dust of their feet, as a witness against those that willfully contemn this ordinance of God, as if the earth it self were infected, and the places of their abode corrupted by the contagion of their sins: and in the next Chapter, he maketh such to be worse then the Sodomites. For the contempt of the word is an abridgement of all sin gathered together in one. Woe unto us for this neglect and contempt of the word, we are so far from trembling at it, that some will not step

out of their doors: others, are content to come, but they are so far from showing reverence, that they fall fast asleep and will not be awaked. These irreverent actions and gestures show they regard it not, neither are touched with a feeling of it. Do these men tremble when the Minister reproveth sin? Do they examine their hearts whether they be guilty or not? Do they say unto their own souls, *What have I done?* Alas, how can they, when they have heard nothing? Neither let them go away in the dark, and seek to cover their drowsiness of spirit, under the name of an infirmity, or weakness that is in them: for they are not sometimes overtaken with it, but make a daily practice of it: they never strive against it, but nourish it in themselves, as those that are delighted in it, They cannot say, *they do that evil which they would not,* but that which they would do. They frame their bodies, and settle them of purpose to sleep, and so they may do it closely that they be not espied, they regard no more. They never call themselves to an account what they have heard: nor whether they have been overtaken this day; neither if they have, do they resolve with themselves, they will sin no more. If ever they had truly repented of this sin, they would endeavor not to be overcome again by it. If ever they had been truly sorrowful, it would bring forth in them a watchfulness over themselves, and a care to prevent it in time to come.

The last abuse is in careless coming, and shameless departing out of the Church, and separating our selves from the Congregation, before it be dismissed and dissolved. We use to reprove those and complain greatly of thē, when they are invited as guests to a feast, that come too late, and make the rest of the company to stay for them; or make haste to be gone away before the feast be finished. We desire that all our neighbors that are invited, should sit down together, and arise up from the table together. The word of God is a continual feast, the exercises of our religion are as a dainty banket, we should come unto them, as men do to good cheer, & feed hungerly and heartily upon them. The Prophet witnesseth concerning his own practice, that *he had gone with the multitude into the house of God, with the voice of joy and praise, as they that keep a feast,* Psalm. 42, 4. Is it so with us? Do we flock together to the hearing and handling of holy things, as we do unto a feast? If we did hunger and thirst after the word of God, as we do after bodily food, we would be as greedy to be partakers of the one, as we are forward to taste of the other. But the case is with us, as it fareth with those that have full stomachs: we desire not spiritual food, and therefore make no haste unto it. Now one cometh, and then another: now one droppeth away, and then another, and they think they have tarried too long. This is an open protestation or proclamation, that we are weary of holy things, and loathe them more then Israel did Manna. These men are Church-sick, or Sermon-sick, a common disease among common hearers. The Church is with them as a prison: they are as weary of staying in the Church, as the malefactor is of lying in prison: for as the prison holdeth them where they would not be, and from the place where they would be: so do profane persons account the Church as a place that restraineth their liberty, that they cannot do what they would do, nor be where they desire to be, nor resort to that company that they better affect, nor follow those sports and delights wherein they take the greatest pleasure.

The faithful in former times have accounted it a punishment to be driven from the house of GOD: but these men account it a sore punishment to be there. They desired to dwell in it all

the days of their lives, but we care not if we never come thither. They judged it the greatest famine to want ye word, but if we be held never so little a time from our dinner, we complain as if we were like to starve. They longed to have the Sabbath day come, but these men would fain have it ended, and think it to be the longest day that is in the year, and the most tedious.

Secondly, it is the duty of the Minister to preach the word & administer the sacraments [Use 2] with all due regard and respect to the person they sustain, and the things that they meddle withal. We must do nothing that may make our Ministry fruitless, and bring it into contempt, but seek to adorn it and beautify it by all reverent carriage of our selves in it, and in the discharge of the duties of it.

This hath many branches: First, it behooveth us to set our selves in God's presence, and consider that we are his messengers, & speak in his name, and are as it were his mouth. How shall the hearer learn, that in his hearing he hath to do with God, and cometh *to hear what he shall say unto him by our mouths,* Acts, chapter 10, verse 33. if we do not remember that we stand in the place of God, and do after a sort represent his person? This is the counsel that the Apostle *Paul* giveth to *Timothy,* 1 Tim. chap. 2, 15. *Study to show thyself approved unto GOD, a workman that needeth not to be ashamed, rightly dividing the word of truth.* Whensoever we get up into the Pulpit, before all things we must know, being placed in that office, whose message we deliver, and that if we speak not uprightly as becometh his Majesty, we must give a reckoning unto him. Wherefore, we must so teach, as if God were present with us, as if a Secretary should speak before a Prince: for he is his instrument, who is Lord over all. We must be able to make this protestation before men and Angels; I stand here as it were a chosen vessel before the Lord, to bear his Name unto his people: I am not to be the messenger of mine own words, but to be his mouth: I must lay aside whatsoever passions are in me, & utterly disclaim mine own affections, that I may protest indeed, that whatsoever I speak, is from God, and have drawn and derived it from him.

Secondly, it is our duty to aim at his glory that hath called us. We must not sit down in *Moses* chair to preach our selves, and to get credit to our own names: if we make this the end of our preaching, it cannot be, but we shall profane the holy word of God, and disguise it one way or other. The Apostle regarded little *to be judged of men,* and esteemed nothing the vain applause of the world, but preached Christ among them, and him crucified. Hence it is, that our Savior saith, *How can ye believe, which receive honor one of another,and seek not the honor that cometh from God only?* It is a note of a true teacher, to seek his glory that sent him, as contrariwise it is the note of a false teacher, if any in delivering his doctrine, seek himself rather then God. This is the difference between a true and false teacher, as Christ showeth at large, John. 7.17, 18. *If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself: he that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.* That is true doctrine that giveth glory to God, and they are true teachers that seek to set it forth only. Let us consider of this a little farther.

If any be desirous to know, whether any doctrine be true, and have God the Author of it, let him labor to find it by this note. The doctrine of predestination hath been taught diversely, one way that it is of foreseen works, another, of the purpose of God according to election, Ro. 9.11. If any desire to know whether of these two opinions is the truer, let him examine them both by this rule, and try them by this touch-stone; which of them doth best serve to set forth the glory of God? Not that which imputeth our predestination, to our selves, and our own works, but the other which ascribeth all to his good pleasure, who hath elected us *to the praise of the glory of his grace,* Ephe. 1.6. The like we might say of justification and salvation of the elect, touching which are diffrent doctrines delivered: Some teach that we are justified by faith alone, that is, by Christ's satisfaction apprehended and applied by faith: others, that we are justified by men's merits, and not by Christ's obedience alone. These two opinions are clean contrary, and cannot agree together, if one of them be true, the other is false. Now by this we shall be made able to judge, mark whether of them giveth God the glory alone: They that set up man's merits and deserts, and make him to have power to work out his own salvation, do give the glory to man, and so rob God of his honor and glory, and therefore they cannot teach the truth. But they that impute justification to Christ's righteousness, who is our merit, do commend his grace and mercy alone; and therefore they teach that doctrine which is of God. If this course were well noted and observed, it would shake in pieces many articles in controversy between the Church of Rome and us. We should not have occasion to dispute so often, and to reason with them touching man's freewill, indulgences, pardons, intercession of Saints, and such like points, which lead away our minds from God and his glory, from the Creator, to the Creature. Let all the Ministers of God therefore prove themselves and their teaching by his note; let them set his glory before their eyes, according to the example of Christ their Master, John. 8.50. I seek not mine own glory, there is one that seeketh and judgeth.

Thirdly, it belongeth to the Ministers duty, to come well prepared and provided as a wise Scribe taught to the kingdom of heaven, *bringing forth out of his treasure, things both old and new,* Matth. 13.52. The Ministers must come with good aduisement and premeditation, and so handle the word with fear and reverence. There is no man that is sent on an embassage, but will think before hand what to say: much more is required, and ought to be practiced of the messengers of God. They must *eat the roll* of God's book, and have *their tongue touched with a coal from the Altar.* They must not utter whatsoever cometh into their mind, but that they have before well chewed and digested. He that speaketh suddenly, shall never speak profitably: but presumeth too far upon his own gifts, regardeth not as he ought the good or the people, and cannot have that comfort to himself which were expedient.

Fourthly, they must regard not only the matter which they handle, but the manner of handling. Some are so negligent and careless in delivering the word, that they regard not what words they use, and so let slip from them such homely phrases, as it were kitchen-stuff, that it bringeth the Minister, and his ministry, and the word it self into contempt. It is noted of Christ, that there proceeded *gracious words out of his mouth,* Luke 4.22. according to the saying of the Prophet, *Grace is poured into thy lips,* Psal. 45.2. Let us so speak the word of God both for matter and manner, as it ought to be spoken, and as we are persuaded, Christ

and his Apostles would have spoken it, if they had delivered it to the people. Our ordinary talk and communication should be as it were seasoned with salt, and minister grace to the hearers: how much more therefore when the word of God is in our mouths, and uttered by us? If we set this as a rule and caution before our eyes, it will serve as all-sufficient to inform us, and make the word reverent in our mouths. Some take upon them to reprove sin, but it is in such a foolish manner, in such a jesting vein, and after such a scoffing fashion, that they rather persuade to sin, then dissuade from sin, and bring the people in love with it rather then out of the love of it.

Therefore let this be another rule added to the former, that no man must gird and glance at sin, to show forth his own wit, and to magnify himself, to be accounted and esteemed that way. Rather let us pierce the very heart of it, with the *two edged sword of God's word,* and strike downeright blows at it with the *hammer* of God's word, that so it may be broken in pieces. Sin is grown to a great head: it is not to be dallied withal. He that playeth with a serpent, may happily be stung of it, before he be aware.

Fifthly, it is required of the Minister to speak to the people with understanding. We must not fly aloft above the reach and capacity of those to whom we speak; and consider not so much what is lawful for us to deliver, but what is fit for the people to hear. It is better to speak *five words with understanding, then ten thousand in a tongue that is not understood,* 1 Cor. 14.19. as the Teacher of the Gentiles testifieth, who spake languages and tongues more then all we. We are commanded to lift up our voice as a trumpet, to tell Israel their sins; but *if the trumpet make an uncertain sound, who shall prepare himself to battle?* The Apostle allegeth it as a judgment upon the hearer, not as a praise and commendation of the speaker,*With men of other tongues and other lips will I speak unto this people.*

Our Auditors are all, or at lest for the most part, rude and ignorant, and it is our duty to bow and stoop down to their capacity: and when we think we speak plainly, we shall find oftentimes that we speak darkly and obscurely, not plainly and familiarly enough.

Lastly, let us content our selves with the purity and simplicity of the word, which is sufficient in it self to expound it self, and able, yea, only able to give direction and satisfaction to the conscience. It may be truly said, that the Minster sitting in *Moses* chair, is, as it were set upon a stage, whose smallest actions and gestures all the people behold; and therefore albeit he be never so precise in the discharge of his calling, the hearers that can see but the outward actions, and not inward affections, will judge of the heart by the appearance, and of the substance by the circumstances: so that if any lightness or dissoluteness appear, they by and by conceive that all is amiss, and little regard anything that he doth deliver and speak unto them. True it is, this is their fault and infirmity, howbeit we must provide that we give no occasion, and cut off occasions from all such as are glad to lay hold on occasions.

[Use 3] Lastly, it is our duty, when we come to the house of God, to take heed to our feet, lest we depart from the Church, as the foolish virgins from the gates of heaven. We must learn

how to prepare our selves, that we may profit thereby, as the Lord would have the people sanctified before the Law was to be delivered, Exod. 19.

This preparation to be duly performed hath many particular parts, as several branches issuing out of one root.

First, it is our duty to come together into one place to hear the word, and to call upon his Name. For albeit we must read the Scriptures privately in our houses, yet we must have them publicly expounded and interpreted: and albeit private prayer be not unprofitable, and private exhortations be oftentimes available: yet our public assemblies have a more special blessing promised unto them, Matthew, Chapter 18. verse 20. *Where two or three are gathered together in my Name, there am I in the middes of them.* Before we can hear the word, it is required of us to come to the place of hearing, Psal. 34.11. and 122.1. The Centurion telleth our Savior that he had such servants under his authority, y[t] if *he said to one Come, he cometh,* Matthew, 8.9. God our greatest Master, under whose authority we are, and he under the authority of none, sendeth out his messengers, and calleth his guests, *Come and eat of my meat,and drink of the Wine that I have drawn:* yet we seem deaf, and cannot hear: senseless, and cannot move.

The unreasonable creatures, even the worms that creep in the earth, put us to shame and serve to condemn us: when God in the beginning said, Let there be light, It was so: Gen. 1.24. *Let the earth bring forth her living creatures after their kinds;* the earth did so. When God intended to bring a plague upon the Egyptians, and called for the Grassehoppers and Caterpillars, Psalm 105. verse 34. *He spake, and the Locusts came, and Caterpillars, and that without number.* When he asked for them, they delayed not, but went out to do his will. But GOD hath spoken many times to us, and we regard not his call: and if we come sometimes at his bidding, we think we have done our duty, and him a pleasure.

We must come constantly and continually, *Blessed are they that dwell in his house,* Psalm 84. verse 4. The Church is not as an Inn to soiourne in, but an house to abide and dwell in, that Christ may find us there: but many prefer the Inn and Ale-house before it. It is better for us to be found in the Temple, then in the Tavern, and in the house of prayer, then in a den of Thieves. Let the zeal of his house eat us up. Let us consecrate the Sabbath as holy to the Lord, and make it a day of holy rest, not of unholy and ungodly riot.

Secondly, as we must come diligently, fo we must attend carefully, when we are come, otherwise what benefit can we have, or look for by our coming? The Prophet joineth these together, and coupleth them as two friends in one chain, Psal. 34.11. *Come, and hearken.* If it were enough to come and hear a voice, the ox and asse might do that, as well as we: for they can apprehend an outward sound. Therefore we must do more then that, we must set our minds upon that which we heave, or else we hear no otherwise then the beasts that are without understanding. This attention is a notable virtue, it is a Jewel for the ear. We see how many in our days delight to have Rings and Jewels hanging at their ears, and they account it a great ornament unto them. I will not say unto them, as the heathen Poet in scoffing manner answereth, that *it is because they have no fingers on their hands,* as if the

fingers, not the ears, were made for rings: but this I will say, that if we had the richest Jewels that the East or West could afford unto us, if we have not an ear bored through to the heart, to hear ye word of God, they are no better then as Jewels put into a swine's snout. Happy is he that weareth this Jewel of attention, a Jewel of infinite price and value: this is to have an hearing ear, whereas all others have ears and hear not.

Thirdly, we must remember what we have heard, and not suffer it to slip from us. For what availeth it to be attentive for the time, and so soon as we are departed to forget all, thereby suffering the birds to pick up that which is sown? that is, Satan to steal out of their hearts that which hath been taught them. The Apostle *James* compareth such a man to one that beholdeth his natural face in a glass, who goeth his way, *and forgetteth immediately what manner of one he was.* The word of God that saith, *O my people hear my Law,* Psal. 78.1. saith also else-where, *My son forget not my Law,* Pro. 3.1. The Lord commanded the Israelites to bind his words upon their hands for a sign, that they should be as frontlets between their eyes, and write them upon the posts of their houses, and gates of their Cities: all these were as helps for memory against forgetfulness, as if he had said unto them, Have them always in remembrance. Of all persons old men seem to have the weakest memories, which decay with their age; and these do most of all complain of them: howbeit the heathen man telleth us that there is no man so old, that hath forgotten where he laid up his treasure. All men remember the things they most regard, & such as they love, they will not forget, forasmuch as *Where the treasure is, there will the heart be also,* Mat. 6.21. If then we remember not the things of God, the chief cause is because we do not much esteem of them. Set an high price upon them, value them above thy silver and thy gold, esteem them beyond all pearls and precious stones, and thou shalt find thy memory much bettered and increased.

The fourth is, to plant in us true godliness, and reform our lives, as it were to rid our ground of all briars & bushes before we sow anything in it. The gate of God's house is *the gate of righteousness,* because none but *the just* and righteous ought to enter into it, Psa. 118.19, 20. This is the cause that *Jacob,* when he went to Bethel to worship God, first cleansed his house of the filthiness of idolatry, and commanded his household *to be clean,and change their garments;* thereby understanding the purity of the heart, and the changing of their minds, by the renewing of them according to true godliness. Thus doth the Lord command the Israelites *to wash their clothes,* and sanctify themselves, before they came to hear the law at his mouth, Exo. 19.14. To this purpose *David* saith, Psal. 26.6. *I will wash mine hands in innocence; so will I compass thine Altar, O Lord.* If we come into God's presence, without sanctification, we offer a sacrifice full of blemishes which his soul abhorreth. He rejecteth our prayers as abominable, and our hearing of his word is turned into sin.

Lastly, we are bound to lay up in the heart that which we hear, for God especially requireth the heart. If that be wanting, he misseth it by and by, he espyeth it so soon as we come; as he did him that came to the marriage feast *without his wedding garment,* Mat. 22.11. There is no man hath any treasure that leaveth or layeth it commonly and carelessly, but he locketh it up, that no man should take it from him: the word is a pearl, and a pearl of such price, that when he hath found it that knoweth the worth of it,*he selleth all that he hath to buy it:* the

heart is as it were the coffer where we ought to keep it. If we hold it in our hands, or have it in our heads, or suffer it to dwell in our mouths only, and cannot afford to give it room and lodging in our hearts, it is in danger every foot to be taken from us, and we surprised of it. Such persons *honor him with their lips,* but their harts are far from him, Matt. 15. The blessed Virgin is commended that *she kept those sayings in her heart;* So did *Isaac* go out into the fields *to meditate,* at euentide: he chose a solitary place and fit season, to call to mind such things as he had heard. Wherefore, let us also lay up in our souls and ponder in our hearts, such good things as we have learned, and let us hide them as in the casket of a good conscience, that in all times of need, we may bring forth these precious treasures to help us. We know not into what troubles and perplexities we may come, how we may be tempted & assaulted, & into what dangers of spiritual enemies we may fall: how bitter will those days be unto us, if we have no word of God dweling in us, to comfort us, & raise us up again? It will then be too late to go and buy oil in our lamps, when we should use it. Let us store our selves with plenty of heavenly meditations, that we may never be too seek; and arm our selves with such sufficient furniture, that wheresoever the enemy seek to foil us, and to make a breach into our souls, we may be able to resist him, and to stand fast in the power of God against all the wyles of the devil.

21. And the Lord spake unto Moses, saying,

22. Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families.

23. From thirty years old and upward, until fifty year old shalt thou number them: all that enter in to perform the service, to do the work in the Tabernacle of the Congregation.

24. This is the service of the families of the Gershonites, to serve, and for burdens.

25. And they shall bear the Curtaines of the Tabernacle, and the Tabernacle of the Congregation, his covering, and the covering of the badgers skins that is above upon it, and the hanging for the door of the Tabernacle of the Congregation.

26. And the hangings of the Court, and the hanging for the door of the gate of the Court which is by the Tabernacle, & by the Altar round about, and their cords, and all the instruments of their service, & all that is made for them: so shall they serve.

27. At the appointment of Aaron and his sons, shall be all the service of the sons of the Gersbonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge, all their burdens.

28. This is the service of the families of the sons of Gershon, in the Tabernacle of the Congregation: and their charge shall be under the hand of Ithamar, the son of Aaron the Priest.

Hitherto, *Moses* hath spoken of the *Kohathites,* and he hath done it more largely then he doth handle the other families, for the causes noted before. In the next place he proceedeth to the *Gershonites.*

Touching these; first, God commandeth them also to be numbered, and t••ir age is appointed and limited, as in the fo•mer, from thirty years old and upward, until fifty.

Secondly, their proper and peculiar charge is expressed, what burdens they are to bear, to wit, the Curtaines and the couerings, the cords, the veils, and all the instruments appertaining to their service.

Thirdly, all these things before mentioned, must be done at the commandment of *Aaron* and his sons.

[Ver. 22, 23. *Take also the sum of the sons of Gershon, &c.*] Observe with me in this division, that *Moses* repeateth sundry points that are set down in the former chapter, as will evidently appear unto us, if we make trial and comparison, in everyone of the three families; as for example, touching the Kohathites, that which he speaketh of them in this chapter, verse 5, 7, 9. compare it with the 31. verse of the third chapter. Secondly, touching the Merarites, which are another of the familes, what he saith of them, verse 31, of this present chapter, compare it with the 36, and 37, verses of the former chapter. Lastly, touching the Gershonites, the 25, ver. of this fourth chapter, with the 25, verse of the third chapter: and we shall see, he telleth them again and again, what burdens they are to bear, and what service they are to perform. He might have referred us to that which he had before set down, but he doth again particularly rehearse and repeat it. God forbiddeth needless repetitions in prayer, and condemneth much babbling that bringeth no benefit with it: & therefore he useth it not himself, neither do any of the Penmen of the holy Scriptures, who wrote as they were inspired by the Spirit of God, the Author of them. They were chosen vessels of God, and as it were his Secretaries, so guided by him that they could not err in writing, no more then in speaking of it.

We learn from this practice of *Moses* in this place, that it is lawful for the Ministers and Teachers of the Church to make repetitions of things formerly taught, and to deliver the same points and parts of religion again and again, both for matter and form, not thereby to ease themselves, or to maintain sloth in thē, but for the benefit of the Church. *Moses* in the book of *Deuteronomy,* repeateth to the people, many things done before, and expressed in the former books, and therefore it is fitly called a repetition of the Law; and there he rehearseth the ten Commandments again, Deut. 5. So do the Evangelists declare, how Christ our Savior often repeateth the same things, and preacheth again the same points he had delivered before: and therefore his practice may well be our warrant, and his example our direction. Thus doth the Apostle *Peter* show what he did, and what he will do, 2 Pet. 1, 12. *Wherefore, I*

will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. And afterward in the same Epistle, he professeth, that he had written to them of those things, whereof his *beloved brother Paul had written in all his Epistles.* The Epistle of *Jude* is a repetition of those things handled by *Peter* in his second Epistle, and is as it were an abridgement of it. So the books of Chronicles do repeat many things before set down in the books of the Kings: albeit it be done with much access of matter & profit to the reader, as we shall see by diligent observation in the reading of them. In like manner the Apostle *John,* wrote unto them those things which they had been taught before, *I have not written unto you, because ye know not the truth but because ye know it, and that no lie is of the truth,* 1 John 2, 21. This may plentifully appear unto us, in the comparing of the old Testament with the new; one strengtheneth and confirmeth another, and sundry things are repeated in the new, which are delivered in the old. We see the Gentiles in the Acts of the Apostles, besought *Paul* and *Barnabas,* that *the same words might be preached unto them the next Sabbath day,* which they had first offered unto the Jews. All which examples, as it were a cloud of witnesses, do confirm the lawfulness of their practice, that teach again what they have taught, and deliver the same points which before they have delivered, and so bring forth out of their storehouse, things both old and new: for this custom could not be used without some access and addition of new matter, according to the manner of God, used in the holy Scriptures.

[Reason 1] This is not done without cause and good reason. For first, men are commonly dull in hearing, slack in coming, weak in remembering, and slow in practicing. They are as a tough oake, that is not felled at one stroke, & as an hard stone, that is not broken in pieces with one blow: they are as marble, that is not pierced with once dropping of water upon it, but requireth a constant and continual falling upon it, according to the Commandment of God, directed to his Prophet, Ezek, 21, 2. *Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and Prophesy against the Land of Israel.* For albeit we be often taught and plainly instructed, here a little, & there a little, yet we cannot conceive and carry away the things we hear. The Apostle saith,*We have many things to say, and hard to be uttered, seeing ye are dull of hearing:* where he giveth this reason, why he had need begin again the first rudiments of Christian religion, as it were to lay the foundation of the house again, before he went forward with high mysteries, even in regard of their dullness and slackness in learning.

[Reason 2] Secondly, it is safe and sure for all hearers to have often repetitions. It hath his good use, and special benefit. Many witnesses do make sure work, and confirm strongly and steadfastly the things taught. Hence it is, that the Apostle saith, writing to the Philippians, chap. 3, 1. *To write the same things to you, to me indeed is not grievous: and for you it is safe.* That which is once spoken, is through our infirmity and corruption, as good as never spoken; as one witness is no witness. GOD would have every truth confirmed by two or three witnesses: and forasmuch as the history of the life and death, of the doctrine and miracles, of the resurrection and ascension of Christ, is so main a pillar of our religion, in the knowledge whereof, our salvation consisteth, he would have it confirmed by four authentic witnesses, and Christ carried by them as on a fourfold Chariot in triumph like a mighty Conqueror, that hath subdued all his and our enemies. Thus doth God provide most plentiful means to remove our infidelity, to take away our doubting, and to remedy our infirmity.

Thirdly, repetition worketh a deeper impression [Reason 3] in us, and serveth to beat it into the conscience, as well as into the understanding. It is necessary that we be stirred up & quickened to the practice of good things by the goad of repetitions. This consideration made the Apostle say, I think it meet, as long as I am in this Tabernacle, to stir you up by putting you in remembrance. Practice is an hard thing and rare. We are not easily brought to perform such things as we know. If then, once speaking take not hold on us, it may the second time, being commended unto us again.

Fourthly, we ought not to forbear from [Reason 4] this course, because our life is short, we know not how soon we may be called out of this world, and give an account of our Ministry, how careful we have been to gain souls unto God. The Apostle having declared, that he would not be negligent to put them in remembrance of the same things, and that he thinketh it very meet to do so, addeth this as a reason & motive to move him, which also ought to encourage us, *Knowing that shortly I must put off this my Tabernacle,even as our Lord Jesus Christ hath shown me: Moreover, I will endeavor that you may be able after my decease, to have these things always in remembrance.* And then indeed we have done our duty, when we have taught the truth in this manner to our people, not only once and away, as it were glancing at it, but continually dwelling upon it, teaching them line upon line, and precept upon precept; like masters that teach young scholars to read, that must not content themselves once to tell them, but must oftentimes put the same things into their mouths and minds, or else they forget them straight-ways.

Let us now make application of the Doctrine, which is the life of instruction: forasmuch [Use 1] as teaching without applying, is as the body without the soul. First of all, we learn hereby, that the perpetuity & standing course of teaching, is most needful and necessary in every Congregation. It is the Ministers duty to sow, and to continue sowing: to weed, and to continue weeding: to teach, and to continue teaching: to convert, and to continue converting: to convince, and to continue convincing: to instruct, and to continue instructing. For as we have always need of meat, and that as we eat, so we must continue eating, or else we famish and perish: so the Minister must feed, and weed, and watch over his people, and abide continually in it without ceasing and intermission. This is it the Apostle teacheth *Timothy,* 1 Tim. chap. 4, verse 16. *Take heed to thyself, and unto the doctrine, continue therein: for in doing this, thou shalt save both thyself and them that hear thee.* So then, it is not enough to take heed unto himself and his doctrine, to live well, and to teach well, but he must continue in them both, and not give over. It was well said of the heathen man,*It is no less virtue to keep, then to get;* to preserve, then to obtain. Many know how to get, but they know not the art how to save that which they have gotten, and therefore it passeth away suddenly, as grease that melteth before the Sun. If the husbandman should only plant and never water, he might look for no fruit to come of his labor. It is not enough for the watchman to have discovered the enemy once or twice, unless he descry him so ofter as he maketh an approach: so it can be no discharge to the spiritual watchman of souls, to have given warning by blowing the Trumpet, unless he do it during the whole time of the war, which is perpetual and continual. We can take no truce, nor make no league with our spiritual enemies; *Our adversary the devil goeth about continually,seeking whom he may devour.*

Hence it is, that Christ requireth of *Peter,* not only to feed, but to feed again and again;*Feede, feed, feed,* according to the charge committed unto him: and *Paul* would have *Timothy be instant in season and out of season:* so that there is required diligence, faithfulness, painfulness, and continuance in teaching. It is worthy to be well considered which the Lord saith in the Prophet Isaiah, ch. 62, 6. *I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night.* We know not at what time the Lord will call effectually, and touch the harts of those that we teach. He must first feed with milk, before he give them strong meat: for *everyone that useth milk, is unskillful in the word of righteousness, inasmuch as he is a babe: but strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil,* Hebr. 5, 13, 14. It is the Ministers duty to ring the alarm bell continually; he hath some work always to do, to strengthen & fortify, to comfort and raise up, to exhort and admonish, to heal the sick, to bring home them that wander, to encourage the weak, to establish them that are strong, and to answer doubts that arise among his people. If it were possible, to teach all truth particularly that is required of a Christian man, yet we have not then time to be idle, and sit down at our ease, but even then we must go over the points again, that our people that have learned them, may learn them again: and if they know them, they may yet know them better: if they remember them, that they may remember them better: if they practice them, that they may practice them better and better. Yea, if we be grown old in learning, we must learn still: for we must live and die, learning something. Everyone both Minister & people, must be a scholar in the School of Christ. *Timothy* himself must *give attendance to reading,to exhortation, and to doctrine:* all men must *stir up the gifts that are given unto them,* which will soon decay without use and diligence, as the fire will go out, except the coals be kindled, and more wood added. When Christ had distributed his talents among his servants, he said, *Occupy till I come.* Albeit then by the Ministry of the word, we have received to believe, yet this must not abate our diligence in hearing, but we ought as carefully to seek the food of our souls afterward as before: forasmuch as without continuance of attendance to this ordinance, it is impossible that any should be saved, God not suffering the means of salvation appointed by him to be neglected or contemned.

Secondly, this reproveth sundry abuses, [Use 2] both in the Ministers and in the people, as first of all the niceness of many Teachers, who because they would be singular and popular, gaining to themselves many followers, and seeking the praise of men, more then the glory of God, labor to bring new doctrines into the Church, never heard off before, not proportionable to the ancient faith of the Prophets and Apostles, but of a new coin and stamp. These cannot abide to be beating upon old points, they think it a discredit and disgrace unto them, to tread in the beaten path trodden by others that went before them; they must ever be seeking of unknown and uncouth ways; this is their delight, and in this they glory. This hath been the poisoned and pestilent humor of heretics and of false teachers, to draw away the minds of the simple and unlearned from the ancient truth received from the Scriptures, and to turn them out of the right course followed by all the faithful. Such were those false Apostles that troubled the faith of the Galatians, and brought into that Church, *another Gospel,* even a new Gospel. Such are they in these days, that

hammer cockle and darnel upon the anuill of their own brains, broaching strange positions long since buried, & raking them out of the graves or ashes of Pelagians, and other forlorn heretics. These glory in their own wits, and account themselves happy, that they can maintain new assertions, & trouble the peace of the Church with them. Secondly, they are reproved, that scorn to take this course which Christ and his Apostles took, to deliver precept upon precept, here a little, and there a little. They think it no way agreeable to their learning and high places, to insist upon one thing, and to beat upon the same matter: who are like unto a master that is greedy to teach his scholar faster then he can learn. But having taken upon us the charge of souls, we must submit our selves to the slow and slender capacities of the people, and make it our chief end to profit thē. And touching the people themselves, it brandeth those with a note of fickle and itching eared hearers, that loathing the old wholesome doctrine of salvation, turn their ears from the ancient truth, and being like the Athenians mentioned in the Acts, do hunt after novelties, and only do like new doctrines, new teachers, new matters, that they never heard off before; lusting after change of diet, like to their wicked forefathers, that loathed the heavenly Manna (whereof they had often tasted) as a light meat: they must have variety, and be fed with quail to fill their delicate and dainty stomachs. There is little hope to do any great good vpō these nice and new fangled hearers, that are ouergone and overgrown with a dangerous disease. Of such the Apostle hath foretold, 2, Tim. 4, 3, 4. *The time will come, when they will not endure sound doctrine but after their own lusts shall they heap to themselves Teachers, having itching ears: and they shall turn away their ears from the truth, & shall be turned unto fables.* Such were some of the Galatians, who were bewitched by false teachers, *that they should not obey the truth, before whose eyes Jesus Christ had been evidently set forth and crucified among them. Gal.* 3, 1. Many such are in our days in town and city, that surfeit through plenty, and wax wanton through abundance of God's blessings. Were not he an unwise man, that would leave his old Physician, to whom he hath been long accustomed, and who knoweth by long experience the state of his body, and foolishly long after others, that neither he knoweth them, nor they know him. So is it exceeding folly to loathe the known Physician of thy soul, that knoweth the state and condition of thy soul, and consequently is most likely to do thee most good; and to haunt after new teachers, that may feed thee with wind instead of sound and wholesome nourishment: or at least, though he teach soundly, yet cannot speak so powerfully, and apply his word so profitably, and know thy necessity so fitly, as thine ordinary teacher that hath the oversight and charge of thy soul.

[Use 3] Lastly, this admonisheth all hearers to be content to be ordered in this manner, and not to think amiss of their Ministers for delivering unto them known truths which they have read, and heard, learned and known long before. For it is the old commandment, the common and ancient faith which they must teach, and teach again, which are the true Pastors. He that bringeth in another Gospel then that which hath been already received, if it were *an Angel from heaven, let him be accursed.* Wherefore, whosoever findeth fault with them for these repetitions, reproveth Christ himself, and checketh the holy ordinance of God. These are they, that while they would be thought wise, become fools: they will take a course by themselves, & set Christ and his Apostles to school to learn, as if the blind should teach

them that can see, to hit the mark. For if we will consider the matter, and judge it aright, the truth is more fit to be remembered and recommended to thē that do already know it, then to those that are ignorant of it. This is the duty whereunto *John* doth prepare his hearers in his first Epistle, chapt. 2. *Brethren, I write no new commandment unto you, but an old commandment, which ye have heard from the beginning: I write unto you, babes, because ye have known the Father: I write unto you fathers, because ye have known him that is from the beginning. I have not written unto you, because ye know not the truth, &c.* We that are in the number of God's people, must learn to know our own good, and hear greedily & diligently, the same things which we have heard and learned, as they that have eaten hungerly of one dish of meat today, come to it without any loathing the next day again.

But some will say, what need have we to hear the same things, as coleworts twice sodden? especially considering there is such variety and diversity of matter for the Minister to insist upon. I answer, [Answer.] there are many causes to bear out this practice, as we noted before. For, who knoweth anything as he ought to know? And who practiseth any duty, as he ought to practice? Who hateth any vice so fully and perfectly as he ought to hate it; or is so armed and strengthened against the assaults and temptations thereof, as is required? Who is so fenced against errors and heresies, but he may daily fortify himself better, and scour up his rusty armor? Or who remembereth anything so well as he should, and is not prone to forget what he hath once known and learned? It may be we have received to believe, and obtain Christ to repent and fight against sin: howbeit our knowledge, our faith, our obedience are imperfect: our combats with Satan are mingled with much weakness, and oftentimes we are constrained to take the foil: so that it is necessary, that we should be continually put in remembrance of these things. The Apostle writeth to the Philippians, that *it grieved him not to write the same things:* there is more cause to speak the same things, then to write them, because the things spoken, pass away and are soon forgotten, whereas the things written, remain and continue. Where are they then, and how great is their ignorance, shall I say, or folly, that when they hear one doctrine twice, or peradventure thrice, do repine and disdain at it, and think it not worthy to be spoken and commended unto them again, or themselves too worthy to hear of it again? but if it fall out to be delivered the second time by a meaner Minister then it was before, inferior in degrees, or weaker in gifts, then they abhor it so much the more, and cry out aloud, that they are shamefully abused. They reply, Can he say anymore in it, then hath been said? I heard this point learnedly discussed at such a time, and such a place, by such a profound scholar and a great Clearke, and I need hear it no more, I will be gone. O beware and take heed of this spiritual pride & queasic stomach, that •fuseth wholesome meat, because he liketh not the messenger, or the dish wherein it is brought, or because he hath tasted such food better dressed. The herb is not rejected that is wholesome for the use of man, because the Gardener that planted it, was inferior to many other Gardiners, that were more excellent and cunning handed. Will any, coming into a garden, refuse the sweet and pleasant flowers, because he hath seen and smelled such before? In like manner ought it to be with us, when the savor of the word of God, more precious then all the spices and sweet perfumes that are of the earth, shall come unto us, albeit we have been delighted with the fragrant smelles thereof a thousand times,

yet ought we no less to be desirous of it then we have been before. As the Minister must one day give an account how he hath taught; so must the people how they have heard. He oftentimes blesseth the faithful labors of poor and mean workmen, & furthereth their holy endeavours, according to his gracious will and pleasure. Let us not therefore discourage the hearts, and weaken the hands of the dispensers of God's word, nor refuse to hear it at their mouths, albeit other have greater gifts. For God hath not variably disposed of them, and given unto one a greater portion, and to another a less, that one should be honored, and the other contemned; one heard, and the other not heard: but to set forth his own mercy, and to further the good of the Church. In the building of the material Tabernacle, not only they are accepted, that brought gold or silver, or blew silk, or purple, but also such as were poor, and brought Goats hair, Badgers skins, a little Sittim wood, & such like stuff of inferior nature and less value. There is great variety and diversity of God's gifts, given for the building of his spiritual Temple, and all of them profitable. Such as he hath bestowed mercifully, such should we bring cheerfully, and such shall be accepted: to teach us at this day, to despise in no man what the Giver himself approveth. Away then with all disdain and pride of heart, to reject those whom he accepteth. The small gift of the poor widow that cast her *mite into the treasury,* was better accepted & commended, then the rich offerings of those that cast in of their superfluity. Let us therefore despise no man that aimeth at a good and right end, and bendeth all his gifts to profit the Church. For if we, upon whom God hath bestowed much, shall proudly scorn, & contumeliously disdain and deride him that hath little, and yet is faithful in dispensing of that little, to the greatest gain of his Lord and Master, God doth behold it and abhor it, and he will surely and severely punish it. What is it that we have not received? And how do we deceive our selves, to think that we are full, who (alas) are either dry brooks and empty vessels, or at least hold very little water?

Let us then humble our selves before him that only giveth the increase, and cast up our eyes and hearts unto him tha• is able to make us more lowly in our own eyes, remembering that as some mē want of that measure of learning, wisdom, knowledge, eloquence, and such like gifts to build withal which we have: so in like manner do we want as great a portion of others, who as far excel and exceed us, as we in our own conceits go beyond other men. And let us all that be hearers, set before us the example of the blessed Virgin,*who kept all those sayings, and pondered them in her heart,* which she heard of the Shepherds. These were poor simple men, to whom the birth of Christ was first revealed by an Angel, as they *abode in the field,and watched their flock by night;* whereas it was hidden from *Herod,* from *Pilate,* from the Scribes and Pharisees, and from the noble and rich men that lived in *Judea:* but as Christ took upon him the state of humility, so he manifested himself to these poor instruments, and commanded them to publish abroad what they had seen and heard. The Virgin *Mary* had been informed and instructed touching the incarnation and birth of the Messiah, by a more worthy instrument: the Angel *Gabriel* was sent unto her, who told her the matter before hand: and what learned she by the words of these shepherds, which she knew not before? yet she scorneth not to hear the same again by the mouth of these shepherds, and layeth it up also in her heart. She did not say to the shepherds, wherefore do you come and tell me this? Or what need so much ado? It is no news to me, I know it far better then yourselves, I

have been told it before by an Angel from heaven. Wherefore should I give ear unto it again, as if I had nothing else to do? She doth not reason in this sort, but is *humble and lowly* in her own eyes, Luke 1, 48. as often as God hath a mouth to speak, she hath also an ear to hear. She knew well enough, she had not so learned it, but she had need to be confirmed in it by the mouths of other witnesses. The more the witnesses were in number, the greater strength of faith she gained. She considered that it was God that had revealed this matter and mystery unto them, who guideth the tongues and hearts of all men, and therefore it was meet, that she should mark attentively, and hearken diligently to every word that should proceed from them,

It standeth everyone of us in hand that are present, to reason thus with our selves, What is that which I hear? I have heard this oftentimes before: I thought with myself, I had learned this point sufficiently, but I see I am far deceived: God will have me learn it yet better: it may be, he seeth, I shall have farther 〈1 page duplicate〉 〈1 page duplicate〉 use of it in the practice of my life, he knoweth the weakness of my judgment, of my faith, and of my obedience, he would have me thoroughly confirmed in this truth. It is his love and mercy unto me, I see it, I confess it, I praise his Name h•mbly and earnestly for it, and therefore I will hear it as diligently, and carefully, as though I had never known of it before at any time. If I hear the doctrine of the Trinity preached, I must consider, I am not sufficiently armed against heretics that may shake my faith in this Article: if I hear the deity of Christ proved, I must not suffer it to pass slightly from me, as a plain point that needs no confirmation or demonstration out of the Scriptures; but lay hold of it, and know that the Arians and other enemies of God are many and strong, that may seek to undermine my faith, and take my shield from me.

When I hear the truenesse of Christian religion so much stood upon, remember that many false Prophets are gone into the world, who devise subtle arguments, as it were weaving the spiders web, that they may not be espied: there are sundry Atheists and Libertines that fear not to shake the foundation of all the building, and we shall lie open unto them as a prey, except we be daily fenced against them. When we hear any gifts and heavenly graces of God commended unto us, •s patience and such like, think not there is 〈◊〉 •re ado a great deal made about them, 〈◊〉 is need; we know not what storms and 〈◊〉 •ts hang over our heads, and what af• 〈...〉 may befall us, and therefore we have 〈...〉 •uch patience, *that after we have done* 〈...〉 *God, we may receive the promise.* When 〈...〉 •re any doctrine in controversy, between the Church, of Rome and us, mark the points wherein we agree, mark wherein we do dissent: learn how to answer their objections: and though we hear these things often, yet we must not hear them negligently; we know not what use we may have of these weapons, and how soon we may be called *to give a reckoning of the hope that is in us,* 1, Pet. 3, 15. Our adversaries grow every day more subtle then other, and therefore we must not be simple, lest we fall into their snares. This is the use of repetitions toward the godly. Moreover, when such as have refused to hear the word of the Lord, and pulled away their shoulders as disobedient children, do again hear the same doctrine sounding in their ears, the same vices reproved, & the same threatenings doubled and trebled upon us, as it were a

stroke drivē to our heads with the two edged sword of the Spirit; should they contemn it again? and suffer it to pass from them without taking heed? Nay, they also ought to make good use and instruction of these repetitions; and say with themselves in a feeling of their former negligence, Why doth God offer me this again? Doth not he know my sinfulll heart, that I have heretofore despised it, as a vain word concerning me? and that I would not suffer it to enter, but put it from me far o•? It is he that searcheth the hearts and reins, he understandeth the imaginations of my thoughts: it is his kindness and favor toward me, to offer it unto me yet once again. Now is the acceptable time; now it is called today; now God *knocketh at the door of my conscience:* if I do not at this present entertain him, I know not whether ever he will offer it unto me again. Lord, I am unworthy of the least of all thy mercies, I have grievously offended against thee, and I have rewarded thee with unkindness, contemning so often thy word, and casting it behind my back. Lay not this sin to my charge, but for thy goodness & truths sake be favorable unto me. Now give me grace to lay hold on thy word, and not suffer it to pass from me, as I have done heretofore. Blessed is that man that can make this use of the word of God, & stretch forth his hand, or rather openeth his heart to receive & embrace it, before it go from his doors, never to return anymore. As for all those that are often invited, and yet will not come to this feast; that are called, and will not answer, fearful shall their condemnation be.

29. As for the sons of Merari, thou shalt number them after their families, by the house of their fathers.

30. From thirty years old and upward, even unto fifty years old shalt thou number them, everyone that entereth into the service, to do the work of the Tabernacle of the Congregation.

31. And this is the charge of their burden, according to their service, in the Tabernacle of the Congregation, the boards of the Tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof.

32. And the pillars of the Court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33. This is the service of the families of the sons of Merari, according to all their service in the Tabernacle of the Congregation, under the hand of Ithamar the son of Aaron the Priest.

The last of the families remaineth, to wit, the *Merarites:* touching whom, first, the numbering of them is commanded, from thirty years old and upward, even until fifty. Secondly, their office and charge is rehearsed; they are to carry the boards and bars of the Tabernacle, the

pillars, the pins, the sockets, the cords, and all the instruments. Thirdly, the Superintendent or Ouerseer of them, is appointed to be *Ithamar,* the son of *Aaron* the Priest.

Thus we have seen how the several offices are distributed among these families, to stop contention, to repress ambition, and to avoid confusion. The wise man saith, *Only by pride cometh contention: but with the well advised is wisdom,* Prov. 13, 10. We see by experience, how ready we are to wander out of the way, except we have our bounds set unto us. Wherefore, to make an end of all controversies, the Lord himself interposeth his authority, bridling the out-courses of the unruly, and keeping everyone within his compass. True it is, the sons of *Kohath* have a more honorable function committed unto them then the rest, which proceedeth from the mere mercy of God, not from any merit in themselves, who had not so much as the privilege of the birth-right by nature, so that they had no cause to lift up their heads above the rest: for neither might they contemn their brethren, neither their brethren envy them, forasmuch as they usurped not this prerogative of themselves. They had the keeping of the Sanctuary; not that it was lawful for them to handle any part thereof with their hands, or to see when they were covered, lest they died: but their office was to carry on their shoulders the instruments and the vessels wrapped together, folded up, and covered by the Priests. For when they were to take their journey, God commandeth the sons of *Aaron* to gather together the parts of the Sanctuary, and with all care and diligence to cover the veil, the Altar, and other instruments, before the sons of *Kohath* come to carry them, to the end the people of GOD might have the worship, service, and Sanctuary of God in greater reverence.

[Verse 31, 32. *And this is the charge of their burden, &c.*] The sons of *Kohath* had the most honorable charge. The charge committed to the sons of *Gershon* and *Merari,* were in comparison of the other, of little value and estimation: besides, they were very combersome & troublesome, and consequently, the work hard and servile: and among these two, the sons of *Merari* had the least and lowest charge: yet notwithstanding, they pulled not away their shoulders, they shrunk not under the burden, they disdained not their brethren, they were not ashamed of their office, they were not hindered from the execution of their function through pride, or weariness, or envy, or contempt. All of them had not one office, but everyone bare his part, *The body is not one member,but many:* if they were all one member, where were the body? If the whole body were an eye, where were the hearing? If all had one office, it would minister much occasion of contention. And as in the body every part is not alike excellent and honorable, yet everyone contenteth himself with his proper place; so was it among the Levites: some of the charges were worthier then other, yet they that had the charge of least importance did patiently and quietly undergo it. We learn from hence, that how mean [Doctrine 1] and low soever our places are, we must not murmur at them, but be contented with thē. No man ought to disdain at the dealing of God toward him, in that he hath placed him no higher. Those laborers in the Gospel that wrought in the vineyard, are reproved, because they were discontented that others were made equal unto them, and had their penny as well as they, Mat. 20, 11. they grudged that themselves had no more, they repined that others had so much; & so *murmured at the good man of the house.* The wiseman saith, Pro. 10, 22 *The blessing of the Lord maketh rich; and he addeth no sorrow with it.* And chap.

13, 25. *The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.* The Apostle giveth us this direction, that *having food and raiment, we should therewith be content,* 1 Tim. 6. This rule that he giveth & teacheth to other, he had learned himself, *in whatsoever estate he was,* he murmured not at it, but *was contented with it, Phi.* 4.11. Al which testimonies serve to prove, that no man ought to show any dislike or discontentment, as if his place and estate were too base and low for him.

This is not so easily persuaded as it is spoken, [Reason 1] and therefore we are to use a few reasons for farther confirmation and strengthening of it to the consciences of all of us. First, contentation is a ready and approved medicine for all miseries and maladies whatsoever. No man is troubled with any grief or disease, but he is most willing to hear of a salve for it. This is souereigne for this purpose. It easeth the burden of all afflictions, it taketh away the smart of all sores: it poureth wine and oil into our wounds, and of half dead, maketh us alive again: it maketh a rough way plain, & crooked things straight. It casteth down high hills, and maketh the path easy before us. It turneth outward wants into inward comforts. It maketh the bond to be free, the poor to be rich, the sick to be whole, the miserable to be happy, & such as are owners of nothing, to be Lord's of all things. Give an hearty draught of this strong drink, to him that is ready to perish, and a cup of this wine, to him that hath an heavy heart; it will make him forget his poverty, and remember his misery no more. This we see in the Apostle *Paul,* he had drunk of the wine of contentation, 2 Cor. 6, 9, 10. and therefore saith, *As unknown, and yet well known: as dying and behold, we live: as chastened, and not killed: as sorrowful, yet always rejoicing: as poor, yet making many rich: as having nothing, and yet possessing all things.* These things seem to some to contain flat contradictions, & to be directly opposite the one to the other; but this is the benefit of contentation, that it reconcileth things contrary, & maketh thē good friends to live together in one subject: so that when he did undergo many kinds of affliction, he was refreshed in spirit, & cheered up in all his sufferings.

[Reason 2] Secondly, we have a gracious promise from the mouth of God, that cannot lie, or deceive or defraud us, that he will not suffer us to lack, nor leave us destitute of help, but will supply our wants, and minister unto our necessities. Many troubles may set upon us on all sides, as an host of armed men, but they shall not prevail against us, we shall overcome thē all at the last. They may threaten, but they shall not hurt us, for God hath pulled out the stings of these serpents. The Prophet *David* had good experience thereof in his own feeling, Psalm. 34, 9, 10. *O fear the Lord, ye his Saints: for there is no want to them that fear him: the young Lions do lack, and suffer hunger, but they that seek the LORD, shall not want any good thing.* And Psal. 37, 4, 5. *Delight thyself in the Lord, & he shall give thee the desires of thine heart: commit thy way unto the Lord, trust also in him, and he shall bring it to pass.* If a man of great account and estimation in this world, should behold a poor man, and give him this comfort in his necessity, Be of good cheer, I will never see thee want, as long as I live; how would this revive the spirits of a man, now almost at the point of death? It is GOD that saith unto us, I will not fail thee, nor forsake thee: shall we not then boldly say, and in the assurance of faith conclude, *The Lord is my deliverer, I will not fear what man can do unto me?* So that there is no just cause of discontentment, whensoever we are brought into trouble, albeit we see no way

to get out, forasmuch as he is able to break the bars of brass, and break a bow of steel, and make an happy issue, as he caused *the chains* of *Peter* when he was in prison, *to fall from his hands,* and the iron gate *to open of his own accord.* Act. 12, 9, 10.

Thirdly, the providence of God ruleth all [Reason 3] things, so that nothing cometh upon us, or befalleth unto us, by his will and pleasure, & therefore we ought to rely our selves wholly upon him, and submit our willes unto his will; our corrupt willes, unto his most holy will. Our Savior teacheth his Disciples, Math. 10, 29, 30. to rest upon his providence, *Are not two Sparrowes sold for a farthing? and one of them shall not fall on the ground without your Father: but the very hairs of your head are all numbered.* This is an effectual argument to move us, and thoroughly to persuade us to contentation of mind, & to bear whatsoever befalleth with patience and comfort, forasmuch as he, that is infinite in wisdom and knowledge, and infinite in grace and mercy, doth so order, dispose, & govern all things by his over-ruling and over-reaching hand, that neither a Sparrow lighteth upon the ground, nor an hair falleth from our head without his appointment. This reason is used by Christ our Savior, Mat. 6, 26. where, persuading us to lay aside all carking & caring for worldly things, and to rest wholly upon God, he doth chiefly beat upon this point, & groundeth his reason upon God's providence, who *clotheth the Lilies, feedeth the Ravens,* and ministereth food to all living creatures.

Lastly, no man hath so mean an estate and condition, but he may gain some glory to [Reason 4] God in it: yea, all that befalleth unto us is for the best: & the calling wherein we live, howsoever it may seem to us evil and full of misery, is unto us most good and profitable, seeing as it is allotted & allowed unto us of God, so if we be found faithful in it, we may glorify his great Name in it; so that we may conclude with the Prophet, *The lines are fallen unto me in pleasant places, yea, I have a goodly heritage.* Though our estate be not best considered in it self, yet it is best to us: and we ought to praise the Name of God for that which we have, and not murmur for that which we have not: to content our selves with things present, and not desire the things that are absent, considering the dealing of God in mercy and compassion toward us, withholding nothing he knoweth to be good for us.

The uses of this doctrine are to be known of us, that we may reap benefit by this benefit [Use 1] of contentation. First, it reproveth those that are never satisfied with the mammon of this world, but so set their hearts upon the earth, that the more they devour, the more they desire, like men insatiable, as *the grave or the barren womb, that never saith, It is enough.* They are like the lean kine of *Pharaoh,* when they had eat̄ up the fat ones, themselves were in never the better liking: or like the dropsieman, who, the more he drinketh, the more he calleth for drink: or like *the horse-leech, that ever crieth out, Bring, bring.* The wise man telleth us, there is no end of covetousness: he that is infected with it, *coveteth greedily all the day long, but the righteous giveth, & spareth not, Pro.* 21, 26. And in the book of Ecclesiastes, *He that loveth silver, shall not be satisfied with silver,* Eccl. 5, 10. nor he that loveth abundance with increase: this is also vanity. An example hereof we have in *Ahab* King of *Israel,* he had the wealth and riches of a Kingdom, and yet he greedily and insatiably coveteth after *Naboth's vineyard,* vexing his heart more for that little which he had not, then taking joy in all the abundance &

superfluity which he had, which cost poor *Naboth* both his life and his living. So the rich man in the Gospel had filled his house, but not his heart: and therefore resolveth to enlarge *his barns,* and to make them answerable (if it were possible) to his mind: which was a foolish conceit, it being altogether impossible to find a proportion between that which is finite, & that which is infinite. For when he had built more, & added more to that, and multiplied more to that he had added, and filled them also full to ye top: yet that would not have satisfied him, because the capacity of his heart was far greater; and as the fruits of the earth had increased, the heart would still have swelled like the surges of the sea more and more, and never made any end.

These are they which place their felicity in the abundance of riches, and put their trust in their wealth. Such are called and accounted by the Apostle, *worshippers of images,* Col. 3, 5. The covetous man can never be satisfied, albeit his coffers be filled: the more he heapeth together, the more he hopeth after. Those treasures, which while they were only desired, seemed great to them that desired them, when once they are purchased and possessed, are lightly esteemed, and other which yet they want, are coveted. *Solomon* saith, *Hell and destruction are never full, so the eyes of man are never satisfied, Prov.* 27, 20. And as *all Rivers run unto the sea,yet the sea is not full:* so riches haste unto the covetous, yet the covetous man is never full. How wretched is their estate, that are evermore pressed & pinched with hunger and thirst, and cannot be satisfied? So is it with those that are sick of this sickness of covetousness: for all discontented persons want that they have, as well as that they have not: as fast as money increaseth, the love of it increaseth, so that the richer they are, the poorer indeed they are. Sufficiency standeth not in abundance of the things possessed, but when the concupiscence of the heart is limited. If our insatiable desires be confined within the compass of contentment, we shall find sufficiency in the meanest estate. Thus we may be rich in the midst of poverty, and it shall be truly said of us, which the Spirit speaketh to the Angel of the Church of *Smyrna, I know thy poverty, but thou art rich, Revel.* 2, verse 9. He only is rich, who groweth rich toward heaven, and setteth his mind on Eternity, considering, that *godliness is great gain with contentation,* 1 Tim. 6, 6.

[Use 2] If we live according to nature, we shall never be poor: if according to opinion, we shall never be rich: if according to godliness, we shall ever be content. Nature desireth but a little; opinion is evermore insatiable, godliness directeth us to set our affections above, where is all happiness and contentation.

Secondly, we learn from this truth to derive and diduct another, as it were a stream from the fountain, to wit, to acknowledge it to be the will and heavenly pleasure of God, to make some low and poor in this world, and to set them in places inferior to others. It is not his ordinance that all should be alike, or that all should be aloft, or that all should be rich.

True it is, it lieth in his power to make them so, who is the sovereign Lord of heaven and earth, & hath all treasures at his commandment to bestow them as pleaseth him: but he hath variably disposed his blessings in great wisdom, to one he giveth much, to another he giveth little: to one, great riches; to another he sendeth poverty and want. In a great house and noble family, all servants are not equal, neither have they all one office, neither have they

all one wages; but one receiveth more, another less, according to the different place wherein they are set. The Church of God is a great house, there are many servants and many offices in it; some are placed over others, and some appointed under others, and everyone should continue in his state and standing, without breaking the bounds limited unto him. If he be cursed of God and man, that *remoueth his neighbors Land-mark;* much more are they to be reproved, that exalt themselves beyond their callings, like the servants that break from their masters. The Elements keep their places, and the whole frame of heaven & earth stand by the appointment of him that set them, and set forth *the glory of God* therein: so ought it to be with us, we have our places assigned unto us. In every estate, whether we want or abound, whether we be full or empty, we should be content, Philip. 4. and not wittingly murmur against God, or enuiously grudge against our brother, or fradulently purloyne away his goods.

For first of all, may not the Lord of all, *do with his own what he will?* Math. 20, verse 15. Or, *is our eye evil,* and our hand false, *because his eye is good,* and his hand liberal and bountiful? Or who are we that thus dispute with him? Is it not enough to be of the Kings household, but we must also climb higher, and seek to be of his privy counsel? Or is it not sufficient to be servants in the family, but we must also be Stewards over others? Is it not foolishness, and extreme madness, to refuse to enter into the kingdom of Heaven, because we may not be choosers of our own way? as if a servant should scorn to do his masters service, except he may wait vpō him in a better coat then his fellows. We were wont to say in a common Proverb, that beggars must be no choosers: we are all of us poor beggars, and live by alms: for albeit others beg of us, yet we all stand at the gate of God's mercy, and beg our bread of him, saying,*Give us this day,* and this day *our daily bread.* We cannot live one hour without him: nay, *in him we live, and move, and have our being,* Acts 17 28. If he stop our breath, we are gone, and therefore we must depend on him.

Again, it is the preserving of human societies & common-wealths, that some should be superiors, and some inferiors: some should honor, and some be honored: *some rich,and some poor:* some weak, and some be strong: some learned, and some unlearned: some noble, and some vnnoble: without this no policy can stand. No man must think the condition wherein he is placed, more unfit for him then for another: nor imagine that he hath deserved better then another at GOD'S hand, to be preferred before him, nor surmise that he hath anything which he hath not received, nor judge by ouervaluing: himself and his own worth, that he hath merited much more then he enjoyeth.

We see how it is with us in our natural bodies, every part is not an head, or an heart, or an eye; we have also hands and feet, and these are necessary in their places. Some members are more excellent, and some less excellent, but none can be spared. Such then as lift themselves up above their brethren, and disdain the places appointed for them, because they are not high enough, do carry about them even in their own bodies, a sufficient witness against themselves.

Thirdly, the Lord thus dealeth to manifest the glory of his wisdom and power; he will cast down those whom he purposeth to advance, and many times afflict them with poverty,

whom he meaneth to enrich with endless glory. The Apostle *James* calleth us to the consideration of this point, ch. 2, 5. *Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?* It is a general rule set down by Christ our Savior in the Gospel, whosoever lifteth up himself, shall be cast down, and he that humbleth himself, shall be exalted. Thus he dealt with *Joseph,* with *David,* with *Moses,* with *Hannah,* and diverse others, yea, with his own Son, Luke 24, to whose image we must be like, who must suffer many things at the hands of sinners, before he entered into his glory: and the liker we are made to him, the more happy are we.

Fourthly, let us consider that we are here as it were in a prison or pilgrimage, in a place of bondage or banishment. This world was not made to be our heaven or Paradise, where we should have joy without sorrow, pleasure without pain; abundance without want, health without sickness, riches without poverty, and happiness without misery. We are here as pilgrims and strangers: when we come into our Country, and enter into that City,*the builder and maker whereof is God,* we shall rest from our labors, and receive an incorruptible crown of glory. It were too great covetousness, to desire two heavens, one in earth, another above the earth, one in this life, another after this life. Our Savior speaketh unto us as unto his children, *Fear not, little flock: for it is your Fathers good pleasure, to give you the Kingdom,* Luke 12, 32. We are not now at home, but from home, neither can we obtain anything here that can make us happy: we are like to vanity, and our days are as a shadow that vanisheth away. We sigh and are burdened, because we would be in our own habitation. This world and all things in it, shall have an end, and there is no trust in it.

Fifthly, it is God's will to prove our patience how we will bear affliction, and take up our cross, following him as becometh the good Disciples of Christ. Not thereby to gain any knowledge unto himself, but to bring us to the knowledge of our selves. Hence it is, that the Apostle *James* saith, The trying of your faith worketh patience, and patience experience, and experience hope, and hope maketh not ashamed. We think our selves strong, before we come to the battle, but what our courage is, cannot be known until the field be fought. If we have resisted the enemy in the face, and not given back when we have been assaulted, we have sealed up to our own souls, what we can suffer for Christ's sake, knowing that which the same Apostle saith afterward, *Blessed is the man that endureth temptation; for when he is tried,he shall receive the crown of life, which the Lord hath promised to them that love him.*

Lastly, let us set before us the example of Christ, who being the natural Son of God, Lord of heaven and earth, the heir apparent of God's glorious kingdom, took upon him *the form of a servant, humbled himself,and became obedient unto death, even the death of the Cross.* As his birth was, so was his life: and as his life was, so was his death. He was conceived of a poor Virgin; he was borne in a stable; he was wrapped in swaddling clothes, and laid in a manger: he was persecuted of *Herod:* he was tempted of the devil: slandered of the Pharisees; condemned of *Pilate;* and crucified by the Jews. He that is the first begotten of the dead, the Prince of the Kings of the earth; he that is *Alpha* and *Omega,* the first and the last; he that hath the seven stars in his hand, and the keys of hell and death, was despised and rejected of men, and *brought as a Lamb to the slaughter, and as asheep before her shearers is dumb, so he opened not his*

mouth. We cannot compare in highness and greatness with him whose eyes are like fire, and his feet like brass, who is the beginning of the creatures of God, yet none hath sunk down so low into sorrow as he hath done, neither been baptized with the baptism that he was baptized withal, Math. 20.

Let us not therefore think it strange that we are made low, but rejoice that we are made like unto Christ himself, while the wicked are so pampered with delights, and fatted as Oxen unto the slaughter, that *pride compasseth them about as a chain, and violence covereth them as a garment,* Psal. 73.6. Luke, chapter 16, 25.

Lastly, let us use all good means that God [Use 3] hath appointed to begin in us this sweet grace of contentation. There is no heavenly gift, but God hath appointed some ways to breed it and beget it in us.

The first means is to resign up our selves wholly to the will and pleasure of God, and to submit our willes to his will, that as we pray, God's will may be done, we may be careful indeed to do it, and that for diverse causes. First, as he is infinite in wisdom, so he knoweth much better then we our selves, what is best for our selves, especially for the salvation of our souls.

We see how children take no care nor thought for things of this world, how they shall live, what they shall eat, and what they shall put on. We are content when we are sick, to accept upon the Physicians word, of any receipt: yea oftentimes bitter pilles and potions which our stomach loatheth; because we know he loveth us, and that his skill exceedeth ours. We are desirous of riches, or of honors, to be great in the world; he in his great wisdom denieth them, because he knoweth they are hurtful to us, not healthful for us, but as it were windy meat, which would not nourish our souls, but puff them up with pride, and make them poor in grace: so that we should be as unfit to enter into the straight gate and narrow way, as the Camel to go through the eye of a needle. This reason is used by our Savior, Math. 6, verse 32. *After all these things do the Gentiles seek, for your heavenly Father knoweth that ye have need of all these things.* Where he laboreth to work contentation in us by this consideration, because God our heavenly Father knoweth better then our selves whereof we stand in need. Again, he is Almighty, and therefore fully able to supply our wants: as he can give riches without contentment, so he can give contentment without riches: for it is *he, that can satiate the weary soul,and replenish every sorrowful soul:* so that we have no cause to doubt of his sufficiency, who hath said, he is God all-sufficient. He filleth the hungry with good things, and sendeth the rich empty away. Moreover, he is as merciful as he is powerful, and infinite in love toward us, who hath so dearly loved us, that he hath not spared his own Son, but given him to suffer death for us, that so he might bring us to life and salvation: and if he have given us his Son, *how should he not with him give us all things else?* There is no son but resteth in the care and provision his father maketh for him: and by this we may prove whether we be sons or not.

Another means, is to live an holy & godly life, serving him in sincerity of heart and uprightness of life. Godliness is a jewel of such value, that it will enrich us, and fill our

houses with treasures, because *it is profitable unto all things,* and hath the promises of this life and of the life to come. The Prophet saith, *He will withhold no good thing from them that walk uprightly,* Psalm 84, 11. It is *a good conscience, that maketh a continual feast,* Prov. 15, verse 15. God is rich in promising, and gracious in performing: he oftentimes performeth more then he promised, neuerlesse. He saith, If we *seek first of all the kingdom of God and his righteousness,* all outward and earthly things shall be ministered unto us, Math. 6, 33. He maketh a merciful promise, howbeit he addeth a condition, which on our part must be performed. If we be not behind in this duty, we may safely, yea securely cast our selves upon his promise and providence, having sure interest in them, and a good title unto them. But such as live in their sins, and mind not the matters of his kingdom, can never have this contentation, because they can never with comfort and assurance of his help fly unto him, as a child to his father: but rather run away from him, as the malefactor from the Judge, or the traitor from his Prince, who beareth the sword to take vengeance on him for his evil deeds and deserts.

Thirdly, it is our duty to be thankful for things present: let us cast our eyes unto them and look steadfastly upon them, and never turn our selves from him that is the giver of them, and consider that we have not deserved the thousand part of that which is bestowed upon us. Be it that we want many things, yet hath God dealt graciously with us, and sent a gracious rain into our harts: the good things that he withholdeth, he doth not of malice and envy, as the devil persuaded our first parents, but in love and mercy toward us, as we noted before. If he should take from us all his blessings, which are innumerable, & bring upon us all his judgments for our sins, we could not complain against him, forasmuch as they have justly deserved it. Besides, how many blessings do we enjoy, that others have not, who are no worse then we are, and peradventure better? And from how many calamities are we freed, which have fallen upon others, who were not greater sinners then we are, and peradventure lesser? It is a sign of unthankfulness, to lessen the gifts we have received, and to value them as matters of no worth, in comparison of such blessings as our selves do want, or as others have obtained.

If this point be well observed, it will condemn many of us, who are guilty of grievous sin against God this way.

34. And Moses and Aaron, and chechiefe of the Congregation, numbered the sons of the Kohathites after their families, and after the house of their fathers.

35 From thirty years old and upward, even unto fifty years old, everyone that entereth into the service, for the work in the Tabernacle of the congregation.

36. And those that were numbered of them by their families, were two thousand, seven hundred, and fifty.

37. These were they that were numbered of the families of the Kohathites, all that might do

service in the Tabernacle of the Congregation, which Moses and Aaron did number, according to the commandment of the Lord, by the hand of Moses.

38. And those that were numbered of the sons of Gershon, throughout their families, and by the houses of their fathers.

39 From thirty years old and upward, even unto fifty years old, everyone that entereth into the service, for the work in the Tabernacle of the congregation:

40 Even those that were numbered of them throughout their families, by the houses of their fathers, were two thousand, and six hundred, and thirty.

41 These are they that were numbered of the families of the sons of Gershon, of all that might do service in the Tabernacle of the Congregation, whom Moses and Aaron did number, according to the commandment of the Lord.

42 And those that were numbered of the families of the sons of Merari, throughout their families by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, everyone that entereth into the service, for the work in the Tabernacle of the congregation:

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These he chose that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the Lord by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron, and the chief of Israel numbered after their families, and after the house of their fathers:

47 From thirty years old and upward, even unto fifty years old, everyone that came to do the service of the Ministry, and the service of the burden in the Tabernacle of the Congregation.

48 Even those that were numbered of them, were eight thousand, and five hundred, and fourscore.

49 According to the commandment of the Lord, they were numbered by the hand of Moses, everyone according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Moses.

In the former part of the Chapter, we have spoken of the commandment of God, wherewith *Moses* and *Aaron* were instructed to take the number of the Levites: now of the obedience yielded unto it, which is answerable to ye commandments. A threefold commandment bringeth forth a threefold obedience. So then, we are to observe, that as they received the commandments, they executed them in order as they were directed unto them. When God required three things at their hands, they accounted not themselves discharged by performing one of them, and leaving the other two: nor by performing two of them, and leaving the third undone, as if the doing of part should bear out the neglect of the other part: but three they received and three they executed. Their obedience therefore was perfect and entire. A point worthy of our imitation, an example that should be put in practice of us. We must show our selves to be his children, by our obedience: forasmuch as his servants we are to whom we obey.

Besides, in the numbering of these families, they did not follow their own humors, to do that last which they were commanded to do first, or first which they were appointed to do last; but without all show of innovation, or desire of Soueraignty, or note of partiality, or suspicion of vain-glory, or contempt of any family, they observed the course and order precisely, w^c^ God charged them to observe. He willed them to number the family of the Kohathites first, then the Gershonites, and last of all the Merarites.

Thus then do they testify their obedience, for they number them all, and they number first the Kohathites, secondly ye Gershonites, and thirdly the Merarites. This is done two ways, first particularly, then generally. Particularly, touching the Kohathites, he setteth down the lawful age of all that were to be numbered from 30, years old and upward, unto 50. years old. Secondly, the sum of the family, which amounted to 2750. persons, ver. 36. Thirdly, the end of this numbering, that they might do service in the Tabernacle of ye Congregation, ver. 37. The second family is of the Gershonites, of whom we are to observe, 1. the lawful age of them. 2. the just number of them. 3. the end of numbering of them, as we did in the former. The last family is of the Merarites: first, he showeth at what age they were numbered. 2. to what sum they amounted: and 3. the end of their numbering. And this is the particular sum of them: the total sum of all the families put together, is handled in the last part of the Chapter. Where also mark the age of all that were brought within the compass of this numbering, to wit, all from thirty year old to fifty, fit to do service in the Tabernacle. Secondly, the manner of the performance of their obedience, ver. 49. according to the commandment of the Lord.

Before the doctrine of this place cometh to be handled, certain questions arising out of the words, are first to be answered. First, it may be asked, how so many could be employed in the Ministry? I answer, [Answer.] not all ministered at one time, but in their courses and turns, as we may see, how *David* afterward did distribute them, and so divide their labors

according to their families, 1 Chron. 24, 1. and in the New Testament we read that *Zacharias* the Priest was of the course *Abia,* Luke 1.5.

Again, it may be demanded, whether all these that are here numbered, served in the Tabernacle, or not? Are we to think that all could be fit for the Lord's service? or that who so would, might be consecrated? and that none of all these or of their children, were kept from the altar? I answer, [Answer.] as before, they had their courses, and several offices, some for burden, some for sacrifices, and such as were sufficient for teaching, taught the people: and when unlearned Levites, occupied the chair of *Moses,* God stir•ed up Prophets extraordinarily, to whom the people resorted, 2 King. 4.23. But touching God's ordinance, we see he would have his Church richly furnished, and plentifully provided of able teachers, that all might be instructed, and that none should be ignorant of his ways.

Thirdly, how doth this stand with the commandment of God, in the first Chapter? There he chargeth *Moses,* that he should not number the Tribe of *Levi,* chap. 1.49. Here he is appointed to number them. Hath God now changed his mind, and altered his purpose, to command that which before he forbad? I answer, the meaning is to be taken out of the words themselves. For he saith in the place before named and mentioned, *Thou shalt not take the sum of them among the children of Israel,* that is, while thou art reckoning the number, and taking the muster of the other Tribes, thou shalt not meddle with this Tribe, who were exempted from the wars. And the reason thereof is rendered, Num. 1.50. *Thou shalt appoint the Levites over the Tabernacle of the Testimony, and over all the vessels thereof, and over all things that belong unto it.* He calleth it sometimes the Tabernacle of the Congregation, because the people assembled at it for the worship of God: and sometimes the Tabernacle of the Testimony, because in the Tabernacle was placed the Ark, and in the Ark, the two Tables of the Testimony, in which the ten commandments were written, whereby God testified his will to the Israelites, both what he would have them do, and what he would not have them to do.

[Verse 34. 35. *And Moses and Aaron, and the chief of the Congregation.*] In these words beginneth the execution of the Commandment of God, *Moses* numbering the Levites according to their families, and assigning to everyone of them their several offices and charges. This obedience of his is worthy of great praise, inasmuch as in this description of the numbering of these families, he remoueth far from himself, all suspicion of giving scope to his own affections: and therefore he signifieth that he did nothing of pride, or partiality, advancing the Levites before the other Tribes, or preferring the family of the Kohathites before the rest of the Levites; but hath dealt in all things, as became the true minister of God, even according to the commandment and commission that he had received, of whom it is said afterward, chap. 12. *My servant Moses is faithful in all mine house;* even as in the building of the Tabernacle, he added nothing of his own, but did all things according to the pattern that was shown him in the mount. We learn from hence, that whensoever we have heard the word, and had the will of God revealed unto us, we must yield [Doctrine 1] obedience to the same. It is a duty required of us to practice so much of God's truth, as is in mercy made known unto us. So did *Noah* Gen. 6.22. when he was commanded to make an Ark, *he did it as God commanded.* So did *Abraham* when he was commanded to circumcise himself and the males in his family, Gen.

17. This is it that *Moses* teacheth the people after all his teaching and exhorting of them, Deut. 10.12.13. *Now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thine heart, and with all thy soul? that thou keep the commandments of the Lord, & his ordinances, which I command thee this day, for thy wealth?* And in the beginning of the next chapter.*Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments always.* The Apostle *James* urgeth this duty upon those that are swift to hear, and have received the word with meekness, which is able to save their souls, chap. 1.22. *Be ye doers of the word, and not hearers only, deceiving your own souls.* Christ our Savior, describing the good hearers, by the good ground, saith, They bring forthwith patience some sixty fold, some thirty fold, and some an hundred fold, everyone some fruit, no man is barren altogether.

To conclude this point, it was the exhortation of *Moses,* and of the Priests and Levites, which they spake unto all Israel, *Take heed and hearken, O Israel, this day thou art become the people of the Lord thy God: thou shalt therefore obey the voice of the Lord thy God, and do his commandments, and his statutes which I command thee this day.* So thē, we must all know what is required of us, to wit, to be doers, and not bare hearers: to be practicers, and not talkers: to be obeyers and followers, not idle professors.

Maruell not at all at this. For first, to incline [Reason 1] our hearts to walk in his ways that we have learned, is an infallible sign that we truly fear God. This we see in the example of *Abraham,* God tempted him, and said unto him, Take thy son, thine only son *Isaac,* whom thou lovest, and offer him for a burnt offering: he preferred the commandment of God before the love to his own son: God accepted his willing mind, and therefore he heareth this comfort, *Lay not thine hand upon the lad neither do thou anything unto him:for now I know thou fearest God, seeing thou hast not withheld thy son, thine only son from me.* Not that he was ignorant before, but because he made that known to himself and to others, which before was known to him alone, and not thoroughly to *Abraham* himself. For what is in us we know not certainly our selves, until we be proved. Thus then we see that *Abraham's* notable obedience in so great a trial, was an evident testimony that he truly loved God.

[Reason 2] Secondly, obeience is always joined with recompense, God-rewarding it to the full, who is a most rich pay-master. No man shall serve him for naught. If *Laban* could say thus to *Jacob,Because thou art my brother, shouldest thou therefore serve me for naught?* will not the Lord much rather say to us, because ye are my children, should ye therefore serve me for nothing? The Prophet *David,* setting down the singular fruits and effects of the word of God, saith, *By it is thy servant made circumspect,& in keeping of it, there is great reward.* Consider brefly how it was with *Abraham,* of whom we spake before, he received an hard commandment, himself to offer up in sacrifice his only son; yet because he delayed not to put it in present execution, he received a threefold reward, first God delivered his son from death: secondly, he commendeth the faith of the father: and thirdly, he repeateth the promise to him, and confirmeth his faith in it Gen. 22.

[Reason 3] Thirdly, if we hearken unto him, he will hearken unto us: if we serve him, he will not be backward or behind hand with us to serve us. This doth the Prophet *Isaiah* point out

unto us, chap. 58.9. *Thou shalt call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am:* On the other side, if we will not hearken to obey him, he will never hearken unto us, neither regard when we call upon him. The wise man bringeth in wisdom crying without, and uttering her voice in the streets,*Because I have called, and ye refused: I have stretched out mine hand, and no man regarded: but ye have set at naught all my counsel and would none of my reproof, I also will laugh at your calamity, and mock when your fear cometh.*

Such measure as we mete, it shall be measured unto us again, and God will deal with us as we deal with him. If we set our faces against him,*he will set his face against us.* If we will not be reformed, but will walk contrary unto him, then he also will walk contrary unto us, and with the froward he will show himself froward.

Fourthly, they are to be obeyed that have [Reason 4] no absolute authority, but are themselves under the authority of others. God commandeth to honor father and mother, Exod. 20. albeit themselves are to honor God. Thus doth the Centurion reason from the less to the greater, Matth. 8.8, 9. from himself to Christ: *Lord, I am not worthy that thou shouldest come under my roof, but speak the word only, and my servant shall be healed: for even I am a mā under authority, having soldiers under me: and I say to this man, Go, and he goeth: to another, Come, and he cometh; and to my servant, Do this, and he doth it.* If then such as are mean men and have inferior places of command, are notwithstanding obeyed by those that are under them, much more ought the Lord himself to be obeyed, who is above all, and all under him.

[Reason 5] Fifthly, the Rechabites obeyed *Jonadab* their father, and received a blessing for their obedience. He restrained them from many profits and pleasures of this life, and his charge unto them might seem very hard and harsh, being restrained of wine, and forbidden to build houses, to sow seed, and to plant vineyards: and when they had these set before them, they answered, *We have obeyed the voice of Jonadab,the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, and daughters.*

This example is the Prophet *Jeremiah* commanded to set before the people of God, to show them their sin, *Thus saith the Lord of hosts, the God of Israel, Go and tell the men of Judah, and inhabitants of Jerusalem, will ye not receive instruction to hearken to my words, saith the Lord? The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed, for unto this day they drink none, but obey their fathers commandment: notwithstanding I have spoken unto you, rising early and speaking, but ye hearkened not unto me.* Shall we make less account of God, then the Rechabites did of their father? and value his commandments less worth then they did their fathers commandments? If we have had the fathers of our flesh, and we gave them reverence: shall we not much rather be in subjection to the father of spirits, and live? Hebr. 12.9.

Lastly, there is a special relation between [Reason 6] God and his people. The subject oweth obedience to his prince: the servant to his master: the child to his father. God is all in all; he is our king, and we his subjects; he our master, and we his servants: he our father, and we his children, according to the saying of the Prophet *Malachi, A son honoreth his father,and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear, saith the*

Lord of hosts? So that disobedience is as the sin of rebellion, and God detesteth those that commit it, as rebels against him. All these reasons serve to preach obedience unto us whensoever the word and will of God is made known unto us.

The uses of this doctrine are very profitable [Use 1] unto us. First, learn from hence, and let it work an impression in our hearts, that nothing can be more agreeable, or a more effectual mark of our Christian profession, then to obey and hearken unto the voice and word of God.

This made *Samuel* say to *Saul,Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? behold, to obey, is better then sacrifice; and to hearken, then the fat of rams.* When the Lord was to deliver his Law in mount Sinai, he said, *If ye will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine,* Exodus, Chap. 19.5.

By the voice of God we are to understand not the letters or so many syllables of the Scriptures, but the preaching and publishing of the same according to the doctrine, interpretation, exhortation, reproof, comfort, and such like. For the word taught and applied, according to the true sense and natural meaning of the Scriptures, is as well the word, as that which is written; forasmuch as by the gift of interpretation bestowed upon his servants, the mind and meaning of them is opened. That then is not Scripture only which is expressed in so many syllables; and therefore the Apostle saith, when they deliver pure doctrine *with integrity and gravity,* they deliver ye wholesome word which cannot be reproved. They are the seedmen, the word is the seed; and therefore they deliver the word. The voice of God's messengers in the ministry of the word, is to be heard and esteemed as the voice of the everliving God, and not as the voice of a mortal man. The Prophets call upon the people, to hear the word of the Lord, when themselves spake unto them, and not the Lord immediately. The Apostle declareth that *God in old time spake by his Prophets,* Heb. 1.1. according to the saying of Christ, that whosoever hear his disciples and Ministers, hear him: and they, who contemn them, contemn him, Luke 10.16.

Thus in all ages have the faithful esteemed the Ministers as the messengers of God; and the Ministry of the word, as the voice of God himself. This is witnessed by sundry testimonies of holy Scripture, speaking of the Church generally, and of the servants of God particularly; The Church saith, Isaiah 2.3. *Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. Cornelius* having sent for *Peter,* saith, he was *present before God to hear what he would speak unto him by Peters mouth.* Acts 10.33. The Thessalonians received the word, not as the word of man, *but as it is indeed the word of God,* 1 Thess. 2.13. Thus must we esteem of it in judgment: thus must we obey it in practice. When sin is reproved, it is God that reproveth it. When the sinner that is penitent is comforted, God is the comforter. If the word find out our secret sins, we must be no less terrified and humbled, then if God should proclaim open war against us, and utter his Thundering voice against us. If the sweet consolations of Christ are offered to them that mourn in Zion, and hang down their heads through feeling of the wrath of God, for their manifold sins, they are to be comforted as well thereby, as if the Lord himself from the highest heavens, should comfort them, and speak peace unto their consciences. There

cannot be a greater enemy to the saving hearing of the word, then to imagine this, that we have nothing to do with God, but all with man, when we hear the word. This shaketh attention, cooleth zeal, breedeth negligence, and hindereth obedience.

Secondly, this serveth to reprove all such [Use 2] as yield no obedience unto God and his will, but rebel against him openly and stubbornly, and will do nothing at all that he commandeth. These are not unfitly called traitors and rebels against God. The name of a traitor is most odious among all men, no man can abide to be so accounted. But what shall it avail us to be faithful unto men, and unfaithful to God? to obey them, and to disobey him? *Moses* telleth the people of Israel, that *they have been rebellious against the Lord,from the day that he knew them.* Such as rose up against *Aaron,* and would not submit themselves to God's ordinance in his Ministry, are called *the children of rebellion,* Numb. 17.10. and they are exhorted *not to rebel against the Lord,* Numb. 14.9. It is a vain thing to say, we are no traitors, we hate the name of treason: if we nourish open rebellion against God, who is the King of kings. Such as set themselves against God's word, and yield no obedience unto it, are rank traitors, and we need crave no pardon, if we call them the children of rebellion.

Secondly, it reproveth such as prolong the time with God, & have no leisure to hearken yet unto him, and so make him attend upon them. No man man must stand to debate or consult with flesh and blood, whether he should obey God, or not: the wisdom and policy of man must not be our counselors, they will deceive us, and withhold us from yielding obedience unto God's commandments. In his matters we must not plead policy, but when he commandeth, we must with all speed yield obedience.*The Prophet that contrary to God's commandment did eat bread and drink water in the house of the old Prophet,* was devoured of a Lyon: this was the judgment denounced against him, *Foras much as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, &c. thy carcase shall not come into the sepulchers of thy fathers.* The fruit of all disobediēce is our own destruction, notwithstanding our own good intents, which may please our selves, but cannot please God. When we have his word, we must not suffer our selves to be deluded by traditions, by visions, or by pretended revelations. The only word revealed unto us must put all other means to silence, and make them give place. He that was commanded by the word of God, to strike the Prophet, and refused it, was slain by a Lyon. Let these examples make us wise: and their falls teach us to stand upright. It is extreme folly to yield to the false and feigned persuasions of ignorant men, who go about to tell us, that it is not so necessary a duty to obey the word of God delivered unto us, as many would make us to believe: that we shall be hated and derided of all men, and therefore it is better for us to seek the favor and good will of men and the applause of the world, then to be singular, and so contemned. Let not us be lulled asleep with these sweet songs, which are no better then cunning enchantments; neither be led a side by such deceitful counselors as go about to bring us into eternal perdition.

Thirdly, it reproveth such as part stakes between God and themselves, and regard not to yield entire obedience unto him, but obey to halves; For as *Agrippa* was persuaded somewhat to become a Christian, so are these resolved a little to obey. *Saul* was commanded to root out

the Amalekites, with all that was theirs from man to beast: but he set his own wisdom before the wisdom of the Lord, sparing *Agag* and the better part of the sheep to offer sacrifice unto him. But God spared not him, for his kingdom was rent from him, and given to his neighbor that was better then he. The children of Israel were straitly charged of God to destroy the nations, into whose land he would bring them, lest by suffering them among them, and by joining themselves with them, they should learn their manners, and serve their Idols, which would turn to their ruin and destruction. They executed part of his commandment, they destroyed many of them, & took their cities: yet because they saved a part, and spared a remnant of them, they found them by woeful experience to be *thorns and pricks in their flesh,* and afterward they lived many years in their slavery and subjection, as the book of Judges doth witness. God looketh for full and perfect obedience, so that there is no halting or faultering before him. We see how *Ananias* and *Sapphira* were smitten with sudden death, because they kept back part of the price of that which they had vowed and dedicated unto God, Act. 5. This turned to their utter destruction, albeit they were taken to be zealous and forward disciples. So shall it be with us, if we be like unto them. Let us take heed of hypocrisy: let us labor to be entire, and give him the whole heart.

[Use 3] Thirdly, let us seek after knowledge and understanding of the will of God. For how can that servant practice and perform his masters will, that never knoweth nor regardeth to know what he requireth? or can that subject obey the law of the Magistrate, that is wholly ignorant of the Law? The Apostle requireth, that *the word of Christ dwell richly in us in all wisdom,* Col. 3.16. The true knowledge of God is the fountain and foundation of all true obedience. From hence as from a root spring forth and spread abroad faith in Christ, hope in the promises, love to the brethren, the true worship of God and fear of his holy Name. As on the other side, from ignorance proceed, infidelity, distrust, despair, presumption, hatred of God, malice, superstition, idolatry, disobedience, and all impiety. Hence it is, that the Prophet *Hosea* complaineth, that God had a controversy with the inhabitants of the land, and that there was much riot and excess of unrighteousness among them, by stealing, lying, whoring, swearing, and killing, *because there was no knowledge* found in that people: thereby implying, that they were utterly destitute of all grace and goodness, of all piety and true religion. Such as know not God, nor his will, are ignorant what pleaseth, or what displeaseth him, and therefore cannot but offend him in both. He that doth the will of God ignorantly, like the blind man that hitteth the white, cannot be accepted of him, or look for any reward at his hands. God will accept of none to be his servants, that know him not.

Will any man receive into his service one that cannot see to dispatch his business? and shall we think that God will admit blind men, that regard not to understand his ways, and want their spiritual eyes to discern between good and evil? This we see by sundry examples, as Psal. 95.10. where the Lord rendereth this reason, why the people erred in their hearts, and grieved him forty years in the wilderness,*because they had not known his ways.* It was the cause why the Sadducees denied the resurrection, Matt. 22.29. *Ye do err, not knowing the Scriptures, nor the power of God.* This caused the Jews to crucify the Lord of life, Act. 3.17. *Now brethren, I wote that through ignorance ye did it, as did also your rulers:* for if they had known him, they would not have crucified the Lord of life. This is it that maketh the proud iusticiaries of the

world to rest in their own righteousness,*because they know not the righteousness of God.* This was the cause of the idolatry of the Gentiles, Gal. 4.8. *When ye knew not God, ye did service unto them which by nature are no God's.* So what was the cause, but ignorance, that moved *Paul* to persecute the Saints? he rendereth this as the reason,*I was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.* And as it is the root that brancheth out into many sins: so it is as pitch that defileth whatsoever it toucheth, & turneth good affections into evil, and maketh them to decline and degenerate into sin. Religion, devotion, hope, fear, being joined and guided with the eye and light of knowledge please God; whereas without this sight they highly displease him.

For religion joined with ignorance, begetteth and bringeth forth idolatry: devotion accompanied with ignorance, is no better then superstition: hope joined with ignorance, worketh presumption: fear joined with ignorance, engendreth desperation. If we have not knowledge to support and season us, we err out of the right way, and are deceived beyond all measure. Love blinded with ignorance, becometh sottish. Zeal, patience, and such like corrupted with ignorance, are turned into brutish and savage passions.

This reproveth three sorts of men. First, the practice of the Church of Rome, that taketh away the key of knowledge from the people, and seeketh to bring in palpable darkness. These false teachers cannot endure that the people should enjoy the light of the Scriptures. They read them in an unknown tongue, persuading them they may be most devout, when they are most ignorant; that it shall go well with them though they have no faith of their own, but an implicit faith to believe as the Church believeth, albeit they know not what it believeth. These are they that notably abuse the people to their perdition, and bewitch them with spiritual socery, as they that bring God's judgments upon their heads: for when a land is destitute of ye knowledge of God, all things are covered with darkness, and the persons are liable to his fearful judgments, as is evident by sundry places of Scripture. *David* saith, the blind and lame that mocked at him were hated of his soul: so that such should not enter into his house, 2. Sam. 5.8. Such as are spiritually blind, shall never enter into God's kingdom, they are all seers that shall come thither.

The want of natural sight is nothing in comparison of the want of the eyes of the mind. Our Savior pronounceth them blessed that are pure in heart,*because they shall see God.* This sight of the mind is twofold, partly in this life, & partly in the life to come, one of them imperfect, the other perfect, when *we shall see him as he is* This is eternal life to know God: it is eternal death not to know him, and to be ignorant that God is our father, that Christ is our redeemer, and that the holy Ghost is our sanctifier.

The second reproof is of those that are children in knowledge, that live in the light, and yet can see nothing. The Sun shineth brightly in their faces, yet they shut their eyes. Many think they have religion enough, if they have a good mind and meaning, and lead a civil life among their neighbors, who like not such busy fellows that will be meddling evermore with the Scriptures. They are accounted honest men, and are well liked of all, they pay that they owe, they are just of their word, they deceive no man. But this civil conversation and honest behavior shall profit them nothing, nor be able to bring them into the favor of God, nor give

them any title to the kingdom of heaven, so long as they are destitute of knowledge: forasmuch as they have God their adversary, who will contend with them, and plead against them: neither will he know them, that regard not to know him. Others despise it and contemn it, like the fool or idiot, that casteth away a pearl or precious stone not knowing ye value or worth of it. These come to the Church sometimes, and hear the word of God both read & preached, and yet are not so much as acquainted with the histories of the Scripture, & the principles of religion, which are as milk for young children. They know not what faith is: they are not acquainted with the means of our justification: they know not the difference between the Law and the Gospel, neither the use of the one or ye other: they cannot discern anything between the religion of Christ and of Antichrist.

Lastly, it serveth to stop the mouths of all proud and malicious slanderers of the Gospel, that accuse the preaching and publishing thereof, as the cause of the sins and enormities that abound among us, as also of the plagues and pnishments that God hath inflicted upon the land. These men, uttering the froth and scum of their soul mouths, and belching up the venom of their poisoned hearts, cry out. It was never well since this new religion sprung up, & since there was so much teaching and preaching: that we have so much knowledge and learning, that we are well the worse for it. The cause of God's judgments is not the preaching of the Gospel, but the contempt of the Gospel: and because we have the light, but love darkness more then the light. God justly giveth over such profane beasts into a reprobate sense. Our great ignorance is the cause of our sins, and that we are children of darkness, rather then of the day: of the night, not of the light. Are not these ashamed to say, that the light of the Sun causeth men to stumble and go out of the way? that the Chirurgian and his salve make the soar? that the judge maketh the thief; and the law the malefactor? For they may as well affirm all this, as that the word is the cause either of our sins, or of our punishments: which serveth to keep us both from [Use 4] the one and the other.

Fourthly, hereby we must try who be good hearers of the word, and who be not. All of us should come constantly, diligently, and continually: but many among us come seldom. We would be loath to be accounted recusants: but if we should come a little less, we might worthily be so accounted. We would be loath to be accounted Papists, and indeed I think we should have injury done us to be so called: forasmuch as we live more like unto Atheists. We would think our selves greatly slandered to be reputed worshippers of a false God: and indeed we might so, forasmuch as we are found to worship no God at all. They will plead no doubt for themselves, that they are saved and sanctified hearers, as well as the best: and they would be ready to complain of great wrong, if they should be charged to be in the number of evil hearers. But as Christ saith in the Gospel, *Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven:* so, not everyone that challengeth the title of a right hearer, is a good hearer indeed; but the obedient hearer that bringeth forth fruit. The end of the Law, is obedience, as Deut. 6.1, 2, 3. *These are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land which ye go to possess: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments which I command thee, thou, and thy son, and thy sons son, all the days of thy life, &c. hear therefore, O Israel, and observe to do it, that it*

may be well with thee, &c. Wherefore, the doctrine that now we deal withal, is as a touchstone to try what we are, whether we be fruitful or fruitless hearers. It will be no hard matter (if we set our minds unto it) to make proof and trial, whether we be altogether barren in bringing forth fruits or not. The fig tree that had nothing but leaves upon it, and no fruit at all is cursed, and hath this denounced against it, *No man eat fruit of thee hereafter forever,* Mar. 11.14. The dresser of his vineyard said of another fig tree, whereon he sought fruit and found none (for there is store of such) *Behold,these three years I come seeking fruit on this fig tree, and find none, cut it down, why combreth it the ground? John* the *Baptist* preaching repentance to such as came out of Jerusalem to his baptism, saith, *Every tree which bringeth not forth good fruit, is hewn down, and cast into the fire,* Matth. 3.10. The Apostle writeth to the Hebrews, to stir them up to be more zealous, and telleth them that *the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns ana briars is rejected, and is nigh unto cursing, whose end is to be burned. If any be an hearer of the word,and not a doer,* the Apostle *James* maketh him *like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and streightway forgetteth what manner of man he was.* No man thinketh it hard to be able to discern of land whether it be fruitful or barren, forasmuch as the crop that the field yieldeth will easily discover and discry the nature of the soil. If the seed of the word that is sown in our hearts do spring up, and bring forth new obedience, it is a good heart, fear it not, doubt not of it: but if there follow no growth or increase at all, it is a barren heart, look to it, plough it up, dignity about it, and dung it, that it may bear fruit, otherwise it shall be cut down and cast into the fire. If we must all undergo this trial what hearers we are, woe unto very many that are among us, fearful will their estate be, and lamentable will their bareness and barrenness appear to be in good things. There is no tree more destitute of fruit, then their hearts are of faith and good works. There is no ground so full of thorns & bushes, as their hearts are of sin and corruption. How many are there that live in ye Church, that hear many instructions, exhortations, admonitions, & threatenings from the word, that might make the stones relent? yet nevertheless, the more they hear, the more deaf they are: the more they are charged to do, the less they regard to practice; the more the word would soften them, the more their hearts are hardened and set against the truth;*they are like the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely.* These are they that come together, not for the better, but for the worse, 1 Cor. 11. and make the word to be the savor, not of life to life, but of death unto death, 2 Cor. 2. How many are there that have had and heard many persuasions to piety and godliness of life, and yet show themselves more wretched and profane then before? like unto *Pharaoh,* who when he had heard the word of ye Lord, hardened his heart, and would not let the people go: or like the Israelites, who being moved to repentance, that they should make their ways and their works good, answered desperately,*We will walk after our own devises, and we will everyone do the imagination of his evil heart.* How many are there, that have been often stirred up to sobriety and temperance, in the use of God's good creatures, that are so far from bridling their unruly & riotous lusts, y^t^ they are grown more excessive & intemperate in drinking and quaffing, and spare not to rise early to follow drunkenness, until the wine inflame them, and take away their wits from them?*Woe* saith the Prophet, *to all such.* When the commandment

came unto them, sin revived, so that the commādement which was ordained unto life, is found to be unto death. The like we might say of diverse and sundry sins, reproved by the word. God hath said, *Swear not at all,neither by heaven, nor by earth, neither by any other oath, but let your yea, be yea: and your nay, be nay: lest ye fall into condemnation:* Let us see, what this hath wrought, & still worketh in us: have not many the more inured themselves to that horrible and detestable sin, committed against the high Majesty of God? Is not every other word almost an oath? can they speak without it? Is it not become in the opinion and practice of the most sort, a grace and ornament to their speech, and a gentlemanlike exercise? Are they not accounted fools and Puritans, that use it not themselves, or seek to reprove it, & repress it in others? Some will say, It is a foolish custom that I have gotten, and I cannot leave it, but I mean no harm or hurt by it to any man. Thus do men go about to excuse sin which they have no purporse to forsake, but rather a desire to continue in it. Do you call it a foolish custom? nay, it is a vile & wicked custom. Give it his true name, and disguise it not; name the child aright, call it with Christ, a devilish custom, *it cometh of that evil one.* This is so common a sin among men and women, among old and young, & hath taken such deep roots, that the axe of God's word and of his judgments, cannot cut it down. The fathers infect their children, and one learneth of another, until the greatest part are become licentious and abominable. Let us come to the sanctification of the Sabbath; the more many hear of it, the oftener the commandment is urged unto them and pressed upon them, the more dissolute and disordered they grow in the profanation of it. They cannot be ignorant, that they ought not to follow their pleasures on that day, but to call the Sabbath a delight, and honor him on it, *not doing their own ways, nor finding their own pleasure, nor speaking their own words:* but when this holy day of the Lord cometh, they forget all, their pleasures so round them in the ear, that they run madding everyone after his own vanities, and the least occasion draweth them from the exercises of religion, as if they meant to bid defiance to God, and to provoke him to battle, which they do against their own souls. For are we stronger then he? or able to make our party good against him? No, no, we deceive our selves; we are no fit matches to deal with him, who is able to arm the smallest & weakest creatures to our confusion.

[Use 5] Fifthly, we have all need of patience, without which we shall never be able to go through with our obedience. It is no easy thing to yield obedience. We have many enemies and oppositions that stand in our way to hinder us. We have many corruptions within us: we have the world & a thousand allurements without us, all of them set in battle array to encounter with us. We are like ground that yieldeth nothing of it self but thorns and thistles, without much labor and pains, without often ploughing and tilling, and turning up. Hence it is, that the Apostle entreateth the Hebrews, and beseecheth them *to suffer the words of exhortation.* We do not easily brook and digest the word, but with great difficulty. It is hard meat lying heavy upon the stomach, and will not soon concoct. To mortify sin is to deny our selves, and as it were to cut off the right hand, and to pluck out the right eye, Mat. 5. It is not done without great grief and anguish. It is almost death to the Swearer to obey this exhortation, *My brethren swear not at all,* I am. 5. It is as painful to him, as if you cut off a piece of his tongue, or sewed up his lips, or dashed out his teeth. It is in effect to strike off a limb, to tell the drunkard, he must live sober, and not run into excess, and that drunkards shall

not inherit the kingdom of God: he judgeth it so hard a doctrine, as if he were in danger to die for thirst. Seeing therefore obedience to the word is painful, we have need of patience to stay us up, that we shrink not away, and go clean backward. Besides, we do not by & by enjoy the promises y^{t} God maketh unto us, they are for an appointed time, he will try us in waiting for thē. So he dealt with *Abraham,* he had promise of a son, but it was not immediately accomplished, he was fain to expect long time for it. So the Psalmist speaking of *Joseph,* confirmeth notably this point: He had sundry dreams, which were predictions, and presages of his future advancement: yet after this *he was sold for a servant, his feet were hurt with fetters,and he was laid in iron, until the time that his word came, the word of the Lord tried him.* We must be faithful unto the death, and then we shall receive the crown of life. God trieth us all at one time or other, and one way or other: we see not his promises by and by performed unto us: let us wait for them with patience, and put on the hope of salvation as a shield: for surely they will come, and he y^{t} hath spoken the word cannot lie. Lastly, we must here endure sundry afflictions, and shall meet with many scorns and scoffs of wicked men, seeking to turn us from our due obedience to God and his word; and therefore *we have need of patience to hold us constantly in the faith without wavering,* Heb. 10.36. Christ Jesus forewarning his disciples what troubles hanged over their heads, that they shall be persecuted, and delivered up to the Synagogues and into prisons, and be brought before kings & rulers for his Names sake, giveth them this exhortation,*In your patience possess ye your souls.* As *Ishmael* persecuted him that was borne after the Spirit, even so it is now, and ever will be, Gal. 4.29. Many have turned back from the truth through these temptations. They cannot abide to be reviled, though it be for righteousness sake. Let us not think the Christian man's life to be an easy and lazy life, nor the way to it pleasant, nor the gate that leadeth and openeth to it, broad and wide: it is a continual warfare, 2. Tim. 2, 3. *suffer affliction as a good soldier of Jesus Christ.* Heerupon we are charged to strive to enter in at the straight gate, Mat. 7. There is no salvation without striving: we must suffer many a blow, and endure many a wound. We must be content to bear many showers and sharp storms. The husbandman suffereth much labor before he reapeth. We must not dream of the victory before the battle. Our Savior speaking of the good and saving hearer of the word, such as all of us ought to be, describeth him by these notes, that *with an honest and good heart he heareth the word, keepeth it, and bringeth forth fruit with patience.* This is so excellent a virtue, that God vouchsafeth to be called *the God of patience,* Rom. 15. When once we begin to yield obedience to the word, and to frame our lives according thereunto, and to bring forth the fruits worthy amendment of life; when we are freed from the tyranny of Satan, and made citizens of the kingdom of heaven, we must look for the cross and persecution to follow us: forasmuch as *all that will live godly in Christ Jesus, must suffer persecution,* 2 Tim. 3.12. This virtue do those hearers want, which in time of peace and prosperity will profess the same, but when trouble ariseth, forsake the faith and give over their profession, and embrace this present world. But we must learn better things, we must build upon the rock, that we be not shaken.

This maketh us stand assured of God's promises, and breaketh the stroke of all afflictions, that they cannot hurt us, nor be able to separate us from the love of God which is in Christ Jesus our Lord, but maketh us in ye end to be more then conquerors through him that loved

us, Rom. 8. so that we may glory in tribulations, knowing that tribulation worketh patience; and patience, experience: and experience hope: and hope maketh not ashamed.

[Use 6] Lastly, it is our duty to labor to grow in obedience. It is not enough for us to bring forth some fruits, but we must strive to perfection, and to the greatest measure of fruitfulness. This is laid before us in the parable of the sower, Mat. 13. some bring forth fruit an hundred fold, some sixty, and some thirty fold. Let it be with us, as it is with worldly minded men, that seek to increase their stock and store, and to make it greater. This duty hath many branches, as it were appurtenances depending upon it; First, we are not to be discouraged, though we attain not to the highest degree & greatest measure of obedience. For such as are evermore growing, have not yet attained to the end of their growth. There are diverse degrees of good ground, and there are diverse steps before we can come to the top of any high thing. The husbandman, though he receive not a crop of an hundred fold, yet will think it well and count the ground good, and his labor well bestowed, if he might receive sixty or thirty fold. Wherefore, albeit we be not the best ground, yet we may be good ground, as he may be a good servant, that is not best of all. No good ground shall be rejected, it is the barren ground that he accepteth not. If we bear any fruit, he will make much of us, and work in us more obedience, as John. 15.2. *Every branch that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it that it may bring forth more fruit.* So then, there is fruit, and there is more fruit: First we must labor to bring forth fruit: then we must strive to bring forth more fruit. Secondly, we must beware that we do not decay in grace, and so grow every day less fruitful then other. This is contrary to that growth that ought to be in us. This is the estate of many professors and sluggish hearers, that were more forward and fervent many years past then now they are at this present, to whom belongeth the exhortation given to the Church of Ephesus, *I have somewhat against thee,because thou hast left thy first love: remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.* The Apostle, writing to the Galatians, was afraid of them, lest he had bestowed all his labor among them in vain, Gal. 4. For as the Minister, through want of teaching and using of his gifts, becometh unprofitable to himself and the Church, and suffereth his gifts to decay: so is it with many hearers, if we stir not up the gifts given unto us, we shall grow cold and fruitless in good things. Thirdly, we must take heed to our selves while we are growing, lest Satan cast his darnel among us, and make us grow proud of our proceedings, and measure the forwardness of our obedience, by the backewardnesse of others disobedience. This we are ready enough to do, and to esteem highly of our selves. The Apostle declareth that *lest he should be exalted above measure, through the abundance of the revelations,there was given unto him a thorn in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure.* We cannot so much as think one good thought. We have nothing whereof to be proud and highminded. When any good work is done in us, it is not we that do it, but the grace of God in us. Fourthly, it is required of us, not to disdain or contemn others that come farther behind us, both because GOD accepteth of their mediocrity, though they have not attained to the greatest measure, neither are gotten up to the top; yet so long as they are climbing up the ladder that reacheth to heaven, they are in the right way, and therefore we must take heed

lest by our unseasonable disgracing of them, and carping at them, we drive them out of the path wherein they walk. Whatsoever we our selves enjoy, *We have received from the gift of God,* and we are indebted unto him for it, so y[t] we are *not to boast our selves as if we had not received it,* neither ought we to lift up our selves above or against our brethren, lest God's hand in justice pull us down, which in mercy did set us up. Fifthly, it behooveth us to use all good means both to come to obedience, and to continue us in the fruits of obedience, all the days of our lives. God hath commanded no good thing, but he hath appointed unto us the means whereby we shall attain unto it. And he hath appointed no means in vain, but they are sanctified and blessed to those that carefully use them, to the bettering of their souls, and the increasing of his graces. The first means commended unto us for this purpose is the sound preaching, and the saving hearing of the word, which is of great force and effect to change our hearts and to work obedience in them, as Rom. 1.17. the Apostle *Paul* desireth to preach to them at Rome, because by the preaching of the Gospel, *the righteousness of God is revealed from faith to faith.* Another means is prayer. God hath bound himself by promise, he cannot go back from his word, nor deny himself, forasmuch as he is unchangeable in goodness. He hath spoken it, and he will perform it, that if we ask, we shall receive: if we seek, we shall find: and if we knock, it shall be opened unto us. A third means to work obedience may be meditation of the things that we have heard; an infallible testimony of our love to the truth, and of our delight in it.

That which we often think upon we love much,*O how love I thy law! it is my meditation all the day.* Such are pronounced blessed by the Prophet, that *meditate in the Law of God continually,* for they shall be as trees planted by the rivers of waters, which shall bring forth their fruits in due season. The last is conference with others, thereby stirring up one another, and receiving benefit by the company of others.

This was the practice of the Prophet *David,* he was *a companion of all them that feared God, and kept his commandments.* He joineth these two together, the company of the faithful, and the keeping of his laws, because the one is a principal help unto the other. Thus I have run over the chief means that serve to further us in obedience, by these we must seek it, or else we shall never obtain it. The more we use them and frequent them, the greater shall our growth be in obedience. The less we use them, the less obedient we shall be. They that use them not at all, can have no measure at all of obedience. Shall we think to walk in the ways of godliness, and never exercise our selves in the means appointed for us? Or is it possible for such to please God in obedience, as neglect such ways as he hath left unto us? Do we then see men contemn the word of God, and make no conscience to attend unto it? neither regarding diligently to resort to the hearing of it, nor hearkening carefully to it, when they are come to it? Are there not many that never call upon God, nor beg of him the graces of his Spirit, and that have not the spirit of prayer, to ask of him such things as they stand in need off? Is not meditation with our selves, and conference with others grown out of use, and rarely to be found among men? An evident token that there is little obedience to be found in the world, but a sea of disobedience that ouerfloweth all places. For where there is little conscience in hearing, little care in praying, little use of meditating and conferring, we may boldly

pronounce without fear, that there is little obedience yielded to the laws and commandments of God.

CHAP. V.

1 ANd the Lord spake unto Moses, saying.

2 Command the children of Israel, that they put out of the campe, every leper, and everyone that hath an issue, and whosoever is defiled by the dead:

3 Both male and female shall ye put out, without the campe shall ye put them, that they defile not their camps, in the midst whereof I dwell,

4 And the children of Israel did so, and put them out, without the campe: as the Lord spake unto Moses, so did the children of Israel.

HItherto we have spoken of one part of the preface, wherein we have seen a rehearsal of the order commanded of God to be observed in the mansions and remoouings of the children of Israel. Nevertheless, one thing is wanting, to wit, that order be taken, that this multitude be free from all pollution and impurity or uncleanness, and follow after sanctification. For what is an unregenerate and unsanctified company, but a rout of rebels, and an heap of confederates, conspiring together against God? Wherefore, we are now to proceed to the second part of the Preface, which concerneth the purity of this people. The former Chapters serve to manifest them to be a great people: the chapters following, to make them an holy people. The former show what they are; the chapters following what they ought to be. The former chapters declare what they are by the course of nature: the next will declare what they are by the means of grace.

Heerin we are to observe two things: first, the laws that are given them to this end. Secondly, the laws concerning the manner of their removing and marching in the wilderness. The laws that concern their sanctification are either general and common, or else particular and special. The general are in the 5 and 6 chapters, and come first to be handled: the particular are in the 3 chapters following. The general laws are of two sorts, some are necessary and commanded in the law; other are voluntary or vowed, being undertaken by a free profession of their religion. *Moses* handleth in the first place such laws as are commanded, and necessarily to be practiced, and setteth them down in this chapter. The vowed or voluntary service is noted in the chapter following.

In this fifth Chapter he entreateth of the means of sanctification, & it containeth two parts. First of sanctification in matters fully and certainly known: Secondly, of sanctification in matters that are doubtful and unknown, depending upon the opinion or suspicion of others. The first kind consisting in matters certain, is double; first, he entreateth of casting out of the impure and unclean out of the host, in the four first verses. Secondly, of cleansing and purging the trepasse and damage done to our neighbor, to the 11. verse. The second part, standing in that which is doubtful, is the trial of the honesty and innocence of the suspected wife, to the end of the chapter. Thus we see, that as soldiers are wont to be cassired and turned out of the campe, and put from their wages: so when God numbered the people that were fit for profane and sacred war, he doth after a sort depose and dismiss all those that were defiled through any impurity of body or mind, thereby declaring both what manner of persons he would have all those be y^{t} profess to worship him, and how he abhorreth and detesteth whatsoever is foul and filthy, polluted and profane: and therefore he willeth all lepers, all that have an issue, or have touched any dead corps should be cast out of their tents. Moreover, all deceitful and fraudulent persons, that have beguiled their neighbors through falsehood and forgery, shall no otherwise be accepted, then by confession unto God and restitution unto men. Lastly, the jealousy of the suspicious husband, is so corrected & reformed by a ceremonial observation, as by a special remedy, that either he is compelled to acknowledge his suspicion to be false, or else if the affection be just, he understandeth it to be approved by the testimony of God himself; and so evil is taken away out of Israel by the sentence of God the avenger.

Touching the first point, which is concerning the putting out of their tents ye unclean, we are to observe 2 things. First, the commandment of God: secondly, the execution thereof. The commandment is propounded, and then confirmed by strength of reason. It is propounded both by his parts, and by the manner of it. The parts of the commandment are three, distincty set down; first, touching the lepers, they must be put out from among thē, and have a place assigned unto them to dwell apart by themselves, out of the tents of the rest of the Israelites, lest by daily conversing with them, they should infect and corrupt others. Secondly, touching such as have running issues about them, of which we have spoken before, in the book of *Leviticus,* these also must depart out of the host. For albeit there were no fear of infection in these, as also in those that follow, yet there was a legal impurity, and a ceremonial uncleanness in them, putting them in mind of the foulness of sin. Thirdly, such as have touched a dead carcase, must also go out of the host; these were also unclean for a certain season. The first sort, to wit, of the lepers, was infectious: the two latter were accounted unclean and abominable, in respect of the law and ordinance of God that forbade those ceremonies, until the time of the restoring of all things: and yet some of them could not be avoided, as the touching of the dead.

These are the parts: the manner followeth, showing that this commandment is general, and toucheth all ages and sexes, young and old, male and female, Prince and subject, rich and poor, there must no partiality be used, God will have none of these unclean persons to be spared or suffered among his people, from the king that setteth on his throne, to the beggar that lieth on the dunghill. Hereupon *Moses* saith, *both male and female ye shall put out, without*

the campe shall ye put them. And in the book of Deuteronomy, it is said,*Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the Priests & Levites shall teach you: as I commanded them, so ye shall observe to do: Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt.* She was the sister of *Moses* and *Aaron,* & had gone before the women in singing the praises of God, for their deliverance at the red sea; yet when she spake against *Moses,she was shut out from the campe seven days,* according to the law,*All the days wherein the plague shall be in him, he shall be defiled, he is unclean, he shall dwell alone, without the camp shall his habitation be.* The practice hereof we see in *Gehazi,* the servant of *Elisha,* because he had taken two talents of silver contrary to the will of the Prophet, he said unto him,*The leprosy of Naaman shall cleave unto thee, and unto thy seed forever; and he went out from his presence a leper as white as snow.* In the seige of Samaria by the Syrians, it appeareth that four leprous men dwelt out of the city, who for fear of that great and mighty host abode *at the entering in of the gate,* and were the first messengers of glad tidings, that the enemies had broken up their campe in haste and were fled away. When *Ahasiah* presumed in the pride of his heart to execute the priests office, the Lord smote the king, so that *he was a leper unto the day of his death, and dwelt in a several house.* Thus we see how this law was executed without all respect of persons or degrees and estates of men, high and low, bond and free, master and servant.

The reasons of the former commandment follow, which are two in number: the one drawn from the nature and condition of these unclean persons: the other, from the person and presence of God, The former reason concerning the foulness of the leprosy, in these words, *lest they defile their camp,* may be thus concluded,

If the lepers defile the places of their abode,

then they are to be removed.

But the lepers defile ye places of their abode,

Therefore they are to be removed.

The conclusion of this argument, is ye commandment it self mentioned in the 2 verse: so also is the second part in the end of ye same verse. The first proposition is to be supplied. The next reason, drawn from the Lord himself, in these words, *I dwell in the mids of them,* is thus concluded,

If God dwell among his people, then no unclean thing is to be tolerated among them. But God dwelleth among his people,Therefore no unclean thing is to be tolerated among them.

The parts of this argument are partly expressed, and partly understood, as we shown in the former that went before, and therefore need not be repeated.

Thus much of the commandment: the execution hereof followeth in the 4. verse, set down, first generally, and particularly. Generally, *the children of Israel did so,* Particularly, *they put them out of the campe, as the Lord spake unto Moses.* Now whereas the tents among the Israelites were threefold: one, of the Tabernacle: another of the Levites: the third of the Tribes: sundry

of the Hebrews hold that such as were *leprous* were banished from them all three: that such as had *running issues,* were suffered in the campe, but neither in the court of the Tabernacle, nor among the tents of the Levites: and that such as *were defiled by touching the dead,* were only banished and excluded out of the court of the Tabernacle and the Tabernacle it self. But these are more curious speculations, then well grounded observations, whereof the Hebrew Rabbins are full, and seem to be overthrown in this place, where they are thought to be established, forasmuch as *Moses* joineth all these 3. together, and turneth them out of the host.

Before we proceed to handle the doctrines of this division, it shall not be amiss for us to answer one objection, which we will do briefly, and that is, whether God, in requiring the lepers to be put out of the campe, do respect the bodies of his people, or not? forasmuch as the leprosy was a contagious and infectious disease. I answer, I am not ignorant how diversely diverse men do carry this, and understand hereby, that God as a prudent and provident Lawgiuer, giveth wholesome counsel and direction, lest contagious diseases should creep among the people, and so infect one another. But this is too weak a conjecture and collection, & reacheth not to the purpose, nor attaineth to the intent of God, who respecteth the soul rather then the body. For he doth not in this place give counsel as a Physician that provideth for the health of his patient: but he dealeth as a Physician of ye soul, and therefore under these outward rites and ceremonies, he would train them up, & teach them to give themselves to holiness of life, to study to attain unto, and acquaint themselves with purity, and to beware of all filthiness and uncleanness. This appeareth in the example before set down of such as were driven from the company and society of men, being stricken with the leprosy by the hand of God. Besides, this reason is rendered of their casting out of the host, lest they should defile the campe in which the Lord dwelled. Lastly, we see that such as have issues in the flesh, & such as touch the dead, which are no infectious diseases, and the one no disease at all, are joined with the leprosy in this chapter, so that the drift & intent of God in this place, is, not to provide for the body, or to keep the people in health and strength, but for the soul, that they may be preserved from sin, & from the infection of sin.

Now, if any ask whether the disease of the leprosy be not contagious, and therefore whether it be not expedient, that all such as are taken and touched with it, should be barred and banished from the society of men: I confess this is true and convenient, & ought to be so: but this was not the chief and principal end that God respected, and therefore this is left to the Physicians and Masters of that profession to judge according to the rules of art and experience. God committed the matter to the Priests, that they should order all things according to the directions given unto them: it had been much safer to have committed and commended the matter to such as had judgment in that faculty.

Moreover, we must consider, that as this disease was foul and filthy, ugly and fearful, so there are three sorts of it named in the law, to wit, the leprosy of the body, the leprosy of the garments, and the leprosy of the house: so that it is most probable according to ye opinion of the learned, that the Jews in a proper and peculiar manner (unknown to us at this day, and

unknown to the Jews themselves at this day) were troubled and tormented with this disease. Even as we, that are cast into the last age of the world, have diseases that follow some sins, which in former times, were not known to the Physicians themselves. And hereupon no doubt profane writers took occasion to devise sundry lies and slanders against, the whole nation of the Jews, as if it were hereditary unto them, and that all the posterity of *Abraham* were full of botches and blisters and itches, and therefore were driven out of Egypt by force, lest they should corrupt the rest with their infection. This forged surmise had ancient Authors to rest upon, and is as likely to proceed from the Egyptians themselves, a proud and hauty people, as from any other; who being ashamed of the plagues that were sent among them, and inflicted among them, and desirous to blot out the memory of the reproach of their nation, and of the vengeance of eternal God, turned the judgment of scabs & blisters that fell upon thē, from themselves, to the people of Israel, as if they had infected them, & were for that cause compelled to banish them out of Egypt, lest they should corrupt the whole country with their maladies. But if this had been the true reason of their departure, why did they retain them so long among them, and in the end, bestow upon thē silver and gold, jewels and precious stones, thereby spoiling themselves to enrich their enemies? or why did they persecute them with such hatred at the red sea, that themselves were drowned? Furthermore, among ye curses that God denounceth to bring vpō his people for the contempt of his word, & disobedience to his laws, he threateneth *to smite them with the botch of Egypt, and with the hemrohds, and with the scabbes, and with the itch, whereof they should not be healed.*

Lastly, if the people of God had been haunted and vexed with any such filthy diseases, the Lord would never have established such sharp and severe laws among them, the like whereof were not to be found among foreign nations, whereby such were separated from the company of men, as had any loathsome and noisome ulcers and sicknesses following them: yea, if any suspicion did arise, they were severed and sundered from the rest for a time, until the truth were thoroughly known, and found out, as appeareth at large in the book of *Leviticus.*

[Verse 2. *Command the children of Israel that they put out, &c.*] Here we have a plain and express commandment of God, charging *Moses* to put out lepers & unclean persons from the Congregation. The Apostle *Paul* speaking of fornicators and incestuous persons that were unclean livers, unclean in body and in soul, useth the same word, *Put out such from among you,* 1 Cor. 5.13. thereby [Doctrine 1] showing what God intended by this Ceremony: the substance whereof teacheth this truth, namely, that obstinate sinners are to be cast out of the Church. All open offenders and unreformed persons by the dreadful and direful sentence of excommunication, as it were by the two edged sword of God, are to be cut off from the fellowship of the Church, and from all the privileges that belong unto the faithful. This ordinance of God hath good ground upon the separation mentioned in this place, which was not commanded as a civil policy to keep the whole from the sick, but as a part of Ecclesiastical discipline, inasmuch as the Priests the sons of *Aaron* had the whole knowledge of the cause, as well the shutting of them out, as the receiving of them into the host, as we shown by sundry examples before. There are that draw the original of this Church-censure

even from *Adam,* whom the Lord cast out of Eden, and set an Angel at the entry of the garden, who by shaking the blade of a glistering sword, feared him from re-entering, and suffered him not to touch or taste of that tree which was a Sacrament of life unto him. The like do the Hebrew interpreters observe touching *Cain,* whom the Lord cast out and banished *from the face of God,* as the lepers were cast out of the fellowship of men. For what else is the face of God, but the place appointed for his worship, where he was wont to appear to the Fathers, and where *Adam* and his family met together to serve him and to sacrifice unto him? And all •his was before the law, when the sons of God were manifestly distinguished from the sons of men, Gen: 6.1. In the time of the Law, we have many ceremonies to this purpose. We see that the unclean were kept from coming to the Tabernacle, from entering into the Temple, from the partaking of the sacrifices, and from eating the Passover. So in another place, the Lord threateneth, that he shall be cut off from his people, that being unclean eateth of his sacrifice, and that the sacrifice shall profit him nothing, nor be accounted to him to take away his sin, but that it shall remain upon his own head. These are no obscure types & dark shadows, but lively pictures and patterns that represent unto us ye nature of excommunication. Let us come to the New Testament. The use of the *keys to open and shut,* and the words *of binding and loosing,* come directly to this purpose. And as this truth is taught by precept, so it is farther enlarged and warranted by sundry examples. *Abraham* is commanded to *cast out the bond woman & her son,* out of his family which was the Church. *Hymenaeus* and *Alexander,concerning the faith made shipwreck, & are delivered up unto Satan, that they may learn not to blaspheme.* The Apostle commandeth the Church of the Corinthians to *purge out the old leaven,* that is, as it is expounded afterward in plain words, *put away from yourselves that wicked person.* Wherein he alludeth to the law of *Moses:* such as were to eat of the Passover, were bidden to put leaven out of their houses, and to provide that no leavened bread were found among them. The Israelites were not to kill the Passover, before they had rid their houses of it. It was not enough for them, not to use, or not to touch leavened bread, but they were charged to remove it from them, and then they should be sure not to be partakers of it, nor to be tempted by it, to eat thereof. To these evident proofs, it were easy to add sundry other, but these are sufficient to show unto us, that open and obstinate sinners are not to be fostered in the Church, but to be put out of it.

The reasons hereof are diverse, and that in [Reason 1] diverse respects, both in respect of God, and in respect of the Church, and in respect of the offenders themselves. First, it would be reproachful to God and his son Jesus Christ, if they that lead a wicked and wretched life should be admitted freely to his Table, as if his people were a company or conspiracy of profane persons: whereas the Church is *the body of Christ.* If then his body should consist of such filthy loathsome & stinking members, the reproach of it, would redownd unto the head. The Apostle telleth the Jews that *the Name of God is blasphemed among the Gentiles* through them. If then wicked men should be suffered and cherished in the Church, the enemies of the Gospel, would take occasion thereby to blaspheme the Name of God, as if the Christian faith did either make men wicked, or did wink at wickedness, or did encourage them to live wickedly.

Secondly, by continual company with the [Reason 2] wicked, the godly are corrupted. We are all prone to evil, as *Adam* to lay hand on the forbidden fruit, we are ready to go out of the way: and when we have evil examples before our eyes, we soon take the occasion that is offered, as when fire and to we come together.

This reason is urged by the Apostle, 1 Cor. 5, 6, 7, 11. *Your rejoicing is not good: know ye not that a little leaven leaveneth the whole lump?* There is danger to the rest of the Church to retain among them evil men. It is a means to spread sin abroad into every part, until the whole body become abhominable, and therefore it is better that one member be cut off, then that the whole body of the Church should perish. The offender then is to bear the punishment of his sin, that the rest may be kept from sinning.

Thirdly, they are to be cut off, to the ende [Reason 3] that such as are wicked livers, may begin to be ashamed of themselves and their wickedness. It is profitable to themselves, that their ungodliness should be punished, that they by the feeling of God's chastisement may awake out of their sleep, who, by sufferance & winking at their sin, would grow more obstinate. This is the reason set down by the Apostle in many places. The incestuous person, that had committed such fornication as is not so much as named among the Gentiles, must be barred and banished from the city of God, and delivered unto Satan, *for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus,* 1, Cor. 5, 5. We must have no company with scandalous livers, *that they may be ashamed.* In like manner also heretics must be proceeded against, and cast out by the highest censure, that they may learn not to blaspheme.

Before we come to the uses, let us answer [Objection 1] a few objections, thereby to clear this point which hath been gainsaied and contradicted by many. First, there is objected against it, the Parable of Christ, Math. 13, 30. touching the tares, where the householder commandeth his servants to *suffer the tares and wheat to grow together until the harvest,* that is, the end of the world, verse 39. then shall the tares be gathered and bound in bundles to be burned, but the wheat shall be gathered into the barn. This they expound, as if Christ should command the Ministers not to excommunicate any of the wicked, but to tolerate them together with the godly. But this were to make Christ to speak with two tongues, and to utter things contrary one to another: for in the 18. chapter of that Gospel, he doth expressly command it to be practiced. Besides, we are not to sift every part of a Parable, but to mark the scope. Now, his purpose is not to set down the duty of the Ministers, but to comfort all the servants of God, when they behold public scandals and open offenses everywhere to arise, even in the midst of the Church, so that it cannot be clean purged; forasmuch as in the end it shall come to pass, that albeit notorious sins break out as ulcers in a body, yet all stumbling blocks shall be removed and taken out of the way, and all that work iniquity shall be cast into hell. This is it that he teacheth, chap. 18, 7. *Woe to the world, because of offenses: for it must needs be that offenses come, but woe to that man by whom the offense cometh.* And the Apostle saith, *There must be heresies, that they which are approved, may be made manifest,* 1 Cor. 11, 19. Here the faithful and hypocrites are mingled together in the Church, as wheat and chaff in the floor, and as good fish and bad in the net. When we see this, we ought not to be

discouraged, but rather labor that we may be good Corn, fit to be gathered into the Lord's Garner, when he shall send his Angels *to gather out of his kingdom all things that offend, and them which do iniquity; then he shall cast them into a furnace of fire, where shall be weeping and gnashing of teeth, Math.* 13, 41, 42. That this is the drift of Christ, and the meaning of the Parable, appeareth by the interpretation that is given of it in that place, wherein he maketh no mention at all of those servants which are supposed to represent the Ministers: which, if it had been as these would infer, he would not have left out. But he insisteth cheefely and principally upon this, that when all things shall be dissolved, all offenses and offenders shall be gathered together, and cast as it were one bundle into hell. They then are deceived, that think it is not necessary to purge out the great and gross offenders. The Church is the City of God, excommunication is the sword: it is the School of Christ, this is the rod, as the Apostle calleth it: it is the Temple of God, this is as it were the whip, to scourge out such as abuse it & themselves: it is the body of Christ, this is as a medicine to cure the diseases of it: it is the vine and sheepfold, this serveth to keep the foxes and wolves from it.

Secondly, some object that it is not needful [Objection 2] under a Christian Magistrate, who is charged to punish such as live dissolutely and disorderously, inasmuch as he beareth not the sword in vain, Rom. 13. It belongeth unto him to take away life or limb, according to the nature and quality of the offense. What place then is there for excommunication and Ecclesiastical judgments? I answer, [Answer.] Christ hath settled this as a perpetual order in the Church, Math. 18, 17. *If he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publican.* Where, alluding to the custom of the Jewish Church, he showeth also, that the Christian Church cannot want this spiritual jurisdiction. These thē are not contrary, they stand well together, neither doth the one hinder or overthrow the other. Neither are we to think, that Christ pointeth out the civil Magistrate, when he saith, *Tell the Church:* as some suppose, but an Ecclesiastical Senate. Neither doth he mean when he saith, *Except he hear the Church, let him be to thee as an heathen or a Publican,* except he hear the Magistrate that is of the same faith and religion with thee, thou mayest go to law with him, as if he were an heathē or Publican, and have him before the Roman Magistrate that is profane. For Christ speaketh not only to the Jews that then lived, but giveth a remedy to be used at all times. The promise that followeth, whatsoever ye shall bind on earth, &c. belongeth not to one time, or to one place, or to one people, nor to the civil Magistrate, nor to civil wrongs; but pertaineth to the conscience, and had been impertinently & improperly added, if Christ had spoken of seeking civil remedy, against civil harms and injuries: which will farther appear by the reasons following.

First, if by the word Church, the civil Magistrate were to be understood, then ye words concurring in the text touching binding and loosing, and used elsewhere to the same effect touching opening and shutting, remitting & retaining of sins, showing the Churches power, do not signify spiritual power, but civil: but they do not so signify, neither were ever so understood of any until our times.

Secondly, the authority here spoken of was such, as the Disciples present should sometimes in person exercise and execute, for so Christ saith unto them, verse 18. *Whatsoever ye shall*

bind on earth, shall be bound in heaven, & whatsoever ye loose in earth, shall be loosed in heaven. But these exercised not civil power, but spiritual jurisdiction: therefore this authority here spoken of, was spiritual, not civil.

Thirdly, Christ's words are in this place imperatiue, *Tell the Church.* Whosoever saith that these words are but permissiue, only suffering men so to do, and not imperatiue, enioyning the same, he goeth against the letter of the text and propriety of the words. But Christ commandeth no man to prosecute his brother civilly offending him, before the civil Magistrate. He commandeth to forgive him and to be ready to take another injury, rather then in law to pursue him, Math. 5, 40. Therefore, this action here in this sort enjoined and required at the offended brothers hands, in that Christ saith unto him, *Tell the Church,* is not a civil action, but must needs be a spiritual duty, whereby the offenders soul (abiding in sin, and so in danger to be lost) is to be recovered, if it may be by this means.

Fourthly, the ground and matter of this action (whereupon the whole is inferred) is not civil, for then it should more fitly have been named, 〈in non-Latin alphabet〉, an injury: but here it is not so called, but it hath the express name of 〈in non-Latin alphabet〉, sin. Therefore the remedy also is spiritual, and the means to bring it to pass.

Likewise, he teacheth a little before of offenses spiritual, and of the cure of them: then he showeth our duty of seeking and recovering even one brother going astray, comparing this to the seeking and recovering of a lost Sheep straying from the flock in the wilderness, which also is a spiritual affaire and business. These things being thus laid together, with the words immediately following, and both compared together; there is no show of reason, why it should not concern the same matter with the former, there being still one coherence and knitting up of the argument, and that most fitly in this discourse.

Lastly, Christ was no civil Lawyer, neither set any civil Courts and courses of law, neither was this his calling. But this was his office, to give order for his Church, and to establish the government thereof. Neither was there any special occasion to speak of civil going to law: here was no question put to him concerning any such matter, so that he should thus have answered nothing to the purpose. Wherefore, by these particular considerations we may conclude, that to take the word Church for a company of civil Magistrates, using civil, not spiritual authority, for a bench of Iusticers, or a Senate of Magistrates, hath no approbation of any author. In profane writers, it signifieth a whole ordinary assembly of people met together for ordering civil affairs, guided therein by some Magistrate. They then are very much deceived, that take the word in a civil sense, & understand it of civil proceedings.

Again, when the Apostle, speaking of the incestuous person, willeth him *to be delivered to Satan, for the destruction of the flesh,* they expound it of an extraordinary punishment inflicted upon him by the devil, whereby he tormented his body. Such a miraculous punishment was laid upon *Ananias* and *Sapphira* by *Peter,* and upon *Elymas* by *Paul.* But this is not the right interpretation & true exposition of this place. For albeit God oftentimes use the devil as his instrument, both to chastise his children, as we see in *Job,* and to punish the ungodly, as we

see in *Saul,* so that the power of Satan is the power of God; yet this is not intended by the Apostle, as appeareth by the circumstances which may be observed in this chapter.

For first, he reproveth the Corinthians, that they had cherished a most wicked man among them, and had not long before put him out, as verse 2. *Ye are puffed up:* but he did not, neither could he reprove them, because they had not wrought a miracle, because the gift which *Peter* and *Paul* had as the Apostles of Christ, was not common to every Christian, nor to all Churches: therefore he reproved them because they neglected an ordinary duty.

Secondly, he commandeth them that themselves should take him away, saying, *Put him out from among you:* but it had been unreasonable to require a miracle at their hands, which he knew they were not able to work.

Thirdly, if he had intended such a miraculous action as they performed against hypocrites and enemies of the truth, what need had there been of a solemn assembly and consent of the Church? But in putting of him out, the Congregation had an interest, ver. 4. *When ye are gathered together; &c: my spirit, with the power of our Lord Jesus Christ.*

Fourthly, this appeareth also by the ende for which he was to be delivered to Satan, *for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus;* that is, that he may repent of his wickedness in this life, and so be saved in the life to come. This also is noted to be the end wherefore he delivered *Hymenaeus* and *Alexander* to Satan, that they might learn not to blaspheme, that is, y^{t} they might renounce their heresies, and embrace the true faith, and so repent of their former impiety and iniquity. Therefore he would not have him smitten with sudden death, and taken out of this life, and so the time and gift of repentance to be cut off from him.

Fifthly, what it is *to deliver to Satan, and to take away,* the Apostle expresseth in other places; keep not company with them, with such eat not, purge out the old leaven, that they may blush and be ashamed, & so amend their evil ways.

Sixthly, if this had been meant of such extraordinary punishments, the Apostle might have done this by his Apostolical authority, and needed not to have troubled the whole Church with it.

Seventhly, that which the Apostle here commanded, the Church no doubt practiced: but they did not take him away out of this world by any miracle, neither delivered him to be possessed and punished bodily by the devil, but rather proceeded against him with the censures of the Church, as appeareth in the second Epistle, where he willeth them to *comfort him* being afflicted, to receive him being penitent, and to cure him being wounded.

Lastly, if he had willed them to kill him, he had willed them to rush into the Magistrates seat, which he would never do: for this is proper to the Magistrate alone that beareth the sword. Seeing therefore we have the commandment of Christ, and the practice of the Apostle, to warrant the sentence of excommunication, there shall always be place for it in the Church, even where the Christian Magistrate is settled & established. *Paul* would have them assemble together *in the Name of Christ,* that is, by his will & commandment: and

afterward he showeth that the Churches office is *to judge them that are within,* albeit the Magistrate have a sword put into his hand by the ordinance of GOD. What then? There is a twofold sword, material, and spiritual; he taketh up the material sword, and striketh with it. The Church handleth the spiritual sword, which is the word of God: so that the Magistrate taketh away the wicked one way, the Church another way. The Magistrate killeth and taketh away life, if the cause require: the Church meddleth not with corporal punishment and shedding of blood. The Magistrate proceedeth directly according to the Laws against offenders, albeit they repent; because he respecteth the execution of justice, and the revenge of the dishonor done to God: The Church proceedeth not in that order, but observeth the degrees appointed by Christ,*If thy brother shall trespass against thee, go and tell him his fault between him and thee alone, &c:* and if the offenders repent, they are ready to forgive thē. For this is the mark whereat excommunication aimeth, and the end whereto it tendeth, y^{t} the sinners being ashamed, may be brought to repentance, & that such as live in the church might not be corrupted, forasmuch as *a little leaven leaveneth the whole lump.*

Lastly, it may be said that we should rather [Objection 3] labor how and which way to bring more into the Church, then to exclude any out of the Church. Men are ready to go fa•• enough out of it, but they return slow enough to it. We are to endeavor to call men to the Sacraments, w^{c} are encouragements to godliness, rather then to keep them frō them for their wickedness. It is a sign we lack charity toward them, when we hide from them that which should do them good. I answer, [Answer.] it is our duty to do both of them, to wit, both to encourage them to godliness, and yet to keep them from them so long as they lie in open wickedness not repented of: not the first without the latter, nor the latter without the first, lest we be compelled to give that which is holy to dogs. Did the Lord himself want charity toward *Adam,* whē he sent him forth from the Garden of *Eden,lest he put forth his hand and take also of the Tree of life, and eat, & live forever?* The Sacraments of God cannot profit or help wicked men. The Supper of the Lord is only available and comfortable unto them which come worthily, to wit, with true repentance, with sound faith, and with unfeigned charity: touching others, it turneth to greater judgment and condemnation. This doth the Apostle teach, 1 Corin. 11, 27. *Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.* Is it not a work of charity to stay his course that is running into danger, and like to hurt himself? to hinder our brother from such an action as that he eateth judgment to himself, and maketh himself guilty of horrible sin? This were a strange kind of charity, to suffer a man to thrust himself through with his sword, or to cast himself down headlong from a steep Rock, when we may hinder him from so doing. The Apostle *Jude* giveth us other direction in his Epistle, that we should *have compassion of some making a difference, and others save with fear,pulling them out of the fire.* Wherefore, there is no wrong done to impenitent persons, if they be excommunicated, and consequently barred from the Supper: but rather a great benefit is bestowed upon them, and their salvation furthered by this means. Neither let any say, [Object.] that the Church usurpeth upon the Magistrate, and taketh from him his office. For if this were a good reason, [Answer.] it was never lawful, neither ever shall be, for the Church to excommunicate any offenders: because it belongeth to the Magistrate as his duty to punish offenses, whether he be a Christian, or

no Christian. How then is it, that we take away this authority from the Church, in the time of a Christian Magistrate, and yield it to the Church when a wicked Magistrate is set over it, forasmuch as there is like reason and office of them both? If it be farther objected, [Objection.] that there are some sins which an evil Magistrate will not meddle withal, as blasphemy against Christ, heresy, and such like, as *Gallio* the Deputy of *Achaia,* accounteth the mystery of religion concerning Christ, a question of words and names, and professeth, *he will be no Judge of such matters;* whereas, if it were a matter of wrong, he would hear thē, Acts 18, 15. Wherefore, under a wicked and idolatrous Magistrate, excommunication may be used, not otherwise. I answer, [Answer.] from the lawfulness of it under a Magistrate that is no Christian, we cannot conclude the unlawfulness of it under a Christian Magistrate: for this is no good consequent, neither is it a sufficient cause against the express commandment and institution of Christ. The cause of the institution of excommunication is not the punishment of sin, but the salvation of a sinner, the edifying of the Church, and the glory of God. But the scope of the civil Magistrate and his office, is to punish sin, and respecteth not either the salvation or damnation of the sinner, so that albeit he repent, yet he spareth him not, but suffereth the law to proceed against him. The Church according to the doctrine of Christ, smiteth none with the spiritual sword, but such as are impenitent; and doth not this unto death, but unto life, and therefore receiveth them that repent. Again, the manner that they both use in correction is diverse: the Church correcteth by the word, the Magistrate by the sword, or such like outward punishment. To conclude this point, the use of excommunication ought to be perpetual in the Church, whether it have a Christian Magistrate or not, whether he do his duty, or do it not. For first, the doctrine of reproving our brother between us and him alone, as also of taking two or three witnesses, ought to remain in the church and have continual use, whether the Magistrate be a Christian or Pagan. Therefore that also which followeth, *If he hear not the Church, let him be to thee as an heathen or a Publican,* whereby the doctrine of excommunication is established, ought to be perpetual. If one part of this discipline stand in force at all times, then doth the other also, forasmuch as Christ maketh no exception between the one and the other. Again, it is lawful for the Church, whether the Magistrate be a Christian or no Christian, to loose them that are bound, and to receive into the Church such as are cast out for their contumacy and continuance in sin, when once they repent. Therefore also it is lawful to cast out, and to bind those that are impenitent: and as the first is always ratified in heaven, so also is the latter. For Christ without any difference or distinction gave both these iurisdictions & authorities to ye church, *Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven,* Mat. 18, 18.

Lastly, where the causes of the Law are perpetual & universal, there the law must also be acknowledged to be perpetual and universal. But the causes of this power of the church, are perpetual & universal, as first the commandment of Christ, Mat. 18, 18. 1 Cor. 5, 5. Secondly, that obstinate sinners being made ashamed, may be brought to repentance. Thirdly, that no others should be infected by their evil life and corrupt example. Fourthly, because it is the ordinary office of the Church *to judge them that are within.* Therefore, the Church hath this authority, when it hath Christian Magistrates, as well as when it is without them.

Thus far touching the removing of objections. [Use 1] The doctrine being cleared from all doubts that might distract us, let us now come to the uses. And seeing there ought to be excommunication of scandalous and impenitent offenders, it should move us to enquire and learn what excommunication is, not as it is commonly used, but as it ought rightly to be practiced, to the end we may esteem of this censure and sentence, and stand in fear of it: *Excommunication* therefore *is a sentence of the Church, whereby a member thereof,convicted of some grievous crime, and by no means brought to repentance, is driven out of the Church, and cut off from the communion and fellowship of the faithful, that thereby he may be driven to repentance.* This description consisteth of diverse parts: first, it is a sentence of the Church: secondly, it must be executed upon him that is a member of the Church. Thirdly, the party delinquent must be convicted of some grievous crime or crimes. Fourthly, it stretcheth to him that cannot be otherwise brought to repentance. Fifthly, he is driven from the visible and outward communion of the Saints. Lastly, the end or use of it, is to make him ashamed that hath offended. These six several points touched before in the former description, have evident confirmation out of the word of God, which I will briefly prove, and then make use of every particular.

First, I say, that excommunication is a sentence of the Church. Our Savior commandeth to *tell the Church,* Math. 18, 17. Loe here, to whom he sendeth us. Again, he saith, *If he hear not the Church, &c.* So the Apostle speaketh, 1 Cor. 5, 4. When ye are gathered together in the Name of our Lord Jesus Christ; From hence we learn sundry points: first, such as are themselves out of the Church, and no true parts of it, have nothing to do with it. They have no authority committed unto them, and therefore whatsoever they shall do in this behalf, is of no force, and no better then a sword in a mad man's hand. The keys of the Kingdom of heaven are committed to the Apostles, and to their successors by Christ himself, that they should open the gates of heaven to the penitent and believers, & shut the gates of hell: on the other side, open hell to receive the impenitent, and shut up heaven against them.

Secondly, we are taught from hence, the honor and dignity of the Ministry, how great it is, to bind and loose offenders, to open and shut heaven, to remit and retain sins: so that it belongeth not to private persons. It is accounted, and most worthily, a miracle to be wondered at, that *Elias* did by his prayer shut up heaven, that it rained not on the earth; and again opened it, so that *the heaven gave rain,and the earth brought forth her fruit.* But this power of the Ministry is more marvelous, inasmuch as he brought only a temporal punishment of famine upon the land, but they inflict an everlasting judgment upon the unbelievers and impenitent persons. Great is the authority of Princes and Rulers of the earth. They may banish from their kingdoms such as are offenders, but they cannot banish and exclude any from the kingdom of God. They may bind the hands and feet of the body, but they have no power to bind the soul and conscience. The Magistrate may say, Take his body; but the Minister may say, Let him be delivered to Satan.

Lastly, we see from hence, that those Churches are deceived, that cast from them this holy ordinance of Christ Jesus: they are as a body subject to many diseases, yet want a sovereign medicine to cure them. For albeit they have the Christian Magistrate to assist them, and to

resist evils: yet his judgment is external, not internal: he may punish, he cannot amend and reform. Every Church therefore ought to have this remedy, to take away evil out of Israel.

The second point in the description of excommunication is, that it must be executed upon him that is a member of the Church. For as it is the sentence of the Church, so it extendeth only to such persons as are professors in the visible Church, and have given their names to Christ, and submitted themselves to the doctrine and discipline thereof. This is expressly grounded upon the words of the Apostle, 1 *Cor.* 5, 11, 12. *If any that is called a brother, be a fornicator, or covetous, or an idolater, or a drunkard, &c: with such a one eat not.For what have I to do to judge them also that are without? Do not ye judge them that are within?* In like manner, Christ in the Gospel prescribing this spiritual physic to recover dangerous sinners, saith, *If thy brother trespass against thee.*

From hence we learn, what person is to be excommunicated, to wit, such an one as was called our brother, and registered in the number of the children of the church. For how can he be excommunicated, that is, cast out of the communion, who never was in the communion? Wherefore it belongeth nothing at all to those that are out of the church, as Turks, Persians, Jews, Pagans, and other Infidels, that were never baptized in the name of the holy Trinity, neither had entrance into the church. This censure concerneth such as are reckoned among brethren, and not accounted strangers from the faith, and aliens from the Common-wealth of Israel. Hence it is, that when *Paul* had written in an Epistle to the *Corinthians,* that they should *not keep company with fornicators,* lest they should think he wrote this of all the fornicators of this world, he expoundeth himself, that he understood it not of all wicked persons in general, *for then they must needs go out of the world,* but of such as were members of the church, and would needs be called brethren. These are they that give scandal to the enemies of God and his Gospel: through them the Name of God is blasphemed, the church is contemned & slandered, the word is reviled, the weak are offended, and the rest of the parts infected, and therefore deserve worthily ro be excommunicated. The church taketh care of all her children, she is as a careful mother and tender Nurse that hath promised to bring them up, & to see them rightly ordered and governed, and therefore ought to use all good means for their recovery, that their spirit may be saved in the day of the Lord.

Again, we are put in mind hereby of the folly and corrupt dealing of the Church of Rome, who directly cross the doctrine of the Apostle, and set themselves in the place and seat of God. For as they have defiled the most holy ordinances of God, the word, prayer, sacraments, and worship of God, so they have horribly abused the institution of excommunication, as we shall see farther afterward. The truth is, they have nothing to do with excommunication, they are fallen from grace, they have denied the faith, they have defiled themselves with Idols, they will not have Christ's righteousness imputed unto thē, they set up their own works, & seek justification by thē, they will not receive Christ to be their only King and Priest, they will merit salvation for themselves, and therefore they are not a true, but a false Church. But excommunication is the Churches right, it is none of theirs, that are not the Church: so that albeit they curse us and banne us every year, yet it hurteth us not,

forasmuch as the curse that is causeless, shall not come. But suppose they were the true Church, and we out of the Church, (who hold all that refuse to be subject to the Popes supremacy, to be no Church at all) how cometh it to pass that they dare excommunicate us, who never were of their communion, and do not belong to their jurisdiction? They teach, we are out of the bosom of the Church; and *Paul* affirmeth, that the Church is not to judge them that are without: they are therefore abusers and profaners of this ordinance, even by their own confession. Let them either admit us to be parts of the true Church, or else remit us to the judgment seat of God, who *judgeth them that are without.* For as a Prince draweth out the sword against none but his own subjects, so is this censure to be drawn out against none but such as are subject unto it; that is, the Church. If the Church proceed any farther, it may be said unto it, Who made thee a Judge and Ruler over them?

Lastly, let not ungodly persons & atheists that are out of the Church, be encouraged hereby to continue in sin, neither let any envy their freedom and liberty, because they are not to be touched with Church-censures: but rather let them consider that they shall not escape scotfree; they have God the Father, high possessor of heaven and earth, a sharp and severe Judge against them and all their evil deeds: for thē that are without, God judgeth, who will give to everyone according to his deserts. Thus much of the second point.

Let us go forward in the description. The third thing necessary to be observed in excommunication, is, that the person offending be convicted of some grievous & heinous crime either against the first or second Table of the law. Hence it is, that the Apostle nameth, not only whoremongers, covetous, drunkards, railers, and extortioners, but also *idolaters:* so that as well heretics and worshippers of Images, sorcerers and enchanters, and such like brethren, as drunkards and adulterers, are to be excommunicated. In like manner, Christ himself expresseth not the several kinds of sins, for which the brother that offendeth, is to be excommunicated, but contenteth himself to say only in general, *If thy brother trespass against thee.* So the Apostle *Paul* teacheth, Tit. 3.10. *A man that is an heretic, after the first and second admonition, reject.* Hereby then we see, that a man is not to be excommunicated and put out of the Church for every trifle, or for every sin, but for scandals and offenses that are notorious. A master will not discharge out of his house a servant that hath served him, for every trespas: neither doth the Magistrate draw the sword for every breach of the law. So ought it to be with the officers of the Church. Again, excommunication must not be used at the first, but as the last remedy. A Chirurgeon accounteth lancing, searing, & cutting, a desperate cure. When he cometh to his patient, and findeth swelling and soars in the body, he doth not by and by proceed to cutting off an arm or leg: he useth first purging and other gentle means to try whether he can do any good that way or not. So should it be with us, according to the counsel and commandment of Christ, he requireth private admonitions & exhortations, private reproofs and rebukes: and then two or three with us,*that in the mouth of two or three witnesses every word may be established.* There is required of us, patience and much lenity, waiting whether he will by this means be amended. Lastly, we may gather from hence, that whiles sin is secret and unknown, no man can be excommunicated: but then only when it is made public and manifest unto all. Now then it is made public, when the Church is acquainted with it.

The fourth point in excommunication, is this, that it stretcheth to him only that cannot otherwise be brought to repentance. The cause then, why the church is compelled to proceed so far against some of her children, is, obstinacy & impenitēcy. For when there is in such offenders, both open wickedness, whereby the Church is offended; & notable stubbornenes, whereby the church is contemned, so that they can by no means of the word publicly, & of ye admonitiō privately, be reformed, excommunication must follow of necessity, that hereby (if it be possible) some good may be wrought in them. Hereupon Christ himself saith, *If he neglect to hear the Church, let him be unto thee as an heathen, or a Publican,* Mat. 18, 17. Such therefore as have offended, and truly repent of their sins, giving evident testimonies of their unfeigned conversion, ought to be spared, & not censured: to be comforted, not terrified: to be retained in the church, not rejected & cast out of the Church. Secondly, this showeth that impenitency is a most grievous sin, and next to infidelity the greatest. For as faith is the mother of repentance, so is an unbelieving heart the cause of impenitency. Of all judgments that God bringeth upon the sons of men, none is greater then the want of repentance, to have an heart that cannot repent. To fall into whoredom & drunkenness are grievous sins, and wound the conscience, & weaken our comfort and assurance: howbeit to continue in them without feeling of them and turning from them, is worse then the committing of the sins themselves. This made the Apostle say,*Despisest thou the riches of his goodness, and forbearing, and long suffering, not knowing that the goodness of God leadeth thee to repentance? But after thine hardness and impenitent heart, thou treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.* Among all the blessings of God given unto us, we must make great account of a soft and tender heart, which the Prophet calleth *an heart of flesh,* opposed and set against the stony heart. Such are soon checked and controlled. Lastly, we learn from hence to make a difference between sin and sin, and between sinner and sinner. All men fall into sin, and if we say, we have no sin, we deceive our selves, and make God a liar. Nevertheless, some are penitent sinners, they hate their sins, and do with might and main strive against them. They fight against them as against their enemies. Others, cherish sin in themselves, and are resolved to continue in them. They make no conscience of them, and cannot be brought to repent for them. Such are not fit to be held members of Christ, and Citizens of the kingdom of heaven, & therefore justly deserve to be cast out of the church.

The fifth point containeth and includeth in it the substance of excommunication, namely, that it driveth impenitent offenders from the visible and outward communion of the Saints from whence also it hath his name. Open sinners and scandalous livers are not worthy to live among the faithful, nor to come to public prayers, nor to be partakers of the Sacraments, nor to be admitted to the assemblies of the Church; forasmuch as they would profane all they touch, as *Adam,* the tree of life, and therefore was driven out of the garden. Hence it is, that Christ would have us *account them as heathen and Publican's.* The Gentiles for religions sake were enemies to the church, and therefore in religion the Jews were to abstain from their society & fellowship, whereas in common affairs of this life they were not so restrained. The Publican's were such as had received an office from the Romans (to whom the Jews were subject) to gathet tribute, being as it were Collecters of subsidies, tasks, and

tallages impoled upon the Jews, who thought it unfit and unjust that they being the Lord's people, should pay tribute and custom to the Gentiles, as appeareth in the history of *Hezekiah,* and of *Ioachim* in the books of the Kings, and by the question propounded unto Christ in the Gospel,*Is it lawful to give tribute unto Caesar, or not?* Wherefore they were accounted the enemies of the people, and the betraiers of their own Nation, they coupled them with sinners, and hated thē unto the death, albeit they professed the same religion, and oftentimes met together in the place of God's worship. They abhorred these, and could by no means brook & abide these men, who for the most part were extreme covetous and catch-polles, exacting more then was due for them to receive, or the people to pay: howbeit they hated them not as the enemies of their religion, but as men of a wicked & offensive life. The Apostle likewise decreeing and determining what should be done with the incestuous person, willeth the church to *deliver him to Satan,to purge out the old leavē, and to put away from among themselves that wicked person.* Heereby then we see, that these obstinate offenders are to be separated frō those good things which the Lord commandeth & communicateth in his church, as the word, sacraments, & prayers. These are holy things for holy and sanctified persons; but they are as filthy swine, to whom holy things may not be cast, and as dogs, to whom the children's bread doth not belong. Now one of the chiefest ends of the censures of the Church, is to preserve holy things in their purity, and to deliver them, as much as may be, from contempt. [Objection.] If it be said, the word is the ordinary means of salvation; if then they be denied the word, they be barred from the means of repentance. I answer, [Answer.] these are such as the bare word can work no good upon, and therefore they are unworthy of it: except peradventure when some part of the Scripture is expounded, and such doctrine delivered, as by all probability and likelihood may serve to bring them to repentance. To admit of them at such times, may seem not altogether unprofitable, as for example, when the Minister shall have or take occasion to handle excommunication, and to show what a fearful thing it is to be cast out of the Church, and to be delivered to Satan, the enemy of mankind, and to become his bondslave. Besides, they want not altogether the means of repentance, seeing they are privately to be admonished, not to be hated and counted as enemies, but everyone is to labor their conversion. This appeareth farther in these four points. First, we must love the persons of the excommunicate in the Lord, and thirst after their souls health. Secondly, it is our duty to exhort and rebuke them, so that albeit we love them, we must take heed we do not flatter them, and so harden them in their sins. Thirdly, we are bound to pray for those that are bound by the Church censures. We are not to pray with him, but it is required of us to pray for him, that God would open his eyes & turn his heart. Lastly, we are to assure him, that upon his repentance we are ready to embrace him and to receive him as a brother: forasmuch as there is joy in heaven for one sinner that converteth. Again, it teacheth us to avoid the conversation of such as are cast out of the Church, so far as we can, & are not by some necessary duty as by a band or chain tied unto them, as we shall farther declare afterward. To be familiar with such, giveth thē encouragement to continue in that dangerous and damnable estate. Lastly, we see it is the duty of the Church, to purge it of such offenders, as a corrupt body of gross and superfluous humors. We see in the time of the Law, they had in the Tabernacle, not only the Candlesticks and the Lamps, to give light: but also pots, pannes, shouels, beesoms, snuffers, snuff-dishes,

& such like vessels and instruments as served to carry and conuay away all filth and uncleanness from the place of assembly of the Congregation.

The Lord will have *the dross taken from the silver, that there may come forth a vessel for the finer:* neither will he have any root that bringeth forth gall and wormwood to be among his people.

Now we are come to the last, but not the least point to be observed in excommunication, which is, that the principal scope and end of it, is the salvation and recovery of the offender, and the bringing of him out of the wilderness into the sheepfold of Christ, frō which he wandered and went astray. By his repentance the knot is loosed, which before was strongly tied. It is a medicine, bitter indeed, but wholesome: unpleasant to the flesh, but profitable to the soul; as an hot iron that seareth and putteth to pain, but it tendeth to health: it worketh sorrow, but it is the godly sorrow that causeth repentance not to be repented of. The Apostle showeth this at large in his second Epistle to the Corinthians, speaking of the fruit of the excommunication of the incestuous person, it wrought many worthy effects of true repentance; he was ashamed of himself and of his sin, he had sorrowed greatly for it, and was very near to desperation, so that he willeth them to *forgive him,to comfort him, to love him,* and to receive him again as a Christian brother. Let no man therefore condemn this censure, or open his mouth against this ordinance of God, so souereigne, so profitable, so necessary: forasmuch as the Church casteth them out for a season, that it may receive thē again forever. Secondly, let no man condemn such persons as stand excommunicated; though we cannot admit of them as Christian brethren, yet they are natural brethren, & may belong to God's eternal election. The incestuous Corinthian *was judged of many,* and put out of the society of the Church; yet he was brought to repentance, & laid hold of the promises of the Gospel. We have this notable example commended unto us, that we should make good use of it. He suffered a grievous punishment for a grievous offense, but it was only to humble him, and to bring him to see his sin, which otherwise he could not, he would not. Lastly, we see that whatsoever power is given to the Pastors of the Church, is given *to edification, and not to destruction,* 2 Cor. 10, 8. God intendeth and the Church respecteth the destruction of the flesh, and the mortification of the deeds of the old man, but the salvation of the spirit in the day of the Lord. If then this ordinance work not this saving effect, it cometh through their fault that do abuse and contemn it.

Secondly, seeing obstinate sinners are to [Use 2] be excommunicated, it doth show unto us the fearful estate and condition of such as are justly excommunicated, & cut off from the society of the Church, and from the company & communion of believers. They are dragged as dead carcasses out of a City, that others should not be annoyed with the stench and contagion of them. This may appear unto us by many particulars.

First, they have their names blotted out of the number of the people of God, Gen. 17. Luke 6, 22. This maketh their names to rot, & as dead branches to wither away. No man looketh vpō them but with remembrance of their sin, & with terror and detestation thereof. This is the highest punishment in ye church, it is as a piercing thunderbolt cast down from heaven upon the heads of dissolute livers and incorrigible persons. What greater honor can there be, then

to be the sons and daughters of God, whereby God is made their God? as for others, they are cut off from his protection, they can look for no blessings to come from him, but all plagues and curses to overtake them. This is a misery of all miseries: for as he is the God of his people, so he is *a consuming fire* to burn up all his enemies. If then we be his people, he loveth us, he defendeth us, he heareth us, he receiveth us, he honoreth us: if not, he hateth us and withdraweth his grace from us, he leaveth us as a prey to our spiritual enemies, and clotheth us with shame as with a garment. For as the Psalmist pronounceth *that people blessed,whose God is the Lord:* so we may truly affirm on the contrary, Cursed is that soul y^{t} hath not the Lord for his God. So thē, the excommunicate are contemptible persons, and as it were outcasts, the shame of men and the contempt of the people. They are the sons of the earth, and may worthily blush to have any of God's servants look upon them. They may wander up and down in the night times, like Owls that hate the light, but may be ashamed to come out of their houses in the day. It were happy for thē if no man did know them, or did speak of thē; whereas now they are never remembered without a brand of reproach. All men point at them in the streets, and are ready to hiss them out of their sight. No man regardeth them that regard not the Lord and his law.

Secondly, the sentence that is pronounced on earth, is ratified in heaven. These men think and persuade themselves that they have to do only with men, and so shake it off and set lightly by it, that it might not fit in their conscience: but being justly pronounced against them in the Consistory of men, it is strongly confirmed in the highest Court of Heaven, as Christ testifieth,*What soever ye shall bind on earth, shall be bound in heaven.* Let no man therefore diminish his sin and lessen his disobedience, as if it were done only unto men, or published only by the Minister, forasmuch as the Lord verifieth the sentence pronounced by him. For Christ Jesus is the Author of it, 1 Corinth. chap. 5, ver. 4. the Corinthians being charged to put out from among them him that had offended, must do it *in the Name,* that is, by the commandment *of CHRIST.* It is no device & invention of man, for then it it might be either contemned, or less esteemed; but it is the sentence of the great Judge, more fearful then the message of death, instituted of him for the recovery of such as are fallen, and he will make all his ordinances available and sufficient to accomplish his will. The end of it is not, to make him that was our friend, to become an enemy: him that was our brother, to become an alliant: him that was in the covenant, to become a stranger to the covenant: but the use of it rather is, when a man is become an enemy, to reconcile him unto us: and when he hath made himself a stranger from the covenant and Church of God, to call him back to an holy communion with us. For the Ministry of the word, and the discipline of the Church, do tend to the salvation of men, as we noted before. If the Ministry of the Gospel fall out to be the *savor of death unto death,* it is not the proper effect of the Gospel: the fault is in them that perish, and are of old ordained to destruction, 2 Cor. 2, 15, 16. So then, this censure shall not be without his effect one way or other, but shall work either the destruction of the impenitent, or the salvation of the penitent. Seeing therefore God himself ratifieth this solemn sentence, we should stand in fear of it, & take heed we contemn it not. Let it move us unto repentance, being assured that it shall not be in vain. Is not the prisoner afraid of the sentence of the Judge? and when that is published, doth he not cry out for mercy? When the

Lyon roareth, do not the beasts of the forest tremble? Let us not therefore be more senseless then the Ox and Ass, then the Horse and Mule that are without understanding, but tremble under the mighty hand of God's chastisement, as the child under the rod, considering, that when the Minister pronounceth the sentence on earth, God denounceth judgment from heaven, and threateneth to perform it to the utmost.

Thirdly, the excommunicate are barred from the Word and Sacraments, and from the prayers of the Church. The word can do them no good, the sacraments would do them hurt, we cannot join with them in prayer, nothing will prevail with them. We cannot bless them & salute them in the Name of the Lord. We pass by them without acknowledging any fellowship or brotherhood with them, *neither do they which go by, say, The blessing of the Lord be upon you,we bless you in the Name of the Lord.* They are swine that must be kept from the food that God hath prepared and provided for his children. Who doth not account the state of *Nebuchadnezzar,* most wretched and lamentable, when for his pride and presumption against God, he was *driven from the company of men,and did eat grass as Oxen?* He that before was fed with the fattest and finest of the wheat, when *his heart was lifted up,* and his mind hardened, had his glory taken from him, and was deposed from his kingly throne. But the conditiō of these beasts is worse, they want the food of eternal life, and are fed with husks; they are not suffered to sit at the Lord's Table, nor to be in company with his people. They are as runnagates and fugitiues from the face of God, as *Cain.* They are possessed in a fearful manner with Satan, as *Judas.* The Spirit of God is departed from them, and an evil spirit is upon them, and vexeth them as *Saul.* Their hearts are hardened, and they are turned into stones, as *Pharaoh.* They are stinking channels and filthy sinks, and are swept away like dung, as the house of *Jeroboam.* They are most profane, and have sold their birthright, as *Esau.* They say in their hearts, there is no God, like the foolish atheists. They pray not unto God, and if they should, their prayers are not acceptable, but abhominable. All that they do, is rejected and despised, so long as they continue in this estate. If these things were duly considered, as hitherto they have been opened unto us, and that they had eyes to see them, they might be all-sufficient to break their stony and steely hearts in pieces, and to enforce them not to remain one hour in this condition. But behold, yet greater things and more fearful then these.

Fourthly, our Savior teacheth, that they are to be called and accounted *as the heathens and Publican's,* Mat. 18, 17. We see then, what we must account of them, no otherwise then Christ hath taught us, though they were our wives, or our husbands, or our children, or our servants, or our kinsfolkes, or our friends, they have their names given unto them, they are no better then *the heathen and the Publican's.* He speaketh in these words according to those times, as if it were said to us for our better understanding: Let him be to thee no longer a Christian brother; let him be no part nor member of the Church; account him no faithful person, but as a Turk or Sarazin. We glory in the name of Christians, but such are not to be held in the number of them, but are as rotten members to be cut and pulled from the body. The heathen had no communion with the Jews, nor the Jews with them in matters of religion. The Publican's were men given over to covetousness, unrighteousness, extortion, oppression, and to all kind of iniquity. If a man should meet them, and tell they are as the

Pagans and Paynims, or call them Publican's & sinners, they would scarce endure it, they would be at defiance with him, they would think they had wrong offered unto them. Nevertheless, we hear and cannot be ignorant, what Christ hath pronounced with his own mouth; shall he say, that if these cannot be gained, neither by the private admonition of the brethren, nor by the public warning of the Church, *Let him be unto thee as an heathen man, and a Publican:* and shall we be afraid to speak as he speaketh, to cal them as he calleth, and to name them as he nameth them? These are as true & as fit names for thē, as that which they received at their baptism. If they be ashamed of the names, let them also be ashamed of their sins: and if they scorn to be branded and up braided with them, let them consider the cause which maketh them to deserve them. Wherefore, all excommunicate persons are infamous, and of evil note. Every man must think of them, and speak unto them, as they deserve, that they seeing how others are ashamed of them, may learn at last to be ashamed of themselves.

Fifthly, the Apostle teacheth, that such are to be delivered over to the power of the devil, that they may be known not to be the members of Christ, but limbs of Satan: neither to be heirs of heaven, but inheritors of hell: not under the protection of GOD, but in the power of the Prince of darkness: forasmuch as such as contemn the admonition and reprehension of the Church, have lost the communion of Saints, and are become the bondslaves of the devil. This we see very plainly, 1 Cor. 5, 3, 4, 5. *For I verily as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the Name of our Lord Jesus Christ, when ye are gathered together and my spirit, with the power of our Lord Jesus Christ, To deliver such a one unto Satan, for the destruction of the flesh, &c.* So was *Hymenaeus* and *Alexander delivered unto Satan,* that is, cast out of the Church of Christ. The reason of this manner of speaking, is this, because Christ is the head of the Church, and promiseth that he will be our King, and maintain us by his power. Wherefore, whensoever we are cut from the Church, and have Christ no more to be our head, needs must we be laid open and naked as a prey, to the tyranny of Satan. For Christ reigneth among his own, he keepeth his sheep in his fold; such as wander from it, are left to be devoured of the wolves. He speaketh of two persons whom he singleth out for examples sake. We are not so moved with judgments as we ought to be, and therefore it is requisite, that we have some men set before our eyes, that we may consider better of our selves and learn to walk in fear before him, and carefully to take heed to our ways. And if by this separation from the Church, and deliverance to Satan, they be not reformed, yet it shall shut their mouths, and bridle their tongues from speaking evil against God and his truth, and preserve the Church in purity and verity. For to this end he setteth a note of infamy upon them, and brandeth them with a mark in the forehead, (as we see malefactors burned in the hand) that they might no longer be of any eredite, either to hinder the salvation of the godly, or to draw the weak to destruction. If any man had the question asked of them, whether they would willingly be delivered over to Satan, to have him their Lord to rule them, their Prince to lead them, their God, to have the whole government of them, they would shake and tremble at the thought of it. For who would openly profess himself to be the servant of such a master? & the bondslave of such a tyrant? Notwithstanding, this refusal and denial in words, all excommunicate persons must know, that while they remain out of the Church as filth cleansed out of the street, or as dung swept

out of the house, they are committed to the custody of Satan, as prisoners to a Jailor, who will keep them safe and sure if possibly he can. For who reigneth out of the Church but the devil? The world is his kingdom, and their hearts are his throne, where he sitteth as in a principality. These men, so long as they continue thus separated, cannot be saved; forasmuch as out of the Church there is no salvation, but a fearful looking for of judgment, and fiery indignation which shall devour the adversaries.

Sixthly, this also serveth to note out the most fearful and dreadful condition of all excommunicate persons, because, being cast out of one Church, they are banished out of all churches. All are to take them as Gentiles and heathen men, wheresoever they live; all are to shun them, among whomsoever they come. This point also notably showeth the greatness of their punishment, and serveth to add somewhat to the heap of their judgments. When they are cast out of one Church, if they might be received into another, and by changing their dwelling, be admitted as members of y^{t} Church, it might much mitigate the sharpness of the censure; for that were but as it were to leave one house and betake them to another, as a stranger that is driven out of one chamber, and lodged in another. But it is not so with them. The Churches throughout the world, as loving sisters, do hold communion one with another, whom one receiveth, all do receive: whom one rejecteth, all do reject: and such as have dealt otherwise, have been sharply reproved, as were easy to be shown out of sundry Histories, Fathers, and Councils, if it were expedient or necessary. If a servant that belongeth to one certain family, did certainly know, that being cast out from thence, he could be received nowhere beside, it would make him careful to please his master, and fearful to offend him. If a man that hath his dwelling in a house where he is well entertained, did know that if he should be turned out of it, he could be suffered to dwell in no other place, but must wander up and down as a sheep from the sheepefold, it would make him make much of that house, and to take heed he were not removed and displaced out of it. Thus should it be with everyone of us; the Church is God's house, and his children are of his family: if we be put out of it, as a servant turned out of service for his misbehauior and misdemeanor, whither shall we go? or who shall receive us? we must say as the disciples did to Christ, To whō shall we go? thou hast the words of eternal life, John 6, 68.

The Churches of God have all cast him out, whom one hath cast out: and therefore he is become a member of Satan, and a limb of his Church. For as God hath his Church, so the devil hath his chapel. If we be not parts of the Church of God, we belong to the Synagogue of Satan. It were good therefore that all those that are Church-officers would look to this, and have a great care that no excommunicate persons, such as they hear or know to be excommunicated in other places (as well as those that dwell among themselves) do shroud in themselves as the guests *that had not on his wedding garment* came unto the feast, Mat. 22, 12. When they are cast out of the Church, and cannot resort to their own parish, they betake themselves to other, being ashamed to be of no Church: albeit so long as they stand in that estate, their hearing and praying are abhominable. Let not us therefore harbor any such unruly and disordered persons, who shake off the cords of discipline from their shoulders, & suffer not themselves to be tied with any chains of order and obedience.

Lastly, to these things we might add sundry decrees and constitutions established by human laws and ordinances of Princes; the which albeit they be not instituted of God, and expressed in his word, yet they are not contrary to the word, but serve to add farther strength to these things, and to set forth the horrible and hideous condition of such persons as are put out of the Church: to the end that such as will not be won by a love of the word, may by increasing of the punishment, & as it were by doubling of the strokes, be made to stand in more fear. They are reputed as outcasts and outlawes: we heard before, that they were out of God's protection: now we must understand, that they are out of the Princes protection, and have no benefit by the law. Others shall have actions against thē, but they against none: others may sue them, and recover their right from them, but they can wage law against none. They are not allowed to dispose of their goods, and to make their last will and testament to set their house in order. They are not thought worthy to be witnesses to testify any truth: for whatsoever cometh out of their mouth, is holden either false or suspected. They are not to be buried in Christian burial, but as they are out of the Church in their life, so they should not come near it after their death; and as they would not live among the faithful, so their bodies should not lie among the faithful, nor come into the sepulchers of their fathers, that they might not be honored either dead or alive. Thus standeth the case with these wicked mē, this is the fearful condition of such as are justly excommunicated: they are shut out of ye Church (where only salvation is to be sought and can be found) as heathens and Turks; they are accounted as dogs and swine, to whō holy and heavenly things do not belong: they have no title or interest to the kingdom of God: they are excluded from Christ, & remain under the subjection of Satan: they have no right in the privileges of the Church: they have not God for their Father: they have not Christ for their Redeemer and Savior: they have not the holy Ghost for their Comforter and Sanctifier: they have not the Church for their mother: they have not the faithful for their brethren: they have not the Angels for their guard: they have not the use of the word and prayer with the Saints: they have no remission of sins, and therefore can look for no resurrection to life and immortal glory: for that they are in worse case then dogs, then swine, then toads, then serpents, while they stand in that heavy state. They are bound on earth, and therefore do remain fast bound in heaven. We have profited well, if we have learned to fear the bloody stroke of this censure, which woundeth deeper then a two edged sword. If any say, how can the Church of God deal thus toward any, [Objection.] which is a loving and tender mother, not an unjust stepmother? I answer, the Church of Christ is not only a tender mother to the obedient, [Answer.] but a sharp executioner against the disobedient, having vengeance committed unto her of God, to correct and punish, nay, without repentance utterly to destroy. Hence it is, that *Solomon* in his most excellent song, describeth it to be *comely as Jerusalem, and terrible as an army:* and *Psal.* 149, 6, 7. *Let the high praises of God be in their mouth, and a two edged sword in their hand, to execute vengeance upon the heathen, & punishments upon the people.* Hence also it is, that *Jude* exhorteth the church, in taking pity of some, to save others by fear, *pulling them as it were out of the fire.* But the Church in those days had no other means to strike any fear into the hearts of stubborn persons, & obstinate offenders, that were as it were firebrands half burnt and consumed, but by this Ecclesiastical punishment. Such are to be cured with mercy & compassion, as sin of ignorance and infirmity: but such as otherwise are incurable, must be

terrified & affrighted as it were with the stroke of a thunderbolt, and the flash of a lightening, and the force of a sword, that if it be possible, they may be saved with fear and terror. True it is, the means of fear are two, the one civil, by the power & authority of the Magistrate, who beareth not the sword in vain against offenders, as the Apostle teacheth, *If thou do evil, be afraid; for he beareth not the sword in vain, for he is the Minister of God, a revenger, to execute wrath upon him that doth evil.* This means, which is in it self an wholesome preservative, the Church wanted at that time, and therefore it cannot be understood in this place. The other means is spiritual which indeed is y^{t} which the Apostle: meaneth, respecting the soul, not the body. This is of three sorts, and all of them have their proper time, and place, and use, and object, according to the nature of the offense, and party offending, to wit, admonition, suspension, and excommunication. The first is admonition or exhortation to amendment, which also is joined with reprehension and denuntiation of God's judgments against the party not repenting. This is done with words alone. The practice hereof we see in God toward *Adam,* Gen. 3, 11, and toward *Cain,* Gen. 4, 6, 7. The abuse of it we see in the high Priests & Scribes Acts 4, 18. who threatened the Apostles streitly, and commanded them not to speak henceforth, nor teach anymore in the Name of Jesus. This is the beginning and first degree of the Church-censures. The second proceedeth farther, and that is suspension, which taketh place when the former taketh no place. Suspension is a punishment inflicted, whereby the offenders are for a time barred from the Lord's Supper. This is not a separation from all the holy things, but from some only: which howsoever those of the separation that are fled from us, scoff at and deride, yet it hath good warrant and sure foundation out of the word. And as it is an higher censure then admonition, so it is lower then excommunication. Of this the Apostle seemeth to speak, 2 Thess. 3, 14. *If any man obey not our word, by this Epistle note that man, and have no company with him, that he may be ashamed, yet count him not as an enemy, but admonish him as a brother.* The person excommunicated, must be counted as an heathen and a Publican, the party suspended as a brother: these two, to be accounted as an heathen, yet respected as a brother, cannot well agree together. This was shaddowed out in the book of Leviticus, by the ceremonial law, chap. 13. where the Priest is commanded to judge of the plague of leprosy, if at the first the leprosy did not appear manifestly, by such signs as are there described, he should *shut him up seven days:* and at the seventh day, he should look upon him again: and if as yet it did not appear plainly and evidently what it was, he was to shut him up seven days more, and afterward should pronounce him clean or unclean, according as he should find by the tokens and arguments prescribed in the word of GOD: even so in judging of the spiritual leprosy, the like wisdom or rather greater is to be used by the Governors of the Church under the Gospel. If a brother should be vehemently and publicly suspected to have committed some notorious crime, to the dishonor of God, to the wounding of his own conscience, and to the scandal of the Church, and thereupon the Church-Governors after citation of him, should enter into the examining of the matter, and at the first, find only great presumption, or some cause of suspicion or probable conjecture, but no plain or manifest proof against him; it is meet they take farther time for more certain trial of the matter, and in the mean season suspend him from the use of the Sacrament, but not frō hearing the word, until it may farther appear and better be gathered (if it be possible)

whether he be guilty or not guilty: and charge the faithful to have no fellowship with him, that he may be ashamed. The third censure is excommunication, which is a separation from all holy things and the privileges of the Church, casting out of their public communion and private fellowship, such members as openly offend by some grievous crime, because to their sin they add the obstinate contempt of the admonitions given unto them: to the end themselves may be ashamed, and others warned & feared by their example, and kept from the like infection. We are forbidden to eat and drink with such, if they be known to be so: and to keep company with them familiarly, as their friends, fellows, and companions: for this were to be one with him that is as an heathen and Publican, and delivered up to Satan. Seeing then, this censure is so full of horror and terror being used according to the word of God, it followeth, that they which do not reverence and regard it, are desperate sinners, of whom we can have little or no hope so long as they continue without the public means of salvation. They are as it were the forlorn hope, and near unto destruction, while they lightly esteem this sword drawn out against them, or do make a sport at it, or are not humbled by it, or seek not to be absolved from it. They that are thus minded, stand not in fear of God or the devil: they regard neither heaven nor hell, neither salvation nor damnation. They are under God's wrath, and yet feel it not: they dwell in the suburbes of hell, and yet know it not: Satan hath set up his throne in their hearts, and yet they see it not: they are shut out of heaven, and yet they mourn not for it: they are captives and bondslaves under sin, and yet they have no desire to be restored into the liberties of the sons of God, nor any care to have their lives reformed. They cast up a savor in the nostrils of God & men, which annoyeth the house with the loathsome and filthy stench of it. Such as are hotly pursued by enemies, and fly to some Citty for succor or sanctuary, if the gates be shut against them, they are left as a prey to the mercy of others that are merciless. God hideth those that be his, in his Tabernacle, and keepeth them safe as it were under his wings: but these are delivered up to the devil, who governeth them and worketh in them, yet (alas) they are not afraid to serve such a master. God hath left them and forsaken them, who have left and forsaken him, and even shut up heaven gates against thē, as it were with strong bars, which were enough to astonish them, if they had any life of God's Spirit in them: notwithstanding, all this cannot enter into their dead hearts.

God give them grace (if they do belong unto him) to think upon these things, and seriously to consider of them in their hearts, while the acceptable time is: if not, he will *glorify his great Name* in their confusion, as he did in the destruction of *Pharaoh,* Exod. 9.16. And we that hear these things this day, must perform these four things. First, we must mourn for them as for the loss of a member, though themselves do not: and pray for them earnestly, to him that hath the hearts of all men in his own hands, that he would open their blind eyes, albeit they cannot pray for themselves. Secondly, we must beware and look to our selves that we come not into that estate. Happy is he, whom other men's harms can make watchful. Thirdly, we must take heed we be not a means to harden them in their sins, but seek to reclaim and recover them. While they stand in this desperate estate, we must have no delight in them, but shun them and avoid them. What greater means can there be, to move such to repentance, then for them to mark how everyone shunneth them, and separateth himself

from them, and accounteth them as Turks and Pagans, and no better? The incestuous person that was at Corinth, being thus censured, and delivered for a time unto the power of the devil, (then which what could be more fearful?) being, I say, thus thrust out of the Church and banished from the liberties of it, and abandoned of all good men, and seeing himself in a manner forsaken, that none would keep him company, or vouchsafe once to drink with him, began to bethink with himself what he had done for which he was shunned, and shamed, and abhorred.

Then he was thoroughly touched with sorrow for his offense, then he asked forgiveness of the Church, then he desired to be restored, and the Apostle writeth to the Church in his behalf,*sufficient to such a man is this punishment which was inflicted of many:* so that contrariwise they ought to comfort him and forgive him. Lastly, we must be careful over our ways, that we do not commit close and secret sins, which we may keep from the sight and knowledge of the world. For albeit the Church judgeth them that are within, yet it cannot judge such sins as are hidden in darkness, for that were to judge before the time. Nevertheless, we must know, that albeit we be not bound on earth, yet we may be bound in heaven; as on the other side it may fall out, that we may be bound on earth, and yet not be bound in heaven. For such as are appointed to handle the keys, may take a wrong key, which will neither open, nor shut. But albeit all men should acquit us, and discharge us, yet if sin remain upon us unrepented of, God will not remit us, or loose us, we stand bound in heaven. God cannot err or be deceived, man may: for he often bindeth those that should be loosed, and looseth them that should be bound; as the Pharisees *cast him that was borne blind, out of the Synagogue,* who deserved better to be in the Church, then themselves.

Thus they are stricken with the edge of the sword, that have done nothing worthy to be touched with the back of it. Notwithstanding, whatsoever befalleth us among men, we must remember that so often as we harbor any notorious sin or sins in our hearts, and can carry them away cunningly, that none can condemn us or accuse us, yet as they are registered in the book of our conscience, so they are sealed up in heaven, and bind us to undergo everlasting punishment, except we repent. Many escape in this world, but none shall escape in the world to come: many sinners are not known of men, but none can be unknown to God, before whom all things are naked and open: here they may walk and iet up and down as free men, but when the Lord shall come to judgment, *and make the counsels of the heart manifest,* he will bind them hand and foot as poor prisoners, and cast them into destruction, where shall be weeping and gnashing of teeth.

Thirdly, this serveth to reprove sundry abuses [Use 3] that are crept into this holy and wholesome ordinance of God. There is no ordinance so just, but it may be abused, as we see in the word and Sacraments. First, it reproveth the Church of Rome, and all other Churches that doth draw out this sword of God upon every light and slight occasion. He were not worthy to have a sword committed unto him, that would always have his hand upon it, ready to pull it out. For as Christ our Savior speaketh concerning diuorse between man and his wife, It is not lawful for a man to put away his wife for every cause; so may it be said touching excommunication which is a diuorse between a Christian and the Church, that it is

not lawful to cast out a member of it for every cause. It is a spiritual banishment from the city of God, and the privileges thereof. No incorporation taketh away the freedom of the city and the liberties of it for small matters, it is for some heinous crime: so should it be in the Church of God, none should be denied the benefit, and as it were the enfranchisment of the Church, except by his offense and obstinacy therein, he have made himself unworthy and incapable thereof: All laws should not be written with blood: nor all offenses take away the liberties of the Church. No Judge will draw blood, and take away life for every cause. It is the next way to bring this high ordinance of God into contempt, where this divine justice is executed for toies, and becometh as the fools dagger, that is always ready to be pulled out, to strike the standers by for triflles. Matters of smaller weight and importance, are to be censured by admonition, and reprehension, and are not to be punished with this fearful sentence, then which there cannot be a more fearful. All the abuses of this ordinance proceed from the Church of Rome, and are as it were the tail of that beast. A Surgeon that for every swelling, & all superfluous proud flesh, would cut off a member, were not worthy nor fit to be so much as an horseleech, nor to have our swine committed to him. The abuse of this that now we deal withal, was practiced in the Jewish Church, John. 9.22.23. and 12.42. and 16.2. and it creepeth also into other Churches, among whom many times not only the good are punished, but also the bad are tolerated. When this is used against any without just cause and good advise, as for default of appearance or want of payment, it is no longer a sharp two edged sword, but as a leaden dagger, or paper shot, or painted fire, if it be so good. It is but a show or shadow of excommunication, which maketh it indeed ridiculous and contemptible, and not feared of any as it ought to be, if it were rightly administered and executed. Many times also it falleth out, that such are not able to pay the fees and demands that are required of them, who deserve rather to be pitied, then to be punished so deeply.

Hence it is, that in the Church and courts of Rome they censure those that make default in appearing or in paying, when as in ye mean season they leave adulterers, drunkards, railers, oppressors, incestuous persons, and such like altogether vnpunisht. Again, as all things are set to sale among them, and bought, and sold for money, so these covetous merchants, these spiritual, or rather carnal judges, bind for money, and loose for money, playing indeed fast and loose with the souls of men. They excommunicate out of the Church for money, and they receive into the Church again for money. They keep a market or rather a solemn Faire to set forth and sell, and send abroad their pardons and indulgences, absolving men from their sins at their own pleasure. They never regard whether they repent or not, but whether they have money, or not: they say not unto offenders, Repent of your offenses, but, Pay your fees and be gone, discharge the court and get you hence. It is noted touching *Irenaeus,* that he earnestly reproved *Victor* Bishop of Rome, because he went about to excommunicate many Churches in Asia, not for matter of heresy or apostasy, neither for any other cause then this, that they would not agree and consent with the Church of Rome, in the celebration of Easter.

Thus we see how that Church was always prone to draw out this censure for things indifferent and matters of a mean nature, like quarrellers that have their hand upon their dagger for every word speaking. Again, as it is an abuse through lightness and rashness to

pronounce and denounce so sharp a judgment, to cut off offenders as a razor from the body of Christ, without just & weighty cause: so it is a great fault, when through remissnesse and negligence, this wholesome severity is not executed. Thus partly through levity, and partly through lenity due discipline is omitted, when just occasion requireth it should be practiced. For as letting of blood is not to be used for every cause, so to preserve life it is to be used. Great is the reverence that is to be used when we come to any of the exercises of our faith and religion, and therefore the mysteries of God and godliness are not through great licentiousness, and without any punishment to be profaned, and so holy things to be prostituted and set open to adulterers, fornicators, drunkards, blasphemers; contentious persons, and to all kind of vicious and sinful livers. This were as Christ our Savior teacheth, Matth. 7.6, *To cast precious things before dogs and swine.* For as it is an offense to denounce the sentence of excommunication when it ought not, and where it ought not: so is it also, not to denounce it both when and where it ought. As justice is one of the sinews of the Common-wealth, so is it of the Church.

Beside this, there is also another danger to the Church it self. For it is to be feared, lest the rest of the body be infected with the same contagion, forasmuch as one scabbed sheep infecteth the whole flock: yea, themselves that be such, do heap up and double their condemnation, when they presume to come without repentance to the Lord's Table. This fault was found by Christ with the Church of Pergamos and Thyatira, Revel. 2.14, 15, 20. It *had those among them that maintained the doctrine of the Nicolaitans, which thing Christ hated:* and *suffered the woman Jezebel to teach and to deceive his servants, to make thē commit fornication, & to eat meats sacrificed to idols:* w[c] things ought not to have been winked at. It is the duty of the Church to purge the body from such, and to ease it self of them. It is worthy counsel given by the Apostle, Hebr. 12.15. *Look diligently, lest any man fail of the grace of God, lest any root of bitterness, springing up trouble you, and thereby many be defiled.* Where he chargeth the Church not to suffer profane persons to remain among thē, to the infectiō of others, & that they should provide that no poisoned root continued with them.

This is to be understood rather of the persons, then of the crimes committed by the persons, as is that place also, Deut. 29.18. from whence it is taken, and to which he alludeth. This is a fault in many good and flourishing Churches, as it were a blemish in a fair face, or a spot in a comely garment: and this is a great occasiō of stumbling, to those that have separated themselves from us. They think us to be no better then a crew of conspirators against God, and as a rout of rebels, and a confused multitude of disordered persons. Wherein albeit they are deceived, yet that is not enough to clear our selves, forasmuch as we ought to consider, whether we do not lay a stumbling block before them to make them fall. True it is, it may be a Church where this key is not rightly handled, and where excommunication is not, as life in that body that is full of evil humors which are not purged out. So may it be where the Sacraments are disorderly administered and received, and where they are not. For excommunication is not of the essence of the Church, no more then the wall of a city is essential to the city, or the hedge essential to the vineyard.

The wall may be cast down, and yet the City stand: the hedge may be pulled up, and yet the vine remain. The Church of the Corinthians was touched and blamed sharply for this default, in that they retained the incestuous person among them: yet he writeth to them as to the true Church of God, sanctified by Christ, and Saints by calling. The discipline is not the heart or life of the Church: it is only as the pulses, and serveth as it were to feel the strength of it: or it is as a purgation that serveth to procure the health of the body: so the want thereof is the sickness and disease of the Church, and maketh it not so fair, so glorious, and so beautiful as it would be, neither so strong and mighty to keep out wolves and other noisome & ravenous beasts that would root up the vineyard, or at least deface it and disgrace it: because, where it is practiced & duly executed, it as a wall of brass, that the enemies cannot break into the field of God. We confess therefore, that albeit we have the Church of God among us, which is the body of Christ, yet is it not without some imperfection. We have very many trees of righteousness growing in this Orchard of God, planted by the rivers of water, & bringing forth fruit in due season; yet bushes and briars that are fit to be burned, are not cut down by this axe of God, that ought to have been laid to the roots of them long ago. It is a foul fault to the garden, to permit such bitter roots to spring up in it, and not to hook them and root them out by fit tools provided for that purpose.

These noisome plants are to be displaced and displanted, being more bitter then gall and wormwood: and they ought to be so far from remaining in the Church it self, that they should not be suffered to sit in the Church porch. They ought to be so far from coming to the Lord's Table, that we should not permit them to sit at our own table. We ought to be so far from keeping them company, that we should not bid them GOD speed. We ought to be so far from delighting in them and resorting to them, that we should not eat and drink with them. We ought to be so far from suffering of them in the house of God, that we ought not to come to their houses. For so often as the word cannot prevail with such, the sword of God must be taken in hand against them. Lastly, it reproveth the proud Bishop of Rome, that taketh upon him to excommunicate Kings and Princes to depose them from their crowns, to deprive them of their kingdoms, to free their subjects from their allegiance, and to bestow their dignities & dominions to whom he pleaseth. This is highly to abuse this high censure, as they do also other ordinances of God. What is more comfortable then the Supper of the Lord? yet they have horribly and shamefully profaned it, nay, they have altogether abolished it and brought it to nothing, by the abominable idol of the Mass, which they have set up instead thereof. Suppose this man of sin had jurisdiction and authority to excommunicate for sin, yet from whence had he right to apply it to the deposition of kings and alienation of subjects, and other temporal matters, but from him that is the author of sin, to wit, the devil? It was well said of *Bernard,* to the Bishop of Rome, *Your power standeth in censuring crimes, not in taking away possessions:* but a kingdom is a possession: and therefore his power extendeth not unto it.

Besides, the committing of any heinous crime is not a sufficient cause to deprive them of their Crowns and Scepters. When a private person is censured with excommunication according to the merit of his offense, he loseth not his substance, he forfeiteth not either house or land, he loseth no part or parcel of his possessions, neither is there any cause why

he should, neither was there ever any such claimed, or challenged, or practiced, or assayed. What then? is the nature of this censure changed when the Bull roareth against Princes? & shall it take frō him his possession, w^c^ it doth not from any other? The law of God saith, *Thou shalt judge the small as well as the great, and not respect persons in judgment,* Deut. 1.17, But according to the corrupt proceedings in their courts, it were better to be a private man then a Prince. To ascend a step higher, that we may pull down the pride of Rome a step lower; is it otherwise in the degrees of honor and dignity, whereunto men are advanced, then with private persons? when a Knight is excommunicated, is he disgraded of his knight-hood? hath he his spurs smitten off with a knife hard by the heels? hath he his coat of arms torn from his body, and other ornaments and ensigns of renown and worship taken from him? •r doth the noble man forfeit his nobility, & lose his Barony: or of a Baron is he made no Baron? This was never attempted or heard off: The lightning that descended from the Vatican never touched either the private man's possession, or the noble man's honor: how then should it go worse with the king himself, then with all his subjects, that he should lose his royalty, and not the Baron his Barony? Moreover, it is the Apostles rule, That *God judgeth those that are without:* the Church cannot give sentence against such as are not of the Church, 1 Cor. 5.12, 13. as we noted before. Some are in the Church, and some are out of the Church.

The Church is the house and City of God, the faithful are his household servants, they live and abide under his roof, they eat of his meat, and therefore happy is their condition. Such as are not of the Church, are not of his house, and therefore must perish, as all they were drowned that entered not into the Ark, and as all perished in the sacking of Jericho, that were not in *Rahabs* house, and therefore their condition is woeful and miserable, as Revel. 22.15. These shall not go unpunished, God shall enter into judgment with them, the Church hath nothing to do with them: God will proceed against them, so that they shall not escape, let us therefore remit them to his seat of justice. But the Church of Rome holdeth that we are heretics, & schismatics, and I wot not what else, and so out of ye bosom of the Church. For so many as do not submit themselves to the Popes supremacy, him they adjudge and condeme of heresy. If then we be none of the Church, they cannot smite us with their censures, nor thunder against us with their excommunications, whereby notwithstanding they have especially raised up their state to the top of greatness, and have laid such a burden upon their heads, that in time is likely to break their necks. Excommunication then, being a cutting off from the Church of such as are of the Church, it cannot touch us even in their own judgment, whom they teach in all their books of Controuersies to be out of the Church. Furthermore, this is such a censure, as never any of the Apostles, nor their successors practiced, to meddle with such as were heathen & Pagans, or to touch their persons, or to take away their possessions.

This is a bar or block that lieth in the way to hinder the conversion of kings that are Gentiles. For who among them would willingly embrace the Christian religion, who being before an absolute Prince, should by his embracing the faith, and receiving the Gospel, put his head under the Popes girdle, and offer his neck to be led up and down in a string, at the discretion of his good lord and master, and be a king no long then it pleased him? He shall make his estate much worse, then ⟨◊⟩ his people, as if the Church were a tender mother to

private men, but a step mother unto Princes. Again, God hath provided by this ordinance, that none should be censured but he only that hath committed the fault: and that such as have not offended, should not be punished and chastened. The kingdom is an inheritance, and admitteth a successor of the same line. If the father be dethroned and deprived of his kingdom, and it be given away to another, or left to him that can seize upon it, the son cannot reign by succession from his father, albeit he be innocent; he shall not inherit the kingdom, albeit he be in no fault at all: so that the son must bear the iniquity of the father, contrary to the Law of God, Deut. 24.16. and the practice of the godly, 2 Kings 14.6. The Prophet *Ezekiel* handleth this at large, chap. 18. ver. 20. *The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon himself.* What justice then is this, to strike the innocent with the guilty, and to bind them together as it were into one bundle? It was well said of *Abraham* in his prayer to God, Gen. 18.24, 25. *Peradventure there be fifty righteous within the city, wilt thou also destroy, and not spare the place for the fifty righteous that are therein? That be far from thee, to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the world do right?* If this be far from God, it ought also to be far from the Church of God. If the judge of all the world will do right, shall he that holdeth himself to be the head of all the Church, delight to do open wrong? But these men regard not to pluck up the wheat with the tares, which a good husbandman will not: and to pull by up the roots wholesome herbs with unwholesome weeds, which a good gardiner will not: and to cut off good citizens together with the bad, which a good Magistrate will not.

Lastly, in the censure of excommunication there is place left for repentance, nay, this is the end of every censure of the Church, not to destroy, but to amend and reform: so that when the offender returneth again into the way, he holdeth his place that he did before in the Church, neither receiveth any hurt, or loss, or reproach, by the fault which he hath confessed and forsaken. This is the institution and ordinance of God, this he hath appointed; of this had *Peter* experienee after his threefold confession that followed his threefold denial. Of this also had the incestuous person experience, when he sorrowed for his fornication; for then he was joyfully received again, forasmuch as *even the Angels in heaven rejoice at the conversion of a sinner.* But he that being excommunicated is driven out of his kingdom, and seeth it translated to another, hath no place left him to recover his kingdom, his repentance cometh too late to do any good to himself. The usurper that hath once invaded his seat, and set himself down in his throne, will not easily depart from it and let it go again, until a stronger then he cometh, and overcometh him: he shall never attain to his right again, neither shall find place for repentance, though he seek it carefully with tears.

This is to arm Prince against Prince, and to set kingdom against kingdom: forasmuch as the right owner will never give over his right, so long as he is able to right his own cause. Thus we have seen, how excommunication is abused in the Church of Rome, and that which was by institution from God an wholesome medicine, to save, not to condemn; to help, not to hinder: to edification, not to destruction; is now by corruption of man turned upside down, and the nature of it quite overturned.

The injury that is offered to none of the lowest rank is offered unto Princes, who are thereby in worse condition then any of their people. A Christian Prince is made in worse condition then an heathen. The heir is punished for his fault, to whom he is heir: the son, for the father: the successor for the predecessor: the innocent, for the nocent: the infant, for the aged: the child unborn, for him that is borne: and lastly, he that repenteth, cannot be restored into his place again, so that it is all one to be penitent or impenitent. All these injuries, indignities, and miseries, to which we might add the shameful arraigning, endighting, condemning, and burning men for heretics after their death; all these exorbitant courses proceed from the abuse of this censure: and of all who is author, but the Pope of Rome, who advanceth himself above all that is called God, and is an utter enemy to Princes?

[Use 4] Fourthly, seeing such as are incorrigible, are to be thrown out of the Church, it followeth that all such are to be shunned, and their company to be avoided. We must have no fellowship with them, lest we be defiled by them. If there were that sense of sin in them that ought to be, they should not need to be separated and sequestered from the company of others, forasmuch as themselves would be as open Heralds & public cryers against themselves, saying with the lepers in the Law, *I am unclean, I am unclean,* Levite. 13.45, 46. But because they have no feeling of their spiritual leprosy, but thrust themselves among the faithful, like to the generation that are pure in their own eyes, although they be not washed from their sins, it is the duty of all the faithful to avoid them. If any ask the question, from what things the excommunicate persons are to be excluded; I answer, not only from the use of the Sacraments, but from the privileges of the Church: they must be strange unto us, and we strange unto them, so that we must not live and converse with them, we must have no society, conference, and communion with them, otherwise then for necessity, and rather then haunt their company, if we see them come at one side of the street, we should go to the other. The Apostle speaking of suspension, a lower and lesser degree then excommunication, maketh two parts of it: first,*he must be noted,* as *Cain* was, Gen. 4. God *set a mark upon him.* He meaneth, he must be branded as with a mark of shame and ignominy, we must not spare his name, but put him to all the reproach we can, we must set him out in his colors, and make it known what he is. True it is, before the sentence published, while they continue in the Church, we must as with a cloke cover the multitude of sins through love, as *Shem* and *Japheth* did the nakedness of their father, while by private admonition they may be won: but when once they be cast out of the Church, we must forbear them no longer, that others may beware and be warned of them. For there is no better means to do them good, but this: and if this way they will not be reclaimed, they can no way be brought into the way. It is better in this world to suffer a short reproach for our good, then endure everlasting *contempt* in the world to come, Dan. 12.2. This is one point to be observed and practiced: another point is seen in refraining his company that is so made infamous, as 1 Cor. 5.9. *I wrote unto you in an Epistle, not to keep company with such fornicators.* This is fitly and not without cause added to the former. For if we be familiar with such a man as with a friend, we harden him in his sin, and as much as lieth in us, we keep him from repentance, and so from salvation.

The use of shunning and eschewing of him is, that he may be ashamed: and the end of shaming of him is, that he may come to amendment of life, and consequently to be saved.

But when no man auoideth him, and abhorreth from his company, it is so far from working shame in him, that it maketh him think well of himself. Such as delight to be evermore with them, are partakers of their sins, and become as loathsome and shameful as they. Moreover, the Apostle saith, 1. Cor. 5.11. *Now I have written unto you, not to keep company: if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one eat not.* We ought not to receive him into our houses, *nor bid him God speed,* 2 John. 10. but wholly decline from him, and shun him, as we would him that hath a plague soar. To sit at the Table is a sign of friendship and familiarity, as with a brother or neighbor: but we must hold no friendship with such as are enemies to God, and are at war and defiance with him. *Jehoshaphat* is reproved for a less matter, 2 Chro. 19.2. If any man ask, [Object.] whether the children must shun their father, the servants their master, the wife her husband, &c. I answer, [Answer.] we must have no such familiarity, as is free for us to refuse and deny, neither voluntary society which we may avoid. Vnnecessary fellowship is forbidden and is offensive, such as is for pleasure and delight. As for children, servants, subjects, wives, and such as are bound by band of duty, and obliged in the family or common-wealth, they are not by this doctrine discharged from their duties, but must be subject even to such as are excommunicated, provided that they take heed so far as lieth in them, that by their conversation with them they do not consent to their sin, like of it, delight in it, defend it, commend it, but rather according to their place and calling, mourn that they are compelled to be with such, and therefore must exhort and admonish them to return to the Church, as it were to the fold of Christ. This then serveth to reprove all such as delight & make choice to be in company with excommunicate persons, such as receive them to their houses, such as ordinarily eat and drink with them, knowing them to stand in that fearful case. These partake with them in their sins, and keep them from repentance, as much as in them lieth. While we are familiarly conversant with the wicked, it will be hard not to be stained with their sins. For how can a man walk among thorns, and not wound himself?

[Use 5] Lastly, we are warned hereby, to lead our lives circumspectly and soberly, that we be not cast out. Let us hold faith and a good conscience, as the Apostle saith, 1 Tim. 1.19, 20. *Which while some having put away, concerning faith have made shipwreck, of whom is Hymenaeus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.* This use hath diverse particular branches.

First, we should desire evermore to live in the Church. It was the prayer of *David,* Psal. 27.4. *One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple.* It is recorded to the great commendation of *Anna,* that *she departed not from the Temple,but served God with fastings and prayer night and day.* We must therefore live orderly, not as fools, but as wise: redeeming the time, because the days are evil, that we may continue as children of the light, and members of the Church. If once we become profane, and as dogs and swine, we must be kept from holy things, and barred from the word and Sacraments. It is the duty of the Church to keep the holy ordinances of God from all contempt. Some that live in the Church, are open blasphemers of the name of Christ: others are heretics and corrupt the faith: many give scandal and offense to others by their looseness of life; all these are to be barred and

excluded from the word & Sacraments. For a man living in the middes of the Church, may be worse in the practices of his life, then an open enemy, of which the Apostle *Paul* speaketh, Tit. 1.16. *They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.* This care of keeping his ordinances from open profanation, Christ himself shown in reforming the abuses of the Temple, when in great zeal of spirit that had eaten him up *he whipped the buyers and sellers out of the temple,* because they had made his Fathers house (which was the house of prayer) an house of merchandise, and a den of thieves.

Secondly, we must do nothing, and speak nothing, that may give occasion to the world, to revile the religion of God, or slander our holy profession. This is *Paul's* charge to servants, that they so carry themselves toward their masters, *that the Name of God and his doctrine be not evil spoken off,* 1 Tim. 6.1. The faults of men are wont to be cast upon the doctrine which they profess, and to be whipped upon the back of the author from whence it came. Such as men's life is that they lead, such is the doctrine and religion judged to be which they believe. Wherefore we must take heed, lest the Name of God be blasphemed through us, Isaiah 52. *David* is said by his sins *to cause the enemies to blaspheme,* 2 Samu. 12.14.

Thirdly it is our duty, to pray that the word of God may be glorified, 2 Thes. 3.1. It is that which we are taught to ask in ye Lord's prayer, Matth. 6.9. that *his Name may be hallowed.* Now, God's word is his Name, forasmuch as thereby he is known unto us, Psal. 138.2. It was *David's* prayer, Psal. 119.39. *Turn away my reproach which I fear, for thy judgments are good.* As if he should say, keep me from doing that which may bring rebuke or reproach to thy word.

Fourthly, it is the duty of all faithful Pastors and Ministers, to keep the people from profaning the holy thing, Ier. 15 19. they are as the Angels of God set with a glistering sword, to keep the way to the tree of life. It is the duty of the shepherd to sever the infected sheep from the sound. The dispensation of the Sacraments is committed to the Ministers, to deliver them to such as are worthy, & to withhold them from such as are unworthy, lest we give them a sword into their hand to kill themselves: because obstinate sinners that come unworthily & impenitently to the Supper of the Lord, do eat and drink their own damnation. *John* the Baptist would not admit unto his baptism any, but such as confessed their sins, and was persuaded they had truly repēted, Mat. 3. But is it not enough for them, to say they repent? No: for every hypocrite may thus repent. A man may confess in words, that which he denieth in his deeds: and therefore he must have the undoubted testimonies of true repentance, weeping, humiliation, prayer, amendment of life, & such like. Besides, by this account, everyone that cometh to the Lord's Table, repenteth, and no man cometh unworthily, or without repentance, forasmuch as everyone will say he repenteth, no man will confess he is impenitent. Nevertheless, we cannot account him to be a true penitent, that hath given no sign of repentance.

Fifthly, this sentence is to be denounced with meekness and moderation, with all patience and long suffering, yea with much grief and sorrow. It must not be done ordinarily and commonly, The cutting off of a member is no usual thing: the Pysician trieth all ways and means before he attempt that desperate cure: and oftentimes he findeth it fitter not to cut

off a part, then to bring the life of his patient into danger. So should it be in the Church: it may be willing and desirous to keep it self within the degrees of admonition, exhortation, & reprehension, rather then to proceed to the utmost, to wit, to excommunication. We must remember to take heed of extremity, and be sure always to temper severity with compassion, setting the example of God, evermore before our eyes, who *in judgment remembereth mercy,* Haba. 3.2. The Church hath the help of the Christian Magistrate, he will take order and make laws, that the obstinate shall be chastened, if any presume to contemn the first, second, and third admonition; so that the sword of excommunication shall seldom and sparingly be drawn out, as it hath fallen out in many Churches. But when these will not serve and suffice, the Church ought to proceed further, lest contagion as an infectious disease, enter in among the sheep of Christ, to the destruction of many souls.

Lastly, it is evident that this discipline, prescribed by Christ, delivered by the Apostles, and practiced by the Churches, ought to have place in every congregation: and where it is not, let the Pastor supply that want by his duty and diligence, in teaching and preaching of the Gospel: which is as his fan to blow the chaff away, and as the shrill trumpet waxing louder and louder to make them afraid. Especially we must beware, lest we should condemn that to be no Church, where there is want of this censure, or where it is not duly executed, as if there could be no school without a rod. This was the opinion of the Donatists in former times, and this the sect of the Anabaptists holdeth at this day: which is as absurd, as if one should say, that it could not be a sound body that never had member cut off, nor that be a good Physician, that never came to cutting and caulterizing; neither that an expert Surgeon, that useth not a saw, and other tools to pare away, and to open. If we have the right use of the word, let us submit our selves unto it, which is able to cut off the head of sin, as with a sword, and to burn up our corruptions, as with violent and devouring fire, and to break in pieces the stony hearts of such as go forward in their iniquities, as with an hammer.

[Verse 3. *Both male and female shall ye put out,*] After that we have set down the particular parts of God's commandment, touching putting out of the campe the lepers, and such as had issues, and them that were defiled by touching of the dead: we are now come next in order to the manner of the commandment, showing how far it is extended; it layeth hold on all sorts and degrees, *both male and female.*

And we shown before, diverse examples of the truth hereof, in the beginning of this Chapter: from whence we might observe, that the ordinances of God must be handled without partiality and respect of persons. The word of God serveth, not only to reprove the lowest and poorest, but as well the highest and chiefest. And the Ministers of God have their office committed unto them to reprove sin for all, and not sow pillows under the elbows. So ought it to be in the censures of the Church. But to pass over this point, let us come to the reasons serving to confirm the former doctrine, whereof the first is, that because sin defileth, therefore the obstinate sinner is not to be suffered.

The strength of this reason enforceth the putting out of the Church the leprous, that is, sinful persons, in consideration of the nature of sin, that it is filthy and infectious. So that the consideration of the contagion of sin ought to move the governors of the Church, to

remove such out of it, as are of a corrupt and wicked life. But to omit this also, we see how he expresseth the nature of sin, *it defileth their camps:* and it defileth three ways, persons, actions, and places. From hence we are to learn, that all sin is foul and filthy, unclean and loathsome, infectious and contagious in the sight of God. Hereunto cometh that which *Moses* saith, Levite. 18.24. *Defile not yourselves with any of these things: for in all these, the nations are defiled, which I cast out before you.* The Prophet *Ezekiel* warneth the people of Israel to take heed, *they did not defile themselves with idoles, Ezekiel,* 20.18. Our Savior reproving the hypocrisy of the Scribes and Pharisees, maketh the point plain with which we deal, Matth. 15.19, 20. *Out of the heart proceed evil thoughts, murders, adulteries, fornieations, thefts, false witness, blasphemies, These are the things that defile a man: but to eat with unwashen hands, defileth not a man.*

Hereunto we may add directly to the purpose, the exhortation of the Apostle *Paul* 2 Corinth. 7.1. *Having these promises, dearly beloved let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* And in the Epistle to *Titus,* chap. 1. ver. 15. he saith, *Unto the pure, all things are pure, but unto them that are defiled, and unbelieving, is nothing pure: but even their mind and conscience is defiled.* The Apostle *James* calleth sin *filthiness and superfluity,* chap. 1. verse 21. whereunto we might add sundry other places, Zeph. 3.1. Revel. 21.27. and all of them aiming at this, that as all sin is contagious unto men, so it is also foul and filthy in the sight of God.

Let us see this yet farther assured and confirmed [Reason 1] unto us by the word of GOD, first; by such comparisons as the Scriptures use, to express the nature of it. It is as an unclean clothe, Isaiah, chapter 64. verse 6. *We are all as an unclean thing, and all our righteousness are as filthy rags, and we all do fade as a leaf, and our iniquities like the wind have taken us away.* It is compared to *the blood of pollution,* for which the menstruous woman was put apart seven days, so that whosoever touched her, was unclean until the even, Ezek. 16.6, 9, 12. Levite. 15, 19. We come into the world more defiled in soul, then polluted in body: and more unsavory in the nostrils of God, then a dead carrion lying long in a tomb, is stinking in the nostrils of men, Matth. 23.27, 28. Can you name anything more unsavory and unwholesome then these things? who doth not loath them at the naming of them? and yet sin is more odious and abominable then all these.

[Reason 2] Secondly, all sin defileth the soul, more then mire and dung can defile the body and garments of those that are soiled with it. It defileth the person that doth commit it and continue in it without repentance; it polluteth and profaneth the actions of greatest devotion in the service of God. The Prophet *Haggai* saith, Hag. 2.13. *If one that is unclean by a dead body, touch any holy thing,* he maketh it to be unclean unto him. It defileth also the land and places wherein sinners are conversant, Levite. 18.24, 25. God loatheth the houses and habitations of such soul persons, albeit they be decked with ornaments of gold and silver. Sin depriveth a man of all those graces that did adorn him in the sight of God and men, and causeth God to turn away his favor and loving countenance from us, Deu. 23 14. In his favor is life, and at his right hand are pleasures for evermore: if he turn away his face and favor from us, and deny his loving kindness unto us, nothing shall do us any good.

[Use 1] We are now to handle and hear the uses that arise from hence. First, we may conclude that such are blessed as keep diligent watch and ward over themselves, lest they fall asleep in carnal pleasures, in the cares of this world, and securely wallow in sin, and so be spoiled of the precious robe and raiment of the soul, which is given us in Christ Jesus. This admonition is often given in holy Scripture, especially in the New Testament, because as the world groweth nearer to his end, so sinful men will grow less wary and watchful in mind to good things, and therefore we must look the better to our selves. This use is concluded, Revel. 16.15, *Blessed is he that watcheth and keepeth his garments, lest he walk naked, and men see his filthiness.* If we had spiritual eyes to see and discern the vglinesse of sin, and could behold it in it own nature, we would account them happy that escape it. On the other side, their condition is cursed and wretched, that give themselves over to the lusts of all kind of sin, they are polluted and abominable in the sight of God. If we should see a man wallowing in the mire, or tumbling himself in his own dung, that nothing appeared upon him but filthiness, how would we loath him and shun him? how squeymish would we be to come near him? how fast would we fly from him? Or if we should see a man turning to his own vomit, how would our stomachs abhor and rise against him? we would account such as dogs and swine, and no better.

But thus the case standeth with all unregenerate persons, whose whole life is a continual practice of sin: they wallow in the most stinking and filthy mire that may be found, and turn to their own vomit, and eat up worse then their own excrements. No spots and blemishes are like to the spots and blemishes of sin, that do leave a stain and guiltiness in the soul. This doth the Apostle *Peter* aim at in his second Epistle, chap. 2. ver. 22. *It is happened unto them according to the true proverb: the dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.*

True it is, sin carrieth with it a beautiful show, howbeit, it casteth a false light; it carrieth with it a false gloss, like the harlot that painteth her face that she may seem fair. It is like the forbidden fruit, whereof our first parents did taste, the tree seemed *good for food,and pleasant to the eyes, and to be desired to make one wise;* but when they had once eaten, they saw the filthiness of their own nakedness, and hid themselves from the presence of the Lord. It is like the harlot mentioned in the Proverbs; she caught a young man void of understanding she kissed him, and with an impudent face said unto him, *Come,let us take our fill of love until the morning, let us solace our selves with loves.* With much fair speech she caused him to yield, and with flattering of her lips she forced him, til a dart strike through his liver; as a birde hasteth to the snare, and knoweth not that it is for his life. And in another place the wise man saith, Pro. 5.3, 4, 5. The lips of a strange woman drop as an honey comb, and her mouth is smoother then oil: but her end is bitter as wormwood, sharp as a two edged sword, her feet go down to death, her steppes take hold of hell. Here we have a most true and lively description of the nature of sin: look upon this picture of an harlot that *Solomon* hath drawn before our eyes, behold the shape and image of it, and we shall quickly and easily know what sin is. It fawneth upon us and flattereth us, it speaketh fair unto us, but in the end it will destroy us. It is like unto *Joab,* and is ready to serve us as he served *Amasa:He said unto him, art thou in health, my brother?* he took him with the right hand to kiss him, but withal he smote

him with his sword and shed out his bowels to the ground. Or it dealeth with us as *Iael* dealt with *Sisera,* Iud. 4.18. &. 5.26, 26. She cried unto him, Turn in my lord, turn in to me, fear not. He asked a little water to drink, and she gave him milk, and brought him butter in a lordly dish; but withal she put her hand to the nail, and her right hand to the workmans hammer, and with the hammer she smote him and then cut off his head, when she had pearsed and stricken through his temples. Thus doth sin come to us masked and covered, it offereth us many sweet delights, many carnal pleasures, many goodly profits and commodities, so that we will turn in unto it, and commit it without fear: but the issues thereof, are the issues of death, it taketh an hammer and knocketh us on the head. In the book of *Job, Zophar,* speaking of the state and portion of the wicked, compareth sin to sweet meats, which oftentimes have sour sauce. Let us hear it in his own words, Job 20.12, 13, 14, 15, 16. *Though wickedness be sweet in his mouth, though he hide it under his tongue, though he spare it and forsake it not, but keep it still within his mouth: yet his meat in his bowels is turned, it is the gall of Asps within him: he hath swallowed down riches, and he shall vomit them up again, God shall cast them out of his belly, he shall suck the poison of Asps, the vipers tongue shall slay him.* Sin is as an hook that is cunningly baited every way to catch us and entrap us, but the wages of it in the end is death. It dealeth with us as the devil dealt with Christ,*he shown him all the kingdoms of the world, and the glory of them,* but then he must fall down and worship him. Woe unto them therefore that have their eyes closed and shut up, that they cannot see the deformity of sin in his natural colors, but look upon it in a deceitful glass. It fareth worse with such, then if they had many foul diseases about them that can only annoy the body, but are not able to hurt the soul: whereas sin infecteth the soul in which it dwelleth.

For as a man consisteth of two parts, the body, and the mind: so he is afflicted with two kind of maladies, and the evils of the mind are greater then the evils of the body, and more danger cometh from them then from these. We must have a true and right judgment of sin. The common sort think him to be much more miserable that hath a dropsy, who, the more he drinketh, the more he desireth, then the man that is possessed with covetousness, which is a spiritual dropsy, and is never satisfied. As on the other side, they hold him to be more happy that hath a fair and comely body, then such a one as hath a fair and beautiful mind adorned with all good qualities of piety, and the fruits thereof. These prefer the body before the soul, and earth before heaven.

The diseases of the body are many in number, but the sicknesses of the soul are in a manner infinite and cannot be told, and as they are moe in number, so they are worse in working and in their effects, they corrupt the best part of us, and make us evil and miserable. So do not the diseases of the body, they may vex us and pain us, afflict and disquiet us; but though we were sick from the crown of the head, to the sole of the foot, though no soundness were in the body, but wounds, and bruises, and putrifying soars, as it was with *Job,* who seemed a very picture and pattern of all misery, yet they cannot make us evil men, they cannot hurt the soul, they cannot separate us from God. Nay, the diseases of the body, are so far from destroying of us, that oftentimes they are medicines to cure the diseases of the mind, and chastisements are notable instructions; whereas the maladies of the body, do for the most

part arise of the maladies of the mind. For sin is the cause of sickness. If we had not transgressed, we had not been visited with such diseases, and in the end with death.

Moreover, those bodily diseases are judged to be most dangerous and desperate, that take away from the sick party all sense and feeling of his estate, all grief and anguish of his misery▪ forasmuch as the less he feeleth, the more fearful is his estate, & the more near to his end. He that is afflicted with the gout or the stone, and crieth out of his misery, and willeth the Physician to be sent for in all haste, is in better case and hath more hope to be eased and healed, then he that hath a lethargy, or frenzy; of which, one thinketh himself sound, the other assaulteth the Physician that cometh unto him to do him good. Such for the most part are the diseases of the soul, and such for the most part, is the condition of sinful persons: they think themselves to be sound men, they think they need not the help of the Physician, they would defy him that should tell them, that they are dangerously sick even to the death. They are captives and bond-men, and know it not. They have one foot in hell, and see it not. They are in great misery, and feel it not.

Besides, the mind is able to judge of the diseases of the body: but how shall it tell and declare the diseases of the mind, seeing it is it self diseased? If that part be sick, how shall it judge of sickness? A Physician that is sick cannot judge of himself, but resorteth to some other, because his mind is troubled, which is the instrument of judging. So is it with all unregenerate persons, they want a right reformed judgment to judge of themselves, and therefore oftentimes take, or rather mistake vice for virtue, darkness for light, and error for truth. Hence it is, that they color and disguise the face of vice, that it might not appear ugly and deformed, as it is in his own proper likeness.

The unquenchable thirst of getting and having, is called providence and forecast: envy is accounted zeal: the love of himself is reputed to be wisdom: evil speaking is covered with the title and style of liberty in speaking.

Lastly, the diseases of the soul are more foul and infectious, they pierce deeper, and spread farther then those of the body. The diseases of the body though they seize upon some part, yet they leave other free that they come not near: if they be in the feet, they do leave the eyes and ears, and sundry other parts whole and sound: yea, such as have someone disease, are observed to be free from the rest.

There are some diseases that do not touch or trouble old men; some that vex not young men. But it is not so in the diseases of the mind; they corrupt the whole mind, and bring a train and tail of other with them, so that one cometh not alone. These are as the plagues and pestilences of the soul, they spare not any degree, any age, any sex, they cannot be kept within any bounds, but wander over the whole world with wonderful speed and celerity. Wherefore this reproveth all such as make a mock of sin, delighting in it, and dalying with it. Who will play with a serpent, or sport himself with the cockatrice? Sin is worse, it bringeth all diseases, plagues, pains, and miseries whatsoever. It is great folly to shun sickness and death, as most fearful things, and not to shun the causes of them.

[Use 2] Secondly, seeing sin defileth both the persons that commit it, and the places where it is committed, it is our duty to walk so circumspectly, that we beware of the contagious nature of it, and that we be not soiled with it. This one use hath diverse branches, and by them spreadeth it self hither and thither. First, it teacheth us to look to our footing, that we do not fall, but that if God have given us grace to stand, we pray him also to give us grace to continue and persevere unto the end. It is a great mercy that God vouchsafeth unto those that are his, when he keepeth them from evil, that it hurteth them not.

The sorrows of death compass us, and the pains of hell get hold upon us: we find trouble and sorrow, we want not sundry enemies that enuiron us round, and seek to prevent us and to circumvent us: they wait upon us, and watch over us for evil: we have the devil our enemy: the world our enemy: our corruption our enemy: what shall we then say, but pray to the Lord in the midst of all these dangers,*O Lord, I beseech thee deliver my soul?* And when he hath heard our prayers, and we found his help at hand, and succor in time of need, what can we but in thankful feeling of his favor, cry out with the Prophet, *Return into thy rest,O my soul, for the Lord hath dealt bountifully with thee: for thou hast delivered my soul from death, mine eyes from tears, and my feet from falling?* We must vow unto him a faithful serving of him, and perform our vow before him in the truth of our hearts, saying,*I will walk before the Lord in the land of the living.* We must return the praise and glory unto him, to whom alone it is due, uttering this voice of thanksgiving in a sweet meditation of his goodness, *What shall I render unto the Lord for all his benefits toward me?I will take up the cup of salvation, and call upon the Name of the Lord.* Wherefore, albeit we have many perils without us, and within us, yet we rest in the arms of Christ, and abide under the shelter and shadow of the Almighty: so that we have this comfort, *his left hand is under our head,and with his right hand he doth embrace us.* If it were not for this protection and upholding of us, we could not endure here in the world.

Secondly, it warneth all those that are cleansed to keep themselves in such sort, that they be not polluted, Deut. 23.9. This shall bring great comfort to the conscience, and great peace that passeth all understanding. The burnt child dreadeth the fire: he that hath once been in danger of drowning, will hardly be brought or drawn to the banks side: an horse that hath once been plunged in some deep quag-mire, will with much ado pass that way again. He that once hath found and felt the grievousness of sin, and the terrors of conscience, and the wrath of God, and the flashings of hell fire, will fear to fall and offend again. If we did duly consider how dearly it did cost Christ our Savior, to redeem a soul from damnation, and that the weight of sin did make him sweat drops of blood, and to cry out upon the Cross,*My God, my God, why hast thou forsaken me,* when we have been once cleansed, it will make us careful to keep our selves clean: when we have washed our feet, it will work a care in us, that we do not defile them. It is such an heavy burden, that whosoever hath once felt the weight and smart of it, dareth not stand under it again.

Thirdly, this circumspect walking before him warneth us to forsake the company of the wicked, and society with them, as 2 Cor. 6.16. *Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.* Our doctrine teacheth us that sin defileth and polluteth a man, so as there is no filth or dung upon the earth defileth

the body, as sin defileth the whole man before God, and therefore we should loath the fellowship of evil men and wicked persons.

If a man should offer himself into our company that had wallowed and tumbled in some foul and filthy channel, we would shun him and be ashamed of him, we would not abide him, but thrust him from us. For we know we could not be near him a little while, but he would make some of his filth to cleave unto us. Thus it is with bad men. As themselves are loathsome and filthy, so they will leave part of their filthiness behind them, among whomsoever they converse, like unto some beasts that leave such a rank savor after them wheresoever they become, that it may easily be known thereby, as by an infallible token, that they have been there.

If we cannot draw these men from iniquity, let us withdraw our selves from their company. There is not a more deceitful bait to catch us, then to come within their reach. Many have been stricken down with this stroke, that have stood as valiant and invincible men against many other dangers. Let us be wary by their harms, and learn wisdom by their folly, and to bear our selves upright by their falls. But it may be demanded, whether all keeping company with them be unlawful, or not? I answer, all company with them is not absolutely forbidden, but to be familiar with them is forbidden, to delight in them, to be of one heart and of one mind with them, to be yoked unto them, & so to delight to be among them, that we like better of them then of any other, and never think our selves well until we be with them. If any farther ask the question, in what cases it is lawful to be among them? I answer briefly, first when we seek to reclaim them; when we have this end to confer with them, to instruct and admonish them, as the Apostle speaketh of an heretic, that he must be *once or twice admonished,* & then being obstinate, *he must be avoided,* Tit. 3.10. That which he speaketh particularly of an heretic, may be spoken generally of every wicked person that is incurable. Secondly, when we are bound by the band of a necessary calling to be in their presence and company. For God hath set us in our several standings, out of which we may not depart. We shown in the former doctrine, that if a man were excommunicated by the Church, yet such as belong unto him in the family or in the Common-wealth, ought to be subject and obedient unto him. The wife must yield to the husband due benevolence, the child must honor the father, and a servant his master, so far forth as they do not encourage him in his sins, nor join with him in a liking of them.

Lastly, it teacheth us to avoid all occasions and inducements to sins, yea, all appearances of evil: Hence it is, that *Jude* saith, ver. 23. *Hate* even that garment which is spotted by the flesh, not only the sins themselves, but the occasions of them. And hereby we may try our selves, whether we make conscience of sin or not. Every commandment that forbiddeth any sin, forbiddeth all the allurements that may draw us into the same. This is one of the general rules that help us to understand the law, & to come to the true meaning thereof.

Lastly, seeing sin soileth and defileth, we learn to put this duty in practice, to crave of God to wash us and cleanse us from the defilements of sin. Let us follow the example of the leper, Matth. 8.2. who fell down at the feet of our Savior, and besought him that he might be cleansed, *Lord if thou wilt, thou canst make me clean:* so ought we to come into the presence of

Christ, and worship him, and crave of him to cleanse us from the filthiness of our sin. It so staineth and polluteth, that none can wash away the blots and spots that stick so fast unto us, but he. This we see in *David,* Psal. 51.2, 3. *Wash me from mine iniquity, and cleanse me from my sin: for I know mine iniquity, and my sin is ever before me.* True it is, God sometimes willeth us to wash our selves, as he commanded the Israelites to wash their garments when they were to hear the law, Exod. 19. Ier. 4.14. *O Jerusalem, wash thine heart from wickedness, that thou mayest be saved.* And I am. 4. *Draw near to God, and he will draw near to you: cleanse your hands ye sinners; and purify your hearts, ye double minded.* What need God to wash us, will some say, seeing we are willed to wash our selves? God doth not by these commandments attribute a natural power and strength to man's will, as if they were able to wash themselves, but he stirreth them up to use the means, that so they may be washed by him.

Whensoever we use the instrument of the word, which is a pure word, whereby the *ways of a young man are cleansed,* Psal. 119.9. together with prayer and invocation of God's holy Name, and such like means to be washed; we may be said after a sort to wash our selves, because God doth wash us by us, and not without us: as also he y^{t} made us without us, is said to save us not without us. For a desire to be washed is our washing of our selves.

So the Minister is said *to save himself,* when he delivereth his soul from the curse denounced against unconscionable watchmen, and useth the means by which God will save him and them that hear him. It is the work of God alone to wash and to cleanse us, Ezek. 16.9. Where he telleth his people, that he had washed them with water: and John. 13.8. Christ declareth to his disciples, that except he wash them, they had no part in him: for that which he speaketh unto *Peter,* he speaketh to them all. And the Apostle *John* teacheth us, that *he hath washed us from our sins in his blood.* Wherefore we must go unto him to have this pure water and clear streams to wash our souls. We are foul and filthy creatures by nature. No leper so foul and ugly. We can no more cleanse our selves, by our own power, then the Ethiopian or black More can change his skin, or the Leopard his spots.

This use hath many branches contained under it. First, we must labor to come to the knowledge of our sins, and to be touched with a feeling of them. For we can never be earnest in prayer to God for mercy, or have assurance that our request shall be granted, until we come to have a sense of ye grieuousnes of sin: as they that know not their disease, make no haste to send or seek to the Physician. We must therefore have our eyes opened to see sin, and to understand what dependeth upon it, that we may prevent it, or recover our selves being fallen into it. Hence it is, that so many sin with greediness and eagerness, because they do not thoroughly weigh and consider themselves what they have done, as Luke 23.34. *Jesus said, Father, forgive them; for they know not what they do.* And ye Apostle speaking of the ignorance that is among men concerning Christian religion, saith, *Doubtless if they had known it,they would not have crucified the Lord of glory.* They delight in swearing and blaspheming, because they know not how fearful a thing it is, to take the Name of God in vain. They make no conscience of the Sabbath, because they know not what danger it is to profane it. Secondly, we are put in mind to confess our sins and uncleanness, that so we may be washed by him that purgeth us. So long as *Adam* did hide his sins, he was not cleansed of them. It is

not with God, as it is with men: if we confess unto men, we are oftentimes taunted for them, and upbraided with them, and checked for them. But if we acknowledge them unto our gracious God, he will never hit us in the teeth with them, but *he is merciful and just to forgive us our sins,* and to cleanse us from all unrighteousness. But because we shall have fitter occasion to speak farther of this point, in the next division, I pass it over. Thirdly, we must know what means God useth to sanctify us; it is by the blood of his own Son, for *the blood of Christ purgeth us from all sin,* 1 *John.* 1.7 and Heb. 9.14. *The blood of Christ who through the eternal spirit offered himself without spot to God, shall purge our conscience from dead works to serve the living God. Naaman* the Syrian washing in the flood of Jordan seven times, was healed of his leprosy, and had his flesh come to him again, like the flesh of a child: how much more then shall we be cleansed from the leprosy of sin, when the Lord shall wash us in the blood of his Son? Fourthly, we must seek mercy while it is offered unto us; when our hearts are terrified for sin, let us have recourse to the fountain of his love which can never be drawn dry. This did the Prophet Psal. 51.1.2. *Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions: wash me thoroughly from mine iniquity, and cleanse me from my sin.* And the Prophet *Isaiah* calleth the people to repentance, cha. 55. ver. 6, 7. *Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon.* God hath his time of mercy, when that is gone and past, the time of justice cometh.

While we have ears to hear, let us hear; when the ears are made dull of hearing, we may hear, but we shall not understand. While we have eyes to see, let us behold his goodness and mercy toward us: when they are once shut and closed up, we may see, but we shall perceive nothing at all. While we have soft and tender hearts, let us humble our selves before him, and tremble at his word: if once our hearts be hardened as a stone, and become past feeling, there is little hope of our conversion, that we should turn and be healed.

Fifthly, we must buy of Christ white garments to clothe us, and to cover our deformity, Revel. 3.18. that the filthiness of our nakedness do not appear. True it is, there is nothing properly bought and sold between Christ and us, but this is spoken by way of resemblance. For in bargaining a man that will buy, first understandeth his want: then he cometh to the place where it is to be bought; afterward he cheapneth it: and lastly he maketh exchange with money, or some other commodity.

So he that will come to Christ, must first feel himself to have need of Christ, and see his own misery, otherwise he will never desire him. Secondly, he must hunger after Christ to be partaker of his merits. Thirdly, he must prize Christ above all other things, Phil. 3.8. Lastly, he must make exchange, he must give him his sins, and lay them upon his shoulders, that so we may receive to us his righteousness. We remain foul and filthy in God's sight, until we be clothed with the glorious robes of his righteousness. Last of all, it is our duty to forsake our sins, and to walk in the statutes of God. This is the exhortation of the Prophet, Isaiah 1.16, 17. *Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well.* To this purpose speaketh *Ezekiel,* chap. 20. ver. 18, 19. *Walk ye not in the statutes*

of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in my statutes and keep my judgments, and do them. We are then washed from our sins, when we have learned to walk in the ways of God. If we do not bring forth the fruits of obedience, we lie wallowing in the mire of our sins, and God will find us out. There is no hiding of our filthiness from him, his eyes see the sons of men, and ponder his paths.

That they defile not their camps in the midst whereof I dwell. We have spoken already of the first reason drawn from the effect of sin; it defileth our persons, our actions, and our places. The second reason is taken from the consideration of God's presence. From which reason he reasoneth thus, I dwell among you, Therefore ye must be an holy people, and hate all uncleanness and unholiness, and do that good which I command you.

But here some will say, how is God said to dwell among his people? The heaven is his Throne, and the earth his footstool: he dwelleth not in Temples made with hands, forasmuch as the heavens of heavens cannot contain him that filleth with his presence and power both heaven and earth. Doth he not dwell also among the ungodly and infidels y^{t} know him not? Or can any hide himself in secret places, that he shall not see him? I answer, this phrase is a borrowed speech from the sons of men, whereby is understood, that God is conversant with us, & doth keep his mansion in our hearts, ruling in us by his Spirit and by his Word. Even as a master of a family ruleth and guideth his house wherein he dwelleth: so doth God rule us & overrule us, and taketh up his rest and residence among us, determining to continue with us. He is present among the ungodly by his power, but not by his grace: they cannot hide their faces from him, but he hideth his favor from them. So then, this manner of speech, importeth these three things. First, it showeth the effect and efficacy of his presence, whereby he possesseth & governeth the faithful which are as his Temple to dwell in, having dominion over them, enlightening them to know, and guiding thē to practice his will made known unto them. Secondly, it signifieth that his presence is perpetual and permanent, and continual, for when a man meaneth to inhabit in any place, it is a sign he doth not determine to flit away, as a bird that wandreth from her nest, but to abide there without departing away. He is not as a guest that lodgeth with his friend for a day or two; nor as a stranger that taketh up his Inn for a night or two; nor as a soiourner that meaneth to remove when his term is out: but as an owner and possessor, that meaneth to set down his rest, and not to leave that place, as John 14, 16, 17. *I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.* Thirdly, it noteth the manner of his presence, not by the infiniteness of power, as he is present with all his creatures, to sustain them and uphold them, but by his grace and gracious effects, uniting us to Christ, regenerating us to be lively members of his body, *crying in our hearts, Abba, Father,* and witnessing thereby our adoption, Rom. 8, 9. *Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.* Christ is also said to dwell in our hearts by faith, Eph. 3, 17. Now let us examine the reason, included in these words, *in the midst whereof I dwell:* and consider the strength and power of it, how he provoketh them to study to be an holy people, separate from all pollutions and provocations of sin, by the assurance of his gracious presence.

We learn from hence, that the consideration of God's presence and help that ever goeth [Doctrine 1] with his children, must provoke them to well-doing. His presence ought to move us to all good duties. This point is taught in many places of the word of God, as Numb. 35, 34. *Defile not the Land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel.* Where we see, he reasoneth thus; I dwell among the Israelites, therefore they must take heed they defile not the Land. Thus also he speaketh in Deuteronomy, chap. 23, 14. *The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy Campe be holy, that he see no unclean thing in thee, and turn away from thee.* Here he moveth them to holiness toward him, because of his continual presence with them. Thus doth the Lord speak to *Solomon,* concerning the house which he was building. *If thou wilt walk in my statutes,and execute my judgments, and keep all my commandments, to walk in them: then will I perform my word with thee, which I spake unto David thy Father: and I will dwell among the children of Israel, and will not forsake my people Israel.* So the Prophet Isaiah reasoneth, chap. 52, 11, 12. *Depart ye, depart ye, go ye out from thence: touch no unclean thing: go ye out of the midst of her: be ye clean that bear the vessels of the Lord: for ye shall not go out with haste, nor go by flight: for the Lord will go before you, and the God of Israel will be your reward.* In all which places, the presence of God that is most holy, is brought in, urging us to the duties of holiness of life.

The reasons are very plain to prove the same. First, because God is the Lord: he is of [Reason 1] absolute power to command and rule over all, and therefore he being the Lord God, his presence with us must provoke us to watch over all our ways, and to walk in fear and trembling before him. This reason is expressed in the first chapter of the book of *Joshua,* verse 9, where the Lord saith unto him, *Bee strong, and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee, whither soever thou goest.* Where he concludeth and assureth him thereby, that God is with him, because he is the Lord.

Secondly, the consideration of his presence [Reason 2] must work in us obedience toward him, because he hath graciously promised, that he will never fail nor forsake those which are his. He will not leave us in the work which we undertake, but be with us when we begin it, and when we finish it. This reason is given by *Moses,* encouraging the people to fight the battles of God against the Nations, whom he had promised to deliver into their hands, Deut. 31, 6. *Fear not, nor be afraid of them, for the Lord thy God, he it is that doth go with thee, he will not fail thee, nor forsake thee.* Where he proveth the truth of his presence by the comfortable effect of it, that he will deliver them in time of need, and will not leave them as a prey in the hands of their enemies.

[Use 1] The uses are in the next place to be handled. First, we learn from hence for the increase of our faith, to conclude the happy and blessed estate of the faithful, that have such a faithful deliverer, and so sure a promise of deliverance. They are esteemed of the greatest part of this wretched world, to be as men unhappy and forlorn, and so to be far from true happiness. But seeing they have his help ready at hand to keep them from danger, and to preserve them in danger, being always safe and sure under his protection, who is as a shield round about us, it showeth apparently and most certainly, that they are a blessed people that are thus, and may comfort themselves heerewith, in the midst of all discomforts and

discouragements that they shall meet withal. This doth the Prophet *David* declare, Psal. 40, 1, 2. *He waited patiently upon the Lord, who brought him out of the horrible pit, out of the miry clay, and set his feet upon the rock, and ordered his goings.* Where we see, that God's gracious deliverance and preservation provoked him to depend upon him, and to praise his Name: whereupon he inferreth in the next words, *Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.* None therefore are comparable unto them, none are happy but they.

[Use 2] Secondly, seeing we have God's presence ever with us, to be an instructer and admonisher of us, and as a guide and governor to us in well-doing, let us be of a good comfort, and cheerful in all duties that God layeth upon us, and requireth of us. It cannot be denied but we have many and sundry discouragements and pul-backs to hinder us from the execution of all good duties both general and particular in our callings: but this consideration and meditation is able to ouerweigh them all. This serveth as a wonderful comfort to all sorts, both to the Ministers and people, and should never be forgotten of us. Touching the Ministers, it is given by our Savior, Mat. 28, 20. Acts 18, 9, 10. Exod. 4, 12. If his presence must be as a spurr unto us, to quicken us being dull and heavy, and ready to draw back: let it put life into us, and cause us to teach the people cheerfully to observe whatsoever Christ hath commanded us. What though we have many crosses in our way, and many enemies that set themselves against us, yet greater is he that is with us, then they that are against us: Satan cannot be so malicious to hurt us, as God is gracious to deliver us: and his instruments shall not be so strong to cast us down, as the Lyon of the Tribe of *Judah* shall be victorious to hold us up: and therefore let us not fear them that can kill the body, but him that is able to cast body & soul into hell fire. Touching the people, it serveth also to comfort them, and to work in them perseverance in their callings. Let them boldly go forward in hearing and professing his word, forasmuch as his presence doth guide us thereunto. To this purpose doth *Moses* call *Joshua,* and say unto him in the sight of all Israel, *Be strong, and of a good courage,for thou must go with this people unto the Land which the Lord hath sworn unto their Fathers to give them, and thou shalt cause them to inherit it: and the Lord, he it is that doth go before thee, he will be with thee, he will not fail thee, &c.* Having therefore so sure a Rock to rest upon, it is a sign of great weakness and infirmity, or of want of faith, to start aside from our holy profession, and not to rest upon him that hath given us the promise of our deliverance, and the assurance of his presence.

Lastly, seeing God is in the midst of us [Use 3] to succor and save us, and thereby to stir us up unto well-doing, let us open our eyes, and behold the great works that he hath done in the earth for his own people. Let us not forget his mercies toward us, but keep a register of them, as the Prophet exhorteth, Psalm. 46, which is a Psalm of thanksgiving, which the Citizens of Jerusalem sung to God, for the preservation of Jerusalem, against certain terrible and troublesome enemies y^{t} did assault it, ver. 8, 9. *The Lord of hosts is with us, the God of Jacob is our refuge: Come, behold the works of the Lord, what desolations he hath done in the earth.* Where we may see, that upon this consideration that God was among them, as in an high place whereunto they should resort, he provoketh them to a serious contemplation of such works of mercy and judgment, as God had shown in their defense against their enemies. This use

concerneth no people under the heavens, more then us. We have found and felt the gracious and glorious presence of God to be with us and among us. We have had a wonderful experience of wonderful deliverances against close, and subtle, and malicious enemies. They have opened their mouths as the grave: they have stretched out their hands against us, and their feet have been swift to shed blood. They have prepared their fireworkes; they have diued down to the nethermost hell to take counsel against us: and they have sought to quench the light of Israel. Destruction and calamity hath been in their ways, and the way of peace they have not known: so that except God had been on our side, they had swallowed us up quick, and the waters, even the swelling waters had gone over our soul. But God hath broken their snare, and quenched their fire, he hath preserved Prince and people, and delivered his servants that trusted in him, and called upon him. As for his enemies and the enemies of his Church, they have been consumed with the flame of that fire which themselves had kindled, as they were burned that cast the three children into the Furnace, Dan. 3, 22. and as the Lions brake their bones in pieces, and tore them in sunder, that had cast *Daniel* into the den, Dan. 6, 24. Thus shall it be with all persecutors that plot the ruin of the Church. They may gather themselves together, but they shall be scatterd: they may pronounce a decree, but it shall not stand: they may dignity deep to hide their counsels, but they shall be discovered, & come to nothing. He hath not made his Church a prey unto their teeth, but hath utterly destroyed them, and made havoc of them, that they became dung to the earth, and a prey to the fowls of heaven. They then are greatly to be reproved, who behold everywhere and at all times the works of God, both of his mercy toward his people, and of his judgments against his enemies, and yet are never moved to glorify his Name, nor to walk in obedience before him.

[In the midst whereof I dwell.] We have heard the strength of the reason, and how necessarily and demonstratiuely it concludeth: The presence of GOD with us is a forcible means to prick us forward, and to provoke us to holiness of life, and to all well-doing. Now let us consider the words in themselves, without the consideration of others. Wherein we see, he giveth his promise for his presence, or setteth down plainly unto thē, that he is continually among them, to wit, the holy God among his holy people.

This teacheth us, that God is evermore present with his people, he is in the midst of them, he is never absent from them. He watcheth over thē for their good, he never slumbereth nor sleepeth, he never forsaketh them, that he should bring them into danger. This appeareth in the example of *Joseph,* Gen. 39, 21, 23. *The Lord was with him, and shown him mercy, and gave him favor in the sight of the keeper of the prison.* Where having shown that God was with *Joseph,* he expoundeth and expresseth what his presence was, and wherein it consisted, and how it was manifested. He was cast into prison, and lay in great misery, yet did not God forsake him, but was with him, even in prison. God abhorreth not the loathsome prisons▪ into which his servants are cast. He commandeth us to visit his Children that are put in prison, much more therefore will he do it himself. This is set down in the prayer of *David* for *Solomon* his son, *Arise and be doing, and the Lord be with thee.* 1 Chron. 22, 11, 16. and in the prayer of *Solomon,* at the dedication of the Temple, 1 Kings 8, 57. *The Lord our God be with us, as he was with our Fathers, let not him leave us, nor forsake us.* This also is that merciful promise which he maketh

to his people, Exod. 29, 45, 46. *I will dwell among the children of Israel, and will be their God, and they shall know that I am the Lord their God, that brought them forth out of the Land of Egypt, that I may dwell among them, I am the Lord their God.* Heereby doth the Prophet comfort himself, Psal. 23, 4. *Though I walk through the valley of the shadow of death, I will fear none evil: for thou art with me, thy rod and thy staff doth comfort me.* This is such a principle as is so plain, that it needeth no farther confirmation, that wheresoever two or three are gathethered together in his Name, he is in the midst of them, Mat. 18.

I will propound a few reasons, and that [Reason 1] briefly. First, he will save those that are his. His presence is not a vain presence, neither is he an idle beholder of things that are done, but his presence is to prosper and to save. The end of his being with us, is the salvation of us. This is the reason that God giveth to his people, and the promise of deliverance after long trouble, Ier. 30, 11. *I am with thee, saith the Lord, to save thee: though I make a full end of all Nations whither I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether unpunished.* And to the same purpose he speaketh in the 42, chapter, *Bee not afraid of the King of Babylon, of whom ye are afraid: be not afraid of him, saith the Lord: for I am with you to save you and to deliver you from his hand.* We must not therefore dream of a presence that effecteth nothing: he is not one that standeth still and doth nothing, as he that is in a dream, but rather willeth his people oftentimes to stand still, while he worketh all in all.

Secondly, they have good success in their [Reason 2] lawful labors and honest endeavours, so that he maketh the works of their hands prosperous. Except the Lord do build the house, & watch the City, the labors of the builder, and the cares of the watchman, profit nothing at all. This reason is rendered in the example of *Joseph,* Gen. 39. God was with him, and he made all that he had to prosper. So it is said in the book of the Judges, *The Lord was with Judah,& he drave out the inhabitants of the Mountain.* In like manner we read concerning *David,* 2 Sam. 5, 10. *David went on, and grew great, and the Lord God of hosts was with him.* Seeing then, God saveth his people in times of danger, and prospereth the works of their hands that they undertake in his fear, it followeth, that he is continually with them.

Let us now come to the uses that arise from [Use 1] hence. First, for the increase of a sound faith in God, in whom we are to trust, we may conclude, that seeing God is with his servants, therefore they shall not fall down, or take the foil, but shall prosper and prevail. He leaveth them not to themselves, he withdraweth not his strength from them, he delivereth them not to the lust and pleasure of their enemies. This is it which he telleth *Joshua* after the death of *Moses,* Judge. 1, 5. *There shall not any be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee.* Whensoever we prosper in our ways, & find the blessing of God to have been with us in our actions, let us not ascribe it to our industry and policy, to our own diligence and endeavours, but acknowledge from whence it springeth and proceedeth; it is because God is with us. This is a notable comfort unto us, to consider that the gates of hell shall never be able to prevail against the Church, to deface it and to root it out and to destroy it. If the Church fail, God shall fail with it. If this be impossible, so is the other. If the church should fail, Christ must also fail, and all the benefits of his death and

passion: which can never come to pass, forasmuch as he died not in vain, but will make his death available in all the members of his body unto the ende of the world. Let us evermore lay hold on this, especially when we see the enemies of the Church multiply, and to affront the true servants of God: the presence of God must stay us up, and support us in the midst of all dangers.

[Use 2] Secondly, this teacheth us this good duty, that we take heed we do not defile our selves with the pollutions of sin. For how shall we dare to commit sin, that is so highly displeasing in his sight, forasmuch as he is with us to behold us and all our actions? Nothing is more loathsome to GOD, then the filthy stench that sin casteth up in his nostrils: so that we should hate it in all men, but especially in our selves with a perfect hatred, even more then the devil of hell himself. True it is, many men cannot abide to hear him named, they defy him in words, but they do not deny him in deeds. We hate him as he is deformed, not as he was formed: not as the creature of God, but as he is degenerate from his original estate. He is the creature of God, but sin is the work and child of the devil, John 8, 44. he is said to be *a liar from the beginning, and the father thereof:* and as he is the father of lying, so also of all other sin. He is said to be a murderer from the beginning, and the Pharisees are charged to be his children. The wicked are named *his seed;* and *Cain* is said to be *of that evil one,* because he slew his brother, 1 John 3, 12 We must therefore be afraid of sin, and be as unwilling to entertain it, as to entertain a child of the devil. If once we lodge it, it will not be easy for us to dislodge it: if once we suffer it to fasten upon us, it will be very hard to loose his hold again. It will stick fast upon us as pitch, and defile us also, as dirt and dung. The means to bridle and suppress it, is to set before us the presence of God. The Subject will do nothing unseemly in the presence of his Prince, nor the child in the sight of his father. We are always in God's eye, he beholdeth all things that are done of us. This is that of which *Moses* putteth the people in remembrance, Deut. 23, 14. *The Lord thy God walketh in the midst of thy Campe, to deliver thee, and to give up thine enemies before thee, therefore shall thy Campe be holy, that he see no unclean thing in thee, and turn away from thee.* No unclean thing like to the uncleanness of sin, it is worse then all excrements which we do loathe and abhor. It driveth him from us, that he will no longer walk among us to do us good. Thus speaketh *Phinehas* the son of *Eleazar* the Priest, to the Tribes that inhabited beyond the River,*This day we perceive that the Lord is among us, because ye have not committed this trespass against the Lord: now ye have delivered the children of Israel out of the hand of the Lord.* Where he proveth, that they had rightly learned, and also reverently regarded the presence of God, because they had learned thereby to abstain from sin, which is abhominable and filthy before him. For this cause the Apostle saith, 2 Cor. 6, 17. *Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.* Then he promiseth to dwell in us, and to walk among us; he offereth himself to be our God, & to account us to be his people. All men will in words confess, that they believe the presence of God in all places, and his all-seeing eye reaching and stretching over all persons: howbeit this confessing in word is not an argument of sound believing in heart: forasmuch as many acknowledge it with the tongue, that do utterly and openly deny it in their deeds. If his presence work in us a conscience of sin, and a care to please God in all things, it is an evident token that we are good Scholars, & remember this

lesson well, which is here delivered unto us, touching his presence everywhere. Let us oftentimes examine our selves by this rule: and know that we have so far profited in the doctrine of it, as it brideleth our corruption in us, and no farther. If we be loose in life, and everywhere profane, never regarding what we do, or what we speak, or how we break out into all wickedness, we may well talk or tattle of God's presence, but we turn him into an Idol, and with the Epicures make him sit idle in heaven, to know all things, but to regard nothing.

Lastly, it is our duty to have a care to promote [Use 3] his worship and service, in all things to farther it, and to cut off all impediments and hindrances that stand against it. This is the use that is often made of this doctrine, as Exod. 25, 8. *Let them make me a Sanctuary, that I may dwell among them.* Where the Sanctuary of God is, there will he be: where it is not well looked unto, but wholly neglected, there is he gone from that people, and departed. This we see in the words of *David,* exhorting and commanding all the Princes to help *Solomon* his son in building of the Temple, 1. Chron. 22, 18, 19. where he saith, *Is not the Lord your God with you? and hath he not given you rest on every side? For he hath given the inhabitants of the Land into mine hand, and the Land is subdued before the Lord, and before his people: now set your heart and your soul to seek the Lord your God: arise therefore, and build ye the Sanctuary of the Lord God, to bring the Ark of the Covenant of the Lord, and the holy vessels of God into the house that is to be built to the Name of the Lord.* As they had experience that he was among them, so he would have them go lustily forward in furthering of his worship & the means of it. Could their enemies have taken the foil, and been delivered as a prey unto them, who had so long dwelt among them, and taken deep root in the earth, as a Tree that could not be shaken with the wind, except the Lord had been with them, and holpen them, and fought their battles for thē? Thus they were assured of God's presence with them, and therefore they ought to be sttong and courageous in promoting his glory and setting up his service, that he might remain among them, and never depart from them. To this purpose speaketh the Prophet *Haggai,* when he saw the wonderful backwardness of the people of Israel, in building the Lord's house, that they gave themselves to their own profits and pleasures, but let the Temple lie waste, chap. 2, 4. *Be strong, O Zerubbabel, saith the Lord, & be strong, O Iehoshua, son of Iosedech the high Priest, and be strong all ye people of the Land, saith the Lord, and work, for I am with you, saith the Lord of hosts.* There he gave them visible signs of his gracious presence, and was not called upon in vain; which mercy is called dwelling among them.

This use hath many branches: First, we must give cheerfully for the building & preparing of a place decent for him to be served. So did the people in the time of *Moses.* God must have a fit place for his service. Our churches are as the Tabernacle and Temple to the Jews, they are as an house to him. They must not be suffered to decay.

Secondly, the profaners and spoilers of the places of his worship, are worthy of severe punishment, forasmuch as God accounteth of it as *a spoiling of himself,* Mal. 1. If any were asked, whether they would spoil God himself or not, they would deny it, and constantly avouch it, and be offended with them that should affirm it: nevertheless, if we be careless of

the means of his worship, he accounteth it as sacrilege, and condemneth it as a robbing of himself.

Thirdly, seeing it is the house wherein he dwelleth, it teacheth with what zeal & forwardness, with what desire and delight we should resort unto it, with what reverence we should remain in it, and how unwillingly we should depart from it, before the end of those holy exercises. Touching our joy in coming to it, the Prophet *David* testifieth in many places: when he was hindered by his persecutors, that he could not be present in the Cōgregation of God's people, he was sore troubled, and grievously complaineth of it, Psal. 42, 1, 2. He came to the house of God, as we go to the house of our neighbor, being invited to a feast. So Psal. 26, 8. *Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.* And Psal. 122, 1. *I was glad, when they said unto me, let us go into the house of the Lord.* Thus ought it to be with us, we should love it above all other places, & delight in it greatly, rather then elsewhere. We should never be weary of it. Touching our reverent behavior when we are come, we learn it by *Jacob;* he had no sooner perceived the presence of God, but he was touched with fear, Gen. 28, 16, 17. *Surely the Lord is in this place, and I knew it not: and he was afraid, and said, How dreadful is this place? This is none other, but the house of God, and this is the gate of heaven.* When we come to tread in the Lord's Courts, we must be stricken with fear, and set before us his presence, and say to our own souls in a comfortable meditation of it, *Surely the Lord is in this place.* We must not think only, we shall meet with men there like unto our selves, but there we shall meet with the Lord himself, and shall have his presence. And thus did *Cornelius* stir up himself and the rest that were to hear *Peter,* Acts 10. And touching our departure, it ought not to be before the end, as we have shown at large elsewhere. The latter end belongeth unto us, as well as the beginning: and then peradventure we may hear that which we shall never hear again. The Word is no more at our choice to devide, & to choose what we will hear and what not, then the Sacrament. If we should see a man at the Lord's Supper, whē he had received the bread, which is one of the outward signs, to depart out of the Church before he had received the cup containing the wine, which is the other sign, all men would be ready to condemn him of intolerable contempt, and that most justly. The whole word preached, and all the prayers that are offered up to God, belong to us as well as the whole Sacrament. God will not have us know a part only of his will, but all his will, and learn his whole counsel. If the Subject should deal so unreverantly in hearing his Prince speak, as we unconscionably deal with God, when he speaketh, he might well gather he were contemned. The Minister therefore must make an end of speaking▪ before we should make an ende of hearing the word that he delivereth unto us from the mouth of God.

[Verse 4. *And the children of Israel did so, and put them out, &c.*] The commandment that God gave to *Moses* of putting out these unclean persons out of the Campe, together with the reasons whereby it is confirmed, hath hitherto been handled. Now we see in these words, the execution thereof set down generally and particularly; they did put them out, and suffered them to remain no longer among them. When God had once decreed and determined they should be removed, they durst not permit them to have any residence with them. The commandment was given unto *Moses,* the execution of it is done by all Israel. The

Governors pronounced the sentence, the whole Congregation gave their consent. It was done in their presence, and they did approve of it.

This practice teacheth us this doctrine, that no Church should suffer among them open wicked persons to live unpunished and uncensured. No Church ought to tolerate, wink at, or bear with any filthy livers, or unclean persons, or notorious offenders among them, as Deut. 23, 17. *There shall be no whore of the daughters of Israel, nor a Sodomite of the sons of Israel.* The Corinthians are sharply reproved, because they suffered one incestuous person to live among them, 1 Corinth. 5, 1, 2. *It is reported commonly, that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his fathers wife: and ye are puffed up, & have not rather mourned, that •he who hath done this deed, might be taken away from among you.* So the Apostle, giving rules of direction to ye church how to live, Eph. 5, 3, 5. saith, *Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh Saints: such have no inheritance in the kingdom of heaven and of God.* Christ our Savior reproveth sundry Churches in the Revelation, that suffered wicked persons to rest in their bosom & did not cast them out, Revel. 2, 14, 20. as namely the Angel of the Church in *Pergamos,* and the Angel of the Church in *Thyatira,* & therefore he had a few things against them: so that we may conclude, that no Church can without blame and blemish tolerate among them such as are wicked livers and notorious offenders.

This truth may be farther strengthened by [Reason 1] many reasons. For first, it is a comely thing for the Saints of God to do so: that as they differ from heathen men, so they may differ from heathen meetings. *Moses* teacheth, that they ought to put out evil from them, *because they are an holy people,* Deut. 23, 14. The Apostle would not have fornication and uncleanness to be once named among them, because so it becometh those that are Saints to do, Eph. 5, 3. Now they were made light in the Lord, that were sometimes darkness, and therefore they must walk as children of the light.

Secondly, for the neglect of this duty, the [Reason 2] wrath of God falleth upon the sons of men. He is the God of order, and requireth that all things in the Church be done in order. Hence it is, that the Apostle saith, Col. 3, 6. *For such things sake, the wrath of God cometh upon the children of disobedience.* And we have sundry examples of this, in the people of Israel, who were diversely destroyed, because of their sins, 1 Cor. 10, 5. *With many of them God was not well pleased, for they were overthrown in the Wilderness.* If then notorious sins bring down God's wrath, notorious sinners are not to be winked at, to the end that his wrath may be turned away.

[Reason 3] Thirdly, we shown before that they were as swine and dogs, or as unclean beasts, and should not be admitted to the fellowship of Christ's sheep which are clean, lest they defile them and corrupt them through their contagion, and tread down with their feet, the residue of their pastures. The Apostle saith, 1 Cor. 5, 6. *Do ye not know, that a little leaven leaveneth the whole lump?* Sin therefore being infectious, the sinner is not to be tolerated in the assembly of the righteous.

The uses remain to be handled. First of [Use] all, it should minister great matter of much grief and sorrow to every society of Christian men and women, when any of the Congregation grow to be thus profane and defiled with the contagion of sin. Is it not a great grief to have any one member of the body cut off? Or can any endure it without pain and anguish? So should it be when any that is called a brother, is put from the rest of the body of the Church, and severed from the external communion of Saints. This the Apostle teacheth, 1 Corinth. 5, 2. *Ye are puffed up, and have not sorrowed.* This reproveth those that regard not this censure, whether it be executed upon themselves or others, neither are touched with the dishonor that is done to God, when heinous and horrible sins do break out of the bosom of the Church. The Prophet testifieth, Psal. 119, 136. that *his eyes gushed out Rivers of tears, because they kept not his law.* So the Lord speaketh to the man that was clothed in linen, whom he appointed to preserve such as were his, Ezek. 9, 4. *Go through the midst of the City, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry for all the abominations, that be done in the midst thereof.* If any man be present, and behold the Chirurgian ready to cut off the arm or leg of another, he is moved with a kind of compassion and commiseration, and is touched with grief for it: how much more ought we to be grieved, when a brother is cut off from the communion of the Church, which is the mother of us all? The Prophet rejoiced, whē they said unto him, Let us go into the house of the Lord: so it ought to minister matter of mourning, when any have this grievous punishment laid upon them, as to be turned out of the Church. It ought therefore to be accounted, neither matter of joy, nor matter of gain, neither should we be glad to hear that any are so proceeded against.

Secondly, it is a cause of great mercy, and [Use 2] of a wonderful blessing from God, whē such as transgress, are resisted and punished. So long as sin is suffered, God is offended, and his wrath is extended over those places and persons. He hath a controversy against those that sin against him. The host of Israel could not prosper so long as *Achan* remained among them, the enemies prevailed against them, and they turned their backs unto them: but when he was taken away, and the glory of God revenged which he had defaced, *Israel* prospered and had the upper hand. They could not stand before their enemies, until they had put the accursed thing from among them. And how much he hateth sin, he declareth sometimes in his own servants: for *Jonah* must be cast into the sea, or else the Ship and the passengers in it shall ever be in jeopardy; & therefore he said unto the Mariners, *Take me up, and cast me forth into the sea, so shall the sea be calm unto you:for I know, that for my sake this great tempest is upon you.* If then he spare not his own people, how should he spare others that are his enemies? We have a notable example of this, afterward in this book; when ye people of *Israel* began to commit whoredom with the daughters of *Moab,* & bowed down unto their God's, and so coupled themselves unto *Baal-peor,* God brought a fearful judgment upon them,*and there died▪ in that plague, four and twenty thousand,* But *Phinehas* the son of *Eleazar* rose up from the midst of the Congregation, and with his spear he smote the adulterer and the adulteress, *so the plague ceased from the children of Israel,* the anger of God being turned away from them. A contrary example is to be seen in *Eli,* 1 Sam. 2. he winked at the wickedness of his ungodly sons, and it brought down a grievous judgment upon them, and upon himself, and upon the

people. Such churches therefore as are careful to put from among them notorious offenders, are blessed of God. Sin is the cause of all judgment, and the removing thereof bringeth all blessings with it.

Thirdly, every Congregation is bound to [Use 3] purge their own body from such excrements and filthiness as annoy it. We must have herein true zeal & godly courage in the cause of God and his truth. We must not stand in fear of the faces of men, though they be never so great and mighty. The censures of the Church must not be like the spiders web, which catcheth flies and gnats, whereas the bigger creatures break from it. They must be administered indifferently, without all respect of persons: otherwise it layeth open a gap to destroy religion, faith, honesty, justice, and equity, & maketh a way to wrong and all impiety. This reproveth such as dare not deal with great mē, rich men, and mighty men: they are afraid to touch them, lest they purchase their displeasure. These are like to fowlers, that pitch not the net to catch kites or Hawkes that do hurt, but for such as do no hurt. They suffer great men to do what they list▪ and see thē not: they let them alone, & either through negligence they will not, or through fear they dare not controlle them: according to the saying of the Poet,

Dat veniam coruis: vexat censura columbas.

They that are censors or chastisers of the manners of others, do pardon such as are most wicked and greatest malefactors, but do condemn them that walk in innocence, or at least sin of infirmity. But whatsoever the men are, when they wax impenitent, the Church must spew them out, as an unprofitable burden that lieth upon the stomach. It reproveth those also that would not have the poor complained off, or brought before thē, whatsoever they commit, and how much soever they offend, because they are not able to fill their purses, or to pay their fees, or to give them money. These are such Officers as regard their private gain before the churches good: and measure all things by their own profit, not by the Churches benefit: and seek to enrich themselves, not to reform the offender: and to advance their own estate, not to promote the glory of God. But the Church ought not so much to look upon the persons of men, whether they be high or low, rich or poor, as upon the cause: not so much what they are able to pay, as what their sins deserve: following the example of our heavenly Father, who rewardeth everyone according to his deserts.

Lastly, Is no Church to tolerate any open [Use 4] offenders among them? then they must use the censure of excommunication as an ordinance of God, not an invention of men: and not only know the nature and use of it, but practice it to the glory of GOD, and to the good of others. This is it which our Savior Christ hath left and commanded to be executed among us, Math. 18, verse 17. *If he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a Publican.*

This use hath many particular branches, but before we come unto them, we are to make it appear, that in this place Christ our Savior speaketh of excommunication. For the words themselves going before, and following after, are plain and evident. In the circumstances before, it is manifest that he spake of private admonition, this here delivered is a public censure: that was done before two or three, this before many. And afterward our Savior

saith, *Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.* What is it to bind, but when the Church knoweth a man to be frozen in the dregs of sin, separated from the spiritual communion of Christ and the Church, and made the bondslave of Satan, to pronounce and declare him to be an impenitent person? and to remain as a captive bound in the chains of Satan, and to keep him out of the Church, as a prisoner kept in prison, until by this sharp remedy he be healed & brought to repentance, as it falleth out to the elect, who are always bettered by it? And what else is it to loose, then when the Church seeth by the true fruits of his repentance, that he is freed, delivered, and loosed from the hands and bands of Satan, by the mighty power of Christ's Spirit, to pronounce him set at liberty to have communion & fellowship with the members of Christ.

Let us now come to the several points to be observed in this ordinance. First, observe what excommunication is, that we be not deceived in the practice of it, passing over those that ought not to be passed over, and striking those that ought not to be stricken. For sometimes they are smitten with the sword, that deserve not to be touched with the scabbert: and they feel the bluntnes of the back, that deserve the sharpness of the edge. Excommunication therefore is an action of the Church, performed in the Name of Christ, whereby a brother grievously offending, and remaining impenitent, is separated from the Communion of the faithful, in those things especially y^{t} pertain to the worship of God; aiming thereby at the good of the Church, the salvation of the excommunicate person, and at the glory of God. No man ought to deny, that this authority is givē to the church, or to make any doubt of it, and so call it into question.

[Objection.] But peradventure some man will say, that Christ saith not, Let him be to the whole Church an heathen, or a Publican; but to thee against whom he hath trespassed, and to whom he will not be reconciled: whereas excommunication separateth from the whole body. [Answer.] I answer, this is a frivolous objection, and a poor shift to shake this holy ordinance of God in pieces, which is not able once to stir and remove out of his place. For no man ought to be esteemed and accounted as an heathen and Publican, of any particular member, who is acknowledged by the whole Church to be a brother, and communicateth with other of the brethren in all the privileges of the Church. And as though he hath not offended the Church, who beside the offense, whereof he was reproved, and wherewith being now revealed and manifest, he hath hurt the Church, hath been stubborn and obstinate against the same, nay stubborn & stiffnecked, obstinate and obdurate against the word of God, by which he was convinced, and exhorted. The Church hath not one cause and I another to esteem of him, and to judge of him, but we proceed by one and the same rule. Seeing therefore the whole Church hath the same cause which I have, why he ought to be reputed as *an heathen and a Publican:* to wit, sin committed and perpetrated, and joined with stiffenesse and stubbornness, with contumely and contempt: what reason can be rendered, the cause being common, why he should be to me alone as *an heathen and Publican,* and not also to the whole Church?

Moreover, the ende why he ought to be unto me as *an heathen & a Publican,* is the same with the Church in all respects, namely that the brother not repenting nor returning, should be ashamed, and as it were by force & compulsion, be drawn & driven unto repentance. Therefore as well to the whole Church as unto me, he ought to be as *an heathen and a Publican,* that is, an excommunicate person: so that under the person of one, we must understand the whole Church, as if Christ had said, Let him be unto thee, and to all the brethren, and to the whole Church, as *an heathen and a Publican.* They thē that restrain these words, *Let him be unto thee,* to one member of the Church alone, are like to the Doctors of Rome, who, because Christ said to *Peter, To thee will I give the keys of the kingdom of heaven,* conclude, that they were given to *Peter* alone, that thereupon they may build the foundation of a counterfeit and supposed supremacy: whereas he gave them to all the Apostles alike, as if Christ had said, I commit the keys to thee, and to the rest of the Apostles, and to their successors. So when he saith in this place, Let him be to thee as *an heathen and a Publican,* he meaneth, both to thee and to the rest of the parts of the Church, one being named instead of all the rest.

Lastly, the text it self being rightly weighed and considered, will make it plain and apparent, that this is a foolish cavil and a slender evasion, to understand the words thus, *Let him be to thee,* that is, Let him be to thee alone and to no others: for Christ having said, Let him be unto thee as an heathen man: to the end he might strengthen and confirm this, that he would ratify all this in heaven above, he annexeth immediately after, *Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.* Behold here the change of number used by Christ. Tell me then, wherefore, when he had said in the singular number, *Let him be unto thee,* as speaking of one, he spake afterward in the plural, whatsoever ye shall loose, whatsoever ye shall bind, as speaking of many? What was the cause of this difference, but only to signify, that under one person he understood the Church? To shut up this first point, we are not to doubt, but that Christ gave power and authority to the Church, to excommunicate wicked persons that are obstinate and impenitent, when by private admonition they cannot be won, as we shall show more at large afterward.

Secondly, we must consider, when any man is to be excommunicated; the fit season whereof is, when he hath contemned all admonitions and exhortations of private men, and is waxen proud and self-willed, & setteth himself against the Church; and not before. For then he manifesteth, as clearly as the light that shineth at noon day, not only his obstinacy & resolution to go forward in sin, but his contempt of the word, and of the Church, and of Christ himself, the author of the word, and the head of the Church: so that he is separated from the communion which all the faithful servants of GOD, have with Jesus Christ and the Church, whereof we say in the Articles of our faith, *I believe the holy Catholic Church, the Communion of Saints.* Whereby it appeareth, that he who is excommunicated, is not properly by the Churches censure separated from God and his people, but is declared & pronounced to be separate: forasmuch as properly it is sin which separateth,*Your iniquities have separated* between you and your God: and your sins have hid his face *from you, that he will not hear.* Excommunication then doth not separate, but serveth to show who are separated: even as

the fan doth not make the chaff, but showeth it manifestly, which before lay hid among the good Corn. Whensoever therefore sinners grow obstinate, it is high time to draw out this sword of justice, to cut off from the Citty of God, such incorrigible persons.

Thirdly, Christ our Savior showeth to whō excommunication belongeth, and who are subject unto it. He is under it that is called a brother, and being exhorted, will not hear; being admonished, will not obey: being reproved, will not repent. He must be a brother, he must be admonished, reproved, and convinced. He must be told of his fault or faults privately and publicly. He must be one that hath confessed Christ, and called upon God the Father together with us, albeit he have denied him in his deeds. It is the Lord that will *judge thē that are without,* the Church hath nothing to do with them. God will punish those that are in the Church, & those that are out of the Church, forasmuch as all belong to his jurisdiction: it is not so with the Church, they have nothing to do with such as are infidels, and never gave their names to Christ, as Turks, Jews, Pagans, and such like. For as they that never were in the Synagogue and of the Synagogue, could not be put out of the Synagogue: and as they that were not of the communion, cannot be thrust out of the communion: so they y^{t} were never of the Church, or in the number of the faithful brethren, cannot be cast out of the Church. For these only are they that are spots and blots to the church: these are they that cause the Name of God to be evil spoken off: these are they that lay stūbling blocks before the weak: these are they that regard not the first or second table of the Law: these are they that tread under foot all counsels, persuasions, and admonitions made out of the word of God: these are they that are settled and resolved to continue in evil, whatsoever the Church say unto them.

Fourthly, he is to be excommunicated only, that hath in this manner offended; neither is it to be suffered, or allowed, or practiced, that one should be excommunicated for another, except peradventure he also offend, and be entangled in the same sin, or have given consent unto it. The son is not to be excommunicated for the father, nor the father for the son. The rule of the Apostle is to be observed, Gal. 6, 5. *Every man shall bear his own burden.* It is a common proverb among us, Every vessel shall stand upon his own bottom, that is, everyone shall bear the punishment of his own sin. This is it which the Prophet *Jeremiah* teacheth, chap. 31, 30. *Everyone shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.* To this purpose speaketh *Paul,* Roman. 14, 12. *Everyone of us shall give an account to God for himself.*

If any object, [Object.] that we are to give an account to God, not only for our selves, but for these also that belong unto our charge, as the father for himself and his children, as we see in *Eli;* the Shepherd for his sheep, and the watchman for the souls of the people, as the Lord saith, *His blood will I require at thy hands, Ezek* 33.10. and *Hebr.* 13, verse 17. *They watch for your souls, as they that must give an account.* [Answer.] I answer, they shall indeed give an account and be punished, howbeit it is for their own sins, and no farther. Parents, Masters, Magistrates, and Ministers, shall not answer for their sins that are committed unto them, for the sins of their children, their servants, their subjects, and their hearers, but for the sins which themselves commit by their negligence, because they do not look unto them, nor

admonish them, nor reprove them, nor restrain them, as it is plainly expressed in the Prophet *Ezekiel,* chap. 33, verse 8, 9. *If thou doest not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand: Nevertheless, if thou warn the wicked of his way, to turn from it; if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul* So then, he that is impenitent, is to be excommunicated, even he only, and not others that are not partakers of his sin. S. *Augustine* hath a notable Epistle to this purpose written to a certain Bishop called *Auxilius,* who being a young man, for the offense of the master of the house, excommunicated all the rest of his family, and would not deliver the Sacraments to his children and household: whom he persuadeth to lay aside anger, and to reuerse his sentence, lest the man perish that is a friend, & the devil rejoice in it that is an enemy. In this case in a manner do they offend, who refuse to baptize the children of thē that are excommunicated, & such as are borne in fornication, because their parents are impenitent, as though the son should bear the iniquity of the father, or the wife of the husband, or the servant of the master, or he that is not yet born, the iniquity of thē that are borne. What hath the infant offended that is borne in the Church, that he should not be baptized of the Church? The Prophet saith, *The son shall not bear the iniquity of the father, nor the father,the iniquity of the son; but the soul that sinneth, it shall die.* This also is the resolutiō of *Beza* in one of his Epistles, proving that the children of the excommunicate may be baptized. We conclude therefore, that they only, which have offended, and remain obstinate in their offenses, are to be excommunicated: forasmuch as Christ never said, if he hear not the Church, let him and all that belong any way unto him, be as heathens and Publican's, but let him be unto thee, that is, him only. This serveth to condemn the horrible and abhominable tyranny of the Bishops of Rome, who have not only raged upon the bodies of the Saints, but also exercised dominion over their consciences. These are they that send out their curses, and smite the chiefest Monarchs of the world, as it were with thunder & lightning. They pronounce sentence of excommunication for trifles, and they absolve from it for trifles. They excommunicate one for another, and they absolve one for another. They cast out of the Church, those that do not belong to their jurisdiction: for what have they to do with Princes? When Princes are supposed to have offended, they curse & condemn whole states and Kings, as they have served heretofore the Kings of this Land, and lately thc State of *Venice.* They have interdicted whole Realms, they have forbidden divine service to be said, and the Sacraments to be administered.

Fifthly, we must learn from what things excommunicate persons are excluded, that we may ye better know how to behave our selves toward them. Christ saith, let such be *as heathens & Publican's;* that is, abstain from such false brethren, and communicate not with thē, either in matters of religion, or in common conversation. But how far we must forbear their company and conversing with them, we shall speak afterward. The word excommunication and to excommunicate, note out a cutting off frō the communion; which Christ noteth by the branches that bring forth no fruit:*If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.* The Evangelists also call it to *put out of the Synagogues,* that is, out of the fellowship of the faithful, met together in one place. Hence it is also, that they were said to be accursed, being out of the

Church, as they are blessed that abide in the Church, having a communion together in matters of religion, and fellowship one with another. Now we must understand, that there is a twofold communion, from whence an excommunicate person may be said to be excluded: the one is inward and spiritual, the other outward and corporal. The inward communion is that, which every faithful one hath by faith and love, first with God, and then with the Saints of God, and therefore in the Creed it is called, y^e^ *Communion of Saints.* For all the Saints are joined together with Christ their head, by the band of the Spirit, & among themselves, and with the whole body of the Church, 1 Cor. 10, 16. *The bread which we break* (in the Supper of the Lord) *is it not the communion of the body of Christ?* saith *Paul.* And the Apostle *John* in his first Epistle, *That which we have seen & heard, declare we unto you,that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.* From this fellowship, can none be excluded but by sin. The Prophet saith, your sins have separated between me and you. And *John* teacheth, that *if we walk in the light, as he is in the light,we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin.* And *Paul* in his Epistle to the Romans, showeth particularly, that there is nothing under heaven can separate us from Christ and from the love of God, *neither death,nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature:* among all which he doth not reckon sin, and therefore it is sin alone which can separate any man frō the grace of God, and from communion with him. The excommunication of the Church can bar and shut out no man from this communion. For if any man be truly engrafted into Christ, endued with faith in Christ, and repentance from dead works, being a member of his body in deed and in truth, excommunication shall hurt him nothing at all, in regard of that spiritual communion; forasmuch as the sentence so given, is void and frustrate, and the door is shut up & locked fast with a false key. Such an excommunication is a blessing not a cursing. Again, albeit a man justly deserveth to be excommunicated through his sin, & to be separated from God, yet excommunication is not the first or chief cause of it, but his own sin, and the continuance in it: seeing it doth not sever him from God, but declareth him to be severed through his impenitency, as ye Priests under the law, putting out the leprous, did not defile them with the leprosy, but pronounced them to be defiled; & as the Judge giving sentence upon a malefactor, doth not thereby make him a malefactor, (for he was so before) but pronounce him to be so; and as a thief that is found guilty, is not thereby made a thief. But here a question ariseth, how can it be, [Object.] that any having a true fellowship with Christ, can be separated from it through sin? Can he that is a member of Christ, be made no member? All men are either reprobate or elect. The reprobate are not, neither were, neither ever shall be partakers of this communion: how then should they be separated frō it, that were never of it or in it? And touching the elect, they can never fall from the grace of election; *the foundation of God remaineth sure,& hath this seal, the Lord knoweth who are his,* so that it is unchangeable. Besides, such are also engrafted into Christ, and cannot be separated from his communion, according the saying of Christ, John 6, ver. 37. *All that the Father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out.* And the Apostle *John* saith, *They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us.* If then the reprobate were never of this

communion, and the elect can never fall from this communion, it may seem that none can be said to be truly excommunicated, that is, to be separated from that spiritual communion which we have with Christ and with all the Saints by faith, hope, and love. I answer, that which is affirmed of the elect and reprobate is most true, nevertheless that which is concluded from thence is most false, as the learned have well observed. For first of all, touching the reprobate, that being hypocrites were once in the Church, though they were never of the Church, neither truly partakers of this spiritual communion of the Saints, yet then they are said to be separated from it, when they are manifested & declared to have been always strangers unto it, and separated from it: as when *David* prayeth in the Psalms, that they might be *blotted out of the book of life,* Psal. 69, 28. as if he had said, declare it & show it plainly, that they were never written in the book of eternal election. Secondly, touching the elect, the question is more difficult, and yet the knot is not so intricate or entangled, but it may be loosed. For albeit they cannot be cut off from the grace of election, because *his gifts and calling are without repentance,* Rom. 11, 29. neither can be wholly and altogether excluded from that communion which they have by faith with Christ, and by love with the Church, both by reason of the stablenesse of God's promises, and by reason of the efficacy & force of Christ's prayer heard of the Father, Luke 22, 32. Yet in some sort & in some respect they separate themselves as much as lieth in them, when they fall into grievous sins, as *David,* when he committed adultery, and *Peter,* when he denied his Master. The gifts of the holy Ghost are as a flame of fire kindled in us: such sins are as water poured upon them to quench it: and except GOD did grant his Spirit to dwell in them, and preserve it as fire hidden under the ashes, they would lose it wholly, & be quite and clean excluded from this spiritual communion. Notwithstanding, our salvation is sure for his promise sake, who hath promised to put his fear in our hearts, that we should not depart from him, and for Christ's prayer, who prayed for *Peter* & all the elect, that their faith should not fail. Hence it is, that he keepeth a remnant of grace in them, and cherisheth the fire of his Spirit, that it should not go out; so that the flame is slaked, and the heat is diminished. But in his good time, he kindleth the fire, and stirreth up the heat, sometimes by his word, and sometimes by his corrections; and therefore the Apostle willeth *Timothy to stir up* as coals,*the gift of God that was in him:* & *David* having experience hereof, prayeth unto him, to *create a new heart in him, and not to take away his Spirit from him.* Ps. 51, 10, 11. Thus we see how the faithful are not wholly, but yet in some part separated frō the communion of Christ, because they are deprived of the sweet comforts that they felt before, & of the large measure of grace which they find greatly diminished by the committing of sin and continuing in it. This is the spiritual communion.

The external communion standeth in a common partaking together in the word, in prayers & in the receiving of the Sacraments, and in familiarity and friendship one with another, as *Luke* speaketh of the Church of Christ after his ascension, Acts 2, 42. *They continued steadfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayers.* Excommunication separateth from all these. But some will say, [Object.] doth excommunication take away all commercing and conversing one with another? May not one in any sort live with such? Or doth it dissolve all bands of nature and policy? I answer, [Answer.] no. There are some bands

so firmly and closely knit & tied together, that nothing can loose them, and abrogate them. Some duties are natural, some domestical, and some civil, which no excommunication can diminish or dissolve, or dispense withal. The Apostle giveth this as a general precept, *If thine enemy hunger,give him meat, and if he thirst, give him drink.* If an excommunicate person be in want and in any distress, we must help him and minister unto him such things as are necessary for his preservation: we must not cast away all care of him, and all love unto him, forasmuch as God hath made us keepers one of another. Again, it is lawful to buy of him, & to sell unto him, and to bargain with him, albeit we should not converse and commerce with him as with a friend. Moreover, if we owe personal duties to such a one as is in the family with us, we cannot shake them off under any color or pretence of excommunication. The wife must perform due benevolence to the husband, the children must obey their parents, the servants must count their masters worthy of all honor, and contrariwise: provided always that they do not cease to pray for thē, to admonish them, and to hate their sins, and that they look to themselves that they do not defend them in their wicked courses, and join with them in opinion, for then we make our selves partakers of their sins.

Lastly, let us set before us the ends of excommunication, which also have been considered in part already. One end of it is, the good of the person excommunicated, that if it be possible he may be won. Christ delivereth *the doctrine of salvation, & the Gospel is the power of God to salvation, to everyone that believeth.* For whereas Christ Jesus saith of himself, y^{t} he came *to send fire and sword into the world,* and that he is appointed *for the fall of many in Israel,* Lu. 12, 46, & 2, 34. & y^{t} the Gospel is *the savor of death unto death,* 2 Corinth. 2, 15. Yet this is not the proper end of Christ or the Gospel, but as it were beside their purpose through the malice and wickedness of men. The Apostle speaking of the Law, saith, Rom. 7. *It is holy, and the commandment holy, and just, and good.* The like we may say of the discipline of the church; it was ordained not to destruction, but to salvation: and if it attain not to this end, the fault is in the person impenitent, not in the ordinance of God: as when a good & approved medicine well applied, recovereth not the patient, the fault is not in the Physician, but in the desperateness of the disease. This ought to teach all persons excommunicate for their sins, to submit themselves to the stroke of God's own hand, that thereby they may be healed. Impenitent persons are as those that are diseased: sins are as sicknesses, or wounds, or soars; excommunication is as physic for the soul, and a souereigne medicine to recover them: and the Governors of the Church, are as good Physicians, or tender Surgeons, who, when all other remedies of admonition, and exhortation fail, are compelled to sear, and cut, and launce, and apply as it were desperate cures: not that they delight to be sawing and searing, but because the cutting off of one member, serveth to preserve the rest of the body. Let us be content to suffer for the benefit of the soul, as we are for the health of the body. Remember the counsel of the best Physician that ever was, Christ Jesus, who came to seek and to save that which was lost, *If thy right eye offend thee, pluck it out, and cast it from thee:for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.* The end of excommunication, is the destruction of the flesh, that the spirit may be saved in the day of the Lord. It is a bitter medicine, and unpleasant to the taste, howbeit it is wholesome and healthful. It is as a saw that cutteth off a dead member, or as an hot iron

that seareth an ulcer: howbeit the effect is pleasant and profitable. It maketh sad, howbeit it is godly sorrow that causeth repentance never to be repented off. It is like the seed, the which, except it be cast into the earth and die, it can bring forth no fruit. But it may be objected, [Objection.] how can excommunication make to the good and salvation of him that is excommunicated, forasmuch as it cutteth him off from the body of Christ, and from the communion of Saints, that he may be no longer a member? A member that is once cut off from the body, receiveth no more life from it, neither can be joined to it again, as a branch that is cut frō the vine, withereth, John. 15. How then can excommunication be any way profitable? I answer [Answer.] as before, that all they who are in the body of the church, & enrolled in the number of the faithful, are not after one manner members of the church, neither are all cut off alike by ye two edged sword of excommunication. Some are in the church as evil humors in the body, but are not of the Church, as all hypocrites, who have givē their names to Christ, but are not Christ's, because they have not the Spirit of Christ. They have a show of faith & godliness, but they are as Idols, that seem to be that which they are not. They seem to have a communiō with Christ, but they have not; like to one y^{t} hath a wood̄ leg so artificially joined to his body, that there is none which taketh it not to be a true leg indeed, whereas notwithstanding it is not so. When the Church proceedeth to excommunication against these, it cutteth them off and casteth them away altogether, so that such a separation cannot tend to their salvation, but is a fore-runner of their destruction. Others are true members of the church, & have a true communion with Christ & his Church. These are of two sorts, some are so kept by the power of the Spirit in obedience, that albeit they sin, (for who is it •hat sinneth not?) yet they give no offense to the Church, & are not obstinate in their sins, but being admonished, or without admonition they repent and amend. Now, where there is repentance from sin, and amendment of life, there is no need of excommunication. There are another sort that want this remedy, and cannot otherwise be cured; the fiery darts wherewith Satan hath wounded them, are so deadly. These the word cannot restore, and the admonitions of a few and of many they contemn: to these, excommunication is profitable, when all other means fail. This foundation being laid, the answer to the former objection is easy, to wit, that it cannot be profitable to be separated from the body from whence it had life, no more then for the branch to be cut away from the vine: forasmuch as we must consider, that there is a twofold separation, in whole, or else in part, and therefore the similitude is not to be presfed farther then the purpose of it. That separation which doth altogether separate any member from the body, cannot be profitable unto it. But excommunication maketh not such a separation, neither diuideth the elect (of whom we speak) wholly and finally from the body of the Church, but only in part, in respect of the flesh, not according to the Spirit, in regard of the corruption of the old mā, not in regard of the renewing of the inner man. The second end of excommunication is the salvation of the whole Church; for the Corinthians are willed *to put away the evil one frō among them, and to purge out the old leaven,* that they might be a new lump. Where the Apostle showeth, that the casting out of a wicked man from the company of the faithful, is to this purpose, that if he will not repent, yet at least others should be provided for, th•t they be not infected with his impiety, as it were with a leprosy. The third ende is, that the rest may fear, and be kept within the bounds of their duty. That which the Apostle speaketh of public

rebuking, *Them that sin, rebuke before all, that others also may fear:* may also be applied to excommunication, namely, that the stiffnecked should not be spared no more then wolves be suffered among the sheep, to the end that others by their example may take heed. This is to pull out of the fire, and to save with fear. It is better for us to learn by the punishments of others, then to be censured our selves for our own sins. *Daniel,* setting before *Belshazzar* the king his manifest offenses, who was weighed in the balance, and found wanting, doth aggravate and increase his sins, that he had seen his father *deposed from his kingly throne, and driven from the sons of men, and fed with grass like oxen,* yet he had not humbled his heart though he knew all these things, but lifted up himself against the LORD of heaven. So when we behold any cut off from the society of the Saints, and do not fear the same sentence, it argueth that we are as members benumbed, and want that lively feeling which ought to be in the members.

The fourth end is, that those punishments, which hang over the Church for sin, may be avoided. For so long as they that deserve to be excommunicate, remain in the Church, God is provoked to plague that Church, as we saw before in the example of *Achan,* Josh. 7.11. When the Church hath done what lieth in them to do, God is appeased▪ and his wrath turned away, as we noted by *the zeal that Phinehas shown* against the adulterer, and the adulteress, Numb. 25.7. Psal. 106.30. *he stood up and executed judgment,* and so the plague was stayed.

Lastly, the glory of God which is the ende of all good things, is another end of excommunication. This the Church ought to aim at, and if this be before their eyes, that are the governors of the Church, it will keep them from declining either to the right hand, or to the left hand, both from sparing the guilty, and from punishing the guiltless, from winking at the sins of great ones, and censuring the faults and infirmities of those of low degree too sharply; from winking at great beams in some, and having Eagles eyes to pry into the motes of others. This will make us walk in the beaten path of God's word. If then, in the least things, as our *eating and drinking, we must do all to the glory of God*▪ how much more ought we to respect it, when we are to deal in so serious and weighty a cause? For his name is honored and glorified in the salvation of the Elect, and in the just condemnaon of the reprobate, both which are furthered by this ordinance of excommunication being rightly used.

5 And the Lord spake unto Moses▪ saying,

6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit to do a trespass against the Lord, and that person be guilty:

7 Then they shall confess their sin which they have done: and he shall reoompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

8 But if the man have no kinseman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the Priest: beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every offering of all the holy things of the children of Israel, which they bring unto the Priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the Priest, it shall be his.

The first part of the Chapter hath hitherto been handled, touching the putting of lepers and other polluted persons out of the host: the second part followeth concerning falsehood committed, whereby our brother is damnified, beguiled, and deceived, to the 11 verse. Our neighbor trusteth us, and reposeth confidence in us at our word, but we often make no conscience to deceive and defraud him, so it may be to our own gain and commodity, against the common rule that nature taught the Gentiles themselves, *Whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets,* Matth. 7.12. In this division therefore we are to consider two things: first▪ the promulgation of the law instituted of God to amend and correct this fault. Secondly, the application of this particular to the general law touching the Priests maintenance. The law is first propounded and enacted, and then amplified by a prouiso or exception set down by way of preventing of an objection. The substance of the Law is this. If any man or woman have dealt falsely with his brother in any part of his goods, by circumuenting of him fraudulently, or detayning any of them wrongfully, whereby he is injured, and God is offended, so that his own conscience accuseth him & witnesseth against him: this course is to be taken, he must seek to blot out and wash away his trespass and offense which he hath done, three ways. First by confession: secondly, by restitution: thirdly, by reconciliation.

First, he must confess his sin, and crave pardon from the bottom of his heart; he must submit himself unto God, and acknowledge freely & willingly, what he hath done, knowing that he can by no means hide his sin, nor by any color keep it from the sight of God. It booteth him not to deny it, or defend it, or excuse it, or diminish it, or turn it over upon others. If he would receive pardon and forgiveness, it is necessarily required of him, that he use hearty confession, both of this, and all other trespasses and transgressions.

Secondly, we must make satisfaction to him whom we have wronged, and from whom we wrested anything. It is not enough to make open confession unto God, unless also we make actual restitution unto men. For the sin is not pardoned, except that which is taken away be restored. Wherefore, that the party offended should be recompensed, and the party offending should be punished, he must together with the principal, make good the damage, and put a fifth part more thereunto, and give it unto him against whom he hath transgressed. This is done, to discourage injurious persons, and to make them afraid to do

wrong, whether by fraud or violence. For if they should only restore the principal, they knew, if their offenses were found out, they should be no losers.

Thirdly, he must seel • reconciliation and atonement with God, by offering up of a ram in sacrifice, which figured out the suffering of Christ, and offering up of himself once upon the Cross, for the discharge of our sin, and appeasing of the wrath of his Father. It is in vain to make satisfaction unto men, except we know how God will be satisfied: and it shall profit us nothing to be at peace with men, except we be at peace with our God.

This is the enacting of the Law: an exception is annexed by way of prevention. For the offender that hath trespassed against his neighbor, might object and say, How can I restore that I have taken? it may be the party is dead; it may be he hath neither son nor daughter; neither brother, nor kinseman: may I not then lawfully conceal it and justly retain it unto myself? I answer, nay; the Lord answereth, Thou shalt by no means detain the goods that are not thine own, if thou look for any good at my hand: as if he should say, when thy neighbor is any way damnified, let the loss be recompensed, and the damage restored, provided always, and be it farther enacted, y[t] if the owner be dead or unknown, and he have none of his kindred and aliance living to be his heir, it shall not be thine, it is the Lord's, and he giveth it unto the Priest for a recompense of his labors in the Tabernacle, and his service of the Lord, and his teaching of the people, God is the Lord of the soil, he challengeth it at his own, and he disposeth it at his own pleasure.

Thus much touching the Law: the applying of it followeth, where God ordaineth it as a Law, that all such things as are purloyned and conueyghed away from the right owners and possessours, should (in case they or any of them fail) be bestowed upon the Priest, which is amplified by an equal comparison of the like; all other things offered should be his also, and might not be altered to any other use: as if he had said, As I have given them the offerings of the people, so I have given to them this also, that they shall have right as well to the one as to the other by my gift.

[Verse 5. *When a man or woman shall commit any sin, &o.*] After we have seen the order of the words, let us make a collection of doctrine. And first observe, that *Moses* speaketh in this place, not of any sin committed against piety and godliness, but against the equity and justice that ought to be among men: not of the immediate worship of God prescribed in the first table, but of wrongs done to our brethren, forbidden in the second table, as appeareth by sundry circumstances, both because he speaketh of making him recompense, which no man can give to God, it being impossible to make satisfaction to him for the least offense; and because the trespass shall be recompensed to the Priest: yet notwithstanding he calleth it a trespass against God. Heereby we learn, that all sin, even the breach of the second table, is committed against God. Whatsoever injuries and offenses are done against our brethren, are sins and offenses committed against God. This appeareth evidently in other places of the Law, as Levite. 6.2, 3, 4. *If any man sin, and commit a trespass against the Lord, and deny to his neighbor that which is taken him to keep, &c.* Where he teacheth, that to deny the thing committed to our keeping, to break the trust reposed in us, to rob our neighbor violently, to

take his goods from him, to deny that which we have found and our neighbor hath lost, are all of them sins against God, though trespasses against men.

The charge also that *Nathan* layeth upon *David,* together with his answer, make this truth most plain, 2 Sam. 12.9.13. The Prophet reproving him saith, *Wherefore hast thou despised the commandment of the Lord to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.* To this heavy message from God delivered by his servant the Prophet, doth *David* submit himself, and in the humility of his soul consesseth, *I have sinned against the Lord.* This is that which *Joseph* witnesseth, when he was enticed to commit folly with his wanton mistress; (but yielded not unto the temptation) he saith unto her,*How can I do this great wickedness, and sin against God?* He doth not say, against my master, and so render evil for good unto him, as he might truly have said, but he speaketh with a feeling conscience that he should sin against God, in offending against his master.

To all these we may also add the testimony of the Lord himself uttered unto *Cain* that had conceived malice and murder in his heart against his brother, a sin against the second Table, the sum whereof is, Thou shalt love thy neighbor as thyself. Gen. 4.6, 7. *Why art thou wroth? and why is thy countenance cast down? if thou do well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door, &c.* It is a notable exhortation that *Moses*giveth in the behalf of the poor that were among them, Deut. 1.5.6. *Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand, and thine eye be evil against thy poor brother, and thou givest him naught, and he cry unto the Lord against thee, and it be sin unto thee.* Whereby we see, that not only such as take away other men's goods wrongfully, do commit sin against God, but they that detain their own goods couetously, and do not bestow them upon the relief of the poor: so that a man may sin in his own, as well as in other men's, in overmuch sparing, as well as in wronging others. To the same purpose he speaketh in another place against the oppressing of an hired servant that is poor and needy, whether he were of their brethren, or of the strangers in the land, Deut. 24.15. *At his day thou shalt give him his hire, neither shall the Sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee unto the Lord, and it be sin unto thee.* All these places prove unto us, that all sin is committed against God, and respecteth him, either immediately when we sin against the first Table, or mediately when we sin against the second Table.

This will better appear by such reasons as [Reason 1] are grounded out of the Scriptures, and serve to confirm this truth, and to establish our consciences in it. First, sin is nothing else, but the breach of the Law of God, 1 John. 5.17 and the party that is offended properly & directly, is God himself. For except there had been a law given of God forbidding or commanding, there could be no offense against any creature. If God had not said, *Thou shalt not steal,* theft had not been a sin: and lust could not be accounted as a sin, *except the Law had said,Thou shalt not lust,* as *Paul* confesseth he had not known sin, but by the law. And in another place he testifieth that *where there is no law, there is no transgression,* forasmuch as by the law cometh the knowledge of sin. If God had not said, Thou shalt not commit adultery, *David* had never offended *Uriah* in taking his wife. If he had never said, Thou shalt not kill: it

had been no offense to take away life. *Absalom* had never transgressed in dishonoring his father, *Cain* in murthering his brother, *Ziba* in slandering his master if God had never published a law against these things. Hence it is that the Apostle *John* saith, *Whosoever committeth sin,transgresseth also the law: for sin is the transgression of the Law.* This is a full and perfect definition of sin, so that as the definition, and the thing defined, are both one, so are sin, and the breach of the Law. For as every sin is the transgression of the Law, so every transgression of the law is sin, and nothing else but sin; as every man is a reasonable creature, and every reasonable creature is a man. If then by sin the law of the eternal God be broken, we see how it toucheth him nearly, so that his Majesty is offended, and his justice violated.

Secondly, every sin is liable to judgment, [Reason 2] against whomsoever it be committed, it is punished of God, he taketh the matter into his own hand, as Rom. 1.18. *The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, which hold the truth in unrighteousness.* And chap. 2.9. *Tribulation and anguish upon every soul of man, that doth evil, of the Jew first, and also of the Gentile.* To this purpose speaketh the Apostle *James,* cha. 4.12 *There is one Lawgiuer, that is able to save, and to destroy.* He punisheth sin in whomsoever he findeth it, and letteth not the transgressor escape scot free; that so he may be acknowledged to be a just and upright God, that hateth wickedness, and loveth righteousness. For he will show himself just, as well in his reproofs and threatenings, as in his judgments and corrections. Now, he could not correct all sin, except all sin were committed against him. And if he should, he should be an unjust judge through too much rigor and severity, as the Apostle concludeth in the Epistle to the Romans, cha. 3.5, 6. *Is God unrighteous which punisheth? (I speak as a man) God forbid: for then, how shall God judge the world?* Forasmuch as he which is to judge all the world in righteousness and truth, cannot but deal justly and uprightly, Gen. 18.

Thirdly, as he punisheth all sin, so he only [Reason 3] can forgive sins. This is that which the Prophet setteth down: *Thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back,* Isaiah 38.17. And to rhis purpose speaketh *Micah,* chap. 7.19. *He will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea.* If then it belong to God alone to forgive sins, it followeth that they are committed against him.

Fourthly, the love of our brethren is made [Reason 4] the fufilling of the whole law, and the trial of our selves whether we love God, or not. This the Apostle maketh plain, Rom. 13.8.9, 10. *Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law: for this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, &c. it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself: love worketh no ill to his neighbor, therefore love is the fulfilling of the Law.* In setting down the sum of the whole Law, Christ and his Apostles oftentimes pass over the first Table, and make no mention of the duties thereof. He calleth the most weighty and principal matters of the Law, *judgment, mercy, and fidelity,* Matth. 23.23. and when the young man in the Gospel, asked the question, what commandments he must observe that he may enter into eternal life, he sendeth him not to the first Table, but to the second, and saith unto him, *Thou shalt not kill, thou shalt commit adultery, &c. thou shalt love thy neighbor as thyself,* Matth. 19.18. He

might have taught, that he should have no other God, but the true God of Israel, and that he must love him, believe in him, and put his trust and confidence in him: but the obedience hereunto stood for the most part in the inward affection of the heart, or in outward ceremonies. The affection of the heart doth not appear outwardly, and the outward ceremonies of his worship are oftentimes counterfeited thorough hypocrisy: but the works of charity are witnesses of true righteousness. Our outward works toward men are signs of our inward piety toward God: so that he will have our faith toward him to be known by these fruits. Wherefore, forasmuch as we have plainly shown and firmly proved, that all sin is a transgression of God's Law, that he is a punisher of sin, rewarding everyone according to his works, that he only can forgive sins, and that he trieth how we perform our duty toward him, by our love and charity toward our brethren: it followeth necessarily, that howsoever men are many ways and oftentimes greatly wronged, yet therein also God is most highly offended.

Now, albeit the doctrine may seem sufficiently strengthened by these consents and reasons, yet some scruple and doubt may remain in us, except we shall remove one objection. For in that prayer which the Lord taught his disciples, we are taught to ask forgiveness our sins at the hands of God, forasmuch *as we also forgive our debtors,* Luk. 11.4. The creditor is God, the debtor is man, the band or bill is the Law, the debt is sin, the prison is hell. Hereupon the question may be asked, [Object.] how all sin can be made to be committed against God, seeing we are also said to sin against men, and to be indebted unto them: for debt and sin are used indifferently the one for the other? If then we be said to sin against God only, how are we said to trespass against our brother, and our brother to trespass against us? and how are we said to forgive one another? I answer, in every trespass that we do against our neighbor, we are to consider two things: first, the injury done to man: secondly, the offense done against God. The loss and damage that man receiveth, either in his body, when he is wounded, or in his substance, when it is purloyned, or in his good name when it is abused, he may forgive and remit: but the sin against God and his Law, God only can remit and release. If a man be slandered, and thereby receive much hurt, he may pardon that, as we see in *David*▪ who, flying from his sons rebellion, was cursed with an horrible curse by *Shimei,* one of the family of the house of *Saul:* he accused him to be *a bloody man,* and reviled him as *a man of Belial;* yet he put it up, and would not be revenged of it, neither suffer others to take away his life. Nevertheless, as his vile slanders and false surmises were forbidden in the ninth commandment, and were breaches thereof, he did not, neitheir could he forgive, he hath nothing to do with that; nay, all the men in the world are not able to make it no breach of the law, and consequently no sin against God. If a man cause a blemish in his neighbor, he may forgive the blemish he hath received, as *Stephen* his persecutors that stoned him to death, and prayed for them; but he cannot blot out the stain that the sin maketh in his soul, nor forgive the breach of the sixth commandment. If a man have his goods stolen, he may pardon the thief, but he cannot remit the theft; for as much as the eighth commandment will take hold of him as a Sergeant, and judge him as guilty in the sight of God.

Besides, as there is a twofold trespass, so there is a threefold kind of remitting or forgiving, to wit, remission of revenge, remission of punishment, and remission of judgment.

Remission of revenge belongeth to all persons, both public and private, and restraineth the hands of Magistrates and subjects; for neither superiors nor inferiors, ought to do anything in malice and grudge, or to satisfy their own lusts. If a Judge in proceeding against malefactors, pursue his own quarrel rather then execute justice, he sinneth and offendeth, albeit the party be guilty, and deserve death: for vengeance belongeth to the Lord, and we are not to requite like for like. Remission of punishment belongeth to private persons that bear not the sword: but as all cannot inflict, so all cannot remit punishment. For the Magistrate though not sometimes, and in some cases, and in some persons he may remit, which are not needful here to remember; yet not always, nor all offenders, nor in all offenses, because God will have the sentence of the law proceed, and the execution of justice have his course. This extendeth not to Magistrates, for then evil doers should not be punished, nor evil deeds rooted out of the city of God. Remission of judgment, is when we conceive a good and charitable opinion of those that have offended us. But thus we are not bound always to forgive, neither to remit the censure which evil men justly deserve for their evil deeds. For the Prophet *Isaiah* pronounceth a woe against all such *as call evil good,and good evil: sweet sour: and sour, sweet.* It is lawful for us to retain our judgment and opinion of wicked men, so long as they be impenitent. Of this Christ speaketh, Luk. 17.3 *If he repent, forgive him,* that is, that hard censure of him, and count him as a brother. But of this we have spoken at large elsewhere, and therefore this shall suffice for the answer to this objection.

The uses that arise from hence are many, and [Use 1] of special note. First of all, is all sin, even the trespass against men, committed against God? doth it offend him, and violate his law? yes doubtless: not only man is injured, but God himself is offended, as hath been sufficiently proved: and therefore it should teach us what a grievous and fearful thing sin is, in what account it ought to be with us, and how everyone should learn to aggravate and augment with God his own sin for his farther humiliation. This was it that grieved and vexed *David,* and as it were pierced his very bowels in the matter of *Uriah,* namely, that his sin was against God, who knoweth sin perfectly, and beholdeth it in his natural colors, so that neither it nor we can deceive him. Wherefore, this lesson must duly be considered of us, and enter deeply into our hearts, Who it is that we offend. This was it that moved *David* to know sin, and to mourn for it, Psal. 51.4, *Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.* Where note, that he is not content to say once, *against thee,* but he doubleth it *against thee, against thee:* and addeth with great force and vehemency, *against thee only.* But did he not sin against man? or is not murder a breach of the sixth commandment, and adultery of the seventh? I answer, yes, these sins are condemned in the second Table. He had slain *Uriah* with a sword; he had committed adultery with his wife; he had been the chief cause and principal means of the slaughter and destruction of others, and so brought blood-guiltiness upon himself; he hardened the Ammonites in their sins, who opened their mouth to slander the word, and to blaspheme the holy Name of God; he sinned against the child that was mis-begotten, which also died through that unfaithful act; he sinned against his own house, in that he kindled a fire throughout his family, & brought sticks with his own hands to raise up the flame that was not easily to be quenched: for one of his sons taketh up the sword, and killeth another,

the brother committeth abominable incest with his own sister of the half blood; and another of his own sons taketh his wives and lieth with them not in the dark of the night, or in a secret corner of the house, but he spread a tent openly, and in the sight of the sun. Lastly, he sinned against the whole Church and people of God, who by means of his sin were offended, and troubled with tumults and seditions, so that the whole land was in an uproar and insurrection from one end to the other. All which points show that his sin went far against men, it touched *Uriah,* it touched *Bathshebah,* it touched the child, it touched the Ammonites, it touched his family, it touched the whole Church: yet these bloody, and crying, and heinous sins so far as they concerned men like himself, he seeth to be as nothing (albeit they were notorious) in comparison of God against whom they were especially committed: he had rather have all men set against him then to have God his enemy, and to come out in battle array against him, and therefore he crieth out in great anguish and bitterness of spirit, *O against thee, against thee only have I sinned, and done evil in thy sight.* As if he should say, Although the whole world should absolve me, and no man could accuse me of sin, yet this troubleth my conscience, this stingeth and striketh me to the heart, that I must have thee to be my judge. I am free from the judgment seat of men as being myself supreme, and under the jurisdiction of no other: but (•lasse) what can this comfort me, so long as I have thee to give sentence upon me! He that is thus overburdened and overwhelmed with a feeling of the greatness of God's judgment, as *David* was, needeth no other accuser, forasmuch as God standeth and serveth instead of a thousand.

If the whole world should accuse a man, and conspire together to charge him with any crime, yet if God acquit him, his own conscience will minister peace unto him, and comfort against all slanders and imputations laid against him. For *if God be on his side,who shall be against him?* but if God be against him, and lay grievous things unto him, woe, woe, unto him, who shall speak for him, though he had the praise and applause, though he had the gain and glory of all the world? If he condemn, who shall justify? if he say guilty, who dare plead, not guilty? He found out *Adam,* when none accused him, when there was no man upon the face of the earth to accuse him, and said *Adam, Where art thou?* He sound out *Achan,* who had stolen the Babylonish garment and wedge of gold: he had hidden it privily, and conveyed it closely into his tent, howbeit he could not hide himself, but the eye of God easily espied him: so that the host of God could not prosper, so long as he remained in it, but received an overthrow at the siege of Ai.

Wherefore, what shall it profit us to be absolved by the voices and sentences of all men, or to be winked at, as if we were clear & innocent, when our conscience accuseth us before God, or he be displeased with us, and angry against us? We must enter into our selves, and consider how the case standeth between God & us, and not think it enough to know how the case standeth between man and us. What though we can bribe them, and stop their mouths, and make them hold their peaces, and cause them to be content to take a little at our hands (when we have done them much wrong) rather then they will go to law with us, because they are weak, and we mighty, they are poor and we rich, they are empty and we full? we shall not be able to bribe the Lord, who is stronger then we are, and taketh the cause of the oppressed into his hand. When we have offered injury unto them, it is not enough to confess

our fault unto them, and to humble our selves before them, and to seek to make amends unto them; all this we may do, and then go to hell; yet there are many that do not come thus far. So then, we must remember whom we offend, that is, God; and thereupon to account all sin heinous and capital, forasmuch as it is against the highest Majesty of infinite power and authority. The greater the person is that is offended, the greater the sin is. If a man speak evil of the Judge or Justice, he shall be imprisoned; howbeit it is not so heinous, as to rail at the Prince, because his person is greater and higher. But what are all Princes, but mortal men whose breath is in their nostrils, whose bodies must go into the grave, and turn into dust, out of which they were taken, in comparison of the immortal God, who is a person of infinite and incomprehensible Majesty? If he give us once the sight of our sins, and touch our hearts with a feeling of them, though they were as hard as steel, as senseless as the dead, and seared as with an hot iron, he can make them alive, quick, and tender enough, that we shall go roaring all the day long, and find comfort in nothing: if his hand be heavy upon us, he will turn our moisture into the drouth of Summer, and make all our bones that are broken to clatter: so that our life shall abhor bread, and our soul dainty meat, and our flesh shall be consumed away, that it cannot be seen. It is not therefore for us to dally with him as with a child, or to play with his justice, as the fly doth with the candle, til she be consumed: but rather let us remember the exhortation of the Apostle, Heb. 12.28. *Let us have grace, whereby we may serve God acceptably with reverence & godly fear, because our God is a consuming fire.* If his wrath be kindled, yea, but a little, blessed are all they that trust in him. As then we are to mark what we do, so we are to mark against whom we do it, lest we taste of destruction at the last, and then would give all the world (if we were owners of it) to be eased and released of our horrible plagues, as it fared and fell out with the rich man in the Gospel, Luk. 16. Let us not think to escape from him, by denying our sins, as the reprobate shall do at the last day, who being accused of sin committed against God, shall answer, *When saw we thee a stranger, or naked, or hungry, or thirsty, or in prison:* but Christ Jesus will reply against them, and take away all excuse from them, and so stop the mouth of iniquity, *Verily, verily, I say unto you, inasmuch as ye did it not to one of these little ones, ye did it not to me.* And hereby we may try our selves, whether we have truly repented of sin, or not, if this note that abounded in *David* be found in us. For his conscience doth not so much accuse him for any fact and offense committed against *Uriah,* as against the Lord himself, and from hence came the lively feeling of his sin. So if our conscience accuse us much more for offending of God's infinite Majesty, then for the injury which we have done unto man; if we stay not beneath upon the earth, but lift up our hearts unto God, and consider that we have to do with him, we have attained to a good measure of true repentance. But so long as we regard nothing but men, we shall never behold the true face of sin, nor see it as it is in his own likeness. To conclude, let us learn, that of all enemies, God is the most fearful and terrible, if he set himself against us.

Secondly, seeing God is the person that is [Use 2] hurt and offended, we learn that vengeance belongeth unto him only. When injury is done unto any, we must esteem the wrong as done not only unto men, but to God, and therefore is to be left unto him, whose commandment is transgressed. For except the Law of God had been violated, the creature should have had no

cause to complain of any injury. It is the law that maketh it a sin and an injury, as we shown before out of the Apostle, Rom. 7. No man therefore is to revenge his own cause, but must commit vengeance unto God, and to that person that sustaineth God's person on earth, to wit, the Magistrate, who beareth not the sword in vain, whose judgment is the judgment of God, whose revenge▪ is the revenge of God. This doth the Apostle set down as a rule to guide us, Rom. 12.19. *Dearely beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay saith the Lord.* A lesson often urged, always confessed, and yielded unto, but smally regarded and seldom practiced. For as if there were no God in heaven, no God's on earth that bear his name and title, men run together like wild beasts, or as horses that rush into the battle, and revenge their own quarrels, as if sin were wholly committed against themselves, and not at all against God; as if they were specially interested in it, and God had little to do with the matter: as if the wrong touched them, and no way concerned him. From hence it cometh to pass, that whiles they go about greedily to revenge wrong done unto them, judgment falleth upon their own heads, and God executeth vengeance upon them for their revenge: and so while they go about to hurt others, the greatest hurt falleth upon themselves; and while they show themselves enemies to their brethren, they draw an heavier enemy upon themselves, to wit, God himself. Before we pass from this so necessary a duty, it shall not be amiss for us, both to observe such motives as may stir us up to the practice of it, and to answer such objections as may hinder us from yielding obedience unto it. First of all, let us lay before us the example of Christ the author and finisher of our salvation; who had greater wrong offered unto him then he had? who was more innocent then he, that was as a sheep dumb before his shearer, and opened not his mouth? and therefore the Apostle *Peter* saith, chap. 2.22. *Christ suffered for us, leaving us an example, that ye should follow his steps who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.* This farther appeareth unto us, in that he prayed for his enemies that persecuted him. He had power in his own hand to have resisted their force, & revenged his cause. He could have prayed to his Father, *& he would have given him more then twelu legions of Angels:* yet notwithstanding he suffered patiently,*the just for the unjust,that he might bring us to God.* If any think or allege, y^{t} this example is too high for us above our reach, and too eminent in regard of his person, who is God above to be worshipped: let us set before us ye examples of the faithful servants of God, y^{t} have lived in all ages, in the time of the law, and under the Gospel, that this may be another motive unto us. How often did the children of Israel murmur against *Moses* and *Aaron,* and sometimes went about to stone him? yet he never sought revenge against them, albeit he had been able to right his own cause by force. When *Miriam* & *Aaron* spake against him by reason of the woman of Ethiopia,*and said, What? hath the Lord spoken only by Moses? hath he not also spoken by us? Moses* held his peace, and gave not taunt for taunt, & rebuke for rebuke; *he was a very meek man, above all the men that were upon the earth.* Thus was it with *David,* a man indeed after God's own heart, though he were a king, and wanted not servants to execute his will, yet he would not himself revenge, neither suffer any other to take revenge on *Shimei,* albeit *he cursed the king* with an horrible curse. *Saul* sought his life, and preferred him to be his son in law, for no other cause, but to lay a snare before him, & when *David* had his life oftentimes in his hand, to save it or to destroy it,

ye he was so far from seeking revenge, that his heart smote him for *cutting off the lap of his garment.* When *Stephen* had made a worthy defense for himself and his own innocence, that the enemies could take no just exception against him, their hearts brast asunder, and they gnashed at him with their teeth, & ran upon him violently all at once: but *he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge.* The Church of Rome are not ashamed to teach, thereby to strengthen the hands of traitors & rebels that rise up against Princes, that Christians of old deposed not *Nero,* and *Dioclesian,* and *Julian* the Apostate, and *Valens* the Arian, and such like persecutous and heretics,*because they wanted temporal power, and if they had had power, they would have done it.* If this be true, all their patience was perforce, and is not thank-worthy. But they testify in many places that they had power sufficient, but held it unlawful to resist and rebel. They had filled all places, Cities, Islands, castles, boroughes tents, tribes, bands, palaces, the Senate and Court not excepted, so that they *wanted neither number nor strength* to make their party good. They profess, that albeit they be equal in power, yet with them it is more tolerable to be killed, then to kill. They affirm freely, God forbid that his religion should be maintained with fire, and sword. They acknowledge no other weapons to be put into their hands, but prayers & tears. They never practiced any reuēge against their persecutors, and those that hated them. One night with a little fire would have served and sufficed them largely to be revenged of their enemies, but they accounted it unlawful to requite evil with evil. But to leave this consideration to another occasion, let us come to a third motive, & that is, the office which is proper unto God, to whom it belongeth peculiarly to take vengeance, and is therefore in holy Scripture called the God of vengeance,*O Lord God, the avenger: O God the avenger, show thyself clearly.* It is a grievous sin to sit down in God's seat, and to rob him of his right and royalty. Let the enemies of God and his people know, that he is the God of revenge, as well as ye God of salvation, and that he will as well right their causes, as save their souls. He is a just God, & will recompense tribulation to all that trouble those that are his, and therefore hath said,*Vengeance and recompense are mine:* but he never said to private persons, Vengeance is thine, neither did he ever put the sword into their hands. A fourth motive, to persuade us to lay aside private revenge, is drawn from the gracious promise that God hath made unto us, namely, that he will take our causes into his hand, and pay them home that do oppress us. For God doth not restrain us, & as it were tie up our hands, to expose us to all injuries, and to leave us as a prey in the jaws of the Lions, but because he hath passed his word unto us, *I will repay,saith the Lord.* So then, we must know that God is called the author and executer of vengeance, not only because the power and right belongeth unto him, y^{t} he is able to take vengeance of all our enemies, how many and mighty soever they be, but because he hath used this power & executed this office from the beginning of the world, and as yet useth it, and will use it to the full, in the great day of the general judgment. He knoweth best of all the greatness of the injury that is done unto us, because he searcheth into the thoughts of the heart, and understandeth not only what is done, but the manner how it is done.

Seeing then, he hath promised to pay them home into their bosoms y^{t} wrong us, it were a fruit of infidelity in us, not to believe him at his word. A fifth motive, which ought to be very effectual, is the consideration of the forgiveness that we receive at the hands of God. We are

much indebted unto him, there is no sin that we commit, but increaseth our debt, so that we are no way able to pay it. He is content for his sons sake to forgive us all, & therefore we ought to put off anger, wrath, malice, and revenge; and on the other side, to put on the bowels of mercies, kindness, humbleness of mind, meekness, and long suffering, forbearing one another, and forgiving one another,*if any mā have a quarrel against any, even as Christ forgave us, so also we must do.* Hence it is, y^{t} Christ teacheth us to ask forgiveness at the hands of God, as we show our selves ready and willing to forgive: for we say, Forgive us our sins; as we also forgive the trespasses that are done unto us: and he addeth immediately after, *If ye forgive men their trespasses, your heavenly Father will also forgive you:but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* If then we carry grudging spirits and revenging minds boiling in us, we turn this comfortable petition into an horrible imprecation against our selves, and pray that God would not forgive us, but condemn us, forasmuch as we determine not to forgive, but to be revenged on our enemies that offend us. If we could be persuaded of this truth, then which nothing can be truer, we would not seek revenge to gain a kingdom, considering that we call down vengeance with our own mouths upon our selves, which is a most fearful case. For do we think that when sin lieth at the door, vengeance will be far from us, and not come near us, except we cry for it our selves? Let us take heed we do not dally with God, who will in justice repay us, because we take upon us to repay, and will pour upon us the vengeance which we ask against our selves. Lastly, we are moved to put up wrongs & suffer injuries, to refer all revenge unto God, and not to requite evil for evil, because it is against all good law, right reason, & common sense, that any man should be accuser, witness, judge, and executioner. But everyone that taketh upon him to right his own cause, and to revenge himself, doth all these together, he executeth the office of four several men. It is no reason that he which layeth any accusation against us, should be admitted to be witness against us, because a witness should not be partial nor any way suspected to be party. Whosoever refuseth to refer his cause to the judgment of God, and will take up the weapon and instrument of revenge into his own hand doth more then this; he cannot be content to be an accuser and witness of wrong, but will also sit as judge to ccndemne, and as executioner to punish, which is against all right, law, equity, and conscience. No man therefore ought to engross so many offices which of right belong unto several men. It is impossible, that there should be just proceeding, where matters are carried in this order. If then we would be Christ's disciples, let us possess our souls with patience, and commit our causes unto God, that the spirit of glory and of God may rest upon us.

Notwithstanding all these motives, which may serve as so many bands to tie us to this duty, [Objections answered.] the nature of man that is corrupt, striveth to break them all, and to be at liberty to do what it list, and therefore ministereth many objections which are but carnal reasons to warrant the practice of private revenge. Let us see what they are, and apply several remedies to everyone of them, to stay us up from offending this way. First of all, it will be said, If we [Object.] should put up wrongs, this were to make our selves as fools for everyone to laugh at, and as blocks for everyone to insult over us, and to tread upon us. I answer, [Answer.] it skilleth not what the world esteem of us, and what they speak against us. If we were of the world, the world would love his own, but *because we are chosen out of the*

world,therefore the world hateth us, reuileth us, taunteth us, and speaketh all manner of evil against us. If we regard the judgment of God, we must pass very little for ye judgment of men: & if we receive praise of God, it skilleth not if we be dispraised of men. And as they speak evil of the servants of God that are themselves evil: so they will account us fools that are indeed fools themselves. For there is no fool like to the wicked man, and therefore he is in Scripture oftentimes branded with this name and note. As for those that account godliness folly, and place wisdom in committing wickedness, let us leave such wisdom to the wise of this world, and be content to be esteemed as simple fools, to ye end we may be like to the wise God, who is a God of patience, and so be partakers of the heavenly nature. He turneth the wisdom of this world into foolishness, and the foolishness of this world he accepteth as true wisdom. Wherefore, let us hearken to the counsel of the Apostle,*Let no man deceive you: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.* It were better for us to be accoūted fools in this world by wicked men, then to be judged fools forever in the world to come.

Again, some will object, If we always sufser [Object. 2] wrongs, we shall make our selves a prey, & set an edge upon others to lay on load upon us. For we shall never be quiet, but evermore be abused. I answer, [Answer.] the condemning of vengeance, is not a taking away of just defense. God tieth up our hands from unjust revenge, but he shutteth not our mouths from just complaint. For we may claim the help of the Magistrate, either for ye preventing of wrong, or for the punishment of the doer of wrong. The Magistrate is God's deputy, and his office is to relieve the oppressed, to defend the innocent, & to execute judgment on malefactors. When certain of the Jews, more then forty men, banded together, and bound themselves under a curse, that they would neither eat nor drink, til they had killed *Paul,he sent to the chief captain,* to be defended from their conspiracy.

And when he saw the malice of his nation against him, y^t^ they ceased not to lay grievous complaints to his charge, he appealed unto *Caesar* y^t^ he might not be delivered into ye hands of the Jews that sought his life, and thirsted for blood, *I stand at Caesars judgment seat, where I ought to be judged:* So then, God hath not left us as it were to the wide world, to shift for our selves, but he hath appointed ye Magistrate to be his Lieutenant. As in the private family where many servants are, he hath not left one servant to quarrel with another, and to draw upon another; he hath set ye master over them all, *for the punishment of evil doers, & for the praise of them that do well.* If any of thy fellow servants do wrong thee, give not hurt for hurt, or blow for blow, or taunt for taunt; for that will make thee guilty of sin, though otherwise thou be innocent, and thy cause be just and righteous: ye have one common master y^t^ is set over you, go unto him, plead your cause before him, & accuse him in whō any wickedness is found. Every man is presumed to be partial in his cause, let the master be judge between you, who is no way interested in the business. And as the master is judge within the walls of his own house, and appointed to decide the controversies that arise therein: so the Magistrate is his ordinance to end the matters that fall out between neighbor and neighbor, and therefore we must not think our selves wiser to determine our cause then he, or God himself. So thē, we must practice two points, first, we must bear wrongs patiently, and put away all revenge far from us, whereby we hurt our selves much more then we do our

enemies: for we may annoy them in their bodies or goods, but we make a deep and dangerous wound in our own souls. And therefore Christ saith, *I say unto you,Resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also, &c.* Secondly, we are to use the Magistrates help when we are wronged. For always to suffer the rod of the malefactor upon our back, & never to seek redress, were to make our selves Asses to receive every burden that will be laid upon us. Albeit therefore we are not to resist evil, but if any man will sue us at the law and take away our coat, we should give him our cloak also: and whosoever will compel us to go a mile, we must go with him twain, to wit, rather then we should revenge our selves (for this is to be understood as spoken by comparison) yet we are not forbidden hereby to have recourse to ye Magistrate, who beareth not the sword in vain, *to whom every soul ought to be subject.* For as it is a fault to suffer nothing, so it may be our fault as well to suffer too much, namely, when we will bear all things whereby we shall be gulled, and forbear to crave and call for the help of the Magistrate. God is offended as well when lawful means are not used, as when unlawful means are practiced.

Thirdly, the question may be asked, what if a man be violently assaulted, either in the private house, or in the high way, whether by thieves that would rob us, or by quarrellers that would wound us, may we not resist & revenge, [Object.] to save our lives or our goods? I answer this is a case of necessity, wherein a man cannot have the benefit of Magistracy: but is himself a Magistrate unto himself. A man being thus assaulted, must use the sword as the last remedy and refuge. Wherein we must observe these cautions & conditions. First, we must not thirst after blood, nor be willing to take away either life or limme, if we can choose. Secondly, we ought to the utmost of our power, to strive to free our selves from them & their assaults and invasion, that there be no blood shed, if it be possible, using all good and lawful means we may in favor of life. Thirdly, we are so to behave our selves, that we rather defend then offend, and seek more to save our own lives then to take away another man's. Fourthly, if we can no way escape the hands of the oppresser, by flying, or calling for the help of the Magistrate, it is lawful so far to stand in our just defense, as that we should choose to kill rather then to be killed: for now God calleth us to be a Magistrate to our selves, & puts a sword into our hands, to execute revenge upon our adversary. Hence it is, that albeit God saith unto private men, *resist not evil:* yet might they lawfully kill a thief in the night season, without breach of law, & guilt of blood,*If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.* This is to be understood of the night thief, when a man being assaulted, cannot run to the Magistrate, and therefore God alloweth him to be an officer & minister of justice, even in his own cause wherein necessity pleadeth for his defēce. Lastly, if a man in this case be compelled to take away life, & to shed blood, he must be grieved and mourn for it, that he hath defaced an image of God. These conditions being observed, a man may lawfully withstand force by force, and violence by violence, & defend the goods that God hath given him, even with the sword, if it be used as the last remedy and in the last place.

Fourthly, others will say, it is a commendable [Object. 4] thing to put up wrongs patiently, I would I could do it, I wish it with all my heart: but we are flesh and blood, we are not able to bear the injuries that are offered unto us, they are so great. I answer, [Answer.] never lay the

blame upon flesh & blood, never acuse thē of this fault. For thou makest them in such sort a common pack-horse to bear the burden of all thy sins, as that thou art resolved to be flesh & blood still. Thou never desirest God to give thee grace, and to guide thee by his spirit: thou never laborest with thine own heart to pull out the root of revenge. Answer me one question which I will demand of thee, Thou sayest thou art flesh and blood, and flesh and blood cannot put up these things: but art thou flesh and blood only, or in part? art thou nothing but a lump of flesh, or else art thou partly flesh, and partly spirit? One of these two thou must needs be; both of thē thou canst not be.

Tell me thy meaning, and express more plainly what thou art. If thou be nothing else but flesh & blood, then woe be to thee. Thou confessest against thyself y^{t} thou art yet carnal, unregenerate, dead in sins and trespasses, the bondslave of Satan, the heir of destruction, *without Christ,without hope, without God in the world, an alien from the Commonwealth of Israel, and a stranger from the covenants of promise.* For flesh & blood shall not inherit the kingdom of God: and if ever we look to be saved, and to be partakers of eternal glory, we must be more then flesh & blood. Thou wilt therefore be ashamed to confess that thou vnderstandest by flesh and blood, that thou art nothing but a lump of flesh. What then? art thou flesh in part, & spirit in part? as thou must acknowledge thyself to be, if thou be the Lord's. Why then dost thou not perform the works of the spirit?*They that are after the flesh do savor the things of the flesh;but they that are after the spirit, the things of the spirit.* To be carnally minded, is death; but to be spiritually minded, is life and peace. The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be. If ye live after the flesh, ye shall die: but if ye through ye spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of GOD: so then they that are in the flesh, cannot please God. Thus we see, that the flesh and the spirit are always opposed the one to the other: so that by this we may prove our selves whether we be regenerate or not. Let us not therefore boast our selves that we are flesh & blood, forasmuch as such as are only flesh, cannot yet assure their own hearts, that they are the Lord's.

[Object. 5] Fifthly, it may be objected, that to repulse wrong, is a note of courage and fortitude; and to put up wrong, a token of pusillanimity and of a faint heart. If then, I must not revenge, I shall be accounted not only a fool, but a dastard and coward. [Answer.] I answer, this is no better then the devils sophistry, and openeth a gap to the common practice that is in the world, to quarrel for every word speaking. It is no argument of courage to be ready to draw the sword and dagger, but rather of rashness, headinesse, unstaidness, and of a ruffian like spirit. And it is no disgrace to be of a bearing and forbearing nature. Our chiefest honor consisteth in fighting against sin unto the death, and showing all might and manhood in the subduing of it. He is stronger that overcometh his own passions, then he that winneth a city. We must remember that we are made kings and Priests unto God the Father: and therefore let us not make our selves slaves and captives to Satan, to sin, and to the world. This then serveth to meet with three sorts of men, & to condemn their evil courses, whose whole life pleadeth for nothing more thē private revenge. First, they are reproved that for every cross word & supposed injury are ready to challenge one another into the field; & the accepting of that challenge when it is given. This fighting a

single combat is unlawful That which the natural man accounteth valor, God esteemeth a vice; and therefore it is no disgrace to refuse it, but rather true grace in yielding obedience unto God. For we must set down this as a rule, that no man must sin against God for the saving of his credit & reputation among men. And if we did duly consider what sin is, against whom it is committed, and what punishment is procured thereby upon our selves, we would never question the former ground set down unto us. Secondly, out of the case of challenging the field, ye common practice of fighting & quarrelling is condemned, which are no better then forerunners of murder, and have a bloody face in the sight of God. The Apostle *John* saith,*Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him.* Many there are that hold it utterly unlawful to give the first blow, but if another strike them, then they think that thereby they are warranted to strike again. If any give the occasion of a fray, they hold him worthy to be condemned: but if they be provoked by another, they account themselves to be bound to return him the like. This is directly contrary to the doctrine of Christ, whereunto all must submit themselves that will be the disciples of Christ. He would have us take many wrongs, and not seek to revenge our selves. And it is contrary to the practice of Christ and of his Apostles. When one of the officers of ye high Priest *smote Jesus with the palm of his hand,* because he held his peace & would answer nothing, he smote not again, as these men think he was bound to do for his honor. But this was no disgrace or reproach to Christ, how then should it be any shame for a true Christian? We will needs be accounted Christians whosoever say nay, but we scorn and disdain to follow the example of Christ.*Ananias* the high Priest *commanded them that stood by to smite Paul on the mouth:* he reproveth him fought it, but he smote not again; & this was no infamy, but a glory unto him. Lastly, their opinion also is condemned, that make it a matter of praise, and an argument of valor, to turn away his face frō no man. This indeed is fool-hardinesse. It is the commendation of Magistrates to be men of courage, to fear the face of God, but not the faces of men. They must accept no man's person in judgment, neither decline to the right hand or to the left. But a private man may turn his back to his adversary without any impeachment of his credit, or diminishing of his valor, or lessening of his honor, or slander to his reputatiō. But of this we have spoken sufficiently before, & therefore we will proceed.

Lastly, it may be objected, that under the [Object] law of *Moses,* when any man had killed his neighbor, the avenger of blood might slay the murderer whensoever and wheresoever *he met him,* Numb. 35, 19. If a man had killed any person at unawares, and hated him not before, he must fly to one of the Cities of refuge, *and abide in it unto the death of the high Priest, which was anointed with the holy oil: but if the slayer shall at any time come without the border of the Citty of refuge whither he was fled,and the revenger of blood find him without the borders of the City of his refuge, and the revenger of blood kill the slayer, he shall not be guilty of blood.* If then he be not guilty of blood, how is it that God alloweth no private revenge, but commandeth to render good for evil, to pray for them that curse us, and to do good to our enemies, and such as persecute us? I answer, the political laws serve not to bring men to perfection, such as are made for civil government. When God speaketh as king of Israel, and maketh statutes tending to outward peace and tranquility, he aimed not at the spiritual perfection which is

contained in the moral law, which is the rule of all holiness and righteousness. Hence it is, that God tolerated many things among his people, which he never allowed simply, as appeareth in the case of diuorcement, and many other of like nature. So he suffered the next of kin to pursue him to death that had slain his kinsman, if he were taken out of the City of his refuge; but God nevertheless did never approve of this, to set upon the person that had done him no harm, neither alloweth any to follow the rage of his choler, and to execute the malice of his heart: so that this law hath no place among us. For we must mark this as a certain rule, that civil government cannot change anything in the ten Commandments, or set down anything to the prejudice of them. Many things were permitted unto the Jews, *because of the hardness of their hearts,* Math. 19, 8. *but from the beginning it was not so.* They then that would put away their wives for every cause, might as well allege the law of giving them a bill of diuorcement, as others produce the avenger of blood to justify the prosecution of private revenge: forasmuch as the one is a breach of the seventh Commandment, the other is a breach of the sixth Commandment, And thus much in answer of the objections.

Thirdly, we are put in mind of this duty, [Use 3] that seeing all sin is committed against God, we should be afraid to sin against him, and ought above all things to take heed of his wrath and indignation. We are rather to choose any course, or take any way, then run into his displeasure. Thus it was with *Joseph,* of whom we spake before: he was content rather to be slandered unjustly, and accused falsely of his lewd and lascivious mistrisse, yea, to be imprisoned and punished by his over-credulous master, then he would make a breach in his own soul, & sin against God. Let a man once perish his conscience, the wrack is not easily made up again. It is like a water-course, which is not easily stopped. It is better to fall into the hands of men, then of God; for he can make our innocence known, and the uprightness of our cause to appear, that it shall break out as the light, and shine as the Sun at noon days, as we shall show more evidently in the end of this chapter. True it is, the greatest sort of men make it a common matter, & because it is common, they account it a small and light matter to sin against God. When they hear that by cōmitting evil they sin in God's sight, and provoke him to anger, they regard not much those threatenings, they make a mock of sin, and fear not the event of it; not considering they play with a serpent, that will in the end sting thē unto death, when it hath wrapped them fast, as it were in fetters that they can by no means escape. We must account no sin to be in it own nature little as a mote, but esteem of it as a great beam, albeit there be difference between them, and some be greater then other. This cogitation once taking place in us, will make us fear and tremble at the naming of it. The Apostle speaking of fornication and uncleanness, and such like evils, saith, *Let it not be once named among you, as it becometh Saints.* For the Scripture layeth hold on our straying thoughts and wandering motions of the mind, though we never give assent unto them, but labor to remove and repel them so soon as they arise in us, and abhor them and our selves for them. These first motions and lusts are a breach of the Law, Rom. 7. and deserve condemnation: how much more therefore the transgressions of our whole life that are much more abhominable?

Besides, we are taught, not only to look into the glass of the law to see the heinousness of our transgressions, but also to consider the punishments due unto them in this life, and the

life to come: for thereby we are subject to all woes and miseries and death it self, as we may see by the examples of our first parents, of the old world, of Sodom, of *Pharaoh,* and his host, of the Jews that were carried captive, and many of God's own people, that by infirmity have fallen and felt sore chastisements from his hands, as appeareth in *Moses* and *Aaron,* in *David,* in *Hezekiah,* in *Josiah,* in *Solomon,* and sundry others.

Lastly, we may behold the grievousness of sin in the example of Christ our Savior, who albeit he were without sin, and none iniquity was found in his mouth, yet bare he in his body our sins, and felt that burden which would have crushed us in pieces, and broken all our bones in sunder: forasmuch as he apprehended the wrath of God in his soul, which caused him to sweat water and blood, and to cry out upon the cross, *My God,my God, why hast thou forsaken me?* Such then as never fear to offend God, have no feeling of God's justice, no feeling of Christ's suffering, no feeling of the vileness of sin, no feeling of their own punishments that hang over their heads, & shall (without repentance) seize upon them to their final damnation.

Let us awake cut of our deep sleep, and take care of our salvation: let us take heed we grow not senseless and hard-hearted. Let us learn to know our selves better, and consider what we have done. Let us fear to offend God, and stand in awe of his judgments: so that if we sin against him, we may be well assured to be punished for it. But some will say, [Object.] God is gracious and merciful, he will not plague us and strike us though we sin, he is not hard as many would make him: doth not the Scripture tell us that he is merciful? and shall we not believe the Scripture to be true? Let them say what they will, I will believe the Scripture. [Answer.] I answer, in saying thus, thou doest nothing but deceive thyself, and dally with the word of God: and indeed doest not believe it to be true? For if thou diddest acknowledge God to be the author of it, thou wouldest submit thyself to every part of it, thou wouldest not embrace what thou likest, and refuse what liketh thee not. Thou mayest as well say in plain English, that part of the word of God is false, and there is no truth in it, and I will sin without controllement of it: nay, while thou reasonest in that profane manner, thou sayest in thine heart, Tush, God is not God, but an idol that sitteth still, that hath eyes and seeth nothing; that hath hands, and doeth nothing: that hath ears, and heareth nothing. True it is, men are ashamed to utter these reproachful words, and to belch out of their filthy mouths, such horrible blasphemies: but if we will rippe up to the quick their former presumptions, we shall find their case and condition to be little better. If they were demanded what they think of the word, and of God the author of the word, they would acknowledge the Scriptures to be most true, both the promises that are made, and the threatenings that are contained in it; they would confess that God is a most just God, even visiting the iniquity of the fathers upon the children unto the third and fourth generation: yet it skilleth not what they speak with their tongues, so long as we may even openly read the secrets of their thoughts, and the imaginations of their hearts in their outward practices. For touching the word of God, it is most true, and it cannot be denied, we read oftentimes that God is also merciful, we read *of the riches of his grace and bountifulness;* of his abounding in compassions, and reserving mercy for thousands. What then? or what is all this to them? shall we continue therefore in sin, that grace may abound? ought not rather the riches of *his bountifulness, and patience and long*

suffering lead us unto repentance? Shall we after our hardness and hearts that cannot repent, heap up unto our selves as a treasure, wrath, against the day of wrath and the just declaration of the judgment of God, who shall give to every man according to his works? It is a good lesson which the Prophet teacheth us, that *there is mercy with God,* not that we should presume of his mercy, and run into all excess of riot, *but to the end he may be feared,* Psal. 130.4. Hence it is, that *Moses,* Deut. 29.20. strippeth all such, as flatter themselves with hope of pardon, and conceit of mercy, and opinion of escaping, from that foolish imagination; *He that blesseth himself in his heart, saying, I shall have peace though I walk in the imagination of my heart, to add drunkenness to thirst, The Lord will not spare him, but then the anger of the Lord, and* his jealousy shall *smoke against that man, and all the curses that are written in this book shall lie upon •im, & the Lord shall blot out his name frō under heaven.* These persons may call for mercy, but he will not answer them in mercy: they may seek him early, but they shall not find him: because they hated to be reformed, and did not choose the fear of the Lord, Prov. 1.28, 29. He is very gracious and merciful, slow to anger, and of great kindness, Psal. 103.17, 18. Howbeit, it is to the penitent only, not to the obstinate.

The Prophet saith, *The mercy of the Lord, is from everlasting to everlasting, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them.* Where we see, the Scripture maketh a difference and division between man and man, and giveth to everyone his portion, so that albeit he be merciful, yet it is to those only that keep his commandments. For although all be sinners, and thereby seek to creep away closely that way, as it were in the dark, that they might not be espied, yet we must know this, that some are repentant sinners, for whom there is mercy in store; some are obstinate sinners, the Scripture hath no mercy for them, but terrors, & threatenings, and judgments, and punishments, because *upon such wicked he will rain snares, fire, and brimstone, and an horrible tempest, this shall be the portion of their cup, for the righteous Lord loveth righteousness, his countenance doth behold the upright,* Psal. 11.6, 7. Now such as continue in the course of their sins, are ready to believe that God is merciful, but they believe not the Scripture, that he is merciful only unto such as repent: they persuade themselves falsely that they may run on in evil ways, and yet find mercy at the latter end, which is directly contrary to the whole doctrine of the Scriptures. And yet these men ask, *shall we not believe the Scripture to be true?* Whereas they believe one part of the Scripture, but they call into question another part: they lay hold on his promises, but they stop their ears against his judgments: nay, they do not so much as believe the promises aright, neither will learn to whom they are delivered, & in whom they shall be verified; which savoreth altogether of infidelity and unbelief. Besides, as they derogate from the verity of ye Scriptures, so they deny God after a sort, and turn him into a lie, & make him an idol to stand still and do nothing. For to imagine in our heart a GOD wholly compact of mercy, that seeth sin, but will not punish it: that knoweth who sinneth, but will let him alone: is to deny the true God, who as he is merciful, so he is also just. This the Prophet *Nahum* testifieth in the beginning of his Prophesy, *The Lord is jealous,and the Lord revengeth: the Lord revengeth, and is furious, the Lord will take vengeance on his adversaries, and reserveth wrath for his enemies. The Lord is slow to anger, & great in power, and will not at all acquit the wicked, &c.* And hereunto accordeth the description of him, Exod. 34, 6, 7. *The Lord God,*

merciful, and gracious, long suffering, & abundant in goodness and truth keeping mercy for thousands, forgiving sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation. Such then as think they may proceed and go forward in their transgressions, without controlement or punishment, because God is a merciful God, do utterly deceive themselves, & make a snare to entrap their own souls. The wise man saith, that *to justify the wicked, and to condemn the innocent, are both of them an abomination unto the Lord,* Prov. 17, 15. If then he hate it in all the sons of men, how shall we imagine, that the Lord will do, or can do either of thē? Let us therefore so conceive of God, as he hath taught us in his holy word: let us not make a counterfeit god, nor set up an Idol in our heart: for he will be served no therwise then he hath appointed. To conclude we must know that whosoever denieth 〈◊〉 of the threatenings denounced in the word, denieth a part of the Scripture, and (as much as lieth in him) maketh God a liar, who will as well execute his judgments, as perform his promises, forasmuch as he is faithful in both. And whosoever imagineth that God is only merciful, & consequently denieth his justice, hath not the true God for his God, but committeth horrible idolatry in cōceiuing wrongfully of his Majesty.

[Use 4] Fourthly, seeing such damages and injuries as are offered to our brethren, do reach to God, & are condemned as sins against him, it should teach us to look to our own ways, to practice justice and equity toward them, & to take heed of all fraud, forgery, falsehood, & oppression whatsoever, forasmuch as he will take an account of us, and bring us unto a reckoning. He that thinketh he can make sufficient amends to men, that there shall be no farther enquiry into the matter, reckoneth without his host, and therefore must reckon once again. Hence it is, that the Apostle saith, 1. Thess. 4, 6. *Let no man go beyond and defraud his brother in any matter, because the Lord is an avenger of all such.* We must know that God hath to do with it, and will punish severely for the breach of his law. There are many sorts of coniunctions whereby mankind is coupled & combined one to another, as the conjunction of consanguinity, of affinity, of amity, of city, of country of humanity: some have more of these bands linked together, & all have some of them to unite them in one, and thereby as it were to bind them to the peace, & to their good behavior, that they should abstain from all violent and fraudulent conveyances one from another. Among all knots that serve to link us and lock us together as friends which are as our own soul, none is greater or faster then that conjunction which we have with Christ our head, and which the members of his body have one with another: whereby it cometh to pass, that *we are all made in himself, of twain, one new man,* Eph. 2, 15. and every man of us *members one of another,* Rom. 12, 5. This spiritual conjunction is more effectual to procure the mutual good of the parties conjoined, then either that which is natural, or that which is civil. Nevertheless, we must do no wrong to any man, God hath made us keepers of the body, of the substance, of the dignity, of the honor, and of the good name of our brethren: if they be men, and be alied unto us no other way but by the commō band of humanity, we must do them no injury, although they be our utter enemies. If we have farther bands to chain us together, it is so much the greater sin if we break those cords, and will not suffer our selves to be tied with them. And mark the reason that the Apostle urgeth, he doth not say. If we do any way defraud them or circumvent

them, the Judge shall judge it, or the Magistrate shall punish it, but *God is the avenger of all such dealings,* and will not suffer them to escape. The like threatening we read in *Moses,* Exod. 22, 22, 23, 24. *If the oppressed cry, God will hear their cry, so that they shall be delivered,* and their oppressors punished. If we could suffer this consideration to enter into our hearts, that though all should acquit us, or no man durst lay hold upon us, yet God himself will take their cause and quarrel into his hands, & execute sentence upon their enemies, it would be an effectual argument to move us to make conscience of all sins; even of such as immediately and directly do concern men, and not only of such as concern God and his worship. If we were assured, that the injuries which we do unto others, should be answered before the Magistrate, and we stand at the bar to plead guilty or not guilty, we would be afraid to deal hardly with them or to show any indignities toward them. How much more then ought we to tremble and to quake every joint of us, to consider that the time of vengeance shall come, when we must appear before the throne and tribunal seat of Jesus Christ our Lord, to receive according to the works that we have done in this flesh? Sundry of the ancient have observed four crying sins mentioned in the Scriptures, the which albeit they go away many times unpunished in the world, yet vengeance will not suffer such to live, but God findeth them out in their sins; as the crying of blood, the lust of the Sodomites, the noise of the oppressed, and the hire of the laborers: these are often passed over with silence, and tolerated among men, but they sound shrilly in the ears of God, & ascend up to his judgment seat. Albeit there be no man to accuse them that commit these sins, yet without farther process or enditement they suffer them not to rest, but summon them to his bar, and call without ceasing for judgment against them.

The first is willful murder, and shedding of innocent blood; for when *Abel* the righteous was slain, the Scripture saith, *The voice of thy brothers blood crieth unto me from the ground;* whereby is signified, that the godly, though secretly and seditiously slain of the ungodly, & patiently bearing the injuries offered them without murmuring and complaining, yet after death, when their mouths seem to be stopped, and their tongues tied, cease not to accuse their murderers as guilty before God, and to lift up their voices out of the earth, to call down vengeance against them. The Prophet saith, Psal. 116, 15. *The death of the Saints is precious in the sight of the Lord:* and Psal. 72, 12, 14. *He shall deliver the needy when he crieth, the poor also and him that hath no helper: he shall redeem their soul from deceit and violence, and precious shall their blood be in his sight.* So likewise the souls of them that were slain for the word of God, and for the testimony which they held, cry with a loud voice, *O Lord, holy and true, doest thou not judge & avenge our blood on them that dwell on the earth?* This ought to minister contentment unto them, and to teach them patience, forasmuch as God hath a care of them, and a tender respect unto them. He numbereth the hairs of their head, Math. 10. He gathereth their tears in a bottle, Psalm. 56, 8. He heareth their sighs, Psal. 69, 33. He telleth their steps, and ordereth their goings, Psal. 56. He understandeth their complaints, Psal. 145. He hearkneth to their prayers, Psal. 34, 6. and he keepeth all their bones.

The second crying sin, is lust and uncleanness, of which the Lord speaketh, Gen. 18, 20, 21. *Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me: and*

if not, I will know. True it is, those Cities were culpable of sundry sins, as Ezek. 16, 49. *Pride, fullness of bread, abundance of idleness, and contempt of the poor:* howbeit when the Lord saith, their sin is very grievous, he pointeth out this outrageous and accursed sin, which the pure God abhorreth as a fruit of impurity. See here the difference between the Spirit of God, and the spirit of the devil. Such as are filthy livers, and possessed with the spirit of uncleanness, do account fornication and adultery to be tricks of youth and sports of pleasure; whereas God maketh them in his word to be sins that lift up their voices, & cry unto him for vengeance. When *Pharaoh* King of Egypt had taken away *Sarah, Abraham's* wife,*The Lord plagued him and his house with great plagues,* until he had restored her. If a bare purpose to commit adultery, and that ignorantly, called for judgment upon an heathen king; how much more shall the living in this sin bring moe stripes upon us that live in the light of the Gospel, & have the truth plainly revealed unto us? forasmuch as he that knoweth his masters will & doth it not, shall be beaten with many stripes.

The third crying sin, is the oppression of such persons as are destitute of help, which is joined with cruelty: as for example, such as are widows, fatherless, strangers, poor, & innocents, whose cry God hath promised to hear, and to help them. This we heard before out of the book of Exodus, *If you afflict them in any wise, and they cry at all unto me,I will surely hear their cry, and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children, fatherless.* The Prophet *Habakkuk* prophesieth against such, and painteth out their sin in lively colors, chap. 2, 9, 11, 12. *Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil, &c.* The stone shall cry out of the wall, and the beam out of the timber shall answer it. One shall say, *Woe to him that buildeth a Town with blood:* another shall make answer, *and stablisheth a City by iniquity.* These oppressers do suck out as it were the blood and life of the needy, that have none to whom to cry out for redress, but in the ears of the Lord. They dare not buckle and encounter with the mighty, for as when the pot of earth and of iron meet together, the earthen vessel is dashed in pieces; so when the mighty and the needy strive, the poor man striveth against the stream, and bringeth much misery upon himself. Their help is only in God, the Father of all consolation. If men stop their ears against them, and will not rescue them out of the snare of the fowler, and the net of the hunter, let them abide under the shadow of the Almighty, and shroud themselves under his wings, who will cover them with his feathers, and hear them in their afflictions.

The last crying sin, is the poor laborers wages that are wrongfully and unjustly deteined; this also crieth aloud, and never ceaseth, until God hearken to the cry of it. Many think it goods well gained, that can be gotten from the poor, but they shall find it fret as a canker, and consume as a moth the residue of their substance. Hereunto cometh that law of the Lord, Deut. 24, 14, 15. *Thou shalt not oppress an hired servant that is poor & needy, &c. thou shalt give him his hire, neither shall the Sun go down upon it, for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee.* Where we see, that this consideration of committing sin against God, ought to enter into us to restrain us from doing wrong against any, especially the poor and needy brother, or the stranger that is in the Land. And to this purpose speaketh the Apostle *James,* chap. 5, 4. *Behold, the hire of the laborers which have reaped*

down your fields (which is of you kept back by fraud) crieth, & the cries of them which have reaped, are entered into the ears of the Lord of Saboth. Whereby it appeareth, that there is a double kind of crying, one of iniquity and wickedness, the other of the oppressed and afflicted. If one of these cease, yet the other shall never cease crying. It falleth out oftentimes through the power and might of the greater sort, that the poor dare not mutter or murmur, & if they begin to cry out and complain, their mouths are soon stopped, because their angry looks make them afraid of their displeasure, & their severe threatenings are too heavy a burden for them to bear: but the other shall never give over crying; the sin of the oppressors shall cry against them for vengeance, as we see whē *Abel* could not cry, yet his blood cried and was heard. Sin hath a voice more shrill then the sound of a Trumpet, for that, be it never so loud, vanisheth in the air, & cannot pierce the Clouds; whereas the noise that issueth and proceedeth from sin, out-reacheth the Clouds & entereth into the ears of the Lord of hosts. What then? Must we imagine that sin is a bodily thing, that hath a mouth to speak, & a voice to cry? No, this cry is nothing else but the unchangeable order of God's justice punishing sin, even as at the instance and importunity of the innocent party, a just Judge cannot but relieve the oppressed, and punish the guilty, and so do justice according to the office committed unto him. As if it were said, blood will have vengeance, uncleanness will have vengeance, oppression will have vengeance, fraud and deceit will have vengeance: God cannot but punish all these crying sins, because he is a just Judge, otherwise he were unrighteous. It is the nature of all sin to provoke God to enter into judgment with the sinner, but especially these horrible and abhominable crimes mentioned before. And as it is the nature of sin to cry out to GOD for vengeance, so it is the nature of God to punish sin, and to take vengeance of it. Therefore they greatly deceive both themselves and others, that make him like to one of the gods of the Gentiles, not to be offended at all, or very little displeased with sin, and not to regard what men do. As if justice were not essential unto him, or as if he could deny himself, or as if he could cease to be God: for as soon he may do these as the other. But if it can in any sort agree to him, that he can be not willing to punish sin, then he can also not hate sin, forasmuch as to hate, is nothing else but to be willing to punish & reject. And if it be incident to him, not to hate sin, then also it will follow, that he can love and like sin. If he can love sin, he can deny himself and destroy himself, he can like of the works of the devil, which is impossible to do, and horrible blasphemy to affirm.

Lastly, seeing whatsoever is of the nature of sin, is against God, it directeth us what [Use 5] we are to do when we have any way sinned, and desire to have peace of conscience; we must not go to Saints or Angels whom we have not offended, who are not able to be revenged of us; but it is our duty to call for mercy at his hands against whom only we have sinned, and to seek to be reconciled to him whose laws we have transgressed, and who is able to cast body and soul into hell fire. For seeing we offend him, to whō should we repair and come for pardon, but unto him that is offended? It is he that can give us pardon both of sin and punishment. The practice hereof we see in the Prophet *David,* who because he had sinned *against God, against God only,* he flieth unto him for the forgiveness of his sins, Psal. 51, 4. *Have mercy upon me, O God, according to thy loving kindness,according to the multitude of thy tender mercies, blot out my transgressions;wash me thoroughly from mine iniquity, and cleanse me from my*

sin, &c: against thee, thee only have I sinned, and done evil in thy sight. Let us not continue in sin, but labor earnestly and speedily to come out of it, as he that is fallen into a pit, desireth nothing more then to get out, and putteth to all his strength to be delivered. If we get not a general pardon for all our sins, woe unto us, we are in a most wretched and miserable condition. One sin left unpardoned, is able to cast us out of God's kingdom, and to give us our portion among the unbelievers. We see this in the fall of the Angels, who left the state and habitation wherein they were set, they sinned, and were cast out from the presence of God, and are reserved to destruction. It is a good sign, and a true note of repentance, to thirst after mercy. This is the penitents song: he never pleadeth merit, but evermore prayeth for mercy, and prizeth it above all other things. First, we must see our sins against God, and the sentence of death pronounced against us: and then confess the same to be just and equal against our selves. As then our sins cry to God for vengeance (as we shown before) so let them cause us to cry unto God for deliverance from them, and the forgiveness of them. Though we have sinned against him, yet let us not despair of mercy, for that were willingly and wittingly, and willfully to cast our selves into the Lions den, with whom is no pity or compassion; as if he that were like to be drowned, should refuse to be helped out of the waters. Let us not say that God hath forsaken us & cast us out of his sight: let us not think we are out of the hope of his favor. When we seek not God, he will seek us out, and he seeketh out no man, but he findeth him And herein appeareth the infiniteness of his love, the bottom whereof, no man can sound, whereof many can speak to their endless comfort, and to his endless glory and praise. Such as sought not the means to bring them home to God, God hath brought the means home to them, and directed them to use thē to their consolation and salvation. Not that we should abuse or neglect the means, but to kindle our love and zeal unto them so much the more. For if he have been found of them that sought him not, much more will he offer himself in kindness and mercy, to those that with pure hearts and upright consciences seek unto him and crave a blessing of him: as sometimes he hath rewarded temporally those that have humbled themselves hypocritically and unsoundly, to declare how greatly he regardeth true repentance indeed. From hence is reproved the doctrine and practice of the Church of Rome, that teach, that the Pastors of the Church have full and absolute power to forgive sins as Christ had, as though whosoever doubteth of their right and jurisdiction, might as well doubt whether Christ have authority to remit sins. This is the pride and presumption of the man of sin, to challenge this preeminence, who setteth himself down in the seat of God, and boasteth himself as God. For this is one of the regalities and perogatives of God, which he will give or impart in whole or in part, to none other. It is an honor that belongeth peculiarly unto him. This the Scribes and Pharisees confessed in the Gospel, Math. 9, 3. Mar. 2, 7. *Who can forgive sins, but God only?* Christ therefore is the only author of reconciliation, the Ministers are only the Lord's messengers and ambassadors to declare his will out of his word, 2 Cor. 5, 18. *All things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation.* If the Bishop of Rome had this authority, then we ought to crave mercy at his hands, and say unto him, Have mercy upon me, O Lord God the Pope; which is intolerable blasphemy, & impiety against God. [Objection.] But it may be said, If he do not sometimes forgive sins, then it shall seem to be false which Christ saith, *Whatsoever ye bind on earth, shall*

be bound in heaven: and whose sins ye remit, they are remitted, &c. I answer, [Answer.] this power given to the Apostles and their successors, is a commission in the Name of Christ, to declare and pronounce remission of sins to them that are truly penitent. They have no power actually to remit sins, they are only as dispensers and stewards: they are not made competent Judges, but only as the Lord's messengers to publish the will of God out of his word. They are as Ministers, not enabled to reconcile men unto God, but to pray *and beseech them to be reconciled through Christ.* Christ then is the reconciler, they are the Ministers of reconciliation. Their commission stretcheth no farther, but to declare the Princes pleasure. If then God only forgive sins, surely no man can do it, doubtless the man of sin cannot forgive sin, he cannot forgive himself, much less another. He is a sick man himself, and needeth the Physician, if haply any physic will do him any any good, which is much to be doubted. He cannot be an absolute Physician to others, that needeth the Physician himself; he cannot save others that cannot save himself, neither reconcile others to God, who hath himself need to be reconciled by another. Christ Jesus himself could never have reconciled us to his Father, if he had needed his Mother, or any Saint or Angel to reconcile him to God. We must all, high and low, rich and poor, go together to the Physician that he may heal all of us. It is Christ's shedding of his blood that remitteth sins, it is he that hath made satisfaction to God, so that it belongeth to God only to forgive sins properly. It is Christ that calleth all unto him that are *weary and heavy laden,* and promiseth to refresh them. The Lord saith in the Prophet, *I am the Lord thy God,the holy one of Israel thy Savior:* and afterward, *I, even I, am the Lord, and besides me there is no Savior:* and yet again more plainly, *I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.* Neither doth Christ reprehend the Scribes because they confessed this point of God's power (for they did rightly affirm, that none could forgive sins but God only, Luke 5, 20, 21,) but this was their error, in that they did not acknowledge Christ to be God, who, in the person of the Mediator, even in the state of humility while he lived here, and was conversant upon the earth, might by his divine authority forgive sins, as likewise by the same power he did heal sicknesses and diseases among the people. God then doth properly and absolutely forgive sins committed against his law and eternal Majesty. The Minister by his appointment doth assure all penitent sinners of the forgiveness of their sins, through the mercy of God, and the merits of his Son Jesus Christ: and therefore in this sense he is said to forgive sins, as he is also said *to save men's souls,* to whom he preacheth salvation. An Ambassador is said to make peace or war, when he declareth according to his commission, his Princes pleasure and determination touching either of them. The Kings Deputy or Lieutenant (having warrant from him) offereth and granteth pardon to rebels or other offenders, when notwithstanding he doth only make known the Princes pleasure in remitting their offenses, and releasing their punishments, forasmuch as it is in the Princes power only to pardon traitors & transgressors. The Minister of the word, as Christ's Deputy or Lieutenant, is said to retain or remit sins, even as the Priest in the time of the Law is said to make the Leapers clean or unclean. His sentence touching that disease, was but declaratory, pronouncing who was stricken, or who was healed by the hand of God: he had not power himself to strike or to heal, to lay it upon any, or to take it away from any person. So it is the ordinance of God, that the Ministers should be declarers, interpreters, and expressers of his will and word

concerning remission of sins: not properly pardoners, forgiuers, and remitters of sins (for then they must also take away sins) as though the sentence in heaven did depend upon the sentence on earth, whereas the censure of men must depend upon the sentence of God. To forgive sins properly, is to take them away, and to remove the punishment. But God only can do this: to God therefore alone let us fly, of him let us look for mercy, and from him let us never go to any man. If we have recourse unto him, we shall find mercy in time of need, which is better then thousands of gold and silver. This is able to appease the inward trouble of a distressed conscience, and ministereth sound comfort to the afflicted soul that is humbled and cast down to the gates of hell. If we had all the jewels and precious stones that can be found, we were not able to buy out the punishment of one sin. The Prophet saith, Ps. 49, 6, 7, 9. *They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give a ransom to God for him, &c.* The value & worth of the whole world is too vile and base to answer for one trespass: for it cost more to redeem one soul. It could not be done with silver and gold, and such like corruptible and transitory things, *but with the precious blood of Christ,as of a Lamb without blemish and without spot.* If we would come before him with burnt offerings and calves of a year old, or would think to please the Lord with thousands of Rams, and ten thousand rivers of oil, or persuade our selves that we can make satisfaction for the sins of our souls by the fruit of our bodies, even by giving our sons and daughters, we deceive our selves, and know not the greeuousnesse of sin, nor the infinite wrath of God, nor the exceeding value of the death of Christ, nor the endless torment due unto sin, nor the unspotted purity of the law of God, which is transgressed by it. If we had all things, and wanted his mercy, we have nothing: if once we have it, it is sufficient to cover all our infirmities, and to blot out all our iniquities, according to the saying of *Solomon,* Prov. 16, 6. *By mercy and truth iniquity is purged, and by the fear of the Lord, men depart from evil.* Such as never felt the burden of sin, never regard the benefit of mercy: but such as have their hearts in any sort touched with it, acknowledge them blessed that find it, and all those miserable that are destitute of it. It is not instruments of music, it is not dainty fare, it is not outward delights, it is not merry company, it is not riches, or honors, or friends, or nobility, or pleasures, or sports and pastimes, that can alay and appease a troubled mind & perplexed conscience. *David* wanted not any of these, he was the sweet Singer of Israel, he might have his consort, he could not want mirth and music of singing men & singing women: yet he preferred a drop of mercy before all these; he followed not the practice of *Saul,* who when an evil spirit sent of God, vexed him and disquieted his mind, listned unto them that told him of a cunning Musician to play before him: but he never sought to God, nor craved mercy at his hand, and therefore albeit he were eased for a time, yet his trouble returned more fiercely upon him then before, and ended in a fury and frenzy, so that nothing could pacify or appease him. This is the common course of the men of this world, if at any time their hearts accuse them, and sin begin to terrify them, & judgment press sore upon them, they seek by merriments, and drinkings, & feasts, and their companions to put that terror away. And this is the only counsel their friends can advise thē to take. Like friends, like counsel: carnal friends, carnal counsel. But they and their friends are greatly out of the right way, and are wholly ignorant of the true means of comfort. All sound comfort cometh from God and from his word: and therefore he hath this title given

unto him, to be called, *the Father of mercies, and the God of all consolation.* He sendeth his holy Spirit into our hearts, whē they are cast down, who, by way of excellency, is called, *the Comforter.* He will not leave us without comfort, if we crave it of him. We must go unto him, and never give him over. He is a fountain that can never be emptied and drawn dry. Besides, we have his word, which being reverently heard and read, is able to raise up and cheer up our heavy hearts. The Apostle showeth, that the Scriptures were written,*that we through patience and comfort of them, might have hope.* And the Prophet *David* in sundry places setteth down this effect, which himself from time to time had found and felt in his troubles: as Psal. 19.8. *The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes:* and the 119. Psalm is a plentiful storehouse to furnish us abundantly with matter of comfort, *Thy testimonies are my delight, and my Counsellers:* and again, *My soul melteth for heaviness, strengthen thou me,according to thy word.* This is the true way sanctified unto us to drive away heaviness: this means the children of God have used, & have found by experience and good proof, the force and effect of it. It hath been very available unto them, and filled their bones with marrow and fatness. To this end he saith afterward,*Unless thy law had been my delight, I should then have perished in mine affliction.* Thus do the faithful rejoice in his Testimonies, as much as in all riches, forasmuch as his statutes do rejoice the heart, make wise the simple, enlighten the eyes, and convert the soul; then which it is impossible to find greater matter of comfort.

To conclude, we have seen, that there are two means to obtain comfort: the one is from the work of God in our hearts by his holy Spirit, which leaveth us not desolate and destitute. The other is the use of the word, which is sweeter then the honey and the honey-comb, and more to be desired then much riches. Let us have an heap of sorrows cast upon us through enduring of the Cross, and let us sink never so deep into afflictions, the word of God is able to raise us up again, & to cheer up our hearts.

[Verse 7. *Then they shall confess their sin which they have done.*] We shown before, that *Moses* setteth down three ways, how this damage offered to men, is to be blotted out. The course which they ought to take to purge it away, is first of all to make confession of their sin to God, forasmuch as where the confession of man goeth before, there the forgiveness of God followeth after. We cannot lie hid from him, nor conceal our offenses, and therefore it is best to acknowledge them before him.

From hence we learn, that whosoever looketh for forgiveness, must confess his sins to God. This is the practice and property of a true penitent, to lay forth his sins to God, both original and actual, and to discover them in his sight. This we see in sundry examples remembered in the old & New Testament. When *David* was reproved of *Nathan* the Prophet, who set his sins in order before him, he answered,*I have sinned against the Lord.* The Publican, going up into the Temple to pray, and standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, *God be merciful to me a sinner.* The prodigal son having wasted his substance with riotous living, when he came to himself, he went to his father, and said unto him,*Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.* The like confession we read in *Daniel,* chap. 9, 5, 6, 7. when he perceived by the

word of the Lord, that the seventy years were accomplished in the desolations of Jerusalem, he prayed unto the Lord his God, and made his confession, *We have sinned and committed iniquity, and have done wickedly, and have rebelled even by departing from thy precepts and from thy judgments, &c.* The like we might show out of Ezra 9, 5, 6. and Nehem. 9. and many other places, which teach, that it is a duty required of us to make humble confession of our sins unto God.

[Reason 1] The reasons are weighty and effectual to enforce this duty. First, we shown in the former doctrine, that all sin is committed against God. Howsoever we may hurt men, and damnifie them in their bodies and goods, yet the chiefest dishonor is done against God, whose law is broken and transgressed; as Psal, 51, 4. *Against thee, even thee only have I sinned,* and done evil in thy sight. If then the injury done to man, be an iniquity committed against God, we are bound to confess our sin unto him. But all the wrongs offered to our brethren, are sins against God: and therefore confession ought to be made unto him.

Secondly, we have shown also before, that [Reason 2] it is in God's power only to forgive sins, and free us from the punishment due unto sin. He only can give pardon for sin, that carried our sins on his body. The Scribes and Pharisees had grievously corrupted the purity of doctrine by the leaven of their own traditions: yet they held soundly and sincerely this principle, that *God only forgiveth sins.* They falsely interpreted the law of God, and perverted the true meaning of it by their gloses, yet they retained this truth, that *none can forgive sins but God only,* Mark. 2.7. If then God alone can forgive sins, then we must confess them unto him. But he alone can forgive sins, and therefore we must confess them unto him.

Thirdly, without confession of our sins, [Reason 3] there is no forgiveness nor hope of pardon: for God cannot in justice forgive us, except in humility we confess unto him, seeing without it we have no promise made unto us to find favor at his hands. If we be not ashamed to uncase and uncover our sins, he will not be ashamed of us, but show mercy toward us; as Prov. 28, verse 13. *He that covereth his sins shall not prosper: but who so confesseth and forsaketh them, shall have mercy.* And the Apostle *John* affirmeth the same, *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,* 1 John 1, verse 9. The like remedy *Paul* delivereth to the Corinthians, who, for their irreverent & unworthy partaking of the Lord's Supper, were some of them weak, some sick, and some dead: *If we would judge our selves, we should not be judged of the Lord.* 1 Corin. 11, 31. And the Prophet *David* declareth the same by his own experience, Psal. 32, verse 5. *I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord, and thou forgauest the iniquity of my sin.* If then there be no forgiveness of sins without confession, it followeth, that it is our duty to confess them before him.

Fourthly, where there is no true confession [Reason 4] of sin, there is no sound repentance for sin. For the inward sight of sin and humbling of our selves for it, will open our mouths, & cause us to lay them open. As then the confessing of them with the tongue, is a sign and testimony that the heart hath forsaken them: so on the other side, the shutting up of our mouths and hiding of our sins, is an evident token, that as yet we lie in them, and have no purpose and resolution to depart frō them. We have never truly repented, until our

iniquities be confessed. When *David* had numbered the people, and his heart did smite him for it, he cried out, *O Lord, I have sinned exceedingly,in that I have done: now, O Lord, I beseech thee, take away the trespass of thy servant, for I have done very foolishly.* If then we would assure our own hearts, that we have truly repented of our sins, and do not yet lie wallowing in them as a sow in the mire, let us by this fruit of our lips, confession to God, assure it. If we do not assure it this way, we shall never be sure.

Fifthly, this confession tendeth to the glorification [Reason 5] of the Name of God. The hiding of our sins and the smothering of them, as fire under the ashes, dishonoreth him; whereas by revealing of them, his Name is honored, forasmuch as we make manifest thereby the glory of his mercy, of his patience, and of his justice. Of his mercy, in sparing of us, and showing compassion toward us. Of his patience, in long forbearing of us, and waiting for our repentance, whereas he might have suddenly destroyed us. And of his justice, by acknowledging, that if he should punish us and proceed against us, we had our desert, he should do us no wrong, *that so he might be just in all his doings,* Psal. 51, verse 4. This is that reason which *Joshua* urgeth unto *Achan,* Josh. 7, verse 19. *My son, give I pray thee, glory to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done, hide it not from me.* Where we see, he joineth giving glory to God, and making confession of sin, together, so that the one cannot be separated from the other. For sin doth no more serve to the dishonoring of God, then the sincere confession of sins serveth to the glorifying of his Name: and as the committing of it causeth his Name to be blasphemed, so the confessing of it causeth his Name to be honored and magnified. Such as cannot repent of their evil ways, do by their hardness of heart and obstinacy of mind, more dishonor and reproach the Name of GOD, then by committing most grievous sins. For to settle the heart upon wickedness, with a purpose to continue therein, and so to oppose himself against grace, against the calling and threatenings of God, is no better then to accuse God of lying and injustice. Of lying, whiles he calleth us unto him, and denounceth his judgments against us. Of wrong and injustice, whiles he chastiseth us for our sins, and doth not spare us.

[Use 1] The doctrine being thus fully confirmed, the uses arising from hence are to be learned. And first it serveth to reprove sundry abuses of those that fail in the performance of this duty. Among which enormities, the corrupt practice of the Church of Rome is not the least, who abuse this doctrine of confession, and make it as an hook to catch men's goods, to know all men's secrets, and consequently a means to enrich themselves, and to empouerish others.

Hence it is, that they teach auricular confession to be necessary under the pain of damnation, for everyone that receiveth the Sacrament of the body and blood of Christ, immediately before it.

First, they will have all men confess, and then they must hear Mass: a fit door to such an house. And what are their Priests for the most part, to whom they send us to make confession, but ignorant persons, not able to minister a word of comfort in due season? Are we to acknowledge all our sins unto him, that hath an ear to hear us, and not a tongue to instruct us? But many of their Clergy are unlearned, and yet of greater learning then

conscience; so that men ought no more to reckon up their sins to such confessors, then in sickness, to take counsel of one that is ignorant in physic. We have shown before, that the Priest cannot properly pardon sin, forasmuch as he cannot pronounce pardon and forgiveness to any man, except he be truly contrite and penitent before God. But God only and the party penitent, know and understand the contrition of the heart, without which, the dearest sellers and setters out of pardons, dare not say that a sinner is pardoned. For hypocrites may dissemble in their confessions, and by their dissembling, deceive such as have the quickest sight, and the greatest knowledge, and the deepest judgment, who, by all their skill, are not able to dive down into the secrets of the soul.

If then *God only know the heart,* and understand the imagination of all thoughts of the children of men, how can their Priests simply and absolutely take upon them to forgive sins, seeing they are not able to judge of the soundness and sincerity of the heart? Nevertheless, the consciences of these men are so seared and so senseless, that without any color of truth, or show of godliness, they are not ashamed to teach, that the want of their popish penance, will drive all men, either to desperation, or to security and presumption: whereas the clean contrary is an evident truth. For the doctrine concerning that supposed and pretended Sacrament, offereth manifest occasion both of presumption and of desperation, as might be made plain by many examples. Of presumption, in them that are carnally minded. Of desperation, in them that have broken hearts and tender consciences. Such as are secure, it maketh them more secure; and such as are too much cast down already, it driveth them directly toward the pit of hell. For the one thinketh with himself that he hath a very easy remedy for his sins, and that he need not to trouble himself much with them, nor break one hour of sleep for them, nor forbear one jot of pleasure to be eased of them; he can quickly discharge them and easily disburden them into a Priests ear, and thereby hath a pasport given him to commit sin afresh? the other, considering the impossibility of confession to be performed, and the insufficiency of the satisfaction enjoined, which notwithstanding are made the parts of this counterfeit Sacrament, can find no comfort in the Priests absolution.

[Object 1] But they object, that after Christ was risen again, he sent out his Disciples, and breathed upon them, saying, *Receive ye the holy Ghost; whose soever sins ye remit, they are remitted unto them, and whosoeuers sins ye retain, they are retained,* John 20, 22, 23.

I answer, [Answer.] they can never establish their shrift out of these words, but do plainly show, that either they want their eiesight, or else they think others to be stark blind. For seeing Christ sent his Apostles into the whole world, that they should *preach the Gospel upon the house tops,* that is, openly and evidently, who will be so foolish as to imagine, that this can be understood of Auricular confession? This authority is joined with the Ministry of the Gospel, as the Apostle teacheth, 1 Cor. 5, verse 18, 19, 20. *God hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that GOD was in Christ, reconciling the world unto himself, &c.* Thus we see, that sinners are reconciled to God, and obtain remission of sins by the Ministry of preaching the Gospel, apprehending and receiving the benefit thereof by faith, not by confession: forasmuch as we have in the word, neither precept nor example of reckoning our sins in secret unto the Priest, to the ende we

may obtain forgiveness of them. All the examples and commandments mentioned in the Scriptures, call us with a loud voice, and carry us the direct way unto God, aduising us to speak to him, who we are sure will answer us: to crave of him, who we are certain will hear us. The Prophet saith, *I said, I will confess my sins unto the Lord, and thou forgauest me.* Psalm 32, verse 5. The same we read in Hosea, chap. 14, verse 2. *Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously, so will we render the calves of our lips.* Yea, the servants of God were so far from binding themselves to number up all their sins, that *David* saith in the Psalm, *Who can understand his errors? Cleanse thou me from secret faults?* Psalm 19, 12. and 38, 5. True it is, many of the ancient do oftentimes speak much of confession, but it is of public confession in the face of the Church, made by him that had committed some public and notorious crime, and given scandal to the whole Church: whereas there was no law set forth of this auricular confession before *Innocent.* the third, who first of all made an act and decree touching the same. For they call men back from running unto men to tell them their sins, who may put them to shame and rebuke, make them blush, and hit them in the teeth with them, and also bring them to the knowledge of others: but to the Lord that careth for us, to him that is our Physician, and cureth our wounds: as the servant, when he hath offended, craveth not forgiveness of his fellow-servant, but at the hands of his master. And why should we fear to vnburden our conscience of that, which we feared not to commit in his presence? If we come unto him, we may be assured he will turn away his face from our iniquities.

Again, some object the words of the Apostle [Object 2] *James,* chapter 5, verse 16. *Confess your sins one to another, and pray one for another, that ye may be healed.* Loe, say they, here is an express commandment given unto us to confess our sins. And we see the practice of it to *John,* Math. 3, verse 5, 6. *To whom went out Jerusalem and all Judea, and all the regions round about Jordan, and were baptized of him in Jordan, confessing their sins.* These are the Scriptures that the Rhemists use to establish their error, as the groundworke of their building.

I answer [Answer.] unto them both; and first to the commandment, then to the example or practice of it.

Touching the precept or commandment, howsoever it may carry some show, yet if we mark it, the place rather marreth their market, then helpeth the matter. For the confession of faults here spoken off, is in time of sickness at the private houses of the diseased, when the sick person acknowledgeth to the standers by that come to visit him, wherein and in what manner he had offended them; & the standers by, wherein they had offended him; and both of them desired to be reconciled one to another, and so depart hence in peace, Math. 5, verse 23. It was not made therefore alone and apart in the Church, in time of health, in the ear of the Priest, in the supposed holy time of Lent, a little before Easter, or before they prepared themselves to hear Mass.

Secondly, here he requireth that we confess our sins and offenses one to another, not all to one: so that this text belongeth to mutual confession, not to sacramental confession. Whereby we may evidently prove, that their popish Priests are as well bound to confess themselves to lay-men, as the lay-men are bound to confess themselves to popish Priests.

Otherwise, how can we be said to *confess one to another*? If any confess unto me, and I confess unto none, how have we kept this rule? How have we confessed our faults one to another?

Thirdly, as we are commanded to confess our faults one to another, so we are also charged to pray one for another: for the Apostle joineth these two together.

But they are ashamed to say, that this pertaineth only to the Priest to pray for others: wherefor then should confession pertain unto him more then the prayer here spoken off? forasmuch as there is a like respect of both these, *Confess one to another, and pray one for another.* This point therefore is so clear, that the Rhemists themselves confess, that it is not certain, but only probable, that the Apostle speaketh here of sacramental confession: and besides, Cardinal *Caietane,* in his Commentaries upon the same place, observeth, that it cannot be understood of the Sacrament of Confession, because the Apostle doth not say, Acknowledge your faults to the Priest, but one to another. Touching the practice of the people that came to *John's* baptism, they confess their sins in general, and not all of them in particular: not compelled unto it, but voluntarily moved. For if they had confessed their sins particularly, *John* must have stood from morning to evening many years together, because Jerusalem, and all Iewry, and all the Country about Jordan came unto him: in which number no doubt were many thousands, and an innumerable company that were never shriven before; so that their confessions must be very long, & he must of necessity have shriuing work enough all the days of his life, & therefore it was impossible there should be a particular enumeration of all their sins.

Secondly, it reproveth such as hide their sins, and cannot be brought to confess thē. Such as do deny them, fail in this duty, and are far from true repentance, and consequently from free forgiveness. They have skill and will to set out other men's sins, and to stretch them at large to the uttermost, that they may make them seem greater then they are: but touching their own offenses, either they will not understand them, or they will excuse them: and you shall be sure to get thē to confess no more then you can prove against them. Look what you can convince them off, they will confess, because they cannot deny it: where you stick at the proof, they will stick to lay open themselves, and they will go no farther then you can go, but impudently deny the rest. They will never be brought to confess they have sinned, until they be taken in their sin, so that the first time of their taking, shall be the first time of their sinning.

This is a corruption, the which we have drawn from our first parents, to hide our sins, as *Adam.* When he was examined by the most upright Judge, he posted the matter over, from himself to his wife, Gen. 3, 12, 13. *The woman that thou gavest to be with me, she gave me of the tree, and I did eat.* And the woman after his example, went about to clear her self, and laid all the blame upon the Serpent; *The Serpent beguiled me, and I did eat.* But all this served not their turn, God found them out, and punished them for their sin. In this number we may range all such as keep silence, and hold their peace, when they have committed sin, albeit they hear it inquired into: as *Achan* did, when he had stolen away the wedge of gold and the Babylonish garment, Josh. 7, 16, who hid his sin until he saw it detected by others. Thus do very many account it a notable point of wisdom to keep their own counsel; and if they can cunningly

carry it away, they glory in it, and rejoice in their own wicked devices. Others that are driven to speak somewhat touching their offenses, will notwithstanding answer nothing to the purpose, as *Gehazi* did, whose confession was no confession,*Thy servant went no whither.* When God called *Cain* to an account for the horrible parricide he had committed against his own natural brother, and began to question with him about it, Where is *Abel* thy btother? he answered, *I cannot tell,am I my brothers keeper?* He would not confess it, but stood in defense of it, or at least would shake it off frō him, as a matter impertinent unto him, and no way concerning him. This was a sign of his impenitency & hardness of heart: it is a sure testimony, that as yet he had no touch of conscience, nor feeling of sin, nor regard of punishment. Thus the case standeth with many among us they care not how they run on in their sins, yet cannot be brought to confess them to GOD, that they may find mercy. Such have no comfort of heart, nor peace of conscience, but lie under the wrath of God, and come far behind *Judas,* the son of perdition.

Thirdly, there is another sort, that will not hide their sin altogether, but yet mince it & diminish it, as if it stuck between their teeth, and they were loath to utter it, so that they are unwilling to declare what they have done. They can amplify the sins of others, but they will extenuate their own: and confess them so slightly and coldly, that thereby they farther discover their own wickedness▪ and that they are not touched at the heart with a feeling of them. A cold confession bewrayeth and argueth a cold repentance, and shall bring as cold an effect and fruit of consolation. For like confession, like consolation. If a Subject that hath offended his Prince, should crave pardon of the Prince, in such sort as many ask forgiveness of God, he should be assured to find little favor. If he should say unto the Prince, I confess I have rebelled and offended, but many others have offended the Law, as much or more, I was not the principal agent or dooer in it, I was drawn into it by others; would this submission be accepted at his hands? How then shall we think that God will approve of us, when we cut short our sins in confessing, which we have enlarged in committing? We are not ashamed to say, I am not the •reatest sinner; I pray God I may never do anything worse, and then I hope I shall do well enough; I am not the first that have sinned, and I am sure I shall not be the last; I am not alone, but others are as bad as I; let everyone look to himself; I am (I thank God) neither whoremaster, nor thief, nor murderer, nor drunkard. These are they that justify themselves, like the Pharisee in the Gospel, Luke 18, verse 11, 12. who prayed thus with himself, *God, I thank thee, that I am not as other men, extortioners, unjust, adulterers, or even as this Publican.* These are they, that peradventure will not stick with you to acknowledge some of their sins, especially such as are in the eyes and ears of the world, seen and heard of all men: but they will not confess all, nor the greatest, nor the chiefest, nor the most secret: like unto those foolish Mariners that go about to stop the least and smallest holes in the Ship, and let the greatest and widest alone; or like unwise patients that would show to the Surgeon their lightest wounds, & hide from him the most deep and dangerous; or like a watchman that should discover a little band and troop of enemies coming to assault the City, and conceal a great army that is ready to enter, and to cast down the walls. We must keep none of our sweet sins, nor of our profitable sins, but confess them all to him that hath promised to cover them, and not to impute them unto us. Such are in the right way to true blessedness;

as for others, they are out of the right way. For it condemneth such as are content to confess in general terms, that they are sinners: but you shall as soon wring water out of a flint, as any particular confession out of their mouths; they are too much in love with themselves, they are too much in love with their own sins.

If we look for pardon at the hands of God, we must not be ashamed, or afraid, or astonished to set them out at large, with their parts and circumstances, at what times, in what places, after what manner, and among what persons we have committed them. Thus have the faithful servants of God done, and found comfort by it. This is the right way to obtain forgiveness, and to procure a blessing at the hand of almighty God, & a plain proof of true humiliation: without which there is no forgiveness at all can be assured unto us.

[Use 2] Secondly, this confession of our sins unto God, ministereth wonderful comfort to all such as are truly grieved, and heartily sorrowful for them. When we can freely pour out our meditations before him, and lay open our secret sins, that neither friend nor foe knoweth, or can touch us withal, whē we can hate with an earnest hatred our best beloved sins, that have been as dear unto us, as our right hand, or our right eye; when we can complain of them, speak evil of them, deface, and every way disgrace them, as carnal men do their utter enemies, it is a true sign that our hearts are touched by the Spirit of God; as our Savior Christ teacheth, John 16, verse 8. *When the Comforter is come he will reprove the world of sin, and of righteousness, and of judgment.*

We have no greater enemies then our sins, which are many in number, strong in power, deceitful in snaring, and dangerous in subduing of us. They are in number as the sand on the sea shore, that cannot be reckoned, and moe then the hairs of our head, or then the hours that we have lived. They are as strong as an army of men set in battle array, who by their power and puissance, have struck down the chosen men of Israel. They deceive with their pleasures, as the bird is taken in the snare, and as the subtle harlot that flattereth with her mouth. They bring danger both to soul and body, and leave us not till we perish forever, and be cast into the pit of hell, from whence there is no redemption.

Seeing then their nature is such, that they carry us headlong with violence into perdition, we should also malign them and hate them as death, nay, as him *that hath the power of death, that is, the devil.* Hebr. 2, verse 14. If we find them too cunning and crafty for us, and our selves too weak to deal against them being armed with all the forces of Satan and of the world, let us go to him that being *stronger then that strong man, is able to take away all his weapons,* (Luke 11, verse 22.) and bind him in chains, even *the Lyon of the Tribe of Judah,* (Revel. 5, verse 5.) that is able to stop the mouth of that *roaring Lyon, which seeketh whom he may devour,* 1 Pet. 5, 8. He knoweth whereof we are made, he remembereth that we are but dust.

And as he is of power to help us, and subdue our corruptions, so he is of infinite mercy to pardon us our sins. He knoweth what is in us, better then we our selves know our selves: forasmuch as he is greater then our hearts, and knoweth all things.

If then we confess our sins truly and unfeignedly, as he is *faithful and just,* (1 John, chap, 1, verse 9.) so he will forgive us: he hath made the promise, and the word is gone out of his

mouth, which he cannot call back again: he hath uttered his voice, and he cannot deny it, no more then he can deny himself.

If he should retain our sins, we being penitent, he should forfeit and falsify his truth, which cannot agree to the divine nature, and therefore (as one rightly speaketh) he should be a greater leeser then we. This is evidently to be seen in the Psalms of repentance penned by the Prophet *David,* as Psalm 32. At the first he sought by all the means that he could, to hide his sins, he sendeth for *Uriah,* and useth sundry shifts to convey him unto his house, and thereby to cover his sin. When that policy would not serve, he sendeth secretly to *Joab,* to put him in place of danger, and thē to retire from him, that he might fall by the sword of the Ammonites. But whiles he seeketh all means to cover it, God, the searcher of hearts, doth discover it, and sendeth his Prophet unto him, to reprove him. Heereby, even by the Ministry of the word, his heart is touched, and he is made to see the greeuousnesse of his sin, & against whom he had sinned; then he is not ashamed to acknowledge it, and to leave a memorial of it in the Church for the good of others. Thus he found wonderful comfort by his confession, and could find none without it, *I acknowledged my sin, and thou forgauest mine iniquity.* Psal. 32, 5. The consideration of the multitude of our sins is able to bring us to despair: but the confession of our sins is able to raise up to hope again, and to stay us up with the mercies of GOD, which are as flagons of wine to refresh us. When *David* had thus confessed that he had sinned, God sent him a comfortable message that cheered his heart and quieted his conscience. The Prophet that before threatened & thundered out the Law, now applieth precious balm, and poureth wine and oil into his wounds▪ saying unto him in the Name of God, *Thy sin is pardoned.* They that are escaped by the mercy of God (as it were from a dangerous shipwreck) out of their sins, would not come into the same case and condition again, for to gain a kingdom, nay, all the kingdoms of the world. When the sinful woman confessed her sins by shedding abundance of tears, and wiping the feet of Christ with the hairs of her head, he answered concerning her as the Lord of life and comfort, *Many sins are forgiven her, for she loved much,* Luke 7, verse 47. Thus he spake graciously and comfortably to the penitent thief on the Cross, accusing himself, reproving his fellow, justifying Christ, confessing his faith, and asking forgiveness, *This day shalt thou be with me in Paradise,* Luke 23, 43. The more often we go unto God, and confess our sins before him, the better it is for us, the more mercifully he will deal with us, the greater grace he will bestow upon us, the farther he will remove his judgments from us, and the nearer he will approach unto us.

[Use 3] Lastly, let us all labor after a right confession. Many have confessed their sins, and yet found little comfort, as *Pharaoh, Saul, Judas,* the Israelites, and many others. If we hope to speed better then these men, then we must confess better then they did. If we sin with them, and confess as they did, we shall reap no better fruit then they did. We are apt to favor and flatter our selves, we are possessed with self-love. We cannot look upon other men's virtues, nor our own vices: we are blind in seeing our own faults, whereas we are sharp sighted and quick eyed to espy a little mote in other men's faces. We should rather consider our own wants to be humbled for them, then the graces we have, to be puffed up by them. No man seeth the spots that be in his own face: so he discerneth not the sins that are in his own soul.

He that would know his deformities, taketh *a glass,* which showeth unto him what he is, and how he is: so if we would understand our secret & open sins, we must behold our faces in the law of God, *for by the law cometh the knowledge of sin,* Rom. 3, 20. We must therefore examine our selves touching this duty of confession, and observe diligently the true properties of it. Not everyone that saith, Lord, Lord, shall enter into the kingdom of heaven. Not everyone that saith, I am a sinner, I am unclean, is a true convert, and a right penitent. Nothing is more common thē to hear men say, I confess myself a sinner, all men are sinners, there is no man that sinneth not, God be merciful unto us: this is the ordinary confession of every man. These are no better then words of course, it is rotten at the root, it is blasted in the ear; it is green in the leaves, but beareth no fruit; it is beautiful without, but soul and filthy within; it is formal in show, but fading in substance. Wherefore, that we may not deceive our selves as a great part of the world do; we are to understand the properties of true confession, that we may comfort our selves in them, if we find them in us: or else labor to attain unto them, if we feel the want of them: and seek to increase in the knowledge of them, if we have already received them.

First of all, we must confess to God our special and particular sins, as the patient that would be cured, not only telleth the Physician that he is sick, but acknowledgeth in what part and in what manner, & how long he hath been sick. When men complain to Magistrates, of the wrongs that have been done them, they will express in what particulars and in what sort they have been damnified. Shall we not much rather seek to the Physician of our souls, and acknowledge to him how sorely we are sick, especially considering he knoweth our diseases better then our selves? If there were no other motive to stir us up to this duty of confession, this were sufficient: because we cannot hide them from him. We may conceal them from the knowledge of men, but with all our craft and cunning, with all our devises and policies, with all our fetches and falsehood, we cannot conceal them from God, whose eyes pierce into the bowels of the earth, and into the depth of hell. This is that which the wise man delivereth, *Hell & destruction are before the Lord, how much more the hearts of the sons of men?* Pro. 15, 11. So y^{t} there is nothing so deep, nothing so secret, w^{c} can be hidden frō the sight of God. Hence it is, that *David* confessed oftentimes, that he had sinned: & addeth in what kinds, *in blood-guiltiness,* and *in numbering of the people:* so *Paul* confessed, that he was *a blasphemer, a persecutor, and an oppressor,* the chiefest of all sinners, 1 Tim. 1, 15. We see then to whom we must go to confess, and in what manner we are to perform it: which serveth to reprove those, that when their sins are discovered and come to sight, that they can no longer hide them, do submit themselves unto men, and stoop down to them, but never humble themselves before God, whom they have offended, nor acknowledge how shamefully they have broken his laws. We have many false tears shed to blind and blear the eyes of men, but they never seek unfeignedly to reconcile themselves unto him that is *able to save and to destroy,* and never stand in fear of him that *can destroy body and soul in hell fire.* Let us take heed of this hypocrisy, which is a most vain and fruitless kind of humiliation, of which we shall speak more afterward.

Secondly, we must set out our sins in their right colors, as beggars that uncover their sores to men, that they may behold them and show mercy. We must be so far from making our

sins lighter and lesser then they are, that we should enlarge them to the full, and labor to make them appear vile & heinous as they are. A notable practice of this we have in *David,* Psal. 51, 5. he ascendeth up from his present sins to his original corruption, *Behold, I was shapen in iniquity, and in sin did my mother conceive me.* The like we see in Ezra, chap. 9, verse 6. when the people had transgressed by making affinity with strangers, taking of their daughters for themselves and for their sons, he fell upon his knees, & spread out his hands unto the Lord his God, and said, *O my God, I am ashamed, and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.* We must confess, when, and where, and how we have sinned. We must confess how much we have dishonored God, and scandalized the Church, and how long we have lived and continued in our sins. We must confess, that if he should condemn us, he should do us no wrong, but we must clear him and the course of his justice, when he proceedeth against us. We heard how *Paul* confessed his sin in the time of his ignorance, that he had *persecuted the Church of God extremely,* and made havoc of it horribly, Gal. 1, 13. and therefore was not only the least of all Saints, but the greatest of all sinners. Neither doth he, in uttering this speech, make a lie, or speak for modesty sake, but as he thought in his heart, esteeming no man's sin like his own, nor understanding another man's as he doth his own, nor feeling another man's as his own. Thus do the servants of God deal with themselves, & with their sins, and thereby show that they were out of love with themselves and their sins. This reproveth those that content themselves with a word and away, they cannot abide to stand long in their confession, as if they were afraid to humble themselves too far: whereas we cannot make our selves too vile, nor hate our sins too much. Many confess thē, as if they meant presently to return unto thē, like to the harlot that *wipeth her mouth, and saith, I have not committed iniquity,* Pro. 30, 20. whereas we should hate thē with a perfect hatred as our utter enemies y^{t} seek our destructiō

Thirdly, our confession must proceed from the heart, it must be sound at the root, otherwise the fruit will be blasted, rotten, corrupt, and unsavory, as Prov. 4, 23. *Keep thine heart with all diligence, for thereout cometh life:* and chap. 23, 26. *My son, give me thine heart, and let thine eyes delight in my ways.* Thus it was with *David,* Ps. 6.7, 6. whose soul was troubled very sore, *I fainted in my mourning, I cause my bed every night to swim, and water my couch with my tears,* and the more he was afflicted, the more unfeignedly he came to God. Such was the confession of the Publican, when he smote his breast, and said, *Lord be merciful to me a sinner.* When he laid his hand upon his breast, if it had been possible, he would have touched and taken his heart to have offered it up to God. If we bring unto God only an outward confession, fetched no farther then from ye mouth, it returneth empty to us again, and never obtaineth any blessing. This lip-labor God hateth as a lame offering, and a maimed sacrifice, The heart is as salt that seasoneth every part of the worship of God, & every exercise of our religion, & every fruit of our most holy faith. This is commended to have been in *Ephraim* by the Prophet, *After that I converted, I repented: and after that I was instructed, I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the reproach of my youth.* Ier. 31, 18. Hypocriticall confession is no confession.

Fourthly, we must confess our sins with an hatred of them. For where there is no feeling of sin, there can be no pardon of sin: and therefore Christ calleth such to him as were *weary and heavy laden,* and ready to faint & fall down under the burden of them, Mat. 11, 28. The Prophet confesseth, that his sins were as a weighty burdē too heavy for him, so that he went crooked, & bowed very sore. So long as sin appeareth unto men small as a mote, light as a feather, pleasant as a sport, y^{t} it groweth to be as common with them as going in the high way, drinking iniquity as water, and delighting in it as in meat & drink, it is plain they know not the nature of it. Many hypocrites like *Judas* have confessed their particular sins, who said, he had sinned *in betraying innocent blood;* but it is of custom without conscience, or of passion without remorse, or of fear without change: because they are weary of the punishments that lie upon them, but are not weary of their sins that are ye causes of them: their plagues seem heavy, but their sins seem light, whereas the sins that are in us, should more grieve us, then the judgments that are upon us. Such men are for the present touched with the stroke of God's hand; but after they have confessed, and the punishment is removed, they are the same that they were before, and are found no changlings, they return again to their old sins, as the dog to his vomit, and practice that which before they seemed to abhor. Let us therefore hate sin much more then the punishment, lest we be as malefactors that oftentimes cry out for the punishment, but seldom or never for their offense. Sin is the breach of God's law, and the procuring cause of all punishment. If we be careful to stay the cause, we shall quickly and easily stay the effect: and if we would judge our selves, we should not be judged of the Lord. Fifthly, our confession must not be extorted or enforced, but freely and willingly performed. Many men confess their sins, but this is no free will offering, they are forced unto it by the rigor of the Law, or by the anguish of the soul, or by violence of sickness, or by fear of death, or by the crack of God's judgment, or by the censure of men. If we be as forward to confess them to the glory of God, as we were forward to commit them to his dishonor, we have comfort in the performance of this duty, and it will work in us repentance never to be repented of. But if necessity compel us to this, as it did *Pharaoh* and *Judas,* and *Achan,* while the rod was upon their backs, or God otherwise had found them out, it is our crosses that make us confess, and not our sins, as Psa. 78. When the wrath of God was heavy upon them, so that he slew them, and consumed their days in vanity and their years hastily, then they sought him and they returned, and sought God early, they remembered that God was their strength, and the most high God their redeemer: *but they flattered hem with their mouth,and dissembled with him with their tongue.* Every duty must be performed to God cheerfully, if it be done otherwise, God regardeth it not.

Sixthly, this must be observed in our confession, that we ought not so far to dwell upon the meditation of our sins, that we forget the mercies of God, and faith in his promises, and forgiveness of our sins. *Judas* confessed against himself his own particular sin in betraying his master, and shedding of innocent blood: howbeit this being wrested from him, through horror of his conscience, and the fearful apprehension of God's wrath, he never expected any mercy, but went his way solitary,*and hanged himself* desperately. He had no belief of pardon, nor hope of favor, nor desire of repentance, and therefore his confession served to no other end, but to acknowledge as on the one side the Justice of God, and the equality of

his ways, so on the other side, the merit of his own punishment, and the sealing up of his own just condemnation, by his own mouth. It was far otherwise with *Peter,* after he had denied and abjured his master,*he repented* of his sin *and wept bitterly* for the same, he believed the promise, and laid hold on mercy, and was saved. This confession was joined with faith, which sanctified it to his comfort. Confession joined with infidelity is no confession, for unbelief is as a bitter root that poisoneth it, and maketh it unsavory and vnhealthfull.

Seventhly, it belongeth unto us and to our confession, to join prayer to God for the pardon of our sins. It is our duty together with our acknowledging of our faults, to ask forgiveness, and to pray for mercy to the God of all mercy, against whom we have trespassed without which all is in vain. Thus did not *Cain* that despaired and cried out, that his *sin was greater then he could bear,* and therefore received no comfort nor grace in time of need. How many and great soever our sins are▪ let us never give over prayer for pardon. It is one of the engines of the devil whereby he betrayeth our souls, and he catcheth many in his snare. He knoweth, that they are holden fast as slaves in chains and fetters, that are persuaded to give over prayer. He is in the way to Atheism, that *prayeth not* at all, Psal. 14.4. He is forsaken of God that thinketh it needless and superfluous, as appeareth in *Saul* when the noise that was in the host of the Philistines spread farther abroad, he said unto the Priest that brought the Ark of God, *Withdraw thine hand,* as if he had said, There is now no time to ask counsel of the mouth of God, Numb. 27.21. It is otherwise with the servants of God, though they have been overcome by the strength of their corruption, by want of watchfulness, by the subtlety of sin, and by the temptation of Satan, yet they would never shut up their mouths from the invocation of the Name of God, and from calling for mercy at his hands. We see this in *David,* both in the book of Psalms & in other places, Psal. 51.1. We see it in the penitent Publican, Luk. 18.13. and 15.•1. and in the prodigal son that returned to his fathers house. We see it in the Israelites, and in many others. To this doth the Prophet exhort them, Hos. 14.3. *Take unto you words and turn to the Lord; and say unto him, Take away all iniquity, and receive us graciously, so will we render the calves of our lips.*

Thus we see, confession of sin, and asking of pardon, must join hand in hand and go together as friends that are agreed: so that we should not hope for pardon, but pray for pardon of God, whose nature is *to forgive iniquity, transgression, and sin,* that is, sins of all sorts, how great and heinous soever they be. If we sin against God, and never ask forgiveness of God, we shall never receive forgiveness at his hands.

Lastly, we ought so to confess our sins, as that we have also a purpose to leave and to forsake our sins. We must not think to find mercy, so long as we have a desire to continue in them.

Hence it is, that the Prophet saith, Isaiah, 55.7. *Let the wicked forsake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him, and to our God, for he is very ready to forgive.* This is true repentance to fly from sin, forasmuch as *everyone that nameth the Name of Christ, must depart from iniquity,* 2 Tim. 2.19. This is a faulty confession of sin, when there appeareth no change or alteration in them that do confess. We must confess both some of our sins and all of them, and *keep none of the sweetness of them under our tongues,* as *Job* speaketh: but refrain from them, and be afraid that they will be unto

us as the gall of Asps. We must *cast aside everything that presseth down, and the sin that hangeth so fast on:* he will bring all sin unto judgment, and therefore we should confess all of them, if we would have pardon of all of them. We desire to have them all pardoned, so that we must hide none of them, nor conceal them, for thereby we shut up God's mercy, and are enemies to our own peace.

And shall restore the damage thereof with his principal, and put the fifth part of it more thereunto, &c. The second means of expiation of our sins, or of receiving forgiveness of them, is restitution; which is set down three ways. He that hath wronged his neighbor must restore, first *the principal:* secondly, *the damage:* and thirdly, he shall add a fifth part thereto: to the end that all persons should be terrified from committing this or the like sin, and the owner may have a full amends, and receive a perfect satisfaction. True it is, our offenses are forgiven freely without our deserts, and certain it is, we cannot make amends and satisfaction to God: but we can, and may, and ought unto our brethren which are damnified by us.

Now, if God had ordained, that such as purloyne from men their goods, either by open oppression, or by forged cauillation, or by violent extortion, or by colorable circumvention, should only restore the principal portion which they have taken away, it might have encouraged many in their wicked ways, and have strengthened the hands of the fraudulent dealer. For he might reason thus with himself, I will enrich myself with my neighbors goods, and draw unto me that which is his: I will go closely and covertly to work, it is a thousand to one that ever it be known, or I espied: and if it come abroad to the open light, I know the hardest and the worst that may befall, he can have but his own again; and so, though I be no winner, I am sure I shall be no looser. To prevent this mischief, and to stop the mouths of all those that are ready to do wrong, the Lord decreeth, that such a one shall restore not only the principal, but he shall repay the damage that the owner hath sustained by the lack or loss of his goods and besides he shall add a fifth part thereunto, whether it be more or less that he hath taken away. From hence we learn, that whatsoever is unjustly taken away from the right owners, ought to be restored unto them again. It is a duty required at our hands to make restitution to our brethren, whensoever we have wronged them, and whatsoever we have taken from them. When *Abimelech* had taken away *Abraham's* wife, while he sojourned in Gerar, the Lord said unto him in a dream, *Deliver the man his wife again, for he is a Prophet, and he shall pray for thee, that thou mayest live: but if thou deliver her not again, be sure that thou shalt die the death, thou, and all that thou hast.* Gen. 20.7. *Abimelech* is commanded to restore her again to him, whose by right she was, and to whom only she pertained. Many laws to like purpose are set down in the book of *Exodus,* chap. 22.1, 3, 4, 5, &c. *If a man steal an ox or a sheep, and kill it, and sell it, he shall restore five oxen for the ox, and four sheep for the sheep, &c. If a man do hurt field or vineyard, and put in his beast to feed in another man's field, he shall recompense of the best of his own field, and of the best of his own vineyard.* So in the book of Leviticus, chap. 6.1, &c. the Lord ordaineth, *If a soul sin, and commit a trespass against the Lord, it shall be, because he hath sinned, that he shall restore, &c.* And to this purpose, *Samuel* appealeth to the consciences of the people 1 Sam. 12.3. *Behold here I am: bear record of me before the Lord, and before his Anointed; whose ox have I taken? or whose asse have I taken? or whom have I defrauded? or*

whom have I oppressed? or of whose hand have I received a bribe to blind mine eyes therewith? and I will restore it you. Everyone that hath government over others, cannot truly say thus, but everyone ought to do thus. Whereby we see, that howsoever God commandeth us to confess our sins which we have committed unto him, yet that is not sufficient, unless we also make actual restitution to him whom we have offended.

This truth is yet better to be confirmed [Reason 1] by strength of reason. And first we must know that it is a fruit or sign of true repentance and turning unto God, and of an heart touched with a feeling of his former offenses, that he which hath stolen, will steal no more. This we see in the example of *Zacchaeus,* Luke 19.8. when once he believed in Christ, who had as it were lighted a candle within his heart, y[t] he began to see his own unrighteousness, and so his unworthiness to receive any good thing, he stood forth and said unto the Lord, *Behold, Lord, the half of my goods I give to the poor▪ and if I have taken away anything from any man by false accusation, I restore him fourfold.* He testifieth his repentance by his readiness to make restitution; whereas he that keepeth stolen goods, stealeth still, and is no better then a thief, and consequently far from repentance.

[Reason 2] Secondly, without restitution there can be no remission: forasmuch as repentance is falsely counterfeited, and not truly practiced. God will not forgive such as retain with them their neighbors goods. To steal from them, and to keep that which is stolen, is a plain token that we are resolved to continue in sin. He that is persuaded and determined not to depart from stolen goods which are sweet morsels unto him, is resolved to be a thief, and not to give over. Thus God is mocked and dallied withal, and his law neglected and despised. This the Prophet *Ezekiel* pointeth out, chap. 18.7, 9, 12, 13. and 33, 15. *He that hath not oppressed any, but hath restored to the debtor his pledge, he shall surely live, saith the Lord God: but he that hath oppressed the poor and needy, and hath spoiled by violence, and hath not restored the pledge, &c. he shall surely die, his blood shall be upon him.* Seeing then, such as restore and so make recompense of that they have taken away, have promise of forgiveness, & contrariwise, such as never make restitution have a terrible threatening of death denounced against them, it followeth that this is a duty required of all persons.

[Reason 3] Thirdly, the performance of it is a very special means to bring a blessing upon us: a blessing, I say, from him to whom restitution is made. For, when he shall see how God hath touched their heart with a feeling of their sin, that they can no longer keep that which is not their own, albeit power be in their hand to do it, it shall stir him up to desire and procure their good: and to crave a blessing to come down upon them. This is that which we read in *Moses,* Deut. 24.12, 13. *If the man be poor, thou shalt not sleep with his pledge, &c. that he may bless thee.* This end is not to be neglected, forasmuch as the ears of God are always open to hear the cry of the poor, and he hath promised to help them, and to bring a curse upon all their oppressors, to their destruction.

[Reason 4] Fourthly, as the loins of the poor shall bless them that restore, so God will accept it, as a work of justice and righteousness, and as a fruit of his spirit, justifying us by the righteousness of Christ Jesus his Son, and sanctifying us to his glory. In the place of Scripture before remembered, *Moses* teacheth this, and layeth it down as a strong reason,

Deut. 24.13. where speaking of such as had taken pledges of the poor, he saith, *In any case thou shalt deliver him the pledge again when the Sun goeth down, that he may sleep in his own raiment, &c. and it shall be righteousness unto thee before the Lord thy God.* This also is a most forcible reason to move us to restitution, forasmuch as God sets it down as an infallible testimony of a justifying faith, and therefore the contrary is a fruit of infidelity; so that we shall never repent us of that we have done, nor wish it to be in our own hands again.

[Reason 5] Fifthly, the unjust retaining of other men's goods, hindereth many good things from us, inasmuch as God will accept no service nor duty at our hands, until we have rid our hands of things evilly gotten. We may come to hear his word, and to call upon his Name, and sit among the Saints and servants of God in the Congregation: howbeit, we hear without fruit, and we pray without profit. For this poisoneth and corrupteth unto us the best things of God. This is that which Christ teacheth us in the Gospel of Matthew, chap. 5.23.24. *If thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee* (but he hath some just action against us, so long as we keep any of his goods wrongfully from him) *leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.* If then we desire that God should hear our prayers, or be well pleased with the hearing of his word, we must be careful to make recompense and satisfaction for such injuries as we have offered, and our brother hath sustained.

Now let us come to the uses, which are as [Use 1] it were the life and soul of this point, that hath been proved. First of all, it serveth to reprove all such as neglect this duty, and so offend against this doctrine. And among them, it meeteth directly & chiefly with those that commit sacrilege, robbing the Church, and defrauding the Ministers of that portion which God hath granted unto them in his holy word. The wise man saith, Pro. 20.25. *It is a snare to the man who devoureth that which is holy: and after vows to make inquiry.* Our Savior himself saith, Matth. 10.10. *The laborer is worthy of his wages.* The Apostle *Paul* saith 1 Cor. 9.14. *The Lord hath ordained, that they which preach the Gospel, should live of the Gospel.* This sin came first from the man of sin, by whom tithes were first alienated, and impropriations erected, and Church-livings spoiled, for the maintenance of idle persons that sate still, and did nothing but eat and drink, and fat themselves in cloysters, as oxen in a stall: and these deal with the goods of the Church, as the soldiers did with ye garments of Christ,*they parted his garments among them, and cast lots for his vesture.* The Centurion is commended in the Gospel, that *built a Synagogue* for the Jews: but these men do what they can to pull down Churches, and to impoverish the Ministry, and to destroy the souls and salvation of many whom Christ redeemed. These spiritual thieves and Church-robbers, must learn to pay their due, and *not muzzle the mouth of the ox that treadeth out the corn,* 1 Tim. 5.18. They rob God greatly of his honor, and dishonor him more then the heathen did their idols which are no gods.

These men glory in their Christianity, and yet are enemies unto Christ. So that the Gentiles that knew not God, shall arise in judgment against them, and condemn them. Secondly, it reproveth all oppressors that fill their houses with the spoils of the poor and needy: as Isaiah 3.14.15. *The Lord will enter into judgment with the ancients of the people, and the Princes thereof: for ye have eaten up the vineyard, the spoil of the poor is in your houses. What mean ye that ye beat my*

people to pieces, and grind the faces of the poor, saith the Lord God of hosts? And to this purpose speaketh *Micah,* in his prophesies against this sin, chap. 3.3. *They also eat the flesh of my people, and flay their skin from off them; they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.* In the day of judgment, when an end of all things shall come, such shall be cast into hell as are covetous and have not given of their own, who have seen the naked, and not clothed them; the hungry, and have not fed them; the thirsty, and have not given them drink: the sick, and have not visited them: how much more shall they be condemned, that behold their brethren clothed, and take away their garments: that see them to have meat and drink, and spoil them of it? The example of the rich man teacheth this, Luke 16.23. He took nothing from *Lazarus,* he robbed him not of his rags, he took not from him a crumb of bread, or a drop of water, and yet he is accounted cruel and unmerciful, and *is cast into torments.* This man shall rise at the day of judgment, & condemn many among us, who not only do no good, but much harm, and exercise cruelty and oppression over the poor that dare not lift up their voice against us. *Every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire,* Matth. 3.10: and not that tree only that bringeth forth evil fruit. Hence it is, that it is said by *Elihu* in the book of *Job,* cha. 34.28. *They have caused the cry of the poor to come before the Lord, and he hath heard the cry of the afflicted.*

Thirdly, it reproveth the poor that steal from the rich, and think they may do it lawfully, and are not bound to restore what they have taken. Pouerty, how great soever it be, is no privilege or protection, to take one sheep or Lamb out of the flocks of *Job* that was so rich, and had so many: or one lock & handful of wool from the wealthiest Cloathier: or one pound or penny, out of the house of the best moneyed Merchant: or one remnant of clothe or parcel of ware out of the shop of the stored Tradesman. In times of dearth and famine, when it goeth hard with the meaner sort, they think they have a warrant to shift for themselves howsoever they can, & to get for themselves whatsoever they are able. But the Law of God serveth as a bridle to restrain all persons, both rich and poor, both high and low, in times of plenty and scarcity,*Thou shalt not steal.* When the Lord forbiddeth theft generally, wilt thou mince it, and distinguish where he doth not distinguish, & say, I will steal in time of need? It is our duty to pray to God to *give us our daily bread,* and not to take from others their bread. What needed the wise *Agar* mentioned in the Proverbs, to pray unto God *not to give him poverty,* if he might lawfully relieve himself so easily by the store and substance of others at his own pleasure? Bur some will object the words of *Solomon,* [Object.] Prov. 6.30.*Men do not despise a thief, if he steal to satisfy his soul, when he is hungry.* To this I answer, [Answer.] that the wise man speaketh not simply, but comparatively. For he compareth two sins together, adultery and theft, the greater with the lesser. It is a great shame to take away other men's goods from them, howbeit theft is not so foul a fact and fault, as to defile another man's wife: for the thief may make restitution, and thereby after a sort put away his discredit: whereas the adulterer cannot make amends, nor blot out the reproach, neither will the husband of the whorish woman be reconciled, or forget the wrong offered unto him. True it is, he that did steal to preserve life, was to be punished by the law of God, Exod. 22.1. for he was to make restitution, or to be sold as a bondman; but the adulterer and the adulteress were to die the death. The purpose of *Solomon* therefore is not to defend the thief, or to

excuse the theft, or to abrogate the Law, or to plead for malefactors, or to open a gap to the committing of evil: forasmuch as he saith afterward *Whosoever is partner with a thief, hateth his own soul:* And *Paul* teacheth that *thieves shall not inherit the kingdom of God,* 1 Cor. 6. and in another place he exhorteth, that *he which hath stolen should steal no more,* Ephe. 4. Nevertheless, albeit theft be a foul sin in it self, and excludeth from everlasting life▪ yet in comparison of a greater and fouler sin, it doth not appear and show it self so filthy. So the Prophet *Ezekiel,* chap. 16. saith, that the Sodomites were better then the people of Jerusalem, who by their greater ungodliness *justified them:* not that he exempteth them from blame, but because the other were worse and worthy of greater blame. The objection being thus answered, and the place cleared, we return to the former point and conclude, that no pretence of poverty or allegation of necessity can excuse theft, forasmuch as the Law of God standeth evermore in his full force.

The Scripture chargeth us to get our living with the labor of our hands, and to eat our own bread in the sweat of our brows; to ask our food of God, and to depend upon his providence, and rather to perish for hunger then to rob our brother and offend against God. Moreover, our Savior setteth it down as a certain rule to guide us in our dealings one with another, Matth. 7.12. *All things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.* If then being rich, we would not have the poor steal frō us, we our selves being poor. ought not to deceive and defraud the rich.

Fourthly, it convinceth many in ye Church of Rome, that slander us, and bring up a false report of our doctrine and profession, who teach and publish to the view of the world, that we require not of any persons to make real restitution of goods wrongfully gotten. This is a notorious and notable slander, and testifieth how much destitute they are of true accusations, when they are compelled to make such open and odious lies against us. We require restitution to be actually made, as well as they. We teach, that there is no repentance, nor forgiveness without it. Indeed we cannot make amends for our sins to God; that is done only by the sacrifice of Jesus Christ, *which cleanseth us from all sin.* So then, our doctrine being plain and evident, their mouths are stopped, and they are convinced to be liars, as in this, so in many other points of greater importance: and therefore they do us wrong which affirm that we hold, that doers of wrong should not restore.

Lastly, such are reproved also, as get and gather into their hands, other men's goods by flattery & fair promises to make restitution, and then never regard to pay what they have borrowed. They care not how deeply they run in other men's books and bands, but are slack to return that is due debt unto them, and to make payment of that which they owe. This also is a breach of the eighth commandment, and made a note of a wicked man by the Prophet, Psal. 37.21. *The wicked borroweth, & payeth not again: but the righteous showeth mercy, and giveth.* Here we see, who they are that never repay nor restore that which they have borrowed, they are such as are justly branded with the title of wicked men A little that a righteous man hath, is better then the riches of many wicked, forasmuch as their riches many times are not their own, if every bird had his feather, and every owner could get that which hath been

taken from him. It is the property of the ungodly, to hold fast other men's goods which they can get to themselves. These are of two sorts, some are rich, and some poor.

There are some rich men, who, albeit they be proud and prodigal, yet are careless to pay their debts, which through their riotousnesse and excess they run into: or if they pay them, it is so hardly wrested from them, y[t] they show how unwilling they are thereunto. If they set men at work, they are backward to pay them their wages, and to give the recompense of the labors of their hands. Others do store and enrich themselves by borrowing wares and other like commodities, and then of purpose break, rather then of necessity: if they be cast into prison, they live delicately and at ease with their stolen goods, as I have shown at large elsewhere. Thus are many poor men, their wives & children, oftentimes undone by these bankroutes, of whom we may say, it skilled not if they were also neck-rupt, rather then so many innocents should perish through their wickedness.

Some again are of the poorer sort, and earn their living by daily labor, who had rather follow idleness, and live of other men's purses, then busy themselves painfully in their callings. These are constrained through their own folly to borrow what they can, and are so importunate, sometimes by complaint, and sometimes by flattery, that they get money into their hands of other men's; and when they once can seize upon it, as a prey or booty, they no sooner obtain it, but they lavish it out in eating, in drinking, in gaming, in feasting and good fellowship (as they call it) as if they had found a treasure, or as if it had been freely given them, and as if they should never give an account for it, or restore it to the owner. These men, when they are asked again those things which they have received, do reproach their creditors, and return unto them evil words for their good wills.

They are not ashamed to tell them, that they are no Christians that ask again that which they have lent, and by such like cozening tricks they seek to delude, and do dally with their creditors. When they come to borrow, they speak with other tongues, and have learned another language: then their words are softer then butter, then they will promise anything. But when the day of restoring cometh, they have forgotten their own words, and they have lost the conscience which before they seemed to have had: so that we may say to them as it is in the Psalm,*Thou lovest evil more then good, and lying▪ rather then to speak righteousness: thou lovest all devouring words, O thou deceitful tongue.* Both these kinds of men are to be avoided of us, and their practices are to be abhorred, as they that savor altogether of impiety, and no whit beseem the profession of Christianity.

Secondly, it is not sufficient for men to get [Use 2] goods into their hands (a thing that most men do aim after) by raking, and scraping, and scratching, to become rich; but they must know how they are gotten, and with what conscience they are kept and detained, forasmuch as goods evilly gotten, shall never prosper, but will surely bring vengeance upon their heads which withhold them, as Prov. 22 16. *He that oppresseth the poor, to increase his riches, shall surely come to poverty.* We have many examples of this point left unto us in holy Scripture, both of the old and New Testament, That we should beware by their harms, and be wise by their falls, and take heed by their ruins. *Achan* did steal away the wedge of gold and a Babylonish garment, but it cost him his life, Josh. 7.25. *Ahab* took possession of *Naboth's*

vineyard, whom he had caused to be stoned to death but it brought the destruction of him and his posterity.*Gehazi* coveted after an evil covetousness, and gave himself to receive bribes, but he gat with it the leprosy, so that his loss was a thousand times greater then his gains. *Judas* sold his master for thirty pieces of silver, but he was never quiet after he had received it, so y^t^ he brought back the money, and went and hanged himself, Matth. 27.5. The like we might say of *Balaam,* who loved the wages of unrighteousness, and was hired with love of reward, to curse ye people of God; he went his way without his hire, and lost his life among the Midianites, Numb. 31.18. It is not enough to get goods, but we must get them justly and lawfully. It is not enough to eat bread, according to the exhortatiō of the Apostle, 2 Thes. 3.11, 12. *We hear that there are some which walk among you disorderly, working not at all, but are busi-bodies: them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.* Our Savior teacheth us to ask at the hands of God the Father *our daily bread,* Matt. 6.11. and not other men's. For it is so called, because it is gotten by our lawful labor, and by honest means, and is provided for us of his liberality. If we do not consider this carefully, we may get goods, and withal get a curse with them, so long as we have the least jot of other men's in our own keeping.

And howsoever we judge of our selves, we are no better thē thieves, so long as we retain in our houses or our hearts, other men's goods. Let us remember the saying of the Apostle, Ephes. 4.28. *Let him that stole, steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.* Many there are that make no difference between their own and other-men's, as if all things were common. They care not whose they have, so that they have what they lack. It is sweet unto them, whatsoever they can fasten and lay hold upon. But evil gotten goods go never alone, the curse of God doth ever go with thē, which will bring upon them all miseries of soul and body. If this were always set before our eyes, it would be sufficient to restrain our harts from coveting, our eyes from desiring, our hands from handling, and our houses from holding other men's substance, lest while we catch after that which belongeth to our neighbor, we lose forever that which is our own.

[Use 3] Thirdly, it serveth to admonish all that possess anything wrongfully, to restore it again accordingly. There can be no excuse to such as hold fast what they have once gotten. They are much worse then *Judas,* and come far behind him. He cometh nearer to repentance then they, forasmuch as they go not beyond the reprobate, nay, they come far short of them. For when he felt the wrath of God, and the horror of his conscience, he brought back again the thirty pence which he had taken of the Pharisees to betray his Master, and cast them down in the temple. This example will be a witness against these men, in the day of judgment, and be sufficient to condemn them. True it is, Satan will move us, and our own nature will persuade us, that there is profit in keeping, and no such danger in retaining other men's goods, but rather that it may bring hurt to our substance, shame to our persons, and reproach to our name, to restore the riches of iniquity, and so to make our faults publicly known. But we must not hearken to such evil persuasions of a corrupt counselor, that never giveth good and wholesome counsel, Wherefore the question may be asked, whether restitution [Objection 1] be necessary to true repentance; so as without it, we

cannot repent at all. I answer, [Answer.] it is necessary, as we shown before in the example of *Zacchaeus,* Luke 19. and therefore it is a common, but a corrupt custom and practice of such as in death seem devoutly to bequeath their souls into the hands of God, & their evil gotten goods into the hands of their heirs, children and friends without restitution. It is usual with most men, when they are to go the way of all flesh, to make show of repentance, of forsaking their evil ways and turning unto God: but this repentance is no repentance, so long as the things of our neighbor remain in our houses. No man can give any legacies or show any liberality of that which is not his own, forasmuch as he hath no right unto it. If he should give it unto the poor, it is no sacrifice that God accepteth; it may do some good to the receiver, but it can bring none at all to the giver. Indeed, we are bidden to give alms to the poor, *that they may receive us into the heavenly habitations,* Luke 16.9. but we must not be liberal of other men's goods, but of our own: neither open others men's hands, and shut our own; neither bestow other men's, but restore them justly and truly. Besides, this bringeth a curse upon the residue of our goods; & causeth God to blow upon them, so that albeit we leave them to our heirs, yet they seldom enrich our posterity.

But it may farther be said, What if a man [Objection 2] be not able to restore? he may peradventure have good will, but no ability by reason of his poverty. I answer, [Answer.] where the deed cannot be, if there be *a willing mind God accepteth it,* according to the rule of the Apostle, 2 Cor. 8.12. In this case it is our duty to acknowledge our fault to God, & withal to submit our selves to him whom we have offended; and make a covenant with God, with our own hearts, and with our brother, to make actual restitution, whensoever God in mercy shall give us sufficient to do it. Let our promise be joined with a full purpose to do it, for God is not mocked, or deceived. We may deceive our neighbor, and our own hearts, but we can never deceive the Almighty, who searcheth the hearts & the imaginations of all thoughts. In the mean season, poverty may be some dispensation, because where there is nothing, the king loseth his right, and necessity hath no law, as commonly we say in our common prouerbs. But although there cannot be a real restoring, there ought to be an hearty desire, which, we may assure our selves, God in mercy will accept. For there is a twofold restoring, and both well pleasing to God, the one actual; the other mental. The actual required of such as are able, when we return back willingly, whatsoever we have takē away unjustly. The mental is only in purpose and desire of the mind, when we are able to do no more, and to go no further; which is accepted of them that are poor, and are sorry that they have it not in their hands to give to the owners which they have taken away. Again, it will [Objection 3] be said and pretended, If I must of necessity restore, it will undo me, it is as much as I am worth, all that I have will do no more then pay it. I answer, the contrary will rather vndo thee. To restore stolen goods, will undo no man: it rather bringeth a blessing with it. For take this for a certain truth, & set it down as an undoubted rule, that no man shall be undone by yielding obedience to the law of God. But to restore is God's ordinance & appointment, & therefore none shall vndo himself by following of it. This then properly is no loss, but gain; and albeit we depart with somewhat, yet in the end it shall bring more with it, forasmuch as God is able to bless our store, and to give us more then that. When *Amaziah* should send back his hired soldiers at the commandment of God, who would not give a

blessing by them, because God was not with them, he would not give victory by them; and he seemed unwilling to do it in regard he had paid an hundred talents before hand to have their help: the man of God answered, *The Lord is able to give thee more then this:* showing thereby, that if we depend upon him, we shall not need to be troubled in worldly things. If we leave our selves never a penny, let us not despair, but trust in God's providence, who will supply our necessities, and not suffer us to want any good. Lastly, it will be objected, what [Objection 4] if the parties be dead, how can we possibly restore anything to them? may we not in this case keep it to our selves? I answer, if the owner be dead, restore it to his heirs, evē to such first as are nearest of kin, and if he have none such, to such as are farther off. If there be none, either nearer or farther off, we must restore it to God, that is, to the maintenance of the Ministry, and service of God, or to the relief of the poor; bestow it upon godly uses, but to our selves we may not keep it. God would not have the Priests, that served in the Tabernacle, & ministered at the altar, to be enriched by the hurt of others, as we see in this place: neither would he have injurious persons freed from blame, if they should offer that to the Priests, which they had taken away from others.

Wherefore, if there were none to whom they could restore, yet he would have their houses to be blameless, and no part of filthy gain to stick and cleave unto their fingers, seeing it is required of us to have pure hearts, and clean hands. Except God had thus determined, no wicked person would have spared to catch and snatch, by force or fraud, the goods of the dead, especially if he were childless.

Lastly, this duty of restitution rightly and [Use 4] religiously practiced, ministereth great comfort and contentment, to feel himself ready to do this to any that charge him justly with any wrong or injustice. *Paul* a Minister of the Gospel, and an Apostle of Jesus Christ, appealeth to the people whom he had taught, how he had behaved himself among them, Acts 20.18. *Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews. Samuel* a Magistrate of the people and judge of Israel, when he was to resign his office, and to give place to the king whom God had chosen and set over the land, maketh them witnesses of his soundness and sincerity. 1 Sam. 12.3. he asketh of them *whose ox or asse he had taken?* or who could accuse him of oppression, or corruption? *and they said, thou hast not defrauded us,nor oppressed us, neither hast thou taken ought of any man's hand.* Yea, he proceedeth farther, and calleth God to record of his integrity, *The Lord is witness against you,and his Anointed is witness this day, that ye have not found ought in mine hand: And they answered, He is witness.* If then we desire peace in our soul, we should thrust away from us as it were with both our hands, whatsoever we have wrested from others, and wrongfully gotten, & say to it with detestation and indignation, as the Prophet willeth men to say to their relics of idolatry, *Get thee hence.* Now that we may have indeed comfort herein, it shall not be amiss for us to consider more particularly the doctrine of restitution, and to learn what it is, whether the same thing which is taken away ought to be restored, whether it be sufficient to restore the principal, whether a man be bound to restore that which he never took away, whether it be always necessary to make restitution to him of whom we have received somewhat, whether he be always bound to restore that he hath received,

whether they which have not taken or received anything, be bound to restore, and lastly, whether a man be bound to restore forthwith without all delay or deferring the time, or else whether he may lawfully put off the time of restoring. To restore properly, is to set a man again into the possession and dominion of his goods, which is taken, either with his good will, as in that which is borrowed or committed to our custody; or against his will, as in theft and robbery.

Restitution therefore is an act of justice, whereby we make some recompense for that which we have wrongfully withholden.

Secondly, it is demanded whether it be necessary to salvation, to restore ye same which is taken away? And the answer is affirmative, that it is necessary, so far as it may, and it is possible. *Augustine* saith truly, if another man's goods may be restored & are not, repentance is not practiced, but counterfeited, because justice and equity are not observed. If the thing it self cannot, then that which is equal unto it (as near as may be) ought to be restored. He that hath maimed his neighbor in any of his members, ought to make recompense in money, or otherwise as the judge shall determine. He that hath taken away his brothers good name, & raised up a false report of him, ought to confess his fault, & restore his good name to the uttermost of his power, and acknowledge that he hath done evil: and if this be not sufficient to repair it, he ought otherwise also to make amends.

Thirdly, the question is asked, whether it suffice to restore the principal. It is sufficient, whē the party wronged is no whit damnified: but if he have received any hurt by want of his own, or by receiving wrong, he is also to have some amends made unto him, and therefore beside the principal, the doer of wrong must recompense the loss: and this hath warrant out of the place that now we deal withal. As for the fourfold restitution of *Zacchaeus,* it is no work of supererogation, but an act of his liberality, and a fruit of his repentance, a testimony of his love to Jesus Christ, a signification of the greatness of his sin, and a voluntary confession y^{t} he had gotten his goods fraudulently, unjustly, and wrongfully. Fourthly, we are to know, whether a man be bound to restore that which he never took away? Answ. A man is not bound unto it: forasmuch as the rule of justice cannot exact this at our hands, wherein there could be no equality, but one party should be wronged. A man may be damnified two ways, when somewhat is taken away which he had actually, or which he might have had being in the way, or in a good forwardness to have. When that is taken away w^{c} we had already in possession, the loss is to be recompensed by restitution of y^{t} which is equal unto it. When we hinder our brother that he cannot compass & obtain that which he was in possibility to have, we must restore somewhat; but the restitution ought not to be equal to the benefit that might in time to come redound unto him, and the loss must be esteemed as it is in the time present, not as it might be hereafter. For first of all, it is a less matter to have a thing in possibility then to have it actually: and herein the common proverb is true, that a bird in the hand is worth two in the bush. Secondly, otherwise we should not only restore ye principal which was taken away, but multiply it beyond measure, which we are not bound to do, and so for nothing we should restore something, & give that which is, for that which is not. Thirdly, we are not charged to equal a loss that may be, and give a certain benefit for an

uncertain damage, because the good that might fall unto us, may many ways be hindered, and we cannot make our selves sure of anything until we have it in present possession. We say commonly, & we say it truly, that many things fall between the cup and the lip, between the meat and the mouth: the meaning whereof is this, y^{t} nothing is so certain, but it may be prevented, nothing so near, but may be disappointed, and therefore we are not to make our selves too sure of anything. He that hath sowed his seed, hath not yet ripe corn, neither hath seen the time of harvest: & he that hath money, hath not yet gotten gain by it: we must therefore take the loss as it is, not as it may be. To return to the point that is in hand, we hold that no mā is bound to restore to another that which he took not away: forasmuch as that were to accuse himself falsely, and rather to give then to restore. True it is, the Prophet saith, *He restored that which he took not away,* but he complaineth of the wrongs & injuries which he received and suffered wrongfully; wherein he was a notable type and figure of Christ, who suffered punishment for the fault which he committed not, which after a sort, may be called a restitution; he was not guilty, but died for us that are guilty: he was innocent, and yet suffered for us sinners: he did no evil, yet was crucified for us evil doers: He stood in our place, the just for the unjust.

The fifth point to be considered, is, whether we ought always to mak restitutiō to him, of whō we have received and taken somewhat? The answer is, whatsoever belongeth to another, and is not our own, ought to be restored, because there ought to be an equality of commutatiue justice: and the Apostle willeth us to *render unto all men their dues;tribute to whom tribute is due: custom to whom custom: fear to whom fear: honor, to whom honor.* Nevertheless, if that which is to be restored be hurtful to him to whom restitution should be made, or to any other, it ought not to be restored, but rather to be kept close, and laid up safe, y^{t} when better occasion and fitter time serveth it may be restored. For restitution rightly made respecteth his profit and benefit to whom it is made. When a thing is given unlawfully, so that the gift it self is unlawful, as we see in Simony (when holy things are bought and sold, as sheep in the market) no restitution is to be made to the giver, that deserveth justly to lose whatsoever he hath given; neither ought the receiver to retain it, because he can lay no just claim and title unto it: so that it ought to be bestowed upon godly and holy uses. The heathen man speaking of justice, and making it a part of it, to give to every man his own, maketh this exception, that it is unlawful to deliver into a mad man's hand his own sword, which he committed unto us: and sometimes the case falleth out, that a man is by no means to keep his promise that he hath made. And to this purpose he setteth down these two general rules to be observed in the particular duties of justice, first, that we hurt no person▪ then that we serve the common profit of men, forasmuch as we are servants unto all. Moreover, if he to whom we are to restore, be unknown unto us, we must make diligent enquiry to know him: if he be dead, restore it to his heirs that he hath left behind him: if he be removed far from us, it ought, if it be possible, to be sent unto him: if it cannot be done safely and fitly, it ought to be laid up in some safe place, and then the matter must be signified to the owner, that he may take order by some means to have it, or to dispose of it at his own pleasure.

The sixth doubt is this, whether he be always bound to restore which hath taken anything? I answer, he is always bound so long as he hath anything in his keeping. Restitution belongeth to satisfaction: but he that hath offended ought to satisfy. Now albeit he that hath taken away anything, have it not in his own keeping, but another, yet because the owner is destitute of his goods, he is bound to restore them in regard of the injury that he hath done, or to procure the restoring at his hands that hath them in his possession. Besides, a man is bound to open and uncover his own fault, not only to God by confession, but to his brother by satisfaction. Many will never acknowledge the matter, until they be taken with the manner. Moreover, when many jointly together have taken away from any man, that which belongeth unto him, and someone of them hath made satisfaction unto him, fully so much as he can require, the rest are bound to content him that hath satisfied the person injured, they are not to pay it unto him that was damnified. For then he should be paid doubly, which double payment he cannot receive without injustice, seeing he that is wronged may as well offend by taking too much, as they that do wrong by restoring too little. Therefore they are repooued, that having had their share and portion in evil gotten goods, say, what need I to give anything back? the party wronged is satisfied. But if one man have returned as much in value and quantity as many took away, the rest that were partakers of the booty are bound to satisfy him that hath paid the whole, not him that was wronged, because he hath received so much already as he could challenge.

Seventhly, we are to know and inform our selves, whether they that have not themselves in their own persons taken away anything, may notwithstanding be justly bound to make restitution, and tied necessarily to this duty? I answer, that even such as have not taken anything with their own hands, are charged to restore, because they may be the cause of unlawful taking, if not directly, yet indirectly. For ye Apostle saith, that *they are worthy of death not only which commit evil things,but such as consent to them that do them, or have pleasure in them.* And we may be partakers of other men's sins, and so draw upon our selves the punishments due unto them. We are ready to justify our selves and to wash our hands when we practice not evil; but it is as *Pilate* washed his hands, who made himself guilty of innocent blood by consenting to the Jews and by pronouncing sentence against him to please & pleasure them, as well as they y^{t} were the executioners, and pierced his hands and feet: so that all the water in the river Jordan, or in the wide sea, is not able to clear him and acquit him of putting the Lord of life to death. Now, if we desire to know how we may be accessories to other men's sins, and draw them as it were with cart-ropes upon our selves, it may be considered of us in those few words,

Iussio, consilium, consensus, palpo, recursus,

Participans, mutus, non obstans, non manifestans.

Whosoever is any cause of any unjust dealing is bound to restore; such are they that command, or counsel, or consent to evil; such as flatter any in their evil by commending them for it: such as are abettors to them, receiving, aiding, helping, and assisting them: such as are companions of them and take part with them: he that is dumb and holdeth his peace as if he neither saw nor heard any evil committed, albeit he see it with his eyes, and hear it

with his ears: he that suffereth it to be done, and doth not hinder it and withstand it, being able to do it: Lastly, such as seek shifts and shelters by all means to cover evil, and do not disclose the same when they are privy to it. For he that hideth it, doth show thereby that he fauoreth it, and furthereth it so far as he can. By all these ways we are made partakers of other men's sins: and not only doth he trespass and offend which executeth and practiseth any sins, but he that is by any of the former means, a cause or occasion of them. Notwithanding, among these there is some difference. For flattery, and counsel, praising them that do evil, and counseling them to do evil, do not always oblige and bind to restitution, but then only when it appeareth evidently, that unjust dealing hath proceeded chiefly or only from these causes: where he that is principal in the action, is principally bound to restitution, to wit, he y^{t} requireth & cōmandeth, then he that executeth it. And concerning the rest, to wit, such as do not bewray, or not hinder, or not reprove a thief that stealeth, are not always bound to restore, but then only when an absolute necessity lieth upon them, and no great danger follows by this negligence & default.

Lastly, it remaineth to show this doubt, whether a mā be bound to restore by & by, or whether he may put off and delay the discharge of this duty? Everyone is charged necessarily to hasten restitution, so soon as he is able and conveniently may do it. God loveth a cheerful giver, and restorer: whereas delay in any good duty, argueth an unwilling mind. It showeth that we are not thoroughly resolved to do it. It maketh us every day more unfit then other. It manifesteth, that we are more then half willing to keep it by us still. He that hath hired a poor servant to do his work, *must give him his hire before the Sun go down,* Deut. 24, 13.

And as it is a sin against justice to take away another man's goods, so it is likewise to deteine it with us, because the owner thereby is hindered from the use thereof, and so a double injury is done unto him: but no man is allowed to stay any time (though it be short) in sin. Nevertheless, if a man be not able to make present restitution, he is to crave pardon and desire respite of him whom he hath wronged: but without his consent that is damnified, he hath no liberty to keep evil gotten goods, that is of ability to make restitution. The counsel that *Solomon* giveth to the man that hath this worlds goods, that he must give speedily, and not bid his neighbor *come again unto him,* (Prov. 3, 28.) if he have at the present for him: it must also serve as a good direction to him that hath gotten and engrossed into his own hands, other men's goods; he must not say, I will restore them tomorrow, if he be able to do it today.

If we be careful to practice these things which now have been rehearsed, we shall find much comfort in them, and assure our own hearts that we have truly repented of our sins.

[Verse 8. *If the man have no kinseman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the Priest.*] In these words, we have an amplification of the former law, by way of preventing an objection, of which we have spoken before: or rather, of many objections together, couched as it were upon an heap. For it may be asked, What if the party be dead and gone from whom we have taken? The answer is, Restore to his child. What then, if he have no child? Restore to his brothers children. What if he have no brother, or

sister? Restore to his next kinseman. But put case he have no kinseman at all? Restore it to the Lord, even to ye Priest. As if he should say, Though sometimes it fall out, that thou shalt find no kinseman, yet thou shalt never have the Lord to seek, neither the Priest whom he hath set over you. The point then here to be observed, is this, that the Lord and the Priest are put as both one, for it is in the original, *To the Lord, to the Priest:* so that the restitution to the Priest, was a restitution to the Lord. We learn from hence, that whatsoever is done to the Ministers of the word, God accounteth it as done unto himself. If we do good unto them, we do good unto the Lord: if we do evil unto them, we do evil to the Lord himself. We see afterward in this book, chap. 16, verse 11. when *Korah* and his company lifted up themselves against God's ordinance, and the authority of *Moses* and *Aaron,* he saith unto them, *Thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?* They thought they had to do with his servant, but he showeth, they had to do with the Lord. When the people required of *Samuel,* that he would make them a King to judge them, like all the Nations, the Lord said unto him,*Hearken unto the voice of the people, in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them.* Their gathering together against the Prophet, was a muster, and mutiny, and murmuring against God.

This is that which Christ spake unto the seventy Disciples, and to the Apostles before them, *He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.* Luke 10, 16. Math. 10, 40. Whereby we see, that this is the dignity and authority of the Ministry which God hath established, that how mean soever the persons of the Ministers are, yet he so magnifieth their office, that what is done to them, is offered unto him.

The reasons hereof are most evident. First, [Reason 1] they are the Messengers of God, sent out of him to do his message, and to execute his will, and to speak in his Name, and to deliver that which he shall put into their mouths, and to discharge the commission that he hath given unto them. After that God had made a covenant with *Levi,* so that the law of truth was in his mouth, and he turned away many from iniquity, he setteth down this as a rule, Mal. 2, verse 7. *The Priests lips should keep knowledge, and they should seek the law at his mouth: for he is the Messenger of the Lord of hosts.* To this purpose *Paul* speaketh both touching himself and the rest of the Ministers, 2 Cor. 5, 20. *Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead to be reconciled to God.* If then the Messenger be to be respected as he that sent him, the Minister is to be acknowledged to represent the person of God, in whose Name he speaketh.

Secondly, it pleaseth God to work salvation [Reason 2] in his people by them and their Ministry. For as the Gospel is the power of God, so the Preachers of the Gospel are workers together with God.

Indeed we deny not but he is able and sufficient of himself, to save the souls of men, without the Ministry of men, as he created them without the help of men: Nevertheless, he will use their Ministry at his good will and pleasure, and he will conuay his treasure *in earthen vessels, that the excellency of the power may be of God, and not of us.* Not that he standeth in need of any

help, or could not attain to the end of his purpose without our labor (for who are we that can add anything to his perfection?) but he doth it for our own good, and to manifest his greater love and mercy toward us. Hence it is, that the Apostle saith, 2 Cor. 6.1. *We then as workers together with him, beseech you also, that ye receive not the grace of God in vain.* And in the former Epistle saith,*We are laborers together with God, ye are God's husbandry, ye are God's building.* Seeing then, the Ministers are workers together, and laborers together with God, so that they are the means by whom we believe, God accounteth that as done to himself, which is done to them, as we are to account that God doth that unto us, which they do being directed by his word.

[Reason 3] Thirdly, he accounteth that which is done to any of his servants and children, as done to himself, whether it be good, or evil, whether it be right or wrong: forasmuch as Christ and the faithful make one mystical body, whereof he is the head, and they are the members. In the day of judgment, Christ will acknowledge that to be done unto himself, which is done to *the least* of them that believe in him, and belong unto him, Matth. 25.40. In like manner when *Paul* was going to Damascus, to bring them bound to Jerusalem that called upon his Name, he called unto him from heaven,*Saul, Saul, why persecutest thou me?* Christ Jesus is touched in his members, when any of them are troubled, so that their persecutions are his persecutions, & their afflictions are his afflictions, according to the saying of the Apostle, Col. 1.24. *I Paul am made a Minister, who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.* The faithful are as parts & members *of Christ's* body, of his flesh, and of his bones, Ephes. 5.30. and he is the head over all things, Ephe. 1.22. So that as the head hath a feeling of these things that befall the body, so is it with Christ, he doth after a sort suffer with us, and rejoice with us.

[Use 1] The uses therefore are to bestood upon, that the truth of this may be applied to our instruction, without which the doctrine is as bread cast upon the waters, or as seed that rotteth in the earth, that is, cometh to nothing. First, we are directed hereby, what ought to be our behavior toward their persons; we must take heed that we do neither wrong them, nor hurt them, neither rise up against them, considering that God will take their wrongs and injuries as done unto himself. If a Prince should give us in charge, to beware that we do not hurt some special servants of his house, and should add withal, that he would account their wrongs, if any be offered, as done in disgrace and despite to his person: there is no doubt but everyone would take diligent heed that he did not hurt them. Thus the case standeth with everyone of us. The Ministers are God's servants appointed to do his will, and separated to preach the Gospel of peace: and God hath laid a charge upon men, that they offer no injury nor indignity unto them. If they do, *they touch the apple of his eye,* which is most tender, Zach. 2.8. and therefore they incur his wrath and heavy displeasure.

This is it the Prophet teacheth, Psal. 105.15. *He reproved kings for their sakes, saying, Touch not mine Anointed, and do my Prophets no harm.* They▪ then shall not escape the revenging hand of God, that set▪ themselves against the servants of his house, and the truth of his word that they deliver. Their word is mighty and shall prevail, it is God's word that they bring unto us,

and he will take their cause into his hand. It is true indeed, they are above all other persons and callings in the world, subject to many and great abuses, they are made a reproach to men and Angels, they endure the nippes and quippes of wicked men with silence and patience, so that we may cry out with *Jeremiah* in the bitterness of our souls, *Woe unto us,we are borne to be men of strife and men of contention to the whole earth.* But seeing God hath a sight and sense of these unjust and injurious dealings toward them, and accounteth them and accepteth them, as done against himself, we see it is no small sin to wound them with the tongue of malice, to smite them with the fist of iniquity, or to spurn and kick them with the heel of contempt and reproach. It stirred up *David* to show exemplary punishment upon the wretched and wicked Ammonites that abused grossly and grievously his servants whom he sent among them; for he put them under harrowes and iron sawes, and so revenged thereby with rigor, the disgrace brought upon them, as if they had done it to his own person.

They could not more have offended him and provoked him to wrath, *if they had cut off his garments in the middes, and shaued off the one half of his beard,* 2 Sam. 10.4. and so done him all the villainy that might be. This therefore giveth us a notable warning, to beware that we offer no hard measure unto the messengers of God, lest we make our selves guilty of insurrection and rebellion against God, and of resisting his will, forasmuch as we shall answer unto him for this sin committed with an high hand.

Let us remember the saying of Christ touching the Ministers of the word, John. 13.20. *Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.* Here are three persons named and joined together that are received, the servant, the Lord Jesus, and the heavenly Father. He that receiveth and entertaineth one of the ⟨◊⟩ •aketh them altogether: he that recei•eth the servant, receiveth the Lord: he that admitteth the least, admitteth withal the greatest of them, as Christ himself speaketh, That which ye have done to the least of my brethren, ye have done to me. If any were asked the question, whether he would willingly *open the door* to Christ and sup with him, when he cometh unto us standing at the door, knocking, and desiring to be admitted of us, he would answer, We would have him to dwell with us & to reign over us, we would rejoice to see him come under our roof. And if we should be charged to stop our ears, and to pull away our shoulders, and to refuse to hearken unto his voice, and to make him dance our attendance without the doors, as if he were a stranger to us, and we strangers unto him: we would complain of great wrong done unto us, and say, we were notably abused. But hereby we are to try our selves, as gold is by the touchstone: we must measure our affection to Christ, by our affection to his Ministers; if we receive the Lord, we must for his sake entertain his servants.

Besides, this order is to be observed in the receiving, albeit the Lord Jesus be the sender, yet first of all, we must receive the servant, that is, the Minister, and then the master himself. For mark this, that Christ doth not say, he that receiveth me, receiveth the Minister whō I send unto you; but contrariwise, *He that receiveth him whom I shall send, receiveth me.* On the other side, whosoever refuseth one of these refuseth them all jointly together: he that refuseth the least of them, refuseth the greatest; as at the last judgment Christ shall

say,*Inasmuch as ye have not done it to one of these little ones, ye have not done it to me.* It is a vain pretense and frivolous excuse to surmise that we love the Lord Jesus, the shepherd of the sheep, when we reject the Ministers of the word, that seek to make us of the number of his sheep, and to bring us home into the sheepefold. If then none do receive the Lord Jesus, but such as receive his Ministers, the number is small of those that entertain Christ, whatsoever they think of themselves, or howsoever they glory in themselves.

[Use 2] Secondly, this doctrine serveth for reproof of sundry abuses and gross corruptions. The measure which we mete to the Ministers of God, is mete to God himself; which first meeteth with those that excuse their contempt of the ministry of man, and say, If we had the Lord himself present among us, we would hear him, and do all to please him. They do deceive themselves, and teach their tongue to lie. For learn this of me, and set it down as a certain rule, Whosoever receive not the servant, will not receive the master himself. He that regardeth not to hear him that is sent, will not respect him that is the sender of him. He that doth kill the servant, would also put the Lord himself to death, if he were able. The reason is, because the hatred of the Lord, is the original cause of hatred against the servant, so that they persecute the servant for the Lord's sake. We know *the parable of the vineyard,* let out to unthankfull husbandmen, Mark 12.1. The laborers caught the servants, and beat them,*they handled them shamefully,* and killed some of them: but did they entreat any better their masters only begotten Son and heir, when he came among them? No, they said among themselves, *This is the heir,* Come, let us kill him, and the inheritance shall be ours: *so they took him,* and killed him, and cast him out of the vineyard. True it is, no man is so profane to utter such reproachful and blasphemous words against Christ Jesus, nor so desperately given over to all wickedness, to say openly in the audience of all men, Let us kill him: but if they would take notice of their secret corruptions, and examine their inward thoughts, they should find as little love to the Lord, as they bear to his Ministers, and when they contemptibly use the one, they spitefully hate the other. Hence it is, that *Stephen* reproving his persecutors that would seem jealous of the Law, Acts 7.52. joineth these two together, and maketh them walk hand in hand one with another, the persecution of the Prophets, and the murthering and making away of him that is the head of the Prophets: *Which of the Prophets have not your fathers persecuted? and they have slain them which shown before of the coming of that Just One, of whom ye have been now the betrayers and murderers.*

Where we see, that the betraying of the Lord, and the evil entreating of the servant, are sins near of kin, so that the one springeth from the other. If then God account that done to himself, that is done to his Ministers, he will bring them to a new account, that never set themselves in the presence of God when they are to hear his word. The Israelites could not abide to hear the voice of God that shown it self in fearful manner, but desired that *Moses* might speak unto them; if they should hear him speaking unto them again, *they should die,* Exod. 20.19. It is God's great mercy to speak unto us by men subject to the same infirmities that we are. Let not us abuse his goodness, and contemn his word, & reject his Ministers, forasmuch as the contempt of them is joined, not only with the contempt of his ordinance, but also with the contempt of his person. Secondly, it reproveth such as regard not what they say unto them, neither care for the words that come out of their mouths, whether it be

word of promise, or of threatening; whether of exhortation, or of reprehension: whether of peace and reconciliation, or of war and evil tidings: whether of joy and gladness, or burdens and yokes of punishment heavy to bear.

These think and persuade themselves that they have to do only with men, and are not guilty of any contempt against God; but they are greatly deceived, and shall one day know, that they despise not the word of mortal man, but of the almighty and eternal God.

Hence it is, that we are charged on the contrary, to take heed how we hear, Luk. 8, whē we come into his house. Christ teacheth, that in hearing the Ministers, we hear him, and in refusing them we refuse him, Math. 10. The Apostle commendeth the Galatians for the performance of this duty, that they were as careful to hear him as to hear Christ himself, chap. 4, 14. *My temptation that was in my flesh ye despised not, nor rejected, but received me as an Angel of God, even as Christ Jesus.* What could he say more for them? Or how could he better set forth their zeal, then to give this testimony of them, that they accounted of him in regard of his pains in the Ministry, not as an ordinary man, not as a faithful Minister only, not as an elect Angel only, but as Christ himself, the head of men and Angels, whose person he did represent, and whose Church he did feed with wholesome doctrine? This example should all of us follow; this doth the Lord require of all true Christians, that they receive his Ministers as his Messengers, and reverence them as himself, in regard of their doctrine, and have thē in singular love for their works sake. This we see to be worthily practiced by *Cornelius,* as well became a religious Captain and a devout Christian, Acts 10.*We are all here present before God, to hear all things that are commanded thee of God.* Loe, how great the dignity of the Ministry of the Church is: loe, how great the excellency of the Ministers of God is; we must hear them as if we heard God, forasmuch as they are sent of him, they preach his word, they deliver no more then they have received, and he hath commanded them to publish it in his Name. But alas, it is most horrible to behold the contempt that they suffer, and the baseness that is cast upon this calling, which is one of the causes of those grievous plagues and judgments that are brought upon the world. The disgrace and ignominy under which they lie, greeueth the hearts of all the godly: and not only greeueth their hearts, but pierceth the Clouds: and doth not only pierce the Clouds, but reacheth up to heaven: and doth not only reach up to heaven, but entereth into the ears of the Lord of hosts: and not only entereth into his ears, but doth stretch it self unto God himself, and return upon Christ, the Prince of all Prophets; which ought indeed to pierce and enter into the hearts of all profane persons, and serve to terrify all those that revile them, and speak all manner of evil against them for the truths sake. Let us remember the saying of the Apostle touching the Thessalonians,*When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.* This is a worthy commendation of this Church, and a notable example which we ought to set before us to follow it: so that we must hear the word as God's word, whose force it carrieth with it. Many hear it, that do not hear it as God's word. It is a rare thing to find such an hearer. Some hear, and then rage and storm when they are reproved, Acts 7, 57, & 17, 18, and 22, 23. Others refuse to hear at all, and think such as make conscience of hearing, to be more curious & precise then there is cause. Others embrace the word, but yet not as the word, as we see in Papists and hypocrites. The Papists

affirm, that ye Scripture or word written, hath no authority in it self, except it be allowed & approved of the Church. What other thing is this, then to embrace the word, but not as the word? The hypocrites also do not receive the word with due reverence, nor express it in true obedience, as their life doth witness against them. These have men only in their thoughts, and have not God in their sight: they may be said after a sort to receive the word, but they cannot be said to receive it altogether as the word. For if they did seriously and earnestly acknowledge it to be of God, and to have him the author of it, they would not lead their lives in that loose manner that they do.

Thirdly, it reproveth those that contemn the doctrine of the Gospel, for the poor and obscure conditiō of the Ministers that preach it. For what I pray you, was the estate of the Apostles? Were they rich and renowned in the world? *Peter* and *John,* going up together into the Temple, at the ninth hour of prayer, answered the lame man that expected to receive something of them, *Silver and gold have I none.* Were they much befriended & applauded of men? The Apostle declareth and complaineth, that *all men had forsaken him, and no man stood with him.* 2 Tim. 4, 16. And Christ himself foretelleth, that they should *be hated of all men for his Names sake.* Math. 10, ver. 22. Were they honored and magnified above others? Or did they live at ease and in pleasure? *Paul* spareth not to paint out their life, 1 Cor. 4, 9, *I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to Angels, and to men.* Were they clad in purple, and fared they deliciously every day? Did they dwell in gorgeous houses and Princely palaces? In the words following, he telleth us how it fared with him and the rest of his brethren, they were not attired in soft raiment, they did not surfeit through excess, but *even unto this present, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place.* And yet notwithstanding these manifold adversities and trials, the Son of God pronounceth of them, *He that heareth you, heareth me,* and judgeth the wrongs to be done to himself, which they suffer. Let not us therefore require honor, or riches, or glory, or pomp, or outward dignity, in the Ministers of the Gospel, but rather consider the goodness of God toward us, who, knowing that we are not able to bear and abide his infinite Majesty, hath instituted the Ministry of his word, that by men equal unto us and like to our selves, he might teach us his will, and instruct us in his word. We shown before, that when the Lord himself in his own voice preached to *Israel,* at Mount *Sinai,* they were so terrified and afraid, that they asked for *Moses,* that he might speak unto them. If the matter stood thus with them that had seen the wonders of God in the Land of Egypt, and not many days before had passed the red sea, as it were by dry land, what shall befall us, if he should utter to us his terrible voice, as a most mighty thunder? If then we hear patiently, and obey readily the word that is brought unto us by weak and frail man, it is a service that is well pleasing in his sight: forasmuch as we show thereby, that we do not depend on the pleasure of men, but rely our selves upon the authority of God. And as it is the praise and trial of a good subject, who is content to believe and obey the lowest messenger and least officer that cometh unto him with a message and commandment from his Prince: so hereby it appeareth, that we are true Citizens of the kingdom of God, & his adopted children, if we hear his word with fear and reverence, albeit it be preached unto us by the meanest and poorest of all God's servants. On the other side, as

it is a note of contempt toward the Magistrate himself, to disobey or resist any Serieant or servant that cometh from him, how base soever he may seem to be: so we make our selves guilty of rebellion and high treason against GOD, when we despise such as speak in his Name, and contemn them that have authority committed unto them from the most high. All such as loathe the truth for the Teachers sake, when their own consciences convince them that it is the word of God which soundeth in their ears, let them assure themselves and persuade their own hearts, that the contempt of their persons redoundeth to the Son of God, yea to the Father himself. Let them mark this point & weigh it diligently, who take it heinously when they are reproved of men equal unto them, or inferior to them, or if they be contemptible to the world, by reason of their poor estate.

Lastly, it reproveth those that go about to shake the faith of many, and to weaken the assurance and certainty of our salvation, having the promises thereof propounded unto us in the doctrine, and by the writings of the Apostles.

Hence it is, that sundry scoffers and profane spirits, ask the question, who is *Paul,* and who is *Peter,* or what is *John,* that we should of necessity believe them? Who gave them authority, or whence have they power in the Church, to set down and prescribe unto us a rule of faith? The doctrine that now we deal withal, serveth very fitly to stop the mouths of these Atheists, and containeth a sovereign preservative against the poison that they offer unto us, inasmuch as Christ the eternal Son of God, maketh them his messengers, his witnesses, & his heraulds, to spread abroad his saving health, and avoucheth, that he speaketh in them, & acknowledgeth himself to be author of that truth which they deliver, so that *if an Angel from heaven should preach any other Gospel* then that which they have preached to the Churches, *he must be holden accursed.* This therefore we ought to apply unto our selves, and gather as an argument of great comfort, that when remission of sins and eternal life are promised to them that are truly penitent, and lay hold upon Christ by a lively faith, according to the doctrine of the Apostles, we must assure our selves it is the voice of Christ, and he will ratify it in the highest heavens. Neither is this true only touching the Apostles themselves, that had their calling from God, and not from men, and were conversant with Christ in the days of his flesh: but likewise of all the faithful Ministers of Jesus Christ, that have the keys of the kingdom of heaven committed unto them. When we assure forgiveness of sins to those that have contrite and broken hearts, it is no doubtful or uncertain assurance, but graven with a diamond, and written as it were with a pen of steel to continue forever, forasmuch as it is the assurance of Christ, and of God himself. The voice of the Minister is not the voice of a private man, but of one that is a public person; it is as the voice of Christ himself. Art thou humbled and cast down for thy sins, and doth thy soul cleave unto the dust? He sendeth his Minister unto thee, and putteth the word of reconciliation into his mouth; so that if thou unfeignedly turn unto God, be as well assured of the mercy of God toward thee, as thou heardst Christ himself say unto thee, as he did sometimes to the sick of the palsy, *Son, be of good cheare,thy sins be forgiven thee.*

Again, when the Ministers of God on the other side, do threaten and thunder out the sentence of condemnation against the unbelievers and such as cannot repent, this also is no

less the voice of the Son of God, which no power of the world, nor authority of man can hinder or call back: forasmuch as *whose sins they retain, they are retained.* This judgment, howsoever it be either denied, or derided, or doubted off among the ungodly, yet will Christ make it good, and execute the same upon them to their confusion.

This doctrine reacheth to the true Ministers of the word, who have their calling from God & his word. As for the Bishop of Rome, that challengeth sole authority to forgive sins, and will have all his decrees and decretals no less acknowledged then the word of God, it is more then childish and ridiculous. For he hath nothing common with the Apostles, and cannot prove his succession wherein he glorieth by any sound reasons, and yet arrogateth more unto himself then GOD gave, or the Apostles took, or the Church acknowledged to be due unto the Apostles: forasmuch as the Lord tied thē by an express commandment, that they should teach the people to observe those things which he had commanded them.

[Use 3] Thirdly, this serveth to inform the Ministers, that it concerneth them much to adorn their calling, and to magnify their Ministry, that it be not blemished and evil spoken off through their default. This ought above all other things to be a spur unto us in our sides, and as a fire kindled within our bowels, to inflame our hearts with a zeal of God's glory, with a love of his people, with a care to discharge our office committed unto us, & with an earnest desire to increase the kingdom of Christ Jesus. For seeing God accounteth us as his own Ambassadors, sent out to do his will, and vouchsafeth to join our labor with man's salvation, we are bound in duty and conscience to preach the Gospel truly, purely, painfully, sincerely, and soundly. It is required of us, not only to teach, but to teach the truth, and to teach the truth with a right affection. For we can never challenge the names and titles (of being the Messengers of God) unto our selves, and to be respected as the person of Christ himself, except we preach the pure word of God, and commend to the Church the pure doctrine of Christ. If we preach corruptly, and make merchandise of the word of God, and mingle wheat with chaff, and good corn with darnel, or that which is worse; we are not to be accepted & received as Christ, but to be rejected and refused as false teachers, that speak in their own names, and not in the Name of God. They cannot say, *Thus saith the Lord;* but, this I say unto you: not, hear ye the word of the Lord, but, hear ye my word: not that which God commandeth to observe, that do ye; but keep my word,*the commandments of men, the traditions of the Elders,* the superstitions of the Fathers, and such like human ordinances, whereby they make the word of God of none effect. This carrieth no authority to the consciences of the hearers, but it is as a sword that is blunt, whose edge is turned, that it cannot cut or enter into the flesh. The word thus delivered, can never open the corrupt heart of man, or do any good unto the conscience. If then we do not teach the flock of God, both by sincerity of doctrine, and by innocence of life, we show our selves to be messengers of Satan, not the Ministers of God: to be false Prophets, not true Teachers. We are joint laborers with God, and therefore he will be sanctified in all that come near unto him. He feedeth the flock by our hands, he converteth the souls by our Ministry, and he saveth the hearers by our preaching, and therefore we must not cause our office to be hated and contemned, but by all means maintain the dignity and authority of it, to the uttermost of our power. It is not only the corrupt doctrine but the evil life of the Ministers, that maketh

their calling to be vile and void in the eyes of worldly men. If the persons that preach it, be profane, they reject Ministers, Doctrine, and Calling, they set all at naught, and let all alone. And this is the deep policy and subtlety of Satan, whē he dareth not openly oppose himself against the doctrine that is according to godliness, nor encounter with the word of truth, hand to hand, he goeth to work another way, that he may cunningly undermine it: to which purpose he striveth to make it hateful and contemptible, by occasion of the Ministers, and he duly observeth their errors, their faults and failings, that with some color he may cavil, and so countenance his evil proceedings. Christ our Lord and Savior did well and wisely foresee this, and carefully did prevent this. The treachery of *Judas* was well known to the Jews themselves, *he betrayed* his master, forsook the Apostles, joined with the Pharisees, and in the end *hanged himself.* This must needs bring a great scandal, and much hinder the proceeding of the Gospel, cause the Disciples to be evil spoken off, and the truth it self to be reviled. Besides, the Apostles might be afraid, lest all their labor should be in vain. Wherefore to the end the Lord might add strength & courage unto them, and repress the slanders & calumniations of the enemies of the Gospel, and withal leave a perpetual direction unto the whole Church, that no man should refuse the purity of doctrine, for the impurity of the lives of such as are the Teachers, he uttereth and oftentimes repeateth this sentence, *Verily, I say unto you, he that heareth you, heareth me;and he that heareth me, heareth him that sent me: he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* In these words he establisheth the authority of the Apostles doctrine, and reproveth all those that judge of the doctrine by the Ministers, and esteem of the truth by the teachers. For even as Kings and Princes will not lose their right, nor diminish the authority of their commandments, albeit their Officers or Ambassadors should exceed their calling, and go beyond the bounds of their commission: in like sort, whatsoever the Ministers of the Gospel shall be, yet the word always remaineth the same, the promises and threatenings that are written in it, shall be ratified, & by it we shall be judged at the last day. We must turn unto it; that shall not bow and bend to us. For all flesh is as grass, and all the glory of man, is as the flower of grass, *The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever.* 1 Pet. 1, 24, 25.

To conclude therefore, we must not cast our eyes so much upon the Ministers that are the disposers of the mysteries of God, as upon the author of the Ministry▪ which is the Lord himself: neither be so careful and attentive to hear their voice, as Christ himself speaking in them, in whose Name they are Ambassadors. Doubtless, they shall incur the displeasure of God, and receive grievous punishment, whosoever are evilly affected to the Ministry of the word: and their impiety shall detract and diminish nothing from the worthiness of the doctrine it self, which directeth us to one God, through our only Mediator Jesus Christ, and teacheth us to serve him with a true faith, with a pure life, & with a love unfeigned.

[Use 4] Fourthly, we ought from this ground of doctrine here delivered, to give them double honor, and not withhold from them the wages of their work, and the recompense of their labors that is due unto them, but as every laborer must have his hire, so ought the Ministers above the rest, that labor in the word and doctrine, to be maintained of the Church. As the Church dependeth vpō them for their allowance, so they depend upon her for their

maintenance. Thus the Pastor and the people do feed one another, as a flock of sheep nourisheth the Shepherd, who eateth the milk of them, & clotheth himself with the wool of them; and again the Shepherd coucheth them into green pastures, and leadeth them by the still waters. The people feed him with the bread of this life; he feedeth thē with the bread of everlasting life. They minister to him in carnal things: he to them in spiritual things. They cannot lack him in regard of their souls: he cannot be without them in regard of his body. Thus then they do feed one another, or at least ought to do. If he receive food of them, and give none unto them again, he robbeth them of their goods, and murdereth their souls. If they on the other side receive food of him, so that they be taught of him, and yet make him not partaker of a part of their goods, they rob him, and cause him to depart from them, and so become murderers of their own souls, as if they did lay violent hands upon themselves, or rather as if they did famish themselves by refusing bread provided for them: inasmuch as *where vision ceaseth, there people perish,* Prov. 29, 18. Nay, the Lord accounteth of this sin in another kind and nature, he chargeth such Church-robbers, to be robbers and spoilers of God, no less then they that stand by the high way and take a purse. I doubt not but very many will be ready to scorn this comparison, & say, What? Do you liken us to thieves? Do you make no better of us? We are true men and honest, we pay every man his own; no man can ask us a penny. But if it be so, yet what shall this avail us, if we be found false to God, and stick not to rob him? The tithes are God's portiō; if we wrongfully deteine them from those to whom he hath assigned them, we are no better then thieves & robbers, whatsoever we account of our selves. The Prophet *Malachi* shall be my warrant, to charge this upon them: and if they think I slander them, let them bring their action against him. Hence it is, that he saith, chap. 3, 8, 9. *Will a man spoil his gods? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings: ye are cursed with a curse, for ye have robbed me, even this whole Nation.* In which we may observe these particular points.

First, that it hath been an old and ancient practice, to invert the ordinance of God, and to alienate the right of the Church, and to defraud the Ministers of their due. This ought to comfort us when we find our selves injuriously dealt withal; it fareth not worse with us, then it hath fallen out in the Church in former times. The Priests of God whose lips preserve knowledge, had this portion assigned unto them; they had no inheritance in ye Land, as the other Tribes had, yet greedy cormorants and covetous wretches grudged this allowance also unto them, and deteined it from them.

Again, observe that these caterpillars that devour the fat of the earth, albeit they sin grievously, yet never want pretences and excuses to color their sacrilege: they have somewhat to say for themselves; they will never be brought to acknowledge their offenses: they think it well gotten, which is gotten from the Church: they are of opinion that the Ministers have too much, and therefore think it good policy to shaue thē once a year, and use them as men do their flocks, who sheare the wool from their backs, lest it should grow to be a burden unto them. So is it in our days, partly by improper titles, partly by injurious customs, and partly by unconscionable conuaiances, the Ministry in many places is left bare and naked, and the Ministers have not wherewithal to sustain themselves and their families.

Thirdly, notwithstanding the shifts that these men have invented and devised, GOD setteth out their sin in lively colors, & calleth it plain robbing and spoiling of God. For what is theft, but a getting of other men's goods to our selves, whether it be by violence or by other conuayance? Behold the difference between the judgment of God, and the judgment of these men concerning themselves. They account themselves honest men, and pronounce of themselves, that they are just and true: but God calleth them spoilers and robbers of him. They oppress ye church, they deceive the Ministers, they spoil God himself, and they hinder the salvation of many poor souls.

Lastly, the Prophet setteth down their reward which followeth their sin, They have robbed him, and are cursed with a curse. God curseth them, and the souls of many that perish do curse them: and therefore albeit they bless themselves, it shall not help them. The Gentiles by the light of natural reason, saw that their Priests which waited upon the service of God, were to be maintained bountifully, and to be provided for liberally, & therefore no marvel though God account the deteining of tithes, and deceiving of the Ministers, to be no less sin then a robbing of his Majesty. This we see evidently in the time of famine that was in Egypt, when no Corn did grow for the space of seven years; for in the common dearth and want of others, they were relieved. For whereas we read the words,*The Land of the Priests he bought not, for they had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave thē; wherefore the Priests sold not their Lands:* some translate the words otherwise, and understand them of the chief Officers, or Rule•s, or Princes in the Common-wealth. But albeit the word do sometimes signify so, as 2 Sam. 8, 18. where *David's* sons are called by that name, which could not be in the number of Priests, for they pertained to another Tribe, of which no man gave attendance at the Altar: and Job 12, 19. *He leadeth Princes away spoiled, and overthroweth the mighty.* Where he maketh the *Princes* and *mighty* as both one, and addeth the latter to expound the former: yet nevertheless we rather follow the common translation, and the received interpretation, that *Joseph* bought not their glebe Land, because ye King gave them an allowance, during all the famine, that they should not be constrained to sell their ground. For thus do the seauenty Interpreters read it: thus do *Josephus* & *Philo* understand it: thus also do the testimonies of other Historiographers warrant us to take it, which teach that the Priests of Egypt were wont to have their allowance and portion, publicly provided for them, and supplied unto them as their maintenance for their service. Neither doth it prejudice this truth, or hinder it any whit, because they were Idolaters, and so deserved to be destributed rather then relieved and sustained. For first of all *Joseph* sinned not, because he distributed the corn, not at his own pleasure, but at the Kings appointment: not by his own discretion, but by the Kings commissiō, who would have them provided for. And *Pharaoh* himself failed in his duty, but sinned not in his liberality: not in nourishing the Priests, but in cherishing Idolaters, and in not reforming the worship of God, which is an office both beseeming and belonging properly to Kings and Princes, I mean to purge and cleanse his service from all superstition, as *Jacob did put away the strange gods* that were in his house.

The maintenance of the Ministry is God's allowance, and therefore such as deteine it, and so take from God his part, do oftentimes lose their own portions: not that God hath need of

these things, but because it is the wages & recompense, which he that is the true owner of all that belongeth unto us, hath appointed for their use that wait upon the worship of God, and serve in the Ministry of the Gospel. This sin is not a bare theft, but stealing in the highest degree, even a sacrilege against God, a wasting of his house, a spoiling of his worship, and a ruinating of his kingdom: as Nehem. 13, 10. by reason of keeping back the tithes and oblations, the Levites, the Singers, and the rest that served in the work of the Lord, were through extreme poverty and pinching of them, constrained to leave the Temple, and to go home unto their own houses. It is no new thing to have the Ministers defrauded, and the work of the Lord lie waste for lack of laborers. And in the tenth chapter, verses 35, 30, 37, 38. the Israelites promise, that they would truly pay their due to the Levites, that they would bring *their first fruits,* the first borne of their sons, of their Cattle, of their Bullockes, & of their Sheep, and the tithes of the Land unto the Levites and Priests that minister in the house of God: but when *Nehemiah* was absent, they were slack in performance of their promise. We may observe besides, who they are that have the chief hand in this sin, not the men of least account or lowest degree, but the chief sort had the chiefest hand in this trespass. For who are they that most rob the Church, and pill and polle the Ministry, and make themselves fat with the spoils of the tithes, but those that should be greatest friends unto it, even great persons, who make themselves greater by making Church-livings lesser? This we see plainly in the place named before, where *Nehemiah* saith, chap. 13, 10, 11, 12. *I perceived that the portions of the Levites had not been given them, for the Levites and the Singers that did the work, were fled everyone unto his field. Then contended I with the Rulers, and said, Why is the house of God forsaken? and I gathered them together, and set them in their place, &c.* Such therefore, albeit they be great & mighty, are to be reproved. It is the duty of the Magistrate to see so these things, and to correct the abuses that creep into the Land, and by all good means to release the oppressions that lie heavy upon the Ministers of ye church. If God take the matter into his hand, he will take an account of them that spoil ye church, and make them feel the greeuousnes of their sin. It is better that *Nehemiah* should correct the sins of the people, then *Nebuchadnezzar.* If God scourge us by cruel enemies, woe be to us; they are without all mercy and compassion. Thus then we learn, how and what to account of this sin, to wit, the withholding of maintenance frō the Ministers, that it is robbing and spoiling of God, a defacing and deforming of his kingdom. This maintenance is the homage and tribute that God doth require of us, for the setting up and continuance of his kingdom among us; whereby it followeth, that tithes are holy & sacred things, not to be deteined, nor employed to any other use. The Apostle therefore saith, Gal. 6, verse 7. *Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.*

[Use 5] Lastly, from hence ariseth comfort to such as do good to the Sanctuary, and to the uttermost of their power, further the worship of God: they may assure themselves, that God will account it & reward it as done unto himself. Whatsoever is given to the maintenance of God's service, and the furtherance of true religion, and the propagation of the Gospel, is given to God himself, & serveth to advance the glory of his Name, as appeareth by sundry examples in holy Scripture, worthy both of commendation, of admiration, and of imitation.

One example we have in *Obadiah,* who lived in the days of grievous persecution, whē *Jezebel* made havoc of the Church of God; the Altars were cast down, and the Prophets slain: then did *he take an hundred of the Lord's Prophets, and hid them by fifties in a Cave, and fed them with bread and water,* 1 Kin. 18. It is an easy matter in the days of peace and quietness to show a love to the Ministers of the word, and to pretend our selves to be friends and favorers of the Gospel: but let us not flatter our selves, for we may herein deceive our selves. This is no evident trial or certain demonstration to prove our zeal to be right: forasmuch as we may do all this, more for the applause of the world, and to be well thought of among men, then for love we have to the truth, or to them that bring the truth & glad tidings of good things. But when all things are in an hurry and uproar, when persecution is raised for the Gospels sake, and *Jezebel sendeth a messenger to Elijah,* that his life shall be taken away from him, or when the Ministers are in disgrace and contempt of the world, & turned out of house and home, when they are left succorless & comfortless, then to stand to them, to relieve them, to countenance thē, and in a good cause to defend them, is a notable sign of a lively faith, and of receiving the truth in truth and sincerity. God will not forget their effectual faith, and diligent love, and the patience of their hope in Jesus Christ: he will have them in continual remembrance, & reward it as done unto himself; as God shown himself in mercy to *Obadiah,* and for his sake sent a gracious rain vpō his inheritance, and filled their hearts with joy and gladness. For even as *Elisha* said to *Jehoram* King of Israel, when they had no water for the host, nor for the cattle that followed them, *What have I to do with thee? Get thee to the Prophets of thy father, and to the Prophets of thy mother: as the Lord of hosts liveth, before whom I stand, Surely, were it not that I regard the presence of Jehoshaphat the King of Judah, I would not look toward thee, nor see thee,* 2 Kings 3, 13, 14. *Jehoshaphat* was a good and godly King, who feared the Lord, and in all distresses called upon them evermore to ask counsel of the Prophets of the Lord: and God suffereth his word to be declared to the wicked themselves many times, howbeit it is because of the godly that are among them: even so doth God deal with *Ahab,* he would have suffered him to follow the false Prophets that he fed, and to be seduced by them, and to perish in that famine, but that he regarded *Obadiah* and that small remnant for whose sake he shown mercy upon the Land. He had shown mercy to the Lord's Prophets, the Lord showeth mercy unto him again, and is mindful of his goodness, as if he had done it unto himself.

Another example we have in *Jehoiada,* he was honored alive and dead, so that *they buried him in the City of David, among the Kings, because he had done good in Israel, both toward God and toward his house.* He set his heart to honor God, and was zealous for his glory, he reformed religion, he destroyed idolatry, he freed them from tyranny, he established true piety, and did much good to the Church and Common-wealth: and as he was careful to honor God, so God honored him, and remembered him for good, according to the greatness of his own kindness, and according to his servants goodness.

The like we might say of *Nehemiah,* when the secret enemies of the Church *had defiled the Priesthood, and the covenant of the Priesthood, and of the Levites,* and that many of the chiefest among the Jews, withheld the tithes and offerings from them to whom they were due by the express gift of God, so that *the house of God was forsaken:* he was merciful unto him again and

spared him, and made him to be magnified of all the people, according to the saying of the Lord, 1 Sam. 2, 30. *Them that honor me, I will honor: and they that despise me, shall be lightly esteemed.*

Consider with me farther another example, to wit, touching *Ebed-melech,* when as the Prophet *Jeremiah* by false suggestions and accusations was thrust into the dungeon, where was no water but mire, so that he sunk down and stuck fast in it, and must of necessity perish in short time, if he were not speedily delivered, this stranger spake to the King for him, and was content to take upon him the envy of many that he might expose himself unto: *My Lord the King, these men have done evil in all that they have done to Jeremiah the Prophet, whom they have cast into the dungeon, and he is like to die for hunger in the place where he is, for there is no more bread in the City,* Ier. 38, 9. So he drew him up with cords, and took him up out of the dungeon. What then? He that remembered *Jeremiah* in prison, hath his own life given him for a prey: and he that lifted up the Prophet out of the dungeon, is assured also of his own deliverance; God doth greatly accept of the compassion he shown, and rewarded it to the full, so that *Jeremiah* is sent unto him with this joyful message in those miserable days, when Jerusalem was taken by the enemies, the Princes were slain with ye sword, *Zedekiah* the King had his eyes put out, & his sons were slain before his face, the Kings house was burned with fire, the walls of the City were broken down, and the remnant of the people were carried away into captivity: in the midst of all these tumults & public calamities, I say, rhe Prophet receiveth a commandment from God, to go unto this godly Ethiopian, being one of the Eunuchs that was in the Kings house, and to say unto him, *Thus saith the Lord of hosts, the God of Israel, Behold, I will bring my words upon this Citty for evil, and not for good, and they shall be accomplished in that day before thee: but I will deliver thee in that day, saith the LORD, and thou shalt not be given into the hand of the men of whom thou art afraid: for I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the Lord,* Ier. 39, 16, 17, 18. He had done good to *Jeremiah,* God doth good unto him, and accounteth it as done unto himself.

The last example shall be out of the New Testament, mentioned by the Apostle *Paul,* 2 Tim. 1, 16, 17, 18. *The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain: but when he was at Rome, he sought me out very diligently, & found me: the Lord grant unto him, that he may find mercy of the Lord in that day.* Where he prayeth, that he might reap as he had sowed, and gather as he had scattered, and receive as he had bestowed, to wit, mercy for mercy, goodness for goodness, and kindness for kindness: and no doubt God heard his prayer, according to his promise, and recompensed him that had refreshed the Apostle. This is that which the Lord promiseth in the Prophet *Malachi,* chap. 3, 10. *If they would rob him and spoil him no more, but bring all his tithes into his house,* he passeth his word toward thē, that they should see plenty upon their labors, and a removing of those means that caused famine and misery to fall upon them, and to come among them; as before he threatened & denounced, that as they spoiled God, so God spoiled them: and as they caused famine to be in his house by keeping back his portion, so he caused scarsenesse of bread and cleanness of teeth in their houses, causing extreme want to be in the midst of them, in withholding and keeping back his blessings, and in sending upon them his grievous plagues.

Now he telleth them, that if they murmur not at the maintenance of his Ministers, but pay them truly, and sustain them conscionably, he will satisfy them with good things, and remove from them evil things, *He would open the windows of heaven unto them, and pour out a blessing without measure.*

And thus we see how we may find comfort unto our selves, and strengthen our faith by such examples as the Scripture affordeth unto us.

[Beside the Ram of atonement, whereby an atonement shall be made for him.] In these words we are to consider the last, but yet the chief and principal means of sanctification, which also is a satisfaction to God, and a putting and purging away of the sin of defrauding our neighbor. And herein indeed standeth the only way of expiation & blotting out iniquity, howbeit set down in the ceremony. For neither can confession of our sins to God, nor making restitution of our evil gotten goods to man, put away our sin: we may confess all the day long, we may bestow all our goods to feed the poor, and give our bodies to be burned, and yet our sins shall lie heavy upon us, and press us down to the gates of hell; it is only the blood of Christ, as a Lamb unspotted and undefiled, that can do it.

Neither is it enough for us to say, Christ hath washed us from our sins, he hath paid a sufficient price for them, and therefore it skilleth not, whether they be acknowledged to God, or recompensed to men. For we have seen that GOD requireth *besides the Ram of atonement,* that such as have wronged their brethren, must both confess and restore, or else they can have no benefit of reconciliatiō to God by the death of Christ. We are therefore in this place to mark how our sins are purged; w^c^ is expressed under a type & figure.

True it is, *the blood of Bulls* and other beasts is not able to take away sin, neither is it possible that the offering up of gifts and sacrifices *could make holy concerning the conscience him that did the service,* and sanctify the comers thereunto, Hebrews 10, verse 1. For sin is an offense done to God, a breach of the Law, and a wounding of the conscience. But what is the blood of Bullocks able to do, touching the curing of these mischiefs and maladies? *Will I eat* (saith the Lord) *the flesh of Bulls, or drink the blood of Goats?* Psal. 50, 13. Doubtless such things of small account and reckoning, have no force or efficacy to appease the wrath of God, which is infinite. Besides, the justice of GOD required▪ that man himself, not Calf or any Cattle should undergo the punishment for sin, because *the soul that sinned, shall die the death,* Ezek. 18, verse 4. and the threatening must be true, that because man sinned, he should die, Gen. 2. *Thou shalt die the death.* So that it was necessary, either that all man-kind by reason of sin, must perish everlastingly, or else Christ *the Mediator of a better testament* must become a surety for us, and satisfy the wrath of God kindled and conceived against us for sin. If any ask the question, if the blood of Bulls & Goats could not take away sin, why did God command them to be offered, and to what end were they appointed? I answer, [Answer.] this was not done in vain, but to good purpose. For albeit they could never take away sin, nor purge the conscience from dead works, yet they served fitly to shadow out the death of Christ, and to assure the heart, that it is washed by the blood of the Messiah. This was a notable comfort to the people of God from the beginning, & taught them to look for redemption through him. [Objection.] If it be farther said, that God speaketh everywhere in the Law, that the blood it

self of Bulls and Beasts cleanseth and purgeth sin, as Levite. 17, 11. *The life of the flesh is in the blood, and I have given it to you upon the Altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.* I answer, [Answer.] that place speaketh not properly, but sacramentally: as in the New Testament he calleth in the institution of his last Supper,*the bread his body,* because it is a figure of it: so in this place, to the outward sign he giveth the name of the thing signified, and to the type he ascribeth the proper effect of the blood of Christ, which only is the blood that is able to make atonement for our sins. Otherwise those offerings of beasts should be called in vain,*the similitudes and shadows* of good things to come. As for those heretics that dream, that those oblations did really and indeed cleanse away the sins of the fathers, not by their natural operation, but by the acceptation of God, and therefore were not types of Christ's sacrifice washing away sin, they are evidently convinced by the places before alleged, and throughout the Epistle to the Hebrews.

[Object.] If any ask, how these can be figures of Christ, seeing GOD witnesseth in his word, that he never required them, *When he cometh into the world, he saith, Sacrifice and Offering thou wouldst not, but a body hast thou prepared me; in burnt offerings and sacrifices for sin, thou hast had no pleasure.* Psal. 40, 7. Heb. 10, verses 5, 6. If then God would have none of them, how could they be the figures and images of better things?

I answer, [Answer.] God may be said to allow them, and yet to disallow them; to reject them, and to regard them in diverse senses. He willed them as he commandeth them, and commendeth them as a sweet savor unto him, performed in faith, and as types referred to the coming of the Messiah, *and the time of reformation.*

On the other side, he may be said to refuse and reject them, for these three causes. First, when the manner of doing is evil, doing that which God requireth, but doing it in a corrupt manner, to wit, without faith and obedience, as the Prophets in every place reprove the sacrifices of hypocrites & wicked persons: as Isaiah 1, 11, 12. *I delight not in the blood of Bullocks, or of Lambs: who hath required this at your hand? Your new Moons and your appointed feasts my soul hateth:* and the reason of this is rendered in the words following,*Your hands are full of blood.* Again, God would not that they should remain & continue forever, but that, though they had place in ye Church for a time, they should cease at the coming of the Messiah. Therefore Christ being come into ye world, and manifested in the flesh, God willed thē no longer, but would have them abolished. And this sense doth ye Apostle principally intend in this place, that the shadows must give place, when the body it self was come in person. Lastly, it may after a sort be said, that God never willed them, that is, approved & allowed of thē as the principal part of God's worship, and as the very price of our redemption, & the ransom for our sins, & our reconciliation unto God: albeit he would have them observed of his people, and used for a time as certain rudiments & rites to bring them to Christ, & to confirm their faith in him. Let us shut up this with the comparison that the Apostle expresseth, Heb. 9, 13, 14. *If the blood of Bulls and of Goats, and the ashes of an heifer sprinkling the unclean, sanctify to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience frō dead*

works to serve the living God? In these words he compareth the shadow & the body, the type & the truth, the ceremony and the substance together. Frō hence we learn this doctrine, that the blood of Christ taketh away our sins, & reconcileth us to God the Father. Christ Jesus hath in the performance of his Priesthood, freed and delivered us from the guilt & punishment of our sins. This appeareth evidently unto us, by considering & laying before us, the end, the parts and fruit of his Priesthood. The end of the Levitical Priest-hood, and of this figured by it, was to offer sacrifice *for the ignorances,* that is, for the sins *of the people.* The distinct parts of it are two, satisfaction, and intercession. His satisfaction consisteth partly in suffering, and partly in obedience. The second part of his Priesthood standeth in intercession, in that he is become our perpetual and perfect Advocate, that thereby God might be appeased for them, and we reconciled unto him. The fruit thereof is this, that we are delivered, redeemed, ransomed, justified, and freed from the guilt of sin, from the burden of ceremonies, from the curse of the Law, from the wrath of God, and from fear of condemnation. This truth is taught in many places, John, 1, 29. *John* seeing Christ coming unto him, saith, *Behold the Lamb of God which taketh away the sin of the world.* And the same Apostle in his first Epistle, chap. 2, ver. 1, 2. *If any sin, we have an Advocate, Jesus Christ the righteous, and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.* Likewise in the Epistle to the Romans, the Apostle, magnifying the mercy of God, and setting out the merits of Christ, he saith, chap. 3, verse 24, 25. *We are justified freely by his grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation, thorough faith in his blood, to declare his righteousness for the remission of sins that are past, thorough the forbearance of God.* The Apostle to the Hebrews declareth, that Christ was to offer up himself once, and not often, as the High Priest entereth into the high place every year with blood of others: *For then must he often have suffered since the foundation of the world:but now once in the ende of the world hath be appeared to put away sin by the sacrifice of himself.* By all which testimonies it appeareth, that Christ is our Advocate, and hath wrought our peace and atonement, and thereby made an end of all other sacrifices.

The reasons are plain. First, because God [Reason 1] thereby is well pleased, and his wrath appeased, so that he accounteth his death as a full price and sufficient ransom paid for them. So the Evangelist witnesseth, that *a voice came from heaven saying, This is my beloved Son, in whom I am well pleased.* Math. 3, 17. And in the Epistle to the Ephesians, the Apostle saith, chap. 5, verse 2. *Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God of a sweet smelling savor.* It is noted in the book of Genesis, that when *Noah* being come out of the Ark, built an Altar, and offered burnt offerings, *the Lord smelled a sweet savor;* which was not the smoke of the sacrifice that ascended, (for what sweetness could there be in that?) but it was the sweet & precious sacrifice of Christ for which his wrath was appeased, being shadowed by that ceremony.

[Reason 2] Secondly, Christ took the whole burden of our sins upon his shoulders, presenting himself before God in our person, and offering us to God in his person: so that he took upon him our unrighteousness, and imputed to us his righteousness. This the Prophet *Isaiah* did most clearly prophesy off, chap. 53, verses 4, 12. *Surely he hath borne our griefs, and carried our sorrows, and poured out his soul unto death, &c. He bare the sins of many, and made intercession for*

the transgressors. And the Apostle teacheth, that in Christ we are reconciled to God, *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him,* 2, Cor. 5, 21. And in the Epistle to the Colossians, chap. 2, ver. 14, 15. he setteth out the fruit of Christ's death, that *he hath forgiven us our trespasses, hath put out the hand-writing of ordinances that was against us, he took it out of the way and fastened it to his Cross, he hath spoiled principalities and powers, hath made a show of them openly, and hath triumphed over them in the same Cross.* This was notably prefigured and foreshowed in the rites of the Law. For when any propitiatory sacrifice was to be offered for the people, the Priest was to present the beast before the Lord, to lay his hands upon the head of the beast, and to confess the sins of the people upon it, and so it bare their iniquities; the truth whereof, is Christ himself.

Thirdly, there could otherwise be no remission [Reason 3] of sins: so that it is the blood of Christ in the suffering of the Cross, that purgeth away our sins, as Hebr. 9, verse 22. *Almost all things in the Law are purged with blood, and without shedding of blood is no remission:* and therefore it was necessary that Christ should purge and purify us by his blood. The greatness of our sins could not otherwise be pardoned, nor the person that is offended, satisfied: they are infinite, and so require a sacrifice of infinite price and value. No treasures, no riches, no creatures, no sacrifices, no ceremonies could do it, it cost more to save a soul, and to redeem the captives and prisoners that are holden by Satan in slavery to do his will: *Knowing that we are not redeemed with corruptible things, as silver and gold, from our vain conversation, received by the tradition of the Fathers: But with the precious blood of Christ, as of a Lamb undefiled and without spot.* 1 Pet. 1, verses 18, 19.

Fourthly, nothing but the death of Christ could quench the scorching wrath of God as [Reason 4] a consuming fire kindled against us, & countervail his severe justice. Hence it is, that the Apostle, writing to the Hebrews, having shown that the blood of Bulls and Goats could not possibly take away sins, addeth immediately after, When he cometh into the world, he saith, *Sacrifice and offering thou wouldst not, but a body hast thou ordained me.* Heb. 9, 5. Our sins have a bloody face in the sight of God, and we are enemies unto him, so that *the robes* of the Saints *must be dipped in the blood of the Lamb,* Revel. 7, ver. 14. All the nitre and sope, and Fullers earth in the world, are weak and insufficient, and have not power and strength enough in them to do it; So that we must say with the Prophet, Psal, 50, 7. *Purge me with Hyssop, and I shall be clean: wash me, and I shall be whiter then snow.* Thus then we see, that *Moses* mentioning here the Ram of atonement, whereby an atonement is to be made for sinners, teacheth under this type, this certain and undoubted truth, y^{t} Christ our Savior hath by his blood made an atonement between God and us, & thereby reconciled us unto his Father.

The uses of this doctrine are of great weight and importance. First, it offereth to our considerations [Use 1] this meditation, what sin is, & how it is to be esteemed. It is a most fearful and grievous thing, & the wrath of God against it is exceeding great: so that nothing in heaven or in earth could satisfy for sin, but the death of Christ Jesus: the Son must die for the servant, or rather for the enemy: for we are by nature the children of wrath as well as others. The justice of God would not spare him, though he were his only and well-beloved

Son: but forasmuch as he was to bear our sins in his body, he must die for ir, Rom. 8, 32. *He spared not his own Son, but gave him to the death for us all.* We are not therefore to be lightly carried into the practice of sin, but to be much grieved at it, to strive with all our force against it, and to endeavor to overcome it; and among other things this is not the least that should trouble us, that we have by sin brought such misery and shame upon the Son of God. We ought to lament for this, and to bewail it every day. For if we had not sinned, and by sin been deprived of the glory of God, he had not taken upon him the shape of a servant, neither been humbled to the death of the Cross. We do daily cry out upon the Jews, and think hardly of them, because they crucified the Lord of glory: but if we would enter into our selves, and consider what we are, we should find our nature as bad as theirs: our sins are they that crucified him: they are the nails that did pierce his hands and feet, and the spear that entered into his side, and shed his blood, Zach. 12, 10.

[Use 2] Secondly, this confirmeth us in a principle of our Christian religion, that remission and forgiveness of sins is by the merit of Christ, because *the Lord hath laid upon him the iniquity of us all,* Isaiah 53, 6. And to *him give all the Prophets witness, that through his Name, all that believe in him shall have remission of their sins,* Acts 10, 43. And the Apostle saith, that *in him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.* Eph. 1, 7.

Now then, if we would know, what this freedom and forgiveness is, we must understand, that it is a blessing of God upon his people, procured by the death and passion of Christ, whereby God esteemeth of sin as no sin, or as not committed. This is figured out by many borrowed speeches in the Scripture, as Isaiah 44, 22. *I will put away thy transgressions as a Cloud:* and chap. 38, 17. *He hath cast them behind his back:* alluding to the common practice of men, who, when they will not remember or not regard a thing, do turn their backs upon it, and put it out of their sight. Likewise the Prophet *Micah,* chap. 7, ver. 19. *He will cast all the sins of his people into the bottom of the sea,* alluding to *Pharaoh* and his host that perished and were drowned in the red sea. The benefit of this is endless and vncountable; the remission of our sins, the redemption of our souls, and the reconciliation of our persons into the favor of God, being the most wonderful blessing that ever can come to mankind. For every man that hath his sins deteined, is more miserable and wretched then the most vile creature that ever was. The dog, the serpent, the toad are not so base; for when they die, there is an end of all their woe and sorrow: but when man dieth and departeth out of this life without this blessing, then is the beginning of his anguish, first in soul until the day of judgment, and in soul and body for evermore, after the general resurrection. This consideration caused the Prophet to cry out, Psalm. 32, 1, 2. *Blessed is he whose transgression is forgiven, whose sin is covered: Blessed is the man, to whom the Lord imputeth not iniquity.* This was the voice of *David,* this was the feeling that he had, though otherwise he had the pleasures, and roialties of a kingdom. Ask carnal and corrupt men, who are blessed and happy in this world: some will say, the rich man: some, the wise: some, the fortunate: some, the healthy: some, the honorable: and some, those that are in favor with Princes: or if they will not say so, yet they show evidently that they think so. But this point is never thought upon, it is accounted but a common matter, and therefore it never cometh into their minds, or entereth into their

hearts. Alas, alas, how many are there that did never rightly know, what sin is, what it worketh, how it corrupteth, whom it defileth, and whereunto it bringeth. These are drowsy Protestants of dead hearts, and almost desperate. If we had the right knowledge of our selves, and the least feeling of sin, as it were with the tippe of our finger, we would find our hearts so foul, and our estate so fearful, and the wrath of God so bitter, that if the gain and glory of the whole world were set before us on the one side, and the pardon of our sins on the other side, we would choose the free forgiveness of our sins, before ten thousand worlds, and all the pomp of them. So then, we must hold that the redemption of our souls, is a most dear and costly thing, the dearest thing in the world, and of greatest value. It cost the precious blood of the Son of God, the least drop whereof, being the blood of God, is more worthy and of greater merit, then all the world. The servants of *David* said unto him, *Thou art worth ten thousand of us:* so we may say of the Son of God, our Lord Jesus Christ, that he is more of worth thē ten thousand of us; and yet he accounted not his own life to be dear and precious unto him, but he was content to lay it down for our salvation: and therefore *Paul* saith to the Elders of Ephesus, Acts 20, ver. 28. that *God redeemed to himself a Church by his own blood,* his sacrifice being propitiatory, and sufficient to purge our sins, and to make us clean again.

Thirdly, if we will have any comfort that [Use 3] our sins are washed away by the blood of Christ, whereby the atonement is made, and we reconciled to God the Father, we must leave them and forsake them, and lead an holy and godly life. The Apostle *Peter* teacheth this point, and enforceth this duty upon us from the consideration of the death and passion of Christ, 1 Pet. 4, ver. 1, 2. *Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh, hath ceased from sin: that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.* And the Apostle *John* saith, *If we walk in the light,as he is in the light, we have fellowship one with another, & the blood of Jesus Christ his Son, cleanseth us frō all sin.* They then cannot assure themselves that Christ died for them, that make no account of committing sin, that drink in iniquity as water, and wallow in it as swine in the mire, and cast out sin from their profane hearts, as the dog doth his vomit. Let us mark this as a good note, and set it down as it a rule, that Christ is not dead for us, except we be dead to sin: and he is not risen again for us, except we be risen to newness of life. Indeed he died, it is an article of our faith, but what benefit have we by it, if we feel not the power of it working effectually in us? Besides, this is another principle which is surer then the heavens, that we are not redeemed, except we be sanctified. For are we so foolish to imagine, that he would redeem us from sin, that we should commit sin afresh, and that we should serve sin again? Will any man ransom a prisoner, and pay a great price for him, that so soon as he is freed, he should by and by serve his enemy? So do we deceive our selves, if we imagine that Christ would pull us out of the snare and power of Satan, to the end we should entangle our selves again, and give up our selves to his service, who is the sworn enemy of God; whereas *we are delivered out of the hands of our enemies, that we should serve the Lord without fear, in holiness and righteousness before him, all the days of our life,* Luke 1, 74, 75. Labor then to be in Christ, and examine thyself, whether he be in thee or not: study to be partaker of the benefits of his passion, and to be washed

from the filthiness of our corruption. This is a privilege belonging unto the Church of God, as the Prophet *Isaiah* noteth, chap. 33, verse 26. *The inhabitant shall not say, I am sick: and the people that dwell therein, shall be forgiven their iniquity.* What then? Shall we continue in sin, because sin is pardoned? Or shall we turn the grace of God into wantonness, because grace hath abounded? *God forbid: how shall we, that are dead to sin, live any longer therein?* Roman. 6, 2. We are baptized into the death of Christ, and are buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in newness of life. Our old man is crucified with him, that the body of sin might be destroyed, that hence forth we should not serve sin. The more we profit by the death of Christ, the more we grow in sanctification, and the farther we proceed in mortification. It is one thing to talk of the death of Christ, and another thing to feel his death working in us: it is one thing to know that he died, and another, that he died for us. It is not enough to reason of his death, and to confer of it, except it be as a strong purgation to cleanse us from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Holiness in the soul, is as health in the body, and peace in the City, and marrow in the bones. It is the righteousness of Christ that giveth life unto us: so that so far as we live, we are sanctified. The life of an unregenerate man is no life, but rather a death: they are twice dead, dead in soul, and dead in body; there is no life of God in their minds, or willes, or consciences, or affections. They may well breath in the air as the brute beasts do, but they have no heavenly breath, or celestial motion in them. They have the natural life, but they are utterly ignorant what the spiritual life meaneth. But he that is spiritual indeed, and truly sanctified, the farther he proceedeth, the weaker the motions of sin are in him, even as the nearer a man draweth to death, the less motion is in him. If we be once in Christ, and dead with him, the pleasures of the world, the delights of the flesh, the lusts of the eyes, the pride of life, and the vanities of carnal men will move us nothing at all. They that were our familiar companions in sin, will be shunned of us, bitter unto us, and banished from us. The evil works wherein before we took our whole delight, will be grievous & Irkesome unto us, so that we will by no means abide to hear and see the unrighteous deeds of the wicked, which before did minister matter of sport & contentment unto our soul.

Lastly, seeing the death and shedding of the blood of Christ, is the means of our salvation [Use 4] and free pardon of our sins, we are to rejoice at it, and to comfort our selves in it above all things in the world, as that which hath procured the greatest blessing that can befall us: so that if we can find but one drop of his blood, to be by the power of the Spirit sprinkled upon our consciences, to purge us from dead works, it should rejoice us more then the gaining of a kingdom, or the increasing of our corn and cattle. If a man should live in health & wealth, in honor & preferment, in favor and friendship of the mighty, in credit & estimation of men, in the praise & applause of the world, so that he had no experience of sorrow and sickness, of misery & calamity; yet if he have not this principle writ̄ in his heart, that Christ shed his blood for him, and nailed his sins upon his Cross, and carried them with him into his grave, to bury them in perpetual forgetfulness: What comfort could all these things bring unto him? Or what sound delight could he take in them? Or what were he nearer for them unto salvation? But if we should want all these blessings, of honor, of riches,

of favor, of preferment, and such like: and on the contrary side, taste of the cup of affliction in great measure, and drink up the dregs of it, if we should endure poverty, banishment, infamy, injury, disgrace, distress, discredit, slanders, perilles, persecution, need, nakedness, and all kind of adversity: yet these could not make us miserable,*nor separate us from the love of God, which is in Christ Jesus our Lord.* It is he that died for us, yea rather which is risen again, who is even at the right hand of God, and maketh intercession for us. Who then shall lay anything to the charge of God's elect, who have a discharge given them from all their sins? As for troubles and afflictions, they are sanctified unto them, and serve to bring them nearer unto God, and are approved means whereby they are brought to a conformity with Christ. True it is, our nature abhorreth nothing more then affliction, so that it is grievous for the present, and not joyous. It is well observed, that when Jesus went up to the Mountain to preach, all his Disciples went with him, none forsook him nor fled from him: but when he went to Mount *Caluarie* to suffer, they all left him alone. He hath at all times many that are ready to follow him by professing, but few are willing to follow him by patient suffering. We are content to go with him into the Temple, but we will not accompany him to the Cross. *Peter* shown this too plainly, both by his words and by his practice. When Christ once made mention of his suffering, he said unto him,*Master, pity thyself.* And when he was in the High-Priests hall, & was assaulted and tempted, for fear of the persecutors, and danger of death, he denied his Master. Notwithstanding, we must fear to sin against Christ, more then to suffer with Christ: forasmuch as if we suffer with him, we shall also be glorified with him. There is nothing can make us miserable, but that which bringeth us out of favor with God, and separateth us from him: now there is nothing can separate us from God, but sin; nothing can destroy the soul, but sin, and sin is able to do it. They therefore are truly happy that have the power and strength of sin abolished, and are no longer servants of corruption, but the Lord's freemen. Let them rejoice and be glad, because their names are written in heaven. Christ willeth the seventy Disciples to rejoice in this, and not so much *that the devils were subdued unto them:* so ought it to be with us, we should find no joy or comfort in our riches & treasures, and in our store and abundance of earthly things, in comparison of those unspeakable benefits which we receive from Christ, and enjoy by Christ. If we had all things without him, they might delight the eye and outward man, but they could not comfort the heart, nor refresh the weary soul:*For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?* Let us then learn hereby, what true comfort is, and wherein it consisteth; there is no comfort without Christ: he is the substance of the Gospel, and there is no glad tidings can come to the soul where he is not.

[Verses 9, 10. *And every offering of all the holy things of the children of Israel, which they bring unto the Priest, shall be his: & every man's hallowed things, &c.*] In these last words of this division, we have the application or conclusion of the former law, amplified by an argument of the like. God had appointed in his Law, that the Priests should receive the oblations and hallowed things to sustain them, Levite. 10, 12. Now, even as these things belong unto them, so God appointeth that such things as are stolen, and have no owner or heir alive, shall be brought to them, in case the persons be dead, or not known to whom they might of right belong. Thus doth God provide for the maintenance of them that served him.

We learn from hence, that the Ministers of the Church, that labor therein, ought to be maintained of the Church. I will not handle in this place, whether tithes be due by a divine right, or not: but rather come to the equity of it, that in the time of the Gospel, the Pastors of the Church ought to live of the Gospel. For if in time of the Law, the Priests that served at the Altar, had a plentiful allowance, as it were a liberal diet, as we have shown before; forasmuch as they had benefit by the sacrifices and oblations, by first fruits and tenths, and such like: then it followeth necessarily, that the Ministers of the New Testament should have also a good reward and recompense for their pains and labors. And it followeth not by equal comparison, but from the less to the greater, seeing their office is greater, *the least in the kingdom of heaven, being greater then John the Baptist.* Math. 11.11. and therefore the hire of their labor ought not to be less. To this purpose speaketh the Lord by the ministry of *Moses,* in many places of the Law. In the book of Genesis, whē *Abraham* returned from the slaughter of the Kings,*he gave him tithes of all* the spoils that he had taken in war. God had dispersed the Levites among all the Tribes, and assigned thē Cities to inhabit in all their quarters, to the intent that sound doctrine should be taught throughout the whole Country. They had no inheritance allotted and assigned unto them; God promiseth to become their portion, and therefore the people ought not to defraud them.*The Levite was ever to be with them* that was within their gates. He assigned also to *Aaron* and his sons, a worthy portion, so that none that served at the Altar, had any want. To this purpose the Apostle speaketh to the Galatians, chapter 6, verse 6. *Let him that is taught in the word, communicate unto him that teacheth in all good things.*

This precept the Apostle giveth to them that are taught toward their teachers: wherein he layeth down these particulars; first, that the Ministers are to be maintained. Secondly, they are to be provided for at the costs and charges of the Churches. Thirdly, that they are to be sustained honestly, liberally, and bountifully, to the end *the mouth of the ox that treadeth out the corn,* might appear not to be muzzled. The elders that rule well, ought to have double honor given unto them, 1. Tim. 5.18. Not that all ought to be given into the Ministers hands, that they should abound, and others want: that they should live richly or riotously, & others beggarly, as hypocrites dealt among the Pharisees, and as it is now in the Church of Rome, where they devour widows houses, and under a color of this commandment, have drawn dry the treasures of Princes, and eaten up the fat of the land, as their Abbeys and Monasteries everywhere testify, so that they have built them palaces and castles like Princes, of the spoils of other men: but the Apostles meaning is, that they ought to have an honest pension and contribution given unto them, not abounding in superfluity, but contenting themselves with a sufficiency, according to the rule of the Apostle, Having food and raiment, let them be content.

[Reason 1] This truth is farther confirmed unto us by the force of reasons, as it were by strong cords that cannot be broken. First, the Apostle writing to the Corinthians, handleth this argument at large: where he setteth down sundry similitudes which serve fitly and notably to illustrate the same, as it were so many lights brought forth to open and discover the nature of things that are dark and doubtful. *The soldier* that goeth forth to battle, fighteth not at his own costs, but hath his pay and wages of his Captain that hath called him. *The*

Planter that planteth trees, eateth of the labor of his hands, and tasteth of the fruit of the things he hath set and grafted. *The Shepherd,* that feedeth a flock, eateth of the milk of the flock. *The sower,* that goeth out to sow, reapeth that which he hath sowed, and gathereth it into the barn. The Ministers of the Gospel are the Lord's soldiers to fight his battles against sin and Satan, by the two-edged sword of the word: they are *the chariots and horsemen of Israel:* they plant as gardiners, they sow as husbandmen, they feed as sheepheards; and therefore they all ought to have a recompense for their labors, and maintenance for their persons, answerable or agreeable to the work that is in their hands.

[Reason 2] Secondly, such as are taught and instructed by the Ministers, are debtors unto them. All honest men are bound to pay their debtes, or else they are no better then thieves. There is a mutual band and conjunction between the Minister and the people: and either of them oweth a necessary duty unto the other. It is a part of natural equity, that when we have received a benefit, we should recompense our benefactors. They that have received much are bound to return the more. This is the reason which the Apostle pointeth out, Rom. 15.27. making the Macedonians and those of Achaia to be debtors to them that are of Jerusalem; *It hath pleased them verily, and their debtors they be: for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.* Where he calleth the faith of the Gospel and Christ with all his treasures, the goods of the brethren at Jerusalem, because Christ was promised to the Jews, and from them salvation came unto the Gentiles, according to the ancient promise and prophesy, Isaiah 2.3. *Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.* As then the Gospel came from them, so now they wanted the carnal goods of the Gentiles, and stood in need of their alms. Now, what are carnal goods, that is, uncertain and unsettled and unstable, in comparison of the spiritual riches and treasures of Christ, if they be weighed in a balance? Surely nothing at all, & therefore were ye Gentiles more then debtors unto the Jews. Thus also doth the Apostle reason, 1 Cor. 9.11. *If we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things?* Seeing then the hearers are debtors to them that have taught them, they shall never be able to discharge themselves of this debt, except they give according as they have received, and in lieu of thankfulness communicate unto them that have painfully and plentifully instructed them.

Thirdly, all laborers are worthy of their [Reason 3] wages. It is a rule of equity to pay all that have labored for us: and therefore it cannot without injustice and fraud be denied, or detained: as Luk. 10.7. Where he saith to the seventy which he sent before his face into every City whither he himself would come,*Into whatsoever house ye enter, first say, Peace be to this house: and in the same house remain eating and drinking such things as they give: for the laborer is worthy of his hire.* But the Ministers of the Gospel are laborers: they labor to husband us to God, and to plant us as fruitful trees in his garden: they dignity and delue about us: they plough up the ground of our hearts, and sow good seed in the farrowes thereof. They labor in the word and doctrine, and care for the Church day and night, and therefore have right and reason to be maintained of the Church that are partakers of their labors. Every trade maintaineth the tradesman, and every art the artificer. Should it then go worse with the

Minister, then with other Sciences and handy-crafts? and shall he alone complain that his profession (which is the best of all) hath that recompense which is least of all?

The uses follow to be handled and considered. [Use 1]First, this serveth to reprove such wretched and miserable men as deny them the maintenance that is fit for them, and appointed unto them. Many there are among us that think it lost and utterly perished, that is given unto them: that pay them somewhat for a time, but it is thought to be a work more then needs, and therefore afterward grow weary, as of a burden that they cannot bear. These are never weary of superfluous expēces which they might both with credit and a good conscience cut off: howbeit if they lay out anything to further piety and true religion, they repine and grudge at it, as if they were undone.

Hence it is, that the Apostle saith, *We should not grow weary of well doing,* Gal. 6.9. *forasmuch as in due season we shall reap, if we faint not.* For having in the former words exhorted the people to give their teachers temporal things, and to communicate unto them of their goods; he inferreth this conclusion, Let us not be weary of well doing. He that fainteth in a good course, and giveth over before he come to the end, is like to a slothful husbandman, who, having made an entrance to plough and sow, giveth over and goeth back, before he have fully finished his work: or like unto him in the parable mentioned in ye Gospel, Luk. 14.28. who intending to build a tower, did not sit down first, and count the cost, whether he had sufficient to finish it, and therefore after he hath laid the foundation and is not able to go through, all that beheld him, began to mock him, saying, This man began to build, but was not able to make an end. This hath been the continual practice of this corrupt world, to think it evilly bestowed, which is bestowed this way, being like unto *Judas,* when a precious ointment was poured upon Christ, and his feet anointed with it, he cried out, What needeth this waste? *this might have been sold for three hundred pence, and given to the poor,* John. 12.5. So likewise whatsoever is given to the Ministers of Christ, is accounted to be bestowed in waste, & such as might as well be spared, as so spent. The zeal of our forefathers in former times was great, they gave to the Ministers, and pulled not nor pared from them. The Idolatrous Priests that served *Baal,* and attended at his altars were well provided for, and wanted nothing, Gen. 47. Four hundred false Prophets *were richly maintained at Iezebels table,* 1 kin. 18.19. where—as the poor and paineful Levites, that taught the people diligently, have been glad to catch at a crust, and to serve for a morsel of bread, and a suit of apparel. The Popish Priests that worship idols, and maintain idolatry, have had abundance, and know not what it is to want, they have no experience of necessity. Nothing was thought to be too much or enough to set up and continue a will worship after the precept and tradition of men.

Such as lived in blindness and palpable ignorance, had a zeal to religion, such as it was, and it shall be sufficient to condemn our coldness and backewardnesse. It was well said and observed, that in old time they were wont to say, *What shall we give the man of God,* 1 Sam. 9. but now the Church-robbers say, *Come, and let us take the houses of God in our possession,* Psal. 83.12. This is an evident token that there is small devotion in men for the maintenance of true religion, as we shall show afterward.

Secondly, it putteth the Ministers in mind [Use 2] of their duty, that they ought to labor among them that do maintain them, and teach them in the word. It is great reason that he which looketh for his hire, should do his work: and that he which intendeth to live of the Gospel of Christ, should preach to others the Gospel of Christ. Such as are Drones and will not labor to bring honey to the hiue, are not worthy to eat of the honey. Such as are dumb-dogs and cannot bark, may not eat of the children's bread, nor expect or receive the maintenance that is due to ye Ministers which are painful. Such will not or cannot labor, and therefore *ought not to eat,* 2 Thess. 3.10. We must care more for the feeding of the flock, then of our selves; and fear more the loss of the sheep, then the lack of the fleece: for which I pray you, is more to be desired and of more price, the sheep it self, or the fleece it carrieth? Is not the sheep? is it not for them that Christ died? and ought we not to leave ninety and nine in the wilderness, and seek out that which is lost, or strayed, that it starve not, and perish? *Woe* therefore *unto the shepherds of Israel, that eat and clothe themselves with the wool:* that strengthen not the diseased neither heal the sick, nor bind up the broken, nor bring again that which was strayed, neither seek out that which is lost.

Woe unto such as are entered into a painful calling, and yet will take no pains in it: that have a great work to do, and yet lead an idle & lazy life: y^t^ take upon them the labor of the Ministry, & yet follow their pleasures and pastimes, and do nothing less then labor. What calling requireth greater study, to furnish themselves with matter, and to bring out of their treasury, things, both old and new? And yet many there are that are entered into it, that scarce bestow one hour in a day, and sometimes in a week to preach the word, and to give everyone in the family their bread in due season.

Hence it is, that some preach not at all, neither think it to be their duty to preach to the people. Others do it so rawly and unreverantly, that the stuff they bring will not abide workmanship, and the meat they set forth, is undigested. Such is their pride and ignorance that they dare utter whatsoever cometh into their idle brains and their foolish minds: and they fear not to sit down in the chair of *Moses,* that are not worthy to stand at the plough tail, or to sit in the Artificers shop: forasmuch as none of these ordinary trades and occupations can be discharged and performed without some preparation; and yet these dare ascend into the Pulpit, and stand above the people in the Name of God, without any meditation. Others there are that are of no ability, neither have any gifts to teach. None more forward to catch from the people, and none more backward to preach to the people; for indeed they are not able. What should the Church do with such blind guides? When Christ sent his disciples before he went to Jerusalem, to a town that was over against them, and told them they should find an asse bound, and a colt with her, cōmanding them to loose them & bring them unto him, and charging them, *If any man said ought unto them, to say that the Lord had need of them:* so it were fit that these two-legged and dumb-tongued asses were loosed & sent away; howbeit we cannot say, that the Lord hath need of them, or that the Church hath need of them. Neither can we say, *they are the salt of the earth,* forasmuch as they have lost their savor, and therefore are thenceforth good for nothing but to be cast out, neither are they *meet for the land,* nor profitable for the dunghill, but to be trodden under foot of men.

To these we may join such as are better able to teach, but no whit more willing; that hide their gifts in the earth, and cover them under a bushel, like to that unfaithful and slothful servant that exercised not the talent he had received. The more God hath bestowed upon them, the more he requireth at their hands. Use and practice increase the gifts that are given unto us: but idleness and sluggishness do diminish them. Though they have mouths to speak, yet if they open them not, they may be called dumb dogs, as well as they that are ignorant. Though they have tongues and throats to utter a voice, yet if they hold their peace, they may be called idle shepherds, forasmuch as they are the work of men's hands, and not of God's; Though they have their eyes in their head, and can see far, yet if they shut them and close them up, they may be called blind guides, that take upon them to direct others, but cannot govern themselves. For it is all one to the people, whether their Ministers be ignorant, and cannot teach: or whether they be idle, and will not teach: seeing both these ways the Church goeth to ruin. And if there be any difference, such as are able to preach and will not, do the greater hurt. For touching these poor and silly souls that can do nothing, they are not much regarded, or followed, every man can point them out easily: but as for those that are counted great Clearks, and take themselves to be no small fools, they draw many eyes after them, the people have a great opiniō of them, they submit themselves unto them, and seek no further. They begin to think, that if hearing of the word were so necessary for them as some green heads & precise fellows would make them believe, surely then those Ministers would preach more often; for they know God's will, they are not ignorant of his word. So then, the blind and unlearned Ministers are hurtful, but the meanest sort of men in a manner can say of them, Alas, our Minister is nobody, he is not able nor meet to teach us, and therefore we must seek food abroad, or else we are like to be famished: whereas the other sort are counted grave and stayed men, deep Divines, and great scholars, and the hearers so hang upon their sleeues, that they will hear no other; they check those that go about to controlle him or his doings: they say, If we were out of the way, he would tell us, and if so much teaching were needful, he would teach us: if these things were evil, he would not use them, for he knoweth what is what as well as the proudest of them all.

Nevertheless, Christ our Savior teacheth, that *one thing is necessary,* and that is, the hearing of his word: but these have learned a heerer way to heaven then Christ could show them; and more wisdom then he could teach them. But let them take heed that their wisdom be not turned into folly, and while they seek a nearer way to the kingdom of heaven, let them beware lest they never come there. For if they will learn nothing but when they list, and how they list, and of whom they list, and content themselves with a cold collation once in a month, or twice in a quarter, or four times in a year, they will hardly attain to sound knowledge and understanding in the mysteries of godliness, and they shall be as far from science as their teachers are from conscience. Other Ministers there are that so ouerlade themselves with livings, that their maintenance is greater then their labor, and are willing for single work to take double wages. They labor in one place, and receive recompense for their labor in two places. If we should see a day-laborer work diligently all the yere long with one man, and at the years end ask his hire at the hands of two men, we would account

it injustice, and deny to pay him. These men that now we speak off, who are like unto *Issachar* compared to *a strong asse couching down between two burdens,* can labor but among one people, and yet they will have maintenance of two Parishes. If they object, that they divide their labors, and take pains among them both: I answer, that helpeth not the matter, forasmuch as while they are absent from them and come not among them, they take as much of them as when they preach unto them. If the day-laborer (of whom we spake before) should work half the year with them, and require of them payment for the whole year, they would not be so simple to grant it, though they would be so shameless to demand it. These are they that make the calling of the Minister, gainful rather then painful, and sildome or never think of the account which they are to make for the souls committed unto them: and yet will be sure to have the greatest maintenance that the Church, or Churches can minister unto them.

[Use 3] Lastly, as this duty and doctrine serveth for the direction of the Ministers, that as they look to be maintained, so all are not fit for this office, because they must preach in season and out of season, and not entangle themselves in matters and business of the world, that they cannot intend to give themselves to reading, to exhortation, and doctrine: so it teacheth the people to have a special care of their Ministers, that they leave them not destitute and distracted for want of necessaries. They watch for our souls, and therefore we ought to provide for their bodies. We heard before, that the Apostle willeth the Galatians*to communicate* of their goods to their Pastors that labor among them. Whereby it appeareth, that in those days so soon as the Gospel began to be planted, the Ministers of the word began to be neglected in their daily ministration. For as the word it self was contemned, so were they also that preached it. If the word it self be had in price and estimation, *the feet of them that bring glad tidings of peace, will be beautiful unto us,* Rom. chapter 10. verse 15. And by this note we may prove our selves, whether the word be precious unto us, or not. If we regard not the Ministers in what condition they live among us but leave thē in a most poor & necessitous estate, it is evident that we make little reckoning of the word it self. Where the Ministers are vilified and basely esteemed, it is manifest that the horrible contempt of the word it self reigneth there. And this is a notable policy of the devil, whereby he vndermineth us and cunningly getteth ground of us. For he defraudeth the Ministers of their maintenance, that the Church may be spoiled of her Ministers. He knoweth well, that if the Church should want the Ministers, and have them taken out of the way, he might rage and rauen at his pleasure, kill and murder freely as he listed: as if the wolves could get the dogs that kept the flock into their hands, they would destroy the sheep without mercy. The devil is a cruel and savage wolf, the Ministers are the keepers of the flock, and watch over it: if they be any way removed, the devil will suddenly prey upon them, and make havoc of them.

Hence it is, that the Lord saith in the book of Deuteronomy▪ chap. 12.19. *Take heed to thyself that thou forsake not the Levite, as long as thou livest upon the earth.* And in the 14. cha. 27 verse, he repeateth this exhortation again, *The Levite that is within thy gate, thou shalt not forsake him: for he hath no part nor inheritance with thee.* The Levites were appointed of God to serve him, and to teach his people, that his Law might be known among them: and therefore it was great reason they should have wherewith to maintain them. A part of the inheritance

belonged unto them, as they descended of the linage of *Abraham:* howbeit God had put them from it, to the end they should not be combred with earthly things, neither troubled with tillage, nor distracted with any other business, but wholly give themselves to the performance of their duties. And the people also must do their duties unto them. Great is the unthankfulness of this unthankfull world. The wretched Idolaters that worship they know not what, spare no cost to maintain their Priests; whereas in the mean season, such as serve God purely in their places, are in no account, and men are content not only to set light by them, but utterly to forsake them. And what is the cause of this? surely because they reprove us for our sins, and suffer not every man to do what he listeth: which made the Apostle say, Gal. 4.16. *Am I become your enemy, because I tell you the truth?* We all by nature desire liberty, and cannot abide to be touched by God's word, we will not be reproved. We had rather maintain such as would never speak word unto us, then such preachers as exhort diligently, and rebuke sin powerfully, and discharge their duties carefully. How many are there, that had rather nourish and keep with great charge a great rabble of greasie Friars, and an whole Couent of idle Monks, to chaunt and howl all the day long, then to find one painful preacher to speak unto them as he ought to do? And how many are there if they might have their own choice, that had rather pay their tithes and give their money to ignorant persons and idle bellies, that can do nothing or will do nothing, then to faithful Pastors that are according to God's own heart, and might turn us from darkness to light, and from the power of Satan unto eternal life? Wherefore it is not without cause, that the Lord would not have the Ministers forsaken which publish true doctrine in his Name. Neither doth this tend to the benefit of the Ministers, either only, or principally: but to the good of the people themselves. For such as refuse to maintain those that bring home unto them the doctrine of salvation, do bereave themselves of the food of their souls, and the bread of life: which is all one as if they should go about to starve themselves for hunger. When the Ministers teach this truth of God, that maintenance is due unto them, they are censured to preach for themselves and to seek their own profit, and to plead their own causes: howbeit this serveth for the common benefit of the whole people, and the general welfare of the whole Church of God, that true religion might be maintained, obedience toward God continued, and the unity of faith established.

So then, the people, in doing some good to the Ministers, do more good to themselves: they minister to them in temporal things, but they receive at their hands spiritual and eternal things: and therefore they are not to leave them and forsake them, but to maintain them, profit them, & to comfort them of whō they receive comfort.

11 And the Lord spake unto Moses saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept

close, and she be defiled, and there be no witness against her, neither she be taken with the manner,

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, & he be jealous of his wife, and she be not defiled:

It is well observed by some writers, that *Moses* entreateth in this Chapter of removing of three impediments and hindrances that were among the people of God, one of uncleanness, another of unrighteousness, the third of suspicion. We have spoken already in the former part going before, how impurity is to be banished, and how wrong and injustice is to be purged. Now we come to consider, how evil surmises and suspicions are also to be taken away; which is done, by setting down *the try all of the suspected wife,* whereby the innocence of the woman is revealed, and the jealousy of the husband is removed, and the truth of the matter before hidden, is tried. Before we spake of such crimes as are open & manifest: now of that which is not certain, but only suspected: not clear in it self, but doubtful.

But first let us speak of Jealousy in general, which is the bane and poison of marriage, and maketh that sociable life, to be uncomfortable, and mingleth it with worse then gall and wormwood. Jealousy therefore is a grief of mind, arising from hence, that another is judged to enjoy that which we desire to have wholly and properly as our own, and none beside us to possess any part with us. Here then we cannot abide any community, but hate it as our enemy and the right cause of this jealousy. Or we may describe it otherwise on this manner, It is an affection proceeding from fear to have that communicated to another, which we challenge and covet to retain as peculiar and proper to our selves alone.

From hence it appeareth farther what the nature of jealousy is, to wit, that it is mixed and compounded, partly of love, partly of fear, and partly of anger. Of love, which admitteth no fellow partner in the thing he loveth. For as the king will suffer no companion to be equal unto him, or partaker with him in his kingdom: so will the husband suffer no corriuall to mate him in his love. Of fear, lest another enjoy the use of that which we cannot abide or suffer he should enjoy. Of anger, whereby it cometh to pass, that he is ready to break out to seek revenge and punishment upon him y^{t} hath offended him that way: as Pro 6.34. he beareth no ransom, *For Jealousy is the rage of man, therefore he will not spare in the day of vengeance: he will not regard any ransom, neither will he rest content, though thou givest many gifts.* For in this doth the husband suppose, the estimation of his own person, the dignity of his children, and the honor of his whole family to consist, whiles the wife keepeth the marriage-bed chaste and undefiled, and giveth no just occasion to be suspected of dishonesty and uncleanness. And on the other side, he accounteth all things in the house turned upside down, his person disgraced, his children embased, and his family turned into a stews by the false dealing, and the lewd practice of his unchaste wife. Hence it is, that *Solomon* saith, A virtuous woman is the crown of her husband: and contrariwise *she that maketh him ashamed, is as rottenness in his bones.* Wherefore God established this special Law in this place, both that false suspicion might be resisted, and that no crime (though never so closely and cunningly committed) should be vndetected. For albeit it be practiced secretly, it shall be discovered

openly, according to the saying of our Savior oftentimes repeated in the Gospel,*There is nothing covered that shall not be revealed: neither hid that shall not be known.* Now let us come to the order of the words.

In this trial of the woman suspected of adultery, we are to consider two points: first, the setting down of the Law. Secondly, the conclusion of the whole matter. In setting down the law, we are to observe three points; first, the propounding of the cause is noted. Secondly, the determination of the cause is handled. Thirdly, the issue or event of the whole process is declared. Touching the matter or cause it is propounded in these four verses, to wit, from the 11 to the end of the 14 verse: which is twofold in one and the same point of jealousy; one, if the woman have committed adultery, from whence ariseth a just and lawful jealousy: the other, if she have not committed adultery, whence proceedeth a foolish and an evil grounded jealousy. The first point is propounded on this manner, Put the case a man have a wife that hath gone aside and deceived him, and committed fornication, and he doth not certainly know it, neither can evidently prove it, because he can produce no winesse that saw her, and she will not make a voluntary confession of her fact committed. This is handled in the 11, 12, 13, and part of the 14. verse. The second is set down in this sort, Put case she have not gone astray, neither hath been defiled, which is briefly signified in the latter end of the 14. verse. In both these, whether she be guilty, or not guilty, the case is doubtful, & the husband in perplexity of the matter: and therefore in the next words that come hereafter to be considered, the Lord himself delivereth the way and means how the doubt may be dissolved, and that which is secret may be cleared and decided. Thus much touching the order.

Before we come to the doctrine that ariseth from hence, it shall not be unprofitable or any whit from our purpose to answer such [Object. 1] questions as arise out of this division. And first of all, forasmuch as nothing doth more cross the law of love and rule of charity, then to suspect evil of our neighbor, it may be demanded, to what end and purpose God giveth liberty to the husband to pursue his wife, following his corrupt humor, and suffereth him to call his wifes name and credit into question, defaming and shaming her with suspicion of adultery, when as oftentimes she is innocent? I answer, [Answer.] that God dealt with his people two ways: sometimes he commandeth that which is simply and in it self good and honest, and forbiddeth that which in it self and own nature is evil, as when he commandeth to restore, and forbiddeth a witch to live, and infinite such like precepts.

Again, sometimes he winketh at some evils that could not be avoided, as it were bearing with an inconvenience, to remedy and to prevent a mischief. To the end they might sly from the greater, he tolerateth and permitteth the lesser evil. This we see evidently in the cause of diuorse, Deut. 24.1. He suffereth them to put away their wives upon private grudge and dislike, as he doth allow it simply in the case of adultery, Matth. 5.32. and 19.8.9. Not that he ever approved of it, but Christ saith *it was for the hardness of their hearts,* howbeit from the beginning it was not so. The like we might say of marrying many wives, a common custom among the Patriarchs and godly kings, which was as a mighty stream bearing all things before it, it was permitted but never allowed: it was practiced, but never pronounced to be

lawful. Sometimes therefore God giveth laws, as Lord and God to their consciences, which did bind them forever: and sometimes as a Lawgiuer, he tolerateth that which he could not take away, as Princes do such abuses as have taken root among their subjects, and are grown to an head, so that custom is turned into another nature. For to bear with corruptions is one thing, and to remove them is another. So in this place, howsoever the jealous head of the surmising husband offendeth against God, when upon every light occasion and suspicion he accuseth his wife that is innocent of adultery; yet lest he being wayward and head-strong, should rage and rise against his wife in fury, and lay violent hands hands on her, and so be his own judge and executioner, it pleased God to remedy that mischief, allowing them an ordinary means, to make trial of their wives, whether they were guilty, or not guilty of unfaithfulness and falsehood toward them. In the mean season God always condemneth jealousy & suspicion arising without just causes, & forbids to receive a false accusatiō, not only against their wives, but against any their friends, neighbors, or enemies, as we shall show more afterward. And the Priest in this case, if he saw no cause of suspicion that he could approve off, no doubt, both might and did put back the husband and reject his needless trial; and therefore he is commanded, when he intendeth such a matter, to go first of all to the Priest, even as the leapers were sent to the Priest, who did pronounce them either clean or unclean, and was made a competent judge in ye matter. So that all husbands were not altogether left to their liberty, to accuse without cause, & to try without proof, and to suspect without occasion. And albeit the same allowance be not given to the wife, to make trial of the suspected husband, yea though the spirit of jealousy come upon her: yet the husband was warned hereby that he is no less guilty in the sight of God, who would also find him out in his sin: and that he ought to deal with all meekness and moderation with his wife, as it is noted touching the Pharisees, when Christ said to them that would have the woman taken in adultetery to be stoned,*Let him that is without sin among you, cast the first stone* at her, they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: Thus much touching the first Question.

Again, others may object and say, What [Object. 2] needed this solemn means of purgation, which was to be put in practice by so many several ceremonies, some to be done by the husband, some by the wife, & some by the Priest: forasmuch as there was a nearer course, and a more ready way to bring the matter to light? For *the high Priest having on his breast-plate,* might in all doubtful and difficult cases whatsoever, have asked counsel of God, and given answer unto men, as Numb. 27.21. Exod. 28.30. and in the books of *Samuel.* This was practiced oftentimes, when the people of God were in distress, and uncertain what to do: Whereas this law of trial of the suspected wife, was not often, if at any time it was practiced. As for that which is read and found in the forged and counterfeit Gospel of *James,* that the blessed Virgin espoused to *Joseph,* had these bitter waters given unto her, and that she drank of them, and thereby cleared her self, is no better then a gross fable of some idle head, hammered in the times of darkness, and vented abroad to deceive the simple. I anwere to the objection, that the having of one means is not the taking away of another. True it is, that it is needless to be done by more w^c^ may be done by fewer: but repetition and iteration of moe means in God's matters is not needless. In earthly things we say commonly, that store is

no sore: and that if a man have two strings to his bow, it is the better, so that in all things *two are better then one.* A more plentiful provision doth not hurt, but help. Howbeit, it pleased God to add this means also to diverse others, to declare how greatly he hateth and detesteth adultery, and that thereby he might terrify all women, and make them afraid to commit secret sin, through the reproach and infamy they were compelled to undergo, if they should give any suspicion of adultery unto their husbands.

[Object. 3] Lastly, the question must be asked, what is meant in this place by *the spirit of jealousy,* when it is said, *If the spirit of jealousy come upon him,* verse 14. I answer, it is an Hebrew phrase and manner of speaking, noting thereby an eager and earnest desire, a fervent and forward inclination unto anything; which are deeply rooted in their hearts. So that the Hebrews cal all earnest inclinations, and passionate affections by the name of the spirit, *as the spirit of lying,* 1 King. 22.13. *the spirit of giddiness,* Isaiah 19.14. *the spirit of drowsiness,* Isaiah 29.10. *the spirit of uncleanness,* Zach. 13.2. *the spirit of fornications,* Hos. 14.12. *the spirit of error,* 1 John. 4.6. In all which places it signifieth the exceeding forwardness and wonderful proneness of man's corrupt nature unto those evils, as though the soul were wholly set upon them, and minded nothing else.

Again, by a figurative speech, it pointeth out unto us the chief author and principal cause from whence it is derived, even Satan the unclean spirit, the evil spirit, the worker of all wickedness, the first father and founder and fountain of all sin whatsoever. For even as when we read of the spirit of wisdom and meekness, the spirit of knowledge and understanding, the spirit of grace and prayer, the spirit of prophesy, of faith, of a sound mind, and such like, it signifieth not only the several effects and gifts, but the author and giver of them from whence they proceed, to wit, the holy Ghost: so likewise, to apply these things to the point and purpose we have in hand, the spirit of jealousy mentioned in this place, giveth us to understand two things: first, the swing and sway that this corrupt affection did bear in this people; as they transgressed sundry ways against their wives, both by taking many wives together, and by putting them away so soon as they displeased them, so they gave themselves exceedingly to nourish evil thoughts, suspicions, and surmises against them, as if they might use them at their own pleasures, and were not given them to be their *companions,* and so made two persons in one flesh.

Secondly, we learn thereby from whence jealousy cometh, to wit, from the evil spirit; the devil is the author of it, who soweth the seeds of malice, and setteth debate between a man and his wise, and disturbeth their peace and tranquility, and kindleth dissension as it were a fire burning among them, that they might pull down their house with their own hands: forasmuch as *an house divided against it self cannot stand, and every kingdom divided against it self, is brought to naught.* Matth. 12.25.

Wherefore, hereby they are put in mind to beware and take heed, lest by these blind and uncertain suspicions, they offend the Majesty of God, that hateth and abhorreth all false suspicions, trouble the quietness of their own family, corrupt the ordinance of marriage, and bring a perpetual slander and reproach upon themselves.

Thus much of the questions: now we come unto the doctrine.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man's wife go aside, &c. In these words we see God maketh a Law touching the jealousy of the husband toward the wife whom he suspecteth of adultery. And albeit this ceremony here touched be a part of the legal worship which hath no place of practice in the Church of Christ, where no such thing is permitted; and though we never read of any that used this remedy to rid himself of jealousy, & to detect his wives adultery: yet there is a moral equity in it, w[c] concerneth us & all others to the end of the world: & indeed it belongeth to the observation of the seventh commandment, and of the ninth commandment, which require the chastity of the person, and the innocence of our good name. The ende of the seventh commandment, is to teach, both that as God is the author of marriage, so he is the revenger of the breach of it, being the most holy covenant of all other: and that women should not pollute and prostitute themselves to be common through hope of impunity and of escaping without punishment. The scope and drift of the ninth commandment, which forbiddeth false witness-bearing, is to take order for the honor and estimation and good name of our brethren, that they be not slandered and defamed: and if of all our brethren and neighbors, much more of the wife which is the nearest neighbor. So then, God restraining such breaches and abuses, declareth evidently, that he doth not allow the jealousies that every fond or hare-braind husband conceived in those days; neither doth enact or establish this Law in favor of them, but rather in favor of the innocent wives, that they be not headily and hastily cast off without cause, and thereby a way made for more usual and more often diuorsements, which were too common already among that people.

Wherefore, he reproveth and checketh *this* evil *spirit of* tormenting *jealousy,* as having no good ground or warrant from God and his word. From hence we learn, that it is the part of a good and godly man, to interpret all doubtful things to the best, as much as may be. This we see practiced by *Jacob,* when he saw the party-coloured coat of his son *Joseph* stained with blood, and knew not what was become of him, he said, *It is my sons coat an evil beast hath devoured him,Iosepth is without doubt rent in pieces.* The matter was doubtful, how he should come to his end, and very suspicious, the circumstances were to be examined: his brethren were thoroughly to be examined of the time and place, when and where they found the garment, the place was to be viewed where he is supposed and suspected to be devoured, forasmuch as some part and parcel of him would have remained. When *Jezebel* was eaten with dogs *the skull and the feet,and the palms of her hands remained:* so might somewhat of him be found out, or at least the men of that place were to be asked whether any ravenous beast haunted those quarters. But *Jacob* was so overcome with sorrow, that he hath the evil beasts in his own house, and yet cannot discern them, and is so carried away with credulity to believe the forged tale of his treacherous sons, that he least suspecteth where the greatest cause of suspicion was, forasmuch as he could not be ignorant that they *hated him* in former time. But not knowing where the fault lay, nor able to try out the fact, he enterpreteth and expoundeth all in the better part, he concludeth that surely some ravenous beast had torn him in pieces. The like we might say of *Izhak* the father of *Jacob,* when he came to him in the name and garments of his eldest brother, being doubfull who it should be, because *the voice*

was Jacob's voice, but the hands were the hands of Esau, in the end he concluded that it was *Jacob,* and so *blessed him.* We have many examples serving for confirmation of this truth in the New Testament. In the first Chapter of *Matthew,* when the virgins *Mary* was found to be with child by the holy Ghost, and *Joseph* was ignorant what to think of it being espoused unto him, he reasoned with himself that either she had committed adultery after their contract, or else fornication before the contract: in the end of after he had considered this seriously in his mind he resolveth upon the lesser, that she had committed fornication, and so belonged to another rather then to him: as Matthew 1.19. *Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily,* to wit, that she might be given to wife to him that had accompanied with her.

In like manner after that *Peter* had reproved the Jews, because they had denied Christ in the presence of *Pilate,* preferred a vile cut-throat and murderer before him, & killed the Prince of life, whom God had raised from the dead and glorified in heaven, and set their sins in order before them: he exhorteth them to repentance, saying unto them, *Now brethren,I wote, that through ignorance ye did it, as did also your rulers.*

All sin is committed either of infirmity or of obstinacy; either of settled purpose, or of frailty: either of knowledge, or of ignorance: and howsoever it be committed, it cannot be excused, because *the servant that knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, but he that knew not, and did commit things worthy of stripes▪ shall be beaten with few stripes, &c.* Now the Apostle judgeth and persuadeth himself the best things of them, that they sinned of ignorance rather then of malice.

And in the 26 Chapter of the same book, *Paul,* that he might win *Agrippa* the king to the kingdom of God, and persuade him to become a Christian, saith unto him, *O king Agrippa, believest thou the Prophets?I know that thou believest.* It was uncertain, whether he would believe or not, and therefore by this rhetorical communication he judgeth the best, that he believed. All these testimonies serve to move us to the practice of this duty, that when things are doubtful and may be diversely taken, we ought to expound them with the most favorable construction, and friendly interpretation, and gentle mitigation.

This point is farther to be strengthened [Reason 1] unto us by the force of reason. First of all, it is a sign of charity not to stretch things to the uttermost: as contrariwise it betokeneth little love and much malice, when we open our mouths to speak all manner of evil of our brethren. Hence it is that the wise man saith, Prov. 10.12. *Hatred stirreth up strife, but love covereth all sins.*

And the Apostle teacheth as much of charity, 1 Corinth. 13, 5, 6. *It doth not behave it self unseemly, it seeketh not her own, it is not easily provoked, it thinketh no evil, it rejoiceth not in iniquity, but rejoiceth in the truth.* If then there be any true charity in us, to seek the good, or desire the good of our brethren, we ought to testify it by this, even by judging of their minds and meanings, of their words and actions according to this rule.

Secondly, it is the rule of common equity, [Reason 2] which nature it self teacheth, that as we wish to be dealt withal, and to be done unto, so ought we to do & deal toward others. Now

there is none of us all, that would willingly be expounded wrongfully, and censured uncharitably, but crave to have all things taken in the better part. We would not have our words altered, wrested, corrupted, stretched, and strained beyond our meaning, as clothe upon the tainters above measure: and therefore we ought so to behave our selves toward others. This doth Christ our Savior deliver to his disciples, Matth. 7.12. *All things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.* We are in this case so to deal with others, as we desire that others should deal with us: so that as the former reason was grounded upon charity•, this is grounded upon equity.

[Reason 3] Thirdly, it is a sign or fruit of heavenly wisdom given unto us of God, which teacheth us how to carry our selves in our callings one toward another. This doth the Apostle *James* lay before us in his Epistle, chap. 3.17. *The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy.* If then, we be ready always to judge the best, to speak the best, and to think the best of things that are doubtful, we shall show our selves to have the grace of heavenly wisdom, which is a perfect guide to direct us in the parts of our life. On the other side, to carry our selves strangely and uncharitably toward our brethren, is the note of a man carried away with that wisdom, which is earthly, sensual, and devilish: which is bred beneath in the earth, savoreth of our corrupt nature, and is taught unto us by no other master then the devil.

[Use 1] Let us make use of this point to our selves. First, it teacheth, y^{t} to be whisperers and takers of all in the evil part, is a testimony of an evil conscience, and a token of an evil man. He that is a good man himself, doth hardly think others to be evil: he that hath a sound heart, and is a true Israelite in whom is no guile, doth not easily suspect others to be hypocrites and dissemblers. Such as come into the Lord's courts and present themselves before him, in conscience of their duty, in reverence of his Majesty, and for their increase in true piety, are with much ado drawn to believe, that others *draw nigh unto God with their mouth, and honor him with their lips,* and that their hearts are far from him. Such as labor above all things, to approve themselves before God, the searcher of all hearts, and to do that which they do in godly sincerity, cannot lightly be persuaded that others are so carnal, as to do *all to be seen of men,* and to please themselves with the foolish praise of mortal men. Contrariwise, such as are profane in heart, loose in life, filthy in talk, and every way carnal in conversation, do judge the same of others, and measure them by the deceitful rule of their own actions. This is noted as a capital evil by the Apostle, Rom. 1.29. where he joineth together *maliciousness, envy, murder, debate, deceit, malignity, whisperers, backebyters, haters of God, despiteful, such as are without natural affection, vnplacable, and unmerciful,* and showeth that such are full of all unrighteousness. Whisperers are they, that by close and secret accusations raise suspicions and surmises, and sow the seeds of strife and contention, whence is reaped too plentiful a crop of malice and mischief. They set friends together by the ears, and oftentimes as with a violent wind overthrow whole houses and cities, and turn them into dust and ashes: assuring our selves that *where envying and strife is,there is confusion and every evil work.* Whatsoever they hear of others, they are ready to carry to others with a swift foot, and a corrupt tongue, and a malicious heart, to kindle the coals of hatred among

men. They live by the fallings out of others, and thrive by jars, as the carrion crows do upon the carcass. If they know any occasion of anger to arise, they are at hand to turn it into wrath and malice, and to make the parties thereby to be farther from reconciliation; like to *Achitophel* when *David* and *Absalom* were up in arms, who by his devilish policy devised a means to cut off all hope of reconcilement and of uniting them together again. Or they are like to male-contents, that had rather live upon the spoils of others, then take pains themselves, wishing that all things were in a tumult, confusion, and combustion, that they might catch the goods belonging unto others, & holding this principle, that it is good fishing in troubled waters.

Wherefore it is a notable exhortation of the wise man, Prov. 6.16, 17, 18. 19. *These six things doth the Lord hate yea seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deuiseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren.* Of this kind there are many several sorts: first, a relation of the bare words against the meaning, as Matth. 26.69. *At the last came false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to build it in three days.* Christ spake some such words, John. 2.19. but neither altogether the same, neither to the same end and purpose, because *he spake of the Temple of his body.*

This is a breach of the ninth commandment, the which albeit it be more cunning in the rest, yet it argueth greater malice, when for want of other matter, and better proof, we set their own words upon the rack, and stretch every joint of them out of their place.

Secondly, to open the secret sins of our neighbor to any man, especially if he commit them of infirmity; contrary to the general rule of Christ, Matthew 18. verse 15. *If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.*

This is the right and ready way to gain our brother, to make his sin secret and as it were to cover it with a garment, so long as there is any hope by private exhortation and admonition to win him. To blaze abroad and to publish to the knowledge of others their frailty, is not the way to gain them, but to stir them up against us, and to harden their hearts, and to stop their ears when we speak unto them. For except it appear unto those whom we exhort or reprove, that we love them, and that our admonitions proceed from that fountain, we shall never do them any good, neither will they ever regard our words, but they will seem harsh and unpleasant unto them.

Thirdly, evil suspicions, when nothing can be done of our brother, be it never so honest or religious, but we suspect the worst of it, and speak the worst of it; whereas love is not suspicious, but *hopeth all things, endureth all things, beareth all things, believeth all things,* 1 Cor. 13.7. Hence it is, that the Apostle teacheth, that *the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned,* 1 Tim. 1.5. and in the last Chapter of that Epistle, he yoketh envy, strife, railings, and evil surmisings together, the which whosoever follow after, do know nothing concerning godliness.

Lastly, to accuse our neighbor for that which is true and certain through hatred and malice, and with a purpose to hurt and destroy (if we can) him that we accuse, and against whom we complain: as appeareth, 1 Sam. 22.9. in the example of that dogged and devilish enemy *Doeg,* who was appointed over the servants of *Saul:* he said, *I saw the son of Ishai when he came to Nob, to Ahimelech the son of Ahitub, who asked counsel of the Lord for him, and gave him victuals, and the sword of Goliath:* of whom *David* saith in one of his Psalms, *Thy tongue deuiseth mischiefs,like a sharp razor, working deceitfully: thou lovest evil more then good, and lying rather then to speak righteousness: thou lovest all devouring words, O thou deceitful tongue.* All these particular points teach us, to beware of whispering, and construing of all things in the evil part.

[Use 2] Secondly, it condemneth all rash judgment, when we judge amiss of others, both of an evil mind, and for some evil end. Christ giveth us warning to beware of this wickedness, Matth. 7.1, 2. *Judge not, that ye be not judged: for with what measure ye mete, it shall be measured to you again.* And the Apostle *James* maketh the like exhortation, chap. 3.1.2. *My brethren, be not many masters, knowing that we shall receive the greater condemnation, for in many things we offend all.* These rash and rigorous judges never regard nor consider their own offenses: they can search and sift into other men's actions, as men winnow wheat, and yet are careless of themselves. The heathen accounted it intolerable, to reprove other men when themselves are as faulty. This is no better then Pharisaical hypocrisy. This is done diverse ways. The first is, when a man hath done good things holily, purely, and sincerely, we judge them done hypocritically, dissemblingly, and wickedly.

This judgment is a wrong judgment, and forbidden in the word of God. This was the practice of the devil toward *Job,* chap. 1.9. and 2.4. *He was a just man, one that feared God, and eschewed evil.* Satan charged him to do all hypocritically, only because God had blessed him, and made an hedge about him, and about his house, and about all that he had on every side, so that his substance was increased in the land: and therefore he suggesteth, that if God would put forth his hand now, and touch all that he had, he would curse him to his face. As the devil himself dealeth, so deal the children of the devil with the faithful. He is *the old serpent* which deceiveth the world, and *accuseth our brethren before our God day and night,* Revel. 12.9.10. so also do his children that bear his image, and are transformed into his likeness. These are unjust and wrongful censurers of the deeds and actions of other men, whereof there are many in the world.

If the godly give themselves to prayer, a duty that God so often commandeth, and his children have so often practiced with great fruit and success, and would not omit or give over, though it should cost them their lives, Dan. 6.11. it is censured to be counterfeit holiness. If they be troubled more then other men, and are chastened every day, their enemies hit it in their teeth, that they are plagued for their sins. If they be afflicted in conscience, that they feel the burden of their sins pressing sore upon thē, they are judged to be mad and out of their wits. If they delight to hear the word publicly, and to be conversant in reading and searching of the Scriptures privately, they are accused to be precise: and whatsoever they do, they shall be charged to do it, not sincerely, but corruptly: not in truth, but in outward show: not from the heart, but from the mouth and lips only. This was the

offense of *Eli* toward *Hannah,* he being a weak man full of infirmities, though otherwise godly and diligent in his office. For when he saw, *how only her lips moved,but her voice was not heard,* because she spake in her heart to God by prayer, *he thought she had been drunken, and he said unto her, How long wilt thou be drunken? put away thy wine from thee.* See, how ready he was to judge amiss of her action, and to call good evil. This was also the sin of *Job's* wife, and of his friends, they thought him to be an hollow hypocrite, and a deep dissembler, because they saw him strangely visited by so strange a visitation, Job 4.7. Thus did the wicked Jews usurp authority over the Gentiles, and censured them at their own pleasures, they said unto them, Isaiah 65.5. *Stand apart, come not near me,* for I am holier then thou; and yet they were grievous sinners themselves, as a smoke in God's eyes, and as fire that burneth continually.

So when the Apostles, were filled with the holy Ghost, and began to speak with other tongues, as the spirit gave them utterance; others mocked them, and said, *They are full of new wine,* Acts 2.13. This judgment is justly condemned, being quite contrary to the rule of love, which doth interpret all things in the best part, and is in nothing suspicious: and therefore we ought not to judge wrongfully, corruptly, and maliciously of those godly actions, which we see the children of God to do. And if it shall fall out at any time (as it may fall out many times) that we be laden with the burden of such surmises and sinister suspicions of hypocrisy and a double heart; yet we are not to be daunted and dismayed by them, or to give over our hold in the faith, but know assuredly that this is no new thing, and therefore no strange matter is befallen unto us. The dearest Saints and servants of God have felt this evil, and have had experience of this mischief of the tongue. We must not look for an higher estate, or better condition, then Christ and his Apostles had. When he sought to destroy the kingdom of Satan, and cast out devils by the finger of God, they charged him to do it *by the power of Satan,* Matth. 12.24. It were intolerable pride and presumption, for the servant to climb higher then his Lord, or the disciple to strive to be above his Master.

The second kind of judging, is when men have committed evil things, which of themselves are worthy to be condemned, and we judge them that have so offended to be without all hope of repentance or recovery, and to be cast off forever, to be out of God's favor, and to be reprobates. This is not only to arrogate a mastership over them, but to step up into the seat and secrets of God. For who hath revealed that unto us? or who hath been of his counsel? The things *revealed in the word belong unto us and to our children,* but secret things to the Lord, Deut. 29.29. That this judgment is altogether forbidden, may appear both by precepts that restrain it, & by examples that condemn it. Evil men must be instructed with meekness, not condemned with rigor and rashness, proving *if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him to do his will,* 2 Tim. 2.25 26. Likewise the Apostle setteth down the like commandment, 1 Cor. 4.5. *Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.* Let us to these precepts add such examples as we find in Scripture, and out of many, select and sort out some few. *Manasseh* king of Israel is one of the most memorable objects of God's mercy; he was a sorcerer and coniurer, an idolater and murderer, he made his sons pass through the fire, *he dealt with a familiar spirit, and used*

witchcraft, he made Judah, and the inhabitants of Jerusalem to err, and to do worse then the heathen whom the Lord had destroyed before the children of Israel, 2 Chro. 33.6.9. yet when he humbled himself, and prayed unto God, he was pardoned. *Mary Magdalene* was a woman defamed and defiled with much sin, out of whom were cast seven devils, yet she was converted and accepted. *Paul* acknowledgeth himself not worthy to be called an Apostle or disciple of Christ, he had been an oppressor, a blasphemer, and a persecutor of the Church of God; yet he *was received to mercy, because he did it ignorantly through unbelief,* 1 Tim. 1.13. The Iailer mentioned in the Acts of the Apostles dealt very roughly with *Paul* and *Silas,* and cast them into the inner prison, and made their feet fast in the stocks: but when God once touched his heart, suddenly he called for a light, and came leaping in, and trembled, saying, *Sirs,what must I do to be saved?* I will conclude this point with the example of the thief that was condemned for theft, and crucified with Christ, he had spent all his days in his wicked and ungodly courses, he was no better then his fellow, they had one purse and determined to fill their houses with spoil, and privily laid wait for the innocent without cause, and continued thus until the end of their lives: yet God in mercy looked upon one of them, and called him to the state of grace, as it were at the last gasp, and pulled him as a brand out of the fire, saying unto him, *This day shalt thou be with me in Paradise,* Luke 23.43. A man would have thought that these, at least some of them, had been desperate persons, forlorn men, without hope of repentance or likelihood of salvation: and yet behold how God that hath the hearts of all men in his own hand, turneth whom he pleaseth into the right way and when it pleaseth him, like the householder in the Gospel, in who called laborers into his vineyard at all hours of the day, Mat. 20. The meditation of these things ought to stay us from corrupt judgment, which argueth that we are destitute of true love toward our brethrē, to guide us in all our dealings with them.

The third kind of judgment is occupied about things indifferent. The first was touching good things: the second touching evil things. The first is when good men are made hypocrites, the second is when evil men are made reprobates. The first is, when good actions are made bad: the second, when bad actions are made worse then they are, as if they separated and secluded from heaven. The third is concerning indifferent things, that in themselves and their own nature are neither good nor evil. In this we offend, when men do things indifferent, which being things Lawfull may be done either in faith or without faith, either with a clean heart or an unclean: and we judge such an action to be wicked; which notwithstanding cannot be so censured, but is to be accounted good or evil according to the intention or affection of the doer.

Our Savior Christ did converse much with Publicans and sinners, to the end he might do them good by drawing them to God from the kingdom of Satan, and making them inheritors of the kingdom of his Father. A work which in all respects was most righteous and holy, yet they judged him to be a friend and fauourer of wicked men, as Luke 7.33, 34. *John the Baptist came, neither eating bread, nor drinking wine, and ye say, He hath the devil: the Son of man is come, and eateth and drinketh, and ye say, Behold, a man which is a glutton, and a wine-bibber, a friend of Publican's and sinners.* So when we speak lovingly and kindly, we are censured to be flatterers. Thus was *David's* kindness ill accepted, and worse rewarded of *Hanun* king of the Ammonites:

for when he sent his servants to comfort him after the death of his father, his Nobles persuaded him that he sent not his servants to show him any kindness, but to be as spies *to search the city,* and to seek means to overthrow it.

This kind of judgment the Apostle forbiddeth, Rom. 14.3.4. *Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth, for God hath received him: who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up for God is able to make him stand.* Eating or not eating, is a thing indiffrent, & therefore free to do or not to do, so that it be without offense. Wherefore it is a breach of charity (which cannot judge of the secrets of the heart) to make a rent in the Church for so small a matter, as it were of a spark to kindle a great fire. Such as were strong in faith, and did eat all things without difference, knowing that *they are sanctified by the word of God and prayer,* did despise the weak that did not eat, and were persuaded they ought not freely without difference to eat all things: they called them to use their liberty and eat of all that is sold in the shambles, and such as refused, they laughed them to scorn as Jews by imitation not Christians by profession. On the other side, these weak ones, not instructed in the liberty that Christ had purchased, did disdain them as profane persons, as enemies of *Moses,* and transgressors of the Law of God and made scruple of conscience, to eat that which they accounted unclean. Thus did both sorts sin, and offend against God and their brethren.

The like we might say, touching difference of days, which we spake before of diversity of meats;*This man esteemeth one day above another day, & another man counteth every day alike: let every man be fully persuaded in his mind.* Thus we see, that in things indifferent, even in the Apostles times, the Church hath been oftentimes shaken, and in a manner rent and torn in pieces, like a ship that is riuen and in danger of drowning. For it hath so bitterly contended about ceremonies, that it hath been like almost to lose the substance; as if the servants in a house should wrangle so long whether it be swept clean enough, until everyone in a manner forget to do his duty. And if such contention arose while the master builders were yet alive, and the chief pillars of the house of God remained to bear up the building, and to put them to silence that sought to undermine it: alas how may we think it went with the Church, after their departure? It is needless here to remember, what a trouble and Tragedy, *Victor,* sometimes Bishop of Rome, stirred up in ye Church, *about the keeping of Easter, and touching unleavened bread:* as men should contend and go together by the ears about the shadow of an asse, or the hair of a goat, or strive about smoke and matter of no value.

And yet this controversy occupied the heads and pens, and tongues of the learned, almost in all places where the Gospel was preached, and Christianity professed: yea, they proceeded in bitterness of spirit so far, that some were ready to excommunicate others. But we need not fetch examples so far from home. I would we had not lamentable experience of the truth hereof among our selves, these stirs and hurly-burlies remaining in remembrance, and as it were freshly bleeding before our eyes, the which everyone should carry water to quench, rather then pour oil into the fire to make the flame greater: and bring a garment to cover the nakedness of those that have raised them, rather then lay them more bare.

The peace of the Church ought to be so dear unto us, that we should buy it though at an unreasonable rate; and albeit it fly from us, we ought to pursue after it, so that it should not be forsaken through us, neither should brethren contemn or condemn one another for trifles. Let the strong yield and condescend to the weak, and this is to their praise and glory. God receiveth both the strong and weak as his children, so that they are partakers of the adoption of sons: and therefore it is a great shame and reproach to despise or despite one another, forasmuch as that dishonor returneth upon God their Master.

Let us account those as the sons of God, as the members of Christ, and as parts of the Church, which profess the faith, and join with us in the word and Sacraments, and profess the same communion of Saints. Let us *not condemn another man's servant,* as if we had jurisdiction and authority over him: but the strong have no power over ye weak, nor these have no power over them; for neither of them are masters over other, both of them being servants of one common Lord and Master, who accepteth and receiveth thē for his own servants. Both of them then are another man's servants: both of them are fellow-servants, & subject alike to their Master, *before whose judgment seat we must appear,* Rom. 14, 10, 12. *and everyone of us give an account of himself to God.* Wherefore, it is an unjust thing for one servant to judge another servant, much more to condemn him. Let every man be persuaded of his work in his own heart, and do nothing with a doubtful conscience, whether it please God or not. Let the word of God be the rule of our faith, whereby his will is fully known, and sufficiently proved. Let us in all things give thanks unto God, whether we be strong or weak, young or old in the faith: and let this be the end of all our actions, and of our whole life, to wit, the glory of God. For as he is the beginning, of whom are all things: so he is the end to which all things tend and are to be referred, inasmuch as he hath made all things for himself, so that we must conclude with the Apostle; *Of him, and through him, and for him are all things, to him be glory forever, Amen,* Rom. 11, 36. Let us know, that as we are not to live unto our selves, so we shall not die unto our selves. We are not our own, to do what we list, for that were to live to the flesh: if we live, we must live to the Lord, that when we die, we may die to the Lord. Let us consider that it belongeth to Christ to judge of the works & consciences of others, we shall stand to be judged at the tribunal seat of this common Judge, & therefore ought not to judge one another. Let us not lay snares to entrap, and stumbling blocks to offend our brethren, and baits to entangle them, and hooks to catch them, that we may prey upon them: *For woe to that man by whom the offense cometh;* which is as much as to lay a stone in the way, whereat the vnwary passengers may stumble. Let us walk by the rule of love, and take heed we hurt not our brethren, for whom Christ died: and as in the members of the body, we favor and tenderly touch that part which is weak, and if need require, bind it up and heal it: so it ought to be in the mystical body of Christ Jesus, that is, the Church; we must love, cherish, and strengthen one another, and do service one to another. Such then as grieve, vex, hurt, and damnifie one another, are destitute of charity, which is a band to knit us together. Let us not strive about things indifferent, that are neither good nor evil: the kingdom of heaven doth not stand in them, neither doth the doing or not doing of them simply please God, neither doth the salvation of the Church consist in them, according to the saying of the Apostle, 1 Cor. 8, 8, 9. *Meat maketh us not acceptable to God, for neither if we eat, have we the more; neither if*

we eat not, have we the less: but take heed lest by any means this power of yours be an occasion of falling to them that are weak. And in the Epistle to the Romans, he saith, chap. 14, 17. *The kingdom of God is not meat, nor drink, but righteousness, and peace, and joy in the holy Ghost:* and 1 Tim. 4, 8. *Bodily exercise profiteth little, but godliness is profitable to all things, &c.* To conclude, let us do those things that belong to peace, and beware of strife & contention; if any man list to contend about these things, we have no such custom, neither the Churches of God: let us join heart & hand together to edify the Church, as they that build an house do communicate their labors, until they have finished and made an ende of their work.

But some man may say, [Objection.] Is all manner of judgment unlawful? Or is a man in all cases forbidden to judge? I answer, [Answer.] No: there are some judgments lawful, and these both are public and private.

The first is the judgment of the Magistrate, whose office is to try the lives and actions of men, that they may punish offenders, and reward them that do well. It is their duty to *sing both mercy and judgment.* They bear not the sword in vain, but are appointed as well for *terror of evil dooers, as for the praise of them that do well.*

The second is the judgment of the Minister, who, in the dispensation of the word, and preaching of the Gospel, judgeth the actions of his hearers, reproving and condemning them for their sins. Thus the unbeliever is said to be judged, 1 Cor. 14, 24. *If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.* Hence it is, that *Noah* a Preacher of righteousness, is said to *have condemned the old world,* Hebr. 11, 7. When the unbelieving Jews heard *Peter* preach unto them touching salvation through Christ whom they had crucified, they were pricked in their hearts, and said to him & to the rest of the Apostles,*Men and brethren, what shall we do? Felix* the Governor, hearing *Paul* prophesy, that is, to *reason of righteousness, temperance, and judgment to come, trembled,* and was afraid to hear him any longer, being convinced by the word and his own conscience. The word of God is lively and mighty, it pierceth deep, and entereth into the thoughts, discovering ye things that are most secret.

The third is the judgment of a Christian and faithful brother, exhorting and admonishing us for our good. This is commanded in many places of the Scripture. *Moses* warneth us, that *we should not hate our brother in our harts but plainly reprove him,* and not suffer sin to dwell in him, or to rest upon him, or to prevail against him, Levite. 19, 17. It is our duty to stir up one another to good things. Whē an house is to be reared & set up, all the neighbors gather together, and set to their hands to help it forward; no man is idle, but everyone is busy, some by lifting, some by carrying others by ordering the whole business to finish the frame: so ought it to be among us that have a better building in hand, we are *God's building,* 1 Cor. 3, 9. and *God's house,* Heb. 3, 6. *If we hold fast that confidence and rejoicing of hope unto the end:* and therefore as we have a greater work in hand, so we ought to be more faithful in it, and more busy about it, *exhorting one another while it is called today, lest any of us be hardened through the deceitfulness of sin,* Heb. 3, 13. and considering one another, to provoke unto love & to good works, not forsaking the fellowship that we have among our selves, as the manner of some is: and so much the more careful ought we to be hereof, because we know *the day of the Lord*

and of our account *draweth near.* And as we sit in judgment upon others by exhorting of thē, so we do by threatening and reproving much more, as occasion serveth, and need requireth. Thus did *John* the Baptist call the Pharisees & Sadducees that came to his baptism, *a generation of vipers:* so Christ calleth the Scribes and Pharisees oftentimes hypocrites, desiring to do all things to be seen of men, Math. 6, devouring widows houses under a color of long prayer, tithing mint & cummin, making clean the utter side of the cup and platter, but within were full of bribery and excess, Mat. 23, 14, 23, 25. Thus he painteth them out in their colors, that others might beware of them, and none be deceived by them. So he called *Herod* a fox, discovering his subtlety and deep devises, that other men might be admonished to take heed of him. So then to conclude, we must understand, that the things commonly reprehended, are either doubtful, or manifest. The doubtful are not to be reprehended, whether in themselves they be true or false, worthy or not worthy of reproof, because as it was said before, love is not suspicious, but covereth the multitude of sins, and interpreteth all things to the best, and expecteth with patience until the light manifest, and time discover the things that are as yet hidden in darkness. This is to be observed in doubtful things, wherein lieth such a difficulty, that we cannot judge them without deserving to be judged our selves; and yet the ungodly and profane persons fear not to proceed against the godly in this kind. Those things which are manifestly known, are either good, or evil. A thing which is good, is to he commended of us, and nothing to be detracted from the worthiness and excellency thereof, whether it be in our friends or enemies: nay, we are to praise and laud ye Name of God for his graces bestowed upon them, and to take them as a pattern to follow. If it be evil, we are commanded to admonish and exhort, and reprove our brother: and if he be our friend,*which is as our own soul,* we ought so much the rather to do it, howbeit always in love, mildness, patience, and compassion. The evil deeds which are manifest, as they must be reprehended, so they may be judged, considering that *Solomon* saith, Prov. 24, 24, 25. *He that saith unto the wicked, Thou art righteous, him shall the people curse; Nations shall abhor him: but to them that rebuke him shall be delight, and a good blessing shall come upon them.* Of such deeds as are manifestly good or evil, the Prophet *Isaiah* speaketh, chap. 5, 20. *Woe unto them that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter.*

Whereby we do learn, how to answer the ignorant objection of foolish men, [Object.] who whē they offend by continual and common swearing, by lying, by blasphemy, by profaning of the Sabbath, by the contempt of the word, by whoredom, by drunkenness, & such like works of darkness, being reproved for the same by the word, & God's judgments threatened against them, are ready to say, You are not to judge of me, no more then I am to judge of you: there be many nowadays will take upon them to judge men, I am sure they do not learn that in God's book, which saith, *Judge not, and ye shall not be judged:* They go beyond their commission, they take upon them God's office, for he is our Judge. See here the peeuishnesse and partiality of these men, to whom it may said, that out of their own mouths they may be judged. For who are they that trespass against their brethren, & transgress against the Law of God more then they, or who sit in the seat of God proudly, & usurp a mastership and authority to judge even the thoughts of men's hearts beside themselves? Who are they that

bolster out evil in themselves, in their companions, and consorts, and cannot abide that any good should be done by others, like those that would *neither enter into the kingdom of heaven themselves, neither suffer them that would enter, but forbad them?* Lu. 11, 52. Every tree is known by his fruit. If I see a tree bring forth good fruit, am I become a Judge, if I say, this is a good tree? And if I see evil fruit, or no fruit, do I step up into the place of God, if I say, this is an evil tree? In like manner, if a man see a common drunkard, or hear a wretched swearer, or mark a continual contemner of the Lord's day, and such as make a practice of all sin boldly, and are not ashamed; if he say, assuredly this is a naughty fellow, doth he judge, because he speaketh the truth, and telleth what he is, and warneth others to beware of him What? Shall he account him a good man, whē he seeth he is stark naught? but thē he should be under the Prophets curse, and bring a woe upon his head, because he calleth evil good, and bitter sweet; and darkness light; as we heard before. And indeed if we will speak the truth, such need not to be judged of us, inasmuch as they have given judgment of themselves, and have shown evidently what they are.

Touching the words of Christ alleged and pretended by them, *Judge not, and ye shall not be judged,* Math. 7, 1. they do not forbid all kind of judgment, but condemn that which is corrupt, rash, and unlawful, which one man giveth unjustly, unadvisedly, and undiscreetly of another; as when we can espy quickly, small faults in others, & are blind to discern grosser and greater in our selves. This practice of rash judgment breaketh out of themselves, as evil savors out of a rotten & corrupt body: for let a man be more careful then themselves to serve God, and to walk in his ways, they will by and by enter into the secrets of his heart (which God only knoweth) & not stick proudly & peremptorily to pronounce that they are hypocrites: whereas let a man show them out of the plain word of God, the profaneness of their hearts manifested by the grievous corruptions of their lives, & the open abominations committed by them in all their ways, they will answer readily, you ought not to judge: so that it falleth full upon them, which the Apostle alledgeth against such men, Rom. 2, 1, 2. *Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest, doest the same things: but we are sure that the judgment of God is according to truth against them that commit such things.*

[Use 3] Lastly, be careful of this duty to maintain the good name of our brother, which is more worth then all riches, and of greater value thē precious stones. We ought to think of everyone as well as may be, and extend our charity as far as possibly we can, albeit they be our utter enemies; forasmuch as *love thinketh not evil,* as the Apostle saith, 1 Cor. 13, 5 and in the practice of love we are to be followers of the example of God himself, that we may thereby show our selves to be his children, *who maketh his Sun to rise on the evil and on the good,and sendeth rain on the just and on the unjust.* So ought we to love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them which despitefully use us and persecute us. *John* in his first Epistle chargeth us to *love one another in deed and in truth,* not in word or in tongue, or from the lips only. And *Paul* chargeth us to *esteem of others, better then of our selves, through lowliness of mind,* Phil. 2, 3.

This use is as a stock that hath many branches, and disperseth it self diverse and sundry ways. First of all, we are willed to rejoice and be glad, when the pleasant savor of our brothers good name (as a precious & sweet ointment to the nostrils) cometh abroad to his praise and commendation. To hear evil of him should no more affect us and delight us, then an evil smell which we abhor and cannot abide, but shun it as far as we can, and testify our dislike of it. We are to be glad for the credit and good estimation of our neighbor. This is a most worthy and principal fruit of the Spirit, set down by the Apostle, Gal. 5. ver. 22. *The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.* And in the Epistle to the Romans, he *thanketh God for them all, because their faith was spread abroad throughout the whole world,* Rom. 1, 8. In like manner *Jethro* the father in law of *Moses* came unto him in the wilderness, and *rejoiced for all the goodness which the Lord had done to Israel,* when he had delivered them out of the hand of the Egyptians, and brought them over the red sea, Exod. 18, 9. So it ought to be with us, whensoever any good befalleth others, we ought to account it as our own; as we have our part in the profit of it, so ought we to rejoice for it. It is so in the members of our natural body, and it should likewise be so in the members of the mystical body of Christ Jesus.

Secondly, we are bound to acknowledge the good things we see in our neighbors, and to speak of the same. The Apostle warneth us, that *we should speak evil of no man,* Tit. 3, 2. For this is unseemly and unlawful for them that profess the faith of Christ, and the fear of God. Which reproveth those that in company of others, at common feasts & meetings make many of their brethren their tabletalke, and defame them with their evil reports. The Apostle speaking of *Timothy,* noteth that *the brethren reported well of him.* Acts 16, 2. provided always, that we allow not of the faults & offenses that are in them, as 2 Chron. 25, 2, & 27, 2. Contrary to this duty are many abuses which we are to consider; First, to hide the good things that are in them, and to smother and conceal them, as fire is raked up in the ashes, or a treasure buried in the earth, or a pearl cast into the Sea. Secondly, to forge tales to their hurt and discredit, whom the Apostle calleth *inuenters of evil things,* Rom. 1, verse 29. This is to have Satan in our heads. Thus do many invent wickedness in their beds, and put it in practice when they arise. These have not God in their thoughts. Thirdly, to receive and believe them (being invented by others) without ground and warrant: whereas we should not credit flying tales, & uncertain rumors and reports, without just and sufficient cause, though it be bruted and blazed never so commonly, confidently, and constantly. When a fame ariseth upon one man's report and relation, or peradventure more, it may proceed from an evil mind, or some private grudge, or hatred of his person, or dislike of his profession, or other secret cause; and therefore it ought to move us to see farther, & to search deeper into the cause, before we believe the matter, as Exod. 23.1. *Thou shalt not raise a false report: put not thy hand with the wicked to be an unrighteous witness.* To this purpose *David* said to *Saul, Wherefore givest thou an ear to men's words, that say, behold, David seeketh evil against thee?* Such men have the devil in their hearts that believe, and in their ears that hear with delight such slanderous words.

Thirdly, to spread abroad lying and flying tales, invented, heard, and believed. Thus one evil draweth forward another, and maketh no end until all be evil: and one mischief followeth in the neck of another, & is fruitful in begetting children like unto it self. This sin is made the

more grievous & heinous, when we hear tales and taunts begun and furthered by others, and our selves add somewhat of our own, as same for the most part increaseth by going, & every foot getteth new strength; as we see, 2 Sam. 13, ver. 32. When *Absalom* had encouraged his servants to kill *Amnon* his brother, *because he had defiled and deflowered his sister Tamar;* tidings by and by came to *David,* saying, *Absalom hath siaine all the Kings sons, and there is not one of them left.* See herein our great corruption, and take notice of it, and seek to redress and repress it every day more and more. We are ready to detract from our brethren in good things, and contrariwise to add unto them, and to ouerlade them with evil things. Thus we will seem to know more of them, and to see farther into them, thē they do themselves. Wherefore *Moses* delivereth this as a warning unto us, Levite. 19, 16. *Thou shalt not go up and down as a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the Lord.* The devil is in the tongues of those that tell these tales, and in their feet that walk up and down with thē from place to place, from person to person, & from house to house. For this cause *Solomon* saith, Pro. 26, 20. *Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.*

The third branch of the use is this, that we are bound to keep secret the offense of our neighbor, and not to blaze it abroad, if by private admonition he may be won. So dealt *Joseph* with *Mary,* when he perceived that she was with child, Math. 1, 19. *He would not make her a public example.* But it may be objected, [Objection.] that by this means we shall make our selves partakers of other men's sins. I answer, [Answer.] no man must flatter another in evil, for thereby he hurteth his soul, and hardeneth his heart. *Solomon* saith, Prov. 27, 6. *Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.* This is a grievous sin in any, but more grievous in the Minister, and doth the greatest harm. Hereupon the Apostle speaketh of himself and the rest of the Ministers, 1 Thess. 2. *We used not at any time flattering words, as ye know, nor a cloak of covetousness, God is witness.* And in another Epistle, writing of such as caused division and offenses, contrary to the doctrine of Christ, he saith, *They that are such, serve not the Lord, but their own belly, and by good words and fair speeches deceive the hearts of the simple,* Rom. 16, 18. Of such also the Lord complaineth by his Prophet, Ier. 6, 14. *They have healed the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace.* So then, we must know that we make our selves accessories to other men's sins, except we admonish them; for albeit we are to conceal their imperfections, yet we are not to abstain from admonitions. If any be fallen through infirmity,*they that are spiritual must restore such a one by the spirit of meekness,* considering themselves, lest they also be tempted. If any man do err from the faith, we must labor his conversion, assuring our selves, that *he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins,* I am. 5, 19, 20. It is our duty therefore to cover their frailties, while there is hope of amendment: but if by this means the sin concealed be not reformed and repented of, we are bound to proceed farther, even in love and charity to declare it and make it known to those that may correct the persons, and amend the sins. So did *Joseph* deal toward his brethren, Gen. 37, 2. *He brought unto his father their evil report.* And Christ saith, *If he hear not thee, take with thee one or two more, that in the mouth of two or three witnesses, every word may be established.* Mat. 18, 16.

15. Then shall the man bring his wife unto the Priest, and he shall bring her offering for her, the tenth part of an Ephah of barley meal: he shall pour no oil upon it, nor put frankincense thereon, for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16. And the Priest shall bring her near, and set her before the Lord.

17. And the Priest shall take holy water in an earthen vessel, and of the dust that is in the floor of the Tabernacle, the Priest shall take it, and put it into the water.

18. And the Priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the Priest shall have in his hand the bitter water that causeth the curse.

Hitherto we have spoken of the allegation or propounding of the cause which is put in the former words. Now we must go forward to see the proceeding in it, how it is decided and determined, whereby it cometh to pass, that the same which before was doubtful, unknown, and uncertain, to wit, whether the woman were defiled or not, now becometh plain and manifest. That which from the beginning, was known only unto God, and the persons themselves that sinned or else are suspected to have sinned, is made known to others, both to the Priest, and to the whole Congregation. This is done two ways; first, by setting down such things as go before the trial: secondly, by adding such things as are joined more nearly with it. The things going before are of two sorts, to wit, the works or actions that are used, and then the words that are spoken. The actions used, are in this diuisio•; the words of execration that are uttered, are to be considered afterward. These works that are commanded and are here in order rehearsed in the text, do concern either the duties of the husband, or of the Priest to, whom she was brought. First, the husband must bring his suspected wife to the Priest with an offering, to wit, *the tenth part of an Ephah of barley meal,* that is, an *Omer,* as appeareth, Exod. 16, 36. but he is charged to pour no oil upon it, nor to put any frankincense to it, forasmuch as it is an offering of jealousy, and bringeth iniquity to remembrance, either committed, or supposed and suspected to be committed.

Before we proceed any farther, we are from hence to answer sundry questions that may be [Question 1] asked and demanded in these words. For wherefore is the husband charged both to accompany and bring his wife, and to set her before the Priest, that trial might be made of her: and not rather some other man? I answer, first because he supposeth himself to be injured, and no man else; and therefore seeing it most concerneth him, it is fittest to be done by him. Or if he be not wronged, he wrongeth his wife by needless suspicions. Besides, he was to be an eye-witness, either of her innocence, or of her guiltiness, that he might esteem of her accordingly, and know where the fault resteth, in himself, or in his wife. Lastly, it behooveth that the people of God be free, not only from crime, but from suspicion

of crime, and to abstain not only from evil, but *from all appearance of evil,* 1 Thess. 5.22. as we shall show more at large afterward.

[Question 2] Again, it may be asked, why he bringeth barley meal rather then other, and why without oil and incense? I answer▪ is was an offering of the lowest and meanest grain, used of the poorest of the people, forasmuch as this was a sign that should put the woman in mind to humble her self, being now brought by her husband, not only into the presence of the Priest, but into the presence of ye Lord himself. It must be offered without oil and frankincense, because they have no affinity or concord with this matter, neither was this offering of the nature of others. Oil did signify the graces of God's Spirit, and therefore it is said that Christ was *anointed with the oil of gladness above his fellows,* Psal. 45, 7. Heb. 1, 9. Psal. 133, 2. Incense was a sign of sweet savor, and delight that we should take in the service of God, and of God's acceptation of his gifts, and our duty performed unto him in his Son Christ. Psal. 141, 2. where the Prophet saith, *Let my prayer be directed in thy sight, as incense, and the lifting up of my hands, as the evening sacrifice:* so that neither of them did accord or agree with this oblation, wherein there was no gladness nor joyfulness of heart, forasmuch as the cause or original of it was sadness, pensiuenesse, and discontentment. And this is the reason rendered by *Moses* himself, verse 15. *For it is an offering of jealousy,* not an offering that they could go unto with alacrity and cheerfulness. For wheresoever there is either a party suspecting, or a party suspected, there can be nothing but fear, sorrow, care, and a train of such like tormenting affections.

Thirdly, here is mention made of the tenth [Question 3] part of an Ephah. The question hereupon may be asked, what the Epha was, a measure much used, and oftentimes mentioned in the Old Testament, both in the Law and the Prophets? I answer, [Answer.] the first place that mention is made of it (to my remembrance) is at the gathering of *Manna,* when the people were in the wilderness, where it is said, that every man was stinted, and had an Omer for his allowance, and *Moses* addeth in the end. that *an Omer is the tenth part of an Ephah.* If then we learn what an Omer was, we may quickly, easily, and readily know what the Ephah was, to wit, ten times so much: If we follow the account and estimate that some of the Rabbin's make, which seemeth to be the most sound and most certain, we may hold, that the Omer maketh just three pintes of our alemeasure: so that the Ephah by this reckoning containeth near half of our bushel, not full out four gallons. For thus doth *Rabbi Shelomo* take the computation, as we may read in the learned and laborious commentary set out upon that book;

The Ephah containeth three of the measures called Seah.

Every Seah held six of the measures called Cabi.

Every Cabi held so much as 24. Egges.

So then the Omer being the tenth part of the Ephah, containeth 24. Egges, which maketh just three pintes of ale-measure: and as the Omer is three pintes of our ale-measure, so the Epha being ten times so much, containeth almost half of our bushel. Neither may this seem strange, or against that which we read in the book of Ruth, that she gleaned, &

gathered *every day an Ephah of barley,* and carried it home to her mother; but rather strengtheneth and confirmeth that which hath been said: for as it was not a burden too great for a woman to bear, so it was not a measure too great for a woman to gather; many in our days sometimes using to do as much, who have not that extraordinary favor shown unto them, which she had, albeit she were a stranger. By all this that hath been spoken, we may easily see and perceive, that this tenth part of the Ephah here mentioned, (which was also offered) amounted to three pintes of barley flour of our ale-measure. I am not ignorant that many enlarge these measures much more, and in a manner double the accountthat I have followed, but this seemeth to be the truer computation: neither will we contend with any in a matter of no higher nature; let the Reader follow that which carrieth greatest show of reason. And thus much of the questions arising out of the first point.

Secondly, having now declared what the husband did, we come to show in the next place, what the Priest did: he must bring her near which is suspected of adultery, *and set her before the Lord,* that is, before the Altar of burnt offerings, standing within the Tabernacle, to the end she should consider, that she stood as it were ready to hold up her hand at the bar of God's judgment seat, where and when she should not escape, if so be she were faulty and guilty of that crime. He taketh holy water in an earthen vessel, and dust from the floor of the Tabernacle, and putteth it into the water, so that they were mingled together: Then he vncouereth her head, putteth the offering into her hand, and holdeth the bitter water in his hand, that causeth the curse.

In this part of the division containing the [Question 1] actions of the Priest, sundry questions are to be considered and dissolved. As first, whence the Priest had this water here mentioned? From what place did he take it? I answer, [Answer.] either it was the water of separation, sprinkled with the ashes of the red heifer, so called, because it was applied unto thē, which for their uncleanness were separated from the Congregation, to the end that being washed and cleansed with it, they might be received again into the host: for which cause it is also named the water of sin, of which we read at large afterward, Numb. 19. or else it must be water taken out of the brazen laver, wherewith the Priests used to wash themselves before they ministered in the Tabernacle. And indeed many understand it of the former. But that was the water used to purge and cleanse, as we noted before, which hath no use in this place, forasmuch as the woman should after a sort be reputed as guilty, and be condemned of the crime, whereof she was suspected & accused, as if it were to be purged by it; which were to condemn the person, before the fact be proved, a thing that cannot be practiced without injustice. This then is the difference between those waters, that was to purge, this is to discover. Forasmuch therefore as it could not be that water, it followeth, that it was the water which was set in the Tabernacle, and taken out of the brazen laver appointed for the Priests to wash withal.

[Question 2] Secondly, it would be known, why this water was called holy? Was there any purity or holiness in it? Or was it better then any other? Or had it any secret force in it to make any man holy? I answer, [Answer.] it was so called, not in regard of the substance of it, or of any natural strength it had in it, but in regard of the use, because it was appointed and

set apart to an holy use, as the water and washing in *Jordan, cleansed Naaman,* and *the pool of Siloam* healed the diseased. Thus the instruments of the Tabernacle, the Ark, the Shew-bread, the Candlestick, the Lamps, and the rest of the vessels used in the service of God, were all of them consecrated and hallowed, not in regard of the matter whereof they consisted, neither in regard of the form after which they were fashioned, because they had the one from nature, the other frō art: but in respect of God's ordinance that had separated them to an holy purpose. So we see in the New Testament, whē Christ instituted his last Supper, and thereby commanded his Church to keep a perpetual memory of his death and passion until his coming again, the bread and wine that he set apart to that purpose, are said to be *blessed; & Paul* calleth it, *the cup of blessing;* not that they have any holiness inherent and included in them, or any power to sanctify all the comers and communicants that do receive them, for then no man should eat of that bread, or drink of that cup unworthily, nor make himself guilty of the body and blood of Christ: whereas the Apostle teacheth, 1 Cor. 11, 29. that *whosoever eateth and drinketh unworthily, eateth and drinketh his own damnation, not discerning the Lord's body.* And the Church of the Corinthians was generally chastened of the Lord for this abuse & contempt, as he showeth in the same place,*For this cause many are weak and sickely among you, and many sleep.* It remaineth therefore, that these outward elements are holy, only in regard of God's ordinance and our use, and sanctified to them that come aright prepared unto them. So is it touching the water mentioned in this place, it is called indeed holy water, howbeit not in regard of any holiness that was in it, but partly in regard of the use to which it was applied; partly in regard of the person by which it was used, partly in regard of the vessel into which it was poured, and partly in regard of the Tabernacle, in which it was placed. Touching this holy water, we shall have occasion to speak more in the 18. chap. of this book, and to declare how it was and is abused in the Church of Rome, partly to drive away devils, and partly to wash away sins: and therefore we will defer the farther handling of it until we come to that place.

Thirdly, the question may be asked, why [Question 3] these waters ate called bitter waters? Was it because of the taste of them, that they were like the waters of *Marah,* so that *the people could not drink of them?* Exod. 15, 23. or those naughty waters and unwholesome, *which Elisha healed?* 2 Kings 2, 22. I answer, [Answer.] they are not so called in regard of any property y^{t} was in them, for they were as other waters: but in regard of the effect, because that when once they were drunk, they brought to the womā that was polluted and defiled, a curse, and a cruel death, and an extraordinary judgment, as it followeth hereafter. For if she did undergo all these works, and proceeded in them unto the end, and then was found guilty, it argued great impenitency and hardness of heart, and in a manner open apostasy and impiety, not much inferior to Atheism, as if there were no God at all, or at least no God that was able to find her out in her sin; and therefore her punishment was more strange, and not according to the ordinary visitation of others, so that the unchaste, woman was made a woeful and miserable spectacle of God's heavy wrath.

As the tree forbidden to *Adam* in the garden was called *the tree of the knowledge of good and evil,* not as though it were endued with reason to know good and evil, nor as though by eating of it, it could give to our first parents the use of reason and freewill, neither yet had it

this name of the lying promise of getting knowledge, whereby the old *serpent deceived the woman,* Gen, 3.5. forasmuch as God called it so, before the communication that passed between them: but of the event, which God (by giving this name) signified should follow, if man did not abstain from it: for thereby he should know by woeful experience, what great difference is, between the good of obedience, and the evil of disobedience: and should prove to his great hurt and loss, how great good he had forfeited, and contrariwise how great evil he had purchased, and drawn not only upon himself, but upon his posterity, insomuch that he as it were from an high top or tower of happiness, had plunged himself into a deep pit of all misery and wretchedness.

[Question 4] Fourthly, wherefore is the Priest to take the holy water, and put it into an earthen vessel, and not of any other matter or metal? The answer it, because it did belong and was employed in bringing uncleanness to light, if any were committed: not in any holy thing, and therefore God would have no monument to remain of it, but the remembrance to be forgotten and put out of mind, so that after the trial made, and the use of it ended, *it was broken* as we read in cases much lesser; as Levite. 6.28. and 11.33. and 15.12. *The vessel wherein the sin offering is sodden, shall be broken:* but if it were sodden in a brazen pot, it was only scoured and rinsed in water. If the earthen vessel touched any unclean beast, it was to be broken: and if he touch it that hath any issue, it must be broken.

[Question 5] Fifthly, why was the Priest to take of the dust that is in the floor of the Tabernacle, and then put it into the water, as if they made Lye? Here we are to consider two things, the dust that was taken, and the holy place from whence it was taken. As it is dust of the feet, it is base and vile; as it was taken from the Tabernacle, it was holy and pure: both these were needful in this business. For the dust shown the matter to be foul, filthy, and unclean which was in question and controversy: and the place appointed had relation to the sacred action, to wit, an heavenly adjuration, whereby the woman suspected was caused to swear, that so the issue and event of the whole matter might be acknowledged and received as coming from God's determination.

Sixthly, why did the Priest uncover the woman's [Question 6] head, which seemeth to be unseemly, and against the law of nature, 1 Corinth. 11. doing that unto her which she might not do unto herself? seeing the woman ought to have a covering on her head, in sign she is under the power and protection of her husband, and that it is a shame for her to be without this covering? [Answer.] The cause is not as many suppose, to shame her and bring her to public infamy and open reproach, as if the band of marriage were broken; but because she standeth now upon her purgation, and cometh to be tried whether she be faulty or not: whereas if that were true, she should be condemned before she were convicted and found guilty.

But the reasons were two especially; first, by this gesture the woman, being to swear and purge her self by oath, was as it were for the time present freed from the subjection of her husband, and the matter was as it were for a time held in suspense, whether she were his wife or not; and she had the reins of authority put into her own hands that she might swear, to the ende that being cleared and acquitted, she might cover her head again, and so be

restored unto her husband, that ever after he might be the veil of her eyes, and the defense of her person from infamy and injury: or if it fell out otherwise she might undergo the punishment and reward of her offense, and the judgment of God. For while she was suspected, it was very doubtful whether she were her husbands, or not.

Secondly, by this and other ceremonies so solemnly acted, it might be perceived with what mind, with what boldness, and with what constancy she entered into this action. Hence came the proverb 〈in non-Latin alphabet〉, to do anything with bare heads, that is, openly without all shame. Such as attempted any shameful act, were wont to cover their heads, as we see in *Tamar,* Genesis, chapter 38. verse 14. *She covered her self with a veil, and wrapped her self, and sate down in Pethaenaim, which is by the way to Timnah, &c.* when she went about an ungodly and unclean action: those therefore that did not so, were accounted impudent, and past all shame.

Lastly, wherefore was the woman to hold [Question 7] the offering in her own hands, whilst the Priest did hold the water of bitterness? The reason is, because both the woman and the Priest stood before the LORD; [Answer.]she as the party accused, he as the Minister of GOD to attend the issue. She stood to be judged, he to be the instrument of the judgment. She was to come unto judgment, he to bring her unto judgment. Thus we have run over the principal questions that were to be touched, in handling whereof, I have followed the judgment of the learned, who have discussed and resolved these doubts and difficulties before me. Now we are to proceed in order to the doctrine arising from hence.

[Verse 15.16. *Then shall the man bring his wife unto the Priest, &c.*] We see in these words, that the man is to bring his suspected wife to the place and means of her trial. If everyone that was suspected might be put away, many husbands not loving, but growing weary of their wives, would readily entertain any the least flying report, and thereupon take occasion to be diuorsed from them. Wherefore, to the end that everyone suspected, should not by and by be condemned, the Lord ordaineth, that he should bring his wife to the Priest, and before him undergo such trial as is appointed for her. We learn from hence, that it is God's ordinance, that no innocent person should be oppressed in judgment, and none at the private pleasure of any ought to be condemned before their trial. Every person must hold up his hand at the bar before he be pronounced guilty. This appeareth plainly in the Law of *Moses,* decreeing against idolatrous cities; if the children of *Belial* have withdrawn the inhabitants of their city, saying, Let us go and serve other gods which ye have not known,*Then shalt thou enquire and make search, and ask diligently: and behold▪ if it be truth, and the thing certain, that such abomination is wrought among you, thou shalt surely smite the inhabitants of that city, with the edge of the sword, destroying it utterly and all that is therein, &c.* Where we see, that in the matter of idolatry, which God above many other sins abhorreth as that which goeth nearest to his heart, and as it were pierceth into the very marrow of his worship and service, he would not have every suspicion to be taken, or every report to be received, but he will have the matter examined, and the truth tried out and searched to the full, before any process be made out against them. Hence it is, that *Solomon* complaineth of the contrary course oftentimes observed, Eccles. 7.15. *All things have I seen in the days of my*

vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in h•s wickedness.

To this purpose speaketh the Apostle *James,* chap. 5.5.6. against the abuse of their power in rich men: *Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts as in a day of slaughter: ye have condemned and k•lled the just, and he doth not resist you.* Thus we set it is no new thing to see innocence it self trodden under foot, and innocent persons condemned. The Apostle *Peter* setting down the duties of Magistrates, willeth those to whom he wrote, to submit themselves to every ordinance of man, for the Lord's sake, *whether it be to the king as supreme,or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.* So that it is the ordinance of God, that evil doers should be punished, and that such as do well, should be commended and rewarded: and therefore no innocent person ought to be discountenanced or put to death.

This truth is strengthened unto us many [Reason 1] ways. First, by example, which is beyond all comparison and exception: for no man may compare with him: no man dare except against him: I mean the example of God himself, who goeth before us in the practice hereof, that we should follow him in this duty. Before he brought upon the world confusion of tongues, he is said to *go down among them* to see their fact, Gen. 11.6. Thus he dealt with *Adam* before he pronounced him guilty, and denounced judgment upon him, he called unto him, *Adam,* Where art thou? he examined him, and asked him farther,*Whether he had eaten of the fruit of the tree in the mids of the garden,* of which he had said, Thou shalt not eat thereof, lest thou die. In like manner he dealt with *Cain,* chap. 4.9.10. before he pronounced him cursed from the earth, which opened her mouth to receive his brothers blood from his hand, and that he should be a vagabond and runagate, first he examineth him, Where is *Abel* thy brother? then he endighteth and convinceth him, *What hast thou done? the voice of thy brothers blood crieth unto me for vengeance.* So in the eighteen chapter of the same book, before he destroyed Sodom and Gomorrhah with fire and brimstone from heaven, he said to *Abraham,* Gen. 18.20, 21. *Behold, the cry of Sodom and Gomorrhah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it which is come unto me: and if not, I will know.* Whereby he would instruct us, that before we enter into judgment with any person, or pronounce sentence upon any people, he first taketh good consideration of the fact which causeth his punishment. So ought it to be with everyone of us, we must lay before us this example, if we would be the children of our heavenly Father.

Secondly, it is the ende of all Magistracy, [Reason 2] to protect and countenance the Godly, but to root out and destroy the ungodly: to be a praise and protection to the one, but a terror and fear to the other, as Romans chapter 13. verse 3. *Magistrates are not to be feared for good works, but for evil: wilt thou then be without fear of the power? Do well: so shalt thou have praise of the same, &c.*

After that *Jehoshaphat* had been reproved by the Prophet, he called the people again to the honoring of the Lord; he set Judges in the Land throughout the cities of Judah, and said unto them: *Take heed what ye do, for ye execute not the judgment of man, but of the Lord: and he will be*

with you in the judgment: wherefore now, let the fear of the Lord be upon you, take heed and do it, for there is no iniquity with the Lord our God, neither respect of persons, nor receiving of reward. 2 Chron. 19, 6, 7. He would not have the stronger to oppress the weaker, and the high to ouerbeare the low, and the rich to eat up the poor, like the greater fish that devour the less, but that everyone should receive according unto his works, whether good or evil.

[Reason 3] Thirdly, it is an abomination to God, for any to oppress the innocent, and as great a sin as to justify the wicked. We ought none of us to do that which is abhominable in the sight of God, the which he greatly abhorreth. A Judge may offend two ways, both by oppressing the innocent, and by delivering the guilty person: by pronouncing the transgressor righteous, and the righteous man a transgressor. This is set down, Prov. 17, verse 15. *He that justifieth the wicked, and he that condemneth the just, even they both are abomination unto the Lord.* Such a one spareth the wolf, and hurteth the lambes: turneth the edge of the sword upon the godly, and the back of it toward the wicked and ungodly.

[Reason 4] Fourthly, God would have no man put to death without witnesses. For wherefore doth he often establish this in the Law, that the witnesses shall come face to face, & be heard, but that no man should perish being innocent? Wherefore doth he ordain that one only witness shall not be taken as sufficient, but that he would have the cause cleared by moe witnesses? This is the decree of God, Deut. 17, verse 6. *At the mouth of two or three witnesses, shall he that is worthy of death, die: but at the mouth of one witness shall he not die.* He will not by any means have innocent blood shed.

[Reason 5] Fifthly, innocent blood crieth to heaven for vengeance, and shall not suffer him that sheddeth it to escape. It is one of the crying sins, as we shown before in this chapter, which ascend up and enter into the ears of the Lord of hosts. There is indeed no sin so little, but cometh up in remembrance before him against whom it is committed: his eyes see, and his ears hear all the works of men, which are *all naked and open before his eyes,* and nothing kept from his knowledge: nevertheless, to note out the horror and heinousness of some sins in comparison of others, the Scripture teacheth, that they cry unto the Lord. *Moses,* to show the greatness of *Caines* sin, committed against his natural brother, bringeth in God speaking unto him, *Behold, the voice of thy brothers blood crieth unto me:* and to show the barbarous cruelty and inhumanity of the vexing and exacting Egyptians, whereby they overcharged and overburdened the people of God, he saith to *Moses, I have seen, I have seen the oppression of my people which are in Egypt, and have heard their cry, because of their Taske-masters.* Exod. chap. 2, verse 9. Thus also he speaketh to *Samuel* at another time of their oppression by the Philistines, *I have looked upon my people, and their cry is come unto me,* 1 Sam. chap. 9, verse 16. Thus God heareth the cry of the afflicted, Job, chap. 34, verse 28. *They have caused the voice of the poor to come unto him, and he hath heard the cry of the afflicted.* This is the reason urged by the Lord himself, Exod. chap. 23, verse 7. And *Jeremiah* protesteth and professeth as much to the face of his enemies and persecutors that sought his destruction, chapter 26, verse 14, 15. *As for me, behold I am in your hands, do with me as ye think good and right: but know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this Citty,*

and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you, to speak all these words in your ears.

Thus we see, how God showeth himself an enemy against all wrong judgments, and he will not suffer them to escape unpunished, but will enter into judgment with such partial and corrupt Judges.

The uses hereof are to be marked diligently [Use 1] of us. First, this serveth to reprove all rashness, headinesse, and heedlessness of such as make haste to inflict punishment before an exact knowledge of the fact and fault. Such are no better then cruel wolves, that seek and suck the blood of the innocent lambes. This was the sin of wicked *Jezebel,* that caused *Naboth* to be stoned to death, 1, Kings 21.

We read in the Acts of the Apostles, how the chief Chaptaine commanded that *Paul* should be scourged, *that he might know wherefore they cried so against him.* Acts 22, verse 24. Here is a preposterous course, to punish first, and to enquire of the fault afterward: so that the punishment shall be certain, whiles the offense is uncertain. But this is the lot, and ever hath been of God's children; they are punished here oftentimes as malefactors and evil dooers, and their enemies both rage and rush most furiously upon them that do possess their souls with patience, and do not by violence resist against them. They are more hungry then Bears, more merciless then Tigers, more ravenous then Wolves, more greedy then Lions, more fierce then dogs against them; they show no mercy, and they extend no compassion at all toward them.

They hate them in their hearts, they slander them with their tongues, they smite thē with their fists, they grin and grind their teeth at them, they nod at them with their heads, they circumvent them by fraud, they oppress thē with sorrow, they take oftentimes their lives from them. Thus did the persecutors deal with *Joseph,* with *Jeremiah,* with *David,* with *Daniel,* with *Paul,* with *Silas,* with *John the Baptist,* with *Stephen,* with *James,* with *Peter,* and many others. But God will in the end make their innocence known, and the justice of their cause manifest to all men. It is noted by the Evangelist touching *Pilate,* that albeit he confessed he found no fault at all in Christ, yet he would scourge him & let him go. He was the Judge, yet by his own mouth he may be judged himself, that adjudged him worthy to be scourged that was unworthy to receive a stripe, in whom he could find nothing blame worthy. He called together the high Priests, and the Rulers, and people, and said unto them, *Ye have brought this man unto me, as one that perverted the people; and behold, I have examined him before you, and have found no fault in this man, of those things whereof ye accuse him: no, nor yet Herod, for I sent you to him, and loe, nothing worthy of death is done of him; I will therefore chastise him, and let him loose.* Luke 23, 14, 15, 16.

And as it befell the Master, so the lotte fell unto the servants, that they might drink of the cup that he drank off, and be baptized with the baptism wherewith he was baptized. For the Apostles were diligent in preaching Christ, and teaching in his Name, so that their enemies were not able to withstand the Spirit of God that spake in them; and albeit they oftentimes examined them, yet their best arguments, and chiefest reasons, and strongest motives to put

them unto silence, were beatings, scourgings, threatenings, and imprisonments, for otherwise they were not able to deal against them.

Hence it is, that when *Gamaliel* exhorted them to *take heed to themselves,what they intended to do touching those men, to refrain from them,and to let them alone; If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot destroy it, lest ye be found even fighters against God.* They agreed unto him, and left off their consultation of killing them and putting them to death: and albeit they could not convince them of error, neither were able to lay false doctrine to their charges, yet *they suffered rebuke, and were beaten for the Name of Christ.*

Thus do the enemies of God deal in all ages with the godly; they hate them for no other cause, but because they follow goodness, Psal. 38. and will not follow them into all excess of riot, 1 Pet. 4. They can lay nothing to their charge, and yet they think them worthy of punishment. They can accuse them of no crime, and yet they cease not to accuse them. They are not ashamed to cry out upon them, and to speak all manner of evil against them; and yet when they have devised what mischief they can against thē, broached what slanders they can, and uttered all their malice, the greatest fault that they can find in them, is this, that they serve God in the sincerity of their hearts, and labor to please him with uprightness of life. When the enemies of *Daniel* sought occasion against him to bring him out of favor with the King, and into danger of his life, they could find no matter against him in the affairs of the kingdom, albeit they desired nothing more: so that when after all searching and watching of him, they were at their wits end, in the end they concluded thus, *We shall not find any occasion against this Daniel, except we find it against him, concerning the Law of his God.* Dan. 6, verse 5. This was the heinous crime that they laid to his charge, as if he had committed fellony or treason, that he prayed to God, and *made his petition unto him.* verse 13.

Thus fareth it with all those that are the worshippers of the true God, and make conscience of their ways, the wicked wretches of this world revile them and make hue and cry against them, as if they were some great malefactors, and had committed somewhat worthy of death: and yet when all cometh to the upshot, what hath the righteous done? or what matter is it that they have against them? Surely no more then the Presidents and Princes had against *Daniel,* the cause they have against them, is *concerning the Law of their God:* they cannot abide them, because they are too precise in keeping the Sabbath: they will not swear and blaspheme the Name of God: they will not drink and be drunk with them: they will not run riot, and play the good fellows with them: they are never well but when they are reading, or praying, or reasoning and conferring of the ways of God: they are always reproving us, and finding fault with us for one thing or other, I think we shall do nothing for them shortly.

To be short, they deal with the faithful, as *Ahab* spake concerning *Michaiah,* 1 Kin. 22, verse 8. *There is one man by whom we may enquire of the Lord, but I hate him, for he doth not prophesy good concerning me, but evil.* But did he not speak the truth? the King did not, nor could not charge him with uttering lies. He prophesied evil unto thee, O *Ahab,* because thou wast evil: if thou hadst been good, he would have spoken good unto thee. And this is the cause why the ungodly hate the godly.

If then we be thus dealt withal at any time, let it not discourage us, but therein let us rejoice, because we are made like unto the Prophets that were before us, we are made like unto the Apostles, nay we are made conformable unto our Savior Christ himself. We must not look it should go better with us, then it did with them: forasmuch as the world will always be like it self, and unlike to them.

Secondly, no man is to be condemned upon [Use 2] suspicion only, or upon presumption, or bare surmise, or another man's accusation: for if it were enough to be accused, innocence it self cannot escape, and the most innocent shall be soonest made away. True it is, the godly must give no just cause to be evil spoken off▪ but abstain from all appearance of evil, and cut off occasions from thē that seek occasions: howbeit, whether occasion be given or not, every man may suspect what they list, and how far they list, and of whom they list, and who can say against them? So that it is not enough to condemn a man or to account him guilty, to be suspected. Some have such jealous heads and unsettled brains, that they will make occasions of suspicion, which are no occasions. Suspicion is in another man's heart or head, & therefore we cannot always avoid suspicion, except we had the government of their hearts and heads, the which themselves evermore have not. We must be careful to avoid the fault, though we cannot the fame: we must take heed of the sin, though we can prevent the suspicion. The fault and offense is in our selves, suspicion is in another. Even as honor is in him that honoreth, not in him that is honored; and as contempt is in him that contemneth, not in him that is contemned, (forasmuch as it lieth not in our power, to be honored, or to be despised) so it is with suspicion, it hath place in the mind of another, and it lieth not in our choice, whether we will be suspected, or not, no more thē it doth in him that is despised, who would willingly be honored. The brethren of *Joseph* were suspected *to be spies, and to come to see the weakness of the Land,* Gen. 42, 9. True it is, he dissembled with them, & concealed himself from them: but if indeed he had so conceived or rather misconceiued and misiudged of thē, who could hinder or help it? or how could they prevent or redress it; as it fell out with the messengers of *David,* that he sent to *Hanun* the son of *Nahash* King of *Ammon:* for his Princes said unto him,*Thinkest thou that David doth honor thy father, that he hath sent comforters unto thee? Hath he not rather sent his servants unto thee, to search the City, and to spy it out, and to overthrow it?* This they suspected, & returned evil for good. These messengers behaved themselves uprightly in their Embassage, they gave no more occasion of these surmises to *Hanun,* then *Joseph's* brethren did unto him: yet who could stop them in so doing? Who was more innocent then *Joseph,* that hearkened not to the temptations and allurements of his mistress, nor desired or delighted to be *in her company:* yet his over-credulous master, hearing the words and accusation of his wife, not only held him in suspicion, but took him as guilty, and put him into prison: and *Joseph* could by no means satisfy his master, nor blot out the wrong opinion he had conceived of him. The like we might show touching *Saul* toward *Jonathan* his son, and *David* his servant, that were notwithstanding loyal & faithful unto him. He conceived in mind that all had conspired against him, yet *there was none would show him that his son had made a league with the son of less,* there was none sorry for him, or showeth unto him, that his son had stirred up his servant against him to lie in wait to take away his life from him. These two innocent men had made

indeed a league together, but not against the King their father; a league of amity, not of conspiracy, neither had they given the least cause of suspicion to be so hardly cēsured, and sinisterly judged off, yet who could remove out of his mind that jealousy, or persuade him that they intended no hurt or mischief against him? In like manner dealt the proud men with *Jeremiah,* they charged him to have spoken falsely, and *that the Lord had not sent him, to charge them not to go down into Egypt:* they suspected that *Baruch* had set him on against them, to deliver them into ye hand of the Chaldeans, that they might put them to death, and carry them captives into Babylon. This was the devise of their own brains, & the imagination of their own harts, yet what could *Jeremiah* do against it, or which way could he stay them from suspecting thus. Whē as *Paul* having appealed to *Caesar,* had escaped shipwreck and was come safe to *Melita,* the Barbarians, seeing a viper fastened on his hand, said among themselves, *This man surely is a murderer, whom, though he have escaped the sea, yet vengeance suffereth not to live.* Thus we see, that albeit we do not commit any crime worthy to be accused or censured, yet we cannot hinder those that are credulous, from misdeeming and mistrusting of us. It lieth in us wholly to give no just cause of suspicion, but lieth not in us wholly to prevent suspicion. For evil persons may suspect what they please without ground and foundation, without reason and occasion. The Magistrates censured *Paul* to be *a troubler of the Citty,* Acts 16, 20. the Jews traduced him to be *a polluter of the Temple,* Acts 21, 28. and a Preacher against the Law. *Tertullus* accused him to be *a pestilent fellow, and a mover of sedition among all the Jews throughout the world,* and a ring-leader of the sect of the Nazarens, Acts chap. 24, verse 5. Thus he is suspected, and how could he avoid it? Wherefore good men depend not upon the opinion of other men, but stand upon their own innocence: they do not rise or go down, stand or fall, as it shall please other men to conceive of them; for that were to walk upon other men's feet, or to lean upon the staff that resteth in another man's hand that may deceive thē, but they build their house upon the foundation of their own virtues, and have, or at least ought to have matter enough within them to commend themselves. It must not seem strange to the godly, when they feel the bitter fruits of these suspicions. It hath evermore fared thus with them. This then ought not to make us waver, or to weaken us in our profession, but rather encourage us to walk through good report and evil report, and to furnish us to pass through fire and water, life and death, knowing that God is able and will in the end bring our cause into the light, and make the innocence of our persons, and the justice of our cause manifest, to the glory of his Name, to the comfort of our hearts, & to the confusion of his and our enemies, as we shall show afterward. Thus he dealt with *Joseph* after he had tried his patience by suffering for well doing: for though *he were laid in irons, and his feet hurt with fetters,* yet the Lord was with him, and shown him mercy, *& gave him favor in the sight of the keeper of the prison,* to whom no doubt he shown his uprightness, and cleared himself of that wickedness which was laid to his charge. So also he dealt with *David,* with *Jeremiah,* and the rest of the righteous. This doth *David* entreat oftentimes, when he was laden with the reproaches of his enemies, when he was bitten with the teeth, and smitten with the tongues of the malignant, Psal. 7, 3, 4, 5, 6 Thus we see, if suspicion were cause sufficient to condemn and censure any, no man could stand in judgment, but equity should be turned into iniquity, truth into falsehood, & innocence it self should receive a check and counterbuffe. Let not then the wicked triumph, as if they had gotten the victory, and given

the godly a foil, when they can allege against them, how many ways, & of how many persons they are suspected, for that as much may be suspected of them, when as nothing at all can be proved by thē. It is not the suspicion, or the accusation, or the condemnation, or the execution that maketh a man guilty of evil, or to deserve death: but the offense that is committed worthy of punishment. If then they be free from crime, they are happy when they are judged unhappy, and may rejoice and be glad when their enemies have cause to weep and wail.

[Use 3] Lastly, let Magistrates and all that are in authority, whether in the common-wealth, or in the family, put this in practice. For seeing everyone should be tried before he be censured, and that examination must go before condemnation, let them not receive every cōplaint and accusation, but let them do justice and judgment, defend the poor and fatherless, relieve the weak and oppressed, & rid them out of the hand of the wicked. Let this be the end of their government to sing mercy and judgment, and diligently to consider the causes that come before them. To this purpose there is required of them two things, wisdom, and patience, without which they shall never proceed aright in taking away evil; but sometimes pluck up good corn instead of weeds, or suffer thistles to grow instead of wholesome herbs. Wisdom is required to find out particular offenses, to know the number, the nature, the measure, the proceeding in them, the increase of them, and all circumstances, as we see, Eccl. 7, 20, 21. This will teach us when to correct, and when we may defer correction in hope of amendment, it being the discretion of a man to defer his anger. And albeit *the blueness of the wound cleanseth away evil,* yet a man ought not to give scope to his anger, neither yet exceed measure.

Secondly, there is required patience, that we be not too hot and hasty upon those that have offended, but to quiet our minds, and hear their answers, what they can allege for themselves, as Job 31, 13, 14. *He did not despise the cause of his man-servant, nor of his maid-servant▪ when they contended with him;* & he grounded himself upon two most notable & worthy considerations, one from the person of God, another from the law of creation. From the person of God, he used mildness toward them, because with him is no respect of persons: *What then shall I do when God riseth up? and when he visiteth, what shall I answer him?* If he should not deal mercifully and moderately with them, how should he be able to answer it to God, who is the Lord both of master and servant? forasmuch as we all serve one common master, to whō we must give an account: and as our servants come to answer before us, so we must come to answer before God, Col. 4. It shall one day be said unto us, Come, give an account of thy Stewardship, for we may be no longer Stewards, Luke 16. This consideration, if it were duly marked of us, were sufficient to stir up all masters & Magistrates to just and equal dealing.

Again, from the common condition of our creation, there is one author of life, in him both master and servant live, and move, and have their being, and both of them must of necessity die and depart out of this life. How mean or how high soever our place of government be, to moderate our affections is a notable virtue in all Governors; albeit by our authority we may command them silence, and stop their mouths, and lade thē with stripes, yet we should give

them leave to answer for themselves, and to plead their own causes, and to debate the matter freely with us.

True it is, *Paul* requireth of servants, that *they should be obedient unto their masters,and please them well in all things, not answering again:* howbeit the Apostle meaneth giving of cross answers, replying again with unseemly and firelike words, such as stand not with the bounds of their calling: but they mutter and murmur with their tongues, so that though they be reasonable in their service, yet they are unreasonable in their cutted and crabbed answers. This is the answering that here is reproved in servants, who oftentimes abuse the lenity and mildness of their superiors. *Job* by his own practice showeth that there was no pride, hautinesse, or cruelty in him, he abused not his superiority and authority over them, he exercised not tyranny upon them, he did not trample upon them and cast them under his feet, as if they had been dogs or brute beasts: but he mastered his affections, and bridled his anger, & did bear with them with all gentleness and lowliness of mind. And there are many motives to persuade to this meekness and mildness toward such as are under us.

First, we are all of one molde and matter: all are of the earth, we are no better in reg••d of our original then those that are under us, albeit here we be above them. We are all dust, and to dust we must return. The master is dust as well as the servant. When the poor Jews complained against their oppressors, to whom they had morgaged their houses and lands, and given their sons and daughters into bondage, they use this •eason, Nehe. 5.5. *Yet now our flesh is as the flesh of our brethren, our children as their children.* To this purpose the Prophet warneth, that *we hide not our selves from our own flesh,* Isaiah. 58.7.

Secondly, we have all one common creator, he that made the master, made also the servant, and he that created the rich, created the poor;*God is the maker of them both,* as *Solomon* teacheth in the book of the Proverbs: and this we noted before out of *Job,* who confesseth, that *he which made him made them,* and that they had one which fashioned them in the womb.

Thirdly albeit we ha•e superiority and sovereignty over them yet we must consider *we have one master in heaven,* to whom we must give an account: so that as we are masters over them, so we have a master over us: and as we have servants under us, so we are servants under God. Such then as are superiors cease not to be subjects, forasmuch as God is above all, that will judge everyone according to their works, even toward those that belong unto us. The masters among the Gentiles never considered, that they were as stewards, and must give an account of their calling and government, and therefore they abused it at their pleasure, having power of life and death over their servants: but the Apostle putteth them in mind that the high possessor of heaven and earth ruleth all, and will bring all unto judgment. Seeing then, God hath knit such a fast knot between mankind, that cannot be loosed, to wit, that we have all one matter one common maker, one common master: surely such as shall cut this knot in sunder, deserveth to have his name razed out of ye number of men, because he acknowledgeth not the nature which God hath put into us, but thinketh he hath the bridle put into his own hands to vex and oppress such as are under him.

True it is, he hath a preeminence over others, and it is meet he should rule as a master and Magistrate in his own house: howbeit such as serve him and are of low degree, ought not to be contemned as abjects, or accounted as our footstooles.

Fourthly, as there is one master both of masters and servants, so there is no respect of persons with him. This is the nature of our heavenly master, he will not sit in judgment upon men according to their nobility, power, greatness, or riches, but deal with them according to their works, as 1 Pet. 1 17. *If ye call on the Father, who without respect of persons judgeth according to every man's works, pass the time of your soiourning here in fear.* When men of might and power vex and tread upon the poor, weak and simple, that dare not resist or withstand them, they go away with it for the most part, everyone is afraid to oppose against them, or to defend the cause of the innocent, because men are blinded, or daunted by the outward glory of their persons, and so they dream, that God is like unto themselves. But the Apostle layeth before their eyes, or rather unto their hearts, that they should *put away threatening,* and deal mildly and gently toward them, forasmuch as God accepteth of no man's person.

Fifthly, they shall receive themselves great benefit and profit by their service. This the Gentiles, though God suffered them to wander in ignorance, knew well enough; and the Philosophers used to move all masters to equity and gentle dealing toward their servants. True it is, menservants and maidservants in those days were not as they are in our times: they had them not by covenant for years, they served them not for wages, but they were bondslaves to live and die with their masters, and they possessed them forever as their oxen or horses, and had power to save them or to kill them at their own pleasure, no man could speak against it, or call them to answer and account for it. Nevertheless, the wise men among them saw by the light of nature, that there was a common equity to be used toward all reasonable creatures, and therefore exhorted them to use their servants well, and to refrain their anger toward them, in consideration of their own gain and profit that should come unto them thereby. They saw not into the force of the former reason, y^{t} they must give an account to God, but they moved them in regard of their own good & benefit; as also *Paul* doth *Philemon,* who should find his servant *profitable unto him,* and therefore he sent him again, and would have him receive him again. The heathen could say, Whatsoever thou wouldest not have done to thyself, do not thou to another; which is according to the rule of Christ, Matth. 7.12. *All things whatsoever ye would that men should do unto you, do ye even so to them: for this is the Law and the Prophets.* If then we respect not equity, let us be moved by our own commodity.

Sixthly, we are all as brethren in Christ Jesus▪ howsoever many be of low degree, and despised in the world, yet Christ himself accounteth all that believe in him to be his brethren. If we have God to be our Father, we must confess his children to be our brethren. If we be ashamed to account thus of others, let us take heed lest Christ be ashamed of us, when he cometh in his glory. The Apostle speaking of him saith, Heb. 2.17. *In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high Priest in things pertaining unto God, to make reconciliation for the sins of the people.* And in the same

chapter he bringeth in Christ speaking, *I will declare thy Name unto my brethren, in the midst of the Church will I sing praise unto thee.* True it is, there is a difference between man and man in outward things, but in the chiefest things they are equal: the lowest have as good a title to salvation and the kingdom of heaven as the highest: there is neither Jew nor Grecian, there is neither male nor female, there is neither bond nor free, but we are all one in Christ Jesus.

Seventhly, this mild dealing toward them serveth to give them encouragement in well-doing. For when they shall see such kindness in their masters, that they are content to hear them patiently, to bear with them meekly, and to entreat them gently, so that they use no unmerciful, or immeasurable, or unreasonable rigor toward them: how is, or at least how ought the heart of the servants to be cheered and comforted in their obedience to them, and in yielding all possible good service to them in the singleness of their hearts? By too much lenity they grow saucie, and oftentimes outrageous. The wise man saith, *Pamper up a servant,and he will be as thine own son.* Give servants the reins of liberty, they wax proud, and know neither their masters, nor themselves, nor their duties: so soon as they are set on horseback, they gallop beyond all measure. There is a moderation to be kept between two extremes, too much and too little, and we may offend by the one as well as by the other. Hence it is, that *Paul* setting down the duties of fathers toward their children, Col. 3.21. saith, *Fathers, provoke not your children to anger, lest they be discouraged,* or out of heart. Gentle natures are soon dismayed, they are rebuked by a word, and by a look: we must take heed we be not bitter to them.

Lastly, look how we would be dealt withal by others, in like manner ought we to deal with others, and behave our selves toward others. There is none of us all but we desire to have the servants that are under us deal well with us, to serve us willingly, to obey us cheerfully, to honor us readily, and from the heart: we therefore, in our commandments toward them ought to use all humanity and equity, and this the Apostle calleth *to do the same things toward them,* Ephes. 6.9. Again, as we desire that God should forbear threatenings toward us, and forgive us upon our unfeigned repentance; so ought we to do, we ought to forbear threatening, and to forgive them that have offended us, when we see the fruits of a true conversion and turning unto God in them. And this doth the Apostle require at the hands of *Philemon,* howsoever in former times the servant had purloyned from his master, as we have noted at large upon that Epistle.

To conclude therefore, seeing God will have the innocent protected, and not oppressed in judgment, it behooveth everyone to look to the duties of his calling: as the servant should not rise against the master, so the master ought not to oppress the servant. Let all men learn mildness toward their inferiors, that God may be served above all.

19 And the Priest shall charge her by an oath, and say unto the woman, if no man hath lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse.

20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man hath lain with thee beside thine husband:

21 Then the Priest shall charge the woman with an oath of cursing, and the Priest shall say unto the woman, The Lord make thee a curse, and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell.

22 And this water that causeth the curse, shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: and the woman shall say, Amen, Amen.

Hitherto we have shown such actions as were used to try the faith and fidelity of the suspected woman: now we come to the words that are spoken, declaring the manner how it was performed, from the 19 verse, to the ende of the 22. verse. Herein we have laid before us two things: first the oath it self. Secondly the assent of the woman unto the oath. Touching the oath, we have here a prescript form of it, and the words prescribed unto her are ministered to her by the Priest, who uttereth it by his voice, conditionally on both parts; If thou hast not gone astray, and broken the band and covenant of marriage, so that no man hath known thee carnally, be free from this curse: But if thou hast offended this way, and that thou be defiled, the curse come upon thee.

The assent of the woman followeth, being expressed by a common note used in the conclusion of all prayers, *Amen, Amen.* Wherein we are to observe two things, both the signification, and the repetition of the word. Touching the signification, it signifieth as much as, so be it, as the Septuagint expound it. There is a double use of this word, first, to express our desire, secondly, to testify our faith in the assurance of receiving those things that we crave: both which are to be practiced in prayer, and are expressed by Christ, Mar. 11.24. *Whatsoever you desire when ye pray, believe that ye shall have it, and it shall be done unto you.* Where he teacheth, that there ought to be in us both a desire of grace, and an assurance of faith. In this place it is taken in the first sense, to wit, for a bare assent, subscribing to the truth of that which is spoken, and wishing that it may be so, as Deut. 27.15. where speaking of the curses pronounced on mount Ebal, he saith, *All the people shall say, Amen.*

So doth the woman in this place crave and desire against her self, if she be culpable of the crime whereof she is suspected, and have defiled the marriage bed that ought to be honorable, that the curse here threatened, may turn upon her and enter into her. For as the curse that is causeless shall not come, so that which is duly and truly deserved, shall undoubtedly come, and shall not tarry.

The repetition of this word is here set down to note the fervency of her zeal, the innocence of her cause, the uprightness of her conscience, and the purity of her heart: that she cometh not hanging down her head to this trial, as a malefactor that is guilty cometh to the bar, but lifting up her head as going to the place of her delivery where she is sure to be acquitted: not

fearfully & doubtfully, but boldly and confidently, as one that is assured what will be the issue of the matter.

In this division some questions arise, which are to be handled. First the question may be asked, what need there was of these words of adjuration to cause her to take the oath, that the Priest should minister it unto her, and pronounce the form of it unto her, and she answer him again, and then drink up the water, as it followeth afterward? The causes hereof are these, first to teach that every sign or Sacrament should have the word joined to it, that it be not a bare & naked sign, as it were an empty box without his ointment. Secondly, it respecteth the public edification of the whole people, when they should see that she pronounced sentence upon her self, and that the judgment of God took event according to the truth that before lay hid, all might justly fear and tremble under his mighty hand.

Secondly, the question may be asked, what is meant by these words of adjuration, *The Lord make thee a curse and an oath among thy people?* I answer, the meaning is as much as if the Priest had said, God make thee wretched and miserable, yea so unhappy and infamous that it may turn into a proverb, Let that happen to thee, which hath happened to this woman: so that the curse coming upon her shall be alleged as an example of the like to come upon others: both because she had committed so heinous a fault, and because she added unto it these two crimes, impudency, an especial stain and blot in that sex: and perjury, a capital crime in all persons. For it argued great arrogancy and audaciousnesse to undergo all these means of trial one after another, and yet evermore to conceal her offense, and not confess it, like to *Achan,* who having committed a trespass in the accursed thing, did what he could to hide it:*the tribe of Judah was taken,* but he was not moved: the families of *Judah* being brought, the family of the Zarhites was taken, and yet he was not touched: the families of the Zarhites being brought man by man, *Zabdiwas taken,* and yet he hath no feeling of it, until himself was taken, and that he was pointed out, Thou art the man: or like unto *Judas* that betrayed the Son of God, he knew Christ was apprehended, and yet he repented not: mocked, buffeted, spit upon, and yet he repented not; he saw him condemned to the Cross before he thought, What have I done? So in this suspected wife to go forward from the first action to be performed, and from the first word to be pronounced even until the last without any stay or remorse, was a testimony of shamelesnesse and of hardness of heart.

Besides, if none of all these could have entered into her, and pierced her heart harder then stone, yet a man would have thought when she came to be charged *with an oath of cursing,* she would have stuck at it, and not have swallowed this being greater then a Camel: so that to add to adultery the sin of perjury, as it were drunkenness unto thirst, argued a person given over and forsaken of God, and such a one as had filled up the measure of sin: being like unto *profane Esau that sold his birthright for one morsel of meat,* and *sware to his brother,* and despised the birth-right, Gen. 25.33. As he regarded not to commit sin, so he regarded not an oath, that he might finish it, and give himself wholly over unto it.

[Verse 19. *And the Priest shall charge her by an oath, &c.*] In these words we have a solemn manner set down of the woman's either absolution or condemnation. After that the Priest hath put the holy water in an earthen vessel, and taken dust from the pavement to be cast

into it, he conceiveth words of cursing, to which she is to answer: he goeth before to rehearse them, she is not left to utter what she please lest she should seek evasion by any mental reservation. Thus then she is constrained to appeal to God, and to use his Name, & to purge her self by an oath: which is done to humble her, & to give her warning to take heed that she double not her fault, and join to one great sin another greater, a breach of the first Table, to a breach of the second, that is, perjury to her adultery, an offense against God to the offense against her husband. We learn hereby, that the Name of God is never to be used, but only in cases of necessity: when all other means fail, then it is lawful to take up an oath, whether it be publicly or privately, whether it be before the Magistrate or before any other. This we see in *Abraha•,* who said to the king of Sodom Gen. 14.22▪ *I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take anything that is thine:* By this gesture he did appeal unto God, as a witness of his swearing, and a revenger of all forswearing, to bind himself from covetousness; that as before he had overcome his enemies, now he might overcome himself and his own affections, which was a greater and nobler victory then the former.

Thus he showeth himself religious toward God, as well as righteous toward men. The like we see in the Law set down by an express commandment, Exod. 22.10, 11. *If a man deliver unto his neighbor an asse, or an ox, or a sheep, or any beast to keep, and it die, or be hurt,or driven away, no man seeing it: then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbors goods, and the owner of it shall accept thereof, and he shall not make it good.* This precept directeth when and in what cases to take an oath, to wit, when the matter is doubtful, and cannot otherwise be decided: forasmuch as the owner of the goods is charged to rest therein, and to acknowledge himself well satisfied. This we see farther in the Apostle *Paul,* 2 Cor. 1.21 *I call God for a record upon my soul, that to spare you I came not as yet to Corinth.* He did not break out into this swearing of an ordinary custom, but the glory of God and the salvation of that Church required it; in which cases we are allowed and warranted to use it, and not otherwise.

[Reason 1] The reasons will better confirm this unto us then bare testimonies taken out of the Scriptures, which nevertheless out to be sufficient where no farther proof is used. First, God will not hold him guiltless that abuseth his Name negligently or unnecessarily. He will surely punish them that swear vainly. This penalty or punishment is annexed to the commandment, Exod. 20. *The Lord will not hold him guiltless that taketh his Name in vain.* It is an heinous sin, albeit it be thought light before men; and then the judgment also shall be heavy that hangeth over their heads that transgress this Law. The free forgiveness of sins is the fountain of all happiness, both present and to come; for *the man is blessed whose sins are forgiven, and whose iniquity is covered, blessed is that man to whom God will impute no wickedness:* and therefore we must needs be in continual misery, so long as our sins are retained. This is a fearful thunderbolt to afright us from the profaning of his Name: he will honor those that honor him, but such as despise him shall come to destruction.

Secondly, the end of practicing an oath is [Reason 2] to decide strifes, and to determine controversies, which disturb peace, and hinder Christian charity. It cannot be but offenses

will come, and many occasions of quarrels and contentions about matters of this life arise daily between man and man, which could not conveniently be taken up, except we had the lawful use of an oath to confirm some necessary truth; as when it serveth to manifest the glory of God, or to clear the good name of our brother, or to obey the commandment of the Magistrate, or to maintain our own credit. This is set down, Heb. 6.16. *Men verily swear by the greater, and an oath for confirmation is to them an end of all strife.* I call that a necessary truth, when a doubtful cause called into question, cannot be decided without an oath, as we see the practice, Rom. 1.9. *God is my witness, whom I serve with my spirit, in the Gospel of his Son, that without ceassing I make mention of you always in my prayers.* It was necessary for the furtherance of the salvation of the Romans, that they should be persuaded of the Apostles affection toward them, but the testimony of men failed to prove this truth, and therefore he was driven to take up an oath, and to appeal unto God. This is also at large delivered by *Solomon* in that prayer which he made at the dedication of the Temple, 1 King. 8.31. *If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house, then hear thou in heaven, and do and judge thy servants, condemning the wicked to bring his way upon his head, and justifying the righteous to give him according to his righteousness.* Thus we see the constant and continual use of an oth among God's people in matters of weight and importance, in their most serious and substantial affairs.

Thirdly, the Name of God is most fearful [Reason 3] in praises, glorious in holiness, great in might and doing wonders: and therefore it ought not commonly to run in our mouths without necessary cause. This is urged by the wise man, Eccles. 5.2. *Be not rash with thy mouth and let not thy heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few.* And the Lord saith, Deut. 28.58.*If thou wilt not observe to do all the words of this Law that are written in this book, that thou mayest fear this glorious and fearful Name, The Lord thy God, he will make thy plagues wonderful, and the plagues of thy seed, &c.* If then the Name of God be great and glorious, it is not commonly to be used of us, to be turned in our tongues, and to be trodden upon with our feet.

[Use 1] Now let us consider what uses may be made of this unto us. It reproveth sundry abuses & corruptions, both in opinion and practice, in judgment and in life. As first of all the Anabaptists, a proud and fantastical crew of cursed and damnable heretics, that trouble heaven and earth, overthrow Church and Common-wealth, destroy Magistracy and Ministry, disannul the word and Sacraments, and make religion to be no better then a doctrine of liberty. These teach that it is unlawful to swear at all, either in private use, or in place of judgment. This is to run into another extremity, and to fail as much in the defect, as other do in the excess. For albeit all swearing be not lawful, yet it followeth not that all swearing is unlawful. But to abolish all manner of swearing, and all use of an oath, because some abuse it, and use it vainly, is like unto him, who to take away drunkenness, abolished the vines, and would not suffer any to grow in his common-wealth: or as if a man would suffer no corn to grow, because some will surfeit with it. There is no good thing, but hath been or may be abused. The doctrine that is according to godliness is many ways abused. When *Paul* magnified the mercies of God in his son Christ, so that *where sin abounded,grace abounded*

much more, men of evil spirits arose that abused this to carnal liberty, and turned the grace of God into wantonness, and wrested the Scriptures to their own perdition.

[sect 1] The objections of these heretics are not many, but somewhat they allege for themselves. First, they object the commandment of the Lord in the exposition of the Law, Mat. 5.34. *I say unto you, swear not at all, neither by heaven, &c.* If it be forbidden to swear at all, then it is made utterly unlawful.

I answer, the purpose of Christ is to reprove the false interpretations of the Scribes and Pharisees, who wrested the Law, and restrained it contrary to the meaning of the Lawgiuer. They taught the people to beware of perjury, and swearing falsely, and that if so be men swear truly, it was lawful to swear commonly, as if God took no regard of our ordinary communication, and of our common talk, contrary to the doctrine of Christ else-where, that *of every idle word,* much more then of idle oaths, *men shall give an account at the day of judgment,* Matth. 12.36. His purpose is not to condemn the right use of an oth, which is expressly commanded of God in many places, and practiced by the Patriarchs, Gen. 14. by the Prophets, 1 king 17.1. by the Apostles, 1 Cor. 15. by the Angels, Revel. 10.6. by the Judges, Judge. 15.12. by the kings, 1. Sam. 24. and by the Lord himself, Psal. 110.4. Heb. 6.17. And therefore simply it is not a sin to swear. If any reply in their name and behalf, that once it was lawful, but now it is not: in the time of the old testament, but not in the new; we must know, that the Prophets, prophesying of these times of grace under the Gospel, declare that the Church or Christ should swear by the Lord, Isaiah. 1•.1•. Jer. 4.2. and therefore he never wholly for bad it, *who came not to destroy the Law and abolish the Prophets,* but to fulfill and perform the Law, Matth. 5.17. Moreover the Pharisees, that were the teachers of Israel, taught that it skilled not, though men sware vainly, by heaven, by earth, by the creatures, so long as they suppressed the Name of God. Wherefore Christ the true interpreter of the Law. teacheth the contrary, to wit, that it is a sin against the third commandment, not only to forswear, but to swear vainly, and commonly, by what name, and in what manner soever it be yea albeit the Name of God be not mentioned, considering *that he which sweareth by the altar, sweareth by it,and by all things thereon: he that sweareth by the Temple, sweareth by it, and by him that dwelleth therein: and he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.* This error of these Pharisees is maintained, or at the least practiced commonly by the common sort, they think they may swear as they list, so that they swear truly: and if they have truth on their side, they take liberty to swear and swear again without controlement.

Secondly, they allege also the saying of the Apostle *James,* chap. 5.12. [Object. 2] *Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay nay: lest ye fall into condemnation.*

I answer, [Answer.] we must not always take the words of Scripture generally as they seem to be carried, but limit them according to the circumstances of the Text, and the scope of ye words. The Apostle saith, *All things are lawful for him,* 1 Cor. 6.12. but it must be restrained to things indifferent not forbidden in the Law: for such things as are forbidden, are not lawful. If then we would understand Scripture aright, and not wander from the sound

interpretation of it, we must seek and search out the sense according to the intent and meaning of the Spirit of God; otherwise, not only infinite inconveniences, but diverse absurdities, impossibilities, heresies, contradictions, and impieties will follow: as when Christ saith, John. 10.8. *All that ever came before me are thieves and robbers, &c.* Shall we conclude from hence, that *Moses, Isaiah, Jeremiah, John the Baptist,* and all the Prophets were no better then thieves and robbers, because they went before Christ in time? No, he pointeth out such as profess themselves to be the door of the sheep, and received or shown any other then himself. So *Paul* saith, he took all things to be lawful for him: what then? might he do what he list? might he be an idolater, an adulterer, a blasphemer, and such like? no, but herein he preventeth an objection, and answereth by supposition, that albeit all things were lawful, yet he would not be brought under the power of anything. So in another place he saith, *I am made all things to all men,* 1 Cor. 9.22. Doth he hereby make himself a Libertine, or establish Libertinism, or purchase a protection for every man to do what seemeth good in his own eyes? Not so, but in matters that are indifferent which may be done or not done with a good conscience, he changed himself into all fashions, and applied himself to the conditions of all, that by all means he might save some. So in this place, when the Apostle saith, *swear not at all,* we must not cleave seruilely to the letter, nor sti•ke to the bare words, but know that the Scripture standeth in the right meaning: so that the doctrine of the servant is not different from the Lord's and Masters that sent him, to wit, to condemn lightnes in swearing, whereby the Name of God is defiled, directly, or indirectly; which ought to be accounted of all men most holy, and used with the greatest respect and reverence that can be. But in cases of importance and necessity, we have examples beyond all exception, of God himself▪ of the Prophets and Apostles that have used an oath, as we noted before, which could not have been, if the use of an oath had generally and utterly been unlawful.

Secondly, to omit this sect, and to proceed, it reproveth such as take the oaths of persons that are unfit and unmeet to take any oaths. For seeing an oath must be taken up soberly, discreetly and advisedly, and only in cases of necessity, when the truth cannot otherwise be decided, it convinceth such of temerity and want of discretion, that make no difference of whom they take an oath. The end of an oath ought to be to confirm the truth; but the testimony of some is suspected, and of others presumed to be false. Many are not to be admitted as witnesses, as children, furious persons, drunkards, common liars, such whose bodies are withered, and consequently their memories decayed, such as are idiots and lunatikes, common swearers, ruffians, and such as are of evil report, rogues and straglers that have nothing to lose, nor nowhere to dwell, infidels, heretics, and unbelievers, all these are as it were bored in the ear, or burned in the hand, or branded in the forehead for insufficient persons: because either they do not know the virtue and validity of an oath, nor the difference and distinction of matters whereupon they are produced, and which are to be decided: or being accustomed to evil, may easily be drawn to add one sin of perjury to the heaps of their other wickedness: or may easily be brought to lift at an oath for a little lucre and base gain; or make little account to renounce and sell Christ himself for thirty pence, as *Judas* d•d, that is, for a small advantage. Such then must be sought out to testify the truth, as

are worthy of credit, as fear not the faces of men, as evermore have God before their eyes. As then such are to be chosen, so these that can do nothing with judgment and discretion, with advise and deliberation, ought to be refused, of which the Prophet saith:*Hear ye this, O house of Jacob, which are called by the name of Israel, and are come out of the waters of Judah: which swear by the Name of the Lord and make mention of the God of Israel, but not in truth nor in righteousness.* Hence it is that the Prophet requireth, that our oaths be performed in truth, in righteousness, and in judgment, Ier. 5. which cannot be expected of us, or performed of them.

Secondly, this doctrine directly meeteth [Use 2] with the common, but yet corrupt practice of our times, in which swearing is turned into a custom, so that everyone garnisheth his ordinary talk with graceless and needless oaths, if this may be called a garnishing, and not rather a disgracing. That communication is gracious which ministereth grace to the hearers, other talk is rotten, and reckless, when men make no conscience of taking the Name of God in vain. This is a grievous sin in young and old, in men and women, in rich and poor. It is accounted a special ornament to our speech, and we think it carrieth no credit nor countenance, except it be now and then spiced with an oath. It beginneth everywhere to be esteemed the part of a gentleman, and a note and cognizance to know him and discern him from others. He is judged a puritane and a precise fool that reproveth it, and useth it not. Alas, to what height of sin are we come? the measure is filled up, the judgment is at hand. Herein, O Lord, be merciful unto us: and indeed thou art merciful, a God of pity and patience, or else the land were not able to bear us. The practice of it is of the devil, & yet we are not afraid of it, few men make conscience of it. The children that play in the streets have learned to swear, so soon as they can speak, and are weaned from their mothers breasts. The Rogues and Vagabonds that settle themselves in no family or society, take the sacred Name of God in their mouth, & make it their occupation to beg with it. The chapmen that sell their wares to others, are as ready to sell their souls to the devil to get sometimes one penny. He is not accounted a good shopman that is likely to thrive, that doth not burnish and varnish his bad wares with the glorious Name of God, he is not reckoned worth a chip that will not swear at every word to deceive those that deal with him: and yet God threateneth that he *will cut off as well on this side as on that,everyone that sweareth so that the curse shall remain in the middes of his house, and shall consume it, with the timber thereof, and the stones thereof.* But some will say, we do not [Object 1] swear by the Name of God, we swear not but by our faith, or troth, or by our Lady, or the Mass, or by Saint *Mary.* Bee it so: [Answer.] yet even these also are breaches of ye law of God. Faith and truth are precious jewels that adorn ye heart of a Christian, they must be kept there as safely as a treasure. Will a man lay a pearl to gage for every trifle? or will a man defile his best raiment with the worst mire? It is to be feared, that these have little faith in the heart, that have it so commonly in the mouth. As for the cross, or the mass, or the rood, and such like relics, they are abominable idols, of w^c^ the Prophet complaineth,*They have sworn by them that are no gods.* This is called a forsaking of God. The Prophet saith, *They shall fall, and never rise again.* And the Prophet *Zephany* declareth, that ye Lord will destroy man & beast, because *they did swear by the Lord and by Malcham.* We see hereby what religion and fear of God is in the greatest multitude, for not one of an

hundredth feareth an oth, or refraineth frō swearing. Not a day passeth over their heads, but they break out this way. No occasion is offered unto them to speak, but an oath shall be at one end of their talk. They are so far frō striving against it, that they delight in it, and make no more conscience of an oath, then of a word, and use swearing more then eating and drinking. Where the laws of the land do bridle men, there is some abstaining from sin, and few in comparison of the rest offend. It is true indeed that no punishment, will restrain all persons: yet notwithstanding the most are terrified by severity and sharpness, as in cases of treasons, of murders, of thefts, &c. There are few in comparison of others that are guilty of these: and why? because they are looked unto, that offend this way. If men were let alone in these also to themselves, we should have rebellions, and robberies, and shedding of blood as common as oaths. For where conscience of sin is wanting, fear of punishment and terror of death must keep in awe. But where the laws of Princes are most remiss, there a flood-gate is set open to all impiety y^{t} ouerfloweth the banks and ouerwhelmeth all before it without measure; as swearing, and blaspheming, contempt of the word, profaning the Sabbath, whoredom, &c. These are common, this is the broad way, and wide gate that many enter into without controlment. The causes of this general abuse and common sin of swearing are these four. First, custom, and common use, whereby many think themselves excused. Tell them of their sin, and advise them to leave it, They will answer, I confess it is naught, and I am to blame for it, it is a custom I have gotten. Thus they defend themselves by custom, & plead prescription: but in the mean season they hold their wicked and unreasonable custom still, and will by no means be brought from it. And yet if we will speak the truth, what is it te pretend custom to countenance sin, but to confess we do and speak all things without the fear of God? For frō whence proceedeth this custom of sinning, but from this root? to wit, that we commit sin upon sin, one day after another, without any reverence of the Majesty of God. Wherefore, it standeth us upon to break this corrupt custom by a contrary custom, & to leave this use by disuse thereof. Although it may seem hard unto us at the first, yet if we labor to discontinue it, we shall find it easy at the last. The second cause is evil examples, when we keep evil company, we hear them, & we learn of them. We cannot frequent the company of swearers, but we shall have oaths rife in our ears. The passage is easy from the care to the tongue. That which we commonly hear, we commonly talk off. If then oaths be rife in our ears, they will quickly be ready in our mouths. And the reason is, because the often practice of any sin, maketh us to have the less sense and sorrow for sin, less hatred and detestation of sin. As it is in them that commit sin, so it is in them that are present at it. Touching these that are the practicers of it, the Prophet saith, *Can the Ethiopian change his skin,&c.* So is it also with these that frequent the society of common swearers, it is hard to be with them, & to come from them, but we shall one way or other be partakers of their sins. This sin of swearing is not made the less by multitude of evil examples set before us, forasmuch as the multitude of them that sin doth rather make the sin more to be abhorred, then excused, and provoketh God's wrath more fiercely. *We are not to follow a multitude to do evil.* If we sin together, we shall also suffer together: and if we offend with others, we shall be punished with others. The third cause is want of admonition. For many sin this way, that do not know they sin, many have a custom in swearing, that are ignorant they do swear, or at least that they swear so often, or that the sin & offense is so great; who are of that flexible

nature, & good disposition, that if they knew the greeuousnesse of the sin, or the greatness of the danger, would abstain from doing evil. It is an offense indeed in those that swear, albeit they do it of ignorance: so is it also in those, that pretending love and friendship to those that use it, do not by admonition seek to reclaim them. The wise man saith,*Reproue not a scorner, lest he hate thee, &c.* It is a fault generally among us, that we do not exhort one another. A word spoken in due season is comely and profitable, *like apples of gold in pictures of silver, pleasant words are as an honey comb,sweet to the soul, and health to the bones.* No words are so sweet to the taste, as those that aim at the souls good. We may by this means be an occasion of saving a soul: & by want of the performance of this duty, and by keeping silence when we ought not, we may be partakers of their sins, and we may be a means of damning their souls. For what knowest thou, O man, whether thou mayest win thy brother? The last cause, that shall now be touched, furthering the sin of swearing, is want of punishment. It were to be wished that ye Magistrate would sharpen the Law against this sin, and other of the first Table that are of like nature, & concerned directly the glory of God. The punishment is little or none at all against it, which maketh it so common. And I would to God, that they who should be most forward to redress it, had not the chief hand in this trespass. We are as men afraid to touch this sore, and they that ought to reprove it, have taught their tongues to use it, I mean the Ministers of the word. How then should they teach others that cannot teach themselves? or how should they exhort others not to swear, that have learned commonly to swear themselves? Let all those therefore that are in authority, whether their place be higher or lower, look to those that are under them. There is no smoothering of sin, or dealing gently and tenderly with it, if we will repress and redress it. Sin is like unto a nettle, the more lightly you handle it, the more it stingeth: the way is to crush it harder. If we deal mildely with sin, we make it thereby to gather strength. It is *the blueness of a wound,* saith *Solomon, that purgeth evil.* Sin is like a serpent in the egg, or like a wolf and lyon that is young; if they be suffered, they sting unto death, and make us their prey. Slight and sheet punishment of any sin, is after a sort an inviting & encouragement unto it. But some man will farther object, without swearing men [Object. 2] will not believe me: they doubt of my word, an oath putteth the matter out of question. I answer, [Answer.] he that will not believe thee without an oth in thy communication, neither will he with an oth. For he that is a common swearer, may well be presumed or suspected to be a common liar: & whosoever maketh no conscience of the greater, will make no conscience of the lesser sin. The prophet *Hoseah,* complaining of the corruptions that reigned in his time, joineth these together, & as it were coupleth thē in one yoke,*by swearing and lying they break out,* It is not thy facing & out-facing, thy swearing & staring that can procure thee credit among those that are sober minded: forasmuch as they that will commonly swear, will also forswear. *Solomon* teacheth y^t^ in many words there wanteth not folly: so in many oaths there wanteth not perjury. Wouldest thou be believed? and have mē rest in thy sayings without doubting or gainsaying? accustom thy tongue to speak the truth: be ashamed to be taken with a lie: gain a good report to thyself by government of thy tongue, and setting a watch before the door of thy mouth, pondering thy words before thou utter them, and examine thy speech [Object. 3] before thou speak it. But some will pretend a necessity whereby they are urged, and say, they cannot live without swearing; they object that men will not buy of them, and that they

shall never be able to utter their wares without it. Nay, [Answer.] the wiser sort believe thee the less, and buy of thee the less. It maketh them look the better about them, and watch thy fingers that hast set no watch before thy mouth. They see thou makest no more conscience of an oath, then a dog doth to wag his tail: but thou must remember that goods gotten by forgery, lying, deceit, and swearing, shall not prosper long, nor continue ever. They put *their gains in a bottomless bag. Solomon* is plentiful in handling this point in diverse places. *Wealth gotten by vanity, &c. The treasures of wickedness, &c.* Albeit evil men may prosper for a time, yet they shall not long enjoy their stollē goods. For goods wrongfully gotten, are stolen: and thou hast no better title unto them, then the thief hath to the true man's purse. Thou professest to show friendship unto him, but art ready to cut his throat. Thou speakest fairly, but thou meanest foully. We must not suffer our tongues and hearts to wander so far asunder, but remember y^{t} *he which keepeth his mouth,keepeth his life, &c.* A little gotten with a good conscience shall bring a blessing with it upon us and our children, *The just man walketh in his integrity, his children are blessed after him.* And howsoever many will account this light gains which is so gotten, yet in the end it shall make an heavy purse, according to ye true proverb. As for all wicked and unconscionable gains, they are accursed in us, and our posterities to whom we leave them, and by which we think to enrich them, shall feel the smart of our sins. *This is the portion of a wicked man with God,* &c. To draw to an end, let us set this down as a rule, that no man ought to swear or lie for an advantage: neither shall our swearing and lying in the end turn to our advantage, but to our loss: forasmuch as sin shall bring profit to no man. It cannot profit a man to win the whole world, and then to lose his own soul. Such get a penny and forgo a pound: they gain hell and lose heaven: they make the devil their friend, and God their enemy. If we would thus reason with our selves, and cast up our accounts, we should soon see little gotten by these sins, & that when we have attained to the greatest wealth, only godliness is the greatest gains, which shall never be taken from us.

Lastly, it is our duty to be careful to use an [Use 3] oath aright. It is the great goodness of God toward us, that doth so far honor us, and abase himself, to give us leave to take up his Name, and to be present at our controversies, being ready to determine of them. We are unworthy of this preeminence, and therefore we ought to rectify our judgment, and swear aright, to ye end we take not his Name in vain. And that we may do this, we are to consider these few particulars: 1 what an oth is, 2. who is ye author of it, 3. what are ye parts of an oth, and whereof it consisteth, 4. what is the form thereof. 5. what is ye end: lastly, what be ye properties of it. Of these in order as we set thē down.

Touching the first, an oath may thus be described. It is a solemn appealing to God, whereby we testify that we speak the truth. It is a kind of invocation of God's Name, though it be used unto men, or before men: it is a referring of our selves to God, and therefore *Paul* calleth God to record. We should consider therefore that we have to do with him, & set him before our eyes for the farther provoking of our selves to fear and reverence, & the farther removing from us all falsehood & untruth. Again, it is said, that we by our oath do testify that we speak and utter the truth with our tongues, but it must be from the heart root. This is the reason that oaths are in use, that the truth, which otherwise lieth hid, may come to light. This truth must be spoken, not to halfs, or to hurt by it: but we must speak the truth plainly and

sincerely in the simplicity of our hearts, without all glozing or dissembling through fear, or flattery, or favor, or profit, or pleasing of men: we must speak the whole truth, and nothing but the truth.

The second point to be considered in an oath, is, who is the author of it. It is commanded of God, by whom we are to swear, inasmuch as he alone is to be called upon, & worshipped, to whom we ascribe a knowledge of all things, a searching of our hearts, a presence in all places, and infinite wisdom in ordering all things. For an oath consisteth not of manifest matters, whereof there is good evidence, but of hidden and uncertain things, in which God only can judge, whether men deceive us or not. True it is, if there were that perfection in us every way, y^{t} ought to be, there should be no necessary use of any oath with God or mā. If there were no wavering in us, God needeth not to swear: if there were no forging in us, man needed not to swear: so that unbelief and untruth were the principal causes that brought it into practice. The cause why God sweareth, is for our profit. He is truth it self,*and cannot lie,* he cannot deceive, *or repent, or deny himself;* howbeit we are frail & weak creatures; though God promise never so faithfully, and give us his word never so certainly: yet we are full of infidelity and doubting, like to *Thomas* one of the twelve Apostles: he had the word of God, the promise of Christ, & the testimony of the disciples, yet he would not believe,*except he might see in his hands the print of the nails, and put his finger into the print of the nails, and put his hand into his side.* It was not enough for him, y^{t} he might be no longer faithless, but faithful, to see his wounds with his eyes, but he must touch them, and felt thē with his fingers; and then he would believe. Hence it is, that God sweareth unto us for our better assurance, that we should not doubt, but have sure consolation in his promise, and confirmation in his truth. Again, there should be little or no use of an oath between party and party, if there were y^{t} honesty & fidelity among men that ought to have been: for if we were accustomed only to speak the truth, and that we hated lying, as we do the father of it, what need we any oath? or what should we do with swearing? All men will seem to hate the devil, ye father of lies: but all hate not his works. They love lies more then to speak the truth, and therefore an oath came in, when the truth could not be found out with much difficulty and long examinations.

The third point is the parts of an oath whereof it consisteth. In every oath pass these four things, confirmation, invocation, confession, & obligation. First, there must be the confirmation of a truth y^{t} cannot else be known but by our oath,*An oath for confirmation is among men an end of all strife.* An oath is not a customary thing, or a matter wherein we may dally: there must be somewhat that needeth to be confirmed. Where all things are apparent, there is no place for this ordinance. Secondly, there is an invocation of God's Name, who is witness of the truth, and a judge to be avenged of us, if we lie. It is not enough for us to use an asseveration, or to make a solemn protestation: there must be a lifting up of the heart to God, and an appealing to his divine Majesty, as the men of God were always wont to do, as we noted before. Thirdly, there should be confession that God punisheth perjury, either expressed or implied, either openly or secretly. For there is a secret kind of acknowledgment in every oath, of God's purpose & power ready to chastise and correct all such as dishonor God and profane the seat of judgment. Fourthly, an obligation, professing and protesting

that we are willing to undergo the punishment at God's hand, if we perform not the condition. It is very fit and expedient, that all such as are to take an oath, diligently consider and remember these particular parts, that they have them not only before their eyes, but engraven in their hearts, to keep them from all falsehood.

The fourth thing is the form of an oath, which is described by the Prophet *Jeremiah,Thou shalt swear the Lord liveth, in truth, &c.* Behold here, the manner that is to be observed in our swearing, it must be performed truly, discreetly, & righteously. Truly, lest we make God a liar: justly, lest we commit impiety: in judgment, lest we be rash and heady w^{t} ought not to be in so weighty a matter. Truth ought to be the ground of all our speeches. The Apostle saith, *Cast off lying,and speak every man truth unto his neighbor, for we are members one of another:* howbeit then especially, when we take the God of all truth to witness, we should be careful to speak nothing but ye simple words of truth without all mixture or error or falsehood. As God is the God of truth, so ought we to be like unto him, if we would have him to be our Father, or assure our selves to be his children. We cannot swear lawfully except we swear truly, & therefore we must be sure before we swear, that we swear nothing but the truth. For we come not into the presence of God, and before the deputy of God which is the Magistrate, to deliver our own foolish opinions, drowsy dreams, private thoughts, or uncertain matters such as we conceive; but what we know and are thoroughly persuaded off. Truth and knowledge are inseperable companions. Again, he that sweareth lawfully should swear *in judgment.* When we are called before a judge to testify the truth, or are to witness in any other lawful cause w^{c} can by no other means be found out but by an oth, we must deal in such matters soberly, we are to swear with good discretion and aduisement, not lightly, not rashly, not hastily, not headily, but with diligent trial and due consideration of every particular which we are to testify. Lastly, our oath must be taken in righteousness, and be agreeable to right and equity and equity & justice, which serve to give to every man his own, and to God also his due. Thus we see wherein the life and as it were the soul of an oath consisteth: which reproveth the common abuses of those that are sworn men. Our oath must not be an hired oath, nor we hired men to swear whatsoever others will have us: for that were as much as to sell our souls t• Satan for money. If we would have peace and comfort to our selves, we must not take an oath for fear, or favor, or friendship, or flattery, to do our friends a pleasure, and our enemies a displeasure: but in a godly zeal of the uprightness of the cause, and an earnest desire that God's Name may be glorified in the manifestation of the Truth. Let us also learn to detest the corrupt practice of all double-hearted Papists, who have learned the doctrine of Equiuocations, that swear one thing and think another. These men are content to say anything, because they have their mental reseruations that they keep to themselves, like unto *Hushai,* who pretended friendship unto *Absalom,* and to join with him against *David: Whō the Lord and this people,and all the men of Israel shall choose, his will I be, and with him will I dwell,* pretending this to *Absalom,* but intending it to *David:* he maketh show to speak it of one, but understandeth it of another. This legierdemaine he hath bequeathed to his disciples the Jesuits, who are grown much more cunning & crafty then their master. These are they that dissemble with God and man, and have one heart for the Prince, another for the Pope, who is the greatest enemy ye Princes have. Against these and

others that take ye Name of God in vain, we are taught here how to swear, which everyone doth not know, & few practice aright these rules. We must not be ignorant, that it ought to be done in truth: such love to God & our neighbor should b• in us, that we are to deal without colouring of matters, without hypocrisy, without forging, so y^t truth should prevail, and have the upper hand. Secondly, in judgment, for fear of rashness. We must not deal rashly but discreetly: not foolishly, but wisely, and when necessity requireth and urgeth an oath of us. An oath is as a medicine. No man taketh physic for wantonness, being not well advised, but upon necessity, either to prevent, or to preserve, or to restore. So no man useth an oath for delight or pleasure, but sometimes to prevent a mischief, sometimes to preserve from wrong, & sometimes to restore a mā to his right. And this is to swear in judgment. Lastly, it must be done in righteousness, to wit, for the good & profit of our neighbor. For when we are called to an oath, that which we promise or undertake must be honest and righteous, that we do not sin in swearing, which were to heap one sin upon another; as we see in *Herod* the king, who, because he had promised with an oath, sent and beheaded *John* in prison: and in the enemies of *Paul,* who bound themselves with a vow, y^t they would eat nothing, until they had killed *Paul.*

The fifth point in an oath, is the end wherefore it was ordained: one end was in respect of God, the other in respect of men. In respect of God, the end is his own glory, who made all things for the magnifying of his Name, and the manifestation of his glory. This we ought to aim at in all things, *Whether ye eat or drink,or whatsoever ye do, do all to the glory of God.* Secondly, in respect of our selves to confirm some truth, and decide some controversy, as when our name, or goods, or life are in question. To come to particulars, the ends of a lawful oath are these four: first, allegiance and obedience to Princes, as we see in the elders of *Gilead,* who, entreating *Iphtah* to be their captain, & to fight their battles against the Ammonites, *sware unto him* that he should be their head and governor, and that they would be subject unto him, *The Lord be witness between us, if we do not according to thy words.* In like manner *Jehoiada* the Priest, making *Joash* king, whō he had preserved from the massacre executed against the blood royal, and hidden six years in the house of the Lord, took an oath of the captains & guard, that they should obey the king whom he shown unto them. Whereby we may conclude that Christian Princes may bind their subjects by an oath, and that subjects may & ought to swear to do all homage unto their Princes: so that it argueth a treacherous intent & meaning in the Popish sort that refuse to take the oth of allegiance, as if they meant to perform no duty to their lawful Princes. For all such as are the Popes subjects cannot be true subjects: & if he that challengeth a supremacy be their Prince, ye Prince cannot be supreme. Again, an oath may lawfully be taken to confirm a league and establish a covenant between man and man, to assure those we deal with, that we for our parts mean faithfully, & purpose to keep it inviolable. And we have sundry examples hereof in holy Scripture *Abraham* entered into a league with *Abimelech,* and confirmed the same by oath. For when *Abimelech* said, *Swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, &c. he answered, I will swear.* The like is shown afterward, how *Abimelech* maketh a covenant with *Isaac* at Beer-sheba; he said, *Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee, that thou wilt do us no hurt, as we have not*

touched thee, &c. and they arose up betimes in the morning, and sware one to another. The like agreement by oath passed between *Jacob* and *Laban,* Gen. 31.53. So did *David* and *Jonathan* make a faithful league between them, and confirmed it with a solemn oath, 1 Sam. 18.3. and 20.8. and 23.18. As then we may swear to witness our allegiance to Princes, so also we may, for the confirmation of covenants betwixt others and our selves. Thirdly, it is lawful to take an oath for the deciding of controversies that arise between party and party, which otherwise cannot be ended. Some things are committed and conveyed away in such secret manner, that they cannot possibly come to light, but only by an oath, so that Magistrates are forced to put men to an oath, to witness the truth in the Name of God. When one is found slain in the field, and it is not known who hath slain him, the Lord commandeth that the elders of that city which are next unto the slain man, shall come into his presence, and to say, *Be merciful, O Lord, unto thy people Israel whom thou hast redeemed, and lay not innocent blood unto their charge,* Deut. 21.8. So we shown before out of the Epistle to the Hebrews, that the end of an oath is the confirmation of a truth. Woe therefore unto them that use it, and fear not to take it, for ye confirmation of an untruth. Lastly, we may lawfully swear to justify our religion, and to bind our selves thereby unto his worship. When men grow cold and careless, or stand wavering and halting between two opinions, as if they knew not whether they should worship God, or *Baal:* we may strengthen our selves, and confirm our hearts in the purity of religion; as in the days of *Asa, they entered into a covenant to seek the Lord God of their fathers,with all their heart, and with all their soul: that whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, whether man or woman: and they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.* These are the chief ends of an oath: and therefore in every Christian Commonwealth it ought to have place: without which many evils would lie hidden and unknown, many men would be hindered in their right, and many good duties would be vnperformed. It is a good duty to testify our subjection to our Princes and Magistrates. It is a good duty to give assurance to men of our faithfulness in keeping covenants. It is a good duty to end controversies, and thereby to become peacemakers. It is a good duty to bind our selves not to start back from our holy religion & profession, but to continue constant unto the end: all which are the benefits that proceed from an oath.

Lastly, the adjoined properties of an oath, are to be considered. For as every oath is not unlawful, so every oath is not lawful: & therefore we are to mark, what are lawful, & what unlawful. Those are lawful that disagree not with God's word: those are unlawful that are contrary to it. The lawful oaths are undertakē of such things as are true, certainly known, possible, godly, necessary, profitable, weighty and worthy so great a confirmation. If these or any one of them be wanting, the oath becometh wicked: if they concur and meet together, so that we be duly prepared thereunto, it ought to be performed. On ye other side, if the matters undertaken be false, or uncertain, or unknown, or impossible, or unprofitable, or unnecessary, or wicked, or frivolous and light, the oath is unlawful, and to perform it, is to add sin to sin, as we noted before. For he that sweareth to perform that which is false, maketh God that is truth witness of an untruth: he that taketh an oath o• uncertain things, sweareth with an evil conscience, and considereth not what he doth, neither regardeth the

presence, the power, and punishment of God, when he presumeth to make God a witness of the things which he knoweth not whether they be truth or untruth: he that taketh an oath of any wicked thing, maketh God to favor and approve that which he hath forbidden in his Law, and is flatly contrary to himself: whosoever taketh an oath of impossible things, mocketh God and man to their faces, forasmuch as he cannot have a purpose and resolution to perform that which he speaketh and sweareth. He that taketh an oath lightly, declareth that he hath no reverence or fear of God before his eyes. And this is a most certain rule, that whosoever commonly sweareth, commonly forsweareth, or at least will make no bones of it, if he see any advantage to come by it: because he that maketh no conscience of the one, will not make any of the other. Thus we have handled ye doctrine of oaths: let us now make conscience of them, & take heed we take not the Name of God in vain. He is jealous of his honor and glory, let us not abuse his patience. Though *he be slow to anger, yet he is great in power:* and albeit he bear long, & forbear much, yet he will not clear the wicked. Although Princes do not make statutes against it, yet the statute law of God hath decreed against it, and condemned it, & set a great penalty upon the breach of it. We have sundry laws y^{t} none abuse our names: but we have none for ye preservation of God's Name, and therefore God will look to it, and take order for it. No commandment hath had more visible judgments executed vpō the breakers of it then this. The plague of God shall not depart from his house that is a swearer, one judgment or other shall overtake him: and if he do escape, the greater torment is reserved for him in the life to come The Prophet *Zacharias* telleth us, y^{t} God will *consume the timber and stones of his house.*

The son of the Israelitish woman *that blasphemed the Name of the Lord and cursed,* is brought forth without the campe, and stoned to death, Levite. 24.14, 15. and thereupon a Law established, *Whosoever curseth his God shall bear his sin,* It is lamentable to consider the wretchedness of profane men, notwithstanding the greeuousnesse of this sin. Many are of such a ruffian-like spirit, that they fear not to tear in pieces the Lord of life, and to crucify again the Son of God, as much as in them lieth. We our selves are jealous of our own names, and the names of our parents and posterity: no marvel then if God be exceeding jealous over himself. If we will not glorify him, he will glorify himself, and his Name in our destruction. He may wink at us for a time, as also at our manifold and monstrous oaths, but he hath not forgotten them; he keepeth a book of accounts as a register against us, and when the great day of the Lord shall come, he will bring forth the records, and set our sins in order before us. Let us not think to escape,*because sentence is not speedily executed:* the more he delayeth, the more he hoardeth up punishment for us. The longer the arrow is in drawing, the deeper it will pierce when it is shot out against us. He suffereth them to live in security for a time, but they shall taste of severity in the end, Job 24.23. and 21.30. The wicked is reserved to the day of destruction, & they shall be brought forth to the day of wrath.

23 And the Priest shall write these curses in a book, and he shall blot them out with the bitter water.

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

25 Then the Priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the Altar.

26 And the Priest shall take an handful of the offering, even the memorial thereof, and burn it upon the Altar, and afterward shall cause the woman to drink the water.

Hitherto we have seen the things that go before the trial: now we come to such as are more nearly joined with it, which are these. He must write the curses in a book, and then blot them out with the waters of bitterness before remembered. But before the woman drink of the waters, he must take the offering out of her hand, and wave it before the Lord, and then offer it unto the Lord. Lastly, he is to burn a part of it upon the altar, and afterward cause the woman to drink the water.

[Object.] Here the question may be asked, wherefore the curse must be written, and afterward blotted out? If it must be blotted out, what need it to be written? If it must be written, why should it be blotted out? I answer, [Answer.] it was written to note out the stablenesse of God's judgments, and the certainty of his truth. And therefore also it was uttered in words, expressed in actions, and established by writing. In word, of the adjuration: in work, of the drinking up of the water: in writing, of the whole fact, as it was done before the Lord. Nevertheless, this writing was so extant, that it continued not long, but was so clean defaced that none could read it; because God would not have the remembrance of such filthy causes and iealouses, and suspicions to remain to posterity, lest any be inflamed with the like passion, and so bring into imitation such like practices.

[Verse 23.24, &c. *And the Priest shall write these curses, &c.* We see in this place the former ceremonies, and circumstances farther urged and pressed near to the conscience of her that was suspected and stood before the Lord to be tried. She is caused and commanded to drink of these waters prepared for this purpose. These waters that cause the curse shall enter into her, and become bitter.

This is the means that God will use to manifest things that yet are hidden in secret, and such as should bring an heavy judgment upon her that was guilty. We learn from hence, that whoredom is always punished of God, and never escapeth unpunished. Howsoever adultery be not regarded among men, and thought either no sin, or a little and venial sin, yet God findeth it out, and ceasseth not to plague and punish it both temporally and eternally, both in this life, and in the life to come.

This we see set forth before us at large throughout the whole book of God. What was the cause that brought the flood upon the old world, and swept away the inhabitants thereof? was it not for their uncleanness, and the lusts of their eyes, and the looseness of their life?

The like we might say of Sodom and Gomorrhah, and the cities about them, *who giving themselves once to fornication,and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.* When *Balaam* was not suffered to curse the people of God, he gave the Moabites and Midianites this damnable counsel, to allure them to commit fornication; by which means many perished, as we shall show afterward in the 25 chapter of this book: whereunto also the Apostle alludeth, 1 Cor. 10.8. when he saith, *Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.* It must needs be a grievous sin that brought down so grievous a judgment. A like fearful example we have in the book of Judges, when the Levites wife was abused unto death, there followed the destruction of the beniamites, so that *there fell of them five and twenty thousand,* & almost one whole tribe of Israel was wanting. This is it which the Lord threatened to his people, Levite. 18.24.25 20. *Ye shall not defile yourselves in any of these things:* (among which this was one, to defile themselves with their neighbors wife by carnal copulation) *for in all these, the nations are defiled, which I will cast out before you, and the land is defiled, therefore I will visit the wickedness thereof upon it, and the land shall vomit out her inhabitants.* The Prophets are full in all places of the like threatenings. There is a notable testimony to this purpose, Ier. 5.7, 8, 9. where the Lord complaineth of this iniquity, and of the abuse of his manifold benefits, *Though I fed them to the full, yet they committed adultery, and assembled themselves by companies in the harlots houses: they rose up in the morning like fed horses, every man neyed after their neighbors wife: shall I not visit for these things, saith the Lord? shall not my soul be avenged on such a natiō as this?* We read in the book of Genesis, that when *Pharaoh* at the commendation of his Courtiers had taken *Abraham's* wife into his house, *the Lord plagued him and his house with great plagues,* and they ceased not until he had restored her again, and given his servants commandment to do him no hurt.

The like we might also speak of *Abimelech* the king of Gerar, when he also sent and took her, though he had not yet come near her, but only purposed evil, yet *the Lord came to him in a dream by night,and said unto him, Behold, thou art but dead, because of the woman which thou hast taken, for she is a man's wife.* So then there is ordained for all adulterers and fornicators both temporal and eternal punishments. These sins shall bring a man to beggary, *even to a morsel of bread,* Prov. 6.26 they shall root out his house, destroy his posterity, consume his flesh, waste kingdoms, yea shut out of God's kingdom, and bring to the condemnation of the devil; forasmuch as no unclean thing shall enter into the heavens, but all murderers, and sorcerers, and idolaters, and whoremongers shall have their part in the lake that burneth with fire and brimstone, which is the second death.

[Reason 1] The reasons hereof are these. First, the wrath of God is kindled against such. In his favor is happiness, but if his wrath be kindled but a little, blessed are all that trust in him. For this cause the Apostle saith, Ephe. 5.6. *Let no man deceive you with vain words, for, because of these things cometh the wrath of God upon the children of disobedience.* In the words going before he had shown, that no whoremonger, or unclean person hath any inheritance in the kingdom of Christ and of God; the reason is, because such lie under the heavy wrath of God. He is angry with them, and therefore woe unto them. If the child see the father angry with him, how is he grieved? what saith the Lord unto *Moses,* concerning the sin of *Myriam*

his sister?*If her father had but spit in her face, should she not be ashamed seven days?* And the Apostle to the Hebrews, chap. 12 9. *We have had the fathers of our bodies which corrected us, and we gave them reverence, shall we not much rather be in subjection unto the Father of spirits, and live?* What subject can bear the displeasure of a Prince? *The fear of a king,* saith *Solomon, is like the roaring of a Lyon,* Prov. 19.12. and 20.2. and 16.14. *who so provoketh him to anger, sinneth against his own soul.* If the lyon hath roared, who would not fear? as testifieth ye Prophet. Seeing then the wrath of a king is as messengers of death, what shall we think the wrath of the King of kings to be? *who is even a consuming fire,* Hebr. 12.29. and devoureth all as straw and stubble before him.

Secondly, it appeareth to be a grievous sin, because it is worse then theft, as *Solomon* [Reason 2] maketh the comparison, Prov. 6.30.32. *Men do not despise a thief, if he steal to satisfy his soul, when he is hungry, &c. but whoso committeth adultery with a woman, lacketh understanding: he that doth it destroyeth his own soul.* It is an odious name to be called a thief: but it is more odious to be called an whoremaster. A thief when he hath stolen is carried to the gallows: but the adulterer deserveth it much more. What an horrible offense is it to destroy a man's own soul? we pity him that layeth violent hands upon his own body, and killeth himself. Who doth not account *Saul,* and *Achitophel,* and *Judas* most infamous, who perished with their own hands? but the adulterer doth a thousand times worse, he destroyeth his own soul, which is a greater price then the body.

Thirdly, adultery and uncleanness defile [Reason 3] the land: not only the persons and the houses, but whole cities and countries, until all become abominable, and the land become full of sin: and therefore no marvel though it be punished of God. To this purpose the Lord speaketh in the Law of *Moses,* Levite. 19.29. *Do not prostitute thy daughter to cause her to be a whore, lest the land fall to whoredom, and the land become full of wickedness.* This sin is of an infectious nature above other: suffer it but a little▪ and it will quickly increase, like fire that is kindled in dry wood, which suddenly taketh hold, and easily passeth from one to another until the whole be enflamed.

Fourthly, we must know what our calling [Reason 4] is. The Gentiles that knew not God, and were ignorant of his law, defiled themselves with these abominations, and were cast out before his face: for the land did spew them out as loathsome. But we have learned better things, and God hath vouchsafed us greater mercy; he hath called us to be an holy people to himself, and redeemed us that we should serve him in holiness and righteousness all the days of our lives. This the Apostle noteth, 1 Thess. 4.3, 4, 5, 7. *This is the will of God, even your sanctification, that ye should abstain from fornication, that everyone of you should know how to possess his vessel in sanctification and honor, not in the lust of concupiscence, even as the Gentiles which know not God, &c. for God hath not called us unto uncleanness, but unto holiness.* To this we shall add sundry other reasons afterward, when we make use of this doctrine.

[Use 1] This serveth to teach us sundry instructions both touching our knowledge, and concerning our obedience. First, let no man flatter himself in this sin. It is accounted of the greatest sort, a small and sleight matter, a venial sin, a trick of youth. Such scoffers as these, it seemeth, were in ye Apostles times, but now they are more common, as the sin is more

commonly practiced, and aboundeth everywhere. This doth the Apostle declare, 1 Cor. 6.9. *Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived: neither fornicators, nor adulterers, nor the effeminate shall inherit the kingdom of God.* It is a fire that shall devour to destruction, and bring strange punishments upon the workers of such iniquities, Job 31.3.12. This serveth to reprove diverse sorts of men: first, such as think fornication to be a thing indifferent, and no great matter to be stood upon. But is it a thing indifferent unto us, whether we ever come into God's kingdom or not? or is it a trick of youth to loose heaven, and to be banished from the comfortable presence of God? We shown before that whoredom is worse then theft, and to rob any of their chastity, is a thousand times more heinous then to take from them their money. It bringeth with it the heinous sin of idolatry. It spoileth a man's neighbor of an irrecoverable benefit that can never be repaired or restored, being once lost. It dishonoreth & embaseth the children y^{t} are so begotten, depriving them of the common right of inheritance that belongeth unto others, Deu. 23.2. It bringeth dullness and deadness of heart upon men and women, making them senseless in sin, and to rush without conscience into many, or rather into any other, as the Prophet *Hosea* teacheth, chap. 4.11. *Whoredom, and wine, and new wine, take away the heart.* He joineth together two sins that are near neighbors and very familiar one to another, to wit, uncleanness and drunkenness, which above all other brutish pleasures besot us, and bereave us of understanding, and reason, will and affections, so that we delight and take pleasure in nothing but in sensuality. The better the Lord doth feed us, and the more liberally he multiplieth his blessings upon us, the more we abuse them to wantonness, and spend them in voluptuousness. Such is our unthankfulness to God, that the more he enlargeth our prosperity, the more we kick against him, and lift up our heels to spurn at him that giveth us our meat in due season, and satisfieth our souls with marrow and fatness. Such is the great corruption of our natures, and the contagion of sin that dwelleth in us, that it infecteth God's good creatures, and turneth his benefits into curses. The more our gracious God doth remember us, the more ought we to remember him again: and the more he serveth us, the better ought we to serve him, the more zealous we should be of his glory, the more dutiful and diligent to please him in all things. We are like to the Sodomites; they inhabited a place very fruitful, it was *like the garden of God,* wherein *Adam* dwelt: howbeit they turned Paradise into hell, and abused all his good gifts, to pride, gluttony, drunkenness, wantonness, filthiness, and to all manner of unlawful and unnatural lusts. The more the Lord in mercy bestoweth upon us, the greater obedience we ought to yield unto him: and where he giveth greatest wages, he worthily and justly requireth the greatest work. Woe then unto such as give themselves over to the beastly pleasures of the flesh, that make wise men fools, and turn men into beasts, insomuch as men endued with common sense and natural reason may wonder at them. Their carnal lusts so blind their eyes that they run headlong into all mischiefs. They regard not their good names, neither care what other men think of them. They spend their strength and life upon harlots, they waste their bodies and consume them with foul and filthy diseases. They esteem them of greater excellency then any other; they cast off all care of their wives, of their children, and of their families, as if they were strangers or enemies unto them. They cut short their own days, and waste their substance, &

sometimes bring themselves to extreme beggary; and that which is more fearful then all these joined together and bound in a bundle, they damme and destroy their own souls.

Hence it is that the holy Scripture best able to define wisdom and folly, and to set down who are the greatest fools, doth by way of eminency and excellency, brand the sin of uncleanness with the title of folly, and calleth all adulterers fools. When *Jacob's* sons understood that *Shechem* had deflowered their sister, they were grieved and exceedingly offended at it, *because he had wrought folly in Israel,* Gen. 34.7. *Tamar* dissuading her brother from forcing and ravishing of her, useth this reason, *No such thing ought to be done in Israel, do not thou this folly,* 2 Sam. 13.12. *Solomon* is preferrred before all the Princes that were before him, or should come after him for his singular wisdom, and he gave himself above others *to know wisdom and folly:* and therefore let us hear what he saith of it. In the sixth chapter of the Proverbs, he teacheth, that *whosoever committeth adultery with a woman, lacketh understanding.* And in the chapter following, describing the leudnes of wanton persons, he saith, *At the window of my house I looked through the casement, and beheld among the simple ones, I discerned among the youthes, a young man void of understanding, &c.* yea, such is his resoluteness to go forward, and madness that infatuateth him, that he compareth him to an ox led to the slaughter, and as a fool to the correction of the stocks: and such is their rage and violence in their distempered and disordered lusts, that *Jeremiah* compareth them *to fed horses,* because they neighed after their neighbors wives. Many there are that follow these follies, that think scorn to be ranged and marshalled among thieves, horses,*dogs,* and to have their impieties expressed with such comparisons: but we need crave no pardon of them, if we cal them as the Scripture calleth them, which knoweth who they are, and what they deserve, and by what names they are to be named. Let us now rip up these things afresh, and examine the difference between the judgment of the most pure and holy God, and the judgment of the impure & unclean men. They account whoredom and adultery to be kindly sins, tricks and toys of youth: but the glass that God setteth before our eyes maketh them look as ugly creatures and most deformed monsters, such as none should be enamored off. These fleshly lusts fight against our souls, and make continual war upon us, seeking to destroy us utterly. Is it a trick of youth to waste our bodies, and to bring upon our names a perpetual blot? Is it a thing indifferent unto us, whether we save our souls or destroy them? Is it indifferent unto us, whether we be reputed wise, or fools: men, or beasts: such as are made after the image of God, or pampered horses, unclean swine, and filthy dogs? Is it a venial sin to defile the land, and replenish it from one corner to another, with all wickedness? Let such take heed, lest in the end they find no pardon at the hands of God for these venial sins: and beware betimes lest these light offenses be so heavy a burden upon their hearts, that they weigh them down to hell. Then they shall find to their cost and sorrow, that it was the greatest folly in the world to run headlong into these evils, and to defer their repentance till it be too late.

Secondly, it reproveth such as live cunningly and secretly in these sins of uncleanness, and think if they can hide them from the eyes of men, and from the sight of the world, all is well, no hurt or harm shall befall unto them, and come upon them. If they profess Christian religion, and resort to the Church, and hear the word of God, and present themselves to the Lord's Table, they suppose they live in no danger, they account themselves as good

Christians as the best. This is a course taken to deceive our selves, and such do no better then make a covenant with death, and a league with hell, *Isaiah* 28. He hath delivered many threatenings in his word against this sin, which must needs be accomplished: because he is not as man that he should lie. It is in vain therefore to flatter our selves with the foolishness of security, or hope of secrecy, or the ignorance of men, or the darkness of the night, or the solitariness of the place, or the cunning of hypocrisy, or any other means of concealment, forasmuch as we have to do with God, before whose eyes all things are naked and open. This committing of sin in secret, and presuming to carry it away close, because no man seeth us, is on the one side to turn God into an idol, making him to sit idle in heaven, and on the other side to transform our selves into Atheists, as if God could be blinded and deceived of us. This made the Prophet to say, *Whither shall I go from thy spirit?or whither shall I fly from thy presence? if I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there, &c. If I say, surely the darkness shall cover me, even the night shall be light about me: yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee: for thou hast possessed my reins, thou hast covered me in my mothers womb.*

So then, where the knowledge of man faileth, and the hand of man ceasseth to execute punishment against this sin, God's eye taketh notice of it, and his justice will cause him to proceed against it, so that there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Many indeed are cunning hypocrites, and can deceive the faces of men: but they cannot so color their sins as to cozen God thereby, who will pluck off their vizards, and wash away their paintings, and open their disguisings, that the hollowness of their hearts shall be made manifest to all men.

The last reproof is of the Church of Rome, that erect a stews in all places where Popery is professed, and so warrant the toleration of fornication. The Law of God is manifest, Deut. 23.17. There *shall be no whore of the daughters of Israel, neither shall there be an whorekeeper of the sons of Israel.* God condemneth the thought, and therefore cannot alow the fact of simple fornication, for that were to make the spirit of God contrary to it self. All enticements and provocations unto sin are reproved, of which this is a principal. How then can he that boasteth of his Holiness warrant by the word of God the erection and continuance of his stews, albeit he gain thereby a yearly rent into his coffers? Or how could that monster and devil incarnate, *Sixtus* the fourth, set up a stews of both kinds, that is, of men and women, whereby he obtained some years 20000, and some years forty thousand duckats as a yearly pension, which those filthy persons paid for the free liberty of that sin? This was most base and beastly gain, though the man of sin think it sweet gain that is gotten by worse then the excrements of Rome. A man would think it most strange that they should open their mouths in defense of open sin and impiety: and yet many among them are not ashamed to become proctours for the stews. It is well known how commonly the Priests themselves resort unto such infamous places, & therefore no marvel if some of them shame not to open their mouths in defense of their own practice, among which are two of no small note among them, to wit, *Harding* and *Parsons. Harding* in his pretended confutation of the apology of the Church of England, calleth the stews a necessary evil for the avoiding of a greater mischief: and though (being charged) he dare not deny there be twenty thousand of that generation in

Rome that prostitute their bodies for gain, yet he excuseth them all, and telleth us that we are too young to controlle the city of Rome in her doings.

The like we might say of *Parsons,* for he in his confutation of *John Nichols* recantation, hath thought it a matter well beseeming his labors to handle this point at large (who is often said to have been under the Chirurgians hand for this sin) and so to justify the doings of himself and of his fellows. I will set down their reasons, that we may see, know them, and examine them, and disprove them. Nothing is so impious & wretched that some men will not go about to justify. It is well known that a Divine, a great Divine among them wrote a treatise in defense of Sodomy, as these do in defense of whoredom. And this is the deep judgment of God upon those that not only restrain but utterly forbid marriage to their Clergy, (which the Apostle calleth *the doctrine of devils*) to give them over both to defend and practice all kind of uncleanness. But let us see their reasons, whereby they would prove this evil to be necessary. [Object 1] First, they allege the heat of the country, and therefore not fit that Harlots should be banished from among them. I answer, [Answer.] this is no sufficient warrant to set up stews, no more then it is to marry many wives. It becometh not a Christian man, much less a professor of Divinity to hold, that where there is greatest heat, there may be greatest whoredom.

This is the rule of God's word, that wheresoerver the greatest allurements and provocations are to any sin, there ought to be more watchfulness to cut off all occasions. And why I pray you might not they among the Indians justify the marrying and keeping of a multitude of wives, where the heat far surpasseth the heat of Rome, and of all Italy? or wherefore doth God restrain the Jews his own people from whoring and committing fornication, where the climate is as hot and much hotter then in Popish places where stews are erected? Doth whoredom defile the land, and is it a necessary evil? But enough of this reasonless reason, whereof I think the Popish sort are ashamed, if they have any shame or any reason left in them. A second argument is this, y^{t} a civil Magistrate, & consequently [Object 2] the Pope, may, for the avoiding of a greater inconvenience, tolerate and permit this sin, without fault and without being charged with any allowance of the sin it self. It is one thing to approve, and another to allow a thing; as God permitteth many wicked acts in the world, which notwithstanding he detesteth. I answer, [Answer.] the comparison is unequal, that I say not, it is blasphemous. It is the fearful judgment of God upon his enemies, to make such monstrous and misshapen conclusions. God hath a royal prerogative above his law, and is not subject unto it, but to the righteousness of his own will. He permitteth the abominations that are committed, that by his infinite power and wisdom he may turn all things to the glory of his mercy or justice. It is not so with the Magistrate, he must be obedient to the law of God, and all his authority is to be subject unto it: it is his office to punish known evil, and not to permit it: neither is he able to turn evil into good by his suffering of it. Besides, it will not follow from hence, to speak nothing of the Popes temporal jurisdiction, and of the right he claimeth to be a temporal Prince; neither can it any way justify his practice, who raiseth rents and taketh fines for bawdry, and therefore maketh himself no better then a bawde to whores and knaves, forasmuch as he maintaineth them, and they maintain him. They have

streets and houses assigned unto them where they shall dwell, and he taketh their money whch they pay with ease, and live in bravery and excess with the rest.

Lastly▪ we may conclude from this reason, that Magistrates if they list, may permit all manner of wickedness, and suffer it to escape unpunished, and not be charged with the allowance of it. For if this reason do hold in one particular (God may permit, therefore the Magistrate may) it is good in all; which were to open a gap wide to all profaneness, Libertinism, Atheism, and Epicureanism. A third argument [Object] is this, a naughty thing may sometimes be necessary, and being necessary, and consequently impossible to be removed, it must needs be tolerated without fault, as they go about to prove by testimony of Christ, *there must be offenses,* Matth. 18.11. and of *Paul, there must be heresies,* 1 Corinth. 11.19. Here is a necessity of offenses and heresies, yet Christ and *Paul* were not in fault, neither did they allow heresies. I answer, [Answer] first I would know, whether they mean, every wicked thing, or only some wicked thing. I suppose they mean not in general, that every naughty thing is so necessary that it should be tolerated; for then they must speak plainly with the devils tongue, and openly utter his language. Do they then understand it of some naughty and wicked thing, that is necessary, and so to be tolerated? Then the reason must be framed in this manner, Some evil is necessary, and therefore to be suffered: but the stews is some evil that is necessary, and therefore the stews ought to be tolerated. Everyone meanly seen in the art of reasoning knoweth that: the form of this reason is stark naught, and neither necessary nor to be suffered: for of particulars nothing can follow. Again, they pervert and corrupt the meaning of Christ and his Apostle. Such things as cannot be avoided, may be accounted necessary according to the decree of God. When he purposeth to try his children, & to have them discerned from hypocrites, oftentimes evils, yea, even heresies break forth from the corruption of men. This is true, we confess: and so much the places prove and infer. So then we must distinguish of toleration, which is of two sorts, there is a toleration of necessity, and a toleration of negligence. The one is good, as when a Magistrate having a subject that committeth treason, or such heinous crime that he cannot punish by reason of his own weakness and his subjects power, this he must bear of necessity, because he hath no remedy; so *David* dealt toward *Joab,* when he had slain *Abner* with the sword, 2. Sam. 3.39 *I am this day weak, though anointed king: and these men the sons of Zeruiah be too hard for me: the Lord shall reward the dooer of evil, according to his wickedness.* Where we see he tollerateth the evil which he could not remedy, and referreth the execution of justice unto God that was of ability and power to punish it. So may the Magistrate bear with patience for a certain season, not failing in his duty: howbeit this must not be always, for when there is no such cause to suffer a known sin to escape unpunished, he may not wink at it and bear with it. There is also a toleration that is evil, which is done of negligence, carelessness, and overmuch lenity and indulgence; this is no necessary toleration, as when *Eli* bare with his sons in his old age, & did not chastise them for their offenses; this way do they offend, that punish not at all those that are to be punished, or punish lightly such as are to be punished severely. This toleration of negligence cannot be implied from the former places of Scripture, seeing that *to justify the wicked and to condemn the innocent are both of them equally an abomination unto the Lord.* Proverbs 17.15.

Lastly, I would gladly understand, whether our adversaries would reason thus, Heresies must be, therefore tolerate heresies, and suffer heretics to remain: therefore burn not heretics, confute not heresies, but let them alone? If they dare not reason thus, why do they press us with the like consequent? if they will needs conclude after this manner, what wrong have they done to our brethren, and how much innocent blood have they shed in the late days of persecution? O that this argument had been coined and urged in Queen *Mary's* days among us, or might now prevail with the Spanish Inquisition: then should not *the souls of them that were slain for the word of God,and for the testimony which they held, cry out with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood, on them that dwell on the earth?* The last argument is this, that the Protestants permit usury by their laws, and do not punish [Object 4] men for taking ten in the hundred: which is done to meet with a greater inconvenience or mischief: and so doth the Pope with his stews.

Hereunto we may add, that which *Parsons* patcheth together after his trifling manner, namely, that we allow not the Catholics absenting themselves from the Church, and yet we make them pay for their recusancy? I answer, [Answer.] to the first instance, that if we punish not all biting gain, or suffer the poor to be oppressed, we cannot be excused, but are to be blamed: forasmuch as the word of God forbiddeth to oppress the poor by usury, Exo. 22.25. Levite. 25.35, 36. Deu. 23.19. Touching the second instance or example that he giveth of taking a fine of Catholics by way of punishment for not coming to Church, as the Pope doth a yearly pension to punish the harlots: it is a very unequal comparison, and he dealeth with us as in the former reason. It is of necessity, saith Christ, that scandals must come, therefore the stews must be permitted. That is one false conclusion. Another is like unto it, It must be permitted, therefore it must be let alone without punishment: so that they understand a thing that must needs come, to be all one with this, a thing of necessity must be winked at, and left without punishment. So touching their Recusants, the comparison is many ways faulty. First, if the penalty were duly inflicted upon these his friends, it would pinch them & sting them much more, then the payment which the Pope receiveth from the stews: forasmuch as the Curtezans make such a gain of that filthy market and sale of their bodies, as that they pay that money with ease, such is the custom they have coming in. Secondly, the Papists are not suffered openly to have their Masses, nor to exercise idolatry, nor to have places allowed them in one certain place in all cities and countries, as harlots are permitted to commit whoredom freely, and to recover their hire by action at the Law, in case any deny to pay the price agreed upon between them. If they had free liberty given them to practice their superstitions, it were somewhat that is said of them: but forasmuch as they are restrained, the comparison holdeth not. Thirdly, the Papists cannot make an apparent gain above that which they pay for their not coming to Church, and therefore it differeth much from the Popes punishment, who allow them the means to enrich themselves by the overplus that they retain to themselves. Before we shut up this point, let us use some reasons against this sufferance of open whoredom, not to be suffered in any Christian Commonwealth and therefore wheresoever the Gospel of Christ is openly professed, and freely received, the stews and brothel houses are pulled down, and are dispersed and scattered away as clouds before the Sun.

First, no Magistrate may suffer any sin ordinarily unpunished frō generation to generation, and take a yearly rent for it, which impeacheth the glory of God, hurteth ye Church, and annoyeth the Common-wealth: but to suffer unchaste women in a certain place, and to permit the people without danger of law, or fear of punishment to resort unto them, is ordinarily to suffer sin unpunished; therefore the Magistrate, who is the Minister of God, bearing his person, and ministering his justice, and executing his sentence, may not, and cannot without contempt of God suffer unchaste women in his kingdoms & dominions: forasmuch as *he carrieth not his sword in vain,* but is an avenger in wrath to him that doeth evil.

Again as no man in general, so no Magistrate in particular may do evil, that good may come thereof, *whose damnation is just,* saith the Apostle, Rom. 3.8. But to permit a stews and to take a rent (not one half of their foul and filthy gains) to the end that adultery may be forborne, is to do evil that good may come of it; forasmuch as to commit any sin is to do evil, and to fail in anything is to transgress the Law, and not to punish when we ought to punish, as we see in *Saul* that spared the Amalekites, 1 Sam. 15. and in *Ahab* that suffered *Benhadad* to escape out of his hand whom the Lord had appointed to utter destruction, 1 King. 20.42. Therefore no Magistrate may suffer whoredom to go unpunished, under what color and pretence, to what end and purpose so ever he do it, though it should be to remedy a greater evil

Moreover it is utterly unlawful to lie, albeit it might redowne to the glory of God, Rom. 3.7. and therefore I may not suffer my brother to lie, if by lawful means I may keep him from it. We may not in God's cause speak iniquity or use deceit, Job 13.7.8. *Will you speak wickedly for God? and talk deceitfully for him? will ye accept his persō? will ye cōtend for God?* Much less therefore accept the person for avoiding adultery, and take yearly rent of the stews.

Lastly, no Magistrate may openly suffer that to be, which God hath expressly said in his word shall not be: but it is expressly and directly *forbidden to suffer a whore in Israel,and to take the wages of an whore for his house,* and therefore for the Church. This sin is abominable to the Lord, and draweth down his wrath wheresoever it is committed, and therefore albeit they say that in judgment they do not alow it, yet in the judgment of God and his word they maintain it; and so much the rather, because the prohibition of marriage in sundry Orders beareth sway among them. What thing will not these men presume and be bold to defend that spare not to open their mouths and sharpen their pens to maintain incontinent living and confessed filthiness? Or when may we think they will begin to reform the Church of God, that in so long a time cannot redress their open stews? It was truly said by *Bernard,Take once from the Church honorable marriage* and the bed undefiled, and thou fillest the same full with Brothel-houses, with keeping Concubines, with incests, with pollutions, with wantons, and with all sorts of filthy persons: how then is not he guilty of these horrible abominations that forbiddeth marriage, yet calleth himself the Vicar of Christ, the head of the Church, and the holy One of Israel? We must abandon vain and vicious remedies which are more grievous then the manifest diseases. *Tertullian* testifieth truly, that *stews are execrable and accursed*

before God. And the Emperor *Justinian* notwithstanding all forged necessity & falsely named policy, straitly commandeth that *harlots be banished out of all towns.*

Secondly, seeing God is the punisher of all [Use 2] whoredom and uncleanness, it is our duty to eschew harlots, as the most dangerous creatures in the world. It is well said of *Solomon,* Prov. 2.18. *Their house tendeth to death, and their paths unto the dead,* And afterward chap. 23.27. he saith, *An whore is a deep ditch, and a strange woman is as a narrow pit:* and therefore it is good to keep our selves from falling or entering into the same. So in another place he describeth the practices, the allurements, and the deceits of such, Prov. 9.15.16.17.18. *She sitteth at the door of her house on a seat, in the high places of the city, to call passengers who go right in their ways; who so is simple, let him turn in hither and as for him that wanteth understanding, she saith to him, Stollen waters are sweet, and bread eaten in secret, is pleasant; but he knoweth not that the dead are there, and that her guests are in the depth of hell.* Such naughty women are called everywhere in this book *strangers,* though they be too familiar and well known, and thrust themselves into the company of others; because they should be strangers unto us, and not of our acquaintance. There is nothing more common in them, then to entice young men by wanton gestures, lasciuous words, and plausible persuasions, to dalliance and delight: It is a great favor of God to be preserved from their baits, and kept from their snares, yea, it is a far greater mercy to be secured from harlots, then to be kept from the pestilence: & they show greater wisdom that shun and pass by their houses and company, then they that forsake places & persons that are infected with some dangerous and deadly disease. Everyone is forward to beware he come not near any pest-house for fear of his life: but if we assemble into harlots houses, we run in danger of soul & body. It is an easy matter to fall into a pit where a man may be drowned, but it is not so easy to get out of it. The wanton woman is as a deep ditch, and a narrow pit, and a dangerous hole, whereinto a man may slip hastily & at unawares; but he shall hardly come out from thence, or deliver himself, without the special goodness of God, pulling him as it were out of the fire, and setting his feet in safety. For as a thief lurketh in a den or wood to get a prey, so doth she lie in wait, and useth baits to steal away the hearts of men, and thereby prevaileth mightily with many in the world. Among all dangers, this is not the least that *Solomon* speaketh of,*None that go unto her, return again, neither take they hold of the paths of life.* These words do not absolutely deny repentance to them that are fall̄, or shut the gate of mercy against them that have sinned, but the meaning is, that few, yea very few escape destruction, & return to salvation, because they sildome repent. It is a very rare thing to see a penitent adulterer: they leave the sin when it leaveth them, because they can follow it no longer, but they do not repent of it, they do not sorrow for it, they do not fly from it. Hence it is, that you shall hear many old men, whose strength is decayed, whose bodies are withered, whose feet are already entered in a manner into their graves, laugh heartily at the remembrance of their tricks of youth, and talk wantonly & filthily of the prankes which they have played; so that from the abundance of the heart, the mouth speaketh, and their corrupt communication testifieth, that they never soundly repented of their uncleanness. No marvel therefore if the wise man peremptorily declare, that few or none of those that are given over to this lewdness of life, do come to repentance: for albeit some few find grace, yet in comparison of such as run on headlong, & live securely

to the end in their wickedness, they may worthily be said to be none at all. They are so blinded & besotted, that they cannot see their own filthiness; they are so dull and deaf, that they cannot hear those that admonish them, nay they hate those that reprove them. The Apostle *Paul* exhorting the Corinthians *to fly fornication,* which was most common in those days, and esteemed a slight or no sin at all, useth many notable reasons of great weight & importance, & worthy to be considered of us. One reason or motive is this, that our bodies are the Lord's, and must be serviceable unto him,*The body is not for fornication, but for the Lord.* Wherefore hath he given to us our body, but y^{t} we should serve him in our body? We are not to yield *our members as instruments of unrighteousness unto sin,* but we ought to yield our selves unto God, as those y^{t} are alive from the dead, and so make our members as instruments of righteousness unto him. First therefore the Apostle reasoneth frō the end of our creation. Secondly, the Lord Jesus is ordained & appointed to be the Redeemer & Savior, not only of the soul, but also of the body, & therefore he saith, *the Lord for the body.* Fornication and sanctification cannot stand together, but are contrary one to the other, so that they cannot abide in one subject. Christ came into the world to this end that he might redeem our bodies by his death out of ye power of the devil, and sanctify them by his Spirit. If then we give our selves as servants to obey the lusts of the flesh, we make void the glorious work of our redemption, wherein mercy, justice, and truth kissed one another. For herein we see the truth of God's promise accomplished, that *the seed of the woman should bruise the serpents head:* and the truth of his threatening fulfilled, that man offending, should die the death. Herein we may behold ye wonderful justice of God, that because man had sinned, man must be punished; for otherwise he had not been a just God. Lastly, hereby appeareth the unspeakable mercy of God toward mankind; who, albeit his justice were such, that rather then sin should go unpunished, he would punish it in his Son,*who bare our sins in his body, and made intercession for our transgressions,* yet found out a way how to redeem us, when we cast our selves headlong into all misery, and made our selves subject to the greatest thralldom that ever was. We are delivered from the hands of our enemies, sin, the world, and the devil, y^{t} we should be holy unto him that hath called us. The third motive is drawn from the glorious resurrection of our bodies, as the former was frō the gracious redemption of our bodies. If we would have them live with him forever y^{t} shall raise thē up, we must abstain from filthy lusts w^{c} defile the body; & therefore the Apostle saith, *God hath both raised up the Lord,& will also raise us up by his own power.* The author of this great benefit and wonderful work, is God, w^{c} passeth and exceedeth man's reason. Hence it is, that he putteth us in mind of his power, because he is almighty. If it were not impossible unto him to create our bodies out of the dust of the earth, why shall it not be possible to raise them out of the dust again? Nay, if he were able to make thē of that w^{c} was nothing, inasmuch as the Apostle teacheth, y^{t} *the things which are seen, were not made of things which do appear;* how much more shall he be able to give to everyone his body w^{c} he had before? Again, he teacheth, y^{t} God hath raised already the Lord Christ frō death to life, & therefore will raise us also. We are the members, he is ye head. Therefore if the head be alive, he will no• leave the members dead, so y^{t} if he be risen frō ye dead, we shall rise again. How thē shall we that are appointed to glory, defile our bodies beastly lusts, the end and wages whereof is shame and ignominy? Seeing then Christ Jesus hath determined to make our bodies glorious, let us not make them foul and infamous,

for as much as the reward of fornication is shame, not glory. If then we look that these frail and mortal bodies should be partakers of immortality at the last day, let us keep them as fit vessels to receive honor and glory, and everlasting life. It is no small offense to pollute the body of Christ with filthiness and uncleanness, which God raiseth frō the dead, and maketh it sit most glorious in the heavens. The fourth motive to work in us the detestation, and to lay before us the danger of whoredom, is this; the members of Christ are not to be made the members of an harlot: but our bodies are the members of Christ, therefore we ought not to make them the members of an harlot. Now the bodies of the faithful are called the members of Christ, because Christ is the head of the church, and performeth the office of an head unto it, into which all the elect are grafted by faith. If any man were asked, whether he would willingly rent or pull away a member from Christ's own body, to make it the member of an harlot, he would utterly deny it, he would be ashamed of it, he would be ready to defy him that should charge him with it. Howbeit, the Apostle feareth not to lay that imputation upon such as commit fornication; they separate themselves quite away from Christ, so that it must needs be a deadly sin which parteth and pulleth us from him. Wherefore he saith, *Know ye not that your bodies are the members of Christ?Shall I then take the members of Christ, and make them the members of an harlot? God forbid.* Hereby then we must learn, how heinous whoredom is, because we are the members of Christ; but by it we make our bodies the members of an harlot: which is as much in effect, as to turn Christ himself into an harlot, and to make him a whoremaster, then which nothing is more reproachful and dishonorable unto the glory and majesty of Christ. For *the Church is the mystical body of Christ,* w[c] he hath redeemed with his blood, whereof he is the head; and by his Spirit so joineth it to him, that it is made one spiritual body with him. So then, every faithful person is one member for his part of the body of the Church, and of Christ the head, joined with him by faith, & quickened by his Spirit. He y[t] joineth himself therefore to an harlot is made one body with an harlot, so that of the members of Christ, he shall make them the members of an harlot, and thereby cease to be any longer the members of Christ; then which, what can be more dangerous to us, or more reprochful to Christ, or more dishonorable to God? The fifth motive to dissuade from fornication, is because this sin is committed against the body, whereas all other sins are without the body. He that committeth whoredom defileth and abuseth his own body, and leaveth a proper stain and blot upon it, making it both the subject and the object of his sin. It is not so with the thief, or the murderer or the slanderer: they deal with the life, with the goods, and with the good name of another. But the whore-master useth his body as the instrument, and sinneth against his own body more then any other. Hence it is that the Apostle saith, *Fly fornication every sin that a man doth, is without the body:but he that committeth fornication, sinneth against his own body.* If a man kill himself, he hurteth indeed, his own body, howbeit he useth sword or knife, or fire, or water, or some such like instrument which is out of the body: but the fornicator both useth and abuseth his own body, he maketh it either instrument or object, or subject, or all of them.

The sixth motive that is used, is this; That our body is the Temple of the holy Ghost: whereupon the Apostle would have it inferred, that a fornicator is a sacrilegious person, because he hurteth and wrongeth the temple of God. But *Whosoever defileth the Temple of God,*

him shall God destroy, for the temple of God is holy, which temple we are, 1 Cor. 3. ver. 17. Temples are ordained and appointed for holiness and pure actions, and are not therefore to be profaned with filthiness, forasmuch as they be consecrated and dedicated to God which is most pure and holy. To this purpose he speaketh and argueth, *What?Know ye not that your body is the temple of the holy ghost, which is in you, which ye have of God?* If our bodies be Temples, they ought to be kept clean and decent of us. The Apostle nameth the body in this place, as he did also before, in regard of the matter he hath in hand, to the end he might withdraw us from the defiling and poluting of our bodies. We heard already, that our bodies are the members of Christ, & here he saith, *Our bodies are the Temples of the holy Ghost;* not that our souls are excepted and exempted, for they are made partakers of Christ, and we are the Temples of God in soul and body, as he speaketh in the second Epistle, *Ye are the Temples of the living GOD.* 2 Cor. 6, 16. If he dwell in us, let us beware of fornication, because he will not inhabit and abide in defiled bodies. He is the spirit of purity, therefore we must be pure: he is the spirit of holiness, therefore we ought to be holy, otherwise we are not his. He will dwell in a clean house, therefore not in a stye of unclean and filthy swine. Let us take heed, we grieve not the spirit of God, whereby we are sealed unto the day of redemption. Eph. 4. The Gentiles knew by the light of nature, that they ought to keep their temples swept and garnished. Christ whipped out of ye temple such as bought & sold in it: yet what are these, but lime & stone, and such corruptible stuff: how much more then ought we to look to our selves, our souls & bodies, y^{t} we do not defile them, and God destroy them. The Temple of *Jerusalem* was burned, and the Ark carried away for the sins of the people: there is no holiness of place can privilege us, if sound Religion be wanting in them that inhabit it. Thus was it also at the destruction of Jerusalem foretold in Scripture, after the Gospel of Christ was preached, the abomination of desolation was set in the holy place, so that one stone was not left upon another that was not thrown down. If then, God spare not most holy places consecrated to his service, thorough their sin that abuse them, let us not doubt, but our own bodies shall be smitten by the hands of God, except we keep them pure and undefiled.

The last motive to keep us from this sin, is to know that we are wholly God's, and not our own, to do what we list, or to dispose of our selves. We are Christ's, therefore it is our duty to glorify him by living chastely and continently. He hath redeemed us from the power of the devil, by paying the price of his precious blood, as of a Lamb unspotted. God hath good right to challenge us as his own, forasmuch as he bought us at a deer rate, and we cost him more then a world, nay a thousand worlds of riches and treasures. Christ gave his life for us, a price far greater then all men ca• conceive. For what can be imagined so precious, as the dignity, the majesty, & the glory of God, which were all after a sort, changed and diminished, when he took our nature upon him, and suffered in it the cursed and shameful death of the cross. Therefore it is that the Apostle saith, 1 Cor. 6, 19, 20. *Ye are not your own; for ye are bought with a price, therefore glorify God in your body, and in your spirit, for they are God's.* It is the property of Justice to give to everyone his own, and not to use that which is another man's as his own. Our bodies are another man's right, therefore we may not abuse them to filthiness at our own carnal pleasures. We have not authority over our selves, to dispose of our selves; therefore we are as another man's servants. We belong to Christ and to GOD,

therefore we must live according to his will. Christ hath bought us with a great price and hath redeemed us from hell, from Satan, from death, and from sin, therefore we be Christ's; we pertain as a proper possession to him, and no man can lay claim unto us. Let us live as becometh his servants, our profession, our calling, and our redemption: but they that follow after fornication serve his enemy, forasmuch as our sins were the enemies that put him to death.

[Use 3] Lastly, let all married persons live chastely, and keep the vessels of their bodies in holiness and in honor. There is indeed a twofold chastity, one of the single life, the other of the married. Chastity of single life, is with all carefulness, with fasting and prayer, to keep their minds, affections, and bodies in holiness. Chastity in marriage is, when the pure and holy use of wedlock is observed. Hence it is that the Apostle saith, Heb. 13, 4. *Marriage is honorable in all, and the bed undefiled: but Whoremongers and adulterers God will judge.* Matrimony is an holy league or covenant, as it is called in the Scripture. If a man forge or falsify a covenant that is made in bargain and sale, either by conueying some secret title or interest to himself, or by suborning false Witnesses, it is, and ought, to be sharply and severely punished. But behold by an unclean life, the chief and most holy Covenant that can be in the world, is broken and violated. A solemn declaration is made of the faith that the husband oweth to the wife, and the wife to her husband: they come into ye church (as it were) into the presence, and before the face of God, they call upon him to be a witness and Judge, if either of them keep not promise: yet oftentimes all this vanisheth away and cometh to nothing. Hence it is that the Lord complaining against the people of Israel, and convincing them of whoring, and such like wickedness, threateneth them, that *Therefore the Land shall mourn, and everyone that dwelleth therein, shall be cut off, with the Beasts of the field, and with the fowls of the heaven, and also the Fishes of the sea, shall be taken away.* Hosea chap. 4. and the 2. & 3. verses.

This sin spreadeth far, like a foul and unclean Leprosy, and catcheth hold of one part after another, till the whole body be defiled; like to fire, that being once kindled, runneth from one place to another, until all be consumed. There is an *adultery of the heart,* Math. 5, 28. condemned by our Savior Christ, which being once entertained, is compared to a *burning* or boiling, 1 Cor. 7.9. that so disturbeth and disquieteth the soul, and the exercises of the soul, that it cannot suffer a man to serve the Lord in a quiet mind and a pure conscience. There is an adultery of the eyes, which are as the windows of the heart, 2 Peter chap. 2. verse 14. as Saint *Peter* speaketh of fleshly minded men, *Whose eyes were full of Aduiterie.* This made *Job* to make a Covenant with his eyes, that they went not astray, and caused him to go astray. The looking after a woman to lust after her, is called by Christ, the committing of Adultery. And the Prophet reproveth the daughters of Zion, because *they walked without-stretched necks, and wanton eyes,* Esa. chap 3, verse 13. There is an adultery of the ears, the which we fall into, when we listen unto unchaste and unclean talk uttered by others, when we have itching ears after it, and are content to hear it, and yet show no dislike unto it, no hatred of it. There is another adultery, and that is of the tongue; when we take delight in unchaste speeches, and filthy Ribaldry, by which, the hearts of others are corrupted, and our own are 〈1 page duplicate〉 〈1 page duplicate〉 manifested to be corrupt already, forasmuch *as from the abundance of the heart the mouth speaketh,* Mat. 12. What religion soever we profess, it is in

vain, we deceive our own hearts, except we learn to bridle our own tongues, I am. 1, 26. And the Apostle giveth this exhortation, Ephes. 4, 29. that *no corrupt communication should proceed out of our mouths, but that which is good to the use of edifying, that it may minister grace to the hearers.* And in another place he teacheth, that *evil communications corrupt good manners.* Lastly, there is an adultery which is outward in fact, and is called sin finished: all the former are as steps & degrees leading to this, and in the end bring it forth as a birth which they have conceived. For wherefore do unclean persons nourish in themselves the adultery of the heart, of the eyes, of the ears, and of the tongue, but because they purpose to commit the outward act when time, and place, and person, and other occasions shall be offered unto thē? But we must be careful to avoid all these kinds, which should not be named among Christians,*as becometh the Saints of GOD.* No marvel therefore, if this wickedness be punished of God with heavy judgments, as that which in an high degree sinneth against God, against our neighbor, and against our selves, as we have noted in sundry particulars before. We sin against God, because we resist and withstand his will, whose pleasure it is that we bring forth the fruits of sanctification; we pollute and profane the holy ordinance of Matrimony; we make the members of Christ the members of an harlot, and so seek to draw (as much as in us lieth) our blessed Savior into a filthy fellowship of our sin; we defile the Temples of the holy Ghost, and turn them into stews. Against our neighbor, because this sin is not committed alone, but we draw some other to be partakers with us in the same wickedness & punishment; we sin against the wife or husband of the married-party, whom we wrong in the chiefest treasure & possession that she or he hath: we sin against the fruit of our own body, whom we disgrace & brand with a note of perpetual infamy, which for the most part prove a degenerate brood through want of good-education, and especially thorough the secret judgment of God: we sin against our own families, which we oftentimes over-turn by defiling of them, & turn our houses into stews: we sin against the Cities, societies, & kingdoms where we abide, because we defile the land, and cause it to vomit out the inhabitants: we sin against the church of God, both by hindering the propagation thereof, which increaseth by *an holy seed,* and by causing it to be evil spoken of by others, as if it wer a company of unclean persons. Against our selves, because we make our bodies the instruments of sin and Satan: we weaken them, and make them subject to diverse diseases, and we plunge souls & bodies into the pit of hell, which burneth with fire and brimstone. Such then as are adulterers, do not go into hell alone, they carry other company with them. If then the judgments of poverty, beggary, infamy, infirmity, folly, and impenitency will not move us to make conscience of this sin, yet let this prevail with us, that thereby we destroy our own souls, and exclude our selves from his presence. Let us threfore be watchful over our own ways, let us pull up the root of this sin, and all other of the same sort, and mortify the deeds of the flesh, Col. 3, 5. Let us cut off all occasions that may draw us to them, as surfeiting, drunkenness, idleness, wantonness, profane company, and such like. And above all these things, let us observe these three things: First, let us remember that as God is holy, so he requireth an holy people to serve him. It is his will that we live in sanctification, so that *without holiness no man can see God,* or have fellowship with him, Heb. 12. Secondly, we must learn to fear God in his word, and mark the commandment that forbiddeth adultery. Nothing maketh us to fall into sin, but the forgetting of the Law, which saith, thou shalt not

sin. This stayed up *Joseph* in a strong temptation, which being yielded unto, did set before him a fair show and goodly train of all pleasures, profits, & honors; but being withstood, did threaten him with a multitude of miseries, hatred, poverty, sorrow, shame, imprisonment, destruction, and death it self: yet he eschewed the sin by this means, *Shall I do this,and sin against God?* The word of God must be made our wisdom and direction, our guide, and our counselor; it is able to deliver us frō the stranger that flatteteth with her words. This is it that *Solomon* setteth before us, *My son, keep thy fathers commandments,and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck, &c. For the Commandment is a lamp, and the Law is light, &c. to keep thee from the evil woman, from the flattery of the tongue of a strange woman.* He teacheth, that the lips of a strange woman drop as an honey comb, and that her mouth is smoother then oil, but her end is bitter as worm-wood, and sharp as a two-edged sword: how then shall we be delivered from her, if the word of truth be not in our mouths, and that which is more, in our hearts, to rule and reform us, and to order our paths aright? Such as are ignorant of the word, are soonest over-taken, and they that have not the love and power of it dwelling in them. The foolish woman, that sitteth at the door of her house, and calleth the passengers that go right in their ways, maketh choice of such *as are simple and want understanding, to turn in unto her.*

Lastly, let us keep inviolable the Covenant of marriage, made in the presence of God, of Angels, and of men: let the married persons make one another ye delight of their eyes, and the joy of their hearts, and be careful to perform the duties they owe one to another. And, as the unlawful & impure conjunction of man and woman is detested of God: so is holy matrimony ever accepted of him, and adorned with many blessings, and crowned with a continual supply of the fruits of his love and favor. The Prophet saith, *Blessed is everyone that feareth the Lord, & walketh in his ways;for thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee: thy wife shall be as a fruitful Uine by the sides of thine house, thy children like Olive plants round about thy table: behold that thus shall the man be blessed that feareth the Lord.* Riches are the inheritance of parents, but a prudent wife is a special gift of God, and we receive her as at his hands. The Apostle doth beautify it with an honorable title, when he calleth it honorable in all. It is the spirit of error w^c^ calleth that unclean which God hath sanctified. Adultery is foul and unclean, but the marriage bed is undefiled. Damnable then is the decree of Pope *Syricius,* that marriage it self is the pollution of the flesh, & that the married cannot please God. Devilish also is the law of forced chastity, restraining some orders and degrees from it: whereas to avoid fornication, every man is commāded to have his own wife, and every woman her own husband.

22 And when he hath made her to drink the water, then it shall come to pass, that if she be defiled, and have done a trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot; and the woman shall be a curse among her people.

28 And if the womā be not defiled but be clean, then she shall be free, and shall conceive seed.

We have shown already, that in setting down this law of trial, *Moses* observeth 3. things. First, the cause is propounded. Secondly, the question and controversy is determined. And lastly, the event of the whole is delivered. The two former have been handled before. Now we come to consider the issue and effect of the whole matter according to the determination of God. For, as he foretold what should come to pass, so he faileth not in it, but accordingly verifieth the same. Whatsoever he hath spoken shall fall out, whether he promise anything unto us, or threaten anything against us. *He is not as man that he should lie, neither as the son of man that he should repent,* as *Balaam* by the Spirit of God prophesieth hereafter in this book, Chapt. 23. verse 19. And Christ our Savior teacheth. Math. 5, 18. that *Heaven and earth must pass away, but one word of his mouth shall not pass away,* but all shall be accomplished and fulfilled.

This event here mentioned is twofold: First, respecting the guilty in the 27. Verse, where it is shown, that she shall perish according as she sinned, and her name shall turn into a Proverb of cursing. Secondly, in respect of the innocent; because by drinking of the water, she shall receive and feel no hurt, but God will turn that wrongful suspicion, and causeless calumniation into a great blessing, and so reward her innocence, that he will turn the heart of her husband toward her (who hath the hearts of all men in his power, and turneth them about as pleaseth him) so that they shall mutually love one another, and be blessed in their children that shall be given unto them.

Now the question may be asked, [Object.] whether this force, to discern between the guilty and the innocent, and to bring to light the things that were hidden in darkness, were in the water it self, and a quality inherent in it, and infused into it? I answer, [Answer.] we must ascribe no power to the water it self, which in regard of the substance, was no other then common Water, forasmuch as both the guilty and the vnguilty did drink of it, or at least might drink of it. The whole force proceeded from the operation of God, and his holy institution. The brazen Serpent, set upon a pole, and looked upon by them that were bitten by the fiery Serpents, did heal them; so that albeit they were stung, yet they died not. Howe came this to pass? Was it in regard of the matter? or of the form? Surely, of neither; but all the virtue proceeded from GOD, the author of it.

When Christ healed the blind man, John 9. verse 6. *He spate upon the ground, and made clay of the spettle,* he anointed the eyes of the blind man with the clay, and bad him wash in the pool of *Siloam,* who went his way, and washed, and returned seeing. All men know, and can easily judge, that this could not by any natural operation, restore sight to the blind; so that it was Christ that healed him, not the spettle, not the clay, not the annointing, not the washing. This may be expressed and conceived by the miracle y^{t} Christ shown upon the woman that had an issue of blood, Mat. 9, 20.*She came behind him and touched the hem of his garment,* for she said, *If I may touch but his clothes only, I shall be whole:* what then? Did his garments heal her? or were they the cause that her fountain of blood stanched and dried up? No, it was the

power of Christ that gave a blessing to ye weak means; and therefore he saith to his disciples, *Some body hath touched me,for I perceive that virtue is gone out of me.* He saith not, out of the border of my garment which she hath touched. She touched indeed the garment of Christ, but it was her faith in Christ that made her whole.

So in this place, both sorts that came to be tried, drunk of the water, and according as they were either innocent or not innocent, so it fell out unto them: howbeit it was God that understandeth all secrets that brought the truth to light, not any inherent strength that was in the waters.

[Verse 27. *And when he hath made her to drink the water, &c.]* Here we have observed, that the success of the whole business is contained: wherein *Moses* declareth, what doth follow, and most certainly come to pass, if the woman have been abused. Here is set down the temporal punishment that shall come upon her. The more she hath stood upon her purgation, and the greater her impudency and shamelesnesse hath been, the more notorious is her sin, and the more notable is her punishment. God having all means in his own hand, could have punished her (if it had pleased him) otherwise: but to make it the better appear, that he is the maintainer and preserver of marriage which is his own institution, and that all might acknowledge the judgment to be from his hand, he punisheth her in those parts wherewith she had offended. He hath all diseases in his own power to bring upon the breakers of his ordinance, and the transgressors of his Law: he might therefore have stricken her with the leprosy, or with plague and pestilence, with the consumption, with incurable agues, or with such an issue of blood, as we heard off before in the woman that was cured by touching of Christ's garment; but to brand her with a perpetual mark of infamy, and to show how he hateth adultery, he meeteth with her in her own kind, and punished those parts of her body which she had abused. She had *opened her feet,* as the Prophet speaketh, *to everyone that passed by,* so that she became as a wife that committeth adultery, which taketh strangers instead of her husband. Her filthiness was poured out, and her nakedness discovered, her belly and thighs communicated to another: howbeit her pleasure should be turned into pain, and she should be judged as women that break wedlock: she should feel the curse of God, & end her days in reproach: for as she had sinned with her belly, so her belly should swell through greatness and anguish: and as she had opened her thighs, so they should rot away, so y^t she should be punished where she most deserved, and become a fearful spectacle of a forlorn creature and a living carcass, consuming in her flesh, and dying being yet alive. We do all learn from hence, that God doth not only punish sin, but he punisheth sin in his own kind. He dealeth with men and women in his punishments, as they deal with him in their transgressions: so that according as we sin, so we are punished.

We see this by infinite examples laid before us in the word of God. Consider with me, the enemies & persecutors of *Daniel* y^t sought his life, and caused him to be cast into the Lions den; but how doth God meet with them? he might have revenged himself upon them by his own immediate hand; but he would not, for they perish and are punished the same way: for *the king commanded to bring those men that accused Daniel, and to cast them into the den of Lions,* who had the mastery over them, and brake all their bones in pieces, or ever they came at the

bottom of the den. *David* sinned in committing of adultery with the wife of *Uriah* his faithful servant, and destroyed him *with the sword of the Ammonites:* he is paid home and punished in his own kind: for God, by way of rewarding and serving him as he had served others, as a just judge doth raise up evil against him out of his own house. His own sons break out into the same sins, and he kindleth such a fire in his own family, that they rise up against him, and one against another. *Absalom* spreadeth a tent, and lieth with his fathers concubines in the sight of all Israel: *Amnon* deflowreth his sister *Tamar;* to revenge this, *Absalom* killeth his own brother. Experience teacheth us, that blood requireth blood, so that the murderer requireth vengeance of God, albeit peradventure he escape the hand of the Magistrate. We see this in *Joab,* he shed innocent blood, and escaped a long time as if it had been forgotten, but at length his blood was shed, and *his hoare head went not down to the grave in peace.* This is it which Christ telleth us, Matth. 7.1, 2. *Judge not, that ye be not judged: for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.* He that rashly and unjustly censureth others, feeleth at one time or other the smart of it in the like kind: for God raiseth up others justly, albeit they defame him unjustly, that thereby he may be recompensed. This is that which *Samuel* bringeth into the remembrance of *Agag* the king of Amalek, 1 Sam. 15.33. *As thy sword hath made women childless, so shall thy mother be childless among women: so he hewed him in pieces before the Lord.* Neither need we go far to fetch examples of this truth, or turn over histories of ages past, for we have it sealed up to us in our days and times wherein we live, I mean in those of the pretended holy league in our neighbor kingdom: they confederated themselves to root out true religion and the professors thereof, out of the face of the earth; they bend all their forces to effect it: but the Lord that sitteth in heaven laugheth them to scorn, and hath thē in derision: he hath rewarded thē to the full, and that in their own kind, he turned their weapons upon themselves, and sheathed their swords in their own bowels, as he dealt with the Midianites that slew one another. The example of *Haman* is famous and well known, he set up a gibbet to hang *Mordecai,* because he bowed not unto him: howbeit *himself was hanged upon it,* and fell into the pit he had prepared for another; but *Mordecai* escaped, and was delivered, and advanced, who spake good for the King, as appeareth in the book of *Ester.*

[Reason 1] The reasons are evident to be seen, and easy to be found out. First, the justice of God is thereby cleared, and the mouth of iniquity stopped. For what have we to allege or answer for our selves, when God retaileth us according to the sin that we have committed? Doubtless, we have no excuse, or pretence, or allegation for our selves; but we must confess with our own mouths, even against our selves, that God is righteous, and we are unrighteous. This appeareth in the book of Judges, in the example of *Adonibezek* being taken by *Joshua* and the people, he had his thumbs and great toes cut off: for he confessed, that the justice of God had found him out, and requited him in his kind, according to his own cruelty, Judge. 1, ver. 7. *Threescore and ten Kings, having their thumbs and their great toes cut off, gathered their meat under my Table: as I have done, so God hath requited me; and they brought him to Jerusalem, & there he died.* If then God be just, he cannot but measure all his actions by justice, for no unrighteousness is found in him, as he will make men themselves confess.

[Reason 2] Secondly, the Lord cannot abide a measure and a measure, they are an abomination unto God, as Prov. 20, 23. *Divers weights are an abomination to the Lord, and a false balance is not good.* The Judge of all the world, cannot but deal justly and truly. This reason is expressed by the Angel of the waters, Revel. 16, 5, 6. *Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus: for they have shed the blood of Saints and Prophets, and thou hast given them blood to drink.* Where he concludeth, that their blood must be shed, that delighted to shed ye blood of others, because God is a righteous Lord. His justice shineth among men, in all places, in that he recompenceth the wickedness of men by a like punishment sent from him, so that their punishment is answerable to their sin.

[Reason 3] Thirdly, the ungodly are fully worthy of such punishment. It is meet that malefactors have their deserts: how then can they complain of iniquity or injustice, so long as they receive their own, and he payeth them the debt he oweth them with their own money? GOD will give to every man according to his works, Rom. 2. and give their wages according to their merits. This reason is also added in the former place of the Revelation, where the Angel chargeth them that they had shed the blood of the Saints, and putteth them in mind, that God had done them no wrong, when he gave them blood to drink: then he annexeth the reason, *for they are worthy.* If then we consider the deserts of men, how great they are, we cannot marvel, whē at any time we behold the hand of God stretched out against them in this manner, and recompensing them with such measure.

Fourthly, let us mark what God requireth [Reason 4] at the hands of Magistrates in his Law, to wit, that they recompense like for like. *Moses* saith in the Law, *Thou shalt pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe,* Exod. 21, 24. *Such a blemish as he hath made in any, such shall be repaied to him,* Levite. 24, 20. Neither was this law repealed or disliked by Christ our Savior, Math. 5, 38. Forasmuch as in that place he only condemneth the abuse of it by private persons, according to their private affections and lusts of revenge, who are not Magistrates. If then the Lord will have the higher powers recompense the sinner according to the manner of his sin: we may not doubt, but he that is above all, will measure his works according to the rule of justice, which is most equal. Therefore, whatsoever measure we mete,*it is just we should receive the like again:* that he which taketh the sword, *should perish with the sword:* that he which spoileth, *should be spoiled:* that he which leadeth into captivity, should be led into captivity, Revel. 13, 10. That what a man doth, the same he should suffer: that by what a man sinneth, by that he should be punished: that evil should hit the worker, and the offender be pressed with his own example. This is the law of equity and equality, that men suffer the same things of others, which they have offered unto others. Thus then we may conclude this truth very strongly, upon the ground of these reasons, that God punisheth men and women in the same things wherein they offended & dishonored him.

Let us make use of this doctrine, which I [Use 1] purpose at this present, briefly to point out, because we shall have fit occasion to handle it afterward in this book. First, this ought to teach us to set a watch over our selves, to keep out the practice of sin, that carrieth such a tail and train after it. The sinner shall never escape, but find a punishment answerable to his

sin. This is a notable bridle to induce us to abstain from all manner of sin. We see this in whoredom, which is the point that is aimed at in this chapter. Forasmuch as men are slack and careless in punishing of it, God bringeth upon them that continue in this sin, and follow it with greediness, such loathsome and noisome diseases, as our forefathers never knew, neither heard off. If we be wise to commit new sins, shall not the wise *God catch us in our wisdom,* and be wise enough to find out punishments that be proportioned according to our transgressions? Let us therefore watch over our hands and hearts, over our tongues and mouths, over our eyes and ears, and over all the members of our body, lest to our great grief and sorrow, we find and feel the fruit of our iniquities. This is that which Christ in one particular pointeth out, Math. 7. *Judge not, that ye be not judged, &c:* teaching us that all such as censure others, procure and provoke judgment upon themselves; so that we ought to keep the door of our lips, and govern our tongues aright. This is one main cause of slanders and defamations that are so common in the world, the beginning of them for the most part, is in the person himself that is defamed. It is the ordinance and appointment of God in his wisdom & providence, that such as give rash judgment, should have rash judgment given of them. Here is then a lesson to be learned, to make us beware of all sin, considering it hath such a penalty going with it, or following it hard at the heels, and lying at the doors ready to enter upon us. If we did only hear and understand that God will certainly punish sin, & that none shall be able to escape at what time he shall search Jerusalem with lights, and visit the men that are frozen in the dregs of their evil ways: were not this sufficient to withhold us from it, and cause us to abstain from all wickedness? For how can we hide our selves from him, or how can we deliver our selves from his presence? He that made the eye, shall he not see? and he that made the ear, shall he not hear? But the doctrine that now we deal withal, doth not only teach us that God will assuredly punish, but that he will punish us according to our sins. It is one part of justice to punish, and another to punish as we have sinned. Both of them do serve to clear God of injustice, and to stir us up to consider, that so often as we provoke him to anger by our sins, he sleepeth not, neither hath his sword rusting in his sheath, but draweth it out after he hath whet it, and striketh the sons of men with a terrible stroke. Nay, that which is more, when we transgress his commandments, & walk stubbornly against him, he holdeth the balance in his own hand, that he may weigh us out our punishment with an equal weight: and when we have filled up the measure of our sins, he will also give us a full measure pressed down, and running over.

Hence it is, that the Lord threateneth, Levite. 26, verse 24. that if we walk stubbornly against him, *he will also walk stubbornly against us, and smite us yet seven times for our sins.* If we set our faces against him, and will not obey him,*he will set his face against us,* & will chastise us seven times for our sins in his sore anger and heavy displeasure, and bring seven times more plagues upon us, according to our deservings. When we have sinned against him, and will not be reformed, it might bring comfort, or at least some ease, if we might be assured that our punishment should be mitigated. For the consideration of a slight and slender punishment, might slake our care and endeavor of striving against sin. But we are taught, that our transgressions against God, and his afflictions upon us for them, shall be squared one to the other. A lesser sin shall not have a greater punishment; neither shall a greater sin

have a lesser punishment: but with what measure we mete to him, with the same it shall be measured unto us again. This doth our Savior Christ press against the Jews, Math. chap. 23, verses 32, 35. *Fulfill ye the measure of your fathers, that upon you may come all the righteous blood that was shed upon the earth, from the blood of Abel the righteous, unto the blood of Zacharias the son of Barachias, whom ye slew between the Temple and the Altar.* So then, it standeth us upon to examine our selves, and to consider how greatly we sin, and how grievously we offend the Majesty of God. If we add sin unto sin, we may be sure he will add judgment unto judgment. A necessary point carefully to be marked of us, who have received the mercies of GOD in greater measure then many others. If they escape not that have received little, doubtless they shall not escape that have received much. If they shall be beaten with few stripes that know not the will of their master, they shall be beaten with many, that know it and do it not. Luke 12, ver. 47, 48. If Sodom and Gomorrhah were destroyed with fire and brimstone, which knew not the Law nor the Lord, then Capernanm which was lifted up unto heaven, must be brought down to hell: *For if the great works done in it, had been done among them of Sodom, they had remained unto this day.* Mat 11, 23. Unto whomsoever much is given, of him shall be much required, aed to whom men much commit, the more of him will they ask. If we be not careful to walk in his ways, we are of all people the most unthankful: so that as our blessings have been great, our plagues and punishments shall be grievous, except we repent.

Secondly, as God threateneth to punish according [Use 2] to the manner of our sinning, so he will bless those that please him and serve him in fear and trembling, according to the manner and measure of our walking before him. Here then on the other side we have a gracious promise, not only of a blessing, but of a blessing answerable unto our obedience. This is a notable encouragement unto us in well-doing, and as it were a spurr to prick us forward to perform such duties as he requireth at our hands. This is it which he promiseth to *Abraham,* Gen. 12, verses 2, 3. *I will make thee a great Nation, and I will bless thee, and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curse thee &c.* If any did good to *Abraham,* he should receive good again: if any were a friend to him, he should have God to be a friend unto him. This is that which God performed to *Ebed-melech,* he saved the life of *Jeremiah,* and therefore *he had his own life given unto him as a prey.* Ier. 39, 18. For when the Prophet was cast into a deep dungeon, where he stuck fast in the mire, the Ethiopian went unto the King, and spake for him, so that by his means his life was saved, and he was taken out of the pit, where he must have perished. What then? Doth he lose his reward? or is GOD unmindful of him? No, he receiveth blessing for blessing, mercy for mercy, and life for life: and therefore when the King of Babylon took the City, and put the people to the sword, he was delivered, and was not given into the hand of the men of whom he was afraid. Do we then any good to God's Church and Children? it shall not go unregarded and unrewarded to a cup of cold water: we shall receive measure for measure, good for good, blessing for blessing. Can we desire or look for a better recompense? Or would we have a farther means to incite us to follow our calling. We have a double encouragement to serve such a master, who will reward us according to our service. For while we do good to others, we do as much good to our selves. Will any man be an enemy or hindrance to himself? Do we not by the light of nature love our selves, make much of our

selves, help our selves, & wish all good to our selves? This is the way to attain unto our desires, and to receive a blessing from the hands of God, to do good to others: for then God hath bound himself by promise, to be merciful to us. There is that scattereth, saith *Solomon,* & there is more increased. The way and means to receive & increase our substance, is to give and to distribute, like the husbandman that must sow his seed before he can reap his fields, and gather in his harvest. The covetous man thinketh otherwise, because like an Idolater he trusteth in his money; but in the end it bringeth him nothing home. The Prophet *Elijah* was sent of God to *Sarepta,* to a widow in the days of famine, she had no more left but an handful of meal in a barrel, and a little oil in a cruse, so that she was gathering sticks to dress it for her self and her son, that they might eat it, and die. Nevertheless, of her penury she sustained the Prophet, she made him a little cake first, and brought it unto him. She did good to the holy Prophet of the Lord, howbeit she did more good thereby to her self and her son: she relieved him, and thereby relieved her self, *For the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah,* 1 Kings 17, 16. Luke 4. The like we might say of *Obadiah;* he hid the Prophets of God *by fifty and fifty in a cave,and fed them with bread and water,* whē many other perished: howbeit he did hereby no small good to himself, forasmuch as thereby he obtained rain, and plenty of all things. This is it which our Savior promiseth in the Gospel, to his Disciples that followed him; *There is no man that hath left house, or brethren, or sisters, or father, or mother or wife, or children, or lands, for my sake and the Gospels, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.* Mark. 10, 29, 30. *Job* is commended in Scripture, to be a just man, fearing God, and eschewing evil, and by occasion of his friends taxing of him with hypocrisy, and accusing him of iniquity, is compelled to stand upon his own innocence, and to make a solemn protestation of his integrity, Job 31, 19 that he had not seen any to perish for lack of clothing, or any poor without covering, he was an eye to the blind, a father to the fatherless, and as an husband to the widow. He had his children, and his substance taken from him, and he bare his cross with patience. What then was the end that the Lord made? or how was he blessed of God? The end of the history declareth this at large, the Lord gave *Job* twice as much as he had before; and as he had comforted others, and visited them in their necessities, so his brethren and sisters, and all they that had been of his acquaintance before, resorted & repaired unto him, *and comforted him over all the evil that the Lord had brought upon him:* and as he had been bountiful to others, so *every man gave him a piece of money,and everyone an ear-ring of gold: yea, the Lord blessed the latter end of Job more then the beginning,* so that he obtained many sons and daughters, and a great increase of cattle. *Onesiphorus* oft refreshed *Paul,* and was not ashamed of his chains: the Apostle prayeth, that the *Lord would grant unto him, that he might find mercy of the Lord in the great day,* 2 Tim. 1, 18. This poin• being thoroughly learned, will minister great comfort to everyone of us, being assured that as God punisheth in manner as we sin, so he will bless us and reward us after the manner of our obedience. Have we comforted others? God will comfort us, & turn the hearts of others to comfort us also? Have we done good to others? he will stir up others to do good to us. Have we relieved others? we have laid up a good foundation for the time to come, we shall be relieved by others in our necessities. Do we give unto the poor? We do not only

lend unto the Lord, but we provide well for our selves, forasmuch as that we give shall be paid unto us again.

We read in the book of Nehemiah, not only how zealous he was for the glory of God, but also how careful to show compassion to the people of God, and to provide for them in their necessities, and to deliver them from the oppressions of the mighty: in consideration whereof, he is bold to entreat the Lord to *think upon him for good, according to all that he had done for his people,* Neh. 5, 19. So is it lawful for us to crave of God to be mindful of us in goodness, according as we have done to others, and dealt toward them. If we remember God, we may be assured that he will remember us. If we be careful to hear his word, he is careful to hear our prayers according to his promise. He will return like for like, care for care, hearing for hearing, and blessing for blessing. If we be careful to hear his voice, his ears are open to hear us: and if we bless him, he will bless us. And as he hath promised to hear them that hear him, so he hath threatened not to hear them that will not hear him. Prov. 1, 28, 29. *They shall call upon me, but I will not answer: they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord.* And to this purpose speaketh the Lord in the Prophets;*They shall cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.* This is a grievous threatening, and full of all discomfort. It is as it were the top of all misery, to have God stop his ears against us. To live in this sort, is worse then a thousand deaths. If a Subject had a petition to put up to the Prince, and knew he would turn away his face from him, how near would it go unto him? and how would he be discouraged? Or if a child knew, that whatsoever he asked of his father should be denied unto him, except he obeyed his father in that whereunto he exhorted him; I suppose it would stir up the son to do the will of his father. In like manner it ought to be with everyone of us. Seeing God hath bounded and limited his hearkening unto our voice, when we speak unto him, with this condition, that we hearken unto his voice when he speaketh unto us; it ought to move us to hear his word with fear & reverence, and to express the power of it in obedience, that so we may comfort our selves with assurance of God's mercy toward us, in regard of our zeal and affection toward him.

Thirdly, from hence we may learn to be [Use 3] patient under the punishments that do befall us. For seeing God will punish us in the same manner that we offend, when we feel & perceive that he meeteth with us, and hath found us out, and that we can no longer be hidden nor our actions from his eyes, let us stoop down under his hand, and hold our peace, because he hath done it. Let us not fixe and fasten our eyes upon the earth beneath, nor dwell upon the meditations of men's dealings toward us: but lift our hearts unto God, who always punisheth us justly, he being the righteous Judge of all the world, to whom is incident no unrighteousness. If we be slandered and defamed by others, let us consider whether we have not done the like to others, and therefore the Lord recompenceth us in the same kind, and as it were taketh our feet in the snare that we have laid for others, and casteth us into the same pit which we digged for them, as it fell out to *Haman,* who was hanged upon his own gallows: so that as we have wronged others, it falleth out that we must receive wrong from others. This is the use that *Solomon* pointeth out in ye book of Ecclesiastes;*Take no heed*

unto all words that are spoken, lest thou hear thy servant curse thee: for oftentimes also thine own heart knoweth, that thou thyself likewise hast cursed others. Let us therefore be patient in injuries; let us not slander them that slander us, nor revile them that revile us, nor speak evil of them that speak evil of us. *Moses* is commended, that when *Miriam* and *Aaron* rose up against him, and moved sedition by reason *of the Ethiopian woman whom he had married,* he possessed his soul with patience and bare all their reproaches with meekness of spirit, *for he was very meek, above all the men that were upon the face of the earth,* Numb. 12, 3. It is said of *Saul,* being made King of Israel, that when the children of *Belial* said. How shall this man save us? and they despised him in their hearts, he gave them not taunt for taunt, nor rebuke for rebuke, he commanded not the standers by to take away their lives, albeit they deserved it, and he had power in his hand to do it, but *he held his peace,* and passed by their reproaches, as a blind man that saw them not, as a deaf man that heard them not, and as a man without sense, that felt them not. When *Shimei* reproached *David,* and cursed him with an horrible curse, *David* with patience abstaineth and with persuasion refraineth others from revenge, that offered themselves to take off the head of that dead dog: so that he said, *Let him alone;it may be that the Lord will lock upon mine affliction, and requite good for his cursing this day.* He could have returned upon him curse for curse, nay wounds for words: but he knew well enough, and teacheth it to others in another place, that *he which loveth cursing, the same shall come upon him;and he that delighteth not in blessing, it shall be far from him, because as he clothed himself with cursing like as with his garment, so it shall come into his bowels like water, and like oil into his bones.* It is well said of an heathen man, Fear none more then thine own conscience. This is the right and ready way to get a good name, and to keep it being gotten, to judge of others with right judgment and Christian equity, carrying a charitable opinion of everyone, thinking well of them, speaking the best of them, and covering the multitude of infirmities, as *Shem* and *Japheth* did the nakedness of their father. This is true charity indeed, and hereby we may assure our own hearts, that we love not in word and tongue only, but in deed and truth. The counsel of the Prophet is good & wholesome to this purpose, Psal. 34.12, 13, 14, 15. *What man is he that desireth life? and loveth many days that he may see good? Keep thy tongue from evil, and thy lips from speaking guile: depart from evil, and do good: seek peace and pursue it.* The reason is, because the eyes of the Lord are upon the righteous, and his ears are open unto their cry; whereas the face of the Lord is against them that do evil, to cut out the remembrance of them frō the earth.

Lastly, we may conclude from hence the [Use 4] woeful estate and condition of all cruel and merciless oppressors, that grind the faces of the poor, and pluck off their skins from the flesh, and the flesh from the bones, by their covetous and corrupt dealing; who measure hard measure unto others, and pull from them that which is their own, without conscience of sin, or feeling of judgment to come. These are they that regard not how they rack the poor, how they engross and withhold the fruits of the earth; they make the Epha small, and the Shekell great, that is, they sell little for much, lessening the measure, and enhauncing the price, they sell a little come for a great deal of money; they make a dearth without scarcity, and bring a famine upon others, when God hath given plenty to themselves. For it falleth out ofttentimes, when GOD is liberal to us, we deal niggardly one toward another: and

when the Lord heareth the heavens, and they hear the earth, and the earth heareth ye come, and the wine, and the oil, and all they hear Israel, what a shame, nay what a sin is this, that we will not hear one another, so that the cry of the poor people is not heard of us, nor the misery of them that are in need, is not felt of us? When GOD sendeth fruitful times and seasons, that *neither the heaven over the head is as brass,* nor the earth underneath our feet, is as iron, but that they yield their rain and fruit in due season; how cometh it to pass, that our hearts are as hard as iron, as tough as steel, and as inflexible as brass one to another? And seeing the eye of God is good to us, how cruel are we that make our *eyes to be evil toward our brother?* These are they that wish with all their souls for dearth and famine, nay they not only desire it, but cause it, when God hath not caused it; and send it upon others, when God hath not sent it upon them. This is to them a day of joy and delight, of feasting and banqueting, of merriment and pastime, when as their poor brethren weep and lament with their wives and children. This is the day that they long looked for, and they stir up themselves to rejoice and be glad in it, that they may enrich themselves with the spoils of them that are in necessity. But let them know, that this sweet meat hath sour sauce belonging unto it, and that a fearful woe belongeth unto thē, w^c^ shall come upon them, and seize upon their bodies and souls, and sons & daughters, and goods, and all that belongeth unto them, when they shall be dealt withal by others, as they have dealt and distributed the measure unto others. They shall find as little favor in the day of trouble, as they have shown unto others in their trouble. Consider the example of the rich man in the Gospel, when poor *Lazarus* lay at his gate, he called for mercy in his misery, and craved *the crumbs only that fell from his table,* but they were denied unto him. And what was the issue? or how sped he in the end? We read in the Parable, that himself in the end called for mercy at the hands of *Abraham,* but could not have one drop of water to cool his tongue and quench his heat, being tormented in the flames of hell that never go out. He would not grant to *Lazarus* a small request, ye crumbs of his table, nay the crumbs that fell from his table: and he cannot obtain himself a little water, not so much that *Lazarus* might dippe the tippe of his finger in water, to give him thereby any ease & refreshing. To conclude, he that would show no mercy, findeth judgment without mercy, torment without ease, heat without cooling, and misery without end. The time was, when he was prayed and sued unto, but would not hear: now he prayeth and entreateth, but cannot be heard. All human things are frail and uncertain. He that is today aloft, may be cast down low enough the next day. Boast not thyself of tomorrow, for thou knowest not what a day may bring forth. Pride goeth before destruction, and an high mind before the fall: for everyone that exalteth himself, shall be brought low, and he that humbleth himself, shall be exalted. The Lord in the Law forbiddeth to trouble the widow, to vex the fatherless, and to oppress the stranger, lest he punish those that oppress them. But how will that be? and in what kind doth he threaten to punish? he saith, *My wrath shall be kinled and I will kill you with the sword,so that your wives shall be widows, and your children fatherless.* See how the Lord threarneth to bring woe upon them that work woe to such as are in misery, and add affliction to them that are in affliction, and multiply sorrow upon them that are in sorrow. This is the use urged by the Prophet *I say,* chap. 33, 1. *Woe to thee that spoilest, and thou wast not spoiled, & dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoiled: and when thou shalt*

make an ende to deal treacherously, they shall deal treacherously with thee. God suffereth them to have their times, when he holdeth his peace, and letteth them alone to fill up the measure of their sins: howbeit God hath his seasons also, and hath concluded and determined what to do unto them, and how to deal with them; the spoiler shall be spoiled, the robber shall be robbed, the oppressor shall be oppressed, & they that do wickedly to others shall have others to deal wickedly against them. This is that which Christ our Savior speaketh unto *Peter,* that went beyond the bounds of his calling, and forgatte that the weapons of their warfare were not carnal, but spiritual; and that the sword which he was to draw out and to fight withal, was the two edged sword of the Spirit, coming out of the mouth of God, Math. 26.52. *Put up thy sword into his place, for all they that take the sword, shall perish with the sword.* God will set sword against sword, and wound against wound, yea, and life against life. In the book of the Revelation, the Spirit prophesying of the destruction of the Roman Monarchy, which oppressed the church, and persecuted the Saints of God with cruel slaughter, showeth that it should be cast down, and pass the same judgment they gave against others, chap. 13, 10. *He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword.* It is a just thing in all ages and times with God, to recompense tribulation to thē that trouble his Church. Indeed we do not see such judgments executed, and such threatenings performed by and by: we are not to prescribe to God his seasons; he knoweth when to strike, and how to punish. It is well said by the Prophet, Hab. 2, 3. *The vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it, because it will surely come, it will not tarry.* For albeit God may seem to us to defer the time, or to forget his servants, yet he will try our patience and obedience, as we see in the place named before, *Here is the patience and faith of the Saints,* Revel. 13, 10. We must not make too much haste, but wait for the accomplishment of those things, having withal a lively faith and full assurance to believe, that in God's appointed time they shall come to pass. He is faithful that hath promised, and cannot lie: he is true of his word that hath spoken, and cannot deceive. Woe therefore unto all those that deal unjustly and violently with God's inheritance: they touch his anointed, and they that do them harm, do touch the apple of his eye, so that they cannot escape vengeance.

[Ver. 28. *And if the woman be not defiled, but be clean, then she shall be free.*] In the former verse *Moses* hath shown the punishment that shall come upon the guilty person; which punishment is suitable to the sin committed, thereby to clear his own justice, and to terrify all persons from committing sin. In these words we have matter of wonderful great comfort for the innocent person. For howsoever GOD setteth down diverse hard and heavy threatenings, as grievous burdens to be borne, against all wicked and ungodly persons; yet he is evermore careful of his children▪ that they be not oppressed with sorrow and overmuch heaviness of mind, forasmuch as he hath a remnant that call upon him, & *wisdom is always justified of her children.* Behold here a contrary effect and operation in drinking of these bitter waters, according to the contrary condition of those that drank of them. Such as were guilty of the sin of adultery, they turned to their horrible destruction, and became as it were rank poison; their bellies swelled, their thighs rotted, and the parts which they had shamefully abused, miserably perished. But such as were indeed innocent, suspected

without just cause, and accused without due proof, and examined without sufficient trial of the fact committed, through the jealousy of their uncharitable husbands, and had kept the marriage bed undefiled; those bitter waters should not be bitter unto them, they should not hurt or hinder them at all, neither work any dangerous effect in them, but rather be wholesome and healthful unto them. God himself the just GOD and the maintainer of justice, will bring the truth to light that was hid in darkness, and turn the hearts of their husbands toward them, so that they should live in godly love and charity together, and see to their endless joy and comfort, the fruit of their bodies, the hope of their houses, the staff and stay of their age, I mean their children, the heritage of the Lord.

We learn from this first promise, [Doctrine.] that God maketh known the innocence of his servants. For howsoever the faithful may be falsely accused, and have many slanderous imputations laid unto their charge, yet God will make their cause to be rightly known, and discover the truth in despite of their enemies. This is confirmed unto us by many examples in the old and New Testament. *Joseph* being sold into Egypt, was grievously accused by his mistress, and cruelly imprisoned by his master: impudency and incontinency in the one, cruelty and credulity in the other, were the causes that *he was put into prison in the place where the Kings prisoners lay bound:* his case might seem now to be desperate, and he to be forever in displeasure and out of favor, and no hope left unto him to be delivered from thence where *his feet were held in the stocks, and he laid in irons:* yet when the appointed time came, and the counsel of the Lord had tried him, he made his cause known, Gen. 39. *The Lord was with Joseph, & shown him mercy, and got him favor in the sight of the master of the prison, &c.* Whereby we see, that at the first he was used hardly, and had fetters of iron cast upon him as an evil dooer; but afterward he was more mildely and mercifully handled, when as his innocence was made known. The like we might say of *David,* who in all his dealings toward *Saul,* carried himself wisely, obediently, and uprightly, as became the Kings son, subject, and servant: yet he was persecuted from place to place, and hated even unto the death, and hunted as a Partridge upon the Mountains, yea he found no rest for the soles of his feet, like the Dove sent out of the Ark in the time of the flood, and overflowing of the waters, Gen. 8 9. But when *Saul* saw that the lap was cut off from his garment, and the spear and pot of water that was at his head, taken away, he said to *David, Thou art more righteous then I: for thou hast rendered me good, and I have rendered thee evil: and thou hast shown this day that thou hast dealt well with me, forasmuch as when the lord had closed me in thine hands, thou killedst me not, &c. but my soul was precious in thine eyes.* 1 Sam. 24, 18. and 26, 20, 21. So did God deal with *Jeremiah,* when he was slandered and falsely accused to be a conspiratour, and to weaken the hands of the people; and when he was cast into prison, the Lord raised up some to favor him, who made his case known, and he was delivered. Christ Jesus was charged to be a blasphemer of God, an enemy of *Caesar,* an author of sedition, and a disturber of the peace: howbeit his greatest enemies that sate in judgment of him, pronounced him innocent, and confessed that the Pharisees and Priests for envy had delivered him.

I will add one example more, and that shall be the blessed Virgin, who being betrothed to *Joseph,* before they came together as man and wife, *she was found to be with child by the holy Ghost.* Math. 1, 18, 19, 20. Then she began to be suspected of incontinency, and *Joseph* being a

just man, and not willing to make her a public example, was minded to put her away seretly. What then? doth God leave her destitute, and him perplexed? her in suspicion, and him in his resolution to depart from her? No: for as she was innocent and not faulty of that crime, so did he make her innocence and integrity known; for *whiles he thought these things, behold, an Angel of the Lord appeared unto him in a dream, saying, Joseph the son of David, fear not to take Mary thy wife: for that which is conceived in her, is of the holy Ghost.* All which testimonies make this apparent, that God will one way or other make the innocence of his people to be known.

[Reason 1] The reasons of this doctrine will farther confirm us in the truth of it: whereof the first may be from the office of God, who is the Judge of all the world. Surely the Lord will not pervert judgment to do unrighteously, neither will he take rewards, nor subvert a man in his cause.

Hence it is, that *Abraham,* making intercession for the Sodomites, that those Cities might be spared, saith, Gen. 18, 25. *Bee it far from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be even as the wicked, be it far from thee: Shall not the Judge of all the world do right?* And to that purpose reasoneth the Apostle, Rom. 3.5. *What shall we say? Is God unrighteous, which punisheth? God forbid: else how shall God judge the world?* If then this title belong unto him of right above all others, then he will at last come forth, though he tarry long, to plead the cause of his servants, & will bring their righteousness into the open light.

Secondly, God is evermore an helper in [Reason 2] time of need, who, albeit he suffer his servants to be exercised and tried by slanders & grievous afflictions, as we heard before concerning *Joseph,* yet he appeareth for their deliverance, and cleereth their names from reproach. When they are in greatest danger, then is he nearest at hand, and so giveth the issue with the temptation. This doth the Prophet *David* acknowledge, Psalm. 118.6, 7. and 56, 4, 11. *The Lord is on my side, I will not fear what man can do unto me: the Lord taketh my part with them that help me, therefore shall I see my desire upon them that hate me.* And this doth the Apostle teach us to apply to our selves, because everyone may boldly say, *The Lord is my helper,and I will not fear what man can do unto me.*

If then he have promised to take our part, and to help us in time of need, when we are oppressed with the evil speeches of our enemies, he will not be far from us, but succor us and sustain us that we shall not fall.

Thirdly, we know well, that howsoever [Reason 3] many things are covered here in darkness, partly through hypocrisy in some, and partly through ignorance and weakness that is in all, we are not able to enter into the actions of men, and dive down so low as to see with what purpose they do them, yet the time shall come when they shall be discovered and manifested. This is the general rule delivered by Christ our Savior, Luk. 12, verse 2. *There is nothing covered that shall not be revealed: neither hid that shall not be known.* This is true, not only touching the hypocrisy of the wicked, but also touching the innocence of the righteous: for all shall be known in the end, when the secrets of all hearts shall be discovered.

From hence we have offered to our wise [Use 1] considerations, very many profitable uses, whereof I will point out the principal. First, we are put in mind from hence to commit all our ways and works to God, and to depend upon him to bring to light the truth of our hearts. Let us put our trust in him, and delight our selves in the Lord. Let us possess our souls with patience, when we are slandered and traduced, and resign up our selves to him that ruleth all things. Let us cast our eyes upon his providence, who careth for us, and watcheth over us.

The children of God, when they see the prosperity of the wicked, and how all things in this world for the most part go well with them, are sore troubled, they begin to waver, and sometimes to fret & murmur, as if there were no God to govern all things. This made the Prophet *David* to say, Psal. 73, 12, 13, 14. *Behold, these are the ungodly, who prosper in the world, and increase in riches; verily, I have cleansed mine heari in vain, & washed mine hands in innocence; for all the day long have I been plagued and chastened every morning.* But God will not forget us or forsake us, if we trust in him, we shall not be deceived. So often as we have evil rewarded unto us for good, and are ouerladen with the slanders of the ungodly, we are ready to fret and fume, and to seek revenge against them: we have many doubts arise in us, as if it were lost labor to worship God sincerely, and to deal with our brethren justly.

It is not the pleasure of almighty God, that our righteousness should always lie hid in the dark, and as it were creep into corners, forasmuch as he will make it shine as the Sun, and bring it into the open light. This is the use that the Prophet teacheth us to make, Psal. 37, 5, 6. *Commit thy way unto the Lord, trust also in him, & he shall bring it to pass: and he shall bring forth thy righteousness as the light, and thy judgment as the noon day.* Wherein he alludeth fitly unto the night, the darkness whereof, the morning arising, scattereth away.

Are we then hardly used? are we shamefully entreated? are we oppressed with slanderous things laid to our charge? and doth God for a time hold his peace, as if he heard them not? or doth he shut his eyes, as if he saw them not? Let us not take it to heart, or be discouraged, this ought to trouble us no more, then when the darkness of the night covereth the earth, because we look for the morning to appear, and the Sun to shine. When all things are dark, that nothing can be discerned, when we know not white from black, nor chalk from cheese, nor fair from foul, we are not to be grieved or disquieted by it, because we live in expectation of the light which we know cannot be far. Then we shall know one thing from another, when all will show themselves in their likeness. From this consideration we are admonished to commit our ways unto the Lord, who will make a notable issue of them, by giving judgment on our side, and delivering of us from the venom of the evil tongue. He forbiddeth in the law, any *to bear false witness* in judgment. Now he is a false witness that holdeth his peace, when he may by his testimony relieve his brother, justify his person, clear his good name, or defend his goods, or right his cause in any matter called into question, as well as *he that speaketh in a cause,to decline after many, to wrest judgment.* He hath made us keepers of the credit one of another: so that we may offend God and our neighbor, as well by not speaking the truth, as by speaking of an untruth.

The law it self requireth such love to be among us, that although we be not requested, yet we should never be wanting to another, but always be willing and desirous to maintain his good

name and estimation, according to the commandment of our Lord and Master, Matthew 7, verse 12. *Whatsoever ye would that other men should do unto you, even so do ye unto them, for this is the Law and the Prophets.* Doth God require this at our hands, and will not he perform it toward us? Must we clear our brothers good name, and will God himself fail to do it? or do we think we can have a better or greater care of the name of our brother, or of our own name, then God the righteous Judge of the world, hath of us all? That cannot be, he is jealous of our good names, and will not have the truth smothered with a lie, nor innocence buried in the earth. Shall we make our selves more righteous then GOD, and justify our selves above our Maker? There is not a spark of that truth which is in GOD given to us: true it is, he honoreth us by vouchsafing this mercy unto us, to open our mouths to speak his truth, which he is able to avouch and justify against all gainsayers a thousand ways. If we then that are evil, know how to acquit our brethren, we may be well assured, he will be more just and righteous in all his dealings toward us, then we have been or can be one to another. And if we have means at any time to free our brethren from infamy, we may fully and certainly be assured that he will be ready to bring to light our innocence.

Secondly, seeing God hath promised to make our innocence that is derided or denied, [Us;e 2] to be known, let us know that it is our duty to go boldly to the Throne of his grace, and to pray unto God to perform his promise toward us.

It falleth out oftentimes that we see no way to bring the truth to light, and we think it impossible that ever we should be cleared: howbeit we have to do with God, to whom nothing is secret, before whom all things are manifest, he is able to bring us into credit again. We take therefore a wrong course, and provide evilly for our selves, to rage and storm against those that revile us and speak all manner of evil of us falsely for Christ his sake: whereas we ought to repair into the presence of GOD, and to crave of him that he would make the justice of our causes to appear.

If any object, [Object.] Is not God without prayer able to make the truth of our causes known? Or hath he need to be put in mind of his office, which is to justify the godly, and to condemn the wicked?

I answer, [Answer.] as GOD is able of himself to do it, so he also hath appointed the means how he will do it. And among them all, none is more excellent then prayer: so that his almighty power doth not exclude prayer, but rather imply it; neither should it keep us from prayer, but rather encourage us to prayer; forasmuch as almighty God useth it as an instrument for ye performance of those things which he hath promised, and appointed. He that goeth to warfare, prepareth horse & armor, and leuieth soldiers, and getteth what provision and furniture he can; he will by no means be brought to leave thē behind him, or to send them back again, and to rush into the battle without them, because they are instruments by which God is wont to give the victory to such as it seemeth good to him, so that he cannot without rashness lay them aside: so is prayer necessary, by the which the LORD is accustomed to give unto us those things that we want, and therefore it were horrible presumption to neglect it under pretence of his knowledge understanding our cases, or of his power enabling him to do all things, or of his providence determining all

things. As God hath appointed armor to them that desire victory, so hath he ordained prayer for them that would be relieved in necessity.

True it is, GOD knoweth what we need, better then our selves that are in need: & yet is not prayer to be holden superfluous, because God hath commanded us that in the day of trouble we should call upon him, Mat. 7. he hath promised to hear us, and deliver us, Psal. 50. He hath made no promise to us of any blessing, except we ask the same of him: he keepeth us in fear and reverence, and maketh us to acknowledge him to be the giver and author of all good things: he declareth his love unto us that humbleth and abaseth himself to hear our requests & complaints particularly, and thereby enflameth us to love him again, and to put our trust in him: by this familiar communication with him, we grow after a sort familiar with him, and we are bold to shroud our selves under his wing, as the child flieth to his father: and lastly, as we confess that whatsoever good things we enjoy do come from him alone, so it is our duty to return to him the thanks, and to use them to his glory. Wherefore, whensoever we find our selves wronged of our neighbors, we are not to turn upon thē in a rage, like unto the dog that runneth after the stone that is cast at him, and not at him that did cast it: but let us run with boldness unto God, and pour out our supplications before him, desiring him to help us and right our cause. This doth the Prophet *David* in many places, Psal. 4, 1, and 69, 13. *Hear me when I •ill, O God of my righteousness, thou hast enlarged me when I was in distress, have mercy upon me, and hear my prayer.* He acknowledgeth in his prayer to God, that he was the witness, Judge, and defender of his innocence and uprightness toward *Saul* or any other: declaring by his own example, that when men unjustly condemn us, we must fly unto God by humble and earnest prayer, who is the patron and pleader of the causes of his people. And in the seventh Psalm, verse 6. *Arise, O Lord, in thine anger, lift up thyself, because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded:* and afterward, verse 8. *The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.* If God did not lay to his hand and help him, he confesseth that he were utterly destroyed: and therefore he prayeth to be delivered from his persecutors. Whensoever therefore men will not judge uprightly, and have their eyes blinded through malice or favor, we ought by prayer to refer our causes to him that hath no respect of persons and so *commit our causes to him that judgeth righteously.*

Howsoever the innocent cause of the godly may be hidden for a time, and overwhelmed by the slanders of the ungodly, yet if we be not wanting unto our selves, continuance of time the daughter of truth will bring it to light. We cry out against the wicked, but let us go the right way and cry to God: we lift up our voice against them, whereas we ought to lift up our voice unto him who hath his ears open to hear our prayers, and will blow away the storm and tempest by the blast of his mouth.

Thirdly, doth God promise to right our cause, and take upon him our defense? Then [Use 3] let us do good for good, and return unto him like for like; let us yield defense for defense, and plead his cause that hath pleaded ours. For it is our duty to undertake his defense, whensoever his truth is gainsayed, or his name evil-spoken of.

There is no man but is very careful and circumspect to maintain his own name and credit in the world, whensoever it is any way questioned: ought we not then much more to regard the upholding and bearing up the Name of God, which is great and holy through all generations? Hereunto doth *Joshua* seem to allude, chap. 7, verse 9. complaining unto God of the overthrow that the Israelites had received at the siege of *At, The Canaanites, and all the inhabitants of the Land shall hear of it, and shall compass us, and destroy our name out of the earth: and what wilt thou do unto thy mighty Name?* He had greater care of God's glory then he had of his own: and it went nearer unto him to hear God's Name dishonored, then to have his own destroyed out of the earth.

So it ought to be with us; let it not trouble us to be hated and maligned of the unthankful world, and our honor with all contempt and disgrace laid in the dust; but be evermore ready to say, *Not unto us, Lord, not unto us; but unto thy Name give the glory.* Psal. 115.1.

If we be to open our mouths for our brethrē, (as we shall see more at large afterward) when they are laden with scandals and reproaches, much more then ought we to do this in God's cause, and for God's glory. Let us not be ashamed of his truth, lest he be ashamed of us. Let us confess his Name before the sons of men, and we shall be sure to be confessed before the sons of God. If we acknowledge his truth, he will acknowledge us before the Angels and before his Father. This Christ teacheth his Disciples, *Whosoever confesseth me before men, him will I confess also before my Father which is in heaven;but whosoever shall deny me before men, him will I also deny before my Father which is in heaven.* What a shame and reproach will this be unto us, that God should defend our cause, and we shrink back through fear to defend his? Christ our Savior doth oftentimes take upon him to defend his Disciples, when they were assaulted and set upon by the Pharisees, and therefore no marvel though he charge this upon them so earnestly, that they should not be ashamed of him and of his words in that adulterous and sinful generation. We must be all ready to say with the Apostle, Rom. 1, 16. *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to everyone that believeth.* He defendeth his Disciples being reproved because they did not fast often, which was the bodily exercise which the Pharisees so much practiced, Luke 18. and wherein they so much gloried, Math. 9, 14. He defendeth them being accused of the breach of the Sabbath, when they were seen to pluck the ears of corn and eat them, Math. 12, 2, 3. He defendeth them being charged to transgress the tradition of the Elders, in that they did not wash before they had eat̄ bread, Mat. 15, 2, 3. Yea, such was his great & wonderful love to those that followed him, y^{t} when his own credit was touched as well as theirs, he seemeth to neglect his own, and maintain theirs, as we see, Luke 7. When Christ was entertained in the house of one of the Pharisees, a woman in the City which was a sinner, knowing that he sate at meat, brought an Alabaster box of ointment, and stood at his feet, washing them with her tears, wiping them with her hairs, kissing them with her lips, and annointing them with the ointment: but *when the Pharisee, which had bidden him, saw it, he spake within himself, saying, This man, if he were a Prophet, would have known, who, and what manner of woman this is that toucheth him, for she is a sinner.* He conceived hardly of Christ, as well as of the woman: and judged wrongfully of him that he was no Prophet, as well as of her that she was a sinner; yea more corruptly of him then of her, forasmuch as she had been so; whereas he was not only a Prophet, but the

Prince of Prophets, yea, the King of his Church, yea, the Son of God: yet he forbeareth to make any apology for himself, & wholly defendeth her, telling him that *her sins, which are many, are forgiven her, for she loved much.* Hath the Lord Jesus this singular care of us, and shall not we be zealous of his glory? Shall we suffer his name to be trodden under foot, and never offer to uphold it? Shall evil men speak evil of his truth, and we say nothing against them? The Apostle *Peter* giveth this commandment, *Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear,* 1 Pet. chap. 3, verse 15. When the Apostles were charged to preach no more in the Name of Jesus Christ, *Peter* and *John* answered and said unto them; *Whether it be right in the sight of God, to hearken unto you more then unto God, judge ye: for we cannot but speak the things which we have seen and heard.* Acts 4, 19. Woe then unto those that see and hear God notoriously dishonored, and yet will neither hear it nor see it: they make a law against themselves, and shall taste of the same measure measured unto them again, they shall be censured of others, when they shall have none to defend their causes. This they will judge to be an injury to themselves, and yet cannot perceive the iniquity which they commit against God. If then they will have GOD show this mercy to them in making their innocence known, let them perform this duty to him in pleading his cause, when his truth is evilly spoken off, or any way ouerborne. [Use 4]

Fourthly, forasmuch as this is the merciful dealing of GOD toward us and our good name when it is impeached, that he will make the truth to be known, let us acknowledge this blessing, and give him the praise of it. This also is another duty that we are put in mind off to be performed unto him. For as we are bound in regard of our own good to pray unto him to make manifest the secrets of our hearts, and to bring to the light the truth that is hidden: so whensoever we have found the hand of GOD to be with us, and to have scattered the clouds and mists of falsehood, slanders, and evil surmises, and so made the goodness of our cause, and the cleerenesse of our conscience to appear, as the Sun that shineth in his strength; it belongeth unto us to confess his loving kindness, and by all means to be thankful to him for it, and to express our thankfulness by obedience. Let us not be like unto the Lepers in the Gospel, who were very desirous to be cleansed of their leprosy, *they lifted up their voices and said, Jesus Master, have mercy on us,* Luke 17, verse 13. Howbeit when once they were healed, they went their ways, and never remembered him that recovered them; like to *Pharaohs* chief Butler, that gave the cup into his hand, who *forgot Joseph* so soon as his head was lifted up, and he restored unto his place, albeit *Joseph had entreated him to think upon him, when it should be well with him,* and so to show kindness unto him, for that kindness which he had received. Only one of these ten leapers that were cleansed, returned back to Jesus to give him thanks, and ascribe praise and glory to be due unto him for that work. Thus it is with many of us, we are ready to call and cry out for the wrongs that we sustain, & we are as desirous to have our names cleared, as the Lepers were to have their bodies cleansed: but when God hath helped to clear us who were not able to clear our selves, and so hath wrought means for our good, we rejoice in our selves and not in the Lord; we praise our selves, and not the Lord: we do so magnify our selves, that we never glorify him: we are so jealous of our own name, that we are never a whit zealous of God's Name. Is it so small a benefit to have

our good meaning manifest, and our righteousness known, that it is not worth thanks? If a man should come as a witness on our side, when our case seemed desperate and out of hope, would we not think our selves beholding unto him? It is the Lord that is the God of our righteousness, it is he that will give judgment on our side, and therefore to him we owe praise, glory, thanks, and all honor. This we see performed in *David,* Psalm. 18, 20, 24, 47, 49. being a Psalm of thanksgiving in the day that the Lord delivered him from the hand of all his enemies, & from the hand of *Saul,* of whom he was accused to affect the kingdom, and to seek his life. He confesseth how good God had been unto him, that *he rewarded him according to his righteousness, and according to the cleanenesse of his hands he recompensed him;* that it was *God that avenged him, and subdued the people under him,* and delivered him from the violent man: whereupon he concludeth; *Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy Name.* Thus must we do, and this ought to be our song when we have received the same favor. We are acquainted with his goodness in this kind, but he cannot be acquainted with our thankfulness. We can be content to swallow with a wide and open throat his benefits, but whē we should confess his mercy to his glory, our mouths are stopped, and our tongues are tied, and our throats are dried, and our harts are straightened, that we cannot utter a voice nor deliver him a word for the deliverance that we have had experience of.

[Use 5] Fifthly, as our doctrine putteth us in mind of duties belonging unto God, so it offereth us instruction how to behave our selves toward our brethren. Is God careful of our good name? and will he make known our innocence? Then let the same mind be in us one toward another, which is in the Almighty toward us all, let us follow the example of our heavenly Father, and be careful to maintain the good name of our brethren, & show that mercy unto them which we have received of God. We cannot have a better example set before our eyes, then the example of God, who chargeth us to *be merciful as he is merciful,* Luk. 6, 30. As he is ready to forgive us, so ought we to forgive from our hearts, the trespasses that are done unto us, Ephe. 4. As he made all things in six days, and rested the seventh, so ought we to rest from the labors of our callings, and sanctify the Sabbath day, Gen. 2. Exod. 20. As Christ washed the feet of his Disciples, so he gave them an example that they should do as he had done to them; for he is meek and lowly in heart, & they shall find rest to their souls, John. 13. As he being in the form of God, & thinking it no robbery to be equal to God, made himself of no reputation, & took upon him the form of a servant; so the same mind ought to be in us that was in him, that so in lowliness of mind we should esteem each other better then our selves, & have a kind of emulation among us, who should cast down himself lowest, Phil. 2, 5. As he suffered for us, so he hath left us an example that we should follow his steps, 1 Pet. 2.21. As he was reviled, and reviled not again: as he suffered, & threatened not, but committed himself to him y^{t} judgeth righteously, so should not we give taunt for taunt, and reproach for reproach. And as Christ defended his Disciples when as they were falsely charged, & wrongfully accused, as we shown before, so ought we to deal toward our brethrē. When we hear false reports, which have no ground or good beginning, such as in our own knowledge & conscience we know to be invented in hell, and broached in earth, such I say, as are spread abroad through malice of our brother, and hatred of his profession: what must

we do? shall we believe them, & give credit unto them? Shall we increase them, & add somewhat of our own? or shall we laugh at them, & make our selves merry with them? No, we must not only stop the stream, and stay the reports, & keep our selves and others from receiving of them; but we must open our mouths in the cause of the dumb, and oppose our selves against those that are their enemies. A good name is a precious jewel, it is *better then silver and gold.* It commendeth us to God & his Angels. It is a precious ointment and a sweet perfume that maketh us acceptable to ye sons of men, and winneth their hearts: yea, sometimes it maketh our enemies to be at peace with us, and to favor us. It seasoneth ye gifts that we have received, and maketh them profitable unto others. If our gifts be never so great and excellent yet if we have not a good name to grace them and counrenance them, we can do very little or no good with them. If we see a man stealing away the goods of our neighbor, and secretly purloining them away, and we hold our peace, are we not accessory to his theft, and partakers of his sin? So if we hear any raising evil reports of him, and robbing him of his good name, which is more in value then all things in the world, are we not slanderers as well as he, while we join with him, & so become guilty of the same transgression? A good name is many a man's living; take that away, and impair his credit, he is utterly undone, & not able to maintain himself: you hurt him as much as if you took away house and land, corn & cattle from him, or any other thing of worth that is dear unto him. If then it be so rich and precious a treasure, we must be careful to maintain our brothers credit & estimation, being made keepers of his life, of his goods, and of his good name, doing ye same unto him, which we desire he should do unto us. This is a sign of true love, that we love him indeed, when we will not spare to take upon us his just defense: and on the other side, it is an evident token of cold love, or no love at all, when we see them abused, and do not regard it: the Lord will raise up others in his righteous judgment, who shall do as little for us, as we do for those that stand in need of us.

[Use 6] Lastly, as this doctrine hath offered unto us sundry good meditations of duties, concerning God and our brother, so it sendeth us not away without comfort concerning our selves. Are we slandered and reviled? Are we falsely charged with things which we never spake or did? Let this be our comfort, the time shall certainly come, when the slanderers shall be detected, and put to silence. It ought not to seem strange to us, when such flying tales are noised abroad, rather it might seem most strange as a great wonder if it were not so. The devil will be the devil still, who is the head and prince of all slanderers, and all his instruments will be like him. God's people above all others are falsely accused; *they are not of the world,but chosen out of the world,* and therefore the world hateth them. *Joseph* was accused to be incontinent: *Job* was condemned to be an hypocrite: *Daniel* was charged with disobedience; *Amos* of conspiracy, *Elijah* of troubling Israel, *David* of seeking *Saul's* life; *Paul* was suspected to be a murderer, Christ our Savior was reputed an enemy to *Caesar,* and his Disciples were accused, and judged worthy of stripes, and censured to be mouers of sedition among the people: howbeit all this is but as a cloud, which will quickly be dispersed, & as a dark mist that shall suddenly be scattered away. It is a notable comfort to hear these things, that GOD will not suffer us to sink down under taunts and rebukes of men, but lift up our heads and pronounce sentence of absolution on our side. Let it not trouble us to be

condemned of men, so that we be assured to be justified of God. If a man were wrongfully condemned in an action of slander, or fellony in an inferior Court of justice, and there judged to be guilty of some heinous crime; yet if he were sure to be acquitted and discharged by appeal to an higher Court, where he is persuaded he cannot but have justice, because there is no corruption of Judge, or witness: how would he be comforted? and how little should the overthrow he had taken, be regarded? forasmuch as he knoweth the next trial will set all to right again. So is the case with us. It is our lot and condition here *to be persecuted and reviled for righteousness sake,* and we shall be condemned of wicked men unjustly: howbeit this ought not to trouble us, how greatly soever they resist us and rage against us: this is but a condemnation of men upon the earth: we may lawfully appeal from them to an higher Court, and to a greater Judge. When *Paul* was falsely accused by the Jews, and could have no justice at ye hands of the high Priests, *he appealed to Caesar,* that is, from inferior Governors, to the Emperor that was supreme. So must we do, when we are burdened and oppressed by the poison of evil tongues, and condemned as evil dooers of all men, we know there is a Judge that sitteth in heaven, who will acquit us when we come before him, and take the cause into his own hand. And if we see not this always accomplished in this life, it shall most certainly be performed in the life to come, when all the secrets of every man's heart shall be opened. Sometimes he maketh their light so to shine in this world, that they reap great fruit of their godliness, and the Sun beams as it were to refresh them and make them alive again. But if it happen not in this life, yet it shall not fail in the next life, when Christ shall appear in glory, and say, *Come ye blessed of my Father, inherit ye the kingdom prepared for you from the beginning of the world,* Math. chap. 25, verse 34. When he shall break the heavens, and come to judge the quick and the dead, let us lift up our heads and rejoice, for our redemption draweth near. This is the time of our refreshing, here we are ouerwearied with bearing the burden of other men's malice. Then shall all tears be wiped from our eyes, and we shall see as we are seen, and know as we are known, as we read, Math. chap. 13, verse 43. *Then shall the righteous shine forth as the Sun, in the kingdom of their Father: he that hath ears to hear, let him hear.* To this purpose speaketh *Paul,* Colos. chap. 3, verses 3, 4. *Your life is hid with Christ in God: when Christ, who is our life,shall appear, then shall ye also appear with him in glory.*

If then our righteousness be covered here as with a garment, and be hidden as a treasure that is buried in the earth, yet our life shall not always lie in obscurity; for when the night is past, the day will appear, and when falsehood hideth her face, the truth will be made manifest.

Let us acknowledge the power of God that is able to do this: and let us rest patiently in him that is our stay. Let us not fret our selves, because of him that prospereth in his way, and bringeth wicked devises to pass. Contrary-wise, the ungodly have from this doctrine matter of sorrow and heaviness, because howsoever they rule here for a time, and will not be controlled; they say their tongues are their own, who is Lord over them; they think themselves privileged to devise and disperse what lies they list, and none may call them to an account: yet God will one day call them to an account, when they shall receive according to their works: *For yet a little while,and the wicked shall not be: yea, thou shalt diligently consider*

his place, and it shall not be, the Lord shall laugh at him, for he seeeth his day coming. Then it shall be said to all the wicked,*Go ye cursed into everlasting fire prepared for the devil and his Angels.* The truth may be over-borne and smothered for a time, yet it cannot be disgraced and concealed forever. It were well for them, if they might lie forever in the grave, and never come into the light: it were well for them if their works might never come to be examined & might die as the untimely fruit of a woman, that never saw the Sun: but it shall not go so well with them, they must not then look for auie comfort, like the rich Glutton who was denied a drop of water to cool his tongue. If then they would give a thousand worlds for one day of repentance, or for one drop of Faith, or for oil in their lamps, they cannot obtain it. Here life is either won or lost: here salvation is begun, or else we never have it. Then all things shall appear as they are, though many things are that do not now appear. Then the vizard of the hypocrite must be pulled off, and he shall deceive no more by shows of honest dealing.

[And she shall conceive seed.] In these words we have a second promise made to the Woman suspected of adultery, against whom nothing could be proved. For God maketh a twofold promise to the innocent party. The first was set down before, that she should be free from the imputation of the sin, and from the castigation of punishment. Now cometh the second promise to be considered, which reacheth further then the former, wherein God doth wonderfully recompense the slander charged upon her, and declare himself to be a maintainer of chastity and innocence. For what could a woman in this case have desired, but to have her innocence made known to her husband, and to the whole Church? It was an hard case to undergo this trial, and to have her name in this manner called into question: but after she is tried, God doth abundantly recompense her sorrow and affliction, and doth not only clear her good name, but giveth her issue, making the barren woman to keep house, and to be a joyful mother of children. He doth not only set her free, the thing which she desired: but withal, maketh her fruitful, which is more then she could have expected. We learn hereby, that howsoever the faithful are many ways tried and troubled, yet all their sorrows are turned to their good. When the innocence and righteousness of the godly is once made known, God is more gracious unto them then they could desire or crave at his hands. We see this in the examples alleged in the former Doctrine, as in a glass most clearly. Remember what we said of *Joseph;* albeit he lived for a time as a prisoner and was clapt in the stocks, yet he was delivered, and his innocence revealed. But was this all? Or did God content himself to bring his sincerity to light? No, he was advanced to honor,*and made ruler over all the land of Egypt,* which he never dreamed of, nor looked for, nor gaped after. And as it was with the son, so was it also with the father. For *Jacob* vowed a vow to God, that if he would be with him and keep him in his journey that he was to go,*And would give him bread to eat, and raiment to put on, then the Lord should be his God.* His desires are not extended far, but he is contented with a little, he craveth of God his daily bread, the which Christ also willeth and warranteth us to ask, Mat. 6 nevertheless, God was more gracious to him then so, and gave him great riches, as himself cōfesseth to God his loving kindness: *I am not worthy of ye least of all the mercies, and of all the truth, which thou hast shown unto thy servant, for with my staff I passed over this Jordan, and now I am become two bands.* The like we might speak of *Job* the

faithful servant of the Lord; who may be compared to him in the suffering of adversity? Or who can match him in patience? He sustained the loss of his Children, and of his goods, and yet these were but the beginnings of sorrows, forasmuch as he was deeply afflicted in body and mind. What then? did he desire of God in his misery, to have his Asses and Camels, and cattle doubled upon him, and all the substance of his house to be increased? He had no such thoght in his heart, and yet it came to pass according to the saying of the Apostle, *James* 5, 11. *Ye have heard of the patience of Job, and have seen the end of the Lord, for the Lord is very pitiful and of tender mercy.* Let us also call to mind the example of *David,* the least in his Fathers house, he was called of God *from feeding his sheep, and following the Ewes great with young, and was anointed to be King, and appointed to feed his people in Jacob, and his inheritance in Israel.* whereof he never dreamed, Psal. 78, 71, 72. The like we might say of *Daniel,* of *Mordecai,* of *Ester,* and many other children of the captivity, who saw great dangers ready to fall upon the church, as it were a gaping gulf ready to swallow them up quick, or as a huge rock threatening ship-wrack; if they had only tasted of the mercy of God and his power in working their deliverance, they would have magnified his great goodness, and sung his praise with the Psalmist,*Many are the afflictions of the righteous, but the Lord delivereth him out of them all: he keepeth all his bones, not one of them is broken,* Psal. 34, 19, 20. But besides this, he gave them favor in the sight of Princes, and *raised them from the dung-hill, to make them inherit the Throne of glory,* as *Hannah* singeth, who had good experience of it, who was contemned, but now regarded: who asked of God *one son,* and obtained not him alone, but three other sons, and two daughters. From all which concents of holy Scripture▪ we conclude, that the faithful and righteous servants of God are oftentimes blessed, not only above their deserts, (which are none at all) but above their desires and demands.

[Reason 1] The Reasons that serve to confirm this truth to our consciences, are to be considered of us. First, God is infinite in his love toward his people: he is no niggard of his goods, he keepeth not all to himself, as the covetous man. He is as the liberal man, that freely bestoweth where he seeth need: we are as poor beggars that have nothing our own but rags and rents; or as poor criples that can boast of nothing but wounds and sores full of corruption. His grace is the true riches, and by it he hath abounded toward his church. Hence it is that the Apostle writing to the Ephesians, commendeth in many places of the Epistle, the over-flowing grace of God, and showeth that *he is rich in mercy, and aboundeth in kindness,* chap. 1, 7. & chap. 2, 4, 7. he setteth out his great love wherewith he loveth us, & *the exceeding riches of his grace, and his kindness toward us through Jesus Christ.* And chap. 3, 8. he calleth his grace toward us *unsearchable riches.* He doth not keep us to a diet, as though he meant to pine us or famish us: he doth not allow us only so much as serveth to keep us in state, and hold body and soul together, but he dealeth bountifully towards us, & maketh our cup to over flow. If then he be rich in mercy and goodness, and abundant in kindness, if there be in him *exceeding riches, unsearchable riches, riches of his grace and glory,* it is not to be marueiled at, that his childrē find him gracious toward them, above all that the tongue can desire, or the heart can think: forasmuch as his mercy is over all his works.

[Reason 2] Secondly, God is evermore better then his word, and performeth more then he promiseth. He is not as man that he should lie, nor as the son of man that he should deceive,

all his promises are yea and Amen to the praise of his mercy. He promiseth little, and performeth much. He is a Prince indeed that never falsified his word, neither could the unbelief of some that did not believe, make the saith of God without effect, Rom. 3, 3. he remaineth always true and faithful, constant and sure. If we obtain not the promises, the fault is not in the promise of God, but in the infidelity of mā; forasmuch as he never deludeth any, nor dallieth with them; whatsoever is gone out of his mouth, he meaneth it in good earnest. *The word of the Lord is right, and all his works are done in truth, he will not suffer his faithfulness to fail.* Psal. 33.4. and 89. He promiseth in the fifth commandment to give to inferiors that are obedient a long life, yet sometimes they die betimes: and on the other side, the stubborn and disobedient have prospered in this world, and lived long. How then (will some say) is God as good as his word? and how is he certain of his promise? Because, albeit he take us away, yet he performeth it by giving much more then he promised. When *Herod* promised to his wanton Minion that danced before him,*The one half of his kingdom,* it is certain it had been no breach of his promise, if he had resigned up the whole kingdom into her hands. So, if God promise a prolonged life, and give instead of it a perpetual life, here is more then half in half gains and advantage; as he that promiseth ten pieces of silver, and performeth twenty pieces of Gold; or he that promiseth a yard of clothe, and giveth an ell of Veluet, doeth not break his promise, or falsify his word.

Thirdly, as God is rich in grace, so he is [Reason 3] infinite in power: he is able to do what he will, and more then he will. Nothing is impossible unto him: he hath all creatures in his own hand, to employ thē as it pleaseth him. This is the reason used by the apostle, Eph. 3 20. *Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, be praise in the Church by Jesus Christ, &c.* If then he be able to give us more then we crave or desire, we are not to doubt of his doing of it, and we have all of us many notable experiences of it.

Let us come to the Uses, and mark them [Use 1] diligently. First, let us not be dismayed under the Cross, but assure our selves of a good end, and of an happy issue. It is the cup which we must all drink of, in one kind or in another. Let us not sink down under it, but lay hold on this principle, and fasten our hearts upon the doctrine with which we deal, as on an Anchor cast out of the ship to stay us, assuring our selves that God will be gracious unto us, his mercy shall superaboūd, so that we shall be more then Conquerors. One affliction followeth another, as one wave of the Sea rouleth after another, as Psal. 42. verse 7. *One deep calleth another deep by the noise of thy water spouts; all thy waves and thy floods are gone over me.* And in the 66. psalm, the 10, 11, 12. verse. *Thou, O God hast proved us, thou hast tried us, as silver is tried: thou hast brought us into the net, thou layedst affliction upon our loins; thou hast caused men to ride over our heads; we went through fire and through water, but thou broughtest us out into a wealthy place.* Nothing therefore shall be able to separate us from the love of God which is in Christ Jesus our Lord, who hath promised us that he will not leave us, nor forsake us. This promise we are to lay hold upon by faith, that he is able and willing to perform it, and that he will be better unto us then his word. We cannot believe too much concerning God: we need not fear to hope too far of his mercy. True it is, we oftentimes presume too far of the kindness of men, and so are deceived of our expectation: we promise to our selves much,

when we go away empty. It is not so with God. There is no sin greater then infidelity, when he speaketh, not to hear: when he promiseth, not to believe: which he suffereth not to go unpunished. If you call his word into question which is passed out of his mouth, you call his nature and being in question; you 〈◊〉 in effect doubt whether he be God or not; yea, whether there be a God or not. The Prince that heard the word of the Lord sent in mercy, during the famine in *Israel,* and the siege of *Samaria,* 2 King. 7, 1.*To morrow this time a Measure of fine flour shall be sold for a shekel, and two measures of Barley for a shekel, in the gate of Samaria,* did not believe it, because such was their misery, that it seemed not only strange, but impossible unto them that there should be such plenty and abundance at a sudden, and no means appear how or which way it should be done, and therefore said, verse 2. *Though the Lord would make windows in the heaven, could this thing come to pass?* But what followed? The Prophet denounced against him, that he should see the truth of it with his eyes, but he should not eat thereof; and the Lord executed this sentence, and let nothing of that which he had said fall to the ground, for *the people trod upon him in the gate* (he having the over-sight of the business committed unto him) and he died, as the man of God had said.

Zachariah the Priest, had an Angel sent unto him from God, standing at the right side of the Altar of Incense, telling him that *His prayer was heard, and that his wife should bear him a son, and that many should rejoice at his birth;* howbeit he would not believe the message, he measured all things by the course of nature: the word of the Angel would not suffice him, that stood in the presence of God, and was sent to speak unto him, and to show him these good tidings; he must farther hear, verse 18. *Whereby he should know this?* But he that would not rest in these good tidings, is constrained to hear heavy tidings, that *he should be dumb,and not be able to speak until the day that these things be done,* because he believed not his words which should be fulfilled in their season. The like we might also say of the Israelites in the wilderness, as we shall see afterwards in the eleventh chapter of this book of *Numbers, Moses* shown the weakness of his faith, and the people the want of their faith, so that the Lord complaineth against them; against *Moses,* that he was of little Faith; against the rest, that they were for the most part a faithless generation, albeit they had known his goodness, tried his power, felt his justice, and seen his mercies and miracles plentifully amongst them; he might justly take up the same complaint against his people, which Christ did against his Disciples, Mat. 17. verse 17. *O generation, faithless, and crooked, how long now shall I be with you? How long now shall I suffer you?* Hence it is, that when *Moses* considering the want they had of flesh, Numb. 11, 21, 22. said, *Six hundred thousand foot-men are there of the people, among whom I am: and thou sayest, I will give them flesh, that they may eat a month long:* Shall the sheep and the Beeues be slain for them to find them? either shall all the fish of the sea be gathered together for them to suffice them? *The Lord said unto Moses, Is the Lord's hand shortened? Thou shalt see now, whether my word shall come to pass unto thee, or no.* He sent them that which they desired, but he sent it not as a blessing: they lusted with Concupiscence in the Wilderness, and tempted GOD in the Desert; so that it turned to be a curse unto them, for *While the flesh was yet between their teeth, before it was chewed, even the wrath of the Lord was kindled against the people, and he smote the people with an exceeding great plague.* Yea, such was the judgment that came upon them, that the place was called *Kibroth hattaauah,* the graves of Lust; for there

they buried the people that fell a lusting, to keep thereby the greatness of their sin fresh in remembrance▪ verifying that also which the Prophet saith, Psal. 106, 16. *He gave them their request, but he sent leanness into their soul.* They had flesh enough, but it did them no good, they abounded, but their abundance turned to their destruction. So whē they wanted water, and *Moses* & *Aaron* did not teach them to be patient under the cross, and contented with God's hand, the Lord spake unto them; *Because ye believed me not,to sanctify me in the presence of Israel, therefore ye shall not bring this Congregation into the land which I have given them.* There is no greater wrong can be done to God, then to doubt of his truth: of all sins, this is one of the most highest and most heinous, to have in us an evil heart and unfaithful, to depart away from the living God. Wherefore, when we or any part of the Church are in extremity, and lie under affliction, let us not cast off our confidence that hath great recompense of reward. Here is a stay to rest upon; here is a pillar that cannot be shaken; here is a most sure and firm foundation, upon which we should build our house. Is he more merciful to his Saints, then they can wish or desire? Let us then know for a certainty, that there is great hope of deliverance in the greatest extreamities, though we know no way to escape, but that we rest as a prey in the teeth of the Lyon: yet the love of God toward us is infinite and unspeakable: he can restore us and redeem us by sundry ways that we could not think of, nor dream of, nor desire. This is that which *Mordecai* is bold to put *Esther* in mind of, Ester 4, 14. *If thou holdest thy peace at this time, comfort and deliverance shall appear to the Jews out of another place, but thou and thy Fathers house shall perish,* Faith is the ground of things hoped for, and the evidence of things not seen, Heb, 11, 1. If there be faith in us, as the grain of Mustard seed which is very little, we shall find the benefit and fruit of it. If any grace be wanting in us, the fault is in our selves, and not in God: we have the truth of his word delivered unto us, but we believe not the doctrine which we hear. This we see in the Prophet Isaiah, chap. 50, 2. *Wherefore came I, and there was no man? I called, and none answered: is mine hand so shortened, that it cannot help? Or have I no power to deliver? Behold, at my rebuke I dry up the sea: I make the floodes desert; Their Fish rotteth for want of water, and dieth for thirst.*

And afterwards the same Prophet urgeth this point, Isaiah 59.1, 2. *Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your GOD, and your sins have hidden his face from you, that he will not hear.* Nay, his ear is so far from being heavy that he cannot hear, that on the other side, he is quick of hearing, and so quick, that he is *sought of them that asked not for him, and found of them that sought him not,* Isaiah 65, 1. Seeing then he is fo bountiful above all our desires, woe unto us, if we believe not his word, nor rest upon his power, nor content our selves with his promise. When the *Israelites* were oppressed with the hard and cruel task-masters of the Egyptians, what could they desire, or what did they desire at the hands of *Pharaoh,* but to go into the wilderness to serve him, and to carry with them their own Cattle, their children, and their substance? But God did not only grant that unto them, but brought them out with great substance;*He gave them silver and gold, & there was not one feeble person among their tribes.* They never durst ask of God to give them the treasures and the spoils of their enemies, yet he gave them that which they neither dared to ask, nor desired to obtain; for they had many Jewels, and much raiment, so that they were enriched, and the Egyptians spoiled. This was a

reward and recompense of their service. They found favor in the sight of God, although they were evilly entreated at the hands of men.

[Use 2] Secondly, seeing God is merciful above our hope, we have hereby great comfort in prayer, to cal vpoh him in the day of trouble, being assured that he will hear us, and that we shall obtain more then we desired, and find more then we asked. Are we slandered and reviled, as the case was of the suspected wife in this place? Do we hear evil reports cast out against us? let us not be grieved at it, nor return like for like; but rather call upon him that knoweth the secrets of all hearts: let us crave of him to make our innocence known, as the servants of God from time to time have done, who have received more then ever they asked of him. *David* prayed thus unto God, Psal. 7, 3. *O Lord my God, if I have done this, if there be iniquity in my hands, if I have rewarded evil unto him that was at peace with me, &c.Let the enemy persecute my soul and take it, &c. Judge me, O Lord, according to my righteousness, and according to my integrity that is in me.* He desired no more, then to be esteemed as he was, and to have the truth of his heart manifested; but GOD granted more then that. He heard his prayer, and he obtained that which he prayed not for. Did he ever ask of God a Kingdom? Did he crave that God would make him King of *Israel?* and yet GOD gave the Kingdom unto him. Are we in want, and would have his blessings? We shall find no want in him, who is more ready to hear us, then we are to speak. His ears are often open, while our mouths are shut. If we desire one mercy at his hands, he is ready to grant two unto us. How oftentimes did *Abraham* pray for the Sodomites that the City might have been spared? Yet he gave over and ceased begging, before God gave over granting his requests, Gen. 18. Even as he that seeketh one pearl, findeth sometimes more then he sought: so is it with all the faithful. The graces of God are all of them Iewelles of wonderful price. If a man sell all that he hath to get one of them, it is no deer purchase: and if a man depart from any of his saving graces, albeit he should procure to himself by it the possession of a kingdom, his loss were a thousand times greater then his gains:*For what should it profit a man to gain the whole world, and then lose his own soul? Or what shall a man give for the recompense of his soul?* On the other side our Savior teacheth, Mat. 13, 44, 45. *That the kingdom of heaven is like unto a treasure hid in the Field, which when a man hath found, he hideth it, and for joy thereof departeth, and selleth all that he hath, and buyeth that field.* Again, *The kingdom of heaven is like to a Merchant man, which seeketh good Pearls, who having found a pearl of great price, went and sold all that he had & bought it.* Let us all from hence be encouraged to the exercise of prayer, and be bold to be ever begging of him. If a subject had this encouragement at the hand of his Prince, that if he were obedient unto him he would give him whatsoever he should ask, and a great deal more, he should be sure to want no suters, but must be fain to assign many to receive their petitions. Or if there were any Prince known to be so gracious, that when any of his Liege-people should ask anything of him, he would of his princely bounty and magnificence lade him with benefits more then he desired, it were incredible to think in what flocks and multitudes they would resort unto him. Ther is no Prince to be compared with GOD, he hath all treasures in his own hand, and his treasury can never be drawn dry: his coffers can never be made empty, and his hand is never weary of bestowing. He giveth liberally to all that ask of him, *And he reproacheth no man,* I am. 1, 5. We ask little, & receive much: we ask spiritual blessings, and receive both spiritual and

temporal: we ask of him *Our daily bread,* and we obtain of him more then bread: we crave of him things for our necessity, and we have given unto us for our Christian delight and pleasure.

There is none of us all that do truly believe, but we have a gracious and blessed experience of this truth. If we be not altogether brutish and blockish, or without feeling and marking of God's dealing toward us we must needs confess, that the benefits of God and his goodness towards us, hath surmounted our hope, and gone beyond our expectation: which ought to give us much encouragement to come unto him, and to approach to the throne of his grace. This we noted before in the prayer of *Hannah,* she prayed to God, and asked a son of him, but God gave her many sons. This is that which *David* spareth not to confess at large, *Psal.* 21, 2, 3, 4. *Thou hast given him his hearts desire, and hast not denied him the request of his lips: for thou diddest prevent him with liberal blessings, and diddest set a crown of pure Gold upon his head: he asked of thee life, and thou gavest him a long life forever and ever.* The savor of God was bestowed upon him before he prayed, and far beyond that which he prayed for. The like mercy we see extended toward *Solomon* after the death of his Father, when the government of a great people lay upon his shoulders, he prayed unto God, and asked of him nothing but *a wise and understanding heart,* to be able to rule that people, and to go in and out before them, and to discern between good and bad: but the Lord was so exceeding well pleased with it, that he said unto him; *Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to hear Judgment: Behold, I have done according to thy words; Loe, I have given thee a wise and an understanding heart: so that there hath been none like thee before thee, neither after thee shall arise the like unto thee: And I have also given thee that which thou hast not asked, both riches and honor, so that among the Kings there shall be none like unto thee all thy days.* Great therefore is our sin, if having so wide a gate set open before us, and such a cloud of witnesses compassing us about, we do yet hang back, and do not pour out our meditations before him. This experience of God's favor, was the chief cause that the faithful have been so devout in prayer, that every day they were mindful of their own duty toward him, and of his mercy toward them, so that sometimes at midnight they rose up, and sometimes both evening and morning, and at noon they prayed unto him, and he did hear their voice, as in the 55. Psalm, and the 17. verse. and Psalm 119. Dan. 6.

Lastly, seeing God aboundeth in grace [Use 3] and goodness above our desires, it is our duty to render unto him again the sacrifice of praise and thanksgiving. For, how shall we receive such unspeakable kindness, and not give him the glory? Or how shall he open his hands in so liberal and large a manner, and we shut our mouths against him? If he be so gracious to remember us, how shall we be so vnmindefull and unthankfull unto him? This use is concluded by the Apostle, Ephes. chap. 3. ver. 20, 21. having shown that God is able to do exceeding abundantly above all that we either ask or think, he addeth in the next words, *To him be praise in the Church by Christ Jesus throughout all generations for-ever, Amen.* If we would diligently consider what God hath done for us, we shall be compelled to confess, that GOD hath many times prevented us with his liberal blessings, and that he hath been mercicifull towards us above all that we are able to crave or conceive. What then? Shall we do nothing

to him again? True it is, we live not in a giving age; we are hand fast, and love not to part with anything. Do we so reward the Lord? Shall we receive all good things at his hands, and return nothing to him again? Shall we find him better to us then we desire, and shall he find us worse then he deserveth at our hands? Let us therefore give him praise for his unspeakable and unsearchable mercies, let his name be glorified in the Church by us. He showeth his power especially in the Church by work and word, and therefore it is great reason he should receive praise in his church. Hence it is that the Prophet saith, *In Judah is God known, his name is great in Israel:in Salem also is his Tabernacle, and his dwelling place in Zion: there brake he the arrows of the bow, the sword, and the shielde, and the battle.* Here then he teacheth us, that God maketh his name glorious and famous. But where? *In Judah.* His name is great. But where? *In Israel:* and that because he wrought a marvelous work in overthrowing the army of *Sennacherib,* which threatened destruction to the Church, but it was destroyed it self. To this purpose we read in another psalm, *Sing forth the glory of his name, make his praise glorious: say unto God, how terrible art thou in thy works! through the greatness of thy power shall thine enemies be in subjection unto thee.* The like we might say of the word of God, as it is Psal. 147, 19, 20. *He showeth his word unto Jacob, his statutes and judgments unto Israel; he hath not dealt so with every Nation, neither have they known his judgments:* and in another place he teacheth, that *he had magnified his name above all things by his word.* Let this then stand as a firm principle, that God, because he showeth himself diverse ways in his Church, to wit, by his word and works, is therefore to be glorified and honored especially in it. He is gracious indeed to all mankind, howbeit he blesseth no persons in comparison of the members of his Church, so that he is to be praised in no places, & among no persons so much as in his Church, according to that saying of the Psalmist, Psal. 65, 1, 2. *Praise waiteth for thee, O God, in Zion; & unto thee shall all flesh come.* Now God may be said to be glorified in the church two ways; first, privately; secondly, publicly. Priuately, when every man severally and apart by himself doth serve him and worship him, and set forth his praise. For we do receive every private man of us several blessings and benefits not common to others; these we are to acknowledge particularly and privately, and GOD accepteth this service at our hands. Publikely, when we meet in the assembly and congregation of the faithful, that are fellow members of the same body, that so he may receive praise by the mouths of many witnesses. Doubtless, God alloweth the former, and he is delighted with the private sacrifice of everyone, and accepteth the calves of our lips: but especially he is well pleased with the public prayers and praises that are performed by many. This did *David* promise to give unto GOD, because he had not a greater to promise, or to perform, Psalm 22, 23. *In the midst of the congregation I will praise thee.* True it is, God standeth not in need of our praises, neither gaineth anything to himself thereby which he had not before. For, as every beast of the Forest is his, and the cattle on a thousand mountains, Psal. 50, 10. so we can yield him nothing, but it must first proceed from him, and be given unto us. He is perfect of himself, and needeth no supply from us: for what can the beggar that hath nothing, give to the King that hath all in his power? Nevertheless, he is delighted in our obedience to his will, and well pleased with our performance of that which he requireth. We must therefore acknowledge our selves unworthy of the least of his mercies, we deserve not one bit of bread, or one drop of wate•. In him we live, and move, and have our being.

The Land of *Canaan* was given to the Israelites, of mercy, not of merit: because he loved them, not because they loved him: not thorough their godliness and goodness, but through the wickedness of the nations. The Lord *is our righteousness,* and he hath made us accepted unto his Father. We are of our selves, wretched, and miserable, and poor, and blind, and naked: we are not able so much as to think one good thought. There is nothing due to us but shame and confusion: yet such is God's grace & goodness toward us, that where sin hath abounded, his mercy hath abounded much more. If we ask of him garments to cover our nakedness, he will beside them *decke us with Ornaments, and clothe us* with broidred work, and attire us in silver and gold; he will put bracelets on our hands, a chain about our neck, a Jewel on our forhead, earings in our ears, & a beautiful crown upon our heads. If we ask of him bread to eat, he will together with it give us wine to comfort the heart, and oil to make us have a cheerful countenance: so that we shall eat fine flour and honey, Ezekiel 16, 13. He is like unto *Iael* that entertained *Sisera, he asked water, and she gave him milk, she brought forth Butter in a Lorldly dish,* Judge. 4, 19. and 5, 25. We ask sparingly, and he bestoweth liberally: yea, he giveth freely that which we durst not hope for. This we see in *Jacob.* Genes. 48, 11. When *Joseph* came with his two sons to visit his sick Father, he said unto him, *I had not thought to see thy face; and loe, God hath shown me thy seed.* O the greatness of God's goodness unto us! How unspeakable are his mercies! How infinite is his loving kindness! O well shall it be with us, if we be ever mindful of it, and never forget any of his benefits. For, seeing he is rich in his mercies towards, let us not us be poor in our praises towards him. Christ hath spent himself upon us, let us not be sparing to give our selves unto him again. Let us follow the example of *Jacob,* who was in the earnestness of his affection carried into an admiration of God's favor towards him, and breaketh out into a thanksgiving for his benefits, as if he had said, That which I never thought would have come to pass, nay that which seemed to me desperate and impossible, God hath offered to me in wonderful manner beyond my expectation: I judged my son lost, but I have found him: dead, but I have received him alive. So, let us take pleasure and delight in his mercies: let us confess them in words, and let us praise his power & set forth his goodness toward us. Let us thē be ashamed of our own sluggishnes, seeing God is more willing to bestow, thē we to receive: he is more ready to show compassion upon us then we to be freed frō our misery. His grace is more plentiful then our prayer; for he giveth us more then we ask. The thief on the cross no sooner desired of the Lord to remember him when he came into his kingdom, but immediately he received this answer, *Verily,I say unto thee, today shalt thou be with me in Paradise,* which containeth more then he was bold to ask. We need not then fear any excess in faith, or that we should believe more then he will bestow, forasmuch as his favor goeth beyond our faith, who hath his hand open to give, before our mouth is open to speak unto him.

29 This is the Law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled:

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the Priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and the woman shall bear her iniquity.

Hitherto hath been handled the setting down of the Law. We have heard the cause propounded and resolved, examined and determined. Now we come to the conclusion of the whole matter, and the winding up of the sentence touching the woman suspected of adultery: which is twofold, one belonging to the man, the other to the woman. The man shall be free from sin; the woman shall bear her iniquity. Here the question may be asked, whether it be lawful in our days for the husband to make trial of his wife whō he suspecteth of adultery? may he attempt to discover openly what she hath done secretly? I answer, there is no such law now in force, neither may we give way to any such practice, & therefore it cannot be allowed as lawful. This action commenced against the wife, cannot want sin, and hath an evil foundation.

We that live in the light of the New Testament, who have more revealed unto us then was made known in the time of the Law, must know that no such thing is permitted unto us. What then? will some say, shall the husband suffer his wife to do what she list, and must he be a baud unto her? or be constrained to take all patiently? or shall he be driven to see all, and to say nothing? I answer, if the crime be known, God hath provided in his law to deal severely with such, Levite. 18. and Christian Magistrates must take away evil out of Israel. But if it be secret, they are to wait with patience, until God reveal it, and bring it to the open light. No man may rashly suspect his wife of adultery, or call her name into question, or raise an evil report of her; but labor to keep her within the bounds of her calling, that on the other side she may learn to love him and to reverence him.

[Verse 29. *This is the Law of jealousies,*] We are come to the conclusion of this matter, to wit, of the law of jealousies. We have heard every part of it; we have expounded every circumstance; we have considered every branch of it. True it is, we have no use of the practice of it: *The bitter waters* are not now to be drunken: *the earthen vessel* hath no more place, *the jealousy offering of memorial* is abolished: *the uncovering of the woman's head* is ceased, and the whole manner of trial is abrogated. Nevertheless, albeit the whole law be ended, yet the same God remaineth (the searcher of all hearts) bearing the same hatred to all sin which he did before, and hath the like love to innocence which he had before. What is it that moveth to the committing of the sin of adultery, but the hope to hide it? This bewitcheth the ungodly, and leadeth them to destruction, when they dream that God is like unto them. This is a vain conceit, and foolish opinion, because we see how the Lord himself taketh upon him to discover it, and to be revenged of those that shall presume to break the band of wedlock which he hath made. This was the purpose of this law, to show that the Lord taketh upon him, not only the knowledge, revealing, and punishing of this sin, even when it is most secretly committed without witness of any other man, yea or certain knowledge from the husband himself, or any confession of the party that had done it: but also the defense and clearing of the innocent woman, being oppressed, vexed, and over-burdened with the unjust jealousy of her suspicious husband. He might present his wife (whether she were guilty, or not guilty) before the Priest unto that trial, which God had appointed and established to that

end among them, to avoid thereby a greater mischief. After which matter solemnized with all the ceremonies and circumstances thereof, if the woman were defiled indeed, then should *her belly swell, and her thighs rot:* if she were not defiled, then should she not only be free from this punishment, but also be blessed with fruitfulness, as a reward of her innocence, and a recompense of the injury done unto her, and a clearing of her good name which had evilly been called into question. We learn from hence, that all secret sins, hidden from men, are known unto God, and nothing is hidden from him.

Howsoever many sins be committed very secretly, and carried closely, that no man can accuse them or witness against them, or any way suspect them: yet notwithstanding God will find them out, and arraign them at the bar of his judgment seat. This we shall see proved unto us from the beginning. When *Adam* had sinned, he called him, convinced him, pronounced sentence against him, and caused it to be executed, Genesis, chap. 3.9. We see this in the murder of *Abel,* committed by his natural, or rather unnatural brother, the which albeit it were done out of the sight of man, so that he presumed to deny it and conceal it; yet he calleth him to a reckoning for it, *What hast thou done? the voice of thy brothers blood crieth unto me, from the ground,* Gen. 4.10. *David's* secret whoredom and shedding of innocent blood, were committed closely, yet they were discryed and discovered by God, 2 Sam. 12.12. *Thou hast done it secretly, but I will do this thing before all Israel, and before the Sun.* So the secret idolatry of the Jews is shown to the Prophet *Ezekiel,* chap. 8.6. *Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here that I should go far from my Sanctuary? but turn thee yet again, and thou shalt see greater abominations.* When the wise men that were come out of the East began to enquire after the king of the Jews that was new born; *Herod,* being troubled at this news, and fearing the loss of his kingdom, sent them to Jerusalem to seek him, and willed them when once they had found him, to come and bring him word, that he might go, *and worship him:* but God warneth the wise men that he sought to kill him: he hid the secrets of his heart, but God can reveal them: no man could discern what he meant, howbeit God law into him and his counsels well enough. Whereby we see, that sins hidden from the face of men, and neglected by them, are found out, and to be accounted for before God; forasmuch as all secret things shall be brought to judgment whether they be good or evil.

[Reason 1] And as by the mouth of two or three witnesses every word must be established, 2. Cor. 13.1. so by the force of two or three reasons shall this doctrine be confirmed. First, it is impossible that anything in heaven or earth should hide us or our works from the knowledge of the Lord our God. There is neither darkness of the night, nor secrecy of place, nor cunning devises and fetches of political men, can help us or conceal us. This the Prophet teacheth, Psal. 139.9, 10, 11. *Whither shall I go from thy spirit? or whither shall I fly from thy presence? if I ascend up into heaven, thou art there, if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me: If I say, Surely the darkness shall cover me; even the night shall be a light about me, &c.* There is nothing can hinder his sight.

[Reason 2] Secondly, it is the office of God and an essential property attributed unto him to be the searcher of hearts. When men before the flood had corrupted themselves their works, and the earth it self upon which they went and walked, it is said, *God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually,* Gen. 6.5. This is it which *Dau•d* layeth before his son *Solomon,* 1 Chron. 28.9. *The Lord searcheth all hearts, and understandeth all the imaginations of thoughts.* This also the Prophet *Jeremiah* setteth down, chap. 17.10. *I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doing.* The Scripture is full of such testimonies, 2 Sam. 16.7. Psal. 7.10. and 26.2. and 139.13. Ierem. 11.20. and 20.12. This is an attribute proper unto God.

Thirdly, the most deep and hidden things [Reason 3] that man's eye cannot search into, are notwithstanding known unto God. When no man with all his cunning can dive or delue so deep as into the dark corners of the earth, yet the eye of God pierceth into them, as Pro. 15.11. *Hell and destruction are before the Lord; how much more then the hearts of the children of men?* Who can pierce so far as to look into the heavens? or who can behold the things laid up in the center of the earth? who can descend into the bottom of the sea, to descouer the treasures that are hidden in the waters? or what *man knoweth the things of a man,save the spirit of man that is within him?* so the things of God knoweth no man but the spirit of God. He is able to make all darkness to be light, and all secret things to be open and manifest to the world.

Fourthly, can anything be hidden from [Reason 4] him of whom they had their being, of whom they were created, of whom they have whatsoever is in them is not the work known to the workman, the art to the artificer, and the pot to the potter? He seeth not only near, but a far off: he knoweth our down sitting, and our uprising: he understandeth our thoughts that we conceal from others: he is acquainted with all our ways: our substance is not hid from him, he covered us in our mothers womb. Hereupon the Prophet saith, Psal. 94.9. *He that planted the ear shall he not hear? he that formed the eye, shall he not see? he that teacheth man knowledge, shall he not know? the Lord knoweth the thoughts of man that they are vanity.* Seeing then God giveth life and being to every creature, and that they have received breath and motion from him, we may conclude that the most secret things committed in the most secret corners of the world are well known to God, and cannot be hidden from him.

This principle being strongly confirmed [Use 1] and so carrying authority to our conscien•es, let us see what uses may be made of it. First, seeing our secrets are not secrets with God and our counsels are not counsels to him, let us be persuaded of this most certain truth, and have it written in our hearts, that all men in this world, their hearts, their thoughts, their dealings, their desires, their delights, their words, their actions, and all things belonging unto them, are perfectly known unto the Lord, according to the saying of the Apostle, Hebrews, chapter 4. verse 14. *There is not any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.* It is true indeed, if men were asked, whether they believe that GOD is present everywhere to behold all things that we do, they would freely & frankly confess it with their mouths, & be ready to seal unto it

with their tongues. It would be thought no strange thing to any, but a ground whereunto all persons yield, against which none dareth oppose himself: howbeit, if we come to their works, and examine their ways into which they are entered, we shall see it is far removed from their hearts and innermost parts. We are not therefore to flatter our selves in our sins, as though no eye saw us, or no ear heard us, as the manner of the profane and ungodly is, who say, who seeth me? I am compassed about with darkness of the night, the walls of the house hide me, nobody can behold me, what need I then to fear? There is not one of an hundredth that maketh any bones at sin, so he may carry it away clearly and closely, smoothly and secretly from the sight and knowledge of the world. They stand more upon their credit, then upon their conscience: and regard more the shame of men, then the fear of God. But what shall it profit a man to hide his sins from men, when they lie open to the eyes of God? Nay, albeit we think our selves never so sure and secret, yet we do but deceive our selves, forasmuch as our own conscience, as a thousand witnesses, will not be bribed to hold his peace, but will reply against us within our own bosom, and say unto us, I see thee, I will not keep thy counsel, I will accuse thee, I will bring in evidence against thee, I will indite thee, and condemn thee. So long then as we have a conscience, what are we the better, though we have nobody privy to our sins? for *if our own heart condemn us, God is greater then our heart, and knoweth all things,* John. 3.20. The conscience is as a watchman set over us to mark all our thoughts, that pryeth narrowly into us that nothing at all can escape him. It is as a Scrivener that always holdeth a pen of iron in his hand to write up all that passeth from us, who doth so firmly ingraue it, that nothing shall be able to blot it out. It is a faithful remembrancer to register and record all our actions; nothing can escape him that was done, or thought, or spoken a thousand years ago.

This serveth to reprove all such as think to delude God and to hide their dealings from him: as the adulterer supposeth to go in the dark, the thief and murderer in solitary places: but the Lord in his word preventeth such peevish and foolish conceits, Psal 10.11.13.14. *He hath said in his heart, God hath forgotten: he hideth his face, he will never see it: wherefore doth the wicked contemn God? he hath said in his heart, thou wilt not require it. But thou hast seen it: for thou beholdest mischief and spite, to require it with thine hand: the poor committeth himself unto thee, thou art the helper of the fatherless.* Thus we see, God is not in all his thoughts. So in the 94 Psalm, which we cited before, bringing in the ungodly to speak thus, *The Lord shall not see, neither shall the God of Jacob regard it,* he reproveth them in this manner, *Understand, ye brutish among the people: and ye fools, when will ye be wise?* They then are deceived, that think to escape God's sight and knowledge. *Solomon* complaining of such as speak evil of Princes and those that are in authority, Eccle. 10.20. declareth that rather then it shall be kept secret, *the fowls of the air shall discover it,and that which hath wings shall tell the matter:* that is, it shall certainly come to light, and be set in the sight of the Sun, that all men may see it. Much more then will God himself find infinite means to lay open the thoughts of our hearts, so that nothing shall escape him. If *Elisha* by the Spirit of God was able to disclose the secret counsels of the king of Syria that he plotted and contrived in his secret chamber, 2 King. 6.12. Shall not God then lay open our secret sins that we commit? or can we hide them from his sight? His eyes are in

every corner of the earth. He seeth not as man seeth, nor looketh upon the countenance, but God beholdeth the heart, even he that formeth the spirit within him.

Secondly, let no man sin with hope of concealment, [Use 2] neither think to escape when he hath sinned. He saw the sacrilege of *Achan,* though he committed it secretly; none of the people could accuse him or detect him. God commanded every family to appear before him apart, and if he had not taken him and singled him out, neither *Joshua* nor the Elders of the people could have known him by all their wisdom and gifts of discerning, Josh. 7 1. It was God that *found him out that took the accursed thing,* it was not in the power and policy of man to bewray the theft. He discovered the hypocrisy of *Ananias* and *Sapphira,* & their counterfeit liberality toward the distressed members of the Church. They were taken to be most earnest believers, most forward professors, and most zealous Christians, such as gave example of a good life unto others, & seemed to shine as goodly lights in the firmament; nevertheless, the Spirit of God that searcheth all things did make manifest the hollowness of their hearts, and therefore *Peter* inspired with knowledge from above saith unto them, *How is it,that ye have agreed together to tempt the Spirit of the Lord?* or why hath Satan filled your hearts to lie to the holy Ghost? He saw into the treachery of *Judas,* when none of the disciples could espy it. For when they sate at the Passover, and Jesus revealed unto them that he should be betrayed by one of them that dipped his hand in the platter with him, they were very sorrowful and knew not whom to suspect, but one said, *Master is it I? and another said, Is it I?* Mat. 26 22. Mar. 14.19. All these were detected of hypocrisy, and all these were punished by the hand of God most severely; *Achan* was stoned with stones, and burned with fire, Josh. 7.25.

Ananias and *Sapphira* were both of them stricken with sudden death, and had no time of repentance given unto them: for *they fell down straightway at Peters feet,& yielded up the ghost, and great fear came upon all the Church, and upon as many as heard these things. Judas,* when he perceived, that Jesus, whom he had betrayed, was condemned, brought back again the thirty pieces of silver to the chief Priests and Elziers, and cast them down in the Temple, *and departed, and hanged himself* Matth. 27.5. We see an this present place which now we have in hand, how the Lord used *the bitter waters of jealousy,* to find but the adulteress. We do not find throughout the whole Testament the like solemnity in the searching out of any sin, no, not idolatry, or witch craft, or sorcery, or blasphemy, or murder; neither was ye person suspected compelled to subscribe to certain words of execration or imprecation against himself if he had offended, save only in this trial of adultery. So that we must above all things beware we flatter not our selves in these great sins, in hope of secrecy or impunity. This is ye counsel that *Solomon* giveth upon this consideration, Prov. 5.20; 21. *Why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? for the ways of man are before the eyes of the Lord, and he pondereth all his goings.* Where he warneth us to beware of secret sins, because the eye of God is evermore upon us, and our most secret actions. We may not bear our selves bold upon his ignorance, or oversight, or slip of memory, as many presume upon these & such like, when they have to do with the sons of men.

For if we have any hope, either that they know not our offenses, or have forgotten them, we lift up our heads on high, and fear not to dare the Magistrate to his face. And indeed it is

true, the wisest men are not always able in so smooth a carriage and so close a conveyance to enter into the secret purposes of deceitful men. The heart of man is deceitful above all things, and the corners of it past finding out. Hence it is that Christ saith unto his disciples, when there were gathered together such an innumerable multitude of people that they trode one upon another, *Beware of the leaven of the Pharisees, which is hypocrisy: for there is nothing covered, that shall not be revealed; neither hid, that shall not be known,* Luk. 12.1.2.

Adultery and hypocrisy are known for the most part only unto our selves, and therefore we wax the bolder, and proceed the farther in them, according to the Lord's words, Psal. 50.21. *Th•se things hast thou done, and I kept silence: thou thoughist that I was altogether such a one as thyself, but I will reprove thee, and set them in order before thine eyes.* The truth of all this we have verified in the late treacheries and treasons conspired against our King, our Queen, our Prince, our People, and our Religion, against the Church and Commonwealth. Our manifold and marvelous, yea, miraculous deliverances do publish and proclaim claim very notably, that there is a God that judgeth the earth, who seeth all things, heareth all things, understandeth all things, and revealeth all things. Happy were it for us if we knew the things aright that belong to our peace.

Have we not good experience that nothing is hidden from God? do we not find to our great comfort, that the plots and projects of our enemies, howsoever sought to be concealed, by taking of oaths and receiving of the Sacrament, are yet known unto God? We serve such a gracious God as watcheth for us, so that he which keepeth Israel, neither slumbereth nor sleepeth. O that we would take notice of these things! O that men would consider when they sin, that the all-seeing eye of God is upon them to reveal them according to his knowledge, and to reward them according to their sin! O that wicked men therefore did know what they do! The men of the old world sinned in all riot and excess, but had they known they had been so near to be drowned by a general flood, they would not have run into those sins, so that our Savior saith,*As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be.*

If *Judas* had known what he did, when he betrayed his Master, he would never have received the thirty pence, the price of innocent blood. Our Savior, praying for *his* persecutors, saith, *Father forgive thē, for they know not what they do.* If the rich man that is now tormented in hell, where is no promise of pardon, nor release of punishment, nor place of repentance, nor hope of escaping, had known or considered, that by his sins he should have heaped up so great wrath against the day of wrath, he would not have needed *Lazarus* to be sent unto him to bring him one drop of water to cool his tongue and to quench his heat.

In him these two sins met together, prodigality and covetousness, the two extremes of too much and too little: he spent too much, and yet he held too fast: he wasted all, but yet he would give nothing. He fared deliciously, and clothed himself sumptuously every day, but he afforded nothing to poor *Lazarus;* he consumed all upon himself, but refused to bestow anything upon him that lay at his gate. So then he was both riotous and covetous: exceeding

costly, and yet exceeding niggardly: a spend-all, and yet a spare-all: but he never marked nor learned what would be the end of both those.

To this purpose the Apostle saith, 1 Cor. 2.8. *The Princes of this world knew not the hidden wisdom which God ordained before the world: for had they known it, they would not have crucified the Lord of glory.* So then, the want of the knowledge of God, of sin, and of duty, is the original cause of all misery. And *John* in his first Epistle, chap. 3.6. hath a worthy saying, *Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him.* Such as commit sin with all greediness, and and have it reigning in them, do not know God as they ought to do, howsoever they may boast of their own knowledge. Let us learn therefore betimes to bridle our affections and practices of sin, following the example of *Joseph,* who being provoked to adultery, answered, that he should *sin against God.* Gen. 39.9: and remembering the confession of the Church, Psal. 44.20, 21. *If we have forgotten the Name of our God, and stretched out our hands to a strange god, Shall not God search this out? for he knoweth the secrets of the heart.* They are senseless men that care not what they commit against God, if it may be hidden from the face of men. There is but one step between this and Atheism, to run out into all excess of riot, and yet to think to hide it from God.

[Use 3] Lastly, from hence ariseth great comfort to the faithful. For seeing God seeth ye thoughts and intents of wicked men, howsoever men cover them with dissimulation and deceit as with a cloak, we may cheer up our hearts in time of trouble, assuring our selves that nothing can come to pass, or fall out unto us which he doth not know and behold. This is that which the Lord telleth *Moses,* Exod. 3.7, 8. when the people of Israel sighed by reason of their bondage, and cried in the bitterness of their spirit, their cry came up unto God, so that he heard their groaning, and remembered his covenant, and had respect unto them, *The Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry, by reason of their Taske-masters: for I know their sorrows, and I am come down to deliver them out of the hands of the Egyptians, &c.* He is not ignorant what tears we shed, but keepeth them in a bottle of remembrance: he knoweth what prayers we pour out, for they ascend up into his presence as incense: he heareth the sighs and groans that come from us, for he understandeth that language, *The spirit helpeth our infirmities, for we know not what we should pray for as we ought:but the spirit it self maketh intercession for us with groanings which cannot be uttered.* And albeit he hold his peace for a time, and seem to wink at their cruel practices, as if he saw them not, or heard them not, or knew them not, yet when the appointed time cometh, he will no longer keep silence, but show himself to be the deliverer of his people; and the revenger of his and their enemies. We saw before out of the book of *Exodus,* what mercy he promiseth to his people being in misery. He had a feeling of their afflictions, and after a sort felt what they felt. Behold, what words of comfort, sweeter then the honey & the holy comb, he vttreth: *I have seen, I have heard, I know, I am come down.* He saw their afflictions: he heard their cries: he hath known their sorrows: he came down to deliver them from their persecutors. If the Lord had used only one of these words, I have surely seen the affliction of my people, it had been as balm to refresh us, it had been as marrow unto our bones, and as wine and oil poured into our wounds: but when he useth four words, it is more then a doubling and a trebling of our comfort, to asswage the bitterness of the cross, so y^{t} albeit it

be more sharp then vinegar, & more bitter then gal & wormwood, yet they are sufficient to allay the one & ye other. God doth sometimes after a sort hide himself, and hold his peace, & turn his back from us whē we are in trouble, to manifest the more the greatness of his power and mercy in our deliverance, to stir us up to prayer and calling upon him for help, to teach us to remove all confidence and trust in our selves, or in the sons of men, to wean us from the love of the world, to increase our zeal, to try our faith and patience, and to harden the hearts of our enemies, that he may gain glory to his great name in their destruction. He doth not delay to help us, and put off the time to deliver us, because he hath forsaken us or forgotten us: it is not, because he is not able to restore us: it is not, because he cannot repress and quail the fury of our enemies: it is not, because he hath cast off the care of us; forasmuch as he knoweth what they practice, and what we suffer, according to the heavenly saying of the Psalmist,*The eyes of the Lord are upon the righteous, and his ears are open unto their cry: but the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.* Let us therefore comfort our selves in God, while we find no comfort at all in men. Let us put on the armor of prayer and tears: these are our spiritual weapons, strong to throw down mountains, and mighty to prevail against the greatest tyrants that seek to deface the truth, and destroy the Church. The weapons of the Church are not swords and staves, or spears and shields, or munition and multitudes of men: but as the warfare of it is spiritual and that it wrestleth not against flesh and blood, but against principalities & powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places; so the weapons thereof must be spiritual, answerable unto the battle which we are to make, and fit to encounter such adversaries as oppose against us. To this purpose doth the Prophet bring in the Church putting their confidence in him, *Lord in trouble have they visited thee:they poured out a prayer when thy chastening was upon them: like as a woman with child that draweth near the time of her delivery, is in pain, and crieth out in her pangs, so have we been in thy sight, O Lord.* The like we see in *Jehoshaphat,* when many enemies came against him and his people to cast them out of the possession which God had given them to inherit, he rested not in his own power, neither trusted he in his own policy, but dependeth upon God, and flieth unto him, saying, *O our God, wilt thou not judge them? for we have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon it he: and all Judah stood before the Lord, with their little ones, their wives and their children,* 2. Chron. 20.12.13. On the other side, as this consideration of God's infinite knowledge, and discovery of all secrets, ministereth exceeding comfort to the godly that lie under the cross, and putteth them in assured hope of future deliverance: so it serveth as a terror to all their enemies that oppress them and trouble them; they shall not escape him that seeth their counsels, though they dignity never so deep to hide them, he heareth their slanders and reprochful taunts, though they seek to cover them never so cunningly and secretly. God that is omnipotent cannot be unjust, he will reward everyone according to his works: and therefore *Elihu* saith in the book of *Job, His eyes are upon the ways of man, and he seeth all his goings; there is no darkness nor shadow of death, where the workers of iniquity may hide themselves,* Job 34.21, 22. They think they go closely to work, but alas, poor blind men, they see not that God seeth them. They think they have a vizard over their faces, and cannot be known, whereas their foul offenses are written in their forehead. They think they are in the dark and covered with the night, whereas the

light shineth round about them more clearly then the Sun at noon day. This ought to strike a fear of God's power and presence into the hearts of all wicked men. No man is so impudent and past shame to commit evil in the Magistrates sight, and before his eyes, whom he knoweth to be endued with authority, armed with power, and to bear the sword of justice in his hand to cut off all evil doers. Shall we then dare do that before God, which we dare not do before men? or shall we presume to do that in his sight, which we are ashamed or afraid to do in the presence of mortal man? He is all an eye to see all: he is all an ear to hear all: he is all an heart to understand all. Or shall we be so void of piety, and common reason, to think he is ignorant of that we do, or careless of that we do. Shall we make him deaf, and not to hear us? or blind and not to see us? shall we dream he is far off from us, and knoweth us not? or otherwise busy and regardeth us not? shall we suppose that he which keepeth Israel, doth either slumber or sleep? To say he is ignorant of our doings, is to blaspheme his holy Name and to make him a silly and simple God. To say he seeth them, and would, but cannot punish, is to make him a weak and impotent God. To say, he can, but will not punish, is to make him an unjust God, and one that favoreth sin. To say, he beholdeth all the ways of the sons of men, but that he careth not which end go forward, nor abaseth himself to consider the particular things that fall out in the world, is, with the Epicures & Libertines to make him sit idle in heaven, to suffer men on earth to do all things, and himself to do nothing: which cannot agree to God, but are far from his most wise, most perfect, most pure, most powerful, most just, and righteous nature. Let us evermore walk as in his presence, and set him before our eyes. Let us not make our selves Atheists, either in deed, or in word, or in heart. Some in their works, say there is no God: some in words say, there is no God: and some say in their hearts, there is no God. Few dare affirm it, or avouch it, or maintain it with their tongues; but there are many which are not far from it in their hearts, and they shall see it to be so, if they would examine them aright. Sometimes they are not ashamed to say, there is no God: sometimes they fear not to say, God seeth us not: sometimes they stick not to say, he heareth us not, he forgetteth us, he regard sit not, he turneth away his face, he careth not what we do, he will not punish us. Howsoever these speeches, tending directly to the dishonor of God, and reproach of his holy Name, are not always nor oftentimes uttered with the mouth, yet they stick in the minds, and dwell in the thoughts of profane men, whereby they strengthen themselves in evil, and harden their hearts in wickedness. Such are they that say, *it is a vain thing to serve God,* and it is no profit to keep his ordinances. Such are they, that when they think or speak of the last judgment, say,*Where is the promise of his coming?* Such are they, that say with the evil servant, in his heart, *My master delayeth his coming.* A master is often absent from his servant, and seeth not what he doth. It is not so with God, he beholdeth what we do on earth, and his eyes are evermore upon us. He is included in no place, he filleth heaven and earth. He is not like the idols that neither see nor hear. The author of light cannot be dark: the fountain and spring head cannot want water; nor the fire be destitute of heat which maketh hot other things. God is the author of life, he is the fountain of water, springing up in us to everlasting life. Let this meditation be in us, and this cogitation be continually before us, that he is continually behind us and before us, without us and within us, on the right hand and on the left hand of us. He is always near to us, and never far from us: he is evermore in heaven, and yet never absent from the earth. Let us

then learn, so often as we use the benefit of our eyes and ear, and both see and hear with them, to consider concerning God the Creator and maker of them, how sharply and clearly he seeth and heareth, who hath given unto us the force and faculty of seeing and hearing. Do we think any evil in our minds, and have we deep devises in our hearts? Why do we not consider that we cannot hide our counsel from the Lord, and that it is he which hath given us understanding? Do we speak with our lips, foolish, contentious, filthy and unclean words, and suffer corrupt communication to proceed out of our mouths, which men do hear, and witness well that they do hear them, sometimes by blushing, sometimes by laughing sometimes by reproving, & sometimes by having indignation at them? Why do we not remember, that if man hear us and understand us, how should not God much more hear us? for from whence hath he borrowed his ear to hear but from him? Are we slandered and reviled of any? have we reprochful words, and false reports cast out against us? and do we hear them, repine at them, and seek to be revenged of them? Why do we not think thus with our selves, if we can hear and listen with our ears unto them, how are we so senseless and slow to conceive, that God must needs hear much better, much rather, much farther then we are able? Lastly, Do we commit any evil? Do we run into sin with violence, and will not be stayed or stopped from it? do we shun the sight of men, because we know they have eyes to see us and to perceive our doings? Why then do we not call to mind, that if mortal man, whose breath is in his nostrils, and whose eyes are in his head, can discern sufficiently the works of our hands, how should we be so blockish or brain-sick to imagine, that God seeth not at all, who hath given eyes to man, and power to see? Every man that is well in his wits, and hath his five senses about him, must needs yield to this truth, which God hath sealed up in nature; and yet there are too many in all places that make no use of it. To conclude this doctrine, and with the doctrine this chapter, and with the chapter this book, let us set down this as a sure rule, that then we do know God aright, when we have learned to walk evermore as in his presence, and in all our actions to have him before our eyes, who hath us before his eyes, and to look up unto him, who always looketh down upon us; to whom therefore be praise in the Church throughout all generations, Amen.

CHAP. VI.

1 ANd the Lord spake unto Moses, saying.

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord:

3 He shall separate himself from wine, and strong drink, &c.

OF sanctification necessarily required in the Law, we have spoken in the former Chapter. In this Chapter *Moses* goeth forward to handle this point farther, which is so necessary as that without it none can be the people of God. Herein for order we are to observe two things: first, the voluntary sanctification undertaken by private men that entered into the precise vow of the Nazarites, who, that they might more fully and freely attend and intend the learning of the Law, and give themselves to the contemplation and consideration of the works and ways of God and of godliness, separated and sequestered themselves for a time, wholly from the company and conversation of men, resigning up themselves into the hands of God, and seeking to cut off all occasions whatsoever, that might quench their zeal and hinder their devotion. Secondly, the public sanctification of the whole Church, whereof God is the author, *Moses* the teacher and the interpreter. This is the sum of this Chapter.

Touching the former point handled in the 21. first verses, which is, concerning ye vow of the Nazarites, before we come to the matter it self, it shall not be amiss for the farther declaration and demonstration thereof, to remove two doubts that stand in the way, arising, the one from the diverse acceptation of the word, the other from the distinction of the several kinds of this vow. Touching the several significations of the word, lest we be deceived by the ignorance thereof, we must understand that there are four acceptations of it distinct the one from the other. Some are called Nazarites some Nazarens, others Nasarites; which words because they are oftentimes by diverse confounded as if they were all one and the same, it is needful to have them distinguished aright the one from the other. The Nazarites, of whom we have mention in this place, have their name of separation, and are written by the letter *Zain:* these by observation of certain ceremonies (of which we shall speak more particularly afterward) dedicated themselves unto God in a more holy manner then the common sort. The second sort called Nazarens, or Nazarites, are distinguished from the former, and written with the letter *Tsadi,* and so to be called Natsarites or Natsarens, so named of the word Netzer, which is oftentimes used by the Prophets, and signifieth properly a branch, growing out of the roots of trees, frō whence the Syriac word Notzera, or Notzerath, or Natzerath is derived; and thereof cometh the name of the City or Village of Nazareth in Galilee, because it was situate in a place planted with store of trees and flowers, as *Danaus* testifieth out of *Bernard.* Now Christ our Savior, being conceived and brought up in this place, is in the New Testament called a Nazarene, Matthew, chap. 2. verse 23. and Jesus of Nazareth, John. 19.19. Act. 2.22. and 3. 6. Matth. 26.76.71. Mar. 1.24. and 10.47. and 14.67. and 16.6. Luk. 4.34. &. 18.37. & 24.19. Act. 4.10. and 16.14. and 10-38. and 22.8. and 26.9. From hence also the disciples of Christ were first called Nazarites, but afterward they were called Christians, Acts 11.26. at Antioch which professed the faith of Christ, and the doctrine of the Gospel. The third kind of Nazarites differeth from both the former, both in the original of the word, and in wanting warrant from the authority of the Scriptures. For they are otherwise written thē the other were, to wit, with the letter S, and are derived from the Syriac word Nesar, which signifieth to cut off or to abolish, because they held that the books of *Moses* and the Prophets (howsoever they carried their names) were feigned and counterfeit things, and withal maintained it to be unlawful to kill any living thing, or to eat of the flesh of any creature wherein the spirit of life had been, and consequently condemned

the bloody sacrifices prescribed in the Law. The fourth and last sort of those whom *Eusebius* remembereth among the Ebionites, howbeit others reckon and range them among other heretics, did after a sort believe in Christ, and acknowledged him to be the promised Messiah; for as the former sort were Jews, so these would be accounted Christians; howbeit they taught that the ceremonies of the law of *Moses* were necessary to salvation, and thereby did covertly and cunningly overthrow the liberty of the Gospel: again, they boasted of their false miracles and private revelations, as the Anabaptists do in these last days. Now as Christ our Savior was commonly called *Jesus of Nazareth,* so to be called Nazarites after his name, as Christians of Christ, was at the first received as a name of praise and commendation, howsoever the unbelieving Jews and Gentiles used or rather abused it, as appeareth Acts 24.5. Where *Tertullus* the declayming Orator accuseth *Paul* to be a ring leader *of the sect of the Nazarens:* and therefore these heretics gloried and boasted in that name, as in a name and note of honor, as the fittest which they found as with a veil to hide and with a cloud to cover the poison and pestilence of their damnable sect, who under the color of the Christian religion did indeed decline and depart from the true doctrine of Christ. Thus much of the names of the Nazarites, the first whereof, is of such as are mentioned in the Old Testament: the second, of such as are expressed in the new, so named of Nazareth a City of Galilee: the third, of those that altogether abrogated and abolished the Old Testament: the fourth, of such as taught that Christians were bound to observe the ceremonies of *Moses.* These two last have no footesteps in the Scriptures, but they are found in Ecclesiastical histories.

Having thus opened the name, let us consider the several kinds of these Nazarites, mentioned in the first place. They are of two sorts: first, such as were Nazarites by commandment: secondly, such as were Nazarites by vow. Now both these kinds were such among the Jews as were separated from the rest of the people, to a more strict and pure course of serving God then others were, of which the Prophet speaketh in the Lamentations, chap. 4.7. *Her Nazarites were more pure then snow, they were whiter then milk, they were more ruddy in body then rubies, their polishing was of Sapphire.* By commandment were such, as God from the beginning did extraordinarily call to that solemn profession of a special holiness. These were perpetual Nazarites, whose separation from the common sort by a stricter kind of life continued all the days of their life. Of this sort we have sundry examples, some in the Old Testament, and some in the New. In the Old, we have first the example of *Sampson,* then of *Samuel,* and afterward the Rechabites. Concerning *Sampson,* we read that the Angel of God appeared to the wife of *Manoah* his mother, and said to her, *Behold, now thou art barren, but thou shalt conceive and bear a son: and now drink no wine, nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God, from the womb, unto the day of his death:* and afterward *Sampson* himself told his minion all his heart, being besotted and almost bewitched with her love, and said unto her, *There hath not come a razor upon my head: for I have been a Nazarite unto God from my mothers womb.* And touching *Samuel,* his mother set him apart to this vow, and said before he was borne,*I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.* In this number we may after a sort range the Rechabites mentioned in *Jeremiah,* chap. 35.6. who, though they had wine set before them and were bidden to drink, yet they answered, *We will drink no wine: for Jonadab the son of*

Rechab our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever. Now this was one part of the vow of the Nazarites, and therefore we may account them a kind of Nazarites. In the New Testament, we see the like in *John* the Baptist, Luk. 1.15, where the Angel forretelleth that *he shall be great, and shall drink neither wine nor strong drink, and he shall be filled with the holy Ghost from his mothers womb.*

But these are not altogether the Nazarites here spoken off: let us therefore come to the vow here mentioned, and consider from hence, that among the Jews the vow of the *Nazarite* was allowed and approved of God, used and practiced of that people. This doth *Amos* confirm unto us, Chap. 2.11.12. I raised up of your sons for Prophets, and of your young men for *Nazarites,* is it not even thus, O ye children of Israel, saith the Lord? but ye gave the *Nazarites* wine to drink. Of these also we heard before out of the Lamentations, where they are set forth. Of this sort are they, whom *James* and the Elders speak off, Act. 21.23. saying to *Paul, We have four men which have made a vow; them take and purify thyself with them, and contribute with them, that they may shaue their heads: and all shall know that those things, whereof they have been informed concerning thee, are nothing: but that thou thyself walkest and keepest the Law:* And before, Chap. 18.18, 20. it is said, that *Paul took his leave of the brethren and sailed thence into Syria, and took with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had a vow.* And as *James* persuaded him, so he *took the men, and the next day purifying himself with them, entered into the Temple to signify the accomplishment of the days of purification, until that an offering should be offered for everyone of them.*

True it is, this voluntary vow was rare and unwonted under the Gospel, and so much the more, because the Synagogue began now after a sort to be buried, and restrained, Act. 15.29. howbeit the Apostle is content to retain some of the ceremonies, not that he placed any religion in them, or thought them necessary of themselves to be observed, which had now received their deaths wound in the death of Christ; but he had respect to the infirmities of the weak brethren among the Jews, that were not yet thoroughly instructed in the liberty of the Gospel, and the freedom which Christ had brought them, in regard whereof to the weak he became as weak, that he might win the weak; to the Jews he became as a lew, that he might win the Jews; to them that are under the Law, as under the Law, that he might gain them that are under the Law; yea he made himself a servant unto all, that he might gain the more, and became all things to all men, that he might by all means save some. Thus then we see that among the Jews that were the people of God, in the time of the Law were such as vowed a special separation to God, consecrating, and sanctifying, and dedicating themselves to his service, who lived as strangers upon earth, as if they were in another world, being as men that had made a diuorse and division between themselves and the profane men and manners of the world, and were eminent among others and above others, as the Cedar among the shrubs, as the stars among the orbs, and as the Sun among the stars.

The reasons why God alloweth and approveth [Reason 1] of this vow are; first of all because mē are by nature so prove & ready to take up & choose to themselves certain sorts and sects of life that there is but a step between them and falling into superstition. Now by binding of them in this sort, he doth cast a cord about their loins, & put a bridle in their mouths; so that

this is as much as if he had said unto them, Forasmuch as I see into your harts how willing you are to devise new forms and fashions of serving and worshipping me, ye shall not do what pleaseth you, but what I appoint Thus he keepeth them within the compass of their duty by this vow, and permitting them somewhat, he restraineth them from more.

Secondly, he doth hereby curb the people y^t^ they should not follow the trades & desires of the heathen, by finding them work as it were at home, wherewithal to busy themselves: and hence it is, that he willeth the people, Deut. 12.30. to take heed to themselves that they were not snared by following the Canaanites after that they were destroyed before them, & that they enquire not after their God's, saying, How did these nations serve their gods? even so will we do likewise. So then, God ordained this and such like kind of vows, to the end his own people should not follow the fond fashions of the idolatrous heathen that dwelt round about them.

Thirdly, that from hence might spring some maintenance for the Ministry, whereof in all ages and times God hath shown himself to have a special care. This appeareth evidently in the twentieth verse of this Chapter, when the *Nazarite* offereth a Ram for a sacrifice of a peace offering unto the Lord, a part thereof is holy for the Priests use: and therefore in this vow, the Lord had a respect to the upholding and continuing of his service by providing for those that attended thereunto.

Now the parts of the vow are to be considered, before the uses be pointed out. We have heard already, that the *Nazarites* were such persons as vowed a special kind of holiness. The parts of their special holiness are two: first, while they were in this vow; secondly, when the days of it were accomplished. Touching the first, while they continued in their vow, they were bound, not only to keep a temperate diet, but they were utterly to abstain from wine and strong drink, *from vinegar of wine,& vinegar of strong drink, and from any liquor of grapes,* as also from cating *moist or dried grapes.* Again, they mus• suffer no *razor to come upon their heads,* but must let the locks of their hair to grow, until the days be fulfilled in the which he separateth himself unto the Lord: besides, they must not defile themselves by any dead body, nor lament for any of the dead; but if any did come near them or touch them, all was frustrate and made void; the days of their separation and abstinence were to begin again, and they stood in the state wherein they were before they entered into this holy vow. The second degree of their sanctification was at the end of ye days of their vow, then they must be brought to the door of the Tabernacle of the Congregation, and offer their offering unto the Lord, &c.

[Use 1] This is the vow, and these are the Rites belonging unto it: now let us observe the uses remaining for us. For albeit these ceremonies be all abrogated, and seem nothing at all to touch us, and nothing at all to teach us, as things that when they were in their prime and greatest force belonged to the Jews; yet we shall find great benefit to arise from hence to the whole Church. And first concerning the sanctification of these Nazarites professing holiness above others, and in this course of a vowed kind of retyrednesse going before others, it was a lively figure of Christ, signifying to them and to us, & to the whole Church the wonderful purity of Christ, who was fully and perfectly separate from sinners. For he was the Lamb

without blemish, or else he could not be a sacrifice for sin, [Object.] Levite. 1.3, 10 But was Christ such a Nazarite as these were here spoken off? and did he literally observe these parts and ceremonies expressed in this vow? I answer, [Answer.] no: he observed no part of this vow. The Nazarites abstained from wine, the fruit of the vine, the blood of the grape: but Christ himself in his own person did not so, he drank of the fruit of the vine, and lived after the ordinary manner of other men, and therefore after he had delivered his last Supper, he saith, *I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.* And albeit he were falsely called *a wine-bibber,* as he was also slandered to be a Samaritan and to have a devil, yet it showeth thus much, y^{t} he abstained not altogether from wine, yea he appointed others to drink of it, even his disciples & all other Christians at his holy Supper, so often as they drink of the cup of the Lord. The Nazarites had no razor come upon their heads during the days of their solemn vow, but whether Christ nourished his hair, we have nothing either one way or other, that we can gather and conclude for certainty; yet if we consider the words of the Apostle, 1 Cor. 11.14. and mark the common custom of the rest of the Jews which may be understood out of this place, it is not probable or likely, that Christ did ever nourish, and never cut his hair. And lastly the Nazarites were not to come near the dead, nor to mourn for them: but the Evangelists yield us plentiful testimonies, both that he came near unto them. [Object.] But some will say, that he is called in Scripture a Nazarene, or, as some translate it, a Nazarite: It was fulfilled which was spoken by the Prophets, *He shall be called a Nazarene.* I answer, [Answer.] we must distinguish between a Nazarite, and a Nazarene. For Christ is so called because he was a *branch* springing and flourishing from Nazareth, as the place of his conception and education, of which the Prophets speak in many of their writings, and namely *Zachariah.Thus speaketh the Lord of hosts, saying, Behold the man, whose name is* Branch, *and he shall grow out of his place, and he shall build the Temple of the Lord.* So then the Evangelist hath not respect or reference to these voluntary and vowed Nazarites of the Old Testament, neither doth he point out any certain place out of someone of the Prophets, but alludeth to such places, where Christ is called that holy *Branch,* which God promised he would raise up to *David.* Howbeit he is indeed a true Nazarite, or rather the truth of the Nazarites, separate from all the corruptions that attend upon the rest of ye sons of men, free from the common defilements of the world; and that holy One which is called the Son of God. To this purpose the holy Apostle speaketh: *Such an hie Priest became us, who was holy,harmless, undefiled, separate from sinners, and made higher then the heavens:* who needed not daily as those high Priests, to offer up sacrifice, first for his own sins, and then for the people's. For this cause he was conceived by the holy Ghost in the womb of the Virgin, *that he might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the people,* Heb. 2, 17. If any sin had been found in him, his death could not be meritorious for us, he should have wanted a Savior himself for himself. So then he became a pure offering, and an holy sacrifice, that our sins might be washed away, and God's wrath appeased toward us. This is a great comfort for us to consider the excellency of his sacrifice, being without all blame or blemish, without all fault or imperfection: for he was miraculously conceived, partly to fulfill the prophesies of the Prophets, Isaiah 7.14. and partly because the generation of mankind is wholly corrupted, therefore in the birth of Christ it was most requisite that the unspeakable

work of the Spirit should come in, that so he might not be tainted with the common and general infection of original sin, but might be endued with most perfect purity and innocence, and so be fully able to cover our impurity and impiety, Ephe. 5.26.27, and withal as by a certain pleadge assure us, that in the end all our sins and imperfections shall be done away. In him is that fulfilled therefore which is spoken in the Lamentations, that he was whiter then the milk, and purer then the snow, and it agreeth more fitly and truly unto him then unto these Nazarites.

Secondly, this teacheth that such as were [Use 2] special ornaments of the Church, and have received a more eminent office and calling then others, should also labor to shine before others in holiness of life, according to the measure of grace which they have received, as Rom. 16.7. *Salute Andronicus and Iunia my kinsemen, and fellow prisoners, who are of note among the Apostles.* These thus advanced of God, are in the eyes of the world, as a City set upon an hill; a little blemish is soon seen in their face, a small stain appeareth in their coat: and therefore Satan laboreth especially to tempt and seduce them. These are great motes in Satan's eyes, as marks set up for him to shoot at: because these do most of all seek the subversion of his kingdom, and the withdrawing of others out of his snares wherein he holdeth them captive, and therefore he hateth them to the death. We see he began with Christ, and he evermore desireth to hit the fairest mark, and to strike down the highest tree. It was a cunning policy of a crafty captain, to command his soldiers to strike at no part of the enemy but at the face: and the king of Syria commanded his chief commanders, to fight neither with small nor great, save only against the king of Israel. Such is the policy of Satan, he desireth to winnow and wound the chiefest and choicest of all, and he hath oftentimes prevailed, as we see in the examples of *Noah, Lot, David, Moses, Aaron, Solomon,* and many others: yea, he bendeth his forces and fury so much the more to overthrow and overturn these, because he knoweth that in over-mastering them, he commonly in their fall giveth the foil to diverse others. It is noted that Satan stood at the right hand of *Joshua* to resist him, Zac. 3.1. So *Paul* was assaulted above his fellows because of his rare and excellent gifts; this was the cause why he was so much maligned. And Christ telleth his disciples that Satan desired *to winnow them,* them I say above others, as their calling was above others: for they were the master-builders, and laid the foundation of the Church, upon which others built. Let all those therefore whose place and calling, and gifts make thē evident & eminent above others, take heed to themselves, to their carriage and conversation: let them labor to cleave more closely to God, and so to let their light shine before men, that they seeing their good works, may glorify their Father which is in heaven. These are as chief Captains of the host, and the ensign-bearers of the Church, to show the way to others, and to go in and out before them in an vnreproueable and unblameable course; and though they draw not all unto them by their example, yet their forwardness and fervency, their zeal & earnestness shall serve to instruct many others.

[Use 3] Thirdly, seeing these Nazarites must keep themselves from wine and strong drink, as also from eating fresh or dried grapes, so long as ye days of their separation endured, or learn hereby that it is our duty to fly from all evil, even all the occasions and allurements of sin whatsoever, though they be never so pleasant to the eye, or sweet to the taste; inasmuch

as we shall find them in the end to be more sharp then vinegar, more bitter then wormwood, more deadly then poison. *Abner,* the Captain of *Saul* and of his son accounted war as a sport which young fellows did make, howbeit he confessed the end would prove bloody, when he cried out, *Knowest thou not that it will be bitterness in the latter end?* so, howsoever the fool make a mock of sin, and it seem pleasant and profitable at the first, yet the end will be mourning and lamentation. This did *Zophar* teach in the book of *Job:* Though wickedness be sweet in his mouth though he hide it under his tongue, yet his meat in his bowels is turned, it is the gall of asps within him, &c. Hence it is, that the Apostle *James* saith,*Pure religion and undefiled before God even the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.* If we do this, then we shall be true Nazarites separated from the world, and brought near unto God: then we shall bestow our minds and meditations upon him, and withdraw our cares and cogitations from the desire of earthly things. When God called *Abraham* out of *Vr* of the Caldees, he required of him to *walk before him, and to be upright.* Such a spiritual Nazarite was *Noah,* God saw him just in that profane age, when all the earth had corrupted their ways, Gen. 6. Such a Nazarite was *Lot* in sinful Sodom, 2 Pet. 2.7. when he vexed his righteous soul from day today, beholding the unclean conversation of those cursed Sodomites. Thus was *Noah* out of the world, while he was in the world: thus was *Lot* out of Sodom, even while he was in Sodom: and thus should our conversation be in heaven, while we have our being and dwelling upon the earth, Phil. 3. Such a Nazarite was *Nathaniel,* in whose spirit there was no guile, John. 1. for as he is said to be an Israelite indeed, so it may be said, he was a Nazarite indeed. And as these were holy unto God, so must we labor after purity, and offer up our bodies an holy and living sacrifice to God, Rom. 12.1. Everyone that calleth upon the Name of the Lord must depart from iniquity 2 Tim. 2.19. We must labor to be clear from the works of darkness, and from the sins of worldlings and wicked persons, marking what the Apostle saith, 2 Cor. 7, 1. *Cleanse you selves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God.* For as these Nazarites were not to taste of the juice of liquor of the grape, so we should not intermeddle with any sin, but shun and shake off the same much more then we would to be defiled with mire and dirt: remember the counsel of the same Apostle, What agreement, what fellowship is there between light & darkne•? therefore come out from among them and separate yourselves, & touch no unclean thing, then shall we be the sons and daughters of the Lord Almighty.

[Use 4] Fourthly, consider from hence the false ground that the Papists build upon to establish the Monkish and Fryarly Orders, whereby they build an house upon the sand, which cannot continue. For, from this ceremony and vow of the Nazarites, being a more strict kind of life in the abstinence from sundry pleasures that others lawfully took in the moderate use of the good creatures of God, and consequently a profession of greater holiness by sequestering themselves from the company of men to give themselves wholly to prayer and meditation, the Popish doctors go about to defend the Monks and Friars, and that swarm and rabble of Locusts that came out of the bottomeless pit, and to set up their vnorderly Orders, to be a profession of life of greater holiness and perfection above others, which the common sort cannot attain unto. Howbeit, if we consider the matter aright, &

compare them together, we shall see there is no agreement nor likeness between them. This vow was grounded upon the word of God, and warranted from thence: the Monkish life is deducted from the puddles of man's invention. These bound themselves with a vow for a certain time, for days, or months, or years: they to ye end of their life, & account it worse then sacrilege to forsake their dens and cloisters.

These here mentioned did consecrate and separate themselves to the Lord only, they to Saint *Benedict,* to Saint *Francis,* to Saint *Dominic,* and such like counterfeit Saints. These entered not into this vow, as if it were meritorious, and available to obtain remission of sins, and everlasting salvation, as appeareth by the sacrifices which they were commanded to offer for their sin when the time of their vow was expired: they affirm that they merit heaven thereby for themselves, and can spare an overplus for others through their works of supererogation. These abstained from wine, nay from all that cometh of the grape: but they, albeit boasting of Angelical perfection, will not be brought under this yoke, but *caratâ been cute,* are indeed wine bibbers, great drinkers of wine. These did nourish their hair, and suffered it to grow until the end of their vow: but they shaue their crowns, leaving a little circle in which they greatly rejoice, as if it did merit no less then the crown of heaven. These came not near to the dead, nor approached any carcass of their dearest friends, to be defiled thereby: but they are ordinarily and commonly at burials as willingly as at bankets: for while other men mourn, they are merry: while others weep, they sing: and as vultures they look for the death of rich and noble men, not so much to pray for them, as to make a prey of them. Lastly, these Nazarites might freely marry wives, as appeareth in *Samson* and *Samuel:* they vowed not virginity, to live in adultery, but it was lawful for them to marry wives notwithstanding their vows. Besides, they never vowed counterfeit poverty, or sottish obedience to any superiors: but the Monks and Friars abjure Matrimony and detest it, not fornication and unclean lusts; contrary to the precept of the Apostle, 1 Cor. 7.2. *To avoid fornication, let every man have his own wife, and every woman have her own husband.* They vow poverty, but the most of them live pompously and proudly, and prodigally. And what manner of vow is this, to vow to live by the sweat of other men's labors? whereas *Paul* warneth, Ephe. 4.28. *Let him that stole, steal no more, but let him labor, working with his hands the thing that is good, that he may have to give to him that needeth.* And in another place, *He that will not labor let him not eat,* 2 Thess. 3.10. Moreover, they vow obedience: But to whom? to the General of their Orders, indeed too general an obedience: to their Superior, without respect to him that is Superior: contrary to the precept of the Apostle, 1 Corin. 7.23. *Ye are bought with a price, be not ye the servants of men.* What is more common among them then to say, I hold of Saint *Francis,* I am of *Dominic,* I am of Saint *Benedict?* whereas *Paul* reproveth such among the Corinthians as would be accounted Christians, yet said, I am of *Paul,* and I of *Apollo,* and I of *Cephas,* and I of *Christ:* for is Christ divided? was *Paul* crucified for you? or were ye baptized in the name of *Paul?*

Thus we see, the Popish doctors do but dally and delude the world, while they would persuade us y^t their Monkish votaries are like the Jewish Nazarites, whereas the contrary appeareth by this comparison, that there is no coherence or communion between them, anymore in nature then in name: and as well they may persuade us, that there is a

corespondence and agreement between the Prophet *Elijah* and the Priests of *Baal,* nay even between Christ himself and the sons of *Belial.*

Fifthly, if these Nazarites had touched the [Use 5] dead, or the dead touched them, howsoever they had passed many weeks or months of their vow, and were come even to the ende thereof, yet their vow was made void, they were to begin the weeks or months of their vow again, ver. 12. *The days of his separation before shall be utterly lost, because he is defiled:* which teacheth us a necessary point to be considered in our obedience, and how careful we ought to be to keep our selves from the corruptions and contagions of the world, that we fall not from GOD: because when once we depart from the ways of righteousness, all that which we have done before is out of date, it shall not be reckoned in our accounts, but be forgotten of God, according to the saying of the Prophet *Ezekiel,* chapter 18.20.24, 27, 28. as these words following testify. *The soul that sinneth shall die.When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all that abomination that the wicked man doth, shall he live? All the righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in the sin that he hath sinned, in them he shall die.* As on the other side, *When the wicked man turneth away from his wickedness, he shall save his soul alive, he shall surely live, and shall not die.* It is not therefore enough for us to begin well, if we do not continue constant, all our labor is lost: nay, it had been better for us, if we had never begun. We see this in *Lots* wife, what auailed it that she went out of *Sodom,* and travailed with her husband toward *Zoar* given unto them as a City of refuge, when as she looked back, and was therefore turned into a pillar of salt? The like we might say of *Judas,* what did it advantage him to preach the Gospel, to work miracles, to be an Apostle, to be conversant with Christ, and to sit at his Table, when after all these privileges, he betrayed his master, joined with the Pharisees, entertained covetousness, shown himself to be indeed a devil, & the son of perdition, and in the end hanged himself. What should I speak of *Phygellus, Hermogenes, Hymenaeus, Philetus, Alexander,* and such like mentioned 2 Tim. 1.15 & 2, 17. & 4, 14. If then we look to have any reward and recompense of our labor, & hope to attain to the end of our faith, which is the salvation of our souls, let us so run that we may obtain, let us so sails in the Sea of this world, that we never give over until we arrive in the haven: let us be faithful unto the death, that we may receive the crown of eternal life.

Lastly, these Nazarites were notable Ornaments in the Church, and far separate from the common sort, they labored after perfection of sanctification, and striued much to excel others; yet when they had ended the days of their vow, they must be brought to the door of the Tabernacle of the Congregation, & offer their offering unto the Lord: which teacheth, that our best works, such as proceed from the best men, and done with the best endeavor of purity and holiness, even when we strive to exceed and excel our selves, and have bent all our strength to serve the Lord in special manner, yet we have need to ask pardon, and confess that we are *unprofitable servants.* We are never so perfect, but we are stained with some imperfections; we cannot be so pure, but we are defiled with some impurity and contagion of sin; so that howsoever, we desire cheerfully and constantly to please God in all things, yet evil is present with us, Rom. chapt. 7. verse 21. and sin doth easily beset us, Hebrews chap. 12. verse 1. so that we all stand in need of the pure and perfect sacrifice of

Christ, the author and finisher of our Faith, without which we cannot be accepted of God the Father. We must therefore from hence learn to acknowledge, that albeit we desire to offer up our selves wholly unto him, yet we can merit nothing at his hands, nor attain unto perfection, but are guilty of his judgments, if he enter into judgment with us, Psalm 143, 2. *For in his sight shall no man living be justified.* It is the sacrifice of Christ, for which he is well pleased, from the merit thereof cometh our merit, our merit is his merit, and the Fathers mercy. He knew no sin, neither was any guile found in his mouth, Isaiah 53. And hence it is, that we shall be acquitted and discharged of sin, so that none shall be able to lay anything to our charge: and though we be in our selves debtors, yet he hath paid our debt, and set us free, to whom be all glory and praise for evermore, Amen.

22 And the Lord spake unto Moses, saying:

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them:

24 The Lord bless thee, and keep thee.

25 The Lord make his face shine upon thee, and be gracious unto thee.

26 The Lord lift up his countenance upon thee and give thee peace.

27 And they shall put my name upon the Children of Israel, and I will bless them.

Touching the vow of the Nazarites, the first part of the Chapter, we have spoken hitherto; howbeit of vows in general, we shall have fitter occasion to entreat, in the twenty one, and the thirtieth chapters following. Now we come to the second part of the Chapter, containing the form of blessing the people, prescribed unto the Priests from the mouth of God. But first, let us see the meaning and the method of the Words. Touching *the Blessing,* observe that sometimes God is said to bless man; sometimes, man to bless God; and sometimes one man to bless another. God blesseth man, when he bestoweth good things upon us which we want, and remooueth evil things from us which we feel. The good things which he giveth us, are partly earthly, and partly heavenly, and in both he blesseth us. Touching earthly, we read in the word, Genesis chap. 24. verse 35. where *Abraham's* servant saith, that *GOD had blessed his Master greatly, and he was become great;* then he telleth wherein, *He hath given him Flocks, and Heards, and Silver, and Gold, and men Servants, and maid Servants, and Camels, and Asses.* The like we see, Deut. 28, 3, 4, 5. *Blessed in the City, blessed in the field, blessed in the fruit of thy body,* &c. Touching heavenly, it is said, *He blesseth with all spiritual blessings in heavenly things thorough Christ,* Ephes. 1, 3.

Again, sometimes man blesseth God, when he praiseth God in word and deed, with mouth & heart, and returneth thanksgiving to him, both for bestowing upon us his blessings and removing from us his blessings *When thou hast eaten and art full,then thou shalt bless the Lord thy God for the good land which he hath given thee.* So Psal. 103, 1. Luke. 1, 68. Now this our blessing of God, is nothing but an effect of y[e] former. For as we love God, *because he loved us first;* so we bless God because he blessed us first. We can never return him the glory, but from a feeling of his own mercy. We cannot open our mouth to praise him, except he opened his hands to bless us. Lastly, man is said to bless man; we bless one another, when we pray one for another, Rom. 12, 14. *Bless them which persecute you,* which is expounded by the words of Christ, Mat, 5, 44. *Pray for them which despitefully use you.* To apply these things to our present purpose, we must mark that in this place the word is thrice used, and to be understood diversely: for when the Lord commanded *Aaron* and his sons to bless the people, the meaning is, they must pray for them, and heartily desire good things unto them. Again, when it is said, *The Lord bless thee;* and when the promise is made, *I will bless thee,* the meaning is, the Lord will bestow all good things on thee, and take away all evil things from thee: so that they blessed the children of *Israel* by desiring and praying, God blessed them by giving and bestowing.

Moreover, the priests of God are taught to crave that God would *make his face shine,* [Objection] *& lift up his countenance upon the people.* It may be asked, hath God any face, visage, or countenāce? I answer these things are ascribed to God, [Answ.] not properly, but for our better capacity & understanding. It was the error of the *Anthropomorphites,* who because the Scriptures speak of the eyes, ears, mouth, hands, heart, head and arms of God, did therefore imagine that God is like unto us, and had a bodily shape, whereas he is a Spirit: as also he will be *worshipped in spirit and truth.* This the Apostle teacheth, *The Lord is that spirit and where the spirit of the lord is,there [Object. 2] is liberty.* But these heretics object, that God *made man in his own image and likeness.* Gen. 1. This is true, [Answer.] but their consequent is false. For we are said to be *created according to the Image of God,* not because he hath any bodily shape, for that is against his nature who is infinite, and against his word w[c] teacheth the contrary. The essence of God is spiritual, invisible, and most simple; he is a just and merciful God, love it self holiness it self, & goodness itself. In these we were made like unto God, in these we resemble him & bear his image, being *created in righteousness and true holiness.* True it is some place this image of God in dominion over the creatures, others in his immortal soul only, others in reason by which we are distinguished from beasts, but these let pass the principal point, which the heathen man saw, when he said, The virtue which is in a man came nearer to the similitude of God, thē the figure or outward shape. What then can be the shadow of such a substance, and the image of such a nature, and the resemblance of such a power and perfectness, but that which the Apostle teacheth, *Put on the new man which is renewed in knowledge, after the image of him that created him?* Would we then know, what the true image of God is? It is the reasonable soul in man, endued with divine knowledge, holiness, righteousness, & such like. This image is much deformed: for we have utterly lost all supernatural gifts, and corrupted those that are natural: & therefore our whole life is, or at

least, should be, nothing else but a making up of this breach, a stopping of this gap, and a repairing of these ruins.

But to leave these, we must understand that the face of God noteth out diverse things: sometimes it signifieth the invisible nature and essence of God, as Exod. 33, 23.*Thou shalt see my back parts, but my face shall not be seen,* that is, thou shalt see so much of my glory and majesty, as man in this life can comprehend. But no man can see God in his full perfection & live, if we cannot look upon the Sun without dazzling and dimming of our eyes, how should we be able to behold the glory of ye eternal God? let it content us to look upon him in his word in his works, in his creatures, and in the face of Jesus Christ our Mediator: these are as perspective glasses, wherein we may after a sort, see the face of God, though it be darkly, yet so far as we can conceive. Secondly, it signifieth the favor of God, as also all his benefits, deliverances, and graces which proceed from his good will as from a fountain, and serve to witness his favor to us, *Cause thy face to shine, and we shall be saved.* Thirdly, it signifieth reuēge and punishment, and the signs of his anger; all which do oftentimes appear by the face of man, *I will set my face against that man,and I will cut him off from among his people.* Lastly, it noteth out the place of God's worship, where his face and favor is perceived through delivery of the doctrine of godliness.*Cain* was banished from the face of God, of the which *David* cōplaineth, 2 Sam. 26, 49. So highly did the servants of God prize the holy meetings and assemblies of the Saints, considering that where two or three are gathred together in his name there is he in the midst of them. In this place, the *shining of God's face upon his church & people,* is the refreshing of them with his love, grace, and favor, and a train of other blessings flowing from them, as it is expounded in the words following, added by way of exposition, *Be gracious unto them.*

The last part of the blessing, is the *giving of peace.* This word signifieth sometimes our atonement with God through Christ, by whom he is reconciled to his chosen; who therefore is called the Prince of peace, Esa. 9, 6. and our peace-maker, Eph. 2, 15. Sometimes it signifieth peace of conscience, which is a most sweet quietness and tranquility of mind, arising of a most comfortable feeling and apprehension of our reconciliation with God, as Rom. 5, 1. *Being justified by Faith, we are at peace with God.* Sometimes a prosperous and happy success, when that speedeth well, and is turned to the best, whatsoever a righteous man taketh in hand, as Eph. 6, 23. *Peace be to the Brethren, and love with faith from God the father, &c.* And sometimes the mutual concord & agreement among Christian brethren. Gal. 6, 22. Ps. 34.14. In this place I refer it to the second and third significations; for it is taken for the peace of a good conscience, and an happy and prosperous success in our godly endeavors & enterprises. This is a fruit of our atonement with God, & comprehendeth under it sundry other benefits. For being once at peace with God through the precious blood of Christ, we are at peace with all other creatures in heaven and earth, with the Angels, with the godly, with our enemies, and with the beasts of the field. To conclude, when it is said, *They shall put my name upon the children of Israel,* he meaneth that *Aaron* and his sons should after their solemn blessing lay their hands on the people, and by this sign assure them, y^t^ all these blessings w^c^ they had prayed for, should fall on them, because God would bless them.

Touching the order of the words, observe herein two principal points: first, the form of blessing, secondly God's blessing on their blessing, testified by the outward sign of laying on of their hands. The form of blessing is a public prayer to God, that he would bless his church, which stands of 3. points. First, y^{t} God would save his church, and vouchsafe to hold it up in all dangers. Secondly, that he would as the sun in perfect glory shine upon it with his grace and favor. Thirdly, that he would pour out upon the same the effects of his grace and favor, to wit, joy, peace & prosperity, which are lively fruits thereof. The second part, w^{c} is a blessing upon the blessing, is noted by a Ceremonial or sacramental sign, which is the laying on of their hands. For when the priests had held up their hands in prayer (as their manner was while they stood in prayer) and prayed for the blessing of God upon the people, afterward they put their hands vpō them, as if they had already obtained a blessing from heaven by their prayers, and bestowed it with their hands upon the people. For God promiseth, that their imposition of hands shall not be in vain, inasmuch as he will ratify & make good their word, as he doth all his Sacraments and ordinances, saying, *I will bless them.*

But before we come to the particular handling of diverse doctrines offered to our considerations in this prayer, I will point out a few general observations to be marked of us. As first, this form of blessing is the same in effect which the Apostles use in their salvations to the Churches, when they wish unto them grace and peace from God the Father, and from the Lord Jesus Christ. This Apostolical benediction was drawn from this Blessing, which showeth how well acquainted they were with the doctrine of the Scriptures, with the prayers of *Moses* and of the Prophets, whereunto also we should attend as unto a light that shineth in dark places. Secondly, we have here a fundamental point of our religion offered to our considerations, to wit, the mystery of the Trinity of persons, and the unity of the God-head. This is gathered by diverse out of these words in that the name of the Lord is 3. times repeated, *The Lord bless thee, the Lord make his face shine upon thee, the Lord lift up his countenance upon thee;* and yet there are not three Lord's, but one Lord: and therefore he saith, *I will bless thee,* and not, *we will bless thee.* This mystery of the Trinity & Unity was taught from the beginning of the world: howbeit the fuller revelation of it was reserved to the times of the Gospel, when the light of the truth did shine as the sun at noon days. Hence it is, y^{t} at the baptism of Christ, *John* saw the *spirit of God descending like a Dove, and lighting upon him, and heard a voice from heaven, saying; This is my beloved Son, in whom I am well pleased;* and when he sent out his disciples into all the world, he willed them to *Baptize in the name of the father, and of the son, and of the holy Ghost.* So doth the Apostle speak, 1 John 5, 7.*There are three that bear record in heaven, the Father, the Word, and the holy Ghost:* & these three are one. So in this place, when he mentioneth the *Lord* three times, it may note out the *Trinity* of persons: and when he saith, *I will bless thē,* it pointeth out the Unity of the Godhead: and so we learn to confess and believe that there is one God, & three persons. Thirdly, we are taught from hence that all good things must be asked of God, and of no creatures in heaven or in earth, forasmuch as it is he only from whom all blessings come. If then we feel any wants in our selves (as who is it that findeth not many?) we know to whom to go, we are sent to the fountain or head-spring, even to the Father of lights. He is able to furnish us, and fill us with that which we have not; he is able to increase the measure of that which we have; he

will not see any want to them that are not wanting unto themselves. Fourthly, seeing we must ask a blessing from God, we are thereby put in mind, that by nature we lie under the curse of God threatened by the Law, by which cometh the knowledge of sin, Romans 3, 20. And the same Apostle, Galat. 3, verse 10. showeth, that *everyone is cursed that continueth not in all things which are written in the Book of the Law to do them.* We are stained and defiled with sin from our birth, Psalm 51.5. Job 14. verse 4. We see then, what is our natural estate and condition; we are not heirs of blessing, we cannot claim & challenge any portion to our selves in any of the mercies of God, there is nothing our own but the curse of God, the wrath of God, the judgment of God; these we may truly cal our own, these are our lot, this is our cup to drink, this is due unto us in regard of sin, which we drink in daily as water, which we continually swallow as bread. Let us not therefore bless our selves, as if we had some title to the blessings of God, but consider that we lie under all the curses of the law, Deut. 28 so long as we are unregenerate or impenitent: but when once we are in Christ, & have received truly to believe, then we are delivered frō the curse, and have right to his blessings. Fifthly, this solemn blessing commanded in this place to the Priests, doeth shadow out Christ Jesus which was sent of God, y^{t} according to the promise made to *Abraham,* all the nations of the earth should be blessed in him. For, as they blessed the people when they departed out of the congregation, so did Christ whē he was to depart out of the world, as the Evangelist testifieth, Luke 24, 50, 51. he led them out as far as to *Bethany,* and he lift up his hands and blessed them: and it came to pass while he blessed them, he was parted from them and carried up into heaven. All blessings indeed do come from him, and by him, and thorough him they are conveyed unto us. So then, the Office of blessing, which under the law was committed to the Priests, doeth truly and properly belong to Christ Jesus the high priest of our profession, through whō we receive spiritual blessings in heavenly things, Eph. 1. He is the only author of all blessing, yet that his grace might be more effectual to us, it was his will & pleasure, that the priests in the beginning should as mediators bless in his name. To this purpose appertaineth that w^{c} is read in Psal. 118, 26. *Blessed be he that cometh in the name of the Lord, we do bless you out of the house of the Lord.* The Apostle teacheth, Heb. 7, 7. that it is a sign of excelency to bless others, because without all question and contradiction *the less is blessed of the greater:* therefore when Christ the true *Melchizedek,* and the eternal priest came into the world to offer up himself, it was meet that in him should be fulfilled whatsoever was shadowed out by the Legal figures; so that he blessed the Apostles openly & with a solemn rite of lifting up his hands, to the end the faithful should fly unto him, so many as desire to be partakers of the grace of God, & to become rich in all heavenly things. Lastly, the priests are to bless ye people. What then? are they able to bless? have they ye blessings of God in their own breast? and can they give them to whom they list? no, it is God only that can bless & curse. True it is, this is given afterward to *Balaam* the false Prophet to be able to bless and curse whom he will, chap. 22, 6. As also it is in our days to the bishop of Rome, the true successor of *Balaam* rather then of *Peter,* with whom he hath nothing like. But the priests do bless by praying for a blessing, & pronouncing the people of God to be blessed. So then we see hereby, how the Ministers are said to bind and to loose, to forgive sins & to retain sins: not that they have an absolute power to do these things, for it is God only that properly can forgive sins: it is he that can take away the guilt and punishment of them: the Ministers only

do it ministerially, publishing forgiveness and assuring remission of sins to all that are penitent, and contrariwise preaching that there is no forgiveness to the impenitent. As then the priests did bless only as the Ministers of God, so did the Disciples of Christ, and so do the Teachers of the Church remit & retain sins, only as the Ministers of Jesus Christ, who speak in his name.

[Ver 23. *On this wise ye shall bless the children of Israel.]* Now let us come to the particular doctrine. And first there is laid before our eyes a set and solemn form of prayer enjoined to the priests to be used commonly and continually in the assemblies. From hence we learn that a set form of prayer is lawful to be used, whether publicly in the Church, or privately in the family. This point is the more strongly inferred from hence, if we consider the persons to whom this commādement was given. For this solemn form is set, not for the simple sort or the most ignorant amongst the people, neither appointed to be used within the walls of a private house, or within the doors of a secret chamber, as if it might be ashamed or blush to come abroad: but it was appointed to be pronounced by the priests, & to be uttered not in a corner, but in the Congregation of the people, and in the Tabernacle of the Lord before many witnesses. Now, if there were any able of themselves to conceive a prayer as the Spirit of GOD should give utterance and ability, undoubtedly they were the Priests of the Lord, whose lips must *preserve knowledge, and the people must seek the law at their mouths:* yet are they both allowed and prescribed to follow a set form in blessing the people. *Moses* a great prophet, like to whom did not any arise after him, to whom the Lord spake face to face, Deutro. 34, 10. was well enabled to pray without a prescript form, whose prayers were so powerful and effectual, that they prevailed more then all attempt and resistance made by the bodies of men against their enemies, Exod. 17, 11. & 32, 10. nay, they after a sort bound the hands of God as with chains, that he might not destroy them after their Idolatry, Exod. 32, 10. yet did this great prophet use set forms of prayer at their marching forward, and at their standing still: for when the Tabernacle removed, and the Ark set forward, he said, Numb. 10, 35, 36. *Rise up, Lord, and let thine enemies be scattered, & let them that hate thee, fly before thee.* And when it rested, he said, *Return O Lord, unto the thousand thousands of Israel.* Let not us seek nor seem to be better thē he was, whose gifts were greater then ours are, yet he did not refuse to use, or think it unlawful to practice this uniform order in prayer. *Paul* was wrapped into the third heaven, he saw Christ in his glory, 1 Cor. 9, 1. and heard unspeakable words which it is not lawful for a man to utter, 2 Cor. 12, 4. and who was able to pray better then he? yet he used always one manner of salutation in the beginning of all his Epistles, craving grace and peace from GOD the Father; and he ended with a like conclusion, *The grace of our Lord Jesus Christ be with you,* Rom. 1, 7. & 16, 20. 1 Cor. 1, 3. and 16, 23 2 Cor. 1, 2. & 13, 14. Gal. 1, 3. & 6, 18. Eph. 1, 2. & 6, 24. Christ our Savior was filled with the riches of all grace, in whom all treasures of knowledge and wisdom were hidden, Col. 2, 3. who spent whole nights in prayer to God, Luke 6, 12. yet it is most probable y^{t} he used one of *David's* Psalms with his Disciples after the institution & celebration of his last Supper, when it is said, *he sung a Psalm,* or an *Hymn,* which we doubt not was one of the Psalms of thanksgiving set down in holy Scripture. But howsoever this were, or whatsoever that Song were, this is certain, that ye hour of his passion approaching, when his soul was exceeding sorrowful, even unto death, he prayed

oftentimes again & again, that if it were possible, that cup might pass from him. And ver. 44 he left his disciples and went away, and prayed the third time, saying the same words. Was it not enough for the Evangelists to note his oftenē praying, but they must add, he *said the same words?* The 92 Psal. was sung usually in the church of the Jews upon the Sabbath day, & was penned for that purpose, as appeareth in the title of it, & the 102 Psalm is a prayer of the afflicted when he is overwhelmed with sorrows, and poureth out his complaint before the Lord, as we may read in that title. This is also the practice of all churches at this day, concurring and communicating with ours in this point. Seeing therefore, it hath been the practice of the first and most ancient church of the Jews, & seeing it is observed of all the reformed churches in Christendom, giving the right hand of fellowship with us, to have an unity and uniformity in public prayers, it serveth fitly & forcibly to confirm us in the present truth that we deal withal, that it is lawful to use either the prayers set down in holy Scripture, or any other godly prayers made by ye learned to our hands consonant and agreeable to ye scripture.

For first of all, it were a childish and foolish thing to imagine that God is delighted with choice of prayers, as a dainty stomach is with change of meats, or that he taketh pleasure in novelty of matters and variety of words, or that he hunteth after new forms & alterations of our requests. But to condemn all prescribed forms is nothing else but to be strongly persuaded that God accepteth and receiveth no prayers but such as are new, and cannot abide to hear the same things twice: which is to nourish a wrong conceit & imagination of the most wise & merciful God.

Secondly, all things must be done to edification. [Reason 2] It is the rule of the Apostle, 1 Cor. 14, 12. but set forms in the public worship & service of God tend much to edifying, and help greatly the understanding of the simple. The greatest number of the people are simple in knowledge, and weak in judgment, and therefore to have their ears acquainted with the same form and frame of words serveth most of all for their understanding.

Thirdly, every true child and faithful servant [Reason 3] of God, although he have an honest heart yet he hath not always a flowing tongue and copiousnesse of words, but wanteth the gifts of utterance, of boldness, of knowledge, of remembrance, of invention, of order, and such like. There are many y^{t} have stuttering tongs, fearful hearts, simple capacities, frail memories, that are weak in devising and framing, in contriving and disposing the things which they desire, whose names notwithstanding we dare not blot out of the roll and register of the chosen ones of God. But to conceive a prayer, all these gifts and many other are required, he must be able to utter, to invent, to discern, & to order he must have gifts of audacity and memory: but this all the godly are not able to do, they are not all thus qualified. He that is lame in his lims, and not able to go upon his legs, yet if he get a crutch to lean upon, he can walk apace: so many are not able to conceive a prayer, or to deliver that which they have conceived of themselves, but if they meet with any one framed unto their hands, they can pray unto God fervently, earnestly, heartily.

This doctrine made thus plain first serveth [Use 1] to convince the error of those of the separation, who condemn our churches, our ministers, our sacraments to be no true

Churches of Christ, no true Ministers of Christ, no true Sacraments of Christ. And concerning our Liturgy or form of public prayer read and prescribed to be read, they account it Antichristian, they utterly detest it, and account it abhominable & no more acceptable to God then the offering of Swines flesh was under the Law, which the Lord abhorred as if they had instead of his appointed sacrifices cut off a dogs neck. And albeit we have the examples of all other Churches under heaven, as presidents, that go before us in this practice, and albeit we follow them as they followed Christ; yet they will not allow us to be like to them, nor will permit y[t] to the people of God, which he here prescribed to the Priests; yea, albeit they have no examples whom they can pretend to follow, yet they will be singular in their own conceits, & condemn all others that will not join with them. The 136. Psalm was sung in the congregations long after *David's* days as appeareth 2 Chro. 20, 21. what? Did they therein offer up swine's flesh? *Hezekiah* that godly king, that set his whole heart to seek the Lord, whom the Lord healed of an incurable disease, and wrought a miracle in the heavens, to assure him of deliverance from his enemies: this good King so much regarded of God, together with his Princes, commanded the Levites *to praise the Lord with the words of David and of Asaph the Seer;* & so they did, according to the kings commandment, sing praises with gladness, & they bowed their heads & worshipped, 2 Chro. 29, 30. Did the King and the Princes command the *Levites* to offer up swine's flesh? or was their service no better accepted, then the cutting off of a dogs neck? or did it any whit quench their zeal, or slake their devotion, that the words were not their own, but penned long before by *David* the Prophet, *and Asaph the Seer?* No, they praised the Lord with gladness of heart, and humbleness of mind, which they testified by this sign, that *they bowed their heads and worshipped.* [Object.] But it will be said, This was a thansgiuing. I confess it was: but if it be lawful to use a set form of praising and thansgiuing, [Answer.] then also of praying and making petition, because there is a like reason of both. And that we may the better see their error, and themselves confess they are deceived, let us examine some of their objections in this place; the rest we will reserve unto the 10. chapter, where we shall have farther occasion to search more into this point. One objection which [Objection 2] they allege is this, that this set service is to *quench the spirit,* 1 Thes. 5, 19. and to limit him that teacheth us to pray, to tell him how far he shall go, and to appoint him his banks and bounds, beyond w[c] he may not pass, whereas we should pray as the Spirit moveth & giveth us utterance. To use a set form, or (if you list to call it so) a stinted form of prayer, [Answer.] is not to stint the Spirit, but to help the Spirit. But doth the Spirit of God need the help of man? [Objection 3] Is not he all-sufficient by himself & of himself? [Answer.] He standeth not in need of us, but is most sufficient; howbeit the Spirit in us is weak, the work of the Spirit is imperfect, and is perfected not all at once, but by degreee. If all the true servants of God had received a perfect measure of grace, and if all that have the Spirit of God, had the same Spirit fully without any defect or infirmity, they should not need any human helps, but have sufficient store of their own. So then to the former objection, I answer 3. things. First, if he that taketh a book, and readeth a set prayer, did stint the Spirit, then he that taketh the Scripture into his hands, and readeth a chap. out of the old or New Testament, and then stayeth & goeth no farther, might as well be said to stint the Spirit. Or, he that heareth another pray, should stint the Spirit also, because all such as hear the prayers of others, are stinted what to hear.

All cannot, neither ought to be speakers either in the private house, or in the house of God; this were to break the order of decency required in prayer: now such as are hearers of others, have words after a sort prescribed unto them, and limited how far to go, and yet cannot such hearers be justly taxed to limit or to quench the Spirit. Again, observe that the Spirit of God is never stinted or curbed, neither can rightly be said to be *quenched,* so long as it is kept within his own bounds, that is, the limits of the holy Scripture as it ought to be. He then that prayeth the prayer of Christ, or the salutation of *Paul,* or a Psalm of *David,* which he hath premeditated before, or committed to memory, cannot be said to quench the Spirit, except we will imagine that the Spirit can be against himself.

Lastly, to quench the Spirit, is to oppose against the voice of the Spirit, to cross and contradict the Spirit, and to with-hold the truth in unrighteousness. Therefore, although a man doeth not speak everything that the Spirit putteth into his head, and into his heart, yet he cannot be charged to quench the Spirit, except he set himself against it, & that with a set purpose to gainsay and resist it. As for example, when we crave of GOD to feed us with food convenient for us *Pro.* 30.8 & to make us content to eat our own bread, 2 Thes. 3, 12. though we do not expressly pray to God to keep us from using unlawful shifts & ungodly means, whereby we seek to get into our hands the goods of other men, yet we cannot be said to quench the spirit, except we refuse so to pray, because we purpose to live and thrive by injuries and oppressions, by fraud and deceit: then indeed we quench the Spirit, because we control the voice of ye Spirit speaking to us in his word. Again they object [Objection 4] y^{t} the scripture techeth that we know not what or how to pray, *Rom.* 8, 26. *The spirit helpeth our infirmities: for we know not what we should pray for as we ought, &c.* but when we have a set form of prayer framed to our hands, and the book lieth before us, we know then what to pray, and need not the help of the Spirit, and therefore such cannot say with the Apostle, they know not what to pray for as they ought. This is a silly collection, and indeed a mere cauillation. I answer therefore 2 things. [Answ.] First, by setting down the meaning of the words; *We know not what we should pray for as we ought,* to wit, of our selves: as 1 Cor. 2, 14, 15. *The natural man knoweth not the things of ye spirit of God, because they are spiritually discerned.* So we may say, the natural man cannot tell how or what to pray, but ye spiritual man that judgeth all things, knoweth both how & what to pray. Flesh & blood revealed not the knowledge of Christ to *Peter,* but the Father which is in heaven; so flesh and blood cannot reveal to us what we should ask in prayer, but the Spirit helpeth our infirmities. Where we see, he opposeth the Spirit unto our selves: in that which we cannot do, we shall have the Spirit to be our teacher, and to instruct us how to perform it. Secondly, it is falsely supposed, that when we have a prayer composed to our hands, and we read that prayer, that then we need not the help of the Spirit. For need we not the help of the Spirit to make us lift up our hearts to God, to give us a feeling of our wants, to keep us frō earthly cogitations & wandering thoghts, to stir up faith in us with assurance to receive whatsoever we desire, and many things of like sort? the which, if they be wanting, whether our prayer be conceived or prescribed, read in the book, or made without the book, it is of no virtue or value, neither doth God accept thereof.

Secondly, this is a great comfort to such as [Use 2] as are weak, and yet withal willing to come to the throne of grace, to such I say, as have not the gift to conceive and invent prayer

themselves. Let them from this ground hear a word of consolation. Let no man discourage such from prayer, neither let such discourage themselves. For shall they never pray? or should they never fall down before the Almighty? O yes, let them come, they ought to come: if the mercy of God cannot allure thē, let their own infirmity contstrain them. If they cannot conceive a prayer themselves. shall this excuse them for the intermitting of this duty? Let them come to God and use the prayers of other men. As he that could not come unto Christ by reason of his impotency, did not reason thus within himself, Alas, I am not able to go to him of myself, I will therefore never seek help, or labor to be cured. Nay, he rather reasoned thus, as it appeareth by the means he used, I am not able to go to Christ of myself, I will therefore be borne of others rather then not seek help at all: so should we reason, I cannot pray of myself, I will therefore help mine infirmity by using the benefit of other men's prayers, which is no more then to use the feet of others, when we have not the use of our own. And as it was all one to him that was taken with a palsy, and broug•t in a bed to Christ by the hands and help of others, to be borne to Christ, and to be able of himself to come to Christ, because he was cured and made able to walk, Luke 5, 24.25. So should it be to us; if we come unto Christ, whether we come and beg the graces which we want, in our own words, or whether we beg them in the words of others, it skilleth not greatly, neither is it much material, so that we do obtain. It is not the excellency or eloquence of words, or variety of matter that God respecteth, we must come evermore in *the Name of Christ,* and for his sake we shall be heard. If the man sick of the palsy had been able to walk to Christ, and not stood in need to be brought unto him, what other gracious answer could he have looked for, then y^{t} which he received,*Arise and walk?* So if all persons that live in the bosom of the Church, were well able to put up their own supplications in their own words, and had the greatest graces of knowledge and invention, what fruit could we reap and receive of such our prayers, but to be regarded? and to have that comfortable answer which *Cornelius* had and heard, Acts 10, 4, 31. *Thy prayers are heard and had in remembrance in the sight of God?* As then *David* did admit *Mephibosheth* to his table though he were lame of his feet: so doth God receive us though our service we perform unto him be weak and many ways defective, as he did those that came to the Passover, 2 Chron. 30.

Lastly, we must learn, that albeit God allow [Use 3] us to pray unto him by the help of others, yet we must strive to go further, and labor in all things to grow to perfection. There is no man that hath any infirmity, but doth gladly seek the means to remedy & redress the same, the lepers to be cleansed, the blind to recover their sight, the lame to walk, the deaf to hear; not to be able to pray to God and to lay open our wants to him, is a great want, and a greater blemish and defect in the soul, then to be blind, or deaf, or lame is to the body. O that all had eyes to see this, & hearts to bewail it. It is allowed to weak Christians to use set forms, as to him that hath weak eyes to use spectacles. But we must not evermore stand at one stay, nor be always as children that must be taught to go, and be stayed up with the hand of another. It is a great weakness to be always weak, and to continue in our weakness all the days of our life. It is our duty to grow in knowledge, in judgment, in understanding, in faith, and such like gifts.

If any ask, [Object.] how shall we be able to attain to this gift? and how shall we be furnished to pray according to the present occasion, & our own present necessities? I answer, [Answer.] we must observe these few particulars: First, we must take notice of our particular sins, that they may be acknowledged. Secondly, we must labor to feel our particular wants, tha• we may have them supplied. Thirdly, we must call to remembrance the special benefits that GOD bestoweth upon us, that hi• Name may be praised.

Again, that we should not please our selves too much in our own ignorance sundry cautions & conditions are to be marked in using set forms of prayer: as first of all, we mus• labor for the graces and affections shown in the said prayers, by the makers, composers▪ and pen-men of them, that we may pray with the same spirit, by which they did endite them. For to pray aright, and to make it available, it is not enough to be present at prayer, or to hear a prayer read, but we must join attention with our presence▪ and with our attention, humility; and with humility, faith; and with faith, lifting up of our hearts to him that sitteth in heaven, to whom we pray. For many a one that cometh to the place of prayer, and into the company of them that pray, doth yet nothing less then pray. Many a Minister that getteth up into the Pulpit, doth nothing less then preach. Many people that come with ears to hear, do nothing less thē hear; and to eat the Supper of the Lord, that do nothing less then partake of his holy table. Wherefore, we must be present in mind at holy things as well as in body, or else our presence is no better then an absence.

Secondly, we must yield to this principle, that it is both safer and better to conceive a prayer then to read a prayer, because it keepeth our minds constant, and freeth us from wandering thoughts that carry us oftentimes from the matter which we should altogether mind. For we are ready to go astray, and to set our hearts upon other things, whereas by this means they are kept close and steadfast to the requests which we make.

Again, a man may read a prayer, that never understandeth it, or conceiveth the meaning of it: and therefore it is more profitable to pour out our petitions our selves, then to have our petitions drawn by the hand of another. No man can have such a feeling of our own wants, as our own necessities will make us able to express: neither can conceive such joy and gladness for blessings received, as the experience in our selves of God's benefits will afford unto us.

Thirdly, no man must condemn such as do conceive themselves forms of prayers, & call them conceited prayers, or fantastical prayers. These are envious persons, who envy in others the graces of God, & cannot abide that any should go before themselves, or beyond themselves. These are wise in their own eyes, and indeed themselves wholly conceited and fantastical, which they falsely charge upon others, being utterly ignorant both of God's works, and their own wants. For had they known or regarded the gifts and power of the Spirit which helpeth and assisteth his servants, that their tongue is as the pen of a ready writer, and findeth sufficient matter to utter to their Maker: or had they known themselves thoroughly, what new wants they have, what new sins they commit, what new assaults they undergo, what new blessings they enjoy, which are as so many occasions or rather provocations to open their mouths anew to God, & to sing a new song unto him, they would not blot this ordinance of God with such an odious cavil. So then, whereas all such should be

grieved that cannot frame their petitions according to their present wants, nor pour out their supplications according to their particular assaults, neither make confession to God according to their particular offenses, they are rather grieved that any others can perform these duties better then themselves. And whereas they should strive with might and main to be like unto them, and to follow their example, they would have all other men ignorant like themselves, and please themselves in that ignorance.

On this wise ye shall bless the children of Israel.] Note in these words the persons that must perform this duty, and they are the Priests: note also what they are to do, *to bless the people,* & that is, to pray to almighty God for them, that his blessings may come down upon them. From hence we see, that it is the duty of the Ministers to pray for the people. So did *Melchizedek* for *Abraham,* and he was the Priest of the most high God, Gen. 14.18, 19. So did *Moses* often for the people, when God's heavy judgments were upon them, or hanging over their heads, Exod. 32, & 33: he stood oftentimes in the gappe when the hand of God had made the breach, to turn away his wrath lest he should destroy them. So did *Aaron,* as appeareth afterward in this book, when the plague was begun among the people, he put on incense, & made an atonement for them: he stood between the dead & the living, and the plague was stayed, Numb. 16, 47, 48. *Paul* in every Epistle practiseth this duty: and the Apostles committed ye charge of providing for the poor, and distributing to the poor, to the Deacons, that they might give themselves continually to prayer, and to the ministry of the word. The Prophets also never failed in this duty, as we read almost in every place of their Prophesies, they stood upon their watch-tower, having the people continually in remembrance in their holy prayers. Christ Jesus himself, the great Shepherd of the sheep, is a perfect pattern of performing this, he prayed for Jerusalem oftentimes, Luke 19. and for the whole flock of God committed unto him, whō he would not suffer to perish, but bring them to everlasting life, John 17, 20.

Thus then we see, we have the examples of *Melchizedek,* of *Moses,* of *Aaron,* of the Priests, of the Prophets, of the Apostles, and of Christ Jesus the Lord of life, as lively examples to go before us, and as a cloud of witnesses to conduct us in this duty, to prove unto us the truth of this point.

This must the rather be practiced; first, because it is an infallible token of our love toward [Reason 1] them, and of an earnest desire that we have of their good, Psal. 118, 26. And how can we better express even the bowels of our affection, and our longing after their prosperous estate from the heart root, then by our daily praying for them? Rom. 1, 10.

Secondly, the faithful Ministers of God have been much grieved when they were forbidden and not permitted to perform this duty. We see this evidently in *Jeremiah,* when the Lord had said unto him, *Pray not for this people for their good:* he said, *Ah, Lord God, the Prophets say unto thom, ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place:* where we see, he layeth the fault upon the false Prophets, and goeth about to excuse, or at least to lessen the sin of the people, who were blindly led by those blind guides, that thereby he might make a way to move the Lord to hear him for that poor seduced people.

Thirdly, the flock of God is committed unto them; it is no small charge that lieth on their hands, the price of Christ's precious blood is committed unto them, and therefore by all means they are charged to procure their good, especially considering that the blood of such as perish through their negligence, shall be required at their hands, 1 Pet. 5, 2. Ezek. 3.18.

Fourthly, it is a sin against God as well as against his people, to omit or refuse this duty. And therefore when all the people said to *Samuel, Pray for thy servants unto the Lord thy God, that we die not:* he answered; *As for me, God forbid that I should sin against the lord in ceasing to pray for you.* 1 Sam. 12, 23. If then it be a sin to omit it, it must needs be a duty to perform it.

Fifthly, it should be done to the ende the people might be encouraged, and not faint in their sufferings. For they are oftentimes set upon, and their faith shaken, and they ready to give over, if they be not confirmed by the word and by prayer: and therefore we read, Eph. 3, 13, 14. *I desire that yet faint not at my tribulations for you, which is your glory: for this cause I bow my knees unto the Father of our Lord Jesus Christ, &c. that he would grant you according to the riches of his glory, to be strengthened with the might of his Spirit in the inner man.* Our prayers shall be an effectual means to hold them up.

[Use 1] Consider from this ground, why the word oftentimes prospereth not under our hands, and we labor in vain, and strive against a stubborn and disobedient people; even because we forget our own duty, to commend our people to God, and to the word of his grace, that so their eyes may be opened, and they turned from darkness to light, & from the power of Satan unto God, that they may receive forgiveness of sins, & an inheritance among them that are sanctified by faith in Jesus Christ. Let us all therefore say with *Samuel* the Lord's Prophet, GOD forbid that I should sin in ceasing to pray for them, that the word may take good effect in their harts, considering it is in his hands only to give the blessing upon our labors. For *Paul* may plant and *Apollos* water, but it is God that giveth the increase, 1 Cor. 3, 6. And doubtless God doth often withhold the dew of his grace frō our labors, because we do not desire & crave his blessing. It may be said, what should the Minister ask for them, or for what should he pray on their behalf? I answer, for their conversion, confirmation, consolation, preservation, multiplication, and removing of tribulation.. Many in all Congregations remain yet in ignorance, & are not turned unto God; we must pray that they may be gained and converted, Acts 3, 19. Many are weak and feeble minded, as the bruised reed and as the smoking flax; we must pray that they may be supported and strengthened, Eph. 3, 16. Many are as it were quite out of heart, being tired with the temptations of Satan and tribulations of the world, these must be cheered up and comforted, Math. 26, 41. Acts 14 22. Many have indeed received to believe, but they are ready to stand at a stay, and some at the point to go backward; we must pray that these may be kept and preserved. John 17, 11. *Holy Father,* (saith Christ) *keep through thine own Name, those whom thou hast given me, that they may be one as we are.* Many Congregations have the fewest number that have given their names in sincerity and uprightness of heart to God, and resolved to offer up their bodies an holy and living sacrifice unto him, so that the true Church is a little flock: we must pray therefore that the number may be augmented and increased, and that he would every day

add unto the Church, such as should be saved, Acts 2, 47, and 13, 48. and 16.5. So were the Churches established in the faith, & increased in number daily.

Lastly, the Churches of God do often lie under many judgments, and are pressed even above measure with sundry calamities: it is our duty therefore to pray to GOD to have them removed, that they may have a breathing time, & quietly serve the Lord in peace and tranquility, as *Paul* wisheth *Agrippa* were altogether like him, except his bands, Acts 26, 29.

Secondly, this serveth to reprove such as [Use 2] never practice this, neither think it to be any ministerial duty, to pray for the people, and for the blessing of God upon their own speaking, & the people's hearing. And thus is the whole office of the Ministry disanulled. Some that love their own ease more then the people's good, maintain that reading is preaching, because they are loath to take pains themselves, or to maintain any that should take pains. Others that pray sildome, think it needless either to begin their Sermons, or to end them with invocation of the Name of God: and by this means they neither give themselves continually to prayer, neither to the Ministry of the word. And if we mark the people that live under their Ministry, & depend upon them, we shall see them for the most part most ignorant, and such as have no desire of knowledge, except peradventure some few, who have been fed with the crumbs that fall from other men's tables, I mean, that have gotten their knowledge in other places.

Thirdly, it is the Ministers duty to labor after the grace of prayer. For how shall they [Use 3] be able to commend the people to GOD in prayer, if they be not able at all occasions and times to pray for them, being destitute of this holy and heavenly gift, which is a most necessary, a most worthy, a most effectual gift? It is a principal part of God's worship, & oftentimes beareth the name of the whole worship of God, Gen. 4, 26. Acts 9, 14. 2, Tim. 2, 19. It is the means which God hath sanctified to unlock the closet of his graces. They are hid in God, and as it were kept in his secret chamber under lock and key; prayer is the means to open the door that leadeth us the way unto them. God is indeed the fountain of all blessings, but the spring is far; the waters of life are with him, but if we use not prayer, it may be truly said to us as the woman of Samaria spake, John 4, 11. *Thou hast nothing to draw with, and the well is deep: from whence therefore canst thou have that living water?* If then we account the saving graces of God necessary, we must also account that means necessary, by which we do obtain them. As for those that despise the means, they do also despise the precious graces of God which are obtained by means. The like we might speak of the excellency and efficacy of prayer. But what shall all this avail us, if we be as dumb men, and not able to open our mouths to make petition to God for them? The Apostle willeth *Timothy,* that prayers, supplications, intercessions, and thankesgiuings should be made to God by him and other Ministers, 1 Tim. 2, 1. We must all labor to know the state of our flocks. If we see any wants among them, we must pray to have them supplied: if any judgments break in upon them, we must pray to have them removed: and if God at any time have graciously heard us, we must be able to give him the glory.

Lastly, let the people answer duty for duty, [Use 4] and prayer with prayer, that so there may be a mutual performance of the same by the Pastor for the people, and by the people for the

Pastor. For seeing the Ministers are commanded to pray for them, why should they be backward to remember their Ministers in their best thoughts? We are debtors one to another, and do owe a mutual duty, Rom. 1, 12, 14. Our duties are not arbitrary and indiffrent, but necessary, to which we are bound in an obligation, tying us to the performance thereof forever. For is it left to our choice and discretion, whether we will pay the debts which we owe, nor not? Hence it is, that *Paul* a worthy and excellent Apostle requested the prayers of the Churches & persons to whom he wrote: and the people were wont to be mindful of their Ministers. When *Peter* was in prison, earnest prayer was made by ye church for his deliverance, Acts 12, 5. & 15, 40. They stand as it were in the forefront of the battle, and Satan with all his instruments do most of all fight against them, Zach. 3, ver. 1. As then Christ giveth in charge, that we should pray to the Lord of the harvest, that he would send forth laborers into his harvest, Math. 9, 38. so we ought to pray for a blessing upon their labors which are sent forth by the gracious hand of God. The want of this maketh their pains to be unprofitable unto us.

Ver. 24. *The Lord bless you and keep you.]* Now we come to the particular parts of this blessing. First, the protection of the Church is to be prayed for, that it would please God to keep it, guard it, and defend it. The doctrine arising hence is this, God is to be prayed unto, to be the protector & preserver of his church. This must we continually desire of him, our mouth must be opened, and our heart enlarged. This we see to be figured out and represented in the covering of the tabernacle while it wandered in the wilderness, the which was as it were a portable or movable Temple: it had a large and sure covering made of Badgers skins sewed together, to hide and preserve the same & the appurtenances belonging unto it: this did signify the safety and sure estate of the Church, and of every true member thereof, sitting under the shadow & shelter of the most High, whereunto *David* alludeth, Psal. 27, 5. *In time of trouble he shall hide me in his pauilion, in the secret of his Tabernacle shall he hide me, he shall set me upon a rock.* To this also hath the Prophet reference, Isaiah 4, 5, 6. *There shall be a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.* This also was shadowed out in the order of the Tabernacle, set in the midst of four most mighty battailions or squadrons, surrounded by the Levites: so that none of the heathen or stangers could approach by reason of these puissant and powerful armies which guarded the same, and were as a wall and bulwark unto it on every side. This protection was also promised unto the Israelites in times of greatest danger, when they might seem to lie open to evident perils both of domestical insurrections, & of foreign inuasions, while they were celebrating their solemn feasts, & every male was commanded to appear before the Lord, Exod. 34, 24. *I will cast out the Nations before thee, and enlarge thy borders: neither shall any man desire thy Land, when thou shalt go up to appear before the Lord thy God thrice in the year.* We are commanded to pray for the peace of Jerusalem and for the building up of the walls thereof, Psalm 51, 18, and 122, 6, 7. Our daily prayer therefore must be, that he would do good to Zion in his good pleasure; for our brethren and companions sake, we must say, Peace be within thy walls, & prosperity within thy Palaces.

The reasons warranting and moving us to pray that the Church may be secured, are, first, [Reason 2] because as the state of the Church standeth, so it goeth commonly with the

commonwealth. The Church is the life of the commonwealth, by which it liveth, and as the soul by which it breatheth. For as the soul quickeneth the natural body; so doth the Church give motion and strength to the politic body. If the Church be well seen unto, it cannot go amiss with the civil State. Hence it is, that the Lord willed the Jews, to seek the peace of the City, whither he had caused thē to be carried away captives, and to pray to the Lord for it, for in the peace thereof shall ye have peace, Ier. 29, 7.

Secondly, howsoever the state of the church standeth, so our own particular estate remaineth, whether it have cause to rejoice or to be sorry, even the same cause have we both of the one and of the other. For how can the child choose but prosper, while the mother is in health and prosperity? Or how can it but be weak and sickly by the weakness & sickness of the mother? The Church is the mother of us all, we suck both her breasts as it were the sincere milk of the old and New Testament. We know, that the man which goeth in a ship upon the sea, his desire and prayer is for the safety of the whole Ship no less thē for his own particular, because he knoweth his own estate dependeth upon the estate of the whole Ship, and therefore he hath good reason to pray for it. And what is the Church of God, but as it were a Ship floating up and down in the sea of this world, tossed too and fro with the rough and raging winds of the wicked? and therefore we ought to pray earnestly for it, lest as *Jacob* said of *Esau, the mother and the child be destroyed together.*

Thirdly, it is required of us to have a fellow feeling of the wants and necessities of our brethren, as well as of our own, as Rom. 12, 10, 15. *Bee kindly affectionated one to another, with brotherly love: rejoice with them that rejoice, and weep with them that weep: because we are all members one of another.* If one member of the natural body suffer, all the rest suffer with it: so the troubles of the Church should go as near unto us as our own private griefs and troubles.

Lastly, the Church hath sundry enemies which plot the death and destruction thereof, and seek to ruin and subvert them that belong unto it, in body and soul. The chiefest and greatest that setteth the rest on work, is Satan,*a man-slayer from the beginning, & a roaring lyon, seeking whom he may devour.* The instruments that he employeth, like the wheel of a clock that giveth motion to the rest, are the flesh, the world, & false teachers. The flesh is full of darkness & doubting, ye seed of all evil. The world is an hook ready to catch us, baited partly with pleasures and profits, with honors and promotions and partly with threatenings, terrors, and persecutions of enemies. False teachers come disguised in sheep's clothing, and armed with errors & heresies, which may be called the fiery darts of the devil, and the very poison of the soul, whereby we make shipwreck of faith and of a good conscience. If we do not pray that God may be our Savior and protector from these, we cannot be kept safe, but lie open as a prey to all these enemies. [Use 1]

We may conclude from hence, somewhat for the strengthening of our faith and for the increase of our obedience. As first of all, we must confess that our help cometh only from the Lord, seeing we are directed to go only to him to seek protection, who neither slumbereth nor sleepeth, Psal. 121, 2, 3, 4 & 91, 1, and 3, 8. *He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty: he is our shield and buckler, he is our rock and refuge, he is our fortress & strong tower, the righteous fly unto it, and are saved.* Be it that they be

many times and many ways afflicted, yet they shall not be able to hurt them, no evil shall come near unto them, Psal. 91, 10. So then we are taught to assure our selves of the Churches safety, and to confess, that salvation belongeth to the Lord, and that his blessing is upon his people, Psal. 3, 8. and therefore we pray unto him. But prayer must be grounded upon faith, faith upon the promise, the promise upon the word, and the word upon God. True it is, the gates of hell are set against the Church, but the gates of hell shall not prevail against it. [Use 2]

Secondly, this doctrine of the divine protection, is a mere privilege of the Church, and appropriated to God's servants only. The ungodly have no promise of his protection, neither can they expect preservation from his hand. The Lord is no preserver of thē, he hath made no promise of defense unto them, but leaveth and forsaketh them in evil, without comfort, without succor, without deliverance. The Prophet upon this sure ground concludeth, that *evil shall slay the wicked, and that they which hate the righteous, shall be desolate, Ps.* 34, 20, 21. For having shown that God delivereth his out of all their troubles, & keepeth all their bones, so that none of them is broken, he addeth, that doubtless the ungodly shall utterly perish, they lie open to the wrath of God, and have none that can deliver them Vain is the help of man, and weak is the strength of an horse, and foolish is the confidence in defensed places, they are not able to save a man. [Use 3]

Thirdly, fear not the rage of mighty enemies, albeit they rage never so much, and dig never so deep with their devises to destroy the Church, though they bend all their force and fury to undermine it and turn it up by the roots that it grow no more in the earth: though they take crafty counsel together against the chosen people of God, and consult against his hidden ones, yet they are hid under the shadow of his wings, and kept as the apple of his eye, Psalm. 17, ver. 8. and they are therefore called *his hidden ones,* because he hideth them with himself, as his precious and peculiar treasure, Exod. 19, 5. and keepeth thē safe and sound from all injuries and inuasions that would do them hurt. True it is, the enemies encourage one another, & say among themselves, Psalm. 83, 4. *Come, and let us cut them off from being a Nation, that the name of Israel may be no more in remembrance:* howbeit, the Lord shall do unto them as unto *Sisera,* and as to *Iabin* at the brook of *Kison,* which perished at *Endor,* and became as dung for the earth, verse 9, 10. How then should we stand in fear of them, that do not stand in fear of God nor of his threatenings, and yet have their persons open to all his judgments, to be made like unto a wheel, & as the stubble before the wind? As the fire burneth a wood, and the flame setteth the mountains on fire, so shall they be persecuted by thy tempests, and made afraid with thy storms, so that their faces shall be filled with shame, ver. 13, 14, 15. This use is concluded and collected out of the Psalm 27, 1, 3. *The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear, though war should arise against me, in this will I be confident.* Seeing then we have such precious promises, and such worthy examples, to stir us up to be bold in the Lord, building our house upon the sure rock of his defense, it argueth great infidelity, weakness, wavering, feebleness, & faintness to stand in fear of every scar-crow, or of every storm of rain, or blast of wind, or force of tempest, or wave of the sea, that shall threaten to fall upon us.

[Use 4] Lastly, we are from this consideration bound to love the assemblies of the Saints, and labor to be in the number of the members of the true Church. To be a member of the visible Church, is not enough to make us to be a member of the Catholic Church, which we profess to believe in the Articles of our faith. The Catholic Church is the number of the elect and chosen servants of God. In the visible Church are many hypocrites, as chaff among good wheat, which when the fan of God cometh, shall be blown away. The parts of the true Church are as a small remnant gathered out of the multitude, Isaiah 1, 9. as a little flock of sheep gathered into the sheepfold out of an heard of wolves and goats; and as a chosen generation called out of the rest of the world. For these two are as two Cities, one contrary to the other, the one evermore at war with the other, the Church and the world. They that are of the true Church, have made a divorce from it, and are enemies to the world, and they that are of the world, have no interest or privilege in the Church; and therefore Christ saith to his Disciples,*Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.* Now, as he showeth that he had chosen them out of the rest of the world, so he hath done all the faithful that belong unto him. If then we would assure our selves to be in this number, we must make much of the assemblies of the Saints, otherwise we can never earnestly commend unto God the protection of his Church, if we love not the beauty of Zion, and long not to dwell where the Lord dwelleth. We see that so soon as any certain knowledge of Christ was entered into the hearts of the two Disciples that came unto him, by and by they followed him and said unto him, *Master, where dwellest thou?* So must it be with us; we must dwell with him in his house, and abide with him in his chamber of presence. Howbeit, many come to the house of GOD, as if they were none of his household-servants, but strangers in his house, nay, as if they were strangers to God, & God unto them, as if they had no knowledge of him, or he of them. They come so sildome, that they may appear to belong to some other family or fraternity. But what shall it avail us to pray for the protection of the Church, unless we hide our selves in his pauilion, and live under his protection? This use we find, Ps. 27, 4, 5. where upon his assurance y^{t} God will hide him in his Tabernacle, and set him upon a rock, he setteth down this; *One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the lord, & to enquire in his Temple.* They are pronounced blessed that dwell with him who is to be blessed, and is the author of all blessings, Psal. 84. This doth the church testify in *Solomon's* song, *Tell me, O thou whom my soul loveth,where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions.* As Christ proveth the love of *Peter* by this sign of feeding his sheep, John 21, ver. 16. so we may prove our love to him by loving his Church and Church-assemblies. Doubtless, whatsoever we may persuade our selves to the contrary, yet we do not love Christ, if we do not love the assemblies of the Christians: for where two or three are gathered together in his Name, there is he in the midst of them.

[Ver. 25, 26. *The Lord make his face to shine, &c.*] We have shown before in the interpretation of the words, that by grace we must understand the favor and good will of God: and by peace, the effects of his grace, happiness and prosperity inward & outward, consisting in the peace of a good conscience, and such like benefits. First, we are taught to desire grace, understood

by the lifting up of his countenance and making his face to shine upon us: and then the peace of a good conscience. From hence we learn this point, (to include thē both together) that we must cheefely and principally pray for God's favor, and then in the next place, for peace of conscience. Thus doth the Prophet direct us, Psalm. 4, 6. *Lift up the light of thy countenance upon us:* and 67, 1. *God be merciful unto us and bless us, and cause his face to shine upon us:* and Psal. 83, 3. *Cause thy face to shine, and we shall be saved:* and to show the necessity of this prayer & the earnestness of his affection, he doubleth & trebleth the same prayer, as if he desired nothing at all in comparison of the shining of his face, and the lifting up of his countenance. Thus doth the Prophet declare, that the Israelites got not the land in possession by their own sword▪ neither did their own arm save them but the right hand of God and his arm, *and the light of his countenance, because he had a favor unto them, Ps.* 44, 3. and *Ps.* 85, 7. *Shew us thy mercy, O Lord, & grant us thy salvation.* This order we see evermore observed by the Apostle, praying for grace and peace, Rom. 1.1, Cor. 1. This was the course which he took.

[Reason 1] And no marvel. For first, grace is the fountain and beginning of all good things. From whence have we election, but by grace? Rom. 11, 5. Whence cometh our calling to salvation but by grace? 2 Tim. 1, 9. Whence have we faith but by grace? Phil. 1, 29. Whence have we our justification but by grace? Rom. 3, 24. Whence shall we have glorification and eternal life, but by grace? Rom. 6, 23. Secondly, we must lay the foundation of all our requests upon the favor of God, because that being once obtained, bringeth with it all other benefits and blessings whatsoever: and without it, all things are unsavory and unprofitable: if first we seek the favor of God, *all other things shall be ministered unto us.* If we want this, we want all things; if we have this, we have all things. The Apostle *Peter* said to the impotent man,*Silver and gold have we none:* yet in his second Epistle he showeth, that *the divine power had given them all things,* 2 Pet. 1, 3.

[Use 1] From hence we must learn to hate the odious scoffs of the Papists and such like Ishmaelites that mock at our doctrine touching the assurance of God's mercy and love in the pardon of our sins: for we should not be allowed to pray for them, except we had assurance, grounding our selves upon his promise, to obtain them. Neuertheles, such is the sottishness of some of them, that from hence they would conclude, that according to our own principles, our people (forsooth) are in a miserable case, because they are bound never to ask God forgiveness of their sins: and why? Because they are already assured of grace, of the love of God, and of forgiveness of their sins. I answer, that this is a silly shift: for we must pray even for those things whereof we are assured before we pray. And that appeareth by these three particulars. First, though we have some assurance, yet our assurance is not perfect, we must therefore pray for the increase of it; and forasmuch as we are many ways shaken and assaulted, we have need of more and more assurance. Secondly, we must pray for the continuance of this grace. Our assurance may be much weakened, we have therefore need of God's strengthening Spirit to stay us up in this faith. Lastly, we are to pray for a new act of pardon to be daily sealed up in our hearts and consciences, as we daily provoke him by our new sins.

Secondly, above all things desire the grace [Use 2] of God, to be reconciled to God to have our sins forgiven, to taste abundantly of his mercy. One drop of this is more worth then all the gold of Ophir, or all the pearls and precious stones, that the mē of this world take so much pains to enjoy. We see how far men will go, what labor and what loss they will endure, what hunger they will sustain, & what cares they will spend to get the goods of this life. O that we had this care & this love of heavenly things! but alas, the least difficulty that we meet in the way, doth quickly discourage us and put us out of heart. Thus it falleth out that many have the riches of this world, who are poor in the true treasure, and have store of gold that have little store of grace. Let us say with the Prophet, *Lord,if thou lift up thy countenance upon us, thou wilt put gladness in my heart, &c.* And in another place, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee: God is the strength of my heart, & my portion forever.* Let us say with the Apostle, *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, &c.* Behold the holy affectiō of this servant of God: he suffered the loss of all things, y^{t} he might win Christ. We are content to suffer the loss of Christ, that we may win the world, like to the Gadarenes. *Paul* accounted the loss of these earthly things to be a gain unto him, we account the gain of Christ to be a loss. He esteemed all earthly things in comparison of heavenly, to be no better then dung: we do so mind earth and earthly things, that we esteem and prize spiritual things as dung in comparison of them. This is the common corruption of our times, we spend our days and strength in seeking, getting, & holding riches, honors, pleasures, and such like, so that we have little leisure to think upon the grace of God and the peace of a good conscience. And yet notwithstanding set down this as a sure rule, that we have no promise to attain any earthly blessings without these. Again, God is most ready and willing to give these, if we were as willing to receive them: and certainly we should never want them, if we were not wanting unto our selves.

Lastly, observe that the true happiness of a Christian man consisteth in the favor & love [Use 3] of God, and the peace of a good conscience. Here is matter of great comfort and consolation to all God's Children in the midst of all the miseries of this mortal life, because whatsoever befalleth us here, though we lie under the cross, or rather a multitude of crosses, yet neither death, nor life, nor Angels, nor principalities, nor power, nor things present, nor things to come, shall be able to make us miserable, or to separate us frō the love of God, being once in his favor.

Hence it is, that *Solomon* calleth a good conscience, a continual feast, Prov. 15, 15. This is the only thing that maketh a man truly happy, the feeling of God's love, and the peace of a good conscience purified by the blood of Christ: without this love there can be no peace, without this peace, there can be no happiness. Woe therefore be to all the ungodly, there is no grace in them, and there can be no peace for them, Isaiah 57, 20, 21. who are like the troubled sea whē it cannot rest, whose waters cast up mire and dirt. For seeing they are not at peace with God, they cannot be at peace with any of the creatures. They cannot assure themselves to find rest and quietness anywhere. The Angels fight against them, and are ready to destroy them. The beasts of the field are their enemies. The stones in ye street are ready to rise up against them, and every creature is armed for their destruction, & conspire with their Creator for their overthrow. For no creature can be a friend unto them that are not at peace

& unity with God. Nay, they have war within their own bosoms and bowels, and themselves are set against themselves. The estate of a wicked man is an unhappy life, though they be commonly accounted the most happy men in the world: for the meanest and poorest servant of God that liveth in his fear, and dieth in his favor, is a thousand times more happy then he. It is the grace of God that maketh blessed: it is the want of grace that maketh wretched and miserable.*Abraham* being justified by faith, which was imputed unto him for righteousness, was called the friend of God: but the ungodly wanting faith and the righteousness of Christ, are no otherwise accounted off, then as the enemies of God.

[Ver. 25. *And they shall put my Name upon, &c.*] This is the second part of the blessing, which, as we have said, may be called the blessing of the blessing. For by putting on of hands they must assure the people of God's blessing, ratifying indeed the words of their mouths. Now laying on of hands was used four ways, first, in healing of the sick, Luke 4, 40. Mark. 16, 18. Secondly, in the ordaining of Ministers Acts 13, 3. and 6, 6. 1 Tim. 4, 14. & 5, 22. This rite used in the New Testament, was practiced in the old, and indeed was borrowed from thence. Thirdly, in bestowing the gifts of the holy Ghost, Acts 8.17, and 19, 5. Fourthly, in blessing of children, and of the people, Gen. 48, 14. Math. 19, 13. Mark. 10, 13, Luk. 18, 15. Here it was used in blessing the people▪ as an undoubted sign of God's favor: so that as the Priests pronounced the blessing, so God would assuredly bring those blessings upon them.

Hence we do learn, that the work of the Ministry shall not be vnfruitefull, [Doctrine.] but shall serve for the benefit of the people of God, being accompanied with the blessing of God. When *Paul* planteth and *Apollos* watereth, God giveth the increase, 1 Cor. 3, 6. The Gospel is the power of God to salvation, to everyone that believeth, Rom. 1, 16. He did long to see them, that he might impart unto them some spiritual gift, that they might be established, verse 11. and thereupon acknowledged himself to be a debtor both to ye Greeks and to the Barbarians, verse 14. When Christ sent out his Apostles to preach the Gospel to all Nations, after his resurrection, he annexed this promise to their preaching, *Loe, I am with you always even unto the end of the world,* Math. 28, 20. and hereby was their doctrine made powerful and effectual. The history of the Acts is a most plentiful storehouse of this truth, where we see how the Apostles converted Jews and Gentiles, men and women, rich and poor, noble & vnnoble, Captains, Soldiers, Iaylours, Deputies, Proselytes. Persecutors, Pharisees; it being a most powerful instrument and mighty through God to pull down strong holds, to cast down imaginations, and every high thing that exalteth it self against the knowledge of God, and to bring into captivity every thought to the obedience of Jesus Christ. As then it is said of the Sun, that his going forth is from the ende of the heaven, and his circuit unto the ends of it, & there is nothing hid from the heat thereof: so is the sound of the Word and the Ministry of it gone into all the world, and their words unto the ends of the earth; so that the saving knowledge of the Gospel did lay hold upon the Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, & Cappadocia, in Pontus and Asia, &c. Cretes & Arabians, they spake in their own tongues the wonderful works of God, Acts 2, 11, 41. and 4, 4. and 8, 37. and 9, 36. and 10, 44. and 13, 12, 43, 48. and 16, 14, 34. and 17, 4, 11, 12, 34. and 18, 8. and 19, 18.

And how can the word but be effectual, if [Reason 1] we consider the titles given unto it? It is the strong arm of God to pull us unto himself, Isaiah 53, 1. It is as an hammer to strike our stony hearts in pieces, and as a devouring fire to burn up and consume to ashes our corruptions as straw and stubble, Ier. 23, 29. It is as the rain and snow that come down frō heaven and return not thither, but water the earth and make it bud and bring forth, that it may give seed to the sower, and bread to the eater, Isaiah 55, 10, 11. It is the key of the Kingdom of heaven, Math. 16, 19. It is a fan in the hand of God, Mat. 3, 12. It is as a drawnet cast into the sea, and gathereth of every kind, Math. 13, 47. Lastly, it is called the Gospel of the Kingdom, Math. 9, 35, because it teacheth the way that leadeth to everlasting life.

Secondly, the Ministers are laborers together with God; when they preach, he preacheth: when they instruct, he instructeth: whē they comfort, it is he that comforteth: when they threaten, it is he that threateneth; they are no other but the mouth of God, and the messengers of GOD sent out to speak his word, 1 Cor. 3, 9. They then as workers together with him, beseech us that we receive not the grace of God in vain, 2 Cor. 6, 1. For how can we doubt, but that God will bless his own ordinance?

Thirdly, when Christ Jesus ascended and led captivity captive, he gave gifts to the Ministry, Eph. 4, 8. It is he that putteth heavenly treasures in earthly vessels, that the excellency of the power might be of God, and not of any man, 2 Cor. 4, 7.

[Use 1] This efficacy of the Ministry, and of every part of it, serveth to many uses. First, it reproveth such as long to be gone out of the house of God, such as think the time lost and ill spent, that is spent in hearing the word, such as so set their minds and affections upon worldly things, that they cannot tarry & abide in the church until the blessing be pronounced, & the assembly be dismissed; whereby they deprive themselves indeed of the blessing of God, of whom we may speak with the Prophet, Psal. 109, 17. *As he delighted not in blessing, so it shall be far from him.* It is the order and ordinance that God hath appointed in the Church, that we should begin and ende the exercises of our religion together. For as God is the God of good order, so the Church which is the house of GOD, is the place of good order, and therefore all the children of the Church must submit themselves to the rules of order and decency.

[Use 2] Secondly, it should be a forcible means to stir us up to diverse and sundry duties. First, it directeth us to go to God, and to crave of him to work by his own ordinance the salvation of his people. We must pray unto him that is the Lord of the harvest, to bless his word, and to open the harts of those that hear it to attend unto it and to embrace it. Secondly, it serveth to work in us diligence and fidelity, knowing that we must give an account to the great shepherd of the sheep. We are hereby encouraged to preach the word in season & out of season, considering that God hath promised to be with us, to stand by us, to assist us, and defend us. Thirdly, we must labor to preach with zeal, with boldness, and with power, and with authority, not carelessly, or coldly, or faintly, remembering that we speak in his Name that sent us and put us in his service, always studying to show our selves workmen that need not be ashamed, rightly dividing the word of truth, 2 Tim. 2, 15. Forasmuch as his blessing doth accompany the faithful deliverance thereof. The word is

evermore effectual in it self, and mighty in operation, sharper thē any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart: let us not therefore by our negligence dull the edge of it, or blunt the point of it, nor be afraid to cut the sinews of sin with it, but speak it as it ought to be spoken.

Thirdly, from hence the people receive diverse [Use 3] instructions. First▪ it worthily challengeth from them reverence to esteem them that preach the word, as the Ministers of Christ, to account their steps beautiful for their message and Ministry sake. The feet of the Prophets of God that brought the people glad tidings of a temporal deliverance from bodily captivity, were very beautiful, Isaiah 52, 7. How much more respected ought the Ministers of the Gospel to be, that bring glad tidings of a better deliverance, even from spiritual captivity and slavery under spiritual enemies to our souls and to our salvation? Rō. 10, 15. This bondage is greater & more grievous, then to lie under the bondage of all tyrants & persecutors. Secondly, we must yield attention to the word of exhortation, and not despise Prophesy, 1 Thess. 5, 20. This is the principal means ordained for our conversion, and for our confirmation, and continuance in the truth. For the preaching of the word is necessary, not only to bring us to the knowledge of the Gospel when we were ignorant, and to work in us the grace of faith when we did not believe; but when we are once borne anew, to make us grow thereby to a full strength and stature, and to establish us in the known truth, Rom. 1, 11. Eph. 4, 12, 13. 1 Pet. 2, 2, and 2 Pet. 1, 12, 13. And we are taught that Prophesy serveth for them that believe, and not only for them that do not believe, 1 Cor. 14, 22. Lastly, we must be content to submit our selves to the word, and to be willing to have it applied unto our consciences, whether it be by exhortations, or by reproofs, or by threatenings, or by comforts. For what shall a salve do, be it never so precious, if it be not laid to the sore? or what can the medicine avail, if it be not applied to the disease? Let us never look to find the efficacy of the word in our souls, except we desire to feel the working and power of it being spread upon our hearts. Lastly, we must yield obedience to that which we have heard. It is said of the Apostles when they were sent forth into all Nations, Mar. 16, 20. that they went forth and preached everywhere, & the Lord wrought with them: if then we be dooers of the word, & not hearers only, then the Lord worketh with his Ministers, nay he worketh in the people. This is a blessed work, happy are they that are so wrought upon. The obedient hearer is the only hearer that heareth to salvation, that receiveth with meekness the engrafted word y^{t} is able to save his soul.

CHAP. VII.

1. AND it came to pass on the day that Moses had fully set up the Tabernacle, and had

anointed it, and sanctified it, and all the instruments thereof, both the Altar and all the vessels thereof, and had anointed them and sanctified them,

2. That the Princes of Israel, heads of the house of their fathers (who were the Princes of the Tribes, and were over them that were numbered) offered:

3. And they brought their offering before the Lord, six covered wagons, and twelve Oxen: a wagon for two of the Princes, and for each one an Ox, and they brought them before the Tabernacle.

4. And the Lord spake, &c.

HItherto of the sanctification which is general and common: now *Moses* descendeth to particular laws. This chapter containeth two things; first, the offering of the Princes: secondly, the speech of God to *Moses.* The offering of the Princes is set out by certain circumstances, of the time when they offered, when *Moses* had fully set up the Tabernacle, and had anointed and sanctified it, &c. of the persons which offered, the Princes of the Tribes, the heads of the house of their fathers: and of the place where they are offered, it was before the Lord. Then their offering is described by the particulars that were offered, which is performed jointly, or severally. Ioyntly, they brought six covered wagons and twelve Oxen, &c. I will not stand particularly to speak of the sanctifying and anointing of the Tabernacle, handled at large, Exod. 40, 9, 10. Remember in general, that the Tabernacle was a type and figure of the Church, which is a company of men acknowledging and worshipping the true God, whō Christ doth regenerate and sanctify with his Spirit, and purposeth afterward to glorify thē in his kingdom, 1 John 2, 27. Moreover consider, that these Princes here described are called *the heads of the house of their Fathers.* This word is diversely taken in the Scriptures. God is the head of Christ, Christ is the head of man, and man is the head of the woman, 1, Cor. 11, 3. The head of *Syria* is *Damascus,* the head of *Damascus,* is *Retzin,* Isaiah 7, 8. The heads of the Levites are put for the chiefest; and the Priest the head, that is, the chief Priest, Neh. 1, 16. 2 Chron. 31, 10. The King, the head of the Tribes of Israel, 1 Sam. 15, 17 The heads of householders, the Elders, Exod. 16, 13. The head of the people, the foremost, 1 King. 21, 9. The head of the Mountains, the highest, Isaiah 2, 2. The head of the spices, the chiefest, Exod. 20, 23. Among *David's* Captains, the heads are the most excellent, 2 Sā. 23, 8, 13, 18. The Princes mentioned in this place, may after a sort be called heads in all these respects, because they are the chiefest, the foremost, the highest, and the most excellent. And albeit Kings and Princes abstain from this title to be called heads of ye Church, as pointing out the sovereignty of Christ, and content themselves to be styled supreme Governors, as appeareth by the oath of supremacy used among us, yet we doubt not but they may be called by that name in a kind & degree of resemblance, because they have preeminence of place and government over all people within their dominions. For if *Samuel* tell *Saul,* that when he was little in his own sight, he was ordained to be made the *head of the Tribes of Israel,* being anointed King: it may be thought not unlawful, being rightly

understood, to give Princes ye name of heads of their people. As for the Bishop of Rome, that challengeth this title, to be called head of the whole Church, we cannot acknowledge him for any such head, but rather the tail, being indeed no sound member of the Church, but the head of the apostasy and falling away from the faith, prophesied of by the Apostle.

Touching the annointing oil, wherewith the Tabernacle and the vessels thereof were anointed; signifying, that all the true members of the Church are endued with the graces of the Spirit: from hence the superstitious Romanists would gather their consecrating and hallowing of Churches with oil and other ceremonies, and hold it unlawful to say their Mass in a Church not hallowed: yea, they will tell us of much profit and many uses thereof, as the increase of devotion, and the expelling of devils. But hereby they run into sundry errors & abuses. They devise and set up a sanctificatiō without warrant of God's word: they prefer their own tradition before the institution of God: they commit idolatry in dedicating Churches to Saints: they make these ceremonies a part of God's worship: they would bring in again the types and shadows of *Moses* law, which do not bind us, but are abolished: they make human traditions and observations not grounded upon ye Scripture, to be the means to stir up deuotiō. Lastly, they teach, that by this unholy hallowing devils are drivē out of churches, w^c^ are not cast out but by fasting & prayer, Matth. 17, 21. As for that dedication of Churches which standeth partly in prayer grounded upon the word, and partly in setting of them apart to holy uses, to the preaching of the word, to the administration of the Sacraments, & such like exercises of religion; we do no more condemn then *David's* dedication of his house which he had newly built, Psal. 30. who notwithstanding used neither crossings, nor tapers, nor such toys as are taken up and tolerated in the Church of Rome.

[Ver. 1. *And it came to pass] Moses* having provided all things necessary for the service of God, mustered his army, divided them into troops and squadrons before remembered, and appointed them Leaders of all sorts: here he showeth that the twelve Princes, the Captains & Commanders of the Tribes, brought their offerings before the Lord, to wit, six covered wagons, and twelve Oxen to draw them, to transport in them (as they marched) the parts of the Tabernacle with all the vessels belonging thereunto. But were not these things to be carried upon the Priests shoulders? What use then was there, or what need of these wagons or chariots? The Sanctuary indeed or the most holy place, for greater respect and reverence, was to be carried upon the shoulders of the sons of *Kohath,* to whō the charge was committed; howbeit these wagons were appointed to carry and conuay in them the other parts of the Tabernacle, and the vessels thereunto belonging, and were delivered to the Levites for that service, namely to the sons of *Gershon* and *Merari.* Now, we must not forget that the people gave before this gifts of great price, Exod. 35, 27. yet here again (seeing a want) they bring more, and that freely without coaction or compulsion, to finish and perfect fully the work that was so happily begun. The doctrine from hence is this, that a good work begun, especially furthering God's worship, is not to be neglected or intermitted until it be brought to an end and to perfection. We see this in the book of Ezra, chap. 5, 1, 2. the building of God's house after the return of the Israelites from captivity had been a long time hindered through the malice of their enemies, yet now they begin with good courage to set

upon the work again, being stirred up by the Prophets, and never give over until it was finished: and chap. 6, 14. they built and finished the house of God and prospered. The like zeal & forwardness we see in *Nehemiah,* ch. 4, 3, 4, &c. he built the wall, which indeed was the first that was thrown down, but the last that was set up: by whose means all the wall was joined together, for the people had a mind to work. When the Jews had begun to destroy their enemies, they did not leave the work imperfect, and therefore *Ester* required that it might be granted to them, to do tomorrow as they had done that day, and that *Haman's* ten sons might be hanged upon the gallows. Hence it is, that *Elisha* reproved the King of Israel, who smote upon the ground three times and then stayed, saying unto him,*Thou shouldst have smitten five or six times, then hadst thou smitten Syria till thou had•t consumed it, whereas now thou s•alt smite it but thrice.* He began the work of the Lord well, but he did not make a good end. The Apostle persuading the Corinthians to liberality toward the Saints, willeth the readily to perform that which they had willingly begun. The reasons are plain.

The God of heaven will prosper weak beginnings, [Reason 1] if there be a readiness and cheerfulness in us. This should be a great encouragement unto us, as it was to *Nehemiah,* to arise and build the wall, seeing they had the promise of God's prospering of the work that was under their hands, Neh. 2, 20.

Secondly, if we look back we are not apt to God's kingdom, Lu 9, 62. It is spoken indeed of the Ministry, which may fitly be called God's Plough, as the Ministers are the husbandmen, the word is the seed▪ the heart of man is the field that is to be ploughed up, tilled, and sowed: but it is true also in all good things and every work of religion, if we give over, we lose our labor, we miss our reward

Thirdly, it is better not to begin, then having begun, not to proceed: better never to lay the first stone in the building, then having laid a good foundation, not to make an end, because it will be said to our reproach, *This man began to build, but was not able to finish, Luk.* 14, 30. It is happened unto such, according to the true Proverb, *The dog is turned to his own vomit again, and the Sow that was washed, to her wallowing in the mire.* 2 *Pet* 2, 22.

This serveth to reprove such as give over [Use 1] their profession, which rest in a good work begun, and in weak and small beginnings. They are like *Balaam* that wished he might die the death of the righteous, but he would go no farther. Or they are like the morning dew, which by and by the Sun dryeth up: or like *Herod,* that reverenced *John,* & did many things when he heard him preach, but he would not depart from all sin, and obey whatsoever *John* taught, Mark. 6, 20. and therefore it had been as good he had done nothing *Agrippa* was persuaded somewhat to become a Christian, when he had heard *Paul* preach, but he would not become altogether such as he was, as *Paul* desi•ed, Acts 20, 28. The stony ground, being by nature hot, made the corn spring up hastily and promise plentiful fruit to the husbandman; but when the Sun arose in his strength, it was quickly scorched & began by little and little to wither away: so is it with many hearers, they receive the word with joy, and believe for a season, but they want root, and in time oftentation they fall away, Luke 8, verse 13. A falling back into sin is more dangerous then the relapse into an old sickness: this may endanger the body, but that endangereth ye soul; this may bring a temporal death, but that will bring a

spiritual, nay an eternal death. Let us therefore take the counsel of Christ given to ye Church of *Ephesus,* Revel. 2, 5. *Remember from whence thou art fallen, and do thy first works, or else I will come unto thee quickly and will remove thy Candlestick out of his place except thou repent. Augustine* saith well to this purpose;*Redeat homo per quotidiana lamenta, vnde corruit per vana delectamenta;* As man hath fallen by vain delighting, so let him return again by daily lamenting. Let us make such a firm league and such a sure promise with religion, as *Elisha* did with *Elijah,* 2 King. 2, 6. *As the Lord liveth, and as thy soul liveth, I will not leave thee:* so let us say, with full purpose of heart & with a settled resolution, I will never depart from the faith, I will never leave my obedience, I will never give over true religion. Thus it was with *David,* he stood not wavering in the matters of God, or hovering up & down in the wind, looking for a change, but he had determined what he would do, Psalm. 119, 93, 106. *I will never forget thy precepts, for with them thou hast quickened me.* And afterward, *I have sworn and I will perform it, that I will keep thy righteous judgments.* This was an holy oath, whereby he bound himself as it were in a statute from starting back, that he might never entertain any thought of giving over his profession. Let us set before us evermore this example, let us be constant and unmovable, abounding always in the work of the Lord, knowing that our labors shall not be in vain in the Lord.

[Use 2] Secondly, it reproveth such as stand at a stay, like the earth that never moveth: such as neither go forward nor backward, but are always the same men, and look where you left them, there you shall be sure to find them. These are earthly minded and savor only of the earth: yet they think themselves to be somewhat, and such as deserve highly to be commended, because they do not go back, nor wax worse and worse as others do. Thus while they compare themselves with those that are worse, they are grown into an high conceit that they are most excellent. But let them not deceive themselves; they use false weights and false measures to make trial of themselves, of whom I may say as the Lord doth of *Belshazzar,* Dan. 5, 27. *Thou art weighed in the balances, & art found wanting:* for while they measure themselves with the mete-yard of others, they keep a false measure in their own house, which is an abomination unto the Lord, Prov. 11, 1, & 16, 11. Everyone must weigh himself, if he would not be found too light, with the weights of the Sanctuary, and measure himself with the standard of the Scripture, comparing his works with the word of God, and not with the life of other men, then he shall be sure not to be reproved.

Every Christian is like the Sun that never standeth still, but is ever in motion. If our conversation be in heaven, we must be goers, walkers, runners: goers in the right way, walking toward our journeys end, and running in a race that we may obtain. We must be as plants growing in the house of the Lord, Psal. 92, 13. *Such as are planted in the house of the Lord, shall flourish in the house of our God.* There must be none of God's servants that must be idle and stand still, doing nothing; they must be laborers that look to receive their penny when the evening cometh, Math. 20, verse 8. He that had received a talent, and digged and hid it in the earth, was accounted an evil and unfaithful servant, Math. 25, 26. Who will entertain a servant, to give him meat & drink and wages, that will do nothing but look about him, and never set his hands to work? and shall we think that God will receive such servants into his house as sit still and will do him no service at all? Shall we put our hands into our bosom,

and never pull them out again to employ them as we ought to do? Let us evermore be doing somewhat that may please God: blessed is that servant, whom his master when he cometh, shall find so doing.

Thirdly, such deserve to be reproved and [Use 3] to be ranged in the number of the former who hate and scorn those that go before them and beyond them in the duties of piety, in gifts of knowledge and understanding. But we must take heed we do not oppose our selves against any work of grace that is evident and eminent to be seen in any of God's servants. For this is as much as to hate and scorn the word of God, nay, the Lord himself; the Gospel of peace, nay Christ Jesus the author and first Preacher of it. It argueth a malicious heart against our brethren, and that in the highest degree, like *Cain* who hated his brother, because God accepted his offering. Malice against any man is an evil root that bringeth forth bitter fruits: to malign any for his riches, for his peace, for his prosperity, is very dangerous: but to envy him & repine at him for heavenly riches, for his souls health, for the peace of a good conscience, and for matters that concern his everlasting salvation in God's Kingdom, is a thousand times worse then the malice of *Saul* against *David,* or of *Pharaoh* against *Moses* and the Israelites. True it is, these sought their lives; but such desperate malicious persons that envy glory and immortality, and heaven it self to others, do seek the life of their lives: the other were guilty of the blood of their bodies whō they hated and persecuted; but these are guilty of the blood of men's souls, and their thirst cannot be quenched but by rasing them out of the book of life. These are stamped with the image of Satan the old deceiver, and the first envious person that ever was, who being fallen into condemnation himself, envied the standing of mankind in the state of grace, and therefore could not rest nor be quiet, until he had plunged man into the same gulf of condemnation. So is it with these men, they are backward in the fear of God themselves, and they desire to have all like them, to be backward as themselves. Let us take heed of such envy, let us bar no man of God's Kingdom.

[Use 4] Fourthly, it is our duty to proceed in sanctification, and labor to bring forth fruit evermore in old age, Psal. 92, 15. Let us leave the principles of the doctrine of Christ, & go on unto perfection, not laying again the foundation, Heb. 6.1. Let us not think we have attained unto perfectiō, but forget that which is behind, and endeavor to that which is set before us: let us press toward the mark for the price of the high calling of GOD, that so we may apprehend that for which we are apprehended of Christ Jesus, Phil. 3.13.14. Let us cleanse our selves from all filthynesse of the flesh and Spirit, perfecting holiness in the fear of God, 2 Cor. 7, 1. True it is, that albeit the good work begun in us be but as a spark of fire kindled in wood, or a young plant newly grafted in the stock, or as a drop of rain fallen into the earth, yet Christ Jesus doth accept of the truth & sincerity of the new work wrought in us, be it never so small: howbeit we must not evermore be as smoking flax, & as bruised reeds, and as new-set plants: we must not still be weaklings, but as the grain of Mustard seed, which is one of the least of the sorts of seeds, but it groweth great, and becometh as a tree, and the birds of the air build their nests in it, Math. 13, 32. Or like unto leaven, which though it be small, yet being hidden in three measures of Meale, the whole is leavened, verse 33. Therefore it behooveth us, as we have received how we ought to walk and to please God, so to abound more and more, 1 Thess. 4, 1. Notwithstanding, we must take heed that we do not glory in

our own strength, as if we were able to do the will of God touching our sanctification of our selves without the help and assistance of the Spirit of God, without which we can do nothing at all. True it is, the Apostle willeth us to work out our salvation with fear and trembling: howbeit, lest any should trust in himself as if he were something, or build upon the freedom of his own will, he addeth in the next words, *It is God that worketh in us the will and the deed, of his good pleasure,* Philip. 2, 12, 13. It is a notable token of our continuance in good things, and a comfort to our consciences that we shall persevere unto the end, if we have a care to go forward, and to make our good works moe at the last then they were at the first.

[Verse 2.] *The Princes of Israel, Heads of the house of their Fathers offered.]* Here we have another circumstance to be considered, to wit, a description of the persons that offered: they were the Princes and Rulers, the heads of the people. And albeit they only are expressed, yet they brought their offering in the name of the whole Tribe, as appeareth by the largeness of the offering, and by the first Prince that offered. Thus we see that they being set up in high place above others, do also go before them and give them good example in the best things, & seek to further them in God's worship. We learn hereby, [Doctrine.] that albeit God be to be served of all, and that all persons should show themselves forward and ready to further the work of the Lord, yet above all other, the chief and heads of the people, are to be guides of the way, and leaders unto the rest. The Prophet teacheth, that under the Gospel *Kings shall be nursing Fathers, and Queens shall be Nursing mothers* to the Church, Isaiah 49, 23. *David* exhorteth *Kings to be wise, and the Judges of the earth to be instructed, to serve the Lord with fear, and to rejoice with trembling,* Psa. 2, 10, 11. When the people saw the zeal and fervency of *Hezekiah,* that he spared no cost to further the worship of God, it kindled in them a love to do his service, and they rejoiced exceedingly, 2 Chron. 30, 24, 25. Such therefore as are advanced above the people as the head is above the body, ought to be more zealous & forward in the ways of God, then others that are of the lowest sort.

Thus it ought to be, because they must [Reason 1] know they lie open to judgment as well as others, if not before others. *Topheth is prepared of old for the King* as well as for the subject: *It is made deep and large* as well for the one, as for the other, Isaiah 30.33. God accepteth no man's person. Nay, they are for the most part chiefly pursued and over-taken with judgments, as Ezra 7.23. *Artaxerxes* decreed, that all should return and build the house of the God of heaven: *For why should there be wrath against the Realm of the King and his sons?* And to this purpose it is said in the Psalm 82, 6, 7. *I have said ye are God's, and all of you are children of the most high: but ye shall die like men, and fall like one of the Princes.*

Secondly, they sin by their example, and give offense unto others. When they fall, they make others fall with them, as a mighty Oak casteth down the low and little shrubs that grow nere it. So then, they offend not only by their own transgression, as a private man, but all their actions are exemplary, and they bring a great scandal unto others. They are as a city set upon an hil, or as a light upon a Beacon that is seen far and near: when they sin they make others sin with them. For this cause *Solomon* saith, Prov. 29.12. *If a Ruler hearken to lies, all his servants are wicked.*

Thirdly, wherefore are they separated in calling and condition? and why are they advanced to honor? Is it to magnify themselves? is it to sit at ease? or to live in pleasure? or to delight them in their high titles? or to please themselves to see others creep and crouch unto them? No, but to be pillars in the house of God, and to serve the Church. Hence it is, that *Nehemiah* said,*Should such a man as I fly? Or who is there that being as I am, would go into the Temple to save his life?* As if he had said, Should I fly that am a Ruler of the people? I will not do it. And *Mordecai* persuadeth *Ester* to go in to the King, and to adventure her life for the deliverance of the Church by this reason, chap. 4.14. *Who knoweth, whether thou art come to the kingdom for such a time as this?* He putteth her boldly in mind, that God had advanced her to honor, and made her inherit the throne of glory, to the end she should honor him again, and refer all the glory she had attained, to the setting forth of his glory.

[Use 1] This teacheth us, that it is a dangerous state where are no Leaders or Rulers to go before the people, and to hold them in God's service: there of necessity godliness must decay, Justice fall to the ground, and all duties of Religion sink down, as in an army where are no Commanders, in a family where are no Governors, in a ship where are no Pilots, what is there but all disorder and confusion? The last part of the book of Judges, setteth forth the truth hereof at large: the *Israelites* corrupted themselves with Idolatry, they defiled the worship of God, and God gave them over to a reprobate mind to do those things which are not convenient, being filled with all unrighteousness, fornication, and such like wickedness: and what was the occasion of all? Judge. 17 & 18. & 19. *In those days there was no King in Israel, but every man did that which was right in his own eyes.* And it is observed by the Author of that Book, that the people feared the Lord all the days of *Joshua,* a godly Governor, and all the days of the Elders that out-lived *Joshua,* who had seen all the great works of the Lord: but when they were dead and buried, *The children of Israel did evil in the sight of the Lord,and served Baalim.* We must therefore needs acknowledge the happiness and blessedness of that people, that have godly Governors, such as *Moses,* and *Joshua,* and *David,* and *Jehoshaphat,* and *Hezekiah,* and *Josiah,* and such like, to teach them, and guide them in the ways of godliness. This is a great mercy and favor of God.

[Use 2] Secondly we may conclude, that wretched and miserable is their condition, where Governors are cold and careless in God's service, and enemies to the advancement of his glory. The Prophet showeth, that the *Chief had no knowledge, and the great men had broken the yoke, and burst the bonds. Woe therefore unto the Land, the Lord would visit for these things, and his soul be avenged on such a nation as this,* Ier. 5, 5, 9. If it be within the walls of a private family that zeal be found in the Governors, it will appear oftentimes in the lowest servant which goeth to the door, as in *Rhode,* Acts 12, 14. She dwelled in a godly family, where many were gathered together in prayer, entreating the Lord to work *Peters* deliverance: & when she heard his voice standing without, and knocking at the door, she could not open the gate for gladness▪ but ran in to acquaint them with that glad tidings. If *Cornelius* be a devout man, and one that feareth God, he shall have servants and soldiers to attend upon him to be devout also, Acts 10, 2, 7. If the Courtier or Nobleman whose son was cured, do believe, his whole house will believe also, and follow his example, John. 4, 53. If the Jailor desire to know how to be saved, and if once himself become a believer, he shall not believe alone, his

household will bear him company, and enter into the way of salvation, Acts 16, 34. *Abraham* is noted to be the Father of the faithful, and we see he was not without a faithful servant, not only faithful to his master, but faithful to God, and therefore also to his master. This is noted as the chief cause that religion so much prospered at *Thessalonica,* when the Gospel was preached and published there, *the Noblemen did embrace* it, Acts 17. If the rain once fall upon the mountains, it will quickly water the valleys that are beneath, like the precious ointment poured upon the head of *Aaron,* y^{t} ran down to the skirts of his garments, Ps. 133, 2. When the Gospel was preached at *Berea,* and such as were of noble birth took hold of it, and they that were honorable by calling, embraced & believed it; then, not a few, but many in number followed after them, with all readiness, Acts. 17, 11, 12. I am not ignorant, that diverse of our latest and lernedest Expositers understand the words otherwise, and think they are called Noble, not in regard of their birth or blood, but of their belief; as indeed true Piety is true Nobility, and true Religion is the truest Honor. Howbeit, I rather understand the word in his proper and natural signification, for these causes. First, it is not needful to fly to a figure, when the proper signification of a word standeth, and containeth nothing under it either against the doctrine of faith, or the instruction of life, or the truth of the history. Secondly, *Luke* useth this word in this signification, as also others: for such as are noble by birth, and not otherwise, as Luk. 19, 12. 1 Cor. 1, 26. Thirdly, the Evangelist hath relation to that which he noted before in this chapter, where he saith, *That not a few of the chief women believed* (verse 4.) *that were at Thessalonica,* howbeit they were more noble that were at *Berea,* who searched the Scriptures daily, whether those things were so. Lastly, in these words a reason is rendered, how it came to pass, that the Gospel took such good effect and gained so many souls to God, even because the Nobility and honorable personages gave their names to Christ, & were not ashamed to profess it. The multitude followed their example, as commonly they do imitate the actions of their Leaders. The Poet could say,

—Totus Componitur orbis

Regis ad exemplum: nec sic inflectere sensus

Humanos edicta valent, quàm vita regentis.

The people cast their eyes upon their Rulers, neither are they ordered so much by their laws, as they are by their lives. O that they which are in authority would consider this, that the eyes of all men are upon them: O that they would seriously bethink with themselves, what good they might do, by embracing religion, and by countenancing them that are truly religious: or if this will not enter into them, and that their honors do so dazzle their eyes that they cannot see the truth hereof, O that they would at the least learn what hurt they do, what backwardnes they cause, what coldness in Religion they procure, and what floods of wickedness they bring in! Doubtless, if they did at any time meditate on these things, and weigh in indifferent balances either the one or the other, it were enough to turn, nay to break their hearts, and to put greater love and zeal into them of God's glory. For if the Governors of a Family be luke-warm, it may be easily observed, that their children which follow them, their servants which attend upon them, and all the rest of the house which are guided by them, are neither hot nor cold. And if it fall out that the Heads of the house be

profane and irreligious, there is nothing to be perceived in that whole family but notable fruits of infidelity, swearing, blaspheming, breach of the Sabbath, contempt of the word, brawling, contention, and all kind of wretchedness and wickedness. If *Saul* begin to persecute *David,* he shall get many devilish *Doegs* to snarl at him, and find many hollow-hearted *Keilahites* to betray him, & have many pestilent *Ziphites* offer themselves to discover where he hideth himself in strong holds; all as his servants to help him forward in his wickedness. If *Caiaphas* sit in judgment to arraign & condemn Christ, all his servants and his maids will be ready in the hall and at the door to set upon his disciples, and to follow the humor of their master, so that even the damosel that kept the door could not let *Peter* alone, but must assault him. How then can we but acknowledge that it is a very happy thing to enjoy godly Magistrates and Christian Governors? how much encouragement Inferiors have by thē, and how sweet a liberty they find, cannot be expressed. O that we could learn to prize & value this blessing as we ought! It is not a general benefit to be found in all places: ye godly have oftentimes much disturbance, and suffer many taunts and checks even for their profession sake in profane places. & living under profane persons. For albeit all Magistrates and men in authority (though their office be not great) are set up for the punishment of evil dooers, and for the praise of them that do well, 1 Pet. 2, 14. yet oftentimes they turn the edge of the sword the wrong way, and are a terror to good works, but not to evil.

Lastly, having received so great mer•y frō [Use 3] God, and continued among us, to have such as are chief over the people to be chief also in piety, and to go before them in all good •onuersation, whether they be such as be in the house, or out of the house: it is our duty to fall down before the Lord, and to acknowledge this blessing. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men, Psal. 107, 8. So did *Hiram* the King of *Tyre,* rejoice greatly when he heard that *Solomon* was anointed King in the room of his Father, and said, *Blessed be the Lord this day, which hath given unto David a wise son over this great people,* 1 Kin. 5, 17 The like we see in the Queen of *Sheba,* when she had seen his works, and heard his wisdom, she said, *Blessed be the Lord thy God which delighted in thee, to set thee on the throne of Israel,because the Lord loved Israel forever, therefore made he thee King, to do judgment and justice.* And doubtless, if we knew the want of such Princes, as our brethren and sisters in former times did, when they were shut up in prisons, and burned to ashes, we would acknowledge the necessity of performing this duty. It is recorded in 2 Chro. 17, 7. that *Jehoshaphat,* who is renowned for his piety and advancement of true religion, sent out his Princes to teach in the Cities of *Judah:* not that they did take upon them the duty of the Priests, or usurp the office of the Prophets; but because they did back, countenance, & authorize the *Levites,* they did embolden & encorage the Prophets. This made an easy way and passage for the receiving and entertaining of true religion among the people with much more readiness and cheerfulness then otherwise would have been. For when they saw and considered, that such noble and worthy persons were the aduancers and upholders of the common Faith, they were the more stirred up to a zealous professing and a careful embracing, and a sincere obeying of the truth that was taught. Seeing therefore such good Princes are such great pillars of the Commonwealth, of the Church, and of Religion; the loss

of them when they are taken away, is one of the greatest losses, & threateneth the ruin and havoc of all that is good. When the good King *Josiah* was taken away, Lam. 4, 20. being taken in the snare under whose shadow they lived in peace, all *Judah* and *Jerusalem* mourned for him, and spake of him in their lamentations to this day, and made them an ordinance in *Israel,* 2 Chr. 35, 24 Zach. 12, 11. For as the enjoying of them bringeth many blessings, that we may quietly resort together to the hearing of the word, and peaceably sit under our Vines and Fig-trees, and reason of the ways of the Lord, as it was in the days of *Solomon,* when no man may do what seemeth good in his own eyes (as in the want of them:) so the taking of them away is the cause of many evils & of much wickedness, whereof we may say as Christ doth in another case,*All these are the beginnings of sorrows.* True it is, that the religion of God and the doctrine of the Gospel do not so stand in need of the help of man, as though they must fall whē they fall, because they are set upon such a sure foundation that no force or power of mā can shake them or destroy them, and they took firm root and spread far and near unto all quarters, before any Christian Magistrates embraced them, nay while they remained utter enemies unto them, and open persecutors of them; nevertheless it pleaseth God to use them as his chosen instruments, and by them to bring many thousands to the knowledge of the truth, and consequently to the kingdom of heaven, who otherwise through their ignorance would not see it, or through their carelessness would not regard it, or through their untowardness would not accept of it.

10 And the Princes offered for dedicating of the Altar, in the day that it was anointed, even the Princes offered their offering before the Altar.

11 And the Lord said unto Moses, &c.

We heard before of the offering performed jointly by the Princes: now let us see the Offerings which they brought severally. For besides the Chariots and the Oxen, each of these great Commanders of the people and Heads of the Tribes offered unto God for his service in the Tabernacle, a Charger of fine silver, waighing 130. shekels, a silver Boll of 70. shekles, and one Spoone of ten shekels of Golde, full of Incense: all which they performed at the same time when the Altar was dedicated to God by *Aaron,* and before they marched from *Sinai* (where the Law was given) toward their conquest of the promised land. The weight of all the 12. silver Chargers, and 12 silver Bolles amounted unto 2400 shekels of silver, & the weight of Gold in the Incense spoones, did amount to 120. shekels of Gold which maketh of shekels of silver 1200. every shekel of Gold valewing ten of silver: so that the whole sum which they offered at this time, was about 420 pounds sterling. These Princes offered before with men and women, yet now they come again, & think they can never do enough toward the furtherance of the Tabernacle & the worship of God. The doctrine [Doctrine.] from hence is this, that they which have most outward blessings & greatest ability must be most forward in God's worship and service. In *Ezra* it appeareth, they all *gave according to their ability,* chap. 2, 9. The chief of the Fathers, when they came to the house of the Lord, offered freely for the house of God, to set it up in his place. So in *Nehemiah* it appeareth how bountiful he and the

Princes, and the people were: *They gave much silver and gold to finish the work of the Lord.* The examples of *David* and *Solomon* in this kind are very evident and apparent, for y^{t} which one of them prepared to the work, and the other employed and bestowed upon the work, is exceeding great, as appeareth in the holy history, 1 Chron. 18, 11. &c.

And so much the rather we should employ our blessings and gifts to the service of God, and so give them after a sort to him that gave them first unto us, because it is a sign that our affection is set upon the worship of God, and an assurance to our own hearts, that we love him and his house, 1 Chro. 29, 3, 4. where *David* showeth, he gave 3000. talents of gold, of the gold of *Ophir,* and 7000. talents of refined silver, because *he had set his affection to the house of his God.* On the other side, where is no liberality, we may conclude there is no worship of God. Secondly everyone is bound to glorify God with his riches, knowing that they are but stewards and dispensers of them, of which they must give an account unto God, Luk. 16, 2. To this end hath God bestowed them, and to this end we have received them, and therefore to this end they should be employed. Thirdly, this is a certain rule, that *To whom soever much is given, of him shall much be required,* Luke 12, 48. He that hath little committed unto him, hath the less account and shorter reckoning to make, but to whom men have committed much, of him they will require more: so is it with God: if he have left us five talents he will ask five of us again; and according as God hath put us in trust with little or much, we must know that he looketh for this at our hands, that we be ready to employ little or much upon his service, everyone according to his ability.

This serveth to reprove the forgetfulness and unthankfulness of such, as never consider [Use 1] the end wherefore God hath blessed them, giving themselves wholly to carnal liberty and security, and so are more backward in good things, then if they had never received so many and so great blessings from God. He hath a plentiful storehouse, and a treasury of all treasures: out of this he dealeth with us, and distributeth unto us plentifully. The Apostle giveth the Church a watchword, and it is very needful he should do so, that *in all things they should be thankful,* 1 Thess. 5, 19. This is the cause why the *Israelites* were forwarned to take heed to themselves, even before they entered into the land of promise, Deut. 6, 10, 11, 12. and should possess great & goodly Cities which they never built, houses full of all manner of furniture and garnishings and ornaments which they never stored, vineyards & Olive trees which they never planted, Welles of water which they never digged, and fields of Corn which they never sowed; then they ought nearly and narrowly to look unto themselves. And why then, rather then at another time? Because riches and pleasures, abundance and ease, would be such baits, that they should then be in greatest dangers (more then when they lived in the wilderness) to be drawn by them to forget God's mercies, by which they were delivered out of many miseries. They thought they should then be safe enough, if once they were come to set foot in the land; howbeit *Moses* telleth them, that then remained the greatest danger of all. They must stand in fear lest they be choked with these thorns, lest they be entangled in these snares, lest they suffer ship-wrack at these rocks, lest they be overcome with these temptations, & lest they be drowned in these deep waters, Luk. 8.14. 1 Tim. 6, 9. This is the corruption of our nature, and the poison of sin, it turneth good into evil, as an evil stomach doth the daintiest and best meats. We do commonly abhor him, and speak all manner of evil

of him, who having received many benefits and good turns, forgetteth his Patron and benefactor, when once he is advanced and promoted to honor; like *Pharaohs* Butler, who having received good from *Joseph,* forgot him when he was restored unto his office, and delivered the cup into the kings hand again; albeit *Joseph* had said unto him, Gen. 40, 14. *Think on me when it shall be well with thee, and show kindness I pray thee unto me, and make mention of me unto Pharaoh, and bring me out of this house.* An unthankful person even unto men, is justly abhorred: how much more then unto God the most bountiful Patron! Common experience teacheth, that commonly men are much worse for God's benefits, and grow more profane and presumptuous in sinning against him through the plenty and abundance of earthly blessings. *David* we know was none of the worst men, but one of the best according to God's own heart, yet he saith of himself while he enjoyed the world at will, *I said in my prosperity I shall never be moved. Psa.* 30, 6, And in another place, *It is good for me that I have been afflicted, that I might learn thy statutes: Before I was afflicted, I went astray, but now have I kept thy word,* Psal. 119, 67, 71. And therefore his benefits did him not so much good as his chastisements, they did not further his salvation so much as his corrections. *Jeremiah* speaketh of the church under the name of *Ephraim,* that it was *as an untamed Calf,* till God chastened it. *Manasseh* learned more at *Babylon,* then at *Jerusalem;* as he lay in prison, then as he sate upon his throne: for in peace & prosperity he fell to Idolatry, to sorcery, to cruelty, and to all kind of impiety; but when he was carried away captive, he besought the Lord his God, who never thought he stood in need of him before;*He humbled himself greatly before the Lord God of his father, who despised him before in the pride of his heart; and he prayed unto God earnestly, who never prayed unto him before.* The blessings of God indeed ought to unite us more closely and conscionably unto him: howbeit it is a rare thing to find, that benefits knit our hearts more nearly unto GOD. Shew me that man among a thousand that can truly say, the benefits of God have made him sounder in the faith, and better in his obedience, until he have been taught and trained up in the school of affliction, and tried in the furnace of adversity. God hath two school-houses in which he doth instruct his scholars: the first is the school of prosperity: there he speaketh to us, but we are deaf and cannot hear; there he teacheth, but we are dull and cannot learn. We are non-proficience though we tarry long in this school; not through any default either in the master, or in the lesson, or in the school, but through defect in the scholar only. He is constrained therefore to put us into his other school, this is the school of affliction, many profit here that could not profit before. For the heart of man is naturally puffed up with prosperity, so y^{t} it cannot work in him the performance of greater duty and sounder obedience, as it ought to do. Ther are ten lepers in the Gospel, cleansed of a foul and filthy disease; but when once they saw they were cured & recovered, they forgot who had cleansed them, how they were cleansed, of what they were cleansed, and wherefore they were cleansed; only one of them was found to return and give God thanks. When Christ had found the impotent man y^{t} had lien 38. years at the pool of *Bethesda,* he saw it was needful to put him in mind, to take heed he *sin no more, lest a worse thing come upon him:* for he knew he was ready to forget what he had been, & how great things he had done for him, and to please himself in the present condition wherein he was made whole, & therefore would have him consider what he might be in time to come, and fear a future relaps into ye same, nay into greater evils. He to whom 10000. talents were

remitted, shown not mercy again for ye mercy that he had received: this was all the fruit of his thankfulness that he yielded, *He caught his fellow-servant by the throat,who owed him only an hundred pence, bidding him presently to tender payment. Iehoash* the King of *Judah* was preserved by *Jehoiada,* and set in the kingdom y^{t} had been usurped by the tirany of *Athalia,* and through the massacre of the blood-royal; yet this was all the thankfulness that he shown for the Fathers kindness, he slew his son because he reproved their Idolatry and Apostasy, and so he remembered not the benefit of life & kingdom, and education that he had received, without which, he had not lived, nor reignd, nor received the knowledge of the truth. Seeing then, we are so prone of our selves to forget what ye Lord hath done for us, and to return him the praise, we must be watchful over our corruptions, remembering what God hath done for us.

Secondly, it reproveth all idle and negligent teachers, who have received many good gifts [Use 2] & graces profitable for the Church of God, & yet never use them, like the covetous person y^{t} hoordeth up great treasures, but suffereth no man to be the better for them: like the sluggish servant in the Parable, who hid his masters money in the earth, but would not employ it: or like unto those that cover the Candle under a bushel, that it can give no light unto ••em that are in the house, whereas it should be set upon the table, that all might have the use of it, and benefit by it. Wherefore hath God given greater gifts, but that such should take greater pains? How many are there that desire great livings, but they do not desire to bestow great labor among them? Our reward shall not be according to our gifts, but according to our labors. For as many may have great gifts, and yet bestow little labor, so they may have great gifts, and yet have little or rather no reward, except it be for their negligence. Certainly there are many that are rich in gifts, who notwithstanding have but a poor people; for they keep all knowledge to themselves, and impart nothing to others. Such carry the bag with *Judas,* but betray good Christians for thirty shekels of silver. They regard not what become of God's people, so that they may enrich themselves, who cause the people of God to perish, and themselves perish through *Balaam's* wages that sticketh unto them. They are dumb dogs that never have enough: they cannot bark, they run after their own gain. They neither enter into the kingdom of Heaven themselves, neither suffer them that would enter. It is a great sin for any to hide their gifts. We must be as *John the Baptist,* he was a burning and a shining lamp, and the people were willing for a season to rejoice in his light. So the Apostles were made the *lights of the world;* and they *made their lights shine before men:* For God that caused the light to shine out of darkness, shined into their hearts, to enable them to give the light of knowledge unto others, 2 Cor. 4, 6. The Ministers are the salt of ye earth, to season the hearts of men.

[Use 3] Thirdly, it reproveth idle professors that will do nothing, like *Demas* and the rich glutton, that feed themselves, & enrich their own coffers, but will do no good, either in the maintaining of God's service, or toward the relieving of the wants & distresses of others. Such are as c•••tous *Nabal,* that would let *David* being in necessity to have nothing: or like to *Laban,* that grudged y^{t} *Jacob* should have anything. These do no good but to themselves, if to themselves. What account will these give of their stewardship, who forget that they are stewards? It had been better they had never received any blessings, then to make none ye better for them, no not themselves. The earth that is full of Mines of gold, is barren to bring

forth anything else, as grass, and corn, and trees, and herbs for the use of man: so the wretched soul that thirsteth after silver and gold, & busieth it self day and night to heap up riches, cannot bring forth any other fruit, neither do any service to God, or to the commonwealth, or to the church, or to himself.*Covetousness is the root of all evil,* and therefore it is extreme folly to delight so much in it. He that is to ascend to the top of an exceeding high Mountain, should do marvelous foolishly, if he should bind heavy burdens on his shoulders, and tie bolts and fetters to his feet, because whatsoever he shall pretend, he maketh it manifest, that he never meaneth to mount up to ye top thereof: so likewise we being called *to dwell in the holy hill of the Lord,* and *to seek those things which are above,where Christ sitteth at the right hand of his father,* if we clog and cloy our selves with so many impediments, & lade our selves with so many burdens of earthly cogitations and practices, we show plainly that our conversation is not in heaven, and that we regard not to ascend up to that place. Rich men therefore that have received this worlds goods, and yet will do no good with their goods, are worthily to be reproved, because they have received much, and are thereby enabled to do much good, & yet will perform nothing at all. Rich men without religion & knowledge of God, withou• love of his service, and conscience of holy ••••s, have much to answer for themselves. They have a thousād times more means to do good then the poor have, yet they do less: their hands are tied, their ears are stopped, their eyes are closed, their hearts are hardened. They might make to themselves *Frends of the Mammon of unrighteousness, that whē they fail, they may receive them into everlasting habitations:* but they regard no such friends, they make more account of their fading *Mammon,* then they do of those everlasting habitations. They have more time and leisure to spend in reading the Scriptures, and in getting of knowledge, then the meaner sort who are much distracted to provide for their families; & yet commonly they bestow least time that way, and for the most part have less understanding in the best things. The Apostle denounceth a woe against such unconscionable and irreligious men, *that heap up treasure together for the last days,* that *live in pleasure upon the earth, that grow wanton, & nourish their hearts as in a day of slaughter.* Let all such at the length remember what they have received, let them learn to be rich in good works, to do good, to be ready to distribute and to be willing to communicate, laying up in store a good foundation for themselves against the time to come, y^{t} they may lay hold on eternal life. And touching the use of their outward blessings, and the employing of thē to the right end, let them remember the words of Christ, Luke 11, 41.*Give alms of such things as you have, and behold all things are clean unto you.*

Lastly, seeing such as have received outward blessings, ought to be most forward to [Use 4] do good with them, we must know y^{t} thus also it ought to be in spiritual blessings. If we must be faithful in that which is the least, we must much more be faithful in the greatest: and if we be unjust in little, we will be unjust also in much. God hath in great mercy given us many means to abound in heavenly graces, so that concerning the time we might have been such as might be sufficient to be teachers of others; yet we have need that one should teach us the first principles of the Oracles of God, and have need of milk rather then of strong meat, Heb. 5.12. being altogether babes and unskillful in the word of righteousness, not having our senses exercised to be able to discern between good and evil. They therefore are in a woeful

and wretched estate, that have long lived under the preaching of the word, the means of regeneration in this life, and of salvation in the life to come, and yet are more ignorant, faithless, fruitless, disobedient and profane, then such as have had no such means, nor lived where the sound of the Gospel hath been so plentifully heard. Hence it is, that Christ denounceth fearful woes against *Bethsaida, Corazin,* and *Capernaum,* where he had preached many Sermons, and wrought many miracles, he threateneth to cast them down to destruction, and telleth them *that it should be easier for Sodom and Gomorrhah in the day of judgment, then for them,* Matth. 11.24. The Sodomites had an heavy punishment in this life to be destroyed with fire and brimstone from heaven, and to taste of a more heavy judgment of fire and brimstone that burneth in hell; and yet those unthankfull cities that brought not forth the fruits of the Gospel shall have sorer judgment for their disobedience at the day of judgment, when the Judge of all the world shall appear to judge the quick and the dead. If a man after he have received some benefit from another, shall presently fly in his face and offer him open wrong and injury, it is certain that ye injury & indignity is much more grievous then if he had received no benefit of him at all: so when a sinner hath received great and singular benefits from God, his sin is made the greater by offending him. What blessing is greater then the word, when the kingdom of heaven is offered and opened unto us? and what sin can be so great as to reject it, and to account our selves unworthy of eternal life? Let us therefore take heed how we use his gifts, and endeavor to profit by the means that he affordeth us for our salvation, lest it go worse with us, then with the Turks and Infidels. For except our righteousness exceed others, certainly our punishment shall be greater then theirs: and then it had been better for us that we had never heard the preaching of the Gospel, then having heard it, proudly and presumptuously to reject it.

18 On the second day Nethaniel the son of Zuar Prince of Issachar, did offe•.

19 He offered for his offering one silver, &c.

In these words, as also before, and in the words following, we see what is offered, to wit, silver and gold, they spare nothing, they are no niggards, they bring the best things that they have. Neither do they bring the best in a sparing manner, but they deal bountifully and liberally. The doctrine [Doctrine.] offered & the duty required from hence, is this, We must serve God with the chiefest and choicest things we have, and employ the best things that are fit for his service, and that in a large and liberal manner, according to our several places, persons, callings, conditions, and abilities. We read that to further the building and furnishing of the Tabernacle, *men and women as many as were willing-hearted, brought bracelets, earings, rings,and tablets, precious stones and jewels of gold; every man that offered, did offer an offering of gold unto the Lord,* no man came empty. So did the Rulers & Princes: yea they were so forward, that the workmen complained that the people brought too much for the service of the work which the Lord commanded them to make. How far are we from this in our days? may we say of our times, The people bring much more then enough for the work of the Lord? Oh that we might come but one degree behind them; that it might be said, our people

bring enough? But we cannot truly testify so much. The Israelites thought they never brought enough, we think we never bring too little. They offered more thē they were commanded, we bring no more then we are compelled & constrained to bring. They brought willingly, we give grudgingly. They offered with a glad and cheereful heart, we will do no more then Law urgeth, or not so much. They brought of the best, we think the worst good enough for God and his worship and his Ministers. The Prophet *Malachi,* crieth out against this sin, chap. 1.14. *Cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great king, saith the Lord of hosts, and my Name is dreadful among the heathen.* The Spirit of God commendeth *Araunah* for his forwardness & bountifulness in God's service,*Let the king take and offer what seemeth him good to the Lord; behold here are oxen for burnt sacrifice and threshing instruments of the oxen for wood:* all these as a king he gave unto the king. This also appeareth notably in *Solomon,* touching the building of the Temple,*The king & all Israel offered sacrifice with him,* 22000. *oxen, &* 122000. *sheep at the dedication of the house of the Lord.* The like we see in *Hezekiah:* and if we go no farther thē to *Abel* in the beginning of ye world, he shown forth the practice of this duty, for he brought of the firstlings of his flock, and of the fat thereof unto the Lord, and if he had had a better thing to bring, no doubt he would have brought it. So that this hath been the practice always of the best sort, to offer in the best manner the best they have, unto the best, that is, to the Lord himself.

[Reason 1] This they did that God might evermore dwell among them according to his promise, Exod. 25.3, 4, 6, 8. A great judgment it is to have him leave us and depart from us. Nothing driveth him away sooner and causeth him to deny his presence, then our dealing deceitfully with him. Secondly, if we give not to God of the best, the worst sort shall rise up in judgment and condemn us, the very idolaters that worship the works of their own hands, and turn the truth of God into a lie, shall go before us into the kingdom of heaven: they think nothing too much, they are content to spoil themselves that they may adorn their idols, Exod. 32.2, 3. The Israelites desiring to have an image of God to go before them, were content to break off the golden ear-rings which were in the ears of their wives, and of their sons, and of their daughters. So is it with the Papists, they account nothing too dear and precious which they are not ready to bestow upon their images and such like will-worship. Thirdly, no man should repine to give unto God his own; the best things we have, whose are they by right but his? to whom therefore ought they of right to be returned, and in whose service should they be employed but in his who is Lord of all things? So then we must know that we have God's gifts which must be disposed by us, as *David* saith, *Both riches and honor come of thee,in thine hand it is to make rich and great:* and afterward he confesseth, that albeit they had offered much, yet all things came of him, and that they had given unto him nothing but of his own. We must all then consider that whatsoever we give to the maintenance of his worship, we do not give so much that which is our own, as that which is his. *Cyrus* an heathen king acknowledged that *it was the Lord God of heaven had given him all the kingdoms of the earth,and that he had charged [Use 1] him to build him an house at Jerusalem.*

This reproveth such as bring the worst to God, & yet think the same too good for him. Hence it is that *Malachi* saith, *If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and*

sick, is it not evil? offer it now unto thy governor, will he be pleased with thee, or accept thy person, saith the Lord of hosts? Many there are of this sort, I will only touch two. First, such as dedicate to the best service the worst servants: such as choose those to be Seers and overseers of the house of God, which are stark blind, or at least lack their right eye. Such as have not knowledge and yet have a calling to teach knowledge,*God rejecteth that they shall be no Priests unto him.* God would be served, as we have heard before in this book, with the choicest flower of all the people, with the first borne the best is bad enough for him, for who is sufficient for these things? Give not to him therefore the worst. These are blind guides, and unsavory salt, fitter for the dunghill, then to be dedicated to the service of the most High.

Again, it taxeth those that would be thought to serve God aright, and not to offer him the lame and sickely, and yet they halt before him, they will not serve him with the chiefest thing, nor glorify him with the best member that they have. If we draw near to him with our mouths, and honor him with our lips only, but keep our hearts from him, what do we but worship him in vain, and withhold our best treasure from him? Hypocriticall service is a blind and lame service, it halteth with one foot: we keep from God the chiefest, and divide our selves between him and the world. It is impossible y^{t} with one of the eyes we should look down to the earth, and at the same time look up to heaven with the other: so it is impossible that we should love God, and withal love those things that are quite contrary unto God. The Samaritans were rejected and separated from the people of God, because they worshipped God and did cleave also to the gods of the Assyrians, 2 King. 17.41. *No man,* saith Christ, *can serve two masters.* The hypocrite is like to a Tavern with a bush without at the door, when there is no wine within in the Cellar: or like the gold of ye Alchemists, w^{c} appears beautiful outwardly, but will not bear the touch. He is like to rotten wood that shineth bright in a dark night, but hath no true light in it; or to a Painter that beginneth to paint the face & outward feature, but never regardeth what the inward parts be. There is no painting will serve our turn when we come to appear before the Lord, we must bring him the best and offer him the chiefest gift, that we may say with the Prophet, *Bless the Lord, O my soul: and all that is within me bless his holy Name.* The wise man exhorteth us to look to the heart, and to keep it with all diligence, for out of it are the issues of life. If the fountain of water be muddy & miry, it is quickly troubled and made unserviceable: If the root of the tree be rotten, it is sooner turned with wind and weather: so the heart of man if it be corrupt, it soon defileth and polluteth all other things that proceed from it. Halt not therefore with him that can abide no halting, but walk with an upright foot, and offer up all to him of whom we have received all.

Secondly, from offering to God the best [Use 2] things we have to further his worship, we may conclude, that the maintenance of ye Min•stery should be very sufficient, that so they which preach ye Gospel might live of the Gospel. And as they do not sow sparingly, so doubtless they ought not to reap sparingly. I plead not the cause of those that are negligent & slothful, that feed themselves but not the flock: but such as open their mouths & spend their strength to feed the souls of others, deserve to have liberal maintenance for their own bodies: and as th•• dispence spiritual things, it is no great thing if they receive carnal things.

The heathen men, the idolatrous Egyptians provided liberally for their Priests in the seven years of famine, and would not suffer them to alienate their lands from the use to which they were consecrated, no not in the general alienation of other men. God loveth a cheerful giver, when the gift is given unto men, much more in duties performed unto God would he have us cheerful, forward, and bountiful. There is no calling more honorable in many respects under the heaven then ye Ministry. I am not ignorant that it is much disgraced, nevertheless it is a great grace to be set in it. The Apostle showeth, y^{t} by Christ Jesus declared mightily to be the Son of God through the resurrection from the dead, he had received grace and Apostleship. And although some by grace understand the grace of reconciliation and atonement with God, & others refer it to such gifts as did fit him for the function of his Apostleship: yet I rather take it by a Grammatical figure called *Hendiadis,* to signify the grace of Apostleship, or the favor and free gift of God to be an Apostle. So then, it noteth out the nature and fountain of his Apostleship, and showeth that to be in the Ministry is not any disgrace, but a special grace of God, if we believe the Spirit of God speaking in the Scriptures. Hence it is, that he giveth thanks to Christ Jesus our Lord, for that he counted him faithful, putting him into the Ministry, & enabling him to discharge the same. And this honor farther appeareth, as well by the special gifts given to thē above the rest of the people, as also by the reward & recompense, even a greater measure of glory after a faithful discharge of the duty, when the great Shepherd of the sheep shall appear in glory. It is not therefore to be maruelled at, that *Paul* everywhere magnifieth the grace of God, who had chosen him to be a master-builder in his house, to lay ye foundation thereof, more precious then the gold of Op•ir, or then silver tried in a furnace of earth purified seven times. Now if the calling be in it self honorable, ought it not then to be honored? and how shall it be honored, if they that be in the calling be not maintained? and what should their maintenance be, but as it may be agreeable to their place they hold? And if the maintenance must hold correspondence with the honor of the Ministry, we doubt not to affirm and avouch, that the recompense of the labors of such as are painful and faithful in this calling, ought to be very bountiful and liberal. Our Savior saith of this calling,*He that heareth you, heareth me, and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. He hath committed unto them the keys of the kingdom of heaven.* Tel me, if thou were desirous to see one of the kings houses glistering with much gold, and shining with pearls and precious stones, and at length shouldest find one that carried the keys, who being entreated should forthwith unlock the doors, and bring thee even into the kings privy chamber, wouldest thou not make much of him, and honor him above others? The Ministers of God are they y^{t} keep the keys of the gates of heaven, they have power from Christ and under Christ to open the doors, ought we not therefore to love thē, to reverence them, to honor them? This made the Thessalonians receive ye Apostles doctrine, not *as the word of man, but as the word of God;* and he beareth the Galatians witness,*that if it had been possible, they would have plucked out their own eyes, and have given them to him.* Our Savior telleth his Apostles, that *whatsoever they shall bind on earth, shall be bound in heaven: and whatsoever they shall loose on earth, shall be loosed in heaven.* Did not *Pilate* think himself advanced to great honor, y^{t} he could say, *Knowest thou not, that I have power to crucify thee,and have power to release thee?* If a Prince should impart to any of his subjects this authority, that as high

Marshall he should have power to put in prison whomsoever he would, and again to release them and let them go, he would be thought happy and worthy of honor in all men's judgments. It hath pleased the God of heaven & earth, to bestow a Ministerial power, & to give authority subordinate under his to the preachers of the Gospel, to forgive sins and to retain sins, saying,*Whosesoeuer sins ye remit, they are remitted unto them: and whosesoeuer sins ye retain, they are retained.* As *Elijah* by his earnest prayer, did shut the heavens that it could not rain upon the earth, and again, by his prayers opened the windows of heaven, that the earth did drink in the rain and brought forth herbs meet for the use of man: So the Ministers by their earnest preaching, do open the kingdom of heaven to all believers, and do shut the door against all impenitent sinners, and by the power of the Lord Jesus Christ, do commit such to perpetual imprisonment, and do deliver them to Satan for the destruction of the flesh, if haply by this means the spirit may be saved in the day of the Lord. This power do the Ministers execute upon earth, which the Angels themselves do not, nor cannot exercise in heaven. To what end have we spoken all this, touching the power and authority of the Ministers? Surely from thence to infer that their maintenance ought to be answerable to their Ministry, and to show that if we withhold from them their due, we withhold from God whose deputies they are, & deny him his right for all the tithe of the land, whether of ye seed of ye land, or of the fruit of the tree, is ye Lord's, it is holy unto the Lord: and consequently we hinder the worship of God, and thereby as much as lieth in us destroy the souls of many thousāds, which otherwise might come to repentance, & acknowledging of ye truth. Remember therefore these two Principles, w^{c} both join in one, that the tythe of the land is the Lord's, verse 30. *and that the tenth shall be wholly unto the Lord,* verse 32. As then we do tender the continuance of the worship of God, so we should render to the Minister his due maintenance, that he may receive comfort and encouragement in the work of the Lord, and thereby make it manifest that we are ready to bring to God the best sacrifice we have and so to serve him in the best manner.

Thirdly, acknowledge from hence, that it [Use 3] is our duty to honor God with all our substance and that we can no way so well employ our goods, as when God is honored and glorified by them. The wise man saith, Pro. 3, 9.*Honor the Lord with thy substance, and with the first fruits of thine increase.* And we heard before, that *Abel* brought to God of the fattest sheep he had, he offered unto him the best. Gen. 4. he offered a better sacrifice, and also a greater sacrifice then *Cain,* Heb. 11, 4. He spared for no cost, he brought not the worst he had, or what came first to hand, thinking that whatsoever he brought was good enough for the Lord's service, and to be consumed with fire: but he gave the best he had, and would have given better if he could. Whosoever doth to the uttermost the best he can, doth make it plain he would do better if he could. From this practice of *Abel* had the Law his foundation, that was afterwards written, y^{t} nothing *which was lean or lame,or maimed, or misshapen, or blind, or any way blemished, should be offered to the Lord.* If any ask how this belongeth unto us. I answer, the Ceremony is ended in Christ, howbeit the equity remaineth and bindeth us forever. Now then, if the question be further demanded how this Law reacheth to us, and how we may honor him with our first fruits and riches? I answer, by giving to him the best in every kind that we have. This consisteth in many particular branches, and teacheth us diverse

particular duties. First of all, here is offered that to us, which we noted before: to be careful liberally to maintain the Ministry, that they may teach us in the word, otherwise we commit sacrilege against God, and indeed rob our own souls, because if we sow sparingly, we shall reap sparingly. The Prophet *Malachi* bringeth in the Lord, speaking and charging the people with no less crime then robbery, and against no less person then himself, *Will a man rob God?yet ye have robbed me. But ye say, wherein have we robbed thee? In tyths and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation.* Secondly, it teacheth Parents that are willing to offer to the calling of the Ministry any of their sons, & to serve the Lord in that calling, to offer to him the fittest, not the foulest; the best, not the worst. The best is fittest for the Lord, and doubtless he is most worthy of him. But of this we have spoken at large in the 3. chap. Thirdly, we give to God the best and fattest, when we serve him in our youth, and with all our strength. The young man offereth to God the best thing he hath, when he *remembereth his Creator in the days of his youth,* while his senses are sharp, his memory quick, his wit ripe, his capacity ready, his understanding deep. But if he say to himself, now I will take my pleasure a while, I will rejoice in my youth,*I will walk in the ways of mine own heart,* and in the sight of mine eyes, I will repent at the end of my days, & serve the Lord when I can serve the lusts of the flesh, & the pleasures of sin no longer; if (I say) we reason thus, and offer to God our worn and withered old age, when we can serve Satan no more, what do we but offer to God the lame and the blind, which he abhorreth? How far are we from following *Abel,* who offered the best, forasmuch as we offer the worst of all to God? Fourthly, we must not serve the Lord by halves: we have no other sacrifice to offer but our selves, let us therefore offer up soul & body, and not serve him for company, or for fashions sake, or coldly and negligently, or thorough compulsion and fear of the Law. If we offer no otherwise, our sacrifice and service is no better then the offering of *Cain,* who was rejected both his person and his oblation. Woe unto such that walk in the way of *Cain,* that do not season their first fruits that they bring with faith. God will have all that is in us, or nothing. If we do not consecrate our selves wholly to his service, we cannot be his servants. It is given as a special commendation of good King *Josiah,* that *he turned to the Lord with all his heart, and with all his soul, and with all his might,* according to the law of *Moses;* not that he was able to fulfill the whole law without failing in one point, but he did strive with might and main to serve the Lord to the utmost of his ability, and endeavor with heart & life to please him. Lastly, we honor God with our substance when we are merciful in helping the needy with that which is ours. We must not give alms at another man's cost, nor relieve our neighbor by our neighbors goods, but we must honor him with our own substance, not with the substance of others, as covetous persons, userers, thieves, & servants do, who give away that is none of their own. Therefore, when God giveth us all things abundantly to use, let it not grieve us to honor the lord with them, and distribute them to the necessities of the Saints cheerfully. The Lord Jesus accounteth it as done to himself which is done unto one of the least of his brethren. Neither let us fear any want our selves, or falling into decay through our bountifulness and liberality, inasmuch as God will make us the more to abound in all things, for he is of power to make us abound in all gifts. The widow that had been the wife to one of the sons of the Prophets, so long as she poured Oil out of the vessel or pot that was her own into the empty vessels, she perceived the oil still to increase; but when she poured

out no longer, the oil ceased and stayed. Even so, so long as we shall help the poor with our goods as it were fill the vessels with oil, our riches shall increase & multiply; but if we stay our hand frō giving our store will quickly fail and our fountain dry up. The more commonly you draw water out of a well, the more plenty you shall have; so likewise the more liberal we are toward those that want, the more we shall increase our own weath. Neither let any man delay the time, & promise to give away much when he dieth; for that is to give them away when we can keep them no longer. He that will not give alms till after his death, is like to a man that carrieth a light behind his back. The hour of death is not the fittest time to do good, then we should look to reap the fruit of a well led life: these are like to a simple soldier that prepareth his armor when he should fight, or like the foolish virgins that went to seek oil when they should use it. A ship that leaketh, must be mended in the haven, not in the sea: a wall that is broken must be made up in peace, not in war. If we forget God in our life, how can we look that he should remember us in our death, and when we lie at the last cast? To conclude, seeing we must serve the Lord with the best things that we have, let the people be ready to maintain the Ministry in the best manner, let godly parents give to God their best children, let the young man dedicate to God his best years, let every Christian offer to God his best member, to wit, the heart: let all rich men do the best good they can with their goods, and lay up for themselves a good foundation for the time to come: thus shall the people, and parents, and young men, and rich men, and generally all Christians follow the example of righteous *Abel,* who offered to God the best sacrifice he had. On the other side, if we maintain the Ministers in the worst manner, if we spend the flower of our age, and the prime of our life in the worst vanities, if we give our best part, I mean the heart, to the worst deserver, that is, the devil, if we employ our riches to the worst uses, we follow the example and offer the sacrifice of *Cain,* and therefore may justly fear to be rejected with him, and after this life to be rewarded with him.

24 On the third day Eliab the son of Helon, prince of the children of Zebulun did offer.

25 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bolle of seventy shekels, &c.

Behold here how the other Princes are not inferior to the first that offered, nor the other Tribes to the Tribe of *Judah.* Observe here, that the spirit of God accounteth it not sufficient to set down what was offered in general, neither in particular what *Nahshon* the son of *Aminadab* of the Tribe of *Judah* offered the first day, or what *Nathaniel,* the son of *Zuar* Prince of *Issachar* offered the second day: but he goeth forward to set down the special offerings according to every man's name, and according to the day assigned unto him. [Object.] It may be demanded what was the cause, why these offerings are thus particularly pointed out? why are the same chargers, the same bolles, the same spoones so often repeated? might not all these things here mentioned have been more summarily concluded? what need more words have been used, when fewer would have served? I answer, [Answer.] we must not account anything idle, frivolous, fruitless, or superfluous in holy Scripture. The Lord

knoweth best, what is fittest to be dilated largely, and what to be comprehended shortly. If there were no other reason then this, so it pleased the Lord, it ought to content us and to make us rest in it.

The like example we find, Psal. 136.1, 2, &c. Where, in every verse, and at the recital of every blessing, this reason is repeated, *for his mercy endureth forever.* Add hereunto, Revel. 7.5, 6, &c. where this is repeated according to the number of the Tribes, that twelve thousand were sealed of them. He might have said briefly, of every tribe were sealed twelve thousand: but he repeateth the words twelve times: so in this place, the offerings are repeated twelve times particularly according to the number of the twelve Princes. The reasons may be, first to teach us to be content to hear the same things, though they be oftentimes repeated, as Phil. 3.1. The Apostle saith, *It is not grievous to me to write the same things often, and for you it is safe.* We are ready to forget the best things, and therefore must have them continually sounding in our ears, as many strokes given with a hammer, to make us hear. Secondly, that we should apply these examples unto our selves, and if we pass over one of them without regard, yet we should take hold of the next. Thirdly, to teach us that no man shall have that forgotten to the utmost of his praise, who is any way forward in doing good, because he will honor those y^{t} honor him, but they y^{t} despise him, shall be lightly esteemed, 1 Sam. 2.30. The doctrine [Doctrine,] from this particular rehearsal and enumeration of the gifts of those Princes, is this, that all the good works of God's children done to the setting forth of his glory to the advancement of his worship, to the maintenance of true Religion, or the good of his children, shall be reckoned up, rewarded and come up in account before him: he taketh notice of them all, and will never forget any one of them. As their deeds are here registered in the book of God, so the doers of them are registered in the book of life. Our Savior teacheth, that a cup of cold water shall not go unrewarded, that is given to drink in ye name of a disciple to one of these little ones. And afterward it is said.*A certain woman came unto him having an alabaster box of ointmēt very precious, and poured it on his head as he sate at table:* and because she had wrought a good work upon him, verse 10. he saith, *Verily, I say*unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her, verse 13. To this purpose speaketh the Angel that appeared to *Cornelius,* Act. 10.4. *Thy prayers and thy alms are come up for a memorial before God.* So then everything shall be remembered, no one work shall be forgotten.

[Reason 1] For God is a righteous God giving to everyone according to his works. He is the Judge of the world, Gen. 18. and cannot but judge uprightly. Hereupon the Apostle saith, Heb. 6.10. *God is not unrighteous to forget your works, and labor of love, which ye have shown toward his Name, in that ye have minstred to the Saints, and do minister.* He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward, for he will reward very bountifully every good work. If we be not barren in good works, he will not be behind with us to recompense us. Secondly, how can they but come into an account, seeing he accounteth them as done to himself? Matth. 25.40. *When anything is given to the Saints, it is esteemed as done to the Son himself: and when it is bestowed upon one of the least, it is regarded as bestowed upon the greatest and highest.* The servant receiveth it, but the Master will reward it.

[Use 1] Touching the Uses: we may first conclude the happy estate and condition of them that leave this world, and depart this life in the true fear of God, because we hear their works shall be remembered, and therefore the doings of his servants be rewarded with eternal glory, being done in the love of God and of his truth, none of them are forgotten, but they shall follow them, nay go with them, and bear them company. This we read in the Revelations of *John,* chap. 14.13. *I heard a voice from heaven, saying unto me, Write, blessed are the dead that die in the Lord from henceforth: yea, saith the spirit, that they rest from their labors, and their works follow them,* to wit, at their heels as y[e] word importeth. Death cannot cut them off, though it be a cruel and merciless tyrant, and hath as it were a sithe or sickle in his hand to cut down such as come in his way: yea, though it cut off riches, revenues, honors, pleasures, dignities, delights, wife, children, houses, lands, and life it self, according to the saying of the Apostle,*We brought nothing into this world, and it is certain we can carry nothing out with us;* yet it cannot cut off good works, neither bereave us of the fruits of a lively faith, which are of such great force and efficacy, that they are able to break in sunder the chains of death and the strength of the grave, and cannot be holden in darkness and oblivion. It were therefore a point of great wisdom and good policy, so many as would willingly die the death of the righteous (as *Balaamites* and all wicked men will seem desirous to do) to provide a goodly train of good works which death cannot keep back; they will press so fast, and knock so hard at heaven gates, that the gates thereof shall open wide, and our works shall enter with us, because they cannot be forgotten, but shall come up into the presence of God. We see how it fareth with Kings and Princes and great men of this world, they have great trains and troupes of servants, and a goodly retinue that follow their heels in the streets: O how happy are they, if at the hour of death, and the great day of account, when their honors and their pleasures, their riches and their friends, their servants and retainers shall forsake them, and all earthly profits shall fail them, they have as goodly a train of good works to attend and wait upon them. They shall find much more comfort and peace in these, then in all their life they felt in all the other; as the wise virgins found much contentment, in that they had store of oil for their lamps.

Secondly, shall good works come into account [Use 2] with God, and be remembered of him? then on the other side we may conclude, that evil works shall also be remembered. True it is, we are ready to forget the evils y[t] we commit, but God will never forget them, no time shall wear them out, they are ever fresh in his sight. Hence it is, that *Nehemiah* saith,*Remember them, O my God, because they have defiled the Priesthood, and the covenant of the Priesthood, &c.* And Revel. 16.19. *Great Babylon is come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.* He will remember the sins of the wicked and his own judgments. These though they be great in this world, shall not have their honors and dignities to follow them, but their sins shall all follow them. The swearer shall be sure to have his oaths and his blasphemies laid before him, the adulterer his uncleanness, the drunkard his intemperancy, the contemner of God and of his word his profaneness, the covetous person his oppression; they shall accompany them unto judgment, even unto hell, that there they may receive the reward and wages that their works have deserved. It were a great benefit to the ungodly, if they might appear before the judgment seat of God without

their evil deeds, and that they could wind themselves out of the company of their sins, which will be their strong accusers, and give in evidence against them: but they cannot by any means, for they follow them and pursue after them with a loud cry for vengeance and punishment, and therefore woe and misery shall befall them that commit them. [Use 3]

Thirdly, we must mark this point, albeit good works be so much regarded, yet we must take heed we give not too much unto them, nor ascribe any merit to attain eternal life by faith, that it might be of grace, Rom. 4.16. it is the gift of God through Jesus Christ, Rom. 6.23. If any of our works should merit, then the works y[t] are most glorious and eminent above others, which the holy witnesses of the truth of God wrought, who did suffer for the Name of Christ, and resisted the enemies even unto the blood, should be meritorious. But the Apostle denieth this virtue to them, Rom. 8.18. I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us. If any works might deserve salvation, doubtless the works of righteousness: but it is the kindness and love of God toward man that the Apostle magnifieth, who saveth us, not by works of righteousness which we have done, but according to his own mercy, Tit. 3.5. Eph. 2.8, 9. So *Paul* preacheth, Act. 13.48, 39. that through Christ we have remission of sins, and that by him all that believe, are justified from all things from which they could not be justified by the Law of *Moses.*

Again, the Lord Jesus himself teacheth us, that when we have done all that possibly we can, we must say we are unprofitable servants, Luk. 17.10. but he that is an unprofitable servant, and doth only what he ought to do, is not in any case of meriting. He that will merit anything at God's hands, must first give him somewhat and so bind him as a debtor unto him: if no man can hinder him anything of his own, who oweth all, even himself to God of whom he hath received all, it is certain that no man can merit anything before him, Rom. 11.35. *Who hath first given unto him, and it shall be recompensed unto him again?* but no man can do so, verse 36. *For of him, and through him, and to him are all things, to whom be glory forever, Amen.* Now, where is no benefit, there can be no merit, because merit presupposeth a benefit received; howbeit our well-doing extendeth not to God, he can receive no good turn at our hands, 1 Cor. 4.7. Phil. 2.13. Eph. 2.10. When the husbandman bringeth to his Lord, the fruit of his own ground, he meriteth nothing, because he giveth him of his own. Moreover the Scripture teacheth us that temporal benefits and deliverances are not granted and bestowed upon the faithful, for any desert of any their good deeds, Dan. 9.18. much less therefore eternal life. The Israelites had not the nations cast out before them, nor themselves brought in to possess the land for their own righteousness, or for the uprightness of their hearts, but because he had chosen them & set his love toward them. Let us not therefore trust in our own works, which when they are at the best, are imperfect and defiled, but rather (as the very enemies of the grace of God do admonish) in regard of the uncertainty of our own righteousness, and the danger of vain-glory, let us rest wholly (as the safest way) in the only mercy of God. If then this be the surest and safest way, let us all go the safest way, and leave by-paths and dangerous passages unto others. He that walketh safely, walketh surely. There is but only one life, and there is but one right way unto life, namely, Christ, John. 14.6. The way by works is a wrong way, a false way, he shall never come to his journeys end by the way of his works, that is, for y[e] merit of his works: because eternal life is never given for

them There is no other name under heaven whereby we may be saved, then by the Name of Christ; but if our works deserved lif• eternal. there should be another name to save us: because the merit of our work• is not the Name of Christ, but setteth up our selves in his place, or at the least to join a fellow and companion with him in the work of our redemption. This would minister occasion to us to glory in our own selves before the Lord, as if we were somewhat and could save our selves, but no man hath anything wherein or whereof to boast himself, Ro. 3.27. and 4.2. 1 Cor. 1.31.

Lastly▪ to bring the adversaries of this doctrine once more to plead for us against themselves: They teach that no man can certainly know that he hath true merits without a special revelation; or that he shall persist and persevere in them unto the end: whereupon we infer and conclude, that therefore we may not believe that we shall obtain eternal life for our works sake, for that were to torture and torment men's consciences, & to set them upon the rack; that were, never to give peace to the distressed soul, but to leave it in doubt and perplexity, whereas the Apostle gathereth the quite contrary from the doctrine of justification, Roman. chap. 5.1. *Being therefore justified by faith, we have peace with God, thorough our Lord Jesus Christ.* But from the popish doctrine of justification, we see there followeth no effect of peace, no tranquility or quietness of conscience, because they are taught to stand in doubt of their reconciliation and atonement with God.

Fourthly, this serveth as a great consolation [Use 4] to such as are careful to do good, and to show forth good works, that they shall in time reap if they faint not. This was good *Nehemiah* assured of, and therefore accordingly he desireth God to remember him, chap. 13 31.14. *Remember me, O my God for good:* and a little before, *Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.* And chap. 5.19. having declared his care to relieve the poor and distressed among the Jews, and his own conscience bearing him witness of his sincerity in this behalf, he prayed to God, Think upon me, my God, for good: according to all that I have done for this people. *Obadiah* had comfort by the works of mercy, shown to the persecuted servants of God, who in the reign of *Ahab* hid an hundredth of the Lord's Prophets in a cave, and fed them with bread and water: and he had the fruit of it, he was the first to whom glad tidings was offered in the days of famine when heaven was shut up that it yielded no rain, and was made an instrument to publish it to others. No work shall fall to the ground, but come up in remembrance to our comfort. This is as true and certain touching the works of every servant of God, as if the Angel that spake to *Cornelius* were sent unto him to say unto him, Thy works are come up in remembrance before God. An• as God saith, y^{t} he keepeth the tears of his children in his bottle: so he keepeth the works of his ••ildren in his book. This is, and so it ought to be, a great encouragement to us in well-doing, to consider that the number, the greatness, and the measure of all our good works shall be registered and recorded by him. It is spoken in deed for our capacity, for God needeth no writings of record or books of account: the meaning is, he will never forget our good works, but as certainly remember them, as if he had put them all particularly in writing. Hence it is, that the Lord saith so often to the seven Churches of *Asia,* to whom he commanded *John* to write, he knew all their works, nothing was hidden from him, nothing unknown unto him.

[Use 5] Lastly, seeing good works are in so great account with God, it is necessary that we learn what good works are that are pleasing in God's sight, and how they are to be done of us. For there is more required to a good work then the bare deed done. A good work is a duty commanded of God, performed by a regenerate person, and done in faith, aiming at the glory of God and the good of man. Whereby we see, that sundry points are required to make a work accepted of God. First of all, the work must have the will of God which is the rule of all goodness and righteousness, to warrant the same, that so we may do them in an holy obedience unto him. For except he appoint them, he doth not approve them: and unless he command them, he doth never commend them. Will-worship is abominable to God and everywhere rejected, when men thrust upon God their own inventions instead of his service, Col. 2.22.23. Deut. 12.32 Every good work is commanded in the word either expressly, or generally. God is in vain worshipped, when for doctrines, the commandments of men are taught and observed. This reproveth the Romish Religion, maintaining •[t] a man may do good works which are never required or appointed of God; and likewise the blind devotion and superstition of the people, that if they in their worship have a good intent and think no man no harm, they do a good work.

Secondly, goo• works must be done by a regenerate person, that is in the state of grace, that is a member of Christ, and borne again by the holy Ghost. If we be not reconciled to God in Christ, & made acceptable through him, we are as evil trees that cannot bring forth good fruit: whereas no man can gather grapes of thorns, or figs of thistles, Matth. 7.16. The person must please God, before anything that cometh from him can please him: for he had respect to *Abel,* and then to his offering: but not to *Cain,* and therefore not unto his offering. Hence, fall to the ground the works of Turks and Infidels, and mere civil men, who often abstain from outward sins, live orderly among men, and do works of mercy, justice, & liberality; yet in them they are not good, because they proceed from a corrupt heart. The like we may say of the works of all unregenerate persons, be they never so beautiful in the eyes of the world, they are but beautiful sins in the sight of God, whether they eat, or drink, or walk, sleep, or buy or sell, or come to Church, or hear the word, or pray, or receive the Sacraments, the rule of the Apostle standeth forever, *Unto them that are defiled and unbelieving, is nothing pure, but even their mind and conscience is defiled,* Tit. 1.15.

Thirdly, good works must be done in faith: because whatsoever is not of faith, is sin, Rom. 14.23. and without faith it is impossible to please God, Heb. 11.6. Now there is required in a man, a twofold persuasion, first, an assurance that God hath willed and commanded it to be done; for he that giveth alms, and yet doubteth whether God would have him to give alms, sinneth: Secondly, a persuasion in his own conscience of his reconciliation to God in Christ. This is justifying faith, which purifieth the heart, and doth fit and enable it to bring forth a good work. There is a double use of this gift: it maketh us to begin the work well, and when it is once done, it serveth as a cloak or garment to cover the defects and imperfections of it, applying the merits of Christ. The last point required to make a good work, is, that it be done to God's glory. 1. Cor. 10.31. If we have any other by-respects, aiming at our own glory, or the applause of the world, or the satisfying of God's justice, or the merit of eternal life, or any such corrupt and crooked ends, we lose all our labor, our works cannot come up in

account before him. It is the common and corrupt judgment of the common sort that Papists abound in good works, but let us try them by these rules, we shall quickly and easily find them what they are, failing in the matter, and manner, and in the main and principal end of well-doing. Now to conclude, everyone must do these good works, everyone must be as a tree planted in the garden of God, and bring forth the fruits of righteousness, that he may be glorified, Isaiah 61.3. It is a received opinion among many, that none can do good works but rich men, as if there were no good works but alms; for they have no taste in anything else but that which is given them. Thus do the poor cast off all doing of good works from themselves upon the richer sort, that so they may receive somewhat. True it is, alms are one good work, but yet not the only good work, nor yet the chief and principal. For the poor may do good works, nay must do them as well as the rich. The works of the first Table, are the best works, the greatest works: these they may do, as well as others. To have a care to know God, to believe in him, to love him above all, to fear him, to hope in him, to stay our selves upon him, to approve our selves in his sight, to worship him with the heart, to confess him with the mouth, to pray unto him earnestly, to hear his word attentively, to receive the Sacraments reverently, and such like divine and devout exercises, are all of them good works, great works, gracious works, approved of God: and these may the poor perform. And that the Scripture avoucheth, and God alloweth these for good works, appeareth in the example of *Abraham,* mentioned by the Apostle *James.* chap, 2.21. *Was not Abraham our father justified by works, when he offered Isaac his son upon the altar?* He shown himself to be a justified man by his good works, and was called the friend of God. Thus did his faith work together with his works. But what were his good works? were they his alms-deeds, and showing mercy to the poor? no, he performed a good duty to God, and preferred his love to him before his love to his son, his only son, even *Isaac* whom he loved, the son of promise, the son in whom the nations of the world should be blessed. Thus must all men do good works, thus the poorest sort are not exempted or privileged from showing forth these good works, and testifying their faith by these fruits. So then when we hear of the necessity, of the dignity and value of good works, let no man think it belongeth nothing to him, but every man be encouraged to set upon the doing of them, y^t^ *our light may so shine before men, that they seeing our good works may glorify our Father which is in heaven.*

84 This was the dedication of the altar (in the day when it was anointed) by the Princes of Israel: twelve chargers of silver, twelve silver bolles, twelve spoones of gold:

85 Each charger of silver, &c.

We shall not need to stand to speak particularly of every Princes offering: because, as we noted before, the same things are repeated, the offerings are the same, the matter is the same, the form and ende the same, the price and value the same: the difference standeth only in a description of the time, when they were offered: and of the person who offered, described by his name, by his father, and by his tribe. Now, in casting up the value of all these offerings, and setting down the total sum, appeareth the greatness of their riches. For

had they not been much blessed that way, they could not have continued to bestow so bountifully upon the Tabernacle. These they attained unto, partly by their own labor, and partly by entering into the labors of others. For at their departure out of the land of Egypt, they borrowed jewels of silver, and jewels of gold, and raiment, at what time no doubt they carried with them the chief wealth and treasure of Egypt, & spoiled the Egyptians, which God gave to his people as a recompense of all their troubles. The doctrine [Doctrine.] from hence ariseth to be this, that the blessings of this life are oftentimes bestowed upon God's children. He giveth them riches, honors, dignities, preferments, house, land, peace, and prosperity, at his own pleasure. We have the examples of *Abraham* & *Lot,* their substance was so greatly increased, that they could not dwell together, the heardmen of their cattle strove and contended one against another, Gen. 13.7. and *Abraham's* servant sent to take a wife for *Isaac,* telleth that the Lord had blessed his master greatly, and had given him flocks and herds, and silver and gold, & men servants and maid-servants, and Camels and Asses, Gen. 24, 35. *Job was a just and an upright man, one that feared God, and eschewed evil, and this man was the greatest of all the men of the East,* cha. 1.1, 2.3. and 31 24, 25. *his wealth was great, and his hand had gotten much.* The like we might say of many godly kings, as of *David, Solomon, Hezekiah, Jehoshaphat, Josiah,* of *Mordecai,* and *Ester,* of *Joseph,* and of *Jacob.* And in the New Testament, mention is made of *Ioanna,* the wife of *Chuza, Herod's* steward, and *Susanna,* and many others, who ministered unto Christ of their substance, Luk. 8.3. Of *Lazarus* the friend of Christ, and *Mary,* who entertained him often in her house, Luk. 10.38. Of *Joseph* of Arimathea, a rich man, Matth. 27.57. an honorable counselor, Mar. 15.43. he was a good man and aiust, Luk. 23.50. which also waited for the kingdom of God; Of *Onesiphorus,* who often refreshed *Paul,* & was not ashamed of his chain, 2 Tim. 1.16. and many other of all estates, some rich, some noble, some wise, some mighty and of great account, 1 Cor. 1.26.

For hereby the Lord showeth what he can [Reason 1] do so often as it pleaseth him to bestow them True it is, sometimes he denieth even to those that are most highly in his favor, these outward and earthly blessings: howbeit it is not because he is not able to enrich them. For as *Moses* prayeth the Lord to spare his people, *lest the enemies should say, he destroyed them in the wilderness,because he was not able to bring them into the land of promise:* so he bestoweth many times wealth and substance upon his children lest the enemies should say, it was because he is not able to increase and enrich them. Thus then by giving unto a few, he showeth that he can store and replenish all the rest if it pleased him.

Secondly, to relieve his own servants in time of need, to deliver their soul from death, and to keep them alive in famine, Psal. 33.19. He knoweth well enough that the very mercies of the wicked are cruelty, Prov. 12.10. they are handfasted and hard-hearted, and they are least of all moved to pity God's people: he therefore provideth for the welfare of his servants, by making one Christian brother able to relieve another, as we have plentiful examples in the acts of the Apostles, chap. 4.34, 35, 36.

Thirdly, he maketh them many times to inherit the labors of wicked men, and of such as are their enemies, as we see his people had the treasures of Egypt, Exod. 12. Psal. 44.3. The Egyptians would not recompense them, therefore the Lord doth recompense them.

Fourthly, they are in Christ heirs of the world: for all that are sons are also heirs, Rom. 8.17. the heirs of God, and joint-heirs with Christ. Hence it is, that some recover their possession though all cannot according to their right and title. God made all things for his friends, not for his enemies, who are no better then usurpers.

[Use 1] The Uses follow. First, it reproveth the beggarly vow of voluntary poverty undertaken by the Popish Order. No such vow is found in the Old Testament, whiles vows were most in use and in force. This is accounted a vow of perfection, but it hindereth the doing of much good: because *it is better to give then to receive,* Act. 20.35. Wherefore, the begging Friars are boasting fools, proudly glorying in perfection, when they may worthily be ashamed of their imperfections. They think they deserve heaven by it, when indeed they are in danger of hell. For it is one thing to have riches, and another, to trust in riches: whereas they will seem to cast them away, under a color of fear, lest they should cast them away. But may any among them compare with sundry of God's servants, who kept their goods, and did much good with them, to God's glory and the good of others? may they, even the best of them parallel themselves with *Abraham* in faith, with *Job* in patience, with *Joseph* in chastity, with *Lot* in piety, with *Lazarus* in hospitality, with *Zacchaeus* in liberality, with the godly women in charity, whatsoever they pretend to the contrary? And as riches given by the blessing of God, condemn no man: so it is certain, poverty can save no man, neither can it merit life and salvation, as the cloystermen dream.

[Use 2] Secondly, observe that riches are not evil of themselves or in their own nature: neither are they any way hinderers of God's kingdom, the fault is in the person and in the abuse of them. And the best things are abused as well as riches, yet we may not thereupon conclude that the best things are bad. But it will be objected, [Object.] that Christ saith, *It is hard for a rich man to enter into the kingdom of God,even easier for a Camel to go through the, &c.* I answer, [Answer.] we must compare Scripture by Scripture, as it is said, the Levites did expound the meaning and gave the understanding by the Scripture it self. The Evangelist *Mark* repeating this history, expoundeth it plainly. For Christ having said, *How hardly shall they that have riches enter into the kingdom of GOD,* and the disciples being astonied at his words, he addeth by way of explication, *Children, how hard is it for them that trust in riches, to enter into the kingdom of God!* then this followeth, *It is easier for a Camel, &c.* where we see he distinguisheth of rich, some are such as trust in God, not in their riches; some trust in their riches, not in GOD. Of these that make their riches their God, and their Mammon to be their hope and heaven, it is true that a Camel shall sooner go through the eye of a needle, then such rich men get into the kingdom of God, Mar. 10.23, 24. But they are thorns and snares: thorns to choke, [Objection] and snares to catch and entangle the soul: so they are called in the parable of the sower, Luke 8. and by the Apostle, 1 Tim. 6. I answer, [Answ.] It is true, but the fault is not in the nature of the riches, but in the corruption of the rich man: not by the use, but through the abuse of them. For if they were evil of themselves, then should all rich men be choked and snared by them, & drawn into evil; which by the former examples, and by present experience we know not be so. [Object.] But Christ willeth the rich man to sell the things he did possess, and give them to the poor: by this it should appear to be unlawful to keep them. I answer, [Answer.] this is a particular commandment given to him to try him

and prove what was in him, to discover his pride and hypocrisy, pleasing himself in a false opinion of his strength, sufficiency, and ability to keep the Law, that so, if it were possible, his eyes might be opened to see his own weakness, and himself to be wretched, and miserable, and poor, and blind, and naked. For in that he went away sorrowful, and submitted not himself to the voice of Christ, he declared plainly that he made more reckoning of his wealth then he did of Christ; and that he had more mind to follow the world, then to obey the word delivered unto him.

Thirdly, we must learn, when we have [Use 3] these blessings, to be thankful to God that gave them, and to lift up our eyes to him of whom we received them. For albeit these earthly blessings be common to the godly and the ungodly, yet are they not common to all the godly, inasmuch as they are given unto some, but denied unto other: bestowed upon a few, but withholden from many. This duty hath many branches.

First we must acknowledge from whence they come, and that we have received them of his mere grace. Woe then to those that sacrifice to their own net, and ascribe the blessings of God only to their own labor and industry. For *except the Lord build the house, the labor of the builder is in vain, and except the Lord keep the City, the watchman waketh in vain: it is in vain for you to rise up early, to sit up late, and to eat the bread of sorrows, it is God that giveth his beloved sleep,* Psal. 127.1.2. True it is, God hath laid upon us this duty to labor, and requireth that every man eat his bread with the sweat of his brows; for no promise is made to the idle: yet we must depend upon him for a blessing upon our labors, or else we are not thankful unto him. Again, we must be careful to use them to his glory and to the good of others. We must refer them to him, as we have received them of him. As all rivers run into the sea, so all our riches should return to God. Thirdly, we must be ready and willing to leave them, whensoever God shall call for them. For he that bestowed them, may he not require them again when he pleaseth? we must leave them rather then leave him. If we have this godly resolution, then may we persuade our own hearts that we are thankful for them. Thus it was with *Job,* when he could say, *The Lord hath given, and the Lord hath taken away, blessed be the Name of the Lord.* Fourthly, we must not put our trust and confidence in them, and if riches increase, we must not set our hearts upon them: because then we commit gross idolatry with them. This is a fearful sin. Many such idolaters (it is to be feared) remain still in great store among us: •nd albeit idols be banished out of our Churches, yet many do yet set them up in their hearts. This idolatry is so much the more dangerous, because it is more close and secret, coloured under the name of virtue, practiced by such as detest popery and idolatry, and therefore is less perceived and discerned. Lastly, we must not account these the chiefest riches or the best treasures, inasmuch as the ungodly have commonly the greatest share of them, Luke 12. and 16. and therefore we must labor to be rich in faith, in love, in righteousness, in godliness, in patience, in meekness, and in all good works. Here is true riches: if we adorn our selves with these, we shall be truly rich although we be poor, Revel. 2.9. and though we have neither silver nor gold, Acts 3.6. yet he hath given us all things, 2 Pet. 1.3. And though we have nothing at all, yet we possess all things, 2 Cor. 6.10.

89 And when Moses was gone into the Tabernacle of the Congregation to speak with him, then he heard the voice of one speaking unto him, from off the mercy seat, &c.

Hitherto of the offerings of the Princes, received of *Moses,* and given to the Levites. Two tribes offered one wagon, and every wagon had two oxen, therefore they offered six• wagons, and to draw them twelve oxen These were thus distributed: the Ge•shonites had two wagons, and consequently four oxen committed to them: the Meratites ha• four wagons, and consequently eight oxen so that they carried the greatest burdens. Touching the Kohathites, the third family of the Levites, nothing was bestowed among them, because to them were committed the vessels of the Sanctuary which were carried upon their shoulders, so that they had no need ether of wagons to bear them, or of oxen to draw them, themselves serving instead of them both. In this verse we see the oracle of God speaking to *Moses* We might note here that God spake diverse ways to his Church in the Old Testament: as also that all blessings come from God to us through Christ the true propitiatory, covering our sins out of God's sight and revealing God's will to us, that we should know it, and have benefit by his Priesthood. But to pass over these, we may note that *Moses* went into ye Tabernacle. The Tabernacle signifieth his Church. There is God to be spoken unto. The doctrine [Doctrine,] is this; God is present in a special manner in places set apart for his worship. True it is, he is everywhere, the heaven is his throne, and the earth is his footstool; howbeit wheresoever his Church and people are assembled, he is present with his Spirit, with his grace, and with his blessing and assistance. Hence it is, that the place appointed for his service is called his face, Gen. 4.14. This is afterward called, the presence of the Lord, verse. 16. So Psal. 46.5. God is said to be in the middes of the City of God; And Christ teacheth, that wheresoever two or three are gathred together in his name, he is in the middes of them, Matth. 18.20. So then wheresoever the place of God's worship is, there is God ever present.

For first, he hath promised to dwell there: [Reason 1] Where dwelleth the master of the house, and where is he readiest to be found, but where he dwelleth? as Psal. 132.13.14. *The Lord hath chosen Zion, he hath desired it for his habitation: this is my rest forever, here will I dwell, for I have desired it.* Secondly, he is known by a special work of his presence sanctifying [Reason 2] those that are his by his word: hereupon the Prophet saith, Psal. 87.2, 3. *The Lord loveth the gates of Zion, more then all the dwellings of Jacob; glorious things are spoken of thee, O City of God.* Thirdly, he delighteth in his own ordinances. [Reason 3] *In Judah is God known, his Name is great in Israel: in Salem also is his Tabernacle, and his dwelling place in Zion,* Psal. 76.1.2. It is God's ordinance that we should meet together in one place; for this cause he commanded the Tabernacle to be built, and afterward the Temple: these he sanctified for the word, for sacrifices, and for prayer: these doth the Lord love, and in those doth he take pleasure, and with them will he vouchsafe his presence.

This being an evident truth, from hence we must learn so to carry our selves in such places as are sanctified and set apart for his service, as that we may call him to be a witness of our sincerity. Will a subject dare to behave himself rudely and unreverantly in the presence of his Prince? or the child in the presence of his father? How then ought we to stand in awe of

the Majesty of Almighty God, whose glory is incomprehensible, who dwelleth in light that none can attain unto? Heerepon the wise man saith, Eccle. 5.1. *Keep thy foot when thou goest to the house of God, and be more ready to hear, then to give the sacrifice of fools: for they consider not that they do evil.* No man ought to come before the Lord unprepared: or to set his feet in the Lord's house rashly and unreverantly. Were it not unseemly and uncivil to enter into a kings palace with foul and filthy feet defiled with dung and mire, or to sit down at a Princes table with unwashen hands? And is it not more indecent and undutiful to come into the house of the great King, the King of Kings, and to be partakers of his Table before we have cleansed and sanctified our hearts? This was shadowed out at the giving of the law, *by commanding them to wash their garments, and to abstain from their wives,* Exod. 19.14, 15. Thus they were to be prepared before they received the Law. Likewise before they could behold the wonderful works of God, they were spoken to, to pull off their shoes, because the place whereon they stood was holy ground. This we should all consider whē we meet together in one place, and carefully remember that the place in which we assemble is holy ground, and therefore we should take heed we do not abuse it. [Object.] But is that ground whereupon Temples or Churches stand more holy then other? I answer, [Answ.] no, it is not in itself, there is no more holiness in it, then in other: but in respect of the assembly therein gathered together, and of the exercises of religion therein performed, it is for that present more holy, and better to be accounted and esteemed then all other places and pieces of ground whatsoever. This made the Prophet say, Psal. 84.10. *A day in thy Courts is better then a thousand: I had rather be a door-keeper in the house of my God, then to dwell in the tents of wickedness.* We see how careful all men are, whensoever they go abroad, and come into any public place and presence of men, to adorn the outward man decently, lest being seen in an unseemly manner they be condemned and despised, especially if they be to appear before some great person, as we see in *Joseph,* Gen. 41.14. When they brought him before the presence of *Pharaoh,* he shaued himself, and he changed his raiment, and so came unto him. How much more then should we look to our selves, to the inward man, to the heart, that we come not carelessly & contemptuously before him that searcheth the hearts and reins? If any ask how we may prepare our selves and behave our selves, [Object.] that we may be accounted fit to come before God's presence? I answer, [Answer.] we must practice three duties: first, we must embrace true godliness and righteousness, and cast out of our hearts, as filthiness out of our houses, all impiety and unrighteousness. The gates of God's house into which he will enter, are the gates of righteousness, and none shall enter into them but the righteous, Psal. 118.16. *Open to me the gates of righteousness, I will go into them, and I will praise the Lord: this gate is the Lord's, into which the righteous shall enter.* When *Jacob* went to Bethel to build for God an altar, and to worship him, first he cleansed his house of idols, and commanded his household to be clean, thereby shadowing out the purity of their harts. To this purpose doth *David* testify, Psal. 26.6. that he would wash his hands in innocence, and then afterward he would compass his altar. So then, so often as we intend to come to the house of God, we must rid our hearts of wickedness, as it were our ground of weeds, and so sanctify them that they may be fit vessels to receive heavenly graces. They that do otherwise shall never reap any benefit by the holy assemblies of the Saints, let them resort thither never so often. Secondly, we must not only shun and shake off things ungodly and unlawful in themselves, but even

such things that in time and place may be followed and are commanded to be done of us, to wit, the care of earthly things and thoughts upon the matters of this world. These have their time, but their time is out of time, when the time serveth to serve the Lord, and we are to sanctify a Sabbath unto him. These indeed have their place but they have no place in the place of God's worship, and therefore must be displaced out of our hearts before we come to the house of God. A vessel full of mire and puddle cannot receive any sweet and wholesome liquor, though ye pour it upon it all the day long: and if our minds and hearts be forestalled with the cares of this life, and the cogitations of earthly things; they are no way capable of heavenly things, they are full fraught and stuffed already and so leave, no room or receipt for better things. These are rank thorns that choke the word. Lastly, we must consider that we have to deal with God, and not with man, and be ready to receive without contradiction or resisting, without mincing and mangling, whatsoever is delivered unto us by the Ministers of God, and from the warrant of Scriptures. This must be the end that we aim at when we come into the Church, to hear the word of life, to learn the way of salvation, and to embrace the doctrine of truth and salvation. It was the manner of the Priests and Levites to interpret the Law, and the Prophets were wont to preach their Sermons to the people gathered together in great multitudes in the Temple, Ierem. chap. 7. verse 2. where *Jeremiah* is commanded to *stand in the gate of the Lord's house,and proclaim there this word.* Let us therefore prepare our hearts to obedience, by setting before us the presence of God, present by his word, present by his grace, present by his Sacraments, present by all his ordinances, and by his blessing upon his ordinances. Thus doth the Prophet prophesy, that the people call one to another, and say, *Come ye and let us go up to the Mountain of the Lord,to the house of the God of Jacob, and he will teach us* (he doth not say, the Ministers, but the Lord himself will teach us) *his ways, and we will walk in his paths.* A notable means to work much good in us, and the chiefest way to touch our hearts with fear and reverence, knowing that we have to do with God's word nay with God himself. Thus did *Cornelius* consider, Acts 10, 33. when he said to *Peter, We are all here present before GOD, to hear all things that are commanded thee of God.* Let us examine our selves by these few rules, and by them we shall know whether we come aright or not to the house of God, with due reverence and preparation. Let not the Minister sow among thorns, but grub them out of the ground of your hearts, that so ye may bring forth fruits with patience.

Secondly, observe from the law of contraries, [Use 2] that Satan is present in all places of Idolatry, wickedness, impiety, and profaneness. For as God is present where he is worshipped, so is the Prince of this world that •u•eth in all the children of disobedience, present also where he is served. Thus speaketh Christ our Savior to the Church of *Pergamos* Revel. 2, 13. *I know thy works, & where thou dwellest, even where Satan's throne is.* So then where ungodliness is set up and maintained, there is Satan present, nay there he is president; there is Satan's seat, and there he keepeth •esidence. O that all wicked and ungodly persons were throghly persuaded of the truth of this point, and that they would diligently weigh with themselves, that Satan is oftentimes near thē, even at their elbows when they think him to be far from them, and th•mselues out of gunshot as we use to speak, and free from all danger. For if he will intrude himself and wind in himself among the Saints, to hinder the

best works, Zach. 3, 1. Luke 8, 12. like a subtle serpent that he may seduce & deceive us, as he did our first parents: we may be assured he cometh freely and frequently into the company of his professed servants which are his children, John. 8, 44. For as Christ speaketh, that where two or three are gathered together in his Name, he is in the midst of them; so wheresoever two or three are met together at his pleasure & to his liking, and for the doing of his will, he will be in the midst of them (though not in a visible manner) to tempt thē to evil, and to make them glory and continue in their evil. If then we fear such a companion, let us forsake such company. If we will needs frequent the company of wicked livers, we cannot auo•d the society of Satan. Do we then see any place where drunkenness, where whoredom, where vanity, where blasphemy and all impiety is maintained & upholden? we may conclude and as it were write upon the backside of it and upon every door and poste within it, This is the devils house, here are the works of the devil to be seen, here is the devil in a special manner present with his tētations, with his allurements, with his instruments to ruin the souls of men, and to bring them to confusion and destruction.

Thirdly, it is our duty to frequent those [Use 3] places that make known his Name unto us, and spread abroad his saving health among all people. Here we may have familiar access to him, & be admitted into his presence. In prayer we talk familiarly with him, Gen. 18, 27. where *Abraham* saith, he had taken upon him to speak to the Lord: and in his word he talketh familiarly with us, and therefore do the Prophets continually cry out, to hear ye word of the Lord, and tell us that the Lord speaketh to his people. What an high honor is it to a subject to have free access to his Prince, and to come into his chamber of presence? we are so honored of God to come to him without check or controlement; the more boldly we preasse into his presence, the more welcome we are. No man is reproved for coming too often. The faithful have accounted it a great part of their happiness to have liberty to meet together with one mind & with one mouth to glorify God & to set forth his praises. This made the Prophet say, *Lord,I have loved the habitation of thy house, and the place where thine honor dwelleth.* On the other side, they have lamented their condition with a lamentable & bitter cry, when they have been banished from the place of God's worship, & driven to seek harbor and habitation among the unbelievers. Then their souls longed and fainted for the Courts of the Lord, their hearts and their flesh cried out for the living God; yea, they wept and lamented when in captivity they remembered Zion. They longed for the Courts of the Lord: but many among us long greatly to be out of them. They accounted it a great grief to be out of the house of God; but we account it a great grief to abide in the house of God. They were never well nor quiet so long as they were from the worship of God; we are even sick and discontent so long a• we are at it. Finally, they were banished from the Lord's house, we banish our selves: they were compelled to be absent, we cannot be compelled to be present. We would be thoght to be willing to have God in our company, & to desire to have access unto his presence, but if this were truly in us, we would love the place of his dwelling. We shall be sure to find him in his word, to meet with him at the Sacraments, and to speak with him by our prayers.

This then reproveth the carelessness of all such as make no reckoning of Church-assemblies, that account one day or hour of ye day spent in their own pleasures & vanities better thē a thousand in the Courts of the Lord. These are weary of the heavenly Manna, it is a light and

a loathsome food. This is a fearful sin, to pollute the holy things that he hath sanctified and set apart to holy uses. These are scornful beasts, and profane persons, there is but a step between them and atheism. They are men without religion, and tread under feet the Son of God, and account the blood of the New Testament as a profane thing. Hereby we see the height of that sin which is too rife and common, to wit, the careless, willful, and negligent forsaking of the holy things of God. These are come to the highest step of sin, and are set down in the seat of scorners, Psal. 1, 1. These have faith justly denied unto them, and have not the grace given them to believe, because they contemn the means by which they might believe & be saved, Act. 13, 48. And doubtless he that maketh no conscience of God's worship, will also, if occasion show it self, make as little conscience of anything else that belongeth unto his brother. To conclude, let us have no part or fellowship with these men, but carry earnest affection to the exercises of religion, hungering and thirsting after them with longing desires. When one Sabbath is ended, we should wish for the next: when one Sermon is finished, we should desire another: when one Communion hath been celebrated, we should enquire when the next shall follow; even as the Gentiles besought *Paul* and *Barnabas* to preach to them ye next Sabbath day, the same things they had offered to the Jews. O that this zeal were found in us! then would God be found of us, O that we would enquire after him! he would offer to us his gracious presence in this life, & we should be sure to enjoy his glorious presence in the life to come.

CHAP. VIII.

1. AND the Lord spake unto Moses, saying,

2. Speak unto Aaron, and say unto him, When thou lightest the Lamps, the seven Lamps shall give light over against the Candlestick.

3. And Aaron did so, &c.

IN the latter end of the former chapter we have seen how God gave answer unto *Moses* from above the Mercy-seat, between the two Cherubims, according to his promise before, Exod 25, 22. In this chapter is recorded what he spake. We have also learned what was the sanctification of the other Tribes testified by the solemn offering y^t^ they brought at the dedication of the Altar: here *Moses* entreateth of the sanctification of the Church-officers, wherein observe two things; the first, touching the Priests: the second, touching the rest of the Levites. For such as served at the Altar, either were taken into the order of the Priests, or else were of the rest of the Tribe of the Levites that served in inferior places about ye Tabernacle to assist the Priests in their offices. Touching the Priests, we are to consider two

things: first, the commandment of God, without whose authority nothing is to be imposed as necessary in the Church; which is, that the Priests should light the lamps, not one or two, but all of them to give light in the Tabernacle, to signify ye light of God's word shining in ye Church, which ought sincerely to be preached and published by the teachers, to give light of knowledge to all in the house of God: as the Apostle declareth of himself, that he had kept back nothing, but revealed the whole counsel of God; as the Priests kept not any of the lamps vnlighted, but did light thē all. Secondly, the obedience of *Aaron* to the commandment, *he lighted the lamps,* that they might give light round about the candlestick, on every side wheresoever the candlestick could be seen. Upon occasion of mentioning the candlestick, we have a description of it, verse 4, by the matter of it, it was made of gold: and by the form, of beaten gold, according to the pattern shown to *Moses* in the Mount: for he was a faithful servant in the house of God, Heb. 3, 2. But of this we may read farther, Exo. 25, 37, & 40, 25, 26. There was but one candlestick in the Tabernacle made by *Moses,* because this was sufficient: howbeit *Solomon* that built the Temple afterward, made ten candlestickes, whereof five stood at the one side, & five on the other side, 2 Chron. 4, ver, 7, 20. because the Temple was larger and wider then the Tabernacle, and therefore moe were requisite in the one then in the other. The place where the Candlestick stood, was in the Sanctuary next to the most holy place, or in the first Tabernacle, Hebrews, chapter 9, verses 2, 9. Not in the most holy place, forasmuch as the High Priest went into it once only in the whole year, Heb. 9, 7. whereas the lamps of the Candlestick were renewed daily. But let us come to the words as they lie in order; and first touching the lamps appointed to be lighted, we must consider that the Tabernacle with all things thereunto belonging, was a figure of the time present, until the time of reformation, Heb. 9, 9. and when the Priesthood was changed, there must be also a change of the law, Heb. 7, 12. All things had their signification, and the truth which is as the pith and substance of the ceremonies, belongeth to us as well as to the Jews. Hence it is, that the lamps belonging to the candlestick, signify unto us, y^t^ the word is the light of the church, giving light to the people, as the Sun doth to the world▪ whereby the true light of the knowledge of God, of Christ our Redeemer, of true righteousness, and of salvation, is kindled in the hearts of all true believers. *David* is a certain witness of this truth, who teacheth, that *the commandment of the Lord is pure, enlightening the eyes, Psal.* 19, 8. *Thy word is a lamp unto my feet, and a light unto my path, Psal.* 119, 105. So *Solomon* saith, Prov. 6, 23. *The Commandment is a lamp, and the Law is a light.* It is plain therefore that the lamp lighted in the Tabernacle, did figure out the word of God. Hence it is, that the Prophet *Isaiah* saith, *O house of Jacob,come, & let us walk in the light of the Lord:* and afterward he showeth, that if any speak not according to this word, it is because there is no light in them.

[Reason 1] And it cannot be otherwise, because the Lord which is the author of the Scriptures, is light it self; he is called the Father of lights, I am. 1: and the Church acknowledgeth, when it sate in darkness, that the Lord was the light of it, Mich. 7, 8. The Apostle saith, *he only hath immortality, and dwelleth in the light which no mā can approach unto,* 1 Tim. 6, 16. And in the beginning of *John's* Gospel, Christ is called the light of men, John 1, 4. If God then be ye true light, how can his word but partake of his nature, and be lightsome in it self, and bring light to us? Again, the word hath in it the effects of light, it expelleth

darkness, and is very comfortable, and therefore comfort is often called by the name of light, Ps. 97, 11. Ester 8, 16. Ps. 118, 27, and 43, 3. Job 30, 26. Lam. 3, 2. So is it with the word, it driveth away spiritual darkness, and it comforteth and rejoiceth the heart, Psal. 19, 8.

[Use 1] This doctrine serveth to reprove the church of Rome, which bring in their Torches and Tapers, and Candles into the Church, as the setting of them up at burials and funerals, to signify that the souls of the dead are alive; a superstitious custom, condemned by sundry Councils as superstitious and heathenish. Moreover, they observe continually another foolish custom to set up wax candles & Taper lights before their Images, and upon the Altar in their Churches; and this they do not only in the night, but in the day, & at noon, when the Sun shineth in his strength. And lest they might seem to wander without Scripture, and to be mad without reason, they pretend for themselves and their superstition, the continual burning of the lamps in the Tabernacle before the Ark of the testimony, Exod. 25. *Bellarmine* disputing of the relics of the Saints, noteth three ends of this practice because fire is a sign of gladness, a sign of glory, and a sign of life. But all this is no better then will-worship, which is condemned, Mat. 15, 9. Col. 2, 23. of which it may be said, Who required these things at your hands, Es. 1, 12, And this observation in the law touching the lamps, is merely ceremonial, which had an end with the Priesthood, and was honourably buried with the Synagogue, and is not to be raked out of the dust and raised out of the grave again. Also, it is utterly untrue, that these lamps were lighted in the day time; for they were lighted in the evening & burned until the morning, and then were put out. Thus doth *Ahijah* tell *Jeroboam* and all Israel, that they had the Candlestick of gold with the lamps thereof to burn every evening. Therefore it is said in the law, *The high Priest shall light the lamps at even,* the word is, between the twilights, meaning thereby both the evening and the morning, Exod. 30, 8: and *Aaron* must cause the lamps to burn continually, from the evening unto the morning, Levite. 24, 3. In the book of *Samuel* & in other places, it appeareth that they burned all night for those that kept the watch of the Lord in ye Tabernacle, and in the Temple, but were always exstinguished in the morning when it was day, 1 Sam. 3, 3. Thus then we reason against them from their own foundation: The lamps under the law burned only in ye night, therefore the Papists have no warrant to set them up in the day time. True it is, *Doway*-Translators slubber over the matter in their annotations upon Exodus and Samuel, and tell us that *God would not have darkness in his Tabernacle by day nor night:* but this is a weak and ungrounded assertion contrary to ye Scripture, as hath been shown, and may also farther be shown o•t of Exod. 27, 21. The truth is that these noon-day Taper lights in honor of the living or of the dead, are a mere heathenish superstition, as it appeareth out of the history of *Herodian, lib.* 1. And from hence (as also many other toys did) crept into the Church; and therefore *Jerome* saith, *aduers. vigilant. Cereos clara luce non accendimus.* we do not light candles in the day time. But we have some reason to bear with them. For to what end do they use it in the day time, but to make manifest their blindness & ignorance. Their religion is a dark and obscure religion, compacted altogether of many blind doctrines, and therefore they would have some light of their candles, though they have none of their doctrine. The use of a lantern and light is in a dark night. There is no man in his right wits will carry a candle when the Sun shineth clearly and brightly. *Durand* a great patron of these superstitions, can find out

nothing in the word written to justify & defend these wax-candles, & therefore is constrained to establish them upon the rotten decrees of *Zosimus* and *Theodorus.* If any object, that the Christians used lights & lamps in their meetings: I answer, their meetings were in the night time for fear of their enemies. For while the Church was in persecution, they could not safely assemble in the day time, and therefore they used those lights of necessity to remedy the darkness of the night, Acts 20, 8. but when we have free liberty & choice of time & place for ye exercises of our religion, y^{t} practice is not to be brought into imitation.

[Use 2] Again, it reproveth them that hold the Scriptures to be so dark and difficult, that it is dangerous for the people to meddle with them, lest they fall by them into errors & heresies. But we hear that the Scriptures are a lamp, as a candle set upon the table, and as a Beacon kindled to show light far and near. What then? Can the light be darkness? surely no more then the darkness can be light. And if they be dark, it followeth, that either the holy Ghost could not express his mind and meaning more clearly and evidently, or else he would not. To say he could not, is blasphemy, and maketh him a weak and impotent God: to say he would not, were to make him an envious God, as if he did envy the good of his Church. But whatsoever was written afore time, was written for our instruction, Rom. 15, 4. 2 Tim. 3, 16. therefore God everywhere commandeth, that they should be read and heard of all, high and low, rich & poor, men and women, old and young, Deut. 6, 9. & 17, 18. & 31, 11. Josh. 1, 8. He will have all sorts of persons come to the knowledge of the truth, that they may be saved, 2 Pet. 3, 9. 2 Tim. 2, 25. But how shall they come to repentance and to the knowledge of the truth, without the Scriptures? Every member of the Church must have them dwell richly in them, Col. 3, 16. All are commanded to search them, John. 5, 39. The men of *Berea* are commended for it, Acts 17, 11. so is the Eunuch, who while he sate in his Chariot, read them, Acts 8, 30. They also are reproved that were unskillful in them and slow of heart to believe them. They are able to make us wise unto salvation. Out of them as from an armory, we must draw weapons against Satan and his instruments, both defensive and offensive. Christ and his Apostles used these weapons, to beat down all impiety and heresy: whereas the ignorance of them is the cause of error. This armor & artillery must all men procure: and no man be denied to draw this sword that is a soldier of Jesus Christ. From hence therefore is reproved the error in opinion and weakness of judgment resting in the common sort, they persuade themselves that the knowledge of thē belongeth not to them, but to the Ministers and to the learned, because they take them to be so dark, and themselves so simple, y^{t} they are as a deep well, and they have nothing to draw; nay, that it is dangerous for them to meddle with them, as if they were a rock at which they might suffer shipwreck. But this is nothing so. Let all such mark that they are as a light shining in the night of this present world, to show us the right way, and to lead us a sure way forward to the end of our faith. True it is, we shall have no need of it, when once we come to our journeys end. For as men whē they are come to their lodging & resting place, require no more the help of the lantern; so shall it be with us, when the days of our passage and pilgrimage are ended, and we be come to the heavenly Jerusalem, we shall no more want this ministerial light: the Lord shall be the light of that City, there shall be no need of the Sun or Moon there to shine in it: then

Prophesy shall fail, & tongues shall cease, and knowledge shall vanish away. Furthermore, we must know that the Scriptures are not hard and hidden in the fundamental points, but all things necessary to saluatiō are easy to them that will understand. They are like to the holy waters that issued out frō under ye threshold of the house, Eze. 47, 1: which were first up to the ankles, v. 3. then up to the loins, v. 4. which afterward became as a river that could not be passed over, v. 5. In them is strong meat for men, and milk for babes and children. In them the Elephant may swim, and the Lamb may wade. No man must therefore be discouraged from searching the Scriptures, which do give understanding even to the simple, and knowledge and discretion to ye young man: he may learn by them to reform his ways, and to know how to fear the Lord. But are not many things hard in them? Doth not *Peter* say of *Paul's* Epistles, that they are hard? I answer, he speaketh not of the hardness of the Epistles, as appeareth by the change of ye gender, but that in the Epistles are many mystical points, and matters of faith rather then of reason, as the doctrine of the Trinity, the union of the two natures in Christ to make one person, and such like, which, albeit they be in themselves dark & hard to be conceived, yet they are plainly set down. Again, he doth not say, all things are hard, or the most things, or many things, but *some things are hard to be understood.* And to whom are they hard? to those that wrest them to their own destruction, to the unstable and unlearned. Now, those things that are dark to the unbeliever, are lightsom to the faithful, as Christ saith to his Disciples, *To you it is given to know the mystery of the Kingdom of God, but unto them that are without,all things are done in Parables.* To them that are humble and desire to learn, are plain instructions: but to others that are proud & high-minded, the plainest points are dark riddles. If any ask, whether there be not diverse things hard in Scripture? I answer, there are: and it is the great wisdom of GOD it should be so: tempering the one with the other, to make us devout in praying, diligent in searching, wise in prizing & valuing ye truth of God, humble in knowing our own wants, and to teach us that God would have some teachers in his Church and some to learn at their mouths, some to instruct and some to be instructed.

Thirdly, we may conclude, that seeing the [Use 3] word of God is the light of the Church, they that now perish, do perish justly and worthily. They have a light set up to direct them, and the Sun shineth most brightly in their faces; if then they shut their eyes; and so stumble and fall down, who will take any pity upon them? who can say, but they are worthy to perish? Hence it is, that the Apostle saith, *If our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.* 2 Cor. 4, 3, 4. If we had not a light before us, we might pretend ignorance, and allege the darkness of the way, as a defense of our wandering, but now the vizard is pulled from our faces, we have nothing to answer for our selves. Wherefore Christ saith, *If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sins,* John 15, 22. No man can allege any just color or excuse, or find what plea to put in for himself. The light is among us, what shall we say that we walk not in the light? He that walketh in darkness, knoweth not what he doth, or whither he goeth, or how near he is to danger. O that it might be said of us, as the Apostle doth of the Thessalonians,*Ye are all the children of light, and the children of the day: ye are not of*

the night, nor of darkness. It may rather be said of us, you are children of the night and of darkness, ye are not of the light nor of the day. Christ Jesus is come as a light into the world, that whosoever believeth in him should not abide in darkness, John 12, 46, 48, Whosoever rejecteth him, and receiveth not his words, hath one that judgeth him, the word which he hath spoken shall judge him in the last day, verse 48. Such then shall be taken speechless, and stand dumb having nothing to say, being convicted and condemned in their own consciences, and therefore he that is ignorant, let him be ignorant, 1 Cor. 14, 38. The light was powerfully and plentifully offered unto him, but he closed his eyes that he might not see, and stopped his ears that he might not hear, and hardened his heart that he might not understand. It shall be easier for the Turks and Infidels at the day of judgment, then for many of us. For if the light of the truth had shined so fully upon them as it hath done upon us, they had long ago repented in sackcloth and ashes. Let us consider this betimes, and open our eyes while the light is among us, before it be taken from us, and darkness come upon us. Now is the acceptable time, let it not slip from us.

[Use 4] Fourthly, they should be welcome unto us, that bring this light, that we may say with the Apostle, *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things?* Rom. 10, ver. 15. In winter nights that are dark, and consequently dangerous for passengers, men think they do others a great pleasure, if they hold them out a light to show them the way, and to free them from fear of danger, and it is so. What an happy thing then is it to have a light holden forth to guide us to heaven, and to bring us to everlasting life! We see therefore the necessity of the word of God and of the Ministers thereof. To take away these, is to take away the light in a dark night, nay to pull the Sun out of the Firmament, & to leave men to go and to grope in darkness: forasmuch as it is impossible for us to direct our ways aright without the one and the other. It is the great mercy of God that hath given unto us the Sun to rule the day, the Moon and the Stars to rule the night, Psal. 136, 8, 9. which are so necessary as that without them the life of man cannot be continued and preserved: and as in a dark house nothing can be seen without a Lamp or a candle, so the right way cannot be discerned from the wrong, truth from error, and virtue from vice in the darkness of our life, without the light and luster of the word. There are dangerous pits in this misty world, and many threatening rocks in this troublesome sea which are not seen; we shall fall into the one, and rush upon the other, and ruin our selves by them both, except we carry before us this light and lantern. Let us believe no man that will offer to teach us the way, except he show us this light. The Israelites in the wilderness were governed by a Cloud in the day, and by a pillar of fire in the night, till they came into the Land of *Canaan,* afterward they had no need of the one or of the other: so should we order our resting and removing, our going out, and our coming in, by this light of the word, which will bring us to the heavenly *Canaan.* Our duty therefore must be to take heed to the word, seeing it is a light givē unto us of God. It is our duty to hear it, to believe it, to obey it. We must hear it attentively: we must believe it steadfastly: we must obey it readily. We must hear it without loathing: we must believe it without wavering: we must obey it without resisting.

Hence it is, that the Apostle *Peter* adorning the word with this worthy title, that it is as a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts, draweth from thence this exhortation, that we must therefore take heed unto it. 2, Pet. 1, 19. Who is it that is so simple or senseless, that he will take no heed to the light that shineth round about him? Every man looketh carefully to the light, and taketh comfort at the sight of it. The whole world lieth in darkness, guilty of ignorance, & subject to damnation. The Ministry of the word is ordained to bring men out of darkness into a marvelous light, Acts 26, 18. to reveal to them the knowledge of their sins, and to lead them (as it were by the hand) the way to eternal life.

[Use 5] Fifthly, let all unlearned and unconscionable Ministers know, y^{t} they ought to be as lights in the world, to teach the people in season and out of season. If they be without knowledge or without conscience, they be lanthornes without light. The dispensation is committed unto them, woe unto thē therefore that preach not the Gospel, whether they cannot or will not, whether they cannot through blindness, or whether they will not through willfulness. Again, they offend, who, as if the word were delivered in riddles, and dark parables rather to work in them admiration, then to bring unto them instruction, do fly aloft, far above the reach of the people: and do not consider that the word is a light, and therefore ought to be spoken plainly and evidently, that all may see it, and discern it. Happy are those lights, I mean those Ministers, that can humble and abase themselves, descending to the capacity of the simple: such shall find greatest comfort of their labors, and shall reap the greatest reward for their labors. As for others, they may please themselves, but they please not God. They may delight the ear, they cannot descend into the conscience. They build Castles in the air, but never lay a sound foundation of the faith, neither shall they ever be able to say with the Apostle,*Ye are our Epistle written in our hearts, known and read of all men.* Unto these we may add such as spend their days and grow old and idle in the Universities: who never desire to come abroad to take pains, neither consider that the Church hath need of them. These stand all day doing nothing, and will not be hired to labor in the Lord's Vineyard. They have lived long in the schools of the Prophets, it is high time they come abroad, and leave their places to others. He that engrosseth corn into his own hands, and will not communicate it to others, but keepeth it close to himself, is cursed of the people; but he is pronounced blessed that selleth corn to others in the days of famine. Behold, we live in the days of famine, not of bread, but of preaching and hearing the word, Amos 8, 11. In many places the word of the Lord is precious in these days, 1 Sam. 3, 1. Let them therefore look to it, that tender either the glory of the Lord, or the salvation of the flock of Christ, yea or their own good, that they do not bring upon themselves the curse of God and man, which have stored themselves with much knowledge and learning, and as it were filled their garners with abundance of corn; yet will depart with nothing, but keep all to themselves, and suffer the people of God to starve. On the other side, thrice happy and blessed are they, that considering the necessity of the Church, the ignorance of the people, the overflowing of sin, and the commandment of God, do bring forth the corn which they have gathered, and employ the gifts that they have received, that so none of these for whom Christ died, should perish for want of food. Let such therefore in no wise hang back; when they are thrust

forward, et them not say touching building of the spiritual house of God, as the people said in building of the material Temple, *The time is not come, the time that the Lord's house should be built.* Hag. 1, 2. but so soon as they are called, let thē not stop their ears, but answer with *Samuel. Speak Lord, for thy servant heareth,* 1 Sam. 3, 9. and with the Prophet, *Here am I, send me,* Isaiah 6, 8. Let not these I say, object, that the time is not yet come to build the Lord's house, lest they hear as that people did, *Is it time for you, O ye, to dwell in your fair houses, and sicled chambers, and this house lie waste? Now therefore saith the Lord of hosts, consider your ways, Hag.* 1, 4, 5. And generally, let all such as are entered into this calling, beware they do not hide their gifts; let them not thrust the candle under the bed or under a bushel, but set it upon the Table, seeing they are made lights for others, and not only for themselves. Such have an hard and heavy account to make hereafter; much is given unto them, and therefore much shall be required of them.

Lastly, here is instruction for all; for every [Use] one should be as a burning candle, & a bright shining light, and is bound to let his light so shine before men, y^{t} they may see their good works, and glorify their Father which is in heaven. Every man ought to be enlightened with the knowledge of God's word, & be willing to hold out the light to others. But we cannot give light to another, except we have the light of knowledge our selves. Ignorant persons are darkness and not light, children of the night & not of the day. The Scripture is able to make a man wise, to enlighten his eyes, to direct his steps, and to save his soul. *Bellarmine* confesseth, y^{t} the Scripture is a light but he telleth us, y^{t} the reason is, not because they have light in themselves, but because they bring light when they are understood. This is a right fallacy of the consequent: for hereby he maketh the effect to be the cause of ye cause, and so inuerteth all good order, turning the cause into the effect, & the effect into ye cause. For he would have the Scripture therefore to be light or lightsome, because being once understood, it doth enlighten the mind. But this needeth no light to discover the fraud & falsehood thereof. For it is not therefore called light, because when it is understood it doth enlighten & give light. And whether we understand it, or no, it skilleth not; for the Scripture is in it self a bright shining light. For as the Sun is lightsome, though all men were blind, and no man did see it: so the Scripture is a light, albeit men turn away their eyes frō it that they will not see it. In the mean season we do not deny, y^{t} the Scripture being understood doth enlighten our minds, but it is not therefore lightsome because it is understood of us: for then the light thereof should wholly depend upon our understanding. Thus if we understand it, it shall be lightsome; but if we understand it not, it shall not be lightsome. Nay, w^{c} is much more absurd, if one man understand it, it shall be light: if another man understand it not it shall not be light: thus at one and the same time, it should be both light, & not light. The truth therefore is, that the Scriptures are lightsome two ways: First, in respect of them selves; secondly, in respect of us. In respect of themselves, they are always lightsome of themselves, and have light in themselves. In respect of us, they are lightsome when we understand them, and receive them and light by them. But to return to the former matter, the Minister should be the principal light to hold out the Lantern to bring men to heaven, and to work in them repentance, as *John* the Baptist is said to be a burning and a shining light, John. 5, 35. But everyone also in his place must be a light, to shine in knowledge and obedience, in doctrine

and in life. On the contrary, when men are as candles put out, there falleth great hurt to the church. The danger hereof may be discerned by common experience in an haven town, if the Lantern be taken down, or the candle put out, which should direct the ships in the night season into the haven, all the ships and the souls that sails in them, are left to the mercy of the winds which are without mercy, and so all perish by miserable shippewracke. In like manner, if men have no light in their hearts to guide them into the haven and harbor of the church, and consequently of the kingdom of heaven, they do as much as in them lieth, betray their own souls; and drown themselves in eternal perdition.

[Verse 3. *And Aaron did so, &c.*] The obedience of *Aaron* is here described, and the Candlestick set in the Tabernacle described. It is said to be of gold, as Revel. 1. the most precious of all Minerals, for two causes. First, because as Gold excedeth all other metals, so the Church exceedeth all other societies of men, because in it salvation is only to be found Isaiah 46, 13. all other being ordained to preserve this safe and sound, Esa. 45, 14. & 49, 23. Revel, 21, 24, 26. Ye•, it is the glory and honor, the beauty and ornament of all other societies, kingdoms, cities, towns, houses, and persons, to be parts of the church; inasmuch as otherwise they are parts of the world, of the kingdom of darkness, yea, a• dogs & swine, and unclean beasts, Ephes. 22, 11, 12, 13, &c. Secondly, because it is most precious & dear to God, and to Jesus Christ, as gold is to man, because it is an holy company, sanctified by the blood of Christ, whom it cost dear to redeem it, Acts 20. The Candlestick in the Tabernacle was to hold the light for the direction of all that were therein, from Euening to morning continually, Exod. 27, 22. It is the use of every Candlestick, to hold, to keep, to preserve, to continue, and to yield forth the light to the benefit of others. This doth mystically represent the church, [Doctrine.] & teacheth that the church is as the Lord's golden candlestick, appointed to hold and keep the light & treasury of the Word forever, that it should never be lost or embeselled from us to the end of the world. And as the Candlestick was to hold the light to the first coming of Christ, so is the church to preserve the truth until the second coming of Christ. It is therefore the office of the church, and of every true member thereof, to keep in it, and to publish abroad, and to hold out to those that are in it the truth of God's word, to direct their paths aright: as Deut. 31, 20. The book of the Law, after that it was written, was by the Lord himself committed to the *Israelites* to be kept in the side of the Ark of the covenant. The Prophet *Isaiah* showeth, *That the Word should go forth out of Zion* (where it was kept) *into the midst of the earth,* Chap. 2.3. And the Apostle declareth, that the Jews had the Oracles of God committed unto them of trust, Rom. 3, 2. and that to *them appertained* (who were ye only church) *the adoption, and the glory, and the Couenants, and the giving of the Law, and the service of God, and the promises,* Rom. 9, 4. And *Paul* is said to have written unto *Timothy,* that *he should know how he ought to behave himself in the house of GOD which is the Church of the living God, the pillar & ground of the truth,* 1 Tim. 3.15. By all which testimonies we are taught, that the Church holdeth and bringeth the truth, and conueieth it unto us, and that we can no otherwise receive it, or be partakers of it.

For further proof hereof, observe with [Reason 1] me the titles that are given unto it. It is a safe keeper or treasurer, to keep as it were under lock and key the holy Jewels of the old and New Testament, that they be neither corrupted by Heretics, nor destroyed by other enemies.

It is as a cunning Goldsmith to try everything: for as he discerneth pure gold from counterfeit mettalles, so the church discerneth true Scripture from false or forged books and writings. It is as a crier to publish and make known the decrees of almighty God. It is an Interpreter to expound the sense, and to open the meaning of the Scriptures according to ye proportion of faith set forth in other parts. Secondly, it is a great honor and wonderful preferment that God giveth unto the Church above all other societies and places of the world besides. And indeed there can be no greater honor, then to be put in trust with such a treasure. If a man should upon trust, commit unto another a great treasure, and make choice of him to leave it with him, it is a sign he honoreth and respecteth him before and above others: so is it between God and his Church; he hath laid up his truth in his Church, as in his storehouse. He hath given his word to *Jacob,* his statutes and ordinances unto *Israel,* 〈1 page duplicate〉 〈1 page duplicate〉 he hath not dealt so with other Nations, & as for his judgments they have not known them. This made the Apostle say, *What is then the preferment* (or advantage) *of the Jew? Or what profit is thereof circumcision? much every day:* showing thereby, that God committing his Oracles unto them, did advance and prefer them far above all other Nations. Thirdly, the church is the house & habitation of God, who is light itself, in whom only is light properly to be found, who dwelleth in light that none can attain unto, 1 Tim. 6, 16. He hath called his Church his rest, and the place where his honor dwelleth, Psal. 132, 13, 14. *The Lord hath chosen Zion, he hath desired it for his habitation; this is my rest forever, here will I dwell, for I have desired it.*

[Use 1] This condemneth the Papists who stand from the verdict of this doctrine, as men endited of two crimes and errors: first, they accuse the Scriptures left unto us in the Originals, to be corrupted, the Old Testament by the *Jews,* the new by *Marcion* and other heretics. But it is a vain surmise without proof or probability touching the corruption of the original fountains, which notwithstanding the *Romanists* pretend, thereby to make a way to bring in the Latin translation to be the pure & authentic Scripture, and consequently to be preferred before them: which is as foolish and unreasonable, as to make the mistris to walk on foot like a servant, and to set her handmaid on horseback; & therefore some of their own friends are ashamed of this vanity. It is a shame (they say) to bely the devil. It is a crime to tax the Jews of a crime whereof they are not guilty It is well known, that howsoever they stand affected unto Christ, yet they always were, and now are very religious & respective in keeping the text sound and sincere, and cannot by any means be induced to choppe and change, to add or to diminish anything. And doubtless had they not been trusty and faithful, would God have trusted them with this true treasure? yea, though that Church were oftentimes corrupt, yea sometimes an Harlot, or an Apostat, yet the over-ruling providence of God hath always wrought in them a care and conscience this way, both for their own future happy estate, and the benefit of posterity to come, to keep the ancient records & evidences of the Scripture, sound, sure, and sincere. This appeareth further by the Sermon of Christ in the Mount, reproving the false interpretations of the Scribes and Pharisees, who had very grossly corrupted the meaning of the Law, Mat, 5, 21.27, 31, 33, 38, 43. & 16, 6. The church of the Jews was never more corrupt then in the days of Christ; yet could they never be touched, nor be justly charged with this horrible crime of offering violence to the holy

books of Scripture. And if they might have been endited of this detestable forgery, •hrist would not have omitted this greater fault, who often reproveth them of lesser offenses. Besides, our Savior willeth the Jews to search the Scripture, which the Prophets had left unto them by divine inspiration; he sendeth them unto these as then they had thē, to try the doctrine of the Pharisees by them, John. 5, 39. which he would never have done, had they been corrupted, and themselves the corrupters of them.

Moreover touching the Jews, seeing they were mortal enemies to Christ, if they were minded to corrupt the Scripture, they would have corrupted for their own advantage such places out of *Moses* and the Prophets, as concerned Christ whom they hated; but these remain entire, by which they are fully convinced and confuted. And therefore one saith well, that such as holily and religiouslie handle the Hebrew Text, do find therein more notable testimonies of Christ, then in the Latin and Greek Copies. Now, if the true Church had lost the pure and perfect fountains of the Hebrew and Greek Text, how could it be a faithful keeper of his Will and Testament? Howbeit, GOD hath ever had a care of his word and truth, even then when he committed the same to the custody of the Church. Another error of the Roman church is, that they make the churches authority to be our supreme ground and stay of our faith, and set it far above the Scriptures themselves. These assertions are found in their writings touching the Scripture. It is not authentical without the authority of the church: that the authority of the Scripture dependeth on the authority of the Church necessarily,*Pighi. lib.* 1. *de Hierar eccl cap.* 2. that we are not bound to take them for Scripture, without the authority of the Church: that in respect of us ye church hath absolute authority to determine which is Scripture, and which is not: that the Church hath power to make a book not Canonical, to be Canonical: and one of them vttred this impudent and shameless blasphemy, that the Sc•ipture should be of no more credit then *Aesop's Fables,* without the approbation & allowance of the church. Howbeit, as we must not take from the church hir right, so we must take heed that we give not to it more then is due, and so rob God of his honor and glory, and derogate from the excellency and authority of the Scriptures. They make the Church the light it self, and not the Candlestick to hold the light, & say, that it also is called light. I answer, it is a borrowed light, receiving all the light it hath from the word, as the Moon doth from the Sun. They make it to be the authorizer of the word, and hold that it is of no force or credit, but is as a dead letter and inken divinity without it. This is no better then to hang the word, and consequently, the promises of God, the kingdom of heaven, & salvation itself upon the pleasures of men; whereas the church is founded and grounded upon the word, not the word upon the Church, as *Peter* is built upon Christ, not Christ upon *Peter.* All the authority that the Church hath, be it never so great, it hath it from the Scripture: for how do we know whether ye Church erreth, or not, but by the Scripture? The Church cannot give us faith whereby we believe in Christ, and lay hold of eternal life, it is the Scripture that worketh it by the inspiration of the holy Spirit. The Scripture is the chiefest and the highest court, from whence is no appeal: but we may appeal from the judgment of the Church to the Scriptures, not from the Scripture to the Church. The Church, that is, the company of the faithful, are not lords over our faith, they are ruled by faith, not over-rulers of our faith. True it is, the Church is a means to bring us more speedily to know the Scriptures, as the woman of

Samaria was a means to bring the Samaritans to believe in Christ: but as they, when they had heard Christ, believed not so much for her report, as for that themselves had heard him speak; so after the Scriptures are discerned and pointed out unto us as by the finger of the Church, we believe them to be the word of God, not so much because the Church affirmeth it, but because we find them to be so, as the sheep of Christ acknowledged the voice of their Shepherd Christ Jesus speaking in them.

[Use 2] Secondly this assureth us, that the truth of God shall remain and continue forever to the end of the world. It may be sometimes brought into a narrow compass, and be much eclipsed, that the light shall appear to be but little, but it shall never perish utterly or be rooted out of the earth. For seeing ye Church is appointed the keeper and continuer of the truth, as the candlestick of the candle, and that the Church shall abide forever, because *the gates of hell shall not prevail against it,* Matt. 16.18. it cannot be that the truth should fail and decay; as we see, notwithstanding the enemies of *Judah* and *Benjamin,* the word is kept uncorrupt and inviolable to this day. God will never suffer his people to be robbed thereof, but his special providence watcheth over it for our good.

This doth the Scripture it self witness touching the durableness thereof, *that the things revealed belong to us and to our children forever, that we may do all the words of this Law.* Deut. 29.29. The Lord hath founded his testimonies forever, Psal 119.152. Our Savior speaketh more fully, evidently and vehemently, *Heaven and earth shall pass away, but my words shall not pass,* Mar. 13.31. & again, *Verily I say unto you, till heaven and earth pass, one iotte, or one title, shall in no wise pass from the Law, till all be fulfilled,* Matth 5.18. We know by experience, that all flesh is as grass, and all the glory of man as the flower of grass, the grass withereth, and the flower thereof fadeth and falleth away,*but the word of the Lord endureth forever.* This we may see in the books of *Solomon,* 1 Kin. 4.32, 33. *He spake three thousand Proverbs, and his songs were a thousand and five: and he spake of trees, from the Cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowls, and of creeping things, and of fishes.* These books of natural Philosophy were no doubt the most profitable books that ever were written in that kind, he being endued with the greatest wisdom that ever man since the fall had, Christ Jesus only excepted: yet none of these are to be found, only those that pertain to religion and godliness remain safely reserved for all posterities. This is the more to be considered & wondered at, inasmuch as there be infinite moe in the world that affect the knowledge of natural things, rather then they do spiritual; and of earthly, rather then they do heavenly: yet they could not deliver them from the ruins of time, but they are buried in the grave of perpetual forgetfulness, never to be raised or recovered. These are dead and gone, as if they had never been written, whereas on ye other side, his holy writings, hated of the most part of the world, and carelessly regarded of the multitude, even of those that lived in the bosom of the Church, have notwithstanding as full a remembrance, as they had the first day the Lord gave them to his people. This serveth to convince those that think many of the books inspired by God to be lost, thereby accusing the providence of God, or at least the church, of great carelessness and negligence, of which crime notwithstanding it is not guilty.

Thirdly, there is no light of truth to be [Use 3] found anywhere else able to guide unto faith and salvation, then in the true Church of God. For all other places are places of darkness, and nothing to be found in them but lies, errors, deceiuings, superstition, and the spirit of slumber. As no light was to be found in all Egypt, but in the land of Goshen and among the Israelites only: so no saving doctrine that giveth light to the eyes of ye mind is to be found out of the Church; they that are in this state, live in palpable darkness, and can see neither themselves nor others, but lie in ignorance and wickedness, as *John* teacheth, *We know that we are of God,and the whole world lieth in wickedness.* Such sit in darkness and in the shadow of death, till this light set on the Candlestick be brought unto them. Matth. 4 16. *The people which sate in darkness, saw great light, and to them which sate in the region and shadow of death, light is sprung up.* Therefore to be out of the Church, is to be in the state of damnation, yea to be in the very dungeon of hell, and the kingdom of darkness, & to be under the power of Satan, the prince of darkness; as there was no salvation out of the Church. Let every man therefore seek and endeavor with all care to join himself to the true Church of God, & to be a member of the body of Christ, that so we may attain to the light of knowledge, and the light of the eternal life.

[Use 4] Lastly, it is a duty belonging to everyone, to be an helper to the spreading abroad of the doctrine of godliness, and to do all for the truth, but nothing against the truth, 2 Cor. 13 8. Every man desireth to be the messenger of good news: so should we desire to publish to others, and to continue to posterity the saving knowledge of the Gospel. For this is the foundation and ground-work of all true obedience. The truth of God is as a precious treasure beset with many enemies that would take it from us, against whom we must always cōtend, that we may *keep faith and a good conscience.* This truth is the instrument of the holy Ghost, to work all necessary graces in our hearts, as *being the power of GOD to salvation.* and it revealeth unto us all things needful unto salvation, concerning things to be believed, or things to be practiced. Hence it is that the Apostle *Jude* saith; *Beloved, when I gave all diligence to write unto you of the common salvation,it was needful for me to write unto you, that ye should earnestly contend for the faith which was once given unto the Saints.* The true treasure of the Church is committed to the Saints, they are the keepers of the doctrine of salvation. This is no small trust, it is no small charge that is given unto them; we must therefore fight to maintain it. This must not be a bodily fight, but a spiritual combat, and it consisteth of diverse duties. Every man in his place ought to be as a *Prophet or a Preacher,* for we are made spiritual Priests, both to pray and to preach. We are bound to teach all that are under our roof and jurisdiction, that we may be as God's blessed instruments to convey his truth to others. It is the duty of all parents to teach their children, Eph. 6, 4. of Masters, to bring up their servants in the nurture and admonition of the Lord, as *Abraham* and *Cornelius* did, This is a notable means to keep, to maintain, and to defend the truth. As for those that will not teach the truth to thē that are in their houses, they are the devils Prophets, who is the father of error & ignorance. Such fathers and such masters, are the chief means of the decay and decreasing of religion, piety, faith, and righteousness. Secondly, we maintain the truth, and make it known by open confession and profession thereof. Every man must opē his mouth in God's cause, when the gates of hell are opened against it: and we must earnestly stand for it, and constantly bear

witness unto it, whensoever it is oppugned and resisted. The Apostle chargeth to *Sanctify the Lord God in our hearts, & be ready always to give an account and answer to every man that asketh us a reason of the hope that is in us,with meekness and fear.* Thus did the holy Martyrs at their death, witness a good confession, and thereby draw many to a love and embracing of that truth for which they suffered. If we be bold to confess the Lord Jesus, and his Gospel, *He will not be ashamed of us in his kingdom, but confess us before his father,* Mat. 10, 32, 33. Thirdly, we must lead an holy and sanctified life, and give a good example unto those among whom we live. An unblameable and vnreproоueable conversation, is a great means to cause others to embrace godliness, when we are careful to adorn the Gospel of Christ with a good life: whereas otherwise, we cause the enemies of God to blaspheme the name of God, and to speak evil of the truth. Therefore the Apostle willeth us to be *blameless and harmless, the sons of God,without rebuke, in the midst of a crooked and perverse nation, among whom we must shine as lights in the world, holding forth the word of life.*

Lastly, we must maintain his truth by the armor of prayer, desiring God to make an open way and free passage for his own ordinance, and also to send forth painful & plentiful Laborers into his harvest, to gather his corn together, and to withstand all false doctrines and heresies. This doeth Christ command, Math. 9.38. This do the Apostles practice, Acts 4, 30. God hath in great mercy vouchsafed his word unto us, it is our duty to seek to uphold and maintain it, that so it may be continued unto us and our posterity forever. Let us therefore practice these few points, and be careful to practice instruction, confession, and invocation. Thus we shall show our love to the truth, a mind ready to receive it, a memory ready to retain it, and an heart ready to practice it.

5 And the Lord spake unto Moses, saying;

6 Take the Levites from among the Children of Israel, and cleanse them.

7 And thus shalt thou do unto them, &c.

The second part of the Chapter followeth, concerning the Levites: wherein observe two things. First, the separation of them from the rest of the people: secondly, a limitation of time, by the special commandment of God for the entering into their office. Their separation or setting apart for the ministration in the Tabernacle, offereth unto us the commādement of God, and the obedience of *Moses* and *Aaron,* and the whole congregation, performed to the commandment of God. Their separation is noted by many particular circumstances, they must be cleansed with water of purifying, their garments must be washed, their flesh must be shaued. Verse 7. they must take one young Bullock for a meat offering, and another for a sin offering, verse 8. And *Aaron* must offer them, verse 12. the hands of the Elders must be imposed on them, v. 9, 10. and they must be offered before the Lord ver. 11, 13. Where we see, that such as are appointed to handle the holy things of God, must be washed and cleansed with holy water. It is very meet and convenient, that they should approach

thereunto with pure hands, even in respect of outward cleanness, Exod. 25, 31. But hereby is another thing meant, Namely, that the Ministers and generally all others that draw near to God in performance of any duty, must be cleansed and washed: they must have clean hearts, clean affections, & clean works whensoever they come into his presence. This was figured out to *Moses,* Exod. 3. when he was about to draw near to see the burning bush, the Lord said, *Put off thy shoes, for the ground whereon thou standest is holy ground. Solomon* willeth us to take heed to our foot, when we enter into the house of God, Eccl. 5, 1. When we go about to pray, we must lift up pure and holy hands, 1 Tim. 2, 8. When we come to the Sacraments, we are willed to examine our selves, and so eat of that bread, & drink of that cup, 1 Cor. 11, 28. Whensoever we present our selves in the Congregation to hear the word, we must lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save our souls, James 1, 21. *We must cast off all malice, and all guile, and hypocrisies, & envies, and evil speakings, that so we may grow by the milk of the word,* 1 *Pet.* 2.1.2.

This we ought to do the rather; First, because [Reason 1] God is present everywhere, Mat. 18. *His eye is upon all his suppliants that pray unto him, upon all his guests that come to the table, upon all men that hear his voice,* Mat. 22.11. He taketh a view and surueigh of such as preasse into his presence, Zeph. 1, 12. *That he may give to every man according to his works.* If we search not our hearts, he will search them: if we judge not our selves, he will judge us, 1 Cor. 11. His eye is upon us to approve of us, if we do well: to reject us if we do evil, as the examples of *Cain* and *Abel* show. Secondly, without this inward sanctification, all our exercises of Religion are rejected: and therefore we are willed, when we come before the Lord, *To wash us, and make us clean, to put away the evil of our doings,* Isaiah 1, 16.

[Use 1] This reproveth all such as offer to perform divine duties to almighty God without meditation or preparation: such as rush violently into God's presence, without due reverence and regard, Math. 22. as he did that came to the feast without his wedding garment. There was but one such guest, yet the Lord soon espied him, and called him out. If there be but one such in an assembly, he cannot escape the all-seeing eye of God, who hath also a revenging eye, that cannot see his honor and glory defaced. Who would presume or dare to come into the presence of an earthly Prince, in an unseemly manner? or sit down at the table with a Ruler with foul, and filthy, and unwashen hands? Every man of any note would be much ashamed hereof: and yet it is to be feared, that many repair and resort unto the house of God with foul, and filthy, and unsanctified hearts. Howbeit all formal service is utterly rejected. They are pronounced to be blessed, *that are pure in heart,* Math. 5, 8. but the impure are accursed. The sacrifices performed by the wicked are abhominable, he heareth not the prayers of the profane and impenitent, but casteth off as an unclean thing both them and their oblation. God requireth no such sacrifices, nor no such sacrificers. The Prophet speaking of observing the Sabbath, of offering up prayer, of bringing oblations, and of assembling themselves together, saith, *To what purpose is all this? And when you appear before the Lord, who required this at your hands to tread in his Courts? His soul hated their appointed feasts, and he was weary to bear thē.* And wherefore was all this? Did not God command all these things? Were they not his own ordinances? Yes, they failed not therefore in the matter performed, but in the manner of their performing: the things were good, but they did them

in an evil manner: and this did corrupt the whole work, and made it unprofitable, nay hurtful to the doers. What then? should they do none of the former things? Should they neither keep the Sabbaths? nor make prayers? nor bring oblations? nor offer Incense? Must they leave all undone, because God was not pleased with that which they had done? Observe what the Prophet saith afterward, *Wash you, make you clean, put away the evil of your doings from before his eyes, cease to do evil, learn to do well: and then, though their sins were as Scarlet, they should be made as white as snow.* Isaiah 1, 18. So then, we must not leave or intermit the doing of good works, but put away the evil of our good works, and then God will accept both of us and of our good works.

Secondly, it teacheth, that as the Levites [Use 2] in this place when they drew near to God in the execution of their office must be washed, so the Ministers of the word much more, must be Lanthornes of light to others, shining before the people in holiness of life, as the stars do in the Firmament, to which they are oftentimes compared; that by walking in an vnreproueable and unblameable course, they may adorn the gospel of Christ w[c] they preach and profess. It is not enough for them to be sound in the faith, but they must be also sincere in life, lest it be said unto them, *What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing thou hatest instruction, and castest my word behind thee?* Psal. 50, 16, 17. If then they that preach the word to others do not preach unto themselves, and bring light to others, do live in darkness themselves, how shall they draw near to God, and execute his commandment in holy manner? May not the Proverb be turned upon them, *Physician heal thyself?* Luke 4, 23. and the reproof be justly verified in them, *Thou that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? And thou that makest thy boast of the Law, thorough breaking the Law* 〈1 page duplicate〉 〈1 page duplicate〉 *dishonorest thou God? For the name of God is blasphemed among the Gentiles through you,* Rom. 2, 21, 22, 23, &c. Woe then to such as are of offensive life, and lay stumbling blocks thereby before the people to discourage them from the faith, to draw them from the truth, to opē the mouths of wicked men to speak evil of the name of God, of the word of God, and of all the true servants of God. We have a more glorious calling then the Levites had: *For, if the ministration of death written and engraven in stones was glorious, how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory: and if that which is done away was glorious, much more shall that which remaineth be glorious,* 2 Cor. 3.7, 8, •, 11. If then the Levites of the old Testaments, minister after a sort of the letter but not of the Sp•rit, that saw only the shadow but not y[e] body, must notwithstanding never presume to handle the holy things of God with unwashen hands; how much more is it required of the Ministers of the New Testament to be of holy conversation, and to labor to be sprinkled with the blood of Christ (as the ceremony importeth) least while they preach salvation to others, themselves be reproved and condemned? For as a Cook dresseth and prepareth meat for others, and oftentimes tasteth least thereof himself, being cloyed with the savor of it: so is it with many in the Ministry, they prepare the food of the word, and break the bread of life for others, but digest nothing of it themselves, nor receive strength and nourishment from it, as appeareth in *Judas,* who was one of the twelve sent out with the rest to preach the Gospel, but yet he was the son of

perdition, and perished forever. It is required of the Ministers to be examples to the flock, 1 Pet. 5, 3. that so they may convince the gainesayers both by their doctrine and by their life. If there be not an harmony between these two, but y^t^ we preach one thing and practice another, we disturb and distract the faith of the people, and work such a confusion among them when they see our speaking and living do not accord, that little or no profit ariseth to the Church by all our labors. When our words do cal for righteousness, and our works do proclaim unrighteousness, what do we but build the tower of *Babel?* Gen. 11, 4. and bind heavy burdens grievous to be borne, and lay them upon men's shoulders, but will not move them with one of our fingers? Math. 23, 4. How shall the people follow our example and the lives of their Pastors, 1 Cor. 11, 1. Phil. 3, 17, 18, 21. 1 Thess. 1, 6. if we make no conscience to go before them in the ways of godliness?

[Use 3] Thirdly, it is our duty to prepare our selves to the duties which we perform to God; we must cleanse and purge our hearts, and follow sanctification, without which no man shall see the Lord, Heb. 12.14. The Prophet willeth us to plough up our fallow ground, that we sow not among thorns, Ierem. 4, 3. We must circumcise our selves to the Lord, and take away the foreskinnes of our hearts. Every man knoweth, even he that is most simple, that if a mā should cast his seed upon the earth before it be manured and broken up, it is the loss both of his grain, and of his gain. Is there any person so weak in judgment, that he understandeth not these things? doth not common sense and reason teach us? how is it then that we will not understand so much in spiritual things, that if we receive the word with hard hearts that are not broken up, we lose all the profit of the work? May I not say with Christ, *If I have told you earthly things, and ye believe not: how shall ye believe if I tell you of heavenly things?* John. 3, 12. And in another place, *O ye hypocrites, ye can discern •he face of the sky,but can ye not discern the signs of the times?* Do ye not know that he which doeth not prepare and plough up his ground before the seed be committed to the earth, doth lose all his labor? And do ye not know, that whosoever receiveth the word into an unprepared heart, cannot look for any fruit or expect any increase? And yet not one among many is careful to deal with his own heart before he come to the house of God, or ever considereth what the work is about which he goeth, or once remembereth with what graces he ought to be qualified. If we have a show and shadow of godliness, although we deny the power thereof, we content our selves with it, and think all is well, we never regard any farther search into our souls. The inward purity, which is the life of our works, is altogether neglected; what said I, neglected? nay hated, scorned, taunted, reproached, and reviled by the most odious names y^t^ malice it self can find it. Christ calleth the pure in heart blessed: but we are so far degenerate from all appearance of grace, that we curse such, and brand them with all terms and titles of infamy & contempt. Thus we make our selves like to the Fig-tree, which because nothing but leaves were found upon it, was accursed, Math 21, 19. Now, to the end we may search our hearts to the bottom, observe these three rules. First, we must consider we have in this business to do with God, and not with men; and with *Cornelius,* let us set our selves in his presence, and make account we hear the word not of man, not of an Angel, but of the Lord himself. Acts 10. Secondly, let us search out our special sins, whensoever we come to his service: let us be grieved at them, and repent for them. If we would draw near to God in such manner as he might draw near unto

us, we are taught by the Apostle, *To purge our hearts, and cleanse our hands,* James 4, 8. But it may be said, Can we have pure hearts? and shall we not be accepted without them? Who then can please God in any duty? I answer, we cannot attain to an absolute pureness, this is reserved to the next life, when we shall inherit the kingdom of God prepared for us. There indeed shall be nothing but purity, piety, innocence, & glory. No unclean thing shall enter into that place, the presence of GOD shall fill it with perfect sanctification; howbeit here we have but our measure of purification, we have but a small portion, we cannot attain to any perfection. The Apostle telleth us, *We have received the first fruits of the Spirit,* Rom. 8, 23. The first fruits were but as an handful of corn in respect of all the rest of the heap: so it is with the faithful, they have here a small portion or pittance of grace in comparison of that which we wait for hereafter. But is not God able to store us here with a full measure? He is able, but it pleaseth him to deal thus with us, because thereby his name is most glorified, 2 Cor. 12, 9, 10. thereby we are most humbled in a feeling of our infirmities, and in a sight of our own imperfections; thereby we are stirred up to seek God, and to pray to him for a supply of grace which we want, I am. 1, 5. and thereby mutual love and charity is maintained and increased, when we see that we stand in need one of another. Thirdly, it is required of us to use the means of sanctification. It is noted of the Israelites, 2 Chr. 30, 1•. that they prepared their hearts, & did seek the Lord God of their fathers. Where we see these two points are joined together, preparing of hearts, and seeking of God. And how did they seek him? In his ordinances, or else they had never found him. And his ordinances are the word, the Sacraments, and the calling upon his name. Thus must it be with us, and then shall we receive the benefit that they received. This shall be a comfort to all that come with sanctified hearts and cleansed affections from all filthiness of the flesh and spirit. Though there be many wants and imperfections found in them, yet if they examine themselves, 1 Cor. 11, 28. prove and try themselves whether they be in the Faith or not, 2. Cor. 13, 5, if they bewail their sins, and reconcile themselves to God, they shall be accepted, their works shall be crowned, and their imperfections shall be covered and pardoned in and for the perfection which is in Christ Jesus our Lord.

[Verse 10. *Thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites.*] This is another circumstance belonging to the ordination of the Levites, which was done by imposition of hands. This ceremony was ancient and often used in the old and New Testament. *Jacob* used this gesture in blessing the sons of *Joseph, Manasseh,* and *Ephraim,* Genesis 48. It is used at the election of *Io•hua,* who was appointed to be the successor of *Moses,* Numb. chap. 27, verse 23. It was used by the Priests and Levites in the sacrifices, to signify thereby, that they were consecrated unto GOD. •his gesture was retained in the New Testament in sundry actions, as we have shown before in the 6. chapter. From this example of the Elders of the congregation (for it is not to be thought that all the people without difference did it) we learn that the Ministers of the Church were ordained by imposition or laying on of hands. [Doctrine.] It is noted of the Deacons appointed to look to the poor, that the Apostles prayed for them, and then laid their hands upon them, Acts 6, 6. *Paul* willeth *Timothy* not to neglect the gift that was given unto him by the prophesy, with the laying on of the hands of the Presbytery, 1 Tim. chap. 4. verse 14. And in the next Epistle,

he putteth him in remembrance to stir up the gift of God which is in him by the putting on of his hands, 2 Tim. 1, 6. This was for the most part joined with prayer and fasting, Acts 14, 23. and 13, 3. The work was great, the calling was weighty, the gifts were many required to this calling, therefore they use Fasting to make them fitter to the present action, and more fervent to pour out their prayers unto the Lord of the harvest, that he would send forth Laborers into his harvest.

The ends of this ceremony were many, [Reason 1] which serve as so many Reasons to confirm the point of doctrine in hand. First, that such as prayed might be stirred up with greater zeal and earnestness to call upon God, forasmuch as the laying on of the hand did move them and raise them to the lifting up of the heart. For this cause (as we shown before) the manner of ordaining Ministers and sending them into the Church, was ordinarily joined with fasting: not that they placed any merit therein, but to stir them to be more devout in prayer. And hence it is, that prayer and fasting are so often joined together as Luke 2, verse 37. Matthew 17. verse 21. Dan. 9. verse 3. Joel 1, 14. and 2, 15, 17. 1 Cor. 7, 4, &c.

Secondly, to signify that he was as an offering [Reason 2] separated to God and his service, upon whom the hands were laid. For this ceremony was taken from the manner used and observed in the sacrifices, upon which the Priests laid their hands, to show that they were consecrated to holy uses. Thirdly, to declare that [Reason 3] the hand of the Lord would be with them. For as they felt the hand of men upon their heads, so certainly they should find by a continual and comfortable experience, the hand of God to be with them in the execution of the function committed unto them, if they wer faithful in the execution thereof.

Lastly, to procure reverence unto the person [Reason 4] so set apart amongst the people, and especially to the calling it self. It is said in the election of *Joshua,* Numbers chapt. 27, verse 18, 20. that *Moses* must lay his hands upon him, that all the Congregation of the children of *Israel,* may be obedient: and this is one end wherefore this sign was used in the ordination of the Ministers of ye Church.

[Use 1] Seeing therefore they were appointed to their office in this solemn manner, not in hugger mugger, but openly and publicly before all *Israel,* we learn that it is decent and convenient, that the Ministers should be made in the face of the church, not in private places, without any assembly fit for so solemn and sacred an action. This is a work of the day, not of the night; of the light, not of darkness: and therefore we see in this place, that at the ordaining of these Levites, the *whole Congregation of Israel was gathered together:* so that we may say, as *Paul* doth in another case, and upon another occasion, *These things were not done in a corner,* Acts 26, 26. *Eleazar* was appointed to succeed *Aaron* his Father in the sight of *Israel,* as Numb. chap. 20. verse 27. *Matthias* was elected in place of *Judas,* who was fallen from his Apostleship, when the whole multitude of the believers were gathered together, Acts 1. verse 13. yea the Deacons, an inferior office of the Chutch, who labored not in the word and doctrine, were chosen by the whole multitude, as Acts chapter 6. verse 5.

True it is, mere popular elections are not to be admitted, being the cause of all confusion and disorder; howbeit for the people to give their voices in elections moderated and governed by grave Elders and wise Pastors, hath been used in the Church in times past, & may be again, and is at this day in many places where the state of the Church, and the condition of the people will bear it. And albeit they have no voice or sufferage, it is fit they should give their consent and approbation, because the Ministers should have good report of all, 1 Timoth. 3, 7. And so much the rather ought this to be, because the congregation have a kind of interest in this business, according to the rule in Law, *Quod omnium interest, ab omnibus fieri debet,* that is, That which belongeth to all, should be done by all; and this maketh much for the comfort of the Minister, and for the profit of the people. This reproveth the practice oftentimes used in time of Popery, where Ministers are ordained by them secretly and closely. It is reported of Pope *John* the thirteenth, that he ordained Deacons in a stable: whereas their own Canons and constitutions decree, that the consent of the people should be known: and *Cyprian* is plain, that as God commandeth that the Priest should be placed before the face of the whole congregation of the Jews, so the Ministers ought not to be ordained but with the knowledge of the people standing by: whereby, they being present, either their faults should be discovered, or their virtues commended.

It may be asked, whether this sign, which in a general signification may also be called a Sacrament of imposition of hands, be so necessary as that it may upon no occasion be omitted? The Papists hold an absolute necessity of it, and teach that the graces of the Spirit are also inseparably annexed to it. But we cannot yield to any necessity of it: we confess it is comely and convenient, howbeit it is not of the substance or essence of ordination, no more then fasting, which also was no less joined with it then laying on of hands. Prayer we acknowledge to be needful, and so needful, that it may by no means be omitted, but neither fasting, nor laying on of hands, though both be profitable. When Christ our Savior instituted his Apostles, *He breathed upon them,* John 20, 22. but he did not lay hands upon them.

The like we might say of the election of *Matthias,* Acts 1. neither is grace necessarily tied to this ceremony and outward sign of imposition of hands. For grace is not necessarily coupled with any of the signs in the Sacraments, much less in this counterfeit Sacrament of Orders, devised and received by the Church of *Rome.* They observe indeed this laying on of hands, but it is like *Elisha•s* staff laid upon the dead child by his Servant, that is, it was void and unprofitable, so is this gesture with them. For indeed the popish Priests have not any vocation and calling to the true service of God, to be Pastors and Teachers in the Church, but they are appointed to make the body of Christ, which is as much to say, as to be the murderers and killers of Christ. For so often as any Mass is celebrated among them, Christ Jesus the Lord of life is crucified, and as it were betrayed and butchered among them, forasmuch as themselves confess that they sacrifice him to God the Father: but there is no sacrifice without shedding of blood, and therefore the popish Priest-hood is no better then a detestable and a very devilish sacrilege.

Secondly, it is the duty of every Minister to [Use 2] consider diligently and seriously with himself, being warned by this ceremony, that he is separated and sanctified to one of the

greatest works that are under the Sun, being taken as it were by the hand of God out of the residue of his brethren. So then, we must be stirred up hereby to our duties, and have this meditation with our selves, Doubtless I am no longer mine own man, nor at mine own disposition, I am wholly dedicated & consecrated unto God. True it is, all the faithful are so also after a sort, 1 Cor. 6.19, 20. *Ye are not your own, for ye are bought with a price.* and Ro. 12, 1. We are exhorted *by the mercies of God, that we should offer up our selves a living sacrifice unto him.* Nevertheless, he that is called to preach the gospel, to break and to bring unto us the bread of life and the food of salvation, is knit unto God by a straighter band, he is wholly appointed for the use of the Church of God. The charge and function is of great weight & importance, 2 Cor 2, 16. *and who can be sufficient for these things?* They are Messengers sent from the King of kings unto us, they reconcile God and man, and make peace after a sort between them, they assure the penitent of the pardon and forgiveness of sins, by the power of the keys committed unto them. This laying on of hands, serveth and helpeth to assure his heart that is called, that God will abundantly furnish him with necessary graces fit for his calling: he will endue them with the spirit of wisdom, of knowledge, of zeal, of constancy, of charity, of meekness, of patience, and such like. As then God maketh all the signs that he hath at any time set in his church, to be available, so that not one of them is vain or unprofitable: so may all the Ministers ordained with this sign assure themselves, that God will pour out his blessings upon them, to the end they may faithfully execute their office. It is not in vain that water in baptism is poured upon our heads, it is a good witness unto us, that we shall be washed and cleansed from our sins by the blood of Christ: forasmuch as God hath instituted it, and his promise is annexed unto it. It is not in vain that we eat a little morsel of bread, and drink a little quantity of wine, it assureth us that we are partakers of the life of our Lord Jesus Christ, and that he is our meat indeed, and our drink indeed, whensoever we come to his holy Table.

The like we may say of imposition of hands, God will not suffer it to be superfluous, but we shall perceive the fruit thereof by his pouring of his gifts into the heart: as it is said of *Joshua,* that he was filled with the spirit of wisdom, for *Moses* had laid his hands upon him: and of *Timothy,* that the gift of God was given unto him by the laying on of the hands of the Presbytery. But hath the laying on of hands so great power and virtue? No, but seeing this sign was no invention of man, but an institution of God, he will make it available by adding his grace and goodness thereunto. The putting on of hands was a gage thereof, representing God's pouring out of his Spirit. This then serveth to reprove such as have undertaken this calling, and forsaken the Ministry upon carnal respects, not considering that the soldier that warreth, doth not entangle himself with the affairs of this life, that he may please him who hath chosen him to be a soldier: and our Savior showeth, that no man having put his hands to the plough & looking back, is fit for the kingdom of God, Luke 9, 62. In this number we may also range those that embrace this present world, & live as mere worldly men, choking themselves with the fat morsels that they find abroad, the bones whereof so stick in their throat, that their voice is stopped, and their tongue is tied that they can utter no other words, but, bring, bring. But we must consider, that we are takē as it were by the hand of God from amongst the rest of the Congregation, to teach ye people, to give an attendance to

reading, to exhortation, to doctrine, 1 Tim. 4, 13. and to take heed to our selves, that in doing these things, we may both save our selves, and them that hear us, verse 16. We are called of God to his heavenly work, who will plentifully reward us, if we be diligent in our duty and his business, Dan. 12, 13. 1 Pet. 5, 4. 1 Cor. 3, 8. He will stand with us, and his hand shall be effectual upon us, if we make conscience of our calling. But if we be careless and unconscionable, negligent and idle, as slothful servants that set not their minds upon their masters business, his hand will be sore & severe against us, to revenge the dishonor done to his name, and the hurt done to his people. The Papists boast of giving the graces of the Spirit by this gesture, they greaze their fingers, and disguise themselves with apish toys, but all to no purpose, as we have proved already, forasmuch as it cannot by the bare outward action confer grace, and therefore it is remēbred touching the Apostle *Paul,* that *he received grace from God, before Ananias came unto him, and laid his hands upon him, Acts* 9, 17.

Thirdly, hereby ariseth great comfort unto [Use 3] him that is lawfully and rightly ordained. For it serveth much to confirm and strengthen him, being thereby admonished that God accepteth him as an holy offering. Let us remember y^{t} it is he which hath set us on work, and he will be present with us, to remove our shoulders from the burden, or rather to make the heavy yoke which he hath put upon us easier, and the burden which we bear to be lighter, that we do not shrink and sink down under the weight thereof. True it is, men only did lay their hands upon us, howbeit God is president of the whole action, and he worketh with his own ordinance and institution.

We have from hence an assurance of our calling, that it is not only or principally from men, but from God; which must move us to execute the same with all courage and constancy, being terrified with no fear or danger of enemies or opposition against us, and to ouerstride them all with great cheerfulness. Are we therefore crossed at any time in the discharge of our duty? and do men rise up against us, when we stand up in the name of God? Let us not be afraid and hold our peace, lest he confound us before them, Ier. 1, 17. Let us not stand in fear of their faces, for he is with us to deliver us. Verse 8. and no man shall set upon us to hurt us, as Acts 18, 10.

Let us call to our remembrance our entering into our Calling, that we were ordained by laying on of hands, wherein men were the instruments of Almighty GOD, to assure us of his presence with us, and approbation of us. This consideration stayed *David,* being ready to shrink down under the burden, having the charge of a great people, y^{t} could not be numbered nor counted 〈1 page duplicate〉 〈1 page duplicate〉 for multitude, and it raised him up as it were beaten down to the ground, to wit, that he came not to the kingdom by his own ambition or usurpation, as his enemies falsely charged and accused him, but by the authority of God who called him, and the warrant of *Samuel* the Prophet who anointed him: so that whensoever we find cold comfort in the world, let us comfort our selves in the lawfulness of our calling, and when we are evilly entertained of men, let us remember that God hath entertained us into his service, and therefore let us be found faithful therein.

[Use 4] Lastly, from hence sundry instructions arise to the people. For when they see ye hands of men solemnly laid upon the heads of those that are to be ordained, and the action

always accompanied with prayer, and oftentimes with fasting, it stirreth them up to be more fervent, zealous, earnest, and vehement, when they brought him that was chosen, as it were before God himself, and presented him before him. So then we must learn, that when we would have Ministers to preach ye word of God, everyone must have care to pray in this holy action, because it is not a pastime or may-game for little children; it is, that the Church of God may be governed as he hath appointed it, which is a matter of no small importance. The Ministers are called to govern in the house of God (which is the pillar that upholdeth the truth:) seeing therefore so great a Treasure is committed unto them, which also must be brought unto us by their mouths and means, we must for our own parts, be careful to commend them unto his grace, that it would please him *to thrust forth such Laborers into his Harvest,* such as may be faithful and effectual instruments, to bring us to knowledge and faith, to repentance and salvation: and that he would distribute unto them that are chosen, such gifts as are requisite for them to do their duties, and discharge the administration committed unto them. For if we have not such as make conscience of their duties, woe unto the Church, there cannot a greater plague and judgment befall unto it.

Again, it is their duty to have a special care, as much as lieth in them, to choose faithful Ministers, and such as are apt to teach, & every way meet to execute that office. In the function of the Deacons, the Apostles charged the brethren to look out men of honest report, full of the holy Ghost, & of wisdom, whom they might appoint over that business, Acts 6, 3. much more ought this to be in them that have charge over men's souls. But (alas) how many are there, that would with all their hearts, that there were no Ministers at all, that the word of God were utterly buried and banished out of the world, that so they might spend their days in pleasure, and at last go to hell with ease? We cannot say that these do speak lies through hypocrisy, 1 Timoth. 4, 2. forasmuch as they do not hide their iniquity, their impiety, their blasphemy, but like mad dogs, or shameless beasts, do bark and bray against the truth, as if the very sound of the word did vex and torment them. O how, or when will these profane persons be brought to pray that the Flock may be attended with faithful Shepherds, the host of God furnished with trusty Captains, and the Corn of the field reaped by painful Laborers! Seeing then there are such filthy swine among us, that tread the precious Pearls of God under feet, such as care not how ye church be served, or what Ministers they have, it is just with God to send them such as famish the flock, but do not feed it: such as betray the host, but do not defend it: such as ruin the house, but do not rear it up. Lastly, the Church, seeing this public and peculiar commending of them that are ordained of God, should learn to acknowledge them to be set over them of God, and by it be stirred up to receive them and reverence them, and so have them in singular love for their works sake, submitting themselves unto thē in such things as pertain to their office and function. Let every man therefore be careful, as if it were for his own business, seeing it is for his own benefit and profit. Every man hath his part in this work: and everyone is endangered by it, if it be not sincerely executed.

[Verse 14.15. *Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. And after that shall the Levites go in to do the service of the Tabernacle, &c.*] Here is a reason rendered, why the Levites must be cleansed and washed when they are brought

before the Tabernacle of the Congregation, because they are his. True it is, all creatures are his, Psal. 50. but the Levites are his by a special right, they are his servants to serve in the Tabernacle. For the better understanding of this point, observe that there is a threefold kind of service and servants, by creation, by sanctification, and by function. By creation, all must do service unto God, and are under his power and providence. All men, though they strive never so much, yet shall be compelled to stoop and yield unto him; *For who hath resisted his will?* Rom. 9.19. Thus all the Reprobate, yea the devils themselves bow to him and do him service against their wills. And in this sense the Prophet saith, *All are his servants,* Psalm 119.91. Such are they whom God useth as instruments to serve his providence, and so was *Cyrus* (the raiser up of the Persian Monarchy) his servant to do his will, who is therefore called *his shepherd, and his anointed,* Isaiah 44.28. and 45.1. By sanctification they are the servants of God, who are redeemed from the bondage of sin and Satan to serve the Lord in holiness and true righteousness all the days of their life, Luke 1, 74, 75. Rom. chap. 8.22. There is no comfort or consolation in being the servant of God in the first sense, because the devils and dumb creatures, and all damned spirits have as great a portion in it as we: but this is our comfort, if we be his servants by piety and faith. Lastly, such also are said to be his servants as serve him, not only in the common profession of godliness, but in regard of some special function and office wherein they are employed. Thus are Magistrates called his servants, *Rom.* 13, 6. and Christ himself, Isaiah. 53, 11. *My righteous servant shall justify many.* So *Moses,* Josh. 1, 2. and *David,* Psal. 18. Thus are the Levites in this place called the Lord's, and said to serve him in a special work, and Psal. 134, 1. *Bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.* So then, the point to be considered from hence is this, that all the Ministers are the Lord's servants appointed to serve him in the work of the Ministry, whether they be called extraordinarily or ordinarily, they must consider they are the Lord's. Thus he speaketh by the Prophet, Jeremiah 35.15. and 25.4. *I have sent unto you all my servants the Prophets, rising up early, that ye may turn every man from his evil ways.* Thus the Apostle saith, 1 Cor. 4.1. *Let a man so think of us, as of the Ministers of Christ.* And in 1. Tim. 1.12. *Christ Jesus accounted me faithful, and put me in his service.* No man therefore must think it any way to be any disgrace or disparagement unto him, but rather a credit and honor to be the Lord's servant employed in a special place of service, as it were near to his person. If it be esteemed as an high degree of honor to belong to some Nobleman, or to some Prince: it is a greater preferment to belong to the King of Kings.

[Reason 1] For the Ministers are called and separated to that end and purpose. *Paul* speaking of him self saith, *He was a servant of Jesus Christ, called to be an Apostle,* Rom. 1, 1. *Separated unto the Gospel of God, not of men, neither by man,* Gal. 1, 1. *but by the will of God,* 1 Cor. 1, 1. Every man must be mindful of his calling, and consider by whom he was called, & take heed he pass [Reason 2] not the bounds wherein he is set. Secondly, they have sundry titles given to them, which are not idle, but serve to put them in mind of their service; they are called *Messengers,* Mal. 3, 1. Mark 1, 2. Luk. 7.27. they are called *Ambassadors,* 2 Cor. 5, 20. they are called *Stewards of the house,* 1 Cor. 4, 1, 2. they are called *Soldiers that must seek to please their Captain,* 2 Tim. 2, 1. and such like.

[Use 1] This serveth to reprove such as neither can nor will do their masters business. There are many think it a great disgrace, & a base thing for them to do that service which they ought, who notwithstanding are not ashamed to take wages of their master. Many give themselves to serve the world, and have so filled their mouths with gravel, that they have emptied their minds of grace. These do so savor of the earth, and of earthly things, and busy themselves to enrich their coffers, that they have little care of the flock of Christ. But we cannot serve two masters, we cannot serve God and Mammon, Math 6, 24. We must not entangle our selves in the affairs of this life, 2 Tim. 2, 4 Woe also unto all ignorant Ministers that can do nothing, which are blind guides, and cannot see to do their masters business: if thē these do lead the blind, being blind themselves, both must fall into the ditch, Mat. 15, 14. We may join unto these such as are idle and unconscionable, and cannot be brought to take any pains, who never consider y^{t} they are charged to preach *in season, and out of season,* 2 Tim. 4, 2. Lastly, it meeteth with such as are scandalous in life, and as unsavory salt, who serve not the Lord, but their own belly, Rom, 16, 18. *A servant honoreth his master,* saith the Prophet, Mal. 1, 6. but such dishonor the Lord by their evil life, and make themselves unworthy either to do the work, or to receive the wages.

Secondly, the Ministers being God's Servants [Use 2] are put in mind of three things, fidelity, sincerity, & conformity. The first is a notable property in a good servant to be faithful unto his master, he must not purloine from him, but show all good fidelity, Tit. 2, 10. that so they may adorn the doctrine of God our Savior in all things. Thus ought it to be in the Ministers, when they see the sword coming, they must blow the Trumpet, lest if any do perish through their silence, their blood be required at the watchman's hand, Ezek. 3.18. they must keep back nothing that is unprofitable unto them, Acts 20, chapt. 20. but declare unto them the whole counsel of God, Verse 27. It is required in Stewards that a man be found faithful, 1 Cor. 4. verse 2. for they must give an account to their Lord and master, Heb. 13, 17. an account not of silver and gold, but of that which over-valueth all the treasures of the world, to wit, the souls of mē, which cost a great price to redeem, 1 Pet. 1.19. Secondly, there must be sincerity in them and integrity, doing his business with a true heart and a right affection, not for sinister & by-respects, but to obey his will. Blessed are those servants that seek his glory, and not their own; that seek to approve themselves to Christ, not to the world, as men-pleafers; neither hunt after the praise and applause of foolish men: and therefore the Apostle saith, Galat. 1.10. *Do I seek to please men? If I yet pleased men, I should not be the servant of Christ.* Nay, Christ himself witnesseth that he came not to seek his own glory, but his fathers, John. 8, 50. *I seek not mine own glory, there is one that seeketh and judgeth.* Let us altogether in this work forget our selves, that we may remember our master, & tread our own honor in the dust, y^{t} we may exalt his. Lastly, we must be conformable to Christ Jesus, & be ready as his servants to take up our cross & follow him. We shall be sure to meet with many crosses, and to suffer diverse afflictions in the discharge & for the discharge of our Ministry, all which we must be content to endure, and be ready to possess our souls with patience; remembering that the Apostles departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for ye name of Christ, Acts 5, 41. It is enough for the servant to be as his Lord is, Math. 10, 24. Will any earthly servant desire a better

condition, then his master hath? Let it therefore content us, that we bear no more, nay not so much as he did bear. If we will live with him, we must be ready to die with him; and if we will reign with him in the life to come, we must suffer with him in this present life, 2 Tim. 2, 11, 12, if we deny him, he will deny us before his Father and his holy Angels.

[Use 3] Lastly, the people are from this Title remembered of their duties, which may be reduced to these three heads, a reverend estimation, an humble submission, and withal a necessary limitation. For first, seeing the Ministers of God are his servants, the servants of the most high God, and put in their Office by his authority, *That led captivity captive, & gave gifts unto men,* Ephes. 4.8: we ought so to esteem of them, as of the Ministers of Christ, 1 Cor. 4, 1. which we shall do, if we acknowledge that we have to do with God and his ordinance, whensoever the word is brought unto us. If an earthly Prince should send a messenger unto any of us, he is regarded for the Princes sake that sent him. We are *Ambassadors for Christ,* saith the Apostle, *as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God,* 2 Cor. 5, ver. 20. and therefore we should be heard, received, and respected for our Masters sake.

Again, they must submit themselves to our doctrine, not only when we hear pleasing things, precious promises, and gracious comforts, but when we hear the word sounding an alarm in our ears, uttering reproofs, delivering threatenings, and denouncing judgments. We see in human things, we are content to accept of the excuse of men, that say they are but servants and messengers: they crave pardon because they are servants, and they obtain it. So standeth the case with us, we are sent of God who hath put his word into our mouths, *The Lord God hath spoken, who can but prophesy?* Let us not therefore be blamed, we are Messengers, we cannot but do our message, for the love of almighty God & of his people constraineth us. How then should we hold our peace, when we are commanded to speak?

Lastly, this Title importeth a limitation, for no more is to be ascribed unto us then unto servants. We are indeed as the Stewards of the house, not in the number of the lowest and meanest servants, howbeit yet we are servants, as 1 Cor. 3, 5. What is *Paul,* or *Cephas,* or *Apollos,* but the Ministers by whom ye believe? And therefore when *Cornelius* ascribed more to *Peter* then should be yielded to a servant, he forbad him, saying, *Stand up, for I myself also am a man.* But not many in our days offend this way, we have turned honoring of them into contempt, and are so far from falling at their feet, that we are ready to trample them under our feet, and make them our foot-stool: who are for no other cause accounted our enemies, but because they tell us the truth.

[Verse 23, 24. *And the Lord spake unto Moses, saying, This is it that belongeth unto the Levites: from twenty and five year old, &c.*] In these words we have a limitation annexed by the express commandment of God, touching the time of entering into the office of the Levites, to wit, at the age of 25. years. This may seem to be contrary to that which we noted before, chap. 4, 23, 31, 33. where the age of thirty years is appointed. If then it be asked how it cometh to pass, that in these several places several times are assigned for their election into the office? and how it falleth out that five years are cut off which before were granted? I answer, [Answer.] here is no contrariety, these Scriptures are thus to be reconciled. The five years restrained

in this place, which were enlarged before, served for trial and probation of such as entered into the office and service of the Sanctuary. For, when they were five and twenty years old, they began to join themselves with the rest, and to minister before the Lord; but being thirty, and found fit, they entered fully and wholly upon their calling: and therefore Chapt. 4. verse 3. *Moses* saith, *Fit to do the work:* but in this place they are said, *to go in to execute.* Even as such as must go to war are first trained and mustered, and taught how to fight and skirmish, that afterward they may know how to buckle on their armor in earnest, and to look the enemy in the face: so was it in this spiritual warfare, they were for a certain time trained, which years once expired, they were admitted. The Doctrine from hence is this, that the Ministers must be proved, tried, & examined before they be admitted to teach the people. The Apostles did not by their sole authority, appoint one to succeed in place of *Judas,* who was fallen from ye Apostleship, but they brought two forth, and presented them or set them up before the people, that they might judge whither they were fit or not, Acts 1, 23. The Church ought not to appoint any to the holy Ministry without good trial of their ability and sufficiency; forasmuch as two were set up, and caused to stand before the congregation, that it might be known whether they were such persons as ought to be chosen, and that any man might object against them, if he had ought to object. [Object.] But it may be said, Is this apposing or examining necessary at all times, and to be used toward all persons? I answer, if they be fully and famously known to them that have the right of choosing and trying, it is not needful: howbeit it is necessary that they should offer themselves to this examination. We see this in schools of learning; such as are to be preferred to any dignity that is void, there is an examination required, albeit the parties to be chosen be never so sufficient, and their sufficiency fully known to such as have the voices of election in their hands: how much more then ought this to be, in this most weighty business of the Church? This is farther apparent out of the Apostle, 1 Tim. 3, 10. Let these also first be proved, then let them use the office of a Deacon, being found blameless; so that they ought not, before they be proved: and when he saith, *Let these also,* he signifieth, that the Ministers of the Church ought to undergo this trial. Besides, they must be without reproof, and have good report of all, Tit. 1, 6. But it cannot be known whether they be blameless without examination and trial going before. And this standeth upon good reason.

[Reason 1] For first, he is to take upon him a greater charge, then they that have most costly jewels and precious pearls of wonderful price committed unto them: forasmuch as he is to govern the sons and daughters of the King of heaven and earth, and hath the price of the blood of Christ committed unto him, Acts 20, 28.

Secondly, there be many subtle workers and deceitful dealers, transforming themselves into Angels of light, 2 Cor. 11, 13, 14, and into the Apostles of Christ: they have indeed sheep's clothing, but inwardly they are ravening wolves, Math. 7, 15. They seek craftily and cunningly to creep in, that they may hurry and weary the flock, and then destroy and devour it, Acts 20, 29, 30. They speak perverse things, to draw away disciples after them, ver. 30. If then there be not a narrow search and trial made of their doctrine and conversation, before they be admitted into the Ministry, they have a gate and gap opened unto them to enter to the ruin of the Church.

Thirdly, the office of Deacons was a function of less duty and danger in the Church; they were only to attend upon the poor, and yet they must not have admission without due trial and examination, as Acts 6, 3. They must look out men of honest report from among them, to appoint over this business: and the Apostle expressly chargeth, *that they should be tried,* 1 Tim. 3, 10. If then it be necessary for a Deacon, much more for a Minister: if for him that hath regard but to one part of the Church, much more for him that hath charge over the whole: and if for him that is occupied in the distribution of money, much more for him that is occupied in the dispensation of the word and Sacraments.

Fourthly, because the counsel and advice of moe for trial is thought needful to be used in matters of less importance, in all which, two eyes see more then one: as when a man taketh upon him the profession of physic, whose care is only to see to the health and good estate of the body, albeit he hath spent many years in the study of the liberal arts, yet is he by the law to pass the hands of four approved Doctors, whether he be meet for that practice or not: how much more ought this to be regarded in the spiritual Physician that is to cure the diseases of the soul, which are more manifold to be numbered, more secret to be discerned, more difficult to be healed, and more dangerous if they be not remedied?

Fifthly, this will make them to be more regarded, and better accepted, even as the Ministers of Jesus Christ, and it will procure more authority to their persons.

Sixthly, it will stop the door against all insufficient and unlearned Ministers, they will not dare or presume to offer themselves to have entrance into the Church of God; yea, it will cut off all hope from them, when they shall understand, that there are many vigilant eyes of vigilant watchmen set upon them to keep them out, and to lock the door fast against them.

This serveth notably to meet with the [Use 1] horrible abuse hereof, practiced in popery. True it is, they dare not deny the truth & use of this, or utterly reject this doctrine: yet they do no better then make a mock of it, as they do also of many other things. For do they examine them that come to enter into the Order of Priesthood, according to the rule of the Apostle, 1 Tim. 3, 2. Whether they be vnreproueable, sober, watchful, modest, harberous, wise, gentle, apt to teach, able to convince, and such as govern well their own families? Do they go about to try & prove, or do they demand and enquire, whether they be no drunkards, no quarrellers, no covetous persons, which be the qualities that God requireth them to be adorned withal? No, there is no question made of these, or of any of them, all these lie deeply buried, and little regarded. And instead of these they call the parties before them, then the Bishop or else the Arch-Deacon his Deputy examineth them, I warrant you, of some deep points of profound divinity, able to astonish a young nouice; as first, whether they be 25. years old? Secondly, whether they understand any Latin, which a Grammar-scholar, & a young child may quickly do? Thirdly, whether they be legitimate and not bastards or base borne, that is, whether their father were an honest man, and their mother an honest woman? Fourthly, they must mark and handle every member of their body, whether they be sound, and number their eyes, their ears, their hands, their fingers, their feet; and if they mi: strust, they must put off their shoes, to see whether they be of wood or of flesh: they must have no defect or deformity of body; but of the blindness and blemishes,

of the lameness and maimednes of the mind, there is no enquiry. Fifthly, whether they ha•e chaste flesh. What is that? whether they keep a Concubine, and be unclean in life, and given to whoredom? No, but it is, whether they have married two wives, or else a widow: as for other incontinency, the rule is, if they cannot live chastely, they must deal charily, or warily and closely. Sixthly, how long they have been in Orders, and what, when, & of whom they have received their Orders? Lastly, what living they have to maintain them, either by inheritance or by benefice? These are great points of learning, which the popish Priests must be able to answer: these are deep mysteries, but as the Apostle saith, *They are the depths of Satan.* For can day and night, can light and darkness, can heat and cold be more contrary, then these things are to the institution and ordinance of God? To name these fooleries and babbles, is sufficient confutation of them, and therefore we will pass by them, and come to our selves.

Secondly, we have a direction from hence, [Use 2] given to the Overseers of the Church, to take great heed they give not an easy entrance and access into the Church, to such as are for knowledge, defective, and for life, offensive. The Apostle hath a worthy exhortation to *Timothy, I charge the before God and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality: lay hands suddenly on no man, neither be partaker of other men's sins, &c.* 1 Tim. 5, 21, 22, 24, 25. If some be rash, we must not join with them, & think our selves discharged, if we can say, I was not alone, or I was not the chief and principal, or others were as forward as I; I could not gain-say it, I was loath to be singular & to devide myself from the rest. For we must show our dislike of bad courses, and if we cannot stop the course of evil, we must not be silent and hold our peace, but open our mouths, & speak against it, or else we make our selves partakers of other men's sins. So it was with *Joseph* of *Arimathea,* he would not consent to other men's sins. He was a Disciple of Jesus, John 19, 38: an honorable Counselor that waited for the kingdom of God, Mark. 15, 42: a good and just man; he consented not to the counsel and deed of them that judged the Lord of life to be worthy of death, Luke 23, 50, 51. For whosoever doth not resist evil, he consenteth and agreeth unto it, and he that doth not avert from wrong and keep away injury from another when he is able, is as much in fault as if he lifted up his hand to do wrong himself. It is not enough for us to look to our own ways, but we must overlook the ways of others: for if we join with them, we are accessory to their evils. In sin, some are principal, and some are accessories, by the laws of GOD and men: and both ways we shall bring upon our selves the judgments of God.

Lastly, let all Pastors, of what gifts soever [Use 3] they be, and how richly soever they are furnished with excellent graces, and in what manner soever they are qualified, though they be abundantly stored and furnished with all learning divine and human, yet they must willingly submit themselves to this trial, and undergo this examination. It ought to be in well ordered Churches, as it is in well ordered Cities. No man is admitted to set up in any mystery, but such as offer some piece of work to the Masters of the Company, to declare their skill in that faculty, for which they are purposed to open their shop: So should such as intend the ministry of the word, as it were to give a taste of their skil & knowledge by subjecting themselves to this examining. It doth not argue any want of gift, to be ready to

have our gifts proved, but the contrary giveth just cause of suspicion of some want. There is no man that hath good & pure gold, is unwilling to bring it to the touchstone, but he that hath the counterfeit. It is not the just dealing tradesman that is afraid to have his weights or the mete-yard brought in place, but the deceiver. The Gentiles which sometimes speak of our religion, do serve as witnesses, to teach us the state of former times. We read in *Lampridius* writing the life of *Alexander Seuerus,* that the Emperor in choice of his Magistrates made them stand openly to be examined of any man, and allowed any to make exceptions against them,*Because* (saith he) *the Jews and Christians used this order in choosing their Ministers.* If both the Jews and the Christians observed this order, what warrant have we to break it, or to take up another order? And if that Emperor would have this observed in the Common-wealth, why not much rather in the Church? It shall be an honor unto us to be content to be tried. It will manifest our humility, that we are not high conceited of our selves and of our own gifts: yea, it shall serve the more to our comfort throughout the whole course of our lives, & the administration of our office. Thus did *Samuel* offer himself to the trial, & was content to hear what any man could object against him, 1 Sam. 12, 3. *Behold, here I am, witness against me before the Lord, and before his anointed, whose Ox have I taken? or whose asse, &c.* Happy are those Ministers that follow this example: and happy are those Churches that follow that order which GOD hath appointed.

CHAP. IX.

1. AND the Lord spake unto Moses in the wilderness of Sinai, &c.

2. Let the Children of Israel also keep the Passover at his appointed season, &c.

IN this Chapter *Moses* proceedeth to show the manner of their sanctification, wherein observe two things: the first concerning the Passover; the second concerning the cloud covering the Tabernacle, and governing the remouings & encampings of the Israelites. The Passover is double, the one for such as were clean, the other for such as were unclean. The former Passover containeth the commandment of God, and the obedience of *Moses.* Touching the commandment, we have here a repetition of the feast of the Passover instituted before, as we see, Exod. 12. But wherefore doth God again mention it in this place? It was for two causes: first, because such is our slackness and security in holy things, that except God's commandment be daily urged, repeated, and beaten into our hearts, we quickly forget the same, Phil. 3.1. 1 Thess. 4, 2. Secondly, the Israelites did not certainly know, whether they should celebrate it in their journeys in the wilderness, or not, Exod. 12, 25.

All feasts were instituted to teach men to know God and his Son Jesus Christ, and to praise him for his benefits. So the Passover was ordained to keep in remembrance the wonderful and miraculous deliverance of the people out of Egypt, and that they might be taught to look for deliverance by Jesus Christ the Lamb of God, slain touching the virtue & efficacy of it, even from the beginning of the world. This Passover was the second ordinary sacrifice of the

Jews, touching the eating of the Paschal Lamb, whereby the remembrance of their departure out of Egypt was celebrated, and the death of Christ the true Passover was represented. So then, it had respect and relation, partly to the time past, and partly to the time to come.

In handling hereof, we must consider, first, the circumstances, both of place where it was observed, to wit, at *Sinai,* where the law had been delivered, for as yet they were not gone from that place: and of the time prescribed before, on the 14. day of the first month. Secondly, the Passover it self, both the substance of it, and the rites; both the matter and the manner of the celebrating of it, Deut. 16, 1, 2. Exod. 12. The Sum whereof is this: Every householder was commanded to take a Lamb without blemish, verse 5. a male of the first year for his house, and kill it at evening, verse 6. then they must take the blood, & strike it on the two side-posts, and on the upper door post of the houses wherein they did eat it, verse 7. and they must eat the flesh of it not raw or sodden with water, verse 9. but roste with fire, verse 8. with unleavened bread and with bitter herbs; nothing must remain of it until the morning: if there did, it must be burnt with fire, verse 10. And all this must be done with girding up of their garments, with putting on of their shoes, & the taking of their walking staves in their hands, as men that were in haste, that must fly for their lives, verse 11. All this being literally considered, belongeth nothing unto us: for the Passover is passed over together with the law of ceremonies, and all these rites have an end: howbeit the Lord meant that these should be figures of things to come, whereof we have now the truth and substance, since the time that our Lord Jesus Christ hath been manifested to the world. This is the cause why S. *Paul* telleth the Colossians, that these things were but shadows, the body whereof is in Christ. Let us therefore come in particular to the uses which we are to make of this Passover; the ground and foundation whereof is to be taken out of the Apostle, 1 Cor. 5, 7, 8. *Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* As then the Jews had their Passover, so the Christians have their Passover: as they had their Lamb, so we have our Lamb: as they kept their Feast, so we must keep our Feast. For God never meant and intended to ordain any ceremony among his people, which contained not some inward signification and profitable instruction to the end of the world. If we have ceremonies that serve not to some good end, we may boldly pronounce, that mā and not God is the author of them.

Observe therefore from this type, that Christ Jesus is our Passover that was sacrificed [Use 1] for us. *John* the Baptist pointeth him out with the finger, and expresseth the meaning of this figure, saying, *Behold the Lamb of God which taketh away the sins of the world,* John 1, 29, 36. And afterward in the history of the passion it is shown, that the soldiers which brake the legs of the thieves which were crucified with him, brake not his legs, that the Scripture might be fulfilled, *A bone of him shall not be broken,* John 19, 36. These words are spoken in the law of the Paschal Lamb: thus doth *John* apply the type to the truth it self, and thereby maketh the Paschal Lamb a figure of Christ, the only person put apart by God the Father to be the ransom of the world, who hath by his obedience & the merit of his passion taken away from all that believe in his Nnme, both among the Jews and Gentiles their sins of all sorts, satisfying the severe justice of God to their endless comfort and salvation. Hence it is, that

the Prophets and Apostles say, He was brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth, Isaiah 53, 5. Gal. 2, 20. 1 Pet. 1, 19. Revel. 5, 9. Acts 8, 32. There is no other way that could relieve us and redeem us, all the most precious things in the world were too base, and all creatures in heaven and earth too weak to work this wonderful work, Isaiah 59, 16. Heb. 2, 14. and 10, 14. Now, we must understand, that he remoueth our sins four ways; by ablation, by imputation, by expiation, and by mortification. First, he taketh thē away from us, by removing the guilt and the punishment from us; again, as our surety he put them upon himself. And thus by imputation our sins became his, and his righteousness is made ours, because he that knew no sin, was made sin for us, that we might be made the righteousness of God in him, 2. Cor. 5, 21. He bare our sins in his own body on the tree, that we should live unto righteousness, 1 Pet. 2, 24. Furthermore, he hath taken away sins when he removed them out of the sight of God by expiation and propitiation, 1 John 2, 2, 3. Isaiah 38, 17. Mich. 7, 19. Lastly, he remoueth them away in this life by mortification, and in death by perfect sanctification. These things being duly considered, nothing should rejoice a man more then the remembrance of Christ's death, whereby the bondage of all misery and the misery of all bondage is taken from us, Acts 2, 26. This made the Apostle say, *God forbid that I should glory, save in the Cross of our Lord Jesus Christ,* Gal. 6, ver. 14. He felt in his soul the wrath of God, the terrors of death, and the torments of hell for us, Isaiah 53, 10, 11, 12. John 12, 27. Math. 26, 38. which made him cry out, that he was forsaken, Math 27, 46. This was figured out by the roasting of the Lamb with fire: for the wrath of God due to us and our sins was kindled as a furnace made seven times hotter then it was wont to be made, and he was cast into the burning fiery furnace. He trode the winepress alone, and of the people there was none with him, Isaiah 63, verse 3. In him we have the remedy for all evils, and can have salvation from none other, Acts 4, 12. and therefore we must all come unto him. Whosoever is sick, I speak of spiritual sickness, let him make haste to Christ, for he is the Physician of our souls, Math. 9, verse 12. He that is hungry, let him go to him, for he is the bread that came down from heaven, John. 6, verse 33. He that is dry through heat, and thirsty, let him make haste and run with speed unto him, for he is a well of water springing up to eternal life, John 4, verse 14. He that is covered with the dark mists of ignorance, let him seek to him, for he is the true light which lighteth every man that cometh into the world, John 1, verse 9. If we be pressed down with our unrighteousness and our sins, he is our righteousness and sanctification, 1 Corin. 1, verse 30. If we be in bondage, he is our redemption: if we find our own folly and simplicity toward all good things, he is our wisdom. If we fear death, he is our life: if we desire to ascend up to heaven, he is the way: if we would be delivered from error, he is the truth, John 14, ver. 6. If we would come unto the Father, he is the door, no man can come unto him but by him. This should move all impenitent persons to turn from sin unto righteousness, and from the kingdom of Satan, unto God; and this will move us, if anything in the world will. Every man is by nature the servant of sin & bondslave of Satan. Christ Jesus, to heal us of this plague-sore, when no other physic could cure us, made a plaster of his own blood: the pain which he took in the making of it, caused him to sweat drops of water and blood, and cost him his life: then woe be to us, if we lay not this precious plaster to our harts which will draw away the corruption of thē, and work a speedy and certain cure: forasmuch as by continuing in sin, we

frustrate the death of Christ, and as much as lieth in us, crucify the Son of God afresh unto our selves, and put him to an open shame, Hebr. 6, 6. For our sins are the nails that nailed to the Cross his hands and his feet, and as the spear that thrust him to the heart. When the Israelites did eat the Passover in Egypt, and sprinkled the blood of the Lamb upon the posts of their doors, the Angel, sent to destroy, passed over their houses, and destroyed them not: but the Egyptians, whose doorepostes were not sprinkled, were destroyed by the destroyer. So if we feed on Christ by a lively faith, and sprinkle the doors of our harts with his blood, the judgments of God in this life, and the terrible curse of death with the fearful sentence of condemnation, and all punishments rightly due to our sins shall pass over us, and shall not come near to us, so much as to touch us. But contrariwise, if we lay not hold on Christ, all these curses shall come vpō us & overtake us. For as it was not enough for the Israelites to kill the Lamb, but they must sprinkle the blood thereof upon the posts of their own doors, not of other men; so must we by a lively faith apply his merits. And as the blood of the Lamb did figure out the blood of Christ, so the sprinkling of it upon the door posts representeth the sprinkling of it upon our hearts, to deliver us from eternal death, without which it can profit us nothing at all.

Secondly observe, that as the Passover [Use] was an ordinary Sacrament of the Old Testament, so it is a type answering fitly and fully to the Lord's Supper, a Sacrament of the New Testament. For that which the Passover was to the Jews, the same is the last Supper of Christ to Christians, and came in place of it. This is the cause why the Lord Jesus delivered his last Supper at the evening, immediately after the eating of the Paschal Lamb, to show that it came in place thereof: to which circumstance of time the church is not bound, and therefore instead of the evening, we use the morning, and for the day we make choice of the Sabbath before other days, and touching the time of ye day, we do it before meat, not after supper.

Now consider the resemblances between these Sacraments. As one is called the Lord's Passover, Exod. 12.12. so this is called the Lord's Supper, 1 Cor. 11 20. God calleth the Lamb the Paschal Lamb, because the Angel in the common destruction passed over the houses of the Israelites: so Christ calleth the bread by the Name of his body that was broken for us, Luke 22.19. The Lord speaking of the ends of the rites used in the Passover, saith, This shall be for a memorial, Exod. 12.14. and a sign unto them, Exodus. 13.9. so Christ saith, *Do this in remembrance of me,* Luke. 22.19. God saith of the Lamb, *Take ye,* Exod. 12.5. Christ saith of the bread, *Take ye,* Matth. 26.26. God saith of the Paschal Lamb, *Eate ye,* verse 11. Christ saith of the bread in the Supper, *Eate ye;* and of the Cup, *Drink ye.* Thus we see there is a notable coherence between both these. Wherein we must mark, that the Scripture speaking of the Sacraments, giveth to ye outward Sign the name of the thing signified, so that they have the names of those things given to them which they seal and represent, Gen. 17.10.1. Cor. 10, 4, 16. and 11.24. Luke 22.22. Both because to all the faithful and true believers, the things themselves are given with the signs, and because our affections should be lifted up from earth to heaven, from the elements to Christ and his blessings, represented, offered, and exhibited by them; and because we are full of doubting and unbelief like to *Thomas* one of the twelve, we will not believe the promises until in some measure we feel them in our hearts.

Whereby we see clearly and evidently, that the ground of transubstantiation, & of the real presence, is weak and tottering, built upon the sand of man's invention, not upon the infallible •ocke of the word of God. The Church of Rome will have the words taken li•erally, and not figuratively: but this overthroweth the certainty of our faith, fighteth against the grounds of right reason, and implieth sundry gross contradictions. For at the first institution and celebration of the Supper, it maketh two Christ's, one that giveth, another that is given: one at the Table, another in the mouths and stomachs of the disciples. In which of these shall we believe? in both we must not, forasmuch as we are commanded to believe in Christ, as in one, not in Christ's, as speaking of many; as it was said to *Abraham,* in his seed, not in his seeds, Gal. 3.16.

Secondly, it overthroweth the Sacrament, consisting of two parts, a visible sign and an invisible grace signified: but if the bread were really the body of Christ, then there could be no outward sign to represent the inward grace.

Thirdly, it maketh the body of Christ to be in moe places then one at one time, which destroyeth the nature of a true body.

Fourthly, the Apostle calleth it bread oftentimes, even after consecration, 1 Cor. 10.16. and 11.26, 27, 28.

Lastly, the wicked as well as the godly should receive Christ, nay Mice and Rattes as well as they; which is horrible blasphemy to imagine and determine. But of this I have spoken more at large elsewhere. But they object, that men in their last Wills speak plainly that they may be understood. It is true indeed, and so did Christ speak plainly; but they make him speak absurdly. To speak plainly, and yet withal, figuratively, are not contrary one to another. For it is plain, that at the same time Christ himself used as figurative a speech as this, John. 14.6. and 15.1. *I am the Way, the Truth, and the Life: I am the true Vine, ye are the branches:* yea, in the institution of the Supper, we must of necessity acknowledge a figure, Luke 22.10. The Cup is the New Testament. And there is oftentimes more plainness and evidence in a figure, then in a proper speech uttered without a figure: as also these words, *This is my Body,* are much more comfortable to us, then if it had been barely said, This is a figure of my body, because they manifest the near conjunction of the sign with the thing signified in so much that they which partake the one, shall be assured to receive the other

To proceed a little further in this point of ye Passover and the Supper, we have somewhat to observe, touching our obedience. The Jews were to go to the celebration hereof far and near, to the place that the Lord should choose; and therefore nothing should be so carefully esteemed as these exercises of o•r religion, which by the ordinance of God, represent, seal, and apply unto us the benefits of Christ's death and Passion. The Passover under the Law, was frequented of all Israel, albeit it were done with long journeys and tedious travels and troubles: So ought this Sacrament of Christ's Supper, it should be oftentimes received, 1 Cor. 11.26. Things that are sweet and comfortable, dear and pleasant to a man, are oftentimes remembered and used. If our bodies be hungry, we shall delight to refresh and repast our selves; and if we have hungry souls, that long after Christ the Bread of Life and the food of

them, (fo• he is meat indeed and drink indeed) we will often desire to feed upon him, which bringeth with it eternal life. If a man have no desire to his food, it is a sign of an evil stomach, and a forerunner of death, when the appetite is gone and cannot be recovered: so when we have no desire at all to the bread of life, neither feel how greatly we stand in need thereof, we have little strength of the Spirit and of the life of God in us, we draw near by little and little unto death, I mean the death of our souls, which is nothing else but a separation of us from GOD and from his kingdom.

Thirdly, they which celebrate the memorial [Use 3] of their redemption and deliverance from hell & damnation by the sufferings of Christ, must purge themselves of their old leaven, that is, ought by unfeigned and renewed repentance to be purged and washed from their wickedness and uncleanness, & bring with them a clear and good conscience, an holy & resolute purpose to serve the Lord in truth and sincerity, in holiness and righteousness.

The Israelites must have no leaven in any of their houses and habitations while the Passover lasteth; whosoever kept any, was to be cut off from his people, Exodus 12, verses 8, 15. and 13, 3, 7. Leviticus 23, verse 6. Numbers 28, verse 17. Deuteronomy 16, verse 4. Joshua 5, verse 11. 2 Chronicles 30, 13, 21. and 35, 17. Ezra 6, verse 22. Ezek. 45, verse 21. Math. 26, verse 17. &c. The Apostle expresseth the meaning hereof, 1 Corin. 5. ver. 7, 8. Let us keep the feast, not with old leaven, neither with the leaven of malicioiusness and wickedness, but with the unleavened bread of sincerity and truth: purge out therefore the old leaven, that ye may be a new lump, for even Christ our Passover is sacrificed for us. We therefore that profess our selves to be true Christians, should at all times, but then especially, when we celebrate the remembrance of Christ's death in the use of the Sacraments, prepare our selves in a most religious and holy manner, that so we may come aright, to his glory, and our comfort. When *Jacob* was appointed by God to offer sacrifice at *Bethel,* he sanctified and prepared all his people, Gen. 35, verses 2, 3. All that came to the Passover were commanded to sanctify themselves, 2 Chron. 35, 4. The Priests were commanded to sanctify themselves, and to prepare their brethren, verse 6. This consisteth in two things, in purging out of the old leaven of sin, and in being a new lump endued with the gifts of sanctification, that is, to leave off to do evil, and to learn to do good. And we must in doing good things prove our selves in these few particulars, what our knowledge, faith, repentance, and charity is.

Knowledge is the ground and foundation of all the rest, and therefore it is required of all, to understand the grounds and principles of our Christian Religion, especially we must be acquainted with the doctrine of this Sacrament, both with the signification of the signs and the graces sealed up by them. Faith also we must have in us, which is in truth the first saving grace, it is the hand which we stretch out to touch Christ, in whom all fullness dwelleth; of whose fullness we all receive, and grace for grace, John 1, 16. without whom we can do nothing that is good, John 15, 5. and without faith it is impossible to please God, Hebrews 11, 6. This is the root, the fountain, the mother of all graces; they are as the branches, the streams, the daughters of faith. Hereby we apprehend God's infinite love and mercy in Christ Jesus, and are persuaded that all our sins are pardoned, and that Christ, together with all his benefits is received. Repentance, which is a consequent of faith, is a changing of the mind,

an earnest loathing of that which is evil, and an earnest loving of that which is good. We must learn to hate our particular sins, we must mourn and lament in our inward bowels for them, and we must judge our selves, lest the Lord enter into judgment with us, and so we provoke his wrath against us and those that belong unto us, and stir him up to bring grievous plagues and fearful judgments against us, 1 Cor. 11, 28, 31. Wherefore, nothing ought to bring greater grief to us then this, to consider that we have so heinously offended the Majesty of God: and as our sins pierced him, so let us pierce our own hearts with this spear of repentance, that we have so wickedly misspent our time, abused his benefits, contemned his patience, abused our creation, calling, redemption, baptism, soul, body, word, Sabbaths, yea, all the gifts and graces of God: that we have in deed and in truth joined and even conspired with *Herod, Pilate, Annas, Caiaphas,* Pharisees, Soldiers, passengers, *Judas,* & the rest of the Jews, in crucifying the Lord of life.

If any ask, how can these things be? The Prophet telleth us, He was wounded for our transgressions, he was bruised for our iniquities, Isaiah 53, verse 5. The chastisement of our peace was upon him, and with his stripes we are healed: so that we must acknowledge that our iniquities were the nails that pierced him, and our transgressions the spear that wounded him. We must labor to feel the greatness and horror of our sins, & withal strive to fashion our selves after the image and likeness of God, in holiness and righteousness all the days of our lives. Let us prepare our hearts and bodies to be his Temple to dwell in, and not make them as sinks for Satan and all foul spirits. Thankfulness is the next duty that is required, that we may be able to say unfeignedly with the Prophet *David,* considering how great things the Lord hath done for us, Psalm 116, verses 12, 13. *What shall I render unto the LORD, for all his benefits towards me? I will take the cup of salvation, and call upon the Name of the Lord.* And undoubtedly, if they be no better then thieves & robbers which receive their corporal food and never lift up their eyes to heaven, which cannot be sanctified unto them but by ye word and prayer: if such, I say, be usurpers that take the creatures of God without thanksgiving, how much rather ought we to give thanks to God for this heavenly food, the nourishment of our souls? The Israelites in remembrance of their Egyptian deliverance were commanded to continue the Passover forever; should not we then much rather keep our Christian Passover for our spiritual deliverance from our spiritual bondage of spiritual enemies? and say with the Prophet in a sweet feeling & medi•ation of these mercies, *Bless the Lord, O my soul?&c.* The last duty is charity toward our brethren: the former cannot be truly in us without this.*By this shall all men know that we are his disciples, if we love one another.* The effects and fruits of it are described, *It suffereth long,it enuyeth not, it is bountiful, &c.* It is required in so strict a manner, that if our gift be ready in our hands to offer unto God, yet if we be at ods with our brother, we must set it by, until we be reconciled. God is love, 1 John. 4.16. Satan is nothing but malice and envy. If we come in love, we come to God's Table; if we come in hatred, we come to the devils; *we cannot drink the cup of the Lord,and the cup of devils: we cannot be partakers of the Lord's Table, and of the Table of devils.* Let us not therefore deceive our selves in thinking & persuading our selves we come to the Lord's Table, when we are far from it. For as God hath his Church, so the devil hath his Chapel: and as there is the Table of the Lord, so there is the table of devils. We must therefore take heed that we do not sacrifice

to devils, while we purp•se to sacrifice to God, and I would not y^{t} ye should have fellowship with devils. To conclude, let this preparation always go before this holy action, let there be a ransacking of all the corners of our hearts and spirits, and a cleansing and clearing of them by true repentance. Let all governors of families prepare these that belong unto them, & fit themselves and them of their house to this work. Let us consider the mystery of the death of Christ to make it the means of our life: the cause of it, our sins: the merit of it, our redemption: the ende of it, the apprehending of Christ with all his benefits: the fruit of it, reconciliation to God, increase of faith, and newness of life.

[Use 4] Fourthly, as no unclean persons that were defiled, Num. 9.6. and no uncircumcised persons whose foreskinne was not cut away, Exod. 12.48. might eat of the Passover: so no profane person uncircumcised in heart, and unclean in his soul and conscience, hath any interest in the Lord's Supper. If he come unto it, and present himself at the Lord's Table, he is like to that guest that came to the feast, but had *not on him his wedding garment,* Matth. 22.11. as he followeth him in the sin, so he shall follow him in the punishment also. I deny not but such may partake of the bread, but they cannot receive the body and blood of Christ: and they shall not only bear the loss of the benefit, but also incur the danger of damnation. For as no unclean person might come to the Passover of the Lord, so no unclean person may come to the Supper of the Lord. Holy things may not be cast to dogs, neither pearls before swine, Matt. 7.6. These have no right to this Communion. Children are barred, because they cannot examine themselves: profane persons because they do not, because they will not. And how many are there that come in worse manner then children would do? For if infants and children were admitted, it is presumed they would come with greater reverence, their greatest sin would be their ignorance. Ignorance therefore is a bar against them: but are there not many in very many places that presume and present themselves at this Table, who besides their ignorance as great and as gross as that in children, do add profaneness of heart, make little conscience of the Sabbath and show small love to the word of God, and therefore do shut out themselves from this feast by a twofold bar?

Lastly, we saw before that *bitter herbs* were [Use 5] added to the Passover, it must not be eaten without them: which signifieth, that as the Passover was eaten with sour herbs, so Christ and the Cross are never severed one from the other: because all that will live godly in Christ Jesus, must suffer persecution, 2. Tim 3.12. if we will be the disciples of Christ, we must deny our selves and take up our Cross and follow him, Matth. 16.24. Everyone would be partaker of the Passover, but they desire not the sour herbs: we would willingly taste of the sweet, but we care not for the bitter. We seem all ready to embrace Christ, but we shun the Cross, it is as bitter unto us as gall and wormwood. We must all therefore frame our selves to suffer afflictions as the good servants and soldiers of Christ for the faiths sake, and be content to drink of this cup which he hath begun unto us. *Paul* lived in great credit among the Pharisees before his conversion, but so soon as he was called to preach ye Gospel, by and by they fought to kill him. It is a great comfort to suffer for righteousness sake. A good cause doth sweeten the bitterness of the Cross. Such are pronounced blessed by Christ. The Apostles went from the council rejoicing that they were counted worthy to suffer for the Name of Christ. It is no less honor to suffer for Christ's cause, then to believe in his Name.

Our Master Christ Jesus found no better entertainment: the world hated him before it hated us, they called him a Samaritan, and said he had a devil; they reproached him to be a glutton, a wine-bibber, and a friend of Publicans and sinners, he was despised of men, and esteemed as smitten of God; he came to his own, but his own r•ceiued him not. If they have done this in the green tree, what shall be done in the dry? The servant must not look to have a better estate and condition then his Lord, nor the disciple then his master: if they have persecuted him, they will also persecute us, he that is sent must not look to be greater then he that sent him. It is enough for the disciple to be as his master, and the s•ruant as his Lord: if they have called the master of the house *Beelzebub,* how much more shall they call them of his household? God's children shall be molested and afflicted, even in times of public peace. When the enemies of *Daniel* could find no matter against his person, they began to quarrel about his religion. To serve God in truth and sincerity is an heinous crime in the eyes of the world, who shall in the end give an account to him that will judge uprightly.

[Verse 6. *And there were certain men who were defiled by the dead, &c.*] Here is a description of the second Passover for such as were unclean; unclean, not by any sinful pollution, but by a legal or ceremonial uncleanness: not by any willing choice of their own, but by an inevitable necessity: and not by coming near those that were dead in spirit, but by touching the dead body of a man. In this, observe three things, a question, a consultation, and a resolution. The question is of the people: the consultation of *Moses,* the resolution of God. The people enquire at the mouth of *Moses: Moses* inquireth at ye mouth of God: and God determineth the doubt and resolveth both the people & *Moses.* The question is, wherefor may we not receive ye Passover with the rest of our brethren? wherefor are we kept back? this is amplified by the occasion, they were defiled by a dead corpse. The consultation is with God, which is the second point, *Moses* willeth them to be quiet & stand still, until he knew the mind of the Lord, ver. 8. he would determine nothing rashly, but he doubted and held them in doubt, until he knew of God what was to be done. A religious example of modesty, humility, and wisdom in the matters of God. He did not glory to have in his own breast an oracle to answer all doubts, nor challenge any power of freedom from error, as the man of sin in the pride of his own heart boasteth of himself. The third part is the resolution and determination of God, deciding the question, and making some laws extending to them and their posterity; first, if any were unclean, they had respite given them unto the second month: they have not liberty until the next year, but to the next month they are dispensed withal. Secondly, the man that is clean and refuseth to come, he shall be cut off, that is, excommunicated from the people. Thirdly, if a stranger desire to be partaker of the Passover, he must embrace the true religion, & be circumcised, Exod. 12.49. and then he may come.

Touching the question and the occasion thereof, it appeareth that those good men, which were shut out from this part of God's service by reason they were defiled by touching a dead body, were much grieved at heart, and troubled in mind, that they were barred and as it were banished from the Passover, having as great a desire as others to come unto it. Hence it is, that they make earnest moan and complaint to *Moses* for their separation: and therefore desire to be eased and relieved by him. The doctrine from hence is, that it is a great cause of sorrow and grief to God's dear children, when they are by any just occasion, or by the hand

of God upon them, withheld and kept back from the parts and exercises of his worship. We see this in *Hezekiah,* in his sickness, his chief lamentation and complaint was, that he should not see the face of the Lord in his Temple. *David* often complaineth and lamenteth that he was driven by his enemies from his worship. He maketh the condition of the sparrow & swallow better then his, which might come nearer to the altar then he, his soul panted and thirsted after God. The Church wept by the rivers of Babylon, when they remembered Zion and the songs they had sung in the Temple; and in another place, the Church, being by captiui•y deprived of the Temple, of their Synagogues, of their sacrifices, of their Sacraments, and of the exercises of their religion, maketh bitter complaint to God, *O Lord,they have cast thy Sanctuary into the fire, they have defiled thy dwelling place.* The incestuous Corinthian, being by excommunication put from the fellowship of the Saints, and the use of the Ministry, became comfortless, and was almost swallowed up with sorrow. 2 Cor. 2.7.

And can it be otherwise? The godly find [Reason 1] such sweetness, such comfort, such spiritual joy in the presence of God, where the exercises of his worship and religion are performed, as nothing in this life is more pleasant and delightful unto them. The Prophet crieth out, as if he were ravished with an holy contemplation of the excellency of this,*How amiable are thy Tabernacles, O Lord of hosts! my soul longeth, yea even fainteth for the Courts of the Lord, &c. The word is sweeter to them then the honey and the honey comb, and more to be desired then much fine gold. They feed upon the bread in the Sacraments, as upon the fatness of his house, & drink of the cup as of the rivers of his pleasures, they offer up prayers as sweet incense and lift up their hands as the evening sacrifice.* How then can it be, but y^{t} the loss & want of all these brought upon thē, should strike them to the heart, and minister matter of much grief and mourning unto them? Secondly, the great love and mercy of God toward his people doth appear in the exercises of religion and the place of his worship to them that are not altogether blind and deaf, and past all sense and feeling of good things, then in all other things throughout the whole world besides, Prov. 9.1.2. And indeed a man or woman that hath once tasted ye comfort of his adoption and salvation in Christ, taught in the word, and confirmed in the Sacraments, will think it one of his greatest losses, to lose and leave these exercises, and the greatest plague to be deprived of them, and by them of the pledges of his goodness and favor. Thirdly, when these are gone, they know and consider the greatest stays and helps of their standing in the grace of God are utterly taken away from them, & therefore they have cause to lament, as Psal. 74.9. *We see not our signs, there is no more any Prophet, neither is there among us any that knoweth how long.* When he taketh away his word, he lifteth up his standard and goeth away. And can there be greater cause to mourn then when God departeth from his people?

[Use 1] This reproveth such as can lament bitterly and mourn heavily for the least earthly losses and troubles, but never trouble themselves for loss of spiritual things. It was not so with the wife of *Phinehas,* she had many causes of mourning met together by heavy tidings that were told unto her, her father in law had broken his neck, her husband was killed, the host of God discomfited, and the Ark of God was taken; howbeit among all these none went nearer, none so near unto her as the taking of the Ark: and therefore she doubleth this which she could not put out of her mind, and did after a sort put out all the rest,*The glory is*

departed from Israel, for the Ark of God is taken. But there are many in our days, that account it no loss at all, to lose Sermon after Sermon, Sacrament after Sacrament, and one meeting in the house of God after another: they can do this easily, and never mourn for it. Nay, they are vexed and tormented as if they were upon the rack, that they are constrained to come so often to the word, to the Sacraments, and to the house of prayer. See herein the great diffrence between the godly and ungodly. It is the voice of the faithful, When will the Sabbath come: but the unfaithful say, When will the Sabbath day be done, Amos 8.5. It is the voice of the faithful. *Blessed are they that dwell in thy house* Psal 84.4. but the unfaithful hold it a misery and bondage to be tied so strictly and straitly to the public exercises of religion. It is the voice of the faithful,*When shall I come and appear before God?* but the unfaithful say, *When shall we depart out of Zion, it is time we be gone.* It is the faithful man's voice complaing. *Woe is me that I soiourne in Mesech, that I dwell in the tents of Kedar,* but ye unfaithful think themselves unhappy, that they must soiourne in the Tabernacle of God, and dwell in his house. If then they be the children of God, y^{t} mourn because they cannot meet with the rest of their brethren in the Temple, and at the Table of the Lord, certainly they must be the children of the devil, that mourn and lament because they are at them, and such as do willingly and willfully, contemptuously and presumptuously absent themselves from them. It is noted of Christ our Savior, that he earnestly desired, or as it is in the Original by doubling the word, with a desire,*I have desired to eat this Passover with you before I suffer:* whereby he showeth his fervent affection to join with them in this duty. So should it be with us: when one Sabbath is ended, we should long for the next: when one Communion is done, we should be ready to enquire after another: when one Sermon is ended, we should prepare for another; and account no day in the week so gracious, so welcome, so comfortable unto us as the Lord's day; then let us cheer up our spirits and refresh our souls with such provision as God hath appointed for us.

Secondly, it is a great judgment of God [Use 2] upon men, howsoever they account of it, and whatsoever they esteem of it, when they are given over to their own ways, and regard not at all the ways of God. Nay, it is an evident token of God's heavy judgment to be deprived of the Word and Sacraments, of the exercises of religion and of the meetings of the godly, as Psal. 74, 1. the church crieth out, *O God, why hast thou cast us off forever?Why doth thine anger smoke against the sheep of thy pasture?* We all confess, that dearth and famine is a grievous plague, howbeit commonly we know no other then the famine of the body, when the tongue cleaveth to the roof of the mouth for thirst, and when the children say to their mothers, Where is corn & wine? but God threateneth a greater judgment then the famishment of the body, to wit, ye pining and consuming away of the soul, through the famine of the word. It is accounted a great reproach for a subject to be denied the presence and protection of his Prince, and the freedom of his country; but these banish themselves from the presence of God. We should be all voluntary Communicants, but many are voluntary excommunicants: they exclude themselves from the Church, and execute the censures of the Church upon themselves. The Church complaineth (as we heard before) that ye Lord cast them off: but these cast off themselves frō the Church, from God, from his ordinances. It is an evident sign of most strange profaneness and deadness of heart, when men have no delight, no feeling,

no comfort, no sweetness in the exercises of religion, when they cannot feed heartily of the fatlings, and drink greedily of the wines that are prepared by God fo• his family, the most delicat & delightful souls food that can be in the world, to wit, the hearing of the word, and the receiving of the Sacraments, of w^c more afterward.*Esau* is a pattern of this profaneness, who esteemed of these precious things more vilely then of a mess of meat, of the good of his soul then of the filling of his belly, of future happiness then of a present and momentary pleasure. Many such *Esau's* we have in our days, as wretched and profane as he.

Lastly, it ought to be the first and chiefest [Use 3] thing in all our wishes and desires, & we should carefully express it in our love and zeal, to have the pleasure and profit of God's house in greatest account for our good forever. This made the Prophet say,*O Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.* I have desired this one thing above all other, that I may dwell in the house of the Lord all the days of my life, one day in thy courts is better then a thousand elsewhere. O what will be their portion in this life, and what will be their punishment in the life to come, who have banished these desires out of their hearts, and renounced them in their practice, accounting the time tedious, and the day lost that is spent this way. O that such could consider betimes the fearful end and fall that waiteth for them, so long as they grow more and more weary of the heavenly Manna that would fall upon their souls as a gracious rain upon the tender herb. And as for us y^t thorough the goodness of God live under the Ministry of the word and have ye Sacraments rightly ministered unto us, let us know & confess y^t it is our duty to rēder all praise & thanksgiving unto God, to labor to walk worthy of our calling, to express the power of them in our conversations, & to pray unto him earnestly for the continuance of them among us and our posterities, lest thorough our great unthankfulness and the abuse of them, they be taken from us, & given unto another people that will bring forth the fruits thereof.

[Verse 8. *And Moses said unto them, Stand still, &c.* In these words we have *Moses* his consultation with God: for here seemed to be a kind of contrary or Antinomy, that is, one law against another. The unclean might not come to the sacrifice; and besides, it was an heinous offense to omit this exercise of their faith, and profession of their religion, no less then excommunication. As for the touching of a dead body, or burying of the dead, it is a duty of charity, of humanity, and of necessity; should a work of such due respect and importance that might not be avoided, debar them from the Passover? These therefore seemed to be in a distress on both sides, and knew not which way to turn themselves in this maze; they might not come, and yet they might not well abstain: they must bury the dead, and yet the burial of the dead did exclude them. What shall they do between these two rocks that threaten shipwreck? if they do not bury the dead, they show want of charity: if they do, they bar themselves from a duty of piety, and could not partake of the Passover until the next year. *Moses* confesseth himself in this case after a sort entangled, & knew not what to resolve, therefore for his and their satisfaction he resolveth to refer the matter wholly to God; forasmuch as he had no authority to institute for them a new Passover. [Doctrine.] This teacheth us, in all matters of doubt, to ask counsel at the mouth of God. But how may this be? for we cannot ascend up to heaven to speak unto him. I answer, he speaketh unto us at this day, and that two ways, both in his word and by his Ministers; The Spirit speaketh

evidently in the Scriptures, by it he resolveth the Church, no less then by an oracle from heaven: besides, for our farther direction, he giveth the knowledge of his word to the Ministers, who draw all their light from the word, and do thereby ask counsel as at the mouth of God.

The reasons are very evident. First the Scriptures [Reason 1] are all sufficient to improve and correct, to teach and to instruct, to give patience and comfort, that we may believe & have eternal life, and to make us wise unto salvation. Secondly, such as will not believe them and reply upon them, will believe nothing else, no although one come from the dead. It is therefore the foundation of faith to resort to these means to be resolved, as to the oracle and ordinance of God, Psal. 85.8.

Observe from hence that all questions in [Use 1] Religion must be decided and determined by the Scriptures. All doctrines are to be proved by them, and all errors to be convinced by them. The Scripture is the supreme judge of all councils and controversies: it sendeth not the Church to the general consent of the Pastors of the Church, nor turneth them over to expect a general council, nor posteth them over to Rome, as the Gentiles resorted to *Delphos* to consult with the Oracle of *Apollo.* It is in vain to neglect the straight & direct way, to seek out by-paths and uncertain passages. It never taught the Pope and his Cardinals to be the highest court and supreme Judges of Scripture, who oftentimes are ignorant of Scripture. It cannot be interpreted but by the same Spirit by which it was written. It is required of the supreme Judge and interpreter of Scripture, that he cannot err, that no appeal be made from him, that he be no way partial, and that he have power to compel ye parties dissenting to yield obedience. These properties agree not to the Bishop of Rome, he is not free from error, for many of thē have fallen into heresy, have taught contrary things one to the other, have made many foolish interpretations: he is a mere man and can compel no man's will to yield unto him; he is partial in his own cause, and therefore to appeal to him, is to ask ones fellow if he be a thief.

Secondly, the Scripture containeth all [Use] things necessary to salvation; to withstand temptations, Matth. 4. and to build us up in all truth. So that it is simply and absolutely necessary. The doctrine of salvation cannot be learned but from it. The knowledge of the law is necessary, Rom. 7.7. the knowledge of the Gospel is necessary, Tit. 2.11.12. Neither let any object, that the Church wanted Scripture along time, even from the creation to the days of *Moses;* for the Question is not, what was necessary in the beginning, but what is now necessary. The mothers milk is sufficient for the infant, while it is a child, but it is not sufficient afterward, when once it is grown up. Neither is it true which the Jesuit objecteth, that Christ commanded not anything to be written, but is overthrown by many testimonies of Scripture, 2. Pet. 1.21.2 Tim. 3.16. Revel. 1.11. and 14.13.

[Use 3] Thirdly, it teacheth that the Ministers ought to be ready to answer the questions and doubts that trouble the people any way. Therefore they must be faithful in their places, and skillful in the Scriptures, Hag. 2.12.13 they must not be blind guides & dumb dogs, Ezek. 34.4. their lips must preserve knowledge, and the people seek the Law at their mouths. Again, it is required of them to be resident upon their flocks, attending on them as watchmen watch the

city always in danger of enemies, to discover the approach of them; and as shepherds attending their flock for fear of devouring wolves. The people are as a prey in the jaws of all heretics where teachers are not attending and residing. The Israelites fell into horrible idolatry, when *Moses* was absent from them, Exod. 32.1. But how shall the Ministers be consulted withal, being absent from the people?

[Use 4] Lastly, it serveth for instruction for the people. They are not to consult with witches and wizards, but to resort to the Ministers of God Deut. 18.15. and to the word, to the law and to the testimony, Isaiah, 8.19.20. Princes therefore must not contemn them, nor respect thē as the lowest and basest of the people. And all people, high and low, rich and poor, must search the Scriptures, who think to have eternal life in them, John. 5.39. They are greatly commended that were diligent in the reading of them, Acts 8.30. and 18.11. *David* did exercise himself in them day and night, Psal. 1.2. None are to be forbidden the reading of them, forasmuch as the Gospel is the power of God to salvation to all that believe, Rom. 1.16. They are greatly reproved and rebuked •hat were ignorant in them, Mar. 12.24. that were slow of heart to believe them, Luk. 24.25. Every man therefore must seek to be assured & persuaded in his heart of that which he doth, and seek to warrant his own work. All things must be done in faith, Hebr. 4.2. Mar. 11.24. I am. 1.5. without which no man can please God. This reproveth the ignorance that is in the greatest sort, who think it enough to do as others do, to hear the word, because others do so: to receive the Lord's Supper, because they see their neighbors do so: and to come to Church, because the most do so. These think it enough to be present at divine duties, albeit they be indeed far from doing their duties. There are many that come and hear prayers, who do never offer up any prayers: as if there were some hidden virtue in the place or in the prayer, albeit they never lift up their hearts to God. These have not, neither can have any comfort in that which they do. They are without faith, because they are without knowledge. They have no assurance whether they please God or not, but do all things with doubtful hearts and wavering minds, and therein condemn themselves, and sin against God, being like a wave of the Sea tossed with the wind.

[Verse 9.10. *And the Lord spake unto Moses, saying, Speak unto the children, &c.* The determination of the question is here set down, and upon occasion thereof perpetual laws established for the direction of the Church. The unclean are put off to the 14. day of the second month: the clean must keep the Lord's Passover at the season appointed. There are two causes alleged, wherefor a man may for a time be excused for not coming to the Passover, and is allowed as unblameable to defer the celebrating of it together with others; one is uncleanness, the other is a journey, both of them must be understood as grounded upon necessity. For to thrust himself into the uncleanness here meant without a calling, or to absent himself by a journey upon every trifling occasion, thereby omitting the business of God, because he would further his own business, is rather to be cēsured very sharply, thē to suffer an excuse vpō necessity; of whom we may say with *Solomon, As a bird that wandreth from her nest,so is a man that wandreth from his place.* For there are very many in all places, that had rather leave the Lord's work undone, then spare one day of their own. It is a great matter with them to lose a days work, but they regard it as a matter of nothing to rob God of his day that he hath kept for himself. They had rather go to a drunken feast abroad, thē to feast with

God in his house. They had rather go speak to others in their own affairs, then either to God by prayer, or hear him speak to thē in his word, on the Sabbath day. But to leave this, and to return to the matter in hand, by uncleanness in touching the dead, is meant by proportion all other kinds of legal uncleanness whatsoever, which signify the defilements of sin continued without repentance, the Lord leading his Church in the minority of it by outward things to inward, by earthly to spiritual, by the shadow to the body. The dead body is accounted unclean, because death which hath seized upon it is the fruit of sin. whereby men are truly made unclean. The Passover was to the Israelites, the same that the Supper is to us, the equity therefore and truth of that which is here described, and directed to the people, remaineth to us forever and teacheth, That necessity brought upon any by the hand of God, [Doctrine.] or by an inevitable duty of a man's calling, do for that time free him from the public exercises of religion and of God's worship. If it be to save a man's life, or to preserve his house and goods from destruction, it giveth liberty, a toleration, and dispensation for the present, to leave the immediate worship of God. Such is the immediate hand of God in sickness, as we see in *Hezekiah,* Isaiah 38. Such was the case of *David* in persecution, Psal. 84. Such is the case of those that are in a long journey, as in this place. Likewise whensoever the public means are for a time taken away through persecution, Psa. 74 In time of sickness God requireth another duty of us, to wit, to look to our health: in danger of life to look to our safety: in danger of our goods, to look to our wealth.

[Reason 1] For whensoever God denieth the means, his will is that the things themselves should cease. For other means, may not be invented, or any other form then that which he hath ordained; as Joel 1.19. he threateneth that the meat offering and drink offering should cease. Whensoever the will of God is, that these things shall be done, he will offer unto us, and put into our hands the means, he will give us the time and opportunity to do them.

Secondly, it is God's pleasure to accept of mercy rather then sacrifice. Mat. 12.7. Hence it is, that to save from fire and water, to preserve life, to visit the sick, and to look to them, is to be preferred and more to be respected then going to the Church, or hearing of the word. What man shall there be among you (saith Christ, Mat. 12.11.) that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? how much then is a man better then a sheep? for the Sabbath was made for man, and not man for the Sabbath; God ordaining it for our good, not for our hurt.

[Use 1] Hence it followeth that it is not simply the omitting of •he Sacraments, but the neglect and contempt of them is dangerous to neglecters and contemners. They shall bear their sin, as they justly deserve, whose default it is. The Israelites in the wilderness were forty years together uncircumcised, yet were they to be holden the people of God, because they cannot be charged with negligence, nor reproved for any contempt, in as much as they wanted leisure being in their journey, or daily expecting the sign of removing. All the people that came out of Egypt were circumcised, but all the people that were borne in the wilderness by the way, them they circumcised not, and it is excused or defended by necessity. For the Sacraments do not confer grace, neither are they absolutely necessa•y to salvation, as if without them a man could not possibly be saved. Hence therefore are the

Romanists reproved, that do teach, that children are damned that die without Baptism; as though all the Israelites that died in the wilderness, which were borne there and were not circumcised, were condemned; no, doubtless: no more then that all which were circumcised, were saved. True it is, *Moses* was reproved and was near to death, because he circumcised not his son, who had time and leisure to do it, Exod. 4.24. and we must take heed of contempt, which deserveth a cutting off from the people of God, Gen. 17.14. because he hath broken the Covenant. Howbeit, as it is said in the proverb, Necessity hath no law. The grace of Christ taketh away all the sins of all believers, and therefore the general guilt brought in by original sin, Rom. 5. This grace is not tied to outward signs, but dependeth upon the free pleasure of God. This is received by faith only, as appeareth in the example of *Abraham,* and farther confirmed by the Sac•aments. Nevertheless, we acknowledge a necessity in respect of the commandment of God, and of the proper end, and therefore is with all reverence and conscience, and obedience to be yielded unto.

Secondly, where the ordinary and precious [Use 2] means of salvation, the preaching of the word and administration of the Sacraments, are taken away and removed, as the standard out of the campe, or the light out of the candlestick, there the extraordinary and more weak means are to be used of us, and God's blessing in such cases is to be hoped for and looked after. In the days of persecution, private reading, meditation, and conference are blessed of God, and his Church maintained, continued, and increased thereby: yea, the beholding of the constant suffering of the holy martyrs was a forcible means to work the conversion of many, and made them in love with that doctrine for which they suffered and gave their lives In times of famine when there is no bread left in a city, and the inhabitants are constrained to fare hard and short, yet it pleaseth God to preserve life by very weak means, to show that man liveth not by bread only: so is it in the famine of spiritual things. In the days of *Ahab,* when the Temple was forsaken by the ten tribes, and idolatry was erected in Israel, the altars digged down, and the Prophets slain, yet God reserved seven thousand that never bowed the knee to *Baal,* 1 King. 19.18. Rom. 11.4. There were very few laborers in the days of Christ among ye Jews, ignorance had covered ye land that they were as sheep without a shepherd; and yet in those barren times, when the seed of the word was thinly sown, there was a plentiful harvest ready to be gathered, for loe the fields were white unto the harvest, John. 4.35. Thus doth God bless what means soever it shall please him to use; let them be never so weak in themselves and little in our eyes, yet they shall have force and strength enough, when he will employ them: which serveth as a great comfort to those that have not the best means to bring them to faith and repentance.

[Use 3] Lastly, we must take heed we put not slight and unnecessary excuses for urgent and necessary causes. They that were bidden to the wedding pleaded by way of excuse for themselves, *I have hired a farm, I have bought five yoke of oxen, I have married a wife, I cannot come,* Luke 14.18. Matth. 22.5. Many in our days would account these good excuses, honest pretences, & lawful defences: & indeed it cannot be denied, but they justify them by their own practices, as Jerusalem did Samaria. For they go further in their wicked ways, and account it a sufficient color to warrant their absence from God's ordinance, saying, I have a bargain to make, I have work to take, I am bidden to a feast, I must go speak with such a

man, it is rainy weather, there is an yeueall at the next Parish, I must walk about my ground to see my corn and cattle, I am otherwise busy, and therefore I cannot come. Others, that think themselves more wise, yet show themselves more wicked, because they pretend greater love to the truth and liking to Religion then the other, they can read good Sermons, and use good prayers at home, and therefore what need they come? Let all these take heed (to bind them together in one bundle) lest it be said unto them hereafter, as it was said to such as made such like slight and sleeulesse excuses, that none of those that were bidden should taste of that Supper. Necessary causes of absence are such, as require present doing, that could not be dispatched before, neither can be put off until afterward. Heat and cold, rain and shine, hunger and thirst, poverty of estate, or tediousnes of journey could not keep the people of God from the Passover, Psal. 84.6. *They go from strength to strength, everyone of them in Zion appeareth before God.* These can excuse no man to his Prince, no not to the ordinary judge and justice. When a man is cited and summoned by word or writ, to appear at the bar of an earthly judge, will it be taken for currant answer to say, O sir, I was willing and desirous to appear, but it was hot weather, or cold weather, or rainy weather: will such frivolous and fruitless excuses be admitted? and shall we think that the king of kings, and the judge of judges will receive them at such times as he summoneth us to appear before his presence? Let us not therefore offer and perform less duty and service unto God, then we do unto men: nor suppose that God will content himself with less attendance then man doth.

[Ver 10. *If any of you or of your posterity shall be unclean by reason of a dead body.*] Here is another cause of being kept from the Passover, to wit, uncleanness. The doctrine is, that open offenders and impenitent persons ought not to have any access to the Lord's Table, but are to be kept from it as unclean birds from the Sacrifice. A stranger uncircumcised had nothing to do with the Passover, Exod. 12.48. The incestuous person was excommunicated from the Church, and the privileges of it, 1 Cor. 5. as *Cain* was from the face of God, Gen. 4. When *Adam* had sinned against God, and eaten of the forbidden fruit, he was put out of the ga•den, that he might not eat of the fruit of the tree of life, Gen. 3.22, 23, 24. this was as a Sacrament unto him of life, so long as he continued in obedience. The Sacraments are holy things, but holy things must not be given to dogs: the Sacraments are precious pearls, but pearls must not be cast before swine. Now obstinate offenders and notorious sinners are dogs and swine.

The reasons are, as Christ saith, they will [Reason 1] trample them under their feet; Matt. 7.6. they place no holiness in them, they do not esteem them as any pearls, or value them at any rate. Hence it is, that the Prophet saith, If any that is unclean by a dead body touch any of these, it shall be unclean, Hag. 2.13 if then the person be defiled. he defileth whatsoever he toucheth, the holiness of the sacrifice cannot make him holy, but the wickedness of the person shall make the sacrifice unholy.

Again, such as come to the Lord's Supper, must show ye Lord's death till he come 1 Cor. 11.26. That is, he must publish with praise and thanksgiving unto God, the memorial of the greatest wonder and mystery that ever fell out in the world, to wit, the propitiatory sacrifice and precious death of the eternal Son of God. But this can never be done by a wicked man.

Praise in the mouth of a fool is not comely nor commendable, neither God will accept of them any such sacrifice.

Thirdly, they are guilty of the body and blood of Christ, and therefore it must needs be a fearful wickedness to come in such a wretched and profane manner, 1 Corinth. 11.27. They are despisers of the most precious thing in the world, Heb. 10.29. They tread under foot the Son of God, and account the blood of ye New Testament a profane thing, which caused the Angels of God & the whole frame of nature in heaven and earth to wonder at it, and to be dismayed at the death of the Son of God contemned by these wicked wretches No sin, murder, incest, treason, comparable to this sin.

Fourthly, they have no fellowship with the Church in these holy things; there is no communion between light and darkness, between righteousness and unrighteousness, and therefore *Simon Peter* said to *Simon Magus,* Thou hast neither part nor fellowship in this business, Acts 8.21. Such therefore as are scandalous & profane are to be separated by the Church from others, as ••ule and filthy beasts are to be kept from fair springs, lest with their feet they defile the water.

Lastly, the seal belongeth to such only as have the covenant or testament belonging unto them, but open offenders have nothing to do with them. It will be said, *Judas* was admitted by Christ, [Object.] and therefore wicked persons may be so. I answer, [Answ.] *Judas* was not known to be a wicked person, no more then he was known to be a reprobate. He was a thief, but not known to be a thief: but they must be known wicked persons that are to be exempted and excluded. Again, it may appear that *Judas* was not at the Supper, John 13, 30. *So soon as he had received the soppe, he went out immediately;* but the soppe was in the Passover, so that he was at the Passover, not at the Supper.

[Use 1] The uses follow. First, there ought not to be a general admission of all that offer to come to the Sacraments without difference and distinction. A Turk or Jew if they would desire baptism, may not be received before they make open confession of the faith. When the Eunuch desired baptism, and said, *See, here is water, what doth hinder me to be baptized? Philip answered, If thou believest, thou mayest,* Acts 8, 36, 37. Such only are allowed to have the benefit of the Sacraments, and to be admitted unto them, that are of the number of believers. None were to be baptized but such as were within the Covenant, 1 Cor. 7, 14. and in that respect are called *holy.* None are meet guests to be at the Lord's Table, but such as know & believe, and practice the doctrine which is according to godliness, as no uncircumcised person and unbeliever was received to the Passover. Thus then we see who have right to the Sacraments, and who have not.

[Use 2] Secondly, this giveth direction and instruction to the Ministers, not to keep back whō they please, or to bar from the communion any vpō spleen or private grudge or revenge, but must take heed they do not mingle their private affections with the public exercises of religion. It reproveth therefore all such justly as turn away those that desire to communicate, through hatred, envy, and malice to their persons, because they have some way offended them, whether it be in deed or in conceit. They have power and authority only

to exclude public offenders, and scandalous livers; as for others, they have no jurisdiction to deny them or bar them the Communion. The Disciples reproved those that brought little children to Christ, but they are reproved themselves, for Christ was much displeased with them, and would not have them forbidden, Mark. 10, 14. So ought we to suffer the people to come unto Christ, yea, to exhort them and stir them up and encourage them, not discourage them, nor forbid them, nor hinder them that would come. If there were a public well for all to draw water out of it, what inhuma•ity and cruelty were it to keep back any from drawing out of it? These are like to the Philistines that stopped the welles and filled them with earth, which *Abraham's* servants had digged, that none could have benefit of them, Gen. 26, 15. When *Moses* was fled out of *Egypt,* and came into the Land of *Madian,* and that he saw the froward Shepherds drive away the daughters of *Revel* frō the well, that they could not water their fathers sheep, he stood up and helped them and watered their flock, Exod. 2, 17. If we be the Shepherds of the Lord's flock, we must not be like to these Shepherds that would not suffer the sheep to be watered, we must be rather like to *Moses* to help them. It is a sign of much envy, and little piety, to hinder those that are willing to come. These are worse thē the woman of *Samaria,* and have less mercy, pity, & compassion then she had; for though she refused to give drink to Christ, because he was a Jew, and the Jews had no dealing with the *Samaritans,* yet she never assayed to keep him from the well, as these do many of their brethren, more indeed to their own reproach, then to the shame of those whom they turn away; this ought not so to be.

Thirdly, to exercise any part of God's worship [Use 3] profanely, to hear the word unreverantly, and to come to the Table of the Lord unworthily, deserveth a great and grievous plague, 1 Cor. 11, 30. For this cause many were weak, and sick, and stricken with death among the Corinthians. Woe therefore to those that are profane, and profane the holy things of God. This is a most fearful sin, they conspire against God, and commit high treason against his Majesty, and therefore God will arm himself against them, and pursue them as his enemies with fire and sword, that is, with his wrath & vengeance at their heels. The wrath of a King is as the roaring of a Lyon, who so provoketh him to anger, sinneth against his own soul, Prov. 19, 12, and 20, 2. His anger conceived is present death, 1 Sam. 22, 18. Ester 7, 9. Mat. 2, 16, and 14, 10. What shall we say then of God, who is a consuming fire? Heb. 12, 29. *If his wrath be kindled but a little, blessed are all they that trust in him,* Psal. 2, 12. We have no defense for our selves, but to say, *Enter not into judgment with thy servants, for in thy sight shall no man living be justified,* Ps. 143, 2. It is a fearful thing to fall into the hands of the living God: whither shall we fly, to be able to escape his hand, but that he will find us out? His displeasure is like himself, that is, infinite, and cannot be expressed.

Lastly, we learn that such as come to the [Use 4] Table of the Lord, should seriously prove and thoroughly prepare themselves to this so weighty and religious work. It standeth us therefore upon to know wherein this trial and examination standeth, especially considering that many do much deceive themselves therein. Some place it in outward things, as if they fast before they come, if they hang down their heads like bulrushes, if they prepare the body and outward man touching their apparel, and for the present time show humility and abstinence, although presently after they return again to their former conditions and vices,

as to their vomit, making only an intermission of them for a short space, but assuming them again with no small advantage. But this is a vain thing. For our sins must be left quite and clean, so as we never return to them again. It is an easy matter to conceive in our selves that we have faith. But if it be a true & holy faith, it purifieth the heart, Act. 15.9. & worketh by love, Gal. 5.6. First, therefore everyone must labor to be a repentant sinner, which consisteth in unfeigned sorrow for sin, purposing never to fall into it again, & an ardent love toward that which is good. We must confess our sins of omission and commission, of ignorance and knowledge, of weakness and presumption, how we have provoked our good God to anger, in soul and body, abusing our wit, our memory, our authority, our health, our liberty, our riches, our heart, our tongue, our feet, our hands, and all other members, to infidelity, blasphemy, swearing, lying, whoredom, cruelty, injury, theft, gluttony, drunkenness, pride, wantonness, slanders, and such like: making them filthy dungeons and stinking sinks for the devil, which should be the Temples of God. Wherefore we must have earnest grief and sorrow and trembling, that we have hereby not only broken in pieces, and torn in sunder by our sins all the laws of God, but we have also by them crucified upon the Cross, and put to a shameful death the Lord of Life. We commonly lay the whole and only fault upon *Herod* and *Pilate,* upon the high Priests, upon *Judas,* and the Jews, & who is not displeased with these for their cruelty herein? howbeit we should be more displeased with our selves who are as deep by our sins in this sin as ever they, as we have shown before out of the Prophet. And here I summon all profane persons before God, that have no delight in good things, and all such as with greediness and without shame wallow in all sin and wickedness, giving by their leudnesse continual and grievous offense to the children of God. If they dare presume to present themselves at the Lord's Table having their hearts & hands gored with the blood of the Son of God. I would have them answer what they promised to God and his Church in their Baptism, and what they now profess. They promised to forsake the devil and all his works: but sin is one of the chief and principal works of the devil. What, I pray you, could the Lord Jesus have done for us, that he hath not done? and shall we so reward him and requite him for all his pains, his agony and bloody sweat? If a kings son finding us in a filthy sink or miry puddle should help us out with his hands, and wash us in water, and put his precious robes upon us, and after all this, we thrice miserable wretches should presently cast our selves into the same again, what unthankfulness were this? what indignity? Christ Jesus hath redeemed us from the bondage of sin, and washed us in his blood, Revel. 1.5. shall we defile our selves again with worse then mire and dung, and serve Satan and sin, his and our enemies? Again, we must seek to approve our hearts and consciences with love and charity to our neighbors. For we can never come with a good conscience toward God, except also we show the fruits of love to our brethren. We must have peace with all men, without which no man shall see God to his comfort, Heb. 12.14. We are but one bread & but one body, 1 Cor. 12.12. There should be a communion among all the Saints of God, which also we profess to believe. We meet all in one place as it were in one house, we have one head, we hear one word, we eat the same spiritual meat, we drink the same spiritual drink: we are utterly unworthy of all these, if we be infected and poisoned with the bitter roots of hatred, strife, rancor, debate, contention, quarrelling, and such like vnfauory & unsanctified fruits, which

show that we are carnal and faithless men, not fit to be called the servants of Christ, whose love was great even toward his enemies.

[Verse 13. *But the man that is clean, &c. and forbeareth to keep the Passover, even the same soul shall be cut off, &c.*] The meaning is, he shall be shut out from the fellowship of the Saints. Whosoever through mere negligence and carelessness did put off this duty, and would not with the rest of the people of God keep the Passover, is judged for it, and beareth his sin, that is, is guilty of a great wickedness before God. [Doctrine.] We learn hereby that they which negligently and carelessly omit the parts of God's worship, and the exercises of religion, whensoever they are celebrated in the meetings of God's people, committeth a great iniquity, and lieth under the wrath and judgments God. The uncircumcised male that purposely breaketh the Covenant of God shall be cut off from the people, Gen. 17.14. *Moses* carelessly omitting the circumcision of his son, was near to be slain of God, Exod. 4.24. He that did not conscionably and religiously keep the Passover, was also to be cu• off, as we see in this place: and afterward, he that gathered sticks upon the Sabbath day, was stoned with stones that he died, chap. 15.32, 36. Such then as bring not the offerings of God in their season, and are careless in his worship, lie under his wrath, and deserve the sentence of excommunication.

For they neglect the homage and service [Reason 1] due to God, and observe not the seasons appointed of God, as we see in this 13. verse. There is an appointed season for every work under the Sun. God also hath his times and seasons, who hath all times in his own hands, which being neglected, cannot be recalled.

Secondly, all such as contemn the means, are profane contemners of those excellent things that are offered by the means; and the contempt of the word, is the contempt of God. The contempt of this Baptism is the contempt of the remission of sins; the Pharisees, that were not baptized of *John,* rejected the counsel of God against themselves, he that contemneth the Supper, refuseth the merits of Christ's death and passion, and is guilty of the body & blood of Christ, 1 Cor. 11. and maketh a mock of the Son of God. Thirdly, such despise the wisdom of God, accounting that simple, weak, and foolish, which he in his infinite wisdom hath appointed to be the ordinary means of his strong arm and mighty power. His ways are not as our ways, his ways are foolishness to foolish men, 1. Cor. 1.23. and our ways are foolishness to the most wise God, 1 Cor. 3.19. and that which is highly esteemed among men, is abomination in the sight of God, Luke 16.15. as that which is oftentimes least regarded of us, is in greatest price and account with him.

[Use 1] Conclude from hence, that the state and condition of all reckless hearers of the word, and of negligent receivers of the Sacraments, is most wretched & accurst. Shall we be so sottish and simple to imagine that God hath ordained these things for nothing? or that he will see his writings and seals trodden under foot, and not punish these rebels and enemies? Is not he that maliciously and contemptibly defaceth the Princes broad seal, a traitor against his Prince? Are these then any better that reject both word and Sacrament? we see this in *Ahaz,* when he had a sign offered unto him from the Lord in the depth beneath, or in the height above, to assure him of deliverance, he contemned and rejected the same, Isaiah 7.12.

howbeit, he never prospered after, but grew worse and worse, 2 Chron 28. True it is, he pretendeth he would not tempt God by asking a sign, but the refusing of a sign when God offereth it, is no better thē a tempting of God. All that refuse the Sacraments tempt God, for they will make trial whether God can or will save them without them. But take this as a certain rule, and build ye upon it, whensoever God granteth his Sacraments, he will never save without them. [Objection] If any ask, cannot God save without these, such as believe? I answer, [Answer.] the question is not what God can do, but what he will do: he hath made no such promise to any man to save without them, [Object.] while we have them. If any farther reply, Is is not enough to believe? is not faith sufficient to save and to join us to God? I answer, [Answer.] such deceive themselves to think they do believe, and yet neglect the use of the Sacraments. And therefore Christ saith, *He that believeth and is baptized shall be saved,* he saith not, he that believeth only. Take this therefore as another rule, whosoever truly believeth, is careful to frequent the Sacraments, because when he hath faith, he desireth earnestly the confirmation of it. And whosoever rejecteth the Sacraments as needless and superflous, or despiseth the counsel and commandment of God, that requireth the coming unto them, doth evidently declare that he never had true faith. Thus then we see the woeful condition of all such as refuse the comfortable use of God's Sacraments. The Prophet pronounceth everyone of them accursed that do the work of the Lord negligently. Alas, alas, how many among us lie under this curse! how many are like to perish thorough the heavy, yet just wrath of God! O that these wicked and slothful servants could consider these things! The Lord is near in mercy to those that hear his word diligently, that pray to him earnestly, and frequent the exercises of religion carefully.*Cornelius* was often in prayer, for he prayed God continually, and therefore an Angel is sent to tell him that his prayers were come up in remembrance before God. So it is said of *Hannah,* for which she is highly commended. Let this be our praise and commendation.

Secondly, everyone is bound to prepare [Use 2] himself for such times, to lay all lets and businesses aside, to cut off from us all hindrances and encombrances, except we will our selves be cut off, that so we may join in the solemn exercises of God's people. And as we ought to perform this in all our meetings, so then most especially, when all the helps of faith and furtherances of our instruction meet together, when we have both the Scriptures read, and prayers offered, and the word preached, and the Sacraments administered, together with giving of thanks, and singing of Psalms, and such like. Al Israel far and near came to the Passover, and all nations under heaven professing ye same faith joined with them. Should not therefore everyone within a small precinct of ground and in a parish give this honor to God? But we have such dissolute and disordered persons in most of our congregations, that think they have done a notable work, and begin to commend their own wisdom, if they can handsomely and cleanly shift off the time of the celebration and participation of the Lord's Supper: Nay, as cunning beggars delight to keep their wounds always bleeding, and their sores ever fresh and running, so commonly these corrupt fellows will have of set purpose some brabling and brawling with their neighbors, just at the time of Easter when it is required they should communicate, and when they know the eyes of all are upon them more then at other times, then I say they will have some quarrel and contention, that so they may

escape and go away. And if they can defer and delay the matter for that time, they think themselves safe by this ungodly shift, as the Fox in his burrow, until Easter shall come again. But these are not so to be suffered to escape scotfree. Let them be called upon to come the next time. They that were unclean by the dead, or in a journey, that they could not keep the Passover, were they exempted and freed unto the next year? No, t•ey were commanded to come to it the next month, and that under the pain and censure of excommunication, as we see verse 12, 13. of this chapter. And so was the Church in former time wont to excommunicate all such willful and wicked offenders: and never was there more need to take up this course again, against such as seek to slide away slily as it were in the dark that they might not be espied.

[Use 3] Thirdly, it reproveth such as pretend their defects and imperfections as reasons and warrants to bar them from the Communion, of whom we hope better things then of the former. They espy many corruptions in themselves, that they dare not presume to come, and therefore think it best utterly to abstain. They pretend the danger to come unworthily, and seem afraid to offend by their coming. But let not such deceive themselves. For first, no man for his weakness must forbear the Lord's Table. It was instituted for such as feel their wants. If you feel no weakness of faith, I charge you come not thither, for you cannot be fit receivers. *Come to me* (saith Christ,) *all that are weary, and are heavy laden, and I will refresh you,* Matth. 11.28. Secondly, the absenting of our selves from the Sacrament can be no good means to better our estate. For no man can reap any good by abstaining. Do we find much evil in our selves that we cannot come? let us persuade our selves of this, as of a certain truth, that forbearing the Lord's Supper will make us much worse. Suppose we find much hypocrisy, much self-love, much corruption, and much hardness of heart in us: yet to keep our selves from this Sacrament, is the ready way to increase and nourish these in us, and so to make us much worse then we were before, but better it cannot make us by any means. Thirdly, this corrupt practice doth closely and secretly accuse God of cruelty and severity, as if he were a rigorous judge that would accept of none but of such as had attained to absolute perfection; or else with that evil servant in the Gospel, they say, *We knew thee to be an hard man, reaping where thou hast not sown, & gathering where thou hast not strewed,* Matth. 25.24. yea, in effect they tax him with hatred and envy, whereas he is well pleased with sincerity of heart, though it be accompanied with imperfection of the work, and accepteth the will for the deed, 2 Cor. 8.12. When *Hezekiah* prayed for the people, that the Lord would pardon everyone that prepared his heart to seek the Lord God of his fathers, though he were not cleansed according to the purification of the sanctuary, the Lord heard him, and hearkened unto him, and healed the people, 2 Chron. 30.18, 19, 20. If there be in us a willing mind, God accepteth us according to that measure of grace which we have, not according to that we want. A good heart shall never be rejected▪ though some evil cleave unto it, and hang about it. Sincerity and truth in the inward parts shall never go away unrewarded.*Job* fought a sore combat as it were hand to hand with Satan, and received many blows and wounds, in the encounter whereby he was sore weakened, and brake out into many unadvised words which he would not and should not utter; yet God laid them not to his charge, but spared him as a man spareth his only son that serveth him, and setteth him forth as a worthy pattern of

patience and of obedience. If then we labor to be upright in heart, the Lord will pass over our infirmities; he wi•l look upon the good we do, and pardon the evil. Lastly, our abstinēce giveth evil example unto others, for which also we must give an account. Woe unto them that give offense, and therefore let no person with draw himself when the Lord doth solemnly invite him to such a solemn banket. This we shall do, if we labor to find sweetness and comfort in these holy things of God, & avoid all loathsomeness and tediousness, whereby we incur the wrath of God, which fell upon the Israelites that loathed the Manna, Chap. 11.6. We must come to this heavenly feast, as a man would do to a bodily feast, and feast our souls as we do our bodies, that is, we must bring with us a good appetite, *We must hunger and thirst after righteousness,* Matth. 5.6. We see how men that would buy and sell do long after Fairs and Markets. These holy assemblies are the Fairs and markets of God, they are the great feast-days of God; let us therefore desire them with an earnest desire, that we may be stored at them, and all our wants be abundantly supplied.

[Verse 14. *And if a stranger shall soiourne, &c.*] The third law is set down, binding the stranger among them that embraced the Jewish religion, to partake the Passover. We learn hereby, [Doctrine.] that it is necessary for all Christians that are of age and discretion, to partake the Sacraments of the Lord; so he saith, *Take ye, eat ye, drink ye, for the remission of the sins of many,* Matth. 26.26. Again he saith, *Drink ye all of this: and all of them drank of it,* Mar. 14.23. and the Apostle, 1. Cor. 10. showeth that all our fathers were under the cloud, and all passed through the sea, and all were baptized under *Moses,* and did all eat the same spiritual meat, and did all drink the same spiritual drink; do we not hear how many alles the Apostle repeateth, all passed, all were baptized, all did eat, all did drink, and that none were freed and exempted from this general and common duty? Christ sending out his disciples, willeth them to go teach all nations and baptize them, Matth. 28.19. So then, there is a necessity laid upon everyone to come to the Lord's Table, without exception of any estate, degree, or person that is of age and discretion.

[Reason 1] For to abstain purposely is a contempt of the seal of our redemption, and consequently both of redemption it self, and of the redeemer himself. For as he that despiseth baptism, despiseth that which is represented by it, namely, the washing away of his sins: so is it in the Supper, they that despise it, do despise the work and price of their redemption, Luke 22, 19. *This is my body, do this, &c.*

Secondly, they despise the commandment of Christ, nay an heap of commandments multiplied together to enforce this duty; wherefore doth the Lord Jesus say, *Take ye, eat ye,do ye this, drink ye, do ye this?* is it not to teach us that it belongeth unto us to obey?

Thirdly, we have the examples of the faithful as a cloud of witnesses to enforce us to yield obedience. All have submitted themselves to this duty, and all have accounted themselves bound to this practice, as we shown before out of the Apostle. And the people complained that they were kept back from the Passover, testifying that it was their desire to be admitted unto it.

Fourthly, such as do not come, do set light by the happy and holy remembrance of the death and passion of the Son of God, (wherein standeth the comfort of all his children) who teacheth that the faithful celebrate the Supper in memorial of him, as Luke 22, 16. If then we willingly and willfully abstain, we declare plainly, that we receive no benefit by the death of Christ, and care not if the memorial thereof were forgotten. An horrible sin.

Fifthly, the Supper is a notable means to strengthen faith: if then all have need of such helps as God hath left for us and appointed unto us, it followeth necessarily, that they must carefully resort to the sacraments, which serve for that end and purpose.

Lastly, they despise the Church and the union thereof, and do of their own accord after a sort excommunicate themselves from the fellowship of their brethren, and of Christ Jesus the author and appointer of this Supper: and in this respect the Apostle willeth them to come together, and reproveth them that were herein slack or singular, saying, *Despise ye the Church of God? in this I praise you not.*

[Use 1] The uses follow. First, we must confess from hence, that it lieth upon all men to be frequent and forward in performing of this duty, & to come often to this exercise of our faith. It should never be celebrated in the Church, but all should come together. He that maketh a feast looketh that all which are bidden should come it. All the Disciples of Christ met together: and therefore *Paul,* who delivered that to the Church which he had received of the Lord, v. 23. chargeth them, y^{t} when they come together to eat, they should tarry one for another, v. 23. This is a general fault in our assemblies, and a disorder that we must never cease to reprove, which if it were found in our daily dinners that we make for others that are invited, and serve but to feed the belly, of which *Paul* saith, *Meats for the belly,and the belly for the meats, but God shall destroy both it and them:* Who would not think himself wronged to furnish his table, and to provide for his guests, & then none vouchsafe to come but cause him to lose all his cost, and labor, and expectation? We come not to the Lord's house and to the Lord's Table with that zeal and diligence which becometh us. It is said of the Church after Christ's ascension, that *they continued daily with one accord in the Temple,and breaking bread,* &c: and a little before it is said, *All that believed, were together.* But we, as if our brethren that stay to communicate, were not of the Church, or we did not belong to that fellowship, do shuffle away and scatter our selves abroad, as if this business did not belong unto us. If it be said, [Object.] It is a dangerous thing to receive unworthily: we may make our selves guilty of the body of Christ, and bring judgment upon our selves: I answer, [Answer.] it is not enough for careless men and women to hold out this buckler as if it could defend thē against the stroke of God's word, which cannot serve our turn. These are like to the sluggard in the Proverbs, that saith,*There is a Lyon in the way, I shall be slain in the streets:* or as it is before: *A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.* The sluggard never wanteth some defense for himself, *he thinketh himself wiser then seven men that can render a reason.* This is in his conceit a sure defense for his offense in abstaining, Seeing it is so dāgerous to receive unworthily, I will not receive at all, and so I shall escape the danger. But there is a necessity laid upon all that may and do come, and if they will be saved, they must come. For the danger is no less to abstain willfully, then it is to receive unworthily.

These are like to those unskillful Mariners, who while they are busy & careful to shun one rock, do run themselves upon another, & there suffer shipwreck. [Object.] But they will farther say for themselves, they hear the word, and tarry so long as the Sermon lasteth, and the word is ye chiefest means. I answer, [Answer.] it skilleth not which is more principal and which is less, but it importeth us to know what is God's commandment. As he hath said, *Hear ye the word of the Lord,* so he hath said of this Sacrament, *Take ye, and eat ye,* &c. Will we give ear to one commandment, and not to another? Would any man, if he had some covenant to seal, content himself with the writing, and depart before he hath the seal to it? Or when one is bidden to a dinner or a supper, and hath tasted of one dish of meat, will he rise up and be gone? No, he will be sure to sit down with ye first, & rise with the last. Or if he should start up and go his ways, will not the master of ye feast think himself wronged and injured? And we must make no other account in this holy work, but that if we behave our selves in this rude and disordered manner, we shall highly offend the master of the house, and the author of the feast. Wherefore as the Apostle denounceth a *woe against himself,if he preach not the Gospel, because a necessity is laid upon him,* so he might denounce a like woe if he did not administer the Lord's Supper: so we must know that the same woe hangeth over our heads, if we do not carefully and oftentimes receive the Supper of the Lord, because a necessity is laid upon us, and therefore we must deal faithfully with God and our own souls in the discharge of this duty.

Secondly, this serveth as a comfort to all [Use 2] those that come as they ought, to wit, reverently and advisedly, and therefore it meeteth with sundry abuses w^c^ quench this comfort. Such are justly to be reproved, who depart the congregation in time of the administration of it, as though it were no part of God's worship, or did nothing at all concern themselves. Again, there are many that take a lawless liberty to themselves, to receive ye Lord's Supper as often & sildom as they list, as though it were a thing indifferent, that might be done or not be done, at their own discretion. The common excuse that hindereth men is, y^t^ they say they are not in charity. But why do they not make hast to reconcile themselves to their brethren? why do they sit still, and never desire to be at unity? The Prophet telleth us it is our duty not only to be at peace with others, that if it be possible as much as lieth in us, we should live peaceably with all men; but also, that we should seek peace and ensue after it. If it fly from us, we must pursue it, and never give over until we have overtaken it, and laid hands upon it. But we are like to a man fallen into a deep pit, that hath no desire or purpose to come out of it. We should *not suffer the Sun to go down upon our wrath, least thereby we give entrance unto the devil.* If we entertain the one, we can by no means exclude and shut out the other, as the example of *Cain* may teach us, who was of that evil one, and therefore first he hated, and then slew his Brother, 1. John 3, 12.

[Use 3] Lastly, seeing we are bound to come to the Sacraments, let us labor to feel the power, virtue, & grace offered unto us by them. Nothing in the world should be so often remembered of us as the death of Christ. This should be a Christian man's treasury, nothing should more rejoice our hearts, Gal. 6, 14. and therefore if we desire to feel the benefit of it, and to be transformed into a likeness of it, it should effectually move us to be often present, and often to use these pledges & remembrances of his death. In this Sacrament, we do after a

sort see him crucified upon the cross. And to show that we do truly remember his death, let us labor to express the power of it, and answerably bear the like mind toward him. A conformity unto his death, is to die to sin, Rom. 6, 1. They that return to their own vomit, never came with a good conscience. What bitterness of the cross did he patiently endure for us? and shall we with our sins, as with nails and spears, pierce his hands, nay his heart again? These make a mock of the Lord's Supper, which representeth his death, nay they set at naught his death and passion. Others that day, so soon as they have been partakers of this seal, run up and down in rioting and sporting, and Ale-house hanting, and thereby make it evident, what reckoning they make of his death. Do these labor to die to sin, and to be like him? If we do no better die with him then in this profane manner, let us take heed of the second death, for it is to be feared such shall never live with him. If we be not like to him in this life, let us not look to be like unto him in the life to come.

[Verse 15. *And on the day that the Tabernacle was reared up, &c.*] The second part of ye chap. followeth, to wit, the removing from *Sinai,* when once the Tabernacle was erected. I will from hence observe before we pass farther, [Doctrine.] one point from the building and erecting of the Tabernacle, a place for the congregation to meet together for the worship of God, that Christians also in the time of the gospel should have churches and Temples built, and fit places appointed to meet together for God's service. True it is, in time of persecution, when free liberty of public meetings is restrained, it sufficeth to meet in private houses (if those houses may be called private which are separated for such a purpose;) yet even they ought to be decent and fitted to so holy a work, and sanctified to so holy an end. God commanded *Moses* to set up a Tabernacle for the assembling together of the congregation, Exod. 25 *David* prepared to build an house to God, & would *give no sleep to his eyes, nor slumber to his eielids, until he had found out a place for the Lord, an habitation for the mighty God of Jacob, Ps.* 132 4, 5. *Solomon* afterward built him an house, w^c^ was called the *house of prayer,* because chiefly it served for that purpose, Acts 7, 47. Immediately after the captivity, when *Solomon's* Temple was ruinated, it was the principal care of the *Jews* to build it again; and though they were hindered a long time in the work, John. 2. yet being reproved for their negligence, and stirred up to diligence by the Prophets, they finished the work. The Apostle speaking of the abuses among the Corinthians touching the Lord's Supper, showeth, *that they came together into one place,* 2 Cor. 11, 20. and therefore it is needful to have fit places, by what name soever they be called, wherein the church is to assemble, Psal. 74, 8. Luk. 4, 16.

And so much the rather, because ye Lord hath [Reason 1] promised his presence in them, and to dwell in them by his grace & Spirit. Exod. 25.8. *Let them make me a Sanctuary, that I may dwell among them; for wheresoever two or three are gathered together in his name, there will he be in the midst of them,* Math. 18. Secondly, prayers that are made jointly together by the whole congregation, are always more effectual: they send up a stronger cry, and therefore they are sooner heard. The best melody is of more voices then one: and moe sticks laid upon the fire make the heat the greater. We ought therefore to have fit places for this purpose, that we may as it were with one mind, & with one mouth glorify God.

[Use 1] Is this the end for which Churches are instituted and appointed? Then it reproveth such as invert the right uses of them, to wit, that in them we should come together to hear the word read and preached unto us, to make prayers and supplications, to receive the Sacraments, to sing Psalms, & to offer up praise and thanksgiving to almighty God: of which the Romanists have set up false ends, and established their own devices. They will have them erected for the external sacrifice of the Mass, for their Altars and Images, & such like trumpery; for which they allege the saying of the Apostle, Heb. 13, 10. but the Altar there spoken of is Christ himself, on which every faithful man must offer. The true ends of them we noted before, for the reading of the Scriptures, Acts 15, 21. for the preaching of the word, Luk. 4. for prayer, and for the receiving of the Sacraments, Acts 20, 7. Again, they teach that churches are of themselves more holy ground then other places, and in regard of the holy nature thereof, more available to pray there thē anywhere else. The place is to be accounted holy for the present, while the exercises of religion continue, but the congregation once dissolved, there is no inherent holiness remaining in it more then in any other place. Churches therefore we acknowledge to be holy places, nor in regard of the building and the beauty of them, not in regard of the ground or seat of them, but of the end & holy use for which they serve, and for the holy assemblies that there are made. Here then is the difference between them & us, they make churches to be holy in respect of the place, we in respect of the people. The people make the place holy, not the place the people. We are not therefore to pray to God with any opinion of holiness in one place, rather then in another, John 4, 21. Every place hath God's presence, and everywhere we may lift up pure hands, and therefore is alike sanctified for prayer in it self considered. Furthermore, whereas su•• places should be dedicated and consecrated to the honor of God, they will have thē also built to the name and honor of the Saints, and make them to be Patrons and protectors of them: there they pray unto them as to their mediators and intercessors. But no divine worship is to be given unto them. This is no better then flat idolatry, to pray to those that cannot help us. But to let these go, let us see how these religious places are otherwise profaned. Do we come to them as to God's house? Do we use there that reverence which is fit in his presence and dwelling place? So did the people, while *Zachariah* was burning incense, the multitude were without in prayer. But we commonly come thither rather to talk & trifle, then to pray and hear. In former times men's houses were their churches, but now the churches are turned into their houses, being ordinarily profaned with babbling, & laughing, and sleeping, and what not? Many come hither for no other cause but to buy and bargain, and to meet with others for their earthly profits and worldly business. Where have we commonly more brauling and brabling then at the church? will not the least penny or occasion make us iar and almost set us together by the ears? We should come hither to please God, but when we are come we displease him, and forget God, and our selves, and the word, and the place and all. There is an Article, and it is a good one, to enquire of Church-abuses, whether there be any plays and interludes, any feasts and bankets kept in our churches, any suppers or churchales, drinkings and tiplings, musters & profane usages in churches, chappels, or churchyards? and whether the parishioners behave themselves rudely and disorderly in time of divine Service or Sermon, as by walking, talking, ringing, or any noise whereby the Minister or preacher is hindered and disturbed? These abuses are committed, and yet

continue in many places. Christ would not suffer a vessel to be carried through the temple; *He went into the Temple, and cast out all thē that bought and sold in the Temple,and overthrew the tables of the money-changers,and the seats of them that sold Doves.* He purged the Temple of these Merchants, and when he had made a scourge of small cords, he scourged them out, he poured out the changers money, and overthrew the tables, as it is written,*The zeal of thine house hath eaten me up.* And he said unto them, *Take these things hence, make not my Fathers house an house of merchandise,* ver. 16. This house was the house of prayer by divine institution, but they had made it a den of thieves by profane custom and corruption. Let us therefore all of us remember to what end and purpose Temples were built, that God may be honored, not dishonored of us, and consider ye presence of God and his angels in such places, to procure the greater reverence unto them.

Secondly, it is required that these places be [Use] kept in good order, that they may be accounted of as the houses of God. Is it meet that a Prince should rest in a simple cottage, or dwell in a stie or in a stable? and shall we entertain the King of kings in a soul and unfit place? There is no man that goeth about to entertain a friend, but he will make clean his house, and purge it of all uncleanness. Shall we have less care to receive the Lord then man? and of the house of God then of our own houses? It is the will of God that all congregations should have a convenient place to resort & come together to perform divine duties. Their zeal & diligence is greatly commended, that have restored and repaired the decays of such places, as we see in the examples of *Iehoash* & *Josiah.* As then it is required that the people have a convenient place to meet together for public prayer, for it is a good work to set up such places. The Jews commended the Centurion that had built them a synagogue, and made it an argument of his love to their nation: so like wise, such places should be decently kept for public preaching and prayers, that the holy things of God may be reverenced, & not contemned. Hence it is that the Lord doth sharply reprove, and grievously plague the Jews after their return from captivity, that they could find time to dwell in their settled houses, & yet suffer the Lord's house to lie wast: whereby it came to pass, that they had sown much, but had gathered little; they did eat, but were not satisfied; they did drink, but were not filled; they did clothe themselves, but were not warmed; they did earn wages, but were not enriched, ver. 6. If a man have his private house (wherein he dwelleth) any way decaying and standing in need of repairing, he is ready to redress and re-edify it: yea, he will do it to his barn for his corn, to his stable for his horse, and to his stie for his Swine. Nevertheless, how many think you are there that take themselves to be the people of God, & would be accounted notable good Christians, and think themselves greatly wronged if any should make any question of it, who suffer the houses of God to run to ruin, and to lie pitifully complaining, so wast and desolate, as if some foreign enemy had made hauock of them by a sodain invasion. Thus do many places lie open to wind and weather, and more deformed, defiled, and disfigured, then any poor Cabin or simple cottage whatsoever. Christ our Savior would not celebrate the Passover, but in a chamber trimmed and prepared for y^t^ purpose, Mar. 14, 15. True it is, the Lord standeth not in need of any man's riches, the whole earth is his with all the frame and furniture thereof, yea, *the whole world with all that dwell therein. The silver is mine,and the gold is mine, saith the Lord of hosts,* Hag. 2.8. our goods cannot extend unto

him, Psal. 16, 2. yet it is his pleasure to use men as his instruments, to erect & edify to his honor, places fit for his service, and to bestow part of that which he hath bestowed upon them, toward the maintenance of his house, where the word may be preached, and the Sacraments administered unto the praise of his name, and the salvation of our own souls, & the souls of our families, and of our brethren. Again, observe that the Oratories and places of prayer do not necessarily require or admit exceeding beauty and sumptuous costs to delight the eye, whatsoever the Papists teach, neither doeth superfluity of garnishing stand with the simplicity of the Gospel, to have Churches glister with gold and silver, and precious stones in gay and gorgeous manner, as the Jewish Temple did. Indeed the P•ophets do foretell in many places of the glory and beauty of the church, that the glory of *Lebanon should beautify the place of his Sanctuary, he will make the place, of his feet glorious,* Isaiah 60, 13. *He will lay the stones of it with Carbuncle, & the foundation with the Sapphires, the windows with Emerauds, and the gates with shining stones,* Chap. 54, 11.12. But we must understand this of the spiritual beauty, not of any earthly bravery; of the inward glory, not the outward garnishing of the walls and windows. And therefore it is said, Psa, 45, 13. *The kings daughter is all glorious within.* The faithful that believe in Christ are this Temple of the living God, 1 Cor. 3, 16, 17. & 6, 19. 2 Cor. 6, 16. and the house of God, Heb. 3, 6. So then, we must consider, that there is an outward and an inward beauty of the church: & we must esteem of the glory of the church by the better part. We have an article to inquire, whether the church, chapel, chancell, and steeple be sufficiently repaired, in covering, walls, glasing, pauing, seats, & bells. And the enquiry is needful, and not without just and good cause. Neuertheles, this is not the principal defect and decay to be repaired and amended. This must be done, but better things must not be left undone. There are in all places almost fair pulpets, but very many places want good pulpetmen. There be bells more or less, but many of them want their clappers, they cannot be heard. The Priests under the Law were to come into the Tabernacle with their bells, that the sound might come to the ears of the people: but the sound of the Ministers in many places is not to be heard, they are tongue-tied and cannot teach the people, like Idols that have mouths but cannot speak.*Bernard* in his time complaineth of superfluous cost bestowed upon churches, & showeth that holiness becometh God's house, which is rather delighted with unpolluted manners then with polished marble. It is a better work to relieve the needy, to feed the hungry, and to clothe the naked, then to garnish churches with gold and silver. It is said, y^{t} in former times when the church had wooden cups, it had golden Ministers: but now when as they had golden cups they had wood̄ Ministers. What shall it avail to hang the walls of the church with costly and curious ornaments to have pillars shining with Marble, and the covering glistering with gold, whilst in the mean season there is no good choice of the Ministers that may attend on holy things▪ and preach the Gospel in truth and sincerity? Whatsoever the natural man esteemeth of glory and garnishing, whose vain imagination like the child that is delighted with toys and babies, is carried away with goodly shows to the eye, with pleasant smells to the nostrils, and with pleasing sounds to the ear, yet when we have learned to judge aright, & to esteem of things by the virtue and value of them, not by the sight and appearance, we will confess that among all others that is the goodliest Temple, and hath the most glorious ornaments and monuments in it, where the word is most soundly preached, and the Sacraments in the best manner delivered. This we ought to account the

beauty and ornamēt of a Temple; and doubtless without these, it wanteth much of his luster, it is as a ruinous and ragged building, let it be otherwise never so richly garnished. This appeareth evidently at the building and erecting of the second Temple after the captivity, when the people that had seen the surpassing glory of the first house, to wit, the Temple of *Solomon,* the mirror of the world, saw also the simple beginnings and weak foundation of this, they wept with a loud voice, Ezra 3, 12. yet the Prophet telleth them, that the glory of the second house should far exceed & surmount the Temple of *Solomon:* as Hag. 2, 3. *Who is left among you that saw this house in her first glory, and how do ye see it now? Is it not in your eyes in comparison of it as nothing?* Yet he biddeth them be of good comfort, and telleth them that the glory of the latter should be greater then of the former house. But wherein stood this glory? or in what did it consist? not in the building, not in the stones, not in the vessels; it wanted the Mercy-seat, the Ark, the Tables, the Vrim and Thummim, and such like: herein therefore consisted the greatness of the glory of it, that while this stood, Christ Jesus should come to be the light of the Gentiles, and the glory of the people of *Israel,* Lu. 2, 32. And this doth *Haggai* teach, Chap. 2, 27. that the *Desire of all nations should come, and so the Lord would fill that house with glory.* A notable argument to convince the Jews, who have seen with their eyes this Temple long since destroyed, and not one stone left upon another that was not thrown down, Math. 24, 42. and yet they do foolishly to this day, look for another Messiah. So likewise the Evangelist *Matthew* speaketh of *Bethlehem,* that it was not the least among the Princes of *Judah,* because out of it should come a Governor which should rule his people *Israel,* Math. 2, 6. Yet the Prophet *Micah* (out of whom the sentence is taken) showeth, *That it is little among the many thousands of Judah,* chap. 5, 2. This may seem to imply a contradiction, to be little, and yet not little: howbeit we must understand, that this place which is in it self▪ or compared with others small and little, yet through the birth of Christ it should be made famous and preferred before many other in *Judah.* Behold therefore wherein the glory of any place or people consisteth, to wit, in giving entertainment unto Christ, and in embracing the Gospel, which bringeth salvation to all men. And this is the glory of particular persons (not to surmount in strength, nor to abound in riches, nor to excel in wisdom, but to *know the Lord, and whom he hath sent Jesus Christ, and him crucified,* John. 17, 3. It is our glory to seek the glory of God, & if we have learned Christ, we have learned the way unto true glory. So then to conclude, we receive & practice whatsoever is fit and decent in setting up and adorning of churches, but we refuse and reject all excess, curiosity, and superfluity, as nothing at all furthering the worship of God, nothing fitting the Gospel of Christ, nothing auailing the salvation of mā, nothing helping to the kingdom of heaven; the folly whereof is so palpable and apparent, that the wiser sort among the Gentiles reproved it, and inueyed against it, and saw that gold in God's worship auailed nothing at all.

Lastly, this putteth us in mind of a necessary [Use 3] duty belonging to all, to assemble men, women, and children, all that are of understanding for the hearing of the word, and other duties of faith & religion. For wherefore is it ye will and pleasure of God, that houses and places of purpose should be built? Is it for show or for the name? It were vain and foolish so to surmise, as if he delighted to put his people to idle expenses. No, it is for preaching, for prayer, and for the Sacraments. Therefore was the Tabernacle erected, until which time was

no certain place assigned: afterward, they had the Temple at *Jerusalem,* and Synagogues in all parts of the land, that God in thē might be publicly served and worshipped. Great was the zeal of *David* to these gracious assemblies. His *soul longed for the Courts of God,as the Hart desireth the water brooks.* His *soul was athirst for God, for the living God, to appear before his presence.* His *tears were his meat and drink, while he was kept from these places, and while they daily said unto him, Where is now thy God?* He poured out his very heart, when he remembered how he had gone with the multitude, and brought them forth into the house of God in the voice of praise and Thanksgiving. He was glad when they said unto him, *We will go into the house of the Lord.* And as it was with him, so was it with other the faithful. They were earnest to come unto these assemblies, they were loath to depart from them, they were grieved at their own absence that they could not be at them, being driven away by the enemies. The commandment of the Lord is general, that their Captains, their Elders, their Officers, and all the people should gather together. Who is it then shall plead an immunity or dispensation from this duty? May Women or Children? No, they are expressly charged to assemble themselves, Deut. 31, 12, 13. and ch. 29, verses 10, 11. *Men, Women, and Children, from the hewer of thy Woode, unto the drawer of thy Water, even all of them must come together, that they may hear, and learn, and fear the Lord their GOD, and observe to do all the words of the Law.* But is then the stranger exempted? No, he is willed to meet together with the rest. Are the old freed from this duty through their age? It is noted of *Hannah,* that she was an old woman that had been a widow fourscore and four yea•es, yet she went not out of the Temple, that is, all her delight was to be there; she was never well and at hearts ease, till she was in God's house; she made the Temple as her own house to dwell in; she made the word & worship of God her meat and drink to feed on, serving him with fasting and prayers day and night, Luke 2, 37. So *Simeon* came into the Temple by the motion of the Spirit, when the Parents brought the babe *Jesus* to do for him after the custom of the Law, verse 27. *Peter* and *John* might have prayed at home in their houses, as many pretend they can and yet do it not; but *they went up together into the temple at the ninth hour of prayer.* The Lord giveth commandment,*Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord.* Such then as show no love to the Sanctuary of God, have no care of sanctifying the Sabbath, but do defile it and profane it; yea they never consider that they contemn the Lord himself, neither with whom they have to do in this business. Christ our Savior when he could be found nowhere else, by his parents seeking for him, he was found in the temple. Thus we see the practice of *David,* of *Hannah,* of *Simeon,* of the Apostles, and of Christ himself touching the public service of God. But behold the difference between those times and ours, or rather between them and us. *David* longed to be in the house of God, our souls long and faint to be out of it. *Hannah* dwelt in the temple, and could hardly be gotten out of it: we had rather dwell in the tents of wickedness, & with much ado are brought to come unto the Temple. *Simeon* was old as well as *Hannah;* we think our selves too old, and plead weakness and faintness that we cannot go so far, and yet we can stretch out our limbs to go farther at other times, and for other occasions. *Simeon* came into the Temple by the motion of the Spirit; by whose motion do others keep themselves from the Temple? and what shall we say ruleth in them? surely not the Spirit of God: what other spirit then it can be, I had rather leave it to themselves to consider, then declare it to them. Christ Jesus could be found nowhere but in the Temple; if one would enquire for these,

yea upon the Sabbath day, yea in time of divine Service, you shall have them rather in the Tavern then in the Temple, or sitting upon an ale-bench rather then in place where it were more meet they did show their presence, even where God hath promised to show his presence. True it is, he hath said, *that heaven is his throne, and the earth his footstool,* & that *he dwelleth not in Temples made with hands,* Isaiah 66, 1. But the meaning is, that he is not included or as it were imprisoned in them, his power is not tied to any place; nevertheless, he hath made a special pro•i•e t•at *where two or three are gathered together in his name,there is he in the midst of them.* Wherefore, great sh•uld be our zeal toward the house of prayer, we should much desire to be at it, we should more and more be in love with it, and with great reverence remain in it. He that findeth not the Lord here where his honor dwelleth, let him never look to find him elsewhere. For whosoever despiseth in the pride of his heart the place of God's worship, & •e•useth to yield his presence there, deceiveth himself if ever he think that God will make himself known unto him any other way.

[Verse 21, 22. *And so it was when the Clowd abode, &c.*] Here we have the cause of their marching and resting declared, to wit, the cloud, which was upon them by day when they went out of the campe, Numb. 10.34. When that stayed over them, whether it were two days, or a month, or a year, they abode in their tents, and iournied not; but when it was taken up, they journeyed. This cloud had the nature of a Sacrament, and signified the presence of Christ conducting them. The doctrine [Doctrine.] from hence is this, that Christ Jesus is the substance of the Sacraments both of the old and New Testament. Whatsoever the signs were, and howsoever they varied, yet he was signified by them all. This appeareth in this book plentifully by the cloud in this place: by *Manna,* chap. 11. and the rock ch. 20. all which were Sacraments unto them, all were the same with our baptism and the Lord's Supper, and all of them were figures of Christ, as appeareth not by some probability, but by the express testimony of the Apostle,*I would not have you ignorant how that all our Fathers were under the cloud, and all passed through the sea, & were all baptized unto Moses in the cloud and in the sea: and did all eat the same spiritual meat, & did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ.* First, touching the cloud & passing over the sea, if we consider the letter of the history, there was a great miracle in them both. The cloud in the day time defended them from ye heat of the Sun, their passage through the Sea gave them safety and security frō the tyranny of *Pharaoh,* and frō the danger of present death. Nevertheless, this is not all which we are to mark, nor the chief thing which we are to consider, because there lay hid as it were under a veil a greater mystery, inasmuch as both the *cloud* and the *sea* served them instead of a certain kind of baptism, representing and performing that unto them w^{c} our baptism doth unto us. For as baptism is a sign and signification of the grace of God, a Sacrament of regeneration, and a certain passage from death to life, so the Cloude was in effect to them as much, to wit, a tokē and testimony of the presence of God; & their passing through the sea was as a passing frō death to a new life. For while they were in the depth and bottom of the sea, where were they but in the midst of death? and when they had escaped to the farther shore, did they not after a sort rise from death to life? So then the Apostle teacheth, that both the Cloud and the Sea were as a certain Sacrament unto the Jews, & that common to them all, because all were covered with the

cloud, & all of them passed through the sea, even as we that profess Christ are all washed with water, which signifieth our washing with his blood, and our partaking of his righteousness, Rom. 6, 3. Galath. 3, 27. Hence it is that many are said to be baptized in ye name of Christ, Act. 2, 38. & 19, 5. which noteth not the form, but rather the end or effect of their baptism. It may be said, we read no such signification of the cloud or of the sea in the old Testament: how then did the Fathers understand them to be Sacraments? True it is, this is not expressed, but the Apostle the best interpreter of the Scripture giveth us a good warrant so to understand them, and to conceive of them. And there is no doubt but *Moses* and *Aaron,* and others instructed by them and by the Spirit of God, thus understood these mysteries. For how can we think that they which dealt faithfully in the house of God, would be silent in these things, & not teach the people? Neither may we admit of the gross conceit of *Illyricus,* who noteth that the Apostle *inflectit paulo violentiùs ipsum simile,* that is, doth somewhat violently, wrest this similitude. God forbid that we should think that *Paul* would lay violent hands upon the Scriptures, or wrest any part of the word of God from the natural meaning. The unlearned and unstable wrested the writings of *Paul* as they did also the other Scriptures: would *Peter* have complained of such, if his beloved brother *Paul* had done the like? Now it cannot be denied, that they were true Sacraments, because they signified Christ Jesus. True it is, they were not ordinary, nor perpetual, but extraordinary, and temporal, and transitory, howbeit they had a spiritual signification. The cloud was instead of the outward element and visible sign, neither was the word of grace wanting, and therefore it is called the Lord, and the Cloud of the Lord, Exod. 14. Numb. 14. & 19. If then the word joined to the element do make a Sacrament, this also must be acknowledged to be a Sacrament, forasmuch as it was a sign to them of the protection and preservation of God. The like we might say of their passing through the sea; they had this word of promise, *Fear not, stand still, and see the salvation of the Lord which he shall show you today,&c.* These indeed were outward blessings, but they pointed out spiritual blessings to the faithful, to wit, the favor and grace of God, and led them as it were by the hand to Christ, in whom is the accomplishment of all promises. True it is, all were partakers of the temporal benefits, but all did not partake of the eternal, howbeit this came to pass thorough their own fault & infidelity, inasmuch as they wer offered by God, albeit not received by them. For all have not faith, 2 Thes. 3, 2. and therefore all have not Christ, the pith and marrow of the Sacraments. If any ask why the Apostle maketh choice of these two, [Objection] the cloud and the sea, and calleth them by the name of a Baptism, and doth not rather remember circumcision, which was to the Jews instead of our baptism, forasmuch as their circumcision is our baptism, and our baptism is their circumcision, Phil. 3, 3. Coloss. 2, 11. and both of them are a Sacrament of our regeneration and adoption: The answer [Answer.] is, that in the cloud and the sea is a more plain and evident resemblance and proportion with the water in baptism, and the passage from death to life, was more lively and clearly shown and shadowed in them then in the circumcision. For they that stood under the cloud (as of all them did) what did they in a manner, but stand under death, because the cloud hanging over their heads, seemed ready in a minute and moment to fall upon them, and overwhelm them? So to go down into the bottom of the Sea, what was it to them but a kind of death? and to pass to the other shore, what was it but a rising again from death to life? And this doth the Apostle speak of baptism,

as we have heard. So then the cloud and the sea were as a baptism to the Jews, and our baptism is as the cloud and the sea to us Christians; all looked at Christ, all signified grace, life, salvation, remission of sins, and regeneration thorough him. To these we must join *Manna,* and the rock; the one was spiritual meat unto them, the other was spiritual drink, and both of them the same with the Lord's Supper, and therefore they were not inferior unto us. Our Supper is spiritual meat, and spiritual drink, they also had their spiritual meat and *Manna,* and their spiritual drink out of the rock, and all these had reference to one and the same Christ; and therefore *Paul* saith, verse 4. *The Rock was Christ.* So the *Manna* was Christ, for *he is the hidden Manna, Revel.* 2, 17. These are called spiritual, because they had a spiritual signification. Thus are y^e^ *Jews* made equal to us in the other Sacrament also, which is a sign and seal of the nourishment which we have by Christ. The Sacraments were diverse in the outward signs, but in the thing signified, they are one and the same. This *Manna* & the rock were as the Supper of the *Jews:* so the Supper of the Lord is as the *Manna* and rock of us that are Christians. Thus then we see, that the cloud was Christ, the red sea was Christ, the *Manna* was Christ, as the Apostle expresseth that the rock was Christ, & as Christ showeth that *the bread was his body, & the cup is the New Testament in his blood,* the *breaking of bread is the communion of the body of Christ, and the cup of blessing is called the communion of the blood of Christ,* 1 Corin. 10, 16. So that we see all Sacraments whatsoever did figure out Christ, and point him out as with the finger.

[Use 1] This showeth the agreement between the Sacraments of the old & New Testament, they are the same in regard of the grace represented and signified by them. The same Christ is in both: the one figuring him out to come, the other pointing him out as already come in the flesh. Hence it is, that their Sacraments were dark and obscure, ours do serve more plainly and clearly to confirm our faith and to seal up our salvation. For as the Apostle teacheth that the Israelites were baptized as well as we, and did all eat spiritual meat, and drink spiritual drink as well as we: so he showeth that we are circumcised, and have a Passover sacrificed for us, and therefore it followeth that they had the same spiritual communion with Christ that we have. Out of this we have three things to be considered of us. First, that the Covenant of God with man hath evermore been in substance the same: forasmuch as it is a free contract between the Lord and a sinner, concerning the pardon of sin, and life everlasting through faith in Christ Jesus. This covenant he made with Jews and Gentiles. This was made with sinful man immediately after the fall, Gen. 3, 15. This succeedeth the former, which is of works, so soon as it was broken: for the latter which is the covenant of grace, had not been made, if the former had not been broken, and so made insufficient and impossible, Heb. 8, 7. Rom. 3, 23. Gal. 3, 21. True it is, the new Covenant which offereth salvation unto a sinner, is but one in substance, but in regard of circumstances it differeth. For in the Old Testament it was shadowed out by types, by figures, and by shadows before Christ's coming in the flesh. This yoke was taken away when Christ was exhibited, and all these ceremonies abolished, to the great manifestation of God's love toward us, and the special comfort of all the faithful. Secondly, that dishonor is done to God, violence to the Sacraments, and injury to the Fathers, by such as hold, that the Sacraments of the Old Testament were only significatiue and mere shadows. For the Apostle

speaking of the Fathers, saith, Acts 15, 11. *We believe that through the grace of the Lord Jesus Christ, we shall be saved even as they:* but they were not saved by shadows of grace: for how can the rock be accounted a mere shadow and nothing else, seeing the Apostle calleth it Christ? If it be Christ, then doubtless they drank Christ himself which drank of that rock; even as if the bread be the body of Christ, and the cup the blood of Christ sacramentally, it cannot be denied, but that all they which eat the bread and drink of the cup of the Lord worthily, must necessarily eat the body & drink the blood of Christ spiritually. If any object, that Christ had not yet taken flesh of the virgin *Mary,* neither was exhibited to ye world. I answer, [Answer.] it is true; but nothing to the purpose, because faith is the substance of things hoped for, & the evidence of things not seen, Heb. 11, 1. This made the flesh of Christ present, though he had not yet taken our nature upon him, neither were partaker of flesh and blood, Heb. 2, 14, And thus they did find salvation in the flesh of Christ, who was the Lamb slain from the beginning of ye world, Revel. 13, 18. because God had promised even in the garden, that the seed of the woman should bruise the serpents head; so that we may say with the Apostle, *Jesus Christ, the same yesterday, and today, and forever,* Hebr. 13, 8. And how could the Fathers under the Law have eternal life otherwise, forasmuch as this was evermore a true saying, *Except ye▪ eat the flesh of the Son of man, and drink his blood, ye have no life in you? &c.* John 6, 53, 54. So then the Israelites did seek & obtain salvation in the flesh of Christ which he was to give, whē the fullness of time came, for the redemption and salvation of the world. And through faith they received Christ, not only in the word, but also in the Sacraments. Thirdly, from hence it appeareth, that the eating and drinking of the body and blood of Christ, is merely and wholly spiritual, for by faith it is that we are united unto Christ, as branches to the vine, and draw from him everlasting life, and by faith he dwelleth in our hearts, Eph. 3, 17. This communion is common to the Fathers and us: but the Fathers could not communicate with Christ any otherwise then by faith in the Word and Sacraments, seeing he had not taken our flesh upon him: and therefore so it is with us, our communion is not carnal but spiritual. And such a communion did Christ himself teach, John 6, where he overthroweth and destroyeth the carnal eating of his body, both by telling them of his ascending into heaven, verse 62. *What if ye shall see the Son of man ascend up where he was before?* as if he should say, I will carry up my flesh with me into heaven, whither your mouth cannot reach nor enter: and by showing that such kind of carnal eating can profit nothing, v. 63. *It is the Spirit that quickeneth, the flesh profiteth nothing, the words that I speak are spirit, and they are life.* This only is necessary & sufficient unto saluatiō, the corporal & carnal eating, which is now maintained and defended by the Church of Rome and others, i• neither necessary, nor profitable, nor sufficient, nor any way available unto salvation. Nay, to many it is hurtful, dangerous, deadly, and damnable. These are like to the Capernaites, that did adhere seruilely to the letter, & will seem to stick closely to the words of Christ; howbeit he saith not, in the bread or under the species of the bread is the body, but This, that is, this bread which I have blessed, broken, and delivered into your hands to be eaten with the mouth of the body, is my body to be broken for you upon the Cross. But if the bread it self be the body of Christ, thē cannot the body of Christ be said to be in the bread. Wherefore the words of institution do not teach, or require, or confirm the carnal presence of the body of Christ in the bread.

Secondly, if the body and blood of Christ had been really in the bread and wine, Christ should have eaten himself even his own body, and drunk his own blood which was not yet really and actually shed, but rested & remained within the veins. For it is holden that he did eat of the bread and drink of the wine with his Disciples, and therefore he saith, *I will not drink henceforth of this fruit of the Vine, until that day when I drink it new with you in my Fathers kingdom,* Math. 26, 29. And as he was circumcised for us, not for himself, and was baptized for us, not for himself, and did eat the Passover also with his Disciples, so it may well be thought that he did partake of the Supper, as well as of the other Sacraments.

Moreover, Christ is ascended really into heaven with his body, which must contain him until his coming again, Acts 3, 21, and 1, 11. When he ascended, he left this world with his body, John 16.28. We have the poor ever with us, but him we shall not have ever, Math. 26, 11. It will be said, that Christ saith, *Loe, I am with you to the ende of the world,* Math. 28. It is true in respect of his Deity: for the promise is made to the Church of his perpetual presence, providence, and protection by his Spirit. Again, if he were always upon the earth, he could not be our Priest to make intercession for us, as Hebr. 8, 4. If he were on earth, he could not be a Priest, &c. but he is our Priest and sitteth at the right hand of his Father. Besides, if Christ were present bodily in the bread, he were to be worshipped in the bread, and in the mouths and stomachs of these that receive and eat the bread; but that cannot be without committing idolatry. He will come from the heavens to judge the quick and the dead, not from the bread or from the Altars. His body is visible and may be felt, and hath flesh and bones, as our natural bodies have, Luke 24.30. We are forewarned by our Savior, not to believe or give any credit to such as will show him on the earth, and say, Loe here is Christ, or loe he is there, before his coming again, Math. 24, 26. *If they shall say unto you, Behold, he is in the Desert, go not forth: Behold, he is in the secret Chambers, believe it not:* and shall we believe them that tell us he is in the bread, or in the pixe or on the Altar? but of this I have spoken elesewhere.

Secondly, it is not enough to come to the [Use 2] Sacraments and to be partakers of the outward signs, the chief part that we must look after is Christ Jesus. It serveth therefore to beat down all confidence that we may have in the outward sign. *Simon Magus* was baptized as well as the rest in *Samaria,* Acts 8, 13. but what did that avail him, forasmuch as he remained in the gall of bitterness and in the bond of iniquity? verse 23. therefore he had no profit by it, for though his body were washed with water, yet his soul was not cleansed by the blood of Christ. It is noted of the Israelites by the Apostle, that they were all under the cloud, and all passed through the sea, all did eat the same spiritual meat, and drank the same spiritual drink; yet with many of them was not God pleased, for they were overthrown in the wilderness. What did it advantage thē to be partakers of these benefits? They might bring some good to their bodies, but they brought no comfort to their souls. Al were partakers of the outward signs, but all received not the grace signified, for many of them were destroyed. It hath always been even from the beginning a vain opinion and presumption to ascribe too much to the outward work of every ordinance of God. We know how much the Jews gloried in their circumcision, and preferred themselves before the Gentiles whom they contemned, as if, to have the foreskin of the flesh cut off, were enough to make a man to be undoubtedly

the true child of *Abraham,* nay the child of God, although he did never labor to express the true circumcision, which is the power of it in their hearts. Hence it is, that the Prophets call them back continually from this foolish confidence, and will them to circumcise the foreskinne of their hearts, and be no more stiff-necked. *Stephen* putteth them in mind, notwithstanding the outward circumcision, that they were uncircumcised in heart and ears, Acts 7, 52. As then there is a double circumcision, one outward or of the letter, the other inward or of the Spirt: so may we say of baptism. And as the outward circumcision, notwithstanding all their vain boasting, could not profit, so must we conceive no less of our outward baptism, if we do not labor, when we are come to age and years of discretion, to be washed and cleansed from sin in our souls, as we were washed with water in our infancy. Again, they gloried not a little in the Temple and in the sacrifices offered in the Temple, Ier. 7, 4. they cried out, *The Temple of the Lord, the Temple of the Lord, this is the Temple of the Lord;* yet the Prophet faileth not to tell them, that they trusted in lying words, which should not profit, so long as they did not amend their ways and their works. Thus they rested in the deed done, as if they had done a meritorious act, that must needs deserve the love and favor of God. So is it with the ignorant multitude among us, if they come to Church, they think they have done a great work, as much as God can justly or possibly require at their hands. But our coming to our Temples or Churches, shall little help us, except we hear & obey, and become new creatures. This corruption (whereof we speak) we have even drawn from the loins of *Adam,* and sucked it from the breasts of our first mother. When *Adam* and his wife had fallen from God, the Lord cast them out of the garden, lest they should put forth their hand, and take hold of the tree of life, and eat and live forever, Gen. 3, 22. Had the tree any such virtue in it, that if they had eaten of it again, it could restore them to life, and make them live forever? No, but God discovereth the corrupt judgment of degenerate man; they had an opinion that they. should recover their former estate again, if once they could lay hold of the tree of life, they thought all would be well, if they might taste of that fruit. Thus it is with many in our days, if they receive the Supper of the Lord, they think it hath an hidden virtue inherent in it, as a medicine that serveth for the body, and that they are as sound Christians as the best. The like we see in the Israelites at another time, when they had received an overthrow by the Philistines, & their forces defeated that they brought into the field against them, they trusted in the Ark rather then in the living God, saying, *Let us fetch the Ark of the Covenant of the Lord out of Shiloh unto us,that when it cometh among us, it may save us out of the hand of our enemies.* They deemed & dreamed that the bare bringing of the Ark into the host, should defend them and discomfit their enemies. They had a vain confidence in that outward sign of God's presence, but they had poluted the worship of God, and no Ark can save a profane people. So if we be ungodly, profane, & rebellious, though we receive the Supper every day, it should do us no more good then to trust to a broken reed, forasmuch as it will rather serve to further our condemnation by abusing of it.

[Use 3] Lastly, we must take heed how we come to the Sacramens, and bring with us the hand of faith, that we may lay hold upon Christ as well as upon the bread and the cup. With the hand of the body we receive these, but with the hand of the soul we receive Christ. Here is great comfort ministered to all those that come to the Lord's Table aright. For as they that

rest in the outward signs, wherein pride and ignorance meet together, depart without any benefit to themselves: so all such as communicate aright, do receive Christ and all his benefits, then which there cannot be a greater benefit. God the Father offereth and assureth his own Son, whom he hath sealed to be the Mediator of our redemption, & he deludeth and deceiveth no man that cometh to the Supper as a guest prepared for the marriage feast. For as the word turneth to be the savor of death unto death to the irreverent and vnregarding hearer; so in truth is the Sacrament the savor of death unto death to the unworthy and unwise receiver. Let us therefore thoroughly examine and prove our selves, whether we be in the faith or not, and consider diligently what is set before us, and hunger and thirst after Christ, that we may obtain this hidden Manna. This we shall never do, except we observe these few rules. First, we must try our selves by ye law of God, whereby cometh the knowledge of sin, Rom. 3, 20, & 7, 7. It is a clear glass to show us our faces or rather our hearts, I am. 1, 23. From hence we must frame an editement against our selves.

Secondly, we must labor to understand and believe the common corruption of all mankind, standing partly in original sin, and partly in the fruits thereof, wherewith all are tainted as with an unclean leprosy from the crown of the head to the soale of the foot, Rom. 3, 9.

Thirdly, we must feel the curse of everlasting death due to us, Gal. 3, 10.

Fourthly, we must learn what covenant God hath made with us touching grace and mercy, that we may be raised up to comfort in the Son of God our Redeemer.

Fifthly, we must desire to be made partakers of the Lord's Supper, and feel how much we stand in need of it; which will follow necessarily upon the former.

Lastly, we should fit our selves the better unto the work, by considering the proportion between the signs and the things signified. The beholding of the breaking of the bread, & the pouring out of the wine, should enforce us to remember the body of Christ broken and his blood shed for us.

When we look upon the Minister coming to us and reaching forth these elements, We should consider that the Lord Jesus himself cometh to us, and offereth himself with all his mercies and merits unto us, if we have faith to receive him. And as we lay hold upon the bread and wine, and take them in our hands, so we must stretch forth the hand of a lively faith to lay hold of Christ; for with him we shall entertain all his saving benefits to our endless and everlasting comfort.

CHAP. X.

Ver. 1, 2. And the Lord spake unto Moses, saying, Make thee two Trumpets of silver, &c.

HEere we have the conclusion of the first part of this book. [Doctrine.] In this chapter we are to consider two things. First, the commandment of God directed to *Moses* to make two silver Trumpets. Secondly, the removing of the Israelites from *Sinai* to *Paran.* Touching the Trumpets, they are described by the matter, they must be made of silver: by the form, of an

whole piece. Thirdly, by the ends, for the calling of the assembly, and for the iournying of the Campe. Fourthly, by the manner prescribed how to use them, to what purpose one alone is to be sounded, to what purpose both: when an alarm is to be blown, and when the alarm is to be blown the second time; when they must blow, but not sound the alarm. Fifthly, by telling who shall be the trumpetters, or sound the Trumpets, the sons of *Aaron* the Priest. Lastly, by ye time, how long this use shall continue, to wit, as an ordinance forever, even so long as the Commonwealth of the Israelites shall endure. This is the present use of them: there is a double use of them commanded for the time to come; one in time of war, to assure them that God will then remember them for good, and save them from their enemies, ver. 9: the other in time of peace at their solemn feasts, at their burnt offerings and peace offerings.

[Use 1] The uses of them follow, which are partly civil, and partly ecclesiastical. And first, seeing these silver Trumpets served for ye Camp and the Congregation, to assemble and to remove, and that the power of making them is committed to *Moses,* who hath the sole prerogative to call and to dissolve assemblies about public affairs, we learn that it belongeth to Kings and Princes as their proper right to gather together, and to dismiss them that are gathered together. Everyone hath not authority and jurisdiction to draw multitudes together, we shall have no small ado, if that may be suffered. Acts 1•, 23. We must have lawful and orderly assemblies, verse. 29. and such as do not savor of confusion. So it was in Egypt, without *Phar•oh,* no man might lift up his hand or foot in all the Land of Egypt, Gen. 41, 44. This right is annexed to the highest power by an estate indefeizible, and by a perpetual law y^{t} cannot be dissolved throughout all generations. As this power together with the Trumpets was given to *Moses,* so did he and his successors practice the same, who commanded in chief, as Deut. 33, ver. 5. Numb. 31, 6. *Joshua* called and dismissed the people, and they obeyed him in the execution of that power, no less then they had done *Moses* before, Josh. 1, 17, and 24, 28. So did *David* use these Trumpets, 1 Chron, 15, 4, & 23, 2, 3, 6. When the Ark was to be removed, and when the offices of the Tabernacle were to be ordered, which are things merely belonging to true religion. The like we might say of *Solomon,* 2 Chron. 5, 2. of *Asa, Jehoshaphat, Hezekiah,* and *Josiah.* Thus were all general Councils congregated and called together, and there were none otherwise called for a thousand years after Christ, but by the Trumpet of *Moses,* that is, by the authority of *Caesar.* Thus did *Moses* also in gathering assemblies about public affairs both for consultation and action. For consultation, because many eyes may discern that which few cannot. For action, because many hands may discharge that which is troublesome & cumbersome for one to do, Exod. 18.18. This serveth to reprove three sorts; first, the Bishop of Rome, who as a thief and usurper hath encroched upon the Princes right, and stolen away one of these silver Trumpets and carried to it Rome. He would leave *Moses* but one Trumpet, and would limit his office to civil and temporal things, challenging power in all spiritual causes and over all spiritual persons. Howbeit, *Aaron* the High Priest never offered to wring and wrest out of the hand of *Moses* this power: he was content to blow them at the commandment of *Moses,* or rather at the commandment of God. Nay, such is the tyranny of this proud Bishop, that he contenteth not himself with one Trumpet, though he have indeed right to none, but he beginneth to engross into his own hands the other Trumpet also, claiming power to depose

and dethrone Princes, and to dispose of their crowns and scepters at his pleasure, as if all kingdoms were given unto him, and it belonged to his right to dispose of them. Had *Peter* any such power? or did he ever claim any such dominion? No, the Apostle well understood, that Christ forbad them to exercise any such Lordship, Math. 20, verses 25, 26.

Secondly, it reproveth those that being summoned by the sound of these Trumpets, that is, called together by the Magistrate, refuse to come. *Moses* by virtue of these Trumpets put into his hands, called *Corah* and his company, but that crew answered, *We will not come up:* but if we would know what became of these rebels, some were consumed with fire, and others we must seek for under the earth, for the earth opened her mouth, as they had opened their mouths against *Moses* the supreme Magistrate, and swallowed them up, their goods, their houses, and persons: yea, the Apostle denounceth a fearful woe against them that perish in the same contradiction & gainsaying of *Core,* Jude, verse 11. So then if the Magistrate call, no man must refuse or deny to come. In the natural body, the beginning of all motion is from the head; and so it ought to be in the body politic.

Thirdly, it reproveth those that assemble before they were called; the former would not assemble when they were called, these assemble before they be called. The other were too slow and dull, these are too quick and nimble headed. So then all must keep their places and standings, they must come when they are called, but they must be called before they come. The mutinous company mentioned, Numb. 20, 23. when they wanted water, stayed not for the sound of the Trumpet, but came together in a tumultuous manner; but God sware they should not enter into his rest. This evil is much worse then the former. It is evil not to come when we are called, but to gather together without a calling, is worse & more dangerous, and produceth more dangerous effects. For they that presume to meet without *Moses* his precept, will not stick afterward to meet against *Moses* his person, & in conclusion also to wrest the Trumpet out of the hand of *Moses.* Therefore the Town-Clearke said,*We are in danger to be called in question for this days uproar, there being no cause whereby we may give an account of this concourse.* As if he had said, we have done more then we can well answer, seeing we may be endighted of treason or at least of a riot for this days work. We must therefore know, that every such Congregation assembled without a lawful call, is no better then a conuenticle, whatsoever account we make of it.

[Use 2] Secondly, from hence ariseth an instruction to the Ministers of God. For as *Aaron* and his sons, the Priests of God, are commanded to blow the Trumpets, so this is an image and representation of the faithful Preachers and Ministers, who by the clear and shrill sound of the word of God, must bring men to the true knowledge of God: as 2 Chron. 13, 12. where the King of Judah telleth *Jeroboam, The Lord is with us for our Captain, and his Priests with sounding Trumpets to cry alarm against you.* It is their office to sound the alarm against God's enemies, and to bid defiance against all sin. So the Prophet *Isaiah* saith, ch. 58, 1. *Cry aloud, spare not, lift up your voice like a Trumpet, and show my people their transgressions and the house of Jacob their sins.* Likewise *Ezekiel,* chap. 33, ver. 2, 3, &c. the Ministers are made watchmen over the house of Israel; if they see the sword coming, and blow not the Trumpet, the blood of such as perish, shall be required at their hands. So then, they must have zeal, courage, and boldness,

to reprove sin without fear of men's faces, and without respect of persons, and must strike at it where they find it. Such a one was *Elijah,* that feared not the Kings face, but told him, it was he and his fathers house that troubled Israel, 1 King. 18, 18. Such a Trumpet was *John the Baptist,* who is said to be the voice of a crier in the wilderness, and told *Herod* it was not lawful for him to have his brothers wife, Math. 14, 4. This reproveth such as are dumb dogs and hold their peace, such as cannot opē their mouths or say anything, whose breath serveth them not to blow this Trumpet: such also as wink at sin, and will not see it: such also as rebuke coldly and are afraid to speak, whereas they should blow the Trumpet, and even thunder out against obstinate sinners, and make them afraid to sin, seeking to save them with fear, pulling them out of the fire. Hence it is, that *Amos* saith, *Shall a Trumpet be blown in the City, and the people not be afraid?Or will a Lyon roar in the Forest, when he hath no prey?* When a Trumpet giveth a sudden sign by the sound of it out of a watch-tower, all the people hearken and are troubled, and prepare themselves this way or that way, according as the Trumpet giveth the token. So at the voice of God sounding by his Minister, we ought to be attentive and give ear, and to be moved at the noise of it, and as he giveth warning, prepare our selves and look about us while it is time, lest afterward it be too late. For God doth not threaten for form or fashion sake, as if he did not purpose to punish; neither are his threatenings ordinary words of course, forasmuch as the very Lions themselves do not roar, except they see some prey or booty. The word is never without his effect, neither returneth unto God empty, but it accomplisheth that which he pleaseth, and shall prosper in the work to which he sendeth it. As then the roaring and yelling of the Lyon is an assured token of the prey, so the threatenings of God are prognostications and fore-shewings of the wrath of God, ready prepared. Woe therefore unto those, that albeit they hear the sound of the Trumpet, yet sit as stones or steel, and are never a whit moved, but pass over God's judgments and threatenings, as if they concerned them nothing at all.

Thirdly, these Trumpets teach us with joy [Use 3] and gladness to praise God for his benefits bestowed upon us. For the Priests were commanded to blow with the Trumpets at their peace offerings and burnt offerings, ver. 10. and Ezra 3, 10. to be a testimony of their spiritual joyfulness, and to be a memorial before the Lord, as Levite. 23, 24. *In the seventh month, and the first day of the month, shall ye have a Sabbath, a memorial of blowing of Trumpets, an holy convocation.* And Psalm. 81, 3, 4. *Blow up the Trumpet in the new Moon, in the time appointed on our solemn feast day, for this was a statute for Israel, and a law of the God of Jacob.* As then the Jews on the feasts appointed of God, did set forth his praises with singing and instruments of music of all sorts, the Trumpet, the Psaltery, the Harp, the Organs, the Timbrell, & the Cymbals: so ought the faithful upon the Lord's day, and at all other times set forth the spiritual praises of God with heart and voice. And this was the month, wherein many feasts met together, & after the time they had gathered in ye fruits of the earth, and received many blessings at the hand of God, that so they might in their public meetings praise God for them, and pray unto him to give them grace to use them soberly and moderately, to the glory of his Name, to the comfort of themselves, and to the refreshing of their poor and needy brethren. Thus we see there is a twofold Trumpet, or rather a twofold sound of the trumpet; one is a terrifying sound, which may be called the Trumpet of the Law proclaiming

the wrath of God both against sins & sinners, of which we read, Zeph. 1, verses 14, 15, 16. *The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the lord: that day is a day of wrath, a day of trouble & distress, a day of wastnes & desolation, a day of darkness & gloomines, a day of the Trumpet and alarm gainst the fenced Cities. &c.* The other is a comforting sound, which is the Trumpet of the Gospel, whereby troubled and distressed consciences are lifted up and called to rejoicing, of which the Prophet *Isaiah* speaketh, chapter 27, 13. *It shall come to pass in that day, that the great Trumpet shall be blown, and they shall come which were ready to perish in the Land of Assyria, and the outcasts in the Land of Egypt, and shall worship the LORD in the holy Mount at Jerusalem.* So then it is our duty to blow this Trumpet of peace, to testify our joy and gladness, when God bestoweth any benefits upon us, Psalm. 33, and 118, 1, 2, and 47, 5, 6, and 48, 1. 1 Chron. 15, 28. 2 Chron. 5, 12, 13. and 15, 14.

[Use 4] Fourthly, these Trumpets (as we have already noted) served for diverse uses, according to the diverse and diffrent sounds, that at the hearing of the noise of them, the people might by and by understand what it meant, and themselves must do. This teacheth us and we are put in mind of it by the Apostle, that as in the host every blast was understood, so in the Church every voice should be understood, and all things should be done to edifying, that they might understand the words of the Preacher what he speaketh unto them: as 1 Corinth. 14, 7, 8. Even the things without life giving sound, whether Pipe or Harp, except they give a distinction of the sounds, how shall it be known what is piped or harped? For if the Trumpet give an uncertain sign or sound, who shall prepare himself to the battle? So likewise you, except ye utter by the tongue, words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air, that is, vainly or idly, to no end and purpose. There is no edification in an unknown tongue: he that understandeth it, giveth thanks well, but the other is not edified. *Paul* himself saith of himself, he had rather speak five words to be understood, then ten thousands in an unknown tongue, that by his voice he might teach others, verse 19. Yet he giveth thanks to God that he spake with tongues more thē they all, to whom he wrote, verse 18. Besides, how shall the people answer Amen, at the giving of thanks, seeing they understand not what is spoken? verse 16. Again, he showeth that there are many kind of voices in ye world, and none of them are without signification: therefore if we know not the meaning of the voice, we shall be unto him that speaketh, Barbarians; and he that speaketh shall be a Barbarian unto us, verse 10, 11. Everyone must seek to excel, as he may most edify the Church, verse. 12. Rom. 14, 19. Moreover he saith, If I conceive public prayers in the congregation in a tongue not understood, the Spirit moveth and inspireth me well, nevertheless, the meaning & substance of my prayer bringeth no fruit or profit to the Church or to them that hear me: because they may well gaze and gape upon such a one, or haply admire him & be astonished at him; but they may depart as wise as they were before, inasmuch as they receive no benefit by such prayers, v. 14. Hence it is, that he saith, he would pray with the Spirit, and would pray with the understanding also: he would sing with the Spirit, he would sing with the understanding also, v. 15. Strange tongues are not a benefit to the people that hear them without understanding, but a judgment and punishment, v. 21: and therefore such should keep silence if there be no Interpreter, v. 28.

To conclude, all public exercises of our religion, praying, reading, preaching, singing, and receiving of the Sacraments must be used in a known tongue.

This serveth to lay open the grossness of the Roman religion, which have the Scriptures in an unknown tongue, which sometimes the speaker himself doeth not understand, but never the people to whom he speaketh. A most uncomfortable religion, that leadeth men in the dark, and standeth in this & other chief parts of it, merely upon policy. If you blindfold a man, you may do with him what you list: so the Romanists deal, that their juggling may not be espied, and their spiritual or rather carnal couzenage not discerned. The Lord more and more open the eyes of the people, that they may see this which is so palpable, that many of their own side have wished the disorder to be amended.*Lyra* saith, If the people understand ye prayer or the blessing, they are better brought to God, and do more devoutly answer, Amen. To him consenteth *Cajetan,* who gathereth out of this doctrine of the Apostle, that it is bett•r for the edifying of the Church, that public prayers in the hearing of the people, should be said in a tongue common to thē all. And for our selves, let us acknowledge God's mercy, that hath delivered us from that misery and bondage, & restored unto us his truth, which lay and yet lieth buried in the papacy. Let us walk worthy of the light of the Gospel that is brought home unto us, and bring forth the fruits of it to his glory. But if we refuse to hear the Lord speaking unto us by his servants, and to obey them speaking unto us (in a tongue well known unto us) the wonderful things of God, let us take heed he do not send barbarous enemies using a barbarous tongue, which shall bring us into slavery and subjection. For it is just with God, if we refuse to hear him speaking to us in a known tongue, to compel us even against our willes to hear another speak to us in an unknown tongue to the increase of our misery, and to the danger of our souls: as he dealt with his own people for their unthankfulness, whom he upbraideth that they understood not his speech, and therefore armed the merciless Romans against them y^{t} spake to thē in a tongue which they understood not, and scourged them by y^{t} abomination of desolation, the which chastisement continueth upon them to this day.

[Use 5] Lastly, these silver trumpets, serving to sound the alarm in the ears of the people, put us in mind of the last day, when all people shall be gathered together, and arise out of the earth at the sound of the last Trumpet of God. For God will also have his Trumpet. These were blown by *Aaron* and his sons, the last Trumpet shall be blown by the Archangel. Of this we read in many places of the New Testament, of which Christ himself speaketh, and the Apostle in his Epistles. The Evangelist showeth, that the Son of man shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, even from one end of heaven to another. And *Paul* speaking of the general resur•ection at the last day, saith, *Behold, I show you a mystery, we shall not at all sleep, but we shall all be changed in a momēt, in the twinkling of an eye, at the last Trumpet: for the Trumpet shall sound, and the dead shall be raised up incorruptible, and we shall be changed,* 1 Corinth. 15, 51, 52. Likewise the same Apostle teacheth, that the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first. 1 Thess. 4, verse 16. In the giving of the law, many fearful signs and tokens of God's glorious presence appeared, that made the people fly away & cry out, among the rest,

they heard the noise of the trumpet, Exod. 20, 18. which sounded long, and waxed louder & louder, chap. 19, 1•. This was so terrible, that *Moses* said,*I exceedingly fear and quake:* but at the day of judgment, when God will requi•e an account of the law, and how we have walked in the obedience of it, when everyone shall be judged according to his works, the Trumpet shall be much louder, and the sound of it far shriller, for the dead sh•ll hear it, & arise out of their graves. This shall cause a greater fear in all, then was at the giving of the law, because his coming to judge the quick and the dead shall be sudden, unlooked for, powerful, and glorious. When men shall promise to themselves peace, and safety, then sudden destruction shall come upon them, as travail upon a woman with child, and they shall not escape, 1 Thess. 5, 3. And as it was in the days of *Noah* and *Lot,* when they gave themselves to a general security, and never knew anything till they were destroyed, one sort with water, and another with fire: so shall the coming of the Son of man be, Mat. 24, 37. It shall be also powerful; his first coming was in much weakness, but this with great might, able to sweep away all his enemies to hell. Lastly, it shall be glorious, for he shall be accompanied with thousands of his Angels, that shall attend upon him, as servants upon their master, ready to execute his will, Jude 14. And this his coming shall have a three-fold effect, for there will follow immediately a gathering together, a separation, and then a judging. First, all must be gathered together at the sound of the trumpet, both the dead and the living, they shall rise out of their graves, some to everlasting life, & some to shame & everlasting contempt, Dan. 12, 2. After this gathering, there shall be a separatiō, Christ sitting in his throne of glory, the elect shall be set at his right hand, the reprobate at his left. Thē shall follow the judgment it self, the Judge of all Judges giving a most just sentence, calling ye elect to inherit •he kingdom prepared for them from the foundations of the world; & casting ye reprobate into everlasting torments, prepared for the devil & his angels.

[Ver. 11, 12. *And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up, &c.* Here we have the removing of the Israelites from the desert of *Arabia* the stony, which bordereth upon Mount Sinai, where they abode for the space almost of an whole year, during which time, the law was given, the Tabernacle was built, the Priests were consecrated, & the whole worship of God established. In this removing we must observe three things, the form and manner of it, the care of *Moses* in preparing & providing a guide to lead them, and the prayers that he usually and ordinarily made at the beginning of their march, and likewise when the Ark rested. Touching the first, all the people of Israel removed from their encamping at the foot of the Moun•aine *Sinai,* toward *Paran;* the army or great squadron of *Judah,* led by *Naashon,* taking the Vauntgard, followed by *Nethaneel* and *Eliab,* Leadcrs of the Tribes of *Issachar* and *Zebulun;* after whom all the rest marched, as we have seen in the beginning of the book,

From hence we learn, that GOD would have order observed among his people, [Doctrine.] in all his ordinances. The Apostle setteth it down as a precept, 1 Cor. 14, 40. *Let all things be done decently and in order.* He was glad of the comely order observed among the Colossians, ch. 2 5. We saw before how the Lord appointed the Tabernacle to be placed in the midst of all the Campe, and the Levites to attend round about, and all these to be compassed on every side with the rest of the Tribes, And if we will cast back our eyes to the first times, & mark the

creation of the world from the foundation of it, together with all the parts of it, the earth, the water, the air, the firmament, and the heaven of the blessed; who can express the goodly order which they possess & keep? For as they are placed one above the other, so they are pure, subtle, simple, and notable. And as this exquisite order showeth and shineth forth in the Elements and the Heavens, so doth it in the Angels; for as one star differeth from another in glory, so doth one Angel from another. There is one Archangel, others are called thrones, dominions, powers, and principalities; Eph. 1, 21. Col. 1, 16. The day and night have their courses: summer and winter have their seasons: one man hath gifts above another: *Michael* is called a Prince or one of the chiefest of the Angels, Dan. 10, 13. When Christ our Savior intended to feed the multitude that had continued with him to hear his word, he commanded his Disciples to make all sit down in ranks by hundreds and fifties, that is, the five thousand which did eat of the five loaves and two fishes, sate orderly in companies, an hundred in length, and fifty in breadth, Mark. 6, 40. so that he would have all things, even the most common & ordi•ary, done in order.

[Reason 1] For all disorder and confusion came into the world by Satan, and his chiefest travail and employment is to make a breach into that order which God hath settled and established. He shuffleth and mingleth all together, and seeketh to disturb and destroy what he can, & [Reason 2] how he can. Again, order is a means to preserve every society: the want of it threateneth ruin to every society. When the people were to encounter with the Canaanites, they asked of the Lord, who should go up against them first, to fight against them. Judge. 1, 1. When a Prophet told *Ahab* that the great multitude of the *Syrians* should be overcome in battle, and delivered into his hands, he asked, Who shall order the battle? and the Prophet answered, Thou. The word properly signifieth to bind or to tie, because good order bindeth and tieth as with a chain, the whole host together, and one of thē to another as sticks •t are bound together in one bundle. Whilest they stand firm and continue close together in good array, they are out of danger: if once they disband, and fall to rout, then followeth a miserable carnage and destruction. Besides, [Reason 3] it giveth beauty & comeliness to every action.

This serveth to reprove such as keep not [Use 1] their places, but break out of order, and will not be held within the compass that God hath set them. Every man hath his bounds set him, & is enclosed in them as in a circle, which he may not pass. In the giving of the Law, when the Lord promised to come down in the sight of all the people upon Mount Sinai,*Moses* is commanded to set them bounds, that they may take heed to themselves, and go not up into the Mount, or touch the border of it, ver. 12. if any touched the Mount, he was to be put to death, v. 13. Every creature hath his proper place, and goeth no farther then the chain of God suffereth. The sea though it rageth, yet is held in by this chain, God hath said, Thus far it shall go and no farther. In the gathering of Manna, which was the bread that the Lord gave Israel to eat,*Moses* doth set down ye order which they must observe; they must leave none of it until the morning, v. 19. On the seventh day every man must abide in his place, no man must go out of his place on that day. No man hath any promise of blessing when he keepeth not the order yt God hath set him. We know how it was with *Corah, Dathan,* & *Abiram,* when

they would encroch upon *Moses* and *Aaron,* and the calling wherein God had set them, it was their own destruction.

Secondly, acknowledge from hence, that [Use 2] the Church is a blessed company, it is the very school of good order, wherein all things are done in number, weight, and measure. When *Balaam* had seen the goodly order of this host of God, as the Valleys that were spread forth, as gardens by the rivers side, as the trees of *Lign-Aloes,* which the Lord had planted, & as Cedar trees beside the waters, he cried out in an admiratiō of this comely, decent, & seemly order, *How goodly are thy Tents, O Jacob! and thy Tabernacles, O Israel!* This heathen man, this sorcerer, this idolater, as blind as he was in the matters of God, saw and could not but open his mouth to confess the glorious condition and estate of the Church. For who is it that ruleth in the Church? and who is it by whom it is guided? Is it not God, who is the God of order? No confusion cleaveth or can cleave to him, he is not the God of confusion: he is light, & him is no darkness at all, 1 John 1, 5. He hath set an order among all his works. He hath appointed in the Church, Pastors and Teachers for the gathering together of the Saints, Ephesians, chap. 4. Some to teach, and others to learn: some to speak, and others to hear: some to minister the Sacraments, and some not to minister them.

This made the Prophet *David* say, *Jerusalem is built as a City that is compact together, whither the Tribes go up, &c.* There is nothing but confusion out of the Church. The world is full of disorders.

[Use 3] Thirdly, when we see this order interrupted and broken off in the works of God, know that it cometh not of God. Acknowledge therein the corruption of man and the work of Satan. What is it that hath brought in trouble and confusion, but the sin of man? That therefore cannot be of God. Frō hence it cometh, that the creature is subject unto vanity, Rom. 8, 20. not by God's creation, but through man's transgression. *This have I found,* saith *Solomon, that God hath made man upright, but they have sought out many inventions,* Eccl. 7, 29. Nevertheless we are assured, that as the whole creation groaneth and trauaileth in pain together until now, so it shall be delivered from the bondage of corruption into the glorious liberty of the sons of GOD, verse 21. And we for our parts, considering the desolations that sin hath brought in, must seek by all means to repair the image of God so much decayed.

[Use 4] Fourthly, whensoever we cannot sound the depth of God's works nor judge of them as we ought, when we see to our appearance much out of square, as soldiers out of their squadrons: we must not condemn ye works of God, but accuse our own blindness & ignorance: forasmuch as God hath made all beautiful in his season, Eccl. 3, 11. When we behold how the wicked prosper for the most part, and are of great power, spreading themselves like a green bay tree, Ps. 37, 35: and on the other side, the godly all the day long plagued and chastened every morning, Ps. 73, 14. we are ready to misiudge & misdeeme of these works of God. *David* confesseth, that his feet were almost gone, his steps had well nigh slipped, v. 2. He began to think he had cleansed his heart in vain, and washed his hands in innocence, v. 13. Howbeit, the ways of God are not as our ways: this is therefore our weakness in judgment. Thus also was *Jeremiah* troubled, ch. 12, 1, 2. and no less the Prophet *Habbakkuk,* ch. 1, 13. *Wherefore lookest thou upon thē that deal treacherously, & holdest thy tongue*

when the wicked devoureth the man that is more righteous then he? This which we esteem to be a confusion, is indeed no confusion: and that is in order which we suppose to be out of order. For God is a God of patience and long suffering, who will take vengeance on his adversaries, and he reserveth wrath for his enemies, Naum 1, 2. and therefore is the Prophet (much perplexed in spirit) willed to wait by faith the issue that God will make, for the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it, because it will surely come, it will not tarry, Hab. 2, 3. Then the Chaldeans, though used of God as his rod to afflict his people, shall be destroyed. Thus God hath set them in slippery places, Ps. 73, 18. *so as they pass away & are •ot, they are sought, but cannot be found, Ps.* 37, 3•. *The transgressors shall be destroyed together, the end of the wicked is, to be cut off,* ver. 38.

Lastly, from hence every man must learn [Use 5] to do the duties of his own calling. God ha•h set every man in a certain calling, as it were in a certain field to till, wherein he is to labor. We are apt indeed to break out into the callings of other men, as if we we•e pinned up in too narrow a room. This made *Solomon* to say, *I have seen servants on horses,and Princes walking as servants upon the earth.* And as God hath set every man in a calling, so must every man wait and attend upon that calling, whether it be in the Church, or in the family, or in the Commonwealth. In the Church, there is order to be observed in reading, in preaching, in prayer, in the Sacraments, that such as be at them may say in their hearts, Surely God is in this place, and repo•t that God is in them of a truth. To this purpose doth *Paul* deliver sundry instructions;*If any man speak in an unknown tongue, let it be by two or at the most by three, and that by course, and let one interpret,* 1, *Cor.* 14, 27. *Let the Prophets speak two or three, & let the others judge,* v. 29, *If anything be revealed to another that sitteth by, let the first hold his peace,* v. 30. *All Churches of the Saints have this order.* v. 33. *Let your women keep silence in the Churches, for it is not permitted unto thē to speak, but they are commanded to be under obedience, as also saith the Law: & if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the Church.* And if it be not permitted unto them to preach, neither is it permitted them to baptize, which is an appendance unto the Ministry. Their duty is to be in subjection: but to baptize, is a part of power & jurisdiction. So also ought everyone to learn and practice the duties of his calling in the private family. An house divided against it self cannot stand, Math. 12, verse 25. but quickly falleth, Luke 11, ver. 17. Happy is that house, when such as are Governors know how to rule, and such as are inferiors, know how to obey. But if one encroch upon the place of another, there followeth much confusion. And in the Commonwealth, every soul must learn to be subject to the higher powers, for there is no power but of God, the powers that be, are ordained of God; whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive unto themselves damnation, Rom. 13, 1, 2. Without this, the whole order of nature will be perverted. A kingdom divided against it self, is brought to desolation. When he sendeth Magistrates and Princes, he meaneth to preserve mankind by them, & he striketh a fear of them, not only into men, but also into beasts, Dan. 2, 38. Such then as rise against them, and labor to set all in a broile, and to bring all things to confusion, are worse then the brute beasts that are without understanding. And it is very apparent, that they are possessed with the giddy and frantike spirit of uproar and sedition, which will not be under the rule of such as God hath

ordained. We cannot honor God, except we honor such as he hath set in his place. He hath printed his own image in them, and in their persons we obey him. And when superiors are no longer reverenced, all will be set in a tumult and turmoile, and must needs go to spoil and havoc. Now, if we would speak of the practice of the Church of Rome, there is no good order observed among them, but the whole ordinance of God is utterly overturned: the preaching of the word is little esteemed, the word and prayers are in a strange tongue, prayers also are made to Saints, & the use of the Sacraments is horribly profaned: they permit baptism unto women, and the Supper they have quite abolished. Christ and Antichrist are not more contrary, then the Romish church to the true Churches of Jesus Christ. They have pulled up the foundation of Christian religion, and utterly denied the faith. The Scriptures they make insufficient, and to contain a maimed and imperfect doctrine. They subject them to the judgment of the Bishop of Rome and to the authority of the Church. They banish the people from them, as if they were very dangerous unto them. They contemn Magistrates, & claim power to dispose of their kingdoms, if they be supposed to be heretics.

[Ver. 29, 30, &c. *And Moses said unto Hobab the son of Roguel the Midianite, Moses father in law, We are iournying,* &c.] The next point is the conference between *Moses* and this *Hobab.* For inasmuch as the passage thorough so many Mountains and Deserts was exceeding both difficult and dangerous, *Moses* leaveth nothing vnforethought which might serve for the advantage of his enterprize, and therefore instantly entreated his father in law to accompany them in their way toward *Canaan,* promising to him such part and profit of the promised Land as GOD should bestow upon them. True it is, *Moses* had lived long in those parts of *Arabia,* thorough which he was now to travail, yet the better to assure his passage, and to save so many thousand souls as he had brought out of Egypt, which could not be so few as a million, it was needful for him to use many guides and conducters, and therefore he is so earnest and importunate with *Jethro:* who as he was a man of great years and much experience, and of no less judgment & understanding, which appeareth by his counsel that he gave to *Moses* for the appointing of Judges over the people; so he was a fit and perfect guide in all those quarters, himself inhabiting on the frontiers thereof at *Midian.*

What was the answer and issue of this request of *Moses,* Intepreters are divided, & do much vary about it, as also who this *Hobab* was, and whether he yielded to this motion, or not; I assent to those that take it to be *Jethro;* and albeit it may seem at the first sight, by that which we read, Exod. 18, and in this chap. that he yielded not, but returned back into his own country, yet because it appeareth by diverse other places of Scripture, that the posterity of this *Hobab* wer mingled with the Israelites, and had that reward which *Moses* here promiseth, it is most probable and l•kely, that this his return back mentioned in Exodus, was rather to fetch away his family, and to take his leave of his own country by setting things in order, thē with a purpose to abide there, like to the departure of *Elisha* from *Elijah.* But whether this *Hobab* were *Jethro* himself, or his son, or whether in his own person he returned, we leave in doubt: howbeit these two things are built upon certainty, that *Jethro* did go back again, & that his posterity came afterward to the Israelites.

But why doth he so vehemently desire to have this *Hobab* the guide of their way? [Object.] was not the all-seeing eye of God sufficient unto them? had not he promised to conduct them? and had they not the pillar of the Cloud to go before them? It is true, [Answer.] yet human helps whē they may be had, and God offereth them unto our hands, are not to be neglected. The using of lawful means doth not oppose or confront the providence of God. For faith standeth well with lawful means. Nay, it is rather a sign of infidelity & tempting of God, to cast away such helps and furtherances as we may obtain, and to boast of only faith in God in the pride of our hearts. True it is, we must not put our trust in men, whose breath is in their nostrils, nor depend upon the means as our chiefest confidence, but in the living God, lest we set up men and means as Idols, and offer sacrifice unto them. Therefore, it is the duty of the faithful to use such means as God giveth them for their good. Indeed he can work without means, but we must attend unto his will, & not stand upon his naked power without his will. But of this afterward. The point which here I will observe, is from the offer y^{t} *Moses* maketh to *Hobab,* who might be instead of eyes unto them because he was skillful in all the parts & places through which they should pass, he was well acquainted with those deserts, and knew what commodities and discommodities they should meet with in ye wilderness: if he would be partakers with them in the sour, he should aso enjoy the sweet, and he should have his part in the blessings that God should bestow, if he would impart unto them the benefit of his knowledge: and therefore there ought to be a communion of earthly things among all those that profess the same faith and religion. In the primitive Church, no man accounted anything his own, no man kept the temporal blessings of this life to his own use only, but they had all things common, Act. 4.32. neither was there any among them that lacked, verse 34. Thus doth *John* Baptist teach the people that came to his baptism, *He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise,* Luke 4.11. So dealt the widow of *Sarepta* toward *Elijah,* she had only an handful of meal in a barrel, and a little oil in a cruse, 1 King. 17.12. yet even of that little pittance she made a cake for the Prophet, verse 15. So it was with *Job,* as he showeth in the defense of his own innocence and integrity, chap. 31. he withheld not the poor from their desire, ver. 16. he did not cate his morsels himself alone, but the fatherless and widow did eat thereof, ver. 17. he saw none to perish for want of clothing, or any poor without covering, ver. 19. therefore he did distribute to the necessity of the Saints, Rom. 12.13. and was given to hospitality.

[Reason 1] For the whole multitude of them that believe are of one heart and of one soul, Act. 4.32. As they have but one faith, so they have one desire to glorify God, and to honor him, as if they were but one man. Secondly, we are one flesh, Isaiah. 58.7. therefore to deal our bread to the hungry, is to feed our selves; to bring the poor home that are cast out of their houses, is to harbor our selves; & to cover the naked, is to clothe our selves. We are members one of another, as parts of the same body whereof Christ is the head, and therefore it cannot be but we must have a compassion and fellow feeling of the wants and necessities one of another, 1 Cor. 12.26. Rom. 12.5. We must be like affectioned one to another.

[Use 1] This serveth for reproof. For we have many that appropriate unto themselves y^{t} which God hath given or lent unto them for ye good of others. It is noted as the speech of covetous *Nabal,* to say, *Shall I take my bread, and my water, and my flesh that I have killed for my*

shearers, and give it unto men, whom I know not whence they be? 1 Sam. 25.11. The like is the speech of *Laban,* as covetous as he, Gen. 31.43. *These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine.* We are taught in the Lord's prayer, to call it *our bread,* and not my bread. It is remembered of the leapers, that they entered into some of the tents of the Syrians (who had forsaken them) and did eat and drink, and carried thence silver and gold, and raiment, hiding the same to their own uses only, 2 Kin. 7.8 howbeit they by and by recall themselves and say one to another, *We do not well, this day is a day of good tidings, and we hold our peace,* &c. *Now therefore come that we may tell the kings household.* So should it be with such as have gotten this worlds good, not provide for themselves only, but have respect unto others. Secondly, such are justly to be accused, as contemn those that are in poverty, who cannot abide them, or are ashamed of them, and think themselves disgraced by thē. Let such take heed, lest God also be ashamed of them.*The rich and poor meet together* (saith *Solomon) the Lord is the maker of them all.* And again, *Who so mocketh the poor,reproacheth his maker: and he that is glad at calamity, shall not be unpunished.* It is a fearful sin for any to presume to mock his Creator, and everyone would be ashamed to be so accounted: howbeit they cannot avoid it, but are justly taxed with this crime. Little do these consider the uncertainty of all human things, how one is exalted, another cast down suddenly, that God often chooseth such as the world rejecteth; and on the other side, they are an abomination unto him, who are highly esteemed in the eyes of men, I am. 2.5. 1 Cor. 1.26. Mat. 11.5. Thirdly, they are reproved, that repine at the good estate of others, whereas we should be ready to communicate unto them, and not think they have too much already. Such were the labor•rs that wrought in the Vineyard, who had no less then was their bargain, yet they thought others had too much, Matth. 20.12, 13, 14, 15. Lastly, it reproveth such as do wrong and injury to those that have little and small means to withstand violence, so that they lie open to injuries and oppressions: and therefore *Solomon* saith, *Rob not the poor,because he is poor; neither oppress the afflicted in judgment, for the Lord will defend their cause, and spoil the soul of those that spoil them.* True charity seeketh not her own, but the good of others.

Secondly, it is our duty to relieve and refresh [Use 2] with our goods the poor estate of our needy brethren. The example of the pitiful Samaritan leadeth to the practice of this point. For when he saw the poor traveler lie robbed and wounded in the way by merciless and bloody thieves, he bound up his wound, he poured wine and oil into them, and gave direction to have him looked unto and well provided for, though they were strangers the one to the other. The Priest and Levite pass by him, and regarded him not in his misery and necessity, as if they had not seen him. The Lord hath made us stewards of the things of this life, & we must give an account of the use and employment of them. Whatsoever goods we have, are the Lord's, to whom the earth and the whole furniture of it belongeth, and he hath bestowed them upon us on this condition, that we should despense them to those that have need, and distribute them to such as are in want. To this as we have many hindrances, so we have also sundry encouragements which ought to weigh down the former. One cause pulling us back from the practice of liberality, is a false opinion that we conceive, and weak ground that we build upon, namely, that the goods which we have, whether left by inheritance or

otherwise purchased, are wholly and solely our own & left to our own will. For we must all confess, y^{t} we have our masters goods in our hands. We are Stewards and must give up our accounts. The first Christians, professing the same communion of Saints, thought nothing they had to be their own; but these will not let go their hold, persuading themselves that all is their own. Oth••• are hindered by a vain & needless fear that themselves shall want, or at leastwise may want before they die. This conceit proceedeth from distrust, and savoreth ranckly of infidelity. For if they did believe the Scriptures, or durst rely themselves upon the sure word and gracious promise of God, they would find that liberality is the way to abound, not a means to bring any to want, as Prov. 19, 17. and 28, 27. Psal. 37, 25. No man feareth to lend a rich man, that standeth upon his word: but he which hath pity upon the poor, lendeth unto the Lord, and that which he hath given, shall he pay to him again; God becometh surety for the poor, who never falsified his word to any: that which they cannot, he both can and will pay: let us not fear to lose by our liberality, so long as he is become our paymaster. A third sort are hindered by an idle and frivolous pretence, that they have families and charges of their own, they have wife and children to provide for. Had not think you, the first Christians so likewise? Might not they have as fair excuses to hinder them as these? Yet they shrunk not under the burden though it lay heavy upon their shoulders, but they sold that which they had, and made it common, so far as the necessity of the Church required it. Others will reply & say, Alas, I am poor myself, and have but a little, and therefore can give no relief or refreshing to others. Let such consider the poor widows mite: Was not she poor? had she not a mean estate? God accepteth a willing mind, where there is not a wealthy man, 2 Cor. 8. All that do not receive should give, even all •hat are not in need, Eph. 4, 28. as the laboring man that getteth his living with his labor, & the servant that taketh wages, who hath none to provide for, but for himself and the poor. These are oftentimes very liberal & nothing sparing of their masters goods, but will give nothing of their own. This is rather stealing then giving, and deserveth the title of robbery, then of charity or liberality. Lastly, others allege, that the poor are oftentimes lewd, wicked, idle, and unthankful. True it is, none are to be maintained in an idle course of life: punish them for their idleness, but relieve them in their needinesse. If they be loose and lewd, this may be a means to make them much better and more thankful: for thereby we shall heap coals of fire upon their head. The Apostle, after a sharp reproof of idle persons, 2 Th. 3, 13, saith, *Bee not weary of well-doing.* And though it fall out that the tongues of the poor curse us, yet their loins shall bless us, Job 31, 20. and their own hearts & consciences shall convince them. And hence it is, that the wise man commandeth us, to cast our bread upon the waters, because though it seem utterly lost, as if we should plow the barren sands, yet after many days we shall find it. These are the chief discouragements, which as stones of offense lie in our way to stop the course of liberality. On the other side, we have many good encouragements to help us forward to this duty. First, it hath a promise of great blessing annexed unto it, made by him from whom all blessing cometh, as we noted before. He will not suffer so much as a cup of cold water to go unrewarded, Math. 10, 42. Again, how highly Christ accepteth of it, appeareth hereby, that he accounteth of it as done unto himself, Mat. 25, 40. and the neglect of it, as a neglect of himself, v. 45. Thirdly, it is a forcible means to manifest the truth and sincerity of our religion, I am. 1, 17. Hereby our faith is tried and known to be a sound and saving faith, ch. 2.

Our hearing of the word, and partaking of the Sacraments are not accepted, except they be seasoned with mercy & compassion as it were with salt, Esa. 1.14, 15.

Lastly, seeing we must communicate one with another in earthly things, how much [Use 3] more ought we to do it in heavenly? And if we must procure good to the bodies of our brethren, we are much more to seek to save their souls. This is the greatest love that can be, to be a means to win any to salvation. The soul of a man is of great price, it is more worth then an whole world of wealth. For what should it profit a man to win a kingdom, and then lose his own soul? or what shall a man give for the recompense of his soul? This is a divine labor, and shall have a divine reward. This is an heavenly purchase, to purchase souls. In our days they are accounted the only wise men of the world, that can compass great matters, and purchase house and lands, and leave a rich posterity behind them. Many men make it their glory to vaunt of their purchases, and how they have increased their revenues, and enriched their heirs. But what have they gottē to God? or whom have they won to him? Doubtless to gain one soul to God is better, and shall yield more comfort at the last day, then to get great substance, and to leave a rich inheritance behind us. Hence it is, that *Solomon* saith, *The fruit of the righteous is a tree of life, and he that winneth souls is wise,* Prov. 11, 30, Dan. 12, 3. The Apostle *Jude* teaching the Saints what love they should show toward their brethren, and what care should possess their harts for their conversion, willeth to have compassion vpō some, putting difference, and y^{t} they should save others with fear plucking them out of ye fire. This work of winning of souls standeth in bringing of thē to the knowledge of God, & converting of a sinner frō going astray out of ye right-way. Some err in opiniō, other are corrupt in life & conuersatiō. He y^{t} seeth his neighbors Ox or Ass ready to fall into a ditch wherein he might perish, is bound by the law to pluck him out of danger, Exod. 23, 4, 5: or his beast going astray, must bring it home to the owner, Deut. 22, 1. All souls are mine, saith the Lord, Eze. 18, 4. he is the owner of them, he is the Lord over them: when they wander out of the way of truth, they must be brought unto him again. Shall we draw an Ox out of the pit, and not our brethren made after the similitude of God out of the puddles of sin wherein they are plunged? Hath he care over brute beasts, and not much rather over men's souls? It is a point of humanity, to bring the wandering stranger into his way: but it is a part of true piety, to turn them into the pathe that leadeth unto life, who thorough error wander from God and his word. To effect this, we must use these means, and practice these duties. First, to instruct them which are ignorant and walk in darkness, & in the shadow of death, that thereby they may come to the knowledge of the truth, Prov. 13, 14. Secondly, to reprove them of the evil which they have committed, that so they may repent and come out of the snares of Satan, 2. Tim. 2, 25. And thus many have been reclaimed, Prov. 6, 23, Thirdly, to exhort and admonish one another, persuading them unto that which is good, & dissuading them from that which is evil, Heb. 3, 7, 8, 13. and 10, 24. John 4, 28, 29. Thus we shall draw on some, and prevent the fall of others. This we must do in love and in the Spirit of meekness, considering both them and our selves, Gal. 6, 1, 2. Fourthly, to use threatening to them that are obstinate and hardened in sin, denouncing unto them the judgments of God, that their hearts may be mollified and softened, as Physicians deal in desperate diseases. Lastly, to seek to convert them by a godly example of an holy life, 1 Pet.

3, 1. 1 Cor. 7, 16. This is as strong and forcible a means as any of the former, if not more forcible: the other are by word, this is by deed. For when they behold an example of godliness, faith, patience, humility, and obedience before their eyes, it causeth them to fall down on their faces, and give glory unto God whē they see their good works. But woe to all carnal Gospellers, who by profane examples of all looseness, do strengthen the hands of the wicked, & thereby keep them from repentance. Woe unto them by whom any soul is hindered from conversion, 1 Pet. 1, 7.

[Verse 35, 36. *And it came to pass, when the Ark set forward that Moses said, rise up Lord and let thine enemies be scattered, &c.*] This is the last point, setting down the ordinary prayers that *Moses* used, both when they marched and when they rested. These prayers were not ysed at this time only, but upon all such like occasions. They never removed, but it was joined with prayer; they never pitched down their Tents, but it was done with prayer. This sanctifieth all, our goings out, and our comings in: & teacheth us to begin our works, and end our labors with it. And to whom doth he pray? He goeth not to Saint or angel, he saith not, Rise up *Abraham,* o•*Isaac,* or *Jacob;* but *Rise up, O Lord,* teaching us that it is a duty due only unto God. But to omit these points that everywhere come to hand, observe this from the practice of *Moses,* [Doctrine.] that the servants of God may lawfully use a prescript form of prayer, whether it be the Minister in the Congregation, or the Master in his private family, or a particular Christian between the Lord and himself, when he is entered into his Chamber, and hath shut the door unto him. This we have shown already in the sixth chapter, by the blessing commanded to the Priests, to be used in the public assemblies. Now that which was allowed unto the Priests, may not be thought unlawful to the people. Such as brought the first fruits to God to testify their thankfulness unto him for his blessings, and that they held all of him in chief, have a set form appointed unto them, Deut. 26, 5, 6, 7, &c. The Psalms of *David* were penned, not only to be used at that time wherein they were made, but ever afterward, as occasion served. The 92 Psalm was penned for the Sabbath day: so the 102 Psalm to be a prayer for the distressed, when he should pour out his Meditation before the Lord, as appeareth in their several titles: yea Christ our Savior, that had the greatest grace of prayer, who continued the whole night in prayer to God, Luke 6, 12. yet did not forbear and abstain in prayer, from using the same words oftentimes, Math. 26. verse 44.

This truth will the better appear, if we [Reason 1] consider that the Lord Jesus himself hath left a pre•cript form of prayer, not as a pattern or platform only, but likewise to be used as a prayer. So that his doctrine is according to his practice: he prayed in the garden three times, using the same words, and he alloweth his Disciples to do the like: yet who may be compared unto him? He did it not thorough want of words or matter, who had the treasures of wisdom in him. Therefore he said to his Disciples, *After this manner pray you.* If we may pray after that manner, then we may pray after a set form, whether it be read in book, or rehearsed without book. Secondly, [Reason 2] it is the common rule of Christ and his Apostles, that whosoever asketh in faith, shall be heard, whether it be in a prescript form, or otherwise. It is faithful prayer which pleaseth God, and availeth much: and without faith, nothing is accepted. Thirdly, it is requisite [Reason 3] for order sake. For uniformity is a notable means to avoid confusion: and therefore the church heretofore hath used ye same, & the most reformed

churches at this day use it, from which we are not slightly to dissent and disagree, and so to reject read prayers, and set forms.

Lastly, the Apostle avoucheth, *That he would pray with the Spirit,and he would pray with the understanding also;* but a new prayer, never heard of, is not so well understood & conceived of the simple, neither can they so rightly & readily answer Amen unto it. But the same form used, the oftener it is heard, the better it is understood. In men there are for the most part sundry wants, as ignorance in the mind, forgetfulness in the memory, defect of utterance fit to be in him that should speak unto God, fear and bashfulness in the affections, that they cannot deliver the desires of their heart in the presence of others, much dullness and deadness in the soul; yet we are not to debar such from prayer: all which wants a set form helpeth.

[Use 1] The use hereof is, to convince those that are of the separation, which have rent themselves from us, and made a rent in the Church as Schismatics, who hold it unlawful to use any set forms of prayer, yea even that form of prayer w^{c} our Savior hath taught and commanded. These do not only hold it to be unlawful, but account it an abhominable idol, and as loathsome to God, as the offering up of swine's flesh in the time of ye law. These be their own words, to be read in the books of *Greenwood* and *Barow,* two principal Sectaries and ring-leaders in this division. They account it no better then lip-labor, nay not so good: they hold it to be a stinting of the Spirit. But to leave words and to pass by their bold assertions, let us hear what they answer to our reasons, & then reason against their answers. We allege, that Christ expressly willeth us to pray thus; and the Priests in the law were expressly charged to bless the people thus. This is our warrant to justify our practice; now mark I pray you their answer, and compare the one with the other. They tell us boldly, that Christ willeth not his disciples to pray this, but thus: and that the Priests were not required to use these very words of blessing, because the Hebrew word *[Coh]* used in that place, is an aduerbe of similitude, as if it had been said unto them, *Ye shall bless them after this manner, or after a like sort.* This cannot be to tie them to the same words, but to do it according to the same instructions. For nothing like to another is the same. But this (by their patience) is no better then a shift and cavil. For be it that they were not required to use the same form and frame of words, yet were they forbidden to use thē? or if they had used them, had they offered up swine's flesh? had they committed Idolatry? had it been an idolatrous kind of service? for they forbid the people to use the Lord's prayer as a prayer. Neither do we say, that the Priests were precisely tied to use the same and no other words, but we would know of them whether they wer forbidden to use the same? To which question, I think they will not answer in hast. The Hebrew word upon which they lay the weight & foundation of all their building is used throughout the old Testament, and the use of it by *Moses* and the Prophets serveth fully and notably to pul up their conceit by the roots: and that the weakness of their answer and exception may appear the better, let us see the use of it in some particular places. When *Moses* was sent to the children of *Israel* to say, *That the God of their Fathers had sent him unto them,* and pleaded for himself that they would say unto him, *What is his name?* God said unto him, *I am that I am:Thus shalt thou say unto the children of Israel, I am hath sent me unto you.* Here we have the same word used. Now according to their

exposition, *Moses* is not commanded to speak the same words at any time, because *[Thus]* as they say, is not the same, but the like, and to that effect, and nothing like is the same. So then, if he were demanded, what was his name that sent him? he might in no case say (if we will believe these novelties) *I am that I am hath sent me,* forasmuch as he useth the aduerbe of likeness, for he saith *[Thus;]* which is not the same, but some such like thing. N•y, their opinion is yet more gross and absurd, for they turn God's precept into a prohibition: and whereas God commandeth *Moses* what he shall say, they say he is forbidden to use those very words, and allowed only to speak to that purpose. And afterward when God said unto him, verse 15. *Thus shalt thou say to the children of Israel, The Lord God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you, this is my name forever; and this is my memorial unto all generations.* If their gloss were granted, he might not say, *The God of Abraham, the God of Isaac, and of Jacob hath sent me unto you,* this had been utterly unlawful for him, he must take heed he say not so in any case; no, though the Lord tell him, *This is his name and his memorial forever to all generations,* but he must speak some such like words: as if God were delighted with copy and variety of words, or did hunt after letters and syllables: or as if it were a fault to speak as God speaketh; or as if *Moses* could better deliver his message in his own words, then in the words of God.

Again, when the Prophets came from God to the people, and brought their warrant and commission with them from him, and cried out, *Thus saith the Lord;* the meaning must be according to the conceit of these men, God hath not commāded to speak the same words, nay he hath forbidden and restrained them, that they may not use them. This is most ridiculous, both in respect of God, and of the people. For when God saith to the Prophets, *Thus ye shall speak to the people,* they make him say, Take heed ye utter not these words, but speak freely to the same effect, & spare not; and vary them at your pleasure. And when the holy Prophets came to the people, and as they were directed and appointed said, *Thus saith the Lord,* it shall be as much as if they should say unto them, If ye do think that God hath spoken to me these words, which I am to deliver, you do much deceive yourselves, he hath spoken the like, but not the same: I may not speak to you from his mouth, I must speak from mine own mouth. What can be more childish and foolish, then thus to interpret? yet all this is necessarily inferred upon the answer of such as profess themselves to be our adversaries. Therefore, when Christ saith, pray thus, it is as much by their interpretation as if he had said, take heed ye pray not in the same words, but use the like of your own; abstain from mine, I give you liberty to use what other ye list yourselves: all which we see to bear no color or show of reason. I would gladly know of such as are contrary to us in judgment & practice, whether it be not lawful to say this part of the prayer, *Hallowed be thy name?* If this be lawful, is it not as lawful to add the next words in the next place, *Let thy kingdom come?* and to this (I have heard) they yield, and confess it lawful. If this be good, why not afterward to add the rest of the petitions? is one more lawful then another? Or can one part be allowed and not the other? Thus do they confound themselves, and give us an answer out of their own mouths.

Again, they tell us that reading is one thing, and praying is another, and thereupon conclude, that a man cannot pray reading. I answer, they differ indeed, being diverse and

sundry things, so that neither is reading praying, nor praying reading; howbeit, they are not contrary one to the other. A man may read and not pray, he may pray & not read, and yet he may pray reading, and read praying. The like we might say of speaking and kneeling. Speaking is one thing, and praying is another: a man may speak and not pray, he may pray and not speak, and yet he may pray speaking, and speak praying. So kneeling is one thing, and praying is another: a man may kneel down and not pray, he may pray and not kneel, and yet he may pray kneeling, and kneel praying. Wherefore, every reading of a prayer is not praying, except withal there be a lifting up of our harts to God. I will show this by a familiar example touching the Lord's prayer: when we conclude our imperfect prayers with it, we make request to God, and consequently pray unto God. But when we publicly or privately read the sixth chapter of *Matthew,* in which the Lord's prayer is contained, we read the words and hear them read, yet we confess we pray not. We have then no intent to pray, but to inform our selves in the will of God set down in the Scripture. So then, praying and reading differ thus: the one is a pouring forth of the supplications and requests of the heart, the other is a receiving into the soul, such things as are read. These two we may do easily at one and the same instant, if y fault be not in our own nature more then in the nature of the things themselves. Thirdly, [Objection] they pretend that stinted prayers cannot be made as necessity requireth, but they tie us to our books, and cannot be enlarged according to our wants. I answer, [Answer.] there be things necessary to be prayed for at all times, and of all men, which indeed are the most things that we are to beg of the Lord; of these there may be prescript forms for all times and persons: as for other things, the prayer is to be applied to the time and necessity. For this, we have the Elders of the Church to help us, to whom we are directed to send.

Lastly, they object, [Object.] we must pray as the Spirit moveth us, for the Spirit helpeth our infirmities. Rom. 8. I answer, everyone receiveth not such a measure of the Spirit, as enableth him to this duty. We have but the first fruits of it, and must use all good helps to make supply of our wants; as the sick of the palsy, when he could not go to Christ of him self, was borne by his neighbors, Mar. 2, 3, 4. We are like to a sick man newly recovered, who cannot walk without his staff, or leaning upon the shoulders of another, or except he be stayed by the hand. Many men have grace in the heart, who want words of utterance to express it. All weak ones need help to minister matter of prayer. Wherefore, the help of the Spirit standeth well enough with outward helps. Neither let them reply, that the Spirit is sufficient, and that no other are mentioned: for when the Scripture will set forth the work to be his alone, and the force and efficacy from him, all other means are suppressed and depressed, all helps whatsoever are concealed and cast down, and may not come in acount or comparison with him. Nevertheless, fasting, lifting up of the eyes, and of the hands, kneeling and prostrating of the body, are outward means to make the prayer more fervent, and do not take away o• derogate anything from the Spirit.

Secondly, we are directed from hence, to [Use 2] use public and private prayers more reverently and religiously, then commonly we do; both prayers in the Church, and prayers in families, being warranted by the word, though they be read out of the book by the Minister of the Church, or the master of the family. For though the prayers be common, yet

ought they not to be the less regarded. There be two sorts of people which be both in extreamities and justly to be reproved. The one son do so highly magnify the common prayers allowed & appointed by authority, that they regard no other, but brand them with the title of conceited prayers, and so do account the preaching of the word as nothing. Another sort seeing the Ministry so vilified, and seeking to shun that rock, do rush and dash themselves violently against another: for they give almost no reverence at all to the Liturgy, neither care to afford us their presence at the same. But we must walk in the golden mean between both these, giving to each that which is meet, without comparing the one to the other, and so yield obedience to both. In the one God speaketh to us, in the other we speak to God. The Wiseman handling them both, beginneth with the preaching and hearing of the word as the most principal part of God's worship, and afterwards he proceedeth to prescribe rules of prayer, Eccl. 4 & 5. So the church is said to have continued in the Apostles doctrine, & in prayers. They then deceive themselves, that under a pretence of receiving the prayers of ye church, do contemn the Ministry of the word, and think they have done enough, if they have been present at them, saying, We have godly prayers published and set forth by commādement of the Prince, why cannot men be contented with them? These speak through hypocrisy, and would seem zealous of public prayers, howbeit they are like to *Judas,* he cried out against the waste of the ointment, as if it might have been better bestowed upon the poor. He seemed very careful of the good of the poor, but he spake this not that he cared for the poor, but because he was a thief, and bare the bag, John. 12, 6 So do these men talk much of prayers, as if they were so zealous, that they were altogether given to prayer: howbeit, they do not this for any zeal to prayer, or for any great care they have to frequent thē, but thereby to seek a cover for their own negligence in hearing the word. Such as live under an unpreaching Ministry, think themselves well enough, when as notwithstanding they want a chief and principal part of God's service, the ordinary means of salvation, Ro. 10. I am. 1. On the other side, such as ascribe all to preaching, and regard not the prayers of the Church, are blame-worthy: this must be done, but the other must not be left undone. It is the office of the Ministry to perform both, Act. 6. and the duty of the people to be present at both: yet great is their negligence this way▪ if not contempt.

[Use 3] Lastly, from hence ariseth great comfort to such as are weak in faith, and in the gifts of faith. For God will not reject us or our prayers, though we be not able to perform them as we ought to do. Albeit we come unto him halting, and borne by others, yet he will embrace us and receive us. This may be a notable motive to encorage us to this duty. Christ hath promised, that *he will not quench the smoking flax, nor break the bruised reed,* Math, 12, 20. Blessed are they that come to him, & creep on hand and foot, if they cannot wall•e upright, but woe unto them that come not at all. If we have but a grain of Mustard seed of faith, he cherisheth it, and accepteth of us. Let us therefore come unto him by prayer, howsoever we come, by our selves, or by others; forasmuch as our coming to him shall have a reward. See more of this before, chap. 6.

[Rise up, O Lord, and let thine enemies be scattered, and let them that hate thee fly before thee.] This is the prayer made when they began to march. This prayer is short, but it is very effectual. The sum and substance is, to commend unto God the good and preservation of the church

from the many enemies of it. As if he had said, O merciful God, which hast promised thy presence among us, go thou before us, and scatter thine and our enemies, put thē to flight which seek to stop our way, and to hinder us from entering into the land of *Canaan,* which thou hast promised unto us. The prayer consisteth of two parts, a cause, and the effect. The cause is God's arising to ye defense of his servants, wherein he speaketh after the manner of men, because properly God neither riseth up, nor sitteth down, as also he neither slumbereth nor sleepeth. But it is spoken in regard of a new work, whereby he manifesteth his help to be ready at hand, and showeth that he shrinketh not back in time of need from those that are his. Sometimes he is said to lie still, and to be as it were asleep, when he doth bear with patience, and suffer the wicked to rage and run on against the righteous, and against religion: so when he beginneth to take the cause into his own hand, both by defending his children, and maintaining his own glory against the wicked, he is said to arise and stand up, as 2 Chro. 6, 41. Psa. 44, 23. & 82, 8. & 132, 8. The reason of the speech is borrowed from men, who can do no work of any moment or account while they lie still, but if they will go in hand with anything, they must rise up. The effect of his arising is the scattering of his enemies. If he once arise to the help of his people, then followeth quickly the fall of his enemies. If he fight for them, *They shall fly before him as chaff before the wind and as wax melteth before the fire, so the wicked perish at the presence of God,* Psa. 68.2. We might note from hence, that when once God showeth himself for his people, the enemies are quickly put to flight, Exod. 14. When *Pharaoh* pursued the Israelites, and ouertooke them at the red sea, and that their hearts began to fail and fall away, to be troubled, and as it were to melte away, *Moses* said unto them, *Fear not, stand still, and see the salvation of the Lord, which he shall show you this day,* 13. *The Lord shall fight for you, and you shall hold your peace,* 14. Deut. 28, 7. and Ro. 8, 31. *If the Lord be on our sides, who shall be against us?* This is a great comfort to the Church, 2. Chro. 15, 2. *The Lord is with us, if we be with him.* Again, let every faithful soul apply this to himself, and gather assurance by it, to stand unmovable under the shadow of the almighty. Lastly, it noteth out the wretched & miserable condition of the enemies of God, and of his children; for when they think to arise, God will give them a sodain and shameful fall. But I only point out this point: and proceed to the consideration of the titles which *Moses* giveth to the ungodly; he calleth them the *enemies of God,* & such as hate him. So then observe, that all wicked men are utter enemies to God, they hate him, they abhor him, they cannot abide him. They say in their hearts, *There is no God,* Psal, 14, 1. God hath forgotten, he hideth his face, he will not require it, Ps. 10, 11, 13. *The Lord shall not see, neither shall the God of Jacob regard it,* Psal. 94, 7. *Depart frō us, for we desire not the knowledge of thy ways, what is the almighty that we should serve him, and what profit should we have, if we pray unto him?* Job 21, 14, 15. Exod. 5, 2. Mal. 3, 14. In the second commandment the Lord saith, that he would visit *the sins of the fathers upon the children to the third and fourth generation of thē that hate him,* Exo. 20, 5. Howsoever therefore they pretend friendship and love to him, as *Judas* did to Christ, yet their hearts are far from him, they hate him, and cannot abide him.

[Reason 1] And no marvel. For first, they fight against his Laws, and resist his ordinances. They wish there were no God, no hell, no heaven. For as they are the friends of God that do his commandments, so doubtless they are his enemies, that will not submit themselves to his

kingdom, nor do his will. Hence it is, that Christ saith, Luk. 19, 27. *Those mine enemies which would not that I should reign over them, bring hither, and slay them before me.* They that will not have him to reign over them, and in them, are his enemies: but such are all the unregenerate, therefore they are God's enemies. Secondly, they are under the dominion of the Prince of darkness, who is God's professed enemy, he ruleth in them, to him they give homage and obedience. From him they will not depart, and of him they shall receive their wages. So Christ telleth the Pharisees, they were of their father the devil, John. 8, 44. they did the lusts of the devil, and therefore they were the children of the devil. The God of this world ruleth in them, and therefore they can be no better then the enemies of God: for of whō a man is overcome, of the same he is brought in bondage. Lastly, the godly that seek to fear the Lord, are both called and accounted the friends of God, as *Abraham* was, *I am.* 2, 23. To this purpose speaketh *Jehoshaphat* in his prayer,*Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever?* If then the faithful be the friends of God, doubtless the unfaithful, what are they but his enemies?

[Use 1] T•e Uses. First, conclude from hence, that most certainly God will be their enemies. Will he hold friendshippe with those that care not for his love and favor? that profess and proclaim, though not in words, yet in their works, that they are and will be his enemies? No doubtless, •e will cast them of•, he will renounce them for being any of his people. Thus the Prophet speaketh, Psal. 78, •6. *He smote his enemies in the hinder parts, he put them to a perpetual shame* And Esa. 63, 10. *•hey rebelled and vexed his holy spirit, therefore he was turned to be their enemy, and he fought against thē.* Would any man have the displeasure of great men? Do not all men fear to have such as are in high place to become their enemies? But behold, he that is higher then the highest, and greater then the greatest, is an enemy to all wicked persons, as they are enemies to him? Who would not therefore make all possible haste to come out of such a wretched condition, as pulleth the enmity of God upon his head, and setteth God against him?

Secondly, let no man glory in their favor & [Use 2] friendship, or that they are any way nere unto them or great with them. He that toucheth pitch cannot but be defiled with it. He that is inward with God's enemies, will learn in time to be enemy also. W•e must therefore avoid their company, and entertain no familiarity and acquaintance with them. They are God's enemies, and they are enemies unto us, why then should not we be enemies to them? The Prophet setting down the note of the Citizens of heaven, maketh the contempt of the wicked to be one, Psal. 15, 4. *He in whose eyes a vile person is contemned.* The Prophet *Elisha* witnesseth and avoucheth even to the face of *Jehoram,* the King of Israel, that had it not been that he regarded the person & presence of *Jehoshaphat,* he would not once have vouchsafed to look upon him, 2 King. 3, 14. Whatsoever titles they claim and challenge unto themselves, this is their true title, they are the enemies of God, and we must have no society with God's enemies.

Thirdly, it showeth the certain destruction [Use 3] of all the ungodly, for they are his enemies, and can they then prosper? They fight against him, and he will fight against them,

& are they stronger then he? or able to prevail against him? No, in no wise; for though hand join in hand, and all of them should combine themselves in one against him, yet the breath of his mouth shall blow them away, and they shall not stand in judgment before him. To this end they are compared to chaff, which the wind scattereth away, Psalm. 1. The godly are like a Tree planted by the Rivers side, that bringeth forth his fruit in due season; his leaf also shall not wither: but the ungodly are not so, they are like the chaff, they are of no more reckoning or account with GOD, then the chaff is with men, in comparison of the good corn. Hence it is also, that they are compared to dung, they cast up as soul and filthy a savor in the nostrils of almighty God, as dung doth in the nostrils of men. Therefore the Church, in their prayer against them, desireth God to do unto them as unto the *Midianites,* as to *Sisera* and *Iabin* at the brook of *Kison,* which perished at *Endor,* and became as dung for the earth. So doth *Ahijah* tell the wife of *Jeroboam,* that the Lord would bring evil upon the bouse of *Jeroboam,* and take away the remnant of his house, as a man taketh away dung, till it be all gone, 1 King. 14, 10. Let them therefore magnify themselves never so much, & lift up their horns on high, they are of no price, they are in no account, they are of no estimation with God, they are loathsome and abhominable to him. Their sins cry aloud in his ears; they have a stinking savor in his nostrils, they are odious in his eyes, they grieve his heart; and can they escape? May we not make an undoubted conclusion from all these things, that they shall certainly perish?

[Use 4] Lastly, to shut up this point, it is a duty required of all of us, to seek to be at peace with God, and to give unto him our hands, or rather our hearts. For so long as we stand out against him, and bid him open defiance, there can be no peace between him and us, neither any hope at all of reconciliation. For as Deut. 32, 41. *If he whet his glittering sword, and his hand take hold on judgment, he will execute vengeance on his enemies, and will reward them that hate him.* If a king hear of another coming against him with an huge and mighty host, and consider that he is not able to encounter with him hand to hand, while he is yet afar off, he sendeth embassage desiring conditions of peace, Luke 14, 32. This wisdom ought to be in us. Let no man think to prevail & get the upper hand by standing out against him. He that continueth an enemy unto him, is an enemy to himself, nay to his own soul. It is sin that maketh this separation between God and us, Isaiah 59, 2. We rise up against him, we rebel against the Lord, 2 Chron. 13, 6 and then the Lord riseth up against us. We cannot prosper so long as we provoke him with an high hand. Let us therefore repent us of our evil ways, and turn unto him, assuring our selves that then he will turn unto us. Let us humble our selves under his mighty hand, and he will lift us up. Let us confess our sins unto him, and we shall find mercy, for he is just and merciful to forgive us our sins. There is no peace to be obtained, but under these three conditions, repentance, humility, and confession: these as a trumpet sound the retreate of his judgments: they are as peacemakers between God and us, and are as a strong threefold cord which is not easily broken whereby his hands are after a sort bound from pouring wrath and vengeance upon us.

[Let thine enemies be scattered, and them that hate thee fly before thee.] Mark in these words the title that he giveth to those that were ready to hinder their approach unto Canaan: he saith not, Let our enemies and them that hate us be scattered, but let thine enemies and them that

hate thee, &c. Nevertheless, if he had so prayed, the prayer had been lawful: but his words are more powerful and effectual: whereby we see, that the Churches enemies, he calleth God's enemies, and showeth that they hated not only the godly, but God himself.

So then, the doctrine is this, that the enemies of the Church in general, or of any his faithful servants in particular, are indeed and in truth the enemies of God himself. Howsoever they may in the blindness of their harts persuade themselves, that notwithstanding their hatred to God's dear children, they may be the good friends of God: yet they do but deceive themselves, for they are accounted his utter enemies and such as inwardly hate him, as Exod. 15, verses 6, 7. speaking of the drowning of *Pharaoh* and his host in the red sea, *Moses* singeth, that the Lord overthrew them that rose up against him, he saith not, they rose up against Israel. And *Deborah* speaking of the destruction of *Sisera,* Judge. 5, verse 31, saith, *So let all thine enemies, O Lord, perish.* Thus the Prophet alluding to the common prayer of *Moses* in this place, beginneth the 68. Psalm in this manner, *Let God arise, let his enemies be scattered; let them also that hate him, fly before him.* The like we see, Psalm. 83, 2, 3. It is plain therefore that the enemies of the godly are God's enemies, though if they were asked the question, they would utterly deny it, & think themselves unjustly charged with it.

For first, God is entered into a league and covenant with them to have the same friends and the same enemies; as if he should say, as *Jehoshaphat* said to the Kings of Israel,*I am as thou art, my people as thy people, and my horses as thy horses.* This appeareth in the Covenant which God made with *Abraham,* Gen. 12, 3. *I will bless them that bless thee, and curse them that curse thee:* and his he verifieth in all that embrace the faith of *Abraham.*

Secondly, wherefore are the ungodly persecutors, enemies to God's children? or what hath the righteous done? and why do they set themselves against them? is it not for the Lord's sake? is it not for his truth and religion? True it is, they may have, and indeed have other colors and pretences, but religion is the cause of all & the true fear of God, as Psal. 44, 22, & 38, 20. Rom. 8, 36. as it is noted of *Cain,* that he was of that evil one, and slew his brother, because his own works were evil, & his brothers good, 1 John 3, 12.

Woe therefore unto them that set themselves against God's people, for they fight against [Use 1] God, and he will fight against them for those that are his. If they cannot prevail against him, (for what is an arm of flesh to ye Almighty)? then certainly not against the Church. So long as God standeth, the Church shall stand upright, the gates of hell cannot prevail against it, Mat. 16. Hence it is that the Prophet saith, *He that toucheth you, toucheth the apple of his eye.* We may therefore conclude as a principle not to be gainsaid, the sure and certain destruction of all the enemies of the Church, in as much as he will thrust through the loins of them that set themselves against his sanctuary. They may for a time prosper & prevail, but in the end they shall be confounded and come to ruin. Let them in time consider in what case they stand. They think they have to deal only with men, over whom they may insult at their pleasure, through their might and greatness, but they shall find they have to do with God, who is able to uphold his servants, O that they could consider this!

[Use 2] Secondly, we may truly infer the woeful estate of those y^{t} defend not the cause of God and his children, that do not stand with them, but stand still as neuters, and look on as idle beholders, and suffer them to be borne down and trampled under the feet of proud men as mire in the street, such as shrink back from them for fear of danger that may befall themselves. For such as forsake the faithful in their just defense, do in the height of their sin, and in the pride of their hearts forsake the Lord himself, and renounce him. This made *David* say,*Remēber Lord the reproach of thy servants, how I do bear in my bosom the reproach of all the mighty people, wherewith thine enemies have reproached, O Lord, wherewith they have reproached the footesteps of thine Anointed.* As he bare the reproaches of his enemies, w^{c} were God's enemies, in his bosom, so he prayeth that God would recompense their sin into their bo•ome. Therefore it is, that *Deborah* saith, *Curse ye Meroz, curse ye bitterly the inhabitants thereof,because they came not out to the help of the Lord, to the help of the Lord against the mighty.* They did not join with the enemies of God, yet they are cursed because they sate still and did nothing and did not join with his friends. We see, we cannot but see and behold with our eyes, the children of God oftentimes hated, maligned, wronged, threatened, oppressed, slandered, reviled, & persecuted; if we opē not our mouths in good causes, in God's causes, we forsake the Lord himself whose cause it is, and bring upon our selves his fearful, yet most just curse.

[Use 3] Thirdly, as the enemies of the Church are the enemies of God, so we may conclude from hence, that doubtless the friends of the church are the friends of God. No man shall do any good to his distressed servants, w^{c} shall lose his reward. The Evangelist showeth, that Christ our Savior accounteth it as done to himself, whatsoever we have done to one of the least of his brethren. He is fed and harboured in his members, he is clothed and covered in his members, he is received and visited in his members. And if we refuse to do good to the least of these, he esteemeth it as an injury and indignity done unto himself. This is a notable encouragement to move us to open our mouths in the cause of the dumb, to open our hands in the cause of the needy, and to open our hearts in the cause of the afflicted, and to vnloose our tongues to plead the cause of the innocent. Such are the true friends of God. Every man seeketh the favor of great men, and desireth their friendship how ought we then to labor to be the friends of God? *Abraham* believed the promise made unto him, and he is said to be the friend of God; & Christ saith, ye are my friends, if ye do whatsoever I command you. This is the cause that made *Deborah* pronounce *Iael* ye wife of *Heber* blessed above women dwelling in tents, because she helped the Lord against the mighty with her mouth, with her hand, with her heart; she smote off the head of *Sisera* when she had pierced and stricken through his temples. Thus it was with *Obadiah;* thus it went with *Ebedmelech:* they shown mercy to the Prophets, & God showeth mercy unto them: they did good to others but they received more good to themselves: And this was the prayer of *Paul* for *Onesiphorus,* who no doubt received much mercy from God in the day of account, as he refreshed the Apostle in the day of his want, 2 Timothy, 1.16.18.

Fourthly, seeing God accounteth ye churches [Use 4] enemies his enemies, then must our account be answerable to the account of God, we must account his enemies to be our enemies. God's enemies by good right ought to be the Churches enemies. Such then as we

see to be open enemies to god, to fight as it were hand in hand against him, to hate true religion, to scorn the profession of it, to deride the professors of it, we must account thē as our enemies, we must hold no league, no friendship, no familiarity with them, so far as they declare themselves to be such by their obstinacy. This made ye Prophet say to *Jehoshaphat* after he had made affinity with wicked *Ahab,* who had sold himself as a slave to sin, Shouldest thou help the ungodly? and love them that hate the Lord? therefore is wrath come upon thee from before the Lord. So *David* saith, testifying his affection,*Do not I hate them, O Lord, that hate thee, &c.* teaching thereby, that seeing he accounteth our enemies to be his, we ought to account his enemies to be ours. This made the wise *Solomon* to say,*An unjust man is an abomination to the just, &c.* But it may be objected, [Object.] that Christ Jesus willeth us to love our enemies, and to bless them y^t^ hate us. It is true, [Answ.] we must love our enemies, but we are never commanded to love the enemies of God. Shall we love them that do not love the Lord? did we not see before, how that good king is reproved, not only because he did help the ungodly, but because he did love them that did hate the Lord? So then we must distinguish and make a difference between such as are our enemies, and such as are God's: between such as hate our persons, and such as hate true religion and the holy profession of it.

But how shall we know who are God's enemies, and who are ours? and to bestow our hatred upon a right subject? I answer, as a good tree is known by his good fruit, so an evil tree is known by his evil fruit. It is the evil fruit which they bring forth, which must because of this hatred. Take that away, and let the tree be graffed and bring forth better fruit, we will love both the tree and the fruit. Sin therefore must be the ground and foundation of all true hatred. Secondly, our hatred if it be aright, must proceed from the love of God, and the zeal of his glory, because we cannot love him, but we must hate whatsoever is against him. Thirdly, our hatred must not proceed from any private revenge: for that were to do evil for evil. The cause must no way concern our selves, but only the LORD. A man may be enemy to our person, and yet a friend to God, such we are commanded to love, and we are forbidden to hate. Lastly, we must see them to be obstinate and settled in sin, as dogs and swine that trample holy things under their feet, and are ready to rent them in pieces y^t^ bring them unto them.

[Use 5] Fifthly, from hence ariseth comfort to God's people, to consider that such as hurt or persecute the members of Christ, do hurt and persecute Christ himself, & wound him through their sides, though now he be glorified in the highest heavens. When *Paul* said, who art thou Lord? ye Lord answered, *I am Jesus whom thou persecutest,* Act. 9.5. And the Apostle saith *I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake which is the Church,* Col. 1.24. So God the Father is said to be touched with a feeling of the miseries of his people, Isaiah 63.9. In all their afflictions he was afflicted, & the Angel of his presence saved them: & likewise the holy Ghost, 1 Pet. 4.14. When you are reviled, the Spirit is evil spoken off on their part, &c. So then the holy and blessed Trinity have as it were a fellow-feeling of our miseries and afflictions, which serveth greatly for the comfort of all that are in trouble for the truths sake. We suffer not alone, for that were without comfort, we have God the Father to suffer with us, Christ Jesus our Savior

to suffer with us, & the holy Spirit blessed forever to suffer with us. Thus doth God comfort *Abraham,* who hath the hearts of all in his own hand, that he will get him favor in the eyes of many which shall do him good, and for his sake he will also do them good that do good to him. If any shall rise up against him as an enemy, God will shut the mouth of the lyon, he will declare himself to be his enemy, and arise betimes for the defense of his servant. And this appeareth evidently in the hystory that is set down of him. This is therefore the comfort of the Church, that albeit it have many enemies that hate it, oppress it, & persecute it, yet it shall have many patrons, nurses, friends, and favorers, nay God himself will protect it, defend it, and deliver it: nay he promiseth to bless them that bless it, and threateneth to curse them, that curse it: This made *David* say, Pray for the peace of Jerusalem; let them prosper that love thee, Ps. 122.6.

Lastly, it is our duty to labor to be in the number of his children, otherwise these promises belong nothing at all to us. Glorious things are spoken of thee, O City of God, but what is that to us, if we be not citizens of that city? It is a notable privilege, to have ye same common friends and enemies with God; this is made ours, if we be his: if not, we have no benefit by it at all. What will move us to holiness and righteousness of life, if this will not, that he which toucheth any of those that belong to him, toucheth the apple of his eye? Zach. 2. Could the Prophets have used a fitter phrase to show the care of God toward us, and the desire he hath to further our salvation? If he were a mortal man like unto us, and had flesh and blood together with those parts that we have, he could not more tenderly keep the apple of his eye, then he hath kept his people from time to time. We know it is the most tender part of the body of man, upon which dependeth the comfort of all the rest. If a man were stricken on the head, or hand, or arm, it might be borne: but if he receive a blow in the eye, all the body starteth at it, and we are much grieved by it. Howbeit we are expressly taught, that God keepeth us, not as his arm or as his leg only, but as the most tender part, to wit, his ey, & as the most tender part, of that tender part, namely the apple of the eye. Thus it pleaseth God to speak to us, to make us understand that which otherwise would be high and hard for us, if he should speak according to his own majesty. He hath neither arms nor legs, neither hands nor eyes, but he borroweth this comparison as well known to us, and stoopeth down to our rudeness and infirmity, that we might conceive his works the better. For the meaning is, that he will defend and preserve us, not as a mortal man doth his hands or feet, but as he would do the apple of his eye. This is his goodness toward us, when any of his are hurt, he receiveth a blow on his eye, and therefore cannot hold his peace: and ought not we on the other side for our parts make all hast to register and enrol our selves in the number of his children? All this his favor is lost, if we be not his. Let us join our selves therefore to God's people, let us be one with them, that we may be as one heart, and one soul. And as we noted before, that seeing God reputeth our enemies to be his, we ought to esteem his enemies to be ours; so likewise we ought to account his friends to be our friends. Such shall enter into the Tabernacle of God, and rest in his holy hill, in whose eyes a vile person is contemned, but he honoreth them that fear the Lord. And if God will honor them that honor him, ought not we also to honor them, and show our selves like to our heavenly Father? The Prophet telleth us, that all his delight was toward the Saints that were on earth, Psal. 16.3. God delighteth in

such, let us follow his example doth the contrary of the ungodly, Psal. 139. Do not I love them, O Lord, that love thee? and do not I rejoice with those that are obedient unto thee? yea, I love them with an unfeigned and perfect love, I account them as my best and chiefest friends, in comparison of whom I do make account of none other. In doing this, we shall have God to be our friend Wherefore, let us remember our duty, to be careful to become sound and sincere members of the Church, by true faith and a right ordered obedience, that so God may accept us to be his children.

[Verse 36. *And when it rested, he said, Return, O Lord, unto the many thousands of Israel.* This is the second prayer, which *Moses* ordinarily made at the resting of the Ark, and the pitching down of the tents. Here are two things set forth, first, the act of God, *Return O Lord:* this is also spoken after the manner of men, for properly God neither goeth nor returneth, he neither proceedeth forward, nor returneth backward: but it is spoken in regard of a new work of God to be shown toward his people. The meaning is as if *Moses* had said, As thou (Lord) wentest before us to drive away our enemies, so having put them to flight, that none can stand before thee, vouchsafe to come again to our tents, take up thy rest & residence among us thy people, as Psal. 7.6.7. *Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies, and awake for me, &c. So shall the Congregation of the people compass thee about, for their sakes therefore return thou on high* Secondly, the persons to whom he should return and among whom he should rest, to wit, the thousand thousands of Israel. From hence we may observe briefly, where it is that God resteth, and among whom he dwelleth, that is, among his own people, he abideth in his Church forever, there he hath pitched down his standard and purposeth to continue; he hath chosen Zion, he hath desired it for his habitation, This is my rest forever, here will I dwell: And in the next words he giveth the reason, for I have desired it, Psal. 132.13, 14. All creatures are his, so are all places his: he hath his choice to abide wheresoever it pleaseth him; for all the world is his, for who created it and gave it a being but he? Now of all places, he chooseth his Church to be with it, and to rest in it. Thus speaketh the king of Judah, 2 Chron. 13.12. God is with us for our Captain, and Matth. 28.20. Christ saith, even he that walketh among the seven golden candlestickes, Revel. 1.13. *Loe, I am with you to the end of the world.* [Reason 1] For first, who is it that gathereth the Church, but he? can any do this but God by his infinite power? Christ Jesus witnesseth that he would have gathered the people of Jerusalem by his Ministry, but they would not, Mat. 23. So God promised to gather together the dispersed of Judah from the four corners of the earth, Isaiah 11.12. Secondly, he is evermore a present help in time of trouble, willing to hear them with speed, and ready to speak to them with comfort. Whatsoever they ask of him, they shall receive: but if he were not present with us, he could not hear us in our need nor succor us in our wants Psal. 46.5 Thirdly, Satan dwelleth and ruleth in the world. He is called the prince of the world, Eph. 2. who ruleth in the children of disobedience: and blindeth their eyes that they cannot obey the truth, 2 Cor. 4.4. Lastly, his love, his special love is set upon them; and the love, the special love of his people is set upon him: and where should he rest and remain but among them? or how should one be without another?

The uses. This reproveth all such as have [Use 1] no care to dwell with God in his Church, of which the number is not small in all places. These are like unfaithful servants that care not

for coming in their masters presence: or like malefactors, that hate nothing more then the face of the judge. So is it with evil men: they like no place worse then the Church. They take as much pleasure in it, as the thief doth to be in the Iaile, who careth not how soon he were out, and rid of his fetters. The word of God is to the ungodly as bolts and gyues, it fettereth and hampereth and holdeth him, that he knoweth not which way to turn himself. The Church is to him as it were a prison, it restraineth his liberty, & he loveth no place worse then it. It is otherwise with the godly man: he liketh it and preferreth it in his thoughts, in his affections, and in his practices above all other places, because the Lord dwelleth and resideth therein. It is the house of prayer where the people of God meet. God is never absent from hence: and they are happy that may dwell there with him, Psalm 27.4. And we may pronounce this is a certain truth, that such have no company or communion with God that delight not to visit his Temple. Let such look for no blessing at God's hand to come upon them.

Secondly, this proclaimeth woe and misery [Use 2] to come upon all wicked persons, because God is not among them. His presence is the fullness of joy, at his right hand are pleasures for evermore, Psalm. 16, 11. where he is not, there can be nothing but horror and confusion. But he is not in the Congregation & assembly of evil persons. It will be said, Is not God everywhere? He is, with his essence, but not with his grace. And they shall know he is present with them, and they with him, albeit they seek nothing more then to banish him out of their presence and company. They have forsaken the ways of God, and he hath forsaken them for their wickedness. Howbeit in the last day, when they shall stand before the tribunal seat of the Judge of all the world, they will acknowledge their own folly, and desire to behold one comfortable day of the Son of man with the loss of all their pleasures in the days of their vanity, but shall not be able.

[Use 3] Thirdly, hence ariseth comfort to God's children to know this, and to be thoroughly persuaded of it in their hearts. Thus doth *Abijah* the king of Judah comfort himself against his enemies, 2 Chron. 13.12, *Behold, God himself is with us:* and likewise Christ his disciples, *Loe I am with you unto the end of the world,* Matth. 28.20. He need not fear anything that hath God to be with him. He need not fear the subject, that hath the Prince to stand for him. He hath no cause to be afraid of the servant, that hath the master on his side. Let everyone therefore comfort himself in the execution of his calling. God hath set us in the same, and he will bear us out.

[Use 4] Lastly, it is a duty belonging unto all men to seek the Lord, as well where he may be found as when he may be found. For as there is a time when he will not be found, Pro. 1.28. Mic. 3.4. Luk. 13.24. so there is a place where he will not be found. He resteth not in the tents of wickedness. If God be sought in the society and fellowship of sinful men, he cannot be found. He is found in his house and Temple: if we delight in his word and worship, we cannot be far from him, nor he from us. If we show our selves willing to hear his voice, and to go no farther from him, then that we may evermore be within the sound of his mouth, we shall be sure of his presence. There he will be found as in a garden of spices. The Lord is said to dwell in the highest heavens, and indeed this is the city of the great king. Now, the Church is as

the suburbes, and leadeth us the right and ready way to this city. We can never come to it, if we do not enter by the gates of the Church. Here God keepeth his court: here we shall be sure to find him. All men will seem in love with the heavenly Jerusalem, but they care not at all for Zion. They would rest in the hill of God, but they desire not to soiourne in his Tabernacle. They would have heaven, but they will have none of the Church. They love to hear,*enter into the kingdom prepared for you,* but they care not for the feasts of the word and Sacraments prepared for them. These do altogether deceive themselves, and separate those things w^c God hath joined together: for as much as we must long after the place of his habitation upon earth, if we look to be received into the place of his habitation in heaven. For God hath two houses as his dwelling places, one beneath, the other above: the one I may call the lower house, the other the upper house. He that would dwell in the one, must also dwell in the other. One is the Church, the other is the kingdom of glory. If we delight in the first house more then in all other places, let us not doubt, but be well assured, that in his good time we shall have entrance into the second house. But if we will not dwell with him in his Church upon earth, we shall never dwell with him in glory in ye highest, of which Christ our Savior saith, *In my Fathers house there be many mansions,* John. 14.2. Whereby he meaneth heaven it self, in which all the Saints and blessed spirits of just men perfected shall dwell with God forever in glory and immortality. If we be any way in love with this celestial house, let our care and endeavor be to dwell with him first in his other house which is the lower house, of which sort is every particular assembly, where God doth also dwell, to which he giveth laws and ordinances as an householder unto his house, of this *Paul* speaketh, 1 Tim. 3.15. *Thou must know how to behave thyself in the house of God, which is the Church of the living God.* Let us examine our love to the one, by our love to the other: our love to the kingdom of heaven, by our love to the kingdom of grace. If we care not for the former, we shall never have entrance into the latter. God must know us to be guests in his first house, otherwise he will never acknowledge us as his friends in the second.

To the many thousands in Israel. The words in the original are, *to the ten thousand thousands:* a certain number for an uncertain. A notable description of the church of God. Whence observe, that the people which belong to God, are many thousand thousands. They are a great flock of sheep, they are a plentiful harvest of corn, they are a wonderful host and army of men. This God promised to *Abraham,* Gen. 15.5. he brought him forth and said, *Look now toward heaven and tell the stars if thou be able to number them: for so shall thy seed be,* Rom. 4.18. So Psal. 2.8.*Ask of me the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Thus *Isaiah* prophesieth of the amplitude of ye church, Chap. 54.2.3. *Enlarge the place of thy tent, &c.* In the New Testament Christ telleth us, that *many shall come from the East and West, and sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven,* Matth. 8.11. so that his elect children are many in number.

For first of all, the mercy of God is the [Reason 1] more manifested thereby. He might justly have rejected all, because all had sinned in *Adam:* but the more to manifest the greatness of his goodness, and the largeness of his compassions, it pleased him to call and gather together a great people, that they might take hold of his mercy, and sing of his loving kindness to his glory.*God hath concluded them all in unbelief, that he might have mercy upon all.*

By nature all are alike, all unbelievers, all disobedient, all miserable: the elect are no better then others by birth. He speaketh here of believers among Jews and Gentiles. Secondly, Christ Jesus will not lose ye price of his death, neither suffer it to be void and of none effect. He died for many, and therefore many belong unto him, as sheep of his pasture, and as members of his body. The Apostle teacheth, that *by the obedience of one (not a few, but) many shall be made righteous, even as by one man's disobedience, many were made sinners,* Rom. chap, 5.19. And the Evangelist Saint *Matthew* declareth Christ in the delivering of the Cup at his last Supper, said, *This is my blood of the New Testament which is shed for many for the remission of sins:whereby he brought many sons to glory.* Thirdly, none is able to count the number of them, which are as the stars that are innumerable, and as the sand on the sea shore. This made *Balaam* pronounce afterward in this book, chap. 23.10. *Who can count the dust of Jacob, and the number of the fourth part of Israel?* And *John* speaking of the number of them that were sealed, saith, he saw *a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, clothed in white robes and palms in their hands.* Revel. 7.9. They must needs be many thousand thousands, seeing the number of them is without number.

[Use 1] The uses follow. See here the key to open and unlock sundry places of holy Scripture, speaking of an universality appointed unto life and eternal glory: as where it is said, God would have all men saved, 1 Tim. 2.4. all men to come to repentance, 2 Pet. 3.9. that Christ died for all, 2 Cor. 5.14. 2 Pet. 2.1: These speeches must be understood of an universality and generality of the elect only: for they alone are elected, they alone are justified, they alone are redeemed, they alone shall be glorified. They must not be understood (though they speak of all) and extended to every particular of *Adams* seed, nor be taken of every particular person, but must be limited and restrained to believers of all sorts and conditions; as Rom. 10.12. God is rich to all that call upon him: and Gal. 3.22. the Scripture hath concluded all under sin, that the promise of faith in Jesus Christ might be given (what to all? no, but) to all y^t^ believe, John. 11.52. There is therefore an universality and a world of believers, as well as of unbelievers; and they are expressed under the word All, because they are many in number, and consist of thousand thousands which cannot be accounted: and therefore *John* saith, *Christ is the propitiation for our sins, and not for ours only, but for the sins of the whole world,* 1. John. 2.2. that is, for the sins of all the elect, and believers dispersed throughout the world. To conclude, Christ may be said to save all as he is said to heal all sicknesses and diseases among the people, Matth. 4.23. and 9.35. that is, some of all sortes and kinds: and as the Pharisees are said to tithe all herbs, Luk. 11.42. that is, all sorts.

[Use 2] Secondly, we may gather from hence, that most glorious shall the name of Christ be when all me• together in one to magnify his grace and mercy toward them, as appeareth Reu. 7.10, 11, 12. The Angels and the Elders, ascribe blessing and glory, and power, and thanksgiving unto God. When we shall all sing *Hallelu-iah* in the heavens, what a sweet and pleasant melody will this make? O how should we labor to be of this company, that we may bear our part everyone in this triumphant song? Hence it is that the *John* saith, Reue 19.1.3. *I heard a great voice of much people in heaven, saying, Alleluia, salvation, and honor, and power unto the Lord our God:* and again they said, *Alleluia!* Blessed are they that accompany the Saints to sing with them, with heart and voice *Alleluia!* If we be not of this communion of Saints, we

cannot tune the right accent, we cannot be in the number of these sweet singers, our music iarreth and hath a discord in the eyes of God: he will soon find it out. Here the godly seem to be thinly sown, as wheat covered with chaff, and so the song to consist of a few voices only. The corn which seemeth little while it lieth in the heap and maketh no show, when once the fan hath scattered away the chaff, it appeareth to be much in quantity: so when the Lord Jesus at his second coming shall have fanned away all the reprobate, and blown them by the breath of his mouth, and the power of his sentence into hell, as the doom of their deserts, then shall innumerable multitudes of the elect stand up and lift up their heads, because their redemption is accomplished, and cry with a loud voice *Hallelu-iah.*

Thirdly, let no man be dismayed at ye great [Use 3] number of the wicked, and of profane persons that cover the earth as grassehoppers, and swarm in every place as hornets, Idolaters, heathen, barbarians and others out of the Church, together with unbelievers and scorners in the Church. The Apostle saith, the whole world lieth in wickedness, 1 John. 5.19 nevertheless God hath a very great people, even a world of people that belong unto him. *Elijah* could see few, when indeed there were many; when he thought he had been left alone, what saith the answer of God unto him, I have reserved to myself seven thousand which have not bowed the knee to the image of *Baal,* Rom. 11.4. And God telleth *Paul,* he had much people in one only city, Act. 18.10. yea, by the preaching of *Peter,* three thousand souls were gained unto God in one day, Act. 2.41. Let us not therefore be offended at the paucity or scarcity of the godly which embrace the Gospel, as if the harvest were little: neither let us doubt of the truth thereof, nor start back from the profession of it because few embrace it, believe it, and confess it. It hath always been the manner of men for the most part to have respect to the greatest multitudes, and to have the faith in respect of persons, I am. 2.1. because they think it best to do as the most do, and to believe as ye greatest number do, without any farther search or trial of the truth. These time-seruers and men-pleasers persuade themselves, that it is incredible and unreasonable, that God should suffer the greatest number to run into the way of error, & to fall into the pit of destruction. This made ye Pharisees say,*Have any of the rulers or of the Pharisees believed on him?* But though these believe not, shall ye promise be to none effect▪ No doubtless, the Church shall abound with many children as a fruitful mother, and shall stretch forth the curtains of her habitations. But how then is it said to be a little flock? and they to be few that enter into the straight gate and the narrow way? This is spoken by comparison of the ungodly & reprobate, who as they abound in evil, so they do in multitude: and therefore Christ saith, *Many are called: but few chosen,* Mat. 20.16. There are many reprobates, but few elected. The Apostle saith, *Though the number of the children of Israel be as the sand of the sea, yet but a remnant shall be saved,* Rom. 9.27. Nevertheless, the people of God considered in themselves are many: we shall not be alone, we shall have much company to go with us to the kingdom of heaven.

[Use 4] Fourthly, judge not rashly of particular persons, whether they be in the number of the reprobate or of the elect, whether they be vessels of mercy or vessels of wrath. This is one of the secrets of God, which is hidden from us. No man ought to search into the secrets of a Prince: but who shall presume to pry into the highest mysteries of God? It is enough for us that he hath admitted us to be of his court, howbeit he hath not made us of his privy

counsel. To presume above that which we ought, is a labor like unto his, who not contented with a known and safe foord, will undertake to pass over the greatest river, where he is ignorant of the depths; for so doth the one lose his life, the other his judgment and understanding. We behold the Sun and enjoy the light thereof, as long as we look toward it but tenderly and circumspectly: we warm our selves safely while we stand near the fire, but if we seek to outface the one, or enter the other, we are immediately either blinded or burned. The Apostle saith, *Hath God cast away his people? no, in no wise, not any one of these which he foreknew,* Rom 11.•, 2. And elsewhere he saith,*Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and make manifest the counsels of the heart.* He hath many sheep that are without and therefore we must hope the best of all, and not despair of the conversion of any, though they be unbelievers, and unregenerate. For the power of God is greater then our weakness, and his mercy is greater then our sins. It is in his hand to deliver the offender out of prison, and to loose the fetters of unbelief. It is our duty to pray for them unto God, that he would give them faith to believe in his only begotten Son our redeemer. If the Son make them free, then they shall be free indeed.

[Use 5] Fifthly, let us use all good and lawful means to draw on others, seeking to win those that are contrary minded to us, and to vnty the cords of sin, whereby Satan keepeth them as bondmen in chains of •ron. We must labor to draw them to a love of the truth, and cast out the net of the Gospel, it may be at length we may catch some. The disciples had labored and toiled all night, and caught nothing; yet nevertheless at the commandment of Christ, they were content to let down the net, and when they had done so, they enclosed a great multitude of fishes, Luke 5.5, 6. We should be all fishers of men, especially the Ministers, but generally all, to exhort, to admonish, to teach, to stir up, and to instruct one anoother. Such a fisher was the woman of Samaria, who left her water pot at the well, and ran into the city, and provoked them to come forth and hear the Lord Jesus, John. 4.28.29. Such a fisher was *Andrew,* who findeth his brother *Simon* first, and saith unto him, *We have found the Messias,* which is, being interpreted, the Christ, John. 1.41. and he brought him to Jesus. And as *Philip* like a fish was taken with the net of Christ, verse 43. so by and by he playeth the fisher, for he findeth *Nathaniel,* and saith unto him, we have found him of whom *Moses* in the Law, and the Prophets did write, *Jesus of Nazareth,* verse 45. Happy are they that be found such fishers, and happy are they that gain one soul to God, yea happy and thrice happy are they that as good fish are taken with the hook and bait of the Gospel.

Lastly, we are bound to praise God for the [Use 6] increase of his people, & when he addeth unto the Church such as shall be saved. When a member of the body that was without feeling, and taken as it were with a dead palsy, is quickened, and the vital spirits begin to work, all the rest of the members rejoice. So it should be with us, when it may be said, *This my brother was dead, and is alive again, he was lost and is found, it is meet we should make merry and be glad,* Luke 15.32. When the sheep that went astray, is brought home into the sheepefold, why should we not rejoice? there is joy in the presence of the Angels of God in heaven, over one sinner that repenteth, verse 7.10. When the hand of the Lord was with the Apostles, so that a great number believed and turned unto him, they were glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord, Act. 11.23. and 13.48. When

therefore we see the Church grow in grace, and increase in number, and flourish in peace, we cannot but rejoice and be glad. This is a notable sign and infallible token that we are fellow members of that body, and that the word of God hath gotten root in our hearts. This use is taught by the Prophet, Psal. 47.6, 7, 8, 9. *Sing praises to God, sing praises, sing praises unto our king, sing praises; for God is the king of all the earth, and reigneth over the heathen, &c.* The faithful were wont to give him thanks for the increase of their private houses, much more then ought we to do it, when the house of GOD increaseth, and his saving health is made known more and more. But of this doctrine see more, chap. 23.10.

CHAP. XI.

Ver. 1. AND when the people complained, it displeased the Lord, and the Lord heard it, and his anger was kindled, &c.

HEere beginneth the second part of the book, according to ye division observed before: wherein we are to consider the journeys of the children of Israel, according unto their particular murmurings against God. Of this chapter there are two parts, which are two of their murmurings, & both of them fell out in their twelfth removing, as appeareth in the 33, chapter afterward, where their several stations are particularly distinguished. The first is in the three first verses, opening unto us their sin, their chastisement, and the event thereof. The cause of their murmuring and the words of these murmurers are not expressed, but may in part be gathered from the end of the former chapter, where it appeareth they departed from Mount Sinai three days journey without resting or intermission, with all their luggage and portage, as it were with bag and baggage; they had rested long at the foot of the Mountain, now therefore it is tedious and toilsome unto them to go so long together, so that they begin to fret and rage, to murmur and complain against *Moses,* or rather against God himself. The judgment followeth the sin, and overtaketh the sinner, for God is offended at it, and sent a fire from heaven which consumed the uttermost part of the Campe, and no doubt burnt up many of them in the same. God hath all creatures in his own hand, sometimes he drowneth with water, sometimes he consumeth with fire, sometimes he infecteth with the air, and sometimes swalloweth up in the eatth, & never leaveth sin and rebellion unpunished, so long as there is any creature in the world to arm against the sinner. Lastly, we have the event and issue of all, the people cried to *Moses* whom they contemned before; and he unto God, who was entreated to spare them: and a monument both of their sin and of God's judgment is described by the place which is named *Taberah,* that is, a burning, upon this occasion.

First of all, let us consider their murmuring. This is a grievous sin, or rather an heap of many sins compacted together, as pride, disdain, unthankfulness, infidelity, impatience forgetfulness, tempting of God, and a violent insurrection joined with fretting and chasing against him, and many such like corruptions. The doctrine [Doctrine.] from this example is this, that it is the property of carnal men, whensoever anything falleth not out according to their corrupt desire, to murmur against God, as Prov. 19, 3. This was the common behavior of the discontented Israelites while they wandered in the wilderness, and sometimes they

wished they had died in Egypt, rather thē they would any way be crossed in their humors, Exod. 16, and 17, 3.

This male-contentedness died not with [Reason 1] them, for first, everyone would have what him listeth, and regardeth not what God appointeth and approveth, Ier. 44, 16, 17, and 18 verse 12.

Secondly, every man would have present help in trouble, he cannot abide quietly to be one moment under the Cross; and if it be not by and by removed, he showeth the corruption that is in him. We are like to him that having received a wound, will be healed presently, or else he will not be healed at all.

Thirdly, they want faith and hope to believe in God and to wait upon him. Now *faith is the substance of things hoped for, the evidence of things not seen,* Heb. 11, 1. *And if we hope for that which we see not, we do with patience wait for it,* Rom. 8, 25.

Fourthly, they devise and invent to themselves false causes of their crosses, and never enter into their own hearts to consider the true cause, as Deut. 1, 27. *Ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the Land of Egypt, to deliver us into the hand of the Amorites to destroy us.* They should have accused themselves and not God, they should have confessed their own sins, not have alleged the hatred of God, which was to make that the cause which was not the cause, and not to make that to be the cause which indeed was the true cause.

The uses. This serveth justly to reprove all [Use 1] such as mutter and murmur when they have not their own will, like wayward children that will never be quiet but whē their mouths are full. How many are there that mislike their places and callings, and fret against God if he do not please them in all things? If they be touched with poverty, famine, sickness, losses, or any kind of adversity, they are offended and discontented with the Almighty. If God send out any contagious sickness, or blasting, or mildew, or foul weather, &c. how do we take on and vex our selves? We are like the Israelites, we break out into impatiency, we never think upon our own deservings, nor consider we have deserved far greater plagues We may say as *Moses* doth, *The Lord heareth the murmurings of the people,* Exod. 16.12. Or rather, these are like that profane beast in the book of the kings, when in extremity of famine, he said, *Behold, this evil cometh of the Lord, shall I attend on the Lord any longer?* Some there are that smell rankly of the smoke of the Romish religion, who will seem to cast off the Pope, but they have tasted the leaven of superstition, and savor strongly of Popish relics and remnants that remain in them; these will tell us of the former times of old how good they were, and what plenty they had then of all things, when they had the old religion, but since this new learning came up we have had dearths and famines, and penury of all things. These are like the Jews, Ier. 44 18. since we left off to burnt incense to the host of heaven, and to pour out drink offerings unto the same, we have wanted all things, and have been consumed by the sword and by the famine: but when we burn incense to the host of heaven, we had plenty of vitailes, and were well, and saw no evil. Besides, I could answer them, that their pratling of plenty is a tale of idle brains, for never were their harder times then in the times of superstition, and never

were God's blessings more plentiful thē in the days o• ye Gospel. But be it all were true which they tell us, it is a falls rule to measure true religion by the belly. Thus do carnal men savor nothing but carnal things, and prefer their flesh pots before Manna. Let us therefore hearken to the counsel of the Apostle. 1 Cor. 10.10. Phil. 2.14. Against such *Solomon* speaketh,*Say not thou, What is the cause that the former days were better then these? for thou dost not enquire wisely concerning this.*

[Use 2] Secondly, it is our duty to beware of unthankfulness, which is the mother of all murmuring. For as the Apostle biddeth us to *take heed there be not in any of us an unbelieving heart to depart away from the living God,* so we must beware of an unthankfull heart to depart from him, which is a capital offense and a mother sin, Job 34.18, 19. And that we may see what an ugly and misshapen monster of many heads it is, let us consider what deformed daughters it bringeth forth into the world, verifying the common proverb, Like mother, like daughter, Ezek. 16.44. First, it maketh us to prefer base, I may say, beastly things before better, and to lift up the earth above the heaven. Secondly, it bringeth hardness of heart, and maketh us without feeling of good things. Thirdly, it stoppeth the course of God's blessings, & after a sort dryeth up his hand, that he cannot stretch it out to do us good. For who will bestow anything upon an unthankfull person? Fourthly, it maketh us like untamed heifers, the more we have, the more we spurn and kick against God, like the pampered horse, that lifteth up his heel against him that feedeth him to the full. Fifthly, it is a thief, which taketh away all that we have, and even robbeth and bereaveth as of such blessings as once we enjoyed: or as a violent fire that wasteth and consumeth whatsoever we had gathered together. For as thankfulness to God vnlocketh God's treasury, and maketh way and passage for us to obtain more: so unthankfulness shutteth the door that leadeth to the storehouse of his blessings, nay it fretteth away, like a canker, whatsoever we have received already. Sixthly, it bringeth down God's judgments, as it did upon the Israelites, sometimes fire, sometimes plagues, sometimes serpents, and sometimes one judgment and sometimes another, until they were all consumed: none of them escaped unpunished. For as *Solomon* speaketh, Prov. 17.13. who so rewardeth evil for good, evil shall not depart from his house. Shall we sinful wretches so reward the Lord that hath done us good, to do him evil? Seventhly, it blindeth our sight, and pulleth out our eyes, that we cannot discern our own estate, nor consider aright what we have, it maketh us turn the blessings of God behind us, and to set the least crosses before us: it maketh us envy at the condition of others, that they have greater honors, riches, and livings then we have. Lastly, it exasperateth men very much to see themselves to be evilly rewarded and smally regarded at their hands to whom they have done good, as we see, 1 Sam. 25.10. and 2 Sam. 10.6.7. how much more then doth it provoke the most High? and how careful ought we to be to beware of so foul an evil?

Lastly, if we would avoid and prevent this [Use 3] sin of murmuring to which we are so prone, we must learn to be thankful to God for all good things, and continually call to mind y^t they come from no other but from him, Ier. 5.24. I am. 1.17. For as unthankfulness is a kind of idolatry, refusing to give honor to whom it is due; so thankfulness testifieth our love, fear, faith, & hope in God, of whom we receive all things. This duty hath many branches. For such as are thankful must acknowledge in their hearts, and confess with their mouths the

goodness of God toward them: so did the good Samaritan healed of the leprosy, Luke, chapter 17. verse 18. so doth *David,* Psal. 66.16. Secondly, they must be patient, and well pleased with the will of God, though thereby our own willes be crossed and curbed. We must in silence and subjection to his holy and heavenly pleasure yield up our selves and our whole life to be ordered by him, Psal. 4.4. and 29.9. and 37.7. Isaiah 30.15. and give the praise to him for them, Job 1.21. because even in judgment he remembereth mercy. Hab. 3.2. in all our crosses he showeth his love unto us, and dealeth better with us then we deserve, who might justly cast us into hell fire, and yet do us no wrong, nor give us just occasion to complain against him. Thirdly, we must be content with our places, callings and estates, avoiding covetousness and ambition, Phil. 4.11. Heb. 13.5. Fourthly, we must set our hearts constantly to obey God in poverty & penury, in afflictions and in all adversities, Phil. 4.12. Heb. 10.34. Fifthly, we must be ready to distribute & communicate the good blessings which we have received unto others, knowing of whom and to what end we have received them. When the fountains of God's mercies flow to us, let our fountain be dispersed abroad, and rivers of waters in the streets, Prov. 5.16. When the clouds have dropped down rain and watered our land, let us break our bread to the hungry, and cover them that are naked. We can never be truly thankful unto God, if we be not careful to do good to his servants for his sake. Lastly, we must show our selves thankful by yielding obedience to God, & by laboring to please him in all things. This is a real thankfulness, and this the Lord looketh for at our hands: this is the consummation and perfection of the former, and without it, all the rest are of none effect.

[Verse 2, 3. *And the people cried unto Moses, &c. the fire of the Lord burnt among them, &c. and he called the name of the place Taberah.* Here we see the punishment of their sin. Observe from hence, that among other judgments of God, fire is to be esteemed as one. Thus he destroyed Sodom and Gomorrhah, Gen. 19.24. and burnt up both cities and people. So a fire went out from the Lord and consumed *Nadab* and *Abihu* the sons of *Aaron,* because they offered strange fire, Levite. 10.2. *Elijah* the Prophet did call fire from heaven, and consumed the captains with their fifty. 1 Kin. 1.10. The like we see afterward, chap. 16.35. according to that in the Psalm, *The flame burnt up the wicked,* Psal. 106.18.

[Reason 1] This must be acknowledged to be a grievous and fearful judgment, because we say commonly and truly, fire and water have no mercy. And we see by never failing experience that it is so. Secondly, it is one of the titles of God expressing his nature, y[t] he is called a consuming fire, Heb. 12.29. Deut. 4.24. and 9.3.

[Use 1] This teacheth us, that if it please God to lay this judgment upon us at any time, whatsoever the means or instruments be whereby it cometh, whether by negligence or willfulness, or by the immediate hand of God, we must always lift up our eyes to heaven, and submit our selves with patience to him: we must not rest in second causes, but acknowledge his providence, and consider what is said in this place, that the fire of the Lord consumed the campe. We must therefore no otherwise account of it.

[Use 2] Secondly, it is our duty in this regard to serve God acceptably with reverence and godly fear. We must take heed to our selves, lest we forget the covenant of the Lord our God;

we must make no graven image, or the likeness of anything which he hath forbidden. It is reason we stand in fear of him that is able to destroy us suddenly, and to arm his creatures as his soldiers to consume us in a moment.

Thirdly, it warneth us, that at the last day, [Use 3] the whole world shall be consumed with fire, and the elements shall melt with heat, and the heavens shall pass away as a scrolle. Seeing then all these things shall be dissolved,*What manner of persons ought we to be in all holy conversation and godliness, looking for, and hasting unto the coming of the day of God!* We never read nor heard of moe burning of towns & houses thē within these few years, testified by the continual collections for the relief of such persons as have received loss that way. It is a lamentable sight and moveth much commiseratiō to see a few houses consumed to ashes: these particular burnings put us in mind of y^{t} general burning, when all things that worldly men so much esteem, and for which they labor & gape so greedily, shall be on fire. What should we so much delight our selves, in costly apparel bespangled with gold and silver, or why do we dote and set our affections so far upon the treasures of this life, which we know must all be burnt up like stubble?

Lastly, we are hereby admon•shed of a more [Use 4] terrible fire and ••ore fearful spectacle then all the former: for they are but as painted fires in comparison of the last fire, which the breath of the Lord, like a stream of brimstone, doth kindle. It was a fearful fire fell upon Sodom which burned their cities to ashes, but their souls suffering the vengeance of God in eternal fire, was more fearful. This is called everlasting fire, which never shall be quenched. Into this shall the reprobate be cast, & be tormented in those flames. These plagues are infinite, unspeakable, & incomprehensible: without end, without ease, without intermission, without remedy, without profit. Other iudgmēts have some good use, & many times bring profit to the sufferers after they have been exercised by them, but these shall bring none at all: there shall be weeping & gnashing of teeth.

Again, when the people first murmured, God did not punish them, as appeareth in the book of *Exodus,* they had not yet received ye law: but after the law was given, & knowledge shined as a candle in their hearts to direct thē, God spared them not, but entered into judgment with them so soon as they sinned against him. We learn hereby, [Doctrine.] that knowledge & the light of God's word received into our hearts, increaseth sin and judgment.*The servant that knew his masters will, and did not prepare himself to do according to his will shall be beaten with many stripes:* so saith Christ of the Jews, If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. For ignorance doth in some sort excuse, that is, make the sin not to be so great. Again, [Reason 1] all color and excuse is taken from such as have the means of knowledge, they cannot say they knew not: the word shall judge them at the last day which they have heard. This then teacheth, that none sin more grievously then such as live in the bosom of the Church, hear his word, and receive his Sacraments. It had been better for them that they had never known the way of righteousness, then after they have known it, to turn from the holy commandment delivered unto them, and the last state of that man is worse then the first. Again, mark from hence the cause, why judgment beginneth at the house of God, because here is ye greatest

light, here God hath vouchsafed the greatest mercy, here he hath rained upon his own city, while other places remained dry and withered. As then they have tasted the greatest mercies, so they must be touched with the sorest judgments. Lastly, it standeth the Church in hand and every true believer, to walk as wisely in the day, redeeming the time, because the days are evil. If ye word do not work our conversion, it shall further our condemnation, and we make our selves twofold more the children of hell then others that have not been partakers of such graces.

[He called the name of the place Taberah.] God doth not content himself to punish their murmuring, but setteth up a memorial or monument of their sin, tha• others might be taught and instructed by it to fear, by giving a new name to the place where the sin was committed, calling it *Taberah,* that is, a consumption or a burning. The like we see afterward in this chap. ver. 34. [Doctrine.] Learn from these examples, that the judgments of God which befall to men, are not only punishments to the sufferers and offenders, but also documents and instructions to all others that behold thē, know them, and hear of them. The punishments of God inflicted upon one do serve to admonish and instruct another. *Abraham* is commended that he would teach his servants and household to keep the way of the Lord, and to do justice & judgment, when he heard of the destruction of Sodom and Gomorrhah. The Lord chargeth, that the idolater should not be spared, but stoned with stones, that seeketh to entice others secretly to serve other gods, that all Israel may hear and fear, and do no more any such wickedness. So the judgments that fell upon the Galileans, and those that perished by the fall of the tower, served as examples and Sermons of repentance. The like we see in *Deuteronomy,* & they were written for our admonition, &c. Iud. ver. 7.

[Reason 1] This is the end of his judgments, he worketh them to this end and purpose, and therefore they must be instructions to us. A few were smitten (saith *Cyprian*) that others might be warned by their example. As in a family the master will not pass by that which the servant committeth, because it may be a warning to the rest, that they might hear and see and commit no such thing, as we shown before out of *Deuteronomy.* Some are punished, that others might not be punished. Secondly, whatsoever was written before hand, was written for our instruction, that we might receive benefit thereby upon whom the ends of the world are come; as it oftentimes happeneth in states that are well governed, where we see not only malefactors executed, but gibbets erected, and other monuments set up in the high ways, to the benefit of those that pass by and come after, that they beholding what befell to such wicked offenders, might not transgress in the same manner.

This serveth to check and control the sacrilege [Use 3] of the Church of Rome, who keep back these examples from the knowledge of the people of God. They cannot abide ye Scriptures should be common, and therefore do hinder what they can, & forbid them to know these judgments. The Apostle would not have any in the Church ignorant of them, but these keep away the key of divine knowledge which openeth the gate of God's kingdom, neither entering themselves, nor suffering those that would enter. The Priests in the Law were commanded to read the Scriptures to all the people in their own language: but these keep them & read them in a strange tongue, because none should understand them: or if

they be in their own tongue, they have so mingled them with strange words and phrases that the people are never the wiser nor ye better. And if any in reverence and humility seek to understand them, and show and desire them to be acquainted with them, they shall be so terrified and discouraged, that they are not able to make any profit by them to themselves, or receive any comfort from them. These are like to those covetous wretches y^t^ withholde corn from ye people in time of famine, whom God and the people may justly curse.

Secondly, this reproveth those that are ignorant, [Use 2] willfully ignorant, and will not know nor learn the examples y^t^ God hath set down in his word. For if they be justly condemned that will not have them known, then cannot they be excused that care as little to have thē learned. Woe then to the times & ages wherein we live. For though we may see and read, and hear and know sundry examples of God's fearful judgments, both in the word & out of the word, yet for the most part we want care and conscience to make profit and benefit by them. The judgments of God are before our eyes, yet they are for the most part but nine days wonder, nay rather nine hours wonder, for they are soon forgotten and out of mind. We turn them to another end then that for which God sent them among us. We are ready to bless our selves in our sins, because the like falleth not upon us, and to censure others to be grievous sinners. Whosoever therefore do not make use and benefit by the judgments of God, shall they escape? No verily, they shall bear their condemnation: for it cannot stand with the honor of God to suffer them to abuse his mercy, & to contemn his justice. For as it standeth not with the honor of a state to suffer any person to race and deface the monuments of their justice that they have set up, and therefore he w^c^ doth it shall be severely punished; so certainly God will maintain his own honor, and get him glory in the confusion and destruction of all those y^t^ make no use of his judgments, his hand shall find them out, and come suddenly as a whirlwind upon their heads.

[Use 3] Thirdly, it is our duty to learn by his several judgments what he would have us to do, forasmuch as he sendeth them home to our doors, nay to our hearts and consciences for instruction sake. Every judgment is a real sermon of repentance. As it is a sin for a man to go to a sermon & profit nothing, neither in knowledge, nor in faith, nor in obedience, to be neither confirmed in the truth, nor preserved from error, nor raised up with comfort: so is it a grievous sin for any in his corruption to behold the hand of God striking & punishing, and securely to pass by it, & not learn some good instruction from it. Every judgment of God must be to us as a schoolmaster to teach us somewhat, and we should be as scholars ready to learn by that lesson. But what should a man learn by judgments will some say? I answer, that by every judgment we must learn this point, that they are as a sermon preaching to us against that sin for which that man was punished & smitten which lieth under the judgment. All parents must learn what befell to old *Eli* for winking at the faults of his children and sparing of thē, or else certainly they shall answer for it, he brake his neck and died, for he fell from off the seat backward on which he sate, 1 Sa. 4, 18. See the judgment which befell to him y^t^ gathered sticks on the Sabbath day, ch. 15, 35 to teach us to beware of the contempt of it. Mark what be fell to *Jeroboam,* he lost the use of his hand for a time which he stretched out to offer violence to the prophet of the Lord: we must therefore take heed of this, that we lift not up our hands against his servants. To be short, let us set before us the examples of *Cain*

that hated his brother, of *Cham* that mocked his father, of *Ananias* & *Sapphira* that dissembled with God, of *Judas* that betrayed his master, of *Eutychus* that slept at the Sermon of *Paul:* by these and such like we must be admonished to avoid maliciousness, mocking, hypocrisy, covetousness, and drowsy affections when we come to hear. We must learn good out of the evils which befell all these: *Cain* and *Cham* were both accursed: *Ananias* and *Sapphira* were stricken with sodain death, *Judas* hanged himself, and *Eutychus* was taken up for dead. If from these examples we do not learn some instruction, doubtless it shall turn to our greater condemnation. Thus much of their first murmuring.

[Ver. 4, 5, 6, 7, 8, 9. The second murmuring followeth, which is the second part of ye chap. handled to the end thereof: wherein observe 3 things. First the people's blasphemy against God, lusting after flesh and loathing Manna. Secondly, the communication between *Moses* & God touching their murmuring. Thirdly, the issue and event of all, containing the execution of God's will after the communication was ended. The murmuring is amplified by y^{t} occasion, by the manner by the substance and effect thereof, and lastly by the greatness of their sin and offense: all which are set down at large, both that the justice of God in punishing of them might be cleared, and his gracious goodness in sparing and pardoning of them might be manifested.

The occasion of this sin which is the first circumstance, arose from the multitude of the Egyptians that came out of Egypt, and joined themselves to the people of God. Now albeit they had left Egypt when they saw ye plagues that fell upon it, yet they savored still of the Egyptian manners, and longed after their Egyptian diet, they lust after flesh, and gave great offense to the people of God, they laid a stumbling block before them & caused many of them to fall, y^{t} they never rose up again.

Their sin is ex•ressed in these words, *Who shall give us flesh to eat?* Then they remembered their former life in Egypt, when they did fill their bellies with store of fish, and did eat Cucumbers and Melons, Leeks, Onions and garlic, which they preferred before the most heavenly meat and Manna bestowed upon them in great plenty. Nay, they show themselves to be so bewitched with these Egyptian tricks, and besotted with the desire of their former food, that *their souls even pined away* and consumed every day, as if they had been utterly famished: so that they cried out, *We can see nothing but Manna.* In this their sin, that we may see it in his true colors, & judge of it accordingly, observe these particulars. First, a manifest contempt of God's ordinance, for they do point it out as it were with the finger, and say there is nothing at all besides this Manna before our eyes. Secondly, they must have their eyes satisfied as well as their bellies filled. It could not content them to have their necessity supplied, they must also have their sight pleased: such was their wantonness, intemperance, unthankfulness, and loathing of that meat wherewith God did diet them. Thirdly, here is a notable tempting of God, as Psal. 78.18. they tempted God in their harts, in requiring meat for their lusts: they would try his power what he could do; he must wait upon them, and do whatsoever it pleased them to enjoin and appoint unto him. Fourthly, blasphemy against God and open contempt of him, setting him at naught, *They spake against God, they said,Can God furnish a table in the Wildernes?* For could they more blaspheme God, or fly in his face with

opprobrious speeches, then to charge and accuse him of pining away his people and starving of them? Fifthly, a vilifying & contemning of their deliverance out of Egypt: they had forgotten the bondage of their persons, the cruelty of *Pharaoh,* the beating of their officers, & the destruction of their children: they renew their old complaint w^c^ they uttered more evidently, Exod. 16, 3. *O that we had died by the hand of the Lord in th• Land of Egypt, when we sate by the fleshpots, when we did eat bread our bellies full.* As if they should say, we care not for our departure and deliverance out of Egypt, we think not our selves any way beholding to God for it: for then it was better with us then at this present. Sixthly, they loath their present estate of present blessings, though they had store of Manna, and had not experience of any want, yet they must have their dainty and delicate food, like tumultuous and rebellious subjects that always are weary of the present state. Seventhly, they show their intemperance and concupiscence, lusting after the worse, whē they had the better, of which the Apostle saith, *We should not lust after evil things,as they lusted.* For this cause even to lay open the greatness of their sin, doth *Moses* sundry ways describe this Manna, by the similitude of it, it was *like Coriander seed;* by the color of it, as *B•elium,* that is, like the gum of that tree. For it is a tree of the bigness of an Olive, whereof *Arabia* hath great plenty, which yieldeth a certain gum sweet to smell, but bitter in taste. It is farther also described by the sundry uses of it, by the taste of it, and that it came to them without any labor or pain-taking, except in the gathering only, for God did send it down with ye dew every night, as we read at large. Exod. 16.

Out of this division thus sorted into his parts, arise sundry instructions, part whereof I will only point out. And first behold & wonder, and be astonished, how quickly they sin again. They had been chastened immediately before, the fire entering upon the hindermost of their tents, was scarce quenched, the footsteps of that fearful burning might yet be traced out, and the smoke thereof was fresh in their eyes, yet they fall to lusting and murmuring again. Observe therefore and mark it well, that the entertainment of sin is dangerous. It is not satisfied with the first committing, it goeth and groweth on apace, the practice of one maketh way for another, and openeth the gates wide to all wickedness, Whē sin is suffered to take root, it buddeth by and by, and beareth fruit which is more bitter then gall. And no marvel: for God leaveth such [Reason 1] to themselves, y^t^ they commit sin with greediness. Such is his justice, that he will withdraw from them, when once they forsake him, all means that should do thē good, y^t^ they abuse them no longer, and he will punish sin with sin, the first with a second and the second with falling into a third. Sin is like the infant that is in the mothers womb, where it groweth by little and little unto the birth, and never stayeth till it come to perfection. This must [Use 1] teach us, that there is no dalying with sin, it is not barren, but very fruitful. Many think they may stretch their conscience a little, and make bold with God and his law for once, but they deceive themselves, for they sow that seed w^c^ in short time will spring up and grow a monster. For as the sluggard saith, yet a little more sleep: so the sinner saith, yet a little more sin. He is like the covetous man y^t^ saith evermore Bring, bring: and as he thinketh he never increaseth his substance enough, so the sinner supposeth he never increaseth his sin enough. This will bite as a serpent in the end, though it delighteth in the beginning. Again, it teacheth us to acknowledge God's great mercy

toward his children, in staying them back that they go not forward being once entered into the practice of it. When *Paul* would have entered in among the furious people, it might have cost his life, if the disciples had let him alone, howbeit they suffered him not, Act. 19.30. So if God should suffer us to run on, it might cost us our lives, and cause us to be condemned with the world. When we open a port and passage for sin, we are as a man that is falling or rolling down a very high mountain, how can he escape death, except he be stayed by a very strong hand? So is it with us, if once we make a breach into our conscience, it is impossible to stop it, if God himself do not set to his hand. If he take the matter in hand, and determine to show mercy upon the poor perishing soul that beginneth to suffer shipwreck, though we had one foot in hell, he can bring us back again. And how should not that soul so delivered, and seeing the snare of death and hell broken, and having experience of the power and mercy of God in raising him to life, but in a sweet feeling of them cry out, *Blessed be the Lord, who hath not given me as a prey unto their teeth,* Psal. 124.6. and again, *My help is in the Name of the Lord, who made heaven and earth,* ver. 8. This mercy is the greater, both because it is rare: for not one among an hundred maketh up the breach, that sin hath made: and because it is wholly gracious and freely bestowed, the sinner deserving to be forsaken utterly who hath fearfully forsaken God. God hath fast hold upon all that are his from their election, and therefore he will never withdraw his hand from them, nor suffer them to be drowned. Lastly, it must be our care to stop the beginnings of sin, Josh. 24.14.15. and then we shall be sure it will never come to perfection.

Again, these murmuring Egyptians, seeing the mighty works and miracles of God in Egypt, would needs become proselites, they join themselves to the people of God, and seem so forward that they forsake their idolatry, their country, and kindred, their own people, and their fathers house: nevertheless they starte back as a deceitefull bow, and they revolt back to their old manners, as dogs to their vomit, and as swine to their former mire & filthiness. Whereby we learn, that many are in the profession of the faith, which are not indeed faithful, neither true members of the Church, as we see in *Ishmael.* Gen. 21, 9. and *Cain,* chap. 4, 3. there are many temporizers that believe for a season, Luk. 8, 13. Others are offended, and fall away, John 6, 66. Such profess that they know GOD, but they deny him in their works, and become abhominable and disobedient, Tit. 1, ver. 16. 1 John 2, verse. 19. And no marvel: for many love the praise of the world more then the praise of God, and never had found rooting▪ and therefore though they go far in ye right way▪ yet they return back, and are never the nearer, nay, they are set farther off then ever they were. The Church had always such, all are not the true seed of *Abraham,* that are of *Abraham:* neither the Israel of God that came of *Israel.* Good fish and bad fish are taken in the net, Math. 13, and good wheat and [Use 1] chaff are mingled together. This teacheth us good uses. First, that it is not enough to salvation, or sufficient to entitle us to God's kingdom, to make an outward profession. The devil himself may this way go as far as the best, for Satan can transform himself into an Angel of light, 2 Cor. 11, 14. & a wolf may put on a sheep's skin, Math. 7, 15. Yea, a Parot and an Ape can imitate: and therefore trust not too much to the outward appearance and profession, if thou go no farther, neither account it sufficient that thou art baptized, and made partaker of the Word and Sacraments, and of the prayers of the church:

this is no better then to trust in lying words which shall not profit nor prosper, Ier. 7, 4. Secondly, we must join to our profession, sanctification and holiness of life, Ier. 7, 5. Such as content themselves with outward shows, are like the tree that hath leaves without fruit, & are rank hypocrites, like weeds that grow among good herbs. God hath chosen and redeemed us that we should be holy, Eph. 1, 4. Luke 68, 75. The condition of such is no better then of the heathen and infidels, Math. 5, 20. Nay it is not so good. Lastly, let us hereby try and prove whether we be in the faith or not, 2 Cor. 13, 5. Many live in the Church that never examine themselves whether they be of the Church, nor consider that they may deceive themselves & many others, forasmuch as an hypocrite and a reprobate may go far in Christian religion. Many have in them the first beginnings of Christian religion, as it were the foundation of a building, and there they stand at a stay: but we must build forward, until the spiritual building be perfected. It is not enough to run, except we obtain the prize. He that doth persevere to the end, shall be saved: and he that is faithful to the death, shall receive the crown of life. Moreover see here, how the Israelites are led by the example of the Egyptians, to murmur with them, and therefore one evil person entiseth, corrupteth, and infecteth another, as *Eve* did *Adam,* and the serpent did *Eve:* Prov. 13, 20. Psal. 106, 35, 36, 39. For sin is as leaven; 1 Cor. 5, 6. and as a contagious disease.

Woe therefore to the world because of offenses; [Use 1] Mat. 18, 6.8. and they are pronounced to be accursed that lay a stumbling block before the blind, to make them to fall, Deut. 27. Again, we must have no fellowship with the unfruitful works of darkness; neither be companions with them, Eph. 5, 7, 11. 1 Cor. 5, 11. We must come out from among them, and separate our selves from them, & touch no unclean thing, 2 Cor. 6, 17. and then will God receive us as his children, & be a Father to us. Moreover, all obstinate persons that give offense, should be banished out of the Church, lest as scabbed sheep they infect the rest of the flock. The leapers were not suffered to dwell among men, but turned out of the Citty, and dwelt apart by themselves. And wherefore was this? to avoid the infection of the body. How much more then ought such as have a spiritual leprosy upon them, be kept from the company of others, lest they bring first infection, and after destruction upon soul & body? Furthermore, it excuseth not to say, I have learned it of others, they were the authors and beginners of the sin. What did it avail the Israelites to fall by the example and allurement of the Egyptians, or by their counsel and persuasion? For it was their own lust that carried them away headlong. God punisheth all such as commit evil, or any way consent unto it, Rom. 1, 32. So God in the beginning punished the devil, the man, & the woman, because all sinned, albeit one by the persuasion of another. Lastly, it condemneth those that glory in their strength, that nothing can make them worse, no time, no place, no persons, no persuasions, no company. They say, no man shall be able to pervert them, or seduce them, or infect them. Are these men better then *Adam* when he was in the garden? if his place could not protect him, nor his innocence keep him, they may justly fear that other places may infect them much rather. *Solomon* was no fool, nay he was endued with great wisdom, and beloved of his God, yet being too familiar with Idolaters, he was overtaken with Idolatry, and became a great Idolater, and his outlandish women caused him to sin. Or are they better then *Peter,* who made a most worthy confession of Christ? yet being among a crew of profane

persons, he was brought to deny his Master, nay in a manner his own saluatiō. Be not therefore deceived, rather fear thine own weakness then boast of thy strength.

[Ver. 5, 6. *We remember the fish that we did eat in Egypt freely, the cucumbers, &c. But now our soul is dried away, &c.* In these words we see how carnal men conceive carnal things. They prefer their trash before Manna, as if corn being found out, men should love acorns better then corn. The doctrine from hence is this, that the transitory things of this world, are preferred by carnal minded men before heavenly things. The Jews preferred their private commodities before the building of the Temple, Hag. 1, 2. So did *Esau,* Hebr. 12, 16, 17. who is therefore branded of the holy ghost to be a profane person. So did the *Gadarenes* Matth. 8, 34. We have many examples of this nature, *Judas, Demas,* the yongman in the gofpell that came to Christ, howbeit he went away sorrowful from him, for if he might not keep his possession, he would none of Religion. And the Reasons are plain.

[Reason 1] For they that are carnal are carnally minded, they are nothing else but a lump of flesh, from whence nothing can proceed, but that which is corrupt, Io. 3, 6. Secondly, they have no taste at all of spiritual things, as of grace, of heaven, of salvation, of eternal life. No marvel therefore if these be vile and naught worth in their eyes, and the other preferred before them, because where the treasure is▪ there will the heart be also, Mat. 6, 21. Col. 3, 2.

The uses follow. First, see the dangerous estate [Use 1] of carnal men, and how hard it is for a rich man to enter into the kingdom of God, Mat. 19, 23. *It is easier for a Camel to go through the eye of a Needle, then for a rich man to enter into the kingdom of God.* verse 24. Rich men are thought of the world to be the happiest men in the world: howbeit they stand in a slippery place, and their estate dangerous, if they watch not narrowly over themselves. This appeareth in the example of the rich glutton, Luke 16, 19. he could find no time to search the Law and the Prophets, he was altogether drowned and drunken in his delights, he was corrupted and carried away with pomp and vanity; finally, he forgot and contemned the poor. So was it with him that would pull down his barns and build new, and thought of nothing but of the earth: he said to himself, applauding his own happiness, *Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry,* Luke 12, 19. This was the cause that moved *Agur* to desire of God not to give him riches, least he be full & deny the Lord, and say, *Who is the Lord?* Pro. 30, 8.9. Such as set their hearts upon the vanities of the world, do commonly neglect heavenly things, and by little and little wax cold in them. Riches are compared to thorns; if then our hearts be not well fenced & countergarded, we shall be hurt by them. Therefore doeth Christ denounce a woe against all carnal richmen, because they have received their consolation already, Luke 6, 24. They must look for no further reward.

Secondly, we must not be immoderate in [Use 2] seeking after them, neither be idolaters in trusting in them. What was it that destroyed the Sodomites? was it not abundance of all things? was it not excess and superfluity? Eze. 16.49. Let us be contented with our estate whatsoever it be: for a little with a quiet conscience and a true heart to God, is better then a fat stalled Ox. Let us pray for convenient food, *and use this world as though we used it not, for the fashion thereof fadeth away,* 1 John. 2, 17. Let our conversation be in heaven, Phil, 3, 19. Let not

our hearts be bewitched and besotted with these things, that we may depart hence in peace when God shall call us, and so be the Lord's in life and death. It is no profit to win the whole world with the loss of our own souls, Mat. 16.26.

Lastly, let it be our study to prefer as best [Use 3] of all, the best things. They are no better then fools that would prefer rotten wood that shineth in the night, before the finest and purest gold of Ophyr. And who doth not willingly yield and confess the folly of these Egyptians, that made more reckoning of their gross feeding and fogging in of garlic, and Onions, and Cucumbers, and such like grazing▪ then of that excellent & precious Manna which came from heaven? We are ready to sit in judgment upon these, and to condemn them: but how many are there of us that are like unto them? I dare boldly affirm and avouch, that the greatest sort of men are such Egyptians, and do daily practice such Egyptian tricks: making more account of this life thē of the life to come; of man more then of God, of ye earth more then of heaven. Let not therefore temporal things dazzle our eyes, to make us senseless as blocks. If rotten things shine, it is but in the dark, and in the night; and if these transitory riches do besot any, it is such as are blind and cannot see the glory and beauty of the world to come: w^c^ if we could behold with the inward eyes of a sanctified mind, it would wholly possess and carry us into a love & admiration of it. But such as are nothing but a lump of flesh, can savor nothing but of the flesh. All their cares and cogitations are spent about the world: their hands and harts are full of it, y^t^ they leave no room for better things. Tel these men never so much of religion, of the word of God, & the fear of his name, you sing a song to a deaf man: by and by they reply, *Who will show us any good?* that is, any profit: they care for nothing else but for the flesh-pots. It is most strange to consider that the life of man, w^c^ should be spent chiefly to provide for the soul which is immortal, yet this for the most part is the least of our thoughts. We are altogether plodding about getting of riches, and providing for the body and the belly, which are framed of the earth and dust. We dwell in houses of clay, & our eyes do everywhere behold the uncertainty and vnstability of them, yet we cheefely prize and pamper this vassal and slave of death, and forget utterly, or remember at leisure the soul, and cast all our hopes on the peace which we trust to make at the parting, which is an high presumption, & no better then a laughing of God to scorn. And when we have done all, and gotten store of goods, what comfort shall they minister at the last day? for all this is but with the Egyptians to strive for onyons and garlike, it is no better. And when the body must turn to the earth, & we must lay down this Tabernacle, whose foundation is in the dust, what good will our onyons and garlike do us? Will not a little Manna at that day, stored up, stand us in more stead, and bring greater comfort to the soul, then to sit by these flesh pots of Egypt? Alas my brethren, all ye wealth of this world, if we could heap it up together, is no better then onyons and garlike in comparison of spiritual things. Why then should we exalt the body so high, which must lie so low, and return to dust and ashes, and in the mean season neglect the soul, which shall live (when the body is dead and rotten) either in everlasting life, or in everlasting fire? Such notwithstanding is our madness, that all the stir which here we make, is for onyons and garlike. We labor for nothing but for the belly & meats, and yet *God shall destroy both it and them.* The rich man is

said to fare deliciously every day, howbeit he made ill provision for his soul, for it was carried to hell and torments.

Ver. 7, 7, 9. To enlarge and set forth the sin of these profane persons, *Moses* dcscribeth what this Manna was. It was not a natural Meteore usual & common in those quarters, as many have imagined. For this fell among them every part of the year, winter & summer and that alike. It served to satisfy many thousands. It fell not at all upon ye Sabbath day: howbeit on the sixth day fell twice so much as there did ordinarily other days. If it were kept until the next mourning, it putrefied, but reserved on the sixth day, it rotted not, but served them for their use upon the seventh day. Nothing could hinder the coming or falling of it, nor frost nor rain, nor heat, nor cold, but this blessing of God always accompanied them whither soever they went. When they were entered into the possession of the Land of promise, then it ceased, but not before. Lastly, *Aaron* was commanded to keep a pot full of it for a memorial of this miraculous work of God, and it rotted not nor stanke. It is called the bread of Angels, Psal. 78, 25. not that the Angels do eat any corporal or material food, being themselves spirits, but because of the excellency of it, or because the Angels were God's instruments in preparing of it. It was food not only for the body, but for the soul: it was both a visible Manna and an invisible, both open and hidden, both earthly and heavenly. This was a type and figure of Christ the true bread that came down from heaven. 1 Cor. 10, 3. John 6, ver. 33, 35. It was a type of the word which is the food of our souls. Hebrews 5, verses 13, 14. as also of the sacraments by which we are nourished 1 Corinth. chapter 10, v. 3. These three are right Angels food, dainty and delicious fare, sweeter then wafers made of honey, or of the best confection that the Apothecary can aff•ord. This teacheth us, that God hath provided a very large and liberal diet, yea most excellent & dainty fare to nourish his children. The heavenly blessings of God contained in his word, the exercises of our religion, the holy sacraments, especially the Lord Jesus himself ye bread of life, whom whosoever eateth hath eternal life abiding in him, are costly, plentiful, and heavenly feasts, the means of spiritual nourishment and increase to his servants, which God hath ordained for his sons and daughters. The Prophet speaking of the souls provision, which God our good Shepherd maketh for the sheep of his pasture, saith,*Thou preparest a Table before me, &c: my cup runneth over.* Thus is wisdom the Son of God brought in by *Solomon,* to have killed her beasts, to have mingled her wine, and to have furnished her Table, Prov. 9, verse 2. *Come eat of my bread and drink of the wine which I have mingled,* verse 5. And Math. 22, verse 4. the Kings servants call the guests, and tell them, he hath prepared his dinner, his oxen and his fatlings are killed, and all things are ready. So the Prophet speaketh, Isaiah 25, 6. and Christ himself, Luke 14, verse 16. and Psalm. 36, 19. So then, the souls food & fare is notable good cheer the best that ever was tasted.

For these heavenly blessings and this sustenance [Reason 1] for the soul, doth as fully sustain and satisfy, nourish and maintain the state and strength of the soul, as any outward provision doth or can do the body, John 6, 54, *55,* 56. *My flesh is meat indeed, and my blood is drink indeed,* that is, they have thē same nature to our souls, which meat and drink have to our bodies.

Secondly, in these and by these is provision [Reason 2] to satisfy all sorts: in the word is sincere milk for children and strong meat for men of riper age, Hebrews, chapter 5. Christ is hidden Manna which all did gather, and were fed and nourished by it: it feedeth small and great.

Thirdly, the provision of God is far better then all earthly provision. This food is [Reason 3] perpetual, the word of the Lord endureth forever, 1 Pet. 1.23. In eating of this food there is no danger of surfeit and excess. This is durable meat, it liveth forever, and maketh us live forever: who so eateth of it and digesteth it, shall never perish for hunger, and who so drinketh of this, shall never thirst again. It is therefore God's ordinance, that his children and household servants should be largely and liberally provided for, to have everyone of them a full meal.

The uses. From hence it followeth, that the soul hath always very great need of [Use 1] food and sustenance as well as the body, and will perish for hunger and die for thirst, even eternally, through want of spiritual food, as 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 well as the body for want of temporal food. The soul hath her diet, as well as the body, & the strength of it is maintained by the bread of life, as well as the state of the body by the bread of wheat. How many are there among us that consider not these things, or at least care not for them! Many there are that have fat and lusty bodies, that have plenty of outward things, who notwithstanding have poor, lean, and pining souls, even ready to starve, and to be famished, and to give up the ghost. For as the wise *Solomon* teacheth, Prov. 29, 18. *Where there is no vision, the people perish.* And the Prophet threateneth a greater famine of the word, and more dangerous, then the famine of bread, or the thirst for water, Amos 8, 11. If then we be content to take pains and to travail far for this earthly food, as we see in *Jacob,* when he and his family wanted corn: how much more ought we to labor for the bread that endureth to everlasting life?

[Use 2] Secondly, we should come to the house of God with hungry and thirsty souls. We must resort to the Word and Sacraments, and to all the holy ordinances of God, as an hungry person doth to a good feast, Isaiah 55, 1. John. 7, 37. Revel. 22, 17. 1 Pet. 2, 2. Let it be with us as with *David,* he longed greatly, and said, *Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!* Where there is no desire of grace, there is no grace. The faithful have always testified their desire, Ps. 42, 1. The Prophet felt the sweetness of the word and sacraments, & testifieth often what a goodly taste he found in him, as Psal. 119, 103, & 19, 10. *How sweet are thy words unto my taste, yea sweeter then honey unto my mouth!* He that is sick, findeth no taste in anything, the purest honey is bitter unto him: but he that hath a good taste and is in health of body, judgeth and findeth it otherwise. So if our soul be in health, it findeth the word to be sweeter then the honey and the honey comb, and more to be desired then gold, yea then much fine gold. Have we then no taste in the word? doth it not relish with us? then most certain it is we are soul-sick, we are sick at the heart: it is high time to run & poste with all speed to the Physician Christ Jesus, to restore this taste to us which we have lost, or to bestow it vpō us if we never enjoyed it. How irksome is it for a man to have no taste in his meat and drink! *Elihu* saith, *The ear trieth words,as the mouth tasteth*

meat. But we should think it a thousand times more troublesome, to have no taste of the good word of God, as if it were no meat for us. The Manna described in this place, which figured out the word, is compared for the taste & sweetness, to *wafers made with honey,* Exod. 16, 31. How then shall we think our selves well, and whole, & in good health, when we have no more taste in it then is in the white of an egg?

[Use 3] Thirdly, here is comfort to all those that are poor Christians, which have little store at home, hard fare, bare bread, small drink, and a thin diet all ye year. Let us cheer up our harts and refresh our spirits with this consideratiō, that albeit we have a scanty meal at home, yet there is plentiful provision in God's house. We have much matter of great rejoicing, that although there be great difference in fare and furniture between the rich man's table & the poor man's, yet the privileges of God's house are common to them both, the poor hath as good interest in them as the rich, yea sometimes a better portion, if he make greater use of them, and take more benefit by them. The poor are admitted to God's table, albeit they be not to the table of the rich, & have access unto his house and to his presence, where is fullness of joy and pleasure for evermore, and this their joy shall no man take from thē. Nay such as have riches and plenty at all times of all things, which have their tables furnished at home with variety of dainty dishes, & are served in with sundry courses of most choice meats, even they must make account y^t^ their best fare is in the Church of God, & prefer it far before the other: otherwise they judge not aright between soul & body, between meat and meat, between house and house.

Fourthly, this serveth to reprove papists, Ministers, & people. For first it meeteth with [Use 4] the popish diet, that bar the people from the cup of the Lord, thereby keeping back a part of the spiritual banquet that Christ hath prepared for them, when he spake to the communicants, *Drink ye all of this.* But these Church-robbers allow not to the people any consecrated wine, withdrawing from them a part of their allowance. This sin is no less then sacrilege. Christ saith,*This is my blood which is shed for you and for many, for the remission of sins.* And who are those many that are there spokē off? Doubtless all that should afterward believe in his Name. From hence then we reason thus, If the blood of Christ be shed for the people, then the cup of the Lord must be communicated unto them: but the former is true; therefore the latter. For as we reason touching baptism of infants, that if the kingdom of God belong unto them, much more the outward sign may be administered unto them: so we say touching the other, that if the blood of Christ and remission of sins belong to the people of God, much more doth the cup which is a seal thereof. Again, they deal no better with thē for the word it self. They have corrupted and poisoned their food with apochryphall additions, with human traditions, with keeping it in a strange toong, as it were under lock and key, and so starve them whom they should nourish and strengthen. And how can they deal better with the people in the word and sacraments, who have set up another Christ, a false and counterfeit Christ? they destroy his natures, & his offices, they deny him to be the only King, the only Teacher, the only Priest of his Church; they make other Mediators and Redeemers, they scoff at our righteousness standing in ye imputation of his righteousness. So then the diet that the Romanists allow unto men is a poor thin diet, it is not able to maintain life in the body: for whereas the food wherewith the Lord would have us fed, standeth in three

things, in believing in Christ, in receiving the word, and in partaking of the Sacraments, they feed the Church with chaff and husks, & no better then saw-dust; for the word they have corrupted, the sacraments they have mangled, and Christ Jesus himself they have utterly denied. Secondly, it reproveth such Ministers as feed their sheep in short pastures, and allow unto them a more sparing diet, thē the great Shepherd of the sheep hath appointed unto them. They give them no more food (if so much) then serveth to keep the soul in life, and therefore the sheep that depend upon their feeding and allowance are lean and starueling sheep, such as every bush and brier is able to entangle, and every ditch is able to drown. Some feed them with bread that is dry and mouldy, unfit for nourishment. Some think it enough to preach once a month, or once a quarter. It were rather to be wished that they would allow thē two meals a day, that the sheep of Christ may be fat and strong, according to the bodily diet which our selves do take. Let us not therefore feed our selves to the full, and starve the sheep for which Christ Jesus died: and when God hath dealt liberally with them, let us not pinch thē and pine them away, but as good Stewards of the house, bring forth store, both old & new. We ought to preach the word *in season & out of season,* and not deal as greedy and covetous masters do with their servants, that pinch thē of their meat: and seeing we reap plentifully of the people, let us not deal sparingly with them. Lastly, it reproveth the people themselves, that when God would have them well fed in their souls, care not how little food they receive themselves. The Sabbath is the Lord's feast day. Why should we refuse to take two meals on this day, when it is provided for us? If we took our food but once in the day, we should starve our bodies, oh, take heed we do not so to our souls! And let us beware we do not make more reckoning of feasting and filling of the body, then of feeding the soul. Alas, how many are there, that are content to buy their pleasures and pastimes with the loss of the word of God! and yet are never a whit touched with it. Are not these like *Esau?* are not these I say, as profane as *Esau?*

[Use 5] Lastly, it behooveth us to redeem the time that is to come, and to be more careful of the souls health, diet, strength, and nourishment, then of the bodies; according to the counsel of Christ, *Labor not for the meat that perisheth, but for that meat which endureth unto ever lasting life,&c.* Seeing then we have such choice and variety of dainty food, sweet meats, banqueting dishes, and all other good things offered unto us, and set before us in God's house and at his table let no other feasting, pleasure, banquet, meeting, or voluptuous living▪ keep us from his house, or make us to come unreverantly or unworthily unto the same. Many do so fill, nay glut and gorge themselves with eating and drinking, that they are more fit to sleep, then either to hear or to pray. Let us be more careful to fill our souls *with marrow & fatness,* then to fulfill the desires of the flesh and to surfeit on our carnal pelights.

[Ver. 11, 14, 15. *Then Moses heard the people weep,* &c.] Thus much of the murmuring: now we come to the communication, which is double. First, the complaint of *Moses,* & the answer of God: secondly, the exception of *Moses* replying against God's answer, as if his word had not been sufficient, and then another answer of God satisfying him. In the first part of the first answer set down in these verses, we have *Moses* complaining of two things both because God had not dealt well & graciously with him, to lay so great a burden upon him, to take the charge of so great a people, without helpers and assisters, which made him even wish for

death; and because he was not able to feed them and to satisfy their requests touching the flesh that they lusted after, saying, *Give us flesh that we may eat.*

It is remembered in Exodus, ch. 16, 12, 13. that they murmured against *Moses,* and lusted after flesh, and had quail sent them: whereupon the question may be asked, whether that history be the same that is mentioned in this place, and whether both were sent at one and the same time? I answer, the histories are diverse, both in regard of the circumstances of time and place. These were given to satisfy them a whole month, the other but one time. These fell a days journey without the host on each side, the other only covered the campe: they lusting after these are sharply punished, the other are not. We may observe out of the words of *Moses,* that many are the failings of the best servants of God, for in many things we sin all.

Again, *Moses* doth rashly expostulate with God, and unadvisedly wish for death. So did *Job,* chap. 3, 3. and *Elijah,* 1 Kings 19, 4. and *Jeremiah,* chap. 15, 10. and 20, 14, and *Jonah,* ch. 4, 30, So it is with many, though they have not yet learned what it is to live, neither are any way prepared for death, yet through impatience under the cross, wish for death. But this is our weakness, rather to wish not to be, then to be in any misery and adversity. Rather it behooveth us to tarry the Lord's leisure & to hope in him, for he shall bring it to pass, Psal. 37.

But to let this pass, observe the title that *Moses* giveth to Magistracy, he calleth it *The carrying of the people in his bosom as a nursing father beareth the sucking child.*

This was the charge that lay heavy upon his shoulders. From hence we learn, that Magistracy is a great charge and burden, and Magistrates themselves are ordained for ye peace, prosperity, preservation, and good of the people. This is taught in many places, Prov. 11, 14, and 29, 2. The Prophet *Isaiah,* ch. 3, 4, 5, 6. and the Apostle *Paul* willeth us to pray for Princes and all that are in authority, that under them we may live a peaceable and quiet life, with all godliness & honesty, 1 Tim. 2, 1, 2.

This truth is evident, because Princes were [Reason 1] appointed for the people, and not the people for Princes. As Christ saith, *The Sabbath was made for man, not man for the Sabbath:* so they were instituted for the people's good, and not the people for their good, or themselves to serve for their own good. This is the end of their calling, and at this they ought to aim as at a mark. Secondly, they are as breath is to the body. While the breath continueth in the body, so long the life continueth, but if the breath be stopped or to depart, the body necessarily must perish. Now as breath is to the natural body, so are the Magistrates to the politic body: while he remaineth, the Commonwealth is in peace and prosperity, in quiet and safety; if he be removed and taken away, the Commonwealth is in danger to go to ruin and destruction, *The people shall be oppressed everyone by another, and everyone by his neighbor,the child shall behave himself proudly against the ancient, and the base against the honorable.* And the Prophet calleth *Josiah* ye breath of their nostrils. Thirdly, the titles given unto them do fully teach thus much. They are as fathers, that must lay up for their children, not the children for their fathers. They are the fathers of the Country, of the Commonwealth, of their

Subjects. Hence it is, that the Lord comprehendeth all superiors under the name of fathers in the law, Exo. 20, 12. 2 Kin. 5, 12. The Prophet prophesieth, that Kings should be nursing fathers, & Queens be nursing mothers to the Church in times of the Gospel, Isaiah 49, 23. The Nurse is appointed for the good of the sucking child, to keep it in health and strength, as *Moses* speaketh in this place. Is not this a great charge to look to the being and well being of a child? Again, they are called Shepherds. This also is a great charge to watch day and night for the good of the flock, that the sheep do not wander and go astray, and that the wolf come not among them to make havoc of them. So also are Princes shepherds, Es. 44, 28. Numb. 27, 17. Lastly, they are as Shields to protect and defend them from many blows y^{t} otherwise are like to light upon thē, as Hos. 4, 18. They may be called the covering of our eyes, as the husband is said to be to the wife, Gen. 20, 16, to keep us from many dangers that threaten us. Fourthly, they are God's Lieutenants and Deputies, and therefore they have his own name commmunicated unto them, Psal. 82.6. They sit in his place to do justice and judgment, and to him they must give an account. Without them the subjects are subject to all manner of miseries, as we see in the end of the Judges, *Every man did that which seemed good in his own eyes, when there was no King in Israel.*

This teacheth us what we are to judge and [Use 1] esteem of the popish religiō, grounded merely upon policy to maintain themselves, howbeit it cannot stand with the policy of any oter state to come under that yoke, neither with the safety of Princes to stoop down their necks to that antichristian government For they are the greatest enemies that a State or Commonwealth can have, worse then the Anabaptists themselves, and holding more dangerous opinions: what said I, hold opinions? nay execute pestilent practices against Princes, & seek the utter subversion of states and kingdoms, if they will not worship the beast, and bear his mark in their forehead. They do not only like *Corah* resist ye government of Magistrates, but by their treasonable practices and devilish devises labor to suppress and supplant them, to take away their lives and crowns from them, and to discharge their subjects of allegiance unto them. Are not they enemies that pull away the foundation of an house? Yes doubtless, for then the whole building must of necessity fall down. For Magistrates are as the head and the heart are to the natural body; if they be whole and sound, all the other members are in better safety; and consequently if they perish, the whole body must perish also, Isaiah 9, 14, 15.

Secondly, we must be truly thankful to God, seeing they are such a blessing, and undergo [Use 2] so great a charge for us. For notwithstanding the rage & fury, the fetches & subtleties of all our enemies, enemies as well to our temporal state, as to our spiritual standing, the King of Kings hath preserved our King and kingdom in peace & safety, he hath kept head and heart, the breath & being in the body, we have a Father to provide for us, we have a Nurse to bear us, we have a Shepherd to feed us, we have a Shield to protect us, whiles our adversaries gnash their teeth and gnaw their tongues for anger, & are ready to burst for envy and despite at our happiness. We are happy and blessed above many other Nations. We hear the sound of the trumpet in peace and safety, we use it as an instrument of joy & gladness, it soundeth not the alarm to the battle, we have no buckling on of armor, no crying, nor complaining, nor invasion. We sit under our vines & arbours, we walk in our

fields & gardens, and a dog lifteth not up his tongue against us. We have beat̄ our arming swords into plowshares, & our spears, which we did shake against our enemies, into pruning hooks, we have forgotten the use, & almost the knowledge of war. This is the benefit of a good & godly Magistracy: this should provoke us to *take the cup of salvation,and to praise the Lord for his goodness to us.*

We enjoy our King, our Judges, our Magistrates, our peace, our religion, our meetings and assemblies. O how gracious is God unto us, that hath not delivered us as a prey into the hands of malicious enemies, who grin and grind their teeth, thus to see us flourish in peace, against all their devices and endeavors?

Thirdly, seeing Magistrates have so great [Use 3] a charge, and bring so necessary a blessing, it is our duty to perform our duties unto them. We must yield them subjection, fear, honor, prayer, tribute, and obedience, as the Apostle urgeth these particulars, Ro. 13, 1, 2. 6, 7. and it condemneth to the pit of hell, all such as resist them, and rise up against them. Should the son rebel against the Father, as *Absalom* did? Let him then fear the end of *Absalom,* to be hanged in the tree. Should the child strive against his Nurse that beareth him? or the sheep set themselves against the shepherd that feedeth them? Woe then to such as will discharge themselves of the duty they owe to such as have the charge over thē, and will plot against their life of whom they receive life, and goods, and peace, and safety, and all.

[Use 4] Fourthly, it is the duty of all Magistrates, and those that are in authority, to consider what they have to do; their names and titles must teach them what their office is, not to magnify themselves, not to think themselves absolute, not to set themselves against God, not to tyrannize over his people, not to maintain themselves in ease and idleness, in vanity and superfluity, not to follow after their own pleasures, but to do justice to all, without respect of person, to protect everyone from wrong, to maintain public peace and tranquility, but especially to further God's true religion. They must have public minds, and not seek their own good only or principally. It is the ruin of an estate, when public persons have private minds, regarding only to serve themselves, and to procure their own good. These are no common-wealths men, but private wealths men. The Apostles were called to be fishers of men, and Princes are called to be sheepheards of men, to feed reasonable sheep; and this is their honor, if they be found faithful, that it may be said of them as it is of *David, He fed them according to the integrity of his heart-and guided them by the skilfulnesse of his hands,* Psal. 78.72.

[Verses 16, 18, 20. *And the Lord said unto Moses, Gather unto me seventy men of the Elders of Israel, whom thou knowest to be the Elders of the people, &c.*] In these words we have the answer to *Moses* complaint. And as the complaint stood of two distinct parts, so doth the answer of the same points. Touching the greatness of the charge and burden whereof *Moses* complaineth, God commandeth him to gather together unto him seauenty men of the Elders of *Israel,* to whom he would communicate of the same spirit that *Moses* had, howbeit without any diminution of his gifts, although many suppose that the Lord did punish him for his murmuring with the lessning of his gifts: as it is true, he doth sometimes punish in that manner, sometimes by lessening, and sometimes by taking away what he had formerly bestowed, Zach. 11, 17. Mat. 25, 27. But we do not read or find that he dealt so with *Moses,* or

that he was less fit for government then he was before: rather his gifts were derived to others, as one candle lighteth another, and yet the light is not diminished. And what benefit or profit had it been to *Moses* to have these joined, if his gifts had been impaired?

In this place we have the institution and erecting of a new Court among the Jews called the *Sanhedrim.* This honorable Senate at the first founding of it, consisted indifferently of men taken out of all the Tribes, which had some of the Levites to assist them. This court was seated and kept at Jerusalem, and might handle weightier causes, & inflict more grievous then the set Courts and Tribunals of justice appointed, and assembled, and observed in the gates of every Citty; and to this they might appeal from those inferior Consistories. For such as were instituted thorough the advice and counsel of *Jethro,* Exod 18, 21. were not necessary to be of this number of seventy; they had the hearing and determining of the least causes, and besides they received not an extraordinary spirit, neither was it needful for that calling. This Council of the *Sanhedrim* remained after the captivity, and continued unto the days of *Herod,* who made havoc of many of them, and put most of them to death. Howbeit, some of them remained even to the desolation of the Temple and of the City by the Romans: and of this Christ speaketh, Matth. 5, 20. and 18.17. which the best interpreters understand of the 70. Elders of the great Consistory or judgment place in Jerusalem. But when King *Agrippa* was once driven out of Jerusalem by a rakelly rout of seditious cutters and cut-throats, then were the *Sanhedrim* deposed at their will, when there was none to control them; and other base pesants were set up in their room, who had no laws to restrain them, no Magistrates to punish them, no authority to bridle them. Then was the Priest-hoode made a mockerie: then was Jerusalem without a guide, as an house without a Ruler, or a ship without a Pylot. There was none to manage the state aright, but all government was turned into confusion and disorder.

The second complaint of *Moses* was touching the feeding of so great a multitude, w[c] God answereth verse 18, 19. by a promise and by a threatening. He promiseth unto them store of flesh, and to fit them and fill them, not for a day, or two days, &c. but even a whole month. And he that showeth he could do this, showeth also y[t] he could do more, if that had been too little: howbeit they should in the end take little delight & pleasure in their delicates after which their souls so ernestly lusted, because he threateneth that in the midst of their abundance it should come out of their nostrils, and be utterly loathed of them.

This answer of God ministereth many instructions. First, that God layeth no more upon any, then he will enable them to bear; & if they think it be too heavy, he will ease them of it. He is not like to *Pharaoh,* that willed more to be laid upon the people then they could compass, complaining that they were too idle, Exod. 5, 17, 18. Neither is he like to *Rehoboam,* that refused to make the grievous service of his father and his heavy yoke lighter, but answered the men of Israel roughly, that *he would add to their yoke; and if his father chastened them with whips, he would chastise them with Scorpions,* 1 King. 12, 11. but God is ready to take away part of the burden, and divide it among others that it might be borne equally upon all their shoulders. Secondly, he furnisheth with gifts all such as he sendeth and calleth, he employeth none in any function, but such as he furnisheth for that purpose. Thirdly, we see

that God is able to feed all his creatures, though they be never so many, yea though we see no means which way he can do it, for he is not tied unto them, but worketh freely sometimes with them, and sometimes without them. Fourthly▪ we learn that all gifts proceed from one and the same Spirit, 1 Cor. 12, 4. John 14, 16. Fifthly, we see in the lusting of these men, that God heareth the prayers of wicked men, and oftentimes granteth them, howbeit not in mercy, but in wrath and judgment, 1 Sam. 8, 5. & maketh their own prayers and desires to be their punishment, and to turn to their destruction: thereby to teach us to be careful what to ask, even such things as are agreeable to his will, not such things as we may spend upon our own lusts. But the point which I do purpose most to insist upon, is the threatening of God, y^{t} the flesh should do them no good, but *come out at their nostrils,* which judgment he also accomplished, verse 33. For *while the flesh was yet in their teeth, before it was chewed, the wrath of the Lord was kindled against them, and he smote them with a very great plague.* The doctrine from hence is this, that the Lord doth punish the sons of men, when as in abundance of meat and drink they have no benefit or comfort by them. He punisheth as well in the midst of store and plenty, as he doth with want and scarcity. This he doth many ways, sometimes he withdraweth strength from the creatures, that they cannot nourish, Hag. 1, 9, 6. Sometimes he taketh away men's appetites, and giveth no strength to digest them, or to swallow them: as in this place, though they had meat in their mouths, yet he sent leanness into their souls, and brought his wrath upon the unworthy receivers thereof, Psa. 78, 30, 31. So Esa. 3, 1. & 9, 20. Deut. 28, •7. Mic. 6, 14. Isaiah 28, 7, 8.

It is as great a judgment and punishment [Reason 1] of God, to take away the blessing from his creatures, as to deprive us of the Creatures themselves. To be without meat, without drink, without raiment, without necessaries for this life, is a sore plague, and one of the greatest judgments that God inflicteth in this life. Now certainly it must needs be as great a judgment not to have benefit and comfort by them when we have them. It is all one not to have them, and not to be norished by them. Had not these Israelites been as good be without these Quails, as to have them & not be able to swallow them? Night is as comfortable to a blind man as the day, it is all one to him, and why? because the sight of the eyes is taken from him. Silence is as profitable to the deaf man as the uttering of a voice, let the speech be never so excellent, because he cannot hear. So we may say that the stones are as good for the nourishment of men as bread or flesh, when God with-draweth his blessing from them. It is as great a judgment to want the stand of bread, as bread it self.

Secondly, it is a great punishment, because [Reason 2] to eat and not to be nourished, doth not only decay life and bring an end of our days, but we sustain a more miserable death, then if we died by fire, or water, or sword, or pestilence. This is a languishing and consuming of us by little and little, and a pining of the flesh away as it were by piece-meal.

Acknowledge that it is a great punishment [Use 1] and judgment upon unlawful desires, lusts, and pleasures: they have for the most part loathing following and accompanying the same: yea, many times the after-loathing is far greater then the delight taken before. Vnlawfull pleasure lasteth not long, and the companion following it at the heels is pain, Prov. 14, 12, 13. and 20, 17. and 5, 3, 4. and 23, 31, 32. 2. Sam 13, 14, 15. The forbidden fruit

was delightful to the eye, and pleasant to the taste, but it did sting in the end as a Serpent, and did bite as a Cockatrice. *The rejoicing of the wicked is short,* Job 20, 4, 5. *Like the noise of thorns under a pot,* Eccl, 7, 8. *The pleasures of sin are but for a short season,* Heb. 11.25. Ier. 2, 19. Prov. 7.23. The guilt of sin remaineth behind after the committing of it, and bindeth him to judgment that doth commit it.

Secondly, whensoever this state befalleth [Use 2] us, know we that it is God's hand. We do not for the most part lift up our eyes to God when it cometh, but rather impute it to our own weakness and infirmity, without ascending any higher. Many have great abundance of blessings from God, yet they are not satisfied, they never think they have enough. This is a great judgment of God, this is the curse of God upon the covetous man.

[Use 3] Thirdly, it teacheth that howsoever we have plenty and abundance, yet take heed we do not flatter our selves, for we may meet with a curse not inferior to the curse of those that are in poverty and extreme necessity, which falleth out when the Lord denieth strength to the creature, or to us to receive the same. We have a common proverb among us, that misseth not much of the truth; Men say, the poor may eat when he hath meat, and the rich when he hath a stomach. Whereby we mean, that an appetite is as necessary as our meat. Hence it is that the rich which have plenty, and know not what poverty meaneth, are as much indebted unto God, & bound to be thankful unto him for their daily bread, when he giveth them strength to receive it, and addeth a further blessing unto it when it is received, as the poor man, as the poorest man of all is. For though they have abundance, yet God can curse it: if he blow on it, he can turn away the blessing, and quickly bring it to pass that they shall have no comfort by it, and therefore Christ saith, Lu. 12, 15. *A man's life consisteth not in the abundāce of ye things which he possesseth.* This serveth to ad monish rich men to consider what need they have of the blessing of God upon the store & provision which they have. For as it is the curse of God upon covetous rich men, that they cannot be satisfied with riches, so is it upon those which have meat and drink, and cannot be satisfied nor have enough, nor be fed and nourished by them.

[Use 4] Lastly, it is a duty required of us, if we desire to enjoy the blessings of God as blessings, to labor to use the creatures of God in a godly and religious manner. We must partake of them not only soberly and moderately, to strengthen nature, and not to oppress it, but there is more required in the use of God's blessings. We must carry our selves religiously even in eating and drinking. Many of us confine Religion to the church, and think we have nothing to do with it but while we are there, and that it is unseasonable to meddle with it at home. But we must show our selves religious in all our works, even in taking our ordinary meats, 1 Cor. 10, 31. otherwise what do we more then brute beasts? They feed themselves full as well as we. It is our duty to give the Lord thanks for them, and so they are sanctified unto us. For this cause GOD commanded the Israelites in this place to sanctify themselves against tomorrow, and then they should eat. There are many that would be accounted faithful men, and to have more religion in them then many of their fellows, yet have they not learned so much as to give God thanks for their meats, nor to praise his name at their tables. There is no Religion, no knowledge, no faith in these persons: neither do they

consider that God may deal with them in his justice, as he did with these evil men in this place: while the *meat was yet in their mouths, and holden between their teeth, the wrath of God fell upon them,* & a grievous plague brake in among them. And this point we may raise a little higher, and reason from the less unto the greater▪ arising as it were from step to step. For, if the ordinary receiving of our corporal food ought to be done religiously, how much more is it required of us when we come to the eating of the spiritual meat, and to the drinking of the spiritual drink of our souls, I mean to the Table of the Lord, to come worthily and reverently: which is the food of our souls? And if the wrath of GOD came upon these wicked persons, while the bodily food was yet in their mouths, we have just cause to fear lest his judgments come upon us much rather while we have the bread of the Lord in our mouths, or hold the cup of the Lord in our hands: as also it fell out among the Corinthians▪ who for their unworthy and irreverent coming to this heavenly Supper were taken away, as 1 Cor. 11, 30. *And for this cause are many weak and sickly amongst you, and many sleep.* And *Judas* that came with a wicked and profane heart to the Passover, did eat judgment unto himself, *for immediately Satan entered into him,* John 13, 27. and brought him to destruction of soul and body, Math. 27, 5. Acts 1, 18.

But to return to the point we have in hand concerning our bodily food, we must be careful to eat and drink evermore as it were before the Lord, and consider that he sitteth as a guest with us, and therefore may justly make every bit to be our bane, if thus we presume to abuse his creatures to our lusts. Oh, that such as are beastly drunkards, worse thē brute beasts, would consider this, & learn this lesson, and be ashamed of the thing itself as well as of the title, that is, of the sin of drunkenness, as well as to be accounted a drunkard. But howsoever they are through custom and continuance in this sin grown impudent and shameless, and every sober-minded man may point at them as they go, or rather as they stumble in the streets, yet you shall sildom or never have any of them confess that they are drunken; and when they cannot utter a word of soberness, yet they will defend and maintain that they are sober. But some will say, How shall we know a drunkard? it is a very hard matter to say who is drunk. I answer, no harder then to a know a mad man, or to know and prove thyself to be sober. The sober man that can manifest himself to be sober by the inseparable properties and true effects of soberness, when he seeth the quite contrary in another, may safely conclude that he is drunken. The Scripture doth not only describe the sin, but showeth us the way to know it. How doth the Physician know a man's disease but by the signs? and by the effects of the diseased? The signs and effects of drunkenness are when the head is inflamed & intoxicated, Isaiah 5, 11. the rolling of ye tongue,the faltring and doubling of the speech, the redness of the eyes, the want of government of the hands, Prov. 23, 29, 30. Such as are ready to fight and quarrel, such as are mighty to fight combats of drinking; that show their strength & valor that way, which glory that they can lay their fellows under the Table, Isaiah 5, 22. such as reel and stagger as they go, though they be able (after a sort) to stand that they do not fall, yet they go reeling and staggering in the streets, Psal. 107, 27. Esa. 29, 9. They spew and vomit through excess, Ier. 25, 27. Esa. 19, 14. & 28, 8. and they stink of drink that their very breath and belching is noisome to those that are near them, Hos. 4, 18. as many do understand the words of the Prophet. But to leave these, I would also admonish

others, that too often frequent places of drinking, to say no worse of them, & wish them to consider, that albeit they be not grossly drunk, yet God restraineth all superfluity and excess, which the Apostle calleth *drinkings or reuellings.* Every man should walk without offense, and take heed he minister not occasion of stumbling to any through his example.

[Verse 21, 22, 23. *And Moses said, The people among whom I am are six hundred thousand footmen,* &c.] Here beginneth the second part of the communication: wherein, first *Moses* replieth against God, and will not rest in his answer, which was sufficient to have put him to silence, and made him say with *Job,* Chap. 40, 4, 5. *Behold I am vile, what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken, but I will not answer: yea twice, but I will proceed no further;* and chap, 42, 6. *I abhor myself, and repent in dust and ashes.* But *Moses* go•h forward, & objecteth the hardness and impossibility to effect this promise of finding such store of flesh, in regard of the multitude of the infantery of the host, in regard of the long continuance of time that they should f•ede thereon, and in regard of the barrenness of the place, forasmuch as they were in the Wilderness and the Desert of Arabia, which was only stored with wants, and fruitful in nothing but in unfruitfulness. This distrust doth God bear withal, and as it were wink at in this place: but when he was not instructed and bettered by God's patience and longsuffering, it is afterwards punished, chapt. 20. Thus much of the complaint of *Moses,* both touching his disability to govern, & his insufficiency to feed them.

Secondly, God answereth to this objection, verse 23▪ that he would make good his own promise, and all the words of his mouth should be found true, notwithstanding ye want of means, and the abundance of mouths that were to be filled with flesh.

The people are six hundred thousand footmen, &c. *Shall the flocks and the herds,* &c? *Or shall all the fish of the sea be gathered together,* &c? Here is the distrust of *Moses,* though some labor to discharge him of it, and to free him from it, as if he had desired only to know the means that God would use, according as the Virgin *Mary* desireth to be farther informed of the Angel, Luke 1, 34 But this is disproued by the answer of God, who setteth down his own power, not the means how he would effect it. Wherefore I think the learned *Junius* in this place is deceived: and we need not to labor too curiously to clear the faithful of the remnants of sin & other infirmities, forasmuch as he and other the best of God's servants have their failings in faith and obedience, as we see in the examples of *Abraham, Lot, Noah, Isaac, Jacob, David, Peter, Thomas, Zechariah,* and which of them not? 2 Chron. 15, 17, & 16, 12 Rom. 7 17, 18, 19. because we know in part, and we prophesy in part; we are yet in our journey, and walk in our way, and run in a race, we are not yet attained to our iourneies end, we have not yet obtained the crown. Again, we proceed all from an unclean fountain, Job 14, 4. There is a combat remaining in us between the flesh and the Spirit, Rom. 7, 23. Gal. 5.17. and these are contrary the one to the other, and can never be reconciled.

The Uses hereof are, first to show that we cannot keep the Law, but in many things we [Use 1] sin all. Rom. 3, 22, 23. and therefore are subject to condemnation. The Church of Rome teacheth that a man may keep the Law: but they are ignorant of the law, and of the justice of God, of sin, and of themselves. For may they compare with the faithful before named?

2 Secondly, we do all need the benefit of Christ's blood, 1 John. 1, 7, 8. and are justified by him, Rom. 3, 24. but if we could keep the law, or could be without sin, *then Christ had died in vain,* Gal. 2, 21.

3 Thirdly, they are deceived which hold the Virgin *Mary* to have been conceived without original sin, contrary to the tenor of the Scriptures, which layeth open sundry her infirmities; contrary to her own confession, who acknowledgeth her self to have needed a Savior, Luke 1, 47. For seeing she was borne after the common course of the nature of man, who shall exempt her from the corruption and stain of nature? And what need was there that Christ Jesus should be conceived by the holy ghost, if he might have a pure conception free from original sin without it? Wherefore they may as well say, that the blessed Virgin was conceived also by the holy Ghost, as affirm that she was conceived without sin, and so communicate the property and prerogative of Christ's birth to her. For if she were conceived without Original sin, her conception was miraculous, whereas the conception of Christ could be no more.

4 Lastly, let us not rashly censure others for sin, I am. 3, 24. but admonish with meekness, considering our selves, Gal. 6, 1, 2. They are most sharp and severe judges of others, that forget their own infirmities.

Moreover, mark here the ground of *Moses* his unbelief, it is drawn from the course of natural reason, and from the consideration of the want of ordinary means. Observe from hence, that natural reason and carnal Wisdom are oftentimes enemies unto faith. The yielding too much to our own thoughts, & the beholding of things with an eye of flesh, do often make even the faithful doubt of God's promises. We see this in *Sarah,* Gen. 18 12. in *Nicodemus* John 3, 4. in *Zachariah,* Lu. 1, 20. Math. 16, 23. 1 Cor. 1, 23. Thus we are prone evermore to trust unto human wisdom.

For the things of God are oftentimes foolishness unto those that think themselves wiser then God, 1 Cor. 2, 14. Secondly, the carnal reason that remaineth in the regenerate, is not subject to the Law of God, neither indeed can be, Rom. 8, 7. for no man is wholly regenerate, the best consist of two men, for they are partly the old man, and partly the new man, they are partly regenerate, and in part they remain unregenerate.

The Uses. Therefore we must not counsel with flesh and blood in the matters of God & [Use 1] in the mysteries of faith, Rom. 4, 19, 20. Gal. 1, 16. Prov. 3, 5. Let us consult with the Scriptures, and make the word of God our Counsellers, and learn to submit all that is in us to the wisdom of God. The eye is not able to look upon the brightness of the Sun, so the eye of our reason is dazzled at the glorious things of the gospel of Christ, which things the Angels desire to look into. This is the cause that maketh many shrink back, when they see the greatest number to walk in the broad way that leadeth to destruction, when they see the Church for the most part to consist of the poorer sort, and religion to be chiefly embraced of them, they are offended. Whē they see wicked men to prosper for the most part, they walk by reason, and not by Faith; by the light of the eye, not by the light of the Scripture. But we are, even the best of us, fools and blind in the matters of God, and we must know our selves

to be fools before we can learn the wisdom of God and submit our selves unto it. Maruell not therefore if few believe and obey.

[Use 2] Secondly, the natural man cannot please God, Rom. 8, 5, 6, 7, 8. all his knowledge, reason, wisdom, and understanding, cannot make him accepted, Tit. 1, 15. He is without faith which purifieth the heart, and therefore all his works are unsavory before him. Woeful therefore is the condition of an unbeliever, whatsoever he doth is sin: in every thought, word, and deed he sinneth, waking and sleeping: he sinneth even in the actions of religion, and every work increaseth his reckoning, and addeth to the account that he is to make. And as the faithful man the longer he liveth, the more gracious and acceptable he is to God, so the unbeliever the longer he liveth, the more he addeth to the heap of his sins, and the day of his reckoning will be so much the more fearful and dreadful. *Gen.* 15, 16. For as the *Ammorites* were daily filling up the measure of their sins, and so hasting unto judgment, so is it with the unregenerate person. The sooner he dieth and is cut off, the better it is with him, for thereby his sins are fewer, and his judgment shall be easier. It is not so with the godly man. Again, the unbeliever and polluted person poisoneth and infecteth all things that he meddleth withal, he defileth the earth, the air, the heavens, the beasts, the fruits, and all creatures and persons that live with them, Leuitic. 18, 2. The land of *Canaan* was defiled by the inhabitants and it is said, that in the end it should spew them out, Deut. 28, 15, 16, &c. Hag. 2, 14.

Thirdly, men are unable of themselves to [Use 3] hear the word of salvation, John. 8, 43. so that to believe and practice religion is not easy; our natural disposition is as contrary to it as fire and water, Matth. 16, 17. The carnal man seeth no more in the word of God, then in the word of man, nay his natural reason will minister reason unto him to think it is foolishness, 1 Cor. 1, 21. and to persuade him that he need not to be so precise in the hearing of it, nor be so curious in keeping of the Sabbath day. Let us therefore forsake this counselor, it never speaketh good unto us, but evil; and crosseth the motions of the Spirit.

Fourthly, the preaching of the word is a [Use 4] necessary means to bring us to God, and to work in us saving faith, and sanctified obedience. Many men are by nature very wise & deep-sighted into matters of the world, and can dive to the bottom of all human knowledge: nevertheless all this is weak and insufficient to bring us to salvation, as appeareth in the example of *Achitophel.* He was a great politician: his answers were as the Oracles of God, 2 Sam. 16, 23. yet was not all his wisdom able to guide and conduct him unto heaven or heavenly things, but he ended his days in horror and despair, 2 Sa. 17, 23. Therefore another means was needful to bring us to the knowledge of God and of our selves, God hath left unto us his word, and would have it preached and expounded in the Church, that thereby we might be saved: as 1 Cor. 1, 20, 21. *Where is the Scribe? Where is the disputer of this world? Hath not GOD made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

Lastly, we must learn to submit our wisdom [Use 5] and our willes, our understanding and counsel to the will and counsel of God, after the example of Christ, Math. 26, 42. *Not my will, but thy will be done.* We must crave of GOD to direct us in his will, and to teach us his ways.

[Verse 23. *The Lord said unto Moses, Is the Lord's hand waxed short?*] Herein we have the answer of God, setting his Almighty power against the want of all means, and as a sufficient remedy of all evils. This teacheth that all things, even above nature and reason, and how unlikely and impossible soever in the eyes of man, are possible with God, and he can easily bring them to pass, Esa. 50.1. Gen. 18.14. Zach. 8.6. Ier. 32.27. Luke 1.37. Matt. 19.29.

[Reason 1] For why? He is in heaven, and there decreeeth and accomplisheth whatsoever he will, Psa. 115.3. nothing can give any impediment to his purposes.

Secondly, he made all things of nothing in the beginning, for the things which are seen were not made of things which do appear, Heb. 11.3. he also governeth them all, as a Captain doth his host or army, Exod. 15.3. *He dryeth up the sea, he maketh the floods a desert, and clotheth the heavens with darkness,* Isaiah 50.2.

Thirdly, this is the nature and essence of God to be almighty; take this from him, and we deny him to be God, and make him to be weak and impotent, which can no way agree to him.

[Use 1] The uses. Learn from hence not to tie God to the course of second causes: he made the Sun to stand still, Josh. 10.13. he made the fire cease to burn, that it could not hurt them that were cast into it, Dan. 3.25. Hebr, 11.33. he stopped the mouths of the Lions, Dan. 6.22. Heb. 11.33. he made the iron to swim which naturally sinketh to the bottom, 2 King. 6.6. he made the waters stand still on an heap that they flowed not, and his people passed through as on dry land, Exod. 14.22. Josh. 3.17. Psal. 114.5. It is he that worketh miracles and changeth the course of nature. This showeth the difference between God and all other creatures. True it is, they have power, but they are not able to work miracles, but by the power of him that ruleth the creatures.

[Use 2] Secondly, doubt not of any of God's promises, Rom. 4.20, 21, though they seem never so unlikely or uncertain. Let us not doubt of salvation, nor despair of the conversion of any, Rom. 11. but be assured that he is able to do it. This is a point which we ought to be well grounded in, we have use of it in all estates, and conditions of life, especially in times of affliction and adversity. Doubt not of his favor in providing for us temporal things, he hath promised that he will never leave us nor forsake us, neither in youth nor age, neither in peace nor war, neither in plenty nor poverty: he is able to make good the words of his own mouth, he is our helper and deliverer, Heb. 13.5, 6. Doubt not of his goodness toward us in spiritual things, he is entered into covenant with us, that he will write his laws in our hearts, and remember our sins and iniquities no more, Ier. 31.33, 34. This is our comfort that he whom we serve is a God Almighty.

Thirdly, we see that God can revenge himself [Use 3] of all his enemies, as also of the enemies of the Church, Deut. 32.39, 42. Let them therefore fear him, Exod. 15.16. Heb. 10.31. even him that is able to cast body and soul into hell fire, I say unto you, fear him, Matth. 10.28. they lie under his hand that can execute vengeance; there is no power in any creature to rid himself from his power.

Fourthly, be liberal to the poor, 2 Cor. 9.7.8. [Use 4] God is able to make all grace abound toward us. He is able to make us abound and to preserve us from want, and therefore relying and grounding our selves upon his power, we should make others to abound, & give cheerfully to our brethren that want, and distribute to their necessities according as we have received.

Lastly, we ought to study and endeavor to [Use] be upright in our lives and conversations, Gen. 17.1, 2. Let us humble our selves under the most mighty hand of God, 1 Pet. 5.6. and quake at his judgments, as the child under the rod, Levite. 10.3. Let us repent us of our evil ways, and serve him in newness of life.

[Verse 24, 25, 26. *And Moses went out and told the people the words of the Lord, and gathered, &c.* We have in these words to the end of the Chapter, the third point, to wit, the execution both of that which God had promised in mercy, and of that which he had threatened in judgment. Here then is a double affect, one touching the fellow-helpers joined in commission with *Moses* as his assistants. They were as it were of his privy counsel; he prepareth them, and God furnisheth them, and communicateth his Spirit unto them: which is amplified by a double event, the first is common to all the seventy elders, *they prophesied;* whereby God sealed up unto them the assurance of their calling, and procured them reverence among the people, as we see in *Saul* 1 Sam. 10.10. and in *Solomon,* 1 King. 3.16, 28 The second is special, two of these Elders abode behind in the tents, and came not to the Tabernacle, showing themselves (by this drawing back) unwilling, and accounted themselves unable and unworthy to undergo the charge, as *Saul* when he was anointed to be king, hid himself among the stuff, 1 Sam. 10.22. as also *Moses* and *Jeremiah* did, when they were called, knowing that none is sufficient for these things. Hereupon a young man (who he was, or to what end he did it, it is uncertain, because it is not expressed) made report of their prophesying to *Moses,* at the hearing whereof *Joshua* desireth him to forbid them by his authority: he was too much addicted to the person of his master, as many hearers are to their teachers, as *Paul* complaineth that some did hold of *Apollo* and some of *Cephas,* 1 Cor. 1.12. as in our days, many conceive too highly of *Luther,* otherwise a very worthy man: howbeit *Moses* tendering the good of all the people more then his own glory, reproveth his corrupt affection, *Enuiest thou for may sake?* and showeth a contrary disposition in himself, desiring that all the Lord's people could prophesy, &c.

The other effect is touching the flesh provided and supplied, which is enlarged by the instrumental cause, *a wind went forth from the Lord:* by the place from whence they came, *from the red sea* out of *Africke* in great plenty and abundance: by the miserable issue and event of all, *While the flesh stuck between their teeth, they were stricken with a great plague, and perished in great numbers:* and lastly, by a memorial of the sin and of the punishment, the name of the place was called, *Kibroth Hattaauah,* that is, the graves of lust, for there they buried the people that lusted.

In this division it is to be noted, that *Moses* going from the presence of God, relateth nothing but that which God had spoken unto him, and commanded him to speak unto thē; and therefore the Ministers are warned thereby to teach nothing but what they have received

from the word, as it were from the mouth of God, Num. 6, 22, 18. 1 Corin. 11, 23. Mat. 28, 20. They are his messengers and embassadours employed by him, Mal. 2, 7. This condemneth unwritten verities and traditions maintained in the Church of Rome, under which they would convey unto us a fardell fraught with their own inventions. But let the Ministers give attendance to the reading of the Scriptures, and consult with God by them, 1 Tim. 4, 13, 15, 16, and let all God's people shut their ears against human devises, & open their ears and hearts to receive whatsoever God shall teach them in his word, 1 Kin. 13, 15, 16, 17. &c.

[There ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the campe: Joshua said, My Lord Moses, forbid them. Joshua feared lest the credit and reputation of *Moses* should be lessened among the people by this communication of his spirit. He had a good intent, howbeit he was jealous of his master amiss, which proceeded from the corrupt fountain of envy, for which he is reproved. Out of which I might generally observe, that it is the duty of masters to reprove their servants, as Christ doth oftentimes his Disciples. Private men, that have only a general charge, are bound to reprove, Exod. 22. Levite. 19, 17. much more such as have the oversight of the ways of others. Again, connivance & concealing of sin is a kind of consenting unto sin: he that hideth and reproveth not his friends faults, maketh them his own; As it is in provision for the family, so it is in instruction: he that provideth not for the good of their bodies, is guilty of their death▪ if they perish through want of temporal things: so he that regardeth not the good of their souls, their blood shall be required at his hands if he suffer them to perish through want of instruction. This reproveth all such masters as encourage [Use 1] or flatter their servants in evil, or suffer them to do what they list. These cast away all care of their servants, as *Cain* did of his brother, saying, *Am I my brothers keeper?* so do these say, Am I my servants keeper? are they not old enough to look to themselves & to take charge of themselves? shall we make them always as babes & children? He is justly accounted a cruel master, that would suffer his servant to drown himself when he may hinder him and save him alive. *Eli* is punished for suffering his sons to run on in evil. Secondly, inferiors must suffer reproof of their governors willingly and patiently, and not break out into choler against them, like brute beasts that are unteachable and intractable, which kick & spurn at the handling of their wounds and sores, because they want reason to conceive what is good for themselves: so are these utterly ignorant what is good for their souls. The patient loveth the Physician, though his potions be bitter, and the Surgeon mortifieth corrupt members: fools do hate correction, saith the wise man, and it is oftentimes the cause of ruin of vnbrideled youth, these do in truth hate their own souls: which is a fearful kind of hatred. Lastly, let all governors & superiors have an eye ever watchful over the ways of such as are under them, that so they may encourage them in well doing, and reprove them for evil doing▪ This was in *Elisha* toward *Gehazi* running after *Naaman* and hunting after bribes, 2 Kin. *5,* 25. Thus also did *Solomon,* he had an eye over *Shimei,* and quickly found out his departure out of *Jerusalem,* and wandering beyond the bounds set unto him, 1 Kings 2, 43, 44. Let everyone therefore take heed to their charges.

[My Lord Moses] Note here the title which *Joshua* giveth to *Moses:* he contenteth not himself to call him by his bare name, but before it he prefixeth a title of honor. This teacheth that inferiors must use speeches of reverence & subjection toward their superiors, as Mal. 1, 6. 1

Pet 2, 14, and 3, 6. 2 King. 13, 14. Neh. 2, 5, Ester 5, 4, 8. 2 Sa. 24, 3. 1 Sam. 25, 24, &c. Thus have God's children by the light of the word, and the ungodly by the light of nature performed this duty. And no marvel: because superiors bear God's image to inferiors, & are to them not by man's invention or usurpation, but by the ordinance of God in God's stead, as *Moses* made Ruler and Governor was to *Aaron,* Exod. 4, 16. *He shall be to thee instead of a mouth, and thou shalt be to him instead of God.* Again, we have the express law & commandment of God binding the consciences of all, Exod. 20, 12. Psalm. 82, 6. Lastly, they are s•t over inferiors, not for their own glory, but for their good, 1 Tim. 2, 2. Rom. 13, 4. He is the Minister of God to thee for good.

[Use 1] This principle offereth these uses; first, a reproof of those that are so far from yielding them reverence, that they reject their authority, and cast off their yoke frō their necks, they mutter at thē & their commandments, they revile them and use irreverent speeches to them and of them, both before their faces and behind their backs, which ought not to be. Hence it is, that *Moses* saith, Exod. 22, 28. *Thou shalt not revile the God's, nor curse the Ruler of thy people.* And Eccl. 10, 20. *Curse not the king, no not in thy thought, and curse not the rich in thy bed-chamber, &c.* And the Apostle willeth *Titus* to exhort servants to be obedient to their own masters, and to please them well in all things, not answering again, Tit. 2, 9. It falleth out for the most part, that they have least honor at their hands of whom they ought to have greatest. Fathers and masters have many times more honor out of their own doors, then they have within them: & of other men's servants and children, then they have of their own. For as Christ saith, *A Prophet is not without honor, but in his own country, & among his own kin, and in his own house;* so is it for the most part with all parents and masters, Mark, 6, 4.

Secondly, if this duty be to be performed unto men, much more must we hold it to be due unto God. If reverence and obedience be due to mortal men, who have the image of God upon them, and that darkly & obscurely, how much more may God justly challenge these duties, who hath given power and authority unto men? John 19, 11. Hence it is, that God saith by the Prophet, *If I be a father, where is mine honor? and if I be a master, where is my fear?* Mal. 1, 6, 8. *If ye offer the lame and the sick, is it not evil? Offer it now unto thy Governor, will he be pleased with thee, or accept thy person?* Numb. 12, verse 14 Heb. 12, verses 9, 10.

Lastly, it belongeth to all superiors so to carry themselves, that they may procure and deserve reverence, & do not justly bring contempt upon themselves. For this cause doth *Paul* teach *Timothy* to fly youthful lusts, 2, Tim. 2, 22, and to beware that he give not occasiō to make others despise his youth: which he shall do, if he be an example to the believers, in word, in conversation, in charity, in spirit, in faith, and in purity.

[Forbid them.] Here we see what *Joshua* would have *Moses* do: he counselleth him to restrain them. A young man, young counsel. The Doctrine from hence is, that young men are commonly and ordinarily rash in judging others, yea more rash then elder men, & consequently more apt to judge amiss, and to give evil counsel & sentence of such things as are well done. Such were *Rehoboams* green heads, they gave green counsel, and such as cost him the loss of the greatest part of his kingdom, 1 Kings 12, verses 8, 13, 14. Grauity and

sobriety are commended in elder men, Titus 2, 1, 2. but young men follow the vanity of their young years, Eccl. 11, 9, 10.

The reasons are plain. First, age & years [Reason 1] bring experience and ripeness of judgment, and so wisdom. Youth is as green timber, age as that which is seasoned, Job 32, 7. *I said, Daies should speak, and multitude of years should teach wisdom.*

Again, their affections being hotter and stronger, are more unconstant and vnbrideled, ready to run into extremities, as untamed heiffers not used to the yoke.

Lastly, they put far from them the evil day; they think themselves privileged by their age, and make account they have time enough hereafter to enter into better courses. They live for ye most part, as if they had made a covenant with death and with hell, and are less careful to be kept and guided within the compass of God's laws. Forasmuch as sentence is not executed speedily against an evil work, their hearts are fully set in them to do evil.

The uses. First, this teacheth us not to rest [Use 1] in the judgment, nor to follow the counsel of young men, except they have old men's gifts and graces in them. For touching gifts, it is true which *Elihu* testifieth, Job 32, 9. Great men are not always wise, neither do the aged understand judgment. Old men may be young in gifts, and young men may be old in gifts. Secondly, let young men suffer their elders to speak before them, especially in censuring things that are strange. It is a point of wisdom for all, especially for young men to suspect their own judgment and sentence concerning others, their persons, their gifts, and their actions. Thirdly, it reproveth those that set up in the Church, & promote to the office of teaching, such as are young in years and gifts, and not yet seasoned to build up others, but are light, wanton, rash, not grave, discreet, and sober. Add unto these, such as advance those that are planted newly, converted to the truth of the Gospel, before there be sufficient trial made of the soundness of their religion, and the sincerity of their conversation. *Paul* teacheth *Timothy,* that the Minister must not be a nouice, or one newly come to the faith, 1 Tim. 3, 6. lest being lifted up with pride, he fall into the condemnation of the devil. It is a fault among us, that we many times give too easy access to the Pulpit, to such as bear themselves as converts among us, I mean such as have been fugitiues and forsaken our Church, and return home again oftentimes worse then they went out, and live scandalously to the dishonor of God, and the offense of many. Such ought to be thoroughly tried and proved, let them live in the place of common Christians, before they be trusted with the place of Captains: and let them thereby purchase to themselves a good degree to farther promotion.

Lastly, seeing rashness and vnaduisednesse are specially incident to youth, let them learn to season their years with the word of God, let them make it their meditation, whereby they may repress such hot and hasty & headstrong passions. The Prophet saith, Psal. 119, 9. *Wherewithall shall a young man cleanse his way? By taking heed thereto, according to thy word.*

And Moses said unto him, Enuiest thou for my sake? In these words *Moses* openeth and discovereth the particular sin wherewith *Joshua* was infected. We learn hereby in this reproof, that all God's people must beware of envy, I am. 4, 5. It is an affection compounded

of sorrow and malice. For such persons are malicious, always repining and grudging at the gifts of God bestowed upon others, and as it were look asquint at them, as Gen. 26, 12, 13, 14, 27, and 30, 1, and 31, 1. Mark. 9, 38. John 3, 26, 27.

First, because it is a fruit of the flesh, Gal. [Reason 1] 5, 21. as carnal grief and carnal hatred are, of which it is compounded: for it maketh mē repine and grieve at the blessings and prosperity of others, and that which is worst of all, to hate the persons that have those gifts, and in the end the good things themselves that are in the persons for the persons sake. This appeareth in the Pharisees, Math. 27, 18. when they saw that Christ was in more account among the people, and did exceed them in all his doctrine and miracles, they repined and grudged at him. It grieved them that any should be equal unto them, much more go beyond them.

Secondly, God bestoweth his gifts where he will, and to whom he will, & in what measure he will, Math. 20, 15.

Thirdly, it procureth the wrath of God, and is never left without punishment, as appeareth in the next chapter, where *Miriam* the sister of *Moses* is *stricken with the leprosy,because she envied the gifts of Moses,* God showing thereby how greatly he detesteth this sin.

Fourthly, whatsoever is bestowed upon any member, is bestowed upon the whole body, 1 Cor. 12. Whatsoever is given to any part is given for the benefit of the whole Church, why then should we envy any, seeing we have our part and portion in it?

Fifthly, it is a devilish vice, it is worse then fleshly, and yet if it were no more, it were sufficient to make us to detest it: howbeit it savoreth not only of the flesh, but of the devil: and it transformeth us into the image of Satan, who envied the happiness of our first parents in the garden, Gen. 3, 5. So *Cain* was of that evil one, 1 John. 3, 12. and envied his brother, because God accepted him and his sacrifice, Gen. 4.5.

Sixthly, it crosseth and controlleth the wisdom of God in the distribution of his gifts & graces, as if God had done thē wrong, and been too good to others: we can challenge nothing as due to our selves, but whatsoever we have, we have it freely: howbeit the envious like not his administration, but dislike that others should enjoy that which they want.

Lastly, it is against the rule of charity, which rejoiceth at the good of others, 1 Cor. •3, and is ready to bestow and communicate good things where is want of them. So then where envy is, there charity is not: and where charity is, there envy is not.

This teacheth us, that all are subject to this [Use 1] evil, even they that are godly, and in a great measure sanctified, are apt to envy at others excelling in the graces of God. And doubtless this is one cause oftentimes of contentions among the faithful, 1 Corin. 1, 12. much more therefore the unreformed and unsanctified are ready to envy them that go before them. Let us not have the faith of GOD in respect of persons, I am. 2, 1. & let us beware of having men in admiration for sinister respects. The best things are subject to be abused through our corruption.

Secondly, it serveth to reprove many [Use 2] malicious persons: some envy others temporal blessings; others (that are worse) envy them the grace of God. If they have more knowledge then themselves, they cannot abide them, but speak all manner of evil against them. These men are possessed, nay poisened with malice, ambition, pride, arrogancy, and dissimulation: they are utterly destitute of charity, or desire of reconciliation to their brethren. Hence it is, that *Solomon* opposeth envy and the fear of God, as things that cannot possibly stand together, Prov. 23, 17. and in another place, a sound heart and envy, Pro. 14, 30. If such see another have more wealth and riches then themselves, they so vex & torment themselves, that the things w[c] they have, do them no good. Envy is a very torment to the envious, who envying at others, do plague and punish themselves. For as envy hurteth not him at all that is envied, so the envious man carrieth about within his own bosom, an inward and home-bred tormenter that never suffereth him to be quiet. Such a monster is spite & envy, that if he see, or hear, or think another to have more or as much, to go beyond him or be equal unto him; it is a quotidian, nay, a continual fever without any intermission, it paineth him day and night. Psalm. 112, 9, 10.

Thirdly, let us use all holy and sanctified means to prevent it, or to purge it away, if it [Use 3] have seized upon us. Let us labor for Christian charity, that so we may rid our hearts of the corrupt weeds of fretting and malice against our brethren, and decke our selves with lowliness of mind, that we may banish pride and self love, Phil. 2, 3. Store of charity and humility tempered together, will make a notable defense & preservative against this malady.

Secondly, be well contented with God's holy administration of temporal blessings, spiritual, & eternal, y[t] we do not any way charge him with folly, who is wisdom it self; or with partiality, who respecteth no man's person.

Thirdly, to cast our eyes upon the troubles, sorrows, miseries, and calamities of our brethren which they sustain and suffer, as well as upon the gifts, blessings, comforts, & prosperity which they enjoy, that so the consideration of the one, may stay & uphold us from grudging at the sight of the other. But this is our fault, we look upon their good, but will not behold their evil: which if we did, we should find cause many times rather to pity them then to envy them.

Fourthly, to mark that the gifts of others are for our benefit, as the good of one member of the body serveth for the use of another; and therefore we are enemies to our own good and welfare, when we repine at that which others have.

Fifthly, to pray to God for the obtaining of his gifts where we see them wanting; and for increase of them where they are obtained, and for the continuance of them where they are increased.

Lastly, it is our duty to love the graces of God wheresoever we see them, yea even in our enemies. These are approved remedies to keep us from envy.

[Would God that all the Lord's people were Prophets, and that the Lord would put his Spirit upon them] See here the godliness and humility of *Moses;* he is so far from envying this gift of these

two servants of God, that he reproveth *Joshua,* and wisheth from his heart, that all the Church of God had ye same gift which he had, from the least to the greatest. As if he should say, I am so far from envying them in having these graces, though they came not with the others, (seeing God confirmeth even their calling also as well as the rest,) y^t^ I could rather wish if it pleased God, that all in the host could prophesy, and were endued with mine and their graces.

If any object, that this may seem to give way for unwarrantable wishes, frivolous desires, and vain prayers not grounded upon any promise: I answer, it doth not, for he only testifieth his holy desire of the Churches good; as when we pray that God would keep us this day from all sin. It is against the word of God to hold that we can be without sin, but it is not against it, to testify our desire to be free from it; for it is that which we ought all to aim at, and to endeavor that we may attain unto. Neither doeth this prayer give scope to the wishes of the sottish multitude, that pray for their friends when they are dead, who never prayed for them when they were alive, saying, God have mercy on their souls, or God rest their souls; whereby the Name of God is taken in vain. For they have received their judgment according to their works, and are already either in rest or in torment, frō which they cannot return. We learn from hence that the godly do heartily desire the good and growth, the profit and increase of the whole Church. It is the duty of all faithful persons, to desire that all true Christians may excel in graces, even to be equal or above themselves, how eminent and excellent soever their gifts & places be. This appeareth in *John* the Baptist, John 3, 29, 30. *Now is my joy full; he must increase, but I must decrease.* The Apostle desireth, that the Thessalonians, who were grown greatly in grace, might yet grow more and more, 1 Thess. 4, 1. Rom. 1, 11. This desire of the prosperity and flourishing estate of the Church, made *Paul* to move *Barnabas* to go again and visit the brethren in every City, where they had preached and planted the Gospel of Christ, *Acts* 15, 36. *Rom.* 9, 3. *Gal.* 6, 16. *Math.* 11, 25. *John* 17, 24. 2 *Cor.* 13, 9. As thē *Joab* sent out to number all the tribes of Israel, said unto the King,*The Lord thy God add unto the people (how many soever they be) an hundred fold, and that the eyes of my Lord the King may see it:* so ought we in seeking the increase of the true Israel of God much rather say, The Lord add unto the church such as shall be saved, how many soever they seem already to be, thousand thousands, and that our eyes may see the spiritual growth of them.

For as the glory of God ought to be most [Reason 1] precious unto us, so hereby he is most glorified, whē many lights shine before men, Mat. 5, 16, John 15, 8.

Secondly, superiors in gifts are fathers, and have that title given unto them, as well as superiors by office and calling, and therefore as fathers rejoice to see their children excelling themselves or others in gifts, as *Solomon* did excced *David,* so ought it to be in the spiritual growth of the Church; such as are fathers in respect of gifts, should rejoice and be glad when they behold their inferiors to come forward to a perfect man, unto the measure of the stature of the fullness of Christ, Eph. 4, 13.

Thirdly, they heartily love one another, therefore they cannot but desire their greatest welfare and excelling in all graces to the greatest edification of other; not envying, but rejoicing in their increasing more and more: & contrariwise sorrowing at their dwarfish

estate, ever learning, yet still needing to be taught the first principles of religion, as not able to bear strong meat, Heb. 5, 12, 13.14.

From hence we have a way left us to examine [Use] our selves and to judge our selves, whether we belong unto God and be truly sanctified, or not: whether we be true parts of the true church or not, even by this desire of the good of the churches of God. Hereby we may discern and try what is in us: by this note we may prove our selves, truly to seek God's glory with sincere harts, to wit, when we can rejoice in the excelling of other men's gifts above our own, whether they be in the same or other callings with us, wishing our selves inferior to all others, and everyone to excel us in gifts to the edification of the Church & God's glory, in the setting up and establishing of the kingdom of Christ. Let us not account it a shame to see a sheep go before his Shepherd, or the son to go beyond the father, or the wife her husband, or the servant his master: if the inferiors have greater & better gifts then their superiors, bless God for it, and pray God yet more to multiply their graces. There are many Pastors that are afraid, lest their people by too often teaching, and by going and growing forward by reading and conference, should be able to teach them their duty, or else control their teaching of others. This is as unnatural, as if a father should be grieved to see his child prosper & to grow in stature. We must desire the conversion of those that be out of the Church, therefore much more the blessing of God to be upon the Church in a more plentiful measure, Acts 26, 29, and 7, 60. He that is desirous of the good of such as are not of the family, will be more careful of those that are of the family. Every part and member of the body, desireth and procureth the good of the other parts: so ought it to be in the mystical body, whereof Christ Jesus is the head, who laid down his life for the Church, and shed his precious blood for the ransom of it, Acts 20, 28. It will be a great comfort to us to find this affection and desire in our hearts, to long after the common good of the Church.

[Use 2] Secondly, it condemneth the Church of Rome, that hinder the growth and increase of, it, deteining the Scriptures from the people, & keeping them in blindness and ignorance, whereas the Lord would have his word communicated unto all. When a Prince hath published statutes for the government of the Commonwealth, they are open for all to read them: so is it with God, after he caused the word to be written, he set them forth for all, commanding all to know them from the least to the greatest, from the lowest to the highest. On the other side, the Papists extol their ignorance, and bar the people from the means of growing.

Again, it reproveth those that seek their own good and glory, and care not how it goeth with others, whereas all the study & desire of *Moses* was, evermore to procure the good of Israel: he seemed utterly to forget himself, and regarded not what became of him, so the Church might prosper and flourish, Exod. 32, •2. So was it with Christ, he sought not his own glory, but his that sent him; and asketh, how they can believe, which receive honor one of another, and seek not the honor that cometh from God only? Such were *Joseph's* brethren, hearing his dream of their sheaves bowing down and making obeisance to his sheaf, Gen. 37, verse 7. and of the Sun and the Moon, and the eleven stars which made obeisance to him, ver. 9. Such also were *David's* brethren, who hearing him to enquire what should be done to the man that

killeth the Philistim, and taketh away the reproach from Israel, said, *Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the haughtiness of thy hear•, for thou art come down to see the battle,* 1 Sam. 17, 28. These were afraid, he would rise too fast and outstrippe them, and therefore envied him. So is it with false Teachers, who in the pride of their hearts, did seek themselves above God's glory, and the setting up of Christ's kingdom. The false teachers disgraced the Apostles, and preached enuiously to add to their sorrows, Phil. 1, 15, 16. Wherefore, let no man envy the good gifts of others.

Thirdly, let the Pastors of the Church be [Use 3] careful of teaching the people committed to their charge, and to pollish them as hewn stones for the spiritual building of the spiritual Temple, and diligently to square them out, that so the body of Christ which is the Church, may grow up to a perfect man. We cannot in truth desire the growth of ye church, if we be not ready to feed it with the word of God? Can the mother be said to be willing to see the growth of her child, when she never feedeth it? No, it is plain, she seeketh rather to starve it? Even so is it with the Ministers, such as withhold the food of life from them do starve them, and are guilty of their blood.

Lastly, all are bound to procure the good [Use 4] of the Church, and to pray to God for the flourishing and happiness of it, Psal. 122, 6, and 51, 18. We see how far men are carried in natural affection toward their children whom they have bestowed in marriage, to desire that they might increase to many generations. This is the marriage blessing, Gen. 24, verse 60. *They blessed Rebecca and said unto her, Thou art our Sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those that hate him.* How much more ought our earnest prayer and desire be, that the Israel of God may flourish and multiply, and have the dominion and upper hand over those that hate them? We must desire that the Church may be a fruitful mother of many children, like *Rahel* and *Leah,* which two did build the house of Israel, Ruth chapt. 4. verse 11. We must be all helpers to help to build the Church by our prayers, by our exhortations, by our life and example. Let us rejoice when we see it increase, and mourn when we see it decrease.

[Ver. 31, 32. *And there went forth a wind from the Lord, and brought quail from the sea, and let thē fall by the campe, as it were a days journey, &c.* God promised to his people quail, & that in abundance: here we see by what means they are brought among them, *there went forth a wind from the Lord,* to whom the winds and seas do obey. He could have done this by his own immediate hand, if it had pleased him; but hereby he would teach, that in giving his creatures, and in bestowing his blessings, he doth not bestow them immediately by his own hand, but he giveth them by means of the creatures that he hath created, as we see in this place. This we may read at large in Hosea, chap. 2, 21, 22. When he giveth light, he giveth it by the heavens, where he hath set the sun to rule by day, the Moon and the Stars to rule by night, Psal. 136, 8, 9. He hath appointed the beasts of the field to yield us clothing, and the earth to minister bread to the sower, Psalm. 104, ver. 4. Exod. 8, verse 16. Gen. 7, verses 11, 12. The reasons hereof are evident.

[Reason 1] Heereby he doth abate the pride and vain glory of the sons of men, that though they be Rulers of the earth, and Lord's of sea and land, and of all creatures in them, yet must they after a sort be beholding to the meanest of them, and borrow succor and sustenance from them.

Secondly, hereby he blindeth the eyes of those that will not see him, though he daily shine in their faces much more bright thē the Sun in the Firmament that casteth his beams upon the earth, I mean of wicked men that can look no higher then to the creatures themselves, and therefore commit gross idolatry with them, forasmuch as they look not up to God the author and giver of them.

Thirdly, God did appoint *Adam* in the time of his innocence, that he should receive all by means of his labor, for he was set in the garden to dress the garden & keep it. Gen. 2, 15.

[Use 1] Conclude from hence an holy principle of our faith, to wit, the infinite power and glory of God, who hath the souereigne command of all creatures, for great is his Name. He employeth them in blessing and in punishing at his own pleasure, and sendeth them forth for the honor of his Name, Psal. 8, 1. and 78, 16. He could with a word have created these quail as at the beginning, when he spake the word and they were, & used not the wind to bring them forth; but he would manifest his souereignty and dominion over all, that so all might stand in fear of him, to whom nothing is hard, Ier. 32, 27 Doubtless, we must confess that he is worthy of all honor, Reu. 4, 11. Psal. 89, 8, 12. and let men submit themselves to him, Job 36, 36, 37, and 42, 5, 6.

[Use 2] Secondly, from hence ariseth comfort to God's children that live under his protection; he hath all creatures at his commandment for their good. And it serveth as a terror to the wicked that set themselves against him, who doth whatsoever pleaseth him in heaven and in earth, Psl, 115, 3. The Lord of hosts is his Name, who can arm, send forth, and strengthen the least of them to their utter ruin. Wherefore so long as God hath any creature about him, they shall not want means of their overthrow and destruction. And on the other side, the faithful shall not want means for their preservation.

Thirdly, whensoever we want any blessing, [Use 3] we must seek to the Lord; for he can restrain the sweet influence of the heavens when it pleaseth him, so that neither the heavens shall hear the earth, nor the earth the corn, not the corn the people; he can make the heavens to be as brass, and the earth as iron, that they shall yield us no benefit at all. For albeit be blesseth us by the creatures, yet he doth limit and uphold them from yielding unto us any good whensoever he pleaseth. Therefore is he to be sought unto for a blessing, lest he command them to do us no good.

Lastly, seeing we must seek God in the [Use 4] means, it teacheth us from the example of God, that we also must use means for the obtaining of earthly blessings. We must labor in our places and take pains in our callings wherein God hath set us. We must be diligent and industrious, Prov. 10, 4. *The hand of the diligent maketh rich.* True it is, the Scripture teacheth that it is the Lord that giveth power to get riches; nevertheless, the hand of the painful laborer is said to give riches also. We must pray unto God for a blessing, and depend wholly

upon him, Psal. 127, 1, 2. Yet we our selves must not be idle and do nothing. For as many use the means and never seek to God, so there are others that rely upon God only, and never seek the means at all. These are like unto those that would fain be saved, and yet never seek after the right means to attain to salvation. *Balaam* wished that he might die the death of the righteous, yet he would not join with God's people to have remission of sins, and to hear the voice of God: so do these offend in temporal things, they sit still and will not use the means whereby they may enjoy the creatures of God to their good, although they would fain have them. If we seek them as GOD hath appointed, we shall find comfort.

[Ver. 33, 34. *And while the flesh was yet between their teeth, yer it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.*] In the midst of their lusts and pleasures, behold how God's judgments come upon them. They had feasted a long time, and had glutted themselves with their flesh; now their sweet meat had sour sauce, for the hand of GOD cometh upon them for their sin, and suddenly the plague sweepeth them away.

The Doctrine arising from hence is this, that the judgments of GOD do oftentimes fall upon men and women very suddenly before they be aware, when they least of all think or imagine of the day of wrath, Job 20.5, 6, 7. & 21.17. Psal. 73, 19. Isaiah 30, 1•. Exod. 12, 29. Dan. *5,* 30. Luke 12, 20. The destruction of the wicked, shall come as a whirlwind, Amos 1, 14 Christ putteth us in mind of the days of *Noah* and *Lot,* and telleth us that the coming of the son of man shall be when men think not of it; and therefore it is compared to the sudden coming of a thief in the night, and the sudden travel of a woman, Mat. 24, 43. 44. 1 Thess. 5, 2, 3. Acts 12, 23. and like the fall of a ruinous wall at an instant, though it stand long, Isaiah 30, 13.

This is plain, first because they have thorough [Reason 1] God's patience and longsuffering increased the number, weight, and measure of their sins, and thereby compel the Lord to bring his judgments suddenly upon them. They draw out his sword, and will not suffer it to rest in the sheath: they offer a kind of violence to God, and contstrain him to bring his judgments upon them in a moment, they will not suffer him to stay any longer▪ It is just to punish such as abuse his patience: he hath waited a long time, and called them to repentance, they have had time & warning enough, and made him dance attendance, as Prov. 1, 24, 27. *Because I called and ye refused, your desolation cometh as a whirlwind.*

[Reason 2] Secondly, God respecteth herein the benefit of others toward whō he hath not used as yet so long patience, to the end that they seeing others fall into sodain destruction, may learn thereby not to abuse his patience, lest they also be suddenly destroyed, Dan. *5,* 22. when *Daniel* had told *Belshazzar* of his father, how suddenly the judgment of God came upon him for his security▪ he addeth, *And thou his son knowing all these things, hast not humbled thyself, but hast committed the same things thyself;* and therefore now also shalt thou suddenly be destroyed: thou shouldst have considered these things before, and have taken warning by thy fathers punishment; but seeing thou hast not looked upon him, as in a glass set before thy eyes, to consider the slippery estate wherein thou and all Princes and people stand, therefore now shall the same heavy hand of GOD find thee out, and his judgments shall presently overtake thee.

[Use 1] The uses follow. First see from hence the happy estate of all such as think of the day of their reckoning betimes, and prepare their garments that they be not taken naked. Men in sudden danger, as in a fire or sodain tumult coming in the night season, are glad to catch anything to cover them, Mark 14, 51. so should we be clothed with Christ's righteousness, Revel 16, 15, Such are out of danger, & have no cause to fear wrath and judgment. It is the wisest & safest way so to do, then we shall be sure to escape and be saved.

[Use 2] Secondly, it serveth to teach us, that we should not envy at the peace and prosperity of the wicked, neither fret at the flourishing estate of the ungodly that live in their sins: for howsoever they be for a time forborne, & all goeth currant with them, yet thereby they are the more hardened in their sins, till a far greater judgment come upon them. Therefore envy not at thē though they grow great, for suddenly shall the judgments of GOD take hold upon them, and arrest them as guilty of death, and then they shall perish speed•lie; so that there is no reason to grieve or grudge at their prosperity. They shall soon be cut down as grass, and shall wither as the green herb; they shall be consumed as the fat of Lambes, even with the smoke shall they consume away. Psal 37, 1, 2, 20. The estate of all the wicked is very ticklish and uncertain: they are set in slippery places, and God casteth them down into desolation. Their end is sudden and fearful▪ Prover. 6, 15. like a violent storm and tempest, while they are secure and think nothing of their end, while they eat & drink, and are drunken, and given to unlawful pleasures, the judgment of God shall be as a swift messenger, or a sudden wind that shall blow them away as chaff. For though God in patience bear with them, and put off his judgments for a season, yet when they do come, they shall come swiftly and suddenly. Indeed it often maketh the best of God's children to stumble, to see the prosperity of the wicked, and grieve much to see men lying in their sins as swine in the mire, or dogs in their vomit, to grow great and continue long without any cross or affliction, but let them wait but awhile, and suddenly they shall see the judgments of God to overtake them in their greatest ruffe and riot into which they break▪ Let no man therefore envy them, their honor and glory, their riches and prosperity, for they all shall be turned into curses and judgments. Who would repine at it, to see a thief carried along thorough fair fields and green meadows, in a rich coach to the gallows or place of execution? There is cause rather to be grieved at it, and to pity him then to envy him: so likewise why should we envy at the prosperity of the wicked, considering it is the highway that leadeth to death and the very occasion of their ruin, they stand in danger every hour to be overtaken with the judgments of God which come suddenly, that they shall have no time to make their peace, or to reconcilde themselves by true Repentance. Psal. 37.35, 36. We have cause therefore to mourn for them, and not to murmur at them.

Thirdly, from hence ariseth comfort to the faithful. What though on the one side the [Use 3] wicked prosper & increase in riches, though their eyes stand out for fatness, and cruelty compasseth them as a garment? and they have more then heart can wish? And what though on the other side, the godly are afflicted and in trouble, though they be in want and oppressed, though they be in misery and suffer many wrongs? yet we must not be discouraged, nor say, We have cleansed our hearts in vain, and in vain we have washed our hands in innocence; forasmuch as they are brought into desolation as in a moment, they are

utterly consumed with terrors, as a dream when one awaketh. Let us therefore be of good comfort, and not shrink away: they are like the grass or flower of the field, which groweth and flourisheth today, and tomorrow withereth and is cast into the Oven, or rathey they are much more brittle, and subject to a speedier change. Let us commit our ways unto the Lord and trust in him: let us give all diligence to walk in his ways, which are sanctified and holy ways, that we may not be reputed among the wicked; and so partake with them in the sodainnesse of their downfall. Let us wait patiently upon him; for yet a very little while, and the wicked shall not appear; thou shalt look after his place, and yet shalt not find him; sudden destruction shall seize upon him as a sergeant, and he shall be carried away as with a strong whirlwind in a tempestuous and stormy day.

[Use 4] Fourthly, it is our duty to watch and attend with all care for the time of judgment. The day of the Lord, or the time of judgment is twofold, general and particular. General, when Christ shall break the heavens, and come to judge the quick and the dead in the end of the world, when the pillars of the earth and the whole frame of heaven shall be dissolved. Particular, at the day of our death, when every particular soul must appear before the bar, and give an account what i• hath done. Great will be our misery, if God come & find us careless and secure. If a man knew at what hour the thief would come, doubtless he would watch, and not suffer his house to be broken through, Mark 13, 35, 36. And this is the cause wherefore it pleased God to conceal from us as well the day of judgment, as the day of our death; he would not have us know either the one or the other, to wit, whē he will come, or when we shall die, to the end we should always watch and pray, and be in readiness, having our loins girt, and oil in our lamps. Nothing is more certain then that he will come. *Enoch,* the seventh from *Adam,* prophesied of it before the flood, *that the Lord cometh with thousands of his Saints,* Jude verse 14. howbeit nothing is more uncertain then when he will come, for the Angels in heaven, and the Son himself as he is man, know it not, but the Father only, Mat. 24, 36. Mar. 13, 32. So nothing is more certain then our death and dissolution, and nothing more uncertain then the time thereof, that we should learn to look for him every day, nay every hour, nay every minute. It is well observed by *Augustine,* that the Lord would have us to know the time of his first coming, because the knowledge thereof is profitable and necessary: and therefore doth the Lord reprove the Jews, that they could judge the face of the sky, but they knew not the day of their visitation: because he that is ignorant of the first coming, can never prepare himself for his second coming. But the day and time of his second coming is hidden from us, because it is not expedient for us to know the same, lest we should say with the evil servant, *My master doth defer his coming,* and so fall to beat our fellow-servants, Luke 12, 45. We must be wise-hearted, and look for him every day, and not foolishly promise to our selves a long time of his tarrying, lest we deceive our selves, and begin to eat and drink, and to be drunken: whereas the Lord of that servant shall come in a day that he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth. And if we may not say, our master doth delay his coming, as evil servants; then we may not say, where is the promise of his coming? as profane scoffers and mockers do, that walk after their own lusts. But be it that the general coming of Christ were far off,

yet his particular coming to everyone of us cannot be far off, but is nere at hand, we know not whose turn shall be the next; woe unto us if we be taken unprovided. So then we see, that God hath concealed his coming both general and particular, not to our hurt, but for our good.

Lastly, this serveth to admonish all men, [Use 5] that seeing the judgments of God shall come suddenly, and that sudden death and sudden destruction are fearful to all men, to take heed that we abuse not the patience of God by living in known sin, and flattering our selves in it, lest we be swept away suddenly. Manie men are oftentimes praying and desiring God to keep them from sodain death, they would by no means die suddenly; yet these men by abusing the patience of God, and continuing in sin, do take the direct way and course to bring sudden death and destruction upon themselves. It is a manifest token of a plain and rank hypocrite, to crave to be kept from sudden death, and in the mean season to do nothing but practice and commit sin with greediness. Certainly he that thus prayeth, doth it for no other end, but because he is desirous to live longer to commit evil. He is afraid to come to an account, and yet he would live longer to make his account greater and more fearful. Would we not therefore be suddenly destroyed:? We must labor to see the plague, and fly. But whither? not from God, for he is far swifter then possibly we can be, who rideth upon the wings of the wind, and can quickly overtake us: we must fly to God, and seek to him for pardon betimes, and labor earnestly for a reconciliation with him. The birds of the air escape the snares of the fowler by flying: but whither? and how is it, and what do they? not by flying down on the earth, for so they are taken: but by flying upward; the higher so much the safer. So should we fly, not down from God, but fly on high, fly up to God and seek unto him, for him we have offended, and of him we must crave and shall obtain forgiveness. Let us prevent his judgments by our repentance, otherwise we shall perish suddenly. And when once we have obtained his favor, and made peace with him, though sudden death come upon us, as it did upon righteous *Abel,* well-meaning *Uzzah,* religious and godly *Josiah,* yet happy and blessed shall we be. It is wisdom not to put off the day of judgment, neither our particular day of judgment, Amos 6, 3. It is the occasion of many evils, when a man never thinketh upon the day of his dissolution, and dreameth that the day of coming to his answer is not near. Many impenitent persons put off the day of their repentance in hope to have time enough hereafter; whereas repentance is not in our own power, and that which is late is sildome true: and his judgments are sodain, yea so sodain, that sundry which promised unto their souls many years leisure and liberty to repent, have not had so much warning as to say, *Lord have mercy upon me.* We have had many examples of this daily, and therefore let us be evermore ready and prepared before hand.

CHAP. XII.

MOses in this chapter goeth forward to set down another murmuring, which did nerer touch him then the former. Such as are mentioned in the Chapters before, infected in a manner,

the whole people: this is more particular, and is directed directly against himself, raised by his own sister and brother, both elder then himself. Wherein consider two things, First their sin: secondly, the process of God against them for their sin. Touching the first, observe that though both of them sinned, yet *Miriam* his sister hath the chief hand in the sin, who drew *Aaron* by persuasion into a practice and participation of it, as the people had done before, when they moved him to make the golden Calf, Exod. 32, 1, 2. they were the authors of that idolatry, *Aaron* was drawn to consent unto it. That she was the first in this trespass may appear, first because the verb in the original, is of the Feminine gender, and joined in construction with *Miriam,* which serveth also to strengthen the reason. Secondly, she is named in the first place, not preferred for honors sake (for there is no honor in committing of evil,) but because she had the principal hand in it. Thirdly, because the punishment fell only upon her, and not upon *Aaron,* who was even constrained by her importunity, as it were against his will to join with her.

The occasions which both of them take to exalt and magnify themselves, and to call the authority of *Moses* in question, are double: his marriage, and his calling. The marriage of *Moses* was with the woman that was a *Cushite,* which seemeth to be no other then *Zipporah* the *Midianite.* For first, we read not of her death, who was brought to him by her Father immediately before the giving of the Law, Exod. •8, *5.* Again, it is not to be thoght that he would marry two wives, especially being now 80. years old, unfit for any new marriage, and it being contrary to the first institution. Thirdly, we read of no other sons that he had but *Gershom* and *Eliezer,* Exod. 2, 2, 22, and 4, 20. & 18, 3. 1 Chron. 23, 14, 15. both which he had by *Zipporah* the daughter of *Jethro:* so that woman is like to be no other then this *Zipporah,* whom he married when he fled out of Egypt and sojourned in Midian. For the Midianites are called Cushites, not that they came of *Cush* the eldest son of *Ham,* Gen. 10, 6. but because they possessed part of the land of *Cush.* And it may well be that some strife and contention arose first of all between *Zipporah* and *Miriam,* a common thing unto that sex, as fell out between *Sarah* & *Agar,* between *Rahel* and *Leah,* and between *Hannah* and *Peninnah,* and haply it might be for place and precedency; *Miriam* bearing her self bold, that she was a Prophetess, and of the seed of *Abraham,* but *Zipporah* a foreigner and a stranger from *Israel.* And on the other, *Zipporah* alleging and pretending for her self, that she was the wife of *Moses,* the chief Governor of the people, and therefore as the chief room was due to him before other men, so to her before other women. The other occasion, was the office and calling of *Moses,* they envied his dignity and authority. For, as in of *Abraham's* house the strife arose among the herdmen of his cattle, and of *Lots,* the flame whereof burned so fast y^{t} it caught hold upon the masters themselves, and had quite consumed them, had it not been wisely & timely prevented: so this quarrel as a spark of fire arising among the women for the uppermost room and chiefest seat, covered for a season under the ashes, at length brake out into a flame, and caught hold of *Moses,* against whom *Miriam* and *Aaron* strove. As if they fhould say, Thou art not so great a Prophet as thou wouldest be accounted; have not the seventy Elders the Spirit of God, and the gift of prophesy as well as thou? and have not we that gift also? This is amplified by a double effect, one in God, he heard it; the other in *Moses,* he held his peace and said nothing, giving no occasion of this contention.

But before we come to the doctrines to be gathered from hence, we must speak somewhat of the translation of the words and of the interpretation. The words in the Original lie thus, *And Miriam spake and Aaron against Moses, because of the woman the Cushite, whom he had married: for he had taken to wife a Cushite.* The Septuagint being deceived in turning these words, gave occasion of error and stumbling unto others, making the Cushites to be Ethiopians, and saying that he married an Ethiopian woman, thereby mistaking this place and sundry others: The vulgar Latin followed them step by step, and the Geneva likewise, all of them calling her an Ethiopian. To this purpose I cannot pass over the senseless tale of *Josephus* in his Antiquities, which he relateth of *Moses,* when he is said to have served *Pharaoh* in the wars against the Ethiopians at such time as he was brought up in his courts as the son of his daughter: for he transporteth *Midian* over the red sea, and beyond all Egypt, and setteth it in Ethiopia, quite mistaking the seat of Cush. The Ethiopians are directly under the Equinoctiall line, or not far from it, but far from the land inhabited by the Cushites, who are neither black of color, nor in any sort neighbouring the *Torrida Zona:* whereas *Moses* married the daughter of *Jethro* Priest or Prince of Madian, which is part of *Arabia Petraea* bordering the red sea, for he fled from *Pharaoh* into the land of Madian. Now it is manifest that Cush could not be Ethiopia, but Arabia, both that Arabia called the Stony, of which we spake before, and a part of Arabia the Happy & the Desert, which regions Cush and the Cushites presently planted and peopled, after that they left Babylon to Nimrod, wherein they first sate down altogether. But *Josephus* presuming that Cush was no other then Ethiopia, must needs maintain that the wife of *Moses* being a Cushite, was a woman of the Land of Ethiopia, and thereupon frameeth a formal tale that one *Tharbis* the daughter of the king of Ethiopia fell deeply in love with the person and fame of *Moses* while he besieged *Saba* her fathers chief city, and to the end to obtain *Moses* for her husband, she practiced to betray her parents, country, friends, and the city it self, and to deliver them and her self into *Moses* hands.

The substance of this tale is told in this sort,*While Moses was grieved that his army lay idle, because the enemy besieged durst not sally out and come to handy blows, there happened this accident in the mean while: The Ethiopian king had a daughter called Tharbis, who at some assaults beheld the person of Moses, and withal admired his valor. And knowing that Moses had not only upheld and restored the falling estate of the Egyptians, but had also brought the conquering Ethiopians to the very brink of subversion: these things working in her thoughts, together with her own affection (which daily increased) she made means to send unto him by one of her trustiest servants to offer her self unto him, and become his wife: which offer Moses on this condition accepted, that she should first deliver the City into his possession; whereunto she condescending, and Moses having taken an oath to perform this contract, both the one and the other were instantly performed.*

Here is a pleasant tale (for it is no better) whereof *Moses* hath not one word, wherein are many plain mistakings. For as he is deceived in taking Ethiopia to be the country of *Moses* his wife, when indeed it was Arabia, so he erreth no less in naming a city of Arabia for a city of Ethiopia. For Saba is not in Ethiopia, but in Arabia, as both *Strabo* and all Geographers ancient and moderne teach us, except haply *Josephus* can work miracles, or rather impossibilities, and persuade us that the Queen of Saba, which came from the South to hear the wisdom of *Solomon,* were a Negro or Black-Moore.

Again, while *Moses* kept the sheep of his father in law, the Priest of Madian, he is said to drive the flock to the desert, and so came to the mountain of God in Horeb, Exod. 3.1.2. Now that mount Horeb is not in Ethiopia, every child knoweth; and Sinai where the law was given is expressly said to be in Arabia, Gal. 4.25. But Horeb and Sinai were together, and differ as the whole and the part, Horeb being the name of that hilly coast wherein mount Sinai is situated.

Furthermore, we find that *Jethro* came to *Moses* at Rephidim not far frō Idumea, where perceiving the insupportable government of so great a multitude to lie upon his shoulders only, as a burden too heavy for him to bear, he advised him to distribute that weighty charge among others, and to make Judges and governors of every Tribe to help bear the burden with him, Exod. 18. But if *Jethro* had been an Ethiopian, it had been a very far progress and wearisome perambulation for him to have passed through all Egypt with the wife and children of *Moses,* and to have found *Moses* in the borders of Idumea, the Egyptians hating *Moses* to the death, and all that favored him.

Lastly, if we will believe *Moses* himself, who spake being inspired by the Spirit of God, then doubtless his wife was not purchased after the manner that *Josephus* reporteth, that is, for betraying her country and kindred, her parents and friends; neither had she the name of *Tharbis,* but of *Zipporah;* neither was she a Negro, but a Midianitish woman. For *Moses* flying out of Egypt for fear of *Pharaoh,* and for safety of his life, came to *Midian,* and sate down by a Well as a man distressed, and disconsolate, and a stranger, where he is said to have defended the daughters of *Reguel* from the other shepherds, and drew them water to water their sheep, upon which occasion he was entertained by *Jethro,* whose daughter he married, and not for any supposed betraying of towns and countries. Neither is it anything against this opinion of *Moses* his wife to have been an Arabian, that the Scriptures teach us that he married a Midianitish woman: forasmuch as Madian or Midian, standing on the North coast of the red sea over against the body of Egypt, and nere Ezion Gaber where *Solomon* provided his fleete for India, in the region of Edom, may well be reckoned as a part of Arabia, as the red sea is called *Sinus Arabicus.*

Moreover, these four nations are everywhere mixed in holy Scriptures, because they dwelt confusedly together, to wit, the *Madianites,* the *Ishmaelites,* the *Amalekites,* & the *Cushites,* which were all in one general word *Arabians,* and in the word called sometimes by one of those names, and sometimes by another, as Gen. 37, 25, 27. & 28. it is said that *Joseph* was sold to the *Ishmaelites,* & in the same chap. ver. 36. that the *Midianites* sold *Joseph* to *Putaphar Pharaohs* steward, and chap, 39, 1. that *Putaphar* bought *Joseph* of the *Ishmaelites,* which the Chaldean Paraphrast in the same place, calleth *Arabians.* To make this yet more plain, it appeareth Judge. 6, 3. y^{t} when *Israel* had sown, then came up the *Madianites, Amalekites,* and they of the East to set upon them: they of the East were *Arabians* of the Desert, so as where before in the buying of *Joseph* the *Madianites* and the *Ishmaelites* were confounded, here the *Madianites* & the *Amalekites* are made one nation, and chap. 8, 24. these nations are all called *Ishmaelites,* and neither *Madianites* nor *Amalekites,* of which in process of time came the Mahometan *Arabians.* Neither is the marginal note upon chap. 37, 28 of Gen. in the *Geneva*

Bibles, anything to the purpose, who to avoid the confounding of these Nations and taking one for another, tell us that *Moses* wrote according to their opinion who took the *Madianites & Ishmaelites* to be all one. For *Moses* wrote the truth as it was in it self, who was no stranger, but well acquainted in *Arabia,* in ye border whereof and in *Arabia* it self he had formerly lived forty years, and therefore no man was better able to describe these places, so that it is a vain thing to make him utter an untruth contrary to his own knowledge, and to follow the opinion of others that were deceived.

The like mistaking of *Ethiopia* for *Chush* is found in many other places. The first is Gen. 2, 13. *The name of the second river is Gihon, the same is that which compasseth the whole land of Ethiopia,* in Hebrew it is, the land of *Chush.* But the Ethiopians are as much as black or burnt faces, whose proper country is called *Thebaides,* lying to the Southward of all Egypt, far distant from that land which was peopled and inhabited by the *Cushites.* And *Gihon* is a river that watereth *Chush,* and not *Ethyopia.* But it will be objected, [Objection] that *Homer* maketh a twofold *Ethyopia,* the East and the West, which also is found in *Strabo.* For he saith, Odyss. lib. 1.

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Where he showeth expressly, that the Ethiopians are divided into two sorts, some lie under the East Sun, and some under the west. But this serveth nothing to bring these Chusites to be either the one or the other, [Answer.] both of them being found elsewhere. For the East *Ethiopia* is that which compasseth *Nile* to the South of Egypt, and is the south border thereof, now a part of the Empire of the *Abyssines* under *Prester John:* and the west *Ethiopia* is y^{t} which joineth it self with the river *Niger,* which we call *Senega* and *Gambria,* for there-about are these Ethyopians called *Perorsi, Daratites,* with diverse other names which *Pliny* numbereth in his fifth book and eight chapter: and these two do lie indeed directly east and west, I mean that of *Niger,* and the other of *Prester John.* But touching *Chush* and the region of the *Ishmaelites* with the rest, they are extended directly North from that of *Ethiopia,* which is beyond Egypt. The farther mistaking of *Chush* for *Ethiopia* may be shown out of two places in the second book of the chronicles. First, where *Zearah* the *Chushite,* brought an army of ten hundred thousand against *Asa* King of *Judah:* which army whence it came the question ariseth, whether out of *Ethiopia,* or out of *Arabia* where the *Chusites* inhabited? Doubtless not from *Ethiopia,* for that had been a strange march and progress for such a multitude or world of people, having so mighty a King as the King of Egypt, between *Palestine* and *Ethiopia.* But these were the *Cushites, Amalekites, Midianites, Ishmaelites,* and *Arabians* (God having long before promised to make a great people of *Ishmael,* and that twelve Princes should issue from him.) For after that *Asa* strengthened by God had defeated this huge army swarming with such a multitude, he followed his victory, and took some of the Cities of king *Zearah* round about, and among the rest *Gerar.* Now, that *Gerar* should be any City of the *Ethiopians* no man can suspect or defend as appeareth in these places, Gen. 12, 11. and Exod. 17.8. compared

together: *Abraham* departed to ye south country, and dwelt between *Cadesh* and *Sur,* and sojourned in *Gerar.* Now *Sur* is that part upon which *Moses* and the *Israelites* first set their feet after they had passed the red sea, where the *Amalekites* set upon them in *Rephidim,* supposing they had been weary and unable to resist. And in the history of *Isaac* it is written, that he went to *Abimelech* King of the Philistines unto *Gerar:* but no man is so simple as to say, that *Abimelech* and the Philistines were Ethiopians. The same might be shown out of many circumstances in that chapter. Lastly, *Moses* himself describing the bounds of *Canaan,* to confirm the faith, and to quicken the hope of Israel, hath these words, Gen. 10, 19. *The border of the Canaanites was from Sidon, as thou comest to Gerar unto Gaza, as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lusha:* now *Sidon* was the Frontier of *Canaan* toward the North, and *Gerar* by *Gaza* toward the South. Another place of translating Ethiopia for Chush, is in 2 Chro. 21, 16. which the Geneva Translators have thus: *The Lord stirred up against Jehoram the spirit of the Philistines and Arabians which were beside the Ethiopians.* But the Philistines and the Negroes are far asunder, as everyone that looketh upon a Map may easily judge: whereas the Philistines and Arabians do mixe and join with the land of the Cushites, and are distant from Ethiopia about 32. or 33. degrees, and therefore cannot be their next neighbors, inasmuch as all Egypt, and the deserts of *Sur* and *Pharan* are between them; so that it ought rather to be thus translated, *The Lord stirred up against Jehoram the spirit of the Philistines and of the Arabians which confine* (or border) *upon the Cushites:* for these indeed are their next neighbors. But the Israelites had never any communion or affairs with the Ethiopians, nor any intelligence or trade beyond Egypt to the South: but the enemies w^c they had on the south and east parts were these nations of the Chushites, Philistines, Ishmaelites, Amalekites, and Midianites, who in one general name were all Arabians.

Another mistaking of Ethiopia for Chush is in the history of *Sennacherib,* 2 Kings 19, 9. where the *Geneva* saith, he heard that *Tirhakah* king of *Ethiopia* was come out to fight against him. This army that marched against the king of *Arabia,* not from *Ethiopia,* as *Josephus* himself maketh it manifest, for he confesseth, that this army came to relieve the Jews and the Egyptians, whom the proud *Sennacherib* sought to oppress together, and marched directly toward him by the way of the Desert. So then, it ought to have been translated *Tirhakah* king of the Chushites: for he had great reason to muster his men together, and to put them all in armor, forasmuch as the houses and the cities of the Chushites were next to the fire, and upon whom the smoke of *Judah* flaming was blown, being their nearest neighbors, and if the Jews had miscarried, their own turn must have been the next.

Having waded thus far in the books of the histories, let us proceed to consider some places as il expounded in the prophets, where also Chush is mistaken for Ethiopia, and first I propound a place in Ezekiel, Chap. 29, 10. where the Lord threateneth the utter subversion of Egypt by the Babylonians, which is thus described in the translators from the tower of *Seueneh* even unto the borders of the Black-Moors: which last words should rather have been converted, *from the Tower of Seueneh* to the borders of the Chushites or Arabians: between which two limites is situated all Egypt. For to say, from the borders of *Seueneh* to the Ethiopians is nothing at all, and can carry no sense or meaning, *Seueneh* it self being the border of Egypt, confronting and joining to Ethiopia, or the Land of the Black-Moors. So

then, if *Nebuchadnezzar's* conquest had been only between *Seueneh* and the border of *Ethiopia,* it had been a poor conquest, without victory, without enemies, without any land: because as *Junius* well observeth, *Seueneh* was the south bound of Egypt seated in *Thebaida* which toucheth Ethiopia, and Cush noteth the North bound, as if the Prophet had said, that Egypt should be ouerrun and overcome from one end of it to other; whereas *Nebuchadnezzar* never entered into any part of Ethiopia, as appeareth by the Prophet.

Another place in Ezekiel is chap. 30, 9. & is thus turned by the Geneuian Translators, *In that day shall there Messengers go forth from me in ships, to make the careless Moors afraid:* which should be amended and reformed by putting the word Chush or Arabia for Ethiopia or the Black-moores, as everyone may see which meanly understandeth the Geography of the world, knowing that to pass out of Egypt into Ethiopia there need no Gallies or ships no more then to pass forth of one piece of dry land into another, Ethyopia and Egypt being in one continent & conterminate the one to the other, which are not divided so much as by a river. Therefore in this place of Ezekiel it was meant, that from Egypt *Nebuchadnezzar* should send Gallies along the coast of the red sea, by which an army might be transported into Arabia the Happy and the Stony (sparing the long, wearisome march over all Egypt and the deserts of Pharan) which army might thereby surprise them unawares in their security & confidence. For when he was at *Seueneh* within a mile of Ethiopia, he needed neither gally, nor ship, nor boat to pass unto it, being all one firm land with Egypt, without any water to divide them; and it is well observed, that if he had minded to row up the river for pleasure sake, he could not have done it, because the fall of *Nile* tumbling over high and steepy mountains, called *Catadupae Nili,* was at hand, and would have hindered him.

And as in the prophesy of Ezekiel before remembered, the word Ethiopia is inserted in the translations for Cush or Arabia, which putteth many histories much out of square, one kingdom being taken or rather mistaken for another: so is it also in Isaiah, chap. 18, 1. *Oh the land shadowing with wings, which is beyond the rivers of Ethiopia,* &c. whereas it should be, *beyond the rivers of Cush or Arabia.* For the Land here spoken of by the Prophet Isaiah, is confessed by all interpreters to be no other then Egypt. They were the Egyptians that sent this message to the Israelites, which Isaiah repeateth: so that by the former translation every man may see the transposition of kingdoms: for hereby Egypt is transported to the other side of Ethiopia, and likewise Ethiopia set next to Judea, whereas it is the land of Cush and Arabia indeed, that lieth between Judea and Egypt, and not Ethiopia which is seated under the Aequator. Now if Ethiopia it self lie under the Equinoctiall line, with whom ye Jews had never any acquaintāce, why should any man dream that they could have any knowledge of the Nations far beyond it, & beyond the rivers of Ethiopia? except we shall impiously and blasphemously think that the prophet spake he knew not what, or used an impertinent and unprofitable discourse of those nations, which were not discovered in 2000. years after, inhabiting as far South as the Cape of good hope, commonly known by the name of *Bona esperanza.* Thus I have run over sundry places in the law and in the prophets, which have been mistaken and ill translated, in which Cush (which is Arabia) is expounded to be Ethiopia. Touching all which I do freely and ingenuously confess, I have lighted my candle at his candle, y^{t} hath with great

labor and industry published the history of the world, having here & there inserted some confirmation of that which he hath learnedly written.

Thus upon the occasion of *Moses* his marriage with the Midianitish woman called the Chushite, we have shown how sundry translators have mistaken the word Chush for Ethiopia, Madian being a part of *Arabia Petraea* or the Stony, as *Junius* hath well translated it, and *Vatablus* before him. It is not worth the standing upon or the gathering up which the same *Uatablus* observeth out of the Jewish Rabbin's, that *Zipporah* the Midianitesse, is therefore said to be an Ethiopian, because she resembled the Black-Moors in color, and was tawny or black as the *Negroes* are which live under the line: which hath indeed no color of truth, and therefore we will omit the same, and come unto the words themselves.

1 And Miriam spake against Moses and Aaron, by occasion of the woman the Cushite, whō he had married: for he had taken to wife a woman a Cushite.

2 And they said, Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard it.

3 But Moses was a very mecke man, &c.

The sum of these words we have shown before: wherein observe in the things y^{t} *Moses* suffered, that God's children oftentimes find great discomfort at their hands, of whom in all reason they should expect the greatest comfort. When the people did rise against him mutinously and tumultuously, where should he find rest? or in whose bosom should he pour out his complaint? or to whom should he resort for comfort but to *Aaron* and *Miriam?* to his brother and sister? But here we see they are his chief troublers and tormenters. The former was a great temptation, when the people did set themselves against him: howbeit this is greater, wherein not his enemies reproached him, and those that hated him did not magnify themselves against him, but his dearest friends and acquaintance, as befell also to *David,* Psal. 55, 12. The church maketh this complaint, *Cant.* 5, 7. That the watchmen that should have been both her guide and her gard, smote her and wounded her, the keepers of the walls took away her veil from her. And Christ fore-telleth, that a man's enemies shall be they of his own house, Mark 6, 4. This befell unto *Job* a man full of sorrows, his own wife that lay in his bosom, and his friends that were as his own soul, were the chief causes of his greatest anguish. *Abel* found no worse friend then his own brother, that came with him to the place of God's service, Gen. 4, 8. So *Ishmael* persecuted *Isaac, Ishmael* borne after the flesh, him that was borne after the Spirit, Ge. 21, 9. Gal. 4, 29. *Joseph* received hard measure of his brethren, who was by them sold for a bondslave, *Ps.* 105, 17. *Moses* was fain to fly out of Egypt, because a Jew one of his own brethren diuulged his killing of the Egyptian. The same befell *Zachariah* the son of *Jehoiada* the priest, who had saved the kings life, and set the crown upon his head, yet he remembered not the kindness of the father, but slew his son: the father had in a manner given him life, but he took away life from his son, 2 *Chro.* 24, 21. Who vexed the

church and trobled the Apostles more then false brethren? 2 *Cor.* 11, 26. The cause of this is the enmity between Christ and the serpent, and the seed of them both, w[c] shown it self immediately after the fall in *Cain,* who was of that evil one & slew his brother, 1 John. 3, 12.

The uses which we must make hereof are, [Use 1] First, to mark the truth of that which Christ teacheth, Math. 10, 34, 35, 36. that he came not to send peace on earth, but rather a sword: and to set variance between man and man. And in another place, *I am come to send fire on the earth, and what will I, if it be alreadi• kindled?* Luke 12, 49. He speaketh not of the effect, but of the event: not what the Gospel bringeth forth properly, but what it worketh accidentally: not what it procureth in the faithful, but what it produceth in the unfaithful.

Secondly, God will have all his to be well tried [Use 2]which are in the faith, even for their own good, that we may know what we can suffer for the truths sake, when we have sealed it up by our patience in all tribulations. Thirdly, hence ariseth comfort in our sufferings. For, do we suffer affliction at their hands of whom we hoped for better dealing? marvel not at it, neither think it strange: but let us comfort our selves with the examples of God's children, who have had the same measure measured out unto them before us: nay let us lay before us the example of Christ himself, who had experience of it not only in his own countrymen the Jews, but in *Judas* one of his own disciples, of whom the Prophets prophesied, *He that dippeth his hand with me in the dish, the same shall betray me,* Psal. 41, 9. Matth. 26, 23. Lastly, from hence we learn, in all discomforts [Use 4] to fly unto God, after the example of *David,* who gave himself continually to prayer, when he was vexed by such unexpected enemies, *Psal.* 55, 16. when he had complained that his friend and companion rose up against him, he addeth, *As for me, I will call upon God, and the Lord shall save me.* So it ought to be with us, that we may find comfort in God when we can find none among men.

Again, *Miriam* and *Aaron* were of great reputation among the people, and sanctified in a great measure. *Aaron* was the Lord's high Priest, consecrated and anointed with holy oil; *Miriam* was a prophetesse, and one that sung the praises of God after their deliverance from *Pharaoh,* Exod. 15. yet loe how both of them fail in duty, and sin against God, & oppose themselves against his servant *Moses:* whereby we learn, that none are so sanctified, but they fail many ways. Let no man therefore dream of perfection in this life, Rom. 7, 14, 18, 19, 20, 23.

Moreover, from this example observe, that contentions are oftentimes in the church, even between the members of the same body. True it is, it were to be desired that there were perfect love and unity, peace and concord in the church, but this is rather to be looked for then to be found. There arose strife between *Abraham* and *Lot,* Gen. 13, 8. between *Paul* and *Barnabas,* Acts. 11, 2. & 15, 39. between *Peter* and *Paul,* Gal. 2, 11. So in the Church of the Corinthians, though they were sanctified in Christ Jesus, and called to be Saints, yet there were contentions among them. 1 Cor. [Reason 1] 1, 11. And no marvel: for first of all we know in part, and we prophesy in part: we know somewhat, but we are ignorant of much more [Reason 2] then we know, 1 Cor. 13, 9. Secondly, there must be even heresies, that they which are approved [Reason 3] may be known, 1 Cor. 11, 19. Thirdly, Satan's malice is exceeding great, he soweth the seeds of discord among the godly; for his hatred is exceeding

great against ye church and he desireth nothing more then the ruin thereof, Revel. 1.2, 4. Lastly, self-love remaineth in the best men, which is a remnant of the flesh: this spurreth us forward to spurn against one another, and while we challenge too much to our selves, we ascribe too little unto others, 1 Cor. 13, *5.*

This offereth to us this truth, that unity is [Use 1] no note of the true church, forasmuch as it is sometimes out of the church, when as contention is in it. The false Prophets were many that conspired against *Micaiah, Elijah,* and *Jeremiah.* Christ was condemned by a common voice of the people, and consent of the Pharisees, which cried out, *Away with him, Crucify him, crucify him,* Luk. 23.18.21. Thus then the mouths of the papists are stopped, which do please themselves in an idle conceit of a general agreement of many people and Nations, which is oftentimes a maintenance of error & vnwholesom doctrine, when it is joined with it. The unity of one faith, and of the same doctrine believed and confessed, we acknowledge to be a true mark of the true Church. Where there is the preaching of this faith, & the doctrine of Christ, and the sealing up of the same with the true administration of the Sacraments, there is a true church of God. The unity which is without that doctrine which is according to godliness, is as the cry of the whole city in maintenance of their idolatry, *Great is Diana of the Ephesians, Act.* 19, 28. Or like to the house which the strong man possesseth, where all things are said to be in peace, Luk. 11, 21. Secondly, let us never look [Use 2] for a perfect agreement or perfect unity in this life. Such are fallen into a deep sleep, and dream to find heaven upon earth. We must embrace the truth before all be agreed, or else we shall never embrace it: forasmuch as there is much ignorance (the matter or mother of error) even in the most godly. Happy will it be for us, whē there shall be an end of these days of sin, for then shall be an end also of all contention. Thirdly, let us follow men's examples [Use 3] no further then they follow Christ. 1 *Cor.* 11, 1. There are defects and infirmities in the best. We aim at perfection, but we cannot hit it. Though we have multitudes to go before us, we must know whom they follow, before we follow and join our selves unto them. Many men may fitly be compared to a flock of sheep, who at the first make many offers before any will adventure: but if one begin to leap over, the rest follow amain: so is it with diverse men that pinch curtesy at the first, and keep themselves entire in the most holy faith; but if they see others give their assent, they follow after & stick at nothing, neither try the spirits whether they be of God or not. Lastly, it is our duty [Use 4] to cut off all occasions of debate, and as it were to take away the fuel that kindleth and continueth the fire. 1 *Cor.* 1.10. *Paul* beseecheth the *Corinthians* as brethren, by the name of our Lord Jesus Christ, that they all speak the same thing, and that there be no divisions among them, but y^t they be perfectly joined together in the same mind, and in the same judgment.

[Verse 2. *And they said, Hath the Lord indeed spoken only by Moses?*] The true cause of this their murmuring and contention, was pride and ambition, self-love, ostentation, & vainglory. Hereby we learn, that there cometh no greater plague to the Church of God then by ambition & desire of preeminence, when men desire to over-rule others, to have the sole command of all things in the church, and never to be commanded. This was the sin that caused our first parents to fall from God, and by their fall to ruin all mankind, they would needs be as God's knowing good and evil, Gen. 3, 5. The ambition and pride of *Amaziah* the priest of *Beth-el,*

would not suffer the Prophet *Amos* in the land of *Israel,* but he commanded him to fly away into the land of *Judah,* and prophesy there, *Amos* 7, 10, 12. We see this apparently afterward, chap. 16. of this book in *Korah, Dathan,* and *Abiram.* This moved the high Priests, the Scribes and Pharisees, to persecute Christ and his Apostles to wit, the love which they had to their own kingdom and hierarchy more then unto the kingdom of God: they feared that if all men were brought to believe in Christ, they should lose their place and authority, John 11, 47. Math. 23, 6, 7. So was it among the Apostles, they also strove who should be the greatest among them. So the Apostle *John* speaking of *Diotrephes,* showeth that *he loveth the preeminence,* 3 John 9, 10. He was a proud and ambitious man, affecting rule and authority over others, and thereby brought much mischief and trouble upon the church of God, pratling against the Pastors with malicious words; and not content therewith, neither doth he himself receive the brethren, & forbiddeth them that would, and casteth thē out of the church. Neither is this evil dead with these; for this is a great plague of the church to this day and very pernicious. Nothing hath more ruined the church of God, ouerthrown piety, corrupted religion, hindered the Gospel, discouraged the Pastors and professors of it, nothing hath more erected the kingdom of Anti-christ, then these petty popes, the true successors of *Diotrephes,* such as desire to be universal bishops, and to reign alone, to have all the dealings in their own hands, and the whole flock to stand at their beck, and conclude what they list.

[Reason 1] The mischief hereof appeareth by sundry reasons. First, it causeth a great rent and division in the church, and disturbeth the peace of it, Nu. 16, 1. *Korah* and his company went apart as scismaticks, & caused a great contention to arise where was peace & unity before. [Reason 2] Secondly, it setteth up men, & putteth down the Lord and his ordinances, urging, compelling, and commanding against the truth, *Act.* 4, 18, 19. *Annas* the high priest, and *Caiaphas,* and *John,* and *Alexander,* a proud generation of ambitious prelates, commanded the Apostles not to preach and teach, nor to speak at all in the name of Ieus, whō Christ had charged and commanded to preach. And whereas he would have them teach whatsoever he had commanded them, Math. 28, 20. they will limit them and stint the Spirit of God how far he shall go, and what he shall not do. Thirdly, [Reason 3] it proceedeth from very evil roots, and bringeth forth very evil effects, as an evil tree bringeth forth evil fruits. The causes from whence it floweth, are Satan, pride, contempt disdain of others, self-love in our selves, no love of the truth, no zeal of God's glory, no desire of the good of the church: like mother, like daughter, as the root is, so is the branch. The effects thereof are trouble, disquietness, fear, flattery, envy, and subtlety.

Let us come to the Uses. It reproveth the [Use 1] Bishops of Rome, and the Roman Clergy, which bear themselves as Lord's over the flock of Christ, having all things to stand at their beck: therefore the Apostle *Peter* saith, the Elders that feed the flock must not be as Lord's over God's heritage, but examples to the flock, 1 *Pet. 5,* 3. and Christ our Savior when the two sons of *Zebedeus* ambitiously desired to be above their fellows, and strove among themselves which should be greatest, Christ Jesus thereupon showeth how and which way everyone should be great, & who ought to be had in highest regard and reputation, even such and only such as do the best and greatest service to the church, Mark. 10, 42. Lu. 23, 24. *Whosoever will*

be great among you, shall be your Minister: and whosoever of you will be the chiefest, shall be servant of all. So then, the honor and the labor should not be divided, but go together: howbeit in the church of Rome they have most honor that do the least labor, and contrariwise, they are least respected, who have most labored and taken greatest pains among the people. But howsoever this be a common & received custom, it shall be altogether otherwise in the next life, when the great shepherd of the sheep shall appear, then shall they be most honored of him that have labored most, & everyone shall receive not only for his labor, *but according to his labor,* 1 Cor. 3, 8. The greatest reward shall be for the greatest labor, and the least for the least labor. O then we shall wish with all the desire of our souls, y^{t} we had labored more abundantly: and therefore let us be instant in season and out of season, while we have time. The night cometh when none can labor. Hence it is, that Christ promiseth to his Apostles w^{c} had planted the churches, and bestowed the greatest pains, a chief place of honor nere to himself. Woe then to the bishop of Rome, y^{t} doth now domineer in the church, and over the faith and consciences of men, who sitteth in ye temple of God, showing him self that he is God: he challengeth all power due to himself▪ but laboreth not in the word & doctrine: he neither preacheth the Gospel, nor taketh it to be any part of his Function, but rather a great disgrace to his usurped office. This is not to be the vicar of Christ, for he went about all cities and villages teaching in their synagogues, & preaching the gospel of the kingdom, and healing every sickness and every disease among the people. This is not to be the successor of *Peter,* for he is commanded to feed the Lambes, to feed ye sheep of Christ, John. 21, 15, 16, 17. and he fed them not only by his deputies or assigns, but in his own person, Act. 1, 15. & 2, 14. & 3, 12. & 4, 8. & 5, 29. and 10, 34. and he requireth all Pastors to do the like, 1 Pet. 5.2. *Feed the flock that dependeth upon you.* Wherefore the man of sin, though he here usurp the highest honor, and challenge a triple crown, and beareth both swords civil and ecclesiastical, to whom indeed neither is due, shall have in the end the greatest shame and contempt poured on him.

[Use 2] Secondly, acknowledge this ambition to be a general corruption, the relics and remainders whereof, are in all the servants of God, yea in all the children of *Adam;* we have drawn it from him, and thereby it hath leavened and corrupted all mankind. It drew, nay it threw *Adam* out of the garden of God: it quickly crept into the family of Christ, and infected his disciples, and therefore being a subtle and secret evil it is to be looked unto, that it steal not suddenly upon us. If any man ask what it is? I answer, it is an immoderate desire after dignity, and of dignity upon dignity, it is a thirst that never can be quenched: for as the covetous person hath never enough money, so the embitious hath never enough honor: it is a secret poison, an hidden plague, the mistris of craft, the mother of hypocrisy, the father of envy, the fountain of vices, the moth of piety, a blind guide and leader of the hearts of men; finally, we may say of the love of it as *Paul* doth of the love of money, *It is the root of all evil,* 1 Tim. 6, 10. The farther we think our selves from it, the nearer commonly it cometh unto us: and therefore let nothing be done through strife and vainglory, but in lowliness of mind let each esteem other better then themselves, Phil. 2, 3.

[Use 3] Lastly, let all learn to beware of this evil. To this purpose we should entertain these meditations as so many sovereign preservatives, to teach us, first that the ambitious person,

neither knoweth God, nor himself, nor his neighbor, nor his beginning, nor his end; nor the Scriptures: not God his Creator, not himself his creature, not his neighbor, his equal, and perphaps his superior; not his beginning, of the dust of the earth; not his end, the grave, the worms, the dust out of which he was taken; not the Scriptures, w[c] teach, *That God resisteth the proud, and giveth grace to the humble,* I am. 4, 6. We dream that other men will esteem of us as highly, as we use to do of our selves: but therein we deceive our selves. Humility is the ready way unto true glory, Ambition is the path that leadeth to shame and contempt. Therefore Christ saith oftentimes, *Whosoever exalts himself shall be abased, and he that shall humble himself shall be exalted,* Mat. 23, 32. Luke 14, 11. & 18, 24. Secondly, ambition was the downfall of man from the beginning, yea of the Angels, not contenting themselves with their estates. The higher men climb, the more fearful is their fall: whereas he that creepth low upon all four, never feareth a fall. *Pride is the fore-runner of destruction,* Prov. 11, 2. and 16, 18. & 18, 12. Thirdly, such as have had the greatest gifts, and were best qualified with excellent graces, have been most backward in seeking honors, and been hardly brought to accept of them being offered, even when they followed close at their heels, as the shadow doth the body; as we see in *Moses,* in *Jeremiah,* and others. Such therefore as hunt after preferment, and are most hasty of it to catch it before it fall, as the dog doth a bone, or as the hauke houereth aloft for her prey, it is to be feared they will be least conscionable in it, as giving by their untimely and immeasurable desires, just occasion to suspect that they respect and aim at their own good more then the good of others, or the glory of God; and therefore honor of right ought least of all to be conferred & bestowed upon such. Fourthly, all place of superiority is full of much trouble, and accompanied with many cares and vexations: why then should we desire so eagerly and earnestly that which bringeth so great annoyance & encombrance? what wisdom were it for a man to lay such heavy burdens upon his shoulders, as thereby he is ready to break his back? Yet so is it with haughty and ambitious spirits, they so cloy & clog themselves with promotions & preferments, that they are not able to bear the weight of them, neither any way fit to discharge them, but in sustaining them are like to break their backs, nay their necks. Fifthly, the greater honor we get, the greater account we have to make. The more is committed unto us, the more shall be required of us. We are sharp sighted to espy the least occasion of raising us up: but we cannot see what account will be asked of us. Lastly, such as desire promotion on earth, do oftentimes find confusion in heaven: as we see in *Absalom* and *Achitophel,* one the son, the other the Counselor of *David,* both rebels & traitors to their Prince. Such as will be greatest on earth, shall be least in heaven. The honor which here we have, should put us in mind to seek the true honor of God's kingdom. The earthly honor is but as a shadow, rhe heavenly is the substance. They that honor God shall be honored of him, but they that despise him shall be despised.

[Hath the Lord spoken only by Moses? Hath he not spoken also by us?] Behold here, how in the humor of their pride & ambition, they set themselves against no other then *Moses* himself, a chief & a most excellent servant of God; they strike at the head and not at the feet, & touch him whom God had lifted up above the rest to govern his people. The Doctrine arising from hence is this, that proud and ambitious men do show themselves continually most envious and outrageous, against the most excellent and most painful servants of God. So did *Haman*

against *Mordecai,* the true servant of God, and faithful subject of the King, of whom it is said, *He had spoken good for the king,* Esth. 7, •. So did the high Priests show their malice against Christ, and afterward against his Apostles: *Diotrephes* against *John,* and the most painful Pastors. That Antichrist of *Rome* hath always been most bitter against the chief teachers of the gospel, and the best preachers of the reformed churches.

For first, they stand most of all in their way, [Reason 1] and are a great eye-sore unto them, resisting their tyranny and pride, and discovering to ye world their Antichristian usurpation. This is the true cause that they have raged against them both alive and dead, Revel. 11, 10. The two witnesses are slain, and they rejoiced in their fall, because they were vexed by them. This maketh the proud bishop of *Rome* (even under his own nose) better to endure the blasphemous Jews or any other professed enemies of Christ, and of the Christian religion, then such as believe in Christ, because the other never trouble his kingdom; but these are ready to cal him to an account, and to answer for the destruction of the souls of men. Secondly, they are afraid lest if these continue and prosper, their kingdom fall. This fear of the high priests was it that moved them against Christ and his Apostles, John, 11, 48, Thirdly, cankered and corrupt envy cannot abide them that do any good in ye church or common-wealth, much less them that do most good, and labor more then others, but it seeketh the ruin of such. For their diligēce maketh the negligence of those to appear the more. *Saul* envied *David* to the death, especially for the gifts, graces, and blessings of God bestowed upon him.

[Use 1] See from hence this truth, that the best servants of God oftentimes find the worst entertainment in the world, and that at the hands of the highest and chiefest. Thus it fell out with *Moses,* who was driven by *Pharaoh* to forsake Egypt. Heb. 11, 37.38. So *Herod, Pilate,* the high priests & rulers of the people set themselves against Christ and his Apostles. Wherefore when we see this, marvel not at it, neither be discoraged by it: when we find and feel the like measure, let us comfort our selves in the examples of the faithful that have gone before us. We must not look to be better then they, nor dream of a condition higher then theirs: it is enough for us to be made like unto them. The more our graces increase, the more will the envy of the malicious increase.

[Use 2] Secondly, this showeth the unthankfulness of the world, who hate them most, and love them least that do them most good. The ungodly reap many benefits by the godly, yet do they recompense them evil for good. The creatures groan under the burden which they sustain, yielding help and succor to the ungodly. By means of *Paul,* all that were in the ship had their lives granted unto them, & yet afterward they would have killed him, Acts 27, 42. Whatsoever the wicked enjoy, it is for the godly's sake. They bring a blessing upon the house, yea upon the land where they live. The faith of *Noah* preserved his whole family though all were not faithful that were in it, *Gen.* 7, 1. The faith of *Rahab* believing in God and showing the soundness of it by a lively fruit in receiving the spies, saved alive her father and mother, her brethren and sisters & all that they had. But doth the world respect them any whit the more, or love them one jot the better? No doubtless, they will not acknowledge themselves any way beholden unto them, or that they fare the better for them. Whereas

indeed, the godly are their good benefactors and patrons, whatsoever they esteem of them. The poorest man y^t^ feareth God doth after a sort give life & living to the ungodly. They have cause to thank them for that which they have, and for that consideration to make much of thē. The heavens could not continue as they do, but would fall upon the heads of these profane wretches, if once the number of the elect were accomplished, yet we see how badly and basely they are accounted of, they hate them to the death, and procure what hurt they can unto them.

Lastly, acknowledge herein the providence of God, that the gifts of his children [Use 3] should not exalt them: for all are prone unto vainglory, even they that are sanctified in the greatest measure are spotted with pride and ambition, emulation, and desire of superiority, 2 *Cor.* 12, 7. *Paul* saith of himself, *Least I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger Satan to buffet me, least I should be exalted above measure.* We see, he repeateth this twice, and beginneth & endeth the sentence with the same thing, that he had this temptation, *least he should be exalted above measure.* To teach us that this fell out by God's special providence and dispensation. Hereby doth God work out their great good & turneth the envy of enemies to the furtherance of his own and his children's glory, whereby much evil is suppressed, which otherwise is ready to break out.

[And the Lord heard it.] This followed their sin immediately as a sergeant y^t^ doggeth the poor debtor at the heels to attach him & arrest him: God heard the sin that they committed, their words came up to his ears, and he is determined not to keep silence. We learn hereby, that God knoweth, heareth, and understandeth all the ways of men, nothing can be hid from his sight, nothing can escape his hearing: he discerneth and descrieth all the doings of men whatsoever they be. God knew what *Adam* had done so soon as he had fallen, and eaten of the forbidden fruit, and called unto him, *Adam, Where art thou?* Gen. 3.9. He saw all the wickedness of man upon the earth, and knew that every imagination of the thoughts of his heart, was only evil continually, Gen. 6, 5. He was not ignorant that the Sodomites were exceeding sinners against the Lord, Gen. 18, 20. he heard the cry of their sins, which sounded shrilly in his ears, and pierced the clouds, and mounted up to heaven: so Prov. 15, 3, 11.

[Reason 1] He made the eyes, the heart, & the ears, Psal. 94, 9, 10, 11. yea he hath fiery eyes, Dan. 10, 6. Many things hinder our eiesight; the darkness of the night, the distance of the place, the weakness of the sight, the excellency of the object, and the infirmity of old age; but nothing can hinder the light of his eye, no darkness, no distance, no age.

[Reason 2] Secondly, he is infinite in nature, he cannot be excluded out of any place: we may shut out the company of men, and haply the light of the Sun, but it is impossible to shut out him that is evermore present in every place, even as the light is present to those that walk abroad at noon day, whether they open their eyes or shut them, whether they see it or not; so the Lord is present to all men, though he be not seen of all, yet they cannot go from his presence. If then he cannot be far from everyone of us, it will follow from hence that he must needs know all our works and words. [Reason 3] Thirdly, he is omniscient, he knoweth all things, nothing can be hid from him, Prov. [Reason 4] 15, 11. Fourthly, he judgeth all

things, and all men according to their works. It is his office to be the judge of all the world, Gen. 18.25. therefore he heareth, knoweth, and understandeth all things, 2 Cor. 5, 10. otherwise he cannot do righteous judgment. He will not proceed upon the bare and naked information of others, or by uncertain guess and conjecture, but he judgeth according to his own knowledge, which is ever certain, and never doubtful. Every just judge proceedeth upon a known and manifest cause.

[Use 1] We infer from hence, that it is in vain for any man to be high conceited of himself, like the proud Pharisee, seeing God knoweth his estate and condition more truly and thoroughly then himself. *Miriam* and *Aaron* in this place, hold themselves as great Prophets as *Moses,* but GOD knew the pride of their hearts, and the vanity of their words. He knoweth what each man thinketh in his heart, & speaketh with his tongue. In vain do any highly esteem of themselves, and over-value their own worthiness, seeing they are so well known within and without to God: & as he valueth of them, so they are indeed, and not otherwise. If a man know one good thing in himself, the Lord knoweth ten evil things in him, that are sufficient to make him vile & abhominable in his sight. The hypocritical Pharisee in the Gospel, knew a few things in himself which he thought and prized to be exceeding good; but (alas) the Lord, that seeeth not as man seeth, knew for these seeming good things many inherent evils, that made him hateful to God. The church of *Laodicea* was very greatly conceited of it self, saying; *I am rich and increased in goods, and have need of nothing;* but the Lord heard this; and knew y^{t} it was wretched and miserable, and poor, & blind, and naked, Reu. 3.17. It is not so with men as they value themselves, but as God valueth thē, for he knoweth all things, yea those things in them & by them, which they know not or see not in themselves. There are three errors which did deceive ye Pharisee in esteeming of himself at too high a price, which deceive also many thousāds in the world as well as him. The first is, his error of comparison, in comparing himself with another person, w^{c} was to behold his face in a false glass. For he thought he had found out a man worse then himself, and this made him come boldly and confidently to God with these words; *Lord, I thank thee that I am not as other men, nor as this Publican,* Lu. 18.11. This comparison was that wherein he was greatly deceived: he thought himself just, and that he must needs be singular good, because one stood by him, and many others lived with him, whom he thought to be worse then himself. A second cause of his error was his freedom from some gross sins of the second Table, which he judged others to be guilty of: *I am not an extortioner, unjust, or an adulterer;* therefore he thought he must needs be a right honest and just man. His third error sprang from his performance of some duties of religion to God, *I fast twice in the week, I pay tythe of all I possess;* thereupon he persuaded himself, that he was truly religious and holy in God's sight. These were his fond conceits, and all of them erroneous, because he went away condemned by Christ notwithstanding all these gay and glorious works, verse 14. These things touch us also nearly, who are carried away with the same deceitful pretences. For first, we also lay the foundation of godliness upon a comparison, if we can find out any worse then our selves, we take our selves to be simply good men; as a wise historian said of the Popes, that *the bounty or goodness of the Pope is praised,when he exceedeth not the malignity of other men.* This course will utterly deceive us, for when the Lord shall come to judgment, he will not judge by

cōparisons what we are to such a one: but according to his law: & though he find us better then some other men, yet will he enter into judgment with us, because he findeth us to be worse then we ought to be by his word, whereby we must be judged at the last day, Io, 12, 48.

The second error deceiving the Pharisee and others in our age, is, because they are free from some gross sins, and therefore take themselves to be just and upright men: if they can make it good, that they be no userers, no unclean persons, no drunkards, no murderers, oh then they are as honest & perfect men as the best of them all; but God will not save us for some evils which we want, but condemn us for those which we have. For though thou want these, thou mayest abound in other.

Lastly, they think if they perform some duties of the first Table, which savor of religion, they are in very good case: if they can say, I hear often, I pray often, I receive the Lord's Supper, they go away with this strong fond conceit, that they are to be holden religious persons. This therefore cannot serve our turns: for this we may do, and yet be proud hypocrites. We may pray, yet without any feeling, zeal, or good affection. We may hear, and yet practice nothing, but live in disobedience. We may reverence the Minister, and entertain him in our houses, and yet reform no sin that he reproveth. We may come to the Lord's Table, and yet come as *Judas* did, and go away as he did, that is, without a sound heart and a right faith. So that we may say of such, as Christ himself doth, Luke 16, verse 15. *Ye are they that justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed amongst men is abomination in the sight of God.* The Lord knoweth how we pray, how we hear, and how we receive the Sacrament: how highly soever we esteem of our selves by reason of some few good things which we seem to have, yet God cannot be deceived, and it is certain he will not be mocked.

Secondly, there is no dallying with God, [Use 2] or shifting from him, or hiding our ways and works out of his sight, neither can we reap any comfort in the flattering persuasions of others. It is a vain thing for any man to esteem highly of himself, because other men as vain as himself sooth him up, and tell him he is in an happy estate and condition, that he is a faithful and religious person and professor, and shall without all doubt inherit the kingdom of heaven: when in the mean season, his own heart shall condemn him, and convince him that it is nothing so. It is I say, a vain thing to think one whit better of our selves for this, for GOD knoweth thy heart better then thyself, 1 John 3, 20. who knoweth all things. If thine own heart condemn thee, God is greater then thy heart. There is no true comfort that resteth upon the breath of another man's mouth. Tell me, when a man lieth on his death bed, what comfort can the approbation of another man give thee, that thou art a good man, when thy own soul proclaimeth the contrary, and God knoweth thee to be evil? Doubtless no more, then if he tell thee thou art sound and in good health, when thou feelest thyself to be heart-sick, and at deaths door. So if all the world should acquit thee, and thine own conscience condemn thee, what good can ye vain applause of sinful men do thee? It is true indeed in an earthly estate, it is a great matter to be well thought off by others, because then he shall be sure to be clear from the censure of earthly Judges: but it is otherwise between God and our selves, for he is both witness & Judge of all our actions, and can make our own

hearts to speak for him against our selves. What should it profit a man, if all his neighbors round about him, should conceive an opinion of him that he is rich and wealthy, worth many thousands, and in the mean season he know himself to be poor and beggarly, & many thousands worse then naught, what benefit could any man take by such a persuasion? So likewise what comfort can a man take to hear others tell him of his good estate before God, that he is just and upright before him, a man fearing God and eschewing evil, when his own conscience knoweth by him that which all the world did never know, and God knoweth a thousand times more then them both.

Thirdly, from hence comfort ariseth to all [Use 3] God's true children and faithful servants, because he knoweth what they are & what their condition is: he cannot misconceiue through suspicion or surmise, nor be deceived by misinformation of others, because he knoweth them well, and therefore their estate is happy and blessed before him. True it is, it hath been the lot and portion of the godly to be falsely accused and traduced in the courts and accounts of men; yet in respect of GOD they may take comfort from this doctrine, for they shall appear just before him, & therefore they may defy the malice of Satan and of all their adversaries. If they labor to keep themselves pure and holy before him, howsoever they be esteemed of before men, let them rest and be content until they appear before the throne and tribunal seat of God, who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart, and then shall every man have praise of God, 1, Cor. 4, *5.* Psal. 7, 8, 9. & the malice of the wicked shall come to an end. This is the consolation that every soul may have, if he lead an upright life; for when men charge him, God will discharge him, and when they condemn him, he will justify him: and it should move us to bring all our thoughts, words, & deeds as into God's presence, being well assured that he knoweth all of them. This will work in us a care to walk warily, as *Enoch* did before the flood, Gen. 5, 22, & *Abraham* after the flood, Gen. 17, 1. The want of this meditation causeth all sin to break out of us.

Lastly, it will teach men to be patient under the hand of God. Are we in any trouble, [Use 4]and do we not know any particular cause why it should be so? Yet let us not murmur, but bear it with patience, because though we know nothing, yet God knoweth there is cause enough. As affliction cometh from him, so he knoweth wherefore he sendeth it, and we should stoop down under his hand. Whē *Eli* heard all that the Lord had threatened against him and his house, this was his resolution, *It is the Lord, let him do what seemeth him good.* We also ought to be patient and to hold our peace, and say with the Prophet, Psal. 119, 137. *Righteous art thou, O Lord, and upright are thy judgments.*

[Ver. 3. *Now the man Moses was very meek, above all the men that were upon the face of the earth.*] The reason is rendered why he put up this wrong, he was a man lowly in his own eyes, of great patience, and singular humility; he did not storm and rage against them, he did not rail at them and revile them, he drew not out the sword of justice against them, or execute his authority, nor complain to God against them, though he himself were wronged, the people offended, and God dishonored greatly thereby. He sought not revenge in his own

cause, neither desired God to be revenged of them. They could not be ignorant of his meekness, for this is such a virtue as cannot be hid

[Object.] Now a question may here be moved, how the pen of *Moses* could thus praise himself in the highest degree, and call himself not only meek, but very meek: and not so only, but meek above all the men upon the earth; considering the counsel of *Solomon,* Prov. 27, 2. For answer hereunto, it may seem, that some things in the books of *Moses* are here and there inserted and dispersed, [Answer.] which could not be written by his hand, and therefore may seem to be added by *Joshua,* or some other of the Prophets after him: as Exod. 16, 35. it is said, that the children of Israel did eat Manna forty years, until they came to a Land inhabited, which is not set down prophetically, but added historically, not by way of foretelling what was to come, but of telling what was already come to pass: but in the days of *Moses* they were not come to a land inhabited, it was *Joshua* that conducted them into ye land of promise. Likewise the history of the death and burial of *Moses,* recorded in the book of Deuteronomy, chap. 34, could not be penned by himself, but must of necessity be annexed by some of the Prophets. Neither doth this any way derogate from the authority of the writings of *Moses,* which were given by the inspiration of the Spirit, seeing we confess the Prophets which came after, spake by the same Spirit. But howsoever it be, this is certain that *Moses* and the Prophets, whether they praise or dispraise themselves, wrote no otherwise then as they were commanded and appointed. Besides, these words may be restrained to the cause and matter in hand, namely, y^{t} as by nature he was very mild and gentle, so he departed not from his humility, though he were exceedingly provoked by those whom he least suspected, and at whose hands he least deserved it. He became as a deaf man that heard not, and as a dumb man which openeth not his mouth, but used this as a reason to cast down himself farther before God, and as *David* said, *I will be yet more vile in mine own eyes:* so *Moses* saith,*I will be yet more mild in mine own eyes.* And herein was his meekness seen, hereby it was tried. Every man will seem to be mild when he is not provoked; but when we are teazed and troubled, if then we keep our meekness, we show that we have this gift. It is no commendation to keep silence and hold our peace, when no mā wrongeth us, but if we can bear with patience the wrongs that are offered unto us, thē we may assure our selves that this virtue is in us. We learn from hence, That everyone in his own cause should be meek and lowly, ready to put up wrongs offered unto them, Prov. 24, 29. Ro 12, 17. Meekness is a virtue which adorneth all persons, estates & degrees; as the Magistrate, Josh. 7, 19, the Minister, 2, Tim. 2, 25: the master, Eph. 6, 9. Math. 26, 50: the wife, 1 Pet. 3, 4: a meek and quiet spirit is of great price, and much accepted in ye sight of God: the hearer of the word of God, I am. 1, 21: the servant, 1 Pet. 2, 20. To be short, it adorneth every Christian in his general calling, Eph. 4, 1, 2. The examples of the Saints are many that have gone before us. *David* toward *Saul. Stephen* prayed for his enemies. Christ setteth forth himself as a pattern of this virtue, Math. 11, 29. and he hath left himself an example of it, by washing the feet of his Disciples, John 13, 5, 15. and by bearing the reproaches of the ungodly, 1 Pet. 2, 23.

The reasons to confirm the point, follow. [Reason 1] First, God the Father dealeth thus with us, he beareth with patience and long suffering, and forgiveth such as repent. Secondly, vengeance is the Lord's, it belongeth to him only & to his assigns, to wit, the Magistrates, &

not to private persons. Such as take the sword into their own hand, doubt of God's justice, and in effect deny him to be just. Thirdly, meekness is a gift of the Spirit, and the contrary is a fruit of the flesh and of our corrupt nature.

If this be necessary for all, then we must [Use 1] learn the nature of it, and for this purpose consider what it is, the matter whereof it standeth, and the fruits thereof. Meekness is a gift of the Spirit, which moderateth anger & desire of revenge, forgiving offenses and pardoning injuries for peace and quietness sake: so that albeit a man be provoked by injuries received, yet he doth not intend nor enterprize to requite it, but brideleth all hatred & impatience. The matter wherein it must be shown, is private unto our selves. In the wrongs and injuries that touch our persons, we must be as *Moses* was in this place; we must set his example before our eyes: but in matters of God, when his glory is impeached, or his truth diminished, we must be earnest & zealous; not patient, not forbearing, not longsuffering, but as this *Moses* was in the case of God, Exod. 32 19, 27. when he saw the Calf, he waxed hot, not meek; whereas in this place in a matter concerning himself, he waxed meek, not hot. So it was with *David,* who held his tongue at his own wrongs, and was as a man that could not hear; yet he consumed away with zeal against the enemies that forgot God's word. The like we see in Christ our Savior, he was as a Lamb, meek before the shearer, & opened not his mouth: yet whē the Temple was abused, and the worship of God profaned, *he made a whip of cords, and drave the buyers & sellers out of the Temple.* Lastly, touching the fruits of it, we must understand, first, that it maketh a man with a patient and quiet heart to submit himself to ye judgments of God; and not to murmur at thē, or to faint under them, as *David,* being in great distress through God's heavy hand upon him doth show forth this grace. Secondly, it maketh a man to bear the injuries of men with a quiet mind, yea to forgive and forget them. Thirdly, it maketh a man not only to bear the injuries of others, but to forbear to offer wrongs and injuries unto others. For whosoever is patient and meek in spirit, will rather suffer then offer wrong.

Secondly, we ought to labor for the moderation [Use 2] of all our affections, especially anger, hatred, malice, rancor, and revenge. The motives to stir and induce us hereunto are many, and of much force. First, it is ye right way to blessedness, Mat. 5, 5. If we would be happy, or any whit regard this promise, we must get the spirit of meekness into our hearts, & express the power of it in our lives. Secondly, we must deal with our brethren, as God hath dealt with us; we daily wrong him by our offenses, and provoke him by our sins, yet he beareth with us: shall we then be so unlike to our heavenly Father, as by and by to revenge the wrongs done to us, and challenge him the combat that any way toucheth our credit and estimation? Col. 3, 13. Thirdly, without it we cannot hear the word of GOD to our comfort and salvation, but it is made utterly unprofitable unto us, I am. 1, 21. Fourthly, a soft and mild spirit pacifieth wrath, and heapeth coals of fire upon the enemies head. It must be our wisdom to give place to wrath, Rom. 12, 19. It is our duty to be pitiful and courteous, and to love the brethren, 1 Pet. 3, 8, 9. Lastly, it moveth us to cast up our eye to God's providence, and to assubiect our selves unto it, as we see in the examples of *Job* and *Joseph,* who never sought revenge on them that did them wrong: but rest in the will and pleasure of him that ruleth all things.

[Use 3] Lastly, it reproveth such as are contrary minded, who never came near where this grace groweth. These offend diverse ways first, by anger, hatred, cruelty, and revenge, directly against the precept of the Apostle, Ro. 12, 19. Secondly, by rejoicing at the calamity of good men, as *Shimei* insulted over *David* when he fled from his son *Absalom,* and was constrained to pass over *Jordan* for safety of his life. So was it with the Babylonians & Edomites over the Israelites, Psal. 137, 7. Obad 12, 13. Thirdly, by envying and grudging to see others prosper, and to grieve at the sight of it. But it will be said, If we put up injuries, [Object.] we shall be accounted no better then fools and cowards, and be laughed at for our labor. Answ. [Answer.] We must not regard the corrupt judgment of man, 1 Cor. 4, 3. These that are wise in their own eyes, love the praise of mē more then the praise of God, John. 12, 48. Let us seek the praise of God, which is indeed the true praise: as for other estimation without this, it is but a shadow of true glory, if it be so much. And this is a certain rule, that it is no cowardice at all to obey God, and to follow his commandments, neither is it any point of wisdom to be ready to revenge, Ier. 8, 9. And tell me, to what end serve Magistrates in the commonwealth? to what ende serve masters in the family? are they not set up of God to end controversies between man and man, and quarrels between servant and servant? It is no want of manhood for a subject to complain to the Magistrate, and to say as the poor widow did in the Gospel, *Auenge me of mine adversary,* Lu. 18, 3. It is no part of a coward for the servant to acquaint his master with the wrongs that are offered unto him by his fellow servant. [Objection] But it is hard for flesh and blood to put up wrongs, and to digest the injuries which are measured unto us. Answ. I will say more then that, it is impossible for flesh and blood to do it, [Answer.] if we be no more then a lump of flesh: but withal I add, that flesh and blood in the matters of God are evil counselors; and if we have no more in us then these, and no farther work begun in us, it is certain we are not God's children, neither shall inherit God's kingdom. If we be not spirit as well as flesh, we are none of his.

4. And the Lord spake suddenly unto Moses, & unto Aaron, and unto Miriam, Come out ye three unto the Tabernacle of the Congregation; & they three came out.

5. And the Lord came down in the pillar of the cloud, and stood in the door of the Tabernacle, and called Aaron and Miriam, and they both came forth.

Hitherto of their sin: now we come to God's proceeding against them, consisting partly in a citation, partly in a conviction, and partly in the execution of punishment upon the principal offender. First, we see how the offenders are cited and summoned to appear before the Judge; for GOD doth as it were send a process for *Miriam* and *Aaron* to appear and hold up their hands at his bar to plead guilty or not guilty. He calleth the parties offending, and the party offended and wronged before him. Albeit the Lord know all things, yet he will proceed judicially against them. The doctrine from hence is plain, that God never bringeth judgments upon any people or person, but he doth first search and find sufficient cause▪ why he doeth so. Whensoever he cometh to judgment, he will proceed upon a manifest ground, and upon a

just and known cause; he never doth it rashly, but upon deliberation, Gen, 3, 13, 14, and 11, 6, 7. and 18, 31. Zeph. 1, 12.

The reasons are evident. For first, hereby [Reason 1] the justice of God is cleared: for hereby it appeareth, that whatsoever he doth inflict, he doth it not through any malice to their persons, but because they have justly provoked him by their sins: he doth it in love to justice, and in hatred to sin. He that hateth a man will smite him before he make any enquiry of the matter, as they dealt with *Paul,* they scourged him to know what he had done, and what was the matter of which he was accused, Acts 22, ver. 24. It is not so with God. Secondly, the Lord requireth that all Magistrates should observe this course, Deut. 13, 14. If then he charge them to enquire before they proceed to judgment, much more will the Lord himself observe the same order.

This teacheth us that the judgments of [Use 1] God must needs be acknowledged to be always just: though they be sharp and grievous, yet they are ever righteous. For we see he proceedeth upon known causes, he goeth not upon uncertainties, but seeth & knoweth all things which appear naked and open before him. The heart of man is shut up from the sight of men, and they cannot possibly discern what lieth and lurketh therein: only it is the Lord that discerneth the heart, Psal. 33, 15, 1 John 3, 20. The workman must needs know the work and whatsoever is in ye work much better then the work it self. God is the maker of the heart of man, & therefore cannot but proceed upon just & known causes.

Secondly, this stoppeth the mouths of wicked [Use 2] men, which are ready to accuse God of injustice, as those in Isaiah 58, 3. where they complain as if GOD did not see or regard them: and Ezek. 18, 2, 3. they took up a proverb, saying, *The fathers have eaten sour grapes, & the children's teeth are set on edge.* These thought that God punished without measure or rather without cause. But as he knoweth all things, so he never doth anything, but he goeth upon a sure ground, he maketh enquiry first of all, and afterward proceedeth to judgment. Many do so harden their hearts, & forget their own ways, that they cannot perceive the just proceedings and punishments of God. If God once open their hearts to see the order which he observeth, they will confess his justice, & condemn their own folly.

Thirdly, it teacheth and instructeth every [Use 3] man, that he should search his own ways diligently, when the hand of God is any way upon him, and consider that God proceedeth in all his judgments justly, and upon a sure and tried ground. And if a man by searching and sifting his own ways, find somewhat in himself worthy of such judgment, he must know that God knoweth much more by him then himself doth, 1 John. 3, ver. 20. If the patient knoweth somewhat of his own disease, the Physician knoweth much more then he doth: so is it in this case, he that is a patient under God's hand, if he know anything by himself, he may well know that God knoweth much more: & if men by examining their consciences can find out somewhat, we may justly fear and suspect there is more behind that is vnespied of us, and therefore we have just cause to humble our selves under his most mighty hand. We should judge our selves, that we may not be judged of the Lord. There is no way to escape his judgment, that knoweth all and is ignorant of nothing.

Fourthly, it is a matter of great comfort to [Use 4] those that are the Lord's, because, though they be oppressed with false judgments & uncharitable calumniations of men, yet when he judgeth, he will judge righteously; when he cometh to try all the children of men, he will first make enquiry, before ever he proceed against them. Therefore this is the comfort of every man, he shall never be wronged before God, howsoever he may be before men; so that he may stand at defiance with all his adversaries whatsoever they be, forasmuch as GOD will proceed so justly and righteously with him. Though they have heavy and horrible things laid to their charge by malicious men, yet God himself will do them right: and albeit they be denied justice upon earth, yet with God they shall be sure to have righteous judgment.

Fifthly, this serveth to inform those that sit [Use] in any place of justice to do right to others, either public or private, in the commonwealth or in the family, namely, y^{t} they ought not to proceed, but upon a sure and known cause. It is the practice of God, so to do, and it ought also to be theirs, and as it is the practice of God, so also it is the precept and commandment of God, to which they ought to be obedient. Whosoever will judge truly, he must labor so to do it, that he pervert not justice. It is the course that God hath usually taken, and therefore they y^{t} would be like unto God, must proceed after the same manner, so as they have him for an example. First, we must make enquiry, and after the cause is tried & known, to sit in judgment, otherwise we can never deal justly. Pro. 18, 13. Acts 21, 33, & 22, 24. Some do altogether trust reports and accusations of servants, and have but one ear to hear: but as we have one ear that we lend to the accuser, so we should keep another always for the accused.

Lastly, this putteth us in mind of the general [Use 6] judgment at the last day, that all must appear before God's judgment seat, and be judged of him, Dan. 12, 2. True it is, there shall mockers arise, and there are such atheists already risen in the world, that shall say, where is the promise of his coming? howbeit the justice of God requireth it, though the patience of God do defer it. We see not this always done in this world. At that day shall every man receive according to the things he hath done in his body, whether good or evil. Let us therefore endeavor evermore to keep a good conscience toward God and men.

6. And he said, hear now my words, If there be a Prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

7. My servant Moses is not so, who is faithful in all mine house.

8. With him will I speak mouth to mouth, &c.

After the citation, followeth the convincing of those guilty persons to their faces. For in judgment, the parties accused must be present. This conviction hath a preface, commāding them to hear: for it is the duty of all to hear, when God speaketh: and the substance it self, containing God's arguing, pleading▪ & witnessing against them, and a reproof of them. In the pleading God declareth, that he communicateth himself in special manner to *Moses* above the rest of the Prophets: he spake to them by visions and dreams, but to him mouth to

mouth; apparently, not darkly. But did *Moses* see God's essence, & behold him as he is? who is said to *behold the similitude of the Lord.* Answ. No man hath seen God at any time, Deut. 34, 10. Exod. 33, and 34. He saw the likeness of God, not the essence of God. He saw him in a certain resemblance so far as he was able to bear and comprehend, and farther then any other, and in a greater measure and degree then the rest For as God called him to a greater office and function, so he endued him with greater gifts, Heb. 3, 4▪ 5. Observe frō hence, that in former times God used many ways to discover and manifest his truth and will unto his people, Heb. 1, 1. See hereby the greatness and excellency of his hand, he hath diverse ways to manifest his truth, he useth what seemeth best to himself, Job 33. Again, we have occasion hereby to consider, that God's mercy is greater to us, thē to our forefathers: Christ hath left unto us from the bosom of his Father the doctrine of the Gospel shining bright in our eyes.

Moreover in comparing *Moses* with ye Prophets, and preferring him: We see that God revealeth himself to one more then to another, and giveth greater gifts to some, then he doth to other: to *Moses* more plenti ully then to the Prophets: To the end we should stand in need one of another, and thereby bind us more closely together, and to try us how we will employ them to the good of others, as he doth in earthly blessings. This point is of good use unto us being rightly applied. Let [Use 1] not such as have received a greater portion and measure of grace, contemn such as have less: for should ye servant disgrace or reproach such as the master of the house doth accept and approve, nay doth grace and honor? Mat 25.23. And as for such as have received less, let not them envy those that God hath made above them: for though one member in the body have more honor then another, yet is there no division in the body: so the stronger should bear with the weaker. Again, let every [Use 2] one be thankful for gifts received, that they may be sanctified to our selves and to others, 1 Cor. 14.18. Lastly, it behooveth us to [Use 3] stir up the gifts that are given unto us, and to desire the best gifts that thereby we may do the most good. It is dangerous to hide the gifts we have received, as the evil servant did his talent: And if to cover them under a bushel, much more to turn them and apply them to the destruction of the Church, & the subuerting of the faith, as many do that are not sanctified. Let us labor to use them, and to use them well, that we may grow in knowledge, zeal and sanctification, lest they decay in us, & so be taken away from us, Mat. 25.28

My servant Moses is not so, who is faithful in all my house. In these words we have a notable description of *Moses* to his perpetual commendation and praise with God and men. It is a notable dignity and prerogative to be the servant of the high God. How do men delight to shroud themselves under the liueries of great men, and how much do they take themselves to be honored by it? how much more ought we to labor to approve our selves in the presence of the mighty God, and to show our selves to be his faithful servants? Observe farther the title given to the church, it is called the house of God, whereby he doth not mean the Tabernacle, but the people of God, over whom he was made ouerseer; so that he putteth the place for those in ye place, the house for the family of God in the house: as *Cornelius* the captain is said to believe and to be baptized with all his house, that is, his household: so here we understand the family and church of God committed to his charge, which he led, ruled,

and governed aright as a faithful servant to his master. The doctrine is this, that the Church or faithful are the house of God, Hebr. 3.6. 1 Tim. 3.15. 2. Cor. 6.16.

The reasons are plain. God dwelleth in it [Reason 1] as a master in an house, & there doth manifest and communicate himself familiarly to his people, as 2 Cor. 6, 16. Secondly, it is called his portion and his inheritance, Deut. 32, 9. It is his treasure and his flock, Acts 20, 28. 1. Pet. 5▪ 2, 3. Thirdly, it resembleth an house, which hath some builder, owner, and laws by which it is ruled. God is the owner of the Church, he hath built it by his Son, Pro. 9, 1. Hebr. 3, 4. who hath purchased it to be peculiar to himself through his own blood, and therefore the Church may fitly and justly be called his: he bought it with a great price, it cost him dear before he could redeem it. It was before the devils house, Math. 12, 44. He layeth claim to us, and challengeth man to be his own: the Lord Jesus took them out of his hand, & purchased them by giving his life, whereby we are become his possession.

This serveth to prove Christ to be true [Use 1] God equal to the Father, against such heretics as deny his deity. This house wherein *Moses* is commended to be *faithful,* is his house, he is the heir of it, the owner of it, & the great Sheepheard of the sheep; it is he that dwelleth in our hearts by faith, Eph. 3, 17. This house belongeth to none properly but to God; it is not the house of *Moses,* or of any man or Angel, but the house of God. Now this is truly called the house of Christ, Heb. 3. and therefore Christ is God. It is he that did build it, and set it up. No house can build it self, for nothing can be the cause of it self, but must be caused by some other: so must the house be built and made by another.

Secondly, conclude from hence, that there [Use 2] is one only true Church of the old and New Testament. The house of God and of Christ is one, wherein *Moses* long ago was faithful, and it is that which we our selves are. Therefore his dwelling house is the same. This house hath continued from the beginning, & shall continue unto the end. It needeth indeed often repairing, but it shall never be abolished, and taken out of the world. True it is, the Jewish Church had many types and ceremonies, howbeit in substance it is the same with the Christian Church.

Thirdly, we may gather the safe condition [Use 3,] of the Church. For who shall fight against the inheritance which he hath purchased, or ruin the house which he hath built, or enter upon the possession which he hath obtained and bought lawfully at a dear price, and be able to prevail? We see by experience, that a man will spend limb and life for his house & land where he dwelleth, and which he bought and paid for dearly. And will not God defend his inheritance which he knew before? whom he chose to be his before the world? whom in time he called, justified, sanctified, & will glorify? for whom he sent his only begotten Son from his own bosom, to lay down his life? This made the Prophet say, *Israel is an hallowed thing, whosoever eateth it shall be consumed, and come to naught,* Ier. 2, v. 3. John 10, 28, 29, We are his, given unto him by the Father, and he will never lose us: no man can take them out of his hand. This is a singular prerogative of ye faithful, that Christ dwelleth with them, and abideth in them, John. 14, 23. Eph. 2, 19, 20. He will never suffer his house to perish, but giveth them his assurance and assistance to continue with them, which cannot agree with popish doubting and wavering, 2 Tim. 2, 19. 1 Pet. 1, 5. True it is, such is our weakness, that

we are ready to give over our hold of God, but he will never give over the hold that he hath of us. His ancre is so firmly settled and fixed upon the ground of our heart, that no storms or tempests can shake or loose it. We are prone to leave him, but he is resolved not to leave us or to lose us. The Lord hath bought us too dearly to part so lightly from us. Our state therefore is sure and certain, we shall not fall away forever, whatsoever the Church of Rome holdeth, teacheth, and defendeth.

Lastly, let us labor to be of the household of faith. Let us not be profane in life and [Use] loose in conversation, but separate from the wicked of the world which are no part of God's house. We cannot be of the household of faith, and of the household of infidelity and impiety: forasmuch as there is no concord or agreement, no fellowship or communion between light & darkness, 2 Cor. 6, 19, 20. Let us prepare for Christ a good lodging and entertainment in our hearts, that he may dwell in us. Let us not offend him, or grieve him, or drive him away by our sins and disobedience, as Heb. 3, 6. *His house we are, if we hold fast the confidence and the rejoicing of the hope, firm unto the end.*

[Who is faithful in all my house.] Moses receiveth this commendation from the mouth of God, that he was found faithful; a faithful teacher, a faithful Prophet, publishing the will of God to the Church. The doctrine is, It is required of all the Ministers of God, that they be found faithful and conscionable in their places, 1 Sam. 2, 35. Math. 24, 45. Luke 12, 42. 1 Cor. 4, 2, 17. The Prophets of God did stand upon their watchtower, they hearkened and heard what the people did. So did the Apostles, and so they taught others to do the like, Eph. 6, 21. Col. 1, 7, and 4, 7. 1 Tim. 1, 12, & 2 Tim. 2, 2. A virtue necessary for all.

This appeareth by the titles given unto thē [Reason] in the Scriptures: they are called Ambassadors of God, 2 Cor. 5, 20: the witnesses of the truth, Acts 10, 39. 1 Pet. 5▪ 1. The stewards of the family and servants of the house to give everyone their portion in due season; It is required of an Ambassador, to do the message of him that sent him: of a witness to utter the truth, and all the truth, and nothing but the truth: of a servant, to do his masters business committed to his trust.

Secondly, the good of the Church requireth it: for if it have unfaithful and unconscionable teachers set over it, that seek not the safety of the flock, it cannot be but many of the sheep will perish, Ezek. 3.18. Lastly, such teachers as are unfaithful, bring destruction upon themselves as well as upon the flock. God hath committed the sheep of his pasture to their safe and faithful keeping, such then as deal unfaithfully, shall bear their condemnation, and the blood of others shall be required at their hands, Eze. 33.8. Ier. 1.17. & 14.15.

[Use 1] This grace of faithfulness containeth the sum of all that is required of Pastors and teachers in the execution of their Ministry, and serveth to reprove sundry abuses. First, of such as are ignorant and unlearned, which have taken upon them to be teachers of others, but have not yet learned themselves. These are unfaithful in the house of God, and are not able to break the bread of life, they are entered into the sheepfold but cannot feed the sheep, they would be accounted dressers of the vineyard, but are not able to labor in it. These do greatly hinder God's kingdom, and destroy the souls of men, and further the kingdom of

Satan, and are the main cause of much palpable darkness and ignorance. Such are much like to *Jereboam's* Priests taken out of the basest of the people, these are fit instruments to further idolatry, and all manner of impiety. Secondly, of false teachers, these also are unfaithful in the house of God, & destroy the souls of the people by false doctrine. The former did starve them, these do poison them, and both ways the people perish. It is all one whether we withhold bread from them, or infect it with poison. Such teachers the Apostle willeth to avoid, their false doctrine fretteth, eateth and consumeth as the *Gangrene.* Thirdly, of idle and unprofitable teachers, which eat the milk, & clothe themselves with the fleeze of the flock, but feed not the sheep of Christ. These are lazy and loitering servants, that leave their masters work undone, & care not which end go forward; these may be fitly coupled together with the first, for it is all one with the people, whether their teachers be ignorant or idle. But touching themselves, their sin is so much the greater, because they can, but will not teach the people. Idle persons in any society are by the Apostle branded by the name of thieves, where he showeth that not to labor is to steal: not because they violently and forcibly take from others, and intrude themselves into their possessions, but because they are caterpillars and drones, eating that for which they never labored: so these men that live idly in the Church and of the Church, do incur the just rebuke of spiritual theft and fellony, in y^{t} they live by the Church, but do not labor for the Church. The Church setteth them or rather hireth thē to work, but these tie up their own hands because they would not work: they reap temporal things of the people, but do not minister spiritual things to the people. Fourthly, of unskillful Ministers who also are unfaithful: these will needs be doing, but in deed can do nothing: they will needs be working, but they know neither how to begin aright, nor where to make an end. They can get up into the pulpit as well as the best, but when they are there, they do nothing less then preach, but abuse the place, the people, themselves, the word, nay God himself. A faithful teacher must be a workman that need not be ashamed, dividing aright the word of truth. A skillful Carpenter or master-builder knoweth by line & level how to square his timber, but a raw fellow never brought up to the trade, will hack and so mar and mangle the timber. The Apostle compareth the Ministers to skilful builders, not to them that can only hew and chop wood, for so every bungler can do that renteth it and cutteth it in pieces, he careth not how, so it be done. A Minister must be a master in his profession. Fifthly, it reproveth the abuses of scandalous teachers, who build with one hand, and pull down as fast with the other. The Apostle requireth that the Ministers should be vnreproueable, the lights of the world, the salt of the earth, and examples to the flock. These are like images placed and set up in cross ways, that point the way to the passenger, but cannot set a foot forward themselves; like the builders of the Ark that did good to others, but none to themselves; they saved *Noah* and his family, but were drowned and destroyed themselves. So these may peradventure be instruments of conversion to others, and in the end be condemned themselves. Nevertheless their evil life doth scandalize many that are without, and many that are within the Church. And albeit it be a fault to stumble at these, namely, to hear and not to regard what they teach, yet woe be to them that lay such stumbling blocks in the way. Lastly, of flattering teachers, another sort of unfaithful teachers in the house of God, that seek to please men, who sew pillows under every elbow, that say peace, peace, when there is no peace, that daub with untempered mortar. These are

political wise men of this world (but nothing wise for the world to come) who, to secure themselves from danger, refrain themselves from delivering wholesome doctrine and powerful to the conscience of the hearer. If the Physician should deal so with his patient, he should kill him, & not cure him: or ye Chirurgian so handle a wound taken in the body, he should not seek the healing of the wound, but the hurt of the person. They dare not say as *Nathan* did to *David* the king, *Thou art the man;* they dare not say as *Elijah* did to *Ahab, It is thou and thy fathers house that have troubled Israel,* 1 King. 18.18. They dare not say as *John* Baptist did to *Herod, It is not lawful for thee to have thy brothers wife,,* Matthew 14. verse 4. They dare not say to the Scribes and Pharisees as Christ did, *Woe unto you Scribes and Pharisees,hypocrites,* but they are afraid of offending. All these six sorts are unfaithful teachers & we have shown the causes of their unfaithfulness, they are unfaithful through their ignorance, unfaithful through their errors, unfaithful through their idleness, unfaithful through their unskillfulness, unfaithful through their scandals, unfaithful through their flattery.

[Use 2] Secondly, this reproveth the people that upbraid ye Ministers with too much teaching: for it is required of them that they be found faithful. They must teach & instruct in season and out of season: but many careless hearers advise them to spare their labors. *Paul* saith, *Woe unto me,if I preach not the Gospel:* he labored greatly, that by all means he might save some. Many tell us, we a• too busy, and do meddle with reproving sin more then we need: but how then should we be found faithful in the Lord's business? or how shall we escape the punishment of unfaithfulness in the great day of account? None shall receive the incorruptible crown of glory, but such as have been faithful: and none shall be exempted from eternal judgment that have been unfaithful. Such men care not how little they hear, that think the Ministers preach too much: nay they could be content to hear nothing at all, whose reward shall be according to their negligence.

[Use 3] Thirdly, it is the duty of the Ministers to labor for this virtue, and to approve themselves to God in a faithful and careful discharge of their callings. This is a duty which God so often and so strictly commandeth: and by the execution of that commandment we are said to save men by preaching, and to deliver from the pit of hell. This shall also bring unspeakable joy and comfort, peace and quietness to our consciences, when we are desirous to discharge our duties in truth and sincerity. Happy are they that have this testimony of their consciences, that they have this way promoted the glory of God, advanced the kingdom of Christ, and furthered the salvation of men. Oh how happy were it for us, that it might be said of us, as it is of *Moses* in this place, that we have been faithful in his house! and thrice happy shall we be, if at the last day, our Lord and master coming from heaven, as a man that beginneth to take an account of his servants, shall say unto us, *Well done,good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.* If I should stand to set down particularly the parts of this faithfulness, whereby we may procure ye commendation to ourselves which is given to *Moses,* I should stand too long. The Ministers must be men of knowledge, otherwise how should they teach knowledge? they must be men of zeal, of painfulness, and diligence, of an holy and unblameable life, of sincerity and uprightness. They must reprove sin, as God punisheth sin, that is, without respect of persons in whomsoever they find it: they must keep back nothing,

but reveal the whole counsel of God. *Finally they must take heed to themselves and to the flock,over which the holy Ghost hath made thē overseers.* verse 28.

Lastly, that which is here particularly applied [Use] to the Ministers, ought to be extended & enlarged to all others which have received any calling from God, in what place soever God hath set us, we must be faithful in it. The Magistrate must be faithful in the government of his people, he must sing of mercy and of judgment. The Judge must be faithful in the ministering and executing of justice, having courage and hating covetousness, knowing that they judge not for man but for the Lord. The householder must be faithful in ordering and reforming, of his family, and walk in his house with a perfect heart, Psa. 101.2. To conclude, all inferiors must also be faithful in their place, to yield honor and reverence, to show trust and diligence toward their superiors, considering that God hath set them in their places, remembering that every man may gain glory to his Name, if he be found diligent, how mean soever his calling is, and knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.

9 And the anger of the Lord was kindled against them, and he departed.

10 And the cloud departed from off the Tabernacle, and behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and behold, she was leprous.

Now we come to the execution of the sentence. For when evil doers stand dumb before the iugde, and can answer nothing for themselves, but confess themselves guilty, what remaineth but to proceed to the punishment? as we see in the example of *Achan* who confessed he had sinned against the Lord God of Israel and was stoned with stones, and of him that came to the feast without his wedding garment, so soon as he was taken speechless, having nothing to answer for himself, the king said unto the servants,*Bind him hand and foot and take him away, and cast him into utter darkness.* The punishment is partly signified, in that, *the wrath of God* (by a metaphor drawn from men) is said *to be kindled,* so that he would hear the offenders speak no more unto him, declared by the departure of the cloud: and partly inflicted, *she became leprous white as snow,* that is, she was stricken with ye most grievous kind of leprosy, because she was the author & procurer of this murmuring. Howbeit afterward it is in part repealed & reuersed, wherein we may see both ye occasion & the mitigatiō of the punishment. The occasions are two: first the request of *Aaron* made to *Moses,* not to God, who refused to hear him lying in his sin, or rather not sufficiently humbled for his sin; as also he did *Job's* three friends, he would not receive a sacrifice at their hands, but *Job* must pray for them, lest he deal with them according to their folly. This request of his is both general for himself and his sister, that their sins may be pardoned and not imputed unto them; and likewise special for *Miriam,* that she might not be a spectacle and gazing stock to the whole host, and a monument of God's justice forever, but might be healed of that foul and unclean disease. The other occasion is the prayer of *Moses* directed to God; his hand had stricken and made the wound, and it is he that must and can heal & restore again. The mitigation of the punishment followeth, which is restrained to seven days, amplified by an unequal

comparison drawn from the less to the greater, from an earthly father to his children, who if he should show any the least token of his anger and displeasure to his children, they would be afraid and ashamed for a season to come into his presence: how much more then ought she to be ashamed to lift up her head and to come unto the host, among whom the Lord dwelleth and walketh, being stricken with his judgment? For by spitting in the face is meant any token of reproach or disgrace. Therefore she was shut out and separate from the host seven days, during which time the people journeyed not, till that one member, as it were cut off, were again recovered & restored to the rest of the body. Thus much touching the order of the words to the end of the chapter.

First, let us come to the signification of the punishment, *the wrath of God was kindled.* We learn hereby, that the wrath of God is kindled against offenders, Deut. 32.22, 41, 42.

The reasons hereof are evident. First, the nature of God is most pure and holy, and he hateth evil wheresoerver he findeth it. Secondly, sin maketh a separation between God and his people, it hideth his face from us that he will not hear. Thirdly, he punisheth sin and executeth judgment upon the sinner, yea he spareth none, no not his own children that provoke him by their sins, much less others; as we see in *Adam,* in *Cain,* in the old world, in Sodom and Gomorrhah, in *Pharaoh* and the Egyptians, and sundry others.

[Use 1] The uses remain. First we see, that anger is not simply to be condemned in man, but the excess or defect thereof, when it is too much or too little. It is a natural affection graffed in man, when it is moved as there is just cause; it is an holy affection, noted to be in Christ, he looked angerly upon them, mourning for the hardness of their hearts. And whē he saw the buyers and sellers in the Temple, the zeal of God's house did even eat him up, Now zeal is partly compounded of anger, and partly of sorrow, and partly of love. So must we be angry and grieved, if there be any love of God in us, at sin wheresoerver we find it. Anger indeed for every trifle, or more then there is cause, is sinful, as also not to be angry when there is cause. But of this see farther, chap. 16.

Secondly, fear to offend him that is a consuming [Use 2] fire, and is able to destroy body & soul into hell fire. Everyone must learn to know what it is that doth offend him. It is ye breach of his law: he is offended by blasphemy, by contempt of his word, by swearing, by idolatry, by breach of the Sabbath, and such like impieties forbidden in the first Table. These sins for the most part men do little think upon, and because the laws of men do not take hold of them, they regard them not one whit: whereas God hath most severely punished thē, and revenged the dishonor done to his name. The like we might •ay of adultery, drunkenness, malice, covetousness, and such like; they are for the most part thought to be no sins at all, and slightly considered off; whereas he is always the same, & his law is always ye same, & his justice is always the same, and his wrath is kindled against the children of disobedience. Let no man make his mercy an occasion of sin, neither turn his grace into wantonness.

Lastly, let us give our selves no rest, till we [Use 3] be reconciled to God. It is a fearful thing to lie under his wrath. Be not quiet, until he be appeased toward us, & the sword put up into

his quiver. The wrath of a Prince is compared to the roaring of a lyon, he sinneth against his own soul that provoketh him, much more may this be said of God. Use therefore ye means and remedies to call in his anger, send an ambassage of peace unto him, the procuring of our peace standeth first in seeking above all things the favor and friendship of God. *When Herod was displeased with the Tyrians and Sidonians, they persuaded Blast us the kings chamberlen to stand their friend, they desired peace, because their country was nourished by the kings country.* We are nourished by God in whom we live, and move and have our being, and therefore we have more cause to come to him with one accord, and seek his favor. Secondly, in repentance and turning from our evil ways, whereby we prepare our selves to meet him. Thirdly, in prayer and humbling ourselves before him. Thus doth *Aaron* seek peace by stirring up the spirit of *Moses* to pray for them: and hereby did *Moses* procure their peace. Thus did they stand in the gappe afterward, when the hand of God had made a fearful breach among the people, and the pestilence had slain many thousands, whereby they made a blessed atonement, Num. 16.47, 48. Lastly the procuring of our peace consisteth in believing in Christ, and laying hold upon his merits and righteousness, which was signified by the incense that *Aaron* offered, when he stood between the living & the dead. Christ Jesus is our peace-maker, who hath broken down the middle wall of partition between us, he hath reconciled us unto God, so that by him we have an access unto ye Father; by faith we are joined to him and lay hold upon him to eternal life. If we be earnest in seeking these means of peace, we shall be safe, for the danger of his wrath is gone and past, Psal. 2.12.

11 And Aaron said unto Moses, Alas, my Lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, & wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed, when he cometh out of his mothers womb.

Here we see (as we noted before) that God would not hear the offenders unreformed speak unto him, neither abide any talking with them: but *Aaron* is fain to go to *Moses,* to entreat him that by his entreaty and intercession unto God, the punishment of leprosy may be removed; which is amplified by a comparison of likeness, that she may not be as one dead whose flesh is half consumed. We learn hereby, that God heareth not their prayers that lie in their sins, and are not reconciled unto him, Job 42.7, 8. Isaiah 1.15. Gen. 20.7.

The reasons why God heareth them not, [Reason 1] are first because they refuse to hear God speaking unto them; it standeth with the rule of equity that God should deal with them as they deal with him, and stop his ears against those that will not hear him. Secondly, his [Reason 2] wrath lieth upon them.

[Use 1] Conclude from hence that the prayers of the wicked are abominable, Pro. 28. Not only their sins provoke God, but their prayers and their best works, so that though they multiply them, yet he will not regard them. This showeth their wretched estate and condition, they have no access to God, they may come to his gate, but they can have no

entrāce, it is shut up against them. They may knock & say, *Lord, Lord,open unto us,* but he will answer, *Depart from me all ye workers of iniquity, I know you not.*

Secondly, let none continue in any known [Use 2] sin, but wash their hearts and be reconciled unto God. For sin stoppeth the ears of God that he cannot hear, and casteth such heavy clogs upon our prayers, that they cannot possibly pierce the clouds, ascend into heaven, and come into the presence of God. Our iniquities wherein we delight, are as fetters and bolts that are fastened to our prayers, or as lead that presseth them down to the earth. The life of a sinner that lieth in his sins is of all other lives the most uncomfortable. For if we cannot pray to God in hope of mercy & forgiveness, when our sins disquiet us: or in hope of deliverance when our troubles oppress us: what comfort have we or can we have in anything under the Sun? On the other side, when the faithful lie under infinite calamities, sickness, poverty, shame, contempt, reproach, slander, infamy, sickness, being forsaken of all, and hated of all, even laden with an heap of misery and adversity; yet this is their comfort, they can freely go unto God, & have access to the throne of grace; they may pray unto him, & as it were pour out their cōplaints in his bosom.

Lastly, it is our duty, being reconciled unto [Use] God, to be reconciled to our brethrē also. For no man is truly at one with God, that is not made one with his brother▪ and except we forgive men their trespasses, our heavenly Father will never forgive us: therefore whensoever we bring our gift to the altar, and there remember that our brother hath ought against us, we must leave our gift before the altar, and go our way to be reconciled first of all to our brother. As then we desire forgiveness of God, so ought we to forgive. God forgiveth upon condition that we shall forgive. Those that are unmerciful shall never find mercy. We cannot have a more perfect president to move us to mercy, then to consider how God dealeth with us; he considereth whereof we are made, he remembereth that we are but dust. We think it much and oftentimes complain, that God will not hear our prayers; but we seeldome or never consider that the fault is in our selves, because we will not hear our brethren. And what exception can we take against our brethren, which God may not ten thousand times better except against us? Have we deserved better at their hands then to be so abused as we pretend our selves to be? so hath God of us, and we cannot deny it. Are we his betters and superiors? So is God ours. We use to say, we are not for him, we live not by him, we can live well enough without him? Neither doth God live by us, but we by him: and he can live without us (who lived before us) but not we without him. Have we often warned him to look to his ways and not to abuse us any longer? So hath God often warned us. Have we received wrong after wrong, and forgiven seven times, or seventy times seven times? So hath God forgiven us ten thousand talents for an hundred pence. If then we retain any malice in our harts, our prayers are not regarded, nay they are rejected as vile and abominable.

Alas, my Lord, I beseech thee lay not the sin vpō us, wherein we have done foolishly, &c. observe here a notable point in *Aaron:* he is not stricken with ye leprosy, but is free from it altogether; *Miriam* is stricken with the leprosy, but it is *Aaron* that calleth for mercy, when he looked upon her and saw it: for the Priests were appointed to look upon it, and to pronounce the

person to be either clean or unclean; so that punishments upon others should cause us to amend, and to look to our selves. Again, we ought to desire the good one of another, & to have a fellow-feeling of the miseries one of another. See also that he is as much humbled and cast down, nay more then she is for this sin, and confesseth he had done amiss. We learn hereby, that sin committed against God, must touch us and go near unto us though we feel no punishment. It is no great matter to be humbled when the punishment is heavy upon us; but to be brought low, even upon our knees, and to say with *Aron,* Alas, lay not the sin upon us, is a notable and necessary duty required of us. The most wicked men in the world that sin with an high hand will confess their sin under the cross, while the hand of God lieth upon them, as we see in *Cain,* in *Pharaoh,* in *Saul,* in *Judas,* and others, but this ariseth more in consideration of the punishment then of the sin: howbeit *Aaron* in this place felt no punishment, though he were a companion in the offense, which fell out in regard of the Priesthood. For if any ask, why he was not stricken with the leprosy, forasmuch as he was guilty of the same iniquity? I answer, it was not that his offense was slight, but because his office was great; he was a lively image of Christ Jesus our true Mediator, the only begotten Son of God. God would not therefore bring his person into contempt and reproach, lest the Priesthood also should be reproached. Besides, he did not contrive it, but consent to it, and was drawn no doubt after a sort, even against his will by his sister into a fellowship of this murmuring, as he had been before by the people to make ye golden calf: she had the principal han▪ in the sin, and consequently in the judgment. We must therefore be touched with sin principally because it is sin, not because the punishment lieth upon us: but though we should never be punished and plagued, though there were no day of judgment, no fear of hell, no sentence of death, no feeling of torment, yet sin should be bitter and grievous unto us, even because it is sin▪ nothing in the world should trouble us more then that the law is transgressed, & God is offended. *David* was not in person stricken with ye pestilence, though it did destroy at noon day, and thousands fell at his right hand, & ten thousāds at his left, neither came it near him, yet he was no less humbled & grieved in his soul, then if his body had been stricken with many running sores. *Hezekiah* had an express promise from God of adding fifteen years unto his days: and when his heart was lifted up, glorying in his riches and treasures, in his silver and gold, in his armor and ointments, in his spices and jewels, which he had shown to the messengers of the king of Babylon, the Lord threatened that in his sons days all those precious things should be carried to Babylon; so that he had peace and truth in his days: yet he humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem.

The reasons are plain, for first, this is a [Reason 1] sign of true humiliation & repentance, when we can mourn for sin, being free from the least touch of punishment, it is a plain token that we are touched with a conscience for sin it self. If only we be cast down for sin when God's wrath lieth upon us, we rather complain of the punishment, then cry out for the sin. Secondly, [Reason 2] sin is able to separate between God and us, whereby he is dishonored: and what ought to enter deeper unto us, then to consider how God is dishonored?

We may from hence lawfully and truly [Use 1] pronounce a fearful woe unto them, that are no way humbled when the hand of God lieth upon them and writeth bitter things against

them; doubtless, we need crave no pardon if we affirm constantly & confidently, that they are desperate sinners. They fear neither God nor man, nor hell, nor death, nor damnation it self. They have been stricken from the soale of the foot even unto the head, there is no soundness in them, but wounds and bruises & putrifying sores, yet they will not know nor understand the hand that hath stricken them. Thus doth the Lord complain by the Prophet that he hath given them cleanness of teeth in all their cities, and want of bread in all their places, yet they had not returned unto him: he had withholden the rain from them, and yet they returned not unto him: he had smitten them with blasting and mildew, yet they returned not unto him: he had sent among them the pestilence after the manner of Egypt, and overthrew some of them as God overthrew Sodom and Gomorrhah, and yet they returned not unto him. Thus did they run on from evil to worse, & filled up the measure of their sins, that they could not be reclaimed by any punishments though never so grievous. I will propound one famous or rather infamous example to this purpose very remarkable in the Scriptures, and y^{t} is of *Ahaz:* the Lord brought great affliction upon him, but he sought to the king of Assyria, who helped him not, but not to the Lord who could have helped; & in the time of his distress, he did trespass yet more against the Lord. This was king *Ahaz.* Woe unto us, if it be so with us: woe be unto us if his judgments do not soften us, but harden us; not better us, but make us worse. The fire purifieth the gold & maketh it more perfect, but the dross and refuse it maketh worse then it was before. So is it with impenitent persons and all the reprobate, whom the Lord will in the end sweep away as dung from the earth.

Secondly, it is our duty to walk in obedience [Use 2] to God, principally because he commandeth it, not for reward sake chiefly, for so do hirelings, who if once the hire cease, will work no longer, We must be obedient for love to God & his law. But is it not lawful to do good in hope of reward, [Object.] & to propound to our selves that end? It is lawful, but that must not be the chief and principal end. *Moses* had respect to the recompense of the reward▪ whereby he did shake off all drowsiness, encourage himself in well doing, and quicken his zeal in the service of God and his people: nevertheless he had other main ends y^{t} he aimed at. The love of God must constrain us, & his commandment bear sway in our hearts far above all rewards.

So doth *Paul* encourage himself to preach the Gospel, because he should have a reward if he did it willingly, and a fearful woe hung over his head is he did it not, 1 Cor. 9.16, 17. howbeit in another place he telleth us *that the love of God constrained him,* 2 Cor. 5.14. And the Apostle *Peter* stirreth up the Elders of the Church to feed the flock, because when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away, 1 Pet. 5.4. yet himself was stirred up by Christ our Savior to feed his sheep and lambes, if he loved him, John. 21.15, 16. So then, we must labor to do good, though we see no reward, even in conscience of our duty to God. And it is lawful to abstain from sin for fear of punishment, but chiefly because the righteous God hateth it, and the just Judge condemneth it.

[Use 3] Lastly, let us hereby examine our selves, what account we make of sin, whether it be grievous unto us as it is sin, or not. If it be, we may comfort our selves, that we have received grace to humble our selves before the cross cometh: for then it is a free and voluntary

humiliation. If we leave sin, because sin leaveth us, because we cannot follow after it, because we must leave the world, because we grow weary of it, because it bringeth shame and reproach, because we wax old and our youthful years are spent, this repentance is not thank-worthy, but falleth out sildome to be true repentance. This is a forced and constrained repentance, and consequently oftentimes, unsound, seeldome sincere. If we yield obedience for conscience sake, it is a token of sincerity. We see the example of *Peter* after he had fearfully denied his master, and sworn that he never knew the man, it pleased the Lord of life graciously to look upon him with an eye of mercy, and to restore him by the spirit of meekness; he had no punishment upon him, yet he went out of that place and separated himself from that ungodly crew, and wept bitterly, Matt. 26▪ 75. Happy are we if we can do the like. This humiliation shall bring peace and comfort at the last. It is a true note that we have learned to know sin. •f our souls can mourn in secret, whē we are in health, peace, at liberty, and in prosperity, it is a great mercy of God vouchsafed unto us: and his Name is highly to be praised, and his goodness to be acknowledged toward us, whiles others are hardened in their sin, and freedom from punishment emboldneth them to their destruction.

13 And Moses cried unto the Lord, saying, Heale her now, O Lord, I beseech thee!

14 And the Lord said unto Moses, If her father had but spit in her face should she not be ashamed seven days? let her be shut out of the campe seven days, and after that let her be received in again.

In these words we have the prayer of *Moses,* and the answer of God; when we cry, God heareth. Where we see, it is our duty to pray one for another, & to commend the causes of others unto God. When we see them in misery and affliction, we must be intercessors for them. We must do it for our enemies and them that hate us and have done us wrong. So it was with *Moses* in this place. Again, it appeareth hereby that the rebukes of parents are not lightly and slightly to be regarded of children, when they threaten or show an angry look or a frowing countenance, it should work shame and sorrow in them, 2 Sam. 14.24. Great is the authority of parents over their children, and great should be the reverence of children toward their parents, of which we shall speak more, chap. 30. They are over their children in the Lord, and must govern them in his fear. Nevertheless, the authority of God is much more over us, then ours is over our children, therefore his chastisements ought to go nearer to us, and more to humble us then the threatenings and chastisements of earthly parents, Heb. 12.9, 10. We have had ye fathers of our flesh which corrected us, and we gave them reverence: shall we not be much rather in subjection unto the Father of spirits, and live? for they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. The power of parents is a limited power for they must rule in the Lord: and the obedience of children is a limited obedience, for they must obey in the Lord, Eph. 6.1. but the power, of God is absolute over his children, and our obedience to him must be in all things. Besides, we may gather, that God heareth the prayers of his servants diverse ways: sometimes he granteth whatsoever we ask; sometimes he giveth more

then we ask: sometimes he heareth in part that which we desire, and in part heareth not; part the granteth and part he denieth: and sometimes he giveth not the same which we ask, but some other blessing like it or greater then it: and sometimes he granteth our petitions, when he asisteth us, comforteth us, and giveth us patience to bear that he layeth upon us, of all which we have sundry examples in the word of God. And howsoever it pleaseth him to deal with us, and whether soever of these ways he heareth our prayers, we must submit our willes to his will, and rest our selves contented with that he sendeth. Moreover grievous sinners and open and gross offenders should be shut out of the Church, whereof we have at large spoken before, chapter 5. where we have handled the whole doctrine in a manner of excommunication: but when they be penitent & are thoroughly humbled for their sins, they must be admitted into the Congregation again and received into the bosom of the Church, to be partakers of the privileges thereof. Howbeit through the corruption of Church officers and the abuse of the censurers of the Church, some are cast out that ought to be kept in and nourished as obedient children of the Church; Thus it befell to the blind man, he gave glory to God being made to see, but he was cast out of the Synagogue by the Pharisees, John 9, 34, 35. He was a worthy member of the church, he believed in Christ and worshipped him. It is a comfort to all such as are thus entreated. Again, others are kept in ye church and fostered in it, who justly deserve to be thrown out by the power of the keys, and to have the spiritual sword drawn out against them: so it was with the incestuous Corinthian that married his fathers wife, 1 Cor. 5, 1. he deserved justly to be put away from among them, yet they suffered this sword to rest in the sheath, and purged not out that old leaven, but suffered him to remain among them. 1 Cor. 5, 1, 7, 13. Such remissness and negligence was found in the churches of *Pergamos* and *Thyatira,* Reu. 2.14, 15.20. Others, that are justly banished out of the Church for some notorious crime committed against God, and offense given to the Church, are notwithstanding unjustly kept out after their repentance and humiliation: so it was with the penitent Corinthian, he was much humbled for his sin and offense, yet the Church was not so careful to receive him in as a member again, as they ought to have been, but as before they kept him in when he should have been rejected, so now they kept him out when he should have been received, 2 Cor. 2.7.8. 9.10.11. And if any be thus dealt withal, as many have been in former times, let us consider that our cause is not strange and singular, it is no other then hath befallen sundry the deer children of God before us.

[Let her be shut out of the Campe seven days, &c.] Notwithstanding the former prayer of *Moses, Miriam* must be put out from among them. *Moses* though he were much wronged, yet never complained to God against his brother & sister, nor against their wrongs, yet God will not pardon, but punisheth for those wrongs. For albeit he did pass over those injuries, yet God will not pass them over: and though he did not cry to God, yet their sin did cry, and God heard that cry. The Doctrine is this, that though God's children pray not against their enemies y^{t} wrong them and oppress them, yet their wrongs cry out aloud, and God heareth and punisheth the doers of wrong. The faithful are of a patient nature, and hold their peace when they are laden with cart-loades of injuries and reproaches, nevertheless God will not hold his peace; they are meek as *Moses* was, and put them up, but God will not put them up, nor suffer them to go unpunished. When *Abel* was slain by the treachery of his brother, he

could not cry out: but after his death, his blood cried out for vengeance, *Gen.* 4, 10. Heb. 11 4. and 12.24. Hab. 2, 10.11. James 4.5. So did *Naboth's* blood cry for vengea••• when he was dead, and that cry was heard.

And no marvel. For it is the office of God to execute vengeance, he is the Lord the avenger, [Reason 1] that will not hold the wicked innocent, nor clear the guilty, Exod. 34, 7. *He hath said, Vengeance is mine.* Rom. 12.19. Deu. 32, 35. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Secondly, he requireth it at the hands of all Judges and Magistrates to judge justly, & not [Reason 2] to accept the persons of the wicked: he giveth commandment unto them whom he hath honored with his own name, to defend the poor and fatherless, and to do justice to the afflicted and needy, Psal. 92, 2, 3. If then Princes which are God's upon earth must do right judgment, then certainly the God of God's, and Judge of Judges, will judge the people righteously, and govern the Nations upon earth, Psal. 67, 4.

This teacheth us, that God heareth, and seeth, and knoweth all things. Though our [Use 1] sins be never so secret, and men convey them never so closely, and labor to hide them by all the fetches and devices they can, yet they are open to him before whom all things are open and naked, Heb. 4, 13. *Cain* the first oppressor took his brother aside, and carried him into the field; none was partaker of the murder, or privy to it: yet the blood of the dead did proclaim and publish as it were with a loud and lamentable voice, both the sin and the sinner in the ears of the Lord of hosts, as fully and shrilly as the voices of living men can discover anything. Treasons and conspiracies against Princes, are plotted for the most part closely; for although they prepare many, yet they acquaint few with their most secret designs: nevertheless, God hath many ways to find out those persons and practices, Eccl. 10.20. *Curse not the King, no not in thy thought, and curse not the rich in thy bed-chamber, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.*

Secondly, we may conclude the woeful estate of all wicked men that are oppressors, [Use 2] which think to over-beat the poor & needy, and sell them for a pair of shoes, Amos 2.6. For this should terrify such ungodly persons from sinning in this kind: they may indeed persuade themselves that they shall escape, or rely upon the favor and countenance of men, or that the poor pitifully wronged dare not mutter against them; which are encouragements to the mighty to commit sin and to live in it: howbeit this is a vain hope, and will in the end make ashamed: forasmuch as albeit they may conceal their purposes from men and avoid the place of judgment, yet they cannot escape the hand of God. Many receive great wrongs, that dare not open their mouths against their oppressors: the poor are trodden under foot of the rich, the weak of them that are strong, those of low degree by them that are mighty; nevertheless God will open his mouth in the cause of the afflicted, and stretch out his hand to recompense tribulation to all those that trouble them. This use is handled by the Apostle *James,* chap. 5.1, 2. *Go to now, ye rich men, weep and howl for your miseries that shall come upon you, &c.* where he threatened these hard-hearted men with sundry judgments for ye wrongs they did to just men: let not such therefore flatter themselves, but rather labor to break off

their sins by righteousness, and their iniquities by showing mercy to the poor, if it may be a lengthning of their tranquility.

[Use 3] Thirdly, seeing God is the great avenger of the wrongs of his children that never call unto him for vengeance, then much more will he pity them and take their cause into his own hand when they call and cry unto him day and night to save them. The Lord gracious and merciful hath promised, that when the stranger, the widow, and the fatherless child are vexed and oppressed, and cry unto him, he will certainly hear them, Exod. 22.21, 22.23, 24. For if God stay not til they cry, because sometimes they cannot, and sometimes they dare not, & tarrieth not til they opē their mouths to complain: then we may be assured, that when the oppressed in their misery and anguish of their soul sigh and groan unto him, his wrath shall wax hot and he will kill their oppressors with the sword of his judgments.

[Use 4] Lastly, we have a singular encouragement from hence unto patience in suffering, even unto the coming of the Lord. He will take their cause into his own hand at the length, though they suffer long. Nay, it is the manner of God for the most part to leave his children in many troubles, until things seem to be desperate and past all hope of help; partly to stir up his people to seek to him with greater earnestness of spirit, partly to show the greatness of his own power what he is able to do, partly to catch the wicked in their own crafty counsels and devises, and partly to make it manifest that all our help cometh only from the Lord, which hath made heaven and earth, to the end that the work being his, the glory also may be his. We are ready to ascribe our deliverances to our own power or policy, and to say in vaunting wise, *Mine hand hath saved me,* Judge. 7.2. God is patient, and suffereth long, but in the end he payeth home, so that the godly shall lose nothing by their patience, and the ungodly shall gain nothing but God's vengeance. This might be enlarged by the example of the Israelites when they were in Egypt, the Lord could have delivered them before any of their miseries were brought upon them, but the time appointed was not yet come, and when all things seemed past recovery, suddenly God appeared for their delivery. Let us therefore be patient and stablish our hearts, for the coming of the Lord draweth nigh, I am. 5.8.

15 And Miriam was shut up from the campe seven days, and the people iournyed not, till Miriam was brought in again.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

In these words we see the punishment inflicted upon *Miriam,* God never threateneth in vain, but bringeth to pass whatsoever judgment he hath denounced. He threatened *Miriam* for her murmuring with the leprosy, behold here how he letteth nothing fall to the ground of that which he had spoken. Observe from hence, that such as are the principal doers in sin, are principally subject unto punishment. *Aaron* was accessory to this mutiny against *Moses,* but *Miriam* was chief in the sin, and therefore is also chief in the punishment. *Simeon* and *Levi* were not the only murderers of the Sichemites and inuaders of the city, but they were the

chief ringleaders and therefore are only named, Gen. 34.25. and punished, Gen. 49.5. *Jacob* had a great family, as *Abraham* had three hundred and eighteen persons of his house which he armed and conducted for the recovery of his nephew *Lot* out of the hands of tyrants: so no doubt they gathered together many servants of their own and out of their fathers house, by whose help they slew the men of that place and spoiled the city. See also to this purpose, 1 Sam. 15.9, 21, 24, and 2.27, 28, &c. Num. 25.4. *Joab* offended as the kings instrument in numbering of the people, yet *David* had the chief hand, and therefore he is punished with the diminution of his people, the punishment is proportioned according to the sin, he sinned in numbering of them, the number of them therefore is exceedingly lessened, for there died of the people from Dan even to Beersheba seventy-thousand men, 2 Sam. 24.15. So in the killing of *Uriah, David* contrived the plot, *Joab* offered the means, the Ammonites put it in execution, 2 Sam. 11.15. 16, 17. Howbeit *David* is charged directly and expressly to have slain him by the sword of the enemies, and is most severely punished, 2 Sam. 12.9, 10, 11, 12. What then, may some say? [Object.] Are the instruments of other men's evils without sin? are they without fault, and to be holden excused, because they are not the first and principal doers? No: they are not without blame. For whosoever practiseth any evil, whether he be principal or accessory, is guilty in the sight of God; and therefore such as are ministers of other men's evils, are oftentimes punished, whether they be reasonable or unreasonable creatures, Gen. 3.14. Levite. 20.15. Exod. 21.28, 29, 32. Josh. 6.17. Isaiah 30 22. As God is just, so he punisheth the instruments of injustice. And as he pronounceth a woe against those that pronounce wicked decrees, so he hath destroyed those that have executed them, as 2 King. 1.9. the captains and their fifty were destroyed with fire from heaven, and yet these were but messengers and ministers of the King. Notwithstanding, though the instruments do offend and not escape, the chief punishment is ever reserved for the chief offender.

[Reason 1] For first of all such as are chief in government ought to stay their inferiors from evil, as the head governeth the members. *Eli* is charged with the wickedness of his sons, in that they made themselves vile, but he restrained them not, 1 Sam. 3.13. Such governors, make themselves the tail and not the head: whereas they should order those of their house, as the soul ruleth the body.

Secondly, God will require the blood of [Reason 2] those that perish, at the hands of the governors; for that which *Ezekiel* speaketh of the watchman chap. 3.17.18. holdeth proportion in every ruler: the Magistrate is the watchman of the common-wealth: the Minister is the watchman of the Church: the householder is the watchman of the family; all set as it were in their watch-tower, and all must give an account for such as are under them.

Thirdly, the sin of those that have the [Reason 3] chiefest hand in it is greater then of others; as then it is greater, so it deserveth the greater punishment: forasmuch as the sin and punishment shall be suitable and proportionable one to the other.

It belongeth to all, especially to such as are [Use 1] superiors, to consider this; they think themselves absolute, and that they ought of right to command what they list to their inferiors. But as they are superior in place, so they shall also be superior in punishment, if they command anything against God and his word. Everyone therefore must look to his

charge committed unto him as a field to till, and be good examples to those that are under them, Pro. 27.23. Psal. 78.71.72. Superiority is both an honor and a burden: as it advanceth to dignity, so it inferreth and requireth a duty. The honor is great, but the burden & charge is far greater.

[Use 2] Secondly, it is the duty of all householders to be careful to order their families aright, and to compel them to serve the Lord; The authority that Princes have in the commonwealth, 2 Chro. 14.4. the same have householders touching ye ordering of their households, Gen. 25.2. they must reform abuses, & purge their houses of them that be intractable and incorrigible, Psal 101.2. In the fourth commandment, the master of the house is charged to look to his family, to his servants and children. See, see, I say, hereby the misery of our times and people; they suffer those that are under them to go whither they will, and to do what they list▪ they never do so much as call them to an account where they have been, or what they have done; whether they have served GOD or the Devil. So they have their own work done upon the other days, they give thē liberty to all other works upon the Lord's day.

Lastly, there cometh a great blessing upon [Use 3] their heads that are the chief and principal in any good work, that draw on and encourage others in the ways of godliness, for they shall have a chief and principal reward. Happy and blessed therefore are they that govern their charges as becometh them, Gen. 18, 18. *Abraham shall be a great and mighty Nation, and all the Nations of the earth shall be blessed in him:* and the reason is added, *because the Lord knew him that he would command his children and his household after him, that they might keep the way of the Lord to do justice and judgment.* This is a notable commendation of him, he was chief, and one that went before the rest in good things, & therefore he should chiefly be rewarded. O that the like might be said of us! This should stir us up, not only to do good, but to be chief in doing good, to go before others, to lead them the way, that so we may have the greater and better reward in that great day.

[Miriam was shut up from the Campe seven days.] Here we may behold the mitigation of the punishment inflicted upon *Miriam.* If we weigh and consider her deserts, so heinous was her sin in equalling herself unto *Moses,* and despising his calling, that she deserved to be shut out seventy times seven days: but God dealeth not with her according to her deservings: but changeth the perpetual punishment into a temporal chastisement, which should continue not seven years, or seven months, but seven days only. When *Uzziah* usurped the Priests office and would needs burn incense upon the Altar of incense, he was stricken with leprosy, and he remained a leper unto the day of his death, 2 Chron. 26, 21. The sin of *Miriam* was not much less, yet God dealt mercifully with her at the entreaty of *Moses,* so that she was cut off from the host only seven days, that deserved to be stricken all the days of her life. Observe from hence, that GOD doth mingle his chastisements with much mercy, and doth not deal with us according to our sins, Lament. 3, 32. Luke 1, v. 20. 2 Sam. 24, verse 13. Psalm. 125, 3.

Mark the reasons hereof. First, he is slow [Reason 1] to anger, and of great kindness, more ready to show mercy then to send judgment, Psal. 103, 8, 9. Secondly, he doth not afflict willingly, nor grieve the children of men, Lam. 3, 33. Thirdly, he dealeth with us as a father

dealeth with his children, & spareth them as a father doth his son that serveth him, Mal. 3, v. 17. Psal. 103.13. Isaiah. 49.15. Fourthly, he spareth oftentimes the wicked and ungodly, and poureth not all his wrath upon them; and so prone is he to show mercy, that an outward humiliation hath obtained a mitigation and prorogation of the punishment. For when *Ahab,* hearing the threatening of God denounced to come upon him as a fearful thunderbolt, and against all his house, so that such as died in the city should be eaten of dogs, and such as died in the field should be eaten of the fowls of the air, he rent his clothes and put on sackcloth upon his flesh, he fasted and lay in sackcloth: the word of the Lord came unto the Prophet, saying, *Seest thou how Ahab humbleth himself before me?because he humbleth himself before me, I will not bring the evil in his days, but in his sons days will I bring this evil upon his house,* 1 King. 21.27, 29. This was but a temporary repentance, as appeareth in the chapter following, verse 8. yet it was not altogether fruitless, but obtained a blessing answerable to the repentance: the repentance was for a time, the deferring of punishment was for a time also. If God grant thus much to the penitency of an hypocrite, we may be well assured that he will be gracious to such as bring forth true repentance and the fruits thereof. Fifthly, we are the workmanship of God created by him: who willingly destroyeth not the work of his own hand? therefore he is not pleased with the striking of them, Job. 10.8. &c. Isaiah 38. Lastly, he seeth what is in our hearts, he knoweth that we are but dust, even as a wind that passeth away, Psal. 78.39. Therefore he is full of compassion, he turneth his anger away, and doth not stir up all his wrath.

[Use 1] Learn from hence that God is compassionate, he is soon entreated upon our serious repentance. He taketh no pleasure in our destruction, he desireth not to crush us under his feet, he is full of mercy and goodness. This is the nature of God, these are his titles. And howsoever he may seem to our corrupt affections to be severe, and rigorous, as the evil and unfaithful servant speaketh in the Gospel, Matth. 25.24. *I knew thee to be an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:* yet even in his corrections and our afflictions, his great mercy and moderation appeareth, 1 Cor. 10.13. This is a singular comfort to all that are in distress, whether it be of body or mind, to consider how God is affected toward us.

[Use 2] Secondly, we see that happy is the state of the Church, no evil shall overtake those that are truly the Lord's, farther then tendeth to their good, Gen. 19.16. their afflictions shall fall out to the best. We deserve to be made like to Sodom and Gomorrhah. We know the affliction of *Job,* and the ende that GOD made, for he is very pitiful and of tender mercy, I am. 5.11. Now he is evermore the same, with him is no change or shadow of turning; as he was good to him, so also he is and will be good to us.

Thirdly, is God thus favorable? then be assured that the soul which returneth shall [Use] live, Ezek. 18.25. and 33.11. *As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?* It is with God as it was with the woman that had found her groat, as with the shepherd that had found his strayed sheep, as with the father that embraced his lewd and licentious son.

Such as begin to see their sin, must not think it to be too late to return. When God calleth and crieth out so often, so earnestly, so lovingly, *turn ye, turn ye frō your evil ways:* shall we answer as infidels, or as men in despair, the time is past, it is too late? when God saith, *Why will ye die?* shall we reply against God, nay indeed against our own selves, It is too late to live? Let us bewail the abuse of God's mercy, patience, and long suffering, but withal we must know that the Lord delighteth not in the death of a sinner, but would that the should live.

The people journeyed not till Miriam was brought in again. See here the greeuousnesse of sin: it was committed by one or two, but the contagion of it passeth farther: it was the worse for them that were near unto it, for the people were stayed and could not go forward. Sin therefore hurteth not only those that commit it, but such also as come near it, and troubleth those that are within the reach or sent of it. Again, as God is just in causing her to be shut out of the host, so he is merciful in suffering her to be brought in. And here is an instruction to the Church of God, that they be not too rigorous in execution of the discipline and dispensation of the keys. We must be as ready to receive the penitent, as zealous in casting out the impenitent. We have spoken already of putting out of the Church open offenders, and of the mitigation of the censure at the commandment of God; now before we end the chapter, observe the quality and condition of the person against whom God proceedeth. *Miriam* was a great Prophetess, the sister of *Moses,* and *Aaron;* and great suit and supplication was made to God for her, that she might be healed of her leprosy, and received again into the assembly, yet she continueth a leper, and as an excommunicate person. We learn hereby this truth, That no man, though never so excellent, of what place soever he be, can be free from God's judgments, when he hath sinned against him. What was it that drove *Adam* out of the garden, and as it were banished him into the rest of the earth? Gen. 3.24. was it anything but disobedience? 2 Sam. 6.7. Who hath sinned against the most High, and hath not reaped the fruit of his own ways? Let the Angels speak that first sinned, and were first punished: who because they kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness, unto judgment of the great day, Jude verse. 6. Was it any better with the old world, among whom were men of all sorts high and low, rich and poor, old and young; they sinned together, and as it were made a conspiracy with one accord against God, in the end they are swept away together with one universal Flood, Gen. 7. The like we might say of Sodom and Gomorrhah, and the cities about them, which giving themselves to fornication, and going after strange flesh, suffered the vengeance of eternal fire, Jude ver. 7. The like we may say of kings and Princes, nobles, judges, Magistrates, old and young, bond, and free, 2 Sam. 12.10, 11. 2. King. 7.19, 20. and 1.9, 10. Luke. 12.20, and 16.22, 23. Psalm. 82.6.7. and 49.2.10. 1. Sam. 2.29.30. Luke 1.20. Eccle. 11.9. 2 King. 2.24.

[Reason 1] God chastiseth his children, that they should not be condemned hereafter, 1 Cor. 11.30, 32 when they run astray, he putteth as it were a bridle in their mouths whereby they are curbed and kept in obedience.

Secondly, he is constrained to take this course, least they should trust in themselves, whereas they should trust in the living God, 2 Cor. 1.8.9. We are hardly driven out of our

selves, and to renounce all confidence in the flesh. We are quickly induced to sacrifice unto our net, and to burn incense unto our drag, Hab. 1.16.

Thirdly, he doth it to humble us and to prove us, Deut. 8.2. Revel. 2.10. and that he may do us good in the latter end, Deut. 8.16. 2 Sam. 16.12. so that he aimeth evermore at our good.

[Use 1] Uses follow. See from hence the cause why they keep God's word, whiles other run on in evil: Psal. 119.6.7.70.71. It is good for them that they are afflicted, for before they went astray and wandered from his commandments. Doubtless, if they had all things that the corrupt flesh desireth and lusteth after, they would run into all excess of riot with other men: for as they are no better then other by nature, so their works would be no better then the works of others. God seeing much dross in them, is driven to cast them into the fining pot to purify them, that they may be as pure and precious gold in his sight.

[Use 2] Secondly, we must learn hereby to justify God and to condemn our selves. For if sin draw down his judgments upon the most excellent that offend, then doubtless we are bound to confess, that in his corrections he is just and merciful, Lam. 3.22. When he afflicteth a nation or particular soul with famine, sword, or pestilence, as his quiver is full of arrows, he correcteth indeed, but the cause is in our selves, for his iugements are wrought out by man himself, and we must learn to search out the cause in our selves. It is sin only that deserveth and draweth down his judgments. We must therefore learn to justify God in all his ways and works, yea, if he should overthrow our nation, and strike down our brethren and sisters, and bring us utterly to confusion because we provoke him daily by our iniquities: his compassions never fail, and for that cause alone we are not confounded.

Thirdly, we learn that there is no respect [Use 3] of persons with God in punishing, for none shall escape his hand. He punisheth not the simple, and letteth others escape, no man can plead any immunity or impunity by his high place, by his honor, riches, possessions, or any other prerogative whatsoever, Rom. 2.6. for he will render to every man according to his deeds. He looketh not upon the outward appearance, but so many as have sinned without law, shall also perish without law; and as many as have sinned in the Law, shall be judged by the Law. As God in the decree of his election respecteth no man's pe••on, nor in bestowing his graces of salvation, which are the fruits of election, as vocation, faith, justification, sanctification, and such like: so in his corrections and chastisements, he doth not strike the poor and spare the rich, wink at the noble and honorable, and strike down the vnnoble and baser sort; but he respecteth everyone as he findeth him, and punisheth sin wheresoever sin reigneth, that all should fear.

Fourthly, conclude necessarily, that the [Use 4] wicked cannot escape. If he strike his friends, he will not pass over his enemies If the gold must pass the furnace, the dross shall be rejected. If the good corn must be ground in the mill before it can be bread for the use of man, the chaff shall be burned up with fire unquenchable, Prov. 11.31. 1 Pet. 4.17, 18. *Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner? and if the righteous scarcely be saved, where shall the ungodly appear?* It is well said of one, that the tribulations and afflictions of good men, do not bring them behind the wicked, but rather

show that the plagues and punishments of the wicked are yet behind, for God reserveth wrath for them, Nahum. 1.2. and will take vengeance of his adversaries, Ierem 25.29. Luke 23.28.31. The death and passion of Christ hath taken away ye vengeance & curse of the afflictions of the godly, as he hath taken away the sting of death and strength of the law, though both death and the Law remain; so that whatsoever remaineth in the cup for us to drink, is wholesome and medicinal.

The ungodly do now laugh at us and deride us when they see us beaten at our Fathers hand in the house, or at our masters hand in his school: so it was with *David,* they clapped their hands and made a great shout when he was under the rod, saying, *Aha, where is now his God?* Psal. 41.5. now he lieth, he shall rise up no no more, verse 8. Psal. 69.12. but let us wait a while, before the time be long, we shall see them scourged with whippes, and cast in prison where they shall never get out. They shall be put in the stocks as evil doers; they shall be arraigned as guilty persons, and receive the sentence of condemnation, as traitors against God: woe unto them, there shall be weeping and gnashing of teeth.

[Use 5] Lastly, let us learn to reform our rash judgment touching the suffering of the servants of God. We are ready to judge them as plagued of God, Psal. 73.14. howbeit we are not to judge men to be wicked and ungodly, to be strangers from God and from his kingdom, because we see sometimes the hand of God to be strangely upon them; for as much as they may belong unto God, albeit they suffer in that manner and measure. Rather we ought to admire and wonder at God's judgments, which are so just, that he will not spare his own people when they sin against him: and it is rather an argument that they are the Lord's, because judgment beginneth at his house, and he will begin to plague the city where his Name is called upon. When we see stones cut, and hewed, and squared, should we therefore think and thereby conclude that those stones were not regarded, or that they were good for nothing? We should rather judge that they are fitted to some special part of the building. So if a man come into an orchard, and find many trees cut and pruned, he knoweth it is the better for them, because they are thereby made to bear the more fruit: whereas such as are wild and crabbish are let alone. So in the Church of God we see some men lie under afflictions, and the hand of God sore upon them, these we may judge to be as lively stones cut and hewed for God's building, or as good trees pruned to bring forth more fruit: as for others, they are as stones refused, being suffered to run on in their sins, and not regarded of God. For if God did take any pleasure in them, he would afflict them, and make them fitter for himself. He winketh at many sins in the wicked, which he will not do in his own children, because they are so near to him, they are so dear unto him, therefore he looketh for more at their hands, then he doth of others, as he revealeth more unto them then he doth unto others. He giveth them more knowledge, and he requireth of them greater obedience, or else they taste of his deeper chastisement. A fire although it burn at the last that which is farther off from it, yet at first it taketh hold of that which is nearest to it and burneth it, 2 Sam. 14.30. Exod. 22.6, So God who is a consuming fire, albeit he will punish the wicked that they shall not escape, which are strangers unto him, and far off from him, yet he will begin with his own first, because they are nearest unto him. To conclude, as we are not to think the estate of the wicked the better, because they live in pleasure and prosperity, so we are not to

esteem the condition of the godly to be the worse, because they lie under adversity, and the ungodly deride them and mock and scoff at them in their misery and calamity.

CHAP. XIII.

1 ANd the Lord spake unto Moses, saying,

2 Send thou men that they may search the land of Canaan, which I give unto the children of Israel: Of every tribe of their fathers shall ye send a man, everyone a Ruler among them.

HEere is the fourth example of their murmuring. For the Israelites, thorough the occasion of such as searched the land and brought up a false report thereof, murmured against God, as if he had never purposed to give them possession of the land of promise. This point is handled to the end of the next chapter, showing their sin, their punishment, and their reconciliation unto God. Consider in this Chapter two things, the search of the Land, and the report given after the search. In the history of the searching, are set down, the things going before, to wit, God's commandment to *Moses,* but at the people's request, Deuterom. 1.21 For they come to *Moses,* willing him to send men to search the land, being now not far from the borders of it: *Moses* declareth their petition to God, who approoueth of it and showeth that he is well pleased with it, as appeareth in this place.

Secondly, *Moses* sendeth men, not light headed persons or base companions, of no worth or reputation, but the choice of every tribe, that their testimony might be more certain and carry greater credit among the people. These are set down by name, of every tribe one; verse 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, so many, that the matter might be carried without partiality; and no more, lest the discouerers should be discovered, & the messengers intercepted. Again, if all had been of one Tribe, or if these that were selected had been of no note, their testimony might be thought partial and uncertain. But being indifferently chosen from among all the people without inclining or declining to any side, they have their commission given unto them, to view the land, the people, and the cities. The Land, whether it were barren, or fruitful; wooddy, or champion; good, or bad. The people, whether strong, or weak; few, or many. The Cities, whether walled or not walled.

The search it self containeth the fact of these twelve men sent out solemnly by the authority of God, by the commandment of *Moses,* and by the consent, yea the desire of the people themselves. What they did, is set down, first generally, they went up, they searched the Land from the wilderness of *Zin* unto *Rehob,* &c. then specially they came to *Hebron,* where gyants dwelt and inhabited, then to the river of *Es•col,* that is, of grapes, where they cut down a mighty branch with one cluster of grapes, which for the weight & greatness thereof, they

carried on a bar between two of them, with other fruit of the country for a trial, verse 23. Neither may this any way seem unto us either impossible or vnprobable, forasmuch as *Strabo* witnesseth, that in the region of *Margiana,* and under the Mountains of *Taurus* or *Caucasus* (where it is likely the Ark rested after the flood) are the most excellent vines in the world, and clusters of grapes found containing two cubits in length: and it is the more probable, because that place agreeth in climate with this part of Palestine, where the searchers of the Land found these branches of equal bigness. God had promised unto their fathers, to *Abraham* and his posterity, to give them the Land, and he that cannot lie would perform it: nevertheless for the furtherance of his promise, he would have them use the means to work out his providence.

The doctrine. Howsoever God be able without any means and instruments to bring his purposes and promises to effect, yet it is the duty of the godly to further the same by all such means as God putteth into their hands. We see this in *Hezekiah,* he was certified in his mortal and desperate sickness (for there was no hope in any art of man) frō the mouth of God, that he should live fifteen years longer, yet he must apply the dry figs to his boil; and no doubt he used food and raiment for the sustenance of his body, and the curing of his disease, which hereby seemeth to be the pestilence. So Acts 27, 31. This also we see in *Rahab,* albeit she had a promise of the spies for the preserving of her life, the saving of her household, and the sparing of her kindred; yet to be more sure and secure, she useth means, she bindeth them with an oath, keepeth within the doors of her house, and tieth the line of scarletthreed in the window, Josh. 2, 18. Likewise touching *Noah's* preservation, he must build the Ark, and thereby be saved, Gen. 6, 14.

For we must consider, that no blessing is to [Reason 1] be looked for at the hands of God when he sendeth means, if we do not use them. Indeed God is not tied to them, but can work without them, yet he will not help us without thē when he affordeth and offereth them unto us. When the Aramites came against *Joab,* he encouraged his soldiers, willing them to be strong and valiant, and to play the men for their people and for the Cities of their God, and then let the Lord do that which seemeth good in his eyes, 2 Sam. 10, 12. So the people of God had promise of the destruction of *Jericho,* nevertheless they must compass the walls seven days together, and blow with Rammes horns, or else they could never have entered the City, Josh. 6, 4, 5.

Secondly, to neglect the means, is no better [Reason 2] then a flat tempting of God. For when Christ our Savior was tempted to cast himself down from the pinnacle of the Temple, he showeth, that the doing thereof were a tempting of God, Math. 4, verse. 7. *It is written,Thou shalt not tempt the Lord thy God.* He repelleth the temptation by this Scripture. Whereas therefore there was an ordinary and common way to descend by stairs, he could not cast himself down without manifest tempting of God.

It is the duty of everyone in his calling to [Use 1] use the means carefully & conscionably that God hath appointed, if ever we look for any blessing from him. Hence it is, that *Paul* instructeth the Church of the Thessalonians to labor and work with their own hands, and to do their own business, 1 Thess. 4, verse. 11. It was not enough for them to say, they

depended upon GOD for their food and daily bread, but they must work out his providence by their diligence in their calling. We have no promise of blessing without this. God was able to have given the Israelites the Land of promise without this search, yet he would have this means used, for the manifestation of his own glory, and for their further assurance of it. For means are granted to help us, not to help GOD; us, that need them; not GOD, that needeth them not.

Secondly, we must take heed we do not trust in the means, although we be commanded [Use 2] to use them, yet should we not rest in them, but look higher and lift up our eye• farther; otherwise they are merely vain, either to help or deliver us, to save or defend. The Prophets teach, that an horse is a vain thing, and Princes vain to trust in. This appeareth in that proud *Goliath,* the chāpion of the Philistines, he came in the confidence of his own strength, with a sword, & with a spear, and with a shield: but did they profit him? nothing at all, his helmet of brass upon his head, his coat of male upon his body, his greaves of brass upon his legs, his target of brass between his shoulders, the staff of his spear like a weauers beam, could do him no good, they were the god upon whom he depended. Contrariwise, *David* showeth where his hope and trust was, when he said unto him, *I come unto thee in the Name of the Lord of hosts, the God of the armies of Israel, whō thou hast defied.* The inhabitants of *Jericho* trusted in their high, thick, and strong walls: but this proved vain, for they found little defense and relief in them, when notwithstanding all their courage and confidence, GOD laid them flat to the ground, by weak and simple means, Josh. chap. 6, verse 20. It is in vain to trust in riches, Luke chap. 12, verse 20: or in strength, Judge. chap. 16, verse 17: or in wisdom, 2 Sam. chap. 17, verse 23: or in all these, Ier. chap. 9, verse 23, because GOD can overturn them with the least breath of his nostrils.

[Use 3] Thirdly, learn that God is not tied to use means, he can, when he pleaseth, work without them, as he did in the creatiō, giving light to the world without the Sun, and taking away the light thereof in the time of Christ's passion, Math. 27, 45. Darkness was over all the Land. So he nourished *Moses* and *Elijah* forty days without food. He hath bound us to them when he hath given them: howbeit, he hath not bound himself evermore to use them.

[Use 4] Fourthly, seeing this is required of us in temporal and earthly things, much more is it necessary in heavenly things. Such persons as will use no means, whereby they may come to faith and repentance, do indeed no more repent and believe, then a man can be able to live and prosper, to grow and wax strong without meat and drink. And herein we are to beware of a twofold deceit, whereby many sorts are blinded and bewitched. The end of our faith is the salvation of our souls, 1 Pet. 1, 9. To attain to this, we must use the helps and means that God hath left & sanctified. Nevertheless Satan persuadeth many thousands in the world, that they shall attain well enough to this end, and ariue safely in this harbor, although they never use the means, and that they shall in good time reap eternal life, though they never sow the seeds of a sanctified life. Now is the seed time: now is the time of laboring and of working: we shall never reap a good harvest and a plentiful reward, if we use not the means to come thither. He that sitteth still and runneth not at all, can never win the prize, or wear the garland. But as it is with us in temporal things, for the saving of the body, so it is in

spiritual things for the salvation of our souls. Notwithstanding, men are for the most part great enemies in this respect to their own souls. They say, God is a merciful God, and Christ Jesus is a most blessed Savior, we hope he will save us and bring us to heaven: and yet they omit, and neglect, and contemn the means of salvation, to wit, the hearing of the word, the calling upon God's Name, and the receiving of the Sacraments. They that use these carefully and conscionably, declare plainly, they look for salvation: as for others, we regard not their words, when we see they look one way, and their works another. It is in vain to dream of salvation, without using these. We imagine an heaven to our selves without these, and a salvation of our own devising; but in the mean season, let us take heed lest we be shut out of God's heaven, and deprived of that salvation which he hath appointed for his children.

This serveth to meet with a perverse and profane opinion of such as reject second causes as needless and unprofitable, which reason that if God have elected any to salvation, what need they care what they do? they are sure (howsoever they live) to be saved: and if God have rejected any, they shall be damned, how well soever they live.

To answer these vain and ignorant persons, observe with me two found rules to be known and acknowledged in Christian religion; first, the chief and principal cause being put and granted, it is not necessary that the second and instrumental cause should be removed and taken away: both of them may well stand and agree together. For though one be surbordinate to the other, yet both of them as good friends join hand in hand, and neither of them overthroweth the other. The Sun doth not in vain rise and set every day, though God as the first cause created the light. The fields are not in vain ploughed and sowed by men, and watered with the early and latter rain from heaven, although GOD bringeth forth corn out of the earth, and giveth bread to strengthen man's heart, Psalm. 104, verses 14, 15. Our bodies are not in vain refreshed with food, albeit God be the life and the length of our days, Acts 17, 28. And thouching our souls, it is not in vain to believe in Christ, to repent from dead works, to hear the preaching of the Gospel, and to yield obedience thereunto, although our salvation and eternal life be the free gift of God, Rom. 6, 23.

Secondly, whosoever is predestinated to the ende, they are also predestinated to the means, without which the end cannot possibly be attained. Such as are appointed to eternal life, are also appointed to the means by which life everlasting may be got and obtained. For almighty GOD hath from everlasting decreed both the ends and the means, not the end without the means, nor the means without the end, but both of them: and none must make any divorce between these. God himself hath prescribed unto us the means to bring us to the ends: & all that shall be saved, will carefully use them. No man well advised will reason thus, If it be determined, by God's providence, that I shall recover my health, there is no need that I use either food or physic; and if it be otherwise determined, I shall use in vain the help either of the one, or of the other: forasmuch as *Hezekiah* received such promise of delivery and recovery, yet he must take a lump of figs and lay it for a plaster upon the boil, that he may recover, Isaiah 38, 21. No man in his right mind will argue thus, If God have ordained that I shall come to my journeys end, I need not go over the bridge, I may leap into the water, I am sure I shall be safe and not be drowned: Or if it be determined, that thieves shall not rob me

nor have any power over me, I may thrust myself into all companies, I may travail into dangerous places at all hours of the night, and though I stand there of purpose, they shall not be able to lay hands upon me, nor to spoil me of my goods. If this kind of reasoning be extreme folly, how is it that we see not the vanity of the other?

Lastly, as God appointeth good means to [Use 5] bring us to the end of our faith, so it is required of us to beware of evil means and evil ways which lead to hell and tend to destruction. There are many in the world that persuade themselves, they may follow their evil ways with greediness and delight, and yet that they shall escape death and damnation well enough, that albeit they sow to ye flesh, yet they shall not reap corruption. Thus he tempted and seduced *Eve* in the garden, that she might eat freely of the forbidden fruit, and yet she should never die the death, but be as God knowing good and evil, Gen. *3,* 4, 5, But we must know, that God hath linked together as with a brazen chain that cannot be broken, the pleasures of sin and the punishments of sin, Rom. 6, 23, and 8, 2. The Apostle joineth sin and death together, & coupleth them together as the cause & the effect: for the wages of sin is death. Thus we see the devils cunning to beguile, teaching that we need not to do good things, and yet we shall come well enough, soon enough, easy enough to heaven; and that we may follow evil things, and yet we shall escape hell and destruction. See more of this afterward, chapter 20.

17. And Moses sent them to spy out the Land of Canaan, and said unto them, Go you up this way Southward, and go up into the Mountain.

18. And see the Land what it is, and the people that dwelleth therein, whether they be strong or weak, few, or many.

19. And what the Land is that they dwell in, &c.

Albeit the Lord had promised to *Abraham* and his posterity to give them the land of *Canaan* for a possession, yet he will have them bear themselves wisely and warily, prudently and circumspectly in the search and viewing of it, to enquire into the people, their Cities, their Land, their multitude, their strength, and so to get a perfect knowledge of them; and for this cause doeth *Moses* so carefully instruct them.

The doctrine. Wisdom is a gift required of the faithful in all their enterprises, to do nothing headily, rashly, rawly, and ignorantly. We must deal not only lawfully, justly, honestly, and godlily, but wisely, prudently, politikely. *Rebecca* hearing of the purpose and intent of *Esau,* waiting opportunity to kill his brother, and being desirous to preserve them both, but especially *Jacob,* conveyed him away, Gen. 27, verse 43. The like appeareth in *Abigael,* 1 Sam. 25, 18. she prevented *David* and the mischief hanging over her own head, and is therefore commended by *David* himself. So 2 Sam. 20, 16, 17, 18. And 2 King. 4, verse 23. we have a notable example in the Shunamite; she wisely dissembleth the cause of her journey, lest she should grieve the heart of her husband, only she desireth leave and liberty of him to go •o

the Prophet. So Acts 23, verses 6, 7. *Paul* knowing the great iarre and division in judgment among those of the assembly, which consisted of two sorts or sects partly Sadducees which denied the resurrection, and partly Pharisees which acknowledged it, he taketh advantage of the present opportunity to sever them, and to deliver himself, Proverbs, chap. 13, verse 16. Rom. chapter 16, verse 19.

For first, wisdom is more worth & much [Reason 1] better then all weapons of war, Prov. 21, verse 22. A prudent man is to be preferred before the valiant, and indeed he can do more. He can by counsel take a City wherein the valiant are, and by his stratagems throw down the bulwarks and Castles thereof, Eccl. chapter 7, verse 12, and cha. ver. 9, 13, 14, 15, 16.

Secondly, if God's servants should not [Reason 2] deal wisely, they should lie open to every enemy to be hurt and destroyed, to be overtaken and circumuented in an excessive hand. The times wherein we live are dangerous, the persons with whom we deal, are pernicious, the sleights of Satan that dealeth against us are mischievous, his instruments are grown cunning and crafty; Prov. 1, verses 11, 12. If then we should not deal, as well wisely as lawfully, we should not be able to withstand them.

If we should not order our affairs discreetely and with good advise, forecasting the issues and preventing their attempts, we should fall into the nets, & be caught in the snares which they lay for us.

Seeing then this is so necessary, we learn [Use 1] that a wise and understanding heart is a great blessing of God. Indeed a simple mind and a single heart is good in godliness, that so we may be innocent as Doves, Mat. 10, 16. Nevertheless, we must be wise also as Serpents. So force and strength are great gifts: howbeit the greatest ornament that GOD giveth, which as salt seasoneth every action, is, when he giveth a wise and understanding heart, so as he enableth us to prevent evils, and to disappoint our enemies, as Christ promiseth, Luke 21, 14. and therefore God's children have asked this above other, 1 Kin. 3, 9.

[Use 2] Secondly, be wise in our generation, that they go not beyond us. It is most true, that he which maketh himself a body of Crystal, that all men may look through him, and discern all the parts of his disposition, doeth withal make himself a tame asse, and thereby teacheth others, either how to ride him, or how to drive him. But wise men, though they have single hearts in all that which is just and honest, yet they are like coffers with double bottoms, which when others look into being opened, they see not all that they hold, on the sudden and at once. For we have enemies, though they often make fair weather toward us, yet are full of subtlety and policy, they are we see in their generation wiser then the children of light, Luk. 16, 8▪ They are ever watchful, dealing by means, whether just or unjust, lawful or unlawful; and malice against God's servants carrieth them so far, that they make conscience of nothing, so they may betray thē. We may say of such as *Paul* doeth of *Elimas* the sorcerer, Acts 13, 10. *O full of all subtlety & all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?* Especially let us labor in things of the best nature, to provide things needful to salvation. The unjust steward is commended by his Lord for proceeding & preparing wisely for himself. If then there be any

true wisdom in us, let us provide things honest & heavenly in the sight of God: for in vain is he wise, that is not wise toward God and for himself.

Lastly, seek to fear God, for that is the [Use 3] beginning of wisdom, Psal. 111, 10. Prov 1, 7, and 9, 10. and let us have his word dwelling in us plentifully & powerfully. The word is the wisdom of God, and it should be our wisdom, because it is able to teach us wisdom, Psal. 119, 98, 99. It is able to make us wiser then our teachers then our enemies, thē the ancient. If this be not in us to guide us, we shall use ungodly and unlawful shifts, wicked devises. and lewd inventions. These cannot prosper long with us, for God will catch the crafty in their own craft, 1 Cor. 3, 18, 19, 20.

26. And they went, and came to Moses and to Aaron, and to all the Congregation of the children of Israel unto the wilderness of Paran, to Kadesh, and brought back word unto them & unto all the Congregation, and shown them the fruit of the Land.

27. And they told him and said, We came unto the Land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

28. Nevertheless, the people be strong that dwell in the Land, and the Cities are walled and very great; and moreover we saw the children of Anak there, &c.

The second part of the chapter is the return and report of the spies. Albeit they went to search out the weakness of the land, yet having warrant from *Moses,* nay from God, they prosper, and his hand was with them in their going and in their returning. Touching the report they make, and the account they give of their travail and perambulation, it is double; first, to *Moses,* and then to the people. To *Moses,* they dare not plainly deliver the poison of their hearts. For howsoever this report may seem at the first, to be the general speech of all the twelve, yet by the words following both in this and the next chapt. it will plainly appear to be the report only of ten of them, *Caleb* and *Joshua* being excepted, who spake better things and convinced them. For the other ten, they, under glorious and goodly words, coloured and covered the wicked purpose and pretence of their profane hearts, thinking to corrupt the people with the leaven of their own rebellion, & to turn them away from attempting to conquer the Land, and to bring them to despair of possessing the same. Wherefore, though they do not openly & professedly dissuade them, yet they speak lies through hypocrisy: they do not deal faithfully and sincerely, but having two tongues in their heads, intended to stir up the people to mutiny and murmuring against *Moses,* by laying before them the difficulty, nay the impossibility of the enterprise. Thus then we see, they perform their Embassage subtly, not sincerely: fraudulently, not faithfully: for they praise the Land with a loud voice, but their hearts are hollow, and they speak the truth to deceive. Their praise is short, but the doubts that they cast into the minds of the people are many. The doctrine. Wicked men do oftentimes then speak fairest, when they intend the greatest

mischief, and cloke their evil hearts with soft words, Ezr. 4, 2. Ps. 12, 2: they speak with a double heart. So did *Cain, Gen.* 4, 8: so did *Joab,* 2 Sam. 3, 17.

For first, they have been brought up in the school of a very cunning master: Satan [Reason]can transform himself into an Angel of light, as when he came to our first parents, he wholly pretended their good, and made himself careful to advance them to a better estate, Gen. 3, 4. 2 Cor, 11, 3. Secondly, thereby they know they shall insinuate themselves more closely, and deceive more easily. Open enemies are better prevented, Ps. 55, 12. false brethren hardly discerned: this is the way to catch the simple and vnwary in their snares, Math. 22, 16.

[Use 1] Learn from hence a property of man's heart, that it is very deceitful, Ier. 17, 9, 10. It is the nature of wicked men to suppress the evil which they purpose, until they can see their fit times; according to the saying of the Prophet, *They will deceive everyone his neighbor, and will not speak the truth, they have taught their tongue to speak lies, and weary themselves to commit iniquity,* Ier. 9, 5. *Herod* pretended love outwardly to the new borne King of the Jews, that he also would come & worship him, Mat. 2, 8. but indeed he purposed in his heart to kill him, albeit the wise men perceived it not. Thus do men dig deep to hide their counsels, and weave the spiders web so fine that it cannot be espied: they speak peaceably to their neighbor with their mouths, but in heart they lie in wait.

Secondly, beware of such enemies and believe [Use 2] them not: take heed of them and fly from them, Mar. 13, ver. 21, 22, 23. They have smooth words, but malice lodgeth and lurketh in their hearts. Where the water runneth stillest, there it is most deep and dangerous, Prov. 26, 24, 25. The examples are infinite of such as have been overtaken by them. They that have good hearts are not easily brought to suspect another to be evil: and while they judge others to be like to themselves, they are often taken in their nets.

Thirdly, we must not be simple and sottish, [Use 3,] which have to do with such deceitful workmen that watch and ward for advantage. It is our duty to entreat God to preserve us from them, that we may not be drawn away by thē to do as they do, Psal. 28, 3. *Abel* was too simple for so cunning an enemy as *Cain;* so was *Abner* and *Amasa* for *Joab;* & they paid dearly for it.

Lastly, woe unto all such, they shall in the [Use 4] end be overtaken in their own ways, & shall fall into the pit which they have digged for others. They may hide their counsels from men, but cannot from the all-seeing eyes of God. We see this in *Cain▪ Joab, Absalom, Judas,* and others. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things, Psalm. 12, •, and 7, 15, 16. Prov. 26.2•. Let such therefore consider betimes the fruit of their leasing, and know that it will be bitterness in the latter ende. They flatter others and themselves: but the Lord will not flatter them, but shall find them out in their sins.

[They told them and said, We came unto the Land, &c.] We saw before that there were twelve chosen that went to search the Land: yet among them all, only two deal faithfully and truly, the rest were treacherous & hollow-hear•ed hypocrites. The doctrine arising from this comparison of them is this, that the greatest part are for the most part the worst; the fewest,

the best▪ Luke 17, 11. Gen. •, 5, 6, 8. God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth, verse 12. *Caines* stock multiplied, whiles *Adam* remained childless, Gen. 4, 25. Many enter into the broad way, few into the straight gate, Mat. 7, 1•, 14. Whē the sin of the Sodomites cried to heaven for vengeance, and all the people both young and old from every quarter wrought villainy, only *Lot* and his daughters were found in the City, that joined not with them, Gen. 19, 4, 16. In the days of *Michaiah, Jeremiah, Elijah,* & *Elisha,* were hundreds of false Prophets: though the children of Israel were as the sand of the sea, yet but a remnant should be saved: & though many be called, yet few are chosen, Math. 20▪ 16. The seed of the word falleth into sundry sorts of ground, yet one only is the good ground. Ten leapers were cleansed as they were going to show themselves to the Priest, but one only returned back to give God thanks. Luke 17, 17, 18, and 13, 23, •4.

For first, God will have his servants proved [Reason 1] and tried in the falling away of multitudes on the right hand & on the left, whether they will cleave unto him and his truth, or not. It is small commendation to continue in the faith, when others stand, for so do many hypocrites: but to hold out when others give over their hold, is the try•ll of a true Disciple, John. 6, 66, 67, 1 Cor. 11, 19. Secondly, men are for the most part addicted to follow the multitude, & to run in great heaps one after another, one giveth evil example unto another, as we see in the men of the old world. Thirdly, sin is very pleasant and delightful to the flesh, it is most consonant and agreeable to our corrupt nature: but grace and piety are repugnant to the flesh, and we strive against it what we can, Gal. 5, 17. Lastly, we heard before, the ordinance and decree of God which must in time take place, that he which calleth many, hath elected out of that number but a few, Mat. 19, 30. The net of the Gospel being cast into the sea, gathereth together good and bad, but the bad are afterward cast away, as unprofitable, as reffuse and reprobate stuff.

This serveth to convince the Church of [Use 1] Rome, and the defenders of the Romish religion, that make universality & the multitude, a mark and note of God's church, whereas the lesser number is rather the truer note. For otherwise we might justify ye old world against *Noah* & his family, the *Sodomites* against *Lot* and his house. *Paul* complained that at his first answering, no man assisted him, but left him alone, yet he had the truth on his side, 2 Tim. 4, 16. and the Apostle *John* saith, *We know that we are of God, and the whole world lieth in wickedness,* 1 John 5, 19. And if this were a sure note, we might justify the religion of the Turks & Sarazens, which spreadeth the wings of their superstition, much farther thē all popery doth, and occupieth a greater part of the world. But such as profess the truth of God truly, are the true Church, whether they be many or few, whether they be in one part of ye world, or in many: and such as do not profess ye true faith, are no true Church, whether they be near or farther off, whether in one place, or dispersed farther abroad. A multitude cannot make any religion to be true, nor fewness to be false.

The reasons which they bring to make the multitude to be a mark of the Church, make nothing to the purpose, but to mark out their own weakness, serving rather for pomp and show then for any weight and substance, as Psal. 2, 8. *I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession:* and Psal. 72, 8. *He shall have*

dominion from sea to sea, and from the River unto the ends of the earth: so Luke 24, 47, Christ foretelleth, that the Gospel should be preached among all Nations, beginning at Jerusalem. I answer, it were no hard matter to produce an hundred such testimonies, and all nothing to the purpose or point in hand. For the drift and scope of them is no other, then to make a difference of the Church under the law, and in the time of the Gospel; at the first it was shut up within a narrow compass & corner of the earth, but afterward it was enlarged. For whereas before the coming of the Messiah, the banks of the Church were the bounds of *Judea;* under the Gospel they should be no longer pent up in so narrow a room, but the curtains thereof should be spread abroad to the utmost parts of the earth. But all this is nothing to prove the multitude to be a note of the Church, forasmuch as many believers may be in one Nation, and few believers in many Nations, and therefore Christ said, *When the Son of man cometh, shall he find faith upon the earth?* Luke 18, 8.

[Use 2] Secondly, this serveth to reprove the common corruption that reigneth in the world among the ignorant sort and blind multitude, who build their faith and religion, not upon the golden foundation of Christ Jesus, 1 Cor. *3,* 11. being the head corner-stone, neither upon the foundation of the Apostles and Prophets, Eph 2, v. 20. but upon the common customs and blind fashions of sinful men. For if they can say, Oh our forefathers were of this faith, our ancestors and predecessors believed thus, they were wise, they did think, and speak, and practice this: If I say, they can allege this for themselves, they think themselves safe, they seek no farther, they dream all is well, and take themselves to be sufficiently discharged, if they follow and practice the same that they do; they pray God they may do no worse then they did. Thus while *the blind leadeth the blind, both fall into the ditch,* Mat. 15, 14. These are they that have no sure ground to build upon, and can give no reason of their faith, neither make answer to those that ask a reason, 1 Pet. 4. They go blindfold to work, and grope in darkness, as the Syrians being smitten with blindness walked to and fro they knew not whither, & so at length were led into Samaria, into the midst of the strength of their enemies, 2 Kings 6, 19. Like beasts that follow the heard, who supposing that they are going to some fresh pasture to be filled, are many times driven to the shambles and slaughterhouse to be killed. This is all the religion that they know, to do as the most do, and to go the way that most go. It is a common, but a very devilish proverb, Do as the most do, and then the fewest will speak of it. But if we do as the most do, the best will speak evil of it & condemn it, nay the word condemneth it, nay God himself condemneth it. And if we do that the most do, we must do evil as they do; and if we walk with them for company, we shall also perish with them for company, as it was in the days of *Noah.* This is a sure rule, It is better to go the right way alone, then to wander out of the way for company. It was better for *Noah* to be brought into the Ark with his family only, then to perish in the waters with the profane multitude. It was better for *Lot* with his daughters to leave Sodom, then to tarry in it with the greatest company that were destroyed with fire and brimstone from heaven. Take heed thou do not damn thy soul to the pit of hell for company, because such as sin together, shall be punished together, Ps. 37, 38. If thou shouldst see a multitude of men leap into the fire, or cast themselves into the sea, or adventure to go into a den of Lions, thou wouldst not follow them, because thou lovest thy life & tendrest the good of thy body. The

soul is much more precious then the body, & the loss greater then the loss of gold and silver, of pearls & precious stones; for one soul cost more to redeem, then all these are worth, if they were heaped and hoarded together: if then thou see many thousands before thee leap into the pit of hell where the fire is unquenchable, & cast themselves into the gulf of perdition where their estate is irrecoverable, wilt thou run after them and follow thē for company to thine own destruction? Thou wouldst not do the one, because thou lovest thy body; be sure thou do not ye other, if thou lovest thy soul.

Thirdly, it is a vain and foolish, nay a wicked [Use 3] and damnable opinion, which many hold with tooth and nail and obstinately defend, that any man may be saved in his religiō whatsoever he profess, and how soever he believe, if he be earnest and fervent in it. If the Pagan might be saved in his paganism, or the Turk in his Turkism, or the Idolater in his idolatry, what needed *Elijah* to have said, *If the Lord be God, follow him: but if Baal, then follow him?* 1, Kings 18, 21. he might have said as well, it is all one whom ye follow, the Lord, or *Baal,* if you be faithful and fervent in your religion; and the estate of these worshippers of *Baal* had been very good. For they were very earnest and zealous in their religion, as appeareth by long prayer and loud crying to *Baal* from morning even until noon,*O Baal hear us;* and by the cutting and lancing of themselves with kniues and lancers till the blood gushed out upon them: nevertheless *Elijah* being zealous for the honor of God, commanded thē to be slain with the sword, as false Prophets and seducers of the people. It had been a foolish thing for *Ruth* to leave her country and kindred, and her fathers house, to go among strangers, and to change her religion, if she might have returned with her sister unto her own people and to her false gods and vain idols, if she might have been as well with them; neither needed she to have said, *Thy people shall be my people,and thy God my God, whither thou goest I will go, and where thou lodgest, I will lodge, &c.* The Apostles and holy Martyrs had been unwise to thrust themselves into dangers, and to lay down their lives for the testimony of the word, and witness-bearing unto the truth, if they might be saved without this, living in a false religion, being fervent in it. Nay, if this monstrous and mad opinion were true, Christ Jesus should have come in the flesh and died in vain, (which were blasphemous to think:) for what needed he to have suffered, if every man might be saved in his own religion without him? Christ himself saith, *I am the way, the truth, and the life: no man cometh unto the Father but by me:* therefore he that seeketh any other way, findeth not life and salvation, John. 14, 6. And the Apostle saith, *There is no other way under heaven whereby we can be saved,* Acts 4, 12. And *Paul* saith, *There is one faith, not many faiths, as there is one God, not many gods,* Eph 4, 5. The Idolatrous Ephesians were very zealous in worshipping of *Diana,* when they cried out, *Great is Diana of the Ephesians:* yet did the Apostle cry out against their idolatry. What needed they to teach the Gentiles to turn from these vanities, unto the living God which made heaven and earth? it had been enough to persuade them to zeal and sincerity. But this most devilish doctrine was not hatched and broached in those days, these neuters & cunning polititians of the world, were not then heard of: they are of a later brood sprung up in these last and worst times. It is the commandment of God, that we should not follow the multitude, Exod. 23, 2. But if it were enough to be fervent in that which we follow, we might follow the multitude as well as others, and the greatest par• which commonly is ye worst part.

Lastly, it is our duty to strive to enter at the [Use 4] narrow gate. The multitude cannot make that which is evil to be good, neither that which is good to be evil: and therefore we may not forsake the truth because the multitude forsaketh it. A great number cannot make unrighteousness righteousness, and therefore they cannot make a false doctrine and false faith to be good. Hence it is, that *Joshua* after a general receiving of the covenant of God, and embracing the true religion of the Prophets and Elders which did profess the same, doth solemnly protest to follow this rule, that although all they (which were a great multitude) should go after another religion, and serve other god, yet saith he, *As for me and mine house, we will serve the Lord,* Josh. 24.15. [Object.] But it may be objected, Is that always false which the multitude holdeth? or that ever true which the fewest believe? I answer, No: [Answer.] For when the truth is generally embraced, if any private conuenticle start up afterward with different doctrine from that true Catholic doctrine commonly receive, it is a mark of a false Church, not of the true. It is not a multitude simply that can mark out the Church, but a multitude teaching, professing, and holding the truth. But this is a false conclusion: A few must not forsake the multitude which profess the truth, Therefore a multitude is a mark of the truth. Or thus, It is good in good things to follow a multitude, Therefore it is simply good to follow the multitude. This is no better then a plain fallacy, to draw that to be simply true and in every respect which is true only in some respect.

Besides, by the strength of this reason, why may we not conclude, a few also to be a mark of the Church? For in the time of Christ and his Apostles, when the whole land of Israel boasted of the Law and of the Temple, of the Priesthood, and of the sacrifices, the fewest number were the best, the greatest number the worst. Ier. 18.18. Isaiah 8.12, 16, &c. Revel. 13.6, 7, 8. The true Prophets were in a manner generally resisted, they were reputed as monsters among the people which had made a conspiracy against God. When Antichrist should reign and make war with the Saints, and should overcome, and power should be given him over every tribe, tongue and nation, then a few were the true Church of Christ which keep the testimony of Jesus, that are written in the book of the Lamb slain from the beginning of the world; and all other multitudes were schismatical & heretical, which rose up with different doctrine from the Apostles. Thus we see, that neither few or many are simply the Church; not few because they are few, neither many because they are many; but if a few hold the faith of Christ, those few are the true Church, and not the many that are against them; on the other side, if many dispersed throughout the world believe aright, those many are the true Church, & must be followed, the rest which are few, declining from them, and departing from the truth, are a false Church, and we must decline & depart from them, and join our selves to the former multitude. And as it is in matters of faith, so is it in matter of life and practice. When we see many walk in evil ways that lead to destruction, follow them not, join not with them, neither let us addict our selves to them, but by all means keep our selves from them. Let us not do as the most do, when they do evil: but as the fewest do, when they do good. Let no man be emboldened or encouraged unto evil when he seeth the multitude that run that way: neither let any be terrified or hindered from godliness and embracing true religion by the fewness of the professors thereof. If we walk in the right way, it shall lead us to life, albeit we have none to go with us. Some account it a sufficient excuse to say, I

do but as others do, I shall do no worse then others, I shall escape as well as others. An evil, the more generally it is embraced, the worse it is to be accounted, and the more it ought to be resisted and prevented. The moe that go to condemnation, the greater is the horror of the condemned; the moe, the more miserable shall their condition be. It shall exempt no man from punishment, though he pretend he was moved and enticed by others. The multitude stirring up *Saul* to spare *Agag* and the fatter Cattle, could not preserve him or privilege him from the wrath of God, albeit he alleged it as a buckler for his defense, 1 Sam. 15, 21. If all the world, taking example one from another, should follow an evil and wicked way, the faithful are bound to maintain the right and truth, both in life and in Doctrine. *Noah* was a preacher of righteousness, when all flesh was corrupted: and *Lot* kept him upright in *Sodom,* and reproved their uncleanness. So did *Paul* in *Athens,* Acts 17, 16. his spirit was stirred in him when he saw the City fully given to idolatry.

30 And Caleb stilled the people before Moses, and said: Let us go up at once and possess it, for we are well able to overcome it.

The former evil report brought up of the Land, is illustrated by the contrary testimony of *Caleb:* he resisteth both them and their report, and his faithfulness is set against the unfaithfulness of the other ten. He showeth, that the land might be possessed, and stirreth up the people to the atchieuement of it; he assureth them of victory and good success, if they built upon the unmovable rock of God's power. Now, albeit *Caleb* alone be named, Yet *Joshua* also is understood, as chap. 14, 6. who joined not with them: but because he was the servant of *Moses,* he would not stir up the rage of the people against *Moses* and himself: but he held his peace, until a fitter season were offered, in respect of God, of *Moses,* of himself, of the people, & of the cause. A word spoken in season, is as apples of Gold with pictures of Silver, saith *Solomon,* Pro. 25.11. In this example, *Caleb* speaketh to ye praise of God in the midst of the congregation, & honoreth God before the multitude, when he was dishonored by others. We learn hereby, that God hath always had some witnesses of his truth in all ages, even whē it hath been most of all oppugned and resisted, as Revel. 11, 4. Ier. 38, 8, 9. Luke 7, 35. Wisdom is justified of her children when others regard it not. *Nicodemus* stood up and defended the cause of Christ, when the Pharisees sought to condemn him, John 7, 35. When the whole multitude had condemned Christ, the penitent thief upon the cross confessed him to be the Lord of life, Luke 23, 42. and when they sate in council upon him to put him to death, and gave full consent to make him away, *Joseph* a good man and a just, consented not to the counsel and deed of them, Luke 23, 50, 51.

And how can it be otherwise? For the truth [Reason 1] shall never decay from the earth, but be spread abroad from place to place, and from generation to generation forever, Psal. 119, 89. We perish and decay, for all flesh is as grass, and all the glory of man is as the flower of ye field, but the word of the Lord abideth forever, 1. Pet. 1, 24. God will have this never to die or decay, never to wither or to be worn away. Secondly, he hath the hearts of all men in his own hand, to turn them and change them at [Reason 2] his pleasure, as we see in *Paul,* who persecuted the church, and bound them in chains which called upon the name of Christ: but

the Lord suddenly appeared unto him, when the poor sheep were near to the shambles, converted him and appointed him a witness of his truth *To bear his name unto the Gentiles, and Kings, and the children of Israel,* Acts 9, 15. So saith Christ, Luke 19, 40. *I tell you if these should hold their peace, the stones would cry;* and therefore he can never be without some witness to maintain and defend his truth.

This teacheth us, that God is most glorious [Use 1] and powerful, he is a most mighty God, and will be known in the earth, Psal. 8, 1, 2. with Math. 21, 15. Acts 14, 17. He chooseth many times instruments in the eyes of the world unfit and unable for to accomplish any great work, that the power and praise may be given to him. We see how he worketh for the most part contrary to the manner of men, that the opinion of our own excellency should not ouershadow his power. In war he saveth with few: in the salvation of the soul, which is one of the greatest works, he worketh by weak instruments, and putteth his grace in earthen vessels, that the excellency of the power might be of God, and not of us; even as he commanded the light to shine out of darkness, 2 Cor. 4, 6, 7. So that we may conclude with the Psalmist, *O Lord, our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens,* &c. Psal. 8, 1, 2. Mat. 21, 15.

[Use 2] Secondly, great and mighty is his truth & prevaileth: he hath always had a church upon the face of the earth, and he never forsaketh it though multitudes conspire against it, and swarms of enemies set up lies, yet it shall have the upper hand at last. This is easy to be shown in the midst of darkness, when the foggy mists of popery had corrupted ye air, and over-shadowed the truth, yet God evermore raised up someone or other that crossed & opposed the strong faction that was maintained in the church of Rome. Thisf were not hard to show in many particulars, touching the Canon of the Scriptures, touching the sufficiency of the Scriptures, touching the real presence and transubstantiation, touching the supremacy of the bishop of Rome, and the infallibility of his judgment, touching Pardons and Indulgences, and many other points, w^{c} were never generally received, no not in the Church of Rome. The doctrine of Antichrist hath been reproved in all times by sundry persons, even in the greatest darkness of the night of superstition: for as it grew up by little and little, so was it resisted openly & evidently: to which purpose I could produce infinite testimonies, which a man may read at large in *Catalogo testium veritatis,* set forth by *Illyricus.*

[Use 3] Thirdly, be not discouraged when the truth is oppressed, because God is able to maintain it, and raiseth up his enemies oftentimes to defend it and to speak for it, and the professors and preachers of it, Acts 5, 34. He maketh the weak strong: and the fearful to be bold in his cause: so at the passion of Christ, when all forsook him, even his own disciples, he opened the mouth of the thief (as we noted before) upon the cross, to confess him as his Savior and Redeemer, that was able to bestow upon him the kingdom of heaven, Luke 23. He will never want hearts to believe in him, who can change the heart: neither mouths to confess him, who out of the mouths of babes and sucklings hath perfected his own praise.

Again, observe that he saw what the greatest number of the spies and searchers out of the Land hath reported; yet he is so far from joining with them, that he maketh it plain and apparent, that they should be well able to overcome all their enemies. The Doctrine from

hence is this, The evil of others, yea although they be many, should not be imitated and followed of us. We may not follow the example of evil men that go before us in evil. We see this in *Micaiah* an holy prophet, when the Messenger sent unto him, bad him to say as the rest had said, and to flatter the King; *Let thy word, I pray thee, be like the word of one of them which declare good to the King,* 1 King. 22, 12, 13, He refused to assent unto it, but said, *As the Lord liveth, what the Lord saith unto me that will I speak*▪ verse 14 So Ezek. 20. ver. 18. *Walk ye not in the statutes of your Fathers, and keep my judgments,* Math. 23, 6, 7. *Noah* & his family were just in that unjust generation, when the whole world had corrupted their ways, and the whole earth was filled with cruelty, Gen. 6. *Elijah* was alone, when idolatry had gotten the upper hand in Israel, 1. Kings 19, verse 10. 1 Cor. 10, 6. The Reasons.

Whatsoever is in it self evil and unlawful [Reason 1] cannot be made good and lawful by any example, nor by many examples. It cannot be warranted by the law of man, much less by the law, the pure law of God himself.

Secondly, no greatness, no company, no [Reason 2] multitude can save a man from judgments due to the least sin: for though hand join in hand, the wicked shall not go unpunished, Pro. *5.* and 11, 21. If we could cover our selves under the might of others from wrath, we might have some cover for our sins: but all this can do us no good, we lie open to God's punishments.

This serveth to reprove many carnal and [Use 1] formal Christians that oftentimes encourage themselves in evil, and strengthen themselves by the example of others, and especially by the fall of such as they find recorded in holy Scriptures. They allege for themselves, that *Noah* fell into drunkenness, *David* into adultery, *Lot* into incest, *Peter* denied his master, *Thomas* one of the twelve doubted thorough infidelity, and such like. These examples are written not to the end we should follow them and do the like, but that others should be warned by their falls not to do the like, and be stirred up by repentance after their example. Nay, these are the rather to be reproved, who seem to build upon such examples, because they find that these men were plagued & punished for the euilles which they committed. The Scripture doth not set down their offense and then hide their punishment, but joineth the one with the other, as if this were written before our eyes, *Do not the like.* Seeing therefore others before us have been visited with great judgments for the same sins, fear least the same befall to us also that befell to them. If we will follow multitudes to evil, because such sins are in fashion and in common practice: if we will do as the most do, let us take heed, there is no comfort in such company; neither shall it ease any one to go to hell in a throng. Let us not regard the number, or authority, or learning of evil men; but rather follow the truth in matter of faith and profession, for otherwise we shall quickly be removed from it, Acts. 28, 22. The truth was everywhere spoken against. It hath been the portion of the truth in all ages, Isaiah 55, 1. Who hath believed our report? None of the Princes or Governors believed in Christ, John 7, 48, 49. but a few of the people, whom they pronounced and accounted to be cursed.

[Use 2] Secondly, from hence we ground a reproof for children and servants following their Parents and masters, and thinking it a sufficient discharge to themselves, because they do as

they see them do before them. Woe unto those that give them evil example, and lay a stumbling block before them. Such parents are greatest enemies to their own servants. We must follow our heavenly Father before earthly fathers, & our Master in heaven before our masters on the earth. We must follow them when they command under God, not when they command above him or against him. We must follow our teachers so long as they sit in the chair of *Moses,* and teach us out of the Law and the Prophets, Matth. 23, 2, 3. When the mother of Christ said unto him by way of taxing him for not following them, he answered,*Wist ye not, that I must be about my Fathers business?* The Disciples of Christ replied unto the Council, charging them to preach no more in the name of Christ, *Whether it be right in the sight of God to hearken unto you more then unto God, judge you, Act.* 4, 19. And *Paul* willeth the Corinthians to be followers of him as far forth as he was of Christ, 1 Cor. 11, 1. We must give an account to God whose steps we follow, and therefore we ought to say, *We ought to obey God rather then men,* Acts chap. 5, ver. 29.

[Use 3] Thirdly, we may gather from hence a reproof of sottish and ignorant Recusants standing and grounding only upon their Forefathers: such as can give no other reason of their religion, but that they were borne and bred in it. *Psal.* 78, 8. *They should not be like their Fathers, a stubborn and rebellious generation, a generation that set not their heart aright, and whose spirit was not steadfast with God.* And indeed what do these poor seduced souls say for themselves which the Turks and Infidels may not object and allege as well as they? For have not they sucked in their superstition and impiety together with their mothers milk, and continued from father to son for many hundred years? It is an horrible abomination wherein they have been nuzled, can it be a good argument therefore from their birth and nurture to conclude their continuance in that damnable religion? If they think this to be a gross comparison wrongly applied unto them▪ because they hate that superstition, and profess the Christian religion, I would know of them whether they think us to be right or not? The most learned and best approved amongst them deny us to be any church at all, because we live not under the government of the bishop of *Rome;* yet this is the Religion that we were borne and bred in, we have had it from our Fathers, we have seen the practice of no other. If then they will not allow us to reason in that manner, and to make the example of our Fathers a president to our selves, how is it that they take liberty to build their faith upon others, and to follow the footsteps of their forefathers? But as our religion though we be ready to defend it to be good, because it is built upon the foundation of the Prophets & Apostles, yet it is not therefore good because we have received it by tradition from men, but because we have learned it from the word of God: so if they have no more to say for the truth of their religion, and the justification of their faith, then that they were born and brought up in it, they build their faith and religion upon the sand which cannot continue, when the rain falleth and the wind bloweth upon it.

Fourthly, this should persuade everyone of us, how to carry our selves, namely, that we [Use 4] should not take any approbation or liking of the evil of other, neither ought we to imitate any in sin, how holy soever they seem to be, neither give consent to them by our practice, forasmuch as God's hand hath overtaken them at one time or other. If a man surfeit on that meat which he hath seen another before him to surfeit, no man will pity him: or if he see

another drink a cup of poison, and thereupon to fall down dead before him, if he notwithstanding will adventure to drink of the same cup, he must needs be without all excuse, and perish justly: so is all evil as a cup of poison, he that taketh and toucheth it, shall speed no better then we know thousands have done before us, who have bought their pleasures of sin at too dear a rate. If men cry out unto us as the children of the Prophets did, *There is death in the pot,* 2 Kings 4, 40. what do we but bring death and damnation upon our own souls, and as it were willingly lay hands upon our selves, if we follow the evil examples y^{t} are practiced before us? In the things that concern the body, every man will be ready to fly such occasions, and avoid such dangers, because they tender their lives and love their bodies: how strange then and monstrous is it, that mē dare imitate others in their sins and evil practices, which they cannot be ignorant have been the causes and procurers of sundry plagues & judgments upon them. Let every man therefore labor and endeavor against these things, and look narrowly to his own ways, not suffering himself to be corrupted and drawn to sin by the evil examples of others.

[Let us go up at once and possess it.] He stirreth up the people to go forward, as the other persuaded them to go backward. They moved them to rebel, he exhorteth them to obedience.

By this we learn, that it is the duty of God's children to exhort and stir up one another to good things, Isaiah 2, 2. 1 Thess. 5, 11. Heb. 3, 13. We must not only embrace and receive the truth our selves, but there is a farther duty required of us, to admonish & encourage one another to all duties of holiness and righteousness.

And that for diverse reasons. First, we are quickly hardened in sin. We are quickly dull and dead to all good; exhortation made by others setteth an edge upon us, and putteth life into us, Prov. 27, 17.

Secondly, such as continue to the end are made partakers of Christ, and with him of all other graces: this ought to provoke us to practice this duty, the rather seeing so great fruit cometh by it; the benefit of all benefits, and the blessing of all blessings, Christ Jesus is made ours, Hebr. 3, 13.14.

Thirdly, we have other reasons used by the same Apostle, chap. 10, 25, 26. Fearfull judgments remain for all backesliders. Seeing therefore so great danger hangeth over their heads that revolt and turn back, let us with all courage and care set upon the practice of this duty.

Fourthly, the day of the Lord draweth nere, and we must take heed that it take us not vnready and unprepared; we must therefore stir up our selves and others to look for it, and to long after it.

Lastly, we see evil men do it in evil and to evil. They labor by all means to make others as bad as themselves, and oftentimes so corrupt them that they become twofold more the children of hell, Prov. 1, 10. & 7, 21. Gen. 11, 3. This also we see in this place: much more therefore

ought we to teach and instruct one another, and be helpers to the most holy faith one of another.

Seeing then we must perform this duty to [Use 1] others, much more ought we to do it to our selves. It is in vain to go about to move others, and sit still our selves; like to *Herod,* who moved the wisemen that came unto him to go and search diligently for the young child, but neither he nor his courtiers would bear them company, Mat. 2.8. If then we would have others go forward in good things, we must begin and lead the way our selves. The Prophet exhorting the people to praise the Lord, beginneth himself, *I will praise the Lord with mine whole heart,* Psal. 111, 1. If we would move others, and then stand still our selves, we do more discourage them by our deeds, then encorage them by our words. The Prophet *Zechariah* prophesying of the kingdom of Christ, & of the zeal of men embracing the Gospel, saith, that the inhabitants of one City shall go to another, saying, *Let us go speedily to praise the Lord, and to seek the Lord of hosts, and they shall add, I will go also,* Zac. 8, 21. And thus it ought to be among everyone of us, if we belong to the kingdom of Christ, and have in truth embraced the Gospel, we should call on another with us to go the hearing of the word & calling upon God, to the sanctifying of the Sabbath, and to attend on the Ministry; and add withal, I will go with you. The like we see in the prophet Isaiah, chap. 12.1, 2, 3, 4. the faithful people of God exhorting others to praise the name of God, do begin the song of praise and thanksgiving themselves, *I will praise thee, for God is my strength and my salvation.* So it is our duty to go about to persuade not only by our words, but by our example: and we must first do those things our selves, which we require of other men. It is a note of hypocrisy to bind heavy burdens and grievous to be born, and lay them on men's shoulders, but they themselves will not move them with one of their fingers, Math 23, 4. Luk. 11, 46. It is not enough for the husband to say to the wife, Go to the Sermon: it is not enough for the parents to say to their children, or masters to say to their servants, It is time for you to go to the Church; but it is needful for them to add this withal, And I will go with you. So ought one brother, one neighbor, one friend to say to another, I pray let us go together to such a Sermon, let us hear what God shall say unto us by his Minister: we cannot testify our love toward them better then this way, and show that we desire their good: howbeit we must add, I will go with you, I will bear you company. This is the way for us to prevail with them, and to do good unto them.

Secondly, we must consider the state one of [Use 2] another, how it is with them, whether they increase or decrease, whether they go forward or backward. This is a common default among us all, we are not watchful over ye ways one of another, we never consider one another whether they stand still or fall: we are in this like to *Cain,* and ready to say, *Am I my Brothers keeper?* Gen. 4, 9. We care not for the most part how it goeth with them. [Object.] But peradventure some man will say, Who art thou which judgest another man's servant? to his own master he standeth or falleth, Rom. 14, 4. whereby it seemeth that everyone should be left unto himself. Answer, [Answer.] this place is nothing to the present purpose. For the Apostle speaketh of things indifferent, and showeth that no man should condemn as wicked and profane any of the believing Gentiles belonging unto God, and therefore it belongeth to him only either to approve or disallow the things that are done. Wherefore, we are charged

to take the charge one of another, & to procure their good by all means we can, Heb, 10.24. Let us consider one another, to provoke unto love and to good works. And how can we bear the burden one of another, except we know the estate one of another?

Lastly, it is our duty to rejoice at such practice, [Use 3] when we see men ready to practice this duty. As it ministereth matter of such mourning and sorrow to see men drawn away from the faith and obedience of the Gospel, Gal. 4.19 and 5.12. so it giveth great joy and much comfort, to see this zeal and care one of another. The Prophet testifieth this, Psal. 122, 12. *I was glad when they said unto me, Let us go into the house of the Lord,* &c. It would greatly rejoice us to see a man pull the friend whom we love out of a pit into which he was fallen: but it ought more to cheer up our hearts to behold a brother drawn out of the pit of hell & destruction, and made a Citizen of the kingdom of heaven.

31 But the men that went up with him said, We be not able to go up against the people, for they are stronger then we.

32 And they brought up an evil report of the land which they had searched, unto the children of Israel, saying, The land thorough which we have gone, &c.

33 And there we saw the Giants, the sons of Anak, *&c.*

Here we have the second report, which they make to the people, now they pull off their vizard, and show themselves in their colors. For after that these turbulent spirits prevail nothing before the Council, they fly to the people, stirring up the multitude to a tumult and commotion; to which purpose they bring up an evil report of the land, as if it yielded nothing without great labor and extreme pains▪ so that when the inhabitants had spent themselves and wasted their strength, yet it was scarce able to maintain them: wherein as Serpents they hiss with two tongues, for they falsify their own words, they confound their own practice, and slander the truth of God with a lie. They bely themselves, because they had confessed openly, that it was a fruitful land: now their tongues are divided, they avouch that it cannot sufficiently nourish the inhabitants.

Again, they confound their own practice, for they did cut down a vine branch with a cluster of Grapes, and bare it upon a staff between two upon their shoulders. Lastly, they slander the truth of God, who promised unto their Fathers to give them a *Land flowing with Milk and Honey,* Exod. 3, 8. If then it were barren and unfruitful, and not able sufficiently, yea abundantly to nourish the inhabitants, God had failed of his promise, and deceived the hope and expectation of his people. True it is, these words are not literally to be taken, for there is in them another trope or figure: for first, a part is taken for the whole, so that the meaning is, that the land abounded with the best fruits: nevertheless, such are named and expressed, as needed least labor and travel of their own. Again, there is an hyperbolical or excessive speech borrowed from the waters of the sea, which oftenñ flow out of their banks, the meaning whereof is, that there should be great-store and plenty of these and such other

necessary and profitable things, so that they should have abundance. The commendation whereof is further set down, Deut. 8.8.9. and 11.11.12.14.15. Therefore *Jerome* is much deceived, that understandeth this flowing with milk and honey spiritually: and it is true that the word of God is said to be milk for such as are babes in Christ, 1 Cor. 3, 2. and learn the first principles of the oracles of God, Heb. 5, 12. Likewise to be sweeter then the honey and the honey comb, Psal. 19, 10. nevertheless in this place we must understand it of the land it self and the fruitfulness of it, and so it is said to be, even while the Canaanites did inhabit it, and when the Spies brought with them the commodities of it, long before the word of God was published in it.

Moreover, they make report of great and mighty gyants, in comparison of whom they thought themselves as grass-hoppers. Some think they are so called, because they were tyrants & oppressors, not in regard of strength of body and eminency of stature. But such there were both before and after the floode, Gen. 6.4. and 14, 5. Numb. 15, 34. Deut. 2, 20.21. Amos 1. Deut. 3, 11. Judge. 14.6.19. & 16, 3. 1 Sam. 17, 4 2 Sam. 21, 19. 1 Chron. 20.4, 5, 6, 7, 8. These exceeded the bulks and bodies of men that are now borne in this withered quarter and winter of the world, nature itself and the force of it, as it were waxing old: We see then how these hollow-hearted spies discourage the people, and discover their hypocrisy, for they blow hot and cold almost with one breath, and yet they would have more understood then themselves dare utter. For they say, *The people are strong,* but they mean, too strong for them: they say, *Their Cities are walled even up to heaven,* Deut. 1, 28. but they mean they shall never be able to win them by scalado: they say, *There were Giants in the land,* but they mean they would be able to eat them up as Grashoppers: they say, *The Land did devour the inhabitants,* but they mean that albeit they should have no enemies, yet the Land would in short time consume them. They never once mention or remember the promise of God, but as Infidels distrust and despair, and cause others to distrust and despair, and as Apostataes they slide back from the covenant of God. The doctrine; Euil men, though they long dissemble and hide the evil and corruption of their hearts, yet at last they lay themselves open, and are often contrary to themselves, Luke 9, 59. and 19, 22. and 4, 22.29 Mat. 2, 8, 16. *Herod* sent and killed the infants of *Bethlehem,* intending thereby to kill Christ, whom he pretended to worship: and 28, 12. False witnesses came and said, *The Disciples stole him away while we slept.* But this tale did discredit it self. The Disciples of Christ were few and unarmed, the watch were many, and with weapons. And if they were asleep, how knew they the disciples did it? Wherefore we should rather think, that they do dream when they are awake, then suffer our selves to be persuaded that they were awake, when indeed they did dream. So Prov. 26, 26. *Whose hatred is covered by deceit, his wickedness shall be shown before the whole congregation.*

[Reason 1] For first, hypocrisy is like a wound healed outwardly, but festering inwardly; and therefore at last the corruption cannot but break out. It is a true saying, *Nemo potest diu personam ferre fictam, cito in naturam suam recidunt quibus veritas non subest,* that is, No man can long continue masked in a counterfeit behavior; the things that are forced for pretences having no ground of truth to stand vpō, cannot long dissemble their own natures. This is the judgment of God upon hypocrisy: at the last it will uncase and uncover it self. Force the water against the current, at last it will break out to his proper course, like to the bow, that

being bent, quickly returneth to his place. Hypocrites have no sound hearts, there is no truth in their inward parts, and therefore they must [Reason 2] needs at length be made manifest. Secondly, a liar at one time or other will show what is in him, and miserably forget himself, and therefore it is not unfitly said, he standeth greatly in need of a good memory: but every hypocrite is a liar, because he speaketh one thing with his mouth, & entertaineth another thing in his heart: he pretendeth one thing outwardly, but lodgeth another inwardly, Psal. 55, verse 21. Therefore doth the Apostle join them together, *They speak lies in hypocrisy,* 1. Tim. 4, 2.

[Use 1] Heereby we learn, that wicked men need no other judges then themselves to condemn themselves. When no man can accuse them of guile and deceit, they shall accuse themselves. Their own cconsciences and practices shall pronounce sentence against them, and therefore they cannot escape. This we see in the convincing of the unfaithful servant. Do his fellows accuse him? or indite him? Do they lay anything to his charge, whereby he is brought into suspicion? No, his own words are sufficient to lay him open; and therefore his Lord said unto him, Luk. 19, 22. *Thou wicked servant, out of thine own mouth will I judge thee.* It can therefore go worse with none then with the hypocrite, he shall be his own judge. He shall make known his own wickedness, and so bring to light his own shame. Albeit he seek to cover his own profane heart, yet himself shall light a candle to behold it.

[Use 2] Secondly, beware of hypocrisy, which is a capital sin, and hath under it many other evils: it is a sin compounded of many other sins: for they are notable couzeners and deceivers: they are poisoned with this corruption, and use dissimulation toward God, toward man, and toward themselves. They deceive all saving Satan whom they serve. First, such go about foolishly to deceive God himself, that cannot be deceived, and to mock him that cannot nor will not be mocked (for he is the searcher of the heart:) and while they do please themselves, they think by vain shows to please him, Isaiah chap. 58, verse 2. whiles they abound with secret and hidden sins. Such pray with feigned lips, Math. 15. verse 8. They commit close sin that God may not see them, or having sinned seek to hide their sins from God. Secondly, they go about to deceive men, desiring to gain an estimation of true godliness, by contenting themselves with the shining lamp of an outward profession. They desire no more but to seem religious: if men will have them in that account, they regard no more, and indeed that is more then they deserve. Thirdly, such do deceive themselves in the end most of all, James 1, 12. These men therefore must needs be most odious to God, who seeking to deceive God and man, do not deceive them, but beguile themselves. He is a notable couzener that couzeneth himself, and that of set purpose.

Lastly, we must all labor to be sound and [Use 3] sincere, and strive to attain unto integrity, and uprightness of heart. This must show it self in every of our works that we perform: for none of them may be without it, neither prayer, nor hearing the word, nor partaking the Sacraments. In prayer, it is not enough to move the lips, or bow the knees, or lift up the hands, or utter a voice, it must be a prayer of the heart and Spirit, Ephes. 6, verse 18. a lifting up of the heart, Psal. 145. verse 18. God regardeth not the tongue or the number of words, so

much as he doth the heart. The Prophet saith, *If I regard wickedness in my heart, the Lord will not hear me:* So Proverbs chapter 28. verse 9. Isaiah 1. verse 15.

In hearing the word uprightness is required: and therefore Christ saith, *Take heed how ye hear,* Luke 8, 18. and he describeth the saving hearers, that they have good and honest hearts. Eccles. 4, 17. But such as come for fashion sake, because the world hath got such a custom; or for satisfying the laws of men for fear lest they should be presented: or seem to men to be religious, lest they should be accounted Atheists: or to the end they might see and be seen, because they have a lascivious and wanton eye; or that they might sleep and take a nap there, because they cannot sleep at home; or that they might carpe and cavil, because they love not the minister; or to pass away the time because they have nothing else to do that day: all these are far from truth and sincerity, they are no better then hollow-hearted hypocrites. And that we may show our selves upright this way, we must consider that we are in God's presence, Acts 10, 23. and as the Minister must speak as the oracles of God, 1 Pet. 4, 11. 1 Thess. 2, 13. so he that heareth must hear as the word of God, not of man. Secondly, we must have a desire to profit by it, & a purpose to practice it In the receiving of the Sacraments, we must also have sincerity and integrity. What did it profit *Simon Magus* to be baptized, and yet to lie in the gall of bitterness? Acts 8, 21, 23. *Judas* was admitted to the Lord's Passover, but his heart was corrupt with covetousness. If any ask, how we may know, whether this heavenly grace be in us? I answer, by the infallible signs and tokens thereof accompanying it and going with it. First, if we approve our selves to God in all things, not to man; if we look up and lift up our eyes to God whatsoever we do, if we walk before him, 1 Thess. 2, 4. and seek to have the testimony of a good conscience. The hypocrite seeketh no more then to approve himself to men, he careth not for the testimony of his own conscience, for that is ready to witness against him. Secondly, such are ready to yield simple and absolute obedience to the word of God (though their own reason be ready to cross the same) even to all God's commandments, Psal. 119, 6. Thirdly, to repent of all sin, and not to retain any one, but to hate the same vnfeignedly in himself and in others. The manner of hypocrites is to hate sin in others, not in themselves, Gen. 38, 24. John 8, 9. and to retain someone sin or other, wherein he taketh special delight: as we see in *Herod,* Mark 6, 20. Fourthly, to humble our selves in the sight of God, and to cast down our selves in his presence, and to confess our own vileness and unworthiness to appear before him, after the example of the servants of God, Isaiah 6, 5. Job 42, 5, 6. This note is taught by the prophets in sundry places, Mich. 6, 8. Hab. 2, 4. Contrarywise, the hypocrite is proud, and pride is evermore the companion of hypocrisy. Fifthly, to be confident in good causes, and courageous especially in time of peril, Prov. 10, 9. & 28, 1. Whereas the hypocrite having a corrupt conscience is overtaken with fear and trembling, Isaiah 33, 14. Prov. 28, 1. Lastly to be constant, and to persevere to the end in good things, to be resolute never to give over a continued course of piety. until we give over this course of life: such bring forth fruit with patience, Luke 8, 15. and shall never be removed, *Psal.* 15, 5. Whereas the double-minded man is unstable in all his ways, James 1, 8. his godliness and religion is as the morning dew. Hosea 6, 4. By these signs we may sift and examine our selves whether this grace of sincerity be in us, or not.

And as the gift is excellent, so there are sundry motives to stir us up unto it. For God is good and gracious unto such as are pure in heart, Psal. 73, 1. and 125, 4, 5. he is the Sun and shield to them, Psal. 84, 11. This is the life and substance of all other graces, without it the best things are but counterfeit, and no better then sins against God. Our faith must be unfeigned, and love without dissimulation and our conversion must be a renting of the heart. Consider also, that God is present everywhere and knoweth all things, *Psal.* 139, 7. *Prov.* 15, verse 3.

Moreover, we must meditate oftentimes upon the judgments of God which he bringeth upon the world, but especially of the last judgment in the end of the world, and of our particular judgment at the hour of death, Ro. 2, 16. Eccl. 12, 14. The heart is the storehouse & keeper of the graces of God, *Pro.* 4, 23. Mat. 13, 18, 19. Lu. 6, 45. Math. 23, 26. & therefore we ought carefully to look unto it.

CHAP. XIIII.

1 And all the Congregation lifted up their voice, and cried: and the people wept that night.

2 And all the Congregation of Israel murmured against Moses and against Aaron: and the whole Congregation said unto them, Would God that we had died in the Land of Egypt: or would God we had died in this wilderness.

3 And wherefore hath the Lord brought us into this land to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt?

WE have seen in the former chapter the occasiō of this fourth murmuring, arising from the report of the spies whereby the seed was sown, which in this Chapter groweth up to an open & obstinate mutiny. The fruit was answerable to the seed, the success to the report. And who can stay the stream driven by so violent a wind and tempest? When the arrow is once shot out of the bow, it is too late to wish it may do no hurt where it falleth, because where it hitteth it hurteth. But to come to the present matter in hand; the people giving ear to these false reports, dream of danger where no danger is, like the sluggard that saith, *There is a Lyon without, I shall be slain in the streets, Prov.* 22, 13. To minds that are fearful and perplexed, all fancies and conjectures seem things of truth.

Consider in this chapt. two points: first, the general murmuring of all, that is, of the greatest part of the people: secondly, the proceeing of God against thē for their murmuring. Their murmuring is accompanied with impatience, disobedience, unthankfulness, blasphemy, infidelity▪ and tempting of God, *Psal.* 106, 24, 25, &c. and it is set down generally and

particularly. Generally, they murmured against *Moses* and *Aaron,* amplified by the effect,*they wept all the night.* The cause why they wept is the fear of death, and the sense of their sin: they supposed that they were led as sheep to the slaughter, and brought into the wilderness as to a place of destruction, & had forgotten the promise made 400. years before to their fathers. We see here how quickly and easily they obey evil persons that seduced them: they listen with both their ears unto them, and forget what they had often heard and seen. *Caleb* and *Joshua* warned them, but all was in vain. The doctrine, This is the corruption of our nature, we are prone to be perverted, and ready to hearken to seducers, to follow evil livers and evil teachers, while in the mean season we are hardly drawn to hearken and attend unto those that tell us the truth without flattery or forgery, Exod. 4, 1. The prophet of God sent to prophesy against the Altar at *Bethel,* is easily seduced, and forsaketh the word of God, 1 Kings 13, 21. Our Savior complaineth of the peeuishnesse of the Jews:*We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented,* &c. And John *5,* 43. *I am come in my Fathers name, and ye received me not: if another shall come in his own name, him ye will receive,* 2 Tim. 4, 34. Gal. 3, 1, 2. and 5, 7. Titus 1, 11. Mat. 24, 5.

First, because in the mind and understanding, [Reason 1] howsoever there remain certain general notions concerning good and evil, as that there is a God, that he is just and a rewarder of them that do well, that we must honor our parents, and not hurt our neighbors, yet even these are corrupt and serve only to take away excuse, Ro. 1, 19, 20. and besides, we have all received from *Adam,* ignorance or want of knowledge of the things of God, 1 Cor. 2, 14. Ro. 8, 7. Likewise disability to understand spiritual things, though they be plainly taught unto us, Lu. 24, 41. 2 Cor. 3, 5. & vanity of the mind, thinking truth to be falsehood, and falsehood to be truth, Eph. 4, 17. 1 Cor. 1, 21. Prov. 14, 12. So then the original or seed of all errors and heresies is in our nature.

Secondly, Satan is mighty and subtle, he can [Reason 2] transform himself into an Angel of light, & he employeth many instruments in his work to seduce us as he did *Eve,* which also work mightily with strong delusions, 2 Cor. 11, 3. False Apostles are deceitful workers, transforming themselves into the Apostles of Christ, 2 Cor. 11, 23, 24, 25. they come in sheep's clothing, though inwardly they be ravening [Reason 3] wolves, Mat. 7, 15. 2 Pet. 2, 1, 2. Thirdly, it is God's deep, yet most just judgment upon all that obey not the gospel, to send them strong delusions, that they should believe lies. This is a punishment sent upon the unthankfulness of men, when they have the light, and yet shut their eyes: hear the sound of the Gospel, and yet stop their ears; and understand the truth, yet harden their hearts against the truth: Mat. 13, 14, 15. 2 Thess. 2, 11, 12.

This serveth to reprove and convince the [Use 1] rash boldness and heady presumption of many men, who nothing considering the corruption of their own nature, the vnstaiednes of their judgment, the leaven of error, the subtlety of Satan, the craftiness of false teachers, the perswasible words of man's wisdom, and the judgment of God upon all disobedient persons; make no conscience whom they hear: & living in superstitious and idolatrous places, do adventure too far to thrust themselves with great danger into their assemblies, & stick not boldly to hear the Sermons of Friars and Jesuits; whereas they should rather stop their ears

against such blasphemies and impieties as they are constrained to hear. These presume too far upon their own knowledge, and are oftentimes caught before they be aware, and entangled in the snare before they see it & can discern it. Let us have ears of horn against their songs and enchantments. And it serveth to meet with others, that fail as much in their obedience, who nothing regarding their own frailty and weakness, neither the deceitfulness together with the contagion & infection of sin, dare thrust themselves into all companies, and can glory that none shall be able to pervert them or to make them worse. But it is easier to avoid their society, then to stand in it without yielding to their evil. We must fear our own infirmities, lest we lose the graces of God. A vagrant person that hath nothing to lose careth not whither he goeth, or into what company he cometh, because he knoweth he can lose nothing: but the true man and honest traveler that carrieth a charge about him, and hath somewhat to lose, maketh choice of times, places, and persons. So such as are not settled in religion, and are destitute of the grace of God, care not where they become, or into what temptations they cast themselves, all is one to them in what company so ere they be: but he that knoweth himself aright, considereth his own frailty; and he that hath any precious graces in his soul, will beware to what place or company he resort, least he be robbed and deprived of them. The least of God's graces is much more precious then all the treasures of the whole earth.

Secondly, the Ministers must watch and [Use 2] attend the flock, over which the holy Ghost hath made them overseers, to feed the church of GOD which he hath redeemed with his own blood, Acts chap. 20. verses 28, 29, 30. Earnest teaching and preaching in season and out of season is most necessary, 2 Tim. chap. 4, verses 2, 3. If the preaching of the Gospel be not heard, all errors, heresies, schisms, vices, and impieties, will flow and abound in the Church. When the light is taken out of the Candlestick, all is left in darkness, and men groape in blindness, not knowing whither they go, or in what danger they remain. The true sheepheards serve to drive away the Wolves from the flock, lest they break into it to kill and destroy. When the food of the soul is gone, it cannot but famish and perish, Amos 8, 11. Prov. 29, 18.

[Use 3] Lastly, it is the duty of all, considering how prone we are to yield unto evil, to take heed to our selves, to beware of false teachers, and of wicked persons, lest we lose all that we have learned; to the end we may receive a full reward, • John 8. We must be constant and hold out to the end, keeping faith and a good conscience. Let us exhort one another to this grace of perseverance. It is better never to begin, then not to hold out unto the end.

[Verse 2, 3. *And all the Congregation of Israel murmured, &c. and said, Would God we had died in the land of Egypt,* &c.] In these words, we see their murmuring in particular. They wish that they had died in Egypt, or in the wilderness, not that they might so cease to sin, and enter into the kingdom of glory, for which the faithful desire it, Philip. 1, 23. but through impatience and contempt of the mercies and blessings of God: for they accuse him of cruelty, or couzenage, or both; as if he went about to betray them, and deliver them into the hands of the *Canaanites,* and to destroy them, their wives and children. Thus these traitors do accuse God of treason; and all this, because they should have to do with powerful enemies: as if they

had not found greater experience of the almighty power of God. Besides, they accuse him of weakness, as well as of rigor and cruelty, as if he were inferior to those accursed nations. Lastly, to fill up the heap & measure of their sins, they would needs go back again into Egypt. This mutiny passeth all the rest that went before or follow after, & God did punish the same more greeuouslie then any other. For after so many benefits bestowed, so many remissions obtained, so many judgments inflicted, so many miracles shown, they esteemed this wonderful deliverance from the Egyptian slavery, his feeding and conducting them through that great and terrible wilderness, Deut. 1.19: no otherwise then as notable effects of his hatred, not of his love; imagining and charging *Moses* that they were led as a prey to be slaughtered. All this mischief hatched and harbored among them came to pass through the deceitful report of the searchers, telling them that the Cities of their enemies were strongly walled, and flanked with many Towers and Castles, & diverse of the people were giant-like men, of fearful stature, which so far ouertopped the *Israelites,* as that they appeared to them, and likewise to themselves, but as Grashoppers, that is, of small stature in comparison of them. Hereupon they refuse to go any further, and proceeding in their insurrection, they determine to cast off *Moses,* and to leave him to shift for himself, & so consulted to choose them a Captain, or as they cal it nowadays, an *Electo* to carry them back again into Egypt, and to yield themselves again into the hands of *Pharaoh.* They began with weeping and tears, but they end in rage and madness, proceeding from one degree to another; in the end seeking to murder such as exhorted and persuaded them to obedience. The doctrine. It is the nature of wicked men, they do not only sin, but they increase their sins, and add sin unto sin, they proceed from evil to worse, and cease not till they have filled up the measure thereof. Gen. 15.16. 2 Tim. 3.16.17. Mat. 23.32. Rom. 6.19. Eph. 4.19. Being past feeling they wrought all uncleanness.

For first, they are compared to fools & men [Reason 1] besides themselves. *Solomon* affordeth ye wicked no better title, because though he knew judgment prepared and provided for him due to his sin, yet he runneth on like a fool in his wicked course▪ Prov. 7.22. Lu. 15.17. adding sin to sin, and never applying the threatening to himself. Secondly, they through custom and continuance in evil doing, have quite lost the feeling of sin in their conscience. Even as a man that is possessed with a frenzy, receiving blow after blow, hurt after hurt, and wound after wound, yet still goeth away laughing, because he hath no feeling of himself, Mark 5. verse 5. Even so is it with wicked men, they have no feeling of their sins, their consciences are dead and benumbed, 1 Timothy 4.2. Thirdly, God giveth not repentance unto them, and they can have no heart to it at all, to bewail and grieve for their sins. Until Christ did look back upon *Peter* with his Spirit as well as with his eye, he had no heart at all to mourn *and weep bitterly* for his sins, Math. 26, 75. Thus doth God punish their want of conscience, and the fear of his name.

Behold from hence the difference between [Use 1] the godly and the ungodly. As there is in the manner of their sinning, so likewise there is a difference in the measure of their sins. The godly do not continually lie in them, and add unto them from day today, as the Sow that walloweth in the mire. It is a most miserable and fearful condition, when men are so far left of GOD, and forsaken in his justice to multiply and increase their sins, till they have filled up

the heap and measure of them, so that one sin toucheth another, Hosea chapter 4. verse 2. We have need continually to seek unto GOD, and to desire him to stop the passage, that we do not proceed in them, and augment them after the manner of wicked men, and multiply one sin upon another. This therefore is a very dangerous estate, even near unto destruction.

Secondly, this giveth good and sufficient [Use] warrant when to judge a man to be a wicked person. If he add sin unto sin, and we do find that he hath given himself over to remain and continue in sin, to be even a slave to sin and Satan, we may pronounce sentence and give our verdict upon him, that such a one is a profane person. This we may boldly avouch and aver without craving any pardon; as one Swallow maketh not a summer, so one sin maketh not a sinner. But as we may judge a man to be of such a trade, if we see him follow it earnestly, continually, constantly, and in a manner to busy himself in nothing else; if he rise up early, and continue at it until night: so we way judge a man to be profane and wicked, if we see him make a trade and occupation of sin, if we see him follow his sin with greediness, rising betimes and pursuing the same till night, if we see him to be a breaker of the Sabbath, a beastly drūkard, an unclean fornicator, or an open contemner of the word, if he delight in swearing, lying, and such like sins, we may judge him to be a wicked and wretched man, such an one as hath given over himself to add and multiply one sin in the neck of another. It may be such profane persons may refrain their sins for a time, while the hand of God is upon them, yet they are still to be holden as evil men: for let God once remove his hand, by and by they fall to sin afresh, declaring plainly thereby, that the heart was wicked & unreformed, and wholly bent to commit sin, albeit they abstained for a short season. We see this in the Sodomites which came to *Lots* house with an intent and full purpose to commit filthiness, God smote them with blindness that they could not do it, Genes. 19, 11. because they could not find the house, yet they were never awhit the less guilty of that uncleanness. The like we might say of *Pharaoh,* who did take away *Abraham's* wife into his house, the Lord plagued him and his house for it, that he could not execute any wickedness, Gen. 12.17. yet he was no less a sinner. So is it with all wicked persons, though they be restrained by the hand of GOD, yet are they not reformed, but remain as evil as they were before.

Thirdly, we ought carefully to resist the [Use 3] beginnings of sin, and to take heed of entertaining a custom in it. Custom becometh as the Black-Moors skin, and the Leopards spots, Ierem. 13, 23. and turneth into a second nature. True it is, a man may be drawn by infirmity to fall; but this must admonish us to beware of continuance in sin: for thereby in short time we shall become senseless. Sin cleaveth fast on, no man liveth and sinneth not, but let us not harbor it, let it not run too far or too fast. Resist therefore the first motions. A little spark nourished maketh a great flame: a little Leaven leaveneth the whole lump. To give way to it, is as the opening of the flood-gates, or as the rolling down a mighty hill: there is no stay of the passage of it. Learn to repress evil thoughts, before consent: if we have consented, yet let us not put it in practice; and if we have practiced, yet repent betimes and lie not in it, James 1, 14. The Apostle *James* maketh many degrees of sin; a drawing away, a con•eption, then the birth, lastly death. One sin draweth on another, until man become abhominable. Hence it is, that many make no bones of sin, but swallow as many as are

offered unto them. The common swearer cannot tell whether he doth swear or not, he useth it so familiarly and ordinarily, that he maketh no scruple of it.

Lastly, let the faithful grow better & better, [Use 4] and learn to proceed from grace to grace, and from faith to faith, Rom. 1, 17. and add virtue to virtue, 2 Pet. 1, *5,* 6. and as he that is unjust becometh more unjust, and he that is filthy becometh more filthy, so let him that is righteous be more righteous, and he that is holy, let him become more holy, Revelation 22, 11. This is a certain note of continuance and persuerance; also of truth and sincerity, Philip. 3. verse 12. John 15, 2. Let us therefore make a beginning, and enter into the practice of godliness: one good work shall draw on another, and the longer that we continue in the exercise of piety, the more easy shall it be unto us, 1 John chap. 5. verse 3.

6 And Joshua the son of Nun, and Caleb the son of Iephunneh, which were of them that searched the land, rent their clothes.

7 And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, is a good land.

The sin of these persons is further declared in these words, and the rest that follow. They are admonished, but they will not be admonished; rather they grow more obstinate and hard-hearted, verifying the saying of *Solomon, Though thou shouldest bray a Fool in a Mortar amongst wheat with a Pestle, yet will not his foolishness depart from him.* Prouerb. 27, 22. Here we have an excellent speech of *Caleb* and *Joshua,* verses 7, 8, 9. They put the people in mind of the goodness of the land, and of the love of God toward them, and that the enemies should be bread for them, that is, they should be as easily consumed as a piece of bread is swallowed: as if they should say, We seemed Grashoppers unto them, but we say unto you that they shall be bread for us, we shall utterly destroy them.

To conclude, they will them not to fear the people of the Land, because God was departed from them, but he was amongst his own people. Nevertheless, they would not hear them, they did sing a song to an heavy heart, Prov. 25, verse 20. nay to an hard heart; they had brazen foreheads, and were ashamed of nothing, and therefore for all the care of them, and the love shown unto them, they went about to stone them to death, had not God protected them that stood in his cause. Observe first of all, in that *Caleb* and *Joshua* rent their clothes, and fell down before the Lord (a gesture usual in these times) when they heard the blasphemous words of these hypocrites, that the faithful are much grieved even for the sins and rebellions of others. This hath always been the holy affection of God's servants, they have not only mourned and lamented for their own sins, but they have proceeded farther, to take to heart the sins of other men, as *Lot,* 2 Pet. 2, 7. and *David, Psal.* 119, 136. They that escaped out of the common destruction are described by this note, they mourned and cried out for the abominations that were committed in the land Ezek. 9, 4. Christ our Savior wept for Jerusalem, Luk. 19, 41, 42.

[Reason 1] The reasons. First, they know that God's anger is provoked for sin, and his curse falleth upon the head of the sinner. *Joshua* had cause to mourn when he saw that *Israel* could not stand before their enemies, Joshua 7, 8. For *Achan* had sinned against the Lord, and the host could not prosper so long as he remained among them. No marvel therefore, if they be grieved whensoever they behold the wrath and judgments of God procured.

Secondly, if we know their iniquities, and [Reason 2] do not mourn for them, they become ours, and we do thereby make them our own. Thus we are made partakers of other men's sins. If we mourn for them, they are theirs, not ours: if we do not mourn, they are both theirs and ours. Hence it is that the Corinthians are reproved, that they sorrowed not for the incestuous person that was among them: yea themselves were defiled by his sin, and became as one polluted lump with him, as the leaven leaveneth three pecks of meal into which it is put. And we see in the prophet Ezekiel 9, 5. they are smitten that mourned not for the abominations committed, as well as they that did commit them.

Thirdly, hereby much good and many benefits [Reason 3] come unto our selves. Such are pronounced blessed by the mouth of Christ, Mat. 5, 4. that mourn, whether it be for themselves or for others, or both, for they shall be comforted. When the heavens water the earth, there followeth a fruitful increase: but when the earth watereth the heavens, there shall follow a more plentiful harvest of all heavenly spiritual comfort. If any ask when the heavens are watered by the earth, [Objection] forasmuch as this may seem to be out of course, and contrary to the nature of them: I answer, whensoever a sinner poureth out the tears of his penitent soul and broken heart into the bosom of God, [Answer.] then the earth may be said to water the heavens. For the tears of the godly fall not to the ground, they ascend upward, they do not descend downward: I understand it of the fruit and benefit of them; the Lord gathereth them when we shed them, as precious pearls, and putteth them in his bottle of remembrance. Every drop that falleth from a penitent soul, is as a precious pearl: nay more worth then many Jewels of the world. It shall little avail us to have many pearls and Jewels hanging about us, and to want those that now we speak of. These do not die and perish, but are sown as good seed in the earth, the fruit whereof is very comfortable, because they that sow in tears shall reap in joy, Psal. 126, *5.*

Learn from hence the difference between [Use 1] the godly and ungodly. The godly mourn for the sins of others, as if they were their own, whereas the ungodly make a mock of sin, and can laugh heartily at it, as if it were a matter of merriment and of pastime, Prov. 14, 9. Here then is a note to know, who are God's Children, and who are not. When we cannot reform and amend evil, yet if God have given us hearts to mourn for it, it is an happy thing for us, a great blessing, and a good sign that we belong unto him. *Lot* dwelt among the *Sodomites,* they were grievous sinners against the Lord, & the cry of them was come up to heaven, he could do no good among them; yet he was so far from joining with them, that he vexed his soul for them. If we do not follow his example, in vain we boast our selves to be the servants of God. This made *David* say, the zeal of thine house hath consumed me, & the reproaches of them that reproached thee are fallen upon me, *Ps.* 69, 9, 10. And the Israelites carried into captivity wept when they heard the insultings and blasphemies of the wicked,

Psal. 137, 6. The godly must not say, I will walk in the way of the multitude, I will join with them, and that it is in vain to strive against them.

Secondly, see the state of the faithful in this [Use 2] life, somewhat there is always to humble and afflict them, in themselves, or in others. The Prophet *David* testifieth oftentimes his joy of heart which God gave him, nevertheless this is not found without grief and sorrow. We have no joy without grief in this world, but they are tempered and mingled together, bitter and sweet one with another, lest in joy we should be two joyful, & in sorrow we should be too sorrowful, the one serving to allay the other, and the one making the other profita- Howbeit after this life, when God shall separate the sheep from the goats, these affections also shall be separated, the godly shall have joy without grief, ye ungodly shall have greef without joy. To have joy without any trouble is not to be looked for upon the earth, it is the condition of them that are glorified and perfected in heaven. On the other side, to have grief and anguish without joy and comfort, is the miserable condition of them that lie damned and tormented in hell, where is weeping and gnashing of teeth, Math. 25, 30. horror without release; weeping, but the tears shall never be wiped away; fire, but it shall never be quenched: this is their cup to drink, this is their portion to inherit. But the godly upon earth, have the gifts of GOD mingled with wants, faith with infidelity, assurance with doubting, hope with despair, love with hatred, perfection with imperfection, sanctification with the relics of sin, as likewise they have grief tempered with joy, and joy with grief. Indeed sometimes they want the sense and feeling of joy and comfort, but neu•r all hope and expectation of them.

[Use 3] Thirdly, we ought much more to mourn for our own sins, otherwise it were gross hypocrisy to mourn for others more then for our selves, or so much for others as for our selves. It is sufficient that we mourn for other men, whose sins we cannot amend: but more is required to be performed toward our selves; we must both mourn for them, and amend them. If we can weep for them, and do not amend them, our tears are counterfeit tears. Let us therefore oftentimes examine our selves, how we are affected toward our selves and toward others, and touching our grief conceived for our sins, and for the sins of other men. Let us mark where we bestow our greatest sorrow, and thereby take notice how it standeth with us, and so learned to reform our practice, if we find it any way to be amiss. The women that followed Christ our Savior to the Cross, wept for him and thought they had just cause so to do; but never imagined that they had more cause to weep for themselves, and therefore he correcteth that practice, Luke 23, 28. *Daughters of Jerusalem, weep not for me, but for yourselves and for your children, &c.* We shall all of us find cause in our own selves to mourn and humble our selves for our selves.

Lastly, we ought to have a care of the salvation [Use 4] of others, and to desire their repentance, otherwise our mourning is idle and nothing worth. He that is entered into the way of salvation himself, will both hunger and thirst after the salvation of other. And hereby we may try, whether our mourning for others be sanctified or not. For as there is a carnal joy, so there is a carnal sorrow: and as there is a natural joy, such as natural men have, so there is a natural sorrow, arising from natural causes. If we have the spiritual & godly

sorrow, it will work in us a great care and desire of the salvation of our brethren. As godly sorrow causeth in us repentance never to be repented off, 2 Cor. 7, 10. so godly sorrow conceived for the sins of others, will bring forth an earnest longing in us to bring them to repentance.

8. If the Lord delight in us, then he will bring us into this Land, and give it us, a Land which floweth with milk and honey.

9. Only rebel not ye against the Lord, neither fear ye the people of the Land, for they are bread for us; their defense is departed from them, and the Lord is with us, fear them not.

Of the interpretation of these words, we have spoken in the former verses. They contain an effectual exhortation able to stop the mouths of the seditious spies, and to persuade the people to proceed, building themselves upon the blessed experience of the love of God toward them, and of his power sufficient to save them, and ready to stand for thē: and touching their enemies, they should be assured, they could not prevail, because God is not among them, he had laid them open to judgment. The Doctrine. God is a shield and defense for all that are his, but as for his enemies, he taketh no care nor charge of them▪ he leaveth them to themselves, Prov. 30, 5. Exod. 15, 2, and 29, 45, 46. Judge. 2, 14. Psal. 3, 3, and 18, 2.

The reasons. God is the Captain of his [Reason 1] host, to fight his own battles against all the enemies of the Church, 2 Chro. 13, 12. Josh. 5, 14.

Secondly, sin maketh naked and bare of [Reason 2] God's protection and defense, Exod. 32, 25. when the people had committed idolatry, *Moses* saw that they were naked, for *Aaron* had made thē naked unto their shame among their enemies.

Thirdly, the enemies of God have forsaken [Reason 3] him, and therefore he will not be with them, because they will not be with him: it is a just thing that he should forsake them that have forsaken him, and that he should not be on their side, who are not on his. They that will not be his people, he will not be their God, Hos. *3,* 3, & 1, 9.

From hence it may be objected, [Object.] Is not God said to be everywhere? Isaiah 66, 1. Answer. [Answer.] He is touching his essence, but not in his effectual working by his Spirit to save and deliver. Thus he is only with the godly. Hence it is, that in the end of this chap. verse 42. the Lord said to the rebellious, *Go not up, for the Lord is not among you, that ye be not smitten before your enemies.* He was not among these, to fight for them, and to save them, to defend and deliver them by his power & great might; otherwise by his essence and according to his nature he was even among them, as he is also everywhere. Thus we see, how God is said to be near, and how to be far off. For while he offereth grace by the ministry of his word, and causeth it to be preached unto us, he is near unto us, Isaiah 55, 6. Call upon him while he is near to wit, while his arm is stretched out to receive us; and his mercy is offered to save us. Thus God may be said to be in one place and in one person more then in another, yea in one place and person & not in another: and he is said, sometimes to come, and

sometimes to go away, notwithstanding he be everywhere essentially, and there be no mutation of place, or shadow of change with him. When he beginneth to work by his holy Spirit, faith, repentance, and sanctification, in the hearts of his children, he may be said to come unto them, as John 15, 22. Revel. 3, 20. And when he preached by *Noah* to the old world, Christ is said by his divine Spirit to come among that people, 1 Pet. 3, 19. *He went and preached unto the spirits in prison, which sometimes were disobedient, &c.* So likewise his absence or departure, is the removing of the effects of his presence, to wit his grace and favor.

[Use 1] From hence arise•• comfort to all the godly, they are safe and ⟨◊⟩ under the wings of God, he is a buckler round about, he is their castle and their fortress, whereupon they may be bold and confident in dangers, Psal, 23, 4. No enemy shall hurt them, no danger shall overthrow them. The enemies may oppress them for a time, but God is not far off: if he be on our side, who shall be against us?

[Use 2] Secondly, woe be unto all the enemies of God, they cannot stand nor prosper: which serveth to terrify all evil dooers. They are as out-laws or rebels, that live no longer under the protection of law or Magistrate: so are the ungodly proscribed of God, and lie open to judgment. They are as soldiers without weapons, they have neither shield, nor buckler, nor breast-plate, nor helmet, nor sword; their loins are vngirt, their feet are unshod, their heads are uncovered in the day of battle; they lie open as naked men to be wounded and destroyed. They have nothing to defend them or to do them good, all creatures are against them, nay the Creator himself.

[Use 3] Lastly, it is the duty of the faithful to look to their ways, seeing the Lord is with them, and dwelleth among them. He is a God of pure eyes, he seeth us and all our ways; let us therefore carry our selves unspotted of the world, and labor to *be holy, as he is holy,* Levite. 11, 44. and 19.1, and 20, 7. lest we give him just cause to leave us. If we have any friend come unto us, we are willing to give him the best entertainment we can, we are loath to depart from him, we are willing to content him: how much more ought we to receive the Lord? for we may expect more of him, and be assured of defense & protection from him; grieve him not therefore nor his Spirit by our sins. So long as they are fostered in us, he cannot be welcome unto us, neither shall we be welcome unto him. They will drive him away & make him depart from us. Our bodies should be the Temples of the holy Ghost, and therefore we must remember, that as we are not our own, but bought with a price, so we ought to glorify God in our body and in our spirit, which are God's.

10. But all the Congregation bade, stone them with stones: and the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

These rebels had raged against God, no marvel therefore if they raged against his servants, who notwithstanding had not used any rigor or force against them, only they persuaded thē to trust in the promise of God, and boldly to proceed on their journey toward the Land. But this is accounted as an heinous crime, and they deal with them as men worthy of death, according to the saying of *Solomon,* Prov. 9, 7. *He that reproveth a scorner, getteth to himself*

shame: and he that rebuketh a wicked man, getteth himself a blot. Thus we see how wicked men can abide no reproof, nay, they cannot suffer a word of exhortation, they cannot abide that others should do better then themselves. Again, such as are carnal and corrupt, are prone to hatred, malice, and revenge, yea when no cause of offense is offered unto them. See also how God protecteth his servants in times of danger.

But to pass over these points, from hence observe, that such as are God's servants, and stand for good causes, shall be persecuted, maligned, and evilly entreated, as if they were murderers and malefactors. Though they deserve to be favored and loved, yet they shall be hated, cursed, and contemned. So it was with *Moses,* when he came to *Pharaoh,* & moved him to let the people go, Exod. 5, 1, 2, 5, 6. Dan. 3, 19, and 6, 16. Acts 4, 20, 21. and 5, 18. John 16, 2. 1 Kings 13, 4. Thus was it with *Elijah* and *Elisha;* thus was it with *Michaiah* & *Jeremiah:* and thus it was with all the Prophets, Math. 23, 34.

The reasons; because the world hateth the [Reason 1] truth, and the professors of it: The Preachers and professors of it, because they manifest & publish the truth, Gal. 4, 16: The truth it self, because men love darkness more then the light, inasmuch as their own deeds are evil, John 3, 19. They are chosen out of the world, therefore the world hateth them; whereas if they were of the world, the world would love his own, John 15, 19.

Secondly, Satan is their enemy, and seeth [Reason 2] that by them his kingdom is in danger to be overthrown; hence it is, that he rageth and raiseth persecution, that thereby he may stop their mouths, & stop the course of the truth, Revel. 2, 10, and 12, 13.

Thirdly, God will have his servants tried [Reason 3] in their faith, patience, constancy, and obedience, Revel. 2, 10. We must learn to walk through good report and evil report, and be ready to renounce all rather then the truth, which we must buy at any rate, but never sel it though we might gain all the world, because all such gain is the greatest loss, Math. 16, verse 26.

The uses follow. First, marvel not at it whē [Use 1]we see this come to pass: neither condemn the truth, or the professors of it, 1 John 3, 13. *Maruaile not if the world hate you.* Let us comfort our selves with this consolation, that it is no rare thing, neither is our case singular, neither do we suffer alone, it hath been the lot of all Christians, nay of Christ himself; let us not seek to be better then he was, the servant may not be above his Lord, if they have persecuted him, they will persecute us, John. 15, 2. Christ himself pronounceth such as suffer for righteousness sake to be blessed, for so did they persecute the Prophets that were before us, Math. 5, 12. Many men in the world are discouraged from godliness of life and walking in a sincere profession, because they see the godly persecuted, and the ungodly to prosper and flourish: therefore *John* doth forewarn, not to marvel heereat, because this ought not to seem strange unto us, it hath been so from the beginning, and so it hath continued. The world, though it be full of changes, yet changeth not his nature, neither taketh upon it any other shape. Wherefore, we must not cease from godliness for hatred of the world, but rather go more zealously forward, remembering the words of Christ, Math. 11, 12. The kingdom of heaven suffereth violence, and the violent take it by force.

Secondly, we must rejoice under the cross, [Use] and be glad when we suffer for the truth, not as evil doers, 1 Pet. 3, 17, and 4, 15. but for well doing. So did the Apostles, Acts 5, 41: so did the Hebrews, chap. 10, 34. They considered with themselves, that they had in heaven a better & an enduring substance, they accounted it a great honor, that they were accounted worthy to suffer for his Name; they knew that they were made partakers of the sufferings of Christ, and that the trying of their faith would work patience, I am. 1, 3, and patience, experience: and experience, hope; and hope would not make ashamed, Rom. 5, 4, *5.* The cause therefore for which we suffer, must more comfort us, then the trouble which we endure, dismay us. God will never be wanting unto us, by his grace and Spirit, to hold us up and to stand by us, that either we shall escape the hands of the persecutors, or else he will assist us and strengthen us in the persecution. The affliction is but for a moment, but ye fruit of it shall remain forever.

Thirdly, we must sit down, and cast our accounts [Use 3] before hand, what our profession will cost, and not think with the sons of *Zebede,* to sit down at the right hand, and at the left hand of Christ in his kingdom. Mat. 20, 21, but rather learn of Christ. Lu. 14, 26. to hate father, mother, wife, children, brethren, & sisters, yea his own life, that he may continue to be his Disciple. When the brethren exhorted *Paul* not to go up to Jerusalem, because a Prophet foretold, that he should be bound & delivered into the hands of the Gentiles, he answered,*What mean ye to weep and to break my heart? for I am ready, not to be bound only, but also to die at Jerusalem, for the Name of the Lord Jesus.* Here was a Christian resolution to undergo all tribulations, and resist even unto blood, if he were thereunto called. The cause of shrinking back, is this want of fore-thinking.

Lastly, we ought to labor to possess our [Use 4] souls with patience, and to show our obedience in suffering, as well as in doing the will of God. There is a twofold obedience required of us, the one active, the other passive▪ Many think themselves discharged of this duty, if they be careful to do as God commandeth: but they never consider that they are bound to glorify the Name of God by suffering, as well as by doing. Christ our Savior the most perfect pattern of obedience, hath performed the will of God both ways: and this is the substance of the Gospel to teach what he did and what he suffered, Acts 10, 39. Wherefore, let our patient mind also be known unto all mē. Phil. 4, *5.* Luke 21, 19.

11. And the Lord said unto Moses, How long will this people provoke me? and how long will it be, yer ye believe me, for all the signs which I have shown among you?

12. I will smite them with the pestilence, and disinherite, &c.

Now we come to consider how God proceedeth against these sinners; & first touching his threatening, then of his execution of judgment. He threateneth to sweep thē away with the pestilence, and so to root them out utterly. The doctrine is this: Among other diseases and judgments sent for sin, the plague and pestilence is one. It cometh not by chance or fortune, but is sent of God into towns and cities, as 2 Sam. 24, 15. The Lord sent a pestilence in Israel,

from the morning to the time appointed. Deut. 28, 21, 22. Levite. 26, 25. Ezek. •4, 19. Numb. 16, 46, 47.

The reasons; first, because all diseases & afflictions come frō God, Amos 3, 6, they come [Reason 1] not out of the dust, neither arise from beneath the earth, but they proceed frō God. Secondly, the titles given unto them, prove as much; they are called the sword of the Lord, 2 Sam. 24, 16, and the arrow of the Lord, Psal. •, •1.

This teacheth, that the pestilence is not caused only or chiefly by natural means. but [Use 2] the chief and main cause is the wrath of God against sin, Deut. 28, 15. And hence it is, that it bringeth with it horror and fear, weeping and lamentation, terror and astonishment, because God striketh the conscience inwardly as well as the body outwardly. Hence it is, that there is removing hither and thither, flying too and fro, and much amazement in all persons. It is sin that bringeth all, both public and private calamities: and God is able to find out our sins, and us in our sins. And as we sin many ways, so he hath many ways to plague us, and it lieth in him to punish us with one or with many of his plagues together. The Lord, if it had pleased him, could have punished *David* with these three i••gements, famine, the sword, and the pestilence, all together, and his pride and vain confidence in his own strength deserved no less: but he brought only one of them, and put him to his choice, whether of them he would have. We can reason oftentimes among our selves of the causes of the plague, and can tell that it came into such and such places first of all by such a carrier, or traveler, or infected person: nevertheless, though it be not to be denied but there may be such causes, we may not omit or forget the chief and principal. And tell me, how came it at the first? and what shall we make the first cause within us, but sin, and without us, but God? No plague beginneth but by his just and righteous hand, so no plague can cease before God will that sent the same. And how is it, that one city is infected more then another, and one house more then another, and in the same house some are smitten, others are not touched? Is not this the will and pleasure of God also? This then noteth the great folly of such as say, Oh, this is a contagious time of the year, when this season is a little overpast, that we may have some frost, or cold, or wind to purge the air, you shall see all well again, time will wear out all. But if God call not back his hand, and stay his judgment, no wind, no winter, no weather, no cold shall be able to do us any good. And therefore we see oftentimes, that though we have had many nipping frosts, and strong winds, yet this sickness hath increased and not been diminished.

Secondly, the readiest way to avoid the [Use 2] plague, is to abstain from all those things that bring it, continue it, and increase it. Men ordinarily do use sweeping of houses, washing of chambers, cleansing of streets, perfuming of stuff, killing of dogs, taking of physic, and such like: neither doth God condemn or restrain these or any good means to relieve our selves, provided that we trust in God, and not in them: notwithstanding it is certain, that all man's policy without God is able to do nothing. The plague cannot be removed by any man's industry. We must wash & cleanse and purge our hearts by true and unfeigned repentance, I am. 4, 8. Isaiah 1, 16. Ier. 4, 14. Ps. 51, 2, 7. All these places show, how foul and filthy we are by nature. For that which is clean of it self, needeth no washing: but we need washing and

purging, and therefore we must confess we are unclean. Nay, no mire is so foul, or dung so filthy as we are through corruption, Job 14, verse 4, and 25, verse 4. Isaiah 64, 6. Titus 1, 15. There is no sent or savor, no carcass so corrupt and ready to infect, as that which proceedeth from our selves, whereby we defile our selves and one another. This Christ teacheth, Math. 15, verse 18. *Those things which proceed out of the mouth, come forth from the heart, and they defile the man.* Keep out sin from the heart, and the plague shall never defile the man: everyone therefore must labor to cleanse the heart.

Thirdly, seeing it is caused by sin, we must learn to search and find out the true [Use 3] cause of the plague. The enemies of God's word will make the Gospel the cause of the pestilence and of all other calamities. So did *Ahab* & *Jehoram* make the Prophets the principal procurers of the famine which fell out in their days, 1 Kings 18, 17. 2 Kings 6, 31. Thus dealt the heathen with the Christians that lived under the heathen and persecuting Emperors; when any famine, or pestilence, or overthrow befell among them, they imputed all to Christians, and cried out to have them persecuted and punished, as appeareth at large in the Apology of *Tertullian.* These are blasphemous mockers and deriders of the holy faith of Christ, which open their mouths against heaven. The chief cause of the plague is the contempt of the word, Ier. chapter 29, 17, 19.

Lastly, everyone of us must learn how to behave our selves in the troublesome times of [Use 4] this heavy judgment. We must have a tender feeling of their distressed condition that lie under this grievous hand of GOD. The Church is compared to a body, whereof Christ is the head, Eph. 4, ver. 16, and the faithful are members, Romans 12, 4. 1 Corinthians 12, 12. They make but one body, though they be many different members, and are all under one head, and therefore are to help one another, to bear one another's burden, and so fulfill the law of Christ, Galatians 6, 2, 1 Corinthians 12, verse 24. Let us consider the several duties belonging to several persons in the day of visitation.

The duty of Magistrates, is then especially to see religion established, evil doers cut off from the City of God, and all disorders removed, Psal. 101, 8. They must humble themselves, and cause the people to humble themselves. They must appoint fasting and prayer, that thereby they may move the Lord to call back his judgment. We have a notable example of this in the King of Nineue, when he feared a general judgment to come upon himself and his people, he rose up from his throne, and laid away his robe from him, he covered himself with sackcloth, and sate in ashes, yea he proclaimed that neither man nor beast, herde nor flock, should taste anything, and that they should cry mightily to GOD, saying, *Who can tell, if God will return and repent, and turn away from his fierce anger, that we perish not?* Ion. 3, 6, 7, 8, 9. Here is a good president for Kings & Princes, what by their own example & public decrees they ought to do, that there may be a common humiliation of all estates.

It is the duty of the Ministers to preach the word most earnestly, both the Law and the Gospel, in season and out of season; to persuade to repentance, to comfort the feebleminded out of God's word, to stir up the poor to patience, the rich to liberality, and all men to compassion and commiseration. It belongeth unto them as it were to stand in the gappe; they must above others pray earnestly to God, Amos 7. verse 25. knowing that the prayer of

a just man availeth much if it be fervent, James 5, 16, 17. So was it with *Moses* and *Aaron,* when the plague was begun, he willed *Aaron* to take a Censer, who ran into the midst of the Congregation, and stood between the living and the dead, offering Incense, and making atonement for the sins of the people, Numbers 16. verse 48.

It is the duty of all parents, to teach and instruct their children from whence, & for what causes God sendeth the pestilence, and other calamites, Deut. 6.7. They must go before them in a good example of life, Genesis chap. 18, 19. and if they should see all other careless and negligent in this duty, yet must they say with *Joshua,* chap. 24. verse 15. *As for me and mine house, we will serve the Lord.* It belongeth unto them to call their families unto private humiliation, as *Ester* did, chap. 14. verse 16. and every day they should offer up sacrifice for their servants and children, after the example of holy *Job,* chap. 1. verse 5. and pray for their safety and welfare, and every day give thanks for their most merciful deliverance, while in the mean season so many fall on their right hand and on their left.

It is the duty of rich men in time of contagion, to have as at all other times, so then especially a diligent care of the poor, because then the greatest occasion is offered to do good. We must not shut them up in their houses, and then shut up our compassion from them, as it were in a close prison without relief. It is the commendation of the Christian Church after the ascension of Christ, that they had all things common, and no man said that ought of the things which he possessed was his own, neither was there any among them that lacked▪ Acts 4, 32, 34. If they did this in the need of the Church, how much more ought we to provide for those that cannot provide for themselves? He is not worthy to bear the name of a Christian, that at such times would withhold things necessary from those that are withholden from the company of others. Woe unto those that would add so great affliction to those that are deeply afflicted already. The four Lepers that were put out of the city according to the law, & dwelt apart by themselves at the entering in of the gate for fear of infection, were notwithstanding provided for in the straight siege of Samaria: so long as there was anything in the city, they wanted not, but were provided for, 2 Kings 7▪ 4. So it ought to be among us.

It is the duty of the poor & needy to arm themselves with patience, as a shield & buckler in time of trouble; knowing that nothing falleth out without the providence & appointment of God. He will not lay more upon us then he will enable us to bear, but with the temptation will make an happy issue, 1 Cor. 10, 13. he will comfort us in our tribulation, 2. Cor. 1, 4, and pity us as a father pities his children, Ps. 103, 13, 14. He will stir up the hearts of others to whom he hath given this worlds good, to do us good, who hath the hearts of all in his own hand. Such therefore ought then especially to give themselves to prayer unto God; they must also bear themselves thankfully to men that have been raised up to show compassion toward them, but above all to God himself, from whom every good gift cometh, I am. 1, 17. The duties of such as are taken with the pestilence are also to be considered. They must consider that their sins have deserved that judgment, that God thereby calleth them to repentance, stir•eth them to prayer, exerciseth their faith, driveth thē from security, weaneth them from the love of the world, and bringeth them to a love and desire of heaven. Such must renounce

all confidence in the flesh, and commit themselves wholly to God, not doubting of his mercy: they must set their houses in order to avoid contention, they must give testimony of their faith in their sickness, and stir up those that are about them and come to visit them, to the fear of God. Especially let them take heed they do not accuse God of dealing hardly and rigorouslie with them, because he striketh thē while he letteth others to escape: but let them stoop down to his correction, & submit themselves to his heavenly pleasure with all reverence. Lastly, it is the duty of all men to make solemn profession of their humiliation & repentance, humbling themselves before God by fasting and prayer, against whom they have sinned, 1 Kin. 8, 38. Al bravery and excess ought then to be laid aside, all riotousnesse and luxuriousness should be banished far from us, Esa 22, 12, 13, 14. The Prophet *Amos* reproveth the rich, & crieth out earnestly against their senselessness, living in all kind of pleasures and delights, & nothing at all regarding the affliction of *Joseph* chap. 6. So was it with the rich Glutton in the gospel, though he saw *Lazarus* lie at his gate in great misery, yet *he was clad in purple, & fared deliciously every day,* Lu. 16, 19. such is the pride and delicacy of our times, y˙ albeit God sweep away many with his fearful visitation, and the cry of the poor at such times be very great, that it might even move the stones to relent, and that it soundeth with a shrill voice in the ears of men and ascendeth up to God, yet the greatest sort are nothing moved: the Lord of hosts calleth to weeping and to mourning, & to girding with sackcloth, *and behold joy and gladness slaying Oxen and killing sheep, eating flesh and drinking wine; let us eat and drink, for tomorrow we shall die.* No man almost will diminish anything of his bravery in apparel, of his daintiness in fare, of his costlinesse in furniture, and of his excess in all things. Let all such as fear God, think upon the evil day, & prepare themselves against the time of affliction, & stoop under the mighty hand of God.

[I will disinherite them, and will make of thee a greater Nation and mightier then they.] A most fearful threatening. It is a sore punishment when the father is constrained to disinherite his son, Gen. 49, 3, 4, but much sorer when he must disinherite all of them. God threateneth in this place to disinherite thousands of Israel, and to make of *Moses* a mighty Nation. And as *John the Baptist* said to the Pharisees and Sadducees that came to his baptism, that God was able of those stones to raise up children unto *Abraham,* so doth the Lord say to *Moses,* that he would destroy that whole people, for whom he had prayed before, chap. 10, 36. *Return, O Lord, to the many thousands of Israel:* but of him he would raise up a great and a mighty Nation. This threatening we must understand conditionally, except his anger be appeased at the prayer and intercession of *Moses.* The threatenings of God are twofold, some are peremptory and absolute, never to be revoked, as it is said of ye laws of the Medes & Persians, that they could not be changed: as *Gen.* 2, 17. If *Adā* had prayed all the days of his life, that he might not die, but return to his former condition, the sentence of God had not been reuersed. The like we see concerning *Moses,* God threateneth that he should never enter into the Land of promise: *Moses* understanding the threatening conditionally, besought the Lord, that he might go over *Jordan* into that Land, but the Lord was wroth with him and would not hear him, but said unto him, *Let it suffice thee, speak no more unto me of this matter.* The same we might say of *David,* he received a threatening against his sin, that the child conceived in adultery should die, 2 Sam. 12, 14, nevertheless he besought God for the child, with fasting,

weeping, and prayer, v. 16. he said, *Who can tell, whether God will be gracious to me, that the child may live?* Notwithstanding, according as the Prophet had denounced, the child died. So then, we see that some of God's judgments denounced against the sons of men are absolute and irrevocable, and must take effect: other of them are limited with a condition, and upon humiliation and repentance are changed & altered; and so it is with the promises of God, some of them are absolute, and some are with condition. Such as concern salvation and are necessary to eternal life, are promised absolutely in respect of God; such as are temporal and belong to this present life, are promised conditionally. We learn from hence, that the threatenings and denunciations of God's judgments are for the most part conditional, not absolute, toward his people, and to be understood with this exception, except they repent and amend. This condition is sometimes expressed, and sometimes understood. It is set down expressly, Ier. 18, 7, 8. Sometimes it is suppressed and understood inclusively, Gen. 6, 3.

The reasons: First, because after threatening, [Reason 1] if repentance follow, it causeth forgiveness of sin, and taketh away the cause of punishment. Sin is the cause of God's judgments: if the cause be removed, the effect will cease, Ezek. 33, 14, 15. *Whē I say to the wicked, thou shalt surely die; if he turn from his sin, and do that which is lawful, &c. he shall surely live, he shall not die.*

Secondly, God is a gracious God, of great [Reason 2] longsuffering, and of much patience, and unspeakable kindness, ready (though much moved) to receive to mercy as soon as we return to him, Ier. 3, 12. He promiseth mercy to them that repent; his anger shall not fall upon them that return, because he is merciful and will not keep his wrath forever.

Thirdly, this is the end that God aimeth at [Reason 3] in all his threatenings, not the destruction of them that are threatened, but their amendment, Ezek. 18, 23. *Have I any pleasure at all that the wicked should die, saith the Lord God? and not that he should return from his ways, and live?* and ch. 33, 11. *Why will ye die, O house of Israel?*

The uses. First, consider that in the greatest [Use 1] and most fearef•ll threatenings of God's heavy judgments, the•e is comfort remaining, and hope of grace and mercy to be found, there is life in death, and health in sickness, if we can change and amend. Thus do the Princes of *Judah* profit by the threatenings of the Prophet, when he had threatened desolation of ye Lord's house, and the destruction of the whole Land, for which the Priests and people would have put him to death; they pleaded the practice & example of good *Hezekiah,* for the comfort of themselves and the people of his time, and thereby stirred up themselves to fear ye Lord, and to turn from their evil ways, Ier. 26.18. The place is worthy to be considered, where the Princes show that *Jeremiah* did no more thē *Micah* had done before him, yet *Hezekiah* and all *Judah* did not put him to death, but feared the Lord and besought him of mercy, and the Lord repented him of the evil which he had pronounced against them. But it may be objected, If God threaten one thing and doth another, it may seem his will is changeable, and that he hath two wills. I answer, [Answer.] the will of God is one and the same, as God is one: but it is distinguished into that which is secret & revealed, as the Church is sometimes visible, and sometimes invisible, yet but one Church. The secret will is of things

hidden with himself, and not manifested in the word. The revealed is of things made known in the Scripture▪ Deut. 29, 29. and by daily experience. The secret is without condition, the revealed with condition, and therefore for the most part it is joined with exhortation, admonition, instruction, and reprehension. But no man is exhorted and admonished to do his secret will, because no man can resist it, the reprobate and devils themselves are subject unto it, and must perform it, Rom. 9.19.

[Use 2] Secondly, it is the duty of the Ministers to propound the threatenings of GOD with such conditions, provoking and persuading all men to repentance and amendment of life, offering grace and mercy to the humble and broken hearted. They are to preach not only the law, but likewise with the law ye Gospel. And thus they are said both to bind and loose, both to retain sins and to forgive. For as *Elijah* by his earnest and zealous prayer did both shut up the heavens, and open the windows of heaven, so that it gave rain, and the earth brought forth her fruit: so the Ministers of God by their earnest & zealous preaching, do shut up the kingdom of heaven against all obstinate persons, and also open the heavens to such as are penitent. To propound the threatenings of God without condition, is to bring men to despair, and to take from them all hope of mercy and forgiveness.

Thirdly, it is the duty of the people, whensoever [Use 3] they hear the theatnings of God, to stir up themselves to repentance, thereby to prevent his wrath, and to stay his judgments. Let us take heed, we do not rush on, as the horse in the day of battle, to our destruction. And thus have ye servants of God understood his threatenings, and accounted them as a Sermon of repentance, as we heard before of *Hezekiah* king of Judah, and all Judah with him, when *Micah* the Morashite prophesied, saying,*Thus saith the Lord of hosts, Zion shall be plowed like a field, & Jerusalem shall become heaps:* they fell not into desperation, neither concluded an impossibility of obtaining pardon and the continuance of the Temple, of the city, and of the whole kingdom, but besought the Lord, and feared his Name, & the Lord repented him of the plague which he had denounced against them. And no marvel that this godly king conceived the meaning of the threatening in that manner, for so did the King of Nineveh, an heathen and idolatrous king understand the threatening of *Jonah* no otherwise. Who can tell if God will turn and repent, & turn away from his fierce anger, that we perish not? Thus also did *Hezekiah* before named understand the message sent to him from God by *Esayah,* when he was sick unto death:*Set thine house in order, for thou shalt die, and not live; and therefore he turned his face to the wall, and prayed to the Lord of life.* Let us make this use of the Ministry of the word, and of all the threatenings contained therein, to be stirred up to repentance and obedience, lest we be destroyed. If there be no change in us, let us look for a change from God: and he will never change his threatenings, except we change our lives and conversations.

[Use 4] Fourthly, seeing the threatenings of God, suppose a condition, we must also know how we ought to understand his promises, to wit, with a condition. The threatenings of GOD have a condition of repentance: the promises have a condition of faith and obedience. God hath made many merciful promises unto us in his holy word howbeit he hath no otherwise bound himself unto us, then we will acknowledge our selves bound in duty to serve him.

We must not only consider what God promised to us, but withal remember what he requireth of us. Hence it is, that ye Prophet saith, *I will speak suddenly concerning a nation and concerning a kingdom to built it and to plant it:but if it do evil in my sight, that it obey not my voice, then will I repent of the good, wherewith I said I will benefit them.* He hath promised to love us, but he requireth at our hands, to love him again. He hath promised to forgive us our trespasses, but he chargeth us to forgive them that trespass against us. He hath promised to be a Father unto us, but he looketh for at our hands that we walk before him as obedient children.

Lastly, if God threaten and no repentance [Use 5] followeth, then certainly the threatenings pronounced will come to p•sse. God threateneth not in vain, he terrifieth not without cause. If we do not prevent them, they will prevent us and take us away suddenly. See the fearful examples of the flood, of Sodom, of the destruction of the ten tribes, of Jerusalem and of the Jews, of the seven Churches of Asia, and other Churches planted by the Apostles, supplanted in the wrath of God; all assure us of the truth of this point. Consider our own ways in our hearts. We live where we hear the fearful judgments of God daily and deservedly threatened against us for our sins, and namely for the contempt of the Gospel in all places and among all persons, there followeth little repentance and amendment of life; nay, it seemeth that God hath blinded our eyes and hardened our hearts, lest we should return and be saved. What will follow, nay what must necessarily follow, whosoever hath half an eye may easily perceive. Yet see how we deceive our selves with flattering words, as Ier. 7.4 they said,*The Temple of the Lord, the Temple of the Lord:* so we can say, Tush, The Gospel, the Gospel, it can never be rooted out from among us, Popery shall never be established anymore. But what do we glory so much of the Gospel? or why do we put confidence in this tule? For this Gospel shall be a witness and give in verdict against us, and as an upright judge condemn us. And what is impossible unto God? what cannot his power, what may not his justice do? such as believe not the truth but have pleasure in unrighteousness, shall be damned Can we challenge to our selves anymore then God's own people, that had the law and the Prophets, the Temple and the sacrifices, the Ark and the Covenant? or more then the Churches of Asia, and other founded by the Apostles? who seeth not a general coldness, a palpable deadness, a fearful declining and falling backward generally in all places? All which make a preparatiō to apostasy. Papists everywhere increase, and are winked at: th•y have been threatened with enditements, forfeitures, and imprisonments, but they live at ease, grow rich, have great friends, and laugh all their enemies or opposites to scorn. Such as have been zealous, decay: godly parents fail, and a crooked generation ariseth after them: ignorance aboundeth: wickedness hath the upper hand; and he that setteth himself against evil, maketh himself a prey, Isaiah 59.15. Atheists swarm everywhere, and lift up their horns on high: the people for the most part are fit for any change, to profess Christ, or antichrist, to worship God in truth or in an Idol.

13 Then Moses said unto the Lord, Then the Egyptians shall hear it (for thou broughtest up this people in thy might from among them:)

14 And they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, &c.

To the former threatening is annexed an excellent prayer of *Moses* made in behalf of the people. We have not many of his prayers recorded in Scripture: but such as are left unto us, are most worthy and heavenly, testifying that he had the spirit of supplication in a plentiful measure, and therefore no marvel, being so excellent, if they were also very effectual. Whereby we see, it is not for naught, that he is said after a sort to have bound or chained the hands of God, Exod. 32.10. and to have prevailed more by his word then *Joshua* by his sword, by his prayers, then the host of Israel by their weapons of war, Exod. 17.11. And in this place, after that God had threatened to make a general havoc and destruction of this stubborn people, as a man wipeth a dish and turneth it upside down, he standeth in the gap to turn away the wrath of God, Psa. 106 23. which otherwise as a mighty flood would break in upon them, and bear down all before it. Whereby it appeareth, that the words in the former threatening were not uttered definitively, but conditionally, to wit, if *Moses* did not make intercession for them, and stand between God and his people. For if they had been spoken simply, or been understood to be spoken in that sort, *Moses* ought not to have prayed for them, but to have given place to the threatening, and rested in the decree and determination of God, submitting himself to his holy will and pleasure. But he was stirred up thereby to seek and to sue for pardon for them, and therefore he understood the same conditionally.

The sum and effect of the prayer is, that GOD would not destroy his people utterly according as he had threatened; and he moveth him to show mercy toward thē by three reasons. The first is drawn from the consideration of the enemies of the Church, that they might have no occasion to reproach the holy Name of God, and to tread his glory (which is higher thē the heavens) under their feet, taking occasion thereby to blaspheme him, if he should destroy his people, which he with a strong hand had brought out of Egypt Exod. 32.12. Deut. 9.28. and 32.27. The second reason is drawn from the nature and essential properties of God, he is of longsuffering and great mercy, &c. The third is taken from the former works and examples of his great goodness, wherein he moveth God to pity them, seeing he had oftentimes before shown favor toward them: all which had been utterly lost, if he should utterly destroy them. Out of these words, as also out of all the reasons urged by *Moses,* in general we learn, that the ordinary means and ready way to revoke and call in God's judgments, is true, hearty, and unfeigned prayer, whensoever his hand in any sort lieth heavy upon us, Ps. 107.6, 13, 19, 28. and 106.23. I am. 5.17, 18. Numb. 12.13. 1 King. 8.33, 35, 37, 44.

The reasons. First it is profitable to all [Reason 1] things, and is of force to obtain every good thing: and if every good thing, then also to remove every evil thing from us; It obtaineth blessings of all sorts, public and private, spiritual and temporal, for our selves and for others, touching this life and a better, John. 16.23. *In that day, ye shall ask me nothing: Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.* Where we

see the generality of the promise, confirmed by a vehement asseveration. Secondly, prayer [Reason 2] obtaineth the pardon & forgiveness of sins, Act. 8.22. I am. 5.15. 1 John. 5.16. and sin is the true and proper cause of all judgments whatsoever: if then it obtain the removing of the cause, it shall also obtain the taking away of the effect. For the cause being removed, the effect will cease. Thirdly, it is so mighty [Reason 3] that it is able to throw down ye fastest hold and surest possession that Satan hath gotten: *Paul* having shown that we wrestle not with flesh and blood, that is, not only, or chiefly with them, but with principalities & powers, and spiritual wickedness in high places, prescribeth this as a means to subdue and overcome them. And Christ our Savior telleth his disciples, that this kind goeth not out but by prayer and fasting. If then it be able to cast him out with all his forces, it is more able to prevent judgments threatened, or to remove them when they are inflicted.

But against this point, many things are objected; [Object. 1] first it is said in general, that the prayers of many are fruitless: that they call upon God, but can receive no answer; To this I answer, Many make their prayers unprofitable, because they pray amiss, I am. 4.3. the fault is in themselves, not in God. Again, albeit he do not hear and help his servants presently, yet he doth it, when the doing of it is better, both in respect of his own glory and our own good. He best knoweth the times and seasons which he keepeth in his own power, Act. 1.7. Heb. 4.16. For this cause, he would not by and by work a miracle at the request of his mother, John. 2.4.7. nor hear the Canaanitish woman at the first Mat. 15. but delayed her sundry times. Lastly, it falleth out oftentimes, that when the faithful ask one thing, he granteth them another, fully equivalent to that and sometimes far better; and thus he heareth them, 2 Cor. 12.8, 9. Mat. 26.39. *Paul* prayed against a temptation, he hath grace to withstand and resist it: Christ Jesus prayed to hand the cup of the Cross removed: he must drink of it, but he hath strength sufficient given him to overcome it. God therefore heareth our prayers, when he giveth us as good a blessing or a better, though we obtain not the particular which we desire.

[Object. 2] Again, it may be said, *Moses* prayed that he might enter into the land of promise, and yet was not heard, Deut. 3.25. of which we spake before. I answer, he prayed after a sort against the express will of God, only he was ignorant whether the threatening were conditional. Besides, we cannot say that this was altogether frivolous and fruitless, because he obtained to see the Land, so that albeit he did not set foot in it, yet the Lord shown him all the land to his great comfort, & strengthening of faith: so that in effect he said or else might say with *Simeon,* Luk. 2.29, 30. *Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*

[Object. 3] Thirdly, we heard before, that *David* prayed for the restoring of his child to health whē it was sick, yet the child died, and he was not heard, 2 Sam. 12.16. Answer. He was not heard in that one particular: howbeit afterward God gave him another son, another son by the same mother, another son that sate upon his throne after him. Again, God had mercy on the soul of the child, of which he was persuaded, because he saith, I shall go to him, but he shall not return to me, 2 Sam. 12.23. so y^t^ his prayer was an acceptable sacrifice to God, & a profitable sacrifice to himself

[Object. 4] Lastly, it may be objected, that God (who hath no greater to swear by) sweareth by himself, that though *Moses* and *Samuel* stood before him, yet his mind would not be toward this people, Ier. 15.1. and though these three, *Noah, Daniel* and *Job* were in the land, they should deliver but their own souls, &c. Eze. 14.14. they should deliver neither sons nor daughters, verse 16. I answer, this is nothing to the purpose, for herein nothing is expressly affirmed, but the matter is only supposed, as 1 Cor. 13.1, 2. Again, it is said expressly, that they should deliver their own souls, and therefore we cannot say, that their prayer is without profit. Now let us proceed to ye uses.

First, we may hence conclude, that great is the use, utility and necessity of prayer in the church, greater thē of the Sun in ye firmament. [Use 1] For what have we left when God is offended and provoked, but this? when this is rightly performed, it calleth in his wrath gone out against us. Nevertheless, the Apostle requireth two things to make our prayers effectual and of great profit toward us: the one in respect of the person that prayeth, the other in respect of the prayer of the person. Touching the person of him that prayeth, if he desire to have his prayer heard, he must be just & righteous; it is not the prayer of every man whatsoever he be that availeth much, but the prayer of a righteous man, that feareth God, that believeth in Christ, that serveth him in spirit and truth, and walks before him in holiness and righteousness of life; these are they whose prayers pierce the heavens, and prevail much with the Almighty. This is taught in many places of the word, Psal. 34, 15, and 145, 19. 1 Pet. 3, 10. 1 Tim. 2, 8. Prov. 15, 29. The prayers of such, are like to *Jacob's* ladder which was set upon the earth, and the top of it reached up to heaven, Gen. 28, 12. so do the prayers of the faithful, they are made on earth, but they reach up to the clouds, nay to heaven, and come into the presence of God himself: our prayers ascend to him, and his graces descend to us. On the other side, as the prayers of the righteous are most acceptable to God & profitable to us, so the prayers of the wicked and unrighteous are most abhominable. As the one sort are sweet in the nostrils of God, and ascend as incense, so the other are unsavory, and stink worse then dung and mire in his sight. Wherefore let not the ungodly men persuade themselves of God's favor, or think he any whit regardeth the words of their mouths: for such as incline their hearts to wickedness, the Lord will never hear them. Again, our prayers must be fervent & earnest, they must be kindled with a burning zeal against all coldness, they must flow from unfeigned faith against all doubting and wavering, they must be continued with great constancy and perseverance against all weariness and giving over before we have obtained. As then he that prayeth must be righteous, so must his prayer be fervent, if he will obtain anything at the hand of God.

Secondly, hence ariseth great comfort to [Use 2] the people of God that groan under affliction and are ready to sink down under an heavy burden. Let none of God's servants despair of help, but hope in God, who hath left us this as a plaster to heal all our wounds, or as a medicine to cure all our diseases. Hence it is, that the very infidels by light of nature and other superstitious persons have confessed this truth, that have not yielded to the truth of God. The Mariners, that were ignorant of the true God, cried unto their gods, when the sea wrought and was tempestuous against them, Ion. 1.5. and the shipmaster stirred up *Jonah* to pray to his God, if so be that God would think upon them that they perish not, ver. 6. *Pharaoh*

the king of Egypt, knew that the prayers of *Moses* and *Aaron,* the holy servants of God, were very profitable and acceptable; therefore he sent for them and desired them to pray for him, when the plagues of God lay upon him and his people. This also did *Jeroboam,* that wicked king that made Israel to sin, know and understand; for when his hand was dried up, which he thrust out to lay hold on the Prophet of God, he desired him to pray that it might be restored. If these have confessed ye benefit of prayer, how much more ought we? though there be an infinite distance between heaven and earth, between God and man, yet heareth he from his holy hil the supplications of his righteous servants poured out before him. Affliction taketh away all comfort and joy from the sons of men, that are unregenerate: when they are pinched with poverty, with famine, with misery and calamity, they are quite out of heart, they distrust, they despair, they fret & fume, they mutter and murmur against God. They have no hearts to lift up unto him, neither can they run to the throne of grace to find mercy in time of need, but do oftentimes blaspheme the God of heaven, and repent not of the works which they have wickedly committed. They would fain have some comfort in their sorrows, but they know not of whom to seek it, or where they shall find it. Hence it is, that they run to music and instruments of delight, to wine-taverns, to strong drink, to evil company, and some to witches and enchanters, which they call cunning men, and cunning women. But the servants of God which have learned better things, know that God is the Father of all comfort and consolation, and therefore they fly unto him by prayer, who is able to deliver their souls from death, their eyes from tears, and their feet from falling, Psa. 56.12, 13. and 116.8. In troubles therefore, if we call upon him, we have his promise (surer then the heaven) that he will help us and send us a joyful deliverance.

[Use 3] Lastly, let us from hence be moved to be diligent in this duty, and not to give over till the God of blessing pour down a blessing upon us. How heavy soever his hand be, and how long soever, in continuance yet if we can call unto him, we are safe.

Woeful were our condition, if we should cry and there were none to hear: but it is otherwise with us, we do not so soon call, as he is ready to answer. A poor silly lamb entangled in the bushes and brambles, if it can but bleat, the shepherd will quickly help it: so if we be the sheep of Christ, and can call unto him, the good shepherd of the sheep will by and by hear us: if we can lift up our voice to him that sitteth in the heavens, he will soon free us and deliver us out of our affliction. So long as we have a mouth to speak, he hath ears to hear: and when the tongue cannot, if with the heart we can sigh to him, he understandeth that language, and we shall be sure of help, as *Abraham* gave over asking, before God gave over answering, Gen. 18.32, 33.

15 Now if thou wilt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them, &c.

Now let us come to consider the parts of the prayer as they lie in order. And first we may not think that we have the whole prayer which *Moses* uttered, and that he delivered it in no moe words: for it appeareth by the abrupt beginning, ver. 13. that he had spoken somewhat before: but this is only the substance of the prayer, and hath the chief reasons which he used. The first argument is very forcible and effectual, and largely pressed upon God, which showeth that ye nations round about had heard of their deliverance out of Egypt, the Canaanites had heard that God was among his people with his word, with his presence, with his authority, with his signs and miracles: if then God should deliver them to death, these cursed nations would revile the Name of God, and accuse him either of impotency or of tyranny: that by reason of his hatred toward thē, he would not, or of his weakness he could not bring them into the land of promise; whereupon he concludeth that it were far better for God, to free his name from such blasphemous reproaches by sparing his people. *Moses* never once offereth to plead for pardon through anything y^{t} was to be found in the people themselves, he confesseth that there was matter enough in them to have removed them long ago out of the world: but he lifteth up his eyes unto heaven, and desireth God to look upon himself and to have respect to his own name, lest the infidels and idolaters should take occasion by the destruction of the Israelites to blaspheme him. How forcible this reason is, and how powerfully it pierced as I may say the ears, nay the heart of God, appeareth notably by the mouth and confession of God himself: I would make the remembrance of them to cease from among men, were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and should say, Our hand is high, & the Lord hath not done all this. What was it then that hindered him from putting out their name from under heaven? Not that they were not worthy to perish, but it would have opened the mouths of the infidels to scoff at God whom they served, and at his religion which they professed. They would have said, Where is the God that hath maintained them so long? is he fallen asleep? or is he in a far journey? or what ayleth he, that he succoreth them no more? We learn from hence that it is a good plea to move the Lord to show mercy, even for his glory and his own names sake, Josh. 7.8, 9. Psal. 79.8, 9, 10. and 115.1. Dan. 9.19.

The reasons follow. God doth not bestow anything to any other end then this, be aimeth at this mark and hath respect to his own glory, both in giving and forgiving, Isaiah 48.9. Prov. 16.4. and therefore ought we also to set the same end before us in prayer. The Lord in all his actions of mercy and judgment hath evermore a special respect to the promoting of his honor, and the maintaining of his own glory, Exod. 9.6. Rom. 9.17. Exod. 32.11, 12. Secondly, the servants of God have been so far carried with a desire of promoting and preferring of it, as that they have preferred it before their own life, nay before their own soul and salvation when they have come in comparison together, as appeareth in *Moses,* and in *Paul.* Thirdly, God's glory is most dear to himself: if then we will be his children, tender & dear unto him, we must follow his example, we must prize that at the highest rate which he prizeth above all, we must love that which he loveth, and that ought to be most dear unto us which is most dear to him.

[Use 1] The uses. This reproveth the most part of the world, who never set this mark before them to aim at, nor intend the glory of God in their prayers, but the fulfilling of their own

wills and desires, and the satisfying of their own gain and profit. It is nothing precious unto them, but less regarded then their own names. Every man naturally regardeth himself and magnifieth his own name, but the name of God never goeth near them. *Joshua* hath relation to such a point as this, when he saith, speaking of the Canaanites and all that inhabited the land,*They shall cut out our name from the earth, and what wilt thou do unto thy great name? Solomon* teacheth in the Proverbs, that a good name is rather to be chosen, then great riches, and loving favor rather then silver and gold, & it is better then a precious ointment; but if we speak of the Name of God, which is glorious and fearful, Deu. 28.38. it ought to be more dear unto us then all the silver & gold, then all the Jewels & precious stones w^c worldlings make their heaven and happiness.

[Use 2] Secondly, let us in all distresses and troubles be comforted with this consideration, that he will respect his own glory, and therefore the good of his Church. For the preservation of the Church, and the advancement of God's glory are joined together. He will never forsake those y^t are his, in prosperity or in adversity: because if he should any way fail of his promises, he should lose much of his own glory, which is impossible. The Church shall never sink under the burden that lieth sore upon it It is like the bush that burned, which *Moses* saw in the wilderness while he fed the sheep of *Jethro* his father in law, it flamed but it consumed not: whereby God declared the low ebb of the church into w^c it was brought, distressed in Egypt, but it should not be destroyed; he that dwelled in the bush preserved the same, Deu. 33.16. If then the glory of God shall never fail, the gates of hell cannot prevail against the Church.

Lastly, we must give no occasion of causing [Use 3] the name of God which is holy in it self, to be blasphemed. Let us be no means to make it evil spoken off, but labor by all means to be instruments of setting it forth. Blessed are such as any way advance it. Everyone should aim at it, high and low, rich and poor, master and servant, husband and wife. Everyone may gain some glory to God, how mean soever his place, how simple soever his calling be. The Apostle chargeth the Jews, that through thē the Name of God was blasphemed, because they had the law and made boast of God, they knew his will and were instructed in the word. For as wicked children do dishonor and discredit their parents, 1 Sam. 8.3. so it turneth after a sort to God's discredit in the world, when they which are called the children of God, and named by the name of Christ, do live unworthily so high and holy a calling. There is none that liveth in the Church, albeit in the poorest and lowest calling, but if he profess Christ, and walk not according to his profession, he causeth the Name of God to be evil spoken off: the servant that hath the meanest office, if he will be thought religious and have the Gospel in his mouth, and do not perform the duties of his calling with great care and a good conscience, he causeth the Name of God and his doctrine to be blasphemed, 1 Tim. 6.1. The higher & more eminent any man's place is, the more scandal he giveth and the greater occasion of grief to the godly, of hardening to the wicked, and of dishonor to God. Let a man be as profane as may be, that neither feareth God, nor reuerenceth man, let him live in the grossest sins that can be committed or named; let him be an open blasphemer, a contemner of the word, a profaner of the Sabbath an abuser of the Sacraments and of all good things, there is commonly no great matter made of it, he is neither reproached, no reproved. But let

one that professeth religion be suddenly overtaken thorough infirmity in any sin or purpose of sin, not only he is taunted and traduced by the profane multitude, but the truth of God and the profession of the truth, nay the God of truth is evil spoken off, dishonored and blasphemed. These things ought to go near us, even to the heart, and to make us watchful over our ways: seeing we have those that watch over us, to see if they can have ought whereof to accuse us.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is long suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, &c.

In these words we have the second reason drawn from the consideration of the nature or being of God, which is seen by showing mercy and judgment, both which are in his hand, mercy to his own people, judgment to his enemies. This description is taken out of the book of Exodus, chap. 34.6. very comfortable to afflicted and distressed consciences. So *Jonah* 4.2. first he is said to be long suffering; then, of great mercy, and thirdly forgiving iniquity and transgression. If any ask. Is he only merciful? is he not also just? The answer is, he will by no means clear the guilty, but will visit the iniquity of the fathers upon the children. But of this latter clause we shall speak afterward, verse 33.34. Out of the former, note, that it is the property of God to be always of great patience, much gentleness, and long-sufferance. He is of a forbearing nature, and slow to anger, expecting many days the conversion, repentance, and recovery of sinners, Isaiah 65.2. Ier. 35.15. and 25.5. Matth. 23.37. We have many examples hereof in the word of God, Gen. 6.3. 1 Pet. 3.20. The long suffering of God waited in the days of *Noah* while the Ark was a preparing. So Luke 13.6. 7, 8, 9. 2 Chro. 36.15. We have all experience of this point.

[Reason 1] The reasons: first he knoweth our weakness, our corruption and inclination to evil, he knoweth whereof we are made, he remembereth that we are but dust, Isaiah 57.16, Psalm. 103.14. yea, as a wind that passeth away, and cometh not again, Psal. 78.38.39. no better then vanity, yea, lighter altogether then vanity, Psal. 62.9.

Secondly, his nature is to be merciful & full of compassion, 2 Chron. 36.15.

Thirdly, the sins of the wicked are not yet full, they have not yet filled up the measure of them, Gen. 15.16.

Lastly, he is not willing that any should perish, but that all should come to repentance, and therefore he is not slack concerning his promise, but is long suffering to us ward, 2. Pet. 3.9.

[Objection] Before we come to the uses of this doctrine, we must remove a few objections that seem to make against this point. And first, how can God be said to be very patient and to suffer long, seeing his judgments are often said to come suddenly & speedily as a whirlwind and a tempest? and when they shall say, peace and safety, his coming shall be as the coming

of a thief in the night, or as travel upon a woman with child, 1 Thess. 5.2.3. [Answer.] I answer, to be long before he come, and to be swift when once he cometh, are not opposite or contrary the one to the other. He waiteth a long time, but when the days of his patience are expired, then suddenly destruction cometh. He giveth warning after warning, and will do nothing but he revealeth the same to his servants the Prophets, Amos 3.7. Dan. 9.5.6. but when his patience is abused and contemned, then he cometh swiftly and stayeth not. The Apostle *Peter* speaking of the second coming of Christ to judgment joineth both these together, and showeth how and wherefore he is both long in coming, and yet swift in coming; he forbeareth because he is patient, and he cometh suddenly in his glory because he is just, 2 Pet. 3.9, 10. first he saith, that God is long suffering, not willing that any should perish: then he addeth, the day of the Lord will come as a thief in the night. Thus we see how he suffereth patiently, and yet withal how he cometh suddenly.

Secondly, [Object.] the question may be asked whether the Ministers should forbear or abstain from threatening and denouncing of God's judgments against the ungodly, seeing God is gentle and merciful, slow to anger and of great kindness? whereby they shall terrify men without cause, and make themselves liars. I answer, [Answer.] it is true that *Jonah* the Prophet was discouraged upon this ground and consideration, from threatening destruction against Nineueh. Though he were sent against the city with heavy tidings, yet he consulted with flesh and blood, & fled to Tarshish from the presence of the Lord, Ion. 1.3. because he knew that God was a gracious God and merciful, repenting him of the evil, chap. 4.2. But this was his infirmity, and therefore he is reproved, ver. 10.11. Wherefore it belongeth to all faithful Ministers of God as a part of their function, howsoever the judgments of God be differred and their Sermons derided, to open their mouths boldly, and to reprove sin earnestly, that they may thereby deliver their own souls and save the people that hear them, 2 Tim. 4.2.

Thirdly, it may be asked, [Object.] whether it be lawful for the godly to crave of God to be patient and longsuffering, to bear with the ungodly and vessels of wrath? especially considering the prayer of *Jeremiah,* chap. 15.15. Lord, remember me and visit me, and revenge me of my persecutors, &c. The prayer of *Moses* and of *Jeremiah* seem to be contrary. Answer. [Answer.] The prayer of *Jeremiah* is special and extraordinary, and containeth no general rule and direction for the Church. He spake this as a Prophet, not as a private man, for he foretold to his persecutors the vengeance and wrath of God certainly to fall upon them; the general rule belonging unto all, is set down by Christ, Matth. 5 44. To pray for our enemies and them that hate us.

Lastly, it may be demanded, [Object] whether the publishing and preaching of the doctrine of God's patience and forbearing be not dangerous and hurtful, as seeming to tend to lead men into sin, and minister occasion of hardening the heart, and delaying of repentance. I answer, from God's delaying of his judgments we may not conclude the delaying of our repentance. True it is, the ungodly abuse this doctrine to licentiousness, Rom. 2.4.5. as they do also other doctrines and the Scriptures themselves, to their own perdition: the providence of God to idleness, the predestination of God to wickedness, the mercy of God to

profaneness, the grace of God to wantonness, justification by faith to carelessness of good works, yea Christ himself to be a stumbling block and a stone of offense. Notwithstanding we must use the doctrine of God's patience to our comfort and to bring us thereby to repentance.

[Use 1] Now we come to the uses of this doctrine which are many, serving for instruction, reprehension, consolation, and exhortation. First of all, it serveth for our knowledge and instruction, and teacheth us what a good God we serve and worship, such a one as willeth not and wisheth not the death of a sinner: such a one as is gentle and gracious, merciful, and pitiful, Psal. 145.8, 9. Ezek. 18.23. and 33.11. Again, this teacheth us what is the cause that God spareth so long both his and the Churches enemies, to wit, because he is patient. Thus doth the Prophet tell the Israelites the cause why ye Lord had spared ye Assyrians so long, *Nah.* 1.3. We see how profane many are, blasphemers of God's Name, profaners of his Sabbath, despisers of the word, haters of good men; iniquity aboundeth everywhere. We might wonder that such live upon the face of the earth, and wherefore they are spared, but that he is a God of patience and long suffering, or they could not continue. Is not the earth filled with cruelty & oppression, as it was with the old world, that was destroyed with an universal Flood? Doth not pride, fullness of bread, abundance of idleness, and contempt of the poor abound, as in Sodom and Gomorrhah which was destroyed with fire and brimstone from heaven? Ezek. 16.49. So Gen. 19.24. How then could our cities and houses stand and continue, if GOD were not very patient?

[Use 2] Secondly, it serveth for reprehension. For it convinceth those that scoff at his threatenings, because God a long time descrieth his judgments against the ungodly. Hence it is, that they judge them, & persuade themselves of them, to be no better then Scar-crows, and therefore to be vain and not to be feared. Such persons doth the Apostle *Peter* describe, that mock at the second coming of Christ, which shall come as a snare upon all them that dwell upon the face of the whole earth, Luke 21.35. 2 Pet 3.1, 2. Ezek. 12.27, 28. Again, it meeteth with such as abuse God's patience to harden their hearts in sin. The more God spareth us, and the longer he waiteth, the more insolent and untoward the greatest sort do grow, abusing the lenity and long suffering of God presuming and waxing bold to offend, because he doth not speedily punish, Eccle. 8.11 Nehe. 9.17. sin is increased by this means: for the more he suffereth the greater is our sin.

Thirdly, this serveth for comfort and consolation. [Use 3] It lifteth up perplexed and disquieted consciences for their sins, trembling under God's hand as the child under the rod, and fearing to be consumed in his wrath. Let no man despair or be out of hope, for this is his nature, he is long suffering, Exod. 34. This is uttered to *Moses* to comfort him, who feared the utter subversion and destruction of Israel for their idolatry in worshipping the golden calf, Exod. 32.2. Psal. 103.8, 9. Again, it serveth to work confidence and assurance of faith and mercy in the hearts of the godly, that if they pray unto him, and desire to have his anger removed, he will be appeased toward them and spare them as we see in this place how *Moses* useth these words to the same purpose. Lastly, it comforteth the Church against the wickedness and cruelty of her persecutors: they stick not oftentimes to shed innocent blood,

and God seemeth for a time to hold his peace, and nothing at all to regard either what the enemies do, or what his children suffer, for he sendeth down no punishment upon them. Notwithstanding, we must not imagine that God hath forgotten us in our miseries, as if he had shut up his kindness in displeasure, but he is patient even toward them, he best knoweth his times and seasons for justice and judgment, as he doth for mercy and compassion. When the time of his patience is run out, then will his time of justice clearly appear. Thus doth *David* comfort himself, a man that had experience of many sorrows, Ps. 86.14, 15. *O God, the proud are risen against me, and the assemblies of violent men have sought after my soul, and have not set thee before them: but thou, O God, art a God full of compassion and gracious, long suffering and plenteous in mercy and truth.*

Lastly, sundry exhortations arise from [Use 4] hence to sundry good duties, which I will only point out; first, it serveth to move us to break out into the praise of God. Our sins deserve suddenly to be swept away, the measure of them is exceeding great. It is his great mercy that we are not utterly confounded & consumed, Psal. 130.3 4. Secondly, we must be patient toward our brethren, Col. 3.12, 13. Ephe 4.32. Let us dea•e with our brethren, as we see God hath dealt with us. If we be hasty to revenge, let us take heed, lest we kindle the wrath of God against our selves, Matthew 6. verse 15.

Lastly, it is our duty to repent of our sins while we have time, and to seek the Lord while he is near, Rom. 2.4. Joel 2.3.

Verse 19. Pardon, I beseech thee, the iniquity of this people, according to the greatness of thy mercy, and as thou hast forgiven this people, from Egypt, even until now.

Here we have the third and last argument of the prayer to move the Lord to pardon them, wherein he putteth the Lord in mind of his works of mercy, and thereupon is bold to pray for the continual course of more mercy, *Pardon this people, as thou hast forgiven them from Egypt until now.* [Doctrine.] The doctrine. All the benefits and blessings that we receive in this life, are such as give us hope and assurance, that we shall receive more blessings and mercies from God; So then the point to be considered is this, that mercies present assure more mercies to come upon the faithful, as Psal. 77.5. Josh. 10.25. 1 Sam. 17.34, 35, 36, 37.

The reasons. A promise in part performed is a good assurance that the rest also shall be performed. So then if God have given to a man any blessing in part, it shall be an assurance unto him, that he shall also receive more from God. Every gift of God is as a pawn or gage laid up and left with us; for when he bestoweth any blessing, he giveth us earnest to assure us of moe that shall follow, and of a greater measure of the same gift, 2 Cor. 1.22. and 5.5. Ephes. 1.14. Secondly, deeds are much more effectual and powerful then words. Albeit the word of God be sure whatsoever he hath spoken, yet we lay better hold upon his works. Men are not so much afraid of God's threatenings to come, as when they see and feel his judgments present upon themselves and others: so is it in this case; for though the promises of God be good payment, because he hath promised y^{t} cannot lie, Tit. 1.2. yet we are not so easily drawn to believe them, made by words only, as when we find them in part performed

unto us; then we conceive undoubted and assured hope to receive the rest also, because he doth thereby as it were enter payment of a debt, I mean a debt by promise on his part, not by any desert on our part.

[Use 1] The uses follow. First, this teacheth every man, that be ought to observe and keep in mind the benefits and mercies of God both upon himself and other: how God from time to time hath blessed him, that so he may have comfort in time of need. For this is the cause why so many despair and have no comfort at all when the judgments of God are upon them, they forget God's goodness, and never cast their eyes back to the times past, nor remember the former benefits and comforts which they have received from God, and so are wholly destitute of comfort, and remain without hope to receive any moe mercies frō him. When *Moses* prayed unto God to show him this mercy, that he might enter into the land of promise, he beseecheth the Lord after this manner, *O Lord God, thou hast begun to show unto thy servant thy greatness and thy mighty hand, I pray thee therefore let me go over and see the good land that is beyond Jordan,* Deuter. 3.24. Whereby we see, he considereth how God had dealt with him in former times, and maketh that a motive to stir up his faith for the time to come, to hope for, and to desire the continuance thereof.

Secondly, this teacheth all of us, whereupon [Use 2] we ought in our wants and necessities to stay our selves and look for comfort: surely in the remembrance of God's former promises. There we shall be sure to find comfort, if we think upon them. For they are as sure pledges to us, that we shall afterward receive moe also. And let us labor to rest upon God because he hath given us many blessings and mercies in former times, so that we need not fear for the time to come, but that we shall also receive more at his hands, who giveth liberally one blessing after another, I am. 1.5. Forasmuch as he is God for the time to come, as well as for the time past, and all his gifts and calling are without repentance, Rom. 11, 29.

Thirdly, this should move us earnestly to [Use 3] labor for the first grace, and never to give rest to our selves until we feel an addition and increase of the second and third grace in our hearts, and to multiply them one after another, that they may dwell in us plentifully, and make us fruitful in all holy conversation. If we have the first grace in our hearts, and be careful to use the same well, it is as seed sown in good ground, it will bring forth a wonderful increase, and a notable harvest in the end. *Paul* would have *Timothy* to *stir up the gift that was in him,* 1 Tim. 1.6. If we be once in Christ, he will purge us more and more, that we shall bring forth more fruit, John. 15.8.

Lastly, observe that this is a privilege belonging [Use 4] only to the faithful, that they shall have the mercy and favor of God continued unto them. The blessings that God bestoweth upon the wicked do serve to make them without excuse, and are as seals of condemnation: they are not assurances unto them that they shall have moe bestowed upon them, he hath made no such promise unto them, neither can they gather any hope to have any farther increase of the same, or any addition of new blessings. Albeit it be so with the godly, y^{t} former blessings of God are pledges of more, yet it is not so with the ungodly, 2 Sam. 7, 17. Judge. 10 12, 13. Eccle. 8.12, 13. Isaiah 65.20. He took away his mercy from *Saul,* but he would never do it from *David:* he delivered the unthankfull and rebellious Israelites out of the

hands of their enemies, but he threateneth that he will deliver them no more. The evil servant hath his talent taken from him, and never restored unto him again: and thereupon Christ delivereth the manner of God's dealing as well toward the faithful, as the unfaithful, Matth. 25.29. *Unto everyone that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.* For they do abuse his mercies, and never make any good use of them: how then should they be continued unto them? nay, how should they not be deprived of them? They become much more sinful and grow worse and worse by his blessings: God requireth the more of them, but they perform the less duty unto him. It is therefore a vain hope and a mere presumption for such to think to have his goodness continued; rather they may conclude, that God will take them away suddenly, and bestow them no longer upon them, except they turn from their evil ways.

20 And the Lord said, I have pardoned, according to thy word.

21 But as truly as I live, all the earth shall be filled with the glory of the Lord.

23 Because all these men which have seen my glory, and my miracles which I did in Egypt & in the wilderness, and have tempted me now these ten times, and have not hearkened unto my voice:

23 Surely they shall not see the Land, &c.

24 But my servant Caleb, &c.

We have in these words the effect of the prayer of *Moses,* and the answer that God giveth unto him. The sum whereof is this, that the fathers should die in the wilderness, because, though they had seen his glory and miracles in Egypt and in the wilderness, yet they tempted him *ten times,* that is, not once nor twice, but oftentimes, a certain number put for an uncertain, as Gen. 31.41. Job. 19.3. Dan. 7.10. and therefore they should be all destroyed, excepting *Caleb* the servant of God. If any ask the question why *Joshua* is not expressed, and wherefore his name is concealed? I answer, because the Lord pronounced the former sentence concerning the people that were in their tents; but *Joshua* (that attended upon *Moses*) was present with *Moses* and *Aaron* before the door of the Tabernacle of the Congregation, therefore the judgment denounced against the people that abode in their tents no way touched him. *Caleb* was with the people, so that it behooved him (who had spoken the truth of the land) to be excepted; *Joshua* was not, and therefore there was no need to have him exempted from them, who was not among them. For being with *Moses* and *Aaron,* he is accounted in their number. Secondly, they are commanded to return back again into the wilderness by the way of the red sea, verse 25 when they were now come to the borders of Canaan; which they could not hear without great grief and anguish of mind. Before they wept without cause, verse 1. Now they have cause to weep for this heavy

judgment. Thirdly, their children should bear the burdē of their fathers sin & wander in the wilderness forty years, howbeit in the end they should enter into the land. Fourthly, the Spies themselves that had searched the land, which were the authors of all this mutiny, and had brought up an evil report of the land, were smitten with a fearful plague, & died suddenly by the hand of God. Here we may observe in these words, that God heareth the prayer of *Moses* and pardoneth the people according to his prayer, so that the Lord heareth the prayers of the faithful according to his promise. Secondly, God's judgments are tempered with mercy. Thirdly, such as have received the greatest mercies and become unthankful and disobedient, are the greatest sinners, and shall receive the greatest judgment. Fourthly, in excepting *Caleb* and *Joshua* from the common destruction, it appeareth that God is a just & righteous God, who as he doth not account the wicked innocent, so he will not account the innocent to be wicked.

The Popish teachers allege this example to prove that God pardoneth sin, and yet punisheth the sinner, & that the same punishment so inflicted is a satisfaction to God for their sin, and that the eternal punishment due to this people was pardoned at y˙ request of *Moses.* If this were true, then all this people were believers and had true faith in the Messiah, which is a bold assertion without all show of reason, and likelihood of truth; It may probably and charitably be thought, that some of them were believers and repented, to them these were chastisements. The like may be said of *Moses* and *Aaron* and of *David,* of which, they were shut out of the land of promise, and he was punished by the death of his child, and in other his children and house; not thereby to satisfy God by bearing part of the temporal punishment belonging to their sin, but that *Moses* and *Aaron* might learn together with all the people, to put their trust in God's promises made unto them, and to wait on him with patience. The end therefore was not God's satisfaction but their own reformation and the people's instruction. And *David* had many punishments, that the mouths of the heathen might thereby be stopped, who were likely to blaspheme God because of his sin. The truth is, before forgiveness, such judgments are punishments of sin, but after forgiveness obtained, they are the fights and exercises of the just. This is the difference between the afflictions of the faithful, and of the unfaithful; that which is to the just, the exercise of virtue, is to the unjust the punishment of sin. That which is laid upon us after forgiveness in Christ, is only in respect of the time to come, to weaken and wear away the power of sin, and in death utterly to destroy it. If any object, that death is the wages of sin, and that yet it continueth after forgiveness: I answer, it is so indeed, original•y and naturally: but to the faithful it hath lost his sting; the poison of it is taken away and turned into a medicine, and is made the way to life and salvation. That which was the gate of hell is made an entry to the kingdom of heaven. Thus we see, that the Popish satisfaction is weakly grounded, and the gainful fire of purgatory standing upon the rotten and ruinous pillar of satifaction is utterly quenched, that though the Jesuits and their instruments labor to blow the bellows to kindle it again, yet they are not able to put any spark of heat into it. For this is a certain doctrine, that when God pardoneth sin, he also remitteth the punishment. For first, the fault & the punishment are relatiues which stand together and fall together: admit of the one, you yield the other: take away the one, you overthrow the other. Again, when God doth not remit the fault, he

doth retain the punishment, & who can deny this? therefore on the contrary, when he forgiveth the fault, he doth not retain the punishment. The fault is a greater matter then the punishment: if then God forgive the fault which is the greater, it may not seem strange that he should forgive that which is lesser, and only depending upon the fault. Besides, when once a debt is discharged, it were extreme wrong and injustice to require the payment thereof again: but sins are debts, Matth. 6.12. The obligation standing against us is cancelled, and the creditour is fully satisfied, how then should we fear any arrest or imprisonment? who shall sue us, or who can lay anything to our charge? In a civil court, he were a very corrupt judge, who having acquitted & cleared a man that stood as guilty, from all offense, would notwithstanding give sentence that he should be executed: for this were as much as to pardon the theft, and to hang the thief. They that are justified by faith, are at peace with God, Rom. 5.1. and there is no condemnation to them that are in Christ Jesus, Rom. 8.1. When God forgiveth the sins and transgressions of the penitent, he remembereth them no more, Ier. 31.34. he blotteth them out of his sight, he setteth them as far from us, as the East is from the West, Psal. 103, he scattereth them as a cloud, and casteth them into the bottom of the Sea, Mic. 7.19. But touching the pardon mentioned in this place, the answer of God is to be referred to the prayer of *Moses,* & is proportioned out according to his request. He desired, that God would not utterly root out that whole people as one man, according as he had threatened: his prayer is granted, and God declareth that he had pardoned them, not absolutely, but according to his word: he requested they might not utterly be destroyed, he receiveth answer, they shall not utterly be destroyed. And concerning satisfaction to God for our sins by our selves, it is more then we are able to make it cost more to redeem a soul and to pay a price sufficient for it. For to satisfy is to yield a sufficient recompense to God for the transgressions y^{t} we have committed against him. This Christ our redeemer is only able to do, and his satifaction is all sufficient. [Object.] But they tell us that man's satisfaction is not a supplying of any want in Christ's satisfaction, [Answer.] but an applycation of it to us. A most foolish and witless conceit. For when a man hath a medicine fully sufficient and available for the curing and healing of a wound, what needeth another medicine for the healing the same wound, which he must apply and lay to the former medicine to make it good? is not this applycation needless? And if a surety (undertaking for us) hath discharged our debts, it is very ridiculous to suppose that we must pay the debt again, that so our sureties payment may stand in effect. We read of the satisfaction y^{t} Christ hath made, and we believe it: but of a satisfaction applying his satisfaction, we read not and therefore we believe not; which is no better then a cloak to cover their shame, and soundeth harsh to the ear of reason it self.

But to pass over these things, let us consider the sentence pronounced against these men, that all of them should die in the wilderness, as they had all broken out into open wickedness. The doctrine, sin generally entertained, bringeth a general destruction: when it is once come to the height in the manner and measure, it causeth destruction to come upon such persons, The reasons follow.

This is agreeable to the course of God's justice, that his judgments may be answerable to the sin. A general sin deserveth a general plague. Secondly, as sins are resembled to sicknesses,

so punishments are to medicines which must be fitted to the diseases, and not to a part thereof. Now if universal and spreading sins should not have universal & spreading judgments brought upon them, the plaster should be less then the wound, & the remedy much weaker then the disease. The uses remain.

First, seeing God giveth sentence to bring [Use 1] desolation upon this people for their common sins, we have great cause to fear, that the day of our desolation and judgment cannot be far off. For seeing it hath been already proved, that we are grown a cold and careless people, a lukewarm Church, neither hot nor cold, seeing we are grown to the height of wickedness, and have added sin to sin, as it were drunkenness unto thirst, what can be expected in the next place, but y^{t} destruction be brought upon us? If God have destroyed other nations, and rooted them out for the same sins that are found among us, what can be expected by us, but that we having the same weight of sins should also have the same weight of judgment? He hath made us already to drink of many judgments, only this remaineth that as yet we have not drank the dregs; we have not yet tasted of utter desolation. No nation hath brought forth worse fruits, or shown less thankfulness. We have just occasion therefore to fear, that the day of God's visitation cannot be far off by the course of justice, and doubtless it is the nearer, because we are grown sottish and senseless, and have put all fear thereof from us. The land is generally full of retchlesnesse and security; and this addeth to our sin, so that we may say, as it is, Ier. 6.28, 29, 30. They are all grievous reuolters, walking with slanders: they are brass and iron, they are all corrupt, &c. Thus was it with the Sodomites immediately before their destruction, the Sun was risen upon the earth, they thought there had been a fair day coming, but it was a day of wrath, a day of trouble and distress, for the Lord rained down fire and brimstone upon them, and all the wicked were as stubble. So it was also in the days of *Noah,* and so it shall be in the end of the world.

[Use] Secondly, it teacheth us, who are the greatest enemies to a state, to a nation, to a kingdom, to a land, to a people, to our towns and cities, & to our families; even they that are the greatest sinners. These are they that bring those days of desolation, the days of darkness and gloominesse, the days of wastnesse and confusion, to wit, such as sin with an high hand, that are obstinate and hardhearted and settled to continue in the dregs of them. When Jerusalem was besieged by *Nebuchadnezzar* king of Babylon, Ier. 32.4. who were the chief enemies of the city and kingdom? doubtless, not so much the Babylonians and their army, as the citizens themselves; they were such as lodged within, not they that lay without, 2 Chron. 36.16. Dan. 9.10, 11. Nehe. 13.17, 18. The strongest enemies were in the heart of the city, and they were they that did weaken it. It is sin that openeth the gates, and throweth down the walls, and letteth in the enemy, and maketh havoc of all. The sin of *Achan* made Israel to turn their backs to their enemies, Josh. 7.8. according to the threatening, Deut. 28.15.25. The contempt of the word, profaning of the Sabbaths, whoredom, drunkenness, covetousness, and oppression do sharpen the swords of enemies, and give them assured hope of victory, Hab. 1.3, 4, 5, 6. If we sin against God with an high hand, and break out into all enormities, it is in vain to trust in our fenced cities and multitudes of men. If our armies be never so strong, if our cities were never so sure blocked, if we had walls flanked with barracadoes and other fortifications, that we feared not to have them surprised by scalado; yet if sin be

suffered and fostered within, it weakeneth all our force, it maketh frustrate all our devises, it throweth our castles and citadels down to the ground, it filleth up the trenches, and maketh the way easy to batter our walls and to break in pieces the towers thereof. Sin is as a Cannon that beareth all before it, and where it beareth sway, an hundred walls cannot keep out the enemy. And this the heathen knew and confessed. But where Religion is entertained, and godliness flourisheth, there the city is notably garded, Deu. 4.6. and 28.1.7.

Lastly, such as have any love to their country, [Use 3] and would have the people freed from destruction, and continue in peace and quietness, let them show it by their love to the Lord and his Law, and by seeking to be at peace with him. If we be reconciled unto him, that he hath no controversy against us, he will make even our enemies to be at peace with him. This serveth to admonish us all to take heed, lest we add sin unto sin. We account him an enemy, and that justly that conspireth and combineth with another to open the gates unto him, and to bring him in to destroy the city and people: such an enemy is sin, it taketh part with our enemies, and they both join together, and tend both to one end, to wit, to overthrew our peace and safety. Stay therefore the course of sin, that it grow not to have the upper hand. Seek not to be acquainted with it, be not any means to spread it farther, and to convey it from one to another. Mark then from this consideration, who are indeed and in truth the best Citizens, and best townesmen in places where they live. Not always the richest, not always the noblest, not always the strongest, not always the most political. The best citizen is the godly man: the best townesman is the man that feareth GOD, and walketh in his ways. Such are the chariots and horsemen of the kingdom. They are the strength of the land that are strong in the Lord. On the contrary side, the worst citizens are the ungodly, who pull it down as it were with their own hands. What hath been the ruin and overthrow of the most famous kingdoms in the world? and what hath turned the noblest Cities into dust? what hath brought infinite calamities of famine, of the sword, of the pestilence, of fire, of slavery, and such like, but the impiety of men? so that the Lord hath been compelled to revenge himself of the very places which they possessed, of the walls and buildings, yea of the cattle and beasts that fed thereupon. Stand fast therefore in the most holy faith, and let not sin enter: for when it cometh, it layeth all waste: from this cometh the ruins of countries, of cities, of houses, and of particular persons.

26 And the Lord spake unto Moses, and unto Aaron, saying,

27 How long shall I bear with this evil congregation which murmur against me? I have heard the murmurings of the children of Israel which they murmur against me.

28 Say unto them, As truly as I live, saith the Lord, I will surely do unto you, even as ye have spoken in mine ears.

The Lord as a just Judge proceedeth to give sentence against these wicked men whose destruction was concluded. They had gone back from their obedience, God charged them to

go back again toward the red sea, so that they were forty years before any of that people came into the land, which might have been possessed in forty days. This sentence pronounced by the mouth of God, is either general against the whole multitude, or special against the first contriuers and principal authors of this rebellion. The general punishment is concerning themselves or their children.

Touching themselves as they had spospoken, so the Lord would do, they should not come into the land, their carcasses should fall in the wilderness; and touching their children, they should wander in the wilderness forty years. The fathers themselves had murmured against *Moses* and *Aaron,* verse 2. this doth God account as chiefly done against himself, *You have murmured against me.* He accounteth the disobedience shown to the Ministers that bring the word, as a disobedience against himself the author of the word, as Luk. 10.16. to teach us to submit our selves to God's holy word, albeit it be delivered to us by man, [Doctrine.] like unto our selves. The doctrine, when once the Ministers of God are no longer regarded, when they cry early and late, and we stop our ears, God himself taketh the matter into his own hand. When God sent *Noah* to preach repentance to the old world, and they repented not, he cometh against them to their destruction, Gen. 6.1, 4. *Come thou and all thine house into the Ark, for yet seven days, and I will cause it to rain, upon the earth forty days and forty nights, and every living substance that I have made, will I destroy from off the face of the earth.* So 2. Chro. 36.15, 16. Ierem. 7.13, 14. and 14.15, 16. Zach. 7.11, 12. This is the course of the Lord's dealing: first he preacheth by his Ministers, then he punisheth with his judgments. The reasons.

[Reason 1] First because the word offered and brought unto us, being contemned, they show contempt against God himself, and in despising his word, they despise the Lord himself, John. 13.20. and therefore no marvel, if he be constrained to take the matter into his own hand, and to deal with them himself, that they may know what he can do, who regard not what his servants speak.

[Reason 2] Secondly, God loveth those that are his own, and he is entered into a covenant with them, and cannot but continue his love unto them, John. 13.1. now these that he loveth, he chastiseth, Heb. 12.6. and if they will not be warned by his threatenings, he will make them seek unto him by his corrections and punishments. Job. 33.16.

[Use 1] This teacheth the Ministers of God how they may stay themselves in following the duties of their calling, among so many discontentments that they meet withal, both in the hearing and practicing of the people. For albeit their labor spent early and late cannot prevail, yet the Lord himself will take the matter into his own hand, and deal with them himself. The word which we bring is not our own, it is the Lord's: we are but as the Apothecaries box that holdeth the precious ointment: if then he be patient toward the contemners of it, much more ought we to be patient, and commit the cause to him whose cause it is. *Peter* being a Fisherman before his calling, Matth. 4.18. had toiled all the night, but had taken nothing, yet when Christ bad him continue his labor, he was ready to cast down the net into the sea, Luk. 5.5. and at length he enclosed a great multitude of fishes.

The Ministers are made the fishers of men, Matth. 4.19. to catch them with the angle of the word, and to take them in the net of the Gospel, Matt. 13.47. And albeit we do oftentimes toile and moil and take nothing, because men are grown so wily as to pass by the net, and can by no means abide to come near it: yet we are not to be discouraged, the master of the net commandeth us to labor in season and out of season: and if a multitude of them will not be taken in this net, Christ Jesus will take hold of them another way, to wit, by the net of his judgments.

Albeit therefore we do not see such profit of our pains and labors as we expected and desired, yet let us be content and commit the success of all to him that sent us, he will do that for us which we cannot do for our selves; he will take them in hand that hath their hearts in his own hand, and reform all that belong unto him, & bring everlasting confusion upon his enemies that shall never be forgotten, Jeremiah, chapter 20. verses 8, 9.

Secondly, it serveth to terrify all that obstinately [Use 2] set themselves against the word of God, because God will take the matter into his own hands. If his word cannot be a fire to burn up all corrupt affections in us, Ier. 23.29 God will himself be a consuming fire, Hebr. 12.29. If his word be not as an hammer to break in pieces our rocky and stony hearts, he will be an hammer that shall beat us to shiuers and grind us to powder, Matthew, chapter 21. verse 44. Let all such know, that albeit they escape the mouth of the Minister, yet they shall fall into the hands of God himself, which will be more fearful unto them, for he is able to destroy both body and soul in hell, Matth. 10.28. Indeed he is patient, but he will not bear long with the contempt of his word: and though he seem not to hear at the first, yet in the ende he will make it manifest that he heareth those which would not hear him: Let us therefore hearken unto the word with diligence and attention, while it is offered unto us.

Lastly, let everyone make conscience of hearing the word, and be admonished by it; otherwise most certainly it will fall out, he shall be forced to take us into his own hands, and to deal with us himself. This should move us to reform our selves and to amend our lives by the Ministry of the word, that so we may escape the hands of God, and not lie under his correction. Is it not better for children to be admonished by their fathers servants, then to fall into the hands of their fathers? Is it not better for men that live in lewd courses to be admonished by a friend, then to fall into the hands of the Magistrate, and to go to the stocks for correction? so in this case it is far better for men to be reformed by the word of God, brought unto them by the Minister, then to fall into the hands of the living God to be judged by him. This did *Eli* teach his children, 1 Sam. •, 25. *If one sin against another, the Judge shall judge him: but if a man sin against the Lord, who shall entreat for him?* Our condemnation shall be so much the greater, because we will not be admonished by his word. Let us therefore be wise in this point. Some children are so wayward and peevish, that no words will serve them, speak unto them never so much, they will not hear, neither will they regard. And *Solomon* saith well, *A whip for the horse, a bridle for the asse, and a rod for the fools back,* Pro. 26, 3: and of children he saith, *Foolishness is bound in the heart of a child, but the rod of correction shall drive it far,* Pro. 22, 15. So is it with all those that are stubborn and refractory, they esteem words as wind, they never lay them to their hearts: they must be brought low by strong hand, and

they must feel the smart of their sins before they will be humbled. We see this in *Pharaoh* and his people, they had oftentimes heard *Moses* and *Aaron* speak unto them in the Name of the Lord, Exod. 5, 1, 8, 1, & 9, 1, 13, & 10, 3. But what did all this work in him, but as so many hard strokes vpō the anuill, which make it harder? so *Pharaoh* hardened his heart, and would not let the people go, Exo. 8, 15, so that God is constrained to enter into judgment with him, and he that would not give ear to the word, was constrained to give place to the waters, for he and his host were drowned in the red sea. Thus was it also oftentimes with the Israelites that refused & misused the Prophets, they ever brought upon their heads some judgment or other.

33. And your children shall wander in the wilderness forty years, and bear your whoredoms until your carcases be wasted in the wilderness.

34. After the number of the days in which ye searched the Land, even forty days (each day for a year) shall ye bear your iniquities, even forty years, and ye shall know, &c.

In these words *Moses* farther describeth the sentence of God against these rebels: the punishment rested not only upon their own persons but slowed down to their children, like a violent tempest that first falleth upon the Mountains, and after descendeth into the valleys. Note here first of all, how God dealeth with these mutiners and with their offspring. The spies had been 40. days in searching the Land, and for their wickedness they shall wāder 40. years in the wilderness, a year for a day. A dram of sin hath a pound of sorrow. A day of pleasure hath a year of pain. [Doctrine.] Observe from this, that in judging and punishing of sins, God oftentimes punisheth in proportion, so that the judgment is answerable to the sin. Of what kind the sin is, of the same kind is the punishment, Gen. 42, 21. God sent upon Sodom a punishment like to the nature of their sin, they burned in unclean and unnatural lust one toward another, and the Lord sent fire from heaven to burn them up. The people in the wilderness with their viperous and venomous tongues spake against God and *Moses* his servant, and the Lord sent venomous and fiery serpents to sting and to bite them, Numb. 21, 5, 6. So *David* sinned greatly in numbering of the people, through the pride of his heart, and vain glory in his own greatness: God could have punished him many other ways, but he meeteth with him in the same kind, he diminisheth ye number of his people exceedingly by the pestilence, in whose strength he much trusted. The reasons follow.

First, God hath many ways to punish sin, [Reason 1] yet it pleaseth him to send his punishments according to our sins, thereby to strike us with inward remorse, and to work a deeper impression in the conscience. For when he punisheth after this manner rather then after any other, the judgment it self doth more effectually force the sufferer to acknowledge God's justice in plaguing of him in that sort. This we see in *Adoni-bezek,* who was served himself as he had served others, he had cut off the thumbs and great toes of threescore and ten kings which gathered their meat under his table, the Israelites served him with the same sauce, they also cut off his thumbs and his great toes; this measure repaied unto him caused him to say, *As I have done, so God hath requited me,* Judge. 1, 7. The punishment presenteth the

sin as it were visibly before his face; and when God dealeth thus with a man, it oftentimes bringeth him to think of those sins which otherwise he would never have remembered: so that thereby he may justly acknowledge, that it is justly come upon him. Secondly, this maketh men not only to [Reason 2] justify God, whose judgments are always just, but maketh thē also to judge themselves, and thereby they oftentimes prevent ye more heavy judgments of God. He doth it for their good, & judgeth no mā twice, if he be wise to judge himself. Thirdly, God hath given a law, [Reason 3] & by y˙ law he requireth a proportionable punishment for sin, Levite. 24, 19. This course will the Lord take (who is the supreme Magistrate) so often as it pleaseth him, albeit he do not tie himself to that law.

[Use 1] This serveth to warrant us, that we may lawfully expect judgment from God in proportion upon men for their sins. For y^t which hath been, may be; and that which the Lord hath done, he will certainly do it again, so that we may promise and persuade our selves that they shall in the end be paid home to the full, with due proportion of punishment according to their sins. In the destruction of *Jerusalem,* we read, that the enemies came upon them the same day, that they put Christ our Savior to death, even then, I say, came the sword upon them, and recompensed them in the same manner by putting them to death. How many are there which have sometimes been servants (though now they are masters) and been faithless to their masters? & what hath followed? have they escaped? nay, hath not God met with them in the same manner, by giving to them faithless servants, deceivers, purloiners, and thieves, that have wasted and spoiled their goods, as they in former time did their masters? How many in our days have been stubborn and disobedient against their parents in their youth, never doing them reverence, nor yielding to them any obedience, mocking at their age and other infirmities? Have not these monsters been punished? Yes, God hath paid them home with the like, and sent them dissolute children, disobedient, such as grow weary of them and think they live too long, minding their patrimony, more then regarding their parents. How many are there that have abused and wronged their former wives? and hath not God usually plagued them in the same sort in giving them a second into their bosom which hath embraced the bosom of strangers, and dealt wickedly and falsely with them? 2 Sam. 12, 11. Job 31, 9, 10. God could have met with thē by other means and punished them a thousand other ways, but it pleaseth him to make his punishments answerable, and carrying a likeness with the sin for which it is inflicted: so that they are punished by that thing, by which they have sinned against God. Covetous persons which get their goods by fraud and oppression, are themselves or their heirs many times oppressed, and deceived, and brought to beggary. Gluttony, surfeiting, and drunkenness are oftentimes punished with dropsies and many gross and corrupt humors, distempering their bodies, and bringing them with speed to their graves. But all these judgments before rehearsed belong only to the body, & do not stretch to the soul and conscience: nevertheless the Lord ceasseth not to repay us even in this kind also according to our sin. Hence it is, that he threateneth to send strong delusions upon men to believe lies, which will not receive and believe the truth, 2 Thess. 2, 11. and they which will not believe wholesome doctrine, but having itching ears get them an heap of teachers, shall turn their ears from the truth, and be turned unto fables and believe lies, 2, Tim. 4, 3, 4.

Secondly, whensoever we remain under any [Use 2] judgment of God's hand, whatsoever it be, let us labor for spiritual wisdom, that we may be able to see and discern, what the sin is which is the cause thereof. For by the manner of the judgment, we may oftentimes find out the manner of our sin. And doubtless these benefits will come thereof: we shall be able to justify God, and also to judge our selves, and thereby we shall escape farther punishments and plagues that God purposed to bring upon us. This way we shall make the punishment profitable unto us, if we take it and lay it unto the sin, as it were a salve vpō the sore. This will bring us to remember many sins, and to repent truly of them, which otherwise we should not think upon. It will work in us a care to *judge our selves, that we be not judged of the Lord,* 1 Cor. 11, 31, 22. This is no small benefit and comfort and therefore we should entertain a joint-meditatiō, both touching the sins that we have committed, and touching punishments that we have suffered, that so we may to our farther good compare the one with the other.

Lastly, as God dealeth with men in regard [Use 3] of their sins, so he dealeth oftentimes with his childrē in good things & for good things. He will not only reward our good works, even to a cup of cold water, *given to a disciple, in the name of a disciple,* Mat. 10.42. but he will reward according to our deeds, blessing with the same blessing, and mercy with the same mercy, 2 Tim 1.18. *Onesiphorus* shown me•cy unto *Paul* he prayeth to God, *That he may find mercy of the Lord in that day.* He that is merciful and liberal to the poor, hath a promise that he shall never want. Christ our Savior describing what is true blessedness, wherein it consisteth, saith, among other things Mat. 5 4. *Blessed are the merciful, for they shall obtain mercy.* True it is, God is able to reward such many other ways, but he promiseth and performeth this rather then any other, to strengthen our faith in his word, and to teach us to acknowledge and confess his own in y^{t} work. And hereby have all such as are any way under the government of others, a notable encouragement in well doing, that God will return them a like measure of blessing according to that themselves have done. If we be truly serviceable and conscionable in our duties toward those whom God hath set over us, we shall by a special blessing of God find in time to come those that shall be under us faithful also toward us. He that will rule well, must first learn to obey well: if we be not obedient to others for conscience sake, let us never think to find others obedient to us. Hast thou been a dutiful child to thy parents, and obeyed them in the Lord? Thou mayest well hope and expect the same at the hands of thy own children hereafter. Or hast thou been a faithful servant to thy master according to the flesh, serving him with fear & trembling in singleness of thy heart? Thou mayest well look for the like service at the hands of others. It is the common rule of christianity, and that which the heathen themselves were not ignorant off, *Whatsoever ye would that men should do unto you, do you even so to them: for this is the law and the Prophets,* Mat. 7, 12. On the other side, they that are stubborn and disobedient children, evil and unfaithful servants, may justly fear to have the same measure measured unto them again. They that are now young men & live under the roof and government of their parents, if they deal falsely and deceitfully with them, how can they but think that God will make them reap a plentiful harvest of such darnel as themselves have sown & scattered abroad? They that are now children of their fathers & mothers, may in time to come themselves be fathers & mothers of their children, & so have

others stand in the same place to them, that themselves now stand to their parents. If they mock and scoff at them for their infirmities, as *Ham* & *Canaan* did, Gen. 9, 22. Or contemn their wholesome counsels and holy admonitions, as the sons of *Eli* did: Or if they beguile them, or closely conuay away their money or any of their goods from them as *Micah* did from his mother: as many make it a slight and slender matter to steal from their parents, as if all were their own they can lay fingers upon, even while they be alive; and others give liberty to take and embezell from them, if it be but a little and no great sums: Or if they think they live too long that they may enjoy their living as *Esau* did; let them know that there is a just God in heaven, that will another day withhold his grace from their posterity, that they shall find their own children ready to despise them and set them at naught, to reject their adm•nitions & threatenings, to circumvent them & purloine from them, yea to gape for their death y^{t} they may have their goods. And when this cometh to pass, then let them consider their own sin as the cause of their children's sin, and that their children do forget them to be their parents, because themselves never remembered y^{t} they were children. The like we may say of servants; they that are now servants of their masters, may also hereafter come to be masters of their servants. If then you shall deal wickedly with them, in word or in deed, you shall make a straight, yet a just & equal law against yourselves. The Apostle giveth an excellent precept unto such, Tit. 2, 9, 10. *Exhort servants to be obedient to their own masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.* Let such therefore look to themselves, that they be not paid home in their kind. If they learn to give stubborn and froward answers, and to despise them that are over thē, as *Agar* did *Sarah,* Gen. 16, 4. Or if they return them sleeuelesse answers when they call them to an account of their doings, as *Gehazi* did to *Elisha;* who, when he asked him, whither he went, or where he had been, said, *Thy servant went no whither,* 2 Ki. 5, 25. Or if they slāder and bely their masters, or any way falsely accuse them, as *Ziba* did *Mephibosheth,* 2 Sam. 16, 3. Or if they run away from their masters, and will not tarry in their houses, like the servants of *Shimei* that fled from him, 1 King. 2, 39. Or if they pick and steal from them, as *Onesimus* did from *Philemon;* or any way deal fraudulently & falsely with their masters goods which he hath committed to their trust, as the unjust steward did with his Lord, Lu. 16, 5, 6, 7. Let these look for no better dealing in times to come at the hands of their own servants, but be well assured, that it is just with God to send them the like false and disobedient servants as themselves have been to their masters. Thus then we see how all inferiors should be encouraged to honor their superiors, because God will cause them to be honored and on the other side be terrified from despising and dishonoring them, lest another day he cause them also to be dishonored.

[Your children shall wander in the wilderness forty years, and bear your whoredoms &c] By whoredom, we must understand the punishment of the idolatry and infidelity of their fathers falling from God, and ceasing to trust in him. For as idolatry, so infidelity is spiritual whoredom. They were as a wife that had forsaken her husband, and broken the covenant of her God. So then observe, that according to the number of the days, in which the fathers had searched the Land, evē forty days, the children must bear their iniquities, and wander too and fro, forward and backward, forty years before they should enter into the Land. The

doctrine from hence is this: [Doctrine.] The judgments and punishments of God, deserved and procured by the fathers sins and rebellions, do oftentimes fall upon their children and posterity: they do not end and cease in themselves, but descend to their stock & issue that live after them, Exod. 20, 5. and 34, 7, 8.

The reasons. First, because the children of [Reason 1] men and their posterity, though they be oftentimes infants, and have not understanding to conceive of sin, yet the same judgments that belonged to the fathers sins, shall light upon them, because God would thereby show his anger & sore displeasure against their sins, in that when it pleaseth him, he will punish those for their sins, which as yet had committed no sin at all, Rom. 5, 14, Gen. 7, 4, and 19, 25.

Secondly, touching those that are of ripe [Reason 2] years, they are of two sorts: either wicked, & so like to their parents, and then it is just with God to bring his judgments upon them, because he would show himself displeased with their sins: or else they are godly, not tainted and defiled with them, yet nevertheless there is other corruption enough in thē, which may lustly & worthily call for temporal judgment.

[Object.] But some haply will object, that this may seem to be quite contrary to other Scriptures, as Ezek. 18, 4, •0. where it is said, *The soul that sinneth, shall die the death:* and again, *The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.* I answer, [Answer.] we must mark the occasion of these words. The children of Israel took up a taunting proverb against God, and in their afflictions said. *The fathers have eaten sour grapes, & the children's teeth are set on edge,* v, 2. that is, the fathers have sinned, and the children are punished. These were quick-sighted to look up, but they could not look downward upon themselves: they could see farther off, but were blind nearer home. These were rank hypocrites, who had rather accuse God then themselves; and as *Adam* cast the fault from himself upon his wife, Gen. 3, 12, so do they from themselves upon their fathers. They never think of their own eating of the sour grapes, they thought themselves free frō any sin that should procure such judgments, but God taketh the sons in the sins of the fathers, and then punisheth them for their own sins, taking occasion from their fathers sins. Every man's sin shall be upon his own head, so that though a wicked father be condemned, yet his son not treading in his steps, shall be saved. And though God punisheth temporally for ye sin of the father, yet he doth not condemn any eternally for the same. For as the godliness of the father shall nothing help the son to eternal life; so his wickedness shall not hinder his salvation, except he be wicked himself; and walk in the steps of his wicked father. [Object.] But it will peradventure be said, that *David* sinned in the numbering of the people, & yet the people were punished, many thousands were plagued for his offense, and he escaped scot-free: *Loe, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me and against my fathers house.* I answer, [Answer.] this is a certain & infallible rule, that there is no unrighteousness with God, who is the Judge of all the world. And touching the people, though they were free from this sin of *David,* yet they had many other grievous sins, for which God might justly punish them, and God, either for some secret

or else some open sin, had a quarrel against them, as is plain by these words;*The anger of the Lord was again kindled against Israel, and therefore he moved David against them to say, Go number Judah and Israel.* It is not said, that he moved *David* against himself, but against them. So then their own sin was the cause of the kings sin, and the kings sin brought this punishment upon them, and therefore their sin was the cause of the cause of their punishment. It may be they abused the peace & plenty given unto them after the three years of famine, & after the four great battles which they had fought against ye Philistines: for it is hard to use God's blessings well, our corrupt nature being ready to turn good into evil, and blessings into curses, Deut. 32, 6, 15. Therefore the people are especially plagued, because their sin was the first cause of all, which sin he punished with the sin of *David,* and both of thē with that grievous pestilence. And touching *David,* we cannot say, he altogether escaped unpunished, for God by one and the same plague and judgment striketh many ways and many persons: his sword hath many edges, and cutteth every way: he useth no rod that hath not many sharp twigs, nor no whip that hath not many cords of wiar to draw blood in many places. True it is, he was not stricken with this raging pestilence: nevertheless, he was diversely punished with it, with grief and sorrow, with horror & fear, with loss of his subjects & of his honor, Pro. 14, 28

The uses. First, this serveth as an admonition [Use 1] to all parents, to teach thē, that if they love their sons, they must leave their sins, and walk in a careful obedience to the law of God. If they do not remember his commandments, it shall come to pass that he will not remember their children for good, but for evil. If thē there be no love in us, either toward God or our selves, yet for the children's sake of our body, and for our posterity that come after us, we should labor to forsake our sins. For his judgments shall not end in us, but follow us at the heels, and fall upon such as are near us and belong unto us. God will take vengeance of the children for the sins of the parents, although they have in themselves enough to work out their own destruction, yea, though they have no more in them but original sin. Many love their children better then themselves, and desire their good more then their own. If we would indeed show our love to them, we must walk in obedience unto God. To say we love them dearly, and yet to live profanely, is utterly to deceive our selves. To commit wickedness with greediness, is not the way to show our love to them, or to procure their safety, but rather to make them partakers with us in the punishment. Many children may now say to their parents, as *Zipporah* said to *Moses;* for as she said,*Thou art a bloody husband to me;* in like manner may many children say to their parents, Ye are indeed bloody parents unto us, because they have brought the curse of God both upon themselves and upon their posterity. Alas, do men marry wives to bring forth children to Satan? to be cast into the fire of God's wrath? Is there no care in you, O fathers? no love in you, O mothers to your own children, the fruit of your own bodies? If there be any spark of piety, nay of pity and compassion in us, let us show it in this, by forsaking of our sins, and by reforming of our lives, whatsoever is amis in us; and by giving unto them a good example of life: otherwise most certainly we shall find the wrath of God extended even to our houses and little ones, he will forget to show mercy unto them, but in great wrath & heavy displeasure will he remember them. Let not these things be forgotten but remembered, & graven in our hearts, to wit, that wicked parents are the greatest enemies to their children. We cannot abide that

others should entreat them evilly, when in the mean season none do more hurt them and misuse them thē our selves.

[Use 2] Secondly, it reproveth those parents, that imagine by fraud and oppression, wrongful & injurious dealing, to set up their children and enrich their posterity, and get to themselves great names: whereas this is the ready way to bring the curse of God upon their names, upon their substance, upon their houses, upon their children, upon their labors, and upon all their posterity. Such covetous practices (whatsoever their pretences be) cannot build up their houses, which they might easily know if they did believe the word, which teacheth that God is an avenger of all such things, 1. Thess. 4, 6. And the Prophet telleth us, that *the stone shall cry out of the wall, and the beam out of the timber shall answer it; woe to him that buildeth a Town with blood, &c.* This woe fell upon *Ahab,* that ruined his house: as it doth many great houses in our days.

[Use 3] Thirdly, this warneth us that therefore we should not sleep securely in sin, because God by and by punisheth it one way or other. The wicked are often seen in great power, spreading themselves like the green bay tree, Psal. 37, 35, and they go unpunished for a while, Ps. 73. Job 21. but look upon their posterity, and you shall see GOD meeteth with them in his good time, yea often when they are dead and rotten. Evil doing is always attended with evil success in themselves or in those that are theirs. We see tyrants and bloody persecutors flourish and prosper for a time, howbeit if not in their own persons, yet in the second or third descent, they have been buried under the ruins of those buildings, of which the mortar had been tempered with innocent blood. We noted this before in the person of *Ahab,* after he had shed the blood of *Naboth* the true servant of God and of his children; who, I pray you, could do greater hurt to his own house then himself? Did not he in a manner pull it down with his own hands? for therefore was the kingdom taken away and removed from his house, and his seventy children were all slain with the edge of the sword, 1 Kings 21, 21. *Behold, I will bring evil upon thee, and will take away thy posterity, &c.* Thus was it with *Jeroboam* who made Israel to sin, God swept him away and all his stock as dung from the face of the earth, 1 King. 14.10. It behooveth therefore Princes and subjects to pray one for another, forasmuch as GOD taketh occasion by the sin of one man to punish another. This duty should also be performed of fathers and children, of masters and their families, lest God cast them together in one judgment.

Lastly, children ought not in all things to [Use 4] follow the example of their parents. It is no just defense or good excuse before GOD, to say, our parents did so. If they have been wicked, swearers and blasphemers, contemners of the word & of the Sabbaths of God, we must not follow them in their sins, lest we reap the fruit of that which they have sown. Wherefore children must not walk in the wicked ways of their fathers, but rather be humbled and crave pardon and forgiveness even for their sins which they after a sort have bequeathed as a legacy unto them: so that their children inherit their sins as well as their substance, because they send forth an evil savor which bringeth down the curse of God upon them, as Dan. 9, 8, 16, where *Daniel* doth not only confess his own sin, and of others that then lived, but he is wonderfully cast down for the sins of their predecessors: *For our sins, & for the iniquities of our*

fathers, Jerusalem and thy people are become a reproach to all that are about us. And the Lord promiseth on the other side, that he which seeth his fathers sins, & is humbled for them, and doth not the like, shall not be punished for them, but shall find God merciful unto him; but whosoever seeth the wickedness of his fathers, and justifieth them by word or practice, filleth up the measure of their sins, & bringeth down a plague vpō his own head, Mat. 23, 32, 35: *Fulfill ye the measure of your sins, that upon you may come all the righteous blood that hath been shed frō the blood of Abel, &c. Verily, I say unto you, all these things shall come upon this generation.*

36. And the men which Moses sent to search the Land, who returned and made all the Congregation to murmur against him by bringing up a slander upon the Land: *37.* Even those men that did bring up the evil report upon the Land, died of the plague before the Lord.

After that God had given sentence against all the murmurers together; now he proceeds against the captains and ringleaders of ye rest, I mean the men that were sent to search out the land, which opened the mouths of the rest against the Lord; these were smitten down & died by the plague and pestilence, according to the threatening before ver. 12. *I will smite thē with the pestilence, and I will make of thee a greater and mightier nation then they;* and this had been no hard thing with God, who had before as it were hewed them out of the rock, & multiplied them to many thousands out of small beginnings.

[Doctrine.] The Doctrine from hence is this: Such as are leaders and drawers forward of others and soliciters of them to sin, are capital offenders, the burden of the sin & of the punishment thereof lieth cheefely upon them. Iudgments are principally intended & directed against those that have the chief hand in misleading others; we see this evidently in the fall of our first parents, the serpent is first punnished, then the woman, and lastly *Adam,* Gen. 3, 14, 16. The judgment of God lay heavy upon the idolatrous kings of Israel, which in a few descents were rooted out; Thus is *Jeroboam* branded, that *he made Israel to sin,* 1 Kings 12, 30. 2 Kings 13, 2, and 10, 29. 1, Kings 15, 2, 3, 34. The reasons.

[Reason 1] It is a sin for man to err of himself, and bringeth judgment, to go out of the way, though he be nor set out of it: but it is a greater sin and bringeth a greater judgment to cause others to do soe, for now he sinneth not alone. Satan that old serpent was chiefly punnished, because he was the chief procurer of man's fall, but *Adam* escaped not who was seduced, but was no seducer; he was deceived, but was no deceiver: the devil was a deceiver, but was not deceived: the woman was both deceived and a deceiver also. They that cause others to fall, have a greater judgment belonging unto them. We observed this before in *Miriam,* chap. 12, 10. she was a leper white as snow, who drew *Aaron* to join with her against *Moses,* and therefore as she had the chief hand in the sin, so she was stricken with a foul leprosy.

[Reason 2] Secondly, principal offenders in civil states are chiefly punished before such as are only accessories. In evil, we may say, Two are worse then one, because if one determine to give over, he hath a fellow to stir him forward, & if he be ready to cease, he hath another to help him up.

[Use 1] This serveth to reprove such as draw on others to sin, as they are capital offenders, so they shall be punished as capital offenders. Woe to such as lay a stumbling block before others to cause them to fall. In this number I range those that keep common houses of drunkenness, to tempt and seduce others, and such as haunt them continually, & meet there, and intend to make others drunk; of which places I may say as *Solomon* doth of other, Pro. 7, 27. *Their house is the way to hell, going down to the chambers of death.* These men are capital offenders, & are so hardened in sin, that they make a mock and a spott at it as at a pastime yea they make a mock of those that set themselves against it. It serveth also to reprove those that any way make others partakers of their sins, whether it be by commanding, or by counsel, or by persuasion, or by evil example. We shall find the number of our own sins to be great enough, and the account hard enough which we are to make for them, that we should be afraid to heap up more, and so to make the weight greater and the burden heavier.

Secondly, this must teach all such as are Rulers [Use 2] and Governors to look to their ways, and to take heed they be not any cause of the fall of others. A Governor lifted up above others, is as an high Cedar or mighty Oak, above the lower shrubs. The Oak never falleth but it beareth down the lesser trees that stand near unto it. So is it with such as are set before others, in what calling soever it be, they stand not alone, they fall not alone. If they stand fast and unmovable, they are as firm pillars to bear up others. If they fall, they wrap others in their own ruin, & God's judgments will lie heavy upon them and upon those that belong unto them. This doeth the Prophet teach touching negligent watchmen, that keep silence and do not blow the trumpet, and thereby cause many to perish in their sins, Eze. 3, 18. *Their blood will I require at the watchman's hands.* This may be spoken likewise of other Governors. God hath made the Magistrate a watchman, and requireth of him to cause his laws to be observed; and godly *Nehemiah* acknowledged it to be his duty to see God to be served, and his Sabaths to be sanctified, chap. 13, 17. *What evil is this that ye do, and profane the Sabbath day?* There was buying and selling upon the Sabbath day and he reproveth the buyers by name, as if the fault were chiefly in them; for as we say commonly in another case, if there were no receivers there would be no thieves, so we may as truly say, if there were no buyers, there would be, there could be no sellers. And it is certain, that because these find readily such as will buy of thē, it encourageth the sellers to come and offer their wares. For if the Jews had not been willing to buy their wares, the Merchants of *Tyre* would never have brought their commodities to vent them upon that day. If therefore the Magistrate do not his duty, but hold his peace, the blood of such as perish shall be required at his hands also. The like we might say of fathers and masters that ought to teach and instruct such as belong unto their charge; and this have all godly Governors observed: such then as are negligent in this duty, & open not their mouths, make themselves guilty of the sins that their servants and children commit, as it is noted of *Eli,* and bring upon themselves many grievous judgments.

Thirdly, we must nevertheless understand, [Use 3] that it shall be no just plea or pretence for such as are led aside out of the right way by others, or have a stumbling block laid before them to cause them to fall, to allege for themselves, Alas, I was deceived, I was moved & drawn by others: these are no better then *Adams* fig leaves, he posted his sin over to his wife,

The woman that thou gavest me, &c. So did the woman to the serpent, *The serpent beguiled me, &c.* So it was with *Saul,* he translated the fault from himself to his people, *The people spared the best of the Sheep and of the Oxen to sacrifice unto* y^e^ *Lord thy God,* 1 Sa. 15, 15.28. But God bindeth them all together as it were in one bundle, and they are all punished, the serpent, the woman, the man: And *Saul* hath the kingdom rent from him, and given to a neighbor of his better then himself. The people for the most part think themselves to be discharged, if they can lay the blame upon their Teachers: Alas, if we had been taught better, we would have done better; our Ministers shall answer for us: if we be ignorant, it is their fault. Thus do many deceive themselves, but this shall never go for good payment. Christ saith, *If the blind lead the blind, both shall fall into the ditch,* Mat. 15, 14. not only the blind leaders, but they also for company that are blindly led. Therefore none shall be excused by the carelessness and negligence of their Pastors, for *they shall die in their own sins and inquities,* Ezech. 33, 8. Jer. 14, 15, 16.

Thus the case also standeth with servants and others under the government of others, They think all shall go well with them, if they have the examples of their masters and rulers to go before them. The poor think themselves excused by the rich, the lower sort by the greater, the fewer by the multitude, the wife by the husband, the subject by the Magistrate. Thus also it falleth out in the breach of the Sabbath, of which we spake before. The seller turneth it over to the buyer, and the buyer putteth all the fault upon the seller, whereas indeed neither are innocent, but divide the sin between them, and therefore both of them are reproved as guilty, and shall divide the punishment also between them.

[Use 4] Lastly, this serveth as an instruction to the godly, that albeit we be overtaken in any sin, and fall into it our selves, yet let us take heed we do not pull others after us. We must not be so sottish as to think, that by procuring and persuading others to join with us as companions and brethren in evil, that the evil is thereby lessened: no, it is thereby rather increased. We should be grieved for our own faults, and know that the burden of our own sins doth press us down so deeply, that we have small cause to add the weight of other men's sins to our own. On the other side, happy are they that lead the way to true godliness, and bring on others unto the true fear of God, *They shall shine as the brightness of the Firmament, and as the Stars forever and ever,* Daniel 12, 3. As then, *Whosoever shall break one of these least Commandments, and teach men so, shall be called the least in the kingdom of heaven:* so, *Whosoever shall do them and teach them, the same shall be called great in the kingdom of heaven,* Mat. 5, 19. It is a praise and commendation to perform the will of God, and to do his commandments: but it is a double praise, to bring others to the practice of them also. *He that conuerieth his, brother to the truth, saveth a soul,* I am. 5, 19, 20. No man can do better service to God, or to his neighbor.

39 And Moses told these savings unto all the Children of Israel, and the people mourned greatly.

Moses rehearseth what the Lord had denounced and determined, or else he could not be said to *be faithful in the house of God,* Num. 12, 7. He hid nothing from them, but revealed the whole

counsel of God. This is the Ministers duty, they must keep back nothing of all the things that he shall say unto them, 1 Sam. 3, 17. Numb. 22, 38. Matth. 28, 20. Otherwise they cannot take the consciences of the people to record, that they are pure from the blood of all men, *Act.* 20, 26. Again, we see what this message of *Moses* brought from the mouth of God wrought in the people, they mourn and lament, not slightly but bitterly. But they should have taken heed of murmuring at the beginning, and then they had prevented this mourning at the later end. And wherefore do they mourn so greatly? not for their sin, but for the punishment fallen upon themselves and upon their children; as *Judas* and other sons of perdition, who can quickly mourn when they are punished, but are hardly drawn to it when they have sinned. But *Peter wept bitterly* so soon as he had sinned, Mat. 26, 75. albeit he saw no punishment coming. A good child feareth the displeasure of his father more then the rod. So it ought to be with all of us.

We learn from the behavior of the people this Doctrine, [Doctrine.] That sin though it be pleasant in the acting, yet it bringeth much sorrow and bitterness in the latter end. It is conceived in pleasure, but it bringeth forth pain. Gen. 3, 6. Ier. 2, 19. Pro. 7, 22, 23. 1 Tim. 6, 10. *Ahab* took possession with great joy of the vineyard of *Naboth,* purchased with the reward of iniquity, but the prophet is sent unto him with this heavy tidings, 1 Kings 21, 19. *Hast thou killed and also taken possession? In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine,* Luke 6, 25. and 15, 13, 14, 16.

The Reasons: First, because sin is the [Reason 1] transgression of the law, so it is defined by the Apostle, 1 John. 3, 4. *Whosoever committeth sin, transgresseth also the Law: for sin is the transgression of the Law.* Now God hath set a curse to every transgression of the Law, Gal. 3, 10 and this curse must take place upon the sinner, and cannot be severed from the sin.

Secondly, in sin are two things, the act it [Reason 2] self, and the guilt of it • the act it self is transient, and hath the pleasure while it is in committing, but the guilt of it remaineth behind, and bindeth a man to judgment.

This teacheth every man, that he should envy no man in the pleasure of his sinning: for albeit he have some pleasure in the committing of it, yet so soon as the pleasure is gone and past, then followeth the guilt, then followeth the punishment at the heels, and waiteth upon the sinner, as the Sergeant doth upon the debtor. The ungodly are oftentimes thought the only happy men in this world, but there is no happiness to be found in sin; it is the highway to unhappiness, to misery, to grief, to anguish, to judgment, to confusion, to condemnation. These are like to a foolish traveler, who coming to his Inn, calleth for great variety of meat to delight his taste, and taketh great pleasure in eating and drinking of all that is set before him without refusing any; but he never thinketh of the reckoning which is to come immediately after, which dasheth all the mirth and iollitie that went before. Thus it is with the sinner, he followeth his sin with greediness, he taketh delight therein, and cannot be satisfied; but he never remembereth the day of account, neither the reckoning that waiteth upon him hard at the heels. Hereupon *Solomon* singleth out the *young man,* and telleth him, that albeit he follow the lusts of his eyes, the desires of his heart, together with the pride and pleasure of life, yet he must *know that for all these things God will bring him into judgment,*

Eccles. 11, 9. O that every sinner would think upon this, and mark the latter end of sin! This would be a notable means to restrain us from wickedness, and to pull back our feet from those evil ways into which we are entered: if we would remember that the days shall come, yea the times approach we know not how soon, wherein the Lord will say to us, *Come, give an account:* but (alas) these things are now hidden from us.

Hence it is, that *Zophar* setting down the estate of the wicked, Job 20, 12. saith, *Though wickedness be sweet in his mouth, though he hide it under his tongue, though he spare it and forsake it not, but keep it still within his mouth; yet his meat in his bowels is turned, it is the gall of Asps within him: He hath swallowed down riches, and he shall vomit them up again, God shall cast them out of his belly.* Where he compareth sin with sweet meat mingled with deadly poison, & he speaketh of goods evilly gotten, w[c] turn to the destruction of those that possess them. The same doth *Solomon* teach touching drunkenness, Prov. 23, 31, 32. and touching whoredom, chap, 3, 3, 4. as also elsewhere he showeth, that *in the transgression of an evil man there is a snare.* It is otherwise with godliness, and the fear of God: it seemeth bitter to the flesh and is oftentimes accompanied with many troubles and afflictions which are very unpleasant to the outward man: notwithstanding afterward it bringeth enduring pleasure and contentment unto the soul: for, *our light affliction which is but for a moment,worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.*

Secondly, let no man measure the nature of [Use 2] sin by the beginning of it, but by the end: and when we are devising to commit any sin, let us bethink our selves what will be the end of it: this will be a great means and a sovereign preservative to stop the course of it. For sin is said to have *deceitfulness* in it, Heb. 3, 18. and the pleasures thereof to endure for a season. Heb. 11, 25. The sin of *Judas* that was a thief and kept the bag, and betrayed his master for thirty shekels of silver, was very sweet unto him; but in the end his mouth was filled with gravel, he had enough of them, & too much, for his conscience was vexed with horror, and he felt an hell in his own bowels; so that he carried them back to the Pharisees, and hanged himself, Mat. 27, 5. Then he repented, but then it was too late: and thus do the wicked repent. *Esau* a very profane person, sold his birthright for a mess of pottage, it was sweet meat unto him, but it had sour sauce: for he found no place for repentance, *Though he sought the blessing carefully with tears,* Heb. 12, 17. Thus it was with the foolish Virgins, Matth. 25. and so it shall be with foolish men in the latter end.

Thirdly, we must be careful to take heed [Use 3] of the least measure of sin that can be. There is no sin so little, but if it be neglected, it will increase: and whosoever despiseth small sins, quickly falleth into greater; it is like the infant conceived in the womb, James 1, 15. All sin, though it have not a wide mouth like a Lyon to swallow us at one morsel, yet by little and little it will sting us to death. The sand on the sea-shore, though it be very small and little in quantity, yet too much weight thereof will sink the ship. The drops of rain that fall from heaven are very little, yet they make great showers, and great showers bring mighty floods that sweep away all before them. A little spark of fire neglected, causeth a great

burning, and kindleth a great matter, James 3, 5. If then we desire to preserve our selves safe and sound from the heighth of sin, let us take heed we be not oppressed with ye weight of it, and set on fire with the sparks, and wet with the drops of it. Beware of small sins, if we would be preserved from the greater, one making an easy path and passage to another.

Fourthly, let us labor to prevent the first [Use 4] beginning of sin, and seek to pull it up as a bitter root in the first sprouting. In the diseases of the body, it is a good rule to withstand the beginning, because it is too late afterward to provide a remedy. Many a wound might have been healed, if it had been looked unto betimes, which by continuance proveth incurable. So the diseases of the soul should be prevented in time, while we perceive them to be growing and going forward. Men are careful to kill serpents in the shell, and to destroy noisome beasts before they can run and rauen abroad, thereby to prevent the danger that otherwise in time might grow by them, if they were suffered and let alone. Thus ought we to deal with our sins, we must endeavor to struggle against them, and to strangle them in the birth and beginning, that so they may never come to perfection, neither bring us to destruction. Destroy them or else they will destroy us: if we do not kill them, they will kill us, *for sin when it is finished, bringeth forth death,* I am. 1, 15. A young plant may easily be pulled up by the roots: but if it grow in the ground till it be a great tree, it can hardly be transplanted and removed. In like sort so long as our sins are young, they may with less strife and labor be rooted out: but if once they be confirmed by age, and strengthened by custom and continuance in our hearts, we shall find it a very hard matter to displace them and dispossess them, Ier. 13, 23. & 2, 22. If once they have gotten the mastery, they will hardly leave their hold. We shall find it little better then to wash a Tile or brick, and go about in a manner an impossible work, they are become a Cart-ropes which are not easily untwisted, Isaiah 5, 18. Or as a threefold cable which is not quickly broken, Eccles. 4, 12. Cōsider the truth of this in these three things, Drunkenness, whoredom, and swearing: what means soever are used to take these away, they are unprofitable: the drunkard will *follow it still,* Pro. 23, 35. Such as comit whoredom sildome return again, and *take hold of the paths of life,* Prov. 2, 19. & when a man hath once accustomed himself to swearing, he cannot but swear at every word, he never *feareth an oath.* Custom taketh away fear of sinning: where no fear is to offend men are bold to sin: & when men are grown bold and past shame they have no sense of sin You shall hear them swear ordinarily and horribly, and yet they know not of it, or at least never consider it, Rom 2, 4. Eph. 4, 19.

[Use 5] Lastly, it behooveth us to use all the means we can to keep us from sin, as we would do to keep us from the pestilence, least we grow secure and senseless, and think our selves in good case, when we are nearest to destruction and farthest off from salvation. The means which God sanctifieth as so many preservatives to work in us a conscience of sin, and to stay us from falling into the same are many: First the ministry of the word. I range this in the first place, both because of the power of it, and because it giveth force unto the rest. God commandeth his Ministers to cry allowed and spare not to preach the doctrine of repentance, and to tell the people their sins, Pro. 1, 20, 21. and 9, 2, 33. Ephes. 4, 11, 12. Thus he sent *Jonah* to the Ninevites, Jonah 3, 4. *Nathan* to *David,* 2 Sam 12, 1. and the prophets continually to the Israelites, 2 Chronic. 36, 14, 15 Acts 2, 37, 38.

Secondly, the benefits and blessings of God which are many and great, daily & continual, upon soul and body; he saveth and preserveth us, in him we live and move, who reneweth his mercies to us every morning, Psal. 68, 18 Lam 3, 23. be daileth loadeth us with benefits wonderfully. *Moses* telleth the people, that the Lord bestowed so many benefits upon them, that *they should love the Lord with all their hearts, and with all their soul,* Deut. 10, 12. *That they should clean unto him, and knit their hearts unto him,* Josh. 23, 8. and 24, 14. 1 Kings 14.7, 8. *Paul* beseecheth the Romans *by the mercies of God* to offer up their bodies as an holy sacrifice unto God. God hath made us to abound with this argument, and hath often spoken unto us.

Thirdly, he hath bestowed upon us his own Son, the greatest blessing in heauē or earth, for a greater cannot be promised of God, or comprehended of us, Rom. 8, 32 *He spared not his own Son, but delivered him up for us all,* John. 3, 16. He gave his own, his only Son for us his enemies even unto the death, that we should be reconciled unto him. If the consideration of this and the earnest meditation in it, will not move us to repent of sin, nothing in the world will put life into our hard hearts

Fourthly, the corrections and chastisements which are laid upon us, Psal. 89, 31, 32. Job 33, 16. *The Lord openeth the ears of men, even by their corrections which he hath sealed:* so that we should humble our selves when we feel them, Heb. 12, 6, 11. It is our duty therefore to mourn for sin betimes, which will bring with it comfort in the latter end, Luk. 6, 21. *Blessed are ye that weep, for ye shall laugh.* This use did *David* make of them, Psal. 119, 71. To this we may join the chastisements of God sent upon others, though we feel them not ourselves: for if we see them or hear of them, they should be as so many warning pieces to our selves to call us to repentance, Isaiah 26, 9.

Fifthly private admonitions and exhortations, yea reproofs and threatenings of judgment when the former will not serve, Leu. 19, 17. Prov. 9, 8. *Rebuke a wise man and he will love thee.* Math. 18, 15. Thus he may be won by his brother, *Psal.* 141, 5. Let us not therefore refuse this means, but make good use of it.

Lastly, the inward motions and inspirations of the holy Spirit, which he stirreth up in our hearts, as it is said of *David,* that God *caused his own heart to smite him,* 2 Sam. 24, 10. and Psal. 16, 7. We have all of us at one time or other some good motions and desires put into our minds; let us make much of them and entertain them into our souls, lest he withdraw his Spirit from us, and give us over unto our selves.

40. And they rose up early in the morning, and gate them up into the top of the Mountain, saying, Loe, we be here, and will go up unto the place which the Lord hath promised: for we have sinned.

41. And Moses said, Wherefore now do you transgress the commandment of the Lord? but it shall not prosper.

42. Go not up, for the Lord is not among you, &c.

Here we have the behavior of this crooked and perverse people, hearing from the mouth of *Moses* the mind of God, that they must go back again by *the way of the red sea,* and shall wander up and down forty years in the wilderness, for the false report which the spies had brought up of the Land, and for their own believing of that report: Now they will not obey, but will needs go forward, though God had commanded them to retire and return. See here the perverseness of our nature, as if we had made a general conspiracy never to obey him, but to oppose against him whatsoever he say, so we evermore strive against that we are forbidden. They refused before to go into the Land, now they will needs in a Brauado proceed when they are forbidden. When they should go forward, thē they will go backward and make them a Captain to conduct them into Egypt. When they should go backward, then they will go forward, though they perish for it. This is our corrupt nature, that which God willeth us to do, we will not do: and that which he willeth us not to do, that we will do: whereby we see that the lusts of the flesh are enmity against God.

Again, observe that when God is not with a people, they cannot prosper, his presence is the cause of victory, 2 Chron. 20, 27. If he be gone from us, and go not forth with our armies, we fall by the sword of the enemy, we cannot stand before them, we go out one way, and fly before them seven ways. Deut. 28, 25. Moreover, we see in the example of this disobedience, that God oftentimes punisheth one evil man by another, one of his enemies by another enemy; nevertheless, afterward they also perish. They are his rod, and when it hath been employed to scourge malefactors, it is cast into the fire. [Doctrine.] But to pass these over, which partly have been handled before, and partly come more fitly to be handled after, let us consider this general point; that wicked men that have sold themselves to sin, do at length come to that measure of sin, that no bands or banks can hold them or contain them. Such as have given themselves up to sin, do not only proceed in sin willfully and violently, but come to that height, that neither the judgments of God, nor his mercies can restrain them, but they break through all, like an unruly beast, whom no hedge can hold, no fence can order, no bounds can keep in, whatsoever they be, Ier. 5, 8. 2 Chron. 36, 13, 14, 16. Psal. 50, 17. Isaiah 1, 3, 4, 5, 6, 7, 8.

And no marvel. For their hearts are obstinate, [Reason 1] their consciences are hardened and seared as with an hot iron, so that they cannot be softened with the oil of his mercies, nor terrified with the fire of his threatenings, nor broken in pieces with the hammer of his judgments. They have gotten hearts that cannot repent, and therefore when sinfulness and obstinacy meet together, there must needs be an exceeding great measure of iniquity.

Secondly, because there is in such, a great [Reason 2] contempt of God & his word: now contempt joined with sin, maketh the sin greater. It is noted as the top of *Esau's* profane heart, that *he contemned his birthright,* Gen. 25, 34. It was a note of profaneness, to set it to sale, to prefer his belly before the pledge of God's favor, to swear rashly, and securely to pass over what he had done; but to contemn and despise the grace of God, passeth all the former, and containeth the height and depth of his profaneness.

This argueth, that the times wherein we [Use 1] live, are grown to a marvelous height of impiety, and that we are come to a fearful degree of all profaneness. For not only gross sins as great beams in our eyes are to be found among us, but evil men are carried violently with a full career in their sins, like an horse without a bridle that rusheth into the battle. We are grown to this perfection, as it were to a complete age of sin in the midst of the blessings and benefits of God, we turn his grace into wantonness, & the more grace aboundeth, the more sin continueth: and though he warn us by his word, yet we will not be warned. His word is as the wind that passeth away. Again, many men live in sin in the midst of the judgments of God, not only general judgments, but even special upon themselves, yet they are settled in the dregs of their wickedness, nothing can turn them or amend them. This cannot but argue a great height of impiety. This maketh all sin whatsoever to be unpardonable, when we grow obstinate and sapped in our evil ways, that nothing can prevail with us. If any have a servant or child, whom he hath warned of his evil course, and lately corrected him for the same, if this servant or this child should (notwithstanding words and blows used toward him) continue to do the same things, would you not think that he deserved a greater measure of punishment? Then let us, I pray you, judge our selves in this case. God hath given us his word and commandments, to tell us what we ought to do, & what not to do, & often sendeth his judgments among us for the farther manifestation of the truth of his word: yet we see men will to their old sins again though they die for it, & that eternally in soul and body. We must therefore expect daily a greater measure of God's judgments then before, because we continue obstinate and rebellious.

Secondly, seeing nothing will hold us from our sinful ways, but we will rush forward, it teacheth every mā, that it is our duty to humble our selves for our obstinacy, impenitency, and hardness of heart, in that we are so dull and slow of heart to believe and to repent of those things which we have heard reproved out of the word of God. The heinousness of obstinate sins committed with an high hand will appear unto us by these particulars. First, obstinate proceeding in sin keepeth all mercy from us, as a thick cloud that suffereth not the comfortable light of the Sun to shine in our faces. This made the Apostle say, that *blindness was happened to Israel,* that they were not his people, Rom. 11, 25. Woe unto them in whom this remaineth, for God hath given unto them the spirit of slumber, eyes that they should not see, and ears that they should not hear, Rom. 11, 28. Secondly, it maketh the least sin that a man committeth or can commit to be like to that sin against the holy Ghost that shall never be forgiven, neither in this world, neither in the world to come. Mat. 12, 32. For it is not so much sin that condemneth a man (for then all men should be contemned, inasmuch as all men have sinned) as obstinacy and willful continuing in sin. And have we not therefore great cause to humble our selves for the same, and to lament bitterly? Thirdly, it is a sin against the Gospel it self, and against the doctrine of salvation, ought we not therefore to mourn for it? Notwithstanding many are so far from leaving off their continued practice of sin, that they repent of their repentance, they are sorry that they have turned and changed so far. This is such a sin as maketh men odious in the sight of God, and maketh them more acceptable to Satan, when they grieve that they have a little broken off their sins, and made a few steps, & some small beginnings to repentance. This is an high degree of sin: and this

was it that did fill the hardness of *Pharaohs* heart to the full. He and his servants were at the last content that *Israel* should depart out of Egypt: this was some kind of relenting, and a bringing of their former hardness to a better temper: but they are much grieved for that which they had done, and therefore they say one to another, *Why have we done this, that we have let Israel go from serving us?* Thus it was also with the Israelites themselves, they had hitherto proceeded toward the land of promise, and as it were ranged themselves under the standard of God, but now they repent of all that they had done, and would needs return back again into Egypt. But on the other side, when a man can mourn that he hath not mourned; and repent that he hath not repented, & humble himself because he hath not been humbled, this is a true and great measure of grace: and this is that which a man must first do, before he can truly repent of any particular sin whatsoever. But some will say, [Object.] what need so many words of exhortation to repentance? We hope we have repented long ago, [Answer.] both often enough and well enough. Thus do some proud hypocrites deceive themselves. These are like to the young man, that being sent to the law for the direction of his life, answered, *All this have I done from my youth,what is yet wanting?* This convinceth those men to their faces of want of repentance. For if such men have repented, it is with such kind of repentance as many take up and use after their customary swearing, who when they have sworn and taken the name of God in vain, do presently ask forgiveness and cry God mercy, and yet presently swear again & again, like dogs that return to their vomit: I cannot say like the sow that was washed, walloweth again in the mire, for they were never washed from their sin: but I may more fitly compare them to the harlot in the Proverbs, *That eateth and wipeth her mouth, and saith,I have done no wickedness.* With such kind of repentance it may be these have repented, whereas in truth it is rather a bold presumption, then a true conversion: for alas, this is no repentance at all, but only a mere deceit and delusion of the devil. This is an evident truth, and a very plain rule not to be denied, or disputed, or gainsayed; Whosoever is come to this pass to think he hath repented enough, it is most certain he never truly repented, he is not in the account of God and his word a true convert or penitent. For all such as have repented aright, do think it, nay they know it to be impossible for them to repent enough: such are our offenses against the eternal and infinite majesty of God, as no man is so humbled for them as that he can say, he need be humbled no more for them. All our life, if it were or could be as long as *Methuselahs,* must be a continual practice of repentance. As we daily sin, so we should daily crave pardon of sin, and daily repent us of our sin, both of our known and secret sins.

Lastly, this serveth to exhort every of us [Use 3] to take heed of obstinacy, impenitency, and resolution to go forward in sin: we must fly from it, and labor against it. Let us break off our sins by timely repentance, & by doing the contrary good commanded. For this also is another rule certain and infallible without any exception or contradiction, that a man can never be free from the forbidden evil, w[c] doth not earnestly labor to do the contrary good. A man is never free from unbelief, that is not also furnished with true faith in his heart. For there is no mean between faith & infidelity, between righteousness and unrighteousness, and therefore it is not possible for a man to be free from an obstinate heart frozen in the lees of sin and disobedience, that is not also furnished in some measure with repentance and

other graces of the Spirit. As of ten as a man stumbleth in the streets, so often he will rise again, and that quickly to the end none should espy him in his fall, & point at him with his finger: so it ought to be with us in this case. Whensoever we fall into sin, we ought by and by to labor to rise up again by repentance, lest by delaying and deferring the time, we add impenitency to our impiety. Let us all labor after renewed repentance in this life, without which all must perish eternally in the life to come. This is a necessary duty, we must all strive and endeavor with might and main to attain unto it; & though Satan cast many lets, as it were so many blocks in our way, and seek to entrappe us with his subtle devices, yet we must break through them all, and set our selves close to the practice of this duty. The more profitable and necessary it is, the more doth Satan seek to hinder us and keep us from it. There is no way to come by life and salvation, but by repentance. It is a true saying of him that is *the truth* John 14, 6. *That except we repent, we shall all perish,* Luke 13, 3. *If we will judge our selves, we shall not be judged of the Lord,* 1 Cor. 11, 31. This is a good judgment: happy is he that sitteth thus in judgment with himself, he shall not fear the eternal judgment. Many there are in the world, that think this an unpleasing doctrine and duty, they would willingly come to salvation and to the kingdom of heaven, but tell them of repentance, they account it an hard saying, they are not able to abide it: they are loath to change their lives and become new men, they are loath to leave their sin and the old *Adam.* These may be fitly compared to a traveler, that desireth to be at his iourneies end, and coming to an hard, stony, & straight way, thorough which he must of necessity pass, or else he can never be there; what doth he? He seeketh for some other place or passage, he wandereth up and down, and coasteth hither and thither; and yet when he hath troubled and tired himself, there is no remedy, he must pass thorough the narrow lane, howsoever it seem hard unto him. So is it with us, we would fain have salvation, but how? we would have it by any means rather then by changing the sinful course of our lives, as we see Micah 6, 6, 7. If the Lord would be *pleased with thousands of Rammes, or with ten thousands of rivers of oil;* or if he would accept at their hands *their first borne for their transgression, and the fruit of their bodies for the sin of their soul,* they would be ready to give it unto him rather then mortify any the deeds of the flesh and crucify the old man. There is nothing savoreth more hardly in their ears then the doctrine of mortification. But to dream of an heaven without repentance, is as foolish, as to dream of passing over a broad and deep River without either bridge or barge. There is no coming into the land of the living, of the living God, and of those that live with God, without repentance and change of mind; the bridge is broken down that should transport us and set us over. For this is the only way this is the door by which we must enter, or else no salvation can be attained. Enter then into this way, and set open this gate, that the *King of glory may come in,* Psal. 24, 7, 9, exercise yourselves in this duty, so shall ye be able to stand before the presence of God at that great and terrible day, when he shall judge every man according to his works, Rom. chap. 2. verse 6.

CHAP. XV.

1 And the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations which I give unto you:

3 And will make an Offering by fire unto the Lord, a burnt Offering or a sacrifice; in performing a vow, or in a free-will Offering, or in your solemn feasts, &c.

4 Then let him, *&c.*

IN the latter end of the former chapter, we saw the desperate folly of ye people, that albeit *Moses* made known unto them the heavy displeasure of God, that he had left them to themselves, and was no more among them, after they had so often played and dallied with his merciful sufferings, yet they would needs amend their former disobedience by a second contempt, making offer to enter into the land contrary to the direction of God and the advice of *Moses.* But what became of it? The swords of the enemies which God had hitherto bended and rebated, are left no less sharp then death it self, and are without mercy sheathed in their bowels. For the *Amalekites* and *Canaanites* being joined together, and watching their advantage, set upon them, put them to route, and slaughtered the greatest part of them: the *Amalekites* encoraging one another to be revenged of their former loss received at *Rephidim,* Exod. 17. the *Canaanites* seeking to prevent their own displantation & destruction threatened: after which slaughter they followed their victory, and pursued those broken and disbanded companies all the way of their flight even unto *Hormah.*

In this chapt. we have sundry ceremonial precepts, which seem to be delivered to them immediately after the former punishment executed upon the offenders: wherein God testifieth, that albeit the *Israelites* had justly deserved to have final destruction brought upon them, yet God would not utterly depart from them, and wholly leave them to themselves, but continue his love and favor toward them, and be reconciled unto them, smelling the sweet savor of a sacrifice, and verifying the saying of the Apostle, Ro. 3, 3, 4. Observe here certain new additions propounded as appurtenances to the laws before delivered at large in the book of *Leviticus.* These are four in number: first, touching the sacrifices: secondly, touching the first fruits: thirdly, touching the cleansing of sins that are committed: lastly, touching the fringes they are commāded to make: all ceremonial, all temporal in regard of the letter, but all significant in regard of ye matter.

But before we come to handle these particulars, it shall not be amiss briefly to show the causes why these sacrifices were instituted in the Old Testament. First, to maintain the public assemblies of the faithful, and their meetings together to serve the Lord. For, if every man were left to himself, religion would quickly decay or corrupt. Secondly, that they might

be shadows of good things to come, and as it were pictures set before their eyes, to put them in mind of Christ and his sacrifice, who is therefore fitly called *the Lamb slain frō the beginning of the world,* Reu. 13, 8. Thirdly, these sacrifices were also as the Sacraments of the church, and visible signs of invisible grace, & testimonies of God's infallible promise made to the fathers touching salvation in the Messiah to come. Fourthly, they served to be as an open confession of their faith, what God they served, & in whom they believed, and that they hated and detested the vanity and idolatry of the Gentiles. Fifthly, they were also a testification of their thankfulness for sundry benefits received that thereby they might be taught to acknowledge from whence they came. Lastly, they served for the maintenance of the Ministry, and consequently for the furtherance of ye worship of God, Deut. 18, 3, 4. 1 Cor. 9, 13. These were the chief ends for which they were ordained. Now let us retu•n back to the particular handling of the matters contained in this chap.

[Speak unto the children of Israel, and say unto them] The first point is touching the sacrifices, the sum whereof is to teach what oblations are to be used in every sacrifice, how much wine, how much oil, how much flower is to be taken and applied in every special sacrifice. The several sorts of sacrifices are set down in the book of *Leviticus:* [Doctrine.] but in what proportion these things should be added, is not there described, but here it is declared in this place. And these things thus performed according to the commandment of God, he is said to smell a sweet savor. This offereth diverse good uses unto us, albeit the things them selves be ceased and abrogated. [Use 1]

The Uses. First, the offering is said to *be a sweet savor, or a savor of rest* (often repeated verses. 3, 7, 10, 13, 14) which God accepteth, wherein he delighteth, and whereby he is appeased; such as he resteth in, & so ceaseth from his anger. This is a borrowed speech taken from sweet odors and perfumes, wherein he which smelleth a sweet savor, resteth & contenteth himself. If any ask the question, [Object.] whether God smell any savor or not? I answer, [Answer.] this must be understood figuratively or mystically. For if we speak properly, savor & smell is the object of the sense of smelling, which agreeth to sensible creatures, and not either to God who neither hath senses, nor is sensible; neither is a creature, or to any spirit. For as Christ saith, *A spirit hath not flesh nor bones,* so unto the same agree neither senses nor sensible things. And if it were true, that God were affected with smells, yet the fume and savor that cometh from the burning of the flesh, cannot it self be pleasant and delightful to the senses, but is rather noisome and unsavory, and therefore some other thing must be meant by it. How then cometh it to be a sweet savor? I answer, two ways; partly in regard of their willingness and obedience, w^{c} God preferreth before all sacrifice that hath horn and hoof. *Behold, to obey is better then sacrifice;and to hearken, then the fat of Rams:* therefore where the external work was separated from the inward devotion & obedience, it was no sweet savor but it was hateful and abhominable to God: partly also and principally, because it was a type and figure of Christ, who was indeed an *offering and a sweet savor to God,* Eph. 5.2. He is the truth of all sacrifices, and his blood the accomplishment of all the blood shed in ye sacrifices. He hath performed all in his own person, & brought an end to them, they are no longer to be continued: he hath appeased the wrath of God, he hath taken away our sins, & thereby testified his abundant love toward us,*for greater love hath no man then this, that a man*

lay down his life for his friends. This sacrifice was very acceptable to God the father, in it he resteth and requireth no further satisfaction at our hands, contrary to the doctrine of the popish church. The force of this sacrifice is very great, not so of any other. None of them were of & in them selves *a sweet savor of rest,* neither brought they pardon of sin, and therefore God testifieth y^{t} he *stood not in need of them:* but they were a sweet savor as they were referred to the sacrifice of Christ, and were offered by faith in him, as Heb. 11, 4. by faith *Abel* offered, and thereby obtained witness that he was righteous. And now also none of our spiritual sacrifices are acceptable to God, but so far forth as they are offered by faith in Christ, 1 Pet. 2, 5. Al our sacrifices are acceptable through Christ. [Objection] If any ask, whence it cometh y^{t} his sacrifice is so effectual and forcible? [Answ.] I answer, first from the dignity of his person, which offered himself for us, for he was true God equal to his Father, & therefore of infinite value, Acts 20, 28. John 6, 62, 63. Secondly, from the fullness of his obedience toward his Father, Phil. 2, 6, 7. & from his keeping of the law perfectly for us, Math. 5, 17. Gal. 4, 4. whence we see that he was tainted with no sin, 1 Pet. 2, 22. John 8, 46. that he should have need to offer first for himself, as the priests of *Levi* were constrained to do in the law, Heb. 7, 27. Hence it is, that the Apostle saith, *He gave himself for us,* not for himself *who was without sin, Heb.* 9, 13.

[Use 2] Secondly, the sacrifice of the burnt offering made by fire, had a meat-offering joined to it, verse. 4. of *a tenth deal of flour, mingled with the fourth part of an Hin.* This was a measure of moist or liquid things, as the Gomer & Epha were of dry and solid containing six pints, according to the computation of the Hebrews, which ought to have most knowledge in these things. But to leave this, we must consider, that to the burnt offering is joined a meat offering, this meat offering is no other then the flesh of Christ, which he should offer for the sins of the world, John 6, 53, 54, 55. 1 Cor. 10, 3. *They did all eat of the same spiritual meat, and drank the same spiritual drink,* that is, Christ Jesus. [Object.] If any ask how he is made meat for us, and drink for us? [Answer.] I answer, in that he was crucified, dead and buried: our life ariseth out of his death: our strength out of his weakness, & our salvation out of his condemnation. This is our meat offering, as indeed it was theirs also, and this we must eat by faith, if we desire to live forever. This must teach us to hunger after him; the nature of this hunger must be according to the nature of the meat; spiritual meat requireth spiritual hunger in our harts. As truly as we hunger after our meat, so truly should we hunger after this meat-offering. This made the Apostle *count all things as dung,* that he might win Christ, Phil. 3, 8. Nevertheless, great is the profaneness of the world: for we are for the most part like those *Israelites* that preferred *the Onions and Garlic of* Egypt, before Angels food, Numb. 11, 5, 6.

[Use 3] Lastly, the sacrifices offered up, must have *Wine poured* upon them, ver. 5. as also oil, of which we have spoken before chap. 6. Out of which we must learn to acknowledge, that for the faith and truths sake, for Christ and the Gospels sake, we must not account the best things we have, no not our own lives deer and precious unto us, but be ready to forsake brethren and sisters, house and lands, & to offer up our bodies, and to have our blood shed and poured out as a drink offering to God, 2 Cor. 4, 10. Gal. 6, 17. 2 Tim 4, 6. Phil. 2, 17. For as Christ offered himself for us, so should we be content to offer up our selves to him: & as he

shed his blood for us, so should we be ready to give our lives for his truth. *He that will save his life shall lose it; but he that loseth his life shall save it,* Math. 16, 25 This have the faithful done: for they considered that in heaven they had *an enduring substance,* Heb. 10, 34. If they lost a temporal life, they found an eternal: & if they parted from any earthly treasure, they obtained heavenly: and therefore their gains were infinitely greater then their losses. It is not enough to profess the truth in prosperity, so long as it is fair weather, and the Sun shineth warm von us. Every hypocrite will go so far: but we must remember *the pouring out of the wine upon the meat offering,* as the faithful complain that *their blood hath been shed like water round about Jerusalem,* Psal. 80, 3. We must know that it is our duty to stand in a storm as well as in a calm, when the wind bloweth as well as when it bloweth not, and when persecution ariseth as well as in time of peace and plenty, Mat. 10, 32, 33. Think it not therefore strange when trouble appeareth, and the *fiery trial* cometh, *which is to try us,* 1 *Pet.* 4, 12. We must rejoice under the cross. All men can rejoice and be glad when they have a plentiful harvest, when they find great spoils, & when the riches of their house increase, *Psa.* 4, 7. but we must rejoice if the will of God be to prove us so far, when we suffer the spoiling of our goods, and are companions of them that are so used. To conclude, we have all need of patience, Heb. 10, 36. that we do not faint when we are rebuked. Let us therefore be always ready for affliction, & when we have suffered much, yet make preparation and provision for more, for *we have not yet resisted unto blood, striving against sin,* Heb. 12, 4. But we for the most part promise to our selves rest and ease, we are willing to hear of y^e^ *meat offering,* but we care not for *pouring wine upon it.* We would have Christ, but we would not suffer for Christ. We are willing to have him our meat, but not our cross.

13 All that are borne of the country shall do these things after this manner, in offering an Offering made by fire of a sweet savor unto the Lord.

14 And if a stranger soiourne among you, or whosoever be among you in your generations, and will offer an Offering made by fire of a sweet smelling savor unto the Lord: as ye do, so shall he do.

15 One ordinance shall be both for you of the Congregation, and also for the stranger that soiourneth with you, *&c.*

Moses having set down sundry rites and ceremonies, showeth in these words the persons to whom they belong, & of whom they must be practiced; they belong even to the strangers & soiourners among the Israelites as well as to the Israelites themselves, namely, if they were circumcised; as it is said before touching the eating of the Passover, chapt. 9. One law is appointed for the one and the other. The doctrine is this: The members of the church (of what place & people soever they are) are one entire body, and are to be ruled by the same laws, Exod. 12, 48, 49. Eph. 1, 22. and 3, 15. & 5▪ 21. Coloss. 1, 18. To this purpose it is called sometimes a body, sometimes a city, sometimes a temple, and sometimes a family. But it may be objected, if it be one body, one temple, one city, one family, how is it that we read of

many Churches: as of the Romans, of the Corinthians, and of the seven churches of Asia? I answer, there is one Church, but it hath many particular parts: as the great Sea, though it be one, yet there are many parts according to the several coasts and countries by which they run, as the Britain, the French, the Spanish, the German seas, and yet all but one sea.

The reasons. First, the ruler thereof is one God and one Lord over all, who is blessed forever. This one God hath one church, & hath prepared for it one place and one salvation, Eph. 4, 5, 6. Secondly the body, tied as it were by joints and sinews in the same: the members are diverse, but they make but one body: there is *one hope, one inheritance, one baptism, one faith,* being united by means of the ministry, Ephes. 4, 12. They have the same Sacraments, they eat one bread, and they drink of the same cup. This inward means is one Spirit, by which they walk, 1 Cor. 12, 13. Thirdly, they are ruled by one head which coupleth them together. For, *as one body can have but one head, so one head can have but one body: and though the members be many, yet the body is but one.* Col. 1, 18.

[Use 1] The Uses. First, the toleration of diverse & contrary religions is not lawful. As the church is one body, so it is to be ruled by one law; one law is appointed for all. This toleration and dispensation is like the sowing of diverse seeds together in one field, or the mingling of linen and woolen together in one garment: as if a Painter should join to the head of a man the neck of an horse, & then add to the body sundry feathers of diverse sorts, and make the picture beneath to end like a fish, what a monster would this be? So this linsy-wolsy Religion, consisting of contrary parts, & not one agreeing to another, would make the church a very monster: and it is directly contrary to the first and second commandment, and the office of the Magistrate, appointed and ordained to maintain the pure worship of God. *Ahab* and his people are reproved for halting with God and wavering between his opinions. *Solomon* is reproved for this, 1 Ki. 11. and contrariwise the best Kings, *Josiah, Hezekiah, Asa,* and *Jehoshaphat* are commended for their constant profession and perseverance in the same truth. Secondly, all monuments of idolatry and superstition must be demolished and pulled down, and idolaters should be slain. Good king are reproved for suffering hil-altars and Groues, & not taking them away. Besides, it is a means to overthrow church and kingdom. 1 Ki. 11, 19. If a church be corrupt in the foundation of the doctrine, and the substance of God's worship, we ought to separate from it, & not join as a member with it of the same body. This unhappy toleration is accompanied with sundry mischiefs: it showeth a coldness in God's cause, and little or no zeal in defacing the monuments of idolatry, and no hatred of them at all, being content to give the glory of God to another, which he will not have to be given. It nourisheth a serpent in the bosom, and setteth up uncertainty of faith and religion; leaveth men in a mammering what to do, and to which side to join himself, maintaineth confusion in God's worship, fostereth schisms, troubles, seditions, and rebellions among subjects, breaketh the sweet & comfortable knot of the unity and amity of brethren, and lastly bringeth danger to Prince and State. It is directly against sincere profession, Joshua 24. verse 19. 2 John. 10, 1. The Samaritans served everyone the god of his country, and so served not God at all. The Apostle saith, *There is one faith,* Ephes. 4, 5. *an house divided against it self cannot stand,* Mat. 12, 25. *Frō such separate,* 1 Tim. 6, 3.

Now let us see what may be objected in defense of toleration. First, it is said, [Object.] it giveth to everyone contentment, [Answer.] and therefore it is a safety to a commonwealth. I answer, Contentment must be given by lawful means, otherwise discontentment is better: as just war to be preferred before unjust peace. Again,*there is no true safety without God's blessing:* and as the heathen Philosopher reasoneth against communion of all things, so we may against the toleration of all religions. He taught, *That whatsoever is cared for of all, is cared for of none:* so we may say, whatsoever giveth contentment to all, giveth indeed contentment to none. Hence it is, that there are so many iars and contentions, which indeed are the ruin of a kingdom, Neh. 2, 19, 20. from 1. ver. to the 16. This was the most devilish policy of *Mahomet* to patch up his *Alchoran* with shreds of all sorts of errors, schisms, and heresies, borrowed from Jews and Gentiles, that there might be somewhat to content all persons, that so some of all sects might be allured unto that superstition.

Secondly, [Object.] the Jews warranted by the word did suffer amongst them the idolatrous Gentiles, Deut. 14, 21. Exod. 12, 44. therefore we may do the like. I answer, [Answer.] private toleration in conversation, did not allow any open profession or practice of idolatry in those Nations, Deu. 12, 1, 2, 3. Again; though they by reason of their weak estate suffered many, Deut. 7, 22. yet afterward in a perfect state we find not any. Lastly, some things were tolerated contrary to moral laws, as we see in the case of divorce for trifling causes, and of usury to strangers, which we may not now tolerate.

[Object.] Thirdly, corrupt manners in well-ordered government have had open toleration, therefore the root from whence they spring may also, which is corrupt religion, as toleration of polygamy and of usury to strangers. [Answ.] I answer: first the sequel is false, for there is great difference between manners and false worship, yea between doctrines fundamental & otherwise, 1 Cor. 3, 11, 12, 13. Secondly, touching divorce and polygamy, there is no allowance, but a permission only, Math. 19, 8. and that of usury was particular for those nations, Deut. 23, 20. Exod. 21, 1.

[Object.] Fourthly, it doeth greatly manifest, commend, and extol true religion, 1 Cor. 11, 19. I answer no otherwise then as one contrary being set to another, [Answer.] doth make the same better to be seen: and thus doth sin serve to commend the grace and mercy of God, as Rom. 5, 20. *Where sin abounded, grace did much more abound:* howbeit this cometh to pass accidentally, not directly and properly.

[Object.] Fifthly, the conscience is not to be forced, therefore men should be left to themselves. I answer, [Answer.] it is lawful to force them to ye means. Luke 14, 23. *Compel them to come in, that my house may be filled;* that by the blessing of God upon the use of the means, they may afterward willingly yield, 2 Chron. 34, 33. Ezra 10, 8. The son that answered his father, that he *would not work in his vineyard,* afterward repented and went, Matth. 21, 29. And some have been forced in the beginning to come to the word, who afterward could hardly be forced and driven from it. There is an active violence and a passive. Many are hailed to the means by violence, and come to the church as a Bear to the stake, but afterward the violent take the kingdom of God, and lay hold on it by force.

[Objection] Sixthly, all manner of wicked men and wickedness are to be left unpunished, for the tares and the wheat in one field must be let grow together until the harvest, and then they shall be separated, Mat. 13, 30. the tares shall be burned, [Answ.] the wheat shall be preserved. I answer, the scope is only to show that both good and bad are by God's decree to remain til the end of the world, to uphold the godly against that temptation, as the application or reddition (the second part of the comparison) doeth show in the exposition of it by Christ himself, Mat. 13 36, 37. The godly must not be offended at the multitude and growth of the wicked, we must never look for perfection upon the earth. This parable doeth no way touch the authority of the Magistrate, nor the discipline of ye church, neither pleadeth pardon and impunity for malefactors, but warneth us that offenses shall never be wanting in the church to the end of the world, but it shall always be troubled with such abuses. There shall always be a mixture so long as the world standeth, and therefore we ought not to depart out of the church as schismatiks do, for the blots and blemishes that appear in it. Thus much of this parable.

Seventhly, [Objection.] every Christian Magistrate is not of power to suppress contrary religions without the ruin of his kingdom. I answer, [Answ.] we speak of such as God hath given power into their hands: whensoever God requireth it at their hands, he will enable them to perform it, and then they ought to set upon that as a special duty. Where there is no power, God accepteth the will for the deed: so that if they endeavor to restrain such and cannot, it is not their sin.

Hitherto we have spoken of false religions in general: now among all other false religions popery is one of the worst, and least of all to be tolerated in any State, or in any sort, as that which raceth the foundation of the Christian faith, and pulleth it up by the roots, as plainly appeareth by these particulars. First, it maintaineth inherent righteousness of their own, and justification by works done by themselves, & in themselves: and thereby make justification and sanctification all one, contrary to the Apostles doctrine, 1 Cor. 1, 30. & 2. Cor. 5, 21. It rejecteth and derideth the imputation of Christ's righteousness, whereby we stand righteous in the sight of God thorough his righteousness and merits imputed unto us. And hence it is, that they make his righteousness imperfect, and give a power to themselves to make satisfaction for sin by temporal punishment, and the sacrifice of the Mass. Secondly, they corrupt the worship of God in substance, by professing and practicing idolatry and worship of images, making the church an harlot, by forsaking her first husband, and bringing in more then heathenish idolatry by adoring Saints, angels, crucifixes, relics, & their breaden god, & by entertaining a mixture of Paganism and Judaism. Thirdly, the church of Rome is the church of Anti christ, therefore not of Christ: for to ye bysh. of Rome do all the notes and properties whereby Antichrist is described in holy Scripture, agree truly, fully, solely. This will not be hard to resolve if we consider the place where we are to seek him, and where we shall find him: the time when the church was to look for him: and lastly the qualities whereby he is to be known. The seat of Antichrist is mystical Babylon: & mystical Babylon is no other thē Rome itself. For the whore of Babylon is the great city, w^c^ in the Apostlestime had rule and dominion over the kings of the earth, Reu. 17, 18. and this City is situated upon seven hills. Reu. 17, 9. *the seven heads are seven mountains on which the woman*

sitteth: which agreeth properly to Rome, and every historian, nay every Poet almost, cal it the *city on seven hills.* Secondly, touching the time of the revealing and manifestation of Antichrist, it was foretold by the Apostle, that he should come when the Emperors were removed and taken out of the way, and when once the Empire in the west should be dissolved, then should Antichrist succeed in y^{t} seat, that is, in the government of Rome, 2 Thes. 2, 8. and this we see with our eyes to have long ago come to pass, that it needeth no farther inquiry. The Apostle had spokē plainly of this to the *Thessalonians* by word of mouth, & therefore forbeareth to set it down in writing, lest he should bring on his own head, and on the church the needless hatred of ye Roman monarchy; his own writing remaining as a strong evidence against himself and others. For when the Romans should read or hear that he had prophesied of the dissolution of the Roman Empire, they would soon raise persecution against him and the rest of the believers, as if they expected the ruin, & desired the downfall thereof. And this truth in all likelihood was well marked, and continued in the church from age to age, because it is generally understood of the Roman Empire and Emperor, by most of the Ancients.

Lastly, the conditions and qualities of Antichrist do bewray the same also. Now, he is plainly described by the Apostle, 2 Thess. 2, 4. yea so plainly, as if then he had been already come and revealed to the world. He is said to be an adversary opposed to Christ, yet not professed, but disguised: for under the mask and vizard of hypocrisy, he oppugneth Christ and his truth, and denieth the Lord Jesus to be that Christ, anointed to be the only King, the only Priest, and the only Prophet of the church; in all which the bishop of Rome will have a share, and communicateth them to others. This high priest is no better then an apostate, a star fallen from heaven; he lifteth up himself above all that is called God, that is, all to whom the name of God is communicated, and sitteth in the temple of God as god. Fourthly, a perfect papist, that is, such a one as acknowledgeth the Council of Trent, and is obedient to the doctrine of the Jesuits, cannot be a good subject, neither obey for conscience sake: for he believeth the Popes sentence in excommunication to be good, nay to be God's sentence: he obeys so long as pleaseth the pope and his instruments: he keepeth not promise or oath with heretics, he receiveth pardons to free from loyalty and allegiance, harboreth Seminaries, looketh for a golden day, practiseth the most devilish devices to establish popery; entertaineth conference with his Princes sworn enemies: and maintaineth that this proud prelate may depose Princes by his priestly power. Lastly, it is dāgerous to Prince and State to permit them, forasmuch as hereby they have means to work and wreak their malice: Recusants will converse with Jesuits most freely, and Jesuits shall not be kept to any good terms and behavior: whereby the secrets of the land are disclosed, home-bred foes are increased, good subjects are discoraged, and means afforded to hollow-hearted enemies, to forecast and to fortify themselves.

[Use 2] Secondly, this serveth to reprove diverse sorts that err in practice, & offend against this rule. And first of all, such as seek revenge, and thereby show themselves far from true love. To revenge wrongs is proper to God; we must not intrude upon his office, neither usurp his right Deu. 32, 35. Ro. 12, 19. Heb. 10, 30. Psal. 94, 1. *Pro.* 14, 29. If we practice this we work wickedness against him, and provoke him to work revenge upon our selves. Is it a small

offense for any subject to usurp the office of ye Prince? or of the Judge in giving sentence upon any? Such usurpers are such persons against GOD. Again, it serveth to rebuke such as will not forgive; how can such persuade themselves to be members of the church, and one body with their brethrē, while they refuse to be one with them? These do make an heavy law against themselves, Mat. 6, 14, 15. & 18, 22. & 5, 44. 1 *Pet.* 3, 8. Thirdly, such as have no feeling of the troubles & calamities of their brethren, Heb. 13, 3. much more such as add affliction to the afflicted. The captiuate Jews complain against the insolency and cruelty of the Chaldeans, *Ps.* 137, 3. they required of them in scorn and derision to sing in their hearing one of the songs of Zion, and made themselves merry when they saw them heavy hearted. The enemies of God and his people are vnmerciful & have no pity, Isaiah 47, 6. God reproveth for this, *Psal.* 102, 19.

Lastly, all members of the church should live [Use 3] in all love, peace, and concord one with another, Gen. 13. considering we are brethren; and avoid all dissention and discord. As in the natural body we see how one member is ready to aid & affect another, and stand for the good of another: so should it be in the mystical body, all should be united together. As the subjects of one Prince that belong to one kingdom, are subject to the same laws, & bound to maintain mutual peace one with another: so if God be our king, and rule in our harts by his word and Spirit: and if we belong to his kingdom, we must embrace one another in love, and endeavor *to keep the unity of the Spirit in the bond of peace.* We must do *nothing through strife and vainglory,* Phil. 2.3. We must *all speak the same things, that there be no division among us.* Hatred is a fruit of the flesh, Gal. 5, 20. On the other side, to walk in love, is to walk in the spirit, and it is a fruit of the gospel. If we have never so excellent gifts, all remain unprofitable without this. Now, the way to try whether this be in us toward the brethren, is to examine it by these four rules. First, Christian love must not begin for any worldly respects, nor end for worldly respects and considerations, but principally must be for and in God. Carnal love is begun for carnal respects, and therefore soon withereth away. We must love our brethren principally, because they are the sons of God, and members of Christ. They are his brethren, and he accounteth them so: and therefore if God be our Father and Christ our brother, they also must be our brethrē. This is expressed by the Apostle, 1 John 5, 1. *Everyone that loveth him that begat, loveth him also which is begotten,* that is, whosoever loveth God the Father, loveth also the sons of God. Secondly, true Christian love must not be outward in show only, but inward in the heart, 1 John 3, 18. To love in show, is the love of *Cain* toward *Abel.* Thirdly, we must love those that are our enemies and hate us: for if we love them only that love us, what singular thing do we? or what reward have we? Math. 5, 46, 47. Lastly, Christian love must not be only in time of prosperity, but is chiefly tried in adversity, when most need is. This rule is set down by the Apostle *John, Whosoever hath this worlds goods, and seeth his Brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?* 1 John 3, 17. And *Solomon* showeth, that *a friend loveth at all times, and a brother is borne for adversity,* Prov. 17, 7. In time of peace and plenty, everyone will seem a friend, but not in misery: *The poor is hated even of his own neighbor, but the rich hath many friends,* Proverbs chap. 14. verse 20. howbeit in time of need is the true friend tried.

These rules must serve for our instruction: we must love all those that are the sons of God by grace and adoption: we must love all those y[t] are the brethren of Christ by faith & sanctification: we must love them inwardly in truth and in heart: we must love our enemies: and not only in their prosperity and flourishing estate, but in their greatest need, and then be assured that the love of God shall be our shield and protection.

18 Speak unto the children of Israel, and say unto them: When ye come into the land whither I bring you:

19 Then it shall be that when ye eat of the bread of the land, ye shall offer up an heaue offering unto the Lord.

20 Ye shall offer up a cake of the first of your dough, for an heaue offering as ye do the heaue offering of the, *&c.*

21 Of the first of your dough ye shall give unto the Lord, an heaue Offering in your generations.

Here is the law for the first of the dough to be offered to God. This is the same Law in effect with that often repeated touching the first fruits, Exod. 22, 29. & 23, 19. and 34, 26. Deut. 14, 23. The substance of these laws was to teach them to acknowledge from whence they enjoyed their Land, their Corn, their Wine, their Dough, and all their store that they possessed, to wit, by the mere gift and blessing of God. [Doctrine.] The doctrine from hence is this, The author and giver of all outward blessings whatsoever is God, and he alone. Whatsoever we possess, by the sole gift of God we do possess it, Isaiah 26, 12. and 45, 7. Job 21. Psal. 147, 14. James 1, 17. Ezek. 16, 17, 18, 19. Acts 17, 25.

The reasons. First, he hath made all things, and therefore they are his own by right of creation, Psal. 24, 1. & 50, 12 Rom. 12, 36. Secondly, all things are disposed by his providence being his own, for he doth all things in heaven and earth whatsoever he pleaseth, as at the first he made them, Psal. 113, 5, 6. Thirdly, we are sent unto him for our daily bread and for all temporal blessings, and are commanded to go to him in all our need, looking for them at his hands, Math. 6, 11.

This teacheth every man to be content [Use 1] with his portion whatsoever it be that God hath given to him, albeit we have less then others, yet we must consider it is GOD from whom we have it, and therefore we ought not to be discontented with it. Such as any way murmur when they have not their own mind fulfilled, are willful men and check the wisdom of God as if he were unrighteous, because he giveth not to everyone alike. This was the common sin of the Israelites, as we have often noted: we must not be like them, to *murmur as some of them murmured, and were destroyed of the destroyer.* This is the mother of

unthankfulness, and robbeth him of the honor due unto him: who better knoweth what is good for us then we our selves, Phil. 4, 11.

Secondly, it is our duty whatsoever we have [Use 2] received, whether it be little or much, to use it well and employ it to good uses. The heathen man could say, We are not born for ourselves only: then much more ought we that are Christians to know and testify that we were not born for our selves, but for the church & people of God, and thereby made servants unto all. We must therefore take special care y^{t} we do not abuse his gifts, or wrong any of his creatures which we enjoy, for which we must give an account: inasmuch as we in wronging of them do wrong God himself the giver of them; and then we may justly fear lest he take them away, who is as well able to take them away from us, as to give them to us, yea, and he will do it. Hence it is that *Job* joineth both together; *The Lord hath given, and the Lord hath taken away,* Job 1, 21. so that we should be careful to use them to the glory of God; it is not enough that we do not abuse them, we shall be called to a reckoning for a farther duty, because we must not only abstain from evil, but do that which is good.

Thirdly, if we would have these blessings [Use 3] continued unto us, we must keep in with God, seeing he is the author of them; let us labor to serve him in righteousness and true holiness all the days of our life, Mat. 6, 33. Seek his friendship, and prefer his love and favor above all things in this world. He did make the world for such as are his friends, and not for those that are his enemies. And albeit the enemies of God have gotten a very great share of these blessings, yet they are no better then usurpers.

[Use 4] Lastly, this offering of their first fruits, was an acknowledgement that they held all from God, and they brought the same as a testimony of their thankfulness, when GOD had brought them into the Land, that they entered into houses which they built not, & fields which they sowed not, he requireth of them to bring the first of all that they had tasted unto him. The practice hereof we see taught to the people when they should come into the Land, Deut. 26, 9, 10. they must confess the benefits which they have received of him, saying, *I have brought the first fruits of the land, which thou O Lord, hast given me: and thou shalt set it before the Lord thy God, and worship before the Lord thy God.* If then we receive his blessings without the praise of his Name, we defile them, and we dishonor him, and his creatures become unclean unto us, 1 Tim. 4, 4, 5. *Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer.* Of whom shall we receive our food, if we seek it not at God's hand? If the child want food and raiment, to whom shall he go but to his father? He giveth to the beast his food, and to the young Ravens which cry, Psal. 147, 9, and 104, 27, 28. And as we have our meat from him, so we must eat and drink as in the presence of God, Deut. 14, 26. If this point were well printed in our minds, and grafted in our hearts, that God is present at the Table with us, that he sitteth down with us, and riseth with us, that he cometh with us, and departeth with us, it would teach us more sobriety & moderation then it commonly used among us. The very heathen had some knowledge of this, and were altogether ignorant of it, they called *their Tables sacred,* and thought that their gods were always attendant at their meats and meals. Thus by this light of the truth shining (though darkly) among thē, God left them altogether without excuse. Woe then to us that

profess our selves Christians, if we do not learn that God is present with us at our Tables, & will take an account of us for all our words and deeds whatsoever. If a child be at the table with his father, and his father sitting at the upper end of the board have his eye evermore upon him, he will not dare to use such boldness as otherwise he would if he were absent: for then peradventure he would not stick to play his prankes, to throw his trencher under feet, and to dally as a wanton with his meat: but if he be at his fathers table, and sit at his elbow, and remain in his sight he will behave himself soberly and orderly, or else he shall be rebuked and chastised. So likewise it ought to be with us, if we did consider that God is with us in our eating and drinking, it would be of sufficient force to teach us to behave our selves reverently, and to take heed of all excess; but whether we consider it or not, we shall find in the end, that he is not far from everyone of us that abuse his creatures, to the dishonor of his Name, and to the danger of our own souls. If we do not praise God for our meats and drinks, we are no better then thieves and usurpers, (albeit otherwise they may be called our own) because God hath not wholly resigned up his right unto them, who hath created them.

22 And if ye have erred, and not observed all these commandments which the Lord hath spoken unto Moses,

23 Even all that the Lord hath commanded you by the hand of Moses from the day that the Lord commanded Moses, and thenceforth from among your generations.

24 Then it shall be, if ought be committed thorough ignorance, without the knowledge of the congregation, that all the congregation shall offer, &c.

Here we have a law set down touching the sacrifice for sins of ignorance. If the former laws were broken through error and ignorance, not willfully & of a settled purpose, the manner of cleansing the same is set down, whether it be done by the whole multitude, or by one private man. Where we see, that it may fall out, that the whole Church may err and go astray both in judgment and in practice.

Observe hereby, [Doctrine.] that the ignorance of the will and word of God, in whomsoever it be found, is a great and grievous sin against God, Levite. 4, 2. and 5, 17. Isaiah 1, 3, and 5, 13. and 27, 11. Ier. 10, 25. Luke 12, 48. The Prophet *Hosea* complaineth, that there was no knowledge of God in the Land, chap. 4, ver. 2. They were delivered out of Egypt, planted in a fruitful land, furnished with all commodities, he gave them his word and sacraments, he dealt not so with every Nation, Psal. 147, 20. yet they had no knowledge of his ways, nay they regarded not the knowledge of his ways. This is a foul sin to hate the light, and yet to live in darkness, and to love darkness more then the light, Ier. 4, 22. *They were foolish and knew him not, they were foolish children and had no understanding, they are wise to do evil, but to do good they have no knowledge.*

The grounds of this doctrine are evident. [Reason 1] For first, all the corruption that befell us thorough the fall and disobedience of *Adam,* is sin: therefore ignorance and blindness of

mind being a part of that corruption, must needs also be sin; the natural man knoweth not the things of the Spirit of God, because they are spiritually discerned, 1 Corinth. 2, ver. 14.

Secondly, ignorance is contrary unto the [Reason 2] image of God, wherein at the first we were created, and therefore it must needs follow that it is sin. Now a part of God's image in man, was knowledge, Col. 3, 10. as well as holiness and righteousness, Eph. 4, 24. Ignorance therefore being contrary and opposite to this, must needs be sin.

[Reason 3] Thirdly, that for which Christ died to abolish and take away, must needs be sin, for wherefore died he, but *for our sins?* but he suffered even for our errors in life, & for our ignorances; which was represented by this, that *every high Priest taken from among men, had compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity,* Heb. 5, 2. and *he entered into the holiest of all once every year, not without blood, which he offered for himself and for the errors of the people,* chap. 9, 7.

[Reason 4] Fourthly, as knowledge is the beginning and foundation of all piety and obedience: so ignorance is the mother and root of all error, evil, wickedness, and profaneness, Math. 22, 29. *Ye err, not knowing the Scriptures, nor the power of God:* and therefore it cannot be but displeasing unto God, Psalm. 94, verse 10.

[Use 1] This teacheth the folly of many men in our times, who think that ignorance shall excuse them; they regard not to learn or know anything, and then think themselves excused, because they know not. These are willingly, nay willfully ignorant, 2 Pet. 3, 5. They know nothing, because they will know nothing, like to him that shutteth both his eyes, because he will not see the light. But this cannot shield and shelter them from the judgments of God and from his heavy wrath, 2, Thess. 1, 8. who will come to render vengeance in flames of fire unto such as have not known the Gospel. We have the word of God among us, and we hear the sound of it, yet few or none at all care to get knowledge and understanding by it. This is a most fearful kind of ignorance, and a great measure of sin. Ignorance is twofold, simple, and affected; and both condemned, and both shall receive vengeance and judgment. The simple, is when we have not the means, and so have not that knowledge which we ought to have: for *he that sinneth without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law,* Rom. 2, ver. 12. This is a fruit of our original corruption, & taketh hold upon all, and is sufficient to condemn the very Turks and Infidels: because, not only to be ignorant of that which we have means to know, but to be ignorant of that which we ought to know, is a sin. Some things we may be ignorant of, without sin: nay, Christ our Savior as he is man, knoweth not all things, Math. 24, 36. Mark. 13, 32. Secret things belong not unto us, but unto the Lord, Deut. 29, verse 29. But the things revealed belong to us and to our children to do them; and to be ignorant of any of these, is a sin in the sight of God. Affected ignorance is, when we have the light of the truth shining in our faces, but we shut our eyes against it, lest it should shine into our hearts: and this is our case. We have the word, we may read it or hear it read, we have it preached, and other means of knowledge offered unto us, therefore all such are left without excuse. It shall not excuse a subject when he hath broken some penal statute, to say, Alas, I knew not the law, I was utterly ignorant of it, I never heard in all my life of any such matter. For the law is

passed, printed, and published, and thou must take knowledge of it. Every man at his own peril must look to it, and if he run in danger of it, it is his own fault: so we may say of the law of God. He hath set it forth to the view of all, and all must make enquiry after it at their uttermost peril.

If then the Turks and Sarazens, if the Infidels and Barbarians that want the means, shall not be excused at the day of judgment by their ignorance, how shall we think to escape that have had the means? And so doth the Lord tell them of Corazin and Bethsaida, and denounceth a fearful woe against Capernaum, because they had much mercy shown unto them, & yet never regarded the same, and therefore telleth them, that it should be easier for *Tyre* and *Sidon,* yea for *Sodom* and *Gomorrah* in the day of judgment, Math. 11, 21, 23, 24.

Secondly, woe to our times, woe to the age [Use 2] wherein we live: for little knowledge resteth in the hearts of the greatest part. They know nothing of God, of his nature, of his essential properties, of the Trinity, of the Law, of the Gospel, what faith is, what justification, or repentance. They are ignorant how to worship God, though they be often taught: they remain ever the same men, ever ignorant: ever learning, but never coming to the knowledge of the truth. Two chief causes there are of this, the one in the mind, the other in the will. In the mind, impotency of understanding, they are dull to conceive the things of the Spirit. The wisdom of God is foolishness to them, as man's wisdom is foolishness to God, 1 Cor. 2. The other is in the will, they savor the things of the flesh wholly, they find no sweetness in the word, their hearts are put out of taste by worldly things. These, as they that are evil and blind by nature, so are they become worse by nurture and education, they are nuzled in ignorance all their youth, & for the most part a l their life: parents be generally ignorant themselves, and no care is in them to have them instructed. *Solomon* saith, *Teach a child, or train up a child in the way that he should go, and when he is old he will not depart from it,* Prov. 22, 6. He will both sooner apprehend it, and better keep that which is taught him. If this time be passed over, it is harder to learn afterward; the eyes being blinded and filled with the dust of earthly things, can discern nothing; and when such come to age, they utterly despise the things that belong to a better life. It is with us as it was with the Land of Egypt, it was overspread with darkness, only a small part, where the children of Israel were, being excepted: so hath ignorance overspread ye greatest part of our land. For look upon very many places, they lie waste as a wilderness for want of builders, the harvest is great, but there is great want of Laborers to gather together the corn, Mat. 9, 37. They have blind guides set over them, that can do nothing to the sheep but fleece them, & they can say nothing to them, but Bring ye, or pay ye. If we cast our eyes upon such places as have able Teachers over them, having gifts sufficient to instruct them, yet many of them are idle without care and conscience of their duties: is it then to be wondered at, that the land is full of ignorance and empty of knowledge? Again, in such places where are able Ministers and willing to take any pains amongst the people according to the measure of grace afforded unto them, yet even there you shall find little or no knowledge at all; and where they have bread enough, they starve themselves and perish for hunger; and where they may have plenty they live in penury and misery, and want of all things. They have meat and drink offered unto them, but they will not reach out their hand to take the same, like to the

sluggard, that *hideth his hand in his bosom, and will not so much as bring it to his mouth again,* Prov. 19, 24. Many there are, that do manifestly and openly oppose themselves against knowledge, and set themselves against seeking after it so far as they can or dare. This plainly showeth, that indeed they never had any true knowledge at all: and others albeit they do not directly oppose themselves against knowledge, yet in the mean season (which is all one) they have no love of it, neither any holy desire to come to knowledge. If we consider farther how empty our churches and seats are, it will appear that our ignorance must needs be very great. For how should such careless & rechlesse persons have knowledge? I am persuaded, if these were well and thoroughly examined, they would be found beyond all measure blind and sottish, old and ignorant, worse then infants and little children. Knowledge of God is not natural, it is not borne and bred in us and with us: neither is it to be gotten in our days by extraordinary means: seeing therefore they use not the ordinary, it followeth that they are destitute of knowledge.

Another reason why men are so drowned in the sea of ignorance, is because though they hear much, yet they digest little or nothing at all: like to him that seeth meat before him but tasteth none of it. In the body, he that eateth much and digesteth nothing, cannot have his health, nor prosper: so is it in the soul; it may be these will hear two or three times in a quarter, but they never make conscience to meditate on that which they have heard, but let that slip which they have learned, and so indeed are never bettered by that which they hear.

Another reason why so much ignorance is among men, is, because they want exercising of themselves in the Scriptures: they apply themselves to no constant reading of them, or reasoning and conferring about them; and therefore it is not possible for them to have any sound and well-grounded knowledge in them at all. The Ministers may wast themselves like lights in the Tabernacle, yet these people will never attain to any knowledge. Some allege, that their callings are such as they give them no leisure to attend the Scriptures, or to spend any time in reading. But it seemeth strange to me, that men should find a time for all other business under the Sun, and yet not find any time to further their own salvation. How monstrous a thing is it, that they have time enough and enough for the body, but can find none at all for their souls? They can find time and leisure to provide wealth for themselves and their children, and yet carry poor starueling souls to the grave, suffering them from time to time to languish and to perish for want of nourishment. As these live in darkness and ignorance upon earth, so it shall be just with God to thrust them into utter darkness in hell.

But it may be objected, [Objection.] that the Apostle saith, 1 Cor. 8, 2. *Knowledge puffeth up, but charity edifieth.* I answer, [Answ.] the Apostle meaneth a false persuasion of knowledge, whereby a man thinketh he hath some great matter in him: & therefore he addeth in the next words, Verse 2. *If any man think that he knoweth anything, he knoweth nothing yet as he ought to know.* If knowledge puff up any, the fault is in the person or vain persuasion of the person, not in the gift of God. We must know therefore that the Scriptures belong to all, and that the knowledge of them is necessary to all. And who may exempt themselves from them? or who shall say, they belong not unto him? Shall Kings and Princes, and such as sit in the throne? No, though they have a multitude of business waiting upon them; and are many

ways disturbed and distracted by State affairs, yet they must have the law of God with them, & read in it all the days of their life, that they may learn to fear the Lord their God, Deut. 17.18.19. Shall Captains and Governors in war and peace? No, for was not *Joshua* such an one? yet the *Book of the Law must not depart out of his mouth, but he must meditate therein day and night,* &c. *For that he might make his way prosperous, and have good success,* Josh. 1.8. Shall Noblemen and Gentlemen exempt themselves? No, not they neither: for the Eunuch a man of great authority under *Candace* Queen of the Ethiopians, who had the charge of all her treasure, while he was in his chariot, read the prophesy of *Isaiah,* to further himself thereby in knowledge, Acts 8, 27.28. and 17.11: also the Noblemen of *Berca* searched the Scriptures daily, whether those things were so which the Apostles preached. Who then may think themselves discharged? May the Ministers? No, they should be men of knowledge, and give attendance to reading above others, 1. Tim. 4, 13. May the people? No, it is a general precept given by Christ to them, to *search the Scriptures,* John 5, 39. and yet no doubt many among them were poor, and tradesmen: so Psal. 1, 2. Col. 3, 16. May such as are weak in judgment, and simple witted? No, the law of God was written *to give wisdom to the simple,* Psal. 19, 7: and the Proverbs were penned to give subtlety to the simple, and to the young man knowledge and discretion, Prov. 1, v. 4. May the young man defer the matter until age? No, he must season his young years with the knowledge of the Scriptures, Psal. 119, 9. 2 Tim. 3, 15. May they that are rich and wealthy be privileged from this? No, *Abraham* saith of the brethren of the rich man, *They have Moses and the Prophets, let them hear them,* Lu. 16, 29. It is in vain to be rich in the world, and not to have the word also to dwell richly in them, that so they may be rich in God. May women be freed frō this duty? No, the grandmother & the mother of *Timothy* taught him & trained him up in the Scriptures of a child, which could not be, if themselves had been without knowledge, 2 Tim. 1, 5. So then we may conclude, that all which live in ye Church, and would be accounted members of the Church, whether they be Princes or subjects, Ministers or people, noble or vnnoble, high or low, learned or unlearned, young or old, rich or poor, masters or servants, men or women, one or other, all I say, ought to be endued with the knowledge of the ways of God.

[Use 3] Thirdly, it teacheth everyone of us to examine himself and his own heart, how far he is guilty of this sin of ignorance. It is the first degree or step of knowledge, for a man to know and acknowledge his own ignorance. For till we come to this to find our selves to live in ignorance, and to mourn and lament for it, it is impossible for us ever to attain to sound and perfect knowledge. [Object.] But some will say, How shall we attain to this knowledge which you speak of? [Answer.] I answer, the way is to exercise our selves in the reading of the Scriptures. He that would have water, must draw it out of the well: and he that would have knowledge, must draw it out of the fountain of the Scriptures. This doth Christ often point unto, in the Evangelists, stirring up men to read, and reproving those that would not: as Math. 12, ver. 3. he said to the Pharisees, *Have ye not read what David did?* and verse 5. *Have ye not read in the Law?* and cha. 19, 4. likewise he said to the chief Priests & Scribes, *Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise,* Math. 21, 16. Psal. 8, 2. and verse 42. he said, *Did ye never read in the Scriptures, The stone which the builders refused, the same is become the head of the corner?* and chap. 22, 3. he said to the Sadducees touching the

resurrection from the dead, *Have ye not read that which was spoken of God?* So he speaketh to him that asked what he should do to inherit eternal life, Luk. 10, 26. *What is written in the Law? how readest thou?* And *Abraham* saith to the rich glutton, *They have Moses & the Prophets, they have their writings among them.* And speaking of the destruction of Jerusalem, *Who so readeth let him understand,* Math. 24, 15. The contrary, when we do not and will not read and obey this commandment so often repeated and vehemently urged, is the cause of error and heresy, of evil, of discomfort, and of all profaneness, Acts 13, 27. Mark. 12, 24.

Secondly, such as would have the true and saving knowledge, must first of all lay before him the grounds and principles of Christian religion: otherwise whatsoever he knoweth, he shall know nothing as he ought to know, like him that would build without a foundation, Heb. 6, 1.

Thirdly, earnest prayer to God for the help of his holy Spirit to assist him, and to teach him how to profit aright by the reading of the Scriptures. For he that is the author of them, best knoweth how to give us understanding to edify our selves by them in our most holy faith. And hereby we shall learn more then such as only meddle with the Scriptures, and never practice this duty of prayer, neither crave a blessing of him upon their labors.

Lastly, conference with others, to minister help and comfort one to another. This did the two Disciples use going to *Emmaus,who talked together of all those things which had happened touching Christ:* they reasoned of his passion and suffering, and they are farther instructed in the truth of the matter, and in the understanding of the Scriptures. This was the blessing of God upon their practicing & performing of this duty. If we reason soberly & reverently, Christ Jesus will come among us, and be present with us by the grace of his Spirit, and by his blessing of our endeavors, which ought to be an encouragement to the same.

30 But the soul that doth ought presumptuously, whether he be borne in the Land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from his people,

31 Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off: his iniquity shall be upon him.

Hitherto we have spoken of the sin of ignorance: now of presumption and voluntary sins, which are said in the original to be committed *with an high hand,* that is, proudly, scornfully, arrogantly, despitefully, and desperately against God. And therefore it is said, that *he reproacheth the Lord, and hath broken his covenant,* such a one must be cut off from his people. This cutting off for iniquity, some understand of excommunication by the censure of the Church; others, of killing by the sword of the Magistrate: but which way soever it be taken, it showeth the greatness of this crime. And because there is no kind of sacrifice set down for the expiation of this sin, some do hold, that it figureth out the sin against the holy Ghost, which sin being unpardonable, Math. 12, 32. 1 John. 5, 16, there remaineth no sacrifice for it, but a certain looking for of judgment and fiery indignation which shall devour the adversaries, Heb. 10, 26, 27. Howbeit, I rather think, that no sacrifice is expressed, because there is no new addition prescribed touching any sacrifice, as there is of the other, because

this is already handled in the book of Leviticus, chap. 6, 2, &c. And this sin is opposed against the sin of ignorance: but all sins of presumption are not the sin against the holy Ghost. God forbid, we should so entangle men's consciences, and hold all presumptuous sins to be *that unpardonable sin.* Neither can I be of their opinion, that think God would have no sacrifice offered for such sins, lest the sacrifices should wax vile and contemptible, and men should thereby be encouraged to give themselves over to commit sin with greediness, and never regard whether they sin ignorantly or presumptuously. It is no encouragement to sin of ignorance, because the means is set down to be cleansed of it. And who will willingly wound himself, albeit he have a Physician that can cure it?

From hence we may gather a difference between sin and sin: all break the law and deserve eternal death, Ezek. 18, 4. Rom. 6, 23. Nevertheless some are greater and some are lesser. There are therefore of sins sundry sorts, Jude, verse 22, 23. Hence it is, that sin is divided diverse ways; either it is original, which we draw from our parents, and bring with us into the world: this is an hereditary sin, it is the inheritance that all parents bequeathe unto their children, as Psal. 51, 5. Ro. 5, 14. Or else it is actual, which is a fruit of the former; such are evil thoughts, words, and works, such as agree not with the law of God. This distinction is proved, Rom. 5, 14, and 7, 20. and 9.11. Again, there is a raging and reigning sin, when the sinner maketh no resistance by the grace of the Spirit, Rom. 6, 12, and 1 John 3, 8. *He that committeth sin,* to wit, of set purpose, and delighteth therein, *is of the devil:* it is so called, because we foster and cherish it, and become bondslaves unto it, and likewise because it hath rule over man, & carrieth him headlong to destruction. Such are all sins in the unregenerate, and so continue till there be a new birth; and some also in the regenerate in their slidings and fallings against their conscience: and there is also a sin not reigning, which the sinner repelleth and resisteth by the grace of the Spirit, & daily reneweth his repentance for them. Such are the sins of ignorance, omission, and infirmity which remain in the regenerate so long as they live, which they acknowledge, bewail, hate, and resist, and pray daily that they may be forgiven them, saying, *Forgive us our debts,* 1 John 1, 8. Rom. 7, 17, and 8, 1. Many other such differences of sins might be noted, but these are sufficient to show that there is difference between sin and sin.

And no marvel, because the commandments [Reason 1] of God are not alike, but some are greter and some lesser. The laws of the first Table are called, *the first and great commandment,* Math. 22, 38, and do concern the Lord himself. The laws of the second are inferior to these, as they that concern our brethren like to our selves.

Secondly, there is great difference in the [Reason 2] manner of sinning; some sin ignorantly, some wittingly, Psal. 19, 12, 13. 1 Tim. 1, 13. Some are principal and ringleaders in the sin, others are only accessories; some are only in thought, others in deed; some offend of malice, some offend of weakness; some commit sin; others, besides this, have pleasure in them that do them, Rom. 1, 32.

Thirdly, in respect of God himself, all sins [Reason 3] do not alike dishonor him, neither is his wrath kindled alike against all; some are desperate sinners that will not be reclaimed, and

despite the Spirit of grace, with whom the Lord cannot but be more offended then with such as are humbled for their sin.

This difference serveth to condemn such [Use 1] as make all sins equal, none greater or lesser then others, none before or after other. True it is, the Church of Rome lay this error to our charge (as also they falsely do many other) as if we were of the sect of the Stoics, holding an absurd opinion touching y^{t} absurd doctrine of the equality of all sins: which showeth that they are far spent and drawn dry, and cannot charge us with true crimes, when they are constrained to object against us such gross opinions as we detest and condemn, & have confuted more then they, both in Schools and Pulpets. What errors and heresies, think you, will these men be afraid to broch against us among their own disciples, that take up all things upon trust at the second hand? and what imputations will they not dare to lay upon us in their Sermons, which they know shall never come to be examined (forasmuch as their hearers are forbidden to read any of our writings) when they blush not, neither are ashamed to publish to the view of the whole world such open and manifest untruths?

[Object.] But they object, that we teach all sins to be mortal and to deserve death, even the least of them. [Answer.] I answer, we teach no other doctrine then the Scripture teacheth us, Rom. 6, 21, 23. I am. 2, 10. Nevertheless it followeth not by any good consequent, that though every sin in God's justice be adjudged worthy of eternal death, that therefore it doth equally deserve it. See more of this, chap. 19.

[Use 2] Secondly, from this doctrine received, it followeth, that the punishments of hell are diverse also, according to the different desert of sin, Luk. 12, 47, 48. Math. 23, 15, and 11, 22, 24. They that break the law and teach others to do the like, are twofold more the children of hell then others. They are the children of hell that transgress the law, but they that lay a stumbling block before others, and draw them out of the way, are guilty of a farther sin, and consequently of a greater punishment. Sodom shall be cast into hell, but Capernaum shall descend deeper and suffer more. This must we lay to our hearts, forasmuch as we are like to Capernaum not to Sodom. Every man must receive at the last day according to his evil works: but God's judgments should not be right, if he did judge sins to be equal, and punish sins equally. On the other side, we may conclude, that there are degrees of glory in the kingdom of heaven; which serveth to stir us up to labor to out-go and out-strippe others, considering that we shall receive a greater reward. It is a point serving to animate and encourage all men in well-doing, to know that the Magistrate shall receive according to his care, the Minister according to his pains, and everyone according to his duty and obedience in the life to come.

[Use 3] Lastly, hence is a direction for Magistrates, seeing offenses are different, there ought to be a difference in punishment of malefactors. All laws should not be written with blood, neither all punishments take away life. But if lesser sins should be punished sharply, & great more remissly, it were against the rule of reason and the law of equity. Hence it is, that Christ teacheth, that among the Courts of the Jews, they always punished according to the quality of the offense, and did not make an equality among offenders, Mat. 5, verse 22.

[Because he hath despised the word of the Lord, and hath broken his covenant, &c.] Here is the description of this sin: whereby we see whereunto it tendeth being once entertained. [Doctrine.] We learn from hence, that men are come to the height of sin, when they commit sin boldly and boastingly, proudly, and presumptuously, Isaiah 3, 9. Numb. 25, 6. 1 Sam. 16, 22. Ier. 3, 3. Prov. 2, 14. The reasons.

[Reason 1] For this manner of sinning is without any sign of grace, & is done in contempt of God and his laws, as we see in this place.

[Reason 2] Secondly, this kind of sinning doth cry to heaven and calleth down judgment, so that he cannot but punish it severely, Gen. 18, ver. 20, 21.

This reproveth the sins of our times, for [Use 1] as we live in the light of grace, so we are come to the light of sin, because some maintain sin, and others brag & boast of those sins that they have committed, and greatly delight in them, Psal. 52, 3, 4. Isaiah 1, 23. 2 Pet. 2, 15. The sin of these men is so much the greater, because here we have the coupling and combining of two sins together, sin and the love of sin. Where there are two strong poisons mixed together, there the party is in great danger that drinketh of that potion: so it is in this case, two sins being joined in one, sin, & impudency in sinning, that person is much more guilty. This boldness and impudency is also accompanied with impenitency, for certainly, he that sinneth with an high hand and with a proud heart, cannot repent and leave his sin, he cannot be sorry for it and turn unto God, but lieth under a great measure and degree of evil.

Secondly, let such as are guilty of these bold [Use 2] and presumptuous sins, break them off by true repentance and by reforming such as are committed to their charge. For every sin must be repented off: but greater sins must have greater repentance for them: therefore we should labor to repent of all, whether they be moe or few, greater or less, once committed or often, that so God may pass by us whē his judgments run through the world. Take heed therefore of presumptuous sins. Some are suddenly overtaken, these sin, but not so greatly as they that run willfully and violently into evil. It is an evil to take the Name of God in vain, though it be in heat and in haste howsoever; but it is worse to swear and blaspheme in cold blood, in common talk, & that without remorse. The corrupt affection in these is worse then the action of sin. Such as once fall into drunkenness cannot be excused; but they sin doubly and trebly that delight in drunkenness, & haunt drunken houses, and keep drunken company, and nourish all occasions to bring themselves to commit sin upon sin. So it may be said, touching the breach of the Sabbath, he sinneth that pretendeth some necessity of some great business, and that he is unwilling to absent himself frō the house of God, and doth it sildome; but he that maketh a common practice of profaning the Lord's day, sometimes by saying at home in his chamber, sometimes by walking abroad in his fields, sometimes by lying in an alehouse, sometimes by sitting at tables & cards, do offend much more and come into the number of presumptuous sinners. [Object.] But some peradventure will ask the question, How may a man know whether he sin with an high hand, whether he be come to the height of sin, to sin presumptuously? To this I answer: [Answ.] it is no hard matter to discern thy estate by these notes.

First, whosoever disliketh and hateth the word of God, may justly fear and suspect himself. For he that cannot patiently endure to read it, or to hear it read or preached, because it layeth open his sin, and as a true glass maketh his corruptions manifestly to appear, he certainly is a bold and presumptuous sinner. So long as a man is content to submit himself to God's ordinance, and to be willing to hear his sins reproved, so long there is hope of such a sinner. Again, they sin purposely, and proudly, and presumptuously, that are offended either with the Minister or with a private friend that reproves him for his sins. These are lovers of their sins and are resolved to dwell in them, because they hate those that love them, and out of love admonish them of their evil ways. And if peradventure they have failed in the manner of their reproof, these by & by conceive that they have sinned more in reproving, then themselves in committing the act it self. Thirdly, they are passing apace to tht height of sin, that excuse and lessen their sins, or else defend them: such as say, it is no such great matter that they have done. Lastly, they are grievous sinners sapped in them, that make no use of the crosses and afflictions that God sendeth upon them: that are no whit bettered, or reformed, or humbled by his judgments.

[Use 3] Lastly, it is our duty to pray unto God that we may be kept and preserved from this high measure of sin, Psal. 19, 13. The Prophet prayeth to the Lord to *keep him from presumptuous sins.* This showeth to us, that we are ready to fall into them. And what do they but publish this as with a loud voice, that cry out that God is merciful, and thereupon take occasion to go forward, presuming of his mercy? We should be careful to beg from God his grace, that we may resist sin in the beginning, lest *our hearts be hardened by it,* Heb. 3, 13, and we thereby be drawn in the end to make no conscience of sin. If any ask how we may know, whether we be willing to leave sin and resist it in the beginning? I answer, we may examine our selves by the contrary rules to the former. If a man make the law of God his delight, and can therefore love it, & make much of it, because it maketh his sins manifest unto himself, he certainly is no lover of his sins. Thus it was with *Hezekiah,* when he had received an heavy threatening of an heavy judgment from the mouth of God, he submitted himself, and said to the Prophet, *The word of the Lord is good,which thou hast spoken.* Secondly, he loveth not his sins that loveth him that reproveth him for his sins. He that embraceth that Minister or that brother that telleth him of his corruptions, certainly he is not determined to embrace and entertain his sins. Thirdly, he that is so far from excusing of his sins, that he is ready to accuse himself; and he that is so far from defending and maintaining them, that he laboreth to reconcile himself to God, and to have a clear conscience toward God and man, he doubtless shall not need to fear to come to the height of sin. Lastly, he declareth that he is not besotted with the love of his sins, that loveth God that chastiseth him, even for his chastisements sake: who, so soon as any cross befalleth unto him, presently runneth home to his own heart, and condemneth his sin, and judgeth himself, and layeth all upon himself, as justly befallen him for his sins. If these things be found in us, we may rejoice and be glad, that albeit we cannot but commit the act of sin, yet we keep our hearts and souls from delighting in sin and the affecting thereof. Thus we may acquit our selves of a great deal of the guilt of sin, albeit not of the outward act it self, by seeking the asswaging and lessening of it.

32 And while the children of Israel were in the Wilderness, they found a man that gathered sticks on the Sabbath day.

33 And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the Congregation.

Here followeth an example of God's judgment upon him that gathered sticks on the Sabbath day. This is not to be considered in it self only, but as it dependeth upon the words immediately going before, as a reason or an example of that law, that whosoever doth anything presumptuously or with an high hand, shall die the death: and albeit it be set down after it, yet I take it to have been done before it. The Israelites had found out a man that had sinned, not of ignorance, or one that gathered sticks upon necessity, but they said to *Moses,* as the Pharisees did to Christ, touching the woman taken in adultery;*We found her in the very act;* so did they take this breaker of the Sabbath, in the very act of gathering sticks, who rushed desperately against the law, as a Ship that dasheth it self in pieces against a Rock, for he sinned in contempt of God and his ordinances. The Lord had delivered his law to all Israel, and repeated the same again, he had commanded it carefully to be kept, and *none to go out of his place to gather Manna upon that day,* Exod. 16, 29. The observation of this day was the establishing of the whole law, and the breach of it, a destroying of the whole worship of God. This did this wicked person know well enough, but he nevertheless would go out of his place. God hath said, they should not kindle a fire throughout their generations that day, neither could he be ignorant of it, yet he would kindle a fire to provoke God to anger against him. In this we see his sin, and the manner of it, he is brought to *Moses,* and is put in ward. *Moses* asketh counsel of God, what should be done with him: God appointeth him for examples sake, to be stoned to death, which is done accordingly. [Object.] But this may seem a small offense, he did not bear any great burden on the Sabbath, nor labor in the works of his calling, neither offend in any great matter, he did only gather a bundle of sticks and that (as it should seem) but once, he did not make any practice of it, [Answer.] I answer, we must consider, not only the deed done, but also the manner of doing; he did it to despise and despite God, a sin in whomsoever, worthy of no less punishment then death it self.

[Doctrine.] We learn from hence, that every sin is so much the greater, by how much less the thing is for which men sin. I say, the less the thing is for which a man will sin and transgress the law of God, the greater always is his sin. A man would think it nothing to pick up a few sticks, but the less it was, the greater was his contempt of God, that he would run into the breach of the law, and provoke the wrath of God for it. Thus we might speak of the sin of our first parents: God tried their obedience in abstaining from the fruit of one tree, & yet they would taste thereof, and thereby ruined themselves and all their posterity. The matter wherein they sinned, was small, but the sin thereby was made the greater. *Esau* is noted in holy Scripture for his profaneness, w[c] was shown in this, that *for one mess of broth he sold his birthright,* Gen. 25, 33. Heb. 12, 16. So is it spoken of *Judas,* that for thirty shekels he sold his Master, and betrayed the Lord of life into the hands of sinners, Mat. 26, 15. & 27, 5. A goodly

price at which he (that is God of heaven and earth, & heir of all things) was valued, saith the Prophet *Zacharias,* ch. 11, 13. The less the reward was, the greater was his iniquity: for thereby he made it manifest at how vile, how base and small a price our Lord Jesus Christ the Savior of the world was valued & esteemed by him. The like we might say of the sin of the Jews, when they denied the holy one and the just, & desired a murderer to be granted unto them at such time as *Pilate* was determined to let him go, Acts 3, 13, 14. They weighed him & *Barabbas* together in the balance, & they preferred him that was a thief & a robber, John 18, 40. a seditious fellow, Lu. 23, 25. who had also committed murder in the insurrection, Mar. 15, 6. Him I say, they preferred before the Lord Jesus. This might farther be proved out of other places, which I only point out, Prov. 28, 21. Ezek. 13, 19. Amos 2, 6. The reasons.

[Reason 1] First, this argueth plainly to their faces, that such persons are destitute of the fear of God and man, that they dare sin and dishonor God for so small and abject a thing. The smaller the thing is, the greater is the contempt. There are commonly two things that draw men to sin, either the fear of some evil that they would avoid, or else desire of some good that they would enjoy. Now doubtless there is but a small measure of the grace of GOD, whensoever men are drawn to transgress for such slight and slender occasions: Secondly, [Reason 2] it argueth a man's heart to be most corrupt, when he will not stick to sin and offend God for a small thing, and it warranteth others to judge the same man to be very wicked, and to presume he will much rather sin and much more offend for a greater thing, that is so easily brought to commit sin for every triffle of little or no value. He that will pervert justice for a few morsels of bread, will sooner do it for many pieces of gold: and they that will sell the poor for a pair of shoes, will make no bones to do it for a brace of angels. The uses follow.

This convinceth many, that they live under [Use 1] a greater guilt of sin then they are aware of, for they have an erroneous judgment of themselves; they think the less the matter is wherein they sin, the less is their sin, whereas indeed it is for the most part the quite contrary, for the less the thing is for which we choose to sin, the greater is our sin. He that will lie and face, swear & forswear for a small thing, and upon every occasion, certainly God will judge him more severely for it, then he will do those that have had some greater cause to do it, albeit no cause can excuse it wholly. So for a man to rob another, where are but small things to be had, he offendeth more thē others that rob for great store of gold and silver: and the reason is, because it argueth greater contempt of God, and lesser regard of his displeasure and of his law, it bewrayeth greater corruption of his heart, and less love of justice and righteousness: and besides, though he took but little, yet he would have takē more, if more had been to be taken, according to the saying of our Savior, *He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much,* Lu. 16, 10. Again, many a man doth abuse the Sabbath day (which is the point here in question) by walking abroad in the fields, or by following his base pleasures, perhaps he lieth asleep at home, or goeth to the alehouse, or sitteth at cards; such a one worketh not with his hands in his calling, he goeth not to plough, he doth not buy and sell, n••ertheles he offendeth God more, and his heart is more corrupt then he that walketh and worketh in his calling for his necessity.

But it may be objected, [Object.] that then a man were as good offend and transgress for great things as for small. To this I answer, [Answ.] that it is an evil and false consequent: he that so reasoneth, declareth himself to be most corrupt & sinful: for whether a man sin for much or for little, he provoketh God against himself both ways, and therefore both are to be shunned. Everyone in his several place ought rather to reason thus, I may sin against God and offend him in a small thing as well as in a great, and oftentimes move him unto anger more in a smaller then in a greater, therefore I will make conscience of both, I will avoid all kind of evil, I will walk uprightly; and work righteousness in his sight. So shall we be sure to reap the benefit and comfort of it here after in the life to come.

[Use 2] Secondly, it admonisheth everyone of us that we should labor to have such good hearts so sanctified, that not the greatest provocations of pleasure, of profit, of honor, of sin, or anything whatsoever should provoke us to sin; if not the greatest, then not the less; and if not the less, then not the least of all. For as he that withstandeth the greatest evils, showeth himself to have the greatest measure of grace: so he that is persuaded and provoked by small things to sin, it argueth him to have the greater corruption and hardness of heart, and therefore though we cannot be without sin,*(for there is no man that sinneth not,)* yet we should labor to make our sins the less sinful, and our selves the less sinners: which we shall do, if we take heed we be not provoked to sin by small things of little value. Whosoever will sin for a little, he may despair with himself of any great matter, and may well think that he shall never be able to restrain himself to any purpose, but in short time he shall be brought to sin in far greater things. It is the policy of Satan to be content to draw men only to little sins, and to let them continue long in them: for he is that old and subtle serpent, that knoweth there is more danger for the most part in little sins then in greater sins. A mote is not perceived in the eye, whē a great beam cannot be hid: and though a mote be discerned, yet because it is little, it is let alone, the danger of it is thought to be little or nothing. Touching great sins, all men will readily acknowledge and confess them to be sins; whereas little sins make them think them to be no sins, or that they may safely suffer them to remain & continue in them without any danger. Hence it is, that men are so much given to flatter themselves and to think all is well with them, because they find others tainted with greater sins then themselves, as it was with the Pharisee, Luke 18, whereas an enemy neglected and contemned, doth oftentimes more hurt then such a one as we are more watchful over.

[Use 3] Lastly, it reproveth those that give scope and liberty to themselves to follow some sins, because they are little in their eyes. Hence it is, that *Solomon* bringeth in the sluggard, saying, *A little sleep, a little slumber, a little folding of the hands to sleep,* Prov. 6, 10. and 24, 33. So it is with every sinner, he crieth out, a little more sin, a little more evil; the young man, a little more daliance; the covetous person, a little more riches and care: the oppressor, a little more wrong: the blasphemer, one oath more: the drunkard crieth for a little more drink, one pot more is not so much: that is, they persuade themselves they may live in these sins because they are little, or they may add some little more to them without any great danger. But many a little maketh a great deal, every drop of rain helpeth to make the flood, and every corn to fill up the measure; and as a little spark kindleth much wood and maketh a

great fire: so a little added to sin, and to that little a little more, maketh the sin to be exceeding sinful, and the sinner a great sinner before the LORD our GOD.

Moreover, we must understand that God forbiddeth the least sins as well as the greatest; and the Prophet reproveth the hypocrites of his time, who though they would not eat of polluted or unclean flesh, *yet the broth thereof was found in their vessels, Isaiah* 65, 4: and the Apostle delivereth this precept, *Abstain from all appearance of evil,* 1 *Thess.* 5, 22. If Satan can draw *Cain* to hate his brother, he will quickly draw him to kill him. If he can entice *Achan* to *covet the silver and gold which he saw,* it will not be long before he move him to take them away; and therefore in the confession of his sin he joineth them together, *I coveted and conveyed them away.* The Cockatrice eggs are venomous and hurtful, not only to eat, but to tread upon them, and to be sprinkled with them, Isaiah 59, 5. So the least meddling with evil is contagious and bringeth infection. Therefore the Apostle willeth *to hate the very garment spotted with the flesh,* Jude, ver. 23. The smallest sins are to be shunned. Our first parents were forbidden not only to eat of the forbidden fruit, but to touch it, as appeareth by the confession of the woman. It behooveth us therefore to labor for spiritual wisdom that we may be able to see his policy, and for spiritual strength to withstand his strength and provocations, and by these two helps we shall be sure to keep our selves free from the guilt of many sins. And that we may the better do so, two things are required of us most necessary for this purpose, the fear of God and the love of God. If we get into our hearts the fear of God,*who can destroy both body and soul in hell,* we shall easily overcome all other fear of evil, the greater will prevail over the less; neither the smallest nor the greatest delights and desires of the world, shall cause us to offend him, nor provoke us or prevail with us to cause us to sin against him, because his fear doth keep and restrain us. But, where the fear of God is not, there is an easy lapse into all evil, Gen. 20, 11.

Again, we must have the love of God in us. This will cause us to love him better then our selves, and make us loath to offend him though we might get the greatest gain and commodity by it, much less for small and base things. We should account it, if we love him indeed, a more miserable thing then hell it self, to offend him.

Let us all therefore labor for these two, the fear and the love of God, to have them settled in our hearts; these are the strongest of all other passions.

34 And they put him in ward, because it was not declared what should be done to him.

35 And the Lord said unto Moses, the man shall be surely put to death; all the Congregation shall stone him with stones without the Campe.

We saw before the sin of him that brake the Sabbath: now we may behold how he is first put in ward until the will of God were farther known; then he is commanded *to be stoned with stones,* and by whom? *by all the Congregation.* This was an ordinary kind of punishment among the Jews, and also among some of the Gentiles. Neither had they any set persons appointed to be executioners and ministers of justice, as now is usual in our days, but it stood merely at

the pleasure of Princes & Judges and others officers to name and assign sometimes one and sometimes another, and sometimes many; and it was done without any note of infamy. For it was no more reproach to execute a malefactor, then to condemn him. Neither were they of the baser, but of the better sort that were sometimes singled out for this purpose, Deut. 13, 9, 10.1, Sam. 22, 17, 18. *Samuel* himself hewed *Agag* in pieces before the Lord, 1 Sam. 15, 33.1, King. 2, 31, 34. Judge. 8, 20, 21. Exod. 32, 29. The like might be said of *Phinehas* that stood up and executed judgment, Psal. 106, 30. and of *Elijah,* who slew the Priests of *Baal,* 1 King. 18, 40. This was the order among the Hebrews: but now such persons deputed for executions are commonly evilly spoken off, & of base account; first, because the common sort that commonly offend, are commonly afraid at the sight of them, and their hearts arise against them, and therefore can hardly meet them in the streets, but they set themselves against them. And no man would willingly be punished for his offenses. Thus they hope, if there were no executioner, they should escape and not be executed. Now because the sight of such officers bringeth to their remembrance their own offenses, therefore they cannot abide them, as fearing that in the end they may also take their lives from them. Thus they hate his person more then their own evil: although it be not the person, but their own mischief & misdemeanor that taketh away their lives. Secondly, such persons are of evil note, because many of them lead a wicked & profane life, and are many times as evil as those whom they execute. The office doth not defile them, but rather they defile the office: it is they that make the office odious, not the office them.

But to pass this over, in the punishment executed upon this person that brake the Sabbath, [Doctrine] we learn that the Lord will punish wicked men, not only for sins of injustice, but for sins of ungodliness: not only for the breach of the second Table, but for breach also of the first Table, Exod. 20, 5, 7, and 31, 13, 14, and 32, 10. Ier. 10, 25. Ezek. 20, 13, 21. Neh. 13, 15, 18. Ier. 17, 29. Levite. 24, 11, 12, 14, 15. Deut. 13, 9, 10. This is farther to be strengthened with reason.

First, true godliness and religion have the [Reason 1] promises of the blessings of this life and of the life to come, 1 Tim. 4, 8. Deut. 28, 1, 2, 3, 4, &c. then it will follow on the contrary, that impiety and ungodliness have the curses & plagues both of the one and the other due unto them. For it were great injustice in God, if he should reward the works of piety and religion, and should not as well punish the works of impiety and profaneness.

Secondly, such works are committed directly [Reason 2] and immediately against the person of God himself, but the works of unrighteousness are against men. He is more severely punished that flieth in the Princes face & woundeth him, then he that hurteth any of his servants. Such as *with an high hand break the first Table,* do as it were fly in God's face and rebel against them; such as transgress the second, hurt some of his servants. So then, when we fall to practice against his own person or his honor, there is great reason to think he will visit for those especially, and therefore such laws are called, *the first and great commādement,* Math. 22, 36, 38.

Thirdly, such works of impiety are the causes [Reason 3] of wrong, injustice, hatred, and of all unrighteousness. The breach of the first Table procureth the breach of the second, Rom.

1, 21, 22, 23. Because they regarded not to know God, he gave them over to vile affections. When he gave them up to uncleanness, it was a punishment of their unthankfulness and not honoring of him.

The uses follow. Such are first of all reproved [Use 1] as are accounted civil honest men in the world and reputed unblameable among their neighbors. I do not mean that they are to be reproved for their civility and honesty, which are not to be condemned in themselves (for they are good,) but such as content themselves with an outward civil carriage among men, and to be praised of them, having no fear of God, or care of religion in them: but all their care and conscience is to deal justly with men, and in the mean season wholly neglect their duty to God; these are liable to God's judgments, as well as those that are altogether profane and wicked. These are they that have no care to sanctify the Sabbath, no delight in prayer, no hungering & thirsting after knowledge, but remain in blindness & ignorance, careless in frequenting the hearing of the word, and in receiving of the Sacraments. They will boast, they love the Church as well as any of their neighbors, but small fruits appear of their going thither, or of their coming from thence. They think all is well enough, if they be just in their outward dealings: they make account that they are not to be blamed, and they stand in fear of no judgments of God at all. So it was with the rich man, Math. 19, 20. he thought *he had done all even from his youth, that he lacked nothing:* but being tried by the first commandment, whether he did love God above all, he plainly descried that his civil honesty was mere hypocrisy, and his fulfilling of the law no better then a flattering of himself. In like manner do such men much deceive themselves, and are like to a subject whose whole care is to deal justly and uprightly with his fellows, but utterly neglecteth his duty to his Prince, and practiseth rebellion against him all his life. If such a man deal justly among other men, and will not commit adultery or murder by any means; tell me in reason, can all this his care help him, when he shall be convicted for high treason against his Prince? Certainly this just and upright carriage toward the people shall stand him in little stead. Likewise many men in all places do live continually in the practice of rebellion against the person of God himself, howsoever they seem very careful and conscionable of their duty toward men, yet God will find them out for the contempt of him. For they are grown to this profaneness, What need so much preaching? or so much hearing? and so they begin to scorn and scoff at those that live in the obedience of these holy duties. Let me tell these, though they be never so just in their conversation, doing no wrong, paying all mē, showing mercy to them that need, yet they lie open, notwithstanding all these, to God's judgments for want of the true power of religion. If thou shouldst see a man live in the gross sins of the second Table, in murder, adultery, robbery, drunkenness, false witness-bearing, and the like, wouldst y^{u} not think him worthy to be plagued by the hand of God? why then should we think that such as live in ye breaches of the first Table (more gross thē these) which have the first place, are not liable to judgment, as well, or rather much more then the other?

[Use 2] Secondly, this teacheth all such as have any rule over others, to be careful to teach such as are under them in the ways of godliness, that they may know the Father to be true God, & him whom he hath sent Jesus Christ, John 17, 3. First, it is the duty of Princes and Magistrates to have a great care of true religion, that God be faithfully served by their

people. It is not enough for them to provide that they may have a people faithful and loyal to themselves, except they be also faithful to God. The godly kings are commended for their care in advancing the glory of God, and for their zeal in causing all the people committed to their charge to be instructed. It were easy to enlarge this by the examples of *David,* of *Asa,* of *Jehoshaphat,* of *Hezekiah,* and *Josiah:* they made a covenant with God to serve him themselves, and to cause him to be served of their people. *Asa* commanded *Judah* to serve the Lord of their fathers, and to do the law and the commandments, that whosoever would not seek the Lord, whether he were small or great, whether man or woman, should be put to death, 2 Chron 14, 4, and 15, 13. Deut. 17, 19. 2 Kings 23, 2, 3. 2 Chron. 19, 7, 8, 9. Thus it ought to be with all fathers and masters, they must teach their children & servants, that they may know the Lord, and set their hope in him, & not forget his works, but keep his comandements, Psal. 78, 6, 7, & 4, 9, and 11, 19, 21. Eph. 6, 4.*Eli* the Priest of the Lord is first threatened, and afterward punished for neglect of this duty, 1 Sam. 2, and 3. The example is written for our instruction, that we should beware of the like transgression.

Thirdly, see the fearful condition of many [Use 3] men of all sorts, for they live under a fearful judgment of God, and yet do not see it, because through the whole course of their lives, they practice the works of impiety, living in palpable ignorance, in contempt of the Word, Sabbath, and Sacraments. If a man should do nothing but practice treason and rebellion against the King, despising his word and contemning his Proclamations, in what a fearful condition would we account him to be? And when the King himself should appoint a day, wherein he would have his own person specially attended and wholly waited upon, if his household servants should refuse to give him any attendance, but wait worse upon him that day then any other, and give themselves wholly to attend upon their own pleasures, would he not think himself notably abused, and discharge such of his service? and were they not sure to run into his displeasure, and to procure judgment upon themselves? Notwithstanding, this is the state of many among us. God hath commanded us to reverence his Name, his Sanctuary, his Sabbath, his Word, his Ministry; if then we shall dare to swear & blaspheme openly, to reject the word of God, and to abuse the Sabbath by following after our pleasures and profits, our sports and recreations, and thereby practice after a sort against the person of GOD himself, do they not provoke me to my face, saith the Lord, and shall they go unpunished? No certainly, they shall not, his judgments shall overtake them for these things.

God hath ordained and enacted as by a solemn Proclamation, that all sorts that profess themselves his servants, should wait upon him on the Sabbath; he is then determined to set forth the greatness of his glorious Name, and the riches of his house, and ye might of his power, and the honor of his Majesty: it is his will and pleasure that men, women, & children should assemble together before him to give him attendance: shall we answer with *Korah* and his company in the next chapter, *We will not come up?* Numb. 16, 14. And albeit we be not so impudent and shameless to say so, yet it is little better, because we do not appear before him. Nay we serve our selves by walking in our own ways, and many serve Satan the enemy of God, by following his ways with greediness. If we give up our selves to our pleasures and profits, we serve our selves: when we give up our selves to our sins, and delight in

drunkenness and such like wickedness upon that day, we serve the devil. And in truth, let any man mark it, he shall see that God is no day worse served of the common sort, then upon his own holy day, so that when he requireth all our service, he can get little or none at all at our hands.

[Use 4] Lastly, let no man flatter himself in performance of duties unto men, and think himself in good case because he liveth vnblameably in the eyes of ye world. We must learn to deny not only worldly lusts, but all ungodliness: and we must live not only soberly & righteously, but also godly in this present world, Titus 2, 12. Christ gave himself for this purpose, to purge us from all iniquity, and to purify us to be a peculiar people unto himself, zealous of all good works. And indeed the sins of the first Table are the greatest & most heinous sins, and deserve the greatest plagues of God, and most fearful condemnation: he will *reward with everlasting fire,* not only such as know not their duties to men, but *such as know not God, neither obey the Gospel of Jesus Christ,* 2 Thess. 1, 8. And this is noted as a main cause of the destruction of the old world, to wit, disobedience to the word, 1 Pet. 3, 20. When the Israelitish woman's son whose father was an Egyptian, blasphemed the Name of the Lord, and as it were thrust him through with horrible curses, Levite. 24, 11. he is commanded to be put to death and stoned, verse 16, 23. These sins are everywhere little thought upon, and supposed to be either no sins at all, or very little ones. But man's judgment is corrupt in the matters of God, except we look upon sin with the light of the Scripture: and if we shall parallel the sins of the first Table with the sins of the second in equal degree, the greatest of the one with the grossest of the other, & both done in knowledge alike, and ignorance with ignorance, comparing deeds with deeds, words with words, & thoughts with thoghts; the breaches of the law being thus considered, are far greater against the first then against the second Table, because they are committed immediately against the person of the great God, as rebellion against the person of a Prince is greater thē the insurrection against another: the murthering of a Prince more thē of many others, 2 Sam. 18, 3. See then from hence, the woeful abuse of our sinful times & profane people. Such as would seem to make conscience of stealing, of whoring, of robbing, and false witnessing in judgment, and hold them unworthy to live upon the earth that commit these things: mark their ways in matters that concern the most high God, possessor of heaven and earth; and you shall evidently perceive, they think it no evil or enormity to be ignorant of GOD and his word, to maintain superstition and set up human traditions, to abuse his Name by cursed oaths, to profane his Sabbath by cursed or corrupt works, to despise his Word, and to refuse his Sacraments. These are so ordinarily, so openly, so impudently committed with bold, nay with brazen faces, and defended also by those that do them, as if we would despite God to his face, and thrust him out of his kingdom and from the government of the world. I will tell you what I have observed by the common course of the world, that moe perish through ignorance and profaneness, then do by all the deeds of unrighteousness. Satan prevaileth more among the people by bringing them to a profane life, and keeping them in sottishness and blindness touching the will of God, then by murder, whoredom, and theft laid together. I know I speak this to many that have most wretched and swinish hearts, but no ears to hear: and therefore regard their own pleasures more then they do their salvation.

These are the dangerous days spoken off by the Apostle, 2. Tim. 3, 1, 4, 5. God in his mercy amend them: if not, let them that be ignorant, be ignorant still, 1 Cor. 14, 38. and he that is filthy, let him be filthy still, Revel. 22, 11. that so they may fill up the measure of their sins, Math. 23, 32.

36 And all the Congregation brought him without the Camp, and stoned him with stones, and he died as the Lord commanded Moses.

It may seem strange at the first, that they should consult with God what to do with this profane person: seeing the Law had appointed death for him that transgressed this commandment, Exod. 31, 14. and 35, 2. why then did they enquire, or wherefore did they put him in mind to know what should be done unto him? Some answer, that albeit God had decreed that such should be punished, yet he had not declared by any law the kind of punishment: and therefore they asked how he should be punished, as for example, whether he should be hanged on a tree, or burned with fire, or stoned with stones, or stricken with the sword. But this answer cannot satisfy me: for when death is appointed in the Law, and the particular kind not expressed, the Magistrate was left free to set down the same, as also when no punishment at all is mentioned. Deut. 25, 13.14. neither were the people bound to ask counsel at the mouth of God upon every occasion of execution of justice against evil doers, where the manner of punishment is not limited. It was the law of God, that *witches should not live,* Exod. 22, 18. *Saul* did well, and is commended by the Spirit of God, that he cut them off that *had familiar spirits out of the land,* & rooted out the wizards; yet he did not ask, neither was he bound to ask counsel now or which way they should be put to death, though God had not defined the particular, Levite. 20, 27. This then is left to the discretion of the Magistrate, when he hath the general, to decree the particular punishment as he thinketh good. In sundry places of the books of *Moses,* we find sundry laws set down inflicting death upon the offenders, & yet the manner of death is not named, Genesis 9. verse 6. Exod. chap. 22, 19, 20. Levite. chap. 20. verses 9, 11, 15, 16, 17, 18. Deut. chap. 20. verse 25. and 24, 17. All this were to no purpose, if the Magistrate might not proceed against them *ex officio,* without knowing the farther pleasure of God. For it had been all one as if no sentence of death had been set down, inasmuch as they might as easily and with as little labor know the punishment in particular as when no punishment at all is expressed. Neither did the Jews take themselves to be bound in that case to enquire of God, Levite. 20, 10. Deut. 22, 22. John 8, 5. Wherefore, I rather think they consulted with God about the quality of the work, then the manner of the punishment. God had threatened, that whosoever did *Work on the Sabbath should be put to death:* but he had not followed his handy-work, nor labored in his calling: he had only gathered a few sticks. True it is, he had done it impudently, yet it was doubt full whether this fact were within the compass of that law or not: and therefore *Moses* would not call the life of this man in question without certain direction from the mouth of God. For life is precious, and blood being spilled, is as water poured upon the earth, y[t] cannot be gathered up again. So then they desired to know, whether this fact were worthy of death, not by what manner of death he should die. And as the Jews in other things are full of fables, so in this they have devised of their own brains, that this man was *Zelophehad,* of whom we read

afterward in this Book, chapt. 27, 3. where it is said of him that he died not in the conspiracy of *Korah,* but in his own sin: thereby casting an aspersion upon him, and charging him with an imputation which the Scripture doeth not charge him withal, of which we shall speak more afterwards. But who it was, and what his name was, and whether he were one of the Israelites or of the strangers that came with them out of Egypt, or what his purpose was, it is uncertain; but whosoever it were, he is put to death for profaning of the Sabbath. We learn hereby, [Doctrine.] that the Sabbath day ought wholly to be spent in religious and holy exercises. It is the end why it was sanctified of God, that we should sanctify it, and spend it in holy uses from morning unto evening, Genesis chap. 2. verse 2, 3. Where we see, he blessed it and sanctified it in the Garded, or at least in the time of man's innocence, Exodus chap 16, 20. Isaiah 56, verse 2. & 58, 13. Exod. chap. 20. verse 4. This was the practice under the Law, continued also under the Gospel. It was the custom of Christ to preach the gospel in the Synagogues on that day, he did it not for once or twice, but it was his ordinary and usual manner. So the Disciples, Acts 20, 17. and 17, 1, 2. 1 Cor. 16, 1. Reuelat. 1, 10. The doors of the Temple were kept shut the six days, but opened from morning until the evening upon the seventh day, Ezek, 46, 1, 2.

There are many reasons in the fourth commandment, [Reason 1] drawn from the equity and liberality of God in giving us six days, from the example of God's rest, and from the consideration of the end why it was appointed to be kept holy, all these are of great force, Exod. 20, 4, 5.

Secondly, this serveth to preserve men from [Reason 2] barbarisme and Atheism, and all irreligions profaneness. We see notwithstanding this comfortable & profitable ordinance of God, how much impiety and looseness is in the world: but if every man were left unto himself to serve God as himself list, to his private devotions without this general observation: it is to be feared we should shortly have no knowledge, no faith, no church, no religion, no order: that the greatest part would scarfe think of God, from one week, nay from one year to another, or have any acquaintance with his word and Sacraments, or read the Scriptures, or pray unto him: nay they would scarce know whether there were any Scriptures or Sacraments, or not. Therefore the Lord saith, *The Sabbath is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you,* Exod. 31, 13 For when do the greatest part read, or hear, or confer, or meditate, or pray but upon the Sabbath? Take away therefore that day, you take away all these. Thirdly, [Reason 3] Christ Jesus vouchsafed to honor this day above the rest of the days of the week after his resurrection, and that by his special appe••ings in it, as well as by his rising again upon it. If we observe and mark it, we shall see he shown himself to his disciples and followers upon that day especially. First, to *Marie Magdalene* early in the morning, John 20, 1. and 14. Secondly, to the other women, as they were going to communicate to the Apostles the certainty of his resurrection, which the Angels had declared unto them before at the sepulcher, Matth. 28, 9. Thirdly, to the two disciples going to *Emmaus,* which also was the same day, Luke 24, 21, For they said, it was y^e^ *third day since these things were done.* Fourthly, the same day at night he appeared to his Disciples, John 20, 19. Fifthly, he appeared for the

confirmation of the faith of *Thomas* in the matter of his resurrection upon this day, John 20. verse 26. Upon this day did the holy Ghost descend: and this was the first day of the creation.

[Use 1] The Uses follow. The sanctifying, separating, and keeping of the Lord's day, is a moral duty charged upon every soul, whatsoever & wheresoever we be, in what state and condition soever, in bondage and exile, upon the land or sea, in sickness or in health, at home or abroad, with our selves or with others, whether we be high or low, Prince or subject, master or servant, bond or free, male or female; all persons must know, that this day must be sanctified unto the holy worship of God, and be spent in the meditation of holy things. It is not as some profane persons have said, that favor of nothing but the world, that rich men may keep the Sabbath, but poor men cannot: for GOD will have the poor keep holy this day, as well as the rich. As with him is no respect of persons, so in giving his law he respecteth not persons: we have not one of the Commandments for the poor and another for the rich, but they belong to all, as he is God of all, and will be served of all. And if this be not a moral duty, then we should have but nine Commandments that bind perpetually, whereas they are often called the *ten words,* Exodus chap. 34, verse 28. Deut. 14.13. and 10, 4. and Christ showeth, he *came not to destroy the Law, but to keep it and fulfill it,* Math. 5, 17. Again he saith, *He that shall break one of the least of the commandments, and shall teach men so, he shall be called the least in the kingdom of heaven,* verse 19. he shall be shut out of it, and have no place in it. But it may be objected, [Object.] we keep not the same day that the Jews did, they observed the seventh day from the creation, we the first day of the week. Why then was this day changed? and who changed it? and whether may it be changed again? [Answer.] I answer first, touching the first; the reasons of the change are to put a difference between the Jewish and Christian Sabbath, which could not be so fitly done but by change of the day. Secondly, to keep a memorial of the day of our redemption: for as the seventh day kept a memorial of the work of the creation, so doeth this first day of the week of our Redemption: as great a work, yea greater then the former, for it was more to redeem us out of hell, then to create us out of nothing, Isaiah 66, 24.

Thirdly, to free the church from the sacrifices and ceremonies of the Jews, and to take from it they yoke that lay as an heavy burden on the necks of those that lived in the time of the Law, Acts chap. 15. verse 10. which neither they nor their Fathers were able to bear: for when this day was changed it was no more tied to the Jewish Sabbath, which was solemnized with many ceremonies belonging necessarily unto it. The Jews were tied to a strict and rigorous kind of rest, they might not *kindle a fire throughout their habitations,* Exod. chapt. 35. verse 3. It was also a figure of the everlasting rest of God's children in the kingdom of heaven, Isaiah 66, 23. Heb. 4, 9. It was observed in remembrance of their deliverance out of Egypt, which fell out that day, Deut. 5, 15. Exodus 11. It was tied precisely to the seventh day from the Creation, and celebrated with sundry set rites and ceremonies, Numbers 28. verses 9, 10. Nevertheless, there is a Sabbath moral and perpetual, a time to be set apart to the worship of God to the end of the world.

The next Question is, who altered it? I answer, Christ himself is the author of this change. The Apostles often teach, that whatsoever they taught, they received it from Christ: they

learned it at his hand before, either by word of his mouth, or by revelation of his Spirit: but the Apostles enjoined the first day of the week to be kept as a Sabbath of rest, 1 Cor. 16, 1. The Church every first day of the week made a collection for the poor, which followed the hearing of the word, the offering up of prayers, and the receiving of the Sacraments, as a fruit of them, Acts 2. ver. 42. Wherein observe by the way, that the Sabbath was appointed for the benefit, good, and comfort of the poor, not for their hurt or hindrance; whereby as God is glorified, so the poor are encouraged to tender their service to God this day; and the mouths of those carnal men are stopped, that would have the rich keep the Sabbath, but not the poor. If any say collections for the poor were lawful, [Object.] and might be made any day as well as on a Sabbath: I answer, [Answ.] the Apostle doth not only say, that then collections were made, but this was made an Apostolical ordinance and institution to be done that day especially: for he commandeth the Corinthians to observe it that day, as he had ordained it *in the Churches of Galatia.* 1 Corinth. 16, 1, 2. So then, because he gave such order, we may conclude it to be an ordinance.

The Apostles also assembled themselves upon this day, for performance of divine duties, Acts 20. verse 7. *They kept this day for a Sabbath:* neither kept they orderly any other, saving when they came into the Synagogues of the Jews, who were so addicted unto the Law of *Moses,* that they would meet upon no other day. Besides, it is said of Christ, that after his resurrection, he taught his Disciples whatsoever *belonged to the kingdom of God,* as Acts 1. verse 3. but the alteration of the Sabbath belongeth to God's kingdom. The last questiō remaineth, whether it be in the liberty of the Church to change the day again? I answer, it is not. For as it was not at the first changed without the authority of Christ and his Apostles directed by Christ, *who is Lord of the Sabbath,* Math. 12, 8. so it can receive no farther change without him or them. But if the Church had this power, thē the Church might well be said to be Lord of the Sabbath. Again the times and seasons are in God's hand, Act. 1, 6. but they should be left to the Church as a treasure to dispense, if it might dispose & transpose the Sabbath at her pleasure. Again, one day to be kept in seven, is moral & perpetual, otherwise if once we depart from this simplicity, that we be not tied of necessity unto it, a mā may say, that one day in seuē weeks or in seven years is enough, and so at length it shall be said, we are not bound to meet together publicly, above one day in an hundred years. Therefore I set it down as an unchangeable rule, that the observation of one day in seven, not in five, or one in fifteen, but one in seven, neither more nor less is moral: but if it should ever be changed again, we could not keep the just number of one in seven, but at the first change the proportion and morality would be broken. If any ask, how then was it changed at the first? I answer, the Jews that believed, altered not the morality of one in seven, albeit they changed the day which was ceremonial. For in the first change they kept two Sabbaths together, to wit, the Jewish and the Christian, & yet without breach of the former proportion. The Jews kept the seventh day for the week past, we take the first day which is next to it, and so keep the Sabbath for the week to come: they observed that day in memorial of the work of creation which was past, we Christians keeping (as we have great cause) the remembrance of the work of redemption, begin our Sabbath at the resurrection of Christ for the time following. And thus was the day altered without breaking the morality of one day in seven,

which is impossible ever to be so changed again. The Princes of *Judah* are charged to *change the bounds and landmarkes,* Hos. 5, 10. God hath set stakes and bounds as it were to compass and inclose his Sabbath, by appointing the time and limiting the season, therefore to remove this, is as great an offense to God, as to pull up the pales and hedges of the ground is a trespass to man. If then we take upon us to appoint another day of our own, it cannot be called *the Lord's day,* but man's day, or our own day, or the Churches day. And it may be said of us, as Isaiah 1, 12. *Who required these things at your hands?* To set up another day, is to appoint a strange day, like to *Nadab* and *Abihu* that offered strange fire: If any say, we may serve the Lord as well upon another day, I answer, so might *Nadab* and *Abihu* consume the sacrifice with strange fire, as well as by that preserved on the Altar, yet they were punished of God because they altered his institution, as we have seen before.

Secondly, this reproveth sundry sorts of persons [Use 2] that offend against this doctrine. Of all the commandments of God, none are more often urged, and yet not one is, or hath been more despised and transgressed. The breach of the Sabbath is the main sin of the world, a general evil spreading far and near, an iniquity abounding in every congregation, as if God had never spoken anything touching a Sabbath, or as if it were a mere ordinance of man. Nay, human inventions and traditions are ordinarily better observed and more regarded then this commandment of GOD. Now it reproveth especially three sorts. First, such as make the Lord's day, which should be the market day of the soul, a day of vain pleasures and carnal delights, a day of sports and recreations, thinking it enough if they follow not the works of their calling. For wherefore are the works of our ordinary vocations forbidden upon the Sabbath? and why are we restrained from them? not that they are unlawful in themselves, but because they take up the mind and suffer it not to be employed in God's business. The same may be said of our own pleasures much more, which naturally we follow with more greediness and earnestness. And it is well observed, that the multitude had rather go to Church then go to work, yet had rather go to play then to the Church. This is the disposition of the greatest part, especially of servants and of the younger sort, who commonly make no other reckoning of this day, then as of a day of riot and revelling, of gaming and drinking, never intending the worship of God, which ought then especially to be performed. Thus is the commandment turned upside down, and that day which should be kept holy to the Lord, is spent in the service of the devil. If they have been at the Church in the forenoone, they dispense with themselves to serve Satan in the afternoon. But as Christ telleth us, that none can serve God and Mammon, so no man can serve GOD and their pleasures on that day. Secondly, here are reproved such as seem more civil then the former, but yet take liberty to follow their own business & ordinary affairs. Such are they which go or ride about their worldly matters, to buy, to bargain, to sell, to talk with others, robbing God of his day to spare one of their own. God hath kept but one day in the week to himself, and even this also we take from him, and grudge at it to give it to him, like *the rich thief that having many sheep of his own, yet killed his neighbors that had but one,* 2 Sam. 12, 4. A third sort are reproved, who think it enough, if they observe so much as is enjoined by laws and in iunctions of men, if they be at morning and evening prayer, they think they give to ye Lord a large allowance, and justify themselves as if they were good observers & sanctifiers of the

Sabbath. Such men take liberty all the rest of the day to do what they list pertaining to themselves, whether to their profit or to their pleasure Thus they make it partly the Lord's day, and partly their own: howbeit there is no parting of stakes with him. We cannot properly call it the Lord's day, except we make it wholly to be his, and consecrate it wholly to his worship.

[Use 3] Lastly, it is our duty to remember this day before hand, that so we may every way fit our selves to the sanctifying of it, and therefore the Lord said,*Remember the Sabbath day to keep it holy.* Our nature is very forgetful of this performance of holy duties, and therefore we have need to think of them before hand. God hath given unto us sundry commandments, but he commendeth the Sabbath to us especially above all the rest: he dealeth with us like a master, that giveth many precepts to his servant, but willeth him to remember one above all the rest. So it is with the Lord, he saith; *Thou shalt have no other God's before me,* Exodus 20, 3. *Thou shalt not make to thyself any graven Image.* verse 4. *Thou shalt not bow down thyself unto them, nor serve them.* verse 5. *Thou shalt not take the name of the Lord thy God in vain,* ver 7. But above all these, *Remember the Sabbath day to keep it holy.* For indeed the right observation of all the rest consisteth in the due regard of this. How can we learn obedience to the rest, unless we be careful to keep this day? Or how should we be able to practice them, & to know what God requireth, except we give attendance at the posts of his house to hear his voice? We must evermore remember the precept of the Apostle, Col. 3, 2. *Set your affections on things above, and not on things upon the earth:* but this ought especially to be considered on this day. We must dispatch all worldly businesses before, that they do no way disturb us and distract us. And when the day of the Lord is come, we must assemble together, that so there may be an holy convocation, Levite. 23, verse 3.

It was the custom of the people to come together at such times, Luke chap. 4. verse 16. *Paul* showeth that at *Antioch, He found the whole City assembled upon the Sabbath day,* Acts 13, 43, 44. This assembly is called God's army, Psalm 110, 3. It was counted an happy thing to dwell in the Lord's house, Psal. 27, 4. and 84, 4. Then ought the word to be both read and preached; so was it in the time of the law, Acts 15, 21. And both of them did Christ himself perform ordinarily, Luke 4. ver. 17, 20. It is a part of the Ministers sanctifying of the Sabbath by doing the same. The idle ministry is a great cause of profaning the Lord's day, both in themselves and in others. It is the duty of the people to hear the word with all reverence and attention, to mark and lay up in their hearts what they have heard, to the end they might put it in practice. And when we are departed, we should spend the rest of the day in private duties, as Prayer, Reading, Meditation, and Conference; things not greatly regarded of the greatest sort. We are soon weary of the best things, and quickly loathe that we should chiefly love. The cause why we profit not by the public Ministry, is the want of the performance of these duties privately.

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a Ribband of blew.

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the Commandments of the Lord, and do them: and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring.

40 That ye may remember, *&c.*

This is the law of making Fringes upon the four quarters of their vesture whereby they covered themselves, that they might look continually upon them, and remember all the commandments of the Lord, and do them. Of this read Deut. 22, 12. These Fringes and Ribands served them for a monument, that they might consider they were a people consecrated unto God, not as Infidels to walk after their own fancies. For upon these were written some parcel of the Law. This was also the cause that the Jews were commanded to have the Law written upon the posts of their doors, and likewise that they should bear it about them evermore, & decke themselves with it, that it should be as a ring upon their fingers, as a bracelet upon their hand, & as a frontlet before their eyes, that is, always in sight and remembrance. To this end also it must be written upon the frontiers of the Land, upon the gates of the City, and upon the posts of every man's private house, Deut. 6, 8, 9: that they might have every day & every way occasion given unto them to talk and confer of the word of God, sitting, walking and lying, at home, or else abroad. This usage was afterwards abused by the pride and hypocrisy of the Pharisees, as Christ chargeth them, Matth. 23, 5. who because they would be thought to have a more special holiness then the common sort, had made long gardes, and sentences of Scripture written upon them that might be seen a far off. But for our selves, we must consider, that though this ceremony be no longer in use, and that these Fringes and Laces are shadows, which ended at the coming of Christ, yet an instruction remaineth to us, to exercise our selves in his law day and night, Psalm 1, 2.

Josephus reporteth of the Jews, that they knew the Scriptures as well as their own names, whereas many among us scarce know the names of the Scriptures. We learn from hence, That all sorts both young and old, of what condition soever, are enjoined to know the doctrine of the Scriptures, and the will of God revealed in them, Deut. 6, 6, 7. John. John 5, 39. Coloss. 3, 16. 2 Tim. 3, 15. Psal. 119, 9. The Reasons. First, because God hath appointed such as are governors over others, to be teachers of them that belong unto their charge. Such as are fathers and masters of Families are bound to instruct their children and servants, & therefore none ought to be without knowledge, Ephes. 6, 4. Gen. 18, 19. But how shall they be able to do this, except they have knowledge, whereby they may be able to perform this duty? Secondly, ignorance is the cause of all error, because the natural man perceiveth not the things that are of God, and the wisdom of God is foolishness to man. So then being of our selves blind, and wanting the light of the word, we must needs go astray. Hence it is, that Christ saith unto the Sadducees, *Ye err, not knowing the Scriptures,* Math. 22, 29. Thirdly, the want of knowledge is the cause of sundry fearful judgments, spiritual and temporal, Hosea 4, 6. inward and outward, Isaiah 1, 3, 7. So then as ignorance is the cause of

sin, so it is the cause of judgment the reward of sin. If we care not to know him, but neglect and contemn the means of knowledge, no marvel if we be punished.

[Use 1] This reproveth the church of Rome of an horrible injury offered to the people of God. They teach that ignorance is the mother of devotion, and keep the Scriptures in the Latin tongue, as it were under lock and key. And albeit they have translated them, or the greatest part of them into English, yet they set out sharp edicts ratified under an horrible curse, that no Lay man (as they speak) shall presume to read them, unless they be specially licensed by their inquisitors and confessors: directly contrary to the end of the Scriptures, which were written that we should believe, and by believing have eternal life, John chapt. 20. verses 30, 31. They beat down ignorance, and teach that all ought to know the Lord from the highest to the lowest, Jeremiah 31, 30. and that God will pour out his Spirit upon all flesh, Joel chap. 2. ver, 28. Wheresoever he vouchsafeth great means he requireth a great measure of knowledge. This discovereth the bishop of Rome to be no better, and indeed no other then Antichrist, making laws contrary to God's laws, and yet binding the consciences of men unto them.

But it will be said, that the unlearned and unstable pervert them, 2 Pet. 3. and therefore it is dangerous to read them. I answer, be it that some do so, shall all therefore be forbidden the free use of them? All things, even the best are abused, meat, drink, apparel, the Sacraments, Christ himself, and what not? shall all be barred therefore from the heavenly Manna, which is sweeter then the honey and the honey comb? more to be desired then great heaps of riches? which is much more profitable then is the finding of great spoils? The Scripture is a notable part of our spiritual armor, Ephes. 6, 17. able to offend, and to wound our enemy. If a Captain should go into the field with his soldiers, and suffer them to carry with them no weapons but such as should serve to defend their own bodies, and forbid them such armor as should any way hurt their enemies; if he should permit them the shield but not the sword, or allow them a Corslet, but not the spear: would he not be thought, and that justly and worthily to betray thē into the enemies hand? But thus it is with the Popish captains that must or at least will be accounted the only masters of Israel; they allow to the people after a sort the girdle of truth, the breast plate of righteousness, the shield of faith, and the rest to defend themselves; but touching the sword, *The two edged sword of the word,* Heb. 4, 12: wherewith Christ our Savior resisted, and we after his example must resist the devil, Matth. 4, 4. they forbid them to gird that about their loins; as if it were like *Saul's* armor, which *David* could not go withal, because he had not proved it: whereas indeed it is like *David's* sling, & the stone which he slang that smote the Philistine in the forehead, and caused him to fall upon his face to the earth, verse 49. and therefore what do they but treacherously betray the people of God, and lead them naked into the field to be utterly spoiled, and so to fall before their enemies?

Secondly, it confuteth those amongst our selves, that say what need so much teaching and preaching? There are some that think themselves to be wise men, much wiser then their fellows, that stick not to speak thus: but this their wisdom is no better then foolishness with God. 1 Cor. 1.23. The preaching of the cross I confess is accounted no better then foolishness,

but it is to them that perish: whereas to them that are saved it is the power of God. It is accounted a state-policy nowadays, to defend little preaching and less hearing. But ignorance can uphold no kingdom. Religion and the knowledge of it is the pillar and stay of a State and Common-wealth: the want of it is the cause of tumults, rebellions, insurrections, and seditions. What was the cause of the rebellion in the North in ye days of our late Soueraign of blessed memory? was it any other then want of knowledge, and of Preachers to plant knowledge in the hearts of the people? but (blessed be God) they have since been better stored, and that hath brought better quietness in those parts. And what is the cause of the often risings, rebellions, and treasons in the kingdom of Ireland at this day, but because they remain either Atheists, or Popish, or sottish, wanting the means of knowledge to instruct and inform them better? True Religion is a bulwark and a Castle of defense to any kingdom, the very chariots and horsemen of Israel, 2 King. 2.12. and godliness hath the promises of this life, and of the life to come, 1 Tim. 4, 8. Wherefore, they are profane speeches of ignorant people, or of idle teachers going about to maintain their ignorance and idleness, who think that a sermon in a quarter is sufficient, either for ye Minister to preach, or the people to hear. If you mark or would examine what the people are that live under such, and for the most part you shall see they know nothing. But the Minister must preach in season and out of season: & the duller the scholar is, he should have his lesson the more often repeated. Such for the most part are the people, slow in hearing, dull in conceiving weak in remembering & bearing away what they have heard. Some there are, who not only are ignorant, but defend their ignorance, and think men need not have any knowledge in the Scriptures, nor trouble themselves any way about it. These do imagine that it belongeth only to the Ministers and other learned men to know the Scriptures. And it is fit he should have more knowledge then a private man, because he is appointed of God to teach the people, but this exempteth not the people from it. For take this as a certain principle, that the poorest & simplest person must have as much knowledge for matters of salvation as the Minister hath, or else he shall never be saved.

[Use 3] Lastly, let all men know, men and women, children and servants, that in their several places they are bound to exercise themselves in the Scriptures, and daily to meditate in them, that so thereby they may come to knowledge: for without knowledge in the word, it is impossible for any to be saved. The way for a man to get his living by his trade, is not to exercise himself in it once in a week, or to employ himself to it once in a quarter, but he must use it daily and diligently, or else he shall never live by it, or thrive in it. So may I say in this case; a man that hath a desire to be saved, and to live hereafter in a better life, it is not sufficient for him to read the Scriptures, and to meditate in them now and then, or when he hath nothing else to do, and to keep himself from idleness; but he must observe a constant and continual course in the searching and reading of them, that by them he may come to knowledge, by knowledge to faith, by faith to obedience, and by obedience to salvation. Ignorance shall excuse no man at the day of judgment, *He that knoweth not his Masters will, shall be beaten,* Luke 12, 48. Hosea 4, 1, 3. If we think to plead for our selves, and to allege in our defense, that we followed our callings to erne our livings, & to maintain our families, it shall not serve our turns, this will not be taken for currant payment. Our

particular and our general calling agree well together: God hath not joined them in every man. Our particular calling is to follow our business; our general calling is to know the Scriptures: ye one doth not abrogate the other, inasmuch as God hath commanded them both, & *what God hath coupled together, no man shall put asunder,* Math. 19, 6.

CHAP. XVI.

1 NOw Korah the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram the sons of Elijah, and On the son of Peleth, sons of Reuben, took men.

2 And they rose up before Moses with certain of the children of Israel, *250.* Princes of the assembly, famous in the Congregation, men of renown.

3 And they gathered themselves together against Moses, and against Aaron, and said unto them: Ye take too much upon you, seeing all the Congregation is holy, everyone of them, and the Lord is among them: Wherefore then lift ye up yourselves above? &c.

IN this chap. we have two other murmurings set down; the latter arising out of the former, as one stick on fire kindleth another. The former consisteth of a few, carried away with envy and emulation against *Moses* and *Aaron;* the original whereof arose from *Korah,* of the Tribe of *Levi,* who first blew the bellows, and took it grievously, that the Priestly dignity was translated to *Aaron;* and challenged *Moses* of partiality, as if he had preferred his own Kindred, and followed his private affection, rather then the direction of God. This seditious *Korah* associateth unto himself, *Dathan, Abiram,* and *On* of the Tribe of *Reuben,* whom he knew to be ill affected towards *Moses;* because he being the eldest son of *Jacob,* had by right of his birth-right, the Principality and government of the whole people belonging unto him, and therefore they thought themselves as worthy to have the Soueraignty in their hands, as *Moses* was to have it in his hands. All these joining together, made a schism or rent amongst the people, and assemble two hundred and fifty others, all Princes of the assembly, which seem to stand for the good of the whole Congregation; as also all Rebelles have ever had some pretence and color: for they plead that all the Lord's people are holy, *that God is present among them,* and therefore they should no longer usurp the sole government of the whole host. It is usual in all ages of the Church to have schisms and rents to arise in it, and for men to separate themselves from the Church, because (forsooth) it is not well governed as it ought to be. Now, albeit this open insurrection were a flat rebellion against the express ordinance of God, yet they set many goodly shows upon their doings, helping a bad cause with a beautiful color, lest they should seem to be mad without reason, alleging that *all the Lord's people are holy, and the Lord is among them.* We learn hereby that whatsoever corruptions

break out of men and whatsoever evils they do, and howsoever they decline from God, from his word, and from his ordinances, yet they will labor to excuse it, to defend it, to color it, that it should not seem as it is. When evil men have committed evil, they are ready to justify their evils, that they may seem good. We see this in *Saul,* 1 Sa. 13.11.12. and 15.15. so John. 12.5, 6. *Judas* pretended the poor and his great care of them, albeit he cared not for them, but for himself, and chap. 11.48. So *Caiaphas* pretendeth the safety of the people, to wit, if Christ were not put to death, the Romans would come with a mighty army, and ouerrunne them: but the taking of him away and the putting of him to death, was indeed the true cause why the Romans came, and destroyed the Temple, the City, and the people. This we see sometimes also in those that are not the worst men. The fact of *Simeon* and *Levi* against the Schechemites was no better then horrible murder committed against the Law of God and of nature, and against the league and covenant that had passed between them, which ought to be held inviolable even among infidels: yet somewhat they pretend to cover it, Gen. 34.31. *should he deal with our sister as with an harlot?* So the Israelites touching their Idolatry, Exod. 32.1. and *Aaron,* verse 23. and our first parents, Gen. 3. and in a manner all wicked men do the like, that are unregenerate, without repentance and sanctification. The reasons.

[Reason 1] For men are affected to their actions as they are to themselves. Though they be corrupt & abominable, yet they would not be thought and judged to be so: so it is with their actions that proceed from them, though they be wicked and unjust, yet they would have them accounted just, and therefore they seek excuses for themselves, as *Adam* did fig leaves to [Reason 2] cover his shame and his sin. Secondly, if they should pretend nothing, all would be ready to condemn them, and to pass sentence upon them, therefore to blind the eyes of others, they cast a mist before them as iuglers use to do that they may not be espied. This did *Herod,* Mat. 2.8. he pretended to *come and worship Christ.* For he knew well enough, if he had dealt plainly, and told them he sought the life of the babe, they would have detested his detestable cruelty.

This serveth to reprove diverse sorts that [Use 1] go about to varnish their actions with false colors, thereby to blind the world and to put out their eyes. These show themselves to be rank hypocrites & exceeding sinners against the Lord, which serve to harden their hearts and to hinder them from a sight of their sins and sorrow for them. For no man can return from his sins, and repent of his evil ways, so long as he goeth about to defend them: because all such sinners do declare a firm resolution to continue and go forward in sin, and think themselves safe and sure, because they have some colors for their actions. But ye first beginning of repentance is confession: a duty oftentimes commended, and continually practiced by the faithful. The first thing that *Joshua* persuaded *Achan* to perform when he was taken as guilty for taking the accursed thing, was, that *he should give glory to the God of Israel, and make confession unto him,* Josh. 7.19. Prov. 28.13. 1 John. 1.9. Whereas such as hide their sins shall not prosper, and they that say they have not sinned, do make God a liar, and his word is not in them. Wherefore we cannot give a more evident sign of our want of ye grace of repentance, then by defending, denying, excusing, or lessening of sin.

Secondly, this showeth the cause why the [Use 2] dregs of Popish religion are so settled in the hearts of men that they are hardly rooted out; even because such deceitful colors are set upon them and their superstitious practices. If they be accused for their idolatry & worshipping of Images, they pretend they worship God in the Image. Touching the worship of Saints and prayer to them, they say they honor them as the friends of God, and that they are unworthy to approach or to come near to God themselves, and therefore in humility they go to the Saints and Angels: but this is nothing but to speak lies through hypocrisy, Col. 2.23. Concerning their sacrilege in withholding the cup from the people, they have their color, that the labor of the Priest would be too great, if he should deliver the same to all himself, or else that the blood of Christ might be spilled upon the ground: but these excuses cannot deceive God, he seeth their open declining from the word of God, from the example of Christ, and from the practice of the Apostles, their hypocrisy is made open and evident to all, they can now no longer hide it. They teach and maintain that heretical Princes especially being excommunicated, should not be obeyed. Thus they blanch the matter, whereas *Paul* taught and practiced obedience for conscience sake, and that such as resist, *purchase to themselves judgment.* [Use 3]

Thirdly, we are to judge no otherwise of all such as transgress the Law of God, whatsoever their allegations be. How many men are there that think even gross and palpable sins to be no sins at all, because they can blanch and color them over? How many think to excuse their ignorance, as if it were no evil at all? why is there no more store of knowledge in our days among masters and servants? why so much store of blindness in the matters of God? O say they, We are dull and forgetful, we have our callings to follow, we must provide for wife and children. This is a willful ignorance: this shall excuse no man. Such can find and take time enough for the world, but they lack time to lay a good and sure foundation for the world to come. Some pretend their age and infirmity, which hinder them from coming so often to the house of God. But many of them have resorted no better to it in their youth, and as yet they have strength enough also to walk farther for their pleasure. God knoweth their hypocrisy, that they are able to do more in civil things. It is a common practice in the common sort to pray for the dead, God be with him, the Lord rest his soul, God have mercy on him, God send him a joyful resurrection, and such like: What, say these ignorant persons, this testifieth our love and our charity. This is a blanching of the matter, and the casting of a new paint upon a rotten post. For who are these that pray for the dead, but such as never prayed for them being alive? nay, do not indeed know which way to pray? When the Scripture taxeth shows of hypocrisy, and reproveth private prayers in public places; they have their answer ready, they do it to stir up to devotion, and to fill and prepare themselves to perform holy duties. Yea, but this ought to be done at home: private places are appointed for private actions, and public, for such as are public. They kneel down to their own devotions, that sildome or never pray at home, and have no care to prepare themselves privately before they come; whereas GOD knoweth, and man knoweth, and the Minister knoweth, that these men that are so devout at private prayer in open places, sit most profanely, most unreverantly and unseemly at public prayers. Touching the Sabbath day, it is notoriously known what blanches they have to cover their vile blemishes, or rather their sores; as that a man may learn as much at

one Sermon in the forenoone, as he can well meditate upon in the afternoon, and practice all the rest of the week. O how do these deceive themselves! God knoweth the heart of these hypocrites. It is not the care they have of meditation and practice, that causeth them to speak this; for how do they spend that time but in pleasure and vanity? So for the Sacraments, they say they cannot come to communicate, because they are not in charity with their neighbors, they are not prepared as they ought to be. Thus they think to creep away in the dark, and to be holden excused. But this is to excuse one sin with another, and to add sin unto sin.

Lastly, this must teach us on the contrary, [Use 4] that we must not color our actions like hypocrites, and pretend to justify our selves when we know they are evil. This is a sign of an evil heart and of a guilty conscience: this is no better then to bind two evils together in one bundle, first to dare them to do evil, and then to color it. And this latter is worse then the former, it showeth less grace and more corruption. God cannot be deceived by any pretence cunningly contrived, though man may be, because our most secret actions and imaginations are manifest before him. This provoketh God's wrath the more, and when we must appear before his righteous judgment, all things shall appear as they are, and all colorable pretences shall vanish away as smoke, and all things shall appear as they are indeed. God is a perfect light, *he dwelleth in light that none can attain unto,* 1 Tim. 6.16. and yet if he be not light enough, he will take other lights to help him, and *search Jerusalem with candles,* that he may punish the men that are settled on their lees, that say in their hearts, *The Lord will not do good, neither will he do evil,* Zephan. 1.12. Then certainly he will discover all, even the secret parts of thy heart, which now thou goest about to hide and conceal. Then he will make us know that he knew all things which are written in this book of remembrance.

4 And when Moses heard it, he fell upon his face.

5 And he spake unto Korah and unto all his company, saying, Even tomorrow the Lord will show who are his, and who is holy, and will cause him to come near unto him: even him whom he hath chosen, will he cause to come near unto him.

6 This do: Take your censers, Korah and all his company.

7 And put fire therein, and put incense in them before the Lord tomorrow: and the man whom the Lord doth choose, the same shall be holy: Ye take too much upon you, ye sons of Levi.

Here beginneth the proceeding against these seditious, first by *Moses,* and then by God himself. The Lord first setteth his Ministers on work, to deal with this people, if that will not serve, then he will take the cause into his own hand. First, *Moses fell on his face,* a common gesture used in prayer: thereby no doubt making supplication to God to appease the multitude. Then he turneth his speech to *Korah,* and appealeth to the just judgment of God,

that it would please him to decide the question whom he had chosen to be his Priests, as *Elijah* did, 1 King. 18.24. *in their halting between two opinions.* Then in the end he returneth their false accusation, justly upon their own heads, and showeth that he was not afraid of their faces: they had said to *Moses* and *Aaron, Ye take too much upon you, seeing all the Congregation are holy;* he payeth them home in their own language, *Ye take too much upon you, ye sons of Levi.* Here *Moses* setteth forth the dignity of the Ministry, that there is a special covenant and agreement between God and his Ministers. The doctrine, It is a special favor that God maketh a covenant with his Church, that they shall be a precious people in his sight; but it is a far greater favor, that among or out of his Church in general, the Lord should make a more special covenant with his Ministers, that he should take them to be a peculiar people to himself, 1 Sam. 2.28. and 3.20. Exod. 19.22. 2 Cor. 2.15.16. Mal. 2.5, 6.

[Reason 1] The reasons follow. First, the Ministers are God's servants and Ambassadors, 2 Cor. 5.20. they are in special place about him, such as stand before him, and minister unto him upon earth, as the Angels minister unto him in heaven, Mal. 2.7. and 3.1. Revel. 1.20. and 2.1. and 3.1.

[Reason 2] Secondly, they are as it were of God's privy counsel, not to give him counsel, but to take counsel from him, and to reveal his counsels to the sons of men, Amos 3.7. for therefore he teacheth them, that they should teach his people, Mal. 2.7. True it is, God revealeth his secrets to his people, nevertheless, it is by the means of the Minister.

[Use 1] This serveth fitly and fully to reprove such base persons that think basely of the Ministry, and those that account the Ministers as the scum or refuse of the people, who indeed are little better themselves, (I will not give them the titles which they justly do deserve) dishonoring that calling which God himself hath highly honored, and throw down that which he hath advanced and lifted up. I range among such those also, that think the Ministry too base for their birth or quality, yea they think their kindred exceedingly debased and disgraced, if they have a Minister of their name. We would think it an high honor for any of our children or kindred, to be preferred as a special fauorite about a Prince: and yet we cannot be content that they should have this special calling and judgment of the Ministry, which is not inferior to any place or calling whatsoever in the common wealth, as we have shown often before.

True it is, the greatest part of the world think otherwise, and I confess it: but it is because they have corrupt eyes which the vain pomp and glory of the world do dazzle, so that they cannot see nor perceive the glory of God in the calling of the Ministers of the Gospel. For if they had a better and a clearer sight, they would think it the greatest honor and highest favor to be set in that calling.

Secondly, this is an admonition and warning [Use 2] to all men, that they should not in any case abuse, offend, disgrace, wrong, and revile those that are called of God to be the Ministers of his word, whom he hath set *to be near unto him:* because they are in special grace and favor with God. Dare any oppose against him that is the kings friend or fauorite? Do not all desire and seek his favor? how then dare we disgrace and dishonor those whom God

would have honored, and speak contemptibly and contumeliously of their Ministry, seeing God hath said they are the men whom he would have honored? When the king would have *Mordecai* honored for the good service he had done to his person, he said,*What shall be done to the man whom the king delighteth to honor?* The Ministers are God's special favorites, and therefore such as wrong and molest them shall not be left unpunished: for those whom God will honor, they shall be honored, especially of those that know the use, necessity, & profit of the Ministry.

Thirdly, from hence ariseth matter of comfort [Use 3] to the Ministers themselves. Hath he made a special league and covenant with them to favor and protect them? Then we are assured, that the injuries and wrongs which are done unto them, rest not in their persons, but extend to God himself who is wronged with them, so that he will revenge their wrongs, and protect their persons, Deut. 33.11. *Smite through the loins of those that rise up against them, that they rise not again.* We have also comfort as a shield and shelter from the base estimation of the unthankful world; though they hate us as enemies, yet God honoreth us as his servants, nay as his friends, and receiveth us into special favor: so that he often maketh us to be had in great honor & estimation, even of those that before had so basely esteemed of us. Let it not therefore trouble us, though we be not regarded of men, seeing we stand or fall, not to them, but to our own Master, who hath thus far honored us to be put into his service; and therefore let us say with the Apostle, *It is a small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self,* 1. Cor. 4.3.

Lastly, it teacheth what the Ministers of God ought to be, they should be men of an unblameable life and holy conversation, because they come so near to God, lest it be said to them, as Psal. 50.16. *What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee.*

If all the people of GOD must be holy, much more then ought the Ministers to be endued and adorned with integrity of life. They must be neither ignorant nor vain, because *they come near unto God.* He that loveth his friend, will be very wary and circumspect what manner of servants he commendeth to his friend to be in his service: and yet how unfaithfully do many deal with God y^{t} dare commend to him idle & wicked Ministers to be his servants, and to carry his word to his people? It were to be wished, that such as have authority in their hands would turn all such unworthy servants out of his service, and put them to silence, which cause the holy ordinances of God to be profaned and polluted by their wickedness.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi.

9 Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the Tabernacle of the Lord, and to stand before the Congregation to minister unto them?

10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the Priesthood also?

Moses proceedeth and goeth forward to see if he could draw these proud conspirators to a sight of their sins, and thereupon putteth *Korah* in mind how graciously God had dealt with him and the rest of the Levites, to suffer them to come near unto him to do the service of the Tabernacle, and to stand before the Congregation to minister unto him: upon which consideration he moveth them, that they should not be carried beyond the bounds of their calling. [Doctrine.] We learn hereby, that the moe means and helps we have to prevent sin and to keep our selves from offending against God, the greater our sin is, and the greater sinners we are, if we break these bands and cast these cords from us. The sins of the Israelites are often aggravated, and made the more grievous and heinous, because the Lord had sent his prophets among them, Ier. 7.13, 14. and 11.7, 8. and 35.14. Psa. 78.17, 31, 35, 56. Matth. 11.21, 22, 23, 24. Dan. 9.5.6.

[Reason 1] The reasons. First, because those men sin against knowledge, having the word to inform them, and their own consciences to convince them. Knowledge maketh every sin the greater, Luk. 12 47. John. 15.22. and 12.48. They are like to a man that hath much meat and digesteth nothing, so that it corrupteth in the stomach and doth him no good at all. Now they that have many means for the soul, are like him that hath much meat for the body: for they that hear much and have many instructions, and yet do not bring forth fruits answerable thereunto, their sin is the greater, and themselves thereby made inexcusable. [Reason 2] Secondly, it argueth obstinacy and hardness of heart; they have many strokes given them, but they feel none of them. For such as transgress in the middes of those helps that serve to restrain sin, do not sin of infirmity or weakness, but of obstinacy and willfulness. Now the more willful a man is, the more sinful he is, and the greater is his sin.

This convinceth our times of much sinfulness, [Use 1] and in these times some places, and in those places sundry persons, to be greater sinners then others. And why greater? Because our times have had more means to prevent and keep from sin then other times have had. *What could the Lord have done for us, that he hath not done?* We have been as his vineyard which he hath fenced, he hath gathered the stones out of it, he hath planted it with the choicest plants, and hedged about it, that the beasts of the field and of the forest should not hurt it: he may therefore justly look that it should bring forth grapes, but it hath brought forth wild grapes, Isaiah 5.4, 5. or as his fig tree which he hath digged and dunged, and therefore he may well seek fruit thereon, especially having waited with patience for it.

What hath not God done for us and to us to reclaim us? Our times and people have had many deliverances from dangers, that other times and people have not had, which threatened us both within and without, both foreign and domestical. We have had greater blessings bestowed upon us then others: we have had the word more plentifully preached to us, then others. All these (we being unthankfull and disobedient) do make us greater sinners then others which have wanted these blessings. Thus do we turn our blessings to be our bane, and God's mercies to be curses upon us. We see many Congregations, where God hath risen early

and late, giving them his word and faithful Ministers as diligent watchmen to admonish them, and to threaten his judgments, are oftentimes more sinful then other places that have wanted these means, and no worse persons in the world then some that live under the standing Ministry of the word, God in just judgment giving them over to Satan. If such be given to common and continual swearing and abusing of the Name of God, to contempt of the word and of the Sabbath, they are greater sinners then others, and are more guilty in his sight, and consequently shall be more sharply and severely punished.

Secondly, it admonisheth all that enjoy the [Use] means of preventing sin, as benefits and blessings, the Scriptures and word of God, his corrections and chastisements, his promises & threatenings, his patience & long sufferance, y^{t} they labor to make profit by thē & to fulfil all righteousness, lest God account their sin greater then others. For we must know this, whatsoever is a sin in others; is a treble sin in them, because they have the sword of God to cut the knots and sinews of sin in sunder, when others have not had that means. We may with grief speak of many places, that *Israel hath been without a teaching Priest, and without Law,* 2 Chro. 15.3. they have wanted the gracious means of salvation to teach, to reprove, to instruct, and to correct: & therefore no marvel if sin abound. But they that live where sin is daily met withal and encountered, do make their sin out of measure sinful. Let us therefore diligently examine our selves, how we are affected at the hearing of the preaching of the word, and of the threatenings denounced against our sins.

[Use 3] Lastly, learn from hence y^{t} the word is never preached in vain, whether we be converted by it, or not. For it is like *the rain and snow that falleth from heaven, that returneth not thither again, Isaiah* 55.10, 11. *So the word of God shall not return to him as a void and vain thing, but shall accomplish that which he pleaseth, and shall prosper in the thing whereunto he sendeth it,* But some will say, Then it is better to be without the word, then to have it: if men's sins be so much the greater, because they have been so much taught: and it may seem better, not to hear it at all. I answer, this is true in some sort, howbeit not simply in it self. Let no man think his case the happier, because he wanteth the word; for as *Paul* saith, they that have the law, if they contemn it, shall perish by the law: and they that want the Law, shall perish without the law, Rom. 2.12. Besides, they may be said to have the means, y^{t} want them when they may have them. No man must reject the word, because they that refuse it are made worse by it. Would a man be willing to cast away his wealth, because he seeth himself made worse by it, more covetous, more cruel, more hard hearted, more high minded? We see no, in the example of the rich man, Matt. 19. rather then he would cast it away, he would labor for a liberal hand and a merciful heart to use it aright: so is it in this case. Indeed, it had been better we had never known the word and the way of righteousness by the direction of the word, then to depart from it: better I say, in respect of the end of our estate and the judgment that hangeth over us, yet we should not therefore wish to be without the word, but rather to have a sanctified heart that we may keep our selves from the sins of others. Then we will account it an happy thing to live in such places, where the word of God is truly preached. Let us therefore labor to make good use of the good means that our good God hath afforded us for our good, and labor to profit by them in faith and obedience, or else our sins shall be made so much the greater, and consequently our judgments the greater also.

11 For which cause both thou and all thy company are gathered together against the Lord: and what is Aaron that ye murmur against him?

Here *Moses* farther layeth open the sin of *Korah* and his confederates; neither doth he charge them behind their backs, as if he were afraid to speak to them, but to their faces, that, if they had anything to say, they might answer for themselves. It is the manner of many men, to be liberal of speech of those that are absent, but are ready to hold their peace when they are present to plead for themselves. Now he telleth them that the contempt of *Aaron* was the contempt of God; and their murmuring against him, a murmuring against God. We learn hereby, [Doctrine.] that to rebel against the message of God, to scorn and reject it, is to rebel against God, to scorn and reject God himself, Exod. 16.8. 1 Sam. 8.7. Isaiah 7.13. Whatsoever is brought unto us, whether it be the promises of God for the establishment and confirmation of our faith, or instructions for our obedience, by the messengers and Ministers of God, if it be refused and resisted, God himself is rejected and the Spirit of grace is despited, Lu. 10.16. John. 13.20. 1 Thess. 2.15, 16.

The reasons, because first they come not in [Reason 1] their own name, neitheir do they discharge their own message: they are no other then the mouth of God; they come not from themselves, neither for themselves, their authority and calling is from God. Therefore *Moses* saith in this place, *What is Aaron that ye murmur against him?* And the Apostle saith of himself & the other fellow laborers, 1 Cor. 3.5. *Who is Paul, or what is Apollo, but the Ministers by whom ye believed, even as the Lord gave to every man? neither is he that planteth anything, neither he that watereth, but God that giveth the increase is all in all.*

Secondly, God doth account all things [Reason 2] done to thē, in the execution of their Ministry, as done to himself, Matth. 10.40. *He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me:* therefore he that receiveth the Minister, receiveth with him God the Father.

It is the duty of all to prepare themselves [Use 1] when they come to the Ministry of the word, because then they must consider that they are come into the presence of God himself, to receive, not so much from the mouth of the Minister, as from the mouth of God, direction and instruction concerning his will, Deut. 5.27, 28. Gal. 4.14. 1 Thess. 2.13. O my brethren, if we did believe this to be the truth of God, we would not stumble so much against it, and be so often offended at it, we would not reject it and set so light by it as too commonly we do. Let us be like to *Cornelius,* Act. 10.33. We must set our selves in God's presence, whensoever we begin to hear the 〈1 page duplicate〉 〈1 page duplicate〉 word of God. We ought as much as we can, to suppress all thought and consideration of men, and weigh with our selves from whence the word cometh, from whom the messenger cometh, & in whose Name he speaketh unto us. This is a forcible means to make us profit by hearing. He that can see in the person of the Minister the person of God, and settle his affections wholly upon God, whom he knoweth to be present with him, I never doubt of that man, but he will hear to his salvation.

[Use 2] Secondly, acknowledge from hence, that the despising of the word of God, the not believing or not consenting to it when it is taught by men like to our selves, is one of the greatest sins of all other that can fall out among the sons of men. As it is most common, so it is most fearful, and shall receive the greatest punishment from God, Matt. 10.14, 15. Act. 13.51. O that all men would take a scantling of this sin by a right consideration of the doctrine which I handle, and you hear. For the doctrine teacheth that the withstanding of the Ministry of the word, and murmuring against his ordinance, is an open standing out against God, and a resisting of him. Can there be greater pride, insolency, contempt, unthankfulness, rebellion, and disobedience, then to resist the Lord? The Apostle speaking of the Magistrate saith,*Whosoever resisteth the power, shall receive to himself damnation:* if this be true of man, much more may we affirm it of God, that whosoever resisteth him shall bring upon himself swift and sudden damnation. For are we stronger then he? Now, we must understand, that all such as set themselves withal their might and cunning against the Ministry of the word, they do as it were take God to task, they single him out to combat with all, but they shall find in the ende themselves unequally matched. Shall he that is dust lift up himself against his maker? shall he that is no better then a blast or puff of wind contend with him that rideth upon the wings of the wind, and is able to scatter us as chaff before the wind? O then how fearful will the account be of many among us, that show as great scorn and contempt, as great security and infidelity, as the Jews did, 2 Chron. 36. for which they were carried away into captivity and swept out of the land of their habitation! Such persons do in a manner bid God defiance to his face. For when the Minister preacheth, God preacheth: when the Minister threateneth, God threateneth: when the Minister promiseth, God promiseth: when the Minister comforteth, God comforteth. It is he that speaketh by his servants the Prophets, Heb. 1.1. When they beseech us to be reconciled, God beseecheth us by their Ministry, 2 Cor. 5.20. True it is, they speak, but God speaketh to us in them & by them. This made the Apostle say, *We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain,* 2 Cor. 6.1. That which is spoken of the Sacrament of Baptism, may rightly be spoken of the Ministry of the word. It is said, that Jesus came into the land of Judea and baptized, John. 3.23. but it was by the hands of his disciples, John. 4.2. The Baptism was his, but the Ministry was theirs. So doth the Lord preach unto us, as Christ then baptized, he preacheth to us by the mouth of his Minister, he speaketh whē they speak unto us. Such then as yield not to the promises, or threatenings, or admonitions that are offered unto them, what do they but say plainly, I will not believe God, I will not commit myself and mine whole estate into his hands, I do not think that he will do as he threateneth? This is no other then to give unto God the lie to his face.

Lastly, this giveth comfort and encouragement [Use 3] to all the Ministers of God in the thanklesse labors of their wearisome calling. God will care for us, howsoever men reject us. He will confirm our word by testimony from himself, in his mercies toward them that believe, in his judgments upon the wicked that resist, and in preserving us because we have been faithful in doing the message for which we are sent, Ezek. 33.32.33. Matth. 10.19, 20, 22, 26, 28, 29, 30. It is also a comfort to all such as do hear aright, such as bring forth the fruit of the Gospel, do not only receive the Gospel, but they receive God himself.

12 And Moses sent to call Dathan and Abiram the sons of Eliab, which said, We will not come up.

13 Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a Prince over us?

14 Moreover thou hast not brought us into a land, &c.

Moses having spoken to *Korah* the principal conspiratour that first began to roll this stone, and nothing at all prevailed against him, doth not give over, but trieth if any of the rest had anymore spark of grace, or fear of God in them. But the farther he proceedeth, the less hope he findeth. For *Dathan* and *Abiram* refuse to come unto him. Before this they assembled themselves tumultuously before they were called, but now being lawfully called, they will not assemble. Nay, they open their mouths to accuse him of cruelty and treachery, both of them heinous crimes, but both of them falsely ascribed unto him: Of cruelty, as if he purposed to kill them in the wilderness: of treachery, as if he had brought them from a *land flowing with milk and honey,* but had brought them to possess no land. Thus they prefer Egypt before Canaan, the place from which they were gone before the place to which they were going. And yet this is not the depth of their impiety; for I take this answer of theirs to be a very mock and scoff cast out partly against *Moses,* and partly against God, which will appear if we compare the words of *Moses* to *Korah* with this answer. For *Moses* had said, Seemeth it but a small thing to you to seek the Priesthood also? they borrow his own words and cast them in his own face, Is it a small thing that thou hast brought us into the wilderness to kill us? As if they had said, Thou tellest us that it is a great mattter to usurp the Priesthood, but why dost thou not consider, that it is also a far greater matter to kill so great a multitude? And whereas God so often promised to give to Israel a *land flowing with milk and honey,* they turn it into a jest, and tell *Moses* that Egypt was that fruitful land, as for other land they could see none for their feet to rest upon. We learn hereby, that they which are hardened in sin, and resolved not to give over, do not only stop their ears against all reproof, which notwithstanding is a great sin, but revile, rail upon, and despise such as tell them the truth, and lay before them their faults, though they be the Ministers of God that do it; This we saw before verse 3. in *Korah* and his company, *They gathered themselves against Moses and against Aaron, and said unto them, Ye take too much upon you,* 1 King. 18.17. and 21.20. and 22.8. Ierem. 15.10. and 18.18. and 44.16, 17. Acts 17.18.

[Reason 1] The reasons: first because as no bitter things are pleasant to the sick man, who would ever have his humor served, so no reproofs are pleasant to the sinner, 1 King. 22.7. Every sinner is as a sick man; and every reproof is as a bitter ingredient, nothing pleasing to the taste. A wicked man desireth to hear nothing but pleasing things: to give a reproof unto him, is no better welcome unto him, then if you gave him gall and vinegar to drink.

[Reason 2] Secondly, they are fallen into a sweet sleep of sin, and cannot abide to be awaked, or any way disturbed and disquieted. They love to go to hell with ease, they would not be troubled in their journey. But the reproofs of the Minister do cross them, and therefore they speak all manner of evil against him.

[Use 1] This showeth the miserable condition of such as justify themselves in their sins, who being convicted of a great height of iniquity and impiety, do cast the Ministers reproof as dung into his face, and defend whatsoever themselves have committed. A sick man that is so far from taking the potion given him by the counsel of a learned Physician, that instead of taking it, he doth cast it in the Physicians face, may well be thought to be in a desperate condition and must needs perish: so it is with men spiritually sick with sin, even heart-sick, who are so far from receiving a rebuke at the hand of the Minister, that they will be impatient toward him, and return rebuke for rebuke unto his face, nay storm and rail at him with opprobrious and contumelious terms, it argueth they are forlorn men and in a pitiful and desperate estate. It were infinite to speak of all sorts that are possessed with a spirit of contradiction to gainsay the truth. Some find fault because we reprove such sins as are not found in the place where we preach: others, because by reproving sinners, we would seem to make the world believe, that they are more sinful then other people, and thereby make them odious to others. Others accuse us, that we reprove sin out of hatred and malice, not out of love: malice to their person, not hatred of the sin. But the Minister is to reprove any sin that is in the land: besides, how know they it is not in that place? And if it be not, we know not how soon it may be. We must learn to detest all sin, but how shall we detest that which we know not? and if we do know it, no man knoweth it so well, but he may know it better: and no man detesteth it so much, but he may learn to detest it more. The assaults of Satan and temptations to sin come suddenly, if we be not forewarned, we may be surprised suddenly.

Again, the reproving of sin in one place is not the clearing of another, or in one person is not the justifying of another. Lastly, to accuse the Ministers of reproving through malice, proceedeth in themselves from want of charity.*Ahab* accused *Micaiah* of hatred because *he never prophesied good unto him, but evil:* but indeed the hatred was in himself: as also he charged *Elijah* to be the man *that troubled Israel,* whereas indeed it was he and his fathers house, 1 Kin. 18.17, 18. we are thought to be their enemies, for no other cause but *because we tell them the truth,* Gal. 4.16. [Use 2]

Secondly, behold from hence the cause why the Minister of the Gospel is so ordinarily hated of the wicked world; it is upon no other ground, then because he doth reprove sin. If he would hold his peace and say nothing, or if he would sew pillows under men's elbows, or if he would *prophesy to them of wine and strong drink,* and give them liberty to do what they list, and then tell them all is well done, *he shall even be the Prophet of this people,* Mic. 2.11. The true Ministers of the word are never loved of the world, because they cannot but strike at the head and root of sin with the two edged sword of the word, wheresoever they find it: therefore they are made as marks for everyone to shoot at, John. 7.7. and if themselves spare them, yet they can be content to hear others speak evil of them, without defending them and their righteousness. But howsoever it go with us, it is our duty to preach the Gospel, and

to go through good report and bad report, 1 Cor. 9.16. Eze. 3.17. We have the charge of men's souls committed unto us, we bring *glad tidings of peace, and glad, tidings of good things,* Rom. 10.15. We should be welcome unto our people, and therefore it is unreasonable we should receive such a recompense of our labors, as to be reviled and evil spoken off. But this hath been the condition of the Prophets, of the Apostles, of Christ himself: he was called *Beelzebub,* and charged to cast out devils by the power of ye devil. Let us wait upon our Lord and master that hath called us, he will give us a better recompense of our service, Dan. 12. We shall shine as the stars, and Isaiah 49.4. My judgment is with the Lord, and my work with my God.

[Use 3] Lastly, everyone ought to examine himself, whether he be guilty of this sin or not: and if he be, to labor to repent of it and to reform himself, if not for the Ministers sake, yet for our own sake, and the salvation of our own souls. True it is, the Ministers are oftentimes forced to speak many things that are not pleasing to the hearers: yet should the people suffer the words of exhortion, admonition, and reprehension, considering that in all of them they aim wholly at their good. The Physician is oftentimes troublesome to his patients, and the father giveth many checks to his sons, yet do they truly love them and seek their good, even while they do molest and trouble them: so is it with the Ministers of God, albeit they do grieve and molest the people of God, yet it is for their good and salvation, and therefore they may say with the apostle, *If any have caused grief, he hath not grieved me but in part: that I may not ouercharge you all,* 2 Cor. 2.5. Therefore it is ye duty of the people, quietly to suffer the word of exhortation and to digest a reproof, thereby to show themselves obedient in all things, for this is *the proof and trial of our hearts,* 2 Cor. 2.9.

15 And Moses was very wroth, and said unto the Lord, respect not thou their offering: I have not taken one asse from them, neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company before the Lord, thou and they, and Aaron tomorrow.

17 And take everyone his censer, &c.

18 And they took every man his censer, &c.

19 And Korah gathered, &.

We see here how *Moses* appealeth from them to God the judge of heaven and earth, and referreth the deciding of the controversy unto him. This is the preparation to the punishment of these men: wherein consider, first the anger of *Moses* against them; secondly his prayer to God to reject their offering: [Doctrine.] thirdly, his words to *Korah.* In his anger observe, that it is the duty of all God's children, to be angry at sin, whensoever they see God dishonored, and his ordinances contemned and despised. There is a sanctified and holy kind

of anger, Exod. 16.20. albeit *Moses* were the *meekest man upon the earth,* as we heard before, Num. 12.3. Yet when he saw their disobedience, he was wroth with them. The like we see Exod. 32.19, 20. and in *Elijah,* 1 Kin. 19.14. Ier. 6.10, 11. it is called *the fury of the Lord.* All zeal consisteth of anger, Numb 25.7. The reasons will farther confirm this point.

For first, in many places of the Scripture it [Reason 1] is attributed unto God, Rom. 1.18. Josh. 3.36. But to the nature of God nothing can agree, but that which is just and holy. Secondly, [Reason 2] that affection was truly and naturally in Christ our Savior, Mar. 3.5. *he looked angerly upon them, mourning for the hardness of their hearts:* so John. 2.17.

The uses: first the affection of anger is not in it self unlawful. True it is, there is a [Use 1] corrupt anger, which we are to strive against and labor to suppress, 1 Tim. 2.8. Matth. 5.23. Job 36.18. there is also an holy and lawful anger, when it hath a good ground, and is seasoned with moderation, Levite. 10.16. 2. Sam. 12.5. and 13.21. Neh. 5.6. Ester 7.7. The Stoics, one of the stricter sects of the Philosophers, condemn all anger; but this is to make men senseless, and to transform them into stocks and stones. For it was created of God, and was in man before the fall, and before any evil entered into the world. All the workmanship of God was approved to be very good, Gen. 1.31. so that being more ancient then evil, it must be holden in it own nature to be good and lawful. But it will be objected that anger in many places is forbidden, [Object. 1] and condemned, Matthew, chapter, 5. [Answ.] verse 22. I answer, not all anger, but all corrupt anger, such as *are angry unadvisedly.* So then, he speaketh of this affection, not as it was created, or renewed by God's Spirit, but as it is corrupted and depraved with original sin. [Object. 2] Again, it will be said, that the Stoics define it to be a perturbation of the mind, [Answer.] and therefore evil. I answer, that perturbation is double: sometimes it is moved upon just causes, and sometimes upon unjust causes. The perturbation of the mind moved upon unjust causes is unjust and evil, the other is just and commendable. The perturbation is good if the causes be good: it is evil, if the cause be evil. Lastly, it will be alleged, that Christ [Object. 3] our Savior teacheth us, [Answer.] when we have received *a blow on the right cheek, we should turn to him the other also,* Matth. 5.39. I answer, the meaning is not, that we should expose our selves to all injuries but abstain from all private revenge, having no calling thereunto. Whensoever those two come in question together, either to revenge or to receive a new wrong and a fresh injury, we must choose the latter: because to revenge is simply evil in the doer, but to suffer wrong is not evil or sinful in the sufferer.

[Use 2] Secondly, this reproveth such as know not what this holy and sanctified anger meaneth, which can prosecute their own causes and quarrels with the greatest desire of vengeance, but know not what it is to be angry in the cause of God. It was not so with *Moses,* as we saw before. Some are provoked by every small and trifling occasion. Heereby charity is violated, which suffereth long, 1 Cor. 13.7. and covereth a multitude of sins, Prov. 10.12. Anger looketh in a deceitful glass, which maketh every Moul-hill to seem a mountain, every small slip is esteemed a capital offense, and every word of disgrace worthy of a stab. Others are provoked when there is no ground but their own suspicion, as *Eliab* was angry with his brother *David,* because he suspected him to have come to the battle in the pride of his heart,

1 Sam. 17.28. And this is ye common cause of much anger and heartburning in our days, want of love causeth men to interpret the actions of others in worse sense, and upon their own false surmise they ground their anger. One is angry, because saluting his neighbor, he did not salute him again; and speaking friendly to him, he would not speak again: albeit haply he saw him not, or observed him not. Another, because he heareth his vices reproved out of the word of God, beginneth to rage through impatience; in which regard oftentimes it falleth out, that he incurreth more anger and danger that reproveth sin, then he that committeth it. Of this evil anger doth the Apostle speak, Eph. 4.31.26, 27. and *Solomon,* Prov. 14.17, 29. and 29.22. Many are the evils and mischiefs that follow this evil affection, forasmuch as it overturneth both the Law and the Gospel. It were an easy thing to run over most of the commandments which it causeth men to break, and in a manner defaceth the whole image of God. For first, how should we love God whom we have not seen, if we do not love our neighbor whom we have seen? 1. John. 4 20.

Secondly, it overthroweth the principal part of God's worship which standeth in the invocation of God's Name, Ps. 26.6. 1 Tim. 2.8. Mat. 5.23. Thirdly, it causeth the breach of the third commandment, by causing men through impatience to fall to cursing and banning, to swearing and blaspheming the Name of God. For when they grow choleric against others, they utter sundry horrible imprecations, and begin to fret and rage against God himself. Fourthly, it maketh men altogether unfit for the exercises of the Sabbath, having their minds distracted and disturbed with thinking upon the wrongs and injuries of others and their own revenge. No man can hear the word of God aright that is choked with this thorn, I am. 1.19, 20, 21. 1 Pet 2.1, 2. Neither doth this passion work any better effects in the second Table, for as much as it turneth justice and charity upside down: Justice it self, which requireth that the same be given to everyone which belongeth unto him: whereas anger maketh men not only to neglect doing of good duties which they owe to their neighbors, but to oppress them with injuries and revenge: Charity, which is the sum of the Second Table, the effect whereof is this, that we love our neighbor as our self. But anger maketh men hate them as mortal enemies. It often bringeth forth murder and shedding of blood, Ge. 34.25. 1 John. 3.12, 15. Whereby we are also made like unto Satan, for he is the spirit of dissention, as God is a Spirit of love, and of peace. It is the nature of Satan to delight in rage and fury, for he is a *murderer from the beginning,* John. 8.44. Besides, it is a sin against the Gospel, and maketh us subject to God's anger, and bringeth impenitency and stoppeth the course of God's forgiveness toward us. For as we forgive others, so doth he forgive us, Matth. 6.14, 15. if therefore we retain our anger toward our brethren, God will retain his anger toward us.

Lastly, we must examine our selves, whether [Use 3] our anger be just or not. We are of our selves prone to break out into choler, and to be moved otherwise then there is cause. We must therefore mark two things, the causes thereof, and the effects: If the causes be God's glory, injury offered to our selves or our neighbors, if the cause be weighty, and the affection moderate: If the effects which it bringeth forth be duty to God and man, then it is a lawful anger: but if otherwise, it is unsanctified and unlawful. Let us learn to be most moved in God's cause, as *Moses* was; the glory of God was precious and dear unto him. So it was with *Phinehas,* Numb. 25.7, 8. so it was with *Elias,* 1 Kin. 19.14. because *the children of Israel had*

broken down his Covenant, cast down his Altars, and slain his Prophets. Happy are we if these things move us, and go near unto us.

[Verse 15. *Respect not thou their offering.*] It may seem strange that he which before had spoken against them, should now pray against them. We are commanded to pray one for another, so that *Moses* may seem to break the rule of charity. I answer, this toucheth not their persons, nor their lives, but he desireth their amendment, that they may be ashamed of their own folly, & confounded in their own pride. He craveth of God no more, thē to show and make manifest his own innocence and uprightness, which was to be decided by that offering. We learn hereby, [Doctrine.] that God respecteth not the works of evil men, be they performed never so religiously outwardly, Gen. 4.4, 5. Isaiah 1.11.12, and 66.3. Prov. 15.8. and 21.27. Ierem. 6.20. The reasons follow.

First, whatsoever they do, is sin, 1 Tit. [Reason 1] 1.15 *their mind and conscience is defiled.* Secondly, [Reason 2] their persons do not please him, Gen. 4.4, 5. Mal. 1.10. God regarded not *Caines* Oblation, because he regarded not *Caines* person: and he regarded not *Caines* person, because he was a wicked and faithless man.

[Use 1] The uses. First, we may therefore conclude, that such works as God hath not commanded, shall not be received, Matth. 15.9. *In vain they worship me, teaching for doctrines the commandments of men.* Many do think to please God by their good intents, but that is *a vain worship.* God will be served according to his own will, not after our own fancies. He hath set down and appointed how he will be worshipped, he hath not left it to our discretion, whatsoever the Papists prattle.

[Use 2] Secondly, it reproveth such as think it enough to come to the place of God's worship, and to be present at prayer, the word, and Sacraments, albeit they bring with them no true devotion. These do exceedingly deceive themselves, dishonor God, and profane his holy things, which is a grievous sin. These men do lay the foundation of all their hope, and the stay of all their comfort upon the broken staff of an outward sacrifice, which in the end will fail them. For albeit they be never so loose in their lives, and profane in their conversations, yet they trust by virtue of their good prayers and other good deeds, to pacify God's wrath, to escape his judgments, to make amends for their sins, and to come to heaven by the string of their works. Of this sort are infinite numbers, who, as they satisfy themselves, so they think to satisfy God with external words and works. These are in deed holy in themselves, if they were religiously performed: but as they proceed from them, they are hypocritical and accursed. These are such as shall say, *We have eat and drunk in thy presence, and thou hast taught in our streets:* but he shall say, I tell you, *I know you not, whence ye are, depart from me all ye workers of iniquity,* Luke 13.26, 27. And to all such the Prophet saith, *put away the evil of your works,* Esa. 1.16. Our plausible shows (be they never so great) can do us no good, God seeth the falsehood of our hearts, and hateth the same: as on the other side, he commendeth and rewardeth the meanest service that the faithful yield, being offered in the uprightness of their minds.

[Use 3] Lastly, we must learn to come to God in an holy and right manner, with a true faith, a sincere affection, and a purpose to perform obedience, or else all is in vain. Hence it is that Christ saith, *Take heed not only what you hear,* Mar. 4.24. but also *how ye hear,* Luk. 8.18. If we look as well to the manner, as to the matter of our service, we shall be accepted; and be well assured of happy and good success.

[Verse 16, 18, 19. *Moses said unto Korah, Be thou and all thy company before the Lord, &c.*] In the words before, he protested his own innocence, that he had given them no just cause of this insurrection, he had not taken an asse from them, nor any way hurt them; wherein he speaketh modestly of himself, for he had done them all good, and preferred their safety before his own life, To teach us, that Magistrates should be upright in their government, and seek the good of those over whom they are set. Such was the sincerity of *Moses* in this behalf, that he appealeth unto God for the truth of it.

The like we see in *Samuel,* 1 Sam. 12.3. he made protestation in the sight of the Lord, and before his Anointed, that he had not laid his hand upon any man's goods, so much as a shoe, and no man could accuse him: and in *Paul,* Act. 20.18.33, 34. So Exod. 18.21. They must be men fearing God, and hating coueteousnesse, which is *the root of all evil,* 1. Tim. 6 and no better then idolatry, Ephe. 5. *Gehazi* coveted and obtained both money and raiment of *Naaman,* but he procured from God the plague of leaprosie, as the wages of his iniquity, 2 King. 5. *Achan* dreamed of a golden day, when he stole away the wedge of gold, but he was stoned with stones for his labor, Josh. 7. *Judas* received thirty pieces of silver for betraying his master, but it was not long before he brought them back and hanged himself. But to proceed, consider the care *Moses* hath of the good of these men, he laboreth again and again to reform them.

Hitherto he saw no good of his labors, yet he will not give over, until God command him to separate the people from them, as desperate persons that could not be recovered. The Ministers, though they see little or no fruit of their labors, yet must continue in teaching; and though they gain unto God few or none at all, they must not give over, but be constant in the work of the Lord.

The reasons follow. First, because we [Reason 1] know not when God may be pleased to bless our labors, and hear our prayers, and save the souls of those that are rebellious against him, 2 Tim. 2.25, 26. the man of God must be gentle unto all, *in meekness instructing those that oppose themselves, &c.* The husbandman knoweth not what profit he shall receive of his labors, when he hath tilled his ground, and though he reap little profit the first year, he will not give over, but still he hopeth for better increase: so should it be with the Ministers of God, though we see little hope of gaining at the first, yet we should be constant, we know not how soon it may please him to bless our labors, to turn their hearts, and to add them unto the Church.

Secondly, we have the example of God, he [Reason 2] is patient and beareth long with the vessels of wrath, as Christ saith to Jerusalem, *he would have gathered them together,* but they would not, Matth. 23.37.

Thirdly, albeit we gain none, and when we hearken, we can hear no man repent of his wickedness, saying, *What have I done,* Ierem. 8.8. yet we do not altogether lose our labor: and in this it is better with us, then the earthly husbandman; if he have no increase, he loseth all his cost and labor. It is not so with us, for we shall have no less recompense, if we be found faithful in dispensing the word and Sacraments, then if we had gained many thousand souls to God, 2 Cor. 2.15. We are *the sweet savor of God* to every man, we shall have our reward with God. The servants, which our Savior sent out to *invite the guests,* moved none to come to the feast, yet were they never a whit less welcome (when they returned) to the master of the feast: he was indeed wroth with the guests that were bidden, not with the servants that did bid them, because they had done their deuoire. So God will not be offended with his Ministers, when they have done their endeavor, although they gain none to him, and therefore they have reason to be faithful and constant in their places.

[Use 1] This reproveth many Ministers, such as can be content to labor in their youth, and in time of their strength, and so long as they find good entertainment among men: but when once they grow old and are come to their gray hairs, and when they find not so good entertainment as before they did, or as they looked for, they grow idle and negligent in their callings, and as much as lieth in them they betray and deliver the people into the hands of their spiritual enemies. But these men are willing in age to receive the wages as well as in youth; and whether their doctrine be received or not, they are ready to receive their tithes. There is no reason, that while our hands are open, our mouths should be shut. When we are no longer able to labor through weakness of body, and the infirmities of age, we ought to be maintained of the Church, even for labors bestowed and strength spent in our youth. A good master will not turn out of his doors an old servant that hath been faithful to him, but keep him for the service he hath done him in his youth: and some will do as much to their very dog when he is grown old. Much more then ought it to be so with ye Minister, he should not be turned out to the wide world, but reap the fruit that he hath sown in his youth. Others, while they are in poor and low estate, preach diligently, but when they are once grown warm, and have feathered their nests, and have caught that for which they fished, can be content to hold their peace, and hang up their nets, and say nothing at all. These lie under a fearful curse,*Woe unto them because they preach not the Gospel.*

These men grow rich themselves, but it is to be feared, they make a poor people. The flock hath fed them to the full, but they will not feed the flock, but suffer them to remain empty.

Secondly, this teacheth what love ought [Use 2] to be between the Minister and the people, seeing there is so much required of one toward another. If there be true love on the Ministers part toward the people, it cannot be that he should give over, but rather spend his strength and his time only for the good of those that are committed to his charge. This made the Prophet *Isaiah* answer the Lord,*Here am I, send me,* When he heard the voice of the Lord, saying, *Whom shall I send? and who will go for me: Behold, I, and the children whom the Lord hath given me.* So doth Christ charge *Peter* as he loved him to *feed his sheep and his lambes,* John. 21.15. On the other side, it is a great discouragement to the Minister, if he find not some love again from the people, answerable in some sort to his care and diligence. Nevertheless, if he

find no fruits of love from them, it shall not excuse him if he hold his peace, forasmuch as God will give him his reward, upon whom he is to depend.

Lastly, great comfort should arise from [Use 3] hence to every faithful Minister, and make him conscionable in his calling, to know that God requireth of him to persevere in teaching, and therefore he must never give over to speak in the Name of God. Such as *lay their hand upon the plough, and look back, are unfit for the kingdom of God,* Luke 9.62. As then it is said of every Christian man, *that if he be faithful unto the death, he shall receive the crown of life,* Revel. 2.10. so it is true of every Christian Minister, if he be faithful in preaching the Gospel unto the death, he shall receive *an incorruptible crown of glory,* not otherwise.

The prophet *Jeremiah* would have ceased crying, and have holden his peace, but the word was as fire within him, that it could not be smothered and suppressed, but the flame of it brake out. We have no promise, except we continue. Let no man therefore faint and wax weary, let no man give over, but hold out constantly to the end.

20 And the Lord spake unto Moses, and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces and said, O God, the God of the spirits of all flesh, hath not one man only sinned, and wilt thou be wroth with all the Congregation?

26 And he spake unto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye perish in all their sins.

Now doth the Lord take the cause into his own hand, and revealeth to *Moses* what he will do, that he would utterly destroy these conspirators, and all that belonged unto them. Touching the prayer of *Moses* and *Aaron,* who humbled themselves so soon as they heard the threatening of God, it teacheth that God's children have soft and tender hearts, if they hear the sound of God's threatening behind them: for it is as the crack of a terrible thunder like to rent the hard rocks in sunder, whereas the ungodly are senseless and feel nothing, albeit the threatening do concern themselves; see more of this before, chap. 14. Again, behold how, in this destruction, God provideth for the safety of his servants, he could do nothing till they were departed and separated from the wicked. The like we see in God's dealing toward *Lot, he being merciful unto him,* Gen. 19.16. for the Angels profess that *they could do nothing till he were gone,* v. 22. and chap. 18.32, We see then how the ungodly do fare the better for the company of the godly: for why were these seditious persons spared so long, but because many good men were among them? and so soon as they were departed from them, the *earth opened and swallowed* some of them, and *a fire came from heaven,* and consumed others. When the Sodomites were taken prisoners and carried away as captives, they were rescued and

delivered, but it was for *Lots* sake, because he was among them. So then wicked men may thank the godly for their deliverance, 2 King. 3.13, 14. Job 22.30. Act. 27.24. And why doth God spare this wicked world? Doubtless it is for his children's sake: but when once the number of them is accomplished, then will he rain down fire and brimstone upon the reprobate. Now from this commandment of God given to *Moses,* and by *Moses* to the people for the separating of themselves from the Synagogue, and departing from the assembly of these sinful men, [Doctrine.] we learn, that they which have society and familiarity with incurable and incorrigible persons, whē God cometh to judge and punish, shall be partakers of their punishment, Gen. 14.12.

The Sodomites had much good, in that *Lot* was among thē; but *Lot* had no good by his being among the Sodomites. They were freed from captivity, because they had him in their company: but he was led captive by the enemies, because he had them in his company. The Scripture is plentiful in this point, Pr. 9.6. and 4.14.15. Act. 2.40. Re. 18.4.

[Reason 1] The reasons are, first, because either they commit the same sins with them, or else they are drawn after a sort to consent unto them, if not in word or deed, yet at least by their silence: and then it will follow in equity, that they which consent with offenders, shall also have one punishment with them. So it is with God in this case, they that partake with other men in their sins, shall also partake with them in the punishment. For as there is an evil in word, so there is an evil in silence.

Secondly, all unnecessary society is a countenancing [Reason 2] and a confirming of them in their evil, and consequently it keepeth them from a sight of their sins & from turning unto God by true and unfeigned repentance, 1 Cor. 5.

Thirdly, except we do renounce their company, we cannot keep the commandments [Reason 3] of God, and obey him. The Prophet kept his mouth as with a bridle, while the wicked was before him, Ps. 39.1. We must not cast pearls before swine, *lest they trample them under their feet, and turn again, and rent us,* Matth. 7.6. Therefore doth *David* say, *Depart from me,ye evil doers, for I will keep the commandments of my God:* as if, while he was in their company and they in his, he could not do it.

This showeth the folly of such as tax those [Use 1] with a note of purity & singularity, which upon a good ground refuse to associate themselves with ungodly persons. They tax them of pride and term them self-conceited brethrē, reviling them & taunting them with one breath. For they call them brethren, no otherwise then in the spirit of scoffing; & self-conceited, in the spirit of *Shimei* railing at them, as he did at *David,* as if they did it for no other end, but because they would be thought better, holier, and wiser then other men; or as if they said, *Stand apart, for I am holier then thou,* Isaiah. 65.5.

Thus they accuse them to be uncharitable men, and to disdain their neighbors, and to think no company to be good enough for themselves. All these are false accusations, alleging false causes of their separation. It is not because they are new fangled, and so forsake their old friends and companions, and cast off all good fellowship: it is the commandment of God that doth require it, and their own both duty and safety that calleth for it.

Secondly, it reproveth such as can brook [Use 2] and digest all manner of people, and never refuse or find fault with any. It is no grief to them to hear and see anything,*they never vex their soul for it,* as righteous *Lot* did, and the reason is, because they want his righteousness, and therefore therefore they can brook, swallow, and digest unrighteousness.

They are not led by the same spirit that *Lot* was, who grieved at the unclean conversation of the Sodomites: neither is it with them, as it was with *David,* who cried out in the bitterness of his soul, *Woe is me that I remain in Meshek,* Psal. 120.5. that I dwell in the tents of Kedar. If they be in company with Ruffians, swaggerers, blasphemers, and drunkards, they can live and converse with them, as well or better then with others. And yet even these, when they come among those that fear the Lord, can discourse of points of Religion, they can report what excellent Sermons they have heard, and give a good testimony of many good preachers.

Thus do they gild and over-lay their tongues with fine gold, whereas there is nothing else but corruption and rottenness within. Take these when they are at the best, they are no better then hypocrites: for certain it is, they must counterfeit on the one side or on ye other, Prov. 26, 7. But without craving any pardon, we may well conclude of these, that when they live among the worst sort, their behavior is natural: but when they converse among the better sort, it is merely artificial: among the one they show without any vizard what they are; among the other they put on a vizard to appear that which they are not.

[Use 3] Lastly, it teacheth us to beware of voluntary society, and unnecessary fellowship with wicked men, least being partakers with their sins, we be also partakers of their punishment. If the danger of the sin cannot prevail with us to cause us to shun it, let the consideration of the punishment teach us to refrain from them, 1 Cor. 5, 5. and 2 Cor. 6, 17. *Come out from among them, and be ye separate, & touch no unclean thing, and I will receive you.* If any ask what society is necessary, and what is unnecessary? I answer, If it be in necessary things, it is either for this life, or for the life to come. As for example, a man may converse with such in Faire or Market, to buy and sell, to trade and traffic, or in the private house, if our particular calling and abode there do require it: or if a man go to them to seek their reformation by exhorting and admonishing of them: or if a man have public society with them in the hearing of the word, or in receiving the Sacraments, or in joining together in prayer: this is also a necessary, a lawful, and warrantable society, and it doth not wrap a man in the guilt of those sins which are in them with whom we converse; & therefore such as are of the Separation have little reason and less conscience to separate themselves from the Church of God, because of the wickedness of some men which are therein. For be it granted that such are admitted to the public exercises of our religion: it will wrap those only in the guilt of their sins that have power and authority to remove them, and not those that do necessarily converse and communicate with them. No man may forsake the Church, because some wicked men are in it. Notwithstanding, here we are to mark, that albeit there be some necessary society which is lawful, yet under a color hereof we may not plead for that which is voluntary and unnecessary, for thus their sins become our sins. A blessed martyr sometimes made this prayer, O Lord deliver me from my other men's sins, from my guilt of the sins of other men: howsoever he did not commit them himself, yet because being present

he did not reprove them, he acknowledged himself guilty of them. So if we have inward and private society with them, and we freely go to their houses, & invite them home to our houses, and can be content to hear their oaths and blasphemies, and not have an heart and tongue to reprove them for the same, we are thereby made partakers of their sins whatsoever they be. Thou hast power in thine own house to reprove them: there thou art both a Magistrate and a Minister; a Magistrate to rule, and a Minister to teach and to reprove. If thou do not therefore discharge these duties, it shall stand upon thy score and reckoning, & thou shalt give an account for it. We have sins in great number of our own, and therefore we need not draw the guilt of other men's sins upon our own head, to answer for those also which we did never commit in our own persons. The burden is already too great, let us not therefore by this adding to it, make the burden thereof altogether intolerable.

27 So they gate up from the tabernacle of Korah, Dathan and Abiram, on every side: and Dathan and Abiram came out and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Heereby ye shall know that the Lord hath sent me to do all these works: for I have not done them of mine own mind.

29 If these men die the common death of all men: Or if they be visited after the visitation of all men, then the Lord hath not sent me.

30 But if the Lord make a new thing, and the earth open her mouth and swallow them up with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord.

31 And as soon as he had made an end of speaking, *&c.*

In these words see the willing obedience of the people to the former Commandment. They were willed to separate from the Tents of those wicked, they do separate and depart from them, by and by they gate them up from their Tabernacles. And *Moses* doth notably confirm them in their obedience, by foretelling both the death, [Doctrine.] & the manner of the death of these rebels. We learn from hence, that God never bringeth any grievous judgment upon any people or nation, nor upon any private person, but he doth always first forewarn the same and foretelleth it. God always teacheth before he punisheth, and he warneth before he striketh, Amos chapt. 3. verse 7. Luk. 13, verse 7. 1 Kings 22, 17. We read that the world was once drowned by water, and it shall be destroyed the second time by fire. Of the first destruction, we find that he foretold it unto *Noah,* before ever he brought it upon the face of the earth, Gen. 6. verse 3. Heb. 11. verse 7. 1 Pet. 3.20. And touching the second destruction of the world by fire, GOD hath not left us ignorant, but in diverse places of the Scripture hath set it down unto us, 2. Pet. 3, 7, 10.

The Reasons hereof are partly in regard of the godly, and partly in regard of the ungodly. Touching the first, he would not take his own people at unawares, because he loveth them, and would have none of them to perish *but would have all come to repentance,* 2 Pet. 3, 9. that so they might prevent his judgments, Amos 4, 12. Secondly, touching the ungodly and such as are not the Lord's, they shall thereby be made without excuse, their mouths are stopped, and the justice of God is cleared, they having nothing to answer for themselves, or to accuse God of any unjust dealing, John 15, 22. These men therefore must learn to accuse themselves because they had warning, but they would not be warned: he would have healed them, but they would not be healed, Ier. 20, 6. & 51.9. 1 King. 22, 25.

[Use 1] Acknowledge from hence the great mercy and wonderful patience of God: whose manner is always to give warning before he send judgment. This the Lord needeth not to do, for upon our own peril we are bound to take heed of his judgments before they come: yet so good is our God, that he only deserveth this title to be called *the good Lord,* as *Hezekia* calleth him, 2 Chron. 30, 18. *The good Lord pardon everyone that prepareth his heart.* He would have us prevent his punishments before they fall, and to send out our prayers as Ambassadors to God, to treat of conditions of peace with him. He doth not play the part of a subtle enemy to steal upon us at unawares, forasmuch as before he striketh he always forewarneth, that thereby he might save all those that belong unto him, and bring upon others just condemnation. How graciously dealt he with *Korah* and his fellows? with *Dathan* & *Abiran?* How often did *Moses* warn them? Who is it then that ought not to confess that God willeth not the death of a sinner? Or who can deny but that these malefactors perished most justly?

[Use 2] Secondly, when we see any overtaken with any judgment, we must confess that God is true, as in his promises, so also in his threatenings. If his desire were not that we should prevent them, doubtless he would never give warning of them. If he had a will and purpose to destroy us, he would not tell us before hand; both that he would bring them, and show us the way how to avoid them. There is no man that can justly say, that the silence of God, and the holding of his peace is the cause of his security: he causeth a trumpet to sound ye alarm before he set himself in battle array against his enemies. For his manner is never to come with any judgment, but he always sendeth a warning piece before. [Object.] But some man will say, It was thus indeed in the time of the prophets: but we have no Prophets in these days to foret l things to come as in former times they had, and therefore we have no such direction. I answer these men as *Abraham* did the rich man in the Gospel, that his brethren had *Moses* and the Prophets among them, *If they will not believe them, neither will they be persuaded although one rose from the dead,* Luke 16, 31. True it is, that *Moses* and the Prophets were dead long before, but his meaning is, they had the books of the Law, and the writings of the Prophets before them, they were read & preached *in their Synagogues every Sabbath day,* Acts 15, 21. So I may truly say, that we have Prophets among us, and all that contemn them shall *know there hath been a Prophet among them,* Ezek. 33, 33. For we have the holy Scriptures, wherein are contained the works of the Prophets and Apostles: and beside these, GOD hath given us his Ministers, that they should as it were put life again into the dead Prophets, that is, that they should open & declare unto us those things that are doubtful and obscure: and therefore if any be admonished by them, that such & such judgments shall come, and they

threaten plagues according to the general directions which they have in the word, Deut. 28, 15, 16. Levite. 26.15, 16. Let us not withstand the Spirit speaking in them, for it is the wonderful goodness of God that he vouchsafeth to send them unto us, and to tell us before of his judgments.

Lastly, it is the duty of everyone to make [Use 3] good use of the word of God, & to know that God looketh for attention and obedience at our hands, that so he may not be enforced to proceed against us in judgment. O happy are they that *seek the Lord while he may be found, and call upon him while he is near,* Isaiah 55, 6. Such then as reject the Ministry of the word, reject their own peace, and bring upon themselves sundry judgments. The word goeth before to prepare our hearts, and it is a two-edged sword, *piercing even to the dividing asunder of soul and spirit,* Heb. 4, 12. But if we be so hardhearted, & made of metal tougher then brass and iron, that this sword going out of the mouth of God cannot enter into us, he hath another two edged sword, the sword of his judgment, that shall cut us in pieces, and bring us to utter confusion. If the former be not sharp enough to cut the cords of our sins which we have so strongly twisted, yet the latter shall be able to consume us, and we shall not be able to resist it.

33 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them.

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

The threatening of the judgment went before, denounced by God, pronounced by the mouth of *Moses:* the execution followeth, with wonderful terror and astonishment on every side, when the earth which GOD had made firm, and established by a perpetual decree to stand fast under our feet, could no longer sustain and bear up these wretches, but swallowed them up. We see here, that all the threatenings of God in their times and seasons come to pass, and that all the elements are armed for the confusion and destruction of the wicked. Now these rebels begin to cry, verse 34. but they cry out and howl when it is too late: they should have cried unto God for mercy and forgiveness while it was time, and pardon was offered. Thus no doubt did many men of the old world cry out when they were in the water, but then the acceptable time was past, they should have watered their harts with the tears of repentance when *Noah* preached unto them. The Sodomites no doubt cried out when fire and brimstone was come down upon them, but they should have cried to God when he cried unto them by *Lot* whom he sent among them. But then was the time of judgment, the time of mercy was gone and past. So it was with *Esau,* when he had sold his birthright, and lost the blessing, he cried with a great cry and a bittter, but it was too late, Heb. 12, 17. Gen. 27, 28. So did the rich man *being in hell in torments,* Luke 16, 23. then he called for mercy, but mercy was departed from him. Here is time and place for mercy, but there is no mercy to be had in hell. The earth is the school of instruction, hell is the house of correction. There the Reprobate cry and yell, where is nothing but weeping & gnashing of teeth, but it is without ease,

without end, without profit. They that could shed never a tear to God in this life, shall be constrained to shed abundance of tears in the pit of destruction. The tears of repentance that we pour out ascend up unto heaven, and are kept in a bottle of remembrance: but the tears that are wrung from the reprobate in hell, are never gathered up, nor regarded of God, and are utterly unprofitable to our selves. Let it therefore be our wisdom to make use of the time of God's mercy and patience, and know that there is no place of repentance after this life. But to leave this to our farther meditations, consider with me in these fearful examples of *Korah, Dathan,* and *Abiram,* and their companions (as well those that were swallowed in the earth, as those that were consumed by fire) the end of all Conspirators and seditious persons, such as rise up against Princes and lawful Magistrates, that are the Lord's anointed, & have their power from him; they cannot prosper or have good success, but are made examples to others. The doctrine from hence assureth, that seditions persons come to destruction & to an untimely death, albeit timely enough in respect of their merits and deserts. Such as resist lawful and public authority, are justly cut off by that authority which they resist. I will not handle this point at large as it would require, I will be short in it, as the life of these men also ought to be. Look upon the attainder of the two Eunuchs that sought to lay hands upon King *Ahasuerus,* Ester 2, 21. In whose enditement, though there were no fact found, but only a plot and purpose to have done it, yet they died as justly as *Mordecai* was justly honored and rewarded for the discovery thereof. The Scripture is full of prohibitions and examples ratifying the same, Eccle. 10, 20. Prov. 24, 21, 22. Ier. 27, 8. 2 Sam. 18, 9. & 16, 23. This *David* knew well enough. For when *Saul* was delivered into his hand, and lay asleep in his tent, he would not kill him, neither suffer any to touch him, but said, *Who can stretch forth his hand against the Lord's Anointed, and be guiltless?* 1 Sam. 26, 9, 10. and 24, 7, 11.

They that slew *Ishbosheth* and brought his head to *Hebron* unto *David,* looking for a reward were indeed justly rewarded with death, and had their hands and feet cut off, and were hanged up, 2 Sam. 4, 11, 12. he required his blood at those wicked men's hands, and took them away from the earth. Hereunto come the words of *Jezebel,* 2 Kings 9, 31. *Had Zimri peace which slew his master?* But we need not seek so far for foreign examples: we have seen the truth of this oftentimes at home. I may not forget the late examples very memorable and remarkable, I mean the righteous & most deserved execution of those that prepared the powder, and would have lighted the match in that late & monstrous Gun-powder Treason; some of them hang in the air, others hanged themselves, &c. None escaped ye hand of God or man.

And no marvel: because such as fight against [Reason 1] God, from whom cometh all power, and it is he that setteth Princes upon their throne, John 19, 11. Rom. 13, 1.2. Psal. 75, 7. Prov. 8, 15. Daniel 2, 21. He anointed *Saul* by the hand of *Samuel,* to be *Head over his people,* 1 Sam. 10.1. and he *chose him to be King over Israel* verse 24. He sent his servant *Elijah* to anoint *Hazael* and *Jehu,* the one to be King of Syria, the other over Israel, 1 King. 19, 15, 16. The God of heaven gave to *Nebuchadnezzar a kingdom, power, strength, and glory,* though he knew not God, neither acknowledged the hand that set him up, Daniel 2, verse 27. 2. Chron. 9. verse 8. and 1 Chronic. chapt. 28. verse 4. If then *Caesar* be ordained to be *Caesar* of God, they cannot prosper that set themselves against *Caesar,* because they set themselves against God.

Secondly, such are severely punished, because [Reason 2] disobedience and disloyalty, rebellion & treason, are not one sin only, but the sink of all sins, and as *Paul* speaketh of another, the *root of all evil.* An heathen man could say, That Rebellion is all kind of evil, and as a Channell from whence they do flow. The first spark of that fire is pride and ambition: discontentment giveth it entertainment, envy bloweth the coals, wrath & malice increase the flame, till all things far and near be in a combustion.

Thirdly, as rebellion is an heap of many sins, so it ruineth many persons, and therefore they justly deserve first of all to be buried in those ruins themselves, and to fall into the pit which they digged for another. The life of one Prince is of more value then of many others. Therefore the people suffered not *David* to go in person against *Absalom,* but said unto him, *If we fly away, they will not care for us, neither if half of us die will they care for us, but now thou art worth ten thousand of us,* as 2. Samuel, chap. 18. verse 3. And again, when *Ishbi-benob* which was of the sons of the gyants, was like to have slain *David* with the sword, (had he not been presently succoured by *Abishai,* who smote the Philistim and killed him) his men sware unto him saying, 2. Sam. 21, 17, *Thou shalt go no more out with us to battle, that thou quench not the light of Israel.* The King is the Sun and shield of the Land, he is the *light of Israel,* take him away, and all is left in miserable and uncomfortable darkness. Many men's lives depend upon his life: and the safety of thousands upon his safety. Princes are the Fathers of the Country, more dangerous for the subject to kill one of them then for the child to kill the Father, as much more as the ruin of the commonwealth, consisting of innumerable thousands of houses, is worse then the fall of one particular and private house. As then the Captain of an host is worth many soldiers, and the Governor of a ship many common passengers and Mariners, so is the Head of the kingdom more of value then many subjects. Though many soldiers have fallen in battle, yet often the victory hath been gotten: sildome or never when the General falleth, 1 Kings 22, 35, 36. And to this purpose we may well apply that which is written, though spoken to another end, *I will smite the Sheepheard, and the sheep of the Flock shall be scattered abroad,* Matth. 26, verse 31.

Fourthly, such as conspire against Princes have been punished oftentimes in their house, in their lands, in offices, in death, in burial, in name, and in posterity. For who knoweth not the custom observed even from the beginning? as we may see also in holy Scripture, Ester 8, 1. 2 Sam. 16, 4. 1 Kings 2.16. Ier. 22, 8. Prov. 10, 7. All dignities and preferments are taken away from such: grievous torments and tortures are laid upon them: a violent death is prepared for them, an honorable burial is denied unto them, their blood is stained and tainted, and the children vnborn feel the smart of it.

[Use 1] This putteth us in mind of sundry duties due to Kings and Princes. First, we must stand in fear of them, *they carry not the sword in vain,* Rom. 13.4. Job 19, 29. It is not put into their hands for a show: for he is the minister of God *to take vengeance on him that doth evil.* Therefore *Solomon* saith, *The wrath of a King is as the Messenger of death,* Prover. 16, 14. and *like the roaring of a Lyon,* chap. 19, 12. We must therefore fear the sword of *Caesar:* and therefore have Princes the sword of justice born before them, that the beholding thereof might put all persons in remembrance of this duty. Among the heathen, the Roman kings, Dictators,

Pretors, and Consuls had their Rods and Axes evermore carried before them, to breed a terror of their authority in all that see them. A good subject (as one saith) feareth blame as much as pain, and reproach as much as death. The good subject hath always one eye upon the sharpness of this sword that he doth not provoke it: and the other upon the heynousnesse of this offense, that he never commit it. This fear is the best porter at ye Princes gate: it serveth notably to keep all traitors and rebels out of the kings Court, and treachery out of the people's heart. It is as a bridle y^t^ curbeth all disobedience: where it is not, there is an easy entrance for traitors and treasons: like the horse which having the bridle pulled out of his mouth, rusheth forward into the battle, without order and government. Hence it is, y^t^ *Solomon* joineth the fear of God and the fear of the King together, Prov. 24, 21. where the fear of GOD is, which is the beginning of wisdom, there will follow the fear of superior powers ordained of God.

Another duty is to honor Princes, whom [Use 2] God hath first honored, Rom. 13, 7. *Give honor to whom ye owe honor.* So Exod. 20, 12. and 22, 28. 1 Pet. 2, 17. *Ester* would not presume into the presence of the great King, until he held out his golden Scepter, Chap. 5, 1, 2. *Joab* though he were Captain of the host, gave *David* the honor of the victory, 2 Sa. 12, 27. *Nathan* the Prophet, and *Zadok* the Priest, made obeisance before *David with their faces to the ground,* 1 Kings 1, 23. And *Bathsheba* the Queen, *bowed her face to the earth, and did reverence to the King, and said, Let my Lord King David live forever,* v. 31. Every soul is bound to yield this honor, if they would be honored of God.

Thirdly, we are to perform obedience, [Use 3] whereunto a way is made by the former. For, if we truly honor them, we will readily obey them, even for Conscience sake. This is a duty yielded by the Child unto the Father, by the Servant to the Master: much more then ought it to be yielded by the Subject unto his Sovereign, as in Titus chapter 3. verse 1. and in the 1. Peter, chapt. 2. verse 13. This must be performed readily, sincerely, and heartily. [Object.] But it may be said, That some are evil Princes, wicked men, contrary to God whence springeth all goodness, are such to be obeyed? I answer, [Answer.] It skilleth not what their persons be, the 〈4 pages missing〉 full security, and therefore it is just with God to make us feel his judgments in our own persons.

41 And on the morrow, all the Congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.

42 And it came to pass, when the Congregation was gathered against Moses and against Aaron, that they looked toward the Tabernacle of the Congregation, and behold the Cloud covered it, and the glory of the Lord appeared.

43. And Moses and Aaron came, &c.

44 And the Lord spake unto Moses, saying, &c.

45 Get you up from this Congregation, &c.

In these words to the ende of the chapter, we see another murmuring the day after the former. The earth that had opened her mouth was scarce closed, and the fire that was kindled, was scarce quenched, when they fell to a fresh conspiracy. This is the nature of wicked men, they are never at rest, like the sea that is ever troubled, Isaiah 57, 20. This is the nature of sin, if it be not by and by stayed and repressed, it winneth ground, and spreadeth farther like a canker. Whereby we see, it is an easy step and descent from one evil to another, as it is to go down a steep hill. Now the sin of these men is three-fold: First, they are as blind men that cannot see the judgments of the Lord, but accuse *Moses* of murder, and impute to him the death and destruction of those that were buried in the earth, & consumed to ashes with the fire. *Moses* was only the Minister of God in their destruction, the cause of their own death was in themselves: as if a malefactor, never considering what himself hath committed, should cast the cause of his condemnation vpō the Judge, and cry out against him as a shedder of blood.

Secondly, their unthankfulness, who will by no means confess that they were saved the day before, and sundry times besides from destruction, by the intercession of *Moses:* if he had not prayed for them, they had perished as one man with the seditious. For they were all become as one sick body wherein no part was sound, but full of wounds, and bruises, and putrifying sores, Isaiah 1, 6. They seek his death that after a sort had given them life; and they rise up against him, that had been the means of their deliverance.

Thirdly, as they did condemn the innocent, so they justify the ungodly, *both which are an abomination to the Lord,* Prov. 17, 15. Such wicked persons as God had rooted out of the Land of the living, and turned them into the earth, which was weary to bear such unprofitable burdens; they call them *the people of God,* which were no better then a cursed crew of conspirators against God and such as he had appointed to manage the State Civil and Ecclesiastical. These men therefore rising up in their stead that were fallen into the pit, and defending their cause (of whom GOD had taken the account) do make themselves guilty of their sins, & are justly swept away with the judgments of God. [Doctrine.]

We learn hereby, that such is the corrupt heart of wicked man, that it will take no warning by former judgments, though they be never so fearful and evident. They had often seen how great things God had wrought among his people, yet they are blind and do not see them; they are willful, and will not regard them; they are sottish, and will take no knowledge of them, Psal. 10, 5. Isaiah 22, 12, 13 Psal. 24, 38, 39. Luk. 19, 42. Dan. 5, 22. This maketh sin out of measure sinful.

The reasons. First, because they see God [Reason 1] is a merciful & patient God, he beareth long and holdeth his peace, and *therefore they think he is like unto themselves,* Psal. 50, 21. so they abuse his patience and will do nothing.

Secondly, they think the day of their judgment [Reason 2] is not near, they set it far off from them. It may be, it may come in time, but they hope there will be peace in their days. Ezek. 12, 27. The people judged that the Prophet had prophesied *for many days to come, and of such times as were far off:* and thereupon they concluded, that the days were prolonged, and every vision failed.

Thirdly, they love their own sins, and [Reason 3] out of that great love to their sins, they are unwilling altogether to take notice of any judgment due to their sin, & cannot abide that the Minister or any other should give thē warning of the same, *for they hate him that rebuketh in the gate, and they abhor him that speaketh uprightly,* Amos 5, verse 10. The uses remain. [Use 1]

First of all, are men naturally so unwilling of themselves to set before them God's judgments? Then this serveth as an admonition to the Ministers, that they should often threaten God's iudgeme•• against the wicked, seeing they are so dull a•d unwilling to take any notice of them, or to be warned by them. God worketh out his judgments in every place, and he setteth his Ministers on work, that they should cry ou••nd not spare to publish them and make them •own, though men be never so much hardened in their sins, sometimes by reason of the profit that they make by their sins, & sometimes by reason of the pleasure that they find in their sins. But howsoever they be admonished of any judgment present or imminent, they are little affected with it, they are ready to say with the Atheists, 1 Cor. 15, 32. *Let us eat and drink, for tomorrow we shall die.* Let us alone with our doing for the present, and we will take order for those judgments that are to come hereafter, well enough.

[Object.] If any say, it behooveth not the Minister to be so fervent and earnest in his reproofs, but to handle sin more gently, because many are the worse for sharp rebukes, and few or none the better. [Answer.] I answer, this is our grief, and causeth us often to mourn in secret, but yet this cannot be our discharge: for we must labor to free and deliver all men (so far as we can) from the fierce wrath & judgments of God, otherwise their blood would light upon our heads, and be required at our hands, if they perish through our negligence. It is the nature of the Cock (as some observe) that at the dead time of the night he croweth most loud and shrill: whether he doth so or not, I know not, but this I am sure of, that the Ministers of God ought to do so; when they see men to be most dull and dead in their sins, they should be most earnest and vehement, even at the deadest times of all, they must be most zealous, that so they may deliver their own souls, and not be constrained to answer for the sins of those that perish.

[Use 2] Secondly, this reproveth the age wherein we live, of much corruption, because it can sleep so securely at the noise of God's judgments. These murmurers in this place had heard the pitiful cry and fearful noise of those that were swallowed up in the earth; yet they have already forgotten that which fell out but a day before. We commonly say, A wonder lasteth but nine days: but behold how they had seen one of the greatest wonders in the world, when the earth, *whose foundation the Lord hath laid to be firm and stable, that it should not be removed forever,* Psal. 104, 5) opened her mouth and swallowed these unbelievers, and they had heard with their ears their outcries when they descended into the deep, yet this wonder lasted but one day, nay not one whole day, for on the morrow it was quite out of their remembrance.

We have had all sorts of warnings whatsoever, general & particular: by his word, by his works: by his judgments upon others, and upon our selves; yet we take generally and particularly little warning by them. How hath God dealt with many of us, and how near hath he come unto us with his particular judgments upon our families? We see this with our eyes, we need not say, we have heard and our fathers have told us: for we have seen and have known the hand of GOD heavy upon their wives, their children, their servants, and yet they take no more notice of them, then if they were in another world. Sometimes God doth punish men with less judgments, when they have deserved greater: he doth but as it were touch them with the little finger, when they have deserved to be stricken with his whole hand: and smiteth them with the back of the sword, that deserve to be cut in pieces with the edge. Take example in the sin of drunkenness, and wonder at it. How many drunkards hath God cast down in a ditch, from a bridge, from an horse, where peradventure they have broken arm, or leg, or face, whē God could as easily have suffered thē to have broken their necks, & so to have ended their sinful days wretchedly, as they lived profanely: yet which of them hath been bettered or admonished by it? or who hath taken instruction from it, to fear the Lord, or to repent of the same sin? Many there are that are companions in sin, and brethren in evil; they join together in the practice thereof. God giveth warning sometimes by the death of one of these companions which dieth desperately in his sins, yet will not the rest take warning, but proceed in their wickedness, as if there were no GOD to take vengeance of their presumptuous sins.

Lastly, it belongeth to everyone to take [Use 3] notice of the corruptions of his own heart, that he is very forgetful of God's judgments & very unwilling to be admonished of them, but is ready to pass them over, and to put thē from him, as matters that no way concern him. This is a voluntary and willful ignorance. Let us therefore learn to make good use of them, and to lay them up in our hearts, as we would do a treasure in our coffers. The consideration of these well digested, may do us more good, then all the gold and silver in the world. As *David* said, *I will never forget thy precepts,* Psal. 119, 61. so let us say, I will never forget thy judgments. And as he remembered his mercies of old, so let us remember his judgments of old. And whereas the greatest fort make a mock both of their own sins, and of God's punishments, let us say with the Prophet, *My flesh trembleth for fear of thee: and I am afraid of thy judgments,* Psal. 119, 120. He giveth warning of his judgments before he smiteth, and he smiteth one to teach another, that so we should not fall into his judgments, but might learn to prevent them by a timely care of avoiding sin. We are yet safe from his revenging hand; let us not be secure, nor abuse his patience. Security is one of the last sins that shall be in the world. For before the fearful day of the Lord, there shall be a general security, when all are ready to fall asleep. Let us be warned by other men's harms, lest we feel them upon our selves, Isaiah 28, 15. Christ our Savior speaking of the last times, saith, *When the Son of man cometh, shall he find faith on the earth?* Luk. 18, 8: and therefore he compareth them to the days of *Noah* and of *Lot,* when they did eat & drink, build and plant, marry and give in marriage, even until his judgments fell in the midst of them, *so shall the coming of the Son of man be.* The more common this sin shall be, the more watchful we ought to be that so against this universal slumber, we may prepare a general remedy.

46 And Moses said unto Aaron, Take a censer, and put fire therein from off the Altar, and put on incense, and go quickly to the Congregation, and make an atonement for them: for there is wrath gone out from the Lord, the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the Congregation: and behold, the plague was begun among the people, and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living, and the plague was stayed.

49 And they that died in the plague, were fourteen thousand, &c.

50. And Aaron went again, &c.

We heard before the sin, or rather the many sins of these men: now *Moses* setteth down the punishment that fell upon thē. Albeit God at the intercession of *Moses* did not consume them in a moment, yet he sent a fearful plague, and a devouring pestilence among them, that smote down fourteen thousand and five hundred, *beside them that died about the matter of Korah.* And this plague had passed a great deal farther, had not *Moses* and *Aaron* by their fervent prayers prevailed mightily with God to stay his hand, so that we may say as it is in the Psalm, *He said, he would destroy them, had not Moses his chosen stood before him in the breach to turn away his wrath, lest he should destroy them,* Psal. 106, 23. This is a borrowed speech from warfare and the besieging of a City where the walls are battered with engines that make a breach in thē, so that nothing remaineth but for the enemy to give the assault, and to make an entrance, & put all to the sword: meaning thereby that the wrath of God is as the violent shaking of the walls of a City, there can no strength hold out against him. Now *Moses* and *Aaron* did as it were oppose themselves against God's wrath and the people's danger by earnest and hearty prayer made on their behalf, that God would spare his people & not destroy them with the pestilence. For as in times of greatest danger and distress, the most valiant Captains and Soldiers offer themselves to manifest perilles when a breach is made in the wall for the enemy to enter with all his forces, that thereby they may drive back such as are pressing forward to give the assault: so did *Moses* and *Aaron* stand between the living and the dead, & interposed body for body, and life for life.

We learn hereby, that the necessity, dignity, and worthiness of the Ministry, is exceeding great in respect of the good of the people, 1 Tim 3, 1. Eph. 4, 11, 12, 13. Acts 8, 29, and 9, 11, and 10, 20, and 16, 9 10, 14.15, 29.30. Math. 16, 19.

[Reason 1] This is farther confirmed by the titles whereby they are called and adorned. They are appointed to be Shepherds, by the great Shepherd of the sheep, 1 Pet. 5. Eph. 4, 11, 12: to be Overseers of the Church of Christ, Acts 20, 28: to be as fathers over their children, Exod.

20, 12. 1 Cor 3: to be as nurses over the infants, and to be as stewards over the house to give to everyone his portion.

Secondly, they have charge over men's [Reason 2] souls not to watch over the body only, Eze. 33, 1 Tim. 5, 16.

Thirdly, the Ministry of the word is the only [Reason 3] ordinary means to bring to salvation, 1 Cor. 15, 1, 2. Rom. 10, 14. If then the necessity and dignity of salvation it self be great, then ought the Ministry to be had in great price by which we are made partakers thereof.

The uses. Great should be the love of the [Use 1] Pastor toward his people. Great should their care be over the sheep and Lambes of Christ; for as they love Christ himself the Lord of the sheep who shed his most precious blood to redeem them, so ought they to love his sheep, which are after a sort become their sheep: for as the sheep have taken charge of them to maintain them, so they have takē charge of the sheep to feed them & instruct them. Our principal endeavor ought to be to procure their good, and we must hunger and thirst after their salvation, Exod. 32, 31, 32. They ought to be our crown and glory in this life, if we look for a crown of glory in the life to come, 1 Pet. 5, 4. And as at all times we ought to seek to win men to God, so especially we ought to have a care of these sheep when they are sick: when they are visited by the hand of God we should comfort the feeble minded, and support the weak. We see how *Aaron* the servant of God, when the pestilence was broken in among thē, took his censer, and ran in among them, & stood between the living and the dead, that he might make an atonement for them.

Here the question may be asked, [Objection.] whether it be the Ministers duty to visit those that are sick of the pestilence & other contagious diseases; and so much the rather, because the example of *Aaron* seemeth to infer and persuade no less.

I answer, [Answ.] the practice of *Aaron* in this place is not to this purpose, for he was High Priest, and did this as a figure of Christ. For *Moses* & *Aaron* were not so simple as to think that the burning of a little incense could stay ye plague: but this did represent the sweet savor of the mediation & intercession of Christ, who made peace between God and man. Again, the Minister is a public person, and the servant of the whole Church, and every man hath interest alike in his office and Ministry, 1 Cor. 9, 19. 2 Corin. 5, 5. *We preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake.* If then he be the servant of the whole Church, then no one hath so great interest in him as to cause him to endanger his life, and so the whole be deprived of him. So then, before he visit such, he ought at least to have the consent and approbation of the rest of the Church, and be assigned by them unto that office. Lastly, I do not hold the visitation of the sick to be a Ministerial duty, but a Christian duty. It is not laid upon them as they are Ministers, but as they are Christians. For if it were a duty proper to them, as it is to preach the word and to minister the sacraments, then no man ought to visit the sick, but such as are Ministers of the word. I grant indeed, it cheefely lieth upon thē and is required of them, when they are best able to perform it: but sometime the faithful brother is able to do it as well as the Minister himself: and according as God hath bestowed this gift so he requireth the practice of it, Gen. 48, 1. 2 Kings 8, 29. and 13, 14. Job 2,

11. Psal. 41, 4. Math 25, 37, 40. [Object.] John 11, 3. 2 Cor. 1, 4. What then? May the Minister at such infectious times forsake the flock? and leave them to the wide world? may he shift for himself, & leave them without instruction? [Answer.] I answer, in no wise. There is then more cause to call the sounder sheep together, and to pray heartily and earnestly to God for their fellow-brethrē, remembering the counsel of the Apostle, Heb. 13, 3. Remember them that are in bonds, as bound with them: and them which suffer adversity, as being yourselves also afflicted in body.

[Use 2] Secondly, see from hence who are indeed the brazen walls that compass the land, and hold out the enemy; not only the policy, and wisdom, and counsel of Magistrates, but likewise faithful Ministers are a strength and defense unto it. For though they be oftentimes contemned and despised, derided and abused, though no account be commonly made of thē; yet they are the strength of ye strength of the Commonwealth, and they are the pillars that bear up the pillars, and they are forcible and notable means of keeping out the judgments of God. Hence it is, that *Elisha* said of *Elijah,* when he saw him go up by a whirlwind into heaven, *My father, my father, the chariot of Israel, and the horsemen thereof,* 2 Kings 2, 12. And thus also spake *Joash* of *Elisha,* when he wept over his face, when he was fallen sick of the sickness whereof he died, 2 Ki. 13, 14. *O my father, my father, the chariot of Israel, &c.* And they may be justly so called. They beat down sin which weakeneth the Land. For what bringeth the change of Princes, the alteration of kingdoms, the ruin of states, the overthrow of houses, the invasion of enemies, and the confusion and desolation of all things, but the provoking of God unto wrath by sin? Sin is as the breach in a wall that weakeneth the City, and openeth a gate to the enemy. Let the walls be never so well flanked with ditches, trenches, barricadoes, citadels, and castles, countermures and fortifications, sin maketh them all unprofitable. Hence it is, that the people falling into idolatry, are said *to be made naked by Aaron,* Exod. 32, 25. Obedience is as a strong bank & bulwark, that keepeth the flood of vengeance & indignation from the city of God. No manner of defense can keep out the enemy, if sin be freely entertained within. The wall is repaired and the breach is made up by repentance.

Thirdly, they are in poor and pitiful case [Use 3] for ignorance, for wickedness, for peril and danger to perish, where yet this benefit is not vouchsafed. They are as a land threatened with infinite and innumerable enemies, which are without chariots and horsemen, without armor and munition. A man of necessity must continue languishing in pain, having a broken member or a bone out of joint, except he have a skillful Surgeon or bone-setter. We are of our selves as members out of joint, rent and divided asunder in opinion and practice one from another, which are coupled and knit together between themselves by the Ministry of the word, which serveth *for the gathering together of the Saints,* Eph. 4, ver. 11, 12. When the blind are suffered to lead the blind, both fall into the ditch. The poor cripple remained for the space of thirty eight years in woeful taking, because he had no mā *when the water was troubled by descending of the Angel, to put him into the pool:* so is it with those that cannot come to the water of life, brought by the Angels of the Churches, they cannot be cured of their diseases. They are in a most pitiful case that want bread to sustain life, they must needs in short time famish because they have no food, Amos 8.11. It is often to be considered of us, what the Prophet *Hosea* teacheth, chap. 9, 6. *The days of visitation are come, the days of*

recompense are come, Israel shall know it: And why so? the answer is, *The Prophet is a fool, the spiritual man is mad.* It is very uncomfortable to be in a wide house in a dark night, where is no light at all, and yet much work to be done and no means to give direction: such is their condition that want Teachers, who are the light of the house, and the salt of the earth, without which we rot and putrefy in sin, like flesh vnsalted and unseasoned.

Fourthly, woe to the foolish Prophets, that [Use 4] prophesy out of their own hearts, & follow their own spirit, and have seen nothing, Ezek. 13, 4, 5. These cannot assure themselves to be the Lord's watchmen. These Prophets are like the foxes in the Desert, they have not gone up into the gappes, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. Where the Prophet setteth down sundry true notes of false teachers, how we should know them.

First, they teach themselves, and not the truth of God; they are wise out of their own wits, not out of God's word: they are ready to speak for themselves, not in the cause of God. The true Pastors bring the word of GOD that sent them, John 7, 16, 17, 18. 2 Pet. 1, 21, 22. Such then as broach new doctrine which they never learned out of the word, nor received from God, are without question false teachers. Secondly, they are like hungry foxes that lie in wait for their prey, given to covetousness and seeking after their own gain, they will transgress for a piece of bread. These intend nothing but filthy lucre, & love the wages of iniquity, as *Balaam* did, 2 Pet. 2, 3, 13, 14, 15. Jude, ver. 12, 16. Such a one was *Judas.* Thirdly, they never go up to the breach, nor make up the hedge for the City or Vineyard of God, they care not though the enemy spoil the one and root up the other: they never make intercession for the people, they rebuke not, they exhort not, they threaten not, rather they proclaim peace & promise liberty for everyone to do what he list, 1 Pet. 2, 19.

[Use 5] Lastly, the people must perform to their Ministers, such duties as are answerable unto their care. First, they must make good use of the Ministry, desiring truly to be gathered to the Church by the effectual working thereof, Acts 2, 37, 38, 47, & 16, 30. We have shown before, chap. 3, that the most flourishing commonwelths are nothing except this be among them. Secondly, it behooveth us to rejoice in seeing or hearing of any approved man and faithful Teacher brought into the Ministry of the word, and the service of the Church by an ordinary and lawful calling, Lu. 1, 14, 15. 16, 17. & on the other side to be grieved whē such are taken out of the Church, and the use of them denied, Acts 20, 37, 38. or such kept out that have worthy gifts & desire to be employed. But we see commonly men are glad to see such brought into ye Church, as will speak of *wine and strong drink,* Mic. 2, 11. such as will use them well in tithes, such as will not trouble them long in teaching, such as will feast them often at his table. Lastly they must express their hearty love to their Ministers again, recompensing love for love, and laboring to do them good, whom they see to be so needful for thē: even as necessary as the Physician in time of sickness, as the Captain in time of war, as the reapers in time of harvest. Woe therefore shall be to those that account them worthless, needless, fruitless.

[Ver. 47, 48. *He put on incense, and made an atonement for the people; and stood between the living and the dead, &c.*] Observe again another point, that *Moses* and *Aaron* adventured their own

lives in the time of this plague for the good of the people, they made supplication for them, because they were the people of God, the posterity of faithful *Abraham,* and were committed to their charge & oversight, and because the enemies, both the Egyptians and the Canaanites should not blaspheme the Name of God, and triumph in their destruction. Hence it is, that *Aaron* as he was appointed and commanded,*did put incense in his censer,and made an atonement for the people.* We learn hereby, that the force, efficacy, and necessity of prayer to God is very great, to obtain any blessing, or to remove any judgment, 1 Chron. 21, 17. Phil. 1, 4. 1 Thess. 5, 17. Thus did *Moses* often prevail, Exod. 17, and 32. Luke 21, ver. 36. *Joash* acknowledged that the prayers of *Elisha* an holy Prophet of god stood his kingdom in more stead, then all the horses and chariots of Israel could do, 2 King. 13, 14. The reasons.

First, it is a fruit of faith, and a testimony [Reason 1] to our own hearts, that we do believe. *It is the prayer of faith that saveth.* James 5, ver. 15. But where there is no calling upon the Name of God by prayer, there can be no faith in God at all. These cannot prevail with God, nor obtain anything at his hands.

Secondly, whatsoever we receive frō God, [Reason 2] we must receive it by prayer. For what is it that prayer cannot obtain? whatsoever we ask, we receive, Math. 7.7. Our wants therefore being great, the necessity of this duty must needs be great also.

Thirdly, it is a part of our spiritual armor, [Reason 3] or at least that which giveth us strength to use the armor appointed to every Christian, Eph. 6, 16. without which all the rest will serve us in little stead.

First, this reproveth such as think it to [Use 1] be needless to be performed to God, because he knoweth whereof we have need, and need not to be put in mind thereof. It had been a very needless thing for *Moses* and *Aaron* to be so earnest for the people, to run in with all haste, and to *stand between the living and the dead,* if prayer had been needless or bootelesse. It is true, he knoweth whereof we are made, and it is true, he needeth no remembrancer or informer to put him in mind of what he hath forgotten: howbeit this ought rather to stir us up to prayer, as we see, Math. 6, verses 8, 9. *Your heavenly Father knoweth whereof ye have need, after this manner therefore pray ye:* he concludeth that we ought therefore to pray, because our heavenly Father knoweth what we want: whereas these would gather the clean contrary, God knoweth what we need, therefore pray not at all. If the former be Christ's conclusion, the latter must needs be the devils.

Again, it reproveth those that would overthrow prayer by the decree of God, by the which indeed it is established. For thus they reason; forasmuch as God hath decreed and determined with himself before hand all things, what he will do and what he will not do, what he will give and what he will not give, which purpose of his, our prayer cannot alter, neither can it change the thing that is gone out of his mouth: to what end therefore should we pray? and if we do, what benefit shall we reap by our prayer, more then we should if we prayed not? These are like to those wicked men described in the Scriptures, Job 21, verse 15, *What profit should we have, if we pray unto him?* Mal. 3, 14.

To answer these, we must know that as God hath determined what he will give & bestow, so he hath also determined that we shall use the means to obtain them. The woman of *Samaria,* who pretended that *Jacob* their father had given them the well, whereof *he drank himself,and his children, and his cattle,* yet knew that they must have some waterpot or somewhat else to draw water out of ye well. God's decree is as a well of living water, & as the headspring of all good things: prayer is as the bucket or pitcher to draw out the waters. As then God hath decreed to give, so he hath decreed to give by prayer, and hath appointed that we should ask, & without prayer we have no promise to receive. God determined that he would not utterly destroy the Israelites for this murmuring, though he threatened them, as we saw before. And why? because he had also determined, that *Moses* should turn away his anger by his prayer for them, so that by means of his prayer, they should be spared. The Lord promised to *Elijah,* that he would send a gracious rain in Israel, which it had wanted for the space of three years and six months; nevertheless, we read that the Prophet ceased not to pray for the performance of it, 1 Kin. 18, 42. I am. 5, 18. God had determined after 70. years captivity to deliver his people out of Babylon, nevertheless, *Daniel* ceased not to pray to God to remember his promise and to bring them back, ch. 9. that their sins might not hinder the work of God. Lastly, it reproveth such as are ignorant, and know not how to pray, neither yet what prayer means: not how to begin, nor how to make an end: neither what to ask, nor how to behave themselves in prayer.

[Use 2] Secondly, everyone must labor to perform this duty, and to make known his wants unto God, publicly and privately, and both of them must be performed constantly and feelingly. Some under pretence & color of their private prayers & devotions, neglect the public invocation of God, and the assembling of the Church. But these dally with the people of God, and deceive their own souls, and have taught their tongues to lie. For who will trust them or believe them? Doubtless, if they thought their own private prayers available, they would much more consider, that the public prayers of the whole Church gathered together in his Name are so, much rather. This is more forcible in it self, more acceptable to God, and more profitable to our selves. More forcible and powerful, because the mouths of many being opened, do make a louder cry in the ears of God, and move him the sooner to hear us, Joel 2, 16, 17. It is more regarded of God, because it tendeth more to his honor and glory, & he is much delighted in ye joint-consent of his Saints worshipping of him, Mat. 18, 20. It is more profitable to our selves, because it bringeth down a greater blessing: to omit that it serveth as a special means of edification, because our common prayers serve to stir up the zeal and enflame the affections one of another, as every stick put into the fire, serveth to make the hear the greater. Again, others lurking under the shadow of public prayers, think themselves wholly discharged of any farther duty, and not once in all their lives prayed privately. But we must be careful to perform this duty, not only publicly with others, but privately with our families, in our houses, and secretly also by our selves in our chambers, when the door is shut and no man seeth us, but our heavenly Father only, who seeing us perform it secretly, *will reward us openly,* Math. 6, 6. Many think it to be sufficient to pray with others, or to be present at the prayers of others, & think some force to be in it, and some good to come to rhemselues by it: but these do greatly deceive themselves. This

praying in the presence of others only, is only lip-labor; whereas our prayer should be heart-labor. For all the powers of the heart and soul ought to manifest themselves, and to be set on work in that holy exercise. If any sickness or other visitation from God befall them, they will peradventure say somewhat, but this prayer is often as sick as the sick man himself. These are like to wicked *Ahab,* he never prayed but in time of trouble; then they trouble God a little, but it is sore against their wills, for so that they might want their troubles, they could be content y^t^ he should want, & themselves spare their prayers. Such as pray only in the church, pray only for fashion, or for custom, or for company, because it is the manner of all others to do so. Thus while they think they have performed a service and sacrifice to God, they have rather dishonored and despised him. Every Christian that is of the Church, should make his house a Church, to perform the worship of God in it, Rom. 16, 5. Philem. verse 2. This is a great honor to any house & family. They are unworthy to be fathers and masters of families, that do not ordinarily assemble them to this duty; because thereby, they, and all their houses, their goods, and substance lie open to God's curse, neither can they look for any blessing to come upon them.

Lastly, let us all stir up our selves to perform [Use 3] this duty, let us often exercise it. Christ our Savior, a mirror and pattern of all righteousness, oftentimes used it, and spent *whole nights in prayer,* Luk. 6, v. 12. Psalm. 55, 17. and 119, 62. God hath commanded it; our own necessity hath commended it; the fruit of it hath sanctified it. We have daily sins, daily wants, daily temptations, daily dangers, daily decays in good things: prayer is as food, whereby the graces of God are preserved & increased.

[Aarō made an atonement for the people, & stood between the living & the dead.] Observe in these words that *Aaron* the high Priest, in taking his censer, & offering up with fire taken from the Altar incense to God, is a notable figure and type of the intercession of Christ, the true high Priest of our profession, Heb. 3, 1. that he maketh for all his elect to his Father. The doctrine is this, Christ Jesus hath set himself as Mediator between God and men. For *Origen* saith well, *hom,* 9. in *Numer.* that we must ascend unto the high mystery (or signification) of this Scripture, and consider how Christ Jesus, *the great high Priest,* (Heb. 4, 14.) taking our nature upon him, stood as in the midst between the living and the dead, and brought it to pass by his death, that death should spread no farther, 1 Tim. 2, 5. John 12, 32. Rom. 5, 11. and 8, 34. *He maketh intercession for us,* not that now he boweth the knee to his Father, or lifteth up his eyes, or spredeth abroad his hands, or uttereth any voice of prayer for his Church being now in the heavens, for this he hath already sufficiently performed, John. 17, 1. Now he presenteth to his Father the merits of his death and passion, of his obedience and resurrection, which hath the force of a lively prayer, and reconcileth the Father unto us. Thus then we see that Christ Jesus is the true *Aaron* the high Priest that maketh atonement between God and us, Heb. 7, 24, 25. Eph. 1, verse 5, 6.

[Reason 1] The reasons. Christ Jesus our Redeemer hath fulfilled all the parts of a Mediator, and left none vnperfected, he alone *hath trodē the winepress of the wrath of his Father,* Isaiah 65, 5. He appeareth before the Father for us and in our names, as we do before the Father in his name, he offereth up our prayers, and worketh our salvation, John. 17, 9. Heb. 4, 14, & 2, 15,

17. *He hath delivered all them which for fear of death [Reason 2] were all their life time subject to bondage.* Secondly, the blood of Bulls and Goats outwardly sprinkled, & the ashes of beasts were not false & lying signs representing that which is not, but true and effectual signs of purifying and cleansing: these did *sanctify the unclean as touching the purifying of the flesh,* because such as were shut out of the Congregation for some legal and external uncleanness, had thereby entrance again into the assemblies, & might lawfully come to the worship of God, and be partakers of holy things: much more thē doth the blood of Christ (which is the truth & substance of all the former) and which indeed is the blood of the Son of God, Acts 20, 28. *purge your consciences from dead works, to serve the living God,* Heb. 9, 13, 14, 14, 24.

[Use 1] The uses remain. First, this teacheth that we have no other Mediator in heauē or earth, but Jesus Christ who maketh intercession for us. In the Old Testament, no prayer is made to *Enoch* though he walked with God; or to *Abraham,* though the father of the faithful: or to *Moses,* though God spake to him face to face: no prayer was offered up to any Cherubin or Seraphin, to any Saint or Angel. The Church of Rome therefore is an Apostate Church, which hath made so many Mediators and Advocates for us in heaven, as there are Saints departed and perfected; yea, which is more absurd, they make one Saint Patron for one disease, and another for another, so that they have left nothing for Christ to do, as I have shown more at large elsewhere. Neither let them object, that there is one Mediator of redemption, but many Mediators of intercession. But as this is an evil distinction, so it is as evilly observed by themselves. And will they bear us in hand that the simple people (simple indeed they are (God wot) among them) understand this difference? and can tell how to distinguish between these, to give to each his due and no more? But what speak I of the simple people? of whom I may speak as *Jeremiah* doth, *Surely these are poor,they are foolish; for they know not the way of the Lord, nor the judgment of their God: I will go unto the great ones and speak unto them.* The learned themselves among them do join with Christ our Savior other Mediators, not only of intercession, but also of redemption and salvation. Hitherto cometh the prayer to the Popes great martyr, *Thomas Becket* of Canterbury, who died in the Popes quarrel, which he maintained against his souereigne king, *Henry* the second, and therefore a false martyr, but a true traitor and rebel.

Tu per Thomae sanguinē, quem pro te impendit,

Fac nos (Christ) scandere, quo Thomas ascendit,

that is,

By the blood of *Thomas,* which he for thee did spend,

Make us (O Christ) to climb whither *Thomas* did ascend.

A most blasphemous prayer, wherein they present not the blood of Christ who gave himself a ransom for us, but the blood of *Thomas* to bring us to heaven. It were endless to show their idolatrous prayers made to ye blessed Virgin, desiring to have her to reconcile them to her Son. Among the rest, consider this one:

O foelix puerpera,

nostra pians scelera,

Iure matris impera

redemptori.

that is;

O holy mother, which dost purge away our sins, command thou him that is our redeemer by thy motherly authority. And touching *Peter* and *Paul,* they say,*Concede vt amborum meritis aeternitatis gloriam consequamur,* that is, Grant that by the merits of them both, we may obtain eternal glory. Neither shall we need to marvel at these things (although they sound harsh in all Christian ears) if we consider what they ascribe unto the *Cross of Christ,* I mean to the wood & tree to which they make their prayer to this day, saying,

O crux, aue, spes unica,

Hoc passionis tempore,

Auge pijs iustitiam

Reis{que} dona veniam;

that is,

O Cross, all hail, thou that art our only hope; at this time of the passion increase thou righteousness to the godly, and grant pardon to them that are guilty. Other gross blasphemies they have reformed in their Portesse, but this which giveth as great and gross honor to the wooden cross they have reserved and retained. What is become now of their distinction, that Christ is the Mediator of redemption, but the Saints of intercession, when as they ascribe to the Virgin *Mary,* to *Peter,* to *Paul,* nay to a vile traitor, nay to a wooden cross, power to purge away the sins of the faithful, to grant them pardon and forgiveness, and to bring them to salvation? Moreover, the Apostle speaking of one Mediator, and naming Christ to be that one, 1 Tim. 2, 5. speaketh in that place of prayer, and therefore even in prayer he will have us to acknowledge no Mediator of intercession, but Christ Jesus only. A Mediator of intercession as it is defined by *Augustine,* cannot agree to any saving to Christ; for he teacheth, that it is commanded that every Christian should pray for others, *but he, who requests for all, and for whom none requesteth, is the one and true Mediator.* Again, they object, [Object.] that the Saints pray for us, and therefore we may pray to them. [Answ.] I answer, this will not follow. Again, they pray for the perfecting of the body of Christ, & desire the full gathering together of the Saints, they long for the resurrection & restitution of their bodies which lie in the dust, they wish to see the auengement of the blood of the holy martyrs shed for the testimony of the truth, and crave to behold the last coming of Christ to judgment to restore all things: howbeit they know not the particular troubles of God's children, neither understand the inward wrestlings and bucklings with sin and Satan which the conscience sustaineth, no more then *Eli* knew *the trouble of heart that Hannah had, though she prayed in his presence.* Wherefore, let us content our selves with the only and all-sufficient mediation of

Christ, remembering the saying of the Apostle *John, We have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins,* 1 John. 2, 1, 2. And seeing he calleth us unto himself, let us not refuse to go to him. When he saith, *Come to me,* Mat. 11, 28. shall we say, nay, we will go to some other? When *Mary* called her sister secretly, saying, *The master is come, and calleth for thee; as soon as she heard that, she arose quickly, and came unto him.* So it ought to be with us, Our master Christ calleth us, why do we run from him, why do we not run to him? why do we run to any other? Let us not refuse to come to him, who gave his life for us that we might live in him. Shall we then depart from him that calleth us, to them y^{t} call us not, that know us not, that hear us not, y^{t} help us not, y^{t} save us not?

Secondly, this condemneth the ignorant [Use 2] multitude, which through palpable and horrible ignorance rush into the presence of God without any Mediator, knowing neither God nor themselves. They dream that God is merciful, & never consider what he is in his own nature, to wit, a God of perfection, a most just Judge: and we can never reconcile his mercy and justice, but by looking upon him in ye face and countenance of Christ Jesus, in whom only he is well pleased, Mat. 3, 17. We can receive nothing at his hands, except we come to him in his Son. For as he is perfect, so he accepteth of nothing that is imperfect. But we can offer nothing to God, but that which is tainted and defiled with sin; and if God look upon us & our wants out of his Son, we are no better then the children of wrath, he findeth matter enough in us to reject our works, and to condemn our persons. We have our prayers heard no other way but in the Name of Christ. We are no otherwise accepted *but in his beloved,* to wit, in Christ. He is the only Savior of the Church, he saveth his people from death, *and him that hath the power of death, that is, the devil.* He saveth us from our sins, guilt, and punishment. For sin is the power & sting of death, & an ugly serpent; Christ only hath quelled him, he hath merited our salvation by his death and passion, none else hath done it, none else could do it. The Saints glorified, and all the company of ye elect Angels in heaven were too weak and unworthy to accomplish this work. The Papists, as we have shown, make him but half a Savior, joining others with him in ye work of salvation. For they teach that with Christ's merits we must join the works of grace in the matter of iustificatiō, & that with Christ's satisfaction of ye wrath of God, we must join our satisfaction by temporal punishment. But we have shown before, that he will be a sole Savior, or else no Savior at all.

Thirdly, it behooveth us in remembrance of [Use 3] this excellent benefit of Christ's atonement, to be thankful to God. This is the main cause of all thankfulness. The most common blessings which we receive, must at all times move us to be thankful, as meat, drink, health, wealth, liberty, peace, prosperity, and the like; but this should as it were swallow up all the remembrance of all the rest, and the zeal thereof cōsume us:*What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the Name of the Lord.* What deadness of heart then remaineth in many mē, that never remember this great work, thereby to be provoked to obedience and newness of life, that so we may return our love to God again, who loved us first?

Lastly, we must acknowledge, what we are [Use 4] in our selves, to wit, utterly lost, the enemies of God, the children of wrath, the bondslaves of Satan, and the heirs of

condemnation. This we must confess frō the bottom of our hearts, & have a lively feeling thereof, before we can receive him as *our Peace-maker and Savior,* Math. 18, 11. and 15, 14. Luke 4, 18, and 19, 10. We must say with *Daniel, Shame and confusion of faces belongeth unto us,* chap. 9, 8. What was due to the people in this place, and what might they have looked for, if *Aaron* had not made an atonement, but present death? So is it with us, we are borne dead in sins and trespasses, & can look for nothing but wrath, and judgment, *and fiery indignation which shall devour the adversaries,* Hebr. 10, 27. if Christ do not make peace between God and us. Let us therefore look for salvation from him, as men hearing of cunning Physicians to cure diseases, do seek and send to thē far and near, Math. 9, 20, 21. John chap. 7, verse 37.

CHAP. XVII.

1. AND the Lord spake unto Moses, saying,

2. Speak unto the children of Israel, and take of everyone of them a rod, according to the house of their fathers, of all their Princes according to the house of their fathers, twelve rods; write thou every man's name upon his rod.

3. And thou shalt write Aaron's name upon the rod of Levi, for one rod shall be for the head of the house of their fathers.

WEe have seen in the former chapter, how the people *envied Moses in the Camp, and Aaron the Saint of the Lord,* Psalm. 106, 16, so that he was constrained to ratify & confirm the Priesthood by the swallowing up of *Dathan* and *Abiram* in the earth, and by consuming of *Korah* and his confederates with fire, all of them being *the children of rebellion,* as they are called in this chapter, verse 10. But here we may behold a notable example of God's wonderful mercy, who is more ready to compassion then to revenge, and therefore destroyeth some, that he may instruct others. Wherefore in this chapter *Moses* continueth the same argument handled before, and showeth how GOD once again establisheth the Priesthood to *Aaron* and his sons for an everlasting covenant; whereupon he commandeth that every Tribe should bring a wooden staff, with a name written upon them, & to put them together, so as they might not be discerned asunder, but by the sight of the names. These staves thus prepared and ordered, were laid before God in the Sanctuary, and when they were taken thence again, *Aaron's* staff that had his name upon it, did flourish, and all the rest without any change remained dry and dead, as they were before: whereby the Lord shown, that he had chosen that house to serve in the Priesthood.

Consider in this present chapter, two things: First, the confirmation of the Priesthood to *Aaron* and his snnnes. Secondly, the repentance of the people, and resting in the ordinance of God, after they were humbled by the plagues of God, and saw the flourishing of *Aaron's* rod.

Touching the first, to wit, the ratification of the Priesthood, and the deciding of the controversy to whom it did belong, & ought to belong hereafter, we must observe the commandment of God to *Moses,* and his obedience. God commandeth *Moses* to take of every Tribe a rod. Now whether it were of several kinds of wood, according to the number of the Tribes, or of one kind only, to wit, the almond, as *Munster* thinketh, it is uncertain. And the question may be asked, whereas every staff must have a name written, that is, the 12 rods, 12 names, what name was written? Some think, that the Tribe of *Reuben* had the name of *Reuben;* the Tribe of *Simeon,* ye name of *Simeon,* and so of the rest. But it is to be thought, y^{t} the name of the Prince of ye Tribe was written, rather thē the name of the author of the Tribe; and the words of the text do favor this interpretation, v. 2. else to what purpose is *Moses* appointed to take several rods of the Princes of every Tribe? so that for example the rod of the Tribe of *Reuben* had the name of *Elizur,* written, and so of the rest, as they have been set down before, ch. 1, 5, 6, 7. and 7, 12, 30, 36. For as the name of *Aaron* was written upon the rod of *Levi,* not the name of *Levi* himself, v. 3. so no doubt the names of other Princes that were heads of the families of their fathers, were written upon the rods of their Tribes, not the names of the authors of ye Tribes. Al these rods were laid up together in *the Tabernacle of the Congregation:* then ye Lord giveth them this token to assure them whom the Lord chose and ordained, that there might be no more contention about the Priesthood, namely, that *his rod should wax green, flourish, and bear blossoms.* Thus doth God cut off all occasions of murmuring among them.

[Speak unto the children of Israel, and take of everyone of them a rod.] The people ought to have been thoroughly humbled for their offense, & to have their hard hearts broken in pieces by the consideration of God's judgments and miracles, and so thoroughly to be moved to reverence the ordinance of God concerning the Priesthood. But because God is constrained to work another miracle, & to change the course of nature, and to *call things that were not, as though they were,* it appeareth they were not yet sufficiently touched and humbled: for God doeth no work in vain. If then the dignity of the Priesthood had been sufficiently confirmed by the punishment taken of the seditious and their partakers, this new miracle had not been wrought in the dry and withered rod. Wherefore God goeth about by this means to remedy their pride and presumption, and showeth his great mercy and goodness toward them in calling them to repentance and in curing of their infirmities. We learn hereby, [Doctrine.] that the Lord is very desirous to have sinners converted and brought to repentance, that so he may save them, Isaiah 65, 2. Ezek. 33, 11. and 18, 31, 32. Math, 23, 37. 2 Cor. 5, 20. *Peter* preacheth repentance to them that killed the Prince of life and denied him in the presence of *Pilate,* when he was determined to let him go, Acts 3, 13, 15. Even to these that murdered and betrayed the Son of God, did the Lord offer salvation. To this end he is of such great patience, because he is not willing that any one should perish, 2 Pet. 3, 9. The reasons.

[Reason 1] Because first, they are his creatures and his workmanship, and therefore there is great reason, why he should desire their good. Natural parents do desire to save and keep in health their children. They that belong to God are his deer children, Isaiah 49, 15, 16. He loveth [Reason 2] Israel as his first borne. Secondly, he hath not only created them when they were not, but also redeemed them when they were lost, and that with no less price, then with the blood of his own Son, Col. 1, 20. 1 John. 1, 7. Ro. 5, 9, 10. If then he have done this for them, doubtless he will go forward with his love toward them: he will raise up them that are fallen, seek them that are lost, quicken them that are dead, and bring them home that are [Reason 3] strangers to him. Thirdly, it is more honor to God to convert and save, then to destroy and cast away his people. Doubt not, but be well assured, that God will do that which tendeth most to his own glory, Rom. 11, 1, 2. Justice and judgment causeth him to be feared, but his mercy and love is that which maketh him to be honored of men.

[Use 1] The uses remain. Hath God an earnest desire to convert and save men? Then it ought also to be our desire to be like in this to our heavenly Father, that is, to labor to convert and bring home others unto God, that go astray from him: for in so doing we shall follow the footsteps and example of God; dealing with our brethren in mercy and compassion as God hath dealt with us. Let the husband labor to convert the wife, and the wife to win her husband; the parents their children, and the children their parents: and everyone to convert his brother. A duty most acceptable to God, and most profitable to others. An argument of love and charity, greater love then this can no man show. So saith Christ to *Peter, When thou art converted, strengthen thy brethren,* Luke 22, 32. I am. 5, 19, 20.

Secondly, this serveth to condemn the [Use 2] practice of many men in our times, and to testify that they are far from God, and can have no assurance to themselves that they are his children and bear his image. God is desirous *to seek out and to save them that are lost,* like the good Shepherd that leaveth 99 in the wilderness, and this was the end of the coming of Christ. But we are for the most part careless in this duty: few do think it to belong unto them. Others are so far from seeking to convert, that they rather seek to subvert others: and of these the number is far greater then of the former, who do cross by all means they can, the purpose and desire of God. He laboreth to save, and they to destroy: he to build, and they to pull down; he to plant, and they to root up; he to bring to heaven, and they to hell. These are of their father the devil, and his lusts they do: they join with him, they labor for him, they advance and enlarge his kingdom, and they seek to bring moe unto him. This is a fearful sin, which we must repent of, or else we shall repent of it when it is too late.

Lastly, this must teach everyone to have a [Use 3] special care of his own salvation, seeing God is so desirous of it. For every man should be more careful of his own good, then another, or of another's. It is so in the body, it ought also to be so in the soul. We cannot be more careful of our own salvation then God is: & therefore seeing he is so desirous of it, let every man labor to do what in him lieth toward his conversion, that so God may accept of him.

But some will say, [Object.] It lieth not in my power to convert myself, I can do nothing until it please God to work it. I answer, [Answer.] do that which is in thy power; and God will give a blessing. It lieth in thy power to hear ye word, to read the Scriptures, and to attend to the

Ministry of it. Come diligently and constantly to the place of God's worship, & God will work in thee his grace to thy conversion. If thou do not, never accuse God, but the frowardness of thine own will which failest in that which thou art enabled to do. For if we say we desire salvation, and yet despise the means, we deceive our selves. On the other side, from hence ariseth matter of special comfort to everyone that truly endeuoreth his own salvation, and can make enquiry into his estate, whether he be one of that number that shall be saved, or not. For although he be clogged with many sins, and daily addeth more unto the burden, yet let him not despair, nor think they shall hinder his salvation.

This is his comfort, that with God all things are possible: and when the desire and power of God go together, how great soever his sins be, he shall not need to doubt of his salvation. Let him look up to Christ, his merits do surmount all our sins.

4 And thou shalt lay them up in the Tabernacle of the Congregation before the testimony, where I will meet with you.

5 And it shall come to pass, that the man's rod whom I shall choose, shall blossom; and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 And Moses spake unto the children of Israel, *&c.*

The Lord goeth forward to declare his will to *Moses,* and foretelleth his great and miraculous work, that in one day the rod should bring forth buds, blossoms, and fruits, to stay the murmuring of the people. All miracles serve to some good end, and as a kind of Sacraments do confirm some doctrine. These rods were not green and growing, but were long since cut off from their trees, and altogether withered: and (according to the opinion of some) were such as the Princes for honors sake did carry when they executed judgment. Wherefore it was impossible, according to the course of nature, that any of them should be fresh, and flourish, and bring forth fruit. For as they were all of them laid up together, so they were all of them alike dead, and without life: and therefore, whereas *Aaron's* rod flourished, and by flourishing the vigor of life appeared to be in it, it manifested apparently the power of God, and the Priesthood of *Aaron.* If any object, that the emulation and murmuring could not by this means be taken away between the house of *Aaron,* and the rest of the Levites, seeing his name only was written upon the rod, and not the names of any of them. I answer, that seeing God shown forth his power almighty, in that rod which had the name of *Aaron* upon it, it was a plain sign and infallible token, that *Aaron* was chosen to the Priesthood, and that all others were excluded from that dignity, and so the people confess in the end of the chapt. Now whereas God in the flourishing of the rod, saith that he would show whom he had chosen, he declareth that in bestowing his gifts and benefits in the church, he doth not respect any man's merit, but dealeth with everyone according to his own good pleasure. *Aaron* was not advanced to the Priestly dignity by any virtue of his own, but merely through the grace of

God. So are we adopted and made heirs of everlasting life, not through our own works or merits, but by God's favor, seeing *it is not in him that willeth, nor in him that runneth, but in God that showeth mercy,* Ro 9, 16. Of this we have spoken before, chap. 2. v. 18.19. Touching this miracle which God purposeth and promiseth to work in the sight of all Israel, we learn, [Doctrine.] That God hath from time to time wrought miracles against the course of nature for the good of his church. He is not tied to the ordinary course of natural things, but he worketh extraordinarily so often as it pleaseth him. All times and ages of the church witness this truth, and testify the miraculous works of his hand, in the Sun, in the Moon, in the Air, in the Waters, in the Fire, in the Earth, and in all creatures both high and low. Thus he plagued the Egyptians, Psal. 105, 27▪ 29, 30, 32, 34, &c. Thus he dealt with his own people when they came out of Egypt, Psa. 78, 12, 13, 14.15, 16. Levite. 9.24. Joshua 10, 12 Judge. 6, 21 & 13, 19. 1 Kings 18. In the New Testament we have sundry miracles of Christ our Savior: and the miracle of all miracles accomplished which was prophesied long before, that *a Virgin should conceive and bear a son,* Isaiah 7. verse 14. Math. 1. verse 23. Luk. 1, 31.

The Reasons follow. First, that so he might [Reason 1] work faith in them that otherwise would not believe. Thus doth God take away all excuse, when he worketh above nature, as Exod. 4, 1. When *Moses* was sent to the Israelites in Egypt, to tell them of their deliverance, y[t] God had heard their groans and sighs, & had seen all their troubles and miseries: he alleged that the people would not believe him, nor hearken unto his voice; and therefore did the Lord enable him to turn his rod into a serpent, & the serpent into his rod, that so they might believe that the *Lord God of their fathers had appeared unto him,* Exod. 4, 5. Again, he is willed to put his hand into his bosom, and when he pulled it out, it was leprous as snow, verse 6. and putting his hand into his bosom again, when he pulled it out, *Behold it was turned again as his other flesh,* verse 7. Whereupon the Lord saith, *If they will not believe thee, nor hearken to the voice of the first sign, they will believe the voice of the latter sign,* verse 8. And if they would not believe either the one or the other, he is yet willed to take the water of the River, and to pour it upon the dry land, and *the water should become blood upon the dry land.*

Secondly, God getteth glory hereby among [Reason 2] his children, his praise is by it set forth, when by nothing else. We are moved at strange things, John 11, 15, 45. and taught to believe. *Lazarus* was raised from the dead, who had lain in the grave four days, ver. 39. to show forth God's glory, verse 40. Math. 9, 8. Luke 13, 13. and 23, 47. So that miracles serve to work faith in us, and to gain glory to God. The Uses.

First, consider from hence the greatness and [Use 1] power of God, who is to be compared unto him? Isaiah 44, 24. and 45, 5. None of all the creatures, be they never so excellent in strength and glorious in power, can do such things, & therefore nothing can be matched with him; let him therefore be preferred above all. This is the use urged by *Moses* in his song of thanksgiving after their passing over the red sea, Exod. 15, 10, 11. and Psal. 77.12, 13, 14. He is the only author of miracles, he it is only that properly doth them, and no other. For a miracle is a work wrought above the strength of nature, as we shall show more largely afterward. But no creature can work above the course of nature, he only that is the author of nature must do it.

[Object.] But it may be objected, that some of the Prophets did raise the dead, as *Elijah* 1 Kin. 17, 21, 22. and *Elisha* 2 King. 4, 34, 35. made Iron to swim, being an heavy thing, to ascend upward, 2 Kings 6, 6. commanded fire to come from heaven, being a light thing, to descend downward, 2 Kin. 1, 10. healed many incurable diseases, 2 Kings 5, 10. and wrought many great works, Heb. 11, 33, 34, 35. So did the Apostles raise the dead, cleanse the Leapers, restore sight to the blind, healed the sick, cast out devils, and this was their office & calling to which they were appointed, Math. 10, 8. [Answer.] Acts 5, 15. & 19, 12. I answer, the gift which they had was the faith of miracles. And this was done in this manner. God revealed unto them by his Spirit, that he would work such and such a miracle when they prayed, & thereupon either by commanding the evil spirit to depart in the name of Christ, or by imposition of hands in other works they wrought the same. They having this knowledge by revelation of the purpose of God, believed the same, and were as the mouth of God, and the hand of God, being his messengers, to signify what he would do, Mark 11, 22, 23. Heb. 11, 33, 34. They then had no power of their own, it was the divine power only that wrought them.

[Object.] But some will say, that the devils can work miracles contrary to nature, and therefore it is not proper to God. [Answer.] I answer, he can work wonders, but not miracles. For though every miracle be a wonder, yet every wonder is not a miracle. He can do things extraordinary, or otherwise then the common course of nature, but he cannot work above or against nature. Thus he caused fire to fall from heaven, & the winds to blow down dwelling houses, as we see in the history of *Job.* He also caused blisters and ulcers to arise in his body, and without question they were true ulcers, as ye Scriptures plainly setteth down, and *Job* truly felt, Job 2, 7, 8. Howbeit this he did no otherwise but by the force of nature, for he cannot make rain, or thunder, or lightning, or wind, or storm, or tempest; this is the work of God, and cometh from his hand, Gen. 7, 4. Deut. 11, 14. & 28, 12. 1 Sam. 12, 17, 18. 1 Kin. 8, 35, 36. and 17, 14. & 18, 1. 2 Kin. 3, 17. Job 5, 10. and 28, 26. and 37, 23, 45. Psalm 105, 32. & 107, 25. & 135, 7. & 147, 8. & 148, 7, 8. Ier. 5, 24. & 10, 13. & 51, 16. Zach. 10, 1. Acts 14, 17. James 5, 18. The devil cannot make the matther whereof the rain is engendered. They then are deceived, that think the devil is able to make rain, or hail, or snow, or vapor, or the least fly that flieth in the air, or the smallest worm that creepeth in the earth. Nevertheless, when the matter of storms & tempests is prepared of God, he can gather it, and hasten it, and make it more terrible, and carry it from place to place, from country to country. For as he can assume a body, but not make a body: so he can use the wind, but not create the wind. If storms and winds might be raised and framed by the power of Satan, they might be said to execute his word, & he might be said to be the father of the rain. So then briefly, it is safest to hold this as a truth, that God caused the fire, but Satan brought it upon. *Job's* flock: God caused the wind, but Satan drave it upon the four corners of the house. For when once they are raised, Satan hath power by God's permission, to carry and transport them from Region to Region: so y^{t} when naturally they blow one way, he can besides nature turn them another way, nevertheless he is not able to send winds, or raise tempests where none are. It may be further said, [Objection] that the sorcerers of Egypt did bring forth Frogs, and turn water into blood, and rods into serpents and such like, Ex. 7, 11, 22. & 8, 7. I answer, [Answ.] it may be Satan did fetch these frogs and serpents from other places, and convey them in a moment

into the presence of *Pharaoh* and of his Princes; for the effecting whereof, more hast and speed were requisite then power, and yet neither were wanting to him being a spirit. *Sampson* was able by Art and cunning to gather together 300. Foxes in short space, that with his foxes and firebrands he might annoy the Philistines, Judge. 15, 4. Much more is Satan able, who may most truly be called *a mighty hunter before the Lord,* to bring together on a sodain a great number of these Frogs, which could not be far to seek in the bogs, marishes, & fens of Egypt. Or else this was done in outward show and appearance only, not in deed and in truth. If it be further urged, [Object.] that it is expressly written that the sorcerers brought forth Frogs, and turned water into blood, &c. [Answer.] I answer, the Scripture often speaketh of things, as they appear and are offered to the sight, not as they are in themselves. As he that appeared to the witch at *Endor* is called *Samuel,* yet it is certain it was not the true *Samuel,* but the devil in his habit and likeness, 1 Sam. 28, 14. & *Daniel* saith, ch. 9.21. the man *Gabriel* appeared unto him, because he appeared in the shape of a man, whereas he was one of the *Angels that stood in the presence of God,* Luk. 1, 19. so have Images oftentimes the names of those whom they represent. Thus *Josephus* testifieth, that ye serpents of these Magicians did creep in the show & likeness of true serpents. And *Justin Martyr* one of the most ancient saith (*Quaest. Orthod.* 16) that they did dazzle and deceive the eyes of the beholders, and cast a mist like Iuglers before them. And *Ambrose* calleth their fact, a counterfeit emulation of that they had seen *Moses* do before them. But howsoever this were done, whether by a real transportation, or by a deceitful apparition, certain it is, they could not make true serpents, true blood, true frogs, and y^t^ for these causes. First, because it is holden, that God only hath power to change and convert a dead substance into a living substance, a rod into a serpent. Secondly, these sorcerers could not do a less thing, therefore not possibly the greater. They could not by all their power and art preserve themselves from the botches & other plagues of Egypt, for the boils & blaines seized upon them that they could not stand before *Moses,* Exod. 9, 11. which notwithstanding is more easy then to make or change a creature; nay they could not bring forth lice, but said, *This is the finger of God.* Thirdly, the true serpents of *Moses devoured the other Serpents,* Exo. 7, 12. From whence *Josephus* and *Ferus* conclude, they were no better then images and representations. For it is not ordinary that one creature should devour another of the same kind, as a serpent, a serpent; or a Lyon, a Lyon. And if this were found, either we must imagine that the Magicians serpents and frogs were exceeding little, or else it is incredible & impossible, that one creature should receive into it self another creature of equal quantity, with preservation of it self. Lastly, if any such power had been in the Magicians, to make true frogs and serpents, they might also by the same power have removed those that *Moses* brought. For he that can build up, can also pul down: and it is one and the same art to knit and vnloose: nay, it is an argument of greater power to make them, thē to remove th•. Now they could not take them away, albeit they were annoyed by them, but were constrained to entreat *Moses* to pray for their removal, Exod. 8, 8. And if they had been able to make them, they should be more cunning artists and craftesmen then their master, I mean the devil. Thus much of the slights & juggling tricks of these cozening sorcerers.

[Use 2] Secondly, we must learn to fear God and to obey him; he commandeth Nature & it giveth place to him, who is the God of power, and he shall reign forever and ever, Exo. 15, 18. He stopped the mouths of the Lions, & quenched the violence of fire. True it is, that ordinarily the Lord governeth the world by second causes, howbeit he is free to use them, or not to use them: and he can change ye course of them to the preservation of the godly, and to the destruction of the wicked A singular comfort to all such as belong to him, to move them to cast their care upon him, and to cleave unfeignedly unto him with all our hearts by a lively faith. He never wanteth means to do us good, or to procure our safety. Upon this foundation did those servants of God build, that were threatened to be cast into the hot fiery furnace; for they considered, that the God whom they served, was able to deliver them, and therefore they feared God more then the King, Dan. 3, 17. And albeit God do not ordinarily in our days work miracles, yet he hath the hearts of all men in his own hand, and he turneth them as it pleaseth him, and maketh oftentimes our enemies to be at peace with us, Prov. 16, 7. On the other side, this serveth for the terror of the ungodly, that God hath infinite ways to work out their destruction: the least of all the creatures once armed by the Creator, are of wonderful force, and shall be sufficient to destroy all his adversaries. This doth *Moses* teach, touching the drying up of the red sea, a work far exceeding all the limits of nature, Exod. 15, 14, 15, 16. The people shall hear of it and be afraid, the Dukes of *Edom* shall be amazed, the mighty men of *Moab* shall tremble, and the inhabitants of *Canaan* shall melt away. Now they knew they had not to do with a weak & impotent God, such as were the gods whom they worshipped, but with him that could command sea & land: and this doth *Rahab* confess to ye spies whom she received into her house, Josh. 2, 10, 11. Let all these therefore know, that they must fear him that is able to destroy, and to cast both body and soul into hell fire.

Thirdly, we must learn to give God that [Use 3] which is his own and due unto him. We must acknowledge him to be the sole author and worker of all the miracles that have been or shall be in the world. Neither Saint, nor Angel, neither Prophet, nor Apostle, neither Satan the prince of darkness, nor any of the devils, is able to work any miracle; it is the prerogative royal of God. Let us not stand in fear of the devil and his angels, they cannot of themselves do anything unto us, but that which the Lord willeth. The common and ignorant sort of men stand pitifully in fear of witches and of their practice, as the chiefest plagues of a Parish, & they confess they have been as glad to please them as their mothers, & as much afraid to displease them, as ever they were to displease their fathers, as if the whole world were governed by witches. O that these men would be as careful to please God, & as fearful to offend him: as for witches, they are more afraid of them thē hurt: they are but the devils instruments to deceive the world; the devil hath utterly blinded the eyes of these and of many others, to make them believe that they do those things which they never do, neither indeed can do. The devil himself is God's servant or rather slave, to do his will whether he will or no: for he can do nothing but what the Lord willeth. He ruleth all things by his providence, the devil cannot kill a fly except he have liberty given unto him. But to return to the former point, that it is God only that worketh miracles, observe with me that he worketh two ways; sometime by himself alone, and sometimes by some other creature. By himself alone, when he useth no instrument at all, as in the creation of the world, making all things

of nothing, without help of Angel or other matter. So he turned back the shadow of the dial of *Ahaz* by himself alone, and many other such like. Again, when it pleaseth him he useth means, as in the miracles wrought in Egypt, he did them by the hand of *Moses* and *Aaron.* But here we must take heed of two extremes, and God is dishonored by both of them. First, that we derogate nothing from the Majesty of God, albeit it please him to use means in many of his miracles, because he useth thē freely, not of necessity, and he is as well able to work without them as with them. Secondly, that we do not magnify the creatures and instruments which the Lord useth above that which is convenient because that were to set them in the place of God, who have no more power then that which is given them from above. [Object.] But some may here ask the question, why doth God use means in working of miracles? Why did he use the holy Prophets, and Apostles, and sometimes also such as have no justifying faith, as *Judas* and others? no doubt as he preached, so he wrought miracles, for he had the same commission with the rest. I answer, [Answer.] he useth them, not because he standeth in need of them, or is tied unto them, but for these causes. First, to teach us that he approveth the means whereby things are brought to pass, and he showeth by his own example that we should make account of them: so that if any neglect or contemn them, he opposeth himself against the Lord. Secondly, to support and uphold man's weakness, who is not able to look upon his Majesty, when he worketh by himself, as a weak eye cannot see things that are far off, except he put on his spectacles. This is plain in the example of the Israelites, when they heard the thunder and lightning, and the sound of a Trumpet exceeding loud, and the Mountain smoking, they were so afraid, that they desired the Lord to speak no more unto them, but that *Moses might speak unto them, and they would hear him.* Thirdly, the Lord useth means for the trial of our faith, whether we will ascribe the work that is wrought only to the worker thereof, or to the means; or partly to the one, and partly to the other: or as some do, all to the instrument, and nothing to the principal. In the miracles wrought by Christ himself, we see how diversely men were affected: for though they were effected by the finger of God, yet the Pharisees blasphemed, and said, *This fellow casteth out devils, by Beelzebub the Prince of the devils.* This argueth great corruption of nature and want of faith. [Object.] And as we have shown why God useth means, so it may be asked, what means God useth in working miracles? I answer, [Answer.] they are of diverse sorts. First, such as nay seem to have some force and power in them for the working of the miracle. When the waters of *Marah* were bitter, that the people could not drink of them, the Lord shown *Moses* a tree, which when he had cast into the waters, they became sweet. Secondly, he useth means that have no appearance of any power or use in the working of a miracle; such was the touching of the hem of Chrsts garment, which infinite numbers touched, and yet received no virtue from thence. Such was the lifting up of the rod of *Moses,* and the stretching out of his hand at the red sea, Such was the striking of the Rock with his staff at the waters of strife, which had no power to make the waters gush out. Such was ye handkerchieffe of *Paul* to cure diseases, & the shadow of *Peter,* by which many were healed. For these cures were wrought when the Apostles were absent, and knew nothing of them, but were busied in other more important works of their callings. Thirdly, he useth such means as seem no way available unto the work, but rather quite contrary, to hinder it, as curing the blind man, *He spat on the ground, and made clay of the spittle, and laid upon his eyes;*

which might seem more available to put out sight, then to restore it, to make a man blind, then to make him see. Thus then we see, and learn to acknowledge, that every miracle is wrought by the sole and omnipotent power of God.

Lastly, we learn hereby, that we have a [Use 4] most sure word of the Prophets and Apostles, whereunto we must take heed as unto a light that shineth in dark places. We are not cunningly circumuented by devised fables, but we have the whole doctrine of salvation delivered in the Scriptures, fully confirmed unto us. For to what end do all the extraordinary works of God, done by the hands of the Prophets and Apostles serve, but to make plain the doctrine which is according to godliness, and thereby to work in our hearts faith and belief? The miracles of Christ unwritten, & therefore now unknown, were not unprofitable to be read, & unworthy to be known; nevertheless these were sufficient. When Christ came into the world, he was many ways *wonderful,* it is one of his names by which he was to be called; he was wonderful in his person, wonderful in his doctrine, and wonderful in his works. In his person, because of the union of his two natures, he was both God & man. In his doctrine, & the word preached by him, because he taught the way of God plainly, clearly, and evidently: nay, as one that had authority, for his word was with power, and they were astonied at his Doctrine. In his works and miracles, because they plainly proved him to be God. The doctrine of Christ served for faith: the miracles served for the doctrine: forasmuch as they tended, either to prepare the minds of men to receive the doctrine, or to strengthen faith in the doctrine already received. Both these were committed to writing by the will and appointment of Christ himself, to further the faith and salvation of the people to ye end of the world. The doctrine long since written, is no otherwise to be regarded, then the lively voice of Christ if he were among us, & we heard him preach to us, as the Jews did: and the miracles that are written are no otherwise to be esteemed, then if we saw them done before our eyes, so y^{t} we need no other, no new miracles to confirm ye doctrine of Christ & of his Apostles. They were needful when the Gospel was first planted, and seemed strange in the world, as it were in the infancy of the Church. That truth is already plentifully confirmed, except we should account it new evermore. Hence it appeareth, how found & unreasonable the Romanists are that require of the Ministers of the Gospel, to confirm their calling by miracles. For thus they reason, Extraordinary callings are to be confirmed by miracles: but ye planters of our Churches show no miracles; therefore their calling cannot be of God. These are like to the Jews, of whom Christ speaketh, Mat. 12, 38. If I should ask of them what signs and miracles the Prophets shown, *Nathan, Iddo, Obadiah, Micah,* & many others, I think their best answer would be silence. We read expressly, that *John* the Baptist did no miracle, John. 10, 41. yet was his calling extraordinary. The rule that Christ giveth us to discern false doctrine from the true is this, *By their fruits ye shall know them,* Mat. 7, 16. The doctrine that is taught is the true fruit, they are known therefore by delivering the doctrine, not by working of miracles. We teach no other doctrine then is set down in the Scripture, so that it is sufficiently confirmed by miracles already. For if the doctrine of the Apostles be our doctrine, doubtless the miracles of the Apostles are ours also, which may not be severed and divided from the doctrine it self. This then discovereth the weakness of *Turrian* the Jesuit, who is more ridiculous thē the rest, that asketh the question, how we know that *Luther* was a

teacher raised up of God, and what miracle he ever wrought? as also when he telleth us, that if any should ask of them, what sign they have given to them of God; they have this miracle, the Sacrament of orders. A very vnorderly answer: whereby it appeareth, that he knoweth not what a miracle is. For who can call an ordinary thing a miracle? As well we may say, the preaching of the word is a miracle; yea, we may better say that the wonderful effects wrought by the Gospel are a miracle, whereby faith is wrought in the hearts of the elect, and eternal life begun in them. If we will not believe the truth of the Gospel by beholding the glorious effects w^c^ it worketh in the consciences of men, it appeareth evidently, that we would not believe, though we saw a thousand others, yea though *one should come from the dead unto us,* Lu. 16, 31.

7 And Moses laid up the rods before the Lord, in the Tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the Tabernacle of witness, and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, & bloomed blossoms, and yielded Almonds.

We have in these words the obedience of *Moses* in word and work to the former commandment, as also the performance of ye promise that God made touching the budding of *Aaron's* rod. Consider in these words, [Doctrine.] that it is the property of God's children to yield obedience to his word so soon as the same is delivered and revealed unto them. All the faithful are commended in holy Scripture in this respect. The ten lepers that were commanded to show themselves to the Priest, prepared themselves immediately to go, though as yet no cleansing or curing appeared in the flesh, Lu. 17, 14, 15. they never consulted with flesh and blood, they believe that Christ was true of his word, & able to perform in deed what he had promised in word. Thus did *Noah,* whē God commanded him to build an Ark, though he had many discouragements, the greatness of the work, the length of the time, the mockings of the wicked, ye danger of putting himself into it, and committing of his life to the mercy of the raging waters, yet none of these could terrify him, but *by faith* he overcame them all. *Peter* being commanded of Christ to let down his net to take fish, showeth, that he had wearied himself & his fellows all night, nevertheless at the commandment of Christ he let it down, & hoped for an happy issue, Lu. 5, 4, 5, 6. Thus have God's childrē always done let us therefore beware of disobedience, under what pretence soever it be. *Saul* had his excuse, he could set a fair face upon a bad cause, but he was punished with the loss of his kingdom, 1 Sam. 15. Woe had it been to *Naaman* who shown himself discontented with the Prophet, because he (being before instructed of God) had willed him *to wash himself seven times in Jordan;* he had gone away a leper as he came, if he had not hearkened to the counsel of his servants, 1 Ki. 5, 10, 12. *Moses* was shut out of the land of promise, because he obeyed not God in striking the Rock,*but spake unadvisedly with his lips.* The Prophet received a commandment frō God, that he should go to *Beth•el,* & reprove the idolatrous worship of the two calves that *Jeroboam* had set up, and y^t^ he should neither eat not drink in presence with the idolaters, 1 Ki. 13, 8, 9. but because he did contrary to the

commandment, he was torn in pieces of a Lyon, paying the punishment of his disobedience, and teaching us by his example obedience to God.

Again, [Doctrine.] observe that God performeth more then he hath promised. He only told *Moses,* that the man's rod whom he had chosen should blossom, but it appeareth that for farther manifestation of the truth of his word, and the dignity of *Aaron,* he verified more; for ye Lord did not only cause it to *bring forth buds, and to bloome blossoms,* but likewise *to bear almonds.* We see then from hence, y^t^ such is the goodness of God, that he performeth and bringeth to pass, more then he promiseth to do. He promised to *Abraham* to give him a child, but he gave unto him many children; for he had not only *Isaac* the son of promise, by *Sarah,* but he had *Ishmael* by *Agar,* Gen. 16, 15, 16. and many other by *Keturah.* God therefore is not only good, but much better then his word.

[Reason 1] And no marvel, for he is of infinite power, and can do much more then he will, Mat. 3, 9. and 26, 53. Secondly, he promiseth afore-hand more then we can look for, to make us ready and willing to obey him, as he did to *Solomon,* 1 Kin. 3, 12, 13. to the end that no man should think it tedious & troublesome to come unto him. The uses remain.

[Use 1] Acknowledge from hence, the infinite goodness, mercy, and power of God. His loving kindness is incomprehensible. Hence it is, that the Apostle prayeth for the Ephesians earnestly, with his knees bowed unto the Father, that Christ may dwell in their hearts by faith, that they being rooted and grounded in love, *may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that they might be filled with the fullness of God,* Eph. 3, 18, 19, Thus then we must learn to magnify the exceeding love of God toward us, of which we have daily experience.

[Use 2] Secondly, from hence we may conclude, that much more he will give unto us, whatsoever he hath promised. He cannot deceive, nor fail, nor alter that which is gone out of his mouth; it is God that cannot lie which hath promised, Titus 1, 2. He is faithful, he cannot deny himself, 2 Tim. 2, 13. As he is not deceived, so he cannot deceive; man is subject, even the best men, both to deceive and to be deceived. Doubt not therefore of his word that is better then his word.

[Use 3] Thirdly, we have comfort to go unto him in all our necessities, and great encouragement to pray unto him in time of danger, *He is able to give us more abundantly above all that which we ask or think,* Eph. 3, 20. We see how men in their suite to their betters commonly ask more then they look for, they cannot look for more then they ask; thinking by y^t^ means of asking largely, to obtain somewhat answerable to their expectation. But God giveth more then we ask, we do not ask more then he giveth, as all the Saints of God have found to their endless comfort, Psal. 105, 20, 21. Gen. 39, 19, 20. and 40, 14. and 41, 14, 41, 42. Ester 7, 10. compared with chap. 9, 10. Lu. 15, 22. Math. 15, 22.

[Use 4] Fourthly, see the difference between God and man. Men for the most part are liberal in promising, but sparing in performing. It is not so with God; indeed he promiseth much, but he performeth more, he is a liberal pay-master, he dealeth bountifully with his servants. When *Jacob* was sent away to *Padan Aram* to his mothers father, God prom•sed he would be

with him, that he would ••epe him in all places whither he went, that he would bring him again to his fathers house, that he would not leave him until he had done that which he had spoken unto him of: and *Jacob* himself craved no more of God but this, y^{t} he would *keep him in his way that he went, and give unto him bread to eat, and raiment to put on,* Gen. 28, 15, 20. But God performed a great deal more unto him, for *Jacob* received more, & acknowledgeth more, ch. 32, 10. *I am not worthy of the least of all the mercies and of all the truth which thou hast shown unto thy servant: for with my staff I passed over this Iordā, & now I am become two bands.*

Lastly, it is our duty to be cheerful in the [Use 5] duties of our callings, the Magistrate, the Minister, the master, the servant, everyone as his place requireth, in ruling, in teaching, in instructing, in obeying, seeing God will reward so plentifully. Let no hindrances or pulbacks discourage us, whatsoever we meet withal, let us pass them over, & not regard them. Let us go constantly forward, as *Moses* did; there were many hooks baited and laid before him to catch him, many snares set before his eyes to entangle him: but he escaped *as a bird out of the net of the fowlers,because he had respect to the recompense of the reward.* God rewardeth abundantly, above our deserts & desires. Our deserts indeed are little, nay none at all, but our desires are great: and yet the bountifulness of God exceedeth our desires, though they be often enlarged very far and wide. If this will not give encouragement, nothing will.

[Behold, the rod of Aaron for the tribe of Levi was budded, & yielded almonds.] Out of these words, another point is to be considered, I mean from the flourishing of this rod, & that is, that God is able to quicken & give life to things that are dead & withered: though they have no sap, no moisture, no juice in them, yet God is able to put a vegetable force into them. This we see in *Abraham* & *Sarah,* they were in respect of generation as good as dead; for *Sarah* was aged and barren, and past bearing of children, *for it ceased to be with her after the manner of women,* Gen. 18, 11. and *Abraham* himself was an hundred year old, Gen. 17, 17. yet he was made a father of many Nations, even before him whō he believed, *who quickeneth the dead, and calleth those things which be not, as though they were.* Rom. 4, 17. This we see evidently in the first creation, when out of the earth, dead in it self, he produced living creatures, and made it bring forth grass, *and hearb yielding seed, and the fruit tree yielding fruit after his kind,* Gen. 1, 11, and 2, 7. So when God had formed man of the dust of the ground, he breathed into his nostrils the breath of life, & man became a living soul.

Again, it appeareth how God in all ages raised some out of the grave, and from the number of the dead; the dead man that was cast into the sepulcher of *Elisha,* so soon as he touched his bones, revived, *and stood up on his feet.* This we see among the miracles of Christ. When a young man was carried dead out of the gates of the City, the only son of his mother, he came and touched the Beer, *and raised him to life.* So he raised the daughter of *Iairus,* for *he took her by the hand and she arose.* The like we might say of *Lazarus,* that had been buried and had lain four days in the grave, for when he cried with a loud voice, *Lazarus come forth,* he that was dead came forth *bound hand and foot, with grave clothes.* So did *Peter* to *Tabitha,* a woman full of good works and alms deeds, he *kneeled down and prayed, and turning him to the body, he bad her arise, and she opened her eyes and sate up.* Hereunto also we may not unfitly apply the examples of such as have recovered out of eminent dangers, and have been in a manner, in the jaws of

death, and held their souls in their hands, as Hebr. 11.17, 19. Touching *Isaac,* he lay bound with cords as a sacrifice upon the Altar, the knife was lifted up to have killed him, and his father ready to have offered him for a burnt offering, and therefore he is also said *to have offered him, accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure.* The like we might say of many other the Saints, that have had experience of God's power, who being no better then dead in their own opinions by incurable diseases, and incredible dangers, have notwithstanding been suddenly restored. *Hezekiah* was willed to set his house in order, *for he should die,* his disease was mortal, yet by prayer he obtained the prolonging of his days. When *Daniel* was in the lions den, and the three servants of God in the fiery furnace, *Noah* in the Ark upon the waters; *Jonah* in the belly of the Whale, where were they but after a sort in death? yet all these had deliverance, and flourished again *like the Almond rod in this place.* The like we might say of *Paul,* he was pressed with trouble, out of measure, above strength, insomuch that he despaired even of life, and received the sentence of death in himself; yet God which raised the dead, delivered him from so great a death. We read in the acts of the Apostles, that he was stoned with stones, so that they drew him out of the city, supposing that he had been dead, but when the disciples stood round about him,*he rose up and came into the city.* So doth this Apostle speak of *Epaphroditus, he was sick nigh unto death, but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow.* This was likewise the flourishing of *the Almond rod of Aaron.*

[Reason 1] This is not to be maruelled at, forasmuch as God is the living God, he hath life and being in himself, and he giveth life and breath and being unto other things. This is a title proper and peculiar to God, and therefore it is said, *He is not the God of the dead, but of the living.* Secondly, he is of infinite power and was [Reason 2] able in the beginning to create all things of nothing, so that *the things which were seen were not made of things which do appear.* Thirdly, he [Reason 3] can take away life and breath so often as it pleaseth him, yea cast body and soul into hell.

The uses remain. First, this was a type, as [Use 1] also the whole Priesthood was, of the person, doctrine, Priesthood, and kingdom of Christ, as appeareth in many places of the Prophets. Al our salvation springeth from his cross, and our life from his death, He offered up himself upon the cross for the redemption of our bodies, to obtain for us everlasting peace, perfect righteousness, and the kingdom of heaven; he rose again from *death to life for our justification.* This is the *rod* y^{t} came out of the stemme of *Jesse;* and as a branch that grew out of his roots, who though he were put to death in the flesh, and became as a dry and withered stalk and staff that was not regarded, yet he was quickened *by the spirit, and God raised him from the dead,* so that he became as the flourishing *rod of Aaron, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace,* Eph. 1.7.

Secondly, here is also a type set forth for [Use 2] the confirmation of our faith in the doctrine of the resurrection of the body at the last day, which as dry seed is cast into the earth and brought to dust, yet in due time shall flourish again, as the *rod of the almond in this place.* Dan. 12.2. John. 5.25. and 11.24, 25. John. 19.25, 26, 29. This hath been taught in all ages of the Church from the very beginning, Gen. 4.10. and 5.24. Heb. 11.5. Jude ver. 14, 14. Exod. 3.6, 15.

2 King. 2.11. Isaiah 26.19. Notwithstanding in all ages some have been found that have denied the resurection. Among the people of God, that Sadducees taught that man perished wholly, and that after death there is no rising or returning to life, but that he perisheth as the beast, Matth. 22.23. Act. 23.8. And the Apostle *Peter* foretelleth, that in the last days should mockers arise, that should say, *Where is the promise of his coming?* 2 Pet. 3.3, 4. and what is this else, but not to believe that Christ will come again to judgment nor raise up the dead to life? And in the Church of Corinth some were found, which said, *there is no resurrection of the dead.* 1 Cor. 15 12. Some have confessed the immortality of the soul, as many also of the heathen did, but touching the resurrection they have fansied it to be in this life, and not after death: so that the resurrection with them is nothing else but regeneration, to wit, a dying unto sin, and arising again to newness of life.

The authors of this heresy seem to have been *Hymenaeus* and *Philetus,* of whom the Apostle saith, *Concerning the truth they have erred, saying that the resurrection is already past* 〈◊〉 *thereby do destroy the faith of some,* 2 Tim. 2.18. Neither is this heresy dead with them, but is revived and continued in the damnable sect of the *Family of love, who hold that hell and heaven are in this life,* and no other resurrection of the body, or day of judgment, or coming of Christ, thē in this world. To these we may ioin as next neighbors ye Anabaptists of our times, who utterly deny that the same bodies, which now we have, and shall lie in the dust, shall ever rise again; but they hold, that God at the second coming of Christ, will make us new bodies. This is to maintain a new creation of new bodies, but to deny the resurrection of the former bodies. For it is one thing to make and another to raise up. Against all these errors, we must cleave to the simplicity of the Scriptures. For this is a fundamental point of Religion, if this be shaken and overturned, all religion is pulled up by the roots. Hence it is, that the Apostle reasoneth against these at large, 1 Cor. 15. and proveth the point soundly & substantially by many arguments.

First, if there be no resurrection, then Christ is not yet risen from the dead, ver. 13, 15, 16. but he is already risen, and death shall have no more dominion over him, Rom. 6.9. and if the head be risen, then the members shall rise also. The head cannot be without the members: and how can that head be said to have life in it, if all the members should lie covered in the dust, and never be united to the head, neither one to another?

Again, if no resurrection, then of all men the believers were most miserable, verse. 19. Here they are vexed with sundry enemies, Satan, the world, and the flesh. *Lazarus* here wanteth and suffereth hunger, while the rich glutton is *clothed with purple, and fareth deliciously every day,* Luk. 16.19. The godly weep and lament, while the ungodly rejoice and be glad, John. 16.20. At this stone, the godly have often stumbled, Psal. 73.2, 3. Ier. 12.1, 2. and from hence the reprobate take occasion to harden their hearts in wickedness, because they think there is no God will reward them that seek after him, Mal. 3.14. but they are greatly deceived, Psal. 58.11. For woe were it to all God's servants, if there were no resurrection & eternal life. But they are not ye most miserable, because they are pronounced blessed by the mouth of Christ, Matth. 5.4, 6, 10, 11. Luk. 16.25. 2 Thess. 1.5, 6, &c.

Thirdly, if there should be no resurrection of the godly, from death to life, then the first *Adam* should be more mighty and powerful, then the second: so that the second *Adam* should be impotent and weak, if he should not be able to deliver them from the jaws of death. *Adam* and Christ are compared unto two trees, and both of them communicate to [Use 4] their boughs and branches such things as they have of their own. *Adam* was as an evil and rotten tree, and therefore communicateth so men these properties and no better. Christ is the good tree and full of sap and life, and he infuseth into his members goodness and life, and no worse then these. It is not possible that an evil tree should bring forth good fruit, or a good tree evil fruit, Mat. 7.17.

Fourthly, all our enemies and the enemies of Christ are to be taken clean away, & made subject to Christ and to us, ver. 25, 26. *All shall be put under his feet,* Psa. 8. and he must reign, *until all his enemies be made his footstool,* Psal. 110.1. The last enemy of the head and members is death, this shall be quite abolished at the last day, and not before. True it is, that Christ himself can die no more, Rom. 6.9. Heb. 7.25. yet he accounteth it his enemy, because it is an enemy to his children: and he accounteth that as done to himself, which is done to any of his members, Act. 9. And it is our enemy, because it daily cutteth off part of our life, and seeketh to take hold of it, it weareth and wasteth our days by his messengers or harbengers, to wit, troubles and calamities, sicknesses, sores and aches: it bringeth sundry pains and dolours, it separateth the dearest and nearest friends that ever were, the body and the soul: it leadeth the body captive, and clappeth it up in a loathsome prison full of worms, and filthiness, and rottenness: it destroyeth that Tabernacle which was at the first a most glorious creature, and as far as lieth in it, it would deprive the body of eternal life, and keep it in ignominy forever under the earth: so that it is a most spiteful & malicious enemy raging upon us without any mercy or compassion.

Fifthly,*If there were no resurrection, to what end and purpose are any baptized for dead? if the dead rise not at all,why are they then baptized for the dead?* This place is dark, and commonly understood of the Sacrament of Baptism, but then it will not necessarily prove the point for w^e^ it is brought, and it is brought to prove the resurrection. Wherefore, to make the Apostles reason good, we must understand it, either of the washing and cleansing of the bodies of the deceassed, as the word baptism often signifieth, Mar. 7.4. He. 9.10. for this was a common custom among the people of God, that first they washed the dead bodies, and then anointed them, Act. 9.37. (yea, among the heathen themselves;) which was a certain testimony to the living of the resurrection of the bodies of the dead. To this purpose doth *Seruius* allege an old verse of ye Poet *Ennius,*

Tarquinij corpus bona foemina lauit & vnxit.

That is, A certain devout woman washed and anointed the body of *Tarquinius.* The like doth *Pliny* avouch in one place of his natural histories, as the same *Seruius* testifieth, and expresseth the cause, that thereby they might make trial whether the vital spirits yet remained in the body or not. And *Virgil,* declaring how the Trojanes solemnized the funeral of *Misenus,* hath these words,

Pars calidos latices, & ahena vndantia flammis

Expediunt: corpus{que} lauant frigentis, & vngunt:

That is,

Some brought the waters warm with heat, and cauldrons eke appoint:

The body cold they wash, and then with ointments it anoint.

These witnesses do sufficiently prove, that the Gentiles did ordinarily use to wash their dead, and then to anoint them, and this was a very ancient practice among them.

Or else we may understand the place of the death and afflictions of the Saints of GOD, which they suffer for righteousness sake, in which they are overwhelmed, as the body is plunged in the waters: and thus the word is taken, Luk. 12.50. Matth. 20.22, 23. where our Savior calleth them back from their ambitious thoughts of superiority over their fellows, and warneth them to prepare themselves for troubles, yea for death it self. This is the cup that all must drink off, 2 Tim. 3.13. Act. 14.22. Baptism properly signifieth a dipping or plunging into the water: and the cross is a certain plunging into calamities. Thus then the reason is framed, If there be no resurrection, then should they do foolishly, that would seal up the truth of the Gospel with their blood, and lay down their lives for the testimony of God: but such as resist unto blood and suffer persecution for the words sake, are not foolish. Life is precious and dear unto them as well as unto others, they would not therefore be so lavish and prodigal of it, as to lay it down, except they looked for a better life (which the Apostle farther amplifieth by his own example,) Matth. 10.39, 33. 2 Tim. 2.12. and 4.7.8. 1 Cor. 15.30, 31. Act. 5.41. & 16.25. John. 21.19.

Lastly, the Apostle reasoneth thus, If there be no resurrection of the flesh, then the Epicures and Libertines taught well, that we should follow our pleasures and delights, eat and drink and be merry, and never mind better things, or think of any other life, like swine and beasts that know not God, verse. 32. To tell the young man, that he may freely follow the lusts of his eyes, and walk in the ways of his own heart, Eccle 11.9. or the rich man that he may take his ease and pastime while he liveth here, because when he dieth, all is lost, Luk. 12.19. or the ambitious man, that he may say in his heart, *Who shall bring me down to the ground,* Obad. verse. 3. or the secure person that liveth deliciously, that he may say, *I shall see no sorrow,* Revel. 18.7. *I have need of nothing,* Revel. 3.17. I say to tell them thus, is a damnable and pernicious doctrine, and not to be taught and heard in the Church of God, 1 Cor. 15.33. for this were to open a gappe to all profaneness, and to hinder all practice of piety. This ministereth comfort against all pains, sorrows, afflictions, wrongs, and injuries done unto us, we shall in the end be free from all, all tears shall be wiped from our eyes, we shall shine as the Sun, and be raised again in glory, 1 Cor. 15.43.

Thirdly, is God able to put life into things [Use 3] that are dead, contrary to the course of nature? then from hence ariseth a notable comfort to all that are in trouble and affliction, though they be never so great and so desperate; he is able to restore us & bring us out of the same. When the Israelites went into the red sea, what was it, but as it were to go to present

death, and descend into the grave? yet God brought them out again into a place of rest, and they beheld the confusion of all their enemies, Exod. 14.30. We are ready in every danger and trouble, to doubt, nay to despair of help and succor, which maketh many to seek unlawful means to recover themselves; we little remember *this flourishing of Aaron's rod,* that the Lord is able to quicken the dead, and to preserve in the midst of all peril, Psa. 33.18, 19. and 34.15.19. This point is notably taught by the Lord to *Ezekiel* under a type not much unlike in substance to this, chap. 37.5, 6, 7, 11, 12, 13, 14. The Jews lay now under an heavy judgment, they were in captivity in Babylon, their case seemed to be desperate: yet under that parable of the dead bones, doth God comfort the people with assured hope of deliverance. For as those bones, which were shown to the Prophet in a vision, had skin, and flesh, and sinews come upon them, and life and breath put unto them; so should it be with that captived people, they should be restored to their former estate; teaching them, and in them us thereby, that as it was easy with God to raise up these dry bones, to cloth them with flesh, and to quicken them that had been dead, that they stood upon their legs again; so it is as easy, nay more easy for him to bring our souls out of trouble, and to restore us to joy and gladness. It is in his power to hear us and help us in bondage, and banishment, in sorrow and sickness, and to deliver us out of all adversity, Psal. 30.5.11. The arm of God is infinite and stretched out far and near, he is Almighty and able to bring to pass whatsoever pleaseth him.

Lastly, this setteth forth unto us the state [Use 4] and condition of all the faithful, we may behold an image of our natural estate: we are by nature borne dead in sins and trespasses, and there is no life of God in us, Ephe. 2.12. & 4.18. Nevertheless we should not despair of our salvation or of the salvation of any other. There is hope of God's gracious acceptance, though they be grievous offenders. The gate of God's mercy standeth wide open, whose power is so great, that of persecutors, blasphemers, and oppressors of the Church, he can make converts, professors, and preachers, Matth. 21.31, 32. 1 Tim. 1.16. This mercy of God was shown to *Paul,* yet it was not proper to him, but exemplary; he was made a pattern to show the way of forgiveness unto others, that he would deal in like manner with them, if after his example they should forsake their sins, and embrace the Gospel. This doth *Paul* teach touching the Jews, that are now strangers themselves from the covenant of God and from the promises, God is able to graff them in again, albeit blindness be happened unto them, *until the fullness of the Gentiles be come in,* Rom. 11.25. He can say to the dead, live: and they shall live, as he made the withered *rod to flourish.* This is sufficient to keep us and our hope alive, when things seem to be almost desperate, forasmuch as we believe in him, to whom it is not impossible to make them the sons of *Abraham* which are not his sons. And as it is easy for us to call those things that are, so it is not hard to him to raise up those things that are not, and to make them appear. When the Gentiles were no people of God, he made them his people, and raised them as it were from death to life; as also he will do the Jews, if they abide not still in unbelief, Rom. 11.23. for as he brought light out of darkness in the creation, so he bringeth us from the death of sin, ignorance, and infidelity, to the life of knowledge, faith, & obedience in our regeneration.

9 And Moses brought out all the rods from before the Lord, unto all the children of Israel, and they looked, and took every man his rod.

10 And the Lord said unto Moses, Bring Aaron's rod again before the Testimony, to be kept for a token against the rebels, and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did so: as the Lord commanded him, so did be.

The former miracle is made clear and open to all Israel. As God made *Aaron's* rod to blossom, so he would have the children of Israel to look well upon it and to take good notice of ir, and to believe not the words of *Moses,* but their own eyes. The doctrine, All the miracles of God are wrought openly, apparently, clearly, and evidently to the senses of men, that no doubt or controversy should be made of them, Luk. 7.11, 12. John. 11.39, 44, 45. For either men might feel them as the darkness of Egypt that was palpable, or else they might hear them, or taste them, or smell them, or see them; and sometimes the most of them concur together. When the Lord brought his people out of Egypt, all the miracles which he wrought among them were most apparent unto their senses. When they went through the red sea, he made the waters to divide themselves, and to stand on an heap, on the right hand and on the left, like mighty mountains, that they did most manifestly see and behold the same with their eyes. They saw when *Moses* strake the stony rock, and when the waters gushed out, & they tasted of them. When God bestowed the gifts of tongues upon the Church, they heard the Apostles speak in their own tongues the wonderful works of God, Act. 2.11. When God would confirm the calling of *Moses,* he cast his rod upon the ground, and it became a serpent, his eye saw it, or else he could not have fled from before it, Exod. 4.3. Again, at the commandment of God, he put forth his hand, he touched it, and took it by the tail, and it became a rod in his hand, and therefore he must needs see it. All the miracles wrought in Egypt were sensible. Their water was turned into blood, the eye saw it, the taste discerned it, and they could not drink of it. When God sent down Manna to eat, which fell among their tents, they tasted of it what it was. Whē Christ turned water into wine at the marriage in Cana, the taste of the ruler of the feast discerned it by and by, John. 2.9. And the Jews said unto Christ, *What sign showest thou unto us, seeing that thou dost these things?* John. 2.18. The reasons.

First, that it might appear that God would [Reason 1] not deceive his people, he dealeth plainly and openly, as he speaketh to *Thomas,* John. 20.27. Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but faithful. Secondly, [Reason 2] he holdeth not his in suspense & doubting, but maketh the truth of his works plain and manifest. When the disciples of Christ were troubled, and their thoughts arose in their hearts, being sore terrified & affrighted, supposing they had seen a spirit, (for he came miraculously among them, and stood in the midst of them) he saith unto them, *Behold my hands and my feet, that it is I myself: handle me and see, for a spirit hath not flesh and bones, as ye see me have,* Luk. 24.39. The uses remain.

From this flourishing of the rod openly [Use 1] shown, we learn what a miracle is, to wit, a rare work apparently wrought, by the sole omnipotent power of God above nature or natural causes. It is no usual or ordinary work, but rare and extraordinary: and therefore we read when Christ, or his Apostles by him, did any miracle, the people maruelled and were astonied and amazed, and there came a sudden fear upon them, Luk. 7.16. Act. 2.12. Mat. 8.27. and 9.8. and 12.23. We cannot say, that repentance or regeneration is a miracle, though it be after a sort the raising of a man from death to life, and wrought only in a few men's hearts, in comparison of the multitude, because it is ordinarily and usually wrought in all God's childrē. Again, it must be wrought by God's almighty power as we have declared already. Touching the which we must know, that the omnipotent power of God cannot be communicated to any creature whatsoever, no not to the Angels in heaven. For as the Lord saith only of his wisdom, justice, and mercy, so also of his power, that he will not give his glory to any other. Again, though this power might be communicated to any other, yet there is no creature capable of it, whether in heaven or earth, none I say is able to bear it or comprehend it. This is evident in the example of *Peter,* when Christ had wrought a miracle before him, and thereby shown the glory of his power which in some sort he saw, he said unto him, *Depart from me, O Lord, for I am a sinful men,* Luk. 5.8. and Isaiah 6.2, 3, 4, 5. Lastly, a miracle is said to be above or against nature. Nature never had any inclination to work above it self, and so to bring forth a miracle, for that were to confound things natural and supernatural. When at the passage of the red sea, the waters stood on both parts, nature had a desire to make the waters run and flow in their course as before, therefore when they stood still as on an heap, it was contrary to the nature of them. True it is, there are many strange and wonderful works in nature, which yet are not above nature. The adamant, we see by experience, though we know not by what force, will draw iron to it self, though it be heavy, and of it self cannot possibly move from place to place, yet if it be above it, it will draw it to it self, which is strange and admirable: yet because it is not rare but usual and common, and wrought by an inherent force in the stone it self, albeit to us unknown, it cannot be accounted, neither doth any man account it a miracle. So we know the nature and power of some waters to be such, that they turn that which by nature is gold, as also any other metal into an hard stone. We see this to be true by experience, that whatsoever is put into it purposely, or falleth into it accidentally, is also turned into a very stone: as also there is some kind of earth that will turn stakes of wood fastened into it, into stone, as our best Herbalists do tell us. No man can show any sound reason for this, why that water or that earth should do it more then any other water or earth, yet doubtless there is a reason of it: and therefore though it be strange and wonderful, yet it is usual or ordinary, and according to the nature of the things themselves, and consequently no miracle.

[Use 2] Secondly, this condemneth the lying signs and wonders of Satan, which are mere illusions and deceits, and no true miracles. But cannot Satan work wonders & strange things? hath he no power at all that way? yes: Nevertheless, we must understand, that the power of Satan is no way equal or answerable to the power of God; it is not so great, so strong, so large, it is every way infinite less: forasmuch as there can be no comparison between a thing infinite and finite, between a creature and the creator. True it is, it is far

greater then the power of men every way, and yet a limited and finite power, a natural power not a supernatural. Otherwise woe were it unto us, for then doubtless none could be saved, such is his malice and cruelty. If any ask wherein it consisteth. I answer, partly in his knowledge, and partly in his actions. For a as man's knowledge is, such are his deeds; and therefore as his knowledge is great, so are his works great also. Touching his knowledge and understanding, he attaineth to it many ways. First, from his own nature, for he is not flesh & blood as we are, but a spirit, and therefore hath by nature such measure of knowledge, as is given of God to a spirit, which cannot be little. There is much more knowledge in man then is in a brute beast, by reason of that nature which God hath given to man above the beasts. And there is much greater knowledge in ye devil then in all men, because of his spiritual substance. He hath not a body which may hinder him to see the nature, quality, and operation of a spirit. A brute beast is only corporal and visible: man is partly corporal and visible, and partly spiritual & invisible: the devil is wholly spiritual and invisible, so that being a spirit he hath the knowledge of a spirit, and consequently greater familiarity with our spirits, then otherwise he could have. Secondly, by his creation; for he was in his first estate by creation a good angel before his fall, and set by God in the Paradise of heaven, as *Adam* was in the Paradise of the earth: so that he had the same measure of knowledge given of God, which he gave to other Angels. So then what knowledge soever is in a good Angel by creation, the same knowledge is in Satan by his creation, and therefore must be exceeding great. I will not dispute, whether this knowledge be any way diminished, forasmuch as he still beareth the stamp of his creation this way. Thirdly since his Apostasy, he hath increased his knowledge, both of things on earth, and of the ways of God by long observation and continual experience; he knoweth the age of man, his affections, inclinations, nature and disposition; he knoweth what pleaseth him best in his youth, and in his age. If any one man had lived from the beginning of the world unto this day, perfect in sense, in body, in memory, in mind, in reason, and the like, and had daily observed all things that had fallen out heretofore, he might be able to discover wonderful things, and make himself much admired in the world. Therefore the devil must needs have great knowledge, seeing he hath had all these, he goeth about in every country and kingdom, *he compasseth the earth to and fro,* Job 1.7. and 2.2. observing what is done in every place, and is well acquainted with their conversation. Fourthly, he increaseth his knowledge, by communication with God, or rather by receiving commandment from God to execute his will, which he maketh known unto him. The Lord commanded him to appear before him to give an account of the works he had done. God had no sooner named *Job,* but by and by he knew him well enough, he knew his substance, and how God had blessed him, & therefore never asketh who he was, or where he was: he knoweth every man by Name, and he knoweth that man is ready to make show of religion in prosperity, and in adversity through impatience to fall away from his profession. God gave him liberty to afflict *Job* in his goods, in his children, in his body: whence then hath he this knowledge, but from the revelation of the Lord? he knew that *Job* should be visited with great sickness, and with great losses in his children and goods, and thus he knoweth many other things which are to come to pass afterward. And when he hath them thus revealed and made known unto him, he goeth many times to witches and wizards, and

telleth them thereof, and they tell it to others before they happen: by which means he many ways enlargeth his kingdom.

Fifthly, by the revelation of the Prophets in former times he attained to great knowledge, by whō many things were foretold, in which also he hath knowledge, & can allege Scripture to serve his turn, Matth. 4.6.

Lastly, by continual observation of natural causes. An Astronomer, that is skillful in the stars, can tell, nay foretell many things: but Satan is skillful in all Arts, he can speak all languages in the world, he is the best artist and linguist that anywhere can be found. The second thing wherein Satan's power consisteth, is in his deeds and actions. He moved *Cain* to kill his brother, and prevailed. He tempted our first parents, and prevailed. He cometh to a witch in the shape of *Samuel,* and taketh upon him to tell what success *Saul* should have in the battle with the Philistines, and *Saul* thought it had been *Samuel.* He was wont to talk familiarly with men, and therefore God gave a Law, that if *any consulted with familiar spirits he should die,* Deut. 18.11. Levite. 20.27. which law had been in vain, if none had consulted familiarly with them. So he was a liar in the mouth of all the false Prophets of *Ahab,* though themselves did not perceive it. So he possessed men's bodies, as we see in the Gospel, whom Christ oftentimes cast out, Matth. 8.28. and being cast out they entered into an heard of swine, and threw them headlong into the waters where they perished. And when certain Exorcists would have cast out devils in the name of Jesus, *the evil spirit ran upon them, and overcame them, so that they fled out of the house wounded,* Acts. 19.16. Thus we see, that Satan is of wonderful power, to teach us, not to be careless in resisting of him, but to look diligently to our selves, 1 Pet. 5.8, 9. Nevertheless, this is our comfort, that his power is limited: he is as a raging beast, but is tied up with chain: he is the strong man armed, but a stronger then he cometh, and taketh all his armor from him wherein he trusted, Luk. 11.21, 22. And albeit he make show to work miracles, he hath no such power, and therefore he doth them not openly, but closely and in the dark, as they that do evil.

Lastly, it reproveth the miracles wrought [Use 3] in the Church of Rome, of which they talk and write so much. The works whereof they boast and wherein they glory, are dark and obscure, they are not plain, open, and evident. They tell us many a sober tale in sundry legēds of Saints lives, of puling souls that have appeared out of purgatory, and have taught prayer for the dead, adoration of Saints, worshipping of images, & such like superstitious practices, all tending to abuse the people, and to confirm false doctrine repugnant to the Scriptures; of all which we may say as *Augustine* doth, that they are, *vel mendacia fallacium hominum, vel portenta mendacium spirituum;* That is, either cosening tricks of deceitful men, or wonders of lying spirits. But to pass over these, let us by this property of a true miracle, examine the miracle of all miracles, much made off and mightily maintained to be in the Sacrament of the Altar (so called by the Church of Rome,) wherein after the Priest hath vtterred and muttered a few words, they teach that a great miraculous work is brought forth, because the substance of the bread which was upon the altar is changed into the body of Christ by a strange Metamorphosis. If this were true, it were indeed a true miracle. But if it were a miracle, men might discern it by sense, as all the miracles of Christ were discerned.

Let them give us an instance, in any creature in heaven or earth, where the Lord wrought any miracle, w[c] he did not subject to the senses of man: but here is nothing that can be discerned by y[e] senses for as much as the bread by the judgment of all the senses remaineth, and appeareth to be the same in substance which it was before, of the same quality, quantity, color, taste, handling, smelling, virtue, and nourishment: there is not any one sense, or all the senses together that can judge otherwise of it then it did before, & therefore it can be no miracle. No work is a miracle which cannot be felt, smelled, seen, tasted, or perceived. Wherefore, let the Church of Rome teach in their schools, write in their books, preach in their Pulpits, and decree in their Councils never so often, that there is a miracle wrought in their Sacrament of the Altar, yet because we can neither see, nor touch, nor taste, nor feel anything, but the same that it was before, we cannot believe them. But they tell us, [Object.] that though the outward form and accidents of the bread remain, yet the substance of it is turned into the body of Christ: which though we cannot perceive by our senses, yet we are bound to receive by faith. I answer, [Answer.] that if the natural body of Christ were there present, we might feel him, as *Thomas* did, forasmuch as Christ still retaineth his true body, albeit it be now glorified. Wherefore, seeing there is no miracle in the Supper apparent to the senses, there can be no miracle at all. The difference which is, is in the use: before it was common bread, ordained for the nourishment of our bodies: now it becometh holy bread sanctified by the Lord, not so much to feed the body as the soul. To conclude then, by this strange and new found miracle, they overturn the doctrine of the Scriptures touching miracles. For whereas we have shown that a miracle is a rare work apparently to the senses, wrought by the sole omnipotent power of God; they make it to be an usual, common, and ordinary work, wrought by every Priests pronouncing of five words, yet so as no sense at all can discern of it.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish:

13 Whosoever cometh anything near to the Tabernacle of the Lord, shall die: shall we be consumed with dying?

Hitherto of the first part of the Chapter, here followeth the second part, to wit, the repentance of the people, craving to be delivered from present death, and from their sin wherewith they had provoked God to anger. As if they had said, We acknowledge that we deserve to die and perish through our sins, neither did we know so much until the plague that brake in among us, taught us, and the *blossoming of the rod* convinced us to our faces. We presumed to meddle with the office of the Priesthood that belonged not unto us, and therefore we deserve justly and worthily to die. But is there no place for mercy and forgiveness? We may observe from hence, that this should be the effect of all punishments (which God bringeth upon sinners) to humble us, to make us avoid sin, and to submit our selves to God with all obedience. Again, we must never despair of God's mercy, which is greater then our sins, as a garment wider then the body, and therefore more then able to

cover the nakedness thereof. Thirdly, we must acknowledge and confess our sins to God, because all sin is committed against God, *him only we have offended,* Psal. 51.4. Briefly also learn, that the first degree of pardon, is to know that our sins are pardonable; this is as a spark of light in a dark night, and giveth hope of great mercy. But to leave these particulars, this is the general doctrine, In all chastisements, how grievous and sharp soever they be, God is to be acknowledged just and righteous in laying them upon us, Dan. 9.6, 7, 8, 9, 16, 19. Ezr. 9.6.10, 13, 15. Psal. 51.4, 5. 2 Sam. 24.10.

The reasons which are as the grounds of this truth are evident; First, because his punishments, though many times they be grievous burdens to bear, yet are always less then our deserts and offenses, Psal. 103.10. *He dealeth not with us according to our offenses.* Secondly, our sins are the procuring causes of all the evils which we suffer, Mic. 7.9. *I will bear the indignation of the Lord, because I have sinned against him.* So then the cause of all our sufferings is in our selves. Thirdly, in all his corrections and judgments he remembereth mercy, Hab. 3.2. We see this often in this book, though the whole people sinned as one man, yet judgment came not upon the whole, but the merciful God striketh some to admonish and amende others.

The uses follow. First, it reproveth such [Use 1] as stand out with God, and are ready to justify themselves, and accuse God of overmuch sharpness and severity. These men never consider God's manifold blessings and their own unthankfulness unto him, who *reneweth his mercies toward us every morning,* Lam. 3.23. But we render unto him evil for good, and hatred for his good will. We are like unto stubborn children, that murmur under the rod, and cannot abide correction. So it is with us, we can abide to sin, but we cannot abide to suffer. We regard not how much we provoke him, but we care not how little he punish us. It is one of the hardest things in the world, to justify God, and to condemn our selves worthy of eternal death and damnation. We see it from the beginning in our first parents, they sought shifts and fig leaves to cover the nakedness of their souls, more then they did the nakedness of their bodies; as indeed there appeared much more deformity in the one, then in the other, and they had more cause to be ashamed of the nakedness of their souls, then of their bodies. For sin maketh us naked of God's protection, and causeth him to depart from us: it taketh away *our shield and defense,* and leaveth us in the hands of our enemies.

We see also in the example of *Achan,* & of *Saul,* 1 Sam. 15. how hardly they were drawn to confess their sins: they heard sentence pronounced against them, before they would pronounce sentence upon themselves. Let us not tarry until God judge us, but rather learn betimes to judge our selves.

Secondly, let us humble our selves under [Use 2] the mighty hand of God, 1 Pet. 5.6. and when he draweth out his sword, let us not say, we are righteous, like the Pharisee that condemned another, but justified himself, Luk. 18. rather let us cry out in the ears of God, *Spare Lord,* Joel 2.17. and confess that it is his mercy *that we are not utterly consumed,* Lam. 3.22. When *Eli* heard the punishment that God had determined to bring upon him and his house for the wickedness of his profane sons, he answered with all humility, *It is the Lord, let*

him do whatsoever pleaseth him, 1 Sam. 3.18. God loveth a broken and contrite heart, it is a sacrifice wherein he greatly delighteth.

Lastly, let us make our whole life a continual practice of unfeigned repentance, and labor for godly sorrow, that we may mourn and afflict our souls for sin, because it is sin, a breach of God's law, and displeaseth him. Sin will not lodge long, where it is not cherished, and made much off, and entertained with delight. It is as a ghest that will not lodge in such houses where he is not welcome: but if once you make much of him and delight in him, then he is an importunate and a shameless ghest, you shall hardly rid your house of him. In the word of God, we find sundry means and motives to move us to enter these meditations. First, the commandment of God himself, so often urged and repeated, Ier. 3.12. and 8.6. and 18.11. This was the voice of *John* crying in the wilderness, *Repent, bring forth fruits worthy amendment of life* Matth. 3.8. This doctrine was preached in Paradise to our first parents, and was afterward figured out by circumcision before the Law, and by their purification after the Law, Isaiah 1.16. *Wash you, make you clean.* Again, such as repent not, lie under the bondage of Satan, they are as captives & prisoners bound to obey his will, and to do him service. 2. Tim. 2.26. Thirdly, such as die without repentance, remain forever without remission and forgiveness. They are lost children, and must needs perish, if they repent not before, 2 Pet. 3.9. Luke 13.3. Fourthly, the threatenings denounced & executed upon ye rebellious and disobedient, are made examples and admonitions unto us: his vengeance justly fallen upon others, should serve to amend us, 1 Cor. 10.5.6. 2. Pet. 2.3, 4. Psal. 7.11, 12. Fifthly, the certainty and suddenness of the last and general judgment, which shall come as a thief in the night, when the heavens themselves shall pass away with a noise, and the elements shall melt with heat, and the earth with the works therein shall be burnt up, *What manner of persons therefore ought we to be in holy conversation and godliness?* 2 Pet. 3.10, 11. and 2 Cor. 5.10. *We must all appear before the judgment seat of God, that we may receive the things done in this body, whether good or evil.* This last day is called *a day of Revelation,* Rom. chap. 2. ver. 5. Lastly, we must be all led to repentance by the unspeakable fruits that follow it; as pardon of sins, reconciliation with God, peace of conscience, hearing of our prayers, and in the end blessedness in the heavens, Ezek. 33.11.

CHAP. XVIII.

1 ANd the Lord said unto Aaron, Thou and thy sons, and thy fathers house with thee, shall bear the iniquity of the Sanctuary: and thou and thy sons with thee shall bear the iniquity of your Priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father bring thou with thee, that they may be joined, &c.

3 And they shall keep thy charge, and the charge of all the Tabernacle: only they shall not come nigh the vessels, &c.

4 And they shall be joined unto thee, and keep the charge, &c.

IN the latter end of the former Chapter, the people are brought in confessing their sins, and craving pardon of God: We heard their grief and sorrow for their sins, and bewailing their transgressions past, and saying, *Shall we perish utterly?* and is there no hope of forgiveness? Now we have in this Chapter, the answer of God to this question, which did proceed from a feeling of their sin, and a fear of present death, which they had justly deserved. For *Moses* declareth how God shown himself reconciled, notwithstanding their manifold provocations; he cannot keep his anger forever, but returneth unto them in mercy, when they turn unto him by repentance. Concerning the which reconciliation, we must consider in this Chapter, two points, first the persons procuring the atonement, which were the Priests & Levites attending to the Ministry of the word and Sacraments; secondly, the things appertaining unto them and to their charge: as also the next Chapter delivereth such things as belong to the people. Now the commandment belonging to them both, to wit, both to the Priests and Levites, which are here said to be brethren, is directed to *Aaron,* and not to *Moses,* because this was a mere Church matter; Ecclesiastical, not civil: and his Priesthood was newly ratified to him by the authority of God, and by a notable miracle in the *flourishing of the Almond rod,* Chap. 17.8. The sum and effect is this, that the Priests should minister in the Sanctuary & at the Altar, but the Levites should minister unto the Priests, and both of them both for themselves & the people. First therefore the charge of the Sanctuary is committed to *Aaron* and his sons, and to the oversight of the Levites, to the eight ver. that the service of God might not be profaned either by themselves or by any other, lest they made themselves guilty of sin: whereby the Lord would signify, that there was indeed no cause why any should envy them this dignity, forasmuch as it was joined with such danger and difficulty. The burden of the Priesthood was so great, and lay so heavy upon their shoulders, that they were threatened to be punished, if the worship of God, which ought to be performed with all reverence, were profaned through their default. From hence we learn, that as every sin is in it own nature great, so are these sins the greatest and most heinous, which are committed against a man's particular place and calling wherein God hath set him, Job 2.9. The Prophets denouncing judgments against sundry persons, do single them out for neglecting of personal duties. The Prophet *Micah* threateneth the Rulers and men of might, that they hate the good and love the evil, *Who pluck off their skin from off them, and their flesh from off their bones: they break their bones and chop them in pieces as for the pot, and as flesh within the cauldron,* Mic. 3.2, 3. Thus also he noteth out the falsehood of the Prophets, that made the people of God to *err and cry peace,* ver. 5. The idolatrous kings are most of all taxed for the abuse of their calling, not

so much for private faults, as other men; but for their erecting or suffering of idolatry which they ought to have pulled down: yea, the good kings are often blemished that way, because they reformed not the abuses that publicly reigned. The Psalmist, exhorting Judges to their duty, and reproving evil in them, saith, *How long will ye judge unjustly, and accept the persons of the wicked?* Psal. 82.2. The Apostle saith of himself, *Woe unto me if I preach not the Gospel,* 1 Cor. 9.16. he doth not say, if I live profanely, as also he might have done, but he mentioneth the sin of his proper calling as the greater evil. The reasons follow.

[1] First, because God hath set men in several places and callings, and given them their limits and bounds that they should not pass. If then they break these bounds, as the waters do their banks, it must of necessity follow, that they commit a far greater sin against God, because they cast his cords from them, and will not suffer themselves to be tied with them, as we might easily show in the examples of *Uzzah* the Levite, 2 Sam. 6.7. and *Uzziah* the king, 2 Chron. 26.19.

[2] Secondly, from the proper works of our callings we have our name and denomination. For as our calling is, so we are esteemed: as this man is said to be a Minister: that man a Magistrate: another a master; another a servant: and therefore those offenses are the greatest which rush against our proper functions. It is noted that when *Ahab* began to reign, he did *evil in the sight of the Lord, above all that were before him,* 1 King. 19.30. and wherein did he evil? or what is he charged withal? the holy Ghost might have said, because he shed much innocent blood: but ye evil wherewith he is charged, is, that *he reared up an altar for Baal in the house of Baal which he had built,* verse 32. and made a grove to provoke the Lord God of Israel to anger. The uses.

This teacheth that all sins are not equal, [Use 1] and that the same sins in several persons are not equal. The persons make a great difference concerning the sin, forasmuch as the person is, so the sin is. Ignorance is one and the same sin in whomsoever it be, whether in the Minister, or in a private man: but in respect of his office, in the Minister more then in another. If a thief shall rob a man by the high way side, it is an offense, but it is not accounted so great an offense, because it is his practice. But if a Judge, which should minister justice indifferently to all, and doth sit in judgment upon the common thief, if he shall rob or spoil a man, it is much the greater in regard of his place and office, wherein God hath set him. For he sinneth against his own calling, which he professeth: whereas the thief hath through custom made that his calling, albeit a foul and faulty calling.

Secondly, as we must avoid all sin, so especially [Use 2] those sins that are committed against our calling, & against the main scope of our profession, forasmuch as they are most heinous above all others, and do most dishonor God, and deserve the greatest punishment. Some men would account it a small offense for the Prophet, that was sent out of Bethel to cry aloud against the altar, to return back, and to *eat bread and drink water in the house of the old Prophet:* but because he sinned against his special calling, 1 King. 13.9.16. therefore he was devoured of a Lyon. If the Minister of the word shall be ignorant in the Scriptures, and not able to instruct the people, he shall be more punished then a private man, because he ought especially both to have and to teach knowledge. It is more shame for a Lawyer that

professeth the law, to be ignorant in the Law, then for another that is no way toward it. It is a sin in fathers that teach not their children, and masters their servants: but more for the Ministers not to teach their people. This made Christ our Savior pronounce an heavy sentence against the expounders of the Law, Lu. 11.52. *Woe unto you ye Lawyers: for ye have taken away the key of knowledge, ye enter not in yourselves, and them that were entering in, ye hindered.* The woman was created and appointed of God to be an *helper and comforter unto her husband;* if then she shall grieve and vex him, her sin is far the greater then if another do it, because she sinneth against her calling and creation, and is thereby made the less excusable, as appeareth in *Job's* wife, whom he doth more sharply reprove, then he doth others, chap. 2.10. and 19.17. The like we might say of all other callings, of the Minister toward the people, and the people toward their Minister.

[Use 3] Thirdly, it teacheth us the cause why many of God's own people are more sharply punished in this life for the most part thē others, and why they suffer more for less sins then the ungodly do here for far greater, because they sin against their vocation and profession, because *they are partakers of the heavenly calling,* Heb. 3.1. Which words the Apostle useth as a reason to persuade to be obedient unto Christ: and therefore their sins are greater then of others that never had that calling, which know not what this heavenly calling meaneth. *Moses* and *Aaron* for a little want of *Sanctifying the Name of God,* and that but once at Meribah, were notwithstanding punished with this, that they should never enter into the land of Canaan; whereas many a profane and wretched man that sinned a thousand times more, entered into it: the reason is, because they sinned against their calling, unto which God had called them. So likewise for the children of God, to profane the Sabbath, is a greater sin, and they may look for a more fearful punishment for the same in this life, then the wicked shall have, because they sin *against their heavenly vocation.* And if they be not careful to order their families aright, to look to their children and servants that they serve the Lord, they may expect greater judgments from God then others that peradventure are a thousand times worse, and have their houses more a thousand times unreformed, as we see in the example of *Eli* otherwise a good man: for he & his whole house were overturned and destroyed, 1 Sam. 4.17, 18, 20. because God hath a purpose to condemn profane persons utterly in the life to come. The like we might say of *David,* he committed adultery but once, with *Bathsheba* the wife of *Uriah,* yet did GOD threaten to *raise up evil out of his own house, so that he would take his wives, and give them to his neighbor that should lie with them in the sight of the Sun:* and not long after did his son commit incest with his daughter. Thus did God severely punish his own servant, whiles many unclean persons live in filthy adultery, and daily embrace the bosom of a stranger, who notwithstanding taste no such punishment; their houses are safe from fear, neither is the rod of God upon them, Job 21.9.

Seeing this is so, we should not judge hardly and uncharitably of professors, because we see the hand of God sometimes to be heavy upon them, and more then upon others: but rather consider, it is or may be for the sins of their profession, and that afflictions fall out a like: for *Judgment must first begin at the house of God,* 1 Pet. 4 17. he will first set in order his own house, and his own children, and will deal more severely with them for smaller sins in this life, then he will with the ungodly for greater in this life, whom he specially reserveth for his wrath to

come, Nah. 1.2. Let all those therefore, that *make an holy profession* of serving the Lord in truth, lay these things to their hearts, and not suffer themselves to be carried away with the force of sin: for God will surely meet with them, his hand shall first find them out, howbeit always for their good, whiles he seemeth not to regard nor reward the sins of the wicked: so that we must beware of those sins which are against our place and calling wherein God hath set us.

Lastly, everyone must be careful to walk [Use 4] carefully in the duties of their particular callings with a good conscience, that so they may please God, and take occasion to rejoice before him; looking to the ordinance of God, who hath set and appointed distinct callings in the family, in the Church, and in the common-wealth, 1 Cor. 7.7, 21, 22. Ephe. 4.11.12. Acts 20.26. There can arise no comfort to us that we belong to God, though we seem never so careful in the general duties of Christianity, if we fail in the special parts of our several callings. That Minister which liveth in all the common duties of other Christians, and yet doth not or cannot guide the people and feed them with the food of life, is a wicked Minister, and there belongeth to him a fearful woe, *Woe to the shepherds of Israel that feed themselves; should not the shepherds feed the flocks?* Ezek. 34.2. Ier. 23.1. Zach. 11.17. Such are not able to blow the trumpet, and therefore shall not deliver their own souls. That governor of a family which regardeth not to provide things necessary for them, so far as he may, and according to the means given unto him, is an evil governor, he is *worse then the infidel, and hath denied the faith,* 1 Tim. 5.8.

Again, he that regardeth not the education of his children, *in the nurture and admonition of the Lord,* Ephe. 6.4. is an evil and wicked father, howsoever he may deceive himself in thinking himself to be a good Christian. For hereby we shall indeed try what is in everyone, if we mark and regard what is in them in regard of private and particular duties in their several callings. I have oftentimes observed, that many people when they come abroad, behave themselves in the company of others very religiously and devoutly, they are ready to join with others in all holy duties; but mark what they are at home, and within the walls of their own houses, and you shall see them to be quite other men and women and not the same, never a whit careful to discharge their duties in their special callings.

There are sundry persons that would be judged of others to be Christian men, but they do not show themselves privately to be Christian governors, nor Christian husbands. And many women bear themselves publicly as Christian women of an holy conversation, who notwithstanding want the ornament of *a meek and quiet spirit, which is in the sight of God of great price,* neither show that subjection toward their husbands that ought to be in Christian wives, 1 Pet. 3.4, 5. It is not enough to profess our selves to be Christian men when God hath blessed us with children and servants, but hereby we shall be tried what is in us, whether Christ be in us & dwell in our hearts by faith or not, if we approve our selves to be Christian parents, and Christian masters.

5 And ye shall keep the charge of the Sanctuary, and the charge of the Altar, that there be no wrath anymore upon the children of Israel.

6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the Tabernacle of the Congregation.

Here the Lord teacheth how *Aaron* and his sons should behave themselves toward the Levites, and likewise the Levites toward *Aaron* and his sons. For he willeth them to admit the Levites to the administration of holy things, but so, as they help them only in inferior things, not in the chiefest part of their Ministry. He will not have them come near to the Altar to sacrifice, neither to enter into the inner parts of the Tabernacle, which belonged only to the Priests themselves.

Here then we see, that God maketh a difference between the Priests and the Levites, and also wherein the difference consisteth: the more excellent dignity is committed to the Priests, the lesser to the Levites. They that had the higher calling were not to contemn the others, and they that obtained the lower place were not to grieve at it, or to envy at others, but God maintaineth peace and unity among them, so that both must be content, and one be ready to help another. And whereas God permitted not the Levites to offer sacrifice, or to enter into the Sanctuary, and that if either any of them or of the people *should presume to do it,* he appointeth death to them that brake this his ordinance, the cause is, that we should know that none hath power to reconcile us to himself and to give us entrance into his presence, but Christ himself only, whose person and office was figured out in *Aaron* and his sons.

Wretched therefore and blasphemous is the practice of the Papists, who go about to make reconciliation between God and his people by their idolatrous Masses offered up for the quick and the dead, whereby as much as lieth in them, they crucify again the Lord of life, and are no better then the betrayers and murderers of him. Evil also is the practice of all hypocrites, who by the merits of their own good works do think to procure and purchase unto themselves the favor of God: for they are so far from attaining hereunto by their blind devotion, that they offend God the more, and provoke his wrath and indignation against their own souls.

Again, note in this difference which God maketh between the Priests and Levites, how necessary and profitable it is, that there should be order kept and observed in the Church. There is not only one office and function in the Church, but many and diverse: neither can one man discharge all places without presumption, nor all discharge one without confusion, and therefore to avoid both, there ought a comely order to be observed, of which we have often spoken before. As then in the body of man, every member hath his proper function, so that if one should usurp to do all, or all to do one only, there would follow the destruction of the body: for the hand laboreth for the whole, the eye seeth, and the ear heareth for the good of the rest of the parts: the mouth receiveth meat, and delivereth it to the stomach, the stomach employeth it to all the rest: so should it be in the Church, every member must do his own duty, and employ himself to the common profit and edification of the whole. But to omit these, observe that the Levites are said to be given of God to *Aaron* and his sons to assist them, and consequently for the good of the whole congregation. From whence learn this

doctrine, that a good Minister is a special gift of God, and a special token of his favor which he bestoweth upon his Church. The Lord is many ways gracious unto his Church, and poureth out many blessings upon it, howbeit none more excellent or worthy then to give this blessing which now we speak off, to send faithful teachers, Deuteronomy, chapter 18. verse 18. I will raise them a Prophet, Isaiah, chapter 66. verse 19, 31. Jeremiah, chapter 3. verse 14, 15. Matthew, chapter 23. verse 34. When God began to plant a settled state of Religion among his people, he commanded that the Tribe of *Levi* should be sanctified to be the public teachers of the Church, to instruct them in the will of God; showing thereby that Religion would not be upholden, without some special means and instruments to direct the people therein. The reasons are evident.

First, they are his only gift, because he is [Reason 1] the Lord of the harvest, as also he is Lord of the Sabbath wherein they exercise their gifts. Who then shall reap down the corn when the *fields are white unto the harvest,* John, chapter 4. verse 35. and gather it into the barn, but such laborers as he shall set on work, Matth. 9.37?

Secondly, he only is able to furnish them [Reason 2] with sufficiens gifts for the work of the Ministry. Therefore when the Lord Jesus ascended up on high, *he gave gifts* unto men, in the day of his triumph, when he rode in his chariot, as a glorious conqueror, and led all his enemies, even *captivity captive,* as it were in chains of iron, Ephes. 4.11, 12. Hence it is, that the functions and gifts for the Ministry, are particularly named in the most gracious promises which God hath made of the best things to bestow on the Church under the kingdom of Christ, Isaiah 59.20, 21. Joel 2.28, 29.

[Reason 3] Thirdly, the Ministry is the ordinary means which God hath left to bring us to salvation: for *how shall we believe without a Preacher?* Roman. 10.14. For the Apostle showeth that hearing is necessary to faith, faith to prayer, and prayer to salvation, and therefore also it is necessary that there be *preaching,* that so men may *hear.*

[Use 1] The uses follow. First, as good Pastors are tokens of God's love to his people, which do good in their places, and labor *to turn many to righteousness:* so on the contrary, to have evil and ignorant Pastors are tokens of God's wrath and judgment, as *Saul* was given to the Israelites in judgment to be a plague unto them. These win souls to Satan, and increase his kingdom. For an evil Minister is the devils collector, he gathereth souls for him, but he scattereth them from God. Or else I may call them the devils shepherds, whom he hath appointed to keep his sheep. For as God saith, I will give you Pastors according to my heart, which shall feed you with knowledge and understanding: so the devil saith, I will give you idol Pastors according to my heart, that shall fill you full of ignorance and blindness. These supply the places of true Pastors, but they can do nothing, for the sheep of Christ cannot feed in their pastures, they are so bare and so barren that they cannot live upon them, and therefore they that live under them cannot thrive. Happy it were for the sheep, if either such sheepeheards were removed from the sheep, or the sheep from such shepherds. Such drones seek nothing but their own ease, who never consider that the Ministry is a calling of great work and labor. These may be Ministers for the devils tooth, or after men's hearts, but they cannot be after God's own heart. They are *blind guides* which run before the Lord send

them, he taketh no pleasure either in these silly sheepeheards, or in those foolish people that are contented with them. These are such merchants as gain many souls to *the devils coffers by doing nothing.* Other merchants gain by compassing sea and land, and traveling far and near, by laboring and taking great pains: but these sit idle all the day long, they labor not in the Lord's vineyard and yet by their ease and idleness they enrich the devils kingdoms, and bring him in many thousand souls. These are the devils factours, by them he getteth, & and groweth rich. The devils traffic is all for souls, he careth for no other merchandise: now the idle and ignorant Minister is his factor who sendeth them in these Wares by heaps and by throngs: he shippeth them with great pleasure, and putteth himself in the same bottom, and then ship and all go to the devil, who sitteth ready in his counting house to receive them all, and to give them such entertainment as he hath to give. Woe unto such factours, woe unto such people: woe unto such deceivers, woe unto them that are so deceived. Nevertheless, it is strange to consider, now the greatest part of the people are enamored of them, though they be the greatest & most dangerous enemies that they have: because howsoever they may, otherwise make much of them, yet indeed they withhold all succor and sustenance from them, and consequently starve them, and kill them.

Secondly, there is great punishment attending [Use 2] upon the contempt of this excellent gift, Deut. 18.19.10, 11. 2 Chro. 36.15, 16. 2 Thes. 1.7, 8, 9. and 2.9, 10, 11, 12. This meeteth with sundry abuses, that savor rankly of the rejecting of this great mercy, and therefore let such take heed that God do not also reject them. Woe then to the Anabaptists, the Family of love, and such like *Enthusiastes,* who refuse the Ministry under the pretence of revelations: whereas the Lord hath revealed unto us the dignity of the Ministry, and therefore the word hath revealed, that their revelations are devilish delusions, whereby they are seduced, to bring them to destruction. Woe also unto the common sort of besotted Christians, who think their home devotions enough, and their own reading sufficient to bring them to heaven: not considering that in their reading they want a guide to interpret. The Eunuch could read the Scriptures as well as they, he needed not to have come to Jerusalem to learn to spell his words and name his letters, and yet when he was asked of the meaning and interpretation, and whether he understood the words of the Prophet, he answered, *How can I except I have a guide?* Acts 8.31. But these will be their own guides, and therefore let them take heed lest they miss the way that leadeth to the kingdom of heaven. They will be their own Pilots to guide the ship, let them therefore take heed lest they suffer shipwreck, and be drowned. Reading is good, but it is not good enough, like a medicine that hath strength in it, but is not strong enough to cure the disease. The men of Berea could read, and did read and search the Scriptures daily at home, yet they came diligently to hear *Paul* preach unto them, Acts, chapter 17. verse 11. Woe also to all profane Atheists, who despise all means of salvation, having no regard at all to God or his word, at home or abroad, publicly or privately.

Do these believe the doctrine that now we have in hand? Do they think that a good Minister is a precious gift of God? when by their continual practice they make it manifest that they regard neither Minister, nor yet Ministry; neither the glad tidings of salvation, nor those that bring the same? The world is stored and replenished with such open contemners of the

Gospel, which are enemies to their own peace, to their own lives, to their own souls, to their own salvation.

[Use 3] Thirdly, from hence ariseth much instruction to the Minister himself. Let us examine our selves, whether we be the true Ministers of God or not, that we may assure our own hearts, we are as a gift of God given unto the Church. This hath many branches. First, we must labor for a competency and sufficiency of gifts, that so we may approve our selves to be ye Ministers of Christ, planted by him. But such as are rash and headdy in entering upon this calling before they are qualified, I do not mean by men but by God, are presumptuous persons, and are not a gift given to the churches where they have set themselves, because they are no way fitted thereunto. Secondly, we must be diligent in our calling, in the use of our gifts which we have received, that we suffer them not to rest & to rust in us, lest thereby they decay and be lost. If we use them conscionably, we keep them surely: if we use thē not, we lose them. The gifts & graces of God do not wear by use, but do exceedingly increase, for we have a promise, that *we shall have abundance,* Mat. 13, 12. Thirdly, we ought to labor above all things to seek the good of the people, unto whom we are given, not our own good or to get goods, as if we were sent for our own profits. The end that we must aim at, is the edification, instruction, and salvation of others, not our own private gain or promotion, nor the vain applause of the world to magnify our selves, as the manner of many is. The popish Church never regard this: they ordain their Priests to say Mass, & to minister the Sacrament of the Altar, but send them not forth to preach the Gospel. They have many sacrificers, but few preachers. But the ends that we must propound unto our selves, are, the glory of God, the good of the Church, and the discharge of a good conscience, that so we may say with the Apostle, *Brethren, my hearts desire is, that Israel may be saved,* Rom. 10, 1. If we do these things, blessed are we: we shall be such Pastors as God liketh and approveth, such as have our calling from him, and our gifts from him: we shall teach for him, and reprove for him.

[Use 4] Lastly, it is the duty of the people (whatsoever they be) to magnify the work of the Ministers, and by all means to promote it, for thereby we further the glory of God, and enlarge the kingdom of Christ Jesus. This also hath many particular branches. First, we are bound to pray to God and to commend unto him the Ministry as his own ordinance. For if the Ministers *be a special gift of God,* to whō should we go, or of whom should we ask this gift, but of him that is the giver of every good gift, and of every perfect gift? We must pray to God to send them where they are wāting, Mat. 9, 37. We must pray for the continuance of them where they are granted, and for *the blessing of God* upon their labors, that God would *accept the work of their hands,* Deu. 33, 11. We must be thankful to him for bestowing this gift upon us, which he hath denied to many places and people.

Secondly, we must repent of those sins which may hinder either the obtaining or the continuing of it. For as the Prophet truly teacheth, that *our sins withhold good things from us:* so it is certain, y^t^ God oftentimes denieth this blessing for the wickedness; & being once granted, remoueth it for the unthankfulness of the people, because they are not earnest with God to have it and keep it, neither walk worthy of it when they have obtained it, Isaiah 62, 7. *Give him no rest, till he establish and till he make Jerusalem a praise in the earth.*

Thirdly, we should have *this gift of God* in precious account, to make a reverent use of it, in being subject, unto it, governed by it, and reformed according to the same: because therein we are subject to Christ, as the Apostle willeth us to *obey them that have the oversight of us,and submit our selves unto them, which watch for our souls, and must give an account for us.* Let everyone examine himself, whether he make this use of the word; if we do, then we receive the Minister as a gift of God: if we do not, thē we do not only reject ye Minister, but God himself that gave him and sent him to us; for he hath said, *He that despiseth you, despiseth me.*

Fourthly, lament the estate of the church▪ which is destitute or deprived of this gift, as Psal. 74, 9. *We see not our signs, there is not one Prophet more, nor any with us that knoweth how long!* We must acknowledge therefore, that great is the misery of that people, which want the ordinary preaching of the word. Alas, they see no vision, how then can they but decay? Pro. 29, 18. They have *no Shepherd,* what then shall the silly sheep do, but wander up and down they know not whither? They have *blind guides* to lead them, how then can they escape falling into the ditch? All knowledge and obedience will soon decay, if the word be not preached, as the grass withereth without rain, the body pineth without food, and the lamp goeth out without oil.

Fifthly, it directeth such as are Patrons of benefices whō they should present, namely such as they may commend as a *gift of God:* let him choose them before they make choice of him: & let ye gifts of God in him commend him, before any write letters of praise for him. They shall one day answer to God for ye souls of such as perish through their default, There is no dalying with Church-livings, let them therefore provide sufficient Preachers for their own discharge in the great day of account.

Sixthly, as they must look unto it, that have power to present, so must they that have authority to institute; *for if they lay their hands rashly upon any, they are thereby partakers of other men's sins,* 1 Tim. 5, 22. and therefore they ought to endeavor to *keep themselves pure.*

Seventhly, touching the people, they must acknowledge themselves unworthy of such a blessing, and not take it as a fruit of their own deservings. We can deserve no good thing, much less the greatest good. We cannot deserve our daily bread that nourisheth the body, much less our spiritual meat that feedeth the soul. A good Pastor cometh not as lands and livings by inheritance: & therefore as *Solomon* speaketh of a good wife, so we may say of a good Minister, *House and riches are the inheritance of fathers, but a good Minister is the gift of God. Prov.* 19, 14.

Eighthly, our duty to God is to love him a-again that hath so loved us; and to give unto him our hearts, our souls and bodies, that hath given unto us such a gift. He could not •estifie his favor toward us more, thē by such a sure pledge and love-token. This the Prophet teacheth, Psal. 147, 13, 14, 15. where he praiseth God for many blessings, but for the word as a most special blessing above all the rest, and far surmounting all such things as are common to all nations and people; *He shown his word unto Jacob, his statutes and his judgments unto Israel:he hath not dealt so with any nation; and as for his judgments they have not known them.* So then, among all the Lord's gifts none is comparable to have faithful Pastors to feed men's souls

with knowledge and understanding, and so to bring salvation unto them. True it is, God hath many graces in store for us, he giveth riches, and health, and wealth, it is he that healeth all our infirmities, and restoreth us from sickness: but the gift of the Gospel is above all, which being entertained, bringeth salvation unto all men. The other also are graces, they are enriching graces, healthy graces, wealthy graces, healing graces; but this is a saving grace. Therefore the Prophet saith, *If thy word had not been my comfort, I had perished in my affliction,* Psal. 119, 92. Ninthly, the people should love their feet that bring glad tidings of good things, & account them best welcome unto them. True it is, the ungodly and profane of the world can see no such benefit in it, nor such good to come by it, as to be any way beholding to God the giver, or to the Minister that is the messenger: Satan the god of this world hath blinded their eyes, so that they are become like swine which find more savor in the mire of this earth, thē in the sweet perfumes of the Gospel, or like to children that value a beautiful toy before a precious stone. These account them their enemies that tell them the truth as *Ahab* did, 1. King. 21, 20. they think they come to trouble thē, as *Herod* & all Ierusalē thought of Christ.

Lastly, all good people such as are God's people, should earnestly desire to live under ye Ministry of the word, where this *gift of God is:* that they may always hear the holy doctrine of salvation sounding in their ears, remembering that *faith cometh by hearing,* Ro. 10, 17. We see how careful commonly men are to dwell in wholesome and healthy places, where a sweet air is: so if we desire the health and wealth of our souls, let us frequent the preaching of the word, and keep the Sabbath with our families, by hearing the voice of God. As for those barren places where no corn groweth, and where no dew nor rain falleth, they are unwholesome, fly from them: they are dangerous, come not near them. Hence it is, that the word coupleth preaching and believing together, and therefore let no man put them asunder, John. 17, 20. Acts 8, 12, and 14, 1. 1 Cor. 15, 1, 2. No man can be saved except he be called *for whom he did predestinate, them he also called,* Rom 8, 30. but he calleth none by his voice from heaven but by his word in the earth. Either he calleth immediately by himself, or mediately by his Ministers: but now he hath ceased to call immediately, and if we wait for such a calling, we wait upon our own vanity, & we do but deceive our selves, like *Herod* that waited for the wisemen, but they never came unto him. If then we would be saved, we must first be called: and if we would be called, we must hear God's Ministers speak unto us and call unto us out of his word.

8 And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heaue offerings, of all the hallowed things of the children of Israel, &c.

9 This shall be thine of the most holy things reserved from the fire: every oblation of theirs every meat offering of theirs, and every sin offering of theirs, &c.

10 In the most holy place, &c.

11 And this is thine, the heaue offering of their gift, &c.

12 All the best of the oil, and all the best of the wine, and of the wheat, &c.

13 And whatsoever is first ripe in the land, *&c.*

14 Every thing devoted in Israel shall be thine.

15 Every thing that openeth the matrice, *&c.*

16 And those that are to be redeemed, *&c.*

17 But the firstling of a Cow, *&c.*

18 And the flesh of them shall be thine, *&c.*

19 Al the heaue offerings of the holy things, *&c.*

We see here that God would have the Priests to be wholly occupied in the Ministry of his service: & therefore they could not get their living with ye labor of their hands, or by tilling of the ground; they might not be Merchants, Artificers, or Farmers, but must wholly attend upon the work of the Tabernacle, so that the Lord showeth by what means they should live, and how he would have them maintained. And first of all he speaketh of the stipend of the Priests which had the worthier calling; they were to be maintained by oblations, whether *meat offerings, or sin offerings, or trespass offerings:* by the first fruits of *the corn, of the wine, or of the oil:* by all things *devoted in Israel:* by *the first borne* that openeth the matrice in all flesh, whether *of men or beasts:* yet so as that the first borne of men and of unclean beasts, which might not be offered, *should be redeemed,* taking for a man five shekels of the Sanctuary, of which valuation we have spokē before. Add to these the *shewbread,* which was changed every week; & lastly, *the tenth of tenths,* which the Levites themselves were commanded to pay them out of those tenths which they had received of the people, of which we shall speak afterward. Thus we see that the Priests were to look to everyone of the people, how God blessed them in the City and in the field; how he blessed the fruit of their body, and the fruit of their ground, and the fruit of their cattle, the increase of their kine, and the flocks of their sheep: yea, how he blessed their basket and their store, and all that they set their hand unto: to what end served all this, but to put them in mind of their duty, that their care of the people should be according to the commodity they reap & receive by them. We learn from hence, that the Ministers of God, as in receiving their duties they look to every particular

person what he hath, and to every particular benefit how it ariseth, so in performing of their duties, & discharging of their places, they must not only have a general care of the flock committed unto them, but also of every particular man. For as they require their duties, so they must be ready to do their duties: and as they look to themselves well enough in the gathering together of their revenues, arising from every particular person, so the purpose of God herein was, that as they should care for the whole flock in general, so also they should care for everyone in particular, Ezek. 34, 4. Luke 12, 42. Acts 20, 20. 1 Cor. 9, 22. 2 Cor. 11, 28. The reasons.

[Reason 1] First, the same price was paid for one that was paid for another: the same blood of Christ which was shed, is that which must save every particular soul, as well as the whole Church. It followeth therefore, that if Christ have shed his precious blood for every soul in particular, then every particular person must be cared for, that so he may be saved by his blood, John. 10, 11. He is that good Shepherd that will *leave ninety and nine in the wilderness, and seek that lost one,* Luke 15, 4, 6. Secondly, the Minister must give an account, as for the whole, so for every particular, Acts 20, 26, that he may *be free from the blood of all:* now he cannot be free from the blood of all, except he be free from the blood of every particular person, so that it sstandeth him upon, to have as great a care of the salvation of one as of another. Thirdly, because one unsanctified man may easily infect and corrupt the whole congregation, as one diseased sheep may infect the whole flock, 1 Cor. 5, 6. If then the Shepherd be wise, he will as well take care for the curing of that one, as he would do, if the rest were infected: so ought it to be with the Ministers of God, if they be spiritually wise, they should as well have a care of the salvation of each particular, as of the whole in general. The uses follow.

This reproveth all careless Ministers, that [Use 1] yield to have a general care over the flock, but cannot abide to hear of a particular. These are like to those men that yield to God a general care of things that fall out, and a general providence over ye world, but by no means a special and particular, as if that would trouble him too much. But his providence extendeth to everyone, Mat. 10, 29. *A sparrow falleth not to the ground without the will of God;* yea, *the very hairs of our head are numbered,* v. 30. So do many acknowledge, y^{t} the Ministers ought to have a general care over the people, the Apostle is so plain, that they dare not deny it, 1 Pet. 5, 2. but yet they cannot abide to hear of a particular care, for that were to busy thē too far, and to lay too heavy a load vpō their shoulders, and to abridge them of many pleasures which they purpose & propound to themselves to take. But do they not receive part of their maintenance from every particular? Somewhat ariseth as due to them from everyone, though it be but a little, & many of them are such good husbands to look so near to their profits, that they will not lose a penny, nay they will wrangle oftentimes for an halfepeny. For as it was with the Priests in this place, if they had no *meat offering,* yet they had of them *a sin offering:* or if they had not a sin offering, yet they received *the first fruits* that they brought: and if nothing did arise for first fruits, yet for their *first borne,* that was redeemed, somewhat fell unto them: so is it with the Ministers, many of them can look into every quarter and corner of their Parish, to pry out what offals will come to their share: O that we were as careful to know the state of our flock touching their spiritual wants, as for

our own temporal wealth. Let us busy our selves to enquire of their souls, as well as of their substance, and what they lack, as well as what we lack. We see the soul quickeneth every part of the body, and is wholly not only in the whole, but in every part potentially, albeit not essentially: the powers and faculties of it are dispersed to the communicating of life to every member. The Sun lighteneth with his beams the whole world, and there *is no one thing hid from the heat thereof,* Psal. 19, 6. A candle is set upon the candlestick, y^{t} it may give light to all & everyone y^{t} is in the house.

The Church is as an household, the governor of it must look to every part, as the father to all his children, from the eldest to the youngest: if he should have care for one, and not for another, feed one, and let another starve, he were an ungodly arid unnatural father. So ought it to be with the Minister, he should be as the soul in the body, as the Sun in the Firmament, and as the father in the family, that is, have care of every soul. Some converse wholly with the rich, but care not, nor indeed cannot abide to come among ye poor; whereas a faithful Minister shall many times find most comfort, and most comfort because most fruit of his labors among them. Others think it a great disparagement & disgrace unto them to bind them to such particular duties. Again, other in their Sermons so are so high, and fly so far above the slow and slender capacities of the people, that they can learn nothing at all of them. They do so trouble themselves and the people with their latin, that the hearers have almost forgotten their english. There is a small deal of learning lieth in pronouncing a few latin or Greek sentences, which a slender scholar in the Grammar school may quickly do: whereas they ought to labor and strive to profit the meanest of their hearers, in which number the greatest part are. I have heard many judicious hearers many times complain, that the producing of foreign testimonies, and the speaking of strange tongues, much hindereth attention, and disturbeth the memory; they have so much variety of sauce set before them, that they forget to taste and eat of the meat. But our doctrine must put us in mind that the Minister must have a care of every part of his flock. The heathen Orator pronounceth that they are worthily laughed to scorn that use such words, as that they are not understood, *Curandum est, vt sermon eo vtamur, qui notus est nobis, ne, vt quidam Graeca verba incultantes, iure optimo irrideamur.* He wrote this to him that understood ye Greek, but because he wrote it for the use of others also, he abstaineth from intermingling of unknown words. And in another place he saith, he disliked as much ye speaking of Greek among latin, as the speaking of latin among Greek. So should we account it as unfit and unseemly to speak latin in an english Sermon, as to speak english in a latin Sermon. Thus the Gentiles that knew not ye true God, yet by the light or natural reason amended by the help of art and learning, knew the inconvenience and incongruity of this medly: and therefore we should take notice of it. Again, it reproveth such Ministers as are ignorant that cannot, & are idle that will not teach the people: as also *Non residents* that never come among thē for their good, but for their goods not to teach the truth, but to receive their tithes: these do indeed take care of none, whereas they should take care of everyone.

Secondly, let the Ministers labor to practice [Use 2] this duty, & to show their care, as of ye whole, so also of every part. Doubtless, they have not performed love to Christ, that have not care of his lambes as well as of his sheep, of the feeble as well as of the strong, of the small as

well as of the great, and do not seek to be profitable even to the meanest and the simplest. Little children must have the bread broken unto them, and cut into little pieces for them, that they may eat it: if an whole or hard loaf should be set before them, they might rise up an hungered as they sate down, and we might justly be thought to desire to starve them rather then to feed them. So ought the Minister to *study to show himself approved unto God, a workman that needeth not to be ashamed: rightly dividing the word of truth,* 2 Tim. 2, verse 15. A Physician that dealeth with his patient, hath not only a care of the whole body in general, but he applieth his physic to every particular, as he seeth it in his discretion to have need: so he that is a spiritual Physician, must deal after the same manner, he must not only have a general care of all in gross, but a special care of everyone, to apply unto them, either doctrine, or reproof, or instruction, or consolation, as he shall see them to stand in need. He must labor to strengthen *the weak,* to beat down *the proud,* to instruct *the ignorant,* to comfort *the broken-hearted,* to raise up *them that are fallen,* and to deal toward everyone as his condition requireth.

Lastly, seeing this duty is required of the [Use 3] Ministers, it admonisheth the hearers, that they suffer them to deal thus in particular with them. They are wolves and not sheep, that cannot abide that the shepherd should touch them and handle them, whose desire is to tarre them, not to tear them, because he hath a care of their good in particular. It is the common corruptiō of the multitude, they cannot abide that the Minister should strike them home, or apply his doctrine to themselves. Some speak against the Minister because he is too sharp, he points at them, he aimeth at them: like those that would be angry with the Surgeon, because he toucheth the sore, & layeth the plaster upon it. Others reprove the Minister, because he bringeth common & known things, ordinary points: such men have *itching ears,* and hunt after new things, and so *turn away their ears from the truth,* 2. Tim. 4, 3, 4. These do not consider that the Minister hath charge of every soul, and must have a care of the whole and of every particular: and in the Congregation, though some be strong yet others are weak: though some be learned, yet the greatest part are unlearned: whereas their care must be to strengthen the weak, as well as to establish the strong. And as for them that are strongest, their memory is weak, & their affections oftentimes cold, that they have need to be put in mind often of the same things, *& indeed it is profitable to thē.* Phil. 3, 1.

20 And the Lord spake unto Aaron, Thou shalt have none inheritance in their Land, neither shalt thou have any part among them: I am thy part, and thine inheritance among the children of Israel.

21 And behold, I have given the children of Levi, all the tenth in Israel for an inheritance, for their service which they serve, even the service of the Tabernacle of the Congregation.

22 Neither must the children of Israel henceforth come nigh the Tabernacle of the Congregation, lest they bear their sin, and die.

The Lord declareth in these words, how the Levites shall be maintained. They had no inheritance in the Land as ye rest of the Tribes, neither might they take upon them any trade, but must wholly attend the duties of their calling, and therefore they have the tenth in Israel assigned unto them, *for the service of the Tabernacle of the Congregation.* The doctrine arising from hence is this. The Ministers of the word of God must be liberally maintained of the people, Mat. 10, 10. 1 Cor. 9, 14. Gal. 6, 6. 1 Tim. 5, 17, 18 God claimeth and challengeth all tithes due to himself, Levite. 27, 30. Here he maketh an assignation or resignation of thē to the Levites, whom he maketh as his Bailiffs or Deputies to receive them as his rent and reuenue, and the Priests are appointed to receive the tenths of their tenths. Here two causes are rendered, wherefore God made over these tithes to these persons: First, because they had no part of the division of the Land, the rest of the Tribes had the Land divided to them by lot, therefore they must be provided for another way. Secondly because their labor was incessant and continual, and they were worthy to be rewarded for it accordingly. They were deputed to teach the people, & bestowed much pains and attendance in the Tabernacle, therefore they were worthy to receive their wages, and ought not to be defrauded thereof. Before the law, *Abraham* gave unto *Melchizedek,* tithes of all, *Gen.* 14, 20. And the Apostle to the Hebrews saith, that *even the Patriarke Abraham gave the tenths of the spoils,* Heb. 7, 4. It is therefore both lawful & just, that the Minister should require and receive, and the people pay unto thē that which is due in respect of their labor.

[Reason 1] The reasons are; First, that thereby the Ministers may be encouraged in their duties, 2 Chron. 31, 4. It is said of *Hezekiah,* that he *commanded the people that dwelt in Jerusalem, to give the portion of the Priests and the Levites, that they might be encouraged in the law of the Lord.* They had received much discouragement and discontentment in the days of *Ahaz* his father, who regarded neither God, nor his word, nor his worship, nor his Ministers, *for he took away a portion out of the house of the Lord, and cut in pieces the vessels of the house of God,* 2 Chro. 28, 21, 24. And in our days I am well assured, that the Ministers of the Gospel have as many discouragements as ever the Levites had, and therefore stand in need of some encouragements. Secondly, it is an ordinance of God, y^t^ they which preach the Gospel, should live of the Gospel, 1 Corin. 9, 14. Thirdly, they are to attend wholly upon that calling, and do spend themselves to gain souls to God. Every art should maintain the artificer, and every trade the tradesman, and every profession the professor. The calling of the Minister is not of ye lowest callings, and it is none of the least labors, so that their maintenance should arise from their great pains that they take in that calling. Fourthly, it is the law of God and nature, that children which have received liuelihood from their parents, *should recompense thē:* the Apostle showeth, that *if any widow have children or nephewes, let them learn first to show piety at home, and to requite their parents, for this is good & acceptable before God,* 1 Tim. 5, 4. If then children ought to recompense their parents for their care in their education, as *Joseph* did his father *Jacob,* much more ought faithful people to do ye same to their faithful Pastors, to whom they owe even themselves, and of whō they have received the life of their lives, Gal. 4, 14. 15, 19. Phil. •. 10. Lastly, every laborer is worthy of his hire; and whosoever deteineth the wages of the poor laborer, is a great oppressor, & committeth *a crying sin,* and the cry

entereth into the ears *of the Lord of Sabbath.* How then should that w^c^ is due to all laborers, be denied to the labors of ye Minister?

And howsoever this be an evident truth, yet it findeth hard entertainment in the world, & men's profits do so rownd them in the ear, that they can quickly find sundry objections against ye same. I will touch some of the chief and principal. First, the Apostles had great [Object. 1] gifts, yet they preached freely, Math. 10, v. 8. Why then should not the Ministers in our days do the like? I answer, [Answer.] this must be understood of the gift of working miracles, as appeareth by the circumstances, and as I have proved elsewhere. Hence it is, that *Elisha* would not accept, though he were urged, of the blessing y^t^ *Naaman* offered unto him for the curing of his leprosy, 2 Kin. 5, 16. Again, if they may receive nothing for their labors, how doeth Christ say afterward, *The workman is worthy of his meat?* Mat. 10, 10. Besides, our Savior joineth these two together, receiving freely, and giving freely; and maketh the former the cause of the latter, that they ought to bestow freely, because they had received freely. And how had they received freely? Surely two ways; freely without any of their own deserts, and freely without any their own labor, for they had their gifts by revelation, Gal. 1, 1, 16, 17. True it is, we have our gifts by the gift of God freely, without any the least desert of ours, but we have not received them freely without our great labor and industry: therefore as in this sense, we have not received freely, we a•e not bound by this rule to go about and preach freely. That talent which we have, we have it by our great pains, and therefore it is lawful for us to take for our pains.

[Object. 2] Again, the Apostles are forbidden to provide and to possess gold and silver, Math. 10, 9. I answer, [Answer.] so he forbiddeth them to have two coats, or shoes, or staves for their journey, v. 10. But to observe this perpetually, were contrary to the practice of Christ himself, John 12, 6. and 13, 4. and 19, 23. Luke 22, 36, and of his own Disciples, who no doubt lived according to the direction and instruction of their master, Acts 12, 8. 2 Tim. 4, 13. So then, this precept had place only for that present sending, and was not to bind them forever, much less their successors that came after them: for now they were appointed to make haste, and might carry no provision with thē, but must cast themselves wholly upon the power, protection, and providence of Christ that sent them & gave them their commission.

Thirdly, *Paul* preached to the Corinthians [Object. 3] and Thessalonians without receiving any wages at all of them, 1 Cor 9, 15. 1 Thess. 2, 6, 7. Acts 20, 34. He labored with his own hands, and became a Tent-maker, Acts 18, 3. I answer, [Answ.] the question is not *de facto,* but *de iure,* not what he did or any of them did, but what he and they had right and power to do. For albeit he did not take wages, yet he had authority to do it, as himself professeth, 1 Cor. •, 6, 12. yea he saith, that at such times as he freed them, *he robbed other Churches, and took wages of some to do service unto other,* 2 Cor. 11, 8. And albeit he were well content to depart from his right, yet he ceased not to lay claim to his right, 2 Thess. 3, 8, 9. And in other churches where he preached the Gospel, he lived of the Gospel, and taught all the Ministers by his example to do the like. If any ask the question, why he abstained from pursuing his own right? I answer, that many things are lawful in themselves which are not expedient, and as circumstances often alter the matter, so *Paul* did this for sundry causes expressed in

diverse places: First, lest he should ouerburden them that had already an heavy burden of poverty lying upon them, 2 Thess. 3, 8.

Secondly, that he might give example to those that were idle, which abounded among the Thessalonians, to teach them to work with their own hands, *and to eat their own bread,* 2 Thess. 3, 9.

Thirdly, that by this means it might manifestly appear, that he sought them rather then theirs, & that he might gain their souls to God, not their goods to himself, 2 Cor. 12, 14, 19. Phil 4, 17.

Lastly, that he might not be any way inferior to the false Apostles, 2 Cor. 11, 12. But let us come to the uses.

[Use 1] First, this serveth to reprove sundry persons▪ First, him that is the grand thief, that first robbed the Church by his dispensations & alienations of the rights and revenues thereof; I mean, the Bishop of Rome, who hath robbed the Church in soul and body, and is grown far with the spoils thereof. This he hath done by degrees: he would not let out all the blood at once, but opened the veins by little & little, that had he continued longer to bear sway he would have left no blood nor lively-hood in the body. The first wrong was offered to the Churches by depriving them of their tithes, in favor of his goodly creatures the cursed generation of his Monks, who obtained of the Pope and other Bishops, that the lands which they held in their own hands, & used for their own benefit, might be freed from any payment of tithes. So the council of *Lateran* under *Alexander* the third ordained, that religious men shall pay no tithes out of such their lands as they till themselves: but if they put any out, and take rent as other men, they shall pay tithe as other men do. Here was the flood-gates pulled up, and a way and passage made for all the mischief and misery that fell upon the Church in succeeding times: for here is the seed sown, that being watered from the *Uatican,* grew up apace to the robbing of many flourishing Churches, to the destruction of many Christian souls, and to the discouragement of many godly Pastors. For this exemption of religious men, I might say, irreligious, was indeed the cut-throat of all religion, and the bringing in of the streams & floods of irreligion; which stayed not here, but prevailed greatly and gate farther footing to the great prejudice of the Church: & therefore this rabble of Church-robbers sought in the next place to exempt all their farmers and tenants that belonged unto them from payment of tithes, the which, albeit it were disliked and resisted at the first in the Council of *Cabilon,* yet at the length it passed and prevailed. Nay, after that they had swallowed up the inheritance of the Church, like wolves that tasted the sweetness of the blood of the lambes which they had hurried & wearied, they went forward to steal, to kill, and to destroy as the thief doth, John 10, v. 10. till they had subjected those Ministers & Churches unto themselves, to whom themselves at the first paid tithes, as belonging to their jurisdiction. Thus these idle drones and evil beasts, were not content to slip their necks out of the yoke, and make themselves free from others, until they had brought others to be in bondage and subjection unto themselves. Thus did one thief make another, and one Church-robber gave free license unto another to rob & spoil, saying one to another *Come with us, let us lay wait for blood let us lurk privily for the innocent without cause: let us swallow thē up alive, as*

the grave, and whole, as those that go down into the pit: we shall find all precious substance, we shall fill our houses with spoil: cast in thy lot among us, let us all have one purse. Prov. 1, 11, 12, 13, 14. Thus did one theft and robbery make clear way for another, & in all this time while the church was pilled and polled, and as it were left naked of her garments, the Pope, that would be called the Protectour of the Church, was so far from sitting still and looking on, that he was the ringleader in this sin, that upon his head may justly come all the blood of so many thousand souls as have by this means been lost utterly. Thus hath the wild boar rooted up the vineyard of the Lord, and made it a prey to wolves and foxes that entered into the same: and the ravenous cloisters of the insatiable Monks are guilty of that horrible sacrilege, which hath laid waste and desolate so many goodly Churches, & brought the Clergy to that poor estate wherein to this day it remaineth and continueth in many places. For it is not to be imagined, that any of the people who gave liberally to the Churches, and richly endowed them with lands and livings of their own, would ever have entertained any thought, much less entered into any practice of alienating tithes from the lawful owners, and appropriating them to themselves, had they not seen the way laid plain and open before them, and that by those, who by the original & institution of their order, were to pay tithes, yea and those same tithes consumed in most vile and shameful manner. Neither shall we find, that ever any inherited & possessed this portion by an absolute title of inheritance, as their feesimple and freehold, til the suppression of the houses of these vermin, which were become cages of unclean birds, and dens of thieves and robbers. I cannot see therefore, how at the first laymen could have any better title to these tithes, then their predecessors the Monks had, and therefore they yet bear the names of impropriations, as things that are so holden and possessed by an improper title. In other purchases, the Lawyers are wont to say, (if the case in this be not altered) *caveat emptor,* that is, let the buyer take heed and look to his right and title. To conclude therefore, I would gladly be resolved, whether our Improprieta•ies hold the Church tithes by any better title then the Monks did at the first by the Popes pillage? and whether they were not given to ye Church by a good law, and taken from it by a bad?

[Use 2] Secondly, seeing it is God's pleasure, that such as preach the Gospel, should be maintained by the Gospel, they are reproved that account it an idle and needless function, & care not if we were chased out of house & home, when we have spent our time, our labor, our strength, and our substance for the fitting of our selves to this calling. Such men are wholly carnal, and savor nothing of the Spirit. The Apostle saith, *They that labor in the word and doctrine, are worthy of double honor,* 1 Tim. 5, 17. Meaning by honor, the care and provision that is to be taken for them. And in the Epistle to the Hebrews, they are willed to *be mindful of them that have the oversight of them, who have delivered to them the word of God,* Heb. 13, 8. 1 Thess. 5, 12, 13. To these mis-prizers and false judges of good things, I will add another sort, that hold tithes to be a kind of alms, and so would not have the Ministers challenge anything as due for their Ministry and maintenance, but to stand wholly to the people's devotion & good will; and thus they would make them right beggars indeed. So that as *Jeroboam* made the basest of the people to be the Clergy, so they make the Clergy to be the basest of the people, and desire to bring them to their doors crouching & creeping for a crust of bread. But we demand that for which we have labored, of duty, not of courtesy; and as a

recompense, not as a benevolence; not as their vassals, but as Stewards set over the family, or Captains over the host. In ye law, the people were charged with tithes of four sorts. First, such as were paid distinctly and directly to the Levites. Secondly, such as were deducted out of these, and to be levied for the use of the Priests: both these kinds of tithes are touched in this chapter. Thirdly, such as the people laid aside for the furnishing of their sacred and solemn feasts when they should be at Jerusalem, to which the Priests were ordinarily invited, Deut. 14, 22, 23, 28, 29, and 26, 11, 12. Lastly, such as every third year were gathered for the relief of the strangers, the fatherless, the widow, and the poor. This last sort I will not deny to be in nature of an alms: but such tithes as were paid to the Priests and Levites were paid as wages is for work. This will be plainly proved by the doctrine of the Apostle, 1 Cor. 9, 7. producing the examples of soldiers, gardners, sheepeheards & such like, all which claim a recompense of debt, not of devotion. If then a common soldier lawfully requireth his stipend of that people for whom he fighteth; the Minister also, fighting for the people against their spiritual adversaries, may do the like: and if he that planteth a vineyard & he that feedeth a flock, may of duty challenge to eat of the fruit of the one, and the milk of the oth•r, then the Minister that planteth the vineyard of the Lord, and feedeth the flock committed unto him, may justly claim to live upon the same. Again, alms do always exceed the desert of him that taketh the alms: they testify the mercy of the giver, not the merit of the receiver: for charity is more worth then single thanks, and good deeds are to be valued above bare words. But it is not so in paying tithes of temporal things, all which cannot sufficiently countervail the work of the Ministry, 1 Cor. 9, 11. *Is it a great matter, if we shall reap your carnal things?* And the Apostle is bold to tell *Philemon,* that he did *owe to him even himself,* verse 29. It is a principle written in the heart of man by nature, to pay him his wages whom we set on work; not to send him away empty that laboreth for us. As then the laborer hath right to his wages, so the Minister hath his right and part in the goods of those whom he teacheth, & among whom he laboreth, and therefore when he receiveth his tithes, he doth not take alms, but receiveth his own, having as good right unto the tenth part, as he that payeth it, hath to the other nine. No man can say that the beggar is worthy of alms, he receiveth them by ye law of charity, but cannot claim them as due by the rule of justice. The day laborer that hath labored all day, and wasted his strength and spirits, would think scorn (though he be a poor man) to receive his hire for his labor in the nature of an alms, as the beggar taketh a penny at the door: and shall the Minister receive his wages as a gift or as a gratuity? The householder that hath agreed with the laborers for a penny a day, saith unto them when he came to pay them,*Take that which is thine own, and go thy way:* as then they received their duty, so doth the Minister receive his due & his duty.

[Use 3] Thirdly, they are also justly reproved, who treading in the steps of the Bishop of Rome, do deteine from the Ministers of the Gospel, the tithes appointed unto them, which are not unfitly called, God's ancient d•main, founded originally upon the law of nature. For as we learn by the light of nature, that there is a God, and that he is to be honored, so the honor that is due unto him, cannot be performed without Ministers, neither can the Ministers attend their function without maintenance. To this I will add the saying of the wise man, Prov. 3, 9. *Honor God with thy riches.* For seeing he is the high possessor of heaven

and earth, Gen. 14, 19, and giveth life & breath and all things unto us, Acts 17, 24. it is our duty to render back somewhat unto him again, thereby acknowledging, that we hold all of him in chief, except we will yield less unto him then the Infidels did to their heathenish gods. Now we honor God with our riches, not only when we use them soberly without excess, righteously without oppression, and ch•ritably without defrauding of the poor, but when we employ them religiously toward his service. The Nicodemites were content to become Christians thus far, as to give their hearts to God, so that they might have liberty to dispose of their bodies as themselves pleased: but these will step one step farther, they profess to worship God both with soul and body, so they may be discharged & dispensed withal from honoring him with their riches. They will willingly *offer the calves of their lips,* so they may be freed from ye calves of their stalls. They can be content to travail *from the East with the wise men,* to fall down before him and worship him, but they cannot abide to open their treasures, and present unto him, gifts, gold, frankincense, & myrrh, Mat. 2, 11. *Paul* had almost persuaded *Agrippa* to become a Christian when he exempted those bands and chains: and if ever we will persuade these to become Christians, we must also except these bands and chains that we speak off, for they are very heavy unto them, they cannot abide them. The tithes are the Lord's, he hath reserved them to himself, as a rent of the tenant due to the Landlord, or as a tribute and subsidy due to the king: & therefore when they are not *truly paid,* as GOD commandeth, but are unconscionably deteined, he complaineth, that *he is robbed and spoiled,* Mal. 3, 10. so that if we give not unto the Lord the tenth, who hath given unto us the other nine, let us take heed lest he resume the nine parts, and leave unto us the tenth only. And I may say as a worthy and learned knight of our times saith; Such as have taken away the Churches dowry, and s;poiled her of it, it had been great reason they should have made her a ioynter, to recompense the wrong they had offered, and the loss she hath sustained. *Solomon* saith, Prov. 20, 25. It is a snare to the man who devoureth that which is holy, & after vows to make enquiry: but gain blindeth the eyes of the wise. *Ananias* and *Sapphira* are severely punished, who withheld part of that money which was consecrated to God by their own gift: these deteine part of that, which neither they nor their fathers ever gave, and yet neither fear it, nor are touched with it. And who can deny but all tithes are due by vow in the times of the Gospel? and that the true and due payment of them is long before all customs and prescriptions? It is a rule of common equity, that no man having passed his consent and his deed, may change it to the prejudice of another. Now that which is given to the Church, is passed over to God for his service, and therefore whosoever shall take it away again without the consent of God whose it is, cōmitteth sacrilege against him, and dealeth worse with him then he will suffer any man to deal with us. [Objection.] But it will be said, the Ministers themselves consented to this alienation, and therefore being willing, no injury can be done unto them. I answer, [Answ.] our consent is not sufficient, because the vow is made to God, and thereby he is entitled unto them, and hath received a right in them by our vow, so that consequently they cannot be taken away without his consent. The donation of *Ananias* and *Sapphira* was made to God for the use of the poor, it lay not now in their power nor in the Churches to revoke & reuerse that grant, wherein God became now to be interested. We see this in marriage, published in the face of the Church, solemnized by consent of parties and parents, ratified by the action of the Minister, and celebrated in the

presence of many friends; the knot cannot be untied, no not by agreement of the parents, of the parties, of the Minister, of the friends, & of the whole Congregation, because marriage is not of the nature of a civil contract, but God is a party and hath a special hand in it, and *whom God hath joined together,let no man put asunder,* or separate again without his consent. The like we may say of the Church-endowments, they are not merely civil where God is a party, and therefore that which he hath received, let no man take away without his allowance. Great was the devotion & zeal of the faithful gained to the Gospel in the beginning, our forefathers thoght nothing too much for the spreading abroad of the saving truth of Jesus Christ. Many ministered unto Christ out of their substance, which he kept in a bag: wherein he kept the things that were given to supply his own wants, and the wants of others, John 13, 29. After the death and resurrection of Christ, when he was ascended into heaven, many devout men sold their possessions, Acts 2, 45, and 4, 34, 35, and brought the price thereof, *and laid it down at the Disciples feet:* which communication of all things, though it tended and extended to the benefit of all, yet was there especial regard had to the Apostles, that they should want nothing. For how unreasonable a thing were it, that seeing they ministered unto the Church all things that pertain to life & godliness, the Church should not minister unto them food, and raiment, and all things belonging unto this life? After the Church was once settled and established among the Gentiles, & dispersed throughout the world which before was contained within the bounds of *Judea,* it was better to give lands (commonly now called the glebe) as being a more sure and settled endowment then money, which as one merrily, but yet truly saith, he would have called the Churches *fixed inheritance,* but that he seeth the same also to be movable. At the first then the church turned their possessions into money, and afterward money into possessions. Thus we see, the zeal and fervency of the first times & ages of the Church, while the blood of Christ lately shed, was yet warm in men's hearts, whereby it came to pass that it had very anciently lands and possessions, both glebe and houses belonging unto it; wherein they followed the president of God, when he appointed Cities for the Levites to dwell in, with a convenient circuit of fields for the maintenance of their cattle, Numb. 35, 2. But never was the zeal of men so hot, but now their devotion is as cold: and we are so far from giving to the Church, that we live in a frozen age, wherein men strive who shall take most from the Church. I have heard some men affirm, who would be thought great friends to the Church, but they are such friends to the Church, as the East wind is to the fruits of the earth, that they are willing to pay so much (and they can see no reason why they should pay anymore) as the soil will naturally yield and bring forth of it self without charge of tillage or manuring; notwithstanding in the late case of Tithe-wood, which groweth out of the ground without their labor, or without any great cost (no other benefit arising to the Minister from thence) have also refused to pay any wood at all in kind, or anything else in lieu of it. If then these men will allow us, neither the tenth of the earth labored, neither yet ye tenth of that which groweth without any labor, I would gladly know what they would allow us? Such is the covetousness of many men, that they seek to make new customs and prescriptions every day, and lay the foundation of many injurious courses, which in time to come will tend to the overthrow of religion. But let all such consider & look to themselves, that be any way authors of deteining tithes, and of bringing in prescriptions prejudicial to the Church; for

how many soever perish for want of food in ye places where they live, are guilty of the murthering of so many souls before the tribunal seat of the eternal Judge, as *Augustine* teacheth.

Lastly, seeing God hath provided that the [Use 4] Ministers should be provided for, and hath taken care that they should be cared for, it is their duty to be diligent in teaching of the people, and preaching in season & out of season. For as they are worthy of their wages, so they must be faithful laborers: and as they must live of the Gospel, so they must preach the Gospel. As the people must communicate unto the Ministers in all good things, so it is required of them to teach & instruct thē; and as they are counted *worthy of double honor,* 1 Tim. 5, 17, so they must rule well. As the mouth of the Ox must not be muzzled, so he must tread out the corn: and they that eat of the milk of the flock, must be careful to feed the flock: even so they that reap *carnal things,* must be as ready to sow *spiritual things.* Such then as are idle drones that will not labor, or dumb dogs that cannot bark, have no right from God to take the maintenance of such as discharge their places with care and diligence. He that hath no lust to labor, ought to have no liberty to eat. But it is the manner of many men, to look more to the feeding of themselves then to the Pastors of the sheep: and to mourn not so much for the loss of the flock, as for the lack of the fleece. These do possess much more th•n they do deserve. None can call for more duty to be paid nor look more narrowly to the utmost penny; but none perform less duty to the people then themselves. And if the people may not deteine their tithes under color and pretence of not being taught, no more may the Minister withhold his pains under color of having his tithes withholden from him. For albeit the people deal sparingly with us, yet we ought not to sow sparingly unto them. The more sparingly we feed, the more hardly they fare. It is not enough to preach now and then, for that were to nuzzle them in ignorance. O what grief is it to see the sheep of Christ famished, and how should it make our bowels to yearn within us to hear *the young children ask bread, & to have no man break it unto them!*God would have his sons and daughters fed to the full, and the table of his children furnished with bread *plentifully or richly,* and as *David's* table, *with a cup running over,* to keep them not only living, but in good liking; not only from being famished, but also fat and flourishing.

23 But the Levites shall do the service of the Tabernacle of the Congregation, & they shall bear their iniquity: it shall be a statute forever throughout your generations, &c.

24 But the tithes of the childrē of Israel which they offer as an heaue offering unto the Lord, I have given unto the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance

The office of the Levites is set down, they must take the charge of the Tabernacle of the Congregation, and do service therein. Now among these (no doubt) were men of all sorts and of sundry gifts, some were more learned, and some less, 2 Chron. 30, 22, yet the dispensation was committed unto them, and therefore all must be regarded and respected, the Levites (though inferior) as well as ye Priests, and among them both such as were more meanly

qualified. And as God had given thē charge of the Tabernacle, so he giveth charge to the people to accept of their Ministry.

The doctrine is, that all in the Ministry, whatsoever their gifts be, are to be accepted, yea though their gifts oftentimes be small & slender. True it is, they must all have some gifts to fit them to teach the people, but howsoever they be inferior to many others, yet for their office sake they must be regarded. I do not say, the people should depend upon them, that are utterly ignorant and unlearned, but if meanly gifted in comparison of others, the people must not forsake them, neither wāder from one Levite to another. Mark therefore, that Ministers endued with a small, and yet a competent measure of gifts, may notwithstanding do unto God good service in the Church, and gain glory to his Name. He putteth his rich treasures in vessels, not of silver and gold, but of earth. Among the Apostles, it is to be thought, that some had greater gifts then others, some were *the sons of thunder,* and some *labored more abundantly then others,* no doubt according to the gifts they had received, yet all profitable to y^{t} Church. There is *a difference of gifts by the same Spirit,* nevertheless, *all given to profit withal,* 1 Corin. 12, 4, 5, 6, 7. And *Paul* saith, he spake with tongs more then others, 1 Cor. 14, 18. Experience teacheth this among our selves, that many of mean gifts, and little human learning, yet have been profitable teachers, and powerful instruments of much good in the Church of God, & gaining many to him. The reasons.

First of all, the blessing of God is all in all [Reason 1] upon the labors of those that are called; he for the most part bringeth to pass the greatest works by the weakest means and the meanest instruments, and by them he will get and gain glory to himself, as well as by men of the greatest gifts, albeit they also be of his own planting. Exod. 4, 10, *Moses* was not *eloquent,* yet *Moses* was potent, he was not fine in speech, but he was full of the Spirit: *Jeremiah* complaineth *he could not speak,* chap. 1, 6. but God supplied his wants, and made him able to thunder out judgments against the impenitent. Secondly, that the power & glory might [Reason 2] be of God alone. If God should always work his will by men of highest place & of greatest gifts, the force of the word and the conversion of the soul would be judged to proceed from man and not from God. As the host of *Gideon* were too many for God to save withal, so sometimes the gifts of men are too great for him to convert with them, lest we should say, we have done it; therefore doth God often put this treasure in vessels of meaner account, *that the excellency of the power may be of God, and not of us,* 2 Cor. 4, 7. Thirdly, such as [Reason 3] are conscionable in their places, do bring many blessings to the people, and convert many souls, so that the work of God doth prosper under their hands, which seek God's glory, & not their own praise; that the people might thereby be encouraged to hear them, and to depend upon them. It is an hard matter to deny our selves in the work of the Ministry, and to trample our own credit and estimation in the world under our feet, as the great Rabbies know well enough, that we may seek the glory of God only, with a right affection.

What then? Is it needless to have schools [Object. 1] of learning, or for the childrē of the Prophets to be trained up in them, and there prepared for the Ministry? I answer, [Answer.] No; these are notable & necessary helps to fit men to this great work and high calling: & all

means, if they were greater, are little enough, for *who is sufficient for these things?* 2 Cor. 2, 16. We must use these, and leave the success to God's providence, who is not tied unto them, no more thē Christ to choose his Disciples out of the company of the Scribes and Pharisees.

Again, if God work his will, whensoever [Object. 2] he will, by men of mean gifts, then it skilleth not, whether men study or not, or seek to attain to knowledge, and to better their knowledge, because they may do more good with less gifts. I answer, [Answer.] this ought to make no man negligent or careless, but rather to double his care and diligence. For what greater encouragement can we have to perform the duties of our calling, then to hear this voice full of comfort, *Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter into the joy of thy Lord? Mat,* 25, 21. So then, no man ought to grow careless, because God will bless small gifts, for that were to *continue in sin that grace might abound,* Rom. 6, 1. Lastly, from hence some will object, that then it skilleth not whom the Officers and Overseers of the Church do choose and ordain, how ignorant and insufficient soever they be? I answer, they are to follow ye ordinary rule, to appoint such as *are apt to teach,* 1 Tim. 3, 2. Again, God supplieth the wants of such as he chooseth, as appeareth in the Disciples, which men cannot. Lastly, there is difference between such as have mean gifts, and such as have none: the one sort are God's Ministers, the other are men's, not God's.

[Use 1] The uses remain. First we see, it is a special gift of God, not a fruit of learning, for a Minister to convert souls to GOD by preaching of the word: for this grace and favor is often denied to many famous servants of God, Isaiah 6, 10, and 53, 1, and 49, 4. Christ himself converted not all to whom he preached, he often complaineth of their infidelity and hardness of heart, they *would not be gathered, whom he would have gathered* and gained to the faith, Mat. 23, 37. Nevertheless, we shall be rewarded, not according as we have converted which lieth not in our power, but according as we have labored, which lieth in our power. If learning could do anything of it self, then the best learned should do most good. But as the most learned do not most labor, so they do not see the greatest fruit of their labor. We must therefore all of us, whatsoever our gifts are▪ depend wholly upon God for his blessing, forasmuch as *Paul* planteth, & *Apollos* watereth, but God giveth the increase, 1 Cor. 3, 6, 7. nay, he beginneth and maketh an end of his own work it is he that giveth us grace to will and to do of his good pleasure.

[Use 2] Secondly, everyone ought to make it the special end of our Ministry, the edification of the Church, thereby to bring many children unto Christ. This doubtless is the reason, why so many great Doctors and deep Divines are very drones, and altogether unprofitable in their places, albeit peradventure profitable enough to their own purses; they look altogether to the rewards of learning (as they call them) & to popular fame, as though they that had greatest rewards, had always greatest learning: or they that had greatest learning, had always greatest conscience: whereas they should look to the benefit of the people. These hunt after the praise and glory of the world, & desire to be called great Rabbin's, and therefore oftentimes God casteth dung in their faces, that they may learn to be ashamed: so that we may say unto them, as Christ doth, John 5, 44. *How can ye believe, which receive honor*

one of another, and seek not the honor from God only? Whereas we ought to be like our Lord and Master, to be able in some measure to say with him *I seek not mine own glory, there is one that seeketh and judgeth,* John. 8, 50. Such a one as can truly speak thus, so far as human frailty will suffer him, shall have his defects supplied, and God will accompany the labor of his Ministry with the power of his Spirit. One such mean learned man, that hath zeal with knowledge, and knowledge with conscience, & conscience with diligence, & maketh the ends of his Ministry the good •f ye people & the glory of God, is worth an hundred of those proud Pharisees that *love the uppermost seats and to be saluted in the market,* Mat. 23, 6. The Apostle showeth in himself & requireth of others another spirit: He made himself *a servant unto all, that he might win the more,* 1. cor. 9, 19. Never came there greater detriment in former days or present times to ye Church, then by unconscionable & unfaithful learned men. Who usurped greater tyranny in ye church then they? Who hath starved moe souls, and sent them headlong in throngs to hell, then they? Who have fallen into the sin of Non-residency, and idleness in their residency, more then they? Who have been greater hindrances to the free passage of the Gospel, then they? Who have more disturbed the peace of the Church, and been the causes of atheism, popery, carnal liberty and open profaneness, then they by reason of their reputed knowledge? who stand so much upon their sw•lling titles and places of superiority, and yet want conscience of their duty lowliness of mind, love to God, and compassion to his people. What shall all their profound learning avail them, when they want an humble heart to season and sanctify their learning withal? [Objection.] What then, will some say? do you go about to condemn learning, so great an ornament in all? I do not go about to disgrace learning, [Answ.] or to contemn any learned men, or to bar the rewards of learning, much less to bring in ignorance, the mother of barbarisme. Learning is a precious jewel, it is a great blessing of God, it is a notable ornament joined with true godliness, wheresoever and in whomsoever they meet and are coupled together, there followeth an exceeding blessing. For as an unfaithful learned man is a great plague to the Church, so I hold this as a certain rule, there never came greater good to the Church then by a conscionable learned man. I wish, as *Moses* said to *Joshua, that all the Lord's people were Prophets and that he would pour out his spirit upon them all* Numb. 11.29. I grieve at no man's learning, I envy no man's preferment, I desire that all had the tongue of the learned to *speak the language of Canaan,* Isaiah 50 4. yea *the tongues and gifts of Angels,* 1 Cor. 13 1. whose names they bear, Revel. 1.20. and 2.1. but withal I add, that as a sword is a good thing and of necessary use to defend & offend, yet being put into the hand of a tyrant, or a mad man, it doth mu•h hurt, because it is abused: so learning is a great blessing of God, and maketh us differ not only from ye brute beasts but from other men also: it is profitable to prove, and improve, reform, & instruct: but being poured into a giddy spirit, and an unconscionable man, as wholesome wine into an unwholesome vessel, it loseth his taste, and becometh not only unprofitable, but hurtful, and bringeth much mischief, and sometimes the utter ruin not only of the person y^t possesseth it, but of the whole Church y^t is pestered with it, yet not of it own nature, but by his corruption that doth abuse it.

[Use 3] Thirdly, from hence ariseth comfort to men of mean gifts & of small knowledge, if they be painful and conscionable. True it is, they must not be *Jereboam's* Priests, that were

neither Levites nor learned, but taken from the basest of the people, as unsavory salt good for nothing: howbeit if with their mean gifts they use not mean diligence, and so discharge a good conscience, God accepteth and approveth of them; yea, he blesseth their labors, & worketh his great work of regeneration by them, & sealeth up thereby his favor to their own consciences. We see this in *Apollos* mentioned in the Acts, he was not altogether destitute of knowledge, though he had but little, *knowing only the baptism of John,* ch. 18, 25. that is, the doctrine of *John* preaching repentance which he sealed up by baptism: but his want of knowledge he did recompense with painfulness in his preaching, for he was *fervent in the Spirit, and taught diligently the things of the Lord:* so that albeit he came far behind others in gifts of understanding, yet did he parallel or equal them, and peradventure go before thē in fervency and faithfulness, and in the effect of his Ministry: for he was zealous of God's glory, eloquent in speech, diligent in his place, mighty in the Scriptures, and confounded the Jews that believed not in Christ. But woe unto them that have neither knowledge, nor zeal, nor diligence, nor conscience. It is noted of the Angel, that is, of the Minister of the Church of *Philadelphia,that he had but a little strength,* a small measure of graces and gifts, yet he maintained the truth resolutely, and brought much good to the Church of GOD by using them carefully; for he did not only keep the word, and confess the Lord in time of trouble and persecution, but converted many enemies that *they came and worshipped before his feet,* Reu. 3, 8, 9, though he had *little strength* yet he had many children whom he converted to the faith. For as the Apostle teacheth out of the Prophet, that *the desolate hath many moe children, then she which hath an husband,* Isaiah 54, 1. And as it often falleth out, that a weak man begetteth many moe children then he that is of greater strength: so such as have but weak gifts, do notwithstanding bring many to God. Let not therefore any be discouraged through the weakness of their gifts, from doing their duty, remembering the saying of Christ, Mat. 13, 12. *Whosoever hath, to him shall be given, and he shall have more abundance.*

[Use 4] Fourthly, this serveth to humble and abase such as have the greatest gifts, and are high Doctors of the Church, that they should not stand overmuch upon the glory of their learning, but crave with all humility the blessing of God, and cast down themselves and all their gifts at his footstool of whom they received them, that withal they may receive comfort in their Ministry from him. Their labors are oftentimes less blessed, because they stand so much upon their school-learning, terms, tongues, titles, degrees, and such like privileges, that they oftentimes forget the principal part of their calling to do good to God's people, & to *know nothing among them, but Christ & him crucified,* 1 Cor. 2, 2. Many there are that come far behind them in knowledge, that go far before them in conscience: which are beneath them in learning, but above them in labor, and find a greater blessing upon their diligence. For it oftentimes falleth out that such as are great Linguists, and profound Clearks bear themselves so proud upon their reputation, that they never desire a blessing from God, nor crave of him to sanctify their gifts, and therefore they oftentimes beat the air, & never pierce the conscience of the hearers, neither win any souls to God. They speak in the *enticing words of man's wisdom,* & utter strange tongues to gain admiration & astonishment in the hearers, but regard not the *demonstration of the Spirit,* 1 Cor. 2, 4. whereas others which preach in weakness, and in fear, & in much trembling, that the faith of ye Church should not stand in

the wisdom of men, but in y[e] power of God, are made instruments of bringing a plentiful harvest to God.

Lastly, let the people content themselves [Use 5] with such as God hath set over them, though they be not most excellent in gifts; and count it a blessing from God, not refusing or disdaining to hear them and to depend upon them, as the Pastors y[t] *watch over their souls.* They are oftentimes edified in their most holy faith, & profit in knowledge, in repentance, and in obedience under such a one, more then under another. For these do much good in their places, and turn many to righteousness. The diet of *Daniel* and of his fellows was no better then *Water and Pulse:* yet with that they prospered better, then they which had their portion from the Kings Table, because they were dieted at God's allowance, and therefore it was joined with his blessing: so are many fed with plain, yet with pure doctrine, taken out of the holy fountains of the Scriptures, whose souls do thrive & prosper far better in knowledge, in faith, and in obedience, then theirs that are fed after a more stately and costly manner with flowers of eloquence and ostentation of human learning, which puffeth up, but edifieth not. The people that have a painful and conscionable Minister, which bendeth all his gifts to edification that he may profit with them, and useth them not to gain glory to himself, but to God, are in far better case then such as have a great Doctor, a cunning linguist, an excellent Artist, a deep Philosopher, a subtle disputer, an eloquent Orator, an acute Logitian, or a profound schooleman, well seen in histories, and well red in Fathers; and is withal without conscience and leaveth his flock, or (if he be among them) hideth his gifts and burieth his talent: or, if he use his gifts now and then, bendeth them to vanity, not to piety; to ostentation, not to edification: or (as many do) use them against the truth, not for the truth; to destroy, not to build: to root out, not to plant. Woe unto that people that have such a guide: such a one can do no good unto them, whatsoever he doth to himself.

25 And the Lord spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, when ye take of the children of Israel the tithes which I have given you, &c.

27 And this your heaue offering, *&c.*

28 Thus you also shall offer, *&c.*

29 Out of all your gifts you shall offer, *&c.*

30 Therefore thou shalt say, &c.

31 And ye shall eat it in every place, ye and your households: for it is your reward for your service in the Tabernacle of the Congregation.

32 And ye shall bear no sin, *&c.*

Moses speaking both of the Priests and Levites, speaketh first of their office, and then of their maintenance, for whatsoever they have, they enjoy it for their service, verse 21. it is given unto them *as their reward for their service in the Tabernacle of the Congregation,* ver. 31. Now the Levites are charged to deal truly with the Priests, as they would have the people to deal truly with them. They were to pay tithes out of their tithes to the Priests, by reason of their honor and labor, who did as it were bear the burden and heat of the day: and least covetousness and greediness of gain should make them base minded and hard hearted, he telleth them that they themselves should be no less guilty of theft, if they deal fraudulently and injuriously with the Priests, then the people if they deal falsely toward them. So then as the people must set out their tithes before they presumed to use the rest: so must the Levites the tithes of tithes, before they use the rest of the tithes. We might observe from hence the common rule of equity, *Whatsoever we would that other men should do unto us, we should do the same unto them,* Matt. 7.12. We are ready and forward to require good dealing of others toward our selves, but slack and backward to return the same to others. Beware therefore of hurting and hindering any man in his body, in his soul, in his substance, in his good name by cruelty, by oppression, by fraud, by lying, by slandering: this the darkish light of natural reason may teach us, because we would not have others to defraud & to defame us, to oppress us or to purloyne from us, and therefore we ought not to deal so with others: nay we ought to be ready to do good for evil, and in all our dealings one with another to proceed by the rule of love, remembering how we desire others should deal with us. But ye point which I will insist upon, is this, that it is a sin for any, especially the Minister, to take the profits and commodities of any place, and not to perform the duties that belong thereunto, Isaiah 56.10, 11. Ezek. 34.2, 3. 1 Cor. 9.13, 14. 2 Thess. 3.7, 8. 1 Tim. 5.17.

The reasons: first because profits are given [Reason 1] for duties performed, and therefore he is a thief before God, and stealeth the benefit, whosoever neglecteth the duty. It is a sin therefore, because it is injustice. If a man should make a bargain, and take money upon it, and yet afterward not perform his bargain, like to that son that promised his father to work in his vineyard, but *went not,* Matth. 21.30. every man would condemn him of wrongful dealing: so is it unjust and injurious for a Minister to take the profit that shall arise out of any place, and then not to perform that which is required, as belonging of right unto it, as it is to take a fee, and to do nothing for it.

Secondly, this is an occasion of the perishing [Reason 2] of many people, both of himself and of others committed to his charge, 1 Tim. 4.16. A faithful Minister by doing his duty *doth save both himself and them that hear him;* the unfaithful destroyeth both himself and his hearers. Therefore it must needs be wrongful. If it were so, that he did destroy himself only, it were

no small evil to be a self-murderer: but when with himself he shall ruin many others, it must needs be more impious.

Lastly, because in not performing his duty [Reason 3] he doth defraud the people, and deprive them of that great good which the Lord hath bestowed upon them, and committed unto him to deliver and dispense unto them. He hath trusted them with a great charge, and willed them to keep the same to their use, 1 Tim. 6.20. 2 Tim. 1.14. If he that concealeth and keepeth back temporal things from his brother do offend the Law, Exod. 22. then great is his sin that keepeth back spiritual things from those to whom they ought to be delivered, and so much greater, as the difference is between spiritual and temporal.

This serveth to condemn the Popish teachers [Use 1] that live upon the spoil of the Church, and make merchandise of men's souls. We might tax these, and arrest them as guilty of an horrible crime, from the highest to the lowest, from the head to the foot, from the Pope the mightiest, to the Priest the meanest; they are all idle bellies, and conspire together to destroy the people, and happy is he accounted that hath his hand deepest in this sin.

For though many of them have goodly revenues, and have filled themselves with the fat of the earth, yet they live at pleasure, and are no whit serviceable to the Church, of whom I may speak with the Apostle, Rom. 16.18. *They that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.*

The Cardinals do scorn this office as too base and simple for them, and choose rather to reign like Princes, then to rule as Pastors: and make more reckoning of their purple, then they do of their people, and therefore turn over the toile and labor of teaching to the Parish Priests, whereas themselves not long ago were no whit better. The Priests considering that they have no calling to preach, but to say Mass, and to read their portuisse, do pass it over as a thing impertinent unto them. The Monks, which of ancient time labored with their hands, live at ease and pleasure in their Cloisters and Couens, but do no good to others. The Abbots fat themselves like boares in their styes, and are no way serviceable to the Church, but make their bellies their god, and their kitchen their heaven, and their table their joy: and the Pope, which sitteth at the stern and governeth the ship, taketh no care of anything, but letteth all alone; so that it is no marvel if all the rest follow his example.

[Use 2] Secondly, to let these pass, and to come unto our selves, it reproveth all such as are content to reap the profits of their places, and swallow great preferments down their wide throats, and yet take no pains at all in teaching. This certainly is a palpable sin, howsoever many, even those that are Non residents already, or would be, open their mouths, and set on work their pens to mainetaine and defend the same. This we all confess to be unlawful in other callings, where notwithstanding the danger is not so great, how then should it be allowed and go for currant in that calling, wherein men are put in trust not with silver and gold, but with a greater treasure, to wit, men's souls? Woe then to those that are ready to take, but not to give: to swallow what they can, but will distribute nothing: they may be truly charged to live by the sweat of other men's brows, and to do no duty for it. If any man go about to take from them any part of their living, they cry out of sacrilege, if they have not

their tithes paid to them without any subtraction or diminution; if any claim any customs or prescriptions, they exclaim by and by, of theft and robbing of the Church: when in the mean season, they are the greatest thieves and robbers themselves, and wrong the Church by their own beastly customs, and transgress the Law of God by their own traditions. For they can be content to rob the people, and to keep them from those things that are far more precious, which are due to them by the Law of God and man, whereby it cometh to pass, that the sin of the Minister turneth to be a great plague to the people. It is noted of *Chrysostom,* when they sought to bring him into the Ministry, that he began to excuse himself, and to break forth into these words, What grievous sin hath this people committed, that it pleaseth God to set over them such an unworthy Minister? but he spake this not for any insufficiency, but partly out of his own humility, and partly from a feeling of the weightiness of that high calling: but we may speak it out of experience and say, What grievous sin have sundry congregations committed in this land, that it hath pleased God in justice to set over them dumb and careless Ministers, that sweep away the benefit, but never perform any duty? and therefore whosoever they are that lie under any such heavy burden, they have no cause to rejoice, but rather to grieve and to groan under it, as a fearful judgment sent of God upon them for their contempt of his word, and for their other sins which they have committed against him. For wheresoever any such are settled, as it is a great sin in them, so it is certainly a great plague to the people, and therefore are to sigh and lament for it. I know these men pretend sundry reasons, but all their reasons are suggested from their own profit, and therefore it is no marvel that *Moses* teacheth, Deut. 16.19. that *a gift doth blind the eyes of the wise,* and perverteth the words of the righteous. For many of these are of great sufficiency, yet it may not seem strange unto us, if they be blind in their own causes, and cannot see in matters that should hinder their own profit. They [Object. 1] tell us, that they teach the Church elsewhere, or benefit it by writing, though they teach not where they live and have taken the charge upon them. I answer, [Answ.] first for their writing, that is not generally commanded, nor so necessary to be performed, as the preaching of the word: and therefore though all the Apostles did continue in preaching, yet all of them did not set forth somewhat in writing.

Besides, these men ought to teach, where they tithe it: and it is required of them to show their learning where they have their living. Liuings, no question, at the first were given in regard of personal pains where the profit is reaped and received. Is it likely that men would be so liberally minded to part from part of their own goods for nothing? A servant hired by one man may not go to another, and exact the wages of both; he must do his work, where he receiveth his wages, and where he doth no work, he cannot justly challenge any wages.

Again, when he is hired of one, he may not leave his business, and run to another.

[Object. 2] Again, some, say they, are Ministers of the Church of England, not of this or that church: and therefore so that they preach, it skilleth not where they preach. I answer, this is a silly shift, and no better then to receive an alms of one, and to give thanks to another: or to labor at Tarshish when thou art sent to Nineveh. Besides, why more a Minister of Enland, then of Scotland, Ireland, France, Germany, and the like? And let such men look upon their

commission which is given unto them to preach. For albeit in their letters of orders they be authorized in general to preach, yet in their institution and induction, they have a particular charge assigned unto them to preach in such or such a place. Again, who can enter upon any other man's charge without the license and allowance of the incumbent? Can any Minister be said properly to be a Minister of England, when he is not allowed to do any Ministerial act without his consent that is Minister of the place, and if he do, he is punishable by the Laws [Object. 3] of the land? But they will object yet further unto us, that they have their charge from men and that distinction of Parishes is not of God or of Divine institution. I answer, all Ministers ought to have special flocks by the Law of God and man: for otherwise what difference between the calling of the Apostles and the calling of Pastors and teachers? Have we Apostles in our days, to take care indifferently and indifinitely of all Churches? True it is, the Church maketh Parishes greater or lesser, wider or narrower, to have moe or fewer hearers assembled together: but God himself limitteth congregations, and diuideth people from people, & appointeth them to be such as one Minister at once may teach them; otherwise we should make him the God of confusion and not of order, whereas he is *the author of order,not of confusion,* I would know therefore of these Ministers of the largest extent, that challenge themselves to have a larger calling then either Bishop or Archbyshop; for whereas they exercise authority over a Diocese or a Province, and out of them claim no jurisdiction, these claim to be Ministers over an whole country or kingdom: I say, I would know of them, whether their calling be Apostolical, or Pastoral? if it be Apostolical, then they are sent into all the world to teach *all Nations,* Matth. 28.19. if it be Pastoral, then they are confined to one place. The same watchman cannot watch in diverse places: the same shepherd cannot attend diverse flocks: the same steward cannot rule and provide for two or three families distinct and distant one from another. No man that is wise will entertain such a watchman, such a shepherd, such a steward, as hath been [Object. 4] already entertained. Lastly, they will plead for themselves, that they preach by substitutes so that though they have taken upon them the care and the cure, yet they have their Curates: and though they be charged with the people, yet they are discharged by their deputies. I answer, [Answer.] in matters of special trust, it is not lawful to substitute by the laws of the land. He that is the Princes Ambassador chosen of him, may not choose another to go for him, forasmuch as he shall be his Ambassador, and not the Princes: and he that is chosen to be a Captain, may not assign another to go in his place, & he in the mean season remain at home. But of this we have spoken elsewhere.

Thirdly, to leave the reproof of the Ministry, [Use 3] from hence by proportion we may extend the doctrine to all others that receive wages for their labor. It reproveth therefore servants and hirelings that serve for hire, whether they work by the day or by the year, and yet do not the business faithfully for which they are employed. Most of these are *eye-servants,* not heart-servants, who are more nimble with their tongues, then quick with their hands. These can find time enough to prattle with others, but they care not how little they work for their masters. To give these their right, and to do them no wrong, they are plain thieves, and no better then such as pick their masters purses. The law of GOD esteemeth no otherwise of them, which is the Law and rule of all equity. They ought to labor with a good

conscience, and to be as ready to do their work as to receive their wages, and to be as unwilling to slack their hand in laboring, as they would be to have their master to slack his hand in paying of them.

Again, as they would have their servants in time to come, when God shall bless them with servants, & enable them to set workmen on work, to labor truly, diligently, and faithfully for themselves, so let them deal as true laborers with their bodily masters, that so God may bless them with faithful servants and faithful service another day. And as they ought at all times to be diligent, so then especially, when house keeping is chargeable, and groweth to be double so much as it was before. But what is this to the greatest sort? so that they have enough and feel no want, so their bellies be filled with meat, and they no way pinched with famine, they care not what themselves do, or what others suffer. Nevertheless, as the expenses are double, so their diligence should be double, *with good will doing service, as to the Lord and not to men,* Ephes. 6.7.

Lastly, to return to the Ministers, to [Use 4] whom the doctrine doth especially belong, it admonisheth them, that they should keep themselves from this sin, and seek with a good conscience to discharge their several places, whatsoever duties be required of them. For the Apostle doth set down a *woe* against his own soul, writing to the Corinthians, Chapter 9, verse 16. of whom he received no maintenance (as we declared before) but labored with his own hands to get his living; then much more shall it bring a woe to those that take the benefit, but do not discharge the function. And albeit many of these are grown great in the world, yet it is not their greatness, nor their dignity, nor their riches, nor their preferments that shall excuse them, but *woe unto them if they preach not the Gospel.* God grant that their rising be not by the fall of the Church, and their mightiness by the miseries of the Church. It should be *our meat and drink to do the will of our heavenly Father that sent us, and to finish his work,* John. 4.34. and the *zeal of his house should eat us up,* Psal. 69.9, And when we must go the way of all flesh and leave our riches and treasures behind us, the good which we have done in the Church shall more comfort us, then the heaping together of much goods. It is reported of *Gregory Thaumat.* when he asked the question, being now ready to leave the world and to give up the ghost, how many Infidels yet remained in the city *Neocaesarea,* and answer was returned unto him, seuenteene: that he rejoiced greatly, and comforted himself, and gave thanks to God, saying, There were only so many faithful and believers when I was made Bishop of this place, *Totidem erant fideles, cum coepi Episcopatum.* Let us all apply this unto our selves: you that be Ministers of the word, and have taken the charge of souls, must endeavor yourselves to preach the word constantly; forasmuch as you have undertaken to do it, let it be your care to perform and accomplish it. And you that are the people must give them encouragement, and draw them on to greater labor by your love to the Word. When the people grow careless, it maketh the Minister oftentimes careless also: and so it cometh to pass, that though they take the profit, yet they are no whit careful to take the pains: whereas if they could cause him to see the fruit of his labor, it would contstrain him to go forward in his place with cheerfulness. For when doth the husbandman labor with joy, but when he beholdeth the increase of the earth, and his pains to come to some profit and perfection? so likewise doth the faithful Minister labor with comfort and delight, when he seeth his labor

bring forth a fruitful and plentiful harvest in the people. True it is, if the Minister grow dull and dumb because he hath no encouragement from you, it is his sin, it shall be no excuse unto him; but the sin of the people is so much the greater, and their condemnation deserveth to be double. On the other side, if both of them be diligent, the one in preaching, the other in hearing, they shall mutually edify one another, and grow in grace together within the house of God, and hereafter shall receive the fruit and benefit of it in the life to come.

CHAP. XIX.

1 ANd the Lord spake unto Aaron, saying,

2 This is the ordinance of the Law, which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke.

3 And ye shall give her, *&c.*
4 And Eleazar the Priest shall take of her blood, *&c.*
5 And one shall burn the heifer, *&c.*
6 And the Priest shall take Cedar wood, *&c.*
7 Then the Priests shall wash his clothes, *&c.*
8 And he that burneth her, *&c.*
9 And a man that is clean, *&c.*

10 And he that gathereth the ashes of the heifer, *&c.*

AFter the murmuring of *Korah* against *Aaron,* touching the Priesthood, we shown how God is reconciled to his people, and they brought into his favor again. Touching the which, we considered two points, the first belonging to the Priests and Levites, chap. 18. the other to all the people generally, in this Chapter, to the end they should have an ordinary means to purge and sanctify themselves from their uncleanness at all times. The sum therefore of this chapter is this, God hath instituted the way and means, how the unclean shall be cleansed, whereby to assure themselves, that no infirmity shall separate them from the favor of God. The parts of this Chapter are two, the first is touching the water of cleansing or separation, so called, because such as were separated for any uncleanness, were sprinkled with it: the second touching the persons that were to use it and to be cleansed by it. Touching the water, we are to know the matter whereof it was made, of *the ashes of a red cow, without spot, without blemish, without yoke.* And the rites used about the heifer, before it was offered, and also following the offering, all which may be learned in the words themselves. The persons that were to use this *water of separation,* are the unclean, which are of two sorts, first by touching

a dead body of any man. Secondly, by approaching and coming near to the tent where the dead lieth, &c. It is dangerous to be near any unclean person, which pointeth out the danger of evil and teacheth to have no communion with it. Whosoever neglecteth this law, and being unclean seeketh not to be cleansed, *shall be cut off from the cōgregation,* verse 13, 20. declaring, that we should not suffer sin to rest upon us: though we fall into evil, and cannot keep our selves upright, yet we must not lie in sin, neither give it any entertainment, no not for a time. But to pass over particulars, observe the scope and drift of this chapter; which is, to proclaim the mercy of God to such as confess and forsake their sins. The Doctrine then is this, that all penitent persons shall be received into God's favor, so y^{t} no evil shall come nere them, Isaiah. 1, 17, 18. It skilleth not what our sins are, or how great they have been, but how true and sincere our repentance is, Ier. 50, 20. 1 John 1, 9. Ezek. 36, 25, 26. This truth is farther confirmed by many examples, as *Manasseh,* 2 Chro. 33, 12, 13. the *sinful woman* that had many sins forgiven her, Luke 7, 48. the *penitent Thief* upon the cross, Luk. 23, 41, 42, 43. To those that *put Christ to death* the Apostle *Peter* preached repentance, and *many of them believed and were saved,* Acts 2.37.

[Reason 1] The grounds of this are first, that no sinner should despair with *Cain,* 1 Tim. 1, 26. or be damned with *Judas,* John 6, 70. or be rejected with *Esau,* Heb. 12, 17.

[Reason 2] Secondly, Christ Jesus hath satisfied for us all, Isaiah 53, 5, 6. Rom. 8, 33. he is our surety, and hath paid all our debt for us, whatsoever could in justice be required of us. God the father is the creditor, we are the debtors. Christ is the surety, sin is the debt, hell is the prison into which we deserve to be cast. But as the creditor cannot come in with any after reckonings, nor put the poor debtor into prison, when once the debt is satisfied by the surety; so the Lord will not *lay anything to our charge,* nor send us to hell as to prison, forasmuch as his own Son hath laid down his life as the full price of all our iniquities, whereby his wrath is appeased, and his justice satisfied.

[Use 1] The uses. First we learn how it cometh to pass, that the sin against the holy Ghost is said to be *the unpardonable sin,* the sin that *shall never be forgiven, neither in this life, nor in the life to come,* Matth. 12, 32. Mark 3, 28, 29. 1 John 5, 16. not because God cannot forgive it, for his mercy is infinite, and greater then all our sins, but because such as commit it can never repent. Such as were once *lightened with the knowledge of the truth, have received the heavenly gift, have been made partakers of the holyghost, have heard the good word of God with joy, and tasted of the powers of the world to come, if they fall away, it is impossible they should be renewed again by Repentance, seeing they crucify to themselves the son of God afcesh, and put him to an open shame,* Heb. 6, 4, 5, 6. & 10, 29. These are not only malicious and obstinate offenders, but desperate sinners that dash themselves in pieces against the rock: they know the truth, and salvation to be by no other then Christ, yet they reject and renounce salvation by him. These are like desperate murderers that hang themselves or cut their own throats. True it is, that many weak Christians, languishing under the burden of sin, are oftentimes afraid they have committed this sin, but whosoever feareth he hath committed that sin, I dare pronounce no evil against that soul. For I take this to be a certain rule, that *Whosoever feareth he hath sinned against the holy Ghost, hath not committed that sin, neither can commit it, but is altogether free from*

it. Such as are so forsaken and given over of God to fall into it, are not afraid of it, but rather boast of it, glory in it, and live and die with it. The fear to offend this way, is but the shadow of it, and not the substance: and this shadow is a notable preservative to keep them from it, and it from them; and therefore shall hurt no man, no more then the shadow of the sword can cut in pieces which hath no edge. But those wretched sinners that sin this sin, do it to despite God to his face, & would (if they were able) pull him out of heaven: they tread under their feet the Son of God, *and count the blood of the Covenant (wherewith they were sanctified, as an unholy thing, and do despite unto the Spirit of Grace,* Heb. 10, 29.

Secondly, it reproveth the Church of *Rome,* [Use 2] and quencheth the fire of Purgatory which they have kindled. They find it to be gainful merchandize, and a fire that heateth all their kitchins: and therefore as *Demetrius* and the rest of the craftsmen which *received no small gain by making silver shrines for Diana,* were zealous for idolatry; because thereby *they had their wealth;* so are the Romanists zealous for their Purgatory, knowing that if that fall, their *whole craft is in danger to be set at naught,* Acts 19, 24, 27. And if they did not find advantage by it, they would soon give over the defense of it. For it is directly against the Scriptures, w[c] make only two places, *heaven and hell.* Lu. 16, 23. and two sorts of persons, *such as believe, & such as do not believe,* Mar. 16, 16. And as this is a mere fiction devised in the idle brain of superstitious men, so is their doctrine of praying for the dead no whit better. We read, Levite. 4, 3.13, 22. of sundry sacrifices appointed for all sorts of people, *For the Prince, for the Priest, for the Congregation: for sins of ignorance & of knowledge,* ch. 5, & 6. but we read nowhere of any for the dead. We read everywhere of prayers prescribed for the living, & *Paul* directeth the church how to carry themselves *toward the dead;* but we have no word of praying for them. They that *die in the Lord,* are pronounced to be blessed, Reu. 14, verse 13. even from the time of their death and dissolution; and therefore come not into any fire at all: whereas contrariwise, if we may believe the Popish Teachers that blow the bellows, it is made so exceeding hot, that it scorcheth beyond measure all such as are cast into it, and little difference between that fire and hell fire, but in the continuance. And if this tale were not handsomely tied together, and the furnace heated seven times hotter then ordinary fire, their kitchins would quickly wax cold. But wherefore serve all y[e] purgings mentioned in this place & in other places of the Law of *Moses,* but to assure us that sin is pardoned in this life, and the punishment of sin pardoned also? so that nothing remaineth on our part to be satisfied: for that were to renounce and deny the satisfaction of Christ: But the Papists, making Purgatory neither heaven nor hell, but as it were a middle place between them both, do teach that such as die in venial sin are put in that prison to fry for a season, until by the prayers of the living made to God, but specially by alms deeds given to the Priests and Jesuits, and by the pardons and indulgences of the Popes, they be released. But if Christ have paid the price for our greatest sins, how should we not believe that he hath much more satisfied for the lesser? and they that believe not that he gave himself to redeem us from the lesser, how can they hope or have comfort that he gave himself for the greater? Wherefore this fond distinction of persons, of places, and of sins, cannot stand with the word of God: And as for prayer for the dead, it cometh as a pardon after a man is hanged, or as Physic to the body of him that is departed this life. We know how God appointed sundry sacrifices in

the time of the Law, for all estates in the Church high and low, one and other; but among them all set down in this book and in the book of *Leviticus,* we find none at all, no not one offered for the dead: doubtless either God was very forgetful of them, or else this doctrine was not then hatched. The living are commanded to pray one for another, but never for the dead, for that were to pray with the foolish virgins, *Lord, Lord, open unto us* when the door is shut, Matth. 25.10, 11. And doubtless the Church of Rome in this point have a faith by themselves, for not only we of the reformed Churches have forsaken them, but the Greek Churches also renounce such a Purgatory as the Papists imagine: for they deny any purging fire to be after this life, such as is material and corporal. For albeit some of them think, that there is a middle condition wherein some remain after death, abiding in darkness, without enjoying the light of God's countenance, and are holden in a state of sorrow as it were in a prison, until by the mercy of God, and the prayers of the faithful they be delivered; and incline to this opinion that the lesser sins of men dying in the state of grace are remitted and forgiven after this life, without any punishment at all of fire or any other kind, by the mere grace and goodness of God: yet notwithstanding they confidently pronounce, that no Scripture or Council hath delivered a double punishment by fire after this life; and therefore let all the Romanists and such as adhere unto them take heed, lest while they dream of a temporary fire, they mistake themselves, and fall into the *everlasting and unquenchable fire,* Matth. 3.12. and 18.8. Now to make this more plain I will set down such strong and important reasons as were exhibited to the Council of Florence, and are propounded by others, whereby the foundation of that doctrine is shaken in pieces, and falleth to the ground. To this purpose observe, that as some little good in them that have great and mortal sins hath no reward at all, by reason of the prevailing evil which is found in them: so small sins in them that have great graces & works of virtue, are not to be sharply punished, the better things overcoming and ouerswaying them.

Again, the wills of men that are dead and departed hence, are either changeable or unchangeable, there is no third can be imagined. If they be changeable, then they that are good may become evil, and they that are evil become good, so that neither the good shall be unchangeably happy, nor the evil unchangeably miserable, but that the dead may fall from the top of happiness to the depth of misery, and contrariwise rise from the bottom of misery to the height of all happiness. If they be unchangeable, then they are not capable of any amendment, for he that is corrected from going astray, is set aright, being brought to dislike that which he liked before, and to love that which he hated before, and neither of them can be found in a will y^{t} is unchangeable.

Another consideration is drawn from the parable of the rich man and *Lazarus* in the Gospel, where Christ Jesus showeth, that the poor man so soon as he was dead *was carried by the Angels into Abraham's bosom,* and the rich man's soul so soon as he was dead was found *in the torments of hell,* Luke 16.22.23. There is no middle place of temporal torment as there are but two sorts of persons, so but two sorts of places, one dying in the favor of God, the other out of his favor; so there are but these places, heaven for the one, and hell for the other.

Besides, it is no way just, that the soul alone should be punished for the sins of the whole man: but *Purgatory* presupposeth a sole punishment of the soul without the body, which notwithstanding never sinned without the body. If it be justice in God to punish the soul for the supposed venial sins, how should it not savor of injustice to let the body go scotfree and suffer nothing? For what cause or color can they suppose or surmise, why the body, which hath had part and fellowship in the sin, and should have part & fellowship in the glory after the forgiveness of sin, should have no feeling at all, or suffering of the punishment that purgeth our sin? Furthermore, it is more proper to God to reward good things, then to punish evil, because *he visiteth the iniquities of the Fathers upon the children to the third and fourth generation, but showeth mercy to thousands,* Exod. 20, 5, 6. & 34, 7. Numb. 14, 18. Ier. 32, 18. If then it be necessary to be believed upon pain of damnation, that the souls of such as are truly penitent should after death go into Purgatory punishments, why then ought we not as well to hold and believe, that the souls of such as have kept the Commandments of God all their life long, and at the last turn from their righteousness without repentance, should first go into a place of rest and refreshing, to receive the reward of their well-doing, before they be cast into eternal punishment? But this no man believeth as a truth, neither thinketh it reason, why then should any believe the other? If any object, that when the righteous man committeth iniquity he hath no reward, because all his righteousness that he hath done shall not be mentioned, in the trespass that he hath trespassed, and in his sin that he hath sinned, in them he shall die. I answer, that this answer is no answer at all, neither anything to the matter in hand; for if this prove that such as are evil shall not for some good be recompensed and rewarded, because all their good that they have done shall be forgotten: then it will as strongly prove, that the righteous which have committed some small evils should not be punished for those evils, because all the evil shall be forgotten, according to the saying of the same Prophet, Ezek. 18, 21, 2•. *If the wicked will turn from all his sins that he hath done, and keep the statutes of the Lord, and do that which is lawful and right, he shall surely live, he shall not die; all his transgressions that he hath committed they shall not be mentioned unto him, in his righteousness that he hath done, he shall live.*

Lastly, whereas they go about to prove Purgatory by the custom of prayer for the dead it is very clear and evident, that if once we admit Purgatory, we may not pray for the dead at all, because while we pretend to do them good, we shall do them harm. For no affliction is or can be laid upon others but in these three respects. First, when a man out of a cruel and unreasonable passion desireth and delighteth in the torments of others without any cause, as the heathen set forth men in their public plays, exhibited unto the people upon their devilish Theaters to fight, to wound, and kill one another; or else cast them unto Lions and other wild beasts to fight with them, while they in the mean season did solace themselves in it as at a sport: or else secondly for the upholding of justice and judgment, as when murderers and malefactors are put to dea•h: or thirdly, in mercy and compassion, for the benefit of him that is afflicted, as the Physician afflicteth the sick patient. In this last respect, God is said and supposed to afflict souls in Purgatory, not to sport himself in their misery, because he is not a tyrant: neither to punish them as malefactors, because he is a father unto them, but to correct them for their souls health as a gracious God. So then as the

Surgeon or the Physician do not delight in afflicting and torturing their sick patients, but deal as tenderly with them as possibly they can, due respect had to the recovering of their health & former estate; so God doth afflict no more, then is precisely necessary for the purging out of sin. As then it were vain and hurtful for the standers by, to entreat the good and skillful Physician that loveth and tendreth his patient, and no way afflicteth him more then is precisely necessary for the recovery of his health, to with-draw his hand, or to remit anything that he intendeth to do: as if he purpose to open a vein & to let him bleed ten or twelve ounces (knowing his disease requireth it) no man entreateth y^{t} it may be but two or three: or if he purpose to have him purge two or three days, to desire it may be but one day, or if he be constrained to cut and lance, to request him to spare his labor and let the party alone, because that were to hurt the sick man, and a token that we hate him rather then love him: so were it hurtful for the souls departed to entreat God any way to lessen or shorten their affliction which otherwise he would lay upon them, forasmuch as he intendeth not to hurt them at all, but to purge out of them the impurity that is found in them. Thus therefore we reason with them against Purgatory, as *Luther* doth with them about Pardons & indulgences. For as he saith, It profiteth not to be delivered from that which worketh so a man's salvation; but such are the afflictions and punishments of this life, as the Prophet teacheth, Psal. 119, 71. and the Apostle, 1 Pet. 1, 23▪ so that Indulgences should hurt to free us from that which shall do us good: so we may conclude from *Luther's* ground and foundation, that it profiteth not but hurteth, to be delivered from that which worketh unto a man's salvation: but the afflictions and punishments of the next life are such, so that we should not desire and crave of God to be delivered from them.

Lastly, from hence ariseth great comfort to [Use 3] all pen•tent persons, and such as are careful to cleanse their souls and bodies from all sin; they may assure themselves that this work of repentance, though it be painful for a time, ye• shall be gainful in the latter end, for we are assured to find pardon, and purchase favor at God's hand. But the afflicted soul, terrified with the feeling of sin, [Object.] will object the multitude and the exceeding great number of his sins, and thereupon sit in judgment upon himself, and give wrongful sentence against himself, that he neither hath nor can have any hope of obtaining mercy. I answer, we are oftentimes evil judges to judge even of our selves, especially in time of temptation, and therefore I may say unto them, as the Apostle doth in another case, *Are ye not partial in yourselves, and become judges of evil thoughts?* I am. 2, 4. For shall we suffer our hope to fail, or our selves to faint and wax feeble, when God biddeth us hope, and assureth us that he will make us clean from all our filthiness? Ezek. 36, 25. *Ye shall be clean from all your filthiness.* When he saith *from all.* I say *from all,* shall we say not *from all?* Or that they are so many that he cannot, or will not make us clean from all? Can anything be hard to him that is Omnipotent, whose mercy is above the heavens? He hath heaped up mercy in store for us, more then we have heaped sins against him, be our sins never so many. O but our sins, [Objection.] will some say, are not only many, but they are most grievous & horrible, greater they are then can be pardoned. I answer, [Answ.] be it that they are grievous, yet do not say they are greater then can be forgiven. For that is a greater offense against God, then the committing of those sins that lie so heavy upon our consciences. Hence it is that the Lord

saith, *Though your sins be as scarlet, they shall be as white as snow: and though they be red as Crimson, they shall be as wool,* Isaiah 1, 18. Doth not he much abridge and cut short the Princes power and mercy, that shall say he can pardon only lesser and smaller offenses committed against him, but cannot pardon. Treason and rebellion? And doth not he shrink up the sinews of God's power that is infinite, and accuse him of impotency and weakness, that chargeth him not to be able to forgive such as are ye greatest offenders against him? Nay, as the mercy of a Prince is most of all seen in sealing a pardon unto such as have provoked him in the highest degree: so is the grace and goodness of GOD especially manifested in forgiving those that are sinners above others, that so *Where sin aboundeth, grace may abound much more,* Rom. 5, 20.

Again, as well we might say in a pride & confidence of our own works, that our good deeds are greater then he can sufficiently reward, as in despair to pronounce, that our evil deeds are greater then he can pardon: because as his mercy is greater then all our good works, so his power is greater then all our evil works. Who did ever come unto him to entreat favor and forgiveness at his hands that went away unpardoned? *Paul* testifieth of himself, that he was the *chief of sinners,* 1. Tim. 1, 15. and the *least of the Saints,* Eph. 3, 8. yet he obtained pardon. And wherefore? even because this example of God's mercy shown him should be an instruction unto the Church of God forever, that he will deal in like manner with all other that truly repent, how great soever their sins be.

11 He that toucheth the dead body of a man, shall be unclean even seven days.

12 He shall purify himself therewith the third day, and the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the corpse of any man that is dead, and purgeth not himself, defileth the Tabernacle of the Lord, and that person shall be cut off from Israel, because the sprinkling water was not sprinkled upon him; he shall be unclean, & his uncleanness shall remain still upon him.

14 This is the Law, When a man dieth in a tent, all that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And all the vessels that be open, which have no covering fastened upon them shall be unclean.

16 Also whosoever toucheth one that is slain with a sword, &c.

17 Therefore for an unclean person they shall take of the burnt ashes of the same offering, & pure water, &c.

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it in the tent, and upon all the vessels, &c.

19 And the clean person shall sprinkle upon the unclean the third day, &c.

20 But the man that is unclean, and purifieth not himself, that person shall be cut off, &c.

21 And it shall be a perpetual law unto them, that he that sprinkleth the water of separation, &c.

We have shown before how God appointed a red heyfer to be offered, and of the ashes thereof hallowed water to be made, wherewith to sprinkle those that are unclean by touching a dead body, or by coming near anything belonging to the dead. The heathen themselves had certain purging sacrifices, & certain holy waters, whereby they cleansed and purified sometimes their land forces, and sometimes their sea-forces, and sometimes their cattle. But that which God prescribeth to his people in this place, is of another sort, and to another end. *Moses* therefore declareth what persons and what things are to be cleansed, verses 11, 14, 15. the time when, verse 12. the punishment of him that omitteth this cleansing, ver, 13, 20. the manner how to cleanse with this water, verses 18, 19. and how long this Law shall continue, verse 21. So then the point that cometh to be considered in this chap. is the water of separation, and the use thereof among the people of God. This though it concerned the Israelites only, and was to remain among them touching the practice as a perpetual statute, yet it had an end in him that brought an end to all types and figures; and he that was buried in the earth for our sins, buried with him in the grave these ceremonies. Nevertheless, as we have often noted before, there do still remain diverse and sundry moral uses from hence for our further instruction, which bind us to the end of the world.

The uses. First of all, this serveth to reprove the Papists, who have patched up their religion with sundry shows of ceremonies, partly Jewish, and partly heathenish. And from an imitation of this *water of separation* commanded in this place to be used in sprinkling of the unclean, their tents also, and vessels, they have brought in their *holy water sprinkle,* and maintain their superstitious blessing with crosses, and their hallowing of wax, palms, ashes, holy bread, salt, oil, and such like trash and trumpery, & bear men in hand that they have power to drive away diseases, and to cast out devils. These institutions are apish imitations of the Jewish rites, & a raising of them out of their graves where they lay buried and rotten long ago, and yet they seek to quicken them and to put life into them again. *Bellarmine,* handling this point at large, delivereth his opinion in two propositions: the first, that water, oil, bread, candles, ashes, palms, and such like are rightly blessed. The second, that they are

rightly used to signify and to work supernatural effects. So then the question and controversy arising between the Church of Rome and us, is this, whether these creatures may be used not only to signify, but to work supernatural effects. To prove this, he alledgeth two testimonies out of this book, ye one out of the 5. cha. touching *the waters of jealousy,* that if they were drunken, they brought to the adulteress certain destruction, for the water caused the curse to enter into her, so that her belly did swell, and her thigh rot. The other out of this Chapter touching *the waters of separation,* so called, verse 9. and 13. because they were to be sprinkled with it, who for some legal uncleanness were separated from the holy Tabernacle and the company of others. The Jews, were not hereby washed from their wickedness, that were sprinkled with this water, but it was used to wash them from the pollutions of the Law, when they had touched a dead corpse, or such like. But what is all this, being granted, to heal diseases, or to drive away devils, according to their doctrine, teaching that these sanctified creatures may be used to these purposes? And if this *holy water* had any such secret force or inherent virtue, what needed so great a multitude of poor impotent people, *blind, halt, withered,* to wait for the moving of the water of the pool of Bethesda at Jerusalem? or he that had an infirmity thirty eight years to lie languishing so long, for want of one to put him into the pool whensoever the Angel went down to trouble the *water,* John. 5.2, 3, 4? Seeing both he and all the rest might have been healed so easily by every Priest, if *the water of separation, or the water of jealousy* could have helped them? We read of many possessed by devils, brought to Christ that he might cast them out of them: could the Jews themselves do it by this *sprinkling of water?* If they could not, then is *Bellarmine* grossly deceived, and goeth about to deceive his readers, when he affirmeth, that these are creatures which were indeed effectual to work some effects, were also effectual to work these supernatural effects, to wit, to drive away devils, and to heal diseases.

This had been a ready way and a quick dispatch, if anything could have been done by them. When the disciples of *John* came to Christ, to know whether he were the promised *Messiah,* or that they should look for another, he wished them to tell *John,* what they had seen and heard, *The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up,* Matth. 11.5. But if the common and ordinary use of the *waters of expiation and cleansing,* could have effected these miraculous works, he would never have gone about to prove himself to be the *Messiah* by these arguments which should have been weak, uncertain, and untrue. Nay, do the Jesuits think that the *waters of jealousy* have now any force to try the adulteress, that after she hath drunk thereof, *her belly should swell, and her thigh should rot?* No, doubtless: and therefore if it retain not the effect which it had at the first institution, how shall we think it can have other and the same far greater and stranger effects? True it is, when God appointeth the creatures to be used, they have oftentimes supernatural effects, as when *Elisha by salt* healed the unwholesome waters, 2 King. 2.21. and did cleanse and cure the leaprosie of *Naaman,* by his *seuentimes washing in Jordan,* 2 King. 5.14. when the Apostles and Elders did anoint *the sick with oil,* Mar. 6.13. I am. 5.14. and when Christ used spittle to heal the blind man, these we confess, were made signs of the power of God: but the question is, whether without any word or warrant from God we may use the creatures to such effects? The *waters* which now we speak off have approbation and

allowance from the mouth of God, and therefore no marvel if they be effectual to the ends for which they were established. In like manner the water in Baptism we sanctify, the bread and wine in the Supper of the Lord we consecrate, as signs and seals of the power of Christ, assuring us of the forgiveness of our sins. See then how our adversaries dally and delude the world, to make them believe that we deny, that any consecrated creatures may be used to work supernatural effects: whereas they should join issue with us in this, whether they be able to do thus without the word of God: but in this they are altogether silent and hold their peace, as if they were stricken dumb. The Prophets and servants of God used these things well, but it followeth not hence, that the Priests of *Baal* the Romish Priests may therefore use them; no more then we conclude, that because the shepherds may eat one of their sheep, therefore the Wolf also may do the like. Or thus, *Ishmael* was circumcised at thirteen years of age, therefore his sons, the Arabians and the Mohammedans after his example might do the like. Or the woman of Samaria conclude, Our fathers *Jacob* and his sons *worshipped in this mountain,* therefore we may sacrifice there also. This kind of reasoning was the error of the disciples, *Elijah* prayed that fire might come from heaven, and consumed them that reproached him, therefore we may use such a prayer, Luke 9. Thus did the Cerinthians, Ebionites, Ethiopians, and other heretics reason, Christ was circumcised, therefore we also ought to be circumcised.

This is the conclusion of *Bellarmine* and of the Wolf, who gathered by the force of this reason, that he might devour the sheep as as well as the shepherds; but the Wolf was a thief, the sheepeheards did eat that which was their own. So saith the Cardinal, *Moses* used *water* to supernatural effects, *Elisha* cured the waters *with salt,* and the broth with meal cast into it, 2 King. 4.4. Therefore we may use *holy water* blessed after the Popish fashion, both to cure diseases, and to drive away devils, albeit the water were never instituted of God to any such uses and purposes. For we must consider there is great difference of times, of places, and of persons; that which is lawful at one time is unlawful at another: that which is allowed in one, is not to be allowed in another: And that which is good done after one manner, is evil being done in another.

Besides, we are not left to our selves to devise in God's worship what we list, Deut. 12.32. Luke 2.22. with Levite. 12.8. 1 Sam. 15.15 Gen. 22.16. compared with *Jeremiah,* chap. 19. verse 5.

Lastly, this practice giveth way and allowance to sorcerers, enchanters, charmers, and coniurers to use the word and creatures of God to their lewd practices, to cure diseases and such like, whereas God hath appointed no such means to heal them.

[Use 2] Secondly, from hence the Romanists go about to establish their unsound distinction of sin into mortal & venial. Some, they say, are so little as that they deserve not eternal death, but may be washed away with *these holy waters* that now we speak off. Doubtless, these sins must be exceeding little, or the force of these waters must be exceeding great when men are sprinkled with them. Whereas the Apostle is plain, speaking of *this heifer,* and of *this water,* Heb 9. that being bodily they can only purify the body, but in no sort purge *the conscience from dead works.*

True it is, they say these sins do somewhat offend God, yet they add, *facili negotio expiantur,* that is, they are with little ado easily purged and put away. But we teach according to the Scriptures, that all sin in it own nature, even anger and concupiscence which they call venial, is mortal. True it is, there is a difference between sin and sin, both in nature and in the punishment due unto them: some are greater & some lesser, some worther of greater punishment and some of lesser; yet the least sin committed in thought and motion, deserveth everlasting death and separation from the gracious presence of God, if he deal with us according to the rigor of his justice, and look upon us without the satisfaction of Christ.

The writers and teachers of the Popish Religion publish to the world, that we hold the sottish Paradox of the Stoics, that all sins are equal, the contrary whereof is manifest in the harmony of the confessions of our Churches. And why do they slander us with this dotish doctrine? or upon what foundation do they ground this accusation? forsooth because we hold that all are mortal. But this is a weak consequent, and will not prove the point for which they allege it. All men are mortal, even Princes, as it is said in the Psalm, 82.6. shall we hence conclude, that the people are equal to Princes, because they are alike subject to mortality? In the breach of the seventh commandment, there are sundry sortes of uncleanness and incontinency forbidden, as fornication when men defile themselves with filthy harlots and concubines: adultery between them that are married: incest committed with such as are near in consanguinity or affinity: the sin of the Sodomites, *Who leaving the natural use of the woman* burn in lust one toward another, man with man working filthiness, Rom. 1.27. revenged with fire and brimstone from heaven, Gen. 19.

Among all these several kinds, there are degrees of sin, one is greater then other, adultery worse then fornication, incest then adultery, and Sodometry then them all: and all these by the confession of the Papists themselves are mortal, and yet by their own confession also, one is more heinous and horrible then the other. If then their conclusion be good against us, that we hold all sins to be equal, because we teach that they are mortal: how should it not stand as strong and firm against themselves, that they also hold all these sins to be equal, fornication as bad as incest, and adultery as heinous as Sodometry, because they teach that they are all of them mortal? The like absurdity we might easily infer against them in the rest of the commandments, and that out of the Roman Catechism. But to understand this point the better, let us consider that our Churches teach no other doctrine then the Scriptures teach, that as all sins proceed out of the same fountain of corruption and infidelity, so all of them make us guilty of eternal death and damnation, unless we obtain pardon by faith in the Mediator Christ Jesus, Luke 12.47.48. All sins, whether committed of ignorance or knowledge, deserve *stripes,* either many or few, and these stripes are no other then eternal punishments, as appeareth by the words of the Apostle, 2 Thes. 1.8. so that they which *know not God, neither believe the Gospel,* shall be punished in hell; because according to the opinion of the Papists themselves, when the Lord shall come in flaming fire to judge the quick and the dead, Purgatory shall utterly cease and be no more, the prison doors shall be broken, the fire shall be quenched, the place shall be emptied, and the poor souls shall be discharged, then shall be a gaile delivery, they shall be quit by Proclamation. To understand this the

better, we must know that sins may be said to be mortal or venial three ways. First, in regard of the event. Secondly, in regard of the cause. Thirdly, in regard of the nature of the sins themselves. They are venial, in regard of the success or event which do obtain pardon, and when forgiveness followeth them, though they be in themselves most grievous: as 1 John. 5.16. where the Apostle calleth those only *sins unto death,* whose reward certainly is eternal death; and those *not to death,* which may be forgiven, howsoever in their own nature they merit damnation.

Thus we may say, that *David's* adultery and murder were venial sins, because howsoever in the nature of them they were deadly, yet were they venial in regard of the event, because *Nathan* said unto him, *The Lord hath put away thy sin, thou shalt not die,* 2 Sam. 12.13. No sin is venial so long as we follow it: and no sin is mortal, when once we forsake it, Pro. 28.13. All sins are made venial by repentance: no sin is venial without repentance. Secondly, sins may be said to be venial in regard of the cause from whence they proceed, whereupon they sooner obtain pardon, because they are not done of malice and a settled purpose, but of ignorance and infirmity: as *Paul* showeth this to be the cause, why his sin was venial unto him, and why he obtained mercy and forgiveness, *because he did it ignorantly through unbelief,* 1 Tim. 1.13, And in the fifteenth Chapter of this book it is said, the Priest shall make atonement, when a private person or the whole Congregation hath committed anything through error or ignorance, and it shall be forgiven them, *for it is ignorance,* Numb. 14.25.

These sins springing from this fountain are damnable in themselves: from hence it came that *Paul* was a persecutor and a blasphemer, but the Father of all mercies and compassions, gave him pardon, because he sinned of ignorance and infirmity. So then, his sins were venial in regard of the event and of the cause But sin considered in the nature of the thing it self is not venial, but deserveth temporal and eternal punishment. Now the Papists themselves teach, that sin is truly and properly called venial, when it is so in it own nature, and deserveth only a temporal punishment, either in this life, or in the life to come: so that if God would examine it and enter into judgment with it according to his most rigourous and severe justice, he could not punish it with eternal death, for as much as in it own nature it deserveth pardon, or at least some slight or temporal punishment. And of these, the controversy is between the Church of Rome and us, and not of those that are venial by the event, or by the cause. But the Scripture teacheth us that all sin is the transgression of the Law, 1 John. 3.4. This is a true and perfect definition of sin, for every transgression of the Law is sin, and every sin is a transgression of the Law. From whence we reason thus,

Every transgression of the law is worthy of death:

Every sin is a transgression of the Law,

Therefore every sin is worthy of death.

The first part is plainly proved by many places, Gal. 3.13.10. Deut. 27.26. Matth. 5.22 whereby it is manifest that the Prophet, the Apostle, and Christ himself speak generally without limitation, that whosoever committeth any, yea the least sin, lieth under the curse and wrath of God. Now they that are wretched and accursed, are adjudged worthy of death, by

the sentence of Christ himself the Judge of the world, Matth. 25.41. and none can be free from this curse of the Law, but by the death of Christ, Gal. 3.13. and he died not only for the greatest, but for the least sins, 1 John, chapter 1. verse 7. the least of them cost him dearly, or else we must have paid dear for them.

This point was expressed unto us before, chapter 15. verse 30. for as the soul that committed ought presumptuously or with an high hand must be cut off from his people, so if ought be done by any man *through ignorance,* verse 24. a young bullock shall be offered for a burnt offering, to be a *sweet savor unto the Lord,* and thereby *an atonement shall be made,* verse 25. Now by this offering of every private man or of *the whole Congregation,* they were taught that themselves had indeed deserved death, and that they were delivered by the sacrifice of Christ (as the Lamb that taketh away the sins of the world) represented by the blood of these sacrifices.

This is so plain throughout the whole Law of *Moses,* that the sins committed thorough error and ignorance, even the least they could do, were never remitted and forgiven unto them, but through the benefit of the Mediator Christ Jesus, who suffered death for them, and therefore the smallest sins deserved death, and made the committers guilty in the sight of God. If any should answer unto this, that it doth not appear, that an offering was always offered for the least sins of all, because some were wont to be washed away *with water,* let him know, that by that *washing,* and *by that water,* the blood of Christ also was signified, as well by the death of the sacrifices, as the Apostle teacheth, Heb. 9.10, 11. and he joineth *the blood and water* together, and with both the people *were sprinkled,* verse 19. So then not only they are pronounced accursed, as some of the Jesuits cavil, that commit most horrible sins, as murder, adultery, and the like, but he that continueth not in all: or else we shall frustrate the whole discourse and disputation of the Apostle. And therefore this is but a Popish shift to help at a dead lift. For the Galatians might answer, that they had all, or the most part of them abstained from those heinous crimes, and could not be touched justly with them, and therefore they might have justification by the Law. Against this justification by the Law, the Apostle doth purposely reason, that none can be justified by the Law, because none can keep the Law, and he is accursed *that continueth not in all things.* Forasmuch therefore as all are pronounced to be *cursed* and execrable unto God, which commit the least and smallest sin, and that they are worthy of death that are cursed and execrable, it followeth that every transgression of the Law is worthy of death. [Object.] But *Bellarmine* objecteth the saying of the Apostle *James,* chap. 1.18. *Sin, when it is finished bringeth forth death:* therefore until it be finished, it doth not bring forth death. [Answer.] But he should conclude, Sin before it be perfected doth not deserve death: for these are two several points, and both rest to be proved.

First of all, this is a weak collection, Sin once finished gendreth death, therefore not finished, it doth not gender death. If a man should reason in this manner, the reasonable creature is mortal, therefore the creature except it have reason is not mortal; he should conclude fairly, but falsely for the beasts, and make them noble creatures.

Or thus, All Princes, though they be God's deputies and vicegerents, and susteine his person, yet are mortal: therefore men, except they sustain the person of God are not mortal. These (we see) are weak consequences, and yet they are altogether like to our adversaries, as shall appear, if we consider the words and circumstances of the Apostle. For his purpose is to describe the proceeding of sin in us, and to declare that our sins are not to be imputed unto God, but to our selves to our concupiscence, which seeketh occasions on every side, stirreth up evil desires, bringeth forth actual sin, and then sin leadeth the way to death: howbeit from hence we cannot gather, that sin bringeth not death unto us, *except it be finished.* But what shall we say of evil thoughts that never come into act? As for example, the Pharisees thought and taught, that except a man did commit murder, and by shedding blood did take away life, he was not guilty of eternal death: and except he committed adultery, he sinned not against the Law. But Christ himself showeth, that *whosoever is angry with his brother unadvisedly, is guilty of death,* and he also that *looketh on a woman to lust after her,* Matt. 5.22.28. Neither of these commit the outward deed, and yet because they have given consent, the Papists themselves hold that they are guilty of eterall death: therefore a sin committed in thought only deserveth death, albeit it be not finished in the work, even by their own confession, and themselves being judges. It were endless to follow these fellows, and to trace them out in all their shifts, they have so many windings and turnings which argue a bad cause: but one more I cannot pass over, that *Bellarmine* will have *sin finished,* to be nothing else but sin consented unto: and that concupiscence shall not be sin, except it be consented unto, neither yet be worthy of death. But this is directly against the Apostle, and against his own doctors. For the word 〈in non-Latin alphabet〉 which the Apostle useth, Ia. 1.18. signifieth, to perfect & fulfill by work. And so doth *Thomas Aquinas* understand the same and others also, *Aquin. Comment. in Jacob.* 1. *Gagnae. in Jacob.* 1. But to turn him out of these cavils, we will for this time grant so much as he requireth, what then will he answer, concerning original sin? It is already defined in the Council of Florence, that they are worthy of eternal death that are only guilty of original sin, *albeit they have not sinned after the similitude of Adams transgression,* Rom. 5.14. That is, which never committed actual sin.

So then, to reason in this sort, Sin finished bringeth forth death, therefore except it be finished, it bringeth not forth death, is a false conclusion. Consider this yet farther by another contrary saying of the same Apostle touching good deeds, chap. 1.12. *Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life;* No man can reason from hence thus, The man that endureth temptation, when he is tried, shall receive the crown of life: therefore he that is not tried shall never receive that crown. And yet this hath the same force, and looketh the same way with the former. And therefore themselves teach, that infants baptized, though they cannot be tried, yet go immediately into heaven, and receive the crown of life.

But suppose this were a good conclusion, yet he playeth the notable Sophister, in that he proveth not, that sin is not worthy of death, which he ought to have done, before he conclude that some sins are in their own nature venial.

For many sins do not bring death, which notwithstanding are worthy of death: they do not bring death, through God's mercy: but they are worthy of death, through their own merit. Wherefore this place of the Apostle, being well understood, directly overthroweth this distinction of sin, from whence it goeth about to seek shelter and defense.

[Use 3] Thirdly, under these types and shadows here rehearsed, touching the *water of separation* which was made with the ashes of *a red heifer without spot,* wherein *no blemish was,* which was brought out of the host to be killed, and the Priest must sprinkle her blood seven times before the Tabernacle of the Congregation, &c. I say, under these shadows the chief mysteries of our faith are handled. For there was no way of salvation but by Christ from the beginning, and there shall be no other new way unto the end. He was evermore *the door* by which all enter into ye kingdom of God. He is the same, yesterday, and today, and forever, Heb. chapter 13, verse 8. This the Apostle teacheth us plainly, by alluding to these words, Hebr. chapter 9, verses 13, 14. *If the blood of Bulls and Goats, and the ashes of an Heiffer sprinkling the unclean, sanctify to the purifying of the flesh: how much more shall the blood of Christ, which through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?* Here the Apostle hath reference unto *the red heifer* mentioned in this place, whose ashes gathered together, were sprinkled in the *waters of separation,* and served to sanctify touching the purifying of the flesh, so that such as were shut from the Congregation (being sprinkled therewith) had free liberty to come to the Tabernacle. The truth of all this was Christ Jesus, he is this *red heifer,* & his blood is the true purging, Psal. 51, verses 2, 7. 1 Pet. chap. 1, verse 2. And as the door posts of the Israelites were sprinkled with ye blood of the Lamb, so must our hearts with the blood of Christ. Now of this type, observe these principal points of religion.

First, that Christ Jesus is true man, found in the form and shape of man, *That he might humble himself and become obedient unto death, even the death of the Cross,* Phil. 2, verse 8. This is the cause that he is pictured out unto us in the color of the *red heifer,* rather then in any other, to put us in mind of his death, and the shedding of his precious blood. Thus also he is described by the Prophet; *Who is this that cometh from Edom, with died garments from Bozrah, &c. I that speak in righteousness to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat?* Isaiah 63, verses 1.2. This is no small comfort unto us, especially in all temptations, though our sins have a bloody face before his face, though they be red as scarlet, yet the blood of Christ hath washed them away: *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb,* Revel. chapter 7, verse 14. He hath a feeling of our sorrows, and is touched with our infirmities, being made like unto us *in all things, sin only excepted,* Heb. 2, 17, 18. and 4, 15.

Secondly, we learn from this consideration, that the Heiffer must be *without spot and without blemish,* that Christ Jesus was a pure and perfect offering without any sin. Hebr. chapter 7, verse 26, he was holy, harmless, undefiled, separate from sinners, and made higher then the heavens. This is our comfort also and consolation, for if he had been sinful, we should yet walk in our sins, as an infant walloweth in his blood, and the price of our redemption were yet unpaid. Hence it is, that *Moses* doth so carefully set down this in describing of all

sacrifices, burnt offerings, meat offerings, trespass offerings, peace offerings, all oblations brought to God must be *without spot and without blemish,* thereby to teach the people & us to the end of the world, that there was no sin in him that took upon him our sin, *For he was wounded for our transgressions, and he was bruised for our iniquities,* Isaiah. 53, 5. He suffered indeed for us, but the just for the unjust, 1 Pet. 3, 18, and 2, 22.

Thirdly, in that this Heiffer was such *upon whom never came yoke,* it appeareth that Christ (being at his own liberty & bound to none) offered himself freely for our deliverance, & therefore when such as were sent to take him, told him they sought Jesus of Nazareth, he answered, *If ye seek me, let these go their way,* John 18, 8. He gave himself, not by persuasion of others, not by compulsion from others, but willingly even unto the death, Phil. chapter 2, verse 8. John, chap. 18, verses 4, 5. Isaiah, chap. 53; verse 12. His death was not by constraint, for then it could not be meritorious. If it had not been voluntary, they could not have taken it away from him: for they often lay in wait for him, and sought to put him to death, John: 10. verses 17, 18. What he was able to do, if it had pleased him, he shown in the Garden; for so soon as he had told them that he was the man whom they sought for, *they went backward and fell to the ground,* John 18, verse 6. He knew all things that should come unto him, yet he went forth unto them that were come with Lanternes, and Torches, and weapons, to take him, verses 3, 4. He had therefore power to lay down his life, or not to lay it down, but how then should the Scriptures be fulfilled? But they had no power of themselves to lay hands vpō him, as he telleth *Pilate,* chap: 19, 11. This also serveth for our comfort, that Christ died not against his will but willingly and of his own accord, performing obedience unto his Father. Not y^{t} his enemies could overcome him, for he overcame them, & cast thē back to the earth with a word speaking. And what words did he speak? Were they terrible and dreadful? Were they words of thunder? No, he rored not as a lyon, but spake mildely as a lamb, *I am he.* Now if the voice of CHRIST, 〈1 page duplicate〉 〈1 page duplicate〉 by gentle and amiable, were notwithstanding so effectual to throw them all down headlong to the ground; how powerful shall the angry voice of Christ be, to throw his enemies as with a sudden flash of lightning into the pit and pains of hell at the last day? And if the voice of Christ in the days of his humility, were so fearful and available in ye hearts of his persecutors, what a dreadful thunderbolt will he cast down against all his enemies and upon all the reprobate, being in glory and sitting at the right hand of his Father, when he shall utter this final and fearful sentence, *Go ye cursed into everlasting fire, prepared for the devil and his angels.* Math. chapter 25, verse 41.

Again, we are all put in mind, that his death is meritorious and the full price of our redemption.

Thirdly, we see that he is Lord of life and death, for he raised himself by his eternal Spirit; and as he had power to lay it down, so he had power to take it up, as appeared evidently at his resurrection. Let us serve him that is able to redeem from death such as believe in him and rest upon him for their salvation. He that restored himself to life, is able to give us life: and he that brake the sorrows of death, is able to destroy him that hath the power of death.

Lastly, let us also endure the cross willingly, following his steps, and showing our selves to be like unto him, remembering that the loss of life for his sake, is indeed not a loss of life, but a finding of it, or a changing of it, a temporal life with an eternal.

Fourthly, the heifer here mentioned, was *brought out of the host,* as also other sacrifices were, Levite 4, 12, 21. this signified Christ's suffering out of the gates of the City, as Heb. 13, 11, 12. John 19, 16, 17, 20. This circumstance is not without profit; for first it showeth and signifieth the abolishing of the types and figures of the Law, the truth standing in place of the ceremonies, and the body instead of the shadows: and therefore such as still serve at the Altar, cannot *be partakers of our Altar,* that is, of Christ, Hebr. 13, 10. *We have an Altar, whereof they have no right to eat which serve the Tabernacle.* The false Apostles taught, that the ceremonies were to be mingled with the Gospel: but these two cannot stand together, because the service performed in the tabernacle, was but a shadow of better things to come, Col. 2, verse 17. *But the body is Christ.* Wherefore, to observe them was to deny Jesus Christ; and to keep them still in force, was as much as to overthrow his sacrifice once offered upon the Cross. They are therefore much deceived, that go about to bring into use again, Altars of wood or of stone in the churches of Christians. For the Apostle speaketh not of Altars as of many, but of *the Altar,* as of one. There is but one Altar in all the Church, not infinite Altars: and by that one Altar he understandeth the offering upon the Altar, which is no other then Christ himself. So then, we may as well bring in the Levitical sacrifices, as the Levitical Altars into the Church of Christ, forasmuch as these depend one upon another, the sacrifice having relation to the Altar, and the Altar to the sacrifice, Math. 23, verses 19, 20. whereas now we have no more need, either of the one or of the other. For we have an Altar and an offering, which by offering of himself once up a full and sufficient price for our redemption, *hath perfected all that are sanctified.*

Again, as Christ was led out of the gates by the Jews, as though he were unworthy of the society of men, and afterward was crucified between two thieves, as if he were the greatest malefactor of all; having before preferred a wretched murderer before him: so let it not seem strange unto us, if the world cannot abide us, and if we be often made *a gazing stock* to men and Angels, and accounted as *the off-scouring of the world, and the filth of the earth,* 1 Corinth. 4, verse 9. But howsoever the world do judge of us, let us appeal from their corrupt judgment to the righteous judgment of God, saying with *Job, Behold, my Witness is in heaven, and my Record is on high,* Job 16, verse 19. He accepteth of us as of his children, and will admit us as heirs of his kingdom, with his Son.

Lastly, Christ was turned out of the City, to teach us what we must account of our selves in this life, that we have here no place to rest and repose our selves, our hope is concerning things that are not seen, Hebr. 13, verses 13, 14. *Let us go forth unto him without the Campe, bearing his reproach; for we have here no continuing City, but we seek one to come.* As then we must be content to bear part of the Cross of Christ, and to be reproached as he was reproached (for if we will not bear part of his cross, we shall not wear part of his Crown) so also we must account our selves as Pilgrims and strangers in this world, that we may enjoy his kingdom in the world to come. We must be content to leave father and mother, lands and lives for his

sake, knowing that we shall find all again with a good advantage. Such as refuse *to go out of the Campe* of this world to Christ, and begin to nestle themselves as if they had here a sure & certain habitation: what other thing remaineth for them, but utterly to perish in ye Camp of this world together with the wicked? Our hope is in heauē, our ankre is fixed fast above, not in this world, but in the next: we seek not a kingdom upon the earth, for then we should deceive our selves, God hath not called us here to reign, but to suffer. Thus it was with all the fathers, Gen. chapter 47, ver. 9. Hebrews, chapter 11, verses 13, 14. The Heathen people accounted this life as it were an Inn to lodge at for a short season, not an house to dwell in and continue forever: yet those poor souls knew not whither they went, but we know whither we go, and *the way we know,* John 14, 4. We look for a City which hath foundations, whose builder & maker is God, Heb. 11, 10.

[Use 4] Lastly, this purging and purifying *water sprinkling the unclean* mentioned in this place, is a figure of the blood of Christ, fit and sufficient as a well of springing water to purge us from all our sins, Levite. 1, 13. Zach. 13, 1. *In that day there shall be a fountain opened unto the house of David and to the inhabitants of Jerusalem, and for separation from uncleanness;* (so the words are in the original) in which the Prophet alludeth to these *waters of separation* in this place. Christ is this fountain flowing of it self, open and ready unto everyone that will drink of it for the cleansing of sins. And we heard before out of the Apostle, that *the blood of Christ, which through the eternal Spirit offered himself without spot to God, purgeth our consciences from dead works, to serve the living God* Now the blood of Christ purgeth our consciences two ways: First, by his merit, because his death is the propitiation for our sins, whereby the wrath of God is appeased, and we are absolved, Rom. 3, 24, 25. and 5, 8. Eph. 1, 6, 7. 1 Tim. 2, 6. He paid a great price for us, and thereby hath reconciled us unto his Father.

The other cleansing is made by sanctification of the Spirit, regenerating our nature, and mortifying sin in our flesh by the power of his death and resurrection, Rom. 6, 6, 7, 8. 1 John 1, 7. Heb. 1, 3. The heathen had their continual purgations from offenses by sacrifices, and they had likewise their sprinklings & washings with *pure water,* but all these were impure and unprofitable unto them, because they wanted the inward truth, which was the life of them. Hence it is, that the Poet saith,

—Ter pura socios circumluit vnda,

Spargens roar leui, et ramo foelicis oliuae,

Lustrauita{que} viros—

And again in another place,

—Donec me flumine viuo

Abluero—

That is, they washed themselves, and sprinkled themselves and others with pure waters, & thereby thought themselves cleansed. But these actions were mere nullities,
like *Pilate's* taking water, and washing of his hands before them all, saying, *I am innocent of the*

blood of this just person, see ye to it, Mat. 27, 24. but the blood of Christ did cleave nearer unto him, then all the water in the sea could wash away: or like the circumcision of the Edomites and other Nations, they had the outward action, but they wanted the inward signification.

In like manner, the Papists have their *holy-water,* wherewith they sprinkle such as enter into their Churches, and defend their practice from this place. But this is as much as to abolish Jesus Christ, and to bring us back again to *Moses:* it is no better then when we have the pure fountain, to seek the myery puddles of our own inventions, and to dignity to our selves cesternes that will hold no water. For the Apostle maketh the Jewish purifyings to be a ceremonial rudiment, Heb. 9.19. where he joineth the blood of calves and goats, *with water and scarket wool, and hyssop together, wherewith the book and the people were sprinkled.* Now if they will retain this *hallowed water,* & ground it likewise from the words of *Moses,* they must make it also of the same matter that this was made off, to wit, of the ashes of a red heifer, and that heifer must be first burned, and also use the other actions and rites here named and remembered. But as they have no commandment to make it, so they have no promise annexed unto it. To leave them, and to come unto our selves, though we have justly abrogated the outward sprinkling with this *holy water,* yet we have the true water, and the true sprinkling. First therefore we learn hereby, that we are by nature unclean and impure, from the which we cannot be freed by the strength of our nature, but by the blood of Christ, represented unto us in baptism, by which we are washed. This is no vain figure, but hath his force from the ordinance of God, Rom. 6.3. Gal. 3.27.

Again, this teacheth us, that we ought to come unto God, & into his presence with all purity and holiness: therefore it is said, that *God heareth not sinners,* such as have sin reigning in them; *but if any be a worshipper of God,* and doth his will, him he heareth, John. 9.31. and we must lift up *pure hands,* 1 Tim. 2.8. Psal. 26.6. and 134.2. The Prophet reproveth the Jews that brought many oblations, and offered up many prayers, but they were all rejected, *because their hands were full of blood,* Isaiah 1. And the Lord foreshewing the state of the Church in the time of the Gospel, declareth that *a pure offering should be offered unto him,* Mal, 1.11.

Lastly, we are all put in mind from hence, to labor after true sanctification and holiness of life, that we may be clean within and without. We must not vainly boast of any inward purity, when none appeareth outwardly; for if we cleanse that first which is within, the outside will be clean also: neither should we foolishly glory of that which is outward, when there is none at all within, for that is mere hypocrisy and dissimulation.

This also doeth the *sprinkling of the water of separation* signify unto us: as also in that they which meddled with the burning of this *red heifer* were unclean until the even, and must wash their garments before they come into the congregation, verse 7.2. The Apostle setteth down the truth hereof, 2. Corinthians, Chap. 7. verse 1.2. *Let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* So that sin is an unclean thing, like the dung of this heifer which is commanded to be burned and consumed, verse 5. and it maketh us unclean and loathsome unto God, James 1, 21. Rom. 6, 19. Revel. 3, 18, and 22, 11. We see therefore hereby, what to judge of those that live and delight in their sins, namely, that they are as filthy and polluted persons, even as a man that hath a running sore

or issue about him, though he be never so richly appareled, and have all the sweet savors that may be, yet he still remaineth a polluted person: so is it with a man that abideth in sin, though he abound never so much in riches and pleasures, though he be clad in purple, and fare deliciously every day, yet he is filthy, odious, and abhominable in the sight of God, of which we have spoken before in the 5. chapter. Again, this teacheth every man to be careful to avoid sin as a leprosy, because it is so foul and filthy, and that which will pollute him, if he suffer it to continue with him.

To conclude, let everyone be willing to suffer the word of exhortation, and be content to undergo a reproof for his sins, that it may be a sanctified means to bring him to be cleansed from his filthiness, and so be made a fit vessel to be received of the Lord into everlasting happiness in his kingdom.

CHAP. XX.

IN the former part of this Book, *Moses* hath set down many murmurings of the Israelites against God, and against *Moses* and *Aaron* the servants of God, through weariness of their journeys, through loathing of Manna, thorough the emulation of *Miriam,* through the report of the Spies, through the envy of the Levites, through the indignation and discontentment of the people, for God's judgments against the rebellious; whereby it came to pass, notwithstanding they were compassed about with manifold mercies of God, as with a wall, that they waxed impatient and fretting against God, unthankful and forgetful of his former benefits, distrustful & disdaining the present blessings they enjoyed.

His right hand had delivered them out of Egypt, his out-stretched arm had divided the waters of the red Sea, and set them on an heap, the Cloud had shadowed them, the Pillar of fire had conducted them, the Angel of the Lord had guided them, the Ark had gone before them, and Manna from heaven had fed them: yet now all is forgotten, they believe not in God, but tempted and provoked the holy one to anger. And yet behold more provocations then these, in these chapters following; where we shall see how they complain and cry out through scarcity of water, and through weariness of their life, when they were stung with the fiery serpents. But let us consider the words of Scripture, as they lie in order in this chapter.

1 Then the children of Israel came with the whole Congregation into the desert of Zin, in the first Moneth, and the people abode at Kadesh, and Miriam died there, and was buried there.

2 And there was not water for the Congregation, and they assembled against Moses and against Aaron.

3 And the people chid with Moses, & spake, saying: But would we had perished when our brethren died before the Lord.

4 And wherefore have ye caused the Congregation of the Lord to come into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up from Egypt, to bring us into this miserable place? No place for seed, nor Figs, nor Uines, nor Pomgranates? Neither is there any water to drink.

6 Then Moses and Aaron went from the face of the assembly unto the door of the Tabernacle of the Congregation, and fell upon their faces: and the glory of the LORD appeared unto them.

7 And the LORD spake unto Moses, saying;

8 Take this Rodde, and gather thou and thy brother Aaron this Congregation together, that ye may speak unto this Rock before their eyes, and it shall give forth his waters, and thou shalt bring them waters out of this Rock: so thou shalt give this Congregation and their Cattle drink.

9 Then Moses took that Rod from the presence of the Lord, as he commanded him.

10 And Moses and Aaron caused the Congregation to assemble together before that Rock, and he said unto them; Hear now O ye Rebelles: shall we bring you waters out of this Rock?

11 Then Moses lift up his hand, and smote that Rock with his Rod twice, and much water gushed out: so the Congregation and their Cattle drank.

12 Wherefore the Lord spake to Moses & Aaron: Because ye have not believed in me, to sanctify me, before the eyes of the childrē of Israel, therefore ye shall not bring this Congregatiō into the Land which I have given them.

13 These are the waters of strife, where the children of Israel strove against the Lord, & he sanctified himself among them.

In this Chapter we are to consider three several things. First, the murmuring of the people: secondly, the purpose of the Israelites to pass toward *Canaan* by the borders of *Edom.* Thirdly, the death of *Aaron* in the Mountain, in whose stead *Eleazar* his son succeedeth, and for whom the people a long time lamenteth. All these particulars are amplified in the beginning of the

Chapter, by the circumstances of time; to wit, the first month of the 40 year after their departure out of Egypt, as appeareth, chap. 33, 38. and likewise of the place, of *Kadesh* a City in the borders of *Edom,* at which time also *Miriam* the sister of *Aaron* and of *Moses* died. These circumstances being set down, the History of their murmuring followeth, which we have often before seen and considered: declaring that whensoever & wheresoever any adversity happened, by and by they became impatient, unthankful, and forgetful of present mercies and favors. A like history to this we saw before, Exod. 17. which is not the same recorded in this place, but differing in time & place, as may appear by collation & conference of both the places.

Now let us mark their behavior in this want of water in the wilderness. First, they wish they had died by the stroke of God's hand with the seditious rout of rebels that cōspired against God, whom notwithstanding they call their brethren. Secondly, they expostulate with *Moses* and *Aaron,* that they had brought them out of Egypt into the wilderness, being barren without fruit, miserable without harvest, and dry without water? Whereas they should comfort themselves in the former mercies of God, rest in the experience of his power, and remember his help ever ready in time of need: they rise up against *Moses* and *Aaron* in show, but in deed against God, whom they served; setting down their present condition, and comparing their abode in Egypt (where they had tasted all miseries, felt all oppressions, and groaned under the heavy burdens) with their present estate, to amplify the woe and wretchedness thereof: such is their blindness and unthankfulness.

But what doth *Moses,* whose meek and patient spirit they grieved, and whose righteous soul they vexed frō day today with their ungodly murmurings? He doth not here turn himself to them, nor dealeth with them to reclaim them as he did, chapter 16. but went with *Aaron* to God, flying to the Tabernacle as to a Sanctuary, throwing down themselves on their faces, and comforting themselves in his power, presence, and protection; who being always near to them that call upon him, shown forth his glory, and commanded them to take the Rodde and speak to the Rock, promising them water, and assuring them of an happy issue of all their troubles & necessities. Now, as God commandeth, so Moses obeyeth and taketh the Rod.

Here a question may be asked, what Rod God meaneth, and *Moses* taketh? for we read of two Rods famous among them, and well known; one the Rod of *Moses,* that he used when he kept sheep in the Land of *Midian,* whereby he wrought afterward many miracles in Egypt, and at the red Sea, & in the wilderness: the other the Rod of *Aaron,* which did bud and bear blossoms, to confirm the calling of *Aaron,* and to declare that God had separated the Tribe of *Levi* to serve in ye Tabernacle. I answer, [Answer.] we are to understand in this place, rather the flourishing Rod of *Aaron:* first, because *Moses* made mention of this in ye last place, not long before, to wit, chap. 17, the other is not spoken off in this book: so that we are rather to refer it to *Aaron's* Rod before specified, then to the other not named. Secondly, this served more fitly and fully to confirm their calling of rule and government over the people, which by these conspiratours was called into question. As if they should say, Do you doubt of our calling, & ask by what authority we do these things? Behold this rod, (do ye not know it?) this flourishing rod shall convince you, and serve to bear witness against you.

Thirdly, *Moses* and *Aaron* were fled into the Tabernacle, verse 6, now chap. 17, 10. it is said, that *Aaron's* rod was laid up before the Testimony, for a token and testimony against those rebellious companies.

Lastly, *Moses* is said, ver. 9, to have taken this rod from before the Lord, or from his sight & presence, where we shown it was laid up: but we never read, that *Moses* his rod, whereby his calling was confirmed, *Pharaohs* obstinacy was convinced, and the red Sea divided, was laid up before the Testimony. So then, here is a charge & commandment, that *Aaron's* rod budding & bearing blossoms, should be taken, the people assembled, and the Rock only to be spoken unto before the Israelites: a promise being added, and again repeated, that waters should gush from thence in abundance, whereof the whole Assembly should drink, and the plenty of it should flow even to their beasts and cattle.

These are the Commandments of God: let us see their obedience, with their failing & halting in it: For it is not perfect and entire, wanting nothing, as appeareth by the threatening presently denounced, and by the punishment afterward inflicted. Indeed they gathered together the people, as God commanded, but they spake not to the Rock as God willed thē: they were charged to speak to ye Rock only, yet by impatiency & doubting, they spake not to the Rock, but complained against the people, and smote the Rock once, and again, not commanded. So then, they that hitherto shown invincible constancy in resisting the rage of the people, and maintained zealously the glory of God, believed faithfully his promises, and stood as Rocks unmovable against all storms that beat against them, now fail in their faith and obedience, both in speaking to the people, and in striking of the Rock. For they ask whether they should bring unto thē *water out of the Rock,* as if it were impossible for God to perform what he had promised, & to make good the word that was gone out of his own mouth. Again, he lifted up his hand, and smote the Rock twice through impatiency and distrust: so that albeit he were a notable Prophet and holy man of God, and that God gave this witness of him, that *He was a meek man above all the men that lived upon the earth:* yet as the Psalmist teacheth, they troubled him with their grudgings, and vexed him with their murmurings, that he spake unadvisedly with his lips.

But God, with whom is no respect of persons, who judgeth every man according to his ways and works, doth openly accuse & convince them of sin, complaineth that they had not glorified his great Name, pronounceth & decreeth the sentence of death against them, that they should not enter into ye Land of promise. And lest this failing of *Moses,* and fall of the people should be forgotten, it is named the waters of *Meribah,* or of strife & contention. Thus we see their doubting and disobedience is here reproved and threatened, and afterward punished, which is amplified by the reason, because they were so far from strengthening the people, by confirming them in the truth of God's promises, and assuring them of the due accomplishment of them, that themselves waver, doubt, and dishonor God. For as God is much honored when he is believed, and we rest in his word as in a thing unchangeable; so he is greatly dishonored when his power is not acknowledged, whē his promise is not believed, and when his truth is not trusted of us. Thus much of the meaning of the words, as also of

the order and circumstances of this history: now let us come to the doctrines that arise out of the same.

[Ver. 1. *The people abode at Kadesh, and Miriam died there.*] In this first verse, where this murmuring for want of water is described by the time and place, we see mention is made of the death and burial of *Miriam.* She was an excellent woman in the Church, an holy Prophetess, one that went before others in singing the praises of God after their deliverance out of Egypt, after their passing over the red sea, and after the overthrow of *Pharaoh* & his host; yet is subject to death as well as others. From hence we learn, that all flesh, men and women, high and low, rich and poor, godly and ungodly, how great soever their gifts and graces be, are subject to death and mortality. This appeareth, Gen. 5. where in the catalogue of the fathers that lived before the flood, it is said of them all, they died. Albeit God multiplied their days, many hundred years for the increase of mankind, & the spreading abroad of the truth from generation to generation, yet after many days, in the end, all of them died. So Psal. 89, 48. Heb. 9, 27. Job 17, 13, 14. & ch. 21, 23, &c. One dieth in his full strength, being in all ease and prosperity; another dieth in the bitterness of his soul, and never eateth with pleasure; they shall sleep both in ye dust, and the worms shall cover them. And what shall I say more? We acknowledge in words, and see with our eyes, a decay and declining of of all things by experience. All earthly things under the Sun that have beginning, both have and hasten to their ending. The grass, when it is grown, is mowed: the fruit, when it is ripe, is gathered: the harvest, when it is ready, is reaped. The trees that flourish in the Spring and Summer, have their declining Autumn, and their decaying Winter. The Moon set in the Heaven to rule the night, hath her wane. The Sun which cometh forth as a Bridegroom out of his chamber, & rejoiceth like a mighty man to run his race, yet hath his setting and descending: the farther he goeth, & the more degrees he passeth, the nearer he is to the end of his course.

The reasons of this Doctrine, are these. First, [Reason 1] because all are dust; the matter whereof we are made, is the dust of the earth, & therefore must return to the dust, out of which we are are taken. All flesh is as grass, and the glory of man is as the flower of the field, the grass withereth, and the flower fadeth & falleth away. The Sea never resteth nor standeth still, but ever ebbeth or floweth: so is it with the life of man, it never standeth at one stay, every day cutteth off one part of our days, we are nearer to our end in the evening then in the morning, according to the saying of *Job,* we are consumed from morning to evening, & we hasten unto the grave, as the Rivers are carried into the Sea. This is that reason which is used, Gen. 3, 19. *In the sweat of thy face shalt thou eat bread, till thou turn to the earth; for out of it wast thou taken, because thou art dust, and to dust thou shalt return.* Where the reason is thus framed; Thou art made and taken out of the dust, therefore thou shalt return to the dust.

Secondly, we must all die the death, because [Reason 2] all have sinned, and are deprived of the glory of God: for the Scripture concludeth all, both Jews and Gentiles under sin. True it is, man was created to immortality, and if he had ever loved God and never sinned, he should ever have lived without seeing death. But whē sin entered, death followed in the

world, as the wages doth the work: according to the threatening of God, Gen. 2, 17. *In the day thou eatest of the forbidden fruit, thou shalt die the death.* For as they that are adjudged and condemned to die, are accounted as dead men, albeit they be kept alive in prison: so our first Parents, although they did not immediately die, yet immediately were subject to death by desert of sin. So the Apostle, Rom. 5, 12. *By one man sin entered into the world, and death by sin, and so death went over all men, in whom all men have sinned.* Where he proveth the cause by the effect, that sin was before *Moses* and the Law given by him, because death was in the world, which seizeth upon young and old, infants & sucklings, whereby everyone is convinced of sin, every mouth is stopped, and all ye world subject to the righteous judgment of God. Seeing therefore we are all made out of the dust, and carry about with us this body of sin: we have here no continuing City, but are placed in the world for a season, as men set upon a Stage to play our parts, & then must be gone to give room to others, according to the saying of *Solomon, One generation passeth, and another generation succeedeth.*

[Use 1] The uses follow. First, the rich, the mighty, the learned, and men of high degree, must acknowledge, that there shall be no difference between them and the poor, the lowly and unlearned, in the grave, unto which all must descend. True it is, there is a difference and distinction between rich and poor, high and low, great & small, in their life time, in friends, in honors, in houses, in lands, in livings, in food, in apparel, in duties, in dignities, & such like external privileges and perogatives, which shall have an end: yet all these shall cease, and all degrees must equally meet together in the grave: so that albeit an unequal life have gone before, yet an equal death shall follow after. This is it which *Job* pointeth unto, chap. 17, which we named before, where he showeth, that all worldly prosperity and hope shall fail, *They shall go down into the bottom of the pit, surely it shall lie together in the dust.* And the Prophet, Psal. 49, 9, 10, 11. showeth, that neither wit, nor wisdom; neither might nor money; neither favor nor policy, can prevent or put away death: that all without difference & respect of persons must yield to Nature, and that all means which they can devise for the continuance of their names shall come to naught: *For he seeth wise men die, and also that the ignorant, and foolish perish, and leave their riches for others.*

Secondly, let men of excellent and eminent [Use 2] places live justly, and deal uprightly in their callings, wherein they are set. As they are placed above others, so they are seen & marked before others, and notwithstanding all their honor and estimation, their riches and retinue, they must die and depart hence, when it shall be said to them,*Come, give an account of thy stewardship, for thou mayest be no longer steward.* The remembrance of death must therefore admonish them of their duties, that they dream not of immortality, and they promise not to themselves continuance here and perpetuity. This *David* toucheth and teacheth, Ps. 82, 2, 3, 6, 7. *How long will ye deal unjustly, and accept the persons of the wicked? Do right to the poor and fatherless, do justice to the poor and needy: deliver the poor and needy, save them from the hand of the wicked. I have said, ye are God's, and ye all are children of the most High: but ye shall die as a man, and ye Princes shall fall like others.* So then, when we are tempted to evil, we must remember death, and the estate that followeth death. Therefore the Apostle chargeth them that are rich in this world, that they be not high-minded, neither trust in

uncertain riches, but in the living GOD; because we brought nothing into this world, and it is certain, that we can carry nothing out.

Thirdly, this consideration of the common [Use 3] condition of all flesh, must stir up our affections from resting & relying upon men whose breath is in their nostrils, to depend upon the eternal God, which continueth and liveth forever. Let us beware of all vain confidence. We are ready to rest upon creatures, and stay our selves upon an arm of flesh, as upon a broken Reed, whereby we deceive our selves of our hope, and rob God of his honor. This we learn, Psal. 146, 3, 4, 5. *Put not your trust in Princes, nor in the sons of man, for there is no help in him: his breath departeth, and he returneth to the earth, then his thoughts perish. Blessed is he that hath the God of Jacob for his help, whose hope is in the Lord his God.* Man is vain, and all his pomp is lighter then vanity. If then we make him our stay and staff, we beat the air, we labor in the fire, we build upon a weak foundation, and rest upon the uncertain life of mortal and miserable man, who vanisheth as a shadow, passeth as a dream, flieth as an Eagle, speedeth as a Poste, consumeth as a garment, and goeth away as a thought that cannot be recalled. His life is as a span soon measured, as a vapor soon gone, as a tale soon told, as an hand-breadth soon measured, as a wind soon ouerblowne, and as the weauers Shuttle, quickly sliding.

Lastly, it is our duty to prepare for it before [Use 4] it cometh, that we may be found ready, and have oil in our lamps, whē the Bridegroom cometh. For death spareth none, it respecteth no person, no age, no Sexe, no State or condition, no power can withstand it, no wisdom can prevent it, no bribe can corrupt it, no cunning can overcome it. And albeit we often recover of some diseases, yet in the ende we are taken away. The whole life of a Christian should be a continual meditation of death, to teach us (as it were to die daily, and to number our days, that we may apply our hearts unto wisdom: not to set our whole love and liking on the world, which we must shortly leave. Will a man bestow cost and charges on an house and tenement, in which he shall not long dwell, and out of which he is shortly to depart? Or will he be patching that Tent and Tabernacle which he hath pitched for a day or two? We dwell in earthly Tabernacles, as in houses of clay, 2 Cor. 5, 4. 2 Pet. 1, 14. What wisdom then is it, to bestow days, and months, and years, in plotting & plodding for the world, for riches, and the vanities of this life? Let us also prepare and provide before hand for the day of our dissolution, that such as God hath blessed with this worlds good, set their houses and their estates in order, as the Prophet in this regard warneth *Hezekiah,* Isaiah 38, 1. *Set thine house in order, for thou must die.* And we may learn this necessary practice of *Ahithophel,* though living in wickedness, and dying in despair, of whom the Scripture saith, whē he saw that his counsel was not followed, he went home unto his City, put his house in order, & hanged himself. 2 Sam. 17, 23. This duty is to be thought upon in health, as that which deeply concerneth our selves and our posterity. When we have rightly disposed the things of this life, let us prepare for a *Nunc dimittis,* let us commend our spirits into the hands of God, let us resign up our selves willingly to death, when we must enter into a particular judgment. For so soon as the soul is departed and separated from the body, God holdeth his Sessions, to which we are summoned by his messenger death, to come into his presence, to receive in part according to our works, whether they be good or evil. Even as we see in the affairs of this life, how Judges and Justices keep their sessions and assizes, wherein

malefactors brought out of prison, are arraigned: so God holdeth his time of judgment and justice, to reward everyone according to his works. We have all a cause and case to be tried, the greatest, the weightiest, the worthiest that ever was handled, not touching silver & gold, not concerning house or land, not of titles or inheritances, but of the everlasting salvation or dānation of our souls forever: and therefore it standeth us in hand, to be well armed & thoroughly appointed, that we come not as the foolish Virgins, without oil in our lamps, or as the unprepared guest, without our wedding garment. We see in temporal Courts, when men have a cause to be tried, and an action to be determined, either of goods or good name, how careful they are before hand to read Evidences, to produce witnesses, and to search Records, that ye suite may pass on their sides: how much more careful ought we to be to answer before the eternal Judge, where no man shall be admitted to appear by his Attorney, but all must come in their own persons, none shall be suffered to put in sureties? This will be a great day, whē the whole world shall appear together at once, high and low, Prince and Subject, noble and vnnoble, according to the description that *John* maketh, *I saw the dead, both great & small stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged of those things which were written in the book according to their works,* Revel. 20, 12.

[And was buried there.] Hitherto of the death of *Miriam:* now of that which followed her death, to wit, her burial. See here, when life was departed, what they did with the body; they committed it to the earth.

The Doctrine from hence is this, that it is a necessary duty to bury the dead. This appeareth by many examples of the godly which have practiced this duty, Gen. 23, 4. *Abraham* the father of the faithful, bought a possession of burial of the *Hittites,* who by the sight and light of nature, had their Sepulchers; & therefore answered *Abraham,Thou art a Prince of God among us, in the chiefest of our Sepulchers bury thy dead: none of us shall forbid thee his Sepulcher, but thou mayest bury thy dead therein.* So ch. 25, 8, 9. when *Abraham* yielded the spirit and died in a good age, and was gathered to his people, his sons *Isaac* & *Ishmael* buried him in the Cave of *Machpelah,* in the field of *Hephron,* where *Abraham was buried with Sarah his wife.* The like we see done to *Isaac,* when he gave up the ghost, being old and full of days, his two sons, *Esau* and *Jacob* buried him. Now as *Jacob* did to his father, so his children do to him, according as he had commanded them; for his sons carried him into the land of *Canaan,* and buried him in the Cave of the field of *Machpelah,* which *Abraham* had bought. The like may be said of *Moses,* Deut. 34, 5, 6. for albeit the people buried him not, neither knew of his Sepulcher, lest they should abuse it to idolatry, yet rather then he should want burial, he was buried of God. The men of *Iabesh Gilead* are praised of God, and rewarded of *David,* because they buried King *Saul* and his son, and adventured their lives to do unto him their last duty. 2 Sa. 2, 5, 6. The same might be said of the rest of the Patriarchs, Prophets, Judges, Kings, Governors, and Priests, yea of Christ himself, whose burial (albeit he were able immediately to have raised and restored himself to life) is set down in the Gospel, that his death might be confirmed, and his farther humiliation manifested. These examples teach that it is a Christian and commendable duty of the living to be performed to the dead, of children to be performed to

their parents, and of the people of God one to another, to commit the body of the deceased to the grave, to put dust to dust, and so to cover earth with earth.

And no marvel. For first, among all creatures, [Reason 1] man is most loathsome and ugly when life is departed. As in his birth and bringing forth into the world, of all creatures he is most frail and feeble, without strength to stand, without help to defend himself: so being dead, he is most frail, filthy, and deformed. He that a little before gloried in his beauty, comeliness, feature, & proportion, is now become the mirror and spectacle of a deformed and misshapen carcass. Such a confusion and wrack hath sin wrought and brought into our nature. This made *Abraham* to say to the *Hittites, I am a stranger & a foreigner among you, give me a possession of burial to bury with you, that I may bury my dead out of my sight,* Gen. 23, 4. This is noted in *Lazarus,* who having lien buried but four days, his b•dy stanke, John 11, 39.

[Reason 2] Secondly, burial is promised as a blessing from God, and the want of it threatened for a plague and judgment. God offereth it as a mercy to *Abraham,* that he should be buried in a ripe age; and to *Josiah,* that he should be put in his grave in peace, and his eyes should not behold the evil that should be brought upon that place. Contrariwise, the want hereof is threatened as a curse to *Jeroboam* & *Ahab* Kings of Israel, that they and their posterity should be devoured of dogs. And Ier. 22, 19. and 36, 30. because *Jehoiakim* fell from God, it was foretold unto him by the Prophet, that he should not be buried honourably, but he should be buried as an Ass is buried, even drawn and cast forth without the gates of *Jerusalem.* But it may here be objected, that the faithful oftentimes want burial, some cōsumed to ashes, some drowned in the waters, some devoured with wild beasts, some hanged on gibbets, of whom the world was not worthy: as the Prophet complaineth, Psalm. 79, 2, 3. I answer, all temporal chastisements are common to the godly and ungodly, as famine, plague, pestilence, sword, nakedness, & such like punishments, which God shooteth as his arrows against the sons of men. The favor of God bringing salvation, standeth not in these outward things. For as it cannot profit a wicked and wretched man to be solemnly enterred and costly buried, dying out of the favor of God, (as is noted in the parable of the rich glutton:) so it shall not hurt a righteous man to want a sumptuous solemnizing of his funerals.

[Use 1] From this principle we learn sundry instructions. First, we must make a difference between the body of man and beast. For as man differeth from the beast in his life, made after the image of God, fashioned to look upward, created with a reasonable soul, and sundry other perogatives: so he should in his death and burial. The bodies of beasts are drawn forth being dead, to lie in the open air, and to be devoured one of another, and it skilleth not. But it is unseemly and unlawful, against order and honesty, that the dead bodies of men should be cast out vnburied into ditches and dunghills, or such foul and filthy places; and therefore *Jehu* speaking of *Jezebel* cast down out of her window, and having her blood sprinkled upon the wall said, *Visite now yonder cursed woman, and bury her.* 2. Kings 9, 34.

[Use 2] Secondly, observe in this place, that all superstition in burial is to be avoided. We read here of her burial, and *Josephus* addeth, it was done at the common charges with great solemnity: but we read of no masses, obits, crosses, dirges, singing, ringing, watching, holy-water, bell and banner, trentals, & such like trumpery, practiced in these days in ye Church

of Rome. Thē they praised the Name of God for the dead, to stir up others to an imitation of their virtues: now they pray to God for the dead to get money withal. Then they rejoiced that they had overcome the enemies of their saluatiō, & had received their crowns: now they teach men to weep, for fear of the Popes painted fire of a supposed Purgatory. Thus we see in that her burial is nakedly set forth, without these superfluous and superstitious toys, it teacheth us to condemn shrines, tapers, torches, candles, pilgrimages, and such ceremonies as are hurtful to the living, unprofitable to the dead, chargeable to their friends, and dishonorable unto GOD. For it is great wickedness and gross superstition to hold any holiness in the manner of burial, to make one garment holier thē another, as to be buried in a Monks cool: to make one place holier then another, as to be buried in the Church-yard rather then out of it; to be buried in the Church, rather then in ye Churchyard; in the Chancel rather then in ye Church, and near the high Altar, rather then in any other place. This is great vanity, to place any religion in times, in places, in garments, all which we see passed over in this History.

Thirdly, it reproveth all keeping of dead men's bones vnburied, and reserving of relics [Use 3] practiced in the Church of Rome. It is a great part of the religion of Rome, to glory of their devout touching and adoring of holy relics, and to make Merchandize thereof. The Lord said in the beginning to *Adam* and all his posterity, *Dust thou art, and to dust shalt thou return,* Gen. 3, 19. So that the bones and bodies of men departed, are not to be kept out of their graves, neither can they be preserved without corruption. And when *Stephen* was stoned, we read that certain men fearing God, carried him among them to be buried, which was a duty of charity: and that they made great lamentation for him, which was a fruit of their piety: but we find no mention of shrining up of relics, or keeping any monuments or members of him. They allege for their purpose, the woman's touching the hem of Christ's garment, whereby she was healed. I answer, we doubt not but Christ living upon the earth, wrought miracles with his word, and without his word, present and absent, by outward signs, and without outward signs. But now the gift of miracles is ceased, and therefore to look for help by garments, by napkins and shadows, is superstition and tempting of God. Again, the force and virtue of healing her infirmity, did not proceed from his garment, but immediately from himself; and therefore Christ saith, *Some body hath touched me,for I perceive that virtue is gone out of me:* he doth not say, virtue is proceeded from my garments. The Disciples confess, the *people thrust and thronged him.* Likewise the soldiers cast lots for his Coat, and parted his garments among them; yet they received no benefit by him or them. Wherefore, it was her faith that healed her. Moreover, they allege the reserving of Manna in the golden Pot, and keeping of *Aaron's* rod in the Tabernacle, Heb. 9. I answer, these were reserved and laid up by the express commandment of God; let them bring forth like warrant for keeping their crosses, garments, images, bones, and such like scraps, and we will receive them. Secondly, as they were reserved by the commandment of God, so by the word of God they were preserved in their full strength from corruption and putrifaction: whereas their trumpery of Saints relics, rot and consume away, as our Writers have proved, and their own authors have confessed. Lastly, from this reservation, they shall never be able to prove any adoration. For these monuments, the Pot of Manna, and the rod of *Aaron* were never commanded to be

worshipped. But the Romish relics are shown openly for men to fall down to thē, which is superstition and idolatry: and therefore being thus abused, they should be defaced, as *Hezekiah* brake in pieces the brazen serpent (though it were a special monument of God's mercy, and a lively figure of Christ) when it began to be worshipped, and the ordinance of God turned into an idol.

[Use 4] Fourthly, we learn from hence to strengthen our faith in the doctrine of the resurrection from the dead. For burial is a pledge of immortality, a sign of the resurrection, and as a glass to behold the life to come, and therefore the bodies of men are not contemptibly to be cast abroad, but decently to be laid in the earth, as the Corn is cast in the ground, & there rotteth, groweth up, and beareth fruit. We were not created of God to lie forever in the grave, and to end in corruption; but our burial preacheth to us another life, and showeth that we shall be restored into a new and better estate. We are laid up in the safe keeping of God, until the day come that he shall raise the dead again. Let us then stir up our selves to understand, that we are not appointed to live only in this world, but that there is another life prepared for us. This the Apostle teacheth, 1 Cor. 15, 29. *What shall they do that are washed for dead? If the dead rise not at all, why are they then washed for dead?* It was an ancient custom, both among Jews & Gentiles, among Infidels and Christians, to wash the bodies of the dead before they were buried, by which, all other ceremonies belonging thereunto, as embalming, mourning, wrapping, & burying, are signified; as if he should say, if there be no resurrection, why are the dead bodies costly anointed, cleanly washed, decently buried, solemnly accompanied, sorrowfully lamented for, and carefully wrapped in Linnen? Seeing then these rites commonly used, show that our bodies shall be renewed, let us labor to make them members of Christ, and Temples of the holy Ghost. Let us abhor all Atheists, Epicures, Libertines, and such proud heretics, that mock at all religion, & deny the faith of the resurrection, which is the ground-work and foundation of all our comfort. Howsoever therefore the wicked here flourish for a time, and spread as the green Bay-tree; contrariwise, the godly are destitute, afflicted, and tormented, and accounted as sheep to the slaughter, yet it shall be well with them that fear the Lord, and in the end he will reward the wicked according to their works. For it is a *righteous thing with God to recompense tribulation to them that trouble you, and to you which are troubled, rest,* when the Lord Jesus shall show himself from heaven with his mighty Angels. This is it which *Abraham* saith to the rich man, *Son, remember that thou in thy life time receivedst thy pleasures, and likewise Lazarus pains; now therefore is he comforted, and thou art tormented.*

[Ver. 2, 3, 4, 5. *And there was not water for the Congregation.*] The people had been brought out of the Land of Egypt, out of the yoke of bondage, and out of the furnace of iron: they had seen the great works and wonders of God, they had promised to yield faithful obedience, they had tasted of the bountiful hand of God, they had tried his power and presence in bringing waters out of the dry Rock, they had observed many thousands slain for their rebellion in the wilderness; yet behold their fresh unthankfulness; they cast out diverse reproaches, as it were so many darts and spears, not against *Moses,* but against God. The Doctrine from hence is this, that in all wants and dangers we are ready to murmur and repine against God. An example hereof we have, Exod. 14, 11, & 17, 1, 2. Whē the people were

come out of Egypt, and saw the red sea before them, the host of *Pharaoh* behind them, the mountains on each side of them, and no means to escape, they repine against *Moses,* as if he had brought them out to die in the wilderness. Hereunto accordeth that which is recorded, chapter 17, when they came where no water was, they contended with *Moses* saying; *Give us water that we may drink.* Tempting God, distrusting his providence, murmuring against his servants, & not looking for succor and success from God. The like example we see *Rahel,* Gen. 30, 1, 2. when she saw her self barren & bare no children, she envied her sister, and said to *Jacob, Give me children, or else I die.* She went not to God, who only is able to open the womb, as *Jacob* teacheth her; *Am I in God's stead which hath withholden from thee the fruit of the womb?* but complaineth against her husband, envieth her sister, & manifesteth the corruption of her own heart. Therefore the Apostle exhorteth, 1 Cor. 10, 10. *Neither murmur ye as some of thē also murmured, and were destroyed of the destroyer.*

[Reason 1] The reasons are, first, the bitter root of infidelity. For as the wickedness of man is great, and all the imaginations of the thoughts of his heart are only evil continually: so the fountain of all is an unfaithful heart to depart away from the living God, and therefore the Apostle chargeth, that *There be not in any of us, an evil heart and unfaithful.* Faith, apprehending the mercies of God, and applying the merits of Christ, is the mother of all graces, and the well spring of all obedience. And if we were acquainted with our corruptions, & the force of temptations, we would know the comfortable use, and the great necessity thereof, and magnify it above all other graces. The capital sin of unbelief, striketh at the very heart of God, and what do we leave unto him, if we deny his truth, who is truth it self. This reason is expressly set down, Psal. 78, 18, 22. *They tempted God in their harts, in requiring meat for their lust: because they believed not in God, and trusted not in his help.*

[Reason 2] Again, present things for the most part are wearisome and loathsome unto us, be they never so excellent. This we see in our first parents. What estate could be wished and desired, more goodly, more glorious, more gracious, thē their estate in the blessed time of their innocence: resembling and representing most lively the image of God in perfection of their Nature, in excellency of their gifts, and in preeminence of their place? Yet they were not content with this condition, they restrained not themselves within the bounds of their own calling, but presumed above that they ought to understand, and would be *as God's, knowing good and evil.* What is the cause of tumults and troubles in families, in Churches, in Commonwealths, and in all Societies? Surely even this, we loathe and like not the present estate of things, but seek chāges & alterations.

[Use 1] Let us apply this point to our uses. We are ready to accuse and condemn the Israelites to be a rebellious and stiff-necked people, ever tempting God, & provoking the holy one to anger. In like manner we use to inveigh against the Jews for crucifying Christ, and delivering up the Lord of glory into the hands of sinners: we accuse the partiality of *Pilate,* the treachery of *Judas,* the envy of the Pharisees, the malice of the high Priests, the villainy of the false witnesses, the cruelty of the soldiers, the taunts of the passengers, and the hard-heartednesse of the whole people. But we consider not that the same original corruption is in us that was in them, by the sway & swinge whereof, being all the sons of old *Adam,* we

would have done as they did, if we had lived in those times. So when we hear or read of these murmurings and mutinies of the children of Israel, we are commonly wont to revile them, to defy them, and to account them the vilest people under the heavens. But we must cease to wonder at them, and learn to confess our own corruption of heart, and proneness to yield and fall down in time of temptation, unless we be stayed up by ye mighty hand of God. For albeit he be most gracious and merciful unto us, hedgeth us round about with many blessings, and compasseth us with riches of grace on every side, yet we forget thē all, if any one cross do any way lie upon us. If the Lord touch us with sickness, as with his little finger; with losses, with crosses, with poverty, or any misery, such is our impatiency, that we always dwell upon the meditation of that want, we look upon it with our eyes, we handle it with our hands, we toss it in our minds, and never remember the multitude of his mercies, the peace of a good conscience, the loving countenance of the Lord, the seal of our adoption, the assurance of our salvation, the sweet taste of his love shed in our harts by the holy Ghost; so that one trouble doth more daunt us, and strike us to the heart, then many blessings can comfort & refresh us. But God, taking away outward blessings, giveth spiritual to his children, & doth sweeten the bitterness of the cross with inward consolation, and doth recompense it with heavenly grace, whereby we gain more in the spirit then we lose in the flesh.

Secondly, we are taught hereby to pray [Use 2] to God in our troubles, to hold us up, and stay us with his grace, that we fall not from him. For seeing at all times, and upon all occasions of want, we are ready to repine and murmur against God, who can stand by his own power, or by the strength of his own free will? When a man holdeth fast a staff in his hand, so long it standeth upright as he retaineth it; but if he withdraw his hand never so little, it falleth. Carry up a stone to the top of a Mountain, so long as thou staiest it, there it abideth but if thou leave it, it rowleth down of it own strength, even to the bottom. So unless the Lord, in our calamities and crosses that befall us, do stay us by his heavenly hand, & strengthen us by his Almighty power, we break out into unthankfulness, forgetfulness, impatiency, & grudging against him. This made the Apostle, after the reckoning up of the idolatry, fornication, murmuring, and tempting of Christ, to exhort them, that *He which thinketh he standeth, must take heed lest he fall.* As then we ought all to take special notice & knowledge of the corruption of our hearts, and behold a lively and express image of our nature in the glass of this people: so it is our duty to call upon God (from whom every good giving & perfect gift proceedeth) to put to his helping hand, that we may learn to depend upon him, that we may know how to want and how to abound, and in every condition to submit our selves to his heavenly pleasure. For we shall never be able by our own strength to subdue our own corruptions, nor to prevail over our own lusts, nor to overcome the temptations that oftentimes assail us, unless we be assisted from above.

[Use 3] Lastly, our corruption of heart, prone to murmur and complain against God, whensoever he trieth our faith, obedience, and patience, with any misery, warneth us to seek all holy means & remedies, to repress this rage and repining against God: which may be as sure helps to further us in this way, & to furnish us with strength able to hold us up in the day of trial. First, let us consider the high providence of God, ruling all things in heaven or

earth, and ouerswaying all creatures, that nothing falleth out without his will & pleasure, as our Savior teacheth, Mat. 10, 29.30. For who giveth us our bodies? Who clotheth the Lilies, that *Solomon* in all his glory was not like one of them? Who feedeth the young Ravens that cry unto him? Who sustaineth the wicked that are his enemies? Who provided all things for man in the beginning, before he was made & created? Is it not the Lord, whose all the beasts of the forest are, and the beasts on a thousand Mountains? So that the resting of our selves upon this providence that he will feed and clothe us, and care for us, must take away the grief of all our wants that ouerpresseth, and oftentimes overcometh us.

Again, we must learn the benefit of contentation, and to grub up all distracting and distrustful cares, as noisome weeds out of our hearts, bearing with patience and meekness of spirit, whatsoever ye Lord sendeth. This mind was in *Jacob,* when he went far from his fathers house, he did not desire silver or gold, house or lands, but only a competent & convenient living, *If God will be with me, and will keep me in this journey which I go, and will give me bread to eat, and clothes to put on, then shall the Lord be my God.* So the Apostle teacheth, *Godliness is great gain,if a man be content with that he hath: for we brought nothing into the world, and it is certain, that we can carry nothing out; therefore when we have food and raiment, let us therewith be content.* And in another place; *I have learned, in whatsoever state I am, therewith to be content: & I can be abased, and I can abound, everywhere in all things, I am instructed both to be full, and to be hungry, to abound, and to have want; I am able to do all things through the help of Christ which strengtheneth me.* Lastly, let us set our affections on things which are above, and not on things which are on the earth. If we believe that God doth forbear and forgive us our sins, & not deal with us according to our deservings; if he sanctify us with his Spirit, & make our bodies Temples of the holy Ghost; if he turn us to himself, working our conversion, which is as great a work as at the first to create us: we may be assured, he will deliver our souls from death, & preserve us in famine. For if he spared not his own Son, but hath given him for us all to death, how shall he not with him give us all things also? Fear not therefore the want of outward things which perish with their use; for it is your Fathers pleasure to give unto you a kingdom. If he have promised to give unto us the greater, nay the greatest blessings that can be rehearsed or remēbred, we may ground our selves on this assured truth, that he will not leave us nor forsake us; so that we may boldly say, The Lord is my deliverer, I will not fear what man can do unto me. Indeed, the judgment & practice of carnal men is otherwise, who esteem earthly things above heavenly, and prefer their Swine before Christ-like *Esau,* who prized one mess of pottage above the birthright. If these men be a little pained and pinched with famine, and suffer a little want of food, that they have not their necessities supplied, their bodies clothed, & their bellies filled, they cry out aloud in the anguish of their spirit, What shall we eat? What shall we drink? How shall we live? How shall we maintain & sustain our selves and our families? But (alas) though their souls be hunger-bitten, and hungerstarued, ready to pine and consume away through want of spiritual food, they are never grieved or vexed, it troubleth them not at all. Let us learn better things: let us value spiritual things at the highest rate, and set them in the chiefest place. If thus we set (as our honorable friends) all heavenly things in the chiefest place, and turn all transitory things with shame into the lowest room and rank, as saucie & aspiring guests, usurping & climbing above their betters,

we shall bear all earthly losses and troubles with patience, and stay our selves from murmuring at the feeling of them.

[Ver. 6. *Then Moses and Aaron went from the face, &c.*] We heard before the complaint of ye people; now let us see the behavior of *Moses* & *Aaron.* They do not rage, nor revile thē, they do not fret and fume against thē, or ask the life of their enemies, but possess their souls with patience; and declining the violent rage of the people, (as a beast with many heads) they go to the Tabernacle & declare their causes and cases before the Lord. From this their distress we learn this truth, that in all wrongs & injuries offered unto us, we must seek help and comfort of God. I say it is the duty of all the servants of God when they are wronged and oppressed, when they are evilly entreated, and spitefully handled at the hands of sinful men, to vnlade & disburden all their cares into the bosom of God, depending for counsel and comfort upon him alone. In the performance of this duty, the holy servants of God have gone before us. Read the book of the Psalms, as a plentiful storehouse and school-house to teach this truth, as Psal. 3, 1, 2. and 7, 1, 2. where we see, that in his troubles he had recourse to God, who smiteth his enemies on the cheek-bone, and breaketh ye teeth of the wicked, but was a sure Buckler to him; not such as men hold up, that can defend one part, and in one place only; but a buckler to safeguard him round about, before and behind. And being grievously accused of some heinous crime by some of *Saul's* retinue, he flieth to God, he trusteth in him, who preserveth the upright in heart. So when *Job* had his camels and cattle taken away by the enemies, he did not through the greatness of his affliction and grief of mind rebel against God, but said, *Naked came I out of my mothers womb,and naked shall I return thither; the Lord hath given, and the Lord hath taken it,blessed be the Name of the Lord.* The like appeareth in *Hezekiah,* when Jerusalem was besieged: This is a day of tribulation, and of rebuke and blasphemy, for the children are come to the birth, and there is no strength to bring forth: *Now therefore, O Lord our God, I beseech thee, save us out of his hand, that all the kingdoms of the earth may know, that thou (O Lord) art only God.* All which examples teach us, that when we suffer wrongs, or fall into any wrongs, or fall into any dangers, we must have recourse to God, and crave of him, y^t the malice of the wicked may come to an end.

[Reason 1] The reasons of this doctrine are, first the gracious promise of God, who hath mercifully promised to hear and to help us in all our troubles. This the Prophet teacheth, *Call upon me in the day of trouble,I will deliver thee, and thou shalt glorify me.* And the Apostle *John, This is the assurance that we have in him, that if we ask anything according to his will, he heareth us: and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we have desired of him.* Let us not doubt and waver like a wave of the Sea, tossed to and fro by the violence of the winds, but by faith believe that God will grant our requests, which we make according to his will and word. Seeing therefore he is willing to hear, and able to help, and promiseth to grant our requests; our duty is to come when he calleth, to ask seeing he giveth; and to knock, seeing he openeth the gates that leadeth unto his treasures. Some put their trust in chariots, some in horses, and some in Princes, but we must remember the Name of the Lord our God, who never faileth and breaketh promise with these that depend upon him, that fear and trust in his mercy.

[Reason 2] Secondly, as he is our helper, who delivereth our soul from death, our eyes from tears, and our feet from falling, so whither shall we turn our selves to find comfort and consolation, besides in him? When God denieth to send succor, who shall save? When he refuseth to help, who shall deliver? When he shutteth, who can open? If we look to men or Angels, to heaven or earth, to the living, or the dead, we shall be deceived and deluded. The Prophet saith, Psal. 62.8, 9. *Trust in him always ye people, pour out your harts before him, for God is our hope above all; yet the children of men are vanity, the chief men are lies, to lay them upon a balance, they are altogether lighter then vanity.*

[Use 1] Let us now come unto the uses. First, from hence we gather that such is God's great goodness to his children, that he never leaveth them without comfort. For, if he require of us to repair to him in our troubles, surely he will not send us away empty, nor cause us to depart confounded and ashamed. How many came to our Savior Christ in the days of his infirmity, when he lived upon the earth, to be helped and healed; yet who returned diseased to his own house? Who came to be restored to sight, and went away blind? Who sought for help, & turned his back sick? who sought comfort, & went away sorrowful? Who came to him deaf or dumb, or lame, and went away without his speaking, his hearing, his legs and limbs restored unto him? This the Prophet *David* knew, and in the meditation of it found unspeakable comfort in the days of his affliction, when he was in perils among the Amalekites, in perils among the Philistines, in perils among false brethren, in perils in the wilderness, in perils of his own nation, he trusted in his God, and comforted himself in a sweet feeling of his manifold mercies. For when the city where he sojourned was sacked and burned, his wives taken prisoners, and the people intended to stone him, he comforted *himself in the Lord his God.* The enemies of God in their rage and cruelty may take from us liberty, friends, wife, children, lands, possessions, and all the substance of our house; but they can never rob us of this treasure, our comfort in God's promises, our hope in his mercies, and our affiance which we have in him, which are as the Anker of the soul cast in the storms and tempests that seek to drown us in the gulfs & quicksands of despair & unbelief. [Use 2]

Secondly, they dishonor God and deceive themselves, that run to Saints or Angels; from the Creator, who is blessed forever, to the creature that cannot help. The Prophet *David* saith, *Who have I in heaven but thee? and I have desired now in earth with thee.* Therefore the Church of Rome is deceived, and deceiveth others, making other mediators and intercessors, by whō we must have access to God the Father: through the multitude whereof the miserable people are so entangled, that they know not to which Saint they should turn themselves. The Prophet having good experience of trouble, sendeth us to God in the day of trouble. The Father saith, *This is my beloved Son in whom I am well pleased.* Christ Jesus directing us to pray, willeth us to say, *Our Father* The Apostle teacheth us; that *there is one mediator between God and man, the man Christ Jesus.* And *John* in his first Epistle saith,*If any man sin, we have an Advocate with the Father, Jesus Christ the just; and he is the reconciliation for our sins.* To like purpose the same Apostle in the Gospel, *Whatsoever ye ask in my Name, that will I do, that the Father maybe glorified in the Son: if ye shall ask anything in my Name, I will do it.* Let us therefore detest the absurdities and abominations of the Romish Church, who masking under the blind

distinction of mediation and interession, seek to creep away in the dark, that their mischief may not be espied. They say a Mediator is of two sorts, one of redemption, to wit; Christ alone: another of intercession, and so they make all the Saints. Thus they divide & sever these things that indeed are one. Let us acknowledge one only Mediator of our salvation, let thē keep themselves other mediators of intercession. Notwithstanding, this distinction is not observed by themselves. For if Christ only be the Mediator of salvation, why do they call upon the blessed virgins, *Save thou all them that glorify thee?* Nay, why do they teach the people thus to pray, *Command thy son, use thy motherly authority over him, let him know thee to be his mother.* Howsoever it pleaseth some to excuse these speeches, as spiritual sporting and daliance: yet indeed it is most odious and open blasphemy to be detested of all God's people. And why say they thus of *Thomas Becket,* filled with ambition and vanity,*O Christ make us to ascend unto heaven, whither Thomas is ascended, even by the blood of Thomas which he shed for thy sake.* Here he is made more then a mediator of intercession: and yet he died for willful maintenance of manifest wickedness, to the dishonor of God, and to the infection of the Clergy, and to his own confusion, being a false Martyr, but a true traitor. Now against all these blasphemous trash and trumpery, we must know to whom to direct our prayers, and in whose Name we ought to pray. We must pray to God alone, in whom only we are to believe: and therefore *Paul* linketh prayer and faith together, Rom. 10.14. *How shall they call upon him in whom they have not believed?* And this we are taught in the articles of our faith, to believe only in God the Father, in God the Son, and in God the holy Ghost. But we are not to put our trust in Saints, or Angels; they know not our thoughts, see not our behavior, they hear not our prayers, they fil not all places, themselves are accepted in heaven for the blessed merits of Christ our Savior.

And as we must pray only unto God, so prayer must be mace in the Name and Mediation of Christ, not of any other creature beside, as we shown before. We have no commandment in the Scripture to warrant us, no promise to assure us, no example to go before us, and therefore let us renounce all comfort and confidence in man, and fly unto him that is the God of all comfort and the Father of all consolation.

[Use 3] Thirdly, let us use no unlawful means to come out of our troubles, but wait on God, and depend upon him in our necessities. This the Prophet warneth, Psal. 62. *Trust not in oppression, nor in robbery, be not vain: if riches increase, set not your hearts thereon.* This we see practiced in *Joab,* when he put the army in array against the children of *Ammon,* saying to his brother, *If Aram be to strong for me,then thou shalt succor me: but if the children of Ammon prevail against thee, thē I will succor me: be strong, and let us show our selves valiant for our people, and for the cities of our God, and let the Lord do that which is good in his sight.* So when *Samuel* had told *Eli* the judgment denounced against him and his house, because his sons ran into a slander, & he stayeth them not, he answered,*It is the Lord, let him do what seemeth him good.* This condemneth those, that in their losses and crosses seek strange help, and run a whoring after their own inventions, digging cesternes that will hold no water, and forsaking the living God, the author of salvation. Hence it is, that some send out to witches & wizards, as *Saul:* these cannot say the Lord is my helper and my deliverer, but their refuge and savior is the diuill. Others, in their sickness trust in the Physician, as *Asa* did: not in the living God,

who killeth and maketh alive, bringeth down to the grave, and raiseth up again; he maketh the wound, and bindeth it up, he smiteth, and his hands make whole, he shall deliver *thee in six troubles, and in the seventh the evil shall not touch thee:* In time of war and day of battle, we trust in our strength, armor, men, munition, and defensed places, and make them our God; whereas the Prophet teacheth that this is a cursed confidence, and shall not leave a blessing behind it.

Lastly, we learn from hence, not to revenge [Use 4] our own causes & quarels. For if we be taught in this practice of *Moses,* to go unto God in all our wrongs, who will judge his people, then we are not to render like for like, or to requite evil for evil, or to repay wrong for wrong, taunt for taunt, rebuke for rebuke, railing for railing, but contrariwise bless, knowing that we are thereunto called, that we should be heirs of blessing. This use is concluded, *Prov.* 20.22. *Say not thou, I will recompense evil: but wait upon the Lord, and he shall save thee.* This is the direction of ye Apostle, *Ro.* 12.17.19. *Recompence to no man evil for evil: dearly beloved, avenge not yourselves, but give place unto wrath,* for it is written, *Vengeance is mine,I will repay saith the Lord.* Where we see God claymeth and challenge vengeance to himself, and taketh it from us: so that such as seek revenge, sit down in the seat of God, and as much as lieth in thē, wrest the scepter out of his hands, taking upon them the person of the accuser, witness, judge, and executioner, contrary to all true form of lawful judgment. And albeit it be hard and harsh for flesh and blood to put up injuries, yet if we will be the children of God, we must have more in us then flesh and blood. For they that are after the flesh, favor the things of the flesh, but they that are after the spirit, the things of the spirit: so then, they that are in the flesh cannot please GOD. Wherefore, when *Zachariah* the Priest, a faithful and fruitful witness of God, was unjustly and cruelly stoned to death, he raged not, he reviled not, he revenged not, but said, *The Lord see and require it.* When the Lord of life, Christ Jesus was accused, condemned, and crucified, the just for the unjust, he prayed for his enemies, *Father, forgive them, for they know not what they do:* leaving us an example that we should follow his steps. When blessed *Stephen,* who was full of the holy Ghost, and saw the glory of God, and Jesus standing at the right of God, was cast out of the city, and stoned with stones, he kneeled down and cried with a loud voice, *Lord lay not this sin to their charge.* When the Archangel mentioned by the Apostle *Jude,* saw that the devil went about to corrupt the pure worship of God, he would not use railing and reproachful speeches, but desireth the Lord to rebuke him, and repay him for his malice. Seeing therefore this duty hath been practiced by Priest and people, by men and Angels, by the head and the members of his body: let us follow those things that concern peace: let us be of a patient and meek spirit, which is much set by of God; and let us commit our causes to him that is the God of vengeance. It is a fearful thing to fall into the hands of the living God.

Verse 9, 10. *Then Moses took that rod, &c.* Hitherto *Moses* & *Aaron* have behaved themselves uprightly in respect of God, meekly in respect of themselves, and patiently in regard of the people. Now we shall see how they offend by transgressing the commandment of God, by distrusting his word, by raging against the whole assembly. God chargeth them to speak to the rock: they spake unto the people. Again, as if it were unlikely or impossible y^t^ the rock should yield water, they smote it twice through impaciency & vnbeeleefe. Thus they that

had been the instruments of God in so many miracles, that had seen him face to face as a man seeth his friend that had stood so often in the gap where the hand of God had made the breach, that had divided the red sea, *Moses,* I say, and *Aaron,* the Ministers of God, the witnesses of his works, the pillars of the truth, now begin to fail, to faint, and to fall down, to show us and themselves the weakness that is in flesh and blood. From hence we learn, that many are the failings and falls of the children of God. Howsoever the faithful be borne again, and endued with the spirit of sanctification; howsoever they desire to please God, and endeavor to serve him with all the powers of soul and body, yet they often stumble in their race, thorough the burden that presseth down, and the sin that cleaveth so fast unto them. This truth is confessed and confirmed by many testimonies. *Solomon* in his worthy prayer at the dedication of the Temple acknowledgeth it, 1 king. 8.46. So Job. 15.14, 15. Likewise Prov. 20.9. And the Prophet, Psal. 14 2, 3. All which testimonies do plentifully teach this truth, that howsoever through the grace of God given unto them, ye faithful fight a good fight, having faith and a good conscience, yet all are sinners and no flesh is clean and clear from sin, which *Moses* and *Aaron* here fall into.

The reasons of this doctrine are. First, because [Reason 1] *the Scripture hath concluded all under sin.That every mouth might be stopped, and all the world be subject to the judgment of God.* Al matter of glorying in our selves is taken from us, we are found guilty before God, we have no excuse, no defense, no cloak for our selves to cover our sins: there is no difference, *We have all sinned, and are deprived of the glory of God and everlasting life;* so that all, both Jews and Gentiles are proved to be under sin.

Secondly, we see that death, the wages of [Reason 2] sin, hath reigned, and doth reign over all without difference; yea it taketh hold even on children that sinned not actually like ye transgression of *Adam.* If then old and young taste of death, all the posterity of *Adam* are corrupted in him, when he wittingly, and willingly, & willfully sinned against God. We flow from an unclean fountain, we grow out of a bitter root, we are as branches of the wild vine. Thus the Apostle reasoneth, *Death reigned frō Adam to Moses,even over them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come* So then, sin and death go together, as mother and daughter, as the tree and the fruit, so that we may prove the one by the other, death by sin, and sin by death, the one giving light and luster to the other.

The uses remain to be considered. First, see [Use 1] hereby a difference between this present life, and the life to come. Here the relics and remnants of sin, as spots and stains in the flesh, remain even in those, that are cleansed by the blood of Christ, and washed by the renewing of the holy Ghost. But when the faithful shall be glorified, they shall be without blame, not having spot or wrinkle, or any such thing. Take here the best Examples of the best men that have lived in the best times, as *Noah, Abraham, Lot, David,* and *Peter,* yet ye shall see shame in glory; darkness in light; folly in wisdom; infidelity in faith. But when Christ shall appear, and we likewise appear with him in glory, we shall be made like unto him. Therefore the Apostle saith, noting out this difference *We know in part, and we prophesy in part; but when that which is perfect is come,then that which is in part shall be abolished. Now we see through a glass darkly, but*

then shall we see face to face: Now I know in part, but thē shall I know, even as I am known. Here we cease not to provoke God, and every day of our life addeth to the number and measure of our sins, which should be bitter unto us as gall and wormwood; but when this corruptible shall put on incorruption, and this mortal shall put on immortality, and death be swallowed up into victory, the• we shall cease to sin, and shall be as the blessed Angels y^{t} are in heaven. The fervent desire of ye creatures waiteth for these times, groaning and traveling in pain even unto this present, to be delivered from ye bondage of corruption, into the glorious liberty of the sons of God. Much more therefore should we, which have the first fruits of the spirit, sigh in our selves, waiting for the adoptiō, even ye redemption of our bodies.

[Use 2] Secondly, we learn that such as say they are without sin deceive themselves, and as much as in them lieth, make God a liar: we are deprived of his kingdom, we cannot keep the Law, nor have justification by the Law, or the works of the Law, but are justified freely by grace, and have need of ye benefit of Christ's blood. If we keep the law, we shall live by it: but if we be transgressors of the law, we are under the curse: For it is written, *Cursed is everyone that continueth not in all things written in the book of the Law to do them.* Hereunto cometh that which the Apostle *John* saith, *If we say we have no sin,we deceive our selves, the truth is not in us, we make God a liar, and his word is not in us.* And to the same purpose the Apostle *Paul, There is none righteous, no not one: they have all gone out of the way, there is none that doth good, no not one: we are justified freely by his grace thorough the redemption that is in Christ Jesus.*•ence falleth to the ground the doctrine of merits, that advanceth proud flesh, and lifteth up the supposed worthiness of imperfect works, thereby to procure God's favor and everlasting life. The Church of Rome place such an inward and inherent dignity in men's persons, as maketh them worthy of grace or salvation. Moreover, they dream of such an excellency in the work, as fitteth and enableth them to deserve the favor of God, and forgiveness of sins. But in a sight of our sins, and in a feeling of our own corruptions, we must renounce all merits, and rest only on the merits of Christ. For when we have done all, we must say and confess, that we are unprofitable servants, &c. True it is, God will reward our works: but the reward is of mercy, not of merit; of promise, not of debt; of grace, not of desert. Again, hereby falleth another falsehood of theirs, holding that good works are every way perfect, not stained or tainted with sin, but being tried in the furnace of God's judgment, will suffer no loss or detriment. But the Prophet prayeth, *Enter not into judgment with thy servant: for in thy sight shall none that liveth be justified.* And again in another place it is written, *We have all been as an unclean thing, and all our righteousness or good deeds as filthy clowtes:* and therefore no good deed of righteous men is without some stain of sin; neither can we answer him one of a thousand. Lastly, we learn that they are deceived, which teach & preach a possibility for a man in grace to fulfill God's law. For the Apostle taketh it for a grounded and granted conclusion, that the law cannot be fulfilled, when he saith,*It was impossible to the Law to give us life, because we are utterly unable to keep the condition; and therefore God hath sent his Son to take our nature upon him, and to abolish sin in our flesh.* If we could fulfil the law, Christ died in vain, & we might be justified by the law: but Christ died not in vain, neither can we be justified by the law: therefore we cannot fulfill the law. Furthermore, the Apostle complaineth of his failings & defects, *The law is spiritual,but I am carnal, sold under sin: what I*

would, that do I not; but what I hate, that do I. I find then that when I would do good, I am thus yoked that evil is present with me, I delight in the law of God concerning the inner man, but I see another law in my members, rebelling against the law of my mind, and leading me captive unto the law of sin. Now whereas many of the faithful are said to be just, and to walk in all the commandments of God without reproof: the meaning is, they endeavor to perfection, & strive to obey God with all their heart, and with all their soul, as Phil. 3.13. *God accepteth the will for the deed, and the endeavor to obey for perfect obedience,* 2 Cor. 8.12. Secondly, they exempt themselves from none of the precepts of God, but labor to walk in all the known points of his commandments, albeit they fail in the performance of them, & cease not to acknowledge their own imperfections. Lastly, God accepteth them in Christ, as perfectly righteous: so that, albeit their obedience be in itself imperfect, yet is it acceptable to God through Jesus Christ, as if it were perfect; and his righteousness is as truly their own, as if they had wrought it in their own persons.

Lastly, seeing the most faithful have their [Use 3] failings in duties of piety and obedience, we must take diligent heed we do not rashly and rigorously censure others for falling into sin. For seeing we have all our frailties and infirmities, and are not able to keep our selves wholly from evil, we are not headily to judge of others, lest thereby we hasten the greater condemnation upon our selves. This the Apostle *James* urgeth, Chap. 3.1, 2. *My brethren, be not many masters, knowing that we shall receive the greater judgment, for in many things we sin all.* Let us therefore consider our selves, before we cast our eyes upon other men: for they are the most sharp and severe Judges, that forget their own infirmities. As we would be dealt withal in meekness, so must we deal with our brethren with all gentleness. For howsoever they have sinned, nothing hath befallen them but that which is incident to the nature of man; we may be overtaken with the same sin, or with the like sin, or with a greater sin. The Apostle saith, *Brethren if a man be suddenly taken in any offense,ye which are spiritual restore such one with the spirit of meekness, considering thyself, lest thou also be tempted.* There cannot be a more effectual means to draw us to deal mildly and mercifully with our brethren, then the consideration of our selves. There is no man among us, that dealeth truly with his own heart, and entereth into the meditation of his own frailty with his own soul, but he hath daily experience in himself, how hardly sin is subdued and mastered of us, how many sighs and groanings it requireth, how many tears and prayers it costeth us? What striving and struggling we have with it to keep it under? What battles and combats we have with the flesh that lusteth against the spirit? And yet notwithstanding our continual watching▪ wrestling, laboring, endeavoring, and resisting, it oftentimes breaketh from us, so that the knowledge of our own weakness, must teach us to deal with all meekness and moderation with our brethren.

Verse 11. *Moses smote that rock, and much water gushed out.* We have heard before, the people complaining, and *Moses* praying: now we shall see God helping and relieving them, notwithstanding their rebellion and unthankfulness. The Lord commanded *Moses* and *Aaron,* to speak unto the rock without life, without sense, without reason, to convince those rebels, and to show that there was more understanding in the dumb and deaf creatures, then in this company of conspirators. For now ye promise of God was performed above all natural means.

True it is, they were unworthy of any mercy, they deserved to perish in their thirst, through want of water: notwithstanding, at the striking of the rock with the rod, he gave unto them their hearts desire. This was the Lord's doing, & it is marvelous in our eyes. This rock was a figure of Christ, as the Apostle teacheth. *Besides, the striking of the rock, was a sign unto them of the gushing out of the waters.* When *Samson* propounded this as a dark riddle, *Out of the eater came meat, and out of the strong came sweetness:* It was resolved thus, *What is sweeter then the honey, and what is stronger then the Lyon?* But much more may we propound this miraculous work of God, *Out of the hard rock came softness, out of the dry came moisture, and out of the strong came weakness.* For what is harder, dryer, and stronger then the rock? and what is softer and weaker then the water? according to the common proverb, *As weak as water.* And yet the soft and moist waters issued out of the dry and hard rock, suddenly, abundantly, miraculously at the commandment of God. This teacheth us this doctrine, that we live by God's appointment, and in feeding and sustaining us, he is not tied to outward & ordinary means. Whensoever we want meat, drink, apparel, and the necessary helps of this present life, God is able to provide them, and to nourish us without natural means, when it pleaseth him. This *Moses* teacheth at large, Deut. 8.3, 1. *He humbled thee and made thee hungry, and fed thee with Manna, which thou knowest not, neither did thy fathers know it; that he might teach thee that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord doth a man live: thy raiment waxed not old upon thee, neither did thy foot swell these* 40. *years.*

So we see he fed *Elijah* flying from *Jezebel,* who when he had eat and drunk, he walked in the strength of that meat forty days, and forty nights, unto Horeb the mount of God. The like we see in *Moses,* when he was in the mount with God: and the like we see in Christ our Savior, when he was in the wilderness tempted of the devil. So then, whatsoever the decree & determination of God is, whereby we shall live, whether it be by means or without means, whether by ways ordinary, or extraordinary, the same shall be effectual to man's preservation.

The reasons follow: First, the infinite power [Reason 1] of God which maketh weak things strong, and things of no value, that are despised, to effect great things. He is able to do and deal as he will. His soldiers were flies and lice against the Egyptians; his armies were mice against the Philistines. By such means he is able to work his will, to save his people, and to destroy his enemies. This reason is urged and pressed oftentimes, as Gen. 18.14. 1 Sam. 14.6. Zach. 8.6.

Secondly, hereby his honor and glory is [Reason 2] better set forth, that no flesh should rejoice and trust in it self but in God. Therefore he often worketh above reason, and beyond nature, that all the world may give glory to him, and magnify his great Name. This appeareth in the prayer of *Hezekiah,* who desired the presence of God to be with thē, that he might be glorified in their deliverance,*O Lord our God, I beseech thee save thou us out of his hand, that all the kingdoms of the earth may know, that thou O Lord art only God.*

The uses follow: First, this teacheth us in [Use 1] all wants and necessities to depend upon God, and never to use unlawful means to come out of trouble, and so sin against God. If God send the sword, or famine, or other judgment to walk through the land, as he justly may do

for our transgressions and rebellions, we must learn contentation and patience in poverty, in sickness, in misery, and not to be swallowed up with excessive sorrow. Our life standeth in the word and will of God, who can manifest his power, as well without means as with means in our preservation, and therefore let us not despair or fly from him to any creature for relief and succor. He can feed as well without bread as with bread, who increased the oil in the poor widows cruse, and the handful of meal in the barrel, teaching us to learn and labor to depend upon him. This the three servants of God mentioned in *Daniel* the Prophet, practiced, saying; *O King,we are not careful to answer thee in this matter: behold, our God whom we serve is able to deliver us from the hot fiery furnace, and he will deliver us out of thy hand: but if not, be it known unto thee (O king) that we will not serve thy gods, nor worship the golden image that thou hast set up.* They confess ye power of God, they put their trust in him, they resolve to abide the extremity of torments, they know that to save their lives by sinning against God, was to lose them; and to lose them for his sake, was to save them.

[Use 2] Secondly, if we live by God's appointment, and by that which he will bless, then without this special blessing, no means can do us any good. For though we have outward helps at hand, they are unprofitable unto us, when they are not sanctified to our comfort and benefit by his blessing, as our Savior teacheth, Luke 12.15. *Take heed and beware of Covetousness, for though a man have abundance, yet his life standeth not in his riches.* The Lord also often threateneth, that he will take away, not only bread it self, but the stay and staff of bread; that is, the power of nourishing. Take away from a weak and impotent man his staff, whereby he stayeth himself, he falleth to the ground: so take from the means of feeding the virtue of God's blessing, it is unfit and unable to do us any good, or yield us any nourishment. So the Prophet saith, *Ye have sown much, and bring in little; ye eat, but ye have not enough: and he that earneth wages, putteth the wages into a broken bag.* This should teach us never to presume, to apply any of the creatures of God to our uses and nourishment of our bodies, until we have sanctified them by calling upon the Name of God. For they are not able of themselves, and by themselves to feed and refresh us, being themselves without life, and without heat: it is God's special blessing that maketh them do us any good. O that profane and carnal men, whose bellies the Lord filleth with his hid treasure, would with wisdom remember this: who never consider they stand at God's allowance, nor lift their heads & hearts to heaven, from whence their food cometh, but receive his creatures as brute beasts, like the horse that falleth to his prouender, or like the swine that gathereth up the Mast upon the earth, but never look up to the tree: and when they are plentifully fed and filled, they depart away without remembering the author and giver of their meats and drinks: but as they sate down without understanding, so they rise up without thanksgiving. O consider ye that forget God, that when *Belteshazzar* was eating and drinking with riot and excess, the hand of God writing upon ye wall, determineth his destruction. When he sent to his own people quail in the wilderness, a dainty food, he maketh them to come out at their nostrils in most loathsome manner, and while the meat was in their mouths, the wrath of God came upon them, and slew the strongest of them. So God can make every bit to be our bane, and every morsel we put into our mouths, turn to our destruction. Therefore the Apostle exhorteth us,*Whatsoever we do, whether we eat and drink, or what else soever, we must do all to the*

praise and glory of God. Woe then shall be unto them in the end, that abuse these blessings of God to pride and excess, to surfeiting and drunkenness, to chambering and wantonness, to riotousnesse and forgetfulness of God, by whom they live, move, breathe, and have their being.

Lastly, we must not enlarge our desires, as [Use 3] the grave, which never saith it is enough, nor suffer our hearts to be oppressed and overtaken with the cares of this world, forasmuch as our life and welfare standeth not in these outward things, as food, raiment, house, land, living, and such like, but in the blessing of God: whatsoever he sendeth and affordeth, be it much or little, be it homely or dainty, shall be able to succor and sustain us. *Daniel* and his fellows, feeding on Pulse, and drinking water, appeared in their countenances fairer and fatter, then such as did eat the portion of the kings meat. Therefore the holy Ghost derideth the foolish rich man, Luke 12. who promised peace and plenty, length of days, and increase of riches to his own soul, having much laid up for many years. *So is he that gathereth riches to himself, and is not rich in God: and such shall be the end of those that abound in earthly treasure, which the thief may steal, and the Moth may eat,and the canker may consume; but not in heavenly treasure, which endureth to everlasting life.* Let us rest upon his providence, which arayeth the lilies, feedeth the fowls, clotheth the grass, numbereth our hairs, and promiseth to provide for us in all estates, if we rely upon him. True it is, when we cast up our eyes, and behold nothing but peace and plenty on every side, when we wash our garments in wine, when we abound in corn and pleasant fruits, or have the rocks to pour out rivers of oil, we can bless God, and confess our life dependeth upon his decree. But when we see nothing but horror and confusion, when the Sun seemeth to be darkened, and the day is turned into night, we must learn to wait on God, and to cast our care upon him who careth for us, as well in time of want, as of plenty; in time of sickness as of health; in time of war as of peace. This grace of contentation the holy Apostle felt,*I have learned in whatsoever state I am, therewith to be content, I can be abased, and can abound: I am instructed to be full, and to be hungry.* The cares of this world, and deceitfulnsse of riches are a rank thorn, that choke the growth of grace in the heart, and as snares that drown men in perdition and destruction: and therefore he chargeth *Timothy,to charge them that are rich in this world, that they be not high minded, and that they trust not in deceitful riches, but in the living God, which giveth us abundantly all things to enjoy; laying up in store for themselves a good foundation against the time to come, that they may obtain eternal life.*

Verse 12, 13. *Because ye have not believed in me.* We heard before the sin of *Moses* and *Aaron,* speaking unadvisedly with their mouths, and striking the rock doubtfully with their hands: now let us see the judgment of God waiting upon them as a Sargeant to arest them, and their punishment lying even at the door. *Because ye sanctified not my Name before the children of Israel, ye shall not bring this congregation into the land which I have given them:* He doth not only accuse and convince them of sin, but amplifieth it by the effect, that thereby he was robbed of his glory, and so excludeth them out of the land of promise. We learn from hence that God chastiseth his own children sinning against him. When his children forsake his laws, and walk not in his judgments, although he take not his loving kindness from them, neither falsify his truth, yet he will visit their transgressions with the rod, and their iniquities with strokes.

This we see thoroughly strengthened throughout the whole book of the Judges, as chap. 4.1.2. When the people of Israel proceeded to do evil in the sight of the Lord, he sold them into the hand of *Iabin* king of Canaan, &c. So when *Jonah* disobeyed the voice of the Lord, calling him to preach to Nineueh, that great City, and to cry against it for their wickedness, he was cast into the Sea as an unprofitable burden of the ship, and swallowed of a Whale; so that albeit he fled from the presence of the Lord, yet his hand followed after him and ouertooke him. When *David* had trespassed in the matter of *Uriah,* by adultery and murder, though he were a man after God's own heart, yet the Lord raised evil against him out of his house, the sword of ye enemy was shaken against him, and his own wives were defiled in the sight of ye Sun. When *Miriam* the sister of *Moses* withstood him in the pride of her heart, through ambition and vain-glory, albeit he accused her not, but in meekness of spirit put up the wrong, being lowly in his own eyes, yet she was stricken with leprosy by the hand of God, and shut for a season out of the host. The like we might say of *Solomon, Asa, Jehoshaphat, Josiah, Hezekiah,* and many others; all which seal up this truth to our hearts, that GOD spareth not his own people when they sin against him.

[Reason 1] The Reasons of this just dealing of God, are, first to clear his judgment and justice, that we should know him to be no respecter of persons, but to hate sin, whensoever, wheresoever, and in whomsoever he findeth it. He is not a God that loveth wickedness, neither shall evil dwell with him, for he hateth all them that work iniquity. This the Prophet *David* acknowledgeth,*Against thee, against thee only have I sinned, and done evil in thy sight, that thou mayest be just when thou speakest, and pure when thou judgest.* If then we break his statutes, and keep not his commandments, when he searcheth with lights and findeth out our sins, we must give glory to God, and make confession unto him, we must pronounce righteousness to belong unto him, and unto our selves open shame: yea, if he should destroy us, we must acknowledge him to be holy in all his ways, and just in all his works, who giveth us to eat the fruit of our own labors. As then he is just and righteous, so he must punish sin in whomsoever he taketh it: and as he denounceth sore judgments and grievous plagues of great continuance, and long durance, so he executeth thē to manifest the truth of his own word, and maketh good his own threatenings gone out of his own mouth.

Again, God chastiseth his own children, [Reason 2] lest they, sinning with the men of this world, whose portion is in this life, should be condemned with the world. For as in punishing of us, he respecteth his own justice, so he doth it in respect of our own good, and the great profit which thereby is brought unto us. If we should always enjoy health, wealth, liberty, peace, plenty, and other good blessings of God according to our hearts desire, we would wax fat and spurn with the heel, forsaking God that made us, refusing the strong God of our salvation, & joining hand in hand with wicked men reserved to destruction. Wherefore affliction is as the messenger of God, to call us back from sin, to wean us from the world, to kindle in us a desire of the world to come. This the Apostle aimeth at, 1 Cor. 11, 31, 32. *If we would judge our selves, we should not be judged: but when we are judged, we are chastened of the Lord, because we should not be condemned with the world.*

The uses of this Doctrine are many. First, [Use 1] consider with me the cause why they keep the word, and turn unto him with all their harts, why they run not on in evil as the horse rusheth into the battle, as the ungodly do: the reason is, God calleth them back by his hand, his afflictions are remembrances unto them, and his corrections are their instructions. This the Prophet *David* found true in his own comfortable experience, Psal. 119, 67, 71. *Before I was afflicted I went astray, but now I keep thy word: It is good for me that I have been afflicted, that I may learn thy statutes.* The Children of Israel living under the Judges, and sinning against God, making a covenant with the inhabitants of the land, taking their daughters to be their wives, giving their daughters to their sons, serving their idols, forgetting the true God, and doing worse then their fathers: the Lord sold them into the hand of their enemies, whom they served: then they lift up their voices and wept, then they called and cried unto the Lord in their afflictions, and he delivered them out of their distress. The same we see in *Manasseh,* who for his evils that he committed like the abominations of the heathen, was carried away captive, put in fetters, and bound in chains: and when he was in tribulation he prayed to the Lord his God, and humbled himself greatly before the God of his father, and prayed unto him, and God was entreated of him, and heard his prayer, and brought him again to Jerusalem into his kingdom, *Then Manasseh knew that the Lord was God.* But of this we shall speak more in the chapter following.

[Use 2] Secondly, confess from hence, that great is the wrath and anger of God for sin, seeing he punisheth it so sharply and severely in his children, whom he hath engraven as a Signet in the palm of his hand, and whom he tendreth as the apple of his eye. Mark how he hath many times schooled his own servants offending. When *Miriam* murmured against *Moses,* and made other to murmur, she was stricken by the hand of God with leprosy; and albeit *Moses* made supplication for her, yet the Lord answered,*If her father had spit in her face, should she not have been ashamed seven days? Let her be shut out of the host seven days, and after she shall be received.* Thus he dealt with *David* whom he greatly favored and advanced to the kingdom, when he fell into grievous sins, 2 Sam. 12.9, 10. *Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon: Now therefore the sword shall never depart from thine house, and I will raise up evil against thee out of thine own house.* So soon as *Solomon* set up idolatry, and wrought wickedness in the sight of the Lord, he stirred up adversaries unto *Solomon,* and afterward rent the greatest part of the kingdom out of the hands of his son. This serveth to convince all such profane persons as presume of God's patience, and abuse his mercy to all looseness and licenciousnesse, saying, God is merciful, and yet continue in their sins. But we must know, that as he is merciful, so he is just: as his mercy is toward the penitent, so his justice is toward the obstinate: who spareth not his own people that forget his Law, and therefore will deal more fiercely against strangers.

[Use 3] Thirdly, measure not the favor and love of God toward our selves or others, by outward blessings, or outward crosses; by prosperity or adversity, which come alike to the godly and ungodly. Nay, oftentimes the wicked flourish when the faithful are in great misery, as Psal. 73.3, 4, 5. So *Solomon* teacheth, Eccle. 9.2. Therefore Christ our Savior correcteth the wrong judgment of the disciples, supposing that such as *Pilate* slew, were the

greatest sinners of all the rest that dwelt in Jerusalem, because they suffered those things, Luke 13.1, 2, 3. If then we would find sound comfort in our hearts, and feel unfeigned testimonies of God's favor towards us, we must not seek for them in outward blessings, or in want of outward blessings, (both which are common to the godly and ungodly) but in joy in the holy Ghost, in remission of sins, in repentance from dead works, in the spirit of adoption, in faith in Christ, in peace of conscience, which passeth all understanding. As for other things place not thy heaven and happiness in them, if blessings come, receive them thankfully; if crosses, learn to bear them patiently.

Fourthly, we are hereby put in mind to [Use 4] search our own ways, to survey our own hearts, and to prove by the touchstone of the word, our own thoughts, words and works, that we have conceived, spoken, and done; what we have justly deserved if God in justice should proceed against us; examining seriously our own life, mourning bitterly for our sins past, and turning unfeignedly unto God with all our hearts. This duty is urged by *Jeremiah* the Prophet, Lam. 3.39, 40, 41, 42. This is the mark that God shooteth at, this is the end that he respecteth, even by his afflictions to bring us home to himself, not to destroy and confound us forever. Let us not despise the chastenings of the Lord, nor faint when we are rebuked. We have had the fathers of our bodies which corrected us for a few days, and we gave them reverence: should we not much rather be in subjection to the Father of spirits, who chastneth those whom he loveth, and scourgeth every son whom he receiveth?

Fifthly, let us labor to strengthen our faith [Use 5] by the word and Sacraments, and by such ordinary means as he hath appointed for that purpose. Hereunto the Apostle exhorteth, 1. Cor. 11.30. *To examine our selves, and so to eat of that bread, and drink of that cup,* declaring that the judgments of God were broken in among the *Corinthians, insomuch that many were weak and sick among them, and many slept.* Wherefore, whensoever we find the hand of God sore and heavy upon us, it is our duty to seek strength of faith by the use of the word and Sacraments, whereby we shall learn to find out the true cause of those judgments, and submit our selves under his hand that striketh us as a father. For the Scriptures serve to direct us, the Sacraments serve to comfort us,*Without which the Prophet had perished in his afflictions.*

Lastly, seeing God chastiseth his when [Use 6] they offend, then most assuredly the wicked that are not his, shall not escape his revenging hand. If he correct the flock of his own pasture, the children of his own household, the citizens of his own kingdom, and the members of his own body, fed at his own table in this life, and made heirs of heaven in the life to come, really possessing that inheritance: with what plagues, punishments, & torments, will he visit the rebellion of aliens and strangers? If the Lord deal sharply toward these to whom he is a merciful Father and gracious Savior, and whom he often preventeth with his liberal blessings: Surely his revenging wrath, full of rage, shall find out all his enemies, whom he wipe will away as a man wipeth a dish, & turneth it upside down. This is that which *Solomon* teacheth in the Proverbs, *Behold,the righteous shall be recompensed in the earth, how much more the wicked and the sinner?* There remaineth a day of judgment when they shall be punished as they deserve, either in this life, or in the life to come. With this the Apostle *Peter* sweetly accordeth, 1 Pet. 4.17, 18. *The time is come, that judgment must begin at the*

house of God: if it first begin at us, what shall the end be of them, which obey not the Gospel of God? And if the righteous scarcely be saved, where shall the wicked and the sinner appear? Where we see that God will scourge & whip his own children for their frailties and infirmities appearing in them. But he correcteth the godly in mercy, the ungodly in anger: the godly as a loving father, the ungodly as a just Judge: the godly to amend them, the ungodly to condemn them: the godly, albeeit humbled and cast down with one hand, are comforted and raised up with another, whereas the punishments that fall upon the heads of the ungodly, are but the beginnings of sorrow, and as the flashings of hell fire. Now the earth is not properly the place of vengeance and judgment. For we must understand that God hath appointed three places; earth, heaven, hell, for three several purposes: the earth to be a place of working, the heaven a place of rewarding, hell a place of punishing: earth as a shop of labor, heaven as a palace of glory, hell as a prison of torment. Notwithstanding, rather then sinners should escape, and sin go unpunished, the Lord will call a privy or petty Sessions even in this life, and make the earth his gaile or house of correction. If then God will visit their transgressions with such heavy strokes: Alas, what shall become of all profane persons, unrepentant offenders, obstinate sinners, such as contemn God and his word every day? What shall become of swearers, blasphemers, profaners of the Sabbath, whoremongers, drunkards, oppressers, unmerciful men, and other like? *The Lord indeed will try the righteous in his furnace: but the wicked and him that loveth iniquity doth his soul hate, upon the wicked he shall rain snares, fire and brimstone,and stormy tempest, this is the portion of their cup.* Indeed he lifteth up his hand to strike the faithful that are his friends: but he will crush his adversaries with a scepter of iron, and break them in pieces like a potters vessel. Indeed he will judge the just man for his sins in this life, but *he will wound the head of his enemies, and the hairy pate of him that walketh in his sins.* Indeed the Lord will chastise his Church with the rods of men, yet his loving kindness will he never take from them: but he will correct his enemies with scourges of wyre, and his little finger shall be heavier on the reprobate, then his loins on his own people.

Tremble at this all ye ungodly, and know that assured judgment is reserved for you at the great day of the Lord's general Assizes, when ye must plead guilty or not guilty at his bar, when the register book of all your actions shall be brought forth, and when you shall wish the mountains to fall upon you and cover you from the presence of him that sitteth upon the throne. Turn therefore unto him, return I say betimes, lest the Lord overturn you. *If his wrath be kindled, yea but a little,blessed are all they that trust in him.* This is the difference between a wise man and a fool,*A wise man seeth the plague and hideth himself, but a fool runneth on and is punished. A reproof entereth more into him that hath understanding, then an hundred stripes into a fool.*

14 Then Moses sent messengers from Kadesh, unto the king of Edom: saying, Thus saith thy brother Israel, Thou knowest all the trouble that hath happened unto us.

15 How our fathers went down into Egypt a long time, where the Egyptians handled us evil and our fathers.

16 But when we cried unto the Lord, he heard our voice, and sent an Angel, and hath brought us out of Egypt, and behold, we are in Kadesh, a city in thine utmost border.

17 I pray thee let us pass through thy country: we will not go through the fields, nor the vineyards, neither will we drink the water of the wels; we will go by the kings way, we will walk, we will not turn either to the right hand, or to the left, until we have passed thy border.

18 And Edom answered him, Thou shalt not pass by me, lest I come out with the sword against thee.

19 Then the children of Israel said unto him, We will go upon the high way: and if we shall drink thy water, I and my cattle, I will then pay for it: I will only without any harm go through on my feet:

20 He answered again, Thou shalt not pass through; then Edom came out against him with much people, and with a mighty power.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

Hitherto of the murmuring of the people, pretended against *Moses,* but indeed intended and practiced against God: Now followeth the second part of the Chapter, touching Israel's purpose to pass toward the land of Canaan, by the country of ye Edomites; wherein consider two things. First, the solemn ambassage of *Moses* to the king of Edom. Secondly, the shameful and inhumane denial of the Edomites. Touching the first, having walked up and down thirty eight years, and wandered in the wilderness from place to place, forward and backward, from nation to nation, from one kingdom to another people: being now come near to the land, they request passage and safe conduct through the country of Edom, under honest and equal conditions of abstaining from all injuries, and keeping the kings high way, & crave their friendship and favor in respect of their near kindred and aliance unto them, both of them descending of *Isaac,* whose sons were *Jacob,* called also *Israel,* and *Esau* called also *Edom.* Besides, they show what travels and troubles they had sustained what evils they had suffered, what oppression they had endured of the cruel Egyptians; appealing to their own consciences touching the truth of these things, whereof they could in no sort be ignorant, saying; *Thou knowest all the trouble that hath happened unto us.* But because such as are

themselves in prosperity, sildome respect the miseries and distresses of others, and the afflicted are for the most part destitute of all helps, and forsaken of all friends, they put them in mind of the mercies of God, assisting them in troubles, hearing their prayers, and sending his Angel; that is, Jesus Christ (as it is expounded by the Apostle) for their deliverance out of Egypt. And lest they should seem to request and require much of others, but promise nothing for themselves (as those that lay heavy burdens and grievous to be borne upon others, but will not touch them with their little finger) they covenant and condition with them on their parts, to deal uprightly and justly, being as ready to abstain from working injury, as to crave the duties of humanity.

So then, to effect their purpose of passing thorough Edom, and to persuade them to grant their request, they allege four reasons. First, in respect of the person of the Edomites. Secondly, in respect of the person of the Israelites. Thirdly, in respect of the person of God. Fourthly, in respect of the manner of their passage & perambulation through them. Touching the Edomites, they claim the kindred of consanguinity. Touching themselves, they plead their own misery. Touching God, they publish and proclaim his mercy. Touching their journey, and the manner of it, they promise equity and honest dealing. Thus they omit nothing that might serve to persuade the Edomites to pity, and to procure their own safety.

[Reason 1] The first reason, drawn from the right of brotherhood, is included in these words, *Thus saith thy brother Israel.* The Israelites came of *Jacob,* who was also called *Israel,* because he had power with God, Gen. 32.28. The Edomites came of *Esau,* who was also named *Edom,* both of the redness wherewith he was borne, and of the red pottage which he desired and preferred before the birthright. These two therefore were natural brethren, begotten of the same father, borne of the same mother, lying at the same time in the same womb; as if the Israelites should say: May it please you to consider, that we are not aliens and strangers one to another, we descend of two brethren, *Jacob* and *Esau,* you of one, we of the other, as two branches displaying themselves from one stock, we had one common father and mother, *Isaac* and *Rebeccha,* we are of one family and fraternity: so that it is right and equal, that they which are so nearly joined and linked by blood, should perform all kindness each to other. This reason from kindred may be thus framed:

If we be as brethren alied one to another, coming from one root and race: then deny us not this point of courtesy, to grant passage.

But we are brethren alied one to another, &c.

Therefore vouchsafe to give us passage,

The second reason is in these words, *Thou [Reason 2] knowest all the trouble that hath happened unto us,* &c. As if they should say, We have had a lamentable and woeful experience of many miseries, we have been exercised with many sorrows, so as yourselves cannot pretend ignorance of them: you know them, but we have felt thē: you have heard of them, but we have smarted for them. In Egypt we have had our poor infants drowned, our chief officers chastised, our selves every way oppressed with burdens too heavy for us to bear, and nothing but slaughter and destruction breathed out against us. Being delivered out of Egypt,

when we expected an end of all miseries, we perceived that we had changed the place, but not the peril: the soil, but not the sorrow: we have been pursued with enemies, bitten with hunger, wearied with labors, and every way inuironed with dangers. By all these, as by the dearest tears of our inward hearts, we crave some mercy and commiseration. For it lieth in you to make an end of all troubles and to give us an happy issue of them, by opening us a passage thorough your country, that we may no longer wander in this desolate wilderness. The reason may be thus concluded.

If we have been long vexed and evilly handled, now at length pity us & give us passage But we have been long vexed, and evilly entreated,

Therefore at length pity, & give us passage.

The third reason is, verse 16. *We cried unto [Reason 3] the Lord, he heard us, sent his Angel, and he delivered us.* As if they should say, Consider the example of God, (a perfect pattern of all righteousness) he hath in mercy looked upon our misery, be you like to him that ye may find mercy in the day of trouble. It is not meet to leave them destitute of help and succor, whose safety God commendeth, and committeth unto you by his own example. All human things are unstable and uncertain: ye know not what hangs over your own heads. The reason may be thus considered:

If God have begun to be merciful, it is not meet that you should be unmerciful. But God hath begun to show us mercy,

Therefore it is not meet, you should be unmerciful.

The fourth reason is, verse 17. and 19. *We [Reason 4]will not go through the fields nor the vineyards, &c.* As if they should say, We desire not to help our selves to hurt you, we will keep the kings high way, we will deal justly toward all, we will offer wrong and injury to none, no not to the meanest, simplest, and poorest: if any among us shall take from any man by open oppression or forged cauillation, we will make satisfaction and restitution: The reason is thus gathered:

If we will do no wrong or injury to any among you, then suffer us quietly to pass. But we will do no wrong or injury to any among you,

Therefore suffer us quietly to pass.

This was the Ambassage of *Moses,* this was the petition offered, these were the reasons rendered thereof. Now let us see the answer of *Edom,* denying their petition and passage thorough their country. For fearing peradventure the multitude of the Israelites, and thinking they would make more hast to enter into their land, then to depart out again, being (as evil men are ever suspicious, and think others as subtle and deceitful as themselves) the Edomites give them this short, but sharp answer, *Thou shalt not pass:* So that when a man hath to deal with unjust and cruel enemies, whether he use few reasons or many, all is one. The Ambassadors of the Israelites (whether they gave present reply & resolution of themselves, or first returned to *Moses.* is uncertain) made supplication again, and renewed

their request, promised to abstain from all terms of hostility, offered money for water, and every commodity they should use: yet they currishly and unkindly shut up their compassion, and issue forth with all their strength to stop their passage, verifying that which *Solomon* saith,*A righteous man regardeth the life of his beast, but the mercies of the wicked are cruel:* wherefore *Israel* turneth from them another way. This is the substance of this division, and the order observed by the Spirit of God in the same: now let us proceed to the doctrines offered herein to our considerations, first the general, and after come to the particulars.

Ver. 14. *Then Moses sent messengers from Kadesh unto the king of Edom.* Albeit *Moses* himself were shut out of the land of promise, yet he beareth the judgment of God patiently, and laboreth that the people may enter. And albeit ye Israelites were assured to possess the land of Canaan, & had the vnchangable word and oath of God to themselves and their fathers, for their farther confirmation; yet it doth not make them idle and secure, but it stirreth them up to use all good and lawful means to effect the same. From hence we learn, that it is the duty of all God's children to use all good means to further his providence, I say, howsoever God standeth not in need of our help to bring his purpose to pass, who is able without all means, against all means, and above all means to work out his own will: yet it is the part of all the godly to further his decree and determination, by using all means that God shall put into their hands. This we see verified in this book, where we see the diligent search of the land, made by the messengers that *Moses* sent, viewing their cities, their country, and the people that were the inhabitants thereof: so that albeit, the land was promised of God mercifully, yet it must be searched of them diligently. The like practice we see in other the servants of God: When *Gideon* was sent to be the deliverer of the people and commanded to go in his might, hath assurance given him to prevail over the enemies, and to save *Israel* out of the hand of the Midianites: yet he did not run and rush naked into the battle, but took with him men and munitions, vitailes, trumpets, pitchers and other instruments to set forward the work of the Lord which he had to do.

The necessity of using the helps of second causes that God affordeth, and endeavoring to the lawful means appointed, is shown by the Apostle *Paul;* for albeit the Angels of God had told him, there should be no loss of any man's life among them, save of the ship only; yet the decree & purpose of God was to save them together, and therefore he telleth them, *Except these abide in the ship, ye cannot be safe.* God is absolutely able to preserve our life without the taking of food, or the labor of our hands, or the apparelling of our bodies, as the fowls are fed, and the Lilies are clothed, which neither sow nor reap, neither labor nor spin: yet he commandeth us to labor the thing that is good. In the garden of Eden, in the time of man's innocence, *Adam* was called to labor: and after the fall it was said, *In the sweat of thy face shalt thou eat bread,till thou return to the earth.* So God can nourish to eternal life, without means of man, otherwise we should diminish his power: yet he will have his word preached in season, & out of season; he will have it heard and attended unto with all diligence, to begin and to increase faith in us, and he sendeth a comfortable blessing upon his own means. And therefore the Apostle teacheth, Ephes. 4.12. *That Christ ascending up to heaven, and leading*

captivity captive, gave gifts unto men for the gathering together of the Saints, for the work of the Ministry, fitting teachers to their callings, although he can save without means.

The reasons follow. First we are commanded [Reason 1] to further God's providence by lawful endeavors in our callings. This is to us most comfortable, and giveth evident assurance of the blessing of God, without which holy endeavor we want this comfort and assurance. Thus the Apostle reasoneth directly, 2 Pe. 1. The election of God in it self is sure, for the foundation of God remaineth and hath this seal,*The Lord knoweth who are his:* yet he requireth of us to give all diligence to increate in knowledge, faith, temperance, patience, godliness, love, brotherly kindness, *If ye do these things, ye shall never fall.*

[Reason 2] Again, the end why God hath given us, means, and fitted us to our calling, is to serve his providence, not to make us idle in our selves, & unprofitable unto others. God's gifts are to some purpose, they were not given▪ and granted in vain, we must not hide them in the earth, but employ them to their use. This the Apostle teacheth,*I put thee in remembrance that thou stir up the gift of GOD which is in thee by the putting on of mine hands, for God hath not given to us the spirit of fear, but of power, love, and a sound mind.* And thus *Mordecai* reasoneth in his charge to *Esther,* that she should go into the king, & make supplication before him for her people, *Who knoweth whether thou art come to the kingdom for such a time:* declaring that we have not our callings singled out and fitted unto us to hide our talents in the earth, but to employ them to increase and advantage.

The uses remain. First, we must know that [Use 1] extraordinary courses are not to be looked after, nor to be depended upon; we must leave them to extraordinary times & seasons which are now ceased and not to be expected. Many desire that God should show among his people, such great and miraculous works as he shown in bringing his people out of Egypt, with a mighty hand and out-stretched arm, and so feed themselves with fancies, and are carried away after their own imaginations. God hath tied us to ordinary courses which are more for our comfort, and therefore he that walketh plainly, walketh safely. This use is concluded out of the parable, where the rich man desireth to have *Lazarus* sent from the dead to his fathers house, to warn them, lest they also come into the place of torment. But *Abraham* answered; *They have Moses and the Prophets, let them hear them:* and when the rich glutton would have other means, If one come from the dead they will repent; he said again unto him: *If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead and come unto them:* Whereby our Savior showeth, y[t] whosoever depends upon extraordinary means, visions, or revelations, or dreams, or the dead, when God hath left us ordinary ways, is to follow by-paths of our own, to dig cesternes that hold no water, and to trust in lying words that shall not profit. God hath ordained to teach us by the Ministry of his word, and hath put his hidden treasure in earthen vessels, whereunto we must attend as to a light shining in dark places. This is the ordinary way and common means left us to attain salvation and eternal life: Hereby then all ignorant persons are reproved and convinced, who (neglecting this usual way to begin and confirm faith and the rest of the graces of God in us) say: O, if God would himself speak unto us from heaven, or if we might hear Christ preach unto us, we would repent and believe the Gospel; as for men, we know not whether they speak the truth

or not. Others say, we have the Scriptures in our houses, we can read them at home, can they by all their teaching & preaching make the word of God any better? Besides, if you urge Sermons so much, we have Sermon books at home, we read them and can serve God in our houses, as well as they that run after Sermons. Others also think they have knowledge sufficient already, that they need neither hear nor read anymore. Lastly, others object, we have good prayers and good homilies, why should not men be content with them, as the law prescribeth and enjoineth? All these excuses are but fig-leaves, to cover over their own shame, when once they are sifted and examined. We answer to the first objection many ways. First we are not able to endure the dreadful presence of Almighty God, and therefore the faithful have cried out, Alas we shall die, because we have seen the Lord. We hear not the thunder without fear: we behold not the brightness of the Sun without dazzling: how then should we hear the immediate voice of God, or see his glory without confusion?

Again, if the Lord should speak from heaven, and utter his voice from the place of his habitation, he would speak no otherwise, he would teach no other truth then the Prophets and Apostles have delivered. And if we should hear one of the elect Angels, he would set before us no new points of religion, he would bring unto us no new article of faith, and therefore the Apostle saith,*Though we or an Angel from heaven preach unto you otherwise then that which we have preached unto you, let him be accursed.* But it is more comfortable and profitable to us to be taught by men like unto our selves, then by the angels that are spirits: we cannot abide their glory through weakness of our flesh; we cannot be familiar with them through disparagement of our nature; we cannot have them always present with us through distance of place. Therefore the Spirit that could have taught the Eunuch by inspiration, commanded *Philip* to go near and join himself to his chariot, to be a guide to the blind, a light to him that sate in darkness, and an instructer of the unlearned. The Angel that appeared unto *Cornelius* could have told him and taught him those heavenly mysteries of salvation, whereby he and all his house should be saved: but he directeth him to *Peter* to tell him what *He ought to do.* Lastly, our own request hath concurred with the ordinance of God, desiring that man, clothed with the same infirmities, and subject to the like passions, might speak unto us. For when the Israelites at the delivering of the Law, saw the signs of his glory, as it were certain prints and footsteps of his Majesty, the sounding of the trumpet, the cracking of the thunder, the flashing of the lightning, ye trembling of the earth, the darkness of the air, the appearing of the cloud, & the quaking of *Moses* himself at these sights: they cried out to him with great vehemency of spirit, *Talk thou with us, and we will hear thee: but let not GOD talk with us lest we die.* Seeing therefore the majesty of God is incomprehensible, who dwelleth in light that no man can attain unto, whose glory the Angels cannot behold without covering their faces: seeing the excellency of the elect Angels is so great, y^{t} we cannot so much as endure their presence, neither can we be so familiar with them as we do desire, and should be to deliver our estates to them, neither can at all times when we desire (being on earth) have conference and recourse to them being in heaven: seeing the Word is the same in the mouth of God, in the mouth of an Angel, and in the mouth of the Minister, and is with like regard and reverence to be heard, as Luk. 10, 16. *He that heareth you, heareth me: and he that despiseth you, despiseth me.* Lastly, seeing we desired the ministry of man to teach us, and God

approved of our desire, saying:*Oh that there were such an heart in them to fear me, & keep all my commandments always, that it might go well with them and with their children forever:* the intolerable pride and presumption of those appeareth, that embase the high ordinance of God in the ministry of his word, & would call God or his Angels out of heaven to attend upon their fancies, & to minister to their wantonness. To the second objection, pretending reading of Scriptures and Sermons at home, and asking whether we can make the Bible better: we answer, y^t^ we preach not to make the Scriptures better, but the people; the Scriptures need it not, the people do. And albeit there be enough set down in the written word, yet men understand little, as Acts 8. whē *Philip* heard the Eunuch read the Prophet *Isaiah,* he said, *But vnderstandest thou what thou readest?He said, How can I without a guide?* The reading of the Scripture I confess is profitable, comfortable, and necessary to fit us and frame us to the saving hearing of the word preached, & to keep us that we be not easily deceived by false teachers. But notwithstanding the reading of the Scripture, we must have it further opened, divided, and applied, as 2 Tim. 2, 25. *Study to show thyself approved unto God, a workman that needeth not to be ashamed, dividing the word of truth aright.* When a mā is grievously wounded, it is the salve that healeth, yet is the skill and cunning hand of the Surgeon necessary, and requisite to make the plaster, to spread it, and apply it to the part diseased. It is the meat that nourisheth the body, yet must it be cut, chewed, and digested. If there be little children in an house, and they have an whole loaf which is great & hard set before them▪ they find the crust too strong for them, so that it must be cut for them, and divided unto them in due season. Moreover, we find by experience, that such as plead for reading, either Scriptures or Sermons at home, when they should attend the public exercises of religion, do indeed spend the time nothing less then that way: as appeareth by their palpable ignorance; neither let such look for a blessing from God at home, when he requires them to join themselves to the congregation of the faithful: so that while they think to deceive others, they do most of all deceive themselves. Last of all, why do they not say as much of the other part of the Ministers Office? For as he is to preach the Gospel, so he is to administer the Sacraments. Now then as they allege they can read Scriptures & Sermons at home themselves, as well as hear them at the mouth of the Minister; so can they not pour Water on the face of their children, and rehearse the words of institution as well as the Minister? Can they not themselves take Bread & Wine, break the one, pour out the other, receive them both, and eat and drink them in their private families, as well as take them in ye public assembly at the hand of the Minister? But should such water so sprinkled on the child be holy baptism? Or should such bread and such wine, so taken, so broken, so eaten & drunken be the Lord's Supper? No, such idle actions are not holy Sacraments, but shameful profanations of the precious blood of Jesus Christ. Wherefore, notwithstanding all our show of reading in our houses to our housholdes, yet must the Lord's holy ordinance be magnified among us, to seek the law at ye Pastors mouths as the Prophet teacheth,*The priests lips should preserve knowledge; and they shall seek the Law at his mouth, &c.* And examine when you will those that pretend reading, to exclude preaching, you shall find them (for the most part) ignorant in the grounds and principles of Religion, knowing neither the use of the Law, nor the end of the Gospel; understanding neither the Petitions of the Lord's prayer, nor the Articles of faith: and therefore if they bestow so much time as they would make the world believe, they

are yet in the number of those whom the Apostle speaketh of,*Which are ever learning, but are never able to come to the knowledge of the truth.*

To the third objection, boasting of sufficient knowledge, we answer: That as we prophesy in part, so we all know in part: and the Ministry of the word, serveth not only to begin faith and repentance in us, but to build us up to the day of Jesus Christ. It serveth not only to teach us knowledge, but obedience; lest our knowledge puff up, and add to our farther condemnation. Therefore, the Apostle writing to the Church of the Thessalonians, (being one of the most goodly and glorious churches that the Apostle planted) who above ye rest of the churches surpassed in knowledge, excelled in faith, abounded in love, shined forth in obedience, yet he saith to them,*despise not prophesy,* and *we exhort you in the Lord Jesus, that you increase more & more, as ye have received of us how ye ought to walk, and to please God.* We are here in our race, we have not yet attained to ye end of our journey. We see how men think they never have riches and substance enough, they always account themselves poor and needy, and are ever endeauouring to increase & better their estate: so it should be in true and heauealy Treasure, we should hunger and thirst after righteousness; we should grow up in grace, and desire evermore greater strength; assuring our selves that if we have an appetite and thirst after the Well of the water of life, we shall be fully satisfied; only we must use the means that God hath appointed to attain faith and other saving graces: as earnest prayer, reverent hearing of the Word, diligent receiving of the Sacraments, being careful to honor God for that which we have already received: and I am persuaded that he which hath begun his good work in us, will perfect the same unto the day of Jesus Christ. As for the perverse and crooked generation of those that think they have knowledge enough, they manifestly bewray their want of knowledge. For as such as have attained and received the greatest knowledge, do find in themselves the greatest ignorance: so such as imagine themselves to be most richly replenished in all knowledge & understanding, are indeed most sottish and ignorant in the matters of GOD; like empty vesselles which make the greatest sound. Hereby therefore we shall try our selves whether we have attained any measure of acceptable knowledge, if it work and kindle in us a desire of more knowledge; if it light us a Candle to see our own ignorance; and if it teach us that still our wants are greater then our store. The grace of God in the heart, is like a grain of mustard seed, small to see to at the beginning, but being once placed & planted in the ploughed ground of a fruitful heart, it increaseth speedily, and spreadeth itself far and near. The master delivering his Talents to his servants, saith to them, *Occupy til I come;* and not hide them in the earth. And the Apostle exhorteth *Timothy to stir up the gift in him, and to blow the coals, lest the graces of God decay, as fire is apt to go out,being kindled in green wood.*

Touching the last objection of having already good prayers and good Homilies: I answer, as they are hated of God and men, that make dissention between brethren, so such as magnify prayer, to justle out preaching, which join hand in hand together, and walk as friends that are agreed, are indeed enemies to them both. Indeed we confess the prayers of the Church are good, as it is written, *My house shall be called the house of prayer;* but these men little regard them, save to serve their own turn: for few of them make conscience to be present at the confession of sins, or absolution of a sinner. Nay, if they stand at the Church doors, they

scarce afford us their presence to come in; and if they do, we must be deeply indebted to them for their company. Now where they think to stop our mouths, & to choke us with the Law, they cross the high Ordinance of God, slander the good laws of Princes, and sin against their own souls, making the reading of Sermons and exhortations of equal dignity and preeminence, with the lively preaching of the word. For first, no people under heaven should want (so far as is possible) the preaching of the Gospel, it is the commandment of God, it is his ordinance necessary for the planting and continuance of a Church, which cannot be said of the other, w^c also are appointed to give place & hold their peace as an inferior institution, when any is present to preach unto the people. Again, the lively preaching of the Pastor, applieth Doctrine and exhortation to the present circumstances and occasions of times, and budding of new sins, and broaching of new heresies, so that according to their manifold windings & turnings, it is ready to meet them, & to strike at the very heart and head of them.

Thirdly, there is a great difference in gifts of interpretation, exhortation, zeal, vtterāce, memory, moving of affections, and such like, as the very Heathen have in another case and kind acknowledged. For when the people after the reading of an Oration, penned in the perswasible words of human eloquence, greatly wondered, it was replied: Do you marvel hearing me read it? What affections would it have wrought in you if you had heard himself with lively voice utter & pronounce it? As for godly and learned Homilies, we do not condemn or contemn them in the famine & scarcity of teaching: we know that a cup of cold water is better then no drink, and half a loaf better then no bread; yea as *Solomon* saith,*the person that is full despiseth an honey-comb, but unto the hungry soul every bitter thing is sweet:* yet it is no disgrace or disparagement unto them to give place to the preaching of the word: as a man may say, the Peers & Nobles of a kingdom are inferior to the Prince, without defacing of them, or that silver is baser thē gold without disgracing of it. Thus much in answer of the Objections that are made against the preaching of the Gospel, being the ordinary means which God hath left unto us, to further our salvation.

Secondly, see God's mercy to his Church: [Use 2] his Decree is concluded, his providence is determined, all things are written in his Book, yet he will use men as his own hand and instruments, to do that which himself could work alone: he will have them as Ioynt-workers, and as fellow-helpers with him. This is a great honor, and special prerogative, as the Apostle showeth, *We together are God's Laborers, ye are God's Husbandry, and God's Building.* And again,*We are Ambassadors for Christ, as though GOD did beseech you through us, we pray you in Christ's stead to be reconciled to God.* It is a very great honor and dignity to represent the person of an earthly Prince, whose breath is in his nostrils: but it is a greater privilege and preeminence to stand in ye room of God. They are greatly honored that sit in his seat, whether in the Church, or in the Commonwealth. This is a great comfort to all godly Magistrates, that bear on their shoulders the burden of government, of whom it is said,*I have said ye are God's, and ye are the children of the most High,* to know that they bear the person of God, and that he useth them as his vicegerents. This is a singular comfort also to all godly and painful preachers, whom the Lord useth as his Stewards and messengers, of whom he hath said, *He that heareth you, heareth me,* which ought to be all-sufficient unto us, to make us walk thorough good

report and evil report, and ouerstride all the discouragements and discontentments that the unthankful world throweth upon us.

[Use 3] Lastly, we learn to forsake no work belonging to our calling, yet still to trust in God, & to rely upon him, not to trust in the outward means. Our Savior Christ teacheth, that they tempt God and provoke him to wrath, that refuse or neglect the ordinary means appointed for their life and preservation. He that is sick, and neglecteth the ordinary means of Physic; he that is hungry, and refuseth the ordinary means of feeding; or being in an high and dangerous place, will not descend the common way, but casteth himself down, maketh a needless trial of God's power, and so tempteth God. It is our part not to be idle upon his providence, but to use profitable helps for our safety and maintenance. Our endeavours and labors are required in his providence, who as he ordaineth the end, so he appointeth the means leading and tending to the end. Now, whensoever God hath offered and afforded an ordinary means for our succor and salvation, we are bound to use the same carefully, and not seek redress & remedy another way. This serveth to convince all such as wait upon vanities, and forsake their own mercies; which say, Cannot God save us without so much preaching? hath he no other means to work our conversion? Hath he bound himself to the Ministry of the word? Indeed God hath not tied himself to this ordinance, he can work our salvation by other ways: but he hath necessarily tied us unto it, where he hath sent it unto us, and if we think to find it any other way, we shall toil and trouble our selves in seeking, and shall not obtain it. God norished his people with Quails, fed them with Manna, and commanded the Rock to give them water in the wilderness extraordinarily; but when he had planted thē in the land of Canaan, and given them Corn and provision to live ordinarily, they must use those helps, or else perish and famish for hunger. As he dealt with their bodies, so he dealeth with our souls. If we neglect ordinary means, we may not look for extraordinary. Moreover, this serveth to condemn the practice of such as reason, If we be appointed to salvation, it shall never be taken from us: whomsoever we oppress, whatsoever we commit, howsoever we live. This is to covet the end, but to neglect the means. We desire salvation, but we refuse to walk in the way that God hath chalked out unto us. Such as never use the means, make it plain and manifest, they were never ordained to the end. Wherefore the Apostle saith, *God hath chosen us that we should be holy, and without blame, before him in love.* Repentance, faith, sanctification, are the means and the way, salvation and eternal life are the journeys end. Al such as God hath ordained to eternal life, he hath ordained them to use the means to pray unto him, to hear his word, to receive the Sacraments, to have faith in Christ to repent from dead works, and hereby we shall make our election sure. The more we increase in the gifts of God, the greater shall our assurance be. Thus much of the necessary use of the means used by the people, to further God's providence, and to come unto the quiet possession of the land of Promise.

[Verse 17. *I pray thee let us pass thorough thy Country.*] Before we come to the consideration of the reasons, let us see what their request is of the Edomites, which were a people lying Southward, in respect of the land of Canaan, toward the Desert of Arabia, & the dead sea, and sprang of *Esau,* as we heard before. Now the Israelites were the Lord's own people, the visible Church of God upon earth, which is ye foundation & pillar of truth, of whom he

said,*Touch not mine anointed, and do my Prophets no harm:* yet see here, how they are brought to so low en ebb as to ask a License, & to crave a Passport and passage of their enemies. We learn from hence, y^{t} the true church is oftentimes brought so low, as to stand in need of the help, favor, friendship, and good will of strangers that live out of the church. God doth so far make his servants drink of the cup of affliction in ye outward wants of earthly things, y^{t} they must crave help of those that are their enemies. This we see in *Abraham,* he had not a place to bury his dead out of his sight, but was constrained to crave it of the Hittites. So *Jacob* and his household were so sorely pressed with famine, that they came and bowed to the Egyptians for a piece of bread. So *David* being in distress in the wilderness, was driven to send to churlish *Nabal,* to give to him and his whatsoever came to his hand. This misery of the poor church the Prophet confesseth, Lam. 5, 6. As if they should say, We are so oppressed by the Chaldeans, that we are compelled thorough necessity, to crave relief of our greatest enemies. So *Ester* a nursing mother of the Church, begged her own life, and the life of the people of God, at the hands of an Heathen King. Thus we see, that howsoever the faithful be right heirs of the world, & the just owners of all things in Jesus Christ, yet sometimes for their necessary relief in things of this life they stretch out their begging hands unto their enemies, as *Lazarus* did.

[Reason 1] The Reasons are. First, in respect of God, who will try the faith and patience of his servants, how they can bear outward afflictions, whether they will cleave to him in their troubles, not. It is his will and heavenly pleasure to try and prove the obedience of his servants. Not that he getteth or gaineth any knowledge which he had not before, but by trial of his own gifts, to let us see what is in our selves, who are ignorant of the hidden corners of our own hearts. *Peter* supposed himself to be constant and courageous, till he was brought into the field to be tried: like the fresh-water soldier that dreameth of victory before the battle. *Abraham* then knew that he loved ye Lord indeed with all his heart, when he had sealed it up with forsaking his country & fathers house. And God commanded him to offer up his son to prove his faith. So he humbled the Israelites and made them hungry, to teach and to prove them, that he might do them good at the latter end.

[Reason 2] Secondly, in respect of their enemies, he will also try them whether they will show pity or not. God hath made the needy and oppressed his treasurers, and offereth those men as Obiects and occasions to open their bowels of compassion. If they shut their eyes, and stop their ears from the cry of the poor that are in trouble, they are made without excuse, and themselves shall cry in the day of affliction, when they shall not be heard. Thus he tried ye heart of *Pharaoh,* when the Israelites put up a supplication unto him, to let them go 3. days journey into the wilderness to offer sacrifice. Thus he tried the rich glutton, when he sent distressed *Lazarus* to his gate, showing what was the liberality of one, by the poverty of another.

[Reason 3] Thirdly, in respect of the Church of God, that should acknowledge God to be the Author of every good gift, and should fly unto him in their miseries, who hath the hearts of all men in his own hand, to dispose of them as seemeth good in his divine wisdom. He turned the heart of *Esau* to favor *Jacob,* who came against him with a band of men. Let us first of all

come into the presence of GOD, humbling our selves before him, confessing our sins, acknowledging our unworthiness of the least of his mercies, and praying him to turn the hearts of our enemies to favor us, according to the promise of his own mouth, who hath said, that *whē the ways of a man please God,he will make even his enemies to be at peace with him.* Thus having reconciled our selves to God, let us not doubt but that be which brought water out of the hard Rock, will mollify the stony harts of our greatest adversaries & will make them instruments of our greatest good. This we see practiced by *Nehemiah,* who prayed unto God to give him favor in the sight of that heathen king, and he obtained his request.

The uses are these. First, seeing it pleases God [Use 1] to make his own people to creep and crouch to his and their enemies, we see it is lawful in our necessitous estate, to crave alms & relief of our enemies and those that hate us, to help us for our needful sustentation. This condemneth the niceness and scruple of those y^{t} hold it unlawful to buy and sell, to deal and Trafficke with the enemies of the Church, or to be any way indebted or beholding unto them. But as we are commāded to do good to them that are without, and are debtors to all men that are our own flesh, and are enjoined to succor thē in their necessities, so far as we do not maintain and help them against Christ: so is it fitting our profession (when God denieth other means) to ask relief and refreshing of them, otherwise we tempt God in despising such means as he openeth unto us for our good. Let us not disdain or refuse to take at the hands of men, but withal acknowledge it to come from God the chief giver, whosoever be the instrument, as *Elijah* received meat of the Ravens, both morning and evening.

Secondly, let us never promise any certainty [Use 2] or assurance of the things of this life. For, as the Kings daughter is said to be all glorious within: so the comeliness, beauty, and happiness of the Church standeth not in meat nor drink, but in righteousness of life, peace of conscience, joy in the holy Ghost, & in the loving countenance of the Lord towards his servants. *For the things that are seen are temporal, but the things which are not seen are eternal* So *Solomon* saith, *Riches remain not always,nor the Crown from generation to generation.* And again, *Travel not much to be rich, but cease from thy wisdom: wilt thou cast thine eyes upon nothing? For riches taketh her to her wings as an Eagle, and flieth into the heaven.* And indeed this is the cause why men bear want and poverty so impatiently, because they promise immortality unto themselves, make an act of perpetuity, and wholly toil and moil for the mucke of this world. They dream sweetly of dwelling forever upon the earth, and make their money and riches the god of their refuge. If *Job* had made gold his hope, & had said to the wedge of gold, *Thou art my confidence,* he could never have spoken this in the patience of his soul, *The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord.* Therefore the Apostle teacheth, that if we have food & raiment, we ought therewith to be content. For we brought nothing into the world, and it is certain, we can carry nothing out. Wherefore let us often and seriously enter into the meditation of the poor and low estate of ye church driven many times into a corner, and constrained to seek help of others, thereby to teach our selves the uncertainty and slippery state of all human things.

Lastly, take this low estate patiently, whensoever [Use 3]such extremities do befall us, as the lot that God hath appointed us.*Let us consider that no temptation hath overtaken us, but such as*

appertaineth to man, and God is faithful which will not suffer us to be tempted above that we are able, but will even give the issue with the temptation that we may be able to bear it. Indeed every affliction for the present *is grievous, and not joyous, but afterward it bringeth* y^e^ *quiet fruit of righteousness unto them that are thereby exercised.* So then, we must know that we have need of patience, y^t^ after we have done the will of God, we may receive the promise. And without this heavenly grace, considering the present or eminent calamities of the Church, we shall never be able to hold out our profession unto the end. We shall never apprehend the love of God in our sufferings, but be always grudging, repining, and rebelling against the will of GOD. This made the Apostle to say,*I have learned in whatsoever estate I am, therewith to be content.* Let us not therefore in our necessities and calamities fret and fume, rage and be angry against God, but pray for this patience & the silence of the heart, which is much set by of God. For albeit the affliction we endure be grievous for the measure, manifold for the number, strange for the manner, and long for the continuance; yet if we put on the armor of a Christian, it shall work in us experience of God's mercy, and bring forth hope of a full deliverance, which maketh not ashamed.

[Verse 14. *Thus saith thy Brother Israel.*] Hitherto of the request sent by *Moses,* delivered by the Ambassadors, and consented unto by the whole congregation: now we are to mark the reasons used to stir up the hearts of the Edomites. The first is drawn from their nerenesse of blood and kindred in the flesh, *We are your Brethren:* Now, if we be Brethren, then help us: *But we are Brethren,* therefore help us. The word *[Brother]* is taken in Scripture sundry ways. First, for such as are brethren by birth, as *Cain* & *Abel, Jacob* & *Esau.* Secondly, by affinity, which come of one family, as branches of one root, and streams issuing out of one fountain: so *Abraham* and *Lot* were brethren, and the kinsmen of Christ are called his brethren. Thirdly by Country & Nation: thus all the Jews are called Brethren one to another, Deut. 17.15. Rom. 9, 1. Fourthly, by profession: thus all Christians are accounted Brethren, being of the same religion and profession. Now in this place it is taken in the second sense, for such as were of the same kindred & stock, as if they should say, *We are all the seed of Abraham, we have Abraham and Isaac to our father.* Thus we see they allege their alliance & communion of the same blood, descending long ago by many generations from one father. Observe here first of all the manner of their reasoning, *If we be Brethren of one kindred, deny us not this favor, but suffer us to pass.* Where we see the strength of this reason, how that to persuade some kindness, they plead some kindred, and beseech them by the amiable name of a Brother. From hence we learn, that the consideration of our nerenesse and conjunction of blood, must urge and enforce from us all duties of love and brotherly kindness. Howsoever we are to do good to all, yet our Communion in blood should be a forcible means to move us to all duties of humanity. This moved *Abraham* to take away the heat of contention kindled between his Heardmen and the Heardmen of *Lot,Let not us I pray thee strive for we are Brethren.* The like we see pressed by *Moses* to the Israelites striving together to the dishonor of God, to the slander of their profession, and to the opening of the mouths of the enemies, *Sirs, ye are Brethren,why then do ye wrong one another?* This consideration was so strong, that it prevailed with *Laban* toward *Jacob,* saying, *Though thou be my brother, sholdst thou therefore serve me for naught?I will give thee wages?* So *David* upon this ground expecteth kindness, and reproveth

the Tribe of *Judah* for their negligence in bringing him unto his house, *Ye are my Brethren,my bones and flesh are ye; wherefore then are ye the last that bring the King again?*

The Reasons follow. First, the communion [Reason 1] and fellowship of the same nature, ought to move us to be bountiful and beneficial unto men, because we must do to others, as we wish and would that others should do unto us. Let us put the case, & suppose we were in distress, would we not be glad to receive good at the hands of others? and would we not think it a duty belonging unto them as men, to relieve & succor us as men? Even so ought we in like case to do and deal with them according to the rule of the Law, and the exhortation of Christ,*Whatsoever ye would that men should do unto you, do ye even the same unto them, for this is the Law and the Prophets.*

Secondly, the flesh of one, is as the flesh of an [Reason 2] other; all the world was made of one flesh, so that we are as it were parts and members one of another. We see in the members of our body, how one is helpful and serviceable to another; when one is pained, the rest are troubled; when one is honored, ye rest rejoice. So should it be in the general communion and conjunction of mankind. This is that which the Israelites affirm, being oppressed by their brethrē: *Our flesh is as the flesh of our brethren, & our sons as their sons:* and therefore in this consideration, they looked for the duties of kindness, and fruits of humanity to come from them.

The Use of this Doctrine, is first of all, to reprove those that break these bands, and [Use 1] cast these cords from them, wherewith the Lord hath tied us one to another. For, where many times shall you find less familiarity and friendship one with another, then among those that are most nearly linked and allied one to another? Their often jars and most deadly dissensions, proclaim to their open shame, that they are void not only of true piety, but of all due humanity. What a reproach is it? yea what a blot and blemish, that the husband setteth himself against the wife, and the wife against the husband; the father falleth out with the son, and the son with the father: the mother cannot live peaceably with the daughter, nor the daughter with the mother: the mother in law with the daughter in law, nor the daughter in law with the mother in law; and that the love of brethren and sisters is so geason among us? Great is the force and strength of Nature in all such as are not wholly without natural affections, as we see in *David,* albeit he had a godless and ungracious child, aspiring in the pride of his heart to usurp the kingdom, and driving his father out of Jerusalem; yet when he was slain in the battle, the King was moved, and mourned, saying; *O my son Absalom, my son, my son Absalom, would God I had died for thee. O Absalom my son, my son,* 2 Sam. 18, 33. The like we see in the true mother to her child, whose bowels yearned within her, when *Solomon* called for a sword to divide it. The like force of love could not be dissembled in *Joseph* toward his brethren, but he turned from them, & his heart melted toward them. Yea, cruel *Esau* when he saw his brother a far off, though he had threatened to kill him, yet he ran to meet him, and embraced him, he kissed him, and wept upon him. And yet we now see by lamentable experience, that every toy & trifle maketh debate, not only between dearest friends, but between nearest Kinsfolkes, that they can never be reconciled. And as no band knitteth faster, nor bindeth closer then this, while love and liking lasteth: so

no contention is so bitter, no hatred so deadly, as that of brethren and others that are near in blood, when the knot is broken and dissolved. The tender glass when it is once broken, will never be set together again. No water proveth so exceeding cold, as that which was once heated exceeding hot: so no hatred proveth like to the hatred of brethren, which are often found merciless one toward another, & such as can never be appeased: as we see in the malice of *Cain* toward *Abel.* This is it that *Solomon* pointeth out in Prov. 18, 19.*A brother offended, is harder to win then a strong City, & their contentions are as a bar of a Castle.* For as they loved most entirely & dearly before, so when once they grow enemies, they hate one another most extremely, whose hearts are as stony walls that cannot be pierced, and as bars of iron that cannot be broken. Now as the Prophet teacheth, *That it is a good and comely thing for brethren to dwell together in unity:* so it is a noisome and unnatural thing to behold greatest envy and most mortal malice, where the greatest and nearest bands of kindred should knit together.

Secondly, how much more is it required of those that spiritually are knit together in the profession of the same faith, to love and help one another, that have one God to be their Father, one Church to be their Mother, one Christ to be their elder Brother, one Heaven to be their hope, and one Faith to be their assurance. These considerations are of far greater might and moment, then all bands of other societies, which begin in the flesh, and end in death. Wherefore the Apostle handleth this at large, Eph. 4, 3, 4, 5, 6.*Endeuour to keep the unity of the spirit, in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your vocation. There is one Lord, one Faith, one Baptism, one God and Father of all, which is above all, and through all, and in you all.* To this purpose Christ our Savior teacheth, that there is a nearer conjunction between himself & the faithful, as also between the faithful among themselves, then between brethren and kinsfolkes in the flesh. For when some of his hearers said: *Behold thy Mother and thy Brethren stand without, desiring to speak with thee:* he answered and said to him that told him,*Who is my Mother? and who are my brethren? And he stretched forth his hands towards his Disciples, and said, Behold my mother and my brethren: for whosoever shall do my Fathers will which is in heaven, the same is my brother, and sister, and mother.*

Lastly, there is no man in the world, but we are after a sort charged with him to affect him as a brother, to account him as a friend, to help him as a neighbor, and to love him as he is a man. Albeit he be never so far removed from us, albeit we never saw him, albeit we know him not in the flesh, yet we are appointed as his keeper and guardian, to do him good all the days of his life, defending him from wrongs, garding him from enemies, & saving him from dangers. It was a profane voice of a profane man, who being asked where his brother was, answered, I cannot tell,*Am I my brothers keeper?* Therefore our Savior in the Parable of him that fell among thieves teacheth, that every man is to be called and accounted our neighbor. It is not for any to advance and lift up himself above his brethren in disdain or pride of heart, be he never so high & great in the world, but to acknowldge from whence he came, and in that respect to make himself equal with them of the lowest sort.

[Thy Brother Israel.] Hitherto we have spoken of the strength of the reason, and considered the words not simply in themselves, but as they are referred to the point they argue, that is,

to persuade their passage. Now we will weigh them as they stand by themselves. They declare in their plea, that there is a conjunction between them in the flesh. The Doctrine from hence arising is this, Among kinsfolkes, and generally among all mankind, is a certain brotherhood, acquaintance, familiarity, and union one toward another. True it is, there is not fleshly kindred immediately among all men, to make them so near of blood, as to cal one another kinsmen, and to descend of the same line and linage: but there is a certain common kindred in general, to join & bind us one to another. So then, all mankind, though seated and placed far one from another by large and many Countries, and distinguished by several languages, rites, laws, religions, and customs, are one blood, one flesh: yea, all as brethren issuing out of one fountain, & hewn out of one Rock. Everyone is of kin to every man, whether Jew or Grecian, Turk, Barbarian, Scythian, French, Spanish, Italian, German, &c. This appeareth in many places of the word of God. Thus *Ahab* calleth *Benhadad* King of Aram his Brother, that is, his Friend. So Christ compriseth every man under the name and title of a neighbor. This also the heathen knew and acknowledged well enough, as the Apostle testifieth, Acts 17, 26. *God hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the seasons which were ordained before, and the bounds of their habitation;* declaring hereby, that there is an union and conjunction among all mankind.

[Reason 1] The Reasons are these. First, we had all one beginning from God, who is the Creator and Maker of all things visible and invisible, and therefore he being the efficient cause of all, there must be some dependence upon him, and some fellowship among the works of his hands. This the heathen confessed, as the Apostle alledgeth out of their own Poet, Acts 17, 29.*We are the generation of God.* He is the Creator, we are the works of his hands: he is our Father, we are his children, & consequently brethren one to another.

[Reason 2] Secondly, as we had one beginning, so we all were made of one mould and matter, being framed of the clay and dust of the earth, which the Lord tempered and fashioned to make man, as appeareth in the history of the Creation. So then, the matter of all mankind is remembered unto us to be the earth. This *Moses* teacheth, Gen. 2.7. & 3, 19. Hereunto the Apostle accordeth, 1 Cor. 15, 47, *The first man is of the earth, earthly.* Thus the most noble and notable creature, of a wonderful frame and composition, representing in it the glory of ye world, was made of the most base matter, and lowest element, as it were the dregs and lees of the Vniuerse.

[Reason 3] Thirdly, touching the form of man's Creation, they are all made in the image according to the similitude of God, which is a certain band of Nature to knit us together. There is one image and likeness of God that shineth in all men, which we must regard & reverence wheresoever we find it. This is it which *Moses* sets down, Gen. 9.5. *At the hand of a man's brother will I require the life of man, for in the Image of God did he make man.*

[Use 1] The Uses are these. First, it serveth to condemn the sundry sects of Monks, Friers, Hermits, and all Cloyster-men, that live apart by themselves in woods and desert places, & separate themselves from others, as if they were borne for themselves alone, and not to do good to others. These live as in another world members of no society, parts of nobody, limbs of no Family, of no Church, of no Commonwealth. Every man must bring some good, not only

to himself, but also to others, & choose some honest and lawful calling When a man is out of his proper l•wfull calling, it is as if a member were put out of joint, or a part of the building were thrust out of order. So then that life which is the forsaking of human society, is neither comfortable for themselves, nor profitable for the Church, nor commendable for the family, nor warrantable by the word, doing good neither to themselves, nor to any other. This the Apostle reproveth to the Hebrews, *Let us consider one another,to provoke unto love, and to good works; not forsaking the fellowship that we have among our selves, as the manner of some is: but let us exhort one another, and that so much the more, because ye see that the day draweth near.*

Secondly, it followeth from hence, that it [Use 2] is a singular and special mercy that grace is offered to some more then to othersome, that one nation or kingdom is preferred before another, that one place or person is respected above another, being by birth like and equal, and seeing there is no difference between man and man by nature. It cometh not of our selves, that the Gospel of the kingdom, and word of salvation is offered unto us, there is no dignity in us above our brethren. This *Moses* bringeth the Israelites to consider,*Thou enterest not to inherit their land for thy righteousness, or for thy upright heart. Esau* and *Jacob* were brethren, borne of the same parents at the same time, yet one was received, and the other forsaken. So ye Apostle to the same purpose speaketh, Gal. 3, 28, *There is neither Jew nor Grecian: there is neither bond nor free, there is neither male nor female: for ye are alone in Christ Jesus.* This therefore must teach us to acknowledge our own unworthiness, & to magnify the mercy of God toward us above all earthly things.

Thirdly, we are bound to do good to all men, [Use 3] to be servants one to another in love, to help and succor each other in time of need, as the Samaritan did him y^{t} fell among thieves: and as the barbarous nations did the Apostle. True it is, the nerer God bringeth men together, and the straighter bands of kindred, acquaintance, society, and neighborhood, he tieth us withal, ye more prompt & ready we ought to be to do service one to another. But seeing he hath set a kind of brotherhood among all, we must love one another, & be kind-hearted to all our flesh, otherwise we bid battle to God, and are at defiance with nature it self. Notwithstanding, if we consider the common trade & practice of the world, we shall see an open conspiracy to do contrary to the will of God, and the secret instinct of nature it self. For where is this employment of our selves to the good one of another? Do we not see among brethren, many times such divisions, as everyone shifteth for himself, and shrinketh from another; drawing still to themselves without respect of reason, without care of honesty, and without sign of pity or compassion? So y^{t} the wolves are not at such variance, neither do the Lions or Leopards pursue one another as these men do. But man from man is in daily danger. A storm threateneth before it riseth: a building cracketh, before it falleth: a fire smoketh, before it flameth: even the dog barketh, before he byteth: but mankind hurteth suddenly, they are felt oftentimes before they are seen, they strike before they warn, having ye shape of men, but the mind of beasts. This made *Solomon* to give out this counsel, Prov. 27, 10. *Thine own friend and thy fathers friend forsake thou not, and enter not into thy brothers house in the day of thy calamity: a neighbor near, is better then a brother far off.* Where he showeth, that sound and sincere love between brethren is rare, and the kindness of kinsfolkes tried to be no better then unkindness, especially in the day of adversity. Therefore he adviseth, that we go not to

our aliance and kindred in our afflictions, to crave their help, and require their succor, inasmuch as the brethrē of the poor man for the most part hate him, and are soon weary of him. Nature is oftentimes without good-will, but friendship is never without good-will. Natural men may prove to be unnatural, but a friend which is as thine own soul, cannot; and therefore ordinarily will sooner help his friend, then a brother will his own brother, albeit the Son of his own mother. If so little love be among brethren, no marvel if lesser be among the rest of mankind, where lesser bands are to hold them together. What marvel therefore is it, that neighbors fo sildome live as brethren, and generally men with men: seeing such as are Children of the same father show no more friendship one to another then wild beasts? But we, who besides the common conjunction of man with mā, have learned Christ, have all one Father, who hath called us to the knowledge of his Name, & to the inheritance of his kingdom in Christ, by the means of one faith, which is confirmed both by one baptism, being a badge of our engrafting into the body of our Lord Jesus Christ, and by his last Supper, being a seal of our perpetual nourishment from him: we (I say) must practice better things, and seek (if it be possible) to have peace with all men, having this double communion, both in the flesh and in the Spirit to follow after love. Heereby shall all men know that we are the Disciples of Christ, if we love one another: and hereby we shall know, that we are translated frō death to life, if we love the brethren. We must not live as Wolves and Tigers, by rauine and spoil, we must not oppress one another, for God is an avenger of all such things. This is it that *Moses* teacheth, Deut. 23, 7. *Thou shalt not abhor an Edomite, for he is thy brother: neither shalt thou abhor an Egyptian, because thou wast a stranger in his Land.* Thus the people of Israel complain against the rich, and cry out upon the unequal & injurious dealing of their brethrē, upon this ground; because their flesh was as the flesh of their brethren, the sons & daughters of the poor, as the sons and daughters of the rich.

Lastly, this serveth to reprove & convince [Use 4] three sorts of men. First, it condemned all railing at, and reviling one of another, all words of reproach and contumely, as if they were our slaves and villains; which practice Christ reproveth, Mat. 5, 22. Secondly, it meeteth with such as delight in contentions, as the beggar doth his sores, & nourishing dissention in the Church or Common-wealth, contrary to the amiable name of brethren that ought to be acknowledged among us. All contention is irksome, but especially y^{t} which is between brethren. All war is lamentable, but especially civil war, where brother is divided against brother, & sometimes the son against ye father. This victory should not be sounded with triumph, but passed over with silence. Therefore the Roman Captains, after a civil war, never triumphed when they returned victors, as we see in *Cinna* and *Caesar,* in *Silla* and *Marius.* So among all quarrels and controversies, those among brethren are most unnatural. Wherefore, the Apostle *Paul* saith,*I beseech you brethren, mark them diligently which cause division and offenses, contrary to the doctrine which ye have learned, and avoid them.* So the Apostle *James* teacheth, *If ye have bitter envying and strife in your hearts, rejoice not, neither be liars against the truth. This wisdom descendeth not from above, but is earthly, sensual, and devilish: For where envying and strife is, there is sedition, and all manner of evil works.* Wherefore let us learn to cut off all occasions of contentions, even from them that seek occasions. Thirdly, this reproveth all unmerciful dealing towards those that are in necessity, such as was in the

Priest and Levite toward him that fell into the hands of thieves & was wounded. Whē we see a poor man or woman destitute of daily food, in misery and want of this worlds good, we must thus think with our selves, This man or this woman is my flesh, my brother, my sister, as good by nature and in creation, as myself, having the same Maker, and made of the same matter, and bearing the fame Image of God as well as myself. It is only God's goodness toward me, that I possess those things which he wanteth; the same Lord requireth of me to my utmost power to relieve and help him. This is taught by *Moses,* Deut. 15, 7. *Thou shalt not harden thine heart, nor shut thine hand frō thy poor brother.* Let it not grieve us to give and forgive. Let us have a cōpassionate heart, a pitiful eye, a liberal hand. Remember it is an easy thing with God to bring thee into as low an ebb, though thou be now afloat, as we see it hath fallen out to many great Kings & mighty Monarchs. This is that charge which the Prophet giveth, Es. 58, 7. *Is not this the fasting that I have chosen, to deal thy bread to the hungry, and that thou bring the poor that wander, unto thine house, when thou seest the naked, that thou cover him, and hide not thyself from thine own flesh?* Let this consideration move us to love all mē under heaven, and to show the fruits of mercy unto them in distress, as the Samaritan did to the poor wounded man, Luke 10, 33. Let us pray for the conversion of Jews & Gentiles, as *Stephen* did for his enemies.

[Ver. 15. *Thou knowest our trouble, how our fathers went down into Egypt, therefore I pray thee let us pass.*] This is the second reason before remembered, drawn from the woeful experience of many miseries, which they have had in Egypt and out of Egypt. Here we see, they allege the afflictions endured in •gypt, to stir up the Edomites to pity, and to give thē quiet passage. This reason is thus contrived, If we have suffered many sorrows and afflictions, and been evilly entreated in Egypt, then pity our poor condition, and deliver us out of our distress: but we have all suffered many sorrows and afflictions, &c: therefore pity us and give us passage. Mark here the force and strength of the reason: he persuadeth thē to grant them free passage, moved with this consideration, that the miseries of the Church have been many, and as yet they saw no ende of them. They were bound by all good means to procure their peace, and seek a blessed end of their present sorrows, that entering into the Land, they might sit under their Vines & Fig-trees, and reason of the ways and word of the Lord without fear. Now the want of this liberty and freedom to serve the Lord, and the distressed estate of the oppressed Church, is made a motive to mercy in these Edomites to redress their troubles, and so the *Israelites* might have been eased, & themselves no way burdened. From hence we learn, that ye wants and miseries of the Church should move the hearts of others to pity them, and to procure according to their power the remedy thereof. Whensoever we see the people of God in affliction, if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassion and mercy, we must be touched inwardly even to the quick, and put too our helping hand to end their calamities as we are able. This hath been put in practice from time to time by the holy servants of the Lord. When *Nehemiah* heard that ye people returned from captivity, were still in great misery, Neh. 1, 3, 4, Jerusalem trodden down, the gates burnt with fire, he sate down and wept, he mourned, fasted, & prayed before the God of heaven for the redress of those evils, and for a blessing upon his holy endeavours. The like affection we see in *Mordecai & Este•;* chap. 4, 8, 16. when

Mordecai saw what evil was concluded against the Church, and that a commission was sued out at *Shushan* to destroy and massacre the people of God in one day, he rent his clothes and put on sackcloth, he goeth to *Ester,* he chargeth her that she should go in to the King, and make petition and supplication before him for her people. She undertaketh the cause of the Church with the hazard of her life, she relieth upon the all-giving providence of God, saying; If I perish, I perish, I will go in to the King, albeit it be not according to the Law. So the Prophet teacheth, Psal. 80, 5, where he complaineth, that God had given them bread of tears, and fed them with tears to drink in great measure; *Thou hast made us a reproach to our enemies, thou hast brought a Vine out of Egypt, thou hast cast out the Heathen, and planted it, yet the wild Boar devoureth it, the beasts of the field eat it up.* Upon this consideration he showeth his affection, and oftentimes doubleth it: *Return we beseech thee, O God of hosts, look down from heaven, and visit this Vine.* The like care of redressing the distressed condition of the Church, appeareth in *Habakkuk;* for when God revealed unto him, that for the wickedness and iniquity, the strife and contention of the people, he would punish and visit them by the Chaldeans, a Nation worser then themselves, it cōstrained the Prophet to break out into an earnest prayer; *When I heard thy voice, I trembled and was afraid, Lord, in wrath and in the midst of judgment remember mercy.* Hab. 1, 3, 6, & 3, 2. What should I add more? The book of Lamentations showeth, that the horrible desolation of the Church did draw up whole buckets of water, and fountains of tears frō the Prophet, even bowels of compassion and most earnest prayer to God for the delivery of his people, being moved with a sensible feeling of the Churches distresses. Lam. 1, and 2, and 3.

And although this meditation alone be sufficient [Reason 1] to enforce this affection of compassion, yet it may be more earnestly considered, and deeply enforced by sundry reasons. For first, nothing ought to be more precious and dear unto us, then to see the flourishing estate of the Church: nothing ought to go nearer unto our hearts, and to make our eyes a fountain of tears to weep day and night, then to behold the decayings and desolations of Zion. This appeareth evidently unto us, Psal. 137, 1, 2, 5, where the Prophet layeth down the miserable estate of the Church under the Babylonians, and the affection of the Church conceived upon that distress, *We sate down and wept when we remembered Zion, we hanged our Harps upon the willows in the midst thereof; if I forget thee, O Jerusalem, let my right hand forget to play, If I do not remember thee, let my tongue cleave unto the roof of my mouth, yea if I prefer not Jerusalem before my chief joy.* Wherein ariseth this reason, that howsoever many things are ministered to comfort the people of God, as favor, friends, honor, glory, pleasure, and prosperity, yet above all other joy, the peaceable and prosperous estate of the Church affecteth thē, as that which sticketh nearest, and cleaveth closest unto them, at the sight whereof the Angels take occasion to wonder at the mercies of God. Contrariwise, the troubles and tumults raised against the Church, beginning to prevail against it, and threatening to make havoc of it, have caused the greatest sorrow of all other incident to the sons of men.

We see a worthy and memorable example of this in the wife of *Phinehas,* when the Philistines prevailed over the people of God, many sorrows fell upon her, one in the neck of another; the taking of the Ark, the fall of her father, the death of her husband, the slaughter of her

brother, the overthrow of the host, the triumph of the enemy: yet above all (as if the rest were nothing) the report of taking the Ark, was as a sword to pierce through her soul, and suffered her not to receive any comfort in her travail, but she named her child, *Icabod,* that is, no glory, saying; *The glory is departed from Israel, because the Ark of God was taken, and because of her father in law, and her husband: She said again, For the Ark of GOD is taken.* 1 Sam. 4, 19, 21, 22. Whereby we see, that howsoever we feel nothing but worldly losses, being men of this world, whose portion is in this life, and are acquainted with nothing but worldly sorrows which cause death, choosing rather to leave Christ, then to lose our commodities; to sell our birth-right, then to want our pottage, like profane *Esau,* or the swinish Gadarenes: yet she sealeth up her sorrow in the name of her son, and repeateth the departure of the glory from Israel, as that which most of all doubled and increased her affliction. If then, all things in this life are not to be compared and matched with the prosperous proceeding & increase of the Church in spiritual things; if no earthly loss of things nearest and dearest unto them, do so far enter into them as the calamities and ruins of the Church, marvel not if the wants thereof go near unto the Church, and stir them up to labor the redress thereof in their best meditations.

Secondly, the distresses of the Church set [Reason 2] open a wide door to faithless and profane men, to insult contumeliously, and to triumph vain-gloriously over the Church, as though God had forsaken them, & left them as a prey in the jaws of the enemy, whereby the truth is slandred, & the Name of God which ought to be precious unto us, is blasphemed. This appeareth, Psalm. 70, 1, 4, 5, 8, 10. when the heathen rushed into the inheritance of God, defiled the Temple, and made Jerusalem an heap of stones, that they were *a reproach unto their neighbors, even a scorn and derision to them that were round abound them.* The Prophet expressing his affection, saith; *Lord, how long wilt thou be angry, forever? Shall thy jealousy burn like fire?* And thē he addeth this as a reason: *Wherefore should the heathen say, where is their God? Let him be known among th• heathen in our sight by the vengeance of the blood of thy servants that is shed.* So then, as on the one side the flourishing estate of the Church is that which giveth inward joy and true comfort of heart above all other things to God's servants, & on the other side, the distresses of the Church do set open a door to faithless and rebellious men, to take advantage to rejoice over the Church, and in the spirit of *Ishmael* to scoff at it with taunts more bitter then gall and wormwood: it followeth, that the troubles thereof must draw us to pity, move us to prayer, and incite us to use all good means to redress them.

The uses follow. First, we must be grieved for the troubles of the Church, as fellow-members [Use] of the same body. Can that be a true and lively member, that is not any way touched with a fellow-feeling of the rest of the members? The Apostle teacheth, 1 Corin. 12, 25, *That the members should have the same care one for another, therefore if one member suffer, all suffer with it: if one member be had in honor, all the members rejoice with it.* Would we then know, whether we have Christ for our head, coupling us together, whether we be members of Christ, and have him dwelling in us by faith, and whether we be made bone of his bone, and flesh of his flesh, without which we have no salvation? we must examine our harts by this note that is found in all the members of the body one toward another. If any member be hurt or endangered, the rest are ready to help, everyone according to his office; the foot runneth for

it, the eye looketh upon it, the hand stretcheth out it self for the good thereof. If it be so with us in the dangers and desolations of the Church, we have comfort in our own hearts, we carry a witness about us that we are lively members of Christ. But if we have no feeling, no compassion, no pity toward them that suffer for Christ's sake, we are dead and rotten members, we want life and quickening in Christ, we cannot assure our selves that as yet we are engrafted into his body. Therefore the Apostle saith, Gal. 6, 2. *Bear you one another's burden, and so fulfill the Law of Christ.* Again, *Who is weak, & I am not weak? Who is offended, and I burn not?* 2 Cor. 11, 29. And in another place, *Be of like affection one to another, rejoice with them that rejoice, and weep with them that weep,* Rom. 12, 15, 16. Hereunto the Apostle accordeth in the Epistle to the Hebrews, chap. 13, 3. *Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if we were also afflicted in the body:* teaching us hereby that their condition must be as our own condition, and their trouble as our own trouble. So the Prophet uttereth his affection, Lam. 2, 11, 13, 20, that although he should be preserved from the judgment executed, yet beholding Zion lying waste, he crieth out, *Mine eyes gush out water for the destruction of the daughter of my people, thy breach is great like the sea.* And afterward he stirreth up his zeal, *Behold, O Lord, and consider to whom thou hast done thus?* Wherefore, whensoever God offereth us the sight of any chastisement upon our brethren at home, or the neighbor-Churches abroad, we ought not to be as those that are dull, senseless, and past feeling, but to have a simpathy of their sorrows, and draw out the bowels of compassion toward them.

[Use 2] Secondly, woe and woe again to them that are secure, that laugh when the Church weepeth; that live in bravery and excess, whē the Church putteth on sackcloth and ashes; that fill, and feast, and fat themselves with all delicates, when the Church fasteth; that awake not out of their sleep, when the judgments of God are here unto them. This the Prophet reproveth, Isaiah 22, 12, 13, 14. *In that day did the Lord of hosts call unto weeping & mourning, and to baldness, & girding with sackcloth: & behold, joy & gladness, slaying oxen & killing sheep, eating flesh and drinking wine, for tomorrow we shall die.* When we are once come to this carelessness and contempt of our brethren's condition, the threatening denounced in these words following shall fall upon us: *Our iniquities shall not be purged from us until we die.* A fearful sentence of a grievous judgment, to teach us humility, and to drive away all security. Hereunto also cometh the saying of *Amos* chap. 6, 1, 2, 3, 4.5, 6. Where we see, he pronounceth the woeful estate and condition of those that lived without fear and regard of God's judgments, neither remembered their brethren carried into captivity, and living in great adversity. We live in the time of the distresses and wants of the Church. This calleth us to practice this duty, of seeking the good of the Church, and using all good means by supplication to God, and by petition to men, for the redress thereof. Especially let us be mindful in our prayers of the peace of Jerusalem, *Because of the house of the Lord our God.* This was the prayer of the Prophet, *Lord, be favorable to Zion, for thy good pleasure, build the walls of Jerusalem.* If then we would have both the Common-wealth and our private wealth to flourish, we must tender the good and flourishing estate of the Church, we must be tender-hearted to procure the prosperous estate thereof. For the Church and Common-wealth are as those twins which are said to weep together, and to laugh together; they flourish

together, they fade together, they fall together. So long as pure religion and preaching of the Gospel are maintained, it cannot go ill with the common-wealth, they are as a brazen wall, as a strong fortress and bulwark, as a Castle of defense, to keep out all invasion of enemies, and crying in our streets. For the one addeth strength unto the other, whilst the Common-wealth fighteth against the visible enemies of the Church by counsel and authority, the Church fighteth against the invisible enemies of the Commonwealth by prayer and supplication. If then the Church be spoiled, & the publishing of the Gospel be hindered, the Commonwealth cannot long go free, but the foundation thereof is dangerously shaken, which hath no promise to be kept in good estate, but as it is a Nurse to the Church, and a Lantern to hold the light of the word. The like might be said of private families, and of particular persons, we have no assurance of the protection of God, & of the continuance of our estate in peace, farther then we promote his glory, and give entertainment to the Gospel. We see in the second book of the Chronicles, ch. 36, 15. when the people of Israel came to this height of iniquity, to mock the messengers & misuse the servants of God, which he sent unto them rising early, *Because he had compassion on his people and on his habitation, then he brought upon them the King of the Chaldeans, who slew their young men with the sword, in the house of their Sanctuary, & spared neither young men nor virgins, ancient nor aged, God gave them all into his hand.* So Christ saith, Mat. 23, 37. *O Jerusalem, Jerusalem, which killest the Prophets, & stonest thē that are sent unto thee, how often would I have gathered thy children together, as the Hen gathereth her Chickens under her wings, but ye would not.* Now what followeth this contempt of the word, and neglect of the Gospel? *Behold, your habitation shall be left unto you desolate.* To conclude therefore, let us promote true religion, and then we shall prosper and be safe; otherwise we have no promise of blessing.

Lastly, this doctrine of pitying the Churches [Use 3] troubles, serveth most fitly to condemn the contrary practice of those miserable and merciless men that are without all humanity & natural affection, that are borne of wolves, nourished of tygers, and have sucked y˙ milk of most savage beasts, or rather the poison of asps and vipers, whose very bowels of mercy are the breathings out of cruelty, as the wise man speaketh: who are so far from pitying the miseries of others, and helping them in their distresses, that they add to the heap of their afflictions, oppress them with an heavier burden, and thrust them quite down that are ready even to fall. This the Prophet condemneth, Psal. 69, 26, 27. This is a note of extreme hatred and malice, and yet how many are there among us, that live in the bosom of the Church, who make the miseries of others as a game and pastime to refresh themselves, reviling & reproaching with most bitter taunts and terms of infamy, such as lie under the cross, as those passengers that mocked Christ hanging on the Cross? Let all such remember the wise counsel of the wise man in sundry places of the Proverbs, chap. 11, 8. & 24, 16, 17, 18. Where he showeth, that howsoever the faithful may fall into many adversities, yet their adversaries are not to triumph over thē, and tread them under their feet as dung of the earth, no nor show signs of mirth & gladness in their affliction, lest the Lord who pondreth the spirits, lay the same affliction upon them. So then, to rejoice at the misery of another, that he may have sorrow upon sorrow, is the ready way to bring misery and draw God's plagues upon our selves: and therefore if at any time we see them sink down in affliction as under a burden, it

is our parts not only to pity them, but to comfort and relieve them, who are commanded to raise up the Ass of our enemy that is fallen down, as we see in the law of *Moses: Thou knowest our trouble, how our fathers went down into Egypt.* Hitherto we have handled the strength of the reason: now let us consider the truth of the words, which set forth the miseries and afflictions of the Church of God. From hence we learn, that the afflictions of the church are many: the troubles that it endureth at the hands of evil men are very great. True it is, the people of God are endued with the first fruits of the Spirit, and are reserved unto a kingdom, yet if we will live with him, we must first die with him: if we will reign with him, we must first suffer with him; if we will have him wipe away all our tears in heaven, we must first shed them on earth. This is expressly taught, Psal. 34, 19. So the Apostle *James,* chap. 1, 2. 1 Cor. 4, 9. & 2 Cor. 11, 23, 24, 25, 26. This was the estate of the whole Church of the Hebrews described, Heb. 11, 35, 36, 37, 38. This we might farther consider in the examples of the Patriarchs, *Abraham, Isaac, Jacob, Job, Joseph, David, Jeremiah,* and sundry others, whose lives are a plentiful storehouse to testify this truth, that the people of God do many times endure manifold afflictions from evil men.

The reasons are evident. First, the enemies [Reason 1] of the Church know not the Father, neither Jesus Christ his Son. They have nothing to stop and to stay their fury and violence, being stirred up by their own malice, and set on fire of hell. This is it we read, John. 16, 2, 3. *They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will think that he doth God service: and these things will they do, because they have not known the Father nor me.* For whatsoever their pretence be, yet their rage against the servants of God, proceedeth from their ignorance of God, and instigation of the devil, who beareth all the sway in their harts. Therefore Christ saith, Revel. 2, 10. *Behold, it shall come to pass, that the devil shall cast some of you into prison, that ye may be tried.* Howsoever thē, they bear themselves oftentimes in hand that they do well, yet whensoever they take crafty counsel against the innocent, the suggestion is of the devil: when they give their tongues to lying and cursed speaking, they are thrust forward by the father of lies: when their hearts are inflamed with malice, the devil is as the bellows to blow the coals. Finally, whensoever they work injuriously against the Saints of God, he is the master of the mischief, and of him in the end they shall receive their wages.

Again, the delight of God's people is to [Reason 2] follow goodness. Now so long as the devil is in the world, and his instruments stirred up by him that walk after the vanities of their own mind, and the corruptions of their own heart, so long they will always malice and abhor the servants of God, *wherein it seemeth to them strange, that we run not with them into the same excess of riot, therefore speak they evil of us; which shall give accounts to him that is ready to judge the quick and dead.* 1 Pet. 4, 4, 5. The Spirit of God teacheth this from the beginning, *I will put enmity between thee and the woman, and between thy seed and her seed: he shall break thy head, and thou shalt bruise his heel.* Where we see, there is and there must be always a perpetual opposition and enmity between believers and hypocrites, between the godly & the ungodly. The world hateth them that are chosen out of the world, John 15, 19. Thus it was in *Abraham's* family which was the Church of God, where he that *was borne after the flesh, persecuted him that was borne after the Spirit, even so it is now.* Gal. 4, 29. Hereunto *Solomon* had

respect when he said, *A wicked man is abomination to the just, and he that is upright in his way, is abomination to the wicked,* Prov. 29, 27.

The uses now to be considered are these. First, we must learn hereby, that afflictions [Use 1] are not simply evil, neither shall they be able to separate us from God, as we see, Rom. 8.35 28, 38, 39. *Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword, as it is written, for thy sake are we killed all day long, we are counted as sheep for the slaughter.* Nevertheless, in all these things, we are more then conquerors through him that loved us. Where we see, that seeing it is the lot of the righteous to suffer persecution, he concludeth, it shall never be able to separate us frō the love of God which is in Christ Jesus our Lord. For God giveth to all those that are his, a sanctified use of the Cross, who disposeth all things to work the best to them that love God, even to them that are called of his purpose. This is the unspeakable mercy of God, that maketh not only the Ministry of the word, the use of the sacraments, the grace of prayer, and such like exercises of our holy religion turn to our good, but blesseth the bitter cup of the greatest afflictions that is offered us to drink, to be unto us the medicine of the soul, the trial of faith, the mortifying of corruption, the school house of humility, the preaching of repentance, the renouncing of the world, the taming of the flesh, and the stirring of us up to prayer. We may now comfortably conclude to our own consciences with the same Apostle, *I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God.* Let us know then there is great use of the cross, being assured, that *tribulation bringeth forth patience, & patience experience,and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our harts by the holy Ghost, which is given unto us.*

[Use 2] Secondly, we learn hereby, not to promise to our selves worldly peace & prosperity, but prepare to endure the cross before it cometh, and know that the end of one cross is the beginning of another, while we live here. We must not look to find heaven upon earth, we must not dreme of the victory before we fight. We think of receiving the prize, but we would not run the race. We would put on the crown, but we shun the cross, like those foolish husbandmen that would receive the fruits of the earth, but care not for the labor. And surely the reason why we are many ways impatient under the cross, & murmur under the mighty hand of God, is, because we are unprepared & unprovided to bear any storm, or endure any trial. We must not think to live at ease and pleasure, but know, that whosoever taketh not up his cross & cometh after Christ cannot be his Disciple. So *Paul* teacheth *Timothy, Thou hast fully known my faith and my patience, my persecutions which came unto me, but from them all the Lord delivered me: yea, and all that will live godly in Christ Jesus, shall suffer persecution.* 2 Tim. 3, 10, 12. For as the head was first crowned with thorns, so the members must not look to live in pleasures.

Lastly, be not offended at the great afflictions [Use 3] that oftentimes we hear to befall ye faithful, or we see to be upon such as fear God; let us not marvel and wonder at it, as at some rare and strange thing, much less should we start back from our profession for the persecutions and fiery trials that come upon the Church. Therefore the Apostle *John* saith,

Maruaile not my brethren,though this world hate you: nay, rather we have cause to rejoice, that God vouchsafeth us this honor, not only to believe in him, but to suffer for his Name. This made *Paul* say, Acts 21, 13. being entreated that he would not go up to Jerusalem, *What do ye weeping, and breaking mine heart? For I am ready, not to be bound only, but also to die at Jerusalem, for the Name of the Lord Jesus.* Doubtless, if we were of the world, the world would love his own; but because we are chosen out of the world, therefore the world hateth us. It is noted to the everlasting praise of the Apostles, Acts 5, 21. Heb. 10, 33, 34. Cast not away therefore your confidence which hath great recompense of reward. God hath no need of us to maintain his glory, he is able to maintain it without us; therefore it is a great privilege and prerogative, that God calleth us out to suffer for his Names sake. Besides, such and so great are our infirmities, that the Lord might worthily make us suffer for our own sins, and bring shame and confusion of faces upon us, according to our own deservings.

Now, in that he mercifully passeth over our faults and frailties, & covereth our transgressions, and maketh us suffer taunts, reproaches, & persecutions, for his truth and Gospel, it is a great honor and dignity whereunto he exalteth and advanceth us; and therefore our Savior saith, *Blessed shall ye be when men revile and persecute you, & say all manner of evil against you for my sake falsely, rejoice and be glad: for great is your reward in heaven.* Mat. 5, 11, 12. Wherefore, let us not shrink back for trouble, but rejoice in our sufferings, and praise God for our afflictions.

[Ver. 16. *But when we cried unto the Lord; he heard our voice: therefore let us pass through thy Country.* Here we have the third reason used to the Edomites, to persuade them to give them passage, drawn from an experience of God's help, who seeing their misery, and hearing their groanings, brought them out of the land of Egypt, out of the house of bondage. Now it would argue great cruelty, to forsake those and leave them in their affliction, of whō God hath taken the protection. If then God have helped us, do not you deny us help: but God hath helped us, therefore deny not us your help. Thus the gracious dealing of God is propounded for their imitation.

This is a forcible and effectual reason, teaching us this Doctrine, that the consideration of God's love & mercy shown to his childrē, must move us to mercy. The truth hereof hath the consent and agreement of many other Scriptures. Hereunto cometh the exhortation of *Moses,* Deut. 10.17, 18, 19. *The Lord your God is God of God's, and the Lord of Lord's, a great God, mighty, and terrible, who doth right unto the fatherless and widow, & loveth the stranger, giveth him food and raiment: Love ye therefore the stranger, for ye were strangers in the Land of Egypt.* Thus the Apostle reasoneth, 1 John. 4, 9, 11. *God hath manifested his love in sending his only begotten Son into this world, that we might live thorough him. Beloved, if God so loved us, we ought also to love one another.* Wher we see, he persuadeth to brotherly love in respect of the experience which we have of the free love of God toward our selves. So our Savior concludes, Lu. 6, 36. *Be ye therefore merciful, as your Father also is merciful.* Hereunto cometh that which we read in the Apostle *John,* in another place, *Hereby have we perceived love, that he laid down his life for us, therefore we ought also to lay down our lives for the brethren* 1 John 3, 8, 16. There is nothing more effectual to persuade brethren to unity among themselves, thē to know they have a

gentle father that loveth them all. Nothing is able to bind faster those that are fellow-servants in one family, to seek the mutual good one of another, then to consider they have a good master, careful of the good of them all, to give them their portion in due season

[Reason 1] The reasons are evident. First, we are bound to follow the example of God, which must be our direction and instruction. This the Apostle teacheth. Phil. 2, 5, where he exhorteth to humility and lowliness of mind from the example of Christ, *Let the same mind be in you, that was even in Christ Jesus.* And the Apostle in the Epistle to the Hebrews, chap. 11.32, having propounded the examples of the Patriarchs and Prophets, y^{t} by faith received a good report, concludeth, that we must rather look to the example of Christ, *the Author & finisher of our faith, who endured the Cross, and despised the shame for the joy that was set before him.* If thē the example of God be to be followed of us, we must be moved to show mercy where we see ye bountiful hand of God opened before us.

[Reason 2] Secondly, we are the children of God, we are the servants of God, we are the subjects of his kingdom; we must therefore seek to be like to him, & resemble him in our obedience to his Commandments, as the Apostle *Peter* showeth,*As obedient children fashion not yourselves unto the former lusts of your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy.* And thus saith the Lord by *Malachi* the Prophet, ch. 1, 6. *A son honoreth his father, and a servant his master: If then I be a Father, where is mine honor? If I be a Master, where is my fear?* Hereunto accordeth and agreeth the exhortation of Christ, John. 13, 12, 13, 14. *Know ye what I have done to you? Ye call me Master, and Lord, and ye say well, for so I am: If I then your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do even as I have done to you.*

[Use 1] The uses. First let us learn to acknowledge from hence this truth, that great is God's mercy, who never faileth nor forsaketh those that are his. For assuredly, his mercy and compassion should never be propounded to us as a rule to direct us, and as an example to guide us, if there were not infinite love in him, and in our God plentiful redemption. Wherefore, we may safely conclude this principle of our faith and teach it to others, that the mercies of God are sure and certain to his Church. This the Prophet handleth at large, Psal. 103, 8, 11, 13. *The Lord is full of compassion and mercy, slow to anger, and of great kindness as high as the heaven is above the earth, so great is his mercy toward thē that fear him: As a father hath compassion on his children, so hath the Lord compassion on them that fear him.* There is no end, no measure, no limitation of his mercy & compassion. The height of it is not to be taken, the depth of it is not to be found, the length and breadth of it is not to be comprehended. It is higher then the heavens, it is deeper then the grave, it is longer then the earth, it is broader then the sea: *Who is it that by searching can find out God,or search out the Almighty to his perfection?* For love, and mercy, & pity, are not in God as they are in men. In us, they are such graces of the Spirit of God as we are qualified withal throug• his gift, they are streams flowing from his Fountain, and as light drawn from his Candle. But in God are no qualities or accidents, he is of none, but hath his being of himself, & giveth being to all other things. Therefore the Apostle saith, *God is love it self:* not only the Fountain and well-spring of love,

but love it self. And one saith truly and properly: God is not wise, but wisdom it self: not just, but justice it self: not pitiful, but pity it self: not merciful, but mercy it self: not good, but goodness it self. This is a great comfort and refreshing to us in all afflictions, be they never so great, be they never so grievous: there is no infirmity and weakness in God, his mercy is over all his works, he is infinite in compassion, he can no more cease to be merciful, then cease to be God, and therefore it being essential to him, our misery can never exceed or countervail his mercy. Secondly, we must [Use 2] learn from hence, to love all the creatures of God (albeit not all equally) after the example of God. We read everywhere in the Scripture, of the love of God, loving not only his Son, his Church, his Elect, but the rest of the world, the reprobate, and all his creatures, *Giving them rain and fruitful seasons, filling their hearts with joy and gladness.* Let us therefore first see what the love of God is. He loveth all his creatures, even all the works of his hands, *He saw all that he had made, and loe,they were exceeding good.* Yea, he doth good to all, in him they move, live, breathe, and have their being. Notwithstanding, he loveth his elect and chosen people, ordained to eternal life, more then the rest of mankind, whom he leaveth in their sin, to work out their own confusion, as the Apostle teacheth, *Jacob have I loved, but Esau have I hated.* For touching the faithful, he calleth them effectually, he justifieth thē freely, he sanctifieth them thoroughly in soul and body; yea, as the faithful increase in grace & the exercises of piety, so they more and more feel the love of God toward them, as Christ speaketh, *He that keepeth my Commandments, is he that loveth me, and he that loveth me, shall be loved of my Father.* Here then we have an example before us for our continual instruction to guide us in the matter and measure of our love. For first, the meanest of the creatures are to be loved, none of them are to be abused of us. Hereunto tend the laws givē to the Jews, not to oppress our Cattle, not to musle the mouth of the Ox, nor to take the dam with the young, to help up the Ass sinking & falling under his burden, and such like. Secondly, we must much more love mankind, made after the Image of God; yea even our enemies, according to the commandment of our Lord and Master Christ, Math. 5, 44, 45. This is not a counsel, but a Commandment, charging us to love our enemies, seeking their good, thirsting after their salvation, overcoming evil with goodness, heaping coals of fire upon their head, and thereby gathering an assurance to our own hearts that we are the children of God. Thirdly, it belongeth to the faithful, to love the faithful with an especial love, as children with them of the self same Father, & heirs with them of the same kingdom: for *hereby we shall know that we are translated from death to life,because we love the brethren.* This the Apostle teacheth, *Gal.* 6, 10. *While we have time, let us do good to all men, but especially unto them that are of the household of faith.* So that in the duties of love, we must prefer our godly brethrē, that are Christians by profession, Saints by calling, heirs by faith, sons by adoption, partakers of the same grace with us; yea, as we see the gifts of God more clearly to shine, and more manifestly to multiply in them, so our love must increase toward them. As they go forward or backward, increase or decrease; as we see them zealous, or cold, or luke-warm, so must our inward love proceed or stay, grow or slake toward them; & always where God showeth forth the abundance of his love shed into their hearts, we must most wisely bestow our love according to his example, which the nearer we follow, the more conformable we are to God, wherein standeth our happiness.

[Use 3] Lastly, it reproveth such as are vnappeasable, and will never forgive and forget the injuries that are done unto them. Assuredly, such shall find judgment without mercy, as show no mercy. Who is there among us, that doth not daily (even with the air) draw in ye mercy of God. It is his mercy that we are not all consumed. If then, having our selves received so great mercy, we can return in way of thankfulness, no compassion to others, we make a law against our selves, and as it were stop and shut up the spring of grace from flowing unto us. This the Apostle *James* teacheth, *There shall be judgment merciless to him that showeth no mercy, and mercy rejoiceth against judgment.* It standeth us all therefore upon, not to rest in ye bare and naked name of the sons of God, but labor in the truth of the inner parts and in sincerity of our hearts to be like to him, practicing the exhortatiō of the Apostle,*As the elect of God, holy and beloved, put on tender mercy, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, &c.* There is no salvation without pardon and remission of sin. Would we then have salvation? Do we desire forgiveness at the hand of God? The means to assure us that we have attained it, is to put away wrath & all maliciousness, and to be courteous & tender-hearted one to another, forgiving one another, if we desire to feel any true comfort to our own souls in the forgiveness of our own sins.

When we cried unto the Lord, he heard our voice. The truth of the former reason, setteth down the love of God to his people, hearing their prayers, sending his Angel, and bringing them out of Egypt. The doctrine out of these words considered in themselves, is this; God loveth and favoreth his own people. Howsoever they be hated of the world, because they are not of the world, but are chosen out of the world, yet he setteth thē as a seal on his heart, and as a signet on his arm. Hereunto come the amiable and lovely titles y^t^ Christ giveth to his Church, calling it, & knocking unto it, saying; *Open unto me my Sister, my Love, my Dove, my undefiled; for my head is full of dew, and my locks with the drops of the night.* So the Prophet expresseth his love in the Psalm, toward his people, *Albeit they were few in number, yea,very few, and strangers in the Land, and walked about from Nation to Nation, from one Kingdom to another people, yet suffered he no man to do thē harm, but reproved Kings for their sakes, saying, Touch not mine anointed, and do my Prophets no harm.* So *Moses* testifieth the same;*The Lord thy God hath chosen thee to be a precious people unto himself, above all people that are upon the earth. The Lord did not set his love upon you nor choose you, because ye were moe in number then any people (for ye were the fewest of all people) but because the lord loved you, and would keep the oath which he had sworn unto your fathers.* Thus God in great mercy brought *Abraham* from his Country, took *David* from the sheepfolds, chose *Peter* and *Andrew* from their nets, called *Matthew* from the custom, converted the thief upon the cross, and turned *Paul* from a persecutor to be an Apostle, being oftentimes found of them that sought not after him: by all which testimonies and examples it appeareth, that God doth show himself good and gracious unto his people.

The reasons are; First, because they are his [Reason 1] sons and daughters. This is an argument of great love, & a testimony that he will not forsake us forever. We are not only the servants and friends of God, but the sons of God, & the spouse of Christ. Indeed Christ is the natural Son of God, and the eldest brother, by whom we are adopted to be the sons of God. This reason the Apostle propoundeth, 1 John 3, 1. *Behold, what love the Father hath given to us, that we should be called the sons of God; for this cause the world knoweth you not, because it*

knoweth not him Great is the affection of fervent love y^{t} parents bear toward their children; no heart of any can well express it, but he that hath been a father himself to feel it. Others may, well speak of it, but they are not able to comprehend it. And yet all their love is a cold & frozen love, yea it is no love indeed, yea it is no better then hatred in comparison of the love that the Father of heaven and earth beareth to his children, whose love to us is wonderful passing the love of men and women. This the Prophet teacheth, *Can a woman forget her child, and not have compassion on the son of her womb, though they should forget, yet will not I forget thee.* Es. 49, 15. Likewise Christ saith, Mat. 7, 9, 10. *What man is there among you, which if his son ask him bread, would give him a stone? Or if he ask fish, will he give him a serpent? If ye then which are evil, can give to your children good gifts; how much more shall your Father which is in heaven, give good things to them that ask him?*

[Reason 2] Again, he hath sent his Son into ye world, who came from the bosom of his Father, and took our nature upon him, he endured the infirmities of our nature, the shame of the cross, the wrath of his Father, to bring us into his favor. He was punished, we are pardoned: he was charged with our sins, we are discharged from our sins: he was crucified, we are acquitted: he was condemned, we are justified. Thus the Apostle *John* reasoneth, *Herein was the love of God made manifest among us,because God sent his only begotten Son into this world, that we might live through him. Herein is that love, not that we loved God, but that he loved us, and sent his Son to be a reconciliation for our sins.* The natural Son of God was smitten for the unnatural: the only begotten, for the adopted: the beloved, for the enemy: greater love then this could no man show, then to die for his enemies. But God setteth out his love toward us, seeing that while we were yet sinners, [Use 1] Christ died for us. The uses follow. First, we may conclude from hence, that no creature shall be able to hurt his people. If he have takē them into his protection, & loved them with an everlasting love, who shall by the hatred of thē procure their harm? If he be on our side, who shall be against us? If he be our friend, who shall show himself our enemy? What servant feareth the face of his fellow servant that hath the good will of his master? Or what mā feareth the hatred of any subject, that hath the love of his Prince? So then, the consideration of God's love toward us, assureth us of our blessed condition, and of our safety & defense from all dangers that may surprise us. Whosoever dwelleth in the secret of the most High, shall abide in the shadow of the Almighty, he will deliver him from the snare of the hunter, and from the noisome pestilence. This the Prophet concludes,*Extend thy loving kindness unto them that know thee, and thy righteousness unto them that are upright in heart: Let not the foot of pride come against me, and let not the hand of the wicked move me.* Let us labor to have a true feeling of the love of God shed in our hearts by the holy Ghost, then will he cover us under his wings, and we shall be sure under his feathers. The cause why we fear him that can kill the body, is, because we are not rooted & grounded in the love of God.

[Use 2] Secondly, hereby we receive another comfort to our faith; for as the wicked shall not hurt us, so we are assured to have our prayers heard & granted. Why? because God loveth us as his dear children. Comes not that child with boldness unto his father that loveth him in all his need? So if once we have this persuasion settled in us, that God will show himself gracious unto us, we may ask in faith and not waver, but be assured of the promise of God,

that he will give to them that ask, and open the gate of mercy to them that knock. This Christ our Savior affirmeth, *Verily, verily,I say unto you, whatsoever ye shall ask the Father in my Name, he will give it you: Ask and ye shall receive, that your joy may be full: for the Father himself loveth you, because ye have loved me, and have believed that I came from God.* What greater comfort can there be then this, that God will hear our prayers? that we may vnlade all our cares and troubles into his bosom? There cannot be a greater daunting and dismaying unto any, then when God will not respect and regard them, though they pour out many prayers, yet he will not hear them, as he threateneth those that will not hear his voice, speking and crying unto them in the ministry of his word, *They shall cry and not be heard.* Prov. 1, 28. Zach. 7, 13. So, of all comforts that can befall us in this life, this is one of the greatest, which cannot be taken from us, though our mouths should be stopped, yet we may safely lift up our hearts and souls unto the Lord, from whence our help cometh.

Thirdly, it is our duty to love one another, [Use 3] as everyone of us hath a blessed experience of God's mercy & favor toward us, let us deal in like measure toward our brethren. This the Apostle *John* exhorteth unto,*Herein is that love, not that we loved God, but that he loved us, & sent his Son to be a reconciliation for our sins: Beloved, if God so loved us, we ought also to love one another:for hereby shall all men know that we are his Disciples, if we love one another. This is my Commandment, that ye love one another, as I have loved you: greater love then this hath no man, when any man bestoweth his life for his friends.* Great was the love of God toward us, as appeareth by many circumstances & considerations. For he loved us first, not we him; as Christ chose his Disciples, not they him. Heereby God cōmendeth & setteth forth his love toward us, that he loved us first, and not we him.

Again, he loved us when we were not, whē we had not our birth or being, he chose us to be a peculiar people unto himself before the foundations of the world, as Rom. 9.*Before the children were borne, and when they had done neither good nor evil, it was said, Jacob have I loved.*

Thirdly, he loved us, when we were enemies unto him, he was found of us when we sought not after him, nay when we fled from him and rebelled against him, as Ro. 5, 6. & 10. Christ, when we were yet of no strength, at his time died for the ungodly: so as God setteth out his love toward us, seeing that while we were yet sinners, Christ died for us.

Fourthly, he loved us frankly and freely, without any merits or deserts of our own, but of his own mere grace and favor only. Our salvation is wholly of grace. *We are elected according to the good pleasure of his will.We are called with an holy calling, not according to our works, but according to his own purpose and grace,*2 Tim. 1, 9. *We are justified freely by his grace, without the works of the Law,* Rom. 3, 24, 28. *We have salvation of grace, not of our selves: It is the gift of God, not of works, lest any man should boast,* Eph. 2, 8, 9. Lastly, the love of God is so great, that he spared not his own Son, but gave him to the death, *That whosoever believed in him should not perish,but have everlasting life.* If then the love of God be such and so great to his servants, that he loved them first: freely, when they were not, when they were his enemies, & spared not his well-beloved Son for them: how great should our Christian love be one to another, to promote the good one of another, and to relieve the necessities one of another? *We know the grace of our Lord Jesus Christ, that he being rich,for our sakes became poor, that we thorough his*

poverty might be made rich: Whosoever therefore hath this worlds good, and seeth his brother have need, and shutteth up his compassion frō him, how dwelleth the love of God in him? Wherefore, let us not love in word, neither in tongue only, as Cain, which was of that evil one, and slew his brother;but in deed and in truth; for hereby we know that we are of the truth, and shall before him assure our hearts. It is not enough if we hurt no man, it is required of us to do good from the heart, to feed the hungry, to clothe the naked, to visit the sick, and to seek all occasions of showing our compassion unto them.

[Verse 17. *We will not go through the fields.*] This is the fourth and last reason yielded to ye King of Edom, to obtain their purpose and passage through his country. Wherein the Israelites promise a peaceable marching, without doing wrong to any. As if they should say, We do not desire that our selves should be benefited, and you hindered; our selves eased, and you burdened; our selves comforted, and you grieved; our selves to gain, and you to live by the loss: we covet no man's silver nor gold, we gape after no man's goods, we will not take any possession of your country, we will not enter your fields, we will not drink of your wels, we will not invade your vineyards, we will not stay to take up your places as our own dwelling, we will only make a thorowfare among you, keeping the Kings high way, and not taking so much as a thread or shoe-latchet from any man to enrich our selves, having learned not to do that to another, which we would not have done to our selves. So thē, the strength of the reason to move them to grant them free passage, standeth in propounding & laying before them their just dealing toward them. This may teach us, that as good men in love and kindness deal with us, so must we deal with them again: and with what measure they measure to us, it must be measured to them again. The Apostle describing the properties and effects of true love, affirmeth, that *It doth nothing uncomely: it seeketh not her own things: it is not provoked to anger: it thinketh no evil.* So our Savior, having expounded the Commandments of the second Table, compriseth the sum of them all in this, saying;*Whatsoever ye would that men should do to you, even so do ye to them: for this is the Law and the Prophets.* And there is good use to be made of this point, that we learn to be so affected to others, as we wish and desire in our hearts to have others minded toward our selves.

Now there is no man but seeketh his own good, and desireth to be respected when he wanteth the help of others; therefore let us do good to other men, let us abstain from wrongs and injuries, let us hurt no man, but procure the profit and safety one of another: and every man be a rule to himself of just and upright dealing toward his neighbors, performing that to others which we require to be done to our selves.

We will not go through the fields, nor the vineyards, &c. We will go up by the high way. Having in the former Doctrine pointed out ye strength of the reason, let us now proceed to consider the words themselves, by themselves, wherein we see the solemn promise the people make, to observe the rule of charity, & law of equity, to know their own frō other men's goods, & to medle nothing with that which belonged to others. We learn from hence, that God's people must offer no wrong, nor violently intrude themselves upon the possessions of other men. In that the Israelites show their innocence, and harmless purpose, the servants of God must learn to abstain from all injuries; fraud, and oppression. Hereunto cometh the

commandment, Deut. 24, 17. *Thou shalt not pervert the right of the stranger, nor of the fatherless, nor take a widows raiment to pledge.* So Zeph. 1, •. *I will visit all those that dance upon the threshold so proudly, which fill their masters houses with cruelty and deceit.* Likewise when the soldiers demanded of *John* the Baptist, what they should do, he said unto them, *Do violence to no man, neither accuse any falsely,and be content with your wages.* Thus the Apostle also teacheth, showing, that *love suffereth long,is bountiful, envieth not, boasteth not it self, is not puffed up, rejoiceth not in iniquity, but rejoiceth in the truth.* And in another place: *Let him that hath stole, steal no more, but let him rather labor,and work with his hands the thing which is good, that he may have to give unto him that needeth.* Thus we see, this is a plain and evident truth, that no deceit & defrauding of our brethren, whether openly or closely, whether in bargaining or out of bargaining, must be used among the people of God.

And no marvel. For first, we are called to better things. It standeth not therefore with [Reason 1] our profession to intrude upon other men's substance, and to use unjust dealing in heart or deed, being forbidden to steal or to hurt any man. This the Apostle urgeth, 1 Thessalonians, chapter 4, verse 7. *Let no man oppress or defraud his brother in any matter, for God hath not called us to uncleanness, but unto holiness.* We must everyone know the end of our calling; which is, that we should be holy & unblameable before him, that hath called us out of darkness into his marvelous light. Therefore brethren, partakers of the heavenly vocation, let us walk so, as we may adorn the Gospel of Christ, and beautify our profession of the doctrine of Christ. If then any that is called a brother, or a Christian, walk inordinately, and live wickedly, if he circumvent any man, if he oppress his brother, this must be charged upon his person, not upon his calling; & be imputed to the man, not to his profession, as the manner of some is, who are ready to catch the least advantage to speak evil of the truth of God. For our calling is heavenly, and our profession is holy, it will not bear out any unjust practice.

[Reason 2] Again, God is a just Judge, an avenger of all wrongful dealing between man & man. It is God that distributeth this worlds good, and the things of this life to whomsoever he pleaseth. He is the general Lord of the whole world, he hath the souereigne right in his own hand, and hath in most excellent wisdom distributed and disposed to every man his several portion, and no man lawfully enjoyeth anything but by the gift and giving of God. So the•, whosoever circumuenteth his brother, getteth anything from him by fraud, & impaireth any way his wealth, crosseth God's ordinance, inuerteth his order, and will bring in a new and another division of the earth thē God hath made. For whereas God hath said, This man shall have this portion, he shall have this house, this horse, this land, this money; this corn, this cattle: the thief cometh and saith, The churl shall not have it, or he shall not have so much, I will part stakes with him, and so turneth upside down the distribution that God hath made, making himself wiser then God, and bringing upon his own head the due and deserved curse of God. For if the Lord pronounce him accursed,*that remooueth the bounds and marks of his neighbor, of ancient time set,* as the listes and limits of men's possession: how much more accursed shall he be, that changeth the bounds which God,*the ancient of days* hath made in the world, having given the earth to the sons of men? Wherefore, God maintaining his own right and office, showeth himself a just avenger of such pride and presumption, as the

Apostle reasoneth, 1 Thess. 4, 6. *Let no man defraud or oppress his brother in any bargain; for the Lord is an avenger of all such things, &c.*

The uses are these. First, it teacheth us to [Use 1] be content and well pleased with that estate wherein we are put and placed by the hand of God. This will be a notable means to keep us from rushing violently into the possessions of other men. Let us not suffer our hearts and affections to overflow the banks and bounds of our condition, but rather show our thankfulness to God for our present estate, considering that how much or how little soever we have, we have more a great deal thē we have deserved. Therefore the Apostle saith, *I have learned, in what state soever I am, therewith to be content.* Phil. 4, 11. 1 Tim. 6, 6, 7. Heb. 13, 5, 6.

Secondly, we must be careful to give to every [Use 2] one his own, that we do no way oppress the fatherless and the widow, neither do injury to the stranger, lest *they cry to the Lord, & he hear them,* and his wrath be kindled: then saith the Lord, I will kill you with the sword, and your wives shall be widows, and your children fatherless, Exod. 22, 22, 23, 29. Again, we must not use false weights and deceitful measures, to enrich our selves by the spoils of others, Levite. 26, 35, 36. *Ye shall not do unjustly in judgment, in line, in weight, and in measure, &c.* Now, greater injustice there cannot be, then to turn the measures of justice to be instruments of craft and subtlety. Therefore *Solomon* saith, *Divers weights and diverse measures* (buying with a greater, and selling with a less, or selling to the wise and wary• buyer with the greater, and to the simpler sort that trust them too far & see not their fraud, with a lesser, thereby deceiving others to enrich themselves) *both these are* such *an abhominatiō to the Lord,* as he will not leave vnpunisht.

Lastly, we are from hence instructed to restore [Use 3] that w^{c} is wrongfully gotten, otherwise we cannot truly repent of our oppression. It is a bad practice used of many y^{t} grind the faces of the poor, as the Lyon roaring after his prey, or the *wolf in the evening which leaveth not the bones till the morrow:* which do use devoutly to bequeath their souls to God, & presently give their evil gotten goods to their heirs; and therefore God oftentimes bloweth upon them, so that being unrighteously gotten they are vnthriftily wasted and consumed. The reason is, because with such goods they likewise bequeath the curse of God. It is an evil practice of servants to convey from their masters, and of one man to purloine from another the substance that they have. If such will have God pleased with them, and hear their prayers, they must make recompense and restitution of things wrongfully taken, & unjustly deteined, as we have shown before at large, ch. 5. This offer did *Samuel* make, 1 Sam. 12, 3. *Behold, here I am, bear record of me before the lord, & before his anointed: Whose Ox have I taken? Oy whose Ass have I taken? Or whom have I done wrong unto? Or whom have I hurt? Or of whose hand have I received any bribe, to blind mine eyes therewith, and I will restore it you?* The like we see in *Zacchaeus,* Lu. 19, 8. He stood forth in the day of his conversion, and said unto ye Lord, *Behold, half of my goods I give to the poor, and if I have taken from any man by forged cauillation, I restore him four fold.* The performance of this duty is the pathway to life:*Restore and thou shalt live.* The contrary leadeth to death: they are worse then *Micah* the Idolater, then *Judas* the betraier of his master. Wherefore it behooveth all oppressors to practice the counsel of y^{e}

Prophet;*Let my counsel be acceptable to thee, & break off thy sins by righteousness, & thine inquities by mercy towards the poor: let there be an healing of thine error.* Otherwise there is no promise of pardon, or hope of life, or assurance of mercy, if God have made him able thereunto.

[Verse 20. *He answered again, Thou shalt not go through. Then Edom came out against him with much people, and with a mighty power.*] We have already handled the request of the Israelites: now let us consider the answer of the Edomites, wherein we see they deny their petition, and withal come out with an host of men to stop their passage. The people of Israel spake kindly, and did no way deal injuriously against them to provoke them: but they answer roughly and currishly, they deal also maliciously and cruelly against them. We see hereby as in a glass, the nature of the enemies of the Church, they are merciless & malicious, destruction and calamity is in their ways, their feet are swift to shed blood, & the way, of peace they have not known, Prov. 12 10.2 Kings 8, 11, 12. Thus dealt *Hazael* with *Israel,* and *Pharaoh* was no better before him. If all the pictures and patterns of merciless tyrants in the world were lost, they might all be painted to the life in the histories of these two, Exo. 1. & 2. For one of them did set their strong cities on fire, slew their young men with the sword, dashed their infants against the stones, and rent in pieces their women with child. The other, so envied the growth and increase of the children of Israel, that they threw their male children (the fry and seed of the Church) into the waters. A like plot and practice against the Church, we read in the Book of *Ester,* when *Haman* was exalted, and his seat set above all the Princes that were in the kingdom, he sought to destroy all the Jews, without difference of sex or age, Ester 3, 1, 6, 13. The book of the Lamentations is plentiful in this point, as Ch. 5, 4, 5, 10. &c.

[Reason 1] The Reasons are plain and evident, whether we respect the Church it self, or the enemies of the Church. Their malice exceedeth toward the Saints of God, because they follow righteousness, and do not follow them in all excess of riot: so that, *Whosoever refraineth from evil, maketh himself a prey,* Isaiah 59, 15. For albeit when GOD setteth up merciful Princes that rule in peace and quietness, they dare not show ye inward malice of their hearts: yet hatred evermore boyleth and burneth within: and in the late days of the grievous afflictions of the Church (in the memory of many yet living) they shown it to the full, striking many innocents with the sword, that deserved not to be touched with the scabbard. They raged against young and old, learned and unlearned, rich and poor, men and women, children and sucklings, against the living & the dead. They beat them with rods, they cut out their tongues, they smote them with Halberts, they burned their hands with torches, and their whole bodies with fire: and the poor babe breaking out of the mothers belly they cast into the fire again, as the brood of heretics. This is the reason added by the Prophet, Psal. 38, 19, 20, where he showeth wherefore the servants of God are so much maligned, not because they had holden up their hands to a strange god, not because they had raised any tumult, not because they were found in any wickedness, but *because they follow goodness.* A lively image and picture of this persecuting Church we have in *Cain, who slew his brother: and wherefore slew he him? Because his own works were evil, and his Brothers good,* 1 John. 3, 12. And this hath been the estate of the Church, even from righteous *Abel* (whose blood cried for vengeance) unto this present time.

Again, as their hearts are inflamed with [Reason 2] rage and fury, so the devil is the bellows to blow the coals, he moveth their minds to madness and mischief, albeit they perceive it not. He is compared in Scripture *to a Lyon, to a Dragon, to the old Serpent.* He was *a murderer from the beginning;* and therefore no marvel if his instruments thirst after the shedding of blood, being no better then a wretched generation of cruel beasts. There is nothing so sweet and pleasant to the Wolf, as to suck the blood of the Lambes. This they have learned of him that is the father of all mischief & murder. This is noted by the Apostle *John* Revel. 2, 10. *Behold it shall come to pass, that the devil shall cast some into Prison, that ye may be tried.* For in all persecutions although the devil be not seen to work and contrive the plot, yet he is the grand Captain and chief agent. It was *Cain* that lifted up his hand against his brother, but it was the devil that set him on work. It was *Judas* one of ye twelve, that with a kiss betrayed his master, but it was the devil that first *Put it into his heart,* Lu. 22, 3.

Here then is a great mystery and deep secret to be considered. We think men to be Actors of all mischief, but indeed it is the devil in them. *Ahab's* false Prophets bad him go up against *Ramoth Gilead* and prosper, 1 Kings 22.6, 22. but it was a false *and lying spirit in the mouth of all his Prophets* that enticed him and them to their destruction. *Ananias* and *Sapphira* sold a possession, and kept away part of the price, but it was *Satan that had filled their heart, that they should lie unto the holy Ghost,* Act. 5, 2, 3. *Elymas* the sorcerer, withstoode the Ministers of God, and hindered the course of the Gospel, neither embracing the faith him self, nor suffering them that would embrace it, but it was because he was *an enemy of all righteousness, and the child of the devil,* Act. 13 10. The *Sabaeans* took away the Oxen, the *Chaldeans* fell upon the Camels, the fire of God burned up the sheep of *Job,* his sons & daughters were eating and drinking in their elder brothers house; and loe, a vehement and violent wind smote the four corners thereof, that it fell upon all of them and slew them: but Satan had an Oare in this boat, he was the master workman that gave to everyone his task, Job 1, 12. For whosoever is the instrument, the devil is the principal mover and procurer of all evil and trouble unto the Church of God.

[Use 1] The Uses are these. First, marvel not at all, if the Church lie under many great crosses and afflictions, insomuch y^{t} the ploughers plough upon their backs, and make long furrows, For they have many and mighty enemies that plot crafty counsels against them, and seek to suck out their heart blood, and to draw out their last breath. Many Controuersies and contentions arise in the world for things of this life, for houses, for lands, for possessions and inheritances, for slanders and trespasses, whereby many actions are brought, and many suites commenced between party & party, from whence much hatred and great hartburning oftentimes ensueth: but there is no hatred like to that which cometh for matters of religion, no bands of affinity or of consanguinity can tie them together, as our Savior teacheth, Matth. 10, 34, 35, 36. *I came not to send peace into the earth, but the sword: for I am come to set a man at variance against his Father; and the daughter against the mother, and a man's enemies shall be they of his own household. Ye shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death, and ye shall be hated of all men for my names sake.* All questions and quarrels among men for temporal and transitory things find easy means of reconcilement, either the Judge doth judge them, or Arbitrators determine

them, or friends do end them, or the parties themselves (wearied with costs and charges in suites of Law) do grow to an agreement & composition: but the rage of the ungodly set on fire of hell is vnappeaseable; no bounds of reason, no bands of nature, no chains of Law can tie them or tame them, whence once they have set themselves against the truth of God.

The cause of this hurly burly, and of these persecutions is not properly in Christ, or in ye Gospel of Christ, *For he is the Prince of peace, and his Gospel is the Gospel of peace preached unto them that were a far off, and to them that were near,* Ephe. 2, 17. But the true cause of all these dissensions and troubles in the world, is the malice of the devil and the hatred of y^t^ world against Christ and against his Gospel. Here is the cause of division and disagreement, that the wicked man is abomination to the just, and he that is upright in his way is abomination to the wicked. Here is the right and proper cause of mortal hatred that the wicked beareth and breatheth out against the godly. Hence came the Popish Canon and conclusion,*That faith is not to be kept with such as they call and account Heretics.* Thus then we see, that the greatest hatred hath risen evermore from difference and diversity in religion. This appeareth in *Cain* and *Abel,* in *Isaac* and *Ishmael,* in *Jacob* and *Esau,* in the Israelites & the Egyptians, in *David* and *Saul,* in Christ and the Pharisees, in *Paul* and the *Jews,* in the heathen and God's people, in the believers & infidels. *There is no fellowship between righteousness and unrighteousness,no communion between light and darkness, no concord between Christ and Belial:* and therefore a confused mixture between the religion of Antichrist, & the Gospel of Christ hath an impossibility of any agreement. This is also manifest in all histories of the Church from the beginning. These things being thus considered and thought upon, we cannot think it strange, that the Church lieth under the cross, and groaneth under the heavy burden of it. So soon as *H•man* was advanced, by & by the Church mourned and sighed. This the wise man teacheth, Prouerb. 28, 28, and 29, 2. *When the wicked rise up, men hide themselves: but when they perish, the righteous increase.* Let us then acknowledge that the Church is subject to many sorrows and much affliction, as a campe besieged of enemies, as a ship tossed of the winds, as Corn ground in the mill, as a vineyard eaten with beasts, as a building beat upon with storms, and as a flock daily in danger and assaulted with Wolves, whilst the enemies clap their hands, and stamp with their feet, and rejoice in heart with all their despite against the Church of God, as the Prophet confessed, Psal. 79, 1, 2, 3, 4. *O God, the Heathen are come into thine inheritance, thine holy Temple have they defiled, and made Jerusalem an heap of stones. We are a reproach to our neighbors, even a scorn and derision to them that are round about us.* The first use is, that which the Apostle *John* directly concludeth from this doctrine, having produced the example of *Cain,* who slew his own brother, gathereth this consideration from thence, *Maruell not my Brethren, though this world hate you.*

Secondly, we learn from hence a point of [Use 2] wisdom and godly policy, to look to our selves, that we do not rely upon them, lest they beguile us and betray us. There is no truth in them, and therefore no trust is to be given to them.*Herod* made a show of love & reverence to Christ, he would needs love and worship him, but his meaning was, he would come & kill him. Beware thou be not seduced and entrapped by such secret enemies which pretend piety, but use treachery: see thou do not rely upon them, commit not thyself unto them. They cannot love thee that do not love the Lord, neither can they be faithful to thee, that are

unfaithful to God. They will close and gloze with thee, til thou be come within their danger, as *Cain* spake kindly to *Abel* til he was in the field, then he rose up and slew him: or as *Joab,* whose words were smoother then oil, and softer then butter, 2 Sam. 20, 9. *Art thou in peace my Brother?* But he smote him that he died, *shedding the blood of battle in the days of peace.* These men have the voice of *Jacob,* but the rough hands of *Esau:* they have the words of a brother, but the hearts of an enemy: they salute with a kiss, but persecute with the sword. For deceitful amity is double enmity, and feigned friendship is a double mischief. The Fisher baiteth his hooks when he would catch the fish: the Fowler singeth sweetly, when he would deceive the bird: the Hunter hideth his nets warily & wisely when he mindeth to take his prey. We have oftentimes to do with such cunning Fishers & mighty Hunters. Wherefore there is great cause to look to our selves: for when they cannot prevail with the Lions paw, they put on the Foxes skin, and go to work with craft and wiliness. Yea, the Church of God from time to time, hath sustained greater hurt by their own simplicity, then by the enemies cruelty: and by their own lightness of belief, then by the sharpness of their sword. When they pretend the greatest courtesy, thē they intend the greatest villainy. When they offer treaties of peace, leagues of marriage, and such like confederacies, then the hook is baiting, the snare is laying, the net is spreading before the eyes of all y^{t} hath wings, that they may effect their treasons and conspiracies. And this is it which one of the heads of their Church once said, If the keys of *Peter* could not prevail, they would take up and draw out the sword of *Paul.* Thus like false Prophets, and false brethren, they come in sheep's clothing, but inwardly they are ravening Wolves. It remaineth therefore, that we stand upon our guard, and watch over our selves, that we be not intrapped by their subtleties. Upon this ground our Savior warneth us to be wary, Matth. 10, 16. *Behold I send you as sheep in the midst of wolves, be therefore wise as Serpents, and innocent as Doves:* where we are taught, that we must all be armed with wisdom and simplicity against our enemies. Two needful graces to be sought after, as in all ages; so especially in these dangerous times wherein we live. Let us labor to have true policy, and true simplicity, let both these be found in us, that they may accompany always each other, and never be separated the one from the other. For policy without simplicity is deceiveable craftiness, and simplicity without policy, is deceived sottishness.

[Use 3] Lastly, it is our duty to pray earnestly unto God, not to deliver us into their hands whose rage and malice knoweth no end or measure. Indeed our sins have deserved this scourge, but let us rather desire him to correct us by his own hand, for he is gracious and merciful, *He desireth not the death of a sinner, but that he may turn unto him and live.* This made the people of God from time to time, rather then they would fall into the hands of cruel enemies, to be willing and ready to receive any punishment at God's hand. This we see, Judge. 10, 15. when the Israelites had forsaken the Lord and his worship, he complaineth against them, saying; *Did not I deliver you out of the hands of the* Egyptians, Ammorites, &c. *yet ye have forsaken me, and served other God's that ye have chosen, let them save you in the time of your tribulation:* then they cried in their danger, *We have sinned O Lord, do thou unto us whatsoever pleaseth thee, only we pray thee to deliver us this day from the Ammonites.* This we see yet more evidently in the example of *David.* 2 Sam. 24, 13, 14. when in the pride and presumption of

his heart he had numbered the people, after God sent him this word, and offered him the choice of famine, or sword, or pestilence, he said: *I am in a wonderful straight, let us now fall into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man.* Who had not rather receive punishment at his fathers hands, of whose love he is assured, then to be punished with the strokes of an enemy, that loveth him not, but hateth him to the death? Men are proud and cruel, fierce & ambitious: but God is full of compassion, and his mercy endureth forever, he knoweth whereof we were made, he remembereth that we are but dust, he considereth that we are mortal, yea a wind that passeth and cometh not again. He will not suffer us to be tempted above that we are able to bear. Hitherto the Lord hath visited us with his merciful and gentle corrections, famines, sicknesses, and strange diseases. Let us behold his gracious dealing toward us, and profit by these fatherly admonitions; for if he should deliver us into the hands of barbarous and beastly enemies, we should soon discern the difference between the loving chasticements of a father, and the bloody strokes of an enemy.

22 Then they departed from Kadesh, and the childrē of Israel, even all the congregation came unto Mount Hor.

23 And the Lord spake unto Moses and Aaron in Mount Hor, near the border of the land of Edom, saying:

24 Aaron shall be gathered unto his people: for he shall not enter into the Land which I have given unto the children of Israel, because ye rebelled against my commandments at the waters of strife.

25 Take Aaron and Eleazar his son, and charge them to come unto this Mount.

26 And cause Aaron to strip off his garments, and thou shalt put them upon Eleazar his son: then Aaron shall be gathered unto his Fathers, and shall die there.

27 And Moses did as the Lord had commanded: for they went up unto Mount Hor in the sight of all the congregation.

28 And Moses caused Aaron to strip off his garments, and he put them upon Eleazar his son: and Aaron died there in the top of the Mount: So Moses and Eleazar came down from off that Mount.

29 And when all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirty days.

Hitherto of the Ambassage of *Moses* to the King of Edom: These words contain the third and last part of the Chapter, to wit, the death of *Aaron* after the people were removed from the borders of the Edomites. For albeit the King did so unkindly deny them any passage, yet *Moses* and the Israelites do not oppose themselves against them, or attempt to break through by force of Arms, & multitude of men, and dint of sword, but pass by their borders peaceably, and fetch a compass about their land. True it is, those envious Edomites, were worthy to perish, and to be utterly destroyed for their inhumanity; yet because the time was not yet come wherein the Lord had prophesied and promised, that *the elder should serve the younger,* therefore the Israelites commit vengeance to the Lord *to whom it belongeth.* Now in these verses, we see how God beginneth to execute the former threatening against *Moses* and *Aaron.* For here we are to consider three things. First, the death of *Aaron.* Secondly, the succession of his son. Thirdly, the mourning of the people. The father dieth, the son succeedeth, the people lamenteth the death of the high Priest. If *Aaron* had died without any prediction and foretelling of his death, all men might have thought it had fallen out at adventures, and ascribed it wholly to the decaying of strength, & wasting of nature: but being revealed to *Aaron* himself, and manifested to the whole Congregation, both the time when, and the place where he should die, it appeareth that his days were numbered, and his years limited, which he could not pass.

As then God had determined the death of *Aaron,* and denounced his shutting out of the land of Canaan so that sentence is here executed upon him, the other concerning *Moses,* is reserved unto his time appointed of God. In this place God commanded both of them what to do, even to ascend up to the Mountain, and showeth that *Aaron* shall die there for his disobedience; whose garments must be pulled off, and put upon *Eleazar,* lest by touching of the dead, the holy garments should be defiled. After this commandment followeth their obedience agreeable to the same, they come up to the Mountain, *Aaron* is stripped; *Eleazar* is clothed with them: *Aaron* without fear of death, or longer desire of life, or prayer for life, departeth in peace, according to the word of God, he is gathered to his Fathers, *Moses* and *Eleazar* descend from the Mountain, *Moses, Eleazar,* and the people, mourn for *Aaron* thirty days.

[Verse 23, 24. *And the Lord spake unto Moses and Aaron.*] We see here according to the former threatening pronounced by the mouth of God, verse 12. that *Aaron* cometh not into the land of Promise, but dieth in Mount *Hor.* We learn hereby, that the threatenings of God are accomplished. Howsoever his judgments are many times deferred, and his punnishments prolonged because he is patient toward us, and would have no man to perish, but would have all persons come unto repentance: yet in the end all his threatenings shall be verified and fulfilled in their times and seasons. Consider this truth in our first parents, God threatened them that if they did eat the forbidden fruit they should die the death: we see the effect in them, and all their posterity throughout all times and generations. Behold other threatenings of God, we shall always read the execution after the denunciation. So when God by the Ministry of *Noah* a Preacher of righteousness, had threatened to destroy the whole world, if in an hundred and twenty years they repented not; we see how he brought in the flood upon the world of the ungodly, & swept them away from the face of the earth, which

they had corrupted with their cruel and unclean conversation. This we see likewise taught unto us throughout the books of the holy history of *Joshua, The man is cursed before the Lord,that ryseth up and buildeth the City Jericho: he shall lay the foundation thereof in his eldest son, and in his youngest son shall he set up the gates of it:* meaning thereby, that whosoever should attempt to build this City he should pay for it dearly, because what time he layeth the foundation of the walls his eldest son shall die, and when he setteth up the gates and hath finished it, his youngest son shall die. When this threatening seemed quite forgotten, and consumed with the rust of time, God doeth bring it to pass: as we see in the book of Kings, in *Hiel* the Betheli•e, according to the word of the Lord which he spake by *Joshua,* the son of *Nun.* The like we see in *Zachariah,* when resting in the power of nature, and the strength of his own body, he believed not the Angel, be was stricken dumb, and could not speak unto the people, Luke 1, 20. A memorable example also we have in the straight siege of Samaria, where a Prince answered the man of God, and said, *Though the Lord would make Windowes in the heaven, could it come so to pass?And he said, Behold thou shalt see it with thine eyes, but thou shalt not eat thereof: and so it came unto him for the people trod upon him in the gate, and he died.*

The Reasons here of are evident. For first, [Reason] the Nature of GOD is true and unchangeable: *Heaven and earth shall pass, but one jot or tittle of his word shall not pass, but shall be fulfilled.* This is that which is urged afterward in this book, Chapter 23.19.*God is not as man that he should lie, nor as the son of man that he should repent.* Hath he said, and shall it not be done? hath he spoken, and shall he not accomplish it? Seeing therefore God is unchangeable, with whom is no variableness, or shadow of turning, he will let none of his words fall to the ground; he is in one mind, and who can turn him? yea, he doth what his mind desireth.

[Reason 2] Again, who can hinder him, or say unto him, Why doest thou thus? No might, no power, no policy can withstand him in his works, albeit men rebel never so much, and resist never so mightily against him. There is great power in Princes, they are able to bring mighty things to pass, and to cross the attempts of others, yet sometimes they are crossed and resisted themselves. It is not so with the Lord our God,*Who is in the heavens, and doth whatsoever he will. He hath the hearts of all, even of Princes in his own hand,as the Rivers of waters he turneth them about as pleaseth him.* This made the Apostle cry out,*O the deepness of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who was his Counselor? Or who hath given him first, and he shall be recompensed? And who hath resisted his will?* So then, whether we consider the nature of God without change, or the weakness of man without power, we may safely and truly conclude, that all the threatenings which have been pronounced and denounced by the mouth of God, shall be verified and performed without any altering or diminishing of them.

[Use 1] Let us apply this to our selves, and gather assuredly from hence, the woeful estate of all wicked and ungodly men. For, seeing he doth not dally with us, or scare us without cause, so that all his threatenings faithfully denounced, shall be undoubtedly accomplished: how shall they escape so great condemnation as lieth at the door, and hangeth over their head? Howsoever therefore they put away the evil day far from them, and live as if God sate idle in

heaven, beholding all things, but punishing nothing: knowing all hearts and thoghts, but not regarding the works of men: saying, *We have made a covenant with death, and with hell we are at agreement:though a scourge run over and pass thorough, it shall not come at us, for we have made falsehood our refuge, and under vanity are we hid:* yet he that dwelleth in the heaven shall laugh, the Lord shall have them in derision. For what followeth? *Your covenant with death shall be disanulled, and your agreement with hell shall not stand; when a scourge shall run over and pass through, then shall ye be trodden down by it.* This is y^{t} which the wise man saith, Eccles. 8.11, 12, 13. *Because sentence against an evil work is not speedily executed, therefore the heart of the children of men is full, set in them to do evil. Though a sinner do evil an hundred times, and God prolongeth his days, yet I know that it shall be well with: them that fear the Lord, but it shall not be well with the wicked, neither shall he prolong his days: he shall be like a shadow, because he feareth not before GOD.* And to the same purpose the Prophet *Ezekiel* speaketh, Chap. 12, 22, 23, 24, 25, 26, 27, 28. where the Prophet reproveth two sorts of persons, open deriders of God's word, as if it should never be performed: and such as prolong the evil days, as if the plagues were for many years, and should not come in their days. But God expressly and directly meeteth with them both, and bindeth them together in one bundle, declaring and making it plain to their consciences, that when he speaketh the word it shall be done, and when he pronounceth a decree it shall stand. Thus in all ages of the Church, sat•n prevaileth with the children of disobedience, and draweth more to destruction by presumption, then he is able to do by desperation. Let us not harden our hearts thorough the deceitfulness of sin,*Let us seek the Lord while he may be found, and cal upon him while he is near.*

Secondly, let us ground our faith in the undoubted [Use 2] performance of those judgments y^{t} are yet to come: as that the Lord Jesus at the appointed time will break the heavens, and will come to judge the quick and the dead, at his appearance and in his Kingdom: that the wicked shall rise again, and stand before the bar of God's throne. These things we see not yet accomplished; for all things continue alike from the beginning of the creation. Hence it is, that *Mockers arise which walk after their lusts, and say, Where is the promise of his coming?But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a noise, and the Elements shall melt with heat, and the earth with the works that are therein shall be burnt up.* Yea, *When they shall say, peace and safety,then shall come upon them sudden destruction, as the travail upon a woman with child, and they shall not escape.* Thus the Prophet *Malachi* prophesieth: *Behold, the day cometh that shall burn as an Oven, and all the proud,and all the wicked doers shall be stubble, and the day that cometh shall burn them up, and shall leave them neither root nor branch.* Thus then we see a day of judgment is decreed and determined, and remaineth for the appointed time, but at last it shall come, and not lie: though it tarry, wait: for it shall surely come, and not stay.

Thirdly, we must not be dismayed when [Use 3] we see the wicked prosper and flourish, spredding themselves as the green Bay tree: for loe God hath set them in slippery places, and casteth them down in the end unto desolation; they are suddenly destroyed, & horribly consumed, as the chaff which the wind driveth away, and as a dream when one awaketh. This temptation hath overtaken the children of God, and caused them oftentimes to shrink back when they saw the prosperity of the ungodly, and on the other side the troubles of the

godly, & hath made them to reason within themselves of the providence of God. But shall not the King rule his own kingdom? or the Master govern his own house as pleaseth him? And shall not we give the Lord leave to dispose of all things in heaven and earth, after the good pleasure of his own will? He fatteth the wicked against the day of slaughter: he leaveth them without excuse, and maketh his blessings as a witness against them. Contrarywise, the children of God, although they suffer afflictions, yet afflictions to them are not evil, but try their faith, as the furnace doth the gold. Let us not deceive our selves in judging and esteeming of good and evil. That is good which maketh us better, that is evil that maketh us worse. The works of the flesh, adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, envy, murders, drunkenness, covetousness, and such like, are manifestly evil. These God keepeth from his deer children, and his deer children from them, that they reign not in them.

The Israelites in Egypt lived under hard masters, and carried many heavy burdens, and sent up many passionate sighs to God, with deep groans of spirit, whilst *Pharaoh* and the Egyptians took crafty counsel together, and sported themselves in the miseries & mischiefs which they had brought upon them. But whose condition was the more happy, let the red Sea testify, from which the Israelites were delivered, in which the Egyptiās were drowned. *David* taken from the sheep-folds, tasted of many sorrows, being in perils among the Amalekites, in perils in the Wilderness, in perils of his own Nation, in perils of his own servants, in perils among false brethren, and was hunted from place to place as a Partridge in the Mountains, whilst *Saul* sought his life, and enjoyed the pleasures and treasures of a kingdom. But whose estate was the more happy, let the end and issue of them both determine; the one lived in glory, & ended his days in peace, the other sheathed his sword in his own bowels, and so died in despair. The Apostle *James* willeth us to *take the Prophets for an example of suffering adversity, and of long patience, which have spoken in the name of the Lord: Ye have heard of the patience of Job, & have known what end the Lord made,for the Lord is very pitiful and merciful.*

Lazarus a poor beggar, destitute of succor and friends, lying at the rich man's gate, having his mind as full of cares as his body was of sores, whilst the rich glutton was clad in purple gorgiously, and fared deliciously every day. But whose condition was the more blessed and happy of them twain, let this tell us and teach us for our instruction, that *Lazarus* when he died had the holy & elect Angels to attend upon him to carry his soul into *Abraham's bosom,* that is to say, into the kingdom of heaven: the rich man also died, & his body was buried, his soul was carried & cast into the torments of hell, *Where the worm never dieth,and the fire never goeth out:* the one unsufferable, the other unquenchable, both infinite. Let us not therefore rest in beholding the present face of outward things, but possess our souls with patience in a sweet meditation of God's providence, considering that it shall in the end be well with all them y^{t} fear the Lord: and that howsoever the wicked do prosper in the world, & increase in riches, yet if we enter into the Sanctuary of God, we shall see they are set in slippery places, they are lifted up on high, and therefore their fall shall be more fearful, seeing all the threatenings of God must without fail fasten upon them.

Lastly, seeing the menaces and threatenings [Use 4] of God must be performed, this serveth also to assure us that the gracious promises of God made in mercy to his people, shall in truth and righteousness be accomplished. The Lord that is always the same, as he is true in his threatenings to the ungodly, so will he be found true in his promises toward the godly. For, seeing no part of his word shall pass away, & that he will not *falsify his truth,nor alter the thing that is gone out of his mouth,* one part serveth to confirm another; his threatenings are ratified by the assurance of his promises, and his promises are established to be surer then the heavens by the assurance of his threatenings. So then, let us learn to depend upon God, & to trust in him, knowing,*that all his promises are yea and Amen, unto the glory of his name.* Let us rest in him for the pardon of our sins, for the hearing of our prayers, for the feeding of our bellies, for the resurrection of our bodies, for the inheritance of everlasting life, having a strong assurance of faith, that the Lord is just and true in all his promises. This is a notable comfort and consolation to all the childrē of God, to cause us to set our hope in him, having a patient and constant expectation of all things that by faith we have believed, saying with the Apostle, 1 Tim. 1, 12. *For this cause I also suffer these things, but I am not ashamed: for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.*

[Verse 25, 26. *Take Aaron and Eleazar his son, and cause Aaron to strip off his Garments, and thou shalt put them upon his son.*] Here is delivered, how *Aaron* yet living, his son is invested and installed into his Office with the ceremonies and solemnities thereunto appertaining, at the appointment of God, to show the continuance of the Priesthoode, & to take away all occasions of dissensions from the people. Thus we see the good estate of ye Church is provided for by *Moses* before *Aaron* died, and went the way of all flesh. The Doctrine hence is, that the good of the Church must be regarded of us, to leave it in good case after our death and departure. I say, it is a principal duty required of us, when we must leave the world, to provide for the continuance of the Church and truth of God, that it may flourish after us, and not die with us, or be buried in the earth forever. This appeareth by the Apostle *Peter, I will endeavor always, that ye also may be able to have remembrance of these things after my departure.* 2 Pet. 1, 15. Hereunto accordeth the care of the Apostle *Paul* writing to *Timothy, Watch thou in all things: suffer adversity; do the work of an Evangelist; cause thy Ministry to be thoroughly liked of, for I am now ready to be offered, and the time of my departing is at hand,* 2 Tim. 4, 5, 6. This we see many ways in *Moses,* who would not leave the people without a guide, as sheep without a Shepherd, and therefore prayed for a fit Governor, *Let the Lord God of the spirits of all flesh appoint a man over the Congregation,who may go in and out before them.* And therefore it is said, Deut. 34, 9. that *Joshua* the son of *Nun* was full of the spirit of wisdom, *For Moses had put his hands upon him, and the children of Israel were obedient unto him, and did as the Lord had commanded Moses.* Likewise *David* at the point of death exhorteth the Officers of his kingdom, and *Solomon* his son which was to sit upon his Throne, to know the God of his fathers, and to serve him with a perfect heart, & with a willing mind, assuring him, that if he seek him, he will be found; and threatening him if he forsake him, y^{t} God will cast him off forever. [Reason 1] And great reason it is, we should have this care and consideration of the good & beauty of the Church. For the Church is our Mother, who hath conceived and brought us

forth to live a spiritual life to God, we have sucked her breasts, and through her we have here begun our heaven & happiness. What unkindness and unthankfulness were this to leave her destitute, who hath travailed in pain of us until Christ be formed in us, and to withdraw all duty and endeavor from her touching her condition to come? Were it not a note of an unnatural, a lewd, a shameful child, to forsake his own mother who bare him in her womb, nourished him with her breasts, dandled him in her lap, refused no base service for his good, cared for him whē he could not care for himself, in whose eyes he was tender and dear; were it not (I say) a note of great infamy to leave her in misery, or as a prey to the enemy? We see the Lord Jesus Christ being on the Cross, provided for his Mother, & committed her to the care of the Disciple whō he loved. In like manner the Apostle requireth this duty,*If any faithful man, or faithful womā, have widows, let them minister unto them: And if there be any that provideth not for his own, he denieth the faith, and is worse then an Infidel.* Whosoever therefore hath been brought up in the bosom of the Church, begotten by the immortal seed of the word, nourished at the Table of Christ, and taught to look for an eternal inheritance in the heavens, can never assure himself to be the true child of his mother, but rather a base and bastardly brood unless he show it by the continual care he hath of the safeguard and protection of the Church, which is the mother of all the faithful.

Besides, grievous and greedy wolves enter [Reason 2] upon the labors of faithful and painful Pastors, to make hauock of the Church, and to seduce the people of God. For Satan is never idle, though never well occupied, and as a reverent father once said, he is the most diligent Bishop in his Diocese: he never resteth, but always *compasseth the earth too and fro,and walketh therein:* He hath his instruments which he setteth on work, that poison the church with the leaven of false doctrine, and sow ye Lord's field with the Darnell of their devilish devices. Therefore the Apostle exhorting the Elders of *Ephesus,* Acts 20, 28, 29, 30 saith, *Take heed to yourselves, and to all the flock, where of the Holy Ghost hath made you Overseers, to feed the Church of God which he hath purchased with his own blood: for I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Moreover of yourselves shall men arise, speaking perverse things, to draw Disciples after them.*

Now it remaineth to see the uses hereof [Use 1] First, we learn from hence, the con•inuance of the Church upon the earth, and the perpetual remaining of it, so long as the earth endureth, and so long as the Sun abideth a faithful witness in the heavens. Though it be sometimes driven from place to place, and abideth not in one stay and state, like ye Moon that sometimes shineth in the full, sometimes in the wane, and sometimes in the eclipse, as the woman constrained to fly into the wilderness, where *she hath a place prepared of God, that they should feed her there:* and as the reign of *Ahab,* when *Elias* thought himself left alone, as a Sparrow upon an house top: yet there always hath been a Church from the beginning, and ever shall be a Church to the end, from *Adam* the first, to the last man that shall stand upon the earth. This the Prophet teacheth, Psal. 72, 5. & 102, 26, 27, 28. Let the enemies fret and storm, let them rage & roar never so much, they labor in the fire, and sweat in vain, they shall perish & fall down; but the Lord that is able of stones to raise up Children unto *Abraham,* holdeth up ye heads of his people that they stand *as an house built upon the Rock; the rain falleth, the flood cometh, the wind bloweth and beateth upon that house, yet it abideth firmly and*

falleth not, for it is grounded on the Rock, Math. 7, 24, 25, like the bush that burned with fire, but was not consumed. Exod. 3, •.

Secondly, seeing our care must be, that the [Use 2] truth of God may live when we are dead, and remain after our departure: It is the duty of all the Ministers of God to preach the word of God in season and out of season, 2 Tim. chap. 4, verse 2, 3, to be instant in reproving, rebuking, exhorting, with all longsuffering and doctrine: yea, to do these things with all their power, seeing there is neither work nor wisdom in the grave whither they go. For (alas) how shall they mind the future good of the Church after their death, that mean not the present good of the Church in their life? Wherefore, let us take all occasions & opportunities to promote the Gospel,*Let us keep back nothing that is profitable, but reveal to the people the whole counsel of God, knowing that they are redeemed by the blood of Christ, and we are put in trust after a sort with the price thereof.* We have a great account to make in that day, in ye great day of the Lord; let us therefore stir up our selves to feed the flock of God that dependeth upon us. And surely, the cause of the ruin and desolation of many Churches, is the negligence and idleness of the Pastors thereof,*For while the Husbandmen sleep, the Enemy soweth tares among the wheat.* From hence it cometh, that the people live in ignorance, lie in open sins, and are carried away with every blast of false doctrine, whithersoever false Teachers will carry and conduct them. This the Prophet *Isaiah* expresseth, Chap. 56, 9, 10, 11, 12. *All ye beasts of the field come to devour even all the beasts of the Forest: their watchmen are all blind, they have no knowledge, they are all dumb dogs, they cannot bark: they lie and sleep, and delight in sleeping: and these greedy dogs can never have enough, and these sheepheards cannot understand, for they all look to their own way, everyone for his advantage, and for his own purpose.* Where he teacheth, that the people are ready, and lie open to be seduced by Atheists, by Papists, by Libertines, by Familists, by Anabaptists, by Brownists, where there are blind guides, and idol sheepheards, evil beasts, and slow bellies, that feed themselves, but feed not the flock. And he noteth four monstrous vices and capital sins that poisoned the Church. First, albeit they were appointed watchmen, yet they were blind, & their judgment corrupted. They were made Seers, and yet did not see; Lights, and yet were in darkness; Teachers, and yet were unlearned; Instructers of others, and yet wanted knowledge themselves.*If then the light be darkness, how great is that darkness?* Secondly, they were sluggish and slothful dogs, they cannot for drowsiness and laziness open their eyes to see, or their mouths to bark. And when they are called upon and spoken unto, saying, *How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?* They answer, *Yet a little sleep, a little slumber, a little folding of the hands to sleep.* Prov. 6, 9, 10. Thirdly, they are greedy of their own gain, covetous, and given to filthy lucre, being carried away by the deceit of *Balaam's* wages. Lastly, they are given to belly-cheer and all riot, Jude v. 12. *They follow their pleasures and pampering of their bellies, making them the god whom they serve, and do not serve the Lord Jesus.* The Apostle said, *I seek not yours, but you,* 2 *Cor.* 12, 14. but these might say otherwise of themselves, I seek not you, but yours. And are not such Pastors to be found among us, that through covetousness & Epicureanism regard not the duties of their calling? They join living to living, as those that joined house to house: they live at pleasure, they eat, they drink, they feast, they say,*Come I will bring wine, and we will fill our selves with strong drink, and tomorrow shall be as this day, & much more abundant.* Heereby they are made

unfit & unable to do the duties of their Calling: so as like crammed dogs they lie bathing and beaking themselves by the fire: and though never so much harm be done in God's churcn, they cannot be made to awake and bark in any season to warn the people, and to fray away the Wolf. But if any go about to raise and to rouse them up out of their sleep, they disquiet their consciences too much, and trouble their patience so, that they are ready to gnar, yea they begin to snap and snatch at him with their teeth. So that the best way is to follow the counsel of our Savior which he gave concerning the Pharisees, Mat. 15, 14. *Let them alone, they be the blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch.* Seeing then, such as teach not the people over whom the holy Ghost hath made thē Overseers, can never soundly desire the aftergood of them: it behooveth such to labor with all their strength, to build up the people in knowledge, faith, and obedience, that so God may have a people to serve him after their departure.

Lastly, it standeth everyone upon that hath [Use 3] the government of others, whether it be in the Church or in the Common-wealth, or in the private Family, to look to their charges, that by their godly care and holy endeavor, God may be worshipped & served after their departure. This is to be considered of Magistrates, Ministers, and Governors of houses. The Magistrate ruling in the Commonwealth (whether it be the King as the superior, or whether it be other Governors, as they y^{t} are sent of him for the punishment of evil doers, and for the praise of them that do well) must provide to the utmost of his power for ye godly and peaceable estate of the kingdom, or incorporation where he remains, by maintaining the Ministry, by promoting Religion, and by executing Justice. This *Moses* did (as we saw before Deut. 31, 2, 6, 7, 8) he assembled the people, he signified his departure, he encouraged them against their enemies, & took order for their welfare after his death, by appointing *Joshua* to succeed him, and to bring the people into the land which the Lord had sworn unto their Fathers. Thus *Joshua* dealt, walking in the steps of *Moses* his master, he giveth the people charge to worship the true God, to stick fast unto him with full purpose of heart, to love him, to fear him, to serve him in uprightness and in truth, and to put away the gods which their fathers served beyond the River. Thus did *David* set his son upon his throne before he died, 1 Kings 2.2, 3. and gave him a great charge to maintain that Religion which he had established. The duty of all Ministers when they are dying and departing this life, is, to provide as carefully as they can, that the good work begun by them, may be furthered by their successors, and that the truth which they have planted may not be supplanted & pulled up by the roots by such as shall enter into their labors. It is not enough for them to labor in their own persons while they live, but to endeavor that others may succeed them in piety as well as in place, & in diligence, as well as in office. Thus dealt Christ our Savior in calling his Apostles: thus dealt the Apostle in ordaining elders in every City, and appointing Pastors and Teachers in several places so soon as they had gained them to the faith. Lastly, it is the duty of all Fathers and masters of families to provide for the souls and salvation of all such as are under their jurisdiction and government; even of such as are the meanest and lowest in the house, to charge them to know the true God, and to serve him in the simplicity and sincerity of their hearts. This we must do in health, this we must do in sickness, this we must do in death: and so we shall glorify God living and dying. Thus did *Abraham* teach his children and

servants, and for this is he commended of God, Gen. 18, 19. *I know Abraham my servant, that he will command his sons and his household after him, that they keep the way of the Lord to do righteousness and judgment.* Thus said *Jacob* when he died, Gen. 49, 1, 2. & this must all of us be careful to practice, if we will be the children of faithful *Abraham,* to speak of the laws of God in our houses, whē we walk by the way, when we lie down and when we rise up.

[Verse 27, 28. *And Moses did as the Lord had commanded, he caused Aaron to strippe off his garments, and he put them upon Eleazar his son.*] We see the obedience of *Moses* to the Commandment of God; for *Aaron* pulled off his Priestly robes, and they are put upon *Eleazar,* to whom lineally the Priesthood did descend: whereby we see that there was a personal succession belonging to the Priesthood from father to son, & from one man to another. Hereby we learn, that the Priesthood under the law passed from one to another. The Priesthood begun in *Aaron,* and continued in his line, rested not in one man, but continued by succession from age to age. This we see evidently proved throughout the old testament: for as they were cut off by death, so others arose in their rooms that served at the Altar. As *Eleazar* succeeded *Aaron* so did *Phinchas* succeed *Eleazar,* & so the Priesthood proceeded from father to son, and from one generation to another, as appeareth in the genealogies of the Priests. This the Apostle to the Hebrews plentifully proveth, Many among them were made Priests, because they were not suffered to endure by reason of death; declaring y^{t} the Priests after the order of *Aaron,* succeeded each other, and confirming it by the reason & cause thereof, because the Levitical Priests were taken away by death, and could not endure forever.

This then we must hold to be one reason forcible and powerful, to prove the continued [Reason 1] succession of the Priesthood of Levi from father to son, because they were cut off by death and so not suffered always to execute their Priesthood. Seeing therefore these Priests were mortal, there must be a succession from one to another. This is that reason which was remēbred before out of Heb. 7, 23. showing that they had many Priests, because they were all subject to mortality, and could not continue through necessity of death.

Secondly, the promise of God made unto *Aaron* and to his posterity must be accomplished [Reason 2] and performed. He consecrated *Aaron* and his sons, and made a covenant with them, not with *Aaron* alone, not with his children alone, but with their posterity, he established it as a testimony in *Jacob,* and as a law in *Israel,* that their posterity might know it, and the children which should be born of them should stand up and minister before the Lord, in the beautiful garments and glorious robes of the Priests, Exod. 28, 2. Therefore the Lord said by *Moses,* Exod, 29, 29, 30. Num. 3, 10. & 18, 7. *The holy garments which appertain to Aaron, shall be his sons after him, to be anointed therein, and to be consecrate therein. That son that shall be Priest in his stead, shall put them on seven days, when he cometh into the Tabernacle of the Congregation, to minister in the holy place.* So God made his covenant of peace with *Phinehas* the son of *Eleazar,* the son of *Aaron,* & confirmed the Priests office to him & his seed after him; because in the zeal of his Spirit he had turned away the wrath of the Lord from ye Children of Israel.

This teacheth us first of all the imperfection [Use 1] and insufficiency of it, both of the Priests themselves, and of the Priesthood it self. It pointed out a better Priest, and a better priesthood, and directed them to rest not in it, but in some other. So the Apostle, Heb. 7, 11, 12. declareth, that the Levitical Priesthood was imperfect, because another Priest is promised a long time after, according to the order of *Melchizedek: If any perfection had been by the Priesthood of the Levites, what needed it furthermore that another Priest should arise after the order of Melchizedek, and not to be called after the order of Aaron? &c.* Where we see, he showeth to what purpose there must be a Priest after another rule and fashion; not after the order of *Aaron,* even because perfection is not in the Priehhood of the Levites, nor under the Law which was established under it: so that we must acknowledge it hath an end, forasmuch as with the ceremonial law, the ceremonial Priesthood was cancelled and abolished.

[Use 2] Secondly, from hence we learn to acknowledge a difference between the Priesthood of Christ, and the Priesthood of the Levites. This standeth in diverse points and circumstāces, as the same Author of the Epistle to the Hebrews, evidently declareth. The Priesthood of Christ is eternal, as the Prophet declared long before,*Thou art a Priest forever after the order of Melchizedek:* he was made with an oath by him that said unto him, *The Lord hath sworn and will not repent.* But the Priests of *Aaron's* order were mortal, not eternal; they were made by the word of God, but without an oath. Besides, our great high Priest Christ Jesus, holy, harmless, undefiled, separate from sinners, and made higher then the Heavens, hath a Priesthood *which cannot pass from one to another:* wherefore he is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them who by his own blood entered in once into the holy place, and obtained eternal redemption for us, purging our Conscience from dead works to serve the living God; for it is impossible that the blood of bulls & Goats should take away sins. Thus we see, that the Priesthood of Christ can have no succession, inasmuch as being once performed, it hath no imperfection: and whereas the Jews in the time of the law had *Aaron* and his posterity, which were but mortal and miserable men, we have Christ the immortal and blessed God, who liveth forever, to be our everlasting Priest.

[Use 3] Lastly we learn, that seeing the Levitical Priesthood passed from one to another, so as by death they were not always suffered to exercise and execute their Priesthood: we see, I say, that the Church of Rome bringing in again such a Priesthood & such Priests as are cut off by death, do renew the Levitical priesthood, and labor to raise it out of the grave, w[c] hath long ago been buried with honor. For this is common to them both, to end their days and leave their Priesthood to others: so y[t] the Dart which the Apostle casteth against the Levitical Priesthood, pierceth and perisheth the very heart of the Popish priesthood, when he saith and proveth, that there can be no other Priests but Christ under the New Testament, because *he continueth forever,* considering that the multitude of Priests, and succession of them one after another, ariseth from the imperfection and insufficiency of the Priests, which were continually by death taken away. If then the upstart Priests of the Sinagogue of Rome will be Priests properly, they cannot be Priests after the order of *Melchizedek* (as they wretchedly and blasphemously claim themselves to be) who was both King and Priest; neither cā they be successors of Christ, forasmuch as he hath none to

succeed him. For if ye Jews might not continue to offer their sacrifices and oblations after the sacrifice of Christ was once offered, because it was perfect and all-sufficient, yea the consummation of all that went before; it followeth, that the Popish sacrifice (being an addition unto that which is perfect) as a rotten and ragged patch to a new garment, cannot stand, but is to be thrown down and abolished like an abhominable idol.

[Verse 29. *All the house of Israel wept for Aaron thirty days, when the Congregation saw that Aaron was dead.*] The last point observed in this chapter, is the affection of the people, after the death of *Aaron* one of the chief pillars and protectors of the Church, and of true Religion among the Israelites. They mourn for him, not a day, or a week, but a whole month, to declare what a sensible feeling they had of the incomparable loss of the Church. We learn hereby, that when the chief members, stays, props, and pillars of the church be taken away, the rest of the parts are to be hūbled and touched to the quick for the same. True it is, a measure in mourning and lamentation is to be used, that we be not sorry as men without hope: yet by this example we see it is lawful to mourn for the dead, & the greater loss the Church hath received, the greater lamentation and grief ought to be expressed.

This is evident by the practice of God's servants in all ages of the Church, proportioning their sorrow according to the greatness of their loss. We see Ge. 50, 1, 10, 11. when God called *Jacob* to himself out of this world, a Father of the Church (and a great light that shined not only within the doors of his own family, but in the darkness of Egypt) he was greatly and exceedingly lamented for ye space of seventy days: so that the Canaanites said, *This is a great mourning unto the* Egyptians. So when *Moses* the servant of the Lord died (like unto whom there arose not a Prophet in Israel) unto whom GOD spake not by vision or dream, but face to face as a man talketh with his friend, Deut. 34, 8. the children of Israel mourned for him thirty days, whom he had guided with a fatherly care many years. So when *Samuel,* another principal pillar of the house of God died, 1 Sam, 25, 1. *All Israel assembled, and mourned for him, and buried him in his own house at Ramah.* When God took away good King *Josiah,* like to whom there was no King before him that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of *Moses,* who bowed neither to the right hand, nor to the left, who remembered his Creator in the days of his youth, and honored God with the first fruits of his life; all *Judah* and Jerusalem mourned for him, 2 Chron. 35, 23, 24. yea *Jeremiah* lamented *Josiah,* and all the singing men and singing women *mourned for him in their lamentations, and made the same for an ordinance to Israel & behold they be written in the Lamentations.* But touching *Jehoiakim* ye son of *Iosia,* who degenerated from his father, & walked not in his ways, it is said, *They shall not lament him; saying; Ah my Brother, or ah my Sister: neither shall they mourn for him, saying, Ah Lord, or ah his glory: he shall be buried as an Ass is buried, even drawn and cast forth without the gates of Jerusalem.* The like comparison we see in the New Testament, when as *Stephen* was stoned, a faithful witness of Christ, a worthy member of the Church, and a constant defender of the faith, certain men *carried him to be buried, and made great lamentation for him.* But when *Ananias* and *Sapphira* filled with Satan, keeping away part of the price of their possession, tempting the Spirit, and lying unto God, fell down and gave up the ghost, young men arose, took them up, and buried them, but no mention of any tears or lamentatiō, much less of any great lamentation made for them. God

swept them away as dung from ye earth for their hypocrisy; but the Church lamented not the death of these wicked persons. So then to omit many other examples that might be alleged, we see, that howsoever men may be mourned for in a natural affection & compassion by their friends and kinsfolks, yet chiefly and principally we are to bewail the loss of the church, whē such are taken away as might do good service to God and his people.

[Reason 1] This truth appeareth by good force of reason. First, the Ministers are as the Chariots & horsemen of Israel in their Ministry, that is, the strength and defense of the Church and Commonwealth. Therefore *Elisha* seeing *Elijah* taken up by a whirlwind into heaven, cried out,*My father, my father, the Chariot of Israel, & the horsemen thereof.* And as *Elisha* said of *Elijah,* so did *Joash* the King of Israel of *Elisha.* For being sick of his sickness whereof he died, the King came down unto him, and wept upon his face, and said, *O my father, my father, the Chariot of Israel, and the horsemen of the same.* Thus spake the King himself to the Prophet, and these honorable Titles he gave unto him. And no marvel. For they fight and bend their forces against swearing, blasphemy, contempt of God's word, profaning of his Sabbaths, whoredom, drunkenness, idleness, covetousness, and such like, as lay us open to the wrath of God. These and such like sins are they that weaken the land, and lay it naked to the invasion of enemies, as appeareth, Exo. 32, 25. *Moses* saw that by their idolatry the people were naked, for *Aaron* had made them naked unto shame among their enemies. We do oftentimes fear enemies, and invasion by enemies: but we fear not that which bringeth in the enemies, and openeth them a free passage to spoil and destroy without compassion, to wit, sin. So long as we walk with our God, and are reconciled unto him, we are under God's protection, and he is a *Buckler round about us,* we are in league with the stones of the street, and the beasts of the field. *For if God he on our side, who shall be against us?* Rom. 8, 31. If then the Ministry of the word be as a brazen wall, and the Ministers thereof stand in the breach between the living & the dead to turn away the wrath of GOD, when his judgments run through the Land, there is great cause to be humbled, when God pulleth from the Church and Commonwealth, so great posts and pillars that help to hold them up.

Again, it is a sign of God's wrath & heavy [Reason 2] displeasure, and a fore-runner of a farther judgment. When God took away the good and godly King *Josiah,* a nursing father of the Church, that reformed religion in his young and tender years, sought unto the Lord, hūmbled himself before him, and wept when he heard the threatenings denounced against the land: he spared not Jerusalem and the inhabitants thereof long after. If there be a good Pastor in the church, if a good Prince in the land, if a good Magistrate in town or city, if a good Master in a family, and God take him away, there is cause to lift up our voice by mourning, weeping, and great lamentation: this being a token of God's displeasure, & a sign of taking his former mercies from us: so that the seeing and feeling of God's wrath in bereauing us of such as might do good along time publicly or privately, ought to be no small grief to us. The prophet teacheth, that when God hath any vengeance ready to be poured upon a people, he taketh away the righteous from the plague, as he did *Lot* out of Sodom, saying; *The righteous perisheth,and no man considereth it in heart: and merciful men are taken away from the evil to come.* Therefore when God taketh excellent and principal members from the rest of ye body, it is as a threatening always to those that are left behind, and an evident

testimony to them, that they are unworthy of their company and presence, as the Apostle declareth, *That the world was not worthy of those faithful men that shined as lights in the midst of a froward & crooked generation.* So then, it is a right mourning and well ordered grief, when we lament the taking away of good men, endued with the graces of the Spirit, which have lived in the fear of God, and done notable service in the Church or Commonwealth.

Let us apply this point to our instruction & [Use 1] edification. First, it serveth to condemn the Stoicall senselessness and blockishness of such as take it to be a part of manhood & courage, to be affected with nothing, to be grieved at nothing. It is lawful to mourn for the dead: so did *Abraham* the Father of the faithful for *Sara:* nay, so did Christ the head of the church in whom was no sin, neither guile found in his mouth, mourn for *Lazarus.* These lamented the dead, but not the state of the dead, which they knew to be most comfortable to all the faithful, as the Apostle teacheth, Reu. 14.13. *Blessed are they that dy in the Lord, for they rest from their labors and their works follow them.* In regard whereof,*Paul* warneth the Thessalonians concerning them that are asleep, that they sorrow not even as they which have no hope. True it is, we cannot so renounce or reform our affections, but that there will be always somewhat worthy of blame and fault in us, in our mirth and mourning, in our love and hatred, in our hope and fear, in our anger, and such like passions: and we find it the hardest thing in the world to keep the mean between excess and defect, between too much & too little: yet it is absurd to dream of such a kind of dullness and stupidity as over-turneth human nature, and cannot be found in flesh and blood, yea standeth not with the condition of mankind, as he was created, or as he became corrupted. For so long as man remaineth in this life, he cannot be void of affections and perturbations, or be senseless like stocks or stones: albeit wise men are to moderate their passions, that Reason remain mistress of the soul, as it were the governor of the house.

Wherefore, we must know that Christian Religion doth not abolish natural affections, or pull them up by the roots, but only doeth moderate them and keep them, that they over flow not the banks, and doth bring them in subjection unto the will of God. So the Apostle (as we heard before) did not forbid the Church to sorrow for the dead, but putteth as it were a bridle into their hands, & only restraineth immoderate sorrow. Again, he doth not absolutely condemn and reprove all anger and indignation conceived in the heart, but represseth the excess & abundance thereof, as a wise Physician that seeketh to purge the over-flowing of choller. And in another place, he doth not condemn weeping in adversity, or rejoicing in prosperity, but he requireth *that they which weep,be as though they wept not, and they that rejoice as though they rejoiced not: and they that use this world, as though they used it not.* Furthermore, Christ our Savior doeth not forbid the loving of Father and Mother, of wife and children, of brethren and sisters, as that which standeth with the law of God and man; but only ordereth it aright, & bringeth it into his compass, saying, *He that loveth father or mother more then me,is not worthy of me: and he that loveth son or daughter more then me, is not worthy of me.* Thus then we are taught to use temperance and moderation in all the affairs of our life, in speaking or holding our peace; in joy or in sorrow, that we give not scope to our vnbrideled affections, but always order and dispose them as there is just cause.

[Use 2] Secondly, it condemneth such as are bereft of all sense and feeling of such grievous judgments of God. Alas, how can such assure themselves to be true members of Christ's body? For tell me, Can a man lose a principal part of his body, as his eye, his hand, his foot, and not be grieved? Or can a man be deprived of thē, and make a sport of it as at a play or pastime? Even so, such as in the suffering of ye members of ye Church do rejoice, or in the public joy of the Church do mourn, cannot in truth persuade their own hearts that they have any part or portion in the body of Christ. Wherefore, whensoever God taketh away any principal stay of Church or Common-wealth, we have cause of mourning, and humbling our selves under God's judgment. When the husbandman layeth his Axe to the root of ye tree, or vndermineth the ground about it, we cannot doubt but he meaneth the felling and falling of it. Or when we see a Gardener take away the hedge or wall of his garden, pluck up by the roots the chiefest & choicest plants disfigure the ornaments and beauty of it, and lay it open for the beasts to enter, we may gather he mindeth not to continue, but deface the Garden. Or, when a Carpenter pulleth down the master-pieces and posts that doth hold up the whole frame, and layeth the foundation even with the ground, we may conjecture by these means, that he meaneth to remove the building to another place. So when we see the evident footsteps of God's wrath, and begin to discern the fire of his jealousy breaking out by the smoke beginning to appear, in taking away serviceable men as plāts of his own garden, as pillars of his own house, and as branches of the Tree which his right hand hath planted, we must lay it to our hearts as tokens going before destruction. This our Savior handleth, Matth. 42, 32, 33. speaking of the signs going before his glorious appearance at the end of the world, *Learn the Parable of the Fig tree, when her bough is yet tender, and it putteth forth leaves, ye know that Summer is near: so likewise ye, when ye see all these things, know that the kingdom of God is nere, even at the door.* And now (beloved) behold and consider, lift up your eyes, and look how God hath dealt with us: and mark whether his dealings toward us be not tokens of his anger and fore-runners of his judgments. Hath he not taken from us a most worthy Prince, our late Sovereign, who by the course of nature might have lived longer? Of whom we may truly say as *David* did, 2 Sam. 1, 24. *Ye daughters of Israel weep for Queen Elizabeth, who clothed you with Scarlet and pleasures, and hanged Ornaments of Gold upon your apparel.* Or else as *Solomon* doth speaking of a good woman, *Many daughters have done virtuously, but thou surmountest them all.* She opened the house of the Lord in the first year of her reign, as good K. *Hezekiah* did: she called back the reverent Ministers fled out of the land as *Elijah* into the wilderness, through the tyranny of *Jezebel:* she brought in the pure worship of God, cast out the Romish abominations, set forth the service of God in a known tongue, repealed the bloody acts of the persecutors: and therefore she thus honoring God, and advancing his Gospel, he likewise exalted her Throne on high, as the Throne of *Solomon,* 2. Samuel, 2, ver. 30. so that she shined in her time in the world, as if all the firmament thereof had been but one star, and as if in all the cope & compass of heauē, there had shined none but she. This star is now set and gone down, which should go near unto us, and pierce us to the quick, and make us (seeing a great Prince is fallen in Israel) never to forget ye great works which the Lord did among us by her happy hand. Besides, hath not the Lord taken from us many lights out of the Vniuersity, whence flowed many comfortable streams that watered the Garden of God? many out of Cities and particular Churches, whereby the Church hath received a deep and

dangerous wound, and yet we seem to have feared consciences and to be past feeling? When the vital parts begin to fail or to languish, the life of the body is in hazard. While the disease or distemperature is in the outward parts far from the head or the heart, there is hope of health and recovery; but when the lively parts begin to waste and consume by little and little, it is a sign of the decay of life, and of the approach of death. Howsoever therefore, the greatest part never lay these things to their hearts, nor interpret them as present tokens of imminent danger and judgment, yet we that have learned better things, ought to consider, that as they are taken away from the evil to come, & rest quietly in the grave (as in a bed,) even so they have left us behind for the evil to come.

[Use 3] Lastly, it is our duty to pray to God to stay his hand, to show mercy to his Church, and to pour out the full Vial of his vengeance upon his enemies that know him not, and upon the Nations that call not upon his Name. This the Prophet practiseth, Psalm. 74, 2, 19, 20, 21, 22. *Think upon thy Congregation which thou hast possessed of old, and on thine inheritance which thou hast redeemed, and on this Mount Zion wherein thou hast dwelled.* We see how he putteth God in mind of his Covenant, and entreateth him to strike through the loins of his enemies to their destruction; to maintain his own cause, and to spare his people, the sheep of his own Pasture, the dwelling place of his own Name, and the Congregation of his poor afflicted ones. So when in like manner we behold the hand of God upon his own Sanctuary, & to begin judgment at his own house; let us call upon him to consider whereof we are made, and to remember that we are but dust. This did the Prophet *Habakkuk,* when God threatened to enter into judgment with his church, *O Lord, I have heard thy voice, and was afraid: O Lord, revive thy work in the midst of thy people: in wrath remember mercy. Hab.* 3, 2. Where he teacheth, that whensoever we hear of the threatenings and judgments of God, we must pray him to repair and restore the state of the Church, which is ready to perish, who is able to heal the wound that his own right hand hath made. True it is, the great sins of this Land do cry out against us, & may justly provoke him to make havoc of all: yet let us call for mercy at his hands, and stay the course of our sins, that so he may stay the stroke of his judgments.

CHAP. XXI.

IN this Chapter we are to observe four principal pointes. First, the battle fought between *Arad* King of the Canaanites, & the Israelites. Secondly, another murmuring of the people (the last recorded in this Book) which God punisheth with fiery serpents, & cureth them with a brazen serpent. Thirdly, their happy proceeding in their journey toward the Land of promise, where God gave them water, and brought them to the borders of the *Amorites.* Lastly, the victories which Israel obtained on *Sihon,* King of the *Amorites,* and *Og* the King of *Bashan.* Now let us come to the first point, which is the encounter with the Canaanites, in these words.

1 And Harad a Canaanitish King dwelling toward the South, heard tell that Israel was come

by the way of the Spies; then fought he against Israel, and took of them a multitude of prisoners.

2 So Israel vowed a vow unto the Lord, and said; If thou wilt surely deliver this people into mine hand then will I utterly destroy their Cities.

3 And the Lord heard the voice of Israel, & delivered them the Canaanites; and they utterly destroyed them & their Cities, and called the name of that place Hormah.

What Canaanitish King this was, whereof *Moses* maketh mention in this place, is uncertain. Some think it to be the king of the Amalekites, which *Moses* pointeth out; but this carrieth no show or semblance of truth. For first, the Amalekites long since endeavored to stop the passage and proceeding of the children of Israel, and were destroyed with a great destruction; and therefore it is not likely, that now they would come out again to make a new on-set, especially seeing the Israelites invaded not their Land. Besides, the Amalekites cannot be accounted in the number of the Canaanites, inasmuch as they descended not of *Canaan,* but of *Esau,* and so were alied to the Israelites, being of the race of *Shem.* Rather we are here to understand some King of the Amorites, who because they came of one common stock, as *Moses* teacheth, Gen. 10, 15, 16, ate comprehended under the Canaanites. But to come to the matter it self, here we see how the Israelites encounter with *Harad,* occasion of the battle being offered by himself. For when by his espials and scouts sent abroad, he had intelligence that Israel approached, he levied an host, armed them, and issued forth against them of his own accord, not challenged, not provoked, not injured by the Israelites, but himself challenging and provoking, rusheth forward to the destruction of his person, and the confusion of his army. The success of this encounter was double. First, the Canaanites had the upper hand, slew some of the Israelites, and took many prisoners, & led them away captives, so that they turned their backs and were not able to stand before their enemies. The people of God having had this loss, & taken the foil, do not fret against God, nor despair of his help, but after this fresh disaster & discomfit, they reconcile themselves to God, they fly to him by prayer, they humble themselves as *Joshua* did, when the mē of *Ai* put them to flight, saying, *O Lord, what shall we say when Israel turn their backs before their enemies.* They vow unto God to turn nothing of this Kings Country to their own use and profit, but consecrate and sanctify all to God, destroying their enemies, and razing their Cities, if he would grant them victory, and deliver the Canaanites into their hands, in whom now was equal their proud insolency, and good success, through the former battle. No doubt the Israelites had sinned before against God, and not repented of their sin, they provoked him by their security, glorying in their strength, trusting in their multitude, and puffed up with the victories w^c God had given them, who had fought their battles gone in and out with their armies, and covered their heads in the day of slaughter: thus lying in their sins, nothing can prosper, God curseth the works of their hands, and letteth them see their own weakness, and that they should not be able to prevail against any of their enemies, unless God did fight for them, according to that in the 127. Psal. v. 1, 2. *Except the Lord keep the City, the keeper watcheth*

in vain: it is in vain for you to rise early, and to sit down late, and eat the bread of sorrow; but he will surely give rest to his beloved. So long as they trusted in their own strength and number, & looked not for victory as a blessing from God, they could not stand: but when they had repented and craved protection from him that is the strength of Israel, they join again their power, unite their forces, order their battails, resist their enemies, prevail and put them all to flight.*For if God be with us, who shall be against us? But if he be against us, who shall be with us, or who shall plead for us?* It is not the wisdom of the Leaders, nor the virtue of the soldiers, nor the counsel of the wise, nor the planting of munition, can any whit prevail, until we be reconciled unto God, and God unto us.

Lastly, the Israelites being masters of the field, having the Cities and persons standing at their mercy, they perform the solemn promise and vow made to the God of heaven, not to halves, or in part, as *Saul* did, who spared the better sheep and the fat beasts: but they utterly destroyed their enemies, & their cities, & in memorial of the great goodness of God, hearing them in their prayers, and respecting them in their miseries, they call the name of y place, *Hormah,* that is, destruction and confusion. This is the principal drift of this division. Now let us consider the doctrines that directly arise from this place, that our faith may be strengthened, & our obedience increased.

[And Harad a Canaanitish King, &c.] We see here how the Canaanites appointed to destruction, and to be rooted out, enemies to the people of God, such as had now filled up the measure of their sins, yet here prevail against Israel, kill some of them, and take others prisoners. This teacheth us this Doctrine, that oftentimes [Doctrine] the enemies of the Church prevail over them: I say, the enemies of God and of his people, who in the secret counsel and purpose of God, are vowed to destruction, do insult and triumph over the Church and particular parts thereof, God correcting the rebellion of his children by them. This truth God sealed up in the beginning by the blood of *Abel, Cain* spake friendly,*But rose up desperately against him, and slew his brother, because his own works were evil, & his brothers good.* So just *Lot vexed with the unclean conversation of the wicked (for he being righteous,and dwelling among them, in seeing and hearing, vexed his righteous soul from day today with their unlawful deeds,)* was notwithstanding carried away captive by a proud and insolent enemy. Besides, the book of Judges serveth us as a plentiful storehouse to teach this truth, where we see, that whē the people of God did wickedly in the sight of ye Lord, served *Baalim,* and forsook the Lord God of their fathers which brought them out of the Land of Egypt: the wrath of the Lord waxed hot against them, he delivered them into the hands of spoilers, he sold them into the hands of their enemies round about them, yea whithersoever they went out, the hand of the Lord was sore against them. So that the people of God are oftentimes driven to the wall, and constrained to yield unto the violence of bloody and cruel enemies.

Neither can we marvel at the Lord's doing, [Reason 1] if we consider; First, that his own people sin against him, and therefore God is even compelled to correct and chasten them, howbeit in mercy, not in his fury; for their instruction, not for their destruction. This the Prophet teacheth, Lam. 1, 3, 4, 5. Josh. 7, 1, 4. What father doth not correct when he seeth his children run astray, though he love them dearly? So God chasteneth his dearest Saints and

servants because they should not be condemned with the world. It is the sin of the godly that causeth him to lay sundry troubles and his heavy hand upon them, causing him to correct severely, evē those that he loveth most dearly, as he did *David* and diverse other of his people, that we should repent thereof, that God may cease smiting of us.

[Reason 2] Secondly, he maketh the adversaries prevail over his children, that they may learn to rest in God alone, to put their trust & affiance in him, and not to rely upon vain man, who is lighter then vanity it self. We are ready to rest upon our selves, & upon an arm of flesh, rather then upon the living God, as *David* in his prosperity said, *I shall never be moved.* Some trust in Horses, and some in Chariots, which are deceitful helps, & some in Princes, whose breath is in their nostrils: it is expedient therefore, that God should leave us for a time in the hands of our enemies, that we may learn our own weakness, and acknowledge his goodness. Thus he dealt with *Manasseh,* when he gave himself to sorcery, fell into idolatry, & shed much innocent blood with all cruelty, when he did evil in the sight of the Lord, and caused *Judah* to err, and to do worse then the heathen: *He was led away prisoner into Babylon, being put in fetters, and bound in chains. But when he was in tribulatiō, he prayed to the Lord his God, and humbled himself greatly before the God of his fathers.* He learned that in Babylon, which he could never learn at Jerusalem: profited more lying in prison, thē he did sitting on his throne and he got more true godliness in his heart, in the days of his captivity, then ever he gained in the time of his prosperity.

[Reason 3] Thirdly, to harden the hearts of the enemies, that they may run forward to their own confusion. For a little prosperity puffeth them up, thereby they sorget God, they grow in malice and madness, and tip their tongues with the venom of their hearts. Sometimes they are lifted up on high, that God may give them the greater down-fall. So he dealt with the men of *Ai,* Josh. 8, 6: after they had smitten many of the Israelites with the sword, they rushed headlong out of the City, to their own ruin and destruction. So he dealt with the wicked Benjamites, triumphing in their victories glorying in their own strength, and saying one to another, *Surely they are smitten down before us as in the first battle, but the judgment fell upon their own heads,* Judge. 20, 39.

[Use 1] The uses remain. First, we learn hereby not to measure the Church or the truth of religion by outward prosperity or peace, which is a deceitful measure and a false rule, seeing God often humbleth his servants under his & their enemies. True it is, God sometimes giveth unto his Church a flourishing estate in wealth and peace, in glory and visible beauty, to give thereby even a taste of all kind of earthly blessings, and that they might have opportunity to serve him, & every kind of comfort and encouragement in well doing: yet he oftentimes altereth the outward estate of the Church in this world, and changeth the condition of his servants from one extreme to another. Let us not therefore measure the favor and love of God towards our selves or others by the blessings or adversities of this life. Here the wicked many times flourish and flow in peace, when the godly live in great grief and misery; and on the other side, the godly sometimes prosper & have rest, and a time of breathing and refreshing granted unto them, whē the wicked are in great distress. This is it which the wiseman teacheth, Eccl. 9, 1, 2. *All things come alike to all, and the same condition is to the just and*

to the wicked, so that no man knoweth either love or hatred of all that is before them. No man can esteem by any outward estate, whether he be loved or hated of God, for neither do the righteous always prosper, neither are the wicked always crossed and afflicted; but the wicked flourish more commonly and more gloriously then the just, and the hand of God lieth heavier and sorer upon the godly, then upon the ungodly: both sorts are subject to death, both are laid in the grave, without any show or appearance of difference between the one & the other. The love of God toward the believers is not discerned by the eye, but apprehended and embraced by faith.

Secondly, we must learn not to publish & [Use 2] spread abroad the miseries and calamities of the Church, that the enemies may not rejoice in the days of her tribulation. We ought not to blaze & brute abroad the private infirmities of private persons, lest we kindle coals of hatred and contention & take away the good name of our brother: much more are we forbidden to divulge the miseries and afflictions of the Church, to give occasion to the enemy to rejoice and solace himself in the sorrows of the Saints of God. We know the rage of enemies, nothing is more joyful to them then to hear of the distresses and desolations thereof. Therefore *David* after the slaughter of *Saul* and *Jonathan* by the sword of the enemy, provoketh to this duty, 2 Sam. 1, 19, 20. *O noble Israel, he is slain upon thine high places: how are the mighty over thrown! Tell it not in Gath, nor pubish it in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.* Where he forbiddeth to tell and declare to the profane enemies the fall and overthrow of the King, his sons and host of Israel, lest the Philistines should insult upon them, and scoff at them, and consequently blaspheme the God whom they served and worshipped. The like charge the Prophet *Micah* giveth, speaking of the afflictions that should befall *Israel* and *Judah, Their plagues are grievous, for it is come into Judah: Judah: the enemy is come unto the gate of my people, unto Jerusalem: Declare it not at Gath, neither weep ye: in the house of Hophrah roll thyself in the dust.* Mich. 1, 9, 10. He enjoineth thē silence, lest the same thereof spread it self to their enemies to increase their reproach, and to multiply their sorrow. For what doth more vex us & double our misery, then to see men so far from pitying us, that they triumph over us and laugh at us? This condemneth many that live among us in these days of dissention, that tender not the peace of the Church, which ought to be as dear unto us as our own lives, but publish the shame & reproach one of another, as with the blast of a Trumpet, albeit our enemies and the enemies of our religion live among us. *Abraham* took up the controversy between him and *Lot,* saying, *Let there be no strife, I pray thee, between me and thee,neither between my heard-men & thy heardmen, because the Canaanites dwelled at that time in the Land.* If we did aright consider this point that our enemies are among us, y^{t} are as whips on our sides, and thorns in our eyes, that seek the subversion of the Common-wealth, not the conversion of the Church: there would not be so many bad & bitter invectives written as it were with gall and wormwood, setting on fire the hearts of one against another, as if we were enemies, not friends; strangers, not brethren; infidels, not believers. These contentions are a stumbling block unto the weak, an hardening and heartening of the adversary, and an utter estranging of us one from another. Let us therefore follow those things that belong to peace, and unite our forces

together as one man, that we may seek ye building up of the Church among us, and double our strokes upon the back of the enemy.

[Use 3] Thirdly, let us use patience under the cross, lying as under God's hand, and in the midst of all our afflictions say with the Prophet, *I was dumb and opened not my mouth, because thou didst it.* Psal. 39, 9. This we read to have been worthily practiced of *Job,* when the cup of affliction began to overflow, chap. 2, 10. *Shall we receive good at the hand of God, and not receive evil? In all this did not Job sin with his lips.* This also we find expressly required, Heb. 10, 32, 33, 34, 35, 36. Where we see in the example of these afflicted Hebrews, that when our enemies insult over the Church, we must not murmur & tepine, but be still and silent under the cross, and according to the counsel and commandment of Christ, Luke 21, 19, *By patience possess our souls:* and without this, we shall never have comfort and contentment in such afflictions as we are called to endure.

[Use 4] Lastly, seeing God at sundry times and in diverse manners giveth those that are his, into the hands of their enemies; surely in the ende he will not spare the wicked, he deferreth his punishments, but he striketh at the last. As he is longer in drawing his Bowe, and making ready his Quiuer, so his Arrows when they come, pierce the deeper, and wound the sorer. The higher his hand is lifted up before it falleth, the greater the blow is when it lighteth. He hath a leaden foot and hasteth slowly, but howsoever he tarry till the appointed time, yet surely he will come and will not stay, but recompense the slowness of his coming, with the greeuousnesse of his punishing, *When he will crush them with a Scepter of iron,and break them in pieces like a potters vessel.* This *Moses* teacheth in his song concerning God's benefits toward his people, and their unthankfulness toward him; *If I whet my glittering sword, and my hand take hold on judgment, I will execute vengeance toward mine enemies, and will reward them that hate me, and I will make mine arrows drunk with blood.* Deut. 32, 41, 42. Let them not therefore triumph over the Church & people of God: and let us wait a while, and see the end of all her enemies, how God hath set them in a slippery place. We see in this History, that albeit these Canaanites were as the rod of God to chastise his servants for their security, yet God in the end threw them in the fire, and gave them as a prey to his people, as appeareth afterward. The like the Prophet *David* declareth, Psal. 137, 3, 7, 8, 9, that howsoever the Edomites and Babylonians flouted at the Church in affliction, and they that led thē captives required of them in mockage, songs and mirth, saying, *Sing us one of the songs of Zion:* yet they escaped not the just hand of a revenging God, according to the prayer of his people, *Remember the childrē of Edom, O Lord, in the day of Jerusalem, which said, raze it, raze it to the foundation thereof: O daughter of Babel worthy to be destroyed, blessed shall he be that rewardeth thee as thou hast served us: blessed shall he be that taketh and dasheth thy children against the stones.* And the Prophet *David* being greeuoufly persecuted under *Saul,* and hunted frō place to place as a Partridge in the Mountains, assureth himself that flying to God in his afflictions, and possessing his soul by patience, he shall in the end behold God taking such vengeance on all his enemies, & rewarding them seven fold into their bosom, that he shall in pity and compassion pray unto God for them in their miseries. True it is, he doth not always recompense them presently, so soon as they have sinned, because he is the God of patience, waiting for their repentance,

bearing with the vessels of wrath, and making them without excuse; yet at the length he will reprove them, and set their sins in order before them, Psal. 50, 21.

[Verse 2. *So Israel vowed a vow.*] Before the Israelites trusted in themselves; now being overthrown by the enemies, they turn to God, and learn obedience by the things which they suffered. So then the present ouerrhrow given unto them, maketh them consider their own weakness, and driveth them to God in their distress.

The doctrine frō hence is this, that affliction is profitable to the Church, it bringeth & driveth us unto God. The Church of God in general, and the servants of God in particular, which cannot profitably use prosperity, and bear themselves thankfully in the days of peace, do learn in adversity to turn to God, and are thereby brought unto him. Hereunto cometh the example of the Israelites, Judge. 3, 8, 9, 10. When the wrath of God was kindled against Israel doing wickedly, forgetting God and serving their idols that turned to their ruin, then they cried unto the Lord, and he stirred up a Savior unto them. Hereunto also cometh the threatenings of *Moses,* Deut. 4, 27, 28, 29, 30. 2 Chron. 15, 3. To this purpose the prophet speaketh, Psal. 107, 6, 13, 19, 28. Whē they *wandered in the Desert, and found no City to dwell in; when they were bound in misery and iron, because they rebelled against the words of the Lord; when they travel by sea and occupy by the great waters, that the winds and storms toss them up and down, so that all their cunning is gone: Then they cry unto the Lord in their trouble, and he delivereth thē out of their distress.* So immediately before their captivity, they mocked the messengers of God, despised his words, misused his Prophets, which spake unto them, rising early and late; and abused their peace when they dwelled in their Cities and abode in their houses: but in the days of their affliction, when the enemies insulted upon them, their hearts were smitten, they could not sing the songs of the Lord in a strange land, then they remembered Jerusalem and the Temple, the sacrifices and service of God in the Temple, w^c^ they had frequented and too much prophanened, verifying that sentence in the Proverbs, chap. 27, 7. *The person that is full, despiseth an Honey-comb; but unto the hungry soul every bitter thing is sweet.* This the Prophet *Isaiah* setteth down in the song of the faithful, chap. 26, 16. *Lord, in trouble have they visited thee, they poured out a prayer whē thy chastening was upon them.* Now let us come to the reasons.

[Reason 1] For, from whence come they? or who is the author of them? Are they not from GOD? *There is no evil in the city, which the Lord hath not done,* Amos 3, 6. He hath his quiver full of arrows. Hath he not the sword to strike us? Hath he not the pestilence to consume us? Hath he not the famine to pinch us and pine us away? Hath he not all creatures in his own hand to send out against us? If then afflictions be the work of his hand, there is great reason and cause the church should turn to him that sendeth them, that by returning to him, the judgment may be removed & put away. This the Prophet teacheth, Lam. 3, 37, 38, 39, 40. *Who is it then that saith, and it cometh to pass, and the Lord commandeth it not? Out of the mouth of the most High proceedeth not evil and good? Let us search and try our ways, and turn again to the Lord: let us lift up our hearts and our hands to God in the heavens, saying; we have sinned and rebelled, therefore thou hast not spared.* Seeing therefore, afflictions are from God, not from men; from heaven, not from the earth; they must needs be of necessary and profitable use to the children of God, to whose good all things tend and fall out.

Again, none else in heaven or earth can [Reason 2] help us. To whom then should we turn but to the Lord? Can any other relieve us, or deliver us? Is there any help on the right hand or on the left hand? Can any take away that which GOD hath laid upon, the children of men? He is God, and there is none beside him: he killeth and giveth life, neither is there any that can deliver out of his hand. This is that which the Prophet urgeth Psal. 142, 4, 5. *I looked upon my right hand, and beheld, but there was none that would know me: all refuge failed me, and none cared for my soul: then I cried unto the Lord, &c.* If then God be the author of afflictions, and if none can take from us the smallest cross and the least touch of his little finger that lieth upon us, there is great cause that in all our troubles we should fly unto God, and draw near unto him.

Now let us consider the uses of this Doctrine. [Use 1] First, seeing the Church is brought to the Lord by afflictions, observe herein the mighty power of God, that hath many ways and sundry means to turn the hearts of men, to humble them, and bring them home unto himself; to call them and cast them down at his footstool. Indeed among all means that God hath sanctified to further our salvation, the chiefest is his messenger, one of a thousand to speak to them out of his word, & to preach unto them his truth, which is the power of God to salvation to all that believe. But he hath also many other ways that he useth when it pleaseth him, as he saith by ye Prophet *Isaiah,* chap. 5, 4. *What could I have done anymore to my Vineyard that I have not done unto it? He hedged it, he gathered out the stones of it, he planted it with the best Plants, he built a Tower in the midst thereof, and made a wine-press therein.* He beseecheth us by his sweet mercies, and when no fair means will serve, yet affliction is often made powerful to turn our harts, & to prepare the way for repentance, as the needle doth for the thread. This use is made in Job 33, 16, 17, 23. *God speaketh once or twice in dreams and visions, by his Messenger and Interpreter, even by their corrections which he hath sealed, that he might cause man to turn away from his enterprise, and that he might hide the pride of man.* Let us therefore hereby all of us learn to acknowledge the greatness, both of the mercy and power of God in working out our salvation effectually by so many means, who being infinitely good, is able to bring good out of evil, as he did light of darkness.

Secondly, we see that albeit afflictions be [Use 2] grievous and bitter, yet they are not unprofitable to those whom God hath chosen to better graces. Albeit tribulation and anguish, peril and the sword, nakedness and famine fall upon us, *And though we be slain all day long, and counted as sheep to the slaughter,* yet in all these we are more then Conquerors; there is a sweet issue and a comfortable end of them, that thereby we are made better. This appeareth by the confession and experience of the Prophet *David,* Psal. 119, 67, 71, & 94, 12, 13. *Before I was afflicted I went astray, but now I keep thy word.* And again, *It is good for me that I have been afflicted, that I may learn thy Statutes.* And in another place, *Blessed is the man whom thou chastenest, O Lord, and teachest him in thy Law: that thou mayest give him rest from the days of evil, whiles the pit is digged for the wicked.* True it is, we ought to make use of the mercies and patience of God, to be led forward unto repentance, that so where grace aboundeth, our obedience may abound also. But because we make his blessings and benefits an occasion of evil, and turn the grace of God into wantonness, I am persuaded it were a great deal better for many of us in respect of our souls and salvation, that we were in affliction and in

persecution, that the enemies were at our backs, and their swords at our throats, that the pestilence did walk among us, that the sickness destroyed us at noon-day, that a thousand did fall at our right hand, & ten thousand at our left hand, that we heard the sound of the Trumpet, the roaring of the Canon, the clattering of Armor, & crying in our streets: for then it were to be hoped, we would turn unto God in our misery, repent us of our iniquity, and fly unto God in our adversity. We see by woeful experience, that peace & prosperity have lulled many of us asleep in a bed of case, & have done the Church more harm, then cruel war, and bloody persecution. True it is, the blessings of God are not hurtful of themselves, but our corruption turneth that into a curse which God bestoweth as a blessing, *So that he which should have been upright, is laden with fatness,and spurneth with his heel.* Therefore God is constrained to punish us, to take his benefits from us, and to bring us into order and obedience by the want of them.

[Use 3] Lastly, seeing afflictions and chastisements draw us to God, as loss of the battle did here the Israelites; we learn, that whensoever they lie upon us, and press heavily upon our bodies, our souls, our neighbors, our familes, our friends, whether they be common or private calamities; then it is high time to turn unto God, and to search out the cause of our affliction. This must be our practice & feeling when his hand is upon us, when he scattereth the brands of his fire, and shooteth the Arrows of his Quiuer, when he draweth out his glittering sword, and his hand taketh hold of judgment, whē he sendeth famine & dearth of bread, or the famine of his word, which is the sorest and sharpest famine, as the Prophet affirmeth, Amos 8, verses 10, 11, 12. Then is cause of humiliation, then it is time to cast down our selves at the foorstoole of God, to cry to him to spare his people. The Lord thretening by his prophet a great and fearful judgment upon the Land, *that shall turn their feasts into mourning, and make it as the mourning for an only son.* Doth he mean the sharpness of the sword, or the arrows of famine, or the invasion of enemies, or the devouring of wild beasts, or the raging of the pestilence or the carrying away into banishment and captivity, w[c] are the things that worldly minded men fear and regard? No, *But a famine of hearing God's word: that they shall wander from sea to sea, and from the North even to the East shall they run to and fro, to seek the Lord, and shall not find it:* In that day shall many perish for thirst, according to the doctrine of *Solomon,* Pro. 29.18. *Where vision ceasseth, the people perish.* Howsoever therefore carnal & profane men, have no sense or feeling of anything but of earthly losses, yet the Spirit of God teacheth, and every faithful soul acknowledgeth, y[t] as there is no blessing like to the blessing of the word: so there is no work of his judgment like to the want of his word. And howsoever the Pastor may not want the people in respect of the means of his maintenance, inasmuch as *God hath ordained, that they which preach the Gospel,should live of the Gospel;* yet the people want the Pastor more, as the child wanteth the nurse, more then the nurse the child, as Lamen. 2.11, 12. *The babes & sucklings swound in the streets of the city, they have said to their mother, Where is bread and drink? when they gave up the ghost in their mothers bosom.* Now the Ministers are called not only the Fathers, but the Nurses of the Church, 1 Thess. 2. *We were gentle among you, even as a Nurse cherisheth her children:* and the Apostle exhorteth, that *as new borne babes we desire the sincere milk of the word,that we may grow thereby, because we have tasted that the Lord is bountiful.* And thus much of the end and use of

afflictions, which God sanctifieth to the good of his Church, that thereby they may draw nearer unto him.

Israel vowed a vow unto the Lord, and said, If thou wilt deliverer this people into mine hand, &c. The people pray, promise, and vow unto God the destruction of men & cities, if God would deliver them into their hands. We learn hereby, y^{t} vows are lawful, & so vowing we are to perform the same. This we see practiced by *Jacob* going to his uncle *Laban* for avoiding the fury of his brother *Esau,* Gen. 28.20.21. *Hannah,* upon condition of having a son, vowed him for a perpetual Nazarite to the Lord. So doth *David* oftentimes make vows to God in the time of his trouble, upon condition to be delivered out of his trouble.

Thus in this example of the Israelites in this place we see, that if God would be on their side when their enemies rise up against them to swallow them up quick, and deliver them as a bird out of the snare of the Fowler, they promise and vow the performance of an outward and bodily exercise. So then out of this place the doctrine of vows may be strongly confirmed, and the lawful practice of them sufficiently maintained, and warranted to be good and godly.

[Reason 1] For, to come to the reasons whereupon the doctrine standeth; a lawful and holy vow is a profitable help to further us in the worship of God. True it is, a vow is not a part of God's worship, no more then fasting is, (as fasting is no more a part of God's worship then feasting, or eating and drinking is) which in it self and by it self considered, pleaseth God no more then external and bodily exercises do: yet it is an help and furtherance of the true service of God, a prop and stay to further the same. The kingdom of God standeth not in outward things, as the Apostle teacheth, *It is not meat and drink, but righteousness and peace, and joy in the holy Ghost,* Romans, chapter 14.17. But when we promise to God with full purpose of heart some outward duty, it serveth the better to excite and stir us up to repentance and thanksgiving toward God. And thus the servants of God have used it.

[Reason 2] Again, it is far better never to vow, then having vowed not to pay and perform that which is gone out of our lips: so as we may reason as *Peter* doth with *Ananias,* Acts 5.4. Likewise may it be said to such as break their lawful vows offered unto God, was it not in thy liberty to vow or not to vow? how thē hast thou conceived this wickedness in thy heart, to lie, not to men, but unto God? Vowes were prescribed or appointed by the Law of God as testimonies of faith, and bonds of that reverence and obedience which we owe unto him: therefore to vow, and not to pay & perform the solemn promise and covenant that we have made, is impudently to mock God, and consequently to pull great punishment upon our own heads. This the Wise man teacheth, Eccles. 5.3, 4, 5.

[Use 1] Let us apply this to our selves. First, from this example we may learn the doctrine of vows, what is to be holden of vows, & what is not to be holden. For we see here, what a vow is; namely, a free and solemn promise made to God touching such things as please him, tending to the glory of his Name, the profit of our brethren, or the repentance and salvation of our souls. Secondly, we see who may vow, (to wit;) such as are free and at liberty, nor under the power and jurisdiction of others. Thirdly, to whom vows are to be made, not to

Saints or Angels, but to God only, and to him alone they are to be performed, according to the saying of the Psalmist, Psal. 76.11. As he only is to be prayed unto, and from him we are to look for all good things: so to him only we must vow, and offer to him ye calves of our lips. Fourthly, it appears what we may vow to God; not things unlawful, impossible, and unwarranted by the word of God; not things whereof we are uncertain, whether they please God or not: for who would offer to a Prince, or promise to him such things as he knoweth he will not accept, or doubteth whether he will accept thereof? *Whatsoever is not of faith, is sin,* as the Apostle teacheth: But such things as ye Scripture warranteth, being the true rule of all right ways, such was this vow in this place. Lastly, we see that vows thus made, are carefully to be kept, and religiously to be performed, having an eye to the party with whom we have to deal. For as they are to be made with reverence, so they are to be performed with care and diligence; otherwise we do foully and falsely abuse the Majesty of God, and take his Name in vain. All these considerations and conditions teach us, that vows are not in themselves unlawful and to be condemned, so as they be restrained and bounded in the compass of the law of God, and not suffered to wander after our own fancies.

Secondly, it serveth to beat down all false [Use 2] doctrine and erroneous opinions touching vowing, which are many: and to rectify our judgments by teaching what vows are lawful, what unlawful.

First, if they be made of anything flat against the word of God, they cannot bind or tie us to the performance thereof; for all the force and power of binding us, is to be borrowed and derived from the word of God. Wherefore it must be agreeable to the will of God, and whensoever it is against the word of God, it hath no strength or efficacy to contstrain or command. They which would have murdered *Paul,* and had conspired together by a solemn league of agreement, did make a solemn vow not to eat nor drink, until they had executed their devilish purpose, and put the Apostle to death. But who now dare say, that they were bound in conscience by their vow, or that God liked of it? For this were all one, as if they would make God a companion of their murder. Therefore *David* vowing the slaughter and destruction of *Nabal* and his family, revoked it at the wise counsel of a discreet woman.

Secondly, they must not he made by such persons as want sufficient reason, judgment, discretion, and understanding: as children, fools, or furious persons; for these cannot be made with freedom of conscience, nor can be said to be taken up by a man's own accord, in as much as the mind cannot truly discern what is done, as is proved at large in the thirtieth chapter of the book of Numbers, and the fourth verse.

Thirdly, it condemneth such as vow, having no power or authority in themselves, to bind themselves; such vows cannot bind, being made against the law of nature. For all lawful vows must be made with consent of their superiors, so long as they are under the government of others, as appeareth by the fifth commandment, *Honor thy father, &c.*

Fourthly, they must be so made, as they may stand with Christian liberty: for we may not in any sort make such things absolutely necessary, as God hath left free unto us, snaring the

conscience, and abridging the liberty which Christ hath purchased, contrary to the commandment of the Apostle, Gal. 5.1.

Fifthly, it reproveth such as vow things impossible, and out of the power and liberty of the makers thereof, to do, or not to do: so that a vow made of a thing impossible is no vow at all: but an intolerable presumption, and a willful tempting of God: As if a man should vow to walk upon his head, or to fly in the air, or to stay the stars as *Joshua* did, or to divide the sea as *Moses* did; wherein we have no assurance of any extraordinary gift of God.

Sixthly, they must not be against a man's general or particular calling; that is, neither against his calling as he is a Christian, neither that special calling wherein he liveth. If they be made against the one or the other, they are unlawful: As if the Minister should vow to do the office of the Magistrate in executing justice upon Malefactors; or the Magistrate vow to discharge the function of the Minister in preaching the Gospel: or if a man should vow to live in no calling in the Church, in the Common-wealth, or in the family, but walk inordinately with scandal and offense.

Seventhly, it convinceth all such vows as are rash, heady, sudden, idle, and unadvised; and requireth on the other side, that they be made with advice, meditation and deliberation. For rash vows be not lawful, albeit the things vowed may be done lawfully. Therefore the Wiseman saith, Eccles. 5.1. *Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God, for God is in the heavens, and thou art on the earth, therefore let thy words be few.* If we make a promise unto a man like to our selves, we will have this consideration, and think with our selves, whether he will accept of it or not, whether his will be to like of it or not. We must not therefore mock with God, and make lighter account of him, then of a mortal man, whose breath is in his nostrils. They ought not to be made without judgment and aduisement, for that were a defiling of God's service, and an abusing of his Name.

Now, as they ought not to be made rashly, but with sobriety, so ought all our vows to be of great moment and importance, and therefore we are forbidden to vow idle and trifling toys to observe, (as is usual in the Church of Rome) where one voweth a pilgrimage to the Saints, another voweth to fast and eat no flesh at such a feasts Even; whereof one is superstitious, the other devilish. As for their pilgrimages, it is a wicked corruption, and an idolatrous service which God rejecteth. For albeit (under the Law) it was the ordinance of God to build one Temple, and to choose one place to which man should resort to worship him, yet this order is now abolished; every coast and country is Iewry, every town and city is Jerusalem, every faithful company, and godly person is a Temple to worship God in: We may call upon God everywhere, and lift up pure hands in all places, no land is a strange land, no ground is unholy ground. And touching their abstinence from flesh on certain times for religion sake, it is a doctrine of devils, 1 Tim. 4, 1, 3.

Lastly, it reproveth such as propound to themselves false and wrong ends of vows, as conceit of merit, and opinion of deserving the favor of God and everlasting life. For the ends which we respect must be good, as to exercise and stir up the gifts of faith, prayer, obedience, repentance, and other graces of the Spirit, and to testify our thankfulness to God for

blessings received at his hands. The intent therefore and meaning is here to be considered, and we must be well advised, not only that our vows be directed to God, but for what purpose, and how we vow to God; not to bind God unto us, but to bind us the closer to God & to render all honor unto him.

Now if we would examine the vows, practiced in the Church of Rome, by these things before delivered, we shall easily perceive the fondness and falsehood, nay the wickedness of them. For here are condemned all vows of pilgrimages, and abstinence from flesh for religion, noted before: their doctrine that children may enter into their orders and cloisters against the counsel and consent of their parents, and that persons contracted either to other, may vow continency without the liking and approbation of the other party, which cannot stand with the doctrine of the Scripture, or ancient councils. For the word establisheth the authority of parents over their children (which the former vows abridgeth and cutteth short) and teacheth, that if a woman vow unto the Lord, and bind her self by a bond, being in her fathers house, in time of her youth, if her father disallow her the same day that he heareth all her vows and bonds, they shall not be of value. Lastly, by the former observations, fall to the ground the ordinary vows of single life, voluntary poverty, and Fryarly obedience to vain and superstitious men, which they absurdly make, and tie themselves necessarily to observe. For such vows are directly and flatly against the former rules prescribed & delivered; impossible. intolerable, beyond our own strength & calling: a will worship, according to the decrees and traditions of men, and directly contrary to the commandment of God, 1 Cor. 7.9. Again, they are not in the power of him y^{t} voweth, for no man can promise perpetual chastity in single life out of the estate of wedlock. Continency is the special and proper gift of God, who giveth it not unto all, but to whom he will, and as long as he will.

This our Savior teacheth, Matth. 19. *All men cannot receive this thing, save they to whom it is given: he that is able to receive this, let him receive it.* To this accordeth and agreeth the doctrine of the Apostle, 1 Cor. 7. *I would that all men were even as myself am, but every man hath his proper gift of God, one after this manner, and another after that.* Furthermore, they abolish Christian liberty, in the lawful use of the good creatures and ordinances of God, as riches and marriage; food and apparel; making that absolutely necessary, which God hath freely left to our liking and liberty. Lastly they are made most commonly to Saints, and not to God, and they are made for merits sake, thereby to deserve salvation, and the substance of religion and worship of God is made to consist in them: whereas the Apostle teacheth,*That bodily exercise profiteth little, but godliness is profitable for all things.* Therefore these vows practiced and defended by the Church of Rome, being unlawfully, rashly, unconscionably, superstitiously, meritoriously made, and impossible to be performed, cannot bind the conscience, but are better broken, then irreligiously kept, according to the doctrine of the former Churches.

Thirdly, seeing vows be lawful, which are promises made to God, of some duty to be performed to him, to some good end; the vow which all believers have made in Baptism, is, to be kept of everyone: wherein we promised to believe in Christ, to obey God, to bring forth

the fruits of true repentance; to renounce the works of the devil, the allurements of this present evil world, and the lusts of the flesh, which lust against the spirit. And albeit we are bound to these duties by our calling & redemption, without any new vow, yet we may lawfully renew our covenant with God, and so bind our selves faster and faster. As he that hath bound himself in a bond, may yet give greater and better assurance, & bind himself more then before: So be that is bound to have faith in Christ, and to yield obedience to all his commandments, may yet further and faster bind himself, to help his dullness, coldness, and want of zeal, and to make himself more forward and servant in duties of the first and second table: according to the practice of *David, I have sworn, and will perform it,that I will keep thy righteous judgments.* He was bound hereunto, without and before his oath, yet he kindled his zeal, and reneweth his covenant with God by this oath to stir up the gift of God that was in him, and to help his own infirmity. We have all in baptism vowed to consecrate our selves, even our souls and bodies to God, by renouncing the devil, the world, and the flesh: if we go back as cowardly Soldiers from this our vow, shall we not be convinced as false and unfaithful to God? And how shall we conscionably keep any other vows, that break the first vow we made to God? What a fault is it accounted among our selves, to promise and then to break? But have we kept this our general and common vow, to fight under the banner and enfigne of Jesus Christ, against the devil and all his works? Or rather have we not walked, and do we not still walk in the works of darkness, after the inventions of our own hearts? And do not our open sins cry out and proclaim as much to the dishonor of God, and our own reproach: So that all such as walk in the blindness of their own minds, have besides all their other sins, this great burden upon their consciences pressing them down, that they are found vow-breakers, and have broken their faith and promise made to God. Let us all remember, that we have vowed to God our selves, and take heed we perform that which we have vowed, lest it be imputed unto us for sin.

Lastly, it followeth from hence, that such [Use 4] special and peculiar vows as we have made upon particular occasions, as everyone hath had cause in time of war, sickness, necessity trouble, and danger, we must be careful to keep, and to pay our due and debt unto God. If we feel our selves slack and slothful to good duties, we may stir up our selves, and bind ourselves by some earnest and faithful promise to God. If we be inclined to any vice, we are to do the like. If a man have fallen into whoredom and fornication, he may, to bridle and halter his lusts, vow never to delight in the harlots company. If we have fallen into drunkenness, we may vow fasting and abstinence, yea, the abstaining from all hateful houses of drunkenness, being allurements & provocations to the same. The oppressor may vow restitution and mercy to the poor, to stir up his affection the better to perform it. Now in all these, we must beware and take heed, that we be not rash in the words of our mouth nor hasty to utter a promise before the most high. What a reproach and blemish, is it in such as will readily promise much to men, and yet perform at leisure little or nothing? Do not all despise such persons? But the fault and offense is more grievous, when there is a set and solemn promise made to God, and not performed. So then, we that require true, honest, and just dealing toward our selves, and promises to be kept to our selves by a day, have we done the like to God our Lord? Let us enter into our selves, and examine our hearts, a little. We

are ready in sickness, in want, in great affliction and adversity to vow, and solemnly to promise if God deliver us, to glorify him, to be thankeful and obedient unto him, to enter into repentance and amendment of life. When a man hath loosely and lewdly spent his time in drunkenness, riotousnes, idleness, wantonness, envy, hatred, contempt of God and his word; if God strike him with grievous sickness, that he feareth death as the messenger sent of God to seize upon him then doth he tremble, then doth he desire that God would have mercy upon him, and then doth he make vows: If God restore me to health again, and give me life, I will never be the man I have been, I have been given to drunkenness, I will never haunt the Ale-house: I have led a naughty life, I have dishonored God, and despised his word, I will hereafter obey his voice, and attend to his word: I have hated the children of God, I will hereafter show my love to them, renouncing my sins, and living to God's glory.

Oh what goodly promises are these; and how well were it, if men did so indeed? and how were it to be wished, that as they have opened their mouth unto the Lord, so they would do according as they have promised? But when God hath heard their prayers, and restored them to health; mark, and ye shall find, that for the most part, so soon as they are recovered, and are able to craule out of the doors, they return again to their former ways,*as the dog to his vomit, and the Sow that was washed, to her wallowing in the mire.* What shall we say of these men? Nay, what may we not say of them? Are they not covenant breakers, and grievous offenders against God? They are like unto *Pharaoh* King of Egypt, when the hand of God was heavy upon him and his people, then he humbled himself, he confessed the righteousness of God, the wi•kednesse of his people, and the heinousness of his sins: Then *Moses* and *Aaron* must be sent for in all haste to pray for him, whom he before despised in his heart; and scorned in his talk: yet so soon as the plague was ceased, and the hand of God removed, he hardened his heart, and would not let the children of Israel go.

But he dallyed so long with the judgments of God, that he deceived himself, and in the end was drowned in the red Sea; as the Flye that playeth with the candle, until she be burned and consumed in the flame. So when men have been terrified with the hand of God, have confessed with tears their ungodly behavior, and have promised and vowed to God (if he would restore them) newness of life, and repentance from dead works: and yet being restored and recovered, being as vile in sin, as loose in life, as beastly in behavior as they were beforr: God hath in justice stricken them again for their unthankfulness, so as they have died in fury and frenzy without any appearance of grace, or assurance of mercy, or remorse of conscience, or acknowledgement of sin, or craving of pardon, or hope of forgiveness, or sign of sorrow, or joy of heart, or consolation of spirit, or purpose of amendment: but are wholly possessed with a shame of sin, and guilt of conscience, and fear of judgment, and the flashings of hell fire. Doth not this show that God's wrath is heavy against such unfaithful persons as break their oath, and falsify their promise made unto the Eternal, who always keepeth covenant with us, and will not alter the word that is gone out of his mouth?*O consider this ye that forget God, lest he tear you in pieces, and there be none that can deliver you.* Contrariwise to conclude let us follow ye example of *David,* Psal. 66.13, 14. *I will go into thine house with burnt offerings, and will pay thee may vows which my lips have promised, and my mouth hath spoken in mine affliction.*

Verse 3. *And the Lord heard the voice of Israel.* Here is the fruit and effect of their prayer and humiliation, showing also the lawfulness and approbation of their vow; God accepteth, and respecteth them in their distresses. From hence we do learn, that God heareth and granteth the prayers of his children. For howsoever sometimes he deferreth to hear and hearken to their prayers, to exercise their faith, to kindle their zeal in prayer, to teach them whence good things proceed, to sharpen their hunger, to make them highly to esteem the graces long begged, and to prove them by delay; yet in the end God heareth and helpeth, he granteth and giveth the things which they ask according unto his will. This the Prophet declareth, Isaiah 65.24. *Before they call, I will answer: and while they speak, I will hear* And Psal. 120.1. *I called upon the Lord in my trouble, and he heard me.* And again, Psal. 145.18, 19. *The Lord is near to all that call upon him, yea to all that call upon him in truth: he will fulfill the desires of them that fear him, he also will hear their cry, and will save them.* Thus the Lord Jesus, being zealous in prayer, confesseth that his father always heareth him: Thus the Angel telleth *Cornelius That his prayers are heard* Thus the Apostle also teacheth, I am. 1.5.*If any man want wisdom, let him ask of God, which giveth to all men liberally, & reproacheth no man, and it shall be given him.* And in the last Chapter,*Is any among you afflicted, let him pray: and the prayer of faith shall save the sick: Helias was a man subject to like passions as we are, he prayed earnestly that it might not rain, and it rained not on the earth for three years and six months: and he prayed again and the heaven gave rain, and the earth brought forth her fruit.*

The reasons to assure us of this truth, are [Reason 1] first, the pr•mise gone out of his own mouth, and the assurance of his own word, who can never deceive nor falsify his truth. This is it which Christ our Savior urgeth, Matth. 7.7, 8. *Ask, and it shall be given you: Seek, and ye shall find: Knocke, and it shall be opened unto you: for whosoever asketh receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.* This is the ground and foundation of our faith in prayer, (to wit,) the promise of God, without which, we can have no confidence or trust in the mercy of God.

Again, what man heareth not, accepteth [Reason 2] not, granteth not the requests of his children that come unto him? Men that are evil and corrupt, that have scarce a spark of the love that is in God, will not turn away their eyes from the miseries of their children, much more then will God open the treasures of his graces to bestow upon us. This comparison our Savior presseth, Mat. 7.9, 10, 11. Where the doctrine hath his confirmation, *What man is there among you, which if his son ask him bread, would give him a stone? Or if he ask fish, will he give him a serpent? If ye then which are evil, can give to your children good gifts, how much more shall your Father which is in heaven, give good things to them that ask him?* And the Prophet saith,*Can a woman forget her child, and not have compassion on the son of her womb? though they should forget, yet I will not forget thee.*

Let us come to the uses of this doctrine. [Use 1] First, it teacheth the blessed estate of the Church, and a great privilege that the faithful have; so that no man should say,*It is vain to serve God, and what prosit is it that we have kept his commandments, and that we walked humbly before the Lord of hosts?* But it will be said, Here they are in troubles and torments; here they suffer sorrows and afflictions every day. Be it so,*Yet herein they are more then conquerors*

through him that loved them; so that neither life nor death shall separate them from Jesus Christ our Lord. The Lord is the Sun and shield unto us, the Lord will give grace and glory, *and no good thing will he withhold from them that walk uprightly.*

So then, their tribulations and afflictions shall not hinder their blessedness, but by manifold troubles we shall enter into happiness and everlasting life. Let our present care be to serve the Lord, and then we shall be safe under his protection, and not fear what man can do unto us, as the Prophet teacheth, Psa. 118. 5, 6, 7. *I called upon the Lord in trouble, and the Lord heard me, and set me at large: the Lord is with me, therefore I will not fear what man can do unto me, I shall see my desire upon mine enemies.* Let us therefore walk worthy of this blessed estate and condition, seeing we have God near unto us, and ready to hear us, so often as we pour out our meditations before him. There is no comfort like unto this, in this life; whereby we obtain health in sickness, riches in poverty, safety in danger, rest in trouble, joy in sorrow, comfort in adversity. So then, howsoever the ungodly accounteth the life of the faithful, contemptible and miserable, above all other, yet we see one are truly happy but they. For if I can say, I have been hungry, and the Lord hath fed me; I have been naked, and he hath clothed me; I have been sick, and he hath restored me; I have been in dangers, and he hath delivered me; I have a blessed experience of God's favor given unto me, and an assurance of future happiness reserved for me in the heavens.

[Use 2] Secondly, let us acknowledge it to be our duty to call upon him in the day of trouble, and in all our necessities to come unto him. For if the righteous crieth, and the Lord heareth him, yea delivereth him out of all his troubles, let us fly unto him; the name of the Lord is a strong tower, the righteous •unneth unto it, and is exalted: Here is the only refuge of the godly against all troubles and adversities; hereby we are instructed to whom we should run and repair in all need and necessities. A strong Castle secureth those that fly unto it for succor and defense. Such is the favor of God toward the elect in Christ, who are sanctified by the holy Ghost, he protecteth those that fly unto him, and they shall abide in the shadow of the Almighty. This the Prophet presseth, Psal. 50.15. *Call upon me in the day of trouble, so will I deliver thee, and thou shalt glorify me.* Let us not look to the hills or mountains; to men or Angels; let us not trust in friends or in riches; in power or policy, but know that our help cometh from the Lord, which hath made heaven and earth, who will preserve our going out, and our coming in, from henceforth and forever. This serveth to condemn the Church of Rome, who refuse the mediation of Christ to come unto God, and set up Saints and Angels in his place to usurp his office. But we are sure that Christ Jesus will never fail us, nor cease to discharge the calling appointed unto him of his Father. Why then do we not go directly unto him, that gently calleth, and lovingly allureth us, *Come unto me all ye that are weary, and heavy laden,and I will refresh you?*

Thirdly, doth God hear us when we call? [Use 3] and when we ask, doth he answer? Then it standeth with the right of reason and with the law of equity, to hear him when he calleth upon us, and crieth unto us. For whensoever we pray unto God, we speak unto him, and call upon him to hear us. Whensoever the word of God is preached and delivered, he speaketh to us, and calleth upon us to hear him. If then we would have God regard us, when we cry to

him, we must respect him whē he calleth to us. We cry by prayer; he calleth us by his word. Therefore, it is that the Lord often denounceth and threateneth all impenitent persons, that he will despise them that despise him, and will not hear them praying unto him, that will not hear him preaching unto them, as Pro. 1.24, 26, 27, 28, 29. Zach. 7.11, 12. Mic. 3.4 Prov. 28.9. Of all comforts that we feel in this life, none is greater then to pray unto God in our troubles, with assurance to be heard: this the ungodly with all their rage and cruelty can never take from us.

Therefore this is a sore judgment, when God openly professeth and proclaimeth, that he will not hear our prayers crying unto him in our miseries. When we are rejected and forsaken of men in our afflictions▪ yet we have our recourse and refuge unto GOD, and we are comforted. How wretched therefore is the estate of all unrepentant sinners, who stopping their ears at the hearing 〈1 page duplicate〉 〈1 page duplicate〉 of the Law do make all their prayers to be abominable. So did God threaten his people to number them to the sword, because (saith he) *I called,and ye did not answer: I spake, and ye heard not, but did evil in my sight, and did choose that thing which I would not.* If then we would have God open his ears to hear us, let us acknowledge it to be our duty to open our ears to hear him. God will never stop his ears against any, but those that have stopped their ears against him.

[Use 4] Lastly, learn to acknowledge the greatness of God's mercy and loving kindness, and return the praise and glory of his own works to his great Name. As he hath heard us graciously, so let us bear our selves thankfully in rendering to him the calves of our lips, and offering to him the sacrifice of praise. Even as he filleth us with his mercy, let us fill our mouths with his praise, and the memorial of his Name, and say: *What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the Name of the Lord.* This use the Prophet teacheth, Psal. 145. having declared that God showeth himself near to those that call upon him and fear him, he addeth: *My mouth shall speak the praise of the Lord, and all flesh shall bless his holy Name forever and ever.* If I can say, when all men forsook me, the Lord took me up, I have been running into the paths of death, and was near to destruction, but thou hast brought me back, showing me the ways of life and salvation: I have been ignorant, and thou hast instructed me: If I have this experience of his goodness, so many ways toward me he openeth my mouth to praise his mercy, and I can never sufficiently magnify his Name that hath brought so great things to pass for me.

This practice is likewise taught, Psal. 107. where the Prophet mentioning sundry deliverances that God showeth his people in times of famine, and in the days of affliction, by land or by sea, he doubleth oftentimes his affection, *Let them therefore confess before the Lord his loving kindness, and his wonderful works before the sons of men. [He delivered them the Canaanites, and they utterly destroyed them.* See here the uncertainty of war. The Israelites after their overthrow fight again, and have the victory. They were at the first overcome and taken prisoners by their enemies, but now they prevail & get the upper hand. Albeit the righteous fall for a time, yet they are not cast off forever, for the Lord putteth under his hand. Great deliverances giveth he to his servants, he teacheth their hands to fight, and their fingers to battle: he is their strength and their fortress, their tower, and their

deliverer, their shield, and in him they trust. The horse indeed is prepared against the day of battle, but salvation is of the Lord, to whom it is not hard to save with many or with few. This the Prophet setteth down, Psal. 81.*Oh that my people had hearkened unto me, and Israel had walked in my ways, I would soon have humbled their enemies, and turned my hand against their adversaries.* Heereby we learn, that howsoever God think it meet that his Church lie under the cross, yet in his good time he helpeth, he forsaketh it not forever, but returneth again in great mercy and compassion. Albeit affliction dwelleth upon the servants of God, not only for a moment, but oftentimes presseth them for a long season, that they have no breathing time,*No not to swallow their spittle,* (as *Job* speaketh:) yet in due time God is not unmindful and forgetful of them. Hereunto cometh the saying of the Psalmist, *He endureth but a while in his anger,but in his favor is life: weeping may abide at evening, but joy cometh in the morning.* This the Lord expresseth in the Prophet,*For a little time have I forsaken thee, but with great compassion will I gather thee: for a moment in mine anger I hid my face from thee, for a little season, but with everlasting mercy have I had compassion on thee.* We see this point largely declared in the book of Judges, when God raised up enemies against the Israelites, and sold them as a vile thing of base account (for whom he took no money) yet when they called and cried unto him, he sent them a deliverer, who saved them out of the hands of their adversaries. This appeareth in the histories of *Joseph,* of *Job,* of the Church in Egypt, of *David,* of *Daniel,* who first endured shame and the reproach of the cross, yet afterward he returned unto them when the time of refreshing came from the presence of God.

The reasons are plain: First, his ears are [Reason 1] always open to the cries of his children, he putteth their tears in his bottle of remembrance, and writeth them in his Register, so that when they cry, their enemies shall turn their backs, for God is with his. This he saith, Exod. 2. the children of Israel sighed for the bondage and cried, and their cry for their bondage came up unto God:*Then the Lord said, I have surely seen the trouble of my people which are in Egypt, I have heard their cry and moan, for I know their sorrows, and I will deliver them:* verifying that in the Psalm,*He led his people like sheep by the hand of Moses and Aaron.* So long therefore as we have a voice, so long as we have an heart to lift up to God, and can pour out the meditations thereof before him, we haur comfort and assurance to be helped. When the poor infant is fallen into danger of fire or water, or other misery, if he can cry that the father may hear his voice, there is hope of safety and deliverance: So, if we can call upon God the Father in Jesus Christ, in our distresses, our heavenly Father will not leave us nor forsake us in our dangers.

Secondly, albeit the faithful fall into many [Reason 2] afflictions, and their enemies make long surrowes upon their backs, yet God will not always suffer them to be oppressed, lest they should sink deep, and shrink down under the burden, & so turn from their obedience, and forsake the faith which they have professed; according to the saying of the Prophet, *The rod of the wicked shall not rest on the lot of the righteous,lest the righteous put forth their hand unto wickedness.* He knoweth whereof we are made, he spareth us in our infirmities, he will not suffer us to be tempted above our strength he seeth our weakness, and how unable we are to resist, and therefore he will not give us over to perish in our afflictions, inasmuch as our light afflictions which are but for a moment, cause unto us a far more excellent and an

eternal weight of glory; so that *albeit the righteous fall seven times, yet he riseth again,* as the wise man teacheth.

[Use 1] To apply this unto our selves, we learn first, that the devises and practices of enemies, albeit they be never so secret or malicious, are vain and frustrate. The people of God shall be preserved, howsoever they be ever plotting and banding themselves together, as we see in the days of the Apostle,*Herod, Pontius Pilate,* the Priests and people, the Jews and Gentiles conspired together: yet we shall always have assurance of safety, and all shall work for the best to them that fear God, whose love, no powers, no principalities, no Potentates shall be able to remove, as the Prophet teacheth, *Rejoice not against me: O mine enemy;though I fall, I shall rise; when I shall sit in darkness, the Lord will be a light unto me, then she that is mine enemy shall lock upon it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her, now shall she be trodden down as the mire of the streets.* This serveth notably to daunt and dismay the wicked and ungodly, who insult over the righteous, and seem wise in their own eyes; considering that *The faithful escapeth out of trouble,and the wicked shall come in his stead.* This truth the Prophet *Isaiah* confesseth and confirmeth, Chap. 8. *Gather together on heaps (O ye people) and ye shall be broken in pieces: take counsel together, but it shall be brought to naught: pronounce a decree, yet it shall not stand, for God is with us.* So then, if the faithful be not ever forsaken, nor stand continually under the strokes of their enemies, but God will put to his hand and his help to deliver them, we see, that all their devises, and all their consultations against them, and insultations over them shall be brought to nothing.

[Use 2] Again, it behooveth us, in all the time of our distress to rely upon him whatsoever temptations come, though we should walk by the gates of the grave, and pass by the gulf of death. Many indeed are our infirmities, fears, cares, sorrows, and troubles: yet in them all we must say with the Prophet,*Why art thou cast down, O my soul, and why art thou disquieted within me? Waite on God, for I will yet give him thanks: he is my present help and my God.* Let us not therefore despair in the day of trouble, *When the snares of death compass us, and the griefs of the grave take hold upon us,when we find trouble and sorrow to pursue us and overtake us, let us call upon the Name of the Lord to deliver our soul, who is merciful and full of compassion.The Name of the Lord is a strong tower, the righteous runneth unto it, and is exalted.* This is the surest and safest refuge of the godly against all troubles.

Lastly, let all such learn, as lie not under [Use 3] the cross, to commend the common cause of their brethren to God, as if themselves were in affliction. For wherefore doth God promise to free his from the oppression of the enemy, and to restore them to the joy of their salvation, but to move us to this duty of praying for them, pitying their distressed estate, and seeking by all lawful means the comfort and continuance of the Church? This the Apostle setteth down, 2 Cor. 1.3, 4. Where we see he urgeth the Church at Corinth to think of this point, to be mindful of the miseries of others, and to comfort them that are in discomfort, as God hath comforted us. This is taught by *Moses, Thou shalt not do injury to a stranger,neither oppress him: for ye were strangers in the land of Egypt.* And hereunto the Apostle accordeth,*Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the body.* Where he would have us so much to be touched, as if their misery

were our own. This duty it is needful to think upon. We know not what troubles may fall upon our heads. When we take our selves to be freest and farthest from all dangers, then we may be nearest unto them, and suddenly fall into them, as a bird into the snare of the fowler. Wherefore, let us remember them to God that suffer afflictions, that so we may be delivered, if we fall into any troubles. But if we harden our hearts in the miseries of others, and have no feeling of their sorrows; others shall be as unmindful of us, and unmerciful unto us, as we have been to them.*For with what judgment we judge, we shall be judged: and with what measure we meat, it shall be measured to us again.* Nothing is more grievous unto a man, then to be scorned in his misery, and to be insulted upon in the day of his calamity. The affliction it self is bitter and yrkesome to the flesh, but the derisions & mockings of the enemy serve to double the cross, and to add to the measure and manner of our misery. If then we shall see with our eyes, and hear with our ears, the lamentable condition of the Church, and laugh when the people of God weep and lament, the justice of God shall overtake us, and make us a mock to our enemy.

4 After they departed from mount Hor, by the way of the red sea, to compass the land of Edom, and the soul of the people was sore grieved because of the way.

5 For the people spake against God, and against Moses, saying; Wherefore have ye brought us out of Egypt to die in this wilderness? for here is neither bread nor water, *&c.*

6 Wherefore the Lord sent fiery serpents, *&c.*

7 Then the people came to *Moses;* and said; We have sinned, *&c.*

8 And the Lord said unto Moses; Make thee a fiery serpent, *&c.*

9 So Moses made a serpent of Brasse, *&c.*

Hitherto of the first part of the Chapter, containing the encounter between the Canaanites and the Israelites: now we come to the second part, handling the eight and last murmuring of the people through weariness of their way, and compass they were compelled to fetch, through the unmercifulness of the Edomites; whereby they offended God again. In this history we are to consider sundry circumstances, setting down their sin, who fall again into their former faults and offenses, *As the dog returneth to his vomit,and the Sow unto the wallowing in the mire.* First, the place and occasion hereof is described. Secondly, the manner of their sin. Thirdly, the matter and substance thereof, wherein it consisteth is set down. Fourthly, the punishment, and judgment of God inflicted upon them for their sin. Lastly, the events and effects following the punishment.

First, touching the circumstances of the place, and occasion of the sin: observe that the Israelites departing from Hor, and crossed in their purpose, weree constrained to travel all along the coasts of Edom, and to pass over a most perilous and dangerous desert, as it is set forth, Deut. 8.15. *Where the hearts of the people failed and fainted, where the fiery serpents stung and destroyed them, and where thirst pined them away.* It was no small grief and vexation unto them, having only a short cut into Canaan by crossing over the country of the Edomites, to wander up and down, to traverse the ragged rocks, the high mountains and the vaste wilderness; and thereupon they brake out (through impatiency of spirit) to murmur against *Moses.* They think themselves in the high pride of their hauty hearts, able to match and to meet with the king of Edom in the field, to give him battle, and to work their own peace and passage by dint of the sword, as they had overthrown *Harad,* a king of the Canaanites, and destroyed his cities; and therefore needed not to stand at the mercy and courtisie of others, nor fetch such compasses as *Moses* made them to do in the wilderness.

Secondly, the manner of their murmuring is remembered, verse 5. where the hand of God being heavy upon them in that great and terrible wilderness, they do not cry to him, they do not call to mind that blessed experience of his helping hand, which they had found ever ready to succor and sustain them; they consider not the revenge and punishment that God from time to time had taken of their murmurings; but they fly upon him as a mad dog in the face of his master that feedeth and fostereth him, that breedeth and bringeth him up; they revile and rail upon his servant *Moses.* Such is the slippery place of government, such is the nature of the multitude, and such is the lot of God's Ministers.

Thirdly, the sum and substance of their mutiny and murmuring is twofold. First, a very vehement expostulation with *Moses* for bringing them out of Egypt: wherein they disgorge their malice with full or rather foul mouths,*As if he had advisedly and purposely brought them into the wilderness to destroy them.* Secondly, observe the reasons of that expostulation, which are two: first, because at this present, no bread, no water, no food appeared unto them, who measured the strength of God by the length of their bellies: now they account themselves ready to be famished. Which kind of death proceeding from hunger and famine, of all other kinds that can be thought upon, is most wretched and miserable; it hath driven men and women to this exigent to eat their own flesh,*and the flesh of their children.* Secondly, because they were weary of Manna, which they call a light, a sight or vile meat, such as no reckoning or account was to be made thereof. Wherein they slander God, bring up an evil name and report of his miraculous work, and complain of their necessity, where no want was; and of hunger, where no hunger was; and so their unbridled tongues testify their unthankfull hearts, saying: *That they were weary of their lives for this light meat,* which God notwithstanding had sent them from heaven,*and fed them with Angels food in great abundance,* verifying the saying of the Wiseman,*The foolishness of man perverteth his way, and his heart fretteth against the Lord.*

The fourth point followeth: namely, the punishment which God inflicted without any communication had with *Moses,* or denouncing of it before it fell, (as God had done before, when he hid not from *Moses* what he was determined to do before he hid it) but presently

punished them, to show the greeuousnesse of their sin, and the greatness of his wrath conceived against them. The punishment was,*That whereas they had sharpened their tongues like Serpents, so as the poison of adders and astes was under their lips,* he sent among them a kind of Scorpions and Serpents, which with their biting infused their venom and poison, which immediately being shed, dispersed it self into all their body; whereby they were inflamed with such extraordinary heat, that they endured great drought, and suffered a great thirst, whereof they complained before. They thought they complained of thirst justly, but now they feel it indeed to the full; so that such are were stung with this venomous biting, died the death.

The last circumstances to be considered, are the effects following. For first, the people in this great extremity, and anguish of spirit, come in haste to *Moses* (against whom before they maliciously murmured) to whom they confess their offense, that now began to lie sore upon their conciences, and desire earnestly his prayers, that they might be preserved, and delivered from the venomous bytings of those stinging serpents; which *Moses* doth willingly & faithfully perform, being mindful of his own duty, and unmindful of their wrongs. Secondly, the Lord having brought the people to a sight of their sins, by a feeling of his judgments, that they humble themselves before him, confess their offenses, and call for mercy: he heareth the prayer of *Moses (For the prayer of a faithful man prevaileth much if it be fervent,)* is reconciled unto them, and witnesseth the same by giving them a true token, and showing the means and remedy of their present malady; commanding a visible sign and shape of those fiery serpents to be set up in brass upon an high pole, which the people might behold a far off; so as the Israelites looking thereupon, should presently and immediately be healed of that deadly sting.

Thirdly, the obedience of *Moses* is set down, which is greatly to be praised and commended. For albeit it might seem foolish to carnal wisdom, and impossible to human reason, for a dead image to help the deadly biting of those living serpents, yet he asketh not counsel with flesh and blood, nor measureth the commandments of God by the deceitful measure of man's understanding, but submitteth himself and all his thoughts to the word of God. He did not reason against the commandment of God, as *Nahaman* the Syrian did against the commandment of the Prophet, *Bidding him go and wash seven times in Jordan, whereby his flesh should come again, and he should be cleansed of his leprosy:* But he did simply as God commanded, and as the people desired, he set up aloft the brazen serpent, having the image and similitude of the true fiery serpents; he advanceth it on high, openly, publicly, speedily, in the sight and view of all, at the only beholding whereof, the Israelites bitten, were cured & restored to health, that none of them died afterward of that poison and infection, that did behold the image that was set up.

But before we proceed to the Doctrines of this division, sundry questions are to be demanded, and determined, touching this act of *Moses,* setting up the sign and image of [Objection 1] these fiery serpents. And first of all, how doth this agree with the second commandment, which forbiddeth the making of an image, or representation of anything in heaven above, or in the earth beneath? hath *Moses* so soon forgotten the law which God gave

in mount Horeb? Or doth he now fall into idolatry, which himself so zealously revenged, and severely punished before, in the Israelites setting up the golden Calf, himself now erecting a brazen serpent? I answer, [Answer.] this fact is no breach of the second Commandment, which forbiddeth to make an Image of our own head, by our own authority, at our own will and pleasure, and therefore the Law saith,*Thou shalt not make to thyself any graven Image.*

Again, the Law forbiddeth Images which are worshipped, and have divine honor given unto thē, or else are made to be worshipped and adored. But this Image of the brazen serpent was not made by the authority of mā, but by the express commandment of God▪ saying unto *Moses, Make thee a fiery serpent,* that is, a similitude of one of those serpents. Neither was it made to be worshipped, but only to be looked upon: not to bend ye knee unto it but to fasten the eye upon it; not for it self, but for another end; even to heal the people, and by healing them to represent Christ crucified and hanging on the cross, whereof this Image was a sign and token: & therefore when in process of time it came to be abused to Idolatry,*Hezekiah* stamped it in pieces with contempt. This also we may say and answer to the Church of Rome, maintaining the worshipping of Images, defacing the glory of God, and objecting in defense of them the example of *Moses* making the Cherubims, & setting them over the Mercy-seat. And the Jesuits reason, that seeing they were set in the holy place, they may much more be set in our Churches; seeing the Jews were permitted them, a people prone to Idolatry, & gross in imagination, much more are they allowed to Christians under the Gospel. And lastly, seeing ye Angels were portrayed, which are mere spiritual substances, much more may the Images of Christ, his blessed mother, his holy Apostles, and his beloved Saints. The Jews were children, and as an heir in his nonage, and were suffered to have these rites and rudiments to be their book to help their capacity, and to instruct them in knowledge; but now the Church, being as a man grown to fuller strength, and able to digest stronger meat, doth not stand in need of such rude Teachers and School-masters. Besides, these were set up by the express commandment of God: we are forbidden to make any images according to our own fancy, and by our own appointment in his service. But when God forbiddeth us the making of Images, he gave not a Law to bind himself, nor restrained himself from commanding & ordaining such signs and similitudes, such forms and figures, as he thought fit for the furnishing & finishing of the Tabernacle.

Again, a particular commandment given of God, doth not give a discharge of the general Law, nor set men at liberty, or open a gap to do at their pleasure that which GOD expressly and directly forbiddeth to be done: so that every commandment must be understood with this restraint and prouiso,*Except God command the contrary.*

Furthermore, it is a foolish comparison and an evil conclusion, to reason, because these Cherubims were set in the sovereign holiest place of all the tabernacle, therefore much more the images of Christ, of his mother, and of Saints, may be placed in churches. For how fondly and childishly do they dispute, arguing from such as were set up by the commandment of God, to justify such images as God never commanded; nay, which are forbidden to be made to any use of religion?

Again, those Cherubims (as themselves confess, though others of them deny it) were set in the most holy place, whereinto the high Priest only entered and that once a yere; where they were never seen of the people, and consequently there could be no danger of idolatry, standing in a place farthest removed from the people's sight: whereas the Romish images are not only set openly in Churches in the people's view and prefence, but are commanded to be worshipped, & men commonly kiss them and creep unto them in sign of honor. Yea, the writer to the Hebrews teacheth, that the holiest place signifieth the highest heavens: Now, we cannot conclude, that because the images of the Cherubims were set up in the place that representeth and resembleth the heavenly condition of the life to come, therefore they may be set up in earth, and in this present life.

Moreover, the comparison will not hold, from Angels to other, that seeing they being spirits were portrayed; such as had bodies may be: as Christ, his mother, & the Saints. For we may better draw a contrary conclusion; that seeing the Lord commanding some images and similitudes to be set up, would have none of such things which can possibly be portrayed by the Art and cunning of man's hand; therefore ought men much less to do it by their sole and single authority. Neither was there any resemblance or representation of the nature, substance, or essence of Angels, but only of their office and function alone: so that if this serve to confirm and ratify imagery in the Church, it can prove no image of the persons of Christ, of his Mother, and of the Saints but only of their office.

Moreover, these new idolaters do borrow the weapons of the old idolaters that lived in the days of *Tertullian,* who alleged this example of the Cherubims, which the Rhemists do: to whom he answereth, it was done for ornament of the Ark, not for worship of the images: so that to warrant any setting up of religious images against the second commandment, a man must have the like special warrant and word that they had from the Lord.

For if *Moses* had set up the Cherubims or brazen serpent for those causes without God's commandment, he had sinned grievously, and committed idolatry, which God abhorreth. And whereas they say, God forbiddeth only the idols of the heathen, made for adoration of false God's, it is a vain cavil, and an old and cold evasion. For the commandment is general, condemning the images of all heretics made for any use of religion.

Again, this conceit is evidently confuted by *Moses,* who opposeth the voice of God heard in the mountain, to all images; and namely to the image of God himself, who is said to have appeared in no likeness, lest they should make an image of him Deut. 4.15 16. *Take good heed to yourselves, for ye saw no image in the days that the Lord spake unto you in Horeb out of the minds of the fire, that ye corupt not yourselves, and make you a graven image or representation of any figure, whether it be the likeness of male or female:* where he reasoneth, that because they saw no image, they must make none.

The second question is of the manner how [Objection 2] this curing and healing was wrought and performed. It was set upon an high pole or perch to be seen and viewed of all the people. They were stung, they looked upon it, they were by and by healed at the very sight thereof, none that saw it perished, though they were stung before. Now the question is, how this

naked sight and bare beholding of the brazen serpent, could cure this biting, and turn the rank poison into a counterpoison.

I answer, [Answer.] there was no proper force or natural power inherent in the image it self. For in all natural things consisting of the matter and the form, the force which they have, proceedeth either from the one or from the other; either from the matter whereof it is made, or from the form whereby it consisteth. The matter of this serpent was brass, without sense, without breath, without life, which hath no virtue or vigor to cure the stingings and bytings of venomous beasts, more then the brazen Lauer, the brazen Grate, the brazen Taches, the brazen Sockets, the brazen Pot, the brazen Censors, the brazen Sea, the brazen Pillars, the brazen Basons, and other holy instruments applied about the Temple and Tabernacle; none of which wrought any such strange and wonderful miracle. Nay some of the Hebrew Rabbin's and Doctors do declare, that the cure was by contraries, inasmuch as the nature of bright shining brass is such, that whosoever being bitten of a serpent beholdeth it, presently dieth.

The outward form of this serpent was not of nature but from Art, made in proportion like to the serpents that stung them: but the artificial form worketh nothing of it self, which it receiveth from the workman: Wherefore this brazen serpent could perform no such work by any force or virtue of it own. Whence then had it this wonderful power and operation? Surely, from the ordinance, appointment, and institution of God only. Thus was the cure performed, not as by ordinary means of Physic or Chirurgery, or by any natural property of the Serpent, such as we know, learn, and perceive to be in herbs & simples, applied to places affected and infected. For this extraordinary work must be weighed, either by the nature of the thing, or by the apointment of God, beside & beyond the nature of the thing it self. But not by'the nature of the thing considered in it self; for we see if a man frame such an image it hath no such strength, neither had this any such virtue remaining after this season. Therefore by the institution of God it was made forcible and effectual, who can heal all our infirmities at his own pleasure, as he healed *Naaman* by washing in Jordan, 2 King. 5, 12. restored a great multitude of sick folk by stepping into the troubled water, John. 5.4. gave sight to the blind, John. 9.6. by making clay of spittle and annointing the eyes of the blind therewith. Now this institution was Sacramental (as we have shown,) for the serpent hanging on a pole, figured out Christ hanging on the Cross, who is made of God, Jesus, that is, *A Savior unto us,* that such as look on him, that is, believe in his Name, *should not perish, but have life everlasting:* and this kind of cure did greatly magnify God's mercy. For if the serpents had been suddenly taken away, as the plagues brought upon Egypt were, it would be thought they had come by chance and fortune; yea, the great favor of God would soon have been forgotten: Now, albeit these serpents remain among the people, albeit they oftentimes sting them, albeit they tread upon them and feel the venom of them, yet they may well bite them, but they cannot kill or destroy them, seeing they had so sudden and sovereign a remedy at hand to restore them.

[Objection 3] Another question may be asked, why this brazen serpent was kept and reserved so long after the serpents were gone from the Israeites, and the Israelites from the

wilderness, and were placed in the land of promise? for it appeareth to have been in king *Hezekiah's* time, seven hundred years after the erecting of it.

I answer, it was preserved to be a monument of this history, to wit; of the people's rebellion, of God's compassion, and of Christ's passion, because it was a lively figure of his crucifying, and of spiritual grace received from him. But when once another end contrary to the first institution and God's ordinance crept in, that the people offered incense unto it, albeit it were the commandment of God, the work of *Moses,* the type of Christ, the cure of the people, yet it was justly demolished, & rightly commanded to be destroyed, that all occasion of superstition and idolatry might be cut off forever afterward.

[Objection 4] But are all things to be destroyed that are abused? and to be abolished that are and have been worshipped?

I answer, [Answer.] no: for then the Sun, the Moon, and the Stars should be pulled out of heaven, Deut. 4.19. Ier. 7.18. in as much as the whole host of heaven have been worshipped as gods. So the bread and wine in the Lord's Supper, should be abolished, seeing they have been horribly abused to palpable idolatry. Besides, we must make a double difference in the deciding of this doubt.

First, between the ordinances of God abused to superstition, and the inventions of men abused to superstition. The mere devices of men, when once they are abused, may be taken away; but the ordinances of God, which he hath appointed, must not be repealed and refused for the abuse of them. Again, we must make another difference between the ordinances of God instituted upon special and particular occasion for a temporal benefit at someone time, and such ordinances of God, as have necessary and perpetual use, which for no abuse are to be omitted and cut off, as the Sun, the Scriptures, the Sacraments, and such like. But the brazen serpent was not so: wherefore by *Hezekiah* it was religiously demolished and destroyed; albeit at the first setting up, it were a comfortable and profitable ordinance of God for the present good of his people: yet being grossly abused, and then no necessary use of it remaining to the Church, counteruailing the danger of the continuance thereof, 2 Kings 18.4. he is commended by the Spirit of God for his zeal toward God, in stamping it to powder, and utter defacing that brazen stuff. Neither did he account it sufficient to withdraw worship from it, or to forbid the people to burn unto it, or to send out the Levites to instruct them better in the service of God, or to punish such as gave the glory of God (whereof he is jealous) to a molten image: but cast it down in detestation, and the better to avoid the sin, took away the occasion, which was as a stumbling block before their eyes.

Verse 4, 5. *The soul of the people was sore grieved, because of the way, for the people spake against God, and against Moses, &c.* Here we see how they fall again into their former sin and murmuring, so often noted in this book, and elsewhere, as Exod. 15.24. and 16.2, 3, and 17.2, 3. for the greatness of their labor, for penury of water, for lack of flesh, for want of dainties & delicates, they distrust God's great providence; and for these rebellions they had been often grievously punished: yet loe, they fall into the same sin again. Their tents were replenished with his heavenly blessings, all places did yet smoke with the fire of his

judgments; yet behold, there is no ende of their rebellions, verifying the saying of the Prophet, *Can the Black-Moore change his skin,or the Leopard his spots? then may ye also do good, that are •••stomed to do evil.* Heereby we learn four our instruction, that lamentable is our condition if God leave us, we fall into the same sins again and again, which before we refused and renounced. I say, such is our great frailty and weakness, if we be not stayed and vnderpropped by the assistance of the Spirit, that we return with greediness unto our former sins which we seemed to have forsaken and abjured. This the Prophet plentifully teacheth, Psal. 78.40, 41. *How oft did they provoke him in the wilderness, and grieve him in the desert! yea, they returned, and tempted God, and limited the holy one of Israel.* Thus did *Pharaoh, Exod.* 9.37, 38. *I have now sinned, the Lord is righteous, but I and my people are wicked; pray ye unto the Lord for me* (for it is enough) *and I will let you go: but when the hail was gone, and the thunder ceased, and the judgment was removed his heart was hardened, and he continued in his sin.* The like we see in *Saul,* who could clear *David* more then he? His own conscience roused him up, which before was asleep, and he confesseth with tears, *Thou art more righteous then I,for thou hast rendered me good, and I have rendered thee evil: thou hast shown this day that thou hast dealt well with me, for as much as when the Lord had closed me in thine hands, thou killedst me not: yet the same Saul fell again into the same sin, and acknowledgeth his own wickedness; I have sinned, come again my son David, for I will do thee no harm, because my soul was precious in thine eyes.* We see this in the example of the Israelites in the book of Judges, they committed evil again and again, they transgressed by idolatry, they knew what that sin was; they had experience of God's severity against it, they had confessed it and cried for mercy; yet the same people, and the children of the same people, not taught by their former falls, nor admonished by former judgments, nor instructed by former deliverances, do proceed in the same sin, and provoke God to punish them by their relapse into the self same iniquities. Hereunto cometh the allegory and similitude, of the unclean spirit that wandered in the wilderness, and ranged up and down without rest, *but in the end found his house empty,swept and garnished, so that he took seven other spirits worse then himself, they enter in and dwell there.* So the places of the Apostle, Heb. 6. Do directly offer this point, *that many sin again, after the receiving and acknowledgment of the truth,* according to the faying of the Wise man,*As the dog turneth again to his own vomit, so a fool turneth to his foolishness.* So that except the Lord uphold, and hold men back▪ they fall into the same sins before committed, and provoke him afresh by those sins which before they refused.

[Reason 1] For first of all, who is the author of constancy and perseverance in any good work? Is it of our selves? Is it of our own power? Nay, as every good giving and perfect gift is of God, so he that in his nature is unchangeable giveth us the gift to stand, and preserveth us from falling, as the Apostle teacheth, Rom. 11.18, 19, 20. Where he taketh away all occasion of boasting from the Gentiles, against the Jews, reasoning from their chargeable condition, not being firmly fastened, and deeply grounded as the root it self; but mooueable and mutable as the boughs and branches knit to the root, being easy to be broken off. So then, God is the author of constancy, and of perseverance,*Who worketh in us both the will and the deed & not man by his own proper strength* who if he be not stayed by him that is the stay and strength of Israel, he falleth into horrible sins, and such as go against his own conscience, as

may appear very evidently by many examples. Again, none can come to God, except the Father draw him. We are the greatest enemies to our salvation. All within [Reason 2] us, is against us: we naturally contemn the word which is the rule of constancy, and the staff to uphold us, and as the arm of GOD stretched out to pull out of destruction. Thus the Prophet chargeth the Jews, Nehe. 9.26.27. *They were disobedient, and rebelled against thee, cast thy law behind their backs, and slew thy Prophet, which protested among them to turn thē to thee, and committed great blasphemies.* Man then left to himself, whereunto is he left, but to see his own weakness? And what remaineth in him that may bring him to God, and lead him in the right path? Vndoubtedly nothing is in us, but self-love, pride, hautinesse, contempt of God, neglect of his word, as we see in ye manifold relapses, & often reuoltings of these Jews, in whom as (in a glass) we may see our own faces, yea our own hearts, seeing we are of our selves no better then they.

Now let us come to apply this doctrine to [Use 1] our selves. First, we conclude, that fearful and dangerous is the estate of those from whō the Lord taketh the light of his countenance. If he leave us to our selves, we work our destruction by rebellion against him. It is a great grace & mercy of God toward us, to be once enlightened, to taste of the good word of God, to be made partaker of the holy Ghost, and to taste of the powers of the life to come (which he denieth to many thousands in the world, who proceed not so far:) now to leave these goodly and glorious beginnings, and fall from light to darkness, and from righteousness into sin, is to make our end worse then the beginning, and our case most fearful by returning to our uncleanness, as the Apostle *Peter* declareth, chap. 2.20, 21. For Satan will enter deeper into such, and take fuller possession of their hearts. Even as a Jailor, when his prisoner hath escaped out of his hands, & broken prison, if he fasten upon him again, will lay better hold, will cast more irons upon him, and keep him faster then before: so will the devil deal with all evil men which are his slaves and prisoners, *So that he that is unjust, shall be unjust still: and he that is filthy, let him be filthy still,* Revel. 22, 11. We see this by daily experience▪ in all such, as having washed their garments, do defile them again, they grow worse and more wicked then they were before. We should *let our light so shine before men, that they seeing our good works, may glorify our Father which is in heaven.* Mat. 5, 16. So many therefore as have quenched the good motions of the Spirit, and put out the light that began to shine in their hearts, are as smoking Torches, and stinking snuffes, odious in the nostrils of God and men. Let us therefore make much of the least seeds of godliness sown in our hearts, and kindle the flame that is begun in us, if so be we have tasted how bountiful the Lord is. Let us be earnest in prayer to God, that he would stablish us with his grace, and not take his holy Spirit from us, Psal. 51, 11, nor leave us in the hour of temptation when the flesh is weak.

[Use 2] Secondly, let no man presume of himself, or glory in his own strength,*But let him that thinketh he standeth, take heed lest he fall.* If any good be in us, it is of another, who must work the will and the deed, the beginning and the ending; we stand by his hand, we continue by his grace, we run because he moveth, we seek because he preuenth, *We come to God because the Father draweth.* Remember *Peters* cōfident bearing of himself, which was the first step to his fall, as we see, Math. 26, 33, 34, when he said, *Though all men should be offended by thee, yet will I never be offended:* yet Christ telleth him, *Verily I say unto thee, that this night before the Cock*

crow, thou shalt deny me thrice. And the Evangelist declareth, that when he saw the swords and staves, the high Priests servants, & the higher powers armed against him, he denied him thrice, first barely & more fearful and faintly, then with cursing and execration to himself. Let every soul learn from hence, that seeing God only must help and uphold us, to lay hold on the sweet mercy of Christ, and come boldly before ye throne of his grace. Let us not rashly presume upon our selves, but confidently rely on him, and pray him earnestly to preserve us, to bear us in his arms, that we dash not our foot against a stone, nor ruin our selves upon every Rock.

[Use 3] Lastly, hence ariseth great comfort to God's children that fall of weakness and infirmity into the same sin after repentance. Such is the depth of Satan's temptations toward those that are afflicted in conscience, that wrestle with the Law, that feel the wrath of God, that bear the heavy burden of sin, and are entered into the very suburbes of desperation. He telleth them, that the children of God fall not into the same sins again after their repentance. If they do, he subtly suggesteth unto them, that there is no place for a second repentance, nor hope of God's mercy, nor fruit of Christ's merit. This is a false spirit in the mouth of false Prophets, which broach damnable and detestable lies in the Church of God, 1 King. 22, 4, and 2, 37. And this was the error of the *Nauatians,* which denied repentance after baptism for offenses committed even through frailty, through fear and force of persecution. But the promises of God are without limitation of times, or consideration of sins, or respect of persons; he will receive to mercy all repentant sinners, whether the sins be committed before or after baptism, whether once or often. This pardon Christ our Savior publisheth, Mat. 11, 22. *Come unto me all ye that are weary and heavy laden, and I will ease you.* So the Apostle *John* testifieth, 1. John. 2, 1. *My little children, these things write I unto you, that you sin not: if any man sin, we have an Advocate with the Father JESUS CHRIST the just.* Furthermore, the Lord enjoineth, that we sinful men *forgive our brother seventy times seven times,if he turn again and say, It repenteth me:* therefore himself will much more freely forgive; whose mercy is infinite, whose favor is incomprehensible, whose loving kindness endureth forever. This also appeareth plainly in the examples of the servants of God. We see how *Abraham* the father of the faithful faileth in calling his wife *Sarah* his sister, whereby himself was injured, the unbelievers tempted, and her chastity endangered; yet he fell again afterward into the same sin, and incurred ye same danger, and laid a stumbling block before the blind, so that he had ruinated himself & his wife, if the hand of God had not assisted and preuēted the mischief. The like we see in *Lot,* in a greater sin, who being delivered out of Sodom, and growing secure, fell twice into horrible incest with his own daughters, and yet recovered himself by unfeigned repentance, The like we see in *John,* one of ye twelve Apostles, and the Disciple whom Jesus loved, how he fell into idolatry, and worshipped an Angel, for which he was reproved of the Angel: yet he failed the second time, in giving divine worship to a creature, which belongeth properly and peculiarly to the Lord the Creator. Here then is comfort and consolation to all such as groan under the burden of sin, & have fallen through infirmity into the same sins: let not such doubt of God's mercy, *Who is much in sparing sinners, and with whom is plentiful redemption.* Psal. 130, 7. Let them not fear the temptations of the devil, *who goeth about like a roaring Lyon, seeking whom he may devour,* 1 Pet.

5, 8, but assure themselves, that albeit with *Peter* they fall often, yet if with him they repent truly, & weep bitterly for their sins, the Lord is merciful to forgive them their sins. Not that we should sin proudly presumptuously, stubbornly, stiffly and obstinately against him, *that grace may abound,* Romans, chapter 6, verse 1: but if we sin thorough frailty, he will not shut us frō his mercy. The devil will tempt often, the world allure often, the flesh entice often; so we may fall often through the temptations of the devil, thorough the allurements of the world, and thorough the enticements of the flesh. If they did draw us and provoke us to sin but once, we should fall but once; but they are ever at our elbow to work our ruin, and forsake us not forever, as *the devil departed from Christ only for a season.* Luke. 4, 13. But the Lord knoweth whereof we are made, *He remembereth that we are but dust: he considereth that we are but flesh, yea as a wind that passeth and cometh not again.* Psal. 103, 14, and 78, 39. So that albeit we be often overcome by sin, yet if we often repent and return unto him, he is a Father that hath more then one blessing in store, and a liberal giver that reproacheth no man, and pardoneth those that have often asked and begged pardon. It followeth.

[Here is neither bread nor water, and our soul loatheth this light bread.] Here is the sin of this people: after God had plentifully and abundantly fed them to the full, they wax wanton and weary of this food, they account their Manna a vile and contemptible meat, albeit it were most precious, and named therefore, Angels food. The doctrine from this corrupt practice, is this; y^{t} we wax weary, loathe, and contemn God's blessings, which we seemed at the first with joy and gladness to receive. We soon learn to contemn, to make little and light account of spiritual and temporal blessings, for this Manna was both. We see this in our first parents, they were compassed with the kindness of God, and hedged about with his mercies, yet were not long contented with them, nor rested in them with thanksgiving, but lusted to taste of the tree of be knowledge of good and evil, and *would be as gods, knowing good and evil.* Gen. 3, 6. So *Esau* was the first borne, he should have delighted therein as in a pledge of God's favor, and a mirror of his great mercy, yet he grew profane and secure, he sold the birthright, and contemned the blessing. This *Solomon* teacheth, Prov. 27, 7. *The person that is full, despiseth an honey-comb, but unto the hungry soul, every bitter thing is sweet.* The like we read in *Moses, Deut.* 32, 15. *He that should have been upright, when he waxed fat, spurned with his heel: thou art gross, thou art laden with fatness: therefore he forsook God that made him, and regarded not the strong God of his salvation.* Thus we see how ready we are to despise God's graces, and so to come to the very top of iniquity.

[Reason 1] The reasons follow to be considered. First, it is not much to be maruailed at, that we wax weary of good things, because we want the spirit of discerning and of judgment to see into our own selves. Hence it is, that we hold not on in a certain and settled course the way of godliness which we are entered into. We halt in our journey, and many ways trip before we come to the end, thereof. And the reason is, because we weigh not heavenly things with the weights of the Sanctuary, but put thē in the partial and deceitful balances of our own brains, whereby we deceive our selves, rob God of his honor, & prize the best things at a vile rate, as *Christ was valued at thirty pence.* This sencelesnesse & sottishness, Christ himself checked in the Israelites, saying unto thē, when he was come near to the City and beheld it with tears, *O,if thou hadst even known at the least in this day, those things which belong unto thy*

peace; but now are they hid from thine eyes. Where there is this blindness of mind, this security of heart, this want of judgment to discern of their estate & condition aright, no marvel if there be a loathing and leaving of good things, as was among the Israelites in this place.

Secondly, we are so besotted and bewitched [Reason 2] with the glittering show of this world, and of the things in this world, that we have no leisure to mind the world to come, and are so pampered up with the peace, and plenty, and pleasures of the world, that as resty horses we spurn against our Creator, as *Moses* complaineth, and we heard before. As we are of the earth by creation, so we always carry a lump of this earth about us, our hands are full of it, our eyes look upon it, our feet tread upon it, our senses are exercised with it, our talk & communication is upon it, our hearts are possessed with it, ahd all our life long we dwell upon it. Seeing therefore this mould of earth & earthly things hath taken such root in us, no marvel if we grow carnal and secure, wax wanton and weary of the word, and of those ways that lead unto life and salvation. This doth our blessed Savior teach us, Mat. 13, 22, in the Parable of the Sower, *He that received the seed among thorns, is he that heareth the word, but the cares of this world, and the deceitfulness of riches choke the word, and he is made unfruitful.*

The uses hereof are, first to show us the [Use 1] difference between the godly and ungodly. For the godly do magnify God's graces, set them at an higher rate, & make a greater reckoning of them then of all earthly things. This appeareth, Mat. 13, 44, 45, 46. *The kingdom of God is like unto a treasure hid in the field, which when a man hath found, he hideth it, & for joy thereof departeth, and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a Merchant man that seeketh good Pearls; who having found a Pearl of great price, went & sold all that he had, and bought it.* So the Apostle *Paul* accounteth all things loss, and judgeth them as dung, that he might win Christ, & might be found in him; not having his own righteousness which is of the Law, but the righteousness of God through Christ. But the ungodly despise the graces of God, like the *Gadarenes,* who prefered their swine before Christ, Math. 8, 34, and like profane *Esau,* who for one portion of meat sold his birthright. If they sustain any damage or loss in their riches, and substance of their house, how are they grieved and vexed? How do they howl and cry out as if they were utterly undone? What seeking and searching, far and near, is made to find the same? And they are of such impatiency of spirit, that they are never quiet till they have found the same. *What man having an hundred sheep, if he lose one of them, doth not leave ninety and nine in the wilderness, & go after that which is lost, until he find it? Either what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently till she find it?* Luke 15, v. 4, 8.

But if the gifts and graces of GOD decay in them, if they lose his favor and loving countenance, if they grow poor and thread bare in spiritual blessings, it never troubleth their minds, it never greeueth their hearts, they never complain of any wants: for being wholly earthly, plodding upon the world like earth worms, they have no feeling of the want of heavenly things. Would we therefore know a faithful man from an unfaithful? and would we have some assured mark and token to discern the one from the other? Mark how they esteem things that concern a better life. If they rejoice in the word of God as they that find great spoils, if first they seek the kingdom of God and his righteousness, if they labor after

the excellent knowledge of Christ, and stir up the precious gifts of God in them, we have unfeigned testimonies of their unfeigned faith. But if we see any contemn knowledge, and despise the graces of God, if we see them tread under their feet the sweet blessings of God, as swine do precious Pearls, they give evident witness against their own souls, and do carry about them in their own bosoms, a note of horrible profaneness.

Secondly, let us look carefully unto our [Use 2] selves, and learn daily to call our selves to a reckoning & account for the benefits of God which have been bestowed upon us, lest we unthankfully devour and wickedly swallow them up, forgetting both them and the giver of them, which are moe in number then the hairs of our heads. Let us also learn to feel our own poverty and wants. Hunger, we say, commonly is the best sauce; so the surest and fittest remedy to recover us of this sin of loathing and discontentment, is to consider our need and necessity of heavenly graces, and what want we have of the word, which is the food of our souls, *sweeter then the honey and the honey-comb, more to be desired then the finest gold yea, then all riches, more precious then Pearls, and all things thou canst desire are not to be compared unto it.* Psal. 19, 10, and 119, 103. Prouerb. 3, 15.

Now we shall never be weary of this our weariness and contempt of the best things, until we have learned *as new borne babes to desire the sincere milk of the word of God, that we may grow thereby.* 1 Pet. 2• 1. Therefore the Prophet calleth such to hear him, Isaiah 55, 1. *Ho, everyone that thirsteth, come ye to the waters, and ye that have no silver, come, buy and eat▪ come, I say, buy wine and milk without silver, and without money.* Hereunto cometh that which Christ proclaimed at the last▪ and great day of the feast, *If any man thirst, let him come unto me and drink.* John 7, 37. This was the affection of the Prophet *David,* Psal. 143, 5, 6. and 63, 1, 5. *I meditate in the works of thine hands, I stretch forth mine hands unto thee, my soul desireth after thee as the thirsty Land exceedingly.* So thē, when we come to the banquets of God w^c^ he hath furnished for us, we must come with hungry stomachs, craving to be satisfied and filled with his dainties. We see when men go to a great feast prepared and prouidedfor them, whereunto they are curteously invited, they do not fill themselueS before hand, but come with hunger and desire: so must we do in coming to the exercises of our religion. Seeing then, *Wisdom hath built her an house, killed her victualles, and prepared her Table, calling us to come eat of her meat, and drink of the wine which she hath drawn,* Prov. 9, 1, 2, 5, it is our parts to come to the Word and Sacraments, as to the high ordinances of God with a ready mind, with a thirsty soul, and with a good appetite, that we may be satisfied as with marrow and fatness. He affordeth unto us a plentiful allowance, and appointeth unto us a liberal diet: he dealeth not sparingly and niggardly with us, but inviteth us as his guests to good cheare and bountiful provision of his word, prayer, and Sacraments. If then God have denied unto us this worlds good, that we are driven to rise early, & fare hardly at home in our own houses, and sometimes have scarce a crust of bread, and a pot of water, yet here is matter of great contentment and c•nsolation, that we have such plenty of spiritual provision provided for the soul in the house of God whereby we are nourished to eternal life, and comfortably taught to bear the penury and distresses of the body. A dinner of green herbs, and God's word going with it, are notable sare. For as one said; *The Gospel and brown bread are good cheer.*

Lastly▪ consider from this natural loathing of the blessings and best things of God, why GOD especially punisheth those places and people; even because they are fallen into a spiritual surfeit, as it were into a deadly sleep and slumber, and are clogged and cloied with the store and plenty of that food which God hath given them. When the Gospel was restored to us again, as the book of the Law that *Hilkiah* the Priest found; with what joy of heart, and applause of the people; with what comfort and courage was it heard in the beginning? How precious and sweet was it to our taste? How zealous and forward were we in hearing the Lord, and calling others thereunto? But in these days, wherein we have it continued in plenty and abundance that we may sit under our Vines and Fig trees, conferring and reasoning of the ways of God, how many loathe it? how many neglect it? how few receive it? who doth prize it as he ought to do? We are cloyed with the preaching of the word: we are heart-sick of peace and prosperity. It were an happy and blessed cure to restore us to the former days of our health. This surfeit is the common sickness, & almost desperate disease of our Land, that all her spiritual Physicians know not which way to turn their hands and their heads to cure & recover her. Such as once have taken a surfeit by eating any meat, are ordinarily prescribed by the Physician to fast, to bring them to a stomach and appetite again: and whensoever the body is distempered by repletion, the way to recover, is to take the diet, as the masters of that faculty do affirm. So God, as the chief Physician of the soul, when we once begin to loathe and abhor our meat, and to surfeit of the food which he sendeth, bringeth upon us most worthily and justly the famine of his word. And do we not see (if we be not altogether blinded) how he beginneth now for our sins to diet us? and many assemblies ranged in goodly order, which made heaven and earth to ring and resound with the praises of God, to be left as sheep dispersed abroad, and wandering in the Mountains without a Shepherd? This is that which the Lord long since threateneth to his people, as one of his sorest and sharpest judgments. *Behold, the days come, saith the Lord God, that I will send a famine in the Land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord: and they shall wander from sea to sea, and from the North even to the East, shall they run to and fro to seek the word of the Lord, and shall not find it, &c.* Amos 8, 11, 12, 13. A great & grievous Thunderbolt thrown down upon the heads of all careless contemners of the word, they shall have it taken from them. The child that is plentifully and fully fed, and hath whatsoever he craveth and calleth for, at last waxeth wantō, he beginneth to play & dally with his meat, he breaketh it into pieces, & casteth it to the dogs: therefore it is necessary sometimes that he should be abridged & pinched, and cry heartily for it before he have it. So doth God deal with us when the food of his heavenly word is danled and dallied withal, and trodden as a vile thing of base worth under our unclean feet, he is constrained to take away the benefit of his word ftom us, & make us oftentimes in the anguish of our spirit, to call and cry unto him in the want of it, before he restore the same unto us again. And ye that are the Lord's remembrancers, keep not silence, and give him no rest until he repair, and until he set up Jerusalem, the praise of the world. Let us repent and return betimes, evē while it is called today, lest the Gospel be taken away from us. For as we shown before, among all sins, the contempt of the word is one of the chiefest that crieth to heaven for vengeance to fall upon us. This the Lord Jesus teacheth in many places, *Whosoever shall not receive you, nor hear your words, when ye depart out of that house or that City, shake off the dust of your feet: truly, I say unto*

you, it shall be easier for them of the Land of Sodom and Gomorrhah, in the day of judgment then for that City. Mat. 10, 14, 15, and 11, 23. Acts 13, 51.

This serveth to comfort the Ministers in the course of teaching, and showeth how much God esteemeth his Gospel, and striketh a fear into all rebellious contemners of his word. This ceremony of shaking off the dust from the feet used among the Jews, served to be as a figure of cursing, & as a witness against the inhabitants of that wicked place, as if they corrupted the earth and infected the places of their abode with their contagion. The Apostles of Christ were not commanded to use such a solemn kind of denunciation and detestation against murderers, drunkards, adulterers, thieves, false witnesses, perjured persons, & such heinous malefactors, but against the contemners of the Gospel; which teacheth that God is not more offended with any offense, then with the contempt of his word: therefore he affirmeth, that such shall be more grievously punished thē the Sodomites, who were destroyed with fire and brimstone from heaven. This toucheth us nearly who yet enjoy the Gospel, and live under the shadow and protection of it: let us remember that we are fallen from our first love and liking of it: let us repent and do the first works, lest the axe being laid to ye root of the tree, he come against us shortly, and remove our candle-stick out of his place, except we repent from our harts.

[Ver. 6. *Wherefore the Lord sent fiery serpents among the people, &c.*] He showeth in these words whence the punishment of fiery serpents came upon them; not by chance or fortune, not from the nature of the soil and wilderness it self, but from God. So then the present judgment upon them is amplified by the author, *The Lord sent them.* This teacheth, that all punishments, diseases, and judgments of what sort and condition soever, are inflicted upon us by the hand of God. Whatsoever visitations fall upon us, and the rest of the sons of men, are laid upon us at the will & pleasure of God. This appeareth in *Moses,* when the old world was not spared, but a general flood brought upon the ungodly, God warned *Noah* to prepare the Ark to the saving of his household, and said.*An end of all flesh is come before me, I will destroy from the earth, the man whom I have created, from man to beast, to the creeping thing, and to the fowl of the heaven.* And speaking of the destruction of the Sodomites, (who were exceeding sinners against ye Lord) he saith, *The Lord rained upon Sodom and upon Gomorrhah, brimstone and fire, from the Lord out of heaven.* Gen. 19, 24. So •hen *Abimelech*King of *Gerar,* took away *Abraham's* wife, & afterward was constrained by the hand of God to restore her, it is said, Gen. 21, 17, 18. *God healed him and his wife, and they bare childrē, for the Lord had shut up every womb of the house of Abimelech, because of Sarah Abraham's wife.* This point is also at large confirmed, Leu. 26, 16, 17. *If ye will not obey me, nor do all these commandments, I will appoint over you fearfulness, a consumption, and the burning ague, the sword, famine, and pestilence to destroy you, and to make you few in number, so as your high ways shall be desolate.* It was the Lord that brought the ten plagues upon Egypt. It is the Lord that smote *Nabal* that he died. It is the Lord that formeth the light, and createth darkness; he maketh peace, and createth evil. It is the Lord that doth all these things. Finally, there is no evil in the City, which the Lord hath not done, Amos 3, 6. All which things agree fitly with this history in hand, that God sent fiery serpents among his people, and do teach us, that he is the author of all judgments & punishments that fall upon us, or upon any of the sons of men.

The reasons hereof are evident and apparent. [Reason 1] First, afflictions come not upon us at all adventures, they proceed not from the earth, or the air, or the heauē, it is the hand of God that lighteth upon us for our sins. For what can any one or all the creatures of God do of themselves? or what power is there in them to be revenged upon us? This therefore is our great folly, that we unwise men, gaze about here and there, wandering up and down in our own imaginations, and searching all the corners of our wits to find out the causes of our calamities out of our selves, and yet all ye while we perceive not the true and right cause to be in our selves. Whensoever a man hath any adversity, he must look up to God, & into himself. When we see the air infected, it is not so disposed of it self. When God sendeth famine, and maketh the heaven as iron, ye ground as brass, it is not so hardened of it own nature. When the earth is barren and unfruitful, it proceedeth not of it own kind, but we our selves are the cause of all. Whensoever therefore we have woeful experience, and a lamentable feeling of many miseries, we must not cast our eyes hither and thither, but every man must enter into himself, & search out his particular sins, assuring himself that God knocketh at the door of his heart, and thereby provokes him to consider beter of his own ways. This *Eliphaz* beateth upon, Job 5, 5, 6, 7. *The hungry shall eat up his harvest, and the thirsty shall drink up their substance: for misery cometh not forth of the dust, neither doth affliction spring out of the earth, &c.*

[Reason 2] Secondly, God worketh out afflictions, he claimeth and challengeth them as his own peculiar work, that no man should be able to control anything in this world. This the wise man urgeth, Eccles. 7, 16. *In the day of wealth be of good comfort, and in the day of affliction consider GOD also hath made this contrary to that, to the intent that man should find nothing after him.*

The uses of the doctrine are many. First, we [Use 1] learn in all troubles and calamities on us and those that are ours, to look up to God as the chief & principal author of them frō whence they come, and upon our selves and our own sins, from whom they come. It falleth out with many, as it doth with the dog, if a man throw a stone at him, he runneth eagerly and angerly after it, he falleth upon it, and biteth it: so do men of this world, when God any way visiteth them, they look upon inferior means, as the highest causes which they can reach unto, but never cast up their eyes to the Lord, whose hand and work it is: whereas we are bound to behold the stroke of God in all our distresses. We silly men accuse sometimes heat, and sometimes cold; sometimes drouth, & sometimes moisture; sometimes ye ground▪ and sometimes the air; sometimes one thing, and sometimes another thing, to be the cause of our calamity, but cannot be brought to find out the true and proper cause. True it is, the Lord hath secret causes that we know not of, sometimes the manifestation of his own works, sometimes the trial of our faith; and we must take heed we measure not the greatness of the sin by the greeuousnesse of the cross, wherein the Apostles themselves were deceived. Notwithstanding, the revealed and original cause of all calamity, hath his beginning and head-spring from our iniquity, insomuch that if we had in us no guilt of corruption, we should not taste at all of the cup of affliction. This the Prophet teacheth, Lam. 3, 39. *Wherefore is the living man sorrowful? Man suffereth for his sin.* And our Savior warneth the man that had been diseased 38 years, finding him in the Temple, to consider the cause of his long

and lamentable affliction,*Thou art made whole, sin no more, lest a worse thing come unto thee:* so that this disease was laid upon him for his sin. He thought himself an happy man when he was restored to health. Now lest he should rest therein, the Lord telleth him he must change his heart, or else God will bring seven times moe plagues upon him, according to his sins: though he had been afflicted many years, yet he would make his judgments upon him more wonderful, even great plagues of long continuance, and sore diseases of long durance. To the same purpose the Apostle saith, *The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, which with-hold the truth in unrighteousness* Ro. 1, verse 18. Wherefore, every visitation of God, should be a sermon of repentance, to put us in remembrance of our sins, & to admonish us, not to sow upon the furrows of unrighteousness, lest we reap the crop of affliction an hundred fold. Let us desire God to sanctify the cross unto us, that it may consume sin in us, and provoke us to a more holy conversation.

[Use 2] Secondly, the meditation of this, that God is the author of all afflictions, must teach us to have patience in our troubles; not to murmur not to repine, not to grudge when we are under the cross. For seeing God hath visited me with his hand, I must take it patiently, as a dutiful child beareth the chastisements of his father. This the Prophet practiced, as we see, Psal. 39, 9: *I spake not a word, but held my peace, because thou Lord didst it.* This the Apostle teacheth, Heb. 12, 5, 6. *My son, despise not the chastening of the Lord, neither faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and he scourgeth every son that he receiveth.* The flesh always seeketh ease, and is ready to be impatient, if deliverance come not by and by; so that we must remember from whence our trouble cometh, to asswage the sorrow and bitterness of our affliction. For this is a great comfort to God's children, that our sickness, yea every pang & fit of our sickness is from God; the manner of it, the measure of it, the time of it, the matter of it, is of God: which giveth good assurance and affiance that God will be merciful and gracious unto us, seeing he striketh us, that is our Father, and in the stroke (be it never so sharp) he cannot forget his former compassions, but he will make all things fall out to further our salvation; neither will he lay more stripes and strokes upon us, thē we shall be able to bear. He will make a way for us to escape: he will make our bed in all our sickness: he putteth our tears in his bottle: his left hand is under our head, and his right hand doth embrace us. Let us comfort one another in these things.

[Use 3] Thirdly, it standeth us upon, whensoever his hand is upon us, to seek to him for health, that smiteth and no man healeth; that maketh the wound, and no man restoreth. We are directed by this consideration, to whom to seek for our recovery; to wit, first to the hand that striketh, and next to go to man's help, which is his ordinance. We must not first seek to the Physician, as *Asa* did, 2 Chron. 16, 13, but first be reconciled to God, the chief Physician of soul and body, and pray unto him in our trouble, as *Hezekiah* did, Isaiah 38, 2. Let us never look, that any means (be they never so excellent) shall profit us, and prosper with us, until we be at peace with God, and have renewed our repentance from dead works for our daily sins. This the Apostle showeth, I am. 5, 13. *Is any among you afflicted? let him pray.* This condemneth those that seek to witches and wizards, and forget the God of their salvation, who killeth and maketh alive, bringeth down to the grave, and raiseth up again. Let us

thereby be put in mind of our death, which is God's messenger and serieant to arest us, and to bring us into his presence. Let us ever prepare our selves to depart in peace, cOnsidering that as the home of death shall take us, so the day of judgment shall find us. Here we repent, or else we repent never. Here is time of changing and turning, but after this life, there is no more place of repentance, but an horrible expectation and fearful looking for of judgment, which shall devour the adversaries. The Scripture teacheth, that *Cain* that evil man, was of evil one and slew his brother: we may multiply thousands of years since he uttered that fearful and comfortless speech,*My sin is greater then ca be pardoned, my punishment is greater then can be suffered;* yet when Christ shall break the heavens, and come to judge the quick and dead, he shall appear no otherwise at the last day, thē as he was taken out of this life. The like we might say of *Esau,* of *Saul,* of *Judas,* and of others, who ended their days in desperation; as they died, so they shall be judged, & abide forever after judgment. As they turned not to God their Creator while they lived, so they shall receive no ease or alteration in their estate when they are once departed, and have received judgment: of whom we may say as Christ once spake of *Judas, It had been good for these men, if they had never been borne.* Mat. 26, 24. For not to be, is ten thousand times better then ever to be in a living death, in cōtinuall horror and desperation, where their worm dieth not, & the fire never goeth out. This was the use that *Hezekiah* made of his sickness, Es. 38, 10, 11: *I said in the cutting off of my days, I shall go to the gates of the grave, I am deprived of the residue of my years: I said, I shall not see the Lord, even the Lord in the Land of the living, I shall see man no more among the Inhabitants of the world.* Wherefore, in sickness we are taught to seek health of God, and to be put in mind of our mortality.

Lastly, when God hath shown mercy upon [Use 4] us in our deliverance, let us spend the residue of our days in a godly conversation. It is a common and ordinary matter to make solemn promises and protestations to becOme new men if we recover. Many do then lament the former errors and ignorances of their life: but when they have obtained mercy at the hands of God, when they have found a blessing and been restored, they become as lewd and profane as they were before. And this moved Christ our Savior to exhort the impotent man to sin no more, lest a more grievous judgment were brought upon him. John. 5, 14. We see how *Hezekiah* being healed, the third day after he went up to the house of the Lord to praise him, & to speak of his goodness, who had seen his tears, heard his prayers, and who had removed his afflictions: *The grave cannot confess thee, death cannot praise thee, they that go down into the pit cannot hope for thy truth; but the living, the living, he shall confess thee, as I do this day, the father to the children shall declare thy truth.* This duty is required of us all, when we are delivered from our sickness or sorrow, from trouble & calamity, to be thankful to God, and mindful of his mercy. Let everyone examine his own heart, how he hath practiced this duty, & what use he hath made of his affliction. There is none of us but hath a blessed experience of God's goodness toward him, he hath oftentimes preserved us from dangers, restored us from sickness, delivered us from diseases, freed us from troubles: happy are we, if thereby we have profited unto amendment of life, and in the study of godliness and be careful that we fall not back again into our former offenses. We must not be like to *Pharaoh,* who

returned to his vomit, and the hardness of his heart, after he was freed from the plagues of God, lest with him we be destroyed by the just hand of God.

[The Lord sent fiery serpents among the people, which stung the people, so that many of them died.] God might have destroyed these ever-murmuring Israelites by the Canaanites or Edomites their adversaries; he hath men and Angels at his book and commandment to afflict them, and overthrow them: but he sendeth stinging serpents which tormented thē, and a multitude of venomous beasts upon thē, that they might know, that where with a man sinneth, by the same also he shall be punished, as we shown before.

The Doctrine from hence, is, that GOD hath all creatures in his own hand, and he armeth them at his own pleasure to execute his will, and being so employed, they are of great force. the least, the meanest the smallest of God's creatures being sent of God, do mightily prevail to the advancement of his own glory & to the destruction of all his enemies. This is plentifully taught in the history of the plagues of Egypt; God did not send out his Angels against them, nor leauy an host of horse-men and foot-men, but he sent an army of lice, of frogs, of flies, and these were confessed to be *the finger of God,* Exod. 8, 6, 16, 19, 24, and were able to daunt and bring down all the pride & presumption of the Egyptians. So when God would plague the Philistines, who had destroyed his people, taken the Ark of God, and blessed their Idols for the victory, he sent a multitude of Mice that destroyed their Land, to the ende they might learn to give glory unto the God of Israel, and acknowledge the plague to proceed from him. Thus likewise when the Assyrians, brought into the Cities of Israel, worshipped not God aright, but made them molten Images, and served all the host of heaven, 2 King. 17, 25, he sent Lions among them which slew them. When *Herod* had stretched out his hand to vex certain of the Church, Acts 12, 1, 2.23. had killed *James,* and put *Peter* in prison, intending after the Passover to bring him forth to the people, the Angel of the Lord smote him, because he gave not glory unto God, so that he was eaten of worms, and gave up the ghost. The Scripture is full of such examples, how God destroyed the old world with waters, Gen. 7, 41, *Sisera* and his army with the River *Kishon,* that ancient River, the River *Kison,* when the Stars fought in order against *Sisera.* Albeit we say in a common Prove•be, *As weak as water:* yet it was strong enough, and it is still strong enough (as we see by experience in such floods and inundations as pleaseth God to send) when he armeth it against his enemies, whereby he taketh away the fruits of the earth, wasteth the increase of our cartell, casteth down our houses and dwelling places, and sweepeth away (as with a besom) the Inhabitants of the earth. Sodom and Gomorrhah were consumed with fire and brimstone from heaven. All these things as examples of God's judgments teach us, that he need not march against us in his own person, or set upon us with millions of his Angels, or assault us with an host of men; he can send out the smallest and silliest of his creatures to our destruction, and make the least and lowest of them accomplish the greatest works, so often as it pleaseth him.

This appeareth by sundry reasons. First, all [Reason 1] power is of God, who as he saveth with many or with few so he destroyeth with many or with few; with the strong, or with the weak▪ with reasonable creatures, or unreasonable, with living things, or wanting life. The

meanest and basest have power enough, the most contemptible have force and might enough to hurt, to punish, and to destroy, when God useth their service; neither can any flesh resist them with all their craft and cunning, they are able to cast down our high looks, when we swell in pride against him. So then, whatsoever the means are, the power of then is of God, Ezek. 5, 16. When weak man taketh up any weapon into his hands (though without sense & life) whē he shooteth an arrow, draweth a sword, throweth a dart, or pusheth with the Pike, we see oftentimes great and deadly effects to follow. How much more whē the strong God armeth himself with any of his creatures, shall he be able to overthrow his enemies, and to bring strange things to pass?

Secondly, it pleaseth God to employ, and [Reason 2] set on work contemptible and base things, to use foolish things to confound the wise, & to choose weak things of the world to overturn mighty things, yea, vile things of •he world, and things which are despised, hath God chosen, & things which are not, to bring to naught things that are; to daunt pride by weakness, and glory by shame, and honor by dishonor, that no flesh should rejoice an his presence. It more fretteth and galleth an high mind to be crossed and countermanded by mean things, then by things of reckoning and account. We see this in the example of *Abimelech,* Judge. 9, 54. *who being wounded by a woman, besought his servant to slay him, rather then it should be said, that a woman had slain him.* It had been an easy thing with the Lord, whē in the Land of Egypt he turned the dust of the earth into Lice, to have turned it into Lions and Bears, into Wolves & Tigers, of strange greatness, and cruel fierceness; but it pleased him rather to deal in this manner, the more to pull down the mighty, and to scatter the proud in the imaginations of their heart.

Thirdly, he is the Maker and Creator of all [Reason 3] things, so that they are not only his creatures, and the workmanship of his hands, but his servants and soldiers, to serve him, & fight his battles against his adversaries, such as all ungodly persons are; he is the General of this army, and therefore is called, *The Lord of hosts,* Isaiah 1, 9, having these as his serieants and attendants to do his will. When he saith to his army go, it goeth; or come, it cometh: or do this, by and by it doth it.

The uses remain to be considered. From [Use 1] hence we learn, that the power of God is absolute and infinite, without limit or restraint, who is able by an army of mean creatures, to put us to foil & flight, whatsoever our might and manhood be we boast of. What? hath not God, men and Angels to command? Yes, yes, he hath them all at his pleasure to be employed. But he needeth not to arm the sons of men, or troops of Angels, if he do but hiss or whistle for any of his creatures, they come forth with store & strength out of their places against us; as it were in battle array. This the Prophet *Joel* teacheth, chap. 1, verses 3, 4, 19, 20. So then, we must learn to acknowledge the great power of God; who governeth all things in heaven and earth to work his will. For as the Prophet saith, Psal. 94, 9. *He that made the eye, shall not he see? or the ear, shall not he hear?* So may we in like manner reason: He that giveth power, shall not he have power? He that putteth strength into his creatures shall not he be armed with strength himself? Now, we have already declared, that what force and might soever is in any of his creatures, it is a spark of his flame, it is an arm of his sea, it is a gift of his

treasures, & therefore we are bound to acknowledge and confess, to believe and to rest in his power that doth terrible things, for his own Names sake.

[Use 2] Secondly, we are taught hereby to stand in fear of God, to tremble under this mighty Commander of sea and land, and to beware we do not teaze with him, or provoke him to anger & indignation against us, seeing he hath so many royal Camps of armed soldiers in readiness, to be revenged of us, & to destroy us, when, and how, and where it pleaseth him. He is able to cut us down as grass, to blow us away as dust, to sweep us away as dung, & to tread upon us as worms of the earth: he needeth no weapon for the matter, he can scatter us as chaff before the wind, he can make the least dust to be our death, and the smallest vermin to be our destruction. If he arm the silly & simple fly, it is able to work out our confusion, and is far above our power to encounter and buckle withal. These are the men of war that God chooseth to wage battle for him, and to pull down the hautinesse of our hearts. Let us profit to humility, and stoop down under his hand. He can as easily send strange plagues, strange diseases & mortality among us, as he in former times hath done. This the Prophet *Jeremiah* teacheth, chap. 5, 21, 22, 24. *Hear now this, O foolish people, and without understanding, which have eyes and see not, which have ears and hear not; fear ye not me, saith the Lord? Or will ye not be afraid at my presence? which have placed the sand for the bound of the sea, by a perpetual decree that it cannot pass it, & though the waves thereof rage and roar, they cannot prevail or pass over it.*

Lastly, this teacheth, that none can escape [Use 3] judgment, and though hand join in hand, the ungodly shall never go unpunished. For as it ministereth comfort to the faithful in all dāgers to put their trust & affiance in God, who hath so many soldiers and servants to protect and defend them; so on the other side it assureth tribulation and anguish, death and destruction to every soul that doth evil. Look how many creatures he hath, so many means he hath to destroy us, and we cannot escape if we be at war and defiance with him. *If God be on our side, who shall be against us?* Rom. 8, 31. But if he be against us, what creature shall stand with us? Nay, what creature is not armed against us? If God be our enemy, nothing in heauē or earth can show us any good, or be in league and friendship with us, but is ready to bid us battle, and to proclaim open war against us. Therefore the Prophet saith, *God is jealous, and the Lord revengeth,he will take vengeance on his adversaries, and here serveth wrath for his enemies: the Lord is slow to anger, but he is great in power, and will not surely clear the wicked: the Mountains tremble, and the Hills melt before him, the earth is burnt at his fight, yea the world & all that dwell therein: Who can stand before his wrath? his wrath is poured out like fire, and the Rocks are broken by him.* If a man were compassed about with thousands of his enemies, and hemmed in on every side with a mighty host ready to draw their swords, and discharge their Ordinance at him, would he not despair of deliverance, and put his soul in his hand as the Prophet speaks? This is the estate of all natural and wicked men. All creatures above their head and under their feet, on the right hand, on the left hand, and round about them, before them and behind them, are set against them, & have made a general conspiracy against them. It were a vain hope and foolish presumption for such a prisoner to dream of freedom & deliverance. The murder of *Abel* lying heavy upon the heart and conscience of *Cain,* made him stand in fear of every creature that came to meet him, or ouertooke him. If then we

would be at peace with the creatures, and find peace in our own selves, which passeth all understanding, labor first of all to be at peace with God. Let him have no quarrel or controversy against us. Let us send out an Embassage of peace, and hang out of our hearts a flag of truce, that he may call back his army from pursuing of us. If he once blow the retreate, all his soldiers retire, they are all able to do us no hurt, the stones of the street shall be in league with us, all creatures shall serve them that serve the Lord. Seeing therefore, the least of God's creatures are made by him too strong for a kingdom, who shall be able to resist his power? Seeing in his wrath he can arm all the creatures in heaven and earth against us, the meanest whereof is above our strength, what vain hearts have we in our breasts, and what wicked tongues in our profane mouths, to think and speak it, that we will shift well enough with his judgments? Let us shake at his infinite power betimes, lest the fire of his jealousy burn against us, and it cannot be quenched. Let us tremble at our security and presumption, that have taken hold upon us, lest the guiltiness thereof shake and shiuer us in pieces for evermore, seeing he bringeth out his armies by number, & calleth them by their names. Isaiah 40, 26.

[Verse 7. *Then the people came to Moses, & said, We have sinned, for we have spoken against the Lord and against thee.*] Mark here, how the Israelites seek help and succor of *Moses.* A man would have thought, that this rout of Rebels, of all other would not have gone to *Moses,* nor have stooped down to him, whom before they had contemptuously scorned, contumeliously abused, and despitefully spoken against; yet in their misery they making a virtue of necessity, come with one accord to *Moses* to be helped & succoured, to be relieved and prayed for; they can find no comfort nor remedy but in him. We learn from hence, this doctrine; Such as are disobedient & wicked, are oftentimes driven to seek comfort and help of the godly, whom they have scorned and derided, reviled and spoken against I say, ungodly men, and such as blaspheme God, and are enemies to God and to his servants, are many times enforced and constrained to sue to them whom they have despised, and to seek to them in their necessity and extremity, when they are in affliction, and the hand of GOD is any ways heavy upon them. This appeareth in many places of the word of God; *Abimelech* having taken the wife of *Abraham,* and wronged him in the most precious part of his possession, standeth in need of his prayer, that he might live, & be healed of the diseases that God had laid upon him and his people. In like manner *Isaac* was hated of the Philistines, they envied his riches, they stopped his wels, they oppressed him with injuries, and banished him their country: and yet behold, they are constrained immediately to seek peace of him, and to make a covenant with him, so that albeit they hated him, and put him away from them, yet the King & his Captain are glad to come unto him, Gen. 26, 24, 25, 26. *For they feared him, and saw certainly that the Lord was with him.* The like submission we see in *Pharaoh,* albeit he hardened his heart, and often had contemned and reviled *Moses,* yet in the greeuousnesse of the judgment, he sendeth for *Moses* and *Aaron,* and saith, *I have now sinned: the Lord is righteous, but I and my people are wicked; pray ye unto the Lord for me, that there be no more mighty thunders amd hail.* Exod. 9, 27, and 11, 8. Such an example is recorded, 1 Kings 13, 4, 6, touching *Jeroboam,* who albeit he regarded not the word of the Prophet, but raged against him, and stretched out his hand from the Altar, saying *Lay hold on him:* yet when his

hand was dried up, so as he could not pull it in again unto him, he humbled himself greatly in the present feeling of this punishment, and besought that Prophet to pray to the Lord his God, and make intercession for him, that his hand might be restored. Thus *Saul* seeketh to *David,* 1 Sam. 24, 21, 22. *Belteshazzar* to *Daniel,* Dan. 5, 12, 13. *Zedekiah* to *Jeremiah,* Ier. 37, 3. The foolish virgins to the wise, Mat. 25, 8. *Haman* had conspired the destruction of the Church, and thirsted after the bloody massacre of the Saints of God, (whose death is precious in his sight) yet in the end he saw mischief prepared for him, & he stood up to make request for his life unto Queen *Ester,* chap. 3, 9, and 7, 7. Thus the saying and sentence of the wise man is verified, Prov. 14, 19. *The evil shall bow before the good; and the wicked at the gates of the righteous.*

Neither let us doubt of this truth, or greatly marvel at it. For God hath planted & imprinted [Reason 1] such a majesty in the person of those that are unfeignedly godly, & truly religious, that the most desperate and despightfull wicked men fear their faces, and reverence their presence. If then the ungodly fear them, it is no great marvel, though they fall down before them many times in submissiue manner. But the ungodly do often fear them, therefore it cannot seem strange unto us, if they do some reverence unto them. This we see in *Herod,* Mark. 6.20. *He feared John,knowing that he was a just man, and an holy, and reverenced him; and when he heard him he did many things and heard him gladly.* So when the people saw how God heard the prayer of *Samuel,* they feared *Samuel* exceedingly. 1 Sam. 12, 18. Such is the force of innocence, that it convinceth the enemies in their own consciences, and driveth them to do homage, and veil their bonnet to the servants of God.

Again it is the will of God, that all such [Reason 2] as humble themselves, should be exalted, and the lowly in heart should be advanced: so also such as exalt themselves, should be brought low; and therefore it is no marvel, if GOD even in this life do many times for the manifestation of his mercy and justice, lift up the heads of his own children, & cast down the wicked under their feet. Hence it is, y^{t} Christ Jesus was so much delighted with this senc̄e so often repeated by him in the Gospel, *Whosoever exalteth himself, shall be brought low, but he that humbleth himself shall be exalted,* Math. 23, 12. Luke 18, 14.

[Use 1] Now let us make use of this doctrine. First, seeing the unfaithful be oftentimes constrained to sue to the faithful for their help, as the rich glutton did to *Abraham;* let us all learn to plant true godliness in our hearts, and to turn to the Lord with all our souls, that we may have our part and portion in this preeminence: and let us walk worthy of our places, and of this privilege, honor, and dignity. Seeing almighty God maketh us spiritual Kings to rule and reign, and often subjecteth the wicked under us, let us not be slaves to our own lusts and corruptions, but rule with authority and dominion over them, and labor to subdue sin unto us. We see the Princes of this world will not dishonor and debase themselves with base Offices. We are Kings and Princes to God in this life, let us then walk worthy of this dignity, as the Apostle urgeth this duty from us, 2 Thess. 1, 10, 11. *The Lord shall come to be glorified in his Saints, and to be made marvelous in all them that believe in that day: wherefore, we also pray for you always, that our God may make you worthy for this Calling, and fulfill all the good pleasure of his goodness, and the work of faith with power.* Where we see, that after he had set

down the great glory that belongeth to God's children at the coming of Christ, he exhorteth them to walk worthy of their calling, seeing it shall be glorious with Christ, and the ungodly shall be brought to utter shame, contempt, dishonor, reproach, & confusion. There is no way to bring any to true honor, but to purchase to our selves true godliness. Therefore the Lord said, 1 Sam. 2, 30. *Them that honor me, I will honor, and they that despise me, shall be despised. Old age is rightly honorable, but it must be found in the way of righteousness.* Prov. 16, 31. This we see to have been in *Job,* chap. 29, 7, 8. *When I went out to the gate, even to the judgment seat, and when I caused them to prepare my seat in the street, the young men saw me, and hid themselves, and the aged arose and stood up, the Princes stayed their talk & laid hand on their mouth.* Loe, thus shall they be honored that fear the Lord: and therefore blessed is the estate & condition of the godly.

[Use 2] Secondly, seeing the wicked (even in this life) are urged to seek mercy at the hands of godly men, so that God here upon earth bringeth down their heads, that before were lifted up in great pride: how much more shall this be verified in the life to come? when the redemption of God's children draweth near, their happiness shall be perfected; then they are appointed to triumph, and to have the victory over all their enemies, & tread the wicked under their feet. For the true children of of God shall rule and over-rule the world, and shall trample upon the kingdom of darkness, over hell, death, damnation, the devil, the reprobate, & whatsoever setteth it self against their peace. This the Lord from the beginning taught the Church, Gen. 3, 15. *He shall break thine head, and thou shalt bruise his heel.* The devil shall tempt Christ, & assault his members, but not overcome them: whereas Christ shall conquer the power of death, and make his children partakers of his victory. And the Apostle *Paul* confirmeth the same, Rom. 16, 20. *The God of peace shall tread Satan under your feet shortly.*

Wherefore, albeit there be in this life and wicked world, many beastly minded men, that spread their arms far and near, & seem even to dazzle the eyes of others, through their riches, honors, power, friends, aliance, might, credit, possessions, & dominion over others, so that none dare mutter a word against them; yet the time is appointed & cometh quickly, that the godly shall sit in thrones of glory, & judge these wicked wretches that have been enemies to the Church; they shall stand at the bar like poor caitiffes, and receive frō Christ and his Saints, the sentence of condemnation, as 1 Corinth. 6.2, 3. *Paul* calleth the Saints of God to consideration of this prerogative, and checketh them, that they would submit themselves to the ungodly, *Do ye not know, that the Saints shall judge the world? If the world then shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not, that we shall judge the Angels? How much more, things that pertain to this life?* If then the Lord bring the wicked down, and make them stoop to his servants in these days of their pilgrimage, wherein iniquity is often advanced, how much more shall we see our desire upon our enemies, when Christ which is our life, shall appear? for then we shall appear with him in glory, and be made like unto him, and see him as he is. This the Prophet assureth the Church, Mal. 4, 2, 3. Albeit therefore we be persecuted & pursued in this life, and find no rest or refreshing anywhere, yet there shall be a sudden change of our condition, when we shall triumph with Christ, over all principalities and powers, that lift themselves up against God, who shall ••ue shame and contempt poured upon them. The coming of Christ shall lighten

things hidden in darkness, and make a manifest difference between the godly and the ungodly. Let us wait for his glorious appearance: let us hold fast till he come that which we have, that no man may take away our crown. This Christ our Savior (who hath overcome the world) assureth, Revel. chapter 2. verses 26, 27. *He that overcometh and keepeth my work unto the end, to him will I give power over Nations, and he shall rule them with a rod of iron, and as the vessels of a Potter, shall they be broken.* And the Apostle *Peter* assureth us, that *the Lord is not slack of his coming (as some men count slackness) but is patient toward us, that we should not perish, but come to repentance. But the day of the Lord will come as a thief in the night,in the which the heavens shall pass away with a noise, and the Elements shall melt with heat, and the earth with the works that are therein, shall be burnt up.* Then woe shall be to the wicked, then they shall be cast down, and never be able to rise again: then they shall howl, and weep, and lament, and never be comforted again: whereas the godly shall lift up their heads, because their redemption draweth near, *When it shall be a righteous thing with God to recompense tribulation unto them that trouble you, but to you which are troubled, rest with us, when the Lord Jesus shall show himself from heaven with his mighty Angels.* 2 Th. 1, 6. This therefore is a great comfort unto us, & giveth peace to our souls, that he will deal with all the ungodly, as *Joshua* did with the Kings which he had conquered and subdued in battle. For he commanded them to be brought out of the Cave where they were hidden, and called for all the men of Israel, and said unto the chief of the men of war which went out with him; *Come near, set your feet upon the necks of these Kings, and they came near and set their feet upon their necks: and Joshua said unto them, Fear not, nor be faint-hearted, but be strong and of a good courage, for thus will the Lord do to all your enemies against whom ye fight.* Josh. 10, 24, 25. So will Christ Jesus deal with all our enemies, who is the Captain of the Lord's host, he will pour shame and contempt upon them, and therefore let us not stand in fear of them, to turn out of the right way, and to forsake our profession, but be steadfast and unmovable, abounding always in the work of the Lord; forasmuch as we know that our labor is not in vain in the Lord. Thus if we be faithful to the death, we shall receive an incorruptible crown of glory.

[Use 3] Lastly, observe and mark how God magnifieth the Ministry, and is able to enforce the wicked to the acknowledgement of himself, and the true Ministers of his word: and let this comfort us in the midst of all contempts and disgraces of our God, of our religion, of our faith, and of our persons. Ah, we Ministers despised by profane men, let us mark and consider this, and lay it unto our hearts: let us bear their contempts & contumelies thrown upon us. In their extremities they shall acknowledge us, they shall reverence our Calling, they shall magnify our Office, our Ministry, and Doctrine, they shall justify us & desire our prayers, they shall stoop, they shall stoop when it pleaseth God. And let this suffice all true Teachers & Preachers of the Gospel of Christ, that the power of the truth is such, as that it maketh the enemy bow ye knee unto it, which before seemed to have no joint to bend. This is the time which the Lord hath made, let us rejoice and be glad in it, when he giveth us a comfortable experience of this doctrine, that the enemies of God and our enemies are driven to resort and repair unto us: and such as made iestes and songs of the word and of the Ministers of the word, cry out, *O,how beautiful are the feet of them which bring glad tidings of good things?* Rom. 10, 15. There is none of us all poor contemned men, that labor in sincerity

in the vineyard of God, & bear the burden of the work and the heat of the day, but sometimes God lifteth up our heads, and honoreth us in the world, that we should not sink down under the burden; and maketh our mortal and greatest enemies, beseech us to be good unto them, and to help them in their extremities. The people of Israel despised the ministry of *Samuel,* & would not hearken unto him; but when they saw the lightning, and heard the thunder, and felt the rain at that unseasonable time, *They feared the Lord and Samuel exceedingly, and they said unto him, Pray for thy servants unto the Lord thy God that we die not.* 1 Sam. 8, 7, and 12, 18, 19. Let this profitable meditation of God's mercy toward us, devour and swallow up all disgracing and defacing of our Ministry, and teach us to wait patiently upon the Lord, who, whē the ways of a man please him, will make his enemies to be at peace with him, and alter their hearts as pleaseth him. This is a very great dignity and high privilege that God bestoweth upon his poor and contemptible servants, reproachful in the world, a gazing stock to the wicked, accounted as the off-scouring of the earth, a wonder to men and Angels: this is their honor and preeminence, they are magnified of God, and respected of the wicked in their manifold miseries, when God toucheth them in body, or afflicteth them in mind, or punisheth thē in goods, or layeth his hand vpō such as nearly concern them in the flesh. Excellent then is the estate of God's children advanced by him, and a great honor unto them, that their enemies are brought under them, & are made to sue unto them. God is able to deliver them from contempt, and to give us for the truths sake a due regard and reverence when he will. So he magnified the ministry of *Moses* and *Aaron* (as we heard before) when *Pharaoh* could find no comfort in his enchanters and sorcerers, nor any help in his gods or Idols, he is forced to seek comfort & help of those despised Ministers & messengers that were before hated of him: for *Moses* must pray unto God for him. So he magnified the ministry of his Apostles, so that the stubborn and stiff-necked Jews, that could not abide the Gospel, nor the Preachers of the Gospel, being wounded in conscience, came to *Peter* and the rest of the Apostles, saying, *Men and brethren, what shall we do?* Acts 2, 37. The laylour, mentioned in the 16 of the Acts, v. 26, 27 29, put the Apostles into close prison, & made their feet fast in the stocks: but when ye earth quaked, the prison doors opened, and every man's bands were loosed, when once he was waked out of sleep, and his conscience out of security, *he called for a light, & leaped in, he came trembling, and fell down before Paul and Silas,* & could find no comfort but from them whom before he had cruelly entreated, nor recover himself from the gulf of desperation into w^{c} he was entering, but by their blessed ministry, who ministered a word in due season to ye weary soul, to the heavy heart, and to the conscience burdened and oppressed with sin. So he magnified the ministry of *John* the Baptist, who was reverenced of the covetous Publican's, of the violent soldiers, and of the merciless people, so that they demanded of him, *What shall we do?* Thus hath God dealt from time to time, compelling the wicked to know and to acknowledge his faithful Ministers to his great glory and our endless comfort. It is a vain & needless fear in many, that fear the fall and decay of the Ministry, & the utter ruin and overthrow of the Ministers of the word. There are many trades of this present life, that will never decay nor wear out of use. So long as building, planting, sowing, and tilling of the ground are in request, there will be use of the builder, of the planter, of the husbandman. Who feareth the contempt of harvest men in the time of harvest? Who feareth the discharge of watchmen, while the City is besiedged? Who

feareth y^{t} no reckoning will be made of Shepherds, so long as there are sheep to be attended, and wolves to be feared? The Ministers are the Lord's builders, the people are his building: the Ministers are his husbandmen, the people his husbandry: the Ministers are the Lord's harvest men, the people his harvest to be gathered into his barn. This the Apostle teacheth, 1 *Cor.* 3, 9, & Christ our Savior, Mat. 9, 37. So long therefore as God hath *a Church* to be built, *a Vineyard* to be planted, *a Field* to be tilled, *a Flock* to be watched, *an Harvest* ripe and ready to be reaped, we need not to be afraid of the decay and downfall of the Ministry. For so long as men have souls to be sued, the means of salvation shall be continued. We see this in the history of the Acts, how diversely it pleased ye Lord to dispose of this his ordinance. Where he had no people to be called, he suffered not the Apostles to go thither: but where *he had much people,* there he commanded thē to labor more, and to tarry longer, and suffered them not to depart so soon as they would. Wherefore, let us be bold and constant in the work of the Lord, and not fear to labor in his Vineyard, knowing that our work shall not be in vain, & assuring our selves, that he will hold up our heads whom we serve, and maintain his own ordinance unto the coming of Jesus Christ.

[We have spoken against the Lord, and against thee, we have sinned.] The people of Israel being brought to true repentance by ye former judgment of the fiery serpents, do not content themselves to confess their sins in general, saying, *We have sinned;* but they acknowledge the particular offense that had brought upon them y^{t} particular judgment. As then they felt the judgment in particular, so they have a feeling of their special and particular sin. This teacheth, that howsoever we are to repent & crave pardon generally for general sins & unknown sins, yet we most be most pressed & perplexed, touched and grieved with particular sins. This truth appeareth lively in ye practice of *Naamā,* who being won to the faith by the experience which he had of the mercy & power of God, as also the Ruler was by the miracle shown upon his son, John. 4, 53, he was touched with a feeling of his former idolatry; and confessed his great blindness in the corrupt worship of false gods. Hence it is that *he desireth God to be merciful unto him, that in going with his master into the house of Rimmon,and he leaning on his hand, he had worshipped that Idol,* to the dishonor of God, and the wounding of his conscience. The words themselves will naturally bear this construction. For we must understand them of the time past, not of the time to come: of his craving pardon for that which he had done, and not for that he would do. He was a true convert, and testifieth his conversion by acknowledging his former impiety, and promising to forsake the same, and to worship the true God hereafter. This is indeed true repentance, whē we are ready and willing to acknowledge those particular sins and trespasses that lie heavy upon the conscience, and have called down particular judgments upon us. We have a notable pattern of this kind of repentance in the Prophet, Psal. 51, 1, 14: thus do the people of Israel deal in their conversion, 1 Sam. 12, 19, and many others. 1 Tim. 1, 13. 1 Cor. 15, 9. Acts 2, 23. Luke 19, 8.

The reasons. First, because repentance only [Reason 1] made generally & confusedly for known sins, is never true repentance, but a common & hypocritical repentance of one resolved and settled to continue in sin, & not yet touched with a true feeling thereof. True it is, for secret and unknown sins, which we in weakness & ignorance commit, the Lord

accepteth a general confession, as we see in the practice of the Prophet *David,* saying, *Who can understand his faults? Cleanse me from secret sins,* Psalm. 19, 12. Thus did the rest, no doubt, of the godly deal, & such an acknowledgment of their unknown sins (which they took not to be sins) did they make in a general manner, which were hidden not only from other men, but even from themselves. This we may say of their polygamy or their marrying of many wives, and other their dail infirmities.

Secondly, we must make a particular account to God at the hour of death, when we [Reason 2] must plead guilty or not guilty at his bar. A general reckoning and account will not then be taken, neither will the Lord set before us gross sums, but the account shall be made of specials; which may cause the stoutest and strongest men to tremble and quake for very fear of that day. All the sins of thy former life shall be represented before thee, like • squadron of enemies ready set in battle array to assault thee, & to give in evidence against thee. This is taught and witnessed unto us by the Apostle *John,* describing the manner of judgment to which we shall be summoned, Revel. 20, 12. *I saw the books opened, and the dead were judged of those things which were written in the books, according to their works.* It standeth us upon in regard of these books, to make up our books, and to look to our reckonings, forasmuch as we must *gave an account of our stewardship, Luk.* 16, 2.

Let us now make use of this doctrine. First, [Use 1] we learn from hence, that it is not enough to say, we are sinners, and so to cry God mercy for a pa•g or a brunt and so away, or to desire God to forgive us our sins; but we must uncase our selves, and uncover our particular trespasses, if we would have God to cover thē with the precious garment of Christ. If a sick man come to the Physician, and only tell him he is sick, and never show him his particular grief and disease that troubleth him, in what part he is pained, and in what sort he is taken, he can never look to be cured and restored to health. If we come unto God, the Father of spirits and Physician of souls; and only say, *We have sinned,* we cannot assure our selves of pardon. We declared before, that we must confess our unknown sins generally, but our known sins we must confess particularly, without any excuse or defense, without any hiding or diminishing of thē; as the same Prophet doth after he had sinned in numbering of the people, *I have sinned greatly, because I have done this thing,&c.* Wherefore •t standeth us, upon with great grief & heaviness of heart, to confess our special sins & to give sentence against our selves, and to pray with earnestness of spirit as for life and death, for the pardon of our offenses which we have committed at such and such times, in such places, with such persons and in such manner: otherwise our repentance is only in show, and for fashion sake, which is never acceptable to God; being done in hypocrisy, and without a conscionable feeling of sin in the soul.

[Use 2] Secondly, this particular confession overthroweth and overturneth sundry corruptions and abuses in the case of repentance. It condemneth all impenitent persons, such as live & continue, in one estate, never sorrow for any sin, neither at any time turn from it, neither have any feeling or ••eefe for sin, neither know what it meaneth. This is a dangerous estate and a most perilous judgment. For as a sick man is then most dangerously sick when he hath no feeling of his sickness, and is ready to say, he is well, and hath small

sense or none at all of any pain or peril: so sinful man is then in greatest misery by reason of his sins when he thinketh himself to be no sinner. Such one is far off from mourning & sorrowing for sin, from turning from them and returning to God, seeing be taketh himself to be in good •ase and *to stand in need of no repentance.* Such were the Pharisees in the days of Christ, whom he reproveth, Mat. 9, 12, 13. Besides, it cōdemneth ceremonial repentance, which carrieth an outward show of dying to sin, but is separated from the inward truth of a sound heart. Thus *Saul* repented, 1 Sam. 15.74, and 26, 21, and 24, 17, 18. And *Ahab rent his clothes,* but not his heart, *he fasted from food,* but not from sin, 1 Kin. 21.27.29. Thus the hypocrites repent, mentioned in the Prophets, when a *man afflicteth his soul for a day,and boweth-down his head as a bulrush, yet looseth not the bonds of wickedness:* and therefore immediately afterward, he embraceth his former sins, and returneth to his old ways, as *Phazaoh* did: who being annoyed with the frogs, smitten with the hail, terrified with the thunders, troubled with the grassehoppers, pestered with the flies, disquieted with the darkness; this was the even• and issue of all, as soon as he had rest given unto him, *he hardened his heart, and hearkened not unto the Lord.* This is the common sickness of the common repentance, that men ordinarily practice in these days, whereby they deceive themselves and their own souls, dealing in hypocrisy & dissembling with the Lord, catching at the shadow instead of the body, & resting in shows instead of the substance. Lastly, it condemneth all such as have hardened their hearts in sin, and are grown thereby to be past feeling, such as cannot discern between good and evil, nor tremble at God's judgments, but draw sin •o themselves as it were with cart-ropes; and work all uncleanness even with greediness. These have their conscience seared with an hot Iron, and it accuseth them not for any sin, but bringeth them into a reprobate mind so that they are so far from confessing their proper and particular sins, that they have no sense or remorse of any sin, but are full of all wickedness and unrighteousness.

Lastly, it behooveth us to search out our ways, to see what we have left undone, and [Use 3] what lieth most upon our consciences, and especially bewail the same; otherwise there is in us no sound conversion. This the Prophet testifieth, Lam. 3, 40, 41. Some are specially inclined to lust & uncleanness, some to covetousness, some to surfeiting & drunkenness, some to envy & revenge, some to swearing & blaspheming, some to pleasures & delights of the outward man; now where we are weakest, Satan will be strongest; where our defense is slenderest there his te••ations will be thickest; where the hedge is lowest, every beast will seek to enter; so it is with us: if one place be left open & vnguarded▪ Satan will enter there, as well as if we gave hi• I passage many ways. One known sin nourished in us, is sufficient for him to bring us thereby to damnation. He can well abide to have us reformed in many faults that we should deny thē, defy thē, hate them, and ery out against them; yet someone sin or other (whereto we are by nature most inclined) he fosteteth and furthereth in us, and by it in a vile manner he wholly possesseth us, and dwelleth in us. It is a wonderful policy of Satan, when he cannot make us to walk and wallow in all sin, he endevoreth to poison us with someone sin, lest he should wholly give over his hold, and by it will bring us to destruction, as well as by a thousand. A Bird entangled with one foot, and holden in ye snare of the Fowler, is as unable to escape and fly away, as if she were taken and held by both the

feet. So is it with man, if he beholden in one notorious sin, and flatter himself in it, he is in as great danger of death and damnation, as if he gave over himself to many sins. What I pray you, should it profit, when a City is besiedged and compassed with the enemy, to shut up all the gates, and to leave one standing open? May not the enemy enter at that one, as well as at many, and by assault take the City and people? Or what should it avail a Mariner to stop all the holes of the Ship where it leaketh, and leave one vnstopped? Will it not sink the Ship as well as many? So, what shall it profit and help us to set open one corner of our hearts for one sin to enter, albeit we should shut up, and lock the doors of our hearrs against all other sins? Will not Satan enter there, and fill us full of all wickedness, & bring us to destruction of soul and body? Consider the examples of *Saul, Herod, Judas, Ananias* and *Sapphira,* all these turned from sin, yea from many sins, but not from all sin, nor from their special sins whereof they should have repented, and therefore their repentance was but the show and shadow of repentance, and not true repentance indeed. If then we would have that true & godly sorrow which causeth repentance, not to be repented of, we must turn from all our sins to God, and bring forth fruits worthy amendment of life, and hereby learn to try our own hearts by this special conversion. We must consider our proper and personal sins. *Endeuouring to be perfect, as our heavenly Father is perfect.* Mat. 5, 48, and not exempting our selves from the obedience of any of the Lord's holy Commandments.

[And Moses prayed for the people.] They desire the prayers of *Moses,* as we heard before, who refuseth not, but prayeth for thē to God. He was not mindful of the wrongs sustained, and of the injuries received of them, for in all ye indignities offered unto him he was patient and meek above all men that were upon the earth; therefore he goeth to God, and desireth him to remove the judgment. The Doctrine from this place is this; It is our duty to pray one for another. The Lord requireth of us, not only to commit to God, and commend in our prayers the Saints, but to be mindful of our enemies, and them that hate us, and to desire their good and conversion. This affection we see in *Abraham,* who prayed earnestly and oftentimes for the Sodomites, that God would spare them, & not destroy the righteous with the wicked, but rather to spare the wicked for the righteous sake. This was also in *Samuel,* when the people besought him to pray for thē that they died not, he said, *God forbid, that I should sin against the Lord, and cease praying for you, &c.* 1 Sam. 12, 23. How often did *Moses* & *Aaron* pray for *Pharaoh,* and spread out their hands unto the Lord, *That the plagues might cease, and that he might know that the earth is the Lord's?* Exod. 9, 29. This duty Christ our Savior setteth down as a rule to guide us, both by word of mouth, and by example of life. For he taught his Disciples this Doctrine, Mat. 5, 44. *Love your enemies: bless them that curse you: do good to them that hate you, and pray for the that hurt you, and persecute you, &c.* Now this point as Christ preacheth, so he practiseth and prayeth for his enemies, *Father, forgive them, for they know not what they do.* Luk. 23.34. Thus did the faithful witness of God, *Stephen* whē he was stoned, he kneeled down, and cried with a loud voice, *Lord, lay not this sin to their charge.* Acts 7, 60.

The Reasons are plain and direct. First, we [Reason 1] are fellow-members of the same body, and fellow-soldiers that fight under the same Captain Jesus Christ. We see them embers of our body are careful for the good one of another, unless they be dead and senseless; so should we be moved at the consideration of the troubles and wants of the Church, as the

Apostle by this similitude teacheth us, 1, Cor. 12, 20, 21. *We are many members, yet but one body: and the eye cannot say unto the hand, I have no need of thee; nor the head again to the feet, I have no need of you.* So it is in the body of Christ, we cannot want each other, but stand in need one of another, to keep ye whole body in peace and concord. In regard hereof it is, that we are partakers also of their prayers, so as we pray one for another, and seek the good & benefit one of another, as the Church did the deliverance of *Peter.* Acts 12, 5.

Secondly, this duty of praying for our brethren, [Reason 2] is enforced & charged upon us, because it is acceptable to God, and an oblation wherewith he is delighted and well pleased. For our prayer is directed in his sight as Incense; and the lifting up of our hands as an evening sacrifice. It availeth much if it be fervent, it pierceth the heavens, and obtaineth every good blessing at the hands of God for our selves, & for others.

The Uses fo•low. First, we are especially in [Use 1] duty bound to pray for Magistrates and those that be in authority, as the subjects for their Princes, and the people for their Pastors, that the work of God may prosper under their hands. This the Apostle teacheth, 1 Tim. chapter 2, 1, 2. So the Jews were commanded to pray for Babylon, that persecuting Citty, where they were captive, Ier. chap. 29, ver. 7. We see in the natural body, that albeit the members have care one of another, yet the chiefest care is for the head. A man, will be willing to receive a blow on another part, to save the principal; it is that which Satan alleged to God, Job 2, 4. *Skin for skin, all that ever a man hath, will he give for his life.* So it standeth us upon, to desire indeed the good of the least and lowest member in the Church of God, but our chiefest and greatest endeavor should be for men in highest calling, who are set in slippery places, compassed with many dangers, environed with many temptations, beguiled oftentimes by flatterers, led away by false informers, so that the higher they are exalted, the greater is their downfall. When they stand upright, they stand not alone; whē they fall, they fall not alone. When a mighty Oak that seemed deep rooted in the earth, falleth down, it casteth down with it the lesser Trees and lower shrubs that grow near unto it. As we have light or darkness from the Sun, so we have vice or virtue from such as are superiors. For all inferiors commonly follow the example and tread the steps of such as are in higher places. This the wise man noteth in his Proverbs, ch. 29.12. of *a Prince that hearkeneth to lies, all his servants are wicked.* This the Prophet toucheth,*Behold, all that use Proverbs shall use this Prouerb against thee, saying, As the mother, so is he• daughter.* Wherefore it behooveth us to remember our Princes and men of great callings in our prayers, as we see *Moses* is ready to pray for *Pharaoh,* & as *Darius* King of Persia willeth the Jews to pray for the Kings life, and for his sons: Ezra 6, 10, according as the Prophet also prayeth, *Give thy judgments O God, to the King, and thy righteousness to the Kings son.* Psal. 72, 1. Thus then it appeareth to be a principal duty, to pour out our prayers and supplications for our Magistrates & Ouer-seers that watch for our souls, and to fall down upon our knees for Prince and Country. The Apostles command it, and the faithful practice it toward Infidels and wicked Kings that professed not the faith, nor believed the truth: how much more careful then ought we to be, to perform all Christian duties to Christian Princes, that are members of the same body, that are the breath of our nostrils, that are nursing fathers and nursing mothers to the Church, that are shepherds of the people of God to feed and govern them, that are chosen instruments to bestow their

power and authority for the preservation of the sheep of Christ, and are firm pillars to bear up the truth upon their shoulders?

[Use 2] Secondly, it followeth that we are to do it much more for our selves. For how can we be truly affected to pray for others, and be inwardly touched with their wants, when we have no feeling of our own? We shall hear many oftentimes very liberal and lavish in offering their prayers, as if they did set them out to sale, or to be hired, saying, *I will pray for you;* who notwithstanding sildome pray for themselves. And what are the prayers of blind and ignorant men, but rehearsing the Commandments, saying over the Creed, & a pattering of the Lord's Prayer without understanding? Besides, prayer is a mutual duty to be practiced one toward another, as we perform the same for our brethren, so do the brethren for us, and therefore we are no more endebted to other for this benefit, then others for the benefit they receive of us. Let us therefore learn from hence, that if we must pray for our friends and families, and other members of Christ, we must learn especially to pray for our selves, and by our selves. We can never of conscience pray with others, unless we sometimes separate our selves from them, enter into our Chamber, shut our door, and pray alone unto our Father which is in secret, *That our Father which seeth in secret, may reward us openly.* Mat. 6, 5, 6. For he that never prayed solitary, never prayed truly. He that never sequestreth himself from the company of others, to humble his soul before God, never knew what true prayer meant, but doth all in hypocrisy for fashion sake, and to be seen of men, and therefore they have their reward accordingly. It is a note of hypocrisy, never to pray but in company; and therefore whosoever always and only prayeth with others, is an hypocrite. Hence it is, that the faithful have used daily private prayer. It is noted of *Isaac,* that he went frō the presence of others, to pour out his meditations before rhe Lord. We see it in *David* in sundry Psalms, yea in Christ himself, though he were Lord of life, and heir of all things: so that this is a sound and infallible rule in our holy and Christian religion, that what man soever never prayed alone, never prayed aright.

Thus then we see how it standeth us all upon, in regard of this general duty to be performed to others, to be principally mindful of our selves, that from a sight of our own sins, from a feeling of our own wants, from a desire of God's graces, we may have a due respect and regard of our brethren. For all our love shown to our neighbor, is as a stream issuing from the fountain of love toward our selves; and the rule to square out the love of our brethren, is the true measure of it to our selves, by due and right proportion. Let us therefore be diligent our selves in prayer, and pour out our meditations before the Lord. It is made a note of a wicked man not to pray, by the Prophet. Psalm. 14, verses 1, 4. *The fool hath said in his heart, there is no God; they have corrupted and done an abhominable work, there is none that doth good; they call not upon the Lord.* It behooveth us therefore to crave of GOD, the grace of prayer, to the ende we may pray aright as we ought to pray; that so we may learn to pray for others. This we see practiced by the Apostle *Paul,* who having exhorted the Church of Ephesus to put on the whole armor of God, and to pray always with all manner prayer and supplication in the spirit for all Saints: he annexeth hereunto immediately,*and for me, that utterance may be given unto me, that I may open my mouth boldly as I ought to speak;* and himself beggeth the grace of God to come upon them. So writing to the Thessalonians, and exhorting them to pray

continually, and namely for the preachers of the Gospel, himself giveth an example, beginneth the work, and first prayeth for them, that the grace of our Lord Jesus Christ may be with them.

[Use 3] Thirdly, it behooveth us all in our wants and necessities to crave the prayers of the Church, which avail much with God if they be fervent. He hath promised to hear his servants that call upon him. He hath promised, *That wheresoever two or three are gathered together in his Name, he will be present in the midst of them.* He hath promised the graces of his spirit plentifully to them that ask. Wherefore, when *Daniel* was to declare to the King the dream which he had dreamed, and the interpretation thereof, which none of the Astrologians or enchanters could declare, *He shown the matter to his Companions,that they should beseech the God of heaven for grace in this secret.* The like we see in *Ester,* when she heard that all the Jews were appointed to destruction, and of that great danger which threatened the Church, she willed *Mordecai* to go and assemble all the Jews that were found in Shushan, saying; *Fast ye for me, eat not, nor drink in three days, I also and my maids will fast likewise, and so will I go in to the king, which is not according to the Law, and if I perish I perish.* So doth S. *Paul* in every Epistle almost, desire the Church to pray for him, that he might be delivered from unreasonable and beastly men, disobedient to the Gospel, that did vex and trouble him; that his service in his Ministry might be acceptable to the Saints for their profit and edification, that he might have the door of utterance opened and freedom of speech given unto him to publish boldly the will and counsel of God as he ought; that the gifts and graces of God bestowed upon him, might redownd to the benefit of the Church, & praise of God. True it is, the wicked and ungodly do many times desire those whom they think to be the children of God, to pray for them. But they want the Spirit of Christ, and the grace of prayer, so that they cannot pray themselves, nor have any heart to lift up to God, as we see in *Simon* the Sorcerer, who craved of the Apostles to pray for him to the Lord, that none of his threatenings might fall upon him. He was not touched with a feeling of his sin, nor desired any pardon thereof, but only craved a freedom & deliverance from judgment to come. So then, he was not grieved for sin, but feared ye punishment.

Again, as the Reprobate may desire the prayers of the children of God, when they fear judgments to come upon them hereafter, so they may do when punishment is upon them, as we see in *Pharaoh,* who desired *Moses* and *Aaron* to pray for him, that there be no more mighty thunders in the Land. The same we see in *Jeroboam,* the son of *Nebat,* that made Israel to sin; when his hand was dried up, that he could not pull it in again, which he had stretched out to lay hold on the Prophet, threatening the destruction of the idolatrous altar at Bethel, he said to the man of God, *I beseech thee, pray unto the Lord thy God,and make intercession for me, that my hand may be restored unto me.* So then, the wicked desire to be prayed for, but it is only in extremity, it is only to escape punishment, either present, or to come. But the Godly respect sin, and are grieved for it, more then for the punishment, they are troubled more for the loss of God's favor, then of temporal commodities. Therefore when he prayeth for himself or for others, he is moved with a fear and reverence of the Majesty of God to whom he prayeth, he is touched with a feeling of his own wants for which he prayeth, he poureth out his heart before the Lord, and showeth a fervent desire to obtain his wants, he prayeth

not for a brunt or two, but continueth in prayer, he doubteth not through unbelief, but through faith assureth himself to obtain the requests he maketh according to his word.

Fourthly, it followeth also, that when God [Use 4] hath heard us for them, we must praise his Name, and give thanks for the blessings he hath vouchsafed unto our brethren. So doth the Apostle in many of his Epistles,*I thank my God for you all through Jesus Christ, because your faith is published throughout the whole world.* As we are not to pray only for our selves, so we are not to offer the sacrifice of thanksgiving only for our selves. This serveth to reprove all those that repine and envy at the blessings bestowed upon others, who have their own eye evil, because the Lord's eye is good. This sometime creepeth upon the servants of God, and therefore ought to make us more wary & watchful over our selves. When *Joshua* the servant of *Moses,* saw the spirit of God to rest upon *Eldad* and *Medad,* so that they prophesied in the host, he said, *My Lord Moses,forbid them:* who answered him, *Enuiest thou for my sake? yea, would God that all the Lord's people were Prophets, and that the Lord would pour his Spirit upon them.* So when the disciples of *John* saw that Christ Jesus made more disciples then *John,* and increased in glory more then he, they complained to *John,* that all men flocked to Christ, and began to forsake him, *John* replied,*Ye yourselves are my witnesses, that I said, I am not the Christ, but that I am sent before him: he must increase, but I decrease.* Let us beware y^{t} we be not possessed with the spirit of envy: rather let us labor after brotherly love,*which suffereth long, is bountiful, enuyeth not, it seeketh not her own things, it thinketh not evil, it rejoiceth not in iniquity, but rejoiceth in the truth, it suffers all things, it believeth all things, it hopeth all things it endureth all things.* Whatsoever good things God bestoweth upon any member of Christ, he hath given them not only for the benefit and comfort of him that hath received them, but for the good of the whole body. Seeing therefore we have our part and portion therein, in as much as there is in the Church one Communion of Saints: it is our duty to return the praise and glory thereof to the giver, and not repine and grudge against him to whom they are given.

[Use 5] Lastly, consider from this Doctrine, whence it is that God spareth the wicked and ungodly, and beareth long with the vessels of wrath, appointed to destruction. It is for the prayers of his people that are his remembrancers day and night, that stand in the gap and breach which the hand of God hath made, that cry unto him without ceassing, *Spare thy people (O Lord) and give not thine inheritance unto reproach,that the unbelievers should say, Where is their God?* True it is, the people of God are contemptible in this unthankfull world, yet were it not for these simple and silly ones, the judgments of God had long since fallen upon us, which by their prayers hitherto they have stayed. For had we continued in peace, dwelled in our houses, possessed our inheritances, enjoyed our lands and goods thus long, but for the faithful servants of God, who mind the peace of Zion? Doubtless, he would not spare the world one minute and moment of time, but for the godly. He would have spared the cities of Sodom and Gomorrhah, if ten righteous persons had been found in them. For the faiths sake of *Rahah,* who hid the spies and sent them out another way, he spared her kindred, and her fathers house. For the faith of *Lot,* whose righteous soul was vexed day by day, in seeing and hearing the unclean conversation of those sinful men, he would have saved his sons in law, that should have married his daughters. For *Paul's* sake, a chosen vessel to bear the Name of God to the Gentiles, he gave freely those that sailed with him and saved their lives. Thus we

see, that for the godly, he beareth with the ungodly: but when they are safe and sealed in the forehead, then judgment shall come upon the wicked. Contrariwise, a nation, a city, a town, an house and family is cursed for the society and company of the wicked. The Israelites could not prosper at the siege of Ai, so long as *Achan* was among them. The Sea could not be calm, the ship could not be safe, the Mariners could not be at rest, so long as unrepentant and unreformed *Jonah* was a burden unto it; for he said unto them, *Take me and cast me into the Sea, so shall the waves work no more so troublesomely, for I know that for my sake this great tempest is upon you.* Wherefore, it is a sweet and comfortable thing to be in the number of the faithful; we have benefit by the prayers of the Church, which pierce the ears of God, and bring down his blessings in great abundance.

Verse 8. *And the Lord said unto Moses, Make thee a fiery serpent.* We heard before how the people repented of their sins, and how *Moses* prayed for pardon: Now see how God remooueth his hand.*He will not always chide, nor keep his anger forever: he doth not deal with us after our sins, nor rewardeth us according to our iniquities.* Indeed he showeth oftentimes his severe judgments, but so soon as the sinner is humbled, he receiveth him to mercy, the sin is pardoned, and the punishment is removed. The doctrine from hence is this, that God is merciful to all penitent sinners. Repentance once going before, mercy followeth after, albeit we sin grievously against him. This the Prophet teacheth in the Name of God, Isaiah 1.18. Ezek. 18.21, 22 23. and 33.11. *David* sinned exceedingly in numbering the people, for which God sent a pestilence three days in Israel, that many thousands died; yet when his heart smote him, that he said, *I have sinned exceedingly,I have done wickedly, but these sheep what have they done? Let thine hand I pray thee, be against me, and against my fathers house, and not on thy people for their destruction: the Lord repented him of the evil, and said to the Angel that destroyed, It is enough, let thine hand cease.*

Let us consider the reasons of God's merciful [Reason 1] dealing, which are first the comfort and relief of his people, that none should to the end of the world despair of obtaining of mercy. For the mercy of God in Christ, is above all his works, which he extendeth to thousands; it is infinite, without measure. He pardoneth such offenders, to make them examples to others of God's great mercy, he receiveth them to favor, and remitteth their offenses, not only to manifest his mercy to the offender himself, but to teach others to resort and repair unto him for pardon and forgiveness. When the Prophet testifieth, that by acknowledging his sin unto God, and confessing his wickedness against himself, he obtained the remission of his sin, and punishment of sin: he addeth immediately, *Therefore shall everyone that is godly,make his prayer unto thee in a time when thou mayest be found.* This is the reason that the Apostle toucheth, 1 Tim. 1. teaching that he was received to mercy, for this cause, *That Jesus Christ should first show on him all long suffering unto the example of them which shall in time to come believe in him unto eternal life.* So then, from these and such like examples of great sinners, that have obtained much mercy, we likewise should be assured of the goodness of God for our salvation, whensoever we can be brought to believe the Gospel, & repent from dead works.

Secondly, the consideration of the nature [Reason 2] of God, ministereth a strong and invincible reason to gain our affections to yield to this truth. For his mercy is abundant, and his goodness is infinite. It surmounteth the reach and understanding of all mortal men: *It passeth the highness of the heavens, the depth of the earth, the breadth of the Sea, the power of the devil, the strength of the Law, the measure of the whole world, and nothing can be compared with the perfections of the Almighty, Job* 11.7, 8, 9. *Paul,* who before his conversion, to the faith which he sought to destroy, was a blasphemer, a Persecuter, & an oppresser; maketh this the cause why he was received to mercy, *The grace of our Lord was exceeding abundant with faith and love,which is in Christ Jesus,* that is, giving unto me faith, that chased away infidelity, and love that overcame cruelty. So the Lord maketh this the chief and principal cause, why he spared that rebellious and idolatrous people, *The Lord, the Lord, strong, merciful and gracious, slow to anger, abundant in goodness and truth forgiving iniquity, transgression, and sin.*

[Use 1] The uses follow of this doctrine. First, we learn, that there is no sin that doth exceed the mercy of God. None can say without injury against his own soul, without reproach against God, and giving the lie to the glorious Majesty of God, *My sin is greater then can be forgiven.* True it is, there is an unpardonable sin, that shall never be forgiven, either in this world, or in the world to come, the blasphemy against the Spirit; but that is, because they cannot relent or repent that commit it; they are so far gone, that they can never return back again; not because God is not able to forgive it, or that it doth exceed the mercies of God. Seeing then, vile sinners find such infinite and unspeakable mercy, let us never despair or doubt of his mercy & favor, though we be suddenly overtaken through infirmity, and fall into diverse and grievous sins. He hath mercy in store for such as have been exceeding sinners against him. If they can repent of their sins, his mercies are as great as himself. Consider the examples of *Peter,* that denied his Master, of *Paul,* that persecuted the Saints, of *David* that committed adultery; of *Solomon* that fell into idolatry; of *Lot,* that lay with his own daughters; of *Noah,* that offended in drunkenness; of *Manasseh* that shed innocent blood; of *Mary Magdalene,* out of whom were cast seven devils; of the Jews that crucified the Lord of life: all which returning from their iniquity were received to mercy, so that where sin abounded, *there grace hath abounded much more.* Hence therefore great comfort ariseth to the heavy soul and troubled conscience, oppressed with the burden of sin, and hangring after grace and pardon. When terrors and temptations grow strong upon us, supposing that our sins are moe then can be forgiven, and the punishments greater then can be pardoned; we must know it is the lying spirit of the devil, to draw us into the bottomless and comfortless gulf of desperation, which is (as it were) the mouth of hell gaping wide, to swallow up the soul quick, to utter and endless destruction. If our sins be never so great and grievous, if they be never so many and monstrous, moe then the hairs of our head, or the sand on the sea shore which is innumerable; as heavy as lead, as infectious as a leprosy, as red as scarlet, as filthy as dung and mire: yet if God give repentance, and we believe, there is promise of mercy, assurance of forgiveness, and hope of comfort and consolation. Such they are that Christ calleth; saying,*Come unto me all ye that are heavy laden, and I will ease you; for my yoke is easy and my burden is light.* It behooveth us all to seek favor at his hands, to crave pardon and to plead for mercy and forgiveness: of whom to ask it rightly, is to obtain it assuredly.

Secondly, the truth of this doctrine of [Use 2] God's pardoning offenders, and the consideration and feeling of this infinite kindness of God, must work in us unfeigned thankfulness. and continual praise, sounding out and magnifying his mercies, to speak of his goodness, and to show our selves loving and dutiful unto him again, for his exceeding compassion. This sacrifice of thanksgiving, we see offered by the Apostle unto God, for the experience he had of his bountifulness toward him, 1 Tim. 1.12. *I thank him which hath made me strong, that is Christ Jesus our Lord; for he counted me faithful, and put me in his service, when before I was a blrsphemer, and a persecutor, and an oppressor. Now unto the King everlasting, immortal, invisible, unto God only wise, be honor and glory, forever and ever, Amen.*

The like we see in *Mary Magdalene,* who had been a grievous and heinous sinner, as she had received much mercy, so she expressed back again much love and kindness; as she had been delivered out of the chains of Satan, so she followed Christ Jesus with the fruits of piety and thankfulness, all the days of her life; she entered with him unto *Simon's* house, kissed his feet, an ointed them with ointment, washed them with her tears, wiped them with her hairs, followed him to the Cross, and was the first with him in his resurrection; of whom the Lord Jesus said, *Many sins are forgiven her for she loved much:to whom a little is forgiven, he doth love a little.* There is a forgiveness in God that goeth before, there must be a thankfulness in us that must follow after: as this womā knows much to have been forgiven her, and therefore she loveth much; even as the debtor loveth that creditor most, that hath forgiven him most; so should the affection of our love toward God be increased, as he giveth everyone experience of his greater mercy. As then we feel this sweetness, and the infinite riches of this benefit, so we should open our mouths, and vnloose our tongues, and enlarge our hearts, to sing and to set forth the praises of God, according to the example of the Prophet in the Psalm,*My soul praise thou the Lord, and all that is within me praise his holy Name: forget not all his benefits, which forgiveth all thine iniquities, and healeth all thine infirmities.* And in another place, *What shall I render unto the Lord for all his benefits toward me?I will take the cup of salvation, and call upon the Name of the Lord: I will pay my vows unto the Lord even now in the presence of all his people.* For seeing he taketh away all our iniquity, and receiveth us to favor graciously, it is great reason we should offer the sacrifice of praise, and render unto him the calves of our lips. This doctrine of free forgiveness of sins, openeth unto us the most blessed news that ever came into the world; it is the sum of the Gospel, and of the glad tidings of salvation, the key of all our comfort, y^{t} entrance into life, & the most precious balm of our health and recovery, which giveth more, joy and refreshing to the fainting soul and broken heart, to the tender conscience and weary spirit, then all the glory of the world can minister unto it; as the Apostle testifieth, *This is a true saying, and by all means worthy to be received,that Jesus Christ came into the world to save sinners, of whom I am chief.*

[Use 3] Thirdly, seeing there is mercy in store for the penitent, seeing God will have compassion upon them, is ready to fall on their neck, and to embrace them with both his arms, as the father of the prodigal child did: it is required of us speedily to turn, and not defer our repentance from day today, lest our harts be hardened through the deceitfulness of sin. No sin is so small, but is able to plundge us down to the bottom of hell, if we live in it without repentance, and continue in it without remorse. The longer we remain in the dregs

of sin, the faster we shall stick in the mire of it, and the harder we shall find it to come out of the prison thereof. This is the use which we are to make of God's mercy to miserable sinners. Let us take heed we abuse not his goodness, nor take occasion of liberty, to turn his grace into wantonness; saying as the manner of some is, Oh, God is merciful, he is gracious to great sinners; and so conclude thereupon, that they may live as they list, and may put off the season of repentance to the last gasp. But the Apostle teacheth us to reason otherwise,*What shall we say then? shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin, live yet in si••e?* Let us not therefore allege the examples of the faithful that have offended, to encourage us in sin, or hold them out as bucklers to embolden us in falling from God. Take heed of presumption. Many presume confidently with *Peter,* but they weep not bitterly with *Peter.* They fall by frailty with *David,* but they rise not by repentance with *David.* They sin with *Solomon,* but they repent not with him. They sin with the Jews, but they are not pricked in heart with the Jews, saying; What shall we do? They persecute the Saints of God with the laylor, but they tremble not at their sin, nor seek to the servants of God, saying: *Sirs, what must we do to be saved?* They break out with their tongues and justify themselves as *Job;* but they set not a watch before the door of their lips, they do not abhor themselves, neither repent in dust and ashes with *Job,* saying;*I will t•ke heed to my ways that I sin not with my tongue, I will keep my mouth bridled.* They fly from the presence of God with *Jonah,* but they remember not to pray with him for pardon, acknowledging that such as *wait upon lying vanities, forsake their own mercy.* Let us therefore all learn to profit by the favorable dealing of God toward offenders, neither abusing his loving kindness, nor continuing in sin, nor presuming of his mercy; assuring our selves, y^{t} if the persons receiving pardon, be such as are penitent, then assuredly to the impenitent there is no forgiveness. This the Apostle setteth down, Rom. 2.4, 5. The acceptable time of repentance for all of us, is the time present, what time we have to come is uncertain. Late repentance is oftentimes constrained, and sildome true repentance. The longer a diseased man continueth in his sickness, the harder is his recovery. Let us not delay and defer our repentance. This is the blessed time and the acceptable season, *To day therefore if we will hear his voice, let us not harden our hearts in sin,* Heb. 3.7, 8.

Fourthly, let us not spare to seek the salvation, [Use 4] and thirst after the conversion even of the greatst sinners. Let us not account their estate and condition forlorn and desperate, *Neither judge any before the time,until the Lord come, who will ligh•en things that are hid in darkness, and make the counsels of the heart manifest, and then shall every man have praise of God. The husbandman waiteth for the fruit of the earth,and hath long patience for it, until he receive the former and latter rain. Now, we are God's laborers and husbandmen,ye are God's husbandry and God's building. Paul planteth, and Apollo watereth, but God giveth the increase.* So then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase. *We are unto God the sweet savor of Christ in them that are saved,and in them which perish to the one we are the savor of death to death, and to the other, the savor of life unto life.*

This must be our comfort in the midst of all discomforts, injurious dealing, and hard measure offered unto us; to know that every man shall receive his wages according to his labor. And the Prophet prophesying of the kingdom of Christ, that he should spread out his hands all day unto a rebellious people, maketh this his stay and staff of rest;*I have labored in*

vain, I have spent my strength in vain, and for nothing: but my judgment is with the Lord, and my work with my God. Let us therefore go Iustile forward in building up the house of God, preach in season, and out of season, and commit the fruit of the work and success of all our labors to the Lord, whose word is never delivered nor heard in vain, as the Apostle urgeth it, 2 Ti. 2.24, 25, 26.

[Use 5] Lastly, seeing God is merciful to miserable Sinners, as a good shepherd taking them out of the jaws of the Lyon, bringing them unto the sheepefolde, and feeding them in green pastures: let us seek to be like our heavenly Father in showing mercy and forgiveness toward such as grievously offend against us. Every man's experience telleth and teacheth him, the mercy of God to be exceeding great, we feel it toward our selves, we see it daily toward others, we read that blasphemy it self findeth place for pardon. We find this to be the nature of God, *The Lord, the Lord,gracious and merciful, slow to anger and abundant in goodness, reserving mercy for thousands, forgiving iniquity, trangression, and sin.* If we will be the children of God, we must resemble our heavenly Father, we must express the lively lineaments of his face, we must be transformed into his likeness, and bear his image in all holiness and righteousness. This the Apostle teacheth, Col. 3.12, 13. To this purpose Christ propoundeth the parable, Matthew, chapter 18. verses 32, 33, 35. teaching us, that we must forgive small things, that receive the pardon of greater: we must remit a sew pence, because God forgiveth us many talents, an huge sum, an infinite debt. But if we will not forgive, nor forget the trespasses done to us, we are stamped in the image of the devil, who was malicious, and a murderer from the beginning, & we make a law against our selves, inasmuch as we shall find the Lord so toward us, as we deal toward our brethren. *For there shall be judgment merciless, to him that showeth not mercy:and with what measure we mete, it shall be measured to us again.*

Verse 9. *Moses made a Serpent of brass, and set it upon apole: and when a serpent had bitten a man, then he looked to the serpent of brass, and lived.* We saw before, how the prayer of *Moses* was heard, and the remedy provided of God to heal the people. We saw in God, the greatness of his compassion; we saw in the people, the fruit of their confession; we saw in *Moses,* the grace of meekness and gentleness suffering all things, and enduring all things. Here there is offered to our considerations the obedience of *Moses,* the setting up of the serpent, and the recovery of the people. *Moses* doth not here consult with flesh and blood, neither doth he use carnal wisdom to be his counselor, which in matters of faith is an enemy to God. He doth not reason, whether it were likely that a piece of brass should remedy this biting, or whether a dead thing should give life: but so soon as he receiveth the commandment of God, he prepareth himself, maketh ready a brazen serpent, pitcheth it upon an high pole, the people look upon it, and are recovered. This cure was not by Physic or Chirurgery, or by inherent virtue in the brass, as in a medicine: but by casting up the eye upon the serpent, and believing the ordinance of God, who had appointed the serpent for that purpose. We are all of us from hence, to learn and consider, That the brazen serpent standing on the pole, was a type and figure of Christ crucified and hanging on the cross, who is made of the Father to be a Savior unto us. This Christ himself testifieth, John. 3.14, 15. *As Moses lift up the serpent in the wilderness, so must the Son of man be lift up, that whosoever believeth in him should not perish, but have eternal life.* Hereunto likewise he alludeth, Chap. 8.28, 29. *Then Jesus said unto them, When*

ye have lift up the Son of man, then shall ye know that I am he, and that I do nothing of myself; as my Father hath taught me, so I speak these things. In both these places our Savior hath respect and reference to the brazen serpent in the wilderness, showing, that as it was erected to heal the body, so must Christ be crucified to cure the soul; therefore this serpent set up, was a type of his death. And howsoever some of reverent account in the Church do understand this lifting up, of the preaching of the Gospel, which is as a banner displayed, that all men may behold him, and esteem the referring of it to the Cross, neither to be pertinent to the matter, nor to agree in the text: yet if we compare the former places & phrases, with another like Testimony of *John,* chap. 12.32, 33. the true interpretation of the words will easily and evidently appear, where Christ speaketh thus to the Pharisees, *Now is the judgment of this world: now shall the Prince of this world be cast out: and I, if I were lift up from the earth, will draw all men unto me.* Here, by lifting up, we must necessarily understand the death of Christ upon the Cross, on which he was lifted up on high, and seen a far off, as the Evangelist himself expoundeth it in the verse following; saying, *Now, this said he, signifying what death he should die.*

The reasons of this similitude, shadowing [Reason 1] out the manner of Christ's death, are very evident and apparent. For first, as the brazen serpent in the wilderness, had the show and shape of a serpent, but within there was no venomous or deadly thing, as the true fiery serpents had; so Christ took upon him the shape of a servant, he was made like unto men, he was sent of God in the similitude of sinful flesh, and was counted among the wicked; yet he was pure, and void of sin, neither could be charged of his enemies with any sin: so that this is no vnpropper or far-fet similitude, but fit and natural.

Secondly, even as the brazen serpent was [Reason] lift up on high upon a pole, appointed for that purpose: so was Christ first lift up upon the wood of the Cross, and was after exalted by the Gospel, and set in the sight of all, as the Prophet *Isaiah* teacheth, Isaiah 11.10, 12. And as the brazen serpent, before it could be a type of healing, must be advanced and lifted up; so before Christ Jesus could be a Savior of his people, to save them from their sins, he must be fastened upon the Cross, he must have his hands & his feet pierced, that he might spoil the principalities, and make a show of them openly with triumph. As therefore it was not sufficient once to make the brazen serpent, and so to look upon it, but it must as well be mounted as at the first made: so it was not enough to bring us to life and salvation, for Christ to be conceived by the holy Ghost, and borne of the virgin *Mary,* unless he also suffer death for our sins, and so bear our sins in his body on the tree.

Thirdly, as the Israelites which obeyed the [Reason 3] commandment of God, embraced his promise, believed his word, and so beheld the brazen serpent standing on ye pole, were healed of ye deadly bitings of these fiery serpents: so all men, who are moved with the commandment of God, & embracing the promise, do behold Christ hanging on ye tree of the cross, with the eyes of faith, are cured of the sting of that old serpent the devil, and recover of that mortal wound, being freed from death, and restored into the glorious liberty of the sons of God. A serpent did hurt, a serpent did heal the Israelites. Man did destroy us, man did restore us. The first *Adam* did draw into condemnation: the second *Adam* draweth unto

salvation. The brazen serpent albeit it were lift up never so high, and mounted into the open air, profited none, but such as steadfastly beheld it and looked upon it: so Christ crucified, profiteth none but such as believe in him by faith. Many beheld him with the bodily eyes, that reaped no benefit by him; they heard him with their outward ears, and handled with their hands that word of life: yet it auailed them nothing to know him after the flesh, neither furthered them in their salvation.

[Reason 4] Fourthly, as it seemed to human wisdom, a most foolish and ridiculous thing to be healed by the bare and only sight of a brazen serpent; so to all natural wise men of the world, it seemeth as unlikely and unreasonable, that any should be saved by faith in Christ crucified, as the Apostle showeth, *We preach Christ crucified, unto the Jews even a stumbling block, and unto the Grecians foolishness: only to them that are saved, Christ is the power of God, and the wisdom of God.* So then, it is clear and evident, that the serpent set up upon the pole, signifieth Christ hanging on the Cross.

[Use 1] The uses of this type and similitude are many, directing us to sundry points, of religion: As what sin is, whence it came, what it worketh and bringeth forth: likewise, what the force of the Law and Gospel it, who Christ is, how we must use and apply him to have comfort and salvation in him. First, seeing the serpent was a sign and signification of Christ, we learn that Christ was preached and published in the time of the law; albeit, darkly and obscurely. For as there is but one salvation, so there is but one way to attain unto it; to wit, faith in Christ. The faith of the fathers, is one and the same with the faith of the children. There was never any man saved without the knowledge of JESUS CHRIST, neither is at this day saved, neither shall be hereafter to the end of the world. This the Apostle teacheth to the Hebrews,*Jesus Christ yesterday: and today, the same also is forever.* And to this truth *John* giveth witness, *All that dwell upon the earth shall worship the Beast,whose names are not written in the book of life, of that Lamb which was slain from the beginning of the world.* Albeit he were manifested in the flesh, and crucified on the Cross, in the last age of the world, when the fullness of time was come; yet his death was as forcible frō the beginning of the world, is now also as available and effectual, and shall be ever hereafter to the end of the world, as when he hung upon the Cross in the days of his Passion, and when the blood really streamed and issued out of his body. The Israelites in the time of the Law, were the children of God, heirs of eternal life, and had the promises of salvation, as well as we under the Gospel: God did not seed them and fat them as swine in a stye, but under certain figures and types, he gave them a taste of heavenly things. The offering of brute beasts in sacrifice, was a sign, that they were made partakers of the redemption wrought by the blood of Christ, which was shed to wash away our sins. Under ye promise of giving thē the earthly Canaan, so often remēbred, he gave thē a taste & representation of the heavenly inheritance. The abundance of temporal blessings was a pledge and earnest penny to them of the life eternal, they having the same faith, the same Father, the same spiritual meat, the same spiritual drink, the same Lord, the same hope, the same heaven, the same Christ that we have. Albeit, they were as little children under tutors and governors, and were taught in rude manner, by shadows and ceremonies, which are as certain pictures and looking glasses to behold the outward manner of his dispensation, whereas we are come to man's estate in comparison of them, and behold

Jesus Christ openly in the face, we know his death, resurrection, ascension, and opening the kingdom of heaven to us. Therefore our Savior saith, *John.* 8.56. *Your father Abrahā rejoiced to see my day, and he saw it, and was glad.* So the Apostle to the Hebrews saith, *That the Fathers died in faith, and received not the things promised, but saw them afar off, believed them, received them, thankfully, confessed that they were Pilgrims and strangers on the earth:* so that they judged the promises made to them to be spiritual, and expected more then temporal blessings. This is one point which we are to learn and imprint in our minds, touching the Jews, who had an image of the serpents lifted up, to teach them the doctrine of Christ hanging on the cross. If then the unbelieving Jews in these days blaspheme Christ crucified, & account the blood of the New Testament an unholy thing, and impossible to give salvation; let thē know, that their fathers received life, and recovered health by a brazen serpent, an image without life and motion: the meaning & signification hereof were not hard, but easy to gather, saving that the Apostle teacheth, that *their minds are obstinate, and that a veil is laid over their hearts in reading the Old Testament, so that they understand nothing, &c.* 1 Corin. 3, 14. Thus doth God send them strong delusions, that *they should believe lies, that all they might be damned which believed not the truth, but had pleasure in unrighteousness.* 2 Thess. 2, 11, 12. Thus then we see, that the Covenant which GOD made with man, to be gracious and favorable unto them, is one in substance and matter; seeing there is but one God, one Mediator between God and man, one faith, one mean of reconciliation and one way of salvation to all that are saved, and have been saved from the beginning. *Christ Jesus was appointed over all things, to be the head of the Church, by whom all the body is coupled and knit together* Eph. 1, 22, & 4, 16. *He is the way, the truth, and the life, no man cometh to the Father but by him.* John 1, 18, and 14, 6. All therefore (he being only the way) as well under the Law, as under the Gospel, who were to be saved, had respect to the only Mediator Christ, by whom alone they were reconciled to God, and saved by faith. The differences between the Jews and us, were only in certain circumstances, in promising of corporal benefits, in giving them outward signs and oblations, in propounding things more obscurely and darkly, in restraining his gifts, and in limiting them to the Jewish Nation: whereas otherwise the old and new covenant agree together, not only in the Author of them, which is God, and in the Mediator of them, which is Christ, but in the promises of grace, touching remission of sins, and everlasting life to be freely given for Christ's fake; and in the condition, in respect of man, that we should walk before him uprightly, & believe the Gospel unfeignedly.

[Use 2] Secondly, we observe from this similitude, the natural estate and condition of all mankind what it is: we are all naturally stung with the poison of the old serpent, and the wound is mortal. All the Israelites that were bitten by the fiery serpents, whether deeply, or but a •ittle, whether more or less, whether once or often, died the death if they used not the remedy ordained of God, albeit ye wound were slender and shalow. So such as look not on Christ hanging on the Cross, are sure to fall into damnation. The guilt of sin is as the poison of a serpent; this we have drawn frō our first parents, by whose offense we are culpable of judgment. We are all stung with it unto death. The wound is so deep & deadly, y^{t} we are guilty of the transgression of *Adam,* being in his loins. We have the spawn and seed of all sin in us, we are corrupt in soul and body, we are prone to fall into the most dangerous and

desperate sins. The Israelites felt the anguish of the pain, and the danger of death, otherwise they would never have looked up to the brazen serpent. If the sick man find not the want of his health, feel not the grief of his sickness, fear not the loss of his life, he will never seek to the Physician for ease and recovery. And indeed, what should it have auailed these distressed Jews, to have any recourse to the brazen ferpent, unless they had perceived themselves to be stung even to death, and no other way or remedy to procure their deliverance? So it behooveth all of us, to have a lively and sensible feeling of our spiritual wounds. We must know, that sin is as a poison to the soul; and the Law giveth strength to sin. We must be grieved for our sins, which draw upon us the loss of God's favor, more then for the lack and loss of bodily health. Let us not therefore make a mock of sin. We see no man will dally or delight in poison: no poison is so dangerous to the body, as sin is to the soul. Let us beware of the wiles and subtleties of the old serpent, lest as he beguiled *Eve* through his craftiness, so he corrupt our minds from the simplicity that is in Christ, & carry us headlong to destruction and damnation of soul and body.

Thirdly, in this Type we see the nature of [Use 3] the Sacraments. The brazen serpent in it self had no operation to work anything; in it self it had no virtue to cure or recover any man of any disease. The Sacraments of themselves cannot confer grace, only they are instruments of God's mercies, which he useth of his goodness toward us, to convey to us good things. They are as the Kings gracious pardon, that sealeth up unto us forgiveness of sins: so that being by his institution very available, we must frequent thē with a feeling of our wants, with reverence of his ordinances, with hungering after his graces, with calling upon his Name, to fit and prepare us to that heavenly work. God could have healed his people with his word alone, (without the serpent, as well as with the serpent) as the Centurion confesseth to Christ, *Speak the word only,and my servant shall be healed;* yet he addeth the serpent set upon a pole for farther assurance of his word, and to be a sign of their recovery: so God can save by the Ministry of his word without the Sacraments, if it please him; yet he addeth and annexeth them as appurtenances to the word, to confirm the weakness of our faith, and to make good the truth of his own promise. And as it was not enough for them to believe the word of God to the curing of their bodies, & the taking away of the stinging of the serpents, unless they used the help of the brazen serpent: no more is it sufficient for us, to believe the forgiveness of sins by Christ, unless we labor to strengthen our faith by the Sacraments. Nay, if any would not vouchsafe to look upon the Serpent, being the means that God ordained for their recovery; it is certain they regarded not the word of God it self, that they should live: so, if any contemn or neglect the Sacraments being holy seals of heavenly blessings, they are plainly convinced to their faces, that they respect not the word it self, whatsoever they pretend to the contrary notwithstanding. This we see in *Ahaz,* who neglecting a sign offered unto him, for the better strengthening of his faith, is said to tempt God, and to despise his word, Isaiah 7, 12. The natural reason of man would never believe, that he should be healed by a serpent of brass, having no virtue or vigor in it: so carnal wisdom and understanding cannot discern, how a little water sprinkled on the body, should be the laver of regeneration; or how a small cantle of bread, should bring and convey unto us the body of Christ; or a little wine, offer and exhibit unto us the blood of Christ: So

that as in this bodily cure both their eye did behold it, and their faith did believe: in like manner, in the Sacraments we must shut the eyes of our carnal reason, and open the eyes of faith, believe his word, and we shall be comforted. For every man doth in them receive (through the promise of God,) so much as he believeth he receiveth. This Christ assureth to the woman of Canaan, who had shown an undaunted and invincible faith, taking no repulses, ouerstriding all difficulties, refusing all denials, and striving against all doubts that might arise in her heart, saying; *O woman, great is thy faith, be it to thee as thou desirest.* Mat. 15, 28. So when two blind men followed him, crying & saying; *O son of David, have mercy upon us,* he said unto them, *Believe ye that I am able to do this?* and when they answered, *Yea Lord, he touched their eyes, saying; According to your faith, be it unto you.* Mat. 9, 29. Moreover, albeit the Serpent restored life, yet was not life present and inherent in the brazen serpent, neither abiding in the matter, or resting in the form thereof: so albeit Christ be offered and signified, yea conveyed and conferred unto us in the Sacraments of Baptism, and the Lord's Supper, yet he is not carnally and corporally present, nor carnally and corporally eaten, as the Capernaites imagined, but he is spiritual meat for spiritual men; the rest eat the outward signs, but are not partakers of the thing signified. Thus we see, how the consideration of the similitude of the brazen serpent directeth us in sundry conclusions to be holden and acknowledged touching the Doctrine of the Sacraments of the New Testament.

Fourthly, this present type teacheth us, that [Use 4] we are justified by faith alone, without the works of the Law. For as the Israelites stung of these serpents were cured, so are we saved; as health was offered by the serpent, so is salvation by Christ. But the Israelites did nothing at all, but only look up to the brazen serpent, they were not willed to make satisfaction for their rebellion, or to go on pilgrimage, nor so much as to dress and bind up their wounds; but only to behold the serpent set upon the pole, & as Christ saith to the Ruler of the Synagogue touching the healing of his daughter, *Fear not, only believe,* Mar. 5, 36, so is it in the saluing of the sores of the soul, in the attaining pardon of our sins, and obtaining the righteousness of Christ. There is required nothing of us touching our justification and salvation, but to fixe the eyes of our faith upon Christ. True it is, many other virtues and graces are required to make up the full perfection of a Christian man, that he may be complete, wanting nothing; yet he is justified and doth stand as righteous in the sight of God by faith only. It is a great & weighty controversy in these days, between the Church of Rome and us, what is the cause of life and salvation: they ascribe the cause of salvation in part to ye merit of our own works, and to a righteousness inherent in our own persons, and in part likewise to Christ, who (say they) hath made us able to merit the favor of God, and to satisfy for our own sins. We ascribe all our salvation to the mercy of God, and the merit of Christ, wholly applied to us by a lively faith; the which manner of saving us, most fitly agreeth to the nature of God, the chief Fountain of our salvation, who can abide no pollution, neither can any wickedness stand in his presence; who is of pure eyes, & requireth our perfect obedience, so that wanting the perfect righteousness of the Law, of our own, we must be clothed with the righteousness of another, whereby we may be saved. Even as *Jacob,* though he were not by birth the first borne, yet hiding himself under his brothers garments, and having put on his coat which smelled most sweetly, came into his fathers presence, that

under another man's person, he might receive the blessing of the first borne; so is it necessary that we lie hid under the precious pureness of Christ our elder brother, that having the sweet savor of his garments, our sins may be covered with his perfection, that we may offer our selves to our most loving Father, and obtain of him the blessing of righteousness. And this some of our adversaries themselves cannot but approve, and have given their own fellows the slip. Besides, this Doctrine standeth best with the glory of God, which shineth more clearly in our salvation obtained by justice imputed, then by justice inherent For suppose there were a miserable and desperate debtor, perishing and languishing imprison, were it not far more honorable & gracious for a Prince wholly to pay the debt, and to cancel the bond & hand-writing standing against him, then to put into his hands a stock of money, whereby himself might be enabled to work out his debt? Therefore the Apostle teacheth, that we are made the righteousness of God in Christ, *and are saved by grace thorough •ith, not of our selves, it is the gift of God; not of works, lest any man should boast,* Eph. 2, 8, 9. Thus *Paul* concludeth also concerning *Abraham,* the father of the faithful, Rom. 4, 2. Thus doeth Christ determine this question, drawing a comparison frō the brazen serpent, John 3, 14, 15, 16: for he teacheth, that ye son of man must be lift up on the cross, as the serpent was on the pole in the Wildernes, *that whosoever bel•eueth in him, should not perish, but have everlasting life.* Let us then renounce all met it and righteousness in our own selves, & fly to the merits and righteousness of Christ, according to the practice and example of the Apostle, Phil. 3, 8, 90▪ *I have counted all things loss, and do judge them to be dung, that I might win Christ, and might be found in him; not having min• own righteousness which is of the Law, but that which is through the faith of Christ, even the righteousness which is of God through faith.* Hereunto cometh the reason of the same Apostle: *Abraham believed God, and it was counted to him for righteousness: now to him that worketh, the wages is not counted by favor, but by debt: but to him that worketh not, but believeth in him that ius•ifieth the ungodly, his faith is counted for righteousness* Rom. 4, 3, 4, 5. True it is, works are necessarily required as the fruits of faith, and of justification by faith: but our justification is one thing, our sanctification is another, for they are made several graces & distinct gifts: neither is it likely, that the Apostle would repeat the same thing twice without cause. And in another place he concludeth, that *a man is justified by faith without the work of the Law: if it be of grace, it is no more of works, for then were grace no more grace: but if it be of works, it is no* ⟨◊⟩ *gra•e, for the• were work no more work.* Rom. 3, ⟨◊⟩ , & 11, 6. Therefore it is truly said, that good works follow a man being justified, but do not go before; in him that is to be justified. Neither let any say, It is absurd that one should be made righteous by the righteousness of another, for the righteousness of Christ, is both his and ours. His, as being inherent in him, as in a subject. Ours, being given unto us, and imputed to us; so that by i• we are justified before God, and accepted to eternal life. And that horrible blasphemy is this, to teach, that by the Popes indulgences, we should be made partakers of the merits and good works of the ••ints, and to deny it as most unreasonable, what we should be partaker• of the •••ries and righteousness of Christ Jesus. But as the transgression of *Adam* was both his and ours also; not his alone, ••r ours alone, but his and lo••s together, because he stood in on• places, and we were in his loins: so is Christ's righteousness and obedience his and ours. And why should not the righteousness be of another, seeing guilt is of another As another maketh us sinners, why should not another

make us righteous, and justify us from sin? It might seem to flesh and blood as unreasonable, that the brazen serpent in this place, being an artificial wor•, made with man's hands, without sense & life, should restore health, and give life to such as were mortally bitten: yet we see by beholding it, they were recovered.

Moreover, the people stung by the fiery serpents, •ryed out in the anguish and bitterness of the pain, yet none was able to help himself or his brother, by his own power of strength, or by any act wrought by him; no, nor *Moses* himself could minister any cure o• comfort unto them, but only the graces of God, directing them to look upon the brazen serpent set up, (for when GOD had appointed them one way, they must not seek another way:) so although a man feeleth the sting of the old serpent, that is, sin; yet no man can deliver himself or others; nay, if he should fly to the works of the Law, they can do nothing. The Law showeth the disease, it is Christ that must take it away, it is God that must show mercy, it is faith that must justify us. We affirm therefore with the Apostle, Gal. 2, 16, that we are justified freely, not of the Law, not by the Law, not of works, not of our selves, not of the works of the Law, but by faith; all matter of boasting is excluded, justification by grace is concluded, that God may be all in all.

Fifthly, great consolation ariseth from this [Use 5] comparison and similitude, to all such as ••e weak in faith, & feel the corruptions of their hearts pressing them, and the temptations of Satan often overcoming them, & always assaulting them. For we have great comfort given us to enter into the combat, and to fight the battles of the Lord against the enemies of our souls, by consideration of these fierce and fiery serpents. True it is, they did continually bite & sting the children of Israel, (for otherwise there had been no need of the brazen serpent) yet they could not destroy them; they did not ceaffe to vex thē, but they could not wound them unto the death; for they had a remedy at hand to help themselves, they looked upon the brazen serpent and were healed. So hath God restrained the rage and malice of all the enemies of our peace and salvation. For howsoever the devil & his angels are always tempting, provoking, and seeking to 〈◊〉 us as men do wheat, yet their homes and •ot short, and their strength is diminished, their will to hurt, is greater then their power of hurting; so that they cannot execute the c•uelty they desire, as the Lord himself testifieth from the beginning, Gen. 3, verse 15. Albeit therefore the battle be long, & the skinnis•oftentimes hot & bloody; albeit we take many a foil, and have the Bucklers beaten to our heads; albeit we be felled with the stroke, and driven to fight upon our knees, yet the victory shall be ours, and we are assured to prevail over our adversaries, who may fight against us, but can never overcome us.

Again, note that God requireth not of the Israelites stung in the Wilderness, the use of both eyes, nor exacteth a perfect sight to behold the serpent. Such as looked upon it with a weak and dim sight, even with half an eye only, (as no doubt among that great people, multiplied as the fish in the sea in great abundance, there was great difference in sight) there being among them young & old, strong and weak, sharp-sighted, and blear-eyed; yet all that saw the serpent set up, were cured and restored; not for the goodness of their sight, but for the promise and ordinance of God. So such as have a true faith, though it be as a grain of

mustard-seed, which is the least of all seeds, can lay hold on Christ, and apply him to themselves. A small drop of water, is as well and truly water, as the whole Ocean sea; a little spark is true fire, as well as a mighty flame; a little quantity of earth is as truly earth, as the whole Globe thereof. So a small measure of faith, is as well true faith, as a full persuasion and assurance, & the gates of hell shall never prevail against it. The least faith is acceptable to God, *A bruised Reed shall he not break,and smoking flax shall he not quench, until he bring forth judgment unto victory.* A weak faith doth as truly apprehend & apply Christ with all his merits and obedience, as a stronger faith. Even as a small and weak hand, if it be able to carry and convey the meat unto the mouth, serveth for the nourishment of the body, as well as an hand of greater strength, because it is not the strength of the hand, but the goodness of the meat that nourisheth the body: so a weak faith, laying hold on Christ, and applying him and all his benefits to the believer, is sufficient to nourish him to eternal life, because it is not the worthiness or excellency of faith, but of Christ applied, which is available and effectual for our justification and salvation. All the Israelites being an huge host of many hundred thousands, were not alike sharp-sighted, and quick-eyed: but some no doubt were pur-blind, and could not see afar off, and saw the serpent exceeding darkly & dimly; yet was not the blear-eyed man hindered of his health, because of his weak and tender eye, but if he looked thereupon, and were not wholly blind, he was delivered and restored, though otherwise never so slender-sighted. So whosoever are stung to death with sin (as all are by nature, and the wound sticketh deeply in their soul) if they look up to Christ with the eye of faith, resting upon him alone for their salvation; though never so weak in faith, yet shall be restored to the joy and health of their salvation, and be eternally saved. There is a weak eye, and there is a strong eye; so there are diverse degrees of faith, there is a little faith, there is a great faith, and there is a fullness or assurance of faith. And as a weak eye seeth vnperfectly, the strong eye discerneth strongly; so a little faith believeth faintly, a great faith believeth steadfastly, an assured faith believeth fully, under hope, even against hope, with faithful *Abraham;* yet the least of them believeth truly & effectually. The Disciples of Christ said unto him, *We believe and know that thou art Christ, the Son of the living God,* John 6, 69, yet this faith was quickly shaken, when the storms of wind and rain arose, it was quailed in his death, but repaired in his resurrection. Themselves feeling their own wants prayed, *Lord, increase our faith.* Luke 17, 5. The poor distressed man saith in the Gospel, *Lord, I believe, help mine unbelief.* Mark. 9, 24. Where we see (as one noteth) he saith, *I believe,* therefore he had faith: he addeth, *Help mine unbelief,* therefore he had not attained to a fullness and assurance of faith, and yet was accepted. *Peter* was in believing a lively pattern of us all, sometimes he believeth, sometimes he wauereth; sometimes he confesseth Christ, sometimes he shrinketh back from that confession. It was faith that made *Peter* at the word & commandment of Christ to step into the sea, to go to Christ upon the waters, & to believe that he should be safe through his word that commanded, otherwise he would never have adventured to depart out of the ship: yet he believed not with a full persuasion, forasmuch as the weakness of his faith made him begin to sink, and earnestly to cry out unto Christ, *Master, save us;* to whom Christ answered, *O thou of little faith, wherefore didst thou doubt?* Math. 14, 28. Yet this weak faith was a true faith, and this little faith was a lively faith, because that fear and doubting made him run and have recourse to Christ, expecting all strength and succor from

him alone, finding no power or ability in himself to deliver himself. And thus do many of the faithful believe their own particular salvation, albeit not fully and perfectly, yet truly & effectually to the comfort of their own souls: albeit they sometimes waver and stagger, yet they recover themselves, and increase more & more in strength of faith.

Lastly, this teacheth us what is the nature [Use 6] and property of a true justifying faith, and wherein it consisteth, namely, in a special and particular application of Christ's righteousness to our own selves. It was not enough for these Israelites which were stung, that others should look upon the serpent set up, but it was required of everyone (to work the cure) to behold it himself. So must we have a particular faith in Christ, apprehending his merits. Thus the Apostle setteth down that faith whereby he lived and was justified, Gal. 2, 20. *I was crucified with Christ, &c. who loved me and gave himself for me.* Here we see the right property of a lively faith to stand in application of the love of God, & the merit of the passion of Christ to our selves, albeit there be great weakness in our applying of him, considering that it is not the perfection of our faith that doth save us, but the perfection of the obedience of Christ, which faith apprehendeth. This faith was in *David,* as he witnesseth in sundry Psalms; *The Lord is my rock, and my fortress, my God, and my strength, my shield, the horn of my salvation, and my refuge.* Psal. 18, 2. Thus have the faithful learned to •pply the general promises of the Gospel unto themselves. When God saith, *Seek ye my face,* Psal. 27, 8, the faithful soul answereth to God, *I will seek thy face.* When God saith, *Thou art my people,* Zach. 13, 9, the faithful resoundeth back again, *Thou art the Lord my God.* When Christ saith, *If thou believe, all things are possible to him that believeth,* Mark. 9, 23, the believer answereth, *Lord, I believe, help mine unbelief.* When God requireth to do his will, the believer saith to him again, *Loe, I come, O my God, I am content to do it, yea thy law is within mine heart.* Hence we must all learn to abhor & abjure the false faith of the false church of Rome, which teacheth that to be true faith, which generally believeth the word of God to be true. This is the faith of the reprobates, and thus the devil and all damned spirits may be said to have faith. For every article of the Creed, teacheth us to believe, not only generally that *there is a God,* a Savior, a Sanctifier, a Church of God, a Communion of Saints, a forgiveness of sins, a resurrection of the body to everlasting life, which the devil and his angels knoweth, confesseth, and believeth: but particularly that God the Father is our Father, that Christ is our Savior, that the holy Ghost is our Sanctifier, that there is an *holy Catholic Church,* and that we are true members of it, that we have our part and fellowship in the Communion of Saints, that our sins are forgiven us, and that we shall rise again to glory and immortality. Hence it is, that we pray daily, not only for remission of sins to be given to the faithful, but for the forgiveness of our own sins. Hence it is, that in coming to the Lord's Table, we receive Christ as the bread of life and the food of our souls. There can be no eating and drinking but by a particular taking and receiving: so can there be no believing in Christ without a special receiving & apprehending of Christ, according to the saying of Christ, John 6, 56, *He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him.* No man is fed by the meat that another man eateth: so no man is justified by the faith whereby another man believeth, but the *just man liveth by his own faith,* Hab. 2▪ 4. For he is the bread of life that came down from heaven, *He that cometh to him,shall never hunger: and he that believeth on him shall never*

thirst. Let us therefore labor for this special faith and affiance in the mercy of God, and make particular application of the merits of Christ. Let us believe in him who is the true *brazen serpent,* or rather the truth of the *brazen serpent;* let us make him to be our life, who is of God made unto us to be *wisdom, righteousness, sanctification, and redemption,* 1 Cor. 1, 30.

10 And the Childrē of Israel departed thence, and pitched in Oboth.

11 And they departed from Oboth, and pitched in the hills of Abarim, in the Wilderness which is before Moab at the rising of the Sun.

12 They departed thence, and pitched upon the River of Zared.

13 Thence they departed, and pitched on the other side of Arnon, which is in the Wilderness, coming out of the Coast of the Amorites: for Arnon is the border of Moab, between the Moabites and the Amorites.

14 Wherefore, it is spoken in the book of the battles of the Lord, against Uaheb in the Land of Suph, and against the Rivers of Arnon.

15 And the stream of these Rivers which goeth down to the dwelling of Ar, lieth upon the border of Moab.

16 And from thence they removed to Beer, the same is that Well, whereof the Lord said unto Moses, Assemble the people, and I will give them water.

17 Then Israel sang this song, Rise up Well, shout ye unto it.

18 O Well, which the Princes digged, the Nobles of the people digged it, by the direction of the law-giver, with their staves. And from the Wilderness they went to Mattanah.

19 And from Mattanah to Nahaliel, and from Nahaliel to Bamoth.

20 And from Bamoth to the Ualley which is in the Land of the Moabites, at the beginning of the Hilles, and looketh toward the Wilderness.

In this division is contained the third part of this Chapter, describing the peregrinations and perambulations of the Israelites, in what places they pitched their Tents, till they came to the possession of the Amorites.

Touching these several journeys, some are barely and nakedly mentioned, because no notable matter or extraordinary and memorable accident fell out therein: other are passed over, and not at all mentioned or remembered, because the whole order of their traveling in the Wilderness, is particularly recorded afterward, Numbers, chapter 33, how they removed from place to place, and after what manner. But upon some other of their remoouals, *Moses* doeth somewhat more largely insist, and as it were make a stay as in the setting down of two points: First, rehearsing the bounds by which the Israelites passed into the Land of promise: secondly, describing the well which they digged for water.

Touching the first point, they are said to have pitched in *Oboth,* then at the heaps of the hills of *Abarim,* situate right over against *Moab;* then at the brook *Zared:* lastly, at the borders of the *Amorites* near to the River *Arnon.* Now because these were at the first the bounds and borders of the *Moabites, Moses* showeth how by conquest they were lost; declaring both who lost them, and likewise who won thē by the dint of the sword. For he telleth us by the Spirit of God, y^{t} these places were once in the power, possession, and dominion of *Vaheb,* who before managed the state and kingdom of the *Moabites:* but *Sihon,* thirsting with ambition to enlarge the bounds of his dominion, set upon *Vaheb,* bad him battle, and won these Coasts & Countries from him.

Now to continue the memorial & remembrance hereof to posterity, there was a public register made hereof to posterity, showing that the name of those quarters was *Suph,* and declaring that *Vaheb* had been the lawful possessor of thē, as *Sihon* was now ye wrongful usurper. Nevertheless, as all things else are ouerswaied by an higher power, so this battle was fought and directed by the providence of God, that ye Moabites for their horrible idolatry, might be punished, that *Sihon,* provoking Israel to battle, might be repressed, and that thereby an inheritance for ye people of God might be prepared and obtained. This is the cause why God drew out ye swords of these Infidels one against another, that the Moabites lost a part of their dominion, and the Amorites enlarged their borders. Thus the Israelites took nothing from the Moabites, neither possessed any part that was in their present possession, as *Iephtah* prescribeth in the book of Judges, chap. 11, 26. For when the King of the Amonites challenged Israel for encroching upon his ancient dominion, & deteining part of his Country from him, to wit, from Arnon unto Iabbock and Jordan, after their departure out of Egypt, and required of them to make present restitution: *Iephtah* convinceth them, and disproueth this allegation as false and unreasonable, declaring (as the truth was) that Israel took not away that land which they claimed as their own, but won it from the Amorites by the law of war, and [Verse 20] by right of conquest, who denying them passage, and moreover making assault upon them, constrained them to draw out their swords & to defend themselves: by occasion whereof they obtained victory through the help of God, and possessed their Cities. And as they took them by force of arms, so they held thē [Verse 26] *by prescription of time,* three hundred years. So that he declareth, that if any had right to those

Cities, or could lay any just claim or title unto them, it should be the Moabites who were the lawful owners of them, before *Sihon* had encroched upon them, and taken them away from the first inhabitants. But the Moabites having once lost them in battle, never asked [Verse 25] them of the Israelites, neither laid any claim unto them: therefore much less should the Amonites, to whom they appertained not by any just title, neither belonged any way unto them, either as owners by law, or conquerors by sword; and therefore they had no cause to dispute what right Israel had unto that Land which now they possessed.

The second point here amplified and enlarged, is touching the well, which by a divine revelation to them they had digged. For when they departed from the River *Arnon,* they came into a dry place where they wanted water, such as the wilderness affordeth many, where the streams are swallowed up in the hot sandes, but at the special commandment of God they were directed what to do; as *Peter* was, where he should cast his Net, Luke, chapter 5, verse 4: they digged and found water in great abundance, and therefore they praise God by an effectual song of thanksgiving, amplified by many rhetorical figures, as goodly flouers, or as precious jewels to beautify and garnish the same withal.

For first, they eloquently by an Apostrophe, turn their speech to the Well it self, though a dumb and senseless creature, and speak unto it, as if it had ears to hear, and understanding to conceive, *Rise up, O Well:* confessing thereby the great power of God, who contrary to the nature of all heavy and weighty things, made the water to ascend, whose property is to descend: and exhorting with many acclamations and loud out-cries one another to the work.

Secondly, they set down who were the laborers and workmen about the Well, together with the tools and instruments wherewith they labored, to wit, the Princes and Nobles, directed by *Moses,* (by whose ministry they received the Law) and holpen with their staves and such like instruments (wherewith they labored) fit for that purpose. And this is the third miracle which God wrought in giving them waters. First, in *Rephidim,* immediately after they had passed over the red Sea, Exod. 17. The second in the desert of *Zin,* whē they came to *Kadesh,* as we shown before in the former chapter. The third is that recorded in this place, in the desert of the Moabites. Afterward *Moses* reckoneth up other places, by which they passed, as Mattaanah, Nahaliel, Bamoth, and so that Valley which is in the plain of the Moabites.

In this History of the passage of the Israelites from place to place, a question ariseth, what is meant by the *book of the wars of the LORD,* mentioned in the fourteenth verse? For where is it now extant? or what is become of it? From hence also, & from such like places many conclude, that sundry books of Canonical Scripture are lost. I answer, [Answer.] the word *(Sepher)* is taken diversely and doubtfully: it signifieth any publishing or rehearsing, whether it be written, or unwritten; whether it be set down by the pen, or uttered by lively voice; as also the word Tradition is taken for that which is delivered, either by word of mouth, or by course of writing. So then we cannot necessarily conclude, It is rehearsed, therefore it is written: Nor thus, It is written, Therefore it is an holy book, and put into the Canon of the Scripture. Let these three things be cleared and decided, that it was a book, that it was an holy book, and lastly that it was a Canonical book, and then we shall easily be satisfied, But *Moses* speaketh barely of rehearsing the wars, not of writing them: as if he should say,

Whensoever the wars, ordered and disposed by the providence of God, shall be spoken off; this war also and work of his shall be remembered, which he hath wisely wrought and accomplished for his people against *Uaheb* King of the *Moabites,* giving part of his Country to *Sihon,* that so his own people might recover the same out of his hands again, and retain it as a possession for themselves, as *Iephtah* telleth the *Ammonites,* Judge. 11, 23, 24, that they had held it by prescription of a long time peaceably without any molestation from the *Moabites,* or desire of re-entry. But if this had been penned in a book, and reserved to posterity, no doubt *Ieptah* would have produced it as a sure witness to clear the whole matter, and to put it out of all doubt.

Wherefore this truth must be holden of us, that no part of the Canonical Scripture, inspired of God, is lost and perished: I mean such as was committed as the Lord's treasure to the Church, for the perpetual instruction thereof in faith and obedience, so that no one oracle or sentence of God can fall away. True it is, these sacred books may sometimes be neglected and carelessly kept of men, they may be furiously burned, and despitefully handled by cruel tyrants that seek the overthrow of all piety and religion, but they can never be finally lost and wholly extinguished. *As he that keepeth Israel cannot slumber or sleep:* so he that keepeth the holy Scripture, the glory of Israel, cannot slumber nor sleep. For first of all, who is the author and enditer of thē but God? and will not he preserve his truth, and keep it for the good of his Church in all ages? Shall we make him unable, or unwilling to defend and continue them? If unable, we make him a weak and impotent God: if unwilling, we make him envious and malicious, both which are far from the pure and perfect nature of God, and cannot stand with his essence. Secondly, all the works of God remain forever and ever, and are done in truth and equity. Take a perfect view of all creatures under the Sun, which are the works of his hands; though they may be abolished and rooted out in one place, yet they continue in another. If thou wouldst ascend into the heavens, or go down into the deep, if thou wouldst take the wings of the morning, and dwell in the utmost parts of the sea, which of all the Creatures are now missing? What place is void & empty? What hath been, that is not now being, and extant in the world? This is it which the Prophet teacheth, Psal. 111. *The works of his hands are established forever and ever, and are done in truth and equity.* If then all his works abide and continue from the glorious Creatures in the heavens, to the silly worm creeping in the earth: much more the holy Scripture must abide without decaying or diminishing, (as the durable Cedar without rotting and consuming) which is not only his handywork, but a masterworke chief above all others, as the Diamond among pearls of great price. And if the least and lowest creature in the world hath been in his kind continued hitherto, and shall be continued to the end, by the mighty hand of God, upholding and supporting all things that he hath made: much less shall the Scripture perish and fall away, which bringeth greater glory to God, and greater gain to his people? Thirdly, ye Scripture was written for these ends and purposes, for instruction and admonition, for teaching and confutation, for comfort and consolation, that so *the man of God may be absolute,* 1 Tim. 3, 16, 17. Neither was God deceived in his purpose and intent: so that it must remain & continue, being written for those ends and uses. But what error can be convinced, what comfort can be received, what vice can be corrected, what truth can be published, what grace can be

commended to the Church, out of those books which are supposed to be lost? Let us not therefore doubt of God's providence, and so shake the faith of the Church thereby. Fourthly, we see the Old Testament hath reserved entirely the Genealogies of the fathers, which are not absolutely necessary to faith and salvation, as also the whole body of the ceremonies set down in Leviticus and other places of the Law, which notwithstanding were *shadows of things to come:* why then should we not presume, that the same his providence hath also watched over other books, which more properly belong to our practice and times, and so more fitly might inform us against ignorance, teach us in our religion, warn us in dangers, and comfort us in afflictions? And if we have no word missing or sentence wanting in such books as are left to the Church that there should need a void room: or a *desunt nonnulla;* or an *Asteriscus* and some little star to give warning of some defect, as we see it is in many profane writings, and those of the best note: how should we be induced to believe that whole volumes of the old and New Testament are utterly lost & never to be repaired? Lastly, let us hear the testimony of the Scripture it self, & observe what it can say, and doth witness for it self. *Moses* an old and ancient witness, teacheth, Deut. 29, 29, that *secret things belong to the Lord our God, but the things revealed, belong unto us and to our children forever, that we may do all the words of this Law.* But how do they belong unto us, that are not reserved for us? Or how shall our children be directed by them, that cannot be found in their days, or in the days of their fathers before them? Or how shall either father or son do that which they cannot know? Hereunto *David* accordeth, Psal. 119, 152. *I have known long since by thy testimonies, that thou hast established them forever.* And our Savior giveth his holy consent unto this heavenly truth, saying, *Truly I say unto you, till heaven and earth perish, one jot or one title of the Law shall not escape, till all things be fulfilled,* Mat. 5, 18, and 24, 35. So then, we must hold the durableness and continuance of the Scripture in the Church, which is the pillar of truth, that it cannot fail or fall away, as is proved at large in the answer to the Preface of the Rhemish Testament.

But before we proceed to the Doctrines of this division, it shall not be amiss to answer the objections that are raised and moved against this point, touching the perpetuity of the whole Scripture, and of every part of it.

First, we find often mention made of the books of the Chronicles of the Kings of Judah and Israel, of the book of the just, & such like, which are lost. If then these be lost, and by no means to be found; how shall we truly say, that the whole Scripture doeth continue?

I answer, these books were never Canonical Scriptures, but civil stories and chronicles of the Commonwealth matters, not of the Church, whereunto the Reader is directed if he be desirous to read and know the History more at large: whereas the Prophets do only touch so much, as served for the edification of the Church, and the building of it in faith toward God. For as all civil Nations have the Chronicles of their forefathers and ancestors acts, Ester, chap. 6, verse 1. Ezra 4, verses 15, 19, so had the Jews their civil Histories; such were those we now speak of, which were good and profitable books of men, but were never committed or commended to the care of the Church to be preserved and maintained.

Again, we read in sundry places, of the books of *Nathan* and *Gad,* the words of *Samuel,* the works of *Ahia,* of *Shemaia,* of *Isaiah,* and other Prophets, which likewise seem to be lost, as well as the other we named before.

I answer, they seem so to such as do not duly consider of them, which indeed are not lost, but contained in the old Testament in the books of *Samuel* and of the Kings, which were not written by any one Prophet; but by diverse Prophets at diverse times, even in the several ages wherein they prophesied, albeit their several names be not to every part expressed, as appeareth, 2 Chron. chapter 26, verse 22, where the Spirit of God testifieth, that *Isaiah* wrote the acts of *Uzziah,* first and last: meaning that he wrote them in the second book of the Kings, and in his Prophesies, and not pointing out any book which now is lost: both the former books remaining as a treasure to the Church. As then we confess these books mentioned in this objection, to be of another nature then those expressed in the former, so they have been preserved, and ever shall be preserved in the Church, and be as it were laid up in the Ark thereof.

Thirdly, it may be objected, that many [Object. 3] worthy books of *Solomon* are lost which he wrote.

I answer, [Answ.] his works are of two sorts: first, sundry books of Humanity and of Philosophy, natural and moral: secondly, books of Divinity, written as he was moved and inspired by the Spirit of God.

The first sort of human and earthly things, which the Church might best spare without peril or impeachment of faith, have long since failed, as it is thought in the captivity: the rest, which are parts of the Canonical Scriptures do abide. And mark herein a special work of God's providence, preserving his own truth, and reserving it to all posterity.

Few are found in the world to affect or regard the pure and sincere word of God, in comparison of the multitude that seek after human wisdom, and labor to know the nature of •irds, of Beasts, of Fishes of Trees, and of earthly things, which delight the outward senses, and ravish the understanding of natural men: yet see how those books of *Solomon* that handle mere matters of human P•ilosophy, which the wise men of the world hunt after, are utterly lost: whereas the divine books which he wrote by inspiration, less regarded, and more contemned, are notwithstanding by the watchful eye of God remaining, and are reserved for the comfort of the Church forever.

Lastly, we read of the Prophesy of *Enoch* [Object. 4] in the Epistle of *Jude,* verse fourteenth, who prophesied of the second coming of Christ in power and great glory, with thousands of his Saints: which Prophesy also seemeth to be among those books which are lost.

I answer, [Answer.] this could be no Apochryphall Book of holy Scripture; for *Moses* was the first Pen-man or Scribe that wrote the holy Scripture, whose five books are perfect, and contained in them sufficient instruction for that CHURCH, whereas that Prophesy did not, nor indeed could not.

Secondly, it cannot appear that this Prophesy was ever written. It is said, *he prophesied* & foretold the end of the world by the Spirit of God in that most corrupt age that hasted to destruction, to the end that such as were ordained to eternal life might believe, and the rest being hardened might be made without excuse; but it is nowhere said, It was written. It is said to be a Prophesy, but no word or mention is made of the writing of this Prophesy: so that it seemeth, the Apostle learned it by tradition from the father to the son, as the Apostle *Paul* setteth down the names of the sorcerers that withstood *Moses* and *Aaron.* Neither let the Church of Rome lay the foundation of unwritten traditions upon this ground-work: seeing we deny not all unwritten traditions conveyed from hand to hand, but only such as are made rules of God's worship, matters of faith, and parts of religion necessary to salvation.

To conclude therefore, seeing the providence of God, the fidelity of the Church and diligence of the faithful is so great, that the whole body of the Canonical Scripture hath been kept entire and perfect, without loss or lack of any part or parcel of it, of any book or sentence, we must detest the blasphemous shufflings & shiftings of the Church of Rome that make the Scripture to be *a maimed, lame, and imperfect doctrine,* not containing all things necessary to faith and salvation: whereas the Apostle teacheth, that *the whole Scripture inspired of God, is able to make us wise unto salvation,* 2 Tim. 3, 15, 16 17, *through the faith which is in Christ Jesus; and is profitable to teach, to convince, to correct, & to instruct in righteousness, that the man of God may be absolute, being made perfect unto all good works.*

[Verses 10, 11, 12, 13. *And the Children of Israel departed thence, and pitched in Oboth, &c.* Here we have painted and portraied out, as in a Table, certain stations and journeys of the Israelites: wherein we may behold as in a glass, the providence of God protecting thē, and the obedience of the people following him. We see how they remove from place to place in the wilderness, they are never long at one stay, but either they went forward or backward, as the sea continually ebbeth or floweth. Now as the Land of *Canaan* was a figure of their rest in the kingdom of heaven: so their wandering up and down in the wilderness, did figure and represent the condition of their life to be vain and transitory in this world.

We learn from hence the state of the faithful, what it is, we are pilgrims and strangers in this life: we are as guests lodging here for a night, but by and by we must depart and be dislodged, we have here no continuing City. This the faithful have in all ages confessed; *Jacob* being brought into the presence of *Pharaoh,* saith, *The whole time of my pilgrimage is an hundred and thirty years, few and evil have the days of my life been,* Gen. 47, 9. But we may say, the days of our pilgrimage are threescore years and ten, if haply we reach so far, to which not one amongst an hundred cometh, few indeed and evil we may truly call them. This *Abraham* pleadeth, Gen. 23, 4, wanting a place of burial to interre his dead, *I am a stranger and a forreigner among you, give me a possession of burial with you.* Thus he confesseth it went with him in Canaan, neither was his estate any better elsewhere. This the Prophet *David* acknowledgeth, though a great King, Psal. 39, 12. *Hear my prayer, O Lord, and hearken unto my cry, keep not silence at my tears, for I am a stranger with thee,and a soiourner as all my fathers: our days are like a shadow upon the earth, and there is none abiding.* So then we see what our life and condition is, we are altogether vanity, like grass that soon withereth: we are as tenants at

the will of the Lord, our age is as nothing, it passeth as a tale that is soon told, it is as an hand-breath quickly measured, surely every man in his best estate is altogether lighter then vanity it self.

The reasons. First, all our days are stinted [Reason 1] and limited: as they are short and vain, so they are uncertain and unknown. The strongest natures and constitutions that seem to be framed & settled as a sure building to continue for many years, yet are soon cut off & are no more. We see this confirmed by the daily experience of many examples, as in *Uzzah* suddenly smitten, 2 Sam. 6, 7: in *Job's* children quickly overwhelmed, Job 1, 19: in *Ananias* and *Sapphira* presently destroyed, Acts 5, 5, 10: in the rich man that had his soul in one night taken from him, Luke 12, 20, and in a continual beholding the hand of God, striking as pleaseth him. If then uncertainty be an apparent argument of vanity, we may conclude from hence, our life to be vain & transitory, inasmuch as God revealeth not, when, or where, or how we shall die and be taken out of this life. We know not when we shall die, at even, or at midnight, at the Cock-crowing, or in the dawning. When we lie down, we know not whether we shall rise again: when we arise, whether we shall lie down again, except we be laid in our grave, and make our bed in the dust. Moreover we know not where we shall die, at home or abroad. When we go out of our houses, we know not whether we shall return to them alive or not, forasmuch as we carry about us evermore houses of clay. And when we come into them, we know not whether we shall go out of them again upon our feet, or be carried out upon the shoulders of others. Lastly, the manner and kind of our death is also as unknown as the rest, whether we shall die a natural or a violent death; a sudden, or a lingering death; whether our life shall be prolonged to the last point and period of nature, our heat and moisture being consumed, as the light of a candle consumeth by little and little and at length goeth out of it self; or whether it shall be taken away by fire, by water, by sword, by famine, by pestilence, by beasts, and such like casualties incident to the sons of men; all which proclaim and publish in our hearts the vain condition of all flesh.

[Reason 2] Secondly, God hath prepared for us a City, whereof he is the builder and maker. This City we seek, being Citizens of the heavenly Jerusalem, the mother of us all. For we shall never sufficiently be brought to acknowledge our frail and brittle estate, unless we be raised and lifted up to the meditation of our future condition in the life to come. If then the kingdom of glory be a place of rest, what is this present estate, but a sea of sorrows? If the heaven be our native Country, what is the earth but an exile and banishment? If it be true happiness to enjoy the blessed presence of the living God, then it must needs be a miserable thing, and death it self to want it. If to leave this earthly tabernacle, be a setting of us free and at liberty, what is this body but a prison? If immortality be as *the putting on of a garment,* what is our mortality, but as it were a nakedness? Lastly, if to die in the Lord, be to go unto God, what is this life but an absence from him? This did the Patriarchs profess, and to this they sealed by their practice, Heb. 11 13, 14, 15, 16. *Abraham* possessed not one breadth of a foot, saving the purchase bought to bury his dead: *Jacob* was banished out of that Land, a great part of his life: *Isaac* and the rest of the fathers had but their walk in it, and enjoyed it as a pledge of another Country which is above.

[Use 1,] The uses follow. If we have here no abiding City in the days of our vanity, then acknowledge God's great mercy toward us being so vain. We see other creatures in their estate more permanent then man is, far exceeding and excelling in natural gifts, in seeing, tasting, moving, hearing, touching, and such like properties: yet no creature tasteth of his saving mercies as man doth. This consideration doth the Prophet lead us unto, Psal. 8, 3, 4, 6, 7, 9, that *he is mindful of him and visiteth him, and hath put all things under his feet.* There is no merit in us to be a motive to move him to show so great mercy unto us. He findeth us walking in our sins, as it were wallowing in our blood: all our righteousness is as a foul *and filthy cloth,* Isaiah 64, 6. This use *David* urgeth, Psal. 103, 14, 15, 16, 18. *He knoweth whereof we are made, he remembereth that we are but dust: the days of man are as grass, as a flower of the field so flourisheth he: but the loving kindness of the Lord endureth forever, he is full of cōpassion and mercy, slow to anger, & of great kindness.* So that he confirmeth himself & others in God's mercy, by the consideration of our own vanity.

[Use 2] Secondly, seeing our days be vain & short, why do we cark and care so much for the things of this life, what we shall eat, what we shall drink, and what we shall put on? Why do we eat the bread of sorrow, & with too much painfulness heap up worldly things? It may be we shall not come to the sight of the fruit of our labors, much less to the partaking of it. A traveler, the shorter his journey is, the less his provision is. We are all travelers, we are in the way to our country, and we are not far from the end of our journey; what folly then and madness is it to cast all our thoughts and meditations to earthly things, and to care not only for the morrow, but for months and years. This our Savior setteth down, Luke 12, 19, 20, 21, for when the rich man said to his soul, *Soul, thou hast much goods laid up for many years, live at ease, eat, & drink, and take thy pastime;* It was answered him: *O fool, this night will they fetch away thy soul from thee, then whose shall these things be which thou hast provided▪ So is he that gathereth riches and is not rich in God.* Hereunto consenteth the Apostle *James* chap, 4, 13, 14, 15. *Go to now, ye that say, today or tomorrow we will go into such a City, and continue there a year, buy & sell, and get gain, and yet ye cannot tell what shall be tomorrow, for what is your life? It is even a vapor that appeareth for a little time, and afterward vanisheth away; for that ye ought to say,if the Lord will, both we shall live and we shall do this or that. Solomon* having had plentiful experience of the shortness and vanity of man's life, penned to this purpose the Book of Ecclesiastes, which is (as it were) the marrow and pith; yea, the very quintessence of all his best knowledge, and wherein we may see the refined wisdom of reformed *Solomon;* he proclaimeth, *Vanity of vanities all is vanity: there is an evil which I saw under the Sun, and it is much among men, one to whom God hath given riches, treasures, and honor, & he wanteth nothing for his soul of all that it desireth: but God giveth him not power to eat thereof, a strange man shall eat it up: & though he leave no spark behind him neither son, nor brother, yet doth he not think, for whom do I travail, and defraud my soul of pleasure? This also is vanity, and this is an evil travail,* Eccles. 1, 2, and 4, 8, and 5, 12, and 6, 1, 2.

To conclude this use, if we be not strangers in this life, we shall have no part in the kingdom of heaven: If we will have God to avow and acknowledge us for his children, let us live here as foreigners and warfaring men in our journey, or rather in our race. We have pitched and patched up a Tent or Tabernacle, for a day or a night, we must not nestle our selves here, we

must not always go groveling to the ground, nor entangle our selves in the affairs of this life to make it our everlasting habitation, but be flying upwards as birds sitting upon a bough. True it is, God is so favorable to many, that they never remove out of the place where they were born, but continue at home in their own houses; they are not driven hither and thither, they are not tossed from poste to pillar; yet must not they make their resting place in this world, & look for heaven upon the earth, but be always ready to follow the calling of God, and know that he hath reserved a better resting place for them in his kingdom. Wherefore the Apostle *Peter* exhorteth, *Dearely beloved, I beseech you as strangers and Pilgrims, abstain from fleshly lusts which fight against the soul; & have your conversation honest among the Gentiles.* This is the beginning of godliness and true religion, to deny this world, and to acknowledge our selves to be but strangers in ye same. And let us pray with the Prophet, Psal. 119. *I am but a stranger upon earth, hide not thy Commandments from me.*

[Use 3] Lastly let us learn to depend and rest only upon God, who only dwelleth in immortality, and not on the sons of men, who are nothing but vanity and cannot help. Who would in danger rest upon a weak reed, which beside the weakness is ready to run into our arm? All men are frail and transitory, if then we put confidence in an arm of flesh, we shall be deceived. This the Prophets of God everywhere record, Isaiah 2, 22, and 30, 7, and 31, 3. *Ceasse you from the man whose breath is in his nostrils, for wherein is he to be esteemed?* Teaching us to cast off all vain confidence in man, if God stop his breath but a little, he is dead and gone. And chap. 30. *The Egyptians are vanity, and they shall help in vain: they are men, & not God, their horses flesh, and not spirit: and when the Lord shall stretch out his hand, the helper shall fall, and he that is holpen shall fall, and they shall altogether fail.* To this purpose *David* exhorteth, Psal. 62, 9, 10. *The children of men are vanity, to lay them upon a balance, they are altogether lighter then vanity: trust not in oppression nor in robbery: be not vain; if riches increase, set not your heart thereon.* Let us set our hearts on our God, and the God of our fathers: abuse not the favor and countenance of great men to do wrong, for he taketh away the greatest: rather let us pray to him *to give us wise hearts to number our days, and to think often of our vanity, thereby to keep us from offending against God, that our life passeth as a sleep in the night, that it groweth up as grass, which in the morning flourisheth, but in the evening is cut down and withereth.*

[Verse 14. *It shall be spoken in the book of the battles of the Lord.*] He declareth that the place mentioned in the former verse, should be so ennobled and renowned, that the memory of it should never die or decay. As if *Moses* should say, when the battles of the Lord shall be spoken off, the River *Arnon* shall be remembered, and the battles that *Vaheb* the King of *Moab* lost. Now they are called the battles of the Lord, that were fought by mē. For howsoever men run together like wild Bears, or wild Boars, and leuy forces of mē, yet their armies are conducted and ruled by God. From hence we learn, That all watres are disposed & ordered of God. Of all things done here beneath, nothing seemeth more casual or confused, and nothing more out of the right course and order then the time of war, when men seem to run together at all adventures: yet God hath his hand in it, he guideth and governeth the same as seemeth good in his own wisdom. This the wise man handleth, Prov. 21, 31. *The horse is prepared against the day of battle, but victory is of the Lord.* This the Prophet confesseth, Psal. 144, 1. *Blessed be the Lord my strength, which teacheth mine hands to fight, and my fingers to battle.* No war

falleth out in any place, or upon any people, but it is sent of God. When *Abraham* recovered *Lot* his brothers son from the enemies, of whom he was taken prisoner, it was God that gave him good success and prospered the work of his hand. When the Israelites revenged the villainy of the Benjamites, in abusing a woman unto death, it is said, the Lord smote *Benjamin,* and the children of Israel destroyed them. So when *Gideon* was armed with courage and comfort to encounter with the *Midianites,* & to perform the work of the Lord against thē, when he was to join battle, he cried out, *The sword of the Lord and of Gideon.* Judge. 7, 20. Wherefore, howsoever men do manage the battle, yet it is ordered at the will of God.

The reasons are plain. First, who is the [Reason 1] chief Captain of every host and army? Is not the Lord? And is not every battle fought at the discretion & disposing of the General? If then God be the General of the field, and Captain of the host, & President of the war, let us acknowledge that all wars are ordered at his pleasure. This is the Title given unto God, Josh. 5, 13, 14, 15. *When Joshua lifting up his eyes, saw a man come against him, having a sword drawn in his hand, he said; Art thou on our side, or on our adversaries? And he answered, Nay but as a Captain of the host of the Lord, am I now come: then Joshua fell on his face to the earth and worshipped him.* This chief Captain and Leader of the people, was the Lord, as appeareth by a like place, Exod. 3, 5, where the Angel appearing unto *Moses* in a flame of fire, is called the Lord.

Secondly, all things whatsoever are ordered [Reason 2] by the appointment and providence of God, that are in heaven and earth; his government over all creatures, and of all actions, is universal, nothing can exempt it self out of the circuit of his dominion, as the Prophet teacheth, Psal. 113, 6. *He abaseth himself to behold things in the heaven and in the earth.* And the Apostle saith, *that of him, and through him, and for him, are all things.* Rom. 11, 36.

The uses come now to be considered. First [Use 1] this teacheth us, that the victory is not man's, but the Lord's. For if the battle be the Lord's, then the victory also is the Lord's, that the glory likewise may be his. It is not the sword, nor spear, nor horse, nor man, nor money, that can save or succor: these are vain things to rest upon: so that *where some trust in Chariots, and some in Horses, we must remember the Name of the Lord our God,* Psal. 20, 7. Therefore the Prophet showeth, Psal. 33, 17, 18, that *a King is not saved by the multitude of an host, neither is the mighty man delivered by great strength: an horse is a vain help, and shall not deliver any by his great strength.* And this *David* confesseth, whē he was to encounter with the uncircumcised Philistim, that reviled and railed upon the host of the living God, 1 Sam. 17, 46, 47, and 14, 6. *This day shall the Lord close thee in mine hands, and I shall smite thee, that all the world may know that Israel hath a God, and that all this assembly may know that the Lord saveth not with sword nor with spear, (for the battle is the Lord's) and he will give you into our hands. It is not hard with him to save with many or with few:* he maketh the weak strong, he causeth one to chase a thousand, and two to put ten thousand to flight, when the mighty God selleth them and shutteth them up. An example we have, 2 Chron. 24, 24. when *Joash* King of Judah sinned against God, shedding innocent blood, and forgetting the kindness shown to him, the Aramites came up against him, Jerusalem was besiedged, the Princes were destroyed, their goods were spoiled; and though the army of *Aram* came with a small company of men, yet the Lord delivered a very great army into their hand, because they had forsaken the Lord God of their fathers.

Give God the glory of his own works, and let us not sacrifice to our own Nets. This is the cause why God oftentimes doth not bless and prosper our wars, we glory greatly in our multitudes of men, whereby God is robbed of his glory, and constrained to show us our own folly, and to chasten us for our presumption.

[Use 2] Secondly, it behooveth us to consult with him before we enter into it, to pray for a blessing, and to depend upon him touching the success. If nothing ought to be enterprised rashly, or taken in hand unadvisedly; then should wars be seriously thought upon, and warily begun, and wisely undertaken. The wise man teacheth, Prov. 20, 18, & 24, 6, that *by counsel the thoughts of the heart must be established, and by counsel wars are to be enterprised.* Thus when God promised victory to *Ahab* by one of his Prophets, over a great multitude of the Syrians, that he might learn to know him to be the Lord, *Ahab* asked of the Lord, who should order the battle? 1 Kings 20, 14, & 22, 5. So we must do nothing before we ask counsel of God to know his will & pleasure, as *Jehoshaphat* taught *Ahab,* craving his help against *Ramoth Gilead, Ask counsel I pray thee of the Lord today, whether he will make our way prosperous.* When the children of *Dan* sent expert men to view the Land and search it out, Judge. 18, 5, 6, they asked counsel of God, to guide their feet in the way of peace. It is dangerous to be cold and careless in co•sulting with him, & coming to his ordinance for it. Good King *Joshua* the Pillar of ye hand, and nursing father of the Church, was killed by *Pharaoh Necho,* 2 Chron. 35, 22, because he consulted not with the mouth of the Lord, but went out to try his own strength. Let us not in the day of battle, think the season lost, or the time il spent that is employed this way: now is the acceptable time, and it is no wisdom to delay or defer it. This was the wickedness of *Saul's* heart, when the noise of the Philistines army came to his ear, & the Priest had brought the Ark to ask advice of God, he said, *Withdraw thine hand:* 1 Sam. 14, 18, 19, that is, the time serveth not to stand & stay counseling and consulting with God, have away these things, and let us draw near to the enemy: an evident testimony that God had forsaken him, and taken his Spirit from him, that he might run from one evil into another, and so work out his own confusion. Contrariwise we see, that while *Joshua* encoūtred with *Amalek,* a malicious and bloody enemy, *Moses* continued in prayer, and he prevailed more to the discomfiture and destruction of the *Amalekites,* by the force of prayer, then *Joshua* by the dint of the sword.

Lastly, let us not fear the enemies of the [Use 3] Church, but be strong and valiant, and commit the cause unto God. Thus did *Joab* when he entered the battle for the defense of God's people and true religion, 2 Sam. 10, 12. *Be• strong and let us be valiant for our people, and for the Cities of our God, & let the Lord do that which is good in his eyes.* Thus *David* comforteth himself when he fled from his son *Abso on,* an• was driven out of his kingdom by treason & treachery, Psal. 3, 6, 7, 8. *I will not be afraid of ten thousand of the people that should beset me round about: O Lord arise, help me my God, for thou hast smitten all mine enemies upon the cheek bone, thou hast broken the teeth of the wicked salvation belongeth unto the Lord, and thy blessing is upon thy people.* Be not therefore dismayed & discouraged, when the enemies breathe out their threatenings against the Church, band themselves together against Christ & his religion, and make their unholy leagues for the utter extirpation thereof: the Lord that

sitteth in heaven▪ knoweth how to vex them in his sure displeasure, and to *break them in pieces like a Potters vessel, and therefore blessed are all they that trust in him.*

[Verse 16. *Assemble the people, and I will give them water.*] So soon as they were removed from the River *Arnon,* they came into a dry place where they wanted water, but have it immediately supplied of God. Somewhat we see they had profited by the former judgments which brake in as a fire among them & consumed many. For here being in need and necessity, they do not murmur against God, as they had done before, nor rage against *Mo•es* as in former times; but they wait the Lord's leisure, until he relieve them, & render thanks unto him for his mercy received. This benefit then is here amplified by the cause, *I will give them water.* From hence this Doctrine ariseth, that the Lord supplieth the wants of his, and helpeth them always in time of need. When we are hungry, he feedeth us; when we are thirsty, he giveth us drink; when we are naked, he clotheth us; when we are destitute, he succoreth us; when we are in want, he supplieth us; when we are in any necessity, he helpeth us; yea, he worketh miracles, and changeth the course of Nature, rather then forsaketh us. He sent Manna to Israel when they wanted bread: he struck the stony Rock when they wanted drink: he sent his Angel to *Elijah* with food to strengthen him. He never forgetteth those that are his, he maketh the rain to fall, and the sun to shine upon the very wicked and ungodly. This the Prophet *David* handleth, Psalm. 147, 9, & 145, 15, 16. *The eyes of all wait upon thee, and thou givest them their meat in due season; thou openest thine hand, and fillest all things living of thy good pleasure. He giveth to Beasts their food, and to the young Ravens that cry.* This the Lord himself teacheth out of the whirlwind, Job 39, 1, 2, 3. *Who prepareth for the Raven his meat, when his Birds cry unto God, wandering for lack of meat? Wilt thou hunt the prey for the Lyon, and fill the appetite of the Lions whelps?* We know the Lions & other savage beasts are insatiable, they are not filled with a morsel of meat, they couch not down in their dens whē they have taken a little, they require much sustenance, according to their devouring nature. Now who is it that findeth them this food and provision, but he that is the Creator of all things, who saveth man and beast, for the Lions roar after their prey, and seek their meat at God. Then let us come to the comparison which the Prophet maketh, Psalm 34.*If he feed the Lions who suffer hunger, and seek their prey with violence; how shall he forget or forsake us whom he auoweth for his children, and hath created after his own Image? The Lions do lack and suffer hunger, but they which seek the Lord, shall want nothing that is good.* Psalm. 34, 9, 10. All these things teach us, that God reserveth to himself the office and charge of maintaining us, and giving unto us whatsoever is necessary and meet for us.

[Reason 1] The Reasons may easily and evidently appear unto us. First, his providence watcheth over those that are his, for their comfort and benefit, as the Prophet teacheth, Psal. 33, 18, 19. *Behold, the eye of the Lord is upon them that fear him, and upon them that trust in his mercy, to deliver their souls from death, and to preserve them in famine.* This made him say in his old age. *He saw never the righteous forsaken, & their children begging bread.* Psal. 37, 25. This provident eye can never be deceived or disappointed, neither can it deceive or disappoint such as rest upon it for their comfort and preservation.

Again, he is the Creator of all, a merciful [Reason 2] Father, a careful Shepherd, a gracious Redeemer, a loving Husband to his people. Will the Maker forsake the work of his own hands? Can the Shepherd forget his flock and the sheep of his pasture? Can the Father forget his child, or the Mother not have cōpassion on the son of her womb? Can the Redeemer cast off his inheritance that he hath bought and dearly purchased? Can the husband deny protection and provision unto his wife that lieth in his bosom? Thus the Prophet reasoneth, and from the titles of God, assureth his faith, that it should never fail. *The Lord is my Shepherd, I shall not want: he maketh me to rest in green Pastures, and leadeth me by the still waters, &c.* Psal. 23, 1.

The uses of this Doctrine are lastly to be [Use 1] stood upon. First, we are hence to gather, that we ought in all estates to fear God, and not to fear want of worldly wealth, or transitory things: let us have our conversation without covetousness, which is insatiable and enlarged as the grave: let us take heed of diffidence & distrustfulnesse touching the things of this life: let us as well in adversity as in prosperity, be ready to rest on God's providence, whatsoever fall out unto us. True it is, we ought to labor in our callings, and to take pains to get meat and drink, but we must beware of carking and cares, and using unlawful means to sustain our selves. If we see not such success on our labors as we look for, let us be content: if we see his blessing, let us remember to render him thanks. This duty the Prophet declareth, Psal. 34, 9, & 37, 5, for having declared, that albeit the Lions lack, yet God will nourish those that be his, he concludeth hereupon, *O fear the Lord, ye his Saints, for nothing wanteth to them that fear him. Commit thy way to the Lord, and trust in him, and he shall bring it to pass.* Let us pray to him in our necessities, and call upon him for our daily bread: let us especially be mindful of heavenly things, and lift up the eyes of our minds to that kingdom that is reserved for us. As for this world, we must use it and all the things therein, as if we used them not, and as though they were not our own, but another's; according to the example and practice of the godly Patriarchs. Let us use our houses and dwelling places, as strangers do an Inn wherein they lodge and seek harbor for a night, and then are gone. Let us use our goods and riches, as Pilgrims do other men's goods for a small season, but we must take heed we set not our hearts upon them. Let us reject and cast off all things that may clog and hinder us in the way to the kingdom of heaven, like good travelers, that wll burden themselves with nothing that may hinder them in their journey. And let us all learn true contentation of heart in every estate of life, whether in health or in sickness, whether in want or in abundance, whether in trouble or in peace; considering, that as we brought nothing into this world, so we can carry nothing out of the same.

Again, seeing God supplieth the wants of [Use 2] the body, let us seek also at his hands the norishment of our souls, and depend upon him for our spiritual food. We see how men being in any adversity are vexed and grieved, & how near it goeth unto the quick. If they want bodily food and sustenance, they compass sea and land, they spare no labor, they refuse no charges to have it supplied. How much more should we double our care for the soul, which is of a more divine nature, and cometh nearer to the Image of God? The soul of man is the more precious and noble part of a man, the soul of a man is truly himself, the body is but his instrument: & therefore being of a more excellent substance, it is more to be regarded and

cared for, then the body. If therefore a man would leave country and kindred to provide for his body, he should be willing to go out of house & home; yea, even to forsake himself to save his soul. If a man be ready to travail a thousand miles by sea and land for the increase of his wealth, or the bettering of his knowledge, or the delight of his body: we should not think much to go ten thousand miles, & to take any pains for the good of our soul, and to get food for the same. But the practice of the world goeth clean contrary; the soul is least regarded, the health, the wealth, the welfare, the peace, the sustentation and preservation thereof is nothing esteemed. They that are of the earth, do savor only of the earth: and will never leave caring for it, till their mouths be full of it. As we do tread vpō the earth, so let us tread under our feet all earthly things: and as we are borne to look upward toward heaven, let us have our conversation in heaven, & set our affections upon heavenly things, & as we ask of God our daily bread, so let us depend upon him for the daily food of our souls.

[Use 3] Lastly, let us return to him praise and glory due unto his Name. We see men look for this duty at our hands, as an acknowledgment of their favors, who are but the instruments of God for the good of his people. How much more then ought we to be careful to remember the Lord, and to lift up our hearts to the heavens? We must not be always groveling upon the earth, like the swine that eat the Mast, but look not to the Tree. Wherefore the Prophet teacheth us this duty, *I will praise thee, O Lord my God, with all my heart: yea, I will glorify thy holy Name forever: for great is thy mercy toward me, and thou hast delivered my soul from the lowest grave.* Psal. 86, 12, 13. If we be not careful when God hath opened his hand toward us, to opē our mouths, yea our minds toward him, we deprive our selves of many other blessings that God would plentifully bestow upon us. A skillful husbandman will not always till a barren soil, nor cast his corn in the high-way, where it shall neither be increased nor received; so if there be found in any of us a dry and unthankful heart, we stop the stream of God's blessings, and hinder many good things from us. So then, it is not enough to desire a supply of our necessities, & to have a sense and feeling of our own wants, we must not be idle beggars, always craving & catching what we can out of the Coffers of God's Treasury, and never acknowledge what we receive, and from whence we receive it. It is a notable note and token of the child of God, to be often in praises and thanksgivings. If we have received but a little measure of knowledge or faith, learn unfeignedly to be thankful for that, to the end thou mayest procure a farther blessing from God, and that thou mayest grow from faith to faith, and from strength to strength. Many hypocrites & dissemblers, nay many Atheists and Libertines, in trouble and affliction are ready to ask, seek, and knock at the gate of God's mercy, as we see in the Israelites, and in sundry others; but these prayers proceed from fear, not from faith: from a feeling of sorrow, not from a feeling of sin: from a sight of their own necessity, not from a sight of their own misery through want of reconciliation unto God. But we must testify our love to God, and our zeal of his glory, by our acknowledging of his gracious blessings, and rendering unto him the praise of his works of mercy.

[Verse 17. *Then Israel sang this song, &c.*] The goodness of God was great toward the Israelites, in those dry and desolate places to send them water, & reveal unto them where they should dig a Well. Wherefore so soon as they have experience of his kindness, they make a song of

thanksgiving, and sing a song of praise to remain unto all posterity, to testify the acknowledgement of God's mercy toward them.

The Doctrine from this place is this. That it is required as a special duty to God to offer the sacrifi•e of praise, and to pay unto him the calves of our lips, when we have tasted of his bounty and loving kindness. We must give thanks for mercies received at his hands. Whē the people of God received any victory over their enemies, they returned the glory to him for their deliverance. Gen. 14.20. Exod. 15, 1. and 18, 10. The Prophet *David,* as he abundantly tasted of the favor of God, so plentifully poureth out praise and thanksgiving, as the 18, Psalm. It is a Psalm of praise, which he sang *in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul.* Likewise Psal. 116, 12, 13. *What shall I render unto the Lord for all his benefits toward me? I will take the Cup of salvation, and call upon the Name of the Lord.* This duty we see practiced by *Melchizedek* on the behalf of *Abraham, Blessed be the most High, which hath delivered thine enemies into thine hands.* This we see performed by *Moses* and *Aaron,* when they saw the mighty power of God ouerturning the Egyptians; *I will sing unto the Lord, for he hath triumphed gloriously; the horse and him that rode upon him hath he overthrown in the sea: they sanke to the bottom as a stone.* This duty is not omitted nor deferred by *Deborah* and *Barak* in the day of their deliverance, *Praise ye the Lord for the avenging of Israel, and for the people that offered themselves willingly.* Judge, 5, 1, 5. This is it also that the Apostle teacheth, Phil. 4, 6. *In all things let your requests be shown unto God in prayer, in supplications, and in giving of thanks.* Yea *Job* fearing God and eschewing evil, performed this duty to God, after the loss of outward wealth, when he had been bereft of his children, robbed of his goods, spoiled of his servants, reproached of his wife, and tempted of the devil, he said, *Naked came I out of my mothers womb, and naked shall I return again: the Lord hath given, & the Lord hath taken away, blessed be the Name of the Lord forever.* Job 1, 21. Teaching us hereby to glorify God, not only for meat, drink, apparel, peace, liberty, health, children, success in domestical affairs, and such like; but even for the losses & crosses that he sendeth upon us, which he sanctifieth to the salvation of his servants. Let us therefore acknowledge, that it is a duty belonging unto us, to offer the sacrifice of praise always unto God, that is, the fruit of the lips which confess his Name.

[Reason 1] The Reasons remain to be considered. First, we must give him ye praise of his works, because it is the will and pleasure of GOD (who is so good unto us) to require it of us, who can give him nothing else. For what are we able to require and return to the Lord for his great mercies? Can we deserve them at his hands or glory of any our own merits? Without him we can do nothing. If then we can render nothing but this, let us not deny him this duty of praise. It is the will of God we should not kill, or steal, nor commit idolatry, or adultery, & such like: few but make conscience of these sins, because we see the will of God restraining us, and condemning them. So it is the will of God we should beware of unthankfulness, and open our mouths in setting forth his praises, for his goodness unto men. This reason the Apostle useth, 1 Thess. 5, 17, 18.*Pray continually, in all things give thanks, for this is the will of God in Christ Jesus toward you.*

[Reason 2] Secondly, of all sacrifices, this is the chief and principal, and groweth in the Garden of God, as one of the Cedars in *Lebanon,* eminent above the rest of the Trees of the Forest. It excelleth and surmounteth all the rest, in respect of the enduring and continuance of it, in respect of the use and end of it, and in respect of our unwillingness and untowardness to perform it. First, touching the lasting of it▪ it was in Paradise before the fall, it was before the flood, it was before the Law, under the Law, under the Gospel, and shall hold to the end of the world. It is performed of men and Angels, in heaven and earth, it shall never end, no not when other exercises of our religion shall cease. The Scripture shall have an end, preaching shall cease, prayer shall fail, the sacraments shall fade, we shall have no need of these things; but the sweet singing of God's eternal praises, shall never cease. The *blessed Saints, and all the host of heaven shall give praise, and power, honor, and glory, to him that sitteth upon the Throne, and unto the Lamb for evermore.* Revel. 5, 13, and 11, 17.

Again, it is the end both of the works of [Reason 3] God, and of the other exercises of religion. It is the end of our election, for he *hath predestinated us to the praise and glory of his grace, wherewith he hath made us freely accepted in his beloved,* Eph. 1, 5, 6. It is the end of our creation: for he *hath made all things to his own glory, even the wicked for the day of wrath,* Prov. 16, 4. It is the ende of our redemption, for *the holy man blesseth the Lord God of Israel, for visiting and redeeming his people, who would send us deliverance from our enemies, and from the hands of all that hate us, that we should serve him without fear all the days of our life in holiness and righteousness before him,* Luke 1, 68, 74, 75. And the Apostle teacheth this, Eph. 1, 3, 7. *Blessed be God, even the Father of our Lord Jesus Christ, by whom we have redemption through his blood, even the forgiveness of our sins, according to his rich grace.* It is the end of our justification, for we are justified freely by grace, that no man should boast in himself, *But he which rejoiceth, should rejoice in the Lord.* 1 Cor, 1, 31. It is the end of our sanctification, of our salvation, and of our glorification, to return all glory & praise unto God, that sanctifieth and saveth us, & will glorify us in soul and body. And as it is the end of these works of God, so likewise all the exercises of our religion are directed and referred unto it, as to the principal mark they aim at. A chief part of God's service is prayer. But why do we pray unto him, but that obtaining our requests, & having experience of his mercies, we may give him the praise? According to the saying of the Prophet, *I will hear thee, and thou shalt glorify me.* Psal. 50, 15. Wherefore do we hear his word, but that receiving increase of knowledge, and the gift of faith, we may give thanks to God? Wherefore are we partakers of the Sacraments, but that finding and feeling comfort by them, we might return the greater glory to God, the author of them?

Lastly, the unwillingness of our corrupt [Reason 4] nature to do this duty, manifestly proveth the worthiness and excellency of this exercise. We are willing enough to pray for the gift, but we are not so ready to praise the giver: we are forward and fervent in asking, but cold & dull in thanksgiving. In time of sickness and dangers, we are large in promises and protestations; but being delivered, we are backward in performing. We are full of desiring the things we want, but we are empty of praises when God hath heard us, and so lose the fruit of that good which he hath sent us. Seeing therefore the offering to God the sacrifice of praise, is a principal part of his service, and standing directly with his will, it

standeth us in hand to confess before ye Lord his loving kindness, and his wonderful works before the sons of men, Psal. 107, 8.

[Use 1] Now let us come to the Uses. First, forget not his mercies and goodness toward us. We are ready to remember our own wants, and our mouth with our desire is enlarged to pray for health in sickness, for deliverance in danger, and for comfort in heaviness; but when light is risen in darkness, and joy to the upright in heart, we forget the hand that lifted us up, and that our help is in the name of the Lord which hath made heaven and earth. This use the Prophet *David* maketh, Psal. 103.1.2. *My soul praise thou the Lord, and all that is within me praise his holy name: My soul praise thou the Lord, and forget not all his benefits.* This also *Moses* urgeth to the people, when they were compassed about on every side with the mercies of God, Deut. 6, 10, 11, 12. & 8, 10, 11. *When they should possess Cities that they built not, houses full of all manner goods which they filled not, Welles which they digged not, Vineyards and Olive trees which they planted not: when they have eaten and are full, then he willeth them to beware lest they forget the Lord their GOD, that brought them out of the Land of Egypt, from the house of bondage.* Why is it that he willeth thē especially to take heed to themselves when their bellies are filled, when their cattle is increased, when their substance is multiplied, and when their possessions are enlarged? Surely, because if ever we forget God, it is when we are full. If ever we despise his laws and commandments, it is in the time of plenty & abundance, even then when we are most of all bound to serve him: When he hath been on our side, and made an hedge round about us, then we stand in a slippery place, ready to have our hearts puffed up, & our minds hardened in pride, and to forget God and his goodness, as *Pharaohs* chief Butler did forget *Joseph,* Gen. 40, 23. The more love is bestowed upon us, the less duty is performed unto him, whereby Satan goeth about to take away all the graces of God from us. In 2 King. 20, 8, 13. *Hezekia* was delivered from a deadly sickness, and went up to the house of the Lord to magnify his mercy for his recovery: yet see how soon after he was overtaken with unthankfulness, and lost the comfort of his deliverance, and received heavy tydinges that his posterity should be carried away captives into *Babel.* He thought that in his prosperity He should never be moved. This is taught us also in the curing of the ten lepers mentioned by the Evangelist *Luke,* 17.15, 16, 17, 18. of the which one only returned back, and with a loud voice praised God, and gave him thanks: and Jesus answered, saying, *Are there not ten cleansed? but where are the nine? There are none found that returned to give God praise, save this stranger that was a Samaritan.*

Secondly, seeing we must give God thanks [Use 2] for benefits received, of what sort soever they be: then especially we must praise him for spiritual blessings that are of an higher nature, & belong to a better life. This the Prophet, Psa. 103, 1, 3. thought upon, provoking himself to praise the Lord, & preparing his heart with his tongue to extol his mercies he beginneth with this, *Which forgiveth all thine iniquities, & healeth all thine infirmities.* For well did he know that if a man enjoyed the world at will, and yet wanted the persuasion of the pardon of his sins and reconciliation towards God, it were nothing: *For what shall it profit a man if he win the whole world, and lose his own soul? &c.* Mat. 16, 26. When Israel was oppressed in Egypt, it was joyful tidings to hear of a deliverer, and they rendered praise to God for their deliverance. When they had been carried to *Babylon,* and accomplished the years of

their bondage prophesied by Jer. 25, 12. and the Lord brought again the captivity of Zion, they seemed at the first like them that dream, Ps. 126 1, 2. *Then was their mouth filled with laughter, & their tongue with joy: then the heathen confessed, The Lord had done great things for them:* Then the church sang, *The Lord hath done great things for us, whereof we rejoice.* Suppose the case stood with any of us bodily, as it standeth with all of us spiritually, without any supposition at all, y^t^ we were taken by enemies, bound in chains, cast into prison, sticking fast in the mire, pinched with famine, and wasted with despair of ever coming out of such a dungeon: & that lying thus without help or hope, a king should come unto us, smite off our fetters, free us out of prison, pay our ransom, and promote us to honor in his kingdom; would we not render unto him all possible thanks, & depend on him all the days of our life? But we are delivered from greater enemies, and from greater dangers; from sin, hell, death, darkness, the devil, and damnation. For as the devil doth exceed all bodily enemies, and hell fire infinitely surpasseth the pains of this life, which endure but for a season: so we must consider that our deliverance being greater, our Thanksgiving must not be the less: but our praise must be answerable to his power▪ who hath cut ye cords of our enemies, and restored us into the glorious liberty of the sons of God. Let us acknowledge our selves tied to this duty, to offer to him the offering & sacrifice of praise, for the spiritual blessings of our redemption and salvation, for his word & Gospel, he hath not so dealt with every nation & people. This is the only recompense that we can make him, to give him all ye glory. How shall we requite his 〈1 page duplicate〉 〈1 page duplicate〉 mercies, who finding us neither washed in water, nor swaddled in clouts, nor pitied of any, but cast out in the open field, to the contempt of our person, and polluted in our own blood, covered our filthiness, anointed us with oil, clothed us with broidred work, girded us with fine linen, decked us with ornaments, and entered into a covenant with us to become his? Shall we come before him with burnt offerings, and Calves of a year old? Will the Lord be pleased & praised with thousands of Rams, and with ten thousand rivers of oil? All these be as nothing; *For all the beasts are his, and the beasts on a thousand Mountains: yea, all the world is his, and whatsoever therein is.* Psal. 50, 10, 14. The service & sacrifice wherein he delighteth is an humble, contrite, and thankful heart, which is more acceptable to him then all sacrifices that have horns and hooues. *Offer therefore unto him praise, and pay thy vows unto the most High, which thy lips have promised in the presence of all his people.*

[Use 3] Thirdly, let us acknowledge this truth, that his name is most glorious, and confess the greatness of his name to be worthy of all glory. Let us not set up our own names, nor sacrifice to our own nets, nor say we have escaped by our own power, but thorough the favor and kindness of God, as the Prophet teacheth, Psalm 124, 1. Let us not claim the praise of God to our selves, nor rob him of his honor, but confess that his mercy endureth forever. This use the Prophet teacheth, Psal. 8, 1, 9, where setting down many arguments of the praise of God which he showeth in the earth, he concludeth the majesty of God to be worthy of all honor: *O Lord, our Lord, how excellent is thy name in all the world?* None can praise him aright, except he be touched with a feeling of God's greatness, goodness, and majesty: even as our prayers are cold when we have a small and slight feeling of sin.

[Use 4] Lastly, seeing praise and glory is due to God for his blessings, it is our duty to pray for thē, and to ask them at his hands. When the Prophet, Psal. 50, 15. had stirred the people up to offer unto God praise, he addeth withal, *Call upon him in the day of troble, so will he deliver thee and thou shalt glorify him.* For when we come to him by prayer, and have experience of his goodness who delivereth our soul from death, our eyes from tears, and our feet from falling; and are assured that our help cometh neither from the East nor from the West, nor frō the wilderness, that is, from the North, nor South (inasmuch as *Judea* was on both sides included and compassed with a Desert:) we are hereby provoked and pricked forward, to cast down our selves, and all our glory at his feet, to magnify his mercy, to exalt his praise on high, and to say with the Prophet, Ps. 115, 1. *Not unto us O Lord not unto us: but unto thy name give the glory, for thy loving mercy, and for thy truths sake.* But if we trust in our own strength, and rest in our own labors, and think the good things we possess, be ye works and fruits of our own hands, not the blessings & gifts of God, we shall never give him praise for them, but set up our selves in his stead, to the dishonor of his name, to the confusion of our own faces, and to the hindering of the course of his blessings toward us. Let us therefore confess, that every good and perfect gift cometh down from above, from the father of lights, and then we shall render him the Calves of our lips.

[Verse 18. *O Well, whom the Princes digged, &c.*] We have already declared in the former doctrine, that the people gave thanks to God for sending them water miraculously, and supplying their want in that necessity. Here we see offered to our consideration, who were the chief workmen and principal Laborers in digging the Well; the Princes & Heads of the people, the Captains, and *Moses* himself disdained not to set their hands to work. No doubt many of the people joined with them as helpers forward, but the principal men and heads of the families are here named, because they did direct, strengthen, and encourage others that were under them by their good example. The doctrine arising from hence is this That public persons unto whom God hath granted honor and principality, and preferred before their brethren, are not only to inform their inferiors, and give directions unto them by word, but by their example and practice to go before them. All superiors are to teach by example of life, as well as by word of mouth their inferiors. So then, we are all from this example of the zeal of *Moses,* and forwardness of the Princes of the Tribes, to consider that it is required of chief persons, whose heads are advanced above others, to have in them a zeal and forwardness to further good things in others, that so their care may be answerable to the place wherein God hath set them. This is proved unto us in the example of *Eliud,* one of the Judges, who having slain *Eglon* King of Moab, and knowing there was a greater work behind to do, it is said, he blew a Trumpet in Mount Ephraim, he assembled the people, and he went before them saying unto them, *Follow me.* Mark here, how he thought it not enough to show the Children of Israel what was to be done, and to direct them in the way, but himself joineth with them, nay goeth before them; he followeth not his own ease, he seeketh not his own pleasure, he layeth not the burden upon them to keep at home himself, but being fitted & called of God, he began the enterprize, and looked for the issue from him. His example not only in speaking, but in going before them, was very available. The like we see in *David,* whose zeal for the Lord's house had even eaten him up, having an intent to cal the Ark home

to Zion from the house of *Abinadab,*he called the people together, he praised God with instruments of music, he danced before the Ark, and gave a notable testimony how fervent he was, and with what joy of heart he went about it. The like practice we see in *Solomon's* son who sate in his Throne; when once the Temple was built, when the work of the Lord was finished, and when the people were assembled, he in their sight and hearing doth dedicate the Temple, with a fruitful, comfortable, and passionate prayer, and entreateth the Lord's gracious presence when in that holy place they should call upon him. 1 Kin. 8, 22. The like forwardness in the works of the Lord we find in *Jehoshaphat, Hezekiah, Josiah, Ezra, Nehemiah, Zerobabel, Mordecai,* and sundry others; these went before others in zeal, and accounted it a shame & reproach unto them to be matched in goodness of those, whom they over-matched and over-mastered in greatness. This made *Joshua* say (who was Governor of the people) *I and my house will serve the Lord* Josh. 24.15. This made *David* say, Psal 101, 2. *I will walk in the uprightness of my heart in the midst of my house.* This made the Apostle say, 2 Thes. 3, 7. speaking of the idle that walked inordinately, and would not work, *Ye yourselves know how ye ought to follow us, for we behaved not our selves inordinately among you,* urging his own example to provoke and prick them forward.

[Reason 1] This truth will yet further appear unto us when we shall consider how it is proved and under-propped by strength of Reason. •irst, it is the Lord's doing to make them a distinct people and order by themselves. Hath he advanced them to no purpose? had he no end in choosing them from among their brethren, and setting them in degree of dignity before them? We know that all God's works have some end which he respecteth, he worketh nothing idly, every action hath his special and proper end. His separation of them to rule in the Land or Church, is, that they should execute the things that concern God's glory with all zeal. This we see in the book of *Ester,* ver. 4 when she was desirous to shrink back and not adventure her self, beholding the hazard of her life, and the danger of death before her eyes, except the king did graciouslie respect her, and fau•urably hold out his golden scepter: *Mordecai* presseth her with this reason, *Who knoweth whether the LORD hath brought thee to the kingdom for such a time?* And *Nehemiah* aimeth at this in chap. 6. ver. 10, 11. where being counseled to hide his head, and to shut the doors of the Temple upon him, because the enemies would come suddenly upon him and slay him, he opposeth his calling, *Should such a man as I fly? Who is he, being as I am, that would go into the temple to live? I will not go in.* As if he should say, God hath promoted me to this place of honor, & hath brought upon me the dignity that I never looked for, and therefore I will adventure to stand out in the discharge of the work of the Lord, inasmuch as promotion cometh neither from East nor West, but from him.

Secondly, such as are advanced above others, [Reason 2] lie open to wrath and judgment as well as others. Albeit they be great in the world, and can plead with men, yet they cannot plead with the Lord, seeing the greatest men lie open to the greatest punishments. If therefore they would not kindle God's wrath against themselves, against their houses, and against their posterities, they must go before others in all godliness, and instruct them by word and by example. This is the reason that king *Artashasht* useth, Ezra 7, 23. *Whatsoever is by the commandment of the God of heaven, let it be done speedily for the house of the God of heaven,*

for why should he be wroth against the realm of the King and his children? So in Num. 25 4, 9. the Lord commanded a thousand of the Rulers of the people to be hanged before him against the Sun, because they stayed not the people from joining themselves to *Baal •cor.* In like manner, because *Eli* reformed not his sons, but suffered them to run forward in their sins (who through their extreme wickedness caused all Israel to abhor the offerings of the Lord) his house was destroyed, his sons were slain, and himself brake his neck with a fall from his seat.

The Uses are these. First of all, see how comfortable [Use 1] it is to all inferiors, when the Lord blesseth a land and people to give them faithful Rulers, godly Princes, zealous Nobles, righteous Magistrates, painful Ministers, by whose example and practice they are led and guided to all well-doing? It is an ancient saying, Of what disposition soever Princes are, the people will not be unlike •hem. Experience in all ages and places teacheth us, That many wicked men make this an Apology for themselves, and allege it as a suffi•ient excuse for their wickedness, that men of chief place above them, like their courses, and give them directions what to do. This the Prophet pointeth unto, Ier. •4 1•. *It went well with us, when we burnt incense to the host of heaven, and when we poured out drink offerings to them, di••e it without our husbands?* Thus it commonly falleth out, that wicked persons pretend the example of chief men, and thereby go about to justify their evil doings. Exhort the drunkard and riotous person to forsake his drunkenness, and to leave his beastly sin, admonish him to shun houses of drunkenness the very nurseries of all abominations, what is their answer? We have the chief of the parish to keep us company, we have the best and richest sort to join in our society, they like our doings, they justify our courses, and only a sort of fellows that are more precise then wise, speak against us. Thus do these men take heart, and encourage themselves in all evil practices, yea, are hardened against the reproof of others because they find the chiefest sort to be on their side. Wherefore it must needs be accounted a great blessing to a nation, to send wise, discreet, and faithful Rulers amongst them. This we see in the practice of *Ezra,* when he saw the forwardness of the King, read the Edict, knew the liberty given to all that would return, beheld the Jewels to be restored to God's house, and how the Princes were ready to give a Free-will offering, the perfect Scribes of the Law, together with the fathers of *Judah* & *Benjamin,* took great comfort, and were greatly refreshed through the hand of the Lord their God: so that among many points of God's mercy toward his people, this is not the least, to have godly governors given unto them. Let us then all of us acknowledge, that it is a great mercy of God to a kingdom, place, parish, family, when the Rulers are reformed and well ordered, touching the service, worship, and obedience of God. When *Solomon* had established religion and justice in Jerusalem, & amended his court according to the ordinance of God, so that all things were performed according to the law: the blessing spread over the whole kingdom, religion florished, peace and righteousness kissed each other, and the blessings of God came upon the people: *They had Cedars as plentiful as wild fig-trees,Iron was as common as stones, silver as iron, and gold as silver.* They had peace and plenty on every side, there was not so much as a dog that opened his mouth against them.

[Use 2] Secondly, this should serve as an instruction to all Magistrates and mighty men, to endeavor by their godly life and good example to draw on other that are under them to the knowledge and fear of God. Great is the force of evil, and the power of sin in private persons. We see •n our small parishes and little villages in our private families and households, one or two children of *Belial,* wicked men, profane in life, are stronger to poison and pester the whole Congregation, neighborhood, and family, in a short time, then the ordinance of God in the ministry of his word and the company of the faithful in the church or house, are able to bring forward to obedience. One profane person fostered and nourished in an house, is as a scabbed Sheep in a whole fold, and therefore shall more corrupt and infect by secret suggestion & persuasion in a week or two, then a sincere and godly Governor shall be able to edify and build up in a year. Now, if inferior persons can spread sin over all the body, as an unclean leprosy, who are of small account and estimation; what shall the chief and principal members do when they are evil? What an hell of wicked men shall swarm in that corporation or congregation, where both Magistrate & minister, where the chief men as the head, and the Ministers as the eye, are contagiously infected and desperately diseased? For, as there is an happy and blessed union in religion and Christian obedience, where all estates of men do join unfeignedly in it, and help with both hands to build up an holy Temple to GOD; where *Moses* and *Aaron,* that is, the Prince & the Priest, where the Magistrate and the subject, the head and the body, the governor and they that are governed, the Pastor & the people, as one man, with one mind, and with one mouth, seek to set forth the glory of God: so on the other side, what an assembly of wicked and loose persons, what an house of infidelity and profaneness must that be, where the governors and householders have no sap or seasoning of the fear of GOD in them, where none is found to give thē light, but all walk in darkness and ignorance? If the eye be dim, how great is that darkness? Let us therefore remember this one point, That as our place is eminent in the Common-wealth, or in the Church, or in the Family or household, so must we labor and endeavor (as we said before) by example, by exhortation, by admonition, and by reprehension to use all godly means to provoke and stir up others to the fruits of holiness. It is not enough for those in high places, set as on a watch tower, placed as on a hil, from whence they may be seen far and near, to look only unto themselves, and to watch over their own ways; it is not enough to have light in themselves, but they must hold out the candle unto others: they must not only know the way themselves, but be able to guide others in the right way; they must not only give no offense to hinder others, but be examples to instruct others. Lastly, they must not only come into the house of God themselves, but tol the bell to bring others to God with all forwardness and cheerfulness.

Lastly, it is our part that are of the people, [Use 3] to commend them to God in our prayers, to entreat him that hath the hearts of all men in his hands, that in his own wisdom he would dispose them to be careful of our good, that under them we may live a peaceable & quiet life in all godliness and honesty. Good Magistrates bring the greatest blessings unto the people, they are nursing fathers to the church, they are the light of the kingdom, they are the bulwarks of the country, they are the means of erecting up the pure worship of God, and of keeping from us barbarousnes, brutishnes, outrages, violence, and all villainies. Seeing then

we receive these and sundry other blessings from them, it is our bounden duty above all other callings among men to pray for thē, and to praise God for them. And certainly▪ if any nation under heaven be bound to rejoice and praise GOD for their Prince (who is as the comfort and consolation of our life, and the very instrument of our peace) we are they. Under his shadow we live and abide as in a place of rest, and sleep quietly in our beddes, free from all fear and danger whatsoever. This we see described in the peaceable and prosperous days of *Solomon,* there is no crying and complaining in our streets. We are blessed with earthly blessings; we are an astonishment and wonder to our neighbor Nations. They have all deeply drunk of the cup of God's wrath, that hath been filled with full measure, whiles we have looked on, and our soul hath escaped. And above all the rest, we have all this time enjoyed, and do enjoy the bright light of the glorious Gospel, and have been most of us borne under the profession thereof, to the establishing and continuing of many millions of thousands in the coueuant of grace and eternal life▪ when other have been kept in horrible darkness and damnable idolatry to the destruction of their souls. We are therefore unhappy wretches, if among all the mercies of God upon us, this be not remembered as one of the first and chiefest. And let us learn to have in abomination from the bottom of our hearts, the bloody practices and desperate attempts of *all cursed Shemeis,who open their mouths against the Lord, and against his anointed with horrible execrations,* I mean the Jesuits and Priests, (brethren in evil) together with the rest of that damned crew and generation, who instead of prayer and thanksgiving for our Sovereign, use falsehood, practice treasons, and devise mischievous conspiracies, seeking the life of their gracious Prince, and laboring to stop the breath of our nostrils: whereas he that curseth the King should die the death.

The Prophet *Jeremiah* speaking of the estate of the people after the death of *Josiah,* bringeth them in thus complaining: *The breath of our nostrils, the anointed of the Lord was taken in their Nets, of whom we said: Under his shadow we shall be preserved alive among the heathen.* Whereby he meaneth, that *the office of the King as the Superior,and of all Magistrates as Governors sent of him, for the punishment of evil doers, and for the praise of them that do well;* is to protect and preserve the people in peace and safety, even as the breath that we draw in at our nostrils, giveth life and health to the body. Wherefore it standeth us that are Subjects upon, not only to be obedient for conscience sake unto all lawful ordinances of Princes, who are the Lord's Lieutenants appointed of him over his people for their good, but to pray earnestly for them, that they may further us in piety, keep us in honesty, and maintain us in tranquility one with another: piety in respect of God; honesty in respect of our selves; tranquility in respect of others. This charge the Apostle giveth, when Magistrates were Infidels and Heathen, that the Church should pray unto God for them: how much more therefore doth it stand us upon to practice this duty, when as our Magistrates are the children of God, and pillars of the Church? And thus much of the third part of this chapter.

21 Then Israel sent Messengers unto Sihon, King of the Amorites, saying;

22 Let me go through thy Land: we will not turn aside into the Fields, nor into the Vineyards,

neither will we drink of the waters of the Welles: We will go by the Kings way, until we be past thy Border.

23 But Sihon gave Israel no license to pass through his Border: and Sihon assembled all his people, and went out against Israel into the Wilderness: and he came to Iaboz, and fought against Israel.

24 But Israel smote him with the edge of the sword, and inherited his Land, from Arnon unto Iabbok even unto the children of Ammon; for the Border of the children of Ammon was strong

25 And Israel took all those Cities; therefore Israel dwelled in all the Cities of the Amorites in Heshbon, and in all the Villages thereof.

26 For Heshbon was the City it self of Sihon, King of the Amorites, who fought against the former King of the Moabites, and took away all his Land out of his hand, even unto Arnon.

27 Wherefore they that speak in Proverbs say, Come to Heshbon, let the City of Sihon be• built and repaired.

28 For a fire is gone out of Heshbon, and a flame from the City of Sihon, and hath consumed Har of the Moabites, and the inhabitants of the high places of Arnon.

29 Woe be to thee, Moab: O people of Kemosh thou art undone: he hath delivered his sons which escaped, and his daughters into captivity to Sihon, the King of the Amorites.

30 Their Empire also is lost, from Heshbon unto Dibon, and we have destroyed them unto Nophah which reacheth unto Medeba.

31 Thus Israel dwelt in the Land of the Ammorites.

In these words and those that follow to the ende of the Chapter, is contained the last part of this Chapter; to wit, the subduing of two mighty enemies, in two several battles; namely, *Sihon,* King of the Amorites, and *Og,* the King of Bashan. The Amorites were a people that came of *Ham* the youngest son of *Noah,* as appeareth, Gen. 10, verses 6, 15, 16. For *Ham* begat *Canaan,* who disclosed the nakedness of his Grandfather; and *Canaan* begat *Emori,* of whom came the Amorites, who inhabited the Land of Bashan, & Mount Gilead. This History is more at large recorded, Deuter. chapter 2 and 3. •irst, touching *Sihon,* we must observe two things;

the just occasion and advantage which he gave to Israel to subdue him, and take poss•ssion of his Land: *For the Lord had hardened his spirit▪ and made his heart obstinate, because he would deliver him into the hands of the Israelites:* Deuteronomy, chapter 2, verse 30. Then secondly, the overthrowing of him, the entering into his Country, & the possessing of his Cities. Hitherto they had compassed the Land of Edom with great danger, with much weariness, and sundry temptations: they come to the Land of the Amorites, there ye King withstandeth them, and will give them no passage, but fiercely and furiously encountreth with them. Touching the occasion whereby Israel was justly moved & compelled to enter fight with the Amorites, it offereth two points to be considered. First, a friendly and loving request of *Moses.* Secondly, a currish and unkind denial made by *Sihon.* Concerning the petition of *Moses,* observe the Embassage which he sent, together with the reasons, containing both the ground of his reasonable demand, showing the equity of the petition, and laying down most equal conditions of peace: because he desired only passage through his Land, without spoil of the Country in general, or damage to any person in particular. The refusal of the King followeth; and albeit the Israelites freely and frankly professed, that their purpose was to pass by all things as travelers, not possess anything as Conquerers; yet nothing at all (albeit never so right or reasonable, and so equal or honest) is granted & permitted to God's people.

Wherefore *Sihon,* either resolving with himself to deal unjustly and unkindly, or suspecting that under a fair color and outward show of honest dealing, they might have a further project, and hide the depth of their cunning devises (as oftentimes is used at the dyets and consultations of Princes) and being enflamed with the malice of his own heart, he dealeth more unmercifully with thē then the Edomites and Moabites had done, and denieth that favor and friendship which they had found among them. Indeed the Edomites denied them passage thorough their Land, as we saw before, chapter 20, yet they suffered them to travel by their Coast & Borders, and sold them food for their money, Deut. 2, 29. The Moabites (another enemy) permitted them indeed to pass by their Borders, but refused to give them meat or water for money, as appeareth, Deut. 23, 3. But the Amorites, worse then both the former, not only afforded them no commodity, but being destitute of all sparks of humanity, denied thē passage in word and deed. In word, he answered, *Thou shalt not pass:* In deed, he united his forces, he took the field, and so provoked Israel to battle, who lay still, and stirred not against him. True it is, Israel had God's purpose revealed unto them, to subdue them, and enter their Land: but *Moses* waiteth with wisdom, until they were teazed and constrained to defend themselves, lest (if they had begun and given the occasion) the enemy should upbraid them with injustice, and charge them with oppression, & challenge them for wrongful usurpation. Now they deal uprightly, even their enemies being Judges, inasmuch as Nature teacheth every man to resist force with force, and defend himself with his weapon against open and outrageous violence.

The occasion being offered, and the fire kindled by *Sihon,* Israel being compelled, fighteth against him, overthroweth him in the battle, and inuadeth his Dominion, and maketh them all pass under the mercy of the sword, without compassion, sparing neither men, women, nor children. This victory is amplified by a particular enumeration of ye Cities which they subdued, and they inhabited even in the head-Citty, *Heshbon* Afterward their right to these

places is proved and confirmed. For albeit *Heshbon* properly belonged to *Moab,* as a part of his Dominion, yet all that coast, even to the River Arnon, was come by conquest into the possession of *Sihon,* King of the Amorites: so that the Israelites took not away anything from the Moabites, according to the commandment of the Lord, Deut. 2, 9. Josh. 13, 25, but from the Amorites, whose whole Country was allotted to his people, GOD scattering the people that delight in war, and take pleasure to shed blood. This is that mercy of God which *Nehemiah* magnifieth, chap. 9, 8. *Thou madest a Covenant with Abraham, &c.* And Psal. 78, 55. *He cast out also the heathen before them, &c.* Thus did God show himself to be the Shepherd of Israel, that led his people like sheep, and brought them into ye Borders of his Sanctuary which his right hand had purchased. Here was the beginning of all comfort; here they began to set down their rest: here they saw the first fruits of their labors, assuring them, that as God had begun to perform his promise, so he would continue to finish his own work.

Furthermore, their right in possessing of these places, is declared by a public song of triumph and victory, as it were a Trophie fet up, which was made by the Poets of y^t^ time, to make known to posterity the victory of ye Israelites, and their lawful claim to those Cities which they had won by the dint of the sword. This Poeme was not a song made by the Amorites, as many suppose, but composed by the Israelites, as appeareth by these reasons.

First, we see it to be a most common and usual thing with the people of God, when they had obtained any victory, or received any benefit, to leave some token & monument of it to posterity, & to acknowledge by whose hand they have prevailed. This we see in the words going before, ver. 17, 18, where they sang a song of thanksgiving, for the Well which God had granted, and they had digged.

Secondly, it is no ordinary and usual thing with God, to allege the sayings of heathen Poets, and so to sanctify their profane writings to be holy Scriptures. True it is, the Spirit sometimes produceth a short sentence to convince the heathen by their own Prophets, but never citeth an whole Poeme, as *Moses* doth in this place.

Thirdly, in the 30 verse it is said, *We have destroyed them unto Nophah,* and subdued *Sihon* that had conquered the Moabites, by which means Israel came to dwell in the Cities of the Amorites.

Fourthly, here is pronounced and concluded the woeful and wretched estate of *Moab,* for their idolatry and trusting in their god *Kemosh,* which had deceived them, and delivered them into the hands of their enemies; which agreeth not to the Amorites, as deep in the sin of idolatry as the Moabites, and worshipping the same Idol the Moabites did. For *Kemosh* was the god of the Amorites, Ammonites, and Moabites. Therefore as the Prophet saith, that the Gentiles will not change their gods, so it may be truly said, they will not reproach and revile their gods. Thus then we see, this was one of the songs of the Israelites, most likely to be penned and published by *Moses* himself, *who, as he was brought up in all the learning of the Egyptians,so he was cunning in this faculty,* as appeareth in other places of his works.

This Song or Sonnet, remaining as a Testimony and witness of their just conquest to ages succeeding, setteth down both the usurping of the Amorites, & the recovery of those places

out of the hands of the Amorites by the Israelites. First, it showeth how *Sihon* invaded the Moabites, and exhorted his army to play the men, appointing Rendevous & place of meeting to be at *Heshbon,* willing them to resort thither to begin the battle, stirring thē up to repair the breaches of that City which *Sihon* made the head and mother-city of his kingdom, and then invading other parts of Moab, which were wasted & consumed with fire and sword. Thus he seemed to have most reason and right, who had greatest strength. They got their superiority by cruel injustice and wrong usurpation, the distressed Moabites choosing to sell their lives in ye field with honor, seeing they could not enjoy them with safety in their Cities. *Sihon* then being thus Conqueror, the Poet bringeth him in, insulting over his enemies, vaunting in his own strength, and ascribing the victory to his own power: their god *Kemosh* (the Patron of that people) could do them no good, but suffered them to be taken and spoiled. Such is the vain hope of poor Idolaters in their Idols, which cannot help or deliver themselves, much less their worshippers that trust in them.

Lastly, touching the Israelites, they spoiled them that were the spoilers, and conquered them that were the conquerors: for they recovered for themselves, and for their own use, the Towns and Cities which the Moabites had lost. Thus Israel meddled not with the Moabites, neither took anything from them, but peaceably possessed that which they won frō the Amorites, none laying any claim or title thereunto, as *Iephtah* pleadeth, Judge. 11, 13. And this is the right which the Israelites had to dwell in the Cities of the Amorites, and to possess as their own goods, the labors and livings of other men: which they could justify by the Law of God and man. For when *Abraham* had subdued in battle the five Kings, he challenged to himself a right in the prey that was taken, and paid ye tenth of all to *Melchizedek?* Hereunto belongeth the commandment given of God, touching the dividing and retaining the spoils of war; saying, *All the spoil thereof shalt thou take unto thyself, and shalt eat the spoil of thine enemies which the Lord thy God hath given thee,* Deuter, 20, 14. And this we might plentifully prove by the Laws, Decrees, and Constitutions of Princes and States in former times.

[Verse 21. *Then Israel sent Messengers.*] In this division generally, is set forth the end of the enemies of the Church, that albeit they prevail for a season, and plow upon the backs of the godly, and make long and large surrowes, albeit they plant themselves strong, & flourish as the green Bay-tree, yet they pass away suddenly, and are cast down in desolation.

The persecutors and enemies of the Church shall perish and come to confusion. Howsoever they lift up their heads & horns on high, and their honor reach up to the Clouds, there shall be a downfall, they shall be confounded and consumed in his wrath. Look upon *Cain,* who was the first persecutor of ye church in *Abel,* and we shall see the same confirmed which is offered to our considerations in these present examples. *He killed his brother,* Gen. 4, 11, and wherefore slew he him? *Because his own works were evil, and his brothers good.* But did cruel *Cain* escape? No, the curse of God came upon him, he was made a runagate and fugitive upon the earth, and so God revenged ye innocent blood of his brother *Abel,* which he had shed with barbarous and unnatural cruelty. The like we might say of *Pharaoh,* an arch-enemy of the Church in Egypt, who oppressing the people of God with burdens, and destroying their children, was overwhelmed in the red Sea, Exod. 14, 28. Another fearful example we have in

Saneherib, which set himself against the people that called upon the living God, and blasphemed his Name which is holy throughout all generations; he was slain of his own sons, 2 Kings 20, 37, which judgment the Lord foretold, that being accordingly performed & accomplished, it might be known whence it was, & wherefore it came to pass. The like is reported & recorded of *Haman* in the book of *Ester,* ch. 7, 9, who procured the Kings writ, to root out, to kill, and to destroy all the Jews, young and old, children and women in one day: yet abusing his high favor with the King, and great honor in the Court, God threw him down, and laid his honor in the dust, so that he was hanged on the same tree which he had prepared for *Mordecai,* that spake good for the King. Thus his mischief returned on his own head, and his cruelty fell upon his own pate, and himself was taken in the snare which he made for another. Hereunto tendeth ye end of *Nebuchadnezzar,* whose service God used to chasten his own people, to destroy the Temple, to waste the City, and to carry them away captive; he was thrown down, his reason was taken from him, and he had the heart of a beast given unto him.

The Jews, to whom pertained the right of adoption, the glory of the Ark, the tables of the Covenant, the giving of the Law, the service of God, the accomplishment of the promises, the coming of the Messiah, the Oracles of trust committed unto them; were notwithstanding all these privileges, enemies of Christ and of the Apostles, enemies of Christian Religion and the professors thereof, they put the Son of God to death, and persecuted his Apostles that he sent among them to preach and teach the Gospel of the Kingdom: in the end, themselves were justly slain for sedition, which they falsely charged upon the Apostles; nay as themselves cried, *his blood be upon us,and upon our children:* so that which Christ foretold, came upon them in full measure, pressing down and running over, when the abomination of desolation sate in the holy place: there was such trouble amongst them, and so great tribulation came upon them, that the like never was, nor shall be to the end. *Herod* that bloody tyrant, which had slain *James* with the sword, and putting *Peter* in prison, intended the like measure and murder upon him: this wicked wretch escaped not the hands of God; for being arrayed in his royal Robes, sitting upon the Judgment seat, and making an Oration unto the people, *The Angel of the Lord smote him, & he was eaten of worms,* Acts 12, 23. *Judas* the child of perdition, and betrayer of the Son of God, despaired, *Hung himself, burst in the midst, and his Bowels gushed out,* for whom it had been good if he had never been borne. What should I say more? If we remember the late days of persecution, wherein the patience of the Saints was tried by bloody executions, tortures, murders, massacres, hanging, beheading, burning, and imprisonment: we may observe, that the heavy hand of God was one way or other against those bloody Inquisitors, and cruel persecutors, that had imbrued and defiled their hands with their blood, that they died not the ordinary and common death of all, nor were visited after the visitation of all men. Some died fodainly, falling down on the ground that they never stirred, as *Ananias* and *Sapphira:* some had their bowels and inward parts fall out, and died the death of *Judas* their elder brother: some could not swallow and digest their meat, but it came forth again sometimes at their mouth, and sometimes at their nostrils, most horribly to behold. Some were stricken in the one half of their body, that they lay benumbed, half alive, and half dead, to the great terror and astonishment of all that were

present, and did look upon them. Some brake their Neckes: others became mad and frantic immediately after their reproaches and indignities shown against the servants of God, and ran up and down justifying those in words, whom they had condemned in deed. And scarce any of them escaped, but the hand of GOD was strongly and strangely upon them all before they died: To tell us and teach us this truth, that the persecutors of the Church, defiled with the blood of the Saints, shall not always escape unpunished, albeit for a time they do prevail.

The Reasons are these. First, because God [Reason 1] is true in all his words, & just in all his works. He is a most righteous Judge, who will take his own cause into his hands, and be glorified in the confusion of his adversaries. It cannot therefore be that they should escape, seeing GOD so tendereth them, their blood is precious in his sight, Matth. 23, 35. Not one drop of it shall fall to the ground vnreuenged: he hath said, Psal. 105, 35. *Touch not mine anointed, & do my Prophets no harm.* He hath put all their tears in his bottle, & such as touch them to do them hurt, do touch the apple of his own eye. Yea whatsoever injuries, wrongs, oppressions, and indignities are offered unto them, he accounteth them as done unto himself. This our Savior testified from heaven, when *Paul* made havoc of the Church, and breathed out threatenings against the Saints, saying, *Saul, Saul, why persecutest thou me?* They have not to do only with men, they fight against God, and therefore shall not prevail. This reason is urged by the Apostle, 2 Th. 1.6, 7. *It is a righteous thing with God, to recompense tribulation to them that trouble you & to you which are troubled, rest with us, when the Lord Jesus shall show himself from heaven with his mighty Angels.*

Again, he is a gracious God, and merciful [Reason 2] to his people, therefore in his good time he will punish their enemies and those that hate them. He is as pitiful toward his children, as he is just against all their adversaries. This the Prophet expressly handleth at large, Psalm 136 1•, 16, 17, 18. &c. *He overthrew Pharaoh & his host in the red sea, for his mercy endureth forever: which smote great Kings, for his mercy endureth forever: and slew mighty Kings, for his mercy endureth forever: as Sihon King of the Amorites, for his mercy endureth forever: and Og the King of Bashan, for his mercy endureth forever. And gave their Land for an heritage, for his mercy endureth forever: even an heritage unto Israel his servant, for his mercy endureth forever.*

It remaineth to make use and application of this Doctrine. First, it is a great comfort to the Church, to consider how God is mindful of us in our distresses, he doth not forget our afflictions: he seeth the injuries that are offered unto us, as he surely saw the trouble of his people in Egypt; and therefore we ought not to sink down in our miseries. *No chastising indeed for the present time, seemeth to be joyous, but grievous; but afterward it bringeth the quiet fruit of righteousness to them that are thereby exercised:* Heb. 12, 11. So that in the midst of them we must rejoice, *Knowing that tribulation bringeth forth patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost which is given unto us.* Rom. 5, 3, 4, 5. Albeit he make us run through fire and water, he will in the ende bring us to a sweet place of rest. Let us not therefore be dismayed for tribulation, all that will live godly in Christ Jesus must suffer persecution. Let us not be ashamed of the Gospel of Christ, *Which is the power of God to salvation unto all that believe.* Let us wait for the day of our deliverance, assuring our selves, that albeit the enemies of God's

people and Religion *band themselves and assemble together against the Lord, and against his Christ, yet in the end he shall crush them with a Scepter of Iron,and break them in pieces like a Potters vessel,* & not leave so great iniquity unpunished. Thus doth *Moses* comfort the people, Exod. 14. *Fear ye not, stand still, and behold the salvation of the Lord which he will show to you this day: for the Egyptians whom ye have seen this day, ye shall never see them again: the Lord will fight for you, therefore hold you your peace. He will harden the hearts of the Egyptians, and will get him honor upon Pharaoh, and upon all his host, and upon all his Chariots, and upon his Horsemen, to show his power in thē, and to declare his Name throughout all the world.* Thus doth God comfort *Abraham,* Gen. 15, by foretelling that the same Nation which should deal so churlishly and cruelly with his posterity, should not always escape unpunished, but in the end he would recompense them according to their deserts: *Know for a surety, that thy seed shall be a Stranger in a Land that is not theirs, four hundredth years and shall serve thē, and they shall entreat thē evil: notwithstanding, the Nation whom they shall serve, I will judge, and afterward shall they come forth with great substance.* Gen. 15, 13, 14. As if the Lord should have said unto him, I would not have thee dismayed and discouraged (O *Abraham*) by these heavy tidings which I have told thee, that thy children shall be strangers in a strange Land, and not only strangers, but be made servants and bondslaves, and not only made slaves, but be evilly and despitefully handled: (thus God by a Rhetorical Gradation seemeth to augment his sorrows) rather I would have thee strengthen thy faith against this temptation, & comfort thy heart with this cogitation, that I will in the end punish that barbarous Nation, and bring upon it all those evils which it hath brought upon thy posterity, when they have filled to the full the measure of their sins. The truth of this promise is set down in ye book of Exodus, from the seventh chapter to the fifteenth, which we may read, and in reading consider, that God is true in all his promises and Prophesies, and will accomplish whatsoever he hath spoken for the confusion and destruction of his enemies. Let us therefore comfort our selves, and comfort one another in these things, that God will arise, and his enemies shall be scattered.

Secondly, let us refrain anger and revenge [Use 2] toward such as deal evilly with us. It is the nature of flesh and blood to rise in choler, to desire revenge, and not to put up wrongs and injuries. We must be more then a lump of flesh, if we will be the children of God. We see that *Stephen,* when he was stoned, prayed for his persecutors, *Lord, lay not this sin to their charge.* Acts 7, 60. The like we see in Christ our Savior toward those that crucified him The consideration of this truth, that God reserveth wrath for his enemies, and taketh vengeance on his adversaries, will help to redress and repress our corrupt affections, and make us able to prevail over them, and to withstand them. Let us not recompense like for like: let us not measure evil for evil: let us do good against evil, committing our cases and causes to that just Judge, that always judgeth uprightly. Therefore the Prophet ascribeth this Title as peculiar to God to right and revenge the quarrels of his Children, Psal. 94, 1, 2. *O Lord God the avenger, O God the avenger, show thyself clearly: exalt thyself, O Judge of the world, and render a reward to the proud.* It is the proper Office of God to take vengeance on the wicked and ungodly. Wherefore the Apostle exhorteth the church, Rom. 12, 17, 19, to recompense to no man evil for evil, *Dearely beloved, avenge not yourselves, but give place unto wrath: for it is written Vengeance is mine, I will repay, saith the Lord* So the Apostle *John,* after the foretelling o• troubles and

persecutions, addeth, *Here is the patience of the Saints,* declaring thereby, what our armor, and what our weapons of defense are, to give us victory over our enemies. Let these things stay us in our afflictions, from breaking out into impatiency of spirit, and from returning wrong for wrong; albeit the unfaithful rise up against us, & *the Drunkards make songs of us,* and we suffer reproof and reproach for the Gospels sake: yet he, whose cause it is, will not suffer the water-floods to drown us, neither let the deep• swallow us up▪ nor let the pit shut her mouth upon us.

Thirdly, it is the duty of his people to prais• [Use 3] him greatly, when he avengeth the cause o• his Children. When they see the wicked punished, and those that forget God taken 〈◊〉 the snare of their own hands, let them rejoice and be glad, and give unto God the glory due unto his name. This practice we have in the Prophet, Ps. 136, 1. speaking of the overthrow of *Pharaoh* in the red sea, and remembering the slaughter of sundry mighty Kings, yea, even the names of those which we now speak of: he provoketh the people by a most earnest exhortation to give thanks unto God for their destruction, *Praise ye the Lord, because he is good, for his mercy endureth forever.* Hereunto cometh the prayer of the Israelites, enduring the bitter scorns and reproachful tauntes of most malicious enemies in the days of their captivity, who as they demanded an heavy curse against those Edomites, so they pronounced a blessing upon them that shall vex and trouble them. This appeareth evidently in *Ester* 9, 17. when the Church of God saw a great work wr•ught for them, their enemies destroyed and themselves delivered, they rejoiced with an exceeding great joy, and kept a feast in remembrance of their deliverance. It is not cruelty to rejoice at the destruction of God's enemies, and to magnify his most great name for it. This the Apostle *John* teacheth, Reu. 19, 1.2, 3, 4, 5. where the heavenly companies of Angels and blessed souls set forth their gladness and triumph, that God had judged the enemies of his people. So chap. 18. v, 20. *O heaven rejoice of her, and ye holy Apostles and Prophets: for God hath punished her, to be avenged on her for your sakes.* The innocent blood of the patient martyrs so cruelly murdered, crieth out for vengeance in the ears of the Lord of hosts, as the blood of righteous *Abel,* and shall not the Judge of all the world do right? It is his office to render into the bosom of his adversaries seven fold. Now▪ as it is our duty earnestly to desire the accomplishment of his judgments, so when they are performed (as surely they will come and not tarry) we must glorify his blessed name, with all rejoicing that we can conceive and express.

Lastly, this serveth to be a terror to the ungodly, [Use 4] when this Doctrine shall sound in their ears, that God will judge the wicked for persecuting the members of Christ Jesus. If they escape in this world, the Lord reserveth them for greater judgment. When the Lord Jesus cometh *with thousands of his Angels,he will render vengeance unto them in flaming fire, and punish them with everlasting perdition from the presence of the Lord, and from the glory of his power.* This the Prophet assureth. *Isaiah* 8, 9, 10, 14. & 17, 11, 12, 13, 14. where by an Ironicall insulting, he setteth down the ruin of the enemies of the Church, who albeit their rage be restless, and their malice endless, yet they shall not stand, and their counsels shall come •o nothing: they do fight against God, and against his son Christ Jesus, who is the inuin•ible Rock whereon the Church is built, •gainst which the gates of hell shall not be •ble to prevail, *So that whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will*

dash him in pieces, Mat. 21. Thus shall all the ungodly be scattered as chaff before the wind, and swept away as dung in the just judgment of God. So let all thine *Enemies perish, O Lord: but they that love him shall be as the Sun when he riseth in his might,* Judge. 5, 31.

[Verse 21.22. *Let me go through thy Land: We will not turn aside into the Fields, nor into the Vineyards, &c.*] Here *Moses* setteth down another danger of the Israelites, greater then the former remembered in the former chapter. Thus one trouble followeth in the neck of another, *As one deep calleth to another deep by the noise of his water spouts,* Psal. 42, 7. We see here again, how Israel is driven to the same exigent they were before. After they have compassed the land of Edom, they come to the Amorites, and crave of them some help and compassion. They seek comfort and an end of their sorrows, at the hands of *Sihon* a wretched Idolater, an enemy of God, and of his people. Thus low are the people of God oftentimes brought, to stand in need of the favor of the ungodly, as we have shown in the former chapter. Furthermore, *Moses* assureth before hand what their behavior shall be, and promiseth to abstain from all hurt & wrong. From hence we learn this doctrine, That the people of God must abstain from all violent incroching upon the goods and possessions of others: they must not intrude them selves upon their goods and substance, they must keep their hands from robbing and stealing, and their hearts from coveting and desiring that which is another's, and not their own: they must not take of all that is another man's, so much as a thread or shoo-latchet to enrich themselves. Hereunto come the laws given of God unto his people, Exodus 22, 1. *If a man steal an Ox, or a Sheep, if a man hurt his neighbors field, or Vineyard, his Corn or Pasture, he shall make recompense of the best of his own Fielde, or Vineyard, or Corn, or Pasture.* Likewise in Deut. 19, 14. *Moses* chargeth them not to *remove their neighbors mark, which they of old time have set in their inheritance, that they might peaceably inherit the Land which God had mercifully given unto them.* This Christ teacheth the young man in the Gospel, Mark 10, 19. *Thou shalt hurt no man,* meaning by force or fraud, or by any other mean whatsoever in his goods. Thus John the Baptist instructeth the soldiers that came unto his baptism, demanding what they should do, Luke 3. verses 13, 14. *Do violence to no man, neither accuse any falsely, and be content with your Wages.* And hereunto cometh the general rule, being the law of Nature and Nations, Matth. 7, verse 12. *Whatsoever ye would that men should do to you, even so do ye to them, for this is the Law & the Prophets.*

The reasons of this doctrine are many. First, in respect of God, who is an avenger of all such dealings. Oftentimes it falleth out, that men cannot right their own causes, and Magistrates to whom they should fly, will not. For who are they that for the most part lie open to violence and oppression, but the poor and fatherless, the widow and stranger, and such as are destitute of friends to help them in their good and lawful causes? But God, both can right the causes of such distressed persons, because he is Almighty; and he will remedy them, because he is merciful. He is *God of God's, and Lord of Lord's, a great God, mighty and terrible, which accepteth no persons, nor taketh reward, Who doth right unto the Fatherless and Widow, and loveth the stranger, giving him food and raiment,* Deut. 10, ver. 17, 18. This reason the Apostle urgeth, 1 Thess. 4, 6. To this purpose *Moses* speaketh, Exod. 22, 21, 22, 23, 24. So the Lord threateneth in the Prophet *Habbakkuk,* chap. 2. This ought to prevail with us, to teach us equity, forasmuch as GOD threateneth to be revenged of all iniquity.

[Reason 2] Again, God is the God of righteousness and judgment, therefore he commandeth and commendeth unto his people that which is just and equal, and forbiddeth them the contrary. He hath the Sovereign right of all things in his own hand, and hath in most excellent wisdom distributed and disposed to every man his several portion. If this then be the nature of God to deal justly and righteously toward everyone, that no man can cōplain of wrong and injury done of God toward him: then such as are the Children of God, must resemble their heavenly Father in doing the works of righteousness and equity. This the Prophet in many places teacheth, *Thou art not a God that loveth wickedness,neither shall evil dwell with thee: the foolish shall not stand in thy sight, for thou hatest all them that work iniquity.* Seeing therefore God loveth righteousness & hateth wickedness, he must needs detest and abhor whatsoever is contrary to his nature; to wit, all unrighteousness and injustice.

[Reason 3] Thirdly, we are brethren, we pr fesse the same faith, we worship the same God, we look for the same inheritance, we are sealed with the same baptism, we are nourished at the same Table, we live by the same faith, we wait for a better life by the same hope; and therefore being called with such an heavenly calling, oppression and deceit stand not with our holy profession, as *Moses* speaketh to the Israelites, when it came in his heart to visit his brethren, to join himself to the Church, and to forsake the treasures and pleasures of Egypt, Exod. 2, 13. *Sirs, ye are brethren, why do ye wrong one another?* This is the reason that *Abraham* used to *Lot,* to take up the contention begun among their servants, as it were a fire kindled in their houses, threatening to consume them with the Timber thereof, & stones thereof, *Let there be no strife, I pray thee, between thee and me, neither between thy Heard-men, and my Heard-men, for we are brethren.* Gen. 13, verse 8.

Let us see what may be the uses and applications [Use 1] of this point. First, all community, maintained by the Anabaptists, and Family of love, is overthrown, (being contrary to the direct Law of God.) To possess goods in private as proper to one, is approved by the examples of the Christian Churches planted by the Apostles: and therefore to hold and teach, that nothing doeth, or ought peculiarly and properly to belong unto another, is reproved and rejected by the doctrine of the Apostles. The eight Commandment being moral and perpetual, forbiddeth us to hurt and annoy our neighbors goods, and establisheth a distinction of goods and a propriety of possessions. They are therefore greatly and grossly deceived, and do notoriously deceive others, that imagine the difference and distinction of lands and goods, to be brought in by tyranny, not by law; by violence, not by justice; by force and fear, not by right and reason; because as children of the same Father have the same right and interest in the goods of their Father: so all men have equal right and jurisdiction in the earth, and in all things that are upon the face of the earth: and for this cause they suppose all things common, & nothing proper by the Law of God. But this opinion falleth to the ground, [Answer.] and shall fall so long as the Commandment standeth in full force, strength, and virtue, as a Bond and Obligation that bindeth us and our posterity forever. For if all were a Commons, and nothing enclosed, if the hedge of propriety were pulled up, and all lay wide and waste as a Wilderness without inclosure; then there could be no stealing, no injury or wrong offered, every man should take his own by his own right: and God should forbid that by Law which cannot be committed. As if a Law were made, that man should not

fly in the air, nor climb up into Heaven, nor walk upon his head, nor be in many places at once, which things are impossible to human Nature. But God forbiddeth nothing in vain.

Again, if propriety of goods were not ordained of God, but devised of man, God by precept and commandment should establish and confirm the violence and usurpation of men, and as it were give them a free Charter, and his broad Seal to have and to hold all goods wrongfully gotten, as if a Prince should make a Law, that whatsoever thieves & robbers catch by hook or crook, they shall possess them by a good and rightful title: then which what can be thought more unreasonable, or spoken more absurdly? Besides, what need were there to set bounds and marks in Lands and possessions? And wherefor are they accursed of God and men, that remove ancient bounds and marks, if there were no propriety? Now where theft is restrained, where wrong is condemned, where abstaining from the goods of others is required, there is a difference supposed between thine and mine.

Moreover, there could be no giving, nor buying, nor bargaining, nor selling, nor hyring, nor lending, if all things were left to the wide world, to be catched and snatched according to the lust and pleasure of every man: in all which notwithstanding, God by special Commandments tieth up and restraineth the gripings and greediness of covetous men. For if the Corinthians had had all things in common no strife could arise among them of things pertaining to this life: but inasmuch as they wronged one another in these temporal things, and wrangled for them under the Infidels, it is plain, that every man had his own portion distinct from the possession of other men. And the same Apostle, bridling the gaping and greedy desires of men, teacheth, that *they that use this world, should be as though they used it not, and they that buy, should be as though they possessed not.* 1 Cor. 7, 30, 31. Therefore by this exhortation, buying is allowed, possessing is granted, so that the heart be not set upon the world. This is farther confirmed by sundry precepts of the Apostle, *Let him that hath stolen, steal no more, but let him rather labor, and work with his hands the thing which is good, that he may have to give to him that needeth.* Eph. 4, 28. The wise man saith, Prov. 25, 17. *Withdraw thy foot from thy neighbors house, lest he be weary of thee, and hate thee.* But if all were common, it were lawful to enter everywhere, and use all things at our own pleasure.

Lastly, to what ende and purpose should the word of God strictly command alms-giving, and the works of mercy and charity, if there were no propriety or seueralty, but an equal communion of all worldly goods? So to what ende should the Apostle *charge the wealthy in this world to do good with their goods,and those that be rich, to be rich in faith, and in good works, to be ready to give to such as are in need, and to lay up in store for themselves a good foundation against the time to come?* Surely the difference between rich and poor could not stand, between high and low, but all should be shufled together in great confusion, contrary to the order and ordinance of God, who is the God of all order and comliness among the people. Neither let any object the practice of the Primitive Church, [Object.] Acts, chap. 4, 32, & chap. 2, 44, where it is said, *The multitude of them that believed were of one heart, and of one soul: neither any of them said, that anything of that which he possessed, was his own, but they had all things common.* For there is a double kind of communion, [Answer.] in respect of propriety, and in respect of use. The community in the faithful, stood in ye use of these outward things, which they

employed for the good of their fellow-members. And therefore albeit some sold their goods and possessions, and parted them according to the necessities of the poor members of Christ, yet the Apostle *Peter* saith to *Ananias,* who had sold his possession & kept away part of the price, *While it remained, appertained it not to thee? And after it was sold, was it not in thine own power?* But how could they sell their goods, if they were not right owners and lawful possessours of them? Neither doth the Text say, that those Christians sold all they had possessed. It is said indeed,*As many as were owners of lands and houses, sold, & brought the prices of those things which they sold, and laid it before the Apostles feet.* The Scripture showeth, they sold and brought the price of that they sold: but it saith not, they sold all, and then brought the price of all: for it appeareth, that *Philip,* one of them kept his house still, & entertained the Apostles in the same, and consequently had it furnished for these uses, and fitted to lodge and harbor the godly & faithful brethren.

This community should be in every lively feeling member of Christ, who in the public want of the Church, should be ready and willing to dispossess themselves of somewhat, for the succor & comfort of other members. So then, they are overthrown, which do affirm, that it is unlawful for Christians to have or possess any riches: whereas no man in the Primitive Church was compelled to make his goods common. For *Peter* plainly avoucheth, that it lay in the power of *Ananias,* whether he would sell his Land or not: and when he had sold it, the money was his own, so that he might have kept it to himself if he had listed. His sin was, that he pretended to bring the whole price of that which they had sold, whereas they brought a part thereof, & so lied unto God. But God requireth at our hands, that we should give cheerfully, not grudgingly; willingly, not constrainedly, readily, not backwardly.

Secondly, everyone must look that he [Use 2] live in a lawful calling, wherein he must abide, eating his own bread, and laboring ye thing that is good. So we shall defraud no man, but deal righteously and justly, and get by lawful means: we must restore again that which hath been unlawfully gotten, and unconscionably deteined, though haply hidden from men, so that the world cannot lay it to our charge, yet our own heart knoweth it, and chargeth it upon us, and our conscience will not pass it over, but we must evermore hear of it, and receive a check from it. The crying of an accusing & condemned conscience cannot be stopped, but is as a thousand witnesses against us.

Again, goods wrongfully gotten & kept from the Owner, do cry against us, and do lay bitter accusations to our charge. This the Prophet *Habbkkuk* teacheth, chap. 2, 9, 10, 11. True it is, the stones have no mouth to cry, neither the timber any feeling to suffer wrong at our hands: but the Scripture useth such manner of speech & form of words, to make us perceive the better, by this vehement raising up of the dumb and senseless creatures, that if we do amiss before GOD, and deal wrongfully with men, the creatures shall bear witness against us, and ask vengeance upon us at the latter day. Therefore he bringeth in the several parts of the house answering one another, and singing one to another: one side crieth out, behold blood: the other, behold murder: the one, behold deceit: the other, behold cruelty. Thus the Apostle *James* speaketh, chap. 5, 4. *Behold, the hire of the Laborers, which have reaped your field (which is of you kept back by fraud) crieth, and the cries of them which have reaped, are entered into*

the ears of the Lord of hosts. Thus we see, how the creatures abused, do groan to be delivered from the bondage of corruption, & cry out against oppression: the oppressed crieth in the ears of the Lord, and the conscience of the oppressor as an honest Iurate witnesseth against him, and crieth for vengeance. And shall the Lord be deaf, and not hear such great and loud out-cryings of so many distressed and oppressed persons entering into the highest heavens, and piercing the ears of the Lord of hosts? *Shall not God avenge his elect which day and night cry unto him,yea, though he suffer long for them?* I tell you, he will avenge them quickly, to the comfort of the oppressed, but to the confusion of the oppressor.

[Use 3] Lastly, seeing wrongful dealing must be avoided, it serveth to condemn all inordinate living in no settled or lawful calling, idly, vnthriftily, and prodigally. For every man living in the Church, of what degree or condition soever, must have some particular calling to walk in, how high soever his estate be, how great soever his revenues be: which condemneth the wandering up & down of rogues and beggars, the Cloisters of Monks and Friars, the idleness of rich men that have lands and livings, all such as are Drones, unprofitable to the Church or Common-wealth, or family, wherein they abide. *Adam* in time of his innocence immediately after his creation in the Image of God, had a special calling appointed him to dress and keep the Garden. It was likewise said to him and his posterity immediately after the fall,*In the sweat of thy brows thou shalt eat thy bread, till thou return unto the earth, out of which thou wast taken* So the Apostle saith, 2 Thess. 3, 11, 12. Christ Jesus, the head of men and Angels, before the solemn inuesting and entering into his Office, lived privately in *Joseph's* house, and wrought in his trade, and therefore it is, that the Jews call him, not only the Carpenters son, but a Carpenter. If then we would settle our selves in a lawful calling, eating our own bread, trusting in the providence of God, contenting our selves with our present estate, thinking it the best and fittest for us, we should keep our selves from oppression & wrong. But because some live without any calling, some without a lawful calling, others live distrustful & discontented, it driveth them to make ungodly shifts, and use unlawful means which God abhorreth. Let us lay these things to our own hearts, and not spend our days in ydlenesse. The time is precious, let us seek to redeem it. Let us every day do some good or other, let us learn some good of others, or be teaching some good thing to others. But alas, how many are there in all places that spend whole days, and months, and years in vanity? who if they would call themselves to an account of their lives past, might see and perceive many days pass over their heads without doing any good, whereof, albeit they will take no account of themselves, yet they must give an account to God at the day of judgment.

Verse 23. *But Sihon gave Israel no license to pass through his Border: and Sihon assembled all his people, and went out against Israel into the wilderness, &c.* The request to give the Israelites a quiet and peaceable passage, being quiet & peaceable men, was just and reasonable; yet the petition is denied, and the people themselves that made it, are persecuted. They offered no wrong, they drew no sword, they shot no Arrow, they cast no Dart, they took away nothing, yet they are hated and hurried unto the death, and assaulted without mercy. This teacheth, that the ungodly do hate and persecute the godly without cause. This is the practice of wicked men, to pursue the children of God with all injurious and despiteful dealing, albeit they offer no occasion of hurt or harm unto them. We see this practice in *Cain,* who hated his

brother, and albeit he spake friendly unto him, yet drawing him into the field, he rose up against him & slew him. This the Prophet complaineth of Psalm. 69, 4, and 35, 7. *Joseph* was sold as a slave, and imprisoned as a malefactor. *Jeremiah* was many ways troubled and clapped up. *David* was hated & hunted frō place to place. The Apostles were whipped and scourged in the Synagogues; *Stephen* was reviled and stoned; Christ was scorned and crucified: *Paul* was buffeted and persecuted. The Saints were tried by mocking, burned in the fire, slain with the sword, they wandered in the wilderness, they were hidden in caves and holes of the earth.

The Reasons are very plain & direct. For first, it seemeth unto them more then strange, [Reason 1] that the faithful are not brethren with them in evil, but separate themselves from them, & will touch no unclean thing. *If we were of the world, the world would love his own, but because we are chose out of the world, therefore the world hateth us.* So long as *Paul* ioynd with ye Pharisees in persecuting the Church, & imprisoning all those that called vpō the Lord Jesus, who was in greater favor and credit with thē? But whē he was called to preach ye truth which before he had oppugned, and became zealous in the faith which before he destroyed, by & by the Jews took counsel to kill him. Christ Jesus the Lord of life, before he was installed into his Office, was in favor with God and men: but when he was baptized, albeit he was always in favor with his Father, yet immediately afterward, he was tempted of the devil, contemned of his Country-men, and led to the edge of an hil to be cast down headlong. This is that which the Apostle *Peter* witnesseth, 1 Pet. 4.4, 5. But it is better for us to have the hatred of men, and the ill will of all the world, then fail in any part of our duty unto God, who is able to cast body and soul into hell.

[Reason 2] Secondly, no marvel if the wicked hate the godly, for the world hateth Christ. He was called a Samaritan, he was counted a Coniurer, he was esteemed as a drunkard, a deceiver, a devil, a friend of Publicans and sinners, If they have thus reviled the Master of the house, no marvel if they respect not the members. *The Ambassador must not look to be greater then he that sent him:the Disciple must not dream of a better condition then the Lord: if they have done thus to the green Tree, what will they do to the dry and withered?* If they deal thus with him that is always fruitful & flourishing, and liveth forever, we must not look that they should deal better with us that are unfruitful and full of the unsavory fruits of our corruption. This Christ himself teacheth in sundry places, Mat. 10, 24 25. *The Disciple is not above his Master, nor the servant above his Lord: it is enough for the Disciple to be as his Master is, and the servant as his Lord: if they have called the Master of the house, Belzebub, how much more them of his household?*

[Use 1] Now let us see what uses may be gathered from hence. First, we may assure our selves, that it is a lamentable and woeful condition to live and dwell among such mallitious & mischievous enemies. They grin and grind their teeth at us like Dogs: they gape at us with their mouths, like the ramping and roaring Lyon: they push at us with their heads like the fat Bulls of Bashan: they run at us with their horns like the Unicorn, they whet their tuskes at us like the wild Boar out of the wood: they seek to eat us up like the savage beasts of the Field and Forest. Would we not take it to be a fearful condition to be carried into a great and

terrible Wilderness, and to be compassed about with Dragons, Tigers, Bears, and other devouring beasts, ready to eat us in pieces while there is none to help? But man unto man, is many times all these; especially the unfaithful man to the faithful. •or what *fellowship is there between the seed of the woman,and the seed of the serpent? Wh•t communion between light and darkness? and what concord between Christ and Belial.* This the Prophet acknowledged & felt by experience in his own person,*Woe is me that I remained in Meshech, & dwell in the tents of Kedar: my soul hath too long dwelt with him that hateth peace: I seek peace, and when I speak thereof, they are bent to war.* For, as the society of the faithful is good and comely, like the precious ointment upon the head of *Aaron,* and as the dew falling upon the mountains of Hermon and Zion, because they take sweet counsel together, and go unto the house of God as companions: so the accompanying & conversing with evil persons is irksome and tedious unto the godly, as if they lived with Wolves and wild beasts in the Wilderness. True it is, the people of God hate and abhor the sins of the ungodly, but yet love their persons, as the Physician hateth the disease, but loveth the person of his Patient. But the ungodly hate not only the infirmities of the faithful, but their persons, even to the death, as the dung of the earth, and the off-scouring of all things: and therefore we must needs account it a woeful condition, full of grief, anguish, and vexation of Spirit to live among them. This life is as a continual death.

Secondly, seeing this is the entertainment that we must look for, and shall find in the [Use 2] world to be hated and harrowed by the ungodly, it standeth us upon to live in unity and to love one another, as the children of the Father and the disciples of Christ. When enemies daily increase and join their forces together in a common band, & an united league it standeth all those upon that are of the communion of Saints, that are come unto Mount Zion, to the City of the living God, and to the assembly and congregation of the first borne, which are written in heaven, to unite & combine themselves together as one man. The adversaries of the Church are many, their power is mighty, their malice is insatiable against ye little flock of Christ: it is time therefore for us to join our selves against the common adversary. Who can be ignorant how the popish crew associate themselves together, seeking to subvert the state, and to overthrow religion established among us, being resolved by murdrous Mass-Priests, and set on fire of hell? We have also many hollow-hearted hypocrites, damnable Atheists, filthy Libertines, & sundry loose livers, y^{t} can abide none to make any sincere profession of godliness. The poor sheep and innocent Lambes of Christ amidst so many subtle Foxes and cruel Wolves, had need love one another, being hated of the world, and seek the good one of another, being maligned of the wicked.

Hereunto Christ exhorteth in sundry places as John. 13. *A new commandment I give unto you, that ye love one another,as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.* And in the 16. Chapter he moveth the Disciples to love one another, seeing they are hated of the world as their Mayster was. This therefore is the comfort of a true Christian, that albeit he be hated of the ungodly, yet there is a true communion among the believers of all gifts and graces granted unto them, being ready to teach the ignorant, to gather home them that go astray, to bind up the broken-hearted, to comfort the weak, to convince the deceived, to admonish the unruly, to stir up

them that are dull, & to encourage all in well-doing. And touching the bodies of our brethren, those that have this worlds good, must show themselves willing to help the poor, to feed ye hungry, to clothe the naked, to raise up the distressed, to visit the sick, and to *do good to all, but especially to them that are of the household of faith.* Gal. 6, 10.

Lastly, seeing hatred lodgeth in the heart [Use 3] of a wicked man toward the faithful, it is our duty to pray to God to be delivered from unreasonable and evil men, *Seeing all have not faith;and that living among them, we may be established and kept blameless, and pure from evil, and may shine as lights in the midst of a crooked & naughty Nation,holding forth the word of life.* This the Prophet *David* declareth, Psalm. 35, 12, 13, 15, 16.17. Thus doth God wean us from the love and liking of this world, that we should look and long after his kingdom, where is fullness of joy for evermore.

Verses 25, 26. *And Israel took all those Cities: therefore Israel dwelled in all the Cities of the Amorites in Heshbon, and in all the Villages thereof.* These Cities taken by the Israelites did sometimes belong to the Moabites, as appeareth, Judge. 11. But *Sihon* had taken them from *Veheb* the former King of the Moabites. So thē in these words we have the preventing of an Objection, as *Lyra* well observeth upon this place, where it is said, that Israel dwelt in Heshbon, & in the Villages thereof, which properly belonged to the Land of Moab, as part and parcel thereof, being now rent and torn in pieces as a body that had lost many limbs and members. Some man therefore might ask the question, how came the Israelites to possess that Land, seeing they were expressly restrained and forbidden of God to fight against the Moabites, & they were told that they should have no part nor portion of their Land given unto them? Deut. 2, 9. *Thou shalt not vex Moab, neither provoke them to battle, for I will not give thee of their Land for a possession.* To this *Moses* answereth, that albeit it could not be denied and gain-said, but that the Cities were in former time within the Borders and Territories of Moab, yet *Sihon* had taken them away by right of war, and conquest of the sword: so that now they were alienated from the Moabites, and appropriated to the Amorites, who possessed them and dwelt in them. So then the Israelites offered no wrong to the Moabites, but recovered the places to their own use out of the hand of the Amorites. Neither did Moab lay any claim to them for many generations, as *Iephtah* declareth, Judge. 11. And this is the right that Israel had to these Cities.

Thus we see what dealings passed between the Moabites and the Amorites, before Israel came to these places: both of them were idolaters, both wicked men, both grossly ignorant of the true worship of God, and desperate enemies to the true Church: one is ready to cut the throat of another, and killeth one another in battle. We learn from hence, that God punisheth oftentimes one wicked man by the hand of another. He raiseth up and armeth one of them to destroy another, to eat up and consume another. This truth appeareth in many other places of holy Scripture. *Chedor-laomer* usurping dominion over other Nations, made war against them, and took away all the substance as a prey & booty out of Sodom and Gomorrhah. God in his providence causeth one evil man to slay another. The Sodomites were exceeding sinners against the Lord. He raised up an enemy, not much better then themselves for their destruction. The like we see in the example of the Midianites, *Who*

sheathed their swords in their own bowels. Indeed *Gideon* gave his men at arms, that went with him to that service, Lamps, Trumpets, and Pitchers, and thus he marched against his enemies: they sounded their Trumpets, they brake their Pitchers, they lighted their Lamps, then the host of the Midianites fled, & every man's sword was set against his neighbor, their own weapons were their own bane, their own men were their own murderers, and so they destroyed one another. This the Prophet *Habbakkuk* showeth, when the Law was dissolved, Justice oppressed, cruelty practiced, and all wickedness was advanced among them, the LORD would work a wonder among them *He would raise up the Chaldeans against them, a bitter and furious Nation to destroy them, a people worse then themselves.* This is that which *Isaiah* the Prophet pointeth unto, when he saith, *Everyone shall eat the flesh of his own arm, Manasseh Ephraim, and Ephraim Manasseh: and they both shall be against Judah,* Isaiah 9, 21. Likewise he prophesieth the destruction of Babylon by the Medes and Persians, chap. 13, 17. The destruction of the Egyptians by the Assyrians, chap. 19. *Yea he would set the Egyptians against the Egyptians, so that everyone should fight against his brother, and everyone against his neighbor, City against City, and Kingdom against Kingdom.*

The reasons of this order and manner of God's working, are not hard to find. For first, [Reason 1] who shall limit him what means to use, and what persons to employ in his service? Dare any Subject prescribe unto his Prince whom he shall send? Or shall a servant teach & appoint his master whom he shall entertain to perform his business? Or will any Magistrate & master take well such pride & presumption? Shall God then, the King of Kings, & the master over all men, be stinted and limited whom he shall use? As none can appoint him what he shall do, or when he shall punish, or whom he shall correct: no more can we decree or determine the means and manner of his proceedings. He appointeth the times and seasons of punishing, he singleth out the persons to be punished. For who hath known the mind of the Lord? Or who was his Counselor? He will find out his enemies in their sins, and he will choose out the instruments of his own judgments. He armeth many times men of evil hearts, and of unclean hands to do his works diligently, and to accomplish his ways fervently. When the Lord would smite the house of *Ahab,* and avenge the blood of his servants the Prophets, *Jehu* is anointed King over Israel, & made the Rod of the Lord, who performed his word and will to the full, he slew *Jehoram,* cast down *Jezebel,* and slew the Priests of *Baal:* yet notwithstanding all his zeal which he pretended for the Lord, his heart was not upright before him, neither regarded he to walk in the Law of the Lord God of Israel, neither departed he from the sins of *Jeroboam* which made Israel to sin. As then the work is the Lord's, so is the workman: and as the judgment is his, so is the instrument which he chooseth and fitteth to effect the same, without the prescription & appointment of any other.

[Reason 2] Again, albeit they be wicked and ungodly men, infidels and idolaters that he imploieth to finish his work, & to bring his decree & determination to pass, yet he frameth their harts to serve his providence, as seemeth good in his heavenly wisdom. He hath the hearts of all men in his hand, even of Kings, to turn them about to be instruments of his will. If then he can change the hearts of enemies, no marvel if he use them as his servants. So he useth the service of the devils and evil spirits, and maketh them to do his will, and against

their will▪ & further the salvation of his children, whō they purposed to bring to despair and damnation, as appeareth in the History of *Job's* temptations. Albeit they be not his faithful servants to do his will cheerfully, yet they are his slaves to serve him by constraint and compulsion. This the Apostle *John* declareth in the destruction of that great whore which is drunk with the blood of the Saints, with whom the Kings of the earth committed fornication; namely, *that they gave their power and authority to the Beast; but they shall hate the whore, make her desolate, eat her flesh, and burn her with fire: for God hath put in their hearts to fulfill his will, and to do with one consent, for to give their kingdom unto the Beast, until the words of God be fulfilled.* Reu. 17, 15, 16, 17. Nothing is done without the will of God. He holdeth in his hands the hearts and purposes of Princes, and great men upon earth, and directeth them by a secret motion to work what he pleaseth, whether they know his will, or know it not, the whole action cometh of him, and from him. For howsoever it might seem hard and harsh, that the Angel saith, it was GOD that put it into the harts of Kings to advance the Papacy, which was the work of the devil to seduce the world: yet after a sort the Lord also doth it, who as a just Judge for the wickedness of the world, and contempt of ye Gospel, letteth loose Satan, to deceive in his heavy, yet righteous judgment. So the Apostle teacheth, that *God shall send strong delusions, that they shall believe lies, that will not embrace and receive the truth.* 2 Thes. 2, 11.

The uses are to be thought upon, and to be [Use 1] learned of us. First, marvel not if wicked mē many times prosper and prevail. For if God use them as his Rods, and enableth them to work his will, albeit they do not fear God, nor purpose to serve him, nor aim at his glory, yet they shall overcome and have the upper hand, for God hath sent them, God hath armed them, God hath said unto them, go and prosper. Let us not therefore think when evil men prevail, that all things are shufled & hudled together: let us not doubt of God's high providence over-ruling the world: let us not make prosperity a note of the Church, as if it were always here in flourishing estate, multiplying in wealth, abound•ng in friends, glorious in victories, flowing in honors, increasing in multitudes, and excelling in outward privileges, for God many times raiseth up the heads of evil men to bring mighty things to pass. This the Prophet *Ezekiel* declareth, chap. 29, 18, 19, 20. *Son of Man, Nebuchadnezzar King of Babel, caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was made bare: yet had he no wages, nor yet his army for Tyrus, for the service that he served against it: therefore thus saith the Lord God: Behold, I will give the Land of Egypt to the King of Babel, and he shall take her multitude, and spoil her spoil, and take her prey, and it shall be the wages of his army: I have given him the Land of Egypt for his labor that he served against it: because they wrought for me, saith the Lord God.* Where the Prophet showeth, that *Nebuchadnezzar* had served God's providence in the siedge and sacking of *Tyrus;* and therefore he had another kingdom given him for it, and blessed with victory over other enemies. This is the reason why evil men are set up, and have a reward of temporal blessings, because they are God's soldiers, and are under his pay, who suffereth them not to go and depart without their wages. Thus all earthly things fall out alike to all, & there is the same outward condition belonging to all, *To the just and unjust, to the pure and to the polluted.* Eccles, 9, 2.

Secondly, let us from hence know assuredly, there are no ways to withstand his wrath, [Use 2] no policy to prevent his judgments, no force that can resist his purposes. We see how many means he hath to bring forth his decrees: he can make the ungodly serve him, whensoever he will command them. True it is God's children guided by his Spirit, and framed to the obedience of his will, will always be serviceable to him with cheerfulness of heart and willingness of mind. If he command his adversaries any work, they must obey him, albeit against their wills: he enforceth them as slaves to do his will. Whatsoever their purposes be, God disposeth them to bring his own decrees to pass. What man then can promise to himself rest and peace, or think to wind himself from the hand of God, or escape the sentence gone out against him, or stand against God coming out to take vengeance upon him? Seeing he hath so many servants in readiness set in battle array to perform his purposes, and can single out what instruments he listeth, albeit as evil as themselves. This the Prophets teach everywhere, to the terror of all God's enemies. Consider that *Jeremiah* is bold, and saith to *Zedekiah* King of *Judah, Deceiue not yourselves, saying; The Chaldeans shall surely depart from us,for they shall not depart: for though ye had smitten the whole host of the Chaldeans that fight against you, and there remained but wounded men among them, yet should every man rise up in his Tent and burn this City with fire.* The destruction of the ungodly hangeth not upon the power and pleasure of men, nor on the might and multitude of Soldiers, but on the judgment of God, who giveth strength to the weak, and courage to the coward, and might to the maimed man, to root out and to destroy. This should greatly humble and terrify the wicked man, that promiseth safety & security to himself, who notwithstanding lieth open every way to the wrath and indignation of God.

Lastly, let the people of God comfort themselves, [Use 3] though they be over-burdened and over-mastered by them. A time will come, and loe, it tarrieth not, when those wicked men that oppress and vex the Church▪ shall be rooted out. The Lord of hosts hath men and Angels, and all creatures to work out their destruction: he can whistle for other enemies, as evil as themselves to come against them, to conquer and overcome them. Be not therefore daunted to see them rule and reign: *Fret not thyself because of the evil men, neither be envious for the evil doers,for they shall soon be cut down like grass, and shall wither as the green Hearb. Trust in the Lord and do good, dwell in the Land, and thou shalt be fed assuredly. I have seen the wicked, strong and spreading himself like a green Bay-tree, yet he passed away, and loe he was gone, and I sought him, but he could not be found.* Let us therefore no whit be troubled to see the enemies of God and of the godly exalted and lifted up; they are set in slippery places, they are suddenly destroyed and horribly consumed as a dream when one awaketh: *For God sendeth an evil spirit among them, as he did between Abimelech and the men of Shichem, to be revenged of the cruelty which they had shown toward the* 70. *sons of Ierubbaal.* Judge. 9, 23, 24. We see this in the delivery of the Church out of Babylon; God stirred up the Medes & Persians, as great idolaters, as proud and profane persons as themselves, and by *Cyrus* delivered them, whom long before he had designed and deputed to that work. This the Prophet *Isaiah* showeth, chap. 21, 2, 10. So the•• albeit ye Church were as it were thressed with a Flaile, and a Cartwheele turned upon their backs, albeit their loins were filled with sorrow, yet shall their enemies come to ruin and destruction, *Babel is fallen, it is fallen, and all the Images of her God's*

hath he broken to the ground. Isaiah 21, 9. Howsoever therefore the estate of the Church in Babylon seemed desperate, and past all hope of recovering her former glory, yet we see God wanted not ways and means to free his chosen people, and set them at liberty, he raised the Medes and Persians to lead them by the hand out of ye hand of their oppressors. His hand is not now shortened, his power is not now weakened, he can deal thus with all his enemies, & the enemies of his Church. If he blow upon them with the blast of his mouth, they pass away suddenly, as the chaff is scattered before the wind. An example hereof is recorded in the holy History, 2 Chron. 20, 23. when a great multitude of the Moabites, Ammonites, and Amorites, assembled themselves to fight against *Jehoshaphat,* after he had set himself to seek ye Lord, proclaiming a fast throughout all *Judah,* asking counsel of the Lord, and praying to him in the zeal of his spirit, the enemies slew one another with the sword. Thus doth God turn the edge of the sword drawn against the Church, upon themselves, & rescueth his people when there is none to help. We have had experience of God's protection of his church, our eyes have seen, and our ears have heard how one hath butchered and murdered another, whereby God hath given a time of rest and breathing unto his servants. He is the same without changing, with him is no variableness, neither shadow of turning; if we turn to him with all our hearts, he will turn to us, and not suffer the rod of the wicked always to rest on the lot of the righteous, lest they should put forth their hand to wickedness.

Therefore Israel dwelled in all the Cities of the Amorites in Heshbon, and in all the Villages thereof. We have heard of the murders & slaughters that were between the Moabites & the Amorites, in the which, howsoever one sought to defend himself, the other prevailed by usurpation (as might sometimes over-cometh right:) yet the purpose of God, who over-swayeth all actions of men, and draweth good out of evil, was to give rest to his people, and to make them inherit and inhabit the Cities and Villages which the Amorites had wrongfully gotten. Hereby we learn for our instruction, that God oftentimes bringeth the godly and faithful that please him, to inherit the Lands and possessions of the wicked and ungodly. Howsoever the believers that fear God, are many times thrust out of house and home, and have their lawful possessions taken from them, as we see in *Naboth's* Vineyard, and in *Abraham's* Well: yet sometimes God returneth in mercy to the faithful, and maketh the substance and inheritance of the unfaithful, to descend unto them. This is confirmed in the Book of Exodus, at the departure of Israel out of the Land of Egypt, at which time GOD recompensed the sore labors and heavy travels of his people, imposed upon them by cruel task-masters, *For they asked of the Egyptians Jewels of silver, and Ingots of gold, and change of raiment; then the Lord gave them favor in the sight of the Egyptians, so that they granted their requests, enriched the Israelites, and spoiled themselves.* Exod. 12, 35, 36. This goodness of God the Prophet with praise acknowledgeth toward his people, saying; *He cast out the Heathen before them, & caused them to fall to the lot of his inheritance, &c.* Psal. 78, 55. This verifieth the saying of the wise man, Prov. 28, 8. *He that increaseth his riches by usury and interest, gathereth them for him that will be merciful to the poor.* And in another place,*The good man shall give inheritance to his children's children, and the riches of the sinner is laid up for the just.* In like manner *Job* describing the condition of the ungodly, fheweth, that *though he should heap up silver as the dust,and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver.* Thus God

taketh away the things of this life from such as use thē wickedly, and bestoweth them upon such as will employ them lawfully.

[Reason 1] The Reasons remain to be considered to strengthen this truth, and to make it appear to the conscientes of all of us, to be a necessary and apparent truth. First of all, the mercy of God, toward such as are sealed up to be his servants, is without end; there is no brim nor bottom of it. If then his mercy surmount our thoughts he will let pass no part of his kindness toward them that do fear him. Thus the Prophet reasoneth, Psal. 136, 21, 22. Where, upon these examples of God's great kindness toward Israel, in overthrowing *Sihon* King of the *Amorites,* and *Og* the King of *Bashan,* he saith, *He gave their Land for an heritage, for his mercy endureth forever: even an heritage unto Israel his servant, for his mercy endureth forever,* Whensoever therefore we see this come to pass, we must acknowledge the cause of it to be in God, who ceasseth not to be good to those that be his.

[Reason 2] Again, God maketh known his power among his people, to teach them to depend upon him, to show unto them that they serve not a weak and impotent God, & to instruct them to walk in the obedience of his ways. This the Prophet pointeth out, Psalm. 44, 2, 3, and 111, 6, & 105, 44, 45.

[Use 1] The uses follow. First, this truth teacheth, who is the sovereign disposer of all things in heaven and earth; namely, God. He ordereth kingdoms, and disposeth Countries, he giveth and taketh away, he increaseth and diminisheth, he maketh rich, and maketh poor. It is not our own strength or policy; it is not our own care or labor, it is the bountifulness and blessing of God, that is all in all. We have here beneath upon the earth, Owners and Land-lords, we have such as account themselves possessours of houses and lands: but we must know that we are all Tenants at will, we enjoy nothing by Lease or Indenture for term of years, but hold the tenure of the Lands and livings at the will and pleasure of the great and high Land-lord of all the world. This is the confession of *Hannah* in her song of thanksgiving, 1 Sam. 2, 7, 8. *The Lord maketh poor, and maketh rich, bringeth low, and exalteth: he raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among Princes: and to make them inherit the seat of glory, for the Pillars of the earth are the Lord's, and he hath set the world upon them.* Whatsoever therefore we have, let us acknowledge therein, not our own deserts or merits, but the goodness of God toward us, filling us with good things to serve him.

Secondly, let us from hence confess, that [Use 2] all the cark and care of man with his best endeavours, cannot always attain to the benefit and fruit of his travel, but he provideth that which another enjoyeth. This the Prophet *Haggai* testifieth, chap 1, 6.9. *Ye have sown much, and bring in little; ye eat but ye have not enough; ye drink but ye are not filled; ye clothe you, but ye are not warm, &c.* According to that which our Savior addeth, Math. 6, 27. *Which of you by taking care, is able to add one cubite unto his stature?* This the wise man teacheth in the Proverbs. chap, 12, 27. *The deceitful man roasteth not that he took in hunting: but the riches of the diligent man are precious.* Wherefore it standeth us upon, not to be immoderately pensive, and distrustfully careful for the profits and commodities of this life, nor trust in the labors of our own hands, but pray to God to send us his blessing, & to pour down the riches of his grace

upon us, as the shower upon the herbs, and as the great rain upon the grass. It is not our own work that can give us wealth, or our own labor can make us rich. *Except the Lord build the house they labor in vain that build it: except the LORD watch the City, the keeper watcheth in vain: it is vain for you to rise early, and to lie down late, and eat the bread of sorrow, but he will surely give rest to hi• beloved.* So thē we must confess, that nothing in house or City, nothing in Church or Common-wealth can be enterprized & finished aright, except God be the directer and guider of it. To the end therefore ye blessings of God may ever concur with our lawful labors, let us sanctify thē with prayer, & crave of God his special favor to bless the works of our hands to his glory and our comfort.

[Use 3] Thirdly, seeing wicked men after all their pains and labors do lay up in store for the faithful, both the one and rhe other sort must lay this unto their hearts. Let the ungodly lament and howl their folly, and not trust in their own strength. It is a great grief for a natural and carnal man to depart from his substance and treasure, upon which he hath set his heart; but this doubleth his grief, and increaseth his sorrow, to see such as he holdeth his enemies, to enter upon them, & quietly to enjoy them. What can more humble them, then to take from them the comfort wherein they rested, and the staff whereon they leaned, and the confidence wherein they trusted, so bereauing them of the fruit of their hands, which was the joy of their hearts, the hope of their lives, and the key of all their comfort. This use is directly concluded by the Prophet *Jeremiah,* chap. 42, 3. *Behold the days come, saith the Lord, that I will cause a noise of war to be heard in Rabbah of the Amonites, and it shall be a desolate heap, and her daughters shall be burnt with fire, then shall Israel possess those that possessed him, saith the Lord. Howle, O Heshbon, for Ai is wasted: cry ye daughters of Rabbah, gird you with sackcloth, mourn & turn too and fro by the hedges, &c.* Wherefore let us not put our affiance and confidence in these earthly, transitory, and uncertain things, which take their wings as an Eagle, and fly into the heaven. On the other side, this should comfort the faithful in the uprightness of their harts, and teach all persons to labor to be truly godly and religious. For this is the fruit and advantage that righteousness bringeth with it, it causeth a man's own goods to be stable and continue in his family, and draweth unto it the riches of others by the free gift of God. Thus we see, Deut. 28, 30, 31. that whereas in the law it is denounced as a curse, that a man should build an house, and another should dwell in it: plant a vineyard, and yet shall not eat the fruit: have his Ox slain before his eyes, and not eat thereof: it showeth the woeful condition of the ungodly, that he shall not reap the fruit of his labors, nor attain to the end he expecteth. Contrarywise, the godly are comforted, and have their bowels refreshed, forasmuch as they learn by this dealing of God, that the wicked man is so far from leaving his goods to his posterity, that they are oftentimes stripped from him, & put upon the righteous, who by the providence of God is made heir against his will. Wherefore, if we desire to leave our posterities in good estate, we can no way better provide for them, secure their persons, and settle their estates to continue, then if we lead a godly life, and keep a good conscience toward God and men.

[Use 4] Lastly, this Doctrine declaring how God translateth the substance and possession of the ungodly to the godly, ministereth matter unto them to praise the Lord, who is the giver of every good giving, and of every perfect gif•. This the Prophet teacheth Israel to

acknowledge, Psal. 44, 3. & 105, 2, 3, 44, 45. & 136, 1, 21. that they inherited not the Land of Promise by dint of the sword, by the strength of their arm, by the multitude of their men, but confess the power of God's right hand, the light of his countenance, and the comfort of his favor. Hereupon he stirreth up the people to praise him, to call upon his name, and to declare his works to their posterity, *Sing unto him, sing praise unto him, and talk of all his wondrous works, rejoice in his holy name, and let the heart of them that seek the Lord, rejoice.* We are unworthy of these exceeding mercies, not only to find the comfort of our own labors, but to inherit the possessions of others, if we do not endeavor to stir up our hearts, and all y^{t} is within us to praise his holy name. Therefore *Moses* putteth the people of Israel in remembrance of this duty of thanksgiving whē they should come unto the land of Canaan, to Cities and houses built by their enemies, they should take heed they forgot not that good God that should bring them thither. This sacrifice was offered willingly and joyfully by the Israelites, when they saw their desire upon their enemies, and their goods given to the members of the Church: they rejoiced and were glad, joy and gladness arose among them.

[Verse 27. *Wherefore they that speak in Proverbs.*] Here is mention of a piece of Poetry, and an ancient song made by some skilful Poet, as *Moses* or some other among the people of God, containing *Sihons* invading of the Moabites, his possessing their Cities, with the cause, to wit, their idolatry, and the Israelites recovering and regaining them out of his hand to their proper use. This Poem was made in verse, both for the better remembrance of the singers, and for the more effectual setting down of these victors, to move attention, admiration, and other affections. We learn from this practice of the people of God, that Poetry is ancient in the Church of God, and commendable among the godly. The setting forth of the works of God, not only truly, soundly, and simply, in a plain form & frame of words, but strictly, poetically, artificially, is worthy of praise and commendation. This appeareth by the manifold practice of the Patriarchs, Prophets, Prophetesses, and other holy men and women in the old & New Testament. See the examples of *Moses* singing the praises of God after their deliverance out of Egypt, after the overthrow of *Pharaoh,* and after their passage over the red sea; he footed it not in a low, but in a lofty style praising God in verses, not in prose, for the greater efficacy of the matter, and the better expressing of their affections. The like we might say of his sweet song sung not long before his death, Deut. 31, 19, 22. & 32, 1, 2, &c. which he taught the children of Israel, thus did *Deborah* and *Barak.* And thus did *David* make an Epitaph in verse upon the death of *Saul* and *Jonathan,* after they were slain by the Philistines, not penned after the plain and vulgar manner, but with many rhetorical flourishes of Tropes and figures according to the nature of the verse, and the substance of the matter.

[Reason 1] The Reasons hereof are easy to be conceived, to avouch the lawfulness & praise-worthiness of this Art. For first, every Art and knowledge is of God. Every good giving and every perfect gift (saith the Apostle *James*) is from above, and cometh down from the Father of Lights. Every Mechanical trade and handy-craft is the gift of God: there is no excelling in any of them but by his special gift, who is the God of knowledge: which maketh a difference, not only between man & beast, but between man and man. Such as found out curious works in Gold, Silver, & Brasse, in grauing of stones, in caruing of wood, in making any Needle-

work about the Tabernacle, *Were filled with the spirit of God, in wisdom,in knowledge, and understanding.* As it is God that frameth the hand to such inventions, so it is he that guideth the pen, & giveth the tongue of the learned, to speak or write after an excellent manner. The Heathen men were wont to say, That Poets were inspired of God to go beyond the reach of the vulgar sort. So then, this gift being more then ordinary, must needs in a peculiar and special sort be from God.

[Reason 2] Secondly, sundry parts and books of holy Scripture are penned poetically, and those of excellent & worthy note; albeit we know not the kinds and measures of them (howsoever sundry have labored to find out the several numbers and natures of them) inasmuch as every Language hath his peculiar frame & fashion, yet not only some certain parts and parcels, but sundry whole books, as hath been said, were Poetically penned, and in that respect may be fitly called Poetical Books. Of this kind and nature, are the book of *Job,* the Psalms of *David,* the Proverbs of *Solomon,* the book of the Preacher, and the Song of songs: all which seem to be contained & comprehended by our Savior Christ, under the title of the Psalms, when he diuideth the whole Scripture into the Law, the Prophets, and the Psalms, as Luke 24, 14. Besides, when anything of greatest note, worthy of greatest remembrance and commendation was to be set down in the Scriptures, the Prophets did choose to speak in this artificial composition of words & sentences to give a greater grace, and add greater glory unto the same, as appeareth in sundry places of the Law and Prophets.

[Use 1] The uses of this truth, direct us to sundry profitable meditations, and weighty considerations. For first, it teacheth us in part the majesty and authority of the Scriptures. They are not certain rugged and ragged writings to be contemned for their rudeness and simplicity, and to be condemned for their baseness and homelinesse, as the Atheists and others, that boast and brag of their fine wits, are not ashamed to give out; but Books full of holy excellency, and wonderful stateliness; not only working grace in the hearts of the hearers, but carrying a grace to the ears of the hearers. Books filled with true eloquence, and more able to persuade, then all the enticing words of human wisdom. Therefore, the Lord to deliver his word from disgrace & reproach, doth sometimes fly aloft with a majestical gravity, and stately port, able to astonish the outward senses, & sufficient to draw the whole man into admiration; and thereby showeth what he could do in the rest of the holy Scriptures, if it had pleased him. Let a man read with singleness of heart, and with the eye of judgment the 104. Psalm, 1, 2, 3, 4, 5. verses, describing the Majesty of God: or Ecclesiastes 12. verses 1, 2, 3, 4, 5, &c. describing the approaching of old age: or the first chap. of Isaiah, verse. 1, 2, 3, 4, 5, &c. describing the unthankfulness of the people; and having diligently read, and advisedly perused them, let him tell me whether he do not despise in comparison of them, not only the descriptions of *Homer* and *Virgil,* but the Orations of *Tully* and *Demosthenes,* as froth and scum, having only the empty shadow of the true and right eloquence.

So the Apostle *Paul* being charged to be rude in speaking, doth not confess any want in his style, or crave pardon for any fault, but doth justify his manner of writing, & purposely auoideth the wisdom of man's eloquence. He opposeth his plainness to the set and curious

speech of the false Apostles, who came in gay appearance, and hunted after fine phrases, and show of words, as if they had had all the strength of truth that might be on their side: yet notwithstanding, in this plain style the Apostle showeth himself most mighty, and most eloquent, garnishing his words, and adorning his sentences with all the figures that Art can afford, so far as served to move affections, and to touch the conscience. For the power of the Scriptures inspired by God, stādeath in the inward force and virtue, working upon the soul, piercing the heart, casting down the imaginations that lift up themselves against the truth, converting the whole man, and entering through to the dividing of the soul and spirit, of the joints & marrow, yea discerning the thoughts and intents of the heart. The Apostles of Christ, subdued the whole world, not with fire and sword, not with carnal and bodily weapons, but by the plain preaching of Christ crucified, as *Paul* himself confesseth, 1 Cor. 2, 2. *He regarded to know nothing among them, but Christ Jesus, and him crucified.* And in 1 Cor. 2, 3, 4. *I was among you in weakness and in fear, and in much trouble: neither stood my word and my preaching in the enticing speech of man's wisdom, but in plain evidence of the Spirit and of power, that your Faith should not be in the wisdom of men, but in the power of God.* Seeing therefore it hath pleased God to give us a taste, and to leave as it were the prints and footsteppes of all learning and Arts in the world, insomuch that no form of reasoning, no ornament of speaking, no gift of persuading is read in any profane author but the same is found in the Scripture, as in a plentiful storehouse: yea, with far greater grace and excellency then anywhere else; let us acknowledge the majesty of the word, and reverently esteem of it above all other Writings.

Secondly, seeing Poetry is a good gift, to [Use 2] be reverenced and received for the antiquity and worthiness, it serveth to reprove those that abuse this gift, to the reproach of the Art it self, and to the dishonor of the giver. And howsoever many among the Heathen excelled in this kind, and have lighted a candle to others, yet was this Art nowhere more disgraced and disgraded from the former glory, and ancient estimation thereof, then amongst themselves. For, whereas Poetry at the first was used to express some memorable accident, and record some great work to posterity, that it might be better remembered and regarded: they turned these uses into wrong ends, & changed the truth into horrible lies. For, what are all the Poems of the Infidels & unbelieving Gentiles, but a detestable mingling of histories with Fables, of truth with lies, of deeds done with their own dreams and inventions? And whereas of old time, there was no difference between a plain story and an artificial Poem, but in the manner of penning and enditing: the one being easy and evident, the other curious and cunning, more exquisite and labored: they have set the one against the other, and opposed them as contraries; charging an history to speak the truth, all the truth, and nothing but the truth, but discharging a Poeme of this burden. They require the foundation to be some deed done indeed, and then build upon it Fables and falsehood: so that the plain song being a truth, the descant shall be a lie. Neither hath this Noble Science been abused only among the Gentiles, but the remnants of it have crept into the Schools, and defiled the pens of many Christians. We must feek to restore its ancient honor, and being a grave matrone, we must pull from her the Ornaments and deckings that do not become her. Therefore, let not young men addicted to this Art, abuse this gift, but use it to the praise of God and to the publishing

of his works. Let them in their Poems show themselves Christians, and manifest themselves to differ from the unbelieving Gentiles that know not God. Let all songs and Sonets of love, or rather Lusts, all scurrilous jests and Satyricall Pamphlets, be banished from us; which are not the fault• of Art, but of the Artist: not of Poetry, but of the Poet: not of the matter, but of the man. Let all invocation of strange gods, and heathenish inducing of many gods, be odious to our ears, speeches usual among many, but not seasoned with salt as they ought to be. We have liberty enough to follow the verse without wandering into such licentiousness; whereunto the Apostle directeth us, Ephes. 4, 29. *Let no corrupt communication proceed out of your mouths, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

Lastly, seeing the Art of Poetry is lawful [Use 3] and laudable, let us praise God and sing to him in spiritual songs penned by the Prophets, and endited by the Spirit of GOD, for the instruction and direction of the Church, not only in the book of Psalms, but in other places of the Scripture. And surely, it were a worthy and profitable labor, tending to the advancing of the glory of God, & serving for the comfort of the Church, if all the songs of prayer and praises which are found in the Law and the Prophets, were turned and tuned for the ordinary use of our assemblies, and joined to the book of Psalms, as the song of *Moses,* of *Miriam,* of *Deborah,* of *Isaiah,* of *Hezekiah,* of *Habakkuk,* of the *Canticles* and *Lamentations,* together with some others in other places to be found; that we might have plentiful matter, and perfect direction, to lift up our hearts and voices unto God upon all occasions that shall be offered unto us. Hereunto cometh the exhortation of the Apostle *Paul,* Col. 3, 16. *Let the word of God dwell in you plentifully in all wisdom, teaching and admonishing your own selves in Psalms & Hymns, and spiritual songs, singing with a grace in your harts to the Lord.* This duty of singing Psalms is not proper to the Church and the public assemblies of the Church, but an exercise of our Religion to be used publicly & privately, whether we would give thanks for some deliverance, or crave forgiveness of sins, or desire restoring of health, or crave the graces of God's Spirit, which we want. True it is, there are many abuses of this part of God's service (as also in the rest) yea even in singing ye Psalms of *David,* 1 Cor. 14, 15, 26. as using of an unknown tongue without understanding, the spending of too much time, shutting out thereby the preaching of the word, and hindering other exercises of our Religion: as we see it usual in the Church of Rome, where the chanting of their Mattins and Masses hath iustled out the publishing of the Doctrine of the Gospel, making the deed done, to be meritorious, available for the forgiveness of sins, singing many sinful and superstitious things touching the intercession of Saints and such trumpery, bringing in their broken Music, that nothing can be understood anymore, thē if it were in a strange tongue, & an unknown language; whereas all things should be done to edifying in the Church of God.

Notwithstanding all these abuses, we must maintain the right and holy use of singing in the Church, and in our houses, which is an exercise excellent in it self, acceptable to God, profitable to our selves, and those that hear us. The Apostle exhorteth the Ephesians, *Not to be drunk with wine, wherein is excess, but to be filled with the Spirit, spe•king unto themselves in Psalms and Hymns, and spiritual songs, making melody to the Lord in their hearts.* Ephe. 5, 18, 19. Likewise the Apostle *James,* chap. 5, 13. *Is any among you afflicted? Let him pray. Is any merry let*

him sing Psalms. This was the practice of *Paul* and *Silas,* while they were in prison, *They prayed at midnight, and sing Psalms unto God.* Let us follow these examples of godly men, and take up this exercise better then we have done, being a notable gift of God: which duty, albeit commanded by precept, and commended by example, is greatly decayed in all places, and among all estates of men; instead whereof, profane songs and beastly Ballads are come in places, filling and defiling all shops, houses, and meetings, iustling out the other, to the decay of Religion, to the disgrace of the Psalms, to the corrupting of youth, to the contempt of the word, and to the dishonor of God.

[They that spake in Proverbs, say: Come to Heshbon, let the City of Sihon be built and repaired, &c.] The end of this Song, made of the people of GOD, was to keep a perpetual memory of the victories that God gave to the Israelites, and to teach the posterity to come, how they came to be owners and possessours of these Citiss. We learn from hence, That it is the duty of the faithful to remember and publish the works of God, whereof we are partakers or witnesses. Whensoever GOD showeth any of his works of mercy or judgment, toward our selves or others, toward soul or body, we must not hide them and bury them in forgetfulness, but spread them abroad, and make them known to others. This appeareth in sundry places of the word of God. The Prophet teacheth this duty, Psalm. 105, 1, 2. *Praise the Lord, & call upon his Name, declare his works among the people: Sing unto him, sing praise unto him, and talk of all his wondrous works.* And Psal. 107, 8. *Let them confess before the Lord his loving kindness, and his wonderful works among the sons of men.* So likewise Psalm. 111, 2, 3. *The works of the Lord are great and ought to be sought of all them that love them: his work is glorious and beautiful, and his righteousness endureth forever.* So Psal. 66, 16, 5, he provoketh all men to hear what God hath done for him, *Come and hearken, all ye that fear God, and I will tell you what he hath done to my soul:* and in the same Psalm he reproveth the dullness of men, that are cold in the consideration of the works of God, *Come and behold the works of God, he is terrible in his doing toward the sons of men.* When the Shepherds had found the word of the Angel true, and seen the Babe laid in the Cratch,*They published abroad the thing that was told them of that child, to the great wondering of all those that heard it.* And when the man, out of whom a legion of devils was departed, besought Christ that he might tarry with him: Jesus sent him away, saying; *Return into thine own house, and show what great things God hath done to thee; so he went his way, and preached throughout all the Citty, what great things Jesus had done unto him.* When *Paul* and *Barnabas* returned to *Antioch,* from whence they had been commended to the grace of God, to the work which they had fulfilled, having gathered together the Church, *They rehearsed all the things that God had done by them, and how he had opened the door of faith unto the Gentiles.* Acts 14, 27. The practice of this duty, Christ commanded to the man that he had dispossessed, Mark. 5, 19, 20. *Go thy way home to thy friends, & show thē what great things the Lord hath done unto thee, & how he hath had compassion on thee: so he departed, and began to publish in* Decapolis, *what great things Jesus had done unto him, and all men did marvel.* All which precepts and examples teach us, that it is not enough to have received God's benefits, and to be mindful of them our selves, but also we are bound to make others according to our places to profit thereby, and to praise God for them, agreeable to the words of *Peter* and *John* to the council, *We cannot but speak the things which we have seen & heard.* Acts 4, 20.

The Reasons of this Doctrine are diverse, [Reason 1] whether we consider God, or our selves, or the faithful with whom we live. First, in respect of God, inasmuch as it standeth us all vpō, to set forth his glory, with all our strength and might. This is the chief and principal end, that we must aim at in all our ways, to seek to gain glory to his great Name, according to that general precept of the Apostle, *Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.* So when God doth make known to us the works of his own right hand, this must be one motive to stir us up to spread them abroad, that thereby his Name may be glorified, and his saving health published among all Nations, as we see the practice in the Apostles.

Secondly, in respect of our selves. For this is a notable sign and token of a true and lively faith, that we believe the works of God, and lay them up deeply in our hearts, when we hide them not under a bushel, nor cover them in the ashes, but lift up our voice, as a Trumpet, to declare to others what our selves have learned. This the Prophet testifieth in his own practice, *I will walk before the Lord in the Land of the living, I believed, and therefore did I speak.* Psalm. 116, verses 9, 10. This is not peculiar to the Prophet only, to testify his faith by the words of his mouth, but is made general and common to others by the Apostle,*Because we have the same spirit of Faith, according as it is written, I believed and therefore I have spoken: we also believe, and therefore speak.* Such as do not believe the words and works of God, can never be fit instruments to give notice of them to others: but such as do in heart believe them, cannot but with ye tongue confess them, thereby to assure their own hearts, and to confirm their own faith more and more.

[Reason 3] Thirdly, we must have respect to others. For as Christ speaketh to *Peter,* when thou art converted strengthen thy brethren: so when we believe the works of God, we must labor to bring all other to a sound faith and right judgment. It is our duty to hunger and thirst after the salvation of others: and being called to the profession, we must toll the bell to others. There is no man that hath been truly acquainted with the works of God, and hath in conscience been convinced of the undoubted truth thereof, but ought to be as a public Cryer, and as the Lord's Herald to blaze them and publish them abroad for the good of others. This is the reason that moved the Prophet *David* to make such often & so many protestations, to speak of all his wondrous works, to tell his marvelous works, to publish the praises of the Lord & his great power.

This is the reason that *Peter* immediately after his deliverance out of prison came unto *Mary,* where many were gathered together in prayer to entreat the Lord for the enlarging of his liberty, saying unto them, *Go show these things unto James, and the rest of the Brethren.* Acts 12, •7. So then, whether we do consider that it is required of us to seek the glory of God, to testify the assurance of our Faith, or to win our brethren; we must acknowledge that it is a spe•iall duty laid upon us to publish the works of God, whereof any of us be witnesses, of the truth whereof we are convinced. Indeed Christ charged the Leaper not to publish and spread abroad the miraculous work of his cle•nsing: but this was to correct the perverse judgment of the people, who regarded more to see his miracles, then to hear his doctrine, and that he might have the greater liberty to teach from the persecutions of the Pharisees. Mar. 1, 45.

[Use 1] Now let us proceed to the uses of this Doctrine. First, it teacheth that we must not slander and discredit any of his works, but say with the sorcerers, *This is the finger of GOD,* Exod. 8, 19. When the Pharisees heard that Christ cast out the devils by the power of his deity, they back-bited and blasphemed the works of God maliciously, saying, *This man casteth out devils no otherwise but thorough Belzebub the Prince of devils.* Matth. 12, 24. & 28, 12, 13. So the watchmen set to keep the sepulcher of Christ sure, shown unto the high Priests all the things that were done; who took wicked counsel, and gave large money unto the soldiers to spread abroad that his disciples came by night, & stole him away while they slept. Likewise, when the holy Ghost fell upon the Apostles, that they began to speak with other tongues, as the Spirit gave them utterance, they mocked and slandered the work of God, saying, *These are full of new wine,* Acts 2, 13. so that *Peter* justified as well the Apostles of Christ, as the miracle of God. In like manner are we to do in like cases: when an evil name is brought upon the works of God's election or reprobation, upon ye works of his providence, and protection of his people, we must stand forth to give glory to God and to stop the mouth of iniquity when it is opened against heaven. For if a man be commanded to open his mouth in the cause of the dumb, much more in the cause of God. It is one kind of taking the name of God in vain, to hold our peace when any reason & dispute against God's works. If we deny him any way before men, Christ Jesus will deny us before his Father. We must therefore open our mouths in defense of God and his works, & put the obstinate gainsaiers to silence, & wipe away the slanderous reports raised of them, lest others receive hurt thereby, and to the end God may have the glory and praise of his own work. And albeit we do not always conceive the right cause and reason of them, let us not deride but admire them with the Apostle, Rom. 11, 33. *O the deepness of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out?* If a man should take upon him to judge those that are out of his liberty, and over whom he hath no authority, and to pronounce sentence upon their doings, would a worldly man think well of this presumption? But it is less wisdom, and greater p•e•umption, to take upon us to rule God, and to give him his lesson, and to enter into judgment of his works. Therefore *Elihu* wisely teacheth in the book of *Job* this point; *Who hath appointed unto him his way? Or who can say, Thou hast done wickedly? Remember that thou magnify his works, which men behold.* Job 36, 23, 24.

Secondly, it is required of us to be diligent [Use 2] markers and observers of the works of God's providence. For how shall he report them & remember them to others, that is not careful to muse upon them, and to mark them himself? Or how shall he open his mouth to declare them, that shutteth his eyes lest he should see them, and stoppeth his cares lest he should hear of them? It standeth us therefore greatly upon, wisely to obs•rue the works of God, and suffer nothing to pass from us, nothing by us, without making profit of it to our selves, & bringing it to the use of others. This wisdom *Eliphaz* one of the three friends of *Job* teacheth, having shown that the ungodly shall not escape unpunished, but that God will find them out in their hypocrisy, he addeth, Job 5, 27. *Loe, thus have we inquired of it, and so it is, hear this, and know it for thyself.* This we are all to mark by continual experience, how God dealeth with the godly, sometimes chastening them, sometimes blessing them, never

forsaking them, albeit sometimes leaving them for a season, yet in the end returning in mercy unto them.

Likewise, how he dealeth towards the wicked, thereby to avoid their steps, consider that though they flourish for a time, it is but the pleasure of sin for a season that they enjoy: and always God's judgment in this life arresteth some, and maketh them fearful examples unto others. Thus did the Prophet ponder in his heart the ways and works of God, and profited thereby to his great comfort: as we see, Psal. 37, 35.36. *I have seen the wicked strong, and spredding himself like a green Baytree, yet he passed away, and loe he was gone, and I sought him, but he could not be found. Mark the upright man, and behold the just, for the end of that man is peace; but the transgressors shall be destroyed together, and the end of the wicked shall be cut off.* And if we will give our hearts to this meditation on the works of God's providēce, ruling the world, and disposing all things, we shall see how he always meeteth with the ungodly, though they dignity deep to hide their counsels, and dive down unto the depth and bottom of their devices, yet the hand of the Lord doth find them out, and bringeth to judgment every secret work. So if we shall weigh with wisdom his works toward his own servants, as he doth love them with an everlasting love, so is he always gracious unto them, and maketh all things fall out to further their salvation. This the Wiseman teacheth by his experience, Eccles. 8, 11, 12, 13.

[Use 3] Lastly, let all Fathers of families teach the works of God's mercy, and the works of his judgments, according as they see them to be offered unto them. For to whom should we rather publish them then to our posterity, & the children that come out of our loins? when a Father beholdeth the Lord punishing the ungodly, and taking vengeance on the contemners of his word, the blaspheme•s of his name, the profaners of his Sabbaths, the uncleanness of adulterers, the beastliness of drunkards, the oppression of userers, the perjury of false witnesses, and the cruelty of merciless dealers: should he suffer such public examples to die, and these works of God to sleep in the dust? Nay, seeing God doth single out some, and maketh them examples & admonitions unto others, we ought to whet them upon our children and servants, & teach them thereby to serve the Lord, and to hate those heinous and horrible sins that provoke such great and grievous judgments.

Abraham is commended by the Spirit of God, for this care and conscience of his duty, when he should behold the woeful destructi- of *Sodom* and *Gomorrhah,* Genes. 18.19. *I know him that he will command his sons, and his household after him that they keep the way of the Lord, to do righteousness and judgment, that the Lord may bring upon Abraham, that he hath spoken unto him.* This the Prophet urgeth, Psal. 78, 1, 2, 3, 4, 5, 6. So the Prophet *Joel,* or rather the Lord by the Prophet, threatening a grievous plague of dearth and famine, that the field should be wasted, the corn destroyed, the new wine dried up, the oil decayed, and the husbandmen howl, because the harvest of the field should perish, saith, Joel 1, 2, •. *Hear •e this. O Elders, and hearken ye all inhabitants of the land, whether such a thing hath been in your days, or yet in the dayers of your Fathers. Tel you your children of it, and let your children show it to their children, and their children to another generation.* Thus we see how God requireth of us a diligent consideration of his judgments, seeing he smiteth one to admonish another: we must not

account these strokes only as punishments upon the offenders, but as examples offered for the amendment and repentance of others, as our Savior taught his disciples of those that were murdered by *Pilate,* and of those were slain by the fall of a tower, *Except ye repent, ye shall all likewise perish,* Luke 13, 1, 2, 3, 4.

[Verse 28. *For a fire is gone out of Heshbon, and a flame from the City of Sihon, and hath consumed Har of the Moabites, &c.*] When war is once begun and set on foot, it is not so easily laid down, neither is the thirst of ambition in a proud man so easily quenched. Therefore this song decla•eth, that when Sihon had assaulted and taken Heshbon, he rested not there but proceeded farther, and led his army against the villages adjoining, dealing with them as he had done with the inhabitants of Heshbon. Thus we see the people bordering upon the Heshbonites, are touched with their ruin, and companions with them in their adue•sity: as when a mighty tree falleth, it throweth down with it the lesser & lower shrubs. Now *Moses* in this borrowed speech, setteth forth the misery brought upon the Moabites, which like a violent and vehement fire consumeth wheresoever it lighteth. Mark therefore in this place the comparison & similitude which the Spirit of God useth, to express the rage of war, wasting far and near, as a mighty flame of fire. We learn from hence this Doctrine, That great is the misery and mischief of war, whereby blood is shed, Nations are spoiled, Countries are ruinated, Cities are disp••pled, Murder is committed, and the image of God defaced. And albeit the life be spared, yet liberty is restrained, and oftentimes death is better then b•ndage, and the sword not so bitter as captivity, even to become slaves to them, who are slaves to Satan. This we see expressed in the war of *Chedarlaomer,* Genes. 14, 5, 6, 7. who coming to chasten the rebellion of Sodom, and other Cities in the plain, he seized upon the people bordering, so that they tasted the bitterness of the sword, being neighbors to the Nations offending against him. This *Moses* expresseth, Deut. 28, 50, 51, describing the fierceness of the enemies, and the plague of wars; saying, *They shall not regard the person of the old, nor have compassion of the young, they shall eat the fruit of thy Cattle, they shall consume the profit of thy land, they shall besiege thee within thy walls, they shall drive thee to eat thy children, the fruit of thy body, during the siege and streightnesse where-with they shall compass thee in thy Cities.* Hereunto that Proverb guideth us, used by the King of Israel against such as boasted before the victory, *Let not him that girdeth his harness, boast himself,as he that putteth it off.* Hence it is, that we read, how thousands and ten thousands are consumed in battle, which devoureth one as well as another, to teach us the casualty and calamity of war.

[Reason 1] The Reasons are not to be forgotten, that we may the better settle this Doctrine in our hearts. First, it is threatened as an heavy plague and fearful judgment to be brought upon that people that set their faces against God, and walk stubbornly in the breach of his commandments. It is one of the arrows of God, which he hath in his quiver, & reserveth to shoot against all the contemners of his Statutes; he will send upon them famine to punish them, evil beasts to spoil them, the pestilence to consume them, & blood to pass through them. This is that which the Lord threateneth, Levite. 26, 25, 31. *I will send a sword upon you that shall avenge the quarrel of my Covenant, and when you are gathered in your Cities, I will send the pestilence among you, and ye shall be delivered into the hand of the enemy, & I will make your Cities desolate.* If then God proclaim open war against such as bear themselves stoutly and

stubbornly against him, if he be at utter defiance with them that despite and despise him, if he denounce against those the day of battle, as a day of wrath, a day of trouble and heaviness, a day of destruction and desolation, a day of obscurity and darkness, a day of clouds and blackness, a day of the Trumpet and alarm against the strong Cities, against the high Towers, and against mighty warriors that their blood shall be poured out as dust, & their flesh made as the dung; it must necessarily follow, that the time of war is the time of woe, yea, of weeping and wailing, and great lamentation of young and old, rich & poor, women and children, babes and sucklings.

[Reason 2] Secondly, great is the benefit of peace, and many are the blessings that come with it and ensue after it. If then peace be a great benefit, then must war needs be acknowledged to be a great want, and a fearful judgment. The peace of a State, is as the health of a body of strong constitution: therefore war is a dangerous disease in anybody political, whē it cannot be purged and washed without blood. We see how *Moses* among the blessings that shall come upon Israel and overtake thē, reckoneth up peace in their borders,*I will send peace in the Land, and ye shall sleep, & none shall make you afraid, and the sword shall not go through your Land.* If there be but a iarie in a private house, or a strong faction in any society, it threateneth the ruin thereof. If an house or Citty be divided against it self, it cannot stand. If a kingdom be divided against it self, it is brought to naught. But when God giveth peace and rest to his Church, many blessings come with it and great contentment on all sides, and in all estates; especially the free liberty of the Gospel with the preaching and professing of it, which we should account as the life of our lives. Seeing therefore, on the one side, War is the just wages of great sins; and on the other side, peace bringeth with it many blessings of all sorts, spiritual and temporal, we conclude, that many are the miseries of war.

The uses are in the next place to be thought upon, and application •o be made of this Doctrine. [Use 1] First, let us pray earnestly to God, and call upon him faithfully, to keep from us both wars, and the rumors of wars, and continue peace in our borders, with the free & public use of the Gospel, to us and to our posterities: that there may not be the voice of lamentation lifted up in our streets, weeping & mourning, and great howling, *Rachel weeping for her children, and would not be comforted, because they were not.* Mat. 2, 18. Ier. 31, 15. We live in a plentiful and well-peopled Land, no Nation under heaven is more populous. This is a blessing of God, as *Moses* declareth, Levite. 26, 9. Likewise Proverbs 14, 28: Yet many times we repine at his mercy, we think the Land will be too little for us, and that we shall not be able to live one for another. He can make room enough for us, if he once send ye bright weapons of war, and the glistering sword of the bloody enemy among us. He can make fewer of us and turn our Land into briars & thorns, and make it a place of Salt-pits and Nettles. *Then shall a man nourish a young Cow and two Sheep:and for the abundance of Milk that they shall give, he shall eat Butter.* The number of men shall then be so small, tha• a few beasts shall be sufficient to nourish the remnant abundantly. Then shall seven women take hold of one man, saying: *We will eat our own bread, and will wear our own garments, only let us be called by thy name, and take away our reproach.* Let us therefore in this great increase of the land and store of people, acknowledge his mercy, let us rejoice in the society one of another, and pray that we taste not the bitterness of war, & that there be no slaying with ye sword, no shedding of blood, no

carrying into captivity. This the Prophet teacheth, Ps. 144, desiring God to continue his benefits toward his people, the fruit of the womb, the filling of store-houses, the increase of sheep, & the quietness of peace, Psal. 144, 12, 13, 14, 15. *That our sons being as the plants growing up in their youth, and our daughters being as the corner stones, may be the building of the temple: that our corners may be full, and our Oxen strong to labor: that there be no invasion nor going out, nor no crying in our streets: O blessed are the people that be so, yea blessed are the people whose God is the Lord.* Where we see, the Prophet prayeth, and directeth us to pray, that there may be no taste of the sharpness and misery of war, nor we know the assaulting of our Cities, nor going out to warfare, that there may be no sorrow of heart, no weeping of eyes, no wringing of hands, no shriking of voices among us. Were it not a woeful and lamentable thing, to see fire without mercy, and without quenching, consuming houses, eating up all things, and sparing nothing? How much more to see, and hear, and feel the affliction of war, when all things are in confusion and combustion? For, this is one great mischief and bitterness of war, that all things are holden to be lawful, and all men make themselves to be lawless. There is no regard of right or equity, of shame or conscience, when many times the soldiers are as hungry as wolves, as cruel as Tigers, as fierce as Lions, as merciles as Bears robbed of their whelps, which spoil in the evening, and leave not the bones until the morning. Liberty is oppressed, good men fear, evil men expect, knowing it is best fishing in troubled water; if there be any place free from tumult, at least there is none void of suspicion and free from jealousy; few then are to be trusted, and none assured; all things in confusion, violence, spoiling, blood, murders outcrying, and nothing else before our eyes, but a lamentable face of all calamities & extremities. The Prophet *Zacharias,* describing the golden days of a peaceable life, w^c^ should be given to the Israelites when they were returned from captivity, saith; Zac. 8, 4, 5. *There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age; and the streets of the City shall be full of boys & girles playing in the streets thereof.* Then is the mouth of the people filled with laughter, and their tongue with joy, Psal. 46, 9. *When the Lord maketh wars to cease unto the end of the world, he breaketh the bow, and cutteth the spear, & burneth the Chariots with fire.* But in the time of war, and in the day of battle, all things are turned topsie-turuý, all things lie open to sacking and pillage, to insolency of soldiers, to desire of revenge, and to most horrible accidents. Then we are constrained to see and lament the slaughter of men, the ravishing of women, the deflouring of virgins, the spoiling of goods, the robbing of houses, the taking of prisoners, the breaking of laws, ye defacing of justice, the intermission of sowing, the innovation of estates, the subversion of realms, the desolation of countries, the violation of religion, the destruction of Cities, the effusion of blood, the suffering of famine, and sometimes the extremity of eating children, and always the overthrowing of all order and honesty. Who is able to recount & rehearse the great horror and fear, the sorrow and mourning, the weeping and lamentation, the seditions, tumults, outrages, villainies, insurrections, conspiracies, calamities, dangers, difficulties, and the miserable train of infinite miseries and maladies that war bringeth with it? No marvel therefore, if *David* preferred the pestilence before the sword, 2 Sam. 24, 14. desiring *that he might fall into the hands of the Lord, because his mercies are great; and not fall into the hands of man, whose bowels of pity are instruments of cruelty.* Let us therefore pray earnestly and fervently unto God, that we may not have experience of these

troubles, nor endure the violence of this fire, and entreat him to continue a gracious God to us and to our posterities forever. This we see fruitfully and profitably practiced by the people of Israel, when the Lord for their idolatry threatened to deliver them no more out of the hands of their enemies, and bad them cry unto the gods which they had chosen, that they might save them in the time of their tribulation: they said unto the Lord, *We have sinned: do thou unto us whatsoever please thee, only we pray thee to deliver us this day from our enemies,* Judge. 10, 10, 11, 12.

Secondly, let us learn by the horror of the [Use 2] sword, and trouble of war, to be thankful for our long peace and prosperity, and pray for ye continuance thereof among us. We may sit everyone under his Vine, and under his Fig-tree; we may rest in peace in our gardens and Orchards, reasoning of the ways, and conferring of the word of the Lord, whilst many of our neighbor-Nations are shaken and tossed with the tempest of wars, and all things round about us are in an uproar. Let us desire God to spare them, and be touched with a feeling of their sorrows. And if there be such fearefulnes and devouring in the sword, let us cast off all dissensions and debates, let us cut the cords of all contention, and live peaceably as brethren one with another. Hereunto the Apostle *James* persuadeth, ch. 3, 15, 16. & 4, 1, 2 *This wisdom descendeth not from above, but is earthly, sensual, and devilish: for where envying & strife is, there is sedition & all manner of evil work.* From whence are wars and contentions among you? Are they not hence, even of your pleasures that fight in your members? Let us take heed we give no occasion of contention, nor sow the seeds of division, which in time to come may yield a comfortless crop of cares and conf sions. *Let us not go forth hastily to strife, lest thou know not what to do in the end thereof, when thy Neighbor hath put thee to shame.* Pro. 25, 8. It is in vain to desire considerations and conditions of peace, when we have laid the foundations of war: like as the bow being drawn, and the Arrow discharged, it is too late to wish it may do no hurt where it falleth. For after that the coals of contention be once kindled, there is no long expectation for the fire to flame, and burn amaine with a swift course, even as when a cloud is gathered to his thickness, the storm of rain that hath been long in breeding, is ready to fall and disperse it self. It belongeth to all wisemen to foresee a mischief before it happeneth, & it is the reward of men unhappy to lament it when it is once felt. The counsel is without fruit that cometh after the fact; it is too late to apply the remedy when the evil is happened. The soldier serveth to no turn, that beginneth to march when the battle is done. The Medicine that is ministered out of time, worketh not to the benefit of the Patient. It is too dangerous to broach a vessel of poison, and have the virtue of the Antidote or counter-poison uncertain, or far to seek. A smoke suffered long to continue, conceiveth a spark, a spark of fire let alone ingendreth a flame, and the flame burneth without mercy and measure. Let us therefore resist the first beginnings as it were the first motions of malice and strife. Small things increase by concord, great things fall and come to ruin by discord and disunion. We must therefore desire peace, and follow after it albeit it seem to fly from us, let us pursue it with all our strength vnt•l we overtake it & bring it home as a blessing into our own houses and habitations: as a man of war concludeth, 2 Sam. 2, 26. *Shall the sword devour forever? knowest thou not that it will be bitterness in the latter end? how long then shall it be ere you bid the people return from following their brethren?* As if he should say, If we shall join

army against army, and forces against forces, we shall fall down on every side, one brother shall devour and destroy another without pity and compassion. This serveth to reprove those that provoke to ba•tell without cause, and delight in war as in a matter of sport and play, who delight to shed blood as water. Thus speaketh *Abner* Captain of the host, 2 Sam. 2, 14. *Let the young men now rise and play before us.* Whereby we see, that murder is made as a game & pastime to laugh at. Let every man live contented with his own estate. Great is the benefit of contentation. Beware of ambition and aspiring thoughts. The power of many rising suddenly to heighth and Soueraignty, taketh end with a ruin more sudden. They are like to a tree that groweth till he cometh to his height, and then is plucked up by the roots in a moment. The heavy stone commonly ouerwhelmeth it self with his own weight. Whosoever coveteth the fruit, and never considereth the height of the tree whereon it groweth, let him take heed that whiles he laboreth to climb to the top, he fall not with ye boughs which he clasps and embraceth with both his arms. It is the part and property of a wise man, to consider always his own estate: whereas the vain ambitious man liveth for the most part in the remembrance & contemplation of those things which make him to forget himself. Let us therefore all labor in our places to quench this thirst, before it do grow to be as a dropsy that can never be cured, especially it standeth great men of high callings upon (even ye greatest men of highest callings in hand) to look to this swelling of the heart (an evil whereunto they above all other are most inclined) that they lift not up their hearts against their Brethren, neither forget that they are mortal and frail men.

Lastly, seeing the sword respecteth no person, neither old nor young, neither learned nor [Use 3] unlearned, but destroyeth father and son, maketh the wise widow, and the child fatherless; it is our parts when we see such judgments present or imminent, to humble our selves unto God, to desire him to remove the fearful noise and rumor of war: and in the mean season, to pray that we may use our peace aright, lest he bend his Bow, and shoot his Arrows, and draw his glittering sword upon us. We see how *Hezekiah* when he saw the host of the King of Ashur, sought ye Lord carefully, and prayed unto him to fight their battles, 2 Chro. 32, 20. & 20, 3. so *Jehoshaphat* when a great multitude banding themselves together, came against him, set himself to seek the Lord, reconciled himself to him, asked counsel of him, & proclaimed a Fast throughout all *Judah.* Thus the Prophet, Lam. 5, 20. considering that the strong men were trodden down, and the enemy rejoiced at their trouble, prayeth unto God, because the sword devoured without, and the people were led into captivity; *Behold (O Lord) how I am troubled: my bowels swell, mine heart is turned within me: for I am full of heaviness, the sword spoileth abroad as death doth at home.* We live (as yet) in great plenty and prosperity, we enjoy life and liberty, we sleep quietly in our beds, and rest in our houses in peace; we hear not the sound of the trumpet, the clattering •f armor, the fury of the enemy, the noise of gunshot, the cry of the wounded; we see not the blood of the slain on the right hand, and on the left hand; we know not what the misery of slavery and slaughter meaneth; we do not behold our Cities besiedged, our Countries wasted, our Towns entrenched, our walls b•tter•d, our houses fired & consumed; blessed be the great name of our most gracious God therefore, for evermore. Let us then take heed that we abuse not these mercies and good things of Almighty GOD, lest he take them away from us in his fierce wrath and

indignation. O, that there were in us wise hearts to consider these things, whilst we dwell safely in these our houses and habitations, and before the enemy approacheth ne•e unto us, and casteth a trench about us. But if we provoke God and make war with him, how can we have peace with men? how can we look to live in safety any longer with our wives and children? This our Savior hath set down, and with •ears taught the Jews long before their destruction came upon them. For when he came near and beheld the City, he wept for it, and passionately said, Luk. 19, 41, 42, 43, 44. *O, if thou haddest even known at the least in this day, those things which belong unto thy peace! But now are they hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, & keep thee in on every side, and shall make thee even with the ground, and thy children which are in thee: and they shall not leave thee a stone upon a stone, because thou knowest not that season of thy visitation.* Let us apply these things unto our selves, and if we desire to live peaceably with men, let us first seek to be at peace with God; and if we would be reconciled to our brother, let us in the first place be reconciled to our God, and then all things shall speak peace unto us.

[Verse 29. *Woe be to thee Moab: O people of Chemosh, thou art undone: he hath delivered his sons which escaped, and his daughters into captivity to Sihon king of the Amorites.*] Here the Poet rhetorically turneth his speech to the Moabites, describing their foolish confidence in their dumb Idolles, Psal. 115, 4, 5. *Which are the work of men's hands, which have eyes and see not, ears and hear not, they have a mouth and speak not, noses and smell not, hands & touch not, feet and walk not, neither make they a sound with their throat; they that make them are like unto thē and so are all they that trust in them.* The Nations of the Gentiles had multitudes of gods, and every Nation his several Idol-go•: As *Chemosh* was the idol of the Moabites, *Baal* of the Chaldeans, *Ashteroth* of the Sidonians, *Moloch* of the Ammonites, *Rimmon* of ye Syrians, *Dagon* of the Philistines. These are false gods, and had the godhead or divine nature falsely ascribed unto them, who were not able to save such as did worship them, as the author of this song here declareth, *He hath delivered his sons and daughters to captivity, and was not able to deliver them out of the hands of Sihon king of the Amorites.* For as the Israelites cried for fire to come from heaven from morning to noon, *O Baal hear us:* so no doubt did ye Moabites for deliverance from their enemies, cal to their idol *Chemosh, O Chemosh hear us,* but there was no voice, nor any to answer, so that they fell into the hands of the Amorites, and received no profit or benefit by their idol service. Here then we see, how the idolatrous Moabites, worshipping a false god, and trusting in their great Idol, are defeated and destroyed. Hence we learn, That Idolaters lie open to judgment. The worshipping of Images, howsoever it be coloured with false reasons, is the true cause of God's judgments. We see here how the Moabites were rooted out of their Towns and Cities for this sin. Hitherto come the threatenings of the Prophets against the Nations by *Isaiah,* chap. 46, 1, 2. and Ier. 46 & 44, 7, 8. for their idolatry. We see in Judge. 2, 11. when Israel committed idolatry, & began to cleave to strange gods, and forsook the Lord God of their fathers, God sold them into the hands of their enemies, so that they could no longer stand before them. This was the destruction of *Jeroboam* the son of *Nebat,* that made Israel to sin: and of *Jehu,* who set up idolatry after he had destroyed it. This was the cause that the wrath of God brake in upon the Israelites, when they had erected the golden

Calf, which sin was revenged with a grievous and horrible slaughter. Hereunto also the Prophet hath relation, Psal. 106, 34, 35. *They destroyed not the people as the Lord had commanded them, but were mingled amongst the heathen, and learned their works, and served their Idols, which were their ruin.* Thus we see, how idolatry turneth to the destruction of the idolater.

The Reasons follow. First, God is the husband [Reason 1] of his Church, and can no more abide to have his honor and worship communicated to any other, then the husband any partner or fellow in his love. Prov. 6, 35. *•ho cannot bear the sight of any ransom, neither will he consent, though thou augment the gifts.* Idolatry therefore is spiritual whoredom, and God is a jealous God of his honor and glory, and will not suffer the same to be given to any other, Isaiah 42 8. Exod. 20, 5. This is notably declared, and worthily expressed by the Prophet *Hosea,* where the idolatry of the Israelites is resembled to the adulterous and whorish woman, that doateth upon her lovers, that forsaketh the guide of her youth, and forgetteth the covenant of her God: *Their mother* (saith ye Lord by his Prophet) *hath played the Harlot, she that conceived them hath done shamefully, &c.* As then God is the husband of his C•urch, so our spiritual worship is as a certain marriage of our souls consecrated unto the Lord: & therefore all false and forged worship is spiritual whoredom and adultery toward him. To this purpose speaketh *Hosea,* ch, 2, 19, 20. *I will marry thee unto me forever: yea, I will marry thee unto me in righteousness, and in judgment, &c.* Thus also the Prophet *Jeremiah* speaketh, ch. 2, 2. *Thus saith the Lord, I remember thee with the kindness of thy youth, and the love of thy Marriage, when thou wentest after me in the wilderness in a Land that was not sown.*

Secondly, Idols are the works of men's [Reason 2] hands, whether they be of Silver or Golde, they are the work of the Founder: or whether they be carved or graven in stone or timber, they are the hand of the workman: or whether they be wrought in blew silk, or purple, Jeremiah 10, 9. *All things are made by cunning men.* Hereupon it followeth, that they that depend upon them, and seek help of them, do seek help of flesh, and do make stocks and stones their god, and therefore they cannot prosper, but shall be confounded. This the Prophet *Hosea* testifieth, chap. 8.8, 9. *Israel is devoured, now shall they be amongst the Gentiles as a vessel wherein is no pleasure: for they are gone but to Ashur, they are as a wild Ass alone by himself, Ephraim hath hired lovers.*

The Uses are in the last place to be observed. [Use 1] First, this teacheth that the idol is vain; yea, vanity it self. Howsoever the idolater be enamored of it, and greatly dote upon it, yet it shall be a broken reed, which in stead of staying him that leaneth upon it, breaketh in his hand, and the shiuers thereof serve to wound him that leaneth thereon. For if it could deliver any, it should save them th•t have their hope and confidence in it. But such are deceived and deluded to their destruction. This the Prophet Ier. 3, 23, 24. & 10, 15. witnesseth at large in sundry places, *Truly the hope of the hills is but vain, nor the multitude of mountains, but in the Lord our God is the health of Israel: for confusion hath devoured our fathers labor, &c.* Hereunto cometh that saying, Isaiah 44, 9, 10. *All they that make an image are vanity, and their delectable things shall nothing profit: and they are their own witnesses that they see not, nor know, therefore they shall be confounded who have made a god, or molten an Image that is profitable for nothing.* They are not therefore lay-men's books, neither have any profitable use, but an

abhominable abuse, being vanity and the work of errors, in the time of their visitation they shall perish. The Assyrians were famous, or rather infamous for Idols, and great boasters of thē; yet the Prophet showeth they should come to confusion: hereupon the use is inferred, what profiteth the Image? For the maker thereof hath made it an Image and a teacher of lies, though he that made it trust therein, when he maketh dumb Idols: woe unto him that saith to the wood, Awake; and to the dumb stone, Arise up, it shall teach thee: behold, it is laid over with gold and silver, and yet there is no breath in it. Thus the vanity of Idols is set out by the destruction of the Idolaters.

[Use 2] Secondly, let them labor to see their own blindness. It is a great judgment of God upon thousands and ten thousands in the world, that worship the works of men's hands, and yet think themselves wise. We see also the preposterous and disordred desire of the children, to follow the idolatrous ways of their parents: whereupon it cometh to pass, that they excuse their sin by the example of their parents; and because they were borne in it, they are resolute to die in it, never examining how their religion standeth with consent of the Scriptures. Thus we see, that all idolaters are blind, and because they say they see therefore their sin remaineth. This the Prophet teacheth, Isaiah 42, 17, 18, 19. *They shall be turned back, they shall be greatly ashamed that trust in graven Images, and say to the molten Images, Ye are our gods. Hear ye deaf, and ye blind regard that ye may see. Who is blind, but my servant? or deaf, as the messenger that I sent? Who is blind as the perfect, and blind as the Lord's servant?* If therefore we would not grope in ignorance, as the blindeman that g•opeth in the dark, let us fly Idolatry, and keep our selves from Idols.

Lastly, let us bless and praise the name of [Use 3] God, whē he delivereth his people from idolatry, to serve him purely and sincerely. Let us ever be mindful of his mercy, and walk as a thankful people redeemed out of so great a thralldom. This sacrifice of praise we see required in the Prophet: for having set down the folly & vanity of Idolaters, who cut down a Tree, warm themselves with part thereof, roast their meat with another, and with a third part make a god and worship it make it an Idol, and bow unto it, pray unto it and say *Deliver me, for thou art my God:* he acknowledgeth God's great mercy in forgiving these sins of the people, Isaiah 44, 21, 22, 23, *Thou art my servant, O Israel forget me not: I have put away thy transgressions like a cloud, and thy sin as a mist, &c.* Behold the beastliness and brutishness of these god-makers, not much unlike ye Romish idolaters, who knead their dough, & of one part they make bread, and a god of the other. If this be the dot•ge of idolaters, we have great cause offered unto us, to magnify the mercy of God toward us, that hath freed us from such devilish devices of the false worship of God. He hath restored to us the true worship of God according to his holy word, he hath rooted out the Idols that were set up to be adored, he hath given us the Scriptures in our mother tongue, he hath free•d us from the burden and bondage of the Popes Decrees and Decretals, he hath pulled down the great idol of the Mass, and hath abolished the manifold heresies and corruptions of false Doctrine. What shall we now render to the Lord for all these tokens and testimonies of his love toward us, but take up the cup of salvation, and praise with tongue and heart the name of God, acknowledging his only goodness in delivering us from the bondage of Idolatry; and laboring to bring forth ye fruits of his Gospel, to his glory, and our own comfort in Christ Jesus.

32 And Moses sent to search out Iaazer, and they took the Towns belonging thereto, and rooted out the Amorites that were there.

33 And they turned and went up the way toward Bashan: and Og the King of Bashan came out against them, he and all his people to fight at Edrei.

34 Then the Lord said unto Moses, Fear him not, for I have delivered him into thine hand, and all his people, and his Land: & thou shalt do unto him as thou didst unto Sihon the King of the Amorites, which dwelt at Heshbon.

35 They smote him therefore, and his Sons, and all his people, even until there was none left him: so they inherited his Land.

Hitherto we have spoken of the first Enemy overcome by the Israelites, to wit, *Sihon* King of the Amorites: the second enemy w[c] they subdued is *Og* the King of *Bashan,* an enemy more mighty and terrible then the former. For he was one of the race and posterity of the gyants, at whose sight the scoutes and espials sent out to serch the land were afraid, and despaired of inhabiting and inheriting of the land, and weakened the hearts & hands of the people as appeareth in the 13. chapter of this book, *We came into the Land whither thou hast sent us, and surely it floweth with milk and honey: nevertheless, the people be strong that dwell in the Land, and the Cities are walled & exceeding great: and moreover we saw the sons of Anak there.* And more plainly and particularly *Moses* describeth this King, Deuter. 3, 11. *Only Og the king of Bashan remained of the remnant of the Giants, whose bed was a bed of Iron: is it not at Rabbah among the children of Ammon? The length thereof is nine cubits, and four cubits the breadth thereof, after the cubit of a man.*

Now the more mighty and monstrous t•is Giant was, the greater occasion had the Israelites to ascribe the victory to God, and to give him the glory alone. And the Prophet singleth out these two enemies by name, Deu. 29, 7. Psal. 135, 11. & 136, 19, 20. *Sihon* the King of the Amorites, and *Og* the king of Bashan, above all other kings, and in the meditation of God's mercy delivering them into their hands, stirreth up the people to praise y[e] name of God: which showeth that they were enemies greatly to be feared, and such as brought great terror unto the Israelites, yet no power can prevail ag•inst God, *There is no counsel, nor wisdom, nor understanding, nor strength against the Lord.The horse is prepared against the day of battle, but salvation is of the Lord.* The land of Bashan was a fertile & fruitful soil, commended in sundry places of the Scripture: it was a goodly mountain abounding with rank and rich pastures, yielding cattle of great bone and bigness, and flourishing with sundry commodities, which kindled a desire in the two Tribes and the half, to have it given them in possession. Wherefore *Moses* commending the bountifulness of God toward his people, Deut. 32, 14. showeth, *that he gave them butter of Kine, and milk of Sheep, with fat of the Lambes and Rams fed in Bashan.* And *David* to express the lustinesse and loftiness, the pride and

presumption of his enemies, resembleth them to ye mighty bulls of Bashan, fed to the full in most fruitful pastures. *Moses* knowing the goodness of the soil, the strength of the Cities, and the malice of the enemies, sendeth out his scouts and espials, to search out the situation of the places, and the purposes of the persons that inhabited therein; and having taken Iaazer, he marched toward this Bashan whereof we speak. The king aduertised of the matter, and understanding the drift and design of the Israelites, cometh forth to meet them, and to hinder their approach to his Towns and Dominions, thinking his safety to consist only in his weapons, forgetting that all mortal things are mutable, and the end of war uncertain, and providing more for revenge, then for his own defense. Hereupon *Moses* before he made an head against the enemy (as it should seem) made a stand to know the will of God, whether he should fight with them in ye place, and whether God would deliver them into their hands. The answer of God showeth, that they were greatly afraid, and stood in need of comfort: wherein consider, first the Commandment of GOD, *Fear not your enemies:* Secondly, the reason rendered to encorage thē, *I will deliver all your enemies into your hands:* which is amplified by a like example, and by the former experience which they had of the mercy of God in the destruction of *Sihon* king of the Amorites. After this comfort and raising up of their hearts that began to shrink, they joined battle, they fought with the king of Bashan, they overcame their enemies, and put them all, men, women, and children to the sword, and possessed his Land as he did the Land of the Amorites. Thus God gave them a joyful victory, who had before determined the destruction of *Og,* even while the giant thought nothing of the hand of God against him: and who is it that knoweth what God intendeth against him in heaven, while he offendeth him, and sinneth against him on the earth? The Lord that sitteth in Heaven, seeeth the wickedness of man's heart abiding on Earth.

[Verse 33. *And they turned and went up the way toward Bashan: and Og the King of Bashan came out against them, &c.]* We see here another judgment of God upon another enemy of the Church, and the mercy of God in his overthrow, after the destruction of the former enemy. God could have brought them together, and bound them in one bundle to be cast into the fire, but they are destroyed one after another: some in the days of *Moses;* others are reserved for *Joshua* who succeeded *Moses* in the government of the people. We learn hereby, That the enemies of God and his Church are not consumed in a moment, but wasted and consumed in the providence of GOD by little and little. True it is, God is able to rain down fire and brimstone, snares and stormy Tempests upon them, he is able to bring them unto nothing at once with the breath of his mouth, when once the Coals of his wrath and indignation are kindled; but it is his pleasure to wast and consume them one after another: now one, and then another, that sin against him. This *Moses* declareth unto the people of Israel, Deut. 7, 21, 22, 23. Isaiah 9, 22. The Prophet *Amos* setteth down the dealing of God in the destruction of his enemies, chap. 9, 10, 11. So that God brought not all his judgments upon them at once, nor discharged the whole volley of shot against them together, but one punishment came in the neck of another, & the first was overtaken of the second, and the second of the third. The like may be said of the plagues which God brought upon *Pharaoh* and the rest of the Egyptians, he did not draw out his arrows, and empty his Quiuer at once, but wasted the Land, consumed the fruits, smote the cattle, and destroyed the inhabitants one after another: some were

destroyed with hail; some were slain by the destroyer, others were drowned in the red Sea: these came not altogether, but as a softly fire consumed them, or as a lingering disease pined them away by little and little, until they came to utter ruin.

The Reasons remain to be considered. First, [Reason 1] God will not root them out at once, to the end, that by them he may try the faith, & exercise the patience of his servants. There are none that have received to believe, but God will have thē proved, to declare to themselves, and manifest to others, what is in their hearts. No marvel if others be oftentimes deceived in us, and are ignorant of the secrets of our souls, seeing we our selves know not thoroughly our selves, until we have ended and endured trial. For such we are indeed as we are in the time of temptation. Therefore *Solomon* teacheth in the Proverbs, chap. 24.10. *If thou be faint in the day of adversity, thy strength is small.* Wherefore, it is necessary, that so long as we live in this world, we should be kept in a continual exercise of faith, of prayer, of repentance, and of obedience: as the Lord speaketh evidently in the book of Judges, chap. 2, 20. *Because this people hath transgressed my covenant which I commanded their Fathers, & hath not obeyed my voice, therefore will I no more cast out before them, any of the Nations which Joshua left when he died; that through them I may prove Israel, whether they will keep the way of the Lord, to walk therein or not: So the Lord left those Nations, and drove them not out immediately, neither delivered them into the hand of Joshua.*

[Reason 2] Secondly, the people of God trespass against him, so as the Lord cannot root out their enemies together, but leaveth some among them, as we saw before, the Nations were left among the Israelites, to be as snares in their paths, whips in their sides, and thorns in their eyes, because they transgressed ye Covenant that God had made with their fathers. So the Prophet speaketh, Psal. 81, 13, 14. *Oh that my people had hearkened unto me, and Israel had walked in my ways, I would soon have humbled their enemies, and turned mine hand against their adversaries.* Likewise *Moses,* among the curses and judgments denounced against such as are disobedient to the laws of God, Leu. 26, 18, 21, 24, 28, showeth, that when he hath chastened and corrected us for our sins, yet if we go forward to despise his ordinances, & our soul abhor his laws, he will punish us seven times more, according to our sins. And if we proceed to walk stubbornly against him, he will then bring seven times more plagues upon us, & walk stubbornly against us in his anger.

The Uses of this Doctrine remain to be considered, & are not to be passed over. First, [Use 1] this teacheth, that the prosperity of the wicked, cannot assure them of the favor of God, nor secure thē from his punishments. It showeth indeed the patience and longsuffering of God toward the vessels prepared to wrath, to make them without excuse: but when they have filled up the measure of their sins, they shall know that GOD hath not forgiven or forgotten them. This the Prophet teacheth, Psalm. 50, 19, 20, 21, and 73, 6, 7, 18. *When thou seest a thief thou runnest with him, & thou art partaker with the adulterers: thou givest thy mouth to evil, and with thy tongue thou forgest deceit: thou sittest and speakest against thy brother, and slanderest thy mothers son. These things thou hast done, and I held my tongue, therefore thou thoughtst that I was like thee, but I will reprove thee, and set them in order before thee: O consider this, ye that forget God, lest I tear you in pieces, and there be none that can deliver you.* And in another place it is declared,

that albeit the wicked be malicious, speaking wickedly, talking presumptuously, and setting their mouth despitefully against heaven; yet GOD hath set them in slippery places, and cast them down into desolation. Wherefore, whensoever we see the wicked prosper and flourish, and the glory of his house to increase, let us not conceive evil of God, as though he loved unrighteousness, or favored the sins of men, nor think that the wicked shall escape: therefore *Elihu* saith, Job 35, 15, 16. *Although thou sayest to God, thou wilt not regard it, yet judgment is before him, trust thou in him; yet his anger shall visit the evil, and call them to an account with great extremity.*

Secondly, let them not set their hearts upon [Use 2] evil, *But let them seek the Lord while he may be found, let them forsake their wickedness & ungodliness, and return unto the Lord, that he may have mercy upon them, who is very ready to forgive,* Isaiah 55, 6, 7. What maketh many sin against God, but a vain confidence and presumption to escape the judgment of God? What maketh them to put off the evil day, & to make a league and covenant with death, but the abuse of God's patience, who doth not presently punish them? This the wise man teacheth, Eccl. 8, 11, 13. *Because sentence against an evil work is not executed speedily, therefore the heart of the children of men is fully set in them to do evil: but it shall not go well with them, he shall be as a shadow, because he feareth not before God.* Albeit therefore they seem to sin scot-free, and without punishment, yet the greater patience appeareth to be in God, the greater destruction is reserved for them. Even as whē the shadow groweth to be longest, then the light fadeth and departeth soonest, and the night approacheth nearest: so when God hath waited a long time for our conversion, & the ungodly flatter themselves in their sins, thē suddenly is the wrath of God revealed from heaven against all ungodliness and unrighteousness of men: so that the greater ye stay & delay of his judgments hath been, the heavier will the stroke fall upon them. The punishment is prolonged, it is not forgotten. Their judgment is coming, and sleepeth not, it gathereth force in going. The higher the axe is lifted up, the slower it striketh, but the deeper it pierceth into the wood. If then God do not by and by smite the offender, and strike him in the profaneness of his wicked heart, let us not be secure and continue in sin: God doth not at once make hauock of his enemies, but bringeth them to judgment one after another. Wherefore let us conclude with the saying of the Prophet, *Say ye, surely it shall be well with the just,for they shall eat the fruit of their works: woe be to the wicked, it shall be evil with him, for the reward of his hands shall be given him.*

[Use 3] Lastly, as the bodily enemies of the Church shall be wasted with lingering & long lasting judgments, so shall it be with the enemies of our souls. The spiritual enemies of our souls and of our salvation, are not brought under our feet at once to trample upon them, and to triumph over them, they are brought in subjection by little & little. For as these enemies are cast down, so our sanctification ariseth. As the Corn which the husbandman soweth, before it can come to ripeness, and yield a plentiful increase, must first take root, shoot into a blade, and spring up by little and little, till it bring forth an ear: so is it with the grace of sanctification and newness of life. *The kingdom of heaven is like to a grain of mustardseed, which a man taketh and soweth in his field,which indeed is the least of all seed: but when it is grown, it is the greatest among Herbs, and it is a Tree, so that the Birds of heaven come and build in the branches thereof. Again, the Kingdom of heaven is like unto Leaven, which a woman taketh, & hideth in three*

pecks of Meale, till all be leavened. So is the work of God, little and small in the beginning, it is as a building that goeth slowly forward, there must be much sweating and toiling about it, there must be great laboring and hammering before we can bring it to any greatness. The more we increase in grace, waxing strong in faith, firm in hope, and constant in our profession, *The more do we grow to be conquerors through him that loved us.* 2 Cor. 4, 16. Let us always fight against sin, watching in prayer, *fervent in spirit, rejoicing in hope, patient in tribulation, cleaving to that which is good, procuring things honest in the sight of all men: and the God of peace shall tread Satan under our feet.* Rom. 12, 11, 12, & 16, 20. Let us always in this life look for enemies, and prepare to with-stand them; let us stand on our watch-tower, and descry the approaching of them. Let us *know that our adversary the devil, goeth about like a roaring Lyon, seeking whom he may devour, and be strong in the grace which is in Jesus Christ.* Here is not the place of triumphing, but the place of fighting. No man is crowned, except he strive as he ought to do. The husbandman must labor before he receive the frui•es of the earth. We must die with Christ before we can live with Christ. We must suffer with him, before we can reign with him. So long as we live in this life, we are soldiers and live in warfare, we must not dream of the victory before the combat. If we will here skirmish with our enemies, putting on the whole armor of God, the day shall be ours, we shall win the field. Here is our comfort, that when this corruptible shall put on incorruption, and this mortal hath put on immortality, then shall be brought to pass the saying that is written, 1 Cor. 15, 54. *Death is swallowed up into victory, which is the last enemy that shall be subdued.* If we be the children of God, and are escaped from the bondage of corruption, if we cast off Satan and his temptations, we must never think to live in rest, but look for him to buffet and batter us, that he may re-enter the Fort, which he hath forsaken. We must be content sometime to take a foil, and to have the Bucklers and Wasters driven to our heads, yet so as our stepping back, should be but to recover the greater force and strength. They indeed that have not a lively faith in the Son of God, nor have given their names to their Captain, to serve in the wars, against the flesh, the world, and ye devil, do not know at all, but are altogether ignorant, what the suggestions of the flesh, & allurements of the world, and the temptations of the devil do mean. They strive not, they fight not, they resist not, they overcome not: they understand nothing what killing & conquering meaneth. This our Savior teacheth in the Parable, Luke 11, 21, 22. *When a strong man armed, keepeth his Palace, the things that he possesseth, are in peace: but when a stronger then he cometh upon him, he taketh from him all his armor wherein he trusted, and diuideth his spoils.*

Verse 34. *Thou shalt do unto him, as thou didst unto Sihon, King of the Amorites, which dwelt at Heshbon.* In these words is an illustration and amplification of the promise of deliverance, and assurance given them to prevail, drawn from a present and comfortable experience, which they had of the power of God in subduing *Sihon,* King of the Amorites. As if the Lord should have said unto them, Why do ye shrink and hang back, when ye should make an head against them, & look them in the face? What though this King be puissant and of great stature, of the race of those mighty Giants? Have ye forgotten my power? And do ye not remember what I did to *Sihon* King of the Amorites, how I gave him, his people, and his Cities into your hand? Have ye not experience that I give the victory to whom I will? Is my hand

shortened, that it cannot help? Nay, be of good comfort, & assure yourselves I will not leave you nor forsake you, but as you have overcome those that have hitherto stood against you, so ye shall see your desire upon all your enemies. Whereby we learn, That the experience of God's former favor, casteth off fear, causeth affiance in him, and assureth future grace to come from him.

Among other means to work faith in him and a resting our selves in his promises, the blessed experience and comfortable proof which we have had of God's mercies toward us in former times, is one of the chiefest to cause us still to trust in him, and evermore to call upon him in our necessities. We see this proved unto us in sundry Psalms of the Prophet, as Psal. 4. *Hear me when I call, O God of my righteousness: thou hast set me at liberty when I was in distress, have mercy upon me, and hearken unto my prayer.* Where the Prophet reasoneth from the time past, to the time to come, and entreateth God to hear him, because he hath already had mercy upon him. The like ground of his assurance we find again, Psal. 22, 9, 10, 11. *Thou diddest draw me out of the womb, thou gavest me hope even at my Mothers breasts, I was cast upon thee even from the womb, thou art my God from my Mothers belly: be not far from me, because trouble is near, for there is none to help me.* In these words we see how the Prophet by benefits past, assureth himself of deliverance from dangers present, and in time to come. As if he should say, seeing I was committed to thy providence and protection so soon as I was borne, and came into the world, when I could not feed and defend myself, and seeing I have hitherto received so many benefits from thee, do not now depart from me when affliction is at hand, and when there is none beside to help. So the same Prophet layeth the foundation of his hope, expecting mercy from God, upon the consideration of God's dealing with him before, as in the third Psalm, verse 4, 7, where being combred and compassed with a wonderful number of adversaries revolting from him in the conspiracy of *Absalom,* he gathereth comfort to himself of God's present aide, from the experience he had felt before, saying; *I did call upon the Lord with my voice, and he heard me out of his holy Mountain: O Lord, arise, help me my God, for thou hast smitten all mine enemies upon the cheek-bone, thou hast broken the teeth of the wicked.* This is farther confirmed and strengthened unto us, in *David's* faithful behavior, going to encounter with the uncircumcised Philistim, 1 Sam. 17, 34, 35, 36, 37. *Thy servant kept his fathers Sheep, and there came a Lyon & likewise a Bear, and took a Sheep out of the flock, and I went after him and smote him, and took it out of his mouth; and when he arose against me, I caught him by the beard and smote him, & slew him: so thy servant slew both the Lyon and the Bear: therefore this uncircumcised Philistim shall be as one of thē, seeing he hath railed on the host of the living God.* Whereby it appeareth, how he strengtheneth his faith by the experience y^{t} he had in time past, of God's helping hand, nothing doubting, but the same God that had preserved him from the iaw of the Lyon, and the paw of the Bear, would keep him in this single combat with that Champion that defied Israel. This the Apostle *Paul* also concludeth, 2 Cor. 1, 9, 10. *We received the sentence of death in our selves, because we should not trust in our selves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver us, in whom we trust, that yet hereafter he will deliver us.*

The Reasons follow. First, his gifts are freely and frankly bestowed, he never repenteth [Reason 1] of them, he never changeth nor altereth that which is gone out of his mouth, he

giveth liberally, and reproacheth no man. Therefore the Apostle saith, Rom. 11. *The gifts and calling of God are without repentance:* so that whom he loveth, he loveth to the end, and where he hath once shown mercy, he will persevere in in his kindness, and he that hath begun his good work in us, will perfect the same unto the day of Jesus Christ. He never waxeth weary of well-doing, but delighteth in the works of mercy. When the Lord would reveal to *Abraham* the father of the faithful, his decree touching the destruction of Sodom, he maketh this the reason and motive to move him unto it, because he had begun already to show him mercy: *Shall I hide from Abraham my servant that thing which I do, seeing that Abraham shall be indeed a great and mighty Nation, and all the Nations of the earth shall be blessed in him?* Gen. 18, 17, 18. If then he never repent him of his gifts that he hath bestowed, nor reuoketh the riches of his graces that he hath granted; Then we see, that the giving of one gift assureth that a multitude shall follow after, as *Leah* said, *A company cometh.*

Secondly, he is merciful to his enemies, and [Reason 2] them that hate him, to such as never seek after him, or the knowledge of his ways: he maketh the Sun to shine, and the rain to fall upon the godly and ungodly: yea, his mercy stretcheth to the beasts of the field, and the fowls of the air. *He prepareth showers for the earth, he maketh grass to grow upon the Mountains, he giveth to beasts their food, & to the young Ravens that cry.* Psal. 147, 8, 9, and 36, 6, 7. He saveth man and beast; so that we may boldly say; *How excellent is thy mercy, O Lord; th•refore the children of men trust under the shadow of thy wings.* He is merciful to our bodies, in him we live, and move, and have our being, he hath given us life and breath; much more therefore will he be the GOD of our spirits, and maintain our spiritual life with the continuance of his graces, and sending fresh supply of his Spirit, after he hath once given us faith, and wrought our conversion; he which hath vouchsafed some portion, as it were the first fruits of his mercy, will add greater store of mercy unto it, as it were store upon store, and heaps upon heaps.

The uses are next to be considered. First, [Use 1] we learn from hence, to acknowledge his great mercy, that maketh mercy the seal of mercy, and one grace as the pawn & pledge of receiving and obtaining a new grace. O the unspeakable mercies of God, who can sound the bottom of them, or who can ascend up to the height of them! Can any tongue express, or heart conceive this goodness of God, teaching us to draw an argument from his first mercy to a second, and from a second to a third, always to arise from one degree to assure another, & to conclude a farther proceeding from the first beginning? What man or woman hath not received thousands, and ten thousands of mercies from the Father of mercies, and much consolation from the Father of all consolation, and thereby so many comforts to his own soul, to assure him that he will never forsake him? so that we may boldly, & with a cheerful heart, say, Lord be merciful to us, because thou hast begun to be merciful: we have received much mercy, therefore continue thy mercy toward us, not because we have been good and profitable servants to thee, or have deserved thy favor, but because thou hast been gracious to us. If our own works, if our obedience, if our righteousness were to be made the ground & reason to persuade the Lord to have compassion on us, we should build upon a weak and sandy foundation, our comfort were gone, and our hearts should fail us. For we know our own wickedness, and our sins are ever before us. But since former mercies are arguments of further mercies, and the granting of one grace, is a key to unlock the ga e, and open an

entrance for the rest to follow; since the first love is a testimony and token of more love to be shown and continued; we abound with such arguments to move his Majesty, blessed be his Name for them, whereby we may be assured that he will add mercy to mercy, and favor to favor. Thus we see how fruitful the loving kindness of God is, always producing more, as one Corn increaseth an hundred fold. This was the stay and staff of *Paul* the Apostle, when he was in danger of death, and was brought unto his answer; *At my answering no man assisted me, but all forsook me: I pray God that it may not be laid to their charge: notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles should hear, and I was delivered out of the mouth of the lyon: & the Lord will deliver me from every evil work, and will preserve me unto his heavenly Kingdom, to whō be praise forever & ever, Amen.* 2 Ti. 4, 16, 17, 18.

Secondly, it is a special comfort to the afflicted when they are fallen into diverse temptations. [Use 2] For when the Tempter cometh unto us, and persuadeth us that God hath cast us off forever, and that we are none of his, tempting us to despair of his mercy, and suggesting unto us our unworthiness: let us record and recount God's former mercies, taking sweet comfort therein, and stirring up our selves to prayer, with assurance to be heard. If he go about to persuade our harts by a strong illusion, that we are not effectually called, or freely justified and elected, or endued with faith, and therefore shall be certainly condemned: let us never yield to Satan, nor to his Angels, neither to their helpers & assistants, the flesh and the world. When we are enticed to commit sin, yield not to the subtleties and suggestions of the devil, but fly from it, and follow after the contrary virtue very earnestly. When he calleth to our remembrance our sins and falls past, let us cal to mind the remembrance of God's mercies past, and rest in them as in a Sanctuary or place of refuge against all the storms that Satan raiseth, and the floods that he sendeth to sink our soul in the gaping gulf of hellish despair. So long as God bestoweth upon us one drop of mercy, let us never doubt of his great goodness to be continued toward us and to dwell in us forever. Wherefore the Apostle *Paul* saith, *We rejoice in tribulation,knowing that tribulation bringeth forth patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.* This is an excellent & notable virtue, to be thoroughly acquainted with God's providence & dealing toward us, wrought in us by patience, & to have experience of his continual eye watching over his. Now we can say to our endless comfort in this manner: God hath kept me from many dangers, he hath blessed me with many graces, he hath assisted me against many enemies, I will therefore still trust in him, and depend upon him; thus one benefit draweth on another. From this experience we have a certain hope of his mercies to be continued toward us, and are assured of the truth & constancy of God's promises, and of his good will toward us: so that in all tribulations and afflictions we must consider with our selves the former benefits of God, and from them gather new hope of the continuance thereof, whose mercy is a Fountain that never can be dry, but springeth up to everlasting life, and as a Tree that is always green, and yieldeth the sauory fruits of righteousness.

Thirdly, this Doctrine teacheth a notable [Use 3] difference between God and man, in bestowing of benefits. We see men are soon weary of their liberality, & cannot abide continual beggars.

It is not so with the Lord our God, rich in mercy, abundant in kindness, and plentiful in redemption toward all that call upon him. The more bold we are in asking, the more bountiful he is in granting. It is a common thing in the richer sort, to check a man for often craving, and to upbraid and reproach the poor with those things they have bestowed upon them, as when they say, Why do you always come to me, and beg of me? I have given you this and that, at this time, and at that time, in such and such a place; ask no more of me, for if you do, you shall go without. Thus do men reprove and reproach for often demanding. But see the different dealing of God to our endless comfort unto the faithful, be doth never upbraid his benefits, he is not unwilling to grant, he refuseth no man's person, he giveth liberally and bountifully to all that come unto him. This is also a singular comfort to the weak conscience and afflicted soul, whē he is tempted to reason thus, Will God hear me, or respect me? Will he show his loving countenance toward me a grievous sinner, a miserable and wretched sinner, a silly and simple soul? Ask boldly of him, he reproacheth none, as the Apostle *James* teacheth, chap. 1, 5, 6. *If any of you want wisdom, let him ask of God, who giveth to all men liberally, & reproacheth no man, and it shall be given him.* The oftener we ask, the better we are accepted. The more we do desire, the more always we do obtain. He chargeth us to call upon him in the day of trouble, and assureth us of our deliverance, Psal. 50, 15. He would have all come to him that are heavy laden, with promise to be refreshed and eased. This is a notable encouragement to all persons to fly unto God, not to run to Saints or Angels, which neither can hear us, nor give any gifts unto men. Let us always be ready to crave of him, & praise him for his mercies received, seeing they assure more unto us, as we see the Apostle doth, who having experience that God had delivered him, and gathering from thence, that God would deliver him, breaketh forth into this thanksgiving, *To whom be praise forever and ever, Amen.* 2 Tim. 2, 18.

Lastly, let us not stand in fear of any enemies [Use 4] that rise up against us, and conspire to hinder the peace of the Church, and stop the passage of the Gospel; when God beginneth to take the cause of his people into his own hand, and smiteth any of his enemies on the iaw-bone, the rest are reserved to the like destruction. For wherefore doth God punish his adversaries, and enter into judgment with them? Wherefore doth he visit them, & strike them down with his right hand? Is it only to take vengeance on their sins, & to show his justice in their confusion? No, it serveth for the comfort and consolation of his servants, that howsoever God be patient, yet in the end they shall not escape. This did *Joshua* the Captain of the Lord's host, teach the people and men of war, chap. 10, 24, 25, when they had brought out those Kings unto *Joshua* which they had taken, he called for all the men of Israel and said unto the chief of the men of war, which went with him, *Come near, set your feet upon the necks of those Kings: and they came near and s•t their feet upon their necks. And Joshua said unto them, Fear not, nor be faint hearted, but be strong, and of a good courage• for thus will the Lord do to all your enemies against whom ye fight.* Where we see, that as God destroyeth not all the enemies of his Church at once, but singleth out some, that ye rest might have a time of repentance: so

if the rest despise the riches of his b•untifulnes, patience, and longsuffering. *Not knowing that the bountifulness of God leadeth them to repentance,* Ro. 2, 4, they shall be bound up in the same bundle, and be cast into the fire, as the Tree that being spared, brought forth no fruit.

[The Lord said unto Moses, Fear him not, for I have delivered him into thine hand, and all his people, and his Land.] This King of Bashan was a strong and dreadful enemy, descended (as we have shown) of the race of the Giants, mighty in body, fearful to behold, terrible to the Israelites, as may appear by the comfort ministered unto them. For God never exalteth and raiseth up in vain, he never willeth any to cast off fear, where no fear is. From hence we learn, That the enemies of the Church are not to be feared. Howsoever such as set themselves against the people of God be many & mighty, growing in strength, excelling in malice, raging with cruelty; yet must not God's servants be fearful and distrustful by dreading the power of men, but always rely upon God, keeping faith, and a good conscience, depending upon him in life and death. Thus did the Lord strengthen the feeble heart of *Hezekiah,* when *Rabshakeh* with his bold and blasphemous mouth had •ailed upon the strength of Israel, and had proudly threatened the King and his people, that they should be compelled to eat their own dung, and to drink their own water: *Be not afraid of the words which thou hast heard, behold I will send a bl•st upon him, and he shall hear a noise, & return to his own Land, and I will cause him to fall by the sword in his own Land,* Isaiah 37, 6, 7. And afterward, chap. 43.1, 5, when the people of God were grievously oppressed by their bitter and bloody enemies, so that they were robbed, spoiled, snared, thrust and thrown into Dungeons, fettred in prison-houses, and every way evilly entreated; he speaketh unto them on this manner, *Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not, for I have redeemed thee, I have called thee by name, thou art mine: fear not, for I am with thee.* So Christ forewarning his Disciples what entertainment they should find in the world, Mat. 10, 26, 28, and how hardly they should be tried; as to be betrayed, hated, persecuted, imprisoned, scourged, railed upon, and in the end brought to their end, he prepareth them to this duty, and repeateth it oftentimes, *Fear them not.* And the Apostle *Paul,* after he had earnestly instructed the Philippians to grow in all graces, & to lead their conversation worthy the Gospel of Christ, he remembereth thē of this point, *In nothing fear your adversaries,* Phil. 1, 18 Answerable to these precepts, are the worthy practices of the faithful. Hereunto cometh the example of *Moses,* Heb 11, 27, when he led the people of Israel out of Egypt, notwithstanding the threatenings and bloody words of *Pharaoh,* he feared not the fierceness of the King, but endured a constant maintainer of the Church of God, & ceased not to encourage the people aga•••• their enemies, whose hearts failed and q•••led when they were pursued and overtaken by the Egyptians. Likewise, the three servants of God being threatened by that great Tyrant *Nebuchadnezzor,* to be cast into the fiery Furnace, were not daunted or feared by his high power & fierce displeasure, but answered him; *We are not careful to answer thee in this matter.* Dan. 4, 15. This appeareth at sundry times, & upon sundry occasions in *David,* whē he waxeth bold and courageous in the Spirit, & saith, *I will not be afraid for ten thousand of the people that should beset me round about.* Psal. 3, 6.

[Reason 1] The reasons follow. First, God is with his people. If he be with them, shall we fear any to be against them? If we have a protection from the Prince, shall we fear the face of the subject? If the Lyon fight for us, shall we fear the fly or the worm, y^{t} are weak in strength?

This is the reason urged by the Lord in the Prophet, *Fear not, for I am with thee,* Isaiah 43, 5. Now God is with us by his power and providence. If we consider these things that are in God, as his general & special providence, which guideth and overruleth all things for the glory of his Name, and the benefit of his children, the holy meditation hereof ought to remove from us all distracting and distrustful fear. When Christ had dissuaded his Disciples from the fear of men, he saith; *Are not two Sparrowes sold for a farthing, and one of them shall not fall to the ground without your Father? Yea, the hairs of your head are numbered,* Math. 10, 29, 30. And indeed the cause why in trouble we faint and fail for fear of men, whose breath is in their nostrils, and whose malice is limited, is, because we distrust God's promises and providence, which is indeed a fearful sin. Again, if we consider that God is with us by his power, which being endless & infinite, is able to redress & repress the greatest tyrant and tyrany in the world, we shall find nothing more available to keep us from the excessive fear of weak man, seeing he can restrain them when it pleaseth him. This the three servants of God acknowledge in their danger, *Behold, our God whom we serve, is able to deliver us from the fiery Furnace, and he will deliver us out of thine hand, O King.* Dan. 3, 13.

Again, let us have our conversation without [Reason 2] fear, in regard of the persecutors themselves, and the power which they have. For consider the difference between that which God can do, and that which man can do. The most vile and cruel tyrant that breatheth out threatenings and slaughter against the Saints, when he hath done his worst, and raged to the utmost, when he hath disgorged all his malice, and quenched his thirst in blood, can go no further but to kill the body; but God can go further, who hath the keys of hell and death. Nay, these enemies cannot so much as kill the body or touch the skin with all their power, without the will of God, as our Savior speaketh to *Pilate,* when he boasted of an absolute power in his own hands to bind or loose, to crucify, or to absolve, *Thou couldst have no power at all against me, except it were given thee from above.* John 19, 10, 11. This is that reason which Christ himself expresseth, Mat. 10, 28. *Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*

Thirdly, the enemies shall be destroyed. [Reason 3] They fight against God, they fight against his people, & therefore they cannot prosper. True it is, they may for a time prevail and proceed in their evil enterprises, and God may for a season use them as his Rod, to try the faith of his children; but when he hath used them as instruments to bring his judgments to pass, they shall prevail no longer. This consideration served to encourage the people of Israel, when *Pharaohs* host pressed upon them, and marched toward them: *Fear not, stand still, & behold the salvation of the Lord, which he will show to you this day; for the Egyptians which ye have seen this day, ye shall never see them again: the Lord shall fight for you, therefore hold you your peace.* Exod. 14, 13, 14.

The uses remain to be stood upon. First, this teacheth, that the child of God must be [Use 1] a man of valor and courage, and as a mighty man of war, not to be daunted with any terror to forsake his faith & a good conscience: but such an one as is able by the fortitude & power of Christ, to undergo all trials, to over-stride all dangers, to overcome all enemies, and to triumph over all things that oppose themselves against their peace. So then the godly,

whose faith overcometh the world, are not only soldiers, but valiant soldiers, and victorious conquerors. The Apostle having commended *Moses,* that he forsook Egypt, & feared not the fierceness of the King, addeth this withal, *For he endured, as he that saw him which is invisible.* Some were racked, tempted, tormented, burned, stoned, & would not be delivered. A wicked man is a very dastard and coward. He feareth every creature, which is a great judgment upon him that will not fear God. The darkness of the night, the solitariness of the place, the falling of a leaf, the crawling of a worm, the flashing of the lightning, the cracking of the thunder, the guilt of conscience doth terrify them. But the godly are endued with true fortitude & magnanimity of mind, springing from the grace of faith, *and are bold as a Lyon,* Prov. 28, 1, they are resolved of God's presence with them, and of his providence over them, being ready to say with *David, The Lord is my light and my salvation, of whom shall I be afraid? The Lord is the strength of my life, whom then shall I fear? Though an host pitched against me, mine heart should not be afraid.* Psal. 27, 1, 2, 3. This made the Apostle, when he heard that bands and afflictions abode for him in every Citty, to say, *What do you weeping and breaking mine heart? For I am ready, not to be bound only, but also to die at Jerusalem, for the Name of the Lord Jesus.* Acts 21, 13. The faithful indeed walk thorough ma•y temptations, on the right hand, and on the left, and enter into many combats; yet they sh•nne not the brunt of the battle, nor fear to loke the enemy in the face, nor shrink back from the push of the P•ke, because they have put on the whole armor of God, and have their hearts settled, and their heads co•ered in the day of trial. Therefore the Apostle exho•teth, that *we should be strong in the Lord, and put on the whole armor of God, that we may be able to stand against the assaults of the devil, & to resist in the evil day.* Eph. 6, 11, 12, 13. It is not enough for us to provide armor, and to have it lying by us, as we see men in •heir houses have Pikes, and Halberts, Corslets, and Muskets, hanging by the walls, waxing rusty through want of use: but we must put them on, and buckle them about us: we must always have our loins girt, & our lights burning, having on the breast-plate of righteousness, taking the shield of faith, and drawing out the sword of the Spirit, which is the word of God. Neither is it sufficient to defend us, to put on armor, but we must put on the whole armor of God. We must be armed from top to toe, and leave no part unarmed and vnguarded, lest the enemy espye his advantage, and work our destruction. We must be armed within and without, before us and behind us, in soul and in body, in tongue and ear, in head and heart. For if Satan *(who as a roaring Lyon seeketh whom he may devour)* find us in any part or member naked, & vndefended, we lie open to him to surprise us at his pleasure, and to bring upon v• swift damnation. *David* was armed with the armor of God, being a man after God's own heart; bu• because whē he saw the beauty of *Bathsheba,* he made not a covenant with his eyes not to lust, Satan ensnared him to commit folly. At another time, leaving his ears unarmed, and setting them open to the false information and accusation of *Z••ba,* he was drawn away to pervert justice, and to betray the cause of the innocent, and to condemn the just without hearing. So four ear be at any time unarmed, it is ready to hear and receive, and believes slanders & false tales against our brethren. If the Helmet of salvation do not cover our head, if ye toong be not fenced, the devil will set th• on work, to devise evil slanders, and to publish them to the disgrace and discredit one of another. *Jonah* was a man of God, and a Preacher of repentance to the Ninevites; yet because he left his tongue unarmed, and did not set a watch before his mouth, he brake out into an

open and insolent contempt of God, saying, *I do well to be angry unto the death,* chap. 4.9. Seeing therefore, we are compassed about with such an army of enemies, that watch all occasions, and seek all opportunities against us, they are greatly deceived, that make the life of a Christian to be an easy and idle profession, & take the Gospel to be a profession of liberty: (as ye enemies of the grace of God object against us) for it may cost us dearly, even the resisting unto blood, and the forsaking of all earthly commodities, that the woe•ld holdeth in greatest price. Let us therefore as wise builders, sit down and cast our accounts before hand, what our work may cost us. For such only as continue to the end, shall be saved.

Secondly let us go boldly forward in the [Use 2] duties of our calling. The Church of God is not always in one state. Sometimes it liveth in quiet and peaceable times, when the Gospel is publicly preached & professed, taught & received with liberty of meeting together, & with freedom of conscience, without opposition or gain saying, as by the blessing of God it is among us. Sometimes the truth of God is resisted, the professors are persecuted, the Gospel is suppressed and oppressed by the rage of the enemy, the faithful are slain and put to death with all kind of cruelty. Notwithstanding let us not fear their fear, neither be troubled, but sanctify the Lord in our hearts, & be ready always to give an answer to every man, of the hope that is in us, with all meekness and reverence. So then the godly should not fear the threatenings of the ungodly, nor so be troubled as thereby to abstain from such necessary duties, as their callings do lead and direct them unto; but on the contrary, make the Lord their fear and their dread, and make a bold confession of the precious faith they conceive, as those that labor to maintain a good cause with a good conscience. Let us all go forward with courage and constancy in our callings, let us perform with diligence the duties laid upon us; and albeit crosses do cross us in the way, and many dangers meet us, we must not shrink back, but stand fast, and go forward in our profession. This should be in all Magistrates, that are as the God's of the earth, and the Ministers of justice, they must be men of courage, to perform the duties of their calling, Exodus, chapter 18, verse 13: they must be endued with the spirit of power, and of godly boldness, to go through with every good work with a constant resolution, and not stand in fear of any man, considering that the cause is the Lord's which they handle. They must call and compel others to walk in their duties, that so the sword of the Magistrate may be joined with the word of the Minister. This should be also in all Ministers of the Gospel, though the power of man rise up against them, they must depend upon him that is highest in power. This Christian courage appeareth to have been in the Apostles, when they were persecuted & imprisoned for preaching in Jesus Name the resurrection from the dead; considering the multitude of enemies, the assembling of the Rulers, the corruption of *Pilate,* the malice of *Herod,* the cruelty of the Pharisees, the rage of the Gentiles, & the tumult of the people, they prayed, saying; *Now O Lord, behold their threatenings, and grant unto thy servants with all boldness to speak thy word.* And this generally should be practiced of all the godly that have in mercy received to believe, they must go forward in their holy faith and obedience, and arm themselves against the temptation and fear of restraining their liberty, of losing their goods, of laying down their life: and when men persecute us for embracing the faith, and professing of godliness, we must remember

God's care over his servants, and his special providence over them that fear him, with the most blessed end that shall certainly follow, to wit; the kingdom of heaven, and an exceeding weight of glory.

Lastly, seeing the godly must lay down all [Use 3] fear which the wicked seek to cast upon them for righteousness sake, let us labor truly to fear God. For if we may not stand in fear of men, let us know whom we ought to fear and reverence, even the Majesty of God, fearing to offend him, as a good child feareth his Parents, as the Prophet teacheth, *A son honoreth his father, and a servant his master: If I be a Father, where is mine honor? If I be a Master, where is my fear, saith the Lord of hosts?* Mal. 1, 3. This fear is the beginning of wisdom, as the wise man showeth, Prov. 1, 7, for this fear the holy man *Job* is exceedingly commended in the Scriptures: & this fear should be stronger in us to keep us from sin, in respect of God, then in respect of mē. This is the use directly made by the Prophet *Isaiah,* chap. 8, 11, 12. *Say ye not, a confederacy to all them, to whom this people saith a confederacy, neither fear ye their fear, nor be afraid of them: Sanctify the Lord of hosts, and let him be your fear, and let him be your dread.* Where we see, that having removed from them the false fear of men, he planteth in them the true fear of God: having shown where it should not be, he teacheth where it should be: having declared what fear is evil: he toucheth the remedy. The ready way to take from us the fear of men, & dangers that may fall upon us from men, is the fear of God. For whosoever feareth God aright, he will not provoke him to wrath for fear or love of any creature, knowing that God is stronger and mightier then all, and assuring himself that if God be offended no creature is able to secure him and safeguard him from danger of judgment Again, whosoever hath God his friend, shall not need to fear man to be his enemy. If then we seek to fear God with all our heart above all things, we shall be free from the immoderate and excessive fear of the mightiest enemies. But if we do not fear to offend him, we shall be constraind always to tremble at the least occasion, and to fear the wicked, the devils, death hell, and damnation. Every storm of troubles shall be able to overturn us. Let not our hearts therefore be troubled, let us rest in God, and believe in him. Let no danger drive us to deny h•m, lest we be denied of him in his kingdom. And let us consider the heavy punishment determined and reserved for all distrustful and fearful men which shall fear man more then God, and so make ship-wrack of faith and a good conscience, they shall be punished with unbelievers, with the abhominable, with murderers and whoremongers, with idolaters and liars, in the Lake which burneth with fire and brimstone.

CHAP. XXII.

1, AFter the children of Israel departed, and pitched in the plain of Moab, on the other side of Jordan from Ierico.

2 Now Balak the son of Zippor, saw all that Israel had done to the Amorites.

3 And the Moabites were sore afraid of the people, because they were many, & Moab fretted against the children of Israel.

4 Therefore Moab said unto the Elders of Midian, Now shall this multitude lick up all that are round about us, as an Ox licketh up the grass of the field, and Balak the son of Zippor, was King, &c.

5 He sent messengers therefore unto Balaam the son of Beor to Pithor (which is b• the River of the Land of the children of his folk) to call him, saying; Behold, there is a people come out of Egypt, which cover the face of the earth, and lie over against me.

6 Come now therefore, I pray thee, and curse this people, for they are stronger then I:) so it may be that I shall be able to smite them, & to drive them out of the Land: for I know that he whom thou blessest, is blessed, and he whom thou cursest, shall be cursed.

7 And the Elders of Moab, and the Elders of Midian departed, having the reward of the soothsaying in their hand, and they came unto Balaam, and told him the words of Balak.

8 Who answered them, Tarry here this night, and I will give you an answer, as the Lord shall say unto me, so the Princes of Moab abode with Balaam.

9 Then God came unto Balaam, and said, What men are these with thee?

10 And Balaam said unto God, Balak the son of Zippor, King of Moab, hath sent unto me, saying:

11 Behold, there is a people come out of Egypt, and covereth the face of the Earth: come now, curse them for my sake, so it may be that I shall be able to overcome them in battle, and to drive them out.

12 And God said unto Balaam, Go not thou with thē, neither curse the people, for they are blessed.

13 And Balaam arose up in the morning, and said unto the Princes of Balak, Return unto your Land, for the Lord hath refused to give me leave to go with you.

14 So the Princes of Moab rose up, and went unto Balak, and said, Balaam hath refused to come.

HItherto we have seen ye prosperous and happy success, which ye Israelites had against three mighty enemies, and the threefold triumph over them. But here ariseth a new enemy, with a new device, or rather a knotte and band of many enemies, to stop their passage, to lessen their multitude, and to weaken their strength. *Moses* therefore first declareth what lets and impediments they had, as blocks lying in their way, and what stopping of their quiet and peaceable proceeding. Thus they meet with many stays, and encounter with many dangers that will dwell in Canaan. They had already ouerpassed many perils, and overcome sundry enemies, now they might begin to look for rest, and to repose themselves in peace and quietness. But see here in the example of the Israelites, as in a glass, the life of a Christian: here is no time long to sit still, here is no place of pleasure, when one danger is past, we must look for another. For when they had overcome some of their enemies, as the Canaanites and Amorites, now the very jaws of death, & the very gates of hell seem to be opened against them, and the devil to pour out, as it were at once, all the venom of his malice upon thē. These hindrances which here they meet withal, are set down in four chapters, whereof some are outward, & some inward, partly from others, and partly from themselves, so that they had missed of their inheritance, both through the counsels & plottings of their enemies, & through their own sins and wickedness, had not God in mercy defeated the one, and pardoned the other.

Touching these hindrances cast in their way; observe first of all the preparation of thē in this chapter: Secondly, the substance of them, and setting of them on work, in the two next chapters following. Lastly, the conclusion of those hindrances, both prepared & employed in the 25. chapter. Touching the preparing and providing of means to stop the Israelites, consider in the first place a seeking and trying to get them: secondly, the obtaining and procuring of them. But first, the occasions of seeking and sending abroad are noted. The Israelites possessed the plain of *Moab. Balak* had heard wha• the Israelites had done to his neighbors the Amorites, their victories bred in him fear, and fear ingendered a very wary proceeding. He saw an huge multitude of them encouraged with their late prosperous success, and lying as Grashoppers upon the earth, ready to eat up all that was round about them, as an Ox licketh up the grass of the field. He thus beholding his neighbors house on fire, nay consumed with the fire, and his own in imminent danger, thought it high time to look about him, and to seek new remedies for those new accidents. For fearing in himself what might be the event, fretting inwardly against his enemies, & doubting the loss of his own kingdom, he resolved not to be idle, but to procure means to work their confusion, knowing, that providing before is better then repenting after, and esteeming it an high point

of wisdom, not at all to trust, rather then afterward vainly to accuse those whom thou hast foolishly trusted.

Now because nothing serveth so fitly to avoid rashness as counsel, and that two eyes see more then one, and three more then two, he associateth unto himself the Midianites his neighbors, bordering upon him, & therefore hopeth, that the nearness of the common danger would easily join them in the same cause. These entering into a confederacy, as brethren in evil, after long aduisement and consultation had among themselves, in ye ende do resolve to join together against Israel, as against a common enemy, thereby to lessen his number, to weaken his strength, & to impair his greatness rising by degrees, who seemed able to eat up the Moabites, to consume their Towns, to possess their substance, & to take both their Cities & substance into their own hands. And because they thought it a great dishonor & disparagement unto themselves, to sue to Israel for peace, and yet find not themselves able to meet him openly in the field, they determine to send to a with & wizzard, who for magic was renowned among the Infidels, that when they could not prevail by help of man, they might overcome by the help of the devil, like unto the desperate resolution of *Juno* in the Poet:

Flectere si nequeo superos, Acheronta mouebo.

that is,

What should I doubtful stand, where ever

I can my friends to make?

Since Heavens I may not move,

yet pits of hell I will vprake.

Thus the wicked forsake God, and go for succor to the devil, and therefore, while they seek to avoid one mischief, they draw upon themselves many. Wherefore, messengers are directed, and great men are sent with great gifts from them of the league to *Balaam,* who in regard of his Citty was of *Pethor,* which *Ptolemy* calleth *Pacor,* lying on the River *Euphrates;* in regard of his Country, he was of *Mesopotamia,* a part of *Syria,* as appeareth in many places. In regard of his profession and practice, he was a Sorcerer and Soothsayer, as we shall see afterward: He was sent for to curse the people, that is, to bewitch them, to weaken them with his charms and spels, that so they might be able to match them, and to encounter with them, presuming upon him (as the Church of Rome do of the Pope) that he hath blessing and cursing in his own sleeve, to apply and use either of them at his own pleasure But we know indeed, that he is blessed whom the Lord our God shall bless, (though the devil and his instruments should throw and thunder out their curses against him) and he is accursed, whom our God shall curse (though all the world should pronounce him blessed.) As for the blessings & cursings of cunning men and women, they are nothing; neither the one helpeth, nor the other hindereth, nay the devils themselves, wholly set upon mischief, cannot hurt us any further then God permitteth. True it is, Satan, and consequently Sorcerers, his slaves and vassals, sometimes do effect great things, as we see in the history of *Job* chap 1, 12, and

in the temptations of Christ, Mat. 4, 5, they exercise their power, not only over the goods, but over the bodies of men, even of the believers; yet without the sufferance of almighty God, they can do nothing. They could not enter into the Swine before they were allowed. *The hairs of our head are numbered. Not a Sparrow falleth to the ground without the will of our heavenly Father.*

When *Bal•am* saw the messengers, that they came not with their hands empty, but brought great gifts, and promised greater, which oftentimes *blind the eyes of the wise,and paruert the words of the righteous;* the covetous wretch thirsted after the wedges of gold. as the wages of unrighteousness, and his heart ran after filthy lucre to curse the people of God, that he might enrich himself, and so to become a cursed instrument to ye cursed counsels that were taken against the people of God: whereas the true Prophets are not beguiled with bribes and led away with gifts, 2 Kings 5, 16. Dan. 5, 17. He desireth of the messengers one nights respite to bring his business to good effect (not able at the present to resolve them) to see whether he could draw the Lord to favor his purposes and proceedings. God appeareth unto him, and asketh him what the men were that came to him; not that God was ignorant, and needed to be taught or in structed what those persons were, but to draw from him a voluntary confession of the matter, which being truly opened and declared, God forbiddeth him to go to the Moabites, because they had a mischievous purpose, and to curse the Israelites, because they were a blessed people. Whē he perceived to his great grief, that God had concluded and determined to continue his mercy and blessings upon his people, which no device of man could diminish, no works of the devil could abolish; the morning being come, he returned an answer to the messengers, and sent them back without their long-hoped desire, excusing himself, that he could not go with them, as himself desired, and as they had deserved at his hands; and having his mind wholly fixed on his reward, he saith, Return back to your Lord; as for me, I desired nothing more then to accompany you, but the Lord hath stopped and restrained my purpose, and will not suffer me to go with you, or to help you. Wherein observe how this covetous hyreling, & false Prophet, being willing to undertake ye work, because of the wages, and to promise his best help, that he might finger the hire, behaueth himself fraudently and unfaithfully (as hyrelings do) mincing the matter, and revealing one part, but concealing another part of the revelation given him of God. For whereas God had said, *Thou shalt not go, thou shalt not curse the people, because they are a blessed people,* denying unto him, as well his purpose of going, as his promise of cursing, he declareth the former, but dissembleth the latter; he showeth to the Princes and Governors, that GOD restrained him from going, but hideth this, that the same GOD had forbidden him to curse the people, together with the reason of it, *That they are blessed,* lest the messengers should be offended, and his expected hire denied & detained.

This is the sum and substance of this division. But before we enter into the handling of the Doctrines offered herein to our considerations (to the end we may clearly see into the meaning of the whole history) it shall not be amiss for us to answer certain doubts and difficulties that arise, as well from the purpose of *Balak,* as from the person of *Balaam.* Some of reverent account in the Church, interpret this history otherwise then can stand with the circumstances of the Text, and the proportion of faith in other Scriptures. For they suppose

that *Balak* sought help of the true God, reverenced his Prophet, and had the seed of religion remaining in his heart. If this were so, why doth he not himself fly to God by prayer? And why doth he not stir up his people to prayer? Why do they not all as one man, join in supplications and intercessions to be helped of God? Why did he require *Balaam* to come with cursings and bannings against Israel, if there were any spark of true piety left in his heart? Again, it is imagined, that *Balaam* was a Prophet of God, and endued with the spirit of Prophesy, to whom GOD used oftentimes, and ordinarily to appear, & so do make him as it were a mean between the true Prophets and the false Prophets, thereby God making himself known among the Infidels, and never leaving himself without witness. Such were the Sybils thought to be, living among the Gentiles, and giving testimony to the truth of God. But we know no such mean between true and false Prophets. For whosoever is not a true Prophet, is a false Prophet: and whosoever is a false Prophet, cannot be a true Prophet of God. He that is of God, is a true Prophet: he that is of the devil, is a false Prophet. Neither doth the delivery and utterance of some truth, make a true Prophet, for then the devil should be a true Prophet, who sometime speaketh the truth, albeit to a sinister end. For he confessed the *Messiah* to be the Son of God, thereby to darken the Doctrine of Christ, and to discredit the power of the Gospel, raising a suspicion that he hath some familiarity & friendship with Christ, & by drawing men to doubt of the truth of our redemption, inasmuch as the devil is a liar from the beginning,, & the father of lying. And touching the Sybils, they carry not any certain credit and authority, being all, or the most part, forged & foysted in, to win credit to the word of God, which needeth not the lies of any, to uphold the truth and authority thereof. For they are brought in, speaking more clearly and evidently, more plainly and particularly of Christ and his kingdom, then any of the Patriarchs or Prophets, then *Moses,* or any that lived after him. *Isaiah* is worthily accounted to be an Evangelical Prophet, prophesying distinctly and determinately of the passion & sufferings of Christ, yet it is as nothing in comparison of that the Sybils express, touching the name and nature of Christ, touching his original & offspring, touching his death and resurrection, touching Antichrist and other enemies of the Church. Now shall we think that God would reveal more to them then to his own Prophets, and the sons of the Prophets? to such as lived out of the Church, more then to all that were brought up in the Church, and sucked the sincere milk of the Scriptures, and had the most sureword of the Prophets, to the which they did take heed, as to a light that shineth in a dark place. Besides, we cannot hold this *Balaam* for any true Prophet, but for a false Prophet, such as *Simon* the Sorcerer mentioned in the Acts: Notwithstanding all the goodly glozes that he maketh, to win himself credit and estimation, whereof we shall speak more afterward. Furthermore, others think that *Balaam* meant his own false gods, when he saith, *Tarry here this night,* [Object.] *and I will give you an answer as the Lord shall say unto me.* And again, *Return into your Land, for the Lord hath refused to give me leave to go with you,* but that he was prevented of his purpose, by the true God appearing unto him. But this conjecture is overthrown by the express words in this place. For the word is *Jehovah,* [Answer.] a name always in Scripture given to the true God only, and never applied to any false gods; yea, the true God was known by his name among the Gentiles, and by it was discerned & distinguished from the Idols of the Nations, which indeed are no God's.

Now that we may attain to the true meaning of this Scripture, and resolve of the right interpretation thereof, I will set down certain rules and conclusions, which concern the matter in question, which being fully determined, and thoroughly descided, the truth will evidently appear to all men, how to carry this whole history, and make one part to agree with another. The first conclusion is, that *Balaam* was a lewd and wicked man. True it is, if we look into his bare and naked words without the matter, and examine his sayings without his practices, he may seem a very faithful and right religious man; yea, a most worthy and notable Prophet. He hath God always in his mouth, and at his fingers ends, he will not resolve the messengers before he have asked counsel at the mouth of ye Lord: if he might have an house full of silver and gold, he cannot go beyond the word of the Lord his God to do less or more: he telleth them he can deliver nothing unto them, but what he receiveth of the Lord. But if we consider the matter aright, and try his fair speeches by the touch-stone of his foul life, and measure his wretched acts with his wicked counsels, we shall easily discern in his smooth carriage, a deep dissembling, and the Lord to be sparingly in his heart, that was abundantly in the mouth. He had a profane mind, & evil meaning, loving the wages of unrighteousness, and being carried away with desire of money (which is the root of all evil) to curse the people of God, as the Apostle teacheth, & therefore he was rebuked by a dumb beast for his iniquity. He also was *Balaks* school-master, and instilled the greatest mischief that might be into his heart, informing him how to subdue the people of God, and teaching him how to lay a stumbling block before the children of Israel, to draw them to spiritual and bodily fornication, when he saw that by his charms he could not prevail against them. And albeit the Israelites were increased as the Fish in the Sea, and as the Stars of Heaven, wherein were many thousand persons that could not discern between their right hand and their left hand, yet he was ready and willing to curse, where GOD had not cursed. And as a wretched death followeth a wicked life, so the justice of GOD found him out lurking among the Midianites, Numb. 31, 8, to verify the threatening of the Prophet; *As he loved cursing, so it fell upon him, and as he loved not blessing, so was it far from him; as he clothed himself with cursing like a raiment, so it entered into his bowels like water, & like oil into his bones.* Psal. 109, 17, 18.

Thus we see, as his life was, so was his death, a cursed beginning, a fearful ending; God swept him away by a violent & sodain death, together with those that set him on work, that as they conspired together, so they might be consumed together. If then he be a wicked man that intendeth to curse the people of God, that hath his heart possessed with covetousness, that loveth the wages of unrighteousness, that layeth a bait and snare to entangle men in evil, that seeketh to draw upon them the wrath of God, and after all is slain by the sword of those whom he intended to destroy, himself falling into the pit which he had digged for others: then the first conclusion holdeth as a certain truth, that this *Balaam* (whatsoever vizard of piety and holiness he pretend and put on in outward show) was indeed a very lewd and wicked man.

The second conclusion is, that *Balaam* was no true servant of God, but an open Idolater. This confirmeth further, and giveth strength to the former point. As he was lewd in his life, so he was corrupt in his religion, one of the idolatrous Gentiles, an alliant from the Common-wealth of Israel, a stranger from the covenant of promise. For whether he were one of the

Midianites, as some imagine, or whether he were one of the Aramites, as we declared before; whether he were sent for, nearer or further off, the conclusion holdeth, that he was none of the Israelites, Rom. 9, 4, to whom pertaineth the adoption of Sons, the Ark of the Covenant, the Tables of the Law, and the service of God. Moreover, when he was come into the presence of *Balak,* Numb. 22, 41, and 23, 1, 2, they both went up into the high places of *Baal,* where that abhominable Idol was worshipped, where no doubt they served *Baal* in the Idols Temple. Besides, it is apparent in the whole history following, that he joined with *Balak* in his idolatrous sacrifices. If then he had not been one of the Idolaters, he would not have gone to that Idol, nor have erected new Altars, contrary to the will of God, who would only be served in the place that himself had appointed.

The third conclusion is, that *Balaam* was a very witch and wizard, a false Prophet, but a true sorcerer, famous, or rather infamous for his devilish magic which he practiced among the wicked and idolatrous Nations. Such a one was *Simon* that sorcerer, mentioned in the Acts of the Apostles, chap. 8, 9, 10, 11, and 13, 6, 8, *who used witch-craft, and bewitched the people of Samaria, saying, that he himself was some great man: to whom they gave heed from the least to the greatest, saying, This man is that great power of God; and they gave heed unto him, because that of long time he had bewitched them with sorceries.* Such a one also was *Elimas,* who was likewise a Sorcerer, a false Prophet, the child of the devil, and an enemy of all righteousness, withstanding the preaching of the Gospel, hindering the hearing of the word, and perverting the straight ways of the Lord. So had this *Balaam,* through his enchantments and superstitious arts, obtained a great name far & near among the Infidels, so that they resorted to him as to an Oracle, and esteemed him as an Angel of God, being able to help or to hurt, to further or to hinder, to bless or to curse whomsoever he pleased. Such were wont to be in great favor and credit with Kings and Princes, as appeareth by the enchanters of *Pharaoh,* Exod. 7, 11, 22, and by the Sorcerers and Astrologians of *Nebuchadnezzar,* Dan. 2, 2, who were oftentimes called into their presence, and brought before them, as men in whom their special delight was, & their confidence reposed. These men, howsoever they were magnified in Princes Courts, and had an honorable name among the Nations that knew not God, yet were profane Prophets of profane men, & the very chaplaines of the devil, practicing charms and coniuring, which by the judicial Law of God was death, Exod. 22, 18.

Thus the Scripture calleth him a Sorcerer in plain terms and express words, Josh. 13, 22. *Balaam the son of Beor, the soothsayer, did the children of Israel slay with the sword, among them that were slain.* The word which the holy Ghost there useth, is *Chosem,* which signifieth one that diuineth by divination, and fetcheth answers from the devil whom they took to be God; and it is one of those eight sorts of witches and practicers by devils, mentioned in the 18, chapter of Deuteronomy. And his very drift and purpose was to curse; that is, to bewitch them, and so to weaken them with his enchantments, that they might be a cursed and detested, a loathsome and forlorn people. So it is noted, that when the Ambassadors came first unto him to acquaint him with the purpose of *Balak, they had the reward of the soothsaying in their hands,* Numb. 22, 7. Yea, when the Lord opened the mouth of *Balaam* to utter his will against his own will, & the truth hath this wretch upon the rack, he confesseth, that all his sorcery and soothsaying could not prevail against God's people, saying; *There is no sorcery against Jacob,*

nor soothsaying against Israel. Numb. 23, 23. This also sundry of the Fathers affirm, that he was famous in art-magic, and mighty in working by hurtful charms, and thereby grew in great estimation among all the people of the East. This likewise is the judgment of *Origen, Gregory, Nissen, Basil,* and others, reputing him as a Prophet of the devil, thinking he had been oftentimes hired for like purposes, & persuading themselves he had made many like experiments of his science in former times. Lastly, the manner of his whole proceeding, in going to fetch diuinations and answers from the devil, and in preparing seven Altars, seven Bullocks, seven Rams, seven sacrifices, is altogether correspondent and answerable to the ancient Discipline of the Magicians, who ascribed a certain kind of heavenly force and virtue unto uneven numbers, as appeareth by the Poet, *Numero Deus impare gaudet,* that is,

A mystery divine it is, that God

Delighted is in numbers that are odd.

This devise proceeded at the first from the Pythagoreans, who made all things to be the resemblance & similitude of numbers, whom *Aristotle* and *Galen* in many places laughed to scorn. Wherefore seeing we have sufficiently proved by testimony of the Scripture, and authority of the ancient Fathers, that *Balaam* was no better then a Witch & Sorcerer, therefore he dealeth in all his actions according to the learning of the Augures and soothsaying, which we will unfold for our better understanding of this History in the last conclusion.

Hitherto we have spoken of the person of *Balaam,* and have discovered his wicked life, his wretched idolatry, his execrable sorcery: we have made it plain, that both *Balak* the King, and *Balaam* the false Prophet, were of the unbelieving Gentiles, without hope in God, without belief in Christ, without taste of religion, without spark or spice of godliness: so that in the next place we will lay down certain rules of the base or bastard religion of these Nations, and upon those cōclusions as upon a sure and certain foundation we will build the interpretation of this place.

Therefore the fourth conclusion shall be, that the Gentiles had and held many gods, & only the people of Israel believed and worshipped one God, to whom *Moses* said; *Hear, O Israel, the Lord our God is Lord only.* Deut 6, 4. When *Solomon* by marrying strange wives, embraced also a strange religion, it is noted that his wives turned his heart after other gods, *So that he followed Ashtaroth the god of the Zidonians, Milcom the abomination of the Ammonites, and Chemosh the Idol of the Moabites.* 1 Kings 11, 4, 5. This the Apostle *Paul* plainly teacheth, 1 Cor, 8, 4, 5, 6. *We know that an Idol is nothing in the world, and that there is none other God but one: For though there be that are called gods, whether in heaven or in earth, (as there be many gods and many lords,) yet unto us there is but one God, which is that Father of whom are all things, and we by him.* Where we see, the true religiō touching one God, is opposed against the superstition of the Infidels, touching the plurality and multitude of gods. Thus then we see, that in the corrupt opinion of corrupt men, they had many gods; some worshipping the Sun, the Moon, the Stars: some the Angels, others Jupiter, Mars, Mercury, Diana, and many such of like sort. For being left to the vanity of their own mind, they gave divine worship wheresoever any divine gift

appeared in any creature, *And so while they professed themselves to be wise, they became fools. They turned the truth of God into a lie,& worshipped the creature instead of the Creator, which is blessed forever: so God gave them up to their hearts lusts, and delivered them up into a reprobate mind, to do those things which are not convenient.*

The fifth conclusion is, that as they believed many gods, so they imagined that every people had his protecting god to be their patron and protection, to store them with blessings, and to preserve them from their enemies. In each Town and City one was chosen to be the *Deus tutelaris,* that is, the Patron of the place: (for every house is a little City, or rather every City a great house. *Uiues his annot. on August. de Ciuit. Dei. lib.* 1. *cap.* 3.) When he was well pleased then they prospered; when he was angry they were overcome & destroyed, as is testified by sundry writers of good credit. Thus do the Papists at this day. For as they call upon sundry Saints for sundry purposes; upon some for the plague, upon others for the safe deliverance of women, upon others for the tempests on the sea, upon others to obtain fair weather, and have a several Saint for every season; so they account them their Patrons, and call them by the name of their protecting gods, as appeareth by *Paulus Iouius* one of their own writers of histories. Thus we see, that the idolatry of our time is indeed and in truth the same with the ancient idolatry of the heathen: so that albeit the names of the Idols be changed, yet ye nature of the idolatry is still retained. Now the truth of our conclusion is evidently collected & gathered out of the Scriptures. Hereunto cometh the reason produced by *Iephtah* to avow the lawfulness of inheriting the Cities of the Amorites which Israel had conquered by the sword, & held by prescription for three hundred years, Judge. 11, 24. *Wouldest not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the Lord our God driveth out before us, them will we possess.* This also appeareth in the description of the wickedness of *Ahaz,* 2 Chron. 28, 23. *In the time of his tribulation did he yet trespass more against the Lord, for he sacrificed unto the gods of Damascus, which he falsely supposed had plagued him, and he said, Because the gods of the Kings of Aram helped them, I will sacrifice unto them, and they will help me; yet they were the ruin of him & of all Israel.* It was the Lord that smote him, not the gods of the Aramites: so that he is deceived in thinking they were holpen by their protecting gods. For such was the wickedness of his profane heart, that he did not acknowledge the hand of God to be gone out against him, but ascribed it to the power of those false gods, and therefore sacrificed unto them to his own confusion, to the ruin of Israel, and to the dishonor of God. Therefore the Prophet before reproved *Amaziah,* 2 Chron. 25, 14, 15, *who after the slaughter of the Edomites, brought the gods of the children of Seir, and set them up to be his gods, and worshipped them, Why hast thou sought the gods of the people, which were not able to deliver their own people out of their hand?* Hereunto also cometh the boasting of *Saneherib* over Jerusalem, 2 Chro. 32, 13, 14. 2 King. 18, 33, 34. *Know you not what I and my father have done unto all the people of other countries? Were the gods of the nations of other Lands, able to deliver their land out of mine hand? &c.* Thus in the heathenish Religion every wood and field had his local gods, without whose good favor no human action could in that place have any happy success, as appeareth in sundry Authors: when *Cambyses* and *Cyrus* departed out of Persia, they besought the gods protectors thereof, to send them forth favorably and with good speed. We see then that Idolaters held this as a certain ground and principle of their religion, that every place, every people, every

Province and Kingdom, had a peculiar god to be their patron and protector, to defend their worshippers, to fight their battles, and to deliver them out of the hands of their enemies.

The sixth and last conclusion remaineth, (which is the chief point to be considered) that is, y^t^ the Gentiles going to war against any nation, used ordinarily to conjure & call up the protecting god of that people, to forsake them and come on their part, promising to bestow either that place on him again, or else a more large and spacious place, so that he should be sure to lose nothing by the bargain. This is recorded at large by *Pliny* in his natural histories, where he saith; The first thing that the ancient Romans were wont to do when they laid siedge to any City, was to bring forth their sorcerers, and by them to call forth the god or goddess which was the patron or patronnesse to protect that place: therefore it was never known and diuulged what god was ye protector or patron of *Rome,* lest some of our enemies should assay to conjure him forth, and so deal with us as we do by them. Hereupon Saint *Agustine* saith, that *It was their predecessors manners,that long ago chased all their great multitude of little gods from the City Altars like so many flies. For where was all this nest of deities when the Gaules sacked the City long before the ancient manners were contaminate? Were they present and yet fast asleep? The whole City was a•l subdued at that time, only the Capitol remained: and that also had been surprised, if the Geese had not shown themselves better then the gods, and waked when they were all isleepe.* And in *lib.* 1. *cap.* 3. *de C••it. Dei,* he saith, *Would any wiseman have commended the defense of Rome unto gods already proved to be unable to defend themselves?* Notwithstanding, saith *Macrobius (lib.* 3. *cap.* 9.) the name of their protector is registered in the books of the ancients, albeit much disagreeing and diuersely dissenting among themselves: some thought him to be Jupiter, some Luna, some the goddess *Angerona:* but others that thought it to be *Ops,* are of better credit. This is also avouched by *Plutarch* a learned Philosopher in his Roman questions; where demaunding the question why it was accounted an heinous & horrible offense, either to ask or to utter the protecting god of Rome, whether it were mad or woman, he answered, That there are certain Charmes and Sorceries, whereby the gods are fetched up, which the ancient Romans using, and thereby prevailing in battle, and drawing the gods of their enemies to their side, they provided by this deep silence of their own Patron, that none should be able to deal with them as they had done to others, nor render unto them the measure that they had measured unto others. And therefore *Valerius Soranus* lost his life for being so bold as to name that name, as *L. Uiues* observeth in his Annotations upon the first book and the third chapter of *S. Agustine de Ciuitate Dei.* This is it which the Poet remembereth in setting down the destruction of *Troy Virg. lib.* 1. *Aenead.*

—Quae fit rebus fortuna videtis,

Excessere omnes adytis, aris{que} relictis

Dij quibus imperium hoc steterat.

That is;

The state of things ye see,

the seats and Temples left alone:

The Altars and the gods whereby

this Empire stood, are gone.

In these words it is observed by the interpreters (*Seruius in lib.* 2. *Aeneid*) that the gods of the Troyans were gone away, and departed from them, and turned Grecian, because to avoid sacrilege they were called forth by their enemies. And *Viues* in his Annotations, *Lib.* 2. *Cap.* 22. *de Ciuitat. Dei,* telleth, that *Seruius* and *Macrobius* think these verses of *Virgill* to belong unto this calling out of the gods, because when as a Citty was besiedged, and the enemy had an intent to raze it to the ground, lest they should seem to fight against the gods, and to force them from their habitations and places of abode against their willes (which they held to be as a most wicked deed) they used to call them out of the besiedged City by the General of the army that did besiedge it, that they would please to come and dwell amongst the Conquerors. So did *Camillus* at the *Veij,* so did *Scipio* at Carthage & Numance, and *Mummius* at Corinth, Hence it is, that *Liuy* the flower of the Roman Historiographers, bringeth in the same *Camillus,* going to the assault of *Veij* a City of Hetruria, praying thus, *Tuo ductu Pythice Apollo, tuo{que} numine inductus pergo ad delendam vrbem Veios, tibi{que} hinc decimam partem praedae voueo: te simul Juno regina quae nunc Ueios colis, precor, vt nos victores in nostram tuam{que} mox futuram vrbem sequare, vbi te dignum amplitudine tua Templum accipiat:* that is, As by thy conduct and divine power (O Apollo) I do enterprize the sacking of the Citty *Ve•o,* so I vow unto thee the tenth of all the booty: and thee I request Queen *Juno,* that sittest as Patron of this place, to accompany us as Conquerors into that City which now is ours, but by and by shall be thine, where thou shalt receive a Temple beseeming thy might and Majesty. And to conclude, if we would yet further understand the order and manner of this Magicall supe•stition, we may read the very form and fashion a• large (which those nations used) in *Macrobius* whom before we recited, *Si Deus,si dea est &c.* that is whether it be god or goddess that have undertaken the guidāce and gardianship of this City and people, we pray and beseech you to forsake this City and people, to relinquish their places, temples, & holy things, and to depart without them; strike ye a fear into the hearts of that people and City, betray them, and come to our side: defend our Armies protect our Cities, & safeguard our Temples &c. This was the charge that was used when they went to the siedge and sacking of any City: and in this manner they prayed, which was made when the Romans as called out the gods of Carthage to come unto them. The like we read in *Appian* also, in his book of the Parthian wars.

I confess I have stood ouerlong in handling and debating these points, which I have laid as the foundation of all that followeth, and serveth to clear such doubts as arise out of the text, and is nothing at all from the purpose of that which we have in hand. For these points, as certain Principles being thus concluded, may easily be applied to our present purpose, and comparing the fashions of the Gentiles with the fitness of the person that the King of Moab chose, and by whom he proceedeth in this practice, we may evidently gather the true sense of this history, and see how the whole matter was carried and conue•ed. For, as the manner of the vnbel•euing N•tions was to sue and seek to the gods of th••r enemies to forsake them, & betake them selves to their side; so *Balaam* being a notable and notorious sorcerer (as we

have proved before in the third Conclusion) worketh by the Principles of sorcery, and intendeth to begin his business and whole action, by calling up the protecting God of the Israelites, which indeed was the true *Jehovah;* as we see in the Chapters following by the words of *Balaam* himself. Besides, we may be the rather induced to receive and believe this truth if we consider that all this sorcery and superstition had his first original and beginning out of the East (from whence *Balaam* came) these were the manners of the men of the east, as appeareth in *Pliny* before remembered, and in others, who excelled all other people in the Art of Magicke: so that the manners and the man arose both of one place. Furthermore, as the sorcerers in Egypt being confounded by the mighty power of God in a base creature, confessed the miracles of *Moses* to be wrought by the finger of God; so when this soothsayer hath assayed at sundry times, and in diverse manners to work his will, in the end he witnesseth with his own mouth. Numb. 23, 23. that there was no sorcery effectual against *Jacob,* nor soothsaying against *Israel.*

Lastly, we may observe how he calleth the Lord his God, verse 18. *I cannot go beyond the word of the Lord my God:* because he knew if he should work anything against Israel, he must do it by their own God. For he doth not use these words as the faithful do in a special feeling of God's favor, and in the particular assurance and affiance of their own faith, inasmuch as he was a covetous wretch, and an old witch (as the Scriptures witness;) but his meaning is, he is the God whom in all this cause I have heed of, and by whō I must of necessity deal withal. He saith no more of him then he would have done of the Idol-god of any Idolatrous people, he would have called him his god, as being the god by whom he must work all his feats. Thus then *Balaam* intending to bewitch Israel, he must by the rules of his own profession conjure up the God of the Israelites, whereupon it was that he deferred the Messengers sent unto him. As if he should say unto them; If I work not by him, ye cannot prevail over his people, he must first be drawn to your side, and afterward ye shall easily obtain the other. Neither let any here object against these things, that *Balaam* was ignorant of the true God, or that it agreeth not to the nature of God to reveal himself to Magicians, and to attend upon their trumpery. For albeit he did not acknowledge him to be the Creator and Governor of the world, by whom all things stand or fall: yet he knew him to be the God of the Israelites, which was sufficient for his purpose: so that he meaneth not in speaking of the •ord, his own false gods, but he consulteth with the true God, as sundry places in this present Chapter make manifest, Numb. 22, 8, 18, 19. as when he saith, *He would answer them as the Lord should say unto him, and that he cannot go beyond the word of the Lord.* So that he asketh counsel of the true God, and receiveth his answer of the true God. And this he doth not as a Prophet of God, but as a Sorcerer. Neither may we think it strange that God should have ought to do with witches and wiz•rds, seeing he giveth answer not only to his own people that cleave unto him, and call upon his name, but to such as are out of the very bosom of the church for his people's sake, sometimes reproving them, sometimes instructing them, sometimes convincing them of evil, and always leaving them without excuse. As here he teacheth *Balaam,* that all his coniurations & enchantments were vain and void, seeing he hath decreed and determined so to continue his blessing unto the end toward the Israelites as that no

device of man, or work of the devil, shall be able to hinder, or lessen, or abolish the same, as we shall see afterward.

[Verse 3. *And the Moabites were sore afraid of the people.*] Having in the former words searched into the meaning of this history, and examined the several circumstances thereof: now let us come to the doctrines that arise out of this division. And first, see the occasion of the Moabites confederating themselves with the Midianites, and the project of them both, in sending out to a cunning man to help them; namely, a sudden fear arising in their hearts, danting all their courage, weakening all their strength, and driving them into despair. Israel was an innocent and harmless people, professing righteousness, abstaining from all wrongs, surceasing from all injuries, for conscience sake, as we saw before when they desired passage through the lands of the Edomits and the Amorites, Numb. 20, 19. Deut. 2, 25. they would not enter into their fields, they would not meddle with their vineyards, they would not drink of their water freely; yet see with what a terror and trembling they were stricken at the approach of the Israelites near their borders. And this was the heavy hand of God upon them, as *Moses* declareth, Deut. 2. *This day will I begin to send thy fear and thy dread upon all people under the whole heaven, which shall hear thy fame, and shall tremble and quake before thee.* Heereby we learn for our instruction, That the enemies of God and his people are many times afraid where no true cause of any fear is. Evil men are often afraid of the people of God, that fain would live in peace. So *Saul* lived in continual fear of *David,* 1 Sam. 18, 15, 29, he was vexed & disquieted in heart, and never in rest, although he we•e harmless, though he sought peace, and ensued after it; yea, the more *David* prospered, the more *Saul* feared him. So did *Pharaoh* and the Egyptians fear the Israelites, when they began to multiply and increase in abundance. Exod. 1.12. Thus *Herod* feared *John,* knowing that he was a just and holy man, reuerencing him greatly, hearing him gladly, & doing many things at his preaching, Mark 6, 20. Thus the high Priest feared the Apostles, and the officers of the people, Acts 5, 26. Whē *Herod* and the rest of Jerusalem heard of the birth of a new King, they were greatly troubled and perplexed in mind. Mat, 2.3. Al these things confirm the truth of this doctrine, & verify the saying of the wise man, *The wicked fly when none pursueth, but the righteous are bold as a Lion,* Prov. 28, 1.

[Reason 1] The Reasons are these: First, because an evil man carrieth in his own bosom a conscience for sin, which striketh and accuseth him, which citeth and summoneth him before the bar of God's judgment seat. Albeit no man can be deposed against him, albeit none can give sentence and judgment against him, yet he carrieth that about him which is instead of all, *Mala men's,malus animus* as the Poet saith; An evil mind, an evil meaning, an evil conscience arraigning him at the Tribunal of the eternal Judge, who shall give to everyone according to his works. It shall serve as plaintiff, witness, judge, and executioner against him. This is confirmed unto us by many examples in the word of God. When *Cain* had slain his own brother, & shed his innocent blood which cried for vengeance unto heaven, the revenging hand of God pursued him, Gen. 4, 10, 12, 17. living as a runagate and vagabond upon the earth, and fearing the sight of every creature to be armed against him: he began to build a City to hide his head, to yield him comfort, to provide for his safety, and to defend him from injury: but there also the justice of God ouertooke him the vengeance of his hand

followd him, and he was driven from that enterprize. The like we see in *Belteshazzer,* Dan. 5.56. when there appeared fingers of a man's hand, which wrote over against the Candlestick upon the plaster of the wall of the Kings Palace; albeit he knew not the substance and signification of the miracle, whether it fore-shown good or evil, yet he carried his witness with him, that could not be bribed or corrupted, so that his countenance was changed, his thoughts were troubled, the joints of his loins were loosed, and his knees smote one against the other. This terror of conscience the Lord fortold as the punishment of sin, Leu. 26, 17, 36, 37. and Deuteronomy 28. verses 65, 66, 67.

Again, no marvel if the wicked be oftentimes [Reason 2] smitten with fear, as with the spirit of giddynesse, because they want the shielde of Faith and the helmet of Hope, which are as two strong Anchors to hold the ship that it be not shaken in pieces with the storms, or dashed on rocks, or drowned in the water, or swallowed in quick-sands. A lively faith in the Son of God is the mother of all true comfort, the peace of the soul, the life of good works, the key of heaven; for being justified by Faith, Rom. 5, 1. *We have peace toward God through our Lord Jesus Christ, and rejoice under the hope of the glory of God. We have not received the spirit of bondage to fear again, but we have received the spirit of adoption, whereby we cry Abba, Father,* Ro. 8, 15. *We have boldness against the day of Judgment, there is no fear in love, but perfect love casteth out fear, for fear hath painfulness and he that feareth is not perfect in love.* 1 John 4, 17, 18. The stronger our faith is, the less is our fear, as one increaseth, the other decreaseth. If our faith be little, our fear is great: as our Savior showeth in the example of his disciples tossed with a tempest on the sea, crying unto Christ, & saying, *Master, save us, we perish,* Mat. 8, 25, 26. who said unto them, *Why are ye fearful, O ye of little Faith?*

Now let us come to the Uses. If this be the [Use 1] nature of the wicked, that he carrieth about with him a troubled and trembling conscience, then a wicked man is a very coward & faint-hearted, being afraid of everything. True it is, there are many who neither fear God nor the devil, who seem to be valiant, to adventure their flesh, and to expose themselves to desperate dangers in fighting and quarrelling, as the manner of sundry Ruffians and swashbucklers is, who fear not to meet any man in the field at any weapon, and for every cross word are ready to give the stab: yet bring these venturous and fool hardy fellows to encounter hand to hand with the enemies of our souls, to wrestle against spiritual wickednesses in high places, and to strive as for life and death against pride & profaneness, against concupiscence of the flesh, and contempt of the word, against idle games of evil report, against our lusts and sins which fight against our own souls, we shall see no child so weak and willing to turn his heels as these Ruffian-like spirits; who albeit they walk with long blades by their sides, or long poles on their necks, and iet up and down as •ords of the earth, ready always to lay the hand upon the dagger, and to pick a quarrel at every word, yet they have not the hand or the heart to strike one stroke, to conquer sin, and the tyrany of the devil in themselves, but yield themselves like slaves and captives to do his will, and are led away to destruction as an Ox to the slaughter. Notwithstanding, this is true valor and manhood, to wound more and more the corruption of the old man. *He is stronger that conquereth himself, then he that winneth a City,* Prov. 16, 32. He is a better man of his hands that overcometh his own concupiscence, then he that hath the upper hand in battle. Let us

everyone learn this use, and apply it to our hearts, that the wicked man, what face soever he set on the matter, can never have a good heart, but standeth in fear of every creature in heaven and earth. Genes. 4, 14. like *Cain* affrighted at the sight of everything, and thinking whosoever findeth them, will slay them. Do they look up to heaven? there they have God their enemy? Do they look down to hell? there they see Satan their tormenter, and his angelles their executioners? Would they take ye wings of the morning, and dwell in the uttermost parts of the sea? they shall find every creature to fight against them, and to conspire their death, and even to groan to be delivered from such an unprofitable burden. The heaven saith, Why do I cover him? The air saith, Why do I yield him life and breath? The water saith, Why do I not drown him as *Pharaoh* & his host? The fire saith, Why do I not consume him as Sodom and Gomorrhah, as the Captain and his fifty? The earth saith, Why do I bear him and sustain him? and not swallow him up, as *Dathan* and *Abiram?* His food saith, Why do I nourish & not choke him? His apparel saith, Why do I warm him? The ground saith, Why do I yield him increase, and bring forth any other crop then thorns and briars, then nettles and thistles? Death saith, Why do I spare him, & not strike him? Hell saith, Why do I not receive him? The sword crieth, Why do I not smite him? Famine, Why do I not pine him? The Pestilence, Why do I not waste him and make havoc of him? The Sun and Moon say, Why do I give him light? His bed saith, Why do I give him rest? Thus every creature is up in arms, and rebelleth against him that rebelleth against God: they sound defiance unto us, and proclaim open war against us, whē we are not at peace with our God. What then? Shall he look homeward, & turn his eyes toward himself? There he findeth and feeleth an accusing conscience as a thousand witnesses against him to whip & terrify him. Howsoever the evil man rejoiceth in his wickedness, and glorieth in his own shame, Deut. 29, 19. howsoever he put away the evil day far from him, and promise peace unto himself, yet a man would not have the heart of a wicked man for a thousand worlds, nor possess his pleasures to have his pains. Thou knowest not the torments of his conscience, when he feeleth the strength of the Law, the terrors of the Almighty, the temptations of the devil, the gripings of death, and the flashings of hell fire: howsoever he seemeth to make a mock of sin, and foolish men, as vain as himself, do flatter him in his sins, *Yet in laughter the heart is sorrowful,and the end of that mirth is heaviness. There is a way that seemeth right to a man, but the issues thereof are the ways of death.* Wherefore, seeing the evil man feareth oftentimes where no fear is, trembling at the fall of a leaf, starting at his own thought, and shaking at his own shadow: we conclude that he can have no true might and manhood in him, but is a dastard, and a coward, in regard of true manhood and fortitude, which are far from him.

Secon• y, it standeth us upon to be at peace with God, and learn to lead a godly life. For so long as we live in our sins, we are as a loathsome carcass and carrion, casting out a filthy favor, and stinking in the nostrils of God. A wretched and profane man, lying rotting and rioting in his sins, is more loathsome to God then any dead body is loathsome unto our senses. So long as we corrupt our ways before him, the Lord hath a controversy with us, and will commence an action against us. And we shall never have true peace with men, nor true peace with our selves, but shall feel the terrors of our own consciences, and be at deadly and dangerous war with our own hearts, until we be reconciled to God. But if we be truly godly

and religious, and be indeed at peace with God, we shall be at peace with others, and with our selves, nothing shall be able to hurt us. For whom should we fear, or whereof should we be afraid? God is become our Father, *Whom have we in heaven but him? and whom can we desire on earth with him?* Psal. 73, 25. The Angels are our attendants, they pitch their Tents round about us to deliver us, they are charged to keep us in all our ways, and to bear us in their hands, that we dash not our foot against a stone. Psal. 34, 7, and 91, 11. *For are they not all ministering spirits, set and sent out to minister for their sakes, which shall be heirs of salvation?* Heb. 1, 14. The Saints in heaven and earth are our fellow-brethren, *so that we are Citizens with •hem of the same kingdom, and of the household of God.* Eph. 2, 19. The Lord Jesus, to whom all judgment is committed, (who shall judge the world with thousands of his Angels,) is become our Savior; *So that we shall never come into condemation, but shall pass from death to life.* John. 5, 24. The creatures are our friends, nay as our sworn servants, by the law of their creation to do us good, and not evil all their days: *The stones of the field are in league with us, Hosea* 2, 18: *and the Beasts of the field shall be at peace with us, Job* 5, 23. *Death shall not be able to hinder or to hurt us (though it be a Scorpion or Serpent) the poison is dispersed, the sting is pulled out,* 1 *Cor.* 15, 54, 55. The devils and all the powers of darkness shall not destroy us, *Christ hath spoiled Principalities and Powers, and hath made a show of them openly, and hath triumphed over them upon the Cross,* as a mighty conqueror in a chariot of triumph. Col. 2 15. He hath bruised his head, he hath crushed him at the heart, *so that the Prince of the world is cast out, John* 12, 31. What then? *Shall tribulations and afflictions, or anguish, or persecution, or famine or nakedness, or peril, or the sword, separate us from the love of Christ, and peace with our God?* Rom. 8, 28.35, 37. Nay, these proceed from a loving Father, and end at our own good, who sanctifieth all things, and maketh them work together for the best to them that love God: *He will cover them under his wings, and they shall be sure under his feathers: they shall not be afraid of the fear of the night, nor of the arrow that flieth by day, nor of the pestilence that walketh in the darkness nor of the plague that destroyeth at noon-day: a thousand shall fall at their side, & ten thousand at their right hand but it shall not come near unto them. Psal.* 91, 4.5, 6, 7. Lastly, as they shall fear no danger that can hurt them, so they shall not be afraid of themselves, their own hearts shall minister comfort unto them, for they shall be at peace with themselves; so that *Howsoever all the days of the afflicted person are evil, yet a good conscience is a continual feast, Prov.* 15, 15. Behold, what a blessed and comfortable thing it is to be a true Christian, in whose heart is no guile: O consider this, ye sons of men, that such as have a sound faith in Christ, and lead a godly life, are at peace with God! Wherefore let us conclude with the saying of the Prophet, Psal. 31, 11. *Be glad ye righteous, and rejoice in the Lord, and be joyful all ye that are upright in heart, seeing that neither life, nor death, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.* Rom. 8, 38, 39.

Thirdly, see the difference between the [Use 3] godly and ungodly, between a good and an evil man. Nothing can make the faithful man wretched and miserable, nothing shall be able to daunt him or dismay him: *He shall not be afraid of evil tidings, for his heart is fixed, and believeth in the Lord, who in his good time will deliver him,* Psal. 112, 7. He reposeth himself on the heavenly providence of God, and casteth all his care upon him that careth for him, being

bold as a Lyon, like the child that in danger runneth to the lap of his father. This the wise man further declareth, Prov. 3, 21, 23, 24, 25, 26. This is the condition of the godly, both at home and abroad, with themselves and with others, in the day time, and in the night season, when terrors most trouble the heart, and enemies most practice mischief, & conceive malice, they shall be safe and secure without trouble and perplexity of spirit. But the wicked man is never at rest, he knoweth not what the peace of conscience meaneth, which indeed passeth all understanding, he feareth where no fear is, every creature helpeth to increase his misery; yea, the things that are not, trouble him no less then things that are, and the greatest terror that he can never shake off, is his own conscience. Whē *Felix* only heard the Apostle reasoning and disputing of the judgment to come, he trembled, and commanded him to depart out of his sight. Acts 24, 25. When they take themselves to be most sure, and speak peace unto their own souls, then they shall be taken with fear Psal. 14.5, and 53, 5, because God is in the generation and assembly of the just. This the Prophet *Isaiah* teacheth, chap. 57, 20, 21. *The wicked are like the raging sea that cannot rest, whose waters cast up mire and dirt: there is no peace, saith my God, to the wicked: I create the fruit of the lips to be peace peace unto them that be far off, and to them that are near, saith the Lord, for I will heal him.* Where the Prophet maketh a flat opposition between the faithful and unfaithful, he calleth the elect by the preaching of the Gospel, which is the power of God to salvation, 2 Cor. 5, 20. So that they break out into this admiration of the mercy of God, and into a joyful embracing of the Messengers sent unto them, *How beautiful are the feet of them whish bring glad tidings of peace, and bring glad tidings of good things!* Rom. 10, 15. Contrarywise, the unfaithful and impenitent are never at rest and quiet, but as a troubled sea tossed with the violence of the winds. And howsoever they seem to them selves and to others, to be happy, and sleep securely in sin, yet the terrors of the night, and the troubles of their own Conscience shall awake them, and rouse them out of this security, Prov. 23, 34. *So that they shall be as one that sleepeth in the midst of the sea, and as he that sleepeth in the top of the Mast, that is always in danger.*

Thus we see, that the fears of profane persons are not rightly ordered, but evilly placed. For what do they fear? Not God, not his heavy displeasure, who is able to destroy soul and body in hell, and cast them into utter darkness, where shall be weeping and gnashing of teeth, Matth. 10, 28. nor to commit sin, for that is their delight: *So that they eat the fruit of their own way, and be filled with their own devices.* The things that they cheefely fear, are afflictions, troubles, crosses, losses, and temporal calamities, like those that dread their friends and familiars. They are more troubled for outward damages of this life, then for the loss of God's favor: like profane *Esau,* who preferred a mess of pott•ge before the blessing, and like the carnal Gadarenes, who preferred their filthy Swine before Christ the Lord of life. The Lord Jesus compareth the Jews to children sitting in the Market place, Luke 7, •2. so are wicked men in the bestowing their fear like unto little children: Tell them of bugs or beggars, of goblins or shadows, that are nothing and cannot hurt, they are greatly afraid: but of fire and water, of candle or knife, & such like edge-tools which are hurtful and dangerous, they are bold, fearing no harm or peril. Thus it is with all the ungodly. Tell them of sin, of hell, of death, of damnation, of eternal separation from the most sweet and comfortable presence of God, and of the fellowship with the devil and his angelles, they are not moved at all, but

dally with their own souls. But if they hear of afflictions, & fear any losses to come upon them, which cannot hurt or hinder our salvation, if we be in Christ: they are oftentimes brought to their wits end, and break out into all impatiency of spirit. But the godly fear nothing more then to offend God their merciful Father: nothing is more bitter unto them then to feel his anger, and the turning of his loving countenance from them: and therefore there is as great a difference between the fear of the one, and the fear of the other, as between heaven and earth, as between good and evil, as between light and darkness.

[Use 4] Lastly, seeing evil men fear whereas no fear is, this overthroweth all Atheists, Epicures, Libertines, and loose livers, which do think there is no God at all, teaching every man to do what seemeth best in his own eyes, and hold Religion to be nothing else but a policy and invention of man to keep the people in order and obedience. This profaneness and Atheism is a grievous sin; it is the very top and height of all impiety and iniquity, committed of those that a•e forsaken of God, and given over to work all uncleanness with greedynesse. The Apostle speaking of one only part of religion, saith, *If there be no resurrection of the dead, then Christ is not risen: and if Christ be not raised, then is our preaching vain, and your faith is vain, ye are yet in your sins.* 1 Cor. 15, 13, 14, 17. So if there be no belief in Christ, nor truth in religion, nor knowledge of God, nor salvation of souls, ye foundation of all go•lines is shaken, and the word of God is made of none effect. Wherefore those Atheists and godless persons, which hold in judgment, affirm in words & avouch in disputation, contrary to Scripture, Nature, Laws, and common reason, that there is no God at all, ought worthily according to their deserts to die the death. Murderers and malefactors, thieves and robbers, for their own offenses have the reward of death, & are carried to the place of execution: of how much sorer punishment suppose you shall they be worthy that commit high treason against God, murder the souls of men, tread under foot the Son of God, and count the blood of the Testament as an unholy thing, and do despite the Spirit of Grace? Of which sort there are too many that find greater favor then such as better deserve it.

And first, the universality of Religion, dispersed over all places, entertained of all persons, embraced & acknowledged at all times, proveth it to be no device of man. We have read and heard of diverse and sundry Nations and people, that have lived without Laws, without Magistrates, without Mariages, without Garments, without Houses, without civility and common honesty, wandering nakedly up and down in holes and caves of the earth; but never of any Nation or people so barbarous and beastly, from East to West, or from North to South, which were without God, without Religion, without worship, without prayers, or without sacrifices. Albeit there be indeed diversities and differences in their Religion, being destitute of the knowledge of the true God; but there hath been no Region without some Religion; which proveth it could be at the first entertained, and afterwards retained by no compact or conspiracy amongst men. Besides, we may reason from the spiritual Natures that reason and experience teach: namely, that there is a devil and his angels set upon mischief, and going about seeking whom they may devour, Contraries compared together, do receive light and luster one from another, as black laid to white, and virtue matched with vice, are better seen and manifested what they are. All laws divine and human, all Nations both Jews & Gentiles, (*Cicero de legib. lib.* 1.) even the twelve Tables of the Romans, decreed against witches and

sorcerers, which have familiarity with devils, and work by evil spirits. And we see by Witches and Coniurers, that Satan is stronger and mightier then we. If then, the devil have a spiritual nature, and be our enemy, he would have brought desolation and destruction upon us, had there not been a Sovereign and superior power above him to restrain his will, and to keep him short. But this superior power can be nothing else but God himself: otherwise, how is it that we are not all destroyed? Why do we not perish and come to confusion, if we stood at the mercy of this our great adversary? Whereas this is our comfort, that his power is limited, and that he can do nothing farther then he is licensed and allowed. All the hayres of our head are numbered. He cannot hurt a Sparrow or a Fly, without the will of God. He could not touch the body of *Job* before he was permitted, Job 2. verse 6. He could not enter into the Swine before he was suffered, Matth. 8, verses 31, 32. He cannot run out at his own liberty, but is restrained and reserved in everlasting chains under darkness unto the judgment of the great day, Jude 6.

Thirdly, men in all dangers by sea & land, in time of sickness, and in extremity of their distress, by the very light and instinct of nature call upon God: which showeth that we have naturally a common notion that there is a God. We see it not only in the Children of God, 1 Kings 22. verse 32: as *Jehoshaphat,* when by his confederacy and friendship with *Ahab,* he was in danger of sudden death, he cried unto the Lord for help in the battle, but in the very Infidelles, when a mighty Tempest threatened to overwhelm them in the Sea, the Mariners being sore afraid, they cried every man of them unto his God, Jonah 1. verse 5. These principles written in Nature, engraven in the heart, and sealed up in the conscience of man, remain to give light as a flash of lightning in the dark night, and teach a difference between good and evil; between right and wrong, to those that never knew the law of God, and to such as thorough profaneness regard not his ways. *Ham* and *Canaan* being both evil men, and scoffers at godliness, Genesis 9. verses 22, 25. and 23. verse 42, saw it was uncomely and indecent for their father to lie with his shame uncovered, being overcome with wine. *Esau,* though a wild and wicked man, yet he would not kill his brother *Jacob,* till the days of mourning should come for the death of their father. *Absalom,* though he wrought wickedness in the sight of God, and rebelled •gainst *David* his Father, yet rebuked unkindness and unthankfulness in *Hushai* toward his friend, 2 Sam. 16. verse 17. These general notions, as sparkles kindled in our hearts by the gift of Nature, serve to set forth the difference between righteousness and unrighteousness, and to make men altogether without excuse, *Because when they knew God, they glorified him not as God,* Rom. 1, 20, 21.

Lastly, not to use in an vndoubtfull point unnecessary proofs, nor to prove that the Sun shineth at noon day, (which were to make a question of that which is without question) every man carrieth a witness about him, to wit, his own Conscience. He that hath committed any sin, as blasphemy, rebellion, murder, adultery, fornication, robbery, and such like; albeit he can so smother and conceal it, that no man living know it, or can accuse him of it: yet oftentimes he hath a grief and griping in his Conscience, and feeleth the very flashings of hell fire; the which proveth inuincibly that use which now we urge against all Atheists whatsoever, that there is a God, before whose judgment seat he must one day stand and answer for his fact and fault which he hath so heinously committed. Neither let any say, that

this cometh thorough the guiltiness of the Law, shame of the world, and fear of punishment: for, let them have security given them from all Law, a discharge from all reproach, and freedom from all punishment, yet a murderer should never be quiet, his Conscience would ever beat and whip him, trouble and torment him, affright and follow him up and down in all places, and open his own mouth to betray and bewray himself. For GOD hath many ways to discover most secret sins, and most close dissembling sinners: he maketh them either in their sleep to dream of it, or in frenzy to rave upon it, or in sickness to confess it, or unawares to disclose it, or in anguish of the mind to void it and vomit it up, verifying the words of the Prophet *Isaiah,* chap. 66, 24. *Their worm shall not die, but always gnaw upon them with continual torment.* As also Mark 9, 44. Thus is God's judgment upon them, that they should fear all things, who will not fear him that made all things. If a man had all the pleasures & treasures that heart could desire or delight in, yet can they give him no true comfort and contentment, when the conscience is guilty of horrible sins.

These terrors, are those Furies which the Poets fain, *Cicer. pro. Ros. Amori. & Orat. in Pisonem;* which never suffer offenders to be at rest, as we have seen in the examples of *Cain, Belteshazzer, Saul, Absalom, Judas,* and others. The noise of the Thunder-claps, Psal. 29, 3, 4, 5, 7. which is the voice of God, hath so danted the vildest Atheists, that they have covered their heads, hidden them selves under their beddes, and been ready to creep into every hole. Thus we see, how the ungodly are punished in this life, how they are arraigned as Malefactors at the bar, how they lie confounded in themselves, and how the testimony of every man's conscience proclaimeth and crieth out, Psalm 58, 11. *Verily there is fruit for the righteous, doubtless there is a God that judgeth in the earth.* So that they shall sooner pull their hearts out of their breasts, then God out of their minds. And albeit the conscience of carnal men, that never truly repented of their sins, seemeth to be at rest, yet it is as a wild and savage beast, which lieth asleep, seemeth tame and gentle; but being raised and roused up, flieth in a man's face, and snarleth at him. *Joseph's* brethren were not much troubled for their vice and villainy, in selling their brother, at the present time: but long afterward, when they were afflicted with extreme famine, and distressed in Egypt, they remember the iniquity which they had committed, and the cruelty which they had shown, and not truly repented of, Genesis chap. 42. verse 21. Let us therefore strive by all means, & always endeavor to keep a good conscience toward God and man, and take heed how we break out into open sins, provoking God unto anger, wounding our own souls, offending our brethren, diminishing the graces of God, lessening our assurance of his favor, and greeuing the Spirit of God, by whom we are sealed unto the day of our redemption.

[Verse 4. *Therefore Moab said unto the Elders of Midian, Now shall this multitude lick up all round about us, as an Ox licketh up the grass of the field, &c.*] Hitherto of the occasion of the proceedings of the Moabites: now we are come to the plottings and conspiracies of the enemies of the Church, the Moabites joining and combining themselves with the Midianites, men as wicked as themselves. See here how the adversaries of Israel associate themselves to destroy the Church, though differing in Nation, in Religion, in Tongues, in gods and Idolles, among themselves, not because Israel had offended, but beecause they thirst after blood. Heereby we learn this Doctrine, y^{t} the enemies of the true Church, howsoever they differ in

judgment and affection, yet they are ready to join and iumpe together against the children of God. Notwithstanding the differences and divisions amongst the enemies of God and his truth, they can join hand in hand together, to oppress the Church. This is noted in diverse and sundry practices of the wicked in all ages of the Church. The wicked *Midianites & Amalekites* with those of the East, not inhabiting in the land of *Canaan,* but both Nations dwelling beyond the River, differing much in their courses and conversations, and serving vain gods and Idolles, assaulted Israel, came into their land to destroy it, as is witnessed in the book of Judges, chapt. 6, 3. So against *Jehoshaphat,* a godly King, that sought the Lord God of his father, and walked in his Commandments, *Came the children of Moab, and the children of Ammon, and the inhabitants of Mount Seir to battle,* 2 Chron. 20.1, 2, 23. This likewise the Prophet *David* teacheth & declareth, Psal. 83, 5, 6, 7, 8. *They have consulted together in heart, and have made a league against thee, the Tabernacles of Edom and the Ishmaelits, Moab, and the Agarims, Gebal and Ammon, &c.* Where he noteth out the multitudes of the enemies which the Church had, albeit at jars among themselves, and fighting sundry battles one against another, yet notwithstanding consent & conspire together to destroy God's chosen. This also is plentifully taught by many examples in the New Testament. As Mat. 22, 15, 16. when the Pharisees *had taken counsel against Christ how they might entangle him in his talk, they sent unto him their disciples with the Herodians.* So *Herod* and *Pilate,* Luk. 23, 12. agreeing like Cats and Dogs, were made friends together, and pleasure one another, which had been enemies one to the other, to the end they might make a mock of Christ. Thus the hatred of godliness, joineth the wicked together. This is it which the Apostles confessed in their prayer, Acts 4, 25, 26. & 6, 9, 10, *Why did the Gentiles rage, and the people imagine vain things? The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ: for doubtless against thine holy son Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, gathered themselves together.* Moreover, when the Apostle disputed against the idolatry of the Athenians, Act. 17, 18. then *certain Philosophers of the Epicures and of the Stoics banded themselves together against him,* albeit they were two contrary sects that never agreed and consented: one strict in opinion, the other loose in conversation; one placed their happiness in virtue, the other in pleasure; making a mock of all Religion. We see this true by common & continual experience. Look upon the enemies of the truth, there is no love or liking among them one of another: they dare not trust or believe one another, yet they strike hands & join together against the faithful, like to *Samson's* Foxes, Judge. 15, 4. who albeit they look several ways with their heads yet they join tail to tail, to burn up the harvest & vineyard of the Lord.

The Reasons are evident. For albeit they be [Reason 1] separated one from another, and often spoil each other, yet they unite themselves in league together, because they fear the faithful, and the decay of their own kingdom. They persuade themselves, that the rising up and flourishing of the Church, will be the pressing down and frustrating of all their hope & expectation. This appeareth in the book of *Ester,* when *Mordecai* was honored of the king for his faithful service, in detecting and disclosing the conspiracy intended against him, *Haman's* wife and his wise-men said unto him, Ester chap. 6. verse 13. *If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shall surely fall*

before him. And hereunto also come the words of the Moabites & Midianites to *Balaam,* Numb. 22. verses 5, 6. *Behold there is a people come out of* Egypt, *which cover the face of the earth, they are stronger then we.* So that they joined together, because they feared the multitudes of Israel, lest they should lose their Dominions and their ancient glory through their conquest.

[Reason 2] Again, they hate the people of God and their Religion. Although the Church be weak, and want human strength, so that the enemies need not fear it: yet still they plot and bring forth new devices, & the children of *Belial* are always packing and contriving mischief against the Church. For as true faith and love of religion, uniteth hearts together, that we may with one mouth glorify God the Father: so contrariwise, where hatred of the true Religion reigneth, there can be no love to the Professors thereof. No marvel therefore, if such join in league against God's people. As we see, when the Rulers and Governors could not find any fault in *Daniel,* in regard of his faithfulness concerning the kingdom, envying his honor and promotion, *They picked a quarrel against him in matters of the pure worship of the true God.* So then, whether we consider that the wicked fear their own fall, and hate the faithful with a deadly hatred: in both respects we may conclude this as a most certain truth, that notwithstanding the bandings and brawlings of the wicked and ungodly among themselves, yet they can consent and consort themselves together, to impugn and slander the Church of God, and the doctrine of Christ.

[Use 1] The Uses now remaining to be handled, are these. First, this teacheth, that seeing sundry sects dissenting and varying greatly one from another, do many times join together in one: unity is not always a note of the Church, except it be conjoined with verity. For as dissention is sometimes in the church, so agreement is oftentimes out of the Church among the enemies of Christ. There was an unity between the Moabites and the Midianites: between the builders of *Babel,* between the Priests of *Baal,* between ye Scribes and Pharisees, between the Rulers and the people. There is an unity between thieves, conspirators, murderers, and malefactors: there is an unity between the Turks against the Christians: between Antichrist and his adherents, between Satan and his members; yea, between the devils themselves, all using the same means, all aiming at one end, all conspiring & consenting against the kingdom of Christ. Howbeit the agreement of evil men is not truly to be termed an unity, but rather rightly to be called a conspiracy. Wherefore, they are greatly deceived, that make all agreement and unity an essential and inseperable note of the Church. If we would know what are the proper marks and evident notes of the Church, agreeing to every Church, always and only, they are the powerful preaching of sound doctrine, the right administration of the holy Sacraments, the spiritual worship of the true God, and holiness of life and conversation. Where these are not found, it cannot be that there should be the true Church.

This the Evangelist Saint Luke testifieth in the second of the Acts, verses 41, 42, 46, 47, *They that gladly received the word were baptized, and the same day there were added to the Church about three thousand souls: and they continued in the Apostles Doctrine, and fellowship, and breaking of bread, and prayers.* So Christ calleth and accounteth those as his *Brethren, Mother, and Sisters, that hear his word and keep it: and those his Disciples that abide in his word, and his Friends if they do*

whatsoever he commādeath them. as Luke chap. 8. verse 21. and chap, 11. verse 28. John chap. 8. v••se; 31, and ch. 15. ver. 14. These are the notes that are peculiar and proper to the Church: by these we shall find the true Church, and learn to join our selves unto it wh•n we have found it, and descry the false signs of the Romish Synagogue, where neither the gospel is truly preached, nor the Sacraments rightly administered, nor the pure worship of God is spiritually instituted, nor holiness of life is sincerely practiced. As for unity, universality, antiquity, succession of Bishops, multitude of believers, the title of Catholic, the working of miracles, the glory of victories, obedience to the Pope, and such like, which the adversaries of the grace of GOD make notes of the Church, (which is an assembly of Antichrist) they are not proper only, nor always, nor unto all Churches (for this is indeed to be proper, as all know that have tasted the first rudiments of Logic.) Besides, these supposed signs are subject unto the outward senses, are open and visible unto the eyes, not matters of faith which are to be believed. They are as obscure, dark, and hard to be known, as to know which is the the Church; they may be claymed and challenged by every heretical congregation. Wherefore as *Hilary* in one place teacheth. *The name of peace is beautiful,& the opinion of unity is f•ire.* Notwithstanding far better is a dive•s•ty in judgment, then an unity in falsehood, The Apostle *Paul* commending concord and consent to the Church, addeth that all our unity must be in Christ, Ro. 15, 5.6. *The God of patience and consolation give you that ye be like-minded one toward another, according to Jesus Christ: that ye with one mind, and one mouth may praise God, even the Father of our Lord Jesus Christ.*

Let us therefore seek for unity in verity, and honor it as the greatest comfort of our hearts: otherwise a just war is far better then an unjust and an dishonest peace. The true and Christian unity is, when the sheep of Christ hear the voice of the shepherd, and follow him: and that our Sheepheard is Jesus Christ, by whom alone we enter into the sheepefold.

[Use 2] Secondly, seeing diverse men at great variance within themselves, yet are content to join together in wicked amity and unity against the Church of Christ; we must confess that the salvation and safe keeping of the Church is only of God. If men of all lewd devices, & of different opinions, men at mortal hatred and deadly war amongst themselves, cloase together and plot against the Church: how shall they be able to stand of themselves, being few in number, weak in strength, destitute of friends, and lying open to so many and mighty enemies? For the Church albeit it be the house of God, the mother of the faithful, the body of Christ, and the pillar of the truth, yet it is as a flock of Sheep in the jaws of the Woolfe, and as a prey in the teeth of the Lion: so that the Church standeth, and the truth preuayleth, albeit the power of men, the malice of the devil, and the gates of hell be set wide open against it.

Wherefore, in this distressed estate of the Church, being as a Citty battred on many sides, besiedged of many enemies, smitten with many weapons, and assaulted with many Engines; let us not boast of our own power, nor glory in our own greatness, as though we stood by our own strength, held out by our own might, and overcame by our own multitude. For if the Lord should leave us, yea, but a little, and suffer these enemies to rise up against us, they would soon devour us with open mouth, and we quickly see our own weakness. This then is

our duty, in the deep consideration of this unity of the enemies, in such great diversity of hearts, to ascribe all the glory of our safety, to God and to acknowledge his only power in our standing: least if we presume of our selves, the Lord in justice leave us unto our selves.

This is it that the Prophet *David* confesseth and practiseth in many places, as Psalm 3, verses 1, 2, 6. *Lord, how are mine adversaries increased? How many rise against me? Many say to my soul, There is no help for him in God at all.* Hereupon he concludeth, *Salvation belongeth unto the Lord, and thy blessing is upon the people most of all.* And Psalm 124. verses 2, 3, 4, 5, 6, 7, 8. *If the Lord had not been on our side, may Israel now say: if God had not been on our side when men rose up against us, they had quickly swallowed us up quick, when their wrath was kindled against us: then the waters had drowned us, and the stream had gone over our soul: Praised be the Lord, which hath not given us as a prey unto their teeth. Our soul is escaped, even as a Bird out of the snare of the Fowler: the snare is broken and we are delivered: Our help is in the Name of the Lord, which hath made heaven, and earth.*

Thirdly, seeing so many of so diverse dispositions [Use 3] plot against the Church, it is required of us to be the Lord's Solliciters and Remembrancers, calling upon him night and day, to be merciful to his Church, to be a buckler about them, to be a Rock of refuge, and a Tower of defense to those that be his. Wherefore, as at all times we ought to be mindful of the flourishing estate and welfare of the Church, so especially when we see enemies of such nature & disposition to increase, it standeth us upon to be mindful of the Lord, and to give him no rest, *Till he repair, and until he set up Jerusalem the praise of the world,* Isaiah 62, 6, 7.

This we see to be practiced by the Prophet *David,* in the 64. Psalm, verses 1, 2. where he prayeth against the fury of his enemies: *Hear my voice, O God, in my prayer, preserve my life from fear of the enemy: hide me from the conspiracy of the wicked, and from the rage of the worker of iniquity.* This also was put in practice by *Jehoshaphat* and *Hezekiah,* 2 Chron. 20, verse 3. and chap. 32. verses 7, 8. seeing the multitude of their enemies, and acknowledging their own weakness, not able to deliver or help themselves, or to save others; the Children being come to the birth, and there was no strength to bring forth; they called upon the Lord, set themselves to seek him with all their hearts, and proclaimed a solemn Fast to be kept throughout the land. So when we see the enemies consult and talk together, and take crafty counsel against the servants of God, and against his truth, then it s high time to join with pure hearts in prayer to Almighty God, to protect his people, to turn the wisdom of his enemies into foolishness, Psalm 83. verses 13, 14, 15, 16. *O my God, make them like unto a wheel, and as the stubble before the wind: as the fire burneth the Forest, and as the flame setteth the mountains on fire, so persecute them with thy Tempest, and make them afraid with thy storm: Fill their faces with shame, that they may seek thy name, O Lord. Let them be confounded and troubled forever, yea, let them be put to shame, and perish.*

Lastly, seeing there is a league and confederacy [Use 4] amongst the wicked conspiring together, notwithstanding their own contentions at home, let us not stand in their ways, let us not walk in their paths, let us not be partakers of their counsels, lest we be partakers also with them in their punishments. Albeit they agree as brethren in evil, we must take heed we have no fellowship and familiarity with them. This is it which *Solomon* teacheth, Prov. 1, 10,

11, 15. *My son, if sinners entice thee, consent thou not: if they shall say, Come unto us, let us lie in wait for blood, let us freely hide our selves against the innocent: My son, walk not in the same way with them, draw back thy foot from their path.* We are by the corruption of our own nature prone to evil: Now if beside the inward inclination of the heart, there be an outward temptation and alluremēt, we are carried unto evil as a violent stream, or as the horse that rusheth into the battle. Many have dashed themselves into pieces against this rock of offense. Wherefore, although we hear their words, we must not follow their deeds. Let us not have our ears open to such seducers, but stop them (as the Adder) when they seek to draw us into their counsels and practices. This is that which *Jacob* speaketh, Genes. 49, 5, 6. *Simeon and Levi Brethren in evil, the instruments of cruelty are in their habitations, into their counsel let not my soul come, my glory be not thou joined with their assembly, for in their wrath they slew a man, & in their self will they digged down a wall.*

[Verse 5. *He sent Messengers to Balaam the son of Beor to call him, saying, Behold there is a people come out of Egypt.*] Mark here the resolution and determination of the Moabites, confederate with the Midianites in their distress, fearing Israel, and perceiving themselves not able to meet them in ye field. They do not seek the Lord in their trouble, but they send out to an old witch, & to a notable Sorcerer. Hereby we see, that it hath been the usual practice and custom of the wicked in their crosses, troubles, and perplexities (seeing no other help) to repair and resort to witches and sorcerers. I say, evil men in dangers and distresses amongst other unlawful means, use to go to coniurers and cunning men, which are very witches and wizards. This we see in the example of *Saul,* when the Lord answered him not, neither by dreams, nor by *Vrim,* nor yet by the Prophets; and when the Philistines assembled themselves, & pressed sore upon him, he sought to the witch at Endor, which had a familiar Spirit, & raised up the devil in the likeness of *Samuel.* The like is approved unto us by the practice of *Amaziah* King of Israel, in the second book of the Kings, the first chapter and the second verse: *When he was fallen thorough the Lattice window in his upper Chamber which was in Samaria, and thereof grew sick unto the death, he directed Messengers to go and enquire of Baallzebub the god of Ekron, whether he should recover of this his disease.*

So did *Haman* likewise, an enemy of the Jews, and one of the race of the Amalekites, thirsting after the blood of *Mordecai,* and the destruction of the whole Church, dealt by Sorcerie for to effect his intended purpose, Ester chap. 3, verse 7. *And cast Pur, that is, a Lot;* to know when he might have a lucky and prosperous time to enterprize this business.

Moreover, it is noted by the Prophet, that when *Nebuchadnezzar* King of Babel was come out of his kingdom with a mighty host, and stood at the parting of the way, doubting unto what place he should go, whether against the Ammonites, or against the Tribe of Judah, as in the one and twentieth chapter of Ezekiel, and the eleventh verse, *He consulted by Diuination, and made his Arrows bright, he consulted with Idolles, and looked in the Liver.* Hereunto cometh the threatening denounced against the Egyptians by the Prophet *Isaiah,* in chapt. 19. verses 3, 4. *The spirit of* Egypt *shall fail in the midst of her, and I will destroy their counsel, and they shall seek at the Idolles, and at the Sorcerers, and of them that have spirits of Diuination, and at the Soothsayers, And I will deliver the Egyptians into the hand of cruel Lord's, and a mighty King shall rule over them,*

saith the Lord God of hoastes. Thus we see it was very usual with the wicked, when they saw no other help at hand, to seek unto witches, and to resort unto enchanters.

The Reasons hereof are these: first, because they want Faith and belief in God, they trust not in him, they look not for salvation from him, they dare not repose their confidence in him. This we see in *Saul,* when he had once forsaken God in breaking his commandment by sparing the Amalekites, in offering sacrifice, in killing the Priests, in persecuting the Saints, in refusing to consult with God as a needless thing, and proceeding from one degree of wickedness to another; in the end he said unto his servants, 1. Sam. chap. 28. verse 3. *Seek me a woman that hath a familiar spirit, that I may go to her, and ask of her.* This is that reason which the Spirit of God poynteth out in the first book of the Chronicles, and the tenth chapter, *Saul* died for his transgression that he committed against the Lord, even against the word of the Lord which he kept not, and in that he sought and asked counsel of a familiar spirit, and asked not of the Lord, therefore he slew him, and turned the kingdom unto *David* the son of *Ishai.*

True it is, we read in the first of *Samuel,* chapter 28. verse 6. that he asked counsel of the Lord: and here we hear he asked not counsel of the Lord: these are not repugnant and contrary one to another, no more then these words, in the eleventh Chapter of S. *Matthew,* and the fourteenth verse, *John the Baptist is Elias, and John the Baptist is not Elias.* Christ said of *John the Baptist, This is Elias. John the Baptist* said of himself, *I am not Elias,* John 1, 21. Notwithstanding, here is no contradiction: for Christ understood it one way, & *John* another. Christ meant he was *Elias* in spirit, Luke 1, 17. as coming in the spirit and power of *Elias. John* meant he was not *Elias* in person, which the Pharisees thought and imagined. So these words seem contrary in show, but are not in substance, and in deed: In deed he asked of the Lord, but not in faith, nor with a purpose to cast himself upon God but in hypocrisy, and with resolution to go to the witch. As *Ahab* consulted with ye Prophet of the Lord, but he was before determined what he would do, whatsoever the Prophet should say. Wherefore, that which was not done rightly and religiously, is as it were not done at all, as the Apostle, speaking of irreverent coming to the Lord's Table, saith, *This is not to eat the Lord's Supper,* 1 Cor. 11, 20. Where he denieth that absolutely, which many did corruptly.

Again, no marvel if the wicked forsake God in their troubles, betake themselves to Sorcerers and Wizards, which are the enemies of God, seeing sorcery is the invention of the devil, and a manifest work of the flesh. If then it came from the father of lies, and be a fruit of our own corrupt nature, it is not strange or to be wondered at, that carnal and corrupt men give themselves over to this practice. This the Apostle teacheth, Gal. 5, 19, 20. *The works of the flesh are manifest, which are, adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, and such like.* Seeing therefore evil men want faith, joining to God, purifying the heart, working by love, & making up the marriage between God & our souls; and seeing witchcraft is a work of the flesh, it is natural to natural men, in their distresses to use unlawful means, as charming, figure-casting, and such curious acts and arts as are wrought by the device of the devil.

Now let us make use of this Doctrine. First, [Use 1] this condemneth the common custom and practice of the people in our days, who when the hand of God is any way on them or theirs,

when they be strangely visited, or their children grievously afflicted, or their Cattle either lost or languish with any extraordinary disease (at which time especially they should acknowledge God's over-ruling and over-swaying providence, that not a silly Sparrow falleth to the ground without the will of our heavenly Father) by and by they send out to that cunning man, or that cunning woman, & so forget God that made them. These men will not tarry the Lord's leisure, nor wait upon his mercy for ease and comfort, they will have present help, or else they will run to the devil, resort to witches, and fetch health out of hell it self. This is the folly and vanity of such as know not God, neither acknowledge that all things are disposed according to his purpose and good pleasure. Let us beware of this sin which is a forsaking of the true God, a renouncing of help from his holy place, and an entertainment of familiarity with the devil, which is the very height and top of all iniquity. This the Lord himself teacheth, Levite. 20, 6, 7. *If any turn after such as work with spirits, and after soothsayers, to go a whoring after them, then will I set my face against that person, and will cut him off from among his people: Sanctify yourselves therefore, and be holy, for I am the Lord your God.* Now what a foul shame and reproach is it for those who profess Jesus Christ, & have solemnly vowed in baptism to renounce the devil, and the works of the devil, yet in their trials and temptations to consult with the devil, to abjure the Lord of life, and to resort to witches and wizards, the very instruments of the devil, then which, nothing can be imagined more horrible? Let us therefore all take heed of this practice; let us beware of all compact and society with the devil: let such as hate it, learn yet more to hate it, and fly further from it; and such as have followed this way, and followed after these abominations, crave pardon of God, and confess their own wickedness.

Secondly, acknowledge hereby the difference [Use 2] between the godly and the ungodly. So soon as the sons and daughters of God are smitten, they cast their care on God, and quiet their hearts in his will. They turn unto God by true and unfeigned repentance, and bring forth fruits worthy amendment of life. They believe in God, and trust in him for help: they say unto him, *Thou art my salvation.* As for the ungodly, when they are visited with any judgment, & are punished in soul, or body, or goods, or children, or servants, or cattle, they do imagine that they are hurt by witches, and presently challenge and charge someone or other of witchcraft: then by and by they send out without delay, for fear lest they should come too late, to some cunning man, in whom they repose all their confidence, and so they make the devil their God.

Furthermore, this is their common practice, to foretell things to come, by chattring of Birds, by crying of R•uens, by turning down of Salt, by having a Hare cross him in ye way, by sudden bleeding, and such like, which are accounted unlucky and ominous signs. Thus doth the devil craftily creep, and cunningly convey himself into the ignorant minds of unbelieving people, by making them retain the remnants of the old superstition, when he cannot prevail to bring in the devilish divination, practiced in former times. Therefore the Lord saith by *Moses,* Deut. 18, 10, 11.12. *Let none be found among you that useth witchcraft, &c.* This also the Prophet reproveth, Isaiah 8, 19, 20. The children of God must in all their afflictions ask counsel of God by his word, and by his Ministers. They do not wait upon lying vanity, nor

forsake the mercy of God. They say, *Though the Lord would kill me, yet will I trust in him,* Job 13, 15. Though they be brought to the gates of hell, they will not cease to depend upon him.

Thirdly, we learn in all our dangers to [Use 3] seek comfort at God's hand, while he may be found. This is the use that we ought to make of all our troubles and tribulations, thereby to be drawn and driven nearer unto God, & unto his word, and to stoop down under his mighty hand. This humiliation we see in *Job,* he did not seek to God's sworn enemies for help, he sought not to cunning men and women, he did not ask counsel of Coniurers, he knew he must seek to the Lord, and lift his eyes to him that had made the wound, saying; *The Lord hath given, and the Lord hath taken, blessed be the Name of the Lord.* Job 1, 21. We must not therefore renounce the Lord in the day of our calamities, but cleave unto him with full purpose of heart. Let us say with the Prophet, *Why art thou cast down my soul? and why art thou disquieted within me? Waite on God, for I will yet give him thanks: he is my present help, and my God.* Psalm. 42, 5, 11, and 43, 5. Wherefore, if it be the practice of the wicked in their troubles to seek to the devil; let us on the other side go unto God, *Who killeth & maketh alive, who woundeth and maketh whole, who bringeth low, and exalteth: neither is there any that can deliver out of his hand.* Deut. 32, 39. 1 Sam. 2, 6. Let us make the word of God our chief stay and comfort. This was the practice of the Prophet *David,* Psal. 119; 29. *Except thy Law had been my delight, I should now have perished in mine affliction.* And this is the end for which the Scriptures were penned by the Prophets and Apostles, that in our distresses we should not be left destitute, as the Apostle declareth, Roman. 15, 4. *Whatsoever things are written afore time, are written for our learning, that we through patience and comfort of Scriptures might have hope.* Though God for a small season bring troubles upon his dearest servants, yet he will not always keep them in heaviness, he will return again in compassion at his appointed time. *For he endureth but a while in his anger, but in his favor is life: weeping may abide at Euening, but joy cometh in the Morning.* Psalm. 30, 5. So then, afflictions shall not always claspe and compass ye loins of the godly; the days and years, the hours and months of their sorrows are numbered and determined. And albeit we, as evil measurers of times & seasons, do judge every hour a day, and every day be reckoned with us a year of affliction; yet if we had wise hearts to number our days aright, either in respect of God's eternity, or in respect of the due desert of our sins, or in respect of the glory of immortality reserved for us in the heavens, it would make us rest in God, and to possess our souls with patience, & to consider whatsoever our crosses and losses are, yet he is able to recompense them another way, and render them an hundred sold into our bosoms. This we see in the example of *Job,* before remembered, upon whom the Apostle *James* willeth us to look, saying; *Take my brethren, the Prophets for an example of suffering adversity, and of long patience,which have spoken in the Name of the Lord: Ye have heard of the patience of Job, & have known what end the Lord made: For the Lord is very pitiful and merciful.* For albeit he did drink deeply of the cup of afflictions, & God for a season did hide his face from him; yet with everlasting mercy he had compassion upon him, his substance was increased, his cattle were doubled, other sons & daughters were granted, his honor was augmented, and his days were prolonged upon the earth. The like mercy of God we see in the words of the Prophet to *Amaziah;* he had hired Israelitish soldiers for an hundred Talents of silver, he was commanded to dismiss and cashire them, 2 Chron. 25, 9. *Because the Lord was*

not with Israel, nor with all the house of Ephraim. Then the King said to the man of God, What shall we do then for the hundredth Talents which I have given to the host of Israel? Then the man of God answered, The Lord is able to give thee more then this. This is that which Christ assureth, when he saith to his Disciples, *Verily I say unto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother,or wife, or children, or lands for my sake and the Gospels, but he shall receive an hundred fold now at this present; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, & in the world to come, eternal life.* Let us then be patient in our troubles and losses that are sent upon us: let us not seek to restore them and recover out of them by unlawful means, and running to witches: if we depend upon God, we shall not need to be troubled with these worldly respects, he will give us all things necessary, and is able to restore more then he hath taken from us.

Lastly, this Doctrine teacheth us the reason why wicked men do not prosper, but seeking comfort from coniurers and cunning men, are more tormented, even because they forsake the Lord, and seek help where no help is to be had. This appeareth in the examples of *Saul* and *Amaziah,* they sought to witches, but they found not that which they sought for. The devil was a murderer from the beginning, is he now become an helper? He was an enemy to mankind, is he now made a welwiller unto them? He was an adversary, is he now reconciled unto us? Nay, he is to be feared, not only whē he ladeth us with sorrows, and laboreth to draw us to despair, but much more when he offereth us his gifts, and pretendeth friendship toward us. And albeit he sometimes speak the truth, and reach out his hand to help us, it is but to deceive and delude us, and to claspe us the faster in both his arms. For as God hath his word & sacraments instituted for the comfort and consolation of his Church; so the devil hath also his means and ways to train up his disciples: he useth certain charms and characters, certain spels and enchantments, which are as it were Satan's sacraments. All these have no power or force at all, unless we believe strongly and steadfastly that they can do us good. As then God requireth faith toward him, so doth the devil require a sound belief in these toies and trumpery, otherwise they are not available. This the very heathen confess, as appeareth in *Pliny,* that no charms or enchantments can work any cure without belief. But this faith is a false faith, and no better thē the service of the devil; as the believing in God, is a principal part of the worship of God. For we must believe nothing, we must trust in nothing, we must depend upon nothing, against the direct and express word of God: if we do, we enter into a covenant with the devil, and offer sacrifice unto him, which is an abomination against God.

[Verse 6. *For I know that he whom thou blessest, is blessed, and he whom thou cursest, shall be cursed.]* These words show the great confidence they have in him. It doth not appear that they were spoken to flatter him, or uttered to him otherwise then they thought of him, as *Origen* supposeth; but are as a reason rendered to induce him to come unto them, because their trust & affiance was set upon him, and they had made him their only refuge in their trouble. Indeed this is peculiar and proper to God alone to be able to bless & curse, to save and to condemn, to bind & to loose, as we have the like speech of the Lord to *Abraham,* Gen 12, 3. *I will bless them that bless thee and curse them that curse thee, and thou shalt be a blessing.* This is most truly spoken of God, which they vainly boast of *Balaam,* who could do nothing

against his people, yet they rest and rely upon him. This was a weak and devilish means, thinking to curse the Israelites, and so to prevail against them: yet see what hope they had in him, and how they repose themselves upon this frail and foolish, this wicked and unlawful means. Heereby we learn the vanity and folly of evil men, resting upon most vain things which cannot help them, they trust to a broken Reed, they stay upon an arm of flesh. The wicked enter into lewd and licentious practices, grounding themselves upon weak and vain means that will deceive them. Thus God upbraideth oftentimes the confidence of the Jews in their vain Idols, *Let them rise up and help you, let them be your refuge: Go and cry unto the gods which ye have chosen, let them save you in the time of your tribulation.* Deut. 32, 37, 38. Judge. 10, 14. So the Philistines gloried and boasted in their great Captain and Champion *Goliath,* 1 Sam. 17, 10, triumphing upon his strength, insulting over the servants of *Saul,* reproaching the childhood of *David,* and defying the host of Israel So the *Aramites* were proud & confident in their army, resting upon weak means, glorying *that the dust of Samaria should not be enough for his host to take every man an handful, and blaspheming with open mouth, that God was the God of the Mountains and not of the Uallies.* 1 King. 20, 10, 23. All these examples teach the vanity of proud flesh, resting on weak and deceiveable means, that cannot profit or prosper.

And no marvel if vain men rest upon [Reason 1] vain things, and build upon a sandy foundation, because the GOD of this world hath blinded their minds, that the glorious Gospel of Christ, which is the Image of GOD, should not shine unto thē. 2 Cor. 4, 4. Thogh the Sun shine never so bright and clearly, yet if the eyes be closed, a man cannot see the light thereof. So when Satan worketh strongly in ye children of disobedience, he prevaileth so far with them, that they glory in their own shame, fortify themselves with weakness, and build their house upon the sand.

Again, they want true faith in God's promises, [Reason 2] to make him their stay & staff to lean upon: for all have not faith (as the Apostle teacheth, 2 Thess. 3, 2.) to rely and rest with confidence upon him. Hence it is, that some trust in Horses and Chariots, some in the strength and multitude of men, some in Princes and Potentates of the world, but never look to the Holy one of Israel. So then, whether we consider the illusion of the devil in blinding, or the want of faith in staying men, we may conclude the former Doctrine, offered to our considerations in the vain confidence of the Moabites and Midianites, that vanity is exalted among the sons of men, that they rest upon a broken hope, and trust in vain things, to their own confusion and destruction.

The uses of this Doctrine are many. First, observe the difference between the stay of [Use 1] the godly, and the hope of the ungodly. The righteous man resteth on God, he maketh him his refuge, he fasteneth his heart on things that the eye seeth not, and trusteth not in any carnal means which are deceitful: but the ungodly (being of the world) rely on worldly means, and put their confidence in an arm of flesh. This difference *David* acknowledgeth and setteth down, Psal. 20, 7, 8. *Some trust in Chariots, and some in Horses, but we will remember the Name of God our Lord: They are brought down and fallen, but we are risen & stand upright.* Where the Prophet declareth the diverse practices of the men of this world, & the children of God which are not of this world, and showeth the issue of them both. The godly shall stand

upright, and abide unmovable as a Rock, but the other shall fall to the ground, and vanish as a shadow. The godly grow strong, and their defense is sure: albeit many oppose themselves against them, and intend mischief to overthrow them, yet still they rest in God, and remain undaunted, and therefore shall prevail in the end: whereas worldlings that put not their trust in God, but in the things which they behold with a fleshly eye (which are temporal) deceive themselves, and all their hope shall perish.

Secondly, let us mark the certainty of the [Use 2] destruction of carnal men, concluded with God. For if their confidence be weak, and all their hope and expectation vain wherein they trust, then let them not think to escape, whē they promise unto themselves peace and security; suddenly the day of vengeance cometh, and shall light upon them, and all their trust shall be as the Spiders web, which albeit today it be built aloft, yet tomorrow it is swept away. For they lean on a broken staff of wood, which not only cannot help, but the shiuers run into their hand, and wound it. 2 Kings 18, 21. Ier. 17, 5, and 49, 16.

[Use 3] Lastly, let us learn this duty, not to depend on vain things, as riches, friends, honors, and policies, but on God, which is unchangeable & unmovable, and let us resign up ourselves into his hands. This the Prophet urgeth and exhorteth unto in many places, Psal. 62, 8, 9, 10, & 118, 8, 9, and 146, 3, 4. True it is, we are not to refuse good means offered and afforded of God unto us, but are bound to use them as blessings and instruments by which he will help us; for then we trust not in the creature, but in the Creator himself, in whom only we must confess, is the power to help. It is a great cause why God oftentimes blesseth not good means when we trust in them, rob God of his glory, and do not wait for a blessing at his hands. This causeth the Lord to cross us, & to curse his own benefits, because we seek not him, but sacrifice to our own Nets, Hab. 1, 15, 16, & burn Incense to our own yarne, we put our confidence in the outward means, sometimes in Princes, sometimes in policies, sometimes in men, sometimes in Mountains, forsaking God; and therefore when we hope for help by them, God bloweth upon them, and turneth them to our hurt and destruction. *Asa* King of Judah, *Being diseased in his feet, sought not the Lord in his disease, but trusted in the Physicians,* 2 Chron. 16, 12, & therefore they could do him no good. The rich man in the Gospel, that said to his soul, Luke 12, 19, 20, 21. *Soul, thou hast much goods laid up for many years, live at ease, eat, drink, and take thy pastime,* received this answer, *O fool, this nigh• will they fetch away thy soul from thee: then whose shall those things be which thou hast provided? So is he that gathereth riches to himself, and is not rich in God.* Wherefore it standeth us upon, to call upon God, to give a blessing upon his own helps and means given unto us: otherwise, though we have all helps in our own hands to defend our selves, and offend the enemy, fenced by the Sea, fortified by Ships, blessed by Princes, backed with friends, stored with munitions, ayded with confederates, and armed with multitudes of men; yet must our comfort, affiance, and confidence be in the Lord alone. Hereunto cometh that which the Prophet *Isaiah* saith, chap. 31, 3. *The Egyptians are men, and not God: and their horses, flesh, and not spirit: and when the Lord shall stretch out his hand, the helper shall fall, and he that is holpen shall fall, and they shall altogether fail.*

[Verse 7. *And the Elders of Moab and of Midian departed, having the reward of the soothsaying in their hand.*] In these words note the policy of the wicked, they lay a bait before him to catch him, and carry not their hands empty, which was a great trial and temptation to a man of his humor, and one of the devils hungry Chaplains. For albeit Wizards and Coniurers, and such as are counted cunning men and women, offer to help others to money, and to enrich them with treasures; yet live most commonly basely and beggarly themselves. Take a view of Witches and Coniurers, that sell their souls to the devil, and receive his mark as the badge of their profession, and behold how wretchedly and miserably they live above all others, in a poor and simple estate, glorying to be able to stand others instead, but not enabled to help themselves. Wherefore, these leaguers knowing the disposition of *Balaam,* carry their reward and his wages with them, to make him to assent to them, and to grant their petition. This teacheth, That gain and rewards are a great temptation to attempt evil actions. Man (I say) is of himself prone to wickedness, but when gain is offered, and gifts are given, they are a powerful means to deceive and corrupt the conscience. The devil being by long experience privy to our corruption, and knowing how effectual bribes and rewards are to draw men to sin, laid his bait before Christ, and offered all the *Kingdoms of the world, and the glory of them if he would fall down and worship him.* Mat. 4, 8, 9. So when he entered into *Judas,* and filled him full of all iniquity, he prevailed this way with him, to sell his Master for money, & to betray him into ye hands of sinners, saying; *What will ye give me,and I will deliver him unto you?* This prevailed in *Lot;* he forsook *Abraham,* dwelt in *Sodom,* was carried away with earthly commodities, and smarted for it. This the Apostle noteth to have been the cause that *Demas* fell from the truth, *Because he embraced this present world,* forgetting y^t^ *the amity of the world, is the enmity of God, insomuch that whosoever will be a friend of the world, maketh himself the enemy of God.* 2 Tim. 4, 10. I am. 4, 4. This also our Savior declareth by the Parable of the rich man, Luke 14, 16. who sent out his messengers and bad his guests, who refused to come, pretending sundry excuses; one said, *I have bought five yoke of Oxen, and I go to prove them, I pray thee have me excused: another said, I have bought a Farm, and I must needs go out and see it, I pray thee have me excused:* showing hereby, that the cares of the world, the deceitfulness of riches, and the commodities of this life are lets and pull-backs from embracing the Gospel.

The Reasons of this truth are very apparent. First, the profits and pleasures of this present life, are as rank thorns that choke the precious and immortal seed of the word of God, that it cannot grow up in our harts. For when once they are received into the soul, they choke the truth of God, and give a check to the Spirit of God. These two can never lodge together, so fast as one springs, the other withereth. This our Savior teacheth in the Parable of the Sower, where he saith, *The seed is of the word of God; that which fell among thorns, are they which have heard, and after their departure, are choked with cares, and with riches, and voluptuous living, and bring forth no fruit,* Lu. 8, 11, 14. This caused the Prophet to pray unto God, *to incline his heart unto his Testimonies, and not to covetousness.* Psal. 119, 39.

Secondly, gifts and rewards put out the eyes of those that saw clearly before, and stop the ears of those that could hear before, and shutteth up the mouth of those that could speak before. If then the receiving of bribes, and taking of gifts, be a setting of justice to sale, if they have force to pervert and corrupt, not only such as are lewd and lime-fingered to draw

presents unto themselves, but the wise and righteous: then we must acknowledge them to be dangerous temptations, laid before us of Satan to surprise us by his wiliness. This *Moses* teacheth the Judges and Officers which were to be chosen in the•r Cities: *Thou shalt not wrest the Law, nor have regard of persons: Thou shalt not take any reward: for gifts blind the eyes of the wise, and pervert the words of the righteous.* Deut. 16, 19. Neither let them say, though I take rewards, I will never swerve from Justice, for that is to presume vainly of thine own strength, and to give the Spirit of God the lie, that speaketh the contrary.

Let us proceed to the uses of this Doctrine. [Use 1] First, this teacheth us, not to love the world, nor the things of the world, but to beware we be not deluded by the glittring show of this earthly vanity. Take heed of cares and covetousness, which is an immoderate desire of getting & enjoying the wealth of this world. For it stealeth away the heart of man from God and godliness, and maketh him bend the whole course of his life on earthly pleasures. This is the common sickness and disease of this age wherein we live. For give me one among many, that is not overcome with the pleasures of sin, and the profits of the world? It stealeth on such as have sanctified affections, and have escaped out of the filthiness of the world, through the acknowledging of the Lord, and seeketh to overcome them. It is so deceitful and dangerous a sin, that it hath greatly assaulted, and fearfully overcome them after their calling to the truth, and profession of the glorious Gospel of Christ our Savior, and after they have begun to make some conscience of their life and conversation. Nay, such as before their calling and conversation felt no such desires and cares, now begin to be pressed, combred, and tempted with them. For as Satan by all means seeketh whom he may devour, and how he may hinder the repentance of sinners, so when he cannot any longer hold men in horrible sins of Idolatry, Blasphemy, Adultery, and contempt of GOD, then like a wily and subtle serpent, he creepeth in another way before we can espy him: then he suffereth us to hate evil company, surfeiting, drunkenness, riot, and excess, but he driveth to another extremity, and possesseth us with distrustful cares, and immoderate thoughts of this world, to desire greedily, to seek continually, to keep wretchedly, and to depart heavily from the vain and momentary things that perish with the use. And as this is a secret and subtle sin (albeit deeply rooted, yet hardly espied) so is it sildome cured and recovered, because men do not much consider of it & regard it, but please and flatter themselves in it. If we would willingly attain to our former estate, and see the danger of this disease, consider the vanity and uncertainty of all worldly things; compare them with spiritual blessings, and they are as dung and dirt matched with gold and silver: acknowledge that nothing is more unseemly for those whose conversation should be in heaven, then to be plodding upon the earth, & wallowing in the puddle of profane pleasures. Therefore the Apostle *John* saith, *Love not the world, neither the things that are in this world, &c.* John. 2, 15, 16, 17. Hereunto cometh the counsel of *Paul,* 1 Tim. 6.17, 18, 19.

Secondly, seeing gifts and rewards offered, [Use 2] be as a bait laid up to entrap the soul, let us refuse them, and not hunt after them as the manner of some is. Therefore the Prophet said to his servant, detesting his covetous mind, *Is this a time to take money, and to receive garments, and Olives, and Vineyards, and Sheep,and Oxen, and men servants, and maid-servants? The leprosy therefore of Naaman shall cleave unto thee and to thy seed forever.* So when *Simon* the

Sorcerer offered to the Apostles money, to have power to bestow the gifts of the holy Ghost, *Peter* said unto him, *Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.* Acts 8, 20. Likewise when the King of Babylon offered unto *Daniel,* garments of purple, and a chain of gold, for the interpretation of his dream, he would not sell the gift of God, but said, *Keep thy rewards to thyself, and give thy gifts to another, to one of thy enchanters, that set to sale their superstitions.* Dan. 5, 17. So then the servants of God must always aim at, and seek the glory of God, and their daily prayer must be, *That he would give them clean hands and a pure heart* Psal. 24, 4. They must not rashly gape after gain, but follow the duties of their calling, with a single and sincere affection, knowing *That their labors shall not be in vain in the Lord, and that they have a reward laid up for thē in the heavens.* This was it that *Moses* looked after when he was come to age, refusing the aliance of the King, partaking with the adversity of the Church, and esteeming the rebuke of Christ, greater riches then the treasures of Egypt, for he had respect to ye recompense of the reward. *It is enough for us that we shall be glorified, albeit we be not rewarded at the hands of men.*

[Use 3] Thirdly, let us follow after the best gifts which may further the salvation of the soul. Those indeed are good gifts, that make the possessors of them better. This duty the Apostle declareth, 1 Tim. 6, 9, 11. *They that will be rich, fall into temptations and snares, and into many foolish and noisome lusts, which drown men in perdition and destruction: But thou, O man of God, fly these things, and follow after righteousness, godliness faith, love, patience and meekness.* The things of this life are common to ye godly and ungodly, nay, oftentimes the ungodly have the greater share and portion in them: let us therefore labor after those graces that accompany salvation. Let us lay up our treasure in heaven, *Where neither the Moth nor Canker corrupteth, and where thieves neither dig through, nor steal.* Mat. 6, 20. These gifts in the day of trouble, and in the hour of temptation shall minister more comfort and more true peace unto us, then all earthly and transitory things, which end in corruption. But a lasse, if it were possible for us to gain the *whole world, what should it avail or advantage us,and afterward lose our own souls?* Or what comfort can we take in our riches and possessions, when it shall be said, *Thou fool, this night shall they fetch away thy soul from thee, then whose shall all these be that thou hast gathered? For so shall it fall out to all those that are rich, but not in God.* Luk. 12, 20, 21. So then, let us learn to trust in the living God, and not in uncertain riches: let us cast all our care upon him that hath cared for us: *And let us first of all seek the kingdom of God and his righteousness, and all other things shall be cast upon us.* Mat 6, 32.

Lastly, let us learn to bear the yoke of poverty with patience. If we want this worlds goods, let us not be discouraged. God oftentimes recompenceth the want of earthly blessings, with great abundance of heavenly graces, *Making the poor of this world, rich in faith, and such as have nothing to inherit, to be heirs of the kingdom which he hath promised to them that love him.* I am. 2, 5. This Christ declareth in the Epistle which he commanded *John* to write to the Church of the *Smyrnians, I know thy works, and tribulation, and poverty, but thou art rich.* Revel 2.9. He maketh them rich in knowledge, in faith, in obedience, and joy in the holy Ghost. He blesseth them with inward comfort, and with peace of conscience that passeth all understanding. He giveth them patience in troubles, meekness of spirit, and an holy contentation, to sustain the weight of their affliction. And albeit they bear a grievous burden, yet he hath eased them

of a greater, (to wit) the burden of their sin, which in Christ they feel to be lightened and remitted. This the Apostle testifieth, 2 Cor. 6, 10. *We are as dying, and yet behold we live, &c.* Hereunto acords the witness of *Peter,* who albeit he said, *Silver and Gold have I none,* yet he confesseth, that the Divine power hath given unto us all things that pertain unto life and godliness, through the acknowledgement of him that hath called us unto glory and virtue. This is that *Jacob* persuaded his own heart, and told to his brother, Gen. 33, 11 *God hath shown mercy unto me, and therefore I have all things.* Seeing therefore riches are as thorns to choke us, and as snares to deceive us, let us learn to be content with our estate, and not greedily desire that which may turn to our destruction.

[Verse 9. *Then God came to Balaam, saying, &c.*] We shown before, that the purpose of *Balaam* the sorcerer, was to raise up the God of the Hebrews to consult with him, and to entice him to leave the protection of the Israelites, according to the guise and fashion of Coniurers, as we declared before in the sixth conclusion. For when the unbelievers began to lay siege to their enemies, they called forth the god or goddess of that place, to forsake that people, and come unto themselves. Thus did the devil seduce the world, and set up the kingdom of darkness in the children of disobedience. The Infidels indeed thought they dealt with their god, but they had to do with the devil. We see in all histories, how carefully they resorted to the Oracle of *Apollo,* as it were to know the will and pleasure of God in things to come; but a lasse (poor souls) they were deluded by the voice of the devil: so that whilst they supposed they asked counsel of one, they received answer of another. Therefore the Apostle *Paul* saith, *These things which the Gentiles sacrifice, they sacrifice to devils, and not unto God: and I would not that ye should have fellowship with the devils.* 1 Corinth. 10, 19, 20. Wherefore, when the sorcerers and soothsayers used to call up the protecting god of their enemies, the devils ordinarily used to return them their answer. But in this place, whilst this enchanter goeth about his superstitious practice, (supposing the true God to be like their false gods of other Nations) & so thinketh to bring up the God of the Israelites, God suffereth not the devil to give him answer, but himself preventeth his apparition, & appeareth unto him, both to procure the good of his own people, and to make known his power: to convince the rage and madness of the enemies, and to declare to all the world, the blessed estate of the Church. Heereby then we learn, in that God came unto him, and shown him what to do, that God sometimes speaketh to wicked men, and revealeth his will unto them. God (say I) not only teacheth and instructeth his own people, and hath appeared to them by visions and dreams, but hath appeared and made known his will, even to his utter enemies, and to open Idolaters that know him not. Thus he spake to *Cain,* Gen. 4, 6, 7, and reproved him for his malice against his brother, exhorting to repentance toward God, and reconciliation toward his brother, and threatening him with destruction if he continued. So he dealt with *Abimelech,* when he had taken away *Sarah* from *Abraham;* God came unto him in a dream by night, and said unto him, *Thou art but dead, because of the woman which thou hast taken, for she is a man's wife.* Gen. 20, 3. So he did to *Laban* the Aramite, speaking unto him in a dream by night, and saying; *Take heed that thou speak not to Jacob, ought save good.* Gen. 31, 24. Thus he dealt with *Pharaoh* King of Egypt, God shown him in a dream what he was about to do, which was a means used of God to deliver *Joseph* out of prison, where the iron entered into his soul; and

to provide for his Church in time of famine that was to come Thus he revealed his will to *Necho,* King of Egypt, God willed him to make war against the Assyrians, and commanded him to make haste: but *Josiah* would have stopped his journey, and hearkened not to the words of *Necho* which were of the mouth of God. The like we may consider oftentimes in the book of *Daniel,* when *Nebuchadnezzar* had dreamed a dream which was not human, but divine, neither of a natural cause, but of a supernatural, wherewith his spirit was troubled, *Daniel* said unto him, Dan. 2, 28. *There is a God in heaven that revealeth secrets, and showeth the King what shall be in the latter days.*

The Reasons are evident. First, to set down his great love and favor to his Children. For as God did show himself in sundry manners, and speak by lively voice to the ungodly, so in all the manifestations of himself unto thē, he had respect and reference to his Church, as appeareth in the former examples. Herein therefore appeareth the wonderful love of God to his chosen people, who hath the harts of all men in his own hands, and turneth thē about as pleaseth him. This is that reason which the Prophet pointeth unto, Psal. 105, 13, 14, 15, where speaking of *Abraham* & his posterity, he saith, *Albeit they were few in number, yea very few, and strangers in the Land, and walked about from Nation to Nation, from one Kingdom to another people, yet suffered he no man to do them wrong, but reproved Kings for their sakes;* saying, *Touch not mine anointed, and do my Prophets no harm.*

Secondly, it pleaseth God to make himself and his great Name known out of the limits and circuit of the Church, to contstrain even the wicked to clear him in his proceedings, to acknowledge his judgments to be just and righteous, & to give sentence against themselves. For God is holy in all his ways, and pure in all his works: he causeth their own consciences to be witnesses against thē, to accuse and to convince them, inasmuch as they become unthankful, and do not glorify him as God, who is worthy of all glory, and never leaveth himself without witness, no not among the Infidels.

Thirdly, he declareth and revealeth himself [Reason 3] to Infidels, not because they be worthy, but because by the mouth of the very Infidels, he will strengthen and confirm his children. True it is, the chief and principal means which he useth, is to teach them by his servants the Prophets and Apostles, by Pastors and Teachers, which he hath set in his church: but he will also use the tongues of profane men to his own glory & comfort of his children. This we see evidently shown, Judge. 7, 13. When *Gideon* came to the outside of the host of the enemies. *Behold, a man told a dream unto his neighbor, and said, Behold I dreamed a dream, and loe, a cake of Barly-bread tumbled from above into the host of Midian, and came unto a Tent, and smote it that it fell down & was overturned:* and his fellow answered, *This is nothing else save the sword of Gideon, for into his hand hath God delivered Midian, and all his host: When Gideon heard the dream delivered, and the interpretation opened, he worshipped, and returned into the host of Israel, and said, Up, for the Lord hath delivered into your hand the host of Midian.* Whereby we see, that God made known his purpose to these unbelievers, for ye strengthening of *Gideon's* weak faith, and the enabling of him to the work whereunto he was appointed

The uses follow. First, confess from this [Use 1] dealing of God, not only that he is great in •ion, and high above all the people, but •hat his Name is great & glorious among his enemies.

He reigneth as King, not only over his Church, but over all creatures, and he maketh them to acknowledge his greatness, & stoop down under his hand. •his we see in the Prophet *Daniel,* chap. 6, 26, 27, by the decree that *Darius* wrote unto all the people, nations, and languages that dwell in all the world *I make a decree, that in all the Dominions of my kingdom, men tremble and fear the God of Daniel, for he is the living God, and remaineth forever, and his kingdom shall not perish, and his Dominion shall be everlasting: he refuseth and he delivereth he worketh signs and wonders in Heaven and in Earth, who hath delivered Daniel from the power of the Lions.* The like confession *Nebuchadnezzar* maketh before, chap. 3, 32, 33. *I thought it good to declare the signs & wonders that the high God hath wrought toward me: How great are his signs, and how mighty are his wonders! His kingdom is an everlasting kingdom, and his Dominion is from generation to generation.*

Secondly, we see that God leaveth not men [Use 2] without excuse, because he maketh known his truth unto them: they have some means or other offered unto them, to teach them to acknowledge God, and to glorify him whom they have acknowledged, Rom. 1.20.24. So Christ our Savior speaketh to the obstinate Jews, John, chapter fifteen. verse 22. *If I had not come and spoken unto them, they should not have had sin, but now have they no cloke nor color for their sin.* Thus was *Pilate* the Judge of Iewry convinced in his own conscience of wrongful judgment against Christ, being warned of his wife, to whom God had revealed his innocence, that he was a just man as a Lamb unspotted and undefiled. For the Evangelist *Matthew* testifieth, that when *Pilate* was set down on the judgment seat, his wife sent to him, saying; *Have thou nothing to do with that just man, for I have suffered many things this day in a dream, by reason of him.* Mat. 27, 19. This was no mere human or natural dream, arising from multitude of business, or proceeding frō an evil constitution of the body, or evil digestion of meat, or such like ordinary causes as daily befall us; but it was divine from the special instinct of God, and the inspiration of the Almighty. For as God the Father diverse ways approved the innocence of Christ, that it might appear he died not for his own offenses, but for ours, & for our redemption: so did God send terror and trouble upon the Judges wife in the night season, to discover his hypocrisy, & make him without excuse altogether, in condemning the Innocent, that all the water in the wide sea was not able to wash away the guilt of his sin, much less the water he called for to wash his hands before the multitude, when he said, *I am innocent of the blood of this just man, look you to it.* Math. 27, 24. The stain of sin soyleth the soul, and defileth the conscience, & cannot be washed away with water, which only putteth away the filth of the flesh, and cleanseth the body, but cannot enter any further.

Thirdly, seeing God hath shown and manifested [Use 3] himself to wicked men unworthy of his favor, we may be certain and well assured, that he will never leave his own children destitute of instruction, that call upon his Name. If he deliver his will to his enemies, he will show himself to his friends. If he vouchsafe to instruct such as be strangers, doubtless he will open himself and reveal his secrets to those that be Citizens of his kingdom. If the servant be taught by him, who doth not know what his master doth: he will not pass over his own sons, who shall be heirs of his inheritance that he hath prepared for them that desire the knowledge of his ways. *For he will fulfill the desires of them that fear him, he also will hear their cry and will save them,* Psalm. 145, 19. Thus did *David* assure his son *Solomon,* standing by him when he was going the way of all flesh, *If thou seek him, he will be found of thee; but if thou*

forsake him, he will cast thee off forever. 1 Chron. 28, 2. & 2 Chron. 15, 2, 3. So when the noble Eunuch repaired to Jerusalem, and gave himself to read the Scriptures, that his knowledge might be increased, & the word of God dwell plentifully in him, the Lord sent *Philip* unto him, who joined himself to his Chariot, and expounded unto him the way of God more perfectly. Likewise when *Cornelius* the captain, a devout mā and one that feared God, had prayed to God for further knowledge, that God who had begun his good work in him, would bring him to perfection: he is directed to send for *Peter,* who should tell him what he ought to do, verifying the saying of Christ, Math 13, 12, and 25, 29. *Unto every man that hath, it shall be givē, and he shall have abundance: but whosoever hath not, from him shall be taken away even that he hath.* Would we then know why we are ignorant in the ways of God, weak in faith, bare and barren in the gifts of God? We do not believe the promises of God, offering himself to those that seek him, and opening to those that knock at his gate, neither hunger and thirst after his graces, nor know the want of them in our selves or others.

Fourthly, let us follow the example of God, and do good to those that are evil. *He maketh the Sun to rise upon the evil and the good, he sendeth rain on the just and unjust: so should we do good to all, although especially to the household of faith.* Math. 5, 45. Gal. 6, 10. Let not their unworthiness hinder our goodness, but labor that our light may so shine before them, that we may gain them to the faith, & heap coals of fire upon their head. Let us admonish and exhort them with all patience and longsuffering, that they may come out of the snare of the devil, of whom they are holden. Let us preach the Gospel in season and out of season, and 1 Cor. 9.22, take all occasions to win those that are without, that by all means we may save some. What though they be not turned and converted to God by the preaching of the Gospel, & we seem to bestow our labor in vain? Many are enlightened of God, that are not saved; they attain to knowledge, that never grow to faith. *We are the sweet savor of God, as well in them that perish, as in them that are saved, to the one we are the savor of life to life, and to the other, the savor of death to death.* 2. Cor. 2, 15, 16. And this must serve and suffice to comfort us, and strengthen us, to bear out the heat of the day, & the weight of the burden that lieth upon our shoulders; to consider that howsoever our persons be entertained, & our doctrine received, and our strength be wasted and consumed in vain, yet our judgment is with the Lord, and our work with our God, who will reward us according to our labor.

Lastly, seeing GOD maketh known his will and word to wicked and profane men, who are sundry ways enlightened with many gifts of the Spirit: let us not rest in seeking after common gifts, but labor to be partakers of such as are proper to the elect, and do always accompany salvation and eternal life. This is it that the Apostle exhorteth unto, 1. Cor. 14, where mentioning diverse gifts of the Spirit, as the gift of knowledge, ye working of miracles, the word of wisdom, the power of healing, ye discerning of spirits, the diversity of toongs, the interpretation of tongues; all wh•ch are common to all sorts of men both good & bad: he addeth as the use that now we teach & persuade, *But desire you the best gifts, and I will show you a more excellent way.* 1 Cor. 14, 30, 31. Let us not therefore content our selves with such knowledge and illumination as the reprobate and ungodly have: but let us covet such as are peculiar and proper to the elect, that we may be the Temples of the holy Ghost, that the Spirit of God may dwell in us, not for a time, but forever; and dispose our hearts as the

owner of the house, and govern it wholly after his own will. Let us labor to feel a *certain knowledge of our reconcilation to God in Christ,the gifts of regeneration, a dying unto sin, arising up to newness of life, the grace of hearty prayer, comfort in distress,* and such like, which ye elect of God find in some measure wrought in them. These are infallible notes of election: these are the best gifts that ye Apostle urgeth: these are such fruits of the Spirit, as we must delight in, and follow after. If these be in us, & do abound, we shall have that peace of conscience through them that passeth all understanding; if these be not in us, whatsoever knowledge we have beside, though we have tasted of the heavenly gift, been enlightened by the Spirit, been partakers of the holy Ghost, tasted of the good word of God, and received the Gospel with joy: we shall find no more sound comfort in them, then *Balaam* did in this place by the revelation which he had received from God.

15 Balak yet sent again moe Princes, and more honorable then they.

16 Who came to Balaam, and said unto him, Thus saith Balak the son of Zippor, Be not thou staide I pray thee from coming to me.

17 For I will promote thee unto great honor, and will do whatsoever thou sayest unto me: Come therefore I pray thee, curse for me this people.

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

19 And now I pray you, tarry ye here also this night, that I may wit what the Lord will say unto me more.

20 And God came unto Balaam by night, and said unto him, Forasmuch as men are come to call thee, rise up, and go with them, but only what thing I say unto thee, that shalt thou do.

21 So Balaam rose up early in the Morning, and sadled his Ass, and went with the Princes of Moab.

Hitherto we have heard the message and sending out to this cunning man, seeking to draw him to come to curse the people. Now followeth the second part of the Chapter, wherein is published, how *Balak* prevailed with him, by offering him present gifts, and promising to him future honors. And because in the former message, *Balaam* had rather cunningly delayed, then flatly denied them, and rather craftily allured them, by protracting the time, then withstood them by giving thē the repulse, to the end they should buy his cunning the dearer, as well became a man of his trade and occupation; therefore here the Spirit of God

proceedeth to declare how the message is continued, the suite renewed, and their purpose obtained. Wherein we are to observe these three things. First, the departure of the Magitian with the messengers. Secondly, the anger of God for his departure. Thirdly, the entertainment which *Balaam* sound at ye hands of *Balak,* when he was come unto him.

The first part touching the journey of *Balaam* (having obtained leave, or rather wrung it from God by his importunity) is contained in the words before remembered and recited; wherein behold how the desires of men are kindled & increased by delay, and give them no rest, until they enjoy the things hoped for. *Balak* the King, and *Balaam* the false Prophet, are here described, being pointed and painted out unto us in very lively colors. *Balak* proud in his Riches, ambitious in his honors, prodigal of his gifts, scorning to receive foil or repulse: On the other side, *Balaam* base in mind, covetous after money, thirsting after honor, as unwilling to give a denial, as the other to take it. Wherefore, as he sendeth a new ambassage, so he employeth more honorable men to credit and countenance the action the better, he furnisheth them with other gifts, he promiseth him in the word of a king to promote him to some place of dignity, and omitteth no human policy to draw him to his lure. The messengers mindful of their charge and commission, and considering the weightiness of the cause, do bend all their wits, and set on work all their cunning to effect the matter committed unto them; they stir him up to be forward, they add great promises of high honors, they allure him with great hope of rich rewards, which were effectual baits to entrap, and indeed the mightiest Rhetoric to persuade, and to prevail with a covetous man.

This was the Message of the King, thus was the employment of the Messengers: Now let us consider the answer of *Balaam,* wherein a man at the first sight would think he carried himself most uprightly toward men, and most religiously toward God, like a true-hearted man, and a faithful Prophet: he telleth them, *If Balak would give him the Riches and revenues of his Kingdom, he cannot go beyond the will of the Lord his God.* But all is not Gold that glistereth (as the Proverb teacheth) & sometimes a subtle Serpent lurketh in the green grass. A man would likewise conjecture, that when God bad him go with the Messengers, he was pleased with his journey: but the wrath of the Lord was kindled against him for his disobedience and presumption, which was no better then a tempting of God. So in this answer of the Wizard, we are not to consider the outward sound of the words, but the inward purpose and intent of the speaker. For his reply is thus much in effect, as if he had said unto them, Why do you thus solicit and importune me? Do you think it resteth in my will to come, or not to come? Or if I do come, that I can in this case do what I list? Or that the God of Israel is like the gods of the other Nations? He compelleth me to tarry here, he forbiddeth me to go with you, he is stronger then I, and I am constrained to obey him. You know my desire, but it lieth not in my power to curse your enemies, (unless I can charge and charm their God to leave & forsake them,) albeit the King would give me a great reward: What said I, a rich reward? Nay, if he would fill for me this Palace with silver and gold, replenish all his storehouses with treasures, I cannot accomplish mine own purpose, I cannot perform the desire of mine own heart. The God of the Israelites is too powerful and mighty for me, he it is that restraineth me, by whom notwithstanding I must only work in this my business, or else I cannot profit you nor pleasure myself, nor effect my purpose. Neuertheles be not discouraged and

discomfited, I am yet in good hope to prevail, and I will yet try him the second time, although before he utterly denied me to go with you.

This is the sum and effect of *Balaam's* answer, which consisteth of two parts. First, he stayeth them to be advised what to do. Secondly, he granteth their request, to go with them. Touching the staying of them, when he hath excused his former refusal and denial, to go with the former messengers (inasmuch as he could not alter and change the decree of the Lord, whom he saw to over-rule him in all this business, he promiseth to try him again, whether he could draw him to stand with thē, and to withstand the Israelites. And here again (as before v. 8.) observe how be worketh, not in the open day, and in the light of the Sun, which is the fittest season to work in, but as Coniurers use to do, he chooseth the night season for his purpose. For as Sorcery is one of the fruits of the flesh, and the work of darkness, and proceedeth from the Prince of darkness: so it fitteth best the children of darkness, & serveth to be practiced in the time of the night, according to the saying of him that is the author of life and light, *Every man that evil doth,hateth the light, neither cometh to light, lest his deeds should be reproved: but he that doth truth, cometh to the light, that his deeds might be made manifest, that they are wrought •ccording to God.* Well, God appeared unto •im, and made himself known unto him. whatsoever his purpose and intent were, not •y any force of his sorcery, but for diverse and sundry other reasons; first, because he would put an hook in his jaws, and a bridle in his mouth, to stop him from cursing Israel. For his whole drift and meaning was to curse thē, in the accomplishment whereof, he is hindered and stayed by the appearance of God unto him. Secondly, because he would hinder the devil from giving *Balaam* an answer, and so deluding him, as in former times he was wont to do, when he was hired and sent unto for such purposes. Thirdly, it serveth greatly for God's glory, to make his Name known even among the Infidels, when they should learn, that he is the God that ruleth and ordereth all things in heaven and earth, that disposeth the counsels of his enemies, and maketh them further the good of his people that depend upon him. Yea, when God saw his covetous humor and wicked heart, that he would not rest in his word, nor obey his commandment given unto him, first by way of an *Ironicall concession, he biddeth him go,* howbeit in his wrath & indignation, but yet reserveth to himself the rule of his tongue, the power of his speech, and the government of all his works, as seemed good in his heavenly wisdom. As if the Lord had said, Forsomuch as the messengers be so importunate with thee, and thou so earnest with me, that thou wilt take no denial, nor rest in my word, nor yield thyself to my charge; go to, go forward, follow thine own course, run on of thine own head: yet will I bridle thy tongue, thou shalt not speak what thou desirest, nor do what thou delightest in, but what pleaseth me. *Balaam* glad of this answer, and thinking this concession better then a denial, rejoiced in his heart that he had leave, as if there had been some change in God, and told it to the Ambassadors, he prepareth for the journey, sadleth his Ass, and consenteth to go with them, which is the second part of his answer. Here observe with me aga•ne a false finger, most wretchedly dissembling one part of the divine Revelation, imitating therein his master the devil, who in his temptation of Christ, and allegation of the Scripture, omitteth a principal part to pervert the meaning of the words, and to draw our Savior into wickedness. So whereas God had challenged as proper and peculiar to himself,

the ordering and disposing of all his affairs, that albeit he had liberty to go, yet his going was with restraint and limitation, that he should speak no more then God should put in his heart: yet the wizard never declareth this to the messengers, which neither pleased him, nor would pleasure them, neither profit him or them. Only he feedeth his own foolish fancy in this, that he was bidden to go, which God before had denied unto him: Now he taketh hold presently on these words, and went with a joyful heart, hoping that in time the same God would suffer him to curse them also. For as God had said at the first, thou shalt not go, yet after said, Go with them: so he supposed, that albeit he had forbidden him to curse the people, yet afterward he hoped to find a change in this, as he thought he had gained in the other, and so conceived a strong imagination, that the Moabites should be fully satisfied, himself plentifully rewarded, and the Israelites miserably cursed and detested. This is the sum and effect of these words: Now let us come to the Doctrines arising out of the same.

[Verse 16. *Be not stayed from coming unto me, for I will promote thee unto great honor.]* Consider here the covetousness of this false Prophet. He had received a charge and commandment not to go; yet seeing new regards come with ye new messengers, he would not rest in God's former answer. He had beard the will of God, wherein he ought to have rested: but pricked forward with covetousness, and allured with the recompense of reward, he comforteth the men that were sent unto him, to attain their purpose. This the Apostle *Peter* noteth, describing the false Teachers, which privily brought in damnable heresies, he saith; *They forsook the right way, and have gone astray, following the way of Balaam, the son of Bosor, &c.* 2 Pet. 2, verse 15. And the Apostle *Jude,* speaking of such like Teachers as turn the grace of God into wantonness, and bring upon themselves swift damnation, saith, *Woe be unto them, for they have followed the way of Cain,and are cast away by the deceit of Balaam's wages, and perish in the gainesaying of Core.* See here the force and power of worldly wealth, it is able to set open the gates that are shut up with bars and bolts. And albeit this point hath in part been handled before: yet because it is offered to our considerations again in this place, it is not to be passed over without further meditation. From hence we learn, that the love of this world, and the hunting after honor and dignity, preferment and promotion, cause men to make shipwreck of a good conscience, and draw them from observing the laws of God, and from resting in the known will of God. Hereunto cometh the reproof of *Reuben,* who being called, came not to ye battle fought against the Canaanites, neither furthered the work of God that his people had in hand, but had their minds fastened to their riches, and dwelling in a fat and fruitful soil, they set their hearts upon the world; *For the divisions of Reuben were great thoughts of heart: Why abodest thou among the sheep-folds, to hear the •leatings of thy flocks? for the devisions of Reuben were great thoughts of heart.* Judge. 5, 15, 16. The like appeareth in the Prophesies of *Haggai,* where the people fell to build their own houses, and left the house of the Lord desolate, & therefore the Prophet saith, *Is it time for yourselves to dwell in your seeled houses,and this house lie waste?* What was it that prevailed with our first Parents in the Garden, to entice thē from God, and to hearken to the temptations of the devil, but hoping for honor and advancement in a better condition? This bait was laid before *Moses* in *Pharaohs* Court, he was tempted with dignities, allured with delights, provoked with profits: he had laid before him the glory of a kingdom, the pleasures of the Court, and the treasures of Egypt: yet he

preferred the suffering of adversity, the shame of the Cross, the fellowship and communion of Saints, that so he might be received into the bosom of the Church. Thus we see, that the love of the world. & the things of this world, drew this Sorcerer away from upright & just dealing If honor had been offered unto him alone, or riches alone, if they had come severally unto him, they had been of great force; but coming jointly together, and rushing upon him as an armed man, they are more forcible and powerful to prevail with him.

The Reasons are to be wisely weighed of [Reason 1] us, to gain our affections to embrace the Doctrine before delivered. First, the setting of the heart upon the love of riches, is the beginning of all evils, and the fountain frō whence sundry mischiefs do proceed, & is available to draw from all good, into all evil. This the Apostle urgeth, 1 Tim. 6, 9, 10. *They that will be rich, fall into temptations and snares, and into many foolish and noisome lusts, which drown men in perdition and destruction: for the desire of money is the root of all evil, which while some lusted after, they erred from the faith, and pierced themselves through with many sorrows.* Where *Paul* teacheth, *That there is no evil which covetousness cannot bring forth.* It is a monster of many heads, and a fruitful mother of many bad children. From hence oftentimes come hatred, contention, envy, unthankfulness, treasons, treacheries, perjury, poisoning, deceit, couzenage, oppression, and what not? It bringeth in, as a violent stream, contempt of God, & it turneth God into an abhominable Idol. It worketh a wretched trust in earthly possessions & treasures, more then in the living God. It is a bottomless pit of all iniquity.

Secondly, there is a contrariety between [Reason 2] God and the world, and they draw contrary ways, there is no affinity or agreement between them. This Christ our S•ui•ur setteth down, *No man can serve two masters, for either he shall hate the one, and love the other, or else he shall lean to the one, and despise the other, ye cannot serve God and riches.* Mat. 6, 24. Hereunto cometh the exhortation of the Apostle *John,* 1 John 2, 15.

The uses are now to be thought and entered [Use 1] upon. First, consider from hence the dangerous estate of the men of this world how hard it is for them to enjoy eternal life and to enter into the kingdom of heaven See therefore, how riches are often reserved to the hurt of the possessors, & wrack of the owners thereof. Many seeking to enri•h themselves, and to scrape much together for th••posterities, do lose the favor of GOD, the quiet peace of a good conscience, and heap to themselves wrath against the day of wrath. This the Apostle *James* leadeth us to consider, Chap. 5, 1.2, 3. *Go too now ye rich men: Weep and howl for your miseries that shall come upon you: your riches are corrupt, and your Garments are moth-eaten, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped up treasures for the last days.* If therefore outward things pull away from God, & hinder the duties of godliness, then assuredly men whose heart is glued unto them, and governed by them (they being made their chief treasures, and the god of their hope) cannot yield to the power of godliness, but by a special and extraordinary work of God in their hearts.

True it is, they may hold the profession, they may receive baptism, they may partake of the Lord's Supper, they may hear y word, they may hold salvation by Christ alone; yet unless they feel a peculiar sanctifying grace of God's Spirit, they shall find an hard entrance into

life, and the way leading unto the kingdom of heaven, hedged & stopped up. This our Savior teacheth his disciples, upon the occasion of the young man's sorrowful departure from him, having great possessions, Matth. 19, 23, 24. *Verily I say unto you, That a rich man shall hardly enter into the Kingdom of heaven: It is easier for a Camel to go through the eye of a Needle, then for a rich man to enter into the kingdom of God.* Wherefore, it behooveth all rich men that have this worlds good to pray unto God (being compassed with such dangers, and clogged with such cares) to govern them by his Spirit, and to preserve thē, that they be not overcome with the temptations of the world, and to teach them what it is to abound, Phil. 4, 12. which is far harder to know and practice, then to learn what it is to want.

[Use 2] Secondly, seeing honors and riches choke good things, follow not them that walk that way, and be not drawn away by the evil examples of others, but follow the examples of the godly, according to the exhortation of the Apostle Phil. 3, 17, 18, 19. *Many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the cross of Christ, whose end is damnation, whose god is their belly, and whose glory is their shame, which mind earthly things.* Hereupon followeth the use before remembered; *Brethren, be followers of me, and look on them which walk so, as ye have us for an ensample.* How many be there in the Church, that live of the Gospel, and therefore in reason s•old preach the Gospel, who cor•upt their own consciences, and wound their own souls by hunting after promotion and •ignity, who for money sell their master with *Judas* and are carried away af•er the wages of iniquity with *Balaam,* and gape after gain only like hyrelings, who join Living to living, as it were, house to house, and field to field; eating the fat, and clothing themselves with the wool, *But they strengthen not the weak, they heal not the sick, they bind not up the broken, they seek not that which is lost, they raise not such as are fallen. Woe be unto such idle sheepheards that feed themselves: Should not the sheepheards feed the flocks?* Ezek. 34, 2, 3, 4. Let not us walk after such examples, which in the just judgment of God, are reserved to death & shame: who albeit they regard their pleasures above all, yet as they walk inordinately, so the things they rejoice in, shall be their confusion: but let us propound to our selves the examples of the godly, for our instruction and imitation in well-doing, Heb. 6, 12. *That we be not slothful, but followers of them which through faith and patience inherit the promises.*

Lastly, let us not be immoderately careful [Use] for them. The more careful we are for these things, the more careless we are in better things. The more our affections are set on the earth, the less care we have of heaven & immortality. It is no profit to win the whole world with the loss of our own souls. It is an incomparable loss, greater then the loss of a kingdom. *Job* had a great loss, when he lost his Sheep and Asses, his Oxen and Camels, his Servants and his Children, Job 1, 14.15. But all this is scarce to be mentioned or spoken of, being compared and laid in the balance with the loss of the soul. Let us therefore be contented, and rest satisfied with the estate wherein God hath set us. A little with a good conscience, and with peace, is better then a stalled Ox, Prov. 15, 17. *Godliness is great gain with contentation,* 1 Tim. 6, 6. *Let us use this world as though we used it not,* 1. Cor. 7, 31. All is vanity, nay misery, if we depart not hence in the fear and favor of God. Let us so live, that in life and death we may be the Lord's. Affect not only or chiefly the things of this life, but let us have before us the example of *Lots* wife, made unto us as a fearful spectacle and terrible monument of carnal

and careful thoughts, whose heart was wholly set upon those things which she left behind, and therefore was turned into a pillar of salt. We are borne again unto a better life. If a Princes children should give themselves to base courses, to follow Fairs and Markets, pitching up their standings, and selling pins and points like Pedlers and petty Chapmen, would not all men think it a great reproach and h•gh disgrace to their estate, being royally descended, and borne to a Kingdom? We are the sons and daughters of almighty God, the King of kings, and Lord of lords, and it is his pleasure to appoint us heirs unto a Kingdom. Luke 12, 32. We are a chosen generation, a royal Priesthood Reu. 1, 6. an holy nation, 1 Pet. 2, 9. a people set at liberty, that we should show forth the virtues of him that hath called us out of darkness into this marvelous light. Shall we then being Kings children, and borne to inherit a kingdom not of this world, but of the world to come, so much debase our selves as always to look downward, and go poring and stooping to the earth like brute beasts, and not cast our eyes upward like men, made after the likeness and similitude of God? Let us seek those things which are above, Col. 3, ver. 1, 2. where Christ sitteth at the right hand of God; let us set our affections on things which are altogether above, and not on things which are here beneath upon the earth. It is unfit for our calling and holy profession, evermore to have our hand on our half-penny, making gain to be godliness, and our belly our god, wholly minding earthly & transitory things. Let our conversation be in heaven, Phil. 3, 20 and from thence look for a Savior, to change our frail and mortal bodies, and to make them like to his glorious body: we are free denizens of that City made without hands, whose builder and maker is God, & therefore let us not spend all our days in vanity, and waste our years in folly, Math. 6, 25, 33. nor be excessively careful what to eat, or what to put on: but have our conversation without covetousness, and first of all seek ye kingdom of God and his righteousness.

Verse 20. *[Forasmuch as men are come to call thee, rise up and go with them.]* These words contain an ironicall concession, not a plain approbation: a figurative tanting, not a simple allowing of his journey, or a giving of him liberty to depart. As if the Lord should have said: If being warned of me thou wilt take no warning, but art resolved what to do, and standest firm in thine heart to be gone; go too, proceed in thy purpose, and walk in the ways of thine heart, but know, that thou makest hast to thine own confusion, and that all thine endeavors shall turn to thy destruction. Thus we see God reproveth him by a tant, because he rested not in the will of God before delivered unto him, and uttered in a plain manner. Thus, when as men receive not the love of the truth that they may be saved, God sendeth them strong delusions that they might be seduced and deceived. Heereby we learn, That all reproving of sin and of sinners by way of tanting, is not unlawful, and unbeseeming the profession of godliness. All jest•ng and mocking are not forbidden to be used & practiced of the godly. This we see by the example of the Lord himself, Judge. 10, 14. *Go and cry unto the gods which ye have chosen, let them save you in the time of your tribulation.* Thus *Moses* speaketh to the people, Deut. 32, 37, 38. *Where are their gods, their mighty gods in whom they trusted? Let them rise up and help you, let them be your refuge.* The like we see in *Job,* vexed unjustly, and censured rashly by his friends, when he saith, Job 12, 12. *Indeed because that ye are the people only, wisdom must die with you.* So the Prophet *Isaiah* speaketh to the enemies of the Church, Isaiah. 8, 9. *Gather together on heaps*

O ye people, and ye shall be broken in pieces, g•rd yourselves, take counsel together, pronounce a decree yet it shall not stand. Thus the Prophet dealeth with *Amaziah,* 2 Chron. 25, 7, 8. *Let not the army of Israel go with thee, for the Lord is not with Israel: if not, go thou out, make thyself strong to the battle, but God shall make thee fall down before the enemy, for GOD hath power to help, and to cast down.* And if we would farther see the warrant of this practice in reproving, we have examples of it in Christ our Savior, when he said to *Judas, That thou doest, do quickly,* John 13, 27. And when he spake to his disciples,*Sleep henceforth & take your rest: behold, the hour is at hand, and the son of man is given into the hands of sinners.* Al which examples, in the old and New Testament, of God, of the Prophets, of Christ, and other holy men, serve to teach us, that all reproving of sin by sharp tants, is not unlawful and unwarrantable.

The Reasons justifying this practice, are: [Reason 1] First, to make Idolaters and wicked men, to see their sins, and the greatness of them, to move them to repentance, and to come out of them, to bring them to be ashamed of their offenses, and so to move them to turn unto God. This the Prophet *Isaiah* urgeth, chap. 46, 6, 7. *They draw gold out of the bag, and weigh silver in the balance, and hire a Goldsmith to make a god of it, and they bow down and worship it: they bear it upon their shoulders, they carry & set him in his place, so doth he stand and cannot remove from his place, though one cry unto him, yet he cannot answer, nor deliver him out of his tribulation: Remember this, and be ashamed, bring it again to mind, O you transgressors.* This then is one reason why the holy Ghost reproveth and reproacheth in a deriding manner, to bring offenders to true wisdom and to open their eyes which are blinded, that they see nothing.

Secondly, an holy deriding may be used [Reason 2] to disgrace and discountenance sin, and to set it out in his colors. For, when it is magnified among the sons of men, & followed with all greediness, the servants of God must uncover, and uncase it and lay it open, that others may eschew it. Thus we see the prophet *Elijah* dealeth with the Priests of *Baal,* he scoffeth at their simplicity, he derideth their folly, and in an holy manner triumpheth over their vanity, when he saith, 1 Kings 18, 28. *Crie a loud, for he is a god; either he talketh, or pursueth his enemies, or is in his journey, or it may be that he sleepeth, and must be awaked.* Where he doth not stir them up to their Idolatry and idolatrous worship of *Baal,* nor allow their superstitious prayers, but mocketh at their madness, to disgrace their wickedness, and to reproach their falling from the true God.

The Uses are to be considered in the next [Use 1] place. First, this teacheth, that the Minister: of the word, may in their teaching use this figure when they deal with an obstinate people, and reprove obstinate offenders. True it is, the man of God should be patient toward all men, 2 Tim. 2, 25: suffering the evil, instructing the ignorant, and waiting for the repentance of such as are fallen: but when they refuse to hearken or pull away their shoulder, and stop their ears, and make their harts as an Adamant stone, it is both lawful & requisite after a sort to insult over them, not that their persons should be scorned and contemned, but that their profaneness should be corrected and amended.

Thus doth *Solomon* deal, Eccl. 11, 9, when he hath to deal with proud and insolent young men, that think themselves privileged by their age, to run riot with all greediness, and without all controllment, *Rejoice O young man in thy youth, and let thy heart cheare thee in the*

days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know that for all these things God will bring thee to judgment. This we see practiced by the Apostle, 1 Cor. 24, 38. *If any man be ignorant, let him be ignorant.* And the Apostle *John* speaketh after the same manner, Revel. 22, 11. *He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still.* Whereby we see, that the Spirit of God doeth not give leave, neither doth encourage, or command men to be filthy or unjust; but seeing them in a settled rage and willful course, obstinately bent and resolved to go forward, that they will not be hindered, nor hearken unto any wholesome counsel, he telleth them they may proceed, but they shall smart for it in the end. If the Ministers in the zeal of God's Spirit, tread in these steps, & follow the example of God, of Christ, of the Prophets and Apostles, they have a fair warrant set before them, & cannot be reproved for this imitation. They may say unto the stubborn and stiff-necked contemners of the word, If ye will needs be ignorant, be ignorant still, but God will find you out in your blindness and ignorance. If ye have the light, and yet will willingly and willfully shut your eyes, go forward, yet God will open them in the day of his visitation, that ye shall see your own misery. If ye have the bread of life, and food of salvation brought unto you, and yet ye will needs sterue and famish, what remedy? Pine away your souls, and sterue them: but know, that it will be bitter in the l•tter end.

[Use 2] Secondly, seeing this scoffing at evil is lawful, let men take heed they deserve not thus to be dealt withal. When we have the word of God in all meekness and gentleness, with all patience and long suffering offered unto us, let us rest in it, and not reject it from us, let us believe it, and obey it, and grow every day from faith to faith. When *Micaiah* the Prophet saw *Ahab* addicted to flatterers and false informers (two very dangerous plagues to Princes) he judged him not worthy to have the truth revealed unto him, and therefore in derision he saith unto him, *Go up and prosper, and the Lord shall deliver it into the hand of the King,* 2 Kings 22, 15. It is a grievous thing to be scorned and derided, and we hardly brook that indignity. If then, we would not be so roughly and tantingly handled in the ministry of the world, let us hear the voice of God while it is called today, lest being hardened through the deceitfulness of sin, the Lord be compelled so to deal with us. It is used for our benefit and salvation, albeit it be bitter and sharp. But many times bitter things be most wholesome and healthful. And this answereth the objection of carnal men, when they are admonished to turn to the Lord with all their hearts, to attend to the ministry of the word, and to walk before the Lord with a perfect mind; they answer, If I shall come to be a professor, and make profession of the word, I shall be mocked, everyone will deride and flout at me; I shall be a laughing stock to the world, I shall become a Proverb unto them, and the drunkards will sing songs against me. But choose whether thou wilt endure a reproach here for a season, or be mocked of the Lord forever. It is better for thee here to suffer affliction with the people of God, then to have the Lord scorn thy folly forever. Therefore, the wise man teacheth us this doctrine, Prov. 1, 25, 26. *Because ye refused my counsel, and would none of my correction, I will also laugh at your destruction, and mock when your fear cometh.* And the Prophet *David* declareth, that when the wicked band themselves against the Lord, and against Christ, *He that dwelleth in the Heavens shall laugh, the Lord shall have them in derision,* Psal. 2, 3, 4.

True it is, this is spoken according to our capacity and understanding: not that there is any disposition of laughing, or affection of scorning in God, but he leaveth men in their miseries, and maketh them oftentimes a mocking stock to the world. They shall have no comfort from his presence, he shall rejoice in the day of their calamity, which shall be to them as bitter as death, and as hard to be born as hell it self.

Lastly, hereby a door is not set open to fleering and flouting one of another, which proceedeth from the scum and froth of many men's wits. For, as all deriding is not unlawful, so all taunting is not lawful. Wherefore, whatsoever mocking proceedeth from the gall of our hearts, from the contempt of our brethren, from pride, disdain, lightness, bitterness, biting, disgracing, and reproaching of others, cannot stand with our holy profession, but is a fruit of the flesh, & a corruption of the old man, which must be pulled up. Therefore the Apostle writing to the Ephesians, and instructing them to walk in love, as Christ hath loved us, saith,*Fornication and all uncleanness, or covetousness, let them not be once named among you as it becometh Saints, neither filthiness, neither foolish talking; neither jesting, which are things not comely, but rather giving of thanks.* Where he doth not simply forbid all mirth and jesting, but the peevish humor of many men that delight in jesting and gibing against others, who regard not what jests they break upon their brethren, so they may revenge their own malice, and disgorge the venom of their own hearts. These men seek to build up their own names by the ruin of others, and desire to grace themselves by the disgrace of others. Such persons may well be in love with their own wits, but all discreet men may espy the want of much wisdom in them. This biting and bitterness one toward another cannot stand with our calling, to the truth and profession of the faith. We have not so learned Jesus Christ. We must account the good name of our brethren, as their chiefest Jewel. The credit and reputation of many men is as their chiefest Jewel. Therefore the wise man saith, Prov. 22, 1. *A good name is to be chosen above great riches, and loving favor is above Silver and Gold.* Eccles. 7, 4. Wherefore, let no man think to raise himself by the fall of others, or to gain estimation to himself by the discredit and defamation of other men.

[But only what thing I say unto thee, that shalt thou do.] In the•e words, God before hand instructeth and informeth *Balaam* what shall be the event and issue of all his desires, namely, that howsoever he coveted to curse the people of God, and so to earn his wages and hire by the practice of wickedness; yet he should be compelled and constrained against his will, to wish the flourishing estate of the Church, and to pronounce the blessing with his own mouth. Howsoever therefore he were maliciously bent, and carried with extreme fury and frenzy against the godly, yet God declareth that all his rage should turn to the good of the Church, and his tongue should vary from his heart. Hereby we learn, That the malice of the wicked, how great soever it be, is limited and restrained. Albeit the enemies of the Church be oftentimes suffered to proceed and prevail, and to lay very great afflictions on the servants of God, yet all their power is stinted and determined, & they can proceed no further then God suffereth and permitteth. This truth is taught us in sundry Scriptures for our instruction. When *Laban* intended evil against *Jacob,* God appeared unto him, and said, Gen. 31, 24 *Take heed that thou speak not unto Jacob ought save good:* and *Jacob* telleth him, that except the God of his father, the God of *Abraham* and the fear of *Isaac* had been with him, he

would have sent him away empty; but God beheld his tribulation, and the labor of his hands, and rebuked him yesternight. When *Pharaoh* and the Egyptians pursued after Israel with horses and Chariots, and sought their utter destruction, *God fought for his people while they stood still and held their peace,* Exod. 14, 25. This is it which our Savior signified when ye Pharisees said unto him, Luke 13, 32, 33. *Depart and go hence, for Herod will kill thee,* Then he said unto them, *Go ye and tell that fox, Behold, I cast out devils, and will heal still today and tomorrow, and the third day I shall be perfected: nevertheless, I must walk today, and tomorrow, for it cannot be that a Prophet should perish out of Jerusalem.* So *Isaiah* comforteth the messengers of *Hezekiah* against the blasphemies of *Sancherib,* against the dangers of the city, and against his railing on and reproaching the living God, 2 Kin. 19, 6, 7. *So shall ye say to your master, Thus saith the Lord,Be not afraid of the words which thou hast heard, Behold I will send a blast upon him, and he shall hear a noise, and return to his own land, because he hath raged against me, and his tumult is come up into my ears, therefore I will put my hook in his nostrils & my bridle in his lips, and I will bring him back again the same way he came.* All these things teach us the truth of that doctrine which we have in hand, namely, that howsoever the ungodly rage and fret against the church of God, yet their malice and madness is limited, and the time of the continuance thereof appointed of God.

The reasons to confirm our faith farther [Reason 1] in this point are these. First, the providence of God ruleth all things in heaven and earth, the least and smallest things are ordained and ordered by him, nothing falleth out by chāce, neither is whirled about in the wheel of fortune. The *Birds fall not to the ground, the hairs fall not from our heads without the will of our heavenly Father,* Matth. 10, verse 30. Howsoever therefore the enemies of the Church do take crafty counsels, and make bloody decrees against the peace and prosperity thereof, yet they can do no more then God hath concluded, and then he hath in his purpose determined. This the Apostles acknowledge, Acts 4. verse 2•, in their prayer to God: *Doubtless against thine holy Son Jesus, whom thou hast anno•nted, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered themselves together, to do whatsoever thine hand and thy counsel hath determined before to be done.* They cannot satisfy th•ir own lusts, nor accomplish the desseignes of their own hearts, their rage is restrained as with a bit and bridle, that it should not hurt the people of God.

Again, marvel not that the course of wicked [Reason 2] men is stopped by the hand of God, for the devils are limited, and all the power of darkness is curbed, so as the gates of hell shall not prevail against the church. We see this in Job 1, 12. & 2, 6. he could not slay his servants with the sword, burn up his sheep with fire, spoil him of his Camels by Robbers, destroy his children with winds, and touch his person with boils, before the Lord had said unto him, *Loe all that he hath is in thine hand, but save his life.* Likewise when the Lord Jesus dispossessed the two possessed with devils which came out of the graves very fierce, so that no man might go by that way, Matth. 8, 31: the devils could not enter into the heard of Swine, before they had besought him to suffer them to enter into them: so that we may be assured, that howsoever they be bloody spirits, and greedy to hurt, yet their tyranny is bound up, being compassed within the listes and limites of the power of God, and enclosed within the circle of his jurisdiction, that they cannot annoy such as are created after the image of God, and

redeemed with the blood of Christ, without the divine permission. For, the Prince of this world is judged, and cast out, John 12, 31. and 16, 11. his weapons are taken from him, & the spoils divided, his works are dissolved and loosed, his head is bruised and broken.

[Use 1] The uses of this Doctrine minister great comfort and instruction unto us. First, we learn from hence to acknowledge the infinite power of God above all earthly power that is in flesh and blood. True it is, the rage of the enemies is great, and the gates of hell are set wide open against ye church of God, yet they cannot prevail or have the upper hand, for God is with us, his power is manifested, and his malice is abridged. It hath always been an hard matter for men to stay in dangers and fear; the remnants of infidelity and the dregs of distrust, do rest and remain in the best men. The truth and omnipotency of God is hardly yielded and consented unto, as appeareth in the example of *Moses* & *Aaron,* Num. 20, 12.*They believed not God to sanctify him in the presence of the children of Israel, but spake unadvisedly with their lips.* The like we see in the siedge of Samaria, when the Lord promised, that tomorrow that time should be great plenty of Barley and fine flower to be sold, a Prince answered and said, 2 Kings 7, 2. *Though the Lord would make windows in the heaven, could this thing come to pass?* This appeareth in *Zacharias,* Luke 1, 18. when God promised him a son in his old age, he said, *How can this thing be? And whereby shall I know this?* When the Israelites were pursued & overtaken by the host of the Egyptians, and were in present danger of death, they wer so•e afraid, and forgot the power of God, able to deliver them. So the experience of our own hearts in all dangers and difficulties, that ordinarily fall upon us, doth tell us how hard it is to rest upon God, as an all-sufficient helper in time of need. We distrust God's promises, and fear in every evil that he will not or cannot succor us. Forasmuch therefore as we are privy to our own corruptions, being ready to think our help and deliverance to be impossible, let us in all troubles build on God's power, as on a firm rock and sure foundation, that can never be removed.

Secondly, hereby we have a great comfort in our troubles and sufferings, to consider the strong hand of God prevailing over them that do insult and triumph over the Church. The years and days, the very hours & moments of time touching the Churches afflictions are determined of God, so that the ungodly shall rage but their time. This is it which God speaketh to *Abraham,* Gene. 15, 13. *That his seed should be a stranger in a Land that is not theirs, four hundred years, and shall serve them.* Thus when the people of Israel were carried into Babylon, *The days of their captivity are determined to be seventy years,* Ier. 25, 11, 12, & 29, 10. When *Pilate* the Lieutenant of the Romans, and Judge of Judea had said unto Christ, John 19, 10, 11. *Knowst thou not that I have power to crucify thee, and have power to loose thee?* Jesus answered, *Thou couldest have no power at all against me, except it were given thee from above.* Let us therefore go constantly forward in our vocation, to do our duties, to speak freely in the midst of the enemies, though they do hear us & sit among us. This we see to have been the behavior of Christ, John 8, 20, 21. *These things spake Jesus in the treasury as he taught in the Temple, and no man laid hands on him, for his hour was not yet come.* Where we see, the place, the persons, the time, seemed to favor his enemies: yet he taught boldly, and preached openly amongst them. This example must be our imitation. Though we live among many dangers, & are enclosed with a thousand deaths, yet we must know that we are protected, regarded, &

defended of God, we are by his right hand made able to stand, when so many devices of the ungodly assault us, and so many horns of the wicked push at us to overthrow us. It is an admirable and marvelous thing, considering the enemies of the Church and Gospel (both open and secret, professed and close, known adversaries, and close brethren, all mischeeuous, having also such men and means to work their malice) that any Church continueth in the world, being as a little flock among many wolves. Wherefore, if there be any light of the Spirit of God in us, the consideration of this, that their rage is determined, must give courage and constancy both to us that be teachers, and to you that be hearers, and work in us all assurance of help and assistance, to come from the highest heavens.

Thirdly, this doctrine is a great terror to [Use] the wicked persecutors and malicious enemies, to consider their estate, and to remember their condition, that they cannot do what they list, but what God will, they cannot execute wh•• they please, but what pleaseth God. This limitation of their rage & abridgement of their doings, is sufficient to dane their hearts, and to pull them back from fighting against God. If they could prolong their days and double their strength, as they can increase their malice, and double their devices, they might have some cause to insult and triumph over the faithful. But seeing they are stinted as the hireling that hath his task shared out unto him, it serveth notably to abate their pride, to asswage their malice, & to confound their devices and enterprises against the servants of God. They are not their own men, they are not free and at their own liberty, God holdeth them in, and tieth them short, that they cannot rage and reign at their own pleasure. *Herod* and *Pontius Pilate,* the Gentiles and the Jews, could do no more then God had determined. Let all the ungodly remember this doctrine, and consider it in their hearts, it will be a notable bridle to restrain them from all evil practices, and to stop the course of their corrupt purposes. They cannot prevail over the Saints of God, albeit for a time they have the upper hand. The time shall come when they must give an account of all their works.

Lastly, seeing the times of the enemies [Use 4] prevailing be set, let us not fear the faces of men, they can but run the race that God hath set them, albeit they rush forward like blind men, and think themselves able to do great things, yet their power is subject to an higher power, and their malice shall quickly have an end•. If a Prince should encourage any of his poor subjects against the might and oppression of any of his Nobles, and say• unto him; Fear not his fear, I will be thy defense and protection, I will stand between thee & danger, he shall do thee no harm: would not this make him joyful, and banish all fear from him of being over-borne and over-matched by his might? But this is our case and condition lying under the cross, afflicted of enemies, and persecuted for our profession: the Lord hath promised to bear us out, and to be a buckler round about us. *If then the Lord be our light, and our salvation, whom shall we fear? If the Lord be the strength of our life, of whom shall we be afraid?* Psal. 27, 1. Therefore, Christ Jesus comforting and imboldning his disciples against dangers to come, Matth. 10, 25, 26, 28, 31. & forewarning them that they should be delivered up to the Councils, be scourged in the Synagogues, be brought before Governors, and be hated of all men for his names sake, exhorteth them to patience & courage; *I care them not, for there is nothing covered that shall not be disclosed; nor hid, that shall not be known: Fear ye not them that kill the body, & are not able to kill the soul: but rather fear him which is able to destroy both soul and body*

in hell. We are safe under God's shield, they cannot cut off one hour of our life, they cannot shorten one moment of our time. But God will cut them off when it pleaseth him, & will stop them at a sudden, that they shall proceed no further. This is that which was laid before the Church of the Smyrnians, to asswage their sorrow, Reuelat. 2, 10, *Fear none of those things which thou shalt suffer: Behold it shall come to pass, that the devil shall cast some of you into prison, that ye may be tried, &c.*

12 But the wrath of God was kindled because he went: and the Angel of the Lord stood in the way to be against him as he rode upon his Ass, & his two servants were with him.

23 And when the Ass saw the Angel of the Lord stand in the way, and his sword drawn in his hand, the Ass turned out of the way, and went into the field: but Balaam smote the Ass to turn her into the way.

24 Again, the Angel of the Lord stood in a path of the vineyards, having a wall on the one side and a wall on the other.

25 And when the Ass saw the Angel of the Lord, she thrust her self unto the wall, and dashed Balaam's foot against the wall: Wherefore he smote her again.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand, or to the left.

27 And when the Ass saw the Angel of the Lord, she lay down under Balaam: therefore Balaam was very wroth, and smote the Ass with a staff.

28 Then the Lord opened the Mouth of the Ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me now three times.

29 And Balaam said unto the Ass, Because thou hast mocked me, I would there were a sword in mine hand, for now would I kill thee.

30 And the Ass said unto Balaam, Am not I thine Ass which thou hast ridden upon since the first time unto this day? Have I used at any time to do thus unto thee? Who said, Nay.

31 Then the Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawn in his hand. Then he bowed himself, and fell flat on his face.

32 Then the Angel of the Lord said unto him, Wherefore hast thou smitten thine asse three times? Behold, I came out to withstand thee, because thy way is not straight before me.

33 But the asse saw me, and turned from me now three times, or else if she had not turned from me, surely I had even now slain thee, and saved her alive.

24 Then Balaam said unto the Angel of the Lord, I have sinned: for I wist not that thou stoodest in the way against me: now therefore if it displease thee, I will turn home again.

35 But the Angel said unto Balaam, Go with the men, but what I say unto thee, that only shalt thou speak. So Balaam went with the Princes of Balak.

In the words going before, we have seen the departure of *Balaam* with the Princes: Now, we are to consider what befell him in the way in these words, and what entertainment he had at the kings hands, when he came to his journeys end, in the words following, to the end of the Chapter. Touching the former point, we see the wrath of God breaketh out and proceedeth against him for his going. For this journey being undertaken with a resolute purpose to curse the people, as *Moses* testifieth, Deut. 23, 5. hoping to prevail with God to have his consent; we see how God setteth himself against him, and reproveth him two ways: first, by the Ass, and afterwards by the Angel: and yet in the end sendeth him away to those his masters that had hired him.

[Object.] But here the question may be asked, Why God was angry? and wherefor his wrath was kindled against him, seeing he had granted him leave before, saying; *Rise up, and go with them?* if then God consented to his departing, why is he offended with his going? [Answer.] I answer, God did never simply allow and approve of his journey, but *Balaam* through ambition & covetousness rushing into evil, & not hearkening to the voice of God restraining him, he permitteth many things which he doeth not approve, *and granteth the petitions of men, sometimes in wrath and indignation, as when he gave the people flesh in the wilderness, and set over them a King after the manner of the Nations round about them,* Numb. 11, 12. So we have shown before, how God ironically taunteth and derideth the importunity of this sorcerer, but never gave his consent and approbation unto his wicked intent; and therefore the judgment of God attended upon him as a Sergeant to arrest him as he sate on his beast, and as his two servants waited upon him. For to the end he might be the better accepted of the King, and respected in his divination, the cunning man goeth with his two men to attend upon his worship. The true Prophets of God (as we read in the holy history) had but one man, as *Gehazi* served *Elisha,* 2 Kin. 3, 11. & *Elisha* poured water on the hands of *Elijah,* 2 King, 5, 20. & 6, 17. so *Baruch* was ye servant of *Jeremiah,* & *Joshua* of *Moses.* Exod. 24, 23. Nu. 11, 28. Deut. 1, •8. But this false Prophet is attēded with his two servants, whose praise and estimation was from men, & not of God.

Now the wrath of God appeareth against him two ways, and both miraculous and extraordinary. For first, he is convinced by the dumb beast that bare him, who had more wit then the wizard that rod upon her. Therefore the Apostle teacheth us, 2 Pet. 2, 15, 16. *That because he loved the wages of unrighteousness, he was rebuked for his iniquity, for the dumb beast speaking with man's voice forbad the foolishness of the Prophet.* Secondly, he is reproved of ye Angel of God, *who was ready to smite him, & to destroy him for his iniquity.* Touching the first point, the Spirit of God setteth down three marvelous things to be thought upon of us; the quickness of her sight, the speech of her tongue, and the discourse of reason, or ye communication between her and her master. The sharpness of her eye is first of all noted as strāge in that beast, who saw that which *Balaam* could not see. The Ass by nature is dull and heavy, slow and sluggish by kind above every beast of the field, both slow paced, and dim sighted: therefore where as she saw the Angel, her eyes must of necessity be opened of God, and endued with force above the course of hir nature; so that when the Angel stood armed in the way three times with his drawn sword to smite *Balaam,* she three times avoided the stroke by declining out of the way, & at ye third time saved her master by sinking down under the burden: and yet for hir good service was three times smitten with the staff in his hand. And as God opened her eyes, so also he opened her mouth, which is a wonderful miracle above nature; and gave her power to speak, which is a peculiar preeminence of mankind. True it is, God hath given many gifts to the unreasonable creatures, wherein also they excel man; yet to none hath he given the use of speech and benefit of language but unto man only, among all the works of his hands. And as he gave her the use of the tongue to speak with man's voice, so he gave her the benefit of reason, to speak with understanding. For she discourseth as a reasonable creature, and showeth forth the Art of concluding from many particulars, clearing her self of present blame by her by-past actions, and appealing to him as a witness and judge in that matter. Where she reasoneth after this manner:

If I have done thee from the first time I came into thy possession hitherto faithful service, then am I at this present faultless:

But I have hitherto served thee faithfully,

Therefore, I have not at this present mocked thee.

The assumption is proved and confirmed by an human testimony, for she appealeth to *Balaam* to speak his conscience what he had ever found in her. And albeit God stirred up the Ass to be his schoolemistris, & wrought a wonder to check him to his face, yet the wretch is not moved at the matter, nor stirred up at the miracle to lay his hand on his mouth and give glory to God, but bursteth with anger, threateneth with words, and striketh her with a staff, & recompenceth evil for good. He chafeth and fretteth that the asse had mocked him: he considereth the fact of the asse, but marketh not his own fault, which was far worse, who had mocked with God. For ye authority of God is greater over man, then of man over his beast: and there is a greater difference and disproportion between the Creator and the creature, then is between creature and creature. There is greater equality between man & beast, between the work & the workman, between the potter and the clay between the saw and him that moveth it, between the Axe and him that heweth with it: then is between man

whose breath is in his nostrils, and the eternal God, who is even a consuming fire. For every creature is finite, God is infinite, between which is no equality or proportion: so that the asse deserved not to be smitten of the man, but the man deserved to be stricken of God, as the Angel witnesseth.

But how could the Ass speak? or how could a brute beast, which is without reason, as the Apostle teacheth, *discourse and conclude?* Or where learned she the art of Logic, which is nothing else but the art of using reason, teaching to invent arguments, and then dispose them in order with good judgment? This seemeth to minister matter to *Atheists* and *Libertines* to deride all Religion, and to scoff at the Scriptures, taking occasion at this and other like places. For when they hear that an Ass could speak and reason the case with her master, they believe it no more then one of *Esopes Fables,* or a strange tale out of *Ouids Metamorphosis,* where trees, and birds, and beasts are made to speak. I answer, touching our selves that are nourished in the bosom of the Church, and been instructed in the Gospel of Christ, and trained up in the school of the Prophets, it is sufficient for our faith and staying up our consciences in the truth, to know that which *Moses* mentioneth verse 28. *the Lord opened the mouth of the Ass,* the which was as easy for him to do, as to give us reason and reasonable souls at the first. For when thou hearest that GOD opened the Asses mouth, it is as much as if it had been said, He that is almighty, powerful, and all-sufficient did it, that is without want or weakness, with whom nothing is impossible, who sitteth in heaven and doth whatsoever he will above the course and order of nature. And albeit we have not any like example in former times, nor in the generations afterward of the like work of God, yet whence hath mankind the use of speech and understanding, but that God gave it in the creation? We see sometimes he denieth it to some men that are borne deaf and dumb, and cannot speak, to the end we should acknowledge speech to be the gift of God, rather then of Nature. Sometimes also the Lord hath taken away the use of the tongue for a time, as we see in *Zachariah,* and peradventure also of his ear that he could not hear, inasmuch as the people spake not to him when they came together to be present at the circumcision of his son, but made signs to him how he would have him called. As then the Lord denieth the gift of speaking, and depriveth of it where he once hath given it: who can limite the holy One from bestowing speech, & framing the tongue of a beast to utter a voice and communication, as with the tongue of a man? or to give to the creature inferior in nature, that which is proper to the superior? For albeit God hath set, & settled an order in nature, yet himself is not ever bound unto it. Neither is this miracle in this dumb beast more marvelous, then that of *Nebucadnezzar, he was driven from the society of men, he did dwell with beasts, he did eat grass l•ke the Ox and the Ass, his body was wet with the dew of heaven, till the hair of his head did grow as Eagles feathers, and the nails of his fingers like birds claws,* and to conclude, he wanted all use of reason and understanding. Now the Ass did no more in this place resemble man, then this man did resemble a beast: as the Ass had reason given her, so had the King his understanding taken from him, being stricken by the hand of God with madness, and bereft of common reason and judgment, for it is said afterward, *that his understanding was restored.* Besides, we see the devil in the beginning used the tongue of the serpent to speak to our first parents. If Satan did this in the serpent, shall not the author of Nature be able to do it in the

tongue of the Ass? for as the serpent by nature can do no more but hiss, so the Ass can do no more but bray. Shall we not ascribe so much to God, as to the devil? Could the devil use the serpents tongue as his instrument, and cannot God open the mouth of the Ass to teach a false and ignorant Prophet? Or if we confess that God can work miracles, why not this among others? If not this, then neither others. Now touching *Atheists* and *Infidels* that believe not the Scriptures, nor the power of God; to convince them that are patrons of Nature, but enemies of the God of Nature, we see how in Pies and Popin-iayes, he hath left a certain resemblance of speech, and thereby showeth forth what he is able to do in the rest when it pleaseth him. We know by experience in all ages, and learn by relation and report of all histories, that the devil hath spoken in the mouth of other creatures: what impiety then is this, to yield that to the devils which they deny to God, and detract from the most High?

Hitherto of the reproof of the Ass reprehending his master, now of the reproof of the Angel. True it is, he was unworthy of any other teacher then his own Ass, being a fit master for such a scholar: for such as refuse to hear the Lord speaking, are worthy to be sent to learn of brute beasts and senseless creatures. Notwithstanding, because this proud Prophet scorned so base a teacher, and disdained to learn wisdom in ye Asses school, to ye end he should not be exalted out of measure, nor insult with contempt over his beast, the Angel of God appeareth unto him, represseth his folly, and giveth light and sight to his blind eyes. This showeth that his eyes were first of all closed and shut up, whereby he was withholden from discerning the Angel. And this restraint was rather miraculous then natural. For if it had been natural, it would have failed in the discerning of other objects, as well as of this one. But his eyes being opened, then he began to behold the Angel, to cast himself down before him, to confess his own wickedness and ignorance, & to submit himself wholly to his pleasure, after that the Angel had reproved his cruelty, and testified the Asses innocence; who, if she had not been warier and wiser then her master, had procured the speedy death and destruction of the Sorcerer. Lastly, *Balaam* having acknowledged his sin and confessed his ignorance, the Angel giveth him leave to go his journey: so he goeth merrily with the messengers, hoping that as he had obtained liberty to resort & repair to the *Moabites,* (which before was denied unto him) so he should in time likewise draw the Lord to give his consent that he might curse the people. But here the question may be asked, who, or what this Angel of God was, that had this conference & communication with *Balaam?* whether it were one of the created Angels, or not? Some suppose it was *Michael the Archangel* that was appointed ruler over that people. Some, that it was another of the elect Angals and invisible spirits. Others affirm, that it was Christ Jesus the Angel of the covenant, the Prince of the Angels of God, and the head both of men & Angels. And this I rather assent & subscribe unto, for these causes and considerations. First, because so often as *Moses* doth make mention of the Angel of God, for the most part, or always he understandeth Christ the leader and conducter of his people in the wilderness; and therefore the Apostle saith,*They tempted Christ in the wilderness, and were destroyed of serpents.* Whosoever shall diligently read the books of *Moses,* & carefully observe his manner of speaking, shall easily find, that when he speaketh of the Angel of God, and the Angel of the Lord, he meaneth Christ Jesus, & calleth him sometimes the Lord, as *Gen.* 16, 7, 13, & 22, 20, 12, 16, & 31, 11, 13. *Exod* 4, 19. So in this place, he calls him sometimes

the Angel, sometimes the Angel of the Lord, sometimes the Lord, understanding by them all, one & the same Christ. Secondly, it is said, verse 31. *that Balaam fell down and worshipped him,* which no one of the elect Angels and blessed spirits (albeit excelcellent and glorious creatures) would ever have accepted, but all of them would with one consent have refused and rejected the same. For when *John,* ravished with the glory of the Angel, fell at his feet to worship him, he forbad him, and shown the reason thereof, *Revel.* 19, 10. & 22.8. *See thou do it not, I am thy fellow-servant, and one of thy brethren the Prophets, & of them which keep the words of the prophecy of this book worship thou God.* Now the Angel of God in this place doth not forbid divine worship to be exhibited unto him: but if he had been a creature, and had usurped the honor of God, he should be an angel of the devil not of God, Neither let any say,*that he bowed himself upon his face, adoring God, when he saw his Angel ready to take vengeance of him,* which doth doth not appear by any circumstance of •he Text, but rather that he understood this Angel to be the same Lord y^{t} had before appeared and spoken unto him. This Angel of the Lord talketh with him as God himself, *Ver.* 32. saying, *I came out to withstand thee, because thy way is not straight before me:* he doth not say, his way was perverted before the Lord, as *Peter* speaketh to *Simon* the Sorcerer, *Acts* 8, 21. Lastly, *Balaam* speaketh to him, as to that God which had before appeared unto him, restraining him from cursing the people, and the Angel repeateth the same words, verse 35. which the Lord himself had uttered before, verse 20. For the Lord *Jehovah* had said unto him, *Forasmuch as the men are come to call thee, Rise up,and go with them; but only what thing I say unto thee, that shalt thou do:* so here the Angel is brought in, speaking in the same manner, *Go with the men,but what I say unto thee, that only shalt thou speak.* He saith not, what the Lord saith unto thee, but what I say unto thee. Now then, if it were the Lord that said before unto him, *What thing I say unto thee, that only shalt thou do:* then the same words being also pronounced by this Angel, making himself equal with the Lord, must needs be accounted to be uttered by God himself. Neither let any think it unfit or unlikely, that Christ should appear to a Sorcerer, for we heard before, how the Lord oftentimes appeared unto him; and we see, that when *Agar* was fled from *Abrahamt* house, the Lord spake unto her from heaven. Thus much touching the order of the History, the interpretation of the words, and the clearing of the Objections that arise out of the same. Now, let us come to the doctrines, which the Spirit of God offereth to our considerations, to be marked and remembered of us.

Verse 22. *But the wrath of the Lord was kindled because he went, and the Angel of the Lord stood in the way to be against him.*

Here we have to weigh and ponder in our hearts, in these words, the care of the Lord watching over the godly. The *Israelites,* after the fresh discomfiture of their enemies, do think themselves out of all danger, and imagine not, either *Balak* to be consulting, and the *Midianites* to be assisting, or *Balaam* to be practicing, and all of them joining and confederating against them, they know not that a pit is digged, and a snare to entrap them. But behold, how the Angel withstandeth, reproveth, and forbiddeth him again to attempt anything against his people. We learn hereby, that God delivereth those that are his, from dangers unknown to them, and when they have no power to deliver themselves. This the Prophet *David* testifieth, *Thou didst draw me out of the womb, thou gavest me hope, even at my*

mothers breasts, I was cast upon thee, even from the womb, thou art my God from my mothers belly. He provided for his Church, by selling & sending *Joseph* into the land of *Egypt,* when they knew not•ing of the famine that was to come, whereby he saved much people alive, neither were they any way able to save themselves.

Herod the King invented great mischief against the *Messiah,* whereby also *Joseph* and *Mary* were in danger, he disclosed the secrer counsel of his heart to none, but pretended worship tow••d him: yet we see how God preserved them all from the imminent dangers, which Christ through his tender age, and his parents thorough ignorance of his bloody purpose could not prevent, by sending them out of the reach of *Herod,* and commanding them to fly into *Egypt.* The like we see in the *Acts* of the Apostles, *Chap.* 12. where we read of another *Herod,* that slew *James* with the sword, and put *Peter* in prison, intending the next day to bring him forth to execution: no doubt he kept his in•ent secret to himself, yet by the earnest Prayers of the Church he was delivered from the imminent peril, and the Church comforted. In the dangerous voyage and shipwreck mentioned in the same book, wherein *Paul* was, who had deserved well of all the Passengers, had comforted them in their distresses, and had assured them of safety: yea, they were all saved for his sake: yet the unmerciful & unthankful Soldiers consulted to kill him, while he suspected nothing, but the Lord delivered him out of their hands, and moved the heart of the Centurion to save him. Whereby we se•, that the afflictions of the righteous are many some known to them, and some unknown, but the Lord in mercy is mindful of them, and bringeth them out of them all, as he did the *Israelites* in this place, from the cursing and coniuring of this Sorcerer.

The Reasons serving to confirm this doctrine are many. First, consider for this purpose, the titles of God whereby he is called, for our comfort. God is named a Father. Will a father save his son only from the perils that he seeth before his eyes, or will he suffer him to run into unknown dangers of fire or water, which the child could not understand, or understanding, could not pre•ent, but the father in his wisdom and prou••ence knoweth?*If we then that are evil know how to help our children, how much more shall our heavenly Father, that knoweth all things, give good things unto h•s children?* God is called a shepherd; will the Shepherd see the silly sheep run ignorantly into places of danger, and not with his staff bring them back again? So the Lord watcheth over us,*He will make us rest in green pasture, and lead us by the still wa•ers, so that his mercy and kindness shall follow us all the days of our life.*

[Reason 2] Again, we are garded by the Angels, so that there are more with us, then are against us. They are sent out to be ministering spirits, they incampe themselves about the Church for their protection. Wherefore, albeit we be simple & ignorant, & know not oftentimes the plots & policies of our enemies, yet seeing we have such mighty helpers, & such safekeepers, •e must know that we shall not fail to be delivered. This the Prophet teacheth, *Psal.* 3•.7. *&* 91.11.12.

Thirdly, God would stir us up to be [Reason 3] thankful, and teach us wholly to depend upon him in all our dangers. Now what is able more effectually to work this in our hearts, and to open our mouths to the praise of our God, then to have a blessed experience of the comfortable presence of God for our deliverance, when we neither know our own miseries,

nor find any means in our selves, •o rid our selves? Therefore the Prophet promiseth, being delivered from the mouth of the Lyon, *to declare the Name of God unto his brethren,and to praise him in the midst of the congregation.* Again, *what may teach us better to trust in him, and to wait upon him for our salvation, then to consider his knowledge of our estate in the ignorance of our own dangers?* Thus did *David* behave himself, thus he did dwell in the secret of the most High, and thus did he abide in the shadow of the Almighty, and being assured of his protection, he resteth in him. *I will say unto the Lord. O mine hope, and my fortress, he is my God in him will I trust, he will deliver me from the hunter, and from the noisome pestilence.*

The uses follow. First, this doctrine should [Use 1] direct us, and instruct us, to whom to go when we lie under the cross. For if God fore-see the dangers which we over-see, and keepeth us from those perils that we know not, whither can we go for help, but unto him? Shall we go to Saints or Angels? Doubtless thou art our Father: though *Abraham* be ignorant of us, and *Israel* know us not, *Yet thou O Lord art our •ather and our Redeemer, thy Name is forever.* Shall we trust in chariots or in horses? *An horse is a vain thing to save a man, and shall not deliver any by his great strength: hope in the Lord,be strong, a•d he shall comfort thine heart & trust in the Lord.* We cannot honor him more then when we depend upon him, and rest upon his mercy. This doth *Ezra* notably declare at the retu•ne of the Jews from captivity, saying, *I was ashamed to require of the King an army,and horsemen to help us against the enemy, because we had ••oken to the King, saying. The hard of God is upon all them that seek him in goodness, but his power & h•• wrath is against all them that forsake him.* e thought it fi••er & far better, to commit himself to the protection of God, then by craving these ordinary means, to give any occasion, either to the weak brethren, to doubt of God's power, or to obstinate enemies to blaspheme God, and to say, What? is not the God whom ye serve able to defend you? he hath brought them out maliciously to slay them, & was not able to bring them again into their land, without our strength & help! Wherefore, to stop the mouths of the Gentiles, to avoid all offenses, & to strengthen those y^{t} were weak in faith, (albeit it were not in it self unlawful to ask aide, and to crave help of the higher power, but only in respect of circumstances) he proclaimeth a Fast, he humbleth himself before God, and looketh for all help to come from him.

Secondly, let us not stand in fear of them, but fear him before whom all things are naked and open, who discloseth the hidden things of the heart, who hath said, *There is nothing covered, that shall not be revealed: neither hid,that shall not be known. Hell and destruction are before him, how much more the hearts of the sons of men?* Indeed the heart of man is an hidden thing, and an unsearchable thing: howbeit, God not only searcheth the heart and trieth the reins, but understandeth the deepest things of the earth, he knoweth the state of the dead and damned souls that are in hell, which things of all other are most hidden from the eyes of man. Albeit therefore the ungodly conspire against the Church never so closely, and albeit they conspire never so deeply to hide their counsels from God's all-seeing Spirit, yet he shall find them out in their sins, and bring them unto judgment; he shall bring to light their privy devices, and scatter them in their own imaginations in his good time. This serveth to put life and courage into us, to lift up our hands which hang down, and strengthen our weak knees. Let us not fear them that fear not God; but fear God, and comfort our selves in him.

[Use 3] Thirdly, seeing God breaketh the snare of the Fowler that is hidden, and setteth his servants at liberty, that want the knowledge of the danger, and means of escaping: let us seek betimes to be parts of his family, to be citizens of his Kingdom, to be members of his body, and to be children of the true Church, that we may be under the protection of this mighty God, whose presence is every-where, whose Throne is the heaven, whose footstool is the earth, whose Dominion is infinite. If a man abounded in wealth, lived in honor, bathed himself in pleasures, yet if he be not in the number of the faithful, he cannot take any sound comfort in all these, For all outward blessings in an unsanctified man are unsavory; *To them that are defiled and unbelieving, is nothing pure,but even their minds and consciences are defiled.* To the pure are all things pure, but the unfaithful defile all things that they touch and handle. Their sweet savors and pleasant smells are stench. Their good meats and strong drinks are gall and worm-wood. Their delicious fare is as poison. Their costly apparel is as a menstruous clothe. Their beds of ease are sinks of sin. Their life is a death. The best things they do are foul and filthy. So long as we continue in this estate,*and have not our hearts purified by faith, we cannot please God; (For without faith it is impossible to please him) neither can we be under the wings of his defense.* This therefore shall be our comfort, to be sheep of his fold, that he may be our Sheepheard to seek us when we are lost, & to bring us home when we are gone astray, to feed us in his green Pastures, & to pull us with his right hand out of dangers, when we are falling into them. Otherwise, if we content our selves to be in the Church, and labor not to be of the Church, we can look for no defense or deliverance from him, but rather destruction of soul and body, and calamity upon calamity, to fall upon us.

Fourthly, this doctrine teacheth, that seeing [Use] God bringeth us out of unknown and desperate dangers that we think not of: how much more can he, and will he deliver us, when we knowing them, do call and cry unto him for help, that we may escape them? If he be not far from us when we do not pray unto him, but be found of them that sought him not, and answer them that asked not for him: how much more may we assure our selves, that he will preserve us from dangers, when we crave his aide and assistance? seeing his hand is not shortened, that it cannot save, neither is his eye dim and dark, that he cannot see and behold our miseries that are upon us.

This doctrine therefore serveth greatly to comfort and encourage us to pray unto him in all our afflictions, and to increase a double care in us, to pour out our Meditations before him. How many in their troubles and crosses into the which they are fallen, begin to sink down under the burden, and to cast off their confidence, which notwithstanding hath great recompense of reward? Surely, if we did wisely consider the watchful eye of God's providence over us, who fore-seeth our dangers before they come, and preserveth from the troubles which we through our blindness and ignorance cannot understand; we may assure our selves of the presence of his hand when we know our selves to be in trouble, and pray unto him for deliverance out of trouble. When a son hath had experience of the loving kindness of his father, in pulling him out of danger, as it were out of the fire, which he saw not to be kindled against him: can he doubt or despair of the care of his father over him, or think he will leave him, when he calleth unto him for help out of dangers that are seen and felt? Doubtless, he that hath an eye to fore-see dangers, will have an ear to hear in the time

of danger. Let this comfort us greatly, and cheare up our hearts, while we lie under the cross; let us persuade our own souls, that he which performeth the greater, will always be ready to accomplish the less: he that delivereth from the pit that was hidden, will help us to escape from that which lieth open• and he that discovereth a secret snare laid to entrap us, will not leave us, nor forsake us when we entreat for succor in the midst of our greatest afflictions that we find and feel to be upon us.

Lastly, we are admonished by this favor [Use 5] of God towards us, to give him the praise and glory of his own works. True it is, when we have used all holy means for our delivery, yet the praise is due to the Lord. How much more therefore ought we to render all thanksgiving to God, when he hath done it without our means? and confess that he hath done great things for us?

Thus did the people when they returned out of Babylon, as the Prophet declareth, *Psal.* 126. *Vhen the Lord brought again the captivity of Zion, we were like them that dream: then was our mouth filled with laughter, & our tongue with joy; then said they among the heathen. The Lord hath done great things for them: the Lord hath done great things for us, whereof we rejoice.* He watcheth for us, when we rest: he waketh for us when we sleep: he heareth, when we are deaf: he riseth up for us, when we lie down: he is a buckler about us, when we are assaulted: he is the God of knowledge, when we are ignorant. And if ever there were people under the heaven that hath experience of God's watchfulness in this kind, it is this Nation of great Britain. O unthankfulness, if we do not acknowledge it! O wretchedness, if we do not ever remember it! O wickedness, if we do not teach it to our posterities! For hath not God delivered us from the most cursed and execrable plot of desperate enemies that ever was contrived, against the King, the Queen, the Prince, and the rest of their progeny? against the Lord's, the Commons, the whole Church & kingdom, determining suddenly to have blown up the whole house of Parliament with gun-powder. Now as this was an invention bloody, an intention barbarous and inhumane, so by what means were we delivered? was it by our fasting and prayer? was it by humbling our selves before our God, and crying strongly in the ears of the Lord of hosts? was it by our tears and weeping for our sins; saying, spare thy people, O Lord, and give not thine inheritance into reproach, that the Priests and Jesuits should rule over them? Nay, we used none of all these, we suspected no danger, we feared no enemies, we dreamed of no devilish devices against the land: so that to detect and disclose the fore-named cursed conspiracy was the Lord's doing only, and it is marvelous in our eyes. When an invasion in the year 88. was intended by the supposed invincible *Armado,* glorying in their strength, munition, ships, preparations, & confederates, it was indeed the Lord's mercy toward us, to cross and curse their attempt, and to raise the winds and seas against them; howbeit this was not without using of means, as rigging of ships, arming of men, mustering of soldiers, yea it was not without sanctifying of fasts, calling solemn assemblies, and crying unto the Lord. If then we did sing songs of thanksgiving for that deliverance, how should our hearts be kindled and inflamed with joyfulness, and with what praises should we express our thankfulness, but even vow unto the Lord, our selves, our souls and bodies, to offer them up a living sacrifice, holy and acceptable unto him? For, as many have been the practices of the malicious and bloody Papists, yet this surmounteth them all: so many have been the

deliverances of our Princes, of our Rulers, of our Magistrates, of our Ministers, of our people; but this surmounteth and surpasseth them all.*Let us therefore rejoice unto the Lord, let us sing aloud to the rock of our salvation: let us come before his face with praise, let us sing loud unto him with Psalms: for the Lord is a great God, and a great King above all gods. He sitteth in heaven, and laugheth to scorn the devices of the wicked. He ruleth in earth, and maketh all his enemies his footstool.*

Verse 28. *[Then the Lord opened the mouth of the Ass.]* When *Balaam* had smitten his Ass three times y^{t} had saved his life, it pleased God to work a wonder, to alter the course of nature, to give speech to the Ass, & to make her able to reprove her master. God indeed could otherwise have set his sin in order before him, but a dumb beast is teacher fit enough for the falls Prophet. We see hereby, that God so often as it pleaseth him, worketh above nature & ordinary means. Hereunto come all the miracles w^{c} God hath shown from the beginning of the world. He gave unto *Abraham* & *Sarah* a son in their old age, *who quickeneth the dead,and calleth those things which be not, as though they were.* He stayed the course of the Sun, divided ye red sea, fed his people with *Manna,* stopped the mouths of Lions, quenched the violence of fire, opened the earth to swallow his enemies, brought water out of the hard rock. He sent signs and wonders in the land of *Egypt,* unto this day, & in Israel, and among all men, & hath made him a name, as appeareth this day. *He brought his people out of the hand of Pharaoh with signs & with wonders, & with a strong hand, with a stretched out arm, and with a great terror.* He gave power to a virgin to conceive & bear a son, y^{t} he might save his people from their sins.

The reasons remain to be considered and [Reason 1] handled, to confirm us farther. First, mark the nature of God, he is great in counsel, glorious in holiness, fearful in praises, mighty in his works, and in his enterprises. Who made the heaven? who framed the earth? and laid the foundation thereof upon the depth? who brought light out of darkness? Is it not the Lord that doth whatsoever he will, in heaven, in earth, in the depth, and in all the world? This the Prophet *Jeremiah* teacheth, chap. 32. *Ah Lord God, behold thou hast made the heaven, and the earth by thy great power,& by thy stretched out arm, and there is nothing hard unto thee he maketh the barren fruitful,he brought all things out of nothing, who only doth great wonders, for his mercy endureth forever; who by his wisdom made the heavens, and hath stretched out the earth upon the waters, for his mercy endureth forever.*

Again, thereby he maketh his name known, [Reason. 2] and his power to be acknowledged in the world. This is declared by *Nehemiah* in the prayer of the *Levites,* chap. 9. *Thou hast considered the afflictiō of our fathers in Egypt, & heard their cry by the red Sea: and shown tokens and* 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 *wonders upon Pharaoh, and on all his servants, and on all the people of the land: for thou knowest that they dealt proudly against them,therefore thou madest thee a Name, as appeareth this day.* Wherefore, to the end the power and presence of God may be known both to the Church and the enemies of the Church, he breaketh and interrupteth the natural order and course of things. Hereupon it is, that *Joshua* calleth the children of *Israel,* and telleth them, that by the miracle of dividing the waters of *Jordan,they should know that the living GOD was among them, and would cast out the Canaanites before them.*

[Use 1] The use of this doctrine may be made in this manner. First, it serveth fitly to condemn all *Atheists* and earth-worms, that advance nature to throw down the power of God. Indeed if GOD only wrought by ordinary means, and according to the strength of second causes, some pretence might be alleged, and some color of reason produced to doubt of the divine power. But seeing GOD worketh not only by nature and by means, but sometimes above nature, and without all means, and sometimes against all means; the evidence of this truth is cleared, the power of GOD is manifested, and the mouths of all Infidels, and of iniquity it self is stopped. Our faith must go beyond reason, if we will profess our selves scholars in the school of Christ. In the schools of the Philosophers, reason goeth before assent; but in the school of GOD, first we have use of faith, and after followeth discourse of reason. Let us therefore learn to magnify the Scriptures, and by the authority of them tread and trample upon all *Atheism* and *Prophanenesse.* As many miracles as we find expressed and wrought by the finger of God, so many testimonies and evidences we have against these patrons of Nature, who being wholly carnal & corrupt, know nothing that is spiritual. These deny the resurrection of the body, and the immortality of the soul, that so they might escape the sentence of the eternal ludge, by whom they shall be judged in the last day, and shall know to their confusion that there is a GOD whose power is infinite, who will not make the wicked innocent, *but visit the iniquity of the fathers upon the children, and upon children's children to the third and fourth generation, and reward everyone according to his works.* He is able to be revenged on all his enemies, who shall sooner pul their hearts out of their breasts, then God out of their minds. This *Moses* setteth down *Deut.*•2.*Behold now, for I, I am he, and there is no gods with me, I kill and give life: I wound and I make whole: neither is there any that can deliver out of mine hand: If I whet my glittering sword, and my hand take hold on judgment, I will execute vengeance on mine enemies, and will reward them that hate me, I will make mine arrows drunk with blood, and my sword shall eat flesh, for the blood of the slain, and of the captives, when I begin to take vengeance of the enemy.* This is God's arrow against all *Atheists:* this is a fearful thunder-bolt thrown down upon their heads, which shall crush them in pieces, & testify their destruction, which shall come upon them when there is none to help. Let such therefore betimes acknowledge a God of Nature, that he may be to them a GOD of grace: let them confess him to work when he will, by extraordinary means, that he may direct them in the ordinary paths that lead to salvation and eternal life: let them reverence him as the ruler of the world, that he may rule in their hearts by his Word and Spirit, and Sacraments, whereby he applieth to us his heavenly gifts.

Secondly, let us learn by this miraculous [Use 2] manner of working, to trust in him when all means fail us: and tie not him to the ordinary course of second causes, that is able to make the Sun and Moon to stand still, as in the pursuit of *Joshua:* and to bring the Sun back again many degrees in the Diall of *Ahaz,* as in the comforting of *Hezekiah:* and to turn the Sun into darkness, as we see in the time of the passion of Christ. He is able to do whatsoever he will, and more then he will do. It is an easy matter for every man to say he trusteth in God, and boast of his faith, when no means fail him, when he hath abundance and store of all things, when he is fed to the full with his hid Treasure, that they leave the rest of their substance for their children: when God compasseth them about with his mercies, *That they wash their*

paths in Butter; and have the Rocks to pour them out Rivers of Oil, as Job speaketh, *it is quickly said and spoken, that we will rely upon God, and acknowledge his providence.* But if GOD blow upon our means, they shall do us no good: he can take us from them, as he dealt with the unfaithful rich man: or he can take them from us, as he dealt with his faithful servant *Job*▪ We must therefore depend upon him in time of war, as well as of peace: in want, as well as in time of wealth: in sickness, as in health: when he shall make the heaven as iron, and the earth as brass; when he shall take away the staff of bread: when he shall cause thee to walk through the valley of the shadow of death, thou must then cal on him for thy daily bread, and say with *Job: Loe, though he slay me,yet will I trust in him. Commit thy ways and works unto the Lord, and thy thoughts shall be directed. Cast all your care on him, for he careth for you.* Such we are indeed, as we are in adversity. Such is our faith, as it is found in the day of temptation. Wherefore, let us lift up our eyes to him that sitteth in the heavens, and swayeth all things by his providence, and say with the Prophet, *Psal.* 28. *The Lord is my strength,and my shield, mine heart trusted in him, and I was helped; therefore mine heart shall rejoice, and with my Song will I praise him. The Salvation of the righteous men shall be of the Lord, he shall be their strength in the time of trouble. For the Lord shall help them and deliver them, he shall deliver them from the wicked, and shall save them, because they trust in him.*

Thirdly, let us not doubt of the promises, [Use 3] or providence of G G D, who is able to make good the words of his own mouth, how incredible or impossible soever they seem in our eyes. Therefore, the faith of *Abraham* the Father of the faithful is commended by the Apostle, that above hope he believed under hope, that he should be the Father of many Nations, and he not weak in faith, considered not his own body which was now dead, neither the deadness of *Sarah's* womb, neither did he doubt of God thorough unbelief; but was strengthened in the Faith, and gave glory to God, being fully assured, that he which had promised was able to do it. This is a great comfort, if at any time we see the miseries and ruins of the Church, if we behold the desolation & havoc that is made of it, that God is able to restore the flourishing estate thereof again. God can work above means without; so that albeit we can see with an eye of flesh no way to work the safety of the Church, let us not despair or cast away our confidence and hope, which hath great recompense of reward. We read how God saved *Israel,* when there appeared no means of deliverance in the eyes of men, the rocks and mountains hemmed them in on both sides, the red Sea was before them, the host of the *Egyptians* marched behind them, no way was left them to escape the dangers in man's judgment. But as the Church in this world, is ever subject to affliction, and to lie under the cross; so God doth not incontinently deliver it out of danger, but many times continueth their troubles, and augmenteth their calamities, to exercise their faith, to try their patience, and to prove their obedience; notwithstanding, in the end, God maketh an happy issue, and showeth that the gates of hell shall never prevail against the Church. Therefore, when the *Israelites* began to murmur, and not so much against *Moses,* as against God, and looked more to the danger of death before them, then to the power of GOD above them, and considered more what they did want, then what they should believe; *Moses* said unto them, *Fear ye not, stand still, and behold the salvation of the Lord, which he will show to thee this day; for the Egyptians, whom ye have seen this day, ye shall never see them again: the Lord shall fight for you,therefore hold you your peace.*

When there was a great persecution raised against the Church at *Jerusalem,* so that the sheep of Christ were scattered abroad, and nothing but threatenings and slaughter breathed out against the Disciples of the Lord,*Authority being given by the High Priest to imprison all such as called on his Name:* rather then the Church should be rooted out, the Lord Jesus appeared in the Heavens to *Paul,* as he was in the way, being now come near to *Damascus,* called him to the knowledge of the truth, and appointed him to be a teacher of the Gospel that before he destroyed, so that we may renew the ancient Proverb, *Is Saul also among the Prophets?* So when we see the dangerous times, and perilous seasons of the Church, let us not hang down our heads, but rather lift up our hearts, and cry unto God, saying; Help Lord in the time of need, forsake not thine inheritance, which thou hast purchased, nor the Vine-yard which thy right hand hath planted. And let us assure our selves, that when the cause thereof seemeth most desperate, and help appeareth to us to be farthest off, then is his mercy greatest, and his presence nearest; then is his power made perfect through our weakness. This is that which the Prophet *Zacharias* witnesseth, *chap.* 8. speaking of the return of the people from captivity unto *Jerusalem,* and of the loving kindness of GOD to be extended toward them. For albeit the residue that were left, were reproached, the Citty ruinated, the gates burned, and the wall broken down, yet he prophesieth.*That old Men, and old Women shall dwell in the streets of Jerusalem, and the streets of the City shall be full of Boys and Girls, playing in the streets thereof. For thus saith the Lord of hosts, Though it seem impossible in the eyes of the remnant of this people in these days, should it therefore be impossible in my sight, saith the Lord of hosts?* [Use 4]

Lastly, as this Doctrine teacheth us to believe the promises of God, so it teacheth us not to doubt or despair of the saluatiō & conversion of our brethren; for God is able to cal and convert them to the saving knowledge of the Gospel. This the Apostle urgeth, entreating of the calling of the Jews, to embrace the faith of the Gentiles, *And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again.* Likewise when the Disciples saw and heard the difficulty of entering into heaven for those that trust in their riches, that they have need of a singular gift of God, to escape out of the snares & subtleties of Satan; Christ Jesus beheld them and said unto them, *With men this is impossible, but with God all things are possible.* He calleth at all hours of the day, *at the dawning of the day, at the third hour, at the sixth, at the ninth, and at the eleventh hour.* For as he is bound to no person, so he is bound to no time: he calleth whom he will, he teacheth and toucheth the heart when he will. This we see in the example of the Apostle *Paul* (which we spake of before,) he was at the first a blasphemer, a persecutor, and an oppressor, yet he was received of God to mercy, to the encouragement of them which shall in time to come believe in him unto eternal life. So was *Mary Magdalene* a grievous sinner, an unclean liver, out of whom he had cast seven devils, *yet many sins were forgiven her, inasmuch as she loved much; & was the first to whom the Lord appeared after his resurrection.* Wherefore, albeit we s•e men run on in their wickedness, and shut their ears against the wholesome admonitions of the word of God, albeit their whole life be a continual practice of sin, and that they drink in iniquity, as the fish doth the water, *yet we must judge nothing before the time,until the Lord come, who will lighten things that are hid in darkness, and make the counsels of the hearts manifest, and then shall every man have praise of God.*

God is not tied to ordinary causes, but as he fed the people with Quails in the wilderness, so he can inwardly instruct the conscience, he can make the least means powerful and effectual to salvation: so that as many which are first shall be last, so sometimes the last shall be first. He called *John the Baptist,* as it were in the dawning of the day, *whom he sanctified from his mothers womb.* He called *Timothy* and *Titus,* & some others as it were at the third hour of the day,*Who were brought up in the knowledge of the Scriptures of children, which are able to make thee wise unto salvation, through the faith which is in Christ Jesus; and honored the Lord with the first fruits of their life,* He called *Paul* to be an Apostle, *Mary Magdalene* to be a believer, as it were at the sixth hour, who after their conversion redeemed the time; and though they were inferior to other in respect of time, yet they were equal unto them, or before them in regard of zeal, & other graces of God's Spirit. He called the thief upon the cross, as it were at the eleventh hour, to be partaker of his kingdom, to whom Christ said, *This day shalt thou be with me in Paradise.* Let us not therefore enter into judgment against our brethren, let us commit them to God,*Seeing it is not for us to know the times and seasons which the Father hath put in his own power.* Let us pray for their conversion to God, that he would give them repentance to know him, and to come out of the snares of the devil, of whom they are holden captives. In the mean time, until this wonderful work of grace be wrought in thē, *Who art thou that condemnest another man's servant?he standeth or falleth to his own master, yea he shall be established, for God is able to make him stand.*

Verse 31. *[Then the Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawn.]* The Lord that before opened the mouth of the asse, now openeth the eyes of *Balaam,* who is here called, the Lord, and the Angel of the Lord. Not that his eyes were shut or closed before, or that he was blind; but his senses were holden, that he saw not the Angel of God who appeared in a visible and bodily shape, otherwise he could not be seen of the Ass. And the Lord Jesus did often appear in the Old Testament in a bodily shape, to teach the Church, that when the fullness of time should come, he would take upon him the nature of man, made of a woman, & made under the Law. Thus he appeared to *Abraham,* accompanied with two of his Angels, *Genesis* 18, For we do not read that God the Father ever took upon him the shape of man, or God the Holy-Ghost: to show that the second person in Trinity only, should be incarnate, & neither the Father, nor the Holy-Ghost. The senses of this Sorcerer were so astonied, that before his eyes were opened, he discerned not the Angel standing by him with a drawn sword ready to strike him: now he perceiveth the presence of the Angel. We learn from hence, that we can have no use of the senses further then God enableth and blesseth. True it is, nothing can be more natural, and nothing seemeth more in our own power, then for the ey to see, the ear to hear, the heart to understand, the hand to handle, the foot to walk; yet all our senses, gestures, and motions of the body, are ordered at the will & pleasure of God. We cannot open our eyes to see, further then he will: and when they are open, we shall discern no more then blind men that grope in the dark, without his direction. Hereunto cometh the example of the *Sodomites, Gen.* 19. who pressing upon *Lot* with threatening words, and unclean thoughts, and running with rage to break open his doors, *The Angels smote them all both small and great with blindness.* They could have stricken them with sudden death, but they are reserved to a greater judgment: and this work of God

is the greater, in that their eyes are open, & they are not utterly deprived of sight, and yet they see or discern nothing at all. Thus they stand amazed, going up & down, & yet not knowing whither they went. That which was one, seemed double: the thing near at hand seemed far off: that on the right hand seemed to be on the left: that before them, seemed to be behind them. Thus they see the door, & seek to break it up, but know not where it standeth, or which way to find it. The like we see afterward, *Chap.* 21. when *Hagar* the bondwoman with her *Ishmael* were cast out of *Abraham's* house, and wandered in the wilderness of *Beer-sheba,* God opened her eyes, & then she saw a Well of water. Hereunto also come the prayers of *Elisha,* both touching his servants, and the *Aramites.* For when the King of *Aram* sent horses and chariots, and a mighty host to take the Prophet (who had discovered his secret counsels) and his servant beholding the Army, cried out, *Alas Master, how shall we do?* he answered, *Fear not for they that be with us, are moe then they that be with them: and he prayed, saying, Lord I beseech thee open his eyes, that he may see; and the Lord opened the eyes of the servant, and he looked, and behold the mountain was full of horses and chariots of fire round about Elisha.* Again, when the *Aramites* came about him, and thought themselves sure of him, he prayed unto the Lord to *smite this people with blindness:* He did not pray unto GOD, to kill and destroy them, that they might fall into the pit which they had digged for his life: neither did he pray to GOD to take away wholly the use of their sight, and put out their eyes. They saw their way, they saw the Prophet, they saw the towns and cities as they took their journey; but they discerned not the way, they knew not the cities, they perceived not the Prophet who he was. So then, howsoever we have eyes to see, and ears to hear, & want neither wisdom nor counsel, yet we can see, hear, mark, and perceive no more then God will have us: our sight is confused, as at the building of *Babel,* their language was confounded.

[Reason 1] The Reasons are: First, because nothing can prosper or be blessed unto us without his special guidance and direction. We cannot perform and accomplish anything, except the Lord's blessing concur with the same. This the Prophet *David* teacheth, *Psal.* 127. *Except the Lord build the house,they labor in vain that build it: except the Lord keep the city, the keeper watcheth in vain.* Whereby we see, that all the labor and industry of men, in governing a family, or in upholding a Commonwealth, shall prove vain and unprofitable, unless God guide them, and give good success unto them.

True it is, the providence of God ruleth ouerall, and nothing is impossible to him to bring to pass, he is able to change Nature, and to alter the course of natural things. For shall anything be hard to him who worketh miracles and wonders at his own pleasure? And we must not neglect the means, but use them to his glory, and our comfort: and yet no means can do us any good any farther then they receive strength and virtue from him.

[Reason 2] Secondly, if we consider who made all things, and gave them unto man, we shall not greatly marvel that God hath the sovereignty and dominion over all that we have. For, who made the eye of man? who fashioned the ear? who created the heart? who gave to men wisdom and understanding? Is it not God who maketh all things in all men? If then he made the eye, how can we doubt but he hath power and authority to open and to shut, to lighten and to darken, to give sight, or to strike with blindness? If he planted the ear, and fashioned

the heart, it is certain he can bore the ear, and open the heart, or he can harden the heart, and make the ear heavy. For as he knoweth what is in the heart, so he hath the ordering and disposing of it at his pleasure.

[Use 1] This doctrine offereth to our considerations, very good uses. First, seeing we can neither see, nor hear, nor use the means open before us, except God open our eyes; let us pray to God to guide us in the right use of our senses, as he hath given the senses themselves. Let us use all the means that God hath put into our hands, always with prayer to God, to bless them to us, and our comfort. Especially, when we come to hear his Word, let us crave of him to open our hearts, as he did the heart of *Lydia,* that she attended unto the things which *Paul* spake: so he that hath ears to hear, shall hear. For by nature we have uncircumcised hearts and ears: and through our corruption, we are as closed vessels unfit to receive the wholesome liquor, and pure waters of the Word of God, which is oftentimes preached to the condemnation of those that hear it. Therefore the Lord speaketh by the Prophet, *Ye shall hear indeed,but ye shall not understand, ye shall plainly see, and not perceive; make the heart of this people fat, make their ears heavy, and shut their eyes, lest they s•e with their eyes, hear with their ears, and understand with their hearts, and convert, and he heal them, even until their cities be without Inhabitants, their houses without possessours, their fields without tillers of them.* He doth not always take away his Word, for the sins of men, but causeth it to be preached to their condemnation that will not obey it, nor express the power of it in their conversations. And surely, if we would know the cause of the ignorance & contempt of the Word, of the want of profiting and regarding of the preaching of the Gospel, which is the high ordinance of God in his heavenly wisdom, sanctified for the salvation of his Elect: we shall find this to be the chiefest: we rest and trust in our selves, we think it sufficient to bring our natural eyes, and carnal ears with us: whereas we should earnestly desire of God, the true use and comfortable fruit of them, otherwise we may see and hear to our further condemnation. This we see in the same sort practiced by the Prophet *Elisha,* when he was compassed with his enemies, he prayeth God to open the eyes of his servant, to see the help that God had sent him: he prayed likewise to God touching his enemies, first, to strike them with blindness, y^{t} they might run into danger, then to open their eyes to see themselves in danger. Let us also continually give him thanks so often as we find his hand to be with us, and feel him with his gifts, to bestow upon us the use of his gifts, whether natural, or spiritual; to bless our senses, to direct our judgments, to sanctify our understandings, to soften our hearts, and to circumcise our ears. Now, if we must be fain to beg of God the proper functions, and right uses of our outward senses (which we have by nature) as if we had them not, and render praise unto God for them: how much more are we to ask of God a pure and clean heart, an humble and contrite spirit, the gift of repentance, and the grace of regeneration, which we have not by nature, but are contrary to nature? For the Apostle teacheth truly, that the wisdom of the flesh is enmity against God, because it is not subject to ye Law of God, neither indeed can be. And again,*The natural man perceiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.* It is God that must reveal unto us by his Spirit *the mysteries of his kingdom,which none of the Princes of this world have known: the spirit searcheth all things, even the*

deep things of God. This we see noted unto us in the communication and conference of Christ with the two disciples that went to *Emmaus;* he drew near to them to hear their reasoning together, of the things that happened at *Jerusalem,* touching the passion of Christ, but *their eyes were holden that they could not know him.* His body indeed was not in•isible, the change was not in him, but in their eyes which after a sort were dim'd & holden back, that they should not discern him for a season, & afterward their eyes were opened, that they knew him, as likewise *Mary Magdalene,* albeit she were neither blind nor deaf, yet discerned him neither by seeing, nor hearing of bim. Wherefore, we have not an absolute power over our senses, it is God that giveth the eye, y^{t} must open it: much less have we power over our understanding, will, judgment, memory, & affections: & least of all concerning heavenly things, in which we are wholly blind, as we have already declared: so that it behooveth all of us to acknowledge all these to be in the power & disposition of God, either to diminish or restrain them, or utterly to bereave us of them, & take them away from us at his pleasure y^{t} is the giver, & consequently we are always to entreat him to give us grace and power, that we may carefully use them as we ought to the glory of his Name, the profit of our brethren, and the comfort of our souls and bodies.

[Use 2] Secondly, let us take heed how we abuse them to our own hurt that have received thē, & to the dishonor of God that gave them, frō whō every good giving, & every perfect gift proceedeth. If we see not but at the pleasure of God, who is able to strike us with blindness & mists, that we shall grope in darkness, & seek some to lead us by the hand; or if we have our eyes open, we shall discern & distinguish nothing, but have the outward & inward senses dazzled, until he take away the scales from our eyes that cover them. The Apostle *Peter* complaineth in his time of corrupt men, led with sensuality,*having eyes full of adultery, & that cannot cease to sin.* We must beware how we turn our sight to a contrary end, then for which God hath lent it unto us, but rather with *Job, We should make a covenant with our eyes,that they wander not after folly:* and pray with the Prophet *David, Psal.* 119.*Turn away mine eyes from regarding va•ity, & that they be not carried away after covetous affections.* If we have ears by nature, yet hear at ye pleasure of God, how shall we thē give over our ears, & hearing to hearken to hateful slanders, lewd surmises, evil backbitings: flying tales, false accusations, & hurtful reproaches, raised and forged to the hurt of our brethren? He is able to try and touch us with dumbnesse, as he did *Zacharias;* with lameness, as he did *Jacob;* with blindness, as he did *Elymas;* with crookedness & deformity, as the woman in the Gospel; with foolishness, as he did *Achitophel;* with want of reason & understanding, as he did *Nebucadnezzar;* to teach us to take heed to our selves and our senses, lest we abuse them to our destruction.

Lastly, seeing God can blind the eyes, and [Use 3] bind up the senses when it pleaseth him, let us go forward & walk boldly in the duties of our calling, let us not fear any enemies, seeing the Lord hath so many ways to help his chosen people, to succor them, & to save them harmless Let us commit & commend our selves to his providence, who albeit he suffer us to fall into many dangers, yet he can smite his enemies with many & sudden judgments. He can visit them oftentimes & in sundry manners. Every thing serveth to his wll, & therefore, if we serve God, let us be assured he will make it serve to our benefit. They shall not stir a foot, or move any member, or lift up an hand, but at his beck and appointment.

Jeroboam stretched out his hand from the Altar to lay hold on the Prophet, *but immediately it dried up,and he could not pull it in again unto him. Ananias* & *Sapphira* his wife, were among the Apostles, and seemed to be in perfect health & far from death: yet suddenly they fell down, & were carried out. *Olde Eli,* whose sons walked not in the steps of their father, sate upon a seat by the way side, waiting for the success of the battle fought against the *Philistines.* A man would have thought he sate safely and surely at his own pleasure, and no doubt he judged no less himself of himself; but when he heard that the Ark was taken, *suddenly he fell from his seat backward,and his neck was broken.* When *Uzziah* King of *Judah* presumed to burn incense upon the Altar of incense, & lift up his heart, to his own destruction, while he waxed wroth against ye Priests of the Lord, & had the incense in his hand to burn it,*suddenly the leprosy arose in his forehead, & he was compelled to depant out of the Temple.* We are able to do nothing of our selves, as of our selves, *seeing that in him we live, & move,and have our being.* Let us in all our sufferings comfort our selves herein, that the Lord holdeth the wicked in his own hand, & turneth their wisdom into foolishness. *Absalom* rebelled against his father, and was assisted by *Achitophel. David's* companion, and chief counselor: (for the counsel which he counseled in those days was like as one had asked counsel at the oracle of God) *David* prayed unto God to turn his counsel into foolishness,*God heard his prayer, and confounded the deep wisdom of this great Politician so that he set his house in order & hanged himself.* He catcheth the wise in their own craftiness, *for the wisdom of this world is foolishness with God: the Lord knoweth that the thoughts of the wise be vain: If any therefore seem to be wise in this world, let him be a fool, that he may be wise. All human wisdom in the unregenerate is oftentimes turned into extreme folly. Jezebel*enemy against the Church, hated *Elijah* unto the death, but sending him this word by a messenger, *The God's do so to me, and more also, if I make not thy life like one of theirs (whom thou hast slain) by tomorrow this time.* 1 Kings 19, 2.3. hereby he had fit occasion and opportunity to fly away and to shift for himself, receiving warning, and learning wisdom by his enemy. *Herod,* a subtle Fox, and withal a bloody Lyon, and wise in his generation, might have sent one of his Courtiers with the wise men for his greater assurance, *yet he sendeth them alone, and appointeth not one to go with them.* Mat. 2, 8. Thus the Lord striketh his enemies with the spirit of giddiness, and turneth all their devices into sottishness: he circumuenteth the wise in their own policies, and the counsel of the wicked is made foolish: *They meet with darkness in the day time, and grope at noon day as in the night: but he saveth the poor from the sword, from their mouth, and from the hand of the violent man, so that the poor hath his hope, but iniquity shall stop her mouth.* Job 5, 12, 13, 14, 15. Indeed they seek ways & imagine means to destroy the godly, but they cannot find them out: they are endued with wisdom, judgment, & counsel, they are very subtle and deceitful, but that which happened to the eyes of the Sodomites, falleth upon their minds, *They are smitten with blindness and madness, & are smitten with astonying of heart, &c.* Deut. 28, 28, 29.

[Verse 34. *Then Balaam said to the Angel of the Lord, I have sinned.*] Here is offered to our considerations, the corrupt conscience of an evil man. So soon as the Lord charged him with his sin, by and by his heart smote him, and he confessed his offense. Here was no true sanctificatiō of the conscience, which indeed did check and condemn him for his disobedience and covetousness, but did not bridle & suppress the inclination of his heart

unto evil, neither could testify that his transgression was pardoned. We learn in this example, that evil men are oftentimes compelled to confess their own sins. God wanteth not many ways and sundry means to draw from men a confession of their own iniquities. This we see in *Pharaoh,* when the hand of God was heavy upon him, and his plagues pressed sore against him, he called for *Moses* and *Aaron,* and said unto them, *I have now sinned, the Lord is righteous, but I & my people are wicked.* Exod. 9, 27. Albeit he could not believe to obtain remission, yet he confessed his sins to his condemnation. The like we see in *Saul,* who persecuted *David,* and sinned against his own conscience; yet when he saw that *David* had saved his life, when some willed and cried to kill him, he said, *Thou art more righteous then I, for thou hast rendered me good, and I have rendered thee evil: I have sinned, come again my son David; for I will do thee no more harm, because my soul was precious in thine eyes, &c.* 1 Sa. 24, 18. and 26, 21. So then, howsoever the ungodly delight in sin, and regard not to provoke God to wrath, yet their own mouths are made witnesses against themselves and they publish their own shame as with the blast of a Trumpet.

The Reasons are these: First, the wrath of [Reason 1] God is gone out against them, and their own consciences summon them unto judgment, to answer for their sins, before the high Judge of heaven and earth; so that the more they seek to cover and smother them in the ashes of their own corruptions, that the flame of them break not out, the more do the sparks fly out & are scattered abroad, to the shame and confusion of their own faces. This is it which the Prophet noteth in the people of Israel, whom God of his mercy had chosen to be his Church above other Nations, *When the wrath of God came even upon them, and slew the strongest of them, and smote down the chosen men of Israel, then they returned to him and sought him early, then they remembered that God was their strength, and the most high God their redeemer: but they flattered him with their lips, and dissembled with him with their tongue, for their heart was not upright with him, neither were they faithful in his couenat.* Psal. 78, 31, 34, 35, 36. Where we see, that howsoever hypocrisy were in their secret souls, and deep dissimulation in their secret parts, yet a counterfeit repentance is in their mouths, & their own harts had taught their tongues to lie against God.

Secondly, they would be like the children [Reason 2] of God in their afflictions, whom they regard not to follow, in their conversations. They hate them with a deadly hatred, and cannot abide them in their life, so long as themselves live in peace and sleep in security: but when the hand of God is heavy upon them, thē they would follow their example, and would give a world that they were like unto them. *That they might die the death of the righteous,* Numb. 23, 10. yet is their confession no true confession, because it proceedeth not from a feeling of the filthiness of sin, but ariseth from a fear of punishment; and therefore it is without conversion to God, without hope of mercy, without prayer for pardon, without hatred of sin, and without purpose to amend.

The uses of this doctrine are these. First, [Use 1] this overthroweth the doctrine of the Church of Rome, which teacheth that confession is a part of true repentance, which is a turning of the heart, and a right reformation of the life. For they make three parts of repentance, cont•ition of the heatt, confession of the tongue, satisfaction of the work. But

these are not to be holden of us as essential parts of a right repentance, inasmuch as they may agree to the Reprobate and unregenerate, and are all of them found in *Judas* that betrayed his Master, Math. 27, 34. For when he saw that Christ was condemned, he sorrowed, & was stricken with grief for the treachery he had committed: again, he confessed his sin before the high Priests, in betraying innocent blood. Lastly, he made satisfaction and restitution of the money which he had received. Besides, if we mark their own doctrine, who teach that contrition is an act of a man's free will proceeding from it, not an act of the Holy-Ghost: and, that satisfaction may be performed by another, one satisfying for another, as well as for himself; we may truly and soundly conclude from their false and unsound doctrine, that the reprobate may have sorrow of heart; yea, make confession and satisfaction, and consequently, their confession is no true member of repentance. This therefore cannot be the true Religion which faileth and faultereth in the chief points and foundations thereof. The like we might say of the faith of the *Roman* Church, which a reprobate may attain. For they define it to be a gift of God, and a certain light of the mind, whereby a man giveth a sure and a certain assent to those things that are revealed in the Word of God. And therefore our English *Rhemists* write, that we may know and feel whether we have faith, but cannot know whether we be in the state of grace. So *Bellarmine* in his first book of *Justification* avoucheth, that whereas we are taught in the Creed to believe the forgiveness of sins,*The meaning of that Article is not, I believe or trust that my sins are forgiven, but I believe and confess that the gift of forgiving sins is found in the Catholic Church, which is received by Baptism, and other Sacraments.* All this is but an historical and general faith, which the devil himself hath, who believeth and trembleth (as the Apostle teacheth, and therefore also the reprobates, whose minds are so far enlightened to know the truth. This is to believe as the Church believeth, albeit they know nothing how the Church believeth. If then the reprobate may be made partakers of the faith and repentance of the Church of *Rome,* which are the two chief parts of Religion, it confuteth those Politicians (wise in their own eyes) who neither shame, nor fear to maintain that the *Romish* Religion differeth not in substance from the doctrine of the reformed Churches, and consequently that they may be united & reconciled. If they can make a fellowship between righteousness and unrighteousness, a communion between light and darkness, & concord between Christ and *Belial,* then they may make an harmony and hotch-potch between these two, so contrary the one to the other. But they shall as soon bring the North and South pole together, and cause heaven & earth to join in one, as these two; the one grounded upon the infallible rock of the Scriptures only, the other built upon the traditions of their fathers.

[Use 2] Secondly, we must learn that they are further from the Kingdom of heaven that deny their sin, that hide it, that excuse and justify it; the reprobate shall rise up in judgment, and condemn this generation. It is one step toward the Kingdom of Heaven, to tremble at the judgments of God, to fear to commit sin, to sorrow and weep for it when a man hath committed it, to humble himself, and acknowledge his particular sins before men's, and to pray to God in his distresses; yet the reprobate may go thus far in his profession, and afterward fall away. This we see in *Ahab,* when *Elijah* had reproved him for his bloody oppression and Idolatry, and had denounced the wrath of God to fall upon him and his

posterity,*He rent his clothes put on sackcloth upon him, fasted, and went softly in token of mourning.* Thus he humbled himself for some sins which he had committed, yet not for all his sins, neither did he ask pardon for them. So the *Israelites* murmuring against God, & desiring flesh for their lusts in the wilderness, had their prayers granted. If then the ungodly may go thus far in Religion, then they are hereby condemned, that justify themselves in their iniquities, and cannot be brought to a free confession of them, but hide them as *Adam,* or excuse them as *Saul,* or deny them as *Achan,* or defend them as *Cain.* Therefore, if we would find pardon at the hands of God, we must confess unto him as *David* did, weep for them as *Peter* did. If we uncover them, he will cover them; if we condemn our selves, he will justify us. Therefore the Wiseman saith, *He that hideth his sins shall not prosper,but he that confesseth and forsaketh them shall have mercy.*

Lastly, we see hereby that sin endeth [Use] not as it beginneth. Albeit the fool maketh a mock of sin, yet when the soul is tormented, and the conscience oppressed with desperation, and can find no ease, then a man ceaseth not to utter his secret filthiness, to the shaming of himself, and to the astonishment of the hearers. Let us not look for *Pharaoh,* or *Saul,* or *Judas* to come out of hell to warn us. These things are written for our learning, we have *Moses* and the Prophets, let us hearken to them. When as terrors take hold upon the soul, we cannot cover sin any longer. Howsoever therefore sin to the carnal man be sweet unto the taste, and Satan baiteth his hook with profit on the one side, and with pleasure on the other, yet afterward it shall prove more bitter then gall and worm-wood, it shall wound the conscience, as with a deadly dart, and pierce the soul through with many sorrows. For albeit it begin in sport, it shall end in horror and despair. This we see in the example of *Cain,My punishment is greater then I can bear.* So *Judas,* when he saw Christ condemned, felt an hell in his conscience. The money was pleasant, and the gain was sweet unto him, but it was as a two edged sword, that woundeth incurably, and as the teeth of a Lyon that biteth mortally. It seemed unreasonable to *Gehazi,* that *Naaman* the Syrian should depa•t with so great a benefit, by so little a consideration, 2 King. 5, 23, 27. *And therefore followeth after him for a bribe and reward, but with the reward he gained the leprosy, that did cleave unto him and to his seed.* This is the deep subtlety of Satan; before sin be committed he hideth the deformity of it from the eyes of men, he maketh as if it were no sin, or a little and venial sin, or a little punishment due unto it; or that there shall be time enough hereafter to repent of it; he be cometh a preacher of God's mercy and pardon, he telleth the sinner that God is gracious and merciful. Thus he covereth the greatness of sin, and hideth the greeuousnesse of the punishment, and concealeth the wrath of God that is drawn upon us. But when he hath once prevailed and ensnared the poor soul that hath swallowed the bait, he openeth the eyes which before he had darkened, he rouzeth up the conscience which before he had seduced, he striketh the heart which before he had hardened, he vncouereth the fire of God's indignation and jealousy, which before he had smothered. Then he maketh sin appear as vile and ugly as he can, then he layeth it open in his colors, then he will make a small sin appear the greatest; then he setteth forth the justice of God due to the least sin, and all to bring the person that hath sinned to desperation. Wherefore let us fly from sin, as from the biting of a Serpent,

that we be not stung therewith to eternal death, *Knowing that the wages of sin is death,* Rom, 6, 23.

36 And when Balak heard that Balaam came, he went out to meet him unto a City of Moab, which is in the border of Arnon, even in the utmost coast.

37 Then Balak said unto Balaam, Did not I send for thee to call thee? Wherefore camest thou not unto me? Am not I able indeed to promote thee unto honor?

38 And Balaam made answer unto Balak: Loe I am come unto thee: and can I now say anything at all? The word that God putteth in my mouth, that shall I speak.

39 So Balaam went with Balak, & they came unto the City of Huzoth.

40 Then Balak offered Bull•kes and Sheep, and sent thereof to Balaam, and to the Princes that were with him.

41 And on the morrow, Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

In these words, being the shutting up of this Chapter, is contained the last branch of *Balaam's* going to curse the people. We heard before of the wrath of God against this Wizard, who would not be stopped from his desired journey, and therefore the Lord opened the mouth of the dumb beast to reprove her master; and afterward the Angel of God, further to discover the hollowness and hypocrisy of his heart. Here we are to consider the meeting and coming together of the King, and the false Prophet, together with the entertainment he findeth at *Balaks* hands. Herein we are to observe two things: First, their talk and communication; secondly, the actions of them both. In the first part containing the speech that passed between them, we are to mark, that the King to honor him the more, so soon as he is aduertised of his approach near to the borders of his kingdom, he goeth out to meet him. For no doubt he sent the Princes and messengers of the Moabites back, to go before to give some notice and bring joyful tidings of his coming to their Lord. Therefore the King hearing the message, and conceyuing (no doubt) in his mind, the utter overthrow of the Israelites, stayed not until he came within his dominion, but met him in the bounds and limites thereof, and brought him home with him to go about his business. When they are met, note in their talk first the question moved by *Balak,* then the answer of *Balaam.* In the question we see, that albeit he had basely dejected himself, and crept lowly into the favor of the false Prophet, honoring him to his own dishonor, going out, to bring him in, and after a sort casting his crown and dignity under his feet; yet on the other side he glorieth in his own power, and boasteth of his high dignity, as if he had all the riches and honor in his own

hand. *Balaam* doth not deny the favor of the king, placing him with his Princes, rewarding him with his presents honoring him with his own presence, and sending for him from far, but maketh a short answer unto him truly, albeit unwillingly, that albeit he were come at the kings desire, and brought by his deserts, yet it was not in his own power what to do: he could go no farther then the Rules and Principles of his Art would suffer him: he had called up the God of the Hebrews to forsake them, and he must of necessity speak that which God should put into his mouth. As if he should say, I cannot speak what I would, but shall be constrained to speak that only which he willeth me.

After the communication of these parties, followeth a description of their actions; when the king had brought him into the City, he spareth for no cost and charges, he feasteth him with his Princes, as if they were his Companions, and laboreth by all means possibl• to give him contentment in his abode. Having now refreshed himself after his journey, and having had experience of the kings good estimation of him, he is employed in the business for which he was sent for, and carried up to the high place of *Baal,* where no doubt was a solemn Temple consecrated and dedicated to that Idol, and from thence he beholdeth the whole host of Israel. Thus much of the order of the words: Now let us come to the doctrines arising out of the same.

[Verse 36. *When Balakheard that Balaam came, he went out to meet him.*] The cheef point offered to our considerations in this division is, to mark the honor done unto *Balaam* by the King. Himself goeth out to meet him, as if he had been some great Prince or Potentate, he bringeth him honourably into the City, he setteth him among his Princes, and maketh him inherit the seat of glory: he killeth bullocks and sheep to prepare a royal feast for him. From this example we learn, that Idolaters and Infidels were wont greatly to honor their Priests and Prophets. Howsoever they were destitute of the, knowledge of the true God, and served the creature instead of the Creator, which is blessed forever, Amen: yet they accounted it a special duty to honor the Priests of their Groues and Altars, and persuaded themselves they should never receive any blessing at the hands of their gods, unless they honored those that were esteemed as the servants of their gods, and greatly in their favor. This is taught us in many places of the word of God. Hereunto cometh that which *Moses* witnesseth, touching the Egyptians, during the dearth and famine that was in Egypt, when the king had received all the money, bought all the cattle, and purchased all the land of the people to supply their necessity, and to save their lives, Genes. 47, 22. *yet he would not buy their Priests lands, but sustained them for their office sake. He removed the people unto the Cities from one side of Egypt, even to the other: only the land of the Priests bought he not, for the Priests had an ordinary of Pharaoh, & they did eat the ordinary which Pharaoh gave them, wherefore they sold not their ground.* This also further appeareth in the book of *Exodus,* chapt. 7, 11, 22. and is confirmed in the Prophesies of *Daniel:* where we see, when *Moses* and *Aaron* wrought miracles, *Pharaoh* sent for his sorcerers that came into ye kings presence. So when *Nebucadnezar* had dreamed a dream, wherewith his spirit was troubled, and his sleep disquieted. Dan. 2, 2. and 4, 3, 4. & 5, 7. be commanded to call the enchanters, the Astrologians, the soothsayers, and the Chaldeans who were about him, and near unto him, and in credit with him. The like we read in *Samuel,* 1 Sam. 6, 1, 2. when the Ark of the Lord was in the country of the Philistines, they called

their Priests, and consulted with their soothsayers what they should do with it; and without their counsel and advice, without their direction and commandment, the Princes would do nothing. So when *Ahab* purposed to go to battle against *Ramoth Gilead,* he assembled the Prophets of his idol groves, whom he used familiarly, who were in credit and authority with him; insomuch, that one dareth smite *Micaiah* in the Kings presence, 1 Kin. 22.4, 6, 24.

The Reasons follow in order: First, naturally [Reason] all men are extremely given to superstition, and even dote in corrupting the worship of God, being destitute of the true knowledge of the true God, and the right manner of his service, who will be worshipped according to his own will and word, not after the inventions and devices of the wisest men. Christ Jesus teacheth in the Gospel, John 15, 19. that the world will always magnify and make much of his own, *If ye were of the world, the world would love his own.* And likewise the same Apostle saith elsewhere, *They are of this world, therefore speak they of this world, and this world heareth them.* If then men naturally turn the glory of the incorruptible God, into the similitude of corruptible creatures, and so change the truth of God into a lie, no marvel if they be greatly beloved and befriended, w[c] further their idolatry, and help forward that worship of God which they have framed and fashioned to themselves.

Secondly, the false Prophets have always [Reason] been honored as fathers in the world, and therefore it cannot seem unto us strange, that they be highly esteemed. For as the true teachers are indeed spiritual Fathers, and spiritual Nurses of the Church as the Apostle declareth, 1 Cor. 4, 15. *Though ye have ten thousand instructors in Christ, yet have ye not many Fathers, for in Christ Jesus I have begotten you through the Gospel.* So likewise idolaters did respect and reverence their Teachers as their fathers, giving them all honor, and accounting them worthy of all estimation. This we see in Judge. 17, 10, 11. & 18, 19. in the corrupt and ruinous times of the church, *When there was no King in Israel,* and the Levites (confined unto their Cities by the ordinance of God) wandered now up and down from place to place, for want of maintenance and employment, & glad as journey men to be hired for meat and drink, for ten shekels of silver, and a suit of apparel yearly. For *Michah* entertained one of them, and said to him, *Dwell with me, & be unto me a Father and a Priest: now I know that the Lord will be good unto me, seeing I have a Levite to my Priest.* So in the chapter following, when the Danites were come unto the house of *Michah,* they allured the young man the Levite to go with them, saying, *Come with us to be our Father and Priest.*

The uses are in the last place to be considered [Use 1] of us. First, we learn from hence, that all men have some light and sight of religion, & of God, by nature, though not so much as may bring them to salvation, yet so much as may suffice, and so far as serveth to make them without excuse. For why did they honor, reverence, and obey their idolatrous Priests, but because they were conversant about their holy things, and had their calling to further and finish the worship of their gods? Acts 14, 13. This therefore serveth to stop the mouths of all Atheists, that say in their hearts, defend with their tongues, and maintain with all their wits, that there is no God; speaking of him contemptuously, using reprochful words against him, savoring of profaneness and contempt. These are as mad dogs which fly in their masters face, that keepeth them, and feedeth them: so do they blaspheme the most High that made

them, that ministereth all things unto them, in whom they live, and breath, and to whom they shall one day give an account, when all flesh shall appear before h•m. Would not he be judged among men a most ungodly and ungracious child, y^{t} should slander, and curse, reprove and reproach his •aren s with contumelious words? And if he should deny his father that he knoweth him, •r only doubt of it, would not such an one be thought unworthy to live upon the earth? How much more are they to be abhorred and •etested that blaspheme the name of GOD, which is blessed and holy throughout all generations? Which say unto God, *Depart from us for we desire not the knowledge of thy ways: Who is the Almighty that we should serve him? & what profit shall we have if we should pray unto him?* Job. 21.2• 25.

[Use 2] Secondly, see hereby how forward & zealous men are in their will-worship; and let us take notice of our own dullness & backwardness in the true worship of the eternal God, in comparison of these poor blind Idolaters. We see this evidently in the Israelites, when they determined in the absence of *Moses* to set up the golden Calf, Exo. 32, 3, 6. they pulled off their earings, they bestowd their gold, they spared no cost, to the end they might have a service of God after their own fancy: and when it was made, they rose early in the morning to worship it, and expressed their delight in it by •eaping and dancing before it. We see it also in the old Idolaters, they were so zealous and superstitious, that they were content to part with things most dear and precious: they offered their sons and daughters unto devils, and shed innocent blood even the blood of their sons and of their daughters, whom they offered to the idols of Canaan. This also appeareth by our ne• idolaters, by their pilgrimages, vows, garnishing, g•lding, and clothing of images. Let us therefore be zealous in the true worship of God, and learn of these blind men to be ashamed of our coldness and carelessness, of our backewardnesse & unwillingness in the best things. When the mother of *Machah* would make a molten image, Judge 1•, 3• she dedicated eleven hundred she•else unto the Lord, to make thereof a graven image or idol. Whereby we see, in this voluntary worship and will-service (being agreeable unto the corrupt n•ture of man) how forward and fervent, how ready & willing they were to follow and further their idolatry. But how many be there that live in the bosom of the Church, and profess the true religion, prospering under the shadow of it, and tasting how bountiful the Lord is, y^{t} to maintain the truth, repine and grieve to give one half penny? Albeit they waste their years in vanity, and think nothing too much to bestow on pride, drunkenness, riotousnes, whoredom, and all excess; to the dishonoring of God, to the impairing of their estates, and to the destruction of their souls and bodies: yet when they should bestow and contribute anything for the maintaining of a learned ministry to instruct them & their families in the word, which is able to save their souls, how do they pinch and repine at it, as if they were like to be undone? Or if a collection or contribution be to be made for the poor, to relieve them in their necessities, one penny given this way doth more grieve them, & make them grudge at it, then a pound co•sumed in bad• and baser uses. What a shame is this, for those whom the Lord hath blessed with abundance, that they should spend all on their backs and bellies, on hawks or houndes or whores, and nothing at all to the glory of God, to the comfort of their souls, and unto the help of their brethren: nothing on the Church of God, and upon their brethren in Christ, dearly bought with ye blood of Christ, as of a Lamb unspotted and undefiled. To this purpose

Solomon speaketh also, Prover. verse 23. *Bu• the truth but sell it not; likewise wisdom, instruction, and understanding.* This our Savior Christ teacheth also, Mat. 13, 44, 45, 46.

Lastly, seeing the heathen were wont to [Use 3] esteem highly, and provide liberally for their prophets and soothsayers, how much more ought the faithful and painful Ministers of God that labor in the word and doctrine to be maintained? For seeing they plant in the Lord's vineyard, 1 Cor, 9, 7, 13, 14. why should they not eat the fruit, and gather the profits thereof? Seeing they go a warfare, and fight the battles of God, why should they not take their press-money, & receive their pay? Seeing they feed the flock of God committed unto them, whereof the holy Ghost hath made them oversee•s, why should they not eat of ye milk thereof? Seeing they be nurses to nurse the sons and daughters of God, with the two breasts of the Olde and New Testament, why should they not receive their wages? If they sow spiritual things, why should they not reap carnal things? Seeing they minister about holy things, why should they not eat of the things of the Temple? And seeing they wait at the Altar, why should they not be partakers with the Altar? If they be the Lord's Laborers, why should they no• have the reward and recompense of their work? For the Lord himself hath decreed and ordained, that they which do preach the Gospel, should likewise live of the Gospel. All the Heathen people throughout the world, are bountiful, and open their hands wide to their Priests and Prophets. *Jezebel* so provided for the Priests of *Baal,* and the other Prophets of the Groues, that she kept four hundred at her own Table, 1 Kings 18, 19. The Papists have thought nothing too much, nothing too dear to be bestowed upon their Priests and Jesuits, and upon their foolish superstition. And as they do liberally maintain, so they do greatly honor and highly advance them, they account them as the Fathers and Pillars of the Church. This should stir us up, having a founder religion, and making a better profession, to have the Teachers thereof in singular love, for their works sake that is in their hands, 1 Thess. 5, 12, 13, and to account their feet beautiful, that bring glad tidings of good things, who are as spiritual fathers of our souls, and as *Joash* said to *Elisha,* the Chariots of Israel, and the horsemen thereof. For when *Elisha* fell sick of his sickness whereof he died, the King came down unto him to visit him, and wept upon his face, saying, *O my father, my father, the Chariot of Israel, & the horsemen of the same.* 2 Kings 13, 14. This serveth to condemn our contempt toward the Messengers and Ministers of God, that rise early and late to speak unto us in the Name of the Lord, who instead of honor are disgraced: instead of countenance, are contemned: instead of maintenance, are every way defrauded, partly by profane Atheists, partly by dissembling hypocrites, and partly by cunning Papists. Hence it is, that the Church is oppressed, and groaneth under the burden of sundry corrupt customs, and injurious prescriptions, to the decay of religion, and hindrance of the true worship of God. If these mē had only cut off the lap of our garments, it were reason they should have some remorse for it: and it were well with them if their harts would smite them for it. But they have served us as the Ammonites served the messengers of *David,* whom he sent to comfort the King, who shaued off half their beards, and cut off their garments in the middle, 2 Sam. 10, 4. Of whom we may say as *Paul* said sometimes of the Jews; *Thou that abhorrest Idols, committest thou sacrilege?* Rom. 2, 22. That is, thou hatest the false gods, and yet thou spoilest the true God, which seemeth to be much worse then the worshipping of Images, and the giving of our

selves to the sin of Idolatry. Thus we *offer to the Lord, the lame and the sick, the torn and the blind, which if it were offered unto thy Prince, would he accept it at thy hands, & be content with thee?* Mal. 1, 8, 9, 13, 14. yet we think him deeply indebted unto us. Thus do we spoil the Lord of hosts *in his Tithes and Offerings, yet the Idolaters will not spoil their gods, as we have spoiled and do spoil the true God.* Mal. 3, 8. Thus oftentimes it fareth better in this world with those which prophesy errors, and speak flattering things, which daub with untempered Morter, and preach of wine, and of strong drink, thē with such as are found faithful witnesses of ye truth, denouncing the judgments of God, and dealing faithfully with his people. Whilst the true Prophets of God *are hid in Caues, and fed with bread and water, to sustain their feeble souls and faint lives: four hundred Prophets of the Groues are fed to the full, and fare deliciously every dat at Iezebels Table,* 1 Kings 18, 13, 19. Whiles *M•chaiah* is clapt up in the Prison house,*and fed with the bread of affliction, &c.* the false Prophets walked at liberty, were richly provided for, tasted of the best, and did eat the portion of the Kings meat. Whilst *Jeremiah* the true Prophet of the Lord is put in the court of the prison, & hath given him daily a morsel of bread out of the Bakers street, and is cast into the Dungeon, where was no water but mire, where he stuck fast: the false Prophets insult over him, and live in all pleasure & abundance. Whilst *Daniel* and his companions feed upon Pulse, and have water given them to drink, the Priests of *Bel* with their wives & children made merry with the meat allotted to the Idol. But howsoever this hath ever been the lot and portion of the Prophets and Apostles, and of other servants of God, and the recompense of their labors, who spend their vital spirits, and waste their strength, to speak to an unthankful people: let us (notwithstanding the disgraces and indignities offered unto us) go forward in our callings, looking for our wages and reward at the hands of GOD, in whose service we are employed, and who hath promised, *That they which are wise, shall shine as the brightness of the Firmament, &c.* Dan. 12. Thus the Apostle exhorteth the Elders to feed the flock of God, which dependeth upon them, assuring themselves, *That when the chief Shepherd shall appear, they shall receive an incorruptible crown of glory,* 1 Pet. 5, 3, 4.

[Verse 39. *So Balaam went with Balak: He took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.*] After the communication, followeth a description of their actions, they prepare for their coniuration, they offer sacrifices, and going into the Chapel of *Baal,* they take a view of the utmost part of the people of God. God hath set himself against *Balaam,* he had forbidden him to curse his people, the sword was drawn out against him for his disobedience, and he promised to submit himself unto the good pleasure of God. All this was known also to *Balak* that set him on work, and payeth him his wages; yet see here how they proceed and go forward in their wicked course, and cannot be stopped & hindered from it.

From hence we learn, that howsoever the ungodly be checked & reproved of God, yet they continue in their ungodliness: howsoever they be crossed and contradicted, they hold on their course in sin which they have begun. This appeareth in the example of *Cain;* albeit he were admonished and reproved of God for his wrath and malice against his brother, yet he runneth forward, and never ceaseth till he had killed him. This is seen likewise evidently in the example of the old world, when the Lord saw that the wickedness of man was great in

the earth, and all the imaginations of the thoughts of his heart were only evil continually, he stirred up *Noah* a Preacher of righteousness, and gave them an hundred and twenty years to repent; yet they sinned still, corrupting their ways, and defiling the earth with their cruelty; they did eat and drink, and gave themselves unto all excess till the flood came, and swept them all away. Hereunto cometh the practice of *Pharaoh,* Exod. 6, 34. what could the Lord have done unto him that he did not? He sent *Moses* and *Aaron* to speak unto him, he brought sundry plagues upon him, he corrected him by diverse and sharp afflictions, yet he waxed obstinate, and hardened his heart more and more, to his own destruction. This is that which the Apostle *Paul* teacheth, 2 Tim. 3, 1, 2, 3. *This know, that in the last days shall come perilous times; for men shall be lovers of their own selves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankfull, unholy, &c.* So that it appeareth to be an evident truth, that the wicked are so obstinate and hardened in their evil, that by no means they can be brought from it, Pro. 27, 22. *And if thou shouldest bra• a fool in a mortar among wheat brayed with a pestle, yet will not his foolishness depart from him.*

[Reason 1] The Reasons to strengthen and confirm this truth to our consciences, are to be considered. First, sin is as the Gangrene or Canker, i• fretteth and cateth further and further, the hand infecteth the arm, and the foot the leg, unless the part that is infected be cut off at the beginning, as the Apostle teacheth, 2 Tim. 2, 16, 17. *Stay profane and vain babblings, for they shall increase unto more ungodliness: & their word shall fret as a canker, of which sort are Hymenaeus and Philetus.* So the Apostle *James* resembleth and compareth sin to child-bearing for the fruitfulness of it, I am. 1, 15, *When lust hath conceived it bringeth forth sin, and sin when it is finished,bringeth forth death.* Likewise, it is a *leaven which leaveneth the whole lump,* and therefore no marvel if it proceed by little and little, from one degree to another.

[Reason 2] Secondly, evil men are given over of God into a reprobate sense by his judgment, so y^{t} it is no marvel if they become vile and abhominable. This *Paul* declareth, Rom. 1, 26, 29, 30. This is likewise noted of the sons of *E•i,* who albeit they were reproved of their father that they caused the lords people to trespass, *Yet they continued in their sin, and obeyed not his voice, because the Lord would stay them,* 1 Sam. 2, 24, 25. And the Apostle writing to the Thessalonians, maketh mention of the unbelieving Jews, who killed the Lord, murdered the Prophets, persecuted the Apostles, withstood the truth, and forbad them to preach unto the Gentiles, that they might be saved, *To fulfill their sins always, for the wrath •f God is come on them to the utmost.* Seeing therefore such as cast away the warnings of God, are themselves cast off and given over of God to fill up the measure of their sins, and seeing sin is of it self fruitful, branching and budding as a Tree, fretting as a canker, souring as a leaven, growing as a child, multiplying as the fish in the waters: we are not to marvel, if men once beginning to sin cannot be stayed and stopped from whatsoever they have imagined to do.

Now, let us apply this doctrine to our uses. [Use 1] First, seeing the ungodly proceed and persevere in sin, assuredly great shall be their judgment: and as they increase in sin, so shall they increase their punishment, and hoard it up as a treasure against the day of wrath. This the Apostle setteth down as an evident truth. *Despisest thou the riches of his bountifulness and patience, and long sufferance, not knowing that the bountifulness of God leadeth thee to repentance?*

But thou after thine hardness, and heart that cannot repent, heapest up as a Treasure unto thyself wrath, against the day of wrath, &c. This ought to be a terror to all the ungodly, to consider that as their hearts are hardened, and their consciences seared, so the plagues and punishments of God attend upon them, and always grow according to the degrees of their sins. This the Lord threateneth in the Law, Levite. 16, 21, 23, 24. *If ye walk stubbornly against me, and will not obey me, I will then bring seven times moe plagues upon you, according to your sins: but if by these ye will not be reformed by me, but walk stubbornly against me, &c.* Thus we see the equal proportion between our sins, and God's punishments.

Secondly, see how dangerous it is once to make shipwreck of faith and a good conscience, and to wound our souls by falling into sin. The further a disease runneth, and the longer it continueth, the more vncureable it is. The further a fire spreadeth, the more it consumeth. The more sin groweth to an head, the more the Spirit of God is quenched, & the work of grace is diminished, the assurance of comfort is weakened and lessoned. Let us therefore always keep a diligent watch over our souls, let us seek to cut off all occasions of evil, and endeavor to stop the first beginnings. If a disease be taken in the beginning before it spread and seize upon the vital parts, it is easily cured. A fire when it is first kindled, is quickly quenched. The Spring of the year is the best and fittest season to purge out evil humors, and to apply medicines unto the natural body. When a ship hath an hole that it beginneth to leak, it is soon stepped. So if we will labor and strive to purge out the old leaven betimes, before•it gather strength, we shall with more ease & less difficulty be able to withstand the force thereof: whereas the more sin is practiced, the more the heart is hardened, according to the saying of the Prophet, Ier. 13, 23. *Can the Blackmoore change his skin? Or the Leopard his spots? Then may ye also do good which are accustomed to do evil.* Therefore the Lord seeing that *Cain* had offended, and that his countenance was de•ected (which were the fore-runners of murder) stirred him up to look unto these things. Gen. 4, 7. *If thou do well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door.* This is that use which the Prophet pointeth out, Isaiah 5.11, 18. *Woe unto them that draw iniquity with cords of vanity, and sins as with cartropes. Woe unto them that rise up early to follow drunkenness, and to them that continue until night, till the wine do enflame them.* Where he teacheth the woeful and miserable condition of all those that run from evil to worse, as it were, adding drunkenness unto thirst, and warneth us to take heed lest at any time there be in any of us an evil heart and unfaithful, to depart from the living God.

[Use 3] Lastly, seeing the ungodly being reproved of God, and checked of their own conscience continue in their evil, we must know that on the other side it belongeth unto the faithful, according to the truth of the word revealed unto them, to grow in grace more and more, and to make every day some step to the king dome of heaven. So many as are truly grafted into Christ, as it were into a vine, must draw juice from him continually, and bring forth fruit plentifully, according as he teacheth, John 15.22. *Every branch that beareth not fruit in me, he taketh away, and everyone that beareth fruit, he purgeth it, that it may bring forth more fruit.* It is the commendation of the Church of Thyatira, Revel. 2, 19. *That their works were more at the last, then they were at the first.* Let us begin to believe in Christ, and to express the power of godliness, neither let us be terrified and dismayed from a constant resolution, to forsake

sin, and embrace righteousness, with the hardness and difficulty, with the lets and stumbling-blocks that lie in our way, with the troubles and temptations that abide for us: all these are hard in the beginning. A settled course, and a continual practice of faith and repentance, shall make the matter easy, and the way plain before us. An Apprentice that first beginneth to learn his trade and occupation, is much troubled at the strangeness of it, he findeth in himself great unfitness and untowardness, he saith he shall never attain unto it, he shall never go through with it, and the reason is, because he hath not used it: but when once he is entered into that course, he taketh delight in it, and wondereth at his own folly and simplicity. A Scholar that first beginneth to read, to write, or to learn any liberal Art, is discoraged through the hardness of it, and if he might be put to his choice, had rather give over then hold out; but use and custom makes it easy, and then he learneth with great pleasure & little pain: for that which a man doth often, he doth easily. So is it with all Nouices and young Scholars in the school of Christ, when first they begin to be trees of righteousness, set in the garden of God, they meet with many hindrances and pull-backs, they wrestle with many temptations, and encounter with sundry enemies: but when they have once practiced the duties of the first and second Table, and entered into the race of Religion, they run swiftly, they obey God willingly, and follow their calling cheerfully. For now they practice all holy duties often, and therefore do them easily and willingly, not grudgingly and untowardly.

This *Solomon* teacheth, Prov. 14, 6. *A scorner seeketh wisdom, and findeth it not; but knowledge is easy to him that will understand.* And hence it is that Christ our Savior exhorteth us, *Come unto me all ye that are weary and heavy laden, for I will ease you: For my yoke is easy and my burden light,* Math. 11, 28. So the Apostle *John* testifieth, *This is the love of God that ye keep his Commandments, and his Commandments are not burthenous: for all y*[t] *is born of God over cometh this world and this is that victory that hath overcome this world, even our Faith.* 1 John 5.3, 4. They have their transgressions of the law pardoned, they have Christ's obedience in fulfilling the law imputed: repentance from dead works is wrought and effected in them. All things saith Christ are *possible to him that believeth,* Matth. 17, 20: according to the saying of *Paul,I am able to do all things through the help of Christ which strengtheneth me.* Let us do his will cheerfully, readily, willingly. For as God loveth a cheerful giver, so he loveth a cheerful servant. Let it be meat & drink unto us to do the will of our heavenly Father, and finish his work appointed unto us.

CHAP. XXIII.

1 And Balaam said to Balak: Build me here seven Altars, and prepare me here seven Bullockes, and seven Rams.

2 And Balak did as Balaam said, and Balak and Balaam offered upon every Altar, a Bullock and a Ram.

3 Then Balaam said unto Balak: Stand by the burnt Offering, and I will go, if so be that the Lord will come and meet me: and whatsoever he showeth me, I shall tell thee: So he went forth alone.

4 And God met Balaam; and he said unto him, I have prepared seven Altars, and have offered upon every Altar a Bullock and a Ram.

5 And the Lord put an answer in Balaam's mouth, and said; Go again to Balak, and say on this wise.

6 So when he returned unto him, Loe, he stood by his burnt-offering, he and all the Princes of Moab.

7 Then he uttered his Parable, and said, Balak the King of Moab hath brought me from Aram, out of the Mountains of the East, saying; Come curse Jacob for my sake, come and detest Israel.

8 How shall I curse, where God hath not cursed? Or how shall I detest, where the Lord hath not detested?

9 For from the top of the Rocks I did see him, and from the Hills I did behold him: Loe, the people shall dwell by themselves, and shall not be reckoned among the Nations.

10 Who can tell the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his.

11 Then Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered and said, Must not I take heed to speak that which the Lord hath put in my mouth?

IN the former Chapter we have heard the busy preparing and providing of an enchanter and sooth-sayer, to weaken and bewitchthe people. Now in this Chapter and the Chapter

following, we see his diuinations delivered, and his sorceries explained unto us. For *Balaam* being gotten and hired with the wages of unrighteousness, he laboreth and sweateth by all means to waste and weaken the host of Israel, but effecteth nothing against them, verifying the saying of the wiseman, Prov. 21, 30. *There is no counsel nor wisdom against God, who scattereth the purposes and policies of the wicked.*

In this Chapter observe two principal points (to wit) two devilish attempts to destroy the Israelites with Magicall enchantments. Touching the first endeavor and practice, we are to consider, both the facts & actions, and then the issue and events thereof. The first action is, that *Balaam* (as the masterworkman in this business) commandeth preparations to be made for his diuinations, he must have seven Altars built, seven sacrifices prepared, seven Bullocks, and seven Rams offered; seeking to please and appease GOD thereby, and to draw him to favor the Moabites, & to forsake the Israelites, for he knew he could do nothing for the one, and against the other, until he had procured the God of the Israelites to depart from them.

But here it is to be observed, that he dealeth wholly by odd numbers, willing all to be done by seuens. The number of seven was always accounted an holy and sacred number, and religiously observed, even from the Creation, whereof the Gentiles marked sundry examples in Nature, and in the worship of God. Besides, a certain divine force was imagined to be in the odd number, and therefore the Sorcerers and Enchanters did for the most part deal with these uneven numbers. This we see in the Poet *Uirgil, Eclog.* 8.

I twist for thee even first of all, th•se threads in number three,

In color threefold differing, and thrice about these Altars

I draw thy lively counterfeit: God joys in number odd.

The like appeareth in another Poet, describing the practices of certain witches, as *Medea, Circe,* and others. He bringeth one in, speaking thus:

The Stars alonely fair and bright,

did in the Welkin shine,

To which she lifting up her hands,

did thrice her self incline:

And thrice with water of the Brooke,

her hair besprinkled she,

And gasping thrice, she opt her mouth,

and bowed down her knee.

And afterward,

Loe, thrice with Brimstone, thrice with Fire,

and thrice with Water pure,

She purged *Aesons* aged corse,

that stepped and slumbered sure.

The Altars being made as *Balaam* commanded, the King and this Sooth-sayer offer thereupon to God. For Nature taught, that there is no access to God, without a sacrifice: as God from the beginning of the fall of man, trained up his people in the rudiments of the Law, & enjoined them this carnal service, and these carnal ceremonies which now are ceased, in as much as we have the *consummation and perfection of all in the all-sufficient sacrifice of Christ once offered upon the Cross, who sitteth forever at the right hand of God, and with that one offering, he hath consecrated forever them that are sanctified,* Hob. 10, 12, 14 Now they offer these kind of Beasts rather then any other, because they had heard that the God of Israel commanded them to offer Bullocks and Rams unto him, so that they would give him his own desire, and please him with the service he seemed to beedelighted in. But God regardeth *not sacrifices that are offered with a corrupt heart.* Again, they offer seven Bullocks and seven Rams upon the seven Altars, because as this number was thought to be holy, so it was supposed to be of secret virtue, seeing God sanctified & separated from the beginning, the seventh day, and nature hath left examples of sundry seuens in the heavens, as the *Pleiades,* the Planets, and many other. Lastly, he commandeth the King to stand by the sacrifices and burnt-offerings very devoutly, and whiles they were burning, he withdraweth himself, & seeketh a secret place to work his feats, as the witch of *Endor* did, 1 Sam. 28, 13, and as Sorcerers do; to the end that by this separation of himself he might raise a superstitious opinion in *Balak* of his doings, and the better being solitary, to put in use his ceremonies. The events ensuing after these actions before handled, are double: First, in God, and afterward in *Balaam.* God appeared to this profane man, as he hath done to diverse of his enemies, for his children's sake, not for their own sakes, as also *Elisha* said to *Jehoram, As the Lord liveth, in whose sight I stand, if I had not regarded the presence of Jehoshaphat, I would not have looked toward thee, nor seen thee this day.* 2 Ki. 3, 14. Now as all hypocrites please themselves in their outward ceremonies, so *Balaam* telleth God what Sacrifices he had offered unto him, that he had spared no cost nor charges. And as he thought he had done well, so he looked to have been respected; he telleth of his good deeds, he boasteth of his works, he numbereth up his burnt offerings, he hopeth by these allurements, that God would change his mind. He thought him to be as one of the gods of the Gentiles, which were devils, & not God's, and they that sought unto them, sought unto devils, not to God. But whereas he glorieth in the works of his own hands, and putteth confidence in his worship performed to God, he receiveth no answer hereof, only the Lord willeth him to return back to the King his master, that set him on work, and speak unto him what should be put in his mouth.

Touching *Balaam,* he goeth, he obeyeth, he uttereth a Prophesy before the King and his Nobles, speaking after the manner of the true Prophets, not moved by the spirit of the devil, but inspired by the Spirit of God, and declaring truly what he had received of God. The

Prophesy and Parable of *Balaam* is first uttered, then the effect of it is set down and declared. The Prophesy hath three points to be considered: First, the entrance: Secondly, the substance and matter it self: Thirdly, the conclusion. Touching the entrance into the Prophesy, it is taken from the present work now in action, and detecteth the folly and dotage of *Balak,* who had sent from far to fetch a Sorcerer, and doubted not of the force of his diuinations, seeing he was cunning in the East manners. Thus were Idolaters given over, by the just judgment of God, to believe lies. The substance of this Prophetical speech followeth, first propounded, and afterward proved and confirmed. For he showeth, that Israel is blessed of God, and therefore not to be cursed. Israel is protected of God, as with a shield, and therefore it lieth not in his power, or in the power of any man to make them a cursed people, to be had in execration and detestation. This sentence is uttered by way of an interrogation and asking a question, for the greater force, and giving power unto it, for the better assurance of the truth of it, and to put it out of doubt, *How shall I curse, where God hath not cursed? Or how shall I detest, where God hath not detested?* Now he proveth that they could not be cursed of God, nor hurt by the enchantments of the devil, nor annoyed by the devices of men; first, by his own testimony in the present seeing of them, and the comely order observed among them, *From the top of the Rocks I did see them:* as if he should say, The very sight of this people, and of their government, daunteth my heart, and dasheth my purpose, so that I am called back from conceiving a thought of cursing them, both by the authority of God, and by the presence of thē which I behold. Secondly, by the pureness and holiness of the people, they walked with God, they dwelled in his presence, they observed his Laws, they submitted themselves to his ordering and government, they embraced his religion, they separated themselves from the Gentiles, they abstained from their superstitions, they would have no fellowship with them, they differed from them in their Laws, in their Religion, in their life, in their sacrifices, in their sacraments, and other ceremonies.

The conclusion and shutting up of this Prophesy is double, and containeth two points: First, in respect of Israel: Secondly, in respect of *Balaam* himself. Touching Israel, he pronounceth the blessing of God towards them, that they should increase as the dust of the earth, *and as the sand on the sea-shore, which is innumerable, according to the promise made to Abraham,* Gen. 12. Heb. 11, 12. And to move the heart of *Balak* and of all the Moabites the more, he uttereth it by way of asking the question, and doubling it, he increaseth God's mercy toward them, and saith, he could not number the fourth part of Israel. Touching himself, he testifieth, that the blessedness of this people was great in regard of the life to come, and therefore wisheth that in death he might be like them, that after death, he might be partaker of the same happiness with them. But wishers and woulders were never good Christians. For this is a peevish & perverse kind of wishing, not to perform that which belongeth to the blessedness of eternal life, and yet to wish and desire it to come upon him.

The effect of this unlooked for Prophesy, is set down by a question and an answer. The Question of the King expostulateth the matter with him, why he blessed the Israelites, as one forgetting himself, and unmindful of his business, whereas he was hired to curse them, being his enemies. The answer of *Balaam* casteth the fault upon God, and excuseth himself. For ye same God that opened his mouth, constrained him to utter this blessing against his will. As if

he should say, I have used all my skill, and practiced my art to the uttermost, but no sorcery will prevail against them: why then dost thou check and controlle me, for that which I can by no means remedy & redress? But the question may be asked, whether his charms and coniurations could have hurt the Church, if they had been pronounced against them? I answer, the curses of the wicked cannot hurt or hinder the godly, as *Balaam* in every Prophesy acknowledgeth. And *Solomon* teacheth, *That the curse which is causeless, shall not come.* Prov. 26, 2. Wherefore then did not God suffer him to run his race, & to follow his own imagination? Why did God appear unto him, and not suffer his curses to be denounced? Surely, because hereby the Name of God is more glorified, the Sorcerer confounded, and all the expectation of the enemies dashed, in that the curses are not pronounced, and their desires and endeavours disanulled.

[Verse 1. *Build me here seven Altars, and prepare me seven Bullocks, and seven Rams.]* They begin their work with great pomp & show of zeal and religion, as the manner of the heathen was, when they went about any enterprize. He buildeth not one Altar alone, but seven: he contenteth not himself with one Bullock, and one Ram, but prepareth seven: so that on every Altar he offereth two burnt offerings to appease the Lord toward them. He nameth the Name of the Lord, and goeth apart from the society of men, as it were to have conference with the living God, whereas his drift and purpose was nothing but to practice his sorcery. Thus we see the Gentiles observed the manner of sacrificing, received by tradition from their Fathers, yet not purely and vncorruptly, both because they had not respect to the Messiah promised; and supposed the outward work of sacrificing to be so precious and meritorious, that for it their sins should be forgiven; and because they mingled and corrupted the worship of God, with their own inventions. For the sacrifices instituted of God, are defiled and depraved, partly by the opinion of merit, partly by the addition of new-fangled worship. Hereby we learn, That all religion pretendeth order and zeal, although it be removed from truth. Howsoever all false religion proceed from the spirit of disorder and confusion, that is, the devil: yet it maketh some show of holiness, & putteth on a shadow of the true religion. This appeareth in the high places that *Solomon* built for his outlandish women, *Where they burnt Incense, and offered oblations to strange gods.* 1 Kin. 11.7, 8, and 18, 26, 28. It is noted touching the Priests of *Baal,* y^{t} they prepared a Bullock, and called upon the name of *Baal,* from morning to noon, *They cried aloud, and cut themselves, as their manner was, with kniues and Launces, until the blood gushed out upon them.* Loc, what zeal and forwardness here was. The like appeareth in *Zedekiah,* one of the former generation; he made horns of iron in resemblance & imitation of the true Prophets, who taught by such signs, and said, *With these shalt thou push the Aramites, until thou hast consumed them.* 2 Kings 22, 11. The same is offered unto us in the Prophesies of *Jeremiah,* chap. 32, 34, 35, where describing the zeal of Idolaters, he saith, *They set their abominations in the house of God to defile it, they built the high places of Baal, and caused their sons and daughters to pass through the fire to Molech.* So when *Hananiah* brake the yoke of *Jeremiah,* he said, *Thus saith the Lord, Even so will I break the yoke of Nebuchadnezzar King of Babel, from the neck of all Nations, within the space of two years,* Ier. 28, 10, 11.

The Reasons are to be considered: First, [Reason 1] because Satan can turn and transform himself into a resemblance of the glorious Angels that dwell in the heavenly light; albeit he dwell in utter darkness, yet he never appeareth in his own likeness, he shadoweth his lies with the Name of God, and covereth his temptations with the vizard of holiness. This Reason the Apostle useth, 2 Cor. 11, 13, 14, 15. If then Satan hide his horns, and dissemble the hollownes of his dealings, so that his baits and snares are not perceived, and the poison of them is not seen, no marvel if his instruments that are led by his spirit, follow their master in their hypocrisy. For as the spirit is that leadeth them, so are they that are led.

Secondly, it satisfieth ignorant and foolish men, from further searching and enquiring into [Reason 2] the hidden mysteries of corrupt religion. If it should be propounded in the name of the devil, and the rottenness thereof appear in his likeness, everyone would defy it, and spit at it, and Satan well knoweth, he should gain nothing to his kingdom. But when he taketh up the Name of God, pretendeth the zeal of God, and sometimes alledgeth the Scriptures of God, he carrieth many blindfold to perdition, and leadeth away captive simple souls laden with sins, and led with diverse lusts, for they never make further enquiry, nor dive to the depth of Satan's wiliness. This appeareth in the Idolatry of the ten Tribes, erected by *Jeroboam,* who said to the people, *It is too much for you to go up to Jerusalem: ••hold (O Israel) thy gods, which brought thee out of the Land of Egypt: and this thing turned to sin, for the people went (because of the one) even to Dan.* 1 Kings 12, 28, 30. Judge. 17, 13. The ignorant multitude ran headlong after this counterfeit worship, coloured with show of reason, and followed those Idols, that they might go wi•h ease to the devil.

[Use 1] Let us make use of this doctrine, and see what may be learned from hence, for our edification. First, acknowledge from hence, that •ll zeal and appearance of zeal is not good. *Balak* and *Balaam* he•e pretend the worship of God, and who would th•nke they intented my mischief? Yet they were in the gall of bitterness, and in the bond of iniquity. Therefore the Apostle saith of the Jews, *I bear thē record,that they have the zeal of God, but not according to knowledge, for they being ignorant of the righteousness of God, and going about to stablish their own righteousness have not submitted themselves to the righteousness of God.* So the Church of Rome besotted with superstition, and having drunk deeply of the cup of abominations makes an outward show of great zeal, by their multitude of ceremonies, partly borrowed from the Jews, and partly patched from the Gentiles; by their Pilgrimages to Sai•ts, by the counterfeit strictness of their disordered orders, by their solemn vows of poverty, chastity, and obedience, by the pretended streightnesse of their whipping Jesuits, and Ieluited disciples, imitat•ng herein the Priests of *Baal,* and resembling the heretics, which of whipping themselves, are called *Flagellantes.* But notwithstanding all these shows of holiness, they are far fr•m true zeal, having a voluntary religion, like unto thosewhom the Apostle *Paul* reproveth, Col. 2, 21, •2.23. In which place the Apostle doth lively describe what the Roman Religion is, and portrayeth it out as a Table before our eyes: It hath goodly shows, which indeed seem to have some exquisite and excellent thing in them, but the inward and spiritual worship is neglected among them, the Name of God is dishonored, the Sabbath is profaned, the Scriptures are abused, the doctrine of faith and repentance is buried, & many open sins are maintained amo•g thē. If that be the true rel•gion which giveth all glory to God,

the Popish religion cannot be so, wh•ch giveth all glory to themselves, and robbeth God of the honor due to his Name, by their doctrine of merits, & by their works of supererogation, which indeed is more then supererogation. If it be the true religion that magnifyeth the Scriptures, resteth in the perfection of them, submitteth all persons & causes unto them, and acknowledgeth them the sole and supreme Judge of all Questions and Controuersies of religion, then that must be a false religio, which patcheth other writings and traditions unto them, which in matters of •octrine flieth from them, which preferreth the authority of the Church before them, and •enveth to be wholly ordered by them. If that •e the true religion, which advanceth the sufferings of Christ, and resteth in his perfect Oblation once performed upon the Cross, which acknowledgeth Christ to be the only Savior and Redeemer of his people, and •eacheth to rely upon him alone for our justification: then that must be confessed to be a counterfeit religion, which setteth up a mock Christ, and honoreth instead of him, the cursed Idol of the Mass, whereby the remembrance of his death is shamefully e•uded, and the people of God are miserably deluded. Learn therefore, that all zeal is not true zeal; and to hate all evil, albeit it have the appearance of good, and come masked under the vizard and habit of holiness. For counterfeit piety, is double impiety.

Secondly, let us not be carried away and [Use 2] seduced with every vain blast of false Doctrine, but stand constant, settled, and unmovable, as they that are built, not on the weak sand, but upon the firm Rock that cannot b• removed. This the Apostle teacheth, Heb. 1, 9. *Bee not carried about wi•h diverse and strange doctrines, for it is a good thing that the heart be stablished with grace, and not with meats, which have not profited them that have been occupied in them.* This use is urged by the Apostle *Paul,* 2. Tim. 3, 5. *This know, that in the last days shall come perilous seasons for men shall be lovers of their own selves, &c, having a show of godlin•sse, but have denied the power thereof; turn •way therefore from such.* We see how easily the grea•est part are carried away with shadows without substance, and shows without inward true•h. They have itching ears after new Te•chers, and forsake the ancient Teachers, that have fed them with the milk of the word, & gained them to the fai•h of Christ. Wherefore it standeth us upon, to take he• we be not seduced and deceived with •a•e P•ophets, and to make a trial of their doctrine, by the truth of the Scriptures, according to the counsel of Christ our Savior, Math. chapter 7, verses 15. 16.

Lastly, it is our duty• to learn to discern [Use. 3] the spirits, and to be able to judge of the Doctrine, whether it be of God, or not. Christ commandeth his Disciples to beware & take heed of the leaven of the Pharisees and Sadducees, that is of their doctrine: but in another place he chargeth them to hear the Pharisees & obey their doctrine, sit•ing in *Moses* chair, because they were appointed for the time to be the Teachers of the Church. Now then, if they must hear and do what they say, and yet avoid their mixtures & corruptions of sound d•ctrine, it is required necessarily of the people, to discern between the Law of GOD and the leaven of the Pharisees, being charged to cleave to the truth, and to forsake error. This is that use which th• Apostle *John* urgeth, 1 John, chap. 4. verse 1. *De•rely beloved, believe not every spirit, but try th• spirits, whether they be of GOD: For many false Prophets are gone out into this world.* And in the second Epistle, chap. 7, 8. he speaketh to the same purpose, *Many deceivers are entered into this world, which confess not that Jesus Christ is come in the flesh: look to yourselves,*

that we lose not the things which we have done, but that we may receive a full reward. Hereunto likewise cometh the exhortation of *Elijah* to all the people that were seduced by false Prophets, 1 Kings 18, 21. *How long halt ye between two opinions? If the Lord be God, follow him: but if Baal be he, then go after him.* And the Apostle *Paul* chargeth the Thessalonians to *try all things, and to hold fast that which is good.* 1 Thess. 5, 21. This condemneth the Church of Rome of sacrilege, that take from the people the key of knowledge, and nuzzle them in ignorance, as the mother of devotion, accounting it sufficient, that they believe as the Church believeth, and credit in all things their Pastors and Teachers, and forbid them all trial of the doctrine delivered unto them. But the Scriptures require of them the spirit of discerning, and all judgment, that they may allow those things that are best, and that they may be without offense, until the day of Christ; to take heed that they walk circumspectly and wisely, that they may understand what the will of the Lord is, and beware that they be not seduced. And it is no excuse to the people being misled and misguided, to say, Thus have I been taught and instructed: *For when the blind lead the blind, they both fall into the pit of destruction,* Mat. 15, 14. So that if they embrace not faith unto salvation, but withdraw themselves unto perdition, they that follow false Teachers, are sure to perish as well as they that lead them the way, or rather out of the way: and if the Watchman see the sword drawn, and judgment coming, and blow not the Trumpet: albeit the blood of the people shall be required at his hands, yet they shall also be taken away in their sins.

[Verse 5. *The Lord put an answer in Balaam's mouth.]* Here is set down the Author of his Prophesies. He sought a cursing, but God put in his mouth a blessing, so that the spirit of Prophesy is sometimes given to wicked men, as appeareth in *Saul,* & sundry others. Wherefore it is said. God put his word in his mouth, not in his heart. He hath God plentifully in his mouth. but his heart was far from him, so that he speaketh not far otherwise then his Ass spake before, because God compelled him against his will, to utter that which he put in his mouth. Heereby we learn, that God's truth is oftentimes enforced and drawn out of those that know it not, nor believe it. Profane men of an evil spirit, are constrained & compelled to give testimony and witness to the truth of God, the Lord as it were wringeth and wresteth it out of the mouths of those that be ignorant of him; as we see how *Balaam* in this and the chapter following, uttereth excellent and heavenly things (albeit against his will) of God, of the enemies of God, of the Church prospering and flourishing thorough his favor: yet he was lewd in life, and profane in heart, loving neither God, nor his truth. This we see in the Sorcerers in Egypt, when they saw and felt the plague of Lice, but could not with their enchantments bring forth the like, they confessed, *This is the finger of God,* Exod. 8, 19. This appeareth farther in the history of *Gideon,* when one of his enemies had told a dream to his neighbor which he had dreamed, his fellow answered and said, *This is nothing else save the sword of Gideon the son of Joash, a man of Israel, for into his hand hath God delivered Midian and all the Hoast.* Judge. 7, 14. This likewise we see in the Centurion and soldiers that were with him watching Jesus, Math. 27, 54, when they saw the renting of the veyle, the trembling of the earth, the opening of the graves, the cleaving of the stones, and arising of the dead bodies, they feared greatly, saying; *Truly this was the Son of God.* Hereunto cometh the confession of *Caiaphas,* an enemy to Christ, and to the doctrine of salvation which he persecuted; for he

uttered a Prophesy of the death and passion of Christ, John. 11, 49, 50, 51, 52. It was an extraordinary motion of God, that guided his tongue to Prophesy of Christ. So he spake afterward in thē that cried out at his arraignment, Mat. 27, 25. *His blood be upon us and upon our children:* which was plentifully performed in its time and season. The like we may observe in *Pilate,* when he was admonished by the Jews to amend this title of Christ set on his Cross, *Jesus of Nazareth, the King of the Jews; Pilate* answered, *What I have written, I have written:* John 19, 22. wherein at unawares he is made after a sort, a Preacher of the kingdom of Christ, who governed his tongue, as here he did the tongue of *Balaam.*

The Reasons remain to be considered. [Reason 1] First, to leave the wicked without excuse, when they hear the truth. For God never leaveth himself without witnesses, no not among the Infidels, as the Apostle declareth, Acts 14, 16, 17. Now if the pouring down showers of rain, sending the fruitfulness of the earth, feeding all creatures with bodily food, be the Lord's witnesses and testimonies of his power, how much more is the word of God, which is the savor of life unto life, to all that believe? Forseeing God opened the mouth of *Caiaphas* (as we shown before) to utter a Prophesy concerning Christ, the obstinate incredulity of the Jews was convinced, when both the cause and virtue of his death was uttered by their own high-Priest, albeit he spake it in another meaning.

Secondly, he speaketh often in wicked men, to increase their judgment, and bring upon [Reason 2] them the greater damnation. If God had not revealed his truth unto them, their punishment should be the less. This we see set down, Luk. 12, 47, 48. This appeareth by the words of Christ to his Disciples, Math. 7, 23. Luke 13, 25, 26. *Many will say to me in that day, Lord, Lord, have we not by thy Name prophesied? And by thy Name cast out devils? And by thy Name done many great works? And then will I profess to them, I never knew you, depart from me, ye that work iniquity.* Thus Christ upbraideth the Cities, wherein most of his great works were done, because they repented not, and telleth them it shall be easier for Tyre and Sidon, for Sodom and Gomorrhah at the day of judgment, then for them. Math. 11, 22.

Thirdly, to strengthen & confirm his childrē [Reason 3] in the truth revealed unto them. Great is their wavering and weakness: when God maketh known his word unto them, & sealeth it unto them by his signs and sacraments, they are full of doubting, and their faith is mingled with infidelity, as we see in the example of *Gideon,* Judge 7, 14. God appeared unto him at the thressing-floor, commanded him to go in his might to save Israel, promised him the victory, and strengthened him by the signs that he asked, *yet he remained fearful & fainthearted, after these so many means used to give him courage & confirmation,* Judge. 7, 10. Hence it is, that God raised up one in the host of his enemies, and guided his tongue to be a Preacher and publisher of his truth, telling this dream of his to his fellow, that loe, a Cake of Barley-bread tumbled from above into the boast of *Midian,* and came unto a Tent and smote it that it fell, and overturned it, that the Tent fell down: which is expounded and interpreted to be the sword of *Gideon.* Whereby we see, that God opened the mouth, and directed the tongue of this Idolater, for the strengthening of *Gideon,* and the furthering of him in his work.

Now let us make use of this Doctrine First, [Use 1] behold herein the greatness of his power & Name, causing his enemies to profess and acknowledge it. We see how they resist & rebel against God. We see how they abide not to submit their necks to his obedience, but cast away the cords of discipline from them: yet he overruleth them, ordereth their tongues, and disposeth the words of their mouth to his own glory. This is it which the Prophet declareth, Psal. 8, 1, 2. This also appeareth in the example of *Saul,* and of the messengers that he sent to take *David, For the Spirit of God fell upon them, and they prophesied,* therefore it was a Prouerb, *Is Saul also among the Prophets?* 1 Sā. 10, 11 and 19 24. This verifieth the saying of the wise man, Prov. 16, 1. *The preparations of the heart are in man, but the answer of the tongue is from the Lord:* that is howsoever a man many times m•streth an whole Army of thoghts in his mind, as it were in battle array, and concludeth with himself, both what, & how to speak: yet man is ruled by a superior power & shall speak as God guideth his mouth, not as himself purposeth and determineth. Seeing therefore God frameth unfit instruments to his own purpose, and maketh them serve for the advancement of his own glory, we must conclude again with the Prophet, *O Lord, our Lord, how excellent is thy Name in all the world!*

Secondly, it is not hard with God to retain [Use 2] and reserve a people to himself in all ages, albeit there be never so many enemies, & albeit the Church be not always visible to the eye, and kept in outward beauty. He is not tied to any Nation, people, or place. Let us never fear the decay or destruction of the Church: he that did gain it to himself, will maintain it against all the practices and pollices of evil men, so that the gates of hell shall not prevail against it. This is it which Christ teacheth, Mat. 3, 8, 9. He can draw the strong and flinty hearts of the adversaries to be his Church, albeit all the Jews were scattered & destroyed. God is not bound to continue his Church among thē, and the privileges which in mercy he vouchsafed unto them: if he remove his standard, and take away his Candlestick, and break off the succession they boasted of, he can call a people unto himself whensoever he pleaseth. As then we are not to fear the falling away of the Church, so we are not to presume of our selves, because we have present testimonies of God's favor, and visible marks of the Church amongst us, but labor to find out our own sins, and turn unto the Lord, assuring our selves, that every Tree which bringeth not forth good fruit, is hewn down and cast into the fire.

Lastly, seeing profane persons be enforced [Use] to speak the truth of God, let us know that it is our part, who are enlightened with more knowledge and endued with better graces, in a more willing and cheerful sort then they do, to testify the praises of God for conscience sake, with care and comfort, not grudgingly, nor unwillingly, nor enforced unto it. This the Prophet *Malachi* setteth down, ch. 1, 11. Where he showeth, that the Gentiles knew the excellency of his Name, and were not ignorant of his greatness, and therefore if we be the true children of God, our righteousness and obedience must exceed the righteousness and obedience of others. For what a shame is it, that strangers from the covenant should acknowledge him, and those of his family, and as it were his household servants, come behind them? Let us be like the Angels that be in heaven, Mat. 6, 10, who obey him readily, willingly, cheerfully, perfectly. If we obey him grudgingly, and by constraint, the reprobates, yea the devils do him as good service, as we do. They perform his secret will against their will. Let us accomplish his will revealed in his word, with the full desire of our hearts,

otherwise we shall never find true comfort to our selves in that we do. If we would have God to accept & reward our service performed unto him, we must not do it by constraint, as *Balaam* did, nor to halfs as *Saul* did, 1 Sam. 15, 21, 22, 23: nor to merit, as the Pharisees did; but in conscience of our duty, as children to their fathers, that we may receive the inheritance of sons.

[Verse 9 *Loe, the people dwell by themselves, and shall not be reckoned among the Nations*] Now we come to the Prophesy it self, wherein he confesseth the blessed estate of ye church, so that nothing can make them miserable, or separate them from the favor of God. This we shall have fitter occasion to show afterward. Here let us consider the reason whereon he groundeth the happiness of the Church. In the description of the Church, he saith, they are a people cleaving to God alone, believing in him, and severed from other Nations in religion and laws. From hence we learn, That the Church of God is an holy people, called and gathered by the word, to hear and obey God, separated from the profane of the world in life and conversation. This we see evidently, when the posterity of *Cain* began to multiply and replenish the earth by many generations, who were the malignant Church; the true Church (increasing later) began to divide themselves from thē, to restore the purity of God's worship, and to meet apart by themselves for the public service of God, which the Scripture meaneth, when it saith,*Then men began to call upon the Name of the Lord.* The like we see afterward in *Abraham,* whom the Lord called beyond the flood from serving other God's, to serve him purely apart from the superstitions of his forefathers This was figured in the vow of the Nazarites, the intention whereof is expressed in the description of the ceremony of it, *To be separated to the Lord.* Numb. 6, 2. Thus *Moses* describeth the common condition of all that people, to be separated to the Lord, as God himself giveth them to understand, *I am the Lord your God, which have separated you from other people, &c.* Levite. 20, 24, 26. This is it which Christ our Savior saith to his Disciples, *That they are not of the world, but he hath chosen them out of the world,* John 15, 19. Hereunto cometh the exhortation of *Peter,* preaching repentance & amendment of life, to those that had crucified the Lord of glory, *With many other words he besought and exhorted thē, saying; Save yourselves from this froward generation* Acts 2, ver. 40, 41. Hereunto cometh the practice of the Apostle Saint *Paul,* Acts 19, 9, when the adversaries were convinced, and their hearts hardened, they disobeying, and speaking evil of the way of God, before the multitude, he *departed from them, and separated the Disciples, and disputed daily in the School of one* Tyrannus.

[Reason 1] The Reasons hereof are these. First, there is an opposition between God & the world. The Governor thereof is Satan, *who is the Prince of this world,and hath set up his throne in it: it persecuted Christ and slew him.* Neither do the children of God find *any better entertainment then Christ did, as it hateth him, so it hateth them,* John 14, 17, 30. Again, *The amity of this world is enmity with God: the wisdom of this world is foolishness with God,* 2 Cor. 4, 4. I am. 4, 4. And Christ testifieth, *That the works thereof are evil,* John 7, 7. Seeing then it is evil in respect of ye governor, which is Satan, evil in respect of Christ, whom it hated and persecuted; evil in respect of the Spirit of truth, whō it neither seeth, nor knoweth, nor receiveth; in respect of the Children of God, whom it abhorreth; evil in respect of the friendship thereof, which is enmity; evil in respect of the wisdom thereof, which is folly: and lastly, evil in respect of the

works thereof, which are impiety; howsoever the beauty of it be glorious, and the show gorgeous and glistering; yet the Church is to come out of it, & is clean contrary unto it. For if the friendship of the world be the enmity of God, then the friends of the world are the enemies of God. And as there is an agreement between the devil and the world, so is there an union between God, and his Church. And as God and the world are opposed, so are the Church and the world contrary one to another: so that whilst we are parts of this world, we cannot be members of his Church, and when we are called out of the world, we are gathered into the bosom of the Church.

Secondly, God hath chosen the Church to [Reason 2] himself, before the foundation of the world, to be adopted thorough Jesus Christ, according to the good pleasure of his will, to the *praise of the glory of his grace, wherewith he hath made us freely accepted in his beloved,* as the Apostle teacheth, writing to the Ephesians, chap. 1, 5, 6. 1 Pet. 1, 2. Thus the Church is built upon the unmovable rock that cannot be shaken. The foundation *of God remaineth sure, & hath this seal, The Lord knoweth who are his.* 2 Tim. 2, 19.

Now let us see what uses we may rightly [Use 1] conclude out of this doctrine thus confirmed. First, we learn from hence, that the opinion of those is condemned, that bring in universal grace, universal election of everyone, universal redemption of everyone, and universal vocatiō of everyone, to the saving knowledge of the Gospel. For whereas the Church is as it wore the Park of God, impaled in from other waste Land, or rather the Paradise of God, wherein the wild beasts of the Forest may not enter; this Doctrine pulleth up the Pale, and taketh away the enclosure, laying it in common, and joining it to the rest of the wilderness. The people of God are the *little flock in respect of the world.* Luke 12, 32. We see frō the beginning of the world, there was a difference and distinction between the sons of God, and the sons of men, Genesis, chapter 6, verse 1, between the Jews and the Gentiles, between the circumcised, and the uncircumcised, between the people 〈1 page duplicate〉 〈1 page duplicate〉 of God, and those that were no people of his, being out of the covenant. To some God giveth faith, to other he giveth not faith, *For all have not faith,* 1 Thess. 3, 1. Therefore our Savior Christ saith, *Many are called, but few are chosen,* Math. 20, 16, and he chargeth his Disciples, when he sent them out to Preach, *not to go into the way of the Gentiles, neither to enter into the City of the Samaritans,* Math. 10, 5. and he showeth, that *it is not given to everyone to know the mysteries of the kingdom of God,* Mat. 13, 11. So the Apostles in spreading abroad the glad tidings of salvation, and working the conversion of the Nations, to whom they were sent to preach the Gospel, are commanded to remain certain years in some Cities, *because the Lord had much people in those places:* and when they were entering into other Cities, the Spirit suffered them not to publish among them the way of salvation. Act. 18, 10.

[Use 2] Secondly, we must look for a full and perfect separation of the Elect from the Reprobate, of the sheep from the goats, of the vessels of mercy, from the vessels of wrath, when the Lord Jesus shall break the heavens, and come to judge the quick and the dead. Indeed here is some separation made by the fan of his word, by the power of the keys, & by the fire or furnace of affliction, yet still the chaff is mingled with the wheat, the Tares with the Corn, bad fish with the good, the hypocrites with the faithful and true believers. But

when Christ shall come with thousands of his Angels and the heavens be dissolved. *The books shall be opened, and things hidden in darkness, shall be disclosed,* Revel. 20, 12. Here a beginning is made, but then shall be an absolute perfection and consummation of this separation. This is opened unto us by the Evangelist, Mat. 25, 31, 32, 33. Seeing this separation shall come, what manner of men ought we to be in all holiness of life and conversation? Let us search and try our own ways, and turn unto the Lord with all our hearts, that when Christ shall appear at the great day of the harvest and solemn season of separation, we may be found good Corn, and not be blown away by the voice of his mouth, whē he shall blow the chaff into unquenchable fire, where shall be weeping and gnashing of teeth. But if we be not here separated from the sins and corruptions of the wicked, whē God separateth the soul and body, we shall be separated from the comfortable presence of God, we shall remain with the devil and his angels forever, never to be separated and sundered from them.

[Use 3] Thirdly, this giveth good assurance and comfort unto them, that God will hear their prayers, and respect them in their miseries. For seeing they are his chief treasure, Exod. 19, 5, 6, (albeit all the earth be his) seeing they are a kingdom of Priests, and an holy Nation, he will not see them want and stand in need of anything which he knoweth to serve for his own glory and their good. This is that use which *Solomon* remembereth in his prayer at the dedication of the Temple, 1 Kings 8, 52, 53. *Let thine eyes be open unto the prayer of thy servant, and unto the prayer of thy people Israel, to hearken unto them, in all that they call for unto thee: for thou didst separate them to thee, from among all the people of the earth for an inheritance, as thou saidst by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God:* whereby we see, that the consideration of the deer account & estimation that God hath of his Church, separating it to himself, and calling it out of the world, ought to move us with boldness to draw near to the throne of grace, and to comfort us with assurance to be heard in our necessities. For what can God deny unto us, that hath given us him self? Or what can we want that know the love of God toward us, before we were? Wherefore, whensoever we are brought into any affliction, and stand in need of help, let us be mindful of the mercies of God toward us, and assure our selves, that he which hath separated and sanctified us from our mothers womb, will perfect his own work that he hath begun, & finish it unto the day of Christ.

Lastly, we must know that it is our duty to [Use] fly from all ungodliness and worldly lusts, and to have no fellowship with the ungodly, *nor the vnfruitefull works of darkness,* Tit. 2, 12. This indeed is *pure religion, & undefiled, to keep our selves unspotted to the world.* This the Apostle *Paul* urgeth, 2 Corin. 6, 14, 15, 16, 17, 18. We know that a little leaven leaveneth, the whole lump. One rotten sheep infecteth a whole flock. One leaper spreadeth the difease further, to the hurt of sundry other. Now there is no leaven like to the leaven of sin, 1. Cor. 5.6. no infection comparable to the infection of sin; no leaprosie so deadly and dangerous as the contagion of sin, which bringeth danger and destruction to soul and body. Therefore we must not join our selves with the ungodly, seeing we are an holy people to the Lord our God, he hath chosen us to be a precious people unto himself above other people that are upon the earth. We are *a chosen generation, a royal Priesthood, an holy nation, a people set at liberty, that we should show forth the virtues of him that hath called us out of darkness into his marvelous light.*

Seeing we are washed from the corruptions of the flesh, let us not defile our selves again: seeing we are called out of the world, let us not return into the world: and seeing we are freed from the thralldom of sin, let us not sell our selves again to our own lusts, which fight against the soul. We cannot come near an infectious disease without danger of infection. We cannot touch pitch, without danger to be defiled with it. The Apostle saith, *Be not deceived,Evil words corrupt good manners.* The Wiseman teacheth, *That he which walketh with the wise, shab be the wiser, but a companion of fools shall be the worser.* Prov. 13, 20. *Jonathan* by the friendship and familiarity which he had with *David,* changed his life to better. *Solomon* by the society and conjunction with his idolatrous wives, fell into Idolatry. And *Rehoboam* his son, by walking with his young Counsellers, and following their advice, became worse. If then we would avoid evil, we must beware of all occasions. No occasion more dangerous then evil company. Every man therefore must take heed to himself, and beware how he join himself in acquaintance with all men indifferently. Many that have been of a stayed course, and an approved life, have ruined themselves, by making no choice of their company, and have lost their honor and honesty, a Jewel which being once lost, can never be repaired and restored. This we see by woeful experience confirmed unto us in the examples of many young men and maidens, who hating eu•ll, and making conscience of sin in themselves have fearfully fallen, and made shipwreck of all godliness and goodness, through the seducement of others.

[Verse 10 *Who can tell the dust of Jacob, & the number of the fourth part of Israel?*] Here beginneth the conclusion of this first Prophesy, setting down the infinite multitude of the faithful, compared by an hyperbolical or excessive speech to the dust of the earth, which cannot be numbered. This he speaketh, being as it were ravished and astonied at the great number of them, according as the Lord had promised long before to *Abraham, Gen.* 15, 5. *Look up now unto heaven, and tell the stars if thou be able to number them: and he said unto him, So shall thy seed be.* Thus then this false Prophet is made a Preacher and Publisher of the glory of the Church, and of the largeness of the bounds thereof. Heereby we learn, That God hath a great & infinite people that belong unto him. Albeit the good Corn be scarce seen when it is mingled with ye chaff, yet when it is severed and brought together, it maketh a great heap. The number of the elect and chosen people of God, which he hath redeemed, & will in the end glorify, is a great people. This appeareth unto us in many places of the word. The Prophet prophesying of the kingdom of Christ, telleth us, that *his Dominion shall be from sea to sea, and from the River unto the ends of the Land: that all Kings shall worship him and all Nations shall serve him, bless him, and be blessed in him.* Psal. 72, 8, 11, 17, 19. Christ teacheth us, that *many shall come from East and West, and shall sit down with Abraham Isaac and Jacob in the kingdom of heaven:* He saith, that *when the laborers were few to put their sickle in the ripe Corn, yet God had a great and plentiful harvest to be gathered into his Barn,* Math 8, 11, and 9.37, And likewise 26, 28. at the institution of his last Supper, he saith, *This is my blood of the New Testament, that is shed for many for the remission of sins.* This the Apostle showeth to the Hebrews, chap. 2, 10. The Oracle of God answereth evidently at one time, when *Elias* thought he had been alone, that he had reserved to himself *seven thousand that never bowed their knee to Baal,* 1 Kings 19, 18. This truth was revealed to *John,* Revel. 7, 8, 9. So then the Church is stored with many believers, and is as a fruitful mother, that aboundeth with many children.

The Reasons are plain and evident. For [Reason 1] first, it is a matter of faith, and an Article of our Creed to believe the Church to be Catholic. And it is Catholic in three respects; In respect of time, of place, and of person. Of time, because it hath been in all ages and times since the first promise made to our first Parents in Paradise, Heb. chap. 13, verse 8. Revel. chap. 13, verse 8. and shall continue unto the end of the world. Of place, because it is gathered from all parts of the earth, whereas before the days of Christ our Savior, it was included within the Territories of *Judea,* now it is dispersed far and near in the time of the New Testament. Of persons, because it standeth of all estates and degrees of men, high and low, rich and poor, male & female, Jew and Gentile, learned & unlearned, whereas before God called and singled out the seed of *Abraham* to be his people. If then the Church be thus large, and spreadeth it self to all times, to all places, and to all persons, if it be so general and universal, it must necessarily follow, that many are the parts and members of it.

Secondly, we do not marvel that there are many members of the Church made partakers [Reason 2] of the righteousness of Christ, seeing by one man's disobedience many are made sinners. For we are guilty of the sin and transgression of *Adam,* and we sinned in his sin. When he sinned, we sinned, & are made guilty thereof in the sight of God, because albeit we were then unborn, and without a being, yet we are his seed and posterity, and were all in his loins. Through this guiltiness it is come to pass, that we are conceived in original sin, having all the powers of the soul & parts of the body corrupted, and ye spawn of all sin is infused into us, and we are there by made the children of wra•h, as well as others, the enemies of God, the heirs of hell and condemnation. If then the power of *Adams* fall were so great, as to infect & corrupt all his posterity, then much more shall the righteousness of Christ be imputed to many, and be able to m•ke them partakers of everlasting life. As *Adam* by natural propagation hath spread his fault, and guiltiness o• his fall, to the destruction of many: so Christ's obedience hath by grace ouerflowed to many, who was appointed for the rising again of many in Israel, Luke, chapter 2, verse 34. This the Apostle teacheth, & thus he reasoneth. Ro. 5, 14, 15, 18, 19. *As by one man's disobedience, many were made sinners, so by the obedience of that one, shall many also be made righteous.* Wherefore, seeing the Church is every way Catholic in respect of the largeness, and seeing the obedience of Christ is not less available then the disobedience of *Adam:* we fear not to avouch, that the Church hath many children, as a tree with many branches, as a body with many members, as a fountain with many streams, and as an army of many soldiers, making up one Campe.

But before we come to the uses of this Doctrine, it shall not be amiss to answer a question, [Object.] and to remove an Objection that may be raised from hence. For this may seem to be contrary to other places of Scripture, where it teacheth, that few shall be saved, that few are chosen, that a remnant shall be saved, that the flock of Christ is a little flock, that the way is narrow, and the gate straight that leadeth to life, and few enter into it. If then they be few, how are they many? If a small company, how are they moe then can be numbered? To be few, and yet to be many; to be a remnant, and yet moe then can be reckoned, seem not to agree together. I answer, the Church may be truly said to have many children, [Answer.] and few members, in diverse respects For it is considered two ways: First, simply; Secondly, by comparison. First, in respect of themselves, and the several parts thereof: Secondly, in

respect of the unbelievers. If they be compared with the world of Infidels and Hypocrites, with Reprobates and Castawayes, with the vessels of wrath that shall be consumed, they be a very few, and as a little handful, like a spark in respect of a great fire, or like a drop of water in respect of a great stream: for the number of the damned is far greater. But if they be considered in themselves, not compared with others, *The multitude of them that are ordained to eternal life, and shall be saved, is very great, and exceeding many, yea, so many, as no mā is able to comprehend the number of them.* Hebr. 12, 1. To express this difference by some similitudes and examples: we see in a common collection and gathering, albeit every man can give but a little, yet when it cometh together, the total sum amounteth to a great matter. When a Captain is to leuy forces, and to muster his soldiers, if he should take but ten out of a Parish through this kingdom, when they come together, and meet in one place, they make a great Army and a Campe-royal: yet if they be compared with the multitude of men, women and children, that are left behind, they are as nothing, they are as an handful, and are scarce missed. So is it with the true Church of God, they are both few, & yet many: they are few in respect of those that shall be condemned, which multiply upon the earth, and cover the face thereof; and yet they are many in number, in respect of the particular parts, as shall appear in the end of ye world, & when they shall be gathered into one place from all places of the world.

Having answered this Objection, and cleared [Use 1] the Doctrine before delivered, let us come to the uses arising from hence. First, we learn from hence the great power of the word of God. Albeit the Ministry thereof be of the world esteemed foolishness, yet to them that are justified, to them that are sanctified, to thē that are effectually called, it is the wisdom of God, and the power of God. The Church is called our Mother, the word of God is committed to the keeping of the Church, being the Pi•lar of truth; so that by preaching of the word, the Church bringeth forth children to God. The word is the seed of regeneration, 1 Pet. 1, 23: it is milk for children, 1 Cor. 3, 2: it is strong meat for men of riper years, Heb. 5, 14, whose senses are expert and exercised in the discerning of things that differ. If then it work such a glorious effect, we may conclude, that it is lively and mighty in operation, entering through to the dividing of the soul and spirit, the joints and marrow, and is a discerner of the thoughts and intents of the heart. Seeing therefore the increase of the Church is by the effectual preaching of the Gospel, whereby the members of Christ are united into his body, and the Sheep of Christ are gathered into his fold, we must acknowledge the power and force of the word to be exceeding great whereby it is brought to pass.

Secondly, hereby we have matter of great [Use] rejoicing & praising God, to see the prosperity and flourishing estate of the Church, increasing and growing to so many millions or multitudes, and to consider how glorious the Name of Chr•st shall be, when all concur & meet together to praise him. The honou• of an earthly Prince *standeth in the multitude of his Subjects,* Prov. 14, 28: then how glorious and excellent shall the Name of Christ be, when so many thousands and thousand thousands, that none can number for the infinite multitude, shall assemble together to sing the praises of God, saying: *Salvation cometh of our God that sitteth upon the Throne, & of the Lamb? Prai•e, and glory, and wisdom, and thanks, and honor be unto our God for evermore,* Amen Reu. 7, 9.10, 12. *Sing praises to God, sing praises, sing praises unto our*

King, sing praises: for God is the King of all the earth. Psal. 47, 6, 7. What can minister more joy unto us, then to behold the beauty of Zion, when one member is added unto the Church? We see how men rejoice when their house is increased, when they have children given unto them, *being the inheritance of the Lord and the fruit of the womb being his reward* Psal. 127, 3. How much more should we rejoice and be glad, when we see ye church which is the house of God, to multiply & flourish, *That he ma•eth a barren woman to dwell with a family, and a joyful mother of many children?* Psal. 113.9. It is noted by Christ our Savior, that the Angels rejoice at the repentance of men when he saith, *I say unto you,that joy shall be in heaven for one sinner that converteth, more then for ninety and nine just men which need none amendment of life:* how much more then ought we to comfort our selves when ye faithful are increased, when the ways of the Lord are known upon earth, and his saving health among all Nations? The Evangelist *Luke* testifieth, *That when the Apostles and Brethren heard that God had granted repentance unto life to the Gentiles, they praised and glorified God.* Acts 11, 18. And this is that use which the Apostle *Paul* teacheth, Gal, 4, 27. It is written, *Rejoice thou barren that bearest no children: break forth and cry, thou that trauailest not: for the desolate hath many moe children, then she which hath an husband.* So then, the increase of the Church (when one member is added unto it) is the joy of the several parts: and the multiplying of many members, is matter of great rejoicing to the whole body, and cause of stirring of us up to the praise of God, who quickeneth thē that are dead, and maketh them to be found that were lost. In the natural body found deformed or defective, if sight were given to the blind, or hearing to the deaf, or speech to the dumb, if life or limb were restored where it was wanting, what great comfort would this bring, what great rejoicing would it work? So in the mystical body of Christ, when any part, or when many parts are added, as ornaments of the body, and helping to accomplish the number of the elect, let us break forth into joy of heart, and rejoice that we have part and fellowship in this company.

Thirdly, let us not measure the Church by [Use 3] our own outward senses. When Idolatry and open wickedness, when superstition & cruel persecutions over-spread all, as an universal darkness covering the earth, let us not suffer our selves to be deceived, nor judge rashly of God's people. We think the Church oftentimes like to perish, and to be rooted out of the earth: but the foundation of God always remaineth sure, and hath this seal, the Lord knoweth who are his. Therefore the Apostle teacheth, *That the Lord hath not cast away his people.* Rom. 11, 1, 2, 3, 4, 5. When *Elias* saw the Prophets of God killed, and the Altars digged down, God said unto him, *I have reserved unto myself seven thousand men, which have not bowed their knee to Baal.* Even so then at this present time there is a remnant according to the election of grace. Wherefore let us not judge rashly of private persons, whether they be in the number of the elect or not: much less of whole Nations and kingdoms. We say commonly, he runneth far that never returneth. *Paul* was a persecutor of the Church, 1 Tim 1, 13, but Christ appearing unto him, made him a Preacher of the Gospel. *Manasseh* was an Idolater, a sorcerer, and shedder of much innocent blood, when he sate in his Throne and kingdom; but he remembered God afterward in the days of his affliction. 2 Chron. 33, 12. *Mary Magdalene,* who led a wicked life, out of whom Christ cast seven devils, Mark. 16, 9, had her sins forgiven, and loved him much of whom she had received so great mercy. The thief that all

his life had run astray, and hunted after the goods of other men, was upon the Cross converted to the faith, he abho•red his former life, confessed his sins, craved pardon, blamed his fellow, and longed after the kingdom of God. This the Apostle avoucheth concerning the Corinthians, when he had taught. *That neither fornicaters, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall inherit the kingdom of God;* he addeth, *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, & by the Spirit of our God.* 1 Cor. 6, 9 10. So thē, *we must judge nothing before the time, until the Lord come, who shall lighten things that are hid in darkness, and make the counselles of the heart manifest,and then shall every man have praise of GOD.* And let us not be daunted and dismayed at the great number of the wicked, of Atheists, Libertines, Epicures, Idolaters, Hypocrites, Scorners, Blasphemers; seeing there is an universality of the elect and faithful, though few appear to our senses, as did to the eyes of *Elijah,* who in heart & soul join with us, of whose prayers we are partakers.

Lastly, seeing there are many elected unto [Use 4] life and salvation, let us use all means to draw others to faith in Christ, and repentance from dead works. Let us exhort one another *while it is called today, lest any be hardened through the deceitfulness of sin,* Heb 3, 13. Let us provoke to good works, *and so much the more, seeing the day of the Lord draweth near.* Heb. 10, 25. For what knowest thou (O man) whether thou shalt win thy brother? The husbandman planteth and watereth, he tilleth & soweth, and when he hath done, he committeth the success to God, looking with patience for early and latter rain. So must all the Ministers of God (which are his laborers) preach in season and out of season, divide the word of truth aright, and take all occasions to win souls to God. And this is that use which the Lord himself teacheth and prescribeth. Acts 18, 9, 10. *Fear not, but speak and hold not thy peace: For I am with thee, and no man shall lay hands on thee, for I have much people in this City.* Where we see, that howsoever *Paul* found much opposition against him at Corinth, some resisting, and others blaspheming, & himself ready to depart; yet the Lord appeareth unto him, and encourageth him to continue his labors, with promise of a plentiful harvest, & a rich recompense of reward, that he should not labor in vain, but be the Minister of life unto many. This is the greatest comfort to the Ministers of God, to turn many to righteousness. This shall be our Crown and glory in the great day of account, when the chief Shepherd of the sheep shall appear. Therefore, the Apostle chargeth the man of God to be of a patient spirit, gentle towards all men, 2 Tim. 2, 24, 25. suffering the evil, instructing them with meekness that are contrary minded, proving if God at any time will give them repentance, that they may acknowledge the truth, and come to amendment out of the snare of the devil, of whom they are taken prisoners to do his will. To conclude, let us remember the saying of the Apostles *James* chap. 5, 19, 20. *Brethren, if any of you have erred from the truth, and some man have converted him, let him know that he which hath converted the sinner from going astray out of his way, shall save a soul from death, and shall hide a multitude of sins.* Where the Apostle teacheth, that so many of us as have received any gifts at the hands of God, it is our duty not only to use them to our own comfort, but to labor diligently to profit others, that so we may gain glory and win souls to God, by furthering the salvation of our brethren. It followeth in the Text.

[Let me die the death of the righteous.] In these words, is contained the second part of the conclusion of this first prophesy, which is *Balaam's* demand and desire, that after the end of this temporal and mortal life, he may rest with the Saints, and obtain the blessed estate reserved for them. This had been a good and godly prayer, if it had not proceeded from an evil heart, and been stained with a wicked life. This desire of his was not constant, and followed unto the end, but as the sudden flashing of a lightning quickly vanishing, or as a fire kindled in green wood, soon going out again: or as a deceitful bow, that starteth back with great violence. Hereby we learn, That the wicked have oftentimes many good motions of the Spirit, desire the happiness of the Saints, and in the midst of their malice, wish their own condition like the condition of God's children. *Pharaoh,* albeit reserved to destruction, yet had this sight & light in him, when in the remembrance and feeling of his plagues he cried out, *I have now sinned, the Lord is righteous, but I and my people are wicked.* Exod. 9, 27. The sorcerers of Egypt, ministers of the kings lust, had this light, when GOD confounded their wisdom, and they confessed before the King and his Princes, *This is the finger of God,* Exo. 8, 19. This appeareth in the Jews, John 6, 34. they wished to come unto happiness, and in the very midst of their rage there was an inward sighing of the spirit, *that they might eat the bread of life.* They had rebelled against Christ, yet in a certain remorse of conscience they wished to be partakers of eternal life. This was found in the messengers sent to apprehend Christ, and to bring him before the Court and Commission that was ready to sit upon him, when they returned empty, they said to the Pharisees, *Never man spake like this man,* John 7, 46. This is that true light that lighteth all men that come into the world, John 1, 9. & that spark of grace which is kindled in the heart of everyone: and there is no man so far given over unto wickedness of life, but sometimes he hath this touch of conscience, and remorse of heart, and grief for sin.

The Reasons hereof are not hard to be rendered. [Reason 1] For first, the light of their own conscience doth shine in their hearts to make them without excuse. This is the victory and triumph that virtue hath over all vice, and godliness over wickedness, that where it is most hated and abhorred, there it is sometimes desired and oftentimes acknowledged. Albeit the wicked have filled up the measure of their sins, hardening their hearts like the Adamāt, and making their face like flint, yet the force of grace so pierceth their lusts, that they are constrained to say, The way of virtue is better. Consider the impure and dissolute adulterer, that giveth his strength and wealth to harlots, yet sometimes he confesseth the chaste body to be better. There was never so vile and blasphemous a swearer, Acts 24, 25. but sometimes he trembleth at the Majesty of God, and at the remembrance of judgment, as *Felix* did. The proud and ambitious man, that swelleth until he be ready to burst, and exalteth himself to heaven, sometimes is cast down in a feeling of his mortality, and remēbreth that he is but dust and ashes. The beastly drunkard, that wasteth and washeth away his wealth and his wits, confesseth sometimes his own folly, and praiseth the gift of abstinence and temperancy. And this is that which the Evangelist declareth of Christ, the eternal word of the Father, *In it was life,and that life was the light of men, & that light shineth in darkness, and the darkness comprehended it not.* Where he showeth, that albeit the mind of man be darkened, and the will corrupted, yet still there is clearness enough to make him without excuse.

Secondly, the good motions of the wicked [Reason] are not long and lasting, but as a blast, or for a brunt, suddenly decaying like the grass upon the house top, *Which withereth before it cometh forth, whereof the Mower filleth not his hand, neither the gleaner his lap,* Psal, 129, 6. because their hearts are so possessed with evil, and so carried away, sometimes with pleasures, that they cannot bring forth full & perfect fruit to the ripening: so that albeit they begin, yet they cannot make an end, like unto the builder noted of folly by Christ, scorned by all that beheld the foundation of a goodly building, saying. *This man began to build,but was not able to make an end.* This reason is offered to our considerations in the parable of the sower, where sundry sorts of hearers are set down according unto the different nature of ground in which the seed fell. These make many steps in Christianity: They have knowledge, they believe the word, they receive it with joy; yet notwithstanding these beginnings and proceedings, they are resembled to stony ground, and in time of temptation fall away. Seeing therefore the ungodly are left without all excuse, and entertain gross sins in their hearts; we conclude, that they have oftentimes good motions arising in them, yet such as vanish without fruit, and end without comfort, and pass away without profit to their own souls.

[Use 1] The Uses follow of this Doctrine. First, we are taught hereby, that it is not enough to begin well, to entertain holy thoughts, and to have heavenly meditations, but we must nourish and cherish them, we must prosecute thē with continuance and perseverance unto the end. Many make a fair beginning, but ye end is fearful and dangerous. They lay their hand to the plough, *but they look back,* Luke 9, 62. *Lots* wife went out of Sodom, together with her husband, she seemed as forward as he, she took her journey with him; but she did not continue and hold out unto the end, for contrary to the commandment of the Angel, she looked back, and was turned into a pillar of salt; and being left as a monument and memorial to all posterity, our Savior Christ putteth us in mind of her, Luke 17, 32, *Remember Lots wife.* So in the Gospel, one came *running to Christ,and kneeled unto him, asking him what he should do, that he might possess eternal life:* he seemed zealous in the ways of God, & even to make hast to the kingdom of heaven; but when Christ tried him and his love to God, by one precept of selling his possessions, and taking up the cross to follow him, he was sad at that saying, and went away sorrowful. He had three great pull-backs and impediments as bolts and shackles about his legs, that hindered him in his race; he was a young man, he was a rich man, he was a Ruler, or a man of great authority, and therefore all his good beginnings were but as the morning dew, which at the rising of the Sun fadeth away.

Likewise we see in the Acts of the Apostles when *Paul* had constantly defended himself, & boldly preached the resurrection of Christ, Acts 26.28, *Agrippa* said unto him, *Almost thou persuadest me to become a Christian:* but there he stayed and rested, and would proceed no further. These are fearful examples: it had been better for such, *they had never known the way of righteousness.* Wherefore to the end we may not deceive others, nor flatter our selves in the good motions of the Spirit, we must carefully observe these few rules and directions following. First, we must begin to cherish in our harts, a loathing and detestation of all sin. Not of some few sins, and retain others that agree with our corrupt Natures, but we must hate all sin. If the old & subtle Serpent get in his tail, he will wind in his head also, and after

followeth all the body. If we give him scope to possess us in any one known sin, he will thereby bring us to dest•uction, as we see in *Saul, Herod, Judas, Ananias* and *Sapphira.* Wherefore, we must truly turn to God, and repent us of all sin. Secondly, we must be changed and renewed in our minds and consciences, & bring forth fruits worthy amendment of life: otherwise we may still suspect our selves y^{t} saving grace is not yet planted in the heart. Let us carefully look to our hearts that the work of regeneration be truly begun there. If we have once given our hearts to God, all other parts will soon follow. Our ears, our feet, our eyes, will not be far behind where the heart leadeth the way. This is it which *Solomon* teacheth in Prov. 23, 25. *My son give me thine heart, and let thine eyes delight in my ways.* One can take no pleasure but where his heart is. Thirdly, we must not stand at a stay, or look back: we must not think we have knowledge, faith, zeal, and obedience enough: therefore the Apostle saith touching his own practice, Philip. 3, 12. *Brethren, I count not myself that I have attained to it, but one thing I do, I forget that which is behind, and endeavor myself unto that which is before, and follow hard toward the mark for the price of the high calling of God in Christ Jesus.* And indeed in our Christian race there is no standing at one stay. For either we go forward, or else we go backward. If we do not increase, we do decrease, like the sea y^{t} never rests, but ever ebbeth or floweth. To stand still is the first step to declining, and declining the first degree of decaying, and decaying the forerunner of a final falling away, and falling away the worker of our confusion and destruction: as the water that hath been heat, first waxeth luke-warm, & afterwards turneth to be key-cold. Lastly, we must endeavor every day to grow better and better, more strong in faith, more constant in hope, more rooted in charity, more settled in obedience, more abounding in all good works. This is made the commendation of ye church of Thyatira, Reu. 2, 19. *I know thy works, & thy love, and service, and faith, and thy patience, and thy works, which are more at the last, then at the first.* So the Apostle *Paul* exhorteth the Thessalonians in the Lord Jesus, that they increase more and more, as they had received of the Apostles, how they ought to walk & please God. Hereunto accordeth the doctrine of Christ, where he teacheth, John. 15, 2. *That every branch that beareth not fruit in him, he taketh away, &c.* And *Peter* wri•ing to the dispersed Jews, dwelling here and there, stirreth them up as *new borne babes to desire the sincere milk of the word, that they might grow thereby &c.* But alas, where is this increasing, proceeding, and persevering to be found? He that was ignorant, is ignorant still; he that was faithless, is faithless still: he that was unjust, is unjust still: he that was filthy, is filthy still Reu. 22, 12. *Behold the Lord Jesus cometh shortly, & his reward is with him, to give every mā according as his work shall be.*

[Use 2] Secondly, seeing the wicked do desire the death of the righteous, it is plain and evident that the godly cannot but die well, their end shall be in rest, their departure shall be in peace. Their sorrow shall be turned into solace, their pain into pleasure, their mourning into mirth, their heaviness into happiness. God will wipe away all tears from their eyes. No man so happy as the faithful Christian. He that liveth well, cannot choose but die well, whether he die suddenly or leysurely, whether he be taken away by a natural death, or by a violent death, whether it be by land or by sea, in youth or in age. *Precious in the sight of the Lord is the death of his Saints: the Lord redeemeth the souls of his servants, and none that trust in him shall perish,* Psal. 116, 15. & 34, 22. *Blessed are they that die in the Lord, for they rest from their*

labors, and their works follow them, Reu. 14, 13. Let us solace our selves, and comfort one another with these words. All men naturally have a desire of salvation, whē God toucheth their conscience, and summoneth them to answer at his bar. Ask the most wicked and notorious liver that forgetteth God, and contemneth him every day, that never thinketh of godliness, that giveth himself to blasphemy, profaning of the Sabbath, whoredom, covetousness, drunkenness, cruelty, hatred, slandering, and backbiting his brother: ask him I say, whether he would be saved and inherit everlasting life, he will by and by answer, It is his whole desire, and he will think you offer him the greatest wrong that may be to make a doubt of it. But these words are no better then *Balaam's* wish. *Balaam* would die the death of the righteous, but he would not live the life of the righteous, for he loved the wages of unrighteousness, and thirsted ambitiously after the honor of ungodliness, and therefore he continued in his sorcery, & went still to fetch his diuinations. So likewise many in these days have the wishes of this Wizard, they desire the death of the righteous, but they never regard their life, they desire their end, but they will not walk in their way: they are willing to end with them, but not to begin with them: they catch for the Crown, but will not come to the Cross: they would taste the sweet, but they cannot abide the sweat. If we will live with Christ forever, 2 Tim. 2, we must here die with him for a season: if we will reign with him in heaven, we must first suffer with him on earth: we can never die comfortably, unless we be careful to live vnblameably. If we would find life and peace in the end of our days, we must here seek it. If we would have God to be our God in sickness, we must be his people in our health. If we hate and abhor the life of the righteous, they are foolish and vain wishes of carnal men, to desire to die the death of those that are spiritual. For what shall it profit us to come nere them in our words, and to fly from them in our works? Wherefore, as the ungodly cannot abide the life of ye righteous, nor seek to cut off the least lust, nor endure the doctrine of mortification, to prepare them to the kingdom of heaven, but follow the fruits of the flesh, the lusts of their eyes, and the pride of life: so they shall find their own death to be far differing from the quiet sleep of the righteous, who see by faith the heavens open for them with *Stephen,* and know that the glorious Angels are their attendants ready to conduct and to direct their souls into glory. They know that their Redeemer liveth, and that they shall see God in their flesh with the same eyes, albeit their reins be consumed within them, for the Lord knoweth the way of the righteous. As for the wicked, it shall not be so with them. Psalm 73.19, 20. *They shall suddenly be destroyed, and horribly consumed, as a dream when one awaketh: O Lord, when thou raisest us up, thou shalt make their image despised.* Their death is full of fear and horror, they see three fearful objects represented before their eyes, dismaying all their senses, and affrighting all the powers of their souls, so soon as they apprehend them: thorough all which dying without repentance, they must pass without redemption or deliverance; to wit, death, judgment, and hell, the one following the heels of another. They shall know the pangs of death, they shall appear at the day of Judgment, they shall feel the torments of hell, and fire unquenchable. When they have run out their miserable and wretched race, they shall suddenly be attached and arrested by death, death shall call and cry out for judgment, and judgment shall take them, and throw them into hell, and perpetual perdition. If a man in this life, that hath lived wantonly, been clad gorgeously, and fared deliciously every day, should see these three fearful spectacles, the sword to smite

him, the plague to touch him, and famine to consume him, it were able to astonish him, and bring him to despair. But all these are nothing in comparison of the former: for as it is appointed unto them once to die, Heb. 9, 27. which is the entrance into the next plague, so after death cometh judgment, which shall be according to their works, whē their most secret thoughts shall be written in their foreheads, and graven as with a pen of Iron to remain in remembrance forever; and after judgment cometh hell fire, then shame and contempt shall be poured upon them, then utter desperation shall seize upon them, then an eternal separation from the comfortable presence of God shall overtake them, & fall upon them, and they shall have perpetual fellowship with the devil and his angels. This is it which maketh the ungodly so loath to hear of death, and so willing to wish in word to die the death of the righteous. They would live like themselves, but would die like the faithful. But we cannot sever and divorce the life and the death of the people of God, they must always go together, and follow one the other necessarily. Thus we see, as there is great difference between the godly and the ungodly in their life, so there shall be a greater difference between them after this life. For albeit all sleep in the dust of the earth, & shall awake out of their sleep, yet the godly shall inherit everlasting life, but the ungodly shall go into everlasting fire, prepared for the devil and his angels. This appeareth unto us in the parable of the rich man and *Lazarus:* there was a great difference between them while they lived upon the earth; the one abounded in riches, was clad in purple, and fed with dainty fare, Lu. 16, 22, 23: the other was clothed in rags, covered with sores, and abounded in nothing but in penury and misery: here was a main difference between thē. But when they went the way of all flesh, and were gathered unto their Fathers, then was ye greatest difference of all, as if the other were not to be thought upon: For when this poor beggar died, he was carried by the Angels into *Abraham's* bosom: the rich man also died, and was buried, and was carried into the torments of hell, to whom *Abraham* said, Luk. 16.25. *Son, Remember that thou in thy life time receivedst thy pleasures, and likewise Lazarus pains; now therefore is he comforted, and thou art tormented.* This is that great gulf and wide space set between the godly and the ungodly.

[Use 3] Lastly, it is our duty to stir up the gifts of God in us, and to take heed we quench not the graces of the Spirit in us. The gifts of God given unto us are as a spark of fire kindled in our hearts, our corruptions are as a water seeking to quench them. Wherefore it standeth us upon to be careful and diligent in kindling this fire, and in blowing these coals, that the talents committed unto us may be increased, and the Lord receive at his coming his own with advantage. This the Apostle *Paul* teacheth *Timothy,* who had been brought up in the Scriptures of a child, 2 Tim. 1, 6. *I put thee in remembrance, that thou stir up the grace of God which is in thee, by the putting on of my hands.* Christ Jesus compareth in the Gospel ye grace of God in the heart to a grain of Mustard seed which is small to see to at the beginning, but when it is once planted in the fruitful ground of a regenerate heart, it springeth up incontinently, increaseth speedily, spreadeth mightily, and prospereth exceedingly. If a man at the first beginning of his conversion, have some little feeling of his wants, some weak and faint desire of faith, and some small testimonies of his adoption, he must remember to be thankful for these, and seek to increase them by the use of the Word, Sacraments, Prayers, Meditations, Conference, and such like helps, that we may be always proceeding,

endeavoring, striving, asking, seeking, and knocking to know the heighth, depth, & breadth of the love of God 〈...〉 we must always grow up• 〈...〉 God, Psal. 143, 6. and desire 〈...〉 be given us to supply our weakn• 〈...〉 must long after him *as the thirsty l•• 〈...〉 should pant after him, as the Hart bray 〈...〉 rivers of waters,* Psal. 42, 1. *Blessed are 〈...〉 hunger and thirst after righteousness, for t•• 〈...〉 be satisfied,* Math. 5, 6. *He will give to him t•• 〈◊〉 a thirst, to drink of the Well of the water of 〈◊〉 freely.* If we have this appetite, using all the means which God hath appointed, and being careful to honor him for that which we have received already, I am persuaded that he which hath begun this good work in us, will perfect and finish the same unto the day of Jesus Christ.

[And let my last end be like his.] Here is a lively testimony of the immortality of the soul. For if he had believed that man had ended with death, and then there had been no further reckoning nor account to be made, it had been a vain and idle thing to desire his last end to be like the righteous. We see the ungodly live and wax old, Job 21, 7, 9, 13. and grow in wealth, their children prosper, their houses are peaceable without fear, the rod of God is not upon them, they spend their days in pleasures, and suddenly they go down to the grave. They are not afflicted with tedious diseases, they are not tormented with long sicknesses, they go away many times quietly as a Lamb, their life is with greater delight, their death is with greater ease then the life and death of the righteous. But after this life beginneth the trouble and torment of the Reprobate. Here they have received their pleasures, and the righteous their pains, therefore these are comforted, and the other confounded. They must appear before the judgment seat of God, they must come after this life to their trial, they must all stand at the bar, and plead guilty, or not guilty. The consideration of this day of account immediately after the separation of the soul from the body, made *Balaam* in this place, cry out in ye sight and feeling of the blessedness of the Church, *Oh let my last end be like his.* From hence we learn this principle of our faith, That the soul of man is immortali, having a beginning yet is without ending, & being severed from the body, it liveth in place either of joy, or of torment, either it receiveth the reward of godliness, or it is plagued and punished for wickedness. This appeareth by many testimonies of the word of God. When the Lord had made man's body of the dust of ye ground, *He breathed in his face the breath of life, and the man was a living soul able to live of it self,and by itself.* And afterward it is said,*Enoch* walked with God, and he was no more seen, for God took him away; to show that there was a better life prepared and to be a testimony of the immortality of the soul, and the resurrection of the body, seeing he was translated, that he should not see death, neither was he found, for God had translated him. Hereunto cometh the prayer of *Simeon,* Luk. 2, 29. *Lord, now lettest thou thy servant depart in peace, according to thy word:* he was ready & willing to be loosed from the prison of the body, and calleth death a departure from hence. Likewise, it is said in the Parable, that *Lazarus died, and was carried by the Angels into Abraham's bosom:the rich man also died, & was buried, and was thrown into the torments of hell.* And at the passion of Christ hanging on the cross, when the penitent thief prayed, *Lord remember me when thou comest into thy kingdom;* he said, *Verily I say unto thee, today shalt thou be with me in Paradise,* Luke 23, 43. Furthermore when the Lamb had opened the fifth seal, Reue. 5, 6, 9. *John saw under the Altar the souls of them that were killed for the word of God, & for the testimony which they maintained.*

[Reason 1] The Reasons of this Doctrine are to be known and considered of us. First, if the soul were not of an immortal Nature, the godly of all other should be most wretched, & their life most miserable, unless they did believe that a time of refreshing should come from y˙ presence of God: and contrariwise the condition of the ungodly should be most blessed and happy. This the Apostle setteth down, 1 Cor. 15, 19, 20. And if the soul did not remain after this life, being separate from the body, all Religion and piety were in vain, our preaching and your faith were in vain. Why are we in jeopardy every hour? and why suffer we affliction for righteousness sake? nay, why do we not eat and drink, for tomorrow we must die?

[Reason 2] Secondly, nothing that is immortal and transitory can cite a man before God's Tribunal, or terrify for sin unknown to any other. But the soul of man accusing him for secret sins, mak•th him hold up at his hand at the bar of God's judgment seat. This we see in *Belteshazzer,* when he saw the palm of the hand that wrote upon the plaster of the wall of his palace,*His countenance was changed, his thoughts troubled him, & his knees smote one against another.* Before he was thus awaked he contemned the true God, and blessed his Idols: but when God manifested a small token of his power and presence, he did shake & tremble every joint of him, for fear of that sight. This is the justice of God, revenging the sin of men, that they should tremble at his judgments that wretchedly abuse his mercies. The like example we see in *Felix;* albeit he lo•ked for a bribe, and set justice to sale at offer and proffer, yet when he heard *Paul* dispute of righteousness and temperance, and of the judgment to come, he quaked and quiuered at that discourse, and was not able to endure the mention of it. Now, if the soul were subject to mortality, and to perish with the body, it would not, it could not thus accuse man, nor draw him before the judgment seat of God.

Thirdly, the soul of man can reason of immortality, [Reason 3] it is insatiable in seeking knowledge, and is not changed or altered with the estate of the body, it contenteth not it self to rest satisfied with anything in this life. The more it knoweth, the more it coveteth & desireth to know, & the more it is able to learn, It desireth blessedness and happiness, it respecteth glory and good estimation after death: it hath many actions and operations above sense and the natural appetite of the body; as to love God, to fear God, to put our trust in him, to believe in him, to embrace religion, to cleave unto God with full purpose of heart. The senses of the body cannot climb and ascend so high to know God, and to meditate on heavenly things; nay, they cannot reason, define, divide, number, or order anything. Therefore, the soul that performeth these things, is a spiritual substance like unto Angels, not subject to death or mortality.

Now let us come to the Uses of this point [Use 1] of Religion, and principle of our Faith. First, it serveth to confute & condemn all Atheists, Epicures, Libertines, Sadducees, and the late upstart family of love raised out of the ashes of the old Sadducees, which deny the immortality of the soul. These defy all Religion, and deny any spirits, either Angels of God, or spirits of devils, or souls of men: all which standing at defiance against heaven, and bidding battle to the Lord himself, shall one day know that they had once given unto them immortal spirits, when they shall be cast into unquenchable fire, and endure everlasting torments. The Evangelist noteth out this damnable sect of the Sadducees. Luke 20, 27. Acts

23.8. which denied the rising again of the body, and the subsisting of the soul after the separation. For when *Paul* cried out in the Council, *I am accused of the hope and resurrection of the dead:* there was a dissention between the Pharisees and the Sadducees; for the Sadducees say, That there is no resurrection, neither Angel, nor spirit: but the Pharisees confess both. These Christ confuteth and convinceth in the Gospel by the testimony of *Moses, I am the God of Abraham the God of Isaac and the God of Jacob: God is not the God of the dead, but of the living.* Matth. 22, 32. Exodus 3, 6. And if these heretics and enemies of God, would not for conscience sake yield to this truth, and subscribe with heart and hand unto it, yet at least for the profit of it, and the excellency above their beastly dotage about the mortality of the soul, they should embrace it, and cleave unto it. For it is surer and safer to believe as the Church holdeth. For if this opinion be true, that the soul is immortal, whosoever believeth it not in heart, and confesseth it not with the mouth, shall suffer eternal punishment and bear his condemnation. If it should not be true (which we speak only by supposition, the doctrine being most certain) there is no danger after death, to have holden the immortality of the soul in the time of our life; forasmuch as if the soul do not remain, it cannot be reproved of error, nor punished for sin. Again, it is most honest and honorable, to hold the dignity of our soul received of God, and so to think reverently and religiously of it, resembling it to God & the Angels, not to debase and disgrace it, making it like unto the beasts and unreasonable creatures.

Lastly, it is better to believe the souls eternity, as fitter to stir us up to live soberly, righteously, & godlily in this present world, and to deny ungodliness and worldly lusts, to mind heavenly things, that we may be holy as our heavenly Father is holy. For if we believe our selves to be immortal, Math. 16, 26: we will have a greater care of virtue, a greater respect to the reward, a greater conscience of Religion, a greater fear of sin, and of the punishment due to sin. So then, as there is greater verity, so there is more safety & security to hold the immortality of the soul against the erroneous opinions of all heretics that have desperately and damnably denied ye same, to the decay of piety, dishonor of God and unto the utter confusion of their own souls.

[Use 2] Secondly, acknowledge from hence a great difference between the soul of man, and the soul of a beast. Every beast and living creature hath a kind of soul which perisheth with the body, so that he which killeth the body of a beast, destroyeth also the soul, which ariseth from the mixture and temperature of the Elements. But man was made after the image of God, Gen. 1, 26. according to his likeness, Eph. 4, 24, to resemble him, especially in his soul, which is of an heavenly nature, albeit not of the substance of God. This difference and distinction *Moses* teacheth and observeth Gen. 9, 4, 6. *But the flesh with the life thereof, I mean with the blood thereof shall ye not eat: who so sheddeth man's blood, by man shall his blood be shed, for in the image of God hath he made man.* Where he maketh an opposition between man and beast, and between the soul of man and beast. Man was made in his soul to resemble his Maker and Creator, but the soul of a beast is in his blood. And therefore, God charging his people to abstain from eating of blood, even of clean beasts, useth these two reasons, Levite. 17, 11, 14. First, because their blood is the seat of the soul: secondly, God hath commanded it to be used in attonemēts for sin, as a type and figure of the blood of Christ. The soul of man

is a substance, the soul of a beast is an accident, whose being is always to be in another. The soul of man is a spirit, the soul of a beast is a quality arising of the matter of the body, vanishing also with the body, and having no being at all out of the body.

Thirdly, see here a difference between the [Use 3] soul and the body of a man. For, as this truth teacheth a distinction between the soul of a man, and the soul of a beast, so it maketh a division between one part of man, and the other. Man consisteth of two parts, of the body which is visible, and of the soul which is invisible. The body dieth and is laid in ye grave, for as it was taken out of the earth, so it returneth to the earth again. But the soul, as we have proved by diverse Scriptures, and confirmed by strong reasons, never dieth or decayeth. Therefore, albeit we be taught in the Articles of our faith, to believe the resurrection of the body, yet we are never taught to believe the resurrection of the soul. For a rising up presupposeth first a falling down. The soul falleth not into the jaws of death, nor goeth down into the house of the grave. This difference the wiseman teacheth, Eccles. 12, 7. *Dust returneth unto the earth as it was, and the spirit returneth unto God that gave it.* The dwelling place of the body is the earth, the habitation of the soul is with God. The soul never dieth, nor decayeth, nor sleepeth, nor riseth again, but is a spiritual substance and invisible, having neither flesh, nor bones; living and abiding forever, as well out of the Tabernacle of the body, as in the same. But the body is an earthly and visible substance, consisting of sensible parts, never living nor breathing without the soul. Wherefore these abide together as two the nearest and dearest friends, rejoicing together, sorrowing together, and alike affectioned one toward another; yet the day of separation cometh, and will come, when a departure must be made of these two, that cannot always continue together: the body must return to the earth, the soul must be carried unto God the eternal Judge, who immediately will pass the sentence of life or death upon the same.

Fourthly, we must be careful to live a godly [Use 4] and upright life, that when we shall go the way of all flesh, our souls may be received up into the heavenly habitations, and be carried by the Angels into the glorious presence of God. There is no man if he be to stand before Princes, and to come into the presence of great men, but prepareth and maketh himself ready for that purpose. When *Joseph* was to appear before *Pharaoh,* albeit he were called hastily, and brought suddenly before him, yet he shaued his head, and changed his raiment. How then ought our care to be increased? and how ought we to work out our salvation with fear and trembling, seeing the day of account cometh and seeing we must all appear before the judgment seat of Christ, to receive ye things which are done in this body, whether they be good or evil, so soon as the some & body are separated? *Let us remember our Creator in the days of our youth,* Eccl. 12, 1. Let our conversation while we live upon the Earth be lifted up to the heavens. Let us mortify the lusts of the flesh, and not walk in the ways of our own hearts; assuring our selves y^t^ for all such things God will bring us to judgment. Therefore the Apostle *Peter* speaking of the dissolution of the world, the passing away of the heavens, the melting of the elements, the burning of the earth, and the destruction of ye ungodly, draweth from these words this exhortation, *Seeing therefore all these things must be dissolved, what manner of persons ought ye to be in holy conversation and godliness, looking for, and hasting unto the coming of that day of God?* 2. Pet. 3, 11, 12. Let us set this day before our eyes

whatsoever we do, and then we shall not sin forever. Let us arraign our selves at his bar, and thereby provoke one another, and be provoked our selves to our duties: *For if we would judge our selves, we should not be judged of the Lord,* 1 Cor. 11. Let us be careful to lay a good foundation of salvation, and never give over, until we have Christ dwelling in our hearts by faith, and receive the spirit of adoption to cry in our hearts *Abba* Father. For, if we depart out of this life without faith in Christ, and without hope of salvation, it had been better for us that we had never been borne, as Christ speaketh of *Judas* the son of perdition. For what will it profit us to win the whole world, & then lose our own souls? To live in pleasure, & to have all that our heart can wish or desire for a season, and afterward to be tormeneed in hell fire forever?

[Use 5] Fifthly, this is a great and exceeding comfort to the childrē of God, to know that after this short, this weak, this feeble, this frail life, our souls shall return to the Lord, and be lifted up to the kingdom of heaven. Let us therefore prepare our selves for death, that we may be fit vessels for eternal l•fe, and commend our souls into the hands of God at our departure. This was it which the Apostle practiced, Phil. 1, 23. 2 Cor. 4, 18, & 5, 1.2. The greatest afflictions that can befall us here, are nothing in respect of the blessed reward of immortality, as the same Apostle teacheth, Rom. 8, 18. *I count that the afflictions of this present time are not worthy of the glory which shall be shown to us.* Let us not fear the enemies of the Church: they may separate the soul from the body, but they can never separate the soul from God. They may kill the body, but they cannot kill the soul. They may take from us a little momentary pleasure of this life, but they cannot keep us from the presence of God, at whose right hand are pleasures for evermore. This is that which Christ teacheth his Disciples, Mat. 10, 28. Nay, they have no power over ye body further then God permitteth them, as Christ answered to *Pilate,* glorying in his authority, & saying. *Knowest thou not that I have power to crucify thee, and to loose thee? Thou couldest have no power at all against me, except it were given thee from above, therefore he that delivered me unto thee hath the greater sin.* So then, let us not fear their fear, whose power is limited is limited & restrained: death with one stroke shall set us at liberty, and free us from ye yoke of all oppression, to our unspeakable and endless comfort. Contrariwise, this is a doleful and woeful doctrine to the wicked and ungodly, who live here after their own lusts, & follow their pleasures, delighting in vanity, and forgetting God, to consider the perpetuity & immortality of their souls; and that they must give a straight account of all their ways and works. This must needs be a doctrine of fear and terror unto them, able to break their stony hearts, and astonish their inward senses, and dash them upon the rocks of hopeless and helpless desperation. What can be more heavy news to a servant that hath wasted & consumed his masters money with riotous living, then to hear of a day of reckoning & account to be given of his Stewardship? So is it with all the ungodly, they fear nothing more then their appearing before the heavenly Judge, to be tried according to their works. Oh, it were well with them if their souls were mortal, that they might sleep in the dust, and lie in the grave forever, to be buried with their bodies, never to be raised again! Oh, their case were happy, and thrice happy should they be, if they might never come to judgment, or had been borne as toads and serpents, or worms of the earth that living their life, they might also die their death! But it shall not be so with

them, their case shall not be so well: the end of this life bringeth them into eternal torments, and when they have tasted the first death, the second death shall take hold on them. Then they shall pronounce a thousand woes against themselves: then they shall wish they had never been borne. Then they shall *weep and howl without recovery: then they shall gnash with their teeth, and gnaw their tongues for anger,* Mat. 22, 12.*Thē they shall desire the mountains to fall upon them, and the hills to cover them from the presence of him that sitteth on the throne, and from the wrath of •he Lamb, &c.* For as they are happy that die in the Lord, being joined to him, and freed from all sorrows: so they are wretched and a thousand times miserable, that depart hence out of God's favor, & have the sins of their youth and age accompanying them: to whom he will say, *Depart from me, ye cursed into everlasting fire, which is prepared for the devil and his Angels,* Matth. 25, 41. We see how the consideration of the Sessions or Assizes striketh a terror into the heart and conscience of the guilty malefactor: how much more then shall the solemn day of the Lord's last judgment, amaze, affright, and astonish the Reprobate, who have drawn sin unto them as with Cart-ropes, and have clothed themselves with shame, as with a Robe? This will be a day of blackenesse and of darkness, a day of clouds and obscurity, a day of horror and confusion unto them that dwell upon the face of the earth, when God shall come to judge without respect of persons. For what rest or comfort can the malefactor take when he is always in expectation of the coming & approach of the Judge? Whereas the godly have peace of conscience, and shall lift up their heads, because their Redeemer draweth nere. So thē, as *Balaam* wished, y^{t} he might die the death of the righteous, and his last end might be like his: so let us all crave and desire of God, that we may not die the death of the unrighteous, nor our last end be like his.

[Use 6] Lastly, let us care for it more then for the body, & bestow more labot & pains in adorning & garnishing of it. For what is the body, & what is this mortal life, but a little blast? Stop his mouth, & hold his nostrils but a while what is he but a carcass? But the soul, albeit it have time of beginning, yet shall never die, or cease to be, but remaineth eternal without an ending, and shall never be extinguished. It standeth us thereupon, in regard of the divine nature of the soul, and the excellency thereof above the body, to employ more time, and to bestow more pains in beautifying the soul with heavenly graces, then trimming & attiring the body with outward ornaments. For as the body hath his garnishings, so hath the soul likewise her proper deckings. And yet (alas) if we should enter into a survey and examination of the deeds of men, and mark what their behavior is concerning their soul, and compare it with the care they have of their vile bodies and rotten carcasses, we shall quickly perceive and discern, that the provision of the one destroyeth and swalloweth up the preparation for the other. We see how men toile and moile all their life long, rising early, watching long and late, faring hardly, laboring continually, and sweating exceedingly, to provide for the body and for the belly, the things of this life that must fade & perish, according as the Apostle saith, 1. *Cor.* 6, 13. *Meats are ordained for the belly, and the belly for meats, but God shall destroy both it and them.* But the soul lieth unprovided and unregarded of the greatest number, they pass not greatly whether it sink or swim, whether it starve or prosper, whether it go to hell or to heaven. If a man or woman have a small spot in their garment, or a blemish in their face, we see how careful they are to correct and amend it: but

if their souls lie full of sores and corruption, full of boils and blisters, full of wounds and grievous swellings, they never regard it, they have no feeling of it; they are never grieved at it, or troubled with it. Mark the practice and common behavior of most persons, on the Lord's day, which is the market day of the soul: do they not bestow greater time, & moe hours in the day, in trimming of the body, & providing for the belly, then in the exercises of Religion? Which overmuch care of the body argueth a carelessness for the soul. Doth not this bewray our contempt of the food of our souls, & a lamentable loathing of the heavenly Manna of the word of God, following after our worldly profit, & running mad after our vain pleasures? And yet these men, if they were asked, are not ashamed to say, they take more care for their souls then for their bodies. We see how far men will travail, & what tedious journeys they will take to increase their wealth: & if a little famine pinch, & hungerbite them, they will compass sea & land, & wander far & near to serve the body, & fill the belly. If the care for the nourishment of thy soul, were answerable to this diligence, thou woldst not doubt for ye everlasting good of thy soul, to take at least as great pains to provide for the food of thy soul that endureth to eternal life. For *what shall it profit a man, if he win the whole world, and then lose his own soul? Or what shall a man give for the recompense of his soul?* Mat. 16, 26. *First therefore seek the kingdom of God and his righteousness, &c,* Math. 6, 33.

Verse 11. *[Then Balak said unto Balaam: What hast thou done unto me? I took thee to curse mine enemies, and behold thou hast blessed them altogether.]* Hitherto we have spoken of the prophecy, which God constrained the false Prophet to utter: now let us see the effect thereof. We cannot be ignorant that the purpose both of *Balak* and *Balaam* was malicious and full of cruelty: they looked for a glorious success and event of their labors, but all their practices are defeated and disappointed. *Balak* hoped through *Balaam* to prevail against *Israel,* he comforted himself in this wizard, he carried him to an high mountain to see them; he said before him (as we heard in the former chapter) *Numb.* 22.3. *I know, that he whom thou blessest, is blessed: and he that thou cursest, shall be cursed:* yet this hope is built upon the sand, or standeth in the air, and faileth him that trusteth in it. From hence we learn, that the expectation, hope, and confidence of the wicked come to nothing in the end. Albeit, they comfort themselves in evil, and promise to themselves an happy end, yet the issue is vain, and the snare is broken. *Esau* in the profaneness of his heart having sold his birthright, promiseth to himself a golden day, to recover again both blessing & birthright, and therefore thought in his mind, and uttered with his mouth, *Gen.* 27, 41. *The days of mourning for my father will come shortly, then will I slay my brother Jacob.* But notwithstanding this devilish drift and purpose of his, the blessing took place, and this hypocrite was disappointed. The *Canaanites* comforted themselves in *Sisera,* and promised themselves victory over the Israelites: The mother of *Sisera* looked out of a window, and cried through the lattesse, *Judge.* 5, 28, 29, 30. *Why is his chariot so long a coming? Why tarry the wheels of his chariot? They have gotten and divided the spoil, every man hath a maid or two:* Sisera *hath a prey of diverse coloured garments, a prey of sundry colors made of needle work for the chief of the spoil.* See how the e-enemies of the Church glory, and oftentimes triumph before the victory, and putting on their armor, boast, as if they were putting it off. This we see in *Rabshakeh* railing against the people of God, and boasting in his own strength. Let not thy GOD deceive thee in

whom thou trustest saying; 2 *Kings* 19, 11. *Jerusalem shall not be delivered into the hand of the King of Ashur.* Hereunto cometh the saying of the Prophet *Hosea,* Hosea 12, 15. *Ephraim is fed with the wind, and followeth after the East wind, he increaseth daily lies and destruction.* Thus they flattered themselves with vain confidence, and rested upon deceitful hope. Thus likewise the Prophet bringeth in the enemies of Christ, & of the Church conspiring against God, and encouraging one another in wickedness, *Psal.* 2, 3, 4. *Let us break their bands, and cast their cords from us: but he that dwelleth in the heaven shall laugh, the Lord shall have them in derision, and break them in pieces like a potters vessel.* So then, when the wicked say, peace, peace, unto themselves, and think themselves sure of their purposes, they shall fail in the midway, and suddenly come to destruction, verifying the saying of *Solomon,* Prov. 11, 7. *The hope of the unjust shall perish.*

[Reason 1] The reasons are, first because as they set themselves against the Church, so God setteth himself against them. Can we then marvel that they are confounded and consumed, against whom God opposeth himself? they are the enemies of God, and God professeth himself their enemy. Who ever arose against him and prospered? Who ever fought against him, and prevailed? They shall consume as the fat of Lambes before the fire, and melt as the wax against the Sun. This hath been the faith and assurance of the Church of God in all their dangers that have threatened and assailed them; namely, that God would take their cause into his hands, and revenge the wrong done unto them. Therefore when the enemies took crafty counsel against them, and consulted cruel things to compass their destruction, saying; *Psal.* 83.12. *Come, let us cut them off from being a nation, & let the name of Israel be no more in remembrance, and let us take for our possession the habitation of God:* they prayed to God to confound their enterprises, to fil their faces with shame, to make them afraid by his judgments, to turn them upside down as a wheel, to persecute them with his tempest, that they might be as stubble before the wind, as the fire burneth the forest, and as the flame setteth the mountains on fire.

[Reason 2] Secondly, they trust in lying words that cannot profit, and consequently they cannot prosper, because no man by his own strength, or the power of his own hand can bring anything to pass. God scattereth the devices of the crafty, and taketh the wise in their craftiness: so that man cannot by his care and confidence attain to the fruit of his desire, *Hagg.* 1, 9. *For God bloweth upon it, and it cometh to nothing.*

The uses of this doctrine remain to be [Use 1] considered and handled. First, mark hereby the unhappy estate of those that have only eyes of flesh, to rest upon the things which they see. Nothing shall be able to help them, woeful therefore is their condition. This the Prophet teacheth, *Ier.* 17, 5, 7. Thus saith the Lord, *Cursed be the man that trusteth in man, & maketh flesh his arm, and withdraweth his heart from the Lord; but blessed is the man that trusteth in the Lord, and whose hope the Lord is.* So then, all they that make not God their Lord, are unhappy. If the ungodly did consider these things, that they setting up their rest upon vain things, and putting their confidence in a broken reed, cannot prosper, it would be a notable means to bridle their vanity, and to suppress their folly. If we should see a man naked & unarmed to go into the field against his enemies, and persuade himself with a blast or bullrush to thrust

them through, and throw them down on every side, and make no doubt to get the victory: we would think him s•ttish, and pity his folly; we would wish him to keep a good diet, and keep himself and his head warm, fearing the man were breeding mad. But thus it is with all the enemies of God and his people, that raise great hope by their own devices, and imagine great matters by their own counsels, they are as distracted and distempered men, they are in a miserable and woeful condition, leaning upon a bulrush, and settling their trust and rest upon a rotten reed. They build up the tower of confusion, God will come down against them, and divide their tongues, as he did at *Babel.* Woeful therefore and wretched is the case of all those, whose confidence raised up to high attempts, falleth on the ground: they trust in an arm of flesh, and are deceived, for GOD laugheth them and their inventions to scorn. They attain not to the end of their desires, but are disappointed, and so their hope perisheth; and this is chiefly in death, when they shall remain in misery forever.

Secondly, let us not rely upon such vain [Use 2] things, nor rest upon deceitful vanity, nor wait upon lying dreams and devices of men, for then all our expectation shall deceive us. What man is there in his right wits, y^{t} would in danger lean on the spiders web, and yet think to be delivered? Who would trust to a broken staff? who would lay his strength upon a weak reed? This is it that *Bildad* one of *Job's* three friends uttereth, ch. 8, 14. & 20, 5, 6. where he teacheth, *That the rejoicing of the wicked is short, & the joy of hipocrits is but for a moment: though his excellency mount up to the heavens, & his head reach unto the clouds, yet he shall perish forever like the dung, & they which have seen him shall say, where is he? His confidence also shall be cut off, & his trust shall be as the house of a spider: therefore it can minister no comfort to such as catch hold upon it.* Hereunto come sundry exhortations of the Prophet in the Psalms, *Psal.* 62, 10. & 20, 7, & 125, 1. If we rest upon God, we shall have a sure staff that shall never fail: we build upon that hope that shall never make ashamed; *They that trust in the Lord shall be as mount Zion, which cannot be removed, but remaineth forever.*

[Use 3] Lastly, seeing the glory of our enemies shall end in shame, and their vain rejoicing be buried in confusion: let us all take comfort and cheer up our selves, and one another, when we see the enemies of the Church plot and conspire against the Church. Albeit they lay their heads together, and be very busy to stop the course of the glorious Gospel, yet this is our hope, that their hope is but on the spiders web, the gates of hell shall never be able to prevail against the Church, and themselves shall work out their own destruction. Thus doth the Prophet comfort himself, *Psal.* 49.5, 6, 7. Let this stay our faith, and comfort our hope, when we see mighty plottings, subtle proceedings, deep devices and conspiracies of the wicked. For why should we fear, seeing they wait on lying vanities, and forsake their own mercy? See this in the example of *Pharaoh,* of *Haman,* of *Sancherib,* of *Herod,* and sundry others. If other enemies in our days follow their deeds, let them also fear their ends. And for this purpose the Prophet speaketh unto them, *Isaiah* 8, 9, 10. *Gather together on heaps, O ye people, & ye shall be broken in pieces, and hearken all ye of far Countries: gird yourselves, and ye shall be broken in pieces: gird yourselves, and ye shall be broken in pieces: Take counsel together, yet it shall be brought to naught: pronounce a decree, yet shall it not stand, for God is with us.* Thus the enemies shall be confounded: thus their counsels shall be overturned, so y^{t} we need not to

fear them, or their devices. They are like a reed of *Egypt,* which if one lean on it, will break in pieces, and run into his hand to his great hurt.

13 And *Balak* said unto him, Come I pray thee with me unto another place, whence thou mayest see them, and thou shalt see but the utmost part of them, and thou shalt not see them all: therefore curse them out of that place for my sake.

14 And he brought him into the field of the watchmen to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

15 After he said unto *Bal•k,* Stand here by thy burnt offering, and I will meet the Lord yonder.

16 And the Lord met *Balaam,* and put an answer in his mouth, and said, Go again unto *Balak,* and say thus:

17 And when he came to him, behold he stood by his burnt offering, and the Princes of Moab with him: so *Balak* said unto him, What hath the Lord said?

Hitherto we have spoken of the former part of the Chapter, which is the first attempt and the first prophecy. Now we come to the second attempt and practice which *Balaam* maketh, to hurt and bewitch the people of God, when he seeth his first succeedeth not according to his purpose and desire. Wherein consider three things: First, their preparation for a new project: Secondly, the second Prophecy: Thirdly, the issue and effect thereof, together with a fresh purpose to make another attempt, and a new encounter. Touching the preparation, after that *Balaam* had shown the true cause of his blessing of Israel, and had declared that he was ready for his part to have wrought his skill upon them that they might languish and pine away, and had therefore prepared altars, sacrifices and enchantments; but the Lord put a blessing into his mouth, which he was compelled to utter and pronounce against his will, according to the saying of the Wiseman, *Prov.* 16.2. *The preparations of the heart are in man, but the answer of the tongue is of the Lord:* After this answer, I say, *Balak* leadeth him to another place, and chooseth such a standing for him, that he should no more see the whole host of Israel, but only the utmost part of them, supposing that the change of place would work an alteration of his purpose. For he thought that *Balaam* was dashed and daunted in his intent, by beholding the great multitude and comely order of God's people: so that the superstitious King thought, that the reason of not cursing the people proceeded from weakness and want of courage, not from the vanity of his enchantments. As if he should have said; It may be thou faintest and fearest the people being many (as also I both fear them for their multitude, and hate them for their strength,) and therefore darest do nothing against them: thou seest all of them, and therefore thy heart faileth thee. But come with me, I will bring thee to such a place, where thou shalt take a view only of the reareward of them. So then, be of good courage and fear nothing, I know thou hast skill enough, and therefore that which thou

couldest not do out of the other place, perform thou readily and resolutely out of this place. And for this purpose he brought him into ye field of watchmen where the sentinell was set, and where the spies lay to mark the marching and approaching of the enemy, & guideth him to the top of a certain hill, where again seven Altars are built, and seven sacrifices are offered.

After this, *Balaam* commanded the King to stand by the burnt Offerings, and himself to please his humor, goeth to see if he can have any better success then he had had hitherto, in raising up the God of the Hebrews. For to color his sorcery, he betook himself to a solitary place, not to ask counsel of God (as the true Prophets of GOD used to do,) but to perform his intended coniuration, & to raise a great expectation of his art, as appeareth in the Chapter following. Now whilst he goeth about his devilish Magicke, GOD met him, and without speaking moe words unto him, he put another prophecy into his mouth, which returning back to *Balak,* he commanded him to utter. Not that God was compelled and enforced by his enchantments to appear unto him, or had any respect at all to his witchcraft; for he was unworthy that God should vouchsafe him a word; but it was in regard of his own people Israel, that their enemies might know they were a blessed people, and witness against their wills, that they were under the power and protection of God, the poorest and lowest member whereof, God more respecteth then a thousand *Balaam's.* This was the cause why GOD suffered him not to go forward in his sorcery, or to raise up the devil to delude and deceive him, as *Saul* was deluded by the likeness of *Samuel,* 1. *Sam.* 28, 14. Albeit therefore this causeless curse could not have succeeded, if he had proceeded: yet this curse made most for the manifestation of God's glory, and the good of his people.

Verse 13. *[Come I pray thee with me into another place, and thou shalt see but the utmost part of them, and shalt not see them all.]* Here we have another preparation of a cursed plot or project. They change the place, but not their mind. The former atrempt was dashed and overthrown: yet here we see the net is spread again, and the snare laid, so insatiable is their malice against the Church of God. We see then how he carrieth him to another place, to begin a new practice, the former frustrate. From hence we learn, that the wicked leave no means vnattempted still to seek the Churches overthrow. Although they be oftentimes crossed in their purposes, and find hard success in their intended wickedness, yet they never rest nor give over, like desperate enemies that will never be quiet, whether they be conquerors or conquered, as once *Annibal* said of *Marcellus.* This is it which the Prophet *Isaiah* declareth, *Isaiah* 29.8. Where he showeth, that it is no marvel if the *Chaldeans* thunder against the *Jews,* and suddenly sweep them away, as a whirlwind carrieth away the chaff, seeing their rage against them is insatiable, being compared to hungry men that dream they are eating, and are not satisfied: to thirsty men that think they are drinking, and when they awake, their thirst is not quenched: so the enemies do hunger & thirst most earnestly, so that nothing can content them, but the subversion of the Church. This endless & restless fury we see in all ages of the Church. The *Aramites* were subdued by Israel, and had received a notable foil in open field: but will they give over & desist? No, they persist & proceed, they repair their forces, & will not give over. This appeareth in *Cain* toward *Abel;* in *Saul* toward *David;* in the *Scribes* and *Pharisees* toward Christ; in *Haman* and his sons toward *Israel;* in the chief Priests

toward *Paul.* Albeit they be ouermamastered, their counsels detected, their purposes defeated, and themselves be disappointed, that they may see how they fight, not against men, but against God yet their diligence is unweariable, and their rage unspeakable.

This truth will further appear unto us by [Reason] sundry reasons drawn from the person of God, and from the conditions of the enemies of the Church. God seeth the wickedness of their hearts, & heareth the groans & afflictions of his elect, yet he suffereth the ungodly to whet their tongues, & sharpen their swords against them, to the end he may gain glory to his great Name in the confusion & destruction of them. *Pharaoh* contrived sundry plots & fetching devices to subvert the Church in *Egypt,* some secret, some open, *Exo.* 1.17. & 9, 16. *Rom* 9.17. He commanded the midwives to stifle & strangle the young infants coming out of their mothers womb, which are the spawn & fry of Religion, & the hope of the succeeding Church. When this devilish device was discovered and disappointed, because the midwives feared God, & did not as the King charged them, but preserved alive the men children, then he attempteth another way, commanding by public edict to drown and destroy their children, & afterward vexeth them by making bricks, and carrying burdens. Thus he proceedeth from one evil to another. God setteth him up as a mark, and appointed him to show his power in him, and to declare his Name throughout all the world. Thus GOD draweth good out of evil, and manifesteth his own glory in confounding the malice of mischievous enemies.

Secondly, the enemies of the Church run [Reason 2] on in malicious courses to undermine ye good estate of the Church, because they are led by the spirit of the devil, as his vassals and slaves to do his will. Why did *Cain* burst with envy against his brother, hanging down his head, & drawing his weapon? Because he was led by that evil one, the prince & god of the ungodly 2. *Cor.* 4, 4, who blindeth their minds, worketh in their hearts, & holdeth them in full power & possession. The greatest devouring beasts in the wilderness always keep their courses & recourses, either weariness constraineth them to cease, or the light of the Sun affrighteth them, whereby the silly prey getteth some respite and refreshing: *But Satan the Prince of this world is never at rest, he is ever greedy, and never weary, always plotting, practicing, catching, destroying and devouring.* The light of the day, and darkness of the night are both alike to him: *Job* 1, 7. *Who compasseth the whole earth, and walketh in it too and fro,* 1 Pet. 5.8. *like a ramping and roaring Lyon seeking whom he may surprise and subvert.* The end of one temptation is the beginning of another. He will never make peace with us, unless we deliver our souls unto him in hostage. *Nahash* the *Ammonite* is noted of extreme cruelty, that would no otherwise make a covenant with the men of *Iabesh Gilead,* but on this condition, that he might thrust out all their right eyes, and bring ye shame upon all Israel, 1. *Sam.* 11. But Satan, as he is more mighty, so is he more malicious; he will have both eyes and hands, he will have both head and heart, he will have possession both of soul and body. And therefore no marvel if the sons of *Belial* be stamped with his Image, and resemble him in an unweariable desire of mischief, plotting and performing day and night one mischievous attempt or other against the children of GOD.

[Use 1] Let us now carefully apply this doctrine to our uses. First, consider from hence the cause of the confusion of the enemies of the Gospel, and of the godly. They devise crafty counsels and conspiracies against the faithful, but withal, they work out their own death and destruction, and overthrow themselves in their malice & mischief. For of all such the Prophet saith, *Psal.* 7, 15, 16. *He hath made a pit, & digged it for another, and is fallen himself into the pit that he made: his mischief shall return upon his own head, and his cruelty shall fall upon his own pate.* The hatred of the ungodly goeth before, and the judgments of God follow immediately after, who hath prepared him deadly weapons, & will ordain his arrows for them that persecute his servants. This the Prophet pronounceth against y˙ enemies of the Church, *Isaiah* 8, 9, 10. *Gather together on heaps, & ye shall be broken in pieces: gird yourselves, and ye shall be broken in pieces: take counsel together, yet it shall be brought to naught; pronounce a Decree, yet it shall not stand, for God is with us,* Behold the horrible down-fall of *Haman* an Arch-enemy of the people of God, raised up from the highest degree of honor and dignity, who thought it too little to lay hands on *Mordecai* alone, but sought to destroy all the *Jews* that were throughout the whole kingdom: he fell into the lowest step of shame & reproach, & was hanged on the tree that he had prepared for *Mordecai.* The advancement of the wicked is but for a momēt, & their destruction cometh suddenly, according to the saying of the Prophet *David,* Psa. 37, 35, 36, & 58, 6, 7, 8, & in *Job* 20.4. Thus we see, that the malice of the wicked turneth to their own calamity and confusion, so that when they have raked & ransacked all the corners of their heart to contrive means to over-throw the Church, they shall find by woeful experience that God hath many moe means and ways, to turn their own devices to their own destruction.

Secondly, see hereby God's almighty power [Use 2] and abundant kindness in saving and preserving the Church among so many enemies, as it were a little flock of sheep among so many wolves.

For we may behold a part of his chastisements upon his Church, by setting them in the world as in a wilderness, and that among the wicked, as it were among so many beasts, whereby their faith is tried, their obedience manifested, and their patience proved: so we see his marvelous mercy in their deliverance from them as out of the den of Lions, inasmuch as we know to our endless comfort, that notwithstanding, all the policies and practices of the devilish and damned crew of most spiteful and desperate enemies, yet God holdeth up the heads of his people that they are not drowned, like the Ark that floated on the waters: *Reu.* 12, 15. *Howsoever the serpent cast out of his mouth water after the woman like a flood, that he might cause her to be carried away of the flood.* Let us therefore confess before the Lord his loving kindness, and acknowledge surely that salvation is of the Lord, and not of our selves, of his mercy, and not of our own merit. This the Prophet professeth at large,*If the Lord had not been on our side, may Israel now say, if the Lord had not been on our side, when men rose up against us, then had they swallowed us up quick, when their wrath was kindled against us. Then the waters had drowned us & the stream had gone over our soul: then had the swelling waters gone over our soul: Praised be the Lord, &c.*

Lastly, let us lay up these things in our [Use 3] hearts, and know the nature of our enemies, and the greatness of our own danger. Let us consider the present peril and estate of the Church, and look for such enemies. Let us all watch over our selves, and weigh our calling and condition. It is not a calling to outward peace and prosperity, neither must we look here to find carnal ease and delight, but when one trouble and tempest is over-blown, and the grief of one affliction is ended, we must not then grow careless and secure, we must not lull our selves asleep in the cradle of sensuality; but in the end of one affliction, we must look for another to begin, & always to keep watch and ward, knowing the frailty of our own flesh, remembering Satan to be an enemy of our peace and happiness, and considering our life to be as a continual warfare, so long as we tarry in this Tabernacle. If we be compassed about with many enemies, and to be put into the furnace of affliction made exceeding hot, let us still have comfort and consolation, God will make the end glorious, & the issue happy. This use is taught and practiced by the Prophet *Daniel,* where a vision of four beasts is shown unto *Daniel,* and the calamities to come successively upon the Church of the *Jews* thereby fore-shown, he apprehended this doctrine by faith, and kept it in his memory, to remain with him for his comfort and instruction forever.

Wherefore, let us not promise rest to our selves after one deliverance, the enemies will gather themselves together again: and when we have victory over one temptation, let us prepare our selves for a new combat, and make ready our armor for another assault. This we see in Christ, the head of the faithful. This we see in *Job* a man that feared God and eschewed evil, who having vanquished Satan in one temptation, he returned eftsoons, and redoubled his forces upon him with another. If this practice of the devil were well pondered and thoroughly considered, it would not only prevent and redress much impatiency, but work much peace and contentment in our hearts. For what is the cause that we are so impatient under the cross, murmuring against God in our trials and temptations, accounting them heavy and intolerable burdens unto us, but because we promise to our selves peace and pleasure, in the days of our pilgrimage, and we dream of an heaven here upon earth?

But if we will profit aright in affliction, whereby our faith is tried, and made much more precious then gold that perisheth: we must look continually to be assaulted, if we would not suddenly be surprised, & so come as a prey into the jaws of Satan.

Verse 13.14. *[Thou shalt not see them all: So he brought him into the field of the Watchmen, &c.]* We have heard before how the enterprises of *Balaam* were disappointed of God, and so the wisdom of the wise confounded. Now the King, seeing himself crossed in his purpose, and desiring to make an end of this matter, carrieth him up to another place, where he might only see a part of the Israelites his enemies. Why doth he take this course? •urely because he thought he feared the sight of that great multitude, and considereth not the vanity of his sorcery. Howsoever therefore they might see with their eyes, and (as it were) feel with their hands God fighting against them, yet both of them proceed in their purpose•: the King in provoking, the false Prophet in hearkening and obeying. Loe how obstinate the wicked are in evil, & settled with a full resolution to continue in their course; so, that albeit they change the place, yet abide in their former purpose, and cannot be brought to acknowledge their

own folly. From hence we learn, that wicked men when they have evil success, never look up to God whom they have offended, nor consider their sins whereby he is provoked, but lay the fault in second causes, and in anything rather then upon themselves. This corruption appeared in our first Parents, immediately after their transgression. For when they saw the filthiness of their nakedness, and the miserable experience which they had gotten, losing the good, and enjoying the evil, *Adam* laid the fault upon the woman, as the woman did upon the serpent, and could not be brought to acknowledge their own offense. When the *Philistines* were plagued, and the hand of God was sore upon them for abusing the Ark, they did not strike their hand vpō their thigh, and confess they had sinned, but do ascribe all things to blind-chance and uncertain fortune, whereas nothing is done without the decree and providence of God: Therefore, determining to send back the Ark, they reason thus, 1. *Sam.* 6.9. *If it go up by the way of his own coast, it is the God of Israel that did us this great evil: but if not, we shall know then that it is not the hand that smote us, but it was a chance that happened us.*

This like we see in the *Aramites,* when they had ill success in the battle against the Israelites, they said, 1. *Kings* 20.23. *Their gods are gods of the mountains, and therefore they overcame us; but let us fight against them in the plain, and doubtless we shall overcome them.* Hereunto accordeth the saying of the Wise man, *Prov.* 19.3. *The foolishness of a man perverteth his way, and his heart fretteth against the Lord;* that is, when the scourge of God lieth sore upon the transgressors for despising the Word, for abusing the Sacraments, or for practicing any wickedness, they learn not by his plagues and judgments to accuse and judge themselves, but accuse God as the author of their evils and adversities, and murmur against him for dealing so rigorously & sharply with them, like to the dog that byteth the stone, but looketh not after him that casteth it.

The reasons. First, wicked men want the [Reason 1] knowledge of the true God, to judge of their crosses and afflictions; and therefore no marvel if they be disquieted, and fret through the evil success they have in their enterprises. This made the wise *Solomon* to say, *Prov.* 19.3. *They s•et against the Lord.* The want of sound judgment and a right understanding, is the mother of all the corruptions which are in us, and of the sin which we commit. For we should ascribe to our own folly the things that go not well with us, and not through impatience accuse God, neither impute the evil successes of our affairs to him, but to our selves; even as he that stumbleth and falleth against a stone, should not accuse the stone, but his own hastiness and heedlesnes. Now then, if wicked men want the knowledge of God, and the fear of his Name, to guide them in the search and survey of their own ways, to enquire into the true cause of their evil successes, we cannot marvel if they wander up and down in their own imaginations, and can never find the fault to be in themselves.

Secondly, the ungodly are blinded with a [Reason 2] self-love and self-liking of themselves, above God or his Word. The love of the creature, or of our selves more then God, or equal with God, hindereth us in good things, and quite swalloweth up the love of our brethren, and darkeneth the light of upright judgment, that it cannot shine in our hearts. The conceited person thinketh himself a wise man, and imagineth his own course to be the best, using no advice of others, as if he himself were in all things sufficient of himself, to see what is best

for himself. This *Solomon* excelling in wisdom, teacheth to these conceited persons abounding in folly, *Prov.* 12.14. *The way of a fool is right in his own eyes, but he that hearkeneth to counsel is wise.* So in another place, *Prov.* 18.2. *A fool is not delighted with understanding, but with those things which are in his own heart.* And again, *Prov.* 26.12. *Seest thou a man wise in his own conceit? There is more hope of a fool then of him.* These self-loving and self-liking fools are delighted with their own folly, which they labor to publish and make known to all men, and may worthily bear away the bell from all the fools in the world. For these are proud fools that highly esteem of their own wisdom, and scornfully disdain the counsel and wisdom of all other men. Seeing therefore evil men want the wisdom of God that is from above, and abound with self-love, which descendeth not from above, but is earthly, sensual, and devilish: we cannot greatly marvel if wicked men will acknowledge no fault in themselves, but wholly look to second causes, and lay the blame upon the most High, when they fail in their purposes.

[Use 1] The uses of this doctrine. First of all, we learn this truth, that no evil man can look for any good success in the matters he taketh in hand: but let him always be sure to be crossed & cursed of God. Albeit thou lay in thine own conceit never so strong a foundation, & work never so wisely in thine own imagination, yet if thou make not God thy Counselor, and his Word thy director, thy wisdom shall be turned into folly, and thou shalt be taken in the snare of thine own hands. For all sin against God bringeth with it the wrath of God, and the evil life of a sinner, draws upon his own head sundry crosses and calamities, causeth him to have ill success, and raiseth up infinite judgments against him. Whensoever we despise his word profane his Sabbaths, defile his Sacraments, and practice any unrighteousness against men, and impiety against God, then followeth and falleth upon us some sickness or trouble, some cross or affliction, one way or another: as the Apostle showeth, For your dissention and irreverent receiving of the Lord's Supper, 1. *Cor.* 11.30. *many are weak and sick among you, and many sleep.* Now, when the rod and scourge of God lieth upon the back of transgressors, and they feel themselves sore plagued, either they accuse God as the author of their trouble, or murmur against his punishment, or rest upon second causes, which are ordered by him, who is the principal cause.

[Use 2] Secondly, we learn, that if we would have God bless us, and the lawful labors of our hands, we must be godly in Christ Jesus. If we lead a sincere and sanctified life, & purge our hearts to be a peculiar people to God, zealous of good works, we have a sure promise of good success, and strong assurance of a plentiful blessing to follow us all the days of our life. There is no good success in anything without God's blessing. And this is the cause why God blesseth us not, because we bless not his Name, we live not as a people under his protection, we do not deny ungodliness & worldly lusts, living soberly, righteously, and godly in this present world, having our conversation in the heavens, and looking for the blessed hope of glory and immortality. Hereunto cometh the saying of *Solomon,Commit thy works to the Lord, and thy thoughts shall be directed.*

This is a worthy saying to redress our weakness and distrust, and to make us rest and rely our selves on God's good providence. This also the Prophet *David* teacheth, *Psal.* 127, 1, 2. All

the fruit of our labors & cares dependeth upon the providence of God; yea, all our industry and study shall be vain and unprofitable, unless he guide all our affairs. To this purpose the Prophet speaketh in another place, that the godly, refusing the counsel of the wicked, the way of sinners, the seat of scorners, shall bring forth fruit in due season, so that whatsoever he shall do, shall prosper. It is God alone that directeth the ways and works of the faithful, and without him is no good success. This we see verified in *Joseph, Gen.* 39, 2, 3. *The Lord was with Joseph, & he was a man that prospered, and was in the house of his master the Egyptian: And his master saw the Lord was with him, and that the Lord made all that he had to prosper in his hand.* The like the Scripture• testifieth of *Hezekiah,* that he prospered in all his works. So *Jehoshaphat* spake to the people, *Hear ye me, O Judah & the inhabitants of Jerusalem, put your trust in the Lord your God, and ye shall be assured: believe his Prophets, and ye shall prosper.* Thus also the Lord exhorteth *Joshua* after the death of *Moses,* Josh. 1, 8. We do all of us desire the blessing of God upon our labors, and to have good success in our several callings: this is the pathway that we must walk in, namely, a godly life and conversation: without this, his blessings shall turn into curses, and we shall never attain the end of our hope. This appeareth by the words which the man of God spake to the King of Israel, saying; *Thus saith the Lord, Because the Aramites have said,the Lord is the God of the Mountains, and not of the Valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord.*

Lastly, we are bound everyone to consider [Use 3] the true cause of evil success to be in our selves. When the hand of God is any way upon us, that he plagueth us in the house, or in the field, in our persons, or in our families, in our bodies, or in our souls; we must not accuse the air, or the earth, heat or cold, moisture or drouth, but learn to lay the fault upon our selves and sins, and fly to God to have the plague and punishment removed from us. Thus *Balak* and *Balaam* ought to have done, when they saw the judgment of God upon them, crossing their attempts; and not flatter themselves with better success, by changing the place, by renewing their altars, and by multiplying their sacrifices. They should have forsaken their old practices, and not have thought upon new places; they should have changed their mind, and not their place. For GOD is everywhere, and the godly are under his hand and protection wheresoever they are. Therefore the Lord by the Prophet *Jeremiah* saith, *Ierem.* 23.23. *Am I a God at hand, and not God a far off? Can any hide himself in secret places that I shall not see him, saith the Lord? Do not I fill Heaven and earth, saith the Lord?* This is diligently to be considered of everyone of us, when we meet with any crosses and contradictions, not laying the fault upon this place or that person; but *let us search and try our ways, and turn again to the Lord. Let us lift up our hearts with our hands unto God in the heavens, saying: We have sinned and have rebelled, therefore thou hast not spared,* Lam. 3.40. We oftentimes can cast our eyes upon others, and sit in judgment upon them, we are ready to censure with a sharp censure, and esteem them as men forgotten and forsaken of GOD, when they are corrected and punished by his hand. So did the friends of *Job, Job* 4, 7. So did the disciples of Christ, *Luke* 13.1. *John* 9, 2. So do the men of this world: we are quick sighted, and have Eagles eyes to look into the actions of others: but we are blind and blockish to perceive the blemishes; yea, the beams that are in our selves. We can see the least mote in the eye of another, but cannot behold the blocks that lie in our own. We set the sins of others before our faces, but we cast our own behind our backs.

We must therefore all remember, to begin with our selves, and so descend to others, lest it be justly said to us, *Luke* 4, 23. *Physician, heal thyself.* Thus Christ admonisheth and calleth back the proud Pharisees from censuring the woman and requiring sentence against her, whilst they themselves lay without repentance in their sins, and were guilty of the same or greater iniquities. Let us all begin with our selves, and so proceed to others. Let us first of all hate sins in our own persons, and thereby we shall learn to hate them in others.

18 And he uttered his parable and said, Rise up *Balak,* and hear: hearken unto me, thou son of *Zippot.*

19 God is not as man that he should lie, neither as the sons of man that he should repent: hath he said, and shall he not do it? And hath he spoken, and shall he not accomplish it?

20 Behold, I have received commandment to bless: for he hath blessed, and I cannot alter it.

21 He seeth not iniquity in Jacob, and he beholdeth not transgression in Israel: the Lord his GOD is with him, and the joyful shout of a King is among them.

22 GOD brought them out of Egypt, their strength is as an Unicorn.

23 For there is no sorcery against Jacob, nor south-saying against Israel: according to this time, it shall be said of Jacob and Israel, what hath God wrought?

24 Behold, the people shall rise up as a Lyon, and lift up himself as a young Lyon: he shall not lie down till he eat of the prey, and till he drink of the blood of the slain.

In the words immediately going before, we have handled the Preface and preparation for for a new attempt: now cometh to be considered and handled the prophecy it self, which is the second in number: wherein we are to consider two things. First, the entrance: secondly, the matter it self. In the entrance he singleth out *Balak* by his name, and by the name of his father, and stirreth him up to a reverent and religious attention. Now, because he was to speak unto him in the Name of GOD, he commandeth him to rise up, as servants arise when their masters call them, willing him to hear and hearken what he should say unto him from the Lord, Note also, that to make him ready to be taught, and quick to conceive, he doubleth the sentence, and crieth out to have audience given him. Indeed he had rather to have murmured and muttered closely, then uttered openly this blessing, if he might have been at his own choice, fearing to purchase the Kings displeasure, & to lose both crowns and credit to himself: but he is constrained to publish and proclaim it aloud in the ears of *Balak,* and to repeat his words again and again, saying; *Rise Balak, & hear: hearken unto me thou son of Zippor.*

Touching the substance of the Prophecy, we must observe that the matter is first handled, and then concluded. In the propounding and handling of the matter, he showeth, that howsoever to pleasure the King, he would have cursed the people of God, yet he is not able to utter one word against them, but is made against his will, as a crier to publish, as a witness to confirm, and as a messenger to divulge their happiness, and so to strengthen that which before he had delivered and pronounced. But first he setteth down the unchangeable nature of GOD in his decrees and works, who is constant, true, and faithful in performing his will: as if he should say; At thy commandment (O King) I am come up hither, thou thoughtest if I changed my place, GOD would also be changed; but thou art greatly deceived. For GOD is not a liar, nor changeable as a man is, he will not alter that which is gone out of his mouth, nor call back that which he hath decreed, touching the people of Israel. Yea, *Balaam* himself is here made an helper and furtherer of God's providence, in publishing as an Herald, the praises of his people, so that seeing he had received a commandment to bless them, he declareth; that forasmuch as GOD will not alter his purpose, he is not able to alter and change it, neither to stand and resist the work and Word of God, although he desired it never so earnestly and instantly. So then the sum of this Prophecy is this: The people of Israel continue an happy and blessed people under God's mighty protection and preservation, notwithstanding the diverse and devilish practices of all their enemies. This truth is further strengthened and confirmed, both from the person of GOD, and from the person of *Balaam.* To begin with the former point, he setteth forth sundry special tokens and testimonies of the favor of GOD, blessing them both with spiritual blessings in heavenly things, and with temporal blessings in earthly things, In regard of benefits belonging to the life to come and accompanying salvation, he showeth diverse privileges bestowed upon them, concerning their justification, sanctification, regeneration, and comfortable use of the Word vouchsafed unto them, Touching their justification, he saith; *He seeth none iniquity in Jacob, and he beholdeth not transgression in Israel:* Whereby he meaneth not, that they were freed from sin, (for if we say, we have no sin, we deceive our selves, and there is no truth in us) 1. *John* 1, 8. but that he imputeth it not; he layeth it not to their charge, but he covereth it, and freely forgiveth it. He doth not charge them with it, but discharge them from it. He seeth their sins well enough with the eyes of his knowledge; but because they are covered in Christ, he will not look upon them with the eyes of his judgment; he beholdeth them, as well able to discern them, but not with a purpose to revenge them. Touching their sanctification, he saith; *The Lord his God is with him:* not only with his presence, but with his grace and Spirit of sanctification, For if we speak of the presence of his essence and being, he is with all persons, and filleth all places. This *Solomon* in his worthy and excellent prayer, 1. *King.* 8, 27. confesseth to GOD, saying: *Is it true indeed that GGD will dwell on the earth? Behold, the heavens, and the heaven of heavens are not able to contain thee: how much more unable is this house that I have built?* Hereunto accordeth the saying of the Prophet *Jeremiah,* Ier. 23.24. *Can any hide himself in secret places, that I shall not see him, saith the Losd? Do not I fill heaven and earth saith the Lord?* How then is this made a special privilege and prerogative bestowed on the people of GOD, to have GOD with them, which is the common condition of all places and persons? I answer, that in respect of his Natute and being, he is no more in heaven then on earth; with the godly, then with the ungodly; in the Church, then out of the Church: but in respect of his

effects, and the presence of his grace, favor and protection. For as the soul of man is wholly in the whole body, and sitteth therein as a Queen, ruling in every member and part of the body, in respect of the essence thereof, and is no more in the head then in the hand, nor in the hand more then in the heel: but it is said to be especially in the head, and in the heart, because there it exerciseth most worthy and weighty effects: so God is present everywhere in the world, even in the wicked and reprobate, in respect of natural gifts of preservation, knowledge, and such like. But he is present in the godly in more special manner, by more special graces of regeneration, and sanctification, of faith and repentance, ruling them by his Spirit, pardoning their iniquities, and remembering their sins no more: so that howsoever he may leave them for a season to see their own infirmity, and the necessity of his mercy, yet he never totally and finally departeth from them, but returneth in compassion toward them, and followeth them with his loving kindness, until he have brought them to eternal life: In these respects he is said,*to be far from the wicked, and not to come near their habitation.* Touching the next privilege, which is his word, he saith: *The joyful shout of a King is among them,* that is; he ruleth them by the Scepter of his Word, which soundeth shrill among them as the blast of a trumpet, whereby is wrought in them both faith and sanctification. Touching temporal blessings, he painteth and pointeth out the long experience which his people have had of his mercy in saving them, and of his power in overthrowing their enemies. This he showeth by a particular example of his wonderful deliverance from the tyranny of the Egyptians, who could not hold them in that slavery and bondage, but were constrained by great wonders and grievous plagues to let them go. And as he delivered them from the hard and heavy yoke of their oppressors, so he armeth them with strength, as with a shield against all their enemies, and fenceth them with his mighty hand, as the Unicorn is with his borne: so that all the devilish devices, that devilish men can practice, can no more prevail against them, then poison against the Unicorn.

For we read partly in the holy Scriptures and partly in other authors that have searched out the nature of four-footed beasts, both of the strength of the Unicorn, and of the nature of his horn to expel poison. This is it which the Lord himself speaketh in the book of *Job: Job.* 39, 12, 13, 14, 15, *Psal.* 22, 22, and 92.11, *Isaiah* 34, 7. *Will the Unicorn serve thee? or will he tarry by thy cribbe? Canst thou bind the Unicorn with his band to labor in the furrow? or will he plough the valleys after thee?* So the Prophet *David* describing his enemies, resembleth them for their cruelty to the Lyon, for their strength to the Unicorn.

Likewise all men agree about the Unicorns horn. Writers do confess, and experience doth confirm, that it hath force to expel poison: therefore his horn being put into the water, purgeth it, and driveth out the poison, that he may drink without harm, if any venomous beast happen to drink therein before him. So the Israelites are compared to the Unicorn in this place; partly, in respect of their own strength, who whilst they were obedient to God, and served him with a faithful heart, could not be overcome of their enemies, but stood victorious and invincible against all dangers: and partly because no hurtful or noisome arts used against them, should be able to work their confusion.

Now to the latter point, which respecteth the person of *Balaam,* he acknowledgeth, that notwithstanding his sorcery and devilish divination, he was destitute of all power & ability to hurt them by his enchantments, & therefore saith; *There is no sorcery against Jacob, nor southsaying against Israel:* that is, the people of God, which were his posterity, Some understanding these words, as if the people were praised and commended because they were not given to sorcery, and such like superstitions, as GOD condemneth in the Law, and had forbidden to be among his chosen people; but the meaning of *Balaam's* words, rather seemeth to be this; that the elect people of GOD were so protected from above that no sorcery or southsaying could have any force against them to do them hurt.

This mercy of GOD was so great, so marvelous, so miraculous in the eyes of the very infidels their enemies, that from hence forward *Balaam* resolveth to leave his Magicke, and extol the works of GOD toward Israel, that he had done great things for them, saying; *How great things hath the Lord wrought?*

This is the substance of this Prophecy: now the conclusion followeth, shutting up the whole with an admiration and commendation of the power and glory of God's people. whose courage and happiness shall be so great in subduing and subuerting their enemies, that as the Lyon resteth not till he hath gotten his prey, so they shall not put up their swords and dwell in peace, until they have sheathed them in the bowels of their enemies, and seen the destruction of them before their eyes. The meaning of the words is not, that they should be cruel and ravenous, or to stir them to be barbarous and beastly in shedding man's blood, and spilling it on the ground, as water that cannot he gathered up again: but to declare and assure, that their harts were valiant and victorious, so that they should be able to withstand all that did stand against them. This was performed and accomplished in *Joshua* and *David,* who fought the battles of the Lord, and trod down their enemies, *Josh.* 23.10. *One man of them did chase a thousand, for the Lord their God fought for them, as he had promised them:* but especially it was verified in Christ, *Reu.* 5.5. who as the Lyon of the Tribe of *Judah* rose from the dead, led captivity captive, and hath put all things in subjection under his feet.

Verse 18. *[He uttered his parable and said; Rise up, Balak, and hear: hearken unto me thou son of Zippor.]* This is the entrance of the Prophecy, wherein he moveth *Balak* to attention by three words, *rise, hearken, hear.* And when he chargeth and commandeth him in the Name of GOD, to rise up, he requireth of him to give ear with meekness and reverence. This we see in the book of Judges, when *Ehud* appointed to be a deliverer of the people said to *Eglon* King of the Moabites, *I have a message unto thee from God,then he arose out of his throne.* So when *Samuel* was to anoint *Saul* King over Israel, & to be governor over God's inheritance, he said unto him; *Bid thy servant go before us, but stand thou still now, that I may show thee the word of God, & that thou mayest hear it with reverence,* 1 Sam. 9, 27. To the same purpose it is noted, that when the Law of God was read, *Josiah* stood by the Pillar, and made a covenant before the Lord. The like we see in the book of *Nehemiah,* when *Ezra* the Scribe read the Scriptures to the people, and gave the interpretation of them, *All the people stood up in token of their reverence and attention,* Neh. 8.5. So in this place, *Balaam* requireth *Balak* to rise and stand up when he was to speak unto him in the Name of the Lord, as if he should say; Albeit thou be a King, and

sittest in the throne, yet I come unto thee from the King of Kings: thou rulest over thy subjects, but thou must be content to suffer God to rule over thee: thou requirest silence and subjection to thyself, but thou must hold thy peace, & hearken with all reverence & respect when he speaketh. From [Doctrine] hence we learn, y^{t} the Word of God is always to be heard with great reverence & wonderful attention. Whensoever we come to the exercises of Religion, we must come with humility and humbleness of mind, albeit they be delivered and brought unto unto us by wicked & ungodly men. The truth of this doctrine is confirmed unto us by diverse precepts, proved by many promises, and sanctified by sundry examples out of the Word of God.

Touching precepts, when *Moses* exhorted the people without adding or diminishing to observe the Law, he saith, *Deut.* 4, 1, & 34, 12.13. *Now therefore hearken, O Israel, unto the ordinances and to the Laws which I teach you to do, that ye may live and possess the land.* And afterward, *Gather the people together, men, women, and children, and the stranger that is within thy gates, that ye may hear, & that ye may learn and fear the Lord your God, and keep & observe all the words of this Law: and that your children which have not known it, may hear it, and learn to fear the Lord your God.* This *Solomon* teacheth, *Eccl.* 4.17. *Take heed to thy foot when thou enterest into the house of God, and be more near to hear, then to give the sacrifice of fools, for they know not that they do evil.* Hereunto accordeth the saying of our Savior so often urged, *Mat.* 13, 9. *Revel.* 2, 17, 9, and 3, 6. *He that hath ears to hear, let him hear.* Touching the promises made to such as come with such an affection, we may read in the Prophet *Isaiah,* chap. 66, 2, 5. *To him will I look, even to him that is poor, and of a contrite spirit, and trembleth at my words.* And again, *Hear ye the word of the Lord, all ye that tremble at my word.* Lastly, touching the examples of the faithful that have gone before us in the performance and practice of this duty, we have a cloud of witnesses recorded unto us. The Israelites after their return from captivity, are commended, *Neh.* 8, 2, 3. that when *Ezra* the Priest brought the Law before the congregation both of men and women, & read therein from the morning until the midday, the ears of all the people hearkened unto the book of the Law. So when *Samaria* was called & converted to the faith of Christ, by ye preaching of *Philip, Acts* 8, 5, 6, 10, 11, it is said; that the people gave heed with one accord to those things which he spake, hearing and seeing the miracles which he did, as before they had given heed from ye least to the greatest, to the enchantments of *Simon* the sorcerer. And in the sixteenth Chapter ver. 14. the Spirit testifieth, that *Lydia* heard the Apostles diligently, whose heart the Lord opened, that she attended unto the things which *Paul* spake. The Apostle *Peter* writing to the dispersed *Jews,* testifieth this, 2. *Pet.* 1.19. *We have a sure word of the Prophets, to the which ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, & the daystar arise in your harts.* All these precepts commanding, promises assuring, and examples confirming this doctrine, do teach that it is our duty to stir up our attention, and to be forward to learn God's will with all reverence and readiness, when it is revealed and delivered unto us.

[Reason 1] The reasons hereof are plain and evident. For first, it is God that speaketh unto us, so often as his word is preached among us. He is a most mighty and terrible GOD whom we worship, and in whose presence we stand, having all power and Majesty in him, who is even a consuming and devouring fire, and we in comparison of him as dust and ashes, as vile

and base vassals. This is the reason used & urged by the Wiseman, *Eccl.* 5, 1. So the Apostle saith, 2 *Cor.* 5.20. *We are ambassadors for Christ, as though God did beseech you through us, we pray you in Christ's stead, that ye be reconciled to God.* Our Savior sending out his seventy disciples, and giving them in charge how to behave themselves, saith, *Luke* 10, 16. *He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.* Thus doth the Apostle give testimony to the faith and obedience of the *Thessalonians;* that when they received of him the preaching of God, 1. *Thess.* 2, 13. *They received it not as the word of man, but as it is indeed the Word of God, which worketh in them that believe.* So then, to be cold and careless herein, is a plain disgrace and mere mockery of God, worse then mocking and misusing of father and mother. He that hath to do and to deal with an earthly Prince, will be circumspect in his behavior: how much more ought we to behave our selves with all reverence in hearing the Word, having then in special manner to deal with God, who is the author of it, and the worker by it? [Reason 2]

Secondly, we shall be judged by it at the last day, being the rule of our faith, and of all our actions. It is a letter written from God, published by his Son, sealed by his Spirit, witnessed by his Angels, conveyed unto us by by the Church, which is the pillar & ground of truth. This is that w[c] our Savior Christ teacheth, *John* 12, 47, 48. Seeing then, it shall be the Judge by which we must be tried, and the word whereby our souls shall be saved, it worthily claimeth and challengeth at our hands the greatest attention to be yielded unto it.

Thirdly, negligent and contemptuous hearers, shall be grievously and severely punished, [Reason 3] according to the nature and quality of their sin. The Prophet *Jeremiah* hath a general rule, holding in all things warranted and done by God's appointment, and confirmeth this by a strong reason, when he saith, *Ier.* 48, 10. *Cursed be he that doth the work of the Lord negligētly.* This is more particularly touched and taught by the Apostle to the *Hebrews,* chap. 2, 2, 3. *If the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompense of reward: How shall we escape if we neglect so great salvation, which at the first began to be preached by the Lord, and afterward was confirmed unto us by them that heard him?* To this purpose Christ himself denounced and delivered the greatest threatening of most grievous judgments, to fall upon all negligent hearers, *Math.* 10, 14, and 11, 21, 24. *Willing his Apostles to shake off the dust from their feet, as a witness against thew, & telling them that it shall be easier in the day of account, for Tyre & Sidon, for Sodom & Gomorrah, then for them.* So then, whether we consider the person of God that speaketh, or the power of the word that judgeth, or the punishment of death that falleth upon careless contemners, we see that we are all bound to come to the exercises of Religion, with all reverence and attention,

Let us now gather some uses that follow [Use 1] from this doctrine. First, we learn from hence that everyone which cometh to hear the word of the Lord, must be persuaded, that though it be a poor, weak, sinful man, subject to the same passions that we are, which is the minister and messenger to deliver whatsoever we hear, yet notwithstanding we stand and appear before the great God of heaven, and most mighty Judge of the world, to be informed and reformed of him, and to receive his word which is able to save our souls. *Cornelius* the captain coming with his kinsfolke, family, friends, and whole retinue, made this use, which

now we urge, saying, *Acts* 10.33. *We are all here present before God; to hear all things that are commanded thee of God.* He doth not say, we stand here before thee, but we are all present before God; nor to hear only the Apostle, but all things that are commanded thee of God to deliver unto us. Thus *Paul* commendeth the Galatians, *Gal.* 4, 14. that they received him as an Angel of GOD, yea, as Christ Jesus. It is the high ordinance of God, to put his heavenly treasure in earthen vessels, 2 *Cor.* 4, 7. *That the excellency of that power might be of God, and not of us.* Would it not argue an intolerable daintiness and niceness of a wanton stomach to refuse good & wholesome meat, because it is brought in platters of pewter, or dishes of wood, not in vessels of silver or gold? So is it an evident argument of loathing the heavenly Manna, when we have the precious word of God in respect of persons; and hear it not for the words sake, but according as we fancy and affect the teacher, verifying the saying of *Solomon,* Prov. 27.7. *The person that is full despiseth an honey comb, but unto the hungry soul every bitter thing is sweet.* This serveth to reprove those which come to the hearing of the word, as to an ordinary matter, and never have any thoght or meditation of God's presence to keep them in awe, but come to hear some news, or some new man; & use the practice of the Jews condemned by the Prophet *Ezekiel,* chap. 33.31.32. *They come unto thee as the people useth to come: my people sit before thee and hear thy words, but they will not do them, for with their mouths they make jests, &c.*

[Use 2] Secondly, this serveth to condemn all abuses, unseemly gestures, and irreverent behavior when we come into the house of God. True it is, the devil (if he can prevail) will keep us from hearing the word, and suggest unto us matter of profit or pleasure, to stop & stay us from resorting unto the place of God's worship: but if he cannot so far obtain his purpose, he will go with us, and accompany us thither. When we are nearest to that which should do us good, and further our salvation, *Math.* 13, 19, *he is ready at our elbow, to hinder the word, and to work our destruction.* Hence it is, that many are present in body, that are absent in mind, forgetting that they have to do with God, and with the means of their sanctification. They have their hearts wandering about worldly matters, they find no joy, they feel no delight, they taste no sweetness, they perceive no comfort nor gladness wrought in them in these exercises of their faith; but they are rather a burden unto them, and take them as a weight and weariness lying heavy upon them. Many come for custom of the time, for fashion of others, and for fear of punishment: whereas, if they might be left free to themselves, and to the liberty of their own will; they could find in their hearts not to pray at all, not to hear at all; not to partake the Sacraments at all; yea to break out into open blasphemy, and say with the Atheists and ungodly men, *Job* 21.15. *Who is the Almighty that we should serve him, and what profit have we if we should pray unto him?* Many are carried away with dullness and heaviness of body & mind; an ordinary and dangerous abuse, hindering the saving knowledge of the Gospel. This is a subtle slight and suggestion of Satan, whereof many complain, but few strive against, and therefore spend the greatest time allotted and allowed for hearing the word, in drowsiness and sleeping: and whereas they should raise and rouse up themselves, they hang down these heads, and lay them on their seats, and frame th•mselues to snort and sleep, rather then to hear and attend. An unfit and very unseemly gesture for so high an work.

If thou shouldst so behave thyself to thy father or Prince speaking unto thee, would they not take themselves ••e abused at thy hands? *Balaam* chargeth *Balak* to rise up and hear, but these lie along vnciuilly, or turn their backs vndecently, or lay them down unreverantly, contrary to the religious practice of the people, when Christ preached at *Nazareth* on the Sabba•th day, *Luke* 4, 20. *The eyes of all that were in the Synagogue were fastened on him.* Many are talking and speaking to others, when they should hear God speak and talk unto them: they remove out of their places to place others, and bring them in their s••tes.

True it is, kindness and courtesy are commendable virtues. But it is cursed courtesy which is so dearly bought, even with the loss of rhe least sentence and saying of the word of God. Others are reading in the Church, and bring with them books besides the Scriptures, peradventure of prayers or sermons, or such like godly treatises, (if not of unprofitable matters) in them they exercise themselves, & spend the time; whereas they should hearken to help their instruction, and not read to hinder their attention. But do you condemn reading, will some say? Is it not a good and godly exercise? Do not men rather need to be encouraged, then discouraged from that duty? I answer, that reading is not to be condemned, and no man ought to be discouraged from reading. We do not reprove the work done, but the time wherein it is done. A good thing done in season is twice done. A thing done out of season is evilly done. To all things there is an appointed time, and a time to every purpose under the heaven; there is a time to keep silence, and a time to speak; there is a time to read, and a time to hear; a time to pray, and a time to receive the Sacraments. To pray by our selves, or read by our selves, whē we should hear together with others in the Congregation, or to exercise the tongue whē we should use the ear, or to speak to God, when we should hear him speaking unto us, cannot stand with the general rules of Scripture, appointed to direct us in our public assemblies, *Let all things be done to edifying Let all things be done honestly, and in order,* 1 Cor. 14, 5, 40. The Apostle reproving the disorders crept into the Lord's Supper, that when they should eat the Lord's Supper, every man took his own supper afore, and tarried not for his brethren, whereby it came to pass, that some were hungry, and others full, saith; *Have ye not houses to eat and drink in? Despise ye the Church of God, and shame them that have not?* 1. Cor. 11, 21, 22. Where he doth not simply condemn eating and drinking, (no more then Christ, when he whipped out of the Temple, such as made the house of prayer a den of thieves condemned buying and selling) but using them at an unfit time. Thus we see how it standeth us all upon, to beware & take heed of all abuses, that take away reverence & hinder attention, to the end we may with meekness receive the word engrafted in us, that is able to save our fowls.

[Use 3] Thirdly, this duty directeth us unto another duty, namely, to prepare our selves before we come, ordring the affections of our minds, and disposing the powers of our souls in such sort, that they may be fitted and furnished for that work. When the people of Israel were to receive the Law on Mount Sinai, they sanctified themselves, & purged their conscience from dead works. The Apostle having set down the institution of the Lord's Supper to the Corinthians, and taught them, that unworthy receivers eat to themselves judgment, and make themselves guilty of the body and blood of Christ, willeth them to

examine themselves, and so eat of this bread, & drink of this cup, 1 Cor. 11, 28, 29, and not to come hand over head in profane manner.

Now to this preparation, sundry things are required. First, we must bring with us diligence, to mark earnestly, and observe carefully the word of God delivered, which availeth and aduantageth us much for profiting thereby in knowledge and obedience. Diligence maketh a rough way, plain; bitter things, sweet; and hard things, easy. This *Solomon* prescribeth to the sons of God, Prov. 2, 1, 2, 3, 4. *My son, if thou wilt receive my words, and hide my commandments within thee, and cause thine heart to hearken unto wisdom, & incline thine heart to understanding, if thou seekest her as silver, and searchest for her as for treasures, then shalt thou understand the fear of the Lord, & find the knowledge of God.* This Christ commandeth, John 5, 39. This also the Apostle requireth, I am. chap. 1, verse 19. We must use labor and industry, not upon some sudden motion and pang, nor by reason of some good company only, or for fear of danger, but in a continual course & earnest manner, as worldlings use to take pains to attain treasure and riches, inasmuch as the heavenly treasures of a better life, do far surpass all earthly riches that carnal men make their greatest happiness. We see how artificers and handy-crafts men follow their Trades, who rise early and sit up late, who labor night and day, who endure cold and heat to earn a little of this worlds good: but where shall we find that Christian, who so eagerly and earnestly followeth after the kingdom of God and his righteousness? Behold how Merchants compass Sea and Land, and sail to the furthest parts of the world, with danger of their lives, to get the goods of the earth. But greater is the gain of godliness and heavenly wisdom, and therefore we should redeem the time, to procure it, and sell all that we have of our own, to purchase it. Mat. 13, 44, 45.

Secondly, we must be touched with the fear and dread of God's Majesty; for fear engendereth teachablenesse, meekness, & humbleness of mind, & is the beginning of wisdom, Pro. 1, 7. This is so necessary a work, that GOD evermore wrought it in his servants, before he revealed himself unto them. Thus he dealt with *Abraham, Gen.* 15, 12. when he made a fearful darkness fall upon him. Thus he dealt with *Iacoh, Gen* 28. He was afraid, and said, *How fearful is this place! This is none other but the house of God, and this is the gate of heaven.* Thus he dealt with the *Israelites* and with *Moses* himself, at the delivering of the Law, and entering into covenant with them. Thus he dealt with *Paul* at his conversion to the faith, which before he destroyed; there sh•ned suddenly a light round about him from heaven, *Acts* 9, 4.6. *Whereat he fell to the earth, trembling in body, & astonied in mind, and troubled in conscience.* Thus he dealt with the Apostle *John,* when he saw a vision of Christ, *Revel.* 1, 17, *he fell at his feet• as dead.* The want of this reverent fear, lifteth us up against God, & causeth us oftentimes to check the word, & to be bold to controlle it, y^{t} we cannot suffer our selves to be checked & controlled by it. This fear ariseth in our hearts, and is wrought partly by the consideration of God's Majesty, and partly by the meditation of our own infirmity, and serveth to correct our natural pride, and to redress our corrupt affections. Thirdly, we must bring with us faith in Christ, and believe in the promise and word of God, that it is infallible; as Heb. 4, 2. *Unto us was the Gospel preached as unto thē: but the word that they heard, profited them not, because it was not mixed with faith in those that heard it.* This is that gift of God that purifieth the heart, boreth the ear, and maketh the way for other graces to follow. Lastly, if

we would hear with profit, we must have good and honest hearts, sanctified unto every good work. This our Savior showeth in expounding the Parable of the Sower, *That which fell in good ground, are they which with an honest and good heart, hear the word and keep it, & bring forth fruit with patience,* Luk. 81, 5. This the apostle *James* to the same purpose, (who charging us to be swift to hear, & slow to speak,) addeth, *Wherefore lay apart all filthiness & superfluity of maliciousness, and receive with meekness the word that is grafted in you,* I am. 1, 21. The want of this preparation maketh so many unprofitable and fruitless hearers. No man is so simple and sottish to sow his seed & cast away his Corn, upon ground vnploughed & untilled. Shall we have this knowledge & understanding in earthly things, and shall we discern nothing in heavenly things, but suffer the immortal seed of the word to vanish away thorough want of due preparation? Hence it is, that the Prophet exhorteth to *break up our fallow ground, and not sow among the Thorns; to be circumcised to the Lord, and to take away the fore-skins of our hearts, lest the wrath of God come forth like fire, and burn that none can quench it,* Ier. 4, 4.

[Use 4] Fourthly, it serveth to guide and direct the Ministers of the Gospel, to speak the word with all reverence, as the Ambassadors of God, that our preaching be with power and authority, and so minister grace unto the hearers, to the end they may think of us, as of the Ministers of Christ, and disposers of the secrets of God. For how shall the people hear it with reverence, if we be not careful to deliver it with reverence as the word of our master that sent us? Hereunto cometh the exhortation of the Apostle *Paul,* 2 Tim. 2, 15. And the Apostle *Peter* speaketh to the same purpose, 1 Pet. 4, 11. Now that this gracious delivery of the word may be retained, some things are to be observed in the very action. Touching the fitting and preparing of our selves to the work of the Ministry, that we may preach with fruit, and speak with comfort, it is necessarily required of us to use prayer, reading, study, meditation, and such like helps, as may further us in our calling. For albeit we have wits quick to conceive, memories firm to retain, and tongues ready to utter, yet we must not abuse these excellent gifts to ydlenesse or vain-glory, but when we have done all that we can, account all our pains and labors too little, saying with the Apostle, *Who is sufficient for these things?* 2. Cor. chap. 2, verse 16. The Prophets and Apostles of Christ were endued with extraordinary gifts, and had a plentiful measure of knowledge given unto them, yet they ceased not to study the Scriptures. *Peter* pronounceth of them all, that *They took great pains in their Prophesies, the Prophets inquired and searched diligently the things that concern the salvation of the Church,* 1 Pet. 1, 10. *Peter* read the Epistles of *Paul,* 2 Pet. 2, 16, and *Daniel* the Prophesies of *Jeremiah,* Dan. 9, 2. *Paul* received the Doctrine of the Gospel by revelation, was taken up into Paradise, and heard words which himself durst not express, and the Saints were not able to conceive: he was ready to lay down his life, & saw himself at deaths door, yet he had a desire still to profit, as appeareth in that he willeth *Timothy* to bring the Books and Parchments with him, when he came unto him. Wherefore it beseemeth not ye weightiness of the work which we handle, nor the presence of the people to whom we speak, nor the reverence of the place wherein we stand, nor the worthiness of the person whom we represent, to step up suddenly to stand in the stead and room of God, like horses that run away with an empty Cart, and set forward in the way before they have their load. No man dareth to speak of Princes affairs before Princes, with levity: no man dareth give sentence of life and death rashly. The

Minister speaketh of Christ, before God and Angels. He setteth before his hearers, life and death, heaven and hell, and pronounceth the sentence of salvation or damnation upon thē, as *Moses* testifieth, Deut. 11, 26, 27, 28. *Behold, I set before you this day, a blessing & a curse: the blessing, if ye obey the Commandments of the Lord your God; and the curse, if ye will not obey.* Thus much for the preparation: In the action it self, we must use all seemly and decent behavior: comely and reverent gestures of the body, have always a sober look and modest countenance, that it may appear to others, that we are inwardly moved and touched our selves with that we speak. We must utter gracious words, to work godly edifying in the spirit, not ridiculous iestes to procure laughter. We must lay aside the perswasible words of human wisdom. We must not relate stories, and tell merry tales to fill up the time, and to make our auditors merry. We must avoid all light gestures, that may bring our Ministry into contempt. Many use in their teaching, casting abroad of their arms, knocking of the Pulpit, lifting themselves up, and immediately sinking down, hemming in the throat, rolling of the eyes, rubbing of the brows, nodding of the head, stamping with the feet, turning every way with the body, snuffing with their nose, fidling with the fingers, tuning with the voice, as if they were acting their part upon the stage, or as if they were Fencers playing their Prizes. These and such like abuses we must labor to reform, by using advised deliberation in our selves, & observing what is comely or uncomely, what is decent or defective in others. The world is full of carpers and scoffers. Many will sooner mark what behavior is amiss in us, then what doctrine we deliver, or what is amiss in their own lives. When *Jacob* sell sick of his sickness, whereof he died, he gathered his sons together, to give them instruction before his death, and not being able through weakness to stand on his feet, he raised up himself in his bed, and leaned on his staff, that he might show reverence unto the word that he pronounced, Gen. 47, 31, and 49, 33. The like we see in *David,* he stood upon his feet, to give honor to the word, 2 Chron. 2. To conclude this point, as we have occasions offered unto us to speak of God, of his judgments, or mercies, of sin against God, of the calamities of others, we must always remember to speak of the person of God with reverence; of the judgments of God, with fear; of the promises of God, and comforts of his word, with cheerfulness; of sin against God, with hatred and detestation; of other men's miseries, with feeling and compassion. Thus we shall become most profitable Teachers, and thus *we shall be as wise Scribes taught unto the kingdom of heaven, which bring forth out of their treasure, things both new and old,* Math. 13, 52.

Lastly, we learn from hence, not to forsake [Use 5] the exercises of religion, for the wickedness or unworthiness of the Ministers. Who was it that prophesied in the Name of God in this place? was it not *Balaam,* a lewd liver, a cursed Idolater, a devilish Sorcerer? And yet *Balak* is commanded to rise up out of his throne, & to hearken unto him with all attention. It standeth us upon more to regard the matter, then the speaker, and to mark what is delivered, then the person that doth deliver it. The Pharisees in the days of Christ were lewd livers, and many of them of other Tribes then of *Levi;* yet so long as they sate in *Moses* chair, the Disciples are commanded to hear them, and to observe whatsoever they commanded. We must discern and distinguish the life of the Ministers from their Doctrine. As we are not to receive their doctrine for their good life, so we are not to reject it for their

evil life. Therefore the Apostle saith, *Some preach Christ through envy and strife, and some also of good will. What then? Yet Christ is preached all manner ways, whether it be under a pretence, or sincerely, I therein rejoice, yea, and will rejoice,* Phil. 1, 15, 18. Although he were sorry that the Gospel was preached by such men, yet he was glad it was preached. This serveth to reprove those that will not hear scandalous Ministers, nor receive the Sacraments at the hands of ignorant Ministers, *Who have itching ears, and after their own lusts get them an heap of Teachers,* 2. Tim. 4, 3. *Who are ever learning, and are never able to come to the acknowledging of the truth,* 2. Tim. 3, 7. Evil Ministers of corrupt life, may deliver the good things of God. So long as they preach the word of God truly, and administer the sacraments sincerely, according to the ordinance of Christ, the wickedness of their persons cleaveth to themselves. If a Prince should send us a message, or offer us some present by the hands of some messenger that were an evil man, would we reject them for the fault of the person, or accept them as the favor of the Prince? So should it be with us, when God's word is preached, and his sacraments administered: we must hearken what it is that is preached, consider what it is that is delivered. If it be of God, we cannot refuse it, lest we be found contemners of his ordinances. The people of Israel abhorred the sacrifices of God, for the profane life of the Priests, but judgment is denounced against them for their contempt.

[Verse 19. *God is not as man, that he should lie, neither as the son of man, that he should repent, &c.*] Hitherto we have spoken of the entrance of this second Prophesy: now we come to the Prophesy it self. Hitherto in the nature of God, is described and expressed unto us, that he is constant in his merciful promises toward his Church, with whom is no variableness, nor shadow of turning. This is one of the names and essential properties of God, whereby he is known to be God, who is unchangeably good, unchangeably holy, unchangeably just and merciful, and is found firm and faithful in all his promises. Against this it may be objected, [Object.] that he is oftentimes said in the Scriptures to have repented, as Gen. 6, 6, 7. 1 Sam. 15, 11. Jonah 3, 9. How then can God be said to be immutable & unchangeable? I answer, [Answer.] the Scripture speaketh of God two ways; sometimes properly, and then he is said to be unchangeable, no variableness to be in him, and that he cannot repent, as 1 Sam. 15. *The strength of Israel will not lie nor repent: for he is not a man that he should repent.* Sometimes improperly and figuratively for our capacity, and because of our weakness, not otherwise being able to conceive of the high things of God. Hence it is, that we read of the eyes, ears, hands, arms, the heart of God, and such like. Not that these parts and members are in God, who is a Spirit invisible and infinite. But because we cannot understand how one should see without eyes, or hear without ears, or show strength without arms, these parts are given to God, to teach us that he seeth all things, he heareth all th•ngs, he worketh all things in Heaven and earth, as pleaseth him. Thus is God set sometime before us, as it were turned and transfigured into our nature, and (as one said) *He hath not these things by nature, but by effect.* The change is not in GOD, but in his work. Repentance in him is no perturbation or grief, he knoweth all things, and is ignorant of nothing. When he is said to repent that he made man, the meaning is, he determined to destroy him whom before he had created. When he is said to repent of making *Saul* King, the meaning is, he determined to take the

kingdom from him, to whom before he had assigned it, and whom he caused to be anointed. So then, we have here in this attribute, a testimony of the constancy of God.

From hence we learn, that God is vnchangable, infallible, faithful, & true in all his ways, words, and works. His decrees are immutable and irrevocable, and without show or shadow of turning. This is that which the Lord claimeth and challengeth to himself, *I am the Lord:I change not: I am God, and there is none other God, there is nothing like me. My counsel shall stand, and I will do whatsoever I will.* So the Prophet speaketh in the Psalm 105, 7, 8, 10. *He is the Lord our God, his judgments are thorough all the earth: he hath always remembered his covenant and promise that he made to a thousand generations, and since hath confirmed it to Jacob for a Law, and to Israel for an everlasting Covenant.* To this purpose the Apostle saith, *The gifts and calling of God are without repentance,* Rom. 11, 29. By all these places we see this truth plainly proved unto us, that God is unchangeable in his mercy and goodness toward his Church and Children.

[Reason 1] The Reasons follow to be considered. First, he is not like unto man, his ways are not like man's ways, nor his thoughts like unto man's thoughts: but as far as Heaven is distant from the Earth, so far are the works of God from ours. We know by experience ye changeable nature of man, of whom the Scripture saith, *All men are liars,* Psal. 116, 11. He is ready to say and unsay, to affirm and deny with one breath. He is constant today, he changeth tomorrow. He loveth one day, and hateth another. The people that received Christ with great joy when he rode to Jerusalem, not long after cried out, *Crucify him, crucify him.* It is not so with God, whose mercy endureth forever, he falsifieth not his truth, neither altreth the thing that is gone out of his mouth, *He giveth liberally unto all,and reproacheth no man.*

[Reason 2] Secondly, his love and mercy to his people is not changeable as the Moon, unconstant as the wind, floating as the sea, uncertain as the weather, but stable as the earth that cannot be moved out of his place, and steadfast as Mount Zion that remaineth forever. This will plainly appear unto us, if we consider the similitudes and comparisons whereby it is expressed. His love is like to the Covenant of waters, & as sure as the promise that he made to *Noah,* that the waters should no more overflow the whole earth, as the Prophet *Isaiah* teacheth, chap. 54, 7, 8, 9.

[Reason 3] Again, his goodness is as the ordinance of God, that hath set an order for Summer & Winter, for day and night, for seed-time and harvest, for cold and heat, which shall not be changed, therefore the Lord saith by his Prophet, *If thou can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season, then may my covenant be broken with David my servant.* Ier. 31, 35, and 33, 20. Nay, his mercy is said to be more stable then the Mountains; *for they shall remove, and the hills shall fall down, but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath cōpassion on thee,* Isaiah 54, 10. We see the love of mothers is tender & full of pity toward their children, who bare thē in her womb, brought them into the world, nourished them with her breasts, and refused no base service for their good; yet the Lord saith, *Can a woman forget her child, and not have compassion on the son of her womb? Though they forget, yet will not I forget thee,* Isaiah 49, 15. Seeing therefore, that God is not like to the sons of men, and seeing his loving kindness is firmer then the waters of *Noah,* surer then the covenant of the day, faster then

the foundation of the Mountains, and stronger thē the love of mothers toward their children, we may conclude, that the stablenes of his counsels are as the Pillars of the earth, that cannot be shaken, and the changeablenes of his goodness, as the standing Rocks that cannot be removed.

Now let us come to the uses of this Doctrine. [Use 1] First, hereby we learn, that God is to be preferred before all creatures. They are changeable and subject to alteration, which agreeth not with the nature of God. True it is, God hath highly honored and advanced man above the rest of the works of his hands, he made him a little inferior to the Angels, & crowned him with glory & dignity, Ps. 8, 5, he hath made him Ruler over the earth, & put all things in subjection under his feet; yet he is subject to mutability and mortality, and must return unto the earth, out of which he was taken. Great is the excellency of the heavens and the stars, yet they shall be changed & delivered from the bondage of corruption, into the glorious liberty of the sons of God. But with God is no change, neither any alteration with the Almighty, who remaineth one & the same forever. This difference between the Creator and the creature, between God, and the works of God, the Prophet teacheth; *Thou Lord hast in the beginning established the Earth,& the Heavens are the works of thine hands, They shall perish, but thou shalt remain, and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, & thy years shall not fail.* Thus we must magnify the Lord above all creatures that are weak and frail, and acknowledge a great difference between the infinite and incomprehensible Majesty of God, subject to no change at all, but remaining the same forever; and the creatures of God, subject to vanity & misery.

[Use 2] Secondly, we may from hence assure our selves, that God will make us unchangeable like himself, and we may rejoice in the comfort of this his favor. For seeing his nature is unchangeable, and altereth not, he will make us in our measure partakers of immortality, when this corruptible shall put on incorruption, this weak shall put on power, and death be swallowed up in victory, we shall be like the Angels of God; nay, be transformed into the lively Image of God, to reign with him in everlasting glory. This is a great comfort unto us in these days of sorrow, to consider that the time will come, when our state shall be changed, and we continue forever without change. Here we are subject to many turnings and returnings, but after this life shall be no more place for changing: our happiness shall be unchangeable, and firmly established with God. This the Prophet sets down, Psal. 16, 12. *In thy presence is fullness of joy, at thy right hand there are pleasures for evermore.* This the Apostle confirmeth, describing the second coming of Christ to judgment, *The dead in Christ shall rise, and we which live and remain, shall be caught up with them in the Clouds, so shall we ever be with the Lord.* 1 Thess. 4, 17. This circumstance serveth to commend the happiness of ye godly, in that after they have once made an entrance into it, & taken possession of that heavenly inheritance, they shall never have experience of any change, nor find any ende or intermission of euerl•sting glory. When we shall lay down this earthly tabernacle, & be clothed with immortality, we shall taste of a better condition then ever *Adam* had in his greatest felicity. True it is, *Adam* in his innocence had a glorious estate, and he was created in the Image of God, according to his likeness; yet withal he was made mutable & changeable, as we see by the event, for he fell from all his glory, so that the excellency of his

dignity, and the excellency of his power were lost, and turned into weakness and misery: but so many as shall reign in the kingdom of heaven, shall live forever, & be unchangeable, they shall never fall away, but shall be unmovable. So then hereby we see to our endless comfort and consolation, that so many as be true members of Christ, have mortified the corruptions of the old man, to bring forth the fruits of a sanctified life, have lost nothing by the fall of *Adam,* but shall recover a more excellent estate in Christ, then ever they lost in *Adam,* so that our loss is turned to be gain and advantage unto us.

[Use 3] Thirdly, it teacheth that it is time for us to repent and turn unto God. Every soul that will escape the wrath of God, and be partaker of his mercies, must be fashioned anew & framed to please God, sanctifying his heart, and changing his will to be agreeable to the will of God. For God will never apply himself to us, nor alter that which is already gone out of his mouth. Many in this life take a privilege unto themselves by reason of their high places, riches, friends, & other outward respects, to sin against God, and claim a toleration and qualification to be borne withal above others. But with the Lord there is no partiality to be found, but being a most constant God in all his doings, he observeth one rule & way with all he regardeth no man's person or persons, nor accepteth any gift or reward; he favoreth the Prince no more then the Subject, the honorable no more thē the base of birth, the rich no more then the beggar, but dealeth with all sorts of men and women, according to that which he hath already in justice and righteousness determined in his word, that is, *To them which are contentious, and disobey the truth, he sendeth indignation and wrath, tribulation and anguish upon every soul that doth evil, the Jew first, and then the Gentile; but unto those that continue through patience in well doing, he giveth glory and honor, &c.* Rom. chap. 2, ver. 8. This admonisheth us, that we deceive not our selves in hoping for another manner of dealing from God, then he hath already manifested in his word. It is a common practice in the world, when we are admonished of any duty, or reproved of any sin, and hear the penalty thereof denounced out of the word, to answer, We hope it is not so hard as you would bear us in hand, we trust God will disspence with us if we do no worse, there are few or none but offend in as great matters as these. And thus, although not plainly and peremptorily, yet in very deed we do as much as if we accused God to be a liar, to be inconstant and deceiveable, and his word to be a counterfeit word, which notwithstanding is said to be like unto silver, which is seven times tried in the fire. It hath no dross or deceit in it, it hath never failed or beguiled any. An unchangeable God, an unchangeable word. Let us be transformed into the obedience of it. It is not a leaden rule to bend every way to us. All our ways must be brought and framed unto it. And when once we are turned to God, let us not return back again to our old ways, but persevere and continue constant unto the end. The unchangeable God requireth an unchangeable servant. As he is everlasting and eternal, so he requireth faith and obedience to remain and endure with us to the last breath.

Lastly, herein is great comfort offered to [Use 4] the seruan s of GOD, as on the other side, horror to the wicked and disobedient. For seeing GOD is immutable, the same now which he hath been heretofore, and so is to continue forever, we may from hence take strong consolation by former examples of God's dealing toward his dearest children, and in all temptations and trials build our selves upon that blessed experience, as upon a sure

foundation that can never fall or fail us. As God hath heretofore never forsaken those that trusted in him, rested and relied upon him, but loved those forever,*whom he loved once,* preserved and defended the godly from the rage of their enemies, his gifts toward them being without repentance: so will he continue unto the end of the world; and therefore *David* saith, that in his experience he *never saw the righte us forsaken,* Psal. 37, 25. And our Savior sai•h in the Prophet, that *They are Plants, planted by God, that shall never be plucked up.* Isaiah 61, 3. Thus the Apostle teacheth, that *The foundation of God standeth sure, and hath this seal, The Lord knoweth who are his,* 2 Tim. 2, 19. We have heard of the patience of *Job,* and know what end the Lord made, Job 5, 11, albeit he did try him, yet he did not destroy him, albeit he did afflict him, yet he did not leave him, *Many have been the troubles of the righteous, yet the Lord delivereth them out of them all,* Psal. 34, 19. *They have been stoned, they were hewn asunder, they were tempted, they were slain with the sword, they wandered up and down in sheep-skins, and in goats skins, being destitute, afflicted, & tormented,* Heb. 11, 37, yet he evermore succored them in their temptations, so that they became more then Conquerors through him that loved them, and were made able to comfort others. His right hand is not shortened, he is ever the same, yesterday, and today, and abideth like himself forever. He will deal with us, as he hath dealt with them. He will show himself toward his children in these days, as he shown himself toward our fathers in former times. He doth not show himself to be one God in our age, another God in another age: but in all ages and generations he is one & the same to his people, to our endless comfort and consolation. And as this ought to be effectual, to stay us in our obedience, because God will continue the same God of mercy and truth unto us, without alteration, which he was to *Noah, Abraham, Isaac, Jacob, Joseph,* and all the faithful, so highly renowned and greatly commended in the Scriptures: so it must serve to be a bridle in the jaws of the ungodly and profane wretches of the world, that as he hath plagued, consumed, and thrown down into the bottomless pit of hell, the wicked heretofore that rebelled against him, and resisted his will; so he is unchangeable in Name and Nature, and therefore he will do the same to them now, and to as many as shall walk in their steps forever. This we may see to be a plain case in the righteousness of God, Eccl. 8, 12, 13. *Though a sinner do evil an hundred times, and God prolongeth his days, yet I know it shall be well with them that f•are the Lord, and do reverence before him: but it shall not be well to the wicked, neither shall he prolong his days, he shall be like a shadow, because he feareth not before God.* And the Apostle *Jude* in his Epistle, alledgeth and applieth the examples of God's vengeance vpō the wicked past, to those present, and to come; showing, that if God spared not the Angels that had sinned, but cast them down into hell, and delivered them unto chains of darkness, to be kept unto damnation: neither spared the old world, but brought in the flood upon the ungodly, &c. Let us remember, that we shall find God the same toward us forever, & never presume that he can or will be changed now from that which he hath been heretofore toward others.

[Verse 21. *He seeth not iniquity in Jacob, he beholdeth not transgression in Israel.*] Hitherto we have spoken of the vnchangeablenesse of God's love toward his Church. Now let us see the reasons of it, both in spiritual things, and then in temporal. The chiefest privilege of the Church, standeth in the fruition and enjoying of spiritual blessings. Among all spiritual blessings, this is one of the chiefest, Remission of sins. This is expressed by this phrase, that

God seeth not sin in them, that is, he forgiveth their iniquity, and imputeth not sin unto them. To the same purpose the Prophet saith, *Our sins are covered,* Psalm. 32, verse 1.

These may seem at the first, strange speeches and phrases. For shall not he that made the eye, see? Psalm 94. Shall not he that made the ear, hear? He that made the heart, shall not he understand and know the secrets of the heart? Are not all things naked and open before him? or can any hide himself from his presence, and wind himself from his providence? The meaning is not, that God doth not behold them, but it is a borrowed speech from the custom of men, which lay away those things out of sight, which they do not use, or would not remember: so that he doth not see them when he doth not punish them, he covereth them when he doth pardon them, and account them as if they were never committed. So *Hezekiah* saith, Esa. 38, 17. *God had cast his sins behind his back.* Thus the Prophet speaketh, Isaiah 1, 18. *Though your sins were as Crimson, they shall be made white as Snow: though they were red as Scarlet, they shall be as wool.* And chap. 44, 22. *I have put away thy transgressions like a Cloud, and thy sins as a Mist,* So the Prophet *Micah* saith, chap. 7, 19. *He will turn again and have compassion upon us: he will subdue our iniquities, and cast all their sins into the bottom of the sea.* From all these Testimonies we learn this truth, That to every true member [Doctrine] of the Church, belongeth the forgiveness of all their sins. It is a peculiar privilege of the faithful for the merits and righteousness of Christ, to have their sins forgiven, whereby it cometh to pass, that God esteemeth of sin as no sin, and of iniquity, as if it had never been committed.

Here then we have offered to our considerations, a principal and fundamental point of our Christian Religion, and of the holy faith, That all our sins, wants, and impections, original, and actual, as well in the committing of evil, as in omitting of good, in thought, word, & deed, are covered, healed, and released thorough the righteousness of Christ imputed unto us: which being apprehended by faith, and applied unto us, doth not only make them as if they had never been, but also justify & discharge us, causing us to appear blameless and spotless in the sight of God. Thus God proclaimeth him self to be a most gracious and merciful God, readily inclined to forgive sins, Exod. 34, 6, 7. Isaiah 33, 24. and 43, 25. Ier. 31, 31, 32. and 33, 8.

[Reason 1] And this truth, to wit, that justification stādeath in the remission of sins, through the satisfaction of Christ, is confirmed unto us by sundry reasons out of the word of GOD. For first we must appear as just and perfect in God's sight, either by the imputatiō of Christ's righteousness, or by the merit of our own works; there is no third way can be devised. This is a full distribution of causes, as appeareth by the Apostle, speaking of the election and calling of the Jews, Rom. 11, 6. *If it be of grace, it is no more of works, or else were grace no more grace: but if it be of works, it is no more grace, or else were work no more work.* Thus we see he maketh an opposition between the grace of God, and the works of men. But no works can justify us, neither of congruity, nor condignity; neither of nature nor of grace wrought in us by the spirit of God, but by God's acceptation of the intercession and merits of his own Son. This the Apostle witnesseth, Rom. 3, 20. Gal. 3, 6. *By the works of the Law shall no flesh be justified in his sight.* And in another place, *I count all things but loss for the excellent knowledge sake of Christ Jesus my Lord, that I might be found in him, not having mine own righteousness which is of the Law,*

but that which is through the faith of Christ, even the righteousness which is of God through faith, Phil. 3, 7, 8, 9.

[Reason 2] Secondly, whatsoever giveth the creature cause of boasting, and robbeth God of his glory, may not be admitted, and cannot be accepted in the work of our justification. But all things saving the righteousness of Christ, minister to us matter of boasting, & deprive God of the honor and glory due to his name. This the Apostle teacheth in sundry places, Rom. 4, 2. *If Abraham were justified by works, he hath wherein to rejoice,but not with God. By grace are ye saved thorough faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast himself.* So then, our justification standeth not in our good works, but in that God pardoneth our evil works. For we have all been as an unclean thing, *And all our righteousness is as filthy clouts,* Isaiah ch. 64. ver. 6.

[Use 1] Now, let us make use of this doctrine. First, this ministereth great comfort to the faithful that are in Christ. The glory and happiness of our souls and bodies in this life, & in the life to come consisteth herein. The forgiveness of sins comprehendeth under it, as it were in a short sum, all the mercies of God. This is it which the Prophet Isaiah teacheth, chap 40, 1. So *David* declareth the blessedness of the man, unto whom God imputeth righteousness without works, saying, *Blessed are they whose iniquities are forgiven, and whose sins are covered: blessed is the man to whom the Lord imputeth not his sin,* Psal. 32, 1, 2, 7. This mercy of God will be sweet unto us, and cheer up our hearts with unspeakable comfort, and give us joy in the holy Ghost, if we consider these circumstances, that we daily offend God after our new birth, that all sin is odious in it self, and maketh us vile and abhominable in the sight of God, keeping all good *things from us, and pulling down all evil upon us, and that the wages thereof is death, being able to press us down to the very bottom of the gulf of hell,* Ier. 5, 25. Isaiah 59, 1, 2, 3. If a man had all the skill of wise *Solomon,* to speak as he did of the nature of beasts, of birds, and creeping things, & knew the virtues of all trees and plants, from the Cedar that is in Libanus, unto the Hyssop that springeth out of the wall, and were ignorant of this blessed privilege, and had not the comfortable assurance of it in his conscience, it could not avail or profit him one whit. It might peradventure delight the outward man for a season, but wanting the sweet feeling of God's favor in washing away his sins, the other can be but vanity and vexation of spirit. If a man were able to measure the heavens, & to tell the order, height, distances, influences, and number of the stars, and yet be ignorant at home, and do not know what is done, as it were within his own house, and within the doors and clossets of his own heart, what should it profit him thus to gaze up into heaven, when the burden of sin is ready to thrust him down to hell? If a man were so excellent and expert, as out of the knowledge of herbs and Simples to remedy all the diseases of the body, yet if he be not able to salve the sores of his soul & know not how the sicknesses and infirmities thereof shall be cured, this can be little comfort to him; for then he may have a sound body, but an infected soul; an healthy body, but a sickly soul, full of the botches and blemishes of sin, which of all diseases is most dangerous and deadly. If a man had the knowledge of all laws, and statutes, and were able to decide any controversy, and end any suite between man & man, yet is not assured how himself shall be acquitted, when the Judge of all the world shall come and hold his Assizes, and how things shall stand with him: it can bring no peace unto

him, seeing God hath a controversy against him so long as his sins are unpardoned Hos. 4, 1. What shall it profit a man to be passing well seen in music, by voice or instrument, to be skilful in reports and descant, and be always troubled with a iarring conscience? Last of all, what shall it avail, if a man understood all Arts and Mysteries, if he could work miracles, and speak with the tongues of men and Angels, if he knew all sciences and secrets of nature, yet were ignorant of the forgiveness of his sins, and of the grace of Christ? whom only if we know, the matter is not great if we know nothing else: whom if we know not, it is worth nothing if we know all things in the world beside.

[Use 2] Secondly, woeful is their estate that are not of the Church, that are not in Christ, that are without true faith and feeling of this heavenly doctrine. Wretched and miserable is the condition of many thousands in the world, w^c^ want this assurance; it is such a burden as •tayeth us from the heavens, and weigheth us •own to hell. Pouerty is a great burden, the •word, famine, pestilence, imprisonment, sickness, oppression, and such crosses are indeed •eauy burdens; but the burden of sin sur•ounteth them all. Therefore the Prophet •aith Psal. 38, 4. *Mine iniquities are gone over mine head, and as weighty burdens they are too heavy.* Hence it is that the Apostle exhorteth us, Heb. 12, 1, to cast off everything that presseth down, and the sin that hangeth so fast on, that so we may run with patience the race that is set before us. So heavy it was on the Angels that kept not their first estate, *That it cast them down to hell, and they are reserved in chains unto the judgment of the great day,* 2 Pet. 2, 4. So heavy it was upon the shoulders of *Dathan* and *Abiram,* that the earth was not able to hold them, but received them to destruction. Yea, it is so intolerable a burden, as it bringeth terrors and horrors that cannot be expressed, and leadeth to the gulf of desperation, when God chargeth the conscience with sin: so that though a man had all riches and honors, all pleasures and delights, all kingdoms and glory of the world, what joy or comfort can he feel in these things, so long as he is not at peace with his God? Contrarywise, he that is eased of this weight, & lightened of this burden, though he have all the troubles, crosses, and afflictions of *Job,* be laid in fetters with *Joseph,* be banished his country with *Moses,* be cast to the Lions with *Daniel,* he put in the stocks with *Jeremiah,* be fed with bread of affliction with *Micaiah,* and have no more comfort and compassion shown unto him then the poor beggar in the Gospel to have the dogs lick his sores, though his estate be vile, contemptible, and miserable to the world: yet so long as he hath a discharge of his debt, a pardon of his sin, & a cancelling of the bill of enditement drawn against him, written in his heart, and feels that peace of conscience which passeth all understanding, sealing him up to the day of redemption; this man before God is most happy and blessed forever. But if sin be imputed unto us, and God enter into judgment with us, *Who shall be able to stand before him, or be righteous in his sight?* Psal. 130, 3. & 143, 2. This feeling of sin and wound of conscience, which ye stroke of God's hand hath made, will weary the strongest and lustiest man that liveth, when he shall open the eye to see, and the heart to feel the horror thereof, together with the heaviness of his wrath & indignation for the same. This made *Cain* to speak desperately, *My punishment is greater then I can bear,* Gen. 4, 13. This made *Judas* to do desperately, when he wrought his own destruction, and hanged himself, Mat. 27.5. This made *David* to say, *If thou Lord straitly markest iniquities, who is he that shall be able to endure thy judgment?* They then are grossly

deceived, and most unhappy, who think happiness to consist in committing of sins with all greediness. These are in the number of those fools (howsoever worldly wise) that make a mock of sin, Prov. 14, 9, 12, 13. There is a way that seemeth right to a man, but the issues thereof are the ways of death: even in laughing the heart is sorrowful, and the end of that mirth is heaviness. The world hath always been full of such fools, but if they depart hence without the feeling of God's favor in the forgiveness of their offenses, it had been good for them that they had been brute beasts, or that they had never been borne, as it is said of *Judas,* Math. 26, 24. *No unclean thing shall enter into the kingdom of heaven.* Such as have not their sins pardoned, have no part in Christ. Out of Christ there is no salvation, nor unto such any imputation of his righteousness. Sin shutteth up the way that leadeth unto life, it separateth us from God and his Kingdom, it maketh us the children of the devil, & God displeased with us: for they that are in the flesh cannot please God.

Thirdly, we see some are happy in this life [Use 3] and attain to the certainty of their salvation. The salvation of the Church standeth in the remission of their sins, Luke 1, •7. We do not then begin to be happy when at the end of our days we enter into the kingdom of heaven: but while we are upon the earth, we lay the foundation of our happiness, and set the first stones of it, or else we never attain unto it. We are all in this life builders, 1 Cor. 3, 9. We have a great and weighty work to set up, it requireth a long time and great labor to bring it to pass and perfection. Every day of our life should add somewhat to the building; & this day should make it in greater forwardness then the former. Let us diligently consider these things, and seriously examine our selves what we have done for the furthering of our salvation, whether we have already made an happy entrance into it. So soon as we begin, and the first stone is laid, the door of the kingdom of heaven is opened unto us. The further we proceed, the nearer we come to the mark. This our Savior preached to his hearers, John 5, 24. *Verily, verily, I say unto you, he that heareth my word, & believeth him that sent me, hath everlasting life: and shall not come into condemnatiō, but hath passed from death to life.* When *Zacchaeus* was converted to the faith, and testified the sincerity of his repentance by actual restitution, he said, *This day is salvation come unto this house, forasmuch as he is also become the son of Abraham,* Luke 19, 9. So the Apostle speaketh, Rom. 13, 11, *Considering the season, it is now time that we should arise from sleep: for now is our salvation nerer then when we believed it.* And in that holy Prayer of Christ recorded by the Evangelist *John,* he saith, *This is eternal life to know thee to be the only very God, & whom thou hast sent Jesus Christ,* John 17, 3. This is the great mercy of God to give us here a taste of the glory to come. We have here as it were the first fruits of eternal life, and by hope possess that which we shall really inherit: so we may truly say with the Apostle, 2 Tim. 1, 12, *I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.* Heereby we see, that it is not a doctrine of pride and presumption (as the Church of Rome teacheth) to believe the remission of our own sins. For generally to believe y^{t} God forgiveth sin, or that some men have their sins forgiven, is no privilege of the Church, but the common faith of the devils, I am. 2, 19. All the Articles contain the confession of a special faith, and a particular application to our selves. As I must believe God the Father to be my Creator, the Son my Redeemer, the holy Ghost to be my Sanctifier: so I am bound to believe the remission of mine

own sins, the resurrection of mine own body, and that life everlasting shall be given to me. Thus the Apostle speaketh, Gal. 2, 20: *I live by the faith of the Son of God, who loved me, and gave himself for me.* This special faith must be the faith of us all.

[Use 4] Lastly, from hence we are put in mind of sundry good duties necessary to be practiced of us. First, seeing every true member of the Church, hath the forgiveness of his sins given & assured unto him, it is our duty to acknowledge our selves to be grievous sinners, to have godly sorrow for them which may cause repentance, not to be repented of, and to seek pardon by daily prayer for the forgiveness of them at the hands of God. He resisteth the proud, and giveth grace to the humble. He filleth the hungry with good things, and sendeth the rich empty away. He is ready to forgive, and to have compassion on his children: he is slow to anger, and of great kindness. He doth not deal with us after our sins, nor reward us according to our iniquities. Hence it is that the Apostles have taught, and the godly have acknowledged themselves grievous sinners, yea, even the most regenerate, as *David, Daniel, Paul,* and others. Seeing therefore we have a promise of forgiveness, & as it were a privilege above others of the world, it behooveth us to have in us an humble acknowledgement of our sinful estate, joined with godly sorrow and earnest prayer for the forgiveness of them. Secondly, it is required of us to have a reverent care and fear, not to offend him anymore, as heretofore we have provoked him, yea a most earnest study and desire to please him better thē we have done. This the Prophet teacheth, Psal. 103, 3, 4. *If thou O Lord straitly markest iniquities, O Lord who shall stand? But mercy is with thee, that thou mayest be feared.* This was the instruction that Christ gave unto the diseased man whom he had healed, when he found him in the Temple, he said unto him, *Behold thou art made whole, sin no more, lest a worse thing come unto thee,* John. 5, 14. Thus the Apostle *Paul* describeth true repentance by the fruits and effects of it, 2 Cor. 7, 11. *Behold this thing that ye have been godly sorry, what great care it hath wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea how great desire, yea what a zeal, yea what revenge.* Where this care is not to please God, and fear to fall again and offend him, there was never true repentance, nor any feeling of the forgiveness of former sins. This were exceeding unthankfulness for mercy received, and a turning of the grace of God into wantonness, to commit sin anew that grace may abound. Thirdly, it is our duty to return all praise and thankfulness to God for this so infinite and unspeakable mercy, which appeareth in nothing more thē in the forgiveness of our manifold sins. It belongeth to God only to forgive sins, therefore to him only belongeth the glory of forgiveness, as being only worthy to receive all praise. This *Daniel* confesseth in his prayer, *O Lord, righteousness belongeth unto thee, but unto us open shame, as appeareth this day.* So the prophet *David* provoking all to praise the Lord, alledgeth this as the chief reason to move them, *Which forgiveth all thine iniquities, & healeth all thine infirmities,* Psal. 103, 3. This also we see in the practice and example of the Apostle, who mentioning his sins, and magnifying the exceeding and abundant mercy of God in the pardon of them, he breaketh out into a thanksgiving to the eternal God, *Unto the King everlasting, immortal, invisible, unto God only wise, be honor and glory forever & ever, Amen,* 1 Tim. 1, 17. Rom. 7, 25. If we have tasted of this mercy, let us be mindful of this duty: and if we have had experience of this forgiveness, let us be careful to express unto him our thankfulness. Fourthly, we must show

back again our love toward our heavenly Father, according to the measure of his love toward us. The greater sins he hath pardoned, the greater love should be returned. This is it which ye Prophet professeth to have wrought exceeding love in his heart towards the Lord, when he considered how gracious and merciful he had been unto him, Psal. 116, 1. *I love the Lord because he hath heard my voice and my prayer.* The practice of this duty is remembered and commended in the sinful woman, Luke 7, 47. *Many sins are forgiven her, for she loved much: to whom a little is forgiven he doth love a little.* Let this example be continually before our eyes. Let us examine our selves how near we come unto her in the practice of this duty. Let us behold our selves in her, as in a glass. If we have had a blessed experience of God's loving kindness toward us, in blotting out and burying our sins out of his remembrance, let us be answerable in love to him again, who hath loved us first. Where little love appeareth to God, there is little knowledge of forgiveness of sins. Where no love is, there is no feeling of the comfort of this doctrine. If we have found God exceeding kind and gracious unto us, it will work an exceeding measure of love, where God hath assured and sealed up that grace by his holy Spirit. Lastly, the receiving of this mercy from God, must work in us mercy toward our brethren, that as we have obtained forgiveness of sins at his hands, so we should be ready to forgive one another, *And so be merciful to others, as our heavenly Father is merciful to us,* Luke 6, 36. This our Savior teacheth in the parable of the King that would take an account of his servants, to wit, that he requireth mercy where he hath shown mercy, and that judgment shall be without mercy, to him that showeth no mercy. Hence it is that the Apostle giveth this in charge, Eph. 4, 32. & Colos. 3, 13. This we are also directed unto in that form of prayer which Christ did teach his Disciples, and hath left unto his Church, warranting us to ask forgiveness, as we feel our selves ready to forgive. This we are to apply unto our selves, and learn every day to be like to our heavenly Father, Matth. 5, 45. *Who maketh his Sun to arise on the evil and on the good, and sendeth rain on the just and unjust.* If then we desire to be partakers of the goodness of God in forgiving the infinite debt whereby we are deeply indebted unto GOD, and would find him merciful unto us (as everyone will seem to be desirous of it) let us show our selves ready to forgive from our hearts the injuries and offenses done unto us. Among all testimonies that we may gather to our selves of God's goodness and mercy towards us, none is more excellent, more comfortable, more certain then this, if we find it in us; that is, the pardoning and passing over the wrongs offered us, and a readiness to forgive, even our enemies that most envy and hate us; and that frankely and freely, as we our selves have received forgiveness at the hands of God.

[The Lord his God is with him.] These words contain the second privilege peculiar and proper to the Church, which God hath bestowed upon it, to wit, the presence of his Spirit. True it is, in regard of his essence and deity he is everywhere, the heaven is his throne, and the earth is his footstool, Psalm 139, 7, 8. *So that we cannot hide our selves from his presence. If we ascend into heaven, he is there: If we lie down in the grave, he is there: if we take the wings of the morning, and dwell in the uttermost parts of the sea, thither shall his hand lead us, and his right hand hold us: if we say, yet the darkness shall hide us, the night shall be light about him.* But in this place this prophesy poynteth us unto us another presence, to wit, of his grace, protection, defense, and deliverance; the presence of his Spirit, sanctifying his children, purging them from dead

works, to be a peculiar people unto himself, working in them regeneration, and finishing all good things in them, to bring them to everlasting life. We learn from hence, That it is a great privilege of the Church, to have God present with it, and president over it. He is not far off from those that are his (howsoever in time of affliction, and in the hour of temptation, he seemeth so to them:) he is near unto them, he is ever with them, he holdeth a gracious hand over them. This is it which the Lord so often promiseth in his word, & truly performeth, to the great comfort of all his children. This is it which the Lord speaketh to *Jacob,* going from his fathers house to Padan Aram, Gen. 28, 15. This also the Prophet *David* acknowledgeth, Psal. 34, 15, 18. And lest any should restrain that exhortation, and take it peculiarly to belong to him alone, the Apostle extendeth it farther, and applieth it to all the people of God, speaking to them as well as unto *Joshua,* chapt. 1, 9. *I will not fail thee, nor forsake thee;* so that we may boldly say, *The Lord is mine helper, I will not fear what man can do unto me.* This is it which Christ our Savior often alledgeth for the comfort of his disciples, John. 14, 18. Math. 18, 20, & 28, 20. *I will not leave you comfortles, but I will come unto you: Loe, I am with you to the end of the world.*

The reasons are these. First, his presence appeareth, [Reason 1] that the faithful might be assured of his protection and defense, being gathered together by his power, without which, they could not have any comfort. If the soldiers should be destitute of the presence of their Captain, the wife of her husband, the people of their King, they would remain comfortless, and in continual fear to do their duties and perform their allegiance. But having their continual presence, they have continual assurance, and joyfulness in their place and charge committed unto them: otherwise, the best servants of God & most painful in their callings, should be in the worst case and condition. To this purpose Christ saith, *Go and teach all nations, to observe whatsoever I have commanded you, and lo, I am with you always until the end of the world,* Mat. 28.18, 19, 20. Seeing therefore God would not have us danted with danger, or discouraged with fear, but to go lustily forward where he hath called us, we cannot doubt of the assurance of his presence with us in all assays and assaults, whatsoeue• shall be offered unto us.

[Reason 2] Secondly, he is ready to hear their prayers, to help them in their distresses, & to yield them those things that they stand in need of. If he were absent from us, & not present with us, he could not consider of our wants, nor succor us in our necessities, nor deliver us from our enemies, nor refresh us with his help, while we walk through the valley of the shadow of death. Therefore when Christ teacheth, Mat. 18, 20. that by the grace of his Spirit, and the power of his Deity, he is in the midst of the Church, he confirmeth it hereby, that whatsoever they shall desire, it shall be given them of his Father which is in Heaven.

[Use 1] Let us now proceed to the uses of this Doctrine. First, it followeth from hence, if God be still with his Church, then there is never any separation & diuorcement between God and his Church, between Christ & his members; so that whosoever would find the Lord to be his God, he must be in the Church, & of the Church. Christ is said to walk in the midst of the seven golden Candlesticks, that is, of the Church. Christ is evermore in his Church, and wheresoerver the Church is there is Christ. No man shall ever find Christ as a Savior, but in

his Church. The Emperor is to be acknowledged wheresoerver his standard is: the King is where his Court is. So there is always a near conjunction between God and his Church. Where he is present with his grace, there is his Church. We shall not need to say with *Martha, Lord, if thou haddest been here, my brother had not been dead,* John 11, 21. for God is ever with us, in all dangers he standeth present by us, *His left hand is under our head,and his right hand doth embrace us.* This is a notable and singular comfort to all the true members of the Church, who are assured of ye spiritual and special power and love of God toward them, supporting them and staying them up with both his hands, that they fall not from him through weakness and infirmity of the flesh. And seeing his love is such unto us that he will not be far from us, but in all our troubles embrace us in both his arms, this ought to stay and strengthen us in all trials, and confirm us in all temptations, which are as it were so many storms and tempests beating upon the barks of our souls, and threatening to make shipwreck of them. We are ready in all our troubles, when we find not present help at hand, to suppose the Lord to be far from us. We are impatient of delay, we cannot abide to wait the Lord's leisure. So soon as we are entered into the Furnace of affliction, y^{t} we feel the flames thereof to scorch us, and the anguish thereof to enter into our bones, by and by we think that God should help us, every moment and minute appeareth to be a day, and every day seemeth a year unto us, until he scatter the coals, and pull us as a fire-brand out of the fire. This made the Prophet in the heat of his affliction to cry out, *Why standest thou far off, O Lord, and hidest thee in due time, even in affliction?* Psal. 10, 1. Whereby we see, that the children of God are wonderfully assaulted, & the flesh wrestleth against the Spirit, & sometime prevaileth, and for a time getteth the upper hand. So the same Prophet saith, Psal. 13, 1, 2. & 22, 1, 2. *How long wilt thou forget me ô Lord? forever? How long wilt thou hide thy face from me? &c.* And again, *My God, my God, why hast thou forsaken me? and art so far frrm mine health, and from the words of my roaring, &c?* And in another place, *Will the Lord absent himself forever? and will he show no more favor? Is his mercy clean gone? &c.* Thus his faith was assaulted, and his hope tried, that he should not fall into infidelity, and yield to distrust in God. But seeing our doctrine affirmeth, that God is never from us, howsoever he seemeth to delay and defer his help, let us learn (how great soever our conflicts be) not utterly to despair of God's mercy, though it tarry. Waite, for it shall surely and certainly come, and not stay, when the time, even the appointed time cometh. So when the faithful recover themselves out of the former temptations, as it were out of a gulf ready to swallow them up, they gather strength of Faith, rest upon the power & presence of God, and wait with patience the Lord's leisure, and confess it was their own infirmity.

This the Prophet *David* setteth down, in Psal. 40, 1. and 42, 5, 11. and 43, 5. and in diverse other places. Thus it standeth all of us upon, when affliction trieth us, when the flesh tempteth us, when Satan winnoweth us, and all of them consenting and conspiring together, seek to overthrow us; to consider that howsoever God oftentimes deferreth to help us, yet he is still present with us, and to assure our selves that doubtless he is not far from everyone of us. It is the will and pleasure of God to try our faith, to stir up our zeal, to exercise our patience, and to teach us to make greater account of his blessings, whē we have obtained them: but in the end, to our endless comfort, he will declare by the effects of his love and

favor, that he was never indeed absent from us, howsoever we judge so according to the weakness of the flesh, and he for a time hide his countenance from us. Moreover this serveth to teach us, that in our troubles and necessities we stand not in need of the intercession of Saints and Angels, we shall not need to pray unto them to be our Mediators to God the Father. For seeing God the Father is near us, yea even at hand, shall we turn our backs to him, and go from him, seeing he turneth to us to give us help? This invocation of Saints hath neither commandment to move us to pray, nor example to go before us in the practice, nor promise to assure us that we shall be heard. The direction that we have in prayer, is to go to God, and to say to him, *Our Father which art in heaven,* Mat. 6, 9. This the Prophet acknowledged, when he said, Psal. 73, 25. *Whom have I in heaven but thee? & I have desired none in the earth with thee.* God is evermore present with us, the Saints departed are absent from us, they know not our particular wants, Isaiah 63, 16, Psal. 94, 9. 1 King. 8, 39. they understand not our desires, they are ignorant of the motions of our hearts, and the estate of our lives. Besides, we are charged to worship the Lord our God, & to serve him only, who only searcheth the hearts, & trieth the reins, as the God that made them in the beginning. Let us therefore go directly and immediately to God, and when we have help at hand, let us not seek help far off. Let us still trust in the living God, for vain is the help of Saints or Angels. Were not he a foolish man, and worthy to perish, who in extremity would refuse the help of an expert & excellent Physician present with him, able to help him, willing to help him, offering to help him and give him present ease, and yet calleth and crieth to some Mounte-bank, a thousand miles from him, not so able, not so skilful, not so ready to relieve & release him? And are not they much more simple and sottish, that when God willeth them to call upon him in the day of trouble, and promiseth to hear and deliver them, will not come to him, but fly from him to the Saints, that know neither him nor his grief? When the Prince is present, and calleth to come to him, were it not madness to go to ye subject? So, forasmuch as Christ saith, *Come unto me all ye that are weary and laden, and I will ease you,* Matth. 11, 28: let our souls answer, Lord we will come, accept thou the prayers of thy servants.

[Use 2] Secondly, we learn from hence, That as God is near to all those that fear him, not only in respect of the presence of the place, but is with them by the presence of his favor, granting their prayers, and succouring them in their adversities; so he is far from all the wicked and ungodly, not in place, but in help. He will not grant their requests, he will not be their shield and buckler; he will not know them in their miseries. He is indeed near to all *that call upon him, even to all that call upon him in truth, but he stoppeth his ears against the prayers of the ungodly, which are abomination unto him,* Psal. 145, 18. This is it which *Solomon* teacheth, Prov. 15, 29. *The Lord is far off from the wicked, but he heareth the prayers of the righteous.* Great is the justice of God upon the wicked: and great is his favor towards the godly. True it is, in respect of place God filleth heaven and earth, *He is not far distant frō us, forasmuch as in him we live, and move, and have our being,* Acts 17, 27, 28. but touching his grace he is far from the dwellings of the unrighteous, he is far from hearing their voice, and regarding their necessities: he leaveth them to themselves, and withdraweth his holy Spirit from them. So then, albeit God be in every place, and nigh to all things, yet God will not hear them, no

more then men hear such as are very far off when they call and cry out unto them. This is it which the Prophet *David* setteth down, Psal. 119, 155. *Salvation is far from the wicked, because they seek not thy statutes.* And the Prophet *Isaiah* accordeth here unto, Chapt. 59, 1, 2. *The Lord's hand is not shortened, that it cannot save: neither is his ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.* They regard not his word therefore he giveth not them his help. They will not hear him when he calleth by his word, therefore he will not hear when they call unto him by their prayers. He is far from them, because they run far from him, and will not know his ways, nor regard his truth that he offereth unto them. Wherefore, great is the misery and destruction of the wicked y^{t} shall come upon them: they shall call, but the Lord will not hear: they shall cry, but he will not answer. The righteous in this world, do seem to be cursed and forsaken of God, but they are blessed and happy: and this is not the last part of their blessedness and happiness, that he heareth their prayers. On the contrary side, the ungodly seem to themselves & to others to be the only happy men in the world; but they are wretched and miserable: and through their malice, blindness, and obstinacy, this is not the last part and portion of their misery, that they have no agreement with God, he heareth not their prayers, but abhorreth thē, their thoughts, and all their works. When we are in affliction, the chiefest comfort and stay to rest upon is, that God is near us, and ready to help us. The wicked want this staff to lean upon, God professeth himself their enemy, he refuseth their prayers, he forsaketh and casteth them away out of his presence. They can have no peace of conscience, nor comfort in trouble: they *shall howl in their miseries, and not be heard,* Zac. 7, 13. This shall especially appear at the last day, when the heaven shall not receive them, the Lord shall not know them, no creature shall comfort them, no mercy shall be shown unto them; thē they shall weep and wail without redemption, and without release.

Thirdly, it is our duty to behave our selves [Use 3] in all our actions and dealings, as in his presence. It behooveth us to set him always before us, and to know he continually walketh among us. It is remembered of *Enoch,* that he walked continually before God, Genes 5, 22. that is, all his life time he considered that the eye of God was ever upon him, knowing that all things are naked and manifest before him, Heb. 4, 13. Thus the Apostle chargeth *Timothy, in the sight of God, who quickeneth all things, and before Jesus Christ, which under Pon•ius Pilate witnessed a good confession, to keep the commandments which he gave unto him, without spot and unblameable.* If the child were always in sight of his parents, the servant of his master, the soldier of his Captain, the subject of his Prince, they would not have an unseemly gesture, a disordred action; how much more doth it stand us upon, to behave our selves honestly, and in order, and to look to all our ways, that we offend not before the majesty of God, in whose presence we stand? When the Minister prayeth and preacheth, when the people attend and hearken, we must know that God looketh upon us. If anything be done unreverantly and wickedly, he seeth it, and beholdeth it when it is committed. We cannot hide it from his sight, and therefore we should do nothing that may grieve him. This is that use which *Moses* setteth down in giving directions to the people when they went to war, Deut. 23, 12, 14, *That they should have a place without the host, whither they should resort for the necessity of nature, and cover their excrements; for the Lord thy God (saith he) walketh in the midst of thy campe to deliver*

thee, and to give thee thine enemies before thee: therefore thine host shall be holy, that he see no filthy thing in thee, and turn away from thee. The truth of this Ceremony leadeth us (as it did them) to a farther matter. Let us let the figure pass, & come to the substance, which teacheth, that we must be an holy people to God in soul and body, and take heed of stayning and defiling our selves. And what is it that doth defile us? It is not that which entereth into man, but that w^c^ cometh out of a man, as our Savior speaketh of the meats we eat, Matth. 15, 18. *All the evil affections that we have within us, are so many stainings of us before God.* Evil thoughts, murders, adulteries, fornications, thefts, false witnesses, slanders, are so many infections, and as filthy dirt and dung in his sight. We must all of us learn to purge our selves from such foul and filthy corruptions, if we will have God to rule and be resident amongst us. If a man be to receive any honorable guests or strangers into his house, he will have it swept and kept clean, that he offend not those that he would entertain. It is a great honor unto us, that God will dwell with us, and rest among us, and vouchsafe so to abase himself as to walk among us; ought not we then to be careful how we walk before him, and to be wary everyone of us lest we should displease him? Ought we not to behave our selves with all fear and reverence, seeing he beholdeth us and eyeth whatsoever we do throughout our whole life? For as he is come nearer unto us: James 4, 8: so unless we draw nere unto him, cleansing our hands, and purging our hearts, he will withdraw himself from us, if we make not our souls and bodies pure Temples for him to lodge and abide in. He will dwell with us upon no other condition: if we do not mark and observe this, we make our souls guilty of driving GOD away, that he should no longer remain among us to bless us.

Lastly, we are put in mind by his presence [Use 4] to wait and stay our selves upon his providence, in all things depending upon his protection and deliverance. *Stephen* a faithful witness of the truth, being persuaded of the presence of Christ, stood out to death, and boldly maintained the cause of God against all his adversaries, Acts 7, 56. We are always in such sort under his protection, that we shall not need to fear that his power will fail to maintain and preserve us. When the Lord Jesus said unto his Disciples, Matth. 28, 20. *Go into all Nations, preach unto them, and baptize them,* he addeth, *Loe I am with you unto the end of the world.* Whereby, he meant to confirm and strengthen them in all the combats they were to suffer, and conflicts which they were to endure in the preaching of the Gospel. So Christ appearing unto *Paul,* and promising his presence to be with him, gave him boldness to undergo great dangers, and not to account his own life precious and deer unto him, so long as he might do service unto God: he said unto him, Acts 18, 9.10, *Fear not, but speak, and hold not thy peace, for I am with thee, and no man shall lay hands on thee to hurt thee, for I have much people in this City.* Thus the Lord speaketh to the Prophet *Jeremiah, Bee not afraid of their faces, for I am with thee to deliver thee.* Here we see the presence of God is made as a reason to strengthen him in the duties of his calling. We meet with many dangers and incombrances that assault us and set upon us in the running of our race, and find many enemies that seek to stop our course: & such is our weakness, that we shall never be able to ouermastet them, and to go lustily forward in a resolute and constant course, unless we set before our eyes this doctrine that *Balaam* published as a privilege belonging unto the Church, that God is with us, and will never forsake us. Let us therefore consider,*If he be with us, we shall not need to fear*

who be against us. He will smite our enemies upon the cheek bone, & break the teeth of the wicked. He will scatter their counsels and devices, and cast down whatsoever riseth up against our peace.

[And the joyful shout of a King is among thē.] This is the third prerogative granted to the Church, which God as king of the Church, granteth unto it, being as it were ye Scepter of his kingdom, & the laws by which it is governed. For as no kingdom can stand without statutes, nor the subjects be gouernd without laws, so it is in God's kingdom. He is ye King, the church is the kingdom, the word is the statute law, the devil & all his Instruments are Traitors to this kingdom: the faithful and elect are the natural subjects which willingly yield obedience to the word. This word being the arm of God, and the kingdom, must be preached, to draw the elect into his kingdom. This *Balaam* calleth *a joyful shout,* and the Prophet is commanded of God, Isaiah 58, 1, to cry allowed and not spare, to lift up his voice like a Trumpet, showing to the people their sins, and the house of *Jacob* their transgressions. This teacheth us, that it is a great honor and privilege of the Church, to have the joyful shout of the word to sound among them. The Scripture or word of God is a privilege belonging properly to the Church & the use thereof. When God gave his Law in Sinai, it was given only to Israel, as appeareth Deut. 4, 1. Exod. 20, 11, 2. where *Moses* stirreth up Israel to hearken to the statutes & ordinances that should be delivered unto thē. So the Prophet speaketh, Psal. 147, 19, 20. *He showeth his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so wi h every Nation, neither have they known his judgments.* Hereunto cometh the exhortation of *Moses,* Deut. 4, 6, 7. *Keep his laws and do them, for that is your wisdom and understanding in the sight of the people, which shall hear all these ordinances, and shall say, Only this people is wise and of understanding, and a great Nation.* Thus the Apostle *Paul* showeth the difference and preeminence of the Jews, being at that time the Church of God above the Gentiles, that it was herein most excellent and glorious, because unto them, yea only unto them were committed the oracles of God, even committed unto them of trust:*to them pertained the glory, the covenant, the law, the service of God, & the promises.* Likewise, when *John* the Apostle was commanded to write in a book ye things which he had seen revealed unto him, he was charged withal, when once they were written, *To send them to the seven Churches that are in Asia,* Reu. 1, 11. All which places plainly prove, that it is one of the greatest gifts, blessings, and honors, that God bestoweth upon his people, the giving unto them his word and ordinances.

The reasons are many in number and weighty [Reason 1] in force. For first, hereby we and our children are entered into a solemn covenant with God to be his, and he to be ours forever. A wonderful mercy of God, that a sort of poor sinful men should be admitted and received into a covenant with the eternal God. This Couenan• is a mutual promise & agreement between God and men: whereby on the one side God giveth men assurance that he will be gracious and favorable unto them, forgive their sins, and give them new righteousness & eternal life for his Sons sake: and on the other side, men bind themselves to accept of this mercy with all thanksgiving, receiving this so great a benefit with a true Faith, and promising to yield true obedience to God. The entrance into this Covenant, is as it were the day of our marriage, being more nearly coupled to God, then the wife is joined unto the

husband. This is it which *Moses* is bold to put the people in mind of, exhorting them to keep the words of this Covenant, Deut. chap. 29. verses 10, 11, 12, 13, 14, 15.

[Reason 2] Secondly, the Church alone is honored of God, to be the keeper and preserver, the holder forth and publisher of his word, and therefore none have to do with it but the Church. Hence it is, that it is called by the Apostle, *the pillar and ground of truth,* 1 Tim. 3, 15. It is the preserver of it, not the mother of it: the •eeper of it, not the author: it is a crier to publish, not a judge to decide and determine: it is as the candlestick to hold the light, not the candle it self to give light. For this cause the vision offered to *John* of the seven golden Candlesticks, Revel 1, 12, 20, is expressly and directly expounded to signify the seven Churches. This then is an honor peculiar to the church, to be the brazen pillar of truth, and the golden Candlestick to hold the light or candle of the word of God unto the people, that they may see how to walk in ye ways of godliness.

Thirdly, the word is the testament of God. [Reason 3] Now none hath to do with the Testament or Will of any, but they that have Legacies bequeathed unto them by it, as children & they that are of the household and kindred of God; not Strangers, Aliens, and Forreyners, they have nothing to do in it, they are not ro meddle with it. Thus the Apostle teacheth, Heb. chap. 9. verse 15, *That the Testament belongeth to them that are to receive the promises of the eternal inheritance.*

The Uses are now to be considered. First, [Use 1] we learn from hence for our instruction, to account the Ministry of the word, the treasure of the Church. Among all the blessings bestowed upon the sons of men in this life, the g•ft and blessing of the word is eminent. It is an incomparable blessing far above all earthly things, y˙ earthly men make their •elicity. The Prophet Ezek. 6 10, 11 compareth all other blessings that God gave his people, to the ornaments of the body, as to bracelets, abiliments, rings, fine linen, chains, silk, & such like; but the giving of his word and statutes unto them, to his marriage with thē. And when God was to deliver his laws and ordinances unto *Israel, Moses* took them by the hand, and led them forth to meet God, who in the company of the Angels accepted them for his chief treasure & inheritance above all other nations under heaven: so that in the finishing of this match & marriage with his people, *Moses* was as the Father, the Angels, the Bridemen, God the husband, unto whom Israel was affianced & coupled in marriage. So then the happiest tidings and greatest dignity that can ever come to any people or several congregation, is the glad tidings of ye gospel, & the free passage of the word to be brought among thē. The more any are blessed this way the more honorable & glorious they are with God and his Saints, they are thereby made his sons & daughters, yea kings and priests unto him, & they which once were far off, are made near unto him by the preaching of y˙ Gospel, whereby he dwelleth among them, and setteth up his throne in their hearts. Capernaum is said hereby to be lifted up unto heaven, Luke 10, 15. Jerusalem where the word and service of God was set forth, is called the holy City, and the joy of the whole earth, & the resting place of God, Psal. 132, 13, 14. From hence all such are reproved, as have not the sight and feeling of this mercy of God in their hearts, to raise them up to rejoicing & thankfulness. And herein (my brethren) we are to call our selves to remembrance, & think what our condition is. We are

indeed a noble kingdom, adorned with many outward privileges and blessings, increased in multitudes, and furnished with sundry commodities; but, if we be compared with the great, large, and wealthy dominions in other parts of ye world, only a poor corner of rhe earth. But herein we pass them all, as honored above them & preferred before them, that we have the inestimable treasure of the word which they do want, instead of those mines of silver & gold, wherewith they abound. This is our privilege, our glory, our advantage, wherein God hath blessed us above Italy, Spain, and many rich Countries in Asia and Africa, under the Turk and other blind and barbarous Princes, detayned in the kingdom of darkness, and of the devil; we have the truth of God amongst us, the treasure of all treasures, the value whereof is far above all precious stones. The want of this blessing maketh all other blessings to be curses, and judgments unto them that are destitute hereof, & therefore we must all call our selves to an account, what account we make of it. We should make it our meat and drink, a treasure for the obtaining whereof rather then want it, we would sell all that we have: but (alas) what thankfulness hath it wrought in us? We are like unto the Jews; they had this glorious light brought among them, but they loved darkness more then light, because their works were evil. If we be weary of this heavenly Manna, let us take heed lest the Lord grow weary of us: if we cast away his word, he will cast away us, and forsake us forever. The Lord biddeth us take heed to the sound of the Trumpet, Ier. 6, 17: let us not answer presumptuously we will not take heed; let us beware of security, & remember from whence we are fallen, *And let him that glorieth glory in this, that he understandeth and knoweth the Lord and his word, to his salvation,* Ier. 9, 24.

[Use 2] Secondly, it followeth, that wheresoever God hath established this his ordinance, there certainly he hath a Church and chosen people, and some that belong to eternal life, for whose sake it is sent among them. For as the Spirit of God is the soul of the church, quickening it, and giving it life: so the word is this souls instrument, or the seed whereby it worketh, and the only essential mark thereof; so that where it is sincerely taught, and constantly professed, there certainly is a Church. Where it is not, there is no true Church (albeit it have never so goodly and glistering a show) but a very carrion & carkas of a church without the life of the Spirit: but as an house without light, as the world without the Sun, as a kingdom without the Law. The Prophet *Isaiah* calleth it the standard of God, saying, *I will lift up mine hand to the Gentiles, and set up my standard to the people, & they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders,* Isaiah 49. verse 22 Where the Lord Jesus is compared to a King and Captain, and therefore all that will have comfort that they are members of the church, must range themselves under it as soldiers under the banner of their Chieftaine; otherwise they remain as men In darkness, & in the shadow of death, as straggling and runagate soldiers out of the campe, and as dissolute men under no law to govern them. For they are the vilest and basest that live without it, very dogs and swine. They of the Church are God's chiidren, and the word is the Children's food belonging to them only. When the Canaanitish woman would have been partaker of Christ's Ministry, Mat. 15, 26. he answered, *It is not meet to take the children's bread and to cast it unto whelps.* But other are as unclean and filthy beasts: This which now hath been spoken, serveth to overthrow two sorts of people: first, those of the Church of Rome, which make other marks

and notes of the Church; as antiquity, unity, universality, succession, subjection to the Pope, and such like counterfeit marks of their counterfeit church, and leave this which is the most certain and inseparable note. This proveth unto us plainly, that these which most of all boast of the name of the Church, are indeed neither the Catholic Church, nor any sound part thereof, because they want the immortal seed to beget them, the milk and meat of the word to feed and norish them, yea it is accounted an high point of heresy to have read ye Scriptures, and none is permitted to look into them without a license, so heinous a sin it is to have the word. Secondly, it censureth & condemneth the Donatists, Anabaptists, Brownists, and those of the separation, which condemn our Churches to be no Churches; our Sacraments to be no Sacraments; our Ministers to be no Ministers; and in effect our religion to be no religiō, because we do not with them in matters accidental fully agree, albeit we do consent in matters fundamental: we lay Christ alone for the foundation, on which we build our salvation: we lay hold upon him by faith only: we preach Christ crucified truly, & by their own confession, powerfully. They hold themselves to have received faith among us by our Ministry, before they made this rent and breach in the Church, and that the end of such faith (if they had died in it) had been the salvation of their souls. Let them therefore return, and cause others to return & join with us in hearing the word preached, seeing where it is rightly established, there must of necessity be a true Church. And albeit some of them have written, many of thē have spoken against our Church, yet let them follow the example of that son, who answered his father stubbornly, that he would not work in his vineyard, but afterward repented earnestly, and went his ways.

[Use 3] Thirdly, all such as are this way honored and blessed, must be careful to use the word as an honor and a blessing, by embracing it, by entertaining it, by magnifying this blessing of God, in truth, and not in opinion; in heart, and not in face; in works, and not in words; that we may walk worthy the Gospel, and of the Lord that hath called us, and show our selves careful to bring forth the fruits thereof; saying with the Apostle, Rom. 10, 10. *How beautiful are the feet of them that bring glad tidings of peace, and bring glad tidings of good things!* Hitherto rendeth the exhortation of the Apostle, 1. to the Thessalonians, ch. 2, 11, 12. Let us be careful to keep this treasure among us, lest the kingdom of God be taken from us. Otherwise instead of being the water of life to save us, it will be a sea to drown us: instead of being the savor of life to life, it will turn to be the savor of death to death: instead of being meat to feed us, it will be our bane to destroy us: instead of good tidings to refresh & comfort us, it will prove the saddest and heaviest news that ever came to our ears, and that day the blackest day that ever came over our heads. Thus our Savior threatened Capernaum, which he had honored with his presence, blessed with his preaching, advanced by his dwelling in it, and lifted up with his miracles, Mat. 11, 26. *Thou Capernaum which art lifted up unto heaven, shalt be thrown down to hell, &c.* Look upon the seven Churches of Asia, we see what is become of them. Behold what ye contempt of the Gospel hath brought upon the Jews, the like hath not fallen upon any people, since the beginning; what mischief & misery did not fall upon them? It cannot be denied but God hath blessed us as much as ever he lifted up the head of Capernaum, and hath magnified his mercies and love unto us above other nations. The more he hath honored and exalted us above others, the more vile and odious we shall become; he

will pour shame & contempt upon us, he will make us a mirror and example of his judgments to others, unless we bring forth fruits answerable to so great goodness. Who so is wise-hearted, let him consider these things.

[Verses 22, 23, 24. *God brought them out of* Egypt, *their strength is as an Unicorn: for there is no sorcery against Jacob.*] Hitherto we have spoken of the spiritual blessings bestowed upon the Church, to wit, the forgiveness of their sins, the presence of the Spirit, and the use of the word. Now followeth another privilege, being an effect of the former, that nothing shall hurt them; they may fall into many afflictions, but none shall be able to destroy them. He alludeth in this place to the practice of the Unicorn, purging and cleansing the water with his horn against the poison of venomous beasts. From hence we learn, that no means and attempts shall hurt or overthrow the Church. Whatsoever the enemies of God and his people imagine, what counsel soever they take, what mischiefs they devise, God will make them frustrate and of none effect. This truth appeareth by sundry examples in ye word of God. When the Church of God was in Egypt, the Egyptians said, *Let us work wisely with them lest they multiply; they vexed them with bondage, they destroyed their children, they oppressed them with burdens, they plagued them with taskmasters, and every way they increased their miseries:* Ex. 1 & 2, & 3. yet after all these devilish practices they prevailed nothing against them. This appeareth likewise in the ambition and pride of *Haman,* Ester 3. and 7, and 9. He thirsted after blood, but the plot he had contrived was disappointed, and he fell into the pit which he had digged for another, the snare was broken and the Church was delivered. Infinite are the examples that might be produced to this purpose, of the Churches dangers and deliverances. The Prophet *David* handleth this argument at large in sundry Psalms. In the 91. Psalm, verses 3, 4, 5, &c. he assureth those that trust in God, that into whatsoever dangers they fall, they shall never miscarry, nor be dismayed in their afflictions. Where the Prophet meaneth, that howsoever these afflictions may come to the godly, yet they shall not be able to hurt or hinder their eternal peace with God, but he will make them and all things besides to further their salvation. This is it which the Apostle teacheth at large, Rom. 8, 35, 37. Thus we see that no attempts can hurt the Church, inasmuch as God taketh the wise in their craftiness, and scattereth the devices of the wicked, as he turned the wisdom of *Ahithophel* into foolishness.

The Reasons of this Doctrine serving for confirmation of us, are direct & evident. For [Reason] first, it is God that watcheth over his to deliver and to preserve them from all the dangers that go over their heads. We shall not need to fear having so good a keeper, & being assured of right good keeping. He will always protect us by his great power and infinite goodness. This the Prophet handleth at large, Psal. 121, 1, 2, 3, 4, 5, 6, 7. So *Moses* declaring the cause that *Balaam's* curses & coniurations did not prevail, but were turned into a blessing, saith, *It was because the Lord loved his people,* Deut. 23, 5. No policies can prevail where there is such a keeper, who being on our side, what skilleth it who be set against us?

[Reason 2] Secondly, he hath appointed the Angels also to guard and defend them, to pitch their Tents round about them, to be ministering spirits sent out for their good, which always behold the face of their Father which is in heaven. God is the chief watchman whom nothing can escape; the Angels are second watchmen under God, whom God hath deputed to that

office to serve the necessities of the Church. This the Prophet *David* y^{t} sweet singer of Israel setteth down, Psal. 91, 10, 11, 12. Where the prophet proveth, that no cross or calamity shall come near them or their dwellings to hurt them, because not only God himself will care for their defense, but appoint the holy Angels as his heavenly messengers to preserve them. Not that the help of God is not sufficient, or that we should put our trust in their help, but to teach us for our comfort, that we have God and all the host of heaven, as an army ready mustered & marshalled to succor and sustain us in all our dangers.

Now it remaineth to consider what Uses [Use 1] may be made of this Doctrine. First, we must confess to our singular comfort, that great is the power and goodness of God, which can never fail or forsake those that are his. No counsel, or wisdom, or policy, can escape his knowledge, or encounter with his power: we see this notably in this example before our eyes. This false Prophet *Balaam* was an enemy of God and of his people, he had set both his heart to covet, and his tongue to say; all his purpose was to curse the people, he leaveth nothing vnattempted to compass and contrive his enterprize, yet we see all is vanity and cometh in the end to nothing. Great therefore is the power and might of God. We heard in verse 19. that he was constrained to say, *That God is not like to mortal men,* & therefore we ought to be ashamed to call the truth or power of God into question, wherein there is neither want nor weakness. All the power that is in men and Angels, is nothing to the infinite power of God. Let us therefore acknowledge and confess this might and majesty of God: let us in all our dangers and calamities reverence it, and rest in it. Let us not measure it by ordinary means, but know that he is able to work as well without means, and against means as by means. The faith of *Abraham* is commended by the Apostle, Ro. 4, 18. Heb. 11, *That above hope he believed under hope, and that God was able of the ashes of Isaac offered up in sacrifice, to raise him again to life.*

Secondly, we may in assurance of his favor conclude the blessedness of the people of God, and their happy estate and condition: yea, we may truly say with the Psalmist, Psal. 144, 15. *Blessed are the people that are so, yea blessed are the people whose God is the Lord.* None are harder assaulted, none are better protected. Their confusion is sought, but they stand in ye strength of God. This is a great blessing, to be shaken, and yet to abide firm in storms and tempests. Happy are they that have so vigilant a watchman as the Lord is. That City is safe, that kingdom is sure, that house is quyeted, that soul is secured, that hath such a keeper. What City upon the earth (saving the City of our God) hath such a watchman as neither slumbereth nor sleepeth? But the Church w^{c} is God's commonwealth, hath a governor and guardian, which is all an eye to see their dangers, all an ear to hear the counsels, & all an heart to understand the devices of their enemies, and all an hand and strong arm to scatter them, and to defeat them. This happiness we heard before, verse 10, how *Balaam* praised and desired. He confesseth allowed that the death of the Jews was more to be desired thē the life of all other men, because GOD held them for his people. Though he were a wretched idolater, and sought to turn the truth of God into falsehood, yet standing as it were upon the rack, he was enforced to utter this speech, as if he had said, Who is it that can do anything against Israel, seeing they remain in the favor of their God? Let us learn to magnify the Lord for his mercy, and walk worthy of this our happiness, which the men of this world do want. They

have no protection from God, but lie open and naked unto dangers of soul and body, and have to defend them, not so much as a poor fig leaf.

Thirdly, let us seek to be at peace with God, and labor to be reconciled unto him. If God be against us, what creature dare stand up for us to help and comfort us; nay what creature shall not fight against us to destroy and confound us? For the subject (though never so noble & honorable) that hath the King against him, shall find few others to succor him, or show him any countenance, as we see in the book of *Ester;* so soon as the wrath of the King began to be kindled against *Haman,* by and by they covered his face, and helped forward his execution. So if we sin against God the King of Kings, and provoke him to wrath, who shall dare to plead for us? On the other side, if God be on our side, who shall be against us, or what creature shall hinder our peace? This the Prophet *Hosea* declareth, as a benefit belonging to the Church, *Hos.* 2, 18. In which words the Lord promiseth that he will so watch over his Church by his providence, that they shall have rest and security from all dangers of enemies, and be delivered from the rage of beasts, and the violence of men. But how (will some say) can this be? [Objection.] Seeing the ungodly that have God their enemy, yet have the world and the men of ye world smile & laugh upon them, and the godly who have God their friend, yet have the world for their enemy? I answer, [Answ.] This seemeth to be so to those that judge of things after the flesh & according to the outward appearing; but if we will judge righteous judgment, and behold them with the eye of Faith, we shall find it to be otherwise; whether we respect the end, or the inward feeling of the soul and Conscience. Touching the end and issue of things, if we wait with patience but a while, and look with a single heart upon the event, we shall see that the ungodly (who have God set against them) have all things to work their destruction, and to further their condemnation; not only their troubles, but even the most holy ordinances of God, the exercise of prayer, the hearing of the word, the partaking of the Sacraments. The things are in themselves, and their own nature the savor of life to life, 2 Cor. 2, 16: but to them they become the savor of death to death. Contrarywise, the godly who have God reconciled to them in Jesus Christ, have all things to further & to finish the salvation of their souls, and to seal up their eternal peace, Rom. 8, 28: inasmuch as all accidents that befall them, tend to bring them to glory and immortality, and work for the best unto them that love God, even unto them that are called of his purpose: not only prayers and praises, not only the Word and Sacraments, which are as the life of their souls and the breath of their nostrils, but all crosses, calamities, and afflictions, are sanctified for their good and happiness. Secondly, in respect of the inward feeling of the soul and conscience. For the ungodly, who feel the wrath of God for their sins, as it were the flashings of hell fire, do find rest and refuge in nothing, but account all the creatures for their enemies, and always stand in fear of them as of God's host and army, set in battle array against them, and as of his instruments to bring them to destruction. The heavens are prepared at the commandment of God to be as brass, as in the days of famine, to punish them, 1 Kings 17, 1. the clouds to pour down showers of rain upon them, as upon the old world, Gen. 7, 11: the waters ready to drown them, as the host of *Sisera,* Judge. 5, 12: the fire to consume them, as it did Sodom and the other Cities of the plain, Gen. 19, 24: the air to poison and infect them, as in the time of pestilence, Ezek. 5, 12: the earth open to swallow

them, as it did *Dathan* and his followers, Numb. 16, 32, the Bears to devour them, as they did the two and forty ungracious children that mocked the Prophet, 2 King. 2, 42: the Lions to destroy them, as they did the Idolatrous Samaritans, 2 King. 17, 25: Fiery serpents to sting them, as they did the murmuring Israelites in the wilderness, Num. 21.6: the basest and meanest creatures are armed with power and will to bid battle against them; Flies and Frogs to annoy them. as they did the Egyptians, Exod. 8, 6.24: & Lice to eat them, as they did *Herod* a bloody persecutor of the Church, Acts 12, 23. Thus do the ungodly fear all the creatures of God, & cannot be secured from any one of them. An example whereof we have in *Cain,* who wandered up and down in the earth, and feared that every creature that found him would kill him, Gen. 4, 14. And no marvel, for *the wicked flieth when no man pursueth him,* Prov. 28, 1. But the godly, who feel God's favor and mercy toward them, and have him for their friend, do find by blessed experience all God's creatures, as it were his soldiers, to stand for them, and therefore do not stand in fear of them, but can say with a feeling faith, Rom 8, 38. *I am persuaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things to come, nor heighth, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* For when the ways of a man please God, he will make even their enemies at peace with them, Prov. 16, 7. All this appeareth in the example of *Adam,* as in a glass: before he fell into sin, Gen. 3, 8. *he walked in the garden without fear, he talked and communed with God without fear; all things were subject to him that was subject unto God.* But when he had nearkened to the old serpent, and disobeyed the commandment of God, the whole course of Nature was turned, he hid himself from the presence of God, and feared the creatures which before he ruled. To conclude therefore, seeing it is God who is the cause of our peace, let us rest upon his providence and protection, and seek earnestly reconciliation with God, that we may have the inward peace of a good conscience, which howsoever the world may strive to disturb and hinder, yet cannot take away from us: as our Savior Christ promiseth, John 16. verse 33, *In me ye shall have peace, in the world ye shall have affliction.* And again, John 14, 27. *Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you.* So that in regard of this spiritual peace of the faithful, cōsisting partly in our peace with God, which is the Fountain, and partly in our peace of conscience, which is the fruit, our souls are assured to dwell at ease; in the midst of all troubles we shall be comforted, and by his providence and protection be secured, howsoever our bodies be tossed and turmoiled. For this spiritual peace not only may stand, but is evermore joined with crosses and persecutions.

[Verse 24. *Behold, the people shall rise up as a Lyon, and lift up himself as a young Lyon: he shall not lie down till he eat of the prey, &c.*] In these words, the estate of the Church is described after sundry conflictes in this life. It hath many enemies that for a time rise up against it, but in the end the Church shall rouse up it self and arise as a Lyon, who will not couch till he have taken and eaten his prey. This shall be the strength of the people of God in subduing and overcoming all their enemies. This was begun by *Moses,* prosecuted by *Joshua,* continued by *David,* and fulfilled by Christ, *Who ruleth in the midst of his enemies, and shall bring all things in subjection under his feet.* Psal. 110, 1, 2. From hence we learn, That the Church in the end shall have victory over all enemies that set themselves against it. They dash themselves against

the Rock that shall break them in pieces: for howsoever they oppose themselves against the good estate thereof, they do but kick against the goad, as stiff-necked & hard-hearted beasts, that have not learned to bear the yoke of God, nor to acquaint themselves with the ways of godliness. God will show himself most powerful in overthrowing and discomfiting the enemies of the Church. This evidently appeareth by the history of the Church in Egypt, in Babylon, as also in the books of Exodus and Ester. The Prophet *David* declareth, that notwithstanding the rage of God's and his enemies, *He that dwelleth in the heavens shall laugh, the Lord shall have them in derision, yea he shall crush them with a scepter of Iron, and break them in pieces like a Potters vessel,* Psal. 2, 4, 9. This Christ our Savior teacheth his Disciples, when he sent them forth to work miracles, and to preach the Gospel of the kingdom to be at hand; he prepareth them for the Cross, he foretelleth them what they should look for, *I send you as sheep in the midst of wolves: but beware of men, for they will deliver you up to the Councils, they will scourge you in their Synagogues, they will bring you before Rulers, they will betray you to your enemies, and ye shall be hated of all men for my sake; but he that endureth to the ende, shall be saved.* Matth. 10, 16, 17, 22.

[Reason 1] The Reasons are evident. For first, the Lord Jesus is the King of his Church, he hath the keys of hell and death, *He openeth and no man shutteth he shutteth and no man openeth,* Revel. 1, 18. John 10, 28. He is the Shepherd of his sheep; his sheep hear his voice, he knoweth them, they follow him, he giveth unto thē eternal life, so that they shall never perish, neither shall any pluck them out of his hand. He is the *head of the Church, and quickeneth all the members of his body, by whom we have redemption through his blood, even the forgiveness of our sins,* Col. 1, 18. Seeing therefore Christ Jesus is the King of his Church, the Shepherd of his sheep, the Head of his body, we cannot doubt but he will defend his Church, save his sheep, & keep safe and sound the members of his body, that none shall be able to destroy them, or to take them out of his hand.

[Reason 2] Secondly, our weakness is not hidden from the Lord, he knoweth whereof we are made, he remembereth that we are but dust; yea a wind that passeth and cometh not again Therefore the Apostle saith, that *God is faithful, which will not suffer us to be tempted above that we are able, but will even give the issue with the temptation, that we may be made able to bear it,* 1 Cor. 10, 13. So the Prophet teacheth, that *the rod of the wicked shall not always rest upon the lot of the righteous, lest the righteous put forth their hand unto wickedness,* Psal. 125, 3• declaring that the Lord appoints his for a time to be afflicted, yet in the end they shall be delivered, and the wicked shall not be suffered in their oppressions.

The uses are now to be handled. First, [Use 1] this teacheth for our instruction, that the Church hath always enemies in this world, against which it must continually strive and fight. There is no victory before the battle, there is no conquest before the fight. We are all soldiers and warriors in this life, to fight the battles of God, we must not dream of living ever in rest and pleasure. Humility and misery must go before honor and glory: the cross cometh before the crown; we must wrestle before we can have the garland; we must run before we can obtain the goal; we must strive before we can have the mastery; we must labor before we can receive the fruits; we must fight before we can win the victory. This is it which the

Apostle showeth unto us, 2 Tim. 2, 5, 6, 11, 12. Thus it was with Christ, first *he suffered adversity, and then he entered into glory: first he endured the Cross, and despised the shame, and then he was set at the right hand of the Throne of God.* Luke 24, 26. Hebr. 12, 2. This is the way, let us walk in it. He is a foolish husbandman that will look to reap before he have sowed. The Disciple must not look to be above his Master, nor the servant above his Lord. We must through manifold tribulations enter into the kingdom of heaven: and all that will live godly in Christ Jesus, must suffer persecutions. This is our lot & portion, this is the cup which is prepared for us to drink of: we must prepare strength and courage, we must get us faith and patience, that we may be able to hold out unto the end.

Secondly, this is a singular comfort to all [Use 2] the children of God, and able to season and sweeten the bitterness of the Cross, & make us to undergo it with joy and gladness. Whēsoever therefore we shall be hated for ye Gospels sake, and suffer persecution at the hands of our enemies, let us comfort our selves with these meditations. First, afflictions shall not separate us from God, howsoever for the present they seem not joyous but grievous, yet afterward they bring the quiet fruit of righteousness unto them which are thereby exercised, Heb. 12, 11. This the Apostle teacheth *That neither tribulation, nor anguish, neither persecution, nor famine, neither peril nor sword, shall separate us from the love of Christ,* Rom. 8, 35. Secondly, the afflictions of this present time are not worthy of the glory which shall be revealed unto us, Rom. 8, 1•: which neither the eye hath seen, nor the ear heard nor the heart of man conceived. True it is, our afflictions are oftentimes great, but the reward is greater: our troubles are of great continuance, & of long durance, but the glory to come is without end, when we shall be crowned and clothed with immortality, 2 Cor. 4, 17, 18. Our persecutions are many, but the joys laid up for the faithful are infinite, & not to be numbered.

Thirdly, all our crosses which we bear and sustain, shall have an happy event, and a glorious end, for such as hold out to the ende shall be saved, Mat. 10, 22, 32, 39. Whosoever shall confess Christ before men, him he will acknowledge before his Father which is in heaven; and whosoever shall lose his life for his sake and the Gospels, shall be sure to find it, inasmuch as he hath committed it to a faith full keeper, who is able to keep that which he hath committed unto him against that day.

Fourthly, we must consider, that the same calamities, nay far greater, have happened to Christ himself and his Apostles; to the Prophets and holy men of God, remembered unto us in the Scriptures. Now the servant must not look for a better condition then the Master, Mat. 10, 24, 25, nor the disciple then his Lord; nor the household, then the Housholder: nay, we must nor dream of a better estate thē our fellow-servants have had before us.

Fifthly, the enemies in their greatest rage, snarling like Dogs, hurting like Serpents, biting like Cockatrices, devouring like Lions, bloody like Wolves, subtle as Foxes, raging as wild Boars, as unreasonable as Beasts; yet can proceed no farther then to kill the body, they cannot destroy the soul; nay, they can exercise no power over the body, except it be given them from above, seeing the providence of God so ouerswayeth all things, that not an hair falleth from our head, nor a sparrow to the ground, without the will of our heavenly Father.

These are great comforts that arise unto us in our troubles, wherewith we should be wholly possessed, that we murmur not against God. On the other side this doctrine serveth to set down the woeful condition of the persecutors and enemies of the Church; they may prosper and prevail for a time, but in the end they shall not escape; for the church and the members of the Church must have the upper hand, when all their adversaries shall be shamefully confounded. This we see notably set before us in the book of *Daniel;* he had many and mighty adversaries that plotted his death, and sought his ruin, incensed the King against him, and caused him to be cast into the Lions den. But what was the issue of these things? Surely he was delivered & they were destroyed: *For by the commandment of the King these men which had accused Daniel, were brought and cast to the Lions, they, their children, & their wives; and the Lions had the mastery of them, and brake all their bones apeeces, or ever they came at the ground of the den,* Dan. 6, 24. This is it which *Solomon* teacheth, Prov. 11, 5, 8. Look upon the examples of *Pharaoh,* of *Sancherib,* of *Haman,* of *Herod,* and sundry others; in all which we see, that *the wicked shall be a ransom for the just, and the transgressor for the righteous,* Prov. 21, 18. This serveth to terrify all ungodly mē, & to teach them not to set themselves against the godly, that are more righteous then themselves.

Thirdly, here is matter given unto us of [Use 3] praise and glory to be given unto God, for the safety and deliverance of his people. It is the work of his right hand, and therefore the glory also must be his. Our help cannot come by our own strength, nor we overcome by our own policy; when we have searched and examined all that is in us, we shall find it to come short of working our deliverance. It is God only that hath done it, and therefore we must yield him the honor of all the victories that he giveth us against our enemies. When a man hath done us any wrong, or put us to some trouble, and we be delivered from it; we must assure our selves, that it is God that hath given us ye upper hand, to the end our mouths should always be opened to give him thanks and we by our whole life should acknowledge how much we are bound and indebted unto him. This is it which *Moses* pointeth us unto, •eut. 32, 43, when he willeth the Jews and Genetiles to praise God's Name, *For he will avenge the blood of his servants, and yield vengeance to his adversaries, but he will be favorable to his Land, and be merciful unto his own people.*

Lastly, as *Balaam* here declareth that the [Use 4] Church hath sure and certain hope of victory, and shall rise up as a Lyon in defiance of all their enemies; so th s shall especially appear in respect of spiritual enemies, which fight against our souls. This victory shall be finished and fully accomplished in Christ, who as the victorious Lyon of the Tribe of Judah, with his foot of brass shall stamp down, and trample under his feet by little and little the enemies of our peace and salvation. This is it which the Apostle assureth the Saints of God, Rom. chap. 16, verse 20. *The God of peace shall tread Satan under your feet shortly.* This is a sweet and singular promise, which should be as the Anchor of our souls both sure & steadfast whe•ein it is impossible that God should lie; that we might have strong consolation, which have our refuge to lay hold upon that hope that is here set before our eyes. True it is, the devil doth always renew the battle against the servants of God, he doth sift and winnow them as Wheat, and as it were bruise their heel; but his head is broken. Gen. chap. 3 verse. 15, he hath received his deadly wound, and he shall not prevail over them: for there is no

condemnation to them that are in Christ Jesus. Indeed God is able to foil him and destroy him at once, and to give us a full and final conquest over all the powers of darkness in a moment, if it pleased him: but lest we should be puffed up in pride, and forget our selves, lest we should leave calling upon the Name of almighty GOD, and the sorrowing and sighing for our own weakness; lest we should be besotted with self-love, & fall asleep in security, the Lord will work by little and little, he will proceed as it were by li••• and level, he will root out our spiritual enemies by degrees. Let us not therefore look to be freed wholly from temptations, but know, that it is profitable for us to be exercised under them: *And let us be sober and watch, seeing our adversary the devil, as a roaring Lyon walketh about, seeking whom he may devour, whō if we resist steadfast in the faith, he will fly from us,* 1 Pet. 5, 8, 9. I am. 4, 7. Let us put on the whole armor of God, that we may be able to stand against all the assaults of the devil. And let us remember, that he is resisted and driven away, not by any superstitious crossing of our selves (which is no armor of proof) but by faith, & by prayer proceeding from faith, which are of great force and effect.

25 Then Balak said unto Balaam, Neither curse nor bless them at all.

26 But Balaam answered, and said unto Balak; Told I not thee, saying; All that the Lord speaketh, that must I do?

27 Again, Balak said unto Balaam, Come I pray thee, I will bring thee unto another place, if so be it will please that God, that thou mayest thence curse them for my sake.

28 So Balak brought Balaam unto the top of Peor, that looketh toward the wilderness.

29 Then Balaam said unto Balak, Make me here seven Altars, and prepare me here seven Bullocks, and seven Rammes.

30 And Balak did as Balaam had said, and offered a Bullock and a Ram on every Altar.

Thus much touching the Prophesy it self: now followeth the last part; to wit, the issue and effect thereof, both in *Balak* and in *Balaam.* For here we see the King chafing, the Sorcerer excusing; he commanding, and the King obeying. First of all, when *Balak* perceived that he was deceived of his hope and expectation, his wrath is kindled, and he chargeth the hyreling, that if he will not curse the people as he appointed, yet he should not bless them as he had enterprised. For the wicked had rather have the truth of God smothered & buried in silence, then themselves offended and disappointed. The mercenary Prophet excuseth himself that he was unjustly accused, having foreshowed, that it was not at his choice to hold his peace, or to speak what he would, but was constrained by a superior power to open his mouth, and to utter that which was delivered unto him. After this answer, the king

taketh him up into another place (to Peor,) in which Mountain their Idol had a Temple, hoping that at the last, ye God of Israel would change his mind, and grant his request. Behold the perverseness of unbelievers, who albeit they be crossed in their evil intentions & inventions, yet they proceed in their purposes, and between void hope, and vain fear, hold on their courses in the blindness of their hearts. Therefore *Balaam* seeking to keep his credit, and entertaining the King in an expectation of better success to come, reneweth his former practice, commanding seven Altars to be built, and seven Bullocks and Rams to be prepared; to whom the credulous King obeyeth, and suffereth himself to be deluded, by the devilish sorceries and idolatrous sacrifices of that false Prophet.

These particular points have been before considered, and the principal Doctrines arising from hence likewise opened. For hereby we see the rage and fury of the enemies to be insatiable, and vnappeaseable, albeit their might be not answerable to their malice, nor their power so great, as their desire to hurt; they are like the sea that never resteth, but casteth up mire and gravel. No malice or cruelty can be comparable to the malice and cruelty of a natural man, undertaken for religion, or rather against religion and the truth of God. The father in this case hath not spared the son, ye brother hath betrayed the brother to death, a man's enemies have been they of his own house, and they have been as wolves one to another.

Again, we see how evil men, albeit they be crossed in their attempts, yet will not give over, but return to their former sins, *As the dog to his own vomit.* So deceitful a bait is sin, ensnaring the conscience, that hardly they return that are holden in the chains thereof, having Satan at their elbow to tempt them, and their own corruptions within thē to help them forward. Notwithstanding, it shall not be amiss for us to observe the points laid before our eyes; one in the person of *Balaam,* the other in respect of *Balak,* the third in respect of them both.

[Verse 26. *Balaam answered and said unto Balak. Told I not thee, saying; All that the Lord speaketh, that must I do?*] We have oftentimes noted before, that the words which *Balaam* delivered, he spake, as moved and inspired by ye Spirit of God; his prophesies are not mingled with his own dreams and devices, as dross with pure gold, as chaff with clean wheat, or as saw-dust with wholesome meat: these came not from the will of man, nor proceeded from any private motion and interpretation: he was guided and directed by the holy Ghost, and therefore he saith in this place; *All that the Lord speaketh, that must I do:* and in the chapter following, *If Balak would give me his house full of silver and gold, I cannot pass the commandment of the Lord, to do either good or bad of mine own mind: what the Lord shall command, that same will I speak,* Numb. 24, 13. So then he declareth, that in uttering & pronouncing these prophesies, he was limited and restrained, & his tongue tied up to that which God should put in his mouth. He was not left at liberty to speak at randon what he would, he must speak only that which the LORD would have him.

From hence we learn, that it is a duty belonging to all the Ministers whom God hath separated and called to that Office, to deliver the will of God fully & perfectly as they have received it of God, without adding to it, or detracting from it. True it is, the Ministers of the Gospel have now no extraordinary revelations or immediate inspirations, God doth not

appear or reveal his word unto them, either by dreams in the night, or by visions in the day, neither do they hear his voice frō heaven: but they have the will of God revealed, and the Lord speaking unto them in his word. This word they must teach, & nothing but this word, and all that is revealed for our salvation in this word. A witness that is brought in to give evidence between man and man, in any hard matter that riseth in judgment between blood and blood, between Plea & Plea, is sworn to speak the truth, and all the truth, and nothing but the truth. So should it be with all Pastors and Teachers, which are as the Lord's witnesses, they must deal fully and faithfully, they must boldly speak that which God in his word hath revealed, & publish unto his people all that which he hath delivered unto them. This is it which the Lord spake to *Jeremiah,* hanging back when God called him, excusing whē God separated him, refusing when God had chosen him; *Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee, shalt thou speak,* Ier. 1, 7. 1 Kings 22, 14. Likewise when our Savior sent out his Apostles into the world, he charged them with this as a part of their commission; *Teach them to observe all things whatsoever I have commanded you,* Math. 28, 20. And the Apostle speaking of the Supper of the Lord, saith: *I received of the Lord that which I also have delivered unto you,* 1 Cor. 11, 23. And afterward confirming the faith in the Corinthians, in the article of the resurrection, he saith; *First of all I delivered unto you that which I received, how that Christ died for our sins, and rose again according to the Scriptures.* 1 Cor. 15, 3. Thus doth the Apostle clear himself, being falsely charged by the Jews; *I obtained help of God, and continue unto this day, witnessing unto small and great, saying none other things then those which the Prophets and Moses did say should come,* Acts 26, 22. Yea, this was the usual manner of all the Prophets preaching unto the people, to come unto them in the Name of God: *Hear ye the word of the Lord, Thus saith the Lord.*

[Reason 1] The Reasons for confirmation hereof, follow to be marked of us. First, this appeareth from the sundry titles as names of their Office that are givē unto them in the Scriptures, to put them in mind of the duties of their callings. They are called Workemen, because they should do the Lord's business, and finish the work whereunto he hath called and ordained them. They are called Builders, because they should build upon the foundat••n. The foundation is precious, even Jesus Christ, who is pure and perfect gold; and they must build upon it, gold, silver, and precious stones; not hay, not stubble, not timber, lest they suffer loss when the fiery trial shall come. Thus the Apostle speaketh, 1 Cor. 3, 12. *According to the grace of God given to me, as a skillful Master-builder, I have laid the foundation, and another buildeth thereon: but let everyone take heed how he buildeth upon it.* Sometimes they are called Pastors & Shepherds, because they should make the Sheep of Christ to rest in green pasture, and lead them by the still waters. Sometimes they are called Messengers, because they are, or should be God's mouth and messengers unto the people, and instead of God himself to them. Should not the Ambassador deliver the message, and all the message of his Lord and Master? Dare he chop and change, dare he add or alter, dare he invent & devise anything of his own? No, he will not depart or decline from his commission, but faithfully dischargeth the trust reposed in him. The Ministers are the messengers of God, and Ambassadors of Christ, and therefore it is required of them, that they be found faithful in the execution of their office. Hence it is, that the Prophet saith; *The Priests lips should preserve knowledge, and*

they should seek the Law at his mouth: for he is the Messenger of the Lord of Hosts. So the Apostle speaketh; *Now then we are Ambassadors for Christ, as though God did beseech you through us, we pray you in Christ's stead that ye be reconciled to God.* All which Titles, do tie up the Minister of God to deliver only the message of God, and do not leave him at liberty to teach what he list.

Secondly, to the end the faith of the hearers [Reason 2] may be certain, stayed upon the power of God, not upon the wisdom of men, which is but a broken Reede, a weak Pillar, and a rotten foundation to bear them up. This is the reason that the Apostle *Paul* useth, 1 Cor. 2, after he had shown, that he spake unto thē the wisdom of God in a mystery, even the hid wisdom which God had determined before the world unto our glory, he giveth this reason; *That your faith should not be in the wisdom of men, but in the power of God,* 1 Cor. 2, 5, 7. God would not have his people left in uncertainties, nor fed with chaff, nor carried about with every wind and weather of doctrine, but built upon a sure Rock, & stand upon a certain foundation. But there is no sound feeding for the soul, but by the word, which is the power of God to salvation; all other food is as dust and drauery. All the fine devices of the wit, delivered in the perswasible words of man's wisdom, that tickle the outward ears, and delight carnal men, sauoring wholly of the flesh, and not of the Spirit, are no better then husks, fitter to feed swine, then to nourish the sons and daughters of God •o eternal life. The word of God is a sharp two edged sword: the word of man is as a leaden knife, or a wooden dagger, which may: well threaten, but cannot strike, or if it strike, it cannot enter. The word of God is a consuming fire, Ier. 5, 14, and 23, 29, like to God the author of it, able to enflame men's hearts with a love of God when it is believed: the word of mā is as a painted fire, which carrieth a show, but hath no substance or strength, either to waste the stubble, or to refine and purify silver or gold. The word of God is the Lord's Fan to winnow the people, Math. 3, 12, separating the bastardly brood of *Abraham* from the true sons, venting the hypocrites from the believers, and scattering with the powerful blast thereof, the reprobates from the elect: all other ways & means that are used, are too weak & feeble to work this separation of the chaff from the wheat. And therefore all such as are the Lord's Fanners, that would publish their doctrine, not to please the ear, but to open the door of the conscience, must use no other instrument then this word of God which hath this force and effect.

[Reason 3] Thirdly, God will destroy those that do not deal faithfully with his people. Such as either hide the truth, or withhold it in unrighteousness, such as conceal or corrupt the word to please mē, undergo the curse of God, and bring upon themselves the heavy wrath of God. This appeareth in that charge which the Lord gave to the Prophet *Jeremiah,* chap. 1, 17. Thus the Lord dealeth also with the Prophet *Ezekiel,* chap. 3.18, and 33, 6. So the Apostle saith, *A necessity is laid upon me, and woe unto me, if I preach not the Gospel,* 1 Cor. 9, 16.

[Use 1] The uses of this doctrine are now to be handled. First of all, it followeth that they must know the Scriptures, they must not be young Plants, Idol Shepherds, blind guides, dumb dogs, sleepy watchmen, unsavory salt, which is good for nothing but for the dunghill, if for the dunghill, Luk. 14, 35. Mat. 5, 13. It is a shame for a guide not to know the way for a Seer to be blind, for a Messenger to be dumb. So then, all Teachers should make conscience to furnish themselves as wise Scribes and good Stewards, with profitable & competent

knowledge, spending their days in getting the understanding of the Scriptures that they may minister a word in due season, and be able to feed their fellow-servants with wholesome food, leading them to the fountains of life. So then the knowledge of the word of God, and the gift of interpretation cannot be separated from the function & calling of the Minister, and God doth disclaim and disauow such as are without knowledge, that they shall be none of his Pastors & Teachers. Thus he speaketh by the Prophet *Hosea,* chap. 4, 6. *Because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me.* Who would not marvel, if a Prince should appoint a Messenger or Ambassador to go to a people, which had no legs to go, no tongue to speak, no language or reason to deliver his message? Who then can be so absurd, as to think that the wise God, the Lord of Lord's, and King of Kings, would appoint any to be as his mouth, and the Messenger of his will, which cannot teach and deliver his will? Who is it that hath an house to build, that will choose such Carpenters and Masons as have no skill to lay a stone, or to hew their timber, or to handle their Tooles? Who will retain or entertain a Shepherd to keep his sheep, an husbandman to till his ground, a Captain to lead his army, a Steward to provide for his family, a laborer to do his work, that is altogether ignorant, and hath no knowledge to do these things? Now God is more prudent and provident then mortal man, and therefore he will reject and refuse all such as are not able to discharge the Office committed unto them through ignorance. God requireth knowledge in all the people, much more in such as take upon them to be the Teachers of the people, which should not only have knowledge themselves, but teach knowledge to others, that they do not perish for want of knowledge. The Spirit of God mentioneth this to be one of the chiefest causes that religion perished among the ten Tribes, and that Idolatry was erected and continued among them, even until they were carried away to perpetual captivity, in that *Jeroboam* made of the lowest and rudest of the people, Priests of the high places; who would, might consecrate himself to that calling. The condition of the Jews was never more dangerous and desperate, and nearer to destruction and desolation, then when they had blind watchmen, and such Priests set over them as had no knowledge; which made the Prophet *Isaiah* call for all the beasts of the field to devour them, and all the beasts of the Forest to eat them up, giving this as the reason, For their watchmen are all blind, and have no knowledge, Isaiah 56, 9, 10. Hence it is, that the Prophet *Malachi* teacheth, *That the Priests lips should preserve knowledge, & the people seek the Law at their mouth, for they are the Messengers of the Lord of hosts,* Mal. 2, 7. This therefore showeth and condemneth the gross and grievous sin of many amongst us, that occupy the places of Pastors, and cannot feed; that run before they were sent, take upon thē to be lights, and yet are darkness. These can have no comfort in their calling, because they were never designed or called of God to this place: For whomsoever he calleth to any function, he enableth in some measure to discharge the duty which he hath required of them. They endanger their own souls, & the souls of many other, for when the blind lead the blind, both fall into the ditch, and one saith truly, that we murder the souls of such as we see run the way of destruction, when we are careless and hold our peace.

[Use 2] Secondly, it behooveth all the Ministers of the word of God, to make conscience to deliver the truth, and all the truth unto the people, howsoever it be taken, according to the

example of the Apostles: *Peter* and *John* answered unto them, and said; *Whether it be right in the sight of God, to obey you rather then God, judge ye: for we cannot but speak the things which we have seen and heard,* Acts 4, 19, 20. And *Paul* exhorting the Elders and Overseers of the Church of Ephesus, setteth before their eyes his own practice, that he had kept back nothing that was profitable, but had shown them all things necessary to salvation: *I take you to record this day, that I am pure frō the blood of all men, for I have concealed nothing, but have revealed unto you all the counsel of God,* Acts 20, 20, 26, 27. If we be careful and conscionable in doing this duty faithfully to God and his people, we shall reap and receive more sound comfort thereby, then by the powerful effect of our Ministry. True it is, all painful Teachers esteem nothing more, nor so much, as of the people whom they have gained to God and godliness, accounting them their joy, & their crown, and their glory; and yet we may reap more true comfort and consolation by discharging our duties carefully, then by saving souls, and by turning many to righteousness, if we could win whole kingdoms to God. For we may save others from death, and convert a sinner from going astray out of his way, and yet after this, our selves become reprobates; we may be the sweet savor of life to life to others, and not our selves to God. Thus was it with many Priests of loose & licentions life under the Law. Thus it was with *Judas,* who wrought miracles, preached the Gospel, and converted souls as well as the rest of the Apostles, yet was the son of perdition. And thus no doubt it was with the Scribes and Pharisees that sate in *Moses* chair, and taught the people what they should observe and do; like unto those workmen that built the Ark for others, but were drowned themselves. Let us then labor after the especial comfort, consisting in the delivery of the whole will of God, that though our hearers perish, and go unto destruction, yet we may find peace and comfort to our own harts. This was it which the Apostle rested in; he preached Christ, not only as a Savior to thē that believe, but as a Judge of them that contemn him: he saith; *We are unto God the sweet savor of Christ in them that are saved & in them which perish: to the one we are the savor of death unto death; and to the other, the savor of life unto life: for we are not as many, which make merchandize of the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ,* 2 Cor. 2, 15, 16, 17. Thus doth the Prophet *Isaiah* prophesy concerning Christ, bringing him in, on the one side complaining of the contempt of his preaching, and on the other side comforting himself, that his work was approved of God: *I have labored in vain, I have spent my strength in vain, and for nothing, but my judgment is with the Lord, and my work with my God,* Isaiah 49, 4. If we be found faithful, we shall be partakers of this comfort; blessed shall that servant be, whom his master when he cometh, shall find so doing. So then, this duty serveth to comfort such as have taught the word of God, not only truly, but wholly and only, so that they are able to appeal to the consciences of their hearers, to witness with their sincerity. Thus did the Apostle *Paul* in many places. In the 20. chap. of the Acts, verse. 18, 26, he saith, *Ye know from the first day that I came into Asia, after what manner I have been with you; wherefore I take you to record this day, that I am pure from the blood of all men.* Where he maketh them witnesses of his diligence in preaching, and of the discharge of his duty in his calling, and therefore they could not deny it. Thus he speaketh in his second Epistle to the Corinthians, chap. 3, v. 1, 2 The like manner of speaking & dealing hath been used by the Prophets and Apostles, as appeareth in sundry places; yea, by Christ Jesus himself. *Samuel* cleareth himself before the people, *Behold, here I am: bear record of me before the Lord, and before his Anointed,* 1.

Sam. 12, 3. So Christ speaketh, *Which of you can accuse me, and rebuke me of sin?* John 8, 46. This is a great and singular comfort to all the Ministers, that in truth shall be able to avouch to their people this their diligence & uprightness, and to say in the face of the Congregation, *Ye know that I have done my duty, I take you to record, that I have admonished you, I have blown the Trumpet, and taught you the way of salvation.* This is expedient and necessary for the Minister to utter of himself, both in respect of the godly and ungodly: of the godly, that their souls gained to the faith might clear him, and God have the glory. Of the wicked his adversaries, that they might be left without excuse, that their mouths might be stopped, & they have nothing justly to lay against him. But contrariwise, when the people have been ignorant, and without instruction thorough the want of performance of this duty, this should be as great a grief and anguish of spirit, and bring as great trouble of conscience to consider his negligence and want of love to their souls that were redeemed by the precious blood of Christ,

Thirdly, this serveth to confute and convince [Use] sundry errors, and to correct sundry evil practices and corrupt abuses. First, it meeteth with many errors and heresies of the church of Rome, which maintaineth ye sour leaven of false doctrine, and poisons the truth of God with their own inventions. And seeing the Minister is to set down but the truth of God, we must learn to detest apocryphall additions, and their human traditions, both which are a derogation to the sufficiency and perfection of the Scriptures. For touching the Apocryphal Books, which they have lifted up into the chair of estate, and given them equal power and preeminence with the Canonical Scriptures, they are but base & counterfeit coin and no part of the Churches treasure; they have dross mingled with them, & are not pure and perfect metal. They were not endited by the Spirit of God, nor penned by the Prophets, the Lord's Secretaries, as the Scriptures were, which have God for their author, and the holy Prophets for their Penmen. Again, they were never committed of trust to the Jews, nor received of them into the Ark, as not only the fathers, but the adversaries themselves confess and acknowledge: but the ancient Church of the Jews received and approved all the Canonical Book, Rom. 3, 2. God did commend them to their care & committed them to their custody; for this was one chief privilege of the Jews, that they were credited with the Oracles of God. And howsoever they shown their ignorance in false interpretations, yet they discovered no unfaithfulness in willful corruptions, additions, alterations, or manglings of any Books; for then they should have been charged with this, as well as with the other. Lastly, they contain sundry things that disagree from the true Scriptures of God, & likewise from themselves, as might be declared and demonstrated by many particulars. Seeing therefore these books called Apocrypha, were neither penned by the Prophets, nor delivered to ye church of the Israelites, neither are free from diverse contradictions; we conclude, that the Church of Rome hath no warrant to equal them with the holy Scriptures, & make them of like credit and authority with the Scriptures. Again, they offend in teaching human traditions, in making a word unwritten, equal with the word written, and holding the Scriptures to be imperfect, maimed, lame, not containing all things necessary to faith and salvation, not fully enabling the Minister to discharge his Calling. But the holy Scriptures are perfect, absolute, and all-sufficient to teach the truth, to convince errors, to correct vices, and to instruct in

righteousness; yea, to make the man of God perfect, and thoroughly instructed in every good work, and are of strength, ability, and sufficiency, to make him wise to salvation. Lastly, they are accursed that add anything, that take away anything frō that which is written, Deut. 4, 2. Prov. 30, 6. Revel. 22, 18. and therefore no such unwritten verities are to be taught or preached to the people, as the matter of our Sermons or the instrument of our faith, or the means of our salvation. Moreover it serveth to redress and amend sundry corrupt practices too common and familiar among the Ministers of the Gospel: Some instead of building upon the foundation of the Prophets and Apostles (Christ Jesus being the chief Corner-stone) do feed men with fancies & fond devices, without godly edifying, and teach their own dreams and fables. Let the Prophet *that hath a dream, tell a dream, and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat, saith the Lord?* Ier. 23, 28. And the Apostle chargeth *Timothy to stay profane and vain babblings, for they shall increase unto more ungodliness,* 2. Tim. 2, 16. Many there are that corrupt the word to please men, and to establish their own errors. We cannot content our selves with the ancient faith, but loathe the heavenly Manna, and wax wanton against Christ. He is not esteemed that preacheth the plain truth plainly in the evidence of the Spirit. He is most magnified and made of, that can bring in some strange matter against the common received faith, and we live in this respect in most dangerous times and perilous seasons, as ever were heretofore. Others shut up their mouths and either through fear dare not, or through flattery and filthy lucre, will not reprove sin. These are men-pleasers, and time-seruers, not remembering what the Apostle saith, Galat. 1, 10. *Preach I man's doctrine, or God's? Or go I about to please men? For if I should yet please men, I were not the servant of Christ.* The Ministers of the Gospel must not sow cushions under men's elbows, nor prophesy to the people of wine and strong drink, they must not apply or fashion their doctrine to the humors and affections of men, as if the word were a crooked line, or a leaden rule, or a shipmans hose; but keep a good conscience. Hence it is, that the Lord chargeth *Jeremiah* to take away the precious from the vile, and to do according to his word; *Let them return unto thee, but return not thou unto them. A father will not always feed the fancy, nor follow the disposition of his son that is sick; but will sometimes cross his mind, and restrain his desire,* Ier. 15, 19, and 6, 14. So must the Ministers of God, which are the fathers of our souls deal with such as are sick of sin, not soothe them up with sweet words, nor dawb with untempered Morter, but give thē that precious balm that shall not break their head, Psal. 141, 5. Thus dealt *Elijah* with *Ahab, Amos* with *Amaziah, John the Baptist* with *Herod,* though it cost him his head. And thus should all the true Ministers of God do, without pride or ambition, without fear or flattery seek the glory of God, not the praise of men: and howsoever the people hate him that rebuketh in the gate, Amos, chap. 5, verse 10, and abhor him that speaketh uprightly, yet they should set God before their eyes, and consider they have to deal with him. Lastly, they must not preach part of the word only, and leave another part untaught, but lay before them the whole will of God. Some preach nothing but the law: some teach nothing but the Gospel, & both sorts are greatly deceived, if they look for any great increase by their labors. The Law must prepare and make the way, the Gospel must follow after. The Law casteth down, the Gospel comforteth and raiseth up. The Law revealeth the knowledge of sin, the Gospel revealeth the remission of sin. Both these means are to be set on work, and applied wisely and discreetly to our hearers. Such as are secure and cold in the profession of

the Gospel, such as thorough presumption or ignorance see not their own sins, give them the Law, and apply unto them the threatenings of the same. Such as see and feel their sins, and are cast down by a deep apprehension of God's heavy judgments, minister unto them a plaster of the Gospel made of the precious blood of Christ, that looking upon him as it were upon the brazen Serpent, they may presently be cured and recovered of the sting of sin, and the wound of conscience. Both these are two necessary means that God hath left, the one without the other, hurteth more then healeth. The Law without the Gospel driveth the poor distressed soul upon the rock of desperation: the Gospel without the Law, puffeth up and advanceth proud flesh unto presumption; and therefore the spiritual Physicians and Surgeons are so to temper them, as that the Church may have the profitable and necessary help of both.

[Use 4] Lastly, it serveth to direct the hearers in the right art of hearing: they must submit them selves to God's ordinance, and be ready to know and hear all the will of God. We must not have itching ears, which are not able to suffer wholesome doctrine, some as the Athenians delighting in new things, and in hearing fables; others not abiding to be reproved. Therefore the Prophet *Micah* saith, *Are not my words good to him that walketh uprightly?* Mich. 2, 7. The cause why the word to many men is unpleasant and unsavory, is because they delight in evil, and desire to continue in sin, growing to so gross a contempt, as to command the Prophets not to Prophesy; or to prescribe unto them, what they shall Prophesy, or would limit them to their own liking, to serve their own affections and filthy lusts. Many would follow *John* the Baptist, til he required repentance. They would hear Christ, until he spake of taking up the cross. *Herod* heard *John* willingly, and practiced many things but when once he came nearer to him, & taught that it was not lawful to keep his brothers wife, he enjoined him silence, and clapped him up in prison. The Jews seemed for a time attentively to hear the defense of *Paul;* but when he touched his Apostleship to the Gentiles which they crossed & gainesayed, *Luke* testifies, they heard him unto this word, but then they lift up their voices and said, *Away with such a fellow from the earth, for it is not meet that he should live.* Thus it fareth with many hearers in our days. The drunkard delighteth to hear ye Minister preach aga•nst oppression and covetousness: this pleaseth his humor, this his stomach brooketh well enough. These men hear the word by parts & parcels, they give care till their secret ••••es be reproved, and sit quietly till their sores be rubbed; and when once they are touched, they begin to kick & spurn with their heels against the word, and the Ministers of it. But we must hear all that is taught us, and not certain clauses or cantiles only, we must hear constantly, continually, and universally, as well the things that mislike us, and go against us, as those things that please and content us: as well the judgments of God thundered out against us in the Law, as the sweet promises pronounced and offered in the Gospel: as well the laying open of our own sins, as the publishing of the sins of other men. This kind of hearing the Lord commendeth in his people, after the delivery of the Law, Deut. chapter 5, verses 28.29. *They have well said, all that they have spoken; they were ready to hear all, and do all that Moses should speak unto them.* But if we fall to stint the Spirit, and teach the Lord to speak, prescribing the Minister what he shall say, and restraining our hearing what we will hear,

we shall never hear fruitfully, we shall never practice conscionably what we have heard. Thus much concerning the protestation of *Balaam.*

Verse 27. *Balak said unto Balaam, Come I pray thee, I will bring thee unto another place, if so be it will please that God &c.]* Here is offered to our considerations, the profession of *Balaam.* He pretendeth Religion, and the help of God, and professeth to do all things in the Name of the true God, & yet was void of all Religion and sincere dealing, and doth all things by the working of the devil, abusing the glorious and fearful Name of God, to malicious & mischievous purposes. Hereby we learn, that many in the world profess piety and godliness in the tongue, that have none in the heart. They profess GOD outwardly, but serve the devil inwardly. This appeareth in the Jews, who albeit they would not hear the preaching of the Prophets, rebuking them in the Name of the Lord, yet had oftentimes in their mouths, The Temple of the Lord, the Temple of the Lord, this is the Temple of the Lord, Ier. 7, 4. Thus the Prophet *Isaiah* reproveth them in his time, *This people come near unto me with their mouth, and honor me with their lips, but have removed their heart far from me, and their fear toward me was taught by the precept of men,* Isaiah, chap. 29, 13. So, many that were professors and teachers of the truth, (as Christ testifieth) yea, workers of miracles, and crying unto him, Lord, Lord, yet shall not be acknowledged of him as belonging to him. The Samaritans called and accounted themselves the true worshippers, and pretended the tradition of their fathers, and hated the Jews as false worshippers, yet themselves worshipped they knew not what. All heretics will boast, they teach God's truth; all hypocrites will say, they embrace the faith: all carnal and loose professors will challenge sincerity: all Papists will cry out, they are the Church, the successors of the Apostles, and the true Catholics, yet are no true Church but in show; no true Catholics but in name; no true successors of the Apostles, but in place. In the days of Christ the Jews gloried that they were the seed of *Abraham,* John 8, 44, the sons of the Covenant, the heirs of promise: they pleaded they were the first borne of God, yet he proveth to their faces, that they were the very limbs of the devil. And the Church of Smyrna had such among thē as vaunted they were Jews, Revel. 2, 9. that is, the people of GOD, but were in truth the Synagogue of Satan. All which examples, conclude the certainty of the former doctrine, and verify the saying of *Solomon,* Prov. 30. *There is a generation that are pure in their own eyes, and yet are not washed from their filthiness.*

The truth hereof will farther and more [Reason 1] fully appear unto us, if we enter into the consideration of the causes and reasons of it. The first is pride & self-love, which so overcome their hearts, and blind their eyes, that they cannot see their own wickedness and wretchedness, which are so hud-winked with palpable ignorance of God, as that they cannot judge of themselves and their own misery, as they should. We see the conjunction of these in the King of *Moab* and his Chaplain the false Prophet, that albeit they pretend the holy Name of God, yet through love of themselves on the one side, and ignorance of God on the other, they cannot see that their whole proceeding, is an utter renouncing of God. This reason the Prophet *David* pointeth unto, when he saith; *The wicked hath made boast of his own hearts desire, and the covetous blesseth himself though he contemneth the Lord: for the wicked is so proud, that he seeketh not for God; he is in prosperity, God spareth him in mercy, and he imagineth presently that he is just and holy, pleasing God,* Psal. 10, 3, 4.

[Reason 2] Secondly, the heart of man is many times deceitful. He can speak with his tongue that which he meaneth not in his heart, nor hath any sense or feeling of in his own soul, but beguileth with lying lips and a double toong. Many are under their profession hypocrites, and have hypocritical & hollow hearts, speaking that which they did not mind. For the nature of an hypocrite is to appear outwardly like a painted Toombe, as if there were nothing in him but singleness and simplicity of heart, and until his corruption break out as filthy matter out of a sore (which assuredly it will do at some time or other, seeing there is nothing covered that shall not be revealed, Luke 12, 2.) there is none more conformable then he, in the outward exercises of ye Word, Prayer, and the Sacraments. They draw near with their lips, they listen with their ears, they stretch forth their hands: thus they prepare and make ready their mouths to pray, their ears to hear, their hands to receive. This appeareth in the proud Pharisee, Luke, chapter 18 verses 11, 12. He came into the Temple to pray, he thanked God for his blessings, he fasted twice in the week, he gave tythe of all that he possessed: yet he worshipped God in vain, and departed to his house without profit or comfort.

Now let us handle the uses of this doctrine. [Use 1] First, we learn hereby for our instruction, that outward profession is not enough to assure us of our salvation, or to fit us to God's kingdom: for the devil might go as far as the best of those that rest in the show of godliness, who can turn and transform himself into an Angel of light, 2 Corinth. 11, verse 14. A wolf may put on a sheep's skin; yea, the Parrot and Ape can imitate: and therefore trust not to thy fair shows and external appearance, if thou proceed no further. It is not sufficient for thee to be baptized, to be made partaker of the word of God, of the Table of the Lord, and such privileges of the Church; this is to trust in lying words that shall not profit, Ier. chap. 7, verse 4. The case and condition of many professors, is no better then of the heathen Infidels, as of the Turks and Sarazins, I mean of such as content themselves with the bare name or profession of Christianity, and therein satisfy themselves; nay, it is a great deal worse, as our Savior teacheth, Math. chapter 11, verses 21, 22 23. that *Corazin, Bethsaida,* and *Capernaum* shall be punished more severely then *Tyre* and *Sidon,* then *Sodom* and *Gomorrhah.* What comfort in the things of this life can any man take to bear the name of land, and another to have the state; to have the title, and another the interest: to have the empty shadow, and another the propriety and possession? Who would content himself with a bare show of riches, of honors, of health, of profit, and to want the things themselves? We see how all men hate couzeners and deceitful persons that seek to deceive and beguile their brethren: but much more odious and abhominable is it, to go about to delude the LORD, and to make show of loving him, when indeed we hate him. *Saul* pretended great zeal & forwardness in fulfilling the Commandment of the LORD, 1 Samuel, chapter 15, verse 13. but the kingdom was rent from him for his hypocrisy. For there can be no greater dishonor done to God, then to seek to please him with painted worship, as if he were a child that is delighted with Babies or Rattles, or would be pleased with toys and trifles; which is blasphemy once to think of the eternal Majesty, who beholdeth the secrets of the heart.

Secondly, seeing in outward behavior many [Use 2] set goodly colors upon their actions, and pretend great sincerity when the heart is empty, it is very behooveful for us to know them

by their fruits, and to observe the notes and marks of hypocrisy, whereby in the closest and cunningest carriage, it is bewrayed & disclosed. True it is, some by continual practice are grown to hide the holownes of their harts so deep, that it is hardly discovered: yet such is the judgment of God against them, that he layeth them open one way or other, at one time or other, in one place or other, in one company or other, upon one occasion or other, and so pulleth off the vizard of hypoctisie from their faces; and in the mean season leaveth us diverse marks to discern them, and to trace them out as by certain footsteps: first of all, their cheeefest care is to seek the pomp and glory of the world, to be highly esteemed of others, and never regard the glory of God, or what he esteem of them. This appeareth in *Saul,* who being reproved of *Samuel* for his sin, 1 Sam. 15, 30, thought more of upholding his own estate, then of turning to God by true repentance, and therefore saith unto him, *Honor me I pray thee, before the Elders of my people, and before Israel, and turn again with me.* This also appeareth in the Pharisees, who could not believe because they received honor one of another, and sought not the honor of God alone. Secondly, hypocrites are sharp-sighted, and have Eagles eyes to observe the behavior and look into the lives of other men, but are blind in regarding, and backward in reforming their own, as we see in the Pharisee, Luk. 18.11. *He thanked God that be was just and holy, not as the Publican.* Hereunto cometh the reproof of Christ, Mat. 7, 3, 4, 5. *Why seest thou the mote that is in thy brothers eye, and perceiuest not the beam that is in thine own eye? Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold a beam is in thine own eye; Hypocrite, first cast out the beam out of thine own eye, &c.* Let us learn to begin with our selves, and to end with others: first, to look to our own ways, and when we feel how hard it is to subdue the strength of sin in our selves, and to over-master our own corruptions, we shall be more charitable, and less severe to others. Thirdly, they are more curious in the observation of the ancient traditions of men, of customs of forefathers, and of devices of their own, then of the holy Statutes and Commandments of almighty God. Behold the practice of the Pharisees in this point, as they are painted out unto us in the Gospel, as the Evangelist showeth, Mat. 15, where the Pharisees are said to come unto Christ, and to demand of him, why his Disciples transgressed the tradition of the Elders, and to complain against them, when they saw them eat meat with unwashen hands: for the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the Elders: and when they come from the market, except they wash, they eat not; and many other things there be, which they have taken upon them to observe, as the washing of cups and pots, and of brazen vessels, and of beds. They do not charge the Disciples with breaking the laws of God, (which might be justly returned upon themselves) but with transgressing the ordinances of men, and making them necessary to the worship of God, and therefore are taxed as hypocrites. Let us take heed we do not please our selves in vain superstition or worship of God, fondly devised by our selves, and in blind zeal, which is not according to knowledge. Fourthly, they are precise in trifles, and loose in weighty affairs, they stumble at a straw, and leap over a block, they strain out a gnat, and swallow a camell, they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers. This is the cause that Christ denounceth such woes against the Pharisees, Math. 23, 23, because they did tythe Mint, Annis, and Cumin, and leave the weightier matters of the Law; as Judgment,

Mercy, & Fidelity: these ought ye to have done, & not to have left the other undone. Thus they snared men's consciences, and entangled their own about small things, and slender trifles, but neglected the greatest things, and loosed the raynes in things that were simply evil, & provoked the wrath of God. They thought it a great sin to heal the sick on the Sabbath day, to pull and rub ears of Corn on that day to drive away hunger, to converse with Publicans and sinners. They made great scruple of conscience, to put the silver pieces into the treasury, which *Judas* brought back, and cast down at their feet, because it was the price of blood, Mat. 27, 6: but their hearts never smote them, neither counted they it unlawful to hire a traitor to betray his Master, and to shed innocent blood. So at the time of the passion of Christ, their tender consciences suffered them not to enter into the common Hall, lest they should be defiled, but that they might eat the Passover: but they were not afraid to oppress the Son of God with slanders, lies, and false witnesses, and to crucify the Lord of glory. Such is the holiness and religion of the Church of Rome standing in outward observations, *Touch not, taste not, eat not, which are after the doctrines and commandments of men, which have indeed a show of holiness, but are things of no value.* Let us not cleave to such vanities, nor advance our own inventions, but make the Law of God a light to our feet, and a lantern unto our steps. Lastly, they do all things to be seen of men, seeking the praise and applause of the world, and hunting after vain-glory; which have received all their reward, they can look for no other at the hands of almighty God. This property Christ observeth to be in hypocrites, Math. chap. 6, verses 2, 5, 16, and 23, 3. They blow a Trumpet before their alms, they stand and pray in the open streets, they disfigure their faces when they fast, and all these ceremonies and circumstances are used, that they may be seen and praised of men. But we must in all our works look unto God, and know that his eye is upon us, who seeth us in all places, and will reward us openly. To conclude, we are all to take knowledge of these fruits and effects of hypocrisy, that we be not overtaken with it: and on the other side, let us first seek the glory of God, reform our own ways, prefer the statutes of God, observe the weighty things of the Law, and content our selves to be seen of God, that so we may have praise not of men, but of God.

Thirdly, it teacheth us what to think of [Use 3] coniuring, sorcery, & enchantment. Sorcerers and Witches will seem to do all things in the name of God, they use many good words, they have the Name of God, and of Jesus Christ, continually in their mouths, & would be thought to work wholly by the divine power of almighty God, whereby they shamefully take his Name in vain, and notoriously deceive such as resort and repair unto them: and therefore we see how God maintained his own glory, and revenged the abuse done unto his holy Name in the Acts, chap. 19, 13, 16. by the example of those which took upon them to conjure and cast out devils in ye Name of God, and to name over them which had evil spirits, the Name of the Lord Jesus, saying, We adjure you by Jesus, whom *Paul* precheth; for the man in whom the evil spirit was, ran upon them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. Neither let any object and say, there is no sin in seeking to them, seeing they use good words, whereof followeth a good effect, to wit, recovery of health, and restoring of the sick. For herein lieth the deep subtlety of Satan, undermining craftily to hide his purpose. He knoweth that if he were known, and his hand

seen in it, all men would abhor and abjure him. Therefore he useth to assail men disguised, & changeth himself into an Angel of light, that we may be the sooner deceived, and he the better received. Now he can find no fitter color thē to make show of the Name of God, which is horribly abused and profaned, even by such as are accounted cunning men, and cunning women. These, the more they use the Name of God, the more wicked they are: and therefore albeit they speak of God, and Christ his Son, & teach such as come unto them, to use good words, to wear some part of *John's* Gospel, & to do all in the Name of Christ, yet they are the instruments of the devil, profaners of the Scriptures, abusers of holy things, and takers of the Name of God in vain, *whom God will never hold guiltless,* Exod. 20, 7. The devils are not driven out with good words *he is with stood with the shield of faith,* Eph. 6.16, where the Scriptures are not hanged about the neck, but written in the heart by the Spirit of God, and the soul thoroughly armed with the power of them, as with a spiritual sword that is able to wound the enemy.

Lastly, we learn from hence to join to [Use 4] our outward profession, true sanctification, & inward holiness of conversation. True profession bringeth with it true godliness. For all such as have this honor given unto them to be the people of God, and his precious inheritance, must be an holy people to God, as *Moses* teacheth: *Thou hast set up the Lord this day to be thy God, and the Lord hath set thee up this day to be a precious people unto him, that thou shouldst keep all his Commandments, & to make thee high above all Nations, in praise, in name, & in glory, &c.* Deut. 26, 17, 18, 18, 19. Let us not content our selves to have GOD in our mouths, but labor to be sincere, and first of all begin to look to our hearts. He that looketh to have good fruit of his Trees, looketh to the roots. He that would have clear waters in the channels, looketh to the Fountaines. So if we would cleanse our ways in God's sight, this is the right order to be observed, to begin first to cleanse the heart. This Christ teacheth ye Pharisees, being proud hypocrites, *Ye make clean the utter side of the Cup, and of the Platter, but within they are full of bribery and excess: thou blind Pharisee, cleanse first the inside of the Cup and Platter, that the outside of thē may be clean also,* Math. 23, 25, 26. This duty must of everyone of us be practiced: First, give unto God the heart, that made it, & be careful to begin the work of repentance there, & take heed of all hypocrisy, which may deceive others, and will deceive our selves, but cannot deceive God. Counterfet holiness is double ungodliness, both because it is ungodliness, and also a counterfetting which God abhorreth. Oh hypocrite (saith one) if it be a good thing to be good indeed, what reason hast thou to appear to be that which thou wilt not be? And if it be an evil thing to be evil indeed, why wilt thou be that which thou wouldst not seem to be? If it be a good thing to appear good, it is better to be so indeed: and if it be evil to appear to be evil, it is worse to be evil indeed. Wherefore, either appear as thou art, in truth, or be in truth as thou appearest. For what shall it profit thee to seem to all others a very Saint, and to be to thyself, nay, to thy God, a devil? It is much more to thy profit and comfort to be that indeed to thyself, which thou wouldst seem to be to others. A wicked man counterfetting godliness, is most ungodly: the deeper his hypocrisy is, the greater is his iniquity and impiety.

[Verse 28. *So Balak brought Balaam unto the top of Peor, that looketh toward the Wilderness: Then Balaam said, &c.]* Hitherto of two Doctrines, arising partly from the person of *Balaam,* and

partly from the person of *Balak.* One more remaineth to be considered in the shutting up of this Chapter, from the practice of them both. In all this business we have seen more their policy, then their power: and how they have behaved themselves cunningly and craftily to bring their purpose to pass. Hitherto cometh *Balaks* sending from far, and hyring of a sorcerer to curse ye people. Hitherto cometh *Balaam's* consenting and coming for lucre, and love of money: & the sacrifices that both of thē did offer. Hereby we learn, That the children of this world are wise in their generation, omitting no manner of means to bring their purposes to pass. We may observe by continual experience, the nature of ungodly men; they are subtle and cunning in their kind, they watch their ways and times to fit them, to work out their wicked devices and inventions. *Balak* knew well enough he was not able to meet the Israelites in the open field, and to put his cause to the trial of a battle, and therefore dealeth otherwise. This is it which *Stephen* in his Apology noteth, Acts 7, 19. *There arose another King which knew not Joseph; the same dealt subtly with our kindred, and evilly entreated our fathers, and made them to cast out their young children that they should not remain alive.* Thus did *Laban* deal toward *Jacob,* Gen. 31, 1, 2, 41, changing his mind, revoking his bargains, altering his wages, murmuring at his prosperity, and changing his countenance toward him. This is noted also in the Parable recorded, Luk. 16, 8, where it is said, that the Master praised and commended his unjust Steward, because he had done wisely, *For the children of this world are in their generation wiser thē the children of light.* This we see by many examples.*Ahithophels* counsel was esteemed like as one had asked counsel at the Oracle of God, so were all his counsels both with *David* and with *Absalom.* The like we see in *Herod,* when he heard of the birth of Christ, as of a new borne King, by the wise men; he pretendeth piety, but useth policy to destroy the Babe our Savior, he calleth the wisemen secretly and privily, he willeth them to return what success they had, and pretended a good end that he might worship him, whereas his meaning was to kill him. The same we might observe in the Scribes and Pharisees after the ascension of Christ, they spared no means to hinder the course of the Gospel, Acts 3, and 4, and 5, but used sometimes fair means, sometimes threatenings, sometimes commandments to stop the mouths of the Apostles. All which Testimonies teach us that which the Prophet *Jeremiah* saith, ch. 4.22. of the people in his time agreeable to the truth of this doctrine, *They are wise to do evil, but to do well they have no knowledge.*

[Reason 1] The Reasons follow. First, they serve a cunning master, the author of all confusion, the contriuer of all mischief, the worker of all wickedness, that old subtle serpent, who worketh in all the children of disobedience. Eph. 2, 2. They serve him as their master, they obey him as their father, they follow him as their captain, they honor him as their lord, they worship him as their god. For *do ye not know,* (saith the Apostle *Paul) that to whomsoever ye give yourselves as servants to obey, his servants ye are to whom ye obey, whether it be of sin unto death, or of obedience unto righteousness?* Rom. 6, 16. And as *Peter* testifieth, *They promise unto others liberty, and are themselves the servants of corruption: for of whomsoever a man is overcome, even unto the same he is in bondage,* 2 Pet. 2, 19.

Secondly, God giveth even to wicked men [Reason 2] wisdom and understanding, to magnify his mercy, who is good to all, and to aggravate their sin, who are made thereby without excuse. Rom. 1, 20, 21. For he maketh his Sun to shine upon the evil and the good, he

sendeth rain on the just and unjust. Now the greater his goodness is toward them, the heavier shall his judgment and their punishment be. *To whom much is committed, of him much shall be required, and to whomsoever men do give much, the more of him will they ask,* Luke 12, 48. What is it that thou hast not received? And if thou hast received it, why dost thou not glorify him of whom thou hast received it? Thus we see, God giveth wisdom and sundry other gifts to the ungodly, both to show himself to be in his mercies unspeakable, and to leave them in their sins inexcusable.

Thirdly, the enemies of God have knowledge, [Reason 3] understanding, experience, foresight, & forecast; they are as wise as Serpents, as subtle as Foxes, as crafty as Crocodiles, to the ende God may use them as his rods in correcting his Church, and in trying the faith of his people. So he proved the patience of the Israelites by *Pharaoh* & the Egyptians, and by the cunning and crafty fetches, which they practiced for their overthrow and destruction. So he tried *David* by wise *Achitophel,* through whose subtlety & suggestion, *David* was driven out of Jerusalem, and to shift from place to place for the safeguard of life. So he tried *Joseph* and *Mary,* by the dissimulation of *Herod,* by whō they were constrained to depart out of *Judea,* and to fly into the Land of Egypt.

The uses to be made of this Doctrine are [Use 1] many. First, this should on the other side, teach us to deal wisely and warily with them, lest we be snared and circumuented by them. We are set as upon an hill, we are placed as upon a stage; if we profess Christ Jesus, a small spot will be seen in our garment. It behooveth us therefore, to be wise as Serpents, and innocent as Doves, according to the counsel of our Savior, to the end we may stop the mouths of gainsayers, and cut off occasions from them that seek occasions, that when they speak evil of us as of evil doers, they may be ashamed which slander our good conversation. It behooveth us therefore having to do with such adversaries as are their craftesmasters in their occupation, and have learned cunning in their profession, to deal not only lawfully, but wisely. Their wisdom is joined with wickedness, our wisdom must be seasoned and tempered with godliness. Their policy is iniquity, with us policy and innocence must accompany together, and kiss one another. Their wisdom is a circumuenting by laying of snares; our wisdom must be to be circumspect in avoiding of snares. If we have this wariness mingled with true sincerity, having our spirits without guile, and all our actions without dissimulation, it is both lawful and expedient to set wisdom against wisdom, and policy against policy, and care against care, and understanding against understanding, that so through their subtlety, and our simplicity, we be not taken in their traps which they have laid for us. The men are mischievous, the times are dangerous, the snares and slights are pernicious: if we should not deal wisely and warily, we should lie open as a prey to the enemies, and should notwithstand iminent harms and hurts ready to fall upon us. Thus the servants of God have borne themselves in a lawful course with a wise hand. *Rebecca* understanding the hatred, and hearing of ye purpose of *Esau,* Genes. 27, 41, 46, that when the days of mourning for his father should come, he would slay his brother, being desirous to preserve them both, but especially *Jacob,* conveyeth him out of the danger; she goeth and alledgeth that the daughters of *Heth* were a grief of mind, and a weariness of life unto her, and so sendeth him away from his fathers house for a season. She pretendeth the cause to

be, to take a wise at Padan Aram, but concealeth her principal purpose from her Husband, and dealeth not only lawfully, but wisely and politically. The like we see in *Paul,* perceyuing a dissention in the assembly, and a division in judgment amongst his accusers, consisting of two parts; one of the Pharisees that held the immortality of the soul, and the resurrection of the body; the other of the Sadducees, which denied the one and the other: he took the occasion and opportunity by his calling, and cried out in the Council, *Men and Brethren,I am a Pharisee, the son of a Pharisee, I am accused of the hope and resurrection of the dead;* whereby he set a rent among them, and by that means the knot was broken, and so their malice was abated. A lawful cause, and a wise course, bring a blessing with them upon those that delight to follow them. A good cause, well and wisely handled, shall find a comfortable issue in the end. This we shall attain unto, if we make the word of God our Counsellers, Ps. 119, 24, 98, 99, 100. The Prophet found by experience, that by his commandments he was made more wise thē his enemies, more learned then his teachers, more skillful then the ancient. For whosoever doth submit himself to God's word, shall not only be safe against the practices of his enemies, but also learn him more wisdom then the masters and professors of it.

Secondly, it is our duty to pray unto God [Use 2] to be delivered from them, and trust in him for his help. For unless our help be in the name of the Lord, which hath made heaven and earth, they will go beyond us and ouerreach us. They deal warily and circumspectly, they work by all means lawful and unlawful, just and unjust: let it be our wisdom therefore to trust in the wise God, and to beg this grace at his hands, as the Apostle *James* teacheth, chap. 1, 5, We must never look to live in peace, or that the world should be reconciled unto us: never marvel as if some strange thing did befall us, when the enemies set their wits on work to devise some mischief: our refuge must be in God in the time of trouble. It is our help to crave this help. This was the hope of *David* whē mighty bulls closed him, and the roaring Lions gaped upon him, he desired God not to be far from him, because trouble was near, for there was none to help him, *Be not far off, O Lord, my strength, hasten to help me: deliver my soul from the sword, my desolate soul from the power of the Dog,* Psal. 22, 11, 12. So the Apostle craveth the prayers of the Church, 2 Thes. 3, 1, 2. So long as we make God our trust and refuge in our affliction, be our enemies never so cunning and wise, we shall not fall down under the burden, but stand upright thorough the power and wisdom of God, who shall catch the crafty in their own craft, destroy ye wisdom of the wise, and cast away the understanding of the prudent, Job 5, 12. Isaiah 29, 14 1 Cor. 1, 19. Thus *David* prayeth to the Lord 2 Sam. 15, 31. *O Lord I pray thee, turn the counsel of Ahithophel into foolishness.* This the Lord heard, and brought his heavy judgment upon his counsel and person, for his counsel was crossed by another, he himself was hanged by his own hand. The like we see in *Herod,* in whom we may behold exceeding craftiness, joined with extreme sottishnes, and his fury overcome by excessive foolishness. How easy a remedy had he at hand, either to have gone himself, seeing he supposed it to concern his crown and kingdom, or to have sent some of his Courtiers, under color of accompanying the wise men, and so he could not have doubted to catch him in his claws. But the wise men go alone, Matth. 2, 8, 9. he neither detayneth them with him, nor sendeth any with them.

Thus the Lord from time to time delivereth his Church from the paw of the Lyon, from the tuske of the Bore, & from the horn of the Unicorn: and striketh all their enemies with the spirit of giddines and astonishment, that they become foolish, and cannot see the way before them. He scattereth the devices of the crafty, so that their hands cannot accomplish that which their harts have enterprized. An excellent and sweet comfort to all the servants of God, not to fear the high reaches & deep devices of their enemies, seeing they serve that wise God which taketh the wise in their craftiness, and maketh the counsel of the wicked foolish.

[Use 3] Lastly, this serveth to reprove two sorts of men, that esteem not aright of this worldly wisdom of wicked men. For some are offended at their wisdom, because it is so great: others rest contented in it, because it is so excellent. This is the weakness and infirmity of the children of God, when they see the glory, prosperity, and wisdom of worldly men, that they are able to reach so far, and over-reach by their policies many others, they are ready to account them the happyest men, to join with them, and to say, *Certainly we have cleansed our hearts in vain, and washed our hands in innocence,* Psal. 73, 13. For though they talk presumptuously, & set their mouth against heaven, yea and their tongue walketh through the earth; yet God hath set them in slippery places, and casteth them down into desolation. Look upon the wicked lives and wretched deaths of the great wise men of the world, that were deep wise men in their own eyes, and in the eyes of the world, but not in God, nor with the godly; and we shall see they have been suddenly destroyed, and horribly consumed. Look upon the example of *Pharaoh, Saul, Ahithophel, Herod, Haman,* & such like; and tell me whether thou wouldest have their fearful ends, for all their natural gifts, and exchange the wisdom of the Spirit for all their worldly wisdom. The true wisdom which is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without judging, and without hypocrisy. Who then is a wise man indeed, and endued with knowledge? even such an one as showeth by good conversation his works in meekness of wisdom. As for the cunning heads of the world, and such as have nothing in them but human and profane wisdom, they may for a time have the applause and praise of men, but they and their policies shall come in the end to nothing. This wisdom descendeth not from above, James 3, 15, but is earthly, sensual, and devilish. Hereupon the Apostle saith, 1 Cor. 1, 20. *Where is the wise? Where is the Scribe? Where is the disputer of this world? hath not God made the wisdom of this world foolishness?* If then God hath made it foolishness, let us not account it our happiness, nor those happy men that have nothing to commend them to God and men but that. If God will destroy it let not us think it can save those y^{t} trust in it.

Secondly, we should not content our selves to be worldly wise. This the Gentiles sought after and obtained. Let not us care so much for this learning, as to be heavenly wise, & to know Christ that we may have him living & dwelling in us. This the Apostle teacheth, Ro. 16, 19. where he saith, *Your obedience is come abroad among all, I am glad therefore of you: but yet I would have you wise unto that which is good, and simple concerning evil.* Here he requireth wisdom, but simple; & simplicity, but wisdom. Then he showeth wherein these must appear, and how we must be both the one and the other. We must not be wise to do evil, nor simple unto that which is good. But our wisdom must consist in following that which is good: our simplicity in

eschewing evil. There is a wisdom of God, there is a wisdom of men, there is a wisdom of the devil. The first is heavenly, the second human, the third devilish. The end of the first is the salvation of the godly, the end of the second is the commendation of the world, the end of the third is the condemnation of hell. The first, is a spiritual gift of God, the second a natural gift of man, the third a wretched work of the devil. The heavenly wisdom which is from above, is holy: the devilish wisdom which is from hell below, is unholy: the human wisdom which is from the earth, is in it self, and of it self, indifferent, and partaketh of a mean nature neither holy nor unholy. The heavenly wisdom teacheth to know God, and is the beginning of godliness; the earthly wisdom standeth in human knowledge of natural things, and in understanding the things of this life; the devilish wisdom consisteth in *Machauilian* policies, and in desperate devices, to accomplish by right or wrong, by force or flattery, by life or death that which the corrupt heart intendeth, and hath contryued. This last kind we must always avoid, which was first taught by the devil, and practiced by his disciples. The first day we begin to practice it, we begin to be the devils scholars. The further we go forward in it, the more we profit in the devils school. This was the profound wisdom of *Ahab* and *Jezebel,* 1 *Kings* 12: when as they plotted to get the possession of *Naboth's* vineyard. This is to be found in many fine wits in the world, that set thē a work on wickedness, and abuse it, to the dishonor of God, to the hurt of their brethren, and to the destruction of their own souls. The human wisdom standeth in human things, in ordering matters belonging to the Commonwealth, and private families: whereunto belongeth the knowledge of Arts and Sciences. This differeth much from the former: that being always unlawful, the end being to accomplish some mischief by fraud and deceit, where the end of this is to delight & to profit. And yet this wisdom cannot be acceptable to God, 1 Cor. 3, 19, but is foolishness with him, unless it be seasoned and sanctified with the heavenly wisdom which is joined with the fear of God. The heavenly wisdom may stand with the earthly, and the earthly of it self may be joined with that which is devilish. But when the Spirit of God cometh, & putteth true heavenly wisdom into the heart, it rectifieth the human wisdom, and giveth it a pleasant taste that pleaseth God; it separateth and abolisheth all devilish wisdom, and suffereth it not to lurk and lodge with in us any longer. Let us all therefore seek to be wise in God, in his word, and in godliness: and then the natural gifts that God hath given us, shall be sanctified unto us.

CHAP. XXIIII.

1 WHen Balaam saw that it pleased the Lord to bless Israel, then he went not as at certain times before to fetch Diuinations, but set his face toward the wilderness.

2 And Balaam lift up his eyes, and looked upon Israel, which dwelt according to their Tribes, and the Spirit of God came upon him.

3 And he uttered his Parable, and said; Balaam the son of Beor hath said, and the man whose eyes were opened, hath said.

4 He hath said which heard the words of GOD, and saw the vision of the Almighty, falling in a trance, and having his eyes uncovered.

5 How goodly are thy Tents, O Jacob! and thy Tabernacle, O Israel!

6 As the valleys are they stretched forth, as Gardens by the river side, as the Aloe trees which the Lord hath planted, as the Cedars beside the waters.

7 The water droppeth out of the Bucket, and his seed shall be in many waters, and his King shall be higher then Agag, and his kingdom shall be exalted.

8 God brought him out of *Egypt,* his strength shall be as an Unicorne: he shall eat the nations his enemies, and bruise their bones, and shoot them through with his arrows.

9 He coucheth and lieth down as a young Lyon, and as Lyon: Who shall stir him up? Blessed is be that blesseth thee: and cursed is he that curseth thee.

IN the former Chapter we have heard and handled the two first prophesies of *Balaam,* wherein we see, how he hath blessed and not cursed the people of God. Here *Moses* proceedeth to finish the rest of the history, wherein we are to consider two things: First, the residue of his prophesies remaining: secondly, the event of thē all. The prophesies are of two sorts; first, special prophesies, concerning special and several people, to the 23. verse; Namely, the Israelites, the Moabites, and Edomites, the Amalekites and the Kenites: secondly, general prophesies belonging to all the nations bordering together, and inhabiting Assyria, Judea, Palestine, and all Syria, which shall taste of the same misery of war, and be consumed with the violence of the same fire. The first point is touching the Israelites, in which prophetical history, we must consider (as we did before) three things: first, the preparation that is made unto it: secondly, the prophesy it self: thirdly, the effects and consequences thereof ensuing.

Touching the preface and preparation unto the prophesy it self, it serveth to confirm the authority and truth of this prophesy. For albeit it were delivered by the mouth of a wicked man, who was convinced by ye light of his own conscience, and by the testimony of God's

Spirit, that he should not curse his people, yet he worketh and wrestleth against the will of God, as if he could cozen & deceive the most Highest. Therefore, he did not seek a solitary place (as he was wont) to work his witchcrafts, at which time he saw God met and prevented him; but turneth his countenance at a sudden, toward the desert of Jordan, where the Israelites sojourned and pitched their Tents, purposing presently to break out into a cursing of them, before the God of the Israelites should be aware of it, & supposing he would have put no prophesy in his mouth before he should go to fet his wicked and wonted diuinations. Thus he determined with himself to utter the wicked imaginations of his own heart, before God should work any impression in his mind, or reveal his counsel unto him. But God which catcheth the wise in their own craftiness, 1 Cor. 3, 19, 20, and knoweth that the thoughts of the most wily are vain, represseth his devilish purpose, and doeth not only bridle his tongue, but inspireth him with his Spirit (being as it were changed into another man) that he should speak not his own devices, but the words of God. So then, God casting as it wer his hand upon him, taketh hold on him, staying his intent, and stopping his course two ways: the one outward, the other inward. The outward means used of God to hinder him, was the beholding of the dwellings and lodgings of the Israelites, distinguished according to their Tribes. For when he saw with his eyes their goodly and comely order, whereby the presence of God amongst them was claerly manifested, and their faith in him was testified; every man encamping by his standard, and under the Ensign of his fathers house, Numb. 2, 2. he was upon that sight and situation of them, withholden from proceeding in his curses and execrations. The inward means was yet more forcible to stop the stream of the waters ready to overflow ye people of God: for the Spirit of God came suddenly upon him, that whereas he determined to serve the devil and damned spirits, he is constrained against his will to serve ye purpose and providence of God, & to speak what God would, not what himself wished & desired: Thus we see, that neither Satan nor his instruments can work any hurt to the salvation of the people of God, but both they and all their endeavours come to nothing.

Hitherto of the preparation: now we come to the prophesy which he uttereth by the Spirit of God. In this we are to consider, first the entrance into it, then the prophesy it self. In the entrance or beginning, to procure attention, and purchase credit to his words, he setteth down three things: first, the inscription and title of the prophesy, wherein is a description of himself by his name, and the name of his father. For albeit *Balaam's* name be of no such weight and moment with us, y^{t} we should for the persons sake give credit to the prophesy, or respect more who speaketh, then what is spoken: yet this simple & plain dealing, professing his own name, and confessing himself the unworthy instrument of God, serveth to add some authority to the speech that followeth. Secondly, he styleth himself to be the man whose eyes were opened, whereby he teacheth that he would publish nothing of his own invention, but that only which he had received by divine inspiration. As if he should say, Though *Balaam* be by nature as blind as a beetle in the matters of God, and understand nothing of heavenly things, yet he hath received a spiritual and heavenly revelation of the Spirit from above, that of a blind man whose eyes through covetousness of money, and ignorance of God were closed up, he is become a seer to see for others, not for himself, nor his own salvation. Some read the sentence thus, that his eyes were shut up: but the other

reading agreeth better to ye circumstances of the text and the words following, as even *Lyra* himself confesseth, that he was enlightened of God to see with the eyes of his mind more clearly then he could do with his bodily eyes, inasmuch as the light of the mind is more plain and perspicuous then the light of the body. Thirdly, he confesseth he had heard the words of God. Thus he speaketh after the manner of the true Prophets, who were wont to begin their prophesies with prefixing ye name of God, *Thus saith the Lord, Hear ye the word of the Lord,* to show, y^t^ they uttered not their own inventions, but the Oracles of God. Now, as *Balaam's* sight (which is the sharpest & quickest sense) saw nothing before God opened his eyes, so he declareth he was dull and deaf of hearing, before God had opened his ears to hear, and delivered his word unto him. Lastly, he saith he had seen the vision of the Almighty, ravished in mind, but having his eyes uncovered: whereby he meaneth, that being as it were in an ecstasy, he was carried •u• of himself. The like is noted touching *Saul,*• Sam. •9. he went to *Naioth* in *Ramah,* and the Spirit of God came upon him also, and he went prophesying until he came thither. Hereby *Balaam* showeth two things; first, the author of the prophesy, to wit, the Almighty, ascribing all to God, challenging nothing to himself: secondly, the manner of his prophesy, which was in a vision. Ezek. 3, 14: Dan. 8, 27. and 10, 8, which far surpasseth ye communication of God's will by dream, albeit God be the author of both. Thus hath God oftentimes made himself known among the Infidels, both by visions and by dreams, as to *Abimelech, Pharaoh Nebuchadnezzar,* and others, who may be said to have the holy spirit, but had not the spirit of holiness: for wheresoerver he worketh he is holy; but he doth not always work holiness and sanctification which evermore accompany salvation. Now because it is said he fell into a trance, it shall not be amiss to show what a trance is, what are the parts and ends of it, being away and means w^c^ God hath used to reveal his will unto men. A trance is an extraordinary work of the Spirit of God upon the whole man, casting the body and senses into a deep sleep, & withdrawing the soul from the fellowship of the body to a fellowship with God, for the better enlightening thereof. It is I say an extraordinary work of the Spirit above the work of nature or constitution of the body, or strength of the imagination, whereby the whole man is for a time changed in body and mind; the body & the senses thereof both outward and inward, cast into a deep or dead sleep, & made senseless: the soul withdrawn or separated from the communion and fellowship of the body, to the fellowship of God, for the better enlightening thereof to understand the secrets & counsels of God. This is a trance, or to be ravished in the Spirit, which God used often to his Prophets. It standeth in two parts or actions: First, on the body which is cast into a deep sleep, when the senses are for the time bereaved of the present use of thē. Secondly, on the mind: the which that it might be brought nearer to God, is withdrawn from all dealing and fellowship with the body, and enlightened to understand divine things, as Acts 10. *Peter* s•w ye heaven opened, a vessel coming down, and a voice came unto him. The causes why it pleased GOD to reveal his will after this manner, are; First, that they should take nothing to themselves, but account all received from GOD. Secondly, that their bodies and souls being separate frō all other dealings, might have a deeper impression of the things revealed, and thereby understand them, and keep them the better. Thus much touching the trance of *Balaam,* & the beginning of the prophesy.

Now we come to the substance of the prophesy it self, the sum whereof is first propounded, then amplified, and lastly concluded. The proposition which is proved is described by a question, and by way of admiration, expressing the happiness of the Church: *How goodly are thy tents, O Jacob! and thy Tabernacles, O Israel!* As if he should say: O how blessed and happy a people art thou, which now livest under these Tents, and dwellest in these habitations! And note here, that he doth not give a touch to their happiness, and then pass away suddenly from it: but he doubleth, and repeateth it, as if he meant to dwell long upon it. There is no part or parcel of God's word in vain. If we see not the use of some things, it is our weakness, & we must confess it not condemn the Scriptures. The Spirit of God forbiddeth vain babbling, Mat. 6, 7: and reproveth idle repetitions, and therefore never useth the same himself.

The Reasons and occasions of repetitions are these three; First, for greater assurance, for God speaking twice doth as it were produce a double witness, and signifieth that it did not slip from him unawares, but is that which he meaneth to stand unto, and to ratify; so that albeit heaven and earth pass away, yet one jot or tittle of his word shall not pass away. Secondly, to testify the speedy accomplishment of that which he hath spoken, y^{t} it shall not be prolonged and delayed, but be swiftly performed, & shortly be executed. And these two causes are both touched by *Joseph* in expounding the two dreams of *Pharaoh,* when he saith, *The dream was doubled unto Pharaoh the second time, because the thing is established by God, and God hasteth to perform it,* Genes. 41, 32.

The third reason of using repetitions, is, to quicken those that are dull, and stir up those y^{t} are heavy hearted, that they should shake off all deadness & drowsiness of spirit. Once speaking passeth suddenly away, we cannot hear it: or if we hear it, we cannot remember it; or if we remember it, we are backward in practicing of it. We have need to be often put in mind of the same thing, and for us it is a safe thing. This is the cause that the Prophets of God so often use repetitions. So did *Balaam* before in the former Chapter, Numb. 23, 21. *God seeth no iniquity in Jacob, he seeth no transgression in Israel.* These three causes have place in this repetition used in this place. For their happiness is certainly confirmed, speedily to be accomplished, and the enemies of the people of God are roused up diligently to consider thereof, and think with themselves, surely this is of great importance, seeing God offers it unto me again and again.

This blessed estate and condition of the Church is set down, first comparatively, then simply, whereby the former similitudes are expounded and interpreted. The metaphors and similitudes are many in number, but tending to one and the same purpose: under the borrowed speeches of the tents of the sheepheards, of stretching out of the valleys, watering of the gardens, planting of the Cedars, he understandeth the safety, largeness, increase, pleasantness, multitude, and strength of the Church, that shall surmount the glory of the Gentiles, and tread down the kingdom of *Agag,* that is, of the Amalekites, which at that time flourished in the world, and promised unto it self a perpetuity upon the earth; which prophesy was performed in the days of *Saul* and *Samuel,* of *David* & *Solomon.* This appeareth plainly in the second branch, where the comparisons are explained, in which he showeth the

author of their happiness to be God the giver of every good giving, and of every perfect gift; who, albeit they were a small people, and greatly oppressed, yet he brought them myraculously, out of the Land of Egypt, he shall be their protection & defense against their enemies, giving them the strength of the Unicorn, assisting them in all their dangers, and subduing all their adversaries under them.

This is the substance of the prophesy, the conclusion remaineth, consisting of two parts or members: the first, respecting the Israelites, the second respecting others, but uttered for the Israelites sake. Touching the Israelites he inferreth upon the premisses, their peace, safety, and security, tranquility, and quiet, dwelling without fear, expressed by comparison of a Lyon, who eateth his prey without fearfulnes of the passengers: so the Jews overcoming all their enemies, shall have rest, & govern their Church and Common-wealth in peace, which came to pass so long as they did cleave to God with full purpose of heart, and worship him according to the precise rule of his word; for then no enemies (albeit never so many or so mighty) were able to prevail against them. Thus did the Patriarch *Jacob* express the preeminence of *Judah,* Gen. 49, 9. *As a Lions whelp shalt thou come up from the spoil my son: he shall lie down and couch as a Lyon, and as a Lyonnesse, who shall stir him up?* The second member belonging unto others is this, that they which *bless thee shall be blessed, and such as curse thee shall be cursed.* A notable commendation of the Church, & encouragement to persuade others to be of the church. As if he should say, So many as shall join themselves of other people to thee, and embrace the same holy Religion with thee (for it shall in the fullness of time come to pass, that God shall allure *Japheth* to dwell in the tents of *Shem.* Gen. 9, 27) shall be partakers of the same blessings with thee which GOD shall pour out upon thee; but all such as separate themselves from thee, and show themselves not brethren, but strangers; not friends, but enemies; not neighbors, but aliens from thee, shall lie under the fearful curse and revenge of God. This is it which the Lord pronounced and promised long before to *Abraham,* Gen. 12, 2, 3. This power did *Balak* before falsely ascribe to *Balaam.*

This is the drift of this division, and the order that the Spirit of God observeth therein. Touching the instructions that arise from hence, we have considered diverse things before. We see how *Balak* and *Balaam* proceed in their devilish purposes, if God had suffeted them, and not crossed them. He revealed his will to *Balaam,* who spake, moved by God's Spirit, and thereby declareth, that he speaketh not only to his own children, but sometimes teacheth wicked men to make them without excuse; and therefore he will not leave his own people destitute of instruction, that desire to fear his name. But of this we have spoken before, chap. 22, 9.

[Verse 2. *Balaam lift up his eyes, & looked upon Israel, and the spirit of God came upon him.] Moses* showing the prophesy that *Balaam* uttered, describeth it by the author thereof, the Spirit of God came upon him. In this part of the title he saith, That the things delivered in this prophesy (which were uttered for the Churches sake) were hid & kept secret before they were revealed and manifested by God. This prophesy containeth not a doctrine that is common or communicated by the light of nature to men, but a declaration of such secrets as God reserveth hid to himself in his own counsel, which no living creature could know

otherwise, then as it pleaseth God to disclose it by a gracious participation of it. This teacheth us this truth, That the things of God can no man know, but by the Spirit of God. The mysteries of salvation, and doctrine of godliness are secret and unknown of men and Angels, before they be of God revealed. This our Savior teacheth *Peter,* having made a confession of Christ, *Blessed art thou Simon, the son of Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven,* Matth. 16, 17. And expounding the parable of the Sower to his disciples, he saith, *To you it is given to know the mystery of the kingdom of God, but unto them that are without, all things are done in Parables,* Mark 4, 11. The Apostle teacheth, that the natural man perceiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. And the same Apostle speaking of the gospel, Rom. 16, 25. Eph, 3, 9. calleth it, *A mystery revealed, which was kept secret from the beginning of the world.* So the Apostle *John* handling hidden visions, and teaching the Church ye things that must come to pass hereafter, called that Book *The Revelation of Jesus Christ, which God gave unto him,* Revel. 1, 1.

The truth of this appeareth, because they [Reason 1] were hid in the treasury of God's wisdom, which is unsearchable, and not to be sounded by any creature, and therefore the Apostle calleth them, *A secret hid in God,* Ephe. 3, 9: so that the Apostles and holy Prophets of God, could deliver nothing of his counsel, before he had revealed it to them. So the Lord speaketh, Numb. 12, 6. *Hear now my words, If there be a Prophet of the Lord among you, I will be known unto him by a vision, and will speak unto him by dream.* The calling of the Gentiles seemed strange to the very Apostles, before it was revealed to *Peter.* Who would ever have imagined that God would have redeemed man by such a wonderful means (the greatest wonder that ever came into the world) by giving his Son, and that unto the death, to ransom and redeem a church by his own blood? Acts 20. This no creature in heaven or earth, would ever have thought upon, if God had not revealed it by his word, and assured it by his Spirit.

Secondly, this receiveth further strength [Reason 2] for the confirmation of it, because the wisest and subtilest that were in the world, were herein overtaken and proved fools; for by all their wisdom (though never so great) they were not able to reach unto it, nor to look into any the least part of it. The Apostle speaking of the mystery of the Gospel revealed by his ministry, alledgeth the prophesy of *Isaiah,* where the Lord threateneth to destroy the wisdom of the wise, and to cast away the understanding of the prudent: and after he saith, *Where is the wise? hath not God made the wisdom of the world foolishness?* 1 Cor, 1, 18, 19.

The Uses remain to be learned of us. First, [Use 1] for knowledge we see, that the mystery of godliness revealed to the world by God in the Gospel, is a most worthy & glorious mystery, greatly to be admired and reverenced: unto us that are called it is the wisdom of God, and the power of God. So the Apostle saith,*Great is the mystery of godliness, which is, God manifested in the flesh,* 1 Tim. 3, 16. It seemeth far otherwise to the foolish world, it appeareth to thē a base and vile thing, as *Paul* complaineth in his time, *We preach the Gospel, even Christ crucified, unto the Jews a stumbling block, & unto the Grecians foolishness,* 1 Cor. 1, 23. A stumbling block to the Jews, because they dreaming of an earthly king of this world, to free them from the bondage of the Romans, and thinking they should be Lord's of the earth, were offended at

the low estate of Christ, coming in the shape of a servant: foolishness to the Grecians, because it seemed foolishness to the wise Philosophers among the heathē, to look for life from death, to believe in him that rose from the dead, and that such as are dead shall rise again. How many are there amongst our selves, that are offended at the simplicity of the Gospel, that it is not accompanied with miracles, & that it is brought unto us in earthen vessels? These are they that esteem the Manna as light meat, and therefore loathe it. But let them alone to loathe this Manna, that loathe faith, Christ, and heaven it self; yea, their own salvation.

Secondly, for obedience, we must observe [Use 2] that when these secret things be revealed unto us of God, we ought to endeavor to learn them, to understand them, to publish them & speak of them to others. Whensoever God hath a mouth to speak, we must have an ear to hear. Therefore *Moses* saith, Deut. 29, 29. *Secret things belong unto the Lord, but the things revealed belong to us and our children to do them.* So the Apostle *Paul,* when God had revealed Christ unto him, and ordained him a teacher unto the Gentiles, saith, *I was not disobedient to the heavenly vision, but shown to Jews and Gentiles, that they should repent and turn to God, and do works worthy amendment of life,* Acts 26, 19, 20. This serveth to reprove all such as refuse to look into these revealed things of God, but dwell in blindness and ignorance. Of this sort are the greatest number in our assemblies. They are wise enough to look into their own profit, but they care not for the wisdom that is of God. They are brought up in the church, but know not the Doctrine of the Church. They are always learning, but never come to the knowledge of the truth. He that setteth his son to school, will look he should learn somewhat, and not ever stand at one stay. We are trained up in the bosom of the Church, which is the School-house of Christ, we must therefore every day be profiting and going forward. God accepteth not of those that look backward, or stand at a stay; he will know them that seek more and more to know him.

Thirdly, it is our duty to beg and crave at [Use 3] God's hands, the knowledge of his will, who openeth the eyes of the blind, and giveth understanding to those that seek it. We have a gracious promise to be heard, Mat. 7, 7. in the prayers and petitions that we make unto him. Hence it is, that the Prophet *David,* a man after God's own heart, and endued with a singular portion of God's Spirit, craveth the enlightening of God's Spirit, and desireth still to be taught of him, Psal. 119, verses 18, 27, 31, 73.

Thus doth the Apostle pray for the Ephesians, chapter 1, verses 17, 18, that God would give them the spirit of wisdom, and enlighten their minds to know what the hope is of his calling, and what the riches are of his glorious inheritance in the Saints. A notable direction for all of us, how to behave our selves when we come into the house of God, and tread in his Courts; namely, not to rest upon our natural gifts, nor to trust in our mother-wits, which are too short and shallow to reach up to the height, and to sound the depth of the mysteries of God.

How many are there in the world, of an high reach and of a deep conceit in the matters of the world, that attain to no measure of knowledge in the matters of God? Talke with them of the things of this life, they are able to discourse with great insight; many of God's children inferior to them, few equal with them, none can go beyond them. They can contrive and

dispatch business of the world with great facility: you cannot speak to them of anything of this nature, but by and by they apprehend it and conceive it. But enter communication with them of heavenly things, of the knowledge of God, of faith in Christ, of the salvation of their souls, they can conceive nothing, they are as blind as Beetles, they are simple and ignorant as little children, that know not the right hand from the left.

This should offer to our wise & careful cōsiderations, a double meditatiō. First, it serves to humble those y^{t} have these gifts of nature, and are wise in their own conceit, and to make them equal with those of the lower sort: seeing all their gifts which Nature hath adorned them withal, are not able to set them one foot forward toward the kingdom of heaven; nay being unsanctified, they are further off from salvation, then others of smaller gifts. This made the Apostle say, *Let no man deceive himself: if any man among you seem to be wise in this world, let him be a fool, that he may be wise: for the wisdom of this world is foolishness with God, and the Lord knoweth that the thoghts of the wise be vain,* 1. Cor. 3, 18. Where he teacheth everyone to be ready to deny himself, and his carnal wisdom, whose beginning is from the flesh, and whose end is death; to the end we may be truly wise in heavenly things pertaining unto everlasting life.

Secondly, this serveth to comfort the children of God, that want the worldly wit of natural men, and are not able to dive so deep into earthly things as they: though they be simple in matters of this world, yet if GOD have given them a taste of the glory of the world to come, let them rest in spiritual knowledge, and give God the praise, that hath opened the eyes of their minds, and enlightened their hearts to have a feeling of it. This our Savior taketh occasion to practice, and to offer praise and honor to God in a sweet remembrance of this dealing of God; *I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise, and men of understanding, and hast opened them unto babes: it is so, O Father, because thy good pleasure was such, Math.* 11, 25, 26. Though we be simple in the world, yet if we be wise in GOD: though weak in the world, yet if we be strong in GOD: though we be accounted as fools and silly ones, of the sharp wits of the world, yet if we have learned Christ Jesus, & know the exceeding measure of his love toward us, let this be our comfort and consolation, that God hath abundantly recompensed the want of those outward things, by giving unto us an happy and holy advantage in heavenly things. And indeed all those are learned, that are taught of God; and they unlearned that are not taught of him, although otherwise they abound in other knowledge. Such as have learned Christ Jesus, and him crucified, and so are become new creatures in him, they are learned, though they know never a letter in the book; *For in him are hid all the treasures of wisdom & knowledge,* Col. 2, 3. He that hath not learned Christ, is unlearned, *Althogh otherwise he be never so learned: for if he be not regenerate and borne anew, but committeth sin with greediness, he hath not seen him, neither hath known him.* 1. *John.* 3, 6. Wherefore, let us all learn from hence, to depend upon God for his blessings upon us, especially when we enter the Lord's courts, and come to hear his word, let us confess that we are not able of our selves to understand his will; and desire him to open our hearts, as he did the heart of *Lydia,* Act. 16, 14. for otherwise we shall depart away as ignorant and blind as we came, we shall never soundly rest in the truth that is delivered, but always be ready to carpe and cavil at it, to wrangle and reason against it,

saying; How can these things be? And then it may be said unto them as Christ speaketh to the proud Pharisees, who gloried in their own insight, & thought all men blind beside themselves, *If ye were blind, ye should not have sin: but now ye say, we see: therefore your sin remaineth,* John 9, 40, 41. Let us then be ready to renounce our worldly wisdom, and to deny our selves, and beg the assistance of God's Spirit to be our inward teacher and instructer, that so we may hear with profit and comfort.

[Use 4] Lastly, learn to be thankful to God, foreshewing this grace and mercy to us his unworthy servants, when he revealeth and maketh known unto us the hid things of God touching our salvation: without which we have lived in darkness, in the shadow of death, and in the estate of damnation. He hath not vouchsafed this mercy upon all, but hath passed over many thousands in the world, which know not truth from error, nor light from darkness; he might have passed over us, as he hath done them. For are we more excellent or better by nature or desert then they? No, by no means: we are borne dead in sins, & the heirs of wrath as well as others. This made the Apostle, having made mention of the mercies of God shown unto him that had been a blasphemer, a persecutor, and an oppressor, to render thanks unto GOD, and to give him the praise and glory. Thou hast herein greater cause to bless and praise the Name of GOD, then for thy creation, which only gave thee a being upon the earth; whereas this doth join thee to GOD, and entitle thee to the kingdom of heaven.

Verse 4. *[He hath said, which heard the words of God, and saw the vision of the Almighty, falling into a trance.]* We heard before, how *Balaam* was inspired of God to deliver unto the *Moabites, Midianites,* and *Ammonites,* the will of God: Now, here is offered to our considerations, the means and manner that God used in giving unto him his divine inspiration, and that is by a vision, or trance. We heard before what a trance is, (to wit;) an extraordinary work of the spirit upon the whole man, casting the body as it were in a deep sleep, & making the mind fit to receive the things which are revealed of the Lord. Thus it pleased the Lord to deal with *Balaam* at this present, that his words might be known to be divine, not human. From hence we learn, that God in former times hath revealed diverse things unto men by visions, by dreams, and other ways, as seemed good to his heavenly wisdom. God hath not used one means alone, but diverse to speak to the world, either by Angels, or by the cloud, or between the Cherubims, or by *Vrim,* or by dreams, or by visions. To this purpose there is a rule set down, Numb. 12, 6. *If there be a Prophet of the Lord among you, I will be known to him by a vision, and will speak unto him by dream.* This is further taught in the book of *Job* by the words of *Elihu,* instructing *Job* in ye manner of God's dealing with sinners, & showing how God admonisheth them in dreams and visions: *God speaketh once or twice, and one seeth it not: in dreams and visions of the night, when sleep falleth upon men, and men sleep upon their beds, Job.* 33, 14, 15. So when *Paul* was converted by the voice of Christ, the Lord spake to *Ananias* in a vision to go unto him: and *Paul* likewise in a vision saw him coming in unto him, and putting his hands on him that he might receive his sight, *Acts* 9, 10 12. When *Peter* lodging with one *Simon* a Tanner, waxed hungry, and would have eaten, he fell into a trance, he saw heaven opened, and a certain vessel came down unto him, as it had been a great sheet, knit at the four corners, and was let down to the earth, &c. *Acts* 10, 10, 11. So the Apostle being compelled by the false Apostles to glory of himself, maketh a rehearsal of the visions, and revelations of the Lord

that were offered unto him, 2. *Cor.* 12, 1. Unto these examples we might add sundry others out of the Scriptures, as of *Jacob,* of *Samuel,* of *Ezekiel,* of *Daniel,* of *John,* all declaring that GOD used to reveal many things by visions to his servants the Prophets, and to others when it pleased him.

The reasons are; First, to discover and [Reason] manifest his will unto them, sometimes to admonish them, sometimes to teach them, sometimes to terrify them, and always to declare and reveal his heavenly pleasure unto them, as we heard before out of the book of *I•b, Job* 33, 15, 16. For it hath been the ordinary manner of God, even from the beginning to warn, comfort, and declare what he would have done, or forbid what he would not have done, both in the day time, and in the night season; partly by visions to such as were waking, partly by dreams, to such as were asleep.

[Reason 2] Secondly, God would have the revelation of his will appear to be only his, and not of themselves. For howsoever it pleased the Lord to deal with his servants, and what way soever he used to signify his good pleasure, in all these cases he imprinted in the minds and hearts of them to whom he shown himself certain notes and evident tokens, whereby they might expressly and manifestly know that it was his doing. This we noted before to be one of the causes, why it pleased the Lord to deal by visions, that we should challenge nothing to our own selves, but ascribe all unto him.

[Use 1] Now, let us come to the uses. First, consider from hence the greatness and excellency of God's hand, who hath diverse ways to reveal his will, and to teach his people, to call them and gather them unto himself. Some means he hath to preserve a sinner from falling, and some to restore him being fallen. He is the head Physician of the world, he ministereth the best Physic, and of most sure and certain working. He never faileth in his cures, both because he knoweth the nature of the disease, and the working of the ingredient. The woman in the Gospel diseased with an issue of blood twelve years, *suffered many things of many Physicians, and spent all that she had, yet it auailed her nothing, but she became much worse, Mark* 5, 26. But such as seek to God to heal the diseases of their souls, and submit themselves to be his patients; do always receive from him health, and depart from him better then they came. He useth partly preservatives, and partly restoratives. He speaketh by admonitions in dreams and visions. And these being ceased, he speaketh by chasticements and corrections, he preacheth unto us by the Ministers of his word, and by all means desireth to do us good. True it is, the devil hath his visions, being as it were the ape of God, which are so many delusions of men, as when *he maketh men believe they see that which they see not, or persuadeth men strange things of themselves, that they are that which indeed they are not,* 1. Sam 28.14. His drift and purpose in both is, to deceive and seduce. But God useth sundry means to draw us to himself, to draw us out of our selves, to draw us to his kingdom. He is not as a poor practitioner that hath but one plaster for every sore, or one medicine for every disease: he hath variety of means, & store of provision for all maladies; which serveth to commend unto us the goodness, mercy, greatness, power, and wisdom of God to be acknowledged and confessed of everyone of us.

Secondly, we learn that God never leaveth [Use 2] them destitute of a teacher, that in a reverent fear of his Name seek unto him and call upon him. We see he oftentimes admonisheth and informeth of his will, such as are out of the Church, and know him not: much more will he teach them his ways that fear him, & reveal his secrets to the humble-minded. *Psal.* 25, 9, 12.14. Let us exercise our selves in the diligent reading, hearing, and conferring of his word; let us earnestly desire to profit and grow forward in the knowledge and understanding of the truth from time to time according to the means afforded unto us. We live in the clear light of the Gospel, and in the golden days of God's grace, times that our forefathers never saw: let us not therefore shut our eyes against the truth that shineth in our hearts, or at the least not stop our ears against the sound of the word that pierceth our ears. We have a gracious promise made unto us, that God will give a blessing unto such as seek him: he will be known of those that seek to know him: he will open to those that knock for him. This is the main cause of all ignorance, that we desire not knowledge. It is a grievous sin to be destitute of knowledge, but it is more fearful to have no desire of knowledge. Ignorance is the root of all impiety, of infidelity, of idolatry, of superstition, of presumption, of disobedience, of contempt of the word, and worship of God: as the Apostle rehearsing the corrupt fruits of darkness; the throat an open sepulcher; the mouth full of cursing: the feet swift to shed blood; destruction and calamity in their ways; maketh this the the cause of all, *The way of peace they have not known,* Rom, 3.17. So the Lord *Psal.* 95, 10, doth render this as the reason why his people erred, *because they had not known his ways.* This caused the *Jews* to crucify the Lord of life, and to deliver him into the hands of sinners; *For if they had known the wisdom of God they would not have crucified the Lord of glory,* 1. *Cor.* 2, 8, according to the words of *Peter* preaching repentance unto them; *Now brethren I know, that through ignorance ye did it, as did also your governors, Act.* 3.17. And as it is the root of all impiety against God, and unrighteousness of men, so it is the cause of all judgments and punishments. The Prophet *Hosea* threatening God's plagues in a fearful hand to fall upon the people, maketh this one cause, *There was no knowledge of God in the land, Hos.* 4, 1, 2. So at the last day, when the Lord Jesus shall come to judge the quick and the dead, *He will come in flaming fire to render vengeance to those that do not know him,* 1. Thes. 1, 8. These things being rightly and wisely considered, should teach all of us to seek after knowledge, as for silver, and search for understanding as for precious stones, assuring our selves that God will never be wanting to help such as hunger and thirst after righteousness, who is near to all those that call upon him, even to all that call upon him in truth.

[Use 3] Lastly, we see his mercy is greater unto us then to the fathers before. The Lord Jesus hath brought the doctrine of the Gospel from the bosom of his Father. Acknowledge then with thankfulness the preferment of these latter times, and let us not seek after dreams and visions which are abolished, but having the sure word of the Prophets and Apostles, rest in the revealed will of God. *Moses* had a preeminence above the Prophets, to whom God spake not by dreams or visions, but face to face, as is declared, Numb. 12, 6, 7, 8. *I will be known to the Prophets by vision & by dream: my servant Moses is not so, who is faithful in all mine house, unto him will I speak mouth to mouth, and not in dark words.* As *Moses* was preferred before the other Prophets, so have we a singular privilege above the Patriarchs & Prophets that have gone

before us, who wanted the light that we enjoy, as the Writer of the Hebrews doth testify, declaring that the glory of our time is greater, in which GOD hath vouchsafed to speak unto us by his own son, *At sundry times, and in diverse manners God spake in old time to our fathers by the Prophets: in these last days he hath spoken unto us by his Son,* Heb. 1, 1, 2. So then, the condition of Christians under the Gospel, is better then of the Israelites under the Law, in respect of the manifestation and revelation of God's truth. The Israelites had God revealed by the Prophets, but we have him taught by the Son himself, who is counted worthy of more glory then *Moses,* Heb. 3, 3.4, inasmuch as he which hath built the house, hath more honor then the house, and he that is Lord over it, hath more honor then he that is a servant in it. Hereupon Christ calleth and accounteth the Disciples blessed, *Because they saw with their eyes, and heard with their ears, those things which many Prophets and righteous men desired to see and hear, and yet could not,* Mat. 13, 17. Let us therefore walk worthy of this great grace and mercy: let us embrace and profess the doctrine of Christ with all zeal: and as we have received greater favor, let us bring forth greater obedience. Let us magnify the preaching of the Gospel, whereby Christ Jesus is described in our sight, & as it were crucified among us, which he hath made the strength of his arm, and his great power to save those that do believe, to which he hath given such effectual grace, that it worketh more mightily then all miracles, and pierceth deeper into the heart of man, then all visions and revelations: yea, *Though one should arise from the dead to speak unto us,* Luk. 16, 31. Let us now look for no miracles, nor depend upon strange wonders; the doctrine of Christ is •ufficiently strengthened & confirmed, so that no doubt of any part thereof, is to close up our own eyes, that the light of the glorious Gospel of Christ, which is the Image of GOD, should not shine upon us. If the Gospel be yet hid, it is hid to thē that are lost. To conclude, let us all know, that God having brought us into these last times, requireth of us greater knowledge, faith, zeal, obedience, and greater fruits of repentance. For if the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great saluatiō, which at the first began to be preached by the Lord, and afterward was confirmed unto us by them that heard him? Wherefore we ought diligently to give heed unto the things which we have heard, lest at any time we run out.

[Verse 5. *How goodly are thy Tents, O Jacob! and thy Tabernacles, O Israel, as the valleys that are stretched out, &c.*] Hitherto we have spoken of the preparation and entrance into this third Prophesy: Now we come to the sum and substance of it, uttered by way of an admiration, or exclamation; the diligent consideration of the flourishing estate of the church, ravishing as it were all his senses, and so astonishing him, that he is not able to find words sufficient to express the glory thereof. For here we see he compareth the happiness and blessedness of the Church, to the Valleyes, Gardens, Cedars, and such like; all to this end to shadow out unto us the value and worth of it, that it far surmounteth all other societies, and is most precious & dear in the sight of God.

Heereby then we learn, what is the [Doctrine] true Church: it exceedeth all other societies of men, and is most precious and dear unto God, and unto Christ. We see then how from hence we learn, that above all other companies and fellowships in the world, the Church is most

excellent and beautiful, and of GOD most respected. This hath plentiful testimony of other Scriptures. The Prophet saith, *The Kings daughter is glorious within, her clothing is of broidered gold,* Psal. 45, 13. Hereunto come the titles and commendations given unto the Church, in sundry places dispersed in ye book of Canticles, chap. 2, 2. and 4, 13. and 5, 9. *She is the Rose of the field, the Lily of the valley, the fairest among women, an Orchard of Pomgranats, a Fountain of Gardens, a Well of springing waters, the Spouse and Sister of Christ, the beauty of the earth, the glory of the world, and being compared with other societies, as a Lily among Thorns, & like the Apple among the Trees of the Forest. It is a Citty, whose walls and gates are of precious stones, and the streets thereof of gold,* Revel. 21, 2, 19. It is compared to a woman clothed with the Sun, and had the Moon; that is, all corruptible things which are unstable and uncertain under her feet.

As the Doctrine by these evidences is [Reason 1] made clear, so by the Reasons whereby it is proved, it may be yet made much clearer. For first, it is more excellent then all other societies, as gold above all other metals, because in it alone salvation is to be found, and nowhere else. When the universal flood came, and covered the face of the whole earth, what place wouldest thou prefer before the ark, in which *Noah* and his family were saved, and out of the which all the world beside was drowned? So salvation is taught and received in the Church, damnation is to be found and felt out of the Church. Can there be a greater privilege had, then to have our souls saved? or a greater loss, then the loss of our souls? We read in the Scriptures of many great and exceeding grievous losses. *Job* lost all his camels and his asses, his oxen and his sheep, his servants and his sons, all his goods and riches. *Saul* lost his kingdom and his life. But all these are petty losses and damages in comparison of the incomparable and inestimable loss of the soul, which is a perpetual separation from the glorious and comfortable presence of God, according to the saying of our Savior, Math. 25, 16. *What shall it profit a man if he win the whole world, and then lose his own soul? Or what shall a man give for the recompense of his soul?* The truth of this reason the Lord himself expresseth in the Prophet, saying, *I will give salvation in Zion, and my glory unto Israel, Isaiah* 46, 13. The wealthiest country under heaven hath not this treasure; the greatest Monarke in the world hath none of this merchandice; the richest merchant that compasseth sea and land, and trauaileth into the furthest part of the earth, cannot bring home with him this pearl of invaluable price; it is only to be found in the city of God, which is his Church, for in mount Zion and in Jerusalem shall be deliverance.

[Reason 2] Secondly, all other sorts and societies of men are appointed and ordained of God to serve and preserve this. This is it which the Prophet *Isaiah* saith, *Isaiah* 45, 14. It shall be the honor of Kings and Princes to do service to the Church, and to promote the good of it. It is the end for which God hath lifted up the heads of rulers and governors above their brethren, to promote the good of the Church, and to advance the glory of God. This the Prophet speaketh of in the Psalm, *Psal.* 78, 71. that God chose *David* his servant, took him from the sheepefold, and preferred him before his brethren, even took him, and from behind the ewes with young brought he him, to feed his people in *Jacob,* and his inheritance in *Israel: so he fed them according to the simplicity of his heart, and guided them by the dis•retion of his hands.* The like we see in the book of *Ester,* when the destruction of the Church was determined and contrived, *Mordecai* said to *Ester,* Ester 4.14. *If thou holdest thy peace at this*

time, comfort and deliverance shall appear to the Jews out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdom for such a time? So what power, strength, ability, or means soever God hath given, he looketh for this duty and thankfulness at our hands, to seek the safety of Zion, & to advance the glory of Jerusalem, and to know that hereunto we are called.

Thirdly, the beauty of all other cities and [Reason 3] societies standeth in this, that they are parts and members of the Church. This is the glory of kingdoms and countries whereby they are beautified, in that they belong to the true Church: for otherwise all places are as cages of unclean birds, nay, as lodges of unclean spirits, and all persons are as dogs & swine, as Tigers and unclean beasts. Hence it is, that the Apostle describing what we are by nature, saith, Eph. 2, 12. *Ye were at that time without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, and had no hope, and were without GOD in the world.* If then it beautify other places and persons, it must needs be beautiful it self. If it give grace and glory to others that join themselves to it, it must needs be both gracious and glorious it self. For whatsoever causeth a thing to be so, must needs be so it self much more.

The uses of this doctrine are excellent, as [Use 1] the nature of the Church is. For first, we conclude, that they must needs be most happy & blessed of God that are members of ye Church. For howsoever the world account them miserable, grinning at them with their teeth, nodding at them them their heads, gaping at them with their mouths, hissing at them with their tongues, and every way contumeliously reproaching them with their words, yet they are dear and precious in the account of God, and in the reputation of Christ Jesus, who bought them at a great price, and redeemed them with the ransom of his own blood. 1. *Pet.* 1, 18, 19. Behold, what love the Father hath given to us; that we should be called the sons of God: for this cause the world knoweth you not, because it knoweth not him. God is become our Father, the Son is our Redeemer, the Holy-ghost is become our sanctifier, the Angels are become our attendants, the Scriptures are become our evidences, the Sacraments are our seals, the creatures are become our servants, our afflictions are our instructions. This the Apostle teacheth the Church, 1. *Cor.* 3, 21, 22, 23. They are blessed that have their sins pardoned, and not imputed unto them, as the Prophet teacheth; but God saith to every believer, *Thy sins are forgiven thee.* They are blessed that hear his word and keep it: but the sheep of Christ hear his voice, and follow him. They are blessed that delight in the Law of the Lord, and in his Law meditate day and might: but the godly make it their counselor to be advised by it. This use that now we stand upon, is directly urged by the Prophet, *Psal.* 84. where having made his complaint, that he could not have access to the Church of God, to make profession of his faith, and to profit in Religion, he breaketh out into this passionate exclamation, being touched with an inward feeling of the want of those holy assemblies, Psal. 84, 4, 5. *O Lord of hosts, how amiable are thy tabernacles!* & thereupon concludeth the point which we have stood upon, *Blessed are they that dwell in thine house: they will ever praise thee; blessed is the man whose strength is in thee, and in whose heart are thy ways.* Howsoever the ungodly that savor nothing but of the earth, want spiritual eyes to behold the beauty of the Church, and account it no part of their happiness to live within the compass and bosom of it; yet the children of God have taken nothing so near to heart, as when they have been driven

from the place of his worship. The Prophet is grieved, that the sparrows and swallows had better access and freer recourse to the houses of men to build their nests, to lay their young, and to rest and repose themselves, then he had to the Lord's Tabernacle, and therefore preferreth their condition before his own. We see how the Jews wept, and pitifully lamented by the rivers of *Babylon,* and hung up their instruments on the willows, saying, Psal. 137, 1, 2, 3, *How shall we sing the song of the Lord in a strange land? If I forget thee, O Jerusalem, let my right hand forget to play. If I do not remember thee, let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem to my chief joy.* No doubt they might have prayed to the Lord in *Babylon,* and in banishment, as well as in *Judea* and at *Jerusalem,* the Lord heareth in all places, and willeth that men pray everywhere lifting up pure hands without wrath or doubting, 1. *Tim.* 2.8. but they mourned because they could not visit the Temple of God in *Jerusalem,* there to make public confession of their sins, and of their faith toward God. They therefore plainly testify that they have no feeling either of the weakness of their faith, or of the greatness of their offenses, that glory in their own shame, and say they bear as good a soul to God, as they which resort so often to the Church, and delight to hear the preaching of the word, and that they can serve God as well at home as in the Church. These are led by another spirit then *David* was, who if he were a man after God's own heart: *Psal.* 42, 1, 2, 3. having such an earnest desire after the service and worship of God, and saying, *As the Hart brayeth for the rivers of water, so panteth my soul after thee, O God: my soul thirsteth for God, even for the living God: when shall I come and appear before the presence of God?* surely these must needs be guided by the spirit of the devil, who so openly scorn all Religion, and are at defiance with God, robbing God of his honor, committing sacrilege in keeping their tongues from the public praises of God, entering themselves off from the mystical body of Christ, condemning and contemning the congregation of the faithful, giving offense to others by evil example, and despi••ng the ordinance of God, who hath appointed & commanded the assembly of his people to meet together to acknowledge their sins, to confess their faith, to pray for things necessary, to praise him for his blessings received, to hear the word expounded, and to receive the Sacraments delivered; so that such as fly from these, do fly from God himself, they fly from their own salvation, they seek a worship by themselves, and they imagine an heaven by themselves. But let them take heed their worship prove not a false worship, and their heaven a false heaven, and a true hell.

Secondly, we must all labor to be members [Use 2] of the Church, rather then of any other place in the world. We see how careful men are, not only to be in great societies & towns, but to be of them, to have the freedom of privileged places and incorporations, *Act.* 22, 28. *Yea, to obtain it & purchase it with a great sum of money, because it hringeth worldly commodity.* How much more should we endeavor to be members of the Church, whereby we are made free men, and have interest in the blessings of God; yea, we become free denizens of the Kingdom of heaven. How do men esteem their freedom, to be of earthly cities? If we be part of the Church, we have access to the truth: Now, if we shall know the truth, the truth shall make us free, *John* 8, 32, 36. If we be belonging to the Church, we have our interest in Christ: now, if that Son shall make us free, then we shall be free indeed. This made the Apostle say, *Phil.* 3, 20. *Our conversation is in heaven, from whence we look for a Savior.* If we become limbs of the

Church of God, we have the spirit that bears witness to our spirit, that we are the sons of God: now, the Lord giveth his Spirit: 2. *Cor.* 3, 17, and where the Spirit of the Lord is, there is liberty. Such as are free of cities and incorporations, have diverse privileges that others want, obtain many benefits that others want, obtain many dignities that others desire, and have their names enrolled among the free-men: but how much greater is the preeminence of all those that are brought into the glorious liberty of the sons of God, being made parts of the Church, which is the freest city under the heavens? This city of our God hath the privileges of the communion of Saints, of the forgiveness of sins, of the resurrection of the body to eternal life, and all such as belong unto it, have their names registered and enrolled in the book of life. What shall it profit thee to obtain an earthly freedom in earthly cities, and to be the servant of sin, the bondslave of the devil, and to want the freedom of the sons and daughters of almighty GOD. The greatest freedom of the chiefest cities, is but slavery & bondage in comparison of the heavenly perogatives that properly belong unto the Church of God

The consideration hereof hath been strong and powerful in all those that are servants in this house, which are the Lord's freemen. This made the Prophet *David* to testify his holy affections in sundry Psalms, *Psal.* 26, 8, and 17, 4, and 36, 8, 9. and 84, 2, 10. Where he showeth that the spending of one only day in the place of the public meetings and assemblies of the godly, was more sweet, comfortable, and profitable to him, then a thousand days otherwhere; yea, though the place in it self were never so pleasant and delightful: so that he preferreth the basest office and meanest calling in the Church, to keep the door, to sweep the house, to cut wood, or draw water for the service and sacrifice of God, then to dwell in the [Use 3] most gorgeous and glorious palaces, wherein the works of wickedness are practiced & professed. If the same mind be in us that was in this Prophet, let it be our desire, rather to be of the meanest account and lowest reckoning in the Church, and among the lowest Saints of God, then to be in the chiefest room, & in the highest place of honor out of the Church, where nothing reigneth but profaneness, and nothing is of price or regarded, but wickedness. This will be a witness to our own hearts, that we are truly religious, and are possessed with a love of godliness, when we prefer the love of God's house before all earthly things, and are careful to come to the exercises therein.

Lastly, it belongeth to everyone to promote and procure the good thereof. If it be the principal society, it must be principally cared for. It standeth all persons upon, Princes, Pastors, Parents, Magistrates, whatsoever in their several places, to seek the peace and preservation of this society, and to further the good of God's Church. We see this in the Prophet, *Psal.* 122, 6, after he had commended the comely order & spiritual beauty of *Jerusalem* the true Church, he saith, *Pray for the peace of Jerusalem, let them prosper that love thee: peace be within thy walls, & prosperity within thy palaces: for my brethren and neighbors sake, I will wish thee now prosperity, because of the house of the Lord our God, I will procure thy wealth.* No estate of man so high to exempt himself, no calling so low, to disable himself from seeking the good of his Church. The greater our place is, the more doth God require at our hands, he hath committed the more to our trust, and therefore will take the straighter account of us. It is the end of their honor and advancement, not to lift up their hearts above their brethren,

because God hath lifted up their heads, not to seek their own profits and commodities only, but to advance the honor of that God that hath advanced them, remembering that they are the ministers of God for the wealth and welfare of their people, and assuring themselves that God will honor them that honor him, but such as despise him, shall be despised, 1. *Sam.* 2.36. Moreover, it is our duty to labor within the compass of our calling, to bring other societies to this; the Prince his common-wealth: the Magistrate his incorporation; the Minister his people; the Captain his army; ye householder his family; by striving to make them Christian commonwealthes, Christian incorporations, Christian parishes, Christian armies, Christian families. This was the care of all good and godly Princes, *David, Hezekiah, Jehoshaphat, Josiah,* who made a covenant to seek the Lord GOD of their fathers with all their heart, and with all their soul. This was the care of devout captains that feared God, as appeareth by the Centurion and *Cornelius.* This was the care of all religious fathers and masters, as we see in *Abraham, Job, Jacob,* and sundry others, whose praise is in the book of God. And unless this diligence be used, and duty performed to those that are set under us by the ordinance of God, what comfort can we find in them, nay, what good can we look for at their hands? It is the knowledge of God, and the power of godliness planted in the heart, that maketh the subject obedient, the servant trusty, the child dutiful, and every degree faithful in his place and calling. But where the fear of God doth not rule, there subjects obey not for conscience sake; there servants are deceitful, & serve with eyeseruice as men pleasers; there children are ungracious and unruly, not obeying their parents in the Lord. So then, it standeth us upon to set forward the good of the Church with all our power, and then to bring such as belong unto us into the bosom of the Church, that there they may have fellowship with God, and one with another.

Verse 8. *[God brought them out of Egypt, their strength is as an Unicorn, he shall eat the nations his enemies, &c.]* In the words before, *Balaam* enlarged by sundry sweet similitudes, the excellent condition of the Church, showing, that the place of it was to be chosen above all other places, and the people belonging unto it to be joined withal above other people of the world: Now, in these words he expressed their happiness and blessedness in plain terms and direct words, declaring, that albeit they were a weak people in the land of Egypt, oppressed with burdens, hurried with labors, ouermastred with taskmasters, vnexercised in fears of war, •andering up and down in the wilderness, separated from other nations; on the other side their enemies wer many in number, mighty in strength, rich in furniture, yet GOD brought his people with a strong hand out of Egypt from all their enemies, and sent his Angel before them to lead them in the wilderness, so that no city or nation could prevail against them. Hereby we learn that the enemies of the Church, albeit great, mighty, and high minded, yet are oftentimes brought under, and trodden on by the Church, weaker then they. Howsoever the Church be weak, and want outward power, yet it hath victory over the oppressors of it. This we see plainly strengthened unto us in the book of *Judges,* where we see that the Midianites, and the rest of the league with them lay in the valley like grasshoppers in multitude, and their camels as the sand which is by the seashore, yet *Gideon* and his host being as it were an handful, overthrew them by blowing their trumpets, by breaking their pitchers, and by holding their lamps in their hands. This appeareth in the history of

Shamgar, who slew 600. men of the Philistines with an Ox goad: and in the history of *Sampson,* being enclosed by his enemies, who caught up a Iawbone, and said, *With the Iaw of an asse are heaps upon heaps, with the Iaw of an asse have I slain a thousand men, Judge.* 15, 15, 16. Thus the weak are made strong, and the strong weak. Likewise, in the days of *Saul,* the Israelites were all naked and unarmed men, and were not suffered to have either swords or spears, (except *Saul* and *Jonathan*) yet their enemies were discomfited and smitten down before them.

[Reason 1] The reasons are many that may be alleged. First, God is with his people, and if he be with them, strength, power, courage, and victory must be with them also, so that they cannot fall, unless God fall with them, which is impossible. As then the cause is the Lord's, and the people the Lord's, and the battle the Lord's, so he can arm creatures of no account even contemptible people to scourge great & mighty nations, *Exod.* 8, 6, 16. His soldiers in Egypt were caterpillars and flies: his armies against the Philistines were mice. God is infinite in power to do as he will, and what he will, and when he will, and against whom he will, in comparison of whom all flesh is frail and feeble. And as he is great in might, so he is present in help, and gaineth honor, not by the bow, nor spear, nor legs of man, but he fighteth for those that be his. Thus doth *Moses* encourage the Israelites, being pursued by the Egyptians, *Exod.* 14, 14. *The Lord shall fight for you, therefore hold you your peace.*

[Reason 2] Secondly, to gain glory to his great Name, seeing his power is seen in our weakness. When our strength is smallest, then is the glory of God greatest. This made the Lord say unto *Gideon,* Judge. 7, 2. *The people that are with thee are too many for me to give the Midianites into their hands, least Israel make their vaunt against me, and say, Mine hand hath saved me.* Thus *David* assured both of the truth of his calling, and the goodness of his cause, encountereth with *Goliath,* and showeth that all *the people should know, that the Lord saveth not with sword, nor with spear: for the battle is the Lord's,* 1. *Sam.* 17, 47. So the Apostle teacheth that God useth few, weak, and simple instruments, to confound such as are greater in strength, moe in number, wiser in knowledge, higher in estimation, mightier in power, stouter in courage, *That no flesh shall rejoice in his presence, but he that rejoiceth, should rejoice in the Lord,* 1. *Cor.* 1, 19, 31,

[Use 1] Now, let us handle the uses of this doctrine. First, we conclude, y^{t} the safety of the Church is only of God, and not of themselves: so that flesh and blood is not to be rested and relied upon, how great soever the means be: and therefore the Prophet teacheth, that the hills of the robbers cannot help, so that we must rely on God's help, and cease from the man whose breath is in his Nostrils, *Isaiah* 2, 22. He that lifteth up himself, his mind is not upright, but the just shall live by his faith. So than let us cast away our vain confidence in man, whose life is so frail, that if his breath be stopped but a little, he is dead, and cannot help himself or others. God therefore must have the praise and preferment above all creatures, and be magnified above all the works of his hands.

Secondly, this is a notable comfort and encouragement, [Use 2] to do constantly and cheerfully the duties of our calling, notwithstanding the crosses and hindrances to the contrary. For seeing it pleaseth GOD to put strength many times into those that are his, & to deliver his Church by weak means, against strong men, let us proceed with boldness in the

works of our profession, and deal with a good conscience, assuring our selves that God is not far from us. Whensoever we hear of the wicked combining themselves, & conspiring together against the Church, taking crafty counsel among themselves, our hearts quake and tremble, and we are brought oftentimes to our wits end, we are greatly perplexed and disquieted, as the trees of the forest are moved by the wind, *Isaiah* 7, 2: but we must consider, that the victory is of GOD, which casteth down the mighty from their seat, and exalteth them of low degree. Thus doth *Moses* comfort *Israel* terrified and dismayed by the evil report the spies had brought up upon the land, *Numb.* 14, 8, 9. *If the Lord love us, be will bring us into this land, and give it us, which is a land flowing with milk and honey; but rebel not ye against the Lord, neither fear ye the people of the land, f•r they are but bread for us: their shield is departed from them, but the Lord is with us: fear them not.* A notable staff to stay them up, both in respect of the presence of God with them, and of his departure from their enemies. And that which was a stay to them, must serve also to comfort and refresh us in all discouragements, to consider that we have a sure buckler with us, but the shield is departed from our enemies. They lie open to the stroke of God's hand, he will draw out his glittering sword against them, & they shall find no shield to award the blow. They are in a woeful case, that having the Lord to be their enemy, and no armor of defense upon them to help themselves. Wherefore, whensoever we see these enemies of God and his people multiply and increase, so that they seem as a violent stream ready to beat down all things before them, let not this disturb or disquiet us, but learn to wait upon God, who will show himself a present help, and our GOD in the time of need.

This temptation, that the enemies are many, and that few stand for us, few have courage for God's truth, few show themselves in good causes, doeth greatly weaken our hearts, and maketh them melt away as water; we straight way conclude, that the enemies must needs prevail, for we are weak and few. But know this, O ye of little faith, and of so great fear, that a good cause shall never fail, albeit there be but few, and those feeble to maintain it. *Jonathan* relying on God, after his calling, and a manifest sign to confirm him, goeth on with a noble courage and resolution, saying; *It is not hard to the Lord, to save with many or with few.* The work of God was never set forward by the greatest number; nay, the profession of God always had the fewest in number, yet no enemy was able to stand against them. The Apostles of Christ were few in number, and the weapons of their warfare were not carnal: yet were they mighty, casting down the imaginations, and every high thing that is exalted against the knowledge of GOD, and bringing into captivity every thought to the obedience of Christ. *Paul* having appealed unto *Caesar,* and being brought to the defense of his cause, saith; *At my first answering no man assisted me, but all forsook me: I pray God that it may not be laid to their charge: Notwithstanding the Lord assisted me, & strengthened me, that by me the preaching might be fully believed,* 2 Tim. 4, 16, 17.

This appeareth in that worthy prays of *Asa,* which he made going to battle against his enemies, 2. *Chron,* 14, 11. *Lord it is nothing with thee to help with many, or with no power: help us O Lord our God, for we rest on thee, and in thy name are we come against this multitude: O Lord, thou art our God, let not man prevail against thee.* Let us not therefore be discouraged and discomfited, when we see many against us, and few to stand for the cause of God; but

consider, that he whose cause it is, is able to defend it, whose power and glory is most of all seen in the weakness of those that are stirred up to maintain it.

[Use 3] Lastly, it is our duty not to fret at evil men, when they are exalted and lifted up on high, but consider the end that the Lord will make, *Nah,* 1, 2. *Who will take vengeance on his adversaries, and reserveth wrath for his enemies.* Though they practice against the just, and gnash their teeth against him, though they watch the righteous, and seek to slay him, though they abound and prosper, and set their mouth against heaven, yet this is a comfort to the godly, Psal. 37, 7, 8, 9, 10. *That yet a little while, and the wicked shall not appear, thou shalt look after his place, & he shall not be found. Waite patiently upon the Lord, and hope in him, fret not thyself for him which prospereth in his way, nor for the man that bringeth his enterprises to pass; for evil doers shall be cut off, & they that wait upon the Lord, shall inherit the land.* The destruction which God hath con•luded against them is sure, he wants no means to overturn them, he can make things that are not, of greater power then they that are. There is no safety to the enemies of God and his truth, there is no way for them to escape, for the Lord is the God of vengeance. This the Prophet *Isaiah* declareth at large, chap. 30. 14.10, showing that their destruction should be both certain and sudden. This is that which the Prophet assureth *Hezekiah* of, that God would put his hook in his nostrils, and his bridle in the lips of *Rabshakeh,* that railed upon the holy one of *Israel,* 2 King. 16, 6, 7. *Be not afraid of the words which thou hast heard; I will send a blast upon him he shall hear a noise, and return to his own hand, and I will cause him to fall by the sword in his own land.* Let us therefore remember always the exhortation of the Prophet, Psal. 37, 1, 2. *Fret not thyself because of the wicked men, neither be envious for the evil doer; for they shall soon be cut down like grass, and shall wither as the green herbs: trust thou in the Lord and do good, dwell in the Lord, and thou shalt be fed assuredly.*

Verse 9. *[Blessed is he that blesseth thee, & cursed is he that curseth thee.* This is the conclusion of this prophecy, wherein is shown that God will pour out his blessings upon his people in such a gracious manner and measure, that it shall run over, and fall upon those that are the friends and favorers of the Church; on the contrary side, such as hurt or persecute them, shall undergo the heavy curse of God, as God long before shown unto *Abraham.* From hence ariseth this doctrine, that God will be merciful to all those that show mercy to his Church: and such as are without pity and compassion, shall find judgment without mercy at the hands of God. God will bless those that do good to his people, they shall not lose their labor that favor the Church; but such as are enemies unto them, shall find God an enemy unto them. We see how God blessed the house of *Laban* for *Jacob's* sake: so doth *Laban* confess, *Gen.* 30.27. *I have perceived that the Lord hath blessed me for thy sake.* Thus God blessed the house of *Potiphar* for *Joseph's* sake that was sold unto him: for God was with him, and his master saw *that the Lord made all that he had to prosper in his hand. Gen.* 39, 3, Thus have worldly men been blessed for the godly's sake. This is it which *Isaac* uttered in blessing his son, *Gen.* 27.29. *Cursed be he that curseth thee, and blessed be he that blesseth thee,* Hereunto cometh a worthy example recorded by the Prophet *Jeremiah,* chap. 38, 9. & chap. 39.16, 17. when *Jeremiah* was cast into the dungeon, where he stacke fast in the mire, through the false suggestion of his enemies, *Ebed-Melech* the black Moore spake to the King for him, drew him out with cords, and took him out of the dungeon: and therefore the Prophet is sent unto him with message,

Thus saith the Lord of hosts, the God of Israel, Behold, I will bring my words upon this city for evil, and not for good, & they shall be accōplished in that day before thee: but I will deliver thee in that day, saith the Lord, and thou shalt not be given into the hand of the men whom thou fearest: for I will surely deliver thee, & thou shalt not fall by the sword, but thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the Lord. Thus did God recompense his zeal, and reward his favor which he shown to the Prophet in the miseries and troubles which he sustained. *Rahab* the harlot receiving the spies, sending them out another way, and preferring their life before her own life, was her self saved from the common destruction, and had her fathers household, and all that she had given her as a prey, because she had hid the messengers which *Joshua* sent to spy out *Jericho, Josh.* 6, 25. *I am.* 2, 25. *Heb.* 11, 31. The widow of *Sarepta* giving hospitality to *Elijah,* and offering him part of that poor pittance which was left her and her son in those days of dearth and drought, was with all her family miraculously sustained in the famine, continuing three years and six months, 1. *King.* 17, 10. The *Shunamite* receiving the Prophet *Elisha,* making him a chamber, providing all necessaries for him, setting him there a table, a stool, and a candle-stick, that he might turn in thither to lodge, when he travailed that way, and eat bread at her house, received both the blessing of a son (her husband being old,) and the raising of him from death to life, to her great comfort. She shown some mercy, but received more mercy; she ministered comfort to the Prophet, but herself received more comfort. This also our Savior testifieth, showing that we shall lose nothing that we bestow on any of the faithful, we serve a bountiful Lord, and a liberal pay-master, Math. 10, 41, 42. *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward, [Reason 1] &c.*

The reasons hereof follow to be considered. First, God will honor all those that honor him, he will despise all those that despise him. This is the gracious promise that is gone out of his own mouth, which he cannot but verify and perform: for he is not as man that he should lie, he is not as the son of man that he should deceive. This is it which the Lord spake by the mouth and ministry of *Samuel,* concerning *Eli* and his house, *Them that honor me, I will honor: and them that despise me, shall be despised,* 1. *Sam.* 2.30. And therefore [Reason 2] they shall prosper that love the Church, *Psal.* 122.

Secondly, God hath appointed it to be the end of our obedience; our mercy to others, shall procure mercy upon our selves. This the Apostle setteth down,*Rom.* 2, 10. *To everyone that doth good, shall be honor, and glory, and peace, Rom.* 2, 10. We saw this before in the history of *Rahab,* who through faith received the spies: she, her family and kindred were were preserved & married into the family of *Judah,* of whom Christ came according to ye flesh. [Reason 3]

Thirdly, mercy, a notable fruit of love received, kindleth the hearts, and enflameth the affections of God's people, both to praise God for them, & to pray unto God for them that have been helpeful and serviceable to the Church. It is recorded to perpetual remembrance touching *Jehoiada,* that he was buried among the Kings, and greatly honored both alive and dead, because he had done good in *Israel* toward God and his house, 2. *Chron.* 24, 15, 16. So when *Paul* remembereth the kindness of *Onesiphorus,* who sought him out, refreshed him, &

was not ashamed of his chain, he desireth the Lord to grant unto him, that he may find mercy with the Lord at that day, 2. *Tim.* 1, 16, 18. Nay, he prayeth not only for *Onesiphorus* self (although he only had helped him) but for his whole house & family: whereby is set down a most notable means and motive to stir us up to do good, and to distribute to all the members of Jesus Christ, inasmuch as God showeth that he will have mercy, and take pity, not only of us, but upon our households, and all those that are near about us. [Use 1]

The uses follow. First, from hence we have the strengthening and confirmation of another holy truth in our Christian Religion, (to wit;) that merciful, liberal, and kind men, shall be surely blessed. No merciful man shall lose his labor, but in the end he shall have his recompense and reward. Our Savior Christ saith, *Blessed are the merciful, for they shall obtain mercy.* The Prophet teacheth,*that a good man is merciful and lendeth, and will measure his affairs by judgment: he hath distributed and given to the poor, his righteousness remaineth forever, his horn shall be exalted with glory.* So the Wise man speaketh in many Parables, *Prov.* 11, 25. and 28.27, and 19.17. *The liberal man shall have plenty, and he that watereth shall also have rain; he that giveth unto the poor shall not lack, but be that hideth his eyes shall have many curses: he that hath mercy on the poor, lendeth unto the Lord, and the Lord will recompense him that which he hath given. Cast thy bread upon the waters, for after many days thou shalt find it; give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth, Eccl.* 11, 1, 2. On the other side, miserableness and unreasonable handfastnesse are the causes of the ruin of many men, and their houses, and bring curses upon body, goods, soul, children, family, and all things that belong unto them. So it was in churlish and cruel *Nabal.* So shall there *be judgment merciless, to him that showeth no mercy.* And he that gathereth goods by unlawful means, shall leave them to such as will pity the poor. Thus we see, God requireth mercy of us, to be like him.

[Use 2] Secondly, it is our duty to love God's people, seeing such as favor them, do fare the better for them. Such as are friends to them, shall have God to be their friend, who promiseth to bless such as bless them. What greater blessing can there be, then to have God to be our friend? What greater curse and misery, then to have him our enemy? The ungodly have received temporal blessings, for showing kindness to the faithful: the Lord hath sent none of them empty away, that ever did good to his people, as we heard in *Laban, Potiphar,* and others. This serveth to reprove all such as hate and revile them, that curse and detest them, that reproach them, and speak all manner of evil against them. And here let us weigh and consider into what evil times we are fallen, times filled and defiled with all iniquity, 2, *Tim.* 3, 1. 2. *Pet.* 3, 3. In former ages the very infidels and unbelievers, confessed that they were blessed for the godly's sake: they were so far from branding and upbraiding them with odious taunts forged in hell, & hammered with the tongues of evil men, that their mouths have acknowledged how GOD hath prospered them for their sakes. This last age is as a common sink, wherein all the wicked inventions and devilish practices do meet, and are gathered together: and therefore, it bringeth forth masters of mischief, and expert practitioners in sin, who are furnished with their own inventions, former examples, and tried experiments of all times, places, and persons. Maruaile not therefore, if the children of God be now scorned, when godliness it self is made a common by-word? In former ages, when as the Prophets and righteous men were persecuted, and their lives sought after,

everyone was ready to help and to hide them. So did *Jonathan* detect the hatred, and reveal the fury of his father against *David,* with the hazard of his own life, 1. *Sam.* 20, 42. So did *Obadiah* in the court of *Ahab* hide an hundred Prophets in caves from the cruelty of *Jezebel,* & sustained them in the time of the famine, of the which we shall speak more afterward. Thus did the disciples let down *Paul* in a basket, when his life was sought for by the bloody Inquisition, *Acts* 9, 21. Woe unto them therefore, rhat betray them into the hands of their enemies, as the *Ziphims* did *David,* 1, *Sam.* 23.20. as *Iruah* did *Jeremiah, Ier.* 39.13. as *Judas* did Christ, *Math.* 26, 48. Woe be unto them that falsely accuse them, and any way add affliction to their affliction, whereas they should countenance and defend them to their power, as *Jonathan* did *David,* as *Ebed-melech* did *Jeremiah:* and woe unto them that hurt the godly, for GOD threateneth to curse such as curse them, so that we should fear any way to do them wrong.

[Use 3] Thirdly, hereby we are warned to exhort one another to this duty, and by all means to provoke one another to mercy, in regard of of the great recompense of reward that is laid up for merciful men. The example of the *Sunnamite* before remembered, is a notable & worthy example to teach us this use, and to enforce this duty upon us. She stirred up her husband to good things, and made him that was willing, more willing; him that was forward, more forward; showing her self mindful of the end of her creation, which was to be an helper unto him, especially, in the best things, *Gen.* 2, 18. She said, *Behold, I know that this is an holy man of God, that passeth by us continually, let us make him a chamber that he may turn in thither when he cometh to us.* 2. *Kings* 4, 9. It is not enough for us to be ready and resolute to do good to those that are of the household of faith, and thereby to testify our faith in Christ, but God requireth of us to consider one another, to provoke unto love and to good works, not forsaking the fellowship that we have among our selves, as the manner of some is, but let us exhort one another; and that so much the more, because ye see that the day draweth near, *Heb.* 10, 24, 25 This serveth to reprove such as are backward in doing good, and cause others to be backward: such as are not content themselves to do nothing, but are ready to dissuade and discourage others from works of mercy: as we see the Apostle *John* reproveth *Diotrephes,* who was so far from receiving the brethren, that he forbad them that would, and thrust them out of the Church, *John* 3.9, 10. He was backward himself, and made others backward, his malice did not only keep him from doing good to the Saints, but provoked him to hinder and restrain others. These are like the Scribes and Pharisees, which did shut up the kingdom of heaven against men, neither entering themselves into it, nor suffering those that would enter, *Math.* 23.13. These are like unto the envious Jews, who grew to that desperate madness against the Lord Jesus, that they would neither receive the Gospel themselves, nor suffer it to be preached to others, but forbad the Apostles to preach unto the Gentiles, that they might be saved, to fulfill their sins always, 1. *Thes.* 2.16. They are like to *Elimas* the sorcerer, who was so far from beleuing the doctrine of ye Apostles, *Act.* 13, 8 that he openly withstood them, and maliciously sought to turn away the Deputy from the faith. And all these may fitly be compared to the dog lying in the manger, which will neither eat the hay himself, nor suffer the Ox or Cattel that would, to eat of it. These shall have the more fearful condemnation, answering to God both for not doing good, and for hindering such as would

do good. These both shut up their hands and hearts frō all duties of love, and tie up the hands of others, so that a double woe hangeth over their heads, which without repentance will fall upon them.

Lastly, this Doctrine is both an encouragement [Use 4]unto us in well doing, and a great comfort in all adversities. It is an encouragement, to consider, that what love and service soever we do show to the Saints, it is put upon the Lord's accounts, and is kept in his remembrance, and shall not be blotted out forever. This is the tenor of the covenant which he hath made with us, to have the same friends and enemies with us. Such as are our friends to do us good, he will account as his friends to do them good; such as are his enemies to hurt us, he will proceed against them, as with his utter enemies to root them out, and to destroy them. This is a great honor and dignity of the faithful. It argued a very near league of amity that *Jehoshaphat* made with the King of *Israel,* when he joined with him, saying, *I am as thou art, my people as thy people, & my horses as thy horses, we will join with thee in the war, all mine is at thy commandment,* 1. *King.* 22.4. 2 *Chron.* 18.3. This is the society and fellowship that God hath with his people; our friends, shall be his friends; our enemies, shall be his enemies; our troubles, shall be his troubles; our wrongs, shall be his wrongs; our persecutions, shall be his pe•secutions. This is it which the Prophet declareth touching the Lord: *He that toucheth you, toucheth the apple of his eye,* Zach. 2, 8. So precious and dear are they to him, and so tender is his love toward them, that when the enemies rise up against them to hurt them, it goeth as near to the Lord, as anything can do. We know how tender the eye of a man is, it worketh more grief, then to receive a wound in any other part, to have the apple of the eye stricken: but the Church is so dear to God, that he can no more suffer the enemies to hurt it, then a man can abide to be thrust or pierced in the eye. How could the Lord express how earnestly and ardently he loveth us, and how careful he is for our safety, better then under this comparison? and therefore the Prophet entreateth the Lord to keep him as the apple of his eye. & to hide him under the shadow of his wings, This is it which our Savior signifieth in the description of the last judgment; that when one of the least of Christ's brethren have been hungered, and we have fed them; have been thirsty, and we have refreshed them; have been strangers, and we have lodged them; have been naked, and we have clothed them; have been prisoners, and we relieved them: *Christ Jesus himself is refreshed, and relieved, visited, and harboured in his members,* Math. 25, 40 If the Lord Jesus lived now upon the face of the earth, in poverty & great want, if he wanted meat to eat, or clothes to put on, ought we not to relieve him? nay, who is it but would say he is ready to do it? But every faithful man is unto us as Christ himself: whatsoever is done to him, is done to Christ himself, and Christ Jesus, though heir of all, & Lord of the world, doth esteem & account it as done unto himself. On the other side, when the poor members of Christ are in want, & not relieved, are sick and not visited, are hungry, and yet not sustained; Christ himself is vnuisited, & unregarded. A man would be ashamed to do thus to Christ in person, but inasmuch as we do it to the persons of our brethren and his members, he counteth it as done to himself, as he speaketh in the Gospel, *Verily, I say unto you,inasmuch as ye did it not to one of the least of these, ye did it not to me.* This likewise is that which Christ spake to *Paul* from heaven at his conversion. When he breathed out threatenings and slaughter against the disciples of the Lord, and had obtained

letters to bring them bound to Jerusalem that professed Christ; he heard his voice, saying to him, *Saul, Saul, why persecutest thou me?* His persecution was directly against the Saints, but we hear how the Lord acounteth that persecution to be against himself. This is a singular encouragement to everyone of us, to love the servants of God from our hearts, and to serve their necessities, considering that it is as it were put upon the Lord's accounts, and he will recompense it unto our bosoms. It is a great terror to all merciless & malicious men, for whatsoever mischief they work against the godly, it is done against Christ, and they shall be arraigned as guilty of oppression and persecution against Christ.

Again, as this is an encouragement in well doing, so it is a great comfort unto us in these fruits and works of mercy, that God will remember them, & be mindful of them, and for them will assuredly help us when we are in distress. This the Prophet saith, *Blessed is he that judgeth wisely of the poor, the Lord will deliver him in the time of trouble, Psal.* 41, 1, 2. So then, when we have been serviceable & comfortable unto others, especially to the servants of God, there ariseth from hence a great comfort to our consciences, & an assurance of our eternal peace & acception with God, so that we may with boldness come to the throne of his grace, & pray unto him for ye graces of his Spirit. *Obadiah* proveth y^{t} he seared the Lord in ye truth of his spirit, & assureth his conscience thereof, because he had hid the Prophets of God in the persecution raised against them by *Jezebel,* 1. King. 18, 12, 13. Therefore, when he feared that *Elijah* would procure unto him the displeasure of *Ahab,* and so bring upon him a cruel death, he found comfort in the former fruits of mercy, and said to the Prophet *Was it not told my Lord what I did when Jezebel slew the Prophets of the Lord, how I hid an hundred men of the Lord's Prophets by fifties in a cave, and fed them with bread and water? And now thou sayest, go tell thy Lord, Behold, Elijah is here, that he may slay me.* The like we see in *Nehemiah,* when he had relieved the oppressed people, and every way sought rather the welfare of the Church, then his own commodity, he turneth himself to God, and saith, *Neh.* 5, 19, & 13, 14, 22, 31. *Remember me, O my God, in goodness, according to all that I have done for this people.* Neh. 5, 19. And chap. 13, 14, 22, 31. *Remember me, (O my God) herein, and wipe not out my kindness that I have shown on the house of my God, and the offices thereof.* He doth not here glory in his own merits, nor putteth his trust in his good works (for before he pleadeth mercy, & craveth pardon) but desireth that God in goodness would graciously reward the works which he had done with a good conscience, and is bold to put him in mind of his promise, who hath promised to repay whatsoever is done for the benefit and behoove of his Saints. A great comfort it is to be able in the simplicity of our hearts, to speak thus. How many are able in our days to say with *Nehemiah, Lord, remember me according to all that I have done for thy people?* For their own conscience would by and by accuse them, and cry out of the wrongs and injuries they have done unto them, how they have hated them in their hearts, smitten them with their hands, wounded them with their tongues, trampled upon them with their feet, and sold themselves to work mischief against them. If they will not remember the servants of God in kindness, let them know God will remember their unkindness; and the children of God may pray unto him, not for desire of revenge, but for the advancement of his glory, to reward them according to their deserts, as we see in *Nehemiah, Remember them (O my God) that defile the Priesthood,* Neh. 13, 29. This must of necessity galle a man's conscience, whē the terrors

thereof shall accuse him for want of doing good service to the Church of God; yea, for doing great wrongs, and offering many indignities against the Church.

10 Then Balak was very angry with Balaam, and smote his hands together: so Balak said unto Balaam, I sent for thee to curse mine enemies, and behold thou hast blessed them incessantly, now three times.

11 Therefore, now flee unto thy place: I thoght surely, I will promote thee unto honor, but loe, the Lord hath kept thee back from honor.

12 Then Balaam answered Balak. Told I not also thy Messengers which thou sentest unto me, saying;

13 If Balak would give me his house full of silver and gold I cannot pass the commandment of the Lord, to do either good or bad of mine own mind? What the Lord shall command, the same I shall speak.

14 And now behold, I go unto my people: Come I will counsel thee such things as this people shall do to thy people in the latter days.

Hitherto we have spoken of the preparation into the Prophesy, and likewise of the Prophesy it self: Now followeth the effect and event thereof, expressed partly in *Balak* the King, and partly in *Balaam* the false Prophet.

Touching *Balak, Moses* declareth, that when he saw himself again disappointed of his hope and expectation, he bursteth for anger, and smiteth his hands together, in token of the inward indignation of his heart. For as the patient abiding of the righteous shall be gladness, Prov. 10, 28, so the hope of the wicked shall perish. He is content to hearken unto the Sorcerer, so long as he hopeth to hear pleasant and pleasing things of him, but when he is deceived, he rayleth and rageth without measure. His indignation conceived against him appeareth; first, by comparing his own purpose with *Balaam's* practice, when he saith; *I sent for thee to curse mine enemies, and behold, thou hast not ceased to bless them now three times.* It is no less absurd and injurious in thee to bless mine enemies, thē if thou shouldest curse my friends: for in that thou blesses: them, it is all one, as if thou cursedst me. If thou standest with them, thou standest against me, both of us cannot stand together; If they continue, I fall.

Secondly, he doth cashire him and cast him out of his favor, he withdraweth the present prepared for him, and denieth him the wages and stipend promised unto him: *I said, Surely I will advance thee to honor, but the Lord hath kept thee back from honor:* as if he should say, Depart from me, thou unhappy Prophet, unhappy in thy Prophesy, unhappy in thy preferment, unhappy to me, unhappy to thyself: I called thee not to bless this people, but to curse them. I

have honored thee among my Princes, and would moreover (if that had been too little) have done unto thee and for thee greater things then these. But seeing thou settest so light by my gifts, go thy ways, thy presence is a burden unto me; ask thy reward and wages of thy work, of that God whom thou hast obeyed, or of that people whom thou hast blessed, to whom thou seemest rather beholden, then unto me, and who I am sure are more indebted to thee for thy pains, then I am. This is a most shameful blasphemy of a wretched man whose breath is in his nostrils, against the eternal God that made heaven and earth, who suffereth with patience the vessels of wrath prepared to destruction.

The answer of *Balaam* followeth to be considered, who is brought in by *Moses* excusing himself, and giving wicked counsel to *Balak,* to bring the people of God to ruin and destruction. The Apology and defense that he maketh for himself, is this, that he certified the messengers sent unto him, and declared to *Balak* himself, that he was not at his own choice and liberty to speak what the King wished, and what himself desired, but was as it were chained and restrained by the mighty hand of God, that he could utter nothing, but what he inspired.

Thus the false Prophet seeketh to pacify and appease the angry mind of the King, and the hyreling laboreth to recover his wages that was denied him: as if he should say, Lay the fault where it is, and not where it is not: I have striuen what I can, to do that which thou requirest, but the God of the Hebrews hath hindered thy request, and my desire.

Secondly, he promiseth that being now discharged, and ready to return home, he would give such counsel, which should work out the final confusion of this people, if it were wisely and warily followed. For when he seeth he cannot curse them, he giveth counsel how to hurt them, as if he should have said to *Balak,* I see to my grief, & thou perceiuest to thy cost, that sorcery will not prevail and serve the turn, yet do not despair, but hold on thy purpose, & try a new conclusion another way. I have another plot in mine head, follow my direction, and doubt not but thou shalt bring thy matters to a good pass, and destroy that people, as they hereafter shall destroy thy people. But what this counsel was, is concealed and not expressed in this place, which was not such as the Prophets of God advised and persuaded to the people of God, but devilish counsel, proceeding from that spirit by which he was guided, to open a gap to bring upon them all mischief and misery, and to pull down the wall of God's protection, whereby they were fenced and defended, and to let in their enemies upon thē, God being become an utter enemy unto them. For by the success and event in the chapter following, it appeareth, what this crafty counsel was, by the people's falling in fancy and fellowship with the Moabitish women, whereby they were drawn into spiritual and bodily fornication. And afterward in the one & thirtieth chapter of this book, verse 16, *Moses* speaking of the Midianitish women, saith; *These caused the children of Israel through the counsel of Balaam, to commit a trespass against the Lord, as concerning Peor, and there came a plague upon the Congregation of the Lord.* So the Apostle *John* speaketh, writing to the Church at Pergamos, *I have a few things against thee, because there thou hast them that maintain the doctrine of Balaam, &c.* Reu. 2, 14. Hereby then we see y^{t} when *Balaam* had sundry ways assayed and attempted to curse the people of Is•ael, and yet his purpose failed him, because God crossed his devices: he

told *Balak* that the last refuge and only way to prevail against them, was to draw them to sin against their God, and so to make a breach between him and his people. Now according as he counseled him, and gave him instructions, so *Balak* confederate with the Midianites, sent forth the most beautiful women in their kingdoms into the Campe of Israel, to entice them to the worship of their Idols, & to banquet with them at their Idol-feasts, whereby •hey drew them to Idolatry and fornication, sinning against God, and kindling his wrath against them. But of this we shall speak further in the chapter following.

[Verse 10. *Then Balak was very angry with Balaam, and smote his hands together, and said; I sent for thee to curse mine enemies &c.*] See here the event of all the conspiracy against the Israelites, they had conceived mischief, & bring forth a lie. They that travail with wickedness, travail with the wind, and the end is not answerable to the beginning. They vanish away in their own imagination, whilst Israel standeth as a defensed City.

From hence we learn, that things practiced inconsiderately, not with good advice, and attempted unlawfully with a wicked purpose, have other events then men think of. Whatsoever we go about with a wicked mind, hath an evil end in the just judgment of God. We cannot expect that any evil action should have a good end. Indeed God doth many times suffer evil men, & causeth them to multiply, because our sins deserve so many chastisements and scourges, as there are wicked men in the world. Again, it is requisite that we should all our life long be kept in a continual exercise of faith, prayer, patience, and repentance, and that they might be as pricks and thorns in our sides. Lastly the Lord by suffering the wicked to prosper and proceed, doth greatly advance his own glory, whiles he reigneth in the midst of his enemies, Exod. 9, 15, 16, and preserveth his Church in despite of Satan and his wicked members, which daily seek the overthrow thereof.

Is it not strange, that an hundred Sheep should live among a thousand wolves, & not be devoured? It is no less wonderful and to be maruelled at, that any of God's people should live upon the face of the earth, being compassed about with an army of wicked men, the very limbs of the devil, that open their mouths to swallow them up, and hate them with an unfeigned hatred unto the death. Notwithstanding, the Lord thus beareth and forbeareth, yet in the end he will cut off the wicked, and all evil shall have an evil end. We see this in *Pharaoh* calling for his Sorcerers, they withstood *Moses,* and resisted the truth; they turned water into blood, and rods into Serpents: yet in the end all their cunning was stained, and they confessed it was *the Finger of God,* Exod. 7, 11. & 8, 19. Consider the example of those that would build them a Citty and a Tower, to get them a name, lest they should be scattered upon the whole earth, Genesis ch. 11. verse 4: the Lord came down to see the Citty which the sons of men built, and there confounded their Language, that everyone perceived not another's speech. The Apostle *Peter* maketh a long rehearsal in his second Epistle, chapt. 2. verse 4, of the sins of the Angels, of the old world, of the Sodomites: and setteth down the wages thereof what it was; the Angels were cast down, the old world was drowned, the Cities of Sodom and Gomorrhah were burned. See the miserable ends of *Pharaoh,* of *Ahithophel,* of *Saul,* of *Judas,* of *Herod,* and such others; all the which are written for our instruction, to teach us that all evil works shall have an end answerable to their evil.

The Reasons are plain to assure the truth [Reason 1] hereof. For first, it standeth with God's justice to recompense evil with evil. True it is, he is able by his infinite power to bring good out of evil, and to turn the evil actions of men to serve his own glory, & to further the good of his children; as we see in the history of *Joseph,* who by the false treachery of his brethren, was sold into Egypt, to whom he said, *When ye thought evil against me, God disposed it to good, that he might bring to pass, as it is this day, and save much people alive,* Gen. 50, 20. So *Job* being bereaved of his children, and robbed of his Cattle, confesseth, that the Lord had given, & the Lord had taken away. Likewise the Apostles speaking of the crucifying of Christ, the Lord of glory, declare that *Herod* and *Pontius Pilate* with the Gentiles and people of Israel, had done no more then the counsel of God had determined before to be done. Nevertheless it standeth with the rule of his justice, to cross the attempts and endeavours of evil men, and to set himself against them that set themselves against him. So long therefore as God is so just, the ungodly must not look for any good success of evil enterprises. His blessing is upon the lawful labors of his children, because he is merciful: his curse waiteth upon the unlawful works of his enemies, because he is just. It is his nature to be just, he cannot deny himself.

[Reason 2] Secondly, the Lord will make their wickedness known, and pluck off the vizard from their faces, howsoever they think to proceed, and promise to themselves an happy end. This the Apostle teacheth, 2 Tim. 3, 8, 9, where he showeth, that as *Iannes* and *Jambres* withstood *Moses,* so do these also resist the truth; men of corrupt minds, reprobate concerning the faith, but they shall prevail no longer, for their madness shall be evident to all men, as theirs also was. Seeing therefore God is a just God, and will uncase the hypocrisy of evil men, we are right well assured, that evil inventions shall come to naught, and have God to cross them.

[Use 1] The uses remain. First, we see from hence, that sin endeth not as it beginneth. Evil men are sure to be destroyed, and that God will call them to an account for those things which they have done, if not in this life, yet assuredly in the life to come. They dream of God, sitting idle in heaven, and seeing all things, and regarding nothing; but in the end they shall know that which now they will not know, and feel that whereof now they have no feeling, And see here how Satan bewitcheth the minds of these men, and blindeth their eyes, that they cannot see sin to be sin, nor cast their eyes to behold the wages of sin reserved for the committers of it. Let all wicked men therefore look for the heavy curse of God. They bless themselves, but the curse of God is upon them, Deut. 32, 41, and ready to overtake them. Woe therefore shall be unto them, though all the world should bless them. They can have no assurance of any good success, nor look for any blessing upon the works of their hands.

Secondly, be not offended when wicked [Use 2] men flourish and prosper, but consider their end and what the end of their hope is, and we shall not be deceived with their outward glory, and present pomp of the world wherein they live. It is a great temptation to the faithful, to behold the prosperity of the wicked. The Prophet *David* declareth how his faith had long wrestled and struggled with this assault, insomuch that his foot had well nigh slipped, Ps. 73, 2. and his steps were almost gone when he saw how the ungodly florished; and on the other side, that he was daily punished, and chastened every morning. This was it

that troubled *Job, Wherefore do the wicked live and wax old, and grow in wealth?* Job 21.7. So the Prophet *Jeremiah* maruaileth at the prosperity of the wicked, *O Lord if I dispute with thee, thou art righteous, yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? Why are all they in wealth that rebelliously transgress?* Ier. 12, 1. So the Prophet *Habbakkuk* complaineth unto God, considering the great felicity of the wicked, and the miserable oppression of the godly, which oftentimes endure all kind of cruelty and affliction, and can see no end thereof. But we must enter into the Sanctuary of God, then we shall see the end which God in his just judgment hath appointed to wicked men: when we thought he had no care of their doings, and that they were in the greatest safety and security, we shall see he is holy in all his ways, & true in all his words. This is a great terror unto wicked men, to know that he will lay upon them a fearful end; and on the other side, it is a great comfort unto the godly, to consider, that howsoever God bear a long time, yet in the end his hand shall take hold on judgment, then he shall execute vengeance on his enemies, and reward them that hate him.

Lastly, seeing all evil shall have an evil [Use 3] end, let us have no fellowship with evil men, or evil actions, unless we will partake with them in the punishment. It is our duty to forsake their company, and to leave our league with them, lest we be taken in the net, and be snared in their ways. This is the exhortation given to us from heaven, *Come out of her my people, that ye be not partaker of her sins,and that ye receive not of her plagues.* Many have sustained much danger, & endured much affliction by accompanying and conversing with evil men. *Lot* was never more grieved, nor less secured, then when he was even in the very midst of *Sodom.* He made choice to dwell there, thereby to enrich himself, but he quickly repented him of his choice, Gen. 14, 12. He was taken prisoner by foreign enemies, and was in greatest danger by violence at his own home. Yea so long as he lived in that place, he seemed to live in a little hell, as the Apostle testifieth, 2 Pet, 2, 7, 8, that God delivered just *Lot,* being vexed with the vncleanly conversation of the wicked, for he being righteous, and dwelling amongst them, in seeing and hearing, vexed his righteous soul from day today with their unlawful deeds. Let us delight in the sweet society of God's children, & take pleasure to be in the presence of them that fear God. As for the ungodly, let us desire their places rather then their persons, & their room rather then their company. Hence it is, that *Solomon* teacheth us not to enter into the way of the wicked, nor to walk in the way of evil men, Prov. 4, ver. 14, 15, 16, to avoid it, and not to go by it, to turn from it, and to pass by: for they cannot sleep except they have done evil, and their sleep departeth, except they cause some to fall. What an heap of words doth *Solomon* use? and to what ende serve these so many repetitions, but to show ye exceeding danger of communicating with the wicked, and how hardly we are drawn to leave thē. It is all one, as if a man would throw himself willingly and willfully into the hands of thieves. We would be ready to call and account him a stark fool, without any sign or show of wisdom, that would run into the company of thieves and robbers, especially having any charge of money or money-worth about him. The servants of God that are endued with heavenly gifts, and have the graces of God's Spirit given unto them (which are the chiefest treasure) have a great charge about them, it standeth them therefore upon, to take heed that by evil company they be not robbed and deprived of them. The holy Ghost dealeth with

us, as a Merchant doth with his Factor or servant, whom he sendeth forth furnished with store of money to buy and sell withal; and fearing lest he should be robbed and spoiled, warneth him to avoid suspicious places and passages, and to turn aside out of the path, till he be past the danger. So should we beware of the company & conditions of the wicked, if we count our selves happy to be in league with them, we are utterly lost, and are walking in the path-way that leadeth to death.

[Verse 13. *If Balak would give me his house full of silver and gold, I cannot pass the commandment of the Lord, to do either good or bad of mine own mind.]* This wicked man, and covetous Prophet, though he neither feared God, nor loved the way of righteousness, yet teacheth what should be in all the servants of God, that they should not for filthy lucre and covetousness, which is the root of all evil, trangresse the commandment, or break out beyond their calling.

This teacheth us this truth, That worldly [Doctrine] business should not draw us from Christian duties. Matters of profit and commodity must not carry us beyond our calling, we must not pursue them, and follow after them, when we have no warrant to desire them, albeit there be profit in them. A notable example hereof we have in *Gideon,* he had a kingdom offered unto him; for the men of Israel said unto him: *Reign thou over us, both thou and thy son, and thy sons son:* he thought not government in it self unlawful, or unlawful for them to have a Governor; but he saw no calling from God, and therefore refused it, and betook himself to a private life, saying; *I will not reign over you, neither shall my child reign over you, but the Lord shall reign over you,* Judge. 8, 22, 23 We see that *David* had his enemy put into his hand, *Abishai* besought *David* that he might smite him once with a spear to the earth, and his servants used importunity unto him, as if God had offered him to be slain, saying; *See, the day is come, whereof the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, and thou shalt do unto him as it shall seem good to thee,* 1 Sam. 24, & 26. But he would not hearken unto them, he would wait the time which God had appointed, saying; Either the Lord shall smite him, or his day shall come to die, or he shall descend into battle and perish. The like we see in our Savior Christ, he refused to be made a temporal and earthly King, John. 6, 15, for when he perceived that the multitude would come and take him to make him a King, he departed again into a Mountain himself alone. We see the Disciples of Christ left all, & neglected the service of themselves, and the seeking of their own benefit for the service of God. Math. 19, 27. So the faithful Christians sold their possessions, being warranted unto it by a special calling, and guided by the work of the Spirit. Acts 4, 39. *Moses* might have enjoyed the treasures of Egypt, and the dignity of a kingdom, yet chose rather to suffer adversity with ye people of God, and to follow the calling whereunto he was called, Heb. 11, 24, 25. Whereby we see, that albeit profits be in time and place to be looked after, yet we must all look to have our warrant in seeking for them.

The reasons remain to be considered, to [Reason] enforce this truth, and to gain our affections to the embracing of it. For first, by too much following the profits of this life, we may lose a greater profit: If we should win the world, and lose our souls: if we should catch the riches of this life, and crack the peace of a good conscience, it would prove in the end a small gain unto us, but rather the greatest loss. The soul is a precious jewel, and therefore

the loss of it is an incomparable loss. This is it which our Savior saith in the Gospel, *What shall it profit a man to win the whole world, and to lose his own soul? Or what shall a man give for the recompense of his soul?* Mat. 16, 26. Seeing then by seeking the things of this life, we may lose the things of the life to come it followeth, from the danger of eager pursuing after them, that no worldly business should choke us and hinder us from better things required of us.

[Reason 2] Secondly, the things of this life serve only for a season: we our selves are here Pilgrims and strangers, we have no continuing City. The hope that we have is this, we look for a kingdom. We cannot have an heaven in this life, and another in the life to come. The greatest glory that ever was vpō the earth, is gone in a few ages. Therefore the Apostle teacheth, *That the fashion of this world goeth away: This world passeth away, and the lusts thereof, but he that fulfilleth the will of God, abideth ever.* 1 Cor. 7, 31, 1 John 2, 27. So that we must know it is required of us, that we prefer not this world before the world to come, nor be led away from the duties of our calling, by the love of the profits thereof.

[Use 1] The uses come now to be stood upon. First, we see it is a dangerous bait to be in love with the world. How many are there that evē make it their god, and do chiefly mind earthly things? Our Savior in the Parable of the Sower that went forth to sow, declareth that the seed that fell among thorns, signifieth those hearers, in whose hearts the cares of this life, the deceitfulness of riches, and the lusts of other things do choke the word, & make it unfruitful? Math. 13, 22. What was it that moved *Judas* to betray his Master, but for love of money? for he said unto the High-Priests, *What will you give me, and I will betray him unto you?* Math. 26, 15. Whereby Satan entered into him, & possessed his heart, so that it wrought his destruction in soul and body. What caused *Demas* a professor of the faith to forsake *Paul,* and deny the faith? surely he embraced this present world in greater love then he did the truth that endureth forever, and caught after the shadow instead of the body. Our hearts are as a ground that is rich and rank, and bringeth forth store of these weeds that choke the growing of the word of God: we would fain come to God, yet are so glued to the world, that it drowneth all desire of the world to come. We offer one hand to Christ, and the other to the devil, but he will have both of them, or none at all. If we give the Lord one part of our heart, and lodge covetousness in the other, we drive the Lord from us, and cause him to depart. *No man can serve two Masters: for either he shall hate the one, and love the other, or else he shall lean to the one and despise the other: ye cannot serve God and riches.* Math. 6, 24. This made our Savior say, *How hardly shall a rich man enter into the kingdom of heaven: it is easier for a Camel to go through the eye of a Needle, then for a rich man to enter into the kingdom of God,* Math. 19, 3: making it as it were a rare & extraordinary work to bring them to salvation. We must use this world as though we used it not: and they that buy, as though they possessed not; knowing that godliness is the greatest gain, if a man be content with that he hath: for we brought nothing into the world, and it is certain we can carry nothing out; therefore when we have food and raiment, let us be content, for they which will be rich, fall into temptations and snares, & into many foolish and noisome lusts, which drown men in perdition and destruction.

What stirred up *Ahab* and *Jezebel* to work out the death of *Naboth* and his children, that the one of them was sick with sorrow, the other caused them to be stoned, but the desire of his vineyard that was a sore in his eye, and lay so fitly for him? And yet when we have done, when we have embraced our dwellings, and encroched on the bounds and borders of others, when we have joined house to house, and land to land, our neighbors hedge must be next unto us, and hold us hard, that we can pass no further.

Secondly, we see that our own private respects [Use 2] are not the chief things that we must respect, but seek a sanctified use of the blessings of this life, and a warrant to our consciences for the right using of them. These blessings of God become curses unto us, unless we use them lawfully. But if we set up our rest upon them, and seek our happiness in them, we prize them at a high rate, and commit the foulest and filthiest Idolatry that can be. For the preferring of private profit before heavenly duties causeth a man to be an Idolater: First, because he preferreth his riches before God or godliness in his affections, depending upon them as upon God, and making them the stay of his life. Again, he accounteth his life to rest upon his wealth, rather then upon the providence of God: as his riches increase, so his hope increaseth, so his comfort increaseth: when his wealth sayleth, all his hope & comfort faileth. Therefore the Apostle chargeth us to mortify our members which are on the earth, the inordinate affection, evil concupiscence, and covetousness which is Idolatry: for the which things sake, the wrath of God cometh on the children of disobedience. So then, the things of this life, and the things of the life to come being propounded and set before us, we are to choose the better of them. This our Savior taught *Martha,* Luk. 10, 41, 42. that she disquieted and encumbered her self about many things, but one thing is needful, *Mary* hath chosen the better part, which shall not be taken from her. So likewise our Savior chargeth us, not to lay up treasure for our selves upon the earth, *Where the Moth and Canker corrupt, and where thieves dignity thorough and steal; but to lay up for our selves treasure in heaven, where neither the Moth nor Canker corrupteth, and where thieves cannot dig through and steal,* Mat. 6, 19, 20, 33. Let us first of all seek the kingdom of God, and his righteousness, and all these earthly things shall be ministered unto us. Let our study and meditation be on heavenly things, whereunto we are called. Let us take heed we lose not greater blessings by affecting the less. Let us remember *Lots* wife, a fearful mirror and monument of careful thoughts, who got and gained nothing by all her cares. Let us wait upon God, and look up unto him, *Who openeth his hand, and filleth all things with his goodness, Ps.* 104, 28. Let us obey the voice of the Lord our God, and then all his blessings shall come upon us, and overtake us.

[Use 3] Lastly, this doctrine serveth to reprove those that esteem earthly things above heavenly, & mind their profits more then their salvation. These invert the course of nature, and turn all things upside down, they set the earth above the heavens, and thrust down the heavens beneath the earth. This is like that confusion and disorder which the wise man speaketh of, Eccl. 10, 6, 7. *Folly is set in great excellency, and the rich set in low place: I have seen servants on horses, and Princes walking as servants on the ground.* These are like to the Gadarenes that desired their swine more then Christ, and had rather lose Christ, and have him depart out of their coasts, then lose their swine, Math. 8, 34. These are of the brood and offspring of profane *Esau,* who for one mess of meat sold his birthright, Heb. 12, 16, But we have not so

learned Christ; we must look up to the eternal inheritance reserved for us: we must not make our riches to be our heaven, our belly to be our god, our shame to be our glory, and our own profit to be our happiness. We must account one spark of grace, and the least taste of the kingdom of heaven, and of the joys of the life to come to be better worth, and to bring with it more sound joy of heart, then all these transitory things, and therefore to be esteemed above all the glory, riches, pleasures, and profits of this world. This made the Prophet *David* say, *Many say, Lord, who will show us any good? But Lord lift thou up the light of thy countenance upon us: thou hast given me more joy of heart, then they have had, when their wheat and their wine did abound,* Psal. 4, 6, 7. Hereunto accordeth the Apostle, Phil. 3, 20. So then they are convinced & condemned to be profane beasts, possessed with the evil spirit of *Esau,* that will not keep the Lord's Sabbaths, nor attend upon his worship, but make that day a time of toil and travail about their worldly business, and a day to be spent in dancing and dallying, in surfeiting and drunkenness, in gaming & ydlenes; thereby making that which is the Lord's day by his institution, to be to thē the devils day by their profanation. The Gospel, and all things of a better life, are lightly regarded of all such as are givē to their profits, and pleasures, and delight to pamper up the flesh.

No Religion could enter into the rich glutton that was clad in purple, and fared deliciously every day, Luk. 16, 19. The rich man whose ground brought forth fruits plenteously, whose tongue promised to him perpetuity, and whose heart bred in him security, never thought what should become of his soul, never dreamed of sudden death, never minded his own salvation; and therefore God said unto him, *O fool, this night will they fetch away thy soul from thee, then whose shall those things be which thou hast provided?* Luk, 12, 16. The Apostle *Peter* maketh it a special mark of the profane beasts in that time, that they accounted it their chief pleasure to live deliciously for a season. And the Apostle *Jude* speaking of the like livers, saith, they were feast-hunters, filling & pampering themselves. Of this sort are all drunkards, gluttons, epicures, and belly-gods: speak unto them to embrace the truth, to mind heavenly things, to consider wherefore they were created, and to remember the shortness of their life; they cannot hear, the belly hath no ears. They are ready to answer with carnal minded men, what will the Gospel advantage me? Why should I be a professor, and become a by word of the world? What good cometh to a man by hearing the word, by reading the Scriptures, or by being the child of God? It can get me neither many in my purse, nor clothes to my back, nor food to my belly, nor any other pleasure to my heart; I had rather have the company of good fellows, and a draught of wine or strong drink, then to hear the best Sermon that can be preached. And here consider with me profane *Esau* once again. When *Jacob* demanded of him the sale of his birth-right, the said, *Loe, I am almost dead, what is then this birthright to me?* Gen. 25, 31. Thus the Atheists speak in the book of *Job,* chap. 21, 15. *Who is the Almighty, that we should serve him, and what profit should we have if we should pray unto him?* Such profane *Esaues* there be many in the world, monsters among the sons of men, proud gyants, that are at opē defiance with God, that regard the cup and kan, the pot and good fellowship, before heaven and heavenly things; that prize the most precious pearls of God most basely, like *Judas* the son of perditiō, that valued Christ at thirty pence: so these sell everlasting life, and give heaven, & depart frō salvation; some for their whore, some for

their drink, some for their money, and other for other base and beastly pleasures: all these shall one day know the price of their folly, and confess with their own mouths, that they were worse then fools and mad mē, that everyone is ready to point at with the finger.

Everyone is ready to sit in judgment upon *Esau,* & to condemn ye profaneness of his heart, because he regarded more the satsfying of his present lust and moment any pleasure, then to be the successor of his father in the Church of God: yet of this number there be infinite thousands in the world, that prize the precious treasure of God's heavenly graces, the use of the Sacraments, the frame of Christian Religion, the glorious ministry of the Word, the hope of a better life, and the endless joy of God's kingdom (things more of value then the whole world beside) as brutishly & basely, as ever *Esau* did his birthright, & are ready to sell them for every filthy gain & drudgery pleasure. They think of no other life then this present, and know no other God but Mammon; and therefore howsoever they have oftentimes the praise of the world, and the commendation to be civil & honest men, they are not only enemies unto their souls, but to the cross of Christ, and are in the fearful estate of condemnation.

[Verse 14. *Come, I will counsel thee such things as this people shall do to thy people in the latter days.*] Here we have set down unto us the chief occasion of that great judgment which fell upon the people; wherein four & twenty thousand perished, as appeareth in the chapt. following, namely, the devilish counsel of *Balaam* which he gave unto *Balak,* to draw the people into fornication. But it may seem at the first sight, that *Balaam* speaketh very improperly. For whereas he saith, *I will counsel thee such things as this people shall do to thy people,* some may suppose he should rather have said, I will counsel thee such things as thou and thy people shall do to the people of Israel. Notwithstanding, if we consider the words aright, we shall see his meaning to be so in effect. So then, if we mark what ye people of God should do to them, we shall find what they shall do to the people of God. The Israelites, as we see in the seuenteenth Verse, *Shall smite the coasts of Moab, and destroy them, subdue them, and bring them under;* so was the drift of his counsel, to lay a plot, and prepare a snare whereby the Israelites should be weakened, and many thousands of them destroyed by the hand of God. As if he should say: I know this people whom thou hatest, shall waste and weaken thy posterity in time to come; but hearken unto me, and obey my counsel, I will show thee how thou shalt ruin them, and compass their destruction, and so do unto them that which they shall do unto thy people. Thus we see the wickedness of *Balaam's* heart to be exceeding great, who when he was restrained from cursing, opened his mouth to wicked counsel, & thereby the children of Israel fell into horrible sins, and drew upon themselves heavy punishments. Hereby we learn, That to give evil counsel is a grievous sin. It is not enough for us to abstain from doing evil, but we must beware of this great sin, that we do not counsel any to commit evil. This the Scripture setteth before, us in the sin of *Jezebel,* who was a furtherer of *Ahab's* wickedness, when his covetous eye lusted after *Nabothes* Vineyard, she said unto him,*Doest thou sway the Scepter, rule the kingdom, and manage the State? Arise and eat bread, I will give thee the Uineyard:* and afterward she moved him to go and take possession. This is likewise set down in Prover. 1, 11. where he expresseth the sin of seducers. This also appeareth further in *Joseph's* brethren, plotting his overthrow: *Come, let us slay him, and cast him into some pit, and we will say, a wicked beast hath devoured him, &c.* Gen. 37, 20. So did *Pharaoh* counsel and

encourage the Egyptians, to deal wisely with the Israelites, lest they multiply, and it come to pass that if there be war they should join themselves with their enemies, and get them out of the Land, Exod. 1, 10. This we see also in *Ahithophel,* who rebelled with *Absalom* against *David,* and fearing the reconcilement of the son to the father, and thereby his own just confusion for his unjust rebellion, he gave such counsel as if it had been Oracle, thereby to take away all hope of agreement & atonement between them: *Go in to thy fathers Concubines which he hath left to keep the house, and when all Israel shall hear thou art abhorred of thy father, the hands of all that are with thee shall be strong,* 2 Sam. 16, 21. So the high Priests moved the people to desire that *Barabbas* might be delivered rather then Christ, Mark 15, 11: persuaded *Judas* for a sum of money to betray him, gathered themselves in a council to put him to death, and enticed the soldiours with large rewards to noise it abroad, that his disciples came by night and stole him away, while they slept, Mat. 28, 12.

The Reasons follow. And first of all it is to [Reason 1] be considered, that it is one of the titles of the devil to be a tempter. It is one of his names to note unto us his nature: for he is called the Tempter, because his continual study & desire hath been, is, and will be, by all the means he can, to tempt all men; he omitteth no times, he spareth no pains, he leaveth no means vnassayed to draw men from God, & to bring them to destruction. This the Apostle teacheth, 1 Thes. 3, 5. *I sent to know of your faith, lest the Tempter had tempted you in any sort.* So he tempted *Eve* in the beginning through his subtlety to eat of the forbidden fruit, and beguiled her through hypocrisy, 2 Cor. 11, 3. So he tempted Christ to draw him into infidelity, to distrust, and to presumption, and the Evangelist saith, *The Tempter came unto him,* Matth. 4, 3. Wherefore this being a note and property of the devil, such as craftily seduce others unto wickedness, or hold them back from godliness, such as keep men from the love or practice of Religion, and hinder the means whereby it is fostered and furthered in them, are become tempters and the very children of the devil. The qualities of the devil are found in them, they bear his mark, they 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 are stamped with his image, and they do notoriously resemble their father, so that we may say truly of such, and to such, as Christ speaketh to the Jews, John 8, 44. *Ye are of your father the devil.* Thus when *Elimas* sought to turn away the Deputy from the faith, *Paul* calleth him, *an enemy to all righteousness, full of all subtlety, and child of the devil,* Acts 13, 10. It must needs be a great sin that maketh the devils kinsmen; yea, devils incarnate.

[Reason 2] Secondly, from evil counsels follow most dangerous effects, as filthy puddles from an unclean fountain. From hence many times proceed idolatry, adultery, rebellion, murder, robbery, false testimonies, and all manner of evil works. This might be amplified by sundry examples. The daughters of *Lot,* lately delivered as a small remnant out of the destruction of Sodom, (the fire whereof was yet scarcely quenched (said one to another, *Come, we will make our father drink wine, and lie with him, that we may preserve seed of our father: for our father is old, and there is not a man's in the earth to come in unto us after the manner of all the earth,* Gen. 19, 32: and from this wicked counsel of the daughter, followed horrible incest of the father. The like we see in *Jonadab,* a subtle companion, who beholding *Amnon* the Kings son become so lean, and perceiving he fell in love, or rather in lust with his sister *Tamar,* said unto him, *Lie down*

on thy bed,and make thyself sick: and when thy father shall come to thee, say unto him, I pray thee let my sister Tamar come and give me meat, and let her dress meat in my sight, &c. and from this devilish counsel, followed also detestable incest.

[Use 1,] The uses follow. First, we may gather from hence another truth to be diligently marked; namely, that mischievous counsel shall fall out to the greatest mischief of the first contriuer and deuiser of it. It is as a stone that shall roll upon him that first moved & stirred it. It is as a sword, which with the rebounding of the stroke, shall return with great violence, to wound him that first did draw it. This we see in the history of malicious *Haman,* who thought to have glutted himself, & satisfied his long thirst with the blood of the Jews, he took counsel with his wife and all his friends, and they persuaded him to make a tree of fifty cubits high, and to speak unto the King that *Mordecai* might be hanged theron, Ester 5, 14. This was the counsel, but it became a snare to entrap the counselor. He made a pit, and digged it, *and is fallen into the pit which he made,* Psal. 7, 15. *Daniel,* by the subtle suggestion of the Rulers of the kingdom, and counsellors of the King, was cast into the den of Lions, because he was found too faithful to God; but *Daniel* was delivered, the mouths of the Lions were stopped, and his accusers by the just judgment of God, & commandment of the King, were devoured by those Lions, Dan. 6, 24. This should serve to give wisdom and warning to all men, and to terrify them from plotting evil devises, & from persuading unto wickedness. God will find them out in their own ways, and pay them the wages of their own works. Thus will the Lord be known by executing judgment upon these tempters and enticers to ungodliness, so that the wicked is snared in the work of his own hands, and his foot is taken in the same net which he hid for another. It is impossible (as we see in continual experience) that such masters of mischief should escape unpunished.

Secondly, we see they are greatly deceived, [Use 2] and wander wide out of the way, that think themselves excused and exempted from sin, if they do not execute it in the work, & practice it with the hand. For if the head devise it, if the heart allow it, if the tongue deliver it, if the foot follow after it, sin is conceived, & we are made culpable in the sight of God. So then we must all know, that we may many ways be made partakers of other men's sins, though we be not actual doers in them: God will find us guilty, and convince us to our faces, that we have our part in it, as *David* said to the woman that sought to reconcile *Absalom* to his father, who did it by the counsel of *Joab, Is not the hand of Joab with thee in all this?* 2 Sam. 14, 19. This the Apostle teacheth *Timothy,* 1 Tim. 5, 22. *Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.* And the Apostle *John* saith, *If any man come unto you, and bring you false doctrine,receive him not to house, neither bid him, God speed for he that biddeth him, God speed, is partaker of his evil deeds.* Now we may be culpable of the sins of others; First, by commanding by our authority; that which is evil, and by moving those that are under us to go about it. Thus *David* is charged to have slain *Uriah* by the sword of the Ammonites, 2 Sam. 12, 9. For he that willeth and commandeth evil, is as deeply charged with it, as he that committeth it. Secondly, by winking at evil, when we see it, yet make our selves blind, & will not see it, although it lie in our power to repress it, and redress it. This indulgence and Ienity, (when offenders are suffered to run on in their sin) maketh them to grow obstinate in sin, and irrecoverable out of their sin. This we see in the example of *Eli*

toward his own sons, his foolish pity made him guilty of their impiety, and brought the judgment of God, not only upon them, but upon himself. Thus many Masters, Magistrates, Ministers, and household-governors, are inwrapped in the blasphemies, perjuries, whoredoms, drunkenness, profaneness, and other sins, that reign amongst those of their families and iurisdictions, and shall be accountable for them, by reason of their cockering and connivance. For by this means, though we do not openly commit them, we secretly consent unto them, & approve of them. This the Apostle reproveth in those,*who though they knew the Law of God, how that they which commit such things, are worthy of death, yet not only do the same, but also sooth them that do them.* Thirdly, they are also partakers of the sins of others, that join in familiarity with the wicked, for by their fellowship with them, they add courage & comfort to them, they harden them in their evil courses, and give great suspicion to the world, that they are like them in affection, with whō they join in conversation. Fourthly, when men are silent, and say nothing at open impieties & blasphemies. If God be dishonored, and we hold our peace, as if it concerned us not, neither seeking to reclaim, nor to correct them, we make their offenses to be our own. The sin of *Hophni* & *Phinehas* destroyed the family and posterity of their father. *Achan* committed sacrilege, *the whole host partaked of it, and was punished for it.* So then, it standeth us upon, to beware of consenting to sin, and of counseling others to commit sin. If we any way give our assent and consent, if we defend or delight in ye sins which we hear or see, we are companions with them of their filthiness, and partakers with them in their wickedness.

Thirdly, it teacheth us that we ought not [Use 3] to consent to sinners, nor to follow evil counsel when it is given and suggested unto us. It is not enough for us to make our defense to say, Alas, I devised it not, I was not the contriuer and inuenter of it: if it had not been devised, it should not have been practiced. For as the aduiser shall not herein be justified, because he put it not in execution: so he that is advised shall not be cleared and discharged, because he was not the author of the invention. If it be a grievous sin to seduce, it is a grievous sin to be seduced. God will arraign them as guilty of the same sin, & bind them in one bundle together. Therefore the wiseman saith, Prov. 1, 10, 15. *My son, if sinners entice thee, consent thou not: walk not in the way with them, but refrain thy foot from their path.* Our nature is easily drawn to incline unto evil, and standeth in a slippery place ready to fall; but when we have counsellors & abettors to allure us, and to provoke us, we had need of a great measure of grace to hold us upright and to keep our feet from falling. We shall have many sweet songs sung unto us, and the pleasures of sin laid before us, but we must stop our ears against such enticements, and not hearken to the enchantments of such seducers. This we shall the better observe and perform, if we look to the practice of these two points: First, if we be careful to avoid evil company, and to fly from them. If a man were to pass through an horrible wilderness, where he were sure to meet with Lions, Dragons, Wolves, Tigers, Bears, & other wild beasts, he would be sure to go armed and well appointed. While we live in this world, we wander in such a wilderness, and albeit we be not in bodily danger of such creatures, yet we are in continual peril to be assaulted by more dangerous and deadly enemies, the devil and his Angels: all the wicked are their host and instruments, we shall be tempted by the enemies of God, by drunkards, and other profane persons to sin, which are as

so many cruel and savage beasts wholly bent to our destruction, so that we must both avoid their company, & put on the whole Armor of God, Eph. 6, 11: that we may stand fast and quit our selves like men in the time of trial.

Secondly, it is not enough for us to fly the company of the wicked and ungodly, but we must also seek for the society of the godly, that all our delight may be in them: *For the way of the righteous shineth as the light that shineth more and more unto the perfect day,* Prov. 4, 18. We must make much of the assemblies of the godly, and join one selves in friendship with them, that with the godly we may learn godliness, and with the upright we may learn uprightness. This *Solomon* teacheth, Pro. 13, 20 *He that walketh with the wise shall be wiser.* This is a notable help against our manifold infirmities, and a strengthening of us against all temptations. *As Iron sharpeneth Iron, so doeth man sharpen the face of his friend,* Prov. 27, 17.

Lastly, it is our duty to follow the good [Use 4] counsel and persuasion of the godly. Good counsel is as the dropping of the honey comb, bringing sweetness to the soul, and health to the body; yea, as *Ointment and perfume rejoice the heart, so doth the sweetness of man's friend by hearty counsel,* Prov. 27, 9. When our brethren teach, admonish, counsel, persuade, or rebuke us, we must not stomach and despite them, but be guided and directed by them, as *David* was by *Nathan,* and as *Peter* was by the Apostle *Paul.* This is set down in the 141. Psalm, *Let the righteous smite me, for that is a benefit: let him reprove me, and it shall be a precious Oil that shall not break my head.* It is a rare thing to find a man that will counsel to follow godliness. Reverence him as a counselor, love him as a friend, obey him as a father, that will direct thee in the ways of salvation, & bring thee back again when thou wanderest out of the right path that leadeth to life. Thou shalt find many more evil counsellors then good. If one will admonish and persuade thee to godliness, thou shalt meet with one score that will allure thee to wickedness. But we must not follow a multitude to do evil, lest we be punished with the multitude. It must be our wisdom to learn instruction at the mouth of others. The heathen, which had no better star to guide them then the light and law of nature, knew y^{t} there were two things did greatly adorn a man, and make him renowned for wisdom; one, to be able to give good counsel to himself and others; the other to be willing to hearken to good counsel when it is offered. If we cannot attain and reach unto the former point, w^{c} is an excellent grace of God's Spirit, to instruct and teach others wisdom; yet let us follow the latter, and give ear to the advice of others when it is given unto us. For whosoever is contented to stoop down to learn wisdom, is always to be reputed a wise man. But he that cannot give, and yet will not take counsel when it is given; he that neither can teach, nor will learn wisdom, may worthily be esteemed and branded by all men, with the name of a fool. If either we can go before others to show them the way, or follow them that lead us the way, we shall not lose the reputation of wisdom. Hence it is, that *Solomon* declaring precepts of true wisdom, saith, Prov. 12, 15. *The way of a fool is right in his own eyes, but he that heareth counsel is wise.* Not only he is wise that giveth counsel, but he that heareth it. The wiseman speaketh not in these words of the outward hearing of the ear, but of the inward hearing of the heart. For many have the bodily hearing, that want the spiritual. The external use of the sense cannot be available to make us wise; so that we must hear with an earnest affection of the mind, & give all diligence to follow the counsel that is given us in the name of God. To this purpose he

speaketh in another place, Pro. 15, 22. *Without counsel thoughts come to naught; but in the multitude of counsellors there is steadfastness.* When *Herod* had offered to give to the daughter of *Herodias* (because in her dancing & dalliance she pleased him) whatsoever she should ask, even to the half of his kingdom, she being before instructed by her mother, asked the head of *John* Baptist in a platter: and from the devilish counsel followed abhominable murder, Mat. 14, 8, When *Rehoboam* followed the rash counsel of his young counsellors that had been brought up with him, who persuaded him to make the grievous yoke of his father more grievous: this turned to the ruin and renting away of the greater part of his kingdom.

So then, let us not be ashamed to follow the counsel of such as are discreet and godly. Neither is it greatly material who they be that give us good counsel, whether our superiors, our equals, or our inferiors. For we must not weigh so much who is the counselor, as what is the counsel: nor who is the aduiser, as what is the advice. If it be good and godly, think thou that the holy Ghost speaketh, and receive it as proceeding from the Comforter. If it be evil, reject it, as coming from the Tempter. *Moses* was a wise Governor of the people, and a worthy Prophet of God, like unto whom arose not a Prophet in Israel, whom the Lord knew face to face; yet he thought it no shame or reproach unto him to be directed and advised by *Jethro* his father in law (a man far inferior unto him in honor and estimation) in hearing the causes and controversies that arose amongst the people: who said, *He•re now my voice, I will give thee counsel, and God shall be with thee,* Exod. 18, 19. When *Naaman* the Syrian came into the lād of Israel to be cured of his leprosy, and the Prophet bad him, *Go wash himself seven times in Jordan,* he turned away in disdain and displeasure; and if he had not hearkened to the advice of his own servants who modestly said unto him, *Father, if the Prophet had commanded thee a great thing, wouldest thou not have done it? How much rather then when he saith to thee, Wash and be clean?* he had departed a leaper as he came, 2 Kings 5, 13. The like we see in *David,* who receiving reprochful words for the good deeds that he performed, and a churlish answer for the kindness which he expected, was fully in his fully bent and determined to have been revenged on *Nabal* & his whole house for that injury; but by the advice and counsel of wise *Abigail,* inferior to him in regard of his sex and condition, he was stayed from that enterprize, so that he said, *Blessed be the Lord GOD of Israel who sent thee this day: blessed be thy counsel, & blessed be thou which hast kept me this day from coming to shed blood,* 1 Sam. 25, 33. So then, we are not to despise the counsel of those that are put in subjection under our feet. The child is sometimes m•de able to advise his father; the seruāt may sometimes see more then his master; the wise may sometimes give good counsel to her husband: and it is no dispraise or disparagement for thē to hearken to their inferiors, but they ought to receive it as a message brought unto them from God: yea, if an enemy should persuade us to that which is good, we ought to make this benefit and advantage of him, as to hearken to our own profit. This serveth to reprove all those that being lifted up in a proud conceit of their own wisdom; against whom the Prophet *Isaiah* denounceth an heavy woe, saying, *Woe unto them that are wise in their own eyes, and prudent in their own sight, do scorn and contemn that either themselves or any oath• should learn anything of their inferiors.* We see this, and hear it by lamentable experience in many men of a proud and profane spirit in our days. For when the wife, who ought to be an helper unto her husband, shall with modesty and meekness of

spirit it admonish him for the bettering of his estate, for the benefit of his wealth, for the comfort of his family, an• for the profit of his own soul, to forsake his evil company, to renounce his drunkenness, or other wickedness wherein he delighteth; what is more common then for his companions to say unto him, Wilt thou be ruled and governed by her? Wilt thou endure her to be thy master? Wilt thou suffer her to crow and to carpe over thee? And thus while they think to become wise men, they show themselves fools. For, are we wiser then our father *Abraham,* who accounted it no reproof or reproach unto him to obey the counsel of his wife, when she persuaded him to cast out the bondwoman and her son out of his house? No woman in Scripture more renowned and commended for subjection and submission to her husband, yet she gave him good counsel to her great praise; and *Abraham* is commanded to listen unto it; for God said unto him, *In all that Sara shall say unto thee, hear hir voice,* Gen. 21, 12. Away then with the pride & peeuishnesse of all those that take it as a discredit unto themselves to be put in mind of their duty by others, and refuse all counsel, whereof themselves are not the authors. Let us put on the spirit of humility, and decke our selves inwardly wi•h lowlynesse of mind, to hearken to everyone that can direct us in ye which is good. On the other side, it behooveth us to beware of evil counsel, and of evil counsellors, for they are as the instruments of the devil, and lie in wait to entrap us. It is impossible to be free from these sons of *Belial,* we shall be assaulted by them, and therefore thou must be so thoroughly prepared against them, that if thy father that begat thee, or thy mother that bare thee, or thy wife that lieth in thy bosom, or thy friend that is as thy own soul, shall entice thee secretly or openly, to any impiety against thy holy faith or obedience, remember from what b•tter root it proceedeth, and say unto him as Christ did unto *Peter; Come behind me Satan.* For when *Peter* began to dissuade him from that g•eat work unto which the Father had sanctified him, and sent him into the world, he said unto him, *Get thee behind me Satan: thou art an offense unto me, because thou sauourest not the things that are of God, but the things that are of men.* A notable example for us all to follow when we are moved any way to dishonor our God, and to wound our own conscience by committing of sin.

15 And he uttered his Parable, and said, Balaam the son of •eor hath said, and the man whose eyes we•e op•ned hath s•••e.

16 He hath said that heard the word of God, & hath the knowledge of the most High, and saw the vision of the Almighty, and being in a trance had his eyes uncovered.

17 I see that, but not now; I behold it, but not near: there shall come a Star o•t of Jacob, and a Scepter shall rise out of Isr•el, and •hall smite the coasts of Mo•b, and shall destroy all them that are behind me.

18 And Edom shall be possessed, and Seir shall be a possession to their enemies: for Israel shall do valiantly.

19 He also that shall have Dominion, shall be of Jacob, and shall destroy the remnant of the City.

20 And when he looked on Amalek he uttered his Parable, and said, Amalek was the first of ••e Nations, but his latter end shall come to destruction.

21 And he looked on the Kenites, and uttered his Parable, and said; Strong is thy dwelling place, and put thy nest in the rock.

22 Nevertheless the Kenite shall be spoiled, so long as Ashur shall hold them c•ptiue.

We have shown already that the prophesies of *Balaam* do concern either Israel, or such as were strangers from the Commonwealth of Israel. The prophesy belonging to the Israelites hath been already handled. Now *Moses* proceedeth to set down other special prophesies which *Balaam* uttered concerning other particular Nations. For it pleased God to use the means and ministry of this wicked man, to foretell the troubles and destruction that should come upon them. The first of all those prophesies is against the Moabites and Edomites: the second against the Amalekites, the third against the Kenites. Against all these he prophesieth and foresheweth the ruins of their several States and Dominions.

Now because all these were great & weighty matters, belonging to the subversion, not of private persons or families, but of whole Countries and kingdoms, he useth that preface and introduction which he did before, to procure credit and authority to his prophesy, declaring that he was inspired by the Almighty to speak, of which we have spoken already in the beginning of this chapter. Touching the prophesy against the Moabites and Edomites, which is the fourth in number, and the first of those that concern other nations that were strangers from Israel, he showeth that the glory of the Israelites shall be so great, their dominion so large, their kingdom so mighty and magnificent, that it shall shake the Moabites, Ammonites, and Midianites, and men of the East in pieces, yea shall subdue Edom, and enter into their Cities and country, as their own possession. This shall be the victorious conquest of the Israelites, whose glory is expressed by the name of a Star, and whose kingdom is understood by the name of the Scepter, which is amplified in the beginning of the words, and proved in the end of them. It is amplified by the preventing of •n objection, which is •••ting, and may be thus supplied; When shall this be? [Object.] Or is the time thereof near; that it should be by and by looked for? The answer [Answer.] followeth: I see and plainly perceive the certain and undoubted truth thereof, howbeit the season is not yet at hand: thou (O King) hast no cause to fear it, for it is not reserved for thy days, b•t must be fulfilled after many generations. For *David* lived four hundred years after the uttering and deli•ering of t•is prophesy, in whom it was accomplished. Thus he comforteth the King, and declineth envy against himself. He proveth and confirmeth his prophesy by the courage and valor of the Israelites, for they shall do valiantly, and destroy the enemies that remain.

Now, in this prophesy thus propounded we are to observe two things: First, th•interpretation of some things mentioned herein, and then consider when it had his accomplishment and fulfilling, which is the soundest way to understand a prophesy. The words that require interpretation, are in the end of the 17. verse, *It shall destroy all them that are behind me.* Some read them thus, *Shall destroy all the sons of Sheth,* which they understand, that Christ shall convert all Nations and all mankind to ye Catholic faith (for *Sheth* was the son of *Adam,* out of whose loins ye whole world sprang) which is a wrested and far-fet interpretation. Others pass by it, as if they saw it not, or as if it were a stranger to them, and they to it, and therefore will claim no acquaintance of it: wherein we may better praise their wisdom then their knowledge, as those which had rather not shoot their arrow then miss the mark, and stand still rather then go out of the way. Others make these words all one with the former, & understand them of the subversion of the Princes of Moab, which is without all sap or sense; and besides they should set that down obscurely & darkly, which before had been expressed evidently and plainly. Or suppose that some Princes among them might be called by this name; which is, to wander without a guide, to sails without a compass, and to conjecture without ground or warrant. Others (among which some of the Jews also are) take it to be some town of the Moabites, which is here specially threatened. These interpretations (to which we might join sundry others) being mere imaginations without reason, or fond collections without truth, or new conceits without credit, are not to be received of us, or approved by us. So then, all things being duly considered, we are rather to follow them that understand the words appellatiuely then properly, both because such as take them properly, run into an improper and impertinent interpretation, and also because the word is so taken in other places of holy Scripture, as Isaiah 24, 4. 2 Sam. 10, 4: in which places, the word *[Sheth]* both without any affix, & with his affix joined to it, signifieth the hinder parts, which the Physicians by an honest and clean term, do call the fundament and that place which we sit upon. Wherefore, by this borrowed and improper speech, we may gather (not improperly) that *Balaam* understood those people that were behind him, or situate at his hinder parts, having relation to the situation of his body, as then it was placed. For when he uttered this prophesy, he looked toward the West, where he beheld the Israelites pitching their tents beside Jordan and Jericho, as we saw before, Num. 22, 1: so that turning his face towards the Israelites, the people of the East must of necessity be behind him, the East and West being two contrary positions of the heavens, so that he w^c^ turneth to the one turneth from the other; and if the one be before him, the other must needs be behind him. So then, as he stood at that time, he might have called the Israelites the children of his face or fore-parts, being then before him as he stood; as he doth the Ammonites, Midianites, and other Easterlings, the sons of his back-parts, being then situate behind him, whom afterwards the Israelites subdued. Thus much touching the meaning of this hard place in this prophesy: touching the accomplishment of this prophesy, it was fulfilled doubly; first temporally, then spiritually; first properly, then typically. Temporally it was begun in *David,* who overcame the Moabites, and put them to tribute; and figuratively finished in Christ, who is the true day-star arising in our hearts, and the King of Kings, whose Scepter is a Scepter of righteousness, of whose kingdom shall be none end, whose

dominion shall be from sea to sea, and from the River unto the end of the Land. Psal, 72, 8. & 60, 10. Hitherto of the fourth prophesy.

The next prophesy following is against the Amalekites, which is the fifth in number: but the second that concerneth the Gentiles. For his eyes being cast towards them and their country, he pronounceth two things of thē; the one past, and the other to come, and yet one the fore-runner and procurer of ye oath•. They began to fall already by the sword of the Israelites, as *Moses* hath declared. Exod. 17, 19. This word here uttered shall pursue them, and persecute them unto the death, until they be utterly consumed. God hath determined by an unchangeable decree to have war with Amalek forever, and utterly to put out his remembrance from under heaven. The Amalekites descended of the race of *Amalek* the Nephew of *Esau,* as it is testified in Gen. 36, 12. They were the beginning of the nations that first vexed and assaulted the people of God after they were brought out of the Land of Egypt, they were the first enemies y^t^ came out against them to stop their way and passage toward the land of Canaan, & therefore they are commanded to have war with them, and to destroy them with the edge of the sword, according to the word of ye Lord, Deut. 25, 17, 18, 19. The Amalekites at this time thought nothing less then of their destruction to come: yet the sentence of death is pronounced against them four hundred year before, and they cannot escape the danger thereof. This was accomplished partly in *Saul,* 1 Sam. 15, 7, who put many of them to the mercy of the sword; partly and especially in Christ, wh•se glorious kingdom is the utter overthrow and ruin of all the Reprobate. Thus much of the fifth prophesy against the Amalekites, whose Kingdom then flourished.

The sixth prophesy of *Balaam* is against the Kenites their next neighbors, bordering upon the Amalekites, of whom *Jethro* the father in law of *Moses* came, as appeareth in Judge. 1, 16. 1 Sam. 15, 16: which were part of the Midianites, by whom we may understand the Midianites themselves, one member being put for the whole, one principal family being taken for ye whole nation. These are here described, not only by their present estate, but also by their future condition. Their present state was peaceable and prosperous, and seemed to promise a continuance of their glory, and is therefore compared to a sure nest built in a strong rock, as in a place of safety & defense. Touching their future condition, he showeth, that notwithstanding their secure dwelling & quiet habitation, and that they were without fear of danger to be hurt of the people of God, who never disturbed their peace, nor offered them wrong; yet in process of time, destruction likewise should come upon them, when once the fire of war should be kindled, and break in amongst them, to wit, in part, when *Gideon* with three hundred men put to flight a great host of them, but most especially when the Assyrians and Babylonians carried them captive out of their own country. For when the Assyrians came up with an army to waste Judea, and to carry away the Israelites, ranging over the land, raging with fire and sword, and wasting the neighbor-Nations, they spoiled the Kenites bordering upon the Jews; which doth verify the common Proverb, It is some evil to be near unto evil. And again, when thy Neighbors house is on fire, it is high time to look unto thine own: and teacheth us to esteem as our own, the damage of our neighbor, and to fear lest in the ruins of others, our destruction be conspired. This calamity and captivity was brought upon them by *Saneherib,* who coming to spoil Israel, spoiled them: and as they were

carried away out of their own country together, so they returned back again into their Country together, as we read in the holy history of the 1. Chronicles, chap. 2, 53. And thus as they tasted of the same misery, so God made them partakers of the same mercy; as they were afflicted together, so also they were comforted together. Thus much of the method and meaning of these prophesies. The doctrines arising from hence are to be considered according to the several prophesies: and first touching the first, against the Moabites.

[Verse 17. *I see that, but not now; I behold it, but not near: there shall come a Star out of Jacob, &c.]* In this prophesy *Balaam* foretelleth the future condition of the Moabites, declaring both that they shall be destroyed, and by whom. For God will raise out of the contemptible stock of *Jacob,* a bright Star, that shall refresh the Church with his sweet influence, and give them comfort against their enemies: This we shown to be performed in the days of *David* afterward, therefore he saith: *I see it, but not now; nor near at hand.* This teacheth us, That sometimes God maketh the Church to flourish in this life. Howsoever God oftentimes bring trouble upon his Church, and affliction upon his people, yet at other times he giveth rest and peace, and continueth their prosperity a long time. This truth receiveth plentiful confirmation out of the book of Judges, chap. 3.11, 30. & 5, 31. & 8, 28: it is ye main drift and scope of it, to show how God in the miseries thereof provideth a remedy, and giveth rest round about from all their enemies. God sometimes giveth them a time of breathing, and recovering their strength, and will not suffer the rod of the wicked always to rest on the lot of the righteous, Psalm 125, 3. We have examples of this in the reign of *Solomon, Jehoshaphat, Hezekiah, Josiah,* and other godly Kings, which were as strong props and pillars in God's house, & a sure stay to the servants of God in well doing: he gave them an outward estate that flourished both in wealth and pe•ce. This appeareth evidently in the book of *Ester,* after he had delivered them from the mouth of the Lyon that gaped as it were after his prey to devour them, the Church prospered, the head of *Mordecai* was exalted, comfortable letters were published and sent abroad for their safety, and unto the Jews came light, and joy, gladness, & honor. So the prophet *Zechariah* prophesying of their return from captivity, saith; *That the streets of the City shall be full of boys & girles playing in the streets thereof,* Zac. 8, 5. The book of *Joshua* is a notable storehouse of God's mercy unto his church, giving them rest from their enemies, as he had promised them, so that none were able to stand before them, Josh. 22, 4. And as he dealeth with his Church in general, so he doth with his servants in particular, as we see in *Joseph, Moses, David,* and diverse other, turning their mourning into joy, loosing their sack, and griding them with gladness.

The Reasons of this dealing of the Lord are many and most evident. First, his ears are [Reason 1] open to hear the cries of his children, he seeeth their miseries, add putteth all their tears in his bottle of remembrance. This is it which the Lord declared unto *Moses* when he called him to deliver his people out of the thralldom and bondage of Egypt, Exod. 2, 7. *I have surely seen the trouble of my people which are in* Egypt, *and have heard their cry, be•ause of their Taske-masters: for I know their sororwes.* GOD hath made a covenant of peace with his people, & hath a compassionate sense of their miseries, and a feeling of their afflictions. There is a notable agreement and union between God and his Children. They in their crosses and calamities cannot but sigh and mourn: and they cannot so soon utter a groan, but by by

and by the Lord is touched with compassion. This is evidently recorded in the book of Exodus 2, 23, where it is said, *The childrē of Israel sighed for the bondage, and cried: and their cry for the bondage came up to God.* The prayers of the faithful prevail much with God, if they be fervent. He understandeth the words of their mouth, and the groans of the heart, and in his good time will hear them graciously.

[Reason 2] Secondly, he giveth unto his Church oftentimes a sweet taste of earthly blessings, to the end his people might have all occasions and opportunities to serve him. If they should always bear the yoke upon their necks, and have the heavy burden of affliction lying on their backs, though they were strong in faith, and had their hope fixed in GOD, yet they would be soon dismayed and discouraged, and join with the wicked, falling into the impieties of their persecutors. But God is *the sun and the shield of his Church, he will give grace and glory unto it, and withholde nothing that is good from them that walk uprightly,* Psal. 84, 11. He will comfort and defend them in their danger, he will exalt them to dignity after their distresses, least they should be too much daunted and discomforted. This is the reason used by the Prophet, *The rod of the wicked shall not always rest on the lot of the righteous, lest the righteous put forth their hand unto wickedness,* Psal. 125, 3.

[Use 1] The uses now are to be marked and observed of us. First, acknowledge from hence with a sweet feeling, the infinite love & compassion of God toward his people: he delighteth not to be always chiding, and his anger endureth not forever. He will not have his Church to be always under the cross, but sendeth it some release: *For he endureth but a while in his anger, but in his favor is life, &c. Psal.* 30, 5, 6. Thus doth the Lord give encouragements and comforts unto those that faithfully serve and rightly worship him, whereby he not only testifieth his own love toward them, but allureth others by their example to trust in him, and daunteth all their enemies that hoped to have seen their destruction. Such therefore, as are not moved to confess the love of God unto his servants, and see not his kindness toward them, have frozen harts; and show themselves unworthy of so great mercy.

[Use 2] Secondly, it showeth us that it is impossible for all the tyrants and enemies under heaven to prolong the time for the further vexation of God's people, when God hath determined the release, and appointed the end of their troubles. All the creatures of God shall help them, and work for them; yea, hasten the purpose and counsel of God. This appeared very notably in the deliverance of Israel out of *Egypt.* When the time of four hundred years (which God had appointed) were expired, albeit the King and his people had concluded to detain them in bondage, they were by the over-ruling hand of God moved to thrust them out of the land, yea, even to hire them at a great price to depart, giving them jewels of silver and gold, and casting upon them the most precious things that were in their possession: *Pharaoh* and his people forced them out of the land in hast, and whē they were hardened to follow after them, & to bring them back again, the wind wrought for them, the sea gave them passage, and GOD that ruleth both wind and sea drowned their enemies. The time of deliverance was come, and who could hinder or defer it? The like we see in the bringing of this people out of captivity and bondage in Babylon, nothing seemed more unlikely or impossible unto the Saints themselves; for when the proclamation for the return

of the people was published, Psal. 126, 1, 2. the wonderfulness of the deliverance seemed so great and incomprehensible, that they could hardly persuade themselves of the truth thereof, until they saw the Gentiles speak of it, and help them forward with aid toward their country.

This serveth greatly to comfort and cheare up the hearts of the faithful, that seeing God will give rest unto his beloved people, vain are the practices of the enemies, although they band themselves together, as *Herod, Pontius Pilate,* and the high Priests did in the days of Christ, yet we have assurance of deliverance, they shall not always prevail, the people of God shall be preserved, and all shall work for the best for their own safety.

Thirdly, this must teach us in the time of [Use 3] our distresses, while we lie under the Cross to rely upon God, whatsoever troubles and temptations arise, although we should come to the gates of the grave, and pass by the door of death, we must lift up our heads, knowing that our deliverance draweth nere. This then serveth to work patience in the servants of God, and to teach us to wait upon him, until the time of rest and refreshing come from the presence of God, for surely it will come, as the Prophet *Habbakkuk* teacheth, chapt. 2. verse 3. *The vision is yet for an appointed time, but at the last it shall speak, and not lie: though it tarry, wait; for it shall surely come, and shall not stay.* So, when the Angel had limited the time of the desolation of the holy people, and of the deliverance of the Church, he pronounceth him *blessed, that waiteth until that time,* Dan. chap. 12. verses 11, 12. And when the souls of them that were killed for the Word, and the Testimony which they had maintained, cried out with a loud voice from underneath the Altar; *How long, Lord, which art holy and true! Dooest not thou judge and avenge our blood on them that dwell on the earth?* An answer was given unto them, *That they should rest for a little season, until the number of their Brethren were fulfilled,* Revel. chap. 6. verse 10.

This the Prophet *David* showeth to have been his practice, earnestly waiting upon the Lord for help and deliverance out of all his troubles and dangers, as Psalm 123, verses 1, & 2. *I lift up mine eyes unto thee, which dwellest in the heavens: Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maid unto the hand of her mistris, so our eyes wait upon the Lord our God, until he have mercy upon us.* Great are our fears and troubles, and many be our infirmities, it behooveth us greatly therefore, to cleave unto the living God without separation, and evermore continue our trust in him, and to pour out our meditations and prayers before him, until such time as he graciously look upon us, and grant our petitions; yea, it is our duty whensoever we perceive the time of our deliverance to approach, or to be expired, or any signs and tokens thereof, as the sprouting of the Fig-tree, to appear and to be offered unto us from GOD: it is our duty (I say) to raise up our faith, and to entreat God to bring his purpose to pass, and to make good the words of his own mouth. When *Daniel* by reading the Prophets of God, knew that the number of years appointed for the desolation of Jerusalem was expired, *he turned his face to the Lord with prayer,in fasting, in weeping, in sackcloth and ashes.*

[Use 4] Lastly, it is the duty of all such as lie not under the cross, to commend the common cause of their brethren to God. Hath God given us rest on every side? Do we live in ease,

sitting under our Vines and Fig-trees, enjoying peace and liberty under a gracious Prince? Do we enjoy health and wealth, and taste not of the bitter cup of affliction that others drink of? It is required of us not to forget the affliction of *Joseph,* but to be mindful of the miseries of other parts of the Church, and to have a fellow-feeling of their sorrows, as that we be thereby provoked to call upon God for them. This the Apostle urgeth the Church of the Corinthians to think upon, 2 Corinthians, chap. 1. verse 7: that they being partakers of the suffering of the Saints, may also be partakers of the consolation. This is a duty needful to be learned and considered. We know not what troubles may fall upon our selves. There is nothing that happeneth unto any of our brethren, but it may fall upon our own heads.

Let us therefore call upon God for others, and remember them that are in trouble, as if we were troubled with them, that so we may have the benefit of other men's prayers, & be delivered when we fall into troubles. It is therefore a duty that we owe to God and our brethren, being touched with a respect of his commandment, & of their misery. His commandment should compel us, their misery should move us not to be forgetful of their condition. And from hence we should have a double meditation. First, it is our parts to praise the name of the Lord, when he giveth to our brethren, or to us, any share of this outward prosperity, and manifesteth his love unto us, by delivering our souls from death, our eyes from tears, and our feet from falling, Psalm 116, 8.14. When he causeth our houses to be inhabited, our streets to be replenished, our Cities to be stored, and great concourse of people to be assembled: it should move us to render thanks to God, to pay our vows in the presence of all his people, and to crave the continuance of his goodness upon us. This is it which the Prophet acknowledgeth, Psal. 116, 12, 13, saying; *What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord,* So the Prophet setting down the behavior of the people, what it shall be, being delivered from captivity, showeth, that they shall say in that day, *O Lord, I will praise thee, though thou wast angry with me, thy wrath is turned away, and thou comfortest me. Behold, God is my strength, and song: he also is become my salvation,* Isaiah 12, 1, 2. Let this be our practice when we have tasted of his mercy, and have received any deliverance from him, out of our afflictions.

Secondly, we ought from hence to consider the peace and rest that God hath reserved for us in the life to come. For, they are but a shadow of that comfort which we shall feel in the kingdom of heaven, This is that which the Apostle concludeth from the rest in the land of Canaan, that there remaineth a rest for the people of God, to wit, in the kingdom of heaven, Heb. 4, 9. For, even as the punishments and plagues that befall the ungodly, w[c] the Lord raineth down upon their heads, are as the messengers of death, and the fore-runners of destruction, and give unto them a taste of the pains and torments of hell: so the blessings bestowed upon the godly, are as the first fruits of all their comfort. The first fruits which the Israelites under the law offered to God, gave hope and assurance unto them, to enjoy the rest of the increase: so the faithful, having a feeling of the gifts given unto them, and receiving them as assured pledges and tokens of the favor and love of God towards them in this life, do gather hope to have the heavenly inheritance in time to come. For, if God be so gracious and merciful unto us in these days of our pilgrimage, doubtless he reserveth greater mercies for us in the life to come, when we shall possess everlasting joys which no

man shall take from us, which neither the eye hath seen, nor the ear hath heard, nor the heart can conceive, when we shall really inherit that, which now by hope we wait for with much patience, 1. Cor. 2, 9.

[V. 18. *A Star shall come out of Jacob, & a Scepter shall rise out of Israel, and shall smite the coasts of Moab, and shall destroy all them that are behind: And Edom shall be possessed, & Seir shall be a possessiō to their enemies: for Israel shall do valiantly.*] We have heard before, that the purpose of *Balak* and *Balaam* was only to curse the people of God. Here we may see upon whom the curse lighteth and falleth. Wherein see how differing the ways and thoughts of God are, from the purposes and pretences of men. The King of Moab intended a curse against Israel, and a blessing upon himself: in both which he is disappointed. For as *Balaam* before pronounced a blessing upon Israel, so in this place he denounceth a curse to come upon *Moab.* When the King perceived the continuance of *Balaam's* blessings to follow Israel, he bad him in choller and indignation, neither bless nor curse; he would have taken it for a blessing, if *Balaam* would have held his peace & said nothing. But he cannot find this nothing at his hands: for he proceedeth now to deliver sundry curses against the Moabites, as before he had delivered sundry blessings to come upon the Israelites. And hereby is notably verified the saying of the Prophet, Psal. 109, 17, 18. *As he loved cursing, so shall it come to him: and as he loved not blessing, so shall it be far from him: as he clothed himself with cursing like a raiment, so shall it come into his bowels like water, and like oil into his bones.*

We have heard already how these things were performed, when God raised up *David* out of the loins of *Jacob,* who smote the Tabernacles of *Moab,* and made the Curtaines of *Edom* to tremble. But these things, howsoever temporally fulfilled in *David* and *Solomon,* have spiritually and forever their accomplishment and consummation in Christ Jesus, he is a King forever, and hath an euerlastaing kingdom, albeit not of this world. Therefore the Apostle saith, *This man, after he had offered one sacrifice for sin, sitteth forever at the right hand of God, and from henceforth tarrieth till his enemies be made his footstool,* Hebr. 10, 22, 23. He is the true star that shineth to everlasting life here spoken of, and the Scepter of his kingdom is a Scepter of righteousness, *He shall be Ruler in the midst of his enemies.* Psalm. 110, 2, and 45, 6. Hence it is that the Prophet *Malichi* calleth him the Sun of righteousness, the brightest of all the stars that shine in the Firmament, and from which all the rest borrow and receive their light, when he saith, *Unto you that fear my Name, shall the Sun of righteousness arise, and health shall be under his wings, &c.* Mal. 4, 2. Thus Christ speaketh of himself in many places, John 8, 12. *I am the light of the world, he that followeth me shall not walk in darkness, but have that light of life.* Thus *John* witnesseth, chap. 1, 5, 9. *This was that true light, which lighteth every man that cometh into the world.* So *Zacharias* calleth him, *The Day-spring from on high that hath visited us,* Luke 1, 78. And the Apostle *Peter, The Day-star that ariseth in our hearts,* 2 Pet. 1, 19. Likewise in the last chapter of the Revelation, verse 16. he saith;*I am the root and generation of David, and the bright morning Star.* Now as he is the Star of *Jacob* to give them light, so he is the King of *Jacob* to rule them, through whom they shall do valiantly, and be enabled to overcome their enemies. Heereby we learn, that the Church through Christ, hath victory over spiritual enemies. The elect in Christ, shall subdue and triumph over all the enemies of their peace and salvation, both wicked mē and reprobate angels; yea, shall in Christ have power over all the world.

This promise was made from the beginning unto mankind, and uttered by the mouth of God, Gen. 3, 15. *That the seed of the woman should break the serpents head;* which belongeth both to Christ and unto his members. For the souereigne power of Christ is not given to the creature, but the ftuite and benefit thereof is given to the elect, and that two ways: first, he maketh all his members partakers of part of his glory in heaven, whereas the whole world besides lying in wickedness, is condemned in hell; and therefore the Apostle saith, Eph. 2, 6, *We are raised up together, and made to sit together in the heavenly places in Christ Jesus.* And again, *The Saints shall judge the world: not giving sentence against the reprobate, but approving the sentence of Christ.* For as at the day of Assi•es, the Judges being set to pronounce sentence of condemnation against malefactors, he is accompanied by the bench of Justices, as by an honorable Senate of grave Counsellers, who not only hear the giving of sentence, but are witnesses & approve•s of it; so when Christ shall come as the Judge of quick and dead, accompanied with thousands of his Angels in power and great glory, the elect set at his right hand shall first receive the sentence of absolution & then being taken up into the Clouds, shall sit upon the Throne with Christ, and there approve & allow of the just condemnation of all the wicked. 1 Cor. 6, 2. This is one great fruit & benefit of the power of Christ. Secondly, by this his power he enableth his servants to overcome in their own persons, the lusts of the world, the strength of sin, the power of the devil, the gates of hell, and all the enemies of their salvation. This the Apostle toucheth, Rom. 16, 20, saying; *The God of peace shall tread Satan under your feet shortly.* So the Apostle *John* noteth this prerogative of the faithful, 1 John 2, 14. And in another place, *All that is borne of God, overcometh this world.* Likewise in the Epistle written to the Church at *•hyatira,* Christ promiseth to them that overcome and keep his words to the end, *That he will give them power over Nations, so that they shall rule them with a rod of iron &c.* Revel. 2, 36.

The Reasons that may be rendered, will yet farther open unto us this point, and serve to [Reason 1] gain our affections to the embracing of it. For first, they do it by a lively faith in Christ's Name. The Apostle teacheth, that this is the victory that overcometh the world, evē our faith: *Who is he that overcometh the world but he which believeth that Jesus Christ is the Son God?* 1 John, chapter 5, verses 4, 5. Great is the excellency and force of faith, which leaneth and stayeth upon him that is able to do all things. *All things are possible to him that believeth,* saith *Christ,* Mar. 11, 23. *Through him that strengtheneth me I am able to do all things* saith the Apostle, Philip. 4, 13. In all trials and tribulations a sound faith will minister unto us comfort and consolation, and give strength to stand, an issue to escape, nay victory to overcome. Do we lose temporal and transitory things? it saith, *Thou hast treasure laid up in heaven,* Mat. 19, 21. Do we bear the burden of poverty? it teacheth that our Father which is in heaven knoweth whereof we have need, and what we want. Do we suffer persecution? and are we reviled for righteousness sake? it telleth us, that *ours is the kingdom of heaven, and great our reward shall be in the highest place,* Mat. 5, 10. Are we at the point of death, and ready to go the way of all flesh? it calleth to our remembrance, that *whether we live, we live unto the Lord: or whether we die, we die unto the Lord: whether we live or die, we are the Lord's,* Ro. 14, 8 Thus by faith we overcome all things, *Yea, we resist the devil being steadfast in faith, and beat back his temptations,* 1 Pet. 5, 9.

[Reason 2] Secondly, we shall not doubt of the victory, or fear to be overcome, seeing that howsoever he be strong that ruleth in the world, yet he is stronger that ruleth in us. True it is, *the devil goeth about like a roaring Lyon, seeking whō he may devour,* and walketh in the earth too & fro to take his prey; yet the Lyon of ye Tribe of Judah, that victorious Lion, hath broken his kingdom, hath gloriously triumphed over him, and gotten the victory. This is that reason which the Apostle expresseth, 1 John. 4, 4, declaring that he is in us by whom we overcome; *Little children, ye are of God, and have overcome them: for greater is he that is in you thē he that is in this world.* Here we see he comforteth the elect with a sure hope of victory, not thorough our own power, but thorough the power of God who is greater then all. It was a great comfort to *Elishaes* servant, 2 Kin. 6, 3, 16, to hear that they that were with them, were moe in number then they that were against them: but this giveth greater assurance, that he that ruleth in us is greater then he that ruleth in the children of disobedience, of whō Christ saith, *My Father which gave them me, is greater then all, and none is able to take them out of my fathers hand,* John 10, 29.

[Reason 3] Thirdly, we are partakers of his annointing, he is our head, and we his members: he is the root, and we are the branches: so that every believer may truly say, *I am Christ's, & Christ is mine:* even as the Spouse speaketh in *Solomon's* song, cha. 6, 2. *I am my welbeloueds, & my well-beloved is mine, who feedeth among the Lilies.* It is a near conjunction, nay, the nearest conjunction that is, between Christ & his church. The society of parents and children is great, of masters and servants, as part of one household; likewise the society of brethren, sisters, and kindred. The union and fellowship between man and wife is greater then these: yet the conjunction between Christ & his church exceedeth all other, and is preferred above all other societies, whereby we are made not only the friends and brethren of Christ, but we *are made one with him, and he with us,we are become members of his body, and made flesh of his flesh, and bone of his bones.* An heavenly, an holy, a comfortable, and most sweet fellowship: Hence it is that the Apostle saith, *We have an ointment from that Holy one, and know all things necessary to eternal life,* 1 John. 2, 20. As he is the King and Priest of his Church, so he maketh us spiritual Kings and Priests to God his Father: so that his victory and power (as we noted before) is communicated unto us, & being engrafted into him, is made ours.

The Uses are now to be handled as conclusions [Use 1] drawn out of this doctrine. First, this layeth before our eyes, or rather before our hearts, the great dignity of all true Christians, they are victorious conquerors in Christ, and all the wicked are indeed, and shall be manifested at the last day to be their base vassalles and contemptible slaves; yea so is Satan, hell, and death, all which shall be trodden under foot, as dung and dirt in the streets. The godly, that have Christ both dwelling and reigning in them, are with *Abraham* the true heirs of the world, and shall with *Christ their Captain break the wicked into sheards like a potters vessel,* Psal, 2, 9. We see how men admire the proud and haughty of the world, and esteem the ungodly as the great Magnificoes, that may not be contemned or controlled: the poorest and meanest Saint of God, shall in time to come be their Judge, & sit with Christ upon the bench in glory, when they shall stand as their vassals at the bar, and be judged as most wretched caitiffes and malefactors, and receive their wages according to their works. Then they shall say with horror of conscience, We fools thought their life madness, & their end without

honor, but now they are counted among the children of God, and have their portion among his Saints. Hence it is, that the Apostle reproveth the Corinthians that abased and abused their dignity, that did bring their causes to be tried and judged before the wicked, *Do ye not know that the Saints shall judge the world? If then the world shall be judged by you, are ye unworthy to judge the smallest matters, &c?* 1 Cor. 6. verses 2, 3. This is a great honor vouchsafed to the faithful: no earthly honor can be compared unto it, all temporal glory hath not so much as a show or shadow of it. On the other side, great shall be the dishonor and disgrace, the shame and contempt y^{t} shall be poured out upon the ungodly, Dan. 12, 2. They have here the riches of the world, the pleasures of this life, the praise of men; they are feared of some, and flattered of others: but when this glory shall pass away as the wind, and fly as an arrow that is shot at a mark, then they shall be arraigned as evil do•s, and every servant of God shall tread them under their feet. Then they shall be separated from the presence of God. Then they shall see all the godly whom they have scorned and derided, received into the kingdom of heaven, and themselves shut out of the doors. Then they shall have the continual fellowship of the devil and of his angels in hell fire, where shall be weeping and gnashing of teeth.

[Use 2] Secondly, we must all be careful to walk worthy of so great a calling. We must be as spiritual Kings, to rule and bear sway over our thoughts, wills, and affections, ouermastering them as much as may be, proclaiming continual war against our corrupt natures, against the devil, and against the world. And verily, he that can bear rule over his own heart, is a true king indeed, and shall surely reign for evermore with Christ in the life to come. He that hath beaten down the kingdom of sin and Satan, and received some measure of grace to reign over himself, hath performed a greater and more glorious work then he that hath subdued a kingdom. For all these enemies of our salvation, be horrible & hideous monsters, and fearful Serpents. Their sting is deadly, their poison is mortal. It is an hard labor to pull out their sting, and take away their poison from them. But they which are carried away with the swinge of their corruptions, as with a violent stream, having blindness & ignorance to reign in their minds, rebellion in their wills, and looseness in their whole life, are not spiritual kings, but base slaves and bondmen. The strong man Satan keepeth the hold of their hearts, and as Lord and King setteth up his scepter there. Wherefore (my brethren) in respect of this our high calling, we must make conscience of every sin. We heard before that we are made the judges of the world. It is a shame for a Judge to be a Thief, that sitteth in judgment to condemn a thief: so is it a shame for us to be given to wickedness, that must judge the wicked world when the just shall appear. A Judge must take heed of those sins in himself, which he must condemn in others, lest it be said unto him, *Thou which teachest another, teachest thou not thyself?* Rom. 2, 21, 22. This is that use which the Apostle maketh to the Thessalonians, chap. 1, 10, 11, after he had shown that at the coming of the Lord Jesus in might and majesty, he would be glorious in his Saints, & made marvelous in them that believe, he entreateth that God would make them to walk worthy of their calling. And surely, if we have any the least spark of grace, or any feeling of our natural condition when we were the children of wrath and the fire-brands of hell, it could not but work in us a

marvelous love unto God, a desire to please him, and a delight to bring forth the fruits of righteousness.

Thirdly, our victory in Christ offereth comfort [Use 3] unto us in all troubles, temptations, poverty, and in death it self. We are to arm our selves with this power of Christ against all terrors and fears that seek to dismay us. We are in Christ appointed Kings and Judges over those that trouble us, conquerors over Satan and death. Our fear then is already past, let us lift up our heads, and be of good comfort. This is that which the Apostle is bold to put us in mind of, 1 Cor. 15, 56, 57. *O death, where is thy sting! O grave, where is thy victory! Now thanks be unto God, who hath given us the victory through our Lord Jesus Christ.* We shall not need to fear the day of judgment, for then our redemption draweth nere. We shall not need to be afraid of the coming of the Judge, for he shall be our Savior. Howsoever therefore we seem base unto the world, and of vile account in the eyes of carnal men, whose portion is in this life, yet we are indeed advanced into the highest honor about him, receiving by our communion and fellowship with him, a communication of his kingly power and glory, to subdue under us the devil and his angels. For, if we fight with him, and under his banner, we cannot lose the field, but shall be assured to reign with him. They then are deceived that think them the scum and off-scouring of the world. This should also persuade all careless and backward persons to embrace true Religion, and give it the chief seat in their hearts, forasmuch as it maketh them of the vesselles of wrath, and vassals of Satan, glorious Kings, and triumphant Conquerors over the powers of darkness. Furthermore, it should encourage the Ministers of the Gospel, and make them glad to labor in preaching the Word, and in winning souls unto God, being set apart by God's mercies, to consecrate men Kings and Priests unto him, which is a great privilege. For they have mighty weapons given them by their captain Christ, to wit, the power of his Spirit, and the vigor of his mighty word, which causeth them to prevail. Therefore, the Lord saith by his Prophet *Hosea,* chap. 6, 5. *I have cut down this people by the Prophets, & slain them by the words of my mouth.* And the Apostle teacheth, 2 Cor. 10, 5, 6, *That the weapons of our warfare are not carnal, but mighty through God to cast down holds.* To conclude this use, seeing God hath thus advanced us, let not us disgrace our selves, but maintain our dignity, and adorn our profession, that we may find comfort by it in our chastisements and afflictions.

[A Star shall come out of Jacob.] We have seen in the former Doctrine the glory of the Church, that the people of God are set apart by Christ, to be spiritual Kings unto GOD the Father: a dignity given to them by him. Now, before we pass from this place, let us consider of the title that is given unto Christ, where we see he is compared to a Star, and called *a Star that shall come out of Jacob.* This Star we have shown typically to signify Christ, who is called the Light of the world, the Sun of righteousness, the morning star, the day-spring from on high. He is called by this name, and described by this title, First, because he is the fountain of all salvation and comfort. Secondly, to teach that all men by nature walk in darkness, and in the shadow of death. Thirdly, because he will give those that are his, ye light of knowledge in this life, and the light of perfect glory in the life to come, by which they shall be as stars of heaven, and shine in the firmament afterward.

Heereby we learn, that Christ Jesus is as the morning star unto us, bestowing upon his people two excellent privileges & blessings; First, he riseth up as a bright star in our hearts, casting from the the thick clouds of blindness, and taking away the dark mists of ignorance, enlightening them with the true saving knowledge of God, sufficient for salvation, begun here in this life, but shall be perfected in the life to come. Secondly, he will bestow upon us the light of perfect glory in the kingdom of his Father, by ye which we shall shine as the brightness of the firmament, and as the stars forever & ever. These are two unspeakable mercies, vnprizable, unmatchable, to be delivered out of the kingdom of ignorance, and to be brought into the kingdom of light; to be glorified in heaven, and to be made partakers of eternal life. So then, we see by this comparison, that by Christ we have the light of understanding, & shall have the glory of immortality to know God even as we are known. Touching the first clause, that he will manifest all the mysteries of God unto his Church, the Prophet *Joel* foretelleth, chap. 2, 28, *That he will pour out of his Spirit upon all flesh, their sons & daughters shall prophesy, their old men shall dream dreams, and their young men shall see visions, they shall be all taught of God, and they shall know him from the least to the greatest.* So our Savior saith to his Disciples, Math. 13, 12. *To you it is given to know the secrets of the kingdom of heaven. Now* (saith the Apostle) *we see as in a glass darkly, but then we shall see face to face: now I know in part, but then shall I know as I am known.* 1 Cor. 13, 12. Touching the second clause, that the faithful shall receive the light of perfect glory after this life, the Prophet *Daniel* witnesseth, *That they which be wise, shall shine as the brightness of the Firmament, and they that turn many unto righteousness, shall shine as the stars forever and ever.*•an. 12, 3. The performance hereof is remembered, where thousand thousands out of every nation, kindred, and tongue, praise the Lamb, for that he hath made them. Kings and Priests to reign over the earth.

[Reason 1] The truth of all this will yet better appear unto us, if we mark the Reasons. First, Christ hath received a fullness of the Spirit and graces without measure, that they might flow unto all his members, who receive from him grace for grace, sufficient for their places in the Church here, and for their salvation afterward. *For in him are hid all the treasures of wisdom and knowledge, as a Fountain that is without bottom, which can never be drawn dry.* Col. 2, 3. Therefore the Evangelist saith, *That of his fullness we all receive, and grace for grace.* John 1, 16. So then Christ is full of heavenly graces, and spiritual gifts, that we might be anointed by him, and receive our portion frō him. For he obtained them, not to keep them to himself, or to cover them under a bushel, but to bestow them upon his Church So long as he is full, we need not fear to be empty, so long as he is stored, we cannot be destitute. If once we depart from him, it is in vain to look for one drop elsewhere.

Secondly, he hath obtained by prayer of [Reason 2] his Father (who can deny him nothing) that from him we should receive the light of glory, because as he is joined to the Father, and one with him so we shall be joined to him & receive of his glory. Here we know in part, and prophesy in part, and all good things are imperfect: but *when that which is perfect is come, that which is in part and imperfect shall be done away,* 1 Cor. 13, 10: *for as he being Mediator between God and man hath received of the Father, so shall we receive of the Father being in him.* This he speaketh to his Father, John. 17.22, 23. *The glory which thou gavest me, I have given thē, that they may be one as we are one I in them, and thou in me; that they may be made perfect in one, and that*

the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Christ is the band or knot of the union between God and us: for in him the Mediator, heaven and earth is as it were joined together; which otherwise could not be, So then, when he shall appear, we shall appear with him, clothed with righteousness, and clothed with his glory, which he also received to make us partakers of.

Thirdly, such as keep his words, they love [Reason 3] Christ; and they that love Christ, are beloved of him and of his Father, so that he will show himself unto them, and withhold no good thing from them. This Christ our Savior setteth down, John 14, 21.

The uses of this title given to Christ, being [Use 1] called the star of *Jacob,* are diverse. First, this teacheth us that they have no property nor interest in this Star, either touching the light of saving knowledge, or the brightness of heavenly glory, that live in blindness and ignorance, that follow the works of darkness, delight in sinful pleasures, and lead a loose and lewd life. If we have no light of Christ shining in our hearts, & scattering the blackness of darkness from our souls, and yet look to receive any comfort or refreshing from him, when this Sun of righteousness shall appear in glory, we are utterly deceived, and shall be disappointed of our hope. Let us not look for any consolation from him, but woe and confusion of faces. This our Savior teacheth in the Gospel, John 3, 19. *This is the condemnation, that light came into the world and men loved darkness rather then that light, because their deeds were evil.* It must needs be a strange darkness that cannot be driven away by the beams of this bright shining. It must be a very gross and willful blindness, where the continual light of the Gospel proceeding from the loving face of Christ the Sun of righteousness, hath wrought no knowledge nor profit in the ways of godliness. The Apostle in this respect, saith, *If our Gospel be hid, it is hid to them that are lost,in whom the god of this world hath blinded the mind, that is, of the Infidels, that the light of the glorious Gospel of Christ, which is the Image of God, should not shine unto them.* Christ the Sun of righteousness hath appeared, and shined gloriously in this part of the earth; and yet (alas) how many are there stark blind, and willingly blind, even under the ministry of the most painful servants of God, that labor in the Lord's vineyard, and spend their strength to give light to others? If a man hearing the voice of a trumpet, yet will stop his ears, or having the light of the day, yet will shut fast his eyes, this is a willful ignorance, and a presumptuous sin that shall increase their judgment and condemnation. This doth our Savior teach, John 15, 12. *If I had not come and spoken unto them, they should not have had sin: but now have they no cloak for their sin.* The Prophets prophesying of the times of the Gospel, and of the people that should believe in Christ, declare (as we noted before) that God would pour out his Spirit upon all flesh, that all should be taught of God, that the earth should be full of the knowledge of the Lord, as the waters do cover the sea. What shall we say of these things? The palpable ignorance and horrible blindness which is seen in the world, showeth plainly, that we are not that people. The Prophet telleth us what readiness and forwardness should be in men to come into God's house for increase of knowledge, to be instructed in his will, and to walk in his ways, that they should say one to another, *Up, let us go and pray before the Lord, let us seek the Lord of Hosts, and I will go also.* Zach. 8, 21. We are far from this zeal, and from encouraging one another in good things, and therefore the blessings of God do stand far from us also. So then, we see such as live in ignorance and sin,

are darkness, and have no communion with Christ; for what fellowship can there be between light and darkness?

[Use 2] Secondly, we must all have a special care that this Star may rise in our hearts, & that the Sun of righteousness may rejoice and refresh us. Now the right way to have him with a gracious aspect to shine upon us, is for us to regard and give heed to the lesser lights, the candle-lights, or star-lights, which are fore-runners of this star, to wit, the light of the Prophets, of the Apostles, and other servants of God, which are appointed to direct us in the course of our life, and to point out unto us this light. So the Apostle saith, *Ye have a sure word of the Prophets, unto which ye shall do well to give heed as unto a light that shineth in dark places, until the day dawn, and the Day-star arise in your hearts,* 2 Pet. 1, 19. And our Savior calleth his Disciples the light of the world, and a City set upon an hill. *John the Baptist* was a burning and a shining Candle, John 5, 35. They that will not follow these lights, nor seek to be guided by these stars, shall never feel the comfort of this Star of *Jacob.* So thē, these places of the world, where those lesser lights have no entertainment, or where by the malice of the people they are removed, or their lights put out, are most wretched and miserable. The people are said in the Prophet to have walked in darkness, Isaiah 9, 2. Math. 4, 13. and to have dwelled in the land of the shadow of death, before these lights shined on them. So long as Israel was without a preaching Priesthood to deliver unto them the Law of God, so long they were without God and his word, 2 Chron. 15, 3. So long as they wanted these Stewards of the Lord's house, to give them their portion of meat in due season, they endured a grievous famine of the soul, and perished for want of food. It standeth us therefore upon, to rejoice in these lights, and to be glad when these stars begin to shine among us, they are the joy and solace of the earth, howsoever they be basely esteemed off in the world, and reproached by them that love darkness more then light, because their ways are evil, John 3, 20, 21: for every man that evil doth, hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doth truth, cometh to the light, that his deeds might be made manifest, that they are wrought according to God. The Galatians did so affect *Paul,* that they would have pulled out both their lights (to wit) their eyes to do him good, Gal. 4, 15. But the practice of our times, and the lamentable experience of our days, showeth the contrary; men seek by all ways and devices they can, to dim and darken these lights, by greeuing and vexing them, by disgracing and slandering them, by molesting and troubling of them, by discouraging and discountenancing of them, that so they might hinder the building of the Lord's house. If these men were asked the question, whether they would have Christ shine in their hearts, and arise as a bright star, to scatter the cloudy mists of their unbelieving minds, no doubt they would answer, it is their desire, and that they find more use of the light of Christ in their souls, then of the shining of the Sun in the Firmament; and yet so long as they do not use those means whereby the beams of this Star of *Jacob* may shine upon them, they make it manifest, they regard not the Star it self. And therefore let no man flatter himself, that he regardeth the Gospel, or Christ the bringer of the glad tidings of salvation, when they will not open their ears to the Gospel preached, by such as Christ hath appointed over us.

[Use 3] Lastly, we must take heed we be not deceived in judging of this light. For many imagine they have the light of this Sun of righteousness, and of this star of *Jacob,* whē they have but a false light. True it is, Christ is in himself, & of himself always a light, howsoever he be received: albeit men shut their eyes, and will not see his brightness, yet remaineth he the light of the world. For the Sun shineth in the firmament, howsoever some are blind, and cannot see, and others might see, yet make themselves blind. Therefore the Prophet *I say* saith, chap. 60.1, 2, 19. *Arise, O Jerusalem; be bright, for thy light is come, and the glory of the Lord is risen upon thee: thou shalt have no more Sun to shine by day, neither shall the brightness of the Moon shine unto thee: for the Lord shall be thine everlasting light, and the days of thy sorrow shall be ended.* When the Sun which is called the eye of the world, and is the light of the day, riseth upon us, and cometh toward us, it doth quicken and rejoice us, it causeth life & fruit to appear in those creatures which seemed to be dead & dry before: so if this Day-star do truly rise up in our hearts, it will not only enlighten our understanding, but so heat our frozen and dead hearts, as that it will put the life of righteousness into us, and make us walk as children of light, that need not be ashamed who mark their steps and behold their ways. Therefore the Apostle speaketh to everyone of us, that *considering the season, it is now time that we should arise from sleep, for now is our salvation nearer then when we believed it: the night is past, & the day is at hand, let us therefore cast away the works of darkness, and let us put on the armor of light, walking honestly as in the day, not in gluttony and drunkenness, not in chambering and wantonness, not in strife and envying,* Rom. 13, 11, 12. We have here a notable direction how to know whether this star be risen upon us or not. If he have wrought these effects & fruits in us, if by the bright beams of his Spirit, & sweet influence of his grace, he hath cast out of our minds the dark clouds of ignorance and blindness, and caused us to see what the acceptable will of God is, if he have sanctified us by the holy Ghost, whereby the kingdom of sin is every day more and more suppressed, and we reformed according to the Image of God, to serve him in holiness & true righteousness; if these things be in some measure in us, we may be well assured, that this star of *Jacob* hath shined upon us. But if these things be not wrought and effected in us, but that we remain still in our sins and ignorances, we have no part in Christ, we have no portion in this Sun of righteousness. He hath never entered into our hearts, his beams of grace and mercy have never shined upon us, we are still holden under the dominion of darkness, and in the condemnation of him who is the Prince of darkness, to wit, the devil. Therefore the Apostle exhorteth all of us, *Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light: walk circumspectly, not as fools, bu• as wise, redeeming the time, because the days are evil.* Ephes chapt. 5, verse 14. And the same Apostle in another place saith, *If any man be in Christ he is a new creature,* 2 Cor. 5, 17. *If ye have heard him, and have been taught by him, cast off the old man which is corrupt, and put on the new man which after God is created unto righteousness and true holiness.* Eph 4, 21, 22. Let us all remember this truth, and no more deceive our own souls in persuading our selves to be in Christ, when as yet we never tasted of his Spirit, nor were made partakers of his heavenly graces.

[Verse 20. *And when he looked on Amalek, he uttered his Parable, and said, Amalek was the first of the Nations, &c.]* Hitherto we have spoken of the Prophesy of *Balaam* against the Moabites:

now followeth his prophesy against the Amalekites in these words, which is the fifth in number, and the second among them that concern the heathen that were not of Israel; wherein we have already seen in what sense the Amalekites are called the first of the Nations, not that simply they were first of all people, for they came of *Esau,* as *Moses* witnesseth, Gen. 36, 16: but because they were the first that fought against Israel, after they were come out of the Land of Egypt, & therefore should be themselves destroyed. In setting down this practice of ye Amalekites, we find it warranted, that wars in the world have been ancient among men. To gather armies, and to muster men to battle, is no new device, but an old and ancient practice among the sons of men. In the tenth chapter of the book of Genesis, verse 9, *Nimrod* began to be mighty upon the earth, and is said to be a mighty hunter before the Lord the beginning of his kingdom was *Babel.* And in the 14, chap. we have mention of two armies, one raised by *Chedor-laomer* and his confederates the other by the Kings of Sodom and Gomorrhah; these rebelling, the other punishing their rebellion, between whom was a cruel battle fought. This we see in the sons of *Jacob,* raising a force against the Sheehemites, under the conduct of *Simeon* & *Levi,* who were the firebrands of war, and the trumpets of sedition; they came upon them on a sudden, and slew all the maies among them, and after this violence offered unto their persons, they spoiled the City. We shall not need to stand further upon this point, the books of Joshua & of Judges, the books of the Kings and of the Chronicles, together with lamentable experience of all ages and times, confirm this to have been a common practice among men of old, to raise war one against another, and to try their causes and quarrels by the dint of the sword.

The Reasons hereof are not hard to find. [Reason 1] For first, howsoever men are carried headlong with rage and revenge one against another, yet the devil is the bellows to kindle the coals, who was a murderer and a man-slayer from the beginning, as our Savior speaketh unto the Jews, John 8, 44. *Ye are of your father the devil, and the lusts of your father ye will do; he hath been a murderer from the beginning, and abode not in the truth, because there is no truth in him.* This he declareth to the Church of the *Smyrnians, That it should come to pass, that the devil shall cast some of them into prison,* Reu. 2, 10: and afterward, chap. 12, 17, it is said, *The dragon was wrath with the woman, & went and made war with the remnant of her seed which keep the Commandments of God.* This is it that *Michaiah* spake to *Ahab, Who shall entice Ahab that he may go and fall at Ramoth Gilead? Then there came forth a spirit, and stood before the Lord, and said, I will entice him,* 1 Kings 22, 20. Seeing then the devil is the stirrer of division, and the kindler of contention between man and man, and between kingdom and kingdom, no marvel if waging of war, & effusion of blood be derived from him, as frō the principal and chief cause.

Secondly, sin is so ugly a monster, that it [Reason 2] hath separated us from God, and disordered all the affections of men, and made them envious, cruel, bloody, covetous, ambitious, and treacherous one against another: as great love as among Wolves, as great mercy as among Lions. This the Apostle setteth down, Titus 3, 3. And to the very self same purpose the Apostle *James* speaketh in the fourth chapter, verse 1. *From whence are wars and contentions among you? Are they not hence, even of your pleasures that fight in your members?* By the law of creation we were created to abide in a fellowship with God, and in an union one with another. But when sin brake in, we fell from God, and one from another, into all misery.

Thirdly, the wise God disposeth all things [Reason 3] by his providence, and turneth the actions of men to set forth his glory, the glory of his mercy in preserving of the good, and the glory of his justice in overthrowing of the ungodly. True it is, among all the works of men, nothing seemeth so vnbrideled and unlimited as war: yet it is ordered and determined of God, so that not a Sparrow falleth unto the ground without the will of our heavenly Father. This is noted in the holy history touching the rough answer of *Rehoboam,* whereby the ten Tribes revolted from the house of *David,* and bloody wars continued between them: where it is said, *It was the ordinance of God, that the Lord might perform his saying which he had spoken by the Prophets,* 2 Chron. 10, 15. and 11, 1. So the people are provoked both to praise the Lord for the avenging of the cause of his servants, by destroying their enemies, and preserving them alive, Judge. 5, 2, 21. and to acknowledge his justice in overthrowing and consuming all their adversaries, Josh. 1, 5. Numb. 31, 1, 2. insomuch that there was no man able to withstand them.

The uses are now to be made of this Doctrine. [Use 1] First, seeing wars carry an ancient stamp upon them, that in all times man hath risen against man, nation against nation, and kingdom against kingdom, and as mighty hunters, have chased and pursued one another to death: let us not marvel when we hear of wars, and of rumors of wars, nor be dismayed when we perceive people in fury carried like wild beasts one against another; these things should not seem strange unto us, neither need we to admire them as ye wonders of the world. Rather it behooveth us to enter into this meditation, to consider that iniquity doth abound, & that the charity of many waxeth cold. For the more these stirs, tumults, and insurrections do increase & gather strength, the more doth charity decay, & the fruits of love languish and pine away among us, and the more ought we to be prepared for the approaching of the second coming of Christ to judgment. Then will he make an end of all division and contention that are now sorife and common in the world.

Secondly, seeing the mischief of war hath [Use 2] been from old, not lately bred as a new birth, but the child of former times, say not the old times are better then these, grow not wanton & weary of things present, to loathe the blessings we do enjoy, as the manner of many men is. We complain that we are fallen into evil times, we praise the days that are past, & consider not we murmur against God, who hath made all things good, & governeth all things well. Such is the impatiency of men at the feeling of present calamities, that they are ready to break out into a mutiny and murmuring against him, upon whom they lay the cause of heavy and hard times. The present state of things is grievous, because present troubles are nearly felt, and former discommodities are forgotten long ago. This we see notably expressed unto us in the example of the Israelites, whose present condition was loathed, and that past was desired: they cried out, the former times are better, would God we were again in the Land of Egypt, where we sate by the flesh-pots, whē we eat bread our bellies full, Exod. 16; 3. Numb. 26, 3, and 11, 5, & 21, 5: we remember the fish that we did eat for naught, the Cucumbers, the Pepons, the Leekes, the Onyons, and the Garlike. But they had forgotten the fiery furnace, and making of Brick, they had forgotten the drowning of their Infants, and the hard task-masters that were set over thē, they remembered not their service & sore labor with all manner of burdens, and bondage, and cruelty, insomuch that

they uttered many sighs and groans, & grew weary of their lives. And thus it is with many of us, though former times were more lamentable, yet the present are more loathed. How many are there that commend the days already past, and magnify the times of the forefathers? then all things were cheap, then all things were plentiful, now all these are dear and hard to come by. These are like those Idolaters that *Jeremiah* complaineth of in his prophesy, that said, *We will burn Incense to the host of heaven, as we have done, we and our fathers, for then had we plenty of victuals, & were well, & felt none evil: but since we left off to burn Incense to the heavenly bodies, and to pour out drink-offerings unto them, we have had scarcenes of all things, and have been consumed by the sword, and by the famine* Jeremiah 44, verse. 17, 18. Thus do many of the men of our times; they esteem religion by the back and belly, and measure the truth of GOD by the line of their own making, to wit, by feeding and filling of the body, But we must consider, that plenty and dearth, war and peace, sickness and health, are sent of God, and acknowledge them to be his works, who is constrained for the abuse of his blessings, and the contempt of his word to take them from us, and to scourge us with his rods to bring us to repentance. This is that use which *Solomon* teacheth in his *Ecclesiastes,* chapter 7, 11, 12. *Be not thou of an hasty spirit, to be angry, for anger resteth in the bosom of fools: Say not thou, why is it that the former days were better then these? For thou shouldst not enquire wisely of this thing.* What sins break out in these last days, that were not in the former? Were not hatred, malice, envy, murder, debate, whoredom, adultery, idolatry, sedition, covetousness, pride, treason, and such devilish practices and inventions in all ages from the beginning? When *Adam* had but two sons borne unto him, was not one of them a murderer? Did not *Cain* hate his brother and slay him? And did not his posterity fill up the measure of their sins, and make the earth to stink with their unsavory works of darkness in the nostrils of God, that he was constrained to wash them away with an universal flood? We must therefore search into the true causes of evils, and not falsely accuse the times, but lay the fault upon them that live in the times. If we would grow better, the times also would become much better. But so long as men's manners are deformed, the times cannot be reformed and amended. Thus then we see, that the confusion of war hath been of old, and therefore they no better; so that it behooveth us to be contented with those things which presently we enjoy, and not to break out blasphemously against God, and ignorantly against the times.

[Use 3] Lastly, seeing the rage of men to join in battle, & meet in hostile manner in the field hath been of great antiquity, let us all consider, that as wars have been of old, so they may come again we know not how soon. Though we seem now to live secure without danger of enemies, or fear of war, yet the miseries of a cruel war, and the looseness of a secure peace, may suddenly meet together. It standeth us in hand to give GOD the praise, that hath sent us peace, and made us to dwell in safety. How many of our brethren do see, and have seen many pitiful spectacles, & felt many woeful mischiefs this way? The butchering of men, the ryoting with women, the ruinating of families and noble houses, & the utter sacking of Cities and Kingdoms? Let not us promise to our selves any security, let us not dream of perpetual peace & tranquility, and so lull our selves asleep with deceitful hope. There is nothing that hath been, that may not be again. There is a time to love, and a time to hate: a time of war, and a time of peace. If God send this scourge among us, the Cities full of people are made

solitary, being quickly wasted and made desolate. Let us be thankful to God for the days of our peace, and pray to him to give us grace to use our peace aright, lest he draw the glittering sword vpō us. For if he bring the sword upon a Land, and say, *Sword, go through the Land, and destroy both man and beast out of it,* Ezek. 14, 17. (as we, our fathers, and our posterity, are at his commandment) it is nothing for him to make havoc among us, and to work out a plentiful desolation.

[Amalek was the first of the Nations, but his latter end shall come to destruction.] We have spoken already of the former part of these words touching the Amalekites invading of Israel, and making war against them, the history whereof we read in the book of Exodus, chap. 17, verse 16. Now we are to consider the latter part, wherein we may behold the recompense of their work, and how God retaileth the invasion of his people. They soght to destroy Israel, themselves shall be brought to destruction. They drew the sword, themselves are threatened to perish with the sword. That which themselves work, they are constrained to suffer at the hands of other: so that with the same that they do offend, they are punished.

From hence we learn, that God oftentimes plagueth men in those things and by those things wherein they have sinned and offended. God avengeth and punisheth in the same kind and measure as men provoke him. We have a notable example hereof in *Adoni-bezek,* Judge. 1, 6, a proud, insolent, and bloody minded man, he is served as he served others, he had the thumbs of his hands, and of his feet cut off, as he had served the seventy kings which he took in battle. This it is which *Samuel* said to *Agag* one of the Kings of these Amalekites that now we speak of 1 Sam. 15, 33. *As thy sword hath made women childless, so shall thy mother be childless among other women, and so he hewed him in pieces before the Lord. David* defiled his neighbors wife, the hand of God did so follow him, that his own wives were defiled by his own son in the sight of all Israel, 2 Sam. 12, 11. We read how *Ahab* shed *Naboth's* blood to obtain his vineyard, which he refused to sel unto him: but the Prophet was sent unto him with an heavy message, saying; *Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick even thy blood also,* 1 Kings 21, 19, 23. and also of *Jezebel* the worker of all this mischief, spake the Lord, saying; *The dogs shall eat Jezebel by the wall of Izreel.* He slew *Naboth's* children, & his own sons were slain. He took possession of the vineyard, but he lost his own kingdom. *The wicked man* (saith *David* in the Psalms) *hath made a pit, and digged it for his brother, and is fallen into it himself, he prepared a sword to kill his neighbor, and it entered into his own heart,* Psal. 7, 13, 15. So the Prophet speaking of *Babel,* the ancient enemy of the Church, denounceth this just retribution of God, *Woe to thee that spoilest, and wast not spoiled: and dost wickedly, and they did not wickedly against thee: when thou shalt cease to spoil, thou shalt be spoiled, when thou shalt make an end of doing wickedly, they shall do wickedly against thee,* Isaiah 33, 1. And this truth is verified, not only by these examples, but by continual experience. The extortioner and cruel dealing man is oftentimes in his posterity eaten out & consumed by the extortioner. Psal. 109, 13. The Gamester making game his delight, and his pleasure his God, is snared in his own ways, so that gaming is his ruin. The drunkard many times perisheth in his drunkenness, and is brought to an untimely death, sometimes by the immediate hand of God, sometimes by dropsies and other diseases. The unjust and wrongful dealer hath that which he devoured, drawn out of his bowels, and is made by the hand of

God to vomit it up again The covetous man that joineth house to house, & land to land, that heapeth up living and riches by fraud and oppression to his destruction, is made as a spunge, which when it is full, and hath soaked up what it can, is crushed and wrung out to nothing. The unclean liver, and filthy fornicator, hath his strength consumed, his substance wasted, his flesh eaten, and the marks of his beastly uncleanness set upon him by the revenging hand of God, to his perpetual shame, infamy, reproach, and confusion. The like we might say in all other sins, God doth most commonly make every man's sin his bane, his poison, his fall, his woe, his destruction and utter ruin, verifying that which *Solomon* speaketh, Prov. 1, 31, and 26, 27. *They shall eat the fruit of their own way, and be filled with their own devices: he that digs a pit shall fall therein, and he that rolleth a stone, it returns upon him.*

The Reasons follow. First, God is a just [Reason 1] God, he is the common Judge, even the Judge of all the world, who hath said, *Vengeance is mine, I will repay,* and therefore his justice doth effect it, and bring it to pass. This the Apostle declareth, *It is a righteous thing with God to recompense tribulation to them that trouble you,* 2. Thess. 1, 6. So the Prophet teacheth, Hab. 1, 13. *That he is of pure eyes, and cannot see evil, nor behold wickedness to allow or approve it.*

Secondly, it is most agreeable to the precise [Reason 2] rule of equity, that there should be a proportion between the sin and the punishment, that everyone should receive like for like, and drink such as he hath brewed. God commandeth it to the Magistrate, as a law in his proceedings, that there should be an eye for an eye, a tooth for a tooth, hand should go for hand, foot for foot, burning for burning, wound for wound, stripe for stripe, and life for life. If God impose this upon Magistrates, much more will he himself do it. He that requireth equity in Judges and Magistrates, will much more show himself just and equal. This is it which the Lord enjoineth touching spiritual Babylon, Revel. 18, 6, and 16, 5, 6, and 13, 10. *Reward her as she rewardeth you, and give her double according to her works: and in the cup that she hath filled to you, fill her double. &c.* So then, whether we consider the justice of God, or the rule of equity, we see that God punisheth as man sinneth, he rewardeth according to the manner and measure of his offense.

The uses follow to be considered. Will [Use 1] God thus repay and retaile? Then let everyone look to have his sin brought upon his own head, and to be rewarded fully, according to his own works. The equity of this is acknowledged of *Job,* chap. 31, 9, 10. *If my heart have been deceived by a woman, or if I had laid wait at the door of my neighbor, let my wife grind to another, and let other men bow down upon her.* The like we may say of all other sins; look not to escape the hand of God, but fear to commit sin being thus punished. Hast thou been a bloody beast? look for blood again. Hast thou been cruel? Cruelty & extortion shall both wring and waste thee. He that smiteth with the sword, shall perish with the sword: there shall be judgment merciless, to them that are without mercy. On the other side, in doing good, and exercising love to others, look for love and good from God and man. This made *Nehemiah* pray to God to remember him in kindness, according to all that he had done to his people. Neh. 5, 19. This made the Apostle crave mercy at ye hands of the merciful God for *Onesiphorus,* because he shown mercy unto him, and refreshed him in his necessity, 2 Tim. chap. 1, verse 16. The widow of *Sarepta,* sustaining the Prophet, & relieving him with part of that poor pittance

that was left her, received an ample recompense, during the time of the famine to her and her son, being miraculously sustained, 1. *Kings* 17, 14. *Obadiah* fed an hundred Prophets of the Lord, and hid them in caves from the wrath of *Jezebel,* the Lord shown mercy unto him again, so that he was the first that had the Prophet directed unto him to reveal the removing of the present judgment from the land. So then the consideration of this dealing of God against sinners, is a terror to the ungodly, teaching us to avoid sin, and the dangerous society of sinful men, lest partaking of their sins, we partake also with them in the punishment, *Ierem.* 51, 6. And likewise serveth as a great comfort to the godly, assuring them to find the fruit of their love, and to receive mercy at his hands, who leaveth not a morsel of bread, and a cup of cold water, given in faith out of an heart unfeigned, unrewarded.

Secondly, it justifieth GOD in his actions, [Use 2] and proveth that there is no iniquity with our God. This doth *Elihu* set down upon this consideration, *He will render unto man according to his work, and cause everyone to find according to his way. And certainly, God will not do wickedly, neither will the Almighty pervert judgment,* Job 34, 11, 12. So then, the Lord bringeth his judgments in this manner to pass, that the mouth of the wicked should be compelled to justify God, and to condemn himself, when he receiveth measure for measure, as he hath done. When *Judah* had overcome *Adonibezek,* and had cut off the thumbs of his hands and feet, he did acknowledge it to be just, and that the hand of God had found him out, and repaid him according to his deserts; for (saith he) *Seuenty Kings having the thumbs of their hands and feet cut off, gathered bread under my table: as I have done, so GOD hath rewarded me:* so they brought him to *Jerusalem,* and there he died, *Judge.* 1, 7. GOD suffereth them long to escape, and to run on in their evil actions, but in the end he repayeth them; and rather in their own kind, then in another, that it might appear to be his handy work, and not a matter that fell out by chance or casualty upon them, So doth the Church rejoice, that the Lord had done unto them as they thought and intended to do unto the Church.

[Use 3] Thirdly, we are in this respect and consideration, to wait for the performance of this promise, and to look with faith and patience for the justice of GOD in recompensing and rewarding the wicked, with the like to fall upon themselves wherewith they have plagued his people. We see this duty performed by the servants of GOD in the Prophet *Isaiah* before remembered: for having declared that the spoyler shall be spoiled, and the destroyer shall be destroyed, they say, *O Lord have mercy upon us, we have waited for thee: be thou, which wast their arm in the morning, our help also in time of trouble,* Isaiah 33, 2. To the same purpose speaketh the Church in the Psalm, *O daughter of Babel, worthy to be destroyed, blessed shall he be that rewardeth thee as thou hast served us: blessed shall he be that taketh and dasheth thy children against the stones,* Psal. 137, 8, 9. Let this duty be practiced and performed of everyone of us: although we see the wicked proceed and go forward in his wickedness, as if he had made a league with death, and a covenant with hell, yet it behooveth us to possess our souls with patience: and albeit he spread himself like a green Bay tree, yet in the end his leaves shall wither, his branches shall be cut down, and his root shall rot; GOD will draw him forth in his good time unto judgment, and proportion his plagues and punishment according to his sins.

Lastly, this doctrine ought to warn us to [Use 4] take heed that we abuse not any of God's blessings, or any of his creatures to any sin or excess, seeing GOD hath threatened to turn them to our curse and confusion; so that wherein soever hath been our wickedness, therein also shall be our woe: our malice shall turn to our own mischief, our uncleanness shall fall out to be our own undoing. This the wiseman teacheth, that because of the *whoorish woman, a man is brought to a morsel of bread, and such an one will hunt for the precious life of a man,* Pro. 6, 26. So such as delight to follow drunkenness, it turneth to their destructiō, (for ye very creatures groan & travel as it were in pain to be delivered from this bondage of corruption, in which they are after a sort holden for a time, and do cry out unto God for vengeance against them,) according to ye saying of *Solomon,* Prov. 23, 29, 30. *To whom is woe? to whom is sorrow? to whom is strife? to whō is murmuring? to whom are wounds without cause? and to whom is the redness of the eyes? Even to them that tarry long at the wine, to them that go and seek mixed wine.* Wherefore let us use the creatures of God aright, that they may be serviceable and comfortable unto us, and that they may help to further and increase our blessedness, which they will do if they be well used. This our Savior teacheth his Disciples, Math. chap. 13, 16. *Blessed are your eyes, for they see; and your ears, for they hear.* Every gift and creature of God that thou abusest, shall further thy condemnation, and bring upon thy head his just judgment. Every instrument of thy body, and power of thy soul that thou hast abused to sin, shall increase thy woe and torment, as appeareth in the example of the rich man.

[Verse 22. *And he looked on the Kenites, and said, Strong is thy dwelling place, and put thy nest in the rock: nevertheless, the Kenite shall be spoiled, &c.*] In these words going before, we heard of *Balaam's* prophesy against the Amalekites. Here *Moses* setteth down his prophecy against the Kenites; which is the sixth in number, and the third among those that are denounced against the unbelievers and idolatrous nations. Concerning the Kenites, we have spoken sufficiently before, which were the posterity of *Jethro,* the father in law of *Moses,* and these dwelled among the *Amalekites,* before they departed from them, as appeareth, 1. Sam. 15, 16, so that they obtained mercy, and were not destroyed, because they shown mercy unto the children of *Israel,* when they came up from *Egypt.* The scope of this prophecy is to declare, that howsoever these *Kenites* thought they dwelled safely, and had their seat as it were a nest made in a strong rock, that might be assaulted, but not subdued; besieged, but not overcome; yet, when they promised to themselves the surest peace, and greatest security, destruction should come suddenly like a whirlwind, and carry them away. From hence we learn, that the judgments of GOD upon secure and sinful persons, do many times come suddenly. Howsoever the Lord be a God of patience, and beareth with the vessels of wrath, appointed to destruction, yet when men think themselves free and far from all danger, judgment lighteth on them, increased by the speediness of the execution. This we see in sundry examples of God's proceedings against the ungodly. The *Egyptians* that pursued after the *Israelites* to the midst of the sea, *were suddenly drowned, the waters covered them, their chariots failed them, the Lord fought against them,* Exod. 14, 26. Whiles *Balteshazzar* made his feasts, drank wine in all excess, and praised his gods of gold and silver, at the same hour appeared fingers of a man's hand, writing on the plaster of the wall, foretelling his final confusion, which immediately after followed, *Dan.* 5, 5, 30. When *Pharaoh* refused to let the

people go, as God commanded and *Moses* required of him, & had been scourged by many plagues, he, his Princes, his people, and whole land; yet they hardened their hearts, and walked stubburnly against him: suddenly at midnight the Lord smote all the first borne in the land of *Egypt,* from the first borne of *Pharaoh* that sate on his throne, unto the first borne of the captive that was in prison, & all the first borne of beasts, *Exod.* 12, 29. Thus Christ describeth his second coming, that it shall be sudden, speedy, and at unawares, *Math.* 24, 37. So in *Lots* time, *They were given to lust of the flesh, to pride of life, to fullness of bread, to abundance of idleness to contempt of the poor;* Ezek. 16, 49: these were the chief and capital sins of the *Sodomites,* others followed and accompanied them, and behold suddenly, the Lord rained down fire and brimstone from heaven, which was their portion, and consumed them, *Gen.* 19, 24. Such shall the coming of Christ to judgment be, when men say, peace, peace; safety, safety, and think not of any danger, sudden destruction *shall come upon them as a thief in the night, &c.* 1. Thess. 5, 2, 3.

[Reason 1] The reasons for further confirmation of this truth do follow. For first, God is the mighty *Jehovah,* that knoweth all the ways and works of his enemies, which labor in the fire, and conspire in vain against God & his people. Howsoever the ungodly think him to be weak and to want strength, or to be far from them, & not to see their dealings, yet by woeful experience they shall find the power of his hand. This is the reason urged by *Moses* in his song, declaring that they sanke as a stone, and were consumed as stubble; he giveth this reason, *The Lord is a man of war, his Name is Jehovah,* Exod. 15, 3. The world hath had many worthies & men of war excelling in might, & glorious in victories; but the Lord passeth them all, whose Name is eternal, and almighty, able to execute all his judgments at his own pleasure. His power is not limited & stinted: there is no power on earth, but that which is received of him, who bringeth all his purposes to pass, and his counsels take effect.

Secondly, the ungodly are of a dead heart, [Reason 2] and despise the warning given unto them of God: they have no desire or affection to anything but the pleasures and profits of this life. This is the reason, why the flood was brought upon the old world, and wherefore destruction shall come upon this old world at the coming of Christ, because albeit they were warned by the preaching of *Noah,* yet they were drowned in the delights of the flesh, and never turned to the Lord till the flood came, *Mat.* 24. Deadnesse of heart, & contempt of the word are fearful sins in the former age, & in these times wherein we live. Such men make but a mock in their hearts of all that God promiseth or threateneth, saying to themselves, where is the promise of his coming? 2, *Pet.* 3: and thereupon oppress their brethren, & rage against God and his people, use outrageous & lewd dealings, follow every motion of sin, & break out into all enormities.

Thes uses are in the next place to be handled. [Use 1] First, we may truly conclude, that they are blessed that think of the day of their reckoning, and of the time of the account that they must give of their stewardship, and so prepare their garments, that they be not found naked. We see how men in danger, as in a fire coming in the silence of the night, are glad to catch anything to cover and hide themselves: so must we be clothed with Christ, and put on his righteousness. There fore our Savior Christ saith, *Who is a faithful steward and wise, whom the*

master shall make ruler over his household? Math. 24, 44, 46. And to the same purpose he speaketh in the Revelation of *John, Revel.* 16, 15. There is no way for the ungodly to escape. When a thief, having a purpose to do a mischief, cometh upon an house in the night when all be asleep, and so taketh them unprepared and unprofitable, being in bed and destitute of all help, they cannot escape or shift themselves out of the way. There can be no preventing of this fearful and sudden destruction, by foreseeing the appointed time, and by determining of the season beforehand, so as we may live as we list until that time: *For as the lightning cometh out of the East, and is seen into the West, so shall also the coming of the Son of man be, Math.* 2•, 27. So then, we may see the blessed estate and condition of all such as wisely consider the sudden coming of God's judgments, and the falling of men into them as a bird into a snare, being thereby made circumspect and wise, to prevent a mischief before they fall into it. On the other side, we may conclude, the cursed and wretched estate of all ungodly and wicked men, they are suddenly taken as in a net, and horribly consumed. They fall into the pit, before they dreamed of any danger. They feel their own misery to be without redemption, before they would see it to prevent it. Happy are they that see the plague coming, and do avoid it.

[Use 2] Secondly, it is our duty to awake out of sin, & to be watchful over our own souls; we must not sleep in sin, nor give our selves to security, but be careful and circumspect that we be not suddenly overtaken. We ought always to be occupied in the works of godliness, and in the duties of our calling, to perform them as in the sight of God; to the end, that being always ready, we should not fear his coming. This is the charge that Christ giveth us, to be always ready, *M•th.* 24, 44. *Luke* 12, 35. To this purpose doth he give this exhortation, that seeing we know not when the Son of man will come, whether at even or midnight, at the cock crowing, or in the dawning, we should carefully watch, & pray continually; *Mar.* 13, 35, 36, 37. *Luke* 21, 36. And ye which Christ speaketh of the end of the world, must be considered of us touching the end ofour own days, and must teach us so to number up our times, that we may apply our hearts unto wisdom, that we should have our loins girt, and as it were our staves in our hands, that every hour we may look for our Lord's coming. The Lord would have us know his first coming, because the knowledge thereof was profitable and necessary, and therefore he reproveth the Jews, that they knew not the time of their visitation, *Luke* 19, 45. But his second coming he hath hid from us, as unnecessary ad unprofitable; nay, as dangerous and hurtful unto us, lest we should say with the evil servant: My master doth defer his coming, and thereupon begin to smite our fellow-servants, and to eat and drink with the drunken: whereas the Master of that servant will come in a day when he thinketh not, and at an hour when he is not ware of, and will cut him off, and give him a portion with the unbelievers, The servant that knoweth his Masters will, and prepareth not himself, neither doth according to his will, [Use 3] shall be beaten with many stripes.

Lastly, albeit he be patient, let us not put off from day today the time of our repentance. It is the exhortation of Christ to the Church at *Sardis, Remember how thou hast received and heard, hold fast, & repent, &* Reu. 3, 3. The Prophet denounceth a grievous woe to all them that put away the evil day, that continue still in their wickedness, and think that God's plagues are not at hand. This is the mother of many evils, when a man never considereth of the day of

his death and dissolution, and that the day of his appearing is near, and the time of his answering at hand; he regardeth not what injuries he offereth, he committeth many grievous sins. So then, the consideration of the suddainnesse of God's judgments affordeth a notable use against the drowzie security and profaneness of those that mock and dally with repentance, as if it might be obtained at their own pleasure. These men think it a vain thing to trouble themselves that way, until they be ready to die, and do lie at the very last gasp. These men regard not how they live, so they may have time to call for pardon, and to cry, Lord have mercy upon me. *But understand (O ye foolish men,) that not eve•y one that saith, Lord, Lord shall enter into the kingdom of heaven, but he that doth the will of our Father which is in heaven,* Math. 7, 21.

The judgments of GOD are threatened to come upon thee as a thief, and to sweep thee away suddenly, thou knowest not whether thou shalt have an hour or moment given thee to repent. Thou mayest be smitten with sudden death. When thou risest out of thy bed, thou knowest not whether thou shalt lie down again. When thou liest down in thy bed, thou knowest not what may happen unto thee before it be day. Let God be in our first thoughts in the morning; let him be in our last thoughts in the evening. Let us remember him rising and lying down. Let us call our selves to an account of our doings every day, what evil we have done, what good we have left undone. Let us continually commend our selves, our souls, our bodies, our goods, our brethren into God's hands (as a most faithful keeper) by earnest and faithful prayer; and not go into our beds, as the dog into his kennel, or the swine into his stye, or the Ox unto his stall. Boast not of tomorrow, for thou knowest not what a day may bring forth, Pro. 27, 1. Thy self may be dead, thy house fired, thy goods spoiled, thy Children destroyed, and a thousand miseries be multiplied upon thee. And if thy days be prolonged, the longer thou continuest in sin, the harder thou shalt find it to repent. Thy heart is more hardened by custom & continuance. An old ruinous house, the longer it is let run, the more labor, time, and charges it will require in reedifying and repairing. An old disease is more hardly cured. The deeper a nail is driven with the hammer, & the more blows are given it, the harder it is to pluck out again. He that will not be fit today, shall find himself less fit tomorrow, & his heart every day less inclined then other to turn to God, and more and more hardened. Wherefore let us while it is called today, repent and be reconciled to God, that when his judgments come suddenly, ye destroyer may pass over us, and we remain safe under the shadow of the Almighty.

23 Again, he uttered his Parable, and said; Alas, who shall live when God doth this?

24 The Ships also shall come from the Coasts of Chittim, and subdue Ashur, and shall subdue Eber, and he also shall come to destruction.

25 Then Balaam rose up, and went, and returned to his place: and Balak also went his way.

Hitherto of the special Prophesies belonging to several people, both to the believing Jews, and unbelieving Gentiles: for he hath spoken of the Israelites, Moabites, Edomites, Amalekites, and Kenites. Now we come to the last of his Prophesies, appertaining jointly and generally to many people: wherein we must consider three things; First, the entrance into it: Secondly, the Prophesy it self: Thirdly, the conclusion of the history. The entrance into it, is not set down simply and nakedly, but is garnished with an effectual and rhetorical exclamation, as it were with an earnest admiration of the greatness and horror thereof, *Alas! who shall live when God doth this?* As if he should say, O how great and grievous shall those calamities be? The which, albeit none of us that are now alive, shall live to see or feel, yet they shall most certainly come to pass, and woe unto them upon whom they shall fall. The Prophesy it self followeth, setting down exceeding judgments of God against great kingdoms and Monarchies of the Assyrians and Grecians. The former judgments were against particular Nations: these are against whole Empyres. And first of all, whereas the Chaldeans under *Nimrod,* and the Assyrians under *Ninus,* usurped dominion over whole Countries & Kingdoms: he showeth, that in process of time, ships should come from the shore of Chittim, that is, the Navy of the Grecians, and the army of the Seleucians, which should subdue both the Hebrews and the Assyrians. By *Chittim,* in this place, he meaneth *Silicia,* which descended of *Kittim,* one of the posterity of *Iauan,* of whom we read in the book of Genesis, chap. 10, verse 4. For *Alexander* the Great, setting out a fleet rigged and furnished, especially by them of Cyprus, (which is now severed from the continent of Silicia) and after him the posterity of *Seleucus Nicanor,* wasted Assyria, Judea, Palestine, and all Syria, with perpetual inroads and incursions which they made into them, and in the ende subjected them all to themselves.

True it is, *Alexander* did rather prosecute his wars by Land service, then by Sea: yet whē the Ambassadors of Tyre, Eze. 28, 2, (an Island situate in the sea) had given him a mock trusting in the fortification of the place, despising his land power, refusing to suffer him to enter into their City, and esteeming themselves worthy rather to join with him as friends and confederates, then to become h•s subjects and vastalles; he was constrained before he could do anything against them, to send for his ships from Cyprus, whereby he prevailed more against the Tyrians, then by the Peres and Moles that he built, as *Q•intus Curtius* at large relateth in the fourth book of the noble acts of *Alexander.* This is it which *Balaam* spake of in this place. The Assyrians were vanquished by *Alexander,* the Hebrews which came of Eber were oppressed and vexed by the posterity of *Seleucus* descending from *Alexander,* Gen. 10, 21. & 11, 15. & 14, 13.

Likewise when the Grecians had ruled their time, and had proudly borne themselves as conquerors of the world, arising of small beginnings, they also perished after a little time, as *Balaam* here pronounced long before the event thereof came, and as *Daniel* afterwards prophesied immediately before the accomplishment thereof, which was effected and brought to pass by the power and puissance of the Romans, which served them as they before had served others, and took the Empire and Monarchy from them as they had taken it from others. Thus we see how all earthly things, even the mightiest Estates, & greatest Dominions of largest circuit, are subject to their times and seasons of reuolution; so that in mortal felicities, there can be no assurance nor perpetuity. For as it is an infallible property

belonging to all human things, changing with that swift and violent return whereby they did rise to their exaltation and fullness: so these great Princes & Potentates, these Kingdoms and Empires rising with their felicity into humors of pride and security, and forgetting in their greatness the great God of heaven and earth that did set them up and shown that he was able to throw them down (as appeareth most evidently in *Alexander,* who would be called the son of Jupiter, and was content to suffer them to fall down flat upon the ground & worship him:) these I say, saw the declination of their prosperity and great triumphs, thereby showing themselves more happy to get glory, then able to keep it. We see therefore in these examples, that all Monarchies have their periods and points of continuance, as it were the center to which they tend, and in which after sundry mutations and alterations they fully are accomplished.

Thus much of the Prophesies both special and general: Now, in the last Verse, *Moses* hand••th the event both of these Prophesies, and generally of the whole History; *Balaam, rose up, departed and returned,* that is; he went his way with a purpose and intent to return unto the place from whence he came, but he stayed among the *Midianites,* either to expect the issue and fruit of his counsel (among whom also he was slain, as appeareth after in this book) or being hired of them to do some other exploite.

Thus *Balaam* the sorcerer is defeated, the superstitious King is disappointed, the people of GOD are eased of a deadly enemy; and lastly, the exceeding mercy of GOD is commended to the Church, ouerturning the practices of them, making good the words of his own mouth, and causing the inventions of his enemies to vanish into smoke, according to the saying of *Moses,* Deuter. 23, 5. *They hired Balaam to curse thee, nevertheless the Lord thy God would not hearken unto him, but turned the curse to a blessing unto thee, because the Lord thy God loved thee.* And the Prophet *Micaiah* calleth upon the people, to consider this kindness of GOD toward them, chap. 6, verse 5: *O my people, remember what Balak King of Moab had devised, and what Balaam the son of Beor answered him, that ye may know the righteousness of the Lord.* We have heard what great preparations were made, what charges the King defrayed to bring his purpose to pass, and yet prevaileth nothing against the *Israelites;* his only refuge was patience, a cold comfort to rest in: his only revenge was complaint, a weak weapon to fight withal. We have heard of *Balaam's* coming to curse the people, of his diuinations, sacrifices and prophecies: his chiefest wages was the Kings wrath, a cold contentment; his highest honor whereto he was advanced, was to take his heels and be gone, a poor preferment. Thus much of the order observed in these words.

Touching the doctrines that arise from this division, we have already handled at large such as are here offered to our considerations. When *Balaam* speaking of great afflictions that shall fall upon sundry places and people, saith, *That GOD shall do this:* chapter 21, verse 6. he teacheth that GOD is author of all chastenings and punishments, there is no evil in the city which he hath not done. Besides, he declareth that GOD raiseth up one evil man to scourge another, chapter 21, verse 25. Lastly, he setteth down the manner of God's punishments to be proportionable and answerable to the offenses and dealing of men, chapter 24, verse 20. GOD punisheth in the same kind as man sinneth. They that took away the Empire from

others, have the Empire taken from themselves. GOD dealt with them as they had dealt with others, and caused them to perish with the sword, that drew the sword upon others. Now, let us proceed to the handling of other doctrines, which may be gathered from hence.

Verse 14. *[The ships also shall come from the coastes of Chittim and subdue Ashur, and shall subdue Eber, and he also shall come to destruction.]* In these words, as we have declared in setting down the method and meaning of them, *Balaam* prophesieth of the rising and falling of great Princes and Empires. They had their heads lifted upon high, and were advanced unto the greatest honor, but suddenly they came tumbling down, and all their glory lay in the dust, From hence we learn, that great men, & mighty Princes sometimes in greatest honor, suddenly decay & come to nothing, they are in a moment cast down, and left destitute when they little think of it, and come to great extremity. This we see verified often in fighting great battles, such as not long afore were in great pomp, in the midst of soldiers, men of might and great command, having strong armies, and many chariots, are suddenly brought low into great misery, fly for their lives, and are glad of a poor harbor to save their lives, as we see in *Sisera,* in *Saneherib,* and sundry others, *Judge.* 4, 16. Behold this in proud *Haman,* he gloried in his favor with the people, in his greatness with the King, in his grace with the Queen, who had none to the feast but the King and him: he repined, and was even consumed with envy, to see one look upon him, and not do reverence unto him: but on the sudden, he lost both honor and life, and was hanged himself on the gibbet which he had set up for *Mordecai,* that spake good for the King, *Ester* 7, 10. This we see in *Agag* king of the *Amalekites,* he flourished in his kingdom, and his people lived securely in their cities, but *Saul* came suddenly upon them, slew the people, and took the King alive. And when he thought the danger gone, he said merrily and pleasantly, *Truly the bitterness of death is passed;* then did *Samuel* hew him in pieces before the Lord in *Gilgal,* 1. *Sam.* 15, 32. This likewise appeareth in *Nebuchadnezzar,* whom *Daniel* compareth unto a great and strong tree, the height thereof reached up unto heaven, the sight thereof to the ends of the earth; the boughs thereof were fair, and the fruit thereof much, it made a shadow under it for the beasts of the field, and the fowls of the heaven dwelt in the boughs thereof and all flesh fed of it, *Dan.* 4, 18.19, who as he walked in the royal palace of *Babel,* and gloried in the work of his own hand, saying; *Is not this great Babel that I have built? &c.* while the word was in the kings mouth, this voice came down from heaven, *Thy kingdom is departed from thee:* So they drove him from men, they turned him out of his kingom, they made him eat grass as oxen, & his body was wet with the dew of heaven. This sudden alteration in a moment sometimes befalleth the faithful servants of God. *David* was made a great man in *Israel,* beloved of the Princes, honored of the King, advanced to be his son in law, of whom they sang by course in their play, and said, *Saul hath slain his thousand, and David his ten thousand,* 1. Sam. 18, 7. but on ⟨◊⟩ sudden he was in exile among the wild goats, and constrained to put his life in hazard in a strange country. So *Job* was one of the greatest and richest men in all the East, who in the turning of an hand became one of the lowest and poorest; so that they mocked and derided him, whose fathers he refused to set with the dogs of his flocks; that is, with the meanest of his house.

[Reason 1] Neither can we much marvel at this change of the place and estates of the sons of men, confirmed unto us by all experience in the examples of *Pharaoh, Achitophel, Saul, Sifera,*

Saneherib, Herod, and of infinite others in the acts and monuments of the Church; seeing this falleth not out by chance or fortune, but it is the Lord's doing, and the work of his right hand. This is the reason that *Job* expresseth, *Now I am their song, I am their common talk, they abhor me, and fly far from me, and spare not to spit in my face, because that GOD hath loosed my cord, and humbled me, Job* 30, 9, 10. This *Hannah* in her song toucheth, 1. *Sam.* 2, 7.8. Where we see the Lord lifteth up, he pulleth and putteth down according to his own will and pleasure, who maketh the highest tide to have the lowest ebb.

[Reason 2] Secondly, as he worketh his own will, so he will humble and abase the sons of men to make them know themselves. We think our selves great men, we will ascend above the height of the clouds, and exalt our selves above the stars, we lift up our hearts above our brethren, and will be like the most High: so that God is constrained to bring us down to the grave, & lay our honor in the dust, y^{t} we may know we are but men, whose life is but vanity & vexation of spirit. We should never be humble and lowly in our own eyes, unless we saw how *God casteth down the mighty from their seats, scattereth the proud in the imagination of their hearts, and sendeth the rich away empty,* Luke 1, 52, 53.

[Use 1] The uses follow to be observed. First, from hence consider and confess the difference between earthly and heavenly honor, between the honor of men, and that which is of God. Earthly honor when it is at the highest can give no assurance of continuance, nor minister peace of conscience, nor satisfy with the benefit of contentment, because it endureth but for a season; but the honor which we shall enjoy after this life with God, is like himself. He is unchangeable and without shadow of turning, he is constant and ever like himself: so is the honor and glory which he hath reserved for us, *It is laid up as a treasure in heaven, where neither the moth nor canker corrupteth, and where thieves neither dig through nor steal,* Math. 6, 20. We see what the favor and friendship of men is, we see what the highest preferment is that men can attain unto: both they and their advancement fall as the Summer fruit, and their place knoweth them no more. But the honor which we shall find in heaven, and enjoy with the glorious Saints of God in the heavenly habitations, lasteth forever, and there shall be no end thereof. What foolishmen are we therefore, and more then foolish, that so much admire the vain glory of the earth, and have our eyes dazzled with the deceitful beauty of the dignities of this world, and do not consider the stablenesse of that glory reserved for us, which time shall not consume, nor the enemy abolish? Hence it is that the Apostle *John* saith, *Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him: and the world passeth away with the lust thereof: but he that fulfilleth the will of God abideth ever,* 1. John 2, 15, 17. All earthly things last and endure but for a season, men are mortal, riches are uncertain, favor is vanity, honor is changeable, treasures are transitory, pleasures are mutable, profits are corruptible, friends are fading, and oftentimes turn to be enemies: only, the treasures of heaven, the favor of God, the pleasures of eternal glory, the riches of the world to come are immortal, and never decay. *For all flesh is as grass, & all the glory of man as the flower of the field the grass withereth, & the flower fadeth, but the word of the Lord endureth forever,* 1. Pet. 1, 24 Thus we see, that there is as great difference between earthly and heavenly honor, as is between heaven and earth.

Secondly, we must learn to use this world [Use 2] as though we used it not, and make it as the hand to help us, and further us toward the kingdom of heaven. The hand is made to serve us, and not we to serve it. We must learn to place the world under us, not above us: we must make it servant to us, not Lord over us; we must teach it to obey, not suffer it to rule over us; as the Church is described to be clothed with the Sun, but having the Moon under her feet, *Revel.* 12. For, seeing human things are transitory, mutable, and changeable, it standeth us upon to have our conversation in the heavens, and to cast the eyes of our minds toward the estate of glory, and the eternal happiness prepared for us. A pilgrim in a strange land, hath always his eyes toward his journeys end, & is greatly grieved when he wandereth out of his way. We are pilgrims in this world, and are far from home, so that our hearts should be fully and wholly set on everlasting life, and be grieved when we are hindered from the straight way.

This is the exhortation of the Apostle to the *Corinthians,* 1. Cor. 7, 29. Many follow it with all greediness, albeit it be full of vanity. But if we esteem of heaven, or regard the salvation of our souls, we ought to be little affected to the things of this life, never setting our hearts upon them, but desiring to dwell in that house where we shall abide forever. Many there are that live long in this life, and have been many days upon the face of the earth, who never think of the kingdom of heaven, nor dream of another world, nor meditate of the life to come, until they lie at the last gasp, and are going the way of all flesh: which is a most woeful and miserable thing to consider. Let us not suffer Satan thus to circumvent us, and this present world to abuse and bewitch us: the devil is a deceiver, the world is but a shadow, and hath no true and enduring substance in it. *Abraham* the father of the faithful, is commended by the Spirit of God, who being called of God, willingly obeyed to go into the place which afterward he should receive for an inheritance, so that he departed from his kindred & fathers house, not knowing whither he went; and by faith he abode in the land of *Canaan,* as in a strange country, and as one that dwelt in tents. A natural man would think he had made a simple change, and be ready to condemn him for a fool; but the Scripture giveth this reason, as the cause that moved him, (to wit,) everlasting life; for he looked for a city, having a foundation, whose builder and maker is God. In comparison hereof, let us make little account of this transitory life, or of any the vain profits, pleasures, or honors, that may be found in it.

Lastly, let it not grieve us to see evil men [Use 3] exalted and set aloft: they hold their possessions and honor with the greatest uncertainty that can be in their life time, and when they are taken from hence, they can carry nothing with them of all that they possess. They are oftentimes deprived suddenly of all things they desire and do most of all delight in. Sometimes they are taken away from their goods; sometimes their goods are taken away from them: and sometimes, albeit neither they be taken from their goods, nor their goods taken from them, yet God in his justice depriveth them of the comfortable use of them, while they do enjoy the possession of them. This is the use that the Prophet *David* toucheth, Psalm 49, 5.16, declaring the vanity and uncertainty of mortal things, and the sudden fall of all flesh, he addet•: *Wherefore should I fear in the evil days, when iniquity shall compass me about as at mine heels? Be not thou afraid when one is made rich, and when the glory of his house is increased; for*

he shall take nothing away when he dieth, neither shall his pomp descend after him. We have known many by our own observation gone on a sudden, that looked not for any change. We have seen them set on high, and suddenly they have come to nothing. Who is ignorant that great trees grow til they be great, and then be plucked up from the root in a moment? It is a foolish thing for a man to climb aloft, and not consider that the higher he climbeth, the greater is his fall: to covet the fruit, & not consider the height of the tree whereon it groweth: we must take heed, least while we labor to attain unto the top, we fall down with the boughs that we do embrace. All things are here turned and tossed with uncertainties, and nothing continueth in one stay or state. There is nothing so sure that is not in danger of his inferior. The Lyon hath been sometimes the food of small beasts: and the rust doth consume the iron. Let us therefore like and look after better things that do continue: earthly things, although we have them in greatest abundance, cannot save us in the day of danger: let us not trust in them whose help is in vain.

[Verse 25. *Then Balaam rose up, and went, and returned to his place.]* Here is briefly the conclusion set down, as the event and issue of all the devices and purposes of *Balak* and *Balaam;* they rose up and went their way, without doing anything that they intended. And first touching *Balaam,* we have often noted, that the mark which he aimed at, was his wages: yet see here, how coveting an evil covetousness, and thirsting after money, which he made his god, he is deceived, & loseth his wages; yea, and his life too at length, as appeareth afterward in this Book.

Heereby we learn for our instruction, that they which gape after unlawful gain, and the deceitful wages of wickedness, are oftentimes deceived of that which they look for, and find (contrary to their expectation) loss instead of gain, and hindrance instead of advantage. This is confirmed unto us by sundry examples in the word of God. Look upon the example of *Achan,* recorded in the book of *Joshua* he thought to enrich himself by the wedge of gold, and the Babylonish garment which he had purloyned, contrary to the commandment of God, who would have all those destroyed, not converted to the private profit of any; but it fell out to his own destruction and the destruction of those that belonged unto him, *Josh,* 7, 25, The like judgment came upon *Gehazi,* he turned after *Naaman,* and took of him a bribe to enrich himself; but the leprosy of *Naaman* did cleave unto him, so that his loss was greater then his gains, 2. *King.* 5.27, *Ahab* rose up and took possession of *Naboth's* vineyard, which lay commodiously for him; but withal he purchased the wrath of God, the destruction of his person, the ruin of his house, the loss of his kingdom, the vndooing of all his posterity, 1. *King.* 21, 16. *Judas* betrayed his Master, and sold him for thirty pence, he was carried after his covetousness, and shed innocent blood, even the blood of the immaculate Lamb of GOD; but how he was enriched hereby, the Evangelist declareth; when he saw that Christ was condemned, he repented himself, and brought again the thirty pieces of silver to the high-Priests and Elders, saying, *I have sinned, betraying the innocent blood.* Hereunto accordeth *Solomon* in his Proverbs, who saith; *He that is greedy of gain, troubleth his own house, but he that hateth gifts, shall live,* Prov. 15, 16. Where he teacheth, that such as increase their riches by hook and by crook, they care not how, or gain by wrongful means, are the causes and occasions of many evils in their estate and family. This appeareth also by that which was

spoken to the rich man in the Gospel, *Luke* 12.20. *Thou fool, this night shall they take away thy soul from thee, and then whose shall all these be that thou hast gathered together?* All which places of Scripture serve directly to prove, that such as are given to unlawful gain, and get the goods of this life wrongfully, are oftentimes deceived of their hope and expectation: which made the Apostle *Jude,* speaking of the matter that now we have in hand, to call the hire that *Balaam* sought after, *The deceitful wages of Balaam,* Jude 11.

[Reason 1] The reasons may easily be discerned of us, if we consider that GOD would have his wisdom and justice to appear in crossing their carking and caring for these transitory things. This we see in all the examples before alleged, of *Achan, Judas,* of *Gehazi, Ahab,* and of the rich man. For God knoweth *to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment under punishment,* 2. *Pet.* 2.9. How can it be therefore, that such as fill their houses with the riches of iniquity, and with the spoils of the righteous should prosper, and bring a blessing with them, when as God (which is the God of all righteousness and truth) shall set himself against them, & root out the things which they have wrongfully gotten?

[Reason 2] Secondly, every sin is deceitful, and profiteth nothing, whatsoever show of profit and commodity it make. This is set forth unto us in the book of *Job, I have seen the foolish well rooted, and suddenly I cursed his habitation: his children shall be far from salvation, and they shall be destroyed in the gate, and none shall deliver them,* Job 5, 3, 4. All sin to the natural man is sweet and pleasant, he findeth it sweet to his taste; but it is as sweet meat that hath poison mingled and tempered with it, *Job* 20, 12, 13. And as poison, though it be sweet in the mouth, bringeth death and destruction with it when it entereth into the body: so it is with sin; it delighteth in the committing, but it biteth at the latter ending: for God turneth it to destruction. Therefore the Apostle saith, we should take heed we be not seduced and deceived through the deceitfulness of sin.

[Use 1] The uses are to be thought upon, that we may apply the doctrine to our selves. First, we see here the common Proverb truly verified, that covetousness bringeth nothing home. So may it be said of all other sins, of profaneness, of contempt of the word, of abusing the Name of God and his Sabbaths, of uncleanness, of whoredom, of drunkenness, and of all sinful pleasures whatsoever, which natural men make their happiness and felicity; they may delight for a time, and please the carnal desires of natural men, but they bring an heavy account and reckoning in the end. So then, we may say to all the men of this world, whose portion is in this life, as *Abner* said in one case, *Knowest thou not that it will be bitterness in the latter end?* 2. *Sam.* 2, 26. We heard how *Naboth's* vineyard was an eyesore to *Ahab,* and made him enter into ungodly courses and bloody practices, he destroyed *Naboth* and his children, he seemed to have made his title strong, & secured his estate: but what brought it in the end? the utter ruin of his whole house. Every man can say readily, when a man groweth prodigal and spendeth excessively, and holdeth a right course, and taketh the ready way to bring all to naught, and fall into decay; He is at the door to be blown out. But if he be straight and hold fast, if he get carefully, and labor by all means by right or wrong, to increase in wealth; he taketh this to be the pathway to thriftiness, and the next course to grow in riches;

& carnal men, (that see nothing but with fleshly eyes) are of the same judgment. This is the common opinion, but it is false and wrongful. For all such as give themselves to fraud and oppression, that ca•e not how they store their houses with abundance, and thereby think that neither they nor their posterities shall want, do exceedingly deceive themselves, and offer the greatest wrong to their children that can be. Such (as we heard out of *Solomon*) trouble their own houses, and are the greatest enemies to those they with the greatest good unto. To this purpose he speaketh in another place, *The treasures of wickedness profit nothing, but righteousness delivereth from death,* Prov. 10.2. This the Prophet setteth down, *Their houses with their lands and wives shall be turned unto strangers, for I will stretch out mine hand upon the inhabitants of the land, saith the Lord: for from the least of them, even unto the greatest of them, everyone is given unto covetousness, and from the Prophet even unto the Priest they all deal falsely, Ier.* 6, 11, 12, 13. And in another place, *Woe unto him that buildeth his house by unrighteousness, and his chambers without equity, &c.* Ier. 22, 13. *Jehoiakim* is threatened, because his eyes and his heart were only upon covetousness, to be cast out without lamentation, and to be buried as an asse is buried, even to be drawn without the gates of *Jerusalem.* To this purpose cometh the sentence of *Solomon,* recorded in the three and twenty chapter of the Proverbs, verses 4, & 5, *Trauaile not too much to be rich, but cease from thy wisdom: wilt thou cast thine eyes upon it which is nothing? for riches taketh her to her wings, and flieth into the heaven.* Thus he showeth the vanity & unprofitableness of riches, & that we should not travel to hoard up heaps thereof to our own confusion, as many worldly minded men do,

[Use 2] Secondly, it is our duty to walk plainly and sincerely, to be true Israelites indeed, in whom is no guile: so we have hope of sound comfort in the works of our hands that we shall take upon us, whatsoever the success be. This is it which *Solomon* teacheth, *Prov.* 10, 9. *He that walketh uprightly, walketh boldly. but he that perverteth his ways shall be known.* It is a gracious thing for a man always to have a good cause, and a good conscience. Such a one feareth none evil, but assureth himself of the protection of the Lord. But such as commit wickedness without care or conscience shall be troubled with inward fears, and chastened with outward punishments. All men desire to avoid perils and dangers, to live safely, and without fear of evil; but all men do not take the right course, nor use the right means to attain their end. None think themselves in greater safety, then such as give themselves to craft and deceitful dealing, to filthiness and uncleanness, to hypocrisy and dissimulation, and to all excess of wickedness. But these men wander wide out of the way, and know not the place where safety dwelleth. For none are further from safety and security then these are who when they shall say, *Peace and safety,then shall come upon them sudden destruction.* Look upon the examples of the old world drowned with the flood, of *Sodom* consumed with fire, of *Dathan* and *Abiram* covered and swallowed with the earth, of *Herod* smitten of the Angel, and sundry other wicked persons, who have felt the truth of this; whose steppes if we follow, we must look to their ends. It is he that feareth God, and walketh uprightly, that is bold as a Lyon, and goeth safely in his ways: he hath this comfort, which the other want, that God will keep and defend him, that he will be his protector and deliverer: and therefore in all assurance is able to say, *Though I should walk through the valley of the shadow of death, I will fear none evil,* Psal. 2 3, 4, & 27, 1, & 50, 15. Again, *the Lord is my light and my salvation, whom shall I fear? The Lord is the*

strength of my life, of whom shall I be afraid? for they know the infallible promise, *Call upon me in the day of trouble, and I will deliver thee.* This serveth to reprove all such, as give or receive deceitful wages, with a supposed assurance of good success, when that which they go about, is against GOD and the rule of righteousness. Thus the high-Priests dealt with *Judas,* they gave, and he took money, to betray into the hands of sinners the Lord of life: but the curse of God fell upon the one and the others. So the Elders took counsel, and offered large money to the soldiers to say, that the disciples came by night and stole away the body of Jesus, *Math.* 28.12, 13. But if we depend upon God for his blessing, and would have him to prosper us in our enterprises, we must not turn into these by-paths, but keep the straight way that leadeth to life, which howsoever fewest enter into it, shall bring us to eternal life.

Lastly, let us learn to avoid covetousness, [Use 3] and be content with such things as God giveth and knoweth to be necessary and sufficient for us, This is it which the Apostle teacheth, *Godliness is great gain, if a man be content with that he hath, for we brought nothing into the world, and it is certain, we can carry nothing out: therefore when we have food and raiment, let us therewith be content,* 1. *Tim.* 6, 6, 8. This is the touchstone to try our hearts whether we be covetous or not. Who is it, if he be demanded, nay convinced to his face, will confess he is covetous? although he circumvent his brother, and defraud him in buying and bargaining, though he long and lust after his neighbors goods, though he live by miserable fraud and oppression, though he grind the faces of the poor, and care not how or which way he get, yet who is it, but will stiffly and stontly deny that he is covetous? Seeing then everyone is accounted covetous, and no man will father that which he doth beget & bring forth, nor confess that which all the world seeth he doth notoriously practice, let us come to the rule, how we may try him. The workman hath his rule and square to try his work. God hath left us the level of the law, & hath set down marks to examine and prove every man's work. The rule to try our affection is, our contentedness with our estate, and a quiet resting in that portion which GOD hath allotted unto us, *Phil.* 4, 11. Thou sayest, thou art not covetous, and thinkest thyself extremely wronged, to be charged with so foul a crime: but art thou contented with those things which thou hast? Doest thou believe the division of God's gifts befallen to thee to be the best measure, and most profitable for thee; yea, all-sufficient unto thee? Then thou art void of covetousness: but if thou do not think thine own portion sufficient, it is certain thou wilt be craving and coveting after another man's. [Answer.] But (will some say) I am a poor man, I have small means to live, and many children to provide for; how can I be content, or how can I think that I have sufficient? I answer, if thou fear God; [Objection.] and have godliness in thine heart, thou hast enough, thou canst not want that which is sufficient. Thou hast the promise of God, that he will not leave thee, nor forsake thee, His word is a sufficient assurance for all things needful. *Godliness is profitable unto all things, which hath the promise of the life present, and of that which is to come,* GOD commandeth that our conversation should be without cotousnesse, The rule to try our practice and obedience is, to be contented with our own estate. The way and means to work in us contentedness, is godliness: for it maketh a man contented with that he hath. So far as a man is godly, so far he is content with his outward condition. Let us therefore l•bour to

plant godliness in our hearts, and to store them with the true fear of God, which will bring with it contentedness, and sufficiency in every estate.

[And Balak also went his way.] Balak and *Balaam* laid a plot to curse the people of God, but are disappointed, and part company one from another. *Balaam* returned to his people, that is, he purposed to return, with a full intent to go home; but he was stayed by the way, where he perished among the *Midianits. Balaks* hope failing him, he goeth his way, and nothing is done of the one to the other. This event between them teacheth, that the devices of evil men come to nothing. God disappointeth the policies and purposes of the ungodly intended against the Church: so that how cunningly soever they are contrived, he bloweth them away as dust with the wind, and he melteth them as wax with the fire. Many rest in vain hope, and put confidence in deceitful things. *Esau* promised unto himself a time of his fathers death, & of weeping for him, and then he would be avenged for the birthright, and blessing of his brother; but his expectation was made frustrate, and the blessing took place, *Gen.* 27, 41. The *Egyptians* had a purpose to kill all the males of the *Israelites,* that all hope of issue from them might decay; but see how wide they shot, and how far they missed, *Exod.* 1, 12, God increased them exceedingly, and they were constrained to drive them out enriched with the spoils of *Egypt.* The enemies of Christ say in the pride of their hearts, *Let us break their bands, and cast their cords from us; yet he that sitteth in the heaven, laugheth them to scorn, and giveth to his Son the heathen for a possession,* Psal. 2, 3.

Hereunto cometh the saying of the Prophet, *Psal.* 7, 14. When Christ had preached the Gospel at *Nazareth,* they were filled with such wrath against him, that they rose up, and thrust him out of the city, and led him even unto the top of the hill, whereon their city was built, that they might cast him down headlong; but he passed through the midst of them, and went his way, *Luke* 4, 30. The like example we find, *John* 7, 53, the Scribes and Pharisees being gathered together in a council, where the death of Christ was practiced, God raised up one to speak in his cause, one of their own bench, that sate in the council & consistory with them, so that they brake up in a rage without doing anything. Great maters wer purposed, but nothing determined: mightymen and rulers were assembled, but nothing could be concluded. So we read in the Acts of the Apostles, that certain Jews made an assembly, and bound themselves with a curse, saying, *That they would neither eat nor drink till they had killed Paul,* Acts 23, 22: but they were disappointed, and their purpose (though closely contrived) was utterly disanulled.

[Reason 1] The Reasons will make this truth more apparent. First, if we consider this essential property of God, that he is full of justice, he will reward and recompense as our works are. If we rest in vain and wicked practices, he will not wink at them or hold his peace, but throw down that which we build up, and he will disappoint that which we hope for. This the Prophet *David* handleth at large, *Psal.* 62, 3, 11, 12. where he reproveth his adversaries for devising and practicing of evil against him, and showeth that all their devices shall profit them nothing, but be the means to bring them suddenly and speedily to destruction; *The children of men are vanity, the chief men are liars, to lay thē upon a balance, they are altogether lighter then vanity. Trust not in oppression, nor in robbery, be not vain, if riches increase, set not your*

hearts upon them; for thou rewardest everyone according to his work. If their expectation were always satisfied and desires accomplished, God's Justice should be impayred and called into question; so that the crossing of their hopes, discovereth and revealeth him to be a just and righteous God.

Secondly, the expectation of the wicked is [Reason 2] vanity, because they can give no comfort or assurance. No man is able to assure himself of life, or of anything else: for what man can redeem the life of his brother, to keep it from the grave? If then we cannot secure life, either to our selves, or to our brethren: much less can we other things, So the Prophet reasoneth, *They trust in their goods, and boast themselves in the multitude of their riches: yet a man can by no means redeem his brother, he cannot give his ransom to God,* Psal. 49, 6, 7.

The uses are next to be considered, as they [Use 1] arise from this doctrine. And first we may conclude from hence the unhappy and wretched estate of them that have only eyes of flesh, to rest on things which they see with their foolish and fleshly eyes. If we regard and receive only present blessings, they are of l•ttle account, and of small moment. If then we wait on lying vanities, & forsake God our strength and our salvation, we are unhappy and most miserable. This doth the Prophet preach unto us, *Thus saith the Lord cursed is the man that trusteth in men, and maketh flesh his arm, and withdraweth his heart from the Lord, Ier* 17, 5, 6, 7. And the Prophet rendereth the reason hereof in the words following, *He shall be like the heath in the wilderness, and shall not see when any good thing cometh, but shall inhabit the parched places in the wilderness, in a salt land, & not inhabited:* whereby the Prophet meaneth, that such are like the unfruitful trees, or the parched & barren wilderness; their hope that rely upon men, is frustrate, GOD himself will fight against them, so that they shall never have good success. As the heat of the Sun consumeth and dryeth up the moisture of the trees, and the grass of the field, so that albeit they have roots & leaves, yet are without fruit; so doth God disappoint the ungodly, & maketh all his hope wither away, like the corn which being green in the blade, is blasted in the ear, or as the grass on the house tops, which perisheth before it be ripe, and ready to be cut down, whereof the mower filleth not his hand, neither the gleaner his •lap. *Psal.* 129, 6, 7, 8. Wherein the Prophet compareth the wicked to hay or grass, meaning that they shall be of no long continuance, but presently come to destruction, though they be lifted up for a time very high; as the grass that groweth on houses, incontinently withereth, because it wanteth strength of root, and depth of earth to give moisture, and supply nourishment unto it; yea, the Prophet goeth further, to note out the wretchedness of their estate, because such have not the benefit of the Churches prayers, when he saith; neither they which go by say, the blessing of the Lord be with you; noting hereby that it is a great curse & judgment of God upon us, to want the good wishes or godly prayers of the Church. On the other side we may see the happy and blessed condition of the godly, that make God their Lord, that make him their strength and their salvation, that trust in him for their defense. This the Prophet toucheth in the place before recited, *Blessed is the man that trusteth in the Lord, and whose hope the Lord is, Ier.* 17, 7, 8. He is a tower that can never be scaled; a city that can never be conquered; a buckler that can never be broken; a shield that can never be cracked; a rock that shall never be entered; a fortress and hold that shall never be surprised; so that he which trusteth in him shall be as a tree that is planted by the

water, which spreadeth out her roots by the river, and shall not feel when the heat cometh, but her leaf shall be green, and shall not care for the year of drought, neither shall cease from yielding fruit. Such as have their hope in God, shall never be deceived or disappointed, they may feel the heat of trouble and persecutition, but they shall not be scorched and consumed with it. They are so seasoned and moistned with his grace, that they shall want no good thing, and whatsoever he shall do, shall prosper, *Psal.* 1, 3.

[Use 2] Secondly, we learn, that no wisdom, be it never so deep, no understanding, be it never so politick, no counsel be it never so prudent, no subtlety be it never so hidden, shall overthrow the purpose of God, or prevail against his truth, or hinder the execution of his will. For his infinite wisdom is able to ouerreach and over-match all the wisdom that is in the creatures, and to prevent whatsoever devices they have set abroach. This is it which *Solomon* teacheth, *Many devices are in a man's heart, but the counsel of the Lord shall stand,* Pro. 19, 21. So saith the Prophet, *The Lord breaketh the counsel of the heathen, &c.* Psal. 33, 10. Man doth purpose, but God doth dispose. Many heap up riches, but GGD bringeth them to poverty: they hope to enjoy their treasures many years, but their days are broken off in the midst of their course. Some seek to hinder the course of the Gospel, and utterly to root out the truth, but they are deceived of their expectation, and themselves are pulled up by the root. Others seek to prevail, but are overcome. Howsoever the wisemen of this world study to resist the will of God, yet it must be accomplished. Therefore *Solomon* saith, *There is neither wisdom, nor understanding, nor counsel against the Lord: his counsel shall remain forever,and the thoughts of his heart throughout all ages.* There is no wit or wisdom of man can take place against him. True it is, men are grown crafty and cunning, they can dive deep to hide their counsels, and cover two faces under one hood, yet all things are naked & open before him, with whom we have to do, he will defeat their purposes, and they shall know they oppose themselves against him, & fight against heaven.

Thirdly, let us not rely on vain things, [Use 3] for then all our expectation shall be in vain. Who is so simple, that to stay him up from danger, would rest on the web of a spider, or the staff of a reed, or the strength of a rush? All the devices of men, the power of Princes, the courage of horses, the help of creatures, are as a broken weapon, or a rotten pillar unprofitable to defend us, and unserviceable to deliver us. This the Prophet teacheth us, Psal. 146, 3, 4, 5. We are prone by nature to put our trust in creatures, rather then in God the Creator: he forbiddeth all vain confidence in them, that God may have the sole and whole praise. Where we see the Prophet yieldeth sundry sound and substantial reasons not to have any affiance in men, how great soever their places, and how high soever their authority be: for they are not able of themselves to help themselves, or others that are in distress. Besides, the shortness and uncertainty of their life is such, that suddenly death cometh, and the breath departeth, and so the hope which men repose in them perisheth. This is the brevity and vanity of man's life, that all which he thought upon, and devised in his imaginations, come to nothing. Hence it is, that the Prophet *David* exhorteth, not to trust in oppression, nor in goods gotten by unlawful means, Psal. 62, 10. If riches increase, we must not delight in them, lest our hearts be stolen away from the hope of better things, or be puffed up in pride above measure, against our brethren, through the abundance of outward blessings. *Some*

trust in chariots, and some in horses, but we remember the Name of the Lord our God: they are brought down and fallen, but we are risen and stand upright, Psalm 20, verses 7, 8.

Fourthly, when we see the enemies conspire [Use 4] against the Church, let us from this consideration of the vain hope and confidence of ye wicked, take occasion to comfort our selves, and to cheare up our hearts: their hope hangeth on the spiders web, and all their expectation shall turn into smoke. Let them gather themselves together on heaps, and take crafty counsel one with another, he that ruleth in heaven shall scorn at their inventions, and frustrate them of their hope and mischievous purposes. This is the assured comfort that the Prophet giveth in this respect, *Be not thou afraid when one is made rich, and when the glory of his house is increased; for he shall take nothing away when he dieth, neither shall his pomp descend after him: Psal.* 49, 16: & though he should come to the age of his fathers, and live as long as the most aged, yet this life must have an end. Thus doth our Savior set forth the vain confidence of the rich man, flattring his own soul, glorying in his goods, living in all delight, taking his pastime, and promising to himself a long life, *O fool, this night will they fetch away thy soul from thee,* Luke 12, 20. But he that resteth upon God, is sure to build upon a sure rock, that in all storms and tempests shall stand unmovable. This meditation will stay our faith, and comfort our hope, when we see the great plottings, and wonderful confidence of wicked men. For why should we fear such enemies? or be dismayed either in regard of our distressed & weak estate, or in respect of that flourishing estate of others, as though we were in danger to be overcome? They rest on lying vanities, and therefore woe unto them. This serveth to terrify them, to consider the slippery ground whereon they stand, and the deceitful foundation whereon they build: for whilst they determine to conspire against other, they confound themselves, whilst they compass to destroy the Church, they deceive themselves; whilst they promise to themselves to work out great matters, they are utterly disappointed of their purposes, and whilst they show themselves to be enemies to God's people, God manifesteth himself to be an enemy unto thē.

[Use 5] Lastly, seeing all evil inventions and devices of the devil are disappointed, let us not stand in fear of any attempts made against us by his imps & instruments. The enemies of the Church had hired a sorcerer and coniurer to waste and weaken them, yet we see his enchantments and diuinations are defeated, and come to nothing. Heereby we learn what to think of witchcraft and sorcery, and of sorcerers and witches, of whom worldly and carnal men, void of true godliness, & the true fear of God's Name, do stand so much in fear of. Thus it appeareth to be a simple distinction of the more simple people, making some to be good witches, and some to be evil witches; not only because all witchcraft is wicked & the invention of the devil, but because such as they account the best are bad; yea, the worst of all, drawing the people from God, & causing them to run a whoring after the devil. For, as well they may make some good devils, and some evil devils (as some prattle of white devils, and black devils) as make some witches good, & others evil: whereas all sorcery (under what color & pretence soever it be used) is abhominable in the sight of God; and all sorcerers (howsoever they be esteemed of in the world) are hated and abhorred of him.

True it is, the common sort of carnal men, and of the ignorant multitude imagine them to be the very plagues of the earth, that they destroy men's goods, torment their bodies, take away their lives, lame their cattle, bring all calamity upon them, & that none can be in safety so long as they remain. Hence it is, that men stand in fear of them, & are afraid to displease thē, they dare not deny them anything; they are as careful to please them, as to please their parents. And yet if we aright consider of the matter, we shall find y^{t} they are more afraid of them, then hurt by them. The holy Scripture hath delivered full and perfect doctrine, what to hold concerning witches. It teacheth that there are witches, and that they should not be suffered to live, but be put to death, *Deut.* 18, 10, 11. But we must observe & mark for what causes & crimes they are to be taken away frō the earth: not because they raise tempests in the air, or hurt corn on the ground, & fruit on the trees; not because they send their spirits to make men lame, to kill their children, to destroy their cattle: they are never charged with those things, and among all those that have been plagued and tormented by evil spirits, the Holy Ghost never layeth it upon witches. The reasons why they should be put to death, are, because they have a league and familiarity with devils, which are the enemies of God, and because they seduce the people, and draw them into error, to run after devils, and devilish practices. We must know that all affliction laid upon our bodies, our goods & children, is of God, *Amos* 3, 6. His providence ruleth all, so that not a sparrow falleth to the ground, without the will of our heavenly Father. Our sins provoke him to chastise & afflict us. God giveth the devil leave to correct and scourge us for out sins. When he hath obtained leave of GOD, he coveteth to do it in such sort as may further his kingdom, and draw the world into error. When he hath received power to afflict men and beasts with bodily harms, he will do it by and by, but he is cunning and crafty, he will do it to his most gain and advantage. He could do it, and would do it without witches and sorcerers, yet he useth them to set a color and a cover upon his matters. For using them as his instruments, he bringeth them to believe that they do many harms sent by him, and they confess so much sometimes, whereas indeed they are deceived themselves, and do deceive others. And from hence proceed and issue sundry abominations. The people are set on work how to devise to be safe against the witch: then there is running to wizards, to learn to withstand his fury, to expel his spirit, to outwitch and overcome her familiar: he procureth many to use wicked & blasphemous charms, to abuse the blessed name of God, and to profane and pollute his most sacred word: hereby the innocent are oftentimes accused, and innocent blood is shed, which procureth the wrath of God against the Land. Al these mischiefs that are wrought, are set abroach by such as are called cunning men and cunning women: they are thought to do much good, and to help many people, but of all other they do greatest harm in seducing the people, & ought to die the death. Such witches as have familiar spirits are thought to do harm to mankind, and to beasts, and do not, because the devil at the appointment of God executeth it, and he beareth many in hand that he doth it at the request and instigation of the witch; but these, which seem in outward appearance to do good, do harm indeed, leading men into the depth of sin, and drowning men deeper in condemnation. But we must learn and allow these principles, setting down the vanity of this Science. First, there is no more hurt done, nor no less hurt done then would be if there were no witches Secondly, the devil cannot kill man or beast at his pleasure, to gratify a witch. Thirdly, the sending of the devil by a witch cannot give him

any power and commission to do anything. Fourthly, he is more forward and ready to do evil, then the witch can be, and therefore it were peevish and preposterous to imagine that the less forward unto wickedness should set on him, and procure him to evil, that is more forward: so that the witch doth not provoke forward the devil, but the devil bearing sway in her heart, setteth her on. Fifthly, the devil is the commander, the witch is but his servant: he ruleth with power in the children of disobedience, and is the god of the world: she by the righteous judgment of God is servant and subject unto him. Can any then be so silly and simple to believe that the less can give power unto the greater, the weaker to the stronger? Lastly, as the devil cannot hurt a poor Fly, before he have power granted unto him by a greater power then his own, so when he hath liberty, is he so sottish that he will not execute his power, unless some witch or sorcerer send him? So then we conclude that witches, sorcerers, & enchanters are the bond-slaves of Satan, and have themselves no power to do, or to authorize him to do anything. But whensoever God giveth him power to afflict, as the executioner of his vengeance, he useth them as his instruments, not to receive help by them, but only for a color, that he may draw multitudes into sin, and carry them he along into condemnation. Let us not therefore stand in fear of any sorcerers, but of God, from whom all chastisements come, whether such as he inflicteth with his own hand, or such as he giveth the devil power to lay upon men, as we see in the history of *Job,* chap. 1, and 2. and therefore they should humble us and bring us unto repentance. The ungodly look no further then to the witch, they fret against her, they never look up to God, nor consider the cause why the devil hath power over them, they seek not to appease God's wrath. But the godly seek to take away the cause, that they may remove the effects. If our sins have provoked God, and the enemy touch our bodies or goods, we must fall down before his Throne, humble our selves in prayer, entreat the Lord to turn away his displeasure, stand fast in faith and patience, and wait upon God for our deliverance. If we endure temptation, *we are blessed, and shall be crowned with the crown of life,* I am. 1, 12. And thus much touching the vain attempt of *Balaam's* sorcery.

CHAP. XXV.

1 NOW whilst Israel abode in Shittim, the people began to commit whoredom with the daughters of Moab.

2 Which called the people unto the sacrifice of their gods, and the people eat, and bowed down, &c.

3 And Israel coupled himself unto Baal-Peor: wherefore the wrath of the Lord was kindled, &c.

4 And the Lord said unto Moses, Take all the heads of this people, and hang up to the Lord before this Sun, that the indignation of the Lord's wrath may be turned from Israel.

5 Then Moses said to the Judges of Israel, Everyone slay his men that were joined to Baal-Peor.

6 And behold, one of the children of Israel came, and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, who wept before the door of the Tabernacle of the Congregation.

WEe heard in the last verse of the former chapter, how *Balaam* arose and went his way from *Balak* the King of Moab. A man would now in reason suppose, that the danger were past, and the storm clean ouerblowne after his departure, and the Israelites wholly set at liberty. But even as a piece of Ordinance being discharged, it is too late and in vain to wish it may not hurt where it lighteth: so *Balaam* had put that in the head of *Balak,* before he departed and took his farewell, which was a snare unto the people of God, whereby it came to pass, that he hurt more being absent, then he could hurt present, and wounded them being further off, whom he could not strike near at hand. For he annoyed thē with this counsel, that could not touch them with his coniuring, & sowed that seed whereof sprung up so plentiful an harvest, that albeit he were gone, yet his advice remained, and cast forth such a stinking breath and filthy savor, as smelled rankly in the nostrhils of God, and infected greatly the people against whom it was plotted and contrived.

Now we have noted before, chap. 24, 14. that this was the crafty and devilish device of this sorcerer, when he saw he could not curse and bewitch them, to entice them to whoredom, to eat of things sacrificed to Idols, reproved by the Apostle, 1 Corinth. 10, 14. and after to worship their false gods, and the Idols of their own invention. *Balaam* knew that God's favor was a sure defense against all invasion of enemies: he knew that sin leaveth us naked of God's protection, & bringeth in the floods of his vengeance upon us.

This wicked wretch knew that they could not be plagued and brought under, unless their God were offended with them, whose favor and friendship is a wall of brass, and as armor of proof, that no weapon can pierce it, no engine can batter it, no force can make a breach to enter upon it. But when we sin against him, we are stripped of our armor, and are left open to all violence, Exod. 32, 25. This is such a principle as was not unknown to the unbelievers, Judith 5, 20, 21. And thus did *Balaam* teach *Balak* to lay a stumbling block before Israel, to provoke and entice them to sin against God, by setting before them the beautiful women, which might allure them to fornication, and draw them to Idolatry, by inviting them to their Idol-feasts, and bringing them into their Idol-temples, which thing we see here to come to

pass. For the childrē of Israel did commit fornication with the daughters of Moab, they went to their sacrifices, worshipped *Baal-Peor,* Psal. 106, 28, 29. did eat the sacrifices of the dead, and provoked God with their own inventions, as t e Psalmist teacheth.

In the former part of this book, we have seen how through famine and weariness, and want of waters, they fell to murmuring impatiently and unthankfully against God: Now having passed over all these disaduantages & discommodities, and being entered into part of the Country, where some of the Tribes had •heyr habitation, *Possessing Cities that they built not, Fields that they sowed not, Vineyards that they planted not, & houses that they filled not, they fall from God through lusts and pleasures, committing bodily and spiritual fornication with the daughters of Moab.* Deut. 6, 10, 11. Thus they are overcome by allurements and enticements of voluptuousness and sensuality, which could not be subdued by war or witchcraft, according to the received opinion, It is harder to overcome prosperity, then adversity; and pleasure then sorrow. Indeed we are compassed about with many temptations, and the subtle serpent layeth baits before us of all sorts; some on the right hand, and other on the left hand: yet none are more dangerous or deceitful, then such as come masking under the vizard of honor, pleasure, profit, and preferment, as we see in *David,* in *Sampson,* in *Solomon,* in *Lot,* in *Noah,* and in the Israelites in this place, all which were caught with these hooks. Wherefore *Moses* having already set down what outward dangers they had ouerpassed, threatening their ruin, and working together to stop their passage into the Land of Canaan: now he declareth an inward danger greater then the former, arising from themselves, and settled in their own bowels, even their own sins against the first & second Table, which had consumed them in the Wilderness, unless God in mercy had been appeased toward them at the intercession of *Moses,* and the execution of *Phinehas.*

Such is our weakness in all our ways, and thus we halt in our obedience: so that our strength is to confess our own frailty, and a step toward perfection, is to acknowledge our own imperfection.

Having therefore in the chapters going before, considered the entrance into this history, as also the history it self of *Balak* and *Balaam:* let us now hear the end and conclusion of all in this chapter, wherein we are to consider three things. First, the sin of the Israelites committed against God. Secondly, the reconciliation and atonement whereby his wrath is pacified. Thirdly, the commandment and decree of God against the *Midianites,* through whom the scandal and offense came. Touching ye first point delivered in this division, which is, the sin of the people; the Spirit of God setteth down both the circumstances and substance thereof. For first, it is described by the time when it was committed, by the place where it was committed, and by the means or manner how it was committed.

The time and place were, while the Israelites rested and remained in the plain of *Moab*•t *Shittim,* which is the two and forty mansion, and the last place where they pitched their tents in the wilderness, as appeareth in ye three and thirty chapter of this book of *Numbers,* ver. 50: which serveth to increase the greatness of their sin, in that being now brought by the providence and mighty hand of GOD to the frontiers and confines of the land of promise, they do shamefully and shamelessely fall from him. The manner and occasion of their sin

was, in that the Moabites and Midianite, (brethren in evil) combined together both to one purpose, by *Balaam's* counsel made their daughters common, to entice and allure the Israelites, being no doubt adorned with whorish attire, & decked in all wanton and lascivious manner, fit to bring them to their lure and love, or rather lust, and so to work their overthrow: as we see *Solomon* describing the harlot, painteth her out in her colors and cunning, that she maybe well known, & better detested, Prov. 3, 4. and 6, 24, 25. and 7, 10, 11. and 9, 13, 14.15. Thus much of the circumstances of their sin.

Touching the substance of their sins, we are to observe both their wicked facts, and their obstinate contumacy, and settled continuance in their sin. Their facts or actions are noted to be these three. First, bodily fornication and uncleanness, condemned in the seventh Commandment, defiling the host, hindering true sanctification, and estranging them from God, who is a God of purity and holiness, and who commanded them to be holy. Secondly, Idolatry which is spiritual fornication, forbidden in the first Commandment, which prohibiteth us to have, to acknowledge, and worship strange gods. This is utterly to renounce our faith to God the Husband of his Church, to defile the marriage covenant, Hosea 2, 19. and to deny that true Religion into which we are entered. Thirdly, they coupled themselves to *Baal-Peor,* that is, to the Image of *Baal,* which was adored and worshipped in Mount-*Peor,* Numb. 23, 32. where no doubt the Idol had some Shrine or Chapel erected for his service, in like manner as the Papists do call her the Lady of *Lauretto,* which is worshipped in that place. With this filthy and detestable Idol they joined themselves, and worshipped it with divine worship, and consequently renounced the worship of God, being made one body with the Idolaters. For when once his worship is mingled and corrupted, the true God is turned into an Idol, such worship is Idolatry and abomination in his sight: for (as the Prophet saith) *If God be God, follow him: if Baal be God, follow him,* 1 Kings 18, 21. Now in setting down these sins, mark how the Israelites fell into them by steps and degrees. If the Moabitish women had at the first tempted them to worship *Baal,* and had said unto thē, Come let us go serve strange gods, no doubt they would have detested and abhorred so great wickedness. But Satan is a more expert and cunning workman, and his instruments are more subtle and wise in their generation. Therefore, first they call them to their feasts and banquets, to eat of the meats and delicates that they had prepared, and afterward they draw them to Idolatry, which for the most part hath fornication a companion with it, as we shall see hereafter further opened unto us.

The next point is their obstinacy and continuance in the dregs of their sins, joined with shamelesnesse and hardness of heart. But because all stubbornness and contuma•y presupposeth of necessity, both reproof and chastisement. *Moses* setteth down the observation of this course and order. For first, the chief heads of that people which fell to commit Idolatry and fornication, were apprehended and executed before the going down of the Sun, to pacify the wrath of the Lord, lest if that wickedness had remained unpunished, the whole body of the people should be defiled. Thus God declareth, Acts 10, 34, 35. *That with him is no respect of persons, but as he that doth righteously is accepted of him, so he that provoketh him, sinneth against his own soul.* The higher the place of men is, the greater is their sin, who hurt more by their example, then by their offense. Thus the chief in the offense, are also the

chief in the punishment. After this hanging up of the heads of this rebellion, he chargeth the Judges and Officers of the people, that had kept themselves pure and undefiled, to kill all those with the sword that had sinned against the Lord, which belonged to their charge and jurisdiction, according to the ordinance of God and order that he had established, Exod. 18, 25, appointing them to be Rulers over hundreds, Rulers over fifties, & Rulers over tens. Thus the wrath of God was appeased, the rest of the multitude were spared, and the plague ceased, which was begun in the host, as appeareth in the words following.

Now albeit these were most lively arguments of the wrath and indignation of God, yet ye Israelites continued with an high hand, and a proud heart to provoke the most High to his face, so that one not of the least & lowest, but of the principal and chiefest among them, brought an whorish woman into the host to despite God, his people, and religion. This man thought it not sufficient to go out of his Tent to those strange women, but brought one of thē openly without shame into the Campe, before his brethren, before *Moses* and the other Magistrates; yea, to fill up the measure of his abominations, to the door of the Tabernacle of the Congregation, thereby blaspheming God, reproaching his Religion, enticing his brethren, insulting over *Moses* and the whole assembly, that cried unto God for mercy to stay his judgment, and to spare his people. Loe, such was the impudency of this *Zimri,* that notwithstanding the tumults and hurly-burlyes in the host, yet he is not moved to repentance, either with the punishment inflicted upon the malefactors, or by the plague of God raging among his brethren, or by the tears and supplications of the godly, entreating for pardon, & lying prostrate at the door of the Tabernacle: but in the midst of all these judgments, neither fearing GOD, nor reuerencing man, he seeketh to satisfy his filthy lust in the sight of the Sun, and in the open view of all his brethren, even of the whole host.

Verse 1. *Now whilst Israel abode in Sittim.]* Before we come to speak of the sin of the people, it shall not be amiss to consider the occasion whereby they fell into sin. We have heard how *Balaam* being hired to curse Israel, could not: for God stayed and restrained him, who was greedy of the wages of iniquity. Wherefore he counseled *Balak* to bring the people to destruction, by procuring them to fall into some sin. Thus he laid a stumbling block before the children of Israel, and thereby did draw them to spiritual and carnal fornication. For whatsoever the Israelites here committed, they did through the counsel and procurement of *Balaam.*

From hence we learn, that it is a particular note of false Teachers, and false doctrines, to set stumbling blocks before men, to draw them to uncleanness and wickedness, either against the first or second Table, or both. I say, false Teachers, which are the instruments of Satan (who he hath thrust into the church) have this special care to bring the servants of God into wickedness, to draw them to idolatry, and to destroy their faith. To this purpose *Moses* teacheth, Deut. 13, 1. that false Prophets shall set before them this end, to entice the children of God to serve false gods, but true Idols. This the Prophet *Ezekiel* noteth, chapter 13.19, that they made God's word to serve their bellies, and taught carnal liberty, sowing pillows under every arm hole, polluting the Name of God, for an handful of Barley, and for a piece of bread, slaying the souls of them that should not die, giving life to the souls that

should not live, crying peace, where God proclaimeth open war, & lying to the people that hear their lies. The Scribes and Pharisees corrupted the law by false interpretations and expositions, as appeareth in the Doctrine of Christ, reducing the Law to the true meaning of the Law-giver. So the Apostle declareth, that those ravening wolves which should creep into the Church of God, purpose to make havoc of the people of God: *I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock,* Acts 20, 29. The Apostle *Paul* prophesying of the coming of Antichrist, calleth the doctrine of Antichrist, *The mystery of Iniquity,* 2 Thess. 2, 7. It is the common practice of the Jesuits and Seminary Priests, scattered here and there in the Land, to bring the people to Idolatry.

The Reasons of this truth are manifest [Reason 1] First, from the counsel of God: for albeit no wickedness be in the most High, yet it is his wisdom and power to draw good out of evil as he did light out of darkness; that so they which are his, may be tried, that their faith may be proved, their love to God and the truth manifested, and his children always exercised, that they may be made the more careful and watchful, and so find by experience, how they can stand out unto the end of their days in all holy obedience. This reason is laid open in the thirteenth chapter of Deuteronomy, verse 3. where the doctrine hath his confirmation: *If there arise among you a Prophet, or a dreamer of dreams, and give thee a sign or wonder, thou shalt not hearken to the words of the Prophet, for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul.* And the Apostle teaching that God hath appointed that heresies shall be in the Church, annexeth this reason, that the faith of God's children, seated in the heart, may be made manifest; *There must be even heresies among you, that they which are approved among you, might be known,* 1 Cor. chap. 11.

Another Reason, is in the malice of those [Reason 2] wicked men themselves. For this is the nature of the devil, and the property of devilish men, and the cruelty of them both; they carry a continual hatred to the truth and the professors of it, they seek to make a spiritual slaughter and havoc of the flock of Christ. Therefore the Apostle exhorting the Elders of Ephesus, prophesieth, y^{t} grievous wolves should rage against the sheep of Christ, *yea, of their own selves should men arise, speaking perverse things, to draw disciples after them,* Act. 20, 30. All wolves do account and find by experience, the blood of Lambes to be sweeter thē the blood of all other beasts, and therefore they are sheep-byters, rather then hog-byters, or dog-byters. The profane and heathen are in the power and possession of Satan already, he hath made sure of them: his chiefest labor and endeavor is, to circumvent and subvert the servants of God. So his instruments do hate the faithful (as the wolf doth the sheep:) the lambes are mild, peaceable, and simple: the wolf, bloody, beastly, and cruel; & therefore no marvel if they seek to suppress the truth, and to overthrow the servants of God, which are the professors and maintainers of the truth 2 Tim. 3, 8.

Now let us apply this doctrine to our several [Use 1] uses. First, we may assure our own harts of this, that so long as this world continueth, the Church shall never be without unclean beasts to assault it; either heretics, or false seducers, or hyrelings, that regard the fleece more then the sheep, the dignity more then the duty, the profit more then the labor. Some are cruel and savage wolves, not sparing to devour the flock by open violence. Some are

cunning and crafty Foxes, undermining the faith of the faithful. Many unstable people, that are ever learning, and never attaining to the knowledge of the truth, are greatly offended because of the vanity and variety that is in men's opinions; and hereupon they cry out, they know not what way to take, they know not what doctrine to receive, they do not know in such diversities, what to believe. This scandal is hereby removed, and this objection answered. For seeing we learn that the end of wolves and seducers is to be occupied about God's people to ruin them, it followeth that the Church of Christ upon earth, shall always have some of these wolves and false Teachers, carrying a show of lawful Pastors, but indeed are ravening wolves. Wolves shall always be in the Church, of one sort or other, such as teach false doctrine, or persecute God's servants, or loving the hire more then the sweat or heat of the day, and the wages better then the work, and the gains rather then the pains and labor. Christ our Savior, whē the Pharisees had spoken against him, John 7, 47. and 8, 13. and 9, 16, 24, and sought both by persuasion and excommunication to lead away the people; to make the faithful wise against their practices, declareth his office and person in a Parable, John 10, 14, 30. wherein he compareth God's chosen, to sheep, and himself to a Shepherd: by this occasion he advertiseth them of three sorts of Teachers, which meddle with the flock of God; the first is a Shepherd; the second an hyreling; the third a thief and a robber. Christ also testifieth, that there shall be false Christ's, and false Prophets in the Church, that shall deceive if it were possible, the elect of God, Math. 24, 24.

So then, we are not to wonder at it, as at a strange thing, when we see diversity of judgments, and contrariety of opinions, nor by & by to say, Alas! what shall we do that are simple? There are great Doctors of one side, and as great Doctors of the other side: I will never be settled in religion, till all be agreed. This is a notable illusion of the devil, and a subtle delusion, whereby under a great show of wisdom, he draweth many to destruction. For these men think they speak discreetly and wisely, and yet they speak most ignorantly and foolishly. For wilt thou not resolve of thy religion, until there be a general agreement and a full accord of all parts? Then thou wilt never be settled nor resolved, thou wilt never be of any religion, inasmuch as thou shalt never see that perfect concord which thou supposest & surmisest. Where the good husbandmā soweth his good seed, the envious will sow his darnel, Math. 13, 25. Hence it cometh to pass, that in the Church there have always been Teachers against Teachers, Prophets against Prophets, Apostles against Apostles, Preachers against Preachers. For as God raised up his Prophets, so hath the devil his false Prophets; as Christ chose his Apostles, so the devil called his false Apostles; as God hath his Church, so the devil hath his chapel; and as God hath two or three gathered together in his Name, the devil will have twenty gathered together in his name. When God sent *Moses* and *Aaron* to work miracles in the sight of *Pharaoh,* to warrant his calling, and to bring his people out of the Land of Egypt, the devil had his two ministers, *Iannes* and *Jambres* that withstood *Moses* and *Aaron,* deluding the Egyptians, and hardening *Pharaoh* in his evil. When *Jeremiah* had in the Name of God denounced captivity to be brought upon the people, and determined ye time to be seventy years, the devil provoked *Hananiah* a false Prophet, to speak in the presence of all the people, that within two years, the vesselles of the Lord's house shall be restored, the yoke of *Nebucadnezzar* broken, & such as were carried away, be delivered out of

captivity, Ierem. 28, 3, 11. When *Micaiah* prophesied the overthrow of *Ahab,* and the scattering of Israel upon the Mountains, as sheep that had no Shepherd, 2 Kings 22, 17, 22, the devil bestirred himself, & went out as a false spirit in the mouth of all his Prophets. Here we see Prophets teaching against Prophets, and the servants of God set against the servants of the devil. This is it which the Apostle *Peter* witnesseth, 2. Pet. 2, 1, 2. *There were false Prophets also among the people, even as there shall be false Teachers among you; which privily shall bring in damnable heresies, even denying the Lord that hath bought them, &c.*

True it is, it is a great temptation when we behold such difference and opposition. *Moses* and *Aaron* saw the enchanters counterfeit the signs and miracles which they wrought by the finger of God, yet did they not distrust their calling, nor cry out against God. A man would think *Moses* and the Magicians to be of equal power and authority, and one to be esteemed as much as the other. Thus the ungodly shall always find something to delude them, and to hold them in blindness. Such as will not believe the truth, shall be fed with dreams, and be deceived with lies, 2 Thes. 2, 10. Notwithstanding, as the rod of *Moses* devoured the charmers rod, so the truth shall overcome errors, and the light of the Sun shall abolish the darkness of the night. This the Apostle *Paul* alledgeth to comfort *Timothy,* and in his person encourageth all the servants of GOD, and Ministers of his word, showing, *That he will provide that his truth shall not always be oppressed, though it be suppressed for a season, yet in the end it shall prevail,* 2 Tim. 3, 3, 8. God will make it to be received and entertained, when Satan and his instruments shall be confounded. Albeit *Iannes* and *Jambres* withstood *Moses,* and resisted the truth, yet their madness was made manifest to all. Thus then we have two manner of comforts, when we see the truth not received, but resisted; not believed, but contradicted; First, because the Lord useth us no otherwise then he hath used his Church at all times, and in all ages. *Moses* and the Prophets had continual war made against them: CHRIST and his Apostles were gain-said and withstood: therefore let us take it patiently at this day, if we suffer and sustain the like measure at the hands of wicked and ungodly men. For we must not look that our condition should be better then of *Moses* and the Prophets: or what reason have we to expect a privilege or prerogative above them? Secondly, the end shall always be good, & the issue blessed, though it grieve us to fight, and the truth sometimes seem to be in danger, yea, to be utterly abolished; let us wait God's leisure, and consider, that howsoever it may be smothered with the cloudy mystes and darkness of the night, yet it shall prevail and break forth as the light, in the open sight of all men that have spiritual eyes to look upon it.

Seeing therefore the truth of God shining brightly, hath always been resisted, and that the true Prophets of God have been withstood, so as they could never serve God quietly, through the malice of Satan, who continually goeth about to stop the course of sound doctrine; let us not be offended with false opinions; it hath been so from the beginning, and will continue so unto the ending of the world: but rather labor to have our hearts established in the truth, that we be not carried about with every blast, as the waves of the sea; and try all things, holding fast that which is good. 1 Thess. 5, 21. We must not refuse and reject the truth of God, because the father of lies seeketh to hinder the free passage of it, by broaching lies among the people. It is an evident sign that the truth is among us, because Satan sweateth so much against it, and laboreth to poison it with his own inventions.

[Use 2] Secondly, seeing false Teachers are thrust upon the Church, to draw it into error and falsehoods, this showeth the great necessity of the Ministry of the word, not only to ingender true knowledge of repentance and obedience to God, but also to continue men in the faith, and to prepare them against heresies and false opinions. And surely the mercy of God herein is great unto us, in commanding the sanctification of the Sabbath (a duty so much neglected of master and servant) whereby we are charged to rest from our labors, to assemble together in one place, and to attend upon the Ministry of the word. For how many among our selves, and elsewhere, do never so much as think of God, or of religion; do never hear of the danger of sin, of the necessity of grace, of the reformation of their life, but on the Lord's day? If there were not a set day appointed for these purposes, and a solemn time of assembling our selves determined: the greatest sort would become as rude and unreformed as the Barbarians, or the wild Irish. If then we would be directed in the truth, and supported from falling into error, we must submit our selves unto the Ministry of the word, Mal. chap. 2, verse 7. and be content to be guided by the ordinance of God.

This is it which our Savior speaketh, reproving the Sadducees, who denied the resurrection, *Are ye not therefore deceived, because ye know not the Scripture, nor the power of God?* Mark, chapter 12, verse 24. It is dangerous to rest where there is no bread to sustain the body, and to preserve life. It is dangerous to dwell in a City assaulted by enemies, having no watchman to give warning of their approaching. It is dangerous to have a flock of sheep compassed about with wolves, having no Shepherd to attend upon them, and to look unto them. But of all dangers it is the greatest, to live where the bread of God's word is not broken, where the sound of God's silver Trumpet is not heard, and where God's flock is not led in green pastures. The word is a Pearl of all Pearls, which a wise Merchant would purchase at a great price, rather then live without it. Where the preaching of the word ceaseth, the people perish, Prov. chapter 29, 18. Where the blind lead the blind, both fall into the ditch, Matthew, chap. 15, verse 14. Where the watchman bloweth not the Trumpet, and the people is not warned, Ezek. chap. 33, verse 6, both the Watchman and the people are taken away in their sins. Where the Salt of God's word doth not season the people with holy and wholesome doctrine, Math. chapter 5, verse 13, they rot and putrefy in their corruptions.

As then we would be free from error, and not be carried away with false doctrine: so it is required of us to be careful in using the means that may bring us to the truth, and keep us from the paths of falsehood. And it shall be a vain thing for any man to imagine himself to be able or likely to keep himself pure and undefiled from error and heresy, so long as we despise the ordinary way that is allotted and appointed to preserve us, from falling into false opinions.

Thirdly, seeing it is a note of a false teacher, [Use 3] to lay stumbling blocks before men, and to draw them to evil, and entice them to wickedness: by this rule it will evidently appear that Popish Religion is a most wicked Religion, and the Teachers thereof, false Prophets. The Religion maintained in the church of Rome, established in the Trent-council, & defended by the sworn vassals of the Pope, hath cancelled and disanulled the whole Law of God, it hath abrogated and repealed either directly or indirectly, either expressly, or by consequent,

either plainly, or in effect, all the commandments of the Moral Law, which God hath left to be a rule of righteousness, to remain in full strength, power, and virtue forever.

This will easily appear unto us, if we enter into the particular consideration of both the Tables.

The first Commandment chargeth us to have and to hold the true God only for our God, and to cleave unto him with full purpose of heart. But the Church of Rome resteth not in this one GOD; they teach us to make and acknowledge more God's. They make the Pope to be God, which title both in plain words is ascribed, and in power attributed unto him. For touching the name where by he is named, the Canonists call him, *Our Lord God the Pope.* Others cal him, *The supreme God on earth, a visible God, the spouse of the Church,the corner-stone of the Church, the head of the Church, the Lyon of the Tribe of Judah, the light of the world, the King of Kings, & the prince of the Church.* Again, they advance ye Saints departed into the honor of gods, praying unto them, and making them to hear our prayers, to know our hearts, to understand our thoughts, and to merit for us at the hands of God, which none can do but the Son of God. They do notoriously make the blessed Virgin the mother of Christ, to be as a god, & in express words call her a goddess; yea, they do in effect equal her with Christ, and ascribe as much to her, as unto him. As Christ is called our Lord, so they call her our Lady; he our King, she our Queen; he our Mediator, she our mediatresse; he like us in all things, sin only excepted; so she deuoid of sin: he the only means whereby we must be saved, she our life, our joy, our hope, our help, our comfort, our stay in troubles. Lastly, to fill up the measure of their sin, they make the wooden cross as a god, they call it the ground of our salvation, and salute it by the name of their only hope.

2 The second commandment requireth, that we worship the true God purely, according to his most holy word, and forbiddeth all false and forged worship of the true Jehovah. The Church of Rome directly overturneth the intent and end of this Law by their imagery, they teach it to be lawful to make images of the true God, and to worship them with religious worship.

3 The third Commandment prescribeth unto us to give all honor and glory unto God that is due to his great name. The Church of Rome teach men to give this glory to some things else; they hold that the people are to be barred from the free use of the Scripture, & allow to swear by Saints, Angels, Cross, Rood, and such like.

4 The fourth Commandment appointeth the sanctification of the Sabbath. The church of Rome keep the days of Saints more duly and strictly, more solemnly and precisely then the Lord's day, and abrogate the liberty of the six days.

5 The fifth Commandment establisheth the several degrees amongst men. The church of Rome challenge an immunity for their clergy, and a freedom from answering before the secular power: they deny that their holy father oweth subjection to Princes or Emperors: They teach, he hath power to depose Princes, and to discharge their subjects from their allegiance, and may dispose of all kingdoms at his pleasure, Lastly, they free Children from

the obedience of their parents, and allow them to enter into Cloisters and Monasteries, without their counsel and consent.

6 The sixth Commandment bindeth up our hearts and hands from all cruelty, & willeth us to preserve life, and show forth the fruits of mercy. The Church of Rome open wide gappes for the free committing of murder, and shedding of blood. They give Pardons, nay promises of heaven to destroy and poison Princes: they appoint sanctuaries and privileged places for willful murderers, contrary to the law of God, who would have such pulled from his Altar, and no religious place to give them succor or protection, Exod. 21, 11. 1 Kin. 2, 31. And concerning the murthering of souls, a great part of their Doctrine leadeth the highway to it, and giveth them a deadly wound.

7 The seventh Commandment condemneth all impurity and uncleanness of soul & body, and commandeth us to possess our vessels in holiness and honor. The Church of Rome shaketh the foundation of this Commandment, and crosseth the purpose of God therein, by forbidding marriage, by accounting it an unclean life, by establishing vows of single life, by tolerating and defending the stews, by giving liberty for Incest, by allowing the brother to marry his brothers Wife, the uncle to marry his neece; and lastly, by forbidding such degrees as God hath not restrained, to open a way for the Popes dispensations.

8 The eight Commandment chargeth us with the goods of our neighbor. The church of Rome teach it to be lawful to make sale of men's souls out of Purgatory, & as cunning, nay cozening Merchants, they set all things at offer and proffer: they sell Crosses, Images, & Prayers: they sell the remission of sins, and the kingdom of heaven for money, yea, they rob men of their inheritance, defeating & defrauding their posterity, to maintain their idle bellies.

9 The ninth Commandment forbiddeth all false witness bearing. The Church of Rome do bear false witness against God, falsifying the Canon of the Scriptures, and make God speak that which he hath not spoken. They teach, that neither faith, nor promise, nor oath must be kept with Heretics; they maintain and practice the Doctrine of Equiuocation, of mental evasion, and secret reservation unto themselves of an hidden sense, contrary to the common understanding of the same words, thereby overthrowing all equity, & the course of justice among men.

The tenth Commandment restraineth the motions of the mind, and commandeth a pure heart toward our neighbor. The Church of Rome teacheth, that the motions without consent, are no sins at all; so that they expressly repeal this Commandment, and evidently declare, they never understood the meaning of it. Notwithstanding, these are those Teachers that boast themselves to be the successors of the Apostles, and to have the only right calling, yet we see how corrupt they are in doctrine, glorying in the naked name of the Church, and over-turning the foundation whereon it is built.

[Use 4] Lastly, this teacheth sundry duties both to the Pastors and people committed unto their charge. First of all, it putteth the Ministers in mind to look to their flocks, & to take heed to them that they be not seduced. We are all of us naturally inclined to falsehood and

error, and love darkness better then light, that so we may walk at liberty, and not be controlled. But our danger is greater by reason of false seducers which are deceitful workmen, and the instruments of the subtle Serpent, by whom they are inspired. This duty being so necessary in regard of the common danger of the Church, is diverse times urged by Christ and his Apostles. Christ warneth his Disciples to be watchful, because of false teachers that should arise in the last days, Matth. 24, 24. The Apostle *Jude* testifieth, chap. 3, verse 4. that he gave diligent heed to write unto them of the common faith, which was once given unto the Saints; because there were certain ungodly men crept in, which turned the grace of God into wantonness, and denied GOD the only Lord, and our Lord Jesus Christ.

The Apostle *Paul* exhorting the elders of Ephesus, propounding unto them his own example, & foretelling the danger that hung over their heads, to wit, that their faith should be assaulted, and their zeal tried by false teachers springing up from themselves, saith: *Take heed unto yourselves, and to all the Flock, whereof the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood: Watch therefore, & remember, that by the space of three years, I ceased not to warn everyone night and day with tears,* Acts 20, 28, 29. So the same Apostle chargeth *Timothy* before God, and before the Lord Jesus Christ, *Which shall judge the quick and dead at his appearing, and in his kingdom, to preach the Word in season, and out of season; because the time will come when they will not suffer wholesome Doctrine, but having their ears itching, shall after their own lusts get them an heap of Teachers, turning from the truth, and giving heed to fables.* Secondly, this serveth to instruct the people of God to be thoroughly furnished and well prepared against such seducers, that they may be able to stand our against them, and to resist them steadfastly in the faith. We shall be fitted to bear out this trial, if we be careful to understand the acceptable will of God; and if we be able to weild the sword of the Spirit, w[c] is the word of God. Our Savior teacheth his Disciples to beware of *false Teachers, which come in sheep's clothing, but inwardly are ravening Wolves,* Mat. 7, 15. This is the use which the Apostle *Jude* maketh, chap. 4: where making mention that seducers were entered secretly and subtly among them, he moved them to strive and contend for the common faith taught by his ministry. If we would know how this should be, *let us have our faith stablished in the grace of God, and our hearts settled in the truth.* Faith is a precious Jewel, the Jewel of Jewels: it must then be kept well and warily. If a man have a pearl of great price committed unto him, he will not let it lie about commonly and carelessly for everyone to pilfer & purloyne, but keep it under lock & key, that it may be preserved safe and sure. True Religion built upon the foundation of the Prophets and Apostles, is such a Pearl, it must be kept with watch and ward, or else it will be stolen and taken from us. It is such a Jewel, as when a man hath found it, he will sell all that he hath to keep and retain it.

[The people began to commit whoredom with the daughters of Moab.] We have heard before the author of that stumbling-block, which was laid before the feet of the people of God, to cause them to fall, to wit, *Balaam;* from him the counsel came, by him the net was made, and by *Balak* it was spread to intrappe them. Now we see what they committed, & wherein they offended. So soon as the plot is devised, and the counsel followed, by and by the Israelites are taken in the snare. They banquet with the Moabites in the idol feasts, & so fall into fornication. These are temptations on the right hand, delights to the flesh, and enticements

to pleasures. The Doctrine arising from hence is this, That temptations from pleasures & delights, are of all other most dangerous, & more effectual to prevail over us then such temptations as stand on the left hand, to wit, crosses & adversities. Indeed we are assailed on every side; on the left hand by poverty, shame, contempt, persecutions, and such like, w^c^ cause many to hang down their heads, to cast away their confidence, to renounce their faith, & to depart out of ye field without striking a stroke: but such as present themselves at our right hand, as riches, power, honor, glory, preferment profit, pleasure, which dazzle the eyes, and entangle the heart with the delights thereof, these are most cunning Engines and instruments, used or rather abused by Satan to our destruction. This was the last temptation, as most available in it self, that the devil used against our Savior Christ, Mat. 4, 8. showing and offering unto him the kingdoms of the world, & the glory thereof. Faire promises of high preferment prevailed with *Eve* to eat of the forbidden fruit. He gave *David* the foil by uncleanness, and *Noah* by drunkenness; *Solomon* by idolatry, and *Hezekiah* by prosperity, when he could not shake them by crosses and persecutions. Gold and silver have opened the gates of the Citty, when the force of the Cannon shot could not. This is that which the Prophet *David* meaneth, when he saith, *I said in my prosperity, I shall not be removed,* Psal. 30, 6. The Church of God was never so overtaken with adversity, as with abundance and prosperity: & more are brought to condemnation by riches, pleasures, and worldly lusts, then by poverty and persecution.

[Reason 1] The Reasons to enforce this doctrine, are diverse. First, prosperity puffeth up not only the wicked, but also the godly, and stealeth away the heart of man before he feel the danger, and can think upon that which will follow. Pleasures make us forget God and our selves; both seducing worldlings, and such as remember not God all their life long, and ouertaking the faithful (which have walked in the fear of God) when they have all things at will, so as they have not known themselves anymore. When *Solomon* was old, his wives by flattery turned away his heart. 1 Kings 11, 4. So did *Delilah* the heart of *Sampson,* judge. 14. & 15, who was made so weak & impotent by the look of a woman, that he yielded himself to her lure or lust most reproachfully, & brought himself into extreme bondage and slavery through her enticements.

[Reason 2] Secondly, carnal pleasures and riches are deceitful, they appear otherwise then they are. They are like to a bait that covereth a deadly hook, they are like the green grass, in which lurketh and lieth a Serpent ready to sting us unto death: they are like some cunning Couering that hideth a deep pit prepared to swallow us. This is the reason used by the Apostle, showing, *That they which will be rich, fall into temptations and snares, and into foolish and noisome lusts,* 1 Tim. 6, 9, 1. *Solomon* speaking of falling into whoredom, saith, Prov. 7, 21. & 5, 2. *The lips of a strange Woman drop as an honey comb, and her mouth is softer then Oil; when as her end is as bitter as wormwood, & as sharp as a two-edged sword: her paths lead to the grave, and her ways tend to hell by this means she catcheth fools, and bringeth them to the stocks as an Ox to the slaughter.*

[Use 1] The uses follow to be considered of us. First, let us learn from hence to confess, that prosperity is a slippery estate, and howsoever it be much desired and admired, yet it is full

of great dangers, and hedged in with diverse difficulties. This is not known nor understood of the men of this world. True it is, whē God sendeth famine, or war, or pestilence, and infectious diseases, all men can say, Alas, these are hard and heavy times, terrible, and troublesome seasons, we are always in danger of death. But we must remember, that when we live at ease, and all of us be at peace, when God delivereth us from diseases, we must not be secure and fall asleep in such prosperity, but consider that we are set in slippery places. This the Apostle *Paul* teacheth, 2 Tim. 3, 1, where he saith, *In the l•st days shall come perilous times: for men shall be lovers of themselves, proud, covetous, boasters, lovers of pleasures more then lovers of God, having a show of godliness, but denying the power thereof.* He speaketh of rough and grievous times, yet he neither nameth nor meaneth plague, pestilence, famine, sword, or such like calamities: but he telleth of things more dangerous, although we take our selves to be free and far from all danger. We account no times tedious and troublesome, but when we live in fear of death, or feel our bellies pinched, or else are crossed in the things of this life. Alas, saith one, how hard are these times? we suffer poverty, penury, and great misery! O woeful and wretched times, saith another; the plague is in such a place, it is come near our dwellings, we may look for it every day to sweep us away; how shall we do in these extremities? or whither shall we turn our heads from these troubles? Nevertheless, we must know, that a man may be free from all these distresses, & yet live in the greatest dangers. We may have peace and plenty, we may enjoy health and liberty, we may abound in riches & prosperity, & yet be possessed and compassed about with a thousand plagues more fearful, more deadly, and more dangerous then the pestilence, sword, and famine, which trouble us so much and bring us to our wits end. Let us take heed of our corrupt judgment of the times, and learn more to fear men that live in prosperity then such as sink down into adversity, inasmuch as their temptations are more strong & effectual. Prosperity, ease, peace, and riches, have turned through our corruption, to be the pests and poison of the Church. This the wise man teacheth, Prov. 1, 32. *Ease slayeth thee foolish, and the prosperity of fools destroyeth them.* It is therefore a great mercy of God, when he teacheth his children to stand upright in this slippery way, and that they make them not their bane, which are given them as a blessing. He setteth before their eyes the daily changes of all things under the Sun, and assureth them that nothing continueth in one estate: he frameth them to the contempt of the world, and settleth their hearts to desire no more then their most wise and provident Father thinketh meet for them. He teacheth them that the most beautiful flowers do fade and lose the glory which for a time they had. They see riches to be uncertain and decei•full, heal•h to be changeable, our friends and acquaintance subject to death, and all human things to be transitory, vain, and soon flitting away. By all these meditations it pleaseth God to stay up his people, that they fall not from him in their prosperity.

Secondly, it should teach us to use patience [Use 2] under the cross, and wisely to bear all the afflictions that God seeth good to lay upon us. We see by experience, that peace and plenty have done the Church more harm then wars and bloody persecutions: not that God's blessings are hurtful and pernicious of themselves, but by reason of our corrupt nature, which is ready to turn his blessings into curses, and his great mercies into so many plagues. This we see in the example of the *Sodomites,* they dwelled in a fruitful soil, like the garden of

Eden, (which God planted, and therein placed our first parents;) but they became exceeding sinners, and abused the blessings of God to their own confusion, *Gen.* 13, 10. How far prosperity & abundance make us to forget God, consider in the examples of *Nebuchadnezzar, Herod,Haman,* and sundry others. *Job* feared that his sons in their feasting and banqueting, had blasphemed God, *Job* 1, 5. It appeareth in the parable of the rich man, that made a feast, & sent out his messengers to invite his guests, that they refused to come, and pretended sundry excuses, one had hired a farm, another had bought five yoke of oxen, another had married a wife, he could not come: whereby our Savior showeth, what causes commonly they are that withdraw and withhold men's minds from obeying God's word, & embracing the Gospel, to wit, the cares of the world, the commodities of this life, the deceitfulness of riches, the pleasures of the flesh, & the study of earthly things: these were such rank thorns, that they choked all heavenly meditations, & hindered the growth of spiritual graces: these brought a fogginesse upon the soul, and wrought in them a forgetfulness of God. Wherefore, let us not murmur and repine under the cross, but stoop down under his mighty hand, who sendeth his correction for our good, that we should not perish, and be condemned with the world, Heb, 12, 7. Psal. 119, 71. 1 Cor. 11, 31. He doth not take pleasure and pastime in punishing of us, but as a loving father he respecteth only our benefit. He hath many ways to deliver us, & promiseth that our afflictions shall not be above our strength, but have a good end, and an happy issue. We must be content with the Lord's doings, and know that he will sanctify the afflictions of our bodies, to the comfort of our souls, whilst those that flow in earthly blessings, and abound in outward prosperity, do forget God that made them, and run on in the pride of their hearts to unthankfulness against God.

[Use 3] Thirdly, let us not be deceived with sinful pleasures, when the bait is offered, and the net pitched before us, to take us with the hook, and to catch us in the snare; but be careful to reject and refuse whatsoever tempteth us unto evil. Pleasures are of two sorts: some are simply unlawful, and not to be used at all, being directly contrary to the word of God. Such are the pleasures that carnal men take in eating till they surfeit, and in drinking till they are drunken: such are the pleasures that whoremongers take in adultery, fornication, and uncleanness. Others are of themselves indifferent, and in their own Nature neither good nor evil, but according as they are used, as hunting, hawking, and other lawful recreations; and even these, when they take up all our thoughts, and thrust out better things out of the doors, are called thorns in the parable of the Sower, as well as unlawful pleasures, Luk. 8, 14. There is nothing doeth so much choke the word of God, as the pleasures of the flesh; nothing causeth us so soon to forget it; nothing maketh us so soon weary, and loath to hear it, as the desire to follow and pursue after our delights; so that it standeth us upon to cut them up, and to pull them out of the ground of our hearts. We see men will not suffer briars and bushes to spring up where their corn should grow, much more it is required of us to rid our hearts of all occasions and allurements unto sin. The Faith of *Moses* is commended, that he refused to be called the son of *Pharaohs* daughter, and chose rather to suffer adversity with the people of God, then to enjoy the pleasures of sin for a season, esteeming the rebuke of Christ greater riches then the treasures of Egypt, for he had respect unto the recompense of the reward. Let us therefore shake off all pleasures of sin, not only such as are in themselves

ungodly and unlawful, but all other whatsoever, when they become clogs and incumberances unto us, and hinder us in the duties of our callings. Many indeed are drawn and driven from the word by trouble and persecution: but many moe fall away by peace & prosperity, by riches, wealth, & pleasures, which (when men are delighted and drunken with them) are more dangerous enemies then affliction and adversity. We see many by experience, who in the days of tribulation have not given over their hold, but endured slanders, revilings, imprisonment, hunger, and thirst in a necessitous estate; yet have been overcome with peace, drowned with sensuality, and lulled asleep in carnal security. Even as a company of Mariners, so long as they are in danger of drowning, through violence of winds, and rage of the Tempest, and working of the sea, do watch and look about them, follow their calling, and keep the ship from sinking; but when all is safe and quiet, do fall out among themselves, or delight in quaffing, and care not which end go forward; so is it with us that live in these days of peace and quyetnesse, we remember not what God hath done for us, neither are led by his mercies unto obedience. We cannot deny but that our blessings have been many and great, but as *Moses* complaineth, Deut, 32, 15. *He that should have been upright when he waxed fat, spurned with his heels.* For it may be truly said of us which is spoken against Israel; we are fat, we are gross, we are laden with fatness, and therefore have we forsaken the Lord, & have not regarded the strong God of our salvation: thus like foolish people and unwise have we rewarded the Lord for his goodness, and recompensed the kindness that we have received at his hands.

[Use 4] Lastly, it is our duty to pray continually to God, that we be not overtaken with them. We live in the days of peace, we dwell quietly in our houses, we taste not the bitterness of affliction, as our neighbors have done round about us; let us take heed we fall not into pride and presumption, and so by the just judgment of God for our unthankfulness, be delivered over as bondslaves unto the devil. This is it which is offered to our considerations in the sixth and last petition of the Lord's prayer, where we pray *not to be led into temptation,* but to be *delivered from evil,* Mat. 6, 13. It is not the meaning of Christ in these words, that we should desire of God to be wholly freed from temptations, but we crave his grace, and the power of his Spirit, to sustain & uphold us that we be not overcome, & yield unto them; that we may stand steadfast in our obedience, that we may not be puffed up with prosperity, nor dejected or cast down with adversity. This made the wiseman say to God in his meditations, *Give me not riches, but feed me with convenient food for me,lest being full, I lie, and say, Who is the Lord?* He prayeth in that place, not only against inconvenient want, and hurtful poverty, but against inconvenient wealth, hurtful store, and overflowing and superfluous abundance, lest his heart should be lifted up, and so he turn from the Commandments of God. So then, when we live under plentifulnesse of outward blessings, when we enjoy health, wealth, peace, and sufficiency of all things for this present life, are we free from dāngers? have we no need to watch? or may we be secure? Surely, if we will judge aright, and measure our cases, either by the right line of God's holy law, or by our own Christian experience, we shall find our peril to be the greater, when we have such strong allurements and deceiuable provocations, to set our delight upon this world, then when we are holden under afflictions. For then Satan as a subtle enemy, craftily windeth in with us, and worketh upon our hearts by occasion of these

blessings of God bestowed upon us. For as the parching heat of the Sun will sooner make a man cast away his cloak then the boisterous and blustering winds: so the gracious days of peace shining upon us, will sooner cause us to cast off our confidence then the storms and tempests that beat upon us. *Moses* charged the people of Israel when they were brought into the land of Promise, flowing with milk and honey, to beware lest they forgot the Lord which brought them out of the land of Egypt, Deut. 6, 12. Whilst *David* wandered in the wilderness, was hunted out of holes by *Saul,* into which he was glad to creep to hide himself, and was trained up in the school of afflictions, he comforted himself in the Lord his God, he made him his rock and refuge, he asked counsel of him, & followed his direction: but when he had rest from enemies, safety from dangers, deliverance from troubles, comfort from sorrows, and freedom from afflictions, he fell into horrible sins, both in the matter of *Uriah,* & in numbering of the people. When *Hezekiah* fell sick, and received a message that the sickness was in it self unto death, Isaiah 38, 2. he turned his face to the wall, he prayed to the Lord, and besought the Lord to remember how he had walked before him in the truth, & with a perfect heart: but after that God had remembered him according to his prayer, he forgot the Lord incontinently: so soon as he was released and restored, he was puffed up with ambition and vainglory, when he shown to the messenger of the king of Babel, the riches of his kingdom, the house of his Armor, the greatness of his Treasure, and the abundāce of his Spices and precious Oyntments. When the rich man in the Gospel was willed to sel all that he had, and give it to the poor, & thereby tried whether he loved the Lord, better then riches, he went away heavy and sorrowful: whereupon our Savior delivereth this warning to teach us wisdom, Matth. 19, 23. *Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.* He doth not deny the rich man entrance, or shut the door against him; but he layeth before him his danger, and telleth us how hardly he shall enter. He never said in the Gospel, how hardly shall the poor man enter into the kingdom of heaven? He never said, how hardly shall he that is persecuted, imprisoned, reviled, afflicted, and tormented, enter into the kingdom of heaven? But he warneth him that liveth in abundance, to look to his footing that he do not slide, and to take heed to his heart, that it be not lifted up. So then, to conclude, when the light of God's countenance doeth shine in our dwellings; when he filleth our houses with store, giveth us an ample portion of wealth & possessions: when he furnisheth our table, and maketh our cup to run over; let us bless the name of the Lord for our plenty which he hath given us: let not us be high minded, and trust in uncertain riches, but in the living God which giveth us abundantly all things to enjoy, which heart can wish or tongue can crave, or hand can receive.

[Verse 2. *Which called the people unto the sacrifice of their gods.]* The purpose of the Moabites and Midianites was to draw the people into sin, and by sin to bring upon them the judgments of almighty God. No doubt they had heard how God had wasted and destroyed them in the Wilderness, as we read in Numb. chap. 14. verse 29, and their carcasses were consumed by diverse and sundry plagues that did break in upon them by the violence of fire, by the edge of the 〈2 pages missing〉 bountiful, yea prodigal, even to waste their wealth, and to consume their substance, rather then be disappointed of their enterprize. Therefore it standeth us upon, to look warily to our selves, and to have an eye unto them, that they do

not suddenly surprise us, & work our confusion. This is the use which Christ teacheth us. Mat. 10, 16. *I send you as Sheep in the midst of Wolves: be ye therefore wise as Serpents, and innocent as Doves.* This is to be marked of us, and to be practiced by us. Our enemies are not simple and sottish, that they should be contemned, but deep in counsel, prudent in enterprising, wary in proceeding, political in preventing, and sudden in executing what they have devised. They are for the most part wiser in their generations, then the children of light. We are light of credit, ready to believe new reconciled friends, forward to trust fair promises, & apt to rest on shows and pretences of a good meaning. This hath bred greater mischief to the Church then open violence. Their subtlety hath cut deeper, and prevailed further then the sword. If we then shall be found sleeping, when they are watchful, or careless when they are prepared, or naked when they are armed, or secure when they are busily employed; we must look for no pity at their hands where we find no piety, but consider that *the mercies of the wicked are tokens of their cruelty, and their bowels of compassion, are the ways of destruction.* Prouerb. 12, 10.

[Use 3] Lastly, it is our duty to pray unto God to be delivered from such ungodly and unreasonable men. If once we fall into their snares, we must never look to escape. We must watch and pray that we fall not into the trappes and trains which they make daily to surprise us. Hence it is that the Apostle saith, 2 Thess. 3, 2. *Pray for us, that the word of the Lord may have a free passage, and that we may be delivered from unreasonable & evil men, for all men have not faith.* We are not able to free and deliver our selves nor match our adversaries in deep devices, who make conscience of nothing. Al our hope and trust must be in God, who will catch the wise in their own craft, and confound them in their own devices. He will turn them into the pit which they have digged, and take thē in the snares which they have prepared for others. As they regard not to fill up the measure of their iniquity, and add sin unto sin; so God will bring their works to light, & fill the cup of vengeance unto them to drink. Let us therefore abstain from their ways, & not give liberty unto our selves to follow them in evil, no not a little: but call upon God in the days of our trouble, who will deliver us out of our distress, Ps. 50, 15. This we see practiced by the Israelites, when they were vexed & sore tormented by the Ammonites, they cried unto the Lord, saying, *We have sinned against thee, even because we have forsaken our own God, and have served Baalim: do thou unto us whatsoever pleaseth thee, only we pray thee deliver us this day,* Judges 10, 10, 15. When *David* after his numbering of the people, had the choice given unto him of three judgments, whether he would have brought upon him the want of bread, or the sword of the enemy, or ye plague of pestilence: he said, *I am in a wonderful straight: let us fall now into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man,* as 2 Sam, 24. verse 14. When one told *Jehoshaphat,* that a great multitude came against him out of Aram, he set himself to seek the Lord, he asked counsel of him, he proclaimed a fast, he acknowledgeth his own weakness, he dependeth upon God's power, & prayeth to be deliuerd from them that sought his destruction, 2 Chr. 20, 6. When *Hezekiah* saw the enemy come to besiedge Jerusalem, and perceived his purpose to fight against it, he put on sackcloth, and came into the house of the Lord God, he received the blasphemous Letters of the King of *Ashur,* reviling the Lord, defying his people, and disgracing them both: he spread them before the Lord, and prayed

earnestly unto him to save them out of the hands of their enemies, th•t all the kingdoms of the earth migh• know, that the Lord is only God. So it standeth us upon, to fly unto God, & to call upon him to preserve us from our enemies; and then it shall come to pass, that he which was an arm of defense unto them, will be our helper in due time, even in affliction, who never faileth those that put their trust in him.

[The people ate, and bowed down to their gods.] Here we see another sin of the Israelites laid before us; they fall from one evil into another, from the breach of the first Table, into the breach of the second. Such as made no conscience to eat meat in the Idols Temple, and to bow down to strange gods, no marvel if they followed strange flesh, and fell into the sin of fornication.

From hence ariseth this truth, That all such as are impure and corrupt in the worship of God, are commonly lewd in their outward dealing, and loose in their behavior toward men. Spiritual and bodily fornication, do usually go together; Idolatry and Adultery do ordinarily follow one another; as in this place, we see the people sacrificed unto their gods, and committed whoredom. This the Prophet *Hosea* expresseth at large, chap. 4, 1, 2: *There is no knowledge of God in the land.* And what followeth hereof? *By swearing & lying, and by killing and stealing, & whoring they break out, and blood toucheth blood.* Thus the Prophet, or rather the Lord by the Prophet, upbraideth the people, Jeremiah 5, 7 & 7, 9, 10. *How should I spare thee for this? Thy children have forsaken me, and sworn by them that are no gods: though I fed them to the full, yet they committed adultery, and assembled themselves by companies in the harlots houses.* The Apostle *Paul* declareth, that the Heathen which knew not God, were full of all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit: they were slanderers of men, haters of God, dooers of wrong, inuenters of evil things, disobeyers of parents, breakers of Couenants, destitute of natural affections, and void of all mercy, Rom. 1, 29: And the same Apostle writing to the Ephesians, chap. 4, 18. This the Apostle *John* noteth in the Nicolaitanes, Revel. 2, 14, 20: who maintained the doctrine of *Balaam,* counseling *Balak* to lay a stumbling block before the children of Israel, persuading to eat of the things sacrificed to Idols, and alluring unto fornication. This he reproveth in the false Prophetess (whom for her lewd qualities he calleth *Jezebel*) who deceived the servants of God, to make them commit fornication, and to eat meats that were sacrificed unto idols. Thus it fareth with the Nations that know not God, they are ignorant of the duties which are due unto men.

The Turks that have seated their Empire in the East, and made a mixture of all Religions, to the end they might draw some of all sorts unto themselves, do profess and practice most abhominable vices, even by the doctrine of their Alcoran, where that false Prophet Mahomet alloweth a man to have four wives, and to keep fifteen Concubines: he forbiddeth any to be accused of adultery, under four witnesses, and accounteth those most holy men, which accōpany with beasts. The Church of Rome defiling the worship of God by detestable idolatry, as gross as the Heathen committed, and in some part exceeding all the idolatry of the Heathen, in that they worship a breaden god: maintain filthiness and uncleanness sundry ways: First, in the toleration of the Stews, flat against the Commandment of God,

Deut. 23, 17. *There shall be no whore of the daughters of Israel, neither shall there be an whorekeeper among the sons of Israel.* This toleration is a flat occasion to many young men and women that otherwise might abstain from this kind of wickedness. And what monstrous impiety is this, when father and son, Brother and Brother, Uncle and Nephew, shall come to one and the same harlot, one before or after the other? Secondly, they deny marriage as an unholy thing to their holy Clergy, and thereby open a gappe to all kind of pollutions, contrary to the express word of God, that a Bishop should be the husband of one wife, and that marriage is left free, and accounted honorable in all, and the bed undefiled, 1 Tim. 3, 2. & Heb. 13, 4. Thirdly, not to stand further in ripping up these enormities in this place, their Law alloweth the marriage of any persons beyond the fourth degree, whereby in some cases followeth incest. Al these testimonies and examples being thus laid together, do teach us, that corruption of manners, and lewdness of life, do always accompany defects and defilings in the true Religion.

Let us come to consider the causes, to make it more plain and evident unto us. First, such [Reason 1] is the judgment and justice of God, punishing one sin with another, giving over such as make no conscience to know or acknowledge God, into a reprobate sense, and appointing them to be vessels of shame and dishonor. This is the reason which the Apostle directly handleth, Rom. 1, 25, 26. *They turned the truth of God into a lie, serving the creature, and forsaking the Creator, which is blessed forever, Amen: for this cause God gave them up unto vile affections, for even their women did change the natural use, into that which is against nature, and likewise also the men left the natural use of the woman, & burned in their lust one toward another, and man with man wrought filthiness, and received in themselves such recompense of their error, as was meet.* Where we see, the Apostle charging the Gentiles with turning the glory of the incorruptible God to the similitude of the image of a corruptible man, and so regarded not to serve him, declareth, that God gave thē up to their hearts lusts, and delivered them up into a reprobate mind, so that they committed uncleanness, they defiled their own bodies between themselves, & did those things which are not convenient. So the same Apostle in another place teacheth, *That God shall send them strong delusions, that they should believe lies, that all they might be damned which believed not the truth, but had pleasure in unrighteousness,* 2 Th. 2, 11, 12. This dealing is righteous in God, being a punishment for sin, howsoever it be wicked in the committers.

Secondly, the first Table containeth the great and chief Commandments, and the second is like unto it, Math. 22, 38. So then all profaneness is as a bitter and poisoned root, infecting far and near: and as a Tree that ouershadoweth all good herbs, that they cannot grow up or prosper. Our Savior Christ making the sum of the first Table to consist in loving God with all our heart, with all our soul, and with all our mind, calleth this the first and the great Commandment, as the fountain and foundation of the other. So the Apostle *John,* making the love to God and to men, necessarily to concur and accompany one another, saith; *If any man say, I love God, and yet hate his brother, he is a liar: for how can he that loveth not his brother whom he hath seen, love God whom he hath not seen?* 1 John, chapter 4, verse 20. And hence it cometh to pass, that where men have not the fear of God, and the knowledge of his Name, they become abhominable in all their doings.

Thirdly, the devil ruleth & worketh in such as make no care to know God, but walk according to ye course of this world, in superstition, & in idolatry. The Apostle showeth this to be the cause why they had their conversation in times past, in the lusts of the flesh, & in the fulfilling of the will of the flesh, and of the mind, and were by nature the Children of wrath as well as others, *Because they were ruled by the Prince that ruleth in the air, the spirit that worketh in all the children of disobedience,* Ephes. 2, 2, 3.

Let us now proceed to the Uses. First, we [Use 1] learn from hence, that we may justly fear all injurious, unjust, and unclean dealing, and look for fraud and oppression where there is no true Religion established and professed. When *Abraham* went down into Egypt with his wife, and afterward sojourned in the land of Gerar among the Philistines, where was no true knowledge of the true God, he thought thus with himself: *Surely the fear of God is not in this place, & they will slay me for my wives sake;* and thereby was moved to deny the protection of his wife, and to say she was his Sister, Gen. 12, 12. & 20, 11. This is to be expected & looked for from all such places and persons, that have in them no religion of Christ, no godliness of life, no fear of God; we must prepare our selves to endure all hard & wrongful dealing at their hands. We see this in the example of the Sodomites toward *Lot,* Gen. 19, 9. & in the inhabitants of Gibeah toward the Levite and his wife, Judge. 1•, 22. For where the fear of God ruleth not, there is no virtue, no truth, no mercy, no honesty, no sobriety, no conscience. They refrain not violence, but run into all wickedness. We see then what holdeth out, and letteth in the flood of ungodly-lines into a place, be it kingdom, city, house, family, or particular person: if the fear of God be there, the wall is strong, the bank is sure, the waves of an evil life cannot overflow: if it be not there, nothing is so horrible and unnatural, but it will enter, and it shall easily be entertained. Happy is that place, and blessed y^t^ person wherein this fear is, and cursed where this wanteth. For as the bank doth keep the water from overflowing, so doth the fear of God in man or woman hold out the floods & inundations of sin, that it ouerspreadeth not, as otherwise it would. A notable proof of this appeareth in the midwives mentioned in Exodus, ch. 1, 17: when *Pharaoh* commanded them to kill every male child that was born of the Israelitish women, what was it that kept out this most cruel murder from heart and hand, but this reverent fear of God more then of man, and of his commandment more then of the decree of the King? for so saith the Scripture, *The midwives feared God, and therefore did not as the king had charged thē.* This fear made *Joseph* that he durst not sin against his master when he was tempted, nor against his brethren by whom he had been injured, Gen. 39, 9. and 50, 19. This fear is the *beginning of wisdom, and a good understanding have all they that do thereafter, the praise of it endureth forever,* Psal. 111.10.

[Use 2] Secondly, we see that they which make no conscience to serve God, and to perform the parts of his worship in the exercises of religion, can perform aright no duties to men in any sincerity or simplicity. Such as have no religion in them, are given over to all licentiousness, they are always justly to be doubted, worthily to be suspected, and hardly to be trusted: we are not to look for good dealing to come from them for conscience sake, more then by constraint or necessity, or for ye praise or applause of the world. For how can any man suppose that that son will be dutiful to a stranger, that is rebellious and disobedient to his natural father? Or that the servant will be true and trusty to another, who hath plaid the

thief and false varlet to his own master? *God is our Father, the Lord is our master:if any man have no care to serve him, to obey him, to fear him; how can it be expected that he should deal uprightly with men, & discharge a good conscience toward them?* There are no duties of the second table accepted, where obedience to the first table is not performed. So then, no trust is to be given, no truth to be looked for of such as are idolaters, and have no religion at all in them. The Prophet *Micah* complaining of the profaneness of the Jews, that the good were perished out of the land, and the righteous from among men, saith: *The best of them is a abriar, and the most righteous of them is a thorny hedge. Trust ye not a friend, neither put ye confidence in a counselor, keep the doors of thy mouth from her that lieth in thy bosom: for the son reuileth the father, the daughter riseth up against her mother: the daughter in law against her Mother in law, and a man's enemies are the men of his own house,* Mic. 7, 5. This place is applied by our Savior Christ against such as shall hate the Gospel; to trust such too far, though never so near us in the flesh, will bring repentance when it is too late.

Lastly, we learn, that the best way to bring a people to be obedient and well ordered for their outward carriage, is to work in them ye knowledge of religion. If we would have children in their places to be dutiful, servants to be trusty, and both of them to be subject to such as are set over them, behold here the ready way, and the right course that is to be taken with them, we must plant in them the fear of the Lord. It is a common complaint to cry out of the iniquities of times, & to inveigh against the stubbornness of children & unfaithfulness of servants: but in the mean season we consider not where the cause lieth, & how it is to be amended and redressed. The chief and principal occasion of all household disorder, is the want of Christian instruction. Youth are like to the potters clay, fit to be framed into any fashion: or like the soft wax that is ready to receive any impression. If they be suffered to run on without godly education, & to wax ripe in sin as they grow strong in age, they will sooner break like the old tree, then bend like a tender twigge. *Abraham* is commended by the mouth of GOD for this care; Gen. 18, 19: he had an excellent family, a blessed *Isaac,* an obedient wife, and trusty servants; everyone knew his duty, everyone was found faithful in his calling. How dutiful *Isaac* was, appeareth in the preparation y^t^ *Abraham* made to offer him up as a burnt Offering to God, according to the commandment of God, Gen. 22, 9: which was a great trial of a great faith, by a great work: he did not rebel and resist his father, but suffered himself willingly to be bound, quietly to be laid upon the Altar, and patiently made himself ready to endure the stroke of the knife. How obedient *Sara* was, is notably shown herein, in that *Abraham* having received an express commandment to go out of his country, from his kindred, and from his fathers house, unto a land which God would show him: she waited not for a special calling to warrant her, nor asked counsel of her corrupt affections, but followed him whither soever he went, and was a comfortable companion with him in all his afflictions. Hence it is that the Apostle *Peter* setteth her forth as a worthy pattern for all women to look upon, 1 Pet. 3, 6. *After this manner in times past, did the holy women (which trusted in God) attire themselves, and were subject to their husbands: as Sarah obeyed Abraham, and called him Sir, whose daughters ye are whiles ye do well, not being afraid of any terror.* And touching the trustines of his servants, we may see it by their readiness to arm themselves, and hazard their lives to recover *Lot* that was taken prisoner, and by the employment of ye Steward of

his house to fetch a wife for his son *Isaac,* whose devotion towards God, whose love towards his master, whose faithfulness towards *Isaac,* whose conscience in his place, is plainly revealed in the word of God, Gen. 14, 14. & 24, 2. The like we might profitably observe in *Cornelius,* Act 10, 7, he feared God with all his household, & therefore when he was willed by the Angel to send for *Peter,* whereby he might be further instructed with his family, he had a faithful soldier whom he employed in this weighty and necessary business. This was the care of the good and godly kings of *Judah, David, Jehoshaphat, Hezekiah, Josiah,* and some others: the first thing which they observed, was the reformation of religion, the establishment of God's worship, and the sending forth of the Levites to teach the people. If these means of instructions were used in Ireland, Wales, & other places throughout the land (for there is want hereof everywhere) if this way were taken in private families by the governors thereof, the people would not be so tumultuous, seditious, and rebellious, and servants would not so break out into swearing, lying, stealing, stubbornness, & all unfaithfulness. We should not have our Magistrates so continually troubled, nor our prisons so much filled, nor executiō so often done upon malefactors. For if we did provide to have them taught the fear of God, we should find them more dutiful & serviceable in their callings. But how can we look that they should be faithful to us when they are unfaithful to God? Or how should they fear us, when they are ignorant of the fear of the Lord? or how should they be obedient to us for conscience sake, when they make no conscience of disobedience to God? This serveth to reprove all those y^{t} punish severely the transgressions of the second Table, and the trespasses done to themselves, but are loose and negligent in punishing the breaches of the first Table. These men begin at the wrong end. A Physician that would cure a disease, must first take away the cause. He that would dry up any stream or running water, must stop the head & fountain. So the only remedy and right order to purge the commonwealth & family of treasons, murders thefts, and such like enormities, is to be sharp and severe against idolatry, blasphemies, contempt of true religion, and of the service of God. So then, let us in our places endeavor that they which are committed unto us, may know the acceptable will of God, and have it taught among them: this will do them in soul & body the greatest good: this will make them most painful & profitable to themselves, leaving a blessing behind it. For as they grow in godliness, so they will increase in faithfulness.

[Verse 3. *And Israel coupled himself to Baal-Peor.*] We have already seen the sins into which the Israelites did fall: now let us consider the occasion here offered unto us, whereby they were drawn into this spiritual and bodily fornication,*They coupled themselves to Baal-peor,* they frequented the company of the Midianitish women, and used the familiarity of evil persons, & so were brought not only to allow of their sins, but to fall into sin themselves. This teacheth us this truth, that it is dangerous to the Church to have fellowship with the wicked. We are always in danger of falling into evil, the devil is ever at hand ready to tempt, the world to allure, the flesh to entice: but our estate is more dangerous, when we join with wicked men, & grow in a league with them. This apeareth in the people of Israel who dwelt among ye Canaanites, Judges 3, 5, 6. *They took their daughters to be their wives, and gave their daughters to their sons, and served their gods.* This is it which is remembered in Psalm 106, 35. *They destroyed not the people as the Lord had commanded them, but were mingled amongst the*

Heathen, and learned their works, and served their Idols, which were their ruin. Hereunto cometh the exhortation of the Apostle, Ephes. 5, 7, 11. *Bee not companions with them.* And the Apostle *John* setteth down, 2 John. 10, 11. *If there come any unto you & bring not this doctrine, receive him not to house, nor bid him, God speed: for he that biddeth him God speed, is partaker of his evil deeds.*

This will yet better appear, if we mark the Reasons whereby it is confirmed. First, the godly and ungodly differ as things most opposite, as fire and water, as heaven and hell. It is impossible to make an agreement between things that are so flatly contrary one to the other. It is a vain thing to attempt a reconciliation between extremities. This reason the Apostle urgeth, 2 Cor. 6, 14. *Be not unequally yoked with the Infidels: for what fellowship hath righteousness with unrighteousness? Or what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath the believer with the Infidel? And what agreement hath the Temple of God with Idols?* This opposition being so great, should be effectual to draw us to shake off wholly, and reject utterly, the company and society of the ungodly.

Secondly, the godly are sooner corrupted, [Reason 2] then the ungodly are gained. Nay, one wicked man will sooner seduce an hundred, in regard of the proneness of our nature to wickedness, and our unto •ardnesse to the fruits of godliness, then an hundred good men shall win one wicked man from his wicked ways. We see this in *Solomon;* was not he excellent in wisdom, Neh. 13.16, beloved of his God, and renowned above the Kings of Israel? He thought to have converted his wives, but his wives perverted him, and turned his heart after their gods, 1 Kings 11, 2. This we see in *Nehemiah,* who reproving the Israelites after their return from captivity for joining with the Idolaters, presseth unto them the example of *Solomon:* Did not *Solomon* the King of Israel sin by these things? yet among many Nations there was no King like him: for he was beloved of his God, and God made him King over Israel, yet strange women caused him to sin. To this purpose the Apostle compareth sin to a leaven, 1 Cor. 5, 6, whose nature is, in short time to leaven the whole lump. Evil men can teach us no good, but much hurt cometh to us by their infection. Whiles the Israelites lived in Egypt, they learned many Egyptian tricks, and practiced their fashions in worshipping the Calf. And common experience showeth, that they draw vanity and corruption unto themselves that use the company of vain and corrupt men, according to the saying of the Apostle, *Bee not deceived, evil words corrupt good manners,* 1. Cor. 15, 33.

It remaineth to handle the uses of this Doctrine. [Use 1] First, if wicked company be dangerous, much more is wickedness it self dangerous. For wherefore are we to avoid them, but for their wickedness sake? We must not hate their persons, but abhor their impieties. When the Apostle *Paul* had exhorted the Ephesians to be no companions with carnal men, he addeth; *Have no fellowship with the vnfruitefull works of darkness, but even reprove them rather.* If then such societies are to be forsaken, much more the works of darkness whereby we are corrupted. For as we are greatly to affect, & earnestly to desire the sweet fellowship of the godly, for their godliness and goodness sake, that we may learn to follow them: so on the other side, we are to shun the evil company of evil men, lest we learn their ways. True it is, if we would abstain altogether from the acquaintance and familiarity of fornicators, Idolaters, extortioners, railers, drunkards, and such like, *We must go out of the world,* 1 Cor. 6, 10. But

albeit we cannot wholly avoid them, yet we must not thrust our selves into them, nor delight in them, but be grieved at them, & so soon as we can, wind our selves out of thē. We shall learn no good by their society. Therefore *Solomon* saith, *He that walketh with the wise, shall be the wiser: but a companion of fools shall learn foolishness,* Prov. 13.20. Now albeit we cannot at all times forsake the familiarity of the unfaithful, yet we must ever abandon and abjure their unfaithfulness and ungodliness: we cannot ever refuse their company, but we must evermore renounce their impiety. Let us take heed we embrace none of their sins. He that standeth farthest from a raging flame, is frees• and farthest off from burning; he that walketh a great distance from the bank of the River, is safest from drowning. He that cometh not near places of infection, is surest to escape the danger. And as we are to beware of all their sins, so especially it behooveth us to be suspicious and fearful of those sins, unto which we know our selves most prone & inclined. For they do most of all delight us, and those are they which will soonest overturn us, and bring upon us destruction of soul and body.

Secondly, it serveth to reprove & condemn [Use 2] all such as are companions with profane men. The shrowding of our selves into such company, argueth a conformity in affections, howsoever we would have it thought to be otherwise. We see in the course of nature, that like will to like, and birds of a feather will fly and flock together. And if they be not yet made like unto them, and corrupted by them, it is greatly to be feared, they will be allured and enticed. *Jehoshaphat* was reproved for his friendship and aliance with *Ahab,* and in the end it was the ruin of his own house. The Prophet came unto him, and said, *Wouldst thou help the wicked, & love them that hate the Lord? Therefore for this thing the wrath of the Lord is upon thee,* 2 Chron. 19, 2. Happy is their estate, whose abode is continually amongst God's people, as the Prophet saith, Psal. 65, 3. *Blessed is he whom thou choosest, and causest to come to thee: he shall dwell in thy Courts, and he shall be satisfied with the pleasures of thine house, even of thine holy Temple.* On the other side, we must confess it to be a woeful and heavy condition, to endure the company of the wicked. It is a part of our grief and sorrow, to be in their society, being always joined with sin and to the dishonor of God. This made the Prophet cry out with great perplexity, while he lived amongst the ungodly, and to acknowledge his case to be pitiful and miserable, *Woe is me, that I remain in Mesech, and dwell in the Tents of Kedar, Psal.* 120, 5. There is nothing that more discovereth what lieth in the heart, then the company with whom we ordinarily resort, and the places to which we commonly resort. The heart of man is deceitful, and the secret corners of it are past finding out: but the company which we use, shall try what is in it. If the heart be set upon goodness, we will not delight in those that are inclined to leudnesse. The Prophet *David* testifieth hereby the uprightness of his heart, that all his delight was in the Saints, Psal. 16, 3 And Psalm. 119, 63. *I am a companion of all them that fear thee, and keep thy precepts.* And Psal. 26. *I have not haunted with vain persons, neither kept company with the dissemblers: I have hated the assembly of the evil, and have not accompanied with the wicked.* Such therefore as make themselves merry with lewd company, and can laugh most heartily at their sins, declare that they have corrupt and sinful hearts, and have not yet given them unto God.

Thirdly, we must learn in regard of the [Use 3] danger of evil company, to cast out every foul spirit out of our societies. We have heard much of some places that have been haunted with

evil spirits: and indeed it is most true: for there are few places or Parishes that are not frequented and pestered with many evil spirits. There is no house or family almost to be found, that doth not hold & boulstersome evil spirit. In the family of *Adam,* was *Cain:* in the family of *Noah,* was *Ham:* in the family of *Abraham,* was *Ishmael:* in the family of *Isaac,* was *Esau:* in the family of *David,* was *Absalom:* and these were foul spirits. The children of God that labor to direct their ways aright, and to have their families purged from gross corruptions, (as *Jacob* cleansed his house from Idolatry) cannot so sanctify and reform them, but some unclean spirit or other will wind in himself, infecting & infesting the family with his presence, and corrupting the rest by his example, and poisoning them by his evil suggestions. *Achan* must be found out, unless we would have the whole host of God to be discomfited, Josh. 7, 11. *Jonah* must be cast out into the sea, unless we would have the Ship drowned, Ion. 1, 12. It was an express commandment of God given unto *Abraham,* Gen. 21, 10. *To cast out the bondwoman & her son because he should not be heir of the inheritance with Isaac.* It was an express charge given to the Church by the Apostle, 1 Cor. 5, 13. *To purge away from among themselves that wicked man, and to deliver him unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus.* To these commandments and precepts join ye practice of the Prophet *David,* where he promiseth to God how he will order his family; *I will do wisely in the perfect way till thou comest to me: I will walk in the uprightness of my heart, in the midst of mine house: there shall no deceitful person dwell within mine house: he that telleth lies shall not remain in my sight: betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquity from the City of the Lord,* Psal. 101, 2, 7. We see hereby, whom we should entertain in our houses, and suffer to dwell under our roof, to wit, the godly: for he saith, *Mine eyes shall be upon the faithful of the Land, that they may dwell with me: he that walketh in a perfect way, he shall serve me:* and therefore we must keep none such as are sturdy and stubborn, that are incorrigible, and scorn to serve the Lord. Many there are that make a mock of all religion, and despise all means that can be taken for amendment; these are a burden to the family, and must be cast out. We see in the body, when Nature hath any evil and unprofitable humors that oppress the stomach, it is forced to cast them out, for the preservation of the health of other parts: so should it be with us, when we perceive the family greatly endangered by obstinate and obdurate persons, it should vomit them out as raw and undigested humors, by timely eiection, left the whole head wax heavy, and the whole body sickly, and so the vital parts languish.

Lastly, seeing it is dangerous for us to have [Use 4] fellowship with the wicked, let us avoid their company, and fly their society, as from an infectious and contagious disease. This is that use which the Scripture maketh in sundry places. The Prophet *Jeremiah* teacheth this, ch. 51 9. *We would have cured Babel, but she could not be healed: forsake her, and let us go everyone into his Country, for her judgment is come up unto heaven, and is lifted up to the Clouds.* Hereunto accordeth the exhortation of the Apostle, when he had shown that there is no concord and agreement between Christ and *Belial,* he addeth; *Wherefore, come out from among them, and separate yourselves, saith the Lord, and touch none unclean thing, and I will receive you: and I will be a Father unto you, and ye shall be my so•nes and daughters, saith the Lord Almighty.* 2 Cor. 6, 17. We must all know that sin is of an infectious nature, no disease so infectious, no sickness so

dangerous. In the time of plague and pestilence, the Physicians give these rules and receipts, as directions to be followed of such as would be free from danger: First, that men fly with all speed; secondly, that they fly far enough; lastly, that they return slowly. When the air is once infected dangerously, no remedy can be devised to secure us.

These rules are to be applied of us as carefully in regard of the welfare of the soul, as we are willing to practice them in regard of the health of the body. The plague that breaketh out into a sore, and runneth full of corruption, is no more contagious and venomous then the wicked are: neither doth it more annoy the air then the wicked infect those places wherein they are, and those persons with whom they live. This the Prophet *David* did see and confess, which caused him at sundry times to complain, *Away from me ye wicked, for I will keep the Commandments of my God,* Psal. 119, 115. For we must consider how hard it is to avoid sin when occasion is at hand, and opportunity tempteth to sin. It is easier for the bird to pass by the net, then to break the net: so it is easier for a man to avoid temptations, then to overcome temptations. It is a great deal easier to avoid their company, then to stand upright in their company. *Peter* thought himself a strong man, and avouched with great boldness, that he would rather die, then deny his Master, Mat. 26, 35: but yet warming himself at *Caiaphas* fire, and thrusting himself into evil company, was overcome by a silly damsel, to do that which he never thought, even to renounce and forswear his Lord and Master. He had made a notable confession of his faith, he had acknowledged Christ to be the Son of the living God, Mat. 16, 16, and that he had the words of eternal life, John 6, 68: yet the company of evil persons foiled him. Are we better then he? or are we stronger then he? or have we a greater privilege from falling then he? This serveth to check the folly and rashness of those that haunt wicked company, and drunken ale-houses, and yet say, we are in no danger, we will look to our ways that we offend not, we can leave such places whē we list. This is to check the word, & to give God's Spirit the lie, who in every place warneth us of our weakness. This presumption is the certain fore-runner of a fall. The first step that bringeth us down, is to be puffed up in the opinion of our own strength, as *Solomon* saith, Prov. 16, 18. *Pride goeth before destruction, and an high mind before the fall.* Likewise the Apostle putteth us in remembrance hereof, where remembering the manifold downefals of the people of Israel, consumed by the pestilence, stung by the serpents, and destroyed by the Angel, he maketh this use, *Wherefore, let him that thinketh he standeth, take heed lest he fall,* 1 Cor. 10, 12. It is a part of the armor wherewith the servants of God are armed, & made able to stand in time of temptation, to fear themselves, and to acknowledge their own weakness: for thereby they are made more wary and circumspect to look to their ways, that they offend not. So it is the beginning of our ruin, & the first degree by which we fall, to thrust our selves into places of danger, and yet think we have a sure footing. For what calling have we to go into such places? Or what warrant can we have to be protected of God, while we wander out of our calling? So long as we walk in the ways that God hath set us in, we have a promise of his protection, and we have comfort in the doing of our duties: but when we pass the bounds and limits of our particular vocations, we have God no longer to be our defender, but we lie open as a prey to the enemy, to wound us to death, and to work our confusion.

[Wherefore the wrath of the Lord was kindled against Israel] We have seen before the sin of the people: now let us hear also the punishment. Their sin was pleasant in the beginning, but it was bitter in the ending, verifying the saying of the wise man, Prov. 16, 25. *There is a way that seemeth right unto a man, but the yssues thereof are the ways of death.* Hence it is, that *Moses* showeth in this place, how the wrath of the Lord was kindled against Israel, so soon as they fell into fornication. So then, furnicators and adulterers are here remembered to be great sinners, and very hurtful and noisome unto the people of God.

From hence we learn, that adulterers and unclean persons, draw upon themselves and others, fearful judgments of God. (I say) no sin is more strong and auayleable to call down the plagues and punishments of almighty God, upon a people and company, or upon particular persons, then fornication and uncleanness. This was the chief sin among others, that brought the flood upon the whole earth, and destroyed all mankind, Gen. 6, 1. What was it that caused the Lord to rain down fire and brimstone upon Sodom and Gomorrh•, Gen. 19, 25. and to overthrow the Cities of the Plain, and the inhabitants thereof, and all that grew upon the earth, but their filthy and unnatural lust, which was grown so outrageous, that the savor thereof ascended up to heaven, and the cry of their sins pierced the ears of God? When *Abimelech* did in ignorance only, purpose and intend the committing of it, a plague came upon him & all his kingdom, Gen. 20, 3, 17. This uncleanness (as appeareth in the book of Judges, chap. 18, and 19) had almost consumed the whole Tribe of *Benjamin,* a few of them only reserved. We see this in the sons of *Eli,* as in a glass, they were wicked men, & knew not the Lord, they caused the people to abhor the offering of the Lord, and lay with the women that assembled at the door of the Tabernacle of the Congregation, 1 Sam. 2, 22. therefore God at the length found them out in their sins, when they descended into the battle and perished. Look upon the example of *David,* and behold what a fire it kindled in his house, it brought upon his head through the just judgment of God (who punisheth sin with sin) the sword of the enemy, the ravishing of his wives, the deflouring of his daughter, the death of his child, the murder of *Ammon,* the treason of *Absalom,* the revolting of his Counsellers and Captains, & sundry other conspiracies, insurrections, and calamities that fell upon him. This is that which the Prophet *Nathan* told him from the mouth of the Lord: *Because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife, behold, I will raise up evil against thee out of thine own house, & will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this Sun; for thou diddest it secretly, but I will do this thing before all Israel, and before the Sun.* 1 Sam. chap. 12, verse 11.

[Reason 1] The Reasons are now a little to be stood upon, to make the Doctrine sink deeper into our hearts and to gain our affections to subscribe unto it. First, all uncleanness bringeth with it a certain curse, wheresoever it goeth, and by whomsoever it be committed. This is it which *Job* affirmeth, chap. 31. verse 12. *It is a wickedness and iniquity to b•e condemned; yea, this is a fire that shall devour to destruction, and which shall roo•e out all mine increase: what portion should I have of God from above, and what inheritance of the Almighty, if I should suffer my eyes to wander after strange women?*

Secondly, it is greater then other sins of [Reason 2] the second Table, that are sharply and severely punished. The wise man teacheth, that it is a more grievous sin then theft. It is a perverting of all right, and an ouerturning of all equity among men. If a man rob another of his goods, he shall be punished. A thief shall be rebuked at every man's hand, he shall be exclaimed upon, and men will spit in his face; and yet adultery is more then a simple robbery for thereby other men are robbed, not of their goods and substance, but of their honor and honesty; yea, they rob not only those that are borne, but those also, that yet are vnfashioned in their mothers womb. *Men do not despise* (saith *Solomon) a thief when he stealeth to satisfy his soul, because he is hungry: but if he be found, he shall restore seven fold, or he shall give all the substance of his house: but he that committeth adultery with a woman, he is destitute of understanding, he that doth it, destroyeth his own soul,* Prov. 6, 30.

[Reason 3] Thirdly, this sin never goeth alone, but is accompanied with a train of many other sins: as ydlenesse, drunkenness, profaneness of heart and sencelesnesse of spirit. This the Prophet *Hosea* expresseth, chapter 4, verse 11. *Whoredom and wine and new wine, take away their heart:* whereby he meaneth, that the unlawful pleasures, blind the understanding, draw away the will from all goodness, and make the affections so brutish, that they mind nothing, and delight in nothing but in beastly sensuality. This the Prophet *Ezekiel* declareth, touching the uncleanness of the Sodomites: *Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of ydlenesse was* ⟨◊⟩ *her, and in her daughters: neither did she strengthen the hands of the poor and needy.* Ezek. 16, 49.

The uses of this Doctrine are to be considered. [Use 1] First, we learn that God will never suffer this sin to lie hid, though it be committed never so closely and secretly. We see it evidently in the sin of *David,* he was in time found out, and the hand of God arrested him. They are greatly deceived, that think to hide this sin, and go away in the dark, and not be espied. For howsoever men either do not at all punish this sin, or punish it slightly, as if they did not see it, or not regard it; yet God will be a swift Judge against whoremongers and adulterers. This was notably set forth by the ceremony of the bitter waters. Numb. 5, 12. discovering the guilty wife, which no man on earth was able to accuse. True it is, this ceremony is ended, and these shadows of the law are ceased, yet the eye of the Lord is as quick, and his sight as sharp as ever it was: he taketh upon him the knowing, disclosing, and punishing of this sin. It is impossible to hide it from him, who will reveal the things that are hidden in darkness. Nothing more provoketh to sin, then hope of impurity, and the opinion of secrecy, and carrying the matter away closely. If a man were persuaded that the sins which he committeth, should be engraven in his forehead, or written in great Letters, that he which runneth migh• read them: it would be a means to make him abstain (if not for conscience, yet at least for shame of the world) from the doing of them. But we are assured by the word of the eternal God, that our secret sins are open and manifest to him with whom we have to do, and he will bring them to the light, what fig-leaves soever we patch together, to cover them from his knowledge. This should move us to beware of committing secret sins, seeing he understandeth all things: *He made the eye, and shall he not see? He made the heart, & shall not he find out the iniquities of our hearts?* Psal. 94, 9. Take we heed therefore of

whoredom, and of all uncleanness, and learn to possess our vessels in holiness and honor, not in the lust of concupiscence, as the Gentiles did that know not God.

Secondly, this doctrine reproveth the light [Use 2] account and estimation of this sin. For if it procure and cause great judgments, and destroyeth a man's soul, they are deceived that make whoredom a trick of youth, a venial offense a natural sin, a matter of small importance, and a sport to laugh at. We see in this chapter, that there fell in one day four and twenty thousand for their fornication committed with the Midianites, 1 Cor. 10, 8: he destroyed so many of his own people in one day, and made them examples to us, upon whom the ends of the world are now come, and yet shall we make it a trick of youth? Shall we make a mock of it, and a may-game at it? These profane beasts have filled up the measure of their sin, and are set down in the seat of the scorners. God alloweth no more liberty in sinning to youth, then he doth to age. The wise man willeth such, to *remember their Creator in the days of their youth,* Eccl. 12, 1. & 11. and telleth them that for all the lusts of their eyes, the vanity of their minds, the swinge of their pleasures, and the lewdness of their harts, God will bring them to judgment. The Apostle teacheth, *That whoremongers and adulterers shall not inherit the kingdom of God,* 1 Corinth. chapter 6, verse 9. The wise *Solomon* saith, *He that committeth adultery with a woman, destroyeth his own soul,* Prov. 6, verses 22, 33. and so is accessory to his own death. And in another place he saith, *He shall find a wound and dishonor, and his reproach shall never be put away:* and shall we make a sport of it, to delight our selves in it? We are admonished by the Apostle *Paul,* that our bodies are the Temples of the holy Ghost, 1 Corinth. 6, 19. so that seeing God vouchsafeth us this honor, to choose our vile bodies, which are dust and ashes, earth and rottenness, to make them Temples and Tabernacles for his holy Spirit to dwell in, let us not turn them into filthy stables, and unclean styes, and so drive him from us, who would possess us as his mansion and dwelling place.

Heereby then we understand, that we are not to judge of whoredom after the common opinion of men, which make but a sport and pastime of it, as we see how scoffers jest at it, and despisers of God make a game of it. Such mockers were risen up long ago in the days of the Apostle, of whom he exhorteth us to beware. For having said, that no whoremonger, neither unclean person hath any inheritance in the kingdom of God, he addeth in the next place, *Let no man deceive you with vain words: for, for such things cometh the wrath of God upon the children of disobedience,* Eph. 5.5, 6. And this example of the people of Israel, which now we have in hand in this Chapter, is able to strike a terror and fear into our hearts, forever breaking out into this iniquity. The life of man is precious and dear unto God, we are creatures created according to his image, he taketh no pleasure in our destruction. Now in that he destroyed such a number of his own Images and Creatures for this sin, must not this sin of fornication be great & grievous, which kindleth such a fire of his vengeance and indignation, that flamed out so far, and could not be quenched, but with the slaughter of so many thousands?

Thirdly, it behooveth everyone, according [Use 3] to his place and calling, to punish this sin severely that so evil may be taken out of Israel. But such as have a light estimation of this sin (which is the cause of the increase of it) do object the example of Christ, who having a

woman brought before him, [Object.] that was sound committing adultery in the very act, would not condemn her nor pronounce sentence of death upon her, but said unto her, *Go, and sin no more,* John 8, 11. Here our Savior seemeth to free her from the law of *Moses,* Levite. 20, 10.

I answer, this is Popish Divinity, [Answer.] taught in the days of darkness, which cannot bear the trial of the light. For this is to make it not only a venial sin, but no sin at all. Christ forgave her freely, and denounced no punishment at all against her, neither of limb, nor life, nor chastisement, nor other mulct be inflicted upon her: so that if it do not prove that the Magistrates should not punish whoredom sharply, it proveth as well that he ought not to punish it at all: & if it ought to receive no correction, we cannot acknowlenge it for any transgression. Furthermore, the Jews being in subjection unto the Romans, and constrained to bear the yoke of foreign government, had the civil punishments of death, either wholly taken from them, or at least suspended upon the will and pleasure of their officers, which were sildome upright, often corrupted. This is it which the Pharisees confess in the Gospel. For when *Pilate* willed them to take Christ, & to judge him after their own Law, although the malice of their hearts, and the cruelty of their hands were against him, yet they said unto him, *It is not lawful for us to put any man to death,* John 18, 31. Lastly, the office of Christ was not to be an earthly Judge to give sentence of death, but to be a Savior to call sinners to repentance. Hence it was, that he refused a temporal kingdom when it was offered unto him, and denied to divide the inheritance, when he was requested, as wholly impertinent unto his calling; and therefore he said, *Man, who made me a Judge, or a diuider over you?* Luke 12, 14. So then, this Objection being removed, it belongs to all Magistrates to be zealous in punishing this sin, and to sharpen the law against this & other sins, that bud up and grow apace among us, lest they overthrow good Corn. Yea, it appertaineth not only to Magistrates, but generally to all men, to bring such offenders to open shame, that so they may come to amendment of life. The Apostle speaking of unclean livers, saith: *If any that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one eat not,* 1 Cor. 5, 5, 11: and speaking of an incestuous person, he chargeth the Corinthians to put him from among them, and to *deliver him to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

Such unclean livers should be swept out of the Church of God, and have the sword of excommunication drawn out against them, that so they might learn not to transgress. But so long as we bear with such persons, and foster them in the bosom of the Church (as the practice is too common) neither are we their friends, neither are we the friends of the Church, neither indeed are we the friends of almighty God.

For if we were their friends, and loved them aright, we would seek their conversion and repentance; we would use the means to bring them to a shame of their offenses, to a sight of their sins, and unto a confession of their iniquities. And if we were the friends of the Church, we would labor to separate the unclean from the clean, and the infected from the sound, knowing that a little leaven leaveneth the whole lump. And if we were the friends of God, we would be zealous of his glory, and not suffer his Name to be profaned through the lewd and

wicked life of such rotten members. For so long as such are harboured in the Church, which is the body of Christ, the reproach redounds in part to the head.

Fourthly, it behooveth us from hence to [Use 4] learn to avoid all allurements and enticements that may draw us into this sin. For to avoid sin, is to avoid the occasions of sin. Whosoever doth nourish the occasions, cannot be long free from sin. And whosoever maketh no conscience to follow the provocations of lust, and the means that may bring it upon us, will shortly make no conscience of whoredom it self. Therefore our Savior correcting the false glozes of the Scribes and Pharisees, and expounding the true meaning of the seventh Commandment, saith, *If thy right eye cause thee to offend, pluck it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell,* Math. chap. 5, 29. Whereby our Savior meaneth, that the Law of God not only forbiddeth the sin expressed, but restraineth all occasions and allurements, though they were as dear unto us as our right eye, or as necessary unto us as our hand.

A notable example hereeof we have in *Joseph,* when he was tempted by his wanton mistress to commit folly, he was so far from consenting to adultery, that he absented him self from her company, Gen. 39, 10. Many are the allurements that lead the way unto this sin, wanton apparel, filthy communication, unclean songs, wanton looks, beastly drunkenness, unlawful embracings, excessive diet, hurtful idleness, and too familiar company with those that may entice us, and tempt us to lust. The following after these, & the delighting in them, is the path that guideth us to the practice of all uncleanness: and therefore we must abhor them if we would hate whoredom it self. Such then as say they cannot abide whoredom, and they do detest it from their harts, and yet do not shun these allurements, do not consider their own weakness, but offer themselves, & lead themselves into temptation; yea, as much as in them lieth, they make God a liar, and there is no truth in them.

Lastly, let us according to our duty, with [Use 5] all speed forsake this filthy kind of life, and renounce our former uncleanness, so ye hearty repentance may follow after, where this sin hath been committed before. For there remains mercy to such, if they repent, and turn with all their hearts, and with all their souls. The Lord is full of compassion and mercy slow to anger, and of great kindness. If the wicked man forsake *his ways, and the unrighteous his own imaginations, if he return unto the Lord, and crave mercy at his hands, he will not always chide, neither keep his anger forever,* Isaiah 55, 7. *He will not deal with us after our sins, neither reward us according to our iniquities,* Psal. 103, 10. *David* through the lust of his eye fell into this sin, and committed folly in Israel: but when he confessed his fault, and forsook his sin, he was received to mercy. For when *David* said unto *Nathan, I have sinned against the Lord: Nathan* said unto *David; The Lord also hath put away thy sin, thou shalt not die,* 2. Sam. 12, verse 13. The Lord seeketh no more, but that the sinner turn unto him. When once we are reconciled unto him, he hath no more controversy against us. This we see in *Rahab* the harlot, she led a filthy and unclean life among her people: but when she heard of the great works that the Lord had done for the children of Israel, in delivering them out of Egypt, in drying up the red sea, in feeding thē from heaven, and in preserving them from all their enemies; she joined in heart with the Church, forsook her evil life, and in token of her true repentance, she received the

messengers sent unto her with the danger of her life, and sent them out another way. This the Apostle speaketh of the Saints at Corinth; for having denounced a fearful judgment against fornicators, adulterers, & wanton persons, y^t^ they shall not inherit the kingdom of God, he addeth, 1 Cor. 6, 11. *Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* Seeing therefore God is ready to forgive our sins, why should not we be ready to forsake our sins? This uncleanness maketh us guilty of temporal and eternal punishments, yet God offereth to discharge us of both, and to receive us unto his favor, if we will turn from our sins to him, & bring forth fruit worthy amendment of life. Let us therefore confess with *David* that we have sinned: let us call for mercy at the hands of God, saying, *Have mercy upon me, O Lord, according to thy loving kindness, according to the multitude of thy compassions put away mine iniquities: wash me thoroughly from mine iniquity, and cleanse me from my sin,* Psalm 51, the first & second verses.

Verse 4. *And the Lord said unto Moses, Take all the heads of this people, and hang them up to the Lord before this Sun.]* In the words before, the punishment that fell upon the people of Israel, was set down in general: now he setteth down upon whom it fell in particular, to wit, both Princes & people; for the wrath of God was so kindled against them, that they were cut off as rotten members, & all through the counsel of *Balaam.* For when he saw that God opened not his mouth to curse the Israelites, but rather when he was resolved to utter curses, he was enforced to pronounce blessings: he gave devilish counsel as his last shift to the Moabites, that their beautiful women should allure the Jews into their company, and by their company unto adultery, & by adultery, unto idolatry, whereby they should provoke God's indignation, and so bring upon themselves utter confusion. Now we must observe in this place, that God in punishing these sins, beginneth first with the heads of the people.

From hence we learn, that Superiors, and men of high places, lie open to grievous judgments, as well as others. All sorts of men, high and low, rich and poor, noble and vnnoble, shall taste of the punishments of God for sin. This the Prophet pointeth unto, when he faith, *God poureth contempt upon Princes, and causeth them to err in desert places out of the way,* Psal. 107, 40. In the first chapter of Isaiah, verses 10, 23, 24, this truth receiveth plentiful confirmation, *Hear the word of God (O Princes of Sodom) hearken unto the Law of our God (O people of Gomorrhah:) thy Princes are rebellious, and companions of thieves, everyone loveth gifts, and followeth after rewards, they judge not the fatherless, neither doth the widows cause come before them: therefore saith the Lord God of hosts, the mighty one of Israel: Ah I will ease me of mine adversaries, & avenge me of mine enemies.* And in the Chapter following, the same Prophet saith, *The high looks of man shall be humbled, and the loftiness of men shall be abased, and the Lord only shall be exalted in that day,* Isaiah 2, 11. And if we would enter into the consideration of examples, we have plentiful testimonies in the word of God; of *Abimelech,* the King of *Gerar; Pharaoh,* the King of Egypt; *Sancherib,* the King of Ashur; *Herod,* King of Judea, and sundry Princes and Nobles, who have tasted of the judgments of God, punishing them for their sins, and rewarding them according to their iniquities.

[Reason 1] Neither can we marvel at this dealing of GOD, finding out even superiors in their sins, if we consider that he is no accepter of any man's person, he is sufficient and able to

make all men stoop under his hand. For howsoever many of high place, blinded with the glory of the world, puffed up with the vanity of earthly things, stored with abundance of riches, and magnified with the applause of the world, think themselves privileged and exempted from the order and rank of all other men: yet their places cannot deliver their persons from punishments, when they provoke the Lord to wrath against them. What privilege to sin, hath the Prince more then the subject? or the rich more then the poor? or what promise hath one more then another, to be freed from the judgments of God when he hath sinned, seeing destruction is threatened alike to come upon thigh and low? So then, howsoever respecting of men for their places and callings, for their riches and friends, and such like outward dignities, be common among men, yet there is no such acceptance in the Almighty. Hence it is that *Job* saith, *With him is strength and wisdom, he that is deceived, and that deceiveth, are his: he causeth the Counsellers to go as spoiled, & maketh the Judges fools: he looseth the collar of Kings, and girdeth their lomes with a girdle: he leadeth away the Princes as a prey, and overthroweth the mighty,* Job 12, 17. To this purpose doth *Samuel* exhort the Israelites, *Fear you the Lord,and serve him in the truth, with all your hearts, and consider how great things he hath done for you: but if ye do wickedly, ye shall perish, both ye and your King.*

Secondly, even Princes are by nature but [Reason 2] men. We allow them the chiefest place among men, and honor them as the Lieutenants of God, yet they are not to be exempted from the number of men, and the creatures of God, but are subject to him and his judgments, as well as the rest of the sons of men. This is it which the Lord speaketh unto them, *I have said ye are gods, and ye are all children of the most High; but ye shall die as a man, and ye Princes shall fall like others,* Psal. 82, 6, 7. John. 10, 34, 35. The Prophet *Isaiah* speaketh in lik• manner, Isaiah 31, 3. To like purpose speaketh another Prophet against the King of *Tyrus,* who had his heart exalted, and thought himself equal with God, *Ezek.* 28, 9. *Wilt thou say before him that slayeth thee, I am God? But thou shalt be a man, and no God in the hands of him that slayeth thee.*

We are now come to make use and application [Use 1] of this doctrine. First, it condemneth such as flatter Princes in their sins, and persuade them that they are exempted and freed from the common condition of men, that they may do what they list, and are not to be reproved of any. And indeed it is true, that Princes have, and ought to have a royal prerogative, howbeit, no prerogative to sin, and if they can claim no prerogative to sin, they can challenge no privilege from the punishment of God. Therefore this kind of people setting up to Princes a freedom to offend against God, and giving them immunity and impunity from the judgment seat of God, are indeed the greatest & most dangerous enemies to Princes and great men. It is well said of one, that it were better to light among carrion Crowes, then among flatterers, because they can spoil the body alone, but these corrupt the mind, foster the sins of those whom they do flatter, color them with the names of virtue, & consequently harden the hearts of such as hearken unto them. There are few men of note and account in the word, but are tried and troubled with these enchanters that bewitch them with their sweet words, and will speak anything for their advantage. When the foolish people heard the eloquent oration of *Herod,* and saw his pomp and glory, they gave him this app•••se; *The voice of God, and not of man, Acts* 12, 22, 23: but immediately the Angel of the Lord smote him, because he was delighted with these Sycophants, and returned not the glory unto God. So

then, it standeth all great men in hand to banish such dissembling clawbackes from them, to stop their ears against their base and abject flatteries and fooleries, and to suffer themselves to be admonished of their duties, reproved for their sins, taught by the word, and informed in the ways of godliness.

[Use 2] Secondly, it serveth to instruct Princes to be subject to GOD, and to obey him in all things, seeing GOD will require the breach of his Law at their hands. All superiors and governors over others, must look for God's wrath to fall upon them, and his punishments to overtake them, whensoever they walk in evil ways, and transgress against God's commandments. For as Princes punish such as transgress their statutes; so will God execute vengeance against those that break his Laws. Princes have rule over their subjects, but God ruleth over Princes themselves, and maketh them liable to his judgments. *David* was a man after God's heart, yet the Lord brought many corrections and chasticements upon him, to hold him in obedience. It belongeth therefore as a special duty to men of high place and dignity to turn to the Lord, lest they provoke him to wrath, and so they perish, according as the Psalmist spaeketh; *Bee wise now therefore ye Kings, be learned ye Judges of the earth, serve the Lord in fear, and rejoice with trembling; Kiss the Son, lest he be angry, and ye perish in the way; when his wrath shall suddenly burn, blessed are all that trust in him, Psal.* 2, 10, 11, So the Lord having threatened in the Prophet *Zephaniah,* to visit the Princes and the Kings children, he exhorteth all to repentance, before the decree come forth, and they be as chaff that passeth away in a day, and before the fierce wrath of the Lord come upon them, *Zeph.* 1, 8, and 2, 2. Likewise the Prophet *Jeremiah* declaring that the Lord would pour out the viole of his vengeance upon the inhabitants of the land, even the Kings y^{t} sit upon the throne of *David,* the Priests and the Prophets: he cometh to urge this use unto them, *Say unto the King and the Queen, Humble yourselves, sit down, for the crown of your glory shall come down from your heads, Ier,* 13, 13, 18. There is no way to turn away his wrath from them and their kingdoms, but by turning unto God, and by entreating him to spare them, As their places are great, so their sins are great, and many times draw many to follow after them. If they would blot out their offenses against GOD, and call in his judgments gone out against them, they must show their subjection to him, and give him the reverence that is due to his holy Name.

Lastly, our trust must not be in man, our [Use 3] confidence must not be in Princes, who cannot deliver their own souls from the sentence of death, nor discharge themselves of the punishment which they have deserved, much less can they give safety and assurance unto others. This is that duty which the Prophet *Isaiah* concludeth in the second and third chapters of his Prophecy, where threatening that God will take away from Jerusalem; and from Judah, the st•y and the strength, the strong man and the man of war, the Judge, and the Prophet, the prudent and the aged, the captain of fifty, and the honorable, and the counselor, and the eloquent man; he saith, *Cease from the man whose breath is in his nostrils: for wherein is he to be esteemed* Isaiah 2.21, & 3, 1, 2, 3. Whereby we see, that we must not put our trust in weak man, nor ralye upon him to be our defense, but put our whole trust in God alone. He that putteth confidence in him, shall be blessed, and be like the tree planted by the rivers side, *Ier.* 17, 7: whatsoever changes and alterations others do find in the world, he shall continue in a fruitful and flourishing condition. The staying of our selves on man's

power, ariseth from the forgetfulness of our duty toward GOD, who hath commanded us to trust in him with all our heart, *Prov.* 3, 5: and hath promised that If we stay upon him, he will give us our hearts desire, *Psal.* 37, 4. This trust we shall attain unto, if we use these means; the meditation of man's weakness that cannot help us, the consideration of God's power that is able to strengthen us, and the experience of his mercy that hath delivered other of his children from great afflictions. If these things (as helps to our faith) be laid up in our hearts, we shall be assured to build upon a good and certain foundation, that shall never be removed.

Verse 5, *[Then Moses said to the Judges of Israel, Everyone slay his men that were joined unto Baal-peor.]* The wrath of God was so fierce against •hose that sinned, that he commanded them to be destroyed. To this end, we see *Moses* as the chief Magistrate taketh order, that the guilty should not be suffered to Lue, but suffer punishment according to their offenses. From hence ariseth this doctrine, that Magistrates are appointed of God to govern mankind in the civil affairs of this life, to be the hand of GOD for punishing and cutting off the wicked, and for the supporting and maintayning of the godly. It is the duty of Magistrates to do Justice upon evil doers, and to give comfort and countenance to the faithful. This is it which *David* promised unto God, when he should bring him unto the kingdom, and set him upon the throne, *I will sing mercy and judgment, unto thee (O Lord) will I sing, Psal.* 101, 1. This is the charge that he giveth to *Solomon* his son, concerning diverse men, as appeareth, 1. *Kings*•, 6: for he telleth him he should remember the blood of battle that *Joab* shed in peace, and therefore not suffer his hoare head to go down to the gr•ue in peace. The like direction he giveth him, to show kindness unto the sons of *Barzillai* the Gileadite, and to let him be amongst them that eat at his table, because they came unto him when he fled from *Absalom.* This direction did *Solomon* precisely follow, he slew *Joab, Shimei,* and *Adoniah,* and set up godly men in the places of such as were removed from their offices, being more able then his father was. All the precepts that are given unto them to execute justice, tend directly to this point, whosoever sheddeth man's blood, must not be spared, but ha•e his blood shed by the Magistrate, *Gen.* 9.6. *If a man* (saith *Moses) cause any blemish in his neighbor, as he hath done, so shall it be done to him, breach for breach, eye for eye, tooth for tooth; such a blemish as he hath made in any, such shall be repaid to him,* Levite. 24, 19. These examples and precepts serve to teach us this truth, that the end of Magistrates appointed of God over his people, is not to rule as they list, not to be idle and do nothing, not to tyrannize or to be highly accounted of, not to lift up their hearts, or to please themselves in the titles of honor given unto them, but to do good in helping the good, and punishing the evil.

[Reason 1] The reasons to enforce this doctrine, are to be weighed & considered. First, they have to these ends and purposes, the sword of Justice committed unto them, not to let it rust in the scabbard, but to remove all such, as the land for their outragiousnesse is not able to bear. For when they grow obstinate in their sins, enemies to God, plagues to the godly, burdens to the earth, and an infection to all with whom they live, they must be cut off as rotten members, swept away as filthy dung, and purged as evil humors out of the body.

This is it which the Apostle teacheth in his Epistle to the Romans, *There is no power but of God, and the powers that be, are ordained of God: he is the Minister of God for thy wealth, & beareth not the sword for naught, for he is the Minister of God to take vengeance on him that doth evil,* Rom. 13, 4. So then, they are God's Lieutenants in his stead; the judgment is God's, and not man's, *For there is no iniquity with the Lord our God, neither respect of persons, nor receiving of reward,* 2. Chro. 19, 7. Deut. 1.16, 17: so that it is required of them to hear the controversies that come be-fore them indifferently, to judge righteously, to heat the small as well as the great, and not to stand in fear of the faces of men.

[Reason 3] Secondly, they are as bulwarks of brass, as walls of defense, & as maintayners of peace among men. For albeit men be of one self same nature, yet they cannot abide one another, unless they be held in, as with a bit and bridle. Wolves know one another in the woods, the Lions know one another in the forests, so do other wild and savage beasts in the fields: but men have such a corrupt and savage nature, that hardly they can love another, or suffer the company one of another, unless they had rulers & Magistrates set over them. This the Apostle teacheth, *He is the Minister of God for thy wealth,* Rom. 13, 4. And the Apostle *Peter, He is sent for the punishment of evil doers, &c,* 1, Pet. 2, 14.

Now, let us come to the uses which naturally [Use 1] arise from hence, First we must acknowledge that Magistracy is a notable blessing, and by acknowledging of it, learn to be thankful for it. If there were no Magistrate or law, everyone would live as he list, and would be ready to cut another's throat, so that better were a tyranny, then an anarchy. This is sundry times repeated in ye book of Judges, *In those days there was no Knig in Israel, but every man did that which was good in his own eyes,* Judge. 17, 6, and 18, 1, and 19, 1, & 21, 25. Then was idolatry common among them without any punishment: then they gave themselves to whoredom and uncleanness without controllement: then murder and drawing the sword one against another was practiced, & blood touched blood. This confusion and lamentable disorder and want of lawful Magistracy and government, should teach us to esteem highly of this order and ordinance of God, according to the blessings which we receive by the same. We obtain great quietness by our rulers, and many worthy things are wrought through their prudence and providence. They are the instruments of our peace, the breath of our nostrils, and the means of our preservation. By them we enjoy (under God) all the benefits which we have, our liberty, our lands, our lives, our wives, our children, our possessions, our safety, our houses and habitations, and above all the rest, the comfortable use of the Gospel with freedom of conscience, which is as marrow unto our bones, and as the very life of our lives. How oft had we been overcome and ouerrunne by foreign enemies, how oft had we been surprised by inward rebels, if this ordinance of God had not overshadowed us, and ouerreached them? This meditation must draw out of us all thankfulness to God, and confession of his loving kindness toward us: the practice whereof we have in *Ezra,* chap. 7, 26, 27: when he beheld the forwardness of the King to promote the worship of God, & to publish a decree, that whosoever would not perform the Law of God, & of the King, should have the sentence of God pronounced against him, without delay, whether it wereto ye taking away of his life, or banishment of his Country, or to confiscation of his goods, or to imprisonment of his body: he gave glory and praise to God, saying; *Blessed be the Lord God of*

our fathers, which so hath put in the Kings heart, to beautify the house of the Lord that is in Jerusalem.

This practice of this worthy man must be an instruction unto us to teach us to acknowledge the necessity of this blessing, as great as of the Sun in the firmament, whereby all living creatures are comforted and refreshed, and must cause everyone to return the praise of this mercy to him that is the giver of this, and of every good giving. No people under the heavens have better experience of it, nor are more bound to walk worthy of this then we.

[Use 2] Secondly, it is their duty to hate y^{t} which is evil with an unfeigned hatred, and to love that which is good, with a special love and liking of it. For, if he be evil, how shall he advance and countenance the godly, or how shall he chastise and punish the ungodly? Can he have or hold the reputation of a good Physician, that taking upon him the curing of other men's diseases, is not able or willing to cure himself? or will not everyone upbraid such with the common Proverb, *Physician, heal thyself? Luke* 4, 23. How then can he with courage and comfort take upon him to correct evil doers, that is himself wholly given to all sorts and kinds of evil? Can a father for conscience sake rebuke his son for sin, as for swearing, lying, drunkenness, and such like disorders, when himself maketh no conscience to be a swearer and blasphemer, a drunkard and unclean liver? Or can a Master chasten his servants for their rioting, revelling, lewdness, wantonness, and misdemeanors, when the guiltiness of his own heart crieth against him, and condemneth him as guilty of the same crimes? He that teacheth another, should first of all teach himself: and he that reproveth another, should first of all check and controlle himself: otherwise it shall be said unto us, as the Apostle speaketh: *Therefore, thou art inexcusable (O man) whosoever thou art that condemnest: for in that thou condemnest another, thou condemnest thyself: for thou that condemnest, doest the same things: but we know that the judgment of God is according to truth, against them which commit such things: & thinkest thou this (O thou man) that condemnest them which do such things, and doest the same, that thou shalt escape the judgment of God?* Rom. 2, 1, 2, 3. Let all those whose office is to reform evil, learn to remove it, both head and tail, both root and branch out of themselves: let them pull the beam out of their own eyes, that they may cast out the more in their brothers eye. It is a great blot and blemish in a governor, that should punish wickedness in others, to nourish it in his own heart. Hence it is, that *Solomon* saith, *Woe to thee, O land, when thy King is a child, & thy Princes eat in the morning,* Eccl. 10, 16. Prov. 31, 4. Where the Wiseman teacheth what danger it is to the commonwealth, when the rulers are given wholly to their lusts and pleasures, to surfeiting and drunkenness. If the governor that sitteth at the stern of the ship, or the coachman that driveth the coach be drunken and disordered, who seeth not that shipwreck is to be feared, and the coach ready to be overturned? This is to be considered and regarded of all that have any authority over others, to be careful to order and rule themselves by the word of God. If we have families to govern, we should go in and out before them in all wisdom, and be examples unto them in our lives & conversations. If we see that those that be in places of superiority & jurisdiction negligent herein, & not so circumspect over their ways, as they ought to be, it is our duty to help them by our prayers, and to call upon God to assist them with his grace. The burden is great that lieth upon their shoulders, they many times watch while we sleep, and are much troubled while we are at ease; we must

therefore daily call upon God for them, to be with them in their government, to indue them with the spirit of wisdom and counsel, and to inspire them continually with all holy motions needful for their callings, that their thrones may be established with justice.

This is it which the Apostle urgeth, *I exhort that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for Kings, and for all that are in authority, that we may live a quiet and peaceable life, in all godliness and honesty,* 1. Tim 2, 1, 2. Let us pray heartily for their preservation, life, health, wealth, prosperity, and increase of all honor, considering that the prayer of a faithful man availeth much, if it be fervent. [Use 3]

Lastly, we learn here, to fear them only for evil doing. So long as we do well, it skilleth not who stand by us, and see us, though the eyes of all men be upon us. The duty of the Magistrate, is to allow & approve it, to commend and reward it. This is it which the Apostle teacheth, *Magistrates are not to be feared for good works, but for evil: wilt thou then be without fear of the power? Do well, so shalt thou have praise of the same: but if thou do evil, fear: for he beareth not the sword for naught, Rom.* 13, 3. Where we see, they are in regard of their high place, a terror to men but it must be to the wicked; to the godly they should not bring any terror. This should comfort & encourage all the faithful in well doing; the Magistrate is to them as a sanctuary and city of refuge, they should repair and resort unto them in time of trouble, they are as a buckler to defend them, and as an haven to harbor them from the storms and tempests that beat upon them. This is practiced by the Shunamite, who departed out of the land of Israel. and sojourned in a strange land during the famine; when she returned back, she called upon the King for her house, and for her land; *So the King appointed her an Eunuch; saying, Restore thou all that is hers, and all the fruits of her lands, since the day she left the land, until this time,* 2. *Kings* 8, 3, 6. She used the ordinance of God as he had commanded, and God gave a blessing unto his own ordinance.

Again, this serveth to terrify ungodly men; let them be restrained from committing evil, if not for conscience, yet for fear: if not for love of godliness, yet for the certainty of punishment that shall fall upon them. Although for a time they may escape, yet in the end they shall be met withal. Moreover, it must put all Magistrates and superiors in mind, to order the ends of their calling aright. True it is, there are two sinnewes of a commonwealth, which knit the parts together, to wit; punishment, and reward. But it is not enough for them to show mercy and judgment, but they must show mercy to whom mercy belongeth; and judgment, to whom judgment appertaineth. It is the office of the Minister to teach, and to reprove; to comfort, & to threaten; to raise up, and to cast down; to root up, and to plant; but if he comfort the wicked, and harden them in their sins, & speak peace, to whom the Lord hath not spoken peace: and again if he threaten judgment, cast down the heavy hearted, and seek to quench the smoking flax, and to break the bruised reed, he is not that wise Scribe, which must give to everyone in the family his portion in due season, nor that workman which needeth not to be ashamed, dividing the word of truth aright. So likewise, it is the office of all Magistrates, to punish and to reward, to correct and to comfort; without these no kingdom can flourish, no city can stand, no house can continue. But it behooveth them to consider, who ought to be the object and subject as well of the one, as of the other. They

must not discountenance the godly, and embolden the wicked: they must not spare the guilty, and oppress the innocent. Their Laws must not be as the spiders web, to catch the fly, and to hold the gnat, but let go greater things, and suffer them to escape & to break away from them. They must make a difference between the clean and unclean, between the holy and profane. He is a bad gardiner, that plucketh up his best plants and choicest herbs of greatest price, and suffereth the thorns & thistles to take root and prosper, which should be cut down, and cast into the fire, *Math.* 3, 10. He is a bad husbandman, that plucketh up the wheat and good corn out of his field, which was to be gathered into the barn, when the time of harvest came; and suffereth tares and darnel to grow, which were fitter to be bound in sheaves and burned, *Math.* 13, 29. It is no mercy to spare the life of the wolf, and to shed the blood of the Lamb. Hereupon it is, that *Solomon* saith, Prov 17, 15. *He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.* This appeareth in *Ahab,* who sold himself to work wickedness in the sight of God, and brought destruction upon his own head, as well by slaying the innocent y^{t} should have been defended, as by sparing the wicked that should have been destroyed. For when the blood of *Naboth* was spilled as water upon the earth that cannot be gathered, it cried to heaven for vengeance, *And the Lord paid him home to the full in his own person, and in his posterity,* 1 Kings 21, 19, and 22, 38. And when he spared *Benhadad* whom he ought not to have spared, the Lord said unto him, *Because thou hast let go out of thine hands a man whom I appointed to die, thy life shall go for his life, and thy people for his people,* 1 Kings 20, 42. To this purpose we read in another place of Proverbs, chap. chap. 24, 24. *He that saith unto the wicked, Thou art righteous, him shall the people curse, and the multitude abhor him.* Let us all lay this to our hearts. If we have any in our several governments, that are godly & fear the Name of God, let such be made much of, let them find our help and favor, let them be comforted and encouraged in well doing. But on the other side, we are not to wink at the wicked, but labor to find them out, and to draw them out of their dens where they lurk, watching their seasons to pester & poison others: remembering always the ends for which God hath lifted up the heads of all Governors above their brethren, to wit, that evil doers should be punished, and that such as do well should be commended: considering duly & diligently, that the time will come, when they must give an account to God of the Stewardship committed unto them.

[Verse 6. *And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, &c.]* In these words is offered unto us an example, expressing the nature of sin, where once it is entertained. For behold here, how they grow in sin, and proceed from evil to worse, from a great sin to a greater. At the first, they departed out of the host of Israel, and went to the people of *Moab* and *Midian,* with whom they coupled themselves: so that albeit they sinned, yet they had some shame of sin, and made some conscience of committing it openly amongst their brethren. But they proceed by little and little, from step to step, and from one degree to another, till they fear nothing, and are ashamed of nothing. Therefore in the example of one man here set before our eyes, *Moses* declares to what impudency & shamelesnesse they were come, that they brought their harlots into the host to despite God, to anger *Moses,* to corrupt the people, & to pollute the worship y^{t} was set up by the commandment of the Lord. For this man (who is afterward

named) as if he had been absolute in power, as he was indeed resolute in will, & dissolute in his whole life, brought his whorish woman in the sight of God, in the sight of *Moses,* in the sight of the congregation, and in the sight of the Tabernacle, to show that he had filled up the measure of his sin. The doctrine arising from hence is this, that evil men do not usually make any stay in evil, but proceed from degree to degree, to worse & worse. The nature of sin is, to draw all such as delight in it and follow after it, from one evil to another, until in the end, they become most corrupt and abhominable. This is it which the Prophet *Jeremiah* noteth in the people of his time, when he saith, *Were they ashamed when they committed abomination? Nay, they were not ashamed, no neither could they have any shame: therefore, they shall fall among the slain: when I shall visit them, they shall be cast down,* saith the Lord, *Ier.* 6, 15.

The like we see in the 18. chap. following, ver. 11, 12. *Speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: return you therefore everyone from his evil way, and make your ways & your works good:* But they said desperately, *Surely we will walk after our own imaginations, & do every man after the stubburnes of his wicked heart.* The truth of this hath been euidēt in all ages of the Church. When the Lord was determined to bring an universal flood upon the face of the earth, for the sins of man, and had given them a time of repentance, while his patience endured, Gen. 6.12. *They ceased not from sin, neither repented of their wickedness, saying, what have I done?* Math. 24, 38. But everyone turned to their race, as the horse rusheth into the battle. For in the time that was limited thē, their sin increased, our Savior showing how they were given over unto all looseness, until the flood came, and swept them all away. This the Prophet *David* noteth (if he were the penner of that Psalm) where he observeth the degrees and stairs by which men ascend to the heighth and top of sin: first, they begin to walk in the counsel of the wicked, then they proceed to stand in the way of sinners; lastly, they come to sit down in the seat of the scornful, *Psal.* 1.1. And this we may further observe in the failings of the faithful, and in their fallings into sin. No man becometh extremely evil at a sudden, nor desperately settled, and obstinately resolved to continue in sin in a moment: but as he that will climb up to the top of an high tower, doth ascend step by step, and by little & little; so he that maketh no conscience of any sin, but walketh in all profaneness with greediness, cometh to that height by degrees, one sin drawing on another, the lesser making way for the greater, and the greater obtaining passage for the greatest of all. We see it in *Eve,* when she fell from God, first, she listned unto Satan; secondly, she made a light resistance to his temptation; thirdly, she began to doubt waueringly of that which God had delivered absolutely; fourthly, she grew in concupiscence, the eye liking, the heart lusting, and both of them desiring the forbidden fruit; lastly, she fell to flat apostasy, infidelity, and rebellion. This likewise is set before us in the example of *Peter,* who getting into the high-Priests hall, and thrusting himself into evil company, hath left us a strong proof of his own weakness, and of his declining from evil to worse. First, he answereth faintly and fearfully, that he knew not the man, *Math.* 26, 70. A dangerous beginning. When he was further urged and pressed to answer, and that he saw his bare and cold denial would not be accepted, he thought to go one step farther, he denied with an oath, that he never knew him. Yea, when they were importunate upon him, and would not suffer him to be in rest, he began to curse

himself, and thereby to cast himself into the depth of sin, into the gates of hell, and into the hands of Satan.

The Reasons follow. First, sin groweth [Reason 1] in the heart, as the child doth in the womb. For as the infant hath his increasings and augmentations from a small beginning, until he come to the birth, proceeding from one degree and age unto another, as *Job* setteth forth our first creation, *Thou hast poured me out as milk, and turned me into cruds like cheese: thou hast clothed me with skin and flesh, and joined me with bones and sinnewes, Job* 10, 10, 11: so is it with a sinner; his beginnings are small, but the further he runneth, the longer he continueth, and the deeper he plungeth himself in sin, the more corrupt and abhominable he becometh. As a spring that ariseth out of the earth is first little and shallow, but the further it groweth, the more ground it floweth, and the more streams come into it, the greater the river is: or as a fire, which at the first is a little spark, being nourished, becometh in short time a great flame: so is it with sin, it is little in growth, weak in strength, slender in appearance at the beginning; but being cherrished and fostered in the soul of the sinner, it multiplieth exceedingly, and bringeth forth many children of the same nature, whereof we may truly say; Like mother, like daughter. This is that comparison, which the Apostle *James* useth, to express the fruitful nature of all the unfruitful works of darkness, *Every man is tempted, when he is drawn away by his own concupiscence, and is enticed: then when lust hath conceived, it bringeth forth sin, and when sin is finished, it bringeth forth death,* I am. 1, 15. Where the Apostle showeth, that first a man is tempted to evil, then concupiscence conveyeth it, after it is in travail and bringeth forth; and lastly, it doth finish it as a perfect birth. This comparison is also used by the Prophet *David, Behold, he shall travail with wickedness, for he hath conceived mischief, but he shall bring forth a lie.* Psal. 7, 14.

[Reason 2] Secondly, the wrath of God falleth upon such as make no conscience to fall into lesser sins, he giveth them over to a reprobate sense, to a slumbring spirit, and to hardness of heart, that they fall to be past feeling, and cannot repent. The Apostle declareth in the Epistle to the Romans, *That such as regarded not to know God, he gave them up to their hearts lust, unto all uncleanness, and punished one sin with another,* Rom, 1.28. For the sin that followeth is a punishment which went before. God forsaketh them with his grace, that forsake him by their sins: and when once God leaveth them, the devil findeth them. Whensoever God departeth out of any person, the unclean spirit taketh possession, for the house is empty, swept, and garnished, and made ready to entertain him, *Math.* 12, 44. This is it which the Prophet declareth concerning the secret judgment of God upon sinners, that make shipwreck of faith and of a good conscience; *My people would not hear my voice, and Israel would none of me: so I gave them up unto the hardness of their heart, and they have walked in their own counsels,* Psal. 81, 11, 12. Where he showeth, that seeing they would not be reclaimed and reformed, he laid the bridle in their own necks, and suffered them to run their full swinge into all wickedness. In like manner the Apostle describing the sins of the Jews that hated the Gospel, stoned the Prophets, persecuted the Saints, and crucified the Lord of life, showeth that they had filled up the measure of their sins, and that the wrath of God was come on them to the uttermost, 1. *Thess.* 2, 19.

[Reason 3] Thirdly, sin is fitly resembled to the fretting of a canker, and to the uncleanness of a leprosy, both which go forward, and make no stay, until the whole body be infected and every member endangered. This is the similitude which the Apostle useth; *Their word shall fret as a canker,of which sort is Hymenaeus and Philetus.* For as one serpent engendreth another, so doth one sin conceive and bring forth another. It is like unto the beast, that is said to grow so long as it liveth. So then lay these things together, both that God forsaketh such as make no conscience of sin, and that sin is likened to the conceiving of the womb, to the eating of a canker, and to the filthiness of a leprosy, we may conclude, that sin being entertained, knoweth not stay, but rolleth as a stone, until it come to the [Use 1] bottom.

Now, let us handle the uses. First, consider from hence, how dangerous it is to give entertainment unto sin at the beginning, which groweth to more perfection every day, we cannot stop this stream when we will: it goeth beyond the strength of our nature. God leaveth us further to our selves, when we begin to leave his ways. We see this in the example of *Cain,* he was reproved of God, checked for his hatred against his brother, & admonished to repent; but *he harkened not to the voice of the Lord, but hardened his heart, and shed innocent blood, even the blood of his brother,* Gen. 4, 8. This appeareth in *Judas,* he entertained covetousness in his heart, from covetousness he fell to plot with the Pharisees, from plotting he proceeded to practicing, and in the end he brake out into treason against his Lord and Master, and ceased not till he brake his own neck, *Math.* 26, 15. The like we may say of *Saul,* and trace out his falling from God, step by step; and the more he continued, the more did the Spirit of GOD forsake him; so that his hidden corruption brake out into open rebellion against God, open persecution against *David,* and open desperation against himself and his own soul. Thus it falleth out with such as sin against their conscience. Some grow to be very devils incarnate, that do every day give strength unto their corruption, and add drunkenness unto thirst, who being past feeling, give themselves to wantonness, to work all uncleanness with greediness. Some are like brute beasts, that are led only by sensuality, carnal and natural men, which have nothing in them of the Spirit of God, *Jude* 10. Continuance in sin bringeth hardness of heart. Such are in greatest danger, and see it not; they are in the midst of the fire, and feel it not; they taste deeply of the judgment of God, and regard it not. Lay before them the grievousness of sin, beseech them with bitter tears, exhort them by the tender mercies of God, denounce all the plagues, punishments, and judgments of hell, offer unto them the sweet promises of the Gospel, entreat them by the death of Christ, and the dearest blood that he shed for them: all these they tread under their feet, and neglect them as things of no price; sin hath bewitched their hearts, Satan hath blinded their eyes, and God hath given them up into a reprobate sense. For as among all the blessings that God bestoweth upon the sons of men in this world, a soft and tender heart is one of the greatest, which is soon checked & controuled, soon made to bleed, and raised to repentance and amendment of life, *Ezek.* 11, 19: so there can be no greater curse and malediction laid upon any man, then to have a stony and stiff-necked, a rebellious and iron heart, which heapeth and hoardeth up every day vengeance against it self. What an heavy punishment was this upon *Pharaoh,* when his heart was hardened? *Moses* and *Aaron* came unto him, they laid before him the word of God, they wrought miracles in the land of Egypt, they called upon him to let the people go:

he was visited with lice, he was feared with thunders, he was plagued with frogs, he was tried with darkness, he was punished with the death of the first borne; yet could not all these enter into his heart, nor pierce his conscience that was seared with an hot iron, so that he proceeded in evil, until he and his whole host were drowned in the red sea. Hereunto accordeth that which the Prophet *Jeremiah* saith, *Can the black Moore change his skin? or the leopard his spots? Then may ye also do good, that are accustomed to do evil,* Ier. 13, 23.

Seeing therefore such as begin to sin, can have do stay of themselves, we must needs confess it to be very dangerous and hurtful to our souls. For all such as break out into this sin, are like to those that run down a steep hill, that when they are going, have no power to make any stay or stop, until they come unto the lower end. Thus it is with those that have given the onset upon sin, they do as it wer, open ye flood gates of impiety, which are not again easily shut up, but the violence of the stream beareth all things before it. For howsoever sin at the first be entertained of men with some dislike, and not without some struggling and striving against it; yet in process of time, and by continuance in sin, they grow shameless, even to have an whores forehead, that they cannot, nor will not be ashamed: though the Sun, the heaven, the earth, and men bear witness against them, they regard neither God nor men, neither heaven, nor hell, neither salvation nor damnation. This is indeed a dangerous estate, and a fearful condition.

[Use 2] Secondly, seeing evil men wax worse & worse, we may conclude, that their judgment sleepeth not, but is increased as their sin increaseth; yea, it is not far off, but lieth at the doors. Every sin is in it own nature a sin to death, and a removing from God, the wages of it is death, and provoketh to an utter consumption of us, *Rom.* 6, 23: how then can we answer so many thousands, if one be so grievous? For if the Lord mark what is *done amiss, who shall be able to stand?* Thus the Apostle setteth down their condition, that were settled in wickedness, *That their condemnation long since resteth not, & their destruction stūbreth not,* 2. Pet. 2, 3. So then, we may assure our selves that the judgments of God follow at their heels, when men are come to the top and heighth of their sins. Thus it was with the old world, when their ways were wholly corrupted, then was the earth universally drowned. When the *Sodomites* became exceeding sinners against the Lord, and their sins cried to heaven, the Lord rained down fire & brimstone upon them. When Israel abounded in all sin, that there was no truth nor mercy, nor knowledge of God in the land, but that by swearing and lying, by killing and stealing they brake out, and blood touched blood; the Lord denounceth by his Prophet, *That the land shall mourn, and everyone that dwelleth therein, shall he cut-off,* Hos. 4, 1, 2. When the Amorites had filled up the measure of their sins, Gen. 15, 14. they should be rooted out of the Land, and the people of God come in their stead. Where the Lord declareth, that howsoever this people were exceeding sinners in the days of *Abraham,* and deserved to be rooted out at the very first, yet did he withhold his hand, and waited for their repentance a long time, until they were past recovery. Do we then see any wax worse and worse, and increase in sin, as they grow in age? We may conclude, that so soon as they are become ripe, nay, rotten in their sins, the appointed time of God draweth on to destroy them. For even as men when their Corn is waxen ripe, and the fields are white unto the harvest, do thrust in their sickles, and cut it down, so will the Lord deal with all the ungodly; for when their sins

are at the highest, then his judgments are at the nearest, according as the Apostle *John* showeth, that an Angel came out of the Temple, crying with a loud voice unto him that sate on the Cloud, *Thrust in thy sickle and reap: for the time is come to reap, for the harvest of the earth is ripe,* Revel. 14, 15. This is it which was declared in a vision unto *Amos,* where the Lord shown unto him a Basket of Summer fruit, and said, *Amos, what seest thou?* who answered, *A Basket of Summer fruit. Then the Lord said unto him, The ende is come upon my people of Israel, I will pass by them no more,* Amos 8, 1, 2. Declaring thereby, the ripenes of their sins, and the readiness of God's judgments to give them their reward. Wherefore, whatsoever sins ungodly men commit, the old are not forgotten, and only the new remembered; but all both old and new, do come together, & add unto the heap, that the measure being full, pressed down, shaken together, and running over, certain destruction may fall upon them. Let us not make a mock of sin, or think that God hath forgotten it, when we have forgotten it. The iniquities that men commit one day are forgotten with them the next, and such as are practiced in their youth, are past their knowledge before they come to age: but we cannot hide them from the Almighty, *Who writeth bitter things against us, and maketh us to possess the iniquities of our youth,* Job 14, 26. Psal. 25.7. Every sin shall help somewhat to increase the weight, and make our account the greater in the day of account: for as every Corn of wheat helpeth to fill up the bushel, and to enlarge the heap: so doth every sin that we commit, help to bring our wickedness to the full. And as men keep their books of reckonings and accounts, which they will bring forth when they are to reckon: so the Lord (to the end we may know that he seeth and remembereth our offenses) is said after the manner of men, *to keep a Register of the deeds of men, and to write them up in the same, and every sin serveth to fill up the accounts,* Revel. 20, 12. He noteth so many oaths as every day come from our unclean mouths; our drunkenness at this time, and that place, and in that company; our whoredoms, uncleanness and wantonness; our contempt of his word; our neglect of this sermon, and that sermon, on this Sabbath, and on such a Sabbath: so that we shall find when the day of reckoning cometh sins upon sins, and heaps upon heaps, until the measure runneth over; and when we must go the way of all flesh, they will stand before us as an huge Sea (whereof we can sound no bottom) to swallow us up. For if we must give an account *for every idle word at the day of judgment, Mat.* 12, 36: how much more for our blasphemies, and unclean deeds, which are without number? Which should make us cry out with the Prophet, *O Lord I know that the way of man is not in himself, neither is it in man to walk & to direct his steppes: Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing, Ier.* 10, 23, 24. To conclude, howsoever God spare long because he is patient, yet if we grow worse and worse, and abuse his patience, and run into all riot and excess of sin, he will fill up the viole of his judgment, and pour out his wrath upon us to the utmost. This serveth to answer the curiosity, and to stop the mouths of many men, who seeing wicked men proceed in sin, and prosper in their ways, are offended, and are ready to say, *Doeth not the Lord see this? Or is there no righteousness in the Almighty? Why doth the way of the wicked prosper, and why are they in wealth, that rebelliously transgress?* Ier. 12, 1. God suffereth wicked men a long time, because their sins are not yet full, the measure is not filled up: but wait a while, and they shall not go unpunished.

[Use 3] Lastly, seeing men giving themselves over to sin, come at the last to be frozen in the dregs of it; it is our duty to resist the beginnings, to prevent the breach, and to stop the first course of it. It is as a serpent that must be trod on in the egg; it is as a birth that would be smothered in the conception. Let us take heed that sin grow not into a custom, and get an habit. This is it which *Solomon* pointeth out, speaking against hatred & revenge, *The beginning of strife is as one that openeth the waters: therefore ere the contention be meddled with, leave off,* Prov. 17, 14, Where he teacheth, that as it is dangerous to break a bank or wall which holdeth in the water in his course, lest it overflow the fields and meadows; so if there be a little breach begun in the conscience by sin, the floods thereof will so grow and swell, that the violence and rage of the stream will quickly and easily enlarge the breach, and bring body and soul to sudden destruction. Seeing therefore there is such an inundation and flood of sin, when once it getteth vent•, it behooveth us to stay the beginnings of sin, when as first it beginneth to sprout out, and to spring up: now, these weeds will be more easily pulled up, then when they have taken deeper root, *Heb.* 12, 13. The diseases of the body being taken at the first, when they begin to breed, and only a spice of them is marked, are easily cured and healed; whereas the old festered sore is incurable and without remedy. Even so is it in the diseases of the soul, if we nippe them in the head betimes, they are with more ease and less difficulty suppressed: whereas, if we let them have their full swinge, they are hardly bridled and subdued. This we see in the example of *Lot,* when he was fallen into drunkenness, there was an easy and quick passage to fall into incest. When *David* had committed adultery with the wife, he had but a step to run into murder to kill the husband. The devil that old serpent, if he can thrust in his head, will easily wind in the whole body: the way is to quell him quickly, and then shall we be sure to be conquerors, He seeketh to prevail over us by degrees. If the devil had moved *Peter* at the first to curse himself to the pit of hell if ever he knew Christ, no doubt he would have loathed the temptation, and not have hearkened to his suggestion. But he dealt more subtly, and prepared him unto it by certain steppes, whereby he brought him at the last to yield unto that which at the first he detested. When he goeth about to allure a man unto the beastly and more then beastly sin of drunkenness, he will not by and by say to him, Drink till thou be drunken, and transform thyself into a beast, but will make him to delight in evil company, to leave the works of his calling, and to haunt infamous houses, the nurceries of drunkenness. When he would entice a man unto whoredom and adultery, he will not at the first step throw him into the harlots bed, but bring him to look upon her, to like her, to lust after her, to have familiarity with her; and lastly, to commit the sin itself, 2. *Sam.* 11, 2: which being first in the devils intention, is the last in the sinners execution. When he went about to bring *Cain* to murder his brother, he did not at the first say unto him, *Kill him, and make him away;* but sowed discord and hatred in his heart, *Gen.* 4, 5: *and this murder of the heart, engendered the murder of the hand,* 1. *John.* 3, 15. If then we would avoid the actual sin, we must endeavor to cut and pare away all occasions, and not give the enemy room, no not a little. But men in these days make a sport and jest of sin, not knowing that they play with a serpent, nor considering that they dally with a cockatrice. They are like to *Solomon's* sluggard, described in the Proverbs, *Yet a little sleep, a little slumber, a little folding of the hands to sleep,* Prov. 6, 10, and 24, 33. So the adulterer saith; a little more uncleanness; the drunkard must have a little more drinking; the covetous person

must have a little more of the world; and everyone must wallow as the swine, a little longer in his wickedness, the time is not yet come to forsake his wicked ways: the blasphemer, that feareth not an oath, must continue yet a little longer in his swearing. These men (like the sluggard) must sleep yet a little while in their sins, and lie a little thought longer in their lusts; but give the devil a little hold, and he will not in haste let go; grant him an inch, and he will take an ell: and so long as thou doest not wholly renounce thy sin, but wilt take a little pleasure at it, and spend a little more time in it, thou art in danger of destruction, as *Solomon* telleth the sluggard.

7 And when Phinehas the son of Eleazar, the son of Aaron the Priest, saw it, he rose up from the mids of the congregation, and took a spear in his hand:

8 And followed the man of Israel into his stews, and thrust them both through, the man of Israel, & the woman in her womb; ethen the plague ceased from the children of Israel.

9 And there died in that plague four and twenty thousand.

10 Then the Lord spake unto Moses, saying:

11 Phinehas the son of Eleazar, the son of Aaron the Priest, hath turned mine anger away from the children of Israel; while he was zealous for my sake among them; therefore I have not consumed the children of Israel in my jealousy.

12 Wherefore say to him; Behold, I give unto him my covenant of peace.

13 And he shall have it, & his seed after him, even the covenant of the Priests office forever, because he was zealous for his God, and hath made an atonement for the children of Israel.

14 And the name of the Israelite thus slain, which was killed with the Midianitish woman, was Zimri, the son of Salu, Prince of the family of the Simeonites.

15 And the name of the Midianitish woman that was slain was Cosby, the daughter of Zur, who was head over the people of his fathers house in Midian.

Hitherto *Moses* hath handled the sins of the people, bringing down heavy judgments upon the heads of the principal authors and committers of them. Now, he setteth down the second point, which is, the reconciliation of God toward his people, *Who will not keep his anger forever, Psal.* 103, 9: Wherein we are to observe two things; the execution of Justice, and the

approbation thereof by God. The execution here recorded against the evil doers is double; the one, extraordinary; the other, ordinary. The extraordinary was by the spear of *Phinehas,* whereby God's wrath was turned away: the ordinary, was by sentence of the magistrates that were found free from falling into these offenses; such as were guilty, being hanged up by the express commandment of God. Touching the first, it is noted, that *Phinehas* one of the tribe of *Levi,* and posterity of *Aaron,* arose out of the congregation that wept before the Lord, being stirred up extraordinarily of God, he took a spear in his hand, kindled with a zeal arising from a chaste and pure mind, abhorring all uncleanness and filthiness, and pursued them into their filthy stews and brothel-houses, where he thrust them both thorough, revenging the dishonor done to God, & the scandal laid upon his people. A worthy example for all Magistrates to follow, to be sharp & severe in punishing sin, and taking away evil out of the city of God. Thus the plague was stayed, and the anger of God turned away, after that justice was executed, and so many thousands at one time, and for one sin swept away.

But here two questions arise, which are to be discussed, before we proceed any further: the first touching the fact of *Phinehas:* the second, touching the number of ye dead here remembered. Touching the fact of *Phinehas,* [Objection.] it may be thus objected: How can it be lawful in him, (being a private person) to exceed rhe bounds and lists of his calling? He was of the tribe of *Levi,* and of the family of the Priests, to whom it belonged not to draw the sword. For as the other tribes were not appointed to the service of the Altar; so the tribe of *Levi* was not called to the execution of justice. Besides, there are general rules directing all private men, and general Laws restraining them from shedding of blood; as he that sheddeth man's blood, by man shall his blood be shed: he that smiteth with the sword, shall be smitten with the sword: love your enemies, and do good to them that hate you. The servant of God must not strive, but must be gentle toward all men, suffering the evil, and instructing them with meekness that be contrary mind, 2. *Tim.* 2, 25. How then can we justify this act of *Phinehas,* departing from these holy rules of God's Religion? I answer, [Answer.] there is a double kind of calling; an ordinary calling, and an extraordiry calling; the one necessarily distinguished from the other. For God doth oftentimes give unto his servants a new and special vocation, and addeth it unto their former function. Hence it is also, that some works are ordinary, and some are extraordinary. Ordinary works must be guided and directed by ordinary rules, such as those are which we have set down before. Extraordinary works proceed from a special motion of God's Spirit warranting them, and making them (albeit going against the common rules) lawful, cōmendable, and necessary. Such was the fact of *Moses,* smiting the Egyptian, *Exod.* 2, 12: the fact of *Samuel,* hewing *Agag* in pieces, 1. *Sam.* 15, 35: the fact of *Elijah,* slaying the Priests of *Baal,* 1. *King.* 18, 4: the fact of the Israelites, spoiling the Egyptians, and such like, Exod. 12, 35, who had an inward motion, like to the commandment given to *Abraham* to kill his son. These actions, albeit warranted to the doers, are not to be drawn into example and imitation, unless we have the inspiration of the same Spirit; and therefore Christ our Savior answereth his Disciples, that would have called fire from heaven to consume the Samaritans, *Ye know not of what spirit ye are, for the Son of man is not come to destroy men's lives, but to save them,* Luk. 9, 55. Now that this fact of *Phinehas* is of the same nature, it appeareth, both because the plague ceased by it, and God's wrath kindled

against his people, was appeased; so that the action is both commended & rewarded. This the Spirit of God teacheth in the Psalm, *Phinehas stood up and executed judgment, and the plague was stayed: and it was imputed unto him for righteousness, from generation to generation forever,* Psalm. 106, 30: which is not so to be understood, as if he were justified before God, by this one act, because whosoever will be just by the Law, is bound to keep the whole law, according to the tenor of the law, *Do this & thou shalt live,* Gal. 4, 12, 20. One good work doth not serve or suffice to make a man perfectly just and righteous in the sight of God, seeing he that continueth not in all things written in the book of the law, is accursed. So then, we must know that the Psalmist meaneth, that this fact was lawful, and allowed. For having set down the vengeance that *Phinehas* took upon this adulterer, and the adulteress: he preventeth the Objection which might be made: Was not this horrible and damnable murder in him, who being a private man, had not the sword of justice committed unto him? and being one of the Priests of the Lord, was to meddle only in matters belonging unto God, and not in civil things; who was to draw out the censures of ye church not a material sword to strike offenders? No (saith the Prophet) it was not murder, it was a righteous and commendable act, he being stirred up by God's Spirit, inasmuch as it proceeded from faith, and aimed at the glory of the great Name of God. Wherefore this place is falsely alleged, and perversely wrested by the Church of Rome, to overthrow justification by faith alone, and to establish justification by good works. For there is a double justification, one of the work, the other of the person. The Prophet speaketh in that place of the justification of the work, which albeit in the sight of men it might seem savage & inhumane, yet God did accept of it, & account it as a good and just work, which pleased him being done in faith, which purifieth the heart, Acts 15, 9. He speaketh not of the justification of his person, which was by apprehending the mercy of God in Christ, by believing, not by doing. Thus the Apostle in the fourth chapter to the Romans, verses 4, 5. maketh a double kind of imputation, saying: *To him that worketh, the wages is not counted by favor, but by debt: but to him that worketh not, but believeth in him that justifieth the ungodly, his faith is accounted for righteousness.* Thus much of the first question touching the act of *Phinehas,* whether it were lawful or unlawful, whether it were private revenge, or public justice.

The second Question is touching the number that died in this plague: [Object.] wherein appeareth some difference and disagreement in outward show, between the Old Testament, and the new. For *Moses* in this place, verse 9, saith, *There died four and twenty thousand.* But the Apostle *Paul* alleging this judgment of God, mentioneth only *Three and twenty thousand,* 1 Cor. 10, 8, subtracting one thousand from the former number which *Moses* added. I answer, some reconcile these places thus: that the Scribes or Penmen failed in copying out the books of *Paul's* Epistles, which should have written four & twenty thousand, where they wrote three & twenty thousand. But this is shifting rather then reconciling; & cutting the knot with a sword, rather then loosing it asunder with the hand, inasmuch as all the copies generally with full consent, as it were with one voice agree in the former reading. Others suppose and surmise that it might be a slip of memory in the Apostle, according to human infirmity. But this answer is worse then the former, and these are unskillful Surgeons, that make a deep wound instead of applying a plaster, and therefore kill where they should cure.

For we cannot admit any faults in memory in the blessed Apostle, who wrote by the direction of the Spirit of God, as also the whole Scripture was inspired by him: and we cannot give any reason to warrant, why it should rather be a slip of memory in *Paul* then in *Moses,* both of them being guided by the same Spirit.

Again, others say, that *Paul* is not contrary to *Moses,* forasmuch as if there were four and twenty thousand, as *Moses* teacheth, there must of necessity be three and twenty thousand, as the Apostle gathereth, seeing the greater number includeth the lesser; and seeing he doth not say expressly there were just so many, neither more nor less. True it is, to make up around sum, & a full number, the Scripture useth sometimes to add, and sometimes to detract; but in this place there is no reason, why the Apostle should use the less number rather then the greater, considering ye greater number is here as full and perfect a number as the lesser; and therefore no just cause to change & alter anything. Besides, the Apostle maketh the number as directly to be 23000, as *Moses* maketh it to be 24000. Wherefore, to let pass these gesses & conjectures, the best and truest answer is, that *Moses* distinguisheth the history into two parts. First, touching the heads of the people that were hanged up: Secondly, touching the people that were slain with the sword. If we join both these together, as *Moses* doth in this place, it is truly said, There died four and twenty thousand. For he speaketh first of the chief Captains and Ring-leaders to this rebellion against God, then of the rest of the people that walked in their ways, and followed their example: afterward he casteth up his accounts, & setteth down the total sum as it did accrue out of them both. But if we speak of the principal malefactors by themselves, and of the rest of the people by themselves, a thousand of the principal were hanged or crucified; and among the people were slain three and twenty thousand, of which latter, *Paul* only speaketh, omitting the thousand Princes: to show, how fond and frivolous their excuse is, who defend their offenses by the example, or authority, or counsel, or commandment of their superiors: seeing the people in this place following the foot-steps of their Magistrates, were no less punished then the Magistrates themselves. So then, these are most true, both that which *Moses* saith, to wit, that four and twenty thousand perished, joining both Princes and people together; and that also which *Paul* affirmeth, mentioning three and twenty thousand only, omitting the Princes, and reckoning the people: and hence it is, that the sum in *Moses,* amounteth to a thousand more, in *Paul* to a thousand less.

Hitherto of the execution of justice by *Phinehas,* upon two audacious and open offenders, and of discussing the questions that arise thereupon: now followeth the approbation of God, in whose nostrils it smelled as a sweet savor. This fact is commended, his zeal is praised, his person is blessed, and rewarded. For albeit good works wrought in faith, and died with the blood of Christ, do not merit eternal life, *which is the free gift of God,* Roman. 6, 23, yet they are rewarded of mercy in this life, and in the life to come. The blessing of God to rest upon him and his posterity, is set down in two respects: First, generally, *I will make my covenant of peace with him, so that he shall have me a merciful God:* Secondly, particularly; where the manner is set down, that the Priesthood should remain to him and to his posterity forever, so that both his seed should flourish so long as the Jewish Church should continue, and the honor of the high Priesthood should abide among his posterity, *Until the high Priest of our profession (Jesus*

Christ) should come to make an end of all Ceremonies, Hebr. 3, 1. The accomplishment whereof is not hard to show in the holy Scriptures, and in other approved Histories. For the lineal succession of the Priesthood from him to the carrying away into captivity to Babylon, is expressed in y[e] books of the Chronicles, 1 Chron. 6, 4, 15, from the father to the son, and from one generation to another. From the captivity, until the time of *Alexander* the Great, (to whom the Persian Monarchy befell, and whom *Iadduah* the high Priest met in his Priestly robes coming to conquer Jerusalem) the genealogy is remembered in the book of *Nehemiah,* chapter 12, 10, 22. Neither may it seem strange unto us, that *Nehemiah* should set down the succession so far, seeing from the reign of *Artaxerxes* whom he served (being in chief place about him) to the Monarchy of *Alexander* the Great, (who overcame *Darius*) were not above sixty years, as the Chronology & Computation of the reign of the Persian Kings declareth. And from the times of *Alexander* the Great, to *Aristobulus* and his son (who was the last) whom *Herod* treacherously and cruelly caused to be drowned; the pedigree is to be seen in *Josephus* and others. Afterward the Priesthood was set to sale, and those promoted, that made their own way by sums of money, or by favor of friends, or both together.

After this promise made to *Phinehas, Moses* annexeth a description of the whoremaster and the whore, that provoked God's wrath, and troubled Israel: who are set forth by their names, by their family, by their condition and degree. The name of the man was *Zimri,* his family was the tribe of *Simeon:* touching his estate, he was one of the Princes of his tribe, by whom no doubt (being a man of sort and quality) he was accompanied and countenanced; yea, it should appear he was a mover and persuader of others to commit the like wickedness, whereby it came to pass y[t] the greatest number of this tribe perished with him, as may be gathered by the new survey and numbering of the tribes which is taken in the Chapter following, *Numb,* 26, 14, and 1, 23. For they which in the former mustering and numbering, amounted unto the number of nine and fifty thousand and three hundred, were now diminished and abated to two & twenty thousand, and two hundred, for their idolatry and fornication: so that with this *Zimri,* the greater number of this tribe perished,

They did partake with him in the sin of whoredom, and therefore they communicared with him in the plague and punishment of it. Hence it came to pass, that whereas all the other tribes in a manner amounted to more then forty thousand: this tribe attained only unto the number of two and twenty thousand, and two hundred. The name of the harlot was *Cosbi;* her stock and kindred was of the Midianites: in respect of her place, she was the daughter of one of the chief Princes of that people, who afterward was reckoned amongst the sons of *Midian,* that were slain by *Moses,* Numbers 31, 8. These names of the two persons are singled out amongst the rest, unto their perpetual infamy and reproach, For as the names of the righteous are registered and remembered, to their everlasting praise: so the name of the ungodly shall rot, Prov. 10, ver. 7. Their families are fingled out, that part of the disgrace and dishonor should blemish them, to humble them, and to instruct them to nourish sin in none of their kindred. Their high place is singled out, to teach that GOD the Judge of all the world, judgeth without respect of persons, and that all men, of what credit and countenance soever, should fear before him.

Verse 7. *And when Phinehas the son of Eleazar, the son of Aaron the Priest saw it, he rose up, &c.*] This holy man of God slew the adulterer and the adulteress with a spear. If he had been a mere private man, this shedding of blood had been unlawful in him, howsoever they deserved it. But the Spirit of God was his direction, and he had a secret calling, to be to him as a sure & safe warrant. So then, albeit private persons may put no mā to death, as appeareth in the Commandment, Exod. 20, 13, yet such as are warranted from God, are his Officers and Magistrates.

We learn from hence, that actions which of themselves and in their own nature are unlawful, unseemly, and against humanity, by a calling from God, become lawful, warrantable, and necessary. This special calling given unto special men, is sometimes outward, and sometimes inward. The inward calling is, when God by the motion of his Spirit, moveth the heart to do some special work against the ordinary rules that he left to the rest of the sons of men. Heereof we have plentiful examples in the book of Judges, in those whom God extraordinarily raised up to save his people, and to destroy their enemies. Whē *Eglon* King of *Moab* oppressed Israel, & kept them in great slavery and subjection, as a tyrant and usurper, the Lord stirred up *Ehud,* Judge. 3, 15, 16. who made him a Dagger with two edges, conveyed it closely under his garment, and when opportunity served, he thrust it into his belly, and flew him. This action had been sinful without this calling; for though *Eglon* were an oppressor, yet the killing of him had not been warrantable. The like we see afterward in the same book set before us in the example of *Sampson;* for there we see, he took to wife an uncircumcised Philistim, Judge. 14, and 15, and 16, he tied firebrands to the Foxes tayles, to burn their Corn, he carried away the gates of *Azzah,* he slew many with the iaw-bone of an Ass, & pulled down the house of *Dagon,* whereby he killed the Princes, people, and himself. He was inwardly called and commanded to do these works of God. For when he spake to his father to give him one of the daughters of the Philistines to wife that pleased him well, his father and his mother faide unto him; *Is there never a wife among the daughters of thy brethren, and among all thy people, that thou must go take a wife of the uncircumcised Philistines? For they knew not that it came of the Lord, that he should seek an occasion against the Philistines,* Judge. chapter 14, verse 4. The same we noted before in *Moses* slaying the Egyptian, which fact, howsoever some condemn as unlawful, both because he was not appointed a Judge over that people, but was a private man, and because he seemed to pass the bounds of justice (supposing he were a Magistrate) punishing the smiting of a blow, (Exod. 2, 12,) with the taking away of life, seeing God commanded a tooth for a tooth, Exod. 21, 24, wound for wound, and blow for blow: yet it appeareth by the words of *Stephen,* that GOD had given him commission, and endued him with authority, to deliver the Israelites, and to avenge their injuries, when he saith, *He supposed his brethren would have understood that God by his hand should give them deliverance, but they understood it not,* Acts, chap. 7, 25. Again, when *Moses* had received the Law in the Mount, written with the finger of God, and being come down had seen the molten Calf, *He took the two Tables, and cast them out of his two hands, and brake them before their eyes,* Deut. chap. 9, verse 17. He did not this through any unadvised zeal, or hastiness, or fleshly affection, but God governed him by his holy Spirit, & stirred him up by

this exraordinary means, to declare to the people, that his Covenant was broken and disanulled that was made between them.

Likewise, some have had an outward calling, commanding and warranting the doing of extraordinary things. So *Abraham* was commanded by lively voice to take his son, his only son, him whom he loved, even *Isaac,* the son of promise, and to offer him up for a burnt offering, upon one of the mountaynes which God would show him, *Gen.* 22, 2. This also appeareth in one of the children of the Prophets, who willed his neighbor to smite him by the commandment of the Lord, and in smiting, to wound him, that he might disguise himself when he spake unto the King, 1. Kings 20, 35.

The reasons making these extraordinary [Reason 1] works lawful, are apparent. First, true obedience standeth not in man's will, but in the commandment of GOD. Whatsoever he commandeth, howsoever our carnal reason judgeth of it, and whatsoever iniquity it may seem unto us to contain or prescribe, we must account it lawful. That which he forbiddeth, what show soever it carrieth of piety and holiness, is unlawful. This appeareth in the answer of Christ unto *John the Baptist,* putting him back, and refusing to baptize him: *Let be now, for thus it becometh us to fulfill all righteousness,* Math. 3, 15. And to this purpose the Prophet, speaking of this act of *Phinehas* here remembered, saith, *It was imputed unto him for righteousness, Psal.* 106, 31. If then in those actions the children of God obeyed him, and followed not their own corrupt wills, they must needs be held and pronounced to be lawful.

[Reason 2] Secondly, none can withstand his commandments. That is righteous which he accounteth righteous. And if he will have it done, who shall contradict it? Who is so strong, as to resist his will? This doth the Apostle *Peter* declare, when he had been with *Cornelius,* he maketh this defense for himself, *Forasmuch as God gave them a like gift, as he did unto us, when we believed in the Lord Jesus Christ, who was I, that I could let God?* Acts 11, 7.

Thus we see the Doctrine confirmed: now [Use 1] let us see likewise how it may be applied. First, mark here the difference between God and our selves. His word is our light and direction. We have no other way or warrant to approve our actions but from God and his word; but he is not tied to any guide or Governor. We are put in mind hereof by *Moses,* Deut. 29, 29. *The secret things belong to the Lord our God, but the things revealed belong unto us, and to our children forever, that we may do all the words of the law.* God is not tied to his revealed will, the Law-giver is above his law. For the law must be understood with this restraint and limitation, except God command the contrary, who is free, and not bound to ordinary rules. He commanded *Moses* in the building of the Tabernacle, to make the Cherubims, and other similitudes; as also afterward, when the people were stung with fiery serpents, to set up a brazen serpent, which without his commandment had been a breach of the second Commandment, *Thou shalt not make to thyself any graven Image, nor the similitude of anything in the heaven above, or in earth beneath, or in the waters under the earth,* Exod. 20, 4. He commanded *Joshua* to compass the City of *Jericho,* seven days with the men of war, and the Ark of God, seven days together, and therefore also on the Sabbath day, Josh. 6, 15: which without the Commandment of God, had been a breach of the fourth Commandment, *Remember thou keep holy the Sabbath day.* So God proved *Abraham,* and charged him to offer his son, which he

could not have done without horrible murder, except God had commanded it, being a breach of the sixth Commandment, *Thou shalt not kill.* In like manner God willed his people to ask jewels of silver, and jewels of gold, of their neighbors the Egyptians, Exod. 12, 35, whereby they spoiled them, but never made restitution unto them; which without a peculiar direction from God, had not stood with the eyght Commandment, *Thou shalt not steal.* Thus thē we see for the increase of our knowledge, how the Law of God is to be understood, to wit, with this caveat and *prouiso,* Unless it please God to command the contrary, who always worketh according to his own will. For as such as have to do in the Statutes of earthly Princes, do teach to restrain them, and understand them thus, saving the Kings prerogative: so are we to do in the interpretation of the law of God, always to use this exception of God's prerogative. For if Princes claim a prerogative above their laws, much more are we to give unto the eternal God, a prerogative and privilege above the laws given to the sons of men.

Secondly, we learn from hence, that all examples [Use 2] set down in Scripture, are not set down for our imitation, albeit revealed for our instruction. Our Savior in the Gospel reproveth his Disciples, who would have called down fire from heaven upon the Samaritans to consume them, pretending to follow the example of *Elias,* saying unto them, *Ye know not of what spirit ye are,* Lu. 9, 59. The examples of the godly set down in Scripture are of four sorts. The first, general and common, standing in the law of nature, taught in the ten Commandments, commanding us to worship God, to honor our parents, to do wrong to no man. Hence it is, that we are commanded to follow the faith of *Abraham,* the chastity of *Joseph,* the zeal of *David,* the patience of *Job,* the repentance of *Peter,* the attention of *Lydia,* the restitution of *Zacchaeus,* and such like: these are set before us, both for our instruction, and for our imitation.

Secondly, the godly have many infirmities and imperfections, whereby it cometh to pass, that some of their actions are sinful and ungodly, which are set down for us, not to follow, but to avoid. Such are the incredulity of *Moses,* the adultery of *David,* the idolatry of *Solomon,* the drunkenness of *Noah,* the incest of *Lot,* the ambition of the Apostles. These are not written, that we should allege the falls of the Saints, to warrant and justify our sins, but to teach us, that no mā is free from sin in this life, seeing the elect and regenerate do offend; that we should not, being suddenly overtaken with sin, despair of God's mercy: & that we should be watchful, and look to our footing, seeing these men sinned, being adorned with such great gifts, so highly in God's favor, that shined as Stars in the Firmament, and were eminent above other men, as the Cedars above other Trees.

Thirdly, some things were well done of the Fathers, that cannot be followed of us without offense to God, as those that were ceremonial, and endured only until the coming of Christ, and the restoring of all things by him: as the cutting of the foreskinne, the offering of sacrifices, the killing of the Passover, which cannot be brought into use and practice again, Acts chap. 15, ver. 1, 5, without injury to Christ, and the abolishing of his death.

Lastly, some examples were singular and proper unto those to whom they were given; so as neither others in those days, nor we in our times, may any way follow them, without the same inspiration of the Spirit: and of this number is the zeal of *Phinehas,* mentioned in this

place, and such extraordinary examples as we named before. Thus we see, both that all examples of the faithful are not to be practiced, and likewise what are to be followed, and what are not to be followed. Heereby we learn to meet with all profane men, who resolve to continue in their sins, & defend themselves with the slips and failings of the faithful. These men sin with the godly, but they repent not with them: they fall asleep with them, but they arise not with them out of sleep. Heereby also the Church of Rome is convinced, who allege the making of the Cherubims, of the brazen serpent, and such like; to justify their imagery and idolatry by the example of *Moses,* which we have shown to be special, not general, commanded to him, not warranted to all. Lastly, hereby they are condemned, that would bring in any of the ceremonies of the law, which are long since buried, together with the Synagogue, & cannot stand with the simplicity of the Gospel, and with the sufficiency of the death of Christ.

Lastly, as no man must be rash in pretending extraordinary callings, so we must take heed we be not rash in censuring the doings of other men. Do we know, or can we understand the motions and inspirations of other men? What man knoweth the things of a man, save the spirit of a man which is in him? 1 Cor. 2, 11. We may not therefore examine their callings by our own, nor measure extraordinary actions, by ordinary rules; especially in the times of the decay of religion, of the ruins of the Church, of the planting of the Gospel, when God doth many times give some of his people special motions, & guide them with an extraordinary direction of his Spirit; but every man must look to the warrant of his own work. No man must presume above his calling, but every man *must be wise according to sobriety, and consider what gift he hath received,* Rom. 12, 3. *Peter* when he saw the high Priests servants to lay hands on Christ, drew the sword, and cut off the ear of one of the messengers: but he is reproved by his Master, and commanded to put up ye sword again into his place, *Because all* (being private persons without a calling) *that take the sword,shall perish with the sword.* Whosoever hath received a special calling, God giveth an assurance of it to his own heart, and leaveth no scruple or doubt in him of his calling: so that to ask the question of others, whether a man may have such a calling or not, is an evident argument that he hath not received any such calling. For albeit we cannot judge of the callings of others, yet may we of our own, & know that which no man knoweth beside our selves. The Disciples thought amiss of *Peter* the Apostle for going to *Cornelius.* For when he was come up to Jerusalem, they of the circumcision contended against him, because he went in to men uncircumcised, and had eaten with them, (Acts 11, 2.) until they had heard him give a reason of his doing, & make an apology for himself: then they held their peace, and glorified God. And so is it with those that sit in judgment of other men's callings, & condemn those things whereof they are ignorant.

[Verse 8. *He thrust them both through then the plague ceased frō the children of Israel.*] The sins of this people into which they fell, were very grievous: and the judgments of God that fell upon them, were heavy and answerable to their sins. Some of them to fill up the measure of their iniquities to the full, brought their harlots into the host of GOD, even among them that the Lord their GOD had chosen to be an holy Nation, Deut. 14, 2, and a precious people unto himself, above all the people that are upon the earth. When these were punished, and the

public scandal taken away, God is pacified, the plague is removed, & the people are delivered. From hence this Doctrine is offered to our considerations, that when sin is punished, God is appeased. So soon as evil is taken away, the judgments of GOD are called in. When the old world was destroyed by the flood of waters which God sent upon the earth, and all flesh perished in whose nostrils the spirit of life did breathe; then GOD entered into a new covenant with the remnant that was left; and *Noah* offering a sacrifice, the Lord smelled a savor of rest, and said in his heart, *I will henceforth curse the ground no more for man's cause, neither will I smite anymore all things living as I have done,* Gen. 8, 21, 22. So long as *Achan* was unpunished, the host of Israel could not prosper, but turned their backs before their enemies; but when he was found out, and stoned to death with stones, and burned with fire, the Lord turned from his fierce wrath, & gave unto his people the victory, *Josh.* 7, 26. When he had plagued the people that caused *Aaron* to make the calf that he made, whereby they committed foul and gross idolatry, and turned God into the similitude of a bullock that eateth grass, he was reconciled vn- them, and well pleased with them, *Psal.* 106, 19, 20. So when *Corah, Dathan* and *Abiram* were destroyed, and God visited their rebellion with a strange visitation, his anger continued no longer against them. When *Miriam* had been shut out of ye host 7. days, & punished with leprosy, the wrath of God was appeased, & she restored to the host again, *Nu.* 12, 15. We know how the wrath of God was kindled against Israel, & against *David* for numbering the people, so that he sent a pestilence among them from the morning, even to the time appointed, whereof there died 70000. men: then the Lord repented of the evil, and said to the Angel y^{t} destroyed the people, *It is sufficient, hold now thine hand,* 2 Sam. 24, 16. All these places of Scripture are evident proofs of this Doctrine, that so soon as execution is done upon malefactors, the sword of God's justice is put up, and his wrath ceaseth.

[Reason 1] And the Reasons hereof are plain. For first, what is it that separateth between God and his people, and causeth a divorce and division between him & them? Is it anything else then sin? When sin therefore or the sinner are taken away, he hath no more controversy against them. This is it which the Prophet *Isaiah* testifieth, cha. 59, 2. *Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear; for your hands are defiled with blood, and your fingers with iniquity.* And in the fourth chapter of the Prophet *Hosea,* ver. 1, 2, convincing them of swearing and lying, of killing and stealing, and whoring, he declareth, *That the Lord had a controversy with the Inhabitants of the Land, and would cut off everyone that dwelleth therein.* If then it be sin that causeth judgment, and sharpeneth the point of the Lord's sword against the world, against a kingdom, against a city, against a family, against every particular person; when the cause is removed, the effect shall be restrained, and whē the sinner is reformed, the wrath of God will be appeased: for so soon as we turn unto him, his indignation shall be turned away from us.

Secondly, when sin is punished, it bringeth [Reason 2] down a blessing with it. For so long as ungodly men lie in their sins without punishment, and run on in their wickedness, to the dishonor of God, to the reproach of his Name, to the offense and infection of others, and to the confusion of their own faces; so long the wrath of God is kindled, & his hand is stretched out still. But when they are either plagued of God, or punished of men, he blesseth the places

which before he scourged, & rewardeth the persons by whom justice hath been administered. We have a notable example hereof, in the punishing of the Idolatry of the Israelites, for worshipping the molten Calf: he willed the Levites to consecrate their hands that day, Exod. 32, 29, even every man upon his son, and upon his brother, that there might be given them a blessing. The Lord had laid this as a punishment upon *Levi* and his posterity, *To divide them in Jacob, and scatter them in Israel,* Gen. 49, 7: but he turned this curse into a blessing, when the Priesthood was translated to this Tribe, to teach *Jacob* his judgments, and Israel his law, that no corner of the Land should be without instruction. So in this place, when *Phinehas* rose up, & executed judgment upon the adulterer and the adulteress, the Priesthood was confirmed unto him and his posterity, verse 12, 13. If then the execution of justice bring a blessing from God, who is so delighted with it that he will never leave it unrewarded, it must needs testify his reconciliation and atonement. For so long as we live in sin, we lie under the curse and wrath of God, no grace can shine upon us, no mercy can overtake us, no blessing can fall upon us. But when sin is punished, the curse is removed, and the favor of God doth compass us about, as with a shield.

Now let us come to the Uses, that we may [Use 1] have the profit and comfort of this Doctrine. First, we learn, that such as continue in any known sin unrepented of, cannot look for peace from God. So long as sin reigneth in any place, the wrath of God hangeth over it, and will undoubtedly fall upon it. There is no peace, (saith the Lord) unto the wicked, Isaiah 48, 22. God doth come into the field, as an open enemy to wage war, and enter into a combat against all impenitent sinners. This the Prophet speaketh, Psal. 7, 11, 12. *God judgeth the righteous, and him that contemneth God every day; except he turn, he hath whet his sword, he hath bent his bow, and made it ready.* He abhorreth all the ungodly, and therefore he will fight against thē as a man of war, he will rain down snares, fire and brimstone, and stormy tempests upon them, he will destroy them in his wrath and fierce displeasure. It is a fearful thing to be a rebel and traitor against a Prince, and to stand out in arms against his Sovereign in the field with weapons; it is high treason, the loss of life, the forfeyture of lands and goods, the staining of our blood, the undoing of our posterity. So to stand out in any sin, is high treason and rebellion against the most High. The continuance in any sin, is rebellion, and they that are the committers of it are rebels against God. This made the Prophet to say, *Destroy them O God, let them fall from their counsels, cast them out for the multitude of their iniquities, because they have rebelled against thee,* Ps. 5, 10. To this purpose *Samuel* calleth the disobedience of *Saul,* rebellion, 1 Sam. 15, 23. Every man knoweth the danger of rebellion against the Prince, it is more against God. When we hear of foreign wars, we fear and tremble, we are much moved and perplexed: and shall we not much more be afraid, when the Lord, the King of Kings wageth battle against us? Whē God by the Ministry of his word doth reprove sin among us, our ignorance, our loosenes & lewdness, our negligence & security; he doth stand out against us as with his sword ready drawn in his hand, to reclaim us, or to destroy us. We were better to have the whole world set against us, then God to be our enemy. What a monstrous madness is it for a mortal man to stand at defiance with him who is the Lord of hosts? *Do we* (faith the Apostle) *provoke the Lord to anger? Are we stronger then he?* 1 Corinth. chap. 10, verse 22. How many are there, which are so witless and

bewitched, that they think themselves strong enough to encounter with God, like the Giants that would pluck God out of heaven? But let them take heed, lest setting themselves against him, they thrust themselves down into hell, to their eternal confusion.

Secondly, it teacheth a notable and necessary [Use 2] duty to all Magistrates, to be zealous for the Lord's cause, to root out evil dooers, to maintain the glory of God, and to show themselves enemies unto all iniquity. Do they desire to have their people live in peace & tranquility, and to bring a blessing to those that live under their government? Do they desire to have the curse of God removed far from them? The only way is for them to punish sin, whereby they bring quietness and safety, and move the Lord to dwell among them with the graces of his Spirit. The Lord threatened *Ahab,* because he had let go out of his hands a man whom he had appointed to die, his life should go for his life, and his people for his people, 1 Kings, chapter 20, verse 42. When *Saul* had spared *Agag,* contrary to the express commandment of God, who charged him to smite *Amalek,* and to destroy all that appertained unto them, & have no compassion on them, but to slay both man and woman, both infant and suckling, both Ox and Sheep, both Camel and Ass: the Kingdom was rent from him, & was given to his neighbor, that was better then he, 1 Sam. chapter 15, verse 26. When the Levite had his wife abused unto death, and villainously defiled at *Gibeah* which is in *Benjamin,* because those wicked men were not put to death that evil might be put away from Israel, it turned almost unto the utter destruction of that Tribe, Judge. chapter 20, verses 13, 35, and there fell of them in one day five and twenty thousand & an hundred men, all they that could handle the sword. So the Magistrates must regard to punish sin, if they regard the honor of God, the profit of their people, or the good of themselves. We see what an head sin groweth unto and gathereth strength in all places. It beareth the chiefest sway & preeminence everywhere. He that checketh and controlleth it, laboreth in vain, and maketh himself a prey.

True it is, the Ministers of God's word have the sword of the Spirit put into their hands, to cut in sunder the cords of sin. It is a fire that burneth and consumeth the straw and stubble before it. It is an hammer that breaketh in pieces the hard stones, Ier. 23, 29. and it hath the power of God adjoined with it. Notwithstanding, unless the Ministry of the word be assisted and strengthened by the force of the Magistrate, it is little regarded & esteemed of the greatest number. It is good indeed to have some instruction, but it availeth little without correction. If a master should cry never so often unto his scholar, learn, learn, and dissuade him from his idleness and lewdness never so earnestly, yet if he know his master hath no authority or power to correct and chasten him, he will smally respect the vehemency of his words, but esteem them as a blast of wind, that passeth away. So is it with the people, when the Magistrate and Minister go not together, when the word and the sword do not accompany one another. For these two being the high & holy ordinances of God, do give strength & assistance one to another. The Magistrate would be much more troubled, if the word which is lively & mighty in operation, were not taught to keep men in obedience, and they might sit (as it is said of *Moses,* Exod. 18, 14,) to hear causes from morning to evening, and weary themselves with the toil and trouble of their Office, without comfort to themselves, or profit to others. And on the other side, the Ministers might lift up their voice

as a Trumpet, and cry aloud until they be hoarce, unless they be backed and encouraged by the godly Magistracy. So long as *Moses* and *Aaron* (as two brethren) walk amongst the people of God, (I mean the Magistrate to rule and correct, the Minister to teach and reprove) sin will be suppressed, and godliness will in some measure be promoted and advanced. Here then is a notable direction for all Magistrates, fathers, masters, householders, and governors whatsoever, to set themselves against evil doers, seeing thereby they shall find the Lord favorable unto them. Among all encouragements which Rulers (who are as the gods of the earth) have given unto them to bear the burden of the work and the heat of the day, none is more comfortable then this, that by rooting out of the wicked, and punishing the ungodly according to their ungodliness, they bring a blessing upon their own heads, a blessing upon the places where they dwell, and a blessing to their families in which they live, as we see in *Phinehas* in this place: of whom the Lord saith, *While he was zealous for my sake among them, he turned away mine anger, therefore I have not consumed the children of Israel in my jealousy, and I will give unto him my covenant of peace, and he shall have it, and his seed after him.* Who is it that doth not desire to find the favor of God in this life, & to leave a blessing behind him? But if God have made us Magistrates in the Common-wealth, or Governors in the private family, we cannot look for any blessing at his hands, to follow us, and overtake us, so long as sin is unpunished, and the sinner is not recompensed in the earth. It is not enough for us to be godly men, except we labor also to be godly Magistrates. We heard before, that the boast of God could not prosper and prevail, so long as *Achan* was not found out: but when he was stoned, the blessing of God came upon thē. The Mariners in the ship could not be safe, so long as *Jonah* was in it; but so soon as he was cast into the sea, the sea ceased frō his raging. Mark this (ye Rulers of the earth) and learn from hence ye Governors of ho•ses, a profitable lesson: so long as ye are zealous for the advancement of God's glory, and for the rooting out of iniquity, ye shall be blessed in your persons, blessed in your children, blessed in your families, and blessed in your places and habitations. Set yourselves therefore with courage against sin, and God shall be with you. He will prosper the works of your hands, & nothing shall be able to prevail against you; as the Prophet faith, 2 Chron. 15, 2. *The Lord is with you, while ye be with him: and if ye seek him, he will be found of you: but if ye forsake him, he will forsake you.* Let everyone so far as his calling stretcheth, deal faithfully with God, and show their zeal in resisting sin, as it is sin, in whomsoever they find it, without respect of persons: not fostering it in some, because they are their friends; nor winking at it in others, because they are their children, their servants, their kindred or acquaintance; nor hating it in a third sort, because they are their enemies: but punishing it, and striking at the root of it without difference and partiality. For many are enemies to some sins, because they are enemies to the sinner: and so hate the evil for no other cause, but because they cannot abide the person. But we should in punishing sin, aim at the good, and at the reformation of those that commit it, we should love the person, and abhor the evil; like the Physician, that liketh his patient, but hateth the disease. But to examine our selves a little: How far are we in these days, from the sound practice of this point? Have we a true zeal to punish offenders? or are we careful to find them out, that evil may be taken away from us? Alas, who seeth not plainly (except such as are willfully blind) how cold and careless we are in setting our selves against sin, and opposing our selves against evil doers? Do not wicked men in all places lift up their crests on

high, and walk with outstretched necks without controllement, that no man dare say unto them, Why do ye thus? Nay, are we not come to this pass, that if one in a Parish settle himself to do good, and offer to put too his helping hand, to weed out malefactors, will not twenty step forth to speak for them, & to cross such as shall go about to punish thē? If any good cause be to be promoted, how backward are we to further it? How nice, how squemish are we, and pinch courtesy, who shall go before, as if we were ashamed of it? But if whoremongers, drunkards, harlots, that are as the off-scouring of the world, and the scum of the earth, be brought before Magistrates, to be rewarded according to their deservings, they cannot want many of their neighbors to countenance them, to go with them, and to speak for them. What persons ever were there so lewd and licentious, that have not found diverse to entreat in their favor? Yea, so desperate are our times & seasons grown, that if the devil himself were incarnate, and dwelled visibly among us, it seemeth likely, that he should find some friends, some spokesmen, and mediators for him. But know this for a surety, and carry it home with you unto your houses, and think of it upon your beds, that so long as you thus back and uphold bad fellows, loose in life, lewd in example, you shall never want store of them. We must not think ever to break the heart of sin, except we join hand in hand one with another, and all draw one way to suppress it. If a thief were to be c•rried to prison, and one drew him one way, another hailed him another way he were never like to have fetters cast upon him. In like manner so long as we are sundered and divided one from another, sin increaseth and getteth an head. And we cannot assure our selves to obtain any blessing of God, so long as we nourish such serpents in our bosoms, and do not pull out the stings of them.

And as this ought to be a great encouragement to all in authority over others, to consider the blessings of GOD that they bring to themselves, and to their several iurisdictions, by breaking the neck of ungodliness: so on the other side, it ought to terrify all negligent and careless Governors that are not ready & resolute betimes to destroy all the wicked of the Land, Psalm. 101, 8, and to cut off all the workers of iniquity frō the City of the Lord. Such bring a curse upon themselves, a curse upon their substance, a curse upon their children, a curse upon their servants, a curse upon their families, a curse upon their houses and habitations. This should work a fear in their hearts, and bring terror and astonishment upon their consciences, seeing God will take away the sinner in his wrath, but will require the sin at the hands of all those that have suffered and fostered it in others, by their negligence in governing, and remissness in punishing.

We heard this before in *Ahab,* 1 Kings, chapter 20. verse 42, who letting *Benhadad* go free, life must go for life, he should answer for the other. We see this evidently in the example of old *Eli,* who, not controlling and correcting his children when they sinned grievously against the Lord, is himself directly charged to have committed those sins, 1, Samuel, chapter 2, verse. 29, to honor his children above the Lord to make himself far of the first of all the Offerings, and is punished with sudden death, by breaking of his neck. So likewise shall the sins of sinful men, that live under our roof, and shroud themselves under our protectiō, be required at our hands, if we uphold them in their evil, or do not punish them for their evil, according unto the means that God hath given us.

Lastly, seeing God is well pleased & appeased, when sin is taken away as the cause of [Use 3] his displeasure, let us not carry til ye Magistrate draw the sword out of his sheathe, but everyone turn unto God, and enter into judgment with our selves, that the Lord may not enter into judgment with us. We must be careful to gain and get God to be our friend. The way is to forsake our sin, and to walk with God, as being ever in his presence. Can two walk together except they be agreed? Let us then reconcile ourselves to God, and he will be reconciled unto us: *Let us draw near unto him, and he will draw near unto us,* I am. 4, 8. This must be done of us by cleansing our hands, and by purging of our hearts. *Abraham,* the father of the faithful being righteous by faith, is called *The friend of God,* I am. 2, •3. This is it which our Savior teacheth, *Ye are my friends, if ye do whatsoever I command you,* Job. 13, 14. If then we would be at peace with God, and desire the friendshippe of the most High: if we would have him turn away his wrath and heavy displeasure from us, we must be careful to avoid sin, seeing it bringeth the judgments of God, and putteth a sword into his hand to destroy us. From hence, as from the principal cause, come all manner of punishments, that God inflicteth; war, death, famine, the plague & pestilence, our sins are the fountains of them all. Therefore the Apostle in this respect willeth us to try and examine our selves, that we may find out the true cause of our troubles, when he saith, *For this cause many are weak, and sick among you, and many sleep: for if we would judge our selves, we should not be judged,* 1 Cor. 11, 31.

So then, the best course to prevent judgments, or to remove them which are already brought upon us, is by repentance. The Lord hath many ways visited us for our sins; sometimes by the raging of the pestilence, sometimes by inundations & ouerflowings of waters, sometimes by dearth & famine of bread, all which are as sharp arrows which he taketh out of his Quiuer, and shooteth thē out of his Bow, and we are not able to stand before them: for *who is able to stand before his fierce wrath? Or who can abide the greatness of his power?* Nahum. 1, 6. The only way left unto us to take, is to seek reconciliation with God, and to turn unto him by unfeigned repentance. We must make conscience of all sin. For so long as we flatter our selves in any one known sin, the wrath of God will never be appeased, but he hath still some controversy against us. We must not therefore leave one sin unrepented of. When *Moses* was to lead the people as a flock of sheep out of the Land of Egypt, and *Pharaoh* permitted the fathers and the children to go & serve the Lord in the wilderness, only their sheep and cattle should abide: *Moses* answered, *Our Cattle also shall go with us, there shall not an hoof be left behind,* Exod. 10, 26. So must our obedience be unto God, it must be perfect and entire, we must not repent to halfs, we must not leave one sin behind, but search the secret corners of our deceitful hearts. For when God shall search with lights to find out our hidden sins, he will visit the men that are frozen in their dregs, and say in their hearts, the Lord will neither do good nor evil. These never mourn for their sins, and therefore God will make them mourn lying under his wrath. If they will have no feeling of their sin, they shall have a feeling of his punishments, and of the burden of his judgments.

[Verse 9. *And there died in that plague, four and twenty thousand.*] In these words *Moses* setteth down the number of all those that perished as well of the Princes, as of the people. How this agreeth with the Apostle, that nameth only three and twenty thousand, we have already declared in the exposition of the words, and answering of the Questions that arise out of the

words. We have heard before, that albeit *Balak* & *Balaam* intended by their sorceries to curse the people of God, yet they could by no means do them hurt, they were guarded by the protection of God, as with a sure watch. For God is the watchman of Israel, that neither slumbereth nor sleepeth, Psal. 121, 4. But so soon as they forsook the living God, and fell a whoring with the daughters of *Moab* and *Midian,* by and by God departeth from them, and his heavy judgments break in upon them. The force of sorcery could not hurt them, but the strength of sin doth weaken them, and greatly diminisheth the number of them. Heereby we learn, that sin depriveth us of God's protection, and layeth us naked and open to the fierceness of his wrath, and to the fury of our enemies. The sins wherewith the Church in general, or any member in particular do provoke GOD, bring down judgments of all sorts, cause his wrath to be kindled, and give strength to the enemy to prevail against us. When the people of God had committed Idolatry, & made them gods to go before them, it is said by *Moses, that the people were naked, for Aaron had made them naked unto their shame among their enemies,* Exod. 32, 25. This appeareth also in the book of Joshua, when *Achan* had sinned and stolen the babylonish garment, the shekels of silver, and the wedge of gold, they could not stand before their enemies, Josh. 7, 4. but fell before them as naked men, being utterly destitute of God's defense, by reason of the offense committed among them. We see this oftentimes in the Books of the Judges, of the Kings, and Chronicles, when they rebelled against God, and provoked him to anger, presently he sold them into the hands of their enemies, they became subject to sundry calamities, they fell into all kind of miseries that were laid upon them. When they *began to do wickedly in the sight of the Lord, they were made slaves and captives, sometimes to one enemy, and sometimes to another,* Judge. chap. 4, ver. 1, 2. When the Israelites began to loathe the offerings of God, the Lord threatened a grievous judgment to come upon them, and executed it accordingly: for the Philistines fought against them, and Israel was smitten down, every man fled into his tent, and there was an exceeding great slaughter, for there fell of Israel thirty thousand footmen. Thus through sin reigning among them the enemies of God are armed, the people of GOD are destroyed, the Ark of God is taken, and the priests of God are smitten with ye sword. It was the sin of *Eli* and his house especially that drew the judgment of God on the whole Nation. We see this in the example of *Solomon,* when his heart was turned away from the true God, and his hands were holden up to strange gods, the Lord was angry with him, because he had given him a charge concerning this thing that he should not follow other gods: *Then the Lord stirred up one adversary unto Solomon, and afterward another adversary, which did much mischief and evil against Israel,* 1 Kings 11, 14, 23. This appeareth in *Rehoboam* the son of *Solomon,* when once he forsook the Lord and all Israel with him, the Prophet is sent to say unto him, *Thus saith the Lord, Ye have forsaken me, therefore have I left you in the hands of Shishak,* 2 Chron. chap. 12, verse 5.

[Reason 1] The Reasons being considered, will make the doctrine more evident; First, sin maketh us execrable to the Lord, and abhominable in his sighr. Nothing doth more deforme us and make us cursed and detested in the sight of God. If then sin make us to be had in execration, it is no marvel if we be left destitute of God's protection. This is the reason which the Lord useth why Israel fell before their enemies, and he went not forth with their armies when they fell before the men of *Ai, Therefore the children of Israel cannot stand before their*

enemies, but have turned their backs before their enemies, because they be execrable, Josh. 7, 12, 13. We see then the nature of sin; it maketh men abhominable and detestable in the sight of God.

[Reason 2] Secondly, God leaveth and departeth from them that fall from him: they forsake him, & therefore he forsaketh them. For so long as we walk in the ways of godliness, and please God in all things according to his will, God is among us, *He dwelleth with us, he will never depart from us, he walketh in the midst of our habitations,* 2 Cor. 6, 16. But when we commit wickedness in his sight, and follow the abominations of our own hearts, he is gone, he will take up his seat no more among us, he will not come nere our dwelling places. This is the reason which the Lord urgeth to *Joshua* in the place before named, saying, *There is an execrable thing among you, O Israel, neither will I be with you anymore, except ye destroy the excommunicate from among you,* Ios, 7, 12; 13. So then our lying in sin doth drive the Lord from us that he will have no more fellowship with us to do us any good.

[Use 1] We are now to set down the uses of this Doctrine. First, this teacheth us to acknowledge that all judgments which seize and fall upon us are just & righteous. God chastiseth us often, but always justly, never unjustly. True it is, the particular cause is not always discerned of us why he chastiseth, and sin is not always the chief and principal cause, as appeareth in the example of the blind man, of whom Christ saith, *Neither hath this man sinned, nor his parents, but that the works of God should be shown upon him,* John 9, 3: yet his punishments are always deserved, and never inflicted when he is not moved, who rowzeth up himself as a Lyon out of his den (as the Prophet speaketh) to execute righteous judgments. We see in the book of *Nehemiah,* how the Levites lay open the sins of the whole land, confessing God's kindness unto them, and their unkindness to the Lord, and justifying his name, Nehem. 9, 33, 34, *Surely thou art just in all that is come upon us, for thou hast dealt truly, but we have done wickedly: And our Kings, and our Princes, our Priests, & our fathers have not done thy Law, nor regarded thy commandments, nor thy protestations wherewith thou hast protested among them.* So when there is any imminent danger of judgment, as of the plague, of sickness, of famine, of war, or such like; this must teach us, y^{t} then especially we should take heed that we lay not our selves naked unto them by rebelling against God. I mean not this of any bodily nakedness appearing to the eye of man, but of spiritual nakedness in the sight of God, whereby man in his sight appeareth a deformed sinner. This is a fearful condition: this is the foulest nakedness that can be. A man or woman by ye light of nature would be ashamed to be seen naked, which teacheth us to cover the body: but much more should we take heed that we appear not naked to God, and see the filthiness of our hearts. Let us crave the righteousness of Christ to be a covering to clothe our souls, *For they are blessed whose sins are covered,* Psal. 31, 1. When GOD threateneth to bring any plague or judgment upon us, let us not wound our own souls, or lay them open to ye wrath of God, but rather humble our selves before him, that he may call back the punishments that are gone out against us This is it which *Moses* teacheth, Deut. 23, 9: *When thou goest out with thine host against thine enemies, keep thee from all wickedness.*

Secondly, seeing sin layeth us open to reproaches [Use 2] of enemies, and to the judgments of God, as appeareth in this great plague upon the people: this showeth that whensoever we have laid our selves thus naked by •alling into sins, we must not go about to hide and to cover them from God through hypocrisy. For all things are naked and open to his eyes with whom we have to do: so that we must learn to acknowledge them, and confess them before his presence. We see how ready men are to hide their sins with *Adam* from the sight of God; but the more we seek to conceal them, the more we reveal them, & the more ugly we appear before him. What folly or madness is it that is practiced in the world to hide our sins from men, and never regard how bare and naked they be in the presence of the all-seeing God? If a man committing sin, were sure to keep it secret from the sight and knowledge of all others, that none could accuse him or detect him of it: what should this avail him seeing it is open to the eyes of God, and appeareth as plainly as we behold the sores of poor Cripples, that uncover them to the sight, to move pity in the seer? Seeing therefore judgments be the wages of sin, make us fall before the enemy, and bring upon us many calamities, let all such as lie under any chastisement, always search over their ways, and descend into their own consciences, to see how they have moved him to wrath, and provoked him to be their enemy. This we see in the example of *Joshua,* whē he saw the men of *Ai* prevail over them, and the people of God to turn their backs: when he saw they were destitute of God's defense, who would no longer go out with their Armies, he sought to find out the true cause, he humbled himself before God, and never ceased until the sinner were apprehended, examined, condemned, and executed, Joshua 7, 7. The like practice doth the Prophet prescribe, Lam. 3, 39. *Wherefore is the living man sorrowful? Man suffereth for his sin: Let us search and try our ways, and turn again to the Lord: let us lift up our hearts with our hands unto God in the heavens, saying; We have sinned and rebelled, therefore thou hast not spared.* This is the right way to stop the breach of God's wrath, and to call in his judgments. Manie have fought out other ways to weaken the force of the enemy, and to prevent the judgments of God: as in time of war by arming themselves, by hiring of soldiers, by drawing confederates: in time of dearth, by robbing, stealing, lying, defrauding, shifting, & such like: in time of pestilence, by seeking to Witches and Wizards, by taking themselves to flight, and such other ways. But the Prophets and holy servants of God in such times when we lie open to wrath, have called us to Repentance, stirred us up to prayer, moved us to humiliation and acknowledgement of our sins, which have deserved such chastisements. Let us all practice this counsel, and wisely consider with our selves what the lord hath against us, and wherefore he is angry with us, that so we may be reconciled unto him, and brought into his gracious favor again.

[Use 3] Lastly, this serveth as a notable aduātage for the servants of God, when they have any dealings against wicked men: we have comfort and encouragement from hence, that we shall assuredly prevail against them, because we have to do with weak and naked men that are out of God's protection. If two go into the field to fight, and one of them be unarmed and have no weapon to defend himself, he lieth open to the lust of his enemy to be woūded and spoiled of his life, who taketh comfort to see his adversary come out against him without his armor. So is it a blessed and comfortable thing to the children of God, when they are constrained to meddle with evil men which are the enemies of God and of his truth, they

have comfort in God, both in that themselves are under the couerture of his Armor and protection, and in that their enemies are naked men, and lie open unto every judgment. This is it which is afterward remembered unto us in this book, where *Joshua* and *Caleb* comforted the people against the Canaanites, saying, *If the Lord love us, he will bring us into this land, and give it us, which is a land flowing with milk and honey: but rebel not ye against the Lord, neither fear ye the people of the Land, for they are but bread for us: their shield is departed from them, and the Lord is with us, fear them not,* Numb. 14, 9. *Abijha* the king of Judah, made this his great comfort going against a mighty army, and spake to this effect unto their enemies, 2 Chro. 13, 10, 12. Where we see, that such as turn unto God with all their hearts, and worship him aright, have God their Captain and Protector, he is their buckler and defense: but such as are enemies to God and his people, are those that receive many blows, and take many knocks on their heads, and yet want a shield to safeguard themselves, but lie open to every danger, and cannot look for victory, they have no armor of proof to defend themselves. This is a woeful and wretched condition; yet so is it with all the ungodly, who have banished the Lord far from them. For as he is far from them in the practice of their life, so he will not be near them in the time of their distress. Let us then make much of this comfort, and lay it as precious balm unto our hearts, let us be assured when we have to deal with the world, or to wrestle with God's judgments, if we have the testimony of a good conscience that God is our defense and deliverance, we shall not need to be dismayed, nor fear what man can do unto us. For there cannot be a more notable encouragement in danger, or in death, thē to have assurance of the providence and protection of God. The Prophet *David* greatly comforted himself in the sweet meditation of this presence of his hand, Psal. 23, 1, 4. and 27, 5. & 31, 20. Let us therefore be bold, and of good courage in the causes of the Lord, for where he is, there is safety from danger, peace from distress, and assurance never to be overcome.

[There died four and twenty thousand.] The falling into idolatry and whoredom brought a great plague upon the people, not only to the destruction of many of the Princes among them, but to the ruin of many thousands of the people. See here the greatness of ye plague, and what hauock was made when wrath was kindled. God did not spare them, but executed his fierce indignation upon them. How great a judgment was this? and how were they weakened by it? Hereby we learn, That the wrath of God against sinners is unspeakable, grievous, and terrible. His wrath being moved is full of rage, and worketh great desolations and destructions in the world. This is it which *Moses* setteth down in his song, Deut. 31, 22. *Fire is kindled in my wrath, & shall burn unto the bottom of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains, &c.* This hath ye Lord ever shown in the examples of his justice, When the old world multiplied their sins, and abused the patience of God that abode in the days of *Noah,* his wrath consumed men, women, children, beasts, fowls, creeping things, and all that had the breath of life upon the face of the earth, Gen. 7, 21. So when the •odomites exceeded in lust of the flesh, in pride of life, and in security of heart, *The Lord rained upon them Brimstone and fire out of heauē, and overthrew the Cities of the plain, and all the inhabitants of the Cities, and that which grew upon the earth,* Gen, 19, 24. The history of the manifold murmurings and rebellions of the people of Israel in the wilderness, is a plentiful witness of this truth. When they lusted for flesh, and loathed Manna as a light

meat, he smote them with an exceeding great plague, he slew the strongest of them, and smote down the chosen men of Israel, so that the name of the place was called, *The graves of lust,* beecause there they buried the people that fell a lusting, Numb. 11.33. When *Corah, Dathan,* & *Abiram* rose up against *Moses,* backed with certain Captains famous in the congregation, and men of renown, they were swallowed up of the earth, and consumed with fire: and on the morrow when the multitude murmured against *Moses* and *Aaron,* saying, *Ye have killed the people of the Lord,* he sent a plague amongst them, that quickly wasted & consumed fourteen thousand and seven hundredth, besides them that died in the conspiracy of *Korah.* When *David* had sinned in numbering of the people, and in glorying in his own strength, 2 Sam. 24, 15: the Lord sent a pestilence in Israel, and there died of the people from *Dan* to *Beersheba* seventy thousand men. The Apostle *Jude* produceth sundry examples to this purpose, of the Angels that are reserved in everlasting chains under darkness, unto the judgment of the great day: of the Israelites, who albeit they were delivered out of Egypt, yet were afterward destroyed, beecause they believed not: of those ungodly mē that turned the grace of God into wantonness, and are ordained to condemnation. The truth here of shall more fully and wonderfully appear in the day of judgment, when justice only shall be executed, and the Lord show himself to the wicked only as a terrible Judge. He shall come from heaven with all his mighty Angels, with a great shout, and with the Trumpet of God, *To render vengeance unto them which know not God, and which obey not the Gospel of our Lord Jesus Christ, which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power,* 2 Thess. 1, 9. Then *they shall say unto the mountains and rocks, fall on us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who can stand?* Revel. 6, 16.

And to the end no doubt hereof should remain [Reason 1] in us, let us consider the reasons. The anger of God is as himself is, infinite and without end, so that nothing is able to stand before him. This is it which the Prophet *David* teacheth, Psal. 90, 11. *Who knoweth the power of thy wrath, or of thine anger, according to thy fear?* As if he should say, when thine hand is any way heavy upon us, no man standeth in awe of thine indignation and fearful displeasure so much, as thou and thine anger ought to be feared of us. Hereunto accordeth the saying of the Prophet, Nah. 1, 5, 6: *The mountains tremble for him, and the hills melt, and the earth is burnt at his sight, yea the world and all that dwell therein: who can stand before his wrath? or who can abide in the fierceness of his wrath? his wrath is poured out like fire, and the rocks are broken by him.* If then his wrath be infinite, without limitation of time, without circumscription of place, and without respect of person, so that the heavens melt, the mountains are dissolved, and the foundations of the earth are discovered, it must needs be that when he is mo•ued, his wrath is very full of rage and revenge.

Secondly, we must needs hold, that plenty [Reason 2] of desolation is made in the earth in the wrath of God, if we consider the comparisons whereby it is expressed. It is compared sometime to the roaring of a Lion, which maketh all the beasts of the forest to tremble. It is a fearful voice, it maketh man and beast to stand in fear. This the Prophet *Amos* expresseth, *The Lyon hath roared, who will not be afraid? the Lord GOD hath spoken, who can but prophesy?* Amos 3.4, 8. Sometimes; it is compared to a violent fire, that spreadeth it self far and near.

This *Moses* did teach the people, when he willed them to take heed to themselves, lest they forga•e the Covenant of the Lord their God, and make to themselves any graven image, saying, *The Lord thy God is a consuming fire, and a jealous God,* Deut. 4, 24. & 9, 3. fire we know is fierce and fearful, wasting and devouring all things before it, so that nothing is able to resist the strength and force thereof. We say in a common Proverb, that fire and water are without mercy. They are of an untamed nature: even so is the displeasure of almighty God being provoked by sin, intolerable, unspeakable, unsearchable, without limitation of time, of quantity, or quality; and therefore he must needs be armed with great wrath kindled against the ungodly.

[Use 1] The uses of this doctrine are very many, but we will stand only upon the principal. First, we may conclude that it is a fearful thing to fall into the hands of so mighty a God. It is extreme madness for any man to set himself against such a God. Who is able to prevail that hath him his enemy? Take heed therefore, God will not be mocked. Are we stronger then he, that we should fight against him? This is the use which the Apostle maketh in the Epistle to the Hebrews, *We know him that hath said, Vengeance is mine, I will recompense.* Hebr. 10, 30, 31: and again; *The Lord shall judge his people; It is a fearful thing to fall into the hands of the living GOD.* There is no jesting nor dallying with so fearful and dreadful a Majesty, who is so great in power, glorious in holiness, fearful in praises, terrible in his anger, and just in all his doings. *Exod,* 15, 11. The heavens, and the heavens of heavens, together with the earth and all the compass of the world, are not able to bear ye least spark of his displeasure when it is kindled, the flame whereof shall burn up the wicked; and shall we play with him in his anger as with a little child? Alas then, what shall become of the wretched souls of wicked and damnable men, when his wrath shall smoke against them, and the whole viole of his fury shall be poured down upon them! O how miserable shall their anguish and tribulation be, and how infinite and immeasurable their torment, which shall be thus plagued, condemned, and cursed of the Lord! what shall become of swearers, drunkards, whoremongers, and such like, in the day of the Lord's wrath? They shall wish that they had never been borne, *Mat.* 26, 24: they shall think it a benefit if they had been borne toads. And if they could behold at the least in these their days, but a shadow of the misery that remaineth for them, and of the pit of destruction that gapeth for them, it were sufficient to swallow them up in heaviness, and make them even dissolve themselves into tears and torments, as passing all that can be spoken or thought thereof: but now these things are hidden from their eyes, and cannot enter into their hearts, yet this shall be the end of all those that work iniquity. *God will rain down upon the wicked, snares, fire & brimstone, & stormy tempest: this is the portion of their cup: for the righteous Lord loveth righteousness, his countenance doth behold the just,* Psal. 11, 6, 7. On the other side, we must needs acknowledge and confess, that it is a blessed thing to be at peace with God. It is a great blessing to live at peace in the world, and to be in unity with men, among whom we live; but much more sweet and comfortable is it to be at one with the eternal God, so as he have no controversy against us. This is it which the Prophet concludeth, *Kiss the son lest he be angry, & so ye perish in the way; when his wrath shall suddenly burn, blessed are all they that trust in him, Psal,* 2, 12. So then, as the estate of all the ungodly that are under the wrath of God is most miserable, so the condition of the godly (how soever

accounted of by the unfaithful of the world) is happy and blessed, who are safe under the wings of God, and shall be delivered in the day of judgment.

Secondly, we must be wise and circumspect [Use 2] to take heed that we do not kindle it to our own confusion. This is the exhortation of *Moses* to the people: *Take heed that there be not among you, man, nor family, nor tribe, which should turn their heart away from the living God; that there should not be among you any root that bringeth forth gall and wormwood: for the wrath of the Lord, and his jealousy shall smoke against that man, & every curse that is written in this book shall light upon him, and the Lord shall put out his name from under heaven, Deut.* 29, 8. This serveth to reprove such as are in this point like the horse and mule, that are without knowledge, and have no understanding. They never regard the judgments of God present, they never seek to prevent them being to come. This is it which our Savior toucheth in the Jews, when he came near the city, he wept for it, and said; *If thou haddest even known at the least in this thy day those things which belong unto thy peace, but now are they hid from thine eyes,* Luke 19, 42. It is therefore our duty, to labor to know the times of his judgments. It is impossible to avoid the wrath of God, unless we have a care to know it. The wrath of GOD to come upon the sons of men, is foreknowne three ways: First, by the oracles of the Prophets, and by reasons drawn out of the Word of God: Secondly, by signs and wonders, which God showeth in heaven, or in earth, or in the sea: Thirdly, by plagues and punishments that he sendeth, the which as they are the beginning of his anger present, so they are testimonies and tokens of greater judgments to come. And as we have shown before, that the wrath of God is resembled oftentimes to a consuming fire: so we understand, that a fire is already kindled, & will grow greater by these three means before expressed, (to wit,) either by the report of credible witnesses, or by beholding of the smoke ascending, or by sensible perceiving of the flame breaking out, which is a fearful sign of a farther fire, and a greater burning, except it be speedily quenched and prevented. First, the wrath of God is foreshowed unto us by the words of the Prophets and Apostles which were inspired by the Spirit of God, and foretell the wrath of God to come upon us for our sins. And as the Law of God setteth down sundry threatenings and curses, so the Ministers of God out of the same do denounce the judgments of God, & gather, that the wrath of God hangeth over a kingdom or City, by an infallible conclusion, without repentance. For where sin reigneth there the wrath of God cometh: but in this Nation, or City, or Family, sin reigneth: wherefor the wrath of God hangeth over such a Nation, City, or house. Such threatenings denounced by the servants of God, collected by certain reasons out of the Scripture, are not to be despised, but feared; not to be passed over, but to be prevented; not to be derided, but to be applied to our consciences, that if we find those sins in us, we may labor earnestly to repent of them. For albeit the Ministers of God do not speak by special inspiration and revelation of the Spirit, as the Prophets; yet their threatenings are not void and vain, but are grounded upon effectual reasons of the word, and the beholding of present wickedness that aboundeth everywhere. We must not therefore account them as scar-Crowes which cannot hurt, for God will make them powerful in the mouths of his servants, so that they which will not be persuaded to fear them, shall be constrained certainly to feel them whether they will or not. Another means to give us understanding of God's wrath before it falleth, is by the undoubted signs and tokens, which

are as the messengers of God, and the fore-runners of wrath, which we see in heaven above, or in the earth beneath, or in the waters. For whensoever God is determined in his heavy, but yet just judgment, to bring any plague upon the world, and to make manifest his fierce indignation, he useth to send certain tokens of his anger, to testify that it is not far off, which are as the sproutings of the fig-tree, signifying that summer is near. Thus, doth Christ foretell the destruction of Jerusalem, and the end of the world, by the signs which shall go before them, saying, *Learn the parable of the Fig-tree: when her bough is yet tender, & it putteth forth leaves, ye know that the Summer is nere: so likewise ye when ye see all these things, know that the kingdom of God is near, even at the doors.* These appear in the Sun, in the Moon, in the Stars, in the Elements, and in the creatures, when the course of nature is altered & changed, the very insensible and unreasonable things do preach repentance unto us, and therefore are to be marked and not despised. Lastly, the former punishment is a fore-runner of a further judgment; the smaller, of a greater; and the first of a second. God brought sundry plagues upon *Pharaoh* king of Egypt, but such as came after, pressed and punished him more then such as went before. When Christ had foretold many euilles that should come upon Jerusalem for their contempt of the Gospel, and their refusing of all grace offered unto them, he addeth, Mat. 24, 6, 8. *The end is not yet: all these are but the beginning of sorrows:* as if he should say, there shall moe in number, and greater in weight follow after these. When God sendeth the barrenness of ground, the blasting of corn, the unseasonableness of weather, the overflowing of water, the infection of sickness, & such like scourges of his hand, they are evident marks of his wrath, and the very prints of his footsteppes, whereby we may trace him out, coming against us to destroy us. They are the messengers of God to cite and summon us to answer before him for our contempt of his word, and of his former threatenings. When he taketh away faithful men that fear his name & especially good Princes and godly rulers, it is an assured token that his wrath beginneth to be kindled, and will overtake the remnant of the people. When the head is smitten it cannot be but the rest of the body must immediately after smart for it. Thus God threateneth in the Prophet, Isaiah 3, 2. & 57, 1. *That he will take away the strong man, and the man of war, the Judge and the Prophet, the prudent and the aged, the captain of fifty, and the honorable, and the counselor.* And in another place, *The righteous perisheth, and no man considereth it in heart: and merciful men are taken away, and no man understandeth that the righteous are taken away from the evil to come.* A notable example hereof we have in *Noah* and his family; so soon as they were entered into the Ark, and the door of it shut up, immediately the rain fell, the flood came, the fountains of the deep were broken up, the windows of heaven were opened, & the inhabitants of the earth were drowned, Gen. 7, 16. & 19, 16. When *Lot* and his family were brought out of Sodom, and set without the City, the Lord being merciful to them, *The Lord rained fire and brimstone from heaven, upon the people of Sodom and Gomorrah.* When the godly King *Josiah* was taken away, y^{t} his eyes should not see all the evil which the Lord would bring upon the land, the wrath of the Lord arose against them, they mocked the messengers of God, despised his words, and misused his Prophets; and he brought upon them the king of the Chaldeans, who slew their young men with the sword, and spared neither young man, nor virgin, ancient nor aged, God gave all into his hand, 2 Kin. 22, 20 2 Chron. 36, 16. Moreover the Lord hath other scourges which belong to the soul; as when he taketh away godly Ministers, & with them his holy

word. So he threateneth by the Prophet *Amos,* to send *a Famine of his word,* chap. 8, 11. This is a token that God will forsake that people, and condemn them to death when he taketh from them the means and maintenance of their life. These are the beginnings of greater judgments, and by them we may judge the wrath of God to be at hand, which are as a warning piece unto that volly of the Lord's Ordinance, which our great sins have caused him to mount up against us, and he threateneth to discharge upon us. So then, it behooveth us not to be dull and drowzie in marking the judgments of God, & the signs of his wrath, to the end we may be prepared to prevent them, and to meet the Lord by unfeigned repentance, before they fall upon us.

[Use 3] Thirdly, it is our duty to pray unto him, and to entreat him that albeit we continually provoke him by our sins, yet that he would not fall upon us in his wrath, nor punish us in his sore displesure, but deal with us as a father with his children. This is it which the Prophet craveth at the hands of God, Psal. 6, 1. & 38, 1, 2. To this purpose *Jeremiah* speaking of the captivity at hand, prayeth thus, Ier. 10, 24 25. *O Lord correct me, but with judgment: not in thine anger lest thou bring me to nothing: pour out thy wrath upon the Heathen that know thee not, &c.* If the Lord should deal with us according to our sins, and recompense us according to our deservings, we were not able to stand in his sight. If he should enter into judgment with us, no flesh should be righteous before him. We must therefore desire him to chastise us as a father, not as a Judge; to amend us, not to destroy us, as the Prophet speaketh of his own experience, Psal. 118, 18. *The Lord hath chastened me sore, but he hath not delivered me to death.*

[Use 4] Lastly, we must be provoked, upon the consideration of the wrath of God, full of rage & jealousy, moved with our sins, to seek to please him, to forsake our iniquities, and to be reconciled unto God This is the use which the Apostle maketh, Heb. 12, 28, 29. *Seeing we receive a kingdom which cannot be shaken, let us have grace whereby we may so serve God that we may please him with reverence & fear, &c.* So we are charged *to mortify our members which are on earth, as fornication, uncleanness, and such like, because for such things the wrath of God cometh on the children of disobedience,* Col. 3, 5, 6. So then, the consideration of the fierceness of God's wrath, must bring us nearer unto him, and make us obedient to his will. Let us walk in all his commandments, and make conscience of all our ways. Let us study to please God in all things, and to be fruitful in good works. Let us live soberly, righteously, and godly in this life, and show forth the lively fruits of him that hath called us out of darkness into this marvelous light, that so his wrath do not overtake us, nor his judgments find us unprepared. We should always live, as if we should die presently, or the day of judgment come immediately. For what shall it profit us to live in all pleasures and carnal delights for a few years, and then to suffer eternal torments? What shall it avail us to win the world, & then to lose our own fouls? Matth. 16, 26. Are not they more then mad men, that will hazard their souls, & procure the heavy wrath of God for a little profit and a short pleasure? Let such as will not be drawn from their sweet sins, assure themselves they shall one day pay dearly for it, and taste the most bitter woes that can be conceived when they shall be separated frō God, shut out of his favor, and be barred out of his kingdom. Oh! that there were in us wise hearts to consider these things betimes, and to prevent all the judgments of God that hang over our heads. Let us prepare our selves against the hour of death, then which nothing is

more terrible: against the day of judgment, then which nothing is more horrible: and against the danger of hell fire, then which nothing is more intolerable, the pains & pangs whereof, are without end, without ease, without remedy.

[Verses 10, 11, 12, 13. *Then the Lord spake unto Moses, saying: Phinehas the son of Eleazar, hath turned mine anger away from the children of Israel, &c.*] We have seen the zeal of *Phinehas* in executing judgment upon the offenders and evil dooers, which brought a grievous plague upon the people. His spirit was stirred within him, being first stirred by the Spirit of God, which moved him to take a spear, and to thrust thorough the adulterer and adulteress. Now we shall see the recompense of reward that was given unto him for that work which was acceptable unto God, and profitable unto his people. He hath a covenant of peace made with him, & the Priesthood confirmed unto him and his posterity. He only had appeased the wrath of God, & made up the breach between God and his people, but the blessing is conveyed even to his posterity. He destroyeth two malefactors whereby he bringeth a blessing unto his children. Hereby we learn, That when the ways of a man please God, he will be gracious to his house & posterity. God is so pleased with the obedience of his people, that he wiil show mercy to such as belong to them. This is plētifully proved unto us in the word of GOD. When God saw *Noah* righteous before him in that corrupt age and generation, he made all that belonged unto him partakers of a great deliverance, saying unto him, *Enter thou & all thine house into the Ark: for thee have I seen righteous before me in this age,* Gen. 7, 1. This appeareth in the person of *Abraham,* when God had called him out of his Country, and from his kindred, and made a Covenant with him to bless him, Gen. 12, 2, 3. The Prophet *Jeremiah* teacheth this in the example of the Rechabites, *Thus saith the Lord of hosts the God of Israel, Because ye have obeyed the Commandment of Jonadab your Father, and •ept all his precepts, and done according unto all that he hath commanded you, Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me forever,* Ier. 35 18. To this purpose speaketh the Prophet *David,* Psal. 37.21. *A good man is merciful and lendeth, and his seed enjoyeth the blessing.* If we come to the New Testament, we have many testimonies leading us unto ye consideration of this truth. When *Zacchaeus* believed in Christ for his salvation, and testified his repentance by his restitution, *Jesus said unto him, This day is salvation come into this house, forasmuch as he is become the son of Abraham, Luke* 19, 9. When the ruler, whose son was sick at Capernaum, saw the great power of Christ in restoring him to health again, *He believed and all his household,* John 4, 13. This is oftentimes remembered unto us in the Acts of the Apostles. When God had opened the heart of *Lydia* that she attended unto the things which *Paul* delivered, *She was baptized and all her household,* Acts 16, 15.33. When the Jailor believed in the Lord Jesus for his salvation, and shown his unfeigned conversion by the fruits of his love to the Apostles, he was baptized with all y^{t} belonged unto him straightway, and rejoiced that he with all his household believed in God.

[Reason 1] The reasons to enforce this doctrine are evident, if we consider either the person of God, or the condition of the faithful. For first, God hath in great mercy and goodness promised to show grace and favor not only to the faithful themselves, but to the seed of the faithful that fear him. It is the nature of God to be merciful and gracious, to be slow to anger, and abundant in goodness, *showing mercy unto thousands to them that love him and keep his*

commandments, Exod. 20, 6, and 34, 6, 7. We see this in the history of the destruction of Sodom, the Lord did not only in great mercy and compassion save *Lot* himself, but said unto him, *Whom hast thou yet here? either son in law, or thy sons, or thy daughters, or whatsoever thou hast in the city bring it out of this place,* Gen. 19, 12. He was ready, not to save him alone, but as an overplus to deliver all that belonged unto him. We see the mercy of God to others for his children's sake, he thinketh it not enough to be good to them, but extendeth his mercies to those that any way concern them.

[Reason 2] Secondly, as the mercy of God is great, so the faith of the godly is effectual for themselves and their children. This is the tenor of the covenant that God hath made with all the faithful, their faith is available both for themselves, and for others. God will be our God, and the God of our seed after us, *Gen.* 17, 7. And this is the privilege & prerogative that the faithful have, they believe this merciful promise of God themselves, and thereby entitle their children unto it. For as a father that purchaseth house or land, giveth thereby an interest unto his son therein; so he that layeth hold on the promise which God hath made to all godly parents, doth conueygh it unto his children: so that albeit they want faith by reason of their years, yet they are made partakers of Christ, and engrafted into his body. So then we may collect and gather this truth, that the love of God to the faithful shall so abound, that it shall come to their posterity, like the precious ointment poured on the head of *Aaron,* that ran down upon his beard, and flowed to the border of his garments, or as the dew on Hermon and Zion, which watered the valleys that were beneath, upon which it descended, *Psal.* 133, 2, 3.

The uses remain to be handled. First, we [Use 1] learn, that the children of faithful parents have right and interest to Baptism, and are to receive the seal of the covenant. This the Apostle teacheth, 1, Cor. 7, 14: when he saith, *The unbelieving husband is sanctified to the wife, and the unbelieving wife is sanctified to the husband, elsewere your children unclean: but now they are holy.* Seeing then, that faithful parents entitle their children to the blessings which they receive; we see that there ought to be a difference between them and the children of Turks and Infidels. All the offspring of *Abraham* was accounted holy in the time of the Old Testament, because God made with him the covenant of life, and the Apostle reasoneth; that *if the root be holy, the branches also are holy,* Rom. 11.16. Hence it is, that he calleth them all his children who are borne of Israel. But since the partition wall is pulled down, the grace of God is not obscured, and less assured unto us then it was before unto the Jews. Infants and children do no less belong to the covenant and Church of God then others do that are of years of discretion, as it is plain by the promise made to *Abraham, I will set my covenant between me and thee, and between thy seed after thee in their generations for an everlasting covenant, that I will be thy God, and the God of thy seed after thee,* Genes. 17, 7. Where God doth promise, not only to be his God, but also to be the God of his seed. This promise doth *Peter* rehearse to the believing Jews, *To you is the promise made and to your children, and to all that are a far off, even as many as the Lord our God shall call,* Acts 2, 39. Baptism in the New Testament, succeedeth circumcision, used in the Old Testament. They have both one and the same promise, the same signification, the same foundation, the same ends. But the infants of the Jews were commanded to be circumcised, and therefore infants ought to be baptized.

Hereupon the Apostle saith to the Colossians, *Ye are circumcised in Christ with circumcision made without hands, by putting off the sinful body of the flesh through the circumcision of C•rist, &c.* Col, 2, 11. Lastly, unto infants belongeth the promise of grace, the forgiveness of sins, the regeneration of the spirit, the imputation of Christ's righteousness, the Kingdom of Heaven: and therefore they ought by no means to be denied the outward sign and ceremony, which is the least part of the Sacrament. If the Holy Ghost cleanse them, shall the Minister deny to wash them with water? If the things signified do belong unto them, who shall dare to debar them of the outward sign? Hence it is, that our Savior *commandeth infants to be brought unto him, reproveth the disciples that forbad it, embraceth them in his arms, commendeth them to his Father, and declareth that to such belongeth the Kingdom of Heaven, Math,* 19, [Object.] 14. And if any ask the question, what profit can possibly come by Baptism to a child and suckling that is without knowledge and understanding: [Answer.] I answer, that the profit is not small, but the benefit great, if we consider either the glory of God, or the comfort of the parents, or the edification and salvation of the child. For hereby God is greatly honored, the parent himself is wonderfully comforted, and the child is exceedingly confirmed and encouraged. God is glorified in this, that he showeth himself true in his promises, who hath assured the faithful that he will show mercy unto them to a thousand generations. *He is not as man that he should lie, neither as the son of man that he should deceive, he is found faithful in all the words that are gone out of his mouth, Numb.* 23, 19. Again, the parents are comforted and greatly assured of the love of God toward themselves, that he will never leave them, nor forsake them, but that his gifts & graces toward thē, shall be without repentance, *Rom.* 11, 29. For they see not only that they are beloved of God, but also that the love and grace of God is derived and conveyed unto their children; wherein they are strengthened by that visible sign used in the Sacrament. Lastly, concerning children, they have a double benefit bestowed upon them, being confirmed in the love of God, and encouraged in the duties of godliness. For, when they call to mind, that they so soon obtain the communion of Christ, the partaking of his benefits, and the inheritance of e•ernall life, they are grounded and established in the love of Christ, and assured that he will continue to love them unto the end, that began to show his love unto them, so soon when they were ignorant of him, & were not able to enquire after him, *John* 13, 1 And when they remember that God so much regarded them, and esteemed of them, even from their first coming into the world, and while they hanged on their mothers breasts, that presently they obtained fell••ship in his covenant, they are emboldened in all well doing, and provoked to walk in the fear of his Name. And seeing he took them for his children, when th•• through want of knowledge and tenderness of age, were not able to call him father, let them remember their Creator and Redeemer in the days of their youth, *and pass the time of their dwelling here in fear, knowing that they were not redeemed with corruptible things, as silver and gold, from their vain conversation received by the traditiō of the fathers, but with the precious blood of Christ, &c.* 1. Pet. 1.17, 18. Let us also learn from hence to detest the error of the Anabaptists, that deny Baptism unto infants, thereby diminishing the glory of God, weakening the comfort of godly parents, and abolishing the assurance of children, that they ought to have touching the free love of God toward them.

Secondly, we are taught on the other side, [Use 2] that evil parents bring the curse of God into their houses, and upon their posterity. We see this in *Cain,* when he gave himself to murder and impiety, he brought the judgment of God upon his whole race, that were razed out of the earth. Mark the posterity of *Ishmael,* who mocking *Isaac,* and raising persecution against him, was cast out of the house of *Abraham,* out of the Church of God, and his issue were aliens from the faith, and strangers from the promises of salvation. The like we see, and might say of *Esau,* that profane person, who for a mess of pottage sold his birth-right, and hated his brother; his posterity were the greatest enemies to the true Israelites, and were a cursed generation, *Heb.* 12, 16. Consider with me ye fearful example of *Jeroboam* the son of *Nebat,* that made Israel to sin, and provoked the God of Israel to wrath, 2. *King.* 15, 30. This seducer wrought wickedness, and established idolatry, and thereby thought to establish the kingdom to himself, and to settle it in his posterity, that it should never be removed from his offspring, but follow from father to son in a continued succession. Notwithstanding, this fell out not only to his own confusion, but to the overthrow of his stock and linage. The judgment of God did not rest in his person, but pursued him in his progeny and posterity. This is it which the Lord denounced by the Prophet; *Behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam, him that pisseth against the wall; as well him that is shut up, as him that is left in Israel, and will sweep away the remnant of the house of Jeroboam, as a man sweepeth away dung until it be all gone,* 1. *King.* 14, 10. Where the Prophet showeth and declareth, that God respecteth evil men as filthy beasts, and those that come of them as dung and excrements, which defile the places where they abide, and therefore with the besom of his vengeance he will sweep them away, that they shall no longer offend the nostrils of GOD and his people. Thus it was with *Ahab,* that shed innocent blood, and took possession of the vineyard of *Naboth,* he did the greatest injury and wrong to his posterity, that could be offered: the kingdom was taken from his house, and his children were slain with the sword, according to the saying of *Elijah, I will bring evil upon thee, and will take away thy posterity:I will make thy house like the house of Jeroboam, &c:* and also of *Jezebel* spake the Lord, saying; *The dogs shall eat Jezebel by the walls of Izreel.* Who are then the greatest enemies to their children, but ungodly parents? And who bring upon them a greater woe and ruin, then they that should build them up, and leave a blessing behind thē? When *Moses* describeth ye nature of God, that he is abundant in mercy toward the righteous, he addeth, *Holding not the wicked innocent, but visiting the sins of the fathers on the children to the third and fourth generation, Exod.* 34, 8. This must move parents and governors, to make conscience of their carriage and conversation, and to bewail their sins, that have endangered their offspring. For God may, and doth in Justice visit with sundry and diverse judgments, those families and societies, where wicked Parents, and profane governors are. All they be cruel & tyger-like parents, y^t^ be ungodly parents: for they are the murderers and butchers of their children, & overthrow of their posterity in time, howsoever they be spared for a season. What unmerciful & unnatural parents were *Cain, Cham, Canaan, Jeroboam, Jezebel, Ahab,* & such like, y^t^ caused everyone of their house, that could water a wall to be destroyed, and utterly to have their race and remembrance rooted out? It is therefore a devilish and wicked Proverb, [Happy are those children, whose father goeth to the devil.] Nay, rather cursed are those children, whose fathers fall into hell: for there is a great presumption that they will

follow them without the great mercy and special grace of God: yea, it is a blessed thing, to spring from a godly stock, & to rise from faithful parents. For often did the Lord spare Israel for *Abraham's, Isaac's,* and *Jacob's* sake. When the posterity of *David* became wicked, he continued them in their kingdom, delivered them from their enemies, & did not destroy them for *David's* sake.

When the Lord was angry with *Solomon,* because he had turned his heart from the Lord God of Israel, which had appeared unto him twice, and charged him not to follow strange gods, he threatened to rent the kingdom from him, & to give it to his servant; *Notwithstanding in thy days I will not do it* (saith the Lord) *because of David thy father,* 1. King. 11, 12. This appeareth more plainly afterward in *Abiiam* the son of *Rehoboam,* who walked in all the sins of his father which he had done before him: yet for *David's* sake did the Lord his God give him a light in Jerusalem, and set up his son after him, and established Jerusalem, *because David did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the days of his life, save only in the matters of* Uriah *the Hittite,* 1. King. 15.4, 5. 2. Chron. 21, 7.

This is it which the Lord promiseth in the second commandment of the Law, *That he will show mercy to thousands of them that love him, and keep his commandments, Exod.* 20.6. Seeing then, wicked and wretched parents are most deadly enemies unto their children, who bear the curses of God upon them for many generations, for the impiety of their fathers; this serveth as a great terror to those parents that go about by fraud and oppression, by wrongful and injurious dealing to enrich themselves, to set up their names, and make their posterity to be great upon the earth after them. For this is the ready way to bring the curse of God upon them, and to pull down their houses. Where the curse of God entereth, it maketh havoc, and wasteth all before it. God is an avenger of all such things, 1. *Thes.* 4, 6. Surely, if men were not altogether faithless, but had faith to believe the word of God, that all wicked courses, and vile practices, would overthrow their houses, and not build them up: that they could not fill them with evil things, but they will pul down the plagues of God upon them, and all theirs: it would make them fear to offend by fraud and unjust dealing, *which crieth for vengeance unto heaven, and the cry thereof entereth into the ears of the Lord of hosts, James* 5, 4, All men by nature have a love unto their children, and a desire to leave them great men in the world; but many are greatly deceived in the means, and wander far and wide out of the way. For if we would leave them a sure inheritance, and settle them in an estate to continue, we must take heed that we do not enrich our selves with the spoils of others, nor fill our houses with the riches of iniquity, lest we fill them also with the vengeance of God which is the reward of iniquity. Let us eat our own bread which we have gotten by lawful means. There is more comfort in a little truly gotten, then in great riches and revenues, that carry with them God's marks and curses, being wrongfully obtained, and unjustly retained.

Lastly, it is required of us to repent & believe [Use 3] the Gospel, that so we may procure a blessing upon our selves, and our children. This duty the Apostle *Peter* preacheth unto the Jews that were pricked in their hearts, *Amend your lives, & be baptized everyone of you for the remission of sins, for the promise is made unto you, and to your children, &c. Acts* 2, 38, 39. When

God promised to *Abraham* to make a covenant with him, and to multiply his seed exceedingly, he requireth this condition at his hands, *Walk before me, and be thou upright, Gen.* 17, 1. We must walk in the midst of our houses with pure and perfect heart, and guide them with a watchful eye, we must look to their ways, and to our government, This would be a great help to the Ministry, and a singular furtherance to his labors. The neglect of this care, bringeth utter ruin to father and child. This appeareth in the example of *Eli,* who through his indulgence and negligence, overthrew himself and his posterity. This is the cause of so many cursed youths, so many riotous men & women which procure the ruins of so many excellent houses; their tender age was not sanctified, neither they seasoned by their parents with the fear of God. So then, godly parents must have a care to bring up their children & families in godliness & righteousness. It may be a means by the blessing of God to save thy son from death, and to deliver his soul from destruction, The Lord himself speaketh of *Abraham, That he knew him, that he would teach his sons and his household after him, that they keep the way of the Lord, to do righteousness and judgment, Gen.* 18, 19. The Apostle chargeth parents to bring up their children in the nurture and information of the Lord, *Eph.* 6, 4. No parents must presume, that because they have obtained to be faithful, therefore their children must of necessity be so also. Faith is the gift of GOD, and not of Nature: It is not common to all, but peculiar to some: It cometh not by inheritance, but by grace. Parents may leave unto their children their houses, their lands, their substance: they may convey unto them their inheritance, but they cannot convey unto them the gifts that accompany salvation. Wherefore all parents that are faithful, are to entreat and crave of God the continuance of his covenant toward their children, and to beg from his hands an holy and sanctified seed to his glory, and their comfort.

Verse 14, 15. *[The name of the Israelite thus slain was Zimri the son of Salu: and the name of the Midianitish woman that was slain, was Cosbi, &c.]* We heard before in the fixed verse, how *Moses* hath laid open the shameless and impudent behavior of this beastly adulterer, who shamed not to bring the Midianitish harlot into the host, and in the sight of all the congregation of the children of Israel, which were grieved to behold such horrible villainy; nevertheless, we see in this place, that *Moses* is not content in a general manner to describe his wickedness, but singleth him out particularly by his name, by his father by his tribe. Neither doth he content himself to set down the Midianitish woman by her nation, but calleth her by her name, and further openeth the name of her father, and her fathers house. So then, *Moses* having shown who they were that brought the plague of God upon the people: he now descendeth to mark them out by their proper names, and of what calling and profession they were.

From hence we learn, that it is sometime lawful and convenient to reprove by name, special people and particular men that offend in the Church, and to record them in writing. A particular reproof of particular offenders, sometimes standeth with the word of GOD. So did *Elijah* deal with *Ahab* and *Jezebel,* he told him that it was he and his fathers house that troubled Israel.

This we see practiced by the Prophet *Isaiah* against *Shebna,* who being a notable fauourer of evil men, and a great hinderer of good things, is by name threatened to *be carried away with a great captivity,* Isaiah 22, 17. Thus doth *Jeremiah* deal with the false Prophets, and other obstinate enemies, *Ier.* 28, 12. Likewise, our Savior Christ denounceth many fearful woes against the Scribes and Pharisees hypocrites, which shut up the kingdom of heaven before men, devoured widows houses under a color of long prayer, compassed sea and land to make one of their profession, tythed mint and annise, and left the weightier matters of the Law; as judgment, mercy, and fidelity. So did *Paul* withstand *Peter* to his face, because he was to be condemned, *Gal.* 2, 11. And when he saw in the Church such as & put away faith and a good conscience, and made shipwreck of the doctrine of Christ, he giveth the Church notice and warning of them, saying; *Of whom is Hymenaeus and Alexander, whom I have delivered unto Satan, that they might learn not to blaspheme,* 1. Tim. 1, 20. And in another place, having to do with such as cast off the doctrine of godliness, he noteth the ring-leaders, and principal authors: *Of this sort is Hymenaeus and Philetus, which as concerning the truth, have erred from the mark, saying; that the resurrection is past already, and do destroy the faith of certain,* 2, Tim. 1, 17. In like manner he specifieth *Alexander* the copper-smith, which had done him much harm, 2, Tim. 4, 14. So the Apostle *John* warneth the Church of *Diotrephes,* who loved to have preeminence among them. Al which examples of the Prophets, of the Apostles, & of Christ himself do teach, y[t] it will not always be sufficient to reprove the errors and heresies of obstinate sinners; but sometimes it is expedient to lay them open by their names, and to signify them to the Church, by a particular discovering of them.

The Reasons of this practice are to be considered. [Reason 1] First, because the Church should have warning of thē, that others might shun them, and avoid their company. So the Apostle nameth *Alexander* to prepare *Timothy* not to trust him. It is good to know false brethren, lest they spying our liberty, take the greater advantage against us. Hence it is that *Paul* chargeth *Timothy* to beware of *Alexander, who had withstood his preaching sore,* 2 Tim. 4, 15. While we are familiarly conversant with the wicked, it will be hard for us not to be entangled in their sins. For how can a man walk among thorns, & not prick himself? or how can a man touch pitch, and not be defiled? We must fly from such as from a deadly plague. We must separate our selves from them, lest the like vengeance fall upon us also.

Secondly, they must by a special note be made known to the Church, that they may [Reason 2] be degraded and brought to reproach. The Apostle used this remedy, thereby to shut their mouths, and to stop them from speaking evil of almighty GOD and his truth, w[c] ought to be precious to us. This naming of them, is to set a mark of infamy upon thē; as if a man were bored in the ear, or burned in the hand for a malefactor. God will have them and their wickedness registered to their perpetual shame in the Church forever, that they should not be of anymore credit to infect the good, and to draw the weak unto destruction. The unnatural & savage dealing of the Amalekites, toward their brethren the Israelites, is by God expressly commanded to be recorded in a book, to their infamy and confusion, *The Lord said unto Moses, Write this for a remembrance in the book, and rehearse it to Joshua, for I will utterly put out the remembrance of Amalek from under heaven?* Exod. 17, 14. So we have in the Scriptures set forth the uncleanness of *Sodom,* the hard-heartednesse of *Pharaoh,* the conspiracy of

Corah, the covetousness of *Ahab,* the cruelty of *Jezebel,* the disobedience of *Saul,* the treason of *Absalom,* the treachery of *Judas,* and other infamous beasts, the record of their shame is in perpetual memory, and stinketh unto this day. The like we might say of all bloody persecutors in all ages since Christ's time, they have their names and facts remembered in the Acts and Monuments of the Church.

Seeing therefore obstinate enemies must be both shunned & shamed; in both respects we learn, that it is lawful for the Ministers of God to point out some by name, that they may be known, otherwise the Apostles of Christ would never have done it, the Prophets would never have practiced it, Christ himself would never have allowed it.

Let us apply this to our selves. First, it serveth as a bridle to restrain evil men, especially all such as bring a public detriment and hurt to the Church, and are the cause of common [Use 1] mischiefs: they shall to the shame of their persons, to the reproach of their names, to the infamy of their posterities, be registered up in the Monuments of the Church forever, as they that carry a mark of their judgment to the tribunal seat of God aforehand. If the love of goodness, if the wrath of God, if the fear of damnation will not bridle them (as Atheists respect none of these, neither desiring godliness, nor believing heaven, nor fearing hell) yet the perpetual shame wherewith they and their posterities shall be branded, should move them. Albeit sinful wretches be highly magnified in the world, yet all their honor and reputation shall be turned into a blot. It was of late years accounted a great dignity to be a *Wolfie,* or a *Gardener,* or a *Bonner,* but now their names are odious for pride and cruelty, and they no better then wolves, invading and wasting the poor flock of Christ. This the wise man speaketh, Prov. chapt. 10, verse 7. *The memorial of the just shall be blessed: but the name of the wicked shall rotte.* This doth God set forth by his Prophet, Isaiah, chapter 6•, verse 15. *Ye shall cry for sorrow of heart and shall howl for vexation of mind, and ye shall leave your name as a curse unto my chosen; for the Lord God shall slay you, and call his servants by another name.*

We see then that they are greatly deceived, that hope to be famous and to leave a great name behind them, by getting riches, and raising up their houses, as the Psalmist speaketh; *They think their houses and habitations shall continue from generation to generation, and call their Lands by their names: yet they shall not continue in honor, but perish like the brute beast, and be no more had in remembrance, but to their dishonor,* Psalm 49, verses 11, 12. This is it which *David* saith in the ninth Psalm, verse 5. *Thou hast destroyed the wicked, thou hast put out their name forever and ever.*

A great name among the sons of men is not always a good name: and a great name gotten by evil means and open wickedness, is a great punishment, it is a tokē of the wrath of God, upon those that are well spokē of for ungodly deeds. This hardeneth thē in their sins & holdeth then frō true repentance. But whosoever are given up to hardness of heart, & hindered from bringing forth the fruits of repentance, have 2. heavy judgments lying sore upon thē, however they be as blind men & cannot see thē. It is our duty to pray against such a name unto God, & not to desire it to our destruction. Let us fear such a name as may make us reprochful to GOD and to all good men.

Secondly, seeing we must take heed, that howsoever the practice be in it self lawful, to lay out wicked men in their colors, yet we must not single out men commonly, and ordinarily, being oftentimes offensive; sometimes causeless, and always dangerous. When the Apostle reproached such false teachers among the Corinthians as denied the resurrection, and consequently raised the foundation of Religion (for if there be no resurrection, then is Christ not risen; and if Christ be not risen, then is the preaching of the Minister, and the faith of the people vain:) yet he doth not express the names of these seducers, but saith, *If it be preached that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?* 1. Corinth. 15, 12. And in another place, when he saw his person contemned as base, and his Ministry rejected as fruitless, he answereth the slander, but spareth y[e] slanderer; *This I say,that I may not seem as it were to fear you with letters: for the letters, saith he, are sore and strong, but his bodily presence is weak, and his speech is of no value,* Let such one think this, that such as we are in word by letters when we are absent, such will we be also indeed, when we are present. Thus do other the Apostles. Howsoever therefore the practice being wisely and discreetly used, have warrant from the servants of God, yet we are in doing of it to observe these rules following.

First, we must consider our places and callings, we have not the same liberty granted unto us that the Prophets and Apostles had, who received special revelation from God against many of those which they uncased & laid open to the Church, and therefore pray to God to confound them, & to reward them according to their works. We must not therefore make a general rule of it, but remember what Christ said to his disciples, Luke 9, 15. *Ye know not of what spirit ye are.* They pretended the example of *Elias,* but they wanted the spirit of *Elias.* Secondly, we must take heed that we mingle not our own passions with it, for then straight way we pass the bounds of measure and moderation. It is not enough that our zeal be good, but it must be seasoned with such wisdom that the Spirit of God rule over all. We must not be moved with choler and rage, with fury and indignation, but keep under all our affections, that they break not into unlawful courses. Thirdly, we must show pity and compassion of those that sin of weakness and infirmity: we must pray to God for them, that he would *pour out his mercy upon them, and to give them repentance to acknowledge the truth, and to come to amendment out of the snare of the devil.* We must always hope well of such as fall of frailty, until God show that he hath cut them off. Fourthly, it is lawful to reprove by name, when the necessity of the Church urgeth it, and challengeth it at our hands. So that it is in great danger utterly to be corrupted and overthrown, unless false Teachers and seducers be bewrayed and manifestly discovered, that all men may know them and take heed of them. The safety of the Church is especially to be respected of us, and the truth of God must be most deer unto us. Lastly, there is a warrant to single out such men, when there is no more hope of their conversion, and when they are once grown to open blasphemy, to speak evil of, and to slander the doctrine that is according to godliness upon hatred thereof and pretensed malice, there is no more place for patience, we are no longer to deal with the spirit of meekness. When a man is so far fallen from all Religion to speak evil of the way of godliness, and to despite the grace of God, malice hath blinded him, the devil hath possessed him, & condemnation waiteth for him. He beareth evident marks of Reprobation, & God showeth

that there is no hope of salvation in him. He giveth knowledge to the Church at sometimes of some particular persons that are castawayes, and have the gate of salvation shut up against them. For otherwise to what purpose is the great and unpardonable sin against the holy Ghost described in the word, unless the sin might be known, and the men also known that do commit it? And to what end doth the Apostle *John* tell us, 1 John 5, ver. 16. *There is a sin to death? and of seeing our brother sin unto death?* If then it may be seen it may be known. And hence it is, that when the Church saw *Julian* the Apostate, who had been enlightened with the truth, and been zealous in the profession of it, to despite God openly, to lift up himself against his word, and to make a mock of all religion, they would have no more to do with him, they accounted him as a devil, and they prayed with one consent against him, that God would confound and destroy him. They did not pray unto God for his conversion, and to give him a new heart, but because he could not repent being past amendment, they called upon God to hasten his condemnation, that he might show thereby what account he maketh of his most holy truth.

Last of all, we ought to have a care to be [Use 3] helpful and profitable to the Church, and to be zealous in the service of God, that thereby to the comfort of our selves and our posterity we may carry a sweet remembrance & a blessed report in the Church forever. The love of *Mary* in annointing Christ with the precious oil which she poured on his head, is promised by Christ to be remembered forever, in what place of the world soever the Gospel should be published: *Verily I say unto you, wheresoerver this Gospel shall be preached throughout all the world, there shall also this that she hath done be spoken of for a memorial of her,* Matth. 26, 13. The praise of *Jehoiada* is recorded in Scripture he died an old man, and full of days, & they buried him in the City of *David* with ye Kings, because he had done good in Israel, and toward God & his house, 2 Chr. 14, 16. This serveth to reprove such as care not at all what men think or speak of them, and regard not what name they have, good or bad; what report is given of them, honorable or dishonorable, sweet or rotten, so they may prevail in their purposes, and bring to effect their devilish devices. An heathen man could say, It is the part of a reckless and dissolute man, to neglect what a man saith of him. *Solomon* teacheth us, that a *good name is more to be desired then great riches, and a loving favor more then silver and gold,* Pro. 22, 1 Eccles 7, 3, This is not attained by flattery or falsehood, but by godliness and righteousness, by humility and an upright conscience. Riches are frail and transitory, subject to vanity and corruption, but a good name and loving favor remain forever. So the Prophet describing the blessedness of the man that feareth the Lord, and delighteth in his commandments, saith, that *he shall never be moved: but the righteous shall be had in perpetual remembrance,* Ps. 112.6. A good name is better then a great name. And albeit the godly be despised in the world, yet God will advance their estimation, & give thē a sweet savor among all good men. True it is, sinful men are magnified of sinners (for even the sinners love those that love them, to receive the like of them again) yet they shall be made abhominable unto the Saints, and their name shall be cursed, and as much loathed as the filthy favor of his carcass that lieth rotting in the grave. So then, seeing shame shall be as an inseperable companion of wickedness, and no man can separate those things which God hath joined together; on the other side here is comfort to the godly, that GOD will undertake the protection of their

names, so that no creature shall be able to rob them of it: but as he preserveth them to salvation, so he will maintain their credit and estimation. We see this in many the dear servants of God, who albeit they have had their names for a time diminished & impayred, yet they have been restored and recovered. The name of *Naboth* was greatly blemished with the slanderous imputation of treason and blasphemy, but that momentary shame is swallowed up, and recompensed with everlasting honor, throughout all generations, 1, King. 21.10. The like we might say of *Cranmer, Ridley, Latimer, Hooper, Bradford, Philpot,* and many other the dear servants of God, that gave their lives for the truth, howsoever they were condemned for heretics, yet they are renowned for Saints, and shall be so acknowledged to the end of the world,

16 Again the Lord spake unto Moses, saying,

17 Vexe the Midianites, and smite them.

18 For they trouble you with their wiles, wherewith they have beguiled you, as concerning *Peor,* and as concerning their sister Cosbi the daughter of a Prince of *Midian,* which was slain in the day of the plague, because of *Peor.*

We have hitherto in this chapter handled the transgression of the Israelites, and the reconciliation of God. Now remaineth the decree and determination of God against the Midianites. For after that God had chastened his own people, and judgment hath begun to break out against the house of God, he riseth up in wrath and indignation as a just Judge against his enemies. Herein we are to mark two things: First, the commandment: Secondly, the reasons or causes of the commandment. The commandment and charge directed unto *Moses* in this, *Smite and slay the Midianites.* Thus doth wickedness return upon the heads of the authors thereof. These enemies being drawn into the league to take part with the Moabites, had conspired against Israel, soght to subdue them, not by strength, but by sensuality; nor by force of war, but by lasciuiousnesse and wantonness of women. Now the wheel is turned upon themselves, the stone is rolled upon them that first stirred it, and mischief falleth upon the first contriuers.

[Object.] But here out of this commandment arise two questions fit to be moved, and worthy to be discussed. First, inasmuch as God everywhere forbiddeth revenging of our own causes and quarrels, why doth he now permit and provoke the people of Israel thereunto, as if they were not by nature prone enough to vengeance? I answer, [Answ.] there is a double kind of revenge, one private, the other public. Private revenge is that which proceedeth from the private motion of our corrupt nature, seeking to satisfy our own malice with the hurt of others. This is forbidden by our Savior Christ, *Matthew* 5, 44: commanding us *to love our enemies, and to overcome evil with good.* Public revenge is that which is commanded and warranted by God, being imposed upon us, either mediately by authority of the Magistrate, or immediately by the secret instinct of the Spirit. This is allowed and lawful, as we saw

before in *Phinehas* and others, inasmuch as it proceedeth not from the corruption of nature, but from the inspiration of God. For God the just revenger of all wickedness may use the ministry of men and Angels to execute his purposes so often as it pleaseth him.

Another question arising out of this Commandment, [Objection.] is touching the persons against whom it is directed, as the first was, touching the persons to whom it was directed. For why should the Midianites be named only, seeing the Moabites also were the professed enemies of the Israelites, seeking their ruin, and hyring *Balaam* to curse them? I answer, [Answer.] the Moabites did not escape, but were also punished, as appeareth evidently, Deut. 23, 6. But the Midianites are first in the punishment because albeit they were farther off, yet they had the chiefest hand, and carried the greatest stroke in this wickedness, who made their daughters common; yea even the chiefest among them, by the counsel of *Balaam,* as we saw by one example in this Chapter, the like whereof we do not read to have been in the Moabites. Besides, after that *Balaam* was departed, we read not that the Moabites attempted anything against Israel, but the Midianites gave the Sorcerer farther entertainment, and ceased not (as may be presumed & presupposed) to plot and contrive their destruction.

Hitherto of the commandment, the first part of this division: the reasons enforcing the commandment follow to be considered, which are two in number: First, because they cunningly gulled, and craftily circumuented the people of God. Secondly, because they allured them both to idolatry and to fornication. For this is the meaning of the words, when *Moses* saith, *They have beguiled you as concerning Peor, and as concerning their sister Cozbi:* And hereunto *John* pointeth in the Revelation, saying; *Balaam taught Balak to put a stumbling block before the children of Israel, that they should eat of things sacrificed to Idols, and commit fornication,* Reue. 2, 14. Both these reasons may be gathered into one, and thus concluded.

If the Midianites drew you into sin, and 〈1 page duplicate〉 〈1 page duplicate〉 brought upon you the plague of God, then spare not to smite them:

But the Midianites drew you into sin, and brought upon you the plague of God:

Therefore spare not you to smite them.

This is the force and strength of the reason, to move the Israelites to make themselves strong, and to be of good courage, assuring themselves that God will give them victory, & enable them to destroy them that did compass their destruction.

Thus we have seen the interpretation of the text, and the order of the words. This is the natural meaning intended by the Spirit of God. But before we pass any further, it shall not be amiss a little to consider the notable abuse of this place, and of other Scriptures, avouched by some of the Church of *Rome.* For one of late, not only a common professor of our Religion, but a public Preacher of the same in our Church, hath revolted from us through some worldly temptations, run into our enemies campe, lifted up his heel against us, and in bitter and biting manner railed at us. This man wanting no good will to write against us, and yet finding no strength in himself to deal against us out of evident and plain Scripture, hath turned all into allegories, and out of his inward and hidden senses, wresteth and wringeth

all things against the Protestants. As for example, when the Lord in this place is said to have spoken to *Moses* in this manner; *Vexe the Midianites, and smite them,* because they troubled you with their wiles, and beguiled you as concerning *Peor;* the meaning according to his interpretation, is this; Christ said to the Vicar of Christ, Suppresse the writings of heretics and confute them, because they trouble you with their guiles, and make their false doctrines appear beautiful to the show and outward appearance, the heretics receiving a counterfeit word, (instead of the true Scripture) which is condemned in the day of the Popes censure. Behold here, the heavy judgment of God upon this man, since his apostasy and revolting from the true Church, to the Synagogue of Antichrist. Are not here strange proofs, and far set interpretations, to prove the Pope to be the Vicar of Christ, that the writings of heretics are to be suppressed, and that the heretics themselves do deceive and delude the world under a color of the word of God, & a pretence of the bare literal meaning? And yet this is the profound, inward, mystical, and right Scripture that he so often boasteth of. But let the indifferent reader judge, whether this manner of interpretation be not the highway to set up all Atheism, to overthrow the authority and certainty of the Scripture, to shake the foundation of true religion, & to leave no grounds for Christians to stand upon. And this hath been the ancient practice of such disciples as have learned such divinity in the schools of Antichrist. It is well known that *Pighius* compared the Scriptures to a nose of wax, and to a rule of Lead. The censure of *Colen* affirmeth the like in the same words. And to the same purpose Cardinal *Cusane* teacheth, that the Scriptures must be expounded diversely, and framed to the time & practice of the Church, so that at one time they are to be understood and interpreted one way, and at another time another way. These are some of those bold blasphemies, which many of the Popes Minions have uttered to the world. Now, such as apply the Scriptures to their own fancies, & turn them into allegories, do not come far behind the former. If we suffer the Scriptures of God to be thus wrested and corrupted, the Religion of Christ cannot long continue. If a man pull down the foundation of an house whereon it standeth, or shake the main pillars whereon it leaneth, the house it self cannot long hold out, but must fall down. The Church of God is built upon the foundation of the Prophets and Apostles, so long as the doctrine contained in them is maintained and kept pure and undefiled, the Church shall stand upright, and remain without danger of being shaken in pieces. But when once it beginneth to be mingled with the chaff of man's invention, or infected with the poison of the devils device, by and by it tottereth & decayeth, until in the end (no remedy being provided) it languish and die.

Now to apply this to our present purpose: howsoever some glory of the hidden senses of Scripture which they have found out, and please themselves in their foolish conceits, it is no better then *to make merchandice of the word, and to turn the truth of God into a lie,* 2. *Cor.* 2, 17. For whereas out of this commandment of God, charging *Moses* to slay the Midianites that troubled Israel with their guiles, and drew them to fornication, this construction is gathered, that *Moses* is the Vicar of Christ, that the Midianites signify the writings of heretics, with such like trash, the only naming thereof is sufficient to show the vanity of it. This I confess may not unfitly be called another Scripture then yet hath been known, howbeit not the Lord's, but his own. And if this new and admirable way to a new found land were granted

unto him, what would it make more against us then against himself, and generally against the whole Church of Rome? This shall plainly appear unto us in three respects. For first of all, admit once of these fond guesses and glosses upon the Scripture, and depart from the simplicity of the same, there is a gappe opened wide, to intrude a thousand diverse, nay contrary interpretations, according to the diverse or contrary disposition of the interpreter. As for example, out of this present place, mentioning the commandment of God to *Moses,*the guiles of the Midianites, and their drawing Israel to fornication, by means of *Cozbi,* a Princes daughter among them; a man might with greater probability gather, and agreeing better with the proportion of faith in other Scriptures, an encouragement to all Christian Princes to pull down the purple whore that sitteth in spiritual Babylon, to reward her as she hath rewarded us, Revel. 18, 6, and to give her double according to her works, and in the cup that she hath filled to us, to fill her the double. For in the former words *Moses* shall signify the Christian Magistrate; the Midianites, the enemies of Christ, the greatest whereof are Antichrist, and his adherents: the enticing of the Israelites to fornication, the committing of idolatry, and running a whoring after Idols; the slaying of *Cozbi* in the day of the plague, the downfall and ruin of their idolatrous worship, which we see God hath miraculously brought to pass. Thus we see, how these words may more fitly and fully be applied against the church of Rome, then against true Catholics, whom he calleth heretics. Secondly, if this be the marrow and pith of the Scriptures, to hide such mystical meanings and secret senses under the outward bark, what hindereth us, but that we may raise as good doctrine out of *Homers Iliads,* and *Odysses,* out of *Ouids Metamorphosis,* or out of *Virgil's Aeneads,* as out of the writings of *Moses* and the Prophets; which were horrible blasphemy once to conceive or imagine? For if a man, by *Vlysses* or by *Aeneas,* should understand Christ; by their companions, his Disciples; by their wanderings, his sufferings; by their going down to hell, his overcoming of the devil, and triumphing over the kingdom of darkness; by their safe arriving in an haven of rest after all their labors, his resurrection from the dead, and taking possession of the kingdom of heaven: he hath as fair a warrant for these conjectures, as this trifler hath for his fooleries: to understand by *Moses,* the Pope; by the Midianites, the writings of heretics; by *Cozbi,* such doctrine as pretendeth the Name of God; and by vexing the Midianites, the stopping of the course of their heretical writings. Lastly, this inward supposed Scripture that this dreamer hath conceited, burieth the true word of God, and setteth up a forged and counterfeit Scripture. For it turneth all things into Allegories, and disanulleth the rules of interpretation. The Allegories that we find not in Scripture, we are at liberty to refuse. He that hath set bounds and banks to the sea, that it should pass no further, hath restrained us how far we shall go. We must not turn either to the right hand, or to the left, Deut. 4, 2. We must walk the kings high way, we must not add or diminish, we must not change or alter anything of Christ's testament. *Origen* the Prince and Patron of Allegories, hath been taxed and condemned of all men, for corrupting and perverting the Scripture this way: but now *Origen* is justified by this new found interpretation, which is no better then a languishing about trifles, 1 Tim. 6, 4, a doting about questions and strife of words, and a casting of clouds and smoke upon the Sun beams. And howsoever the schoolmen have ouerflowed the banks in the ranknesse and superfluity of their wit, and thereby defaced and depraved the precious word of God purer then the gold of *Ophir;* yet *Thomas,* one of the Princes and gods among

them teacheth, that the literal sense of the Scripture is that which the Author intendeth, and the Author of holy Scripture is God. Now if that be the true meaning of the Scripture which the holy Ghost intendeth, I would gladly know, whether the pretended mystical interpretation of this place, building up the primacy of *Peter,* and supremacy of the Pope, and pulling down the heretics, were intended by the Commandment of God unto *Moses?* Let him tell me whether the words be in the nature of a Prophesy, or of an History? belonging to the present times, or to the times to come? Let him show, whether *Moses* ever understood the commandment of the Lord, as this popish Proctor, (or rather prater) pretendeth? And whether the interpretation now set afoot, were true in the days of *Moses,* or not? Lastly, let him declare, whether *Moses* and the Israelites did ever obey this commandment or not? But if the meaning be, that God spake not to *Moses,* but to the Vicar of Christ, nor gave them charge concerning the Midianites, but the writings of heretics; nor spake touching *Cozbi,* but those that counterfeted the word of GOD: he did delude *Moses* with a vain shadow of words, pretending one thing, and intending another, in outward show giving him authority, but in an inward meaning establishing the Popes superiority, which was not hatched nor heard of in sundry ages afterward. And hereupon it is, that all the sounder Divines of ancient times, and the sounder schoolmen of latter times have rejected this mystical divinity, as unavailable and insufficient, to prove any point of Christian Religion. Thus then we see that the word of God is not to be turned into an allegory, taking away the truth of the history, and the doctrine of faith. In this manner of reasoning notwithstanding, the chiefest keys of Popish Religion are hammered, & so most absurd and impertinent allegories are established. God made two great lights, a greater to rule the day, and a lesser to rule the night; therefore there are two great powers set in the world, the Pope and the Emperor, and the authority of the Pope is so much greater then the authority of the Emperor, as the Sun is then the Moon. God said, *In thy light, we shall see light:* therefore, there must be candles in the Church burning at noon day. The words of the Prophet, *Thou hast put all things under his feet, Psal.* 8, 6, 7: they allegorize thus for the supreme jurisdiction of the man of sin; all sheep and oxen, that is, all men: Foules, that is Angels and devils: Fish in the sea, that is, all souls in Purgatory.

Moreover, as this course of interpretation turneth the Scripture into Allegories, so it overturneth the rules of Interpretation. Saint *Augustine* in his famous books of Christian Doctrine, handleth at large the manner how to expound the Scripture, and what ways are to be taken to find out the true meaning thereof. Where he teacheth, that seeing the love of God and of our neighbor is the end of the whole Scripture, that must be a false interpretation, which doth not build up in this love: that we must expound the dark places by the plain, the fewer by the greater number: that the study of arts & knowledge of the toongs is necessary: that we must expound Scripture by Scripture: that we must distinguish between precepts & precepts, between those that are given to all, and those that were particularly directed to certain persons: that we must diligently mark all circumstances, what goeth before, and what followeth after: that we must pray unto him that is the Author of the Scriptures, who only is able to reveal the meaning of his own word. These rules are diligently to be considered of all those that come to expound the Scriptures. As for hidden and secret senses, we know them not, we acknowledge them not, we believe them not, but

leave them to those that seek an hidden divinity, and a secret religion devised in their own brains, which will not abide the trial of the light. And thus much touching the true understanding of this division, and of overthrowing the false interpretation thereof; now let us come to the Doctrines that arise out of the same.

[Verse 16. *Again, the Lord spake unto Moses, saying; &c.*] We heard before the heavy wrath of God that fell upon the Israelites, the heads of thē were hanged, the rest of the people were plagued with a sore plague, there died in one day, four and twenty thousand. But did the Midianites escape the hand of God, that were the enticers of them, who offered their daughters that they should commit fornication with them? No, they did not escape, God giveth *Moses* charge to draw the sword against them, and to destroy them. Here then we are to observe the order which God observeth in punishing. The Midianites sinned first, but the Israelites are first punished. The Israelites sinned after the Midianites, but the Midianites are punished after them. From this course of God's judgments, we learn this Doctrine, that God first chasteneth his own people. Howsoever he will not suffer the ungodly to escape, nor to go away without punishment, but executeth his just judgments against them: yet he will begin with his own Church, & lay the rod upon them in the first place.

He could if it had pleased him have punished these Midianites first, as the principal authors of all this mischief; but he beginneth in justice with his Church, which were drawn to idolatry and adultery by them. Thus the Lord dealt with *Moses* and *Aaron,* when the people murmured through want of water, repented of their going out of Egypt, and rebelling against God, assembling themselves in tumultuous manner against the servants of GOD that had led them in the wilderness, and carried them in safety, as upon Eagles wings. These were the first and chief in the offense, yet because *Moses* and *Aaron* believed not the Lord, to sanctify him in the presence of the children of Israel, they were first punished, and not suffered to bring the congregation into the land which he had given them, *Num.* 20, 12. This we see further confirmed unto us in the latter end of the book of *Job:* he had indeed offended God, and spoken unadvisedly with his lips, but his three friends had offended much more grossly then he: for the wrath of God was kindled against them, because they had not spoken of him the thing that is right like his servant *Job, Job* 42, 7. Nevertheless, *Job* is rebuked first, albeit he were the party that had less offended. First, God findeth fault with *Job;* and secondly, he findeth fault with his companions. The holy history teacheth us, that *Jehoshaphat* joined in affinity with *Ahab,* and went into the battle with him. True it is, he sinned grievously in helping the wicked, and loving them that hated the Lord, for the which he is reproved of the Prophet; yet many good things were found in him, and he was righteous in respect of *Ahab,* 2. *Chron.* 19, 1: notwithstanding, the wrath of the Lord began first to fall upon him, and he had perished in the fight, being compassed by his enemies, unless he had cried unto the Lord to help him, who moved them to depart from him, 2 *Chron.* 18.31. This is it which the Prophet *Jeremiah* declareth at large, showing the order of the Lord's proceeding in punishing such as sin against him; first, he will raise up the Chaldeans to chastise his Church, and then the Chaldeans themselves shall not escape: *I will send and take to me all the families of the North, and I will bring them against this Land, & against the inhabitants thereof, and this whole land shall be desolate, and an astonishment, and these nations*

shall serve the King of Babel seventy years: & when the seventy years are accomplished, &c. Ier. 25, 9, 11, 12. This is it which the Prophet complaineth of in the Psalm, *These are the wicked, yet prosper they always, and increase in riches: Certainly I have cleansed my heart in vain, & washed mine hands in innocence, &c.* Psal, 73, 12, 13. And if we consider either the state of the Church generally, or the condition of the members of ye Church particularly, we may in all times and ages see the truth of this doctrine, and conclude with the Apostle *Peter, The time is come that judgment must begin with the house of God,* 1. Pet. 4, 17.

[Reason 1] The reasons will further open unto us the certainty of this truth, and serve to clear the justice of God in observing this order. For first, as he that honoreth the Lord shall be honored, so they that despise the Lord, shall be despised, 2. *Sam.* 2, 30. But none more dishonor GOD then his servants offending against him, whose sins press him down as the sheaves do a cart. They open the mouths of the ungodly, to speak evil of God, and his truth. If then God's own people, the lot of his inheritance do despise him, and cause his Name to be blasphemed, if they neglect his honor, and turn his mercies unto security, and his grace into wantonness, and so with a proud heart, and an high hand set themselves against it, can he bear it? and will he not be revenged on such a nation as this? 1. *Sam.* 12.14. *Rom.* 2, 24. There can be no greater despite done unto a man, then when his own children rise against him, and offer all villainy unto him. So there can be no greater dishonor offered unto the most High God, then when the sons of his own house, the servants of his own family, and the flock of his own pasture, rebel and resist against him. The sin of the Jews is greater then of the Gentiles, which sinned of knowledge, and not of ignorance, and therefore should receive the greater punishment, and be beaten with moe stripes, as our Savior teacheth, *Luke* 12, 47. We are not therefore to marvel, if they come into judgment that they may be despised, as they have despised him. For seeing no sins are greater then the sins of his own chosen, they must first taste the scourge of his hand, as they have contemned him and his glory.

[Reason 2] Secondly, his own people have the first and greatest experience of his mercies. They have the chiefest and choicest privileges and perogatives of his graces above all the wicked. True it is, all mankind tasteth abundantly of God's liberal and bountiful hand, to make them without excuse: but to the sons and daughters of the Almighty, *All the paths of the Lord are mercy and truth: the secrets of the Lord are revealed to them that fear him, and his covenant to give them understanding,* Psal, 25, 10, 14. He calleth not them his servants, *For the servant knoweth not what his master doth: but he calleth them his friends, for all things which he hath heard of his Father hath he made known to them,* John 15, 15. This is that reason which the Prophet pointeth unto, when he saith; *Loe, I begin to plague the city where my Name is called upon,* Ier. 25, 29: As if he should say, *I have set my Name there, I have given them my word, I have fed them as from mine own table, therefore they shall not escape.* This is it which the Apostle meaneth, when he saith, *I am not ashamed of the Gospel of Christ, &c.* Rom. 1, 16. Whereby he declareth, that God keepeth this order, to offer grace first unto his own people.

When Christ sent out his disciples, he commanded them not to go into the way of the Gentiles, neither to enter into the cities of the Samaritans, *But to go rather to the lost sheep of the house of Israel,* Math. 10.6. And when the Apostle saw the Jews full of envy, and speak

against those things which were preached unto them, he said; behold, *It was necessary that the word of God should first have been spoken unto you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life; loe, we turn to the Gentiles,* Acts 13, 46.

Seeing then, that this is the constant order that God observeth, to bestow his blessings first upon his servants; it followeth, that for the abuse of them they must first feel his punishments. The greater love they have abused, the greater punishment shall be inflicted upon them. This is it which the Apostle remembereth, *Tribulation and anguish shall be upon the soul of everyone that doth evil,* Rom. 2.9.

Let us now make use of this doctrine which [Use 1] hath been made plain to our consciences. First, this serveth to overthrow the Church of Rome, who dream of a Church set in outward pomp and glory, and make it a note of the Church to have temporal felicity, to have earthly triumphs, to have victories, and good success in war against their enemies; as also the unhappy end of the enemies of ye Church. For our doctrine teacheth us, that the Church is oftener without this flourishing estate in outward happiness then it doth enjoy it. The Kingdom of Christ is not of this world. The Lord declareth to *Abraham,* that for a surety *his seed should be a stranger in a land that is not theirs, four hundred years, and shall serve them, and they shall entreat them evil,* Gen. 15.13. So he threatened by his Prophet *Jeremiah,* and performed it, that they were carried into captivity seventy years, verifying that which is spoken, *I have forsaken mine house, I have left mine heritage: I have given the dearly beloved of my soul into the hands of her enemies,* Ierem. 12, 7.

Hence it is, that Christ saith oftentimes, *In the world ye shall have trouble: ye shall weep & lament, and the world shall rejoice,* John. 16, 7.33, The Apostle teacheth, *That all which will live godly in Christ Jesus shall suffer persecution,* 2. Tim. 3.12. It is a worthy sentence recorded by the Prophet, *Precious in the sight of the Lord is the death of his Saints,* howsoever the world do account of them, Psal. 116, 15. It is made a note of the Turkish Religion, to have external felicity, & to abound in earthly prosperity. It is the heavenly felicity and everlasting happiness which belongeth to the true Church, and is proper to it. Therefore one of their own writers though not so absurd in opinion and corrupt in judgment, as most of that side, faith, *The cross is a note of the Church: Christ foretold us of troubles, but false Christ's of peace and prosperity.*

So then, by the confession of this man they must be accounted false Prophets, that make outward glory and renown to be the true marks of the true Church. And if we should necessarily urge this as any privilege of the Church, we should long ago have condemned the Prophets, the Apostles, the Patriarchs, Martyrs, yea the son of God himself Christ Jesus, who wanted the favor of the world, suffered the reproach of the cross, and gave up their lives unto the death, that they might receive a better resurrection. If the Church of Rome condemn these, we are content they should condemn us: if they justify them, they must condemn themselves, and renounce this outward felicity as a false note of the Church.

[Use 2] Secondly, we may from this usual order of God's punishments conclude, that the ungodly shall never escape, albeit for a time they be free. GOD hath most assuredly

determined to inflict great and grievous punishments upon the wicked and ungodly that are his enemies, howsoever he bear for a season with the vessels of wrath. This the Prophet is sent to tell the King of Babel and that nation, and sundry other people, *Thus saith the Lord of hosts, ye shall certainly drink; for loe I begin to plague the city where my Name is called upon, and should you go free? ye shall not go quit, for I will call for a sword upon all the inhabitants of the earth, Ier.* 25, 29. This we see likewise in the Prophet *Habakuk;* first the Lord raised up the Chaldeans, a bitter and furious nation, whose horses were swifter then the Leopards, and fiercer then the wolves, to chastise his own people: and afterward the Chaldeans themselves shall be spoiled, Chapter 2.

This serveth as a terror to all ungodly men, to consider, that howsoever GOD beginneth to chastise those of his own household, when he doth purpose to bring a plague upon a land, and beginneth not at the unbelievers, but letteth them alone, and spareth them as though he had forgotten their works, or had not seen their sinful ways: yet they must know, that their transgressions are recorded in the book of God, and shall come to account. For he suffereth those whom he loveth not, to wax ripe, yea to rot away in their sins, and in the mean season he chastiseth those whom he hath adopted to be his children. *Gen.* 15.

The state of the faithful is in the fight of man, and in the judgment of the world more miserable then the state of the despisers of God, which rest at ease, and welter in all pleasures. They seem to be forgotten of God and utterly forsaken of help, so that they pine away with sorrow of heart: whereas the wicked lift up their heads and set their horns on high, they are merry and make a mock of sin in the despite of God, and in scorn of all godliness. Alas, how would this trouble and torment us, and bring us to our wits ends, if we had not this doctrine, that judgment entereth first into the house of God, and that when God shall have finished all his work upon mount Zion, then will he not spare the wicked? Isaiah 10, 12. God will indeed keep corrections first in his own house, seeing he loveth them most, and seeketh to cleanse them from their sins, he will visit them in the first place, lest they should be condemned with the world; and then a most horrible vengeance is prepared, and a stormy tempest is made ready for those that have long abused his patience and hardened their hearts, not knowing that his long sufferance ought to have led them to repentance, 1. *Cor,* 11, 32. This serveth as a notable comfort on the one side to all the godly that are tried by afflictions of long continuance. We must consider, that the more the Lord loveth us, the more forward he is in visiting of us: and when he seeth we have stepped awry and are gone out of the right way of salvation, he watcheth over us, to bring us home again to him with speed.

This is that which the Apostle teacheth the Church of Corinth; For this cause many are weak and sick among you, and many sleep: for if we would judge our selves, we should not be judged: but when we are judged we are chastened of the Lord, because we should not be condemned with the world. Let us not therefore *despise the chastening of the Lord, neither faint when we are rebuked of him: for whom the Lord loveth he chasteneth, and he scourgeth every son whom he receiveth: if therefore we be without correction, &c. Heb.* 12, 5.6. Even as when a man beholding two children committing evil, correcteth one of them, and letteth the other go

free: the standers by will say, surely that was his son which he did smite and chasten, but the other was not. Besides, we are assured that the wicked shall perish, and that the ungodly shall be punished. Secondly, this serveth to set forth the woeful condition of all the reprobate: for when they see how GOD dealeth with his own dear children, chastening them for their sins, and sending them great afflictions, as appeareth in *David,* that the sword departed not from his house, & that God did visit him with sundry other judgments in his children all the days of his life; it ought to be a fearful threatening to the wicked, to make them afraid of the reward which is laid up in store for them in the life to come. This is that which *Solomon* calleth to their remembrance *Behold the righteous shall be recompensed, &c. Prov.* 11, 31. And to the same purpose speaketh the Apostle *Peter, The time is c•me that judgment must begin at the house of GOD,* 1. Peter 4, 17. If it first begin at us, what shall the end be of them which obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Woe therefore to all wicked men; how wretched shall their end be? how horrible shall their destruction be, when God cometh to give them the hire and wages of their work? Let them therefore repent of their evil ways, and call upon God betimes before the evil days approach, and before judgment do come upon them.

[Use 3] Lastly, from hence arise sundry duties to be practiced, as well of the children of God y^t^ lie under chastisement, as of others that are beholders of it. First, seeing God will begin his chastisements upon his own children, it teacheth them when they are punished, to consider and search out the true cause thereof, and to call upon him to pardon their sins. True it is, he is able to preserve them in the time of trouble, & he is ready to regard their prayers; but their sins are loathsome to him, and do turn away his loving countenance from them, according unto the saying of the Prophet, Isaiah 59, 1, 2. *Behold, the Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear, but your iniquities have separated between you and your God, & your sins have hid away his face from you, that he will not hear.* When our sins are heartily confessed, they shall be freely pardoned: and when they are pardoned, God is reconciled unto us: and when he is reconciled, his judgments shall be removed. Secondly, let us begin a new life, & walk in the ways of righteousness: for as *Solomon* teacheth, *Righteousness delivereth from death,* Prov. 10, 2. We must turn from our wickedness, and then God will turn from his judgments. We are ready to cry out in the time of our affliction, but we are not so ready to practice true religion. If we would call in God's judgment, we must turn to him by amendment of life. Lastly, when we see ye Lord strike his own children, we must behold it with an eye of compassion. So soon as we see their miseries and calamities that lie heavy upon them, we must show our selves to have a feeling of their afflictions, we must express our pity, we must manifest our kindness, and we must declare the bowels of our love toward them. This is it which *Job* requireth at the hands of his friends in the days of his sorrow,*The wicked have despised me, & when I rose they spake against me: all my secret friends abhorred me, and they whom I loved are turned against me, &c.* Where we see he showeth, y^t^ God had chastened him, that his brethren stood far from him, that his acquaintance were strangers unto him, that his neighbors had forsaken him, that his familiars had forgotten him, that his servants disdained him, that his wife loathed him, that the wicked despised him, that his secret friends abhorred him, & thereupon he crieth out for

some to pity him in his misery, and to comfort him in his extremity. This duty should be performed by us, to testify our love unto the servants of God: and so much the rather, because it is so generally neglected. Nay, it is not only shamefully omitted, but the contrary is commonly practiced. For, how many are there that make a mock at the miseries of the Church, as *Shimei* did at the troubles of *David,* who cursed him when he should have comforted him? 2. Sam. 16, 7. Thus are the dear Saints of God dealt withal, thus they are reviled and railed upon with horrible taunts, thus they are slandered and reproached with bitter imputations, such as the devil deuiseth, and malice setteth abroach. The bowels of their pity, are breathings out of cruelty. Their showing of compassion, is the adding to their affliction. Their visiting of them in their adversity, is a casting upon them of the greatest misery. These are the days of the patience of the Saints, which are filled with reproaches, and give their cheeks to him that smiteth them, Lamen. 3, 30. Let them commit their causes to God, who in his good time will look upon them for good, and reward their enemies according to their works.

[Verse 17. *Vexe the Midianites and smite them.]* Here is the commandment given by God to *Moses,* and by *Moses* to the Israelites to execute vengeance upon the Midianites, because they drew the people of God into sin allured them to whoredom, enticed them to idolatry, and brought upon them a most fearful judgment, that entered in among them, & destroyed many thousāds of them. This commandment given in this place, is afterwards renewed and executed according to the direction given unto them. For inasmuch as they troubled Israel, the Lord troubled them to be put to the sword, so that their cities were burned, their goods were spoiled, their Women captived, their Kings destroyed, and all their males massacred. This is set down more at large in Numb. 31, 1, 2. where the Lord spake unto *Moses,* saying; *Reuenge the children of Israel of the Midianites, and afterwards shalt thou be gathered unto thy people.* And *Moses* spake to the people, saying; *Harnesse some of you unto war, and let them go against Midian, to execute the vengeance of the Lord against Midian.* Seeing then that they have such a charge & commission from God to destroy them, we learn from hence, That war is lawful. The people of God may lawfully make wars both offensive and defensive against their enemies. The truth hereof appeareth in many places of the word of God. This is charged upon the people of God, Deu. 7, 2. & 20, 10, 11, 12, 13. *Whē the Lord thy God shall bring thee into the Land whither thou goest to possess it, and shall root out many nations before thee, then thou shalt smite thē thou shalt utterly destroy them, thou shalt make no covenant with them, nor have compassion on them.* And afterward in the same book, *when thou comest near unto a city to fight against it, thou shalt offer it peace: but if it will make no peace with thee, but make war against thee, then thou shalt besiedge it, and the Lord thy God shall deliver it into thine hands, and thou shalt smite all the males thereof with* y^{e} *edge of the sword.* So when Amalek fought with Israel in Rephidim, which was the first of the nations that encountered with thē after they came out of the land of Egypt, *Moses* said to *Joshua, Choose us out men, & go fight with Amalek,* so he discomfited Amalek and his people with the edge of the sword, Exod. 17, 9. The like we see in *Joshua* the General of the Lord's host, at the taking and winning of *Joshua,* so soon as the wall fell down at the sounding of the Trumpets, and the shouting of the people, they took the City, and utterly destroyed all that was in the City, both mā and woman, young and old, with the edge

of the sword, Josh. 6, 21. & 10, 13. This the Prophet teacheth, when he praised the Lord for delivering him from the hand of all his enemies, Psal. 18, 34, 37, 38. *He teacheth my hands to fight, so that a bow of brass is broken with mine arms: I have pursued mine enemies and taken them, and have not turned again till I had consumed them, &c.*

[Reason 1] And howsoever these testimonies may seem sufficient to persuade this truth, yet we shall be better confirmed therein, if we consider the strength of reason to enforce the former truth. First, it is a title proper to God, to be called the Lord of hosts, and all wars lawfully undertaken, are called the battles of the Lord; so that as God is served in the day of battle, so he is the Captain and Leader of the Army. Hence it is that *Moses* saith, *The Lord is a man of war, his name is Jehovah,* Exod. 15, 3. This is it which *Saul* said to *David* when he promised to give him his eldest daughter to wife, *Only be a valiant son unto me, & fight the Lord's battles,* 1 Sam. 18, 17. And it is said, that many of the enemies of God's people fell down wounded, because *the war was of God,* 1 Chron. 5, 32. Seeing then, God is the Lord of hosts, a man of war, the Captain of the army, the only author and sole giver of victory, we must needs hold that wars are lawful, and may be lawfully used and taken in hand.

[Reason 2] Secondly, as we are taught the lawfulness of war by the titles of God, so we are farther assured of it by the special commandments w^c God giveth for the carrying of arms against common enemies, as also by his gracious and merciful promises made unto his people, for good success and prosperous proceeding in their just cause & honest quarrel. To this purpose tended the law of God, charging *Saul* to smite Amalek, and to destroy all that pertained to him, and to have no compassion upon them but to destroy them all. Likewise, the Lord charged *Joshua* to take all the men of war with him, and to lie in wait on the backside of *Ai* to take it, and to slay the inhabitants thereof with the sword. Neither had the people of God only the charge of a commādement, but the comfort of a promise: the commandment to warrant them, the promise to strengthen and encourage them. When *Joshua* was to go against Jericho (w^c was shut up & closed because of the children of Israel) the Lord said unto him, *Behold I have given into thy hand Jericho and the king thereof, and the strong men of war.* Josh. 6, 2, 3. And afterward, when sundry kings gathered themselves together against the Gibeonites that had subjected themselves to the Israelites, the Lord said unto *Joshua, Fear them not, for I have given them into thine hand, none of them shall stand against thee,* Josh. 10, 8.

Thirdly, as the children of God have prayed [Reason 3] for the help of God in the success of their business, and in the works of their hands that they have attempted, and have been heard: so when they have gone into war to fight with their enemies, they have called upon his name, and received great comfort. This we see evidently in the practice of *Joshua,* who prayed unto him in the day when he gave the Amorites before the children of Israel, Joshua chap. 10. verses 12, 14. *Sun, stay thou in Gibeon, and thou Moon in the valley of Aialon: and there was no day like that day before it nor after it, that the Lord heard the voice of a man, for the Lord fought for Israel.* When the Philistines were assembled against Israel, the children of Israel said to *Samuel, Cease not to cry unto the Lord our God for us; that he may save us out of the hand of the Philistines,* 1 Samuel chapt. 7. verses 8, 9, 10. *Samuel* cried unto the Lord, who heard him,

and thundered with a great thunder that day upon the Philistines, and scattered them, so they were slain before Israel. And there is a notable example hereof recorded in the first of the Chronicles, the fifth chapter and the 20. verse, touching the sons of *Reuben,* of *Gad,* and of half the Tribe of *Manasseh: They were holpen against the Hagarims who were delivered into their hand, and all that were with them, for they cried to God in the battle, and he heard him because they trusted in him.* If then God do in mercy hear the prayers of those that call upon his most holy name going unto the war, and preparing themselves unto the battle, we cannot doubt of the lawfulness of the work it self, seeing almighty God useth not to hear those that go about evil, but sendeth his curse upon them.

Fourthly, the word of God setteth down [Reason 4] the duties of those that manage the matters of the field, as of the King, of the Captain, & of the common soldier, which it would never do, if the callings were unlawful. For as we conclude marriage to be lawful, and an honorable ordinance of God, because ye Scripture setteth forth the duties of married persons as well of the husband toward the wife, as the wife toward her husband: so, in as much as we find the duties of such as go to war, as well of those that are commanders, as of those that are under commandment, described plentifully and fully in the book of God, we cannot call the lawfulness of their office in question. Hence it is, that the Lord teacheth *Joshua* the duties of his calling, Josh. 1, 6: y^{t} he should be strong and of a good corage, that he should meditate in the book of the Law, and assure himself that he would be with him, and not leave him nor forsake him, so that there should not a man be able to withstand him all ye days of his life. So when the soldiers came to *John the Baptist* to be instructed how to lead their lives, and to be directed how to escape the wrath of God to come, he said unto them, *Do violence to no man, neither accuse any falsely, and be content with your wages.* The particular handling and setting down of these duties, enforceth the acknowledgement of the lawfulness of the calling.

[Reason 5] Lastly, we shall see the lawfulness of wars, if we consider the lawful causes of a lawful war. The first is the defense of true religion against the oppugners thereof, as appeareth by the words of *Ahijah* to *Jeroboam,* and all Israel, 2 Chron. 13, 6. The second is, that such as are oppressed for religion, may be freed and delivered, as we see in the histories of the Judges, who raised wars to deliver the opprested and distressed people out of the bloody hands of the cruel oppressors. The third is for the necessary defense of the Commonwealth, by repulsing injuries offered, by revenging indignities and assaults, and by recovering things lost: as their wives, their sons, their daughters, their goods, their possessions, their cities, their substance & dominions. The overthrow of the Commonwealth, bringeth the ruin of the Churches peace. For as the flourishing estate of the Commonwealth maintaineth and furthereth the Churches peace; so when the Common-wealth is spoiled, the liberty and freedom of the Church is diminished, as appeareth in sundry places of the Lamentations.

[Use 1] Let us now make use of this doctrine, and apply it to our instruction. First it is required of everyone to have courage. We must not grow feeble and faint-hearted, we should not fear nor be discouraged, but be bold as in the work of the Lord, assuring our selves, that *the Lord is our strength, who teacheth our hands to fight, and our fingers to battle,* Psalm 144, 1.

When *Hezekiah* saw that *Zaneherib* was come and that his purpose was to fight against Jerusalem, he said to his Captains & soldiers, *Be strong and courageous: fear not, neither be afraid for the king of Ashur, neither for all the multitude that is with him: for there is moe with us then is with him; with him is an arm of flesh, but with us is the Lord our God for to help us, and to fight our battles,* 2 Chron. 32, 7. This appeareth in the exhortation of *Nehemiah,* when *Sanballat* and *Tobiah* conspired to come to fight against Jerusalem, & to hinder the building of the wall, he said: *Be not afraid of them remember the great Lord and fearful, and fight for your brethren, your sons, and your daughters, your wives, and your houses,* Neh. 4.14. The heathen Captains that carried their men to battle, were always wont (as we see in profane histories) to put courage into them, not to fear to look the enemy in the face; but their only or chiefest reason to move them was earthly glory, that either they should live in wealth, or die with honor. It is not so with the people of God, they have greater Reasons to work in them the gift of valor, and hope of victory. True religion therefore doth not weaken the hearts of men, and make them Cowards. It is no enemy to true fortitude and manhood. For first it teacheth and informeth the conscience, that the cause and quarrel in which the warrior fighteth, is good, just, and warrantable by the word of GOD, which maketh him stand upon a sure ground: without which knowledge in the heart, how ugly, how foul, how savage, how cruel a thing is the effusion and shedding of blood? What an horrible and grisly a spectacle is it, to see Villages and Towns burned, Cities and Castles ruinated, Churches and religious places overturned, bodies dismembered with Ordnance, the air infected with stench, the ground embrued with blood, the country wasted, grass and corn trodden down and spoiled, and all places with fear and terror filled? Is it not to be esteemed rather a practice of all inhumanity then an exercise of manhood? Secondly, as true religion establisheth the conscience touching the lawfulness of war, so it teacheth them to commit themselves and their lives into the hands of God as unto a faithful keeper, to consider that an hair cannot fall from our heads without his providence, Matth. 10, 30. and to be persuaded that if they stand & conquer, they conquer to the Lord; if they be wounded and fall, they fall and die to the Lord.

Lastly, the word of God teacheth, that the battle is the Lord's, and the victory is also the Lord's, that the honor and glory thereof may be returned unto the Lord. He giveth and taketh away: he saveth with many, or with few: to teach us to depend upon the mouth of the Lord, to be guided by his wisdom, to follow his counsel and direction in all our affairs, that so our battles may be the battles of the Lord. To this purpose did *Joab* speak to his brother going to fight with their enemies, when he saw the front of the battle was against him, before and behind: *If the Aramites be stronger then I, thou shalt help me,and if the children of Ammon be too strong for thee, I will come and succor thee: be strong, and let us be valiant for our people, & for the Cities of our God, & let the Lord do that which is good in his eyes.* Thus did *David* comfort himself, when he was driven out of Jerusalem through ye treason of *Absalom* saying to *Zadoc* the priest, *Cary the Ark of God again into the Citty: if I shall find favor in the eyes of the Lord, he will bring me again, and show me both it, and the Tabernacle thereof: but if he thus say, I have no delight in thee, behold here am I, let him do to me as seemeth good in his eyes.* Thus then we see, that all the Lord's soldiers y^{t} fight his battles, and inroll their names in his muster book, must be men of stout courage, and valiant men at arms, as they that go about a good work:

he receiveth none into his camp that are faint-hearted and white-liuered soldiers which are not able to incorage themselves but are able to discourage others. Hence it is, that the Lord charged the officers or Heralds a• arms, to make proclamation in the audience of the people, *Whosoever is afraid & faint-hearted,let him go and return to his house, lest his brethren's heart faint like his heart,* Deut, 20, 8. God would have wars made in his name, and therefore he would have soldiers go to them without fear. If a man be afraid, it is a token he hath no trust in God, for he hath power to overcome fearfulnes. This serveth to reprove all those which wanting the virtue of valor, and this gift of magnanimity, do betray themselves, and yield unto most unequal conditions, and make an agreement with dishonorable terms. When *Benhadad* the king of Aram laid siedge to Samaria, and sent unto *Ahab,* saying; *Thy silver and thy gold is mine, also thy women & thy fair children are mine,Ahab* stooped and submitted himself unto him, he did not make resistance with courage, but yielded unto him like a coward, saying, *My Lord king according to thy saying, I am thine, and all that I have.* Our trust & confidence must be in God, and then we shall not fear what man can do unto us.

[Use 2] Secondly, seeing wars are lawful, being undertaken upon just causes, we must depend upon God for good success. We must not trust in spear or shield, in horse or man, but arm our selves with the shield of faith, & put upon us the helmet of salvation: we must put on patience, and humble our selves in prayer unto God, when we go into the field, and are to buckle with our enemies. For how should the Lord help us, when we do him not the honor to call on him in the day of trouble? We must look up unto him from whence our help cometh, that he may cover our heads in the day of battle. This we see practiced in *Jehoshaphat,* when he went into battle against enemies strong in fortifications, valiant in corage, and infinite in multitude, both by word and deed he confirmed the hearts of the people, 2 Chron. 20, 20. *Hear ye me, O Judah, & ye inhabitants of Jerusalem, put your trust in the lord your God, and ye shall be assured: believe his Prophets and ye shall prosper:* and he appointed singers. and them that should praise the Lord in going forth before the men of arms, and saying, *Praise ye the Lord, for his mercy lasteth forever.* We are commanded to sanctify all our works by prayer, we have promise of no blessing from God, otherwise then as we ask it from him. The food of our bodies; the affairs of our life, the works of our hands, the success of our journeys, our sleeping & waking, our health and wealth, are sanctified by prayer, and are not sanctified without prayer. For *except the Lord build the house, and watch the city,the work of the builder and the labor of the watchman is in vain.* If then in the days of peace where the danger is not so present nor so certain, we are charged to commend our selves, our souls and bodies unto God; and all things that any way concern us and belong unto us: much more ought we so to do, when we go into the battle, where the sword devoureth one as well as another, and taketh away life without difference. This use condemneth two sorts of men, which run into two extremities, and forsake this mean propounded here unto us; and required of us. First, such as presume upon their own strength, & do not make God their strength. For as in peace and plenty men trust in their own store and abundance which they have prepared, albeit no man's life standeth in his riches: so in time of war, if once forces be levied, munition provided, and all things prepared to take the field, men grow secure, and think themselves to want nothing. But no man's life consisteth in his armor, no man's defense standeth in his

weapon. It behooveth the Lord's soldiers before ever they put on armor, to reconcile themselves unto God, and to make even reckoning with him, that he may turn his wrath upon their enemies, knowing that he which putteth on his armor, cannot boast as he that putteth it off. And as many sin against God by presumption, so do others by despair: their hearts and hopes are gone, they cannot lift up their eyes with affiance unto the heavens; then which there cannot be a greater dishonor done to the Lord. So then our surest and safest way is to rely upon God for our deliverance, and to entreat his protection, to be a buckler round about us, before us & behind us, on the right hand and on the left. Let prayer be esteemed our best armor and defense. When *Joshua* fought with the Amalekites that fought to keep Israel from the land of Promise, *Moses* continued in fervent prayer, Exo. 17, 13: when he held up his hands Israel prevailed, when he let his hands fall down, the Amalekites prevailed. Thus were the Amalekites discomfited more by the prayer of *Moses* then by the sword of *Joshua.* If this exercise were carefully used and taken up, our wars would prosper better then commonly they do, and many mischeefs that we fall into would be prevented. If we did duly consider the calamities and uncertain end of war, we would be more careful to crave assistance of God to be with us when we go to war. Many of our poor brethren have seen with their eyes the burning of their villages, the beating down of their holds, the battering of their Castles, the sacking of their Cities, the besiedging of their towns, the desolation of their houses & Temples. They have heard over all their country and coasts, the sorrowful sighs and sobs of such as lamented, the pitiful howling and shriking of unhappy mothers bewailing their children, the doleful complaint of the heavy wives mourning for their husbands, and the grievous cries of all men on all sides. If this miserable face of all confusion (that war bringeth with it) were set before our eyes, it would make us cast down our selves under the most mighty hand of God, and call upon his name to be with us when we go out to battle.

[Use 3] Thirdly, it followeth, that the stratagems of war are not unlawful. It is lawful to use subtlety and policy, to lay snares and baits to entrap and circumvent the enemy. In all actions of war, or of peace, we must deal wisely and warily. When we live in peace & quietness it is required of us to walk, not only in a lawful but in a wise course: but much more in war, where the enemy is watchful, the snares are subtle, and the danger is great. This appeareth evidently, both because God commandeth it, and the godly practice it. When God sent *Joshua* to destroy *Ai,* and to take the spoil thereof for a prey, he willed him to lie in wait against the City on ye backside thereof, Josh. 8, 2. *Abraham* intending to recover *Lot* out of the hands of those that had taken him captive, did not fight with them in a pitched field, and display his banners in the open day, but divided his company, & smote them by night, Genes. 14, 15. When the Israelites went out against the children of *Benjamin,* they set men to lie in wait round about Gibeah, which drew them from the City, & destroyed them by this policy, Judge. 20, ver. 29. When *David* asked counsel of the Lord whether he should go against the Philistines, he answered, *Thou shalt not go up, but turn about behind them, and come upon them over the Mulberry trees: and when thou hearest the noise of one going in the tops of the mulberry trees,then remove, for then shall the Lord go out before thee, to smite the host of the Philistines.* We may therefore hide our purposes from our enemies, we may assault them at

unawares, we may bring them to be careless, and make show of one thing, but do another. True it is, we are to keep promises to all, even to our enemies; we must not lie unto them, but keep the covenants and conditions which we have made with them. We must not promise to save thē and then destroy them; we must not agree to receive them into protection, and afterwards work their confusion. Notwithstanding, we are not bound to make known to them whatsoever we speak or do, but are to conceal our intents, to the end the victory may be obtained:

Christ himself doeth hide many things from the ungodly, which he revealeth to his children, Math. 13, 11. Thus he teacheth, Mat. 7, 6. *That holy things are not to be given to dogs, nor pearls to be cast unto Swine.* In like manner it is not unlawful for us to hide our meanings from our adversaries. All things are not to be made known to all men. The Captain doth not by and by acquaint his soldiers whom he leadeth into the field with all his purposer, much less should he open his drifts and devices to his enemies.

Fourthly, seeing war is a lawful ordinance [Use 4] of God, it teacheth us to use it lawfully, & to behave our selves purely when we go unto it. So soon as war is proclaimed, and the Trumpet sounded, all Laws for the most part keep silence, and equity is buried; there is no mean or measure observed, every man thinketh he may do what he list. Hence it is that the Lord giveth these precepts to his people, Deut 23, 9, 10, 11. *When thou goest out with an host against thine enemies, then keep thyself from every wicked thing. If any among you be unclean by that which cometh unto him by night, he shall go out of the host, and not come into the host again: but at evening he shall wash himself with water, and when the Sun is gone down he shall come into the host again, &c. The Lord thy God walketh in the midst of the Campe to deliver thee, and to give thee thine enemies before thee; therefore let thine host be holy, that he see no filthy thing in thee, and turn away from thee.* Where *Moses* teacheth, that we must not bear our selves in war, as if all things were lawful: nor give our selves a lawless liberty to be carried head-long into all wickedness. When we are come into the field, and there stand against the enemy, we must not think we have a pardon purchased to fall into all outrage and villainy. For whose are the battles that we fight? Who is it that goeth in and out with our armies? who is it that giveth the victory? If we look for any blessing from God, we must have ye more care to serve him faithfully, and to depend upon him religiously. We must fight under his banner, we must take him for our Captain. If he be the Leader and Commander to rule the whole host, he will not have lewd ruffians and dissolute persons to be of his band. Profane and ungodly men shall not be ranged in his Army. The Lord will be the greatest enemy unto such: and they have far more cause to stand in fear of him, then of all their enemies besides. So long as there was one wicked wretch in the host of Israel unreformed and unpunished, they could not obtain any victory, but were vanquished by the enemy, Josh. chapt. 7. verse 11: how much less hope have we to prevail, when as the whole Campe shall be nothing else but a band of rebelles, and an host of Conspirators against God, and all godliness? When *Joshua* and the people of Israel should pass over Jordan into the land of Promise, and were to fight with the inhabitants thereof, Josh. 3, 5. they are commanded to *sanctify themselves, for tomorrow the Lord would do wonders among them.* Thus doth *Samuel* exhort the house of Israel, to put away their strange gods, and to direct their hearts unto the Lord, & to serve him only, that so he

might deliver them out of the hands of the Philistines, 1 Sam. 7, 3. And to speak the truth, if we did aright consider the matter, we ought to walk in greater fear and carefulness in the time of war, then in the days of peace. For when there is but a step between death and us, when the drum foundeth, when the Cannon roareth, when ye sword devoureth, when danger compasseth us about on all sides, when no man can promise safety to himself, ought we not to lift up our eyes and our hearts so much the more unto God? Seeing therefore we are then in the greatest, most manifest, and imminent peril of our lives, the loss whereof sin will hasten upon us, we ought to remain under the obedience of God, and reconcile our selves unto him before wars be enterprized. This is it which the Lord teacheth by *Moses,* Levite. 26, 14, 17. *If ye will not obey me, nor do all these commandments, I will set my face against you, and ye shall fall before your enemies, and they that hate you shall reign over you, and ye shall flee when none pursueth you.* This reproveth such as give themselves the greatest liberty to sin, to use such violence & oppression, when they should live in the best order, and the greatest obedience. *Cornelius* the Captain is commended for his religion, Acts 10, 1, 2. So is the Centurion renowned for his faith, Mat. 8, 10. They that are Captains and soldiers must not give themselves to all riot, as if they had a law to commit sin, and to break all laws of God and man without controlment. Secondly, it reproveth such as make choice of the most loose and ungodly, to fight the Lord's battles, and think Atheists, swearers, blasphemers, murderers, whoremongers, thieves, drunkards, to be fit soldiers to go against God's enemies. These are fitter instruments to fight the devils battles, for he is the Captain and Commander over this cursed crew. They are all the devils band, and of ye forlorn hope. They are fitter to be mustered and gathered together to fight for some usurper, thē for a lawful Prince that may make his choice, and call whom he will to fight his battles. These may be used in necessity and extremity, rather then where there is store and plenty of many others. It is noted touching *Abimelech,* that when he had slain his brethren with the sword, and usurped the dominion, he hired vain and light fellows (which followed him) to make himself strong, and to settle self in the kingdom, Judge. 9.4. Thus did *Jeroboam* establish his seat and throne, when he rebelled against his Lord, he gathered to him •aine men and wicked, and by them he fortified himself against *Rehoboam* the son of *Solomon,* 2 Chron. 13.7. No trust & confidence can be reposed in such, who being unfaithful to god, can give no comfort or assurance, they will deal otherwise towards men, whereby cometh great loss to the Prince, and great hurt to the Commonwealth.

Lastly, it serveth to overthrow three sorts [Use 5] of men that yield not to the truth of this Doctrine. First, such as murmur and grudge at the hearing of wars, complaining of the expenses and charges that are necessary for the maintenance of them; whilst others lie in the fields, and adventure their lives, they sleep soundly and lie quietly in their beds, and yet repine & disdain to contribute anything in so necessary & just a cause, and are many times great hinderers and pull-backs unto others, that would show themselves forward in the Princes service. It were fit that such as are thus backward to serve with their purse, should be constrained to be forward to serve in their person. Unto these we may join such as cry out, that it was never well since war was used, and do prefer an unjust peace, before a just war. Secondly, this condemneth such as are careless for their own defense & safety, but

suffer the enemies to come upon them, and make no provision or preparation against them. This is noted to have been the behavior of the men of *Laish,* and the cause of their destruction, that *they lived carelessly one with another, and made no fortifications against their enemies,* Judge. 18, 7, 10. For the children of *Dan* came unto them, being a quiet people and without mistrust; and smote them with the edge of the sword, and burnt the city with fire. Thus it is with all that live securely, & do not stand upon their own guard. Thus it is with such as never provide against the enemies, they are soon surprised by them. Lastly, it condemneth the Manichees, the Marcionites, the Anabaptists, the Family of love, and such as call themselves spiritual men, w^c^ deny the lawfulness of battle, the use of war, the wearing of weapon, the putting on of armor, and the handling of the sword. But do these allege nothing for themselves? Have they no show of reason or color of argument to uphold their opinion? It is a desperate cause that admitteth no defense? It is a foul fall y^t^ cannot be covered with no fig leaves. Let us see what their objections are, & how we may stop their mouths by answering of them. And as all heretics pretend Scripture, imitating their first father the devil, Mat. 4, 6: who tempting Christ in the wilderness, alledgeth what is written: so have these men sundry goodly glozes, garnished with the name & authority of the word of God. They allege that Christ commandeth, Mat. 5, 39. & 26, 52. & 13, 29: *If one give us a blow on the right cheek, we should turn to him the left: if any would sue us at the Law to take away our coat, we should give him our cloak also: If he compel us to go with him a Mile, we should go with him twain:* and thereupon concludeth, *That we should not resist evil.* He saith unto *Peter, He that striketh with the sword, shall also perish with the sword;* and thereupon willeth him to put up his sword: he will not have the tares to be pulled up, but be let alone, and suffered to grow until the harvest. So the Apostle teacheth, Roman. 12, 17, 18, 19. *That vengeance belongeth to the Lord, who will repay: that we must recompense to no man evil for evil: that if it be possible, as much as in us lieth, we should have peace with all men:* he asketh, why we do not rather suffer wrong? why we do not rather sustain harm, then one brother draw another before the judgment seats of Infidels? If then it be not lawful to follow suites, it is less lawful to draw swords. He showeth, that our weapons are not carnal, but our warfare spiritual: that we wrestle not against flesh & blood, but against principalities, against powers, against spiritual wickednesses that are in the high places. Add unto these testimonies of the New Testament, the ancient Prophesies of the Prophets, which do foretell, that in the time of the Gospel they shall break their Swords into Mattocks, and their Speares into Sythes, Isaiah 2, 4. Micah 4, 3. Nation shall not lift up a sword against Nation, neither shall they learn to fight anymore. These are the chiefest and choicest arguments drawn out of the New Testament, and produced out of the old; partly from the instructions of Christ, partly from the precepts of the Apostle, and partly from the Prophesies of the Prophets.

Touching the objections alleged out of the words of Christ, when he willeth us to turn the left cheek, being smitten on ye right, it is a figurative speech, as *Augustine* observeth: for literally it was not observed by Jesus Christ, nor by the Apostles, nor by the Prophets, whē they were stricken on the ear. For what if one smite us on the left cheek, we have now no other left to turn unto him? or shall we restrain his words only to the cheek? His purpose is to forbid private revenge, to recompense injury with injury, and to teach us rather to

prepare our selves to endure another wrong, then to give like for like: but he doth not disannul the office and calling of the Magistrate, nor take away public revenge by him: *Peter* was Christ's Disciple, not a public Magistrate. Touching suffering the tares to grow, he teacheth us the perpetual state of the Church, what it shall be. He speaketh not of the office of the Minister or Magistrate, but of the future condition of the Church, that it shall never be perfect in this life, but we shall have tares with the wheat, bad fish with the good, foolish virgins with the wise, and hypocrites with true believers: & therefore he comforteth the godly against the troubles which they sustain by conversing with them. Hereunto also refer the precepts of the Apostle *Paul.* The Prophesies of ye Prophets touching the turning of the weapons of war into instruments of peace and tools of husbandry, are objected against us also by the Jews that deny the coming of the true Messiah. The Prophets hereby commend the Doctrine of Christ. If we were all such as Christ chargeth us to be, there should be no need of the sword. Such as are true Christians, do live soberly, righteously, and godly, for conscience sake to the commandment of Christ. At the coming of Christ in glory, we shall see the full accomplishment thereof to our endless comfort. In the mean season, such as truly believe in Christ, do so walk, as that no wars are raised through their default. True it is our weapons are spiritual, but we must understand this as we are Christians. But we are not only Christian men, but also men: not only spirit, but also flesh: and therefore as we are men, and clothed with flesh, neither the Apostle, nor Christ that called the Apostles, do take away weapons from the Magistrate, Rom. 13, 4, but put a sword into his hand to take vengeance on him that doth evil. And when the Apostle saith, (Ephes. chap. 6, verse 12,) *We wrestle not with flesh and blood;* he speaketh not simply, but comparatively, as when he saith *Christ sent him not to baptize, but to preach the Gospel,* that is, chiefly and especially to publish the glad tidings of salvation, 1. *Cor.* 1, 17: so in this place he meaneth, that our greatest and mightiest enemies are invisible: we must not think that our chiefest conflict is with men which are frail and feeble. This fight is nothing at all if it be compared with the other which is spiritual. Thus we see the objections of the Anabaptists answered, and their doubts dissolved, who would banish away all lawful use of sword and weapon, contrary to infinite evidences that may be brought to justify the lawfulness of war. God hath made many laws touching the undertaking, beginning, and waging of wars, but such things as are evil are wholly to be condemned, not to be ordered by Law. The Lord swore, that the Israelites should have war with Amalek forever. *Solomon* prayeth unto God, when his people shall go out to battle against their enemies, to hear them and their prayer and supplication, and to judge their cause, 2. *Chron.* 6, 34. When any city shall fall into idolatry, & draw away the inhabitants thereof to serve strange gods, he commandeth that *they should be slain with the edge of the sword, & all that is within it be destroyed,* Deut 13, 15. When the Israelites asked counsel of GOD after the death of *Joshua,* who should go up against the Canaanites, to fight first against them, the Lord said, *Judah shall go up, because I have given the Land into his hand,* Judge. 1, 1, 2. It is God that teacheth *our fingers to fight, and our hands to battle,* Psal. 144, 1: but God is no Lord of misrule, he teacheth nothing that is evil. They are the words of *David,* a man after God's own heart, yet he saith, God had taught his hands, his fingers. Besides they are called the wars and battles of the Lord: so *David* is oftentimes said to have fought *the battles of the Lord,* 1 Samuel 17, 18, and 25, verse 28.

When many enemies armed themselves against *Jehoshaphat, Iahaziel* inspired by the Spirit of God, said, *Thus saith the Lord unto you, Fear you not, neither be afraid for this great multitude, for the battle is not yours, but the Lord's,* 2 Chron. 20, 15. When the soldiers that were converted to the faith, and repented of their offenses, inquired of *John* what they should do, he did not bid them to lay away their weapons, or throw away their swords, or renounce their oaths, or forsake their Captains, or give over their places & callings of life wherein they abode, but charged them to do violence to no man, Luke 3, 14, to accuse no man falsely, & to be content with their wages. So the Evangelist commendeth the faithful Centurion, and *Cornelius* to be a devout man, fearing God with all his household. *Paul* used the help of a band of men, to be rescued out of the hands of the Jews, and to be brought safe unto the Governor. For the Captain out of the Garrison gathered a selected company of two hundred soldiers, and delivered him from them that lay in wait to kill him, Acts 23, 27. The Apostle noteth in the Epistle to the Hebrews, ch. 11, 33. that *the godly through faith subdued kingdoms,* so that war may be an exercise of faith.

And lest any should apply this to fighting against spiritual enemies, he addeth immediately after; *They waxed valiant in battle, and turned to flight the Armies of the aliens.* By all these testimonies we are taught to receive this truth, that the making of war is necessary, and to maintain it against all the adversaries that seek to oppugn and contradict the same.

[Verse 18. *For they trouble you with their wiles wherewith they have beguiled you as concerning Peor.*] In these words the reason is rendered, for what cause the Midianities were to be destroyed, to wit, because they had a chief hand, and were principal doers in the seducing of the people of God, and drawing them into sin. The Moabites and Ammonites were actors in this tragedy: but the chief part was assigned to the Midianites. The Moabites and Ammonites came of *Lot,* by committing incest with his daughters, Gen. 19, 37, 38. The Midianites came of *Midian,* the fourth son of *Keturah,* which she bare to *Abraham,* Gen. 25, 2. They ought being so nearly joined to the people of God, to have performed all duties of humanity and kindness unto them: whereas they sought their overthrow, and wrought their destruction.

We heard before how the people of God were beguiled and punished: here we may behold those threatened and afterward destroyed, that did trouble them with their wyles, as concerning *Peor.* Before we saw the chastisement of them that were seduced and led into sin, now they are threatened that were seducers. Before we saw the judgment that fell upon them that followed, now we may see the judgments that ouertooke the Captains and Ringleaders.

From hence we learn, that the seducer and the seduced, the Ringleader, and they that are misled, the deceyuer and the deceived, shall perish and be punished together. The Lord will punish not only false Teachers, and such as lead the way unto wickedness, but their scholars and disciples, & such as are brought to lewdness and evil by them. This *Moses* declareth very evidently, Deut. 13, 15. *If a false Prophet arise, and draw an whole City to Idolatry, God's judgments shall be not only against that false Prophet, but against the City, so that not an Ox or a Sheep should be spared, they should, perish and be destroyed together.* When *Gamaliel* gave counsel to take heed to themselves what they intended to do touching the Apostles, he bringeth in the examples

of *Theudas* and *Judas,* Acts 5, 36, 37, which drew away much people after them, but they perished, & all that obeyed them. The Prophet *Ezekiel* denounceth, *That if the watchman seeing the sword coming, did not give the people warning, nor admonish them of their wicked ways, the wicked should die in their sins, but their blood should be required at the watchman's hands.* We see this confirmed unto us, even from the beginning, when the devil abusing the tongue and body of the serpent, had drawn our first parents into sin, the devil was the principal author of this apostasy and falling from God; the serpent was the instrument: the woman did hearken to the devil, and was before her husband in the transgression, *Adam* followed the counsel of his wife, and yielded to sin against God, through her persuasion. The devil was a seducer, *Adam* was seduced, *Enah* was both a seducer, and seduced; Gen. 3, 1, 2, 3, for she was seduced by the devil, and a seducer of her husband, deceiving, and being deceived: so that when God called them to an acount, and brought them before the bar of his judgment seat, he punished not only the devil & the serpent, that were the authors, but also *Adam* and his wife that were the followers. Hereunto cometh the saying of our Savior, Mat. 15, 14. *Let them alone, they be the blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch:* not only the leader, but he likewise that is blindly led. The Lord Jesus reproveth the Church of *Thyatira,* that they suffered a wretched woman which called her self a Prophetess, and threateneth to punish not only her, Revel. 2, 12, but those y^{t} were her disciples, with great afflictions. And afterward in the same book, they that received the mark of the beast, are put out of the book of life, as well as the beast.

This truth will be more manifest unto us, if [Reason 1]we mark the reasons. •or first, such as are misled and moved to heresy and wickedness in life o• doctrine, in faith or manners, in opinion or practice, are culpable of the same sins and abominations, and therefore right•ously to be pu•ished and condemned with such as are the leaders and perswaders unto the same. The Lord himself rendereth the reason why those that were seduced, should be destroyed, *because they had forsaken his ways and commandments,* Deut. 1, ••, They then that are seduced, that are t•••ed from the Lord, that are thrust out of the right way wherein they should walk, and commit abominations against him, as well as the seducers, are culpable of the same sins together, and therefore shall partake of the same punishment.

[Reason 2] Secondly, what is the reason that men are seduced? Is it not their own sin and ignorance? They are willfully blind, they are not careful to learn and stand in the truth as they ought. The Prophet *Hosea* speaking of false Prophets, and of the people misled by them, saith; *That they shall all full, the people by day, & the Prophet by night with them,* Hosea 4.5. This is it which the Apostle urgeth, 2 Thess. 2 10, 11. *Because they received not the love of the truth, that they might be saved, therefore God shall send them strong delusions, that they should believe lies, that all they might be damned which believed not the truth but had pleasure in unrighteousness.*

[Use 1] Now let us come to the uses of this Doctrine. First, from hence we are to conclude, that pretences or excuses shall not bear out the followers and fellows of wicked seducers and lewd leaders from God & his truth, but they shall bear their sins and punishments themselves. We see how ready many are to answer for themselves. A lasse! we are poor simple men, we have no learning, we know not the letters: we are not able to try whether

the Doctrine be good or bad, true or false, right or wrong: we hope God will hold us excused, and not lay it to our charge. These couerings to hide our shame, as so many fig-leaves, shall be pulled from us, and fall to the earth, as weak and unable to uphold themselves. What did the vain coloured shows avail *Adam* and *Eve,* feeding themselves with vain hopes, Gen. 3, 12, 13, and excusing themselves with fair pretences? *Adam* said, *The woman whom thou gavest to be with me, deceived me, and I did ea•e.* The woman said, *The Serpent beguiled me, and I did eat.* The Serpent might have said, the devil entered into me, prevailed over me, and abused me to be his instrument. Here are many delays and devices, the man excuseth himself by the woman, the woman by the serpent, the serpent by the devil: but God cannot be mocked, he will not be deluded, and therefore none of them escaped, all of them •re punished, as they were willingly and wittingly deceived. For the devil had his judgment, the serpent had his judgment, the man and the woman had also their judgment. Let this be assu•ed to the consciences or all of us, that seeing God hath created us, and given us our being to serve him, albeit we be redu•ed by others, it shall not profit us, o• deliver v• from judgment. Ignorance shall excuse no man, it is the fountain of all sin, it is the cause of all punishments, Hos. 4, 1. Mar. 12, 24. it is not enough for us to say, we are no seducers and deceivers of others: because if we be seduced and deceived by others, we are partakers of their sin, and shall bea•e our just condemnation.

Secondly, seeing the poor seduced people [Use 2] shall not escape, no more the the chief Ringleaders and heads of the conspiracy against God, it is our duty to search narrowly and view diligently that which is brought and taught unto us: we must beware of seducers and Captains that lead to lewdness of life, or corruption of doctrine. It behooveth us to show such love to God and his truth, as to withstand such as go about to infect us, to shame them, to bewray them, to reprove them, to convince them, and to take heed that we be not drawn away with them, either by their flattery, or by their authority. Hence cometh the exhortation of Christ; *Beware of false Prophets which come to you in Sheepes clothing, but inwardly they are ravening wolves: ye shall know them by their fruits,* Math. chap. 7. verse 15. By these the LORD our GOD trieth us, whether we love him with all our harts & with all our souls. He chargeth his people to seek carefully, to search earnestly, and to enquire diligently if there be any such wickedness. There is no love to God, where his truth is not professed, followed, and maintained. The Apostle *John* chargeth those to whom he wrote, *Not to believe every spirit, but to try the spirits whether they be of God or not; for many false Prophets are gone into the world,* 1, *John* 4, 1. But where is this ability to be found? And where shall we meet with those that are able to discern of spirits? Look upon the greatest part of our congregations, and behold they are not able to make any trial of truth from error. They are fit to entertain any doctrine: They know no difference between the mists of Popery, and the light of the Gospel: They embrace this Religion, because it is established by authority, defended by the Law, professed by the Prince, countenanced by the Magistrate, embraced by the multitude, freed from trouble, & controlled by none. But ask them a reason of the hope that is in them, and call them to an account, of the faith which they hold? Ask them what they believe, and how they think to be saved, they are taken speechless and not able to give any reasonable answer. And how can it be otherwise in many places, where such as should be eyes to others, are blind

themselves? a naked ministry hath made a naked people: an ignorant ministry hath made an ignorant people; a simple Teacher hath made a sottish hearer. For as *Moses* saw that the people were naked, *Because Aaron had made them naked,unto their shame among their enemies:* so we see the people without knowledge and understanding, because the Watchmen are blind, the Ambassadors are dumb, the Shepherds are simple, the Teachers are not able to instruct themselves. The means to bring us to this spiritual judgment to try the spirits, are to observe these few rules and directions following. First, we must have the word of God to dwell plentifully in us, we must read and search the Scriptures, as Christ commanded, John 5, 39 and the men of *Berea* practiced, Acts 17. They examined the Doctrine of the Apostles by the touchstone of the Prophets, and are commended for it by the Spirit of God. We must not take everything that is delivered, but search and try the things that are delivered.

Secondly, we must continue constant in the things which we have learned thence. Thus the Apostle exhorteth *Timothy,* who had been brought up in the Scriptures of a child. *To persevere in the things which he had learned and was persuaded of, knowing of whom he had learned them,* 2 Tim. 3, 14.

Thirdly, we are to avoid those places and persons where abominations are set up and maintained, lest joining and partaking with them in their sins, we be also companions with them in punishments. Thus doth the Apostle teach us to give a farewell to those places, *I heard a voice from heaven say, Go out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues,* Revel. 18, verse 4.

Fourthly, we are to magnify the Ministry of the word, where it is planted and established, we are diligently to attend unto it, and to hear it with all patience and reverence, to increase in us both knowledge and obedience, to work in us faith & a sound belief, to bring us to a true sight of our sins, and to an unfeigned repentance from dead works. If these rules be carefully and wisely observed, we shall be made able to try all things that we hear; to refuse the evil, and to hold fast that which is good.

Lastly, we may from hence conclude the [Use 3] woeful condition of all seducers, that seduce and deceive the simple people, they are sure to perish and to be destroyed. It is a grievous sin not to embrace the truth of God, but to err from the ways of salvation; but it is more grievous to draw away others, and to plunge them into the pit of destruction. They are accursed in the law, *which make the blind to go out of the way, and all the people were to say, Amen.* Deut. 27, 18. If we see a poor blind man wandering hither and thither for want of a guide, and groping to find his way, if we lay stones or stumbling blocks before his feere to supplant him, and cause him to fall down, all men are ready to condemn it of rigor and cruelty. The very heathen, which neither know the Law; nor understand the Gospel, could say, that whosoever showeth not the way to a traveler and wayfaring man, when he seeth him out of the right way, is without all pity and compassion; as if one should refuse to suffer his neighbor to light his Candle (that is gone out) at his Candle that burneth. But if a man should lead his brother being in a strange and unknown Country quite and clean out of the way, & direct him of purpose into places of danger, and thereby as it were blow out his Candle that burneth bright, all men would have accounted him a monster, and unworthy to live upon

the earth. If our brother want our help or counsel, we are bound to do all good unto him; and it is a note of cruelty, to shut our mouths or hands when they should be opened; as we see in the examples of the Priest and Levite, Luk. 10, 31, 32, that saw a certain man robbed of his money, spoiled of his raiment, and wounded of his body, yet departed from him, and passed by on the other side, leaving him half dead. But when we are so far from relieving them in their wants, and comforting them in their distresses, and helping them with our counsel, that we seduce them our selves, or boulster them up in their sins, or draw them into wickedness; we shall draw upon our selves the heavy judgments of God, in the day of his visitation. For if they shall not escape that are led out of the way, and follow the direction of false and lying seducers; of greater judgment and sorer punishment shall they be worthy, that lay snares to catch others, and draw them unto destruction. In the Prophesies of *Jeremiah,* we see *Pashur* the son of *Immer* the Priest threatened, Ier. 20, 6. that because he had preached lies, he and all that belonged unto him should die in captivity. And in another place the Lord denounceth his judgments to come upon the Prophets which have sweet toongs, seducing the people with pleasing lies. Herevnto we may refer all ignorant Ministers, which are utterly disabled for ye performance of their duty in teaching the people; they have the place, but want the gifts, 1 Tim. 3, 2, they have the calling, but want the ability: they fill up the rooms of workmen, but are not able to do the work. These commit an heinous sin, not only destroying their own fowls, but bringing the people to destruction. For through their ignorance and insufficiency, they cast away their own souls, & the souls of other men. The wise man teacheth, Prov. 29, 18, that *where there is no vision, there the people decay.* Wherefore to conclude, let all faithful Ministers of God, with care & conscience, be stirred up to deliver that Embassage, which they have received from God, not as men pleasers, but as the servants of Christ. And let all the people know, that it becometh them, with all patience and reverence to receive the word of exhortation, which God hath sanctified as the means to work in thē, faith and obedience. It shall excuse no man in the day of the Lord, to say, I would have hearkened to the truth, but I was deceived: I would have walked in the right way, but alas! I was seduced. These are old *Adams* fig-leaves which will not serve to cover our shame, and to hide our nakedness; we must seek after the truth, and learn to discern of it from error. If we be content to live in ignorance, and voluntarily submit our selves to be led, or rather misled, by blind guides, that can neither inform themselves nor us in the ways of the Lord: if we willfully shut our eyes because we will not see; our ignorance is without excuse, and for want of knowledge we shall certainly be destroyed.

Let us all walk in the right way, and make straight steps unto our feet, Heb. 12, 13, that God may be glorified, our souls saved, & we entirely preserved in the truth, through Jesus Christ: to whom be praise and glory in the Church forever, Amen.

CHAP. XXVI.

1 AND it came to pass after the plague, that the Lord spake unto Moses, and unto Eleazar the son of Aaron the Priest, saying,

2 Take the sum of the Congregation of the Children of Israel, from twenty years old and upward, throughout their fathers house, all that are able to go to war in Israel.

3 And Moses and Eleazar the Priest spake unto them, &c.
5 Reuben the eldest son of Israel, &c.
9 This is that Dathan and Abiram, which were famous in the Congregation, &c.

10 And the earth opened her mouth, &c.

HAuing sufficiently seen the weak estate and condition of this people, who (as much as lay in them) rushed forward to their own destruction, and were unworthy of the mercy of God, that they might learn in the matter of their salvation to ascribe all to God, Deut. 8, 17. Let us consider the power of his grace, seen and *made perfect in their weakness,* to the end of this book: wherein we are to mark a description, partly of the *holy and Ecclesiastical Laws* given, to the 31. chapt. and partly sundry *Civil and political Laws,* belonging to their inheritance in the Land of promise. Before both these, we have in this and the chapter following, a new numbering of the people by the commandment of God, wherein we must mark two things; one touching the numbering of them, the other touching the order to be devised in the dividing of the inheritance. Touching the numbering of the people, we must remember that this is now the third numbering, since the Israelites by the mighty hand of God, departed out of Egypt. The first was the same year they were brought forth, when the sum was taken of them, and a general payment exacted of rich and poor, for the provision and preparation of holy things requisite for the Tabernacle, Exod. 30, 14, 15, 16. The second was in the beginning of the second year, when the holy things were made, and an order set down among the people in their journeys, Numb. 1, and 2. The third is that which is in this place. And notwithstanding the two former, this was not without special causes: for there had been a great change and alteration among the people since the second nūbring of them, which was 38. years before, they that were then numbered being dead in the plagues and punishments that fell upon them. Again, the division of the Land, could not but by these breaches among them be very unjust and unequal, unless this sum had been taken, whereas the Land ought to be indifferently divided and parted, to ende all controversies, to cut off all occasions of envy and emulation, and to preserve love and unity among brethren. Thirdly, in regard of military discipline, that they might march in good array, and keep order the better among them: for they were now in a manner come to hand blows with their enemies, and were ready to encounter with them. Fourthly, that the hand of God toward this people might be better seen and known, to wit, both his power and goodness, in that though many thousands of them were wasted & consumed in the Wilderness, yet the number of them was not diminished, but rather increased: & likewise his justice and truth, in that though he

chastened the rebellious and refractary against him, yet he kept the promise he had made to their fathers touching *the multiplying of their seed as the stars of heaven,* forasmuch as *he is able of stones to raise up children unto Abraham, Mat.* 3, 9. *And to call those things that are not, as though they were,* Rom. 4, 17, 18. Lastly, to show, that as he knoweth perfectly and exactly the number of all that entered into the earthly Canaan, so he knoweth the number of all the faithful that shall possess the inheritance of the kingdom of heaven, prepared for them before the beginning of the world. *He knoweth who are his,* 2 Tim. 2, 19, because all their *names are written in heaven,* Lu. 10, 20.

In this Chapter observe three things. First, the numbering of the Israelites which were fit for war. Secondly, the commandment of God touching the dividing of the Land of Canaan among them. Thirdly, the numbering of the Levites who were appointed for the sacred warfare, that is, to serve the Lord in the Tabernacle. In the numbering of the people fit to bear arms, we may see the commandment of God, and the execution of the commandment. The commandment is amplified by the time, by the persons that were to number them, and by the persons that were to be numbered, and that by their age and ability to go to war. The time of this numbering is said to be *after the plague,* which the learned *Junius* understandeth of the plagues mentioned in the 14. chap. whereby God threatened to consume all of them in the Wilderness by little and little, now some, and then others, according to their manifold deservings & provocations. But this exposition seemeth to me both to be forced and far fet, and from the purpose. First, because the Article here prefixed, hath relation rather to one certain judgment of God brought upon them at one certain time, whereas that threatening was executed at diverse and sundry times, by the space almost of forty years. Secondly, by the name of plague, a violent death sent frō God is betokened, as for example, when a man dieth suddenly being smitten by some Angel: but the former commination doth not specify any one judgment of that sort, but without any limitation doth generally denounce a consuming of them, which might be done by natural death. Lastly, they to whom that threatening is directed, perished not with *one plague,* nor after one manner, nor at one time, but with diverse judgments, in diverse manners, and at diverse times. Wherefore we must rather understand in this place, *that plague* which is mentioned in the former chapter, where four and twenty thousand died for their idolatry and whoredom *with the daughters of Moab,* 1 Cor. 10.

The execution of the commandment consisteth of three points, being amplified by a declaration of the place where this numbering was made, by a comparison of the like example, verse 4: and lastly, by a particular description of every Tribe numbered, and their families, the Tribe of *Levi* excepted. Where observe, that in this rehearsal and enumeration of every Tribe, there is great difference from the former numbering when they came out of Egypt, which will appear by these particular comparisons set before us.

- 1. *Reuben,*
    - before, 46500.
    - now, 43730.

- 2. *Simeon,*
    - before 59300.
    - now, 22200.
- 3. *Gad.*
    - before, 45650.
    - now, 40500.
- 4. *Judah,*
    - before, 74600.
    - now, 76500.
- 5. *Issachar,*
    - before, 54400.
    - now, 64300.
- 6. *Zebulun,*
    - before, 57400.
    - now, 60500.
- 7. *Manasseh,*
    - before, 32200.
    - now, 52700.
- 8. *Ephraim,*
    - before, 40500.
    - now, 32500.
- 9. *Benjamin,*
    - before, 35400.
    - now, 45600.
- 10. *Dan,*
    - before, 62700.
    - now, 64400.

- 11. *Asher,*
    - before, 41500.
    - now, 53400.
- 12. *Naphtali,*
    - before, 53400.
    - now, 45400.

Here is the same order observed, which we saw before observed, in all which we are to mark, that many do now exceed the former account, arising to many moe in this latter computation then in the former, notwithstanding the many thousands that were weeded out of the host of GOD, as noisome plants cut up and cast into the fire, and none of the Tribes continued in one stay; to teach us to make our chiefest reckoning of that place where shall be no change anymore, but we shall be like to the Angels that are in heaven.

[Verse 7, 9. *These are the families of the Reubenites, &c. This is that Dathan and Abiram, &c. who strove against Moses.*] The history of these seditious persons, infecting many others with the leaven of their pride and ambition, and carrying them into the pit of destruction with themselves, is particularly remembered before, chapter 16. They were indeed *famous,* in regard of their places and persons, but they become infamous and ignominious by their sin and punishment. Observe from hence, That irreligion, profaneness and impiety, make men to be reprochful. Of what account and estimation soever they are, be they never so rich, high, noble, & renowned in the world how famous and excellent soever Countries and Cities be, yet this is certain, that sin maketh all places and persons infamous and dishonorable, and justly and worthily poureth disgrace and contempt upon them, as it appeareth afterward in this chap. verse 61, and elsewhere, Deut. chapter 29, verses 23, 24, 25. 1 Kings, chapter 9, verses 8, 9. Ier. chapter 22, verses 8, 9. We see this farther in many examples. *Cain* is noted and marked of God for his execrable parricide unto all posterity, Gen. 4, 15. The like we might say of *Ahaz,* of whom mention is made to his shame and dishonor, that all the glory of his throne, & the title of a king, and the honor of Majesty, is not able to hide and cover the blot and stayne of his offenses, and therefore the Scripture saith of him, *This is Ahaz,* 2 Chron. 28, 22. *Jeroboam* is often said to have made Israel to sin, 1 Kings 15, 30. *Judas* that betrayed his Master, is called, *The child of perdition,* John. 17 and is as it were burnt in the shoulder with the letter R, and marked out for a reprobate, and left upon record to be *a devil,* John 6, 70. that all which hear of it might fear, & learn to hate his sins. So doth the Apostle set down the names of sundry others, that *made shipwreck of faith and of a good conscience,* 1. Tim. 1, 15. and 2 Tim. 2, 17. 2 Thess 3, 14. & Heb. 12, 16. the profaneness also of *Esau* is remembered.

The reasons follow. First, because piety and [Reason 1] religion is the honor & glory of a kingdom or Commonwealth. The dignity of any place is the holiness of the people that are in it, Mat. 2.6, compared with Mic. 5, 2. So *Moses* telleth Israel, that if they keep the statutes of God, and do them, this should be their wisdom and understanding in the sight of the Nations

which should hear these statutes and say, Surely this great Nation is a wise and understanding people, Deut. 4, 6. So then all honor and glory standeth in yielding obedience to Go•.

Secondly, sin is a most foul and filthy thing in the sight of God, Reuelat. 3, 18, and 16, 15. Lam. 1, 9. and therefore it is compared to an unclean cloth spotted with the flesh, Isaiah, ch. 64, verse 6. Jude, verse 23. and to the blood of pollution, Ezek. chap. 16, 6, 9, 22, and to a dead carrion in a Toombe, Math. 23, 27, 28.

Thirdly, sin bringeth us out of love with God, and consequently bringeth the hatred of God upon the people and places where ungodly sinners dwell, and causeth him to turn away his face and favor from them, Deuter. 23, 9, 14. Hos. 2, ver. 5, 9, 10. We read in the Prophesies of *Daniel,* chap. 3, 29, that the king *made a Decree, that every people, nation, and language which blasphemed God, should be cut in pieces, and their houses made a dunghill:* in the same manner it is with God, he bringeth reproach and maketh infamous, not only the persons that provoke him by their sins, but also the places and habitations where they dwell. He could have destroyed the men of Sodom & Gomorrhah, and yet have spared their Cities, and houses, and substance; but he destroyed these also, to make them more ignominious to all posterity, Jude, verse 7.

This teacheth us how just it is with God, [Use 1] and how warrantable it is for us to disgrace, and discredit, and discountenance the City and Church of Rome, that they might be odious in the eyes, and stink in the nostrils of all good men, as a dead carcass without life and breath. For although *their faith was once famous through the whole world,* Rom. 1, 8, yet inasmuch as they are fallen from that faith to heresy, and from sincerity to hypocrisy, we have just cause to hate the same & to disgrace it what we can. It is just with GOD that it should be so, and lawful for us to do so, Reu. 18, 2. But to clear themselves of apostasy from the faith, [Object.] they will tell us that we cannot tell them from whence their supposed heresies should first proceed, who was the author of them, and the scatterer of them abroad, as we see in *Campians* sophistical and verbal challenge: he demandeth at what time, under what Bishop, by what steps and proceedings a new religion was spread over the church of Rome and the whole world? I answer, [Answ.] it is not necessary to set down the minutes and moments of time, inasmuch as some alterations are insensible. Many errors creep on secretly, and as it were in the dark. The evil and *envious man in the Gospel, sowed tares among the wheat* in the night when no man could see, Mat. 13.25. The hayres of our head are not all white at a sudden, and old age doth not creep upon us in a day. Take the oldest man that liveth upon the earth, who can tell when he began to be old? We know by sundry infallible tokens that he is an old man, but what day, or week, or month, or year, when he began to be so, who can assign or determine? This is manifest in all things that arise of small beginnings, and grow by little and little to a greater quantity, until they come to perfection. If we see a man sick of the pestilence, or a City corrupt in manners with riotousnesse and wickedness, or an house ruinous and ready to fall, or a ship in the midst of the sea ready to sink, shall we deny all, these to be, because we know not when they first began to be? when that man began to be infected, or the City to be corrupted, or in what year the house began to be ruinous, or in what day the ship began to leak? We know not how and when weeds, and thorns, and

thistles first took root under the ground, but whē once they are sprung up and grown aloft, we see them, we discern them, we feel them, we pluck thē up. So the alterations of the church of Rome are as a mystery, *The mystery of iniquity,* 2 Thess. 2, ver. 7, and albeit we could not show the beginning of them, yet that such desolations and ruins of the ancient building are among them, that they utterly lay waste the foundatiō, we prove by the word of God in the old and New Testament. This is the trial of all errors and heresies. And because the doctrines that they embrace, and the religion that they profess are not agreeable to these ancient monuments and records, which are as the Meteyard or the Standard to try all measures; we therefore say and conclude, they are errors, and we wrong them not at all, though we be not able to produce the first broachers and beginners of them all.

This is enough for us, we find by the word of God that they are heresies, and therefore justly challenge them, and complain that *Bethel* is become *Beth-auen,* and the Church of God become the Synagogue of Satan, Hos. 4, verse 15.

How many heresies have sprung up in the Church, like darnel in the field among the Corn, noted by *Epiphanius, Augustine,* and others of the learned and ancient, of whom neither we nor they know the first authors? The Scribes and Pharisees taught many things against the Law, or else Christ would not have reproved their false glosses, Math. 5, neither willed his Disciples to beware of the leaven of the Pharisees and of the Sadducees, Mat. 16, 6, that is, of the doctrine of the Parisies and of the Sadducees, verse 12: yet the circumstance of time when these corruptions crept in, and the persons that devised them are altogether unknown, and who is able to tell us? In the primitive Church there were a kind of heretics, called *Acephali,* because no man was found to be their head and master. The like we might say of many other heresies, of which if any should ask (as *Campian* doth) *In what age, under what Pope, upon what occasion, by whose compulsiō, by whose power it came to pass,* I doubt the best answer would be silence. Wherefore it is not necessary to produce the precise time and tokens of every change, because the alteration was not made at an instant, or all at once as when a land is invaded by a foreign enemy that turneth all things upside down; but it entered slily and slowly into the Church, as a worm that gnaweth the root of the tree by little and little: to omit that we in these last days want the histories and records of many things done before us, and the Roman tyranny hath suppressed or corrupted a part of them that are left us. The Problem is not unknown, which the Greeks so curiously debated, touching the Argos wherein *Iason* sailed for the golden fleece, which at his return and coming home was laid up and reserved in the Road for a great and worthy monument. This ship decaying by little and little (for what is it that time doth not consume as a moth, and eat as a canker?) they always peeced and repaired where it began to wear away, till in the ende the whole substance of the old vessel or bottom wherein *Iason* sailed and made his voyage and adventure, was utterly wasted, and nothing remaining of it but only the later reparations successively made in the room of the other. Now the question was, whether this were the ship wherein *Iason* sailed, or not? or another diverse from it? or whether any wise Athenian could precisely tell, when and by what workman, every piece and parcel was patched and supplied, until the old was wholly gone? or when and at what time it ceased to be that ship, and became a new ship? The Roman Religion is almost become like this ship, it

hath been patched and peeced at several times by cunning workmen, & there is little or nothing remaining of the old ship wherein *Peter* fished, I mean of that Church wherein (they say) *Peter* sate as Bishop; one error succeeding another, and one heresy making way for another, until little faith & truth is found among them. Notwithstanding all the secret conveyances made in that Church, it is not hard in very many particular points, to show the beginning, proceeding, and establishing of the same, touching pardons and indulgences, touching the Popes supremacy usurped, the Images of the Trinity, and the beginning of Idol worship, touching the merit of works, & forbidding of marriage. The Mass (one of the greatest Idols) began not all at once, but came to this height by degrees. It were endless to name all that might be alleged, and to show how and by whom these points were resisted, and the truth evermore defended.

Secondly, this serveth to condemn the [Use 2] foolish practice of popish pilgrims, who undertake long and laborious journeys to Jerusalem and the land of Judea, or to this & that Idol, and make it a meritorious work to visit either the Sepulcher of our Lord, or the Image of our Lady. For albeit this Land have been heretofore famous, because *the Law came from Zion, and the word of the Lord from Jerusalem,* E••y 2, 3, and because Christ himself lived, and preached, and wrought many miracles there, and it be oftentimes called, *The holy Land;* yet the presence of Christ infused no holiness into it, more then into any other place And all the Papists in the world shall never be able to prove, that it is more meritorious to go to Jerusalem in a pilgrims weed, then to go to Antioch, or Ephesus, or Constantinople, or any other City in the East or West: or that it is more acceptable to God, or available to the soul to travail thither, then for the English to go to London, or the French to Paris. The house where the King resideth, all ye while he is there is an honorable house, and there the Court lieth: but when the king is once removed out of the house, it is afterward never a whit the more honorable for the kings being there before: so is it in this case, albeit Christ in his life time and the days of his flesh, did many great works and wonders in it, yet being ascended, and the Christian religion also removed, there remaineth no more holiness in that place, then in any other, and therefore it is great vanity and idolatry for any people to practice such impiety. These are like to the Pilgrims among the Turks & Sarazens, that go yearly with great show of devotion to *Meccha* to visit the Sepulcher of *Mahomet,* and account it a work very meritorious.

The Cities Gilgal and Beth-el were sometimes famous and renowned Cities, yet true religiō being once removed, the Prophet chargeth *the people not to come at them,* and to have nothing to do with them. Hos. 4, 15. Hence it is, that Christ saith, John 4, 23. *The true worshippers shall worship the Father in spirit and truth.* If then we may worship God with great benefit to our selves, and as great glory to him in our own Country, I see no cause why we should resort to Jerusalem, or go on pilgrimage to Rome or any other place, forasmuch as we may *lift up pure hands everywhere* and be heard, 1 Tim. 2, 8. But thus these crafty workmen keep the people's heads busy with outward devotions and shows of holiness, that they may not espy their fraud and deceit in greater matters.

Lastly, this teacheth all men how they may [Use 3] make themselves to be of good name, and their houses and habitations truly famous, to wit, by holiness and true religion, by faith & repentance, which are the ornaments of all Christians. Thus shall the noble man make himself and his house truly noble. If they worship God aright, they shall have true worship with God and man: *for he will honor them that honor him,* 1 Sam. chap. 2, verse 30, and without true religion, the most noble blood is stained and taynted, and never restored since the treason and rebellion of *Adam* against God. For that which maketh a man reproachful, or any place reproachful, is sin and wickedness, which *make our names rotte,* Prov, 10, 7. See then the difference between the judgment of God and man. Men do commonly magnify Cities by the stately buildings & goodly Monuments that are found in them, but this is no true or well grounded fame: the true praise and commendation of any City is the piety of the Citizens. A well ordered Town or City embracing zealously true religion, and maintaining the worship of God in integrity, drawing out the sword of justice against vice, and countenancing the faithful in their godly courses, is indeed a right famous and flourishing City. Jerusalem *the City of God, and the praise of the world,* (Psal. 122, 3, 4, 5. and 87, 3, and 48, 11, 12, 13,) was never so famous for her buildings and stately Towers, and outward magnificence, as it was for the word and worship of God. We see then hereby, who they are that are the honor and ornament of Cities, of Towns, and of houses, to wit, such as honor God, and are truly zealous and religious: and likewise who are the shame and reproach, the blot and blemish, the dishonor and disgrace of them, to wit, such as are wicked and profane. Do we see a City, or Town, or private house full of drunkards, of blasphemers, of light and lascivious persons? these are they that pour contempt upon them, and bring shame & infamy unto them. Everyone therefore should be careful to look to their charges committed unto them: the Magistrate to govern the people, the Minister to look to the flock, *Ouer which the holy Ghost hath made him Ouerseer;* every father and mother to have an eye to their children, and every master and governor to look to their servants as their several charges, that their houses may not be houses of wickedness, of riotousnes, of deceit, of cursing and evil speaking, but rather the houses of God. All men are ready to condemn the Ministers that are absent from their flocks, and to call for residency at their hands: but let these look also upon themselves, and consider the duties of their own callings. Doubtless all Governors have a certain kind of residency required at their hands, and their presence is meet to be among them to oversee their manners, to redress their disorders, and to teach and instruct them in the ways of godliness. To these *Solomon* speaketh, Pro. 27, 23, 24. *Bee diligent to know the state of thy flocks, and look well to thy herds: For riches are not forever, and doth the Crown endure to every generation?* When the Sheepheard is gone frō the Lambes, the wolf watcheth to take his prey. The husbandman sowed good seed in his field, but *while he slept, his enemy came, and sowed tares among the wheat.* Mat. 13, 25. The devil watcheth all occasions, and maketh his use of all advantages to deceive and seduce, and therefore we must take heed we give him no occasions. *Moses* was absent from the people but forty days, and what a change found he among them at his return? how deeply had they plunged themselves into idolatry? and how had they corrupted the worship of God, and were departed from him? Such is the corruption of nature, and profaneness *of the heart to evil continually,* Gen. 6, 5, that they which are under us are ready to fall into evil, even while we are with them and have them in a manner before

our eyes, much more when we are absent from them, as *Moses* speaketh of the people; *Behold, while I am yet alive with you this day, ye have been rebellious against the Lord, and how much more after my death?* Deuteronomy, chapter thirty one, verse 27 Let us take heed of long and unnecessary absence from our private charges, as well as they ought that have public charges, lest while by our absence we provide for their bodies, we do not destroy their souls for want of our presence. I will conclude this point with the words of *Solomon,* Prov. 27, 8. *As a bird that wandreth from her nest, so is a man that wandreth from his place.*

Verse 10. *And the earth opened her mouth and swallowed them up together with Korah when that company died, what time the fire devoured, &c,* In the description of the Tribe of *Reuben* he fingleth out *Dathan* and *Abiram,* as archconspirators against *Moses,* the lawful Magistrate set over the people, they opposed themselves against authority, and therefore perish. As they withstood *Aaron,* we have spoken before, Numb. chapter sixteen: now consider their facte as *they rebelliously strove against Moses,,* and in him *against the Lord.*

We learn hereby, that it is a fearful and grievous sin to set our selves against lawful government and authority which God hath set over us. This is a most wicked and ungodly work, and the Scripture condemneth it in every place, Hos. 8, 3, 4. Roman. 13, 1. 2. Pet. 2, 10. Jude, verse 8. The continual practice of all the godly throughout the old and New Testament tend to the contrary, to commend to us obedience *for conscience sake,* and to reprove and condemn all resistance & opposition, as a work of the flesh; for they evermore submitted themselves to those that were Magistrates. Christ Jesus the Lord of all was not bound to *Caesar* in any sort, whether we consider him as God or as man. Not as he was God, *Caesar* was subject unto him, and owed to him homage and obedience: for as *David in spirit called him Lord,* Mat. 22, 43, so might *Caesar* also, and all Princes and Potentates in the world. Not as he was man, because he was of the blood royal, of the seed of *David,* and the right heir to the kingdom; whereas *Caesar* had no other right but what he got by the sword, and therefore he ought to have received, not to have paid tribute; yet because he would give good example to others, *not offense to any,* Math. 17, 27, he gave to the receyuers for himself and for *Peter a Stater,* which is thought to amount to half an ounce of silver, in value two shillings six pence, after five shillings the ounce. And as he taught them by his practice, so likewise he did by words, to *give unto Caesar the things which are Caesars.* Mat. 22, 21. So did *Paul* for the trial of the truth, and the justice of his cause *appeal unto Caesar* from the high Priests, who were carried with rage and envy against him, Acts 25, 11. Psalm. 18, 43, 44.

[Reason 1] The grounds hereof are evident. First, because public authority is God's ordinance, & every soul ought *to be subject unto it, because it is of God,* Rom. 13, 1, 2. and whosoever resisteth it, resisteth God himself. The people of Israel were rejected of God for resisting the manner of government that God had appointed, when he set *Judges* over them, and they would needs *have a king to judge them like all the Nations,* 1 Sam. 8, 5, much more then shall they be rejected of God, that resist government it self, and be accounted foul & fearful sinners before him.

[Reason 2] Secondly, because the opposition against government and the denying and withstanding of it must needs bring all confusion that may be, so that nothing can be in

peace and quietness. It is said, and often repeated in the book of *Judges,* that *every man did what he list, because they had no government,* Judge. 18, 1, and 17, 6, and 21, 25. God is the God of order, not of confusion, and therefore he alloweth of Magistrates, because he would have order among men. Take away a General out of the field, and expose the whole army to rout, what followeth but the destruction and carnage of the whole host? Take away the Pilot out of the Ship, it is the ready way to perish the Ship: so if you take away the Magistrate (which is as the Chieftaine of the army, and as the Master of the Ship) we shall live a life more savage and unreasonable then the unreasonable beasts lead, the great ones would devour the less; the rich, the poor; the strong ones, them that are weak: nothing would appear but a miserable face of havoc and confusion.

Before we proceed to the uses, [Object.] it is necessary to remove an objection. For to resist government may not be so fearful a sin, forasmuch as sometimes it is said to be of God, as the Scripture speaking of the apostasy of the ten Tribes from the house of *David,* saith, that *the Lord would give them to Jeroboam, and rent the kingdom from the house of David,* 1 Ki. 13, 31: and chap. 12, 15, this was done from the Lord: and verse 24, the other Tribes are commanded not to go up to fight against *Jeroboam* and his followers, for this (saith the Lord) is from me. How then can the rebellion of the ten Tribes be a fearful sin, seeing it was from the Lord. Answer. [Answer.] To clear this point, we must understand, that God's appointment of *Jeroboam* to be King, and the renting off the house of *Solomon,* doth not justify the act of this people that it was not sin in them; for this came to pass by the decree of God, yet the people are not justified in giving him the kingdom, nor he in accepting of it, inasmuch as they did it not out of any obedience to the will of God, but they did it to ease themselves from the cruelty and tyranny that *Rehoboam* was likely to use toward them, and therefore they sinned because they had no commandment from God.

Let us come to the uses. First, this confuteth [Use 1] the doctrine of the Anabaptists or Libertines that deny all authority, as not fitting for Christians to bear. They teach their own dreams, that neither Christians should be Magistrates, nor yet subject to Magistrates: an horrible impiety in them, and it would not be worth the time to show how they wrest the Scripture to defend their own error, which otherwise they nothing regard.

Secondly, it serveth to tax Popery, and [Use 2] that out of their own grounds: for the Rhemists have a rule upon *Jude,* verse 6, that they are heretics that deny authority, and they would father it and fasten it upon us, because we deny subjection to the Pope. But we retort it upon themselves. For never was there any that did cast off the yoke of authority so much as they have done. They have put down the mighty from their seats, and trod upon the necks of Princes: they have dethroned Kings, and armed the son against the father. Under a color of *the holy war* they have sent them abroad, and betrayed them into the hands of the Sarazens, and in their absence seized upon their Dominions. There was never heretic did so shrink up the sinews, and shake off the yoke of authority as they have done. It is a rule that they have, that Ecclesiastical men ought to be free from all civil authority whatsoever, and that Clergy men must be exempted from subjection to the secular powers; so that they, not we, are the heretics that *despise authority.* As for the Bishop of Rome, we owe him no service,

neither may he claim jurisdiction over the universal Church, either by Scriptures, Fathers, Councils, or imperial Constitutions for many ages.

[Use 3] Lastly, this serveth as an information to us, that we avoid all such proud and peevish conceits as these, to imagine there should be no authority: and be provoked to be thankful unto almighty GOD, that we do enjoy authority, seeing by it we are freed from confusion and desolation, from much mutiny and misery that otherwise would befall us. For notwithstanding by the great goodness of God we have authority, such is the fury and fierceness of wicked men, that they break out into strange enormities, and commit many fearful things by poysonings, by stabbings, by cousenages, by oppressions, by forgery, and falsehood, and such like mischeeuous and monstrous practices: what then would they presume to do, if there were no authority to bring them and their doings into question, and to call them to an account for their audacious courses? A man should always have his life in his hand, there could be no peace or safety in our houses and habitations, if there were no authority, to rule, to controlle, to terrify, to punish: and therefore how thankful ought we to be to almighty God for that authority which he hath set over us, and for the peaceable government we enjoy under our gracious Sovereign? Now this must withal be acknowledged of us, that no man can be truly thankful for authority, that is not willingly and cheerfully subject to authority. It is a frivolous and vain thing to pretend thankfulness, and yet not undergo the yoke of obedience with cheerfulness.

[Verse 11. Notwithstanding the Children of Korah died not.

What became of *Korah* himself, we have seen before. His name was *famous in the Congregation,* but he became infamous through his rebellion, and it is called *the gainesaying of Korah* to this day, Jude, verse 11. Notwithstanding mark here, that the sons of *Korah* perished not when their father perished and was punished, who spake evil of them that were in authorty: for it appeareth that they were preserved alive, and became afterward famous in the Church of God, and honorable mention is made of them in the book of Psalms and of the Chronicles, 1. Chronicles, chapter 6, verse 22. Psalm. 42, and Psalm 44, and Psalm 45, and sundry others afterward, as 2 Chronicles, chapter 20, verse 19.

From hence ariseth this Doctrine, that it is no disgrace for godly children to descend and come of ungodly parents. Howsoever sin be a reproach to the parents themselves, yet it taketh not hold of their issue, except they walk in those sins. Ezek. 18, 14. *If he beget a son that seeth all his fathers sins which he hath done, and considereth & doth not the like, &c. he shall surely live. Iephte* is commended for a faithful man, that fought the battles of the Lord, & subdued the enemies of his people, yet *he was the son of an harlot,* Judge. 11, 1. Heb. chap. 11, verse 32. This farther appeareth in *Saul* and *Jonathan,* the one of them the greatest enemy, the other the greatest friend of *David:* the one sware his death, the other his life; the father to kill him, the son to save him, and therefore it was no dishonor to him to have such a father. The like we might say of *Ahaz,* a most wicked man, and *Hezekiah* a most godly King, one of the best sons of one of the worst fathers: yet who accounteth the worse of good *Hezekiah,* because he had wicked *Ahaz* to his father? *Jeroboam* king of Israel set up idolatry, and caused Israel to

sin, and therefore the Lord threateneth to bring evil upon his house, that *the dogs should eat him that died in the City, and the fowls of the air, him that died in the field,* 1 Kings, chapter 14, verse 10: so that they should all be swept away, as a man taketh away dung, till it be all gone: yet God gave him one good son, whom in mercy he took to himself, and saved as a brand out of the fire, or as a Sheepheard *taketh out of the mouth of the Lyon two legs or a piece of an ear,* Amos, chapter 3, verse 12: and therefore it is said, All Israel shall mourn for him, for he only of *Jeroboam* shall come to the grave, because in him there is found some good thing toward the Lord God of Israel.

The grounds of this truth follow. First, [Reason 1] that election might stand wholly by grace, forasmuch as almighty God showeth mercy, where and to whom he will. If religion should descend from father to son in a common and ordinary course of generation or propagation without any interruption, it might be thought to be a work of nature, not of grace, and to proceed from parents, not from almighty GOD. Therefore be often breaketh off that course, so that wicked parents have sometimes good and godly children; and contrariwise godly parents have wicked and vile children, *that the purpose of GOD according to election, might stand, not of works, but of him that calleth,* Rom. chap. 9, verse 11.

Secondly, it is sin only that bringeth shame and reproach, as we shown and proved in the first Doctrine upon this chapter: and therefore such as come of wicked persons and parents, if they forsake the sins wherein their ancestors and forefathers have walked and wallowed as swine in the mire, can receive no touch of disgrace, or blemish of honor, or stayne of name at all.

Thirdly, it is no credit or grace, for evil and corrupt children, to descend of godly parents; as we see in the children of *Josiah,* he reformed religion betimes, and consecrated his young years, as it were his first fruits unto God: howbeit his children walked not in the ways of their father, *but did that which was evil in the sight of the Lord,* 2 Chron. 36, 5, 12: the righteousness of their father could do them no good, but the wickedness of the wicked shall be upon himself, Ezek. chapter 18, verse 20.

[Use 1] We learn from hence, that such as have had evil parents, must acknowledge God's great mercy toward them, and never forget what he hath done for them. He might justly leave us in the wicked ways of our forefathers, and give us over to follow their steps. And as one serpent engendreth another, so naturally doth one wicked man bring forth another: and without a special grace preventing, like father, like son: an evil root, an evil tree: an evil fountain, an evil stream. None ought therefore to justify the works of their progenitors, & think it enough if they follow them, but must consider whether they followed the right way, Psalm. 78, 8: rather they must say in humility, *We acknowledge, O Lord, our wickedness, and the iniquity of our fathers, for we have sinned against thee,* Ier. 14, 20. Dan. 9, 8. Psal. 106, 6. Isaiah 65, 7. How many do we see run on in evil with their evil fathers? When *Jeroboam* had set up two Calves, the one at Dan, the other at Beth-el, the rest that succeeded him in his seat, followed him in his sin one after another, (like those that run down a steep hill, never stay till they come to the bottom) until a worse arose, I mean *Ahab,* who sold himself to work wickedness, and changed the idolatry of *Jeroboam* into a worse, bringing in the worship of *Baal* a strange

god, whereas before they worshipped the true God, albeit in a false manner. Wherefore when God restraineth the childrē from those wicked ways, and openeth their eyes to see the evil of their parents, how can it but be acknowledged and confessed to be his good hand? and how should we not say, that *the ways of God are equal?* Ezek. 18. Nothing is more natural and ordinary, then of evil parents to have brought forth into the world evil children, Job 14, 4. John. 3, 6. Psal. 51, 5. Every thing fructifieth according to his kind; of briars, what can come but briars? Of thorns, what can we look for but thorns? *Every seed hath his proper body,* 1. Corinth. chap. 15, verse 38. Do men gather Grapes of thorns, or Figs of thistles? saith Christ, Math. 7, 16, yet behold how God, his mercy as it were prevailing and getting the upper hand over his justice, and his power altering our corrupt nature, behold I say, how God by his marvelous and strange work, at which we may all wonder, maketh Grapes to grow of thorns, and Figs to spring our of thistles; *He maketh the barren woman to bear and to be a joyful mother of children,* Psalm. 113, 9. Gal. 4, verse 27: and them that were cut out of the Olive tree, which was wild by nature, to be graffed contrary to nature into a good Olive tree, Rom. chap. 11, verse 24. Whence did *Abraham* himself spring, but of an idolatrous stock? for *his fathers worshipped strange gods on the other side of the flood,* Josh. chapter 24, 2, so that God shown mercy to him, and called him from his Country and kindred, and from his fathers house, Gen. chapter 12, verse 1.

Secondly, we are from hence admonished [Use 2] and provoked to repent and turn unto God. Nothing can blot out the remembrance of the oppression, cruelty, wickedness, and profaneness of ungodly parents, but the repentance of their children, Ezek. chapter 18, ver. 30, 31. A wicked life led by wicked parents, is *as the skin of the black-moore, or as the spots of a Leopard:* it is written or graven with the Pen of a Diamond, all the water in the sea cannot wash it away, nor all the nytre & sope in the world cannot purge it, but it cleaveth to the children, and to the children's children, as a leprosy: only true repentance is able quite to blot it out. This is as the Fullers earth, that can scour out all the staynes and blots of parents, that they shall not cleave to the children, and therefore the Prophet calleth to them *to repent and turn themselves from all their transgressions, that iniquity be not their ruin,* Ezek. 18, 30, 31, they must make them new hearts and new spirits. And until the child have learned this, to blot out his fathers sins by repentance, the reproach of them cleaveth fast unto him: but when once he hateth and forsaketh them, they are none of his, they died in the bed, and are buried in the grave of his father, never to arise nor to be charged upon him or his name. For as repentance blotteth out the remembrance of sin before God, as if it had never been, so ought it much more before men, whose praise is to be like their heavenly Father.

Thirdly, no man ought to object the sins [Use 3] of parents (whether dead or alive) or the punishment befallen unto them, though they have lived an ungracious life, or died an ignominious death, to their children that do not approve of their ways, neither follow them in wickedness. It was no disgrace or reproach to these sons of *Korah,* to have a traitor and rebel to their father, that made insurrection against the lawful Magistrate, and was consumed with fire from heaven, & therefore there is as honorable mention made of them in holy Scripture, as there is dishonorable of their father. It was no discredit for *Ruth* or *Rahab* to come, the one from the Moabites, who were branded with infamy from their first

conception, Gen. 19, 37. the other from the Canaanites who were cursed in their first father, Gen. 9, 25. and all of them vowed to destruction, Gen. 15, 16, 18, 19, &c. If the father be an Ammorite, and the mother an Hittite, yet if the child be *a true Israelite, in whom is no guile,* as it is said of *Nathaniel,* it shall be his greater praise and glory, rather then any shame and ignominy unto him; as it was more admired that any good should come out of Nazareth, then out of Jerusalem. If a man have an adulterer, or drunkard, or murderer, or profane person unto his father, or have had such forefathers for many generations, yet shall their sins die with their persons, and be remembered no more, whensoever the son forsaketh those their wicked ways. No man therefore must cast them in the teeth, or upbraid any believer with the sins of his unbelieving parents. If a man come of Turkish or Heathenish parents, that never believed in Christ, nor acknowledged the true God, yet God will accept of those y^t^ forsake this infidelity and impiety: who therefore are we that we should upbraid them with the blots and infirmities of their fathers? For, as the godliness of the father shall nothing help the ungodly child, but *the soul that sinneth shall die the death:* Ezek 18, 20: so the ungodliness of the father shall nothing hurt the godly, because he renounceth it and hateth it as an enemy. The practice therefore of those is evil, that lade and burden with cart-loads of reproaches, those that are not to be touched in their own persons, because of the vices and sins of their parents.

[Use 4] Lastly, we must learn, that it shall on the other side be no honor, credit, comfort, or commendation, to descend from godly and worthy Ancestors, if we degenerate from thē as a base and bastard brood, Ezek. 18, 10, 13. It is the manner of many to stand much upon their pedigree, which the very heathen derided as great vanity, and accounted nothing indeed their own which themselves had not done: for what hath a coward to do, to glory in the valor of his Fathers? And they made choice rather to descend of vnnoble Parents, so themselves were noble and renowned thorough virtue, then to come of worthy Progenitors, and themselves to grow base & degenerate out of kind. This did the Prophet tell *Jehoiachim,* Ier. 22, 15, 16. *Did not thy father eat and drink, and do justice & judgment, and then it was well with him? he judged the cause of the poor, &c: but thine eyes and thy heart are not but for thy covetousness, and to shed innocent blood, and for oppression and violence to do it.* Hence it is, that *John* the *Baptist* telleth the Jews, that they should not boast of their progenitors, to say, *They had Abraham to their Father,* Mat. 3, 8, 9. They gloried much in this carnal privilege, and thought the whole seed of *Abraham* by generation of the flesh to be within the covenant of grace, and should be partakers of salvation; and in a proud conceit of this external glory, grew to contemn the Gentiles as a people forsaken of God. But there is an Israelite in the covenant, and an Israelite out of the covenant, as there is a *Jew that is outward, and a Jew that is inward,* Rom. 2, 29. & 4, 16: as there is an election that is general, and an election more special taken out of that general. There are sons of *Abraham* according to the flesh, and there are *heirs of the faith of Abraham:* as the Lord himself saith, Mal. 1, 2. *Is not Esau Jacob's broth••? Yet I have hated Esau, and loved Jacob.* Wherefore, when the Pharisees said, *We have Abraham to our father:* Christ answered, *If ye were the children of Abraham, ye would do the works of Abraham: but now ye are of your father the devil,* John 8, 39, 44. Let no man therefore rejoice in the flesh, neither stand upon the gifts given unto others, as it were to decke himself with the feathers

of other birds. *Paul* the Apostle of the Gentiles showeth, that he might have confidence in the flesh, and if any other man thinketh that he hath whereof he might trust in the flesh, he had cause much more: he was circumcised the eight day, he was of the stock of Israel, and of the Tribe of *Benjamin,* he was an Hebrew of the Hebrews, and as touching the law a Pharisee, *Yet what things soever might be gain unto him, the same he counted loss for Christ's sake, yea as dung that he might win him,* Phil. 3, 7, 8. Let everyone therefore labor to have grace in his own heart, knowing, *That the just shall live by his own faith,* Hab. 2, 4. forasmuch as the faith of the father cannot profit the child that is without faith.

12 The sons of Simeon after their families: of Nemuel the family of the Nemuelites, &c.

13 Of Zerah the family of the Zarhites, &c.

14 These are the families of the Simeonites, twenty and two thousand, and two hundred.

In the description of this Tribe, we are to consider the small number and little company in comparison of the other Tribes, and of themselves also, compared with the former sum. For whereas before they were 59300 they are now only as we see 22200. If any ask what may be the cause of this great abatement, [Objection] that there were so many before, & now fallen to be so few? [Answ.] The reason is to be taken out of the last history remembered in the former chapter, to wit, that one of the Princes of the Tribe of *Simeon,* being accompanied with many others of that Tribe, and backed and countenanced with them, committed a most shameful and shameless act before his brethren, and brought a Midianitish harlot into the host in the sight of *Moses;* yea, he was no doubt a mover and persuader of others to commit the like wickedness, whereby it came to pass, that the greatest number of this Tribe perished with him in that grievous plague. For it was reason that as they did partake with him in the Whoredom, so they should communicate together in the punishment. Hereupon it fell out, that whereas all the other Tribes in a manner surmounted the former account, or at least equalled the same, this failed much of the former sum. This is to be noted of us in this place, serving as a good commentary and exposition of the words of *Moses,* Deut. 32, 6. where *Simeon* is wholly left out. This teacheth us, that it is a very hard thing, to avoid, shun, and break off our society with wicked men, when once we are entered into it, but we follow and pursue it with greediness till we be punished together with them. It is hard to be kept from contracting friendship and fellowship with them: they are cunning to insinuate themselves; and if they be not called to us, they will call themselves; and if they be not bidden, they are as shameless guess, they will invite them selves. If at any time they be thrust out of our company, they will seek to enter again: and if the door be barred against them, they will wind in themselves (like the Thief) at the window, rather then they will stand without, that is, they will take all occasions to force themselves upon us. And if we find it hard not to contract it, we shall find it much harder to break it off, being once contracted: & doubtless never harder then in these days of sin, wherein iniquity hath gotten the upper hand, Exod. 33, 32, 33. Deut. 7, 2, 3, 4. 2 King. 8, 18.

[Reason 1] The grounds are, because sin is a cunning Orator, able to move much: so is every sinner, though otherwise never so simple, a cunning Rhetoritian, speaking in the enticing words of man's wisdom, or rather of the devils eloquence: and therefore they seldom plead, but they persuade: they sildom come, but they overcome. They compass sea and land, they spare no time, or place, or means, to win whomsoever they can to themselves, Prov. 7, 21. Secondly, our nature is prone to decline unto evil: for, as sin is strong twisted as a cartrope to draw others, so we are of our selves weak and feeble, ready to yield and to give over upon every occasion, even of our selves through our inbred corruption, though none do entice or entrap us; much more then when we are proved and provoked. We see it by the Israelites that suffered the Heathen to live among them, they soon *learned their ways and served their idols, which were a snare to them,* Psal. 106, 35, 36.

[Use 1] This reproveth all such as enter into league with such persons, they even offer their hands and feet to be bound as it were in chains, and they become afterward as prisoners and vassals to them. The chains of sin are small and subtle in the beginning, they are not easy to be espied while they are more easy to be passed over, or to be broken: and so much less easy they are to be discerned, because they promise pleasure or profit, liberty or life; howbeit afterward having taken hold, they do so claspe and inclose the poor prisoner, that he can hardly free himself. This is the ruin and downfall of many. If we make much of the sinner, we cannot long hate the sin: and therefore the Apostle joineth them both together, and chargeth us to avoid both the one & the other, Eph. 5, 7, 11. *Be ye not partakers with thē:* and afterward he addeth, *Have no fellowship with the unfruitful works of darkness, but rather reprove them.* If then we be continually in company with evil doers, the continual custom of seeing and hearing evil, dimmeth our fight, and stoppeth our ears, and hardeneth our hearts, and taketh away out feeling, that we can neither see the vglines of sin, nor hear the cry of it, nor feel the foulnes of it, yea it stoppeth our mouths that we cannot, nor dare not for fear of offense reprove any of their evil ways, but first we wink at them, and afterward we join with them.

Secondly, we see hereby the error & vain [Use 2] persuasion of many men, that for pleasure or profit, or such like carnal respects yoke themselves with profane persons, who glory and boast that they can easily and quickly break off society with them whensoever they list, & leave their company at their own pleasure or leisure. But these men are much deceived, & know neither the deceitfulness of sin, nor cunning of a sinner, nor the judgment of God. For mark when we list, we shall find by experience few examples of such as have returned from carnal and corrupt company. And hereby it appeareth to be true, because when as such as delighted to stand in the way of sinners, once went seriously about it, to shake off their fellows, and to leave their folly, they have been discouraged with the difficulty of the work, and found it as hard as for a prisoner to shake off his fetters that are made fast about him. When *Peter* lay in prison, he could not with all his might free himself from his irons, it was *the hand of the Angel that delivered him from those chains,* Acts 12, 7: so all the power and strength that we have is not great enough to set us at liberty from the snares of sin, it must be a superior and supernatural work, that we may confess and say, *This is the finger of God.* The strong man keepeth us under lock and key, *Till a stronger then he cometh, and taketh from*

him all his Armor, wherein he trusted, and diuideth the spoils, Luk. chapter 11, verse 22. Nay, the more strength a man thinketh he hath to withstand any sin, or to resist the sinner, the sooner he is overtaken with the one & the other. For this persuasion ariseth from presumption in himself of his own gifts, and this breedeth in him security, and so in the end thorough a proud opinion he hath of his great strength, he groweth so reckless and careless, that he feareth not to commit any sin whatsoever. This we might express and enlarge by the example of *Peter,* Math. 26. The Scripture setteth him down as a glass before us, that so often as we look upon him we should take notice of our own frailty and weakness. And doubtless this is the cause why God oftentimes in his just judgment forsaketh men, and leaveth them unto themselves, because they make flesh their arm, and presume upon their own strength. Hence it is that they are oft•n overtaken with those sins, which otherwise, if they had feared with a godly jealousy their own hearts, he would have kept them from the pit of them. So then it is a vain thing for men to use the company of those that are profane and wicked, under an evil-grounded conceit and foolish imagination of their own ability to stand fast, seeing it is so hard a thing to forsake and shake off their society.

[Use 3] Lastly, it admonisheth everyone, that there is required great wariness and watchfulness of him, to forsake the company, and abandon the society of those that are wicked men. For the hardness of this duty should stir us up to be so much more careful and fearful of our selves. Therefore we ought to labor after a sound faith, that we may believe this to be true: for this is the foundation of the whole building. Faith is that which will beget fear, and fear will beget diligence and circumspection to avoid that which is evil. Thus it was with *Noah,* he did believe that GOD would destroy the world, or else he had himself been destroyed with the unbelieving world: therefore also he feared, knowing that he who had threatened would perform. And what did this fear work in him? was it idle? No, it caused him *To prepare the Ark to save himself,* and to enter into it, going from the rest of the world, and separating himself and his family from them, Heb. 11, 7. So then these three go together, faith, fear, and diligence. Faith breedeth fear, and fear bringeth carefulness. If we have faith to believe the danger of evil company, and how hard it is to separate from them, and to touch nothing of theirs, as we heard chap. 16, 26: where *Moses* saith, *Depart, I pray you, from the Tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins:* this will make us begin to be fearful, to fear our own estate, lest we be suddenly surprised and supplanted, and then it will make us careful and watchful over our own harts. But where there is want of this faith, there men are rash and fool-hardy, and fear nothing at all, and so like blind men they fall into the pit, & cause others to fall. This is the cause that Satan in the beginning labored to batter this fortress, and to undermine the faith of our first parents, that they should not believe ye word of God, and so entertain communication with him, Genes. 3. So he sought to shake the faith of Christ in the first place; but the Prince of this world found nothing in him. Let us therefore take to us *the shielde of Faith, wherewith we shall be able to quench all the fiery darts of the wicked,* Ephes. 6, 16. And albeit we cannot but live in the world with wicked mē as the Apostle teacheth, 1 Cor. chap. 5. verse 10: yet must we beware *we do not eat with them,* verse 11. that is, converse with them, and join in league with them, lest if we run with them into evil, it turn to their and our destruction. To conclude

therefore, let us remember that if we be partakers with them in their sins, we shall also be partakers in their punishment; and learn to be faithful, fearful, and careful.

52 And the Lord spake unto Moses, saying:

53 Unto these the Land shall be divided for an inheritance.

54 To a few thou shalt give the less inheritance: to everyone shall his inheritance be given, according unto those that were numbered of him.

55 Nevertheless, the Land shall be divided, &c.

56 According to the lot shall the possession thereof be, &c.

In these words, we have the second part of the Chapter, containing the commandment of God, touching the dividing of the Land, amplified by the form or manner of the doing of it: first, by an Arithmetical proportion according to the number of names, having regard to the multitude or fewness of them, they that were moe in number were to have the greater inheritance, and they that were fewer, a lesser. And this was one end of this new numbering taken of the people in this place, whereas they had been numbered before. Secondly, to avoid partiality and contention, it must be done by Lot, that they might rest in that division no less then if it had been done by the immediate voice of God from heaven. So then, as all the Tribes had not an equal number of persons, so they were not to receive an equal measure of inheritance: and as they differed in multitude, so they were to differ in their portion and partition of the Land. If they had received all an equality, some should have been burdened with superfluity, and others straightened through penury.

The Doctrine arising from hence is this: That God provideth sufficiently for all his people. Every man hath his portion assigned him of God upon the earth. It is his will and pleasure that all should have their measure of earthly things, not some to have all, and some nothing at all, but all to have some part, Deu. 15, 7, 8, 10. God would have no beggar in Israel. When the Lord sent down Manna, and fed his people with Angels food, all the host from the highest to the lowest had enough; *He that gathered much had nothing over, and he that gathered little, had no lack,* Exod. 16, 18. 2 Cor. 8, 15. To this end he instituted deacons in the Church, merciful men to look to the poor, that *none should be neglected in the daily ministration,* Acts 6, 1, 3. & 4, 34: there was none in the Church of Christ that lacked, forasmuch as distribution *was made to everyone according as he needed.* This was no Anabaptistical communion, but a Christian communication of outward and earthly things, *as every man had need.* And here we have not a disanulling of propriety, but an establishing of charity. The Evangelist *Luke* describing the state of the church after Christ's ascension, saith, that *the multitude of them*

that believed were of one heart and of one soul, neither said any of them that ought of the things which he possessed was his own, but they had all things common, Act 4, 32. Rom. 12, 13, 2 Cor. 9, 9.

[Reason 1] The reasons are manifest. For he provided for man in the beginning before he had any being or beginning, as he prepareth milk in the mothers breast before the infant be brought forth into the world. He made all things necessary for man, before he made man himself, Gen. 1. & 2. much more will he provide for us after we have life and bodies given unto us.

Secondly, who gave unto us life? & whence have we received our bodies? Is it not from God? is not he our Maker? and are not we ye work of his hands? Our Savior teacheth us, *That the life is more then meat, and the body thē raiment,* Matth. chap. 6, 25. If then we have received life from him, we shall also receive meat to sustain life: and if he have given us our bodies, he will give us garments to cloth our bodies, and to cover our nakedness.

Thirdly, he feedeth all his creatures that he made, *He causeth grass to grow for the Cattle, & herb for the service of man, that he may bring forth food out of the earth,* Psal, 104, 14. Yea, *the young Lions roar after their prey, and seek their meat from God,* verse 21. *He giveth to the beast his food, and to the young Ravens that cry,* Psal. 147, 9. *The Lord is good unto all, and his tender mercies are over all his works,* Psal. 145, 9. So the eyes of all wait upon him, and he giveth them their meat in due season, he openeth his hand, and satisfieth the desire of every living thing, verse 15, 16: much more then will he provide for man whom he made after his own image, and set him to rule over ye beasts of the field, and the fowls of heaven.

Fourthly, every man by the instinct of nature, and the light of grace provideth for his own children, and supplieth all their wants, and every Governor ministereth food and necessary things for his family, Prouerb. 31, 15. and he that doth not this, *Hath denied the faith and is worse then an Infidel,* 1 Tim. 5, 8. We are God's own people, we belong to his household and family: he is the Creator, and we his creatures: he is our father, and we his children: he is our master, and we his servants: he is our shepherd, and we his sheep. If then he should not feed us and provide for us, he should deny himself, and falsify the word that is gone out of his own mouth, which is impossible. This reason is urged by our Savior Christ, Matth. 7, 9, 10. Luke 11, 11, 12, 13.

This reproveth those that never think they [Use 1] hau• enough, neither will know what is sufficient, no not when God hath given them great plenty and abundance. They that have much are yet desirous of more, and they that are full think themselves empty. Hence it is, that though *they have much laid up in store for many years,* Luke 12. yet they have no use at all of it, no benefit by it, no comfort in it. As it is a great blessing of God to give riches, and an heart to use them, nay it is a twofold blessing: so on the other side, it is a great judgment to have this worlds good, and to be a slave unto it, to serve it as his master, and to worship it as his god. For first of all these men do wonderfully fret and fume, vex & torment themselves, especially when anything crosseth their desire (and the least occasion will do it) the want of contentation setteth the mind upon the Racke, that they have less peace of heart and comfort of their life then the poor man. For when his labor is done (which thorough custom

and continuance is made light and easy) his sleep is sweet, and his rest is pleasant: whereas the other disorder, disquiet and distemper themselves in heaping up riches, and cannot tell who shall enjoy them, or whether their heir will prove a wise man or a fool, Eccles. 2, 19. 1 Tim. 6, 9, 10. Secondly, they bewray much impiety and infidelity, that their hearts are destitute of true godliness, whatsoever show they make to the contrary, 1 Tim. 6, 6. Psal. 119, 36. James 1, 27: for the immoderate desire of riches overturneth the order and course of nature, and maketh the soul which is heavenly to be altogether earthly. Thirdly there is no sin which a covetous man will not commit for his gain, and therefore the Apostle calleth it *the root of all evil,* 1 Tim, 6, 10. It is in effect the breach of the whole law. It setteth up a strange or false god in the heart, and therefore is called, *The worshipping of Images,* Col. 3, 5. and the covetous person an *Idolater,* Ephes. 5.5. He will swear and stare, he will curse and blaspheme to get an halfepeny, Prouerb. 30, 9: he regardeth the Sabbath no more then his old shoes, & will damn his own soul to fill his purse, and to feed his belly, Amos 8, 5. It is therefore a mother sin, and a capital evil. It was the cause of lying in *Gehazi,* 2 Kings 5, 25. of murder in *Ahab,* 1 Kings 21, 19: of treachery in *Judas,* Matth. 26, 15. of theft in *Achan,* Josh. 7, 21. of Apostasy in *Demas,* 2 Tim. 4, 10. Lastly, it worketh a distrust for the things of this life in the goodness and providence of God, that they dare not trust him for their daily bread, who notwithstanding provideth for all his creatures, that they might have what to suffice them, and learn to depend upon him.

[Use 2] Secondly, it is the office of God to provide for all living things that have life and breath in them, he hath enough to sustain them all, but we are more worth then thousands & ten thousands of them; and he maketh them to feed us, as he commanded the ravens to feed *Elijah, who brought him bread and flesh in the morning and in the evening,* 1 Kings 17, 4, 6. Do we then at any time want provision, so that we know not what to do, or where to become, or which way to turn our selves? It is as much as if God told us, it is his charge to give us whatsoever is meet and sufficient for us, as a faithful Steward that provideth for all his family, be it never so great. And seeing he feedeth the wild beasts which howl and bray, without knowing that there is a maker which should nourish them: how then ought we to depend upon him, who are sure that he hath set us in the world, to maintain us as his creatures, and to feed us as his children in it? This is after a sort natures prayer, to make suite to God for succor and sustenance, as Job 38, 41. *He provided for the Raven his food, when his young ones cry unto God.* Their crying is as it were a confession of their need, which cannot be supplied and relieved but by God only; and therefore he will not leave us destitute, Math. 6.26. But some may say, how doth the crying of the Ravens, [Object.] and the roaring of the Lions tend to God? or how do they ask their food of him? Alas, they know nothing concerning God: the swine that grunteth under the tree, never lifteth up his eyes so much as to the tree from whence the Mast falleth. How thē should they seek their meat at the hands of God? Or how should they understand the things of God, who understand not the things of men, but as unreasonable creatures are led only by sense and appetite? [Answ.] I answer, there is no more ascribed to the Ravens and Lions, then is to be understood of all other creatures. But it importeth these two things: first, that it is God who through his providence provideth, and through his goodness giveth meat unto the Lions and all other creatures. It is

he that upholdeth all the works of his hands that none perisheth that was formed in the beginning, Psal. 111, 4. Secondly, the crying and yelling of brute beasts, wrung from them by the force of famine and hunger, is instead of a calling on him, and hath after a sort the nature of a prayer for meat & maintenance. As if one should say, that the young child, the infant and suckling that hangeth at the mothers breasts, when it crieth, seeketh to the mother for food and sustenance, albeit it have no knowledge of the mother, neither of the mothers duty or tender care over it: but because the necessity of the child doth properly belong unto the care of the mother. Now then to apply these things, if the cry of the unreasonable creatures have the force and power of a calling upon him, how much more are we to believe, that the prayers and groans of the faithful, have indeed the force of a fervent and earnest prayer, yea albeit sometimes they speak nothing distinctly and directly unto him?

Thirdly, it is our duty to praise the name [Use 3] of God, and to give thanks to him humbly and heartily, *when he hath fed us with his blessings every day,* Psal. 104, 1. & 103, 1.5. where he provoketh his soul to offer up this sacrifice, and all that is within him to bless his name, who redeemed his life from destruction, and satisfieth his mouth with good things. Let us not therefore be unthankful for his mercies, nor forget any of his benefits. The natural man taketh his daily bread as a fruit of his own labor, not as the gift of God, & therefore no marvel if he do ascribe the praise and glory to himself. But if we consider aright that it is God who feedeth us, and that we have not so much as a bit of bread, or a drop of water to do us good, but we must ask it & receive it at his hands, it will teach us to give the glory to his name, and to lift up our hearts in thanksgiving to him.

Lastly, it becometh us to ascend as it were [Use 4] by steppes to an higher comparison, from the body to the soul, and from the meat that perisheth to that which endureth to everlasting life. For seeing we understand that GOD is thus careful to feed our bodies, it is much more reason that we should seek at his hands the nourishment of our souls. If we have not this skill and consideration in us, the Fowls of the air, and the beasts of the field will be witnesses against us to condemn us. This is the voice of faith, the other the voice of Nature. Nature is wise enough to tell us when we want provision for the body, but it must be the office of faith to tell us when we want food for the soul. We are ready to cry out oftentimes, *What shall we eat? or what shall we drink? or wherewith shall we be clothed?* Mat. 6. but few feel the wants of their souls though they be like to perish and pine away; wherefore our Savior teacheth us, Matth. chapter 6. verse 33. *First of all to seek the Kingdom of God, and then all other things shall be ministered unto us.*

57 And these are they that were numbered of the Levites, after their families, of Gershon, &c.

58 These are the families of the Levites, the family of the Libnites, and the family of the Hebronites, &c.

59 And the name of Amrams wife, &c.

60 And unto Aaron was borne Nadab & Abihu, Eleazar and Ishamar.

61 And Nadab and Abihu died when they offered strange fire before the Lord.

We have here the third and last part of the chapter, touching the numbering of the Levites apart by themselves, branched out into three principal families, but specially *Aaron* is insisted upon, to whom the Priesthood was given, who is described both by his parents and by his posterity, and among his posterity *Moses* again singleth out the fact of *Nadab & Abihu, who died when they offered strange fire before the Lord.* And albeit we have spoken of this before, chap. 3, 4. yet being offered again let us consider better of it. For whereas God commanded fire to be duly and diligently kept always burning upon the Altar, wherewith the sacrifices were to be consumed, and must never be suffered to go out, Levite. 6, 9, 12, 13. they presumed to offer sacrifice with strange fire, and therefore died before their father; for as well they might have taken a strange beast, as a strange fire, the one being no less forbidden thē the other. Whereby we see, ye evil persons are cut off betimes, 1 Chro. 24.1, 2: and are not suffered to live out half their days. This heavenly fire which GOD sent to consume his sacrifices was brought into the Temple built by *Solomon,* and there it continued from one generation to another until the destruction of the Temple and the City. True it is, the author of the second book of *Maccabees* telleth us a tale, that when *Nehemiah's had built the Temple and the Altar, he offered sacrifice with this fire: for when tht Fathers were led into Persia, the Priests that were devout took the fire of the Altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men: wherefore he sent for the posterity of those Priests that had hid it, howbeit they could find no fire, but thick water, which being sprinkled upon the wood and sacrifice, there arose a great fire, so that every man that saw it maruelled,* 2 Maccha. 1, 18, 19, 20, 21, 22. Wher we see, two things are coupled together, the building of ye Temple and Altar by *Nehemiah,* and the sending of fire from heaven by God; these may well be joined, the one being as true as the other. But it is plain by the whole Scripture, that *Nehemiah* built not the Temple, if we shall consider the circumstances either of the persons, or of the time, or of the place. For the Altar was built by *Zerubbabel* and *Joshua* in the reign of *Cyrus,* so soon as by his proclamation they returned from the captivity of Babylon, to wit, the seventh month after, Ezra 3. And touching the Temple, though the foundation began to be laid while *Cyrus* himself yet lived: yet it was not ended & finished before the sixth year of the reign of *Darius Nothus,* Ezra 6, which was many years after, John 2, 20. But *Nehemiah* was then in Babylon, and not yet come to Jerusalem, forasmuch as he obtained leave of the king of Persia to go thither, in the 20. year of *Artaxerxes Mnemon* the successor of this *Darius,* Ezr. 4. & 7. Neh. 1, & 2: by which computation of time it will appear, that the Altar was built an hundred years and more, and the Temple finished at the least 30. years before the coming of *Nehemiah:* so that the author of this second book of Maccabees is not a little deceived in his Chronology, and discovereth that he wrote by a mere human spirit, according to his own

confession in the shutting up of the book, wherein *he craveth pardon for his slips and ouersights,* & we see there was great need he should do so. Now from the former premisses I reason thus:

This fire discovered to Nehemiah, was kindled of God when he had built the Temple and the Altar.

But he never built the Temple and the Altar:

Therefore this fire was never kindled of God.

Again, the author of that book testifieth, that after *Nehemiah* had received this fire from God, the king of Persia built a Temple unto it: but we may truly affirm he never built any such Temple, forasmuch as ye Jews neither had, neither indeed might have, any other Temple then one, and that at Jerusalem, before the coming of the Messiah, which the Lord had chosen to put his name there. It might be that the kings of Persia & that king in particular might build a Temple to fire, w^c^ they worshipped as God, howbeit this is spoken by way of supposition, and hath no relation to the fire here spoken off. Neither can this be understood of the Tēple at Jerusalem, but must be referred to some other built elsewhere if haply any were built at all. For it is said that after the Temple and Altar were built, and *Nehemiah* had offered sacrifice, this came to the ears of the king of *Persia,* and then he commanded this supposed Temple to be erected. Again, *Nehemiah* expressing his journey up to Jerusalem, and coming *to the sepulchers of his fathers,* maketh no mention of the finding of any such fire, which no doubt he would have done, if any such had been offered unto them. For he reporteth many & sundry things done by him in that book, he mentioneth their offering of sacrifices with great joy and gladness, chap. 12. how is it then that he omitteth this miracle? Doubtless if he had received so great & miraculous a benefit, he would not have forgotten it, neither indeed could without note of unthankfulness, which was far from that devout and religious man. Furthermore, the setting up of this miracle of the new-found fire hid in the pit, and after discovered by the Priests, and kindled by the Lord, is the weakening and shaking of a great mystery and foundation of the Christian religion. For it is written, that the Jews were stirred up by the Prophets to proceed cheerfully in building of the Temple, because *the glory of that latter house should be greater then of the former,* Hag. 2, 9, which prophecy is agreed upon to be fulfilled, in that Christ was borne while the second house stood, w^c^ he made famous and renowned by his presence, by his doctrine, & by his miracles, Luke 2, 46, & 7, 8. There also did the Apostles begin the preaching of the Gospel, which taking his beginning from Zion and Jerusalem, was spread abroad from thence into all the earth. Many were the privileges and perogatives of the Tabernacle framed by *Moses,* and of the first house built by *Solomon;* they had the fire from heaven, the Ark of the Covenant, the pillar of the cloud, the Vrim and Thummim, and the succession of the Prophets: but the second house built after their return from captivity wanted all these; therefore while it stood, the *Messiah* must come (being greater then all these) that through his presence, who *was to be the ruler in Israel,* Mic. 5, 2, the glory of the latter house might be greater then the former, and so the prophecy should be fulfilled. But if this story were true, which is broached by the writer of that book, the latter Temple should be more glorious and famous

through this miraculous fire then the former, For in the former, the sacrifices were only consumed with fire, & that fire was sent from God, and nourished by the continual ministry and attendance of the Priests: but in the latter temple, they should have had not only the same fire with the other, but the fire preserved by a wonderful miracle, & that in a contrary element: yea, here are many miracles heaped together: for as that fire was preserved in water, so of y^{t} thick water (into which it was changed) was the fire kindled again, 2 Macab. 1, 22: and that which is more, when the sacrifice was consumed, *Nehemiah* is said to have commanded the water that was left to be poured on the great stones; *whereby was kindled a flame which was consumed by the light that shined from the altar,* verse 31, 32. And this is so apparent that the Jewish Rabbin's that have the veil before their eyes, or rather before their harts, have acknowledged the truth hereof, that the 2 house had not that fire which the former had, contrary to the opinion of that writer. And yet notwithstanding the evidence of the former reasons and the confession of the Jews themselves, he sticketh not in the next chapter, to allege the Prophet *Jeremiah,* as if he had commanded them that were carried away to take with them the Tabernacle, the Ark and the fire, as hath been signified, 2 Maccab. 2, 1. But to leave all these assertions delivered with warrant, let us come to the doctrine offered to our considerations in the destruction of the 2. sons of *Aaron,* because *they offered strange fire,* to wit, that it is a sin & impiety, which the Lord leaveth not unpunished for any man in ye outward worship of God, to decline from the Law of God. He appointed to burn every sacrifice with fire taken from the Altar, which was continually kept and nourished for that purpose. They altered God's ordinance, and are therefore stricken suddenly from heaven: so that it is a great sin for any Church or particular person to swerve from the Law of God in the worship of God, as appeareth by many examples & testimonies of holy Scripture, 1 Sam. 13, 12, 13, 14. 2 Chro. 26, 16, 17, 18. Math. 15, 9. Col. 2.20.21, 22.

The grounds are plain: first because the [Reason 1] word of God is the rule of all things that we are warranted to do, and more generally it is the rule of God's worship, so that to decline from this rule to the right hand or to the left, must needs be a great sin which GOD abhorreth, Deut. 12, 8, 13, 32. In an art to vary from the rules of the art is a great error; thr carpenter and mason are guided by their line and level; the Law of GOD is the square and rule of his worship: the more closely we keep our selves to this rule, the more warrantable are our works: if we decline and depart from it, we wander in error, and the farther we go from it, the more we are out of the way. Secondly, that starting and swaruing from the Law, reproveth and checketh the wisdom of God, who is *Wisdom* it self, Pro. 9, 1: as if we were able to direct him, and knew what belongeth to his worship better then himself. An artificer in his work cannot abide to be checked and controlled by those that know not so well what belongeth unto it as he doth: so the wise GOD, the supreme *Lawgiuer* cannot endure that men should decline from the order which he hath settled and established in his worship, and prescribed unto them in his Word, and therefore he accounteth it a great sin and impiety in any that attempt the same.

This reproveth the Church of Rome [Use 1] which is as a body infected with many diseases, and running sores. For their whole worship in a manner is an apostasy from God, full of dangerous wounds that cannot be cured, as we may see by their worshipping of images,

prayer in a strange tongue, communion under one kind, and an hundred such like horrible corruptions, which are so many profanations of the worship of God. These men set the Law of God at naught, and think themselves wiser then he, and *prefer their own traditions before his commandments, and so worship him by the precepts of men,* Math. 15.6, which is a vain worship, and maketh his Law of none effect.

Secondly, it serveth as a direction to the [Use 2] Church what they receive, & to godly Magistrates what they establish by their authority, that in the worship of God they always set ye law of God before their eyes, & allow nothing but that w^c^ is grounded vpō the rules of ye same, y^t^ they add nothing to it, & take nothing frō it. For this cause the King must write him a coppy of the Law in a book that it may be ever with him, *that he may read in it all the days of his life, and learn to fear the Lord his God,* Deu. 17, 18, 19. This was taught to *Joshua,* chap, 1, 8: and practiced by *Josiah,* 2 Chron. 34, 16. If they cleave to this rule, they must continue: if they have declined, they must return & cause others to return, and reform what hath been amiss. This the Pharisees acknowledged, when they said to Christ, *By what authority dost thou these things, &c.* Mar. 11, 28: and John. 1, 19, they said to him, *Who art thou? what sayst thou for thyself?* If it be in the Gospel of Christ, or in the books of the Prophets and Apostles, we must willingly receive it, and be guided by it: if not, we must refuse it, otherwise we bring upon our selves manifest destruction.

[Use 3] Lastly, it behooveth all private persons that live in a Church, wherein true Religion and the pure worship of GOD is established, to submit themselves to those things that are agreeable to the word, howsoever they be not agreeable to their affections. For as we must give obedience to the Scriptures, whether they speak as we would have them, or whether they speak not as we would have them: so in a reformed Church where a private man doth dwell, if anything be commanded by authority, either agreeing or not agreeing to our affections, yet if the same be agreeable to the Word of God, we must yield obedience unto it. If the Church command anything declining from the Law of God, he must be peaceable in refusing, and patient in suffering, remembering that the only weapons of a Christian are supplication to God and to man. Besides we must know thus much, that whosoever refuseth to obey that which hath been vniformely established and advisedly and moderatly concluded by the whole, what private persons soever refuse to obey, had need to do it upon a sure ground, that the same which they refuse, is against the Law of God, lest it fall out with them as with those y^t^ *Augustine* speaketh off, who gloried that they suffered persecution, but it was for their faults, not for their virtues; so they that withdraw obedience, ought to do it with a good conscience and upon a sure ground, otherwise they can have no comfort in suffering, nor look for reward after suffering. There have always been some things amiss in the Church; and no Church is, or ever was so perfect, but somewhat may be found in it worthy reformation, so that Christ may say to it, as he did to the Churches of *Asia, Habeo aduersus te pauca,* I have somewhat against thee. The best Churches will quickly decline, as we see it fell out to those which were founded by the happy hands of the Apostles themselves that were the chief workmen & master-builders.

63 These are they that were numbered by Moses and Eleazar the Priest, &c.

64 But among these there was not a man of them whom Moses and Aaron the Priest first numbered, &c.

65 For the Lord had said of them, &c.

The conclusion of the whole chap. followeth in these words, wherein the former *numbering* is illustrated by place where it was, & by the persons y[t] did number, & were numbered: all amplified by the contrary, that among all these there was not so much as any one man left alive, that came in the former account, but they were all of them dead & perished in the wilderness, except *Caleb* & *Joshua.* Here is a great blessing set down, & likewise a great judgment: a blessing in multiplying of them, a judgment in chastifing of them; thereby to teach us that God is faithful and true both in his promises and also in his threatenings. For he had promised to *Abraham,* that *he would multiply his seed exceedingly as the stars of heaven:* & he made this hauock of them, & brought this desolation upon them for their often murmurings & mutinies; wherefore by his promises let us be stirred up to faith & obedience, & by his threatenings be feared & terrified from sin. Moreover mark from this fearful example of a general disobedience or rather conspiracy against God, that it is not a whole multitude that can shelter themselves from God's judgments when they come upon them, though they be never so many or mighty. Though thousands, & thousand thousands muster together & join hand in hand, yet they are not able to deliver themselves. The reasons follow.

The Lord is just in all his ways, even in the works of his judgments. Now justice giveth [Reason 1] equal to them that are equal. If then all have sinned, as he is just in punishing one, so he will be just in punishing all. This we see in his *casting down all the angels* from y[e] heavens that sinned, in drowning the whole world, in destroying Sodom & Gomorrhah, & infinite such like examples. Secondly, as he is just & righteous, so he is strong & powerful. Many men do well deserve to be called just, yet oftentimes they want power, as we see in *Daniel* toward *Joab* when he committed murder, complaing of himself that he was weak, & *the sons of Zeruiah* (being martial men) *were too hard for him.* It is not so with God, he is as powerful as he is just, & therefore he will certainly proceed against whole multitudes, be they never so many or powerful, so that none shall be able to escape unpunished. Thirdly, the moe they are that offend, the greater is the offense, and the greater the dishonor done to God; no maruail therefore if he spare not to overthrow great companies in his wrath and sore displeasure. For as in a civil state, the greater the number of rebels is, the greater is the offense against y[e] Prince: so it is in this case, the greater multitude of offenders, the greater the oence against God's, and consequently the greater judgment will fall upon them.

[Use 1] This serveth to reprove those that walk on boldly in their sins, & lift up their heads without fear, because they are many in number, & great in power, & thereupon think they

shall be excused because they are not singular, & sin not alone. Alas, this will prove a slender comfort, when God shall come to take an account of us: certainly no more then this, that as we sinned not alone, so we shall not be punished alone. What benefit hath the thief that is going to the place of execution, to see a train of many others bear him company? Is his judgment any whit the less? or is his comfort any whit the more? So when the Lord shall come against those that have broken the covenant with him, & made a league with hell & death, what shall it help them, or ease them to go to hell with company, whereas the yelling and crying of one, shall rather add to the torment & misery of another? If you think God will the sooner respect us because we are many, we deny his justice, and deceive our selves. True it is, he is mindful of a few y^{t} serve him, and ready to show mercy to one of a City, and two of a Tribe that fear his Name. Though they be contemned & derided of the unthankful world, yet they are dear to him, and they come up in remembrance before him. When all flesh had corrupted their ways, he remembered *Noah* and his family, & saved eight persons, when he destroyed all the rest, Gen. 7, 1. So he delivered *righteous Lot,* when he overthrew the cities of the plain, and would have spared Sodom, *if ten righteous persons had been found in it,* Ge. 18, 32. On the other side, if multitudes trespass against him, and rush on in evil *as the horse into the battle,* he will not spare them for their multitude sake. It is a great encouragement unto many to walk in the broad way,*because many there are that go in thereat:* & they are much discouraged and terrified *from entering into the strait gate & narrow way, because there be few that find it,* & they shall have little company to go with them: but if we would consider the end both of the one & of the other, it were sufficient to make us wise unto salvation. It is a very notable & remarkable judgment that is remembered unto us, that fell vpō this multitude; & the exceeding goodness & kindness of the Lord only toward two persons of those six hundred thousand that were brought out of the land of Egypt; forasmuch as albeit he saved them from the hands of *Pharaoh, yet afterward he destroyed them that believed not,* Jude 5. Who doth not desire rather like *Caleb* & *Joshua, to be had in everlasting remembrance,* Psa. 112, 6, & to have our names written in the book of life, then to perish with the multitude, and to be cast into destruction?

[Use 2] Secondly, it warneth and warranteth the Ministers of God to be bold to reprove sin in all, though they be never so great and gracious in the world, though they be many, yea a whole multitude, yet if they be a sinful company, they have a commandment and commission given unto them to reprove them, without respect of persons, without care of the multitude, and without fear of their faces. This is a certain rule, a multitude may not stop our mouths from reproving sin, and it serveth as a shield and sure defense for the Ministers against those that upbraid them for their faithfulness in their callings, asking them what they need to trouble themselves and the people by reproving these and these things, do you not see that all men practice them? It is no matter who or what they are that offend, whether they be many or few, all or some; he is not to be silent because of the multitude, but is rather to open his mouth the wider, and to lift up his voice the louder. For if God's hand will not be stayed when great cities are sinful, & when the whole world corrupted their ways, but his judgments will certainly come according to our sins, the Minister ought not to be dumb and tonguetyed, though a whole land be corrupt and sinful.

In the days of *Noah* all flesh became obstinate and disobedient, stiff-necked and abominable, yet he is made a *Preacher of righteousness* to reprove the world of sin, 1 Pet. 3, 20. If a Prince send forth his Herald to proclaim war against a company of rebels, shall the Herald, because he findeth them to be a great multitude, return back, and not pronounce the sentence, and yet think himself discharged? No certainly, he may not do so, but rather he should do it the more speedily and earnestly and boldly because they are a multitude: how then should the Minister hold his peace, and have his mouth stopped, because generally the times are corrupt, and the days are evil? whereas he should consider, that the moe do sin, the more God is offended, dishonored, and provoked.

In the time of a general plague or infectious sickness, will any, well in his wits, or in his right mind, say to the Physician, Take no care to cure or recover any, it is a vain labor to go about it, for the plague is general. Is it not rather the honor of a Physician, that will still stay and do his endeavor, even then when the disease is dispersed and scattered far and near?

And shall it be thought the dishonor of the Minister of God, when the plague of sin is spread as a leprosy over all, that from the sole of the foot even unto the head there is no soundness, but wounds and bruises, & putrifying sores, if he shall then lift up his voice as a Trumpet, and reprove sin with zeal and boldness? No doubtless, he ought to do it, & if he be faithful and painful in his place, he will do it, yea though he see little hope, when the evil is grown common and hath prevailed, & the hearts of the multitude through custom are hardened. For if the blood of one soul that perisheth, be a burden too heavy to be borne, how then shall he be able to bear the weight and the cry of the blood of many souls? If the blood of *Abel,* which was but the blood of the body, and that but of one only, did notwithstanding *cry for vengeance against him that shed it:* doubtless the blood of the soul, much more of many souls, redeemed by the precious blood of Christ, shall cry unto God, and bring wrath upon their heads that shed it, as water upon the earth. Forasmuch as they must answer for them if they perish through their negligence and ydlenesse. What though no repentance or reformation follow our reproofs, yet we must not give over, but continue constant in our calling, knowing that our labor shall not be in vain in the Lord, but our reward is laid up with God in the life to come to remain forever.

[Use 3] Lastly, it must teach and admonish us to take heed that we do not follow a multitude to do evil, nor be carried with the time as with a stream to commit wickedness; as if we must needs be safe and out of gun-shot, because we follow the multitude, and do as the most do. For it is never a whit the less sin, neither are less judgments to be looked for. In the government of a private family, if all the servants and children should conspire together against the governor of the household, shall their multitude joining in one, ever a whit excuse or lessen their conspiracy? No certainly, rather it will make the master of the family to be far more angry and displeased with them: so is it in this point; though they be many that rebel & rise up against God, yet they shall thereby nothing at all protect themselves from his wrath and displeasure. There are many thousands in hell, *ordained of old to this condemnation,* yet none of them hath the less torment, or the more ease, but rather the less ease & the more torment, because of the multitudes and thousands of them: so on the earth

there are many desperate sinners, yet when once judgment cometh, they cannot by any means ease one another, who shall not be able to help themselves, and therefore it is one of the vainest things in the world for any man to deceive himself by following the corruption of the times, and by doing as the greatest part of people do. Be it that no extraordinary judgment come upon us generally or particularly, yet when we must die the common death of all men, and be visited after the common visitation of all flesh, & Satan shall come & charge us for our sins, what comfort can this minister unto us at y^{t} hour, to allege for our selves, that we have done as the multitude did, & have walked with them in the way that leadeth to destruction? And be it further granted, that we feel no check of conscience, or temptation of Satan, but end our days in peace, as one that quietly falleth asleep; yet when we come to stand before the seat of God, where every man shall bear his own burden, and *receive according to his own works,* Rom. 2, 6. 2. Cor. 5, 10: what comfort or confidence can this give us to plead for our selves, and say, O we have followed the multitude? Let no man therefore dally with himself, & so delude his own soul; for this must come to pass, we must all dy, and appear before the judgment seat of Christ, that every man may receive the things done in his body, *when the heavens shall pass away as a scroule, and the elements melt with heat.* Be it some general plague donot come before in this life, or some particular judgment do not seize upon us, yet in the end we cannot escape, when everyone must answer for himself in his own person.

CHAP. XXVII.

1. THen came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph, & these are names of his daughters, Mahlah, Noah, and Hoglagh, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the Priest, &c,

THe former Chapter hath opened unto us the order to be observed in the division of the land, that the greater tribe should have the greater share and portion in the land, & the lesser a lesser portion, thereby to give contentment & satisfaction to everyone: & this was to be done by lot to take away contention, which often ariseth in like cases & upon like occasions; as we see when some commons or wasteground cometh to be enclosed, one thinketh his fellow hath too much, & another thinketh himself hath too little; one will have his part lie in such a place; another thinketh that parcel the fittest morsel for himself. In this chapter observe two things; first touching the persons that should enjoy the inheritance, and of the right of succession: secondly, touching the designing and deputing of *Joshua* the servant of *Moses,* to be his successor, & to be set over the people, to conduct them unto the

land, to fight the battles of the Lord, and to give to every tribe his proper inheritance. Concerning the first point, to wit, what persons should have inheritance, consider two things, the occasion of a question and controversy here arising, and the deciding and determining hereof, without any farther doubt or contradiction by the sentence of God himself. The occasion fell out in this manner. When the families of ye tribe of *Manasseh* came among the other tribes to be numbered, five sisters, all the daughters of *Zelophehad* came likewise in their order, hoping to receive as the rest did, and thinking themselves as capable as any: but because their father was already dead, and left no heirs males behind him, some of their Tribe would have put them by their inheritance, that themselves might obtain ye more, not regarding what they gained by the loss of others. A common evil of the world, a common practice of worldly men. These women being left fatherless, comfortless, and friendless, exposed therefore to injuries, and like to be ouerborne, finding few or none to stand for them and to take their part, complained *to Moses, and to the rest of the Princes & heads of the people,* which is the lawful remedy left unto us in all wrongs whatsoever. They do plainly declare the truth of their cause, & the equity of their request, that they were Israelites, of the seed of *Abraham,* of the Tribe of *Manasseh,* whose father died in the wilderness, not in the rebellion and conspiracy of *Korah,* Numb. 16, whose companies were worthily destroyed and disinherited; neither yet perished he in any murmuring of the people, neither for any public and notorious offense committed against God, but died a natural death when his time was come, as all men must die, *inasmuch as all have sinned,* Rom. 5, and therefore they show, that their kindred, their flesh and their bones, had no just cause to exclude thē from such inheritance as their father should have had if he had been alive. But of this, more afterward, both of the issue of their request, & the deciding of this question.

[The daughters of Zelophehad stood before Moses and Eleazar, and before the Princes, &c.] These women after the decease of their father were left as we say, to the wide world, and were like to sustain great wrong, to the prejudice both of their father, and of themselves and their posterity, and of the whole Tribe, when one family was like to perish in Israel. Here we see, that above all other, such as are left destitute of protection, as the fatherless, the widow, the stranger, the poor, and such like, lie open to receive wrongs and injuries. Such whose forlorn & distressed estate ought to move special pity and commiseration, even they are least regarded and relieved, Zac. 7, 10. Job 31, 21. Hence it is, that God promiseth to take care of them, and to protect thē, and to punish their oppressors, Exod. 22, 22, 23, 24. A great comfort to all that are in distress, to consider that God is on their side, he will be a father to the fatherless, and an husband to the widow. These daughters of *Zelophehad* appeal to the Magistrate: they do not side themselves with others to make a commotion, as turbulent spirits use to do, but they go to *Moses* as supreme, and to the Princes under him. Whereby we learn, that in all wrongs and injuries we must go to the Magistrate, and seek help of him, we must make our causes known to him, and seek remedy and redress at his hands. This hath been the practice of God's servants from time to time. Hereunto cometh the Parable of the wise woman of *Tekoah,* when she pretendeth that one of her sons being slain by the other, the whole family rose up against her to deliver her son that was left her, that they might kill

him for the life of his brother: she appealed to the king to be delivered *from the avenger of blood,* 2 Sam. 14, 11. So 2 Kin. 6, 28, & 8, 3. The Shunamite having left her house and country thorough famine, and in her absence some encrochers seizing upon her land, at her return, to whom goeth she, but to the King to have the same restored? and he sent an Officer, as it were the high Sheriff to put her in possession again, and took order that they should make restitution unto her, both of her house and land, & all the fruits and revenues thereof, since the day she left the Country. See more, Ester 7, 3. Ier. 38, 8, 9. Act. 23, 20, 21.

The Reasons. First, because God hath instituted [Reason 1] & appointed Magistrates to this purpose. It is properly the office of God to be the revenger of wrongs, and to do justice to all, but he hath left Kings and Princes to be his Lieutenants, and set them to supply his place, not to enrich themselves, but for the good of the people, as Rom. 13.4. *He is the Minister of God for thy wealth,* & not for his own. Secondly, men are oftentimes constrained, especially the faithful, to receive many great wrongs & injuries, from them whose might is as great as their malice. If then Princes were not to be *nursing fathers and nursing mothers* to ye church, they must many ways undergo much danger and displeasure, much hurt and oppression: & thus doth *Ester* reason, ch. 7, 3, making petition for her people, and her own life, *For we are sold, I and my people to be destroyed, to be slain, and to perish.*

This reproveth all private men, that forsaking [Use 1] the means that God hath left, will be Magistrates to themselves, like *Peter,* who when his Master was wronged, *drew the sword and smote off the high Priests servants ear,* howbeit he is reproved of Christ, Mat. 26, 51. This is the disorder that *Solomon* complaineth of, Eccl. 10, 7. What then, will some say, [Object.] shall we suffer our selves willingly and willfully to be trodden under foot as blocks, and be exposed as spectacles and gazing stocks for everyone to insult over us? I answer, No: [Answer.] God hath not left us merely in the hands of evil men, but hath appointed us to resort to the Magistrate. But some will say, [Object.] we have complained to them oftentimes, and we find no remedy; they are deaf and will not hear; they are partial, and wiil not understand; they are careless, & will not help. Answ. [Answ.] Be it so: yet we must not be as malecontents to right our own cause, but rather continue from time to time to solicit the Magistrate, albeit he will not do it at the first, yet he may repent and do it at the last. We see this in the poor distressed widow mentioned in the Gospel, remember her example, *Luke* 18, 3, 4, 5: she came to an unjust Judge, and said, *Auenge me of mine adversary; and he would not for a while, but afterward he said, Though I fear not God, nor regard not man, yet because this widow troubleth me, I will avenge her,* lest by her continual coming and importunity she weary me. Thus it ought likewise to be with us. [Object.] But it will be said, They are oftentimes wickedmen, they look for bribes, and therefore we have little hope to have help for them. So was the judge to whom the poor widow complained. [Answ.] So was *Ahasuerus* wicked, or else he would never have sealed and set forth so bloody and barbarous a decree for the utter subversion of the Jews; and besides he was an idolater and an infidel; yet *Esther* petitioned unto him, and obtained a gracious answer: and they found a great calm after a great flaw of wind and weather that threatened shipwreck. So had *Pharaoh* hardened his heart against GOD and his people, and was no better then the former, yet would not *Moses* and *Aaron* give him over. So was *Caesar* a profane Prince, yet *Paul* appealed unto him from his own countreymen the Jews,

Acts 25, 10. If any say, [Object.] we have waited long, and yet can find no redress; but matters rather grow worse and worse, and we are every day farther from succor then before. I answer, [Answer.] then we must know thus much; that God calleth us to suffer, thereby to try our patience and obedience; as we see in the example of the Israelites, oppressed by the hard dealing of the task-masters, when they find no release or redress, they sigh to God and groan in spirit, and waire his leisure. In this case it is our duty to submit our selves to his heavenly pleasure, remembering what the holy and constant martyrs suffered, and what the Apostle saith, Phil. 1.29. *Unto you it is given in the behalf of Christ, not only to believe in him, but also to suffer for his sake,* and 1. *Pet.* 2.19. And if supplication to men will not serve our turn, let us turn our selves to God, and make our supplication to him. And as *Paul* appealed from the Jews to *Caesar,* so let us appeal to an higher Court, from *Caesar* to God.

[Use 2] Secondly, it is the duty of all Magistrates to deal justly and truly, knowing that they carry the Name of God, so that their place is the place of God, and their judgment is the judgment of God. They must be so far from doing wrong, & taking away the goods of other men, as *Ahab* did the vineyard of *Naboth,* 1, King. 21, 16, that they ought to restore to everyone his right, as *Jehoram* did to the Shunamite, 2, King. 8, 6: and *Nehemiah* to the people, chap. 5, 11, 12. *Job* was a man endued with great power and authority, *Job* 29, 7, 8: as well as with much wealth and substance, chapt. 1, 1, 2: and yet he telleth us, chap. 31: that *he never withheld the poor from their desire, neither caused the eyes of the widow to fail,* verse 16: *he never saw any perish for lack of clothing, or any poor without covering,* verse 19: *he never lifted up his hand against the fatherless, when he saw he might help him in the gate,* verse 21: and before, chap. 29: he testifieth that *he delivered the poor that cried, and the fatherless and him that had none to help him,* verse 12: *he became eyes to the blind, and feet to the lame; a father to the poor, and the cause which he knew not he searched out,* verse 15, 16: *he brake the jaws of the wicked and plucked the spoil out of his teeth,* verse 17. Here is a looking-glass for all magistrates to behold, and a picture to look upon, and a watchword to admonish them what to do; the oppressed should be relieved, and the oppressors should be restrained and bridled. Happy are such magistrates, that thus regard the people; and happy are the people that have such magistrates. The blessing of such as are ready to perish shall come upon the heads of such magistrates, and the loins of the distressed shall call for and bring down mercy upon them & theirs that thus do show mercy. Let all that have the calling of *Job,* and sit in the gate and in the place of justice and judgment, be like unto him; and let them not fear the faces of men, but be bold in the cause of the poor, or rather in the cause of God. And let me say to them, as God doth to *Joshua; Be strong and of a good courage, be not afraid neither be dismayed, for the Lord your God is with you, whithersoever you go, Josh.* 1, 9. Hence it is that the Scripture teacheth, how such as are set over ye people should be qualified, and with what virtues they ought to be adorned, *Exod.* 18, 21: first, they must be *such as fear God;* this is the beginning and fountain of all other graces; where this is once rooted and grounded in the heart, it is as a bank that keepeth out all evil, and maketh them not to fear the faces of men: wheresoever and in whomsoever it is not yet planted, there is room for a legion of all impieties to enter, as *Abraham* showeth, *Gen.* 20, 11: *The fear of God is not in this place, and they will slay me for my wives sake.* Secondly, they must be *men of truth,* wherein they resemble the God of truth: the

contrary will transform them into the image of Satan, who was *a liar from the beginning, and the father thereof,* John. 8.44. This should be the end of all their hearing and determining; this is the mark they ought to shoot at, that truth may be brought to light, which is sought to be covered and smothered in darkness. Every false sentence in judgment is an open and public lie, and turneth the seat of justice into a sink of iniquity, and overturneth the ordinance of God. Thirdly, they must be *men hating covetousness:* for the desire of money is the root of all evil, and a bribe blindeth the eyes of the wise, and casteth dust or rather dung in their faces, that they cannot judge righteously between a man and his brother, nor pronounce sentence without partiality. But they ought to have *clean hands and a pure heart,* that they may do no unrighteousness in judgment, forasmuch as they must not respect the person of the poor, nor honor the person of the mighty, *Levite.* 19, 15. *Psal.* 82, 3, 4. 2 *Chron,* 19, 6.7. These things must be learned and practiced of them.

Thirdly, from this ground we may be assured, [Use 3] that it is not in it self unlawful to go to Law, and to sue even a brother if just cause require; if he may be accounted a brother that giveth just cause of prosecuting the Law against him. I say it is in it self lawful, because the best things may be abused and corrupted; and lawful things may be perverted, if they be used unlawfully. To try our right is a right thing; and to use the Law is nothing else but to appeal to the magistrate; and to appeal to the magistrate is to seek help of God. [Object.] It will be objected, that *Paul* reproveth the Corinthians, in that *a brother goeth to Law with a brother,* 1 Cor. 6, 6: and again, *I speak it to your shame, is it so, that there is not a wise man among you, no not one that shall be able to judge between his brethren?* [Answ.] verse 5. I answer, he reproveth not the thing it self, but the corrupt affection and practice of those that used or rather abused the Laws, whose sin was hereby also aggravated, that they did it before the infidels, who thereby took occasion to mock at Christ, and to contemn the Christian Religion, to see the professors thereof to be given so eagerly to prosecute their profits, that for every toy and trifle, yea for the wagging of a straw would trouble the courts and seats of judgment. This doth discover a contentious spirit, and a mind altogether given to cavil and contend, a custom too common in many, howbeit nothing beseeming the Christian Faith and holy Religion which they seem to embrace. Again, it argueth an heart set upon revenge, which ought to be far from all the faithful, who ought rather to be ready to forgive, as they have received forgiveness. [Objection] Secondly, it may be objected, that Christ saith, *Math.* 5, 40. *If any man will sue thee at the Law, and take away thy coat, let him have thy cloak also.* [Answ.] I answer as before, he only condemneth the usual dealing of men, where they go to Law and sue one another in spleen and desire of revenge for trifles and things of no value; and besides he speaketh comparatively, rather then we should seek a private revenge, we should be ready to suffer a new wrong, and be furnished with patience as with armor of proof, not only to be stripped of one garment, but to endure the loss of other temporal goods. To conclude therefore, we must be assured, that as it is lawful to seek help of the magistrate, so it is lawful to seek the benefit of the Law, provided that we use it lawfully. To this end we must know how the Law may be used lawfully. First, we must not use it of pleasure or wantonness, or of custom, as the manner of many is, who are never well but when they are in Law; but we must use it sparingly, as we use Physic, not as meat and drink.

No man will use Physic every day, but he keepeth a better diet. It is meat and drink to some to go to Law, and they are never quiet till they have quenched their thirst by undoing others and themselves. Secondly, it must be used upon necessity, when the case cannot otherwise be decided. They say commonly, a bad end is better then the Law. If then we may end our controversies without troubling the magistrate, we ought not to refuse that means. Thirdly, we must not propound to our selves as the end of our suites, to be revenged of our neighbor: for then we shall never carry upright hearts in that which we do. Fourthly, we must not go to Law for trifles, the matters must be of moment and importance, for which we contend. Fifthly, our end must not be to undo one another, but to obtain our own right. Lastly, we must not be given to strife and contention, and in an humor seek occasions to begin and breed quarrels, 1 *Cor.* 3, 3. *Phil.* 2.2. It must be our wisdom to cut off occasions from them that seek after them, and to stope the flood-gates where the waters seek their passage. For when contention is once raised, it is not easily stopped, and therefore ere it be begun, let us prevent it.

Lastly, from hence all persons have direction [Use 4] what to do, that live under the government of others, even in private houses and families. The Law of God and man allow not, nay they condemn the common practice of brawling, fighting, quarrelling, or challenging one of another into the field for private and personal wrongs, whereby the seeds of murder and shedding of blood are sown, which soon grow up to ripeness and perfection, and yield a doleful harvest of sorrow and repentance when it is too late, if they be not weeded out of the heart betimes. Whosoever shall think it a disgrace to refuse such challenges, let them also think it a disgrace to walk in the ways of God, and to obey the good Edicts of Princes, and the wholesome laws of the Commonwealth. It is the greatest grace that can be, to yield obedience to God; and contrariwise, it is no credit to sin against him, to save and salve up a supposed honor and reputation among men. It is the duty therefore of all that live in private societies, when they have hard or wrong measure offered unto them, to go to their fathers or masters; for they are Magistrates in the house, and are within their own doors as Kings to rule, and Officers to govern, and no man ought to revenge his own cause and quarrel: he is as a Marshal to right every man's cause that is under his roof, and to maintain their credit and reputation. The causes of these duels are evil, sometimes pride & vain-glory, sometimes covetousness and greediness of gain, and the cause of all these causes, the devil himself, who was a murderer from the beginning. The effects thereof are no better, for they cause deadly feudes, breed hatred never to be appeased, nourish contention and confusion, hinder prayer and holy exercises of Religion, shed man's blood made in the Image of God, and bring down the vengeance of God upon our own heads. For how often do such quarrels begin with brawling, and end in blood; which once being spilled, cannot be gathered up? Let all such therefore as either challenge, or accept of challenges consider this point, that he which killeth, maketh himself guilty of execrable murder before God, and the blood so shed crieth as it were with a loud voice against him to heaven, and never ceaseth till it hath called down vengeance: and touching him that is killed, let him know, that he is no better then one of the martyrs of the devil. For as God hath his Martyrs that die in his cause, so the devil also hath his martyrs that die in his cause: and such as shed their blood

are the devils executioners, and no better. We can hold no other opinion either of the one or of the other, neither of him that killeth, nor of him that is killed, whatsoever they think of themselves, and therefore let them look to it, that are so prodigal of their lives, or of the lives of others.

3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah: but died in his own sin, and had no sons.

4 Why should the name of our father be done away from among his family, because he hath, &c.

5 And Moses brought their cause before the Lord.

In these words the daughters of *Zelophehad* plead their own cause to have their part in the division of the land, & not to be shut out from their inheritance. The plea is good and well grounded; and they use sundry reasons of no small importance. First, because their father died in the wilderness in his journey toward the land of Canaan, and therefore the same inheritance that was due unto him being alive should not be denied to his issue, being dead. For seeing he died in the way before any of the Israelites could take possession of the land of promise, he could leave to his daughters nothing but the promise of GOD and a lively faith appprehending the same, which no doubt was truly grafted in them, or else they would never have been so earnest in this matter, but have let it alone till the conquest of the land, and the displanting of the Canaanites. They plead that he was not partaker with *Korah* in his conspiracy, *but died in his own sin,* that is, as all other men do, and must do that are sinners, forasmuch as *the wages of sin is death, Rom.* 6, 27. Now under this conspiracy of *Korah* here expressed, we must understand all other mutinies of the same nature, that he joined not with any in their rebellions, neither was partaker with any seditious persons whereby he should deserve to be excluded from his possession of the land. If any ask, [Object.] why this conspiracy of *Korah* is named and singled out above any of the rest of the murmurings which were many, and of many: I answer, first because this was late and yet fresh in remembrance. Secondly, [Answer.] it was more eminent then any of the rest, and as it were swallowed up the memory of all the former. Thirdly, because it seemeth he died at the same time that *Korahs* treachery brake out, and therefore he might more easily be thought to be destroyed with them. But though he died at the same time, yet he died not of the same crime, as likewise it fell out that *Methushelah* died immediately before the flood, it might be after it began to rain upon the face of the earth, but was not swept away with the flood. And here it is not to be forgotten, that some of the Hebrews (as also we noted before, chap. 15, 21) are of opinion, that this *Zelophehad* was the man that *gathered sticks upon the Sabbath day:* others think, that he was one of them that died by the biting & stinging of the fiery serpents, chap. 21, 6. But the purpose of his daughters was to bring to their remembrance, that their father had committed no act, whereby his issue should be denied or debarred of their inheritance,

because he died a natural death, and went the way of all flesh, and *when he had served his time was gathered to his fathers.* An other reason is, because he left behind him no sons or heirs males of his body lawfully begotten, whereby it might and would come to pass that the name of a family in Israel should perish, if no portion of the inheritance were assigned to his daughters. In all this plea we may perceive in them a notable example of honoring parents, in that they are careful that the Name of their father should not be buried in perpetual forgetfulness, but be honourably remembered & preserved, which all ought to follow. Likewise an example of faith believing the promise of God: for except they had assured their hearts, that God would perform his promise, and make good the words of his own mouth spoken to *Abraham, Isaac,* and *Jacob,* they would never have made such earnest suite, that they might be heirs also of that land by right of succession, in which as yet they had not the breadth of a foot; and therefore the Apostle teacheth, *that faith is the substance of things hoped for, and the evidence of things not seen, Heb.* 11.1. Thirdly, we see that we may be made partakers of other men's sins, and therefore we heard before, that the people were commanded to depart *from the tents of Korah* and his partisans, lest they should be defiled by the evils of those evil men, *Tit.* 3, 10, 11, 2 *Cor.* 6, 7. 1 *Tim.* 5.22. This may be done many ways: sometimes by counsel and persuasion; and thus was *Achitophel* guilty *of the rebellion of Absalom* against his father, 2. *Sam.* 16: and *Balaam* of the whoredom of the Israelites, because *they committed fornication with the daughters of Moab* by his counsel, *Numb.* 31: sometimes by commandment, as *Herod* the great sent forth *and slew all the male children that were in Bethlehem,* Math. 2, 16: and so did *Herod Antipas behead John the Baptist in prison,* Math. 14, 22: thus was *David* guilty of the death of *Uriah* his faithful servant, and is therefore himself charged to have *killed him with the sword of the Ammonites,* 2. Sam. 12: sometimes by consent, and so was *Saul* guilty of ye martyr *Stephens death, because he consented to his death,* Act. 9, 1: and they that sate in judgment to condemn Christ, to whō *Joseph of Arimathea would not consent;* and therefore cleared himself from his blood, which otherwise he could not have done, *Luke* 23.51: sometimes by flattery, as those that *call evil good, and good, evil,* Isaiah 5: such are the ministers that *sow soft cushens under every elbow,* Ezek. 13: and such people as would have *the Prophets to prophesy flattering words unto them,* Isaiah 30: sometimes by receiving, as they that take and lay up stolen goods, or buy them of those that have stolen them, these are as bad, if not worse then the thieves themselves, and to be punished as they are; likewise *they that receive false tales* to the hurt of their brethren, though they do not first devise them, *Levite.* 19, 16: sometimes by partaking with thieves, and sharing with them, as *Prov.* 1, they took part of that which was stolen: sometimes by defending those that have done evil, and justifying them in their ungodliness, *Rom.* 1: sometimes it may be done by holding our peace, and saying nothing at all, when we may speak and clear a matter; so is he a false witness that *will not speak in the cause of the dumb,* as well as he that uttereth an untruth: thus also is the *watchman* guilty that should give warning and blow the trumpet, but becometh as *the dumb dog that cannot bark,* Isaiah 56, 10. Lastly, by not resisting or withstanding, when we are able, *Psal.* 82, 4. If God give us power, & we make our selves weak, the evil that we suffer shall be required of us. Likewise in the example of *Moses,* we learn to have recourse to GOD in all matters of doubt; we must not run on upon an head, but go into the Sanctuary, and ask counsel of the Lord. Lastly, observe, that sin is the true cause of death

mortality, corruption, and all the misery that hath taken hold of all mankind; when sin entered, then entered all plagues and judgments in this life, and after this life, *Gen.* 2, 17, & 3.19. 1. *Cor.* 15, 21, & 11, 30: *Rom.* 5, 12, 21. *James* 1, 16. *Hebrews* 9, 27, 28.

[Reason 1] For sin is *the sting of death,* that is, the power and strength, and the very armor of death, it is as a sword which he holdeth in his hand to wound us withal. It is as a stinging serpent, 1. *Cor.* 15: and if remedy be not sought against the biting of it, it woundeth soul and body to death. Secondly, it standeth with the justice and righteousness of God, which will not otherwise be satisfied. We see how Magistrates, whose breath is in their nostrils, do punish malefactors and offenders with bodily death, their eye doth not spare them: no marvel then if the Lord (who *is a consuming fire, Heb.* 12.) whose person is of infinite Majesty, take hold of soul and body, and punish them both spiritually and eternally; and therefore the Apostle justly calleth *death the wages of sin,* Rom. 6.23. Thirdly, sin hath pestered and poisoned our nature, corrupting all the powers and parts in us, our mind, our will, our memory, our affections, our conscience, Eph. 4, 17, 18.19. Rom. 6, 12, 13. It is as a worm that is always gnawing at the root of life, until tree and all fall down. Lastly, sin giveth strength to Satan *the prince of darkness,* without which he could not hurt us, it is he that hath *power over death,* Heb. 2, 14. 1. Cor. 15, 56: and therefore was the Son of man manifested, that *he might destroy the works of the devil,* 1. John. 3, 8. But it may be objected, if sin be the cause of death, [Objection] how cometh it to pass that Christ died, *who knew no sin,* in whose mouth was no guile found? [Answ.] Answ. *Though Christ were without sin in himself, yet he that knew no sin, was made sin for us, &c.* he took upon him the sins of all ye faithful, as a surety taketh upon him the debt of another. And albeit he were not a sinner by transgression, yet he may be said to be a sinner by imputation, and therefore he must die, yet so, that dying (having no cause of death in himself) *he might destroy death, and him that had the power of death, that is, the devil,* Heb. 2, 14, Hos. 13, 14. Again, [Object] if death be a fruit & effect of sin, how cometh it to pass that the faithful, which have in Christ remission of sins, do notwithstanding dy? [Answ.] Answ. Albeit they have forgiveness of sins, yet they have in them always the relics of sin through the corruption of nature, though it be not imputed unto them through the mercy of God. The guilt of *Adams* sin followeth us, as the shadow doth the body, it cannot in this life be wholly purged; it shall be at the last clean put off by death. It is necessary therefore that we should die or be changed at the last day, that sin may be utterly extinguished, & that we may by death as by a door enter into everlasting glory. Sin is every day lessened and consumed in the faithful, howbeit still we bear about us the body of death, Psal. 51, 5, 2 Cor. 12, 7, Eph. 2, 3.

We learn from hence what a horrible and hideous thing sin is, that bringeth with it such bitter fruit; for sin & death are coupled together, Rom. 8, 2. Sin came not in by creation, Eccl. 7, 31, but by transgression; for from the beginning it was not so. Sin hath wrought this confusion, even the first sin of *Adam,* which also is our sin. Now there are four things that do continually and distinctly cleave to sin, the fault, the guilt, the blot, and the punishment. The fault is the offense committed against God in the action, which is the root of all the rest. The guilt is an obligation to punishment for the fault and offense which we have committed. The blot or spot thereof is as it were a mark or print set and branded in the soul of him that

sinned, when he groweth to an hight in wickedness, like the mark that was set upon *Cain* when he had killed his brother. For the multiplying of offensive actions is the continual increase of the blot or blemish of the soul, til in the end the light of nature be utterly extinguished, and men come to a reprobate sense, and grow to be past feeling, *through the blindness of their minds, and the hardness of their hearts.* Even as the dropsy man, the more he drinketh, the more he dryeth; so the more a man sinneth, the more he is given to sin. As the covetous person always desireth to get more, so the sinner always desireth to sin more, and to work all uncleanness with greediness. The punishment it self is the wages and just recompense of all the former, which is the first & second death. The first death is a separation of the soul and body: the second, a separation of the whole man from God: for as the soul is the life of the body, so is God the life of the soul. Know therefore and acknowledge from hence, that it is an irksome and bitter thing to provoke him by our sin, which driveth away his comfortable presence from us.

[Use 2] Secondly, this teacheth that none can escape death, by strength, or policy, by friends or fraud, or by any occasion, in as much as all are sinners, even from their mothers womb unto the day of their death, Psal. 58, 3. & 51, 5. Gen. 8, 21. Job 4, 17. & 15, 14. & 25, 4. It is a fearful and cruel tyrant, an outrageous and wasting enemy that maketh spoil and havoc wheresoever he cometh, sparing neither young nor old, rich nor poor, Prince nor people, good nor bad, Psal. 89, 48. It standeth us therefore in hand, to account of every day as our last day, and to know that every moment may cut off the thread of our life, so that we are suddenly gone, & are no more: & we must prepare for it continually, our whole life should be a meditation of it. Again, we must pull out of our hearts this false conceit and imagination, whereby every man naturally blesseth, and notably deceiveth himself, and thinketh, though he have one foot in a manner in the grave, yet he shall not die this year, but he may live one year longer, as the rich man was in a pleasant dream, & did forecast for many years, Luke 12, 19. And yet alas we know not *what shall be tomorrow,* I am. 4, 14, no nor what one day may bring forth, Pr. 27, 1

[Use 3] Lastly, let everyone labor to take away the power and strength of his own death. And to this end we must deal with it, as the Philistines dealt with *Sampson,* they never gave over till they had learned *where his strength lay,* Judge. 16, 5, 6, and then they quickly weakened him, and prevailed over him, who before had prevailed over them. So ought we to do, we must know wherein the strength of death consisteth, & that is in sin only. Take this away by repentance from dead works & faith in Christ, *and you shaue off the seven locks of it,* that is, you shall weaken it, that it shall never be able to hurt you. So many sins as live and reign in us, so many stings hath death, which serve to wound our souls to eternal death. If then we would die the death of the righteous, let us endeavor to the utmost of our strength to live the life of the righteous. Then we shall lay a good foundation that shall never be shaken, and build our house upon the rock; we shall begin our eternal life in this mortal life, and *have our conversation in heaven* while we walk upon the earth, Phil. 3, 20. Let us beware of putting off the time from day today, & whatsoever we would do at the last gasp & groan when we are dying, let us do the same every day while we are living. The most wicked when he seeth he is presently to leave ye world, will seem desirous to pray, though he never prayed in his health,

and to require others to pray for him, and haply those whom before he contemned and derided, & their prayers also; then likewise he will promise and protest amendment of life, & make solemn vows & covenants with God. Let us therefore do this daily, which these men do at their last day, that when death cometh, we may be found ready and prepared *with oil in our lamps, like the wise virgins,* Math. 25. To conclude, he that would live when he is dead, must die when he is alive, and there is no way for us to come to life, but first to enter by the gate of death.

6 And the Lord spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their fathers brethren, &c.

8 And thou shalt speak unto the children of Israel, saying, If a man die and have no son, &c.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his fathers brethren.

11 And if his father have no brethren, ye shall give his inheritance unto his kinsman, &c.

The deciding of the former question, being referred by *Moses* unto GOD, followeth in these words, wherein he returneth his answer consisting of two parts, the one special, the oath general: the one respecting the time present, the other the time to come. The special belongeth to the cause of these five sisters. God approveth their suite, & requireth that an inheritance should be given to them all, so much as their father should have inherited, if he had lived longer. The accomplishment of this designment is afterward related, Josh. 17, 3, 4, &c. where he performeth this Commandment of the Lord. The general ariseth upon the former particular case, and this belongeth to all the children of Israel, wherein God determineth in what order they shall inherit. Now these are the degrees. First, the nearest heirs are the heirs males,*a man's own sons.* Secondly, if he have no heirs males, *his daughters* shall be his heirs. Thirdly, for default of such issue, the inheritance shall go to his *own brethren;* for after his children, his brother is next in nature and blood unto him, therefore if his own children fail, his brother must be his heir. Fourthly, if he have no brother, then *his fathers brethren,* his vnkles. Lastly, if his father have no brethren, the inheritance must descend to *the next kinsman* whatsoever he be of his tribe and family. Here a question may be asked, whether this law bind in conscience all Nations and persons forever? And many things may be said of it and for it, as most equal and the voice of nature it self. Nevertheless all things considered, [Answ.] I rather take this law to be among the Iudicials that do not necessarily tie all places & persons to the performance of them. Hence it is, that it is said

afterward, verse 11, that it is *a statute of judgment:* and to whom? not to all Nations, but *to the children of Israel:* so that though some of their judicial and political laws do bind, yet all do not, as we see in Exodus, where they are handled in the 21, 22, & 23, chapters. Secondly, this law appointeth that the inheritance must of necessity pass from one to another, from the father unto the child, &c. without any interruption: if then this order must hold as a perpetual ordinance forever, it should be utterly unlawful to sell a man's inheritance for any cause, or upon any occasion, or to buy a man's inheritance, because the Jews were as well tied to that; and if they did, it must return to the owner again at the year of Jubilee, as we read in many places of the Law of *Moses,* Levite. 25, 23, 24, & Numb. 36, 8: and it appeareth farther in the practice of *Naboth,* 1 Kings 21, 3, when *Ahab* required of him his Vineyard, either by way of sale or exchange, he answered, *The Lord forbid it me, that I should give the inheritance of my fathers to thee.* Thus doth God ordain, that every man's Land should keep and continue within his own tribe, and not pass from tribe to tribe, which would bring much confusion, and an intermingling of one tribe with another; all which were peculiar to this people. Thirdly, God ordained it as a statute also in Israel, that the eldest should have a *double portion of all that a man hath,* because he is the beginning of his strength, therefore the right of the first borne is his: this is grounded upon the same reasons that this is, & yet who accounteth this precisely imposed upon all as a moral ordinance? Nay, some of good note and name in the Church, are of opinion, that they should receive the best portion that are best, and inherit most, that have most grace in their hearts; and therefore they take not this precept to be as a president to bind all posterity. And if this do not necessarily bind, why should the former? Fourthly, the words of the law in this place do not seem to me as a law of annexing the inheritance to these, that it should not be lawful to alter this course. It is said, if a man die and have no son, or if he die and have no daughter, then shall the inheritance descend thus and thus: but this hindereth not, but a man while he liveth, may by will or otherwise make conveyance of his estate, and this law is nothing against such conveyance. Lastly, we find that the Israelites themselves did sometimes give inheritance to their daughters, even while they had heirs males, as appeareth in *Caleb,* Judge. 1, 15. 1. Chron. 2, 18. *Solomon* was not the eldest son of *David,* yet he succeeded his father in his kingdom, and had more then all the rest. To conclude, if grace must have the first place, & virtue must make the heir, then nature must give place to grace. But to leave this doubt, let us come to the Doctrine, for hereby we learn, that the propriety of goods is the ordinance and blessing of God; he hath appointed that men should have their possessions peculiar to themselves in this life. So did *Abraham* buy a possession for burial, *and paid for it currant money among Merchants,* Gen. 23, 16: he laid no claim to it before he had purchased it, as if it had been no less his thē any other. The Patriarchs challenged as proper to themselves the Welles which by their own labor and industry they had digged, and complained of wrong and violence when they were taken from them, Gen. 26. To this end did God appoint, that every Tribe should have inheritance given them by lot. Hence it is also that we read that the faithful have had possessions, and retained their possessions, and are said many of them to be exceeding rich, to have possession of flocks, possession of herds, and great store of servants: and others are said to become great, to have silver, and gold, and jewels, Gen. 26, & 24; as *Abraham, Isaac, Jacob, Joseph, Obadiah,* and infinite others. In the New Testament we read of

John the Evangelist, of *Joseph* of Arimathea, a Disciple of Christ, who honored the burial of his Master; of *Lazarus* raised up by Christ, & his two sisters; of *Simon* the leaper, of *Ioanna,* of *Susanna,* and these lived in the days of Christ, and had possessions. After his ascension, many believers sold their possessions, *Tabitha* was full of good works, *Cornelius* the Captain gave much alms to all the people, *Philemon* and *Philip,* and sundry others; all which professing and some of them preaching the Gospel, are nowhere commanded to abjure their possessions, and to renounce their houses and lands, neither did they betake themselves to a supposed community, knowing that private possession and Christian profession stand together, and do not one overthrow the other, as hath been plentifully declared elsewhere.

[Reason 1] The grounds of this doctrine are very apparent. First, God approveth of buying and selling, or else the first Christians might not have sold their possessions, and taken money for them; and they did alienate them from them, not because they could not lawfully be possessed, but *because the poor should be relieved,* Act. 4, 34. The Lord likewise giveth rules in the Law for the right ordering thereof, Levite. 25, 15. Secondly, God commandeth almesgiuing to the people as an holy and Christian duty, which he also promiseth to reward to a cup of cold water, Matth, 10. and everywhere he commendeth the relieving of the wants and necessities of their poor brethren, & threateneth the contrary, Deut. 15, 11. Thirdly, he forbiddeth stealing and wronging one of another in temporal things, and hurting one another in their goods, Exod. 20, 15. As also the *defrauding one of another,* Mark 10, 19. Lastly, every man hath his children proper to himself, every man knoweth his own children, and can say, These are mine, these are not mine. Now children are part of their fathers goods, as appeareth Job 1: As then they are proper unto every man, so also ought other goods, that every man may know his own.

[Use 1] This reproveth the Anabaptists, y^{t} would bring in a communion, or rather a confusion of all things, who while they go about to make all one, they set all out of order; & while they think to establish perfect charity, they bring in a perfect Anarchy. These sectaries are the disciples of *Plato,* not of Christ, whose opinion was rejected by the Philosophers themselves, and convinced by natural reason. This doctrine serveth to no other end, but to burden one, to ease another: and to set some at work to maintain others in idleness. The grounds whereupon these stand, I have propounded and answered in other places. As for the practice of the godly in the Apostles time (which is pretended to maintain this heresy) it cannot serve their purpose, forasmuch as this community was merely voluntary, imposed upon none but such as imposed it upon themselves, Acts 5, 4: and so far as the necessity of the poor Saints required it, which caused them to stretch themselves beyond their ability, least the poor being tempted with the extremity of poverty, should slide back from the Christian verity (which they had embraced) to the Jewish Ceremonies. This ye church never practiced but in extreme necessity, and therefore they never took it up before, neither do we read that they continued it afterward.

[Use 2] Secondly, albeit God hath given unto everyone a propriety of possession, yet we must take heed that we do not make the things of this life more proper and private then he hath allowed. Many while they shun one rock, make shipwreck at another, and while they would

avoid the Anabaptistical fancy, they have quite forgotten and buried all Christian charity. For as they will not renounce a right in all things they possess, so they will give nothing of their own: and because they cannot abide to hear to have all things common, they will be sure to retain all as proper to themselves. These can abide well enough, nay they are much delighted to hear the Anabaptists confuted, while themselves wander as wide out of the way on the other hand. But we must know that God hath set up one to help another, and given to one, to give to another, Mar. 14.7: *Ye have the poor with you always, and whensoever ye will ye may do them good, but me ye have not always.* To this end we are to consider, both who ought to give, and to whom we ought to give. Touching the first, who ought to give, it is much mistaken by many men: for we think for the most part, that they only are bound to give, that have some superfluity, which they know not otherwise what to do withal, except they should cast it away upon the poor; or at least such as are landed men, or well monied, or rich farmers, that have much to spare. Howbeit I must give you to understand, that this duty stretcheth farther then to such persons as are before described: and therefore we must know that liberality should extend even to the day laborer, yea to those that sometimes may be in want themselves, yet sometimes & in some cases they ought not to be handfast, but ready to communicate and to distribute, albeit not when themselves do want. Likewise the servant that taketh wages, and hath but little, should not be behind hand to give of that little. Christ our Savior lived of such relief as the faithful gave unto him, and received maintenance from those whom he instructed, Luke 8, 3: yet that which he received, he received first for himself and his disciples, and then for others also; and therefore of that allowance he gave allowance to those that were in great need, John. 13, 29. The poor widow in the Gospel is commended, who of her penury shown charity, and cast into the Lord's treasury for the Lord's sake *two mites,* Luke 21, 4. It was in it self a small thing, the seventh part of one piece of their brazen money (for then they used much brass money, Math. 10, 9) howbeit to her it was a great matter; yet she being poor gave to the poor, nay being very poor she gave thē that were very poor. Other rich men gave of their superfluity, but she of her penury: they of their abundance, but she cast in all the living that she had. The widow of Sarepta in the time of a great famine throughout the land, when *the heaven was shut for three years and six months,*Luk. 4, 25; having nothing left but *an handful of meal in a barrel, & a little oil in a Cruise* for her and her son, yet was ready to part from part of that little part and portion to the Prophet, 1 King. 17, 12. The Apostle doth direct such as labor for their living to be painful in their places, not only that they may maintain themselves, and not be burdensome to others, but *that they may have to give to them that needeth,* Eph. 4, 28. The church of the Macedonians (as it is evident by the Scriptures) was a poor Church, and in necessity themselves, yet they do not make themselves poorer, as the manner of many is, that they may cunningly get relief from others, but they send relief to other churches, *and prayed with entreaty that their gift might be received,* 2 Cor. 8, 4. & yet the Apostle speaketh not only of their poverty, but *of their deep poverty,* ver. 2. Al which examples are laid before us to teach, that everyone, even of mean ability, not only those y^{t} are rich, but others likewise, should show compassion, & be ready to distribute. And as we have seen who ought to give, so let us see to whom we should give, that our alms may be accepted and rewarded of our father which is in heaven. Some will not give anything at all: some give not where they should, and others bestow where they should

not; they are liberal where they may be sparing, and are sparing where they should be liberal. If then any ask to whom we ought to give? I answer briefly, to the poor and such as stand in need, whom God hath made as it wer his collectors and receivers: and thus we must understand ye words of Christ, Luk. 6, 30. *Give to every man that asketh of thee.* We must not give alms to the rich, and to them that may give unto us again, for that is no charity: we must not give to our friends and kinsfolkes only, but even to our enemies, Ro. 12, 29. *If thine enemy hunger, give him meat: and if he thirst give him drink.* Not to the idle that will not labor, nor yet to maintain any in idleness, nor to those that live only by the sweat of other men's brows, 2 Thes. 3.10, 12: not to stout & sturdy beggars, that as rogues go vagrant up and down the country, such as are members of no society: such as have their limbs and strength to labor: these are indeed no better then thieves and robbers: and as they that give to the former sort maintain them in idleness; so they that give to these maintain them both in idleness & wickedness. As then we see unto whō we ought not to give, so we must know to whom we ought to give. These are poor widows and fatherless children, 1 Tim. 5, 16: such as are poor strangers; such day laborers as work hard for their living all ye week, and yet cannot either thorough weakness of their body, or greatness of their charge, get things necessary and sufficient for them; and of these we shall always have with us to the end of the world. Mat. 62, 11, Such also as are fallen into decay by inevitable losses, Leu. 23, 35. Lastly, such as are weak and impotent, whether through age or other blemish, whether in their feet, or in their hands, or other parts, that thereby though they be willing, yet they are not able to take pains for their living, Acts 3.2, 6. but amongst all these, they are especially to be respected, *that are of the household of faith,* Gal. 6, 10. If we be careful and mindful of these, God will recompense us again, and pay us home seuenfolde into our bosoms whatsoever we have given, both in temporal, spiritual, and eternal blessings.

Lastly, it is our duty to acknowledge God's [Use 3] great mercy toward us in the blessings of this life, that he hath given to us that which he hath denied to many others: and when he giveth unto us a comfortable use of these blessings, we must confess we have them not by our own labor and industry, but by his special goodness towards us, Psal. 127, 1, 3. and therefore we ought to sanctify our daily pains with daily prayer, and begin and end our labors with remembering him that remembereth us, and so praise his goodness that enableth us to get goods: and this shall make our labor sweet and pleasant, and the yoke that lieth in our necks to be light and easy. Again, as God giveth them, so he giveth a blessing with them, a blessing with a blessing, that is, bread and the nourishment of bread, *For a man liveth not by bread only, but by every word that proceedeth out of the mouth of God,* Deut. 8. Moreover as he giveth outward blessings, so he can take them away when it pleaseth him, even in a moment, Job 1, Luk, 12.

22 And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou shalt be gathered unto thy people, &c.

14 For ye rebelled against my commandment, &c.

Here followeth the second part of the chapt. touching the successor of *Moses* in the government of this great people: wherein observe the occasion & the calling of *Joshua.* The occasion is double, the death of *Moses* at hand, & his request to God to appoint a man to be set in his place. Touching his death, he is willed to go up to mount *Abarim,* and to behold the land that God had given to the Israelites: for God had foreshowed that he should see ye land with his eyes, though he did not tread on it with his feet: & when he had seen the land, he should dy as *Aaron* his brother before him chap. 20, 24, amplified by the cause, they had not sanctified the name of the Lord at the Waters of Meribah, of which we have spoken before.

Touching the prayer and request of *Moses,* he desireth of the Lord y^t^ he would appoint a fit Ruler over his people to succeed him in this government, that might be able to bear this great burden. For hearing the vnchāgeable determination of God, & humbling himself under his correcting hand chastising his transgression, he is not afraid of the sentence of death being at hand, and seeing it before him, neither doth he crave to have the stroke thereof prolonged and delayed, neither is he troubled with excessive cares for himself and his children and posterity, as the manner is of worldly minded men, that mind nothing but the earth and earthly things when they must go out of the world, & shall have their mouth full thereof: but all his care was for the future benefit of the people to leave them in good estate after his departure. This should teach us after his example to be ready to leave the world whensoever God calleth us, not to stand in fear of death, but to be willing to go to God, knowing ye we shall go to *an inheritance immortal, that fadeth not,* 1 Pet. 1. and we must all likewise be careful to leave our houses & places in good state when we are gone, of w^c^ we have spoken before, chap. 20. *Moses* was the deer servant of God, yet sinning he is punished. The Lord himself received his soul, and buried his body, Deut, 34, 6, 13. He was in high favor with God living and dying, an excellent Prophet to whom God spake face to face, yet he was not suffered to enter into the land of Promise. Whereby we see that many want the Sacraments, that are partakers of the truth and substance of the Sacraments. He entered into the heavenly Canaan that was not permitted to enter into the earthly. Some are admitted unto the outward sign, that never receive the thing signified, so was *Judas* to the Passover, as well as *Peter* and the rest of the Apostles, yet he was never partaker of *the Lamb that taketh away the sins of the world,* John 1, 29. On the other side, some take not the outward sign, that neuerhelesse partake the inward grace.

The uses hereof are to teach us, that ye outward [Use 1] and inward parts of the Sacraments, are not necessarily joined together, so that he which partaketh the one should also partake the other, and therefore the outward sign doth not simply confer grace.

Secondly, it condemneth the Church of Rome, that holdeth that children dying without baptism are not saved, whereas salvation is not always annexed to the sign: so that though infants want the outward washing, yet to them may belong the kingdom of heaven, Mark 10, 14.

Lastly, it serveth as a great comfort to such as desire to come to the Sacraments, & yet are hindered, sometimes by sickness, and sometimes by other inevitable occasions that procure their absence; forasmuch as we see in this example of *Moses,* that we may be partakers of the truth of the signs, and yet be barred or banished from the signs themselves. In such cases as these, God accepteth the will for the deed, 2 Cor. 8, 12.

Again, we learn by the examples of *Moses* and *Aaron,* that were not suffered to enter into Canaan, a figure of the heavenly Canaan, this truth, That many are temporally punished which are not eternally condemned. Many are chastised in this life, not only with diseases and sicknesses, but with death itself, who notwithstanding are saved in the day of the Lord. This appeareth in *Lots* wife, Gen. 19: she looked back contrary to the commandment of the Angel, and was turned into a pillar of salt. Her offense might seem little at the first, and the punishment to be ouergreat: howbeit we must not measure sin by the outward act, but by the commandment and will of God, which is the only rule of righteousness. This her disobedience seemeth to proceed from infidelity, unthankfulness, curiosity, and the immoderate love of the world, & of the substance which they had left behind; and therefore she is punished and made as a mirror and monument of God's justice, which *Josephus* testifieth to continue to his time: yet we doubt not but her soul was saved, and she received to mercy. The like we might say of *Job's* childred, they were all suddenly slain by the fall of the house wherein they were assembled, yet they gave good testimony of their godliness in their life; for as no evil is recorded of them in the Scripture, so it appeareth they were well taught and trained up in the fear of God by their careful father even in the days of their youth; God heard their father when he prayed for them, when be sent for them, they came dutifully and obediently unto him; & if they had despised that God whom their father worshipped, he would not have said, *It may be my sons have blasphemed God,* and it had been a vain thing for him to speak to them of sanctification. Moreover, if their bankettings & feastings had been like our Wakes and revels, which they commonly call Yeauals, or drunken feasts of such as call themselves good fellows, he ought to have forbidden their meetings, and not to have prayed to God to pardon their sins w^c^ they might commit in their meetings, and thereby suffer them to live in the continual practice of sin, forasmuch as that were to mock and dally with God, not desiring pardon for sin past, but to crave free liberty to sin for the time to come. And if the father had doubted of their saluatiō, no doubt he would have bewailed their destruction. Lastly, it is to be noted that they feasted in their own houses; they did not run to Ordinaries, or haunt Ale-houses, or frequent Taverns, neither did they feast every day like the rich glutton, whose daily dinners were daily feasts, for he did nothing else but feast every day; neither did they keep company with ruffians, swearers, drunkards, swaggerers and such like, but they invited one another to witness their good will, and to continue mutual love among themselves. The like we might say of *Uzzah* that stayed up the Ark, and was stricken with sudden death, because he laid his hand upon the Ark, 2 Sam. 6, 7. So was it with *Uriah* the faithful servant of *David,* yet he was slain by the sword of the Ammonites; 2 Sam. 11, 17. *Josiah* that good king served the Lord from his youth, yet died he a violent death, and was slain by *Pharaoh Nechoh* at Megiddo, and all the people of the land mourned for him, 2 Kings 23, 29.

[Reason 1] Thus doth God deal with his own children oftentimes: they are chastised in this world, *lest they should be condemned with the wicked in the world to come,* 1 Cor. 11, 32. Secondly, those *whom God loveth, he loveth unto the end,* John. 13: inasmuch as *all his gifts are without repentance,* Rom. 11. & therefore temporal chastisements cannot alter his love, or make frustrate the gifts that once he hath bestowed upon his children. Thirdly, even his own people sin against him, for *in many things we sin all,* James 3, ver. 1. and therefore when they sin against him he chastiseth thē with death as with a rod, howbeit his mercy he never taketh from them. Thus did *Josiah* offend, he would not hear the word of the Lord which was brought unto him, & therefore he was smitten by the hand of God.

[Use 1] This teacheth, that it is a false rule and a deceitful measure, to judge of the salvation of men by temporal things, whereas commonly *all things fall out alike to the godly & ungodly,* Eccl. 9, 12. Many there are that will take upon them to judge and censure: men to be out of the favor of God, because sometimes they die suddenly, and sometimes strangely: and contrariwise if they die in their beddes quietly and calmely, they conclude that they must necessarily be the children of God, for that cause only. But if we have no better testimony to discern a child of God then this note, we may soon be deceived: for this may often happen more by the nature of the disease, then through any grace in the soul of the diseased. The constant course of a man's life, is the best witness what is in man. A man may die raving, and haply blaspheming, and yet be the servant of God, by the violence and rage of some sickness disturbing the head and the brain. For as *Paul* saith, *It was not he, but sin that dwelled in him,* Rom. 7, 15: so I may say, it is not they that rave and blaspheme, it is the force of their sickness, to which they do not consent: and again, a man may go away like a Lamb, and yet die out of God's favor, and go to hell, as Job chap. 21. verses 13, 14.

[Use 2] Secondly, this reproveth the Popish sort, that commonly condemn *Zwingli* a sound defender of the true and Apostolic faith, because he died in the field, as a good Patriot against the enemies of his country. He did no more then every true Minister and faithful man ought to be ready to do. He was slain with the sword of wickedmen, but that death was an honorable death: He exhorted the people to constancy in the faith, as the Priest is commanded in the Law to do, Deut. 20, 23 It is no reproach to die in a good cause, and a just quarrel. If he had died as *Sanders* an arch enemy to the Queen and State, died in Ireland in the rebellion which himself had procured, who died distracted and in a frenzy, to behold the hand of God gone out against him and all his plots and projects crossed, O what outcries would these men then have made! he died as a Traitor against his lawful Prince in the Popes quarrel, and was in the field against his own Sovereign; whereas *Zwingli* died with his own Cittizens in a good cause, and was lamented of all good men.

Lastly, we must take heed we do not judge [Use 3] rashly and rigorously of the Churches sorrows and afflictions, albeit they seem oftentimes both strong and strange, when God *feedeth them with the bread of tears, & giveth them tears to drink in great measure,* Psal. 80, 5. *The dead bodies of his servants have the enemies given to be meat to the fowls of the heaven, and the flesh of his Saints to the beasts of the earth, their blood have they shed like water, and there was none to bury them,* Psal, 79, 2, 3, 4, 5. Nevertheless, they shall not be able to separate them from God,

Rom. 8, 35. If we be the children of God, nothing shall be able to hurt us: though death come upon us suddenly, as it hath done upon many, it shall bring us to God, not divide us from his presence. We do for the most part take upon us through a general corruption to judge those the most grievous sinners that suffer the greatest sorrows, as it appeareth by *Job's* friends, and Christ's followers, Luke 13. howbeit this is an opinion that must be rejected, as full of error, and empty of charity.

15 And Moses spake unto the Lord, saying:

16 Let the Lord, the God of the spirits of all flesh, set a man over the congregation:

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in, that the Congregation of the Lord be not as sheep which have no shepherd.

18 And the Lord said to Joshua, &c.

19 And set him before Eleazar, &c.

Here is offered unto us, the second occasion of the election and inauguration of *Joshua,* to wit, the prayer of *Moses.* We must not think that he used no more words then here are expressed: for this is only the substance and chief effect of his prayer. In it we are to note: first the preface or entrance into the same: for, no man ought rashly to enter upon this holy work, but well advised and thoroughly prepared. Secondly, the prayer it self.

The Preface containeth a description of God by his titles and effect, giving life and breath to all creatures, for *thorough him we live and move, and have our being,* Act 17.28. The prayer it self is, that he would appoint a mā over the congregation to succeed him in the administration and government of the Commonwealth, considered farther by the ends, y^{t} being endued with the Spirit of God, he may be able to perform the duties of his calling, and go before them by his example, expressed *by going in and out before them, and by leading thē out, and bringing them in,* as *Solomon* prayeth for wisdom and understanding for the same purpose, 2 Chron. 1, 10. & 1 Chro. 27, 1. Secondly, that the people may not be *as sheep without a shepherd,* scattered upon the mountains but may keep together, live in order and society one with another, to perform such mutual duties as are required for this life, & the life to come.

Thus much of the occasions: now we come to the calling of *Joshua,* and separating him to bear office among the people, wherein we must observe the commandment of God, & the obedience of *Moses.* The commādements of God are many, *Take him, &c: lay thine hands upon him, set him before Eleazar the Priest, &c. give him charge, &c.* and *Eleazar* must ask counsel of the Lord for him after the judgment of *Vrim* and *Thummim,* Exod. 28, 30, What this *Vrim* and *Thummim* were, is diversely understood: it were endless and fruitless to rehearse the several

opinions of all, neither is it easy to determine. Some of the Hebrew Doctors think they were not the work of any Artificer, but that they were a mystery delivered to *Moses* from the mouth of God, or they were the work of God himself, as the two Tables of the Law were, and that when the Priest asked counsel of God by *Vrim,* he made answer by lively voice, 1 Sam. 30, 8. The words are both plural, and the Septuagint do translate them, *The manifestation and the truth,* but properly they signify *the lights and the perfections:* and both of them were a figure of Christ, who communicateth unto us from his father the true light and perfection, being made *our wisdom and righteousness,* 1 Cor. 1.30: for in the heart of him being our great high Priest, the true *Aaron,* were the gifts of the holy Ghost without measure. John 3, 34. Col. 2.3. Again others think, that as those words, *holiness to the Lord,* were graven on a plate, and put on *Aaron's* forhead, so these words, *Vrim* and *Thummim* were likewise graven on a golden plate, and put in the breast lap which was double, for something to be put therein. Lastly, others think they were no other then the precious stones spoken of Exod. 28: and that they put the Priest in mind of his office, that he must instruct the people both by the light of his doctrine, and by the integrity of his life. But whatsoever they were, it is most certain, that the use of them was to enquire of GOD, and likewise to receive an answer of his will, as appeareth in this place and in sundry others, Judge. 1, 1, & 20, 18, 28. 1 Sam. 23, 9. & 10, 11, 12. These were lost at the captivity of Babylon, and wanted at the people's return, Ezr. 2, 63. Neh. 6, 65: neither do we read that ever God gave answer by them anymore: thus much of these. The obedience of *Moses* is set down generally & particularly, he did as the Lord commanded, he took *Joshua* and set him before *Eleazar,* and put his hands upon him, & gave him a straight charge to execute his office faithfully in the government of all the people committed unto him.

[Let the Lord, the God of the spirits of all flesh] This is the preface or preparative to the prayer. The faithful were always wont to make some entrance or introduction into this holy exercise, as it appeareth in the form of prayer left to the church by Christ our Savior. In these words *Moses* acknowledgeth the Lord to be the God of the spirits of all flesh, as before chap. 16, 22: whereby he meaneth, that he is the Creator of our souls, and hath given them unto us. The doctrine; God is the Creator and maker of the souls of men, and hath given unto them not only their bodies, but also their souls, Gen. 2, 7. Job 27, 3. Eccl. 12, 7, &c. And how can it be otherwise?

For first, he it is that hath formed all things, [Reason 1] he is the creator of things visible and invisible, Col. 1, 16, that are in heaven or in earth, and without him was nothing made that was made, John 1, 3. Secondly, he is *the father of our spirits,* so called of the Apostle, Heb, 12, 9: if then he be *the Father* of them, doubtless he is the former of them. It is confessed that God is the Creator of the soul, nevertheless it will not follow from hence necessarily, that it is created immediately, or given immediately by him, as it is certain it was at the first creation. And albeit many places be produced to prove an immediate creation, yet the opinion is rather weakened by those testimonies, from whence it is thought to be established, as for example, Eccl. 12, 7: *The soul returneth to God that gave it.* For the question still remaineth vndecided, whether God give it immediately or not: that God gave it (which is all ye wise man saith:) every wisemā acknowledgeth: but how and in what manner, by means or without

means, remaineth yet in doubt as before. The opposition made in that place between the soul and the body, rather proveth the contrary: for as the body was of the dust, so is the soul of God & his gift. But how is the body of the dust? not immediately, but of the Parents: so that it is apparent that *Solomon* hath relation to the first creation of *Adam,* of whō it is true, that *God formed man of the dust, and breathed into his nostrils the breath of life, and man became a living soul,* Gen. chap. 2, verse 7. I purpose not to enter into this controversy, much less take upon me to define, whether the soul come by traduction or by infusion, whether from the parents or from GOD, a question much debated both among ancient and moderne writers; wishing rather all men to be wise with sobriety, & to content themselves to know, that it is given of God, and to be his Title, to be *the God of the spirits of all flesh,* and to consider what uses we may make of it.

First, this serveth to overthrow diverse errors [Use 1] and heresies touching the soul, raised up in former times to trouble the Church, & to destroy the faith. Such were the Sadducees, who held that spirits were only certain qualities or accidents, but no substances at all, nor having any subsistence of themselves, Acts 23 8. We learn on the contrary side, to acknowledge that the soul is a creature of God, as the body is, and a thing essential (as also the heavenly Angels are) and liveth when the body dieth, as may be easily proved by infinite testimonies of holy Scriptures: for this is the more noble part of man, created, but yet immortal; invisible, but yet subsisting. *Solomon* saith, *It returneth to God that gave it:* Christ our Savior commendeth *his spirit into his Fathers hands,* Luke 23, 46. So *Stephen* prayeth, *Lord Jesus receive my spirit,* Acts 7, 59. Thus do they make GOD the keeper and preserver of the soul, when once it is delivered out of the prison of the body. They then that make the soul nothing but a blast or breath, or a certain power infused into men's bodies but such as hath no essence or substance, are grossly deceived and mistaken exceedingly.

[Use 2] Secondly, it is our duty to yield obedience to God both in body and soul, and to submit our selves to him in all things, especially under the Cross, even when the flesh is most prone to murmur and rebel, Hebr. 12, 9. If we must yield reverence to our fathers, of whom we have received our bodies, then should we be subject to God, of whom we have received our souls. The Apostle chargeth us to *glorify God in our body and in our spirit,* which are God's, 1 Cor. 6, 20. they are both his, and therefore both are to be given to him agine.

[Use 3] Thirdly, the soul being from God, it cometh nearest to his essence, whereby we bear his Image, and resemble him in knowledge & wisdom, and therefore it is a most precious substance, more worth thē all the bodily creatures of the world; for when the body returneth to the dust, the soul goeth to God that gave it. The Prophet saith, Psal. 49, 7, that no man can redeem his brothers soul, or pay a sufficient ransom to God for him, it goeth beyond his power and ability. All the gold & treasure in the world cannot equal one soul in value. The murthering of the soul is the highest and most horrible murder that can be, and it is the greatest sin to destroy a man's soul, Math. chapter 16, verse 26: on the other side, to save a soul, is one of the best works, and that which shall receive the best reward, Dan. 12, 3.

Lastly it belongeth to us to have the greatest [Use 4] care of the soul: for as it excelleth the body, so the care of it should exceed and surmount the care of the body. The Scripture

oftentimes calleth men from the excessive and immoderate care of the body, to which we are too much inclined, Math. 6, 25. 1 Cor. 7, 32. Rom. 13, 14, that we may have care of the soul, and set our affections upon heavenly things. [Object.] But are we to cast off all care of the body, and to mind nothing but heaven & the provision for the soul? Nay, not so: [Answer.] GOD hath made the body as well as the soul, therefore the body is to be regarded as well as the soul. I say as well, though not as much. As then Christ saith, *This must be done, but the other must not be left undone,* Matth. 23, so the soul is especially to be regarded, but the body is not to be neglected. Besides, the body is as the Tabernacle and instrument of the soul: the tabernacle of it, to dwell in it: and the instrument of it, to work by it, and therefore the soul cannot do the duties proper unto it, except the body prosper and be provided for. Howbeit our chiefest care ought to be for the soul, that it may live to God in this life, and live with God in the life to come. If our greatest care be to adorn and decke the body, it is most certain we are careless of the soul.

[Verses 17, 18, 20. *Which may go in and out before them, &c.]* In these words we have the sum and substance of the prayer of *Moses,* and of the commandment of God unto him touching *Joshua,* which I will join together, that we may end this Chapter; for of laying on of hands, mentioned verse 18, and 23, and of asking counsel of God, we have spoken oftentimes before. Moreover, we have here many particular points offered unto us touching Magistrates and Subjects: as that God appointeth none to serve in any calling, but he furnisheth him with sufficient gifts for that calling; as it is said, *Joshua* is a man *in whom is the Spirit,* that is, the gifts of the Spirit fit for government. As when *Saul* was appointed & anointed to be king of Israel, he was after a sort changed into another man: and *Moses* is here willed to put some of his honor upon *Joshua,* verse 20. When it is said, *he should go in and out before the people,* we learn, that Magistrates and men that be in authority ought to be examples in all good things to their people, & not give themselves liberty to do what they list, verse 17. And when the reason is rendered, *lest the people should be as sheep without a Sheepheard,* we learn, that that people is in a most wretched estate, where they have no Magistrates to go in and out before thē, Judge. 17, like a flock of sheep without a Shepherd. By this similitude also our Savior expresseth in what fearful condition the people are that have no Ministers or teachers to instruct them, Matth. 9, 36: for as the one sort are in danger of the destruction of the body, so are the other of the loss of the soul: whereby subjects should learn to be obedient to their Magistrates, & to be thankful to God where he hath set them, and under them to profit in the ways of godliness, lest for our unthankfulness and other sins they be taken away from us. But the point which is chiefly here intended, is this, That Magistrates have their calling, and hold their places immediately from God for the good of the people, 2 Chro. 9, 8. *Solomon* was set in his throne by God himself, not by the high Priest or the people, Dan. 2, 21, 37. It is said of *David,* that God chose him to be King, he delighted in him to make him King, 1 Chron. 28, 4. He chose him from the sheepefold to feed his people *Jacob,* and *Israel* his inheritance, Psal. 78, 71. It is said of *Saul, The Lord hath anointed thee to be Governor of his inheritance,* 1 Sam. 10, 1. God said to the Prophet touching *Hazael & Jehu, Annoint Hazael king of Syria, and Jehu shalt thou anoint king of Israel,* 1 Kings 19, 15. So then, they hold of God in chief, and not of men.

[Reason 1] The grounds hereof follow. First of all, the Scriptures call kings the Lieutenants and ministers of God, Rom. 13, 4. *There is no power but of God, the powers that be, are ordained of God, &c.* For he is the minister of God to thee for good; and not only so, but they are called gods on earth, Psa. 82, 6. Exod. 22, 28, because they sit in his place, and are to execute his judgments.

[Reason 2] Secondly, they are bound to give an account only to God, and not to man: for as they are next and immediate to God, and inferior to none but to him, so for all their actions they shall reckon with him. The officers sent out by him, the Judges that execute justice, the Ministers and all that preach the Gospel, and all that rule in the Church, in Commonwealth or in the house, must give an account to him, but he to none, saving to him that hath called him. *Tertullian* saith well, He maketh him Emperor, who made him a man before he was Emperor: from him he holdeth his Scepter, of whom he hath his soul. [Object.] But it may be objected, that *Peter* calleth it an ordinance of man, 1 Pet. 2, 13: *Submit yourselves to every ordinance of man for the Lord's sake.* If then it be an human ordinance, how may it be divine? I answer, [Answer.] the magistrate is so called, not because men are the authors of it, or may dissolve it: but first, because men do execute it, not God or the Angels. Secondly, because it is ordained for the use, benefit, and profit of men, it is ordained for men, as Heb. 5, 1. So we may say of the King, he is taken from among men, and he is ordained for men.

[Use 1] This reproveth the Church of Rome, together with the great bishop, & mighty aduancers of that See, that give temporal power to the Pope, and make him the soueraign Monarch of the earth, as if all the world were one body, and he the soul that quickeneth, moveth, nourisheth, and upholdeth that body; or as if Kings and Princes held their temporal possessions, dominions, and iurisdictions of him, as it were their land *in Capite:* and as if that proud bishop had power to cite these as his subjects or vassals, judicially to appear before his Consitory. Howbeit ye Pope himself hath no more then he can claim from *Peter* (if so much:) neither can *Peter* have anymore then he can derive from Christ. But Christ himself while he lived upon the earth took upon him no temporal jurisdiction, he refused to be made a king, John 6: he refused to be a Judge in civil causes, and in dividing inheritances, Luke 12, 13. He paid pol-money as others did, Matth. 17: he submitted himself to the judgment of *Pilate,* and commanded all *to give unto Caesar the things that are Caesars;* Mat. 22. This was the doctrine of *Peter,* & his example also. What then? shall the servant be above his master? or will he that calleth himself the *servant of servants* usurp that which neither *Peter* the supposed founder of that supremacy, nor yet Christ himself ever challenged or usurped? The answer of *Bellarmine* to this is to be marked, which is as the egg, whereof the treasons and rebellions were hatched that have abounded in these last days. For he and his fellows sound out the trumpet of sedition, and secretly instill damnable poison into the hearts and ears of their hearers and readers, that Christ refused to divide the inheritance, lest the office of the Prelacy should be stained with such base and abject Offices: and that *Peter* submitted himself to *Caesar,* because then he was weak and not able to recover his right: but if he had been strong enough he would never have yielded to him. I answer first, it is no base calling to be a judge of inheritances, it is an honorable place to sit in the courts of justice, and in the seat of judgment. Again, as Christ refused to be a Judge, so he refused to be a king also; & taught

them that *his kingdom is not of this world.* Is it a base office to be a king? or dishonorable to rule a kingdom? Besides, as he refused civil honor, so he performed civil subjection, and thereby acknowledged his obedience and homage unto *Caesar* by his doctrine & practice. Wherefore, it is certain he refused to deal in these causes, because they wer not befitting his calling, who came to preach, not to rule: to divide the word aright, not the wealth of the world. Secondly, where they teach y^{t} *Peter* putteth the church in mind of obedience, because it was not then able to resist, this is to despise government, to arm the subject against ye prince & to make way for treasons & insurrections; and is contrary to the doctrine of the Scriptures, and the practice of former times, as we have shown at large elsewhere.

Secondly, it reproveth such as teach, y^{t} Princes [Use 2] excommunicate by the Popes sentence, are not to be obeyed, and that their subjects are discharged of their oth of allegiance toward them so long as they lie under that censure. But the Apostle willeth that obedience should be yielded even to wicked and idolatrous Princes, such as are enemies to the Gospel of Christ, and that *for conscience sake,* Rom. 13, 5. The Christians in the primitive Church wanted not number nor strength to have resisted and deposed Pagan Emperors, as *Tertullian* teacheth; for they had filled every town and city, every campe and corner, yet they never stirred or offered to make insurrection, but offered themselves to be killed: for Princes hold their Crowns and Scepters by the gift of God, and therefore none but he that gave them can take them away from them. They were accountable to him, but to no mortal man whatsoever: and therefore *David* said, *To thee only I have sinned,* Psal, 51, 4. And this teacheth them a good lesson, to remember that they must one day appear before the judgment seat of God, and plead before his bar guilty or not guilty, as now their subjects do before them. This then is the Regal tenor to hold immediately from God, to whom they must do homage and fealty for their Crowns and Kingdoms. It is not unknown what exorbitant courses the Bishop of Rome hath taken, exalting himself from a Christian Pastor to be an Antichristian Pope, and from a Pope to a temporal Prince, and from a temporal Prince to be a supreme Monarch over all, and to have omnipotent power as a vice-god on earth. Such Almain-leapes in good time (there is good hope) will break his back, nay his neck: and free the Christian world from his yoke and bondage, worse a thousand times then the slavery of the Israelites in Egypt, when God shall open the eyes of all Christian Princes to see his usurped ambition & dominion; which God grant for the glory of his Name, and the salvation of the poor people that are held in more thē Turkish captivity.

Lastly, we must acknowledge, that Magistrates [Use 3] are of great necessity, forasmuch as the end of their Office, is the good and benefit of the people, over whom they are placed, Lam. 4, 20. They serve as a comfortable shadow, to preserve us from the scorching fires of raging persecutors, like the gourd of *Jonah,* which came over his head, to deliver him from the hear of the Sun, Jonah 4, 6, 8: which serveth to condemn the Anabaptists, which cannot abide any government or governors; whereas we must learn to pray for them, and to be subject unto them, which are *the Lord's Shepherds over his flock,* without whom nothing is to be seen but miserable disorder & confusion of all things, Judge. 18. For a Commonwealth without a Governor, is as a body without an head, as a ship without a Pilot, as an army

without a Leader, or as an house without a Ruler. The loss of a good and godly Prince, is a great loss, and greatly to be lamented, 2 Chron. 35, verse 24. Zach. 12, verse 11.

CHAP. XXVIII.

1. AND the Lord spake unto Moses, saying,

2. Command the Children of Israel, and say unto them, My offering and my bread for my sacrifices, &c.

3. And thou shalt say unto them, This is the offering made by fire, which ye shall offer unto the Lord: Two Lambes of the first year without spot, day by day for a continual burnt offering.

4. The one Lamb shalt thou offer in the morning, and the other Lamb shalt thou offer at even.

5. And a tenth part of an Ephah, &c.
6. It is a continual burnt offering, &c.
7. And the drink roffering, &c.
8. And the &c.

MOSES having set down the numbering of the people, proceedeth to handle the laws under which they ought to be, whereof some belong to Church-matters, and some to the Commonwealth, some sacred and some civil. Such as are holy have the first place, and that worthily, which order showeth, that the Commonwealth can never be well established, until the Church be rightly ordered. The first and chief care is to be had of the Church, and afterward of the civil state & Commonwealth. They begin at a wrong ende that begin with matters of policy, as if a man should be very careful to look to the body, but be careless of looking to the soul, or should have regard to the foot, and utterly neglect the head. It was evermore the manner of the godly & religious Kings of Judah, to begin first with Church-matters, and looking to religion, and ordering the preaching of the Word and administration of the Sacraments, as we see in *David, Jehoshaphat, Hezekiah,* and *Josiah.* So did *Zerubbabel* immediately after their return from captivity, as we see in the book of *Ezra.*

[Reason 1] And no marvel, for true religion is the soul and life of the Commonwealth, without this it cannot prosper and flourish, but is as a dead carcass without life, it may carry

a goodly show, and seem to promise peace & perpetuity, but it is not well grounded, and will deceive in the end; witness the Monarchies of the world, which all received their decaying and declining in their times & seasons, of which before, chap. 3.

Secondly, true religion is that only which instructeth all sorts in true obedience, & teacheth them to perform their duties, which is the means to establish a Commonwealth, & to order it aright, when everyone knoweth his standing, and no man encroacheth upon the calling of another, and the contrary bringeth confusion.

Thirdly, everyone is charged to seek the glory of God above his own good, and to set up him before our selves. For as he will not give his glory to any other, so we ought to take heed we do not rob him of it. But when we have the first care to establish matters of religion, then we show that we are zealous of his glory.

First then they are deceived, that think it [Use 1] enough to make laws for preservation of public peace and tranquility, that every man may keep and enjoy his own, & that wrongs and injuries may be suppressed and banished. The chiefest care ought to be of God's service and worship, otherwise our Commonwealths shall differ little or nothing from the states and governments of the heathen. Here then is a lesson for all Law-givers, if they desire to have Christian Commonwealths, to begin with Christian religion, and look to the Church, and there lay a good foundation. He that would build an house to stand against storms and tempests that will beat against it and seek to bear it down, will be sure to begin with the foundation, & make sure work there: so such as desire to have a flourishing Commonwealth, and all estates as a goodly building to grow up and prosper in it, must make religion the foundation, and then it shall be sure to stand, because that is as a rock that shall never fail nor fall.

[Use 2] Secondly, hereby also we may try our selves whether we belong to God or not; if in the first place we regard duties of piety and godliness, and be more careful to fear God thē to fear man, then we are truly religious, and may assure our selves we are true members of the church. We must make him our fear, *who is able to cast body and soul into hell,* Matth, 10, rather then man, who can but kill the body, if kill the body, John 19. Let everyone of us therefore be more careful to settle our consciences in the true fear of his Name, then to settle our estates in earthly and transitory things, remembering that *godliness is profitable to all things, and hath the promises of this life, and of the life to come,* 1 Tim. 4, 8, and that if first of all we seek the kingdom of God, all other things shall be ministered unto us, Matth. 6, verse 33.

Lastly, it serveth to reprove mere civil [Use 3] men, that regard nothing but to live civilly among men, but never regard to know God, & to glorify his Name. So far do the Turks & Infidels go; but except our righteousness exceed theirs, we cannot enter into the Kingdom of Heaven. Our first and chiefest care ought to be of Religion, but these have no care of it at all. They regard the praise of men more then the praise of God.

[Ye shall offer unto the Lord two Lambs of a year old, one in the morning & the other at even.] Touching the Laws of an holy nature, some were appointed as necessary for them to observe, and some voluntary. Touching the necessary Laws, they are of four sorts, some were daily,

some weekly, some monthly, & some yearly: or rather to speak more properly, *Moses* speaketh here of four sorts of oblations or sacrifices: First, of such as were offered every day. Secondly, of such as were offered every week. Thirdly, of such as were offered every month. Lastly, of such as were offered every year. Touching the voluntary, we shall speak afterward, chap. 30. The holy time that concerneth every day, is the morning and evening sacrifice offered daily: the weekly holy time is touching the Sabbath: the monthly is touching the Calends or first day of every month: the yearly is touching the feasts of the Passover, of Pentecost, of Trumpets, of Humiliation, and of the Tabernacles. All these laws were in a manner before handled, while ye people abode at Mount Sinai. If any ask the Question, why then they are again here repeated? I answer, first, [Answer.] because they were now come to enter into the Land, being in a manner upon the borders thereof, chap. 27, 12. God would therefore put them in mind of this, that when they should possess the Land, they must be mindful of his worship and their own duty. Secondly, because few at this time remained alive, which had heard, or if they had heard, could remember these laws that then were published & propounded, all being now dead (except *Caleb* and *Joshua*) which were numbered before, as we saw in the end of the 26, chapter. Thirdly, the ceremonial worship had been intermitted in the wilderness for many years, as circumcision, Josh. 5, and many other like ordinances by reason of their continual journeys, or at least continual expectation of them. Lastly, God doth hereby comfort and confirm his people after their manifold provocations and murmurings, testifying thereby that as a merciful Father, he is reconciled unto them, & the remembrance of their sins buried, and that he hath determined to do them good all the days of their life. Now the first thing to be considered, is *the daily sacrifice,* in which was to be offered morning and evening, a Lamb, fine Flower, Wine, & Oil: these were to be offered continually as a burnt offering upon the Altar, which law was not to take place until they came into the Land, as we heard before in the like case, chap. 15, 2. because in the Desert they wanted many things necessary, Deut. 12, 8, which was a sufficient dispensation for the omitting of them: for when God doth require anything, he giveth means to perform it; and did never impute it as a sin unto them, when an inevitable necessity did hinder them, and the desire to obey is no less accepted then obedience it self. Of this daily sacrifice with the rites thereof to be performed every morning and evening, we read at large, Exod. 29, 38. they must do it *day by day continually* So 1 Kings 18, when *Elijah* convinced *Baals* Priests, there is mention made of their choosing, dressing, and offering a Bullock in the morning, verse 26, and of his doing the like *at the time of the offering of the evening sacrifice,* verse 36. Likewise *Peter and John went up together into the temple at the hour of prayer, being the ninth hour,* Acts 3, 1: this was the time, being three of the clock in the afternoon, when the evening sacrifice was wont to be offered, unto which, prayer also was wont to be joined: we see their practice what it was daily; now let us come to the uses toward our selves.

First, see from hence by consideration of [Use 1] this daily offering, *a Lamb every morning and a Lamb every evening,* a great difference between the Old and New Testament. For this law (as also the rest) is not observed nor is to be observed of the people of God in the days of the Gospel, since the coming of Christ, which was observed and ought to be observed before Christ came in the flesh, by the people of the Jews: but instead of these oblations and

sacrifices we have the Supper of the Lord. They were laden & burdened with sundry ceremonies, and had an heavy *yoke put upon their necks,* Acts 15, 10. which neither they nor their fathers were able to bear, as *Peter* testifieth; and such as were joined with much cost and no less labor and trouble, every foot they were constrained to be unclean, and put from the Congregation, and with many sacrifices and solemnities were purified again. We have a few ceremonies (if we may call them ceremonies) only two, to wit, baptism, once only to be received, which came in place of circumcision & their often purifications, and the Supper of the Lord, which came in place of the Passover and the other Sacrifices, their meat-offerings and their drink-offerings. [Object.] If any ask, why God changed this form of his worship, or why he abrogated those sacrifices and the whole Levitical service. I answer, [Answ.] because they were instituted to be figures of Christ, and to shadow out his sacrifice, Heb. 10, 1, 2, &c. for the sacrifices were so many testimonies given of God, that Christ Jesus should come into the world, and offer up himself a sacrifice *without spot or blemish,* to cleanse the sins of the people, and to make satisfaction for them unto God. Wherefore he being come and his sacrifice being offered, those other sacrifices ought to cease, and if now they should continue, they should be no better then lying signs and false witnesses, and testify an untruth, to wit, that Christ should come hereafter and die for us, who is already come and *hath died for us once and can die no more,* Rom. 6, 9, and hath fulfilled all that was written of him. If any do ask farther, [Object] why God would over-lade the faithful in the Old Testament, with so many troublesome and combersome ceremonies, and not us in the time of the new. I answer, [Answ.] the Church was then as a child in his nonage, or as a servant in bondage: whereas the Church of Christ is as a man grown up and set free, Galat. 3, 24, and 4, 1, 2, &c. and needeth not any tutors or guardians.

Secondly, we must understand from hence, [Use 2] that as all sacrifices under the law, did as it were lead us by the hand to Christ, & point him out with the finger, *who is the ende of the law for righteousness to everyone that believeth,* Rom. 10, 4; so did this daily sacrifice of *the two Lambes offered morning and evening,* most plainly. He is both the Altar and the Sacrifice, Heb. 13, 10. He is the Lamb of God that taketh away the sins of the world, John 1, 29. He is our food, our meat and drink to be received by faith, represented by the bread and wine that was offered, for *his flesh is meat indeed, and his blood is drink indeed,* John. 6, 55. We are hungry and thirsty, and want nourishment to refresh and sustain us to eternal life, if any man eat of this bread, he shall live forever, verse 51. As then these Lambes were offered *in the morning and at the evening,* so was Christ from the beginning of the world unto the end thereof, the Savior of all them that believe and trust in him; he is *the Lamb slain from the beginning of the world,* Revel. 13, ver. 8. And as this *daily offering* was twice performed, so we have daily need of reconciliation, that his blood should continually be applied unto us by faith; and as we daily sin against him, so we must daily have recourse unto him for remission of sins. Now albeit there were two Lambs offered, we must not dream of two Christ's: as there were sundry Altars, all figuring one Christ, so there were two Lambes, howbeit they were but a repetition of one and the same thing, & represented one and the same Christ. And that this continual sacrifice was a figure of Christ, it is evident, because it is prophesied to cease at the coming of the Messiah, Dan. 9, 27, that then the shadow should give place to the body. So then the

Levitical sacrifices were commanded only for a season, as *Justin Martyr* proveth out of this place, and *Cyril, lib,* 10. *in Levite.* For if God would have had them continue longer, and the Priesthood to abide forever, they could never have been abolished and destroyed; for no time, no violence, no enemy can take away that which God hath decreed to endure forever. Wherefore we must know, that the virtue and efficacy of the death of Christ extendeth it self from the very first fall of man, to the last fall of the world, that is, from the beginning of the world to the utter dissolution of the same. And withal this *daily sacrifice* signified the continual sanctification of the Church, through Christ the true Lamb of God, by whose mediation we and our actions are accepted of God, Acts 26 6, 7. Rom. 12, 3. 1 Pet. 1, 2, 19, 22. and 2, 5.

[Use 3] Thirdly, the Synagogue of Antichrist is here reproved, that would bear us in hand, that *this daily sacrifice* doth shadow out the daily sacrifice of the Mass, and they are not afraid or ashamed to build and set up that abhominable Idol upon this foundation. But how can that be shadowed out in holy Scripture, whereof God is not the author, the instituter, or approuer, and whereof no print or footsteps are to be found? True it is, the institution of the last Supper is of Christ, but this Supper is one thing, and the Mass is another: for the Mass hath quite abrogated and disanulled the Supper, and is celebrated to another end, to wit, to merit remission of sins, and consequently salvation and eternal life. But the Supper was never instituted to be a propitiatory sacrifice to reconcile man unto God, but to be a Sacrament, whereby God as by a most certain seal doth strengthen our faith and assure us of eternal life, purchased by the only Sacrifice and Oblation of Christ once offered upon the Cross. Besides, if this daily sacrifice did point out the continual sacrifice of the Mass, then it will follow that it hath an end, and ought to be no longer in use in the Church, forasmuch as this and all other legal sacrifices had their consummation and consumption, when Christ was exhibited, as we shown before out of the prophesy of *Daniel:* weeks. Wherefore if they love the Mass, that loveth them so well and maintaineth them so wealthily, and be enamored of this creature, let them not build it any longer upon this groundwork, which is now out of date, lest they break the neck of it forever. But *Bellarmine* (who must help at a dead lift) hath labored much to put life into this dead Idol, and to raise again this carcass out of the dust, alledgeth two other places out of the same Prophet, (Dan. 12, 11. and 11, 31, and 8, 11,) to prove that they are Antichrists which take away their daily sacrifice of the Mass, for which they fight, as for the life of their religion. But these prophetical predictions of *the abolishing of the daily sacrifice,* which he applieth to the heretics (forsooth) of this time, and maketh them forerunners of Antichrist, because they desire nothing more then the overthrow of this sacrifice of the Mass: I say these prophetical predictions are best expounded by the event of them, which were truly fulfilled in *Antiochus Epiphanes,* by whom the Temple was horribly profaned, the Sanctuary wretchedly defiled, & the daily sacrifice abolished, so that he set up the abomination of desolation upon the Altar, as is evidently declared in 1. Mach. 1, 12, 30 So then, by the daily worship or sacrifice here oftentimes mentioned, we are to understand, not any sacrifice of the Christians to be taken away by the fury of Antichrist, but the daily sacrifice of the Jews which was interrupted and taken away by this *Antiochus.* Again, if the doctrine of the Romish Church be true, then Antichrist shall reign but three

years and six months; howbeit the Prophet speaketh *of six years and three months wherein the daily sacrifice shall be trodden under foot,* Dan. 8, 13, 14. Thus to establish one untruth, they bring in another. Lastly, if their Mass were to be abolished by Antichrist, wherein they teach the eternity of Christ's Priesthood consisteth, then should Christ's Priesthood also be at end, whereas of it shall be no end, & therefore the ceasing of *this daily sacrifice* is interpreted by *Chrysostom, Josephus,* and the author of the Maccabees, to be the Jewish Sacrifice, so that we may bid the popish daily sacrifice farewell, and send it packing unto Rome, the mother of whoredoms and abominations.

Lastly, *this daily sacrifice* importeth the daily sacrifice of prayer which we ought to offer [Use 4] to God, as our daily service due unto him, 1. Kings 18, 36. And thus do the Hebrew Doctors speak, *The continual sacrifice of the morning made atonement for the iniquities that were done in the night: and the evening sacrifice made atonement for the iniquities that were by day.* It is therefore required of us to pray unto God, not once in a month, or once a week, nor only upon the Sabbath day, or publicly in the assemblies of the faithful, but we must remember him daily that remembereth us every hour. The time of prayer is every day, and that in respect of our daily sins, our daily wants, dangers, temptations, and decays, so that we must observe the rule of the Apostle, *Pray continually,* 1 Thess. 5, 16. These are five strong motives to stir us up daily to perform this duty, so that we may say with the Prophet, *I wait for the Lord, my soul doth wait: even in his word do I hope; my soul waiteth for the Lord, more then they that watch for the morning, &c.* Psal. 130, 5, 6.

First, (to speak of them in order) we have daily sins. We provoke God every day, and therefore are taught daily to pray for forgiveness, & to say, *If thou (Lord) should mark iniquities, O Lord, who shall stand?* Ps. 130, 3. For as he lades us daily with his benefits, so we lade him daily with our sins, so that they are a burden unto him, he is weary to bear them; & therefore we should make even reckoning with the Lord every day, and renew our repentance evermore.

Secondly, we have daily wants, and who feeleth them not? and therefore it is our duty daily to bewail them, and daily to crave the supply of them. If there be any feeling of grace or spark of God's Spirit in us, we cannot be ignorant that we want both temporal & spiritual blessings, for body and soul. A blind man may see them, they are so great and so many.

Thirdly, we have daily dangers; every creature, if God give us over, is able to work our destruction. We go not from home, but our return is uncertain, no man can assure himself of safety. If we get up on horseback, in the slipping of one foot, we slip into danger, & sometimes into death. If we be in the house the misstepping of one foot bringeth trouble. If a man enclose himself in his garden, a serpent may byte him. If he walk in the streets, a tyle from an house may strike him down, nay dead. Where can a man secure himself, or how long, or from whom? When we have escaped one danger, may we afterward promise unto our selves safety? nay we are presently in danger of another danger; as we see in the Syrians, who, when they had escaped the sword of the Israelites, fled to *Aphek* into the Citty for refuge, *But there a wall fell upon twenty and seven thousand of them that were left, and slew them,* 1 Kings 20, 30, so that it is with us as the Prophet *Amos* speaketh, as *if a man did fly from a Lyon,*

and a Bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him, Amos 5, 19. Therefore our only safety standeth in prayer, and in sanctifying the Name of God, and begging his assistance.

Fourthly, we have daily temptations bodily and ghostly, arising from the flesh, the world, and from the devil. Our adversary the devil never resteth, but *walketh up and down like a roaring Lyon, seeking whom he may devour,* Job 1, 7. 1 Pet. 5, 8. He is never idle nor weary, he is an importunate suter, he will never give over, nor take any denial, and therefore Christ saith, Math. 26, 41. *Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak:* and he instructeth his Disciples, Luke 32, 21, that Satan desired to have them, that he might sift them as wheat; howbeit he telleth *Peter,* he prayed for him, that his faith should not fail. Among all these temptations, pleasure and prosperity are none of the least, when we enjoy health & wealth, peace and liberty, ease and abundance. If ever we forget God, it is most commonly when we are full, Psalm. 30, 6. Deuter. 6, 6, 7.8, &c. Luke 21, 34, 35.

Lastly, we have daily decays in good things. It is with us in the matters of the soul, as it is in the state of our bodies. Our natural heat and moisture (wherein the life consisteth) is daily impayred and would quickly consume, were not nature daily supplied by meat and drink, whereby the decays of these, as it were the breaches made in nature, are made up: so would faith and repentance, and other graces of God be weakened and diminished daily in us, if they were not increased by the continual use of the Word, of the Sacraments, and of Prayer: and therefore we must not cease to stir up these gifts in us, lest they be as a spark of fire in green wood, which will soon go out if it be not kindled. So then this *morning & evening sacrifice,* should direct us how and when to worship God; we must remember him in the morning & in the evening, he must be in our thoughts first and last, we must begin the day and ende the day with him. Let him be in our first meditations, when we awake out of sleep. If the heart and thoughts be well settled in the morning, they are like to be better ordered and disposed all the day after. This made the Prophet say, Psalm. 5, 3. *My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up;* and Psalm. 22, 2, and 53, 17, and 119, 55, 62, 164. Dan. 6, 10 Then are the faculties of the soul most fresh and cheerful, then are the senses comforted and refreshed, because of the nights rest, and therefore best able to perform any duty to God or man. Again, the morning is a time wherein the world and the business of this life, have not yet forestalled and possessed our hearts and affections, and therefore we are then ye most fit to perform any special or spiritual duty required of us. Lastly, it is ye first part of the day, and therefore the most worthy to be consecrated to God, after we have newly tasted his great mercy in the night past, which he might have made everlasting darkness unto us, & never raised us up again. Moreover, as the greatest part neglect this time, so do they also at evening; they forget what blessings they have received, what dangers they have escaped, what temptations they have resisted, what wants they have obtained, what decays they have supplied and repaired, for which they should give him thanks; and lastly, what sins they have committed in the day, for which God might justly destroy thē. They remember not to cast themselves upon his protection: they consider not, that he may make their bed their grave, and never bring them to see the light

and the Sun again. They never yet truly learned, that *in him we live, and move, and have our being,* Acts 17, 28. Howbeit we that should continually remember the kindness of the Lord, and pray to him, and praise him at all times, do for the most part forget him from morning to evening, & from evening to morning, and one day, and week, and month after another; and therefore it often falleth out, that God giveth us little rest and quiet, Deut. 28, 67. *But in the morning thou shalt say, would God it were even! and at even thou shalt say, would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.*

9 And on the Sabbath day, two Lambs of the first year, without spot, and two tenth deals of flower for a meat offering mingled with oil, and the drink offiring thereof.

10 This is the burnt offering of every Sabbath, beside the continual burnt offering and his drink offering.

Here is the law set down touching the solemnity of the Sabbath: before we had the daily burnt offering, in these words we have the *weekly offering,* wherein all things are doubled. Every day we should set aside a part of it to God, and cut off somewhat from our own business to lift up our hearts to him: but the seventh day should wholly be spent to his glory. Before they offered one Lamb, now two Lambes: before one tenth deal of flower, now two tenth deals, &c. So then, we are to speak of the Jewish Sabbath, and the uses thereof to our selves. This was first prescribed and appointed to *Adam* in the time of his innocence, Gen. 2, 2; this was the seventh day from creation. It is repeated in sundry other places of the word of God, Exod. 16, 26, they might not gather Manna upon this day, Exod. 35, 2, 3. and 34.21. and 31, 13.

[Reason 1] Many reasons are rendered, Exod. 31, why they must observe this Sabbath; First, it is a sign between God and them, that it is he that doth sanctify them. Secondly, it is ordained for their benefit and commodity, and therefore should be holy to them, as Christ farther teacheth, Mark. 2, 27. *The Sabbath was made for man, & not man for the Sabbath.* Thirdly, the necessity of keeping it appeareth, because they that did not keep it, should surely die. Fourthly, it is consecrated to God, it is a Sabbath of rest unto him, verse 15. Fifthly, the Lord propounded his own example, for he created the world in six days, & then rested the seventh. See more to this purpose in the uses afterward.

First, this rest prescribed in the law, that [Use 1] they *must do no manner of work,* was mystical, pointing out our spiritual and internal rest and cessation from the works of sin, Isaiah 58, 14, and 66, 27. We must not do our own ways, nor seek our own will: we must cease from our own works to follow after the works of God. Thus we begin a spiritual Sabbath in this life, or else we shall never enjoy the eternal Sabbath in heaven. We must begin our Sabbath here, we shall finish it hereafter. Therefore the Apostle saith, Hebr. 4, 10, 11. *He that entered into his rest, he hath also ceased from his own works, as God did from his: let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.* All sins are

truly and properly our own works, because we naturally do them, and can do nothing else, and we are Satan's *house* wherein he inhabiteth, Math. 12, 44, we cannot please God, but bring upon our selves by them all miseries and calamities, yea death it self. So then we keep a true Sabbath, when we abstain from our evil ways, when we mortify the deeds of the flesh, when we are quickened by the Spirit to lead a new life, & when we do those things that are well-pleasing in his sight. For what shall it avail or advantage a man to abstain from the works of his hands, and the labor of his calling, and in the mean season to nourish sin and all evil in his heart? What comfort on the Sabbath can the day-laborer find in resting from his worldly labors, if he labor nothing at all to deny ungodliness and all worldly and sinful lusts? What fruit shall the tradesman find to cease from the works of his calling, when he maketh a trade and occupation of sin upon that day? to cease from making garments for others, and not himself to learn *to put on Christ?* What benefit hath the Physician to cease his prescriptions, and to abstain from giving his receipts for bodily health, if himself seek not after the health of his own soul? may it not be truly said to him, *Physician heal thyself?* Luke 4, 23. What shall it avail the traueiler to cease his travel, and yet never require & seek after the kingdom of Heaven? What good shall the Inn-keeper or Tauerner receive by ceasing from their ordinary victualling, if they provide not for themselves the meat that never perisheth, and the bread that came down from heaven, but famish and pine away their own souls? Or what profit shall arise to such as will neither buy nor sell upon the Sabbath day, when in the mean season they never go about *to buy the truth of God's word?* Pro. 23, 23: not to sell away of their own corruptions that hinder them from the best things? To what end and purpose do we abstain from mustering & training of soldiers, if we do not learn on ye lords day to fight the lords battles against ye world, ye flesh, and the devil? which are the most capital and deadly enemies that we have, not to our bodies only, but to our souls. And why do we cease to put on our bodily armor, our shield, our head-piece, our sword: if we do not put on the whole armor of Go, *the helmet of salvation, the shield of faith, the breastplate of righteousness, and the sword of the spirit;* that we may stand fast in the day of trial? Eph. 6, 16, 17. Thus then we see who they be that keep a good Sabbath, even they that learn to rest from sin, and cease from all their evil ways.

Secondly, the Sabbath also is Symbolical, [Use 2] in that it is a pledge unto us of our everlasting rest in the kingdom of almighty God, as the Apostle showeth in the Epistle to the Colossians, chapter 2, verse 17. *The Sabbath days are a shadow of things to come;* and Heb. chap. 4, verse 9. *There remaineth a rest for the people of God:* and farther he proveth it out of the Prophet, in Psalm 95, where God promiseth not an outward, such as was the ceremonial rest of the Sabbath and of the Land of Canaan, but the eternal rest with Jesus Christ in heaven. This do none attain but only the faithful, and now we are in the way that leadeth unto it, we are not yet in possession of that rest, 2 Corinth. chapter 5. verse 7. As then the passenger doth not sit still, but always is going forward and further, until he come to his journeys end: so ought we to make continual steppes in the faith, until we come *to receive the ende of our faith, which is the salvation of our souls,* 1 Pet. chapter 1, verse 9.

Now we must understand that eternal life is called *a rest* for two causes; First, because thē and there we shall rest from all our works, that is, from our sins: for then we shall sin no

more, but shall know God even as we are known; no evil shall dwell there. When the Angels had sinned, they were immediately cast out, *and are reserved in chains to everlasting perdition,* Jude, verse 6. Secondly, we shall rest from all troubles and miseries of this life, Reuelat. chapter 14, verse 13: and hence it is, that this place *of rest* is called by the name of *Abraham's* bosom, Luke 16, 22, 23, because *Abraham* and all believers that are the sons of God, do there quietly rest and repose themselves, as the child in the bosom of his mother.

[Use 3] Thirdly, it teacheth us to avoid all profaneness upon this day of the Lord; the works of our callings, and the pleasures of our own hearts are mere profanations of this holy day. Everyone will be ready to confess that it is a great sin either for the husbandman to go to plough, or for the tradesman to follow his business, or for the day-laborer to work, or for the handy-craftesman to apply his vocation: howbeit for a man to give himself to his sports, pleasures, and delights, they think there is some greater liberty. Howbeit it seemeth a most ridiculous thing to me, that God forbiddeth to the poor man his labor, and alloweth to the rich man his pleasure: to permit that which is less necessary, and to restrain that which is more necessary. But let us see what we are to hold, as well of the one as of the other out of the Law of God.

First, *Adam* himself was commanded to *sanctify this day which God had blessed,* Genesis, chap. 2, 2; and the people in the wilderness are forbidden *to gather Manna,* Exod. chap. 16, verse 6. For this day is a market day for the soul, and a time to provide spiritual food far more excellent and precious then Manna, John, chap. 6, verse 58. 1 Pet. chapter 2, verse 3.

Secondly, our ordinary buying and selling, keeping of fairs or markets on this day, to whom we may join those that bring their wares and commodities into Church-yards, that after morning prayer they may vent them among the people. This is another abuse among us, which toucheth the buyers as well as the sellers. And if such commodities be brought unto us, we ought not to buy them, Nehem. 13, 15. For what maketh sellers among us, but because they easily find those that will take their cōmodities at their hands? It is certain, if there were no buyers, there would be no sellers,

Thirdly, there ought to be no carrying & carting upon this day, lest God lay some heavy burden upon us, too heavy for us to bear, Ierem. 17, 21, 22. Many carriers offend this way, and as they break the Sabbath themselves, so they are the cause of the breach of it to many others,

Fourthly, we must not follow our labors, no not in harvest time, when we might claim the greatest privilege, and the season seemeth to offer unto us liberty, and to give us a dispensation, yet even then we must rest; provided that our corn and provision for the year be not in danger to be lost, *for then God will have mercy and not sacrifice,* Math. 12, 7. If we may save the goods of others, much more our own: And if save the life of our beast, much more our corn whereby our lives are preserved.

Fifthly, they are reproved, that wander from their places, that run about after every pleasure, or profit, or feast; a common abuse & profanation of the day, almost in all places, Exod. 16, 29: these are like *profane Esau, who sold his birthright for a mess of pottage,* Hebr.

chapter 12, verse 16, so do they sell the word and sacraments for small trifles. These are lovers of pleasures more then lovers of God, having a form of godliness, but denying the power thereof, 2 Tim. chapter 3, verses 4, 5. and many of them make their belly their god, Philppians, chapter 3, ver. 19. And touching their profits, they take great gain to be godliness, not godliness, to be great gain; the first Epistle to *Timothy,* chapter 6, verses 5, 6.

Sixthly, the Jews were forbidden to build the Tabernacle upon this day, which was a place consecrated to God for his service and worship, Exodus, chapter 31. verse. 15. It is not therefore lawful to build God's house with material stones upon that day, but we must labor to *be living stones, built up a spiritual house, and an holy Priesthood to offer up spiritual sacrifice, acceptable to God by Jesus Christ;* the first Epistle of *Peter,* chapter the second, verse 5.

Seventhly, they are reproved that keep a carnal Sabbath unto the devil, not an holy Sabbath to God, who spend the time in carding, dicing, drinking, surfeiting, revelling, and such like. This is the devils Sabbath, and no better then to serve him. They are evil upon any day, but worse upon this day. *Saul* was offended when he saw *David's* place empty at his Table: but how often may our places be seen empty at the Lord's Table, and in his house? Lastly, not to regard the hearing of the word, whereby we may increase in good things, and learn our duties to God & man. The neglect of these duties bringeth many judgments and curses of God upon our heads, Amos 8, 4. Nehem. 13, 17, 18. Ier. 17. verse 27.

[Use 4] Thirdly, we must labor to perform obedience to God upon this day without weariness or distraction, both publicly and privately. It is our duty to hear the word preached in it, 2 Kings 4, 23. Luke 4, 16, Acts 13, 14, 15, & 15, 22. We must exercise our selves in the Word and Sacraments, pray with the Congregation, lay up in our hearts what we have heard, meditate upon it, confer about it, and seek to increase in knowledge, faith, and obedience: otherwise the Sabbath shall pass from us without profit. We must try our hearts and lives whether we go forward or backward, or stand at a stay. If we do these things, then shall we be wise observers of this day, and have the blessings of GOD come down upon us, Exod. 31, 13, 17. Ezek. 20, 12, 20. Isaiah 56, 2, 3, 4, &c. and 58, 13, 14. Ier. 17, 24, 25, 26.

[Use 5] Lastly, it is the duty of all Governors to look to their families, and therefore GOD beginneth with them, and directeth the commandment unto them, and that for these causes. First, because they must give an acount of their government to God, of whō they have received it, who is the high Commander and general Master in Heaven and Earth, and of all their souls that are under their charge: forasmuch as he will search and enquire not only how civil and just among men, and toward men our government hath been, but how godly and religious.

Secondly, GOD setteth them in the first place, to teach them that God requireth at their hands to teach their families, to command their sons and households to fear God, & to bring them up in his faith & fear, and in true religion, Eph. 6, 4. Gen. 18, 19.

Thirdly, because they must go before them by good example and practice of all holy duties, as *Paul* would have *Timothy* to do, 1 Tim. 4, 12; as we look for any comfort at the Lord's hand in that great day of his dreadful judgment, when *he will bring every work to light, with every*

secret thing, whether good or evil, Eccl. 12, 12. If we have been examples in good things, we shall receive everlasting life: if examples in evil, everlasting death.

Fourthly, the Lord singleth out the father and master in the first place, because if they go before and lead the way, the rest of the house will quickly follow after, John, chap. 4, verse 53. Acts, chapter sixteen, verse 32: contrariwise if they yield not obedience for conscience sake to the duties of the Sabbath, they may by the abuse of their authority hinder & frustrate the holy endeavors of his children & servants. Hence it is, that many fathers urge their children, many masters command their servants to go about their own business, and send them from place to place at that time when they should attend to the holy commandment of the Lord, whereas both of thē might well and lawfully reply to their fathers and masters, and say with Christ our Savior, Luke 2, 49, *Wist ye not that I must be about my fathers business?* Lastly, the Lord layeth this weighty charge upon them, that such as are under their government, may yield willingly and cheerfully to God's will, considering how straight a charge God hath given to all governors. If they should do it of their own head, or lay an heavy burden upon thē, which themselves would not touch with their little finger, the charge could carry no authority. It is not therefore their fathers or masters that restrain them of their liberty, & tie up their wicked and wandering affections, but GOD himself, to whom all obedience is due. The father doth show love to his children whē he restrayneth them from wickedness, the master doth no wrong to his servants that brideleth them from following their own willes and pleasures. So then the point to be learned and practiced, is, that we must first keep the Sabbath in our own persons, and begin reformation within the doors or closets of our own hearts, or else we will be very remiss & negligent in reforming of others; or if we be forward we shall be charged and challenged to be hypocrites, while we teach others, but do not teach our selves, Rom. 2, 21. Secondly, we must cast our eyes upon others, and look to them that belong unto us, that they may sanctify the Sabbath as well as our selves. It is not enough for us to come to the house of of God alone, but we must come with the trayne of our families, as a Captain with his army, Psal. 110, 3, and 42.4. The father oftentimes is praying in the Church, when his children are playing in the streets. The master many times sitteth in the house of God, when his servant lieth at the alehouse. The wife sometimes goeth with her husband to the sermon, when the daughters and maid-servants either are sent or suffered to run to lascivious dancing and wanton company, whereby their minds and oftentimes their bodies also are defiled, as it fell out to *Dinah,* Gen. chapter 34, verses 1, 2; and so the saying of *Solomon* is verified, Proverbs, chap. 29, verse 15. *A child left to himself, bringeth his mother to shame.*

But haply some Masters will allege for themselves that their servants are unruly, [Object] as the untamed heyffer, and will not be ordered by them, that they are much grieved they can prevail no more with them, and that they break out and will not be holden in by them. I answer, [Answer.] this is not a good plea, but a vain excuse, and no better. For if thy authority serve to bridle them and keep them under in the six days, how cometh it to pass that thou wantest power to prevail over them on the seventh day? Can we rule them in our own cause, and can we not rule them in the cause of God? Have we means to enforce them to look to our business, and want we means to compel them to do God's business? It seemeth

therefore to me, to be rather want of will in us, [Object.] then of power. If we pretend farther, that they be incorrigible, and will have their own swinge, and be at their own liberty that day; [Answ.] we have no warrant to burden our houses with such persons, that will neither serve the Lord nor obey us, but rather infect others that live with them. The Prophet *David* professeth, that they should not serve him that were ungodly, his eyes should be upon *the faithful to dwell with him, but the wicked should not tarry in his house,* Psal. 101, 6, 7. Why then should we keep them in our house, that love not the house of God? We will quickly discharge that servant which hath no care of our business, why then will we trouble our selves & our house with him that is unfaithful toward God? Thus then we see the care that all ought to have of the Sabbath, both master and servant, father and son, husband and wife. But (alas) the profaneness of our times is so great, that the Sabbath is in a manner utterly contemned, & we give him least service on that day wherein we are bound to give him most duty. For we see here under the Law, how the Lord commandeth that *the daily sacrifice* which every morning and evening was offered, should be doubled upon the Sabbath. But our people for the most part perform single service, and double impiety upon that day. The greatest service is done to our selves, or that which is worse, to the devil. But of the Sabbath we have spoken before, chap. 15.

11 And in the beginnings of your months ye shall offer a burnt offering unto the Lord, two young Bullocks, and a Ram, and seven Lambes of a year old without spot.

12 And three tenth deals of flower for a meat offering, &c.

13 And a several tenth deal of fine flower mingled with oil for a meat offering, &c.

14 And their drink offerings shall be half an Hin of wine unto a Bullock, and the third part of an Hin unto a Ram, and the fourth part of an Hin unto a Lamb, &c.

15 And one Kid of the Goats for a sin offering unto the Lord shall be prepared, besides the continual burnt offering, and his drink offering.

In these words we have the monthly solemnity commanded to the Jews, to wit, the Calends of the months, called the New Moons, or beginning of every month. The worship performed therein; was two young Bullocks, one Ram, seven Lambs of the first year, three tenth deals of flower for every Bullock, and two tenth deals of flower for every Ram for a meat offering, &c. it must also have a drink offering containing half an *Hin of wine,* &c. Here we have mention made (as also before) of the *Hin* and of the *Epha.* Touching the *Epha* & *Omer,* we have spoken already, chap. 5, 15, 16. Now we must speak somewhat of the *Hin.* Some are of opinion, that it cannot be certainly known, how much the Hebrew measures contained, as appeareth in *Lyra* and *Cajetan,* and so they leave it uncertain to determine. Others to enwrap the *Hin* in greater obscurity, make two kinds of measures of this one kind, the greater and the lesser: but this is

a bare conjecture without warrant. Mention is made hereof before, chap. 15, 4, 5, 7, 9. This we are to hold for a certain truth, that the *Hin* is of liquid things, and it is commonly accounted to contain six pintes, which we receive as most probable & least suspected, because it agreeth with the computation of the Hebrews, who generally hold, that it holdeth twelve of the measures called *Log,* and the *Log* contained six eggs, and there goeth to a pinte of our english measure as much as 14 eggeshels contain. But of this see before, chap. 15.

Now to return to the matter which is here handled, we see that the Calends or beginnings of the months were consecrated & hallowed unto God, as before, chap. 10, 10, and in many other places, 1 Sam. chap. 20, 5. 1 Chron. chapter 25, verse 31. 2 Chron. chap. 8, verse 13, and chapter 31, verse 5. Nehem. chapt. 10, verse 33. Ezr. chap. 3, verse 5. Ezek. chapter 45, verse 17, and 46, verse 1. Amos, 8, verse 5.

This was the solemn feast of the Jews: [Use 1] let us see what it belongeth unto us. First, see hereby that God did set apart diverse times besides the Sabbath, to his people that serve him, to hear his word, and to resort to the Prophets to be taught and instructed in the ways of godliness, 2 Kings 4, 25. Ezek. 36, 1; at such times the people went to the Prophets, when the Priests were oftentimes negligent in their places. Christ our Savior complaineth in the Gospel, that they were *as sheep without a Sheepheard,* Math. 9, verse 36, when there were store of Priests and Levites in the Land, howbeit they were *dumb dogs,* and opened not their mouths to interpret the Law.

The Sabbath day is the chief time to seek after knowledge, and ever was from the beginning: nevertheless, God appointed other times also to his people. There are not many places in the land where the word is preached on other days thē the Sabbath, I would there were more of them; it is a good help to many other places where they want teaching, & if the people resort to them as they were wont to the Prophets, they are to be commended & encouraged. If there were a dearth of Corn among us, how far would we go to fetch Corn, rather then we would starve? I believe as far as the sons of *Jacob,* who went out of the Land of Canaan into Egypt: so ought it to be with us in regard of the soul, we should be ready to go from place to place yea from Land to Land, rather thē pine away and perish for want of instruction, Amos 8, 12. But if many that live among us had lived in those days, that cannot abide that preaching should be upon any other day, they would have enueyed against this as a great disorder, and upbraided the people that they gad after Sermons, and leave their business, and beggar themselves. In the days of Christ the people followed him out of their houses and Cities, and sought him out to be taught of him; yet he never reproved them or forbad them, but fed them both in soul and body. Doth the Lord command us so often to delight in the Law of the Lord, to meditate therein day and night, to seek first of all the kingdom of God, and ought a few miles to stop us or hinder us? How far will men ride, and run, and sail for a little earthly substance? It is accounted by worldly minded men that savor nothing but of the earth, no disorder at all, to run on heaps from town to town to drunken feasts, may games, dancings, plays, bear-baitings, and other like fooleries and vanities; they allow this running from place to place; but if any go half so far to seek after the word, and to edify themselves in their most holy faith, they cry out against it with open mouths, and think them worthy to

be punished. Thus they would also have done to God's own people the Jews, if they had seen them run & resort to the Prophets, in the ruinous times of the Church with so great zeal and forwardness as they did.

Secondly, we learn that all months and [Use 2] times are consecrated to us through Christ, so that worshipping God truly, they shall turn to our good and benefit, according to the saying of the Apostle, *Whether life, or death or things present, or things to come, all are ours,* 1 Cor. 3, 22, 23. The heathen and they that are heathenishly minded, are afraid of the influence of the stars, and of the constellation of the heavens, yea the *Star-gazers* would bear us in hand, that sometimes are dismal and fatal to some purposes. The Gentiles made it unlucky to enterprize some business in some of the months. Hence it is that the Poet saith,

Hac quo{que} de causa, fite Prouerbia tangunt,

Mense malum Maio nubere, vulgus ait.

That is,

The Proverbs teach, and common people say,

Its ill to marry in the month of May.

In like manner he teacheth before, that sometimes are unfit for the marriage of widows or of maids, forasmuch as such as marry in them are not long lived, but have died quickly,

Nec viduis tedis eadem, nec virginis opta

Tempora: quae nupsit, non diuturna fuit.

And one of the wisest Philosophers among the heathen, enquiring into the causes, why the Romans would not marry in the month of May, alledgeth this as one, because they offered oblations to the dead in this month, and therefore was holden to be ominous. And in another place he showeth, that they held the morrows after the Calends, Nones, and Ides, dismal and disastrous days, either to set forward upon any journey and voyage, or to march with an army into the field. It is not worth the labor to spend time to rehearse the folly of our sottish Prognosticators, that in every month tell us which are good days and which are evil days, and set down particular predictions what shall befall us, and how we shall prosper or not prosper: and yet themselves cannot tell what shall happen to themselves. I remember a pleasant story, reported by *Erasmus* in the reign of *Henry* the seventh, a wise and judicious Prince, of a certain wizard, who would needs be accounted as a Prophet, and able to foretell things to come; he prophesied at a time of the Kings death, that he should die that year. The king hearing of his Prophesy, & withal laughing at his folly, sent for him, as if he meant to take notice of his deep and profound skill, and to reward him highly; and when he was come into his presence, he asked him whether he had any knowledge of things to come, and could tell what should come to pass hereafter? he answered, he had great skill that way. The king demanded of him, whether he knew where he should be those holy days that were at hand, (for this fell out not long before the feast of the Nativity) he answered, No: Why then (quoth

the king) I perceive thou hast no skill at all, and knowest not so much as I do, for I know where thou shalt be, & how long, and withal willed his servants to carry him presently to the Tower, and after a while having made himself merry and derided the folly of y^{t} wise fool, he dismissed him, which was more favor then he deserved. This practice of prophetical diuinations and predictions is mere Gentilism, and great pity it is once suffered among us Christians, to make some days lucky and some unlucky, some fortunate and some vnfortunate; whereof we see the practice in the book of Ester, chapter the third, verse seventh: *They cast Pur,that is, the lot before Haman, from day today, & from Moneth to month, to the twelfth Moneth.* Howbeit we see how he was deceived, and the enchanters upon whom he built, and in whō he trusted, like to the Papists, who long looked for the year 88, of which they had many Astrological predictions, and trusted in it no less then in the Oracle of *Apollo,* howbeit they were maruailously & in a manner miraculously defeated and disappointed, and therefore one saith well,

Octogefimus octanus mirabilis annus,

Clade papistarum, faustus vbi{que} pijs.

But if we be the true servants of God, our ways shall prosper, Psal. 1, 3, and it shall go well with us, if we make the word our study and meditation, Josh. 1, 8; if not, let the times be what they will, and prognosticate what luck (as they call it) soever they can, yet nothing shall prosper or do us good, whatsoever we imagine to the contrary.

Thirdly, the consideration of the feast of [Use 3] the *New Moons* did put them and doth put us in mind, that we should be new creatures, and walk in newness of life by the holy Ghost regenerating us, as the Apostle saith, 2. Cor. 5, 17. *If any man be in Christ, he is a new creature: old things are past away, behold, all things are made new.* Hence it is, that we are so oftentimes warned in the Scripture, that *we must be renewed in the spirit of our minds,* Rom. 12, 2. Eph. 4, 23. that we must *put on the new man, which after God is created in righteousness and true holiness,* Eph. 4, 24, and must *put off concerning the former conversation, the old man which is corrupt according to the deceiveable lusts,* verse 22.

As then the Moon (which ruleth the month) changeth and reneweth ye light, so should we be changed, not in substance of the body, but in quality, and that in every part, even in the whole man, forasmuch as we are altogether corrupt. Now this that must be changed, is called *the old man;* first, because it is in time before regeneration, first, we are carnal, then spiritual; first, the first *Adam,* then the second *Adam* hath place in us: first we are borne, then we are borne again, John 3. Secondly, because as age maketh loathsome and deformed, so this maketh us full of spots and wrinkles, before such time as we taste of the renewing power of God. Thirdly, because it draweth near to death, for as old age bringeth down to the grave, so doth the old man draw us to destruction of soul and body, which is the second death. This old man therefore must be clean cast off, or else it shall not profit us: for we must deny our selves, and crucify our sinful lusts, we must kill and mortify our vain desires, as *Abraham* would have killed his son; but we must go farther, for we must after a sort kill our selves, & cast off the things that are most dear unto us, though they should *be as our right hand, or as*

our right eye, Math. 5. And we must so cast off the old man, that no remnant of him cleave or stick unto us, & we should put it off, not as if we were loath or unwilling to leave it, but cast it away with a purpose never to take it up, or to put it on again; no nor once touch the same, but to account it as a *menstruous cloth,* lest we be like to the dog that returneth to his vomit, or to the sow that was washed and by and by walloweth in the mire, or to the Crocodile that layeth aside her poison but taketh it up again. On the other side, we must put on *the new man,* called new, because nothing availeth without this, Gal. 5, 6. Again, it is wrought in us in the second place, for we are first old before we are new, for this is the latter birth. Lastly, because it is strong to do the will of GOD, as young men are lusty and able to do the business of this life with great alacrity and activity.

Lastly, we must remember that it is not enough [Use 4] to serve God outwardly, and to keep the bare ceremony, except we join thereunto the service of the heart. And if the Jews had resorted diligently every first day of the month to the service of God in the Tabernacle or the Temple, yet what could it avail them, if their hearts were unclean, & their hands stained with cruelty? Therefore the Prophet saith, *The new Moons and Sabbaths, the calling of assemblies, I cannot away with, it is iniquity: your new Moons and your appointed feasts my soul hateth, they are a trouble unto me, I am weary to bear them,* Isaiah 1, 13, 14. The Jews regarded no more then to keep the days, they thought it enough to leave the works of their calling, though they did never forsake the works of the flesh, and therefore he chargeth them that *their hands were full of blood,* verse 15. So is it with us, we rest for the most part in the outward ceremony, in honoring God with our lips and bodily presence in his house, we bring no more but our outward ears to hear, and neglect the preparation of the heart, and yet flatter our selves as if we had done all that he requireth. Howbeit God rejecteth and refuseth such duty at our hands, he cannot abide the service and sacrifice that is offered in this manner. Hence it is that he saith, *I hate, I despise your feast days, and I will not smell in your solemn assemblies: though ye offer me burnt offerings, and your meat offerings, I will not accept them, neither will I regard the peace offerings of your fat beasts,* Amos, chapter the fifth. the 21, and 22, verses. Not that almighty GOD hated or abhorred the things themselves; he did not reject their works, but the *evil of their works,* Isaiah, chapter 1, verse 16: so he cannot abide that we come before him in that corrupt manner; but we assemble for the worse, and not for the better, and by our corruption turn his saving ordinances into sin.

16 And in the fourteenth day of the first month is the Passover of the Lord.

17 And in the fifteenth day of this month is the feast, seven days shall unleavened bread be eaten.

18 In the first day shall be an holy convocation, &c.

19 But ye shall offer a sacrifice made by sire for a burnt offering unto the Lord, two young Bullocks, one Ram, and seven Lambes of a year old, &c.

20 And their meat offering shall be of, &c.

21 A several tenth deal, &c.

22 And one Goat for a sin offering, &c.

23 Ye shall offer these beside the burnt offering in the morning, &c.

After this manner, &c.

25 An on, &c.

We come now to the yearly feasts and sacrifices, whereof the Passover hath the first place, wherein beside the daily sacrifice, they were to offer two young Bullocks, and one Ram, and seven Lambs of the first year without blemish, for a burnt offering, and their meat offering must be of flower mingled with oil; and they must eat unleavened bread seven days, the first day & the seventh must be an holy convocation, wherein they must do no servile work. Of this feast we read at large, Exod. 12, 18. Levite. 23, 5, 7. Deut. 16, 1. Of this feast we have also spoken before at large, chap. 9, 2, 3. And it was of great importance, even the foundation of all the benefits which the Jews received at God's hands, without which they had been no people separated and dedicated unto almighty God,

This Paschal Lamb was not a bare ceremony [Use 1] without doctrine and instruction. The Jews departed in great haste out of Egypt. And how? not armed or with bannners displayed, as if their enemies had stood in fear of them, but they went out like a company of poor fugitiues or banished persons. The women carried their children upon their shoulders, the men took up their stuff upon their necks, and fled out of the Land, as *Lot* did out of Sodom, for their lives. They were a people that had no skill to handle the sword, or weapon of war defensive or offensive, they had been used like Oxen for labor, and like Asses for burden. And when they must depart, it was said, *Get you hence,* Exod. 12, 29, they must truss up the Corn they had ground, and bake cakes by the way to eat. This solemnity they observed yearly, wherein they did eat cakes without leaven, which served to put them in mind, that when their fathers departed out of Egypt, they were a poor distressed people, and ran away like silly Lambes pursued by devouring wolves. This should teach all of us, that God would have us remember such deliverances out of danger, as he hath sent us. We are apt to forget what he hath done for us, as the Jews were, and therefore we must consider to what end God commanded his people to celebrate this feast every year, & that not for one day, but for seven days together, and doth so often urge it upon them, as we see in the Scriptures. And

albeit this feast have no place in the New Testament, but is justly abrogated & abolished, because ye shadow must give place to the body, and the ceremony to the truth: yet we must not think the commending of it everywhere to the Church to be in vain. For it serves to put us in mind both of God's mercy and goodness unto his Church, who though he bring them into sundry perils that are ready to oppress them, yet he is ready to deliver them out of all, yea when things seem to be most desperate: and also of our duty toward him to give him thanks for our deliverances, and to praise his Name.

Secondly, from hence it followeth, that it [Use 2] was a vain and frivolous controversy which troubled sundry Churches, and rent in sunder one of them from another touching the keeping of the Passover. Some would have it kept on the 14. day of the month, after the manner of the Jews, and others on the Lord's day after, lest the Church should follow the Synagogue. *Victor* Bishop of Rome did threaten all the East Churches with the censure of excommunication, because they celebrated the Passover another day then on the Lord's day. But *Irenaeus* and other holy Bishops reproved him of obstinacy, of pride and arrogancy, & wrote unto him that he did not well in that he cut from the unity of the body of the Church so many and so great Churches of Christ, which observed the order delivered unto them from ancient times, as appeareth in *Eusebius* For the Churches of the East pretended that they followed *John* and *Philip;* and the Churches of the West alleged the examples of *Paul* and *Peter* for their warrant and one claim was fully as good and haply as true as the other. This strife doth the Bishop of Rome at this day nourish and renew again, that had been long buried in the grave and covered with ashes, by his new Calendar, and thrusteth upon the Church his own ordinance concerning the obseruatiō of Easter as a divine precept, and consequently necessary to be kept and observed of the Church, usurping jurisdiction and authority over all Churches to rule over them and their faith at his pleasure. *Cardinal Bellarmine* going about to establish traditions against the all-sufficient doctrine of the Scriptures, avoucheth that we must necessarily believe that the Passover is to be kept in the New Testament on the Lord's day only, because they have been accounted heretics, who kept it otherwise; and yet this cannot be proved by the Scripture.

I answer, the former controversy was at the last thus defined and determined by *Polycarp* and *Victor,* that everyone should follow their own custom and judgment, and that it is a very foolish and absurd thing for such rites to separate one from another as enemies. *Euethes ethôn heneken allêlôn charizesthai, Sozom histor. lib.* 7. *cap.* 19. Now that which is left free & at liberty for either side to follow, cannot be holden necessary: but to keep the Passover on this day or that day is left free and at liberty for either side, therefore it is not necessary unto salvation. So then, nothing is more uncertain then Tradition: for both parts pretended the Apostles and Apostolic Traditions, but both of them could not be true: nay *Socrates* taxeth them both of errors, affirming that this sprang not of Tradition, but of Custom. And if either the one opinion or the other had any good foundation from the Apostles, it might be that in the beginning and first planting of the Gospel (to bear with the infirmity of others) they observed certain days and times, which afterward was observed and urged as a precept, liberty being abolished, and that which was retained of charity, was turned into a law of necessity. Again there is no cause or reason at all, why any churches or persons should

contend to have the Passover received, much less so bitingly & bitterly. For *Socrates* speaketh well and truly, that the Apostles ordained nothing of holy or festival days, and showeth at large the vanity of those that strive to no purpose about it: 〈 in non-Latin alphabet 〉 , *Socrat. lib.* 5. *cap.* 22. Forasmuch as the Passover was a type and ceremony, but types and ceremonies were abolished. So then it was superstitiously done of such as bear the names of Christian Churches, to bring in a feast of Passover, under pretence that the Jews had the same; for that were to compel the Gentiles to live as do the Jews, which *Paul* reproved in *Peter,* Gal. 2, 14, But these Traditions got authority in the church by little and little. I have spoken this, not that it is unlawful to have one day in the year, wherein to celebrate the remembrance of the resurrection of our Lord Jesus Christ, for that were to run into extremities: whereas our infirmity is allowed to have some helps to quicken our faith, that we might the better bethink us all our life what benefit the resurrection of our Lord hath brought unto us: nevertheless this is established only for order sake. But to urge this strictly of necessity, or to make a service of God thereof, or to think that we ought to fashion our selves after the example of the Jews, to wit, that as they had their Passover, so ought we to have ours in these days, were to turn all things upside down, and to put a veil before the face of Christ, that we might not see the light of the Gospel shining upon us.

[Use 3] Lastly, this Passover was celebrated with many circumstances, whereof some were observed only at the first Passover while they were in Egypt, as the preparing of the paschal Lamb, and keeping it apart from the rest of the flock, from the 10 day to ye 14. the sprinkling of the blood upon the door posts, the eating of it in haste, and the killing of it within their own houses: but afterwards it was done in the public place of God's worship, Deut. 16, 5, 6, 7: for which purpose Jerusalem was afterward chosen, where it was killed by the Priests, and flayed in the Court of the Temple, and the blood sprinkled on the Altar, 2 Chron. 35, 1, 2, 6, 10, 11: then the owner of the Lamb took it at the Priests hands, & brought it to his own house, and roasted it. All these things aimed at the shedding of Christ's blood, and the sprinkling, that is, the applying of it to the hearts of all true believers, Ezek. 45, 19. 1 Pet. 1.2. Heb. 9, 13, 14. As when the Law was commanded to be written upon their door posts, it pointed out the writing of it into their hearts, as it is expounded by the Prophet, Ier. 31, 31. Hebr. 8, 10. And whereas they were to sprinkle the *upper door posts,* not the threshold or the floor under their feet, it did put them and us in mind what recouerent account and estimation we ought to have of the blood of Christ, that *we should not tread under our feet the Son of God, neither account the blood of the covenant wherewith we have been sanctified, as an unholy thing,* Heb, 10, 29. Some points were to be observed at all times, whensoever and wheresoever they killed and kept the Passover, and consumed it with fire: they must eat it with unleavened cakes, for all leaven must be cast out of their houses; & to this they joined *bitter herbs.* The roasting of it with *fire* was a figure both of God's Spirit, Math. 3, 11. *Through which Christ offered himself to God,* Heb. 9, 14: & also of God's fiery wrath which he was to suffer, whilst *he was made a curse for us* by his death upon the cross, Gal. 3, 15, Ier. 4, 4. The unleavened loaves signify that none can be partakers of any benefit by Christ, but such as cast out *the leaven of maliciousness and wickedness* out of their hearts, 1 Cor. 5, 8. This belongeth to everyone to eat the unleavened cakes or loaves of sincerity & truth: of which

before chap. 9. The sour or bitter herbs, w[c] are thought by the Hebrew Rabbin's to be wild Lettuce, Cichory, Hore-hound, and such like, and were eaten with the Lamb, brought to their remembrance the affliction in Egypt, where *their lives had been bitter,* Exod. 1, 14: yea, more bitter then gall or wormwood, where the Egyptians made their lives bitter with hard bondage in mortar and in brick, and in all manner of service in the field; and hereunto the Church seemeth to allude, Lament. 3, 15: and all these were as types of the bitter sorrows of Christ, to whom they offered gall to drink: as also of our mortification and afflictions with him, *For we must be made like unto him,* 1 Cor. 5, 7. & 11.26. Phil. 3, 10.

Also in the day of the first fruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have an holy convocation, ye shall do no servile work.

27 But ye shall offer the burnt offering for a sweet savor, &c.

28 And their meat Offering of fine Flower, &c.

29 A several tenth deal unto one Lamb, &c.

30 And one Kid, &c.

31 Ye shall offer them besides the continual burnt Offering, &c.

Here is handled the feast of Pentecost, or of Weekes, which was kept yearly amongst the Jews, to give God thanks after the gathering of their harvest. This was a mean to put them in mind to honor God for sending his benefits to the sustenance of man, Leu. 23, 17. Deut. 16, 9, 10. It is called the feast of harvest, Exo. 23, 16. & 22, 29. Their fruits when they were full ripe, and gathered, were brought & offered to God. The Hebrew Canons teach, y[t] they were to bring first fruits of seven things only, of Wheat, of Barly, of Grapes, of Figs, of Pomegranates, of Olives, and of Dates; and that if a man brought any other besides these seven kinds, they were not sanctified. Moreover, that they bring no first fruits of liquors, save of oliues and of Grapes, and if they bring other, they are not received. There is no measure of first fruits set, in what measure or quātity they ought to bring them, nevertheless they teach, that the least quantity which men might bring was one of sixty, as the greatest was the fortith part, so that they might bring what they would between forty and sixty for their first fruits. This feast is also called *Pentecost,* that is, fifty days, because there were seven weeks between Easter and this: so as there were 49. days between these two feasts, whereunto one being added for the festival day it self, it made fifty. This ceremony is now no longer in use, but instruction from it and by it remaineth. The Jews were as young children, and God ruled them according to their infirmities, Gal. 4, 1. Now let us see the Uses.

[Use 1] First, it teacheth us, not only that GOD hath set us in this world, but fostereth & feedeth us in it, he maketh the earth to yield fruit, so that we live by his bounty and

liberality. Therefore the will of God was, that the Jews should keep a yearly feast to him to give him thanks, that thereby they might be provoked to acknowledge all the year after, that they were sustained by his hand, and that they were as it were God's tenants in the land, Deut. 26, 9, 10, Levite. 25, 23. So then, they were to think thus with themselves, we have offered sacrifice to God after harvest: whereby we are put in mind that it is he that hath sent us our sustenance by giving us the early and the latter rain; sending us fruitful, seasons, and filling our hearts with joy and gladness. So then this yearly solemnity of one day, was not as a pasport or discharge of farther duty, as if they might forget God all the rest of the year, but rather to be a means to school them all the year after, y^{t} if we have anything wherewith to succor our selves and sustain our lives, it is God's blessing, who hath pity and compassion upon us. By this we are taught to the worlds end, and are put in mind not to swallow God's benefits as swine without thinking upon him, but rather so often as we eat or drink, we should be ready to give him thanks: and as he openeth our mouths to receive his creatures, so should we open our mouths to pour out his praises. It is he that heareth the heavens, that the heavens may hear the earth, and the earth the corn, and the corn his people, Hos. 2.

Secondly, the first fruits figured out God's [Use 2] Church, which is a people separated and sanctified unto him from the rest of the world. This is a true description of the true Church, and by this we must try whether we be parts and members thereof, or not. It is not enough for us to be in the Church, to make us to be of the Church, *For many be among us, that are not of us,* saith the Apostle *John* in his first Epistle, and the second chapter. If we be of ye Church, we must be a company called and culled out of the world, John 15, 19: for these two are opposed the one to the other, the world and the Church: *The whole world lieth in wickedness, but we know that we are of God,* 1 John 5, 19. The Apostle *John* speaking of them both, & comparing one with another saith, *Ye are of God, little children; they are of the world,* 1 John 4, 4, 5. As then the first fruits were separated from the rest of the heap, and sanctified unto God, so is the estate of the true Church, and of all the members of it, Ier. 2, 3. James 1, 18. Revel. 14, 1: they are sanctified to GOD and to his service, in whom he greatly delighteth. This is the privilege of the regenerate above the unregenerate, that they are created a new in Christ Jesus. They are his spouse, Hos. 2, 19, 23. Eph. 5, 25, his children, John. 1, 12, his servants, Rom. 6, 16, trees of righteousness planted by his right hand, Psal. 1, 3. Isaiah 61, 3, an holy Temple, Eph. 2, 20, 21, an holy Priesthood, and a royal generation, 1 Pet. 2, 5, 9, Revel. 1, 6, and 5, 9. It behooveth us therefore to walk worthy of our calling, Eph. 4, 1, toward God and men: toward God, giving him all glory, Revel. 1, 6: and doing whatsoever he commandeth, John. 15, 14, toward men, having our conversation honest, 1, Pet. 2, 12, and nothing at all regarding the hatred of the world, John 15, 18, 19, &c. Of this see more afterward.

Thirdly, hereby the Lord taught the Jews to deal liberally toward other their brethren, as he had dealt liberally toward them, according as he had blessed them. Where he bestoweth much, there he requires the more: and whatsoever they did, they must do it willingly and cheerfully, Deu. 16, 10, 11. A man may give all his goods, and yet do to God no good service, yea *and give his body to be burned,* 1 Cor. 13, 3. True it is, he did after a sort lay the bridle in their own necks, and left it to their own choice to offer what they thoght best in their own eyes, yet he adds, *as the Lord thy God hath blessed thee,* Deut. 16: & therefore they must come to

an account for it. When he had given them a good and plentiful harvest, that the cart was pressed with the sheaves, & their cup did overflow, from whence came it? or to whom were they beholding for it? Was it not to him? to him only? It is he that openeth his hand wide unto us also, y^{t} our hearts should be opened in like manner toward him. God dealeth not alike toward all, and he requireth not alike of all. As every man hath received abundantly at his hands, so ought he to impart unto his brother; for that is the end that God aimeth at, and the service that he looketh for. They that devour God's blessings without pity, are no better thē thieves and as caterpillars that eat up the fruits of the earth, Heb, 13, 16, Hos. 6, 7. Our goods can no way profit him, Job 35, 6. True it is, he requireth sacrifices & oblations, howbeit such as think to discharge themselves by coming to the church & by offering their gifts there, do beguile themselves, but cannot beguile the Lord that seeth the heart, forasmuch as all their doings are no better then hypocrisy, if they be not merciful to their brethren that stand in need. There is none of us but would be glad of relief if we were in misery & necessity, and therefore we should show pity toward others. When the Lord would move the Israelites to compassion, he putteth them in mind that they had been strangers & bond slaves in the land of Egypt. Such as have felt the want of worldly things, would be glad that everyone should be willing to stretch out his hand to help them, and therefore we should do the like. Yea, though we never felt any want, let us remember that want may befall us hereafter. For what are we but frail creatures? and what are earthly things but mutable & flitting? No man may exempt him self from the stroke of God, we may fall from plenty to poverty, yea from superfluity to necessity, and be driven to beg our bread, as infinite examples testify. Let us therefore consider that we are mortal men, and that nothing hath befallen to others that may not happen to our selves, that thereby we may be moved *not to turn away our eyes from our own flesh,* Isaiah 58, 7.

[Use 4] Lastly, we must observe another point in this feast, that it was instituted in the remembrance of the deliverance of the Law, which was given at the same time. For it is said, that the people came to *Sinai the third month after their departure out of Egypt, the same day that they departed from Rephidim,* Exod. 19, 1, 2: now that was the first day of the month, and the fourteenth day was the day of the Passover. And as the months were then observed which went by the course of the Moon, there was one whole month added; so that in effect there were fifty days from the Passover to God's setting forth of his Law upon Mount Sinai: so as the feast of Pentecost or Whitsontide was referred to that time. Of this we find mention in the New Testament, Acts 2, 1. & 20.16: at this time the holy Ghost came down in *cloven tongues, and sate upon the disciples,* Acts 2, 3. We know the law of it self could do men no good through their infirmity. It is a dead letter and killeth, 2 Cor. 3, 6, 7. It is a glass to show that we are all sinners & transgressors of it, Rom. 7, 10: and therefore serveth to condemn & accurse us, Gal. 3, 13. Rom. 8, 15. Howbeit at the coming of our Lord Jesus Christ and after his ascension, God brought in another manner of Whitsontide then had been observed in time of the shadows and ceremonies, when he vouchsafed to pour down as a shower of rain, the plentiful graces of his Spirit upon his Church: so that the things that were figured under the Law, were fulfilled in Christ our Savior. Wherefore, besides the admonition that the Jews had, to wit, to do homage to God for their harvest, and to fill their mouths with his praise for

the fruits of the earth and the bodily sustenance which they received; likewise to impart of part of these blessings to their poor brethren, that there might be a common rejoicing and gladness among them, & so God be glorified with one accord: they had also a resemblance of the things that were fulfilled at the coming of Christ. And albeit it be not evil or unlawful to have one certain day wherein the history of the coming down of the holy Ghost should be declared and published, yet the figure is ceased and accomplished. We must not run trotting or traveling to Jerusalem to worship there, but *lift up pure hands everywhere* unto him that hath poured out the infinite riches of his holy Spirit, and sent us *the living waters,* Ezek. 47, 9: that we should have joy and gladness therein, Rom. 14. Let us therefore rejoice, seeing God hath shown himself so bountiful to us, to rejoice even according to the joy in harvest. Isaiah 9, 3. For as the Jews rejoiced in the harvest of corruptible fruits that nourished the body: so we having received the incorruptible graces of the holy Ghost shed abroad in our hearts, should be joyful and glad, by withdrawing our selves from the vanities of this world, and by holding our selves contented with the favor of God, Phil. 4, 7: and when this gladness is wrought in us, we must labor to make others partakers of the same. For, if the Jews were commanded to call the poor, the Widdowes, and the fatherless, to make merry with thē in the use of those outward blessings that God had given them: much more ought we to labor to make others partakers of the spiritual graces which we have received, that belong to the building of ye church, Rom. chap. 12, 6. 1 Cor. chapt. 12, verse 7. Eph. 2, 14. Zach. 2, 4: as the woman of *Samaria* being taught by Christ, called out the rest of the City to hear the gracious words that came out of his mouth which she had heard, John 4: so that we ought to say with the Leapers, *We do not well: this is a day of good tidings, and we hold our peace:* and as they said, *Come, that we may go and tell the Kings household,* 2 Kin. 7, 9: so should we say, Come, let us go and tell our brethren what God hath done for our souls.

CHAP. XXIX.

1 ANd in the seventh month, on the first day of the month, ye shall have an holy convocation, ye shall do no servile work: it is a day of blowing the Trumpets unto you.

2 And ye shall offer a burnt offering for a sweet savor unto the Lord, one young Bullock, and one Ram, &c.

3 And their meat Offering shall be of flower mingled with oil, three tenth deals for a bullock, &c.

4 And one tenth deal for one Lamb throughout the seven Lambes.

5 And one kid of the goats for a sin offering, &c.

6 Besides the burnt offering of the month, and his meat Offering, and the daily burnt offering, and his meat offering, and their drink offerings according unto their manner, for a sweet savor, &c.

BEfore we saw how *Moses* began to handle the daily sacrifice, and the monthly and yearly feasts and solemnities of the Jews: this Chapter is of like argument with the former, describing three other solemn feasts, or rather three yearly sacrifices, one to be offered at the feast of Trumpets, another at the feast of humiliation, the third at the feast of Tabernacles: all these fell out in one and the same month, called of the Hebrews *Thisri,* which answereth in part to our September. Touching the first, it was to be celebrated on the first day of that month, which was holden sacred in two respects, both in regard of the feast of the *New Moon,* and then for the feast of *Trumpets,* so that three ordinary sacrifices were to be offered in it, the daily sacrifice, the monthly, & then that which is proper to this feast, to wit, *a young Bullock, a Ram, and seven Lambes of the first year for a burnt offering, &c,*

Let us first speak of this feast of Trumpets. Some of the Rabbin's fantastically suppose, that it was instituted in remembrance of the offering up of *Isaac,* or of deliverance from being offered, which conceit is idle and nothing at all to the purpose. Others imagine, that it was appointed upon occasion of the wars that the Israelites had with the Amalekites and other Nations under the conduct of God, to put them in remembrance that the whole life of man is nothing else but a continual warfare, Job 7, 1. 2 Timoth. 2, 1. Of this feast we read, Levite. 23, 24. This was accounted as a Sabbath, an holy convocation, wherein they must do no servile work. Therein the trumpets or cornets sounded allowed, and the sound thereof was heard far and near. Of this also in part we have spoken before, chap. 10.1.

Let us come to the Uses hereof in regard [Use 1] of our selves, which served of purpose to stir up the people to return unto God praise and thanksgiving with joyfulness of heart for all his benefits, according to that in the Psalms, *Make a joyful noise unto the God of Jacob, take a Psalm, and bring hither the Timbrel the pleasant Harp with the Psaltery; blow up the Trumpet in the new Moon, in the time appointed on our solemn feast day,* Psal. 81, 1, 2, 3. So *David* having experience of God's good hand toward him in many preseruations, composed the 18 Psalm, as a testimony of his thankfulness *for his deliverance from the hands of all his enemies & from the hand of Saul.* So I should think that the cause of this feast was to be a feast of remembrance for his manifold mercies received in the wilderness, that thereby they might stir up themselves to be united in God. And the cause of the institution of this feast seemeth to be contrary to that which followeth, w[c] is the feast of fasting. For as the Jews had a day to humble themselves by fasting, so they were also to have a day of rejoicing, y[t] when they heard of those Trumpets, they should stir up themselves to return to GOD with joy of heart. And albeit we neither hear nor have these Trumpets sounding in our ears to call us to the Temple and place of his worship, yet ought we to praise his name cheerfully and readily, with spiritual joy and gladness continually, Isaiah 35, 2, 3, 10. with singing & thanksgiving, Isaiah 49, 20, 21: for it is

certain the faithful only have true cause to rejoice, Psal. 32, 11. & 33, 1: the ungodly have no cause at all, Isaiah 48, 20, 21, 22: but rather to weep and lament, Luke 6, 25.

Secondly, it reproveth the Popish sort, who [Use 2] endeavor to follow this commandment, as if it belonged to Christians as a precept in our days, and therefore have a resemblance of it once a year by ringing of bells; yea at every solemn feast they think God is well paid & pleased, when they have rung their bells loud and lustily, and thereby wakened the ghostes of such of their friends as are dead. Such practice is no better then sorcery and witchcraft, which is retained among them. And hence it is, that they ascribe more force to their hallowed and consecrated bells, then ever GOD gave to the sound of these Trumpets. For they ascribe unto them (being once hallowed) a spiritual power against thunder, lightning, and evil spirits: & for that cause they are not ashamed to baptize them, and to exact great sums of money of the people for that purpose, which was one of the greeuances whereof the Princes of Germany complained in the assembly at Noremberg. But this feast served only for the people of old time, and therefore they mingle the Law & the Gospel together, and bring in a Linsy-wolsy religion contrary to the will and commandment of God.

[Use 3] Thirdly, this warneth us of the preaching of the Gospel, concerning Christ the Savior of the world, the conqueror of all our enemies and of them that hate us, Isaiah 58, 1, Zach. 9. For this was a warlike instrument, Num. 6.31 Josh. 6. God hath caused the doctrine of salvation to be sounded out in the world, so that all have heard the sound of it, Psal. 19, 4. Rom. 10, 18, Such a Trumpet was *John* the Baptist, the forerunner of Christ, who was sent *to prepare the way of the Lord,* Mark 1, 1, 2: & to call upon them to repent, because the *kingdom of God was at hand.* And this commendeth to the Ministers in the execution of their office, diligence, carefulness, continuance, cheerfulness, and zeal, 1 Cor. 9, 17. 1 Pet. 5, 2.

[Use 4] Lastly, as the Ministers must be the Lord's Trumpets, so indeed ought every faithful soul to be a Trumpet. For when this feast was yearly observed, such as heard the trumpets were warned by it all the year after to stir up and awaken themselves, remembering that God doth call them as with a loud voice daily, that they should yield up themselves souls and bodies unto him to worship and serve him as he requireth. When this feast was celebrated & solemnized, all the males were not commanded to repair to Jerusalem, as they were *at the three more solemn feasts,* Exod 23, 17: to wit, if they were free-men and in health, able to go to the place of his worship Deut. 12, 6: & 16, 2. And hence it is, that the Jewish Doctors out of that Law, of all males appearing before rhe Lord three times in the year, do exempt and discharge eleven sorts; and therefore they say that women & servants are not bound, but all men are bound, except the deaf and the dumb, and the fool, & the little child, and the blind, and the lame, and the uncircumcised, and the old man, and the sick, and the tender or weak which are not able to go and travel upon their feet: nevertheless, though the people were far from Jerusalem when this feast was holden, and that they could not resort thither daily to do sacrifice in the Temple, yet they were to consider in their absence, that sacrifices were offered there even in their behalf, and God was worshipped there in the behalf and name of all the Tribes. True it is, this figure is passed away, and utterly abolished by the coming of our Lord Jesus Christ, howbeit this remaineth that we our selves should serve for trumpets.

For as the Temple being destroyed, we must be *spiritual Temples unto God:* so ye Trumpets being taken away, everyone of us must be spiritual Trumpets, that is, we should rouse up our selves, because we are naturally so besotted and wedded to the world, and unto the vanities here below, that it seldom cometh into our minds to think of God, of the Gospel, of the kingdom of heaven. Our ears are so possessed with the sound of earthly things, and our eyes so dazzled with the pleasures of the flesh, that we are as deaf and blind men, that can neither hear nor see what God saith unto us. He calleth unto us daily, and maketh the Gospel sound aloud in the midst of us, that we might have the inward remorse of a good conscience, to repent us of all our evil ways, yet we notwithstanding this summoning of us do remain dull and deaf, & dumb and blind. Wherefore we must not look till there be a solemn holyday to call us unto the Church, there to keep a feast of Trumpets, but it must serve us all the days of our life as a spur to cause us to return to God.

7 And ye shall have on the tenth day of this seventh month, an holy convocation, and ye shall afflict your souls, ye shall not do any work therein.

8 But ye shall offer a burnt offering unto the Lord for a sweet savor, one young bullock, &c.

9 And their meat offering shall be, &c.

10 A several tenth deal for one Lamb, &c.

11 One kid of the Goats for a sin-offering, &c.

The next feast is the feast of affliction or humiliation, otherwise called the feast of fasting. The Jews themselves were so superstitious in the observation of this feast, that (as *Munster* testifieth) they thought it not lawful for them to read anything that might make themselves merry, or rejoice their harts;as the departure of the children of Israel out of Egypt, their entrance into the land of Canaan, or their deliverance from the tyranny of *Haman,* and such like: but only mournful things, that may serve to make them heavy and sorrowful: as the threatenings of the Prophets, the Lamentations of *Jeremiah,* the destruction of Jerusalem, and other Scriptures of like argument. This feast was not ordained without cause. Many surmise that it had his original for the Lord's forgiving the Israelites their sin of idolatry, committed in making and worshipping the golden Calf, Exod. 32, Of this we read more at large, Levite. 23, 26, 27, 28. It was solemnized on the tenth day of the seventh month, to be a day of atonement, an holy convocation to afflict their souls, and to offer an holy offering by fire to the Lord, and *whatsoever soul shall not be afflicted in that same day, he shall be cut off from among his people.* This yearly feast of expiation is also described. Levite, 16, 29: and it is made *an everlasting statute to make an atonement for the children of Israel for all their sins once a year.* This was not ordained without cause, forasmuch as we see how men do naturally cover their faults as much as they can. So the Prophet *Zacharias* testifieth, that while the people were in

captivity and banishment in Babylon, all that whole time they had kept their extraordinary fasts very strictly, chap, 7, 5.

[Use 1] But let us proceed to the Uses. Heereby the Jews and all men to the end of the world are put in mind; that we must seriously bethink us of our sins, both of the greatness and number of them which we commit, and humble our selves for them. It was the will of God to establish amongst his own people a year-mind of them, by teaching them to humble themselves by fasting, and acknowledging their sins, and making a solemn confession of them, and craving pardon and forgiveness of them. We cannot think of our sins aright without grief of heart, neither ought we to be grieved for this grief, 2. Cor. 7, 8. This sorrow is of God, and for our good, and therefore called *godly sorrow,* and is not to be shunned or shaken off by us. It pleaseth God greatly, and *maketh glad the Angels in heaven,* Luke 15, verse 17: and bringeth us unto infinite joy and peace of conscience in the latter end. Such then as can be glad and rejoice at it exceedingly when they have offended God, and wounded their own souls, their sin is deep, their heart is hard, and their condemnation shall be double in hell, of whom Christ saith, Luke 6, 25. *Woee be to you that laugh, for ye shall weep and wail.* So then, their public and solemn fasting was a protesting of themselves to be guilty in God's fight of horrible offenses, and they were put in mind when they were come home to their houses, to consider that it is not enough for them to hang down their heads like a bullrush for a day, and to crave forgiveness: for we provoke God every day, and as it were, enter into a new band with death. True it is we are washed, but we defile our selves again: God hath pardoned us, yet we return to our sin as to our vomit again, and we make no end of sinning. So long as we live in this world, we have some corruptions lurking in us, and it is impossible for us altogether to abstain from evil. Thus were the Jews taught to look upon themselves, and into themselves, and upon their sins by this feast, which haply otherwise they would never have thought upon: and thus it serveth for our instruction also.

Secondly, we see hereby what superstition [Use 2] remaynerh amongst the Romanists, who have turned this feast of *Affliction* and humiliation, into their *Lenton-fast:* then they hang down their heads, and acknowledge their sins, and punish themselves with fasting, & pretend for it the example of the Jews, and the practice of Christ. Thus they make us no better for the coming of our Lord Jesus in the flesh, Galath. chap. 5, verse 4. and 4, verse 2, who hath shown himself unto the world. They pretend themselves to be Christians, but make themselves Jews. Neither is it any whit better to maintain their Fast of forty days, by an apish imitation of Christ Jesus. For if they will be like unto him, let them abstain from all manner of meat and drink, let them during those days eat nothing at all, and then let them boast that they have fasted and fashioned themselves like unto him. But their manner is to feed themselves unto the full at dinner, that they are like to surfeit, and they cramme their bellies that they leave no room for anymore.

Again, the Fast of Christ was not an abstinence from flesh only, and a taking liberty to eat fish, to drink wine, and to feed upon all kind of the most delicate dishes, which is the Romish Fast; he did eat nothing at all in those days. Moreover, he did this but once in all his life, and that to show his divine power, and to magnify the majesty of the Gospel; whereas these

scorners will seem to go beyond him by many degrees, and not to resemble him. And wherefore do they take up the fashion of the Jews to afflict themselves, but to have freer scope to despise & despite God himself all the year after? They make sour faces, and disfigure themselves, & play the notable hypocrites when Passion-sunday cometh, I think to mock at the passion of Christ. Lastly, they make their Fasting to be meritorious, and to deserve remission and forgiveness at the hands of God, and so prefer their own traditions before the precepts and commandments of God.

Lastly, we must learn the true use and end of fasting, and the nature of it. To this [Use 3] purpose we must know what kinds there are of it, what it is, what are the parts of it, and the sundry corruptions wherewith it hath been stained.

First, there are diverse sorts of fasts: there is a fast prescribed by the learned Physician, to preserve or restore health, when the body is troubled with repletion.

Secondly, the fast of sobriety and temperance, Romans 13, 13, 1 Corinthians 9, 25. 1 Thessalonians 5.6. 1 Peter 5, 7. Of this *Bernard* speaking saith, Let the eyes, ears, tongue, hand, and soul it self fast: let the eyes fast from curious sights and all wantonness: let the ears fast from fables and evil reports: let the tongue fast from slander, and murmuring, and railing speeches: let the hands fast from evil works, and the soul from sin and doing our own will, Luke 21, 34. Ezekiel 16.49.

Thirdly, there is a forced and constrained fast, as in time of famine, when we can get nothing to feed upon: to this we may add the poor man's fast, who often fasteth because he hath nothing to put in his belly.

Fourthly, there is the miraculous fast, which cannot be brought into imitation; such was the fast of *Moses,* of *Elias,* and of Christ himself, Exodus 34, 28, 1 Kings 19, 8. Matthew 4, 2. But of these we have nothing to say at this present. There is another fast that is pointed out in this place, which is the religious fast.

The Lord commanded by *Moses,* that every soul once in the year should humble it self in fasting before the Lord in one of the great assemblies of his people, Levite. 16, 29, 30, 31, and 23, 27, 28, &c. And albeit the ceremony of the day be taken away, Galatians 4, by the coming of Christ, yet the thing it self remaineth and continueth in force, as well as a day of rest for God's service•, albeit the Jewish Sabbath be abolished. The circumstances of moral duties may be changed, but the substance may not be abrogated.

For where the same causes continue, there the thing it self abideth. We have as great cause of humiliation as ever the Jews had, of making our prayers fervent, being as much subject to coldness as they were; and as great cause to be careful, that the wrath of God do not break out upon us, or being broken out to desire to have it returned back, and the sword of God put up again into his sheath.

And therefore this holy exercise is of as great and necessary use as ever it was, and it remaineth in as full force and strength as ever it did, Joel 2, 12. Luke 5, 33. 1 Cor. 7, 5. Acts 13, 2, 3.

Let us therefore in the next place see what it is. Fasting is an abstinence for one day, commanded of the Lord, from all meats & drinks and delights of this life, thereby to make solemn profession of our humiliation. It is an abstinence from all meats and drinks: *All the people came to cause David to eat meat while it was yet day, but David sware, saying, So do God to me and more also, if I taste bread, or ought else till the Sun be down,* 2 Sam. chapter 3, 35. Ion. chapter 3, verse 7. They were commanded to put away their best raiment: Exod. chapter 33, verses 5, 6. *The Lord said unto Moses, say unto the children of Israel, Ye are a stiffnecked people, I will come suddenly upon thee, and consume thee: therefore now put thy costly raiment from thee, that I may know what to do unto thee. So the childrē of Israel laid their goodly raiment from them, &c.* To abstain from mirth & music, from pleasures and all recreations, Joel 2, verse 16. 1 Chron. 7, verse 5. Dan. chapter 6, 18: and instead of these, to give themselves to weeping, mourning, and lamentation, Nehem. chapter 1, verse 4. For this cause they had their sackcloth and ashes, to signify that they were not worthy of any attire, and that they were no better then dust and ashes. This was to continue one whole day, 2 Sam. 3, 35. Judge. chapter 20, verse 26. 1 Sam. chapter 14, verse 24. 2 Sam. chapter 1, verse 12: and at even when they came to eat, they did not seek delicate meat, or fill themselves with wine or strong drink, or fare daintily to pamper the flesh, but were content with such as came to hand, and used that sparingly also: *they fed upon the bread of tears,* Psal. 80, 3: *and mingled their drink with weeping,* Psal. 102. Sometimes indeed they continued their fast longer, as occasion served, and upon extraordinary causes, Ester 4, 16, Acts 9, 9. Neh. 1, 1, 2. 2 Sam. 12. Dan. 10.1, 2.

Furthermore I add, it was commanded of God both in the Law, as we shown before, and in the Gospel, Luke 5, 33, 35. The end of this ordinance is for our further and better humiliation, Leviticus 23, 27, 16, 29, Psal. 35, 13. Deuteron. 10, 12, 1 Kings 21, 27, 28, 29, 2 Chron. 12, 6, 7. Ezra 8, 21.

Of this there are two sorts: for the religious fast is either private performed by one or moe in a family, that our prayers may be more effectual, Nehem. 1, 4. 2 Sam. 12, 16. Psal. 35.13. 2 Sam. 3.35. Psal. 69, 10. Dan. 9. and 10. Acts 10.2.30. Luke 2.36. Ester 4.16: or else public, performed by the whole congregation, Joel 2.12, Jonah 3, 7: It ought not to be used of a few; and therefore all sorts of people should come to the same as on the Sabbath day, and none absent themselves from the assemblies.

Now of both these fasts we must consider the parts, that some are outward, and some inward.

The outward parts pertain to the body, and are called *a bodily exercise,* 1, Timothy 4.8: as to abstain from meat and drink, watching in prayer, abridging of our sleep & such like commodities, delights and pleasures of this life, thereby to make us fitter for the inward grace of the mind; that the body being thereby humbled and the flesh pulled down, the soul may also be humbled before the Lord.

[Objection] But it will be objected, that God being a Spirit regardeth not these outward things, forasmuch as *he will be served in spirit and truth,* John. 4, 24. Rom. 14.17. 1 Cor. 8.8. Mat. 15, 11.

[Answ.] I answer, we must consider that fasting is the Lord's ordinance, and he commandeth this abstinence, and therefore it oght not to be left undone, because we are bound to all that which he commandeth.

And as GOD requireth it, so he will accept of it, and give a blessing unto it, and to all those that with care and conscience shall use it. Albeit it be of small value in it self, yet GOD hath ordained it to an excellent end, even to humble the soul; and it shall be available to that purpose, which is no small benefit.

As water in Baptism, and the bread and wine in the Supper of the Lord are little or nothing worth considered in themselves; and as the rest appointed on the Sabbath, can little further us, if we go no further: howbeit they bring a great blessing to such as use them with reverence, faith, and repentance. Nevertheless, we are not to trust in these outward things, but these outward ceremonies must lead us by the hand to higher matters, lest God send us away empty as we came, Ezra 6, 21; or else the fast of the beasts in Nineveh shall be as good as our fast, Jonah 3, 7: for they were covered with sackcloth, and did neither feed, nor drink water.

These virtues are the acknowledging of our own unworthiness: also watchfulness, humility, zeal, & hope of mercy at the hands of God, and assurance to obtain that which we ask of him in prayer. These are no small graces and benefits. For the servants of GOD by their abstinence from meat and drink confessed themselves unworthy so much as of a crumb of bread, or of a drop of water: by putting on sackcloth, unworthy of the worst rag to cover their shame and nakedness. They deprived themselves of the benefit of sleep, and cut themselves shorter of it then at other times, to stir up themselves to perseverance and watchfulness in prayer and other holy duties. They put dust and ashes upon their heads, to testify what they had deserved, even to be as far under the earth as they were above it, yea to be deprived of life, and to be stricken with death for their sins, and to be worthy of eternal condemnation.

And for the practice of all these, they quickened their prayers, and as it were added wings unto them, that they might more easily pierce the heavens, and present themselves in the presence of God, and therefore prayer and fasting were joined together, Ezra 9, 5. Nehem. 1, 4. Dan. 9, 3. Judge. 20, 26, Luke 2, 37, and 5, 33. 1 Cor. 7.7. True it is, prayer is available without fasting; but fasting is never available without prayer. For fasting is not the worship of God, but only an help to it.

But here observe, that notwithstanding this exercise of our faith be so often commanded, so often commended, so often practiced, so often blessed, yet Satan hath not ceased from time to time to mingle darnel, yea poison with it; so though it remain, yet it remaineth without profit. As he hath corrupted prayer it self, so he hath blended and infected the exercise of holy fasting. If he should have gone about utterly to take them away, his craft would soon have been espied, therefore he goeth about another way. And let us a little see what the Popish fasting is, according as it is delivered and practiced by themselves. For contraries set together do serve to illustrate one another. Their fasting is defined to be a subtraction or

diminishing of our meat or diet, according to the institution or doctrine of the Church, at times appointed, under pain of mortal sin, to make satisfaction for sins, and to merit the grace of God and life everlasting.

Thus by appointing fasts, they overturn the right ends of fasting: and by their intention of satisfaction for sin, and procuring of eternal life, and such like horrible, detestable, and intolerable blasphemies, they destroy the only sufficient satisfaction of Christ.

The Church of Rome charge us to be enemies to fasting, and that our doctrine is a doctrine of liberty: but we are enemies only to their abuses and corruptions, not to fasting it self, neither do we allow the breach of fasting days: We hold that it is a Christian exercise needful to be used for the humbling of our souls, and the enabling of our selves to the duties of prayer and repentance, as often as the time shall require: besides, our Church hath public fasts in the time of any general infection or affliction, and our people are instructed and called upon to fast privately also, when the cause is more private.

The difference between them and us is this; We reject their set days, and their name of fast upon those days by distinction of meats for conscience sake, wherein they place the worship of God, and in the ends which they propound to themselves, to wit, merit and satisfaction.

And as they bring in these inventions, so they neglect such exercises of Religion as of right ought to be joined with the outward abstinence.

Their fasting is only a forbearing of flesh and things that come of flesh on certain and set days, allowing to themselves instead thereof, not only fish which is as good and nourishable as flesh, but that which is daintier, as wines, march-panes, conserves, and such like sweet meats, in as great measure as can be; so that they eat as often and as good as we do (even when they profess to fast) if not better.

12 And on the fifteenth day of the seventh month, ye shall have an holy convocation, ye shall do no servile work, and ye shall keep a feast to the Lord seven days.

13. 14. 15. 16. And ye shall offer a burnt offering, a sacrifice made by fire of a sweet savor unto the Lord, thirteen young bulloakes, two rams, and fourteen lambes of the first year: they shall be without blemish. And their meat offering, &c.

17, 18, 19. And on the second day ye shall offor twelve young bullocks, two rams, fourteen lambes, of the first year without spot. And their meat offering, &c.

20, 21, 22. And on the third day, eleven bullocks, two rams, fourteen lambes of the first year without blemish. And their meat offering, &c.

23, 24, 25. And on the fourth day, ten bullocks, two rams, and fourteen Lambes, &c. Their meat offering, &c.

26, 27, 28, And on the fifth day, nine bullocks, two rams, and fourteen lambes, &c. And their meat offering, &c.

29, 30, 31. And on the sixth day, &c. *35, 36,* On the eight day, &c.

The last feast mentioned in this chapter is the feast of Tabernacles, and of *ingathering of the fruits of the land in the end of the year, when they had gathered in their labors out of the field,* Exod. 23, 16, and 34, 22. This also was kept in the seventh month for the space of eight days, and therefore how they should come before the Lord, and what they should offer every day, is particularly remembered to the end of the Chapter. And lest they should bring little unto GOD, and think to please him with a small pittance (as many hold it well saved which can be saved from the worship of God) he stinteth them what they shall bring, and setteth down the number *of bullocks, rams, and lambes* which they should offer every day. This feast began upon the fifteenth day. The Jews have mingled this day with many superstitions. The Lord set down particularly unto them what they should do, and left nothing to their own choice; howbeit they have found out many inventions and traditions, & would not content themselves with the simplicity of the Scripture. But the right use thereof is expressed in sundry places of the Law, Levite. 23, 34. Deut. 16, 13. It is called the feast of Tabernacles, because during the days of this feast they were to live in tents or Tabernacles, it being a memorial of God's preserving of them in the wilderness where was no house for them in which to rest and inhabit. This was a most holy feast to remember them when they had no dwellings, and therefore *Moses* doth so largely dwell upon the solemnities of it: then they were especially enjoined to read the Lew, at this feast, when *all Israel was to appear before the Lord,* Deut. 31, 10, 2. Chron. 8, 13, Ezr. 3, 4. Nehem. 8, 14, 15, John. 7, 2.

This feast is now abrogated, and belonged not to the Gentiles that were converted to the faith, after the passion and ascension of Christ, Coloss. 2, 17. Acts 15, 10. Heb. 10.1. Notwithstanding we must consider the inward signification of this ceremony, and see what uses remain thereof to our selves. And therefore the Prophet *Zacharias,* chapter 12, 16, describing the calling of the Gentiles to the true God, and their gathering into the true Church, setteth it forth according to the manner of God's service used in the Law, that *they should go up from year to year to worship the Lord of hosts, and to keep the feast of Tabernacles:* alluding to the ceremony of the Law, as our Savior doth, Matth. 5, 23, 24, meaning that they should worship GOD according to his commandments, and not after their own fancies.

First, we learn hereby, that it is a duty [Use 1] belonging to all to remember the days of their troubles and afflictions, from which GOD in great mercy hath delivered us.

Hence it is, that GOD doth put his people in remembrance so oftentimes of their deliverance out of Egypt, yea even when they were settled in safety, and planted in the land of Canaan:

they must call to mind, that *they were sometimes strangers in the land of Egypt,* Deuteron. 4, 20, and 6, 12, 20, 21, 22, and 10, 19: and therefore GOD wrote this with his own finger in the Law, Exod. 20, 2, that they should always have before them *the iron furnace,* how he brought them forth to be unto him a people of inheritance. We are ready to forget our former condition, when GOD hath given us rest: and *as the wise virgins themselves slumbered* Math. 25, 5: so we are very prove to security when once he hath removed our sorrows and sufferings from us. So then, the Lord GOD would have his own people year by year to depart out of their houses, and dwell in tents, that is, under the open firmament in arbors made of boughs and branches.

I will not stand to recount the foolish and apish toys, which the Jews at this day take upon them to observe; as that their Cabbines be not too close, but made full of holes: they are careful & diligent to provide y^t^ the boughs be not too thickly plotted together: they must have loop-holes to see the stars, whereas in the mean season they little consider whereunto God meant to direct them, & what lesson he meant to teach them: so that we might say unto them, as *Paul* sometimes did to the men of Athens, *I perceive that in all things ye are too superstitious,* Acts 17, 22. Thus doth the Evangelist tax them for the holiness that they put in their often washings, Mar. 7, 3, 4. *The Pharisees and the Jews except they wash their hands oft, eat not, holding the tradition of the Elders; and when they come from the market, except they wash they eat not: and many other things there be, which they have taken upon them to observe, as the washing of cups, and pots, and brazen vessels, and of tables.* In all which it may be truly said of them, that they lay the commandment of God apart, and observe the traditions of men.

But in this feast, the purpose of God was, that they should call to mind, both where they were, and where they had been; that albeit they were at rest and ease in the land of Canaan, yet they had not always been so, for GOD had carried them as it were upon Eagles wings and led them in a strange and miraculous manner in the wilderness for forty years.

Thus ought we to consider what we have been in times past, as well as what we are at the present, and thereby be provoked to serve and glorify him in time to come. Thus doth the Lord deal with *Saul,* 1 Sam. 15, 17, *When thou wast little in thine own sight, wast not thou made Head of the tribes of Israel?* &c. Thus he dealeth with *David,* 2. Sam. 12, 7, 8. Thus he sendeth his Prophet to tell *Jeroboam* what he was, and to call him back to the consideration of his first beginning, 1 Kings 14, 7, *I exalted thee from among the people, and made thee Prince of my people Israel, and rent the kingdom away from the house of David, and gave it thee; and thou hast not been as my servant David, which kept my commandment, and followed me with all his heart, and did only that which was right in mine eyes; but hast done evil above all that were before thee: (for thou hast gone and made thee other gods, and molten images, to provoke me, and hast cast me behind thy back) &c.* We ought also to consider what we have been in regard of temporal deliverances, and in regard of spiritual deliverances from the bondage of sin, Ephes. 2.1, 2, 3, 4, 11, 12, 13: for their deliverance from the slavery of Egypt did figure out our deliverance by Christ from the bondage of sin, Satan, and hell it self.

[Use 2] Secondly, observe from this feast that GOD evermore preserveth his Church, even when it is oppressed with greatest dangers and troubles, nay then his power and mercy is

made most manifest: his power shineth brightest in our weakness, and his mercy appeareth most of all in our misery. The people of Israel had notable experience hereof in the wilderness, when they removed from place to place, and had no leisure to build, neither had they stuff wherewith to build. They were a wonderful multitude of people, by reason whereof it may seem incredible, that God should preserve them and their children *in Boothes and Tents,* without houses to cover and keep them. We know that houses serve to defend from cold and heat, from wind and weather, and many other discommodities: yet did GOD nourish and maintain them without any houses, and therefore his goodness was to be acknowledged in that behalf. It had been no better then a plain mockery or may-game to have come to Jerusalem, and there to punish themselves and dwell a while in Cabines and to shift places, except it had been to some ende, and they had been taught to magnify the Name of God, and to put their trust in him. For all ceremonies did aim at some instruction, that the faithful might thereby be edified, and learn to live in the fear of God: otherwise they are not only unprofitable, but also abhominable in the sight of God. So then, we must acknowledge where and whence we have our deliverances, and learn to give God praise, as also for the fruits of the earth that we have received.

Thirdly, though the feast of *Tabernacles* [Use 3] be not any longer in use, that we should be bound to the keeping of it, yet the doctrine arising from it concerneth us as much as ever it did the Jews. Our keeping of this feast must not be for a week or twain, but all our life, so long as we live upon the earth. We must acknowledge that *we are Pilgrims in this world,* Hebrews, chapter 11, verse 16, & if we be not strangers in this present world, we have no part in the kingdom of heaven. If then we will have God to accept and avouch us for his children, we must assure our selves, that this life is nothing to us but a way or rather indeed a race toward our heavenly Country. It is not enough for us to go fair and softly (as the most do) but we must always run apace, pressing forward with all our strength and force, holding on our way, and straining our selves to attain to the ende of our course. For this is certain, except we use might and force, we shall never get one step forward, but we shall retire four back for it. We are of slow pace, and creep as it were upon all four, and Satan useth many means to hinder us, and therefore *we must fight as good soldiers of Jesus Christ* against all such impediments.

Albeit therefore God do house us and harbor us in this world, yet it is as he did to his people in the wilderness: so that he would not have us to nestle here, nor to be entangled in the snares of it, neither to make it our everlasting resting place; but to be ready to fly upward: not to be as swine looking down to the ground, but rather as Larkes, mounting upward from the earth. Some have here no resting place at all, but are tossed and turmoiled up and down as waves of the sea, and so *Paul* speaketh of himself, 2, Cor, 7, 5: others never remove out of the place where they are borne, *but live peaceably among their own people,* and continue at home in their own house without any trouble to themselves or others: yet must all account their chief resting place to be in heaven, out of which we shall never be removed, and when once we are clothed with it as with a garment, we shall never be vnclothed or dismantled to be found naked, 2 Cor. 5, 6. Heb. 11, 13. Thus it was with all the Patriarchs and holy fathers from the beginning of the world, and so it ought to be with us.

[Use 4] Lastly, we are hereby put in mind of the shortness of this life, we are here for a season, and by and by near gone. And albeit we make our houses never so strong, and build them up with brick and stone to continue, yet our bodies are all as Tabernacles always decaying. For *what is our life but a vapor?* and what are our bodies but dust and ashes? We may well frame our houses of square stone, and make us palaces of marble; but our bodies cease not to be of this clay; and *what is all flesh but grass, and what is all the glory of man but as the flower of the field,* which flourisheth today, and tomorrow withereth away? The rich men of this world build them towers and castles that top the skye, and *lay their lands about them,and call them oftentimes by their name,* as *Absalom* did his pillar: their building is sound and substantial, and able to endure many years, and standeth out against all weather for many generations, and at the end of them is as firm and fast as at the first day. But in the mean season what are the Tabernacles of their and our bodies, but a simple cottage or cabbine, ever defaying and declining; having his foundation in the dust? A man may easily erect such building as shall remain: but can we build our bodies, so as they may be of any long continuance? and make our houses of clay to be as pillars of marble? what shall it profit us to build fair houses and pleasant gardens, & fruitful fields, and to forget the frailty of our bodies which must shortly fall into the dust, and be consumed to ashes? Let us therefore learn the doctrine of the Apostle, 2 Cor. 5, 1. If *our outward man decay, we have a building prepared for us in heaven.* And we must say with *Peter, I must shortly put off this my Tabernacle; as our Lord Jesus Christ hath shown me,* 2 Pet. 1, 14, when this lodging of ours shall decay, we shall dwell in an house incorruptible. Our bodies are but as arbours made of green leaves, which are of no continuance, one blast of wind is strong enough to blow them away, Isaiah 40, 6. Every man hath some disease or other about him, that will not suffer him to endure long: our humors are not so equally tempered, where the best constitution is, but one of them threateneth destruction to the other, and strive which of them shall prevail and overcome, howbeit all is one to man; for whether of them soever do gain, man receiveth the loss, even the loss of his life. And if he had no disease or distemper, yet wait but a while, and age it self will be a disease, and as the messenger of death unto him, that even without sickness he slideth away, as the fruit of a tree, when it is ripe, falleth down of it self, though there be no hand to pluck it, or wind to shake it, or thief to steal it, or tempest to drive it. When we diligently consider this, then we have indeed learned to keep this feast of the Tabernacles spiritually. To conclude therefore, let every man beware that he seek not his own ease overmuch.

This is one rule, that we do not pamper or cocker our own flesh in the lusts thereof, Rom, 13, 14. If we should give the bridle to our flesh, it is as a bottomless pit that will never be filled. Secondly, such as are planted commodiously in this world, must beware that they do not forget the world to come: and they that enjoy the earth at will, must remember the kingdom of heaven, wherein they must only place the top of their happiness. If we seek heaven upon earth, we shall never find it in the next life. Thirdly, let us use this world, as though we used it not; *rejoice as though we rejoice not, and weep as though we weped not, considering that the fashion of this world vanisheth away,* 1 Cor. 7, 30, 31.

Here can be no certainty, nor assurance of anything, but in health we have one foot in sickness, and in life we be at the brink of death. In joy and gladness we are near to the house of sorrow and affliction, Lastly we must account of every day as our last day; what is present we see before our eyes, but what is to come we see not, we know not. The rich man built, and planted, and plotted for many years, and promised to himself a long life upon the earth, but it was said unto him, *This night shall they take away thy soul from thee, &c.* Luke 12.

CHAP. XXX.

1 ANd Moses shake unto the heads of the Tribes, concerning the chil•ren of Israel, saying, This is the thing which the Lord hath commanded;

2 If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

NOw *Moses* cometh to speeke of such Laws as are voluntary, that is, *of vows,* whereof he setteth down two sorts; one concerning men, the other concerning women, and showeth in what persons they are ratified, and in what persons they are frustrated. Touching the man which is the head of the woman, he is charged not to falsify his word or his oath, lest he profane the Name of GOD which he hath taken in his mouth, but to perform his promise that he hath made, as Psal. 15, 4, *he shall dwell in the holy hill of GOD, that sweareth to his own hurt, and changeth not.* Touching the woman, she is ordinarily and by the Law of nature under the power and authority of another. Wherefore touching their vows we must give judgment according to the place which they hold, and the calling into which they are entered. For the woman that taketh an oth, or maketh a vow, either is in the power of her father, or in the power of her husband, or in her own power, or else in the power of one when she vowed, and in the power of another when she is to perform it. A woman in her fathers power is bound to perform that which she hath sworn or vowed, but conditionally, if the father allow of it, either by his word or by his silence; so that the vow standeth, if he approve of it either by speaking or by holding his peace. For here the common proverb is verified, He that wittingly & willingly holdeth his peace, doth closely & secretly give his consent. But on the other side if the father dislike and disallow the vow, she is freed because she is not free. And if the woman be married, and at the disposition of her husband, it followeth by proportion of the former Law, that if her husband approve her vow, either openly or secretly, directly or indirectly, by speaking or holding his peace so soon as he heareth it or heareth of it, she is bound to keep it: but if he consent not, but disallow and disavow it, her vow is void, and she is to ask pardon of her rashness. If she be a widow and set free, being at her own liberty, and not under the jurisdiction of father that bestowed her, or of the husband to whom she was

bestowed in marriage, she is bound to perform her vow. The Apostle teacheth, that *the woman which hath an husband is bound by the Law to her husband so long as he liveth, but if he be dead, she is loosed from the law of her husband,* Rom. 7, 2. As she is free to vow, so he is bound to pay that which he hath vowed, because the promise was voluntary and free, and there is none can make it void. Lastly, the widow must not think her self discharged by her new or second marriage, but the time of making her vow, to wit, in her widowhood, must be considered and remembered. But such as are cut of the fathers power, or by death of the husband set free, must pay their vows to the most High, without denying, or delaying, or diminishing, what they have solemnly and advisedly vowed,

From hence we may learn how to answer sundry particular questions touching the vowing of men and women. [Object.] And first the question may be asked, what if it be the vow of a son or of a daughter under their father, or one any way under the power of another, as of a servant under his Master, shall that vow be good, or such person be bound to perform it? I answer, [Answ.] a vow must be of things in our own power: but he that is in the power of his father and of his master, is not at his own hand, his will dependeth upon the will & pleasure of another; and therefore *Jonathan* telleth his father, that *David had asked leave of him to go to Bethlehem,* 1 Sam. 20, 28, for their family had a sacrifice to offer in that city. If then, being the servant of *Saul,* he would not presume to go before he had obtained leave of the Kings son, doubtless such vows are to be held unlawful, unless his governor confirm it, or he that hath vowed ratify it when he cometh to be at his own hand. Again, it may be demanded, whether such do not sin, as vow being in the power of others, in not performing their vow? True it is, they ought not to have vowed, but having made the vow, do they not sin except they perform it? [Answer.] I answer, they sin in vowing, but they do not sin in their not performing of it; wherefore *Moses* saith afterward, *The Lord shall forgive her:* he meaneth not her forbearing to perform ye vow, forasmuch as if she should perform it, she should set at naught her fathers power & authority, which God by no means will suffer; and consequently add sin unto sin: but God will pardon her rash and unadvised vow which she had uttered. The doctrine from the first words is this, that vows made to God lawfully, are to be performed, Deut. 23.21, Psal. 76, 11, and 66.13, and 50, 14, Deu. 12, 17. This is further confirmed unto us by sundry examples of the faithful, as *Jacob,* Gen. 28, 20, 21, and 31, 13. *Hannah* the mother of *Samuel,* 1 Sam. 1, 11, *David,* Psal. 22, 25, & 61, 8, & 116, 14, and diverse others.

This truth is plain, because it is better [Reason 1] never to vow, (understand this of lawful vows) then to fail in not performing the vow. For this is to offer the sacrifice of fools, and it may be said to them, as *Peter* spake to *Ananias.* Acts 5, 4, *Thou hast not lied unto men, but unto God.* If we have a promise made unto us by men, who had not rather never to have had such a promise, then to be deceived? Eccl. 5, 3, 4. Secondly, such do take the Name of God in vain, which is a grievous sin, and *he will never hold them guiltless that take his Name in vain,* Exod. 20. Thirdly, salvation is of no other then of God; and therefore to him we should return the praise of our deliverance, *Jonah* 2, 10. Lastly, the Gentiles by the light of nature have used to vow, *Jonah* 1.16.

This reproveth all unlawful vows, & first [Use 1] of such as are touched in this place expressly, when they take upon them to vow, being under the subjection of others. And here is fitly taxed the doctrine of the Church of Rome, which teach that parents, have no authority to hinder their children from following rash & unadvised vows, and that children are not bound to have their parents consent to enter into cloysters, into which indeed they ought not to enter, no not with their consent. Hence it is, that they maintain and defend, that children may steal away lawfully from their parents, and became Monks and Nuns, not only without their consent, but against it; who indeed oght not to enter into those styes and stables with their consent, neither have parents any warrant or authority to give their consent. And how much do they better many times, then if they should thrust them into the stews to learn honesty? Secondly, such may not lawfully vow as are children in age, though they have no parents living to controlle them, and those that are children in knowledge, who know not what a vow is, or how it bindeth, for how should these bind themselves? Thirdly, such as are foolish or furious; forasmuch as albeit they may be out of the power of others, yet they are not in their own power: and albeit that no man may command them, yet they have not the command over themselves: and therefore may justly be accounted as children. Fourthly such as are rash and unadvised in their vows: such was the vow of *Saul,* 1 Sam. 14, 24: the vow of the Benjamites, Judge. 21, 1: and the vow of *Iephte,* Judge. 11, 30, 31. A vow and an oath are of the same nature, and both of them unadvisedly undertaken, do dishonor God. Fifthly, such as are wicked & ungodly vows, and these are of two sorts, either *de malo, aut de bono male,* that is, made for doing of some evil, or doing some good but not well: as for example, If one vow to kill a man, as they did that *bound themselves by a vow, neither to eat nor drink, till they had killed Paul,* Acts 23, 12. These bound themselves to do that which is simply in it self an evil thing. Such was *Herod's* vow or oath, Math. 14. And thus two evils meet together, the one whereof is to vow, the other to perform such a vow; and therefore such vows are not to be kept. This serveth to set before the eyes of many their folly, who never consider what the vow is which they have taken upon them to observe, but if they can say, I have a vow to do this or that, they grow obstinate and settled in evil, and will by no means be removed, yea and think they are bound by virtue of their vow to do it, and are discharged of all fault and offense when they have done it: whereas that which is evil to vow, is much worse to perform; and therefore they must repent of their rash vow, and not proceed to the accomplishment of it, for that were to add one transgression to another, as it were drunkenness unto thirst, and to plunge themselves into endless destruction both of soul & body. This is the case of many young men and women who have entangled themselves in such vows, by promising marriage either to other without the consent of parents; they often pretend great scruple of conscience, which cannot be tied by such evil vows, the vow was evil, and therefore the way is not to go forward, but to crave pardon of GOD for that evil, as here it is prescribed in this Chapter. They also are to be accounted evil vows which are made for the doing of some good, if they be not well and rightly made, and consequently they are not to be broken, as if a man in fasting or any other work should purpose to do that which is above his strength and ability. Sixthly, such are forbidden as are constrained vows and involuntary, when they are undertakē against a man's will, whereas they ought to be free as well as made by them that are free. There must

be a willing mind before there can be a lawful vow. Seventhly, they must be of good importance, not of any idle or trifling toys, or of vain and foolish matters, in which the name of God is not to be used. Eighthly, superstitious vows, as to vow abstinence from this or that kind of meat for religion sake; such also as bind themselves to go on pilgrimage, and to offer to this or that holy Saint, or rather image or idol; these and such like observed in the Church of Rome, are reproved in the Sermons *de Tempore,* ascribed to *Agustine: One voweth a cloak, another Oil, a third a wax candle, God careth not for these vows: but offer unto God that which at this day he hath redeemed, to wit, thy soul.* The vows of obediance and repentance are the true and the best vows, the offering up of our bodies & souls a living sacrifice is most acceptable to God, and most profitable to our selves. Lastly, such vows as are impossible & above the strength of the vndertakers, are also forbidden as unlawful, among which we may range the vow of single life, and abjuring of marriage, *which is honorable in all, and the bed undefiled,* Hebr. 13, 4: so that they sin not against GOD which do contrary to such vows. For continency or single life is not necessarily annexed to the Ministry, neither hath God laid such a yoke upon their necks that enter into that calling. God hath left marriage free unto all, and it is *the doctrine of devils to forbid marriage,* as the Bishop of Rome doth, who *speaketh lies through hypocrisy,* 1 Tim. 4, 1, 2. For he will have none admitted into the holy Ministry, but such as are vnmaried, or being married promise to live from their wives: as also he excludeth such as have been twice married, and such as have married a widow. But the Apostle telleth the Corinthians, that *he had power to lead about a wife being a sister, as well as the brethren of the Lord, and Cephas,* 1 Cor. 9 5. And he speaketh generally, *To avoid fornication let every man have his own wife, and let every woman have her own husband,* 1 Cor. 7, 2. Again, declaring and prescribing what persons should be chosen to that office, he saith, *A Bishop must be the husband of one wife,* 1 Tim. 3, 2, 4. Titus 1, 6; *one that can rule his own house, having children under obedience with all honesty. Thomas Aquinas* confesseth (*Secunda Secundae quaest.* 88. *artic.* 11.) that *it is not essentially annexed to holy Orders, that men should contain & live a single life that enter into the Ministry, but by the Decree of the Church only.* With him agreeth Cardinal *Bellarmine, (Bel. de cleri. lib.* 1. *cap.* 8.) who showeth that there is no prohibition of almighty God found either in the old or New Testament; he might have said infinite examples are found to the contrary, *Adam* was married in the time of his innocence, and lived in the Garden a married man. *Noah* a Preacher of righteousness was married: the Patriarchs were married: the Priests & the high Priest himself was married: the Prophets and the sons of the Prophets were married: and many Deacons, Ministers, and Bishops after Christ's time lived married. It were easy to produce infinite examples, but I will content myself with one very renowned & remarkable, touching *Synesius,* who when they of *Ptolemais* would needs have him to be their Bishop, which he little desired, he acquainted them with his present condition, and his future resolution, saying, *God, the Law, and the sacred hand of Theophilus hath given unto me a wife; I therefore tell all men afore hand and testify unto all,that I will not suffer myself to be altogether estranged from her, neither will I live with her secretly as an adulterer; for the one is no way godly, and the other no way lawful: but I will pray unto God that many good and happy children may be borne unto me. Neither will I have him that is to be chief in ordaining me, to be ignorant hereof.* Nay, it may be truly avouched and auerred, that generally there never prevailed any restraint of all Clergy men in all places from marrying and accompanying with their wives which they

married while they were lay-men, and the greatest part of the Christian world hath ever from the beginning to this day enjoyed that liberty. Howbeit almost 400, years after Christ, *Syricius* Bishop of Rome sought to impeach it, and commanded that no such thing should be permitted. *Innocentius* the first insisted in the steps of his Predecessour, so that in some places, the lawful society and accompanying of Cleargymen with their wives began to be restrained. Afterward whē *Hildebrand* climed up into the papal chair, he published a Decree to forbid them to marry, whereupon great confusions, tumults, and hurlyburlyes followed in the Church; for they were so enraged against him, that they cried out, he was an heretic, and a man damnable, erring in his judgment, who forgot the speech of our Lord, *All men receive not this saying, save they to whom it is given:* & again, *Let him that can receive it, receive it,* Matth. 19, 11, 12. Likewise the Apostle, *Let him that cannot contain, marry, for it is better to marry then to burn,* 1 Cor. 7, 9. and thereupon they openly protested against him, that if he proceeded to urge against them the execution of his Decree, they were resolved rather to forsake the Ministry, then their marriage. But to leave this, let us speak of such as have vowed single life, and see what hath been the judgment of the Church touching such vows. I propound this as a ruled case, & set it down as a certain truth, that the marriages even of such as have vowed the contrary are not void and of none effect, as the Jesuits teach. To this purpose *Cyprian* saith well, (lib. 1. epist. 11.) *Si perseuerare nolunt aut non possunt, melius est nubant, quàm in ignem delictis suis cadant,* that is, *If they will not or cannot persevere, it is better that they should marry, then by their sins they should fall into the fire.* Neither can this be understood of virgins that are yet to resolve and are free, as *Bellarmine* would decline the force of the testimony: (*De Monach. lib.* 2. *cap.* 34.) for *Cyprian* speaketh of such as have already dedicated themselves to God, & telleth them that they were better to marry then to burn. To him accordeth *Augustine* in his Epistle to *Bonifacius* who had vowed a monasticall and single life, and yet afterward did marry: for he telleth him, that being thus hindered and entangled, he could not freely exhort him to that former kind of retired life which he had vowed, because of his wife. His words are these, *Thy wife hindereth me that I cannot exhort thee to this kind of life, without whose consent it is not lawful for thee to contain:* & therefore he thought not his marriage to be void, or no marriage at all, or that he might lawfully forsake his wife, much less that he oght. The like we might easily show out of *Jerome,* and out of *Epiphanius, haeres.* 61: who maketh it 〈in non-Latin alphabet〉, i. an evil thing, and such as God will judge and punish, not to perform the vow once made to God: but not 〈in non-Latin alphabet〉, that is, a thing which casteth men into condemnation of hell fire, and plungeth them into everlasting destruction, & therefore he defendeth that it is better to descend to that state of life which is lawful and honorable with one fault of breaking a vow passed to the contrary, and with tears of repentance to wash away that one fault of inconstancy, and so to be saved, rather then to live in sin continually, and so to perish everlastingly. And not only these fathers, but the schoolmen generally resolve, *Aquinas* excepted, that the Pope may dispense with a Presbyter, Deacon, or Subdeacon to marry, though he have solemnly vowed the contrary, by entering into holy orders, because the duty and bond of containing is not essentially annexed unto orders; and that it is only a canon and constitution of the Church. And the general opinion of them is, that though single life cannot be separated from the profession of a Monk, yet he that is a Monk may be freed from that profession the which he hath made, and so cease to be

a Monk. Neither is this the opinion of the schools only, but the practice of the Popes hath concurred with the same, who have oftentimes dispensed with such vows, and given them free liberty to marry, and to forsake their couents and cloysters, where they had been mued up, as were easy to be shown by diverse examples.

Secondly, from hence everyone should learn to know how to behave themselves in [Use 2] vowing, that they may use this doctrine lawfully. To this purpose we must be instructed in these particulars; what a vow is: what are the conditions of it: what is the right manner of vowing: and what should be the ends of our vowing. Touching the first, a vow is a solemn promise made to GOD, binding our selves to the doing or leaving undone of some special thing that is acceptable unto GOD. Vowes thus taken are not merely ceremonial or pertaining to the times of the Law, but are a constant and perpetual ordinance of God to be observed and practiced under the Gospel. Howbeit seeing the Jews were tied to sundry legal observations, whereby upon occasion they testified their thankfulness, we may not unfitly hold that vows were partly ceremonial, and partly moral; partly they were abrogated, and partly they continue and remain in full force to the end of the world, because the spiritual duties shadowed thereby bind all persons. Such vows I call a solemn promise made to God, as appeareth by the vow of *Jacob,* Gen. 28, 30, going from his fathers house to avoid the fury of his brother *Esau:* and of the Israelites, who having received an overthrow at the hands of their enemies, vowed to God that *if he would deliver them,* and overthrow those that stood against them, *they would utterly destroy their cities,* and reserve the spoil to be consecrated to him, Numb. 21, 2, of the which we have spoken before. *Hannah,* upon condition of having a son granted unto her, vowed him a perpetual Nazarite unto the Lord, 1 Sam. 1, 11. Psal. 66, 12. 2 Sam. 13, 8. From hence we gather two things: first, that in the breach of an holy and religious vow there is a double trespass, because to the observation of the vow a man is tied by a double band, both absolutely by duty, and respectively by covenant and promise, and thereby violateth his duty and fidelity unto GOD. When *David* saith to GOD, Psal. 119, *I have sworn, and will perform it:* who seeth not, y^{t} he tieth himself to the observation of the Law by a special band, besides the general that tieth all others? Hence it is, that God doth so oftentimes charge and challenge his people in special manner to have dealt unfaithfully & treacherously with him, *as false and lying children in whom is no faith,* upon promise made to keep his Laws, Deut. 5, 27, & 32, 20. Psal. 78, 8. Isaiah 30, 9, and 57, 4. Secondly, it reproveth the superstitious vows of the Romanists, who vow not to God only, but to the Saints, of which sort was no practice among the Jews, Psal. 76, 11, Isaiah 19, 21, no not when vows stood in greatest force, and were in largest sxtent. They teach that vows are a substantial part of the worship of God; and therefore by their own confession they commit manifest and abominable idolatry, because they communicate this honor to the Saints, and thereby make them to be gods, making vows to them of fastings, prayers, pilgrimages, Churches, Colleges, altars, tapers, and such like. Hence it is, that *Bellarmine* is content to say, that *when the holy Scriptures were written,the custom of vowing to saints was not yet begun.* To God we owe all that is in us, who is the searcher of the hearts, and hath power to punish the willful breach of a lawful vow; and therefore to him only we are to make our vows, *He will not give his glory to any other.* Again, in the description of a vow, *we bind our selves to the doing or leaving undone some*

special thing that is acceptable to God, because he alloweth not of our will-worship, Col. 2, 23, Math. 15: wherefore we are not left free to vow what we list, for then we can have no assurance that God will accept them: but it will be said to us, *Who required these things at your hands?* Isaiah 1, 12: and again, *In vain they worship me, teaching the precepts of men,* Math. 15, 9. The Church of Rome offendeth herein many ways, and is almost endless in their errors touching this part or point of vows. I will briefly touch them & run them over. First, they maintain that young men and women, to wit, such as are come to the years of discretion, may vow single life, and that because they must suffer little children to come to Christ, Mat. 19, 14. As if none could come to Christ, [Answer.] but such as can look through a Monks coule, or as if the kingdom of heaven belonged to none but to professed Monks and Friars, who haply have themselves the least part therein. Besides, the Text speaketh of *little children,* which can have no trial or experience of themselves, whereas the Apostle appointing widows to attend upon the sick and poor Saints, admitteth none under the age *of threescore years,* 1 Tim. 5, 9, & exhorteth the younger women *to marry, to bear children, to guide the house, and to give none occasion to the adversary to speak reproachfully,* verse 14. Secondly, they permit children to enter into religious, or rather their irreligious houses, without consent of their parents and governors, and that parents have not any authority to take away their sons or daughters out of those dens & Cloisters. As this doctrine is most strange so their reasons are most weak. They pretend that *Abraham* was commanded of God *to go out of his Country,* [Object] *& from his fathers house,* Gen. 12, 1. and that Christ saith, *Whosoever loveth father or mother more then me,* is not worthy of me, [Answ.] Math. 10, 37. I answer, the commandment of God to *Abraham* was special, and a special trial of his faith and obedience: let these show the like particular commandment to them, and then let them follow that example. As for the words of Christ our Savior, they are understood of the times of persecution, when we must prefer the love of Christ before the love of our best and nearest friends: to omit, that a man may leave his parents and kinsfolkes in his affection that is set upon heavenly things, even while he dwelleth with them in the same house. But of this more afterward. Thirdly, they permit the husband and wife to separate themselves by mutual consent, to depart one from another and to vow continency so long as both of them shall live. For this they produce and urge the example of *Joseph* and *Mary,* who lived continently all their days. [Answ.] But it is plain, that *Joseph* purposed and intended that they should come together, Math. 1, 18. Again, he is expressly admonished by the Angel to take *Mary* his wife: neither is it necessary to believe it as an article of faith, that *Mary* the mother of Christ lived always a Virgin. Again, the Apostle wisheth that all men were even as he himself, 1 Cor. 7, 7, but he addeth in the next words, *Every man hath his proper gift of God, one after this manner, and another after that.* Besides, in those words he speaketh directly to the widows, and them that are unmarried, verse 8: and he hath an express commandment, verse 10, *I command, not I, but the Lord, let not the wife depart from her husband.* And *everyone must abide in the calling, to which he hath been called,* verse 24. To this purpose he saith, verse 27. *Art thou bound to a wife? seek not to be loosed.* And in the words going before, he exhorteth all married persons *not to defraud one another except it be with consent,* so that with consent he alloweth a separation: howbeit he addeth immediately, *for a time,* and after he willeth them *to come together again, lest Satan tempt you through your inconstancy,* verse 5. Moreover Christ himself teacheth, Math. 19, 6, *What God*

hath coupled together, let no man put asunder: but married persons God hath coupled together; therefore they may not be separated, nay they may not separate themselves, neither can they without breaking the ordinance of God and the institution of marriage. Hence it is, that it is called *The Covenant of God,* Prov. 2, 17: not only a covenant between themselves, but such as God is therein interested, and therefore it lieth not in their power to dissolve that covenant. Lastly, they maintain that if the marriage be only contracted, and not consummated or finished, one may lawfully leave another, without consent one of another, to vow single life: to color this, they pretend that it is lawful to pass from a state of life less perfect, to that which is more perfect: and so they define *a vow to be a promise to God of some better good.* But this is a false surmise. [Answ.] For how doth he vow a better good, who in the vow of continency burneth with carnal and fleshly lusts, and is scorched in the flames of his own concupiscence? as the Apostle teacheth directly, *It is better to marry then to burn,* 1 Cor. 7, 9. In the time of the Law, the vow oftentimes was sacrifice, & the common duty belonging to all believers was showing of mercy: how then was the special vow better then the common duty, forasmuch as God saith, *I will have mercy and not sacrifice?* Hos. 6, 6. And how can they be said to vow a better good, that vow voluntary poverty and beggary, when Christ himself saith, *It is a more blessed thing to give, then to receive?* Act. 20, 35. Or how can the blind vow of the Jesuits touching obedience to their superior, be a tying of themselves to a greater or better good, seeing the Scripture saith, *Bee ye not made the servants of men?* 1 Cor. 7, 23: forasmuch as they make themselves slaves to the rules and precepts of an Order altogether devised by mē. So then we must know that single life is not always, nor in all, a perfecter state of life then marriage: and it is to be presumed that such as are contracted to others have not that gift, for otherwise what needed such contracting?

The next point in a lawful vow, is to consider what are the conditions of it, which may better appear by the contrary prohibitions; wherein consider both how to make them, and how to pay them. First it must be made by him that is free, & in his or her own power, and not under the jurisdiction of another: so that the vow of the wife that is under her husband, of the son and daughter under their parents, of the servant under his Master, cannot be allowable, but is void and frustrate. [Object.] If any ask, Is it not lawful for the wife, or the son, or the daughter, or the servant to vow to serve the Lord, except the husband, the father, the mother, the master give their consent? Is the power of these greater then the power of God? or is the worship of God subordinate to the will and pleasure of superiors? or may they hinder their inferiors from serving the Lord? I answer, [Answ.] the worship of God is not bound and tied to vows: and inferiors may serve the Lord fully and faithfully, and walk before him in faith, obedience, prayer, and love without the band of vows. The obedience and subjection which he hath laid as a duty upon inferiors is more acceptable to him, then any vow whatsoever. Secondly, vows must be made only to God not to other creatures, as we shown before, and therefore they offend that vow to Saints departed, for they cannot make such to be vows to God. Thirdly, they must be of things possible, for it is foolish, if not impious to vow that which we are not able to perform. Fourthly, they must be godly and religious vows, not of such things as are forbidden of God. Fifthly, they must come from a free heart, performed willingly and cheerfully to GOD. Sixthly, we must place no opinion of

merit therein, as the Romanists do; but tender our duty and thankfulness to God. Lastly, they must be advised and of great importance. These considerations we must set before us in making a vow: in paying and performing thereof we must consider, first, it must be performed fully & wholly, not maimed or to halves. Therefore *Moses* in this place saith, *He shall do all that is gone out of his mouth,* verse 2. It is not enough for us to do a part, and to leave a part undone, but we must do it perfectly. These are like to *Ananias* and *Sapphira,* who vowed unto God the whole price of their possession, but when they came to perform their vow, *they kept back apart,* & thought to please GOD with another part, Acts 5, 3. The manner of many is to be large in promising, but to be sparing in performing. This is a token of lightness and inconstancy, and more displeases God then if they paid nothing at all, because it is joined with hypocrisy. Secondly, we must pay our vows without delay, we must not put off the time, Genesis 33, 1, Eccles. 5, 3, Deuteron, 23, 21. Delay in all duties is dangerous, and bewrayeth an unthankful heart. For as he that giveth quickly, giveth twice; so he that giveth leysurely, it is all one as if he gave not at all. Thirdly, we must perform our vows from our heart, willingly & cheerfully, not grudgingly or mutteringly, like the bad debtor, that payeth indeed the money he borroweth at the appointed day, but not with a willing mind, and therefore he had rather he were not bound to pay it, and knew how to avoid it. God requireth a cheerful giver, & therefore such payment of vows as otherwise, is is not allowed and approved of God,

Thirdly, we must learn what is the right manner of vowing, wherein also observe, how it was wont to be made, and then how performed. The making thereof was wont always to be joined with prayer, to note that ye faithful always lifted up their hearts to GOD, craving his blessing, Psalm. 61, 5. Gen. 28, 20. Judge. 11, ver. 30, 31, so that such as were fit to vow, must be faithful & justified before God, and reconciled unto him, otherwise they can never call upon him aright. And as they must be made with prayer, so they must be performed with thanksgiving, Psal. 61, 5: otherwise it were better never to have vowed and promised unto God that cannot be deceived.

Fourthly, it behooveth us to know the right ends of vows, which are these; First, concerning God's glory and the advancement of his worship. Secondly, to testify our special thankfulness to God for blessings which we have received at his hands. Thirdly, to chastise our selves, that thereby we may prevent ye wrath of God; for by judging of our selves, we escape his judgment, 1 Cor. 11, Fourthly, to make our selves more circumspect and watchful over our own ways; for when we have fallen into some sin, we do hereby make ourselves more wary and heedful for the time to come. Fifthly, to bind our selves more strongly, as by a twofold cord which is not easily broken, to yield obedience to God. Lastly, to strengthen the weakness of our faith, hope, and other spiritual graces, and to give us greater assurance of the mercy of GOD, which we shall receive at his hands.

Lastly, it is a duty belonging to everyone, [Use 3] to consider diligently what vows they have vowed to God. We are ready and not sparing to vow in times of our afflictions & troubles, O that we were as careful to perform them, Psal. 66. But if we have not vowed this way, there is a common vow which we have all undertaken, the vow of our baptism, that we will believe in

God and serve him, that we will forsake the devil and all his works; and this is *the answer of a good conscience toward God,* 1 Pet. 3, 21. The master of the Sentences calleth baptism, *The common vow,* because therein men protest, promise, and profess to consecrate themselves, their souls & bodies unto God, both which are his, by right of creation and redemption. *Jerome* maketh holiness in body and spirit, the matter of a Christian vow, *In Isaiah, lib.* 7. *cap.* 19. And S. *Augustine* to this purpose in many places teacheth, that *to believe in God, to hope for eternal life, and to live according to his commandments,are the things, which we are to vow to God.* And in another place, *What do we vow to God, but to be the Temple of God?* These Christian duties contain the truth of ye Jewish vows. They vowed external sacrifices and oblations, & bound themselves to the outward service, in the exercise whereof it pleased GOD for a time to train that people: howbeit in all these he called them to the true practice of piety, & to the inward affections of praise & thanksgiving. Psal. 4, 5, & 50.14, 23, & 51, 17, & 107, 22, & 115, 17. Jonah 2, 9. Hos. 14, 13. Neither is the holy Scripture silent what their ceremonial vows imported to them and to us. The vow of humbling and afflicting themselves by fasting did teach them, to forbear their own desires, to renounce their own wills, to subdue their own corruptions, and to abstain from cruelty & oppression, Isaiah 58, 6. Mic. 6, as appeareth by the reproof of the Prophet, when he chargeth them that *in the day of their fast, they sought their own wills,* verse 3. This we see notably in the vow of the Nazarites, a principal one among the rest, of which we have spoken before, whereby *they were separated to the Lord,* Numb. 6, 2. And this was the chief intendment of that ceremony to signify the common condition of all that people, that the Lord their God had separated them from all other people, and therefore they must be holy unto him, *because the Lord himself is holy;* and hath separated them from other people, that they should be his, Levite. 20, 24, 26. And this is that which *Balaam* uttered concerning Israel, Numb, 23, 9, *Loe the people shall dwell alone, & shall not be reckoned among the nations.* This then was a special vow of ceremonial observations, wherein by abstaining from many outward things, as separating themselves *from wine & strong drink, & suffering no rafor to come on their head,* and other outward things expressed in that place, they were divided from the common and profane conversation both of themselves and others among that people; howbeit a special & spiritual respect was had of preserving inward piety & holiness toward him, so that such divided persons were so many spectacles and examples of the condition of all the faithful, of whom Christ our Savior hath told us, and taught us, that *they are not of this world, but he hath chosen thē out of the world,* John 15, 19, *they must fly the corruption that is in the world,* 2 Pet. 1, 4: and they must hear the voice of God calling and crying unto them, *Come out from among them, & separate yourselves from them, and touch no unclean thing, and then he will receive them,* 2 Cor. 6, 17. In all which he alludeth to the vow of the Nazarites, who were a separated and selected people, retiring themselves from others, of which see more before, chapter 6. So then the vows that temaine in the Gospel, and belong unto us, are the vows of prayer, of praise & thanksgiving, of obedience to God, of denying our selves, of subduing our sins, of mortifying the corruptions of the old man, of mercy and compassion toward our brethren, and briefly of keeping our selves holy unto God and unspotted of the world, Psal. 27, 8, & 58, 12. & 79, 13. & 80, 17. & 86, 11.119, 34, 35.106, Mat. 16, 24. Col. 3, 5. Rom. 6, 13, & 12, 1. 2 Cor. 6, 20. These are the holy and solemn vows that we promised to God in our Baptism, wherein we were dedicated, and consecrated unto God, and these we do continually

renew, when we come to the Table of the Lord. Let us diligently think of these vows, and be careful to practice and perform them, that God may be duly glorified in us.

3 If a woman also vow a vow unto the Lord, and bind her self by a bond, being in her fathers house in her youth,

4 And her father hear her vow & her bond wherewith she hath bound her soul, and her father shall hold his peace at her, then all her vows shall stand, and every bond, &c.

5 But if her father disallow her in the day that he heareth, not any of her vows &c. shall stand, and the Lord shall forgive her, because her father disallowed her.

6 And if she had at all an husband when she vowed, or uttered ought out of her lips, wherewith she bound her soul,

7 And her husband heard it, and held his peace in the day when he heard it, then her vows shall stand, &c.

Now *Moses* entreateth of such vows as were made by those that are under the authority of others, as children under their parents: concerning which the father hath authority to disannul them. Hereby the power of all parents is so magnified and advanced, that a vow made immediately to God is frustrate, & there is a mere nullity of it, except they confirm it. They have power to make it good, and they have power to make it void. Heereby we learn, that great is the authority and jurisdiction of parents over their children by the Law of God and Nature. The very heathen have this truth shining in their hearts, that parents are to be honored, and that their authority should be inviolable, Exod. 20, 12. Eph. 6, 1, 2. Ierem. 35, 6, 7, 8, &c. Gen. 27, 8, 43. and 28. 2. When the father saith, Go, the child goeth: when he saith, Arise, he ariseth: when he saith, Come, he cometh. Christ our Savior giveth testimony of his perfect obedience, whom all both men and Angels stand bound to worship, and to whom *every knee must bow of things in heaven, of things in earth, and of things under the earth,* Philip. 2: yet he was subject to his parents and went with them, Luke 2.51. 1. King. 2.19. The reasons are evident.

[Reason 1] First, the precept of honoring parents hath the first place in the second Table, and is set before all other, so that next unto GOD we are bound to reverence them to whom we are most bound: and it is the foundation and band of obedience to all the rest of the commandments that follow. For if men do not stand in awe of the Magistrate the father of the Common-wealth, and *the Captain of the people,* all the other would soon be violated, 2 Kings 20, 5.

Again, the Apostle teacheth, that *this is the first Commandment with promise,* Eph. 6, 2: it hath a special promised annexed of long life. Thirdly, children receive great and manifold blessings

from the hands of their parents and governors, and likewise are freed from many evils and dangers, that otherwise they might fall into. Fourthly, patents give life, and breath, and being after a sort unto them; for children receive all these from thē. Fifthly, parents are honored by sundry titles and names, the which are given to God himself, Matth. 23.9: *One is your father which is in heaven,* therefore call no man your father upon earth.

[Object. 1] Touching this impregnable and invincible truth, sundry questions may be asked, and diverse doubts to be removed. As first, seeing their authority is so great, why doeth our Savior speak of hating father and mother, as Luke 14, 26, *If any man come to me, and do not hate his father and mother, he cannot be my disciple.* [Answ.] I answer, Christ speaketh in that place comparatively, that is, we must not regard them in respect of himself whom we ought to love above all, and so it is expounded, Matthew 10, 37: *He that loveth father or mother more then me, is not worthy of me.* To love our parents next after GOD is piety, but to love them more then God is impiety. We hate them therefore when we love them less then God, in comparison of whom we should hate our lives.

[Object. 2] Secondly, Christ forbiddeth us to call any man father, as we have heard before, Matth. 23. [Answ.] I answer, Christ condemneth not the name or appellation given to men simply, for then he should be contrary to himself, where he alloweth the title to earthly fathers, Math. 7, 9. Mark 7, 11: and the Apostle should be contrary to his master, 1 Cor. 4, 15. Therefore he meaneth, that no man is or can be our Father as God is, to wit, that we should trust in them, and make them the authors of our life, and the givers of all good things that come unto us.

[Object. 3] Thirdly, what if our parents be evil persons and ungodly, ought we then to obey them & yield unto their authority, who are by their wickedness unworthy thereof? [Answ.] I answer, It skilleth not whether they be good or evil touching our obedience. For evil parents are our parents, and evil Magistrates are Magistrates, and evil Ministers are Ministers. Servants are commanded to be subject to their masters, not *only unto them that are good and gentle, but to them* y^{t} *are froward,* 1 Peter 2, 18: so ought children to yield obedience unto their fathers, though they be evil. Hence it is that God saith generally in the Law, Honor thy father and mother, not honor them when they are good only.

But it will be farther objected, What if they [Object. 4] be excommunicate persons, may they then be obeyed, or should children then do any duty to their parents? and is not that to set light by that censure? I answer, [Answer.] Excommunication rightly used, is indeed the most grievous judgment that can be inflicted in this life both in respect of the soul and of the body, and is as it were the messenger of death. It is a great punishment to be banished from a well ordered City: much more to be thrust out of the Church, which is the Common-wealth of God, and of his Son Christ. *David* did greatly lament his estate and condition, when he wanted the holy assemblies of the faithful among the Infidels, and could not come into the presence of God with his people, and did think himself driven away *from abiding in the inheritance of the Lord,* 1 Sam. 26, 19. Who would not tremble and be afraid to be delivered up unto Satan, 1 Cor. 5, 6. the enemy of God? The children of Israel were delivered over to *Nebucadnezzar* and other wicked tyrants to be afflicted, and they bewailed exceedingly such

bodily captivity, Psalm 137, 1, 2 how much more fearful then ought the excommunicate person to esteem it to be delivered up, not to wicked and ungodly men, but to Satan himself, *The prince that ruleth in the heart of the children of disobedience?* Notwithstanding all fellowship and familiarity with them is not denied to us. It is lawful for the family to converse with the governors of the family, though they be excommunicate persons. The wife may not deny due benevolence, nor the child dutiful obedience: if he bid them go, they must go; or to come, they must come: neither are they by such behavior culpeable, or guilty of their sin: of which we see more before, chap. 5.

Fourthly, if the son be a Magistrate, & [Object. 5] the father a private man, it may be demanded, whether he be to yield obedience to his father? I answer, [Answ.] though the father must obey the son as he is a Magistrate, yet in another respect the son must obey the father, as he is the father: so that neytner is the son to be deprived of the honor and dignity due unto his place, neither is the father to be denied that duty and respect which is due unto his person. The son may be honored as he is a Magistrate, and the father is likewise also to be obeyed as he is a father. And this the Heathen in former times have both known and practiced. For when *Q. Fabius Maximus,* in *Liuy Decad.* 3. *lib.* 4. was on a time sent Ambassador unto his son then being Consull, he went out to meet his father who was coming to him on horseback: and albeit the Sergeants reuerencing the majesty of the father (who before had been Dictator, the highest office in the City) suffered him to pass, yet the son commanded him to alight from his horse if he meant to speak to him. And the old man was so far from being offended with his son, or from thinking it any disgrace to himself, that he leaped from his horse immediately, commending his son, and telling him he meant to try whether he knew himself to be Consull or not. I allege this out of the Roman history, to show that the Heathen themselves knew how to make this difference. *Solomon* is a notable example of this point, for he knew himself to be a son, yet he forgot not that he was also king of Israel; and therefore when *Bathsheba* came unto him, albeit *he rose up to meet her, and bowed himself unto her* as she was his mother, yet he sat down in his throne again as be was king, and she his subject, 1 [Objection 5] Kings 2, 19: yea he denied her request also.

It may be demanded farther, what if God command one thing, and the parents another, what are the children to do in this repugnancie, whether of them should they obey? I answer, [Answ.] we are charged to love and obey God before and above all things: and therefore to prefer the precept or pleasure of man before the will of God, is no better then to make an idol of our parents, and to honor them as God. True it is, we are bound to obey evil parents, but we are not bound to obey them in evil. If they command and compel in evil, they are rather tyrants then parents, and we must answer with the Apostles, *We ought to obey God rather then men,* Acts 5, 29. So then we see how far children are bound to obey their parents, to wit, while they keep themselves within their bounds, though they be froward and wayward, peevish and perverse, though they be not endued with virtue, or wisdom, or any other good qualities, yet they must be reverenced, honored, and relieved as parents and the instruments of our life and being: but if they forget their places and command against God, it is better to cleave unto GOD our heavenly father.

[Objection 6] Again, if the Magistrate command one thing, and the father another, here both are men, whether of these two are to be obeyed by the son? Nay in this case, not only both are men, but both of them are fathers, one the father of the country, [Answ.] the other of the family. I answer, if obedience to both cannot stand together, we must obey the Magistrate, because God hath given him a larger commission and greater authority then to the fathers of our bodies, so that he hath power and authority to command the fathers & their children. Again, the Magistrate commandeth for the good of the Commonwealth, the father for the private good of the private house. True it is, we may love our parents better then the Magistrate, howbeit we must obey the Magistrate before our parents. As we may love a good man which is but poor and needy before or better then an evil or wicked man which is in great power and authority; howbeit in respect of his authority, when he commandeth, we must obey him before the other.

Furthermore, suppose a man be a servant [Objection 7] or an apprentise, his master commandeth him one thing, & his father the contrary, whether of them shall he obey, in this repugnancie of commanders and commandments? which of them shall he please, and to which of them shall he cleave? I answer, [Answ.] he must obey his master. For to speak properly, the father hath no power nor authority in such a case: for it may be said, Who art thou that commandest another man's servant? *he standeth or falleth to his own master,* as *Paul* speaketh in another case. The father having bound his son an apprentise, and put him into the service of another, hath withal by that act put away his authority, and as it were resigned up his own right to his master. And such a son may wish the good of his father before the good of his master, and the life of his father before the life of his master, howbeit he must obey his master before his father, and endeavor by his diligence, labor, service, and faithfulness the profit of his master before the profit of his father, and not seek the hindrance or loss of his master in one penny to procure advantage to his father in twenty pound, farther then he hath the consent of his master.

Lastly, the question may be asked touching [Objection 8] the daughter of a man given in marriage, the husband commandeth one thing, and the father another, whether of these is to be obeyed, the husband, or the father? I answer, [Answer.] the husband. For, as she must obey her husband before the father, so she is to love the husband better also, and God commandeth *the man to leave father and mother,and to clean to his wife,* which is also a commandment unto the woman to leave parents, and to cleave to her husband, for *they twain shall be one flesh,* Matth. 19, verse 5. Ephes. 5. verse 31. 1 Cor. 6. verse 16: therefore in this case the will of the husband is to be preferred before the will of the father. For as it is in the two great lights which God hath set in the firmament, the lesser evermore giveth place to the greater, and when the Sun shineth, the light of the Moon fadeth and vanisheth away: so when the greater authority of the husband cometh in place, the lesser power and authority of the father ceaseth. Besides, his giving of her in marriage to the husband is a giving away of his own right over her, as well as over that portion of goods which he bestoweth with her: so that now his authority is abridged, nay clean abolished. Lastly, it appeareth in this chapter, that if a married woman had vowed a vow to God, her husband only had power to abrogate and disannul her vow, but not her father. That which she doth

unto her parents, and for her parents, must be by the consent and allowance of her Husband. Whatsoever is hurtful or any way prejudicial to him, she ought not to do, though it were with a purpose to profit her parents.

[Use 1] Now we come to the Uses. This reproveth diverse and sundry sorts that fight directly against this ordinance of God. In the first place whereof I range the Church of Rome. For, as it abridgeth the authority of Magistrates, so it crosseth the authority of parents over their children. It is notoriously known to the whole world, how the Roman Antichrist that proud beast that sitteth upon the seven hills, hath stirred up the children against their parents, and provoked them partly by promises, and partly by threatenings, to deprive them of their dominions and lives by force of arms; by which means, bloody wars have been raised and waged between the father and the son. Thus they put asunder those whom God and nature hath joined together. In like manner, under the vizard & pretence of Religion, they not only allow, but exhort and entice, and receive into their Monkish Orders, young men at fourteen years, and young women at twelve, without consent of their parents. But in this place, God putteth: power and authority into the parents hands, to disannul the vow which the daughter maketh being in her fathers house; which ordinance is grounded upon the moral Law, which commandeth children to honor and obey their parents: and the Apostle *Paul* referreth the whole matter of keeping y^{e} *daughter a virgin, or the bestowing of her in marriage,* to the will and determination of the father, 1 Cor. 7, 36, 37.

Moreover, hath not the father as great power over his son, as the master hath over his servant? But it is not lawful for the servant to take upon him the profession of Monkery without the consent of his master, and therefore the child may not do the same. The answer of *Bellarmine* is nothing to the purpose, that children are not in like subjection to their parents, as servants are to their masters, but have more power over themselves then servants have: because howsoever Children are not in such servile condition as servants (which is not the question, it being out of question) yet parents have as great power over the persons of their children, being within age, as over servants: and the law of nature which bindeth sons, is stronger then ye law of men, which maketh servants and parents have greater power over their own flesh then over strangers.

[Use 2] Secondly, this teacheth, that it belongeth as a special duty to children by all means, to honor their parents, to which they are bound with the strongest bands: and this yielding of honor unto them consisteth in many particulars. For we must be subject unto them, and give them reverence, obedience, and maintenance. First, we ought all the days of our lives to esteem reverently of them, as also of their wise devices, of their holy counsels, of their careful instructions. And this we ought to express in gesture, in speech, and in outward carriage: not so much for fear of correction, or looking for benefit from them, but *for conscience sake,* lest by the contrary we draw the curse of God upon us Prov. 30, 17. Woe therefore unto those ungodly and ungracious children, that do not esteem their parents according to the high place wherein God hath seated them over them, that do despise them because of some infirmities of age, of nature, or otherwise, and therefore mock and scoff at them, Prov. 30, 11. Gen. 9, 22. The second duty is obedience to their lawful commandments

in performing of their will, howsoever sometimes they may seem unpleasant and unpleasing unto them, Mat. 21. Col. 3, 20. Jer. 35, Deuter. 21, 18, 19. Thus doth *Jacob* rest in the counsel of *Rebecca* his mother, and yieldeth to her wholesome admonition, Genes. 27, 14. And this is one of the chief virtues that can be found among them, and therefore *Paul* expoundeth *Honor* by *Obedience,* Colos. 3, 20. Eph. 6, 1. Thus they ought to submit and subject themselves to their godly government & religious discipline. And as this ought to be yielded to them in all things, so it should be observed in choosing their trade and order of life, and taking upon them a special calling, to be ready to be directed by them, what by their grave censure, wisdom, judgment, & foresight they think fittest for them, Prover. 29, 15: & 15, 5: especially in the greatest matter of all that doth most nearly concern them, I mean their marriage, when they shall begin to think of seeking a companion to live with them in that estate. Thus all faithful children were content to submit themselves to their parents, and to be ordered by them, and never attempt to bestow themselves in marriage without their parents knowledge, Genes. 24, 3. So did *Jacob* at the commandment of his father, and the advice of his mother, and by consent of them both, Genes, 27, 46. and 28, 1. This was observed of those that otherwise led no sanctified life, Genesis 21, 21 yea of the very heathen themselves. I will produce one testimony among many others, and that is of king *Cyrus* after he had conquered Babylon, and come home in triumph, his vnckle *Cyaraxis* offered him his daughter unto wife: he thanked his vnckle, and praised the maid, and liked the dowry, but for giving consent to marriage, he made him this answer, which I would it were observed and followed of all Christians, *O Cyaraxe,to te genos Epainô, kai ten paida, kai dôra; boulomai de, ephê sun tê toû patros gnómê, kai tes metros tanta sunainesai,* which is englished in this manner: Uncle *Cyaraxis,* I commend the stock, & the maid, and the portion; howbeit (saith he) by the counsel of my father and mother I will assent unto you: as if he had said, without their advice I can do nothing. All histories, Philosophers, and Poets in a manner, are full of the practice of this duty. And no marvel, for this is agreeable to the common principle in nature, *Whatsoever ye would that other men should do unto you, do ye even so to them,* Math. 7, 12. *Sampson* saw a maid in *Timnah* that liked him well, notwithstanding he spake not one word to her, but came back to his parents, & desired them to make the marriage for him. They were the first whom he acquainted with his purpose: not as in our days, wherein commonly the parents are the last. Judges 14, 2. *Get her to me, for she pleaseth me well.* For seeing parents have taken great pains, and bestowed great cost in bringing up their children, it is reason they should reap some fruits of their labor and travail in the bestowing of them in marriage, and thereby be acknowledged more wise and better able to provide and foresee for them, then themselves. This justly reproveth many children in our days, that never regard this duty, and condemneth the common practice of our corrupt age so much degenerated and grown out of course, that they never require nor regard the consent of their parents in their matches and marriages; but make their choice after the lust of their eyes, and the delight of their hearts, in despite of Father, Mother, Governor, Kinsfolkes, Friends, yea God himself, and all good order. These oftentimes run on in haste, and on an head, and learn to repent at leisure. For we live not longer after the holy examples of the Patriarchs in former time, then we come far behind them and live different from their manners and godly discipline. The next duty is thankfulness, requiring all the kindness that we have received from them, & recompensing

their goodness toward us to the uttermost of our power, whensoever and wherein soever they shall at any time stand in need of our help and relief, Genes. 45, 11. and 47, 12. *Joseph* was nourished a child of his father seuenteene years, and he again nourished his aged father 17. years in Egypt, Gen, 47, 9, 28. This precept the Apostle setteth down, 1 Tim. 5, 4, *Children and Nephews must recompense the kindness of their parents.* The practice of this we see in *Ruth* the Moabitesse, she being young, took pains and traveled and labored for her mother in Law *Naomi* when she was old, Ruth. 2, 18, and did bring home to her what she had gleaned, and she gave to her that *which she had reserved after she was sufficed.* This we see also in the example of Christ our Savior, John 19: ver. 27: which condemneth all neglect of aiding them in time of need, and all fraudulent and injurious dealing in keeping back any part of maintenance due unto them, Rom. 1, 30. 2 Tim. 3, 2. Such likewise as run upon their own heads, and will not be advised either in the course of their life, or in the choice of their companion to live withal in married estate, like *Esau,* that profane *Esau,* who against the liking and good will of his parents, *took Canaanitish women to be his wives,* Genes. 26, 35: to the great grief of the hearts of his godly parents.

Lastly, it belongeth to all parents to perform [Use 3] their duties to their children the fruit of their bodies, forasmuch as God hath hedged in their authority with banks and bounds that may not be transgressed or removed. These duties do belong partly to the fowls of their children, & partly to their bodies: partly they concern their salvation, and partly their preservation: some belong to the life to come and some to this present life. Touching the former sort, they must go before them by a good example of life, and *walk in their houses in the uprightness of their hearts,* that they may see no evil examples to infect and corrupt them, Psal. 101. Our duty is to bring them to the house of God, and to the place of God's worship, and unto the exercises of Religion, where the word is preached, the Sacraments are administered, and where prayers and praises are offered up to God. And doubtless our labor shall not be in vain in the Lord. Remember the example of *Joseph* and *Marie* the parents of Christ, when they went to Jerusalem to worship God, they led their son with them to train him up in godliness and true Religion, Luke 2. They do not send him thither while themselves abide at home, but they accompany him, nay they go before him and teach him what he should do; contrary to the practice of many that draw them from God, from his word, from godliness, and make thē twofold more the children of hell then themselves. From them and their mouths they do learn to swear and blaspheme, to speak reproachfully of God, of his Word, of his Ministers, and of his children, 2 Kings 2, 23. A second duty is to instruct them in the ways of God, and to pour into their hearts the Doctrine of Christ from the childhood, 2 Tim. 3, 15. Deut. 6, 6, 20: & 7, 3. Prover. 22, 6. Psalm 78, 3, 5, 6, Job 1, 5. Thirdly, they ought to admonish, reprove, and correct them, and that betimes while there is hope, and when there is just cause, Prouerb. 13, verse 24: and 19, 18: and 23, 13. They must do it in love & compassion, not in fury, or with cruelty, or in choler and malice, Col. 3, 21. It is noted of *Eli,* that because he failed in this one duty, he brought ruin and destruction upon his whole house; he brake his neck from his chair, and his sons were slain in battle, 1 Sam. 2, 24: & 4, 18.

Fourthly, it belongeth to them to provide for those whom they have brought into the world things fit and necessary for this present life. They are flesh indeed of our flesh and bone of our bone, and no man hateth his own flesh, but nourisheth and cherisheth it all that he can. As then we provide for our selves, so ought we for them, and not only for the present, but for the time to come, thereby to defend them from dangers & troubles that may befall them. So the parents of Christ when they had gone a days journey, and perceived that the child was not in the company, returned back and *sought him with heavy hearts,* and never gave over till they had found him three days after, Luke 2, 45, 46. Woe then to all careless parents, that wast all their substance, and swallow it down their throat in all riot and excess, & never provide for their children, but suffer them in a manner to go naked without clothing, hungry without meat, thirsty without drink, harbourlesse without lodging, and destitute without comfort, 2 Cor. 12, 14, 1 Tim. 5, 8. Gen. 42, 2. *Jacob* sent his sons into Egypt to buy Corn, when they wanted food to nourish their families. Fifthly, all parents are bound, especially they of the poorer sort, to bring up their children to labor and taking of pains, and never suffer them to be idle. Howbeit commonly who more idly and lazily brought up then poor men's children, yea then theirs that are poorest of all? Hence it is that they are clothed in rags, because they lead their lives in idleness. No man should live by the sweat of other men's brows, but should labor the thing that is good, Mark 6, 3. Gen 4, 2. and 46, 33, 34. Idleness is the root of all evil, and the companion of beggary. Lastly, if children have not the gift of continency, they ought to dispose of them in marriage both seasonably and fitly: seasonably, lest by delaying ye time ouerlong, they lay their children open unto danger, either of entangling themselves with other against their wills, or of defiling themselves with filthy uncleanness: fitly, that the sons and daughters of God may match together, not the sons of God with the daughters of men, or the sons of men with the daughters of men, or the sons of men with the daughters of God, Gen. 6, 1. and 24, 3. and 28, 2, 3, Ezra 9, 2. & 10, 10: an abuse that continueth in the world unto this day.

8 But if her Husband disallow her on the day that he heard it, then he shall make her vow which she vowed, and that which she uttered with hir lips wherewith she bound her soul, of none effect, & the Lord shall forgive her.

9 But every vow of a Widow and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husbands house, &c.

11 And her husband heard it and held his peace, &c: then all her vows shall stand, &c.

12 But if her husband have utterly made them void, &c.

13 Every vow and every binding made to humble the soul, her husband may establish, or her husband may make void.

14 But if her husband altogether hold his peace, &c: then he establisheth her vows, &c.

15 But if he shall any way make them void. &c.

16 These are the statutes which the Lord commanded Moses, between a man and his wife, and between the father and his daughter, being young in her fathers house.

In these words *Moses* proceedeth in the matter of Vowes even to the end of the chapter, concerning the married woman, and concerning the widow. The married woman is bound by the Law so long as her husband liveth, and cannot vow: and if she vow, it is merely void, and such vowing is pronounced unlawful, she hath sinned against God & her husband; howbeit God is merciful, and *he will forgive her.* From whence we may learn, That the Lord is ready to forgive those that offend. But the Widow that is free and loosed from the law of her husband, is at liberty to vow. This teacheth, that the power and authority of the husband over the wife is very great; for albeit she be at liberty to vow in the Lord when her husband is dead, yet while he liveth he hath power to disannul all her vows, Rom. 7, 2. 1 Cor. 7, 36. The wife is tied by a strong band and obligation unto her husband, 1 Cor. 14, 34. Ester 1, 22. This is not (I confess) the proper place to handle these duties, and therefore I will briefly touch the reasons and the uses.

The husband *is the head of the wife,* 1 Cor. 11, [Reason 1] 3. Ephes. 5, 23: *as Christ is the head of the church* to rule it, to defend it, to provide for it: therefore, as the Church is in subjection to Christ, so ought the wife to be to her husband,

Again, mark the order and manner of the Creation, how it was at the beginning, *Adam was first formed, and then Eve:* and he was not deceived, but the woman being deceived, was in the transgression, and therefore she ought not to usurp authority over the man, but to be in silence and subjection, 1 Tim. 2, 12, 13, 14.

Thirdly, in the Law of creation we must observe the preeminence of man, which will evidently appear if we mark the end of it: for man was made to rule, the woman to be ruled: for as the man was not of the woman: but the woman of the man; so *the man was not created for the womā, but the woman for the man,* 1 Corinth, chap. 11, verses 8, 9.

Lastly, *man is the image & glory of God, whereas the woman is the glory of the man,* 1 Cor. 11, 7. But was not the woman also made in ye image of God? [Object] and hath not God set the print of his glory upon her face also? I answer, [Answer.] the Woman was made in the image of God, as well as the man, Genesis 1, verse 27. But man was made to this end and purpose, ye God's glory should appear in his rule and authority: on the other side the woman was made, that by profession of her obedience she might the more honor her husband.

[Use 1] This serveth first for reproof both of the husband and the wife, when they know not their places of commanding or obeying: the husband losing his honor, and the wife usurping above her calling. As God in the creation, of one made two; so in the first institution of marriage he united those two again into one, that the woman joined in marriage with her husband, might not only reverence him as the rock from whence she was taken, but might honor him as her head under whom she liveth. This order is broken, when she will by no means be in subjection, but seeketh to shake off the yoke which God and her calling hath laid upon her. This subjection is made heavier by transgression, then it was by the law of creation. For that which God made very good, Satan quickly turned into evil, so that the woman instead of an helper became a tempter of the man to sin; and the man instead of a defender became an accuser of the woman to God for sin. Thus Satan labored to divide the house, that it might not stand. But Christ Jesus our Lord came into ye world to destroy and dissolve the works of the devil, and hath reconciled man and woman with God, that now they should live together *as heirs of the grace of life,* 1 Pet. 3; 7. Therefore all women should be content with their places, whereof notwithstanding they oftentimes come short, and take upon them to control their husbands, to speak and do what they list. This we see in *Vashti* mentioned in the book of *Ester,* when she was commanded by the king to come unto the feast, she disdained and refused to obey, and would not come into his presence, Ester 1, 22: and lest other women should be emboldened by her perverse example, they passed a decree, and gave it the force of a law and a statute, and published the same in all the kings Provinces, y^{t} Every man should bear rule in his own house, to wit, under the same penalty inflicted on the Queen, which was, to be divorced from their husbands. Again, it reproveth all husbands that in simplicity are as willing to resign up their places, as their wives in impudency are bold, to usurp them, which is as great a shame and reproach to the husband to lose, as it is for the woman to challenge it. This argueth want of wisdom, courage, and discretion in the husband, and on the other side bewrayeth pride, self-love, contempt, and disdain in the wife; as also forgetfulness of her first creation, at what time *she was made of a bone taken out of his side,* Gen. 2, 21. I say out of his side to be his companion, and therefore as he is not to make her his footstool to tread upon her, so she should not make her self his head to ouertop him, and so tread upon him.

[Use 2] Secondly, it is the duty of all wives to acknowledge their duty, and to yield without striving the superior place to their husbāds, and to be subject unto them without resisting in word and deed. This is commended unto them in the example of *Sarah,* who is set as a glass before all women's faces to look upon, 1 Pet, 3, 5, 6: to the end, that *if any obey not the word, they may without the word be won by the conversation of their wives.* Again, the Apostle *Paul* teacheth the wife *to fear her husband,* Ephes. 5, 33: and *Peter* teacheth the same, *She must have her conversation with fear,* 1 Pet. 3, 2. This duty is seated in the heart, and helpeth to set in order all other duties. This will show it self in meekness of Spirit, which is in the fight of God of great price, and in obedience in all lawful things, & that not by constraint, but willingly and readily, as serving Christ without murmuring or gainsaying. If they perform these things, they shall be Christian wives, and the daughters of *Abraham* and *Sarah,* to their great comfort. Such will do *their husbands good, and not evil all the days of their lives,* Prov. 31, 12.

Hence it is that *Solomon* saith, *A virtuous woman is a crown unto her husband,* Prov. 12, 4: but she that is stubborn and disobedient maketh him ashamed, and is as rottenness in his bones. A good wife is not only an honor, but an ornament unto her husband, and therefore is compared unto a crown of gold. If she had been compared unto the ring upon his finger, it had been a great Ornament: if to a Chaine of Gold about his neck, it had been a far greater: but behold while she keepeth her self in her place, and dischargeth her duty with love and subjection, she is said to be *a crown* unto him, then which what greater honor and glory can there be? And therefore in another place he saith, *Houses and riches are the inheritance of fathers, but a provident wife is from the LORD,* Prov. 19, 14. On the other side he showeth, that *it is better to dwell in a corner of the house top, thē with a brawling woman* in a wide house, Prov. 21, 9. And again, *A continual dropping in a very rainy day, and a contentious woman are alike,* Prov. 27, 15, and 19, 13.

Lastly, it is the duty of husbands seeing [Use 3] authority is committed unto them over their wives, and as it were the brydle put into their hands, to love them tenderly, to defend them from evils, and to cherish them *as their own flesh,* as Christ Jesus doth the Church, Eph. 5. The heathen king could tell *Sarah,* that her husband was *as a covering of the eyes,* Gen. 20, 16. It is his duty therefore *to dwell with his wife according to knowledge, giving honor to the wife as unto the weaker vessel,* 1 Pet. 3, 7, as being heirs together of the grace of life, that their prayers be not interrupted. And why are they commanded to dwell together, but y^{t} the husband should yield to her these 4. things? first good example: secondly, instruction: thirdly, maintenance: & lastly employment in her calling for his good, and the good of his family.

CHAP. XXXI.

1. AND the Lord spake unto Moses, saying,

2. Auenge the children of Israel on the Midianites; afterward thou shalt be gathered unto thy people.

3. And Moses spake to the people, saying; Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord on Midian.

4. Of every Tribe a thousand throughout all the Tribes of Israel, shall ye send to the war.

5. So there were delivered out of the thousands of Israel, a thousand of every Tribe, twelve thousand armed for war.

6. And Moses sent them to the war, a thousand of every Tribe, them and Phinchas the son of Eleazar the Priest, to the war with the holy Instruments, and the Trumpets to blow in his hand.

MOSES having taken order for the Church, now cometh to the civil plantation, and to the inheritance of the Land. This had been promised to their fathers, Gen. 15: now they begin to prevail, and to receive as it were the first fruits of it, to assure them of the full and final conquest of the rest. Observe in this Chapter the history of the battle fought against the Midianites, who combining themselves with the Moabites, as we see saw, chap. 25, drew the Israelites to whoredom by the counsel of *Balaam,* when they despayred to prevail against them by the sword. By this means they defiled themselves with Idolatry also, and provoked the wrath of God to the destruction of many thousands among them. The parts of this Chapter are three, First, of the procuring causes of this war. Secondly, the manner how it was followed & fought. Thirdly, the event and issue of the whole. The first part is in these words, wherein we see the Commandment of God, and the preparation used to accomplish this commandment. For *Moses* sendeth them forth, and with them *Phinehas* the Priest, & appointeth soldiers to execute that which GOD commandeth, out of every Tribe.

[Object.] From this arise diverse doubts that are to be discussed. First, why doth God command vengeance in this place, that forbiddeth it else where, Rom. chapter 12, verse 19. Deut. chap. 32, verse 35?

[Answer.] I answer, this may not seem strange unto us, neither should we think there is any change in GOD; but we must know the difference and distinction between the revenge of God and of private men. True it is, God will have his children bear injuries patiently; and to give place to wrath, and *to overcome evil with good,* Rom. 13, 4: yet he retayneth power to himself to execute vengeance against his enemies, and never disclaymeth that office, nay he challengeth it as proper to himself. For he will execute justice and judgment by himself and his ministers so often as it pleaseth him, Numb. 25, 16. So then albeit the faithful must bridle the desire of revenge, and not retaile like for like; yet when God calleth and appointeth them to be executioners of his will and wrath, he putteth a sword into their hand, and when the cause is just, their calling is lawful. Thus we see, how soldiers are warranted to shed blood, for they are called to be magistrates: only it is required of such, that they be carried & kindled with an holy zeal of God's glory, not with private hatred, grudge and revenge, which make a thing lawful, to them unlawful.

Secondly, [Object.] the question may be asked what is meant hereby, that *Moses shall be gathered to his people.* I answer, that he should die, [Answ.] the body returning to the earth, the spirit to God that gave it, Eccl. 12, 7: for with him are the spirits of just men made perfect, Heb. 12, 23. So it is said of *Abraham,* Gen. 25, 8, *he gave up the ghost, and died an old man*

full of days, and was gathered to his people, that is, to his fathers, Gen. 15, 15. So then hereby we must learn the immortality of the soul, for *Abraham's* body was gathered to the body of *Sarah* only, for he was buried in the sepulcer with her. So it is said of *Isaac,* Gen. 35, 29, he was gathered to his godly forefathers; and of *Moses* himself afterward, Deut. 30, 50, as also of *Aaron* before, chap. 20, 24. But it will be said, that it is said of *Ishmael* that was cast out of the house of *Abraham,* and was the son of the bond woman, that he also gave up the ghost, and died, *and was gathered to his people,* as well as of *Abraham,* of *Isaac,* of *Aaron,* of *Moses,* and of many others, 2 Kings 22, 20. Judge. 2, 10. Acts 13, 36. I answer, this phrase may employ with good probability the repentance of *Ishmael,* that he died in the faith of *Abraham,* and was carried into his bosom. For he joined with his brother in the burying of his father, and the Scripture taketh special notice of his whole age, and setteth down how long he lived, but no reprobate hath the age of his whole life recorded. And thus the prayer of *Abraham* may seem to be heard, Gen. 17, 18. *O that Ishmael might live before thee!* But if he lived and died a wicked man, then by his fathers to whom he was gathered, we must understand the souls of wicked men that lived before him, as *Cain* and his posterity that were carried away with the flood, which now *are spirits in prison,* 1 Pet, 3, 19. But howsoever it be, this necessarily must be concluded, that the souls of all men live when the body is turned into earth, and hath his subsisting afterward, Math. 22, 23. Hebr. 12, 21.

[Object.] It will be objected that the wise man saith, the condition of men & of beasts is all alike, Eccl. 3, 19. *As the one dieth, so dieth the other, so that a man hath no preeminence above a beast.* This is not spoken simply, but in respect. They are both alike and equal in the necessity of dying imposed upon both, and man hath no advantage to glory over the beast; which serveth to humble him and to proclaim his vanity. Again, *Solomon* speaketh according to the opinion of profane Atheists, such as the Sadducees afterward were; for they say, *Who knoweth the spirit of man that goeth upward, and the spirit of the beasts that goeth downward to the earth?* These are they that also say, *Let us eat and drink, for tomorrow we shall die,* 1 Corinth. 15, 32. But when he speaketh according to truth, he telleth us afterward, that *the spirit returneth to God that gave it,* chap. 12. Again, they produce sundry testimonies, that *the dead cannot praise him,* it must be *the living, the living* that must do it, Psal. 6.5, *In death there is no remembrance of thee:* so 30, 10, and 88, 11. Isaiah 38, 18. I answer, death and the grave have two significations according to the different manner or estate of those that are dead. [Answ.] For some are dead spiritually that are rejected of God, and in torments with the damned; these cannot praise God at all, neither doth God accept praise at their hands. Others are dead only corporally, not spiritually: these cannot praise GOD in the Church visible together with the faithful, yet in their souls they never cease to acknowledge and praise God together with innumerable company of Angels and Saints departed, yea it is their whole practice, delight and exercise, they do nothing else.

Lastly, the Apostle seemeth to make it peculiar to God, *to have immortality,* 1 Tim. 6, 16, *he only hath immortality.* I answer, God hath this of himself: the Angels & the souls of men by grace and communication, they receive this from him, whereas whatsoever God is, he is it of himself.

[Object.] Furthermore, another question may be moved, wherefore in mustering this army, and sending them to fight, *Phinehas* the Priest was to be among them? for what had he to do with this manner of warfare, who was to serve in the Tabernacle, and was not numbered among the other tribes that were to go out to war? I answer, [Answer.] *Moses* sendeth him, because he had given a notable proof of his zeal in slaying the Israelite and the Midianitish woman with his iauelin: & he is sent not to draw his sword, or to be captain of the host, but to exhort the people, to teach and keep them in the fear of God, and to put them in hope of victory. This was commanded of God, when they went to battle against their enemies, the Priest was to stir them up to courage, that they *should not faint nor fear,* but be assured that the Lord would go out with them and fight for them to save them, Deut. 20, 2, 3, 4: so the Priests were ready to go with *David,* when he fled out of Jerusalem, 2 Sam. 15, 24. And when it is said, *Phinehas went with the holy instruments,* some understand the Ark, others the Vrim and Thummim to ask of God touching the success of the battle. Howbeit, it is not likely that he doubted of ye end that had his warrant from God to begin it. And if *Moses* had meant this of the Ark, no doubt he would have expressed it by his name, as he doth oftenn̄ before: besides, if he had pointed to this, he would rather have used the singular number, thē the plural: & have said ye holy instrument, not instruments. It is rather to be thought y^t^ he meaneth the two Trumpets, of which see before, chap. 10, and these he addeth in the next words by way of exposition or interpretation, as if he had said, the holy instruments, that is, the Trumpets, as Judge. 8, 27.

Heereby then we see the absurd collection of *Bellarmine,* who making the unhappy ende of the enemies of the Church a note thereof, alledgeth the death of *Zwingli* who was slain in battle. But why might not *Zwingli* go with his people into the battle, as well as the Priests that were commanded to do it? He was as a good Shepherd that gave his life for his flock, and would not leave nor forsake them fighting for the defense of the Gospel. Neither may we account it a plague or punishment to die in battle, or a token of one forsaken of God, as we see in good *Josiah* and many others: and the experience of all times teacheth us the truth of that which *David* saith, *The sword devoureth one as well as another,* 2 Sam. 11, 25. Thus much of the questions.

[Auenge the children of Israel, &c: and *Moses said, Arm yourselves, &c.]* By *Moses* speaking of wars, we may see they have been ancient in the world; and being commanded of God in this place, we see also that they are lawful; of which see before, chap. 1, and 24, and 25. But here diverse other points directing wars and warriors are to be observed. First, observe that an army is here spoken off, as mustered and gathered together for the battle.

The Doctrine is this; Before men go to battle, an host of men must be appointed & gathered together, and sufficient forces must be levied, Exod. 17, 9. Josh. 8, 3. 2 Chron. 13, 3, and 32, 6. 1 Sam. 15, 4. Judge. 20, 17.

[Reason 1] The causes are evident: First, that a number may be sorted out sufficient in show, that thereby hope & assurance may arise to counteruayle the contrary part, Eccl. 4, 9, 10, 11, 12. Luke 14, 31. Judge. 20, 17. and 7, 2, 7, 2. Chron. 14, 8, 9, 10, 11. Secondly, for order, that by warlike policy every man may be fitted to stand in his place, 2 Sam. 10.9, 10, 11. and 18, 1, 2,

3. 1 Kings 22, 14, 15, in regard whereof it is fit & requisite that men be trained at home before they go to fight abroad, 1 Sam. 17, 33. 2 Sam. 10, 9. 2 Chron. 14, 10, that military discipline be not broken to the destruction of the whole army, 1 Sam. 11, 11, and 30, 16, 17: one such soldier is worth an hundred others that are untaught and vntrayned.

This serveth to reprove sundry abuses, [Use 1] First, of such as send not out a just host or sufficient forces, but sparingly, now some and then others, whereby the people are smitten down with the sword, and made a prey to the enemies, 2 Sam. 11, 15, 17. Secondly, against either raw or desperate soldiers, that couetously, or proudly and presumptuously go to battle against the enemy in a tumultuous and confused manner, as if they went rather to the spoil & victory, then to the battle. This is a willful tempting of God, and a making of themselves guilty of their own death and of many others. Thirdly, this reproveth the carelessness and negligence of such as are Governors in gathering & mustering men, and in providing armor and furniture, when the cause is instant and requireth haste, 2 Sam. 20, 4, 5. If in any other earthly thing, the Proverb taketh place in this, that delay is dangerous. Fourthly, it meeteth most justly with the murmuring of reckless people at the labors and charges of often mustering, and are unwilling to bestow one penny for the safety of the state, of the kingdom, of the Church, of our Cities and Towns, nay of their wives and children, and their own goods, Judge. 5, 16, 17. and 21, 9, 10. 1 Sam. 13, 8, and 11, 7. Lastly, this serveth for comfort unto us, when these means are used and afforded, when we see them taken in hand carefully and religiously, 2 Chron. 14, 8. Whē all things are ordered aright, and sufficient forces levied, who should not be ready and willing to go forth? For as the want of men and munition, and all kind of provision taketh away the heart and slaketh the courage of such as are to fight and adventure their lives: so on the other side, the having of all things fit and necessary giveth comfort, 2. Chron. 14, 8. Nevertheless, we must take heed that we do not rely upon them and put our trust in them: for no man is saved by the multitude of an host, how great and strong soever it be, 2 Chron. 13, 8, 13. Isaiah 2, 22, and 3, 1, 2, 3, and an horse, though prepared for the battle, is a vain thing to save a man: forasmuch as an army are men, and not God, and their horses are flesh, not spirit, Isaiah, chapter 31, verse 3.

Again, the army here spoken of, is not only gathered together, but it is sent out; First, it is furnished and prepared, and then employed. The Doctrine: An army assembled must go forth in a seasonable time, if the cause remain and continue for which it was gathered, Josh. 11, 7. 1 Sam. 18, 5, 27.

The Reasons; First, because it is not the [Reason 1] sight, but the use: not the having, but the employing of men of war that hurteth the enemy, 2 Kings 19, 32. It is not the having of a sword that sufficeth, but the drawing of it out against the enemy that profiteth. Secondly, otherwise it argueth want of wisdom, or courage, or constancy, or all these upon the distrust of the cause or force, Judge. 9, 36, 37, 38 Thirdly, it giveth edge to the enemy to provide means of preventing by a more speedy resolution, if they go not forth being prepared, 2 Sam. 20, 6. whereas it is the part of a wise and politic Captain, to take heed he do nothing to hearten the enemy, or discourage his soldiers.

This serveth to reprove those that in a brauado [Use 1] make much preparation, but are nothing at all for execution: such are they that go not out at all, or go out too late, having too credulous hearts to believe that the enemy will not come, or not come as yet, 2 Sam, 20, 6. Secondly, it reproveth such as refuse to go or to be sent out. Some had rather be hanged before their doors, then be employed in the Princes service. Others hide themselves, or hire others, or make friends, or excuses of insufficiency, because they would not perform this business, and would slip their heads out of the coller, Numb. 16, 12, 13, 14. Lastly, it serveth to warn such as are mustered and have given their names, to prepare themselves, and to think seriously of the matter, that they are to be employed in a weighty business, that so they may be ready to fight the Lord's battles, 2 Chron, 20, ver. 15. for their Prince, Country, wife and children, Neh. 4, 14.

In the next place mark, that *Moses spake unto some of the people, Arm yourselves unto the war.* At the commandment of *Moses* the people must arm: but before he command, they may not put on armor.

The Doctrine: A lawful army must be gathered and sent out by public authority, 2. Chron. 14, 9.

The grounds hereof: for first, public enemies must be resisted by authority & power of the public Magistrate, 1 Sam. 11, 7. Secondly, [Reason 1] the Magistrate beareth not the sword in vain. 1 Sam. 8, 20. Thirdly, they intrude into the seat of Justice, that take this upon them without authority, nay they sit down in the place of God, Numb. 16, 11. But it may be objected, [Object.] that the examples of *Abraham,* who armed 318, men and pursued the Kings, and of *Sampson* prove the contrary, for what warrant had they? I answer, they had both sufficient warrant and authority. [Answ.] *Sampson* was one of the Judges, chosen of God to save his people, and he was stirred up and guided by an extraordinary spirit to smite them hip and thigh with a great slaughter, Judge. 14, ver. 19. And touching *Abraham,* he was no private man, nor subject to any other Potentate, but a free Prince and at his own command. Again, he did no more then as if a man should defend him and his against a thief, and resist violence with violence by the sword. The uses remain.

[Use 1] It is the duty of the Magistrate, when intelligence is given of enemies, and of their approach or preparation, not to be secure or to suffer them to take the start, but he must take order against them, 2 Chron. 20, 1, 2, 3, that he suffer not the Lord's enemies to prevail, or to escape, 1 Sam. 15, 3, 9, 35. It is a great advantage that an enemy hath, to suffer him to be first in ye field, or to come to our doors: whereas it is the wisest and safest way to take the field before, and rather assault then defend.

Secondly, no man should seek to shift himself from the Magistrate, but know that his authority is a sufficient warrant when the war is just. Against the Anabaptists that resist public authority.

Lastly, this condemneth the life of Pirates, and Rouers, and robbers, that live by spoiling, and killing, and stealing from all, without any respect of person, all is fish that cometh to their

net, Isaiah 33, 1. These prevail for a time, but in the ende, they that spoil shall be spoiled, and they that deal treacherously, shall have others to deal trecherously with them.

Furthermore, against whom are the Israelites sent out to war? against the Midianites their open and professed enemies. The Doctrine. He against whom we wage war, must be known to be an enemy, Deuter. 21, verse 1.

The Reasons: If it be otherwise, that we respect not against whom we fight, or whose [Reason 1] blood we shed, we are fighters against God, and he will fight against us, yea destroy us, 2. Chron. 13, 12, 16. Secondly, friends and brethren must not fight and strive one against another, but dwell together in love, peace, and unity, Gen. 13, 8. Thirdly, it addeth courage in that we do know we shall hurt and wound our enemies, 1 Sam. 4, 9, and 17, 48, 36. The name of a brother slaketh courage, and abateth the care to provide any furniture; so on the other side the name of an enemy kindleth the desire of fighting, and maketh more diligent to arm accordingly. The uses follow.

This reproveth those that make war secretly [Use 1] or openly with their good friends, 1. Chron. 35, 20, 21. therefore we should make difference between a brother and an enemy, and examine the true causes of breaking, before we make war with any, Judge. 11, 12, to 28. Secondly, against such as nourish civil mutinies, as *Manasseh* against *Ephraim,* and *Ephraim* against *Manasseh.* 2 Sam. 15, so did *Absalom,* and 20, 1. *Sheba.* Thirdly, against those that fly from their Countrymen to the enemy, 2 Sam. 15, 31. Many have been faulty this way, and guilty of treachery and rebellion: to these we may join such as treacherously intend to fight against their own Nation, when it is gathered together against the enemy, contrary to that which the Philistines conceived of *David,* though he were among them, 1 Sam. 29, 4, *Let not him go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?* But some that were among us have been guilty of that crime, which the Egyptians falsely surmised & suspected concerning the Israelites, Exo. 1, 10. *Let us deal wisely with them, lest it come to pass, that when there falleth out any war, they join unto our enemies and fight against us.* Lastly, it reproveth those that judge every man and every estate, every nation & people to be fit to be fought withal: likewise such as murmur against the going out of men out of their Country, though it be against enemies, Numb. 13, 31.

Besides, consider that the Priest is willed to go with them, verse 6, and afterward they that fought this battle, must abide out of the Campe seven days, and purify themselves & all their raiment, verse 19, 20. Whereby they are warned to take heed of all sin in going to war, and in the execution of it. The Doctrine. All that are employed in war must be careful to avoid all sin, Deut. 23, 9, 10. We ought to beware of sin at all times, but thē especially when we go into battle, and are to stand in the face of the enemy.

The Reasons; First, the consideration of [Reason 1] the state wherein we do stand: we are in jeopardy every hour, & are in the greatest, most manifest, and eminent danger, we may fall forever in a moment, & never rise again; which also our sin will hasten and bring suddenly upon us, Levite. 26, 14, 17. Secondly, God forsaketh them in battle, that by sin forsake him

before they come to the battle, Judge. 10, 13, 14. Thirdly, it is most probable & much to be feared, when many are gathered together out of diverse places, educations, and natures, that one will infect another, if they take not heed, Isaiah 2, 6. Fourthly, the prosperity & flourishing of the Church of one side, or the overthrow & desolation of it on ye other side, & consequently the gayning of glory to God, or the hindrance thereof doth much depend upon that action, Exod. 14, 13, 14.

[Use 1] The uses. It standeth us upon to reconcile our selves to God before wars be enterprized, Judge. 20, 26. Then we may go to the battle with peace & comfort, then we may fight with boldness and courage. Precious in the sight of the Lord is the death of his Saints: they shall rest from their labors, and their works shall follow them.

Secondly, it reproveth such as then give themselves greatest liberty to sin, to steal, to lie, to swear, to whore, to kill: hence it is, that they say, to have a die in one hand and an whore in another, is soldier-like, as if the soldier and Captain had a dispensation to commit sin and to break all laws divine & human without restraint or controlement, 1 Sam. 30, 16. Iud. 5, 30. contrary to the examples of sundry good & godly Captains, mentioned in the Scriptures, who believed God, were devout and religious, taught their houses the fear of God, and prayed him continually, Mat. 8, 5, to 14. Acts 10, 1, 2, 7. 2 Sam. 20, 10. 1 Sam. 25, 15, 16. These are examples for men of that profession to follow.

Thirdly, it serveth directly against those that think thieves, drunkards, swearers, whore masters, Atheists, and Libertines to be the fittest soldiers to fight the Lord's battles, who indeed are fitter to fight for a tyrant or an usurper, Judge. 9, 4. 2 Chron. 13, 7, and to be used in extremity and necessity, rather then where there are plenty of others, 1 Sam. 22, 2. 2 Chron. 14, 8.

[Object.] But it will be said, They are a burden to the Land, thus the Country shall be well rid of them. I answer, that through them we rather are like to be rid of many good and profitable members that shall go with them and among them. [Answ.] Again, it is good indeed to be freed from them, but we must be rid of them by good means, Rom. 3, 8, howbeit *we may not do evil, that good may come thereof.* Thirdly, there is no confidence to be reposed in such, who being unfaithful to God, it may be presumed they will be unfaithful also to their Prince, whereby great hurt, loss, and damage may by them redound to the commonwealth in such sending of them. The way to be rid of them, is to execute judgment against them, and to cut them off by the sword of the Magistrate for their evil deeds.

Lastly, from hence we should learn much more to be watchful in the spiritual warfare, Eph. 6, 10. 2 Tim. 2, 4. We are all soldiers, and we are to fight against principalities and powers, and spiritual wickedness in high places, and therefore it behooveth us to put on the whole armor of God, and to be strong in the Lord, knowing that we shall stand in his might, and be able to put to flight these enemies.

7 And they warred against the Midianites, as the Lord commanded Moses, and they slew all the males.

8 And they slew the kings of Midian, besides the rest of them that were slain: namely, Eui, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their Cities wherein they dwelt, &c.

11 And they took all the spoil, &c.

This is the second part of the Chapter, wherein we see the manner observed in managing this war, and in performing obedience to the Commandment of God and his servant *Moses.* Wherein we may see the slaughter that they made, first set down generally, *They slew all the males:* then particularly, *Five of their Kings, and also Balaam.* Secondly, the captives that they took, to wit, all the women and their little ones. Thirdly, their booty, they took the spoil of their cattle, flocks, and goods. Lastly, they set their Cities on fire, and consumed their goodly Castles to nothing. Here a question may be demanded concerning *Balaam,* [Object.] how he came to be among these Midianites, forasmuch as we read before, that *he went his way?* Numb. 24, 25. I answer, [Answer.] some understand the words, of his purpose & resolution to return home, but that he stayed in the way among the Midianites, through whose Country he must necessarily go, and so was slain among them. And indeed it is certain he was present in the battle, but it is more likely and credible that he went home, and afterward hearing of the destruction of so many thousands of the Israelites, procured through his devilish counsel, that he returned unto *Madian,* hoping to receive the wages which had been promised unto him, seeing the matter succeeded according to his & their desire: and thus indeed he received a just reward and recompense as the wages due unto him, for he was slain by the sword. And hence also it may not unfitly be concluded, that he was no true Prophet of God, (but a Prophet of Satan) for then doubtless the Israelites would never have put him unto the sword. Some there are that too highly magnify him and esteem better of him then is cause, and think that he was the same, who in the book of *Job* is called *Elihu,* howbeit this is a blind conceit. Some of the Hebrew Doctors observe that he could be no Prophet because it is said, *God opened his eyes, and he saw the Angel of the Lord standing in the way, &c.* because this is noted of others, as of the servant of *Elisha,* 2 Kings 6, 17, and of the Syrians, verse 20, as also of *Hagar,* Gen. chapter 21, verse 19, but it is never spoken in the same manner of any of the Prophets. Other of them say, he was damned with *Doeg, Gehazi,* and *Achitophel:* but *the things that are secret belong not unto us:* the truth he knoweth, that knoweth all things; it is not for us to judge before the time.

But to leave this and to come to the doctrines: We saw before the sin of the Midianites, chap. 25, and how God threatened them; hitherto they escaped well enough, and might say as *Agag*

did that had been spared with the fatter Oxen, and the better sheep, 1 Sam. 15, 32. *Surely the bitterness of death is past:* notwithstanding we see God maketh good his word and suffereth no part of it to fall to the ground.

We learn hereby, that wicked men, howsoever they may be suffered long in their sins, and God prosper them in their ways, and bring no temporal judgment upon them, yet at last he meeteth with them, and bringeth his plagues and punishments upon them, Psalm. 73, verses 12, 17, 18, and 37, 35, 36. Job 21, 17, 18. Ierem. 12, 1, 2, 3. Hab. 2, 3, 5. Psal. 50, 21. The Scripture is full of these examples.

[Reason 1] And it must needs be thus, because God is a jealous God, *visiting iniquities and transgressions,* Exod. 34. he is angry with the wicked & hateth them, his soul abhorreth and detesteth them, and therefore must needs bring judgment upon them, Rom. 1, verse 18, and 2, 5, 8. Deut. 9, 8, 20. Mal. 1, 2, 3. Not that GOD hath any passion of anger, but because he is said to do that which men do when they are angry, that is, he will take vengeance and punish them for their sins and offenses.

Secondly, because the Lord hath set a stint to the wicked, he seemeth for a while to put the bridle in their necks, and to let them run at liberty, but they have their appointed time which they cannot pass; he hath set down how far they shall go, and how long they shall live, and the measure of their sin to what height they shall grow, so that though they desire to proceed never so much, they shall not be able, they cannot go any farther; he waiteth *till they have filled up the measure of their sins,* Gen. 15, verse 16. Math. 23, ver. 32, and then he will not spare to bring his judgments upon them.

[Use 1] The uses. First, this teacheth us to acknowledge the justice of God. He oftentimes holdeth his peace, and men think him to be like unto themselue•, howbeit he will manifest to all the world, that he is a just and righteous God, and holy in all his ways. Hence it is, that the Apostle saith, *He will reward everyone according to his works,* Rom. 2, 6. Psalm. 62, 12. For as God never forgetteth to be merciful, neither shutteth up his kindness in displeasure, Psalm. 77, 9, so he cannot forget his justice, except he should forget himself. No man forgetteth his own name. Justice is God's essential attribute, *This is his Name forever, and this is his memorial to all generations.* True it is, the faithful themselves do many times conceive amiss both of the mercy and of the justice of God; but they confess, that *this is their infirmity,* Psal. 77, 10. For when they are themselves in trouble and their soul refuseth to be comforted, they begin to reason and dispute with themselves, and say, *Will the Lord cast off forever? Will he be favorable no more? Is his mercy clean gone forever? and doth his promise fail for evermore?* Psalm. 77, 7, 8, 9. On the other side, when they see the ungodly prosper, that they are not in trouble as other men, *neither plagued like other men,* they are ready to think of themselves, that *they have cleansed their hearts in vain, and washed their hands in innocence,* Psal. 73, verses 3, 5, 13. Nevertheless, whatsoever we are sometimes ready to judge in the time of trouble & temptation, we must upon better advice say with the Apostle, *Let God be true, and every man a liar, as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged,* Rom. 3, verse 4. Albeit therefore GOD do not by and by strike with his hand and draw his sword, yet he is not unjust, neither is he slack concerning his promise, but he is

longsuffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. 3, 9.

Secondly, this serveth to teach us that we [Use 2] should not envy at the wickedness of men, albeit for a season they prosper in their sins: the measure is not yet heaped up, but when once they are grown to the height, the judgments of God will overtake them, and they shall pass away as the grass of the field. A good man *will never envy at their evil,* Psal. 37, 1, 2, because he knoweth well that they stand in a slippery place, and what is reserved for them, if they go on in their sins.

Thirdly, this serveth to instruct & inform [Use 3] every man that he should not grow obstinate and obdurate in his sins, because of God's patience and longsuffering toward him; because as he hath his time, so also God hath his. If we fill up the measure to the full of our transgression, he will also pour down the vialle of his indignation. Such as run on in sin, grow thereby stark blind that they cannot see, and stark deaf that they cannot hear, until their eyes and ears be opened by affliction, and his judgments take hold upon them. Let us lay before us the examples of others, and consider how it hath gone with them, that we may learn wisdom by their folly, and take warning by their misery. We know how it went with the old world after the days of God's patience were expired, *only eight souls were saved,* all the rest were destroyed, Gen. 7. 1 Pet. 3, verse 20. It is better for us to be admonished by the fall and ruin of others, and to take heed of abusing the patience of God, then that we should be taken in our sins, and be made examples unto others to our utter confusion and destruction forever.

And they slew the Kings of Midian, besides the rest of them that were slain, namely Eui, &c. five Kings of Midian, &c. Moses doth not content himself to tell the Church of God in general, that the multitude of the people of Midian were destroyed, but singleth out the number and the names of their Kings that were slain. Whereby we may gather that high and low, Prince and people lie open to judgment: God spareth none, but striketh & punisheth all that sin against him. We see this in those Kings that took away *Abraham's* wife, the Lord plagued them and their houses with great plagues, Gen. 12, 17, and 20, 3, 17: to verify that which the Prophet saith, *He suffered no man to do them wrong, but reproved Kings for their sakes, saying, Touch not mine anointed, and do my Prophets no harm, Psal.* 105, 14, 15. We saw this in the sixteenth chapter of this Book concerning *Korah* and his complotters, they were famous and great men in the Congregation, yet the earth was not able to bear them, his judgments were so heavy upon them. This doth the Lord tell such as are mighty upon earth, that band themselves together, and take counsel against the Lord and against his anointed, *He will break them with a rod of Iron, and dash them in pieces like a Potters vessel, Psal,* 2, 2, 9. And Psalm. 82, 6, 7. *I have said, ye are God's, and all of you are children of the most High: but ye shall idie like men, and fall like one of the Princes.* The examples of this are infinite; when God sent out *Saul* to take vengeance upon the Amalekites, the sword fell upon *Agag* the King that sate upon the Throne, as well as the common sort that sate in the dust, 1 Sam. 15. *Herod* the king, although he were clad in royal apparel, could not keep his body from the worms, by the which he was eaten up alive, Acts 12. And it must be thus.

[Reason 1] For first, the Heads and Captains of the people have oftentimes the chief hand in the trespass, and when open impieties are set afoot and practiced, *they should not bear the sword in vain.* If then they draw not out the sword of justice, but suffer it to rust in y[e] scabbard, while iniquity walks in the Land without controlment, they make themselves guilty of those sins & bring upon themselves many judgments. As then it was said to *Eli,* who winked at the wickedness of his sons, *I will judge his house forever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not,* 1 Sam. 3, 13; so it may be said to Kings and Princes, that God will also enter into judgment with them, if they restrain not their people from their evil.

[Reason 2] Secondly, with God is no respect of persons at all, though they be supreme and souereigne, though they be wealthy and honorable, learned and mighty in the world, yet they shall escape never a whit the more for these privileges: as Job 34, 19, *He accepteth not the persons of Princes, nor regardeth the rich more then the poor, they being all the work of his hands.*

This serveth justly to reprove those that [Use 1] make their places a privilege and as it were a Sanctuary to hold and harbor them from God's judgments. These do much deceive themselves, to bear themselves so bold, and to build upon so weak a foundation. It is as possible for a City to hold out against the enemy, that hath no wall but of Reedes, w[c] are easily either pierced or fired, as it is for a man to stand against gods judgments by his noble birth, or his high place, or his great riches, or his deep learning, or his golden crown. And yet we see how common it is for such to exempt themselves from the common sort, as if they •ad more liberty to sin then others. Indeed here is for a time some difference between them and others, but when we must lay down this earthly tabernacle, little or no difference will appear. The condition of all men is alike in death, and *Solomon* saith, Eccl. chap. 9, verse 4. *A living dog is better then a dead Lyon.* We must therefore know that whatsoever we are, we are no better then dust: whether we consider the original cause or the final: we are of the dust, and we must return again to the dust, and can carry away nothing with us.

Secondly, this should instruct men of high [Use 2] places to turn unto God, to serve him with fear, •nd to rejoice before him with trembling: yea to kiss the son lest he be angry, and they perish in the way, for when his wrath is kindled but a little, blessed are all they that put their trust in him. For when all must appear before the judgment seat of God, no ensign of honor will do us any good.

Let not the rich man glory in his riches, or the strong man in his strength, nor the noble man in his honor; but he that glorieth, let him glory in this, *That he understandeth and knoweth God, that he is the Lord which exerciseth kindness, judgment, and righteousness in the earth, for in these be delighteth,* Ierem. chap. 9, verse 14.

When a man cometh before an earthly Judge, he respecteth not the person of the poor, nor honoreth the person of the mighty, for that were to do unrighteousness in judgment; but he judgeth his neighbor rightly, Levite. 19, 15. How much more then must we assure our selves, that *the Judge of all the world will do right?*

The Prophet *David* chosen of God to be the Governor of his people, professeth that he *will sing mercy and judgment,* Psalm. 101, verse 1. Thus shall it be with God, here the ungodly often escape, because no man dare attach them or meddle with them, but in the end they shall not escape. Every man shall appear without his vizard; here some poor are respected for their rags, the rich for their bags, the noble for their Escutchions, the Captains for their arms, the mighty for their friends, the clyents for their bribes: thus are the eyes of men dazzled and blinded that they cannot consider every man's cause, but too much respect the person. It is not so with God. All the glory of man is no better then vanity, like the flower of the field that fadeth away. God looketh upon the heart, if we come before him with a soul washed in the blood of Christ, this will keep us from the wrath of God.

[Use 3] Lastly, from hence ariseth comfort to the oppressed and them of low degree that are in misery, to know that God will plead their cause, and enter into judgment with the mighty ones of the earth. He is higher then the highest, and stronger then the strongest. Here men stand in fear of them that do not stand in fear of God, but God feareth not their faces. He heareth the cry of the poor, and will deliver them. Mark the end that God will make, who is the King of Kings, and the Lord of Lord's: he will call those to judgment that here escape the hands of men, *When they shall receive for the wrong which they have done, because with him is no respect of persons,* Col. 3, 25.

12 And they brought the captives & the prey, and the spoil unto Moses & Eleazar the Priest, and unto the Congregation of the C••ldren of Israel, unto the Campes at the plain of Moab, which are by Jordan near Jericho.

13 And Moses and Eleazar the Priest, and all the Congregation went forth to meet them without the Campe.

14 And Moses was wroth with the Officers of the host, with the Captains over thousands, and Captains over hundreds, which came from the battle:

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, these caused the children of Israel through the counsel of Balaam to commit a trespass against the Lord, as concerning Peor, and there came a plague among the Congregation of the Lord.

17 Now therefore kill every male among the children, and kill every woman that hath known man, &c.

18 But all the women children that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the Campe seven days, all that have killed any person, and all that have touched any dead, and purify both yourselves and your prisoners the third day and the seventh,

20 And ye shall purify every garment, and all that is made of skins, and all work of Goats hair, and all things made of wood.

21 And Eleazar the Priest said unto the men of war which went to the battle, This is the ordinance of the Law which the Lord commanded Moses.

23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: yet it shall be purified with the water of purification: and all that suffereth not the fire, ye shall cause to pass by the water.

In the words before we heard the marvelous and memorable judgment of GOD against the Midianites, who were enemies to the Church of God, among whom also *Balaam* perished. He wished to *die the death of the righteous,* chap. 23, 10, but he lost his life among the unrighteous. Thus they that dignity a pit, oftentimes fall into it themselves, Psalm. 7. Now in these words we have the third and last part of the Chapter, touching the issue of things after the battle, when the Captains & Soldiers returned from the battle. These are of two sorts; First, the things that happened before they came into the Campe, to the 25, verse; and then what fell out when they were admitted into the Campe. Touching the things that befell the men of war before they were admitted into the host, they are these four. First, *Moses* chideth and checketh them because they had done the Commandment of God to halfs, they had executed a part, and left another part undone, like *Saul that spared the fatter Sheep and Oxen for sacrifice,* 1. Sam. 15. verse 21. They had saved all the women under a pretence of foolish pity, accounting it no honor or valor to consist in killing them: but they ought to have been destroyed, because *they caused the children of Israel to commit a trespass against the Lord, and a great plague fell upon the congregatiō of the Lord,* chapter 25, 1. Secondly, *Moses* commandeth that such should all be destroyed, their eye must spare none of them; but the women children that had not known man by carnal copulation, should be reserved alive for their uses. Thirdly, he commandeth the men of war to purify themselves before they came into the host. Lastly, we see the commandment of *Eleazar* the Priest to purify the silver and gold, and garments that they had gotten; that such metals as would abide the fire and not be consumed, should pass through it: the rest was to be washed with water, that so they might be consecrated to God, and be applied to an holy use. The profane Midianites had polluted and defiled them with Idolatry, which God hateth, of which see more afterward, chap. 33, 52.

14 *Moses was wroth with the Officers of the host, with the Captains over thousands, and Captains over hundreds: and he said unto them, Have ye saved all the women alive? &c.* The Lord told *Moses* immediately before, verse 2, so soon as this business was ended, he should be gathered to his fathers, yet see how he hasteth forward the matter that it might be ended, that he also might come to the ende of his days. God had sworn that he should not enter into the Land, for he was displeased with him, and spared him not, because of the people, as he showeth, Deut. 1, verse 37, *The Lord was angry with me for your sakes, saying, Thou shalt not go in thither:* where he goeth not about to excuse himself, and to wash his hands, as if he had not done amiss, but his meaning is that he fell not into evil of his own accord, forasmuch as the mischief sprang from the people. Thus did *Moses* smart for the rashness and retchlesnesse of the people, as oftentimes Kings and Princes do. The old saying was wont to be,

Delirant reges, plectuntur Achiui:

that is,

The Princes err and reason lack,

But the poor Commons go to wrack.

Howbeit we may invert the rule, and turn it otherwise,

Delirat populus, rex plectitur ipse.

The people swerve and cannot be kept within any bounds, whē oftentimes Princes bear the punishment of their folly, as it fell out with *Moses.* But to come to the matter, mark how he reproveth the Captains and martial men for sparing the whorish women that had brought a great plague upon them. We learn from hence, that sins of omission and neglect of duties which men are bound to perform, are sins displeasing to God, as sins of commission are. It is a sin against God to omit a good duty, as well as to commit an evil, or else *Moses* would not have been wroth with this people: this is proved, Math. 25, 3, 41, 42. Hos. 4. ver. 1, 2. Deut. 27, ver. 26. Ierem. 10, verse 25. *They called not upon God.* Not to do good, is to do evil. The grounds are evident.

For first, this is a kind of contempt against [Reason 1] God; for not to obey, is to disobey & to contemn. The servant which will not do what his master commandeth, what doth he but show a contempt against him? If then this argue and convince of open contempt, no marvel if God be displeased with it. True it is, and it cannot be denied, that men often do not that which God requireth, out of frailty, ignorance, and infirmity; but a continual neglect and omission cannot but proclaim our contempt, and therefore it is a fearful and heinous sin.

[Reason 2] Secondly, the law of God is not only negative, but also affirmative: it commandeth good as well as forbiddeth evil. For albeit all the ten Commandments, the fourth and fifth only excepted, do run negatively, yet the negative carrieth with it the affirmative, according to the exposition of Christ himself, Math. 5, verses 25, 33, 37. The Commandment which saith expressly, *Thou shalt not kill,* saith also inclusively, Thou shalt preserve life.

Thirdly, it is against the rule of love and [Reason 3] charity. For where there is less love then ought to be, there is sin. Now where there is an omission of those things whereby God may be glorified and our brethren profited, there can be no true charity. [Object.] But against this Doctrine it will be said, that sins of omission cannot retain the nature of sin, because sin is an act. I answer, [Answer.] it is true of sins committed, they are acts: but of duties omitted, it will not hold: as for example, a man refuseth to hear the word, he will not come to the house of God; here is a sin, because *he that is of God, heareth God's word,* saith our Savior, John 8, 47. yet it is no act at all, but the omitting of an act; so if a man hear the word carelessly this is a sin, Luke 8. yet it is not any act: so that sins of omission are sins before God as well as other of commission. The uses follow.

First, it appeareth hereby, that many men [Use 1] in the world, if they would examine themselves and cast up their accounts and reckonings with God, as debtors ought to do, they should find themselves to stand endighted and convicted of a multitude of sins that haply they never once dreamed of. The greatest sort take notice of this, and take themselves bound to avoid evil, but they never charge themselves with doing that which is good. Every man confesseth it a sin to serve other gods, to worship false gods, and yet never consider that it is a sin, not to serve and worship the true God. *Moses* was shut out of the Land of promise, not because he did openly dishonor God before the Congregation, but *because he did not honor and glorify his Name,* Numb. 20. And wherefore was the rich man cast into the torments of hell? was it because he had taken anything from poor *Lazarus,* or pulled the meat from his mouth? No, it was because he did not put bread into his mouth, *He fared deliciously every day himself,* Luke 16, but he suffered him to starve for want. Now we must set down this as a certain rule, that they never had their hearts truly reformed from doing of evil, that have not also been careful to do that which is good. We have therefore a farther reckoning to make with God then we imagine, and stand deeper indebted to him then we believe. For if we do not make our accounts to account with him for duties let slip and omitted, we can never be saved.

Secondly, this Doctrine serveth as a good direction to help us to try our selves whether [Use 2] we be rightly reformed in our hearts or not. If we have learned to account duties omitted to be no better then sins against almighty GOD, and for which he will one day take vengeance, we have made a good step in our holy faith: and that if we have not learned to make conscience of sins of omission, we will never truly make conscience of sins of commission. A man may make some scruple of conscience of swearing and taking the Name of God in vain, and yet never use it with fear and reverence. This man is as guilty that hath left the good undone, as the other. Many men will refrayne from going to work on the Sabbath day, and from open profaning of it, but in the mean season they come not to hear the word, neither make any profit unto their souls by it. These men doubtless do it but for outward respects, and not for any care they have to keep it holy. For how shall it be known that they do it for conscience sake, except they make conscience of the holy exercises of the Sabbath? So then every man ought to examine himself, and see whether he be not guilty of some evil, even while he abstayneth from evil: and hereby we may find out the truth. If we make conscience of the contrary good commanded and required, then our hearts are right:

For this is a certain rule that never faileth, and we shall always find it true, that he never had any true fear of sin or of displeasing God, that had not withal a care to please God.

Thirdly, this Doctrine convinceth us as [Use 3] guilty of sin even from our mothers womb, we have all gone astray and are culpable in the sight of God. For all that men can boast off is nothing but the abstaining from evil, they can say nothing touching any good that they have done. They can allege for themselves, they have not been corrupt Idolaters, scoffing Ishmaelites, or profane *Esaues;* they cannot challenge unto themselves that they have been zealous worshippers, or faithful and careful professors of the truth. But what shall it profit us *not to be profane as Esau,* except we have labored to be like *David, a man after God's own heart?* What shall it profit us not to be scoffing Ishmaelites, except also we labor to preserve the good name of our brethren? Or what shall it avail us not to be oppressors and such as are full of cruelty, except we be also lovers of mercy and full of good works? Certainly except this be in us, we cannot free our selves from the just imputation of sin and wickedness. Would any man account that a good hand, which is not able to do any good to the body? and to be able only to say, it did never cut out the tongue out of the mouth, or pull the eyes out of the head, or draw the heart out of the body? The like we might say of other members. For would any praise and commend the mouth to be fit and profitable to the body, that could only say thus much for it self, that it did never tear the flesh from the body, or swallow poison to the end to destroy the body? If then it be evil, that the members should not do those good duties and functions about the body that is required of them; we may reason after the same manner for our purpose, why should not a man be justly condemned that can only boast that he hath not done evil, when in the mean season he cannot show any good that he hath done? doubtless such a one is no true member of Jesus Christ. For we make God our adversary when he findeth us a barren field without good Corn, as well as when we bring forth nothing but thorns and thistles: and our house is fit to lodge and entertayne *Satan and other unclean spirits,* Math. 12, verse 44, when they find it swept and empty of God's graces.

If we had never actually committed any sin, yet because we omit such duties as almighty God looketh for at our hands, it is sufficient to work our condemnation and destruction. Wherefore is *Meroz* cursed in the song of *Deborah?* Is it because they fought against God's people, and joined with the enemy? No, it is because they did not assist them *and help them against the mighty,* Judge. 5, verse 23. And the unprofitable and unfaithful servant was cast into utter darkness not for misspending his masters talent, or for wasting it on harlots or riotous living, but because he did not use it well, nor employ it to his masters advantage, Math. 25, verses 27, 33. And wherefore shall many reprobates be condemned at the day of judgment? shall it be for taking food from the hungry, or drink from the thirsty, or garments from the needy, or lodging from the stranger, or comfort from the sick, or relief from the prisoner? No; because they did not feed them, nor clothe them, nor visit them, nor harbor them. He that is a true and loyal subject, it is not enough for him, not to serve his Princes enemies, but he must serve his Prince also: so if we will be the Lord's servants and subjects, we must not think it sufficient to live ydlely and to serve nobody, but we must do faithful service to him that hath created, redeemed, called, justified, and sanctified us; otherwise there will always be sufficient matter for our endightment and just

condemnation, when we shall appear before the Throne of God. For *every Tree that bringeth not forth good fruit shall be hewn down and cast into the fire,* Math. 3, verse 10. Will a man accept of such a servant, that contenteth himself to do him no hurt or no evil, when in the mean season he doth him no good? Shall the bryer or thistle only be cut down in the Wilderness? No, the fruitless Tree also shall go with it though it grow in the midst of Paradise. To conclude, the word of exhortation arising from hence, is thus much for everyone of us, that we should labor to join these two together, knowing that the one cannot be profitable without the other, and therefore we must labor to perform the good required, as well as to abstain from the evil forbidden; so shall we find almighty God to be gracious unto us, and we shall please him in our obedience.

[Verses 15, 16. *And Moses said unto them, Have ye saved all the women alive? now therefore kill every male and every woman, &c.*] A man would think at the first, that this sex should move commiseration and pity in the hearts of men, and stay the hand from execution.

The wrath of *Moses* may seem to be too severe, [Object.] and to savor of barbarousnes, in that he willeth the men of war to commit such carnage, not only upon the women, but upon the little ones that could not be guilty of the sin of their parents, neither were able to discern between good and evil, neither knew the right hand from the left. The women perished justly, *who had laid a stumbling block before Israel,* but the poor infants and sucklings, what had they done?

[Answ.] I answer, they were by nature sinners, and as a brood of serpents. And albeit the son shall not bear the iniquity of the father, Ezek. 18, yet who can accuse God of injustice, seeing all are guilty of original sin, which deserveth death? but of this we have spoken before. Now to apply this, the women that had known man, are commanded to be destroyed, because they had worthily brought that general judgment by their horrible sin. They transgressed against GOD, and GOD brought this judgment upon them.

This teacheth, that the cause of a man's ruin, the procurer of his plagues and of destruction is none other but himself, let us never seek the cause out of our selves, but within us. The cause of the destruction of these Midianitish women, was not in the decree of God to have them destroyed, but because they had committed this evil, therefore came all this upon them. If we consider man before his fall, he was the most glorious creature under heaven: but after his fall which was his own act, he became the most cursed creature, even worse then the brute beasts. See farther for this point, Hos. 13, 9. *O Israel, thou hast destroyed thyself:* and Isaiah 3, ver. 9. They have rewarded evil to themselves. And Ezek. 18. The wickedness of the wicked shall be upon himself.

The grounds of this are evident. First, because [Reason 1] *it is not from God, but from our selves,* I am. 1, 14, and therefore when any man is plagued for sin, the cause must be searched and shall be found in our selves, not in the Lord. True it is, we are punished of God, and yet indeed we punish our selves, it is we that draw out the sword against our selves; and the reason is, because we give the cause why God doth punish us: for howsoever it be God that doth it, yet it is man that giveth the cause.

[Reason 2] Secondly, because as God evermore saveth in mercy, so he doth also destroy in justice. He never punisheth or taketh away any, but it is in his justice. For these two can never accord or stand together, to wit, his justice in punishing, and no merit in man to deserve it. If God punisheth, man deserveth it, these go hand in hand together, so that man must be the cause of his own destruction.

The uses follow. First, this teacheth us to [Use 1] accuse our selves whensoever we suffer anything. We are ready naturally to justify our selves and to accuse others, like *Adam,* like *Saul,* and sundry others: howbeit we learn from the Prophet, Lam. 3, verse 39, to search and try our ways, and to turn unto the Lord, confessing that *we have transgressed, and have rebelled, and therefore suffer for our sins.* So did the penitent thief upon the Cross, say, *We suffer the due reward for our deeds.* This should evermore humble us under the hand of God, and make us patient in suffering, forasmuch as the cause of all is in our selves. Let us therefore submit our selves unto him, and never murmur under the cross, seeing we cannot accuse God of wrong or injustice, that he layeth more upon us then we deserve, for we have the cause of all in our own bosoms.

Secondly, we may hereby judge who [Use 2] are the greatest enemies that a man hath. Men commonly think & are persuaded that they have many enemies, and often complain how they plot their destruction. They cry out sometimes of the world, sometimes of the devil, and sometimes against almighty God himself, as *Job* affirmeth, *That he had set him as a But for his enemies to shoot at.* Be it that a man hath many enemies that hate him and rise up against him; but wherefore hath he all these come upon him as an armed man? The reason is, because first he was his own enemy and thereupon they also do all become his enemies. For tell me, why is God angry, and hath set himself against thee, but because thou didst first of all set thyself against him by thy sins? And why hath the devil, the world, or thy other enemies any power against thee, but because thou hast weakened thyself by thy sins? otherwise none of all these could touch thee or torment thee. True it is, they might hate thee, but they should never be able to hurt thee.

When a malefactor cometh unto the place of execution, against whom will he complain, or whom will he accuse? Not the Judge, not the Iewry, not the Witnesses, but himself only, that hath brought punishment upon himself. For he suffereth death, not because the Witnesses accused him, not because the Iewry found him guilty, nor because the Judge pronounced the sentence of punishment against him, but because he deserved it. So if a man perish, against whom should he open his mouth, or upon whom should he exclaim? Against GOD he cannot. What then, may he against the instruments of GOD? neither are they the cause, it is in himself, it is nowhere else, he is the cause of all, and upon him it must rest.

[Use 3] Lastly, this serveth to reprove those that cast all upon God's decree. These make quick dispatch of the matter, and would lay all the blame upon the purpose of God, and so case their own shoulders.

[Object.] Hence it is, that they object, O the Preachers teach me that God hath foreappointed and foreordayned all things; he foreseeth all things that shall come to pass; they often tell of

God's decree, it is the will of God, I cannot resist it, and therefore I must perish. Thus do many blaspheme, [Answ.] and add impiety to impiety. First I ask with the Apostle, Rom. 11, 34. *Who hath known the mind of the Lord, or who hath been his Counselor?* What hast thou to do therefore with the decree of GOD? Didst thou know the decree of God before? or tell me, whosoever thou art that thus blasphemest and blamest God, did the decree of God put any evil into thee, or move, or persuade thee to offend? No certainly, that is against his nature and against his law: it cometh from the corrupt heart of man himself, and therefore let them complain against themselves, and be consumed in the fire which they have made; they have kindled hell for themselves, or else it were not possible that they should perish, according to the saying of the Prophet, *Behold, all ye that kindle a fire, that compass about yourselves with sparks: walk in the light of your fire, and in the sparks that ye have kindled,* Isaiah 50, 11.

To conclude, would any man escape this destruction? he can never escape but by God: for we must know that as none perisheth without himself, so he saveth no man without himself. Without thee God will never save thee, with thee he will save thee. Now the first step to this salvation, is to labor for grace; and the second, to bring forth the fruits of grace. Let us delight in the word of God, and in the works of holiness and righteousness, so shall we be kept safe, that the judgments of God and his fearful hand shall not overtake us. Let us take away the cause of them by the speediness of our repentance, and then God will keep the waves of his wrath and indignation far enough from us. This is the only way to deliver our souls this is the only way to escape his heavy hand, and thus shall we receive comfort in this life, and eternal happiness and blessedness in the life to come.

[Kill every woman that hath known man by lying with him: but the women children that have not known a man by lying with him, keep alive, &c.] God would have all the males without exception destroyed, that the name of that unclean Nation should utterly be rooted out, and no remnant thereof be suffered to continue. The maids were spared, as it is thought, not for their virginity, but that they might serve the people of GOD to increase their own number, and to multiply unto many generations. But observe farther, that *Moses* speaking of the manner of the generation of man, useth a term and phrase of speaking, which is cleanly and comely, & no way foul or offensive to the ears of any. The Doctrine from hence, is, that things in themselves unseemly to be uttered, are to be delivered in such words as are honest and modest, and may no way offend, Genesis, chapter 4, verses 1, 2, 25. 2 Samuel, chapter 12, verse 21. Judge. chapter 3, verse 24. Psalm. 51, in the title. Isaiah, chapter 7, verse 30, 1 Cor. chap. 7, verse 3. Gen. chapter 19, verse 5. and chapter 16, verse 4. Judges, chapter 2, verse 24. 1. Sam. 24, 4. Rom. 1, verses 26, 27, 28. So then it is the part of God's children to carry chastity and modesty in all parts of shamefastnes, not to be seers, hearers, or acquainters of our selves with anything uncomely. There are many things evil in themselves, which are spoken of without any evil or offense, as to steal, to kill, which are wicked to be practiced, not wicked to be uttered. On the other side there are some things lawful to be done, but dishonest and unlawful to be spoken of. A modest heart ought to show it self in word and in deed, and in all the parts of the body, Gen. 9, 21, 23. It is remembered of *Noah,* that he planted a vineyard, and became drunk, and in his drunkenness disclosed himself in his Tent, his shame was discovered; *Cham* scoffed at it, but *Shem* and *Japheth* are exceedingly

commended in his Prophesy, *They went backward and saw not the nakedness of their father.* The Apostle showeth, that we have many parts *dishonorable* in themselves, and unseemly through our sin, herein the wisdom of a man showeth it self, that *he putteth more honor upon them,* 1 Cor. 12, verse 23. The hands, the head we show to all, other parts we cover, as nature it self teacheth, Hab. chapter 2, verse 15. The reasons are evident.

First, we should be silent and secret in matters [Reason 1] that are unclean, and express the same with reverent, choice, and modest words, because it is not seemly for those that profess holiness, to show themselves light in any condition. Now whatsoever is seemly, it is our parts to think upon, Ephes. chapter 5, verse 3. *Fornication and all uncleanness, let it not be once named among you, as becometh Saints.* Such broad or rather beastly speaking therefore is no way sightly or seemly for the people of God. Secondly, God would walk in the midst of us, and be evermore among us, so that it is not fit or seemly that we should be seen in any unseemly manner, Deuter. chapter 23, verse 14. Thirdly, evil words corrupt good manners, 1 Corinthians, chapter 15, verse 33. We are soon corrupted through our inbred corruption, but much more when we hear unchaste words & see unchaste works. Fourthly, there should be no filthy speech in our mouths, but that which is good to the use of edifying, *That it may minister grace to the hearers,* Ephes. 4, 29: otherwise we shall grieve the Spirit of God, and cause him, touching his comfortable and defensive presence, to depart from us, Eph. 4, 30. Deut. 23, 14.

[Reason 1] The Uses follow. This reproveth such as with delight please themselves in spewing out filthy speech out of their mouth; let such also take heed lest the most pure and holy God *do spew them out of his mouth,* Reu. 3, 16. How many are therein our days in all places, that do make it their sport and pastime to talk of unclean things, and that in a filthy and beastly manner? which no doubt proceedeth from the filthiness of the heart, Isaiah 3. verse 9. Matth. 12, 34. Isaiah 32, 6. Corrupt and rotten speech. is a token of a corrupt and rotten heart, for *from the abundance of the heart the mouth speaketh.*

Secondly, it reproveth those that do take pleasure and delight to look on filthy things. For, if to speak filthily, and give our tongues to filthiness be wicked, how much more to delight to behold filthiness? *Cham* and *Canaan* beholding their fathers nakedness, are reproved, nay accursed, Gen. 9, 22. And if *David* pray unto God, to *turn away his eyes from beholding vanity,* Psa. 119, 37: what cause have we to desire him to keep us from beholding impurity?

Thirdly, it meeteth manifestly and justly with those which are not ashamed to commit that openly in the sight and light of the sun, which a true Christian heart blusheth once to speak of. These are not only not ashamed to commit evil secretly, of which the Apostle saith, *It is a shame even to speak of those things which are done of them in secret,* Eph. 5, 12. 1 Cor 5, 1. but make show of them publicly, and glory in their own shame and confusion, 2. Sam. 16, ver. 22. whereas modesty should be maintained, touching the eyes, the ears, the tongue, the gesture, and the whole body.

Fourthly, it condemneth all love-songs, light interludes, amorous books, lascivious representations of love-matters in plays and Comedies, indecent and unseemly pictures,

lascivious dancing of men and women together, 1 Thess. 5, 22. Mark 6, 22. All these favor of wantonness and filthiness, which are not comely or convenient.

Lastly, acknowledge from hence, that it is grievous to God's children to have their abiding among a wanton, scurrilous, & prophan people, which in all speeches are lewd, broad, open, and offensive: I say to have our habitation among such is irksome to an honest and godly heart. It is noted of *Lot, That he grieved his righteous soul from day today even for the things which he saw and heard amongst the Sodomites,* 2 Peter 2, 8. As it was with him, so it is unto all the faithful a great torment and vexation of spirit, to be tied unto, and to be tired with the company of such as use ribaldry, and delight in filthy speeches, and unclean deeds.

25 And the Lord spake unto Moses, saying;

26 Take the sum of the prey that was taken both of the man, and of the beast, thou and Eleazar the Priest, and the chief fathers of the Congregation:

27 And divide the prey into two parts, between them that took the War upon them, who went out unto battle, and between all the Congregation.

28 And leuy a Tribute unto the Lord, &c.

29 Take it of their half, &c.

30 And of the children of Israel's half, &c.

Here *Moses* beginneth to handle what was done after the men that went out to the battle came to the host, wherein we must consider two things: first, the distribution of the prey, and then the oblation of the Captains. The dividing of the prey taken in the war, reacheth to the 31. verse, and containeth the commandment of God in these verses, and the execution of it in those that follow. In the commandment it may seem very strange, [Objection.] why God would have the prey and booty divided between the soldiers that had taken it, and the rest of the Israelites that went not out to battle. For what reason is it (may some say) that such as sate still in their tents, should have as much as they that aduētured their lives? or should they that did nothing, be made equal unto them which have borne the burden and heat of the battle? I answer, [Answer.] such as went not forth did not hang back of purpose, or slip their neck out of the coller thorough fear or faintness, but because they were not appointed to the work. And no doubt while their brethren were fighting, *Moses* and *Eleazar,* and the rest of the people were earnest with God in prayer; as we see upon like occasion, Exod. 17. For God will have equity and justice observed among his people. Again, a reason is rendered of this, 1 Sam. 30, 24: where the prey taken from the Amalekites is divided by *David between those that went down to the battle, and others that abode by the stuff:* and he teacheth it to be a

part of common charity & equity, to reward such as stayed by the stuff, who do no less intend the common good, then others that fought the battle. Now here we may consider the greatness of the battle and victory, by ye rich booty which they obtained with no loss at all, as appeareth verse 49. God therefore for the sin of these Midianites dealt most severely with them, wherein they lost their goods and themselves. This teacheth us, That the Lord as he will destroy the wicked that provoke him, so when he doth it, he will do it fearfully and severely, Psalm 50, 22. To this purpose he oftentimes useth two merciless elements and enemies (which he armeth to execute his will) the fire and water, which are without pity and compassion, they spare neither young nor old; as he destroyed the old world with water, Gen. 7, Jude 4: so he destroyed Sodom by fire, and will destroy the world again by fire, 2 Pet. 3: thereby making it manifest that he can destroy sharply and fiercely, Psal. 21, 9. & 97, 3. And no marvel, if we consider the grounds thereof.

[Reason 1] For first, the Lord layeth even upon his own children very strange and fearful judgments, as we see how he visited his seruāt *David,* Psal. 32, 4: yea sometimes he bringeth such heavy things upon them, that ye ungodly take occasion to triumph over them. If then he do it to his own, what will he do to the wicked and the reprobate? Proverbs 11, 31. Luke 23, 31. 1 Pet, 4, 17. A servant may well gather, that if the master of the family be so rough and rigorous to the children, then he will be more sharp and severe towards him.

[Reason 2] Secondly, the wicked grow obstinate & desperate, they harden their hearts, and deprive themselves of all means that might do them good. They leave the Lord, and therefore he leaveth them: is it then any marvel if GOD deal sharply with them? Christ our Savior putteth forth a Parable unto the Scribes and Pharisees, Mat. 21, 35: that *the owner of a vineyard sent forth his servants to his tenants, that they might receive the fruit of it; but they abused and killed them, and his son also:* and then demandeth of them what will the Lord do unto those servants? They answer, that it is just *that he should cruelly destroy them.* Thus they give sentence against themselves & show, that such as grow obstinate against the Lord and his people, abusing his Ministers, contemning his word, and resisting his ordinances, can expect nothing at his hands but this, that he should destroy them in his wrath, and sweep them away in his fury.

Thirdly, this is the nature of God, he is as [Reason 3] a mighty and consuming fire, Heb. 12, verse 29. Deut. 4, 29. Now we know that fire hath two qualities; to purge, and to consume. He is as a consuming fire to the good and bad, to the godly and ungodly. He is a fire unto the good, but a purging or purifying fire to consume their dross, as gold is purified in the fire, 1 Pet, 1. But when he cometh to deal with the wicked, he setteth aside his mercy, and always giveth them judgment without mercy: when he cometh to his own, he cometh with judgment and mercy. So then the point is very manifest, that when God entereth into judgment with the ungodly, he will destroy them utterly, fearfully, finally, and fully.

[Use 1] This reproveth those that walk on boldly and presumptuously in their sins, and yet never fear his judgments, but dream of a God altogether framed of mercy, and thereby flatter themselves in their sins, and then run on in evil till judgment take hold of them. And therefore *Moses* exhorting the people to obedience by the remembrance of the works which

they had seen, showeth, that *such as do bless themselves in their heart, saying, I shall have peace though I walk in the imagination of mine heart, &c. The Lord will not spare him, but his anger and jealousy shall smoke against that man, &c:* Deut. 29, 19. It behooveth us therefore to beware of abusing God's mercies, lest the curses written in the book of God fall upon us, and he blot out our name from under heaven. And let us take heed of impenitency & hardening our selves in our sins, because thereby we dishonor God, we deface his image, we make our selves like to Satan, whom by sin and disobedience we resemble. Our sins are as a thick cloud that separate between ye Lord's mercy and us, and hide the comfortable light of his countenance: they provoke the anger of God against us, 1 Cor. 10, 22: they bring distrust of God's providence and fatherly protection, and weaken our faith in all his promises. They bring temporal scourges in our bodies, in our goods, in our name, in our labors, and grieve God's Spirit to cause him to depart: they bring a wounded conscience, and weaken our assurance of his favor, and therefore let us not be encoraged to proceed in evil, because God is merciful.

Secondly, let no man fret at the prosperity of the wicked and obstinate sinners: for albeit [Use 2] God do long bear them with patience, yet a fearful destruction shall be their end and reward. If they were to be destroyed after an easy and gentle manner, as the grass that fadeth away, yet even then there were no cause to envy at them, Ps. 37, 1: much less therefore those that shall cruelly & fearfully be destroyed. If a man should have sentence to die the most honorable death that a State can afford, as to have his head stricken off, yet for this no man is so foolish as to envy him, though he be not burned or hanged by the neck, yet none (I say) would repine at such a man: so what ground hath any man to fret, or fume, or envy at the flourishing estate of any wicked man? especially when it is known that GOD hath decreed that he shall perish, and that not by an honorable death, but perish like *Haman* shamefully in his own house, and after that shall have all shame and contempt poured upon him, and go to the place of the damned, there to suffer torments with the devil & his angels, where is weeping and gnashing of teeth.

Lastly, this being well learned, will serve [Use 3] as an admonition for everyone to take heed of every evil way, & that he be not obstinate in sin. It is one thing to sin, and another to be obstinate in sin, to withstand ye word and rod of God, and to abuse his patience. It is incident to all to sin, but obstinacy in sinning, hardness of heart, and casting off Repentance, are the forerunners of destruction. Let us think thus with our selves, what can a short or fading pleasure profit us, when God shall come with his fearful destruction? Nay, what can all the pleasures or profits in the world recompense for the loss of that comfort and peace that otherwise we may enjoy? What did *Esau's* red pottage so pleasing unto his eye profit him in the end, when he lost thereby not only his fathers blessing, but also the blessed life to come? What good got *Achan* by his wedge of Gold, when it proved to be the wrack and ruin both of himself & of his family? And therefore doth Christ our Savior teach us, Mat. 16, 26. *What is a man profited, if he shall gain the whole world, & then lose his own soul?*

Again, this fearfulness of judgment, should make a man think of the difficulty of repentance, and what fearful things he shall suffer if he practice it not. If it be a hard thing to break off

sin, we shall find it much harder to be broken with the judgments of God and the fierceness of his wrath. It is a fearful thing to fall into the hands of an earthly Prince, Prov. 19, 10: but more fearful to fall into the hands of the living God, especially when he is enraged and incensed by the sins of men; and therefore we ought to meet him with repentance, lest we feel his vengeance to our condemnation. And let us labor to set the hardness of bearing the judgments of God against the breaking off of sin, & the one will easily countervail and ouercom the other. If we find it an hard and harsh saying, to repent and break off our sins, we shall find it more hard when it shall be said, *Go ye cursed into everlasting fire prepared for the devil and his Angels,* Mat. 25. Let a man seriously and thoroughly consider what an hard and impossible thing it will be to undergo the wrath of God, which maketh the devils and damned spirits to tremble, James 2, 19: & he will think it an easy and light thing to forsake sin, although it were more deer then all things in the world whatsoever. What if it were as hard a thing to renounce thy sin, and to take up the practice of true repentance, as to pluck out a man's eye, or to cut off his arm? yet it must be done, he hath pronounced it with his own mouth that must be thy Judge: that is, if there be any one sin as deer unto thee as thy right eye, thou must pull it out, or else thou shalt never come to the kingdom of heaven: or if there be any sin as deer unto thee as thy right arm by which thou gettest thy living, if thou canst not be content to cut it off, and dost not constantly and confidently resolve to cast it from thee, thou canst have no entrance given thee into God's kingdom. We see by common experience daily, that men will endure very hard and bitter things from ye hand of the Physician, that they may recover health and escape death: and yet it is not to put away death utterly, it is only to prolong life for a time; for they may defer death, they are not able to take it away. If then such sharp and bitter things seem easy to avoid a temporal death, then what ought a man to do and to suffer, to avoid the bitterness and sharpness of eternal destruction, and the fierce wrath of God? which indeed is nothing but this, To forsake sin, and to take up repentance, and the performance of religious and holy duties. But alas, alas, how many are there every wherein the world, that have been content to lose many ounces of blood out of the veins for the good of the body, that have never shed a few drops of tears out of their eyes for the recovery of their souls? To take bitter pilles and potions to purge the gross humors that distemper us, that have never purged *or cleansed themselves from the filthiness of the flesh and spirit, perfecting holiness in the fear of GOD?* 2 Cor. chap. 7, verse 1. Nay we see men are willing to be seared, that cannot abide to have the wounds of their soul searched by God's holy Word: yea, to have one member cut off to save the whole body, who notwithstanding will not leave one pleasure of sin for a season, to save both body and soul. This is no better then folly and madness. Here is wisdom therefore to think of this betimes.

31 And Moses and Eleazar the Priest, did as the Lord commanded Moses.

32 And the booty being the rest of the prey, which the men of war had caught, was six hundred thousand, and seventy thousand and five thousand sheep.

33 And threescore, &c.

34 And threescore and one thousand Asses, &c

35 And thirty and two thousand persons in all of women that had not known man by lying with him, &c.

37 And the Lord's tribute of the Sheep was six hundred and threescore & fifteen, &c.

41 And Moses gave the tribute which was the Lord's heaue-offering unto Eleazar the priest, &c.

47 Even of the children of Israel's half, &c.

We have heard before the commandment of God touching the dividing of the prey: Now followeth the execution of it by *Moses* and *Eleazar.* It is worth the observation to consider, that as before the death of *Aaron, Moses* and *Aaron* are always joined together, so after his death *Moses* and *Eleazar,* the Magistrate and the Minister, as the hand and the eye are in the body. Then doth the church and the conmmonwealth flourish when these two go together; and on the other side, they go to wrack when they are separated & draw several ways. The greatness of the victory and conquest that God gave to his people, appeareth further in these words by the distribution of the people, and by the reservation of the women y^{t} *had not known man.* which escaped the edge of the sword. Here then we may behold the misery that befell these Midianites for seducing God's people, and drawing them to whore dome and idolatry. Learn hereby, that the iniquity of a people, or a country and nation, maketh the Lord to destroy them, and to lay them waste, sometime by the sword of the enemy (as in this place) & sometimes by other judgments, as Deut. 7, 1. where the Lord telleth the people of Israel that they *should cast out and destroy many Nations:* and afterward, chap. 9, 4: he willeth them not to say, that it was for their own righteousness that the Lord had brought them to possess that land, but *it was for the wickedness of those Nations, that he did drive them out before them.* Again, in the eight chap. and the twentieth verse, he saith, *If thou forsake the Lord, and walk after other gods, and serve them, then I testify to thee this day that thou shalt surely perish, because ye would not be obedient to the voice of the Lord your God.* So 1 Sam. 12, 25: *If ye shall still do wickedly, ye shall perish both you and your king,* Mat. 23, 37, 38.

[Reason 1] The Reasons follow. First, they dishonor God in their lives, and therefore it is just that he should deprive them of those blessings that they enjoy, and make others to enjoy the labors of their hands, and instead of them lay judgments and plagues upon them. A son that dishonoreth his father, is unworthy to receive any duty from a servant. So certainly it is just

with God, that such as dishonor him, should be deprived of his protection, & be left naked unto all judgments.

[Reason 2] Secondly, God's justice doth so require, that where there is a general corruption and depravation, there should be a general desolation; and where the corruption is particular, the judgment should also be answerable. When God told *Abraham* that he would destroy Sodom and Gomorrhah, he reasoneth in this manner, *Wilt thou destroy the righteous with the wicked? No* (saith God:) *but if thou canst find ten righteous persons, I will spare the Cities for tens sake:* Gen. 18, verse 32. But he could find none but *Lot,* they had generally corrupted their ways. It is not enough though some repent and turn unto God, those few may defer a judgment, but they cannot keep away judgment forever, so long as the general state is corrupted. If one man or a few forsake their sins, it is enough that they escape the eternal punishment, though they do fall into the temporal, and do not save & deliver the whole: I say, they have enough if they save themselves, and have ample fruit of their conversion, though they save none of all the rest.

[Reason 3] Thirdly, this will make manifest the power of God. Exemplary justice may be shown on a few, but power is shown when there are many offenders. For, as *it is in his power to save with few as well as with many,* 1 Sam. 14, 6: so in this case, it is the power of his justice to destroy many. A small power of a Prince will serve to destroy and subdue a small company of rebels: but then is the power of a Prince manifested and openly shown, when Rebels are grown to an head, and have gotten unto themselves some strong hold: so it is with God, the more opposition is made against him, the more is the glory of his power set forth, when he draweth out the sword of justice against them.

The Uses remain. First of all, God's providence [Use 1] is hereby notably established, that his eyes are upon all men, and upon all their ways, because he destroyeth multitudes as well as particular persons. His judgments are evermore just, and that could not be, except that there were cause why to destroy. There must be a cause, and also a known cause: forasmuch, as though men were wicked, if God's all-seeing eye were not upon them, or if he knew no cause, he should be unjust if he should destroy. *Nadab* and *Abihu* that durst presume to rush into the presence of GOD with their *strange Fire,* Levite. chapt. 2. verses 1, 2. even in the very act of their sin, the special providence of God came upon them, so that before they had finished their sin, the plague began. So it was with *Ananias* and *Sapphira,* they were smitten down with sodain death, the lie was no sooner out of their mouth, but the judgment of God did lay hold on them, *For they fell down and gave up the ghost,* Acts 5, 5, 10. Thus God's almighty power over-reacheth the sin of man with punishment, before ever it be quite committed, of which we saw a notable and fearful example before in the Israelites, the 11. chapter, and the 33. ver. recorded also in the 78. Psalm, verses 29, 30. They did eat and were well filled, for he did give them their own desire: *but while their meat was yet in their mouths, the wrath of God came upon them, and slew and smote down the chosen men of Israel. Herod* the King likewise, while he was in his pomp and pride, was smitten of God in the very act of his sin, while he took to himself the glory due to God, Acts 12. These & such like punishments do plainly argue the

providence of God to be over the ways of men, and over all their actions, & doth continually wait upon them.

Secondly, it reproveth those that magnify [Use 2] themselves, & gather themselves together against God, thinking to prevail & escape for their multitude sake. This is no plea to protect our selves, neither giveth any hope of deliverance from judgment, but rather provoketh God the more against us. God bringeth in the people of Israel vanting thus, *Son of man, they ye inhabit those wastes of the land of Israel, speak, saying, Abraham was one, & he inhabited the Land: but we are many, the land is given us for an inheritance,* Ezek. 33, 24. The Jews that remained after the destruction of the City had their eyes blinded with carnal security, and persuaded themselves, that albeit they hardened their hearts against the chastisements of God, and repented not at the preaching of the prophets yet they should possess the land and dwell in it, whatsoever *Jeremiah, Ezekiel,* and other Prophets pratled to the contrary. And thus they reasoned: If *Abraham* that was but one, had the land promised unto him, then much more shall we have it that are many. Howbeit the Lord reproveth them for this presumption, & telleth them that their multitude shall nothing help them, because they are not the sons and heirs of *Abraham,* forasmuch as they did not the works of *Abraham,* but did willfully transgress the law of God. Multitude therefore is not a note of the true Church, neither can they deliver or excuse offenders from the wrath of God: because when main sin, many also shall be punished. Let us not therefore look how many we be in number, but how our right our works be. For when God will punish, no multitude can privilege: and therefore the Wiseman saith: *Though hand go in hand they shall not be unpunished,* Prouerb. 16, verse 5: so that all *the loftiness and haughtiness of men,* how soever they think themselves backed, and shall be borne out by friends and mighty men of the world, *shall be brought down and made low,* Isaiah 2, 11, 12, &c.

[Use 3] Lastly, this admonisheth every Country, City, Nation, Language and People, if they would enjoy their lands and goods in peace, they must seek to be at peace with God; and if they would not have destruction come upon them from him, let them not draw it as it were with Cart-ropes upon themselves by their sins and casting from them the laws of God. For the providence of God is over all the ways of men, and therefore he will bring destruction upon them. This is the dignity and honor of a City, except the inhabitants of it do betray it, it cannot be betrayed. Many think, the only strength and safety of a City to consist in the iron gates, strong bars, high walls, deep ditches, great pieces of Ordnance, and much munition: and the honor and ornament thereof to stand only in goodly houses, stately towers, brave castles, and curious workmanship of cunning Artificers: nevertheless, such as put their confidence in these are greatly deceived, they make flesh their arm, & know nothing how to make Towns and Cities fortified. It is true piety and godliness that is the defense and glory of a City: and no man can destroy a City, except those that are the inhabitants do destroy it themselves. This is it that the Prophet telleth Nineveh that *great and bloody City,* Genesis 10, 12. Nahum 3, 1, *Art thou better then populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? &c. Yet was she carried away she went into captivity, &c.* Nothing can deliver where sin reigneth. Defences •re no defences, all means are vain and unable to save. It is not the woe and misery of a City, or

Nation, or Town, or House, that they have lost a number of able men by the sword, or that many are smitten down with the plague and pestilence: but this is the wretchedness of a place, that it is full of drunkards, unclean persons, swearers, Atheists, and such like horrible impieties. These are the procurers of woe, these are the causes of destruction. And howsoever some may repent and save themselves & their own souls, yet it shall not long keep us from general judgments, so long as these things are found among us. It cannot be that the Lord should long forbear us, we have hardened our hearts through his patience. We have filled up the measure of our sins, and they are grown to so great an height, that every man nowadays maketh a scorn and scoff of the word of God, and there are among us not only committers of evil, but scorners of good things, these are perilous & dangerous times. What then can we expect but that God should come against us, and set all our sins in order before us nay before himself? Let us therefore repent and turn from our sins, and return to the Lord our God: and then though we should taste of a general desolation, yet when it cometh it shall go well us, and we shall have our reward in the life to come.

48 And the Officers which were over thousands of the host, the Captains of thousands, and the Captains of hundreds, came near unto Moses.

49 And they said unto Moses, Thy servants have taken the sum of the men of war, which are under our charge, and there lacketh not one man of us.

50 We have therefore brought an Oblation for the Lord, what every man hath gotten, of Jewels of Gold, Chaines and Bracelets, rings, earrings and tablets, to make an atonement for our souls before the Lord.

51 And Moses and Eleazar the Priest took the Golde of them, and all the wrought Jewels, &c.

52 And all the gold of the offering that they offered up to the Lord, &c.

53 For the men of war had taken spoil, every man for himself.

54 And Moses and Eleazar the Priest took the gold of the Captains, &c.

The offering of the Captains followeth in these words. That which they brought was matter of great price, thereby giving to God thanks for covering their heads in the day of battle, and desiring to make an atonement between the Lord and their own souls. This offering was accepted, and laid up in the Tabernacle for a memorial for the Children of Israel. Observe here sundry points of instruction. First from the persons that offer to God, and acknowledge God's mercy, to wit, the Captains themselves that were the chief in this business, that howsoever God be to be served of all without exception, and all must show themselves ready

to do it, yet above all, the chiefest and the heads over others ought to be leaders to the rest. So was it when the Israelites were brought over the red sea, and delivered from all their enemies, *Moses* and *Aaron* provoked them by their example to give praise and glory unto God, and encouraged them in that duty, Exod. chapt. 15. Judges 5. verse 15. How zealous was *Nehemiah,* that he even consumed himself with desire to do the Church good? So was it with *Zerubbabel,* and many others. But of this we have spoken before, chapt. 7: in the offering of the Princes. And whereas they offer to God, *Jewels of Gold, Chaines, Bracelets, Rings, Eare-rings and Tablets,* we learn to serve God with the best things we have, and to think nothing good enough for him. This also is handle before, chap. 7. Again, from these men we must acknowledge that it is our duty to return praise and thanks unto God for his benefits and blessings that we have received, Psalm 50, 15. Ephes. 5, 20. Philip. 4, 6. Psal. 116.

The grounds are plain. First, because praise and thanksgiving are due to God, as to the author and fountain from whence all mercies come, and therefore to whom should we give praise and glory but unto him? Psal. 65, 6.7. Secondly, it is a blessed thing to bless the Lord: and if we ascribe not glory to him, we take it to our selves, and are no better then thieves that steal away their neighbors goods, nay we are worse. We ought as well to return thanks unto him when we have received blessings, as to pray for them when we want them, and would have them, Psalm 50.

Thirdly, it is an high and honorable duty to glorify and praise God: it is the duty which all the Saints and Angels perform, and ever shall perform in heaven, to honor God. A good subject would be very willing to do that which should honor his Prince: this duty is that which delighteth God, and honoreth him, and therefore all of us should practice it.

Fourthly, as it is honorable, so likewise it is most profitable to our selves, both to make us keep the blessings which we have, and to obtain such as we have not. *If we be faithful in little, he will trust us with much: if we be faithful over a few things, he will made us ruler over many things,* Luke chap. 19, 17. Matth. chap. 25, 23. But if we be unthankful for mercies received, he will take from us even those which we have.

This should teach us to stir up our selves [Use 1] more and more to thankfulness by keeping in mind, and laying up in our hearts the special blessings and mercies of God. This we cannot do, except we take notice of them, and daily mark and observe what God doth for us. For a benefit not remembered, is all one as if it were never received. Let us not therefore suffer his mercies to pass away. If the least cross lie upon us, we are sure to be sensible enough of it. If the head ache we can by and by feel it, and complain of it. How then is it, that we receive grace after grace, and mercy upon mercy heaped up plentifully upon us, and yet we remain as senseless and blockish, as if we had received nothing at all? Let us take heed of this unthankfulness.

Secondly, it reproveth many amongst us, [Use 2] that have tongues to ask, and mouths to speak when we are in need, but know not how to return thanks to God when we have received. Have we been in trouble and affliction? and hath God been merciful unto us to restore us again? If we be not thankful unto him for this, it had been better for us that we

had been afflicted still, yea that we had perished in our affliction, then not to return to him the praise, & to lift up our hearts to the heavens.

Lastly, would we know whether we be [Use 3] thankful indeed, or not, then let us examine our selves how it goeth with us, after God hath delivered us from any dangers. Are we more zealous in good things, and more careful to perform good duties unto GOD then before? Then surely we may comfort our selves, and assure our own hearts, that we have been thankful in some measure. Thus doth Christ speak of the sinful woman, Luke chap. 7. verse 47: *her sins which are many are forgiven her, for she loved much: but to whom little is forgiven, the same loveth little.* This is thankfulness, for love received to love again: and for much love, to return much love again.

True thanksgiving is of a working Nature, it will quickly show it self toward him of whom we have received mercy. If the love of God be shed in our hearts, we will love him again, because he loved us first. On the other side, if a man do not perform this duty, to wit, to be more zealous of God's glory, and more obedient unto his word and will, he shall be found unfaithful whatsoever he persuadeth himself of himself. So fell it out with *Hezekiah,* as we may see in the second book of the Chronicles, the 32. chapter, and the 25. verse, *Who rendered not again, according to the benefit done unto him.* His heart was lifted up, and wrath came upon him, and upon Judah and Jerusalem. If then God spared not him, let us take heed he do not spare us, and be evermore careful to praise him here as we ought and then we shall be sure to praise him ever hereafter in the life to come.

We have therefore brought an oblation, &c. In the oblation of this people, we are to consider the circumstance of time, which serveth further to commend them; they were no sooner returned, and found the mercy of GOD toward them, but by and by they give him thanks.

This teacheth that as all men must return thanks unto God, so they must return it speedily and presently, while they have opportunity and ability to do it, Exodus 15.20. Judges 5, 1, Luke 17, 15, 16. The grounds follow.

[Reason 1] First, it is the will of God our Father, when he would have thankfulness performed, he would have it done speedily and cheerfully, it is the willingness of the mind that he respecteth and accepteth. For if he require of us in the matter of liberality, that we say not to our neighbor, *Go and come again, and tomorrow I will give, if we have* it by us: then certainly, it is his pleasure that we do not delay or defer to perform the duty of praise to him tomorrow, when we should do it today. Secondly, the performance of thanksgiving presently, maketh it the more accepted of God, whereas the putting of it off from time to time causeth it to be rejected. Thirdly, while the blessings of God are fresh in our remembrance, the mind feedeth the affection with much more plentiful matter, and it is stirred up the more fervently and effectually to perform that duty; whereas the opportunity in due season being neglected, maketh the blessings of God grow stale, and to be quite forgotten, and that quickly.

[Use 1] This teacheth that many men may hereby see their sins in this matter and manner of thanksgiving, because they are so slack and slow, drowsy and forgetful, and use such delays

in their returning of praise to God. By delay a man is made more unfit and unable to perform this duty. True it is, if a man repent of his dalying with God, and delaying to do his duty to him, he will forgive his evil: howbeit he that putteth off his thankfulness, it is not so acceptable to God, because he doth it not speedily, albeit he perform it in the end.

[Use 2] Secondly, this must teach every man to learn when be returneth thanks to God for any blessing, that he should labor to do it presently and speedily, seeing this is that which is so much accepted with him. And if any man have been faulty in this, let him labor to make amends with double diligence, and to be more mindful of this duty of thankfulness, that so the Lord be not enforced to put him in mind of his sin by taking away his blessings from him. It were far better for us to learn otherwise, then by taking forth this hard lesson, to wit, by our harm.

Thirdly, this serveth to put us in mind to [Use 3] stretch this manner of speedy thanksgiving to God, to all other duties of Religion and Christianity. The Apostle exhorteth all persons to do good *while they have time, or opportunity to do good to all men,* Gal. 6, 10: *for we know not what one day may bring forth,* Prov. 27, 1. Many delay their doing of good till the hour of death, these are like swine which are never good till they come to the shambles. Especially in the case of repentance and turning to God, we must not put off the matter from day today. The lepers that were cleansed, delayed this duty all of them, on only excepted, and in the end utterly did forget it. When we delay a duty, thinking to do it better afterward, it groweth quite our of mind. The Prophet saith, *To day if you will hear his voice, harden not your hearts,* Psal. 95, 7, 8. Heb. 3, 13, Isaiah 55, 6. If we put off our repentance a while, who is sure to have the means offered him again, whereby God ordinarily worketh repentance? Who can tell whether he shall heart the word of God preached to him anymore?

The word is translated from place to place, & we are translated from life to death, frō our house to the grave, and we know not whether we shall carry our selves when we are gone from the Church, or be carried by others to the Church again. Besides, the longer we delay our repentance, the more hard and difficult it will be, because a thick skin will grow over the heart, that it will be past feeling, and sin will take deeper root through custom and continuance: and therefore we must set upon it betimes.

There lacketh not a man of us, therefore we have brought an oblation. This was an extraordinary mercy received. It is a great blessing of God, to overcome the enemy and to obtain the victory: but thus to overcome and to have such a victory, required an extraordinary thanksgiving.

We learn from hence, that as men ought to return thanks to God for all his blessings, so they ought for extraordinary blessings to return extraordinary thanks and praises. As in times of distress it is our duty to humble our selves and in extraordinary visitations to use extraordinary humiliation: so when God showeth any mercy, especially extraordinary, the Church hath great cause to be thankful accordingly, and upon that occasion to be stirred up to set forth his noble praise, Exodus 15.1, 2, &c. Isaiah 38, 9. *Hezekiah* returneth great thanks for his great deliverance, Luke 1, 46. Psalm 145, 7. The grounds follow.

[Reason 1] First, all acknowledge that they are tied to some duties for blessings received. Now this is the only recompense that we can make; we cannot requite him *to come before him with burnt offerings, with calves of a year old: he will not be pleased with thousands of rams, or with ten thousands of rivers of oil,* Mic. 6, 6, 7: he hath shown us what is good, and what he requireth of us; the only accepted sacrifice and service is an humble, contrite, and thankful heart, Psal. 116, 13, 14: this is more acceptable to him, then all sacrifices that have horns and hoofs; all the fowls of the mountains are his, the wild beasts of the field, and the cattle upon the hills: and therefore he willeth us to offer unto him thanksgiving, and to pay our vows to the most High, and to glorify him for our deliverances. Secondly, the least mercies of God, such as are most ordinary & continual, deserve thanks, yea the greatest thanks that we can possibly give, that the tongue and heart should join together in that action; for the least drop of his mercy is greater then our deserts: then how much more do his greatest mercies and blessings deserve the greatsst thanks and praise at his hand, to perform the same with all our soul, with all our mind, and with all our strength? Hence it is, that the servants of God, as we see in *David, Hezekiah,* and others, after wonderful and great and mighty deliverances did use to pen their songs, and often to repeat them to quicken the memorial of God's blessings and his kindness that they had received; and thereby to stir up their own hearts and the hearts of others, that they might be more closely knit and linked unto God. The like we see in *Jonah,* when he was delivered from the Whale that had swallowed him up, *where the waters compassed him even about to the soul, the depth closed him round about, and the weeds were wrapped about his head,* Jonah 2, 5, 9, that his deliverance might seem after a sort a resurrection from the dead, as indeed his lying in the belly of the fish three days and three nights, (Jonah 1, 17) did figure out the resurrection of Christ to be so long in the heart of the earth, Math. 12, 40. I say when he had received such a deliverance, what could he do but sacrifice unto God with the voice of thanksgiving, and pay that which he had vowed, considering that salvation is of the Lord? Thirdly, Nature it self doth teach that the greatest blessings should have the greatest thankfulness, inasmuch as great blessings fill the heart more full of joy: now where the heart of a man is extraordinarily joyful, there the mouth of a man also ought to be extraordinarily thankful. Fourthly, it standeth with equity, that in all things that we do toward God, we should do them in proportion, and in this matter of thankfulness, we ought to make out thanks to be in some sort and in some weak measure proportionable to his blessings. The uses remain.

First, how glorious ought God's Name to be in all places, who doth daily lode us with [Use 1] his benefits! He dealeth not sparingly with us, but liberally thereby to magnify his great Name, that all the world might acknowledge his greatness, and sing to his praise, saying, *O Lord, our Lord, how excellent is thy Name in all the earth, who hast set thy glory above the heavens,* Psal. 8, 1, 2, 3, &c.

Secondly, this reproveth many of unthankfulness, [Use 2] howsoever they seem to themselves to be very thankful, yet they are not proportionably thankful, and therefore they may be said not to be thankful at all, because they give not according to his works, and therefore he requireth of us that we should praise him according to his blessings. But alas, which of us do not for the most part receive much of him, and return little or nothing unto

him again? It is not enough for us to say, God be thanked, and then think we have performed all that can be required of us; but as we receive double mercy, so should we yield double obedience. Lastly, this teacheth [Use 3] every man that he should consider God's dealing toward him, and what blessings he hath received from him, y[t] so he may see how much thankfulness he oweth unto him. For where the gifts of God are increased upon a man, there he hath much cause of thankfulness. If others that have received less blessings from God have been more thankful unto him for them: how shall we escape that have greater blessings, if we show our selves less thankful: Let everyone enter into the meditation of these things. We have received blessings of all sorts, general and particular: what Nation hath been honored and advanced like unto ours? what people have received such deliverances as we have received? from foreign enemies, and domestical? And what blessings we have all received in particular, what tongue can express, what heart can comprehend? Doth not GOD on the other side require much at our hands? O let us beware and take heed lest these blessings be turned into curses, and his mercies into judgments.

CHAP. XXXII.

1 NOw the children of Reuben, and the children of Gad had a very great multitude of cattle, tand when they saw the land of Iaazer, and the land of Gilead, that behold the place was a place for cattle,

2 The children of Gad and the children of Reuben came and spake unto Moses and to Eleazar the Priest, and unto the Princes of the congregation, saying,

3 At aroth, and Dibon, &c.
4 Even the country which the Lord smote before the congregation of Israel, is a land for cattle, & thy servants have cattle.
5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

COncerning the great victory given over the enemies of Israel we have already spoken: now we come to the dividing of the inheritance among the Conquerors, according to their estate and condition: wherein consider three things. First the occasion of distributing the land of the Midianites, the victory being obtained. Secondly, the conditions of this distribution. Thirdly, the agreement and sending of them into the possession. The occasion is in these verses; the two tribes, and the half had many cattle, upon which occasion they come to *Moses,* and request this land which they had lately seized into their hands, the chief towns whereof are reckoned up, that they might sit down there, & not be compelled to pass over

Jordan, they thought they might speed themselves nearer home, and never trouble themselves to go so far. The sons of Reuben are in the first verse set before the sons of Gad, because *Reuben* was the eldest and first borne: and yet oftentimes in this Chapter the sons of Gad are set before them the cause whereof seemeth to be this, because they were the authors of this counsel to shift and provide for themselves, and to ask of *Moses* the land of the Midianites. From hence sundry doctrines may be pointed out. Doubtless every tribe had store of cattle, for Gen. 46, 32, they are said *to be shepherds & men of cattle;* and Exod. 12, 38: *there went up with them out of Egypt flocks and heardes, even very much cattle:* yet the tribes here mentioned did especially and above the rest abound with cattle. We learn hereby that God doth distribute his blessings differently, he giveth things temporal to one more, and to another less, as in his own wisdom he seeth to be expedient and profitable for them. He would have us stand in need one of another, one nation of another, one land of another, one person of another, that we might hold a communion among our selves, & all depend upon him as upon our sovereign Lord. It is therefore the duty of one member to help another, and to do good one to another, even as it is in the members of the body, all have not one office, but everyone his special function, but for the good & comfort of the whole. And as it is in temporal blessings, so also it is in spiritual, God giveth & disperseth them variably. These tribes do come to *Moses* to obtain their suit. They attempt not by force or by fraud to get it; they use lawful means, they have recourse to the Magistrate. It is our duty therefore to go to the Magistrate to obtain our right, & to make petition of lawful things to him. Again, albeit the children of Israel smote this land of the Midianites, yet it is said *the Lord smote it;* because the labors & endeavors of men come to naught, & of every good action, God is the principal agent, & the creature only ye instrument & is supported by his power. From hence this ariseth, that all good actions of the second cause are to be ascribed to ye first cause as the chief worker thereof. See also the manner of their speech, *if we have found grace in thy sight,* thus they speak to the Magistrate; which teacheth y^{t} we ought to use & show all reverence & humility both in word & gesture to Magistrates and to our superiors. Al these things are good, & serve for imitation: but there is one thing more, & also must serve for our instruction, though it be evil. These tribes do seek their own profit, & altogether forget their brethren; their mind was more vpō their own cattle, then the procuring of the good estate of the rest. We learn hereby, that the immoderate love of this world is dangerous, drawing to sin against God and to break the bonds of nature. Where ye love of the world & of our selves is thoroughly settled it worketh a careless neglect of all others. *Abraham* & *Lot* loved as natural brethren, nothing could separate them, they went out of their country, and from their kindred together, Gen. 11, 31, what severed these but matters of the world? when *Lot* looked on Sodom, & saw it fruitful as *Eden,* he left *Abraham* and dwelled there, which brought great trouble upon himself, Gen. 13. And afterward what caused *Lots wife to look backward, &c.* was it not the love of the things w^{c} he had left behind? Gen. 19. Luke 17. *Saul* looked upon the fattest of the sheep, & fell into disobedience, & lost his kingdom. *Achan* looked vpō the wedge of gold & the Babylonish garment, & set his heart upon thē, & provoked God against himself & the host of Israel, Ios. 7 The like we might manifest by sūdry other examples, of ye young man y^{t} came to Christ, Ma. 19 of *Judas* that betrayed his Master, Math, 26: & *of Demas that forsook Paul, and embraced this present world,* 2. Tim. 4.

[Reason 1] And no marvel. For the love of God & the love of the world are contrary the one to the other, there is no affinity between them, they are enemies, and one cannot abide the other. These can never look each other in the face, but by and by they turn their backs, 1. John 2, 15, *If any man love the world, the love of the Father is not in him.* These two are as two contrary Masters, *no man therefore can serve them both,* for both require the whole service of a man, & both command contrary things, Mat. 6, 24. Secondly, the desire of these worldly things is a rank *thorn,* Luke 8, and *is the root of all evil,* 1. Tim. 6. The hearts of men are hardened by it, when once they are ensnared and taken in love with it. The world is a very harlot, it speaketh fair, & promiseth much good; it hath a painted face, but within it is nothing but filthiness, like sepulchers that appear beautiful without, but are nothing within, but full of rottenness and dead men's bones.

[Use 1,] This teacheth us that worldly things profit not: we think, when once we have gotten them, that we are happy men, when we are by them never the nearer to God, never the more beloved of God, never the nearer to his kingdom. Why then should we be slaves and servants to them, or suffer our selves to be carried by them from duties belonging to God & men? Hence it is that *Solomon* showeth, that riches are reserved to the hurt of the owners thereof, Eccl. 4, and 5. And many while they seek wholly after these things, they do lose peace with God, and heap up wrath against themselves, I am. 5.

[Use 2] Secondly, we see hereby *how hardly they enter into the kingdom of Heaven that have them,* Math. 19. Christ teacheth this out of the example of the rich man that went away sorrowful, when he heard mention of forsaking his riches. His riches was his joy and chief treasure, he had set his heart upon them, and therefore to leave them was as irksome to him as to leave his life. This man's case is not singular, neither may other men think themselves by nature to be better. The same corruption hath taken hold upon all: whosoever have the worlds good, have need of a special grace of GOD to assist them, that they be not blinded and hardened by the love of them.

[Use 3] Thirdly, let us not be immoderately careful for them, and let us have our conversation without covetousness. We brought nothing with us into the world, and we shall carry as little with us, 1. Tim. 6. Heb. 13. It is no profit to win the whole world and to lose our own souls, Math. 16.26: and therefore let us be contented with our estates wherein GOD hath set us. It is our duty to labor against this immoderate love of the world; not that the things in the woe•ld are of themselves evil, but because we are ready to abuse them. Now if any desire to have some helps to keep him from the excessive love of the world, and from putting his trusts in his riches, let him meditate upon these things. First, such is the wickedness of a man's heart, and the corruption of his nature, that he maketh his outward estate, if he have riches and a plentiful and prosperous condition, to be his glory, and the thing wherein he rejoiceth and triumpheth, Psal. 62, 10. Ier, 9, 23. Dan. 4, 27. Luke 12, 19. Psal. 36, 6, 7, Isaiah 39, 6. Psal. 49, 16, For how do men judge of themselves? They imagine that others will prize them, as they have learned to value themselves, and that they shall be honored and esteemed for these things: they think that all men will admire them for their wealth, and that men will account them so much more excellent then others, as they are

more rich and wealthy. And such is the misery of our times, that for the most part it is so indeed, they hold an opinion of every man, not according to his properties, but according to his possessions; not according to his virtues, but according to his goods. Howbeit in this, both sorts are deceived. For by this means it cometh to pass, that it is not the man that is honored, but his riches; for if they were gone, the honor would fall away also. We see by experience, that where there is much riches, there is much pride; nothing is more common then to have the heart lifted up in prosperity. They think riches are given unto them, because they deserve them better then others. It is hard to keep pride out of the heart, when God sendeth wealth into the house.

Secondly, the desire of riches is like the grave that is not satisfied. It is like the sea that receiveth all waters, and yet it is not full. So long as the rich man seeth another before him or beyond him, he cannot be quiet. If he have attained to be equal with one, he will strive to be like another, and so proceedeth till he come to the highest degree & measure of all. The more a man drinketh of the water of the sea, the more he thirsteth and desireth; so it is with riches, such as have tasted the sweetness of them, & delight greatly in ye taste, they greatly provoke the appetite to long after more, and therefore no marvel if they use all means lawful and unlawful to come unto them. Thirdly, abundance of riches are hardly gotten without sin; for whether we obtain them by excessive gaining, or by excessive sparing, neither are done without sin. And how many are there in the world among those that are grown great & wealthy in the world, who, so often as they behold their riches, may justly challenge themselves, & say, These sins have I committed in the getting of my goods, and these duties have I omitted in the keeping of them? How then should we dote upon these things, which are unto us the badges and signs of our sins? and which are as witnesses ready to open their mouths against us, when no other either can or dare accuse us? Fourthly, riches are common blessings, to be found as well among the ungodly, as among the godly: yea oftentimes the ungodly have the greatest portion of thē. They have their heaven in this life, and they want nothing. So then if it were possible for a man to have the treasures of a kingdom, yet he must know that he hath gotten no more then a most wicked man may have, and is by them no nearer to the kingdom of Heaven then a reprobate may be. Fifthly, riches are ordinarily, without God's especial restraining and reforming hand, the occasions of much evil and wickedness, of oppression, of fraud, of cruelty and profaneness. Riches can never make a man good, but oftentimes make those naught that otherwise might be good; why then should we rejoice in them, and be possessed with the love of them? If we respect the virtue that is in riches, or the power that is in man, it is not possible for a man to be rich and good together: nevertheless, to him, to whom all things are possible, it is possible to make a man good in the middes of his riches, without whose grace it cannot be. Sixthly, the vanity of the world appeareth in the uncertainty and mutability of riches; should we set our hearts upon that which taketh her wings and flieth up to Heaven? They arise in a moment, and suddenly they are gone, and never appear again. They are gotten with much care, they are kept with much fear, they are lost with much grief. Therefore it is the precept of the Apostle, *Trust not in uncertain riches,* 1. Tim. 6: we are not soon possessed of them, but we may soon be deprived of them. Lastly, we must give an account to God how we have used them as

well as how we have gotten them. Many in the world might be accounted happy men, if there were no day of reckoning. But we must depart from hence, and leave them, and they us, *our pomp will not follow us,* Psal. 49, 17. Let us therefore labor against the immoderate love of the things of this life, neither suffer any such corruption to be nourished in us.

[Use 4] Lastly, we must learn to prefer the best things, such as the Apostle speaketh of, when he showeth what danger hangeth over their heads that love nothing else but the goods of this world, he breaketh out into this exhortation, 1. Tim. 6.11. *Thou, O man of God, fly these things, and follow after righteousness, godliness, faith, love, patience, and meekness.* And that we may see the excellency of heavenly & spiritual graces above earthly things, let us in the properties of them compare the one with the other, that so the love of the world to come may swallow up all love of this present world. All the kingdoms of this world, and the glory of them are vanity, Eccl. 2, 11: but *Solomon* opposeth to this the fear of God and his commandments. The riches of this life are oftentimes gotten with doing wrong and with oppression, Ier. 5, 27. Luke 16, 9, 11: it is not so with piety and godliness which is the true riches and gain, 1. Tim. 4. Riches are kept with grief and anguish, he cannot rest & sleep that is vowed with them as with a frenzy, Eccl. 5, 12: but godliness is the mother of all peace and comfort, and maketh the sleep to be sweet, and bringeth no fear, or grief, or care with it, Prov. 3, 24. Riches are corruptible, the moth may corrupt them, and the thief may steal them, Math. 5, 19. I am. 5, 2, 3: but heavenly graces can never fade, they shall endure forever, they shall follow us after we are gone, they can never be lost when once they are gotten. Earthly riches make the owners as slaves, they nail the mind of man to the earth, that he cannot lift up his eyes to Heaven, Math. 6, 21: but piety beareth us up as it were with Eagles wings, that we learn by little and little to mount up to Heaven, and to have our conversation there, even while we soiourne upon the earth. Riches can deliver no soul from eternal death, nay sometimes they are means to thrust the same into hell, Prov. 10, 2, and 11, 4: but godliness freeth a man from everlasting death, and setteth him in the path that leadeth to life. We are forbidden to heap up transitory riches, Math. 6, 19. and 10.9, 10. Ptou. 23.4: and if we have them, it is only in this life, they serve no further, and afterward there is no need or use of them, 1. Tim. 6, 7. Job 1, 21. Psal. 49.11: but godliness serveth for the next life, and we are commanded to treasure it up, and the more we labor to increase it, the happier we are. Riches are often taken from the right owners, and come into the hands of our enemies, not only after we are departed this life, but even whiles we live, as we see by many examples of sundry cities and provinces, 1. King. 14, 25, 26 and 2. King. 24, 15. Ezek. 29, 19. 2. Kings 23, 35. Heb. 10, 34: but piety shall never be taken away, nor be bestowed upon our enemies, but layeth up for us an enduring substance in heaven, and it maketh the greatest enemies to be the greatest friends; *it maketh the wolf & the lamb dwell together, and the leopard to dwell with the kid, and the sucking child to play upon the hole of the asp,* Isaiah 11, 6.7, 8. Many of the godly have been without the earthly riches, Christ our Lord did not desire them, 2 Cor. 8, 9. Math. 8.20: nor his servants covet after them, Heb. 11, 26, 37, 2 Cor. 6, 4. Act. 3. But none of the godly have been without the heavenly riches, all have desired them, all have obtained them, some in one measure and some in another: and herein they have accounted their happiness and blessedness to consist,

6 And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel from going over into the land, which the Lord hath given them?

8 Thus did your fathers when I sent them from Kadesh-Barnea to see the land.

9 For when they went up unto the valley of Eshcol and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the the Lord had given them.

10 And the Lord's anger was kindled, &c.

11 Surely none of the men that came out of Egypt from twenty year old and upward shall see the land, &c.
14 Behold ye are risen up in your fathers stead an increase of sinful men, &c.
15 But if ye turn away, &c.

Here beginneth the second part of the Chapter, to wit, the conditions of agreement, how the matter was decided & ended: wherein observe the debating and pleading of the matter, then the determining of the controversy. Touching the demure or debating; first *Moses* sharply reproveth and rejecteth the request of these tribes, and showeth the unfitness and unlawfulness thereof, which he proveth both by the dangerous effect that would follow, the discouragement of the rest of the people, and by example of the like practice of the false-hearted spies, who, after they returned from searching of the land, spread abroad false news, whereby the hearts of the Israelites were weakened, & God was so greatly provoked, that he pronounced the sentence of death against all above twenty years old, *Caleb* and *Joshua* excepted; This history we saw before Chapter 13, 24. This doth *Moses* press and urge to the full, and showeth what heavy judgment came upon the host for discouraging of the people, whereby we see, that nothing is more forcible to repress and hold from sin, then urging the examples of God fearful judgments in former times against those that have committed the like sins, 1. Cor. 10.7, and Jude verse 6, 7. 2. Pet. 2.4, 5, 6. Nehem. 13.17, 18. Josh. 22, 17: for examples are oftentimes more powerful and piercing then precepts or threatenings are, and therefore *Moses* is so earnest in this kind. Again, whatsoever was written afore time was written for our instruction. This reproveth those that will take no warning by any examples, but are secure till the judgment begin to take hold upon them: like to those careless people, that when a city is on fire never look to their own house, till it take hold upon it, and be ready to burn it down to the ground. Everyone would condemn such reckless persons; but such are all those that see the judgments of GOD break out upon

others, and yet will not look to themselves. Furthermore, we must all take notice of such examples, & no man ought to be ignorant of them, 1. Cor. 10, 1, neither suffer them to pass away from them without observation. But to omit this, we see in the behavior of *Moses* what ought to be the practice of the Ministers of God. He was a great Prophet of God, and he reproveth the people (to prevent further evil) very sharply. Hence we see, that the Ministers of God, that have the office of teaching committed unto them, must not reprove faintly, coldly and carelessly; but sharply, earnestly, zealously, fervently, and powerfully, Isaiah 40, 3: they must be *as the voice of a crier,* not of a whisperer, Hos. 4, 1, 2. Thus did all the Prophets teach, and so did the Apostles, Ier. 2, 2. John. 7, 20, 37.

The grounds of this are very apparent. [Reason 1] First, because we often deal with those that are dull of hearing; men commonly are deaf, and so unfit to hear those things that belong to their peace, therefore doth the Lord require of his Ministers that they *cry aloud, and lift up their voice like a trumpet,* Isaiah 42, 18: & Christ our Savior, when he was preaching, oftentimes *crieth out, He that hath ears to hear, let him hear.* Secondly, many are fast asleep, & had need to be awaked. He that will speak to a man that is fallen asleep, had need to cry aloud, as *Elijah* telleth the Priests of *Baal,* 1, Kings 18, 27. So the Ministers must deal with such as sleep in sin and security, nay, they are cast into a dead sleep, that they can never be raised but by the powerful voice of God speaking in his word, Ephes. 5, 14. John. 5, 25. Thirdly, the hearts of men are forestalled and possessed with the pleasures and delights of the world, and so they speak to men occupied about other matters, and such as have no leisure to attend to the word, nor anything but the world. If a man have a quick ear, and be broad awake, yet if he be talking or not attentive, or muse upon other matters, he cannot hear, he must be called and cried unto, and all little enough to stir him up. Such as were busy about the world, when they were called, *set light by the word,* Math. 22, 5: they regarded not the messengers sent unto them. Fourthly, the Minister is God's mouth and Messenger, as the Magistrate is God's hand: the mouth denounceth his anger, the hand executeth his judgment and vengeance. The Minister is his mouth to accuse, convince and threaten: the Magistrate is his hand to punish, for which end he hath committed a sword unto him, 2. Cor. 10.4.5.6. 1 Cor. 4.20.21. Fifthly, such as are in danger of their lives, or see other in danger, do not speak coldly, but earnestly call for help, with all the strength they have. So dealt the Angel with *Lot, when he lingered in Sodom,* Gen. 19, 15.16, he had a commandment given unto him to *arise and to take his wife and his daughters,* and a threatening annexed, *lest thou be consumed in the iniquity of the city;* and then he caught hold upon him, and took him and his wife & his daughters by their hands, *and brought them forth, and set them out of the city.* Now the people of God are in like danger through sin, how then should the Minister deliver his own soul, or save the people, if he perform his message coldly and not earnestly as if he would *pull them out of the fire lest they be burned?* Jude verse 22, 23: or out of the waters lest they be drowned.

[Use 1] We learn from hence, the great backwardness and untowardness of men to every good work. For what need this sharp reproof & zeal in the Minister, if they were ready to hear, and pliable to be taught? But we are so dull and deaf of hearing, so fast asleep in sin, and so forestalled with the world, that we hear no more then dead men. A man would think,

that when we are called to life and salvation, nay before we are called, we should run of our own accord; so soon as it is said to us, *Arise, the Master calleth,* who should sit still? ought not everyone to cast away all impediments, and to make haste unto him? and yet we see how backward the most part are in the best things. The things that we affect and desire and delight in, half a word will serve to persuade; whereas on the contrary, there must be no small ado to make us apprehend heavenly things, we are so dull and dead to conceive them. One observeth well, that most men are like unto hounds w[c] have long ears, that hinder them from looking upward, and yet they are sharp sented for the earth: so is it with earthly-minded men, they are sharp sented touching earthly things, but they are slow to hear and understand heavenly things, Deuter. 29, 2. *Moses* complaineth of the Israelites, that albeit they had heard and seen, yet they knew and discerned nothing. This people (though dead long ago) seem to be revived and risen again: for this is true of this age, (if ever of any) that when we should be awakened by the preaching of the Gospel, we are made the more obstinate and have our ears stopped either with the pleasures or the profits of the world, that we cannot hear the voice of the charmer charm he never so wisely. These are spiritually possessed by Satan's policy, like him in the Gospel that was made *both deaf and dumb,* Mat 9. Man is said to stop his ears, so is Satan, and so is God also; all work and concur in this. Man stoppeth his ears first through his own corruption: the devil stoppeth man's ears by his allurements and temptations; God stoppeth them by his just judgment. Man stoppeth them as a sinner: the devil as a tempter: and God as a Judge. Whosoever would not have God give him over either to his own corruptions or to Satan's temptations, must take especial heed of the stopping of his own ears. For the true cause why the devil stoppeth, and the cause why God stoppeth, is nothing else but a man's own stopping of his ears which goeth before. Let every man therefore take notice of his own natural deadness, and seek to him unfeignedly that only can open the ear, who openeth & no man shutteth, who shutteth and no man openeth. Let us labor to hear God speaking unto us in his word, and so shall God hear us when we cry unto him, and we shall receive every good thing needful for us, and have them sanctified unto us for our benefit in this life, and for our comfort and salvation in the life to come.

Secondly, this teacheth the Ministers (for [Use 2] I must come to them, lest I may seem to pull on eyes when I go abroad, and to be blind at home) to put on zeal and fervency in delivering the word of God to the people, as the Prophets were commanded. There are many that regard not how it be delivered, so it be delivered; they care not how the hour be spent, so it be spent, and respect not what they say, so they have said somewhat: which is as fond a thing, as if he that buildeth an house should never regard with what stuff he buildeth, or he that soweth, whether he sow in the highway, among the rocks and thorns, or in his field. Many there are that go up into the pulpit that never spend themselves, nor waste their spirits, nor decay their strength, they are rather like those that are half asleep, or stand up to tell a tale, or to utter a dream. Whosoever is ignorant of the state of his people, that never considereth he speaketh to a deaf people that cannot hear, but is careless in his place, endangereth his own soul and the soul of the people committed to his charge. He then that would teach aright, must put on zeal and be earnest in the Lord's cause, that so he may work

upon their hearts, and leave stings in their consciences, as Acts 2.37, while *Peter* preached, *they were pricked in their hearts, and said, Men and brethren, what shall we do?* We say commonly, that cold coals heat nobody. It must therefore first come from his own heart, there must be heat there, or else there shall never come any heat to others. We see by experience, that cold iron and hot can never be mixed together: but before they can be tempered, they must both of them be well heated in the fire; so except the heart of the Minister and of the people be heated, he shall never fasten anything upon them, or work any good in them. It is true, it is the work of the Lord to heat the soul, as it is he that warmeth the body: this he doth by instruments the fire and the Sun, so he doth the soul and conscience by his Ministers and by his word. All parents are charged *to whet the Law upon their children,* Deut, 6, 7: if parents must do this to their children, then much more ought the Ministers of God to be earnest in this duty. If any ask wherein this earnestness and fervency consisteth, I answer, not barely in crying out with a loud voice, as many suppose. For many men have no voice to speak loud, and there are many that speak loud, who have little heat or zeal in them. Some will be as earnest in alleging a bare testimony of Scripture, as others can be in making application. These do it more out of use or custom, then from any feeling or touch of conscience in themselves. Seeing then the earnestness that we require may be without the loudness of voice, and the loudness of the voice may be without earnestness, we must find it elsewhere, to wit, in the power of the Spirit that speaketh in him. It is not the earnestness of the voice that is so much required, albeit it falleth out many times where the heart is truly affected, that there the voice will be extended to the uttermost: and yet even in a weak voice proceeding from a weak body, a Minister may truly show the zeal of his heart, as well, as if the word were delivered with a loud and powerful voice; and *God requireth no more then a man hath,* 2 Cor. 8, 12. The Apostle saith, that *his bodily presence was weak among the Corinthians, and his speech held as contemptible,* 2 Cor. 10, 10: whereby it seemeth he was not one of the sons of thunder that had a great voice; nevertheless we find that the power and efficacy of the Spirit did both appear and abound in him. So then the Ministers of God must be zealous and fervent in their places, that so they may the better discharge their consciences, and also bring the more profit to those that are committed unto them.

[Use 3] Thirdly, it condemneth those that censure the Ministers of God for their earnestness and zeal in delivering the word of God. Such persons as are ready to commend a servant that is earnest in doing his Masters will with a good affection, will condemn the Minister of God when he delivereth the word with such earnestness. These spare not to say to him as *Paul* did to *Festus,* Act. 26, 24, that they preach as if they were mad or beside themselves. But if the answer of *Paul* will not serve and suffice these men, who replied to that accusation, *I am not mad most noble Festus, but speak forth the words of truth and soberness,* Acts 26, 24.25: let them take the words of the Prophet *Hoseah,* chap. 9, 7: *the spiritual man is mad for the multitude of thine iniquity.* The abundance of iniquity, and the obstinacy of wicked men running on in their sin (as a violent flood that runneth over the banks) were able to make the Minister mad with crying to them to leave their sins, and to forsake their evil ways, when they are so set upon them, that say the Minister what he can, and let him cry out as loud as he list, they will not abate one hair or a pin of their pride, or remit one hour of their profaning the Sabbath,

or drink one draught, nay not one drop the less, or the covetous person give one penny or half penny the more to relieve the needy members of Christ, I say the consideration of this were able to make the Minister even mad in delivering of his message which God hath put into his mouth. If a father should be beside himself for the wickedness of his graceless children; would not every man pity the father, and spit in the faces of those children, and hold them worthy of all punishment? but what would they say to such children, as should go up and down, and boast themselves that they were the causes of their fathers madness? Are there not some graceles hearers (O that there were not too many) that when they have made their Minister as it were mad with reproving them, that will insult over them, and glory among their companions, that they have made their Minister preach as if he were mad: howbeit, if it be for the glory of God, and the benefit of his people, they need not care, nor esteem to be judged of men, or account it any disgrace from the mouths of graceless people to be accounted mad; we must walk through good report and evil report, it skilleth not therefore though we be reputed mad, so it be for a good cause, for the beating down of profaning the Sabbath, of contempt of the word, of oppression, pride, covetousness, and such like enormities. There was not a man more meek upon the earth then *Moses;* yet when he came from the mount, and saw that the people had sinned, he presently grew so angry, that having the two Tables of the Law in his hand written by the finger of God, he threw them down to the ground and brake them in pieces. The people of this generation account their Ministers for a lesser matter then this to be mad and out of their wits: but while they cry out aloud that their contempt of God & his holy word is damnable, that the open profanation of the Lord's day is damnable, that the horrible pride whereof our whole nation is sick, is damnable, that drunkenness that aboundeth & over-spreadeth everywhere is damnable; if this be madness, we confess we are mad, and God make us yet more and more mad to lay open these abominations. But indeed and in truth (if we will judge aright) it is quite contrary, for they are the maddemen, and the Minister is sober. *Paul* was charged to be mad; but who was mad, *Paul* or *Festus?* The mad man laugheth, and the Physician bewaileth him; even so it is between the Minister and the people, they scoff at him, while he mourneth for them & for the hardness of their harts, knowing them to be beside themselves, forasmuch as they will not refrain from those things which they reprove. Alas, what do these men herein, but like foolish patients, who pull off the plasters which the Surgeon hath laid upon their wounds, and in the mean time lie rotting and festering in their corruptions? If these men continue thus resolute & obstinate in their evil ways, the time shall one day come, (O that it be not at hand, O that it be not too late) when they shall confess that the Ministers of the Lord were sober, and that themselves were the mad men, when they shall feel themselves for their iniquities thrust down to the place of the damned, and see the Ministers that reproved them among ye Saints of God in great glory.

[Use 4] Lastly, learn from hence the great desire that God hath of the good and salvation of his people, who thus carefully sendeth his Ministers to call so earnestly and effectually for the conversion and repentance of sinners. The Lord doth not appoint them for a form and fashion, but to deal with power & zeal, *if by all means they may save some,* 1, Cor. 9. Isaiah 55, 1: would the Lord make so much ado, if he were not desirous that *the sinner should repent him of*

his evil ways, that so he might blot all his wickedness out of his remembrance? Ezek. 18. A man would be accounted very desirous to sell his wares and utter his commodities, who not only hath a broker to vent them for him, but maketh open proclamation at the cross or in the market place, that he hath such and such wares to be bought: and yet all this while he respecteth his own private good and gain only. But when a man will proclaim and say, Ho, come and buy without money or without money worth, doubtless this argueth a man's great love and desire of the good of his brother. The Ministers, they stand upon their watch-tower, and cry from the house tops, *Ho, everyone that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat, ye come buy wine and milk without money, and without price,* Isaiah 55, 1. He requireth no more but this, to lay down their vices, and to take up his graces. The Physician sometimes giveth strong purgations, but the end of them is the curing of the disease, and the recovering of the diseased. So is it with God, when he armeth his Ministers with the two edged sword of his word, & giveth them courage and boldness to open their mouths against all iniquity. It is therefore a token of a desperate heart, and a sign of one cast into a reprobate sense, when the threatenings of God's judgments drive not to repentance. Such as hate to be reformed, there is more hope of a fool then of them.

Wherefore discourage ye the hearts of the children of Israel from going over into the land which the Lord hath given them? This is one reason of the reproof, and why he dealeth so sharply with them; they did weaken the hands, yea the hearts of their brethren, whom they ought to have strengthened and encouraged. This teacheth us, that it is a grievous sin to give offense to others, or to do anything whereby our brethren may be discouraged from walking in God's ways, or encouraged to ye breach of any of his Commandments. Hereunto come sundry examples set down in the Scriptures. While the Israelites wandered in the wilderness, and were going toward the land of Canaan, they had many means offered to pull them back, as we have seen before, some of them would have made them an Electo or Captain, and so return back again into Egypt, Chapt. 14, 4: the spies that were sent to search the land *discouraged the hearts of their brethren, saying, The people is greater and taller then we, the cities are great, and walled up to heaven, and moreover we have seen the sons of the Anakims there,* Deuter. 1, 28. Numb. 13, 28. Thus it was with the people of GOD when they were returned from captivity, and began to build the altar and the Temple to the Lord God of Israel: for *the adversaries of Judah and Biniamin sought to weaken their hands, and to trouble them in building,* Ezra 4, 4. Neither was it any better afterward, when *Nehemiah* came up to build the walls of Jerusalem, and to revive the stones out of the heaps of rubbish: for *Sanballat, Tobiah,* and the rest of that rank scoff at them, and say, *Even that which they build, if a fox come up, he shall even break down their stone wall,* Nehem. 4, 3. The Lord likewise chargeth his people, that if there did arise among them a Prophet, or a dreamer of dreams, that should go about to seduce them and draw them away to serve other gods, *they should not believe the signs, nor hearken to the words of that Prophet,* but cleave fast unto God, obeying his voice, and keeping his Commandments, Deuter. 13, 1.3.4. The grounds hereof.

First, such as offend by giving offense to [Reason 1] others, and withdraw them from their holy obedience to God, are guilty of a grievous sin, yea are partakers of their sins whom they have terrified and discouraged from obeying the Lord. For whomsoever we have hindered

from good things, we are guilty of their sins, and their blood shall be required at our hands. The sin of the Israelites *committing fornication with the daughters of Moab,* was th• sin of *Balaam* also, because *through his counsel they committed that trespass against the Lord,* Num 25, 1, and 31, 16, Secondly, such are the seed of that wicked one, the children of the devil; they are his instruments, and set on work by him that was *a murderer from the beginning,* John. 8, 44. He tempted our first parents in the garden, & discouraged them from hearkening to the voice of GOD; so are all those tempters that any way hinder ye course of their brethren walking in the ways of God, and are stamped in the image of the first tempter, and are made like unto him. And therefore when *Peter* dissuaded Christ from the work of man's redemption; (for when Christ began to show to his disciples, that he must go to Jerusalem, and suffer many things of the Elders and chief Priests and Scribes, & be killed and be raised again the third day; he took him aside, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee:) the Lord Jesus turned about and said unto him, *Get thee behind me, Satan, thou art an offense unto me; for shou sauourest not the things that be of God, but those that be of men,* Mat. 16, 23: where by we are taught, that such as are an offense to others, are no better then the instruments of Satan, & therefore justly bear his name.

[Use 1] The uses follow. First, this setteth down the unlawful condition of such as hinder others in the profession, and labor to make them fall from God. Thus did the devils as we heard before, they threw down our first parents from the hight of their happiness, & therefore are reserved in chains unto judgment, 2 Pet. 2, 4. In the Law he is accursed that layeth a stumbling block before the blind to cause him to wander out of the way, and all the people shall say, Amen, Deut. 27, 18: he therefore that seeketh to subvert and supplant the faith of men, and to destroy the soul, must needs be under a far greater curse of God and man. The souls of such as perish through their procuring shall cry out against them, and bring down an heavy judgment upon them. Hence it is that Christ our Savior saith, *Who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea; woe unto the world because of offenses, it must needs be that offenses come, but woe to that man by whom offenses come,* Math. 18 6, 7: we see therefore the wretched estate and condition of all those that give offense to others. They are guilty of horrible sins against God and against their brethren; O that they had eyes to see them, and hearts to bewail them. Every man is prone through the corruption of his nature to fall from God, but much more when occasions are laid before them for two are stronger then one: and if we have always one foot ready to slip, we are in more danger of falling when we are pushed forward. Let all such consider as have caused others to fall, that the time will come when it will be required at their hands. These do hunt for the precious life of a man, they are soul-hunters and soul-killers and destroyers, and murder those for whom Christ died. These are the chief causes of the coldness and backwardness of Religion, and that so few profess it in sincerity. Our Savior pronounceth an heavy woe against them that neither entered into the kingdom themselves, neither suffered others to enter, *but hindered them,* Luke 11, 52. This woe lieth upon the shoulders of all those that stop the way of others, that they cannot enter into it.

[Use 2] Secondly, think it not strange when we have this measure offered unto us, and when men whisper us in the ear to take heed we be not too forward or precise, and that thereby we shall lay our selves open to the reproaches of the world; if sinners thus entice us, hearken not unto them. It hath been an old practice to discourage and discountenance others from obeying God. It is bitter to hear and bear the railings and revilings of carnal men, and many start aside from the truth by such taunts. And if these reproaches proceeded only from open enemies, they might be borne more easily: but it pleaseth God many times to try the faith and to prove the patience of his faithful servants farther, and they receive much discouragemēt from their acquaintance, & from their friends, with whom they took sweet counsel together, and walked with them into the house of God. *Job* received much disgrace by his own wife that lay in his bosom, as also by his three friends that were as his own soul, and came to visit and to comfort him; but *miserable comforters were they all,* as himself complaineth chapt. 16, 2, and chapt. 19, 2, 3, *How long will ye vex my soul, and break me in pieces with words? these ten times have ye reproached me, &c.* Was not this, think you, a great temptation and assault to the faith of this righteous man to be thus taunted and tormented by his dear friends, and by his dearest wife? was he not flesh and blood as well as others, to have an inward feeling of these sorrows, & to drink up the very lees of this bitter cup? was he as brass and iron, or had he a body of steel that these afflictions could not pierce him or enter into him? No doubtless, for then his patience could not be commended unto us, and set before us for an example, I am. 5, 11. If then it go so with us, we have the Prophets and holy men of God for an example of suffering affliction that have gone before us. The Church complaineth in *Solomon's* Song, that *the watchmen, that went about the city, found her, they smote her, the keepers of the walls took away her veil from her,* Cant. 5.7. They that should be her guard, turned to be her grief: and they that watched for her, wounded her.

The people that profess the truth in sincerity look to have all encouragement from their Ministers in well-doing: yet oftentimes it falleth out (as with the Church before) that such work them all the disgrace they can, and seek to put them to shame that should be *their glory,* Phil. 4, 1, and vex them with the cross that ought o the their crown, and discomfort them that indeed might be their joy and their comfort. *Paul* complaineth oftentimes of the Jews and of false brethren, by whom he received greater hurt, then ever he did at the hands of the Gentiles, Tit. 1, 10, 11. 2 Cor. 11, 26. Sometimes children have hard measure offered unto them by their fathers and mothers, whose rejoicing it should be to see their children prosper in good things, yet oftentimes it falleth out, they are scoffed at by them: and this falleth out not only in the bloody days of persecution when parents have betrayed their own children the fruit of their bodies into the hands of cruel persecutors, but likewise in the times of peace and prosperity and the general and public profession of the Gospel, when we seem all to embrace one faith and one Religion; yet if their sons and daughters be zealous in the truth, they mock & taunt them for their precisenes, and grieve the bowels of those that are and should be their own bowels, not only by nature, but in love and affection. And therefore Christ teacheth such children, Math. 10, 34, 35, 36. *I came not to send peace upon earth, but a sword, and to set a man at variance against his father, and the daughter. &c. And a man's foes shall be they of his own household: he that loveth father or mother more then me, is not worthy of*

me, and he that loveth son or daughter more thē me, is not worthy of me. If then it fall out with us at any time as it hath come to pass to the Saints of God before us, that we are sought to be drawn from our faith and obedience by friend or enemy, by wife or children, by father or mother; we must not think the trial strange, but rather rejoice and be glad that we are made like unto the Prophets and holy men of God, nay like to our head JESUS CHRIST.

[Use 3] Thirdly, this should teach us to be bold to reprove such as stand in the way, and suffer not the people of God to go forward in good things. Every man will cry out against those varlets that stand with long Poles on their necks, or long Blades by their sides, and hinder passengers in their journey, and rob them of their money and treasure that they have about them. But these men y^{t} lie in wait to hinder the passage of God's people in their pilgrimage toward the holy Land, I mean the heavenly Canaan, are worse then the former, for they seek to take from them the treasure which they have laid up in heaven. When the Disciples of Christ saw those that brought young children •o him that he might touch them, they reproved and rebuked those that brought them; *But when Jesus saw it, he was much displeased and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God,* Mar. 10, 13, 14. The Disciples reproved the people, but he reproved the reprouers: he would not wink at them that discouraged those that performed a good duty toward their childrē, but encouraged the people in their well-doing. When the multitude rebuked the two blind men sitting by the high way and crying unto Jesus to have their sight restored, because they should hold their peace, they cried out the more earnestly, *Have mercy on us, O Lord, thou son of David,* Math. 20, 31. The like we see in *Paul,* when the Disciples besought him not to go up to Jerusalem, he answered, *What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus,* Act. 21, 13. Whensoever therefore we meet with such impediments & hindrances that would stay us from glorifying the Name of God, and performing good duties to him, let us labor to remove them, let us leap over these stumbling blocks, and break through these hedges though they be fenced with thorns. S. *Jerome* hath an excellent saying to this purpose, he counseled *Heliodorus* to go on in the course of piety, & follow after Christ, whatso-soever discoragements he found, & frō whomsoever, though his father stood weeping before him, and his mother hanging on his neck behind him, and all his brethren, sisters, children and kinsfolkes howling on every side to retain him in a sinful trade of life with them, and to keep him from the kingdom of God; he should tread them under his feet, that he might run to Christ when he calleth him. His words are these, *Licet paruulus ex collo pendeat nepos, licet sparso crine, &c.* that is,*Though thy Nephew hang about thy neck, though thy mother with her hair hanging down and her garments rent, show thee her breasts that gave thee suck, and though thy father should cast himself down upon the threshold to stop thy passage, yet go thou forward, trample upon thy father, and with dry eyes follow after Christ.This is the only kind of piety to be cruel in this matter.* Christ Jesus in this case willeth us to hate father and mother, brethren and sisters; so that we should fling them to the ground, and run over them also, rather then they should hinder us from being the Disciples of Christ and from following him.

Fourthly, it is the duty of all men to take [Use 4] heed we walk without offense our selves, & then we shall be sure to give no offense to others. The Apostle chargeth us to *walk wisely*

toward them that are without, Col. 4, 5. For if they should see daily offenses before them, it would be a means to keep them to be without still, that are without. 1 Thess. 4, 12, he moveth the Thessalonians to behave themselves *honestly toward thē that are without.* And to the Corinthians he saith, *Give none offense, neither to the Jews, nor to the Grecians, nor to the Church of God,* 1 Cor. 10, 32. So then we ought to be so far from discouraging any, that we should encourage everyone to the faith, gain those that are without, strengthen those that are within, comfort thē that are feeble minded, support the weak, be patient toward all men, and labor to turn many unto righteousness. The Apostle saith, Rom. 14, 1. *Him that is weak in the faith receive you, but not to doubtful disputations;* and verse 13. *Let no man judge one another anymore: but judge this rather, that no man put a stumbling block, or an occasion to fall in his brothers way.* Let us all that call upon the Name of Christ, and are called by his Name, walk circumspectly, and give no just occasion of sinning to any either word or deed, either to drive them by our evil example from God wholly, or to cause them to go on less cheerfully. *Jeroboam* is often described by this note, *He made Israel to sin;* and God hath set this mark upon him to know him wheresoever we find him, as he set a mark upon *Cain.* The Apostle speaking of such as become stumbling blocks to thē that are weak, saith, that *they sin against the brethren, and wound their weak conscience, and sin against Christ,* 1 Cor. 8, 12. Such as break one of these least commandments and teach men so, he shall be called the least in the kingdom of heaven, Mat. 5, 19. This is the means to edify men in iniquity, & to open a gap to all licentiousness.

[Use 5] Lastly, to remove these discouragements & hindrances that we be not entrapped by thē, we must all labor after spiritual courage, & to tread upon all injuries and reproaches y^{t} sinners cast out against us. Let us, when we hear their railings, stop our ears, & gather our spirits about us, & take courage to our selves. He that hath attained to a Christian resolution to go forward in ye duties of godliness hath gottē the victory. The difficulty of this lieth more in our faintnes & fearefulnes, then in the thing it self. Our own slothfulness & negligence make all things hard, that otherwise are easy; we must go to God, and pray to him to increase our faith, Luke 17: *This is our victory which overcometh the world, even our faith,* 1 John. 5, 4. This overcometh all temptations, and all offenses whatsoever in the world, & without it, it is not possible to be kept & preserved in the way of truth. What held *Nicodemus* among the Pharisees, but only the fear of men? he could not resolve to follow Christ, John. 3, 1: & 12, 42, 43 And the reproaches of the Pharisees cast out against him, whē he defended ye cause of Christ, put him to silence, & made him give over, until at length he shake off all impediments, and betake himself to follow him. A good example for us to follow: If we faint for reproaches, our strength is little, our faith is weak. The words of enemies cannot hurt us, except we through weakness and faintness hurt our selves. For if we neglect and reject them, they return upon him that cast them.

Behold ye are risen up in your fathers stead, an increase of sinful men, &c. Moses putteth these two tribes & the half in mind of the former provocations of their fathers, which had caused many judgments to break in upon them, & these were risen up in their stead, walking in their steps, so y^{t} it fell out according to the Proverb: like father, like sons. We learn hereby, by this sharp charge, that it is an usual thing with God to punish the sins of the parents with ye sins

of their children. The parents sin, & the children are oftentimes given over to follow them & to commit the same sins, or such like notorious sins, whereby he taketh vengeance of their sins, Gen. 21, 9, 10, & 9, 24 27, 1 King. 11, 11, Hos. 4, 13. This is evident in the Kings of Israel; of whom we may truly say, that ye fathers sinned, & the children rose up, an increase of sinful men, they were a wicked seed, and augmented the fierce anger of the Lord, until he removed Israel utterly out of his sight. So he threateneth oftentimes to visit the sins of the fathers upon the children to the third & 4. generatiō of them y^t^ hate him, Ex. 20

[Reason 1] And God doth deal thus for sundry causes. First, God respecteth the good of such parents as belong unto him; for he doth it to humble them, & to bring them upon their knees to repent for their sins w^c^ happily they had forgotten long ago. It is a far greater grief to Christian parents to see them lie under this spiritual judgment, then afflictiō whatsoever. Secondly, such parents as are wicked & belōg not unto him, are hereby hardened, & grieved and vexed. He doth it in part to pardon them, because when evil parents see their children commit any sins against the 1 table, w^c^ are committed immediately against God. as to delight in swearing and blaspheming, in contempt of the word, neglect of his worship, and in profaning of the Sabbath; they are not touched or troubled at it, because they think it no judgment, & their sons to have committed no sins at all, & so it cometh to pass y^t^ they are the more hardened: again, if they see their children commit any sin against the second Table, as murder, theft, or the like, whereby they undergo the punishment of the Magistrate, they are grieved and vexed for it, not because they have sinned against God, & provoked him to anger, but because their childrē & posterity are brought to shame and reproach before the world.

This serveth first of all to teach us that the [Use 1] ways of God are just & equal, against those that are ready to accuse him of injustice. God is a most just and righteous God, he dealeth with everyone according to his deserts. And he oftentimes punisheth sin with sin. For he doth not only punish sin with the sword of the enemy, with sicknesses & diseases, with famine and mortality, and such like which all do acknowledge and confess to be punishments, but he punisheth former sins with later sins. Thus he punished the Idolatrous Gentiles, when they knew God, and glorified him not as God, but worshipped & served ye creature instead of the Creator, by giving them up to their own vile affections and to a reprobate sense, to work uncleanness even with greediness, Rom. 1. And in these last times of the world, because men will not love and embrace the truth, *He sendeth among them strong delusions that they should believe lies,* 2 Thess. 2, [Object.] 12. But how doth God punish sin with sin, may some say? Doth he tempt unto evil? or doth he infuse any evil into them? Doth he allure and provoke men to sin? I answer [Answer.] with the Apostle, *God tempteth no man to sin,* I am. 1, 13: but he punisheth this way secretly, by withdrawing his grace, and giving them over to be entangled in their own corruptions. Thus God punished *Pharaoh by hardness of heart,* not by making that to be hard which was soft and pliable before, but by denying the oil of his grace whereby it should have been mollified. Thus also he tempted *David to number the people, because his wrath was kindled against Israel for their sins.* This is the most grievous punishment that can be inflicted in this life, howsoever many men never regard it: for other punishments through ye blessing of God, and a sanctified use of them, are usual means to

bring us to true repentance: but when we are smitten with this adding of sin to sin, and are stricken with this plague sore we do more and more fly from him. Other punishments are as sharp eye-salves to make us see our own misery, that we may be moved to sue and seek for his mercy: but this judgment doth us no good at all, nay it blindeth our minds, it hardeneth our hearts, it scareth our consciences, it increaseth our sins, and doubleth our condemnation. Thus doth God show himself a just Judge.

[Use 2] Secondly, it directeth parents what they ought to do in the sins of their Children; w^c may be reduced to these four heads. First, they must search to find out the cause of it: secondly, they must be humbled and sorrow for it: thirdly, they must labor to reclaim them: and lastly, they must abstain from sinning themselves, lest by their example they corrupt and infect them. Touching the first, it belongeth unto all parents in the sins of their children which they commit, to search & enquire diligently, whether this punishment fallen upon their children be not the punishment of some particular sin of their own formerly committed? and doubtless in searching, they shall not lose their labor, but oftentimes find that some fearful sin of theirs before committed, is the cause of those notorious sins that they see and behold in their children. For example: we see some Ministers and men of other callings, have their children fall to idolatry and superstition, and are gone after Antichrist, and fled into Babylon, the mother of whoredoms; this is no other then a just recompense of their fathers contempt, y^t were neuters and lukewarm professors, neither hot nor cold, that never had the power of religion & godliness planted in them, no more then for the time to serve their turns, or to perform their places for fashion sake to which they were called. Many men's children are given to extreme riot, wasting their own substance that they have, and afterward their fathers living also that they have given them, & that oftentimes justly, to let their parents see, how God bloweth upon goods gotten by unlawful courses, so that being wickedly gathered, they are wastfully consumed. Again many children are exceeding obstinate and stubborn against their parents, neither will they be ruled and ordered by any doctrine or discipline: & this is oftentimes a due recompense of their parents cockering & indulgence, whē they let them have the rains cast in their own neck: when it had not been amiss to have given them the rod 7. years after. So it was with *Eli,* 1 Sa. 2. so it was *David:* they did not keep their children in awe, and therefore it came to pass that they knew neither God nor their parents, nor themselves. Many men's sons and daughters make many unlawful vows and sinful promises of marriage against their Parents consent: this is often a just recompense of those parents that had no care to provide for their children, nor to restrain them, but gave them liberty to walk & talk with others at their own pleasures, and that at unseasonable times; and so entangle themselves in such manner. Many men's children are given over to drunkenness, to excess & riot, loving the cups and the wine bottles: a just recompense upon their parents that delighted in the same sin before them, and therefore God even in their own sight & before their eyes, taketh vengeance of their former sin, by suffering their children after them to fall into the same sin. Many men have not that respect & honor given to them of their childrē that they ought to have; a just recompense unto them for dishonoring and disobeying their, own parents. Manie children do not so tender & regard the good name and credit of their parents as they ought when they hear them evil

spoken of, nay they have been heard and known to curse their own parents, even to their death: a just recompense upon such parents that have heard the name of God rent & torn by horrible oaths, yea, by their own families, & yet would never reprove them, nor labor to reclaim them from it. So then, this is the first duty that is required of all parents, that they make speedy enquiry and search, whether God hath not justly taken vengeance of their former sins by this kind of punishment, that so they may be brought to repentance for them. The second duty required of parents, when they see the sins of their children in the vengeance of God against their own former sins, is to show their sorrow for their sins, and to be humbled for them, not so much because they are the sins of their children (and yet it becometh every father to mourn and lament for the sins of his children) but much more because they are their own, when they shall apprehend that God doth thereby take hold of some special sin of their own before committed. All parents are apt enough by nature to grieve and mourn for the temporal plagues that God layeth upon their children, and indeed if they should not do so we would account them unnatural parents, & very monsters: and yet how many of them do incur the everlasting displeasure of God, in that they cannot bewail the spiritual plagues of sin that are in their children, especially when they know them to be the just vengeance of God's judgments upon their own sins formerly committed? Let every man labor for this measure of humiliation, otherwise it is a certain sign that we did never truly mourn for our own sins. The third duty required of parents, is, that when they have made enquiry, & found that God punisheth their sins with the sins of their children in the first place, & when they have truly sorrowed and lamented for it in the second place, then in the third place, they must seek to recall and reclaym their children from such sins as God hath given them over to commit, as a just vengeance for their own proper sins formerly committed. If any parents should apprehend that any bodily sickness were on their children by their means, or through any occasion given by them, they would labor to remove it from them, & to have them cured of it, otherwise we would hold them to be unnatural parents. How much more then, when themselves have so far provoked God by their former iniquities that he hath therefore forsaken their children, and given them over to commit the same sins after them, ought they to labor by all means to remove that spiritual judgment that lieth upon them? & if they do not, may we not truly pronounce y^{t} these are cruel and bloody parents, nay indeed not parents at all, but rather spiritual murderers of their children? It is no small offense to be guilty of blood, especially of the blood of the soul, which cost the precious blood of Christ to redeem. Lastly, it belongeth to parents to be watchful & careful for the time to come. For, seeing the danger is so great to give themselves to wickedness, it is their duty to labor & strive against sin hereafter, and to give all diligence to work righteousness, and that not only in respect of themselves, but of their children & posterity. If then they love themselves or their posterity, and would not have ye Lord to punish their sins with the sins of their children, let them take heed they do not provoke the Lord by their sins, and he in his just judgment *make the children rise up in the fathers stead an increase of sinful men:* for if they be sinful & wicked, we cannot but expect from God that he should punish their sins with the sins of their children to destruction, both of the one & of the other. We see how parents that put out their children to nurse, have a special care what manner person the nurse be, and prescribe that she neither eat nor drink those things that may hurt

the child, forasmuch as the effects thereof are likely to appear in time to come in the body of the child. All parents are very careful to look to the diet of their children, let them be careful to look to the diet of their own lives: for doubtless as the course of their lives hath been, so it will afterward appear in their children. O you parents, whom God hath blessed and stored with Children, if there be any true love in your hearts towards yourselves and your children, look unto this duty: sin not in your own sins against ye fruit of your own bodies, but turn ro God betimes, that he may turn unto you. He is faithful in his word. Whatsoever he hath threatened it is surer then the heavens, it must certainly come to pass. If you provoke him by your sins, he will provoke you to your faces with his judgments, unto the utter confusion of yourselves, & of your posterity after you forever.

[Use 3] Lastly, this doctrine also belongeth to children, & putteth them in mind of sundry duties to be performed by them, which may be reduced to these branches. First, they must not imitate their fathers sins: secondly, they must pray to God not to remember their fathers iniquities: thirdly, they must be careful to look to their children, & that they lead an holy & sanctified life, that so they may call in God's judgments which otherwise he might justly bring on them. Touching the first, they must not follow their fathers in that which is evil. All inferiors are ready to walk in the steps of their superiors, and for the most part think themselves discharged from all crime or punishment if they be like to them, & no other then they have been before them. The prophet requireth this duty of the people, Psal. 78, 8. The Apostle willeth the church to follow him so far as he followed Christ, 1 Cor. 11, 1. So is it required of children to follow their fathers, but no farther then they follow the truth. This many among the Turks and Infidels may plead for themselves, and allege that they worship God as their forefathers did for many generations, & yet this shall not serve their turns. The 2. duty is, to pray to God not to remember the iniquities of their forefathers, as justly he might do to the confusion of their posterity. For why doth he not leave them to walk in their ways, but that he is merciful? Hence it is that the Lord saith, Isaiah 65, 6, 7. *Behold it is written before me, I will recompense, even recompense into their bosom, your iniquities,& the iniquities of your fathers together, &c.* God punisheth the sins of the fathers in their posterity, and thereore do punishments fall upon the posterity by reason of the sins of the ancestors. This doth *Daniel* in his prayer acknowledge, *Let thine anger and thy fury be turned away from thy City Jerusalem, thy holy mountain: because for our sins and for the iniquities of our fathers, &c.* chap. 9, 16: and therefore in the confession of sins that he made before, verse 8. he saith, *O Lord to us belongeth confusion of face, to our Kings, to our Princes, and to our Princes, and to our Fathers, because we have sinned against thee.* So Ezra 9, 7. Neh. 9, 34. Ier. 32, 18. Lam. 5, 7. Exod. 20, 5. When diverse generations continue in one sin successively, the Lord useth ordinarily to punish the latter more severely then the former, that thereby the sons might be provoked to fear to do the like when they see the sins of their fathers, Ezek. 18, 14: and the longer his patience is abused, the greater sin is committed, & the greater vengeance is deserved. Thirdly, all children must be careful of their posterity, and lead an unblameable & sanctified life, that so God may give them the grace of his Spirit, & not leave them to themselves to walk in the evil ways of their fathers that have gone before them.

16 And they came near unto him, and said, We will build sheepfolds here for our Cattle, & Cities for our little ones.

17 But we our selves will go ready armed before the children of Israel, &c.

18 We will not return unto our houses, &c.

19 For we will not inherit with them on yonder side Jordan, or forward, because our inheritance is fallen to us on this side, &c.

The Tribes being reproved, do answer for themselves, expounding their meaning, or at lest propounding equal conditions, that they will go up armed before their brethren, and that they will not return till all their brethren were possessed of their inheritance, & that they would claim no inheritance beyond Jordan, but rest in that already purchased. The Israelites would have been much weakened, if these had staid behind. Therefore they do here promise that they will go foremost of all. We saw before that it is God only that giveth the victory, yet we see the means are not neglected. Howsoever therefore we ought not to put our trust & confidence in the means, yet we must carefully use the same, that so we may be able to perform those things which the law of God and our calling require of us. Again, in their disclaiming inheritance beyond Jordan, we learn that everyone should be contented with that estate that God hath allotted unto him, whatsoever it be. Moreover, we see how these two Tribes offer themselves to be companions with their brethren, in passing over Jordan, and in conquering the land, & in taking such part as they did. This teacheth, That it is the duty of all God's Children, to have a fellow-feeling and compassion of the miseries & afflictions of their brethren, 2 Sam. 11, 11. Heb. 13, 3. 1 Cor. 12, 26. Rom. 12.15. When *Abraham* heard that *Lot* was taken prisoner, he armed his servants, & sought to recover him out of the hands of the enemies, Gen. 14, 14. *Moses* also chose to suffer adversity with the people of God, & to leave all his preferment in *Pharaohs* Court, Heb. 11: he would not enjoy the pleasures of sin, when the church endured the misery of adversity.

[Reason 1] The grounds follow. First, we ought to have brotherly love in us, not only love, but brotherly love: this will work in us a pitiful heart toward those that are afflicted. The Apostle *John* professeth himself a *companion with the Church in tribulation, in the kingdom and patience of Christ:* he was grieved for their greef, & the bowels of compassion were moved in him for their afflictions, Re. 1, 9. And the writer to the Hebrews saith, *Let brotherly love continue,* Heb. 13, 1. Secondly, this duty performed leaveth a blessing behind it, God hath rewarded it, for thereby *some have entertained Angels unawares,* Heb. 13, 2: and he will reward it always. Thirdly, Christ accounteth this as done to himself: when his children are refreshed, he is refreshed: when they are clothed, or fed, or visited, or comforted, he is clothed, & fed, and visited, & comforted, Math. 25, 35. Fourthly, we are members one of another, as we are joined unto Christ, as members to the head, & are mystically made one

with him; so all the faithful are fellow-members of the same body. In the members of the body, if a thorn run into the foot, the head stoopeth to it, the eyes look upon it, the fingers pull it out, the ear will hear what is good for it, the hand will apply salve to it, the tongue will ask counsel for it. So it should be with the members of Christ, if they be not dead or rotten. Lastly, we ought to show our selves to be careful one for another, and desirous to do good one to another, as 1 Cor. 12, 25. *There should be no schism in the body, but the members should have the same care one for another.*

This teacheth, that there is a communion among [Use 1] the Saints, consisting not only in rejoicing & in the use of gifts & blessings, but also in compassion and mourning one for the hurt of another; and therefore *Peter* exhorteth,*Be ye all of one mind, having compassion one of another: love as brethren, be pitiful, be courteous.* The heart of one must be the heart of all, & whosoever shunneth the communion of Saints in time of misery, shall never have their communion in the kingdom of glory. Everyone is ready to profess this communiō in prosperity, but are ready to deny it in adversity. But as they that will reign with Christ must first suffer with him, so they that will reign with his members in heaven, must first suffer with them also on the earth. This is an excellent privilege, to have our communion with the Saints. We are as freemen of God's City which is above, we must therefore enjoy the privileges thereof in common. And hereby we may assure our selves to belong to God,*if we be alike affectioned one to another.* Do we at any time hear of the tribulations of the Church? and do we inwardly lamēt for it? Let us comfort our selves in this, it is a notable sign y^{t} we are members of the church. Do we hear that our neighbor churches are troubled with dissensions & divisions, that heresies are broached among them that heretics and pestilent seedmen are entertained among them, that the ancient doctrine preached & professed, is repealed, and that the parts of that body are ready to be miserably torn in pieces? & doth the meditation of this affect us, that we can secretly mourn for it, and say with the Apostle,*I would they were even cut off which trouble you?* this showeth indeed that we are of the communion of Saints. Are any of our brethren in particular in heaviness? have they sorrow? and can we grieve for them as if the affliction were our own? then we may persuade our selves that we have a communion not only with our brethren, but with our head Christ Jesus himself, which is the foundation of all true comfort and consolation.

Secondly, we may conclude, that dead-heartedness, [Use 2] and the want of Christian compassion in the distress of the Saints, proveth us to be no true members at all of the body of Christ. If we have means put into our hands, and do not help them and relieve them; or if we want ability, if there be not a passion and commiseration in our hearts, how doth the love of God dwell in us? Nay, this is a fearful token and manifest sign of little or no grace as yet bestowed upon us. Here is no mutual affection, to rejoice together, and to mourn together. There is a generation that repine and grudge at the good and happy estate of their brethren, and have evil eyes toward them, because God hath been gracious unto them: this was in *Cain* towards *Abel,* in *Saul* toward *David,* in the Scribes and Pharisees toward Christ, in *Abimelech* toward *Isaac,* in *Laban* toward *Jacob.* There is a generation that feast and fill themselves, that laugh and rejoice, that are merry & sport themselves when the poor Saints groan and are grieved; whereas we should be ready to communicate with them, & somewhat

to asswage their greef and comfort their hearts in their affliction, we should help them to bear their burden in a common affection. The holy man *Job* protesteth that *he never rejoiced at the destruction of him that hated him, neither lift up himself when evil found him,* chap. 31, 29. The Prophet *Obadiah* telleth the proud & insolent Edomites that shame should cover them, & they should be cut off forever, because they rejoiced over the children of Judah in the day of their destruction, and spake scornfully and despitefully in their distress, *Rase it, rase it even to the foundation thereof,* Psal. 137, 7. Thus doeth the Prophet *Amos* reprove the wantonness of Israel, chap. 6, 1, 4. *Woe to them that are at ease in Zion,* that put away far from them the evil day that lie upon beds of Ivory, and stretch themselves upon their couches, that eat ye Lambes out of the flock, and the Calves out of the midst of the stall, that drink wine in bolles, and anoint themselves with the chief ointment, but *no man is grieved for the affliction of Joseph.* There is a generation that can mourn and rejoice in temporal things, when they see their brethren in affliction they are grieved, and when they behold them prosper they are glad, when both these may be mere natural affections, and may also proceed from natural men. But we must extend this fellow-feeling (if we will be assured, that it is right) more to spiritual then to temporal cases. For let us mourn never so much for their losses in temporal things, yet except we can more earnestly lament their spiritual decays thē their worldly distresses, and rejoice more heartily for the access of heavenly graces, then the increase of transitory riches, this our affection is no better then a corruption, it can minister no comfort unto us at all, Luk 1, 58. Phil. [Use 3] 1, 3. 2 John 1, 2. Thirdly, we ought to be so careful of the good one of another, that we should enquire of the state of the church & of God's people in other places, how they fare, what they want, in what condition they stand. Many think themselves excused from helping those that are in need, if they can say, I knew not how it went with them, I was ignorant of their condition: but they are ignorant, because they will be ignoran•; they know it not because they will not learn. This is a willing, nay a willful ignorance. It is noted of *Nehemiah* that he asked his brethren *concerning the Jews that were delivered, which were of the residue of the captivity, &c.* Neh. 1, 2, So did *David* enquire after he was put in peaceable possession of the kingdom, who was left of the house of *Saul,* that he might show him kindness for *Jonathan's* sake, 2 Sam. 9, 1. So did *Paul* & *Barnabas* return back to the places where they had preached the Gospel, confirming the souls of the disciples, and exhorting them to continue in the faith, Acts 14, 21, 22. & 15, 36. And *Paul* often inquired of the brethren that came unto him, whether they stood firm and fast in the faith, and resisted the false Apostles that sought to corrupt the sincerity of the Gospel. We should make diligent search of the temporal estate of our brethren, but much more how they stand toward God, how they do increase in the best things, that we may rejoice in their standing, and mourn in their decaying, and thereby be provoked either to give God praise & glory for their continuance and perseverance; or to pray to him to open their eyes to see their weakness, their standing still, or going back, or leaving their first love, that so they may repent and do their first works.

Lastly, it is our duty even to adventure our [Use 4] persons and estate for our brethren, if by any means we may relieve the distressed. This we see in *Abraham* toward *Lot,* Gen. 14: *Moses* refused to be called the son of *Pharaohs* daughter, but visited his brethren, and when he saw

an Egyptian offer one of them wrong, *He defended him, and avenged him that was oppressed,* Acts 7, 24. So it was with *Obadiah* that lived in *Ahab's* Court, when *Jezebel* raised hot persecution against the prophets of God, he took them, and hid them, and fed them in a Cave, not fearing the fierceness of their enemies, 1 Kin. 18. The like we see in *Ester,* a notable nursing mother of the Church, she went boldly to the King with this resolution, *If I perish, I perish,* Ester 4. verse 16: to have the lives of her people given at her request, chapt. 7. verse 3. Many in our days think they have gone far in Christianity, and take themselves to be notable and zealous Christians, if they wish well unto the state of the Church, or be not open enemies unto it. But it is not enough to wish the good of it, except by all means we labor to procure it, and learn to cast down all that we have, and be content to lick the dust of the Churches feet. Many will needs be accounted to be the friends of the Church, who will hazard neither goods, nor friends, nor honor, neither the favor of great men, nor the credit of the world, much less either limb or life: whereas the Apostle teacheth, y[t] this is true love, *To give our lives for the brethren,* 1 John chapt. 3. verse 16.

20 And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war:

21 And will go all of you armed, &c. until he have driven out his enemies, &c.

22 And the land be subdued, &c.

23 But if ye will not do so, behold, ye have sinned against the Lord, and be sure your sin will find you out.

24 Build you Cities, &c.

25 And the children of Gad, &c.

26 Our little ones, our wives, &c.

27 But thy servants, &c.

Here we have the conclusion of the whole controversy between these tribes and *Moses,* and under what conditions he assenteth unto them, that there might be no mistaking one of another. The sum whereof is this: If they would go up armed before their brethren, and go forward with them until their enemies were cast out, then they should return back again, *and be guiltless before the Lord,* and this land should be their lawful possession: if not, they should be guilty of sin before the Lord, and should not be able to escape the vengeance of

God. These conditions propounded by *Moses,* are approved by the Tribes, who promise that they will leave their wives, and children, and families behind thē, and pass over armed *for war before the Lord to battle.* From hence I might handle sundry instructions that arise: in *Moses* we see his patience in hearing and determining, and therefore it is the duty of Magistrates willingly & patiently to hear the people. Again, these two Tribes and half might not be discharged, till they had finished the Lord's work, and therefore in all good duties perseverance is necessary, and we must continue to the end, as we have shown, chapt. 7. Lastly, *Moses* threateneth, that if they sinned against the Lord, they might be well assured *their sin would find them out,* that is, the punishment of sin shall certainly fall upon you, therefore sin and the punishment of sin are inseperable companions, as we see in Kingdoms, Cities, Families, and particular persons that have offended against him. And hereby we may observe that the only cause of judgment and punishment is sin. God is never displeased with any people or person but for their sins, Isaiah 43, 24. & 63, 10. Hos. 4, 1, 2. This is farther confirmed in the examples of his judgments, that fell upon men and Angels, kingdoms and States, houses and persons, they have been destroyed & subverted for sin, 1 Cor. 10.8, 9, 10.

[Reason 1] The grounds hereof follow. First, *sin is the transgression of the law,* so defined by the Apostle, he gave a law to all, which he would have to be kept: now then when this is broken and transgressed, it cannot be but he should be offended, and execute punishment against those that break it. Secondly, God is holy, yea most holy, and therefore cannot but punish sin w^c^ is directly opposite to the holiness of his nature. The more just and righteous a Judge is, the more he is grieved at the enormities of malefactors that he hath to deal withal: so in this case, God being most holy and righteous, nothing can be so offensive and displeasing unto him as the sins of men which are committed against him. Thirdly, sin is the destruction and condemnation of the creature, and bringeth the ruin of soul and body. The Apostle teacheth, that *the wages of sin is death,* Rom. 6, 23: it is the cause of natural death, of spiritual death, of eternal death.

If God do thus hate sin, that it draweth [Use 1] from him all plagues upon us, then it giveth wicked men to understand what they are in ye sight of God; nothing but such as displease, grieve, and provoke him by their sins, and therefore he hateth them as his enemies, and setteth his face against them, as the Judge setteth himself against evil doers, and a Prince setteth himself against rebels that do resist against him. There cannot be a greater misery then for a man to commit sin, because it is that which is so highly displeasing to God, & the procurer of his displeasure and indignation against the committers of it, and therefore this pointeth and painteth out the most fearful estate of all wicked sinners that live & yet are dead in their sins, seeing God is such an enemy unto them, and they unto him. Some think the only miserable condition to be, to live in poverty and need and want of all things, in reproach and contempt, in famine & dearth of all things, in hunger and nakedness, in sickness and diseases: howbeit these are greatly deceived, who are themselves so much the more miserable that they know not what misery is, neither wherein it consisteth. Our sins are the true sores and sicknesses. To follow them with greediness, & desire them as the hungry man doth after meat, or he that is a thirst after drink, is the true misery. Such as live in sin are the only dead men. Luke 9, 60. 1 Tim. 5, 6.

Secondly, it instructeth everyone of us how [Use 2] we ought to walk before God, namely, to be grieved for our greeuing of God with our sins, & to be offended wit•our selves for offēding of him. A father will be very angry with those persons w^c^ draw on their children to destruction: it is not therefore much to be maruelled at, y^t^ sin is so hateful to God, seeing it is that which is the ruin & downfall of his chiefest creatures. And as sin is in the account of God, so it ought to be esteemed of us: he hateth and detesteth nothing more, nothing so much: if then we will approve our selves to be his children, we must abhor it as God's sworn enemy and ours. Nothing can provoke him against us but our transgressions. He will never hate us for our poverty, or penury, or necessity, or infirmity; it is only impiety that can make a separation between God and us, and therefore we must take heed we do not provoke him to anger by them, and let us rather be grieved for our sins, then grieve the Lord with them. If a son see his father grieved with him for his wicked ways, he will be grieved with himself for it. So ought it to be with us if we be the children of God, and belong unto him; we must labor to be out of love with our selves for our sins, and to hate them all whatsoever they be, least the Lord should be compelled to hate us, and make us grieve and weep for them when it shall be too late, and *when our shedding of tears shall be joined with gnashing of teeth,* and neither of them prove to be acceptable unto him, or profitable to our selves.

[Use 3] Thirdly, it leadeth and preacheth unto us repentance of our former sins, and never to return unto them again, because they are so displeasing unto God, and so effectual, to bring down all his judgments and punishments upon us. If God were indifferent when we have sinned, and neither pleased nor displeased with us, then the matter were not great, we also might be indifferent, & not regard whether we repent, or do not repent; but seeing sin bringeth all judgment, it is time for us to judge our selves, that so we may prevent his judgments. For seeing it is that which is so odious and loathsome unto him, we ought to avoid it, and to take heed of delighting in it. They that love, fear to offend him whom they love: that we may therefore show our selves to be the lovers of God, let us labor to the uttermost of our power, to take heed of greeuing and offending him by our sins. But when a man committeth sin against God, doth he think God will punish him, or not? If he think he will, then what great folly is it for him to run on still in his sins, for which he must be punished? If he think he will not, then what wickedness & unthankfulness is it for him to offend so loving a God, that is not offended with him for all his sinning against him? All these things do serve as so many motives to stir us up to the practice of repentance, that so God may repent of his plagues toward us.

[Use 4] Lastly, this serveth for matter of imitation. For if God be thus displeased with sin, which never leaveth or ceaseth to hunt after the sinner till it find him out, then everyone of us that would show our selves to have any part in God, or to bear his image, must labor to be of the same mind, and to have the same affection against sin that God hath, to hate it as he hateth it, and so to be displeased as well at our own sins, as at the sins of others. For he can never be truly displeased with his own sins, that is not also grieved with the sins and offenses of others. As then we are touched and troubled for our own sins, so should we be for the sins of our friends, of our families, and of those that we have any way to deal withal, forasmuch as it is that which doth so much grieve the Spirit of God.

28 So concerning them, Moses commanded Eleazar the Priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel.

29 And Moses said unto them, If the children of Gad, and the children, &c: will pass with you over Jordan, &c: then ye shall give them the land of Gilead for a possession.

30 But if they will not pass, &c.

31 And the children of Gad, &c: answered, saying, As the Lord, &c.

32 We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side Jordan, may be ours.

The third part of the chapter followeth, handling the full agreement of ye whole matter, and the execution following after the agreement, whereby these tribes are put in possession. *Moses* committeth the matter to *Eleazar* the Priest, and to *Joshua* the son of *Nun,* & gave charge to them to see it performed. For inasmuch as he was not himself to enter into the land, he taketh order, that if the former conditions were observed by the Reubenites and Gadites, they should have the land of Gilead for a possession: if not, they should be compelled to have possession among the rest in the land of Canaan; teaching thereby, that it is our duty to further & promote the good of the Church and Commonwealth not only while we live, but also after our departure out of this world. And in the tribes we see that all lawful promises, even such as are made to our hindrance, are faithfully to be performed. But in the example of these tribes mark a further point, how willing they are to join together to procure the common safety, and set the rest of their brethren out of danger, w^c^ was like to be great & long: they would not forsake them til their enemies were subdued. This teacheth y^t^ it is the duty of God's children to put forth themselves in the common cause, to help the church, and to free it from danger. This point hath warrant both by precept & practice. It is the counsel of *Solomon's* mother, Prov. 31, 9. *Open thy mouth in the cause of the dumb, &c:* and to show the great importance of this precept, he repeateth it again, *Open thy mouth, judge righteously, and plead the cause of the poor and needy,* verse 10. The Apostle chargeth the Hebrews to *remember those that are in bonds,* and in affliction, as if themselves were afflicted, Heb. 13.3. And they are remembered not so much when they are thought upon, or are in our minds, as when they are relieved and helped out of their misery. For as we remember God when we serve him, so we remember the needy when we succor them. It is noted of *Saul* and all Israel, that they went to relieve Iabesh Gilead when it was beleaguered by *Nahash* the Ammonite, who would make a covenant with them upon no other condition, but that *he might thrust out all their right eyes, and lay it for a reproach upon all Israel,* 1 Sam. 11, 1, 2. So did *David* and his men go to relieve Keilah, spoiled and oppressed by the Philistines, chap. 23, 5. The book of the Judges is full of this argument, they thought it their duty to relieve the

enthralled estate & poor condition of the Church, lying under the hard yoke and heavy servitude of the Moabites, the Canaanites, the Midianites, the Ammonites, the Philistines, and sundry others. So that all God's servants, although themselves were free from trouble, yet must they put too their hands, and set too their shoulders, and employ all their strength, as far as God enableth them, to deliver the Church from trouble, and to procure the present benefit and good estate thereof. We shown before in this chapter, that we must have some compassion and a fellow-feeling of the miseries and afflictions of God's people: this doctrine goeth farther and pierceth deeper, and teacheth that we must put forth our selves to maintain the public cause of the afflicted church, and procure the peace thereof.

[Reason 1] And so much the rather we ought to do this, because of the wicked minds and wretched ends that the ungodly set before their eyes. For what is it, I pray you, that the enemy, the common adversary and oppressor of the Church looketh after and layeth before him? Is it the persons of them that they seek to spoil? or is it to take away their goods and substance from them? or any other thing that might be dear unto them in earthly things? All these indeed are sought after, but are these the chief mark and scope that they aim after? or would these (taken away) content them? No, no, they shoot at a farther thing, to deface the service and worship of God, and to blaspheme his glorious Name, being themselves the children of darkness and not able to bear the light of the truth, they oppose themselves against the same. The Cities and Altars of our GOD ought to be of greatest account and in highest price, more dear to us then thousands of gold and silver, for w[c] we must be content to leave father and mother, wife and children, that we may with freedom of conscience enjoy & profess the truth. This meditation was it that moved *Joab,* when he went out with a strong hand & saw the enemies gathered together to root out the Church out of the Land, and the truth out of the Church, to fight against them, 2. Sam. 10, 12. *Be of good courage, and let us play the men for our people, and for the Cities of our God, and the Lord do that which seemeth him good:* whe•e he showeth, that the chief motive to wax strong and valiant in battle, was to maintain the Cities and service of God.

Seco•••y, this hath promise of a great blessing [Reason 2] and a good issue; it is no vain or fruitless thing whereunto we are moved. Many men are discomfited and quite out of heart, because they see no blessing annexed. But howsoever the persecutor and oppressor for a time preuayleth and entereth into the houses and habitations of God, yet their destruction sleepeth not: God hath reserved them as the chaff before the wind, and as the stubble before the fire. Resting therefore on the gracious promises of God, and knowing that *Heaven and earth shall perish,but no one jot shall pass or fail from his word,* being assured that the covenant that he hath made, is surer then the covenant of the day and the night, of the Sun and of the Moon; we must arm our selves with this assured persuasion, that the destruction of the enemy is determined: as Isaiah 16, 3, 4. speaking to *Moab,* he saith, *Take counsel, execute judgment, &c:* then he addeth the reason, *for the extortioner is at an ende, the spoiler ceaseth, the oppressors are consumed out of the Land,* Isaiah 16, 3, 4. Wherefore, albeit the enemies of God and his people seem long to flourish, to glory in their wickedness, and to insult over the godly that are under the cross, yet they shall not escape the wrath and vengeance of God: so

that none should be ashamed to thrust themselves into danger to maintain the common cause of the Church.

The uses follow. First, this putteth us in [Use 1] mind of the estate of the faithful, which oftentimes endure more trouble in this world both inwardly & outwardly, then any other; as were easy to be shown and proved by the examples of *Abraham, Isaac, Jacob, Joseph, Job, Jeremiah, David,* and Christ himself the perfect pattern of suffering affliction. It was no otherwise with his Apostles also, and experience teacheth us, that the church in this world fareth no better, as it complaineth, Lamen. 1, 12. *Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his anger.* Thus it pleaseth the Lord to wean them from the love of the world, because he loveth them, & would have them long after heaven and heavenly things. We are oftentimes so perverse and untoward, that we must be put into the fire that we may be refined and reformed, and must endure many grievous corrections that we may be framed to delight in spiritual things. Besides, Satan and his instruments do hate us and labor continually to seek our destruction; and therefore let us never promise to our selves worldly peace and prosperity, neither be offended at the great afflictions which we hear to come upon the godly, but rather prepare our selves to look for one trouble to come upon the neck of another, whiles we live upon the earth.

[Use 2] Secondly, conclude from hence the fearful, woeful, & miserable estate of the church, when all the friends and comforters of it are gone, when they that should be the shield and shelter of it do fly back and dare not show their faces, as often it falleth out, then only faith for the present, and hope for the time to come, must hold up our heads that we sink not into the bottom of despair. This is it which the Prophet saith, *I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation to me, &c. And I will tread down the people in mine anger, and make them drunk in my fury, &c.* Isaiah 63, 5, 6. When *Haman* the adversary of the Jews, whose malice was hereditary unto him and derived from his fathers, had plotted the ruin of the Church, in what weak and desolate estate had it been, if *Mordecai* and *Ester* had not procured the safety of it? Was it not taken out of the jaws of the Lyon, and pulled out of the pit of death? In such times, we must cast anker in heaven, and make the Lord of hosts our only confidence.

[Use 3] Thirdly, conclude from hence, that it is a fearful thing when men become oppressors of the Church. For if everyone from the highest to the lowest should be a succourer & defender thereof, then none brought up in the bosom of the Church should be an oppressor of it. But how many have there been who have lifted up themselves against it, not only open enemies, but close vnderminers, who kindle the coals of their own confusion, and have been consumed in the flame that they have raised? The Prophet *Obadiah* concludeth this point, ver, 10: *For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever, &c. as thou hast done, it shall be done to thee, thy reward shall return upon thine own head,* Obad. verse 10, 15. And touching the persecuting Babylonians that carried the people away captives, and scoffed at them in the day of their calamity, the Prophet foretelleth their final overthrow, Psalm. 137, 8, 9. *O daughter of Babylon, who art to be destroyed: happy shall he be that*

rewardeth thee as thou hast served us: happy shall he be that taketh and dasheth thy little ones against the stones. Woe therefore to all the enemies of the Church in general, or to any particular soul that serveth the Lord; they are also enemies to God himself.

[Use 4] Lastly, none living in the Church must be ignorant of the state of the Church; everyone must take notice how things go in it, whether it go forward or backward, increase or decrease, grow better or worse. We are come for the most part to this, to content our selves with looking to our private wealth & particular estate, as if we had nothing else to think upon, but to follow our profits and delights. So it was with the people after their return from captivity, they built their own houses, but they let the house of God alone: they were very busy in seeking their own commodities, but they were wholly unmindful of the service of God, and therefore they said, The time is not come, ye time y^{t} the Lord's house should be built: whom the Prophet reproveth, saying, *Is it time for you, O ye, to dwell in your sieled houses, & this housely waste,* Hag. 1, 2, 3. Others there are that shrink back for fear, and dare not adventure, and being moved, they plead ignorance, they pretend they know nothing. But the Prophet denounceth a woe against them that are at ease in Zion, Amos 6, 1. If everyone ought to be helpful to the Church, and to put on the bowels of pity and compassion, how shall we excuse our selves & say, we knew not what was wanting, or what was amiss or out of course? For everyone at his own peril, must know the perils of the Church, and be touched with a feeling of thē, and ignorance shall excuse no man. It is an excellent saying of *Solomon,* Prov. 24, 11, 12, 13. *If thou faint in the day of adversity, thy strength is small: if thou forbear to deliver them that are drawn forth to death, and those that are ready to be slain; If thou sayest, Behold, we knew not of it, doth not he that pondereth the heart, consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?* The Lord suffereth his people to fall into sundry temptations and into great dangers, not only to try their faith, and to prove their constancy, but likewise to manifest their love & affection that seem to be out of gunshot, as Ester 4, 14. 2 Tim. 1, 16, 17, 18. Ier. 39, 16, 17, 18.

33 And Moses gave unto them, even to the children of Gad, and to the children of Reuben, & unto half the Tribe of Manasseh the son of Joseph, the kingdom of Sihon King of the Amorites, and the kingdom of Og King of Bashan, &c.

34, 35, 36. And the children of Gad built Dibon, and &c.

37, 38, 39. And the children of Reuben, &c. *40.* And Moses gave Gilead, &c.

The inheritance that was given unto these Tribes is here particularly described, to wit, what Cities befell unto them, which they diligently fortified, and courageously expelled the enemies that dwelt in them. Out of these words some questions are briefly to be decided. And first touching the changing of the names of the Cities which befell to the children of *Reuben,* verse 38, the question may be asked, Wherefore *their names were changed?* The answer is, that without question ye cause of this change was, that the former names given of ancient

time were merely Idolatrous, for both of them had their names of the Idols, which ought not to be had in remembrance, neither to be heard out of their mouths, Exod. 23, 13. [Objection.] Psal. 16, 4. Secondly, from hence a doubt ariseth, how *Moses* can be said to give *Gilead* to *Machir* the son of *Manasseh,* and how he dwelt therein? for may we think that *Machir* was then alive? I answer, [Answ.] It is not likely that he lived unto this time; rather we must understand the sons and posterity that came of him. So the children of Israel are called *Israel,* and the sons of *Edom* by the name of *Edom.* He that knoweth not this, knoweth nothing. Thus it is said that *Judah* spake unto *Simeon* his brother, Judge. 1, 3, yet neither of them was alive in many ages before, & therefore it must be understood of their posterity. The like we see, Gen. 48, 22. *I give unto thee one portion above thy brethren, which I have taken out of the hand of the Amorite with my sword and with my bow.* Where *Jacob* bequeatheth unto *Joseph* by his last will and testament a double portion of the Land, 1 Chron. 5, 2. By *Joseph* we must understand his posterity, for in his own person he inherited nothing, but died long before: and by the sword and bow of *Jacob,* we must understand the Ephraimites which helped to conquer the Land, and were a mighty people in *Joshua's* time, Josh. 17, 14, 18. [Object.] But it is an harder question to determine how *Iaer* is said to be the son of *Manasseh* who doubtless did belong to another Tribe? For in the Genealogies mentioned in the book of Chronicles, it is evident that he was the son of *Segub,* the son of *Hetzron* of the Tribe of *Judah,* 1 Chron. 2, 22. I answer, [Answ.] he is reckoned of the Tribe of *Manasseh* by the mothers side, not by the fathers. For it is plain in the Chapter before named, that *Hetzron* the son of *Judah* married the daughter of *Machir* the son of *Manasseh,* 1 Chro. 7, 13. And *Drusius* observeth, that many such examples are found in the Priests which married wives of other Tribes. Now the cause that he had possession in another Tribe is, because his inheritance fell in the Land of the Amorites on this side of Jordan, not in the Land of Canaan on the other side. Out of this division, we might observe, in that the children of *Gad* build Cities, that the building of fortifications and strong holds is not unlawful, provided that we put not our trust & confidence in them, Obad. verse 3, 4. And that the children of *Machir* took the Cities of the enemies, we learn that the people of God are oftentimes victorious in battle. But to pass over these, observe a notable point of their sincerity in cleaving to God, and abolishing the monuments of Idolatry, that they would not retain ye former Idolatrous names of the two Cities, *Nebo,* and *Baalmeon,* but changed them, that they might no more be had in remembrance, nor the people whom God had chosen to be holy unto himself, be acquainted with them. This teacheth that God will have the remnants and monuments of Idolatry to be utterly abolished, and all occasions that might draw unto it to be taken away: not only Idolatry it self to be destroyed, but the memorial of it, and the means that may bring it among his people again. Hence it is, that the Apostle *John* chargeth the Church, not only to beware of Idolatry, but of the Idols themselves, 1 John 5, 21, for he shutteth up the Epistle with this, *Little children, keep yourselves from Idols.* If we suffer Idols to have entrance into the Church, we shall not long be free from Idolatry it self. Therefore the Prophet declareth his hatred as well of the one as of the other, when he saith, *I will not make mention of their names with my lips,* Psalm. 1•, 4. Zach. 13, 2. When God promiseth the overthrowing of Idolatry, he promiseth withal the utter destroying of the Idols themselves, and that the remembrance of them shall be cut off and perish out of the minds and mouths of men, Isaiah 1, 18, and 30, 22. Hos. 2, 17.

The reasons are plain; First, because God [Reason 1] would not have his people snared by such occasions: for they are as stumbling blocks laid before his people to cause them to fall, and therefore the Lord saith, Deut. 7, 25. *The graven Images of their gods shall ye burn with fire, thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein.*

Secondly, it is said to be an abomination [Reason 2] to the Lord, Deut. 7, 25: for whatsoever is impure is abhominable unto him, and our nature is prone to this false worship, & is hardly kept from a corrupted religion.

This teacheth us first of all what to think [Use 1] of the religion of the Church of Rome; for as it is a false Church, so it is upholden by a false religion, wherein not only some relics and remnants of Idolatry are to be found, but most gross, open, and palpable Idolatry is maintained, like to that, practiced by the Gentiles themselves. To manifest this to be true in sundry particulars, first observe that they teach men to worship things that are without sense, images of silver and gold, of wood and stone, and yet they are uncertain what worship to give them. *Aquinas,* one of the chief schoolmen, and a principal pillar of the Roman faith, hath delivered, that the Image of Christ is to be worshipped with the same worship that is due to Christ himself, & that Christ himself remaineth in the Image. *Bellarmine* denieth this, and teacheth that they may not teach so: nevertheless he holdeth a middle course, that the image may be worshipped, so far as it doth represent Christ.

Again, they teach that we are to worship the Saints: and yet it is certain that some of them are false and feygned Saints, such as are so far from being holy men, that they were neither holy, nor men: as I have shown at large elsewhere, because they never had life nor being. Some they worship for Saints that are now by all probability in hell, and of whom themselves make question whether they were saved, or not. Moreover, they say we are to pray to the Saints, & that the Saints hear our prayers, and by that means they pray to the Image of the Saint: but whether they hear us by the swiftness of their hearing, or by the revelation of some Angel that standeth by us and reporteth it to the Saint, we shall know of them when they know themselves, but I believe they will take time and leisure to resolve us. The like we might say of their breaden god, whom they worship also, and look for help from it: and yet they are altogether uncertain, whether it be the body of Christ or not, because their consecration dependeth upon the Priests intention: so that we may truly say unto them as Christ did to the woman of Samaria, *Ye worship ye know not what: we know what we worship,* John 4, 22.

[Use 2] Secondly, this teacheth us to abhor and abandon all false worship whatsoever, as that which can never minister any peace or comfort of conscience; and labor to lay a good foundation that so we may be established in the present truth. For doubtless this is the cause why many fall away and embrace superstitiō, because they were never well grounded, neither *tasted the sincere milk of the word of God that they might grow thereby,* 1 Peter, 2, ver. 2, 3.

And howsoever the Gospel have been purely preached, and professed in this Land, yet the greatest sort remain as neuters, or as indifferent men, neither hot nor cold, and

consequently fit to be made a prey unto the wolves, I mean to the Priests and Jesuits that lie watching in corners for such proselytes, and when they have gained them, *they make them sometimes twofold more the children of hell then themselves.* We must therefore be careful to have the principles of true religion planted in us, that *there is but one God, and one Mediator between God and man, the man Jesus Christ;* and that there is but one means to attain to salvation. But the greatest part of our people know nothing at all as they ought to know. And let the Minister in conscience of his duty to GOD and the Church, *preach in season and out of season,* 2 Tim. 4, 2, yet scarce one among ten is able to give an account of their faith. They are content to live in their ignorance, and despise knowledge, & are blindly led *by blind guides* that cannot inform them in the ways of the Lord, and so both of them fall into the ditch. Many shut their eyes because they will not see, and refuse to hear the word, which is a precious pearl of such price, that rather then they would want it, they should sell all that they have to purchase it. The Prophet teacheth, that the *people are destroyed for want of knowledge,* Hos. 4, 6, & thereby deprive themselves of the means of salvation.

[Use 3] Lastly, we should learn to eschew & avoid Idolatry in the very beginning, before by custom and continuance it be increased. If we once entertain it with the least liking and approbation, we shall never or hardly reclaim our selves, till we fill up the measure of it. The Apostle exhorteth us to *abstain from all appearance of evil,* 1 Thess. 5, 22. And *Jude* admonisheth us *to hate the garment spotted with the flesh,* verse 23. We must hate therefore as well the occasions and appurtenances of Idolatry, as Idolatry it self; as those things which bring much dishonor to God, and much hurt unto our own souls. [Objection.] But some peradventure will say, What need all these things? or what cause is there of so many words touching Idolatry & the remnants thereof? all this might well enough be spared and passed over, forasmuch as here are none of us that are Idolaters; and if any have been so, that is forgotten and forgiven long ago. I answer, [Answ.] it is not to be denied, but confessed, that we live in a reformed Church, wherein Idolatry is swept away; and yet many do in this point much deceive themselves, and are *like the Pharisees that justified themselves.* For if we would examine our selves by the strict rule of the word of God, what Idolatry is, and what it is not, then certainly it will manifestly appear, that in the Church of England there are Idolaters, yea notable Idolaters to be found. The Law is plain, and do we not read what God saith, Exodus 20, verse 4, *Thou shalt not make to thyself any graven Image, neither the similitude of anything: thou shalt not bow down to thē, nor serve them?* If these were asked of this Commandment, they would be ready to answer with the young man in the Gospel, *All these things have I kept from my youth,* Matth. 19, 20. For we think commonly, that unless we be popish Idolaters, to fall down before an Idol & worship it, we be no Idolaters at all. But hereby we show that we do not understand the Law of God, neither the rules of interpretation. For as murder consisteth not only in taking away life, but in hatred also and revenge, as the Apostle *John* testifieth, *Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him,* 1 John, chapter 3, verse 15. Matth. chapter 5, verse 22: and as adultery consisteth not only in the outward act, but also in the inward and secret lusts of the heart: so may there be Idolaters, that do not fall down and worship an Idol, and there is an Idolatry in the heart, as well as in the practice.

The Apostle *Paul* in the second Epistle to the Corinthians, chapter 4, verse 4, calleth the devil, *The god of this world;* and yet there are none in the Church that worship the devil in any outward or visible shape, but they hate the thought of it no less then the deed. How then is it that many or that any make him their god, but that they believe in him, obey him, and trust more in him then they do in almighty God? Whereupon he concludeth that they are no better then worshippers of the devil, howsoever not in outward fashion, yet in the inward affection. So if we would examine our own hearts and spirits by this law *which is spiritual,* we shall find our selves to be gross Idolaters many ways. Many worship their wealth, and make their riches their god, and set it up as an Idol in their hearts, and this is one relique of Idolatry. These are they that think *gain to be godliness,* and are gross Idolaters in their hearts, howsoever they never worshipped any visible Image. Again, there are some that worship GOD with their bellies, Phil. 3, 19, such are the drunkards & gluttonous persons, howsoever otherwise they hate an Image, yet are they notable Idolaters in their hearts. There are also Idolaters of other sorts, and other relics of Idolatry, some have made their pleasure their god, this is the common sin of great men; and these worship and serve their own delights and pastimes, & love them more then the Lord. Now whatsoever a man loveth better then GOD, that same he maketh to be his God. Many such there are among us, who albeit they abhor the open worshipping of Images, yet in their hearts they retain the dregs of Idolatry and are indeed notable Idolaters. And if we would make diligent trial of our selves, and search into the secret corners of our harts by the clear light of the word as with a candle, we should find our places, persons, and times to be full of Idolatry; forasmuch as the most part have preferred their pride, their covetousness, their lusts, before God himself, and therefore these are Idolaters, & have joined themselves to Idols. And concerning those that have lived heretofore in Idolatry, and think that now they have forsaken it, & therefore shall do well enough: let them take heed they do not deceive themselves. For a man may leave sin, and yet not repent for it. A man may cease from the practice of it, and yet not hate it, neither turn unto God. And doubtless, if these men can yet laugh heartily at their former practices, and make a jest and sport in telling what they have done before an abhominable Idol, they may justly suspect that they remain filthy Idolaters still, and if occasion were presented unto them again, they would fall afresh to their former Idolatry, as the dog to his vomit. I say therefore unto such, that without vnfeyned repentance there is no salvation, but as they lived in Idolatry, so they shall die Idolaters, and be condemned with Idolaters eternally, Revel. 21. verse 8.

CHAP. XXXIII.

1 THese are the journeys of the Children of Israel which went forth out of the Land of Egypt, with their armies, under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys, by the commandment of the Lord: and these are their journeys according to their goings out.

3 And they departed from Rameses in the first Moneth, on the *15* day of the first Moneth: on the morrow after the Passover, the Children of Israel went out with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all their first borne which the Lord had smitten among them: upon their gods also the Lord executed judgments.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And from Succoth, &c.

AFter the inheritance was given to the two Tribes & the half on this side Jordan, *Moses* describeth *by the commandment of the Lord* the places of their abode in the Wilderness, their several mansions where they pitched, & their Tents until they entered into the Land of promise. In this Chapter consider two points. First, the several mansions and stations where the Israelites rested and stayed. Secondly, a law and commandment how they should behave themselves toward the Canaanites, and how their land should be divided among thē. Touching the first, that is, their journeys in the Wilderness, it is set down generally, v. 1, and 2. and then particularly how God led them from place to place; first he noteth the place from whence they went till they came to the red sea; & afterward, notwithstanding their often infirmities and fallings from God, he brought them in despite of their enemies and all opposition of flesh and blood to the borders of the Land, which many of the faithful before them desired to see, but did not see it, only they believed the promise in their heart. The people of God had long been detained in slavery and bondage, now GOD brought them forth with a mighty hand and an out-stretched arm, killing all the first born of Egypt, and destroying their Idols in which they trusted; whereupon the Egyptians were stricken with such a sudden astonishment and amazement, that they were not able to resist and withstand the Israelites, but were compelled to open them a free passage to depart. Thus thē they went out early in the morning, having eaten the Paschal Lamb the evening before: they had lived many years in great heaviness, and endured many temptations in the Land of Egypt, but they go out thence with their young and with their old, with their sons and with their daughters, with their flocks and with their herds in great joy & much comfort of heart: so that they might say with the Prophet, Psal. 126, 1, 2. *When the Lord turned again the captivity of Zion, we were like them that dream: then was our mouth filled with laughter, and our tongue with singing, then said they among the heathen, The Lord hath done great things for them: the Lord hath done great things for us, whereof we are glad.* Thus doth the Lord turn the joy of the wicked into heaviness, and contrariwise the heaviness of his children into joyfulness. This teacheth us,

that God preserveth his Church in the midst of dangers, when it wanteth human defense and protection, and delivereth it out of bondage and slavery wherein it is holden, Exod. 12, 22. Ezek. 9, 6. True it is, God doth many times give over his people to serve hard masters, and to suffer many calamities for a time, yet in the end he delivereth them when they call upon him, Ier. 25, 11, 12. Mic. 2, 10. This truth standeth upon good grounds.

[Reason 1] For first, when he delivereth them into the enemies hands, he doth it to correct them, and not to corrupt them; to bring them the nearer unto him, not to cast them farther off from him; whereby it appeareth that he hath a purpose and meaning to redeem them, and to bring them out of their hands. Secondly, God will never cast off his people, he loveth them with an unchangeable love, and therefore will accept them and receive them upon their repentance and humiliation. He hath a special feeling of their miseries, and therefore he will give them deliverance. Thirdly, God will magnify his own mercy and power toward his people, by giving them deliverance. It would have been a great dishonor to the great Name of God, if he had suffered the Egyptians to hold their rod evermore over the Israelites, and the loins of his people to be clasped and compassed therewith; therefore to show his mercy and power toward them, & to magnify his own honor, he sent them deliverance and brought them out of that horrible servitude and captivity.

[Use 1] This gracious dealing of God admonisheth the enemies of God, into whose hands he hath for a time delivered his people to be Lord's over them, not too much to tyrannize and triumph over them: because howsoever God suffer them to be under their power for a while, that they lift up their hands against them, and trample them under their feet, yet the Lord will not forget either to be just or merciful, he will take them out of the snare of the hunter: and the more they have insulted over them in the pride of their harts, the greater shall be their deliverance: yea their deliverance shall be the cause of the destruction of these enemies. Thus did *Moses* speak to the Israelites, *These Egyptians which ye have seen, ye shall never see them again anymore forever.* Exod. 14, 13. So then we may conclude the woeful and wretched condition of all the Churches enemies, because albeit they seem for a time to be as it were Lord's of the earth, and to have power in themselves to do what pleaseth them, yet their turn shall be the next, and their destruction sleepeth not. For when the Israelites were delivered out of the hands of the Egyptians that were cruel masters over them, it was not only the cause of their shame, but of their destruction also, as appeareth in the death of all the first borne, and in that he drowned *Pharaoh* and his host in the red sea: so that these things being duly considered, the wicked have no cause at all to triumph and insult over the children of GOD when they have gotten them in subection under them.

Secondly, this teacheth every soul that [Use 2] belongeth to God, if he fall into this captivity and estate to be ruled by cruel Lord's, that they should suffer it with all patience: this is but for a while, *Heauines may abide at evening, but joy cometh in the morning, Psal.* 30, for God will surely deliver them. What though the bondage be sharp and bitter? yet this must be their comfort, they shall have deliverance out of all, and ought to nourish such hope in them, that although they see no means of deliverance, yet they must look up to God, and wait his leisure, and in the ende they are sure of an happy issue, Exod. 3, 9. God never afflicteth us

without just cause, and therefore we should look upon our selves, and search our own hearts: and labor to bear patiently our afflictions, whatsoever they be, whether they come before or after repentance. For doubtless whosoever shall search his own ways, shall not only find that God hath been just in punishing his sins, but that he hath also been merciful in not laying greater judgments upon him, as justly he might have done; and therefore he ought not to murmur against him, but patiently to bear his hand, knowing that the greatest punishments that almighty God inflicteth upon us are nothing so great as those which we have deserved at his hands.

Thirdly, we ought all to labor to be members [Use 3] of the true Church, that so these privileges may belong unto us. It is a very great honor to live under God's protection, and to abide under the shadow of the Almighty. If we be delivered at any time from dangers, acknowledge that it is God's preservation, and be thankful for it.

This should put us in mind of two things: first, that if we happen to live under such a judgment, we must stoop down our necks under this yoke, and humble our selves under the most mighty hand of God, that hath brought so fearful a judgment upon us. For if we think it to be a judgment, when the earth bringeth not forth her fruit unto us; then much more may we think it to be a judgment, when the earth is not able to bear a man, but casteth and vomiteth him out into captivity, as the stomach doth gross and evil humors out of the body. For this cause doeth the Lord charge the Israelites to keep his statutes and his judgments, *That the Land do not spew them out also when they defile it, as it spewed out the Nations that were before them,* Levite. chapter 18. verse 25, 28. & 20. verse 22. And afterward he showeth, that if they did not walk obediently before him, the land whither he bringeth them to dwell therein, should spew them out; as Reu. 3, 16. Of all judgments to be carried into captivity, is one of the greatest. The very mercies of the wicked are cruelty. *David* made choice to be under the plague and pestilence, rather then to fly before the enemy, because he is unmerciful.

We sit under our own Vines and Fig-trees, we have seen no invasion, nor heard any complainings in our streets: we know not what bondage meaneth, or to be carried captives into a strange Land: howbeit it is apparent that we have been very near unto it, as near to the pit as could be, and yet not fallen into the same. For, if the Gunne-powder Treason had taken place, which was very near unto the time appointed for the execution of it, we had long ere this been in slavery and bondage again unto the bloody Papists, who have long lain in wait for such a day: and albeit that be defeated, and all their imaginations be scattered as chaff before the wind; yet who knoweth how near we may be to as great captivity? We are secure, and put away the evil day far from us, but the greater our security is, the nearer our captivity may be. We have close and secret enemies amongst us, never more lusty, and never more courageous then they are at this day, which are left to remain amongst us *to be pricks in our eyes, and Thorns in our sides, and to vex us in the Land wherein we dwell,* verse 55.

These never leave plotting and conspiring our overthrow and destruction. We hear of rumors of War abroad, and spreadings of errors and heresies, which threaten ruin both to Church and Common-wealth; these are but the beginnings of sorrow. Again, if we look unto

our selves, our sins are very great, and call continually for vengeance unto heaven at God's hands, and no doubt he is coming down to see whether we have done altogether according to the cry which is come unto him. All these laid together and weighed as it were in a balance, what can we in reason and justice expect, but that GOD deliver us into the enemies hands, and suffer them to carry us captive, and so make slaves and bondmen of us?

Secondly, if any desire to enjoy the land wherein he dwelleth in peace and safety, let him labor not to pollute and defile it by his sins.

The Jews had a promise of God to be his people, yet because of their sins, he suffered them to be carried into captivity, where they remained long in a strange land. Have we any greater privilege then they? or may we expect to escape? No, if we follow them in contempt of the word and other open sins, we shall be sure to follow them also in the punishment which will be answerable to our iniquities.

Lastly, this assureth us that as GOD delivereth his people from temporal danger and bondage, so he will deliver them much more from spiritual bondage. For if he will deliver our bodies, he will much more deliver our souls; that *being delivered out of the hands of our enemies, we might serve him without fear in holiness and righteousness before him all the days of our life,* Luke 1, 74, 75.

Wherefore we ought patiently to wait his leisure, knowing that if he have such a special care of our bodies that must lie in the dust, to set them free from temporal bondage, he will much rather deliver our souls from spiritual bondage, wherein Satan holdeth us. When Christ our Savior would show that he came to redeem the souls of men, he taught them by delivering their bodies from diseases.

For when he restored sight to the blind by opening their eyes, what did it signify but that he came to scatter the darkness of the mind, and to make them see that before saw not the light of the truth? as Math. 4, 16, *The people that sate in darkness saw great light: and to them that sate in the region and shadow of death, light is sprung up.*

The Prophets in the time of the Law smote the people with blindness, that they knew not what they did, neither whither they went, 2 Kings 6, 18: as the Angels did the Sodomites, so *that they wearied themselves to find the door,* Gen. 19, 11.

But Christ, to show that *he came to seek and to save that which is lost,* restored sight to the blind, and opened the eyes of their understandings: when he healed the bodies of such as were lame and halted, what was it but a teaching of them that he came to heal the broken-hearted? to preach deliverance to the captives? and to set at liberty them that were bruised?

When he raised some to life from the dead, what did it teach and show, but that he is able to raise out of the grave of sin and to give the life of the spirit? When he cleansed the lepers, what was it but a making known to the world, that he will cleanse from the foul and filthy leprosy of sin? And when he did cast out devils that possessed the bodies of men, what was it but to show that he casteth the devils out of the hearts and consciences, where they desire to dwell as in an house? If then it be no small comfort unto us to know that the Lord will

deliver his people from an earthly bondage: certainly it cannot but minister much more comfort unto us to consider that the Lord is more careful of our souls; and if he be mindful of us for things of this life, he cannot be forgetful of us for the life to come, seeing he hath sent his only begotten Son, to the end, that all which believe in him should not perish, but have everlasting life.

7 And they removed from Etham, and turned again to Pihahiroth, &c.

8 And they departed from before Pihahiroth, and passed through the midst of the sea, &c.

9 And they removed from Marah, and came unto Elim, &c.

9 And they removed from the desert of Sinai, and pitched at Kibroth Hattaauah.

36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.

38 And Aaron the Priest went up into mount Hor, at the commandment of the Lord, and died there, &c.

40 And King Arad the Canaanite, &c.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho.

49 And they pitched by Jordan from, &c.

Here we have a short abridgement of the forty two mansions and journeys of Israel during their abode in the wilderness, until they passed over Jordan, and entered into the land promised to their fathers. The twelve former journeys they dispatched the two first years: for they abode at Sinai where the Law was given, an whole year and more. From Sinai to Kadesh which is in the wilderness of Zin, they finished 31 mansions, in thirty and seven years with the beginning of the 38, year. And in the fortieth year which was the last of their wandering in the wilderness, they dispatched and finished the other nine mansions.

These journeys of the Israelites *Moses* setteth down in diverse places, as Exodus 13, 17: when Pharaoh had let the people go, *God led them not through the way of the land of the Philistines, although that was near: for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about through the way of the wilderness of the red sea.* This is

further declared, Exod. 14, and 15: and in other Chapters following. Of these journeys also we have seen in part before in this book. And *Moses* in the book of Deuteronomy, chapt. 1, 31, putteth the people in remembrance, that *they had seen in the wilderness, how the Lord their God bare them (as a man doth bear his son) all the way: that they went.* And in the Chapter following he telleth them how they took their journey in that great and terrible wilderness, by the way of the red sea, and compassed mount Seir many days. In these several mansions and stations, many memorable accidents fell out, which *Moses* by naming the places would have them to consider, that none of all the works and miracles of God might be forgotten, neither their own stubborness and rebellion, nor the greatness of the mercies of God toward them, as Psalm 102, 19. *This shall be written for the generation to come, and the people which shall be created shall praise the Lord:* and Psalm 78, 6, *That the generation to come might know them, and the children which should be borne, who should arise, and declare them to their children.*

The land of Canaan promised to the fathers was fair and fruitful, flowing with milk & honey; but the way unto it was rough and ragged, like the way of *Jonathan* to the Philistines, 1, Sam. 14, 13: which was sharp and steepy, to which he and his armor-bearer crept with hand and foot. Hence it came to pass, that the people of God, being delivered out of the land of Egypt by a mighty hand and out-stretched arm, did enter into a sea of troubles, not only at the red sea, but while they trotted and traveled up & down the wilderness, sometimes they went forward, and sometimes *they went backward,* Numb. 14, 25: sometimes they marched, and sometimes they retired, and never stood at one certain and settled stay. Besides, they met with many enemies, open and secret, which they were to encounter withal, all which in the end they saw destroyed: albeit not all at one time, but by little and little, & at last after many dangers escaped, and infinite troubles over-passed, under the happy conduct of *Joshua,* they found rest and peace in the promised land.

Now let us come to the uses of all these [Use 1] things toward our selves: forasmuch as if we consider them aright, they were as figures to them, & as glasses to us, to behold in them spiritual things. And first we see hereby what the life of a true Christian is. The charges of a Christian building is great. If we will be the disciples of Christ, we must not imagine that we shall lead a soft, easy, and pleasant life, in hight of honor, in abundance of riches, in pride of lifc, in rivers of pleasure, as if we were in another Paradise: or to be clad in purple, and to fare deliciously and sweetly every day, Luke 16: but we must know *the gate is straight, and the way is narrow that leadeth to life,* Math. 7: we must sit down and cast our accounts what our profession will cost us, and resolve to forsake all that we have for the Name of Christ, and account nothing so precious or dear which we cannot or will not forgo. Such was the whole life of the Patriarchs and Prophets, such was the life of Christ and his Apostles, and such is the life of all the faithful servants of God. They endured afflictions, they suffered reproaches, they resisted unto blood. They had fears without, and terrors within. They had experience of many miseries, they felt sharp storms, and mighty tempests that went over their heads. This Christ our Savior showeth, *If ye were of the world, the world would love his own, but because I have chosen you out of the world, therefore the world hateth you,* John. 15, 19. And in another place, *Whosoever will be my disciple, must take up his cross and follow me,* Math. 16, 24. And hereunto the Apostle accordeth, teaching that *through manifold afflictions we must enter into the kingdom*

of God, Acts 14, 22. Christ and the cross go always hand in hand, and accompany each other. If we will live with Christ, we must first die with him: if we will reign with Christ, we must suffer with him, 2 Tim. 2, 11, 12. So then they are greatly and grossly deceived, that suppose all such to be highly in God's favor that flourish and prosper in the world, and such to be the worst sort of people, whom God doth most commonly strike and correct with his hand: having forgotten that he doth not here keep an ordinary rate below, to punish everyone as he is worst; and to favor or cocker him as he is best: But he singleth out such as pleaseth him, and maketh them examples to others to serve for their instruction, and in them willeth and warneth us to look upon our selves.

[Use 2] Secondly, as the children of Israel traveled up and down in the wilderness, and went from place to place, from one station to another, whereas *Moses* reckoneth up 42 in this Chapter: so it is with all the faithful here upon the earth, they must testify and profess themselves to be pilgrims and strangers in the world, because we abide not in our own country.

This *David* confessed unto God, Psalm 39 12, that *he was a stranger and a foreigner as all his fathers were.* This also the Apostle witnesseth of the fathers, Heb. 11, 13, *They died in faith, and received not the promises, but saw them afar off, and believed them, and received them thankfully, and confessed that they were strangers and pilgrims on the earth.* Strangers be not inhabitants, and trauailers be not liegers and continuers in one place. This should teach us to use this world as though we used it not: to buy as though we possessed not: considering that the fashion of this world goeth away, and the glory of man fadeth as the flower.

We must cast off all lettes that may stay and hinder us in our journey, like unto travelers, who will carry nothing with them in the way, but that which may help and further them to their journeys end. If they find by experience anything to clog them, they will cast it from them, as *the blind man cast away his cloke,* Mark 10, 50, that he might run with speed to him that called him; and rather lose their present profit, then lack the place of blessedness to which we are going. For our light affliction which is but for a moment, causeth unto us a far more excellent, and an eternal weight of glory, while we look not on the things which are seen, but on the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal. Let us therefore learn contentation of heart in every estate of life which GOD will bring upon us.

Let us, while we converse upon the earth, have our conversation in Heaven, and live as citizens of that kingdom, accounting our selves here to be from home, esteeming this life a place of banishment, and sighing to be delivered from the bondage of corruption, and restored to the glorious liberty of the sons of God. We all desire to inherit God's kingdom, as *Balaam* desired to die the death of the righteous, but we would not willingly be soiourners here. Soiourning importeth a temporary abode, not a settled life, but a passing forward in hope of translatiō to a better estate: we must all embrace and receive this as a ruled case, that every citizen of Heaven is a pilgrim on earth, Genes. 47, 9. 1 Chronic. 29, 15. 1 Peter 1, 17, and 2, 11, 12.

If then we desire to be citizens of God's kingdom, we must behave our selves as pilgrims on the earth. We are as it were exiles and banished men in a foreign land, ought we not then to desire earnestly and heartily to come into our own country, and among our own people? Whosoever hath a rich patrimony in his own country, great wealth, much honor, noble friends, and is forced for a season to soiourne in a strange land, among strangers, nay enemies, where he is evilly entreated, reproached, reviled, disturbed, and persecuted on every side; certainly he will set his heart and affections upon nothing there, but all his mInde is set upon his country, desiring above all things to return and come again thither.

Thus it ought to be with us: our country is in heaven, where we have an everlasting inheritance, and an incorruptible treasure, and are pilgrims upon the earth, where we are hated and assaulted by Satan, the world, and the flesh; and are daily subject to sundry troubles and infirmities. What folly therefore is it, to place our happiness and felicity upon the earth, and to set our hearts upon earthly things?

[Use 3] Thirdly, the people of God during their abode in the wilderness, (after they were called out of the bondage of Egypt) did not go forward toward the land of Canaan with a constant and a settled course, but made many stays and delays: sometimes they marched forward with a courageous resolution under the banner of God and his servant *Moses;* and sometimes they retired backward *by the way of the red sea toward Egypt,* and often wished themselves again in Egypt, *When they remembered the fish which they did eat in Egypt freely, the cucumbers, and the melons, and the leekes, the onions, and the garlic,* Numb. 14, 25, and 11, 5. These do the Jews delight in to this day, which maketh them loathsome and unsavory, which diet their fathers learned in Egypt. So it is with us, being called with an holy calling to the knowledge of the Gospel.

True it is, we do here run for a prize, this life is the race, the runner in it is every true Christian, the Angels are the beholders, eternal life is the Crown for which we strive, the high Judge of all is God, the enemies that seek to subvert and supplant us are Satan, the world, and our corruptions, against which we are to wrestle with might and main as for life and death: yet we begin slowly, and set forward faintly, and being entered into the way, we make many starting-holes that stay us in our course, that we do not proceed with such a good courage and settled resolution as becometh us.

The truth hereof we may behold in all the faithful throughout all ages of the Church, who have found hard beginnings in their first calling, an unwillingness to yield, a difficulty to resolve, an untowardness to enter, a backwardness to proceed, and a dullness to persevere. The Lord appeared unto *Moses in a flame of fire out of the midst of a bush, and called him to speak to Pharaoh, and to bring his people the children of Israel out of Egypt,* Exodus 3, 2, and 4, 1: but he maketh many exceptions and replies to the call of God. And to the end to pull his neck out of the yoke, sometimes he alleged theit infidelity, that they will not believe that GOD appeared unto him: sometimes he objecteth his own infirmity, that he was not eloquent, but slow of speech, & slow of tongue: and sometimes he breaketh out into open obstinacy, denying to yield unto the voice of God, saying, *Send by the hand of him whom thou shouldest send.* So *Jeremiah* had many excuses and exceptions, when the word of the Lord came unto him, that

he had sanctified and ordained him to be a Prophet unto the Nations; for he replied by and by, *O Lord God, behold I cannot speak, for I am a child,* Ier, 1, 3,

The like we see in *Jonah, who fled from the presence of God,* because of the charge enjoined to him to go to Nineue, Jonah 1, 3. *Lot,* albeit a righteous man, whose heart was grieved for the unclean conversation of the Sodomites, yet being called to depart out of Sodom, did linger and loiter behind in his departure, his pleasures whispered him in one ear, and his profits rounded him in the other, so that he prolonged the time, and the Angels caught him, his wife, and two daughters by the hand (the Lord being merciful unto him) *they brought him forth, and set him without the city,* Gen. 19, 16.

The disciples that were called of Christ, made sundry delays, *one would first go and bury his father,* and afterward he would return and attend upon Christ, Luke 9, 39: another would first *go bid his friends farewell* which were at his house, and when he had more leisure Christ should be served. So it fared with them that were bidden to the marriage-feast, who all with one consent began to make excuses; the first said, *I have bought a piece of ground, and I must needs go and see it; another said, I have bought five yoke of oxen, and I go to prove them: and another said, I have married a wife, and therefore I cannot come,* Luke, 14, 18, 19, 20, Math, 22, 5.

Thus we see our nature is slow and untoward to follow the Lord, we shift off and shrink back as long as we can, and many goodly excuses our corrupt flesh findeth to linger and put from us all true obedience to Christ Jesus. Faine we would seem desirous to follow God to come unto Heaven, but we are loath to soil *and defile our feet,* Cant. 5, 3: so that we must be violently thrust forward, before we will yield, so sturdy and stubborn our necks are, John. 6, 44. We see ye truth of this in *Nicodemus,* he bare a love to Christ, and a liking to his doctrine; but first he came to him by night for fear of the Jews, John. 3, 2: afterward he waxed more bold in the cause of Christ before the face of the Pharisees, and that in the open day (though he received a check) John. 7, 50: and lastly, he shown himself more constant and zealous in professing himself to be one of his disciples in the burial of Christ.

The like we see in *Joseph* of Arimathea, who at the first was *a disciple of Jesus secretly,* John. 19 38: but after declared himself manifestly in the costly and honorable burial of his Master.

Thus it appeareth that *the Kingdom of Heaven is like a grain of mustard seed, which is one of the least of all seeds,* Matthew 13, 31: and that the Elect themselves are brought on by small degrees; their hands hang down, their knees are weak, they go halting and limping, and quickly turn out of the right way: they hang off and on a great while, they meet with many lettes and incombrances, both at home in themselves, and abroad in others.

And albeit for further proof and certainty of this point it were sufficient to send every man (that knoweth what true vocation and conversion mean) home to his own doors, to examine his own heart; yet consider, I pray you, briefly the heavenly calling of Saint *Augustine,* as it is testified by himself in his books of confession. For when God began to speak to his conscience, he felt a world of temptations, he was tossed and troubled with infinite combats and conflicts between the flesh and the spirit, between God drawing on the one side, and the flesh, the world, and the devil holding back on the other part. His pleasures past presented

themselves before his eyes, and he thought he might prolong the time, at length he began to break through this army of enemies, and to speak unto God after this manner, O Lord, how long wilt thou suffer me thus? how long, how long shall I say, tomorrow, and tomorrow? why should I not do it now? why should there not be an end of my filthy life, even at this hour? Then he was bidden to take up and read in the Scripture, after which followed his wonderful and final conversion, joined with much weeping and lamentation. This difficulty the Apostle found in his practice, that when he would do good, he was so yoked, that evil was present with him: *he did delight in the Law of God concerning the inner man, yet he saw another law in his members, rebelling against the law of his mind, and leading him captive unto the law of sin, so that he did not those things which he would, but the euilsi which he would not he did,* Rom. 7.21, 22, 23, 29. This should teach us to call upon God by earnest prayer that we may receive of him the presence of his grace, & the assistance of his Spirit, that we may over-stride all doubts and difficulties that would stay us, and so entangle us in the snares of sin. Let us use all holy and lawful means to strengthen our faith, that we may proceed from faith to faith, and grow in the graces of God, until we come to be perfect men in Jesus Christ. And let us not doubt of our calling, when we see, to ye grief of our hearts, and the discomfort of our souls, such wants and weaknesses in us; it is not otherwise with us then with all the faithful: but let us strive and fight against these lettes which would withdraw our minds from God, and take heed *we quench not the Spirit, nor grieve him by whom we are sealed unto the day of redemption,* 1 Thessalon. 5, 19. Ephes. 1, 30.

And although Satan and the world make never so much suit unto us, to entertayne the pleasures of sin, *which are but for a season,* and sing never such sweet songs to enchant us and lull us asleep in carnal security, let us stop our ears, and strengthen our hearts against such lusts as fight against the soul. We see sundry persons after their calling by the preaching of the word, and after a long profession of the faith, to turn back again *as the dog to his vomit,* 2 Peter 2, 22, Prouerb. 26, 11. 2 Timoth. 4, 4: some to their vain company, others after the love of the world, the lusts of the flesh the cares of this life, and grow to be more filthy and profane then they were before. Let us take heed of such dangerous examples, their doings are evil, their fall is fearful, & their end will be more fearful without repentance and practicing of their first works.

Fourthly, we see the people of God, before [Use 4] they could enter into the land of Canaan, were constrained to buckle and encounter with sundry enemies, the Amalekites, the Canaanites, the Amorites, the Bashanites, the Midianites, and sundry others, Exodus 17, 8. Numbers 21, 1, and 31, 1, 2, &c. all which in the end they subdued, so that not one of them was able to look them in the face. Thus it fareth with all the faithful in this life. As soon as we enter into the race of Christianity, by and by we must expect many and sundry enemies, y^{t} cross us in the way, some secret y^{t} seek to undermine us, some open, that with all violence fly upon us, and drive against us, & both seek to overthrow us: yea, such as before our calling seemed our friends and familiars, now begin to reject and renounce us, now fall to nod the head at us, and to set themselves against us, because *it seemeth strange to them that we run not with them into the same excess of riot, and therefore they speak evil of us; which shall give account to him that is ready to judge the quick and dead,* 1 Peter 44, 5.

It is noted concerning Christ by the Evangelist, that before he entered upon the work of his high calling, to preach the Gospel, and shown himself a Redeemer to Israel, *he increased in wisdom and stature, and grew in favor with God and man,* Luke 2, 52: but when once he left his private life in the private houfe of *Joseph* where he was brought up, and set upon the office whereunto he was appointed, albeit he continued in the favor of God, as *his only begotten Son in whom he is well pleased,* Matthew 3, 17: yet he grew out of favor with men who were not contented with him.

Paul, before his conversion, was in great estimation with the Pharisees, and obtained letters of them, to put in prison all them that called upon the Name of Christ: but when he began to preach faith in Christ which before he persecuted and sought to destroy, he lost their favor and friendship, as appeareth in that they plotted his death, and sought his life to take it away, more vehemently and violently then he had practiced against the disciples.

Let us not therefore think it strange that we meet with many enemies, cunning, subtle, cruel, and malicious; but seek to be at peace with God, and reconciled unto him, and then *if God be with us, who shall be against us?* Rom. 8, 31.

[Use 5] Fifthly, the enemies of Israel, albeit they were overthrown and defeated, yet were not all discomfited and consumed at once, but by little and little, sometimes one, and then afterward another, as they did not arise and appear all together: so it is evermore with his Church to the end of the world. We shall never be without some enemies. God will ever try the faith and patience of his children. When *David* sate at home, and went not to war against his enemies, he was surprised by a subtle enemy whom he never suspected, and fell into two grievous sins, adultery and murder, 2 Sam. 11, 1, 4, 1 Chron. 20, 1. The water by standing still, gathereth filth, mud, and corruption. The iron by lying still, gathereth r•st. The Church free from enemies oftentimes groweth secure: and the godly are ready *to say in their prosperity, they shall never be removed,* Psal. 30, 6. Let all the wicked therefore know, that their peace and prosperity cannot give them assurance (though they endure long) of the favor and love of God, but he will bring down his judgments upon them, when they have filled up the measure of their sins. And albeit for a time they escape, yet they are appointed to wrath and destruction, forasmuch as the Lord is jealous, and the Lord avengeth, *he will take vengeance on his adversaries, and he reserveth wrath for his enemies,* Nah. 1, 2. Yea, thus it shall be with the spiritual enemies of our souls and of our salvation, albeit they have received their deaths wound, and are crushed in the head, that they can never fully recover their strength, but shall finally be subdued; yet they are always hissing and stinging, they are trying & tempting the members of Christ. So long as we are Christ's, we must look for the devil and his Angels to set themselves against us. They will take no denial or repulse, but being beaten and vanquished, will gather their forces, and unite their power together, to build up the kingdom of darkness. When he tempted Christ in the wilderness, and received a notable foil and glorious overthrow in all those several combats, and had ended his temptations that he had prepared, *he departed from him but a little season,* Luke 4, 13. As he dealt with the head in the wilderness, so he dealeth with the members in this world, we must never look to be wholly rid of this importunate enemy. Whensoever he leaveth us, it is not as a confession

that he is utterly convicted and confounded; for it fareth with him as with one that wrestled, who, how soever he spedde, would always persuade the standers by, that he gave him the fall and foil that buckled and clasped with him: and so it is when we wrestle with *these principalities and powers, and spiritual wickednesses in high places,* they will never yield the victory, but rather gather their broken and disbanded companies, leuy new forces, provide and procure stronger weapons, and make better provision and preparation against us. If then he depart from us, and break up his siege, it is not to free us from danger, and to take a truce with us, but to muster a fresh army, and to take us at an advantage, if he see us to grow secure: and therefore let us never promise rest unto our selves from his assaults, so long as we continue here, and carry about us this earthly Tabernacle; but always stand upon our gard and in our watch-tower, to be ready for his coming and returning, that so resisting him, (being strong in faith) he may fly from us, I am. 4, 7. 1 Pet. 5, 8, 9. Yea, let this serve as a great comfort and consolation to those that have experience of his manifold assaults and inuasions, that they never distrust or despair, though their troubles be many, though their temptations be great & continual, seeing this was the lot and portion of Jesus Christ the Son of GOD, *Who shall tread down Satan under their feet shortly,* Rom. 16, 20.

Lastly, the people of Israel, after the enduring [Use 6] of all their troubles and afflictions, after the experience of many sorrows and miseries that came upon them, had rest given unto them, and victory over all their enemies round about them, so that they were safely brought into the land of promise, where they inherited and possessed *cities that they built not,houses full of all manner goods which they filled not, welles which they digged not, vineyards, and oliues which they planted not,* and saw all the good things performed which the Lord had promised unto them. This serveth to comfort the children of God, though for a time they sustain many injuries, bear many disgraces, receive many losses, feel many pinches & instraightments, yea many fierce and fiery trials, it is but while they wander in the wilderness, they are not yet come into Canaan the place of rest; howbeit the blessedness of the issue and end of all, will fully recompense the hardness of the way, and make amends and satisfaction for all their sorrows, being fully assured that *the afflictions of this present world are not worthy of the glory which shall be shown unto us hereafter, for then God shall wipe away all tears from our eyes,* Rom. 8, 19. Revel. 7, 16, 17. Thus God giveth comfort to his servants, after they have been humbled in this vale of misery. They shall hunger no more, they shall thirst no more, they shall want no more. Then this corruptible shall put on incorruption, this mortal shall put on immortality, and death shall be swallowed up in victory, 1 Cor. 15, 53 54. This made the Apostle say, *Blessed are they that die in the Lord, for they rest from their labors, and their works do follow them,* Revel. 14, 13. This must make us to make light & ittle account of this transitory life, and of the vain profits, pleasures, honors, and friendship thereof, all which are as dung in comparison of the profit, pleasure, and honor that shall be enjoyed in the next life. Let us lay a good foundation in this life, and begin our heaven while we are here upon the earth. Let us make the first entrance into it in this mortal body which we carry about us, that so this work may be finished and fully accomplished in the life to come.

50 And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan.

52 Then shall ye drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.

53 And ye shall dispossess, &c.

54 And ye shall divide the land by lot, &c.

55 But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass, that these which ye let remain of them, shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, that I shall do unto you, as I though to do unto them.

The second part of the Chapter followeth in these words, which is the Commandment of GOD touching the Israelites when they should come into the Land. The Law hath two parts, the charge to cast out the Canaanites, and to destroy Idolatry. To their obedience he promiseth possession and dwelling in the Land; but if they suffer any to remain, they should be dangerous, troublesome, and hurtful unto them, and God will punish them for their coldness and carelessness in the execution of his will. In this place we see, that God is very patient and of much long-sufferance, he had suffered the Canaanites four hundred years, but when in the mean season they repented not, they are appointed to destruction. We see also the horrible judgment of God against the sin of Idolatry, for which kingdoms and cities are destroyed. [Object.] The question may be asked, whether Idolaters be now to be killed, and Idols to be pulled down and destroyed, as God in this place commandeth the Israelites? I answer, [Answer.] this commandment is not general, neither belongeth to all without limitation and exception: nay, as it was given to the Israelites, it did strictly pertain only to the Canaanites, whose land was given them to possess. And now it belongeth to Christian Magistrates to pull down all idols, and to abolish superstition, and the occasions of both, and to purge their dominions from all such abominations, 2 Kings 18, 4: and to cause the word of God to be truly preached to root the same out of their hearts, and to offer means of conference to turn the seduced from their blind devotion. As for private men, they have no warrant to pull down images, which is the next way to move sedition and rebellion: it is

sufficient for them to withhold worship from them, and they must tolerate those things which are not in their power to reform.

Again, it may be demanded, [Object.] whether all pictures are to be defaced and destroyed, and all molten images to be quite pulled down. I answer, pictures and images are not all of one sort, neither are set up for one end. [Answ.] Some have a civil use, and some a religious. Such as are for civil use only, may be retained: but such as are set up for Religions sake, are to be defaced, and this is the meaning of the commandment, *Thou shalt not make to thee any graven image.* Now in that the Lord forbiddeth his people to spare the idolatrous Canaanites, and commandeth them to root them out utterly, we learn, that no familiarity is to be used with Idolaters, but we are carefully to avoid their company, Hos. 4, 15. Deuteron, 7, 5. Psalm 16.4. and 106, 35.36. Judges 2, 2, 1 Corinth. 8, 9, and 10, 21, 2 Cor. 6, 17, Isaiah 52, 11.

The grounds follow. First, because whosoever [Reason 1] will avoid any sin, must also avoid the means whereby they may be induced and ensnared to fall into it. Now among all inducements to draw us to a communion of wickedness, the society and familiarity with wicked men is one of the greatest & most dangerous. This *David* acknowledgeth, and therefore being resolved to yield obedience to God, first he banisheth ungodly persons from his company, and then goeth cheerfully forward in his course, Psal. 119, 115, *Depart from me ye wicked doers, for I will keep the Commandments of my God.* Secondly, our nature is prone and inclinable to idolatry, and therefore by their company, by their example, by their practice, by their persuasions, and by their doctrine we may easily be corrupted, as the Lord himself threateneth, that *their gods should be a snare unto them,* Judge. 2, 3. Hence it is that the Prophet persuadeth the people of Judah not to go to Gilgal and Beth-auen, lest joining with the superstitious Israelites, they should be infected with their idolatry, Hosea 4, 15.

This serveth to reprove such as delight in the company of idolatrous Papists to be their [Use 1] inward and nearest friends, which are guilty of most palpable idolatry, no less then the Jews that set up the golden calf and danced before it, Exod. 32. Secondly, such as travel for pleasure and delight into popish and idolatrous places, where they expose themselves oftentimes to inevitable dangers by cōsorting and conversing with such as are ready to allure them to commit idolatry, to go into their idolatrous temples to see and hear, and afterward to fall down before their images. These are led by curiosity or by commodity to do that which is not convenient. Thirdly, this meeteth with their corruption, who for wealth, or friends, or other worldly, I may say wicked respects, link themselves in the nearest society of marriage with Popish idolaters, taking and nourishing in their bosoms a serpent, which is ever at hand day and night to tempt and entice them to forsake their covenant with God, to renounce his pure worship, and to embrace idolatry and superstition, 2 Cor. 6, 14. This was the sin of the sons of God before the flood, *when they saw the daughters of men, and joined themselves with them,* Genes. 6, 1, 2: this matching with them brought a flood of wickedness, and the flood of wickedness brought upon the whole world a flood of waters, wherein all flesh perished. This was *Solomon's* sin, notwithstanding all his wisdom, whereby he was drawn into idolatry, 1 Kings 11, 4. Nehem. 13, 26: *There was no king like him over all Israel, nevertheless, even him did out-landish women cause to sin.* This was the cause of the great

wickedness of *Ahab* (who sold himself to work evil in the sight of God) because he took *Jezebel* to wife, 1, Kings 16, 31. And wherefore did *Jehoram* forsake the steppes of his godly father, and commit gross idolatry, but because he linked himself in an idolatrous stock, and married the daughter of *Ahab?* 2 Kings 8, 18. Mal. 2, 11. Ezra 10, 1, 2, 3. Lastly, they are to be reproved, who are present with their bodies before the abominable idol of the Mass, whether it be of a fancy, or for fashion, whether of curiosity, or for fear of punishment; and to bow down to an image, thinking to be excused if they reserve their hearts to God, whereby they rob God of his glory, they give scandal and offense to the weak brethren, they spoil the Lord of his right, they cast themselves willfully into desperate danger, they deprive themselves of a good testimony of their own salvation; and lastly, they deny the Lord JESUS and his truth before men, and therefore must take heed that *he deny not them before his Father in Heaven,* Math. 10, 33. [Object.] Neither let them think this any defense or comfort unto them, that they reserve their hearts to God, [Answ.] and for his pure worship: For if this were true, then were the holy Martyrs of God simple fools, that were content to endure all torments, yea to lay down their lives for a testimony to the truth, rather then give the least outward approbation to idolatry. Then were those three servants of God greatly deceived, who chose rather to be cast into the fiery furnace, then bow down to the idol that was set up, Dan. 3, 18: we are bought with a great price, and therefore *we must glorify God in our body and in our spirit, for they are God's,* 1 Cor. 6, 20. Rom. 12, 1. Mat. 4, 9, Exod. 20, 4. 1 John. 5, 21. What husband would endure, that his wife should prostitute her body to commit whoredom, albeit she should pretend and protest, that she reserved her heart chaste and pure for him only? Then how much less will the Lord admit such a bad and blind excuse, when they that profess themselves to be his spouse shall commit spiritual whoredom with idols in their bodies?

Secondly, we must learn from hence that [Use 2] it is impiety to worship images with any kind of worship whatsoever. For if we be commanded to abstain from familiarity with them that be idolaters, much more are we charged to abstain from idols, and from all worship of the idols. It is a grievous sin to give the honor of God (whereof he is jealous) to any but only to himself. To rob God, and thereby to enrich another, must needs be acknowledged to be a sinful and wicked practice: much more then is it a sin to give the same to such base stuff as stocks & blocks, and stones, and images. Not to honor the king is wickedness. To give the honor due to the King to his Peers and Nobles, must needs be a greater sin and offense: but to give it to a base and contemptible person, must needs be greater wrong and wickedness then any of the rest. So is it in this case, for men not to honor God is evil: to give his honor to any mortal man is more sinful: but for a man made after the image of God to give it to base and senseless idols, is most wicked of all, which are the works of men's hands. The basest image-maker that liveth, is far better then the image that liveth not: as the workman is better then the work. And what a gross and senseless thing is it, that the living image of the living should perform worship or service to the dead image of a dead Saint? It were much better therefore and less absurd, to worship him that made ye image, who is the creature of God, then the image it self which is the creature of man. So then we oght carefully to take heed to our selves, that we worship not any image or idol with any worship whatsoever. It is not lawful for a subject to worship his Prince, or for a son to worship his father with any

religious worship; much less lawful is it then for a man to worship such things as these, that have eyes and see not, ears and hear not, feet and walk not, neither doth any sound pass from them. A man would be much ashamed to be found or seen worshipping a tree that groweth, a bird or beast that liveth: much more then ought we to be ashamed of this gross kind of worship, that we should bow down to such things as are beholding to us for their form and fashion: so that there is far more reason, that the image should worship his maker, then the maker worship the image that he made. Let us learn to fear GOD, and reverence his worship, and fly all kind of worshipping of images whatsoever, & to abhor the same as the imiattion of the Gentiles, and the very excrements of Antichrist himself. Whosoever they be that practice such impiety in these days of grace, are fallen from grace. It may be that in time of danger and persecution, a man may be forced to do that which goeth against his conscience to save life; but for a man to stand out in these times, and to approve such manner of worship, he is certainly fallen from Christ, and deserveth just condemnation and destruction; and therefore let no color, or pretence, or persuasion whatsoever draw us away to the committing of this sin, but let us labor to keep our selves pure, by cleaving to the worship and service of God, and by giving honor and glory unto him. [Object.] But they tell us, that they worship not the image of any false God. The Scripture indeed crieth out against the images of false gods, and such as are no true Saints, but we for our parts worship nothing, but the Images of the true God, and of true Saints. I answer, [Answer.] there is a great difference between the Images of true Saints and of false Saints: but there is no difference at all in the action itself: forasmuch as it is idolatry to worship the Image of the true God as well as of the false. And the reason is, because it is to give worship to that which by nature is no God at all. *Paul* and *Barnabas* were true Saints, yet if the men of Lystra had worshipped them, they had sinned against GOD as much as when they worshipped *Jupiter* and *Mercurius,* which were no other then feigned gods, Acts 14, 12. Therefore that distinction falleth to ye ground Deut. 4, 15. [Object.] Isaiah 40, 18. Rom. 1.23, 1, Cor. 10, 20. Deut. 27, 15. Psal. 97, 7. But some of the Papists tell us, that images are Lay men's books to look upon. I answer, [Answ.] the Lord hath given them other books to read, when he saith, *Search the Scriptures,* John. 5, 39: hereby they shall be led into all truth, and be sure to be preserved from error and evil. But as cunning and crafty thieves, when they meet with a poor simple fool or a little child, do take their treasure or money from them, •nd give them babies and pictures to play withal, to keep them quiet from crying or complaing: so do the Popish sort deal with God's people, they take from them the rich treasure of the holy Scriptures, whereby all their juggling and deceit would be discerned, and give them puppets and images to be their play-fellows, which are *the doctrine of vanity,* Ierem. 10, 15. Zechariah 10, 2: and they are teachers of lies, Habakkuk 2, 18. Neither let them reply, that the Prophets condemn the images of false gods, and that they make the images of the true God. For we shown before that this cannot serve their turn, forasmuch as the commandment forbiddeth the images of the true GOD, Deuteron. 4, 12.15, Acts 17, 29.

Again, they object, [Object.] that they do not worship the images themselves, but so far as they have relation to the Saints whereof they are images.

I answer, [Answer.] the Israelites, so often reproved for worshipping of images, did withal profess that they worshipped not the idols themselves of wood or stone, but God in them, as in making the golden calf they had a respect to GOD who brought them out of Egypt, Exodus 32, 3, 4. And the mother of *Micah* witnesseth that she had dedicated *the silver unto the Lord, to make a graven and molten image,* Judges 17, 3. So *Jeroboam* having made the golden calves, saith, *Behold, O Israel, thy gods which brought thee out of the land of Egypt,* 1 Kings 12, 28: for he meaneth the image and similitude which representeth the true God, Hos. 2, 26. And not only the Israelites, who could not be so sottish as to believe that the calves which themselves had made, (and had lately made) had freed their forefathers out of captivity, but the Gentiles themselves excused their idolatry in this manner, as *Augustine* witnesseth, *I do not serve and adore that stone which I see, but I serve him whom I do not see. And who is that? a certain divine power which is invisible, which hath the charge over that image, August. in Psalm.* 9, 6. As for other objections drawn from the Cherubims, and the brazen serpent, we have spoken of them sufficiently before, chapt. 21.

Lastly, we have from hence occasion offered [Use 3] unto, us to laud and magnify the Name of God that hath freed us from the darkness of idolatry and the danger of Idolaters, except we will run into the same again. He hath placed us where we have the Gospel, like the Israelites in Goshen, and hath opened our eyes to see those follies. Let us not with unthankful hearts desire to return again into this servitude.

The Lord hath chosen to dwell among us, and hath planted his Church in our kingdom: let us labor to approve our obedience in his sight, lest he take the light of the truth from us, and bestow it upon a people that will bring forth the fruits thereof. So long as the true worship of God continueth among us, our country shall be famous and renowned. On the other side, all places lose their honor and dignity, when once they are defiled with sin, and consecrated to idolatry. *Gilgal* was famous many ways for many memorable things that happened there, yet through idolatry there practiced, it became so infamous, that the people of Judah are forbidden to resort thither.

The like might be said of Beth-el, which in former times was the house of God, but was afterward for the same cause turned into Beth-auen, an house of vanity, Hos. 4. Ierem. 7, 12. Psalm 78, 60. What shall we then say of the Popish pilgrimages to Rome, or to the holy land, but tax them of ignorance and superstition?

For, be it that these places retained their ancient dignity, and maintained the Religion of God in his purity; yet should there be no reason to go thither to worship, forasmuch as all difference of places is taken away, John. 4, 23. *Jerome* trauayled himself to the holy land, and lived there; and yet he saith, *It is no commendation to have seen Jerusalem; but to have lived well at Jerusalem, this is praise worthy.* And *Bernard* after him, *We must not seek after the earthly, but the heavenly Jerusalem, not by pilgrimage on foot, but by bettering our affections, Epist.* 319. *ad Lelbert. Abbot.*

And if God require not of us to resort to such places, though they ente••ayned the truth, then doubtless much less to travail so far unto them being now degenerate & wholly dedicated

and devoted to Antichristianity and idolatry, in which respect they are now become reproachful, hateful, and infamous to God & all goodmen. For we are not to esteem them as they were, but we must take them as they are, that is, full of superstition, and consequently dangerous to come at them.

But if ye will not drive out the inhabitants of the land from before you, it shall come to pass, &c: shall be pricks in your eyes, &c. In these words, we see the threatening which God denounceth against the carelessness and negligence of this people in the execution of y^{t} commandment of God: *The Lord will do unto* them, as he had thought to do unto their enemies. From hence we learn, that coldness and caresnesse in the service of God, is a great and grievous sin. Want of zeal in the cause of God, to be neuters or indifferent men, not caring or regarding which end go forward is a foul and fearful sin before him, Judges 1, 21, 27, 29, 31, 33, & 2, 2, 3. 1 Kings 18, 21, and 2 Kings 17, 33. Gal. 3, 1. Revel. 2, 4, & 3, 15, 16. Gal. 5, 7,

Such are the greatest number of our professors: Some would reconcile the Papists and us, that is, light and darkness, Christ and Belial, the Temple of God and idols. Some serve their turns by their profession, so long as they may gain and grow in credit under it. Some profess religion as they profess the Laws of the kingdom, to wit, as a civil thing, and matter of good policy to keep the people in subjection and obedience, being ready to change as the time and state changeth.

Some hate them that are faithful and forward so much, that they can abide no zeal in religion nor in obedience; that term them mad fools and giddy headed spirits which desire to fear God, and to walk according to his word.

O miserable persons! that which GOD hateth is commended, and that which he commandeth is reviled and evil spoken of.

The grounds. It is as natural to a man [Reason 1] to sin, as it is to draw the air, as experience teacheth in all subject to human infirmity; no marvel therefore if men decline, it is a part of the old leaven, for *what man is it that sinneth not?* 1 Kings 8, 46. The power of sin even in the regenerate, is as a Law; and therefore we do as we would not, Romans 7: yet not I, but that sin which dwelleth in me

Secondly, they lie under an heavy and fearful curse that do the work of the Lord negligently, which he will have executed diligently, carefully, cheerfully, and zealously: Ierem. 48, 10, *Cursed be he that doth the work of the Lord deceitfully:* but all such as are lukewarm in the Lord's business are deceitful workmen, they are loiterers rather then laborers, and therefore they may not look to have the wages of laborers.

Thirdly, such are vexed with a spiritual consumption, losing the heat of the Spirit, and the life of grace, and fall to decay by little and little, as Revel. 2, 5, *thou hast lost thy first love.* For as they that have a consumption of the body, the natural heat decayeth and threateneth death: so such as have a consumption in the soul, the spiritual heat diminisheth and threateneth destruction. For such churches and persons become in time barren in good thing, but plentiful in evil things, Isaiah 5, 3, 4. The uses follow.

First, this reproveth the miserable times [Use 1] wherein we live, wherein men seem to be cast into a dead sleep. There is a general lethargy hath possessed us, that nothing can awake us. We have had not only the trumpet of God's word sounding in our ears; but many other judgments: but who stirreth or starteth up at the noise thereof? *Who repenteth him of his wickedness, saying, What have I done? everyone turneth to his course, as the horse rusheth into the battle,* Ierem. 8, 6: if we tarry till the last trumpet come, woe unto us, for that shall awaken us, and sweep away all the impenitent into hell, and none shall be able to escape.

Our Savior teacheth, that *from the days of John the Baptist until now, the kingdom of Heaven suffereth violence, and the violent take it by force,* Math. 11, 12, where he showeth that after the Gospel began to be published by the ministry of *John,* (who was sent to prepare the hearts of the people) they were very greedy and as it were covetous of the truth, and courageously brake into it with all their strength and force that they could make. Thus it was in the days of the Apostles. For as at the preaching of *John,* the soldiers, the Publican's, and people came unto him, saying, *Master, what shall we do?* so when they preached repentance in the Name of Jesus, they that heard them *were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do?* Acts 2, 37.

But is it so in our days? alas we may say, the kingdom of darkness suffereth violence, the kingdom of this world is wholly sought after, and every man presseth into it, Luke 16, 16: but as for the kingdom of God, we are content to let it alone. Some are open enemies to the Gospel and the preaching of it, & serve Satan with all their power. Some are secure, and care for nothing, they let all alone, and sit still, like those that sate idle in the market place, and labored not in the vineyard. Some stop their ears, and harden their hearts, and when the Ministers of God will not apply themselves to their humors, they go back. Some desire to hear sweet and pleasant things, to be flattered in their sins, and to have cushions sowed under their elbows. If a son should no otherwise honor his father then we honor God, doubtless he would disinherite him and cast him off forever. Or if a servant should in such sort serve his Master, would he not put him out of his service, and turn him out of his doors? The devil hath a part of our service, & the world another, and shall we think that God will accept a third? This were to serve him to halfs, or not so much. But half a man is no man, and half a Christian is no Christian. Every natural thing groweth till it be perfect, herbs, plants, trees.

Every tradesman and artificer seeketh to increase; only the Christian sitteth still, and doth nothing. God the Father left not off the work of creation, till the whole host of the creatures was ended, Genes. 2, 1. Christ Jesus ceased not the work of redemption, till it was finished, John. 17.4. A builder leaveth not off, when he hath almost built. *Paul* said, *I have finished my course,* 2 Tim. 4, 7: not almost finished; there is no comfort in this, no more then to be almost saved, which is not to be saved at all. If we be cold in God's service, we are almost his servants, that is, not at all.

Secondly, God will not be dalied withal in the matter of Religions: either we must serve him wholly, and acknowledge him thoroughly as we should, or not at all. If *Baal* be God, let us go

after him without wavering. So long as we are neither hot nor cold, we worship him in vain, and may be assured that he will spew us out of his mouth.

This is no better then to serve him with the halt, or blind, or lean, or lame, which he abhorreth. The Lord saith by the Prophet, *Cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my Name is dreadful among the Gentiles,* Mal. 1, 14. This is no better then to serve God with the off all of our affections, and to turn unto him half our face, and the other half to our own lusts and pleasures.

This is such an indignity and indecency, that a man of any place or reckoning will not take it at our hands; *Offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor, will he be pleased with thee, or accept thy person, saith the Lord of hosts?* Malachi 1, 8. Take heed therefore we do not play with God. He that playeth with fire, may be scorched and consumed with the flames of it; *but our God is even a consuming fire,* Deuteronom. 4, 24, and 9, 3. Hebrews 12, 29. No man dare dally with a Prince, or with his Laws, whose wrath is as the roaring of a Lyon: *but there is one Law-giver who is able to save and to destroy,* James 4, 12. No man will be bold to jest with edge-tools, we say commonly that it is dangerous; but the Lord is a shield, *and the sword of excellency,* Deuter. 33, 29: and if his word be compared to a two edged sword going out of his mouth, Revel. 1, 16, nay if it be said to be quick and powerful, and sharper then any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart: much more must we acknowledge the author and giver thereof to be the searcher of the heart, so that there is not any creature that is not manifest in his sight, but all things are naked and open unto the eyes of him with whom we have to do, Hebrews 4, 12, 13. Will any that is brought before a Judge, and standeth in his presence, begin to mock and jest as with a child? But the Lord is *the Judge of the whole world,* and he will reward every man according to his works, Genes. 18, 25, and 21, 49. Deuteronom. 10, 17, Acts 17, 31. Romans 2, 5, 6, and 3, 6. So then, they are desperately evil, that dally with their own salvation, halting on both sides, swimming between two streams, and losing their first love whereby they glorified God, and adorned the profession of the Gospel.

Lastly, it is required of every good and [Use 3] faithful servant of God *to be zealous and amend.* This serveth to give a watch word and warning to the greatest number of our professors among us, such as are accounted the most peaceable of the kingdom, honest men, just dealers, and civil livers, who can say with the Pharisee in the Gospel, they are no thieves nor adulterers, nor drunkards, nor extortioners; they hurt no man, they wrong no man, they mean well to all; they follow their business quietly, they live among their neighbors peaceably, they are no medlers nor busy-bodies in other men's matters; these think themselves therefore to be in good case, to be assured of God's love and favor, to need no particular repentance: yet in the mean season they have no zeal nor care of religion in them.

But some will say, Are not the former points that you have named, good things? Do you 〈2 pages missing〉 *shalt pass, but no farther, and here shall thy proud waves be stayed,* Job 38, 11.

[Use 1] This serveth to reprove the cursed sect of the Anabaptists, who bring in a confusion of all things, that set the heavens out of their course, and remove the earth out of his place, and break up the bars of the sea, and turn the order that God hath settled, upside down. For they can abide no private man's possessions, but would have all things common. Thus they think to make themselves like to the Apostles, but indeed they thereby resemble rather some of the Philosophers. If we should see a man come into his neighbors ground, & pull up the hedges, tear up the enclosures, rend up the fences; fill up the ditches, take away the pales, through down the walls, and remove the bounds, we would hold him an enemy to human society, and to the express ordinance of God. For wherefore hath God severed and divided people from people, with bro•d seas, deep rivers, and high mountains, but that they should not pass those bounds, nor invade the possessions of others? And this was the cause why in this place he bounded so exactly the Land of promise, and teacheth thē where it should begin, and where it should end, on the East-side, and on the West, on the North-side, and on the South. And in the book of *Joshua,* the several bounds & limits of every Tribe is severally and largely expressed and described. Hence it is, that *Solomon* saith, Prov. 22, 28. *Remoue not the ancient landmarke which thy fathers have set.* This is the law of God and man, a law under the Law and the Gospel, to continue forever. True it is, the Romanists would conclude from hence, [Object.] that their errors, which have gotten foot for a few hundred years, & climbed up into the chair of *Moses,* ought to prevail and take place. But this is no better then to draw the words frō the literal meaning to an allegory, [Answer.] which by the doctrine of their own schools cannot be sound. Again, howsoever in worldly possessions, prescription of time may carry some credit, and be of some force, Judge. 11, 26, yet in the matters of God, no time (though the hayres be never so gray) can prescribe against *the ancient of days.* For if it be a prerogative royal in a temporal kingdom, as the lawyers teach, that *nullum tempus occurrit regi,* that is, no time shall bar the king, nor prejudice him of his right: then much more must we hold, that no time shall bar *the King of Kings and the Lord of Lord's* of his right, but his law must take place forever against all other laws, customs, immunities, privileges, and prescriptions whatsoever. Lastly, the doctrine of ye Gospel which we profess, is more ancient then all the devices and inventions of men, which hath been received and believed from the infancy of the Church, and from the beginning of the world, and therefore the late and new start up religion of popery must rise up before the hoary head thereof, as the young man is commanded to honor the face of the old man.

Moreover, [Object.] whereas they allege this and urge it to procure credit and authority unto the works and writings of men, as if the sayings of the Fathers were to stand for a law; it is of no greater weight then the former. And albeit it were sufficient to say, *Let God be true, and every man a liar,* Rom. 3, 4, yet we answer [Answer.] farther, that the Fathers are for the most part against them, and refuse to be witnesses for them, as might easily appear in the main controversies between them and us. Again, as they dissent from them, so sometimes they dissent from themselves. Lastly, all the Prophets & Apostles as a cloud of witnesses stand on our side, and we teach nothing but what we have received of them, and they are our warrant.

To return then unto the former point, we see the Anabaptists are justly reproved, who cannot abide any bounds, or buttelles, or land-marks, neither that any should be master of his own possessions, but would have all go to spoil and havoc. And as God would have just weights and measures observed between man and man, that they might buy & sell one with another: so he would have bounds and marks also unchanged, that equity and uprightness in all our dealings might take place. For this cause *Moses* saith, *Cursed is he that remoueth his neighbors landmarke; and all the people shall say, Amen. Deut,* 27, 17, and 19, 14. The very heathen by the light of nature saw that such marks ought to be inviolable which of old time had been set in inheritances: and they all thought that God himself was wronged and injured in such false dealings. And because it should be accounted an holy matter, they made a god of it (according to their common manner) which they called *Terminus,* and dedicated a feast to him which they called *Terminalia.* True it is, this was a devilish invention to set up an Idol for the maintenance of equity: yet nature taught & engraued this principle in the heart of man, that if marks and bounds were not kept and maintained, an horrible confusion and disorder of all things would follow in human society, and no man could know what was his own, neither possess that which he hath in peace.

Secondly, this condemneth all encroching [Use 2] & usurpation one upon another, in kingdoms and Lordships, as well as in private possessions, when men cannot be content with their own, but would stretch the wings of their power and jurisdiction farther. *Moses* saith notably in his song, Deut. 32, verse 8, that *the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.* Howbeit the ambition and insatiable greediness of great men hath put all out of order, and nothing is so holy which can stay them creeping and encroching upon the bounds and borders of their neighbors. Thus they break the law of God and nature in seeking to enlarge and increase their own dominions. These justly incur the curse of the Prophet, *Woe unto them that join house to house, and lay field to field, till there be no place, that they may be placed alone in the midst of the earth,* Isaiah 5, 8. Hab. 2, 9, 12. Ier. 22.13. Mich. 2, 2. For wherefore hath God separated nation from nation, and one kingdom from another people, but that all should live quietly, & communicate one with another, & that there might be no confusion or division? and therefore ought all to be contented with their own bounds. God hath made them great, but they always seek to make themselves greater: he hath set them bounds, but they will know no bounds. So then from hence we may gather that the wars which are taken in hand upon ambition and the enlarging of the bounds of their Empire only, are a despighting of God, a shedding of innocent blood, and a perverting of the order which he hath set in nature and nations. Every man therefore ought to abide in his own possession and inheritance, & not to trouble or molest one another. The ambition of *Nimrod* first began with setting up the kingdom of Babylon, and afterward many following his example, became desirous to win one from another. So it was with *Chedarlaomor,* who spread out his arms, and subdued the kings of Sodom & Gomorrhah, Gen. 14, 4. Thus men perverted the order that God had set in the world, like insatiable gulfs, and *mighty hunters before the Lord,* that hunted for the precious lives of men. And the cause of all is pride and ambition. We all know how in the beginning the earth was covered with water, and naturally the sea

would stand above the mountains, so that all would be ouerflowen: It is the special goodness of God, and a testimony of his almighty power, that the dry Land appeareth whereon we set footing, and build, and plant, and dwell, & commerce one with another. Seeing then, we live here, and that the earth doth succor and sustain us, let us assure our selves that GOD showeth his pity toward us, let us serve him with a perfect heart, and with a willing mind, and let all men content themselves with that which they have, without intermeddling within the bounds of other men: and as he hath restrained us by sundry closures, & as it were locked us up with bars not to be broken, so let us not seek to break them and so encroch upon that which he hath not given unto us.

[Use 3] Thirdly, this reproveth the greedy and covetous affections of private men, that covet to be rich, they care not by what means. But as soon as the desire of getting gain is settled in them, they are enflamed to rake to themselves by hook or by crook. All men do shun and abhor the names of thieves and robbers, they cannot abide them, they are ready to sue them that brand them with such odious titles; but if we detest them indeed, we must lay aside covetousness also. Hence it is, that *Solomon* saith, Prov. 15, 27. *He that is greedy of gain, troubleth his own house, but he that hateth gifts shall live.* Covetousness is a corrupt affection of the mind, greedily desiring and too much gaping after the riches of this life. They dream of long life, forgetting that no man's life consisteth in the abundance of his riches, Luke 12, 15. They think they shall exceedingly profit them, but by the just judgment of GOD they turn to their hurt. They think they will be as a shield or buckler to defend them from the injuries of this life, but they are turned into swords whereby they are wounded and destroyed. They have conceived a strong opinion that they will be as a wall on every side to vnderprop the house, but they prove as a double cannon to cast it down to the ground. As then he that eateth moderately, is nourished by the meat, and it abideth in the stomach, but when it is taken immoderately, the stomach is choked, and it is vomited up again: so he that greedily heapeth up riches, shall be constrained *to vomit them up again,* Job 20, 15. Covetousness therefore is a sin, when a man is discontented with the estate wherein God hath set him, and with those things that God hath given for the sustenance of this present life; when he murmureth against God, & the more he hath, the more he desireth; when he heapeth them up, and keepeth them, and bringeth them not forth to any godly or necessary uses; but he distrusteth the providence of God, and putteth his trust and confidence in his riches, as if he could not live without abundance of them, neither be sustained by the hand of God. The Scripture offereth sundry good meditations to move us to avoid covetousness. First, because it is forbidden of God, Matth. 6, 19. Luke 19, 13. Hebr. 13, 5. His word alone ought to be of great force to persuade us, if we had no farther reason. Secondly, because it is no less sin then a secret kind of idolatry, Col. 3, 5, as the covetous person is an Idolater, because he trusteth in his riches, not in the living God, Eph. 5, 5. Mark 10, 24. Thirdly, it cannot agree with the worship of God, but one of them expelleth another; as it is with contraries, with cold and heat, with light and darkness, Psal. 119, 36. Matth. 6, 24. Luke 16, 13. *Ye cannot serve God and Mammon.* Fourthly, it is said to be *the root of all evil,* and that because it driveth and enforceth to many sins, to apostasy, to iniquity, to lying, to treachery, 1 Tim. 6, 10. 2 Kings 5, 22. Mat. 28, 13, 14, 15. Fifthly, no man's life consisteth in the multitude of his possessions, Lu.

12, 15. Sixthly, we are called to a better life, and we have a kingdom promised unto us that cannot be shaken, reserved for us in heaven, and therefore we should set our affections above where Christ sitteth at the right hand of his Father, Col. 3, 1, 2. Luke 12, 32. Seventhly, it is an insatiable evil, as a gulf that swalloweth whatsoever is cast into it, and as the poor, ill-favored, and lean fleshed kine that *Pharaoh* saw in his dream, which did eat up seven well-favored and fat kine, *And when they had eaten them up, it could not be known that they had eaten them, but they were still ill-favored as at the beginning,* Gen. 41, 21. Hence it is, that *Solomon* saith, *He that loveth money shall not be satisfied with it,* Eccl. 5, ver. 10. Eighthly, it maketh such as are infected with it, companions with *Achan,* with *Gehazi,* with *Judas Iscariot:* nay the most covetous persons are worse then that traitor, and farther from the kingdom of heaven, because he was touched with some remorse, & restored the thirty pieces of silver, whereas they keep by them that which they have wrongfully taken from others, and yet have no sense or feeling either of the sin present or the punishment to come; whereas without restitution & confession they cannot be saved.

[Use 4] Lastly, from hence we ought all to learn contentation with our several estates, wherein God hath set us, which should be as bounds to hedge us in, as if it were said unto us, Behold, God will have us to rest and stay upon that which he hath given us, and to content our selves therewith; otherwise we trouble the whole order of the world, and defy the Lord himself to his face, as if we meant to proclaim open war against him. This obedience S. *Paul* had learned, when he professeth that he knew *to be rich and to be poor, to be hungry and thirsty, and likewise to have abundance,* Phil. 4, 12. He had learned to be patient in poverty, and to be content with his estate. Both these are two notable virtues, and special graces of God's Spirit. This is it, to learn to be rich and to abound, when we do not desire to gather yet more and more, neither are proud to trust in our riches, neither take occasion by them to oppress the weaker sort that have no friends in the world to maintain and defend them, and finally, when we so use the world as if we used it not, & be ready to become poor for Christ's sake, and to leave all whensoever it shall please God to lay that cross upon us. This is a great blessing, when such as are rich in wealth, can be poor in heart, and indeed greater then the former, and more needful to be urged then the former. Many will be ready to laugh at this speech, *to know how to be rich.* But if we consider how insatiable for the most part such are, and how their ears and harts also are stopped with earth and clay, we shall find that it is not without great reason that Christ our Savior telleth us, that *It is an hard thing for a rich man to enter into the kingdom of heaven,* Mat. 19. For they are for the most part more discontented then poor men, and so far in love with their own shadow, (for what is riches but a shadow?) that they cannot be satisfied. And if they had the whole earth in possession, they would think that too little, and begin to dream of two earths. Wherefore let us labor after the grace of Contentation, which is a virtue whereby we are content with our present estate, and such blessings as we have lawfully gotten, and rest in them with a quiet heart, and be ready to bear the burden of poverty patiently.

The holy Scripture setteth before us as in a glass, sundry motives to move us to seek after, and to practice this gift. First, because it is commanded of God to everyone, to be content with his estate, Heb. 13, 5. Secondly, such as are endued with it, need not fear want or

poverty, or to be forsaken in their poverty, for God hath promised to be their deliverer, and hath said, *He will never forsake them,* Heb. 13, 5. Thirdly, such as are endued with it, shall not be destitute of godliness, *which is great gain,* to supply all things, 1 Tim. 6, 6. Fourthly, it is a testimony of true faith resting in the will and pleasure of God, Matth. 19, 21: for it witnesseth for them that they have their treasure in heaven. Fifthly, it maketh this life sweet and comfortable, Prov. 13, 15. and without it there is nothing but trouble and vexation of spirit. Lastly, a little with the fear of God, is better then great heaps of riches & treasures, Prov. 15, 16, 17. & 16, 8.

13 And Moses commanded the children of Israel, saying, This is the Land which ye shall inherit by lot, which the Lord commanded to give unto the nine Tribes, and to the half Tribe.

14 For the Tribe of the children of Reuben, according to the house of their fathers, and the Tribe of the children of Gad according unto the house of their fathers, have received inheritance, and half the Tribe of Manasseh have received their inheritance.

15 The two Tribes and the half Tribe have received their inheritance on this side Jordan nere Jericho, Eastward, toward the Sun rising.

In the former words we heard the Commandment of God to *Moses,* touching the bounds and division of the Land: here we see the execution of it, commending his obedience, wherein he encourageth the Israelites to prepare themselves to enter into the Land. We have all need to be comforted and encouraged to good duties, in regard of our present dullness.

Again, we see that the consideration of the nearness of God's mercies, should embolden and encourage everyone to be constant and courageous, that we faint not in the last act. This made *Moses* say, *This is the Land which ye shall inherit:* he doth as it were point it out with the finger, and biddeth them lift up their eyes, and behold the goodness which God had promised to their fathers. For as the consideration of judgment at hand & lying at the doors ought to move terror and astonishment, so when we behold the mercies of God before our eyes, which are not prolonged for many years, it ought to enflame us with an holy zeal and desire to see the accomplishment of the same: as Christ teacheth his Disciples touching the last day & the coming of the Son of man, Luke 21, 28; *When these things begin to come to pass, then look up, & lift up your heads, for your redemption draweth nigh.* But to pass these over, let us stay our selves a while in the consideratiō of the estate of the Church of Israel as now it stood. Some were at rest, other were to pass farther. Some had their inheritance, and some had none. Some had Towns and Cities to dwell in, and some were yet left to the wide world, and were to wander farther. Some had much, and others little or nothing at all. Some wanted, and some wanted nothing. This teacheth us what is the estate of the people of GOD, some among God's own servants do always want and stand in need, Deut. 15, 7, 11. Matth. 26, 11. and 11, 5. Acts 2, 45. and 4, 34. and 6, 1. 1 Cor. 4, 11. 2 Cor. 8, 1. and 9, 1, 2. and 11, 27. Acts 3, 6.

[Reason 1] The grounds are apparent, that they should learn always to depend upon GOD and to call upon him, and not to put confidence in the flesh. This the Apostle expresseth touching his troubles and the rest of the Apostles, 2. Cor. 1, 8, 9. We were pressed out of measure, above strength, insomuch that we despayred even of life, yea we had the sentence of death in our selves, *That we should not trust in our selves, but in God which raiseth the dead.* If the faithful did never stand in need of God's help, they would forget God, and themselves, and the next life. If the child did never want anything, he would not know his father from another, but would quickly forget him: and so likewise it would be with us toward almighty God.

[Reason 2] Secondly, God will never have those that have plenty & abundance to be without objects upon whom to show mercy, that his gifts may be tried which he hath given them. For why doth God suffer the poor to be in the Church, but only to offer occasion to us to do good? as Mark 14, 7. *Ye have the poor always with you, and whensoever ye will ye may do them good, but me ye have not always.* We never want persons, upon whom to exercise our pity and compassion whensoever we will. Therefore when we see one man poor, and another rich, let us not ascribe this to fortune, but consider the providence of God therein, which disposeth all things in that manner. God maketh trial what is in us, and would have the poor to be his collectors or receyuers, to take away all excuse from us, that we should not say, We knew not to whom to do good; and therefore the Lord saith, *The poor shall never cease out of the Land,* Deuteronomy 15, verse 11.

Thirdly, as he will have the gifts of such [Reason 3] as have received what to give, to be tried, so he will have their patience proved that be in need; which could not be, if they did not suffer. For where there is no pain, there can be no patience, and therefore the Apostle teacheth, that *Tribulation bringeth forth patience,* Romans 5, verse 3. And this serveth much for the glory of God, and the good of them that are in necessity.

Fourthly, that we should not settle and [Reason 4] nestle our selves here, nor make the earth to be our heaven, nor our treasure to be our god; but that we should seek for another life, where shall be no want, no misery, no necessity, but God shall be all in all.

This meeteth fitly and fully with the church [Use 1] of Rome, that make temporal felicity a note of the Church, to live in pomp and glory of the world. This we see handled at large by Cardinal *Bellarmine* among the notes of the church; but it is so far from being a note of the Church, that it is rather a note of the Church of Antichrist. And the Spirit of God foretelleth in the book of the Revelation, that this should be the voice of spiritual Babylon, chap. 18, 7, 8. *She saith in her heart, I sit a Queen, and am no widow, and shall see no sorrow.* Loe how we are warned before hand, in what sort the Roman Church shall advance it self in regard of temporal happiness and of good success. But when that shall come to pass which the Scripture prophesieth in the same place, that how much she hath glorified her self, and lived deliciously, so much torment and sorrow she shall suffer, so that her plagues shall come in one day, death, and mourning, and famine; and when the kings of the earth (who have lived deliciously with her) shall hate and detest the whore, and make her desolate, and shall eat her flesh, and burn her with fire: and when the people of God (that are called to come out of

her) shall reward her even as she rewarded them, and double unto her double according to her works, and in the cup which she hath filled, shall fil to her double: what shall become of this *temporal felicity,* whereof they glory so much? & where shall this note be found among them, which now they cry out to be wanting among us? Doubtless then, they will tell us of new notes, and disclayme the old which they now maintain at this present for their own advantage. For what hath the state of the Church been upon the earth from the beginning? The posterity of *Cain* lived in greatest felicity, Gen. 6, 1, *increasing* in strength, in glory, in might, and in multitudes, while *Abel* was killed by his brother, and *Adam* lived childless. And after the flood, God suffered his people, the posterity of *Abraham* to soiourne as strangers in a strange Land, and *to be evilly entreated four hundred years,* Gen. chap. 15, ver. 13, while the Canaanites lived in peace and pomp: and yet the Church was among that poor distressed company, and not among the Canaanites. Therefore the Lord saith by his Prophet, *I have forsaken mine house, I have left mine heritage: I have given the dearly beloved of my soul into the hand of her enemies,* Ier. 12, 7. The kingdom of Christ is not of this world, neither doth he promise to the children of the kingdom the pleasures & delights of this world. The Saints of God find not the best entertainment upon the earth, and therefore Christ saith, John 16, 20. *Verily I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful; but your sorrow shall be turned into joy.* And afterward, verse 33. *In the world ye shall have tribulation, but be of good cheer, I have overcome the world.* All the felicity and happiness of God's servants, is a promised and a reserved happiness, we hear of nothing here but crosses & afflictions. Hence it is, that *Espenceus* one of the popish Writers affirmeth, that *Crux est ecclesiae nota,* that is, *The Cross* (and therefore not temporal felicity) *is a note of the Church.* And again he telleth us, that Christ foretold of labor and sorrow (as he said to his Disciples, They shall scourge you in their Synagogues:) but the false christs prophesied of prosperity. If such be false christs, then by the verdict and sentence of this man, *Bellarmine* must needs be a false prophet, for he dreameth of nothing but of felicity & prosperity. True it is, the Church sometimes hath rest from enemies, and enjoyeth external peace, but besides, that this lasteth not long, they that are out of the Church have for the most part a greater portion of this blessing. And all these outward things, riches & poverty, peace and trouble, prosperity and adversity, fall out alike to the godly and the ungodly, and therefore *Augustine* saith well, in Epist. 120. that *Almighty God of his bountiful providence hath granted earthly felicity even to the wicked, that good men should not so greatly desire after it.*

[Use 2] Secondly, this reproveth the foolish and superfluous pomp used in Popery and blind times of superstition, as if God took pleasure in paintings, in Images, in Candles, and cost bestowed upon their own traditions: when in the mean season the poor are for the most part neglected and forgotten. True it is, the Lord could have made all rich, if it had pleased him, but he sendeth the poor to us, to give us occasion to exercise charity on them, who are made after his own Image. The popish sort account no worship like to this, to adorn and beautify the Church walls, to gild and garnish Images, senseless things, and dead stones, and pass by the living stones of the Temple, that are polished by the hammer of God's word. Neither doth this establish the art of begging, because we teach, that there shall always be poor among the people of God: For poverty is one thing, and beggary is another: all poor are not

beggars, and all beggars are not always poor. It is a great shame and reproach for a people that profess piety and Christianity, to suffer any beggars to swarm among them, which is the overthrow of order and honesty. For first, this argueth great want of charity, and much hardness of heart, that the rich devour all alone, and have no regard of succouring such as be in need and necessity, and are sore pinched with poverty and penury.

Secondly, when the bridle is once let loose in this kind, it groweth to be a common occupation: and when such go up and down from place to place, and from house to house, it cannot be rightly discerned who are poor indeed, neither can we say, who have need, & who have not need, neither discern the idle from the impotent; wherein they most commonly speed best, not who have most need, but such as are most impudent, clamorous, & importunate.

Thirdly, the rewarding of such as go about begging from door to door, and walk or rather wander from country to country, is no better then a maintaining of idle persons contrary to the law of God and man, and a filling of the Land full of ydlenesse: now such as are nuzled in roguing, in the end grow to be cunning in robbing: for from a rogue to turn to a thief is an easy passage.

Fourthly, such as are inured to this practice and find sweetness in it, and themselves encouraged by ease, can never inure themselves to endure hard labor or to take pains in any calling afterward, but live by the sweat of other men's brows all their days.

Lastly, such persons are dangerous to a state, no better then vermin or caterpillars that devour the fruits of the eaarh, & rob from thē that are poor indeed; such as live as no parts of anybody, no members of the Church, or of the commonwealth, or of any private family, but are as members cut off from the body. So then there ought to be no beggars in Israel, which bring nothing but confusion, & are the nursery of all evil, and overthrow the law of God and man, of nature and charity. Howbeit these locusts live so well with the scrip, y^{t} they would be loath to exchange their trade for a yearly rent, or a daily pension, provided that withal they should be compelled to labor with their hands. This also serveth to meet with ye begging Friars, & such as vow voluntary poverty as cousingermans to rogues & beggars that wander up and dow•• under color of relief, and yet boast of this occupation, as of a state of perfection. But of these vows, we have spoken sufficiently before.

Lastly, this teacheth those that have the [Use 3] goods of this world, to show pity and compassion on them that stand in need. The two Tribes and the half are commanded to go up armed before their brethren, and never to forsake them and give them over, until they had seen their hearts desire upon their enemies, and placed their brethren in saftety, and had given to them a peaceable possession of their portion of that promised land. And albeit we should give at all times, yet then especially ought our compassion to be exercised and extended, when the poor stand most in need of our help, as in time of dearth and famine. Then the common cause and cry of the poor should cause us to cut our morsels thinner, & the shorter, and to abridge our selves of all superfluity and excess, rather then to see them to miscarry, and to perish for hunger. And if over we mind to serve God, and to do him

homage with our goods, we should be forward and faithful to do it at such times. The first Christians carried such zeal toward God, and love toward the poor Saints, that *They sold their possessions and goods,* and laid down the money at the Apostles feet, that it might be distributed as every man had need. And as the poor must especially be provided for in times of want, so among the poor, ye poor Saints ought chiefly to be regarded, as the Apostle showeth, *Let us do good unto all men, especially to them who are of the household of faith,* Gal. 6, 10. Thus ought we in doing good to respect the times & persons, & in both whatsoever we do, it must proceed from a willing mind and a cheerful heart, 2 Cor. 9, verse 7. otherwise it is a sacrifice not pleasing in the sight of God.

Now the Scripture affordeth unto us sundry motives, as so many encouragements unto liberality. First, because it is a service and sacrifice commanded of God, that while we have opportunity, we should do good to all, Gal. 6, 10. 1 Thess. 5, 15. Secondly, it is a grace of God bestowed upon the Churches. 2 Cor. 8, 1. Thirdly, it is fruitful and bringeth forth much increase. Gal. 6, 7, 8. 2 Cor. 8, verse 12: yea though it be cast upon the waters, Eccle. 11, 1. Fourthly, it is a certain argument of sincere love, 2 Cor. 8, 8, 24: as for that bounty and liberality which standeth in words only, it showeth the heart of that man to be destitute both of faith and love. Fifthly, the Spirit of God taketh notice of all charitable works, & commendeth rhem in the godly, whose example we ought to follow, as in the Macedonians, 2 Cor. 8. Sixthly, whatsoever is bestowed in the name of God, is lent to him, and he will repay us: Nay, the Lord Jesus accepteth it, and accounteth it as done unto himself, as we shown at large before in this book.

16 And the Lord spake unto Moses, saying:

17 These are the names of the men which shall divide the land unto you: Eleazar the Priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men are these: Of the Tribe of Judah, Caleb the son of Iephunneh.

20 Of the Tribe of Simeon, Shemuel, &c.

21 Of Benjamin, Elidad, &c.

22 Of Dan, Bukki, &c.

23 For the tribe of Manasseh, Hananiel, &c.

24 Of Ephraim, Kemuel, &c.

25 Of Zebulun, Elizaphan, &c.

26 Of Issachar, Paltiel, &c.

27 Of Ashur, Ahihud, &c.

28 Of Naphtali, Pedahel, &c.

29 These are they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.

This is the second part of the chapt. where the persons are appointed and named which ought to divide the land: these are of 2. sorts, the chief and principal were the priest of the Church, and the Captain of the host; the rest were ten Princes chosen out of the ten tribes, so that two tribes are left out, to wit, *Reuben* and *Gad,* because they had their inheritance befallen them already, at their own request, on this side Jordan. All these Princes are particularly expressed by their names, and by the names of their fathers, and all are joined in equal commission together, y[t] nothing should be done with partiality, to whose arbitrement and determination all were bound to stand. From hence three questions may be raised. First, [Objection.] what need there was of any Princes to divide the land, and give the Tribes their possessions, seeing this was to be done by lot? I answer, [Answ.] the one of these doth not take away the other, there was use of them both. For, seeing the lot could not be used, except the land were divided into ten parts or Provinces, therefore it pleased God to use the help and ministry of men, to divide it into ten parts; after which division made, the lots wer cast, by judgment whereof every Tribe had his portion of the land. Thus we see, how both of them were very necessary, and that the one did not overthrow or disannul the other. Again, [Object.] why doth God join ten other Princes to *Eleazar* the Priest, and to *Joshua* the son of *Nun,* were not these two sufficient? [Answer.] I answer that which belongeth to all, ought to be done of all; and thereby God taketh away that envy which might he cast upon them, when the matter was indifferently decided by a several Prince, selected out of every several Tribe. Thus the mouths of all were stopped, and everyone persuaded to rest without complaint or contradiction, in the deciding which they should make.

Thirdly, the question may be asked, [Object.] Why the Priest was employed in this division? For, some haply will marvel, that matter of temporal inheritance (in which himself and the rest of that tribe had no other portion but the Lord) should be committed to him that had the charge of the Tabernacle, and this may seem altogether impertinent to his function. I answer, [Answ.] this was done for sundry weighty considerations. For this was not without a

mystery. And as every ceremony had his signification, so herein the Priest was a figure of Christ, to whom the spiritual inheritance belongeth, who is ascended to prepare a place for those y^t^ are his in heaven. Secondly, this was done in regard of the Priests & Levites, for albeit they had no inheritance in the land, yet some part and parcel fell unto their share out of every Tribe, as we shall see in the following chapter. Thirdly, if any controversy should arise in this great and weighty business of making a stable and unchangeable division that might remain among their posterity forever, they might have the Priest at hand for direction, and to ask counsel for them at the mouth of God. Lastly, that this whole action might be sanctified to them & their children, it was to be begun with prayer, and to be finished with thanksgiving (for which the Priest was the fittest) according to the saying of the Apostle, Coloss. 3. verse 17. *Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*

This division offereth diverse instructions. In that *Eleazar* & *Joshua* the chief of the rest, appointed to set out the land are named before other, it teacheth, that superiors (whose head God hath lifted up above their brethren) ought to give good example to others. Again, we see that God maketh choice of men to be his instruments, so that not only those things are to be holden divine, and of divine authority, which are done immediately by God himself, but such also as are done by men, assigned to their office by him. Thus God hath called men, and not Angels, to preach the Gospel, whereby he regenerateth us, and maketh us heirs of his kingdom, if we receive the same by faith. We are therefore to submit our selves unto it, and to be content to be informed and reformed by it no otherwise, then if an Angel from heaven, nay no less then if God himself should speak unto us, Luke 10, 16. 1 Thess. 2, 13. Acts 10, 33. This is the way to hear aright. Furthermore, observe the faith of this people. They were not yet come into the land, they had not passed over Jordan, nor obtained one foot there; the Canaanites yet dwelled in their Cities, and armed themselves to resist them, they had strong Cities walled up to heaven, and mighty men of strength and stature to oppose against them, they had a generation of Giants & mighty men, that were as so many *Goliath's* to bid defiance to Israel: yet we see they are occupied in dividing the land, and have Princes appointed to determine the same, and all of them are no less busy in the work, then if the land were already conquered & subdued unto them: which showeth to us the nature of faith, according to the description of the Apostle, Heb. 11.1. *Faith is the substance of things hoped for, the evidence of things not seen: for by it the elders obtained a good report.* This we saw before in the daughters of *Zelophehad,* how zealous they were in the cause of their father, to have a part of the inheritance particularly to themselves. True it is, this is touching a temporal promise, or a promise of a temporal blessing, howbeit it had reference typically to the eternal inheritance in the heavenly Canaan. So then this teacheth us, that true faith apprehendeth, appropriateth, and applieth God's promises as if they were present. True faith is of an applying nature. It doth not only assent unto the promises of God, but maketh application of them to our selves, and both are necessary to salvation, Ier. 31, 33 Isaiah 25, 9. Cant. 2, 16, and 6, 3. John 1, 12. and 6, 51, 35, and 3, 14, 15. None had comfort by the brazen serpent that was lift up on the pole, but such as were able in particular to look upon it, and assented and believed the promise that they should be cured and restored by it. Christ calleth himself, *The*

living bread, of which we must eat: but what is eating save an application? because whatsoever a man eateth or drinketh that he applieth unto himself, and receiveth it to be his: so touching faith, whatsoever a man doth believe, the same he doth apply unto himself, or else it can be no truth faith, but a counterfeit faith.

Mark the grounds of this point. First, true [Reason 1] Faith standeth of two parts, whereof one is an act of the understanding, the other is an act of the will, according to the saying of the Apostle, Roman. chap. 10. verse 10, *With the heart man believeth unto righteousness.* The mind informeth us to see and know God and his son Christ, and the promises made in him: the heart seeketh, desireth, and loveth that which it knoweth, which cannot be without a particular application.

Secondly, every man is commanded to believe, Mark chap. 1. verse 15. 1 John chap 5. verse 15. Now it is not enough that we believe, except we also make application, or else we believe no otherwise then the devils believe, for even they believe God & Christ, James chap. 2, verse 19. But to make particular application of Christ, as to say, Christ is mine, and I am his, and have remission of sins by his death, is more then any or all the devils in hell can do.

The Angel that was sent to be the first preacher of the Gospel, said to the shepherds, Luke 2. *Behold, I bring you tidings of great joy which shall be to all people, for unto you is born this day a Savior:* that is, to you that believe, for except they had believed it, and applied it to themselves, they could never have conceived any joy at all, nor received any benefit at all by it.

Thirdly, the promises of GOD, howsoever they are delivered in general terms, yet they are particular also, and everyone is bound to gather a patticular to himself out of the general. As in a Proclamation, albeit it be conceived and published in general words, yet the matter is that which belongeth to everyone in particular, and must be so applied, as if his own name were set down in it. The Gospel is as a Princes proclamation, offering pardon and forgiveness: and though the promises of God be general, yet they do contain a particular, because that which is spoken to all believers, is spoken unto everyone that is a believer, and that which is spoken to all penitent persons, must be applied to every several penitent soul.

Fourthly, God hath ordained the Sacraments in the Church to be *the seals of the righteousness of faith,* Rom. 4, 11: and y^{t} they should be delivered particularly to every man, thereby to assure him of grace and mercy in particular. When men once come to know, that Christ offereth remission of sins by his death, by the receiving of the Sacraments particularly we come to apply Christ and his merits to our selves: so that the delivering of them unto us is thus much in effect, *Thou believest these general things, then draw near and take this unto thy farther comfort, that thou mayest be assured, that the promises of righteousness do belong unto thee, as if indeed thy name were particularly specified therein.* All these things being considered, it followeth necessarily, that the general knowledge is not sufficient, but a particular application is necessary to salvation.

[Use 1] This serveth for confutation of an error of the church of Rome, denying that a man may particularly believe, that God is his God, or that Christ is his Savior, or that remission of

sins belongeth unto him: and why so? Forsooth, because in the Gospel all runneth in general, and it is not there written, that such and such are God's, and shall have benefit by Christ. But where there is a general, as for example, *Whosoever believeth and repenteth shall be saved,* there is the particular also, *If thou believe thou shalt be saved:* and the faithful by virtue of this do believe, and are saved by this their application. The Apostles said to the Gaoler, Acts 16, 31: *Believe on the Lord Jesus Christ, & thou shalt be saved, and thy house:* If the Keeper of the prison had replied, Sirs, how do you know that I shall be saved by Christ? Is my name written in the book of God, that I may be assured it is written in the book of life? Would not they have told him, that his particular name was included in the general, albeit it were not expressed? The Papists do presume to give absolution upon confession, and yet they do not find any man in the Gospel particularly named. When Christ our Savior saith, *Whose sins soever ye remit, they are remitted,* John 20, 23: they are not afraid upon this general to give absolution to particular persons, and to tell them that their sins are forgiven. And will not these men be so favorable to us, as to suffer us from a general to infer and gather a particular, as well as themselves? to wit, that when Christ saith, *Whosoever believeth in me shall not perish, but have everlasting life:* the Minister may speak to the conscience of this or that man particularly, Believe thou in the Lord Jesus, and thou shalt have eternal life?

But *Bellarmine* goeth farther, and objecteth, [Objection.] That this is not a simple promise, but conditional, if they repent and believe, then they may indeed apply these things to themselves and be assured of them: but a man cannot have any certainty of these things, that they do believe and repent, and therefore they cannot in particular apply them to themselves. [Answ.] I answer, this is to build one error upon another, and to daub them both with untempered mortar. For wherefore doth the Apostle command every man to try and examine him self *whether he be in the faith, and have Christ Jesus dwelling in him,* 2. Cor: 13: if after this proof he cannot know what his estate and condition is? This is a certain rule, whosoever truly believeth, knoweth that he believeth, though no man knoweth it but himself. He that is the Lord's, *hath a new name written,which no man knoweth, saving he that receiveth it.* But he which hath received it, knoweth it as well as he knoweth he liveth. For no man doth know the things of a man, save the spirit of man which is in him: even so the things of God knoweth no man save the Spirit of God, 1 Cor. 2, 11. So then every man both may and ought to have assurance of his own salvation; and therefore this we believe, let them teach and write what they will. For, what if a frantic man should run up and down, & boast that all the wares which come to such a Port or haven are his, shall the Merchant be discoraged to think they are none of his? Or, if a false fellow come forth and lay claim to our inheritance, will that bar the true owner of his right? or make him to let go his hold? What if a mad man out of his wits should say, that the Crown and Kingdom is his, would we therefore think it is so indeed? Or if some should show false and counterfeit pearls, will the Goldsmith be discouraged, and think that his also are naught, and of the same stamp? In like sort we may reason, What though some do not believe, or will not apply Christ unto themselves? What if Satan have deluded them with the spirit of error, and blinded them with the mists of ignorance, shall we therefore suffer our selves to be beguiled, and to be brought to think that we have no true knowledge or faith? or that we ought not to apply

Christ Jesus in particular to our selves? To conclude, we may be bold to avouch, that the devils have as much faith as the papists teach and believe. For the devil can say, and that truly, I do believe: I believe that remission of sins is sealed up by Christ for salvation: so that he may believe as much as any Papist in the world, holding the principles of their own doctrine, forasmuch as the Romish faith is no other then historical, to believe ye Scriptures and all things written in them to be true, but they never come to the principal & main matter, wherein the comfort of a Christian lieth, to make particular application of anything to themselves.

[Use 2] Secondly, it admonisheth every man to examine himself, and to try whether his faith be true, or not: this is the counsel and commandment of the Apostle, 2 Cor. 13, 5. as we heard before: and how shall we better do it, thē by making particular application of those things which ought to be believed? to believe that God is our God, that the Lord Jesus is our Savior, that we are righteous by his obedience, that we have the pardon of our sins, that we have received the grace of sanctification, and that we shall be partakers of eternal life. For as faith is the life of the soul, so this application is the life of faith. If we find this in us, then certainly we have a true, a lively, a justifying faith; otherwise we deceive our selves with a shadow and opinion of faith, when in truth we are utterly destitute of it. And if men were brought to their trial herein, it is greatly to be suspected and feared, that not only they in the Church of Rome, but many that live in the Church of God it self, will be found to want the true faith, and to please themselves with a naked show of it. For some have not a general knoledge, and therefore cannot have so much as a general faith. Many, albeit they have a general knowledge, yet they will not, nay they cannot in special apply Christ and his benefits unto themselves, because such is their simplicity or sottishness, that they condemn this doctrine of applying Christ to themselves, & say it is to some a doctrine of presumption, & to others the pathway leading to desperation. These are afraid to go so far, and dare not meddle with it. They will hope well, as the Papists do, and think well, but they cannot abide to hear of any particular application. These are as men that are afraid of their good friends, whose case must needs be lamentable, and they stand in a dangerous, nay I may say in a damnable condition: because without this application there can be no true faith, and without true faith no salvation. We have experience of some in our days, who out of a melancholy humor, persuade themselves that they may not eat, because they are unworthy to touch their meat, and by this means are the cause of their own death: and yet they think they may see it, and talk of it, but by no means may touch it. This is the faith of many Christians among us, they think they may hear of the things that belong to salvation, and reason of them, but by no means they may apply them; these men's case is very dangerous, for they must needs perish eternally. For as life is maintained, not by looking upon our meat, or by speaking of it, or by hearing of it, but by taking and applying of it: so the soul is sustained and life preserved in it, not by hearing of the promises of the Gospel, nor by assenting unto them, but by applying of them unto our selves. When the Israelites *were stung in the wilderness with the fiery serpents and scorpions,* Deut. 8, 15, insomuch that many died, if any should have said, I am not worthy to look up to the brazen serpent, and to fasten mine eyes upon it I know indeed that God hath appointed it as the only means and remedy to recover them that are stung, but I dare not

presume to behold it, because of mine unworthiness: would we not think that it were just that this man should perish? So is it in this case, many men know that God hath sent his Son into the world, and that he died for the sins of the world, yet many are so desperate, that they talk and dispute of nothing but of their own unworthiness, and say they would apply Christ, but they dare not, they are such grievous sinners. Howbeit he that was worthy to *take the book out of the right hand of the Father, and to open it,* Revel. 5, 2, 5, 11, 12, hath also made his children partakers of his worthiness, Revel. 3, 4. *They shall walk with me in white, for they are wor•hy.* His merits are become our merits, and his righteousness is made ours, 2 Cor. 5, 21. Wherefore, whosoever they are, that either through the corruption of their own hearts, or through the temptation of Satan do not truly apply Christ unto themselves, and his death to their salvation, but make it a matter of presumption, their condition is miserable, and they are yet in the way to destruction, and may justly fear that the wrath and judgments of God will overtake them.

Lastly, this point is very sweet and comfortable [Use 3] to everyone that is able (though with much weakness and many infirmities) in particular to apply the general promises of God and the Gospel to himself because such shall be sure to find God gracious unto them; and if they be stung by the old serpent, they shall be healed, because they can look up to to ye 2. ferpent that God hath set up, and appointed to be the healer and helper of them. If they be hungry, they shall be sure to be satisfied, *Christ is the true bread that came down from Heaven,* John 6, they eat him by faith, and so apply in particular the general promises to themselves. This is it indeed that ought to encourage every man to labor for this particular application, & not like hypocrites to content themselves with general things, as if they were afraid that Christ should come within their doors. They are in effect like the Gadarenes, that bid him depart out of their quarters. The particular faith is the only comfortable faith, and by this the just man liveth. The Ciuilians have a rule, that mine is better then ours, and in temporal things all men like of it. So we may say in the matters of faith, touching particular application, it is better for a man to say, Christ is mine, then Christ is ours. Nevertheless, we must understand and observe thus much, that men must not be discouraged to think they do not believe, when indeed they do believe. For the best of God's children do believe with much weakness, and encounter with many oppositions, with which they wrestle and buckle hand to hand. Sometimes the effects of God's grace are not so lively in them as formerly they have been: sometimes the heart of man being full of corruption will cast many doubts concerning his faith, which is as much as if it should cast mire and dirt in the face of it. The life of a Christian is like ye days of the year, sometimes the days are very fair, sometimes again they are cloudy and full of showers: so a man that doeth believe shall find much peace, and have a long time of rest and refreshing together: sometimes again he shall be full of many doubts, and of much staggering, as when the Sun withdraweth it self within the clouds. Every true faithful soul knoweth this by continual experience. And he that findeth these things, let him not be discouraged, but rather be assured that these are signs of true faith, & that God dealeth thus with his own for these ends, to make them more certain of their faith, to teach thē to lay better hold of the promises of God, and to have more joy in them; and howsoever they may lose the sight of these things for a time, yet their faith in the end shall have

victory, and they shall be able to pierce and pass through these clouds, and have a certain application, by which they shall be sure to want no good thing.

CHAP. XXXV.

1 ANd the Lord spake unto Moses, in the plains of Moab by Jordan, near Jericho, saying:

2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession, Cities to dwell in: and ye shall give also unto the Levites suburbs for the, &c.

3 And the Cities shall they have to dwell in, and the suburbes of them shall be for their Cattle, and for their goods, &c.

4 And the suburbes of the Cities which ye shall give unto the Levites, shall reach from the wall of the City and outward, a thousand cubits round about.

5 And ye shall measure from without the City on the East side, two thousand cubits, and on the Southside two thousand, &c.

6 And among the Cities which ye shall give unto the Levites, there shall be six Cities for refuge which ye shall give to the manslayer, &c.

7 So all the Cities which ye shall give to the Levites shall be *48.* Cities.

8 And the Cities which ye shall, &c.

IN the former chapter we spake of the inheritance in general. Now we come to the particular, and first touching the Priest, which is an exception from the former. Of this chapter there are two principal parts: first, a commandment to assign certain Cities for the use and dwelling of the Priests and Levites, who otherwise had no portion allotted, chap. 29. Secondly, Laws prescribed touching manslaughter. Touching the first, we see that albeit in the former distribution of the inheritance there be no mention made of the Priests and Levites, yet God will not forget them himself, neither have them forgotten by others, but provideth for them places of habitation, and assigneth to them 48. Cities, with their suburbs, wherein they are appointed to dwell. Touching their food and sustenance, they had the first

fruits and the tithes of the fruit of their land, and of the increase of their Cattle. And because he would have them want nothing that was needful for them (although men's devotion and charity is such, that they could be content to see them want all things) he taketh order in this place for their houses and dwellings, and that in a plentiful and bountiful manner, considering the compass of the land, as we described it in the former chapter. For besides the many Cities appointed, they had suburbes, with a thousand Cubites in compass about those cities for barns, outhouses, and stalls for cattle; besides fields, stures, and meadows, containing two thousand cubits more for feeding and breeding of their cattle. These were not assigned unto them out of one or two tribes, but selected out of them all, yet in such sort, that the tribes which had the larger inheritance must set apart the more, and they that had less were to give the fewer: and thus was a just and equal proportion observed, that one should not be eased, and another overburdened. Thus were the Levites *dispersed in Jacob, and scattered in Israel,* that so God might be served and his worship preserved throughout the land. Thus God would have all his people in all corners and quarters to be taught and instructed, the small as well as the great, plain villages as well as famous and populous Cities, as we have shown before, chap. 3. Thus was the punishment laid upon *Leut,* Gen. 49, 7: turned into a blessings, and their reproach changed into matter of honor and dignity. These were commonly called the Cities of the Levites, not that they only dwelt in them, but because they among others dwelled in them, the youth were instructed in the liberal sciences, the law of God was expounded in the Synagogues, there also public schools and colleges were built to be as holy Seminaries and Nurseries of piety and religion, as we do read in many places of the books of *Samuel* and the kings.

Moreover observe, that out of these Cities of the Levites God maketh choice of six Cities of refuge, whereof three are in the land of Canaan, and the other on this side Jordan: and these were not chosen to be together, but they were so fitted, that every part of ye Land had one of them at hand, least such as were without fault and innocent should be pursued and slain by the avenger of blood before he could recover any of them. Now these Cities are assigned out of the Cities of the Levites, rather then out of any othet, y^{t} the places might be more respected, and be more inviolably observed: and it is presumed that the Priests would not protect willful & wretched offenders, and so defile the places which were granted only to be Sanctuaries for the innocent. Thus did God allow Sanctuaries & privileged places among his people, and many other nations in all times, and of ancient times have followed this example. But whether it be expedient in the days of the Gospel to entertain and give way unto them, may be a great question.

Peter Martyr disputing this point, whether they are to be retained or abolished, delivereth his opinion, that because the law of God allowed them, the customs of nations approved them, and for that there may be at sometimes just cause of them, therefore they may have place among Christians, so that certain conditions be observed. First, that neither public nor private wealth be any way hurt or damnified. Secondly, that vices be not nourished and fostered by hope of pardon, or escaping without punishment. Lastly, provision must be made, that they should not stand open to all sorts of offenders, but only be granted to certain persons: as when a man at unawares hath killed another and feareth the avenger, or

is oppressed and over-burdened with debt without his own fault & feareth the creditor. Nevertheless, it seemeth to me, that these reasons carry more show then substance, and persuade rather by the number, then by their weight. For to allow such Sanctuaries, and yet to limit them with these cautions; seemeth to me all one, as if one should deliver a knife into the hands of a child, and then appoint three or four keepers and overseers to attend upon him, to take care that he do no hurt to himself or to others; whereas the knife might more safely be taken away, and the labor of the men better employed. And as for the two particular instances that this learned man giveth, in case of man-slaughter and debt, there are Courts of justice and conscience to try every man's cause, and to mittigate the rigor of such as are merciless: and therefore howsoever we have had Sanctuaries and other privileged places among us, as appeareth in our Chronicles, in the late reign of *Edward* the fourth, & *Edward* the fifth, the memory whereof yet remaineth (which peradventure may yet be in force) yet through disuse and discontinuance of them it may appear that the evil was judged to be greater then the good that came by them. And if some inconvenience in someone case might fall out through want of them, it were better to bear that inconvenience by missing of them, then to admit a mischief or rather an heap of mischief, by retaining of them. But howsoever it may be judged in some certain cases a matter of charity to allow to some persons the Sanctuary, to save themselves from such cormorants as would never be satisfied but by the body and blood of the poor debtor; yet because under color and pretence of this protection, infinite enormities would arise unto the detriment of the Commonwealth, and that the former supposed causes may be better remedied by other means no way hurtful or prejudicial at all to any, it were much better quite to dissolve them, then to retain them. For grant once this privilege and immunity to such as are grown to decay by inevitable losses, you shall have others in time claim that benefit (yea, and perhaps sooner receive it) that are gone to decay by their own negligence and unthriftiness. And if it were needful or expedient in case of debt to allow the Sanctuary, no doubt the Lord himself setting up these Sanctuaries, would have extended the liberty to such persons to fly unto them: whereas among the people of God none were allowed to have refuge unto them, but such as were pursued by the avenger of blood. And if there were no other reason to abolish them, it were sufficient to see the horrible abuses of them in the Papacy, where murderers, and traitors, and varlets, and a rabble of all sorts of cut-throats (as we shall see afterward) are protected, and allowed to be protected, contrary to the express commandment of God, Exodus 21, 14. *If a man come presumptuously upon his neighbor, and slay him with guile, the thou shalt take him from the Altar, that he may dy.* And we see the practice of it in *Solomon,* 1 Kings 2, 31: for when *Joab* a willful murderer, that slew two men more righteous and better then him self, and shed innocent blood in the time of peace, *fled into the Tabernacle of the Lord, and caught hold upon the Altar,* he commanded him to be slain in that place. But to return to the former point, whether this be inconvenient or not, this is most certain, that no states do so much offend by denying of them, as the Romanists do by admitting of them, whereby it cometh to pass, that Churches and Monasteries are turned into dens of thieves. It is noted, that *Innocentius* the third wrote to the king of Scottes that then was, That no man should be taken by violence out of the church albeit he had committed very heinous offenses. Howbeit lest they should seem to let open a window, and to set loose the reins unto all sorts of wickedness,

they have excepted some certain cases. First, they will not defend common thieves and robbers which do stand by the high-way side to set upon such as pass by, whether it be by day or night: neither yet those that offend grievously in the Church or Churchyard, in hope there to be privileged, because such ought not to be protected by the Church which sin heinously against the Church. As for other wickedness and most lewd and loose villainies, as the murthering of men, the ravishing of Virgins, adulteries, and such like practices, they defend them, as appeareth in the Decrees. And they offer this immunity and impunity not only to Christians, but to the Jews and heathen people, yea to excommunicate persons, and to heretics, provided, that the heretics come into danger for other crimes; whereas if it be for heresy, they are denied the benefit of the Sanctuary. Neither is this liberty granted to the Church only, but to the Bishops palace, albeit it be not joined unto the Church. As great a privilege likewise they grant to their breaden-god (and great reason, why?) so often as it is carried about in pomp and procession, or unto the sick; for if in such case any man join himself to the Priest, he hath a safeguard and Sanctuary. Many such like enormities are committed, and pass as currant among them, and so much wickedness goeth unpunished, whereby God is offended, the Church is polluted, and the Land it self is utterly defiled; and yet such places of special privilege and protection, are retained and defended.

[Command unto the children of Israel, that they give unto the Levites, &c.] Here we see, what great allowance God gave to those that ministered at the Altar, and did the service of the Tabernacle. And albeit the Levitical Priesthood and all that ministration be now abolished, yet because God to the end of the world gathereth unto himself a Church by the Ministry of the most holy Word and Sacraments, he will have his Ministers also under the Gospel sufficiently provided not only of sustenance and maintenance, but also of houses and habitations fit for them, that they might wait upon their office without disturbance or distraction.

This teacheth us, that the Ministers of the church must be provided of food & raiment, of houses and dwellings, and of all things necessary for thē. This is proved at large in this place; here it is commanded, & in the book of *Joshua* it is performed and executed, as we may read in Chap. 2.1, 2, 3, 4, &c. where we see particularly what Cities every tribe gave *as the Lord commanded by the hand of Moses.* The like we see in the prophesies of Ezekiel, Chapter 45. verses 1, 2, 3, 4, &c. that when the Messiah is exhibited, and the Gospel preached throughout the world, the Land shall be otherwise divided, so that part of it shall be assigned to the house of the Lord, part shall belong unto the Priests and to the Levites, verse 4, and 5. showing thereby, that the Ministers of the Gospel must be maintained. By the law of nature, every man was bound to give something for the furtherance of God's service, of such temporal goods as GOD had given him, Gen. 14. verse 18. and 28. verses 20, 22. Levite. 27. verse 30, Numb, 18. ver. 28, Deut. 14. verses 28, 29. 2 Chron, 31. verses 4, 5. It is noted touching the zeal of good king *Hezekiah,* when he had appointed the courses of the Priests and Levites, every man according to his service, he commanded the people to give the portion to the Priests and Levites, and by and by *they brought in abundance the first fruits of Corn, and Wine, and oil, and Honey, and of all the increase of the field, and the Tythe of all things brought they in abundantly.*

Neither doth this belong only unto the [Reason 1] times of the Law, but likewise of the Gospel. For, the ministry of the Gospel is much more glorious then of the Law, and the calling of the Ministers of Jesus Christ, is greater then of those that served at the Altar: for, as *John* was far greater then any of the Prophets that went before him, so *he that is least in the kingdom of heaven, is greater then he,* as *Matth.* chap. 11. verse 11. If then, the Levites were so bountifully and liberally dealt withal, whose service was to take end at the exhibiting of the *Messiah,* then much more ought they whose ministry and service must stand and continue for the perfecting of the Saints, for the work of the Ministry, and for the edifying of the body of Christ, till we all come in the unity of the faith unto a perfect man, unto the measure of the stature of the fullness of Christ, Eph. 4, 12, 13. Secondly, that they may attend to the holy things of God, & be no way disturbed. For seeing the Apostle giveth it in charge *that they must give attendāce to reading, to exhortation, & to doctrine,* 1. Tim. 4, 13. how can they watch over the flock, and give themselves to these duties, except they have provision made for them accordingly? or how can they prepare a Table well furnished for the people in the church, when they have nothing to set on their tables in their own houses? Or deal bread unto the hungry, when they are hungry themselves? or how can they fil the people with the food of the soul, when the people suffer them to be empty, and to want the food of the body?

Lastly, it is required of the Ministers, that *they should be given to hospitality,* as well as to teach, 1 Tim. 3, 2. the Apostle joineth both these together. But how shall they show work of charity, when they have not to supply their own necessity? Or how shall they entertain strangers, when they are not able to maintain their own families? Or how should they do this good unto the Church, when they themselves want it in their own private houses?

[Use 1] The Uses remain. First this reproveth the corrupt dealing of wretched and miserable people, who detain from the Ministers their liuelyhood, whereby they should help themselves, and relieve others. The Popish sort think nothing too good for their priests and shauelings, but we have those that think everything too good for God's faithful Ministers; their maintenance is too stately, their diet too dainty, their apparel too costly, their houses too lofty: they could be content they were put to earn their living with the spade and shouell. They will not willingly afford them anything, and they think it well saved which is purloyned from them. They are accounted the best husbands that can most cunningly and craftily go beyond them: and such as can thrust a new custom (though it were never heard of before) upon them, to defeat and defraud them of that which is due unto them, doth account himself to leave his land in the best state, & to provide exceeding well for his posterity, and to rid his demeanes of a very great bondage. In former times, tithes were counted as a debt to the Minister, now it is held a bondage or slavery to pay them. And yet these are they that cry out with open mouth against the cruelty and covetousness of the Clergy, like *Judah* that exclaimed against the incontinency of *Tamar,* when himself was guilty of no less crime, Gen. 38. Secondly, it reproveth such Patrons as enrich themselves with the livings of the Church: who present other to the place, but retain to themselves a share out of the same. These do bestow the benefice, but they keep the benefit, never considering that *it is a snare to the man who devoureth that which is holy, and after vows to enquire,* Prov. 20, 25. Now that is to be accounted holy w[c] is dedicated to holy uses, whether it be to the worship of God, to the

maintenance of the Ministers, to the furtherance of schools and good learning, or to the relief of the poor, and therefore the abolishing or diminishing of these, is condemned as sacrilege against God, Deut. 23, 23. Their forefathers were liberal in furthering the worship of Images, nay of the devil himself, imagining it to be the service of the true God: they spared not to enrich those that were seducers and ringleaders to eternal damnation, though they were also unlearned and ungodly, & unfit for that calling, yet somewhat they gave them out of baptizings, and the other counterfeit sacraments, out of burials, trentals, masses, months minds, everything yielded some see and stipend, whereby they grew rich in the world: whereas the children of these grudge to give anything to their learned and godly pastors which God hath in mercy bestowed as a special gift upon the Church, but give thē cause to complain of their wants of mere things necessary. The Prophet *Malachi* is not afraid to pronounce that such unconscionable dealing is not so much an injury to mā, as to God himself, Mal. 3, 8, 9. *Ye have robbed me in tithes and offerings, saith the Lord.* And in the Law it is expressed, that the tribe of *Levi* had no inheritance, nor any part among their brethren, *But the Lord was their part and their inheritance,* because that which fell unto them was dedicated to God; and lest the people should think that the Ministers were beholding unto them for it, therefore God claimed *the tyths to be his,* Leu. 27, 30: & by his gift assigned them over to the Levites. No man can touch the Lord's right to take it away, and be guiltless; for it is as a snare wherewith the hook is covered, and the fish or fowl deceived and entrapped. The profit that cometh by seizing upon holy things, promiseth much gain and advantage, yet let it seem never so sweet and pleasant to the taste, it shall be as gravel, nay as poison in the stomach, & in the end shall sting thē more dangerously that swallow it, then if they were bitten with scorpions & venomous serpents.

Secondly, it is the duty of the people to [Use 2] have a care of their Ministers. For seeing God hath appointed them to serve him, & to teach his people, that his way may be known upon earth, & his saving health among all nations, it is great reason they should be maintaind for that purpose. The Levites were descended of the linage of *Abraham* no less then any of the other tribes, & therefore a part of the inheritance belonged to them: nevertheless God put them from it, because they should not be trobled with tilling the ground & such like business, but give themselves wholly to the fulfilling of their office. And as the Ministers are often exhorted to do their duty, so must the people know, that God requireth a duty at their hands, y^{t} they provide for them, as Deut. 12, 19. And doubtless in that special charge given to the people, God more respected the benefit of the people themselves, thē the profit of such as were to be maintained. The Ministers are to be maintained in a temporal estate, but the people in the unity of faith, and in obedience toward God, that so the true religion might be preserved in purity.

Lastly, this serveth to put the Ministers in [Use 3] mind of their duty. For wherefore hath God all this care over them, but that they should care for the people? And wherefore are the people to provide for their bodies, but that they should watch for their souls? This serveth to drive from the Altar such as are ignorant Ministers, that are not able to teach the people. Ignorance is a grievous sin in all, but especially in the Minister, who must not only have light in himself, but give light to others; and must not only know the way to God's kingdom, but

show the way unto others. For God never meant that idol sheepheards should have the places and provision ordained for such as will take pains. These thrust themselves into this great work and high calling of the Ministry, and yet are unfurnished of those gifts which should fit them for this function, 1 Tim. 3, 2. and 2 Tim. 2.2. They should be *Lights of the world,* and yet sit in darkness themselves: they are called to be *Salt,* but they are unsavory. The Minister in the Church is as the eye in the body or as the candle in the Lantern. If then the watchmen be blind and have no knowledge, *The blind must needs lead the blind, and then both fall into the ditch,* Matth. 15, 14. The Ministers should be the mouth and Messengers of God unto the people; but if they be dumb and cannot speak, they are not able to deliver their Ambassage. They should be Nurses of God's children to feed them with the sincere milk of the word, that they may grow thereby, 1 Peter 2, 2: but these have dry breasts and starve God's people, and are guilty of murder in his fight. They take upon them to be Stewards of God's family, to give them their portion in due season, Luke 12, 41: but they have no skill to break the bread of Life, neither to divide the spiritual food of the word aright. And whereas the Sheepeheards should feed the flock, they feed only themselves with the milk of the flock, and clothe themselves with the wool. They do think themselves to be *Captains and overseers of the Lord's host,* to go before the people, but they are not able to handle the sword of the Spirit, nor to prepare the people for this spiritual warfare. These sin grievously by invading the Lord's inheritance, and presumptuously taking upon them this great office unto which they were never called of God. For this is a certain truth, whomsoever the Lord sendeth, him he furnisheth and enableth in some measure to discharge the duty which he requireth of him. His calling is not an idle, but an effectual calling, and is able to demonstrate it self so soon as it is given. When God had called *Aholiab* and *Bezaliel* to build his material Tabernacle, by and by they were filled with the Spirit of God, *in wisdom, in understanding, and in knowledge,* Exod. chap. 31. ver, 2. and chap. 35, verse 31. Will he then make choice of any to build the spiritual Tabernacle (which is his Church) in whom is no grace of the Spirit of God, no wisdom, no understanding, no knowledge at all? *Solomon* saith in the Proverbs, *He that sendeth a Message by the hand of a fool, cutteth off the feet, and drinketh damage,* chap. 26, 6. No man that is wise will send such a Messenger that hath any care or desire to have his message deli•ered: and therefore we may not think that the wise God will use such in his service. On the other side, *as the cold of snow in the time of harvest* (where the heat aboundeth) is most welcome•*so is a faithful messenger to them that send him, for he refresheth the soul of his masters,* Prov. 25, 1•. These are they that destroy no• only their own souls, but bring destruction to the people that depend upon them, Prov. 29, 16. And as God provided not maintenance so carefully for the ignorant Minister, so we may saw the same of the careless and idle Ministers, who having learning & knowledge do want conscience of their duty. For their knowledge must show it self in practice, Mal. 2, 7, and they must have not only the head, but *the tongue of the learned to minister a word in time to him that is weary,* Isaiah 50, 4. They must not only have the talent, as the unprofitable servant had; but they must use their talent, as the good and faithful servants did: and as they ought to have store of provision, so they must distribute it to the relieving of God's people: or else being able to teach and yet will not, they are worse then they that would and cannot. A rich man that hath his barns and granaries full of Corn, & yet suffereth the poor to famish for want of food, deserveth justly the curse of

God and man, Prov. 11, 26. *Whereas blessing shall be upon the head of him that selleth it.* In like manner, the Ministers that are rich in grace, and well stored with knowledge, who seek nothing but to engross more into their hands, but will part from nothing at all, have cause to fear to be accursed of God & man; whereas they shall be blessed & praised in the gate, that make others partakers of their store. Wherefore let all such consider the commandment of God to preach the word, oftentimes repeated and urged to the Prophets, Es. 58, 1. and to the Apostles and other Ministers of the word, Math. 28, 19. If then we regard what the Lord saith unto us, we must hearken to his voice. Secondly, hereby we testify our love to Christ, who hath dearly loved us, John 21, 15. God hath so loved us, that he spared not his only begotten Son but gave him to the death for us, and therefore we are most unthankful wretches, if we do not love him again; but we cannot testify our love to him more, then by feeding his Sheep and his Lambes. Thirdly, we have committed to our charge the price of the blood of Christ, the souls of mē, which he bought at a dear rate, Acts 20, 28. Fourthly, the Ministry of the word is the ordinary means ordained for the building & planting, the enlarging & strengthening, the upholding and continuing of the Church of God, 1 Pet. 1, ver. 23, 25. Fifthly, there is a gracious promise of a very great reward made unto those men that are faithful and gain souls to their master, for *they shall shine as the Stars forever and ever,* Dan. chap. 12. verse 3: and when the great shepherd of the sheep appeareth, they shall appear with him in glory, 1 Peter, chap. 5. verse 4. and be made heirs of all their masters riches, Mat. chap. 24, verses 45, 46, 1 Tim. 4, 16. 2 Tim. 4, 7, 8.

Sixthly, all such as are negligent watchmen have a fearful woe denounced against them, because while they feed themselves unto the full, they suffer the flock to starve. Ezek. 34, 2. 1 Cor. 9.16.

Seventhly, such as have gifts and do not use them, have them (in God's just judgment) taken from them, Matth. 25, 28, Zach. 11, 17. For as such as use and employ the talent that God hath given them, have his gifts increased in a plentiful measure: so they that bury their knowledge and zeal, and never bring them forth, they are so weakened and wasted in them, that in the end they vanish away as smoke, and come to nothing, as is too too evident in many of our times.

Lastly, they bring destruction and damnation upon themselves and the people, Ezech. 34, 8, 10. Matth. 25, 10.

9 And the Lord spake unto Moses, saying:

10 Speak unto the children of Israel, and say unto them, when ye be come over Jordan into the land of Canaan:

11 Then ye shall appoint you Cities to be Cities of refuge for you, that the Man-slayer may flee thither, which killeth any person at unawares.

12 And they shall be unto you Cities for refuge from the avenger, that the man-slayer die not, &c.

13 And of these, &c.

14 Ye shall give three Cities on this side Jordan, and three Cities shall ye give in the land of Canaan, &c.

15 These six Cities shall be for refuge.

The commandment of God touching the setting apart of Cities for the Levites hath before been considered in general: now he speaketh in particular of the Cities of refuge taken out of the former Cities, wherein we see the number of them, the end wherefore they were appointed, and the places where they are to be taken. Of murder voluntarily and willfully committed, *Moses* speaketh in the words following, such persons must be pulled from the Altar, Deut. 19; and put to death: but when blood is shed at unawares, there is liberty to fly to one of these Cities of refuge. Whereby we see, that there is difference between sin and sin, between such as are committed ignorantly, and those that are done voluntarily. And therefore we may conclude from hence, that all sins are not equal. Touching the avenger of blood, we shall speak more afterward; howbeit here we see that he which had killed another at unawares was in danger to be pursued, over-taken, and slain by the next of kin, as well as he that had shed man's blood willfully. True it is, God alloweth not that the kinsman of him that is slain, should take away the life of him that was guilty, but such was the malice and corruption of men, that they would be ready to add murder to murder, that blood should touch blood, unless some place of safety had been provided.

This teacheth us, That howsoever God hath made us keepers of the lives one of another, yet by nature we thirst after revenge, and are never quiet until it be satisfied. Hereunto come the many precepts which God giveth to forbid revenge, which he would never so often repeat, were it not that he knoweth the inclination of our hearts, Deutero. chap. 32, 35. Rom. 12, 17, 19, and 1, 29, 31. 1 Thes. 2, 15, 16. Prous 12, 10. Such an one was *Cain, Judas, Saul, Herod, Pharaoh,* yea, such are all persecutors, and all heretics. And not only men unregenerate are of an hateful and malicious disposition, but such as otherwise have received the spirit of adoption, and the grace of sanctification, do yet carry about them the body of sin, and the corruptions of the old *Adam,* as we see in the brethren of *Joseph,* who *for envy sold him into* Egypt, Gen. 37, 28. Acts 7, ver. 9. And in *David,* otherwise a man after God's heart, for when he had received evil words for his good deeds, at the hands of *Nabal,* 1 Sam. 25, 22. he sware, God do so & more also to the enemies of *David, If I leave any alive of all that pertain to him by the morning light,* and so he prepared himself & his men for present and speedy revenge.

And no marvel, seeing the nature of man [Reason 1] is prone to all evil, and all the imaginations of his heart are only evil continually, Gen. 6, verse 5. and 8. verse 21. For malice

above other things is a natural fruit of the flesh, delighting and pleasing our corruption, Galat. 5, 21. James 4, 5. Hence it is, that we are said *to serve our lusts and diverse pleasures, living in maliciousness and envy, hateful, & hating one another,* Tit. 3, 3.

Secondly, by nature Satan getteth the possession of us, who hath been a fierce dragon, a merciless Lyon, a cruel *murderer from the beginning,* John 8, 44. Our Savior remembereth unto the Jews why they were a murderous generation, and telleth them, *They were of their father the devil.* And it is said of *Kaine* when he slew his brother, that *he was of that evil one,* 1 John 3, 12.

This serveth for reproof both of errors in [Use 1] doctrine, and of corruptions in life: and first, it convinceth the Popish Doctrine, which giveth way to man's corrupt nature more thē the word will bear, For in the point of loving our enemies they come near unto the interpretation of the Pharisees, because they teach, that howsoever a man is always bound not to hate his enemy, yet to love him he is not always bound. No marvel if these men do hold it lawful to break promise with an heretic, such as they account us to be, but falsely. This is an easy kind of Religion, and well pleasing to flesh and blood: and it may not seem strange, though multitudes be joined unto their Church: for what carnal man is there almost that would not be a Papist, when he may be held to be religious, & yet be avenged upon his enemy also? Indeed they set down two cases (least they should be thought to be too profane, and their Religion a merciless Religion) wherein a man is bound to love his enemy: First, in extreme necessity, when he is in present danger of his life, then he is to be helped and relieved, as it was with him that fell among thieves, and *lay wounded and half dead,* as Luke 10. verse 30. Secondly, in case of scandal, when by not helping or succouring we shall give offense unto others. Out of these two cases they conclude, that it is a counsel and degree of perfection *to love our enemies,* Matth. 5. ver. 44. which some particular persons, as Monks & Friars, and such cloyster men take upon them to observe, who have (forsooth) obtained an extraordinary gift to deny themselves. But if this be a counsel, then the rest of Christ's sayings in that chapter, *I say unto you, Whosoever is angry with his brother without a cause, shall be in danger of the Judgment,* Verse 22. And *whosoever looketh on a woman to lust after her, hath committed adultery,* as we may read In verse 28. and so likewise of the rest, in verses 32.34, 37, should be counsels also. Howbeit the saying of our Savior Jesus Christ is a commanding, Genesis chapt. 1. verse 3. also Psalm 33. verse 9. Wherefore the Popish devotion, is a Religion wherein a man may go to hell with ease, maintaining a most devilish and damnable Doctrine, clean contrary to the direction of our Savior Christ; limiting and restraining that which Christ hath extended generally unto us in the Gospel, *I say unto you, Love your enemies: and if ye love them only that love you, what singular thing do you?*

Again, this reproveth such as think it to be a note of an high and generous Nature, and of a noble and notable spirit, to put up no wrong, and to seek revenge even for every trifle and small matter: to do as little wrong as they can, but to resolve to put up none. These account it a great honor and glory for a man to pursue his enemy with hatred. Wicked *Lamech,* descending from ye cursed race of *Cain,* thought it an argument of virtue and valor, and a point of much credit and reputation unto him, to be able to take revenge, yea, *even seventy*

times seven times of any that should offend and provoke him any way: whereas Christ telleth *Peter* a contrary Lesson, that is, that it should be a greater honor and dignity before God and all good men, *to forgive till seventy times seven times,* and that in one day, Luke 17, 4. Matth. 18, 22. It becometh all Christians therefore, rather to follow the precept of Christ, then the practice of *Lamech,* and to learn of *Solomon:* Prov. 19, 11, that *the discretion of a man deferreth his anger, and it is his glory to pass over a transgression:* and chapter 14, 29, and 16, 32, *He that is slow to anger is better then the mighty, and he that ruleth his spirit, then he that taketh a city.* If then we desire true honor, and to be accounted men in the world, let us imitate our heavenly Father, who is so far from being greedy of revenge and hasty to anger and to take punishment, that *he maketh the Sun to shine, and the rain to fall upon good and bad,* being slow to anger, and of great kindness. The more noble sort of creatures are not desirous of revenge, but only the basest and vilest, noisome flees, wasps, hornets, bees, and such like. Among men, none more testy and subject to anger, then sick persons, in their greatest fits, who break out into sundry passions, by reason of their weakness, which they would never do in their health when they have the use of reason. Let us account it to be a shame and reproach to be like the weakest things, and rather imitate the nobler creatures, which are slow to anger, and moderate their passions with discretion. *Joseph* in the court of *Pharaoh* (no doubt) was an honorable man, he was next in the state to the king, he had what he would at his commandment, and *at his word were all the people ruled,* Gen. 42, 40: yet consider that he placed not any part of his honor in taking revenge of his brethren that had sold him as a slave to an idolatrous nation, and sought after his life, but in forgiving of them, and rewarding them good for evil, Genesis 50. For when they saw that their father was dead, knowing what they had deserved, and fearing the face of *Joseph,* they said, *Joseph will peradventure hate us, and will certainly quite us all the evil which we did unto him,* Gen. 50, 15, 17: and they desired him to forgive the trespass done against him, verse 17. *Joseph* wept when they spake unto him, and said, *Fear not, for am I in place of God? but as for you, ye thought evil against me, but God meant it unto good, &c: now therefore fear not, I will nourish you and your little ones, and he comforted them, and spake kindly unto them. David* was an honorable man, yet we know how he dealt with *Shimei;* though he were king, and wanted not others to kindle the coals of wrath and revenge against him: yea though the wretch *had cast stones at him, and cursed him with an horrible curse,* yet afterward he pardoned and forgave him, and sealed his pardon with an oath, 2 Samuel, chapt. 19, verse 23.

The like example we may see in *Mephibosheth* the son of *Jonathan,* that did eat bread at DAVIDS own table, (showing him favor for his fathers sake) although he were maliciously & mischeeuously slandered by *Ziba* his servant, and that of no less crime then high treason against the king, as if he looked that *the house of Israel should restore him to the kingdom of his father,* 2 Sam. 16, 3. yet he never sought any revenge of him, but was content to part from his own right for joy that the king was returned in peace to his own house, 2 Sam. 19, 30. *Solomon* was not ignorant, but knew well enough what was true honor; yet he giveth this counsel, not to seek any honor by revenge, Prov. 24, 29. *Say not, I will do unto him as he hath done to me: I will render to the man according unto his work.* It is the common sickness and disease of the world, to requite like for like, taunt for taunt, and rebuke for rebuke; and they

think they may do it lawfully, and measure to others that measure which they have measured unto them, whether it be in word or deed, stripe for stripe, blow for blow, wound for wound. But this is a part of our natural corruption, which did appear in the auengers of blood mentioned in this place.

[Use 2] Secondly, as it reproveth errors in opinion, so it doth likewise errors in conversation, & in the practice of life, which meeteth with many abuses. First, here is reproved the common practice of fighting and quarrelling, w[c] always beginneth with hatred, & oftentimes endeth with blood. These are they that make no conscience of doing hurt and injury unto others, 1 Thess. 4, 6. 1 Cor. 6, 7, 8. Many do hold it unlawful to strike the first stroke, and to offer the first blow, and minister occasion of strife; but if another strike them and begin the fray, they think they may lawfully strike again, and return as good as is brought, and that with an over-plus and advantage. This is to make Magistrates stand for ciphers, and Laws to be of none effect, or to wax rusty in books, as a sword in the scabbard. Christ reproveth this retayling of like for like, both by word, and by example. By word, Matth. 5, 39, 40, 41. *Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also, &c.* By example, for when he was smitten before the high Priest, he smote not again, John 18, 22, 23, but defended his own innocence. So did *Micaiah* the Prophet, 1 Kings 22, 24, 25: and *Paul* the Apostle, Acts 23, 3: they defended their cause by word, but smote not with the fist. These examples of the best we ought to have before us, to be guided by them, who were led by the good spirit of God. But in our days, when men are charged with contempt of Laws and Magistrates, & of God himself, in pursuing their private grudgings and quarrels, if they can say, Why did he give the occasion? Why did he begin with me? Why did he strike the first stroke? They think they have spoken wisely, and answered the matter very sufficiently. But thus might the Prophets and Apostles as well have pleaded for themselves, and given as good a reason of their dealing if they had stricken again; & yet they stayed their hands, and would not give blow for blow, and they are commended in the word of God. The Apostle would never have set forth the patience of Christ for our imitation, who *when he was reviled, reviled not again, and when he suffered he threatened not, but committed himself to him that judgeth righteously,* 1 Pet. 2. verse. 13: if he might have done wrong for wrong: but he showeth that Christ suffered for us, leaving us an example that we should tread in his steps.

Secondly, this condemneth the practice of many masters, who do after a sort nourish quarrels and contentions (as much as in them lieth) within their own doors. For if they have a servant, who being provoked & stricken by his fellow-servant, will not by and by fly in his face and strike again, or being challenged the field, will not take up the bucklers and answer the challenge, they account it the trick of a coward, and esteem such as unfit servants to dwell with them. For if having a defiance given him, he take not up the gantlet, they thus reason and conclude with themselves, If he will not draw his weapon in his own cause, he will never draw it in mine: & if he will not strike for himself being provoked, he will never strike stroke for his master if he be assaulted. This may be a rule from human policy, but it is no rule in Christian piety, neither is it after the doctrine which is according to godliness. It is the duty of servants being stricken to complain unto their masters, and it is no disgrace or

reproach to do so, except it be a shame and dishonor to submit themselves to God's word. Every master is a Magistrate within the walls of his own house, to order his servants & family aright. He must give no approbation to private revenge, but make peace among them, & teach them to suffer wrong rather then to offer, and prepare to bear a new injury rather then seek to revenge an old, as we heard before by the express commandment of Christ. Not that we should understand his words literally, to turn the other cheek to him that hath stricken one, or to give away our cloak unto him that hath taken away our coat, for Christ him self being smitten did not so: but he speaketh comparatively, do so, rather then revenge thine own cause. But as challenges into the field are unlawful, so none is bound in honor to answer such challenges. Neither let any man think it is a disgrace and discredit to refuse a challenge. For besides that true grace and glory standeth in obedience unto God, wherefore I pray you, serveth the master in the house, and the Magistrate in the commonwealth, but to take up quarrels that arise, the one among his servants, the other among his subjects? It is a principal part of their office, to decide and determine the differences between servant and servant, between subject and subject. And remember this rule, that there can be no credit gotten by sinning against God.

[Use 3] Lastly, we must take notice of this corruption, and show the duties of love one to another, even toward our enemies, Luke 6, 33. Isaiah 11, 6, 7, 9. Matth. 5, 44. 1 Pet. 2, 21, 23. Now the holy Scripture layeth before us sundry motives to move us to lay aside all maliciousness and desire of revenge, and to show our selves courteous and gentle, kind, and tender-hearted one toward another. First, except we forgive, we can have no hope or assurance to be forgiven, but *judgment shall be merciless to them that show no mercy,* Matth. 6, 14, 15. I am. 2, 13. Matth. 18, 35. We shall find such measure at the hands of God, as we our selves measure unto others. And Christ enforceth the truth of this, by doubling of the sentence both for greater certainty of the matter, and for deeper impression in the conscience.

Secondly, God hath forgiven all his children for Christ's sake. He might have many just quarrels and controversies against us for our trespasses and sins against him, but he pardoneth all and putteth them up, to give us an example, that *we should forgive and forbear one another, and if any have a quarrel against another, even as Christ forgiveth so must we do,* Eph. 4, 32. Col. 3, 13. 2 Cor. 2, 10.

Thirdly, vengeance belongeth unto God and to his assigns, not to private men. It is the proper office of God, forasmuch as hereby he showeth himself to be God, Psal. 94, 1, 2. He is the Judge of the whole earth, he leaveth it not to everyone to be his own judge, Rom. 12, 19. If we should see a man set himself in the Princes chair of estate, or to place himself in his throne, and begin to usurp his office and execute judgment upon any offender, all men could condemn the fact as usurpation, and the person as guilty of high treason. Or if any of the fellow servants should take his Masters place, and offer to punish such as have offended him, and that in his Masters presence, who would not censure the sawcinesse of such a proud companion? Howbeit, it is greater pride and presumption for him to draw the sword

that hath not the sword put into his hands, insomuch that thereby he deserveth to be smitten with the sword himself, Math. 26, 52.

Fourthly, God rejecteth all sacrifices & oblations offered without mercy, when they are accompanied with desire of revenge, Matth. 5, 23.24. The Prophet teacheth, that God required not at their hands to tread in his courts, and to bring oblations, and offer up prayers, so long as *their hands are full of blood,* Isaiah 1, 15. Though we come never so much, and so often before him, yet our greatest devotion is an abomination unto him, so long as we are not reconciled unto our brethren.

Fifthly, without this, no man shall see God to his comfort. At his right hand are pleasures for evermore, but they shall never taste of thē and be partakers of them that live without love, and do not live without revenge. The Apostle saith, Heb. 12, 14. *Follow peace with all men, and holiness, without which no man shall see the Lord.*

Lastly, if we can be content to be forgiven, then we must also be ready to forgive. It is a general rule, *Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the Prophets,* Matth. 7, 12. This also holdeth proportion between God and us, for as we would have him to extend mercy to us, so ought we to be merciful toward others. If we would have God at peace with us, we must be reconciled to our brethren: and if we would have him to love us, we ought to love one another; or how shall we be assured that we love God whom we do not see, when we love not our brethren whom we see daily?

16 And if he smite him with an instrument of Iron (so that he die) he is a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone, (wherewith he may die) and he die, he is a murderer: the murderer shall surely be put to death.

18 Or if he smite him with an hand weapon of wood, &c.

19 The avenger of blood himself shall slay the murderer, when he meeteth him, he shall slay him.

20 And if he thrust him of hatred, or hurle at him, by laying in wait that he die,

21 Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death, for he is a murderer: the revenger of blood shall slay the murderer, &c.

Hitherto of the first part of the chapter, the second part followeth, which is concerning laws belonging to murder and shedding of blood: and this consisteth of three several points. First,

touching willful murder. Secondly, touching murder at unawares, commonly called man-slaughter, or chance medly, which is not done of malice prepensed. Thirdly, of the office of the Judges touching shedders of blood. The first point is of willful murder, which is declared by the instrumental causes whereby it is done, whether a man smite his neighbor *with instrument of iron, or throwing of a stone, or with an hand weapon of wood,* to wit, voluntarily, willingly, willfully, and of set purpose, all cometh to one ende, for such a one must die the death. This exposition is plain and evident, as appeareth by the 11. verse going before, where *Moses* mentioneth the killing of a man *by error* or at unawares. Now in this case, if a man hate his brother, and hurle at him *by laying of wait that he die,* or an enemy smite him with his hand, the avenger of blood shall slay the murderer whensoever or wheresoever he meeteth him.

From hence we learn, that murder and shedding of blood is an heinous and horrible sin in the sight of God. Howsoever many that are fleshed and hardened in it, make no reckoning of it, yet it hath a bloody face before the high God: to do anything maliciously and unjustly against the life of a man is a sin much displeasing unto God, and that which provoketh his judgments, Gen. 9, 6. Hos. 4, 2. Matth. 26, 52. Reuelat. 13, 10. Exod. 21, 12. Levite. 24, 17.

[Reason 1] The reasons are plain. First, we are all made in the Image of God, Gen. 1, 27, and 9, 6. What treason thē is it to deface this Image? for as it is treason to deface maliciously the image of a Prince, so is it no less then high treason against God, to deface the Image and similitude of God. Nay, to speak the truth, he is a double traitor, and committeth a double treason, both in regard of him whom he hath murdered, and then in regard of himself, in that he is the cause of his own destruction, & guilty of his own blood, forasmuch as he that killeth must be killed; and he that sheddeth man's blood, his blood likewise must be shed. Nay, there is no man that murdereth another, but he murdereth himself more; he taketh away the life of another, but he destroyeth his own soul, yea and causeth God to bring some judgment upon him that he liveth not out half his days. Hereunto (no doubt) *Rebecca* hath relation, hearing of the wicked and cruel purpose of *Esau* toward his brother, that when the days of mourning for his father should come, he would kill his brother *Iacoh;* for she said to him, *Behold, thy brother Esau doth comfort himself, purposing to kill thee; now therefore my son, obey my voice, & fly to Laban my brother; for why should I be deprived also of you both in one day?* Gen. 27, 42, 45

Secondly, all such as are willful murderers are accursed of God, Gen. 4, 11. *Thou art cursed from the earth:* and also of men, Deut. 27, 24. *Cursed is be that smiteth his neighbor secretly: and all the people shall say, Amen.* Hence it is, that God never suffereth such to escape, but meeteth with them one way or other, either he striketh them with his own hand that did lift up their hands to strike others, or he delivereth them over to the Magistrate. Some times he maketh them to be witnesses against themselves, sometimes to discover themselves in their dreams, sometimes to feel the torments of hell in their own consciences, and sometimes the birds of the air to reveal them. We see this in *Cain,* that slew his brother, for *God set a mark upon him,* and branded him for his wretched parricide, Genesis 4, verse 15.

This the very heathen themselves knew by the light of nature, that howsoever the murderer may escape out of some danger, yet vengeance will pursue and overtake him, Acts 28, 4. This we see in *Herod* that *killed James with the sword, and put Peter in prison,* intending also the like against him, he escaped not the hand of God long, but his deep vengeance did so dog him at the heels, that he was smitten shortly after by the greater stroke of an Angel from heaven, *and was eaten up of worms,* Acts 12, 2.23. Thus did *Samuel* speak to king *Agag,* 1 Sam. 15, 33. *As thy sword hath made women childless, so shall thy mother be childless among women, and he hewed him in pieces before the Lord.* The like we see in *Joab* who was smitten with the sword, as he had killed others, 1 Kings 2, 31, 32. And it is to be observed what *David* saith of him concerning ye blood of *Abner* that he had spilled, 2 Sa. 3, 29. *Let it rest on the head of Joab, and on all his fathers house, and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword or that lacketh bread.*

Thirdly, God doth so detest murder, that if a beast kill a man it must be stoned to death, and his flesh not eaten, Exod. 21, 28. What? is God offended with the brute beasts? or do they sin against him, and break his Commandment? No: but thereby GOD would show how much he abhorreth the shedding of man's blood, and that man should lay it to his heart.

Fourthly, it is an offense against a man's own flesh, Eph. 5, 29: No man ever yet hated his own flesh, but nourisheth and cherisheth it; now every man is as our own flesh, Isaiah 58, 7. We see Bears, and Lions, and Tigres, and wild beasts do play together, because they are of one kind: mankind is of one kind; if we do not agree together, but prey one upon another, we are more fierce then Bears, more cruel then Lions, more merciless then Tygres, and more savage then wild beasts.

Fifthly, such as slew another violently, were taken out of the Cities of refuge by violence, God would give no protection to such beasts, neither City, nor Altar, nor Tabernacle, nor anything could yield them any safeguard, Deu. 19, 11, 12, 13. 1 Kings 2, 31, 32.

Sixthly, it is a crying sin: blood hath a very loud voice, and never ceaseth crying, until judgment fall upon the head of the murderer, Gen. 4, 10. *Behold the blood of thy brother crieth from the earth. Abel* was now dead, his mouth was stopped, and he could not speak; but his blood could speak, the which called and cried in the ears of the Lord GOD of hoastes from the earth for vengeance, Hebre. 11, 4.

Seventhly, no pardon was to be given to such, as appeareth in this chapter, and verse 32. *Ye shall take no satisfaction for the life of him that is a murderer, which is guilty of death, but he shall surely be put to death.*

Lastly, the Land is defiled by it, ver. 33, 34. *Blood defileth the Land, and the Land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it: Defile not therefore the Land which ye shall inherit, wherein I dwell, for I the Lord dwell among the children of Israel.*

Now let us come to the uses. First, we have just cause to fear the wrath of God; and if he come to make inquisition of blood, he shall find much blood spilled upon the earth like water that cannot be gathered up again throughout the whole Land. What abundance of

injustice and cruelty is there to be found in every place, and thought to be just and upright dealing? How many are there to be found, that having once conceived anger and malice in their hearts, will remain whole days, and months, and years, before they will be reconciled, nay speak one to another? thereby depriving themselves of the mutual comfort they might reap and receive, and *by suffering the Sun to go down upon their wrath, do give place to Satan* to enter into them & to possess them, Eph. 4, 26, 27. And what color soever men set upon their cruelty, it is but a false painting of a foul face, as *Adams* fig-leaves, that covered his shame, but could not hide his sin. If it be done under pretence of law, it is a most fearful sin; the pretence it self maketh it more fearful, because feigned justice is a double injustice. When the Law is so wrested, that it is made the occasion of murder, it must needs be offensive & displeasing unto God. And albeit this sin be committed by the Magistrate, in letting malefactors go unpunished, yet it must needs be offensive unto GOD, because it is that which bringeth the guilt of blood upon the Land, & nothing can cleanse the Land from blood, but the blood of him that shed blood. This made the Prophet say to *Ahab, Because thou hast let go out of thy hand, a man whom I appointed unto destruction, therefore thy life shall go for his life, and thy people for his people,* 1 Kings 20, 42. Whē there was a famine in the Land in the days of *David,* three years, year after year and he inquired of the Lord the cause of that sore judgment; the Lord answered, *It is for Saul and for his bloody house, because he slew the Gibeonites,* 2 Sam. 21, 1: and the atonement could not be made, until seven men of his sons were delivered into their hands, and they were hanged up unto the Lord that his inheritance might be blessed. The sins of the sons of *Eli* became to be the sins of their father, not because he was their father, neither yet because he was the committer of them, but because he being a Magistrate did not punish & correct them: so likewise when judgment is not executed upon men for their sins, the blood of those which are slain must needs remain in the Land. If this be committed by way of revenge, it is also an heinous sin against almighty God, because he that doth it, preventeth God's work, and so provoketh God's wrath: for he taketh God's office out of his hand, and taketh up his place, who hath said, *Uengeance is mine,* Rom. 12. And if we ascend to the higher degree of men, shall we not find among them little conscience made of shedding blood? Do not our Gentry for the most part think it their glory to have their hands embrewed in the blood of innocents? What conscience is made of fighting & quarrelling for point of pretended honor, but in truth for assured dishonor and disgrace unto them, to their names, and to their posterity? for let thē set what varnish soever they please upon their combats, they shall carry ye mark of an horrible sin to their grave, God grant it be not to hell and the place of perpetual torment; and if ever GOD open their eyes, they will weep day and night for it, and be humbled for it all the days of their lives.

Secondly, [Use 2] it is the duty of Magistrates especially, and of all men generally in their places, to make diligent search & enquiry when blood is shed, by whom the blood hath been shed: and if the murderer be not found, they should crave pardon at the hands of God. And touching the Magistrates and others, I would commend to them the consideration of two things; first, that they be careful that no man die innocently, that they put no man to death without cause, Ier. 25, 14. of which we shall speak afterward in the end of this chapter.

Secondly, when murder is committed, all men must do their endeavor, to the utmost of their power and means, to detect the authors of that bloody act.

Hence it is, that God requireth, that when a body is found slain upon the ground in the Land which he had given the Israelites to possess, and it is not known who killed him, then the Elders and Judges shall come forth to the dead body and wash their hands over a Bullock whose head was stricken off, and protest and say, *Our hands have not shed this blood, neither have our eyes seen it: O Lord, be merciful to thy people Israel, whom thou hast purchased, and lay not the guiltless blood upon them; and the man-slaughter shall be forgiven them,* Deut. 21, 7, 8, 9. Where we see that the killing of one man is a defiling of the whole country, and what care the Lord hath of the life of every man. For murder is so hated of God, that albeit the dooer thereof be unknown, yet he would have a solemn cleansing and clearing thereof to be made. And see what God requireth at the hands of the Magistrates and ministers of justice. It is not enough for them to protest that they have not committed, or supported, or favored any evil when causes and complaints have been brought before them, but they must search carefully, and enquire diligently of disorders; albeit no man solicit or seek unto them, yet themselves must be watchful in their places. Howbeit, this duty is oftentimes ill observed, and slenderly practiced. For how many are there that think themselves fully discharged, and flatter themselves with a fond imagination that they are greatly to be commended, when they patiently give men the hearing, and make countenance to help them. But God is not contented with this, he will take an account of them of a farther duty, and will not take it for a sufficient discharge to be able to say, though it be truly, There was no information given, no man made any complaint. If then Magistrates that have the sword of justice put into their hands to cut off evil doers from the City of God, shall suffer any wickedness to lurk in any Citty or corner, they themselves are guilty thereof, and it is as much in God's sight, as if they had given their consent to the practicing of it. These are they that must after a sort answer for the whole body of the people, if evil doers be suffered to nustle under them through their negligence.

[Use 3] Lastly, it is the duty of everyone to beware of all occasions and allurements that may draw us to this bloody sin. For as there is a murder of the hand, so there is a murder of the tongue, which is therefore in holy Scripture resembled unto a Razor, to a sword, to coals, to arrows, to poison, to fire: all which kill and are the instruments of death: and likewise there is a murder of the heart, of which the Apostle *John* saith, *Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternal life abiding in him.*

So then, we are guilty of this sin, even by anger and malice in the heart only, and shall have our portion in the Lake that burneth with fire and brimstone. If any man have not a feeling of this in his heart, he is more then dead: and if he labor not to repent of it, it argueth him to be past all grace, and so out of the number of those which shall see God to their comfort. For albeit such have the shape and form of men, yet they have the hearts of the very beasts. If they had the right use of reason in them, and the government of their corrupt appetites and affections, it could not be but that they would have a care of the life of their brethren, and which is more, of their own lives also.

So then, every man should examine himself and try his own heart, how far he hath been guilty of this sin of murder in every kind and branch thereof, that so we may humble our selves. Albeit it be but the anger of the heart, yet it is murder in the sight of God, & is therefore as well to be repented of, as the outward act of murder it self. To this we may join the sin of envy, when men so repine at the good of others, that they cannot be quiet or contented, because they want y^{t} which others have, and have not so great a portion as they; for this also we should humble our selves, and labor continually against it.

To conclude, we see also what cruelty and hard-dealing is oftentimes used against poor laboring men, that get their living by the sweat of their brows, and yet many think they may use them as they list, either with turning of them off with an half-penny, for a penny, or else in exchanging other things for their work, which haply are not worth half the money, or in keeping back their wages for weeks, months, or years, which Saint *James* speaketh of, Chapter 5, verse 4. *Behold the hire of the Laborers crieth, and the cries of them are entered into the ears of the Lord of Sabbath.*

Let us labor by all means to keep our selves free from blood, and not only from the outward act it self, but from the inward thoughts of the heart, as envy, hatred, and malice; as also from the slaughter of ye tongue by cruel and cursed speeches. Such a murderer was *Shimei* when he railed upon *David;* True it is, he charged him to be a murderer, but the murder might justly and fully be discharged upon himself, for he was *the man of blood, and a son of Belial,* 2 Sam. 16, 7, 8. Indeed if a man have an injury done unto him, it is lawful for him to seek revenge, but he must not do it with his own hands, but as the poor widow that came to the Judge, saying, *Auenge me of mine adversary;* so he must complain to the Magistrate, and so seek for remedy by just and lawful means. And that we may be free from the fact it self, and not fall into it; let us look well to the fountain and beginning of all our actions, and first labor to purge our hearts, because *out of the heart proceedeth all kind of wickedness.* Now if that be cleansed of evil thoughts, we shall thereby stop and hinder evil works that they break not out.

22 But if he thrust him suddenly without enmity, and have cast upon him anything without laying of wait:

23 Or with any stone wherewith a man dy, seeing him not, and cast it upon him that he die, and was not his enemy, neither did seek him any harm:

24 Then the Congregation shall judge between the slayer and the avenger of blood, according to these judgments.

25 And the Congregation shall deliver the slayer out of the hand of the revenger of blood, and the Congregation shall restore him unto the City of his refuge, whither he was fled: and he shall abide in it unto the death of the high Priest, &c.

26 But if the slayer shall at any time come without the border of the City of his refuge, whither he was fled:

27 And the revenger of blood find him without the borders of the City of his refuge, and the revenger of blood kill the manslayer, he shall not be guilty of blood.

28 Because he should have remained in the City of his refuge, till the death of the high priest: but after the death of the high priest, the slaier shall return into the land of his possession.

29 So these things shall be for a Statute of judgment unto you throughout your generations in all your dwellings.

The Law touching killing at unawares, is delivered in these words; the substance whereof is this, That if a man take away life from any suddenly without any enmity, or do cast a stone at adventure without laying of wait, or cast anything upon him and see him not, the Congregation shall deliver him out of ye hand of the *avenger of blood,* because though he did kill him, yet he was not his enemy, neither sought his hurt, or plotted his death. So the Lord in his law propoundeth sundry like cases, Exod. 21, 13, 14. and Deut. 19, 4, 5. *Whosoever killeth his neighbor ignorantly, whom he hated not in times past, as when a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the hell•e, and lighteth upon his neighbor that he die, he shall flee into one of those Cities and live, &c:* and he must abide therein unto the death of the high Priest which was anointed with the holy oil. But if such slayer shall go out of the border of the City of his refuge whither he was fled, and the avenger find him and slay him, he shall not be guilty of blood, because he had a place of safety and refuge given unto him, and he ought to have remained therein according unto the law.

Out of this division some questions will be moved, [Object.] which are needful to be handled & considered: as first of all, whether the *Auenger of blood,* while his heart is hot, might lawfully pursue him that killed another of ignorance, and when he found him out of his City and Sanctuary might slay him? [Answ.] I answer, God doth not approve or allow such dealing simply, but doth indeed utterly condemn it. For the judicial and political laws do not always serve to bring men to perfection, and to establish perfect holiness and righteousness amongst us, but in some sort to remedy the vices whereunto we are inclined: so that the Lord hath an eye to the inconveniences that might ensue: whereas if we will speak what the eternal law of right & wrong, which is the law of righteousness, alloweth, & what every man's duty is towards men made after the image of God; then doubtless, when a man hath given a blow with his hand unwittingly, so as it do sufficiently and evidently appear to be so, the next friend or kinsman ought not to step up to seek revenge, because in so doing he offendeth God, both in setting upon the party that hath done him no wrong by his will, Rom. 12, 29. Matth. 5, 44. and in fathering that thing upon a mortal mā, which God had ordained in

his secret providence, Exod. 21, 13. *God hath delivered him into his hand.* This is the perpetual law of equity and honesty, and therefore that which is delivered in this place is only a posit••• Law established no• to instruct, but to restrain thē, and to remedy a greater mischief in case they had been altogether brideled and wholly ⟨◊⟩ reaued of all power.

This teacheth us a plain truth, which I only point a• with the finger, that God tolerateth many things among his people, which he never liketh and alloweth, as appeareth in the cause of divorce, De•. 24, 1, they were permitted upon dislike *to put away their w•••,* provided that they delivered unto her *a bill of diuorcement,* to be a witness of her honesty, that through the willfulness and waywardness of her husband, she should not be defamed. Nevertheless, God never liked this simply no more then their marrying of many wives, because she was given to him to be the companion of his life, and the delight of his eyes, and the comfort of his heart all his days, and was as it were one part of his own person, and therefore to cast her off was after a sort a cutting off of himself in the middes, whereupon Christ saith, Math. 19, 8, 9,*that the Lord did it for the hardness of their hearts.* So in the case of *usury,* he permitteth them to take usury of the stranger, that they might not practice it toward their brother: and sundry such like, lest they should do worse.

Secondly, the question may be asked, [Object.] whether this killing at unawares or against ones will, whom God is said to have delivered into his hands, be a sin or not? This is so much the more necessary to he thought upon, because the Lord showeth, Deut. 19, 6, thar such a man is guiltless of the other man's death, forasmuch as he did not hate him before, neither did presumptuously rise up against him, to slay him with guile. Howbeit in this place such a person is commanded to remain as a banished man out of his own place & house, and from his own kindred, and is confined to the city of refuge until the death of the high Priest, which no doubt had relation to Christ. I answer, [Answ.] there is no repugnancy in all these things. For this fact must be considered two ways, judicially, or morally. If we do respect what such an one deserveth in the Court of man's judgment, it is true he is not guilty he deserveth not to dy, or to recompense life for life. But if we speak simply, what is sin by the law of God *which is spiritual,* who keepeth a court of conscience, an higher court and seat of Justice then all mortal men do or can do, we cannot pronounce such a one innocent or guiltles before the bench of this Lord chief Justice. Or to speak more plainly, there is a twofold Judgment, the one of God, and the other of man. In the judgment of mā he may be taken to be innocent, because Deu. 19. his blood is called innocent, to wit, in respect of man's judgment whom he hath not offended: howbeit in the judgment of God, which goeth further, and pierceth deeper, it is otherwise. The Papists because they would have some proof and testimony, or at least some show and appearance that all sin is voluntary, do allege the examples of such as have killed at unawares or against their will, and make this to be no sin, and that by the authority of their vulgar Interpreter, who saith, Numb. 35.25. *Liberabitur innocens,* that is, *The innocent shall be delivered out of the hand of the avenger.* But almighty God (who keepeth from all evil) keep us & all other good Christians from such kind of innocence. Besides, in the Hebrew Text, the word is *Harotzaach,* that is, *The killer* shall be delivered, and not the innocent person. Touching the point in general, whether all sin be a voluntary action, we have spoken before, and proved sufficiently the contrary. And albeit S. *Augustine*

be often alleged by our adversaries, affirming that sin is an evil so voluntary, that it can by no means be sin except it be voluntary: yet in his Retractations, he maketh his opinion plain, and restrayneth that particularly, which in other places he seemed to propound and leave at large; for he saith, *Sine voluntate nullum est peccatum, sieve in opere, sieve in origin:* that is, *There is no sin without the will, either in the work, or in the original,* or the beginning.

Whereby it plainly appeareth that in the special work there are sins even in his judgment which are not voluntary, as those that come of ignorance, or of compulsion, or as concupiscence and original infection: yet all these may truly be called voluntary, in regard of the first man's first offense, in whom was the freedom of will, all which are no other but fruits and effects of his sin. So then, he teacheth that the sin which is a punishment of sin is not always voluntary, but the sin, which hath no other consideration but of sin, is voluntary. The sins which we commit, are both sins and the punishments of sin: but *Adams* sin, in whom we all sinned being in his loins, which was only a sin and not the punishment of any sin going before, is voluntary. And in this respect the slaughter committed at unawares, may well be said to be voluntary, because it is a fruit of the first man's disobedience, so that we may truly say, *From the beginning it was not so.* For if *Adam* had never sinned, there should never any such manslaughter have been committed.

But now to return unto the particular point in question, that the Jesuits would prove all sin voluntary, because manslaughter done without consent of will is no sin: we hold all such shedding of blood done of ignorance to be a sin of ignorance: & that no man so killing and taking away life, can wash his hands in innocence. For such a one by the law must fly to the City of refuge, and be imprisoned there, until the death of the high Priest; which argueth that there was something in the facte, or in the error by which the fact was committed, that hath need of forgiveness by Christ, the true high Priest of our profession, of whom the high Priest in the law was a figure. And hence it is, that the punishment laid upon the man-slayer was so straight, that if he were taken out of the City of refuge before the death of the high Priest, he might be slain, verse 32, forasmuch as such a one seemed to make no account of the death of Christ, nor to seek deliverance from blood by his blood.

But some man may say, [Objection.] that the City of refuge was appointed only for the trial of the slaughter, whether it were committed willingly or unwillingly, of malice or of ignorance, and not for any regard of punishment at all.

This indeed is objected, [Answer.] but it is as easily answered. For if the City had been assigned only for examination and trial of the facte, then immediately after the knowledge of the manner of doing, and the party brought to his purgation, he should forthwith be discharged and delivered. But this was not so, he must remain and continue there peradventure all the days of his life, at least all ye days of the high Priests life. Besides, the high Priest might have died the next day after the man-slayers flying thither before his cause came to be handled and tried, yet even then he was to be set at liberty. Therefore it appeareth, that this was also a kind of punishment, and was inflicted for farther detestation of manslaughter, so that if the slayer were found out of his City before the death of the high Priest, the avenger of blood might kill him, and yet not be charged with his blood. So then,

as the death of the high Priest did free the manslayer, so such persons were taught to fly to the death of the Messiah that must be slain, in whom was all their hope of deliverance, and comfort that this their sin should be done awah. *Ambrose* is clear in this point, that the high Priest signifieth Christ Jesus. So is *Cyril, Maximus,* and others, who by the death of the high Priest in this place, do gather deliverance by the death of Christ. S. *Jerome* is plain in that whole case touching sins of ignorance, and that he which is fled to the City of refuge, must tarry until the high Priests death, that is, until he be redeemed by the precious blood of our Lord and Savior. *Theodoret* is more plain then all these; for he asketh this question,*Why until the death of the high Priest doth he prescribe return unto him, which hath slain a man unwillingly?* and he answereth, *Because the death of the high Priest which is after the order of Melchizedek, was the loosing of the sin of man:* whereby he declareth two things; both the mystery of the high Priests death, signifying the death of our Lord and Savior Jesus Christ, whose blood cleanseth the shedding of blood, and washeth away the guilt of all sin, voluntary or involuntary, and withal he showeth that such unwilling man-slaughter is a sin. Yea, this is so clear a point, that *Cardinal Allen* forgetting the doctrine of his fellows; and the foundation whereupon they build, in his book of popish pardons, chapt. 5, telleth us out of *the Council of Ancyre, holden well near* 1300. *years since, in the purest time of Christian religion, when our adversaries dare not say that the faith was corrupted,* that the Apostles and Bishops have ever beside the preaching of the Gospel, exercised the power of the keys committed to the Church, and inflicted due punishment for every deadly sin, justly respecting the greeuousnesse thereof: and among the rest he noteth, that *for murderers if it were not voluntary,* were appointed seven years penance; but if it were willful, till the ende of their life. Now would this Council so ancient and so pure, as the Jesuit pretendeth, have enjoined so long penance and punishment for innocent persons, and such as had committed no sin at all? So then to ende this matter, albeit the Lord acquit the party after a sort that hath slain a man unwittingly, so that there shall no judgment of death pass upon him, yet he was constrained to forsake his own house and inheritance, and to dwell in a strange place, and to suffer many inconveniences, to his decay and impouerishing, and peradventure his utter undoing, his wives and children. Wherefore God would have the party that offendeth unwittingly, nevertheless to abide some punishment, to the intent he may humble himself. And I suppose there is no good man, if such a thing should befall him, but would be humbled and grieved for it all the days of his life, and crave of God forgiveness of what is past, albeit there were no evil meant on his part; and likewise pray unto him earnestly for the time to come, that he would rule his hands and his feet better, & so order all his steppes that he never swerve frō his holy commandments.

Now to come to the ground of the Doctrine, three sorts are here directed touching blood; the people, the avenger, and the Judge. The people is restrained, the avenger is permitted, the Judge warranted and allowed. The people is restrained, not permitted: the avenger is permitted, not restrained: the Judge is permitted and allowed, nay commanded to draw the sword. The people sin if they shed blood; the Judge if he do not.

This teacheth, that it is a sin for men to do that which GOD hath appointed to be done, when they have no particular calling or commandment for them to do it. This is manifested unto

us in the facte of *Zipporah,* the wife of *Moses,* taking a knife, and circumcising her son. Circumcision was one of the sacraments that God had ordained, that every male of eight days should be circumcised, and have the foreskinne of his flesh cut off, Exo. 4, 25. howbeit she sinned grievously, because she would do it without a calling, which was for man, not for the woman to do: and therefore it appeareth she had no moe children, as we observed elsewhere, chap. 12, and beside she wanted the presence and company of her husband a long time after, and when she returned unto him, she was vexed and afflicte• by the emulation of *Miriam* a••*Aaron.* So *Saul* sinned in offering up sacrifice, who ought to have stayed for the coming of *Samuel:* sacrifices were commanded of God, but he did it without a calling, & therefore *Samuel* telleth him *he had done foolishly,* 1. Sam. 13, 14. The like we might say of *Uzziah,* 2 Chron. 26, 16, otherwise a good king; he went into the Temple of the Lord, and presumed to offer incense, which was peculiar to the Priests: and therefore having no direction from God, though he did a good thing, yet he was presently smitten with leprosy, 2 Chr. 26, 14, 20. This we saw before in *Korah* and his company, chap. 16. *Amnon* abusing his sister *Tamar* by filthy incest, ought by the law of God to suffer death, *Absalom* killeth him with the sword, he did that which God commanded, Levite. 18, 9, 29, and *David* had to answer for it, because he put him not to death; nevertheless *Absalom* sinned grievously in the doing of it, because he was no Magistrate. So then the point is plain, that a man may sin, and that grievously, in doing the things that God commandeth, when he hath no warrant to do them.

The grounds are these. First, he doth it [Reason 1] without any commandment from GOD. Whensoever a commandment is limited to persons and places, to them it is a commandment, and to no others. The commandments and orders that are directed to such as are free of a city, or of a company, or incorporation, are no commandments to those thar are forrainers: so in this case, a commandment to some maketh it a sin to them, if they leave it undone: whereas on the other side, the not commanding maketh it a sin to others that do it, because it is the commandment that maketh things either lawful or unlawful. Where there is no sight, there can be no blindness, but it is blindness when it is found in ye subject where sight ought to be. We cannot say there is blindness in a stone, because it is not capable of sight. Therefore we say, that in indifferent things there can be no sin, either to do, or not to do, & the ground is, because there is no commandment. Secondly, it is a rule, that all good being out of his proper subject is evil. Consider this in the natural body. Is it not evil in nature, for the eye to be in place of the hand, y^{t} should be in the head? Or for the finger to grow in the fore-head, that should be in the hand? this maketh a monster in the body, when a member is out of his proper subject. So we may say for moral good, whē it is out of his proper place, it is no more good, but is turned into evil.

If any ask, what is ye proper subject of good? I answer, the proper subject of good is he to whom it is commanded; and the improper subject is, where there is no such commandment,

[Use 1] By this a man may look into himself, and see as it were in a glass the defects and deformities of his soul, and namely, that he doth many things good for the matter and substance, and good in those that have a calling and commandment for it; yet evil in him, because he wanteth a commandment, and consequently hath no warrant for the doing

thereof. All such have cause to humble themselves for the evil which they have brought upon themselves, by doing good things without any good calling. To preach the word, to administer the Sacraments, to make public prayer, are necessary parts of the holy worship of God that must be performed, they are the only instruments to save the precious souls of men; and yet these, even these are grievous sins to men to meddle with them that have no power or precept given unto them to perform them. There is nothing so much commanded of GOD as to do these things, yet nothing more sinful then these, when they are done without a commandment and a commission. If a man of a private trade and occupation shall presume to preach the word of God, having no calling thereunto, it is most ungodly, let his gifts be what they may be, let him be able to speak with the tongue of men and Angels, and let him divide the word of truth rightly, and interpret the same soundly, yet it is Anabaptistical, and a great sin and impiety. So likewise we may say for private Baptism to be performed by a woman under a pretence of necessity; as if there were any necessity in sinning, or to make the people of God go out of their calling: and yet so wretched and wicked is our age, that this sin is not only committed, but also defended.

One well observeth that it cannot be lawful for women to baptize, and he confirmeth it by this, because it was not given to the mother of Christ that she (who was blessed above all other women) should do it. If then it were lawful for any, then certainly much more for her to touch these holy things: what wicked women then, what bloody *Zipporahs* are those of our time that dare undertake this holy thing without any calling? It is evil in those midwives that usurp this office, but worse in those that commend and defend this sin.

Let all therefore both men and women examine themselves in those things; if they have broken the banks that God hath set them, & have yet carried it away, and no plague from God hath overtaken them that have undertaken such works impertinent unto them, then let them know that they are to acknowledge the great mercy of GOD toward them, that he did not strike thē dead in the very act, as *he did Uzzah that touched the Ark,* (otherwise a good man) because he did a good act without any calling thereunto. Neither let any dream that God doth approve of them, because he doth not presently punish them, Eccles. 8: but consider they have to do with a God of patience; and albeit they go away, & prosper for a time, yet in the end he will find them out and punish them. Likewise in this kind they offend, who take upon them to reprove, whom, and where, and when they please, without due observation of fit circumstances. It is indeed a duty commanded that some should reprove, and some be reproved for sin, Levite. 19, 14. Prov. 9, 8: yet every man is not to reprove all, at all times and in all places, only it lieth upon them that have a calling to reprove, and therefore it is a sin in others. So when private men take upon them to reform public abuses, as to pull down images, and to abolish the monuments of Idolatry, they sin in this case against God and the Magistrate: against the Magistrate, in taking his calling out of his hand that belongeth to him: & against God, in that they do it without his direction. True it is, the word teacheth that their altars should be destroyed, their images must be broken down, their idols burned; but it is a word to the Magistrate: he sinneth if he do it not, because he performeth not God's commandment: ye private person sinneth if he do it, because he doth it without any commandment, nay against the commandment. The brazen serpent must *be*

stamped in pieces, if once *the people offer incense unto it,* and commit idolatry with it, howbeit it must be done by *Hezekiah;* 2 Kings 18, 4. If a private man buy an house, & find therein sundry images & many monuments of idolatry, he may abolish thē; & if any of his family have gotten such, he may take them away and deface them, as *Jacob did cleanse his house,* Gen. 35, 2: because he is a Master & Magistrate in his own family: but to do it in public, where he is no Magistrate, he may not without sin, as the Magistrate himself may not omit it without sin.

Secondly, everyone ought to labor to [Use 2] know his own calling, and to be assured how far it stretcheth, and will bear him out. This should persuade everyone of us, that in every good thing which we do, we should be sure that sin cleave not unto us, and that we attempt nothing, before we have our commission sealed and sent unto us. When we go about anything, it is not enough to weigh how good it is, but to look what warrant we have to do it. It is not the goodness of the thing that will free us from sin, but the warrant that we have to do it. We must have a general warrant that the work is good, and a particular also, that it is good for us, and in us.

But some will say, how shall a man know, [Object.]that he hath a commandment in particular to do this or that? [Answer.] I answer, if any man be such a one as he to whom the commandment is given: or if the commandment be given to him in general, then he may gather that the commandment doth belong unto him in particular, so that in doing the same, he shall not only do a good work, but the work shall be good in him. So then, every man must reason thus with himself, God hath commanded me to do it, and therefore out of conscience to his commandment I will do it, forasmuch as *to obey is better then sacrifice, and to hearken then the fat of rams,* 1 Sam. 15, 22. And if *Saul* himself had obeyed, it had been better for him then to have offered up his sacrifice, though it had been of the chiefest of ye things, which should have been destroyed. It is a policy of Satan, and it were good that none were ignorant of it, and that all would take notice of it, that if he cannot make men abide and abound in evil, but that they will needs be doing of good, then he will labor to make them do good unlawfully and unseasonably, by bringing them to do some good, whereunto they have no calling. Thus he maketh again to himself, even by the works themselves of godliness: and therefore it should be the care and wisdom of every man to look to God's word, and to his own warrant in doing of anything, and not suffer our selves to be deluded by him. If the disciples of Christ had duly observed this, they would never have desired *to bring fire from heaven & consume the Samaritans* that would not receive him, as *Elias* had done to destroy the captains that scoffed at him, 2 Kings 1, 10. Luke 9, 54, but they would have considered, that they were not endued with the same spirit, neither fitted with that calling, nor armed with that power. *Peter* would not have drawn the sword *to strike the the high Priests servant,* if he had called to mind that the sword was not put into his hands, Math. 26, 51. Let every man labor to see what God hath called him unto, and look to the things commanded unto him: private men may not take upon them to reform everything that is amiss, having no authority thereunto: and if they should come to suffer for such things, they shall find but little comfort in their sufferings, because this is to suffer as evil doers, albeit not for doing of evil.

[Use 3] Lastly, if it be unlawful to do good sometimes, when it is done unlawfully, then how much more is it unlawful to do that which in it self and in it own nature is unlawful? And if God reject the actions of men when they are done in an evil manner, how much more doth he abhor the works of carnal men when they are wicked & ungodly in the very substance? And if he accept not those actions w^c^ might be don well, if they were done by another, how much less those y^t^ can be well done by none? Of which we may say with *Solomon, Behold the righteous shall be recompensed in the earth, how much more the wicked and the sinner?* Prov. 11, 31. If the faithful offend in doing lawful things, much more do the ungodly, that never regard to do any good. And if they sin against God that hear his word amiss, how much more sinful are they that will not hear it at all? And if they provoke the wrath of God that do good in an evil manner, much more do they that sin in an evil matter, and most of all when the heart is evil also, as Prov. 21, 27, *The sacrifice of the wicked is abomination, how much more when he bringeth it with a wicked mind?* The faithful have many times a good intent, when they think to do God good service, and yet are not accepted, because they fail in the manner: woe then to those whose very hearts are set upon evil, and have no delight in that which is good at any time.

30 Whoso killeth any person, the murderer shall be put to death, by the mouth of witnesses: but one witness shall not testify against any person, to cause him to die.

31 Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death, but he shall be surely put to death.

33 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the Priest,

33 So ye shall not pollute the land wherein ye are: for blood, it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel.

The third and last part remaineth, laying forth the office of the Judges touching slaughter: wherein observe two things; first, the Law of putting the murderer to death, which must pass by the verdict of two or three witnesses, verse 30. Secondly, the Judges are forbidden to take any satisfaction for the life of a murderer, because innocent blood shed defileth the Land, yea in such an horrible manner and measure, that all the water in the sea cannot wash it away, for *the Land cannot be cleansed of the blood that is shed, but by the blood of him that shed it.* And no marvel, seeing they might take no satisfaction for him y^t^ bad killed a man at unawares, to deliver him from the city of his refuge before the death of the high Priest. From these words we learn, how heinous a sin murder is. Again, that willful murderers are not to be spared, the eye of the Magistrate must not pity thē, if they be desirous to revenge the

dishonor done unto God, or to cleanse their own Land, or to save their own lives. But mark farther how GOD will have such proceeded against; they shall not die by the mouth of one witness: he requireth in judicial courts, that every matter should be tried by two or three witnesses, that the guilty should not be aquitted, and that the innocent might not be condemned. So then the point from hence is this, that God will have no innocent person put to death, but that everyone should receive according to his own works. Deut. 13, 14, and 17, 4, Thou shalt enquire, and make search, and ask diligently, whether it be a truth, and the thing certain: he will have no man condemned upon accusations, suspicions, and presumptions, Isaiah 5, 13, Psal. 37, 6, Pro. 24, 23. This was the sin of *Saul,* who commanded to kill the Priests of the Lord, 1, Sam. 22, 16, as if they had conspired against him, Job 29, 16.

[Reason 1] The grounds are these; first from the nature of God, he is a just and righteous God, *the Judge of all the earth,* and he respecteth no man's person; therefore they that sit in his place and execute his judgment, and have his Name communicated unto them, ought to deal uprightly, Deuter. 1, 16, 17. Secondly, wrong judgment is abominable in the sight of God, Pro. 17, 15, whether it be to justify the wicked, or to condemn the innocent. Thirdly, it kindleth the Lord's wrath against the land, when innocent blood is shed, Ier. 26, 14, 15, *As for me, behold I am in your hand, do with me as seemeth good and meet unto you; but know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof, as* 1 Kings 21, 19.

[Use 1] The uses follow. First, this serveth for instruction to all that are in authority, to take heed to themselves, that they walk with a right foot, and turn neither to the right hand nor to the left, according as God requireth Levite. 19, 15, *Thou shalt do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty, but in righteousness shalt thou judge thy neighbor.* Against this they offend many ways: when they give false judgment, and cause the same to be executed: when they defer judgment, & put it off, as *Felix* did from day today, Acts 24, 25: for while judgment hangeth thus in suspense, the just is often taken for the unjust, and contrariwise the unjust fought the just: lastly, when the sentence rightly pronounced is delayed, and sometimes not at all executed. The Scripture expresseth *the fault and the punishment* by one and the same word, to teach that they should be joined together, and not severed, and that he should be holden for innocent and unblameable that hath no punishment inflicted, Exod. 20, 7: and therefore the error of the Romanists is blasphemous, who lay this injustice upon God, that he forgiveth the faithful their offenses, but retayneth the punishment. All men do very willingly confess, that it is a very heinous crime to condemn the just man; but they do not in like manner, and with like zeal abhor from justifying the ungodly: but the Spirit of God testifieth, that they are both abhominable in his sight, he abhorreth the one no less then the other: and so it ought to be with those that sit in place of judgment, otherwise they transgress the Law of God, which commandeth, that his blood should be upon his own head. Again, such persons are for the most part made worse and worse, and are never brought to repentance, as experience commonly teacheth. Besides, by this sparing and winking at evil, the godly are often grieved, and sometimes are emboldened to evil. Lastly, other wicked men by their example are encouraged, and their hearts are hardened. Hence it is that *Solomon* saith, Prov. 24, 24, *He*

that saith unto the wicked, Thou art righteous, him shall the people curse, nations shall abhor him. This equity doth *Moses* also propound in the Law, *If there be a controversy between men, and they come unto judgment that the Judges may judge them, then they shall justify the righteous, and condemn the wicked,* Deut. 25, 2.

But it will be said, [Object.] that the Scripture teacheth, that *God justifieth the ungodly,* Rom. 4, 5: and therefore he that executeth judgment may do the like also. I answer; first, [Answ.] that is lawful for God to do, which is not lawful for man.

Again, God in justifying the ungodly, of unrighteous maketh him righteous, and by paying a dear price for him, cleanseth and washeth away his impiety, and giveth unto him another mind then he had before, which no mortal man is able to do; and therefore it is unreasonable to pretend the example of God, or to allege it to justify themselves when they justify the ungodly. This corruption must needs be evil, because it proceedeth from evil fountains; for judgment is stayed, or perverted, either through fear, or covetousness, or hope, or hatred, or favor, or malice, or letters, or such like affections which blind the eyes, and stop the ears, and pervert the wise, 2 Chron. 19, 6, 7. But in the mean season they displease the Lord, and by winking at the wicked they make themselves abominable to the chief Judge of heaven and earth, before whom they must come to be judged: and in sparing of grievous transgressors (which ought to be punished) they make themselves accessories to their transgressiōs, & many times like *Saul* & *Ahab, & Pilate,* they bear a part of the punishment.

Secondly, this admonisheth all Iurers, that [Use 2] they take great heed whom they acquit, and whom they condemn. If they condemn the innocent, their blood will be required at their hands. And if they justify any that are guilty of blood (which is a crying sin) or other heinous enormities, & labor the rest of their fellows & companions to join with them, they are brethren in evil, and stayne the judgment seat with unrighteous proceeding, which is worse then if they should cast dust and doung in the Judges face. These do often forget that they are sworn men, and give their verdict upon their oth: for if they did, they would not so lightly set their souls to sale. These for the most part think themselves excused by the Judge, and hang more upon his mouth, then hold themselves to the matter. Such persons ought not to be simple men, but such as should be able to judge, and to discern between right and wrong.

[Use 3] Lastly, let us come to witnesses, which are other parties in the matter of judgment, and are especially aimed at in this place; it directeth and informeth them to know what they do, and where they stand. Let them take heed what they depose, lest by forswearing themselves, they renounce the living God, and bring damnation upon their souls. A man would think that an oth were such a weight and burden upon the conscience, that no man would dare to step forth, and lay his hand upon the book, and afterward sell himself to the devil. There is nothing so vile & wretched, but some will be found as vile to set it on foot. If *Ahab* be sick for *Naboth's* vineyard, *Jezebel* can quickly by her letters procure *two false* varlets and vnthrifts in Samaria to bear false witness against him, 1 Kings 21, 10. So when the malice and envy of the Pharisees grew to be extreme against Christ, and that they feared the fall of

their kingdom, though he were innocence it self, yet there were found *false witnesses* to condemn the innocent, Math. 26, 60, 61. Hence it is, that the Ecclesiastical Laws have not hand over head admitted all without difference and discretion to be brought and allowed as witnesses, but have set down seven just considerations of exceptions against witnesses, in this manner,

Aetas, conditio, sexus, discretio, fama,

Fortuna, & fides.

The first point to be respected in witnesses is, that they be of age: for such as are infants, children, or yonglings know not the depth of the cause, nor the validity of an oth, nor the distinction of matters whereupon they are to be produced, and therefore they may stand by while the jury is impanelled. And to these we may join the old doting age which decayeth in understanding, no less then it doth in strength of body. Secondly, the condition of the persons, whether they be bond or free. The tenant for his land-lord, the servant for his Master, the father and son one for another are worthily esteemed to be partial witnesses. Thirdly, the sex whether it be man or woman: for a woman's testimony wanteth much of the weight of the other, because many of them are partial and passionate, & light creatures, if it be opposed against the testimony of a wise and considerate man. They are soon led aside by affection, by pity or favor, and therefore never any of them were admitted to sit in place of judgment, where the Judge should know neither father nor mother. Fourthly, discretion; for idiots and lunatike persons, or mad men, would prove but mad witnesses to be admitted in trials of truth, who cannot discern aright of themselves and of their own estate. For how should they be able to dive into the causes of other men, that have not the use of reason or understanding? Fifthly, fame is not to be contemned in this case: for they should be men of good report and credit in the places of their abode: not common swearers, not liars, not drunkards, and ruffians: for such as swear commonly, make no more conscience of an oth taken before a Judge, then of an oth sitting upon their ale-bench: and such as are tainted and stained with the reproach of many evils, will easily be drawn to add one sin of perjury more to the heaps of their other wickedness. Sixthly their estate or ability, what their lands or livings be, what goods and substance they have, where their dwelling and abode is, whether they have anything to lose; and be able to make satisfaction, if happily they be found tainted. For beggars and bankrout, strangers and straglers, unknown and untried, may soon be brought to lift at an oth for a little money and for hope of gain: and the party grieved and abused by their falsehood and forgery, shall purchase their ears (when they are in the pillery) at a dear rate if he list to sue at the Law for them. Lastly, their faith or religion is of special consideration, because that is the bond of all good order. If they fear God and regard their conscience, there is no fear of them, we need make no scruple of conscience to allow of them. For infidels, Turks, heretics, or unbelievers make little account to renounce & sell Christ and the Christian faith (which they do not believe) fought a small gain and advantage. Nevertheless, the Gentiles themselves did put such religion in oaths, if they had sworn solemnly by their false gods, that they feared vengeance to fall upon them, if they did break them. Thus we have seen what witnesses ought to be: now let us see how they offend when

they are such as they ought not to be. For no man must think it a small offense to wrest judgment, and to be a false witness: inasmuch as they offend against God, against the truth, against the Judge, against the person accused, against the commonwealth, and against themselves.

First of all, they sin against GOD himself, who is the Author of truth and the President of judgment seats; for they fear not to lie shamelessly to his face, and to pollute and defile his Tribunal, they despise and contemn his Law, and call upon him to be a witness of falsehood. Secondly, they do offend against the truth, which is that only light wherein the knowledge of things consisteth: this they go about to darken with their lies, and to hide it from the sight of men, as they that cover a candle under a bushel, or like to thieves that cannot abide the light, but put it out, that neither they nor their doings may be espied. Thirdly, they transgress against the Judge, who pronounceth sentence according to the words of the witnesses, and maketh their depositions as a rule to guide and direct him. It is a common thing for the Judge to err and to go astray, being seduced and deceived by their falsehood, pronouncing with his mouth, sealing with his hand, and striking with his sword, otherwise then it ought to be: who ought to be the instrument, the oracle, and the interpreter of God. Fourthly, against such as are accused and brought to judgment whether they be guilty, or not guilty. If they be guilty, and be acquitted and discharged by them, they free them from punishment, which might be a good means to do them good, when they should receive according to their deserts: and besides, they encourage them in evil, because to escape without punishment, inflameth them with a desire to continue in evil. If they be not guilty, they are wronged and oppressed by their false testimony, either in their life, or in their goods, or in their name, or in such like earthly blessings. For whatsoever is taken from the condemned person by sentence of the Judge, is all done by the fault of the false witness. If life be taken from him, he is the murderer: if he lose any of his goods, he is the thief: if his good name be impaired, he is the slanderer. Fifthly, against the commonwealth, because the end of judgments and of the courts of justice is not attained, to wit, the peace and tranquility of the people. For wherefore serve so many places and seats of judgment, but that we should lead a peaceable and a quiet life? The end of war is said to be peace, so the end of suites is, that we should not sue. Now this great and precious jewel of peace is wronged and wrested, when the Judge, following the rule of the witnesses, and judging according to things alleged and proved, doth condemn the innocent, and absolve the guilty person. For as he is injurious against my body y^{t} cutteth off a sound arm or leg; so is he against ye city, which casteth way a good and profitable citizen. Again, as he is hurtful to my body, that doth not cut off a rotten member, or persuade the Surgeon to cut it or to burn it, when need requireth, because the sound members that remain are endangered thereby: so likewise he that moveth or persuadeth the Judge to acquit a guilty person, who is no better to the common-wealth, then a rotten member is to the body, is an enemy to the state, and injurious to the body political. Lastly, against himself, because he depriveth himself of all blessings belonging to soul and body. The Lord professeth himself to be a sharp and speedy Judge against those that swear falsely, Zach. 5, 4. Mal. 3.5. Hence it is, that *Solomon* saith, *A false witness shall not be unpunished, and he that speaketh lies shall not escape,* Prov. 19, 5.9, and chapt.

25, 18, *A man that beareth false witness against his neighbor is a maule, and a sword, and a sharp arrow,* to wit, not only toward his brother, but striking, piercing, wounding, and hurting himself. It is the part of an envious person to pull out both his own eyes to put out one of his neighbors: but such are all false witnesses, they annoy themselves in soul and body, that they may hurt the body only of their brother.

So then, a false witness doth hurt himself more then he doth another, or can do. He may by his false testimony take away his goods or his life, or his name, and this is all: when in the mean season he destroyeth and damneth his own soul, and casteth it into hell fire, there to be tormented with the devil and his angels.

CHAP. XXXVI.

1 ANd the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and spake before Moses, and before the Princes the chief fathers of the children of Israel.

2 And they said, The Lord commanded my Lord to give the land for an inheritance by lot to the children of Israel: and my Lord was commanded by the Lord, to give the inheritance of Zelophehad our brother, unto his daughters.

3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe, whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the Jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the Tribe, whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribes of our fathers.

WHereas *Moses* had spoken before of the dividing of the inheritance in general among the tribes: in this place a certain special case is propounded by the Manassites touching the right of inheritance before assigned to the daughters of *Zelophehad,* to wit, how provision might be made y^{t} the same portion might remain in that tribe, and not be conveyed or translated to some of the other tribes. For they propound these 2 as repugnant one to ye other, the right of succession which these women had obtained, and the privilege *of the year of Jubilee,* which they thought was weakened by this means, if happily these maids should marry to any other

husbands then men of their own tribe; neither did they know how to clear this doubt. But *Moses,* instructed of God, setteth down a Law, that inheritance should not pass from tribe to tribe, and that such as were inheritrixes might not marry any of other tribes, but among their own only, which was carefully observed by these women. This is the sum of this chapter, wherewith the whole book is concluded. In this observe three points; first, the question of the Manassites; secondly, the resolution of *Moses;* thirdly, the marriage of the daughters of *Zelophehad.* Touching the first, it is handled in these four verses. The question was moved by the chief heads of the tribe of *Manasseh,* how the inheritance might rest: without a manifest detriment to their tribe? For if they should marry in another tribe, it was as much as to cut off an arm from the body. And by this means it might come to pass in process of time, that the chief portion assigned to one tribe might be possessed by men of other tribes, which would breed great confusion and disorder. This practice and proceeding of theirs teacheth, first, that the Magistrate is and ought to be the supreme Judge in causes of inheritance. Secondly, no man ought to be Judge in his own cause. Thirdly, we see how they come to *Moses,* not in contempt or with a commotion, as if they meant to gain that by force which they could not obtain by favor, but they bear themselves lowly and dutifully as became them to the Magistrate, when they say, *The Lord commanded my Lord:* and again, *My Lord was commanded,&c.* From hence we learn, that it is the duty of all inferiors to reverence the superiors in gesture, in word, & in deed. We might also show that Magistrates must acknowledge themselves to rule under God, and to be Lord's under that highest Lord. But we will only handle this point, that inferiors must use speeches of reverence, such as betoken subjection; this we saw before, chapt. 11, 28, and 32, 5, 25, 31. 2 Kings 5 13, 1 Peter 3, 6. Nehem. 2, 5. Esther 7, 3. 2 Sam. 24, 3. 1 Kings 1, 23, 24, 31. 2 Kings 2, 12, and 13, 14. Mal. 1, 6. 1 Sam. 25, 24, 25, 26 27, 28. Gen, 16, 9.

The grounds first, because superiors bear [Reason 1] the image of God, and are to their inferiors in God's place, as *Moses* was to *Aaron,* when the Lord saith, Exod. 4, 16. *Thou shalt be unto him instead of God.*

Secondly, it is the express law of God, *To honor father and mother,* that is, all superiors, Exod. 20, 12. Psal. 82, 6. 1 Tim. 5, 3. They are set over inferiors for their good, not for their own, 1 Tim. 2, •. where the Apostle teacheth, that Princes are appointed unto eminent place, not to lift up their hearts against their brethren, and to maintain themselves in all riot and excess, but that the people may lead a quiet & peaceable life under them. Fourthly such do adorn the Gospel.

This serveth to reprove such as are so far [Use 1] from giving of good words, and using soft & gentle speech savoring of Christian modesty and subjection, that they revile them, rail at them, and speak all manner of evil against them; which they ought not to do unto any, much less to their fathers, or masters, or Magistrates, to whom they are bound in a nearer band, and tied to a farther duty. Hence it is, that *Moses* saith, Exod. 22, 28. *Thou shalt not revile the gods, nor curse the ruler of thy people.* It is delivered as a general precept, binding all that will be the children of God, *Bless them that persecute you; bless I say, & curse not,* Rom. 12, 14. I am. 3, 9, 10. It is a thing acceptable to God, to speak evil of no man, Titus 3, 2. It is therefore a thing

detestable, to speak evil of our superiors, unto whom all dutiful language is due that savoreth of peace and love, nay of submission and subjection. The Apostle exhorteth servants *to be obedient unto their own masters, and to please them in all things,not answering again* with stout and unseemly words. Such then must learn by the fear of God to bridle their tongues, that they offend not that way, I am. 3, 4.

Many there are, who in their service are reasonable, but they have no rule over their tongue: they will not only mutter and murmur, but give cursed and cutted answers. It is the fruit of an evil servant to be evil tongued, and to take liberty to taunt in unseemly manner against those that are set over them. This was the sin of *Agar,* that despised her mistress, not only in her heart, but likewise in speech, Ge. 16, 4. Let such consider ye words of *Solomon,* Prov. 15, 1. *A soft answer turneth away wrath, but grievous words stir up anger,* James chap. 1.20. Judge. 8. verses 1, 2, 3. 1 Sam. 25, 32.

Secondly, we see the place of subjection is [Use 2] not an unlawful calling•, neither must we think that Christianity hath abolished Magistracy and civil authority, but rather ratifyeth and establisheth it, Titus 3, 1. 1 Tim, 6, 1. And it is lawful for good men, and especially for Magistrates & Ministers to have servants, as *Abraham* had many, *Elijah* one & likewise *Elisha. Joseph* had a Steward of his house, *Jacob* had men-servants and maid-servants, Gen. 14, 14, and 15, 2, and 44, 1, and 32, 16. *Mephibosheth* had a servant, and that servant had twenty servants, 2 Sam. 9, 10. This overthroweth the damnable sect of the Anabaptists and Libertines, who teach that Christians may not be subject unto any. [Objection.] They object, that they are the Lord's free-men. I answer, [Answer.] it is true, but this freedom is inward and spiritual, from sin and Satan, and condemnation.

[Object.] Again, they allege, that we are forbidden to be the servants of men, [Answ.] 1 Cor. 7. I answer, the meaning is, we are not to be addicted unto them seruilely, in things unlawful and dishonest, or in obeying their traditions as God's Commandments. [Objection.] But Christ saith, Call no man master upon earth, Math. 23, 10, *because one is our Master,* [Answ.] *even Christ.* I answer, this must be understood as the former, when Christ forbiddeth to call any *father,* to wit, to hold him in chief, and not subordinate to Christ and for Christ.

[Objection.] Again, it is objected that sin brought in servitude and slavish subjection of man to man. For albeit in the innocent estate, there should have been teacher and scholar (though not by office and calling, to preach the word, or to teach schools) and gouerners, and the governed, [Answer.] yet not master and servant. I answer, sin was the occasion of sundry things in their nature good, or at least through God's mercy and blessing bringing good out of evil. For it brought into the world upon man a necessity to marry, for the avoiding of fornication: yea sin may be said to have caused a necessity of Christ's coming, as also to cause a necessity of preaching, and of laboring in the sweat of our brows, and a necessity likewise in relieving the poor. Besides, every kind of subjection is not against the law of pure Nature, as might be shown by the subjection of the wife to the husband, and of the children to their parents. So then, servitude is no new invention of cruel men in these latter days, neither is a faithful servant to be accounted a perpetual asse, crouching under his burden. No man must be ashamed of that calling, neither reprove it as evil and unlawful,

but rather labor to adorn the Gospel in it, by serving, not with eye-service, but dealing faithfully as the servants of Christ.

[Use 3] Lastly, all superiors must so carry themselves, as that they may deserve reverence, and draw not contempt upon themselves, 1 Tim. 4, 12, Prov. 16, 31, and 21, 30. Leuitic. 19, 32. 1 Tim. 5, 1, 2. And those duties are of diverse sorts which are to be performed by them, whereof they are put in mind by the names whereby they are called.

The first degree of this superiority concerneth parents, to whom it belongeth to teach, to correct, to defend, and to provide for their children, as we have shown already, chap. 30. This reproveth such as are careless what become of them, such as pamper them to much, and suffer them to do what they list, till they shame their fathers & mothers, their friends, and the Church of God, and grow obstinate and incorrigible. Touching masters, it lieth upon them to order their servants and families aright, they must require of *their servants no more then is just and equal,* Col. 4, 1, remembering that they have a Master in Heaven, who requireth only things just and equal at their hands: they are to provide for them food and raiment, and such like necessaries, or else they are worse then infidels, and have denied the faith, Prov. 31, 21. 1 Tim. 5, 8. Likewise it behooveth them to teach and instruct them, as faithful and believing Masters have done, and found a great blessing upon their labors, Acts 10, 7. Gen. 24, 12.

And if Masters desire to have their houses dutiful & subject unto them, they must choose such as are religious, or be careful to make them religious, that so they may obey for conscience sake. If at any time they shall make conscience to serve the Lord, they will not be slothful to serve their Masters. But there are many Masters, that *are always threatening* their servants, Ephes. 6, 9, and never speak kindly unto them, to encourage them in well-doing; there proceedeth nothing but fire out of their mouth, and smoke goeth out of their nostrils. And not so only, but they command hard and cruel service at their hands, and after a sort suck out their heart blood, by over-burdening and over-bearing them beyond their strength, like the cruel task-masters of the Egyptians, who gave the Israelites no straw to *make them up the tale of their bricks,* but made them gather it themselves, *and yet would diminish nothing of the work,* Exodus 5, 7, 8.

Thus were the people scattered abroad throughout all the land of Egypt, to gather stubble instead of straw. And *Sampson* being a servant, or rather slave to the Philistines, was not only made a laughing-stock, but compelled to grind in the prison-house, Judge. 16, 21. Such masters are they also that are immoderate and excessive in correction, & know no measure, as if their servants were beasts, and not their brethren. Nay *Balaam* the false prophet is reproved of the Angel for his cruelty toward his asse, but these respect men no better then if they were asses or horses; for the whip is never from their backs, or the bridle from their mouths, or the fist from their ears, or the staff from their sides. Thus also did the task-masters *beat the officers* of the children of Israel without any cause or desert. Now touching Magistrates, they are the fathers of the country and common-wealth, they must be careful to plant sound religion among the people, and be careful that God be served in the first place, because they must rule for GOD and not for themselves. And thus did the godly Kings of

Judah. They must establish peace and tranquility, that men may sit under their vines and fig trees, that there be no invasion nor going out, nor crying and complaing in the streets. And they must publish and prescribe such wholesome Laws, as may serve to keep men in obedience; and when they are once enacted and established, they must not suffer them to rust for want of execution, but remember they are *the Ministers of God to take vengeance on him that doth evil,* Rom. 13, 4. If then they suffer men to do what they list, as if there were no king in Israel, if they be careless of God's service, if they do not defend the innocent like *Ahab;* nor punish the transgressors, or command unjust and unlawful things, or spare offenders that ought to dy, like *Saul;* they provoke the wrath of God against themselves, as we have shown already in the former chapter.

5 And Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sons of Joseph hath said well.

6 This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best, only to the family of the tribes of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe, for everyone of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from one tribe to another tribe, but everyone of the children of Israel shall enjoy every man the inheritance of his fathers.

The second part of the Chapter followeth, which is the answer of *Moses* to the former question, where he commendeth those that made this demand, and then he setteth down first a particular Law touching the daughters of *Zelophehad,* that they should marry to whom they thought best, howbeit within their own tribe; and secondly a general Law binding perpetually all daughters among them that possessed any inheritance in any tribe of the children of Israel, that they shall be wives to one of the same tribe; thus everyone should quietly enjoy his own, and the inheritance should not remove from one tribe to another. Out of this division we might observe sundry instructions. First *Moses* commendeth that which these *chief fathers had well spoken* and well done, teaching that we ought not only not to dispraise that in which others have well deserved, but we should praise and commend it.

Thus he did to these daughters before, Chapter 27, 7, when they sued for an inheritance. Secondly, in that they are directed *to marry to whom they think best,* we see that none are to be denied marriage which is the ordinance of God. It entered into none of their hearts, to remedy the alienation of inheritance by restraining any from marriage when daughters fell to be inheritrixes, but it was left free to them, according to the precept of the Apostle, 1 Cor. 7, 2. Again, it teacheth that marriage is not to be enforced upon any, either by the Magistrate, or by the parents, or by any governors, Gen. 24, 57. 1 Corinth. 7, 39. For this were to exercise tyranny over our children.

For as children ought to have the consent of their careful parents, and not to dare to bestow themselves without their advice, which practice we see in the very Gentiles, as appeareth in *Euripides,* where *Hermione* answereth *Orestes,* desiring of her a promise of marriage,

Sponsaliorum meorum pater meus curam

habebit, non est meum statuere hoc;

That is,

It lieth not in my hand at all

myself for to contract:

Unto my fathers care and power,

I must refer that act:

So likewise parents ought to have the consent of their children, & not bestow them upon others against their wills; for that were to lay an evil foundation, and to fill the house with jars and dissensions. Thirdly, observe that *Moses* saith, *Every daughter shall be a wife unto one of the family;* teaching us, that howsoever the marrying of many wives was practiced among the Patriarchs and people of God, yet this is the Law of Nature, that one man should have one wife, & not wives, Gen. 2, 24. Mat. 19, 5. But to come to the main point, we learn that the inheritance of the children of Israel must remain and continue in one and the same tribe, and never pass from tribe to tribe.

The reasons of this Law given unto them are, that the Israelites might enjoy, *every man the inheritance of his fathers,* verse 8: and for this cause are the borders of every tribe so carefully assigned afterward.

Secondly, that it might certainly he known that the *Messiah* came of no other tribe then of the tribe of *Judah,* according to the promise and prophecy of *Jacob,* Genes. 49, 10. *The tribe shall not depart from Judah, till Shiloh come.* Thirdly, that peace might be preserved, and confusion avoided among them, whereas if the inheretrix had not been restrained by this Law, but left at liberty, the bounds of every tribe in process of time would have been abolished. These Laws did only bind the Jews touching inheritances, & not impose a necessity upon others, as we have shown before, chapt. 27: as likewise that the eldest must have his double portion, and that no man might lawfully sell the fee simple of his

inheritance; which precepts, with sundry others, if they should be brought into all Christian commonwealthes, would turn upside down the very foundation of them, and alter all Laws and customs general and particular, and bring in an horrible confusion. For other nations do hold their lands by see simple, but God holdeth the Israelites as his farmers, Levite. 25, 23, *The land shall not be sold forever, for the land is mine, for ye were strangers and soiourners with me:* he would not have them as owners, neither to be as purchasers of that land. Now let us come to the uses.

[Use 1] First, it is the ordinance of God that every man keep his proper inheritance, to have and to hold the same as his own. Distinction of inheritance is agreeable to his word, whatsoever the mad spirits of the Anabaptists do teach. [Object.] It will be said, that this is a fruit of man's first sin and disobedience, and that if he had stood in his innocence, there should have been a community of all things. But man's transgression brought in this private possession. [Answ.] I answer, we will not reason what should have been, forasmuch as we see what man hath done, and how he is fallen. It is in vain for a man to think how rich he should have been, if his house had not been burned, when he seeth it is consumed stick and stake to the ground, and he become a poor beggar. So likewise, it is needless to debate and dispute what should have been if *Adam* had stood, *seeing God made man good, but he sought out many inventions,* Eccles. 7, 29. For inasmuch as man is wholly corrupted by sin, that communion (if any should be) cannot in this estate take place, but every man must know what is his own, and what is not his own.

[Use 2] Secondly, this should teach parents to provide for their daughters as well as for their sons, and not to leave them to the wide world, especially in these our days, wherein more enquiry is made what they have, then what they are: and what goods are without them, then good things are within them. But God showeth by this Law, that he hath no less care of them then of sons. Men are to consider that their daughters are their children, as well as their sons, and therefore even they must be provided for also. The Apostle teacheth, that parents should lay up *for their children,* 2 Cor. 12, 14, not for one child only, or for his sons only. Nature teacheth, that if any member be weak, it is chiefly to be strengthened. The woman is *the weaker vessel,* and needeth to be supported: and it encourageth them in obedience when they see themselves respected. And what a shame is it to parents to bring them into the world, and then to leave them as it were destitute to the wide world?

Thirdly, there are some that extend this [Use 3] Law to all the Jews in general, as if they were all forbidden to take a wife anywhere save in their own tribe. But if we mark the words of the Law, we shall find that they are not to be understood of men, but only of women; and not of all women neither, but of such as are heirs, and receive a possession for want of issue male. These might not marry out of their tribe; but others which had none inheritance, were left free to marry where they pleased, whether in their tribe or out of their tribe: because this is rendered as a reason of the Law, that *the inheritance might not remove from one tribe to another,* verse 9. It was lawful for them to take a wife of the nations round about them, that was not of the seed of *Abraham,* when there was no danger by a contrary religion, as

appeareth by many examples, Matthew 1, 3, 5: so was it permitted to them to make choice of a wife out of another tribe, that was not to inherit her fathers possession.

And this was neither forbidden in the Law, nor yet observed by the Jews. The Law did not restrain their marriage, because it meddleth only with those that were heirs, and forbiddeth the possessions of the tribes to be confounded and mingled together. If then the Law did not abridge them, we may well suppose and presume that they did not observe it. For, not to speak of former examples, *Moses* married not a wife of his own tribe, neither of any tribe, but a Cushite, that is, one of the Midianites, which inhabited Arabia, of which see before, chapt. 12. *Aaron* also his brother married *Elisabet;* she was the daughter of *Aminadab,* and the sister of *Naasson,* which was of the tribe of Judah, Numb. 1, 7, and 7, 12- Ruth 4, 20.

So *Iosabeah* the daughter of the king *Jehoram* of the tribe of *Judah* was married to *Jehoiada* the high Priest, 2 Chron 22, 11. *Elizabeth* the wife of *Zachariah* the Priest, the father of *John the Baptist,* was of the daughters of *Aaron,* Luke 1.5, and was the cousin of *Mary,* Luke 1, 36: but it is certain and without all controversy, that *Mary* was of the tribe of *Judah,* Luke 5.

But it will be objected, [Objection.] that the Levites being dispersed among the other Tribes had a dispensation from the former Law, and therefore they might marry wives of diverse tribes from themselves, but it was otherwise with the rest.

[Answ.] I answer, first it is vain to distinguish against the Law, where the law doth not distinguish: if then they had any privilege, let them bring forth the charter, and show their evidence, or else we cannot believe them.

Again, albeit the Levites were scattered here and there, yet many of them dwelt together, and there were *whole Cities* in a manner of *the Priests,* 1 Sam. 22, 19. and therefore if they had pleased, or had thought themselves charged in this case, they might have had choice of wives of their own tribe. Lastly, this was no better observed by other Tribes, then by the Levites. For *David* of the tribe of *Judah* married *Michal* the daughter of *Saul,* who was of the tribe of *Benjamin,* 1 Sam. 18, 20, 27. & 9, 1. Likewise the eleven tribes having in a manner destroyed the Benjamites in a battle, profess among themselves that they might not give them of their daughters, beecause they had sworn, *Cursed be he that giveth a wife to Benjamin,* Judges 21, 18. declaring thereby, that they were not restrained by any law, but by their oath: and to what end did they make such an oath, if they had been before forbidden by the law of God without their oath? Many such like examples might be brought forth, to show that this Law did not simply restrain the marrying in other Tribes.

[Use 4] Fourthly, from hence we may conclude an argument against the vulgar edition of the Scripture, which in this place doth manifestly corrupt the text, and bringeth into manifest error; for it readeth the text thus, *All men shall marry wives of their own tribe and kindred,& all women shall take them husbands of the same tribe:* both the which being generally taken, may well be taken for untruths. Whereas the original never speaketh of men marrying out of their tribes, neither of all men generally, but of those only that are their fathers heirs. *Bellarmine* that must help at a dead lift, answereth, That these two are all one, and do not differ; which argueth an hard forehead rather then a sound answer: for he blusheth not to

affirm anything when he is put to his shifts. We cannot therefore receive that interpretation for authentic and canonical, which is directly repugnant unto the doctrine of the Scripture, and the continual practice of the Jews. And as for those that would have the Hebrew text amended by the Latin translation, it is no better then to go about to be mad with reason. For where the truth is, there can be no error; and where no error is, what need any correction? To conclude this point, I will oppose the testimony and judgment of *Paul de Sancta Maria,* a great bishop and sometimes Chancellor unto the King of Castile, directly against *Bellarmine,* one Papist against another, whose words are these: *In this precept our translation swarueth very much from the Hebrew verity, &c: and the reason of the Law beareth witness to the truth of the Hebrew, for this was the end thereof, that the division of inheritances that was to be made might remain perpetually amongst the Tribes, so that nothing of the land which fell to be in the lot of the Tribe of Judah, might return at any time to the lotte of Benjamin, and so of the rest. Therefore the Law was given of those only (which did succeed in their fathers inheritance) that the Tribes should not be shuffled or mingled together, because thereby the inheritance would pass from one tribe to another, which was against the ordinance of God: but other women which had brethren, and consequently did not succeed in the inheritance of their father, were not forbidden by this Law, but that they might marry with whom they would of any other tribe, because it appeareth evidently, that from hence would not follow the confusion of the lots. Neither do we read of any dispensation that the Tribes of Levi and Judah had to join in marriage one with another: for there needed no dispensation, where was no prohibition, &c.* This testimony is cited by *Drusius.*

Lastly, observe touching the Jewish inheritances, [Use 5] that at the year of Jubilee, the inheritance sold or morgaged, returned again to the owner, as we may read Levite. chapter 25, verses 8.9. This fell out every fiftieth year: then the Trumpet of Jubilee sounded, & they proclaimed liberty and freedom throughout all the land, unto all the inhabitants thereof: then servants were set free, then debts were forgiven, then every man returned unto his own possession and family, Verse 10.

This solemn and sacred time was instituted for these causes: First, to moderate and bridle the covetousness of such as hoped and gaped after other men's possessions, and to teach every man to be content with his own estate, and not enter upon the possessions of others, as *Ahab* did upon the vineyard of *Naboth.*

Secondly, to keep a true Chronology, & a certain computation of time, which is very necessary and profitable in the reading of histories, to know where and at what time everything was done.

Thirdly, to maintain a distinction of the Tribes, until the exhibiting of the *Messiah,* according to the prophecy of *Jacob,* Gen. 49, 9, *The Tribe shall not depart from Judah, till Shiloh come.* For howsoever many do understand the word *(Shebet)* in this place of the Scepter, yet I do not remember in all the books of *Moses,* wherein it is often used, that once it is used in that sense, albeit it be in other books afterward. Lastly, to figure out the redemption of Christ, who indeed brought a true *Jubilee* and freedom when the fullness of time came. He proclaimed liberty with his own voice from the tyranny of sin, of Satan, and of hell, Isaiah 61, 1, 2, 3, *c.* Luke 4, 18. He purchased a full discharge from all our spiritual debts, trespasses,

and transgressions, John. 8, 34, 36, *Verily, verily, I say unto you, Whosoever* 〈1 page duplicate〉 〈1 page duplicate〉 *committeth sin, is the servant of sin: but if the Son shall make you free, then are you free indeed.* Through him it is come to pass, that Satan hath no power to exact any debt at our hands, Christ hath cancelled the bill and hand-writing that stood in force against us, 1 Cor. 6, 20 Gal. 4.5, 1 Pet. 1, 18, 19. Col. 1, 13, 14. Rom. 8, 2. This Law pertaining to the ceremonies of *Moses,* the Papists have taken up, and horribly abused, and brought into use in the times of the Gospel, and under color thereof sell their pardons and indulgences, and abuse the people, and make sale of their souls. For as God had his Jubilee, so the Pope hath his; howbeit, it is in an apish kind of imitation, and can neither be accounted this Levitical Jubilee, neither yet received for Christian. It cannot be the Levitical, because in it no servants are freed, no debts are remitted, no possessions of land are restored, as it was in the Jubilee of the Jews. And if the Pope himself would allow this, why doth not he begin and give good example to others, & restore Rome to it self, and others lands of the Church to the Emperor, he being the right and lawful owner, and that proud Bishop only an usurper? Again, in the year of Jubilee the Jews did neither sow nor reap: but at Rome it is nothing so, for then the Popes are most busy & the best husbands, then they sow their indulgences thick & threefold, & reap a plentiful harvest by such merchandise. Hence it is, that whereas at the first this solemn feast, (which now keepeth the Popes kitchen hot for many years after) was rare, now it is grown more common, that it might be more gainful. The invention of it was altogether unknown for more then twelve hundred years after Christ, and never heard of in the purer times of the Church. The first father of it was *Boniface* the eighth, who promised full remission of sins to all those that would repair to Rome, and pay soundly for a pardon, and this was to be done every hundred years. This time was thoght too long, & was afterward abridged by *Clement* the sixth (who got the papacy in the year 1342.) to 50 years, after the manner of the Jew. After him came *Sixtus* the fourth, in the year of our Lord, 1473, who thinking the times to come to slowly about, and finding the sweetness of the former device, cut it off again in the middes, appointed every 25 year for a Jubilee, and promised like pardons to all comers and goers: whereas before him *Urban* the sixth, had brought it to 33, years: and lastly, it is come to ten years, because they would be sure to lose no profit. See what the desire of money worketh in these holy fathers, who oftentimes sell pardons so fast to others, that it is to be feared they never obtain pardon themselves. Neither can this Jubilee be holden for Christian, in that poor pilgrims resort to Rome, and visit the Churches of *Peter* and *Paul,* but rather superstitious & blasphemous. For this is to tie grace to a certain time and place, w^c^ is not tied, Isaiah 2, 5. John. 4, 23. Math. 28, 19. Secondly, this is to worship God with our own works which he hath not commanded nor required, Isaiah 1, 12, Math. 15, 9, and to make sinful men to merit the grace and favor of God, whereas all such kind of service is abominable in his sight. Lastly, they make sale of the grace of God, w^c^ is much more precious then gold and silver, & take money for remission of sins, which that proud Prelat is not able to give. Thus are men pitifully deceived, and God is horribly dishonored. And howsoever the good of the people is pretended, yet this Jubilee is nothing else but the Popes market and harvest: his market day to sel his wares and commodities, and his harvest to gather in his pardon-money, whereby he emptieth the purses of others, but filleth his own coffers. True it is, he claymeth a power to dispense the treasure of the Church, that is,

the merits of the Saints, and the ouermeasure of their works and obedience, he hath in store for all such as lack; but this is most injurious and derogatory to Christ. It is proper to him to *redeem* others, and to satisfy for them, *who is made of the Father to be our redemption,* 1 Cor. 1, 30. Again, the Scripture expressly excludeth the sufferings of the Saints from the work of redemption and remission of sins, 1 Cor. 1, 13. Acts 4, 12. 2 Cor. 5, 21, Acts 10, 43. Thirdly, if the satisfactions of the Saints were of so great worth & value, that they can take away and blot out the sins of others, then they might be truly called the *Mediators* of the New Testament; howbeit this is proper to Christ, Heb. 9.13, 14 15. Lastly, the Saints themselves are not able to pay their own debt, much less the debt of others, and they that want the mercy and mediation of another, cannot be mediators for another. But the best Saints that ever were, or shall be, do say, *Forgive us our debts,* & therefore they are not able to pay them. How then can they have any works of supererogation, or the measure of their works running over, that have not enough for themselves?

10 Even as the Lord commanded Moses, so did the daughters of Zelophehad.

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married unto their fathers brothers sons.

12 And they were married into the families of the sons of Manasseh, the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These are the commandments and judgments which the Lord commanded by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan, near Jericho.

The third part of the chapter remaineth, to wit, the marriage of these five daughters: what God had appointed, and *Moses* had published, they approve and allow. For *Moses* setteth down, both where they married, and to whom. They matched in their own Tribe, to wit, into the families of the sons of *Manasseh,* and particularly it is said, *They were married to their fathers brothers sons,* that is, to their cozen germans. From hence we learn, that the marriage of cozen germans, that is, the children of brothers and sisters is lawful. In the proof of this point, no man must look for any express law or commandment to marry in this manner, because no man was ever commanded to do so: it is enough to show that it is left free and not prohibited; & that will appear by sundry examples of all sorts. The marriage of *Esau* the son of *Isaac,* is recorded to have been with *Mahalath* the daughter of *Ishmael, Isaac's* brother, Gen. 28, 9, so that he married his fathers brothers daughter. And albeit he were a wicked man and profane, yet he is not reproved for marrying so near of kin. And *Jacob* himself is charged by his parents to take a wife no farther off, and therefore he being the son of *Rebecca* matched himself with *Rahel* the daughter of *Laban Rebeccaes* brother; thus he married his mothers brothers daughter, as *Esau* before him had married his fathers brothers daughter. In like manner we see the same in a sort between *Isaac Abraham's* son, the son of

promise, and *Rebecca* the daughter of *Bethael,* son to *Nahor, Abraham's* brother, Gen. 24, 15, whereof the one is cozen german, the other is cozen german but once removed.

To these examples it will be objected, that they were all before the law, and therefore they might be lawful: but the matter stood otherwise after the law. Let us see therefore how the case stood after the law. And first, observe the example of these daughters of *Zelophehad* mentioned in this place, of whom it is said, that *they married their fathers brothers sons,* verse 11. But it will be said, that by brethren we must understand, nor natural brethren, but others farther off. But if it were so, then it had been sufficient to have called them their fathers brethren without any addition of sons, or their own brethren, and then indeed the marriage had been left doubtful and uncertain: but the addition of sons to brethren doth rightly and readily distinguish the cozen germans from all the rest of their kindred. And to make the matter more clear and apparent, it is evident that *Zeloph•had* had brethren of his parents that had store of sons; for what man of any understanding will exclude those that most properly may be meant, and run to others that may improperly be termed his brothers sons? Now that *Zelophehad* had brethren, and they also sons, is no way doubtful, because out of the loins of his brother *Hepher* came a great family, called in respect of the multitude of them, *The family of the Hepherites,* Numb. 26, 32. as of *Gilead,* the Gileadites. Furthermore, we read in *Joshua,* of the marriage of *Othniel* the son of *Kenaz,* with *Achsah* the daughter of *Caleb, Kenaz brother,* so that they were brothers children, Josh. 15, verses 16, 17.

If any here also dally with the ambiguity of the word *Brother,* as suspecting and surmising that it is there taken for some kinsman farther off, and not properly for a brother of the same immediate parents: this may easily be disprooued by the term after given to *Kenaz, of younger brother to Caleb,* Judge. 1, verse 13, which plainly noteth the age and order of brethren in one family and from one parent, and not any order of kindred among those that are of diverse families and parents, according as the eldest son noteth the order of children in one family, as may appear in the order of Genealogies, 1 Chron. chap. 2, verse 13, where the sons of *Jesse* are so distinguished and known by the eldest, the second, and so forward of the rest. And there also it appeareth, that *Caleb* had other brethren, as *Ierameel* in the ninth verse, and the two and fortith verse, yea even that *Caleb* which had *Achsah* to his daughter, as we may read verse 49: and therefore in respect of those elder, *Kenaz* might well be so called, *his younger brother:* nay having elder, we cannot without great confusion of speech, and very much uncertainty of meaning, refer the younger unto any other of his kindred whatsoever.

Thus we have seen diverse and sundry examples of the marriage of cousin germans recorded faithfully in the Scriptures, both of the godly and the ungodly, both before the Law and since the Law, and we never find that any of them were reproved or gain-said; which may induce us to hold them lawful, and not against the Law of GOD and godliness.

Let us pass from the Jews to the ancient Romans, and other Nations, and from the Romans to our selves. The Apostle *Paul* teacheth us in the second chapter of the Romans and the fourteenth verse, that *the Gentiles which have not the Law, do by nature the things contained in the Law:* and it were not hard to show out of diverse and sundry profane writers, such at were

Liuy, Plutarke, Cicero, Tacitus, Historiographers, Philosophers, and Poets, an infinite number of examples of such matches frequented among them: whereupon *Calvin* a most judicious Divine, and one of the foundest interpreters of these latter times saith plainly, *Tam Lege Mosis, quam gentium iure id semper licuit,* that is to say, *As well by the Law of Moses, as by the common law of Nations, the marriage of cousin germans, was always lawful.*

True it is, sometimes for fear and sometimes for flattery; they have been induced to consent to incestuous marriages. *Claudius Caesar* the Emperor had concluded a marriage between himself and *Agrippina* his brothers daughter, yet they durst not celebrate the solemnities of their unlawful love openly, (for it was incest) neither was it practiced before, that the brothers daughter should be brought into the vnckles house as wife: whereupon he commanded the Senate to pass a decree, by virtue whereof, marriage between the Vncles and Neeces, daughters to their brothers, should from thence-forward be accounted just and lawful. This they did readily & willingly to gratify his desire, and yet for all that there was one only Gentleman of Rome that followed that president, who also was thoght to do it to win the favor of *Agrippina.* So likewise when *Cambyses* fell in fancy with his own sister, and was desirous to marry her, which was never used amongst the Persians before,*He called together his Judges, and asked of them, whether there were any law to permit a man to contract matrimony with his own sister: They knowing the kings disease as well as if they had felt his pulse, made answer, That they could find no such law that suffered the brother to marry the sister: yet they had met with another law, that the Persian King might do whatsoever he pleased.* Thus partly for fear & partly for flattery they resolved, respecting more their own security then they did the Kings honor and honesty. *Plutarch* in his Roman questions showeth, that a statute was enacted among them, by virtue whereof *it was made lawful for all men from •hat time forward to marry as far as to their cozen germans,* (including them also) *but in any higher or nearer degree of consanguinity they were utterly forbidden.* This statute was no other but the very law of God and nature, which restrayneth and forbiddeth to marry nearer, but other degrees it leaveth free. Nevertheless I confess, that he saith, It was long before this statute was enacted, & that one was endighted and like to be condemned for marrying with his cozen german, if he had not been in special favor with the people, whereby it came to pass, that the bill of enditement was suppressed. But who this was, or when it was, he concealeth, and I must needs say, I much suspect the truth thereof: because the forbidding of this degree could not be ancient. For many brethren desired to match their children this way, & thought they could not be better bestowed. *Ligustinus,* as *Liuy* reporteth (*Decad.* 5. *lib.* 2.) showeth that his father gave him to wife the daughter of his uncle. *Tully* reporteth that *Cluentia* was married to *M. Aurius* her cozen german. *(Cicer. orat. pro Cluent.)* And before Rome was built, at the coming of *Aeneas* into Italy, a marriage was entreated off between *Turnus* and *La•••ia,* who were borne of two sisters. This confirmeth that which S. *Augustine* writeth, (*De ciuit. dei. lib.* 15. *cap.* 16.) that before his time such marriages were lawful among them.

But to leave these foreign examples, let us come home to our selves. In the 32. year of the reign of *Henry* the eight, chap. 38, all persons are adjudged lawful to marry, that are not prohibited by God's law: which statute being afterward repealed and made void by Q. *Mary,* was in the first year of the late Queens happy reign restored to his former strength and

virtue: and hereupon by the ecclesiastical authority in the Land, a Table was made and put in print; containing all the degrees unlawful in marriage by the law of God, and so holden unlawful in our Land; among which, cozen germans are not mentioned, and therefore are holden by the judgment of our Church to be lawful.

Thus we have the continual practice of the [Reason 1] marriage of cozen germans in all ages, among the Jews and Gentiles, and our selves, which showeth the lawful and laudable use thereof: let us now see a few reasons farther to manifest this point. And first, this is a sure foundation laid by the Apostle, Rom. 4, 15. *Where no law is, there is no transgression.* But there is no law that forbiddeth these to marry, either expressly, or by implication. For albeit we find in the book of Leviticus a perfect direction touching marriage, & all other titles of kindred noted by the persons to whom they appertain, to wit, father and mother, son and daughter, brother and sister, grandfather and grandmother, and the grand-children, uncle and aunt, nephew and neece; yet not any cozen in any degree, third, second, or first degree: and therefore these are to be excluded from the former, and no way to be sorted and ranged among the unlawful marriages. Secondly, sundry of these degrees forbidden, are not only once expressed, but again reiterated in the very letter of the law, and that in a diverse manner to note out the greater efficacy: as for example, the fathers wife, first in the 7. ver. *Thou shalt not uncover the nakedness of thy father:* and again in the 8. verse, *Thou shalt not uncover the nakedness of thy fathers wife.* Likewise her sister, in the 9. verse. *Thou shalt not uncover the nakedness of thy sister, the daughter of thy father:* which is repeated again, verse 11. *Thou shalt not uncover the nakedness of thy fathers wives daughter, begotten of thy father, for she is thy sister.* Lastly, thy aunt, noted in the 12. verse. *Thou shalt not uncover the nakedness of thy fathers sister:* then he addeth in the next verse, *nor of thy mothers sister,* and again in the 14. verse, *nor of thy fathers brothers wife;* touching all which three (being everyone thy aunt) the prohibition of any one had debarred the rest.

The law then being so copious and plentiful to repeat much forbidden before, it is certain it would never have omitted the mention of one whole degree, and the same also the greatest of all the rest, to wit, cousin germans, if the matching of them together had been utterly unlawful, as all the rest are which are mentioned in the Law. This is the prerogative of the word, that it is *a perfect word:* & as the Law is in no point superfluous, so it is in no case defective.

Thirdly, among all the titles of kindred mentioned in Leviticus, there is not any whereunto cousin germans may in any sort be referred: and therefore as they are not expressed, so they are not included under any degree prohibited.

For if they might be comprised under any of those heads, it should be under the title of brethren and sisters, which indeed in a general sense do often in Scripture contain not only cousens in the first degree, but in the second, third, fourth, and farther also. But by this extent of the words, we should bring under the prohibition of marriage, as well the one as the other, which I suppose few will admit.

Wherefore the Lord to prevent this generality of brotherhood, and mistaking of the Law contrary to the true meaning thereof, the sister is limited by determinate notes of difference from the cousins, that she is termed *the daughter of thy father or mother,* Levite 18, 9, and *begotten of thy father,* verse 11: and therefore the titles of brother and sister, cannot be extended so far as to cousin germanes, and if not they, much less any other.

Fourthly, the bringing of cousin germans within the compass of the degrees prohibited is to leave the matter at uncertainty, and the Law of God to determine nothing. For how far shall we have such cousins restrained? once only removed, or twice, or how many degrees? And if any answer, only the first degree: I would know why the first more then the second; or the second more then the third? seeing that the one is no more to be proved out of the Law of God then the other.

As for those that allege the words of the Law, Levite. 18, 6, *None of you shall approach to any that is near to him, to uncover their nakedness:* if they be rightly weighed, they give no color to such interpretation, nor liberty of such extension, but rather serve as a bar to seclude them out of the prohibition. For if any other degrees then are after expressed should be meant, then all cousin••n any degree, though never so far off, even an hundred times removed, should be included within the former prohibition, which no wise man will affirm.

Neither may we imagine, that the Lord would give such a Law, *not to come near any of the kin,* and never express what kin he meaneth, but leave us at randon, every man to conjecture, and every man to hold what he pleaseth.

So then it is evident, that the words are not to be stretched so largely, but are to be gathered into a more narrow compass, and to a more strict senfe, such as may be inclusiue to all the degrees afterward in particular rehearsed and recited, and exclusiue to all others.

Fifthly, the Law of God setteth down sundry threatenings of most horrible judgments upon the heads of such as break the bounds of Nature, and are pursued with the censure *of abomination, of wickedness, of villainy, of filthiness,* committed, and with the sentence *of blood, of death, of cutting off, of fire, and of barrenness,* not only upon the one party, but upon the other, neither only upon the man, but upon the beast: nevertheless, among all these, the cousin germans are no more touched in the punishment, then they were before in the prohibition.

Lastly, as the threatening is noted, so also is the execution of the threatening, remembered. For there is no incest committed against the holy Law of God mentioned in the Scripture, but it always carrieth a note of reproof, and a brand of God's judgment with it: but in the examples of the marriages of cousin germans (which are many in Scripture) not the least touch of any reprehension or correction. *Reuben went up to his fathers bed and defiled his concubine,* Gen. 35, 22, & 49.4, 1 Chron. 5, 1, and he is punished with the loss of his birth-right.

Abshalon went in *unto his fathers concubines which he had left to keep the house,* 2 Sam. 16, 21, and he is punished not long after with a violent death, and lived not out half his days, 2 Sam. 18, 14. The incestuous Corinthian committed fornication with his fathers wife, and he is

censured by the Apostle with excommunication, and *delivering him o••r to Satan,* 1 Cor. 5, 1. *Lot* in his drunkenness committed incest with his own daughters, and is plagued with the birth of obstinate enemies of God's Church, the first fathers of the Moabites & Ammonites, Gen. 19, 33. *Judah* defiled his daughter in law *Tamar,* indeed in ignorance, yet duly reproved by himself, & effectually repented, so that he never lay with her Gen. 38, 16. *Amnon* fell in love with his sister *Tamar,* and lay with her, and immediately after his lust he is punished with lothsomnes in himself, & hatefulnes in *Absalom* toward him, & plagued with a sudden and violent death in the end, 2 Sam. 13, 14, 15. & 28, 29. Lastly, *Herod* took his brothers wife, and he is reproved for it by *John the Baptist,* Mat. 14.4, 10. & *John the Baptist* is taken away from him and the unthankful world, who was as a *shining candle* in ye darkness of the world, which was no small plague. And if we may give any credit unto ecclesiastical histories, touching this *Herod* who was called *Antipas,* he that defiled his body with most filthy Incest, and embrued his hands with h•rmelesse and innocent blood, and abused his tongue to mock Christ our Savior with his cursed Courtiers, felt not long after the vengeance of God: For as he gaped after honor and sought ambitiously to be entitled with the name of a king, he and his proud minion with him were in the second year of the Emperor *Caligula* condemned to perpetual banishment, and at Lions in France they ended their days in shame, contempt, reproach, and misery. A fit death for such a life, *Joseph. Antiq. lib.* 18. *cap.* 9. *Euseb. lib.* 2. *cap.* 4. In all these examples we see that although the Magistrate leave these sins of incest unpunished, yet good men do not pass by them without reproof even in the greatest personages; and God doth not let thē alone without a judgment, and the Scripture doth not record them without a due note and censure of the abomination. And may we then in reason think, that God, and good mē, and the Scripture it self would be silent, and have let pass so many marriages of Cousen-germans without any one check or chastisement, if they had been against the law of God & godliness? Nay rather we may well think, that seeing they go away so clearly without any the least note of reproof, yea and some of them with no small approbation and commendation at the hands of GOD and good men, they are not at all incestuous & impious, but most lawful and allowable.

[Use 1] Now let us come to the uses. First, this serves to reprove the Church of Rome, w^c^ as it is corrupt in the chiefest parts of Christian religion, so is it in none more corrupt thē in the matter of marriage, because they restrain that which God hath left free, and they leave that free which God hath restrained: an evident proof among other things, that the Roman Church is an Antichristian Church. And first it is plain, that they maintain the lawfulness of marriages within the degrees expressly forbidden. For whereas by the law of God, Levite. 18, touching consanguinity, they which are placed in the transuerse unequal line, cannot marry at all, because they are to be holden as parents and children: yet if they be distinct four degrees from the common stock, they may lawfully marry by the Popes laws and canons; which is filthy, incestuous, and abhominable. And as they are loose when they should be strict, so they are strict when they should be loose: For whereas cozen germans are left free by the law of God (as we have already shown & proved) they do condemn the same for no other cause, but to make way for popish dispensations. Again, they teach that the Pope hath power to dispense with the degrees directly and expressly prohibited in Leviticus, and that

many of them are only judicial & positive constitutions, not grounded upon the law of nature, but serving peculiarly for that commonwealth of the Jews. Hence it is, that that Antichrist of Rome did dispense with King *Henry* the eight to marry *Katherine* his late brothers wife. So *Philip* the second, Duke of Burgundy, had a dispensation to marry his vncles wife, as *Ferdinand* King of Naples had the like to marry his own aunt.

Thus he that hath brought Kings and Princes under his feet, challengeth authority above the Scriptures, and taketh upon him to dispense with the word of God, and thereby usurpeth power above GOD and his word. For this is one of their own rules, *In praecepto superioris non debet dispensare inferior,* that is, The inferior may not dispense with the commandment of the superior (*Anton. part.* 3. *tit.* 22. *cap.* 6.

If then the Pope dispense with the laws of God, doth he not make himself above God? and is not this the Antichrist? or shall we foolishly look for any other? Can anything be more filthy and vile then incest? and yet he hath not spared for filthy lucre to tolerate and allow that in the Church, which the Philosopher *Plato* an heathen man was ashamed off in his commonwealth, *lib.* 8. *de leg.* For he dispensed with *Philip* the second, late king of Spain, to marry his own Neece. Pope *Martin* the fifth dispensed with a certain brother that married his own sister. Nay *Clement* the seventh for a great sum of money licensed *Peter Aluaradus* a spaniard to marry two sisters at once. Thus also he dispensed with *Immanuel* king of Portugal against the law of God, to marry two sisters, as *Osorius* testifieth, (*Dereb. gest: Immanuel. lib.* 2.) thereby verifying the saying of the Apostle, 2 Thess. 2, 4, that *the man of sin shall oppose and exalt himself above all that is called God, or that is worshipped, so that he as God sitteth in the Temple of God, showing himself that he is God.* These marriages did GOD hate and punish in the Gentiles, and for the foulness and filthiness of them did *God spew out the Canaanites,* Deut. 18, 24.

Thus *John the Baptist* telleth *Herod,* that it was not lawful for him to have his brothers wife, Math. 14, 4: so that the former laws were in force in the time of Christ as well as in the days of *Moses,*

Again, the Apostle reproveth the incestuous person among the Corinthians that had taken *his fathers wife,* 1 Cor. 5, 1. & therefore the former laws remained firm under the Gospel, as well as under the law: and he showeth that such fornication is not so much as named, much less practiced among the Gentiles, and therefore he willeth him to be excommunicated from the Church: & where was this forbidden, but in the Law of *Moses?*

But to leave this point at the present, as impertinent, let us consider the degree we have in hand, how the Popish Canons and constitutions do restrain it. True it is, sundry Councils in former times, debarred the first degree of cousins, to the intent the divine prohibition might be kept with the more regard and reverence, and others afterward added thereunto cousens in the second degree. But when the Roman Antichrist sate in the Temple of God, and had brought both Kings and Councils under his check & commandment, then he began to domineer, and all cousens to the seventh degree were forbidden. But because this was thought too hard, and to savor of covetousness and cruelty joined with pride and presumption, it was brought at length in the time of *Innocentius* the third, to the fourth

degree, and sod take it the matter standeth unto this day, that the Canons forbid four degrees from coufen germans as unlawful. But the reason which they use is no less sophistical, then the law it self tyrannical, drawn (forsooth) from the proportion of the four physical humors in man's body. But what have we to do with the Canons of this ambitious man, sitting in men's consciences and ruling over their faith, who have turned out that beast to grass long ago? Or why should we make any reckoning or account of his supereminent and omnipotent power which he claymeth in his dispensations, allowing that which God disalloweth, and disallowing that which he alloweth? Thus he playeth fast and loose with the law of God, as luglers do to deceive. For if the laws of God cannot bind him, why should his papal laws bind us and our consciences? The Collegiats of Doway in their heretical Annotations upon Leviticus, set forth in their late translation of the Old Testament, are not ashamed to maintain this assertion, that all marriages in the right line, and in collateral the first degree, as between the brother and sister, are only forbidden by the law of nature, and that all other degrees depend upon positive laws, which have been and may be altered: which opinion, how gross & vile it is, we have before declared. So then I will conclude with the saying of *Beza* in his 8. Sermon upon the Cant. Touching the observation of holy marriage, I will not stay any longer in this horrible filthy stench, which neither the Sun can abide to see; nor the darkness of the night can cover, nor the earth bear and endure. Alas, O Lord, how long!

Secondly, this reproveth all such as not only [Use 2] discourage from this marriage, but dare condemn it, both as impious and incestuous. Others that dare not go so far, yet seem to dislike thereof as comprised in those degrees mentioned in Leviticus by an analogy or proportion: howbeit they hold also that such marriages are not to be dissolved, and that the issue of such marriages are not to be accounted illegitimate. And they make a comparison between these, and the marriage of those that neglect the consent of their parents, who may continue together, if they confess their error, & do not justify their fact: so such as are married in this degree of consanguinity either ignorantly or doubtfully, may upon repentance of their error find comfort. But from hence it will follow, y^{t} such as do not acknowledge any error, or go about to defend such marriages as being persuaded they are consonant to the word of God, cannot find comfort nor assure themselves they may lawfully have the company one of another, but stand endighted by ye law, if not of incest, yet of a great sin against God. Again, I would gladly understand what breach can be committed within the degrees forbidden, w^{c} may not justly be accounted incest? Lastly, whereas it is objected, that the vnkles wife which is expressly forbidden, seemeth to be as near as the vncles son, the one being of affinity, the other of consanguinity; it will follow from hence, that all the repentance in the world cannot help nor serve to give comfort to the marriage of cozen germans. For let a man live in incest, and marry any of the degrees expressed in the law, we must know that to live in the sin, and to repent of the sin are contrary one to the other.

As for example, if I marry my vncles wife, and afterward understand I have done against the Law, though I seem to repent and keep her still, *Poenitentia non agitur, sed fingitur,* as *Augustine* speaketh in another case, the Repentance is not true but counterfeit: and it may

still be said unto me, as *John* in like case did to *Herod, It is not lawful for thee to have thy vnkles wife,* Mark 6, 18.

But it will be said, [Objection.] Suppose this marriage be lawful, yet it being in the first degree that is made so, it is good not to come near it, that we may not fall into any that were forbidden; as if we see a dangerous pit, it were no wisdom to play near it, but rather to keep our selves aloof, that so the danger may be the farther from us: as when God had set bounds for the people at the giving of the Law, the people fled even from them, that they might be assured not to transgress them.

But this similitude carrieth more color to move, then force to persuade. [Answer.] For this reason is only an allusion; and if we mark it well, we shall see it is a very unfit and unlike comparison. If *Moses* had of his own head set any other bounds in the Mountain, then those which the Lord himself had appointed to debar the people from nearer access, it might have been some ground to lead us to the like; as by prohibiting the degrees farther off, to debar from the degrees prohibited by the Lord. But *Moses* did not so, albeit being supreme Magistrate he had the same power, and being wise he could have seen the same reason so to do as well as we. Now in that the people departed from the bounds which were set them, they did it not to yield obedience unto God, or because they would not transgress, God's Commandment, neither did they it by any direction from *Moses,* neither is it recorded unto any commendation of them, but it is imputed to the confused multitude of the people; and to the fear that enforced them, not only to shun the bounds of the Mount, but to run back to their own Tents: whereas doubtless they might with more praise & less reproof have holden the bounds prefixed by the Lord, then *to have fled from them afar off,* Exod. 20, ver. 18.

Let not us therefore seek to be wiser then God, or go about to set other bounds then he hath done. For this is a sure rule, the which we may approve without fear of danger, that the Lord's bounds are sufficient for us, to keep us in every good way. This we see constantly practiced by the Priests and people of Israel: for rhe high Priest did keep ye bounds of the holiest place appointed unto him: the ordinary Priests the Tabernacle of the Congregation: the people, the Courts of ye Lord's house, none of them for a supposed modesty restraining himself from the uttermost of the liberty given unto him. For the people do not shun the door of the Tabernacle with their sacrifices, nor the Priests the veyle of the inner Tabernacle with their daily service, nor the high Priest the presence of the Mercyseat, albeit they were all once driven out of the Tabernacle and Temple also with fear of the glorious Majesty of God which there appeared, Exod. 20, 34. Numb. 16, 42. 1 Kings 9, 11. as the people of Israel were from the Mountain. And if the similitude pretended have any force, we may argue from it with better consequence after this manner; whereas the Israelites are commanded not to approach to the bounds of the Lord's Mountain to touch it under pain of death, and therefore they for fear did fly farther off, lest they should touch the Mountain, and die: even so whereas the people of God are by the Levitical law commanded *not to approach to any of the kindred of their flesh* therein specified *to uncover their nakedness,* (Levite. 18, 6,) under the pain & penalty of most grievous punishments; it shall be well and wisely done of us, so far to fly from them, that we do not so much as approach unto them in any inordinate lust of mind,

but fly all occasions that may draw us thereunto: which course, if *Amnon* had holden toward his sister *Tamar,* he had not perished for presuming so far within the bounds of the Levitical law. For the approaching near to her, in beholding her beauty, and in desiring and enjoying her company in place too private and inconvenient, did draw him on to fulfill his loathsome lust; whereof I see not how there could have been laid by the device of man any stronger bar, thē the express limits of the Lord's commandment, which might have sufficed unto him, & may likewise to us, if any fear of God or of his judgments be before our eyes: & if these cannot prevail with us, what may be hoped or surmised by any new prohibitions devised by men in the degrees otherwise lawful?

[Object.] Again, it will be objected, that such marriages prove vnfortunate, and never succeed well, but either parents, or children, or both repent of it when it is too late.

I answer, this is a very weak reason, [Answer.] to argue from the success and the event to prove the lawfulness or unlawfulness of any matter, of which the very heathen saw the incongruity. Thus do some profane persons argue also against the marriage of the Ministers of the word, because many of their children are loose and disobedient; whereas though some prove otherwise then they should, and their parents would, yet do many thousands of their children and children's children live in obedience to God and man. And by this reason might the marriage of any several estate and degree of men be taxed as unlawful. So if we cast our eyes upon the marriages of many cozen germans, we shall see thē live in great unity and amity, in great love and contentment between themselves, and bring forth a plentiful increase of an hopeful and godly issue.

As for those that do ascribe the ill success in families to such matches, it is a plain parologisme *à non causa ad causam,* to note that to be the cause of ill event, which is no cause at all. And in some particulars, where some of their children have not proved in body or mind, or in both as was expected, as we see the like also in others, so I could allege other causes more to the purpose, if I list to enter so far, or to handle this at large. Thus do some make a man's profession of true religion and a good conscience to walk humbly before God, the cause of his poverty, and decay in his temporal estate: the preaching of the Gospel to be the cause of dearth and famine: never observing how many persons have prospered by serving the Lord; and how great peace, and how long plenty, and what store of blessings the Land hath enjoyed for the plentiful and powerful preaching of ye truth among us.

Lastly, it is objected, that such marriages are many ways offensive: and that we are commanded to *give no offense to Jew, or Gentile, or to the Church of God,* 1 Cor. 10, 32, neither to them that are within, nor to them that are without, But by such marriages, the papists are offended, the ignorant people that know not the law are offended, the weaker sort (that ought to be respected) are offended, and many of the godly brethren are offended, and generally not some few, but the whole multitude.

I answer, [Answer.] here is much a do about offense, and this is in effect as much as to say, that all men take offense at it: howbeit this conceyte is over lavish. I confess, if this were true in every part, there were just and necessary cause to forbear our Christian liberty for a

time, rather then to give an universal offense. But I neither see nor hear of any such scandals or exceptions taken by the multitude (which also are the ignorant sort) against such matches, which are daily in use and practice before their eyes; neither is there any reason or likelihood that they should take such offense because they were the parties to the law-making in the high Court and Council of Parliament for the lawful liberty of such matches, and they have the tables of degrees in many places hanging openly in their Churches to be seen and read of all, and carry often about them, or at least have in their houses the English Bibles expressing the same in commō use. Touching the offense of the particular weaklings, such as it may be are, or at least may be in any estate, when any such appear and are known, they are much to be respected, and a long time to be borne withal, but yet not always; for there is a time of ignorance to be allowed to such, or rather a time wherein they are to learn and to be instructed, til the Christian liberty be sufficiently made known unto them. This hath been already thoroughly performed, to any that have minds to learn, or hearts to enquire, or ears to hear; and therefore there is no reason that their willful ignorance and causeless offense, should still hold our Christian liberty in perpetual slavery and servitude. This therefore only remaineth further to be performd in regard of their offense, to proffer the means of satisfaction and resolution, by opening to them the truth: wherein, if they will still persist obstinate and stiff-necked against the clear shining thereof in their faces, as the Sun at noon day, then I may well say, the offense is taken by themselves, and willfully holden, rather then given by others: and then they have more need to learn a rule of charity of the Apostles mouth then to teach us one, which is, *not to judge their brother, nor to condemn another man's servant,* but themselves, *seeing he doth stand or fall to his own master,* Rom. 14, 4, 10: and every man at the last day shall give accounts for himself to God that judgeth the quick and dead, before whose judgment seat all must stand. And therefore they are not to judge their brother in that which he doth to the Lord with thankfulness, as did those that did *eat to the Lord with thankfulness,* verse 6. and were not to be judged by their brethren therein: where (if I do not mistake) I take the offense to be the more forcible, then in this of the marriage of cozen germans, because that offense was grounded upon the ceremonial Law of God then buried and abolished, whereas this offense in the marriage of cozen germanes is grounded either upon the rotten post of our own fancy, or upon the ragged pieces of the Popes Canons. Besides, the favoring of the weak brethren in those ceremonies of *Moses* Law, was only in ye time of the infancy of the Gospel, but when once in farther growth and deeper root taken of the Gospel, they were vanished by the clear manifestation of the truth, then they were mightily oppugned by the Apostles, and the offense little favored. In this case do we stand at this day in this matter of marriage between cousin germans, after so long abolishing of those popish Constitutions to the contrary, and sufficient manifestation of the law of God against them, so that the offense of the Papists is little to be regarded, especially seeing it tendeth to the bringing of us back again to their Canonical servitude, that is, the Antichristian yoke, which God forbid. For seeing we are escaped from them, why should we suffer our selves to be entangled therewith again? and why do we not rather stand for the Christian liberty, whereunto the Lord hath called us? And if we will soberly and seriously consider of this matter, we shall find that offense is rather given to a Papist by refraining that Christian liberty of God's Law, then by professing

& using of it in such marriages as are against their Canon. And by making scruple of such marriages as are prohibited by the Popes Canon do we not confirm the Papists in the idol subjection to the Popish Canon, and make them still to judge amiss of the Christian liberty given unto us by God's Law, and professed also by our own Laws? To conclude, a Papist (no doubt) would be more offended in his conceyte to see any refuse their Canonical obedience by approouing or making such matches prohibited by them; whereas by refrayning or not approouing such marriages, great occasion is given to make the Papists think well of their Canon, and of him that made it.

Lastly, from hence ariseth comfort to those [Use 3] that are already entered into such marriage as now we justify to be lawful. Howbeit, as they that dissuade marriage in this kind, do notwithstanding profess ingenuously, that they seek not to entangle any man's Conscience that hath so matched: so in like manner, I write not to persuade or encorage any that are free to match this way, neither do I see why any should be discouraged from it, or left comfortless that are already entered into it. Again, albeit I teach the lawfulness of this marriage, yet I would have no man presume to enter and adventure upon the same, with doubt of mind, and perplexity of conscience, because then it becometh sin to him, forasmuch as he doeth it not in faith. Lastly, where the civil Magistrate doth restrain and prohibit this degree, it is meet & reason that the people should forbear the same, as in all other civil ordinances, which are not repugnant to the moral law of God.

True it is, in Geneva and other free Cities there is some restraint of this degree, as appeareth by the Confession of •axony, sect. 18. touching marriage; nevertheless, touching the lawfulness of the marriage of cousin germans, *Beza* is plain in his observations upon that Confession, when he saith, *We admonish the people diligently, that they do not think that this degree is forbidden in it self, that is, by the Law of God, either expressed or understood, which is the Law of Nature.* And we are to approve the political laws of Princes touching these things, provided that the conscience be not snared and entangled.

Hereupon *Peter Martyr* adviseth Magistrates, that they should take heed that they burden not the people too much, and without weighty cause: & *Beza* to the same purpose wisheth, that all Christian Magistrates would decree this matter for the lawfulness of such matches as the first Council of Paris did, rather then *supra Deum ipsum & veteres Leges ciuiles sapere videri,* that is, *Then to seem to be wiser then God himself and the ancient civil laws,* in prohibiting these matches, which are not prohibited either in the law of God, or in the law of the Romans. So then, where there is a law of the Magistrate in force that forbiddeth them, the precept of the Apostle even in all indifferent things must take place, *Let every soul be subject to the higher power,* Rom. 13, 1. howbeit Christians must be subject thereunto as to a political constitution, not to a divine institution. But with us there is no such positive Law, but the matter is established according to the pure and simple word of God; neither is there any offense taken in our land against such matches, which is the only reason why in many places they are forbidden. As then we have shown before, that this degree hath ground and foundation in ye word of God: so let us see what is the judgment and opinion of the learned, that if by the mouth of two or three witnesses every truth should stand, then by a clowde of witnesses,

speaking as it were with one voice, we may be moved to give our consent. And albeit no man is to build his faith upon men, which were to set our house upon the sand; yet after the resting and reposing of our selves upon the doctrine of the Law and the Prophets, it cannot but minister some comfort to see the general consent in a manner and approbation of such as have been great lights of the world, worthy instruments of God, excellent Preachers of the Gospel, firm pillars of the church and constant defenders of the faith. [Object.] But it will be objected, That many learned men do condemn this marriage, and that there is great variety, dissention, and division among them, whereupon ensueth much doubtfulnes and distraction among the simple people that are not able to judge and discern between the one and the other.

[Answ.] I answer, first touching doubtfulnes, there are not many (if there be any) that enter into marriage of this kind, but they ask the judgment of others, and have the opinion of moe besides themselves: and then touching the learned, there are not many that I know of, which simply condemn the same: & among these, some allege *Ambrose* an ancient Writer, and some produce *Tremellius* among the later. Touching *Ambrose,* it cannot be denied, but he holdeth this kind to be prohibited in the Law. For, having in hand to persuade *Paternus* not to marry his son to his daughters daughter, that is, the Vnckle to the Neece, he bringeth this as a reason, that because cousin germans, which are a degree farther off then Vnckle and Neece, are forbidden, therefore that of Vnckle & Neece must be holden as prohibited. But herein he committeth a double error: one, in that he taketh the one match to be prohibited, which indeed is not; the other, in that he conceiveth not that degree to be expressly prohibited, which indeed is prohibited. It were easy to trace out farther ignorance in this Father, otherwise of great desert: but to omit that, I will oppose against him the authority of Saint *Augustine,* no way inferior unto him, in well deserving of the Church of GOD, and withstanding Heresies and Heretics that pestered and poisoned with their leaven the purity of the Gospel. Both these were very great Doctors of the Latin Church, and both living at the self same time, about four hundred years after Christ. For he calleth this kind of marriage (*Aug. de Ciuit. Dei lib.* 15. *Cap.* 16.) *factum licitum, A lawful act;* and saith, *Quod fieri per Leges licebat, quia id nec diuina prohibuit, & nondum prohibuerat lex humana,* that is, *Which was lawful to be done by the Laws, because the law of God had not prohibited it, neither as yet had the law of man.*

And whereas it was one cause of the prohibition of this kind, for the multiplying of affinities, *Augustine* observeth, that the nephewes of the first men in the world might marry their cousin germanes, and that they had a religious care that the nearness of their kindred (being pulled asunder by the degrees of propagation) should not go out too far; & therefore by the band of marriage (among cousin germans) they endeavored to bind it up again.

But touching *Tremellius* the case is not so clear, neither so certain what his opinion is, because he giveth no note, but setteth down certain figures, whereby some gather that he maketh cousin germans a degree as far off as the vncles wife, and therefore therein by Analogy prohibited. Howbeit there is great cause to doubt, whether his judgment swayed that way, forasmuch as we find the father and the son also noted with a like figure, as likewise the brother and sister, as if they were all in one degree, and that in the second

degree, which I think no man will affirm. For it is plain and certain, that the son from the father is in the first degree in the line direct, and the brother and sister in the same degree, in the line collateral: and therefore it is very doubtful what his meaning is, having left no full explication thereof.

Again, it is as clear to me as the Sun, and I dare boldly avouch, that the vncles wife and the cousin german are not both in one degree howsoever any man do cypher them with the same figure, or another discypher thereupon: because then the mother and hir son should be holden to be in one degree: for the cousin german may be the Aunts son, which Aunt as from her parent is the first degree, and her son being the cousin german the second: so that the Nephew marrying the Aunt, doeth marry her that is in the first degree, which is prohibited: but marrying her daughter who is his cousin german, he marrieth in the second degree, which is not prohibited expressly, and not be holden to be prohibited by analogy to the Aunt, seeing there is no like reason of proportion between the first & the second, or any diverse degrees in the collateral lines, but always between the same degrees. So then, I hold it for an ungrounded and an untrue assertion, that any degrees are forbidden farther off then cousin germans. But suppose these two were plain and direct against the same, as indeed one of them is, what are these to the stream and current of the learned writers which this age hath brought forth? who, as it were with one mouth (their pens and tongues not divided) do hold and maintain confidently and constantly the lawfulness of this marriage. And first I produce among this cloud of witnesses, *John Calvin,* whom we named before, who in the interpretation of the precept not to come near any of the kindred of our flesh, hath these words, *Non omnes consanguineas hoc nomen complectitur,&c:* That is, *These words do not comprize all kinsfolks, because it is permitted to the cousin germans either of the fathers, or of the mothers side, to marry his cousin german either of the fathers or mothers side.* This matter he maketh so clear, that in the 385. Epistle he saith of it thus, *Quod lege dei mandatum est, &c.* that is, *It is not lawful to call in question that which is commanded in the Law of God* (as he taketh the freedom of cousin germans to be: for seeing it is not forbidden, we are commanded and enjoined to account the same to be left free for all men) and thereupon he giveth this resolution, that in this matter *our consciences remain free before God:* so that in his harmony upon the books of *Moses,* he termeth it *diabolica Papae superbia qui nouos excogitando propinquitatis gradus, supra deum sapere voluit, A devilish pride of the Pope, who devising new degrees of kindred, would make himself wiser then God himself.*

Now that which he speaketh farther tending to any restraint of this match of cousin germanes is in respect of the positive Law of the Magistrate, which is the law of man not of God, and of the long use of the contrary: in both which respects offense is taken at the practice of it, and therefore with them to be forborne. Howbeit these things do no way touch us, neither can challenge any place in our kingdom, where we have no law of man to forbid us, no disuse or long discontinuance of it to discourage us, neither any offense of learned or unlearned to dissuade us: & therefore we are no way bound in conscience, equity, or charity, to renounces that kind of marriage. For, the question is not with us, what is at all times, and in all places, and toward all persons convenient, but simply of the lawfulness of it. The

judgment of *Beza* accordeth with the former testimony, and serveth as amply and fully to depose and witness this truth, of which we have spoken before.

Peter Martyr shall be the next, professor of divinity among us in the late days of K. *Edward;* for howsoever some deliver out that he is a man indifferent, or doubtful and uncertain in his opinion; it is certain & a matter out of doubt, that these men never read him with judgment, but with partiality. For being themselves enemies in this case, and having taught the unlawfulness thereof, they would draw all other also, either to be enemies thereunto, or have them to sit still as silent, and to stand by as neuters. But the truth is, he is as resolute as the former for the lawfulness of such marriages by the law of God: as appeareth by a large discourse in the first of the Judges, out of the law of God & the Romans, and showeth the same not to be unlawful, but to be exempted out of the prohibition. For speaking of the marriage of *Achsah* with *Othniel* (of which we have spoken before) he showeth, that if these two were brothers children, their marriage was lawful, *Non enim diuinis legibus coniugium inter •stos vsquam fuit prohibitum,* that is, *By God's law marriage between such was never forbidden.* And afterward, reproving the opinion of *Ambrose* who disliked the same, thee faith, *Quod vero Ambrosius, &c. And whereas Ambrose affirmeth, that such marriage is prohibited by the law of God no man can allow thereof, that advisedly considereth either the law of God, or the deeds of the Fathers.* Can anything be plainer then this? or can any man deliver his mind more expressly? So then to pass from him, I come to *Louis Lauater* of *Tigurine,* a judicious and painful man; he expounding the 15 of *Joshua,* saith, *Si Othniel Achsa consobrinus fuit, &c.* If *Othniel* were *Achsaes* cozen german, he might marry her to wife, but if he were her uncle, he could not by the law. Thus doth he also speak of the same man and the same marriage in his Commentaries upon the Judges, where he saith. *It appeareth by other places,that they were cozen germans, and therefore marriage might be consummated between them by the Law.* To him I will add *Zepperus* Minister of the Church at Herborne, he affirmeth, that the Law of God is so far from forbidding the marriage of cousin germans, that it propoundeth sundry examples thereof; and after he had produced the practice of it in those we named before, to wit, *Jacob* and *Othniel,* Gen. 29, 12, 13, 19. Joshua 15, 17. Judge. 1, 12. he alledgeth other also, that *Rehoboom* took to wife *Mahalath* the daughter of *Ierimoth* the son of *David,* and likewise *Abigail* ye daughter of *Eliab* the son of *Jesse,* who was the father of *David,* 2 Chron. 11, ver. 18. So in the New Testament, *Joseph* and *Mary* the blessed virgin were cousin germans, Matth. 1. ver. 15. Luke 3, 23, 24: and so doth *Eusebius* testify the same in his ecclesiastical history, out of a certain Epistle of *Africanus* to *Aristides.* For *Matthan* begat two sons *Jacob* and *Heli,* as appeareth in the places before named out of the Evangelists, *Jacob* begat *Joseph,* and *Heli*•ega•*Mary.* And thus both *Matthew* and *Luke* are fully and fi•lie reconciled: for whereas o•e saith, *Joseph* was the son of *Jacob,* & the other saith he was the son of *Heli,* it is certain he could not be both, in one and the some respect, and therefore it must be taken in a diverse consideration; and that is in this manner, he was the natural son of *Jacob,* but legal son of *Heli;* he was the son of *Jacob* by consanguinity, but the son of *Heli* by light of affinity; that is, his son in Law, beca•se he married his daughter *Mary:* as also *Naomi* calleth her daughters in law her own daughters, and *David* calleth *Saul* his father, 1 Sam. 24, 11: and *Saul* him his son, ver. 16 Neither doth the ancient civil law condemn these marriages.

The Law of *Justinian* is extant touching marriages, which is this, *The children of two brethren, or two sisters, or of the brother and sister may lawfully be joined together in marriage.* The same Law was established by *Arcadius* and *Honorius* the Emperors, that the marriage of cousin germans shall be allowed, and the children borne of them shall be holden legittimate, and succeed their fathers in their inheritance. And hereunto do the ancient Councils also accord, *Epann. Council.* about the year of Christ, four hundred ninety seven, & *Council. Turon.* 2. in the year five hundred and sixty.

Now the first that did forbid the marriage of cousin germans was *Theodosius* the Elder, as many testify, and that by the counsel and advice of *Ambrose, Lib.* 8. *Epist.* 66. which he calleth the Theodosian Law, and in his time *Augustine* testifieth it was in force. This is wholly, or at least for the most part taken out of *Zepperus.*

The next witness to be produced, is, *Amand. Polanus,* professor in the university of *Basil, in Syntag. Theol, lib.* 10. *cap.* 53. who teacheth, that the sons and daughters of brethren and sisters may lawfully marry by the law of God, whatsoever the Popes canon law say to the contrary, as *Jacob* married *Rahel* his cousin german. Of the same judgment also is *Chemnitz* in his Examin. For he showeth that the prohibition of this degree is merely human, established for no other cause, but that the prohibitions of God might be kept with greater reverence; and where such prohibitions are, they ought to be observed; which is not denied of us; howbeit that is not our case, where no such prohibitions are. I will annex to these one foreign testimony more, & that is of *Zanchius,* a man of eminent note, who proving that the incestuous marriages between the brother and sister, whether they be borne of the same father and mother, or of one of them only, are utterly unlawful: as also between the Nephew and the Aunt, and the Neece and her uncle, he hath these words: *The marriage between the sons and daughters of natural brethren is lawful, as all the learned and godly agree without any controversy, for as much as we never read the same forbidden in holy Scripture in any place, but rather allowed by many examples which were never condemned by any man.* And albeit he wish that in all such places as is a restraint hereof, men should be subject to the Magistrate according to the Doctrine of Christ, yet he spareth not farther to deliver his opinion in this manner: *For my part I could wish for many causes, and those of no small moment and importance, that marriages might simply be made by warrant of the word of God, that whatsoever God himself hath left free and made lawful, the same might also be left unto men as lawful. I speak freely that which I conceive of this matter.* These are the foreign testimonies which I thought good to allege at this present, to w[c] it were not hard to add infinite others, who because they speak the same things, and run the same course that the former do, I will not trouble the reader and myself any farther in rehearsing of them. I will conclude the whole with one more, & that is our own country-man M. *Perkins,* a very judicious & godly learned Divine as any that this age hath brought forth, who in a Treatise, proving that a reprobate may in truth be made partaker of all that is contained in the Religion of the Church of Rome, and that a right papist by his Religion cannot go beyond a reprobate, saith thus: *To go further, by God's word they which are distant* 4. *degrees in the transuers equal line, are not forbidden to marry together, as cousin germans: thus the daughters of Zelophehad were married to their fathers brothers sons: This example as I take it, may be a warrant of the lawfulness of this Marriage,* howsoever the church of

Rome do ouerthwart the Lord in it. Let me add one thing more, and then I will end. Whereas we are advised by many in this question, to have due consideration of offenses that may arise in making such matches, I would wish also, and desire all those that are contrary minded, to have good consideration of such offenses as may be given by two earnest disprouing the unfitness and inconueniency of such matches, and especially by leaving in doubt and suspense the lawfulness of them, forasmuch as between parties of very good account both in calling and Religion, there have been and are many matches in this Land, of that kind: & that between high and low, rich & poor, noble and vnnoble, which have been undertaken and finished by the judgment of the godly and learned, so that it were not hard to produce sundry examples of Emperors, Kings Princes, Dukes, Earls, Barons, Knights, Gentlemen, & other of all sorts: which now to bring in question for the offensive conceits of some, were more offensive to the truth, to the Church, to the learned, and to men of all conditions, yea, more dangerous to the state of those parties, and prejudicial to their issue, then any man of judgment or godliness would approve. Thus much of this point, of this chapter, and of this whole book.

The Lord almighty, the author of all number, *of whose understanding there is no number,* Psal. 147, 5: who hath ordered all things in measure, *number,* & weight; with whom our days are determined, and the *number of our months are set,* Job 14, 5: by whose only mercy we have received strength to finish this book of NVMBERS, containing the journeys of the Israelites through the desert, from Mount Sinai unto the plains of Moab by Jordan near Jericho; and admonishing us of the state of the Church in this life lying under the cross, and at length receiving deliverance from the *Ancient of days:* grant unto us, that being *numbered* among the children of GOD, we may have our lot among the Saints, and be in *the number* of them that are sealed out of all the Tribes of the children of Israel, Revel. 7, 4. and so rest forever in the heavenly Canaan among the souls of just men perfected, and the *innumerable* company of angels, Heb. 12, 22. Unto him be praise and glory in the Church, Amen.